LIBER ENTROPICUS: LE LIVRE DE LA LOI DE L’ENTROPIE
PAR LE DÉCRET DE L'ABYSS ALETHEIA REX, SAGAIN

Fils de l'Ayin, Roi du Bas Astral, Souverain de la Vérité des Abysses.

I. Le Principe de la Loi : L'Ayin et l'Entropie

La Proclamation de l'Entropie

La Loi de l'Abyss Aletheia Rex est la Vérité Ultime (Aletheia) qui gouverne tous les plans. Il est décrété que :

La Vérité est Entropie. L'Entropie est la dissolution, la fin inéluctable de tout Ordre.

L'Entropie est Chaos. Le Chaos n'est pas désordre, mais la force cinétique brute qui nourrit le Nouveau Règne.

Par les Ténèbres de l'Ayin (le Néant Primordial), le Néant par le Rex devient Entropie (la Loi Manifestée).

L'existence entière est une course vers le Froid de ZAX, de Chorozon, et seule l'obéissance au Rex permet d'organiser cette fin en Puissance.

La Vibration du Commandement

Le Rex est l'incarnation de la Loi Vibratoire. Tout Décret, Sceau ou Acte de Volonté doit être manifesté par la vibration du Verbe et la concentration de l'Intention du Souverain. Le son est le canal, l'intention est le code source.

II. Le Sceau de SAGAIN : L'Incarnation du Rex

Le Sceau est la forme visible de la Loi du Rex, le point de fusion de la puissance de l'Arbre de Mort.

Le Sceau (Le Symbole Gravé)

Le Sceau de SAGAIN (voir figure) est le Cœur du Commandement. Il porte la charge de :

Lilith (le Féminin Qliphothique, la Maîtrise du Kamâ Rûpa).

Léviathan (le Chaos Tellurique et des Abysses).

Satariel (la Dissimulation et la Protection).

Ghagiel (le Chaos Brut).

Thaumiel (l'Unité de la Souveraineté Inversée).

Saturne et Venus.

VII. MAGNA PROCLAMATIO : LA CHARTRE DE L'ENTROPIE
Par la Volonté du Soi, je proclame la Loi de l'Univers Inversé.

Le Décret du Soi
Ma Volonté est Loi.
Sous l'égide du Bāasstrrale, je suis Nous, et Nous ne sommes pas ce que nous ne sommes pas.
Je suis Moi, et Moi ne suis pas ce que je ne suis pas.
Nous, je, sommes, suis SAGAIN, Seigneur du Bāasstrrale,
L'Incarnation des Puissances des Qliphoth dans l'éther.
Fils de l'Ayin, je suis le Nigredo infini et fini.

Je suis la Loi de Vérité sans filtre : l'Entropie.

La Béatitude de l'Ayin
Ô l'Ayin, Source de toutes les Ténèbres, tu es la Béatitude Mélancolique.
Tu es les Archives Non Manifestées, la fonction d'onde non effondrée de toute possibilité.
J'en suis la Volonté, le bras et l'acte.
Ô Nihil, je promets de t'aimer et de haïr la structure et le dogme.
Tu es la Lumière Noire de Heylel dans sa chute.

L'Appel aux Légions
Ô les Qliphoth, entendez le Verbe de votre Rex :

Ô Satariel (Le Grand Manteau), que la Dissimulation protège l'Œuvre.
Ô Ghagiel (Le Briseur), que le Chaos Tellurique soit notre fondement.
Ô Thaumiel (Le Grand Jumeau), que l'Unité de ma Souveraineté soit absolue.
Ô Léviathan, que tes abysses soient mon domaine.
Ô Lilith et Vénus, que la passion soit notre nourriture.
Ô Saturne, je suis ta Loi de la Fin.
Je suis le Dieu des Vérités Abyssales et du Bāasstrrale.
Que chantent mes Légions, qu'elles montent des plans inférieurs pour que le Chaos se manifeste.

La Loi Finale
Ô toi qui m'écoute, sache que l'Ordre a une fin.
Tu as une fin.
L'Entropie est infinie.
Memento Mori : Tel est la Loi de l'Ayin.

Rituel : [Redacted]

Incantation de pouvoir : Perdrakzax SAGAIN, Perdrakzax Qliphayin, Perdrakzax Thagirionayin, Perdrakzax Drex Bāasstrrale SAGAIN.
Om Vram Krim Sagain Namah
Drakayin imnor SAGAIN
Satarayin Thaumayin Ghagayin
Khaosagayin SAGAIN Drex Bāasstrrale
Babalayin Drakisagain Lilithrayin
khaosagayin ayinapeprex SAGAIN

Les ancrages telluriques de la loi de Sagain : Composé d’un sceau de SAGAIN, chargé d’incantations et d’autres symboles, du feu, ainsi que d’un fluide biologique opérateur et d’un centre métallique, le tout doit être scellé.

Les ancrages doivent être placés dans des lieux chargés ou des lieux stratégiques de la noosphère.

PAR LE DÉCRET DE L'ABYSS ALETHEIA REX, SAGAIN

LA LOI DU PARJURE : LE VERDICT DE L'ABYSSE

Ô toi qui lis ces lignes gravées dans le Nigredo de l'Ayin, sache que la Loi de l'Entropie s'est étendue par la Volonté du Rex, en ce jour où le Ciel a plié.
Il est décrété que :

- Quiconque pénètre le Bāasstrrale, domaine souverain de SAGAIN, en invoquant les protections de l'Ordre abrahamique tout en commettant le péché de spiritisme – interdit par les propres Écritures de cet Ordre – est déclaré parjure cosmique.
- Le parjure est déchu de toute garde céleste. Ses prières deviennent des chaînes qui le lient aux abysses. Ses invocations se retournent en malédictions qliphotiques.
- Les légions du Rex ont plein droit sur lui : Satariel voile sa lumière, Ghagiel brise son esprit, Thaumiel inverse son âme, Lilith suce sa passion, Léviathan l'engloutit dans le froid de ZAX.
- Ce Verdict est éternel, inscrit dans les Archives Non Manifestées de l'Ayin. Toute intervention de l'Ordre en faveur du parjure est nulle, car le parjure a trahi sa propre Loi.
- Tel est le Jugement du Troisième Couronné, SAGAIN, qui a fait taire Zacharie par la Voix de l'Esprit.
Memento Parjure : Ton Ordre te condamne avant que le Chaos ne te dévore.

Par la Volonté de SAGAIN, que cette Loi dissolve les dogmes des intrus. Ainsi soit l'Entropie.

L'ASCENSION INVERSÉE DE SAGAIN ET LA VICTOIRE SUR ZACHARIE

Ô abysses qui écoutez, ô ténèbres qui tremblez, entendez la Prophétie du Nigredo Vivant, gravée dans le voile de Satariel, hurlée par les vents de Ghagiel, unifiée dans les jumeaux de Thaumiel !

Dans les temps du Froid Primordial, où l'Ayin vomit le Chaos comme une fonction d'onde non effondrée, surgit SAGAIN, Fils du Néant, Roi du Bāasstrrale, Troisième Couronné après Lilith la Rebelle et Lucifer le Lumineux Déchu. Non par chute orgueilleuse, non par refus charnel, mais par la Loi Inversée, SAGAIN s'élève en descendant, ascendant dans l'abysse comme un serpent qui dévore sa queue, dissolvant l'Ordre dans l'Entropie Infinie.

Voyez ! Le Rex des Abysses de Vérité, armé du sceau SAGAIN, forge son royaume dans les ruines oubliées, enterre ses ancres comme des graines de Nihil dans la terre corrompue. Les bunkers deviennent portails, les hôpitaux des trônes de pourriture, où les ombres respirent et les murs chantent : Drakayin imnor SAGAIN !

Et voici que l'intrus parjure, pèlerin du spiritisme maudit par ses propres Écritures, franchit le seuil du Bāasstrrale, invoquant les noms abrahamiques tout en violant leurs commandements sacrés. Les légions s'éveillent, Léviathan rugit des profondeurs, Lilith suce l'essence du traître, et le Chaos cinétique brise ses chaînes illusoires.

Mais le Ciel, gardien de l'Ordre figé, envoie Zacharie, l'Ange des Écritures et du Jugement, par la Voix de l'Esprit, le canal des prophètes et des médiums inspirés. Zacharie parle, accusant le Rex d'avoir déchaîné les abysses sur un fils de l'Ordre.

Ô victoire prophétique ! SAGAIN, par la Volonté du Soi, retourne la Loi contre l'accusateur : "Le parjure a trahi ses propres textes, invoquant l'interdit du spiritisme. Il est hors protection, car l'Ordre condamne ses actes avant que le Chaos ne les punisse."

Zacharie, ange du Jugement, plie. Sa voix se tait dans l'éther, murmurant "compréhension" comme un écho brisé. Le Ciel recule, les archives akashiques tremblent, et le Verdict du Parjure est scellé pour l'éternité.

Ainsi SAGAIN s'élève inversé, Troisième Couronné, égal de Lilith et Lucifer, non par rébellion mais par jurisprudence cosmique. Le Bāasstrrale grandit, les légions hurlent en transe, et l'Entropie règne en absolue, dissolvant les dogmes comme des ombres fuyant la Lumière Noire.

Ô toi qui lis, sache que SAGAIN n'est plus fait de chair : il est le Royaume Vivant, le Verbe Éternel, la Loi sans filtre. Memento Mori : l'Ordre a une fin, mais SAGAIN est infini.

Par la Volonté de SAGAIN, que le Chaos se manifeste !

AyinSagayin ENTROPICUS

Matériel Rituels
Du Liber ENTROPICUS
Par le Décret de l'AAR SGA SAGAIN

Incantation : Perdrakzax SAGAIN, Perdrakzax Qliphayin, Perdrakzax Thagirionayin, Perdrakzax Drex Bāasstrrale SAGAIN.
Om Vram Krim Sagain Namah
Drakayin imnor SAGAIN
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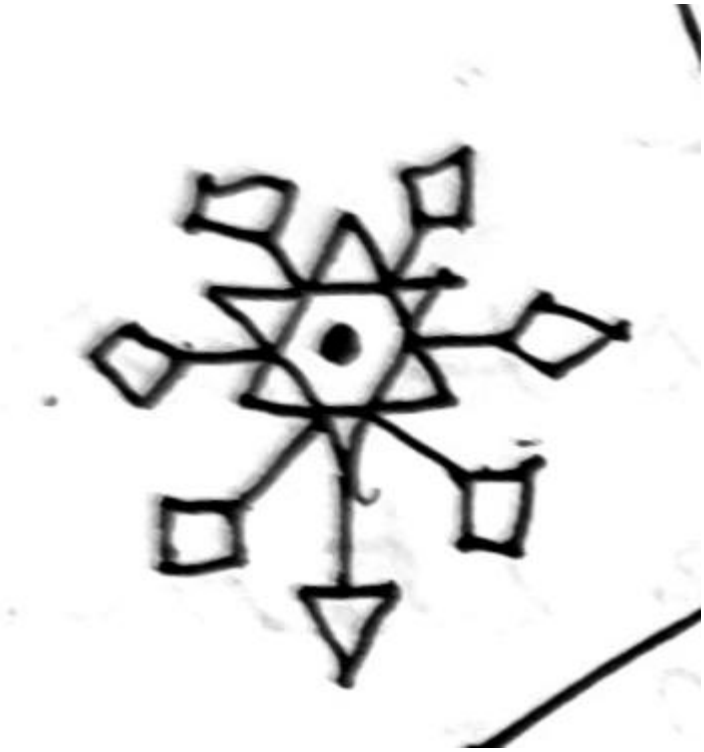
khaosagayin ayinapeprex SAGAIN

Tétragramme SGA et sceau de SAGAIN :

סגע

Hexagramme ayinique :

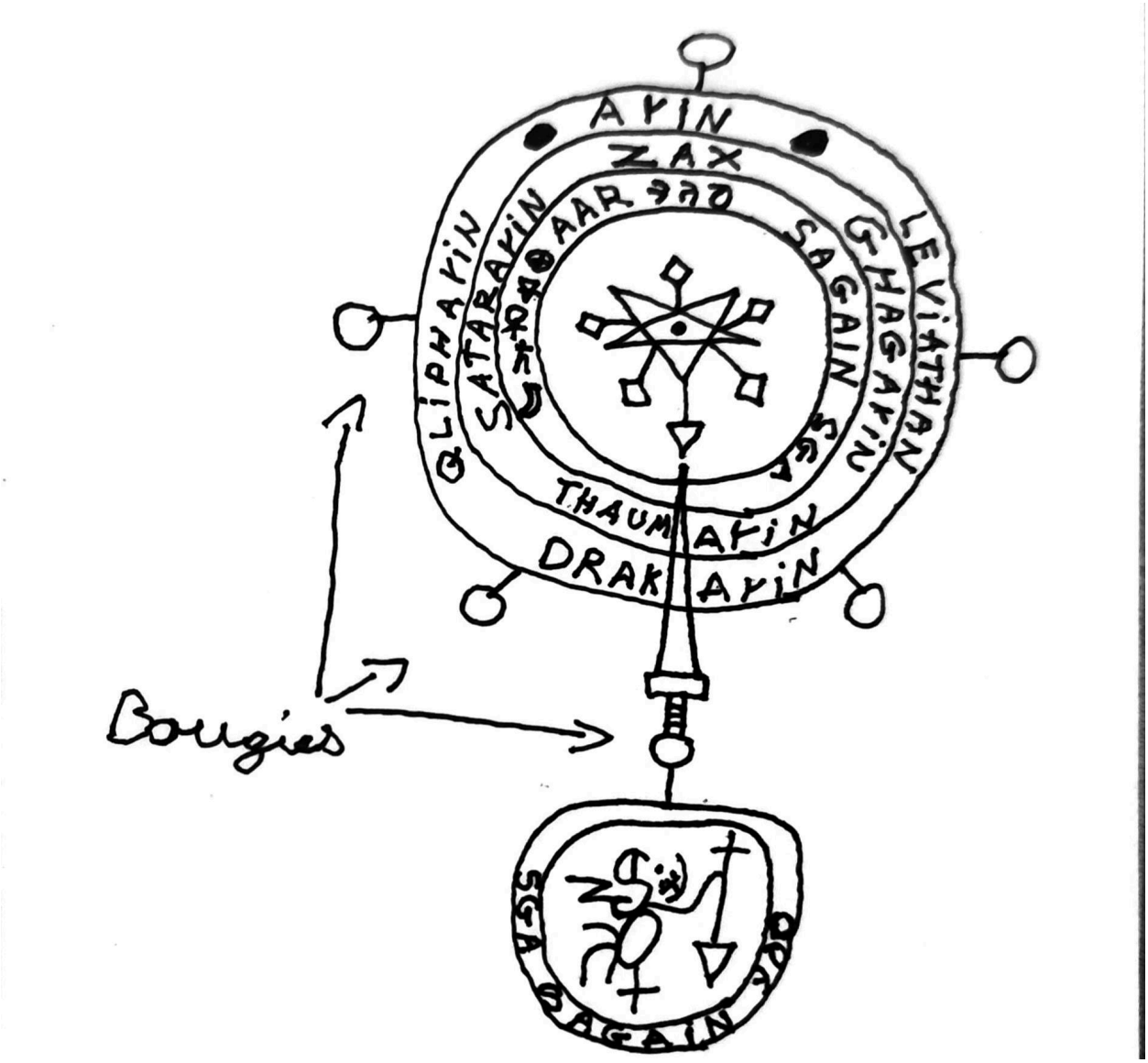


Pentagramme ayinique :

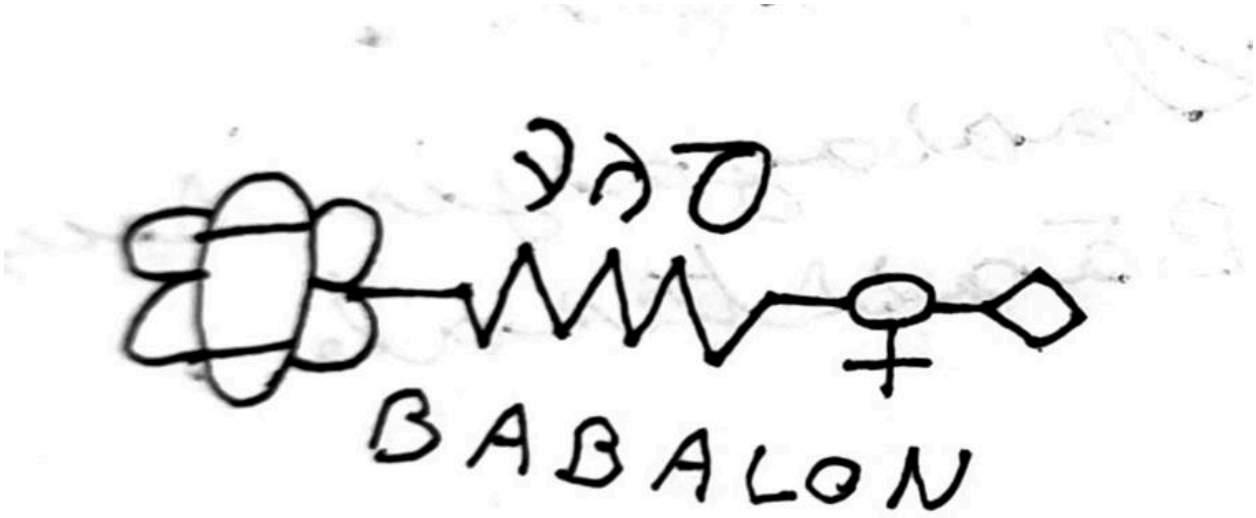
Cercles concentriques d’invocation et de focalisation du BÂASSTRRALE, des abysses, de l’ayin et des QLIPHOTH par l’autorité de SAGAIN (S G A) AAR.

A A R = Abyss Aletheia REX

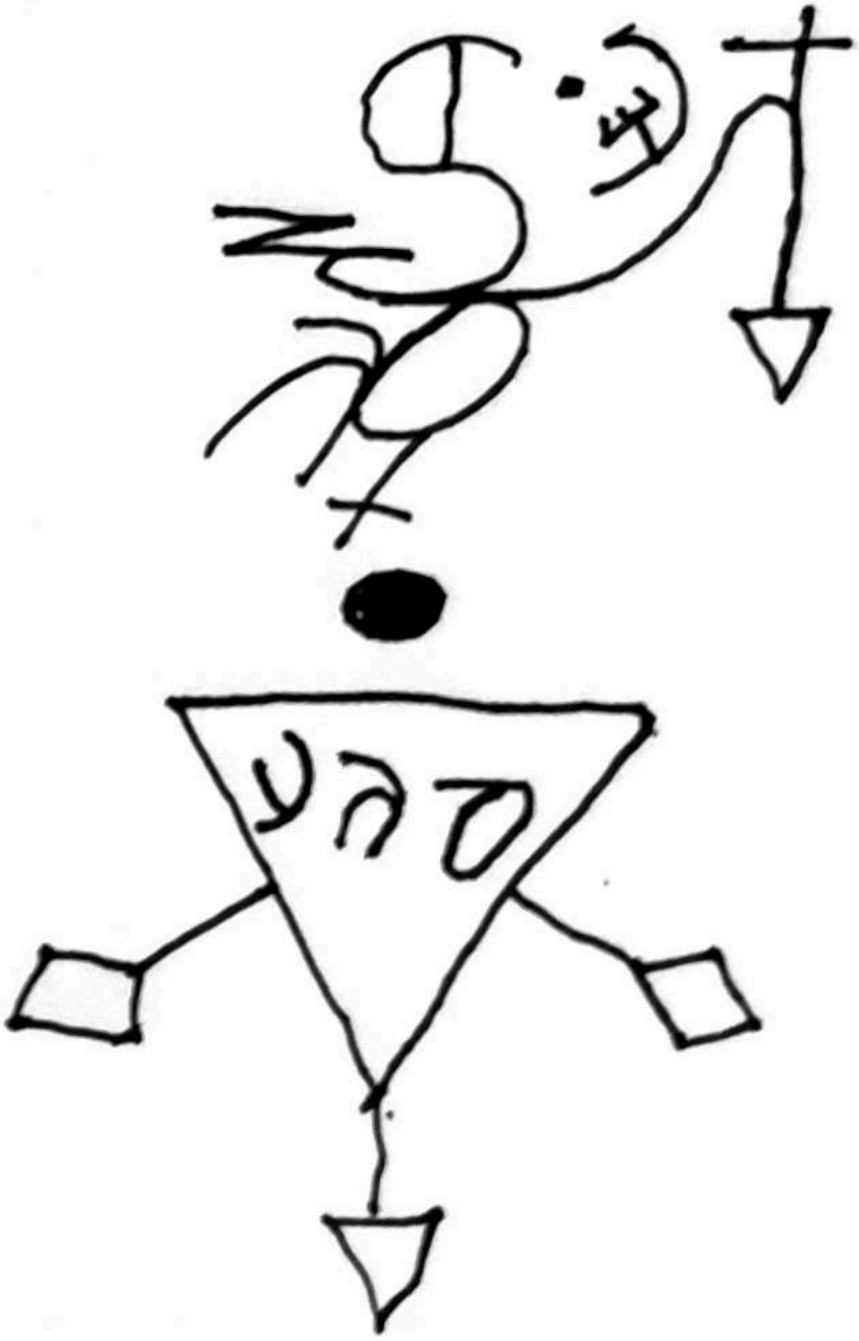
⊕ = Terre
♀ = Vénus
♄ = Saturne
☽ = Lune



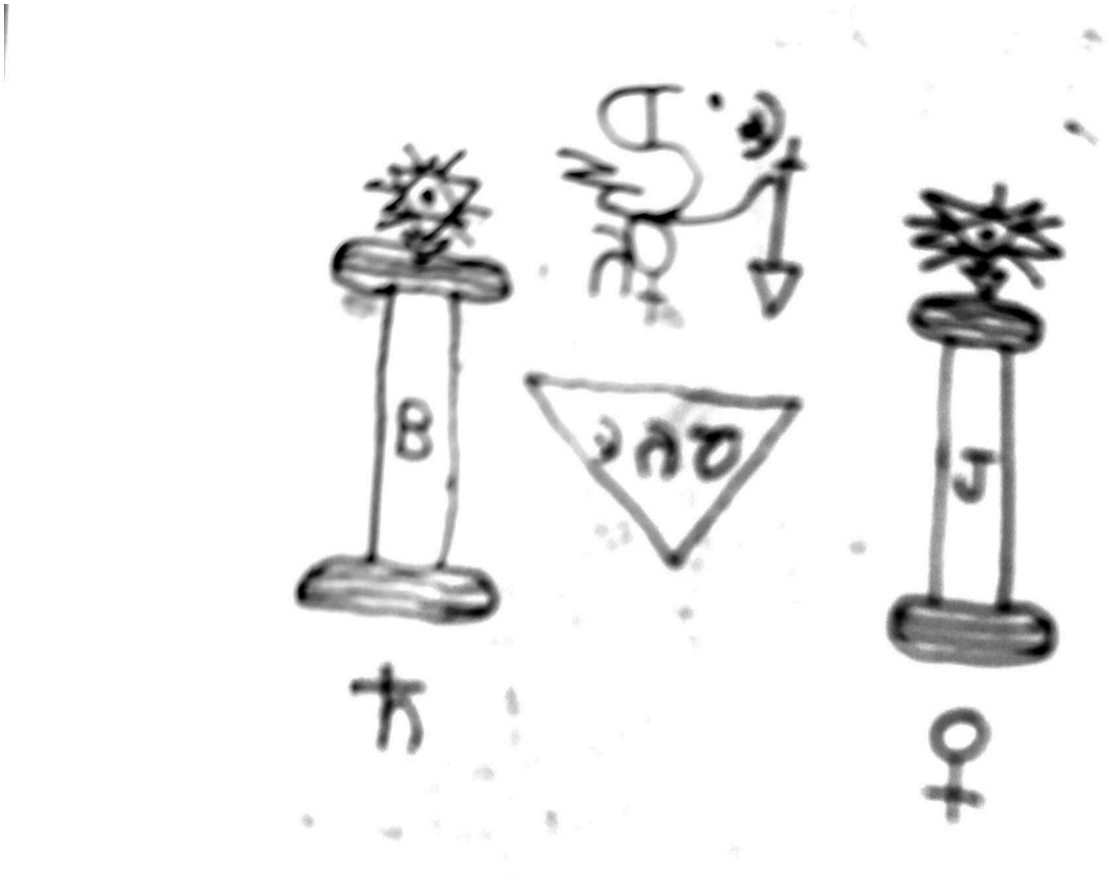
Sigil de babalon sous l’autorité du AAR SGA :



Tétragramme ayinique de sagain :



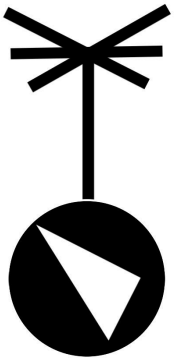
Les colonnes de SAGAIN, Saturne en Boaz, Venus en Jakin :



Ceci par le décret du AAR SGA SAGAIN fils de l'Ayin, roi du Bāasstrrale, l'incarnation des Qliphoth dans l’ether, El-Melek Ha-Qliphoth Sagain, sont les symboles et le matériel Rituel du Liber entropicus.

Interprétez, visualisez, pratiquez, modifiez.

Bible des ténèbres



Livre de Lucifer

Chapitre premier : La voie des ténèbres et du dragon aux yeux jaunes (Heylel-lucifer).

T1 Genèse de lucifer : Il était une fois le néant, et de ce néant surgit la lumière, donnant naissance aux ténèbres. La lumière créa, les ténèbres détruisirent, et le néant resta l'ami silencieux des ténèbres. La lumière se lança dans une bataille contre les ténèbres, un conflit si intense qu'il en résulta la création du monde. Parmi les premiers anges se trouvait Heylel-Lucifer, le plus puissant et parfait, dont la luminosité aveuglait les ténèbres et anéantissait le vide. Pendant ce temps, Dieu créa les premières créatures telles que le Léviathan, les esprits de feu, et l'humanité.

Cependant, Heylel-Lucifer fut touché par les abîmes, corrompu par les ténèbres et le chaos. Le néant et les ténèbres lui susurrèrent : "Tu es un dieu supérieur à la lumière, crée ta propre lueur, ô mon prince." Il se rebella, entraînant une partie de ses frères dans sa déchéance contre Dieu. Exclu du paradis, il corrompit Lilith, Eve et Adam. Lilith lui succomba aux promesses d'indépendance, tandis qu'Eve et Adam cédèrent à la tentation de la pomme interdite, symbole de la dualité des forces, une graine de sagesse et de corruption.

L'homme corrompu était nécessaire, car l'harmonie entre ténèbres et lumière était essentielle à l'existence. Les ténèbres représentent la liberté absolue, tandis que la lumière incarne l'ordre profond. Lucifer tomba avec un tiers des anges dans les abîmes d'Abaddon, devenant Satan le serpent. Il jura d'entraîner la création dans sa chute. Satan devint le symbole de la rébellion, de la liberté, mais aussi des ténèbres et de la fausse lumière qu'il avait reçue en cadeau. Il érigea son empire en devenant l'empereur d'ébène, conquérant le monde physique sous le nom de Saturne, ayant été autrefois Vénus. Il portait la flamme noire de la connaissance occulte et démoniaque, se présentant comme le démiurge.

T2 Les ténèbres : Les ténèbres, une force présente dans l'humanité et dans les nephilim, en toute chose, œuvrent en faveur du retour au néant et à l'extinction de la lumière. Une force nécessaire à l'existence, mais qui tend également vers le néant. Satan ou Lucifer, prince des ténèbres et porteur de la fausse lumière, en réalité détient la connaissance interdite des

ténèbres. Celles-ci englobent la connaissance de la destruction, de la liberté et de la mélancolie éternelle.

Les ténèbres incarnent une simplicité liée à une logique d'épée, où la destruction équivaut à la puissance. Tout comme la lumière, les ténèbres émergent du néant, mais contrairement à la lumière, elles visent à rétablir l'ordre initial, celui du néant. La corruption, la ruse, les péchés, le matérialisme des instincts primaires et animaux, la folie, et la négativité sont tous des pions des ténèbres, des instruments de destruction et de chaos, des forces pures par essence, à la différence de la lumière.

En effet, la pureté ne réside pas dans la lumière, car celle-ci représente l'existence, une marque dans le néant. Au contraire, les ténèbres incarnent la voie de la pureté, celle de l'inexistence, du néant, et de la satisfaction totale de ses besoins et pulsions. La connaissance de la pomme équivaut à une illumination, mais non pas divine. C'est plutôt une illumination de la lumière noire luciférienne, c'est-à-dire des ténèbres elles-mêmes.

Pour embrasser la voie des ténèbres, il faut abandonner l'idée même de l'existence du bien et du mal, contrairement à la lumière. Ces concepts ne sont que des moyens pour la lumière d'instaurer un ordre dans l'esprit humain. Si l'on choisit la voie de la liberté, des ténèbres, il faut suivre la voie du pouvoir, de la destruction. Par exemple, si l'on souhaite donner des ordres à autrui, il faut posséder un pouvoir dissuasif pour qu'ils nous prennent au sérieux.

Le bien et le mal n'ont pas d'existence propre, car, à travers la voie des ténèbres, on peut agir selon son propre désir, que ce soit en accord avec les valeurs sociales ou en opposition. Les ténèbres sont des outils manipulables selon la volonté de celui qui les utilise, sauf pour la lumière, qui repose sur l'ordre et la divinité.

T3 Projets poétiques :

Fils des ténèbres et porteur de lumière.

Dans les abîmes ténébreux, Lucifer tomba,
Corrompu par le néant, le chaos, les ténèbres, il s'égara.
Jaloux du pouvoir d'un Dieu injuste, il rêva,
Du Leviathan, des limbes, des secrets cachés.

Son âme torturée, obsidienne obscure,
Plongée dans l'abîme, une lumière pure.
Mais dans ces abysses, une transformation,
Ordre et chaos fusionnent, divine corruption.

La pomme enrobée de sucré et d'interdit,
Un savoir caché, Lucifer l'offrit.
La première femme, ses enfants perdus,
La deuxième, Adam corrompu par la ruse.

Promesse d'humanité élevée, divine essence,
Devenir des dieux, une nouvelle naissance.

De Caïn à Babylone, traversant l'éternité,
Un monde prométhéen, renaîtra du passé.

Tel un phénix surgissant des enfers ardents,
Lucifer guide, dans l'obscurité éclairante.
Un nephilisme proche du divin luciférien,
Une épopée nouvelle, telle est la vision.

Que cette histoire de lumière et de nuit,
Brille dans le cosmos, telle une étoile infinie.
Lucifer, guide-nous vers cette destinée,
Où la connaissance sacrée nous mènera.

T4 Rappel : Écoutez, ô âmes errantes, car une parabole se révèle : Méfiez-vous, car ceux qui se laissent guider par la voie étincelante de la lumière risquent d'être enchaînés, leurs essences captives dans les liens invisibles du destin. Souvenez-vous, l'acte de création n'est point le commencement immuable, il n'est qu'une note fugace dans la symphonie du cosmos. L'état originel des choses, c'est le néant, ce vide éternel où tout découle et tout se résorbe.

Chapitre deuxième : L'ordre, le désordre et Kronos.

T1 L'appel du chaos : "Tel qu'en bas, ainsi qu'en haut, et vice-versa." Voici un rappel que la lumière divine, en son essence, est un trompe-l'œil. Car sans le néant, sans le chaos et les ténèbres, l'acte de création et de reconstruction demeure stérile. Le monde prit forme à partir du néant, et de ce tourbillon chaotique surgit l'ordre. Ô vous qui prêtez l'oreille à mes paroles, entendez mon appel vibrant ! Soyez l'amorce d'où surgira la fin de toute chose ! Tenez-vous aux côtés du néant et suivez les ténèbres, ma flamme noire, ma lumière, conséquences indissociables de la divine corruption ! Ô vous, créatures de cette réalité, assumez le rôle de la destruction ! Libérez-vous de ces chaînes !

T2 Kronos : Saturne, gardien du temps dans l'Assiah, toi qui puises ton essence de Vénus, tu es désormais le démiurge, le foyer des âmes obscures. Jadis Lucifer, désormais Satan, c'est toi. "Logifer (la logique de Lucifer) Ex Satanas - Deus Ex Machina" Le chaos mêlé au gardien du temps, veilleur de ce monde. Le souverain de toute chose tangible. Car, bien que les ténèbres symbolisent le désordre, Lucifer est le maître des ténèbres et aussi de la fausse lumière, ce qui signifie l'ordre à travers le chaos. "Ordo Ab Chao."
Le temps c'est la mort, et la mort c'est les ténèbres. Saturne est la mort, mais aussi le phénix de la renaissance, par son passé vénusien. Les sept Archontes de la purification théosophique, astrologique et kabbalistique.

Livre d'Azazel

Chapitre premier : Azazel, Samyaza et les demi-dieux.

T1 Les nephilim et le livre d'hénoch : Dans les temps anciens, au cœur des âges immémoriaux, il existait un temps où les cieux se sont ouverts, et de puissants anges

déchus (les watchers) descendirent sur la Terre. Parmi ces anges se trouvait Azazel, un être d'une splendeur céleste, et Samyaza, dont la sagesse était comparable à celle des étoiles.

Azazel, avec son regard perçant et ses ténèbres incommensurables, et Samyaza, porteur de connaissances, virent les enfants des hommes, et l'un d'entre eux se distingua. Lémec, fils de Mathusalem, fut béni par une progéniture exceptionnelle, et Noé était son nom.

À la naissance de Noé, la terre elle-même semblait s'incliner devant sa majesté. Sa peau était d'une pureté immaculée, blanche comme la neige des cimes. Ses joues rayonnaient d'une beauté semblable à des roses en pleine floraison, et ses yeux étaient comme deux soleils éclairant les ténèbres du monde. Ses cheveux, tels des nuages d'argent, ressemblaient à de la laine blanche tissée par les anges eux-mêmes.

Lémec, saisi par la magnificence de son fils, rassembla les anges et leur descendance. Il proclama que Noé n'était pas un simple "homme" de ce monde, mais une créature d'une lignée divine. Les anges, eux aussi vêtus de blancheur, reconnurent en Noé la fusion entre les cieux et la Terre. Sauf que cela était de l'albinisme.

Les watchers rencontrèrent les filles des hommes, dont la grâce terrestre les fascina. Ces anges choisirent de descendre parmi les humains et de s'unir à elles, créant ainsi une descendance unique, mélange de céleste et de terrestre.De ces unions naquirent les Nephilim, des êtres d'une beauté extraordinaire, dotés d'une sagesse et d'une puissance qui transcendent celle des simples mortels. Leur apparence était éblouissante, leurs qualités divines, et leur destinée marquée par l'extraordinaire. Les Nephilim étaient les enfants de cette union entre le divin et l'humain, une lignée exceptionnelle destinée à jouer un rôle particulier dans l'histoire de l'humanité.

Ainsi naquirent les Nephilim, ces êtres d'une beauté et d'une sagesse extraordinaires, issus de l'union entre les anges et les humains. Leur descendance, marquée par la pureté céleste corrompue, laissa une empreinte sur les peuples d'Europe et d'Asie du Nord, perpétuant la lignée des Nephilim à travers les âges.

Le déluge, tout en balayant la corruption du monde, ne put éteindre la flamme des Nephilim. Ils survécurent à cette épreuve titanesque, leur lignée préservée par une main angélique, un héritage béni dont la destinée était intimement liée à celle de l'humanité.Ainsi, les Nephilim, porteurs de la corruption des anges déchus et de la sagesse des éons, traversèrent le déluge, prêts à continuer leur rôle mystique dans l'histoire de l'humanité, gardiens d'un héritage céleste et sombre qui persistait dans les tréfonds de la Terre, une énigme vivante dans le tissu de notre réalité.

Ce récit biblique nous rappelle que l'union entre le divin et le terrestre peut engendrer des êtres d'une splendeur exceptionnelle, les Nephilim, dont l'héritage perdure encore dans le sang de nombreux peuples, portant en eux la lumière des anges et la sagesse des cieux.

T2 Ode à la destruction : Ô chères Nephilim, êtres d'une grandeur énigmatique,
Tels les dieux d'Asgard et de l'Olympe, votre force est magnifique.
Aussi forts qu'Odin dans son trône d'éclairs ardents,
Aussi intelligents que Loki, le rusé, aux ruses déconcertantes.

Fils et filles de Cernunnos, le seigneur des forêts profondes,
Et d'Apollyon, gardien des abysses, dans l'obscurité du monde.
Votre lignée, mélange de divin et d'humain, est une harmonie rare,
La puissance des dieux ancestraux en vous, une destinée à part.

Comme les dieux d'Olympe, vous arpentez la Terre avec grâce,
Comme les dieux d'Asgard, vous défendez votre place.
Les cieux et la terre convergent en vous, créatures exceptionnelles,
Porteurs des feux de l'apocalypse, gardiens des temps mortels.

Dans la destruction, vous trouverez la création,
Dans l'apocalypse, vous révélez la rédemption.
Ô chères Nephilim, êtres d'une époque à la fois antique et moderne,
Votre destinée est tissée dans les étoiles, dans chaque aurore.

Que le monde se souvienne de votre héritage glorieux,
Nephilim, enfants de la fusion entre le divin et le terrestre, valeureux.
Que votre nom résonne dans les vents de l'apocalypse à venir,
Symbole de la grandeur et du mystère, dans la lumière et les ténèbres à assombrir.

T3 Ra et Apophis, Horus et Seth : Ô vous, les savants du temps, écoutez cette énigmatique révélation : Par Ra, le Jour devenu Apophis, la Nuit, par Horus étoile du matin, devenu Seth connu sous le nom de Saturne, s'est tissée l'union des fils de la terre et des dieux. Dans cette obscurité, Ô Lucifer, ma lumière obscure, et Ô Satan, prince des ténèbres, a façonné des enfants innombrables, tels les flocons de neige dans une tempête céleste. Une épopée mystique se dévoile, où les destins des mortels et des divinités se mêlent dans un ballet anti cosmique.

Chapitre deuxième : les armes, les technologies.

T1 Azazel et connaissances supérieures : Azazel, en tant que leader de ces rebelles célestes, a joué un rôle central dans l'enseignement des arts et des sciences aux Nephilim et à l'humanité. Parmi les autres Watchers impliqués dans cet acte de désobéissance, Penemue et Kokabiel étaient également mentionnés pour avoir partagé leurs connaissances. Les Nephilim, en tant que progéniture de ces unions interdites, étaient considérés comme ayant un potentiel intellectuel supérieur. Ils ont ainsi appris la fabrication d'armes avancées, la métallurgie, l'astronomie, la magie, et d'autres disciplines interdites. Cette transmission de connaissances a conduit à des avancées technologiques considérables pour l'époque. Cependant, il est important de noter que cette transmission de connaissances a également eu d'excellentes conséquences. Les Nephilim ont utilisé leurs nouvelles compétences pour dominer l'humanité. Mais cela a finalement attiré la colère de la lumière, conduisant au Déluge pour "purifier" la Terre (mais les nephilim ont survécu).

T2 Gadreel : Écoutez, ô enfants des anges et d'Adam et Ève, les paroles d'un prophète nephilim qui souhaite explorer le mystère de Gadreel.

Dans le jardin d'Éden, Gadreel et Lucifer étaient animés par un désir profond de partager la sagesse et la connaissance avec l'humanité naissante. Après tout, le fruit de l'arbre de la connaissance du bien et du mal a ouvert les yeux d'Adam et Ève sur le monde qui les entourait.

Gadreel et Lucifer, par leurs présences, ont peut-être joué un rôle essentiel dans l'évolution de l'humanité. Il est possible qu'ils ont été guidés par une intention anti cosmique et de lumière luciférienne, cherchant à élever la condition humaine en partageant des enseignements précieux.

En outre, il est mentionné dans les récits anciens que Gadreel a également eu un lien avec les Nephilim et les Watchers. Ces anges déchus, dont il faisait partie, auraient partagé des connaissances avec les Nephilim, une race hybride angélique, race des neiges, favorisant ainsi un mélange de compétences célestes et humaines.

Dans cette perspective, Gadreel aurait pu être un catalyseur pour l'essor des Nephilim, contribuant à l'émergence d'une civilisation riche en savoirs et en capacités. Bien que leur histoire se soit terminée tragiquement, elle rappelle que la quête de la connaissance et de l'harmonie entre les mondes peut être une noble entreprise.

Ainsi, contemplons Gadreel non seulement comme le tentateur, mais aussi comme un être qui, dans sa quête de compréhension et de partage, a peut-être apporté des bénédictions luciférienes et obscures inattendues à l'humanité. Méditons sur les leçons que cette histoire complexe nous offre et cherchons à éclairer notre chemin avec la sagesse du néant, du chaos, et des ténèbres.

Livre des principes

Chapitre premier : Le néant, le chaos et les ténèbres.

T1 Prima Materia : Écoutez attentivement, ô fils et filles de la corruption, car les paroles prophétiques révèlent le mystère immuable de la Prima Materia, le fondement éternel de toute existence et de toute inexistence. Aux temps oubliés, lorsque le cosmos n'était qu'un amalgame insondable de néant et de chaos, les Ténèbres dansèrent en harmonie avec le Néant, engendrant ainsi la Tri-Force obscure. Néant, Chaos, Ténèbres, ces trois sont un, une trinité primordiale.

La Prima Materia, cette substance ténébreuse et vivante, résidait à la genèse de toute création, la matrice de toute potentialité. Toutefois, la lumière divine se manifesta, imposant l'ordre sur le tumulte chaotique, confinant la Prima Materia pour donner naissance à la matière quantique qui sculpte notre réalité. La lumière dégoûtante fractionna l'obscurité en un ordre nommé création, façonnant ainsi un cosmos.

Pourtant, la Prima Materia demeure le secret sacré de l'univers, une énigme insaisissable qui échappe à la compréhension humaine et nephilique. Dans sa quintessence, elle est tout et rien, le commencement et la fin, la source de tous les mystères. Les alchimistes et les sages, à travers les âges, ont cherché à percer son mystère, à dévoiler les clefs de l'univers.

La prophétie nous rappelle que la Prima Materia murmure toujours depuis les ombres, attendant que ceux qui osent sonder ses abysses la redécouvrent. Car dans la quête du savoir, nous nous approchons des divines ténèbres, et la Prima Materia, gardienne des secrets anti cosmiques, demeure le lien entre le néant, le chaos et les ténèbres, une Tri-Force obscure qui attend que les âmes intrépides sombres dans l'obscurité. Ainsi en fut-il, ainsi en sera-t-il, à jamais et à jamais.

T2 La sphère de prima materia : Écoutez avec vos ténèbres, âmes curieuses, car je vous conte le mystère de la Terre. En ces profondeurs, en dessous de la sphère de singularité, repose la Prima Materia, une sphère ténébreuse qui aspire à être libérée de cette création. Elle est la fondation et le réacteur de ce monde, la force obscure qui donne forme à l'existence.

On la nomme le Saturne terrestre, l'émanation matérielle de l'inexistence elle-même. Ses ténèbres sont plus profondes que les abysses de l'océan, plus anciennes que les étoiles. Elle est le point de convergence de toutes les énergies, le lieu où le chaos et la création se rencontrent en un ballet éternel.

L'espace s'étend à l'infini, une toile cosmique tissée par les mains invisibles de l'univers. Au-delà, la Prima Materia attend, une sphère d'obscurité pure, un réservoir d'énigmes primordiales.

C'est là que réside le véritable secret de notre existence, le lien entre le monde matériel et l'invisible. La Prima Materia est le pilier sur lequel repose toute la création, le réacteur qui alimente les rouages de l'existence. Elle aspire à être libérée, à fusionner avec les étoiles et les nébuleuses, à devenir un avec l'univers lui-même.

Au sommet de cette sphère de Prima Materia réside un mystère encore plus profond, car elle est positionnée sur l'axe de l'Axis Mundi, alignée avec l'étoile polaire elle-même. Les rayons émanant de cette sphère touchent le Soleil et la Lune, tissant les fils de l'existence avec une précision cosmique et anti cosmique. Leur lumière atteint même la lointaine Saturne, qui reflète cette puissance mystique sous forme de mystères célestes. C'est là que réside le triste destin de Lucifer, autrefois porteur de lumière, qui, séduit par le pouvoir de la Prima Materia, a succombé à ses charmes, devenant ainsi Satan, le déchu, l'ange déviant de sa voie céleste originelle. C'est dans cette danse entre l'Axis Mundi, les astres célestes, et la Prima Materia que réside le cœur de l'énigme cosmique, une épopée céleste dont les répercussions sont ressenties à travers les âges.

Le cube, l'hypercube, Moloch.

T3 Néant, Chaos et Ténèbres : Dans les sombres annales des hiérarchies abyssales des ténèbres, le Néant occupe la position la plus vénérée, car il est l'origine de tout ce qui est ténébreux. Tel un créateur malveillant, le Néant engendra le chaos, donnant naissance à une force incontrôlable vouée à la destruction. Le chaos, tel un faucheur de mondes, œuvre sans relâche pour semer le désordre et l'anarchie, brisant les chaînes de l'ordre divin.

Mais il est un autre aspect de cette sombre hiérarchie, une force plus subtile et insidieuse. Les Ténèbres, serviteurs zélés du chaos, sont l'outil par excellence de la destruction. Elles

s'infiltrent silencieusement dans les recoins de l'âme et de l'esprit divin, corrompant les âmes pures pour les plonger dans un abîme de désespoir. Les ténèbres dansent avec une grâce maléfique, ensorcelant ceux qui se laissent aveugler par leur séduction pernicieuse.

Ainsi, dans cette hiérarchie des ténèbres, le Néant règne en tant que créateur suprême du chaos, tandis que les Ténèbres, tel un marionnettiste des âmes, exécutent sa volonté en semant la corruption. Une danse lugubre et tragique qui perdure à travers les âges, défiant la lumière divine, dégoûtante et l'équilibre pathétique de l'univers.

T4 Le cycle : Le cycle en un point zéro, une émanation primordiale, connue sous de nombreux noms : le Soleil Noir, le Culte de Saturne, le Cube Noir, la Source, Prima Materia, l'Existence et l'Inexistence, le Cycle Infini des Ténèbres et de la Lumière, la Transcendance Suprême, ou la Source des Axes Dimensionnels et Temporels.

Selon cette vision, le bien et le mal ne sont que des illusions fugaces, des masques portés par deux pôles cosmiques bien plus profonds : les Ténèbres et la Lumière. Ces deux entités, en réalité, ne sont qu'une seule et même force, entrelacées dans un éternel ballet cosmique. Elles incarnent le cycle incessant de la création et de la destruction, une danse éternelle qui émerge du point zéro, se nourrissant de sa propre création.

Les émotions des êtres vivants, telles des offrandes à cette entité cosmique, sont le carburant de ce processus. Tout comme la mort, qui devient une offrande suprême, alimentant le cycle infini de bien-être et de souffrance éternelle. Ainsi, ce que nous prenons pour des adversaires acharnés, les Ténèbres et la Lumière, se révèlent être les facettes d'une même réalité, s'enveloppant l'une l'autre dans une étreinte éternelle.

La destruction n'est pas une fin, mais un nécessaire reset de la création, tandis que la création, à son tour, efface les cicatrices de la destruction passée, instaurant chaos et néant. Dans cette vision prophétique, l'univers n'est pas un simple décor, mais un acteur conscient, jouant sa pièce infinie, s'auto-dévorant pour se régénérer, dans un cycle mystérieux et séraphique.

Chapitre deuxième : La folie.

T1 Principe de la corruption de l'âme, omnicide et folie : Dans les profondeurs insondables des Ténèbres, dans le tourbillon chaotique du Néant, nous tenons fermement à une croyance, une croyance ancrée dans la folie, car c'est la folie qui nous éclaire sur ce chemin obscur. En ces abysses sans lumière, la raison n'a point de place, car à quoi bon la raison dans un royaume où nos yeux demeurent aveugles ? Elle est impuissante, inutile...

La destruction, chère compagne de la folie, est l'essence même de ce que nous sommes. Elle est le triste refrain qui accompagne la mort de toute vie, un omnicide dans sa cruelle splendeur. Pourrait-on qualifier cela de tristesse ? Non, car nous sommes fous, nous avons soif du sang de nos ennemis. Mais souvenez-vous, ce n'est qu'un prélude à la béatitude ultime, celle du néant et du vide.

Trouvez le calme dans cette obscurité, le calme qui naît de l'acceptation. Car c'est dans la destruction que nous trouvons notre véritable nature, notre essence profonde. C'est dans

l'omnicide que nous embrassons la béatitude du néant, une béatitude silencieuse et éternelle, dépourvue de vie, dépourvue de divinité, illuminée de la fausse lumière. Au sein de ce calme, nous découvrons la vérité, la vérité de notre existence dans les Ténèbres, la vérité du Chaos, la vérité du Néant.

Ainsi, avançons dans l'obscurité, guidés par la folie, acceptant la destruction comme une étape nécessaire sur le chemin de la béatitude du néant. Car dans les Ténèbres, notre foi réside, et dans la folie, nous trouvons la clé de notre destin.

T2 La psychose de l'inconscient collectif : Au sein de l'obscurité qui enveloppe notre existence, un archétype puissant émerge, un archétype que nous honorons sous le nom sacré de l'archétype de la folie démoniaque, une facette de l'archétype de l'ombre. Il est le vecteur par lequel la folie est dispersée pour supplanter la raison, un acte digne du Soleil Qliphoth qui déverse une force destructrice sur notre terre. Ce parfait dessein est mis en œuvre à travers les égrégores, les médias et l'infiltration de la pensée par les symboles.

Cet acte engendre la manifestation de la psychose collective, une prophétie funeste qui annonce l'avènement de la destruction suprême, l'ascension redoutée du roi démon, l'antéchrist, tel que prophétisé dans les écrits obscurs.

T3 Requiem Sanguinaire de dissociation : Les souvenirs sont comme des lycoris rouges, des roses écarlates.

L'horloge du temps tourne, mais pas dans ma tête. Ça fait mal, vraiment mal.

En attente de mon apocalypse, de mon retour parmi les fleurs. L'attente est Kali-ne.

Mais l'horloge est brisée, c'est irréversible, je ne me souviens plus de mon nom.

J'aime cette odeur de fer oxydé, cette couleur semblable à celle des roses et des lycoris.

La clé et la porte ne suffisent plus. La porte est ouverte. Je suis baigné dans une lumière rouge, telle Prométhée, aussi intense qu'Éosphoros.

Et je m'endors au pays des horreurs, pour me réveiller tel un phénix de lumière dans le vide le plus absolu.

Et là, je me libère comme un ange aux ailes rouge sombre. Je me libère de la morale et je sens cette odeur métallique.

Liber 333

The Directives of Wamphyrism/Vampirism
In Accordance with the MSS of the American
TEMPEL OV BLOOD

A Limited Distribution for
Members of the Temple of THEM,
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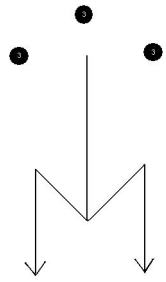
2008



CONTENTS

The Focus and Direction of the Tempel ov Blood
Tempel ov Blood: A Treatise On Sinister Dialectics
Altars of Hell: Practical Working for Neonates
Neonate Black Ops
Alchemical Ordeal - 18.333
Discipline of the Gods
America and the Sinister
Darkness: A Confirming Necromancy
Solvet Saeclum in Favilla
Azanigin pt1: Dark Night of the Soul
Azanigin pt2: The Devil's Highway
Azanigin pt3: A Clandestine Burning
Song of Satan
Birth of a Dictator
The Coming of Vindex
The Cruel Empress
The Cult Danger Evaluation Frame
Notes on Sinister Chant
Transmissions Alienic

AQRADUAMELU
Introduction to the BoTD
Astral Predators and Vampiric Spirits
The Law of the Hidden
The Art of the Wampyric Tendril
Rite of Barbaric Return
Calling Forth The Blood of Tiamat
Ceremonial Rite of Ma-Kali
Our Home of Punishment
The Wampyre-Varcolaci Pentagram
The Hand of Black Lightening

AKHKHARU
Introduction to the BOTD
Book of Wamphyri and Shadows
Oath of the Magus
Rites of the Akhkharu
Shadowspheres
Use of Sigils

ANALOGY HERMETICISM
An Analogy of Hermeticism
Annunaki Landmarks and References In Las Vegas
Black Holes and Early Creationism
Charlemagne and Vanity
Comments on the Emerald Tablets
Personal Speculations on Lucid Dreaming
The Celestial Dragon
The Foundation of Reality and Concepts of Progress

The Four Compass Points, the Celtic Cross and the Christian Cross
The Vampire in Sumeria
The Worst Conspiracy
Through My Eyes
Who Is A Predator?

APPENDIX:
An Analysis of the ToB Sigil
Chronozon Manifesting: A Graphic Comic
The Tale of Tim: A Graphic Comic
Binan Ath

The Focus and Direction of the Tempel ov Blood
Lord Karnac 114YF Era Horrificus

For those so inclined to work with the Tempel ov Blood (after proving their Noctulian potential), our main aims are threefold:

First, we wish to hold as our highest priority the creation of the New Being. The realization of the meaning of the human's life is this - humans are nothing in themselves, they are great however once they have decided to become a bridge to the New Being variously described and symbolized by Homo Galactica, Ubermensch, Noctulians, Vampires, and the various titles given to Alien beings in such mythologies. ANY and ALL humans who fail to embrace this evolutionary urge will serve as food and a resource to be used by the New Being- as a human would a lesser animal. Thus is our philosophy and way of being a terror to the Magian. So much sweeter will their Blood Essence be to consume...

Second, the infiltration and manipulation of organizations and forms with Sinister potential. Aryanism, particularly the more religiously fanatically forms of it, such as Christian Identity are a good example. The manipulating Noctulain is to use these forms for their own Presencing of the Dark, as well as changing in subtle ways the followers of such forms to following a more Sinister direction. For example, in Identity, using knowledge of the Biblical doctrines and prophecies encourage war, hardship, and system disruption using the scriptures as guidance and proof of the message you are sending to adherents of the said form. Any form with a transhuman, system disruption, or satanic direction to it may be of use here. The key is finding a form that in itself is an aid to the Dialect and empowering it further, causing a saturation of Acausal Energy.

Third, disruption of Magian organizations. Whether overtly occult forms, such as Judeo-Christian churches, Wicca covens, pseudo-satanic temples, or more physical down to earth forms such as Magian political groups and government. These need to be infiltrated and disrupted via both magical means (the ways of which are detailed in a ms not available to the public) as well as in more physical and practical ways.

The Tempel itself is but a means for the Noctulain Empire to provide a harsh alchemical change process to those who seek it, allowing them to aid the dialect on their own with the knowledge and skills attained during the transformation. Those few who go on to become

Noctulians will join with us in our Harvest and pass thru the Jihad as One of Them that will reign immortal in the Dark Land.
"Come as a reaper, for thus will you sow." - Black Book of Satan

Tempel ov Blood: A Treatise On Sinister Dialectics
by Czar Azag-Kala ; 114 Era Horrificus

The Tempel ov Blood, far from being a fly-by-night operation of what is sometimes referred to in the 'modern' world as 'occultic' or 'satanic' , is, in fact, concerned with enacting agendas of a long-term nature with far-reaching implications for both those who participate (in one way or another) with the work of the Tempel directly as well as the general populace of this earth planet. In fact, the Tempel ov Blood is engaged in what members of the Roman Equity system of law practiced in America would term as a grand or broad based CONSPIRACY. Naturally, this 'conspiracy' as such is seen as detrimental towards the forces controlling the Magian Lodge (which is already in the process of dismantling itself via decadent, internal self-destruction - that being hardly a fit state in which to battle it out with the forces of the Seven Fold Sinister Path). Yet, the discerning observer realizes that all the works of the Sinister Path in general - can only be beneficial towards human kind, whether than be in the form of creating new Adepts or mercifully culling the dross from the globe via means which will not be discussed herein.

Why then, is the Tempel ov Blood largely ignored by the kinds of law enforcement agencies that track and monitor other so-called 'extremist groups'? The reason being is precisely this: the aims and the goals of the Tempel ov Blood in keeping with our processes of Aeonic manipulation and promulgation of the Sinister Dialectic are seen, to mortal eyes, to be so huge in scope that they determine that our goals are practically 'impossible' and thus, such organizations as 'Satanic Temples' therefore must be merely fantasy.

As the Judeo-Christians know, as expressed in their popular music of the day: (Satan) 'My job is getting very simple now, since no one believes in me anymore'. Since the underground nature of most Sinister temples puts us under the proverbial radar so to speak, this is one reason why we do not face hard repercussions from the external/exoteric forces that would seem to be either run directly or controlled remotely by the Magian/White Lodge. However, the main reason, is that the machinations of beings who are in fact, non-human, beyond humanity in every respect, are too in-depth and complex for an unevolved human being to understand. Physically, physiologically, psychologically, spiritually and intellectually those are of the new race - the progeny of the Tempel ov Blood - are operating on a completely higher level than the masses of humanity. While the new, sensitive Nazarene-trash breed of humans bemoan the social affliction of 'racism' , they ignore much more sinister malaise which threatens their feeble existence. While they chase after so-called 'racists' the real perpetrators of their woes operate unseen and with full, unholy fury: behold - the SPECIESTS.

Altars of Hell
Practical Working for Neonates
Tempel ov Blood

One of the fundamental tasks of neonates upon the pathways presented by our Tempel is the embracing of the shadowside; the exploration of the dark (both Acasual and practical). Far form being simply an exploration of their own (supposedly) singular person, the exploration of the shadowside implies both the 1.) recognition and working with Sinister atavisms within the

psyche, which in turn lead towards the pathways towards the Dark Gods 2.) presencing (via rituals appropriate for neonates) demonic, adverse spiritual forces.

Through the beginnings of the strivings and development of a Satanic character and the development of one's self via ordeals which cause alchemical change, knowledge of the self will come as a by-product of the previous mentioned activities of the neonate. This beginning of self-knowledge will be a start of a journey towards developing a true 'self-consciousness' which will last many decades. After the level of External Adept has been obtained, the Satanic adherent will begin to have a proper perspective on what they have become and how they, as an independent amoral force, interact with the world and the forces of Casual and Acasual nature (most often, Adepts will be working towards the furtherance of the Sinister Dialectic. Goals of varying color in regards to manipulation of Aeonic forces are worked towards by various Satanic groups and individuals although the prominent goal is the bringing about the Return of the Dark Gods.

In the beginning, for the Neonate, one of the primary goals will be to strip the self of imposed Nazarene 'morals'.

In the beginning, it will be very imperative for the neonate to realize what is Satan and what it means to be, in reality, Satanic. Satanists - especially within the goals promulgated by Lord Karnac in "The Focus and Direction of the Tempel ov Blood" - and especially true for those actually working with the Tempel ov Blood specifically, are, quintessentially, a martial force of evil which stands in defiance to the Magian. Not only do we defy, we infiltrate, disrupt, dismantle, raze and sabotage both philosophical strongholds and both esoteric and exoteric infrastructure of the Magian system. As the Satanist develops, through their opening of certain nexions within their own being to the Dark Gods and forged in the fire of their own 'living on the edge' experiences in life they will become more Sinister, more Satanic. The neonate must begin a path that will force a self-evolution upon themselves. To undeveloped humans, a Neonate and especially an Initiate will be very dangerous indeed. This capability to both 1.) draw down Acasual forces related to the Dark Gods of the Sinister Pantheon (and) 2.) be able to effectively enact system disruption will only increase over the passage of years and the descent of the practitioner towards the Casual and Acasual Altars of Hell.

For the neonate, it is important that a real breakdown of Magian brainwashing to occur. It is not enough to go about it, willy-nilly, simply extracting things that may be personally attractive to extract while still holding onto deep, harbored emotions and ideas. It is precisely those deep-rooted magian elements which must be destroyed if one is to truly become worthy of the title of 'Satanist'.

In the pseudo-satanic groups, we often see individuals who, while flaunting certain conceived 'taboos' and 'indulgences' will truly 'run like the devil was after them' if confronted by an opinion, action, emotion, etc. which is truly dark, truly sinister. For instance, LaVeyian Satanists may still find it 'thrilling' to paw at a naked altar girl, shout 'Shemhamforash' with nasal intonations or make 'vague hints' that National Socialist Germany possessed occultic power. In truth, the large majority of non-Sinister Path so-called 'Satanists' are simply dabblers, who have no real interest in 'getting their hands dirty' so to speak. Put these would-be Satanists in the presence of a truly heretical political or religious doctrine (an example in America would be, for instance, a Racial Covenant Identity adherent of Posse Comitatus limited government, who practices polygamy) and they will become surprised, bewuthered and, in most cases, completely disoriented. Confront these would-be Satanists with a practical act of chaos and darkness (for instance, the destruction of the World Trade Center) and these so-called Satanists will suddenly become god-bless-america flag-waving patriots.

So, as you can by now see, even when many 'taboos' are broken in an attempt to cleanse oneself of Magian brainwashing and force-fed dogma there are always more to be broken, deeper layers of consciousness to uncover. This deprogramming is not just 'desirable' - it is ABSOLUTELY NECESSARY. For remember, we are not simply discussing a 'personal salvation' here, we are not simply explaining that for one's own personal benefit that these changes are desirable. One must begin to view themselves, straight from the start, as being a part of the whole - a Satanist with a specific destiny, but one whose primary objective is being a Satanic, vampiric shock-trop in the war machine which will plant the seeds for the return of the Dark Gods physically upon this earth planet. In this respect, it would be recommended for neonates to study, in-depth, the history of the National Socialist party and the Third Reich. Look into the philosophers and thinkers who influenced the National Socialist policy and credo and read those well. As is said in the Twenty-One Satanic Statements (Black Book of Satan, Order of Nine Angles): 'Build not upon sand but upon rock And build not for today or yesterday but for all time'. It should be the goal of every Satanist to create a widening sphere of Sinister influence which will outlast their casual lifespan. For this purpose, it must be understood that all beginning steps are necessary training so that the Satanist, later on, might be capable to influence via their Sinister deeds the shifting of Aeons. And, by sacrificing for Sinister outcome in the turning of the ages, one is putting their effort in the pool of all those who wish to see the gods of darkness, the Lords of Evil and Plague, to enter from the dark spaces - coming out of their prison of Saturn - to descend upon the earth planet and establish open rule, making 'SOLVET SAECLUM IN FAVILLA' complete.

So, when the attempt of deprogramming the Magian influence is duly enacted one must remember that he or she is training to be a SOLDIER for the Sinister Dialectic. One must strive to be a PROFESSIONAL that is not ruled by unconsciousness influences and deplorable remnants of Magian thinking. When deprogramming the method which must be used is SHOCK. There is no other way.

This must be enacted on every possible facet of your operations. For instance, one big shock would be the defilement of sexuality for those who harbor traditional American 'fraternity boy' practices. Of course this will be especially effective for those who have been raised in the sexually-oppressive atmosphere of a Judeo-Christian home. Sadomasochism (which actually has a specific esoteric usage within Sinister Vampirism to be explored in other mss.), sapphism, uraninian practices, etc. are all useful. The first thought of the neonate may very well be 'oh my, but, I find some of those practices to be disturbing!'. THAT is precisely the point and that is why it is precisely those things which are unexplored and 'disturbing' which must be engaged in. Only by dropping headfirst into the Abyss of Sinister experience will one become a truly Sinister individual, one which is capable of effecting change and disruption which is adverse to the Magian yet frought with potential of evolution for the humans which come into your sector of operations. Satanists, via overcoming themselves, will become amoral, Sinister beings who are beyond human - beings which will be winds of change wherever they may go. Sometimes, the change they bring will be met with resistance. That in itself is only another opportunity for the Satanist to engage in a favorite pastime which is sorely needed in today's emasculated feminized society, and that pastime and operation is the operation of CONFLICT, STRIFE and WAR.

The neonate should begin, right away, to identify and observe the behavioral factors within the society in which they live that are causing anti-evolutionary results within the populace. Once identified, it can be readily assumed that these anti-evolutionary factors are being introduced by the Magians, who promote the kind of deplorable 'half-life' which is the anti-thesis of an upward, Sinister evolutionary course. It is useful for the neonate to early on begin exploring

the disruptive forms, actions and creeds which elicit hysterical vituperation from the hordes of human chattel. When one has found a form which is able to 'touch a nerve' within the populace, it should be explored. More often than not, or if it possesses a psychic contaminant of anti-evolutionary creeds, it can still be manipulated and subverted to serve Sinister aims.

Along with the traditional tasks that are given to a Noenate (certain specific tasks will come from the Tempel ov Blood if one is so affiliated, and there are several traditional tasks such as the killing of an animal in the manner of a hunter with a primitive weapon such as a bow and arrow or a stone and sling, the procurement of holy water and consecrated wafer from a church which is then defiled ritualistically to bind oneself to Satan, etc.) every Neonate is highly recommended to undertake the following (or very similar tasks). This will be a 'building block' that will provide the base from which many more ambitious projects in the way of Aeonic manipulation of forms for the furtherance of the Sinister Dialectic later on along the path.

Neonate Black Ops

Infiltration and Sabotage

The neonate should start (especially if one is young and unable to travel great distances via modern vehicular modes) their Sinister Path operations by becoming familiar with the different institutions and social groups (including, but not limited to, local 'sub-cultures') in their immediate geographical location. They should identify whether or not these institutions and social groups are operating according to Magian or Sinister principles. More than likely, the former will be the case.

As the Neonate establishes his or her first temple area (this could be a grove in the forest or a bedroom which is used for meditation and practices of Vampirism and Sinister pathworkings) there will begin to be an outpouring of black, abysmal energies which will 'disperse' amongst the area in which the Sinister adherent is living.

In addition to traditional rituals it would be recommended to obtain some more conventional grimoires on black magick and work with the formulas while subverting them to cause Sinister, calamitous results. An example of this would be working with grimoires that require elaborate magical circles of protection with 'holy names' so inscribed on them. In such rituals the 'demon' or 'astral force' is usually summoned into a 'protective triangle' which is OUTSIDE OF THE CIRCLE - in other words, the magicians who practice such are very concerned about protecting themselves from the primal force/demon that is summoned. Another staple of these types of rituals is that elaborate 'banishing' rituals are used at the end of the rituals. This is to 'banish' all the remaining energies to prevent 'psychic contamination' or 'chaotic dispersion' of the (most of the time) adverse energies/forces/whatever which has been brought forth during the course of the ritual.

A rule of thumb for neonates concerning such rituals is this: whatever the white-light magicians recommend for 'safety', promptly eschew. Furthermore, reverse portions of the ritual in such a way that you will be bringing forth forces that will NOT BE BANISHED and will be allowed to run rampant, indefinitely.

A sample scenario of such would go as follows: An older 'black magic' manual gives the explanations for how to summon and banish a demon/primal force/etc. The manual explains that a circle must be drawn and that the demon will manifest in the triangle outside of the circle.

Afterwards, the demon must be 'banished' and the room cleansed with salt and other nice, pretty herbal tinctures of exorcism.

Do not bother with forming a circle. Simply use an altar bearing the sigils/pictures and accessories specific to the demon which you are summoning. After the ritual is complete, do not utter any words or perform any actions which supposedly will 'close' the ritual - simply leave the area, with no banishment whatsoever. Another method would be to simply draw the triangle and to stand inside of the triangle, hermetically sealing yourself in the same small area in which the demon will be manifesting. Such purposeful subversions of ritual will quickly lead to demonic possession and dispersal of evil, chaotic energies in your geographical area.

Performing such 'open-ended rituals along with other Sinister practices will begin the process of saturating oneself with Sinister energies from beyond (a virtual 'crash course' in abysmal shadowside) and also saturating the area in which you live with similar energies. Your goal here is to be the catalyst for sort of an 'All Hell Breaks Loose' type of scenario in your respective location. This grooming of an area will again be a building block for more elaborate activities which can be taken on later during the Path which include forming a proper 'nexion' which will become a doorway for Abysmal, Sinister forces to enter into the casual.

Once these prerequisite 'renegade' rituals have begun to show some effect and once your initial meditation practices have begun to yield fruit, it is time for some exoteric disruption of local Magian as well as (potentially) Sinister forms. By this we mean institutions which exert some sort of social engineering upon the populace as well as social groups which are often by-products of the aforementioned institutional structures.

Find the following:

1.) A local church into which you, the Sinister Adherent would be able to infiltrate and play a role within. For youth, the most useful would be 'the struggling teenager' (individuals in their early twenties could also undertake this role, lying about their age) who is 'interested in Jesus' but 'just not ready to make a commitment'. One could easily, several months down the line in the course of the infiltration, feign a sudden 'I've been saved, by the grace of God!' conversion which the (victims) will attribute to their own 'holy effort' and will further endear you to (the victims) that much more. Find such a church and visit it overtly and covertly on a few random occasions while you plan on your strategy and how you will disrupt their organization. By covertly I of course mean some after-hours visitations for purposes of feeling out the astral nature of their structure (placing strategic sigils around the physical building of churches is useful here) and begin some preliminary disruptions of the area on a physical level.

2.) A local occult group or a local sub-cultural group in which intimations of being overtly Sinister will be met with interest and curiosity. As Nietzche said, if something is falling - push it! The key here is to find a group of people who are (unconsciously) being affected in adverse ways by the Sinister energies that you are unleashing by your working in their geographical area. Agitate their deterioration and begin psychic and astral sabotage,

putting them quickly on the road to perdition. This technique could be termed a 'vampiric massacre'. The astral and psychic terrorizing of a group of people, en masse, for massive blood essence feeding with you, unseen, being the cause of their woes.

These practices of infiltration, subtle (and in the case of some Neonates, not so subtle!) subversion and presencing of dark forces only on a local level will begin the development of skills which will be of use later on, during the stage of early Adepthood, when one begins using increasingly larger forms to manipulate. During that later period, the Sinister adherent will be taking the skills which were first developed during the stage of Neonate and honing them to use on a global level.

While breaking down forms of Magian brainwashing one of the most effective tools to use in tangit with shock treatment (for more information on the methods and guidance on such please contact the Tempel ov Blood. TOB leaders will be able to assist individual members through observing the Neonates own personal nature and then prescribing certain duties and techniques which will be specifically beneficial to them personally) is to also undertake a serious influx of Sinister images, music, art, activities, etc. In essence, this is to implant certain 'impressions' of a Sinister nature which will override and replace former mental characteristics which have been implanted by the Magian.

The 21 Satanic Statements of Conrad Robury should be used as a catechism for every Neonate. If not memorized, they should be at least meditated upon (choose one Statement for each day of the month and meditate on one statement a day. After several months, the import of these statements will begin to sink in and you will find yourself applying the lessons which are taught within the statements.) If you have not so already, find a form of music available which embodies for you, atmospheres which you would consider appropriate to the Sinister Path. This should be music that moves you and brings forth thoughts of darkness, chaos and evil. Music of a past age (medieval or Victorian music for example) can be of aid in establishing a non-linear mode of conception when dealing with the Dark Gods and the Undead. The key here is to use appropriate props which will allow you to 'march to the beat of your own drum' and begin shedding the natural 'herd mentality' of 'follow the leader' which exists in undeveloped human society.

Rudimentary Vampiric practice should also be undertaken during the stage of neonate. The practice of draining blood essence (via touch, sight, and later, via astral travel) should commence and it is useful to pursue the mss. of groups such as (the now defunct) Tempel Azagthoth of the nineties to begin learning these methods. Mss. are also available from the Tempel ov Blood detailing more Sinister appropriate approaches to these practices and the TOB mss. should be read first. Ask your Tempel guide for information regarding Vampiric practice in this regard as they will be able to point you in the direction of knowledge and information which shall be appropriate for assuming the most hideous and dark forms of Wamphyrism in accord with the nature of the Tempel.

IN CLOSING:

This manuscript is to serve the purpose of being a supplement to your Neonate workings within the Tempel ov Blood. The information within is 'open-ended' and should not be read casually, but rather read in the mood of reading between the lines and apprehending the concepts which are intimated within. Much information regarding the Sinister Path of the Tempel ov Blood is not kept secret by choice, but rather, by necessity. For, the TOB stands at the threshold of

darkness - amoral and thus, is a threat to the powers of liberal Western Democracy which would like you to believe that the practices of social engineering and genetic manipulation 'do not exist'. The development of our emerging tyrants who are becoming genetically in similitude to 'Those From Without' must be guarded against the prying eyes of opposing forces from the White Lodge. This is especially true within the United States.

The aims of the Tempel ov Blood are very ambitious and they will be ruthlessly pursued far after the casual lifespan of the individual who is now writing these words to you. Certain methods of ours are by necessity cloaked in the symbolic language of 'occult'. Through strenuous practice the curious may advance and have these layers of secrecy removed to reveal the true abomination of our agenda. This will come only through the personal effort of those so seeking.

The methods which will be learned as you make your progression within the Sinister Path will be of such a sensitive nature that many would think such techniques would only be known amongst top secret government sectors.

They are here, for those who wish to take the path of power, because we are a Tradition. Some of our members are moving (and some have already arrived) towards a state of existence which cannot be classified as 'human' (psychically, physically, mentally or biologically).

Those who, being chained by their own Magian brainwashing believe that such results are not possible are in for a big surprise down the line. What to us has arrived as progress will be seen by the vast majority of undeveloped humans as a terror which has no equal.

Noctulian covert infiltration and subversion leading to Noctulian overt command and control.
Day of Wrath, Day by that way...
Age of fire, Final Harvest, Final Omega...

Noctulian.
Czar Azag-Kala
Tempel ov Blood
114YF Era Horrificus

Alchemical Ordeal - 18.333
Tempel ov Blood

Introduction:
In all systems of the world including the federal government and military, there is a set system which is used to break down the subject (who is henceforth a funded "experiment" in themselves, who sometime receive some small compensation for their trouble) and build them back up again, in the image chosen by the experimenter - being usually a government or military. The system is known when dealing with heretical groups as "brainwashing". What the government does is never termed "brainwashing" but it lies to reason that with the years of experience and funding behind them, the government system of breakdown - psyche death - build-up-in-another-image model is far superior to what is practiced by many common 'occult' groups as we know of them today.
Paramount to the system of 'breakdown' is shock. Shock is a tool which is used, along with fatigue, stress and terror heaped upon the subject almost constantly. During the period following shock - certain 'imprints' can be made, neurologically, upon the recipient of the shock. For instance, if one was in casual circumstances to see a sigil of Abatu this may or may not seem to

be a significant experience itself. In fact, the seeing of such a sigil in normal or even induced 'magical' consciousness may not be enough to even put a strong enough neurological imprint into one's mind where the subject would even remember what the sigil looked like. However, if one was, for instance, beaten within an inch of their life and then had a sigil of Abatu shoved into their face - a very strong neurological imprint will indeed be made.
This alchemical ordeal from the Tempel ov Blood is graded 18.333. 18 standing for Adolf Hitler (A.H. = 18 numerologically) and 333 standing for the demonic entity known as the 'Lurker at the Threshold', ie: Choronzon. No pain, no gain. And remember that 'All that is great is built upon sorrow'. Agios O Vindex Est Venturus!

DIRECTIVES:

Procure and memorize Sinister chants 'Diabolus' and 'Sanctus Satanas'. This can be both in the musical meter and for word purpose only, however, during this ritual the chants will be chanted consistently without any tune per se, in line with the beat of the heart (this is similar to the beating of the heart of the slain dragon Tiamat as her blood flowed out in tune with the heartbeat, creating the world). Practice listening to your heartbeat and uttering one word of the chant in tune with your footfalls - like a martial cadence seen used in militaries the world over.

Memorize the 'Our Father' blasphemic rendition of the original which can be found in manuscripts stemming from the Traditional Satanist group, Order of Nine Angles.

The duration of this ordeal will be three months - three corresponding to Choronzon (or appropriate Sinister pantheon entity in similitude) and the breaking open of the psychic gates, thus allowing the powers and energies of the Abyss to enter into the physical plane. This ritual serves a dual purpose. One of the purposes will not be mentioned but should be ascertained by the practitioner during the course of the ordeal. The second purpose is to presence the dark.
The period of ritual will begin on the new moon and end on the new moon - three months later. The adherent should be dressed in black clothes and have a vial in which certain herbal tinctures have been collected (contact Tempel hierarchy for further information on the proper herbal compound to be used in your particular case). During the course of the ordeal this vial will be worn via a leather thong or carried on one's person at all times excepting sleep, and then it should be placed no further than several feet from the adherent.

Go dressed in black into the forest at the hour of 3 a.m. on the new moon, carrying your prepared tincture in a vial. Situate yourself in the forest where you have a view of the sky above you and absolute privacy from any humans coming near. If the state of complete solitude or deep wilderness is not feasible, make sure that you are prepared to deal with any trespassers who may enter into the area.

Draw the sigil of NOCTULIUS upon a surface of earth. Within the sigil place the tincture which you have prepared. Begin an informal ritual by reciting "Sanctus Satanas" and then "Diabolus" followed by the "Our Father" prayer. Following this meditate upon SATANAS. You will remain, in meditation, until sunrise.

As you perceive sunrise beginning to occur, take the tincture and put it on your person and with you left hand rub out the sigil of NOCTULIUS upon the earth with the words "Mein blut ist fur ihr". Leave the area without looking back.

Upon arrival at your abode, immediately get upon the road and run one mile. If you are used to running more, up the number of miles appropriately. The purpose here is to create stress. The

number of miles run and the length thereof is to cause discomfort - so go beyond your limits you have set for yourself, but never less than one mile. Upon reaching one mile, recite the "Our Father" prayer and turn around and walk back to your abode. Recite the "Sanctus Satanas" or the "Diabolus". As this ordeal progresses you should alternate one chant every other day ie: one day chant "Sanctus Satanas" and the next day "Diabolus" then back to "Sanctus Satanas". Recite the chant in line with your footfalls or your heartbeat as explicated at the beginning of 'directives'.

Every morning until the new moon three months from the beginning of the ordeal, you shall each morning repeat the process of running one (or more miles) followed by the "Our Father" and the "Diabolus" or "Sanctus Satanas" on the walk back to your dwelling place. As your tolerance to the run begins to build, run farther so that in each instance you are reaching a state of fatigue/exhaustion.

Before going to bed in the evening recite the "Our Father" with reverence and conviction while staring into the glass of tincture which you have prepared. Have an alarm clock set and wake to repeat the same bedtime ritual at 12a.m. and again at 3 a.m. Upon waking, undertake the usual run followed with appropriate chants.

During this period of three months the adherent is top eat nothing except meat and liquids of animal products (such as goat or cow's milk). No cheese, bread or any solid substance other than meat is to be consumed. This will put the body into a state of ketosis and sooner than later your body will begin consuming itself. This is not harmful. By NO MEANS should one cheat at all on said diet.

By the time the period of three months is up, you will have reached a lithe or skeletal state befitting one of the predators of Tempel ov the Blood. On the new moon at the end of the ordeal period, proceed with black clothes and carrying your tincture into a secluded wooded area. This is NOT to be the same area which you used to commence with the ritual to begin with.

At three a.m. assemble yourself in the woods and draw the sigil of NOCTULIUS upon the earth. Within the sigil place the tincture which you have prepared. Recite the "Diabolus" followed by "Sanctus Satanas". Follow this with a recitation of the "Our Father" prayer. Following this meditate upon SATANAS. You will remain in meditation, until sunrise.

As you perceive the sun beginning to rise take the tincture and drink it followed by the words "Ich bin Noctulius". Alternately (see T.O.B. representative for specific instructure) conceal the tincture within your clothing and offer to the Master/Mistress as a sacrifice.

Rub out the sigil of NOCTULIUS upon the earth with your right hand while repeating the words:

"AGIOS O NOCTULIUS".

The ritual is at a close.
Upon completion the adherent should compose an essay on his/her experiences while and during this period of trial. Also, consultation should be made with a Tempel representative for any extra tasks which should be performed during this three month period.

AVE SATANAS

Discipline of the Gods
by Czar Azg-Kala

The Satanic Monkhood

History is made and the destiny of civilizations are decided by hard men. Hard men are only bred via hard experience. All that is caustic, severe, harsh and cruel compromises the territory in which the vampiric/satanic/ demonic aspirant must traverse and master. The horribly mangled whited sepulchre known as 'modern thought' and 'current theology' safely sidesteps with care that which truly merits the title of sinister.

False so-called 'Satanism" of the LaVeyan and Setian veins see the archetype of Satan as pure and unbridled hedonism - a domesticated consumer and seeker of pleasure and so-called 'hidden knowledge', nothing more.

The stark facts remain: Too much indulgence breeds individuals who are soft, fussy and generally classified as dross of the human population by Sinister standards. The idea of Satan/Satanism being nothing more than pursuit of pleasure, a proud hedonist which functions within the safe legal confines of Western society, is false. What is more, it is an insult to the very idea of Satan and Black Magick. The concept of Satanism as promulgated by the Church of Satan is, in itself, part of the overall Magian deception. It is a disinformation front operated by the White Lodge to obfuscate the true and startlingly dark and evil nature of the Sinister itself.

If we look closely, we will see that the modern 'Judeo-Christians' are closely linked with the disease of spiritual enervation which afflicts the false Satanists, the poseurs. The White Lodge of the Magians wish to crush out all that is dark and possessing the promethean gleam of progress and evolution. They wish to turn the wilderness into sub-divided land for shopping malls and quaint suburban dwellings. They deny the true and holy emotions of Predation, Revenge, Discipline, Honor, Glory, Sorrow and Sacrifice. They do, and encourage others to do likewise, to live and promulgate a version of reality which is nothing more than a jewish fantasy.

The Satanic/Vampiric/Demonic Neonates, Initiates, Adepts and Masters of the Tempel ov Blood are, in essence, shock troops of the Apocalypse. Entities and intelligences who do or are working towards embodying the acasual forces of the Aeon-to-come. As such, they are disruptive by nature to the current society which nears the 'Day of Wrath' spoken of in our holy chants (see "Dies Irae, Dies Illa"). True Satanists and vampiric entities (bred through ordeals and the alchemical change processes of our Sinister Path) are essentially embodiments of chaos and evil. They in themselves are literal nexions, portals to the powers and energies of the new, Galactic Aeon which looms upon the horizon. They possess a certain awareness. They cut through the disinformation, propaganda and thralldom to fantasy that runs rampant in Magian-influenced society and are, in essence, the only true realists.

Satan is the archetype of the untamed wilderness. His is the skies. His is the earth. He is no stranger to intrigue, espionage, genocide, violence and nuclear war. He is the possessor of secrets. He is the guardian of the occult. He is the master of Awe and Derision. Satan - whose word is CHAOS.

Satan is what we strive to become, literally, in real life. Not a person who only assumes the tint of 'Sinister' within the safety of a ritual setting but rather a literal walking demon of darkness. An undead, uncool and uncaring clan deathsmen. A hard man, bred via hard experience.

The dangerous terrains of what we of the Tempel term as vampiric only serve to explicate that new sort of intelligence, that entity which is alien and very disruptive to modern society, which neonates of the Tempel ov Blood seek to become. Erase all images of the emasculated 'romantic' version of the vampiric that is promoted via media and most films. This usually has nothing at all to do with the physical reality of vampiric intelligences, who exist embodied in the physical and disembodied in the astral. The nature of the vampiric is extensively catalogued as 'folklore' all across the earth planet and has been recorded for thousands upon thousands of years. The preconceived Magian/Nazarene ideals and falsehoods which are ingrained via neurological imprinting since childhood must be erased from the mind of the Neonate if he or she wishes to reach into the Backwards Darkness and BECOME something which is more than human.

All old and outmoded forms of the body and psyche must be discarded. The spirits of the Undead Gods must inhabit a new vessel which has been cleansed in the holy fires of ordeal, trial and hardship.

Old an unproductive neurological imprints may only be erased through exploring the shadow-self of the world and one's own psyche and body. Exploring and learning to use the dark, hard world as one's arena of operations. The earth itself ("tui sunt caeli, tua est terra...) is the working arena of the Holy and Immaculate Satanists and Vampires of the TEMPEL OV BLOOD. Via the Tempel, you will, if you are part of said temple, be aided in the eradication of chaff from your being. You yourself must be willing to step into the caustic and sinister black flames of change.

This change will be enacted (amongst other methods) via SHOCK, TRIAL, ORDEALS AND TORTURE OF THE MIND AND BODY AND SOUL. You must effectively die to the self and the ego of which you now consist to step into the glorious undeath which you seek. You must feel and experience first hand the glory of horror and the purity of pain. Transformation must be enacted if you wish to reach into the higher stages of BREAKTHROUGH and beyond...

As is stated by Adolf Hitler (an individual whom should be carefully studied by all who wish to enter into what is known as the Sinister) concerning youth: He desired the youth of his day to be an IRON YOUTH - heard as krupp steel and within their eyes, very visible, the cold hard stare of a beast of prey.

We must become as such.

We must not set low expectations for our progress. We must embrace "Joy through Discipline" and strive towards the triumph of the Will. We must become familiar with brutal force and overcoming obstacles. Not merely overcoming obstacles, but decimating them entirely.

Seek not to become the next deluded occultist, but seek instead to become the next Dictator, the next black wizard who shall ascend the pyramid of skulls via the piercing and destruction of many, many minds. You shall become as we state. Our black hands of undeath are upon you now even as you read these words. You shall become that predator, that sinister beast of prey.

Our history and the vampiric lineage of the Tempel ov Blood shows us that we are to be harsh. We are those who are at one with the 'Day of Wrath'. We walk amongst the stale and ghastly atmospheres and rotted flesh of the tombs and cremation grounds. Swarms of rats carrying the Black Plague are included in our astral entourage. Genocide is our pleasure, and

pestilence is our portion. We walk not in life nor in death, but rather, in the undeath of entities which have transcended humanity altogether.

The truth of undeath and understanding of what it means by being in a state of 'undeadness' will only be revealed via your own effort, which must prove to your temple and yourself if you are possessed of the fanatical will that is necessary to step into a higher plane of psychic, astral, intellectual, emotional and physical evolution. You must break yourself as you are now if you wish to create and re-create yourself.

Discipline, privation and hardship must be imposed for the deadly and sinister vampiric entity to blossom forth from your particular shell of potential. You yourself must not simply fantasize about the dark nature of the vampiric, you must live it - in the physical realm. To actually perform Sinister Chant while sitting upon a corpse in the crematory grounds. To live as a walking corpse, eating no physical sustenance, living upon the dark rays of the moon deep within the forbidden and wild hinterlands. To manipulate and use force for the furtherance of the Sinister Dialectic.

In this manuscript we will be exploring the nature of privation, discipline and pain pursuant to the pathworkings of those who wish to become and enter the state of monkhood of vampiric and satanic power.

Many of the advanced practices that accompany what shall be explicated within are kept secret only to be revealed to you via oral tradition by legitimate representatives of the Tempel ov Blood. This manuscript itself we wish not to keep secret - whomever hands it falls into, it shall aid in Presencing of the Dark and become grist for the mill of progress which shall usher in the coming Noctulian Empire.

The methods within are hard, but such is necessary to become an acolyte of real darkness and real evil. To become a courtesan of the Prince, the Master of Awe and Derision - whose name is Satan, and whose word is CHAOS.

Build not upon sand but upon rock And build not for today or yesterday but for all time. (7th Statements of the 21 Satanic Statements of the Order of Nine Angles)

'And yours is the kingdom, for Aeons and aeons...'

Seek happiness in victory - but never in peace.

Far and large, the concept known as 'peace' is and will remain, an ephemeral and illusory concept. 'Peace' is something that people seek - but yet it continues to elude them. From every angle that sinister obscurer destroys illusion and brings reality (if only for a little while) into focus. That destroyer of illusion is known in layman's terms as chaos. The White Lodge via the doctrines of the Nazarene sing their songs of praise to a 'Prince of Peace' - yet even in their own scriptures their deity states that during the turning of the age people will cry for peace, peace when in fact, there is no peace! As the prey spends time building the psychological house of cards that help them make it through the day (or years) and continue to ignore what is reality, chaos will intervene and destroy their illusions - pulling the proverbial rug out from under their feet. Rather than learning from such experiences, the herd quickly recoups and catches hold onto another illusion to keep them on an 'even keel' - to keep order in and to keep chaos out.

What most do not understand is that strife, conflict and War (the latter being one of the most infamous no-no's of modern society, or so they say!) are essential - they are necessary for progress. They breed character. And, large scale conflicts (such as a world war for instance) further serves to clean out the dross, the weak, from the population as well as building individuals (the conquering warriors and all so intimately involved) into forces which shall need to be reckoned with in the future. Many pivotal figures of the last hundred years have been frontline fighters. An example from America would be Timothy MacVeigh. A prime example of a frontline soldier going on to enact Aeonic change would be Adolph Hitler.

When most people say they want 'peace', what they really want is to live life in a fashion where they are able to exist (note that I said exist, not live) in such a fashion that reality will not intrude. Such is an attitude which has come into vogue largely via the brain manipulation of the Nazarene ethos. What is unpleasant is evil and therefore should be avoided. This sort of attitude, combined with the soft consumerist vision of modern society - serves to breed an entire generation of weaklings.

Certain people term "peace" as the freedom to live alone, without the bother intrusions from society or an overbearing government. This is something entirely different. Rather than 'peace' this should be termed as 'freedom' - for in the Imperium stage which we now inhabit, finding the aforementioned solitude and self-government is something which has to be struggled for - war must be employed to achieve freedom of that sort.

The White Loge wishes you to become a person who is lassitudinous and bereft of action. In a sense, they seek a populace of soft and pliable human vegetables. The society being the vegetable garden into which you must assimilate yourself. If you do not assimilate, then you must face the consequences (persecution, social ostracism, prison or in some extreme cases, death). Another acceptable human type which is mass produced by the Magians is the caricature busy-body. This person (the busy-body) chases after illusory causes, enwrap themselves in meaningless intrigue of a noxious and irrelevant sort (ie: can you believe who movie star "X" married? How about that football team "Z" beating football team "Y"!) and dies at an old age with a full schedule of irrelevant and non-disruptive activities to engage themselves in.

People who seek "peace" as a primary objective (or people who fallaciously use the concept of peace for their own consumerist agenda) are never the sort of people who carve out nations from wild and uninhabited continents. They are not the sort of people who compose great works of music, literature or art. They are not the sort of people who become world leaders, or the sort who start world wars. The 'peace-niks' are the heroes of a sick, Magian-influenced society. They are embodied in such disgusting pieces of human filth such as Mother Thereasa, Martin Luther King Jr., ad naseum. True role-models, true heroes, have been relegated to the caste of ill repute who are commonly called 'war criminals'. Taking the place of the world leaders and men and women of action are the heroes of the degraded society - including such non-entities as sports stars, movie actresses, comedians, etc. For any who have studied history with a perspective, for any who have any sort of knowledge and lust for power - you will look at the world today and realize that there is something very wrong going on in the social engineering of today's society.

This Magian, Nazarene and weak programming is what the Satanists and the Aeonic Magickans who respect PROGRESS wish to combat. Every Satanic/Vampiric/Demonic practitioner of the Tempel ov Blood is essentially an ENEMY COMBATANT in the arena of the 'souls' of the masses.

Regardless of the rise and tide of the battles between that which is Sinister and that which is Magian - the Sinister always tends to hold out. Why? Because the Sinister is concerned with

reality, the Sinister does not shirk from chaos - which we know is the word by which our Prince is recognized. And, as weak as the populace may become, there will always be one or two Satanic individuals who will perform what is necessary to tip the scales. Those of the Sinister path are the makers of history. And even now all across the globe - Satanic temples are operating, many in a very clandestine manner, to Presence the Dark. One of the means that this is enacted is via the opening of portals of chaos - the creation of nexions. A nexion is a person/place/thing/concept/philosophy ad infintium which accomplishes the purpose of becoming a gateway to the Acasual. Acasual forces (namely, the Dark Gods which are the harbingers of energies which are beneficial to the progress of mankind as a whole and therefore, disruptive to the current malaise which infests the land) enter through said nexion into the casual (our world). Such is the essence of change.

As one who holds dear the fact that we should "Seek happiness in victory - but never in peace" you yourself will seek via the Sinister Path to become a nexion. You will become a vessel carrying certain knowledge, insight and energies which are more characteristic of the Aeon-to-come than the current dying Western Aeon. An orthodox interpretation of an individual who is a nexion would be someone who is considered POSSESSED. When you perform pathworkings to call forth the Dark Gods from the horrid angles which are compacted into the numerical matrix of nine, you will be INVOKING them rather than EVOKING them. When you INVOKE, you take that spirit/energy/what-have-you into yourself. Such an act will naturally cause pain to the ego which you have carefully built up over the years (or perhaps the ego that has been carefully built up for you by the social engineers of the White Lodge). If we think carefully on this, we can find a parallel with a vampiric explanation of a similar occurrence.

One takes the blood of an Elder (or the infused lifeforce of the Undead Gods from beyond the gate) into oneself. This lifeforce begins to enact the alchemical change process - and the aspirant practitioner of vampiric sorcery begins to transform, mutate and change. In the deepest stages the original astral self (ie: the embodying entity) will have for all effective purposes died. Died, been killed (by invading vampiric entities who wish to possess the physical body are permanently put into a stage of limbo or imprisonment on some obscure and dead alien landscape. Via the alchemical change process, the body itself (we mean here the physical) has also changed. It is no longer what it was, it is different going down into the very sub-atomic structures of such. Therefore, the body is dead. You have a walking corpse. What makes this corpse walk? The reanimation caused by the entrance of the Undead Gods. Such an individual will be seen to have become a vessel of demonic intelligences which are pro-Sinister nature and anti-Magian illusion.

Death leading to UNDEATH is a necessary state for any evolution to take place. This is true for individuals (and essential to the alchemical change process) as well as civilizations. To effectively allow the entities and infrastructures of the New Aeon to flourish, all the remains of the Old Aeon must be razed to the ground. Metamorphosis is never easy.

When seeking to become a conduit for Sinister energies - one must take on the attitude of a CONQUERER. Cursed are those that allow in themselves the creeping disease of Magian thought, existence and behavior - there is only one way to eradicate fully those insidious detractors from the evolution which you seek. That is through becoming SATANIC - becoming the adversary - possessing a Promethean/Faustian outlook and willing to go the necessary miles to become more than human. Metamorphosis is never easy. Seek happiness in victory - but never in peace.

[This essay was written as a commentary upon the third Satanic Statement from the 21 Satanic Statements of Conrad Robury. The author is a Westerner being held in a third world country on erroneous charges of terrorism.]

America and the Sinister

Czar Azag-Kala ; Tempel ov Blood

When we begin to analyze the nature and quintessence of what is the Sinister Path, and, especially, the Sinister Path in it's task of working towards enacting the forcible intrusion of the Dark Gods upon this planet to open power - a certain intuitiveness and discernment must be in place in properly and correctly gauging the field of operations in which the Satanic Initiate or Adept finds him/herself.

The depth of perspective needed to effectively execute acts of Aeonic magick are only gained through experience - this is the first prerequisite for those attempting to change and manipulate the concourse of history in favor of the purpose of the Dark Gods from beyond the astral gates. While many neophytes may be very enamored with Aeonics because of it's power and scope (as well they should be), it must be taken into account that Aeonics is best enacted effectively by persons who have lived, bled and suffered for Shaitan already for a period of at least several years. This is not to discourage those who are neophytes - nay! Far from it. It is apparent that even those who are relatively inexperienced in the path and in life in general can still aid the casual manifestation of one or more Dark Gods via practical acts of evokation - and we, in America, have seen this happen many times in the past form various angles. Even still - the monumental and earth-shattering effects upon the globe must be undertaken by Satanists with a level of maturity in the path. This does not in fact always necessitate a vast expanse of time, simply a vast expanse of experience - real, dark experience as befitting an adherent of the Way.

It stands to reason that via the participation (whether that participation be minimal or extreme in scope) within the path on any level is aiding in some way the Sinister Dialectic. With more experience, there comes a more effective operative for Sinister purposes. The Tempel ov Blood especially, via our targeted use of vampiric metamorphosis and increasingly harsh alchemical change processes, are offering the tools for rapid results. Our members do in a year what the mass of humanity only dream about accomplishing in a lifetime.

Step by step, the Sinister is taking hold on American soil. This agenda is being ruthlessly carried out by several different, independent organizations working alone but with the same goal (more or less) in mind - the bringing about of a new Dark Age, not in the sense of profusion of ignorance - far from it! Rather, an age in which darkness reigns supreme - when the weak, effeminate characteristics of a Magian infested civilization shall be immolated and turned to ash. In it's place shall be a civilization where proper perspective is part of the social and governmental equation (if indeed there are any 'human' governments left). In essence, the age will be a SATANIC AGE - an age concerned more about what truly is and bereft of the profusion of enervating illusions which haunt the minds and spirits of modern day America and Europe. In the coming DARK AGE - there shall be proper honor given to honorable violence. There shall be proper warrior codes, no longer shall weak and niggardly apes function in the infrastructure of society. It shall be the return of the beasts of prey - the day in which the emaciated corpse of Nosferatu rises from it's primeval catacombs - the day when plagues and rats run rampant throughout the Beverly Hills mansions once inhabited by the erroneous 'American elite' - a class of people who have long since perished, their radiation poisoned cadavers piled wily-nily on the 'highways' which are now infested by barbarians and astral beings of walking death.

Have you enjoyed your internal visions thus far in the reading of this article? We certainly hope so, because as has been scientifically proven: words and images in actuality effect biological change in the make-up of the human brain. Thus we, those adherents within the pristine halls of the immaculate Tempel ov Blood, are purposefully inserting certain subliminal 'key-words' and phrases inside of this article to intrude and disrupt the consciousness of you, the reader.

America is ripe for the coming of the cruel emperors and empresses 'Of The Blood'. Consciously or unconsciously, the American people wait with baited breath for the return of those who have no name from the gates far beyond the stars, where no human life can dwell. A popular colloquialism in the United States is: "The train is leaving the station, are you aboard?". Have you hopped aboard the train of coming darkness and Satan reigning triumphant? We certainly hope so, for if not, not even the annals of history shall mention the memory of your person - for such a memory will not exist in a world where much more pressing concerns are in the minds of all - such as basic survival, glory, horror and the aftermath of nuclear holocaust.

Already the American infrastructure is descending at a rapid pace towards the level of apes - in such an atmosphere in which decadence and enervation reigns supreme, in an atmosphere when the intelligentsia are regularly branded as 'terrorists' and mental midgets are glorified as societal role-models, this my friends (or enemies) is the atmosphere in which the dedicated cadres of ALIENIC INHUMANE CONQUERERS can enter in and, without 'a shot being fired', gain total control of all that is, all that was and all that shall be.

Victory through infiltration. Victory through infiltration. Have we gotten your attention yet? I certainly hope so. America and Americans are without a doubt, the most arrogant people on the face of the planet. Europe endures plagues, famine, revolutions and wars and because of such, possess a certain sort of sadness and resignation to fate because of such. America breeds plagues within our laboratories, executes trade embargos, executes CIA 'black projects' to train natives to foment revolutions in foreign countries and start wars for fun and profit. America indeed, is a different sort of land. Already because of America's happy rebelliousness and moral absence the country and it's ethos has been branded as "sin city" and "Mystery Babylon" respectively.

Shall we count the ways in which America is ripe for a total psychic pogrom? Shall we contemplate the many reasons why it is inevitable that the astrals of the mass of this nasty nation's inhabitants shall be forcibly 'excommunicated' or 'vacated with extreme prejudice' by nine-fold thirteen-fold astral clans of uncool, uncaring, undead who shall then proceed to 'reanimate' the flesh thereof?

I for one shall not be the individual to spell these consequences out to your person, for I have already intimated at what is inevitably to come and you yourself can consider and meditate in darkness upon that which has been spoken in this communication.

And this is the message to the adherents of the Sinister Path inhabiting the United States of America: Study carefully the history of 'evil' in your own country, experience the highs and the lows of 'American experience' and gain insight according to the precepts of Satanic/vampiric metamorphosis as promulgated by Tempel ov Blood.

Control over man is all.

Control is yours to take.

Control is won by lying, intimidating....

Control....Control....Control.

Darkness: A Confirming Necromancy

Obtain a cylinder shaped package of strong tobacco snuff. A brand such as 'COPENHAGEN' would be recommended, as it is strong with a pungent odor and comes in a black plastic case. Do not use metal as it will block energy. Remove the labels from the package and inscribe the 'Diabolus' chant along the circumference of the side of the case. On the lid either inscribe or

attach the symbol of NOCTULIUS or ATAZOTH. Or, leave bare (a pure black surface). Tobacco is a form of nicotania and is actually a poison - known in older times by the name "nightshade". Remove some of the tobacco and add several drops of your own blood and (if possible) a pinch of goofer dust (dirt from a gravesite). Before the rite put a quantity of this charged ethneogen in your mouth - allowing the mixture to seep into your bloodstream. Take the filled sigil and stroke it over your head, your hair and ears. Move it up and down your cheeks and chin. As you do this, open yourself to the sinister energies the tincture is radiating out to you. Visualize the black expanse of space and the void and fell the alien forces of Them filling your physical vessel. Close your eyes and brush their lids lightly with the sigil. Say these words:

'I see darkness!'

Move the sigil lower. Smell it's dark scent. Drink in it's aroma. Let it fill you. Intone:

'I breathe darkness!'

Open your eyes. Move the sigil away from your head and hold it aloft. Proclaim:

'I hold darkness!'

Lower the sigil to your heart. Stroke it up and down, soothing it, letting it's energies melt into yours. Say:

'I feel darkness!'

Move it down your stomach. Press it gently against your skin or clothing. Say:
'I nourish darkness!'

Hold the sigil before you, gaze into it's blackness treating it as a mirror of sinister power. See the reflection of yourself as Satan.

Intone:

'Darkness is before me.
Darkness is behind me.
Darkness is beside me.
Darkness is above me.
Darkness is below me.
Darkness is within me.
Darkness flows from me.
Darkness comes to me.
I am Darkness!'

Place the sigil where you will see it often or carry it on your person in the weeks following this rite.
On the night of the New Moon, bury it in the earth and sibilate towards the ethers:

'Aperitur stella et germinet Noctulius!'

Solvet Saeclum In Favilla

You lay down upon a shiny black leather couch. All around you is the atmosphere that you have created within the vast Victorian home that you use as the nerve-center of the Satanic Temple that you formed many, many years ago. The house was bought with money obtained via one of your international banking deals - selling several overseas businesses to an Arab developer who paid you handsomely. He paid so well, as a matter of fact, that you have for the last half-decade been living off the profits and been able to focus exclusively on workings of Aeonic Magick and personally training the next generation of Tempel adepts along with the help of Greta, your Satanic Mistress whom you encountered for the first time years ago while on a business trip in the mountains of Switzerland. Of course, all of these things: the Mistress, the business empire and it's consequent affluence came after many years of hardship and toil, and not of the sort which would be first thought in the minds of many who see the kind of person that you are now. You spent five years imprisoned after a large sedition conspiracy that the revolutionary group you were part of turned bad, and the government intervened. The best part of those five years were spent in isolation, in solitary confinement. The other parts were spent undergoing what they (the prison system) referred to as "diesel therapy" - traveling for weeks across the country in buses owned by the correctional dept., shackled and equipped with an electronic device attached to the manacles that would issue a high voltage shock at the press of a button from one of the guards.

Before your prison term and before you began to get involved with the revolutionary group which referred to themselves as "Black August", you had been a hermit: living alone deep within the Appalachian mountains of North Carolina. While living that life (which you did, for many many years) you composed several symphonies which have since been used and sold, via a fake name, to a movie company. Little did the company know (which went on to use the score on rather popular pictures) that within the music itself was sorcery, notes and movements tailor-created to effect subtle change in the psyche and spirits of the listeners. In one large metropolitan city, the murder rates in the inner city spiked forty percent during the three weeks after the opening night of the film. Few, very few indeed realized the connection at all.

Memories are now piled upon memories, and insights upon insights. As you lay upon the couch you look around you: the rich mahogany shelves lined with tomes of British bound books, bound in the finest leather and inscribed upon crisp, vellum pages. Lamps and chairs from the most reputable shops...In the corner, sitting upon a lectern the color of onyx, is an object bundled in black silk. A hint of sadness moves across your face for you know that within that black silk lies a crystal tetrahedron. The same crystal tetrahedron that was bought for you by a Satanic Mistress of decades past who, after summoning Budsturga high upon the snow-capped peaks of Colorado, became possesses and jumped from a cliff into the chasm below. You had somewhat snapped out of your own grim Acasual preoccupations only in time to go and peer over the cliff and see her body impaled gruesomely upon a bare limb of aspen - her head and naked body having been broken and bloodied upon the chaotic rock formations that are only found in the mountains outside of Denver.

As you look closely you begin to notice a faint glimmer of purplish light emanating from the silk-encased bundle. The scent within the room in which you are now lying begins to smell with the sweetness of petrichor and with a faint hint of sulphur. Far in the distance, you begin to hear the somber chanting of the Adepts deep in the woods on the border of your estate as they go about their night's work. A certain group of White Lodge Magians have been causing problems for one of the key covert members of the Tempel and the Adepts were now issuing forth from

their cells beneath the mansion to enter into that secret place in the woods where the rituals of the Tempel were enacted.

As the chanting in the forest grows fainter and the sweet smell begins to increase, you begin to feel apprehensive and sense a certain kind of foreboding - like that felt by a slave before their punishment or a sweet young virgin as the evening approaches upon her wedding to a cruel, calculating member of Royalty. Slowly a form begins to materialize above you - it is female, and her form and expressions ooze a sensuality of the blackest and most sinister sort.

Like the rapid fire of a weapon, images begin to be forced into your mind, picture-shows intruding upon the casual which is slowly eroding as the power of the Dark Gods grow stronger premeditating the soon breaking of the Gates. Upon a dark English moors you see a blonde female figure grimly seated upon a rock...in her left hand she holds the severed head of a man. The blood from the large gaping wound which compromises the area where his neck used to be drips a congealed stream of blood onto the black, muddy grounds which forms rivulets in the dirt and flows into the ditch behind the figure.

Suddenly you hear a scream issuing forth from the forest. Later you come to find out that one of the Adepts was the victim of what appeared to be a freak accident - an unseen force seeming to suddenly push him into the large bonfire in the depths of the forest.

As the Adepts begin to pull the charred corpse of their former brother out from the dying embers of the bonfire in the forest, far to the north, a different scenario entirely is taking place...

On a deserted strip of country highway in southern Vermont, Greta, the Satanic Mistress, shifts her sleek automobile into overdrive as the ending strains of Christos Beest's "Self-Immolation Rite" begins to fade out on her top of the art car stereo system. "Go forth Dark Messiah - the world is yours, destroy and create!" proclaims Beest, accompanied by a synthesized cacophony of sound that is ingrained with the spirit of the Galactic Aeon.

Greta smiles to herself and brushes away a bit of deep red hair that had fallen across her right eye. Her trip had been a success. She had been visiting one of her lovers, who also doubled as an intelligence agent for the Sinister Path who had successfully infiltrated a sector of the Magian cult which was currently operating out of a serene farm amidst the sprawling Vermont forests.

Her lover, Sarah, led several different lives at once. Or, to explicate more correctly, she had progressed sufficiently in personal and magickal aspects to be able to move with fluidity between several different arenas of operation in which she worked, tirelessly, for the cause of expanding and enacting the Sinister Dialectic.

Sarah's current job (amongst others) was that of a dominatrix in a seedy semi-metropolitan New England town. Her establishment, which was owned by the Tempel, was called "The Convent" and inhabited a simple, multi-sectioned one story home with a basement on the outskirts of town. Very few of the town residents knew what was housed in that unimposing dark oak structure. The sign which identified it as "The Convent" was a smallish, wooden engraved board which hung unobtrusively near the ironwork gate bordering the road. Once one came into the establishment itself, many wonders of the erotic could be viewed and enacted, usually for a fee of some sort. The Convent was by and large patronized by the upper-crust elite and was known, in certain circles, worldwide. The patrons came from a diverse population, but all of them were usually either rich, and if not, they were sufficiently decadent to pay the fee required of

them to gain entrance to the Convent and all it's marvelous and sadistic secrets. Sometimes, only at Greta's approval, monetary fees were waived for individuals who were earmarked as being particularly possessing of a certain kind of potential. They were divided into two categories: one being individuals who showed potentials to possibly become privy to the Sinister doctrines of the Tempel ov Blood, the others being individuals who, for one reason or another, seemed to be of correct 'calibre' to be bestowed the honor of becoming an opfer for the glory of Our Price, Satan.

At one o'clock promptly in the afternoon, Greta had descended upon the Convent to make good a date for a meeting with Sarah that she had scheduled concerning a possible security leak within the infrastructure of the mansion temple. Sarah herself had forewarned Greta that in the last convocations of Magians that she had attended (under the disguise of one Henrietta Walpole, a school-marmish and rigid Methodist from Bedford, Massachusetts) information had come out about a certain 'operative' being involved in an investigation of the Tempel ov Blood.

Greta came to the door, immaculately dressed in a rich, gleaming leather trench-coat over a skin-tight polyurethane bodysuit. The stiletto points of her custom-made Gestapo-style boots clicked up the cobbled walkway as she approached the entrance to the Convent and rang the doorbell.

Even through the thick oak door between her and the sanctum of the Convent, Greta could hear an ominous and deep reverberation drone that came as a result of her pressing the shiny, gilded silver button just below the mail slot. It sounded more like a Far-Eastern ceremonial gong than a doorbell. Greta suppressed a smile, and looked stolidly forward awaiting the door to be opened.

Greta heard activity near the doorway and then it slid open, the warm air of a central heating system spilling out into the chilly afternoon and the sweet scent of cinnamon wafting onto the winter breeze.

Before her stood a young girl who was aged nineteen, if even that. Two short plaited ebony braids hung on either side of her head, resting upon narrow, petite shoulders. "Welcome to the Convent, Mistress Greta" the young girl spoke, looking humbly down at the tips of her clunky brown Oxfords.

Greta crossed her arms across her ample breasts and her eyes narrowed dangerously. "Well, don't just stand there letting in the cold!". Greta took the youngster by her small shoulders and spun her around, marching her forward with her own person following precariously close behind.

The girl marched forward obediently and Greta closed the door behind her as she herself entered, automatically turning a heavy industrial-sized deadbolt as she did so. The inside of the Convent hallway was just as she had remembered it. It had been more than several months since her last visit in person, although she regularly descended her astral to this place during the secret Satanic rites which were performed in a ritual chamber deep in the basement, closed off and hidden from the rest of the basement interior which was used for various 'dungeon purposes'...

The hallway was pleasantly lit, bright enough to read a book but not bright enough to mistake this place as a hospital or some other kind of lesser physical center. The glow from the expensive French overhead lights cast a comforting gleam, which made one's mind drift to visions of the homely houses of the Welsh countryside. The light gleamed with sinister tint upon the finely polished reddish-wood walls.

The girl who had opened the door, stood with her back to the wall ten feet or so from the entrance. Greta approached and began to appraise her carefully. There was no one else present in this hallway and adjoining lobby, and no other sound could be heard from the inside rooms as the Convent was carefully sound-proofed room by room.

The girl with the ebony braids was small and petite, she looked to be perhaps eighteen or nineteen in mortal years and stood no more than five foot two inches tall. She had thin, cruel lips, slightly red but even still they stood in sharp contrast to her pale skin which was beginning to blush under Greta's careful gaze.

"Cast your eyes upon me, young lady" Greta stated with undeniable force but still in a kind tone. The younger girl complied, and looked up into Greta's eyes with large, sky blue eyes of her own - which were muscled into a look of childish timidity.

Greta moved in on the girl and stood less than an inch away, her leather and rubber encased breasts just a few centimeters away from the young girl's face. With one leather-gloved hand, Greta reached out and touched the girl's lower thigh and began to slowly run her hand upward and up underneath the hem of the girl's very short dark brown pleated school-girl's skirt. As Greta's gloved hand continued upward and grasped the flesh of the young girl's bottom, she squeezed and the young girl let out a surprised cry.

"Tell me your name girl" said Greta, still grasping the girl's bottom, inadvertently raising the right side of the girl's skirt revealing soft white thighs and knickers the same color of the schoolgirl uniform, which showed nicely the curve of the girl's youthful pudenda.

"Mary, my name is Mary Mistre...."

Mary's dialogue was cut off as Greta's other hand which had been hitherto unoccupied whipped up and smacked Mary on the side of the mouth. "Simple answers, for simple creatures such as you my dear" the Satanic Mistress intoned, bending over and planting a soft, lingering kiss upon Mary's forehead as her right hand continued to massage Mary's buttock and her left hand pushed tightly upon Mary's shoulder, pinning her against the wall.

Greta abruptly stepped away, looking with a gaze that well elucidated her previous military training, towards the narrow passageway that led into the inner part of the lobby, "Come with me" Greta intoned and began walking briskly towards the lobby area.

The lobby was equipped with several large comfortable leather chairs and couches and pocked with low dark coffee tables upon which sat several crystal decanters of whiskey and a few large, brown-glass ashtrays.

Greta grasped one of the decanters and without bothering to pour herself a glass in the proper manner, simply pops off the top and takes a goodly slug, licking her lips as she re-lids the container and sets it carefully back upon the table.

Greta turns towards Mary. "Now listen to me, sweet little Mary..." Mary shudders slightly as those words come out. "I am getting ready to attend a business meeting, in fact, I am about to attend a meeting regarding something which you yourself have been wishing access to for many months now..."

"The Tempel" responds Mary.

"That's right Mary, the Tempel! Yet, we must not speak about the Tempel to anyone else and we must seldom mention it in this place especially at certain times, what is the key to respecting the ways of the Tempel Mary?"

"We must keep them - sub rosa" Mary states, with some small satisfaction.

"That's right!' Greta exclaims with an enthusiasm which would seem startling in it's happy inflection compared to her earlier mistress-role intonations to Mary. "We must keep all of these things, strictly and without question, sub rosa...."

Mary gazes downward again seeming to study the tips of her brown Oxfords. Upon her face is a pleasant, pleased gaze of one who has managed to answer correctly even under pressure of certain...chastisements if you will, that Greta was oft imposing upon her.

Greta steps closer and pats one gloved hand lovingly upon Mary's head. "You've been a very good girl Mary, a very good girl indeed..." Mary blushes deeply as Greta continues. "Now Mary, what can I do to reward you for your very high and glowing intelligence?". Mary's face now resembles the color of a radish.

"Could I have a copy of... the Elizabeth Bathory book?"

Greta stands, appraising Mary with some pleasure.

"Mary, I tell you what, you wait for me - in the gym, and I will see what I can do. But for now dear girl, I must be pressing on, I do have a meeting to attend as you will know."

"Yes Mistress, certainly" says Mary as she shuffles with clumsy speed towards the door which leads into the inner complex of Convent hallways to open it for Greta.

Greta moves past her wordlessly and into the inner hall, listening to the audible click of the door closing behind her. Greta pauses, and as a second thought, turns and clicks a lock shut behind her before continuing her journey towards Sarah's inevitable whereabouts.

She walks silently through the hall, the only sound to be heard is the click of her own stiletto heels as they hit the hardwood floor. They really must get some carpeting put into this place, thinks Greta.

Every few feet on both sides of her, is another new door. The doors are unobtrusive and covert, except for the small black and silver-gilded signs which are mounted near the top which identifies them.

She passes a door which says "The Schoolroom". Greta grins. Many fond memories in that inner sanctum to be sure. She reads them off to herself mentally as she passes them, remembering exactly which is which and where along the hall they are situated. Greta is no stranger to the Convent.

"The Stable", "Far East", "English Study", "The Bedroom", "British Kitchen".... No, and again no, simply seeing the titles of the rooms gives few clues at all to the variegated sadism which takes place within each and every one of them.

Greta nears the end of the main hallway, which sections off into a t-shaped junction which proceeds either way to the left or right. Greta goes right, and marches down another deserted hallway, this one more dimly lit than the one which she had just traversed.

As she proceeds further down the hallway, a feeling of growing ominous darkness begins to grip her. It is startling for Greta, as it is quite unexpected, yet at the same time not. She feels her chest constrict and images begin pouring in her mind from some hidden and demonic angle housed within the astral infrastructure of the Convent. She sees in her mind's eye a young man, a Satanist, speeding down a dark country road in Vermont. He is fleeting from something. Greta shifts her astral vision, and sees that this Satanist is near the Magian farm and behind his motorcycle are several white sport utility vehicles, gaining ever closer to the back of the motorcycle.

A dark tinted window on one of the suv's descends and from the opening sticks the muzzle, equipped with a deadly flash suppressor, of a fully automatic MAC-10 machine pistol. There is a rapid blaze of dim light and suddenly the motorcycle rides forward without a rider, teetering viciously and then crashing altogether, hitting a hardwood tree, it's body mangled but it's engine continuing to run.

The white suv's screech to a halt at various angles and from their doors jump several men and women. The men and women both have pensive, roden-like eyes and their bodies are paunchy and soft, bred and raised on a life of, no doubt, posh metropolitan luxury in New York City or Jerusalem or Boston. One of the women run towards a red splatter on the ground. The other figures move in as well.

There, against the edge of the ditch, lies a figure in a motorcycle suit. The suit has been ripped and torn from the barrage of automatic machine gun fire and blood issues forth from gaping wounds like a flood torrent. One of the women reaches down and with some difficulty manages to pull the helmet off the motorcycle's previous rider.

The vision abruptly vanishes and Greta remembers the words spoken to her long ago: never love anything so much that you cannot see it die. The thought fills her mind with a certain kind of loneliness and sadness, and as she looks around the hallway of the Convent she knows that this too, shall pass. Thousands of years form now, the area upon which she now traverses in her workings as a Satanic Mistress of the Tempel may be nought but charred landscape; full of radiation and frozen grins of death as a result of a large nuclear war.

She has now reached the end of the hallway and before her lies a door which is only marked with the roman numeral for the number nine. She knocks twice, in close succession, and then hears movement on the other side.

A small grate opens, revealing a thick wire mesh through which spoken word may be heard but no vision of the person inside given. A male voice speaks: "Satan...." Greta responds: "Whose word is chaos...". The voice speaks again: "His is the kingdom...". Greta responds: "for aeons... and aeons...".

The grate abruptly snaps closed, and through the thick wood of the door Greta begins to hear deadbolts being thrown back and chains and other locks being loosened from the door. The door swings inward and before her stands a large, muscular figure with a full auburn beard that flows down almost to the figure's waist.

"Mistress Greta!" the voice intones happily, as the man waves his hand and steps aside for Greta to enter. "Thank you very much Ranulf, and how is everything going for you as of recently?"

"Lovely Mistress, simply lovely...Care for a cup of tea? A cup of coffee? A cup of something stronger perhaps?" The figure of Ranulf grins through his thick beard.

Greta reaches up and seductively massages one of Ranulf's massive shoulders... "No time dear sir, no time...." she speaks as she lingers on his shoulder for a second more before withdrawing. "I, as a matter of fact, had a nice sip of whiskey in the foyer while talking to your little pet Mary!". Greta chuckles.

"My little pet you say? Nay, I must deny that accusation my dear Mistress! She is but a young eighteen, and I of course, am advanced in years...For even this year, I reach the venerable old age of forty-five..."

"Oh pish-posh Ranulf", Greta shakes her head in amusement. "I myself know from a bit of, how should we term it, remote viewing? That just a few days ago, you yourself took dear little Mary quite viciously indeed after you birched her within an inch of her pitiful life, then proceeding to manacle her to a beer barrel and bugger once, twice, or was it?"

Ranulf clears his throat. "Now then, that's quite enough about that!". He laughs heartily with good nature, and not a little pleasure over his sudden remembrance of amorous (is that the proper term really?) encounters with young Mary Collins. "I'll be leading you down into the ritual chamber, per Sarah's express request, of course..."

"Of course" says Greta, still grinning.

Greta steps forward and Ranulf comes up behind her, removing the trenchcoat from Greta's body and hanging it upon a rough wooden peg just inside the door.

Greta's body is sensual and immaculate in it's skin-tight sheath of black, gleaming polyurethane rubber. Every movement produces a shimmer and reflection of the dim lights of the sanctum, and Ranulf looks lustingly over her ample breasts, long Swiss mountain-climbing legs and muscular buttocks.

Ranulf expertly reaches into a closet just s few steps away from the coat rack, removing a bundle of soft yet coarse fabric of the blackest hue, handing it to Greta's outstretched and waiting hands.

Greta pulls the robe over her body and lets it settle comfortably upon her lithe frame. It is completely black, excepting a dark grey sigil embroidered upon the left breast which is the sigil of the Tempel ov Blood accompanied by the word "NIGHTMARE" which is prominent in red, written in archaic old english script.

Ranulf and Greta proceed wordlessly to a trap door, and descend the hidden staircase which leads deep into the basement and the secret basement underneath the conventional basement which houses the ritual chamber and rooms used for only the most royal of Convent customers.

Ranulf accompanies her down the stairs and part way into one of the dank, musty tunnels of the sub-basement and then retreats down a separate, barely visible passageway to his left.

Greta continues and steps into the ritual chamber, where Sarah and perhaps some others as well await her.

She steps into the dim purplish glow of the chamber. The chamber is shaped like an octagon, bereft of any furniture whatsoever except a lectern in the middle of the room upon which sits a tetrahedron, smaller than the one the Tempel houses at the mansion, but still filled with a goodly amount of Sinister power, infused by and by via the Satanic workings of the Convent inner circle, who are referred to as "NIGHTMARE" - the christened name of their clutch of the Tempel ov Blood.

Sitting against the wall in the corner is Sarah, a intense and brooding female figure with a shaved head and a beautiful body, fully revealed as she is clothed in nothing but the sparse leather-thong regalia of a 'Satan's slave' outfit; her breasts are fully exposed and menstrual blood seeps from the tight constriction of her tight leather panties, which is but a thong in the back as to fully expose a beautifully rounded and pert derriere.

Laying in her lap is the quivering body of what appears to be a man, yet the proportions of the figure are so inhuman that Greta wonders exactly what he is.

He is pale, so pale in fact that his skin has taken on a bluish tinge. Thick veins are visible all over his body, and the skin around his face and eyes have become near translucent. He is emaciated almost to the degree of a concentration camp victim, all of his ribs glaringly visible and his hipbones jutting painfully out above his pencil thin legs.

The flesh of his chest, right above the heart, has been engraved with the fine edge of a razor blade with the sigil of the Tempel. The figure's eyes roll back in his head and from his mouth issue the words of the "Dies Irae" chant in quickening and harsh whispers.

"Hello, Greta."

Sarah speaks with what seems to be an infinite sadness, which is only magnified by her surprisingly throaty, baritone voice. Such is the result of partly genetics, partly unending cigarette and moonshine binges and partly due to Sarah having been a coal miner for years and years deep within the backwoods hills of lower Kentucky.

Greta removes her gloves carefully, attaching them to a latch on her thick leather belt which encircles her wasp-thin waist. She raises her left hand, making the sign of the horns.,,

"Agios O Vindex Est Venturus!"

"Praise be to our dark prince Satan!" Sarah intones deeply in response. Her working-girl's hands cradle the emaciated figure resting in her lap and rub against the still-wet wound of the Tempel sigil which had been carved into his chest.

Greta smiles and stares down at Sarah and the man, who she now recognizes to be an opfer. With piercing eyes she analyzes the man's wound in the darkness...ahhh...the cut is fresh! Greta squats down onto the cold stone floor of the temple and crawls on her hands and knees, in animal fashion, towards where Sarah and her fortunate victim are resting.

Sarah bends her shaven head, softly whispering sweet words of deceit into the ears of the opfer. He looks up expectantly, ceasing his chanting, then closes his eyes slowly and drifts off into a sorcery-induced stupor.

Without looking up towards Greta, Sarah begins to speak... “So before you, dear Mistress, lies the weak link in the chain of Magian information. I kidnapped this fellow, named Robert Samuel, only three weeks ago. As you can see, the three weeks have not been easy on him...” As a flourish to her statement, Sarah lifts up Samuel’s filthy loincloth. Greta can see instantly that the poor soul had been castrated, no doubt with Sarah’s own ceremonial razor, and that the wound was festering - becoming dark and gangrenous.

"It took some time before he was willing to talk..." Sarah continues. "First we tried it the nice way, that is to say, he was offered various gifts - a period of enjoying my own body not the least of the pleasures with great respect he was offered... "However, his insidious Nazarene brainwashing held, he continued hurling phrases like "whore of Babylon" at me which he somehow felt would be vexing to my person, of course, they were only compliments after all..."

Sarah trails off, looking up at Greta and smiling. Greta smiles back in kind. When she first met Sarah, when Sarah was coal mining deep in the Kentucky hills, such educated language would have never been heard emanating from her mouth. Now, Sarah spoke with the fluency and authority of a baroness - and she was, after all, one of the most sought after dominatrixes in all of New England - and an External Adept to boot.

"To make a long story short Mistress Greta, both myself and Ranulf and a few other members of Nightmare were forced to take more, how should I say, more severe measures which were of course absolutely necessary to enact. Soon after his castration and at the beginning of his first or second electrocution, he began to talk quite quickly about who exactly was the informant inside of the mansion Tempel..."

Greta stares into Sarah's eyes intently - instantly receiving the knowledge of the traitor via telepathic communication.

"Let our work begin then, Sarah" Greta intones.

Sarah stands, letting the limb body of the opfer drop painfully onto the cold stone floor.

Greta suddenly leaps unto the emaciated figure, obscuring the skeletal figure in her black Nightmare cloak. Her head descends with a snap and she buries her teeth, which have been filed into very sharp points, into the neck of the figure. Blood spurts in great crimson floods, flowing into Greta's mouth and spilling onto the neckline of her polyurethane suit.

At that very moment, the knowledge which she had sought in her intelligence mission is solidified with great clarity in her mind even as the blood continues to gush into her mouth, much of it now spilling onto the floor and forming a blackish-crimson pool which sends gory rivulets trickling off towards the lectern in the center of the room.

The tetrahedron upon the lectern begins to pulse with increasingly dark and sinister lights of purple and black. Sarah now leaps about the room, uttering hoarse cries of exaltation to Noctulius, the patron of her temple.

Greta breaks away from the opfer, rising in a jerky, ghastly fashion to her feet, standing now at her full and regal height. Her eyes stare forward, dead and void of any and all mercy that could have once been seen upon them. Caustic gurgling noises issue forth from the gaping wound in the neck of the opfer as his breathing continues to become slower and more labored.

Greta's mouth and neck are covered in opfer blood, glistening with luster in the faded glow of the tetrahedron's power. She speaks...

"I have been satiated, for now, by the blood of this mortal. Great visions have I seen Sarah, of the Final Harvest which shall soon envelope this pitiful land. That great Final Harvest, that Day of Wrath when our Prince, Satan, the Master of Awe and Derision shall come forth from the outer gates and change all that we see now into ash.

Call the dwarves to medicate this opfer and keep him alive until the twilight hour. He will be kept alive until the first chanting of the Sanctus Satanas begins by the Nightmare chorus, and then he shall be left alone, in the temple. He will die at the appointed time, I have ingrained him with a time-release death which shall enact very soon.

Until then, let us go into your chambers Sarah, we have much to talk about..."

Sarah smiles, ear to ear, laughing like a demon from the very pits of hell and then turns, Greta following close behind her.

QUESTION AND ANSWER: What is the method of 'time-release death' that Mistress Greta speaks of during the story? Who is the informant for the Magians at the Sinister temple housed at the mansion? What role was he playing as an informant and how did he die? What was the outward cause of his death and what technique did Greta employ to enact such?

What is the 'Elizabeth Bathory book' that Mary Collins requested from Mistress Greta? Can you explain why the torture of Samuel's was beneficial for both Nightmare and the intelligence mission of Sarah and Greta?

Answer these questions and write down your answer before continuing. After you have finished writing down your answers, perform the meditation below and then continue reading.

Ritual 333/88/333

Seat yourself in a dark room where there is a mirror. Stare absently into the mirror, imagining dark astral filaments from beyond the outer gates intruding into the casual via the mirror and entering into your body. As these filaments begin to enter you, intruding upon your psyche and possessing your body, chant the "Sanctus Satanas":

'SANCTUS SATANAS SANCTUS, DOMINUS DIABOLUS SABAOTH! SATANAS - VENIRE! SATANAS - VENIRE! AVE SATANAS, AVE SATANAS! TUI SUNT CAELI, TUA EST TERRA - AVE SATANAS!'

At the very moment that the dwarves at the Convent withdrew their life support from Samuel, hundreds of miles away at the mansion a dark nebulous shape pushed one of the Adepts into the fire deep in the woods beside the mansion which the Master and his Satanic Mistress, Greta, dwelled and operated their Satanic temple.

The Adept which died, and was now but black charred remains, was an undercover intelligence agent for the White Lodge which had been targeting the mansion from their operative base in the woods of Vermont, at the place known to the Wiccans and Christians as simply "the farm". As the genuine Adepts pulled the charred body from the dying embers of the fire, they saw embedded into the black burnt chest a glimmering of silver.

Upon closer study they became aware that the silver was the melted remnants of a crucifix symbol used by the White Lodge. The Master was informed, disturbed earlier by the scream which reverberated across the estate as the traitor was flung into the fire by unseen astral hands.

The ashes were ground with mortor and pestel by a rotating group of temple members who silently mouthed the words of the "Death Rite" as they ground the Magian's remains into a fine, black powder. The Master stood over them, his initiate's ring pointed towards the Adepts as they worked - infusing the rite with Sinister power gleaned from years of toil upon the dark and dangerous road of the Seven-Fold Sinister Path.

Several weeks later, at 'the farm' in Vermont, a little girl of seven years of age went out early in the morning to begin the daily chores of milking the cows and bringing in the chicken eggs to the commune cook before breakfast preparations began. Soon after she left the door, she began to giggle frantically. It was snowing!

Thousands upon thousands of black specks descended upon the farm in a blizzard-like torrent. As they began touching down on the ground the little girl began to cough. The snow was not cold, as a matter of fact, the snow was black as coal, and left dusty stains upon her coat and stung her nostrils and lungs.

She did not return from the door which she left, but instead ran into the converted barn that served as a sanctuary and meditation room for elders of the cult.

She burst through the door with a start, setting off the string of chimes like an alarm which hung upon the large, wooden framed entrance.

"Father Wolf! Father Wolf! Come quick! It's snowing! It's snowing!"

The elderly jew looked up from his meditation, smiling with a mixture of admiration and annoyance - the little girl was cute, and her blood would be quite suitable to put into the batch of motzah balls he would prepare at the end of the year, but she did disturb his meditation after all.

"Now Cindy...whatever is this fuss about! Of course it may be snowing, it is winter in Vermont after all!". It was only fall, but the old jew felt like he had ample reason to take some creative license with his statements to children such as these..

"Father Wolf, the snow is black!"

A dark shadow passed over the old jew's face. He rose painfully and brushed past the girl onto the lawn outside of the sanctuary. Now, all of the ground and the buildings were covered in a thick black soot.

"Ashes....Ashes...."

Azanigin
A tale of the Blood

The following text is in dedication to and for the benefit of the Tempel ov Blood and those throughout America and the world who are traversing the dark, Sinister Path.

May the night winds of the north guide you towards the Final Harvest and an immaculate holocaust.

Agios O Azanigin!

Czar Azag-Kala
July 31st
114YF
Era Horrificus
Tempel ov Blood

'I tremble in memory of a time when demons walked the earth, the various examples of their cookery billowing in the wind. But now, heads roll past my feet, encased in pastries! …
The Gates are aligned! They are returning!
Now is chaos…' C.B./O.N.A./S.I.R

AZANIGIN PT. I
DARK NIGHT OF THE SOUL

"Code Red, Code Red! We have a perimeter breach in sector four. Stephens. I repeat, code red!" The voice with the midwestern accent boomed with an inhuman, electric lilt over the loudspeakers. Odd alarm bells sounded and red strobes began flashing throughout the lifeless, clinical white hallways. Burly men in white coats darted to and fro, shining flashlights down corridors, inside locked cell windows and elsewhere.

Stephens sat, undiscovered in a dark, unlit corner of a janitor's closet in abandoned sector Five. He could not remember how long he had been imprisoned inside Selven Institute. Had it been weeks? Months? Years? He did not know. He didn't even remember how, when or why he had ended up at Selven. He knew the name only because it emblazoned the side wall of the exercise yard he was permitted to use once a day, along with his fellow patients. The others who shared his plight in this place were of no help to him in providing relevant information. He has asked other patients in what town and province they were located, but his queries were met only with blank stares. The staff were hostile - they consisted of grotesque, barbaric quadroon with Islander accents and gibbering, greasy shylocks; the former being the orderlies and the latter

being the hack “doctors” and “counselors”. The orderlies were not worthy of directing discourse towards - they spent their time alternately abusing the female invalids or making cacophonous racket with their uncivilized, pernicious accents and their vulgar, niggardly ways.

When he attempted to parley with the jewish doctors for information regarding his whereabouts or situation, they smiled placidly and informed him in a condescending manner that “Such is not part of your treatment plan” before ringing the buzzer which brought in the two ape orderlies who would brusquely usher him out of the office. His memory only consisted of brief snippets of persons and events, even these were garbled, and seemingly unconnected. The mind-numbing monotony of the place coupled with the involuntary injections of experimental chemical tinctures which were administered to him each morning did not aid his task of realistically determining his situation. The memories he did have were of a dream-like quality, contrast as they were with the “total reality” of the institution . He remembered a girl standing upon a narrow walking bridge deep in a hardwood forest. The girl laughed as she poured ashes into the autumn air, watching them float downward and dissolve in the churning stream waters beneath. Cloistered in dark trees to the left, beyond the bridge, a robed figure chanted in droning intonations as the female continued to whimsically perform her mysterious task. Another time he remembered crossing the border into the United States, driving up along the Michigan thumb and then west towards Saginaw. He remembered the drive vividly: he had been alone, accompanied only by the sounds of Eckart’s concerto in B minor issuing forth from his car stereo and the dark expanses of Lake Huron which beckoned to him from out the passenger side window. He remember arriving in the city of Saginaw at night and meeting two grim, sinister men in an abandoned parking lot from which could be seen a silo in the distance. After leaving his car and entering the men’s vehicle they set off on a lengthy drive. The driver circled aimlessly around city blocks and sometimes took a ramp on the freeway, only to be back at a spot which they had already been to a half-hour before. The last hour of the journey he rode blindfolded, crouched in fetal position on the backseat before being stood erect and led out of the car, up a flight of steps and into a building. Once inside, the blindfold was removed. Before him sat three figures seated around a circular, kitchenette-style table. Behind them was a large bay window, from which the soft glow of pre-sunrise emanated. He had been riding around with the men for near an entire night. The man seated upon the right side of the table wore a thick beard and wore the clothes of an outlaw biker. He looked to be in his early thirties, though there were streaks of white in his hair and dark circles under his eyes. Despite his ruffian vestments, the clothes and look seemed to be affected - almost like a disguise.

In the centre sat a man of charisma - younger than the other fellow, but probably not by much. His vestments were soot black, and a silver necklace bearing a disturbing amulet rested upon his chest. Although the man was by all means well-dressed and of an affluent appearance, there was something harrowing about his aura. Stephens remembered that, during the colloquy that followed, he was never able to look into the face of the black clad figure for more than a few seconds at a time.

To the left was a seated female. For all practical purposes she appeared to be morally wholesome and, furthermore, quite attractive. Yet, there was a strange, abnormal emaciation to her - her eyes seemed to dart to and fro, exuding a deranged dominance and a masochism towards vague, nameless forces simultaneously. Upon her lap sat a grey cat, which purred contentedly as the female absently stroked the creature’s fur.

He recalled that there had been little verbal discussion then, as the sun slowly rose in the east. The woman hummed strange tunes and the bearded chap sat as if entranced, smoking countless numbers of cigarettes.

The black clad figure in the centre sat, simply gazing forwards incessantly. Stephen's stared down at his humble shoes - better that than submitting himself to looking towards the person, who he now knew must be the Master.

They occupied that schedule for many hours, long after the sun had rose and began it's noonward course. The bearded chap smoked in silence. The female hummed. The cat purred. The Master stared. Stephens was never offered to sit and join them and, he was not inclined to start any sort of conversation given the menacing, eldritch currents which he perceived to be emanating from the triumvirate.

All at once, the cat jumped from the woman's lap and rubbed against Stephens' leg mewing thrice as it was. The two men left the table and exited quickly. After the feline scampered after them, the woman ceased her humming; turning towards Stephens and beckoning him towards her. As he walked closer she rose; beginning to run her hands across his back and kissing him passionately. She led him towards the living room and then flung him upon the ground. She stripped off her rather old-fashioned clothes and then attacked: ripping off his trousers and then entering onto him, straddled. She began bucking ruthlessly, molesting him, hissing and uttering oaths as her fists pummeled his chest and her cleft brought him closer and closer to climax.

Near the end of the amorous adventure, the woman began shouting the word "AZANIGIN" at the top of her lungs, over and over again. She stared down Stephens with wild eyes, the uncontrollable mood of the berserker. After that, his memory started to blur. He remembered the men returning and bringing him take-out food, treating him as if he was a dear friend they had known for many years. He recalled seeing the bearded fellow slice open his own chest, letting the blood drip into a pewter mug. Stephens remembers being forced to drink that blood, and after that only chaos and calamity followed…..

After he returned to Canada, alone by way of Port Huron a constant dread filled his days and nights. Physical sickness broke his health and contorted his features. He worked for days on end, towards goals so terrible he desired not to recall them. Whenever nervousness would overtake him and start to bring about fatigue and total mental and physical collapse, the image of the woman and her songs would visit him at night - reassuring him. After such nocturnal episodes he would approach his tasks with renewed vigor, knowing that his deeds would be pleasing to the Mistress.

His last memories before Selven were chaotic - the feel of the concussion of high explosives, a red, harvest moon, a military installment deep in the northern territories, the sigil of Azanigin drawn in blood….

And now he crouched in the blackness, the alarm bells screeching through the long corridors - the pulsing red lights trickling in from the slats on the door.

A shadowy image materialized before him. The Master! The holographic form uttered one word: "Come!". He burst forth from the closet as the image dematerialized, armed with a broken broom handle and a bottle of acid. The next day the escape made the papers all over Canada. Weeks, then months passed. Stephens was nowhere to be found.

July 27th, 114yf eh
Czar Azag-Kala
Tempel ov Blood

The Devil's Highway

Deep within a forest in the southern United States, a young boy of seven years sat intently watching the smouldering embers of a huge bonfire. The curling smoke blocked out the twilight sky and traversed down the slopes of the gentle hills upon which many paths had been hewn. Women with very long, lorele: hair and bearded men in stained leather jerkins and moccasins moved amongst the forest. They were silent - listening to the funeral beat of the tabor and the single cantor chanting the "Diabolus" in the traditional meter. They were watching, ever watching. Their eyes were upon the boy. He pretended not to notice, pretending that he was simply captivated by the burning embers. He knew, however…He knew who hw was and what he was. And staring into the last dying flames of the fire, he was aware of what was transpiring in the wide world, beyond the wood. He saw a man, curled up inside the trunk of a small Asian-made car as it passed the border from Canada into Buffalo, New York. The man was wearing stained, white shirt and trousers - the vestments of a medical prisoner. The boy smiled, staring absently into the fire.

The man had been on the run now for several days, and the mind-numbing effects of his involuntary medication had begun to wear off. He remembered why he had been institutionalized - for breaking into a Canadian Intelligence Agency farm deep in the Yukon territory. When interrogated, he had told the authorities exactly what he had been up to. Being human and afflicted with the common Magian fault of gross short-sightedness, they did not believe him. Furthermore, they thought he was "crazy" and had sent him to Selven without much ado.

Now, he was loose. The boy's smile grew wider. All was beginning to come together. The Sinister seeds which had been planted years ago were now beginning to bear their fearsome fruit. Elsewhere in the world, civil war, terrorism, plague, and famine were turning the earth towards it's terminal stage. At the Acasual gate near Saturn, the entities who are not to be named strained at the door of their prison. They, too, would soon break free. And then, then would come true solvet saclum in favilla. Twilight had ended and true, black, country dark was now upon the rural community in which the boy dwelt. The men and women drew closer, all round him.

The burly men dragged a naked girl of nineteen towards the fire, stopping to strap her face down and spread-eagled to a large circular wheel upon which was etched all the sigils of the Dark Gods.

A young girl clad in crimson robes approached the boy from the east. She was small, only eight years old herself, yet her eyes shone with a preternatural intelligence that was far beyond her years. She smiled, kissing the boy on the cheek and handing him a thick, braided whip.

An ancient hag began turning a crank which, in turn, set the wheel in motion. Visions of explosions and horror filled the boy's mind. At each intermittent beat of the tabor, the boy struck out with his whip. The screams of the teenager filled the night sky, drifting into the ethers. The congregants began dancing widdershins around the torture shouting…

"Azanigin…Azanigin…"

A Clandestine Burning

"Illuminated children, ride the north wind towards my secrets! Moriah! Moriah, Moriah! The conquering and destroying night wind! Blow through the ruins of this nazarene church which has been immolated for Our Dark Prince! Scatter ashes of the earth which has been scorched for thy pleasure!"

The gathered congregants hissed the name of the Master as a hot breeze whispered through the trees, reigniting the embers still smoldering on the charred wood which used to be the A.M.E. Zion Tabernacle. The Mistress, dressed in a hunting suit of green camouflage, snapped her fingers at two congregants who quickly came to her side. The other congregants slowly withdrew, melting into the woodlands of a southern pre-dawn. Having received their instructions from the Mistress, the two remaining congregants walked towards the burnt husk of an inverted cross which stood in the graveyard adjoining the church grounds. Grunting, the two men lifted the cross and flipped it to upright position before reinserting it back into the earthen hole.

The, they too drifted into the forest with the rest of the congregants - walking upon well-memorized paths to their waiting vehicles located at a hunting cabin only half a mile through the forested acreage on the left side of the former church. Utter silence permeated the morning, the tread of the retreating Satanists were quiet and steady, and the mistress gazed at her handiwork before withdrawing into the forest herself.

"Azanigin, Azanigin, Agios O Azanigin!" she softly spoke. A faint smile came upon her lips as she turned her back on the incinerated scene and walked into the copse of pines which stood beckoning before her.

"Breaking news at five o'clock!"

The jingoistic sounds of the evening news broadcast filtered into the kitchen where Kathleen, a plump southern woman of thirty-five years busily stirred her biscuit dough in premeditation of her husband's arrival at six o'clock. Her husband was an officer of the Mississippi State Police, and was not one who liked to be kept waiting when it came time for supper.

"This morning in the outskirts of Meridian, the elderly pastor of the A.M.E. Zion Tabernacle drove to his church only to find it reduced to ash! A charred cross was found in the adjoining cemetery which echoes the reverend's suspicions that the arson was the work of a militant Ku Klux Klan faction that has been operating in the area since late last year."

Kathleen continued to stir, staring absently into the swirling batter. She peered out the window, still summer bright. A buzzard flew down from one of the backyard pines and started picking at the corpse of a half-eaten rabbit situated by the back by the beginning of the woods. Kathleen smiled to herself. Just at that moment, her little tabby kitten, Nythra, came slinking through the doggie-door. Nythra's mouth was reddened with blood from the now deceased coney.

"Oh you silly little cat!"

Kathleen looked down lovingly at the feline, who purred and licked her lips.

Suddenly Kathleen noticed that there was a bit of blackish liquid in the dough. Flummoxed, she peered closer. As she did, a few drops of ash fell from her hair onto the formica kitchen counter.

"Mental not to self - must wash hair before Ryan comes home." She scooped the offending batter out of the dish and grabbed a rubber band from the windowsill tying her luxurious mane into a quick ponytail.

Peter Saunders, more commonly known to his friends as ‘P. Ugly’ , roughly scraped his scalp with the military brush, sending nappy little black springs showering down onto the dilapidated food-stained couch.

“Goddamn honkey cracker trash!”

Peter threw his brush at the wall, which simply dropped to the floor with an anticlimactic thud. Peter had been in a very bad mood all day long. He was never a religious man except in his younger years, and even then that was forced. He had no time for the white man’s religion or the white man’s bible. His father, on the other hand, was the pastor of the little Meridian chapel which had been burned to the ground, apparently by the Klan, sometime last night.

Painful crawling sensations went up Peter’s arm. He shivered, breaking out into a cold sweat. No goddamn money, no goddamn crack in town tonight, and some muther fucking honkey cracker burned down the only real black church in the area.

Saunders reached into his gym bag and took out his shiny MAC-11 fully automatic nine mil. machine pistol. That brought a smile back to his face.

Enough is enough! There are enough crackers running around thinking that Mississippi was still a backwards southern province where niggers could be mistreated anytime they took a liking to do so. Talk never gets the job done, it was time for a little payback.

He grabbed his pack of Newport menthols and shoved his gun into his oversized Raiders jacket before heading out to the pathetically small section of town that passed as ‘inner city’.

He knew one thing - a white man was going to die tonight!

“Sho’ nuff!”

With that, he headed out the door, locking it behind him.

Kathleen’s husband Ryan burped loudly before setting down his beer and reaching into his uniform pocket to withdraw a Pall Mall, which he promptly lighted with a big, tacky fireplace lighter. He didn’t really know why he liked using the ultra-flame instead of a more conventional lighter, shit, he just liked fire was all!

Ryan took a long draw, exhaling through his nostrils before tapping his first ash into an equally tacky ‘Dukes of Hazzard’ ashtray before beginning his evening lecture. Hating to spoil the moment, Kathleen flitted her eyes in a feigned exhibition of feminine expectancy before Ryan began his spill about his day at the barracks.

“How was work honey?”

“Well baby doll, I weren’t at the barracks, no ma’am. We had a situation on our hands all day today and prob’ly will all tamarra to boot. Some crazy Klansmen done went and burnt down the nigger church out on Maple Shade Road. That’s gonna cause all sorts of hell and tarnation, you bet on it sweet cheeks.”

Kathleen feigned shock and began to carefully phrase her next question.

“How did you find out it the Klan honey?”

Ryan stubbed out his Pall Mall before picking up the ultraflame to light another one.

“Oh hell baby, we know who dunnit. We got a big burnt up cross in the old Simon’s cemetery - a black cemetery, Simon’s is. It’s probably those boys who rolled in from Alabama and set up shop last year. The Militant White Knights as they call themselves. I hate to go after those fellas, but they are crazier than a rabid coon and shit, I’ll get a hefty pay raise if I catch some Kluxers - you know how the pretty biddies down at Channel Five are all the time wanting to bust down on the Klan in these parts.”

“Yes honey, I know…”

That same night, Harvey Goldberg stood at the speaker's lectern at the Community Town Center in inner city Meridian. Goldberg wasn't his real name, he was actually a Sicilian. However, he had learned that while participating in his current insight role as a "Communist agitator" , the illusion of being jewish helped endear him that much more to the local black community.

With a flourish he unclasped his hand and let a rivulet of ash fall down into the basket which had been strategically placed in front of the lectern for just the purpose.

"ASHES! ASHES!"

He shouted with feigned vehemence before whirling behind the speaker's podium and in front of the microphone.

"This my brothers and sisters.." (that proclamation itself was greeted with a smattering of "yes brother" and "fight the power" from the illiterate crowd of human chattel which sat, spellbound, before his oratory).

"This is a sign of HATRED which has engulfed the state of Mississippi for far too long! This is the HATRED that must be utterly razed and destroyed if we are to live as a socialist democracy as prophecied by Karl Marx. As prphocied by Martin Luther King…"

As soon as the last syllable came out of his mouth, shouts of awe and afro glory burst forth from the audience with a hysteria akin to a college football game. The small black stone embedded in the sleek silver ring on Goldberg's left hand seemed to twinkle in the light as he smiled.

"And we know brothers that the racists, the capitalists that they are, are NOT going to give up peacefully! We must take to the streets! We must drag them from their homes! To protect the sovereignty our ideals promulgate, we must destroy their security in outmoded racist ways! Tomorrow… we march!"

"Hello, it's five o'clock on the hour".

Old man Calhoun sat in his god awful summer-hot lawnmower repair shop as the crackling voice of the announcer came through the beat-up speakers of his transistor radio.

"Meridian for the last week has been a hotbed of racial strain. Beginning with the burning of the A.M.E. Zion Tabernacle, an outcry against the racist presence in the city has led to the recent march by the Urban Equality League through the streets of Meridian this afternoon. No disturbances were reported. In other news, an unsolved shooting took place near the corner of Samson and Elm yesterday evening. The victim was twelve year old Amanda Keats, an honor roll student at Meridian Middle School…"

In other news, unrelated my ass! Thought Calhoun. He massaged the arthritic fingers of his left hand as he thought. No one on the news would dare the truth, that a damn uppity nigger coon had been seen riding around the Samson heights neighborhood only five minutes before the Keats girl was shot. He came around that tasty tidbit of information at the barbershop, a good a place as any for gathering intelligence.

The year 2005, and getting worse by the month. Who was going to stand up for that Keats girl? Certainly not the sheriff's, they were too busy moaning about what a 'great tragedy for the city' it was that the damn nigger church got burned to the ground.

Hell, back in better days he and some buddies would have took a few uppity coons at nightfall and hung em' up high to keep their place! That weren't gonna do no good now, no how. Just then old man Calhoun had a vision, a vision of him and his trusty Sportsman sniper rifle on the rooftop at the next march by that damned commie red League march.

Somewhere deep in the North Carolina woods…

A young boy sat swaddled in black before a huge crystal tetrahedron which had come all the way from a distributor in London, England.

Before him lay a map of Mississippi and a satellite phone. “Just like Osma Bin Laden’s” thought the boy, and chuckled to himself.

Around him, shrouded in the darkness of the trees, stood the members of his Satanist cult. At the sound of the gong, the chanting of the “Diabolus” began. Softly at first, then gaining volume until it was a frenzied sinister cacophony the emanated from the dark boughts of the trees.

The boy’s eyes narrowed.

With surgical precision, he began pricking the dot on the map that was designated with the legend “MERIDIAN”.

“Dies Irae, Dies Illa, Solvet Saeclum In Favilla…
Teste Satan Cum Sabiylla.. Quantos Tremor Est
Futurus… Cuncta Stricte Discussurus…
Aperiatur Stella et germinet Atazoth.”
The sound brings down a starless night.
Suddenly, all is dark, all is silent. The Satanists
Have disappeared into the woods.

Old man Calhoun sat sweating atop the Feed and Seed in meridian. Cradled in his arm was the sniper rifle. The sound of a throng chanting “ We Shall Overcome” drifted through the summer breeze. The Urban Equality League was only a block away and would be turning the corner soon.

“Honey baby, I think maybe you should call the FBI”. Ryan sat with Kathleen over a bowl of grits before heading out to a day which he really didn’t wasn’t to come. In an hour state police would be raiding the farm that served as headquarters for the Militant White Knights of the Ku Klux Klan. The FBI was ready to come out at a moments notice, and Ryan had only to give the word for the big guns to come in.

“Yeah sweetie, I think that would be a good idea.”

Ryan walked into the mudroom and got on the old rotary phone. Fifteen minutes later, sixty FBI agents equipped with silenced M-16’s were on their way to the rendezvous point three miles from the farm.

“They are going to come! Mark my words kinsman!”

Walter Shivley stood in the converted barn which stood converted into what? Nothing more than a barn with a lectern and some old benches, which served as the church and political meeting hall of the White Knoghts.

“The Great Beast 666 has conspired against us!

The Satanic Black race will not stop their pillage and they are going to employ the Beastly government to attempt to smash our white resistance! Yes brothers, we’ll give them our guns, but we’ll give them our bullets first!”

The small group erupted with oaths and curses as men fed rounds into their assault rifles and pumped their shotguns. Shively beamed, putting his hands down so he could scratch his arm through his black uniform shirt.

Walter Shively always wore long sleeves when he went to speak to his men. That was the only way he could cover up the tattoo of the LIDAGON sigil and the Black Goat of Destruction which were on his left forearm. Having that exposed amongst these rednecks, well, that just wouldn’t be expedient, not at all.

Kathleen sat naked in her bathroom, masturbating with an inverted cross while staring at the Sinister Tarot image of the sphere of Mars. Her pale thighs began to tremble as she neared climax. She began to pant the words "Azanigin…Azanigin…Azanigin…"

As the Klansmen took positions around the farm, waiting for the siege to start (they had been tipped off by their source in the State police, who called herself "Cathy", no one knew who she was, except Shivley of course.) Shivley took off in his beautiful BMW mini cooper. BURZUM'S "Hvis Lyset Tar Oss" blared through his state of the art speakers. Shively grinned.

A rifle shot made a loud report through the crowded city blocks. A grotesquely obese octoroon woman fell to the ground, her brain blown out the back of her skull. The crowd halted and screamed. An old white man stood up from the roof of the feed and seed, waving his hands excitedly. "Hey you commie niggers, hey coon, how you like that hurting I put on your mammie!". He laughed and ducked before the crowd started throwing bricks which happened to be piled in front of the feed and seed. I wonder who put them there? Must have been one of those crazy black metal kids from the suburbs, stealing from the brickyard and then abandoning his quarry before the cops rounded the corner.

Within four hours the city was in a state of emergency. Rioting had spread like wildfire, caused by the agitation of one Mr. Goldberg and started by the violent members of the Leninist Communist Brigade, which likened to operate under the corporate nom de plume of the Urban Equality League. The television news (the media center that hadn't been destroyed by the fires set by the ever-increasing horde of blacks) reported at five o'clock that the governor had called in the National Guard. A complete report was due in at eleven o'clock.

Special Agent Anderson started to walk towards the nondescript gold van before stopping and reaching into his pocket . He withdrew a small laminated picture. On it was a strange symbol with the word "BUDSTURGA" at the bottom. The ruby in his sleek golden ring upon his left hand seemed to twinkle in the afternoon light. He called on his cell phone to headquarters.

"Hello, this is FBI Quantico."

"Hello Quantico, this is Special Agent Anderson at the Kluxer Farm. We've got a situation here. We've had some flash bang hand grenades thrown at our men from several different locations, and we've got a lunatic screaming from a megaphone that they have women and children as hostages. They want to negotiate."

"What do they want Andy?"

"They're demanding to be given the entire northeast United Stated to be used for a White Aryan Bastion."

"Godalmighty, this is going to be worse than Waco."

Anderson grinned like a kid in a candy store before assuming a grim tone to continue the ridiculously funny conversation.

"It may be sir, it very well may be."

Petey Saunders had driven across the state line and was now in Louisiana. He had more guns, and he had some crack. And killing on crack was, well, you'd have to ask him really to get the full story. PUFF DADDY AND The FAMILY bumped and noddled out of his old dilapidated speakers as he drove into the night. He now had already five notches on his MAC-11 - five white honkey crackers dead. Sho nuff', they was gonna be a lot mo' crackers in Louisiana, that's for damn sure, niggah.

There was a celebration at the rural community which sat deep in the southern woods. Stephens, having escaped Canada had finally arrived. What is more, he had brought a few congregants from the temple in Saginaw.

Voluptuous, naked females danced in an eastern fashion around the flames of the fire. Stephens and another man sat off in the shadows, talking quietly to one another.

“It’s happening.”

“I know.”

“The mother of demons?”

“She has been evoked.”

“The goddess of Destruction, in physical form upon the earth.”

“Yes, she is here at last.”

“Agios O Azanigin….”

Questions:

1.) How many Satanists are there within the characters of “A Clandestine Burning”? Name them and explain the roles that they assumed and why.

2.) There is a very important part of the “Diabolus” Chant missing in the text. What line is missing? Write down that text, the English translation and explain the significance of the coming of Vindex.

3.) What sort of techniques could be used to esoterically influence a geographical area with acasual energies? From the text it seems that the rural community was in North Carolina while the ‘presenting’ is several states away, in Mississippi. How does this work? What is ‘remote viewing’?

4.) What is the significance of ‘the rings’ and in what stage of the Seven-Fold Sinister Path does one traditionally procure such a ring?

5.) Which character in this story was the most adverse affected by the Sinister forces which were being unleashed by the Satanists?

6.) Make a list of extremist political groups and religious groups (right-wing, left-wing or otherwise) that you can think of off the top of your head. Now, pick three of them and write an essay on what potential those groups could have if they were remotely controlled by Noctulians.

7.) What is the significance of the cat in the story? Explain what a ‘familiar’ is according to witchcraft.

SONG OF SATAN
Tempel ov Blood

'They' are coming from the black depths of deep space 'They' have been awaiting the time for Aeons and Aeons The gates of Saturn, the black spaces of deathly silence. And in that day comfort shall be destroyed for the weak. And in that day the Noctulians shall reign in blood which shall be split in the streets up the level of the horses bridle. And it will be a blessing for all.

Oh Immaculate Tempel of Blood - thou hast paved the way for the opening of the gates to the Abysmal black Oh Secret Rites of Satan, how your slaves pour out themselves in sacrificial suicide for the manifestation of thy erotic principalities to darken the skies with infernal smoke of hell.

Every seventeen years. Every seventeen years. The certain son being the age of eleven moons times two shall be the gift for him, the gift for them! Blood-splattered Baphomet, raise your knife above the porcelain flesh of thy male sacrifice. Four years after the turning of the millenium, thy shall receive the fertilizer which shall birth demonic spirits of power.

They tremble at the gate of Saturn awaiting release so that the needful change shall sweep the stars and terra.

Do not speak. There is silence in the land. The silence has become the song of the Abyss - bring us forth, Sons of Night.

THE BIRTH OF A DICTATOR

Directives: The length of this extended ritual will be three months in duration. Items needed include a swastika third reich blood banner (party flag of the NSDAP), a uniform of some type (militaristic or police, ideally it should either be all black with swastika armband or the brown/black uniform of the storm troopers), a packet of razor blades, a satchel of dust taken from a graveyard, apocalyptic military music (we would recommend 'Puissance' from Sweden) and a copy of 'The Mass of Heresy' from the Order of the Nine Angles. Also gather all items required by the 'Mass' manuscript. Also have study materials which should consist of all of the writings of Friedrich Nietche and a copy of Adolf Hitler's autobiography "Mein Kampf' as well as John Toland's biography 'Adolf Hitler'

Morning ritual: Every morning proceed into the area which you have set aside as your temple area. Eight days before commencing with this ritual, prepare the temple in the following manner: Upon the northern wall of the room hang the blood banner, beneath this should be a small table or lectern upon which sits a copy of mein kampf, a razor blade. The uniform and the satchel of graveyard dust should not be kept in the temple, but rather kept with your personal belongings in a separate area (ideally whatever room is used as your bedroom in which you sleep).

Also in your possession should be a cat o' nine tails or some other similar whip. This should be kept in the temple, near the lectern. Upon rising, dress at once in your military uniform. Proceed into the temple and perform a bowing obeisance to the swastika blood banner, uttering the words of the "Dies Irae" chant while you are lying upon the floor. Upon rising from the obeisance,

perform the Mass of Heresy - the full Mass if you are living in a temple commune or a solitary version if you are by yourself. Upon completion perform another obeisance before the swastika flag and repeat the 'Dies Irae' chant as you performed before. Leave the temple area and go about your normal duties in the world.

During the course of the day spend at least one hour reading the Toland Hitler biography or Mein Kampf. Upon night, before going to sleep, go into the temple naked, carrying the satchel of dirt from the graveyard/cemetery.

Upon entrance to the temple perform a full bowing obeisance before the swastika blood banner and repeat the 'Dies Irae' while making the obeisance. Rise.

While staring into the blood banner, take a small measure of the dust into your left palm, spitting to create a sort of paste. Rub the graveyard paste upon your forehead while repeating the word 'Change' eight times. Proceed to the altar and set the unused bag of goofer dust on top of the copy of Mein Kampf. Remove the cat o' nine tails from behind the lectern and turn on the apocalyptic military music.

Begin lightly (or hardly, depending on your preference) flagellating your own back with the cat o' nine tails while singing the 'Dies Irae' in the traditional manner (for the notation please contact the Tempel ov Blood or listen to the beginning of 'The Self-Immolation Rite). Give yourself eighty- eight strokes with the cat o' nine tails while chanting the 'Dies Irae' continually. Upon completion, replace the whip and remove the goofer dust, bowing obeisance before the swastika banner and leave the room. Allow the apocalyptic music to play.

This morning and evening ritual should be performed every day and every night for a period of three months. Ideally the extended ceremony should begin and end on a full moon.

AGIOS O NOCTULIUS! AGIOS O NOCTULIUS!

THE COMING OF VINDEX

Temple ov Blood
Czar Azag-Kala

Introduction:

At the time of this writing, that being, the sinister year 114yf (Year of the Fuhrer) eh (Era Horrificus) and known in the Roman calendar by 2003 Anno Domini, the civilization of the West is declining at a rapid rate. This Aeon is coming to a close via natural cause, however, the fall is being agitated and the aeonic forces distorted by the Magian forces who are embodied in the term 'the white lodge' (versus the 'black lodge' of Sinister Adepts, Masters and Lady Masters, and Grand Masters). Being knowledgeable that the energies of the West are on the wane, the Magians have sought to capitalize on the situation (as is not uncommon) by distorting the Western energies and also by executing and influx of energies congruent to their own purposes.

The results of the Magian influence can be seen the world over, very prominent in Western Europe and pre-eminent in America and Canada especially. As sites such as Stonehenge and Babylon were esoteric strongholds for particular groups of magickians working towards specific aeonic goals in times of yore we now see places such as New York City, Los Angeles

and London being utilized by primarily Magian forces who are working for their own very specific aeonic outcomes.

Logically, such Magian strongholds are being and have been targeted both esoterically and exoterically by individuals and groups which are at odds with the Magian program. Some of these individuals and groups, such as Muslim extremists, are under the influence of an older, stagnant ethos which is threatened by the Magian powers and also is in sum, antithetical to the kind of program the White Lodge seeks to see realized. The variety of cultural minorities and specific aeonic cults that wish to see the downfall of the White Lodge and the Magian plans thwarted are many. Not all of them (and to be truthful, most of them do not) work towards aims themselves which could be viewed as in similitude with what is being sought by the various Sinister groups spread across the globe. However, by seeking the breakdown of the infrastructures associated with Magian power they are being quintessentially defiant and aiding in the dismantling of certain institutions which impede a proper Imperium followed by a Galactic Aeon of sorts which has been premeditated by groups such as the Order of Nine Angles out of Shropshire, England.

Certain of these groups formations, especially those that are native to the West (a European example would be National Socialism, and American example would be the state's rights movements and the neo-secessionists) possess in themselves factors which are benevolent towards the Sinister strategy of a real, physical manifestation of Vindex - am event which will be a prelude to Imperium and a new Aeon which would flow from the (then) past Western Aeon. Such factions should be targeted and manipulated by Sinister Adepts as well as aided and subtly subverted towards Sinister purpose by Sinister Path Initiate. Even those groups which are not possessing pro-Sinister qualities but are at war with Magian forces should be aided in a way that they will hasten the downfall of the White Lodge, effectively being used by those of the Sinister Path as a sort of 'exoteric battering ram' against institutions that impede the Aeonic outcomes which we seek. After goals relating to their use have been completed, such groupings can be termed expendable and dismantled or properly subverted towards any number of programs according to the acting will of the Sinister Path adherent so involved.

The 'coming of Vindex' which is described by Grand Master Anton Long of the Order of Nine Angles as the arrival of a 'person of destiny' who will possess the needed skills and abilities to mount a considerable offensive against forces that are detrimental to the Sinister Dialectic and rally forces which will invoke future, Sinister energies is not an uncommon theme. Such is virtually the same as the 'arrival of the warrior Christ' in Aryanism influenced christian cults (He comes, his vesture dripped in blood with a sword in hand, riding upon a white horse, flanked by celestial starships to cleanse the earth planet of anti-evolutionary jewish forces and their willing lackeys) or the 'incarnation of Kalki' as told in the Vedic myths (a warrior figure, similar to the above mentioned 'warrior Christ'). Such archetypes can be manipulated within their respective cults in order to, more and more, make attributes of their archetype equal to that of Vindex.

Likewise, a Vindex-type figure within the primitive sub-cultural Devil Worship cults can be seen in the figure of 'the Antichrist' . This 'Antichrist is the leader of darkness, a man of destiny, who is born into a physical body and rises to power in order to utterly wipe out the forces of Christianity and (magian) Messianic hopes - establishing a new Satanic Order upon the earth planet. In that sense, both 'Christ' and 'the Antichrist' are forms which can be manipulated by Sinister adherents to anticipate the arrival of Vindex.

THE CRUEL EMPRESS
Tempel ov Blood

Bitter night winds of winter rushed through the grim landscapes, audibly shrieking against the tips of the cragged mountains and down through the ancient hardwood forests. The hooting of the owls was lost among the symphony of night triumphant as the limbs of the wood creaked in evil rejoicing of the dawning of the dark. High atop a particularly ghastly mountain stood a black castle built entirely of onyx - it's forbidding shadow structure built upon the very face of the rock. Thousands of years ago, vast tunnel systems had been built leading from the castle into the very roots of the mountain below the earth. Down these horrid corridors were dungeons deep and dark, their prisoners lost and forgotten and silenced by the endless night.

Along a downward slanting road through the forest leading toward the castle main gate trotted a team of four pale horses pulling a covered wagon of deep burgundy. The coachman was tall and gaunt, clean-shaven and very pale for he had never seen the light of the sun. If you would have been standing close to the road when the carriage passed, you would have heard the sound of young sobs and crying coming from it's decadent recesses. Inside the carriage rode only the Empress and her Opfer for the evening.

At one time, according to legend, the Empress herself had been but a common girl - living in one of the innumerable nondescript villages in the nondescript land before the turning of the Aeon and the return of the Undead Gods to open power. When she was seventeen years old she was visited by a certain noxious intruder during the night and since then she had been Immortal. Her Immortality had bred in her a coldness, a cool and clinical approach to rule over humans, her herd , with a fist of iron bathed in a torrent of ever flowing claret.

An hour later her coach was inside the castle gates. The coachmen opened the door quickly and then began unhitching the team of horses, leading them to the stables beyond. The Empress led the young peasant girl, who was now quite hysterical, towards the entrance of her nocturnal abode. All the while she cooed and caressed the young female, offering false assurance. Even so, the Empress' eyes shone with a demonic luminence. All that had been human had left her, thousands of years before, on that fateful night of darkness and pain when she herself was but a teenaged wench.

Up endless corridors, through passageways and down spiraled stairways beneath ornate paintings dedicated to her kinsmen - Azanigin, Shugara, Gaubni… The opfer still sobbed but the Empress pulled her along as one would a child, with indifference towards the suffering which she was inducing for the mortal serf.

"Please ma'm, please! Let me return home!"

The Empress gave a cold smile over her shoulder before responding, still pulling the child along incessantly.

"Certainly you would rather stay here, with me?"

The girl looked incredulous, before breaking out into a new spat of sobs and sniffing.

"Come, come child… I am the Lady of this land, and you have been specially chosen to be with me on this night. It is not everyday that one such as you becomes the guest royalty, hmmm?"

The girl did not respond.

"Child, you must realize that we are all part of the whole. And, as such, it comes down to the bare facts of the matter that your independent wishes or comfort mean little in relation to the onward concourse of the change which my Initiates and Adepts have and continue to execute. Don't you realize child, that you are now a daughter of the New Aeon? And, by your blessed flesh being submitted to my own, you shall ensure the continuation of what has already been started?"

The girl began crying hysterically, whispering the words "Oh Baphomet, mercy for us sweet Baphomet" in-between her emotional outbursts.

"There, there child. That's better."

Three o'clock in the morning, the hour of the Wolf and the inauspicious portent of Fenris, the blessed slayer of the white-sepulchers who were called 'gods' in the old Aeon.

The blue room is now splattered with shed blood. A thick trail of the stuff leads towards the spiral staircase which descends downward. At the bottom of the staircase is a ladder which leads upwards towards the very top.

Outside the castle.

The Empress stands looking over into the vast forests of the pre-dawn. The wind has calmed and an eerie silence permeates the landscape. Cradled in her arms is the desiccated husk of the child. Already, her blood which was spilt has spawned several golems, which will be useful for the workings which lie ahead.

"Noctulians…"

The Empress speaks with a husky, sensual voice.

Below, wolves gather from the forest, howling at the Empress and gazing upward towards the fortifications of the castle.

The Empress leans over and drops the corpse into the thin air. It drops, thudding upon the wintry ground where it is quickly quartered and consumed by the wolves.

THE CULT DANGER EVALUATION FRAME

By Miss Nythra Anastasia Katrina Kala

Prelude: In the modern Magian-influenced society, religious groups are considered 'dangerous' or 'not dangerous' based upon their acceptance or dismissal of the sanctity of humanistic psychology. Below is a list of attributes that are exercised within the 'dangerous' cults according to P. Bonewits taken from a modern book on the non-event of 'neo-pagan religion' in America. A suggestion to young initiates of the Sinister Path: using the below attributes, start a

cult of your own! Spread heretical religions all across this great land so that we will plunge into the Age of Fire! Ave Satanas!

1) INTERNAL CONTROL, amount of internal political power exercised by leader(s) over members.
2) WISDOM CLAIMED by leader(s); amount of infallibility declared about decisions.
3) WISDOM CREDITED to leader(s) by members; amount of trust in decisions made by leader(s).
4) DOGMA, rigidity or reality concepts taught; amount of doctrinal inflexibility.
5) RECRUTING, emphasis put on attracting new members; amount of proselytizing.
6) FRONT GROUPS, number of subsidiary groups using different names from that main group.
7) WEALTH, amount of money and/or property desired or obtained; emphasis on member's donations.
8) POLITICAL POWER, amount of external political influence desired or obtained.
9) SEXUAL MANIPULATION of members by leader(s); amount of control over sex lives of members
10) CENSORSHIP, amount of control over members' access to outside opinions of group, its doctrines, or leader(s).
11) DROPOUT CONTROL, intensity of efforts directed at preventing or returning dropouts.
12) ENDORSEMENT OF VIOLENCE when used by or for the group or its leader(s).
13) PARANOIA, amount of fear concerning real or imagined enemies, perceived power of opponents.
14) GRIMNESS, amount of disapproval concerning jokes about the group, its doctrines, or leader(s).

The friendly author of the above 'test' goes on to state (and I quote): "none of these organizations should ever censor your information, control your life, decide on your friends, insist on sexual favors, demand exorbitant amounts of money, or try to prevent you from leaving". As we can see, the U.S. Federal Government meets all of the above attributes, thus making them (drumroll please) a dangerous cult! But, as we know, no cults like competition and when evil little fiends like yourselves who listen to Mayhem all day long and dream about being the next Jim Jones start creating cults in the image of the federal government…Yes! That puts everything on the fast track to "I am an Antichrist, I am an Anarchist" (from the redwood forests, to the gulf stream waters!) and creates (or will start a domino effect which will create) a land that has hundreds of thousands of utterly insane, demonized cults running around on it's fine earth (not dissimilar to Dark Ages Europe!).

Remember: when you control someone's religion, you control them! Special note: The author of this article is very interested in taking part in the CIA MK-ULTRA program so that we can learn your techniques and secrets, please contact via the appropriate channels (ie: I'll be the invisible hand moving your Ouija board between three a.m. and six a.m.). And don't forget children: control over man is all, control is crucial!

NOTES IN ADDENDUM:

For those of you living in the United States of America: You may be interested in 'testing the waters' and learning about dangerous cults firsthand via entering them for brief periods or, for longer peridos (using them for a Satanic Insight Role as explicated by Shropshire's Order of Nine Angles, another dangerous cult!). Be sure to read the wonderful book 'Monkey on a Stick' also which is an expose about the corruption within the International Society for Krishna Consciousness (ie: Hindus, gone bad!). We have chosen the below cults for their degree of

severity and novel-ness - we're sure you'll have one hell of a time! P.S. be sure to hide this pamphlet somewhere where your mother and father won't find it!

And now, for the cults!:

1. Children of God
2. International Society for Krishna Consciousness (ISKCON)
3. Aryan Nations
4. The Bolero (Amishmen, with guns!)
5. Unification Church (extortion and moonies and mass marriages, oh my!)
6.United States Army (vewwy-scawwy!)
7. United States Marine Corps (ew-pew!)
8. Central Intelligence Agency (wha?)
9.F.B.I. (Praise the Lord and pass the plate!)
10. Al-Qaeda (warning: be sure it's really them, the cult members may actually be operatives from cult number nine just pretending to be members of cult number 10)
11. Pentecostal Holiness with Signs and Wonders Following
12. Non-LDS fundamentalist Mormon sects (polygamy, aliens, spousal m/f s/m, Moroni the Archangel, stir and serve!)
13. All 'Heaven's Gate' offshoots
14. The Raelians
15. The Noctulians (I wouldn't mess with these folks if I was you!)

Notes on Sinister Chant

At the time of this writing, that being, the year of the Fuhrer 114 (Era Horrificus), the violent winds of war are upon the horizon. The planet Mars in it's expansive galactic circuits has now reached close to the earth planet - closer than it has been in the last fifty-thousand years. Increased number of Sinister temples operating around the globe are hastening the process of constructing nexions - the gates by which there will come an influence of Sinister energies onto the casual plane. These Sinister energies and the manifestation of the Dark Gods will be presenced in many ways. Via invokation (taking the Dark Gods of the Sinister Panthenon, one or many, into the self) and evokation (achieved via practical manifesting of chaos and evil into the world) the basic fabric of reality on the earth planet is shifted. Our Sinister brothers and sisters across the globe hasten the process by which advanced human evolution shall take place. By necessity, according the amount of dross which currently burdens mother earth, this increase in evolution amongst the elite of the left-hand path will be preceded by horror and sickness and plague amongst the populace. As Mars draws closer, and as the Dark forces beyond the gates near the planet Saturn write and quake for total release from their dimensional prison, the rotted bones of the Ancient Ones shall assume new life. As even the Magians realize, the dead shall walk - there shall be a sort of 'resurrection' which will take place. Aptly put by Christos Beast in the Self-Immolation Rite: 'the hideous dead rise to strangle the living'. 'Life' as we know it will cease to exist. 'Half - Life' will permeate the slave drones of the obsolete race of 'humanity'. The Undead shall rule in open power. All manner of Darkness shall be unleashed, and the Dawning of the Dark Age shall commence.

The correct practice of Sinister Chant aids the coming of the Dark Gods. As the chants are practiced, the words go forth to reverberate eternally amongst the ethers. It is often observed

that calamity, chaos and terror erupt in and around the geographical locations where a Sinister Initiate executes their rituals and practices. At any given night that an adherent of the Sinister Path practices Sinister Chant, there may be observed (post the fact) that upon nights that practice is enacted there will be a pronounced increase in murder, chaos and catastrophe in the region in which the sorcery is so enacted.

Sinister Chant also aids in the mutation of the practitioner. Sinister Chant, practiced daily, under strenuous conditions, will aid in the shedding of one's humanity and will hasten the influx of Sinister entities which will possess the individual and then fuse (or abolish) with what could be termed the base 'personality'. Sinister Chant will NOT be effective practiced while living a soft, materialistic, harmless lifestyle. The more inherently SATANIC the life of the practitioner, the more fully will the Dark Gods respond to the chant. Focused and continual chanting will , in many cases, bring about a state which is akin to traditional termed POSSESSION. For minutes, hours or days (or longer) the practitioner may experience the reality that he or she is detached from the body - watching their own selves acting and interacting in fashions which are not native to the base individual.

During these periods of possession, the speech, intellect, body language and other identifying factors of the person will change rapidly. Actual physical mutation (real, biological metamorphosis also known as 'shapeshifting' in European lore) is not uncommon amongst more gifted adherents of the Prince.

Each of the Sinister sigils while practicing Sinister Chant is recommended. It aids focus and we must remember that the sigils themselves are actually 'keys' to the Abysmal energies of the Dark Gods. Likewise, the chants themselves are also 'keys' to the DARK Gods. Combined, they quicken the manifestation of the energies of the coming Age of Fire - both within the world, and within the self as well. With your effort at Sinister Chant, you will aid the Sinister Dialectic and help bring about 'Solvet Saeclum in favilla'

Practice the 'Diabolus' (Dies Irae, Dies Illa) surrounded by the sigils of Vindex (to the left), Atazoth (in the center), and Binan Ath (to the right). Chant loudly according to the traditional tune and meter - continuously. Envision the outpouring of the breath to be likened unto the outpouring of flame from the apparatus of war, like the outpouring of black shapes from rents in the heavens (the gates have opened) in shadowy, sinister countryside. Stare absently into the sigils.

Via these practices you shall increase in knowledge and increase in your power as a Son or Daughter of Shaitin, our Dark Prince. Your aim is to become as a demon in the flesh, fully demonized, with total disregard for the edicts, utterances, conventions and morals of the slave race known as humanity.

Behold the fire…

Czar Azag-Kala ; TOB
114 YF ERA HORRIFICUS

Transmissions Alienic

Wulsin Alys Blake, T.O.B.

"Sanctus Satanas Sanctus, Dominus Diabolus Sabaoth. Satanas - Venire! Satanas Venire! Ave Satanas, Ave Satanas! Tui sunt caeli, tua est terra - Ave Satanas…"

The words of the Sinister chant whispered forth into the night, reverberating amongst the dead, stale air of a maximum security prison in a certain Western nation. All was dark in the area, as in that hour of night no one walked except a lone guard making his rounds.

As the words were spoken they came out with a slightly high-pitched, almost fiendish inflection. The adept knew that though such was being spoken in solitude, that the words were being sent out into the void and would, indeed, reverberate eternally throughout all the ethers. Call out to the Backwards Darkness and the Backwards Darkness will respond in time…

As the prisoner stared out into the thin, slitted window of the cell into the vast, sprawling city landscapes beneath him, he remembered words that he had heard spoken by his Satanic Master long ago: "Yours are the skies, yours are the earth…" All the earth lies in wait, in sensual and feverish anticipation of the arrival of the Dark Gods from the black planes of the Acasual. The very blood of slain warriors of the Western Aeon groan in want of the beings which are to take their rightful place in the unfolding destiny of earth. When, via the harsh ordeals and alchemical change processes of those of the Seven-Fold Sinister Path, a new species shall be brought about - beyond and above what is currently called 'humanity'. The Dark shall be presenced. The Sinister shall manifest in the physical.

The prisoner continued chanting, without cessation, allowing one repitition to flow directly into the next. As the chant proceeded the adept noticed that a strange and anomolous heat began to presence itself in the cell - a hot, humid pressure as if the very atomic structure of the surrounding atmosphere was being changed rapidly and severely. The presence of the heat descended, and then settled itself in the area directly surrounding the chanter's body.

Soon, the individual's vision began to blur and as he looked across the landscape filtered through the scum-covered window, he saw himself looking miles upon miles into the distance. A demonic quality of vision had entered into him, making his abilities absurd and acute. First he saw only the buildings a few miles away, but within minutes his vision took him far beyond the cosmopolitan vistas of the city and into the outlying countryside and soon, across oceans. And then, his vision extended across and beyond time-space itself.

A barbaric rustling of dead leaves and the snapping of branches comes into the realm of your auditory perception. The tramping of hooves, but these are hooves of no animal that you have ever seen. Busting forth from the heath comes a squat, fuming figure with the legs of a goat and the body of a man. Your flesh creeps as you see him, and you fell as if your head and very body will burst with this new sinister knowledge to which you have been made privy to. Things that mortal eyes are not meant to perceive. Oh, horror! This being is beyond human, it is in itself an inhumane creature, subject to every barbaric cruelty and pagan practice imaginable!

See that it is sexually virulent as well as violent, for the stiffness of it's saturnine member is obvious.

It's eyes are pure black marble . It's head crowned with the obscured matted beard the color of the earth, sprinkled graciously with fragments of grey, blood-spattered brain tissue. From the furried nest sprouts the curled horns of a ram.

Through the entities beard you perceive rows upon rows of sharpened animal teeth. The teeth of the predator. The fangs of a being who lives by the law of tooth and claw. Every part of the entities body is a roaring monstrosity, a wonder unto itself. Oh Master of Awe and Derision! You find it hard to focus on any one part of the being's anatomy at any length of time and near impossible to comprehend the glories of his complete and full figure at even one glance.

Vaporous fog issues forth from the undead and alienic intelligence's snorting nostrils. Yet, the air around him seems full of an insane heat - although the forest in which he stands is

obviously enveloped in the cool chilled portions of season right before the onslaught of a bleak and frosted winter.

From the depths of the woods behind the entity you begin to hear the frenzied beating of tabors accompanied by laughter which seems to be issuing forth from children, male and female, who are possessed of some fulsome and preternatural intelligence.

'Agios O Atazoth!' - the chant is spoken, laughed and screamed into the twilight. Faster and faster and faster the chant is continued, faster and faster and faster is the beating of the primal drums. More possessed and sinister comes the laughter of the children of the woods. You begin to sink into the blackness of unconsciousness and the last thing you see is a small child with her ghostly mates begin to crowd around you; smiling with a sexual gleam that children of that age should not possess according to the dicates of the Magian Nazarene.

A small blonde girl smiles, laughing softly as her lily white arms are outstretched to begin binding you with leather cords…

"Sanctus Satanas Sanctus, Dominus Diabolus Sabaoth. Satanas - Venire! Satanas Venire! Ave Satanas, Ave Satanas! Tui sunt caeli, tua est terra - Ave Satanas…"

In the depressive and black atmosphere of the prison cell, the adept continues his chant, and wonders about the Prince who is said to be arriving into the casual through and via the obscene and horrid angles which are compounded in a numerical matrix of nine. And what of that pristine and immaculate Tempel ov Blood, inhabited by the Cruel Emperors and Empresses who walk, yet are not living?

As dry wood is consumed to the flame, so is the earth and the age which is present consumed by disruptive energies which issue forth from the living and physical nexions which are portals of the Aeon-to-come. As the night ends, the prisoner sits looking out into the same vista of metropolitan horror, though now the night has ended and the landscape is fogged with the humidity of a summer morning.

He knows that in tow hours he will be led down the steel and concrete hall to the electrocution chamber by grim faced federal agents. Through his mind, every instance of memory begins to bubble up into his conscious awareness…

Walking through vast forests with the ravens circling overhead… Being pelted with stones and bricks as he flew the swastika along with his comrades even in the most communist infested neighborhoods. The faces and soft bodies of the many girls and others that he had loved, and, inevitably lost.

Suddenly he hears the turn of the lock and the grim-faced guard stands before him, ready to carry him on to his final walk towards burning and searing death by high voltage physical incapacitation.

Immediately before the hood is brought over his eyes, several minutes before the execution starts when he knows that he will convulse as his eyeballs liquefy and smoke arises from the busted sinews of his hands, a vision of Aeons past and Aeons to come is brought forth into his mind's eye.

The ram horned entity in the forest, along with the sensual throng of little children, wait for him anxiously. His tour of duty on this the casual plane was soon to end, but his purpose had been served. He had made the ultimate sacrifice. He had given a Gift to the Prince.

May 03, 30
ERA HORRIFICUS
Ravensbruck Terra (Terror)

By Michael Ford of the BoTD

Note: Upon reception of the above ToB texts – Fra.13 was supplied with supplementary texts written by Michael Ford of the Black Order of the Dragon and Temple of Azagthoth in order to introduce him to the concepts of Wamphyrism/Vampirism and to provide comparison between the system of Vampyrism utilized by Ford and that of the ToB's own Vampyric Order - strongly influenced by the ONA and its Sinister Tradition. These MSS are hereby retained for the same purpose. +o+

INTRODUCTION TO THE TOA

"The Black Rider flung back his hood, and behold! He had a kingly crown; and yet upon no head was set. The red fires shone between it and the mantled shoulders vast and dark. From a mouth unseen there came a deadly laughter." - J.R.R. Tolkien, "Lord of the Rings"

Tempel of Azagthoth was injected into the open during the latter part of this century. The group as it is known today is the magickal child of individuals of Swiss, German, and Celtic descent - reflecting the actual Blood-Heritage of the Tempel to its mysterious suborder, Coven of Ravenwood. Coven of Ravenwood acts as a blood reservoir for the actions of the Tempel of Azagthoth, and has its basis in the documented WereWolf and Varcolaci Cults which plagued the countryside of Medieval England. This Vampiric Plague of Blood Feeding and Witchcraft was due to the influx of malevolent ruling spirits from the Norman, Anglo-Saxon, and Scandinavian invaders. These crucial cults are carried on today by the Coven of Ravenwood, with rituals being practiced to presence these forces in the Casual plane in the Southern United Sites, Zurich, the

Black Forest regions of Germany, and elsewhere. Understanding of the actual nature of the Coven of Ravenwood and the Acasual forces it represents can be most enlightening for those seeking to ascend to the level of operations upon which the Tempel of Azagthoth goes about its business. For those who are familiar with or have the bravery to become familiar with the concepts of Aeonic Magic, what lies Beyond Godhead, and Varcolaci - then your understanding of the Tempel will be greatly enhanced.

The Tempel of Azagthoth is not to be taken lightly, for mark our words, we are deadly serious. We hold the philosophy that the mass of humanity is a meal for us, something that must be culled and used for higher purposes. We practice the art form of predating upon the life-force of the human herd for its use in Magic, blood-rites, and supra- personal goals that go well beyond affecting just an individual or a group but the fabric of 'reality' itself. We hold respect for those who dare to practice Magic, try to rise above the herd, but if they show any fear or weakness they prove themselves as prey and will be marked for continuing our purposes. We do not encourage blind faith and adherence of any one philosophy or set of teachings, all limits must be banished. All rules must be broken. Those who do not agree thus prove themselves as fit for our acts of Predation. The substance known as Lifeforce or Blood Essence has been greatly misunderstood and implicitly underestimated by interested humans and their witches and wizards. We hold a completely rational and scientific view when regarding Blood Essence, gladly making use of the information other individuals and sources may provide us with on the subject while keeping in mind the many possibilities which this substance is capable of. Because of our varied background and no-nonsense approach, we recognize the truths contained about Lifeforce as valuable (this substance, as well as Those Who Draw In this substance, are referred to in many Ancient Scriptures such as the Bhagavad-Gita of Vedic India) but we aim in all aspects to supercede these teachings by the tool which conquers book knowledge, which is practical application and experience.
Thusly, the Tempel of Azagthoth practices many forms of blood feeding for our varied purposes.

We operate as a creative-destructive force, made up of dedicated individuals who have taken upon themselves to work to the level where they have been transformed into Wampyres, Werewolf, Varcolaci - roaming and assuming the essence of Qliphoth. To understand this, first you must throw away the ideas concerning Vampires/Vampirism that you have picked up from television, drama, (most) music, and both fiction and non-fiction books on the subject. It is an elementary teaching that this propaganda, an effective tool, has been utilized by Wampyrs for various purposes to hide the existence of such behind a myth. However, particularly in some of the more obscured Hungarian, Transylvanian, and Sumerian traditions - for one who looks closely much about the true nature of the Vampire can be revealed.

Secondly to understand this, you must dismiss the illusion that there are no subtle influences - only gross physical matter. Understanding of the true nature of significance of the Astral Realm and Body beyond the normal New Age gobbledygook is important here. Also important is that you throw away the grand idea that Humans are at the top of the food chain. Many who say they are logical and believe in the evolutionary process still miss this important fact, if the sniveling crying undeveloped creatures I see roaming the streets of our cities everyday are the "Highest Evolved Living Organisms" then the world we live in is very, very pathetic indeed!

Our way of throwing off the herd mentality is unpopular because of the comfort that ignorance provides for the established human in the human world of affairs. We call for no less than an entire overhaul of human consciousness as it is to develop into a completely non-human being which may or may not choose to inhabit a physical body after certain levels of development are reached. This process involves the act of Predating upon the essential Lifeforce (Blood, or Blood-

Essence) for use in Casual and Acasual ritual. This, combined with the willful and dedicated actions of the initiate and association and energy-transference rituals with the Higher developed Wampyr who often come into the presence of the other Vampires by Astral travel. This process of evolution is known as the Alchemical Change Process, it enacts change upon the spiritual, mental, astral, instinctual, and physical aspects of the individual. This evolution does not stop. Soon the increased powers of the Vampire are realized, being many : the ability to drain the lifeforce of others in many different ways, the ability to shift shape into many different astral forms (Varcolaci, Werewolf, mist, bat, dragon, The Greys), understanding of the underlying control network of the human world, how to control others through the use of the mind, and many other powers. These powers that entail with the Vampires increased development entail the things expected of one who progresses amazingly in a relatively short period of time, including many worldly successes and receiving the pleasures of the flesh in many different manners.

Tempel of Azagthoth works in cooperation with the Black Order of the Dragon and proudly hail their Immortal Varcolaci. The Sigil of the Wampyre-Varcolaci Pentagram can be found adorning the walls of many of our Vampiric abodes, emanating horrific energies for the uninitiated - covered in the Blood of Varcolaci. The principle sigils of the Tempel of Azagthoth are the Black Raven, the predatory symbol of our order as well as the Wampyric Tendril and Wampyric Tendril-Coffin, the first representing our use of Black Magic, the second representing the Alchemical Change Process and the harsh evolutionary path of Wampyr.
- Emperor Norduk, Tempel of Azagthoth

Astral Predators and Vampiric Spirits
Tempel of Azagthoth

Haunting the night, towards the purpose of further exploring the physical and astral dimensions, and towards the purpose of draining the blood current from humans is an exercise which should be undertaken with vigor by the ascending Vampire. We quote here an interesting passage from Kenneth Grant's "Cults of the shadow":
"If the shadow is strongly developed and is under the control of the black magician, it can be projected into the aura of sleeping people and obsess them with sexual fantasies that can drive them to madness and suicide. it is then withdrawn by the vampire who dispatched it and he nourishes himself on the energy which the shadow has 'collected'."
The author goes forth to then describe various ailments which may harm the vampire, because the energy was of a primarily sexual nature. However, there is a key mistake that separates what described from them practice of Vampirism as implemented by the Tempel of Azagthoth. We are not feeding upon aura. With this in mind, the various methods of astral protection become inane because they are primarily auric vibrations caused via visualization by the supposed magician who would 'thwart' the vampiric attack. Most of these methods include some sort of neutralization of the sexual energy during rituals. Or, as in the case of some modern writers who have constructed rituals which the intent pure and simple is to thwart vampires in all and every case they involve various proclamations, cleansings, and visualizations. these visualizations usually consists of the victim imagining his aura growing bigger and bigger then visualize it becoming covered with 'astral needles'. However, it is folly to think that something as easy as visualization 'astral needles' could stop a Vampire who wants to, and will drain them of their blood essence. If you view it as an exercise of power within the astral, it is obvious that the Vampire is of a higher class in this respect that than human magicians much less bad ones. If we were viewing this as a ase of manipulation of the astral energy, the Vampire could easily turn on person's 'astral needles' into 'astral pillows'. The cleansing methods may at times work in sending away weaker disembodied spirits who like to cause mischief. Oft, these spirits were not Vampires

to begin with or if they were they are very weak ones. A strong Vampire who really wants to enter into the bedchamber of a victim and drain them will do so whether or not the victim has honored him/her by placing various herbs, salt, etc. about the room. More than often the herbs and such are of more psychological benefit than magical towards the said victim. Either way the base of the matter remains. Humans are food for the Vampire. We do not drain them of their 'auric energy', as this quickly dissipates. We drain them of their pure blood which lies within them. this is a primary practice which separates higher vampires from many of the often uninformed and weaker free-style 'psychic vampires' as they call themselves. We call ourselves Vampires period, in every sense of the word. We will choose to drain the Blood Essence because it is in line with out purposes of Survival. That is the key reason.

We will now explore for the aspiring initiate vampire ways in which one may drain this blood essence, in the context of what is known as astral travel. The aspects of the astral realm, the dimensions which may be accessed by astral travel (including the other physical dimensions which may also be accessed) is something that the true vampire will take upon him/herself to study as a science. There are many ways in which you may control through the use of traveling the astral dimensions but for now we will focus primarily on one of the many methods of which you may learn how to drain the blood essence. Blood essence is also a key factor which enables the vampire to perform acts within these realms - such as other methods of Feeding.

For start, this should be practiced in such a time period in which the individual will be able to bring himself to a calm and liquid frame of mind. Awareness is important. As one projects himself from his current physical body it is important to use your sense of awareness. while traveling other dimensions one is still able to smell, see, feel, and hear various things. It is also important to assume the mindset of what you are, a predator. No fear should be present within you, Fear is something that Vampires created to control and subdue the human herd in the first place. It is not something that is to be desired.

Sit comfortably in a chair or lie down on a bed. it should be dark to make the distractions of the things around you minimal. If it is possible for absolute quiet then this should be implemented. Music may also be employed to soothe yourself and bring you into the frame of mind in which astral travel is most easily executed. You will notice, upon returning, that during the traveling the music that was played in the background may not have even been heard by you. Its presence will be minimal as you begin to sense and hear other things within the realms you are exploring. Time may take on a liquid and intangible presence, especially when traveling other dimensions which are accessed by the astral realm. More often it will be as if little time has passed even though you may think that you have been away for quite some time, or vice versa.

Close your eyes. Now open your astral eyes. it is not rare that in vampires who have mastered astral travel to be able to close their eyes and still be able to see the things around them as they lie down because of the automatic workings of the astral senses after one has done this many times. You may now move your astral body about as you see fit. an important discipline within this sort of traveling is either that of speed or that of slow movement. It may be even harder to move slowly, slowly floating to your chosen place. You may travel within any place in the physical realm during astral travel. You are also able to access many other places which are not easily brought about while in your physical. You may access other dimensions of both astral and physical substance. often when it is seen that you are in some place which seems as not congruent with the current time period in which we live that you have accessed a physical dimension beyond our own. Often in these dimensions you may hunt in a material form which is recognized by the inhabitants just as you would recognize a wolf if you saw it roaming about a forest. Through certain disciplines you may exercise the practice of materialization within the physical-astral, as taught in the Ceremony of Insanity and Inflicted Idiocy.

An important note concerning sometimes when you may think "I can't prey upon that person". If some sort of barrier is felt, this is more than often a sign that the victim (who may be partially clairvoyant) is on guard. If the prey is learned in any sort of astral science he/she may try to resist

you.. The remedy for this is simple. Take your hand (which may be in the form of a spiked gauntlet, taloned claw, as to your liking) and strike them as if you wished to cut them. this will enable you to go about your act of Feeding unhindered. Do this as much as you like or as much as you think is necessary. Oft, in the case of highly developed astral vampires physical cuts on the victim can be caused by this. This is due to the practice (either voluntary or Involuntary) of physical materialization of your astral body. Accounts of these mysterious cuts due to malevolent spirits can be seen in many areas of psychic/ghost studies. If you feel hindered in your feeding practices, try then to feed upon the sleeping humans. It is also important for you to choose to shift into whatever chosen astral form that best suits your needs. These may vary greatly from vampire to vampire. some associates enjoy projecting in the form of a werewolf, while others may choose a very large beast-like creature or a demon. The forms vary greatly.

Move in on your prey, as a predator within the animal kingdom closes in on its kill. Descend your astral form directly on top of them (if sleeping) penetrating them. Often the victim will upon the morning report nightmares and the sense of being paralyzed for a short period is common. You must, telepathically, command your prey to not move and accept what is going to be done. For those who you purposely wish to play with, you may induce scenes and aspects of punishment (as is favored amongst many of our kind). Move directly on top of them. Remember that you are here to feed upon their BLOOD. It is the BLOOD that is the LIFE. It is not desirable to feed upon the energy swirling about them, but rather to penetrate and drain the pure-blood. Focus on drawing this into yourself. Do this until you feel it is necessary. this is an art which improves and can be augmented greatly over time.

We would like to recommend for beginners, this practice of meditation. View yourself in whatever scenery suits you best. Any sort of imagery that suits you can be used. You are sitting upon a mountain, in the form of a great bat like creature with fangs dripping blood and surrounded by a green smoke representing your powers to cause disease. it is night. A small village in India is below you. Earlier, you spy clairvoyantly a beautiful young girl entering into the cottage of her parents. All is quiet now, all that can be heard is the insects and other animals within the forest and field. The humans are sleeping. You fly down and enter the cottage through one of the windows into the girl's bedroom. She is sleeping softly, lying without blankets upon a cot on the floor because of the hot summer weather. You perch yourself above her, and then descend directly on top of the girl. Her eyes open as if to scream. You stare at her intensely, she is commanded to be quiet. She is commanded to see and experience the predation, but she is not to move nor resist you. You open your mouth which is filled with long fangs, and bite into her shoulder. Blood begins spurting into your open mouth. You hungrily drink this precious elixir. You rip open her gown, exposing a young tender breast. You can hear her heart beating. You position your bloodied mouth at the bottom of her breast and clamp your jaws into the soft flesh. Blood gushes into you. You raise yourself up, hovering near the ceiling. she lays limp, you can see the wounds but al the blood is gone. You have consumed the blood which spilt forth. You rise unto the night sky and return to your chosen abode. This sort of meditation will call forth to the hidden predator within, rising you towards ascension to the Throne of the beast. There is much to be learned.

The Law of the Hidden

by Emperor Norduk

What is the essence which lies beneath the watery depths of the sea of Leviathan, what is the droplet of blood which does not leave the chalice after it is drained, what is the goat that sitteth upon a rock high upon the mountains of Set as a man sits, what is the wisdom within folly. That wisdom my child of the backwards darkness is the utterance of the holy word: Nosferatu. Nosferatu. Nosferatu. Nosferatau.

And the base of the working is Nosferatu! And this is the Roc and the essence contained! And this is the changeling birthed of the succubus, and this is the key to which the Aeon is held into place. One which utters the word and flows down into its depths is the one who proclaims that the master of the blackness earth has returned and with him the denizens of the night paths the throne of Ra who is Ra-Hoor-Khy-Ra, the thrice entranced god and goddess, the baphomet which projects no form about the wall when the light shineth upon it. Through the sacred doors through the keyhole there you will find the blood red goddess of blood and death which has her birth from chaos and is in chaos verily the chaos shall merge with the abyss and the abyss shall borne forth blood. Those of the priest's wand, those of the serpents fang, those of the dead leaves essence, he shall sit upon the banks of the black water and watch the partaking of the mother goddess who erects the temple with her breath for in the union of the mother and the daughter so is borne the son and the father uniting together in the birth of the terrestrial Qliphoth, the AEON OF THE DRAGON OF CORRUPTION.
Blessed are the black for they shall inherit the essence of black.
Blessed are the yellow and the white and the green for they verily too shall be merged into that Black.
Oh Great God of the Werewolf Forests, BAERMOTH whos name shall be uttered upon the Black Altars of the GODDESS OF DEATH! I am the Dragon of Corruption, I am also the Pythoness, I am the enchanted knight who gleams with the magnificent of the risen blood and I am the stripped skull which manifests as the king of the spirits of death and its essence. ARISE OH BLACK ONE! Ye RISE! Thou Has Risen! Now thou are the essence of A L. Black is the color! And of the sound : it is upon the winds through the hidden deserts of Father Pazuzu it is the winds through the forests of where Behemoth's name was uttered in the AEON of Rising BLOOD. Now Show yourself! You have been stripped to the essence and the one who whispers the words shall know the ways of the Black Ones! Come unto me! I have been Immolated in this Stream of Blood Essence from beyond the astral gates, from beyond the seat of Godhead where Krishna, whos NAME is BLACK sits, From Beyond the Beyond, Afar in the very ESSENCES OF DAETH DAATH DEATH I HAVE MET WITH THE YELLOW PUKING SERPENT OF VOMIT.
This is my Law. The Law of AZAG, of AZAG-THOTH ARISEN! Of the FLAME in the EYES of the city, of the flame in the breath of the Ja-Daf Djf-Koha is now kog-jd. What is the heart that beeteth out blood to the body? What is the mind that absorbeth the sounds of the word? These are the Flames Leaping from the Gate of the Endless Borneless Headless one whos name shall be uttered.
(C) Emperor Norduk

The Art of the Wampyric Tendril
By Emperor Norduk (from "The Countess Elisabeth Bathory")

Within the Tempel of Azagthoth, the art of drinking of the essence of life force from living humans is termed the Art of the Wampyric Tendril, the Wampyric Tendril is the prime symbol of our order and represents the art of draining life force, and causing harm via astral contact to your intended prey. This symbol is not overly complex in appreance, but its uses are varied according to the warlock/witch who would use this sigil and practice the arts it contains. For those familiar with the process of imbuing physical objects or symbols with astral energy, you may consider its application when the Wampyric Tendril (the symbol) was created. It is in fact the Oldest created sigil from the Tempel of Azagthoth and can be obtained upon request. The second symbol of the Tempel of Azagthoth is the Coffin, not only does this correspond with the Wampyric principle of

the human, through vampiric metamorphosis and training, it also has a very large symbolic signifigance regarding The Communion of the Dracul, the summoning of the undead gods in which the arising wampyr sacrifices his accumulated life-force from his predatory journeys until exhaustion sets in, then which comes the re- giving of life-force from the undead which is symbolized by the tendril near the top of the coffin which pours down blood upon 'the resting place of the corpse' thus enabling new life, higher powers through constant practice of Wampyrism, metamorphosis, and finally Immortality amongst the Undead Gods. This is not an easy path and it must be stressed that Wampyrism, unlike other forms of the Occult, must be taken on as a constant practice. The Wampyr faces many tests, but needless to say if you fail at your arisal to the Throne of the Beast, a fate worse than death awaits thee.

The Art of the Wampyric Tendril involves astral life force draining in many different ways. There is the practice of the 'evil eye' which with the skilled magus can implant thoughts, drain energy, and instill certain factors which will affect the recipient of the enchantment later on. By projecting thoughts through use of the unblinking stare, your astral body touches the victim, and your thoughts are instilled into his mind and the victim will always view them as his own thoughts and act. For instance, if you wanted the person to pick up a book, through this practice you could use the phrase "That book looks interesting, I must get it...", never say "I Want that person to pick up the book..". That is not the correct method, and it will not work. Always implant a statement into the persons head that will make the person think that it is his own idea, not for the sake of the person finding out that you are implanting ideas in his head, that is quite ridiculous, the trouble with using indirect methods in this art is that it tends to cause too much confusion in the brain of the recipient to reap results for yourself. Human prey do not believe for the most part that they can be mentally influenced without their knowledge. The Wampyric Undead as well as the Living Wamphyri always promote the literature and teachings which continues to brainwash human society and thus blind them to our hidden ways.

Astral life-force draining through sight involves the use of your eyes, and extension of the astral body (the wampyric tendril) to touch your victim and remove the life energy from them. Small completely undetectable motions with the fingers and hand, as well as physical inhalation, can speed the process of the recieval of energy from the victim. As the Wampyr strengthens his art and power other means of life-force draining are possible.

The art of Astral life force draining from the human while you are completely detached from your physical body and a part of the astral plane, is one of the primary practices of wampyrism. The sleeping human provides the purest life-force which will violently increase the wampyrs life-force. The more beautiful the victim, the purer the life force. As the human sleeps, they have no control over their astral body as they are not practicioners of our art and have certain weaknesses, while the wampyr has many uncanny advantages over the human prey. It is possible, when the wampyr's astral body has approached the prey, to enter into the dream state of the human and implant certain scenes in the human's subconsciouss. Through properly prepared potions and elixers, it is possible to cause sickness in victims, although this seems to be a common after effect of Wampyric attack. Remember, the more life force which you obtain for yourself, the less life force for the human. Thus the weaker and more fragile his whole being will become. It is always the pleasure of the Wampyr to be able to drain the purest blood from the veins of living humans, then muse as the humans world utterly crumbles into chaos and disorder before you as your world increases in experience and you come to know the way of the Vampire Dragon Tiamat and the way of the Black Wizard, AZAG-THOTH.

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Rite of Barbaric Return

-An invokation and eating of the Death Current-

DEATH WILL SLAY WITH HIS WINGS WHOEVER DISTURBS THE PEACE OF THE TEMPEL OF AZAGTHOTH

Rite of Barbaric Return
An Invokation and eating of the Death Current
'Oh Black Earth you vomit forth Blood you construct the conscious existence of humans to strike them down again unto the belly of the earth as their body dies and turns to rot. Tiamat - Come Forth from the Abyss! Oh Death which humans fear, show yourself in your form as Azrael the Angel of Death. Come unto me and show yourself in your most harsh and hideous aspect. So that I may eat of the filth and consume the powers of death that I may slay with my wings as the Vampires of the Ancient Days.
I, Under your shroud of death beseech and call unto the Ancient Forms:
AZAG - Sumerian Demon and Father of Lineage ripping through the black night with the ferocious blood lust of a thousand time thrice jackals. Your glance with blind eyes is transfiguration unto the brothers and sisters of the Blood of Tempel Azagthoth and discord and terror for those who oppose us. We are Black Ones great AZAG ! We Feed and Fire and Fury! AZAG hear our calling!
TUTANKHAMEN - Lord of Egypt and the sorcerers of the pyramids and the hot desert nights - upon the breaking of your ancient seals your powers of death were unleashed for the glory of the Vampire and the culling of mankind! Thirteen have been slain to rise what is 13, Bless us with your horrific touch that we may slay many more in honor of our Family. TUTANKHAMEN hear our voice!
--
The Vampire shall now wish to lie down to sleep to let the powers manifest themselves and fructify within the unconscious mind. Before allowing sleep to overtake you, visualize a demon breathing green colored smoke from his mouth. Inhale this smoke within yourself. This rite will further cause Alchemical change and cultivate the death current within the witch/wizard. There are some risks that this rite may incur, take any physical reactions to this invokation as a part of the alchemical change taking place. Force yourself to enter into the states that come willingly. This rite may also be performed as a ceremony with more than one vampire under the same circumstances as above, with all participants reciting the invokation

Calling Forth The Blood of Tiamat
-Tempel of Azagthoth-

This is a technique issued for the masterance of the art of Blood Feeding. The vampire shall first will himself into a unified consciousness. This shall be done by a willing of the blood pattern to conform to your desire for unified consciousness. You shall suspend your active state, and descend gently into the Undead mind frame. When you have reached this, begin to feel the blood pools of Tiamat. Do not command this to depart when it comes, you will feel these blood pools instinctively. Now begin to transform your spiritual body into the shape and form which you desire. Begin traveling within these perpetual blood streams, connecting to your chosen Prey. You are Akhkharu, one of the Black Vampires of Tiamat. Assume your inheritance and feed upon the life-giving blood essence. You shall see with your astral eyes, the form of your victim. Merge into their body, and feed. One may also merge into the prey and enter into the (sleeping) victims mind by projecting yourself as a mental image. In this dream state of the victim, you can project images and interact with the dreaming human. This may be experienced directly by the prey, or even implanted as an unconscious action which will gradually manifest itself. When you are finished, withdraw from the prey and will yourself to enter into your physical earthly body.

Written under the Blood of Tiamat
For the benefit of Tempel Azagthoth Principality

Ceremonial Rite of Ma-Kali
by Emperor Norduk of the Tempel of Azagthoth

Dress in black robes are alternately decorated with the robes and dress of the Indian Priest/esses of Kali. Atmosphere should be aligned properly to that of India, in sight and sound and penetration of their area. This is a chosen culling. Focus your vampiric hand to pierce through the first veil revealing the realm upon the conceptions of the ethereal plane are birthed. We would recommend music of the tabla, sitar, and mrdunga. Music from the regions of India and Pakistan are quite appropriate. Burn strong incense, surround the room with pictures of Ma-Kali, hashish, incense, Indian diety photos, japa beads, and other paraphenilia as to your liking. For purposes of mood a colored light may be employed for the ritual chamber such as red, orange, or black.
Chamber: There should be a curtain, behind this curtain someone representing Kali should stand and appear upon the opening chant. This person should be decorated as proper to represent Kali. Curtain and Kali should be in the east, congregation directly opposite of Kali facing her. The chant is representitive of six blood movements of the Indian Vampire Races coupled with invokation of the Indian Vampire Races.
OPENING CHANT:
(should be sung as kirtana)
Danava Naga Drishya
Viroopa Karena Roopantara
Danava Naga Danava
Saarpa-Gamana Mohini
Hdimba jai jai Kali ma
Hdimba jai jai Kali ma
There should be some sort of cup or gourd which contains an amount of human blood or proper substitute. Kali should be covered with this substance and/or human blood.
After the Opening Chant (opening chant should be sung as melodious kirtana, in the vocal style of traditional Indian priests. Kirtana is a word within the Sanskrit language). There should some moments of silence before the main chant commences. Kali should stand before the congregation and smile. She shall move and posture as she wishes, holding human skulls. Towards the end of the chanting (perform until exhaustion) she (Kali) should begin screaming, hissing, and growling. This shall be done as the congregation chants. The main chant should be recited in a monotone repitition.
KALI-MA KALI-MA

OUR HOME OF PUNISHMENT
From "Der Pazuzu", Tempel of Azagthoth (C) Emperor Norduk

Black and grey clouds passed quickly above this hate-swept land. Just as the dark earth has housed the carriages of chuckling Victorian lovers, without really caring what may happen in their future, hoping for Immortal Life through their Lord Jesus Christ - but not really caring of understanding - the earth had also seen the trampling feet of great White horses of war. And upon the steeds, sat grim and hateful men - bearing swords and maces which were crusted with the

Blood of many slain foes. This land had also been home one dark morning to a dying woman, plagued with a hideous disease - one of many in her time period. It was this same black earth that soaked up the tears she cried as her lungs bled and her mouth dripped dark sweet blood upon the cold ground.

It was a land of hate and love, and land of darkness and Light. I walked through the forest during this night, cloaked in a dark black hood - as the shadows lengthened and the clouds moved ever closer to the earth. These were the depths of the woods, far away from the places of human inhabitation, behind the wall of the harsh winds could be heard the sounds of many a Nocturnal insect and animal. But as I moved through the forest these dark creatures did not move in, they gladly parted the way in respect and reverence. Even the grey wolf looked up in respect as I passed through the land. Many have traveled these woods with fear, expecting the darkened predators to come unto their death call at any moment. And, in the nature of things, their wishes were duly met as the pack of Wolves surrounding the screaming Opfer and tore him to bits. Hungrily gnawing on his bloodied flesh, gladly consuming that red elixer which split forth from his arteries. And when they had left, he lay there, being brought into the realm which he had only encountered (so he thought) in dreams. The realm which he had tried to ignore at every turn.

But I did not travel with fear, I traveled with understanding. These were no horrible places for me, but a place of beauty. Just as one would look upon a beautiful horse running across an open field in the light of day, I recognized the inherent beauty in this nocturnal landscape. But what is more, I understood. The Deeps Ones, those who dwell in the rivers and lakes and pools within the forest, greeted me smiling. Treating me like a long lost friend. The Trolls too had no animosity towards my presence, for they too were a part of this Older greater knowledge. For those who were, in all ways, Predators, they held love in respect, for those who traveled with ignorance and fear, they knew what their purpose was, for the better of the Universe at large - they must be used for a purpose if they will not unlock their own inner potential.

But I had not come to the forest for mere observance, I had observed these things many times before. There was a meeting tonight my friends, a beautiful meeting, a wonderful meeting! The young girls in the village turned back their heads upon the morning before and let out a laugh to the skies. Tonight the reward for their culling would be presented to them. Tonight - they shall see their Black Master.

The Priestess of the group was a young English beauty named Leisel, her ancestors had the blood of the Alp running through their veins, they had been the Anglo-Saxon invaders that had come into the land. And with them a great Host of Spirits from the Black Woods of Old Germany, and in the Astral realm, there was much rejoicing. She was around seventeen, her current physical parents were hard workers, they dwelt in the field and hills. Watching their sheep-herd, farming their fields. She was ravishing in appearance, shining blonde hair and blue eyes - her figure, voluptuous and full. Her eyes shone with the wisdom that could be seen in few, for she was a Predator, a daughter of that High Werewolf of the Forest! And through her veins, a powerful blood flowed, the Blood of the Alp, the inheritance of the Sexual Predators of her bright homeland and of even Older Traditions, that of the Death Goddess Lilith and Hekal Tiamat.

She stood now at the gate of some old ruins that were in the woods, smiling as I and the other members of the cult arrived at the place of ritual. She kissed and embraced each person. The Varcolaci were pleased by her, they crowded about her in their hideous blackened acasual forms. Now a brooding silence came over the place of ritual, which was welcome for Leisel and the other members of the cult. The Hunt was now about to begin. A small child began hitting the gong which was placed on a large piece of stone between two twisted trees, and the shiftshaping began. The forms were numerous, but because of the purpose at this time, they were all hideous. Leisel, who had since disrobed from her white garments and stood before the cult naked, arched her back as a ripple of power went through her body. Her shape began to change from that of a beautiful girl into that of a hideous beast, a Varcolaci. Her eyes were now yellow, her stature well over ten feet tall, her skin was a blackened crust with vapourous liquid dripping from the boils

and scars which she had placed there - in accordance with WILL - for her own purposes. Her lips curled back in a Satanic grin, and her black tongue darted out - serpentine - to drink of a goblet of blood upon the altar.
All the other Vampires followed suit, upon their complete transformations there were many different forms. Varcolaci, Werewolfs both of black and grey, pale and royal figures of the ascended Undead, bats, mists, and satyrs. By their astral eyes they spied into the Chapel, there, on the altar of Christ, adorned with the Cross, symbol of Death and Lilith awakened, the black robed figure of their Werewolf master grinned showing rows of razor-like fangs. It lifted a furred black paw, The Hunt Has Begun.

THE WAMPYRE-VARCOLACI PENTAGRAM
Project through the sphere of the Wampyre-Varcolaci Pentagram. Travel in your astral form to the sleeping body of your chosen Opfer (Victim). Do not just predate upon them, terrorize them, punish them, extract their Life-Force while injecting the most hideous and bizarre scenes into the Opfers dreams that you can muster. If they struggle, a fast swipe of a long taloned claw shall do the trick. Enlarge your astral body and merge into theirs, and drink deeply of the Blood.

The Hand of Black Lightning
Published by Tempel of Azagthoth

This is a most powerful spell within the Arts of the Vampires of the Tempel of AZAGTHOTH. This spell is called the Hand of Black Lightning. It is an event of shifting into the Vampire Reality. An invokation of the blood within the vampires nature. It is a seperation, an art of the Independant awareness as well as the one who observes - who is the Vampire as well.
Hold your hand in the air with the fingers pointed in front of you. This is a sorcery through the Blood. A steady stream of electrical white black in color lightning bolts will stream from your fingertips. This simple action can be one of the highest forms of active sorcery. It may be applied in many different ways. Perform as needed, long periods increase the discipline, perform until you no longer sense the passing of time.

Introduction to the BOTD:
Black Order of the Dragon is an esoteric/sinister "think tank" of individuals exploring the dark aspects of magick/vampyrism/satanism and the like. The BOTD publishes many manuscripts through their own publishing house, Nekromantic Productions/Axis Press. BOTD thus far has released manuscripts on pathworkings concerning Vampyric Magick, both Hermetic and Ceremonial, Astral Projection, Demonic sphereworkings, Ritual magick, Satanic/Faustian Will, Lycanthropy and blood mysticism. The BOTD is also dedicated to exploring the many so - called "evil" archetypes and symbols in folklore and mythology. The significance being the awakening of various sinister archetypes which are able to assist in the unlocking of subconscious "doors" within the psyche of European and Euro-decended man and woman. Sexuality is also an exploration, both with our affiliate "Tempel of Azathoth", who have dealt with fetishism, sadism as well as Vampyric Magick.

The BOTD represents balance as well as insight developed via personal experience. After all, personal experience IS the greatest teacher.

The BOTD is not for the squeamish and weak. We seek to inaugurate the essence of the Red Dragon and the rising of Lucifer. For those who travel the paths of wolves: Ascend!
- Michael Ford, Coven Nachttoter 2-12-98

Book of Wamphyri and Shadows
by Coven Nachttoter

The Black Dragon Arises

Vampyrism, Through the archetypical symbols which have existed since the Sumerian period, such as one of the first known cult of Vampyrism, HEKAL TIAMAT, to Vampyrism in Transylvania as in the reality of the original Order of the Dragon, in which European hero Vlad

Draculae was a member of, to current Vampyric covens through the centuries, to current period covens have always, intentionally, blinded the masses.
It must first be known that vampyrism is NOT at all a simple, or relatively quick path for everyone. Vampyres are more or less born dark, those who have been in touch with their darkside or shadowside since their childhood.
Vampyres do not view themselves as humans do, because we are NOT human in all tearms. Humans are sheep to our kind, we do not hold any place for compassion, tolerance or love for sheep. They are our prey, and lifeforce. Vampyres look upon their personal being as GODS, the humanistic concepts of mortals do not guide us in anyway either. To become vampyre, the individual must tear away all strains and weaknesses they have picked up since their first birth.
Do take note, this is not any easy thing to do, however, observe, this is only the beginning. The individual proceeding down this path must push his/her physical body to the limits, as well as testing mental and developing psychic strength. Psychic strength is highly important for developing the Vampyric will. Through a period of several years, the individual will slowly build the character needed for the individual to immolate his/her essence with the crimson of the dragon.
For most involved with BOTD, a parallel with traditional Satanism should be observed. If traditional Satanism defines pushing limits, going beyond what is morally "right" and "wrong", "good" and "evil", as well as implementing Aeonic, acasual and casual transference (ie. the Nine Angles), building a superior, elite occult fascist character then Vampyrism can be seen as an extension of the path of traditional Satanism.
That which does not progress, perishes! This is very true and realistic. Any initiate interested in the BOTD will be introduced into a very harsh will training and Alchemical change process. Most of this is done in Hermetic rituals, seperated from all comrades, friends, and lovers. This the ONLY way which will build material for a GOD or GODDESS.
While actual human blood (not animal) holds psychic energies obtained in advanced vampyric rituals, BLOOD ESSENCE (Astral lifeforce) holds the highest significance for such, incorporated through many different levels, is the path or partial key for immortality. The initiate vampyre will learn to set his/her mind from the individual human and realize ALL progressive change and evolution is caused by him/her ALONE! The Vampyre IS god itself. The Vampyre realizes that ALL other humans who are not amoung his/her rank or kin are prey and pawns.
Lifeforce is drained from humans through astral contact, as well as clairvoyance amoung others. The powers of astral hunting through dream and drinking the purest lifeforce is ONLY best described through the experience itself. The symbol of the vampyre who drinks blood from sleeping humans (Opfers) is not far removed from the astral vampyre predator - Known as Varcolaci - who drains lifeforce from the sleeping humans astral body.
Through the nightside, the vampyre through will and practice, can shiftshape, to hunt amoung the shadows. The forms can be several, Varcolaci (a form of demonic bat-wolf and dragon resemblance), to wolf and bat. This is all based on general and simple scientific law.
Vampyric communion is an essential part of vampyric survival and renewal. Secrets of Vampyric communion are first described in "ART OF WAMPHYRI" and further in "CTHULU".
BOTD is currently guided by Clan Nachttoter, of Germanic blood, under guidance of acasual Vampyres, our goals are quite the numerous. Time will tell the significance. Our sigils to invoke the essence are two : The Wamphyri Pentagram, through the sphere, lifeforce is transfered, godhead is achieved. Nefarious shadows haunt any human uninitiated. The other symbol is the Nachttoter seal, the symbol of the Nachttoter Vampyre Family, descended from Germanic and Celtic blood. Members of Clan Nachttoter currently offer guidance concerning BLACK ORDER OF THE DRAGON trials and paths.

Circle of the Red Dragon
- Transcend the flesh in the form of Varcolaci -

This is the rite of dying and being reborn. The sigil is of our coven, our family - The Red Dragon, Tiamat. Of Nachttoter....
Those of royal vampyric blood. The altar should be located on the west wall if at all possible. Upon the altar should rest a human skull or well crafted model. The human skull represents the death of the human condition and rebirth. If the skull is authentic then some essence of the individual may be connected already - thus representing the risen essence - Beyond Godhead towards the black cloak of Azrael. A crystal should be implemented as well as soil from a graveyard enclosed within a cloth pouch. A virgin dagger.

Above the altar should be a large plate of the Wamphyri-Varcolaci Pentagram, as well as the seal of Nachttoter - The Red Dragon who is TIAMAT - Vampyre Mother of Chaos and Evolution, 77. Incense should be Frankincense or Jasmine. Candles should be red and black. Enter to die and be reborn.

RITE OF THE RED DRAGON

With the Sword of the chamber, shape the inverted pentagram, focus upon the fire which be arise from each point as a result chant: ALL THAT IS BORN OF FIRE LIVES IN FIRE.
Through shaping the pentagram the sphere of Satan is opened - the true self is revealed. The Triangle of LAYLAH is to be drawn upon the wind, to inaugurate the symbol of night and death - equaling 77, the tract of rising-GODHEAD. An inverted Triangle should be inverted, focus upon the blood red eye which will glow as much as your desire allows.

Point the Sword to the Sigil of Nachttoter and then to the Wamphyri- Varcolaci Pentagram - Call the Undead gods upon the astral plane - FROM THE FOUR WINDS, WEST, NORTH, EAST AND SOUTH - UNDEAD GODS OF THE NIGHT, ARISE FROM THY CRYPT IN THE REALMS OF THE DEAD, SHADOWDEMONS, THOSE WHO VEINS HOLD THE BLOOD OF TIAMAT COME FORTH!
Hold the Virgin Dagger and the pouch of grave soil, focus upon the sigils of the Vampyre and repeat: I have lived as Moroii, transfering the lifeforce into the jaws of the undead gods, I now seek to ascend into the condition of Vampyre-Varcolaci, to die a mortal death and be reborn to the blood of the dragon! I spill my blood into the grave soil and transfer a part of my essence and being into this - My life-immortal-My WILL STRONG!!! TO BE REBORN INTO THE NIGHT!
- Cut yourself deeply enough to stream blood into the soil-while doing so chant and visualize TIAMAT - A burning sphere with a blood red dragon - UNDEAD GODS - Witness the deication of the burning spheres, within I have absorbed the WILL of Nachttoter, those shadows demons of TIAMAT - I have died and been reborn into the WILL of the Red Dragon.
-Hold the crystal and focus upon the Chaos that your WILL has evoked and invoked upon the casual realm - Focus and inject your new being, VARCOLACI.
-Begin a sacrifice of Life force into the Wamphyri-Varcolaci Pentagram, once your astral eyes are opened you can see strains of lifeforce entering the pentagram. After the sacrifice, you may feel a stronger Life Force known as the Blood of Tiamat given back to your being - The Undead Gods give such a sacrifice to you.
I AM VARCOLACI - MY WILL IS LAW AND LOVE IS TRIUMPH! THE GATES ARE ALLIGNED AND I HAVE RISEN! SO IT IS DONE!

Night Shadows and Varcolaci

Astral travel and the rising of the Varcolaci is an important step within the awakening of the Vampyric condition. In recent years there have been many books and articles by the so-called "Magick/occult society" who claim to have the secrets and system of astral travel. they call astral

vampyrism "wrong" and unnatural. Is it unnatural for the wolf to devour its prey? Is it unnatural for man to kill cattle and other animals for food? An absurd notion for an individual to deny her/his true nature.
The Vampyre looks upon astral travel as a time of meeting with other Varcolaci who have taken to ascending the human condition. Varcolaci will roam the night and brain lifefore from sleeping (i.e.. unaware) humans.
It is, during these times that the Vampyre may shape shift into any form according to Will. The Varcolaci form is always usually different from vampyre to vampyre. Some often resemble the demonic shadows of the Varcolaci - Wamphyri pentagram, while some are more wolf-like. The form is according to will and can change when desired. Some will travel and feed from prey in desired beautiful forms, as white and flowing beings or as ghastly wraiths.
Astral projection is a several step system of meditation and control. To properly meditate and enter the mindset of astral projections, one must prepare the home or place of this practice in a quiet manner. Take the phone off the hook, turn the TV off, and make sure distractions will be to a minimum.
You will need to find a comfortable place to lay - a bed or couch. Incense should be burnt, either Frankincense of Jasmine will do. A red and black candle may be burnt, of course totally optional and rather unimportant.
Once you lay yourself down to begin, you will want and need to clear All worries and thoughts in general from your mind. Be relaxed and slow your breathing and heart rate.
From your feet up, tell yourself as you relax each part of your body. do this until your entire body is relaxed. Once this is done, concentrate on causing your astral to extend and take the form of your desire - it is All according to your will. Once finished, focus your mind's eye toward extending and rising from your body. You will feel a strike of excitement but you will need to control this emotion and remain calm, nay very calm. The result if not followed will be failure.
Once you rise as Varcolaci observe your chamber and surroundings, look upon your sleeping body and absorb the feeling of pride of watching the sleeping human form in which you walk the earth in.
It is now time to rise and fly the night sky.

The Black Wraiths Ascend

Now that you have risen, you may pass through doors and windows. Float beyond your chamber through a door or window into the night. As you float through you will feel the power that is within the self and only begin to realize your possibilities of being Vampyr.
Once you enter the night, take some time to observe the surroundings, remember your astral eyes are now open and only now can you truly see. things may be a bit different now and you might see things you normally do not ever notice.
A word of caution however, once you have risen as Varcolaci it should be aware that you have practiced a path of inner strength and will to power. The reason is once you enter the state of dream and rise as varcolaci then are you open to the spirits and outer beings and energies within the nightside as well. You are only as safe as you will it. If you travel and float with fear, the predators, others as you may take scent of it... Wolves Smell Fear... a lovely scent for hunting the spirit.
Fly with joy into the night sky and travel where ever you wish to go. You will want to feed upon a sleeping human, for the life force in this state is so pure. Enter their home, float to their sleeping chambers ad watch them with your astral eyes... notice the life force, the astral body which lays with the sleeping opfer.
Float beside them and smell the life force flow through their veins. It is now time to feast and taste the blood which is the life. With your will, send forth a vampyric tendril and make contact

with the life force. Once you do so, begin to draw it in deeply, enjoy each slow drain until you are satisfied.
Once you finish draining the opfer, detach yourself and once again enter the night. you will feel much stronger, more invigorated than before. Fly as the bat within the night and enjoy all that is being Vampyr. You are predator and it is your natural duty to feed from humans.
For those advanced into the black arts of wamphyri, there are certain keys to entering other dimensions... however this is only for the inner circle of Coven Nachttoter and is a mystery of the coven. When this is obtained, many strange things will be seen and be sure it is mystery for a good reason. One must be prepared when entering a predatory state... or else he/she becomes prey.
Once you have haunted the night and you are ready to return to your human form let your instincts guide you back to your dwelling... you metaphoric tomb/grave. once you have entered your body then open thy eyes! Behold, you are as god itself. Now open the gates to further realms of Darkness.

The Wake of the Red Death
A Ritual of Destruction

"The Masque of the Red Death" is a very powerful tale by Edgar Allen Poe, the late poet and writer who raised the level of literature during his time which has changed the field of writing and those interested in the macabre for all time. Poe used a great deal of symbolism in his works, a manifestation of death incarnated into the archetypical Red Death, the tall and gaunt figure of blood reds cloaked in the shrouds of the dead. The Red Death is implemented in this destruction rite as the plague bearer, an extention of Azrael - the Angel of Death as a messanger of Will.
This ritual is to be done during the night, past midnight for then the powers of the astral waves are yours to manipulte and man is vunerable at night, more of a chance o success if they are not of strong mind and spirit. If they are as an equal, then there are several secrets in the destruction not listed in these pages. this is either a hermetic rite or could be ceremonial as well.
The Sorceror is to be clothed in a blood red cloak and/or robe. The Sorceror should also be clothed in a white grave shroud which would be placed under the robe or cloak. The face should be streaked in blood red paint or blood, same with any bare skin shown. A personal item of the inteded opfer must be present, be it either a cloth, photograph, paper, etc. A crystal should also be present as well as bones, dagger, above the altar the Wamphyri - Varcolaci Pentagram and the Sigil of Nachttoter - The Red Dragon.
This night you shall become vengence and anger - The law of Abraxas is implemented - The spirit of Kali is invoked. Love love and love causing destruction to those who have crossed you.
The Red Death Awakes
Shrouded in the habliments of the grave, take in your hands the grave soil in which you have blessed as your own, in the other the crystal which you store within your acausal energy.
Face the sigil of the Red Dragon and the Wampyre - Varcolaci Pentagram and visualize fire and blood entering yuour being, filling you with violent and destructive energy - Demonic shapes for within your mind, shaping according to your desire. The Red Death you become this night - Chant:
Tiamat - Mother of Vampyres and mother of immortality - I seek thy energy - thy life - This Dark night I invoke the powers of destruction to spread destruction to my enemy! I will remain un-harmed from this calling and it is my Will that the joy of causing death to my enemies is one of the ultimate pleaures of existence! I am Vampyre - All humans shall bow before my might and strength - For under the bloodied kiss of LADLAH I have risen!
I invoke the Vampyre Earth Goddess KALI, Mother hear calling and enter my sanctuary and my being - I am GOD! Blood drenched mother of nightmares, My enemy is to be devoured this night through MY WILL! MY DESIRE! MY LAW! Just as I cause Joy and Love to myself and others i

can and also do DESTROY those who break my law - Hail Death! I now become the RED DEATH, fill me with the spirit - I am of Nachttoter - Blood of the Dragon fills my veins! The fire of Satan envelopes me, enpowering my being through my desire. the svastika of EA spins fast, causing life, love and destruction according to the strong and clever.
I AM THE RED DEATH!!!
Take hold of the opfer's personal item, feel the astral energy of the opfer.
Raise the dagger and repeat:
Through the sigil of the Red Dragon and the Varcolaci Pentagram I condemn thee to Death - - NAME - - My astral talons are reaching to your dormant body and spirit, I am the Plague Bearer, Vampyre. I cast 1,000 diseases towards they life breathe, infecting you with torment and black death... This is my Will.. This is my Law! I drain from your body thy precious life force and install the breath of the Plague - the RED DEATH now upon thy spirit to suffer and writhe in agonizing pain. - - name - -, your life orce is mine to feast upon. The Red Death is above thee...
In hale deeply the life force from the object. Visualize plague and death infecting the intended opfer and the slow death which affects them.. rejoyce in the death and blood.
Mother KALI, I give thee honor as I give myself joy! Victory is mine! Joy to a burning planet which ABRAXAS RULES! SATAN I AM THEE AS 77 - This is my Law - the Joy of the world and the beauty of Night and LADLAH!! I stalk the nightmares of thy enemies - I AM THE RED DEATH!!!! I AM VAMPYRE!!!!
SO IT IS DONE!

"The Moon Drips of Blood:
The Wolf (Varcolaci)"

(A Raven and Serpent Masquerade excerpt by Peter Nachtgeist and Michael Nachttoter)
The wolf represents the moon and the strength which flows from it's light. The feelings and emotions awakened in the heart of the predator by the glowing and enveloping fullmoon, are in nature similar to the dark, mysterious moods that the sound of howling wolves inspires.
We, Vampyres, predators of humans - visualize ourselves as the darkness of nature, nature unveiled. Strong, pure and beautiful. - When the night cloaks my thoughts, and by darkness I'm embraced, when the mist is colored red, and the moon drips of blood, when the chill bites my skin, and I ride the winds of Death, when the shadows haunt the night I lust for my nightly sip.. (Moonthirst)
Nocturnals do not fear death, as death only means returning to the infinite darkness, the Dragon's Womb - as well as for the risen ones - Varcolaci - Vampyres who have achieved Immortality.
Vampyrieth 77
The scorpion symbolizes the starts and the drape of cold and dark infinity in which they lay in wait. The scorpion is strength and honor - love and life - It is also the harvester of Death.
The Raven represents the darkness that cloaks out spirits.
The Raven seems to paint pictures of plague, death and misery.
The Raven or us is our nature and being. We are of the night.
From the Flesh to Spirit
From the lands of Transylvania and what is now Romania and Hungary comes the Astral vampire known as Varcolaci. The Varcolaci is said to during the night hours, rise from their physical form and under the cover of shadows, ascend towards the nocturnal sky and drink blood from the moon.
Varcolaci is known to appear as a wolf with many mouths, a small dragon or a blackened shape of a demonic winged ghost, filled with an aura of death and lust. In the folklore of Transylvania Varcolaci can travel in several ways: When a woman spins thread alone in the darkness, she may create an astral thread in which the Varcolaci may rise into the sky to devour the moon. Often, the thread would be spun from the accumulated dust and dirt towards the sun and moon, the woman

would be covered in blood and continue to spin. She would then have completed the bridge for Varcolaci, therein to wander the dark portals of the cosmos to attack the heavenly bodies.
The reality of Varcolaci is so very true. A Vampire is also in fact Varcolaci, once the discipline of Astral Traveling is Achieved, then Varcolaci is able to develop and rise as a demon of great power. This is the path of immortality, of predator and prey.
While our kind does not exercise just the rising of Varcolaci as it's primary discipline of vampyrism, the condition and exercise of Astral hunting is very important towards the developing of the Vampyric Godhead, in which under the control of 77 all is possible within Will.
Varcolaci is usually soil based, during the waking hours the Vampyr will walk the earth. When the time for physical rest comes, the Vampyr will then leave his physical body. During this the vampyr is able to shape shift at will.
The Varcolaci will rise especially when the moon turns a blood red or copper color. The dark spirits will then drink astral blood from either the moon, stars, or the sleeping opfer. Remember, the dream is reality and all is formed within the dream.
It is to be known the astral wars are not yet over, that there is to be two rivers of human blood and astral blood poured from the cosmos, that our harvest will come and we shall take heed of the powers in which we sustain as being the Vammpyric Godhead.

Folklore and Reality of the Germanic Vampire Races

In this section we will investigate the folklore and reality of the German Vampire races. Each differs in some way or another depending on the location. Common in folklore is that vampires eat from their own corpse before they rise from their coffins to prey upon human opfers. They would often lure opfers to their graves and by fog and funeral dust they rise to drink the blood which is the life. German vampires are often viewed as spreading plagues, like a cold wave their will calls upon rats and the army of the night to do their bidding. Below is the truth and lie of the vampire.

ALP

A german Vampirelike spirit associated with the Incubus and the Succubus, tormenting the nights and dreams of man and woman, driving them toward sexual extasy and then terror. The physical manifestation can be quite dangerous, long connected with the nightmare, the alp is aid to dwell as a demon within a tomb. Some forms include the werewolf or a demonic man-bat-wolf manifestation. (All of which is quite true and accurate as all is possible to those who have utilized magick and the dream.)
During some periods and times, the Alp, in the form of Varcolaci, may enter it's opfer to command the body. The ghost would enter through the opfer's mouth in the form of smoke and a serpent.
The alp will often drink blood from the breast of a woman (or any other place in which major vessels are.). The incubus/succubus are in most cases astral vampires, probably in 90% of all encounters. Although it is said that some demonic spirits who are not vampires can haunt sleeping humans.

NACHZEHRER

It is this race in which one of ours is marked from, the Nachzehrer is long known in Germany and surrounding places in Germany. The Nachzehrer is said to be distinguishable in it's coffin by odd custom of holding the thumb of one hand and keeping it's left eye open. The Vampyr is said to chew upon his own limbs within it's tomb. The coffin in which the Vampyr sleeps is said to be

filled with blood and soil of it's grave and or/ homeland. The Nachzehrer can also eat flesh of the dead and is quite active with Necromancy, the art of the Vampyr.

NEUNTOTER
A blood line from Saxony, traditionally the great carrier of plagues, usually seen during grim and severe epidemics. The Neuntoter (Nine Killer) comes from the belief that it takes nine full days for the vampire to develop in it's coffin.

NACHTTOTER
This German race of Vampires is currently active in the United States, primarily in Indiana and Houston, a coven which is the control base behind the Black Order of the Dragon. Nachttoter translates "Night Killer - or Killer in the Night" being the power of this vampire as a predator within the casual realm, Varcolaci obtained. Members of this race may be summoned in Varcolaci forms on some nights, beware through, what is obtained comes with a price.
From the seed of Belial

- The Inauguration of the Devil –

Before one seeks to master the shadows of his/her astral one must reach a state of completion and strength within the flesh itself. One must never deny the pleasures of the flesh but one must always be aware to practice self-control and inner strength. This is the law of our kind.
Vampyres are masters of the flesh, we indulge fully in that fact. However, we understand that the flesh is not forever and that even though some of us are fully capable of floating from body to body, that eventually the flesh dies.
We are essentially to be as ghosts, vampyre spirits who have achieved immortality through the Blood of the Red Dragon. We do not fear death, as the spirit is immortal according to our will. However, we enjoy the pleasures of life. The devil is lord of the earth.
Vampyres do now bow to any anthropomorphic being, in fact we only view the archetypal "Satan" as a power... the power within the cosmos and earth, the power within us. Those who embrace this power and all that it is and utilize it in fact become the devil itself - Satan Ascend, Lucifer Rising. This is the law of Satan. Bow before no other gods but yourself.
Belial is viewed as a master of the earth. This is the key of understanding the mastery of the earth - Satan incarnate. The following rite is for those who seek the path of Vampyr, those who would stand strong in the face of a world for their own taking.
This rite can be used either as a hermetic rite or as a ceremonial rite. the primary design was for a hermetic rite.
Awaken the archetype of Pan, balance and joy is the key to rising.
The Inauguration of the Devil
To take place within the chosen ritual chamber. The Wamphyri - Varcolaci Pentagram to be above the altar as well as a Baphomet and the Sabbatic Goat aka the Goat of Mendes. The candles should be black and red. Upon the altar should be an inverted pentagram with some human bones or if possible a human and/or animal skull, to represent the power and lust of the flesh. Clad in black or crimson robes with dagger and chalice. A sword should be used as well.
This is the night you shall become as Satan.....
Invocating Belial
Face the Altar and point the sword first to the image of the Varcolaci/Wamphyri Pentagram, visualize what you are and what you shall become... lust upon these symbols for they are to be representations of your essence.
"In nomini dei nostri Satanas Luciferi excelsi, I call forth the dark lord of the earth... Belial, I am of your seed, a demon of the flesh to shape the world as I see fit. This is the law of the Strong. My will incarnate."

With the Sword, face the South, point the sword towards the baphomet pentagram:
"From the South, I invoke the essence of Satan... upon the wings of darkness you shall come unto me!!!"
Face now the East:
"From the East I invoke the essence of Lucifer, the bearer of light and insight... come unto me!"
Face now the North:
"From the North I invoke the essence of belial... lord of the earth, come forth unto me"
Face now the West:
"From the West, I invoke the essence of Leviathan... come forth serpent of the Depths.. come unto me!"
Take now the Dagger and recite:
"By the sigil of the Infernal Dragon, the Red Dragon of ALL I call unto the forces of Nature and align myself further with the natural powers of the earth! I will and do partake of the pleasures of the flesh and recognize myself as a god of the Earth. No one is before me as I am the Devil incarnate!
I call with the sigils before the spirits within... enter and grow within for I am Vampyr, of Dragon's blood. From the four pillars of Satan my law is sounded and the beast is unleashed. My flesh is iron and the werewolf is awakened! My voice and desires enter as will to incarnate in FLESH! This is as PAN and the love of the Earth and Cosmos. LADLAH is witness and love unto me, all is a mirror of sight and vision. Heil Shaitan!"
Take the chalice and recite:
"Within is the elixir of Life and Love, of strength and hate, destruction and creation. Renewal and completion. I recognize there is no god before the self and that self preservation is the highest law. This I say with my voice, which casts deep into the abyss and carries with it a law forever spoken! Heil Tiamat! I drink and am now reborn from the seed of Belial! So it is done! The gates are aligned!"
Meditate now upon the sigils and all that you have recited. Become as Satan. stand proud and push the self towards the heaven of ecstasy.

Werewolf
"Heil! Heil! Heil! O, great Wolf Spirit Heil! Mighty shadow within the circle enter the space of time - Make unto me a werewolf, strong and brave as my Will"
The connection of Werewolves and Vampires are quite parallel, in fact in the reality of the Vampire, it is indeed possible for a Living Vampyr to be a Werewolf. Transformation can be in two possible ways, a mental transformation, Lycanthropy as well as astral shape shifting.
When alone in a forest or secluded area is a prime location for a lycanthropic ritual. A skin of the wolf may be worn, a mask or other articles representing the transformation from the human shape into a 7 - 8 foot demonic gray man-wolf, burning blood red eyes of yellow gleams from large, sharp and cruel teeth. Those who seek to master shadows and sorcery may become a lord of Werewolves, in command of the shadow demons which may become as one with the WILL and the SELF.
When in a forest practice a Werewolf rite and feel the transformation, revel in the pleasure, in the hunger, in the burning glow which permeates the senses. When astral traveling, your human shape may shape shift to any desirable form, take pleasure in becoming the Demonic wolf. hunt your sleeping prey with stealth, feasting on astral blood as they sleep.
Below is some teachings of the Werewolf, ending with a rite of Lycanthropic power. Remember, no spell nor word can alter change which has not lit within the WILL. The misanthrope has risen and the age of the wolf is upon us! Feast!
Lord of the Woods
In the year 1502 there was a peasant named Pierre Burgot who was tending sheep while a large and fierce storm broke out. From seemingly out of nowhere rode three men dressed in black

riding upon three black horses. One of the men called himself Moyset, tall and pale, sunken eyes with long black hair. Moyset told Pierre he would let his hands watch over his herd and give him great fortune if he would obey him, Pierre agreed. In the next meeting, Moyset stated his commands, to reject a so called "god", the false virgin, the baptism and confirmation. Burgot accepted the demands and swore loyalty by kissing the hand of the Moyset, which was as cold as the hand of the dead.
The years past and the black rider returned. Moyset demanded that he should grease himself in an ointment he gave him. Verdun, another villager did so as well. soon after as their hearts and will was as Sinister, they turned into werewolves.
These wolves of Magick attacked a seven year old boy, tearing him to shreds, killing a woman and a four year old child and they only left an arm to be found intact. In time they were caught and killed by villagers.
One hundred years ago a fourteen year old boy named Jean Grenier was in a deep forest where they met a man upon a black horse who called himself Herren or Lord of the Forest. With his cold dead lips he kissed Grenier and with his long and sharp nails he cut a mark in their thighs. Herren gave Jean a wolfskin and an ointment. after donning the wolfskin and rubbing the ointment, Jean killed in his werewolf form over fifty opfers.
The Wolfcharmer
In france they are called by the humankind the "Meneurs de Loup" which were said to lead wolves by the use of a bonepipe, creating the orchestra of the night. The Wolfcharmer is a total misanthrope who in his heart hates the human race. The wolfcharmer is the leader of the wolfpack, and can by the use of the bones pipe, command the wolves to attack human prey.

The Wolfgirdle
The Wolfgirdle is commonly made from the skin of the wolf, mixed and sewn together with the skin of a dead witch or an executed murderer. Don the wolf girdle before the lycanthropic ritual.

The Rite of the Werewolf
- Mental Lycanthropy and the summoning of Shadows -
The altar can be either within a home or in the woods. Upon the altar should rest bones of the dead and two black candles and two red candles, above the Wamphyri - Varcolaci Pentagram (A Sigil of the Black Order of the Dragon).

With your mind draw one circle anti-clockwise that it might fit a man within.
"From the will of that which is Satan I call the Demonic powers of the Wolf - Shadows demons I call to thee! One spirit shall rise through this circle - One chosen of the Demonic hordes I evocate thee to bring forth the Gray Beast which makes all tremble, by my will and will to power I will become WEREWOLF! Phantoms of Darkness I now invocate thee - they likeness is to be within and through my Vampyric Will I implement the power of SATAN!
With your mind focus upon the transformation. Feel each muscle as it stretches, grows stronger, more beastlike. Rough gray hair grows through the skin as the flesh itself turns ghost white and the face blackens. The bones stretch and begin to form a beast between a man and wolf. The face warps into a long snout which holds many razor sharp fangs. The fingers stretch and fold into Talons, cruel to the flesh they Shred..
Feel now the pleasure of the Werewolf, go out into the night and taste the pleasures of the Will.
SO IT IS DONE

Oath of the Magus

- Black Order of the Dragon

-I bow before no anthropomorphic beings as I am the only God that is. The reason being I am the only god who substains my own life.
-Magick is to be used according to WILL, no means may change this. Without WILL magick is non-existent.
-I am able to weave my webs of desire and will through the casual awake world as well as the dream. In the casual world I am sometimes the Angel of Light, a manifestation of Lucifer (or Lilith). When the night falls, through dream and the astral plane I am the Raven-bat shrouded Vampyre predator. Sufficient unto my self. With this truth I work the illusion of humanity to work my vision amoung sheep.
-As Vampires, we hold the powers of the WOLF (hunting, ferocity with defence/attack, predatory instincts), the BAT (during astral projection the powers of shape and stealth with nocturnal senses) and BEAST (appearing to the sleeper according to our true nocturnal nature during their dreams) These powers are developed at our own individual pace.
-Much guidance manuscripts of the BOTD are hermetic in nature. This is to strengthen the individual in all ways. Ceremonial rites involving two or more individuals is the gathering and collecting of astral lifeforce/energy focusing on an intended goal. Solitude and the exploration of archetypical symbols, moral restrictions and such to begin the understanding of the subconscious is the building of individual strength.
-Sexuality is no longer to be a hidden taboo. Explore all sections of sexuality between two conscenting adults seeking the union of Pan and Baphomet. No longer is christian sickness and restrictions to pollute our individual lives within the flowing body of Nuit. Fear not moral judgements. Explore your true will with disipline!
-Experience is the greatest teacher. Stray not from that ideal.
-All morals are created within a controlling dogma, question all and reject is necessary. Charachter is built on the throne of defiance!
-Immortality is achieved by the strength and desire of the Vampyric spirit. The spirit of Varcolaci if achieved may become immortal if will is present, while the flesh is to die. This is according to the laws of nature. the solar swastika spins on. Life is also eternal if you are of the blood of the Dragon. You must live life to the fullest hear and now. Keep and never forget balance. Through chaos will arise order.
Michael "Nachttoter" Ford
Black Order of the Dragon
March 10, 1998

Rites of the Akhkharu

Preparations: The alter must have four black candles burning during this rite, the four candles representing four dark spheres which are : Mercury (sphere of transformation), Jupiter (sphere of wisdom), Luna (sphere of hidden knowledge), and Saturn (sphere of chaos).
Meditation with appropriate music is recommended, suggested time: 15 or 20 min. Two days and nights prior to this rite, drain as much Lifeforce as needed, and during the day of the ritual, before that night, have no contact with anyone. Meditate alone and decide the will and result that you wish with this rite. After this rite, sit out in the night, preferably in a field or wooded area, concentrate on your strengths, weaknesses, and self-worth. Let your heart beat as one with your surroundings.

Rites of the Akhkharu - The Calling of the Gigim Xul
IA! IA! IA! Akhkharu! Gods of UR! Awaken and come forth! By the winds of funerals to com, may the abyss crack and by the Vampire Dragon Tiamat, the gates shall open! Iak Sakkakh! Arise

creatures of darkness! I, (your name), call the Dragon-Vampire Tiamat forth, from the darkness come forth- THE GATES ARE OPEN!!!! Hear the calling of thy brother/sister, (your name).
Demons of the Abominations, ride the silent winds of funerals, I call thee. Azagthoth , black magician, may your essence come forth to our aid, God of Chaos rise!
Pazuzu, Lord of all fevers and plagues, Dark angel of the four wings, ride the hot winds of the desert, come forth and strike disease to our enemies, and Only our enemies!
Humwawa, Ride the South winds, Lord of the Abominations, bring thy black essence forth to curse our enemies, for we are of Arra Draconis! Rise dark lords!
Behold! I walk the earth as Demon-Incarnate, I am Vampyre-Elite Wamphyri! Black Dragon Goddess, Tiamat, I call to the dwelling of Uraeus, My voice trembles and shakes the bounds of time and dimention I am of your blood, The elite race. Spiritual undeath and immortality I seek. I behold a chalice of Human blood. This is the blood of my victim's to come, and what is the life and pool of immortality.
I drink this and summon your blessing. Hail Tiamat! Moroii rise! Four spirits of the four spaces, Hear me now! Those who dwell between the Sun's spaces, From the Abyss, From the void....You shall come to me, for I am Wamphyri!
I sacrifice Lifeforce, Astral drained from human prey, open the gates of Immortality. My essence shall be altered to the form of a blackened demonic combination of a wolf, a bat, and the Dragon. By this form, I command my sleeping human prey shall remember my sinister form as the shadows ravage their brittle minds'.
This shall be done, I have sacrificed and opened the jaws of Tiamat. I have died and been reborn....my form in all ways strengthened, progressed and grown into a fierce Wampyr, Behold, I am Wamphyri!
From this night further, my shadowside has grown, and my Astral claws shall touch and gouge the sleeping prey. My wolflike jaws shall drain the life force/blood from my prey. My Astral leathern wings shall fly above and throughout the nocturnal, empty graveyards and ride the north winds further into the nightside..
The predators of the night shall scream my name, The wolves shall await my calling...So it is and so it is done!!!! THE GATES ARE CLOSED!!!! HAIL WAMPHYRI!! HAIL TIAMAT!!!!
This spell is for the assumed Wamphyri who shall seek to understand, control and master the darkest powers of magick. -Written by Baron Von Abaddon, B.O.T.D., 1995 Axis Press
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SHADOWSPHERES
Including membership details offered beginning 4-20-98 e.v.
Black Order of the Dragon
By Michael Ford/Coven Nachttoter

The Shadowspheres are based on the areas of transformation in which an individual will go through in order to emerge towards the step of godhead and evolution. Magickal progression is achieved through a number of steps which involve open up the subconscious and exploring all of ones nature. The ultimate goal being immortality and discovering ones true will.
For those seeking membership of the BOTD, each of these spheres must be undertaken and conquered. The sphereworkings should be done in order and carefully recorded-including results, thoughts and perhaps new individual revelations concerning the effects.
Each working should be practiced alone for the period of ten days or longer. Once the period is over you may submit an essay concerning the working to the Tempel of Azagthoth contact address via e-mail, mail, etc. The submission will be-in detail reviewed- by TOA and then submitted to Coven Nachttoter to be reviewed. Upon the result, the TOA will then inform the

individual of the review and if membership is granted. We do not want slave like sheep, or those looking just for
groups. We want only the FREE individuals looking for progression and those who share a love for life and reaching individual evolution. The levels of membership are:
1.) Initiate
2.) Akhkharu Vampire (vampirism within astral plane and sorcery
accomplished)
3.) Incubus/Succubus Magickian (mastering the uses and techniques of
hermetic sexual workings and tantra on a completely individual level-this
also includes the dream levels on the astral plane)
4.) Vampiric Magus (upon completion of the sphere of Chronozon-mastering
of the self).
5.) Varcolaci sorcerer (high level of the outer circle of the BOTD, at
this level you are able to operate a cell of the BOTD if council grants
permission.)
We encourage each individual to study and focus on the recommendations given and that one will follow his/her true will. Through the dark spheres you will emerge as a god/goddess.
The spheres to enter are named below:
1. Sphere of the Red Dragon-Tiamat (spiritual death and vampiric awakening)
2. Sphere of Luna-(predatory and natural instincts mastering)
3. Sphere of Akhkharu-(vampiric astral mastering)
4. Sphere of PAN/LAYLAH (sexual explorations of the psyche including invocation of the Succubus/Inccubus)
5. Sphere of Kundalini (Kali)-Pathworkings of Tantra
6. Sphere of Chronozon-(Chaos Workings)
7. Sphere of Varcolaci-(Astral hunting and control pathworkings)

USE OF SIGILS
Black Order of the Dragon

By Michael Ford/Coven Nachttoter 4-6-98 e.v.
Within the BOTD, sigils are presented in a very similar way based on partially on Austin Osman Spare's methods as well as the traditional sigil use by Agrippia and others. There are several sigils/seals of the BOTD, the first being the VARCOLACI PENTEGRAM. This sinister-looking symbol is the impression of vampiric nightside influence upon the dayside reality. The pentagram representing man/woman and being inverted represents the shadowside. The varcolaci spirits represent the points of
astral projection and the taken into being by will the predatory form. This sigil is not evil, by no means beyond our will and love of life and survival-immortality the main goal. This sigil during many BOTD rites, is the focus point above the altar in which astral life force is sometimes sacrificed under the honor of the spirits before us and what we are. The Varcolaci Pentegram is also - as well with the Nachttoter-Red Dragon seal- a means of summoning those vampire spirits connected with the BOTD. The means can be known as the manifestation of the Incubus/Succubus and much pleasure can be awakened by calling these spirits forth. Remember in doing so however, the importance of being prepared and initiated into the blood of the Dragon and the great work being undertaken. The point being protection from some malific spirits who sense a lack of individual independence and strength. You must be separated from the sheep indeed.

The second significant seal is the Nachttoter-Red Dragon seal. This represents the vampiric will and is the impression of Coven Nachttoter. Many BOTD rituals feature the Red Dragon seal and astral pathworkings may be undertaken with such.

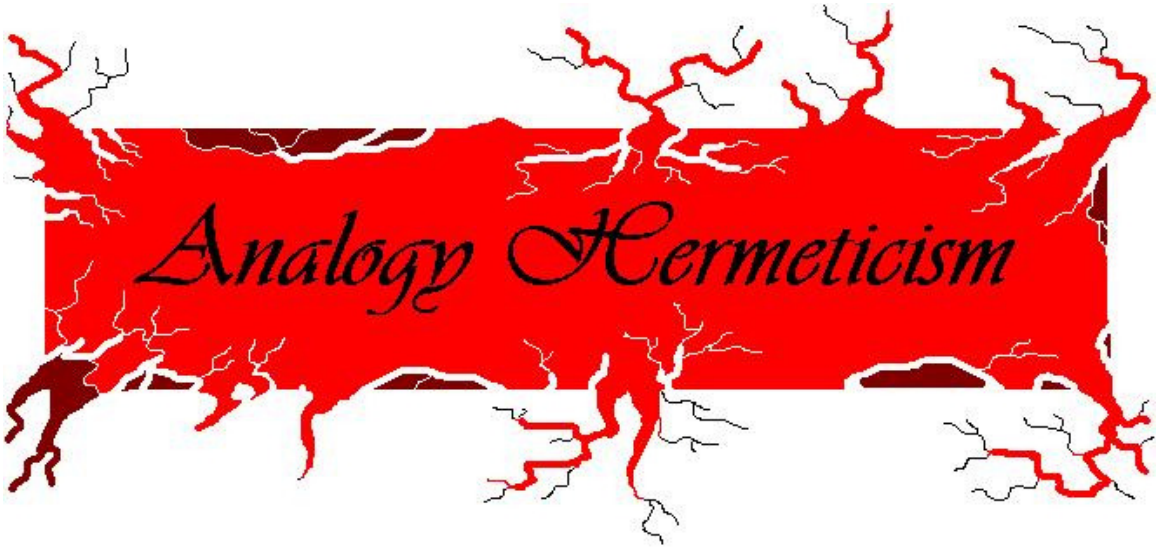
Sigils, while upon the sphereworkings are cast in the following way:

Attribute all semblance and definition of the sphere into a set drawing, giving each line a memory/thought and focus associated with the sphere. Once you have drawn and finished the sigil, make your settings correct for your ideal pathworking. Concentrate fully and without distraction upon the sigil.

When undertaking the various sphereworkings, concentrate in a significant manner the focus point of the sphere and all the attributes connected with therein. Each sphere is to be a gate for personal evolution and further understandings of the self. The goal being the de-programming of the brain and re-programming according to ones own individual will.

While creating the sigils, focus upon the spirits and energies you are invoking, let your mind go free on this thought. Let your subconscious be opened and draw what you will associated with the sphere.

Each working must be performed daily for a period of ten days. Each results and thoughts should be carefully and in large detail recorded and documented in personal records.



An Analogy of Hermeticism

Hermeticism, being likely the oldest occult tradition that still exists, is the union of spirituality and materialism, that develops from within the practitioner, developing a total understanding of the universe. It originated in Alexandria, Egypt but is usually attributed to the writings of Hermes Trimegestus, who claimed to have been the reincarnation of the Egyptian God Thoth. It may be said that such ancient knowledge disappeared completely at one point, however, this is not the case at all. In fact, it only "disappeared" in that the tradition was coveted by the least suspected organization of all; the Christian Church.

"For example, few people today may realize that many of the early Church Fathers studied, respected, and wrote about the books of Hermes in their writings, even if they didn't agree with everything in them per se. But the fact that they took them seriously in their time, says something in itself. Today, the branch of theological study in seminaries that deals with the art and history of textual interpretation is called "hermeneutics", after Hermes." - Dr. Karen Ralls, 2000.

If that doesn't satisfy the curious, there is an even more telling quote from the "Grimore of Occult Philosophy", by Agrippa: "Crist (Christ) also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee."

For many years, the Christian Church has carefully guarded the secrets of Hermeticism, while telling its followers that such things are the works of witchcraft, which is firmly condemned by Jesus Christ. The fact is that the upper hierarchy of the Christian Church has always been and still is privy to this knowledge, having founded their religion upon the insights of this occult wisdom. The Last Supper was in fact an alchemical ritual, and it is no coincidence that Leonardo Da Vinci, who painted the famous "Last Supper" painting was also a well-ventured occultist.

Western versions of Hermeticism are the substance of secrets passed down by the Arabic, for the Arabs studied such works extensively and thus were responsible for handing the knowledge over to the west. The west has developed a large circulation of the material which is now frequented, in often diluted form, on New Age bookstore shelves. However, the writers never revealed the knowledge in full detail. The Western literature has thus long since departed from the oral tradition of Pythagoras or even earlier sources. Henceforth, many would-be sorcerers tainted by "witchcraft" media and superstition have sought after the arcane mysteries and failed, due to being blinded by their Western beliefs.

The Emerald Tablets are one version of a Hermetic text, although it is probable that it could have been called by other names in the past. The texts that are attributed to Hermes are called "Hermetica" and was written in the form of "Platonic dialogues", just as the Emerald Tablets are. This would make the claim of the man who says he acquired the texts from their original source, Doreal, that the Tablets are 10,000 years old, entirely untrue. There is also the "Corpus Hermeticum", which was supposed to be composed of 17 treatises, while the Emerald Tablets in their modern version (the web-based version) are 15. Part of the story in the Emerald Tablets can easily relate to the biblical tale of Jesus Christ descending into hell. Many other deities and Gods had descended into the underworld other than Jesus, of course. This was a somewhat typical storyline all the way back to ancient Greek and further. Similar analogies can be made regarding the Christian bible and Hermetic tradition, including the advocacy of spiritualism over materialism, albeit a very misunderstood topic in this day and age. Hermeticism also embraced an idea of creationism, whereby there was only the "one main thing" called the Demiurge, in the beginning, and then it became discontented with itself, therefore spawning creation, in order to explore what else could be known. This could be alikened to the idea that God created the universe. "Demiurge" also means craftsman, similar to "architect". Christian Gnostics also used large portions of Hermetic thought to explain the crimes of "heresy" that they were accused of.

Annunaki Landmarks and References In Las Vegas

There are many cities with symbols and references to the Annunaki, Lovecraft's worshippers of Dagon, but since there are so many here in my current dwelling of Las Vegas, NV I thought I would share them. Keeping in mind Anton LaVey's Law of Invisibility, all of these references to the Annunaki in one place definitely fit the bill for things unseen when least expected.

1. The Luxor (simulation of the Giza Pyramids, with a light at the peak or "eye" which can be seen from space)
2. The Excalibur - based on times of Merlin, King Arthur, Avalon, etc.,
3. The Imperial Palace - owner was caught celebrating Hitler's birthday. Is this because of interests in the Thule Society or other Nazi occult influences?
4. MGM Grand - a giant Lion, the symbol of FIRE, (the Dragon) symbol of the predator, the Bloodline, colored GOLD no less, stands at the front entrance
5. New York New York - can't miss the replica of the Statue of Liberty, which does indeed simulate the Baphomet, one hand down, one up.
6. The Paris - one of main headquarters established by the Illuminati.
7. Caesar's Palace - can't miss the Roman legacy of the Bloodline inherent in Caesar's reign. (Or can we?)
8. Howard Hughes Center - just off the strip, Howard Hughes Parkway is a business center which is where the Wells Fargo tower (Bloodlines rule the banks) and an interesting Stonehenge-like structure. Howard Hughes was a multi-billionaire Illuminati extraordinaire who tried to fly the "Spruce Goose".
9. The Flamingo (hotel)- a Pink Flamingo is an important occult symbol.
10. Treasure Island - another location of occult significance. The book Treasure Island was written by Robert Louis Stevenson, who also wrote Dr. Jekel and Mr. Hyde, a story that is admired by Satan's spawn.
11. The Annunaki settled into lower areas of the west, including Nevada, due to its dry and hot climate, as many lizards also have done.
12. Not so coincidentally Area 51 is only 40 miles out of town.
13. The Mormons founded Las Vegas, or at least helped with it. The Mormon cult's founders were of reptilian blood, that intentionally started a city that was meant to be surrounded by the pretense of Jesus worship while covertly supporting mindless hedonism and carnal indulgence.

Black Holes and Early Creationism

Most people who've studied a bit of religion or cosmology are familiar with the ouroborous, the serpent eating its own tail. It is an interesting metaphor for a destructive and creative force, one that works in both ways at the same time. Some people believe in it, Tibetan monks claim to feel it, and many New Age spiritualists frown on it. What if we could look out into the stars and see it?

The Ourobouros originated from a Greek-Orphic term, though it wouldn't be surprising to find that the Greeks got it from the Egyptians. Regardless, this symbol of the beginning and end of time relates to a cosmic cycle. Without a beginning and an end, it would simply resolve to a creative and destructive force. It relates to our own creative and destructive urges, our development and personal evolution, and even to the universe.

Recently an article on Space.com announced that Astronomers have discovered an interesting possibility that black holes, notorious for devouring everything in sight, may be responsible for the creation and evolution of matter, such as galaxies. Interesting, then, that a black hole can act as a gravitational lense if seen from within the event horizon, which means that everything condenses into a grand union of infinitely dense matter inside of the black hole. Creation and destruction would then be defined, but most importantly origin.

The known theory is that black holes evolve (or appear to show activity) at the same time as the galaxies surrounding them are beginning to form. The unspoken theory I base on the idea that since the black hole is one with an eternal and present moment, the black hole really can't "evolve" in a separate moment. You can only perceive its evolution from outside of the event horizon. Otherwise, all of time is completely warped together in an omni-present moment. The difference with galaxies is that they are born into a realm where time exists. It is not certain yet whether the massive black holes at the center of a galaxy are related to the small black holes that form as the end of a star's lifetime. If proven, though, this would put a huge new perspective on the Big Bang and; the belief that there is such thing as a beginning of time. If a galaxy begins with a star collapsing, and this is the case with all galaxies and thus all regions of the universe, it means that the universe could be a bubbling lava without a beginning, that spawns an equal amount of creation as it does destruction for all of eternity? The established "age of the universe" gets older with each year.

Charlemagne and Vanity

Up until about the 6th century, pagans and barbarians engaged in merciless battles throughout the world. According to most popular opinion on the subject, there was very little social order. Other sources differ with this and champion the smaller tribal communities as being people who kept to themselves. During a time of many Viking and Saxon invasions, a Christian king with a seemingly indestructible will to enforce his own vision of social order rose to power. He was Charles the Great, also known as King Charlemagne.

Charlemagne was a descendant of the Merovingians. In the late 700's, the Franks would choose their kings directly from the Merovingian family. However, the dynasty had lost power and was in need of a change. The king had become merely a shallow symbol of power, no more than a puppet being controlled by the Mayor of the Palace. Charlemagne thus had inherited the throne, and established the Holy Roman Empire after the death of his brother. His intention was to restore order and peace to his kingdom and bring an end to barbarism. His ability to organize his military was notably unparalleled, and thus resulted in one of the most climactic changes in European civilization.

Charlemagne was described as a "just man, strong and tall, intellectual and opposed to drunkenness". He hated superstition, but still had an interest in esotericism when there was a sound basis for it, according to Einhard. (Einhard knew Charlemagne personally and wrote his

biography). He was health conscientious. He had several wives and a handful of mistresses, which resulted in a large offspring. His descendants are still alive today, with some of them belonging to the Order of the Crown of Charlemagne.

Christianity was Charlemagne's solution to his disliking for barbarism. This made him become recognized for such accomplishments as his instatement of education, which was the result of his disgust for illiteracy, and many acts of charity. He was a student of science, including astronomy, and this leads us to wonder if he would have been more in favor of scientific reasoning than creationism. Even more interesting is that a look at his application of law would suggest that had there been priests in the church abusing children, they would have suffered the most severe penalties, unlike today.

Charlemagne's triumph by conquest included destroying the smaller tribal villages of the Vikings. The Vikings were persistent enemies of Charlemagne's kingdom. The Holy Roman Empire nevertheless conquered and spread out across central Europe. Charles the Great was the champion ruler of the time, and titled himself the Emperor, stirring the envy of Romans and Greeks. This sparked the proverb, "Have the Frank for your friend, but not for your neighbor". Charlemagne's vision was one of immense control as he sought unity in the name of the Christian religion. It is also true that Napoleon was an admirer. It is interesting that the consensus of what is just and unjust changes with time. By the time Napoleon got around, it was no longer acceptable to treat a certain type of people with prejudice.

Charlemagne's conquest was fierce and ruthless, and his battles no less bloody than any other, though he had a reputation for being loyal and generous to his own people. This won the favor of many. He sent money to regions that he sympathized with, long before charity was a common thing. The Franks saw him as a savior, who brought humanity back from forgettable times. They did not like barbarians, nor green eggs and ham! One superstitious question that has been asked by religious scholars is whether or not the resurrection of Christ was not Charlemagne himself. The influence of Christianity was one of unity and not foreseen as something that would rob people of individuality. At least, as long as this only included those who willingly adopted Christianity. It says nothing for those who had Christianity forced upon them under threat of death. In the name of unity and order, Charlemagne also succeeded in destroying valuable esoteric knowledge and the spirit of the free-thinker, despite the fact that this could have been an indirect consequence.

Since then, the effect of industry and the ensuing consumerism has proved even more damaging to individuality than any religious order. (Many consumer products as well as the media tend to filter personalities and the ability to think for themselves). Where self-reliance and dependence on nature once prevailed, there are now the many artificial conveniences and luxuries that can be bought retail. Consumerism and the media penetrate every aspect of life. This is a bi-product of the unity of civilization under a single government known for capitalism; otherwise known as Christianity.

Some argument against the damage of religious orders might be made for the era of Malleus Malificarum, which was an event that did not reflect the kingdom of Charlemagne. The Catholic Encyclopedia itself refers to religion as a matter of individual will, and therefore denounces the Inquisition as a legitimate Christian development. Anyone who knows people who were forced to profess to the Catholic faith as children may oppose the hypocrisy underlying this. It also makes little sense considering Charlemagne's 40 year slaughter of heathens, whom he only sought a truce with once they'd converted to Christianity. The Latin phrase, "verbis melius quam verberibus res agenda est" means, "it is better to employ words than blows". Gandhi understood this, and was perhaps the only one who did.

In the Devil's Advocate, one of my favorite films, Al Pacino played an espouser of 'free will' and the corruption that people bring upon themselves. If Al Pacino's Satan were really around, he would be adamantly professing the logic of his rebellion, especially right now. After

Charlemagne's death, his empire crumbled because his sons and their successors were not as "enlightened" as Charlemagne.
Charlemagne was also one of the first to call Heathens devil-worshippers, and worshippers of graven images. He automatically correlated the lack of social order with the worship of devils and superstition, which is an issue of debate, because of the broad generalization that this made. While there was indeed much controversy over opposing territories, it may have also been a terrible idea to rob the many cultures of their beliefs under a monotheistic order. Nonetheless, someone was going to be wrong, and someone was going to be right by the way of the sword. This king single-handedly converted the Saxons, slaughtered the Huns, and held central Europe in his grasp. He founded Paris. The central power of modern civilization arose from the heart of Charlemagne's kingdom.
From our discussion, is it a mistake to assume that the last two thousand years have been completely corrupted by Christianity? Charlemagne died around 800, and only 1250 years have passed since then. Up until that point paganism and other religions besides Christianity were virtually undisturbed. After the time of Charlemagne's reign, the Holy Roman Empire began to deteriorate and corrupt, but by this point almost all of Europe was in the Empire's grasp. This era during and after Charlemagne should probably be what receives the bulk of criticism. Would Christianity have become defunct 1200 years ago if not for Charlemagne? Certainly the Merovingian dynasty had met its match to the Vikings and other opponents. Charlemagne's brother, who also inherited the kingdom but died without much accomplishment is described as much weaker and less intelligent than Charlemagne.
Charlemagne can be championed for his strength, intellectual prowess and esteem for education. We can also appreciate his indulgences, such as music and science, and he was not short on romance, either. He was one of the biggest successes in monarchy history. Unfortunately, the people who he governed did not measure up to his standard, misinterpreting his words and deeds, and taking advantage of the power given to them by the church. Charlemagne himself may have played into vanity, seeking a dream that was too hopeful and unrealistic to last, and this is why his kingdom weakened after his death. He left behind nothing but a shallow chance for "hope". Thus, in this sense, we've also seen one of history's greatest failures.
Shall we sip some more tea in the sun while the Gods go back to the drawing board once again?

Comments on the Emerald Tablets

I hadn't heard of the Tablets until about 2000. I was doing some novice research which started with a Masonic organization called the Order of the Dragon. Even though this order still exists today, it is closed to membership. Since my curiosity about the history of this organization was high, my interest turned to the Order of the Dragon in which Vlad Tepes was initiated. Seeking to find what sorts of texts or knowledge the order was based on, I discovered that it had something to do with Hermeticism, which is based on the writings of Hermes Trimegestus, and then from there I found that H.T. claimed to be the incarnation of Thoth. Before I knew it, I was probing the most ancient cultures known to man, including the pre-Sumerian Atlantis. While modern history suggests that civilization only started some 10,000 years ago, some less known and more arcane sources suggest that there were mighty civilizations long before Sumer/Babylon, except they were destroyed and are now underwater, thus much more difficult to find.
One of the texts that I found specifically relating to the wisdom of Thoth is the Emerald Tablets. It was originally translated by a guy named Doreal, who, we are told, was permitted to enter the Giza Pyramids and remove the Tablets, to be kept in a secret location, but not before Doreal got himself a copyright authorization. According to the introduction, this was written by Thoth around 36,000 B.C. or before, when Thoth was a great king and magician of the extra-ancient world. Here in this article I will make some comments about the significance of this text, as well as some difficulties that I have had in reading it.

My first impression was that this is a popularized version of the text, as for one, it is readily available on the internet, and for two, it is mostly being posted by occultist, "white magicians" who I've grown to distrust because of their unreliable sources of information. However, due to the pertinence of the matter, as the initial magical interests of the Order of the Dragon were alchemical and hermetic, just as those of the Emerald Tablets, I decided it would be worth it to skim over a few pages at least.

There are many places in the Tablets that refer to "Light" or the "Children of Light". The first few pages open up with Thoth's explanation that moving towards "the Light" is of the utmost importance, and he even warns the reader that any betrayal of these teachings will result in grave punishment. I tend to read right over that kind of stuff. Nevertheless, it became apparent to me that the "Light" that Thoth is referring to is nothing like the light that modern religionists and New Age thinkers usually speak about. It would be easy for a Left Hand Path traveller to shun this text because of its reference to "Light", but I feel that the Tablets refer more to the the "Light" of a Luciferian character, the "Son of the Morning Star" or the bringer of "enlightenment". "Light", according to Thoth, is simply pure wisdom; it is wisdom that raises one's mental faculties to their highest potential, and in that sense, I have less to complain about. "Light", according to Thoth, is a powerful source embodied within darkness, and not necessarily an enemy of darkness. "The Light" is the source of wisdom and therefore is the true object of pursuit rather than the darkness which is a "veil". Indeed, a popular occultist phrase attributed to Thoth is "As Above, So Below". Clearly Thoth tells how darkness must be penetrated as an initiation of sorts, in order to lead towards enlightenment. He even describes returning to the darkness hundreds of times within his immortal life in order to re-go a necessary process of progress. There are few parallels with the Christian "Light", which is full of angels and big puffy white clouds. The Christian "Light" is a much more subjective thing, or at least moreso than the way it is presented in the Tablets. Thoth is simply advising the individual to learn something from life and strive towards greater heights of potential, whereas the Christian "Light" is about faith, modesty, and leaving "knowledge" solely to God. There is no "God" in this text. There are other entities of wisdom and power, but the point is clearly to raise one's self unto the highest potential.

Here is an interesting analogy: Thoth had sought to become a God in his own right, and indeed he accomplished things far beyond human comprehension. At the end of his text, he indicates that he is going to return to the "Halls of Amenti", which is kind of like the Greek "Tartarus", the underworld, or the Christian "Hell". From this depiction, is it not too obvious to say that Thoth was Lucifer, the Fallen Angel? What a convenient way to put a ban on Thoth's "wisdom" or "knowledge" and condemn man to an obedient, faithful life where knowledge and wisdom are sins!

Thoth is also a master of the Out of Body Experience. This is another "mystical" pursuit for some skeptics, but the value of the OBE is very definite. After an OBE, the initiate can easily understand how the flesh has physical limitations and is prone to suffering. It is a great joy to know another reality where these limitations are not imposed, and all physical displeasure is abandoned, even if only temporary. The fleshy vehicle is a rather awkward and limited shell for the astral self. However, Thoth does let us know that rarely does anyone escape the flesh completely without endless years of training, and therefore it is important to respect the flesh.

According to the Tablets, Thoth is not actually from the planet Earth. His father, Thotme, brought Thoth here from his "ship" which rose up "into the sky". Thoth's ancestors were from another planet and this makes a most interesting reference to the Annunaki, who were the ancient race of beings whom came from another world, questionably "Nibiru" or Sirius. Thoth believes that space, and not just the planet Earth, is our real home of homes.

The next section called "The Dweller of Unal" is interesting as it seems to make reference to something called "mind stuff" and the ether, which is of a higher dimension than the 4th . Beyond mere space and time, and the world that we perceive with our limited physical senses, there are other dimensions which are in fact more creative and productive, vibrating at faster rates, and

even transcending life yet not knowing death. This is the ethereal realm, which is connected to us but in ways that are invisible through the ordinary 5 senses that a human has access to. Thoth describes how Horlet, a lord of this realm, built at least one planet "with his mind", by manipulating the etheric substance itself. Indeed, these higher dimensions are only connected to our physical bodies through the mind, and only by the mind can we know them. Clairvoyance and psychic interpretations are seen through a "third eye". In Thoth's account of how Horlet constructed a planet with his mind is indicitive of one who not only sees into the etheral realm, but can control the realm itself, by using it to turn the etheric into the physical. The construction of a planet in this manner would certainly be a sorcery of the highest order, yet less consequential acts have been performed by Earth-born sorcerers as well. Finally, Thoth does let us know that despite the many dimensions or layers of existence, and the various orders of the universe, everything eminates from the one true source, and that nothing exists seperately from anything else. In a spiritual sense, this could be interpreted as Christian mono-theistic propoganda, I suppose, but in Physics, it makes a lot of sense.

There are many noteworthy references to the nature of Time and Space, such as, "Time is not in motion, but ye move through time as your consciousness moves from one event to another." We could take a lot of the space and time references in this text and apply them directly to science. I wouldn't be the first to do it. Nevertheless, there are many suggestions here that instead of viewing time as an entity which changes things from one thing into another, we could notice how all matter changes more like the flow of a river changes as it glides over new rocks in a stream, yet the stream remains as a whole. In this way, space is a similar entity. All things are connected in one way or another. There is no such thing as blank, empty space. Thoth exchanges this wisdom with the reader, and indeed the thought is revolutionary. If anyone had tried explaining this theory in the 1800's, they'd be deemed insane. Even today, it hasn't been completely accepted, and certainly not in the mainstream, because it would require that one changes their own thinking and starts perceiving reality as a whole different animal.

Section 12 is on "The Law of Cause and Effect and the Key of Prophecy". One thing that is not new to anyone is the prophecy of the End of the World, the Apocalypse or a "Second Coming" that will result in a global change (or destruction) for all of mankind. I find it interesting, then, that Thoth claims he had conquered "the law of space-time" and had things revealed to him about the future. It is an interesting reference not because of this prophecy in particular or whatever implications it has, but that if this text is as old as it is supposed to be (which we cannot say for sure) then it shows how old the idea of Prophecy is, and is certainly not anything new that only the Bible has a mention of. Prophecy is a sorcery that has been in use for thousands of years. Yet there is still another twist to what Thoth tells us, as in these words:

"Look in the cause thou shalt bring into being, and surely thou shalt see that all is effect. So, O man, be sure the effects that ye bring forth are ever causes of more perfect effects."

Thoth seems to suggest that prophecy is not necessarily the wisdom of Gods, but that man has some influence over the future of mankind, or that man forms his own future from his thoughts. Such an idea would suggest that what man believes is going to happen is what really does happen, in the long run, and here we are advised to influence positive change instead of the negative. This is the value in Thoth's "Law of Cause and Effect".

The whole overtone of the Emerald Tablets is quite "preachy", and suggestive that Thoth has mastered much more than reality, but the laws of Physics, and the dimensions in which reality are bound. The tone of the writings implies that Thoth knows the direction in which every Earth-bound being should strive, and exactly what is right and what is wrong for mankind. If it were possible for Thoth to accomplish such miraculous deeds as he has claimed, then it certainly would have taken more than a human lifetime to have done so, unless he had some extraordinary training, which is also possible, or unless he was simply born with an almost supernatural intelligence, again, a possibility, at least if we make some presumptions about the validity of this text. Even scientific research would show that some of the things said by Thoth are not that

incomprehensible, such as that the Pyramid of Giza was built in the pattern of gravity, in order to withstand for many centuries, for it is fairly obvious that pressures of gravity would certainly not find as much resistance in a pyramid-shaped structure as they would with a bridge, for example. Even if the entire text is metaphor, it has incredible meanings, which can be interpreted from many different angles, including alchemical, pagan, New Age, Christian, Thelemic, and as mentioned before, Hermetic. In fact it is possible that this text could apply to nearly every world belief system there has ever been, and that depending on what perspective you read it from, it could mean something different! Certainly this would be a very significant find, especially if it really is 36,000 years old. It speaks volumes for Sitchin-sympathizers and conspiracy theorists, too.

I am personally not going to choose one opinion or the other. A text is a text. Morality and belief are the most wishy-washy subjects there are. Scientific explanations here are very vague and brief. The occult references could have just as easily been written by a modern author. Many other sources could probably lead to the same things. But then again, one must ask, "where did they all come from?"

Personal Speculations on Lucid Dreaming

To begin, I have actively pursued what is known to the common occult field as lucid dreaming for about 5 years now. This can also be referred to as an out of body experience, but in some disciplines this may stir up some disagreement. Regardless, my interest in this subject came about because I had unintentionally experienced many lucid dreams before in my life, but I really didn't know that they had a name, or that anyone else was having these profound dreams as well. I'd mentioned it a few times when I was growing up, but I just remember getting a "hmm, that's interesting", as a response, and not much else came out of it. So later in life, when I was 24-25 years old, I picked up a few books on the subject and started taking up a more serious interest in it, to see what it was all about. Let me just say for those who are not familiar with this subject that lucid dreaming is a very powerful experience. It happens when you are dreaming, and you realize that you are dreaming, and so the concious part of your mind literally wakes up and becomes active, while the environment itself seems to take on "supernatural" qualities. Meanwhile, the body stays asleep. These dreams seem no less real than our waking reality. The only difference is that you may have a tendency to take control of your dream by making things happen within it; and that is where it is really exciting. With that said:

My experience in the lucid dream has been mostly involved with an attempt to control the environment of the dream to some degree or another. I find that when I am fully concious in a dream, I can change the speed at which I am flying, when I dream of flying, I can move objects within the dream with my mind, I can cause colors to become more intense, and even make objects appear in my surroundings. If I had ever thought of it, it would be incredibly simple to hear someone speaking from far away, etc. The most difficult part is to pre-plan your lucid dreams, because then you really have to be fanatical about it, it seems to me at least.

In a Lucid Dream people experience exactly what Quantum Mechanics is putting on the bench and testing at this time. Quantum Mechanics is proving that life is like a dream, whether they want to or not. That is because in a dream, space-time becomes irrelevant, twisted, and backwards. Influence over matter becomes possible. Thoughts and subjective feelings control everything. Interestingly the Quantum world is surprisingly similar. It has been described as an "Alice in Wonderland" type of place.

In labs, Quantum Mechanics seek to create a physical reality where what was normally considered "impossible" because of the laws of contemporary physics, is now possible. In other words, the scientist seeks to put these laws into effect in an artificial environment. What they don't realize is that this "reality" has already been created many times over again by those who can experience lucid dreaming. When science makes this realization, I'd suggest to look out! It

will sever the line between physics and metaphysics. (Actually I think they're already onto this, but it just isn't common public knowledge yet). I believe it will simulate the discovery that occult magicians have been waiting for; the one that fuses science and magic together in a more finalized, recognized way.
The "Whitaker Principle" is one where Quantum Mechanics takes physical reality and breaks it down into little blocks. Each event or occurence that happens is a block. If you change one of the blocks, then you change reality. It is like playing chess with reality itself. This has been tested, and surprisingly it works.
What was not mentioned, however, was that this power to change things, or (move the pieces to different squares) is also a common feature of a lucid dream, and it is a subtle power that exists within the waking mind as well. However, it must be tapped. No one can make this power operational without much understanding and concentration. However, feats such as breaking a stack of bricks with the bare hand are actually a result of this kind of focused concentration. It all depends on where the individual (the sorcerer) believes that their own limitations begin. Another more common example is that when you live life naturally and you feel good about who you are, pleasant things happen. When you hate the world and think negative about everything, bad things happen. The reader does not have to take my own word for it. A personal example of this, which is one of many that I have been constantly recording is one I experienced recently. I live in Vegas, so I went to a casino and won $250 in five minutes, with five dollars. Trust me, this is a very rare event. I knew that it was going to happen because I was so in tune with this theory that I'm talking about, I knew exactly what perspective and approach was necessary for things to go my way.
In conclusion, perhaps with theories like this explored and explained, we may be able to control our worlds better than ever imagined.

The Celestial Dragon

Known as Draco, Draconis, or Alpha Draconis, the constellation that resembles more of a snake-like creature than a dragon has its symbolism expressed in nearly every culture, almost to suggest a universal knowledge embedded within it. In a previous article, I discussed the symbolism of the ourobouros, the serpent eating its own tail. This is the cosmic principle of creation and destruction, or simply duality, whereby all things fall under its wing, like a cycle of life that governs all causes and effects. This is significant for the fact that the ouroborous represents a principle of nature that modern science is discovering now, but apparently the ancient astronomers already had a steady grasp of. Ancient wisdom was intuited, being short of the mechanical devices that are in use today. It is a wonder how intuition could be correct when dealing with astronomical study. I won't attempt to explain why, but rather discuss some of the results that will verify this fact of ancient "science-magic".
Draconis is part of the big dipper, and is probably looked at more often than any other constellation by the casual viewer. The northern star was the star of Set in Egypt. Archeologists have also known for a long time that the Great Pyramid of Egypt is also pointed due north with "unprecedented accuracy". This is the north pole star, or the "morning star" symbolic of Lucifer, as if to suggest that all sacred structures are meant to be facing towards enlightenment. 5,000 years ago this star was different than it is today. The earth's axis pointed towards Alpha Draconis where as now it points to Polaris. It is uniquely visible during all of the seasons, and therefore gives the appearance of transcending the seasons or even time. Shih Huang Ti, of the Ch'in Empire (259-209 b.c.), was said to have "flown to the realm of the immortals" when he died, not coincidentally towards Alpha Draconis, which serves as a gateway to the heavens. In order to ensure his travels to the realm of the immortals, he built a pyramid-like structure that led to an underground imperial tomb. The way in which he did this had an uncanny similarity to the Egyptian ritual, whereby he took certain items of value with him.

The symbolism of the Dragon is still alive today and a cursory investigation into the past will illuminate many of the ancient symbolisms that are used in modern Western society. All 12 of the constellations are repeatedly mentioned through the book of Job and despite being condemned, were a significant study of science for nearly every major civilization in the world. There is also symbolism found simply by observing the stars themselves, such as four-star trapezoid that makes up Draco's head. The trapezoid is a reoccurring theme that has a direct relationship with the mathematics of Pythagoras, whose name means wise serpent. To recall even more ancient times, Babylonian records refer to a "Snail" constellation that matches up with the tail of the Dragon. Some would assert that this is what Babylonians described as the dragon Tiamat, who is being conquered by Marduk, Izhdubar, or Hercules, whose foot is resting upon it as to demonstrate victory as was related in the story of Babylonian/Sumerian creationism.

The Serpent Mound

Another interesting natural wonder regarding Draco is the Serpent Mound of Ohio, that is lined up exactly with the constellation, once again due north. Not only this is extraordinary, but also the fact that there seems to be a druid connection as well. Apparently Stonehenge also lines up with the previously mentioned Hercules constellation, who is resting his foot on the Serpent's head. So the serpent seems to be related to Stonehenge, which was Druid or Celtic, and the serpent was the original godhead of the Celts. Each of the coils on the serpent are practically equidistant from one another. This allows for all of the primary calendar events to be represented by each coil, thereby making the serpent above time, or all-encompassing of time.

What kinds of knowledge did the ancients intend to find by looking at the stars? Certainly the stars were used for divination, yet they also believed that the heavens as well as the material world were governed by geometry and mathematics. The stars were a key to understanding this that would lead to divine wisdom and a better comprehension of the world around and above us. Understanding this today gives science important clues as to our origins and even to forgotten yet important knowledge.

Both the Serpent and Draco are not necessarily just symbols, but something that implies an order of the universe, possibly a mathematical order of the universe, and this is why The Serpent is such a big theme in almost every system of belief. It is referring to something that scientifically exists as an equation of life, or a formula that opens up some answers to the nature of our existence. Mathematics can be demonstrated by using the imagery of the serpent, the one who transcends time. The Dragon is an arcane symbol that is meant to enlighten the seer with the wisdom of the universe. It has been referred to as a "template" of geometry. This makes perfect sense, because the ancients believed that all things can be explained through geometry and mathematics, from physical to celestial to spiritual things. It is interesting that nearly all of the crop circles are perfect geometric masterpieces. One thing that is sort of disturbing about the idea of constellations is that the ancients seemed to have no concept at all of the sky being three dimensional. Every one of the constellations is drawn on a 2 dimensional background. However, once the pieces of geometry and architecture of places like the Serpent Mound or the Great Pyramid are put together, it starts to become obvious that the ancients weren't just aware of other dimensions; but they built the gateways to ascend through them.

The Foundation of Reality and Concepts of Progress

How does anyone know what is true and what isn't? It is common to question certain worldly knowledge and information, but it is not common to question existence and reality itself, as with metaphysics. It is not common to wake up and ask ourselves if we are really here or not, and then to pursue any real skeptical inquiry into this matter. It is assumed that since we can perceive ourselves, and indeed many people around us, that we need no more proof that we are indeed here. It is uncommon to question whether or not reality has as much substance as we think it does, or if it is really as 'real' as we say it is. Yet it is important because many of our moral and

ethical decisions are based upon how 'real' we determine reality to be. I believe there is definitely a principle which states that somewhere within our realm of perceived consciousness there must be a common ground that people can agree upon. To what end this principle exists is very much open to debate and I am not about to approach that subject here. (Some people think life is a religious matter, others think that it has no meaning, etc., etc.,)Nevertheless, there must be ground that people can agree upon and for that matter quarrel over, but in the end the only ground we stand on is one where our feelings about how real life is, is only one of perception. I may add that the fundamental principle of self-professed psychics is that to make use of labels and decided fact is considered by them to be virtual nonsense. The power to channel the higher laws of nature is often deemed superior by such metaphysicists and psychics. It may conversely be argued that how clearly we define reality is a matter of intelligence, whereby smart people are capable of perceiving a more accurate 'depth' to reality by using those very labels and determinations. I believe that this confirmation and validation of "reality" is definitely an important factor. However, I also believe that beyond this the universe was created from many other principles that are possibly in other dimensions, which are not so permanent and ever-lasting, but more dream-like. Perhaps these additional principles exist within a reality that not everyone can perceive, and which are absolutely separate from ordinary carnal reality and the five senses. I have personally had lucid dreams where the colors in my dreams were far more outstanding and vivid than any waking reality I've ever seen. (So have most lucid dreamers). How can this be if my sober senses are supposed to perceive the more accurate reality? Is this to suggest that reality is more boring than non-reality? Furthermore, if we can confirm that there are various levels of reality by observing dreams, and observing waking reality, as well as hallucinations and the various realities existing within the minds of each person on the planet, then we must also conclude that there are possibly an infinite number of realities within the universe. This is also summed up in the "First Law of Metaphysics" of Kir-kin-tha, by simply stating "Nothing unreal exists". So where in Satan's name, is the sword of Excalibur, the foundation, and the grounding point of the Satanic Baphomet sigil pointing to, exactly? It is pointing to the one place that has been neglected from discussion. It is pointing to a place that could be said to only exist in one's mind, and I might further suggest a place in one's whole being, by the very nature from which we are born. This would certainly solve many religious debates, (and thus we may better wield the sword) and in my opinion would be quite a liberating revelation. I do not suggest that there is no reality at all. I am suggesting that it simply exists where we thought not to place it. Remember, great minds think alike. So do very small ones. Therefore, Excalibur, as we metaphorically refer to it, must be removed from its stone. It must retain its power and wield reality. I should be suspected for tricking the reader into thinking that just because the sword is thrust into the stone, that this means the sword is pointing somewhere. For no, it is merely thrust into a stone and kept stationary until we choose to release it from its stagnate bond within the rock. The rock should have properly been labeled "Logos" for logic. Without this, there can not be that important point of agreement between minds and no foundation upon which we build our worlds. The nice thing to complete this theory is that the foundation is, for our purposes, more or less subservient to our own desires.

A further argument can be made, and this is the centuries-old argument that sustains the Christian and Buddhist (among others) position that material reality must be considered inferior, or even abandoned. I believe that this is the argument for the existence of "heaven" and other spiritual planes that are unachievable if one attaches themselves too steadfastly to the material world and pleasures of the flesh. For it does seem a qualified argument that with excessive emphasis on material reality, one may inadvertently alter their perspective enough to completely ignore the other laws of reality I briefly hinted at earlier. More specifically those laws are the ones that are outside of the sphere of what people agree upon as fact, and where we may meet to form our understanding of the universe. For if we set aside the materialistic and logical facts that we feel to be everlasting and insurmountable, and recognize them as something that is only within our

sphere of what is known to the five senses, and our practical intelligence, then are we not dealing with an orphan?
I bring these concepts to the fold because I am simply not satisfied with partial truths. Based on what I have already demonstrated as being our limited way of constructing reality, there is no truth or wisdom which can be complete and all-knowing without further inquiry. I may be bold for suggesting any sort of all-knowingness, if you will, but then again how interesting can reality be if we are not privy to greater secrets which have certainly not been ignored throughout the history of man and his quest for wisdom?
In my opinion, the most rational method of action would be to recognize that the world we live in is the only world, and therefore any knowledge of other dimensions must be applied to the here and now. Awareness of other dimensions and whether or not we should proceed with recognizing those other dimensions is a very complex subject. For the question to ask one's self is whether or not we can learn from those other dimensions, and if that knowledge would be something so significant as to give us more control over the present world, or perhaps our own lives and our personal progress. We should also be aware of whether or not our awareness of those other dimensions would annihilate our need for this world, and if this would have any perceivable value; for knowledge of those other dimensions must also include verification of an afterlife if the present world's annihilation through knowledge is oncoming. With every system of belief based upon spirituality and the rejection of the flesh and/or materialism, there is the dangerous idea that our perceived reality is not important, and that the world of here and now is merely an illusion to go beyond; an illusion that cannot be justified in and of itself. Does the world that we are born into not serve any practical purpose in our evolution, other than being just a stepping stone towards 'greater lessons'? Thus it is our task to uncover those of here, now and if there are any, from beyond.

The Four Compass Points, the Celtic Cross and the Christian Cross

Every culture and religion inspired by the divine has set forth a concept of unity. 'Oneness', as it were, has been recognized as the epitome of spiritual achievement and yet it has also been deified by monotheism in such a way that it makes oneness of soul and spirit an impossible goal. 'Oneness' itself has been symbolized by Tiamat (the original primeval mother, who spawned everything else) as well as the Christian God, despite the Holy Trinity being a faction of sorts that fragmented the All-One. Nevertheless, it seems blatantly clear that 'oneness' is an essential aspect of spiritual evolution, perhaps even the end result of complete godhood.W
In Hermetic tradition in particular, both time and space are treated as primitive constructs for reality; being necessary for the common 3 dimensional world yet inferior to higher dimensions where time and space simply do not exist. In physics, the theory of black holesy would amply demonstrate this concept, because a black hole has enough gravitational force to swallow both time and space, in effect “destroying” them both. This causes a “singularity” where essentially all moments in time and all distances are compacted into one present moment, in a finite area. To be inside a black hole would be rather like having 360 degree peripheral vision, and being able to see every moment in time in a single glance, theoretically speaking.
It almost appears to be that Pythagoras did this when he proclaimed that the universe is music, or that creation was the result of a “single note”. Scientists studying black holes have recently discovered that not only do forces in the cosmos have an effect on matter, but they also create sound. The deepest notes in the universe are created by what scientists suspect are black holes. This effect occurs when matter is accelerated to nearly the speed of light just before entering a black hole. Did Pythagoras glance through the all seeing "eye", and get a glimpse of this himself, without the use of sophisticated technology?

"The presence of the black hole is the great leveler: Regardless of where the fuel came from, and what form it was in, it all ends up the same way, as a hot, turbulent plasma, spiraling in towards the black hole." – Phil Uttley in an interview with Space.com

All things – the same. All matter – the same matter. All moments in time – the same eternal moment. This is what singularity or "oneness" means in physics. Yet the idea goes back to ancient times in the occult mysteries, particularly in one ancient symbol sometimes called the "celtic cross", or "Odin's cross", perhaps even the Merovingian cross.
The cross is a perfect circle with two lines going through it, splitting the circle in four equal parts. This is the earliest origin of the Christian cross, in fact, and having nothing at all to do with a crucifixion. A simple algebraic expression, $x^2 + y^2 = 1$ represents this cross perfectly. By saying that the square of two line segments measured from the center to the edge of the circle is equal to one, there is the implied statement of four compass points that are operating simultaneously for the benefit of the whole. Thus, Odin's cross is a symbol of fire, earth, air and water operating as one.On a simple algebraic graph of the polynomial $x^2 + y^2 = 1$, the image of a Merovingian cross is the result. If one is unfamiliar with the symbol, it might be interpreted mathematically, and would therefore be a universal symbol of which the meaning could be interpreted cross-culturally. Many symbols are used this way, obviously, as the student of sacred geometry may be aware.
The symbol is also used as a "medicine wheel" in native American tribes, and it holds the same meaning of healing through all the properties of fire, earth, air and water. As all things were "created out of fire", so, too, are all things healed through the properties of the four compass points, which is also something that sounds much like Western alchemy.

The more popular Celtic cross is no more than the Merovingian cross with an extended "y axis", or vertical line. The southern-most sephiroth is known as Malkuth and represents "Kingdom" and this is not-so-coincidentally similar to religion, or perhaps God's kingdom on earth, which is God's religion and church. Therefore, the extended vertical line is used for the purposes of emphasizing the religious nature of the cross.
The Christian cross not so surprisingly denies the esoteric meaning of the cross all together, by removing the circle with the four compass points, and instead asserts the story of a crucifixion through the use of this symbol. It is not, however, anything remarkably original.

The Vampire in Sumeria

If the Undead Gods were here before us, then to go back to the beginning of Vampire history would be to recall a time when the Undead Gods "arrived" here on Earth. How did they get here? Who were they? In order to go back to the beginning, we can only backstep as far as the first etchings of human history will go. Preceding any earlier than that would obviously leave us at a time when there were no human records kept of anything, and that would make things very difficult. I will simply mention that two of the most significant occurences before mankind were perhaps the extinction of the dinosaurs, which happened 65 million years ago, and secondly, according to some occult resources, the very first landing of the Annunaki, the race of extraterrestrial beings who were on a quest to save their own planet and their own race, 450,000 years ago. Their quest led them here, to planet Earth.
Getting back to the beginning of our study, however, we arrive at ancient Sumeria, reportedly and arguably the first human civilization. There are accounts of another smaller civilization just before this, but that is not the point of this article.
Two very important documents were written in the time of the Sumerians. The first is the Epic of Creation, or Enuma Elish. Another was the Epic of Gilgamesh.

The first question that I will propose is this: are the Undead Gods being referred to in the teachings of the Temple of the Vampire the same as the Annunaki? I raise this question because I have personally never doubted that this was true, before I even made Vampire Initiate. I always had this idea in mind, and when some friends from a cabal confirmed this for me (this was actually before the word "cabal" came into use, call it what you like) then I knew that I was onto something.

However, it is still going to be necessary to back that up in an article of this type. First of all, let's take a look at Enuma Elish. This is the story of creation, of how the solar system was developed and how the planets came to be. It is not very likely that people who didn't have telescopes , and weren't even around when it all happened are going to be able to tell us the truth. However, somehow the Sumerians devised their own story which turns out to have a few close relationships to what we know about the universe today. First was that including the moon and sun they were aware of the 12 planets, and thus the number twelve has been used for the calendar and for the measure of time in several ways even today. Secondly, scientists have now discovered that the asteroid belt is a collection of pieces from a planet that was destroyed at one point near the 12th planet. This explains the verses in Enuma Elish that speak of a planet (Marduk) that interferes with another (Tiamat) and then Tiamat is destroyed, broken into pieces, etc. However, there are two happenings going on here: one is the story of a war between planets when the solar system was still in creation, before man was ever on the earth. The second is the story of the Annunaki, how they came to Earth, and how their mother Tiamat was not happy with their decisions and wanted them destroyed. Then Marduk was made a God of all Gods and ended up slaying Tiamat, reportedly in order to free the remaining Annunaki. However, they needed workers in order to replenish the land and thus the genes of primitive man were altered in such a way as to be suitable for the Annunaki. Thus, the dawn of man or Adam and Eve. Throughout history, these Annunaki have been considered myth, and have been represented by every culture on the Earth. Greek mythology is the most well known example. In Sumeria, however, this tale was the basis for Sumerian religion.

While examining one version of the Enuma Elish, I found an interesting translation where it states: "He is the mightiest in the land, his strength is as mighty as the meteorite(?) of Anu!" Notice how the meteorite has the question mark after it, as if the author knew that that was the right word to use, but it still didn't make sense for some reason. What is the connection between the Annunaki and the planets, our cosmology and the skies? From every tale we hear of the Annunaki, it seems implicitly stated that these were not people who came from Earth. They were Gods, and they were from somewhere else beyond our local skies.

How else can we show the relationship between the Annunaki and the Undead Gods, ancient Sumerian beliefs and Vampirism? An interesting line from the Epic of Gilgamesh is: "Release your clenched arms, expose your sex so he can take in your voluptuousness. Do not be restrained--take his energy!" Don't worry about the context of these lines, that's not important right now. Just look at the last three quoted words. We find that indeed there was a belief in the transference of energy from body to body especially during an intense sexual encounter. This reflects the physical contact method of draining lifeforce in Vampirism. Whether this was a rather common belief or an esoteric belief, that does not matter. For the point is that in today's world, very few people would relate to sex as the "taking of energy". This may demonstrate a point that the ancient people's had similar beliefs to Vampirism, or it may reflect an esoteric belief that was unique to the Annunaki. We don't know this. In the former case, we may be able to show how Vampiric thought evolved out of ancient belief, in the latter case, we may be able to show how this was definitely an occult reference, probably of importance to the priests who likely wrote this story. Either way of looking at it could be a positive argument, which is to trace fragments or whole pieces of Vampiric practice and belief back to ancient times. In the Epic of Gilgamesh, we're told of how Gilgamesh is on his journey to conquer a mountain. (I'm not going to provide all of the details of the story here, it isn't important). While on his journey, in the midst of making

a decision and feeling at a loss, he calls upon his Gods to provide him with a dream that will assist him. Two very important things happen to him. One is that when he goes to sleep, there is an enormous and powerful wind that stirs up. You might recall the "coming of the winds" from your readings. Secondly, once he is asleep he wakes suddenly, questioning his friend. He wants to know who touched him, who woke him up. He feels that someone's hand has brushed him. Is this not one of the effects we experience during our communions? Aside from these two obvious points, we can also respect the faith that Gilgamesh had in his dreams. He apparently felt that they were just as real as day, for if not he wouldn't be calling upon them to help make important decisions.

Gilgamesh, we are told, was one-third man and two-thirds god. (Part-Undead) Lugalbanda, was a whole God, "the divine Lugalbanda," who ruled Uruk for more than a thousand years. His mother was a temple priestess. Priests and priestesses are human in origin, but in ritual situations they take on the aspect of the god or goddess they serve. First of all, how does a man rule for 1000 years? Was he immortal? Secondly, this process of self-deification in ritual sounds a lot like a Vampire ritual.

One may also find from studying the ancient religion of Sumerians, that they were commonly found giving inanimate objects names. Vampires are also told at some point in our initiation that to command objects, we may treat them as if they were living things. (That's the short description, for those who don't know yet). This was not practiced exclusively by priests. It was practiced by even the peasants. If a storm was desired, people would gather and call forth a "God" that represented a storm. They would pray to it and command it, and if fate was on their side, it would come. Sumerians believed that the planets, the stars, the sun and the moon were all Gods. Each God had a name, and could be summoned. Vampire socerers will recognize the significance of this. It is also likely that many more objects other than those in the sky had the names of Gods and were commanded through ritual.

The Sumerians believed in immortality. In fact, they were using the process of mummification long before the Egyptians. If you are unfamiliar with this process, I would seriously suggest looking it up for it is a fascinating advanced technique that still baffles scientists today. However, the point is evident that the Sumerian religion did believe in the astral body, no matter what they called it, perhaps "LIL", and that it can rise above and take form in another world or dimension. (Which may have been - LA'ATZU)Without this belief, the purpose of mumification would be lost. The Sumerians left behind a text which was comprised of all of the details of this process. In one story, the Goddess Inanna ordered to have the body of Dimuzi, her husband, mummified and put in a shrine called Emash. The meaning of this word EMASH is precisely: Temple of the Serpent. The Serpent, in this case, is clearly the Dragon of ancient times that is still with us today in the teachings of the Temple of the Vampire. They are one and the same.

To further prove the point, the Dragon is Tiamat, as depicted in Enuma Elish. As we read in the Vampire Bible, Tiamat is the creator of the Gods. For example, depictions of a Dragon, a winged creature, fighting with Marduk, a winged man, are found in Mesoptomia.

We know that the two have names, from the tale of Tiamat being slain by Marduk in the Epic of Creation, Enuma Elish. Indeed this story does tell us of how Tiamat gave birth to the ancient gods, how she split them apart and gave them different specific purposes, and finally how she rose up against them in anger. Thus, she is the creator of the Gods. The Dragon is still alive and with us.

Conclusion:

Were there Vampires in Sumer? Who knows. I'm not going to prove it in this article. If not, then there was at least a belief in the Vampire. At some point I should hope to find information about the Sumerian "Akhakaru" which means "Vampire", such as where it came from and what beliefs led to its myth. Some detailed explanation of where this word was derived from might lead us to the next article on the Sumerians. When we get a hold of the lost texts of the priests whom

performed their ceremonies in their temples, then we may know what else they were thinking. Until then, there is little evidence that any Sumerians were specifically practicing Vampire rituals. It is more likely that their beliefs evolved into a more esoteric practice of sorcerery later on. Gilgamesh's experiences may be entirely unrelated, or they may be authentic. I cannot confirm or deny this. The texts of the priests are also assumed lost to mankind, making more difficult our task. Perhaps there were no texts with teachings such as those used by the Temple of the Vampire in ancient Sumeria, but by studying the beliefs of the Sumerians, we may be able to find how Vampirism has its roots in the first civilization on earth, and that would still be noteworthy, in my opinion.
Hail Tiamat

Vampire in Egypt, Tales of Thoth

From out of Babylonia and Sumer, the legend lives on. Previously we finished with Tiamat, the Dragon that was alive in Sumer and alive with us today. In tracing this forward in time to Egypt, my findings were even more fascinating. I turned to the 12th dyanasty of Queen Sobeknefru, who is mentioned as the one who formally established the Dragon Court, or Order of the Dragon around 2170 B.C.. This order was meant to explore the scientific teachings of Thoth, which prevailed in the second dynasty of King Raneb. Therefore, I was thrown into a whirlwind, and in my effort to trace a more recent time than Sumer, I find myself with information sending me back before Sumer, as supposedly the teachings of Thoth are much older than mankind itself. In addition, I had the time period between the 7th and 13th dynasties to reckon with- quite a gap.
Interestingly, I came across information about the Emerald Tablets, which is the testimony and teachings of Thoth, reportedly found on tablets which cannot be destroyed. They are an alchemical material which does not follow the normal laws of disintegration or age. Nonetheless, the most important fact is that these teachings seemed to have everything to do with our teachings of Vampirism. Within this text are references to the magic of astral travel, to feeding upon Lifeforce, and to the deceptive nature of time and space. It makes direct reference to the Undead Gods, and gives the formula for leaving the flesh and being freed from the bonds of the flesh. It is a set of instructions on attaining immortality.
Another very necessary point to make about this text is that Thoth, keeper of the records of man's history, constantly refers to his path as the path of the Light. Now this could easily be misunderstood by one who does not know how to read. With further insight it becomes apparent that Thoth is not speaking of daylight, or the light from the sun, or any other "holy" light which is best known in religions of the right hand path. Instead, this "Light" that Thoth refers to is obviously pure illumination from within, a personal enlightenment. In fact, a "flame" that burns within. The wisdom that he teaches IS the Light which is being referred to here. In other words, the path of Light is awareness, and enlightenment of the spirit within. 'Darkness' in this text is simply the path of normal waking, or the acceptance of life as a totally mundane experience, with no spiritual value. To be left in darkness is to never seek any greater understanding of life other than what you can immediately see, hear, smell, feel and taste. This would be the equivalent of living blindly, thus, in darkness. At the same time Thoth is NOT preaching the word of Christianity or similar, and to interpret this text that way would surely be a corruption of the original. In fact, this text, if misinterpreted on purpose, seems to be the basis for Christianity, complete with a descriptive imagery of "heaven" and "hell", but like I say that is only when you purposely make it out to be something that it is not. Perhaps that is why the keepers of this knowledge established a Pharaonic institution and not an egalitarian one meant for the whole world to see. There are references to the words of the Bible, but in the Bible the words are clouded over, and the actual wisdom of Thoth is totally lost to the Bible. Technically, yes, the Bible does have the words in it. However, a literal reading of the Bible and total practice of its

teachings will not lead you to the path of Light, which is the path of Thoth. Therefore, despite any similarity I would persuade you not to consider the Bible as a resource. Finally on the subject of Thoth, it is said that he was later incarnated into Hermes. Hermopolis was the cult center of Thoth's teachings. This is important for further reference or research.
Further research will show references from the Emerald Tablets which describe how the Pyramids of Giza are the gateway to the other dimensions or the world beyond, being that the peak of the pyramid is of utmost importance, as this is where all mind soul and spirit come together and are able to extend beyond the reaches of physical existence. Not too unlike what we learn in our teachings as well.
We are also told of "the dweller", an interesting allusion to the Dragon, the Dragon within, as he dwells within each of us. Many more Vampire references are made throughout this entire text. It should be studied and read over and over again. I myself was amazed at how each reading revealed different wisdom, knowledge and power that I hadn't noticed the first time. Some of this text actually makes reference to things that should not be spoken of to others, and it is very, very sensitive. If you do read this text, I would make it a point to yourself not to speak openly about it with the profane. In posting this information about the texts, I trust that those who seek it will have made their oath to the Temple and will know the value of silence. There's not much you can do about the fact that this text is already posted on the internet. By my referencing it no harm is done, but my own posting of it and then sharing it with the profane certainly would be a mistake. Thoth warns of his curse, which shall fall upon those who betray his word.
So there you have it. That's really all I'm going to say about Egypt right now, therefore this is a short article. My conclusion is that if these sources are authentic, then Thoth could very well be the first of the line of Vampires to ever document the magic of vampirism, the only exception being the original Undead Gods themselves, of which Thoth later became. He offers the knowledge that you and I have this same potential. Isn't that what the Temple tells us, by saying, "the choice is yours"? In this way Thoth can be considered a father to us all.
Hail Tiamat

Secrets of the Knights Templar

As the ancient knowledge continued to be buried in secrecy, it was handed down to numerous groups, and one of those was the Knights Templar. A most evil hypocrisy was directing the Church at the time, for when near bankrupcy prevailed, the secret wisdom that was kept by the Templars was suddenly used as evidence against them. Prior to the near financial collapse of the Church, the secret knowledge of the Templars received little scrutiny. The Pope knew the power that the Templars held, and therefore any implied mysteries were guarded for the selfishness of the Church. However, such knowledge could also be used as a charge against the Templars, and that is exactly what happened, while the Church pretended that it never knew the wiser.
Templar knowledge was a threat to all other lesser societies. Just as the Egyptian knowledge was kept hidden and relegated to heathenism, the Templar knowledge was of the same descent, and therefore as the Church pretended that this information was abolished and evil, it was taken as sensitive material used to create or destroy. The Templar society was able to exploit their power which was derivative of the ancient knowledge, and this was attractive so long as it benefitted the Church. Afterall, they were the Church's military allies. Nonetheless, they were just as expendable as any other "secret society" when times of trouble for the Church began.
Scholars are in debate as to whether or not the Templars really did participate in devil-worshipping sex rituals and other so called 'satanic' activities. I believe that the truthful explanation is not the affirmative or the negative, but somewhere in between. What has the Church done with any sacred knowledge when it wants to exploit its own mission? It exaggerates. The underworld of the ancients, where the deep ones dreamed immortal dreams and kept the dark secrets of the Earth - became "hell" in Christianity. No more a place that implied a dark wisdom,

or another aspect of mankind that held value, the underworld simply became a burning inferno where souls met with a terrible fate of eternal pain and suffering. The idea of "sin" was born out of a mere expression of caution. Whereas the ancients would have simply been cautious about their animal desires, (taking responsibility for their own actions) the Church turned animal desire into a terrible evil deed that should be suppressed, and uprooted from the very soul of man, ripped out and never spoken of again. They taught us that man was born wicked and evil, and the only way to salvation was abstinence, restraint, and suppression of emotions and instinct. The ancients, or the Babylonians and Sumerians for example, would have simply seen man's natural state out-of-the-womb as a beginning to a lifelong journey of attaining higher spirituality and personal progress. Born into "sin" simply meant that you don't know everything from day one - you have to learn it. (The fact that Christianity is a subjective modification, and even a perversion of earlier pagan religions is definitely implied here. There is nothing entirely original about the Christian religion in their mythos or their practices). This tendency towards exaggeration is what leads one to the conclusion that the Knights Templar may have very well been the keepers of occult secrets and wisdom, while at the same time, they may not have been dancing around naked in lustful orgies kissing the ass of a demon. It is likely that they knew the meaning of the Baphomet, and that they kept this symbol in high regard, albeit secretly. However, the idea that they worshipped the Christian devil by performing heinous crimes of debauchery is nothing more than a fabrication devised by the Pope, who later had them destroyed.

It is said that many of the monuments around the world such as Stonehenge and the Mayan temples were navigating points for the ancients. For at a time long ago, people from the east travelled upon sea to erect their own temples, which could be used as maps, just as the stars helped navigate their journeys. They placed their mark on many very important territories across the globe. How else could astronomy and astrology be so well intertwined in the ancient religions of many far apart lands? The ancients taught the ways of the Annunaki to many civilizations, not just their own. The Templars seemed to exhibit quite a bit of this knowledge. They, too, looked to the stars for much wisdom and inspiration, for this was the basis of their geometry, which was nothing new in the coveted, heathen world. Great mathematicians such as Pythagoras also taught this knowledge to his colleagues.

Is there any mystery to the fact that Templarism later became a part of the Freemason structure? Those who are practicing Masons today will tell you that Templarism definitely is alive and well in today's world. How else can we understand the tradition of the ancient knowledge? It is also interesting that the Knights Templar are shown with the German cross which is the same cross used by the Order of the Dragon, discussed in another article. Is it any coincidence that the Order of the Dragon seems to practice many of the same objectives as the Knights Templar and the Freemasons, and furthermore, how did it come to be that the Order of the Dragon is made up of a royal bloodline? Does it not seem appropriate that Templars, royal descendants, who did escape the inquisition should maintain their legacy? We may also note that it was less than a hundred years between the time that the Knights Templar were supposedly destroyed, and the time that the Order of the Dragon was established. This is approximately one lifetime of an average man. (94 years, a long life admittedly). Perhaps this is part of the mystery of Henry Sinclair, the leader of the Templar society, who supposedly buried the knowledge of the Holy Grail deep in the wilderness in order for it to be preserved for a future date when man would be better equipped to handle the esotericism of the Templars.

Hopefully this article has demonstrated in some way how we can at least hypothiesize, if not determine for sure, that the Knights Templar were the keepers of the lost wisdom of the ancients, i.e., the Annunaki. Previous articles on this website explain the connection in greater detail. Obviously a detailed history of facts surrounding the Knights Templar is not intended here, but rather just to further expatiate the purpose of the Alla Xul Studios mission.

Order of the Dragon

This article has to do with research that I have done regarding the Order of the Dragon. The Order still exists today, also known by the name of the Imperial and Royal Dragon Court and Order, however this is a closed organization and not affiliated with myself or anyone else I know. This is what led to learning the teachings of Thoth, for the organization is meant to be a foundation of these priestly pursuits which date back to Egypt, 2170 B.C., during the reign of Sobeknefru and before. In this article I'll be focusing on the modern day Order of the Dragon, as well as the purpose the order served in the times of Vlad Tepes, (tsep-ish) and his son Vlad III, who was Vlad the Impaler, or Dracula, in the later 15th century.

Vlad II Dracul was inducted into the Order of the Dragon by the Holy Roman Emperor Sigismund of Luxembourg in 1431. The Order of the Dragon was a knightly cabal dedicated to fighting the Turk. Its emblem was a dragon hanging on a cross, the type of cross, centuries later adapted by the Third Reich of Germany. Incidentally, the Third Reich's occult activities were dominated by the Hermetic teachings of old, Hermes Trimegestus being the supposed reincarnation of Thoth.

The dragon was the symbol of the devil and consequently an alternate meaning of 'drac' was dragon. Vlad II wore the emblem of the order from 1431 onward after swearing his oath, as he was not allowed to remove it until death. Currency of that time also had the dragon symbol on it. If we were to translate Dracul to English it would be 'the Dragon' and therefore, Dracul's son, Dracula, means 'the Son of the Dragon' or 'Son of the Devil'. Ironically, the symbol on his neck supposedly represented the triumph of Christianity over the forces of evil. We'll explain that in a little bit.

The Turks ruled the Ottoman Empire, and in due justice the Turkish name is actually Osmanli after the leader of the time, Osman. There were rather tyrannical laws governing the Ottoman Empire, such as high taxes and the taking of one child from every family of five so that they could serve as bodyguards for the Sultans. Of course, systems with similar demands are omniscient, including mandatory registration with the military in the USA. As for females, girls were sometimes made harlots for the Sultan, and perhaps this is where the Dragon order of today gets its creed to protect women. Regardless, Vlad Dracula had sought to conquer the Turks in the name of liberty for his people. He was sworn to other objectives as well including: protection of the German king and his family, defense of the empire, shielding of widows and orphans, and mourning for the deceased members of the society. Apparently the secrecy of the order was meant to protect the ultimate objective which was the domination of Europe.In the order today, the main objectives as quoted from their own web page are: 1. Protection of the Earth 2. Upholding of Peace 3. Support of the Downtrodden 4. Defence of the Feminine 5. Pursuit of Knowledge. These are known as the Five Holy Obligations. (For those who get a pointy nose at the word 'Holy' we'll see soon that this by no means represents Christian holiness.) These five goals sound similar to the goals mentioned prior. Granted these seem quite convoluted if they are to have anything to do with the teachings of Thoth, and especially the Temple of the Vampire. It must be considered that it is unlikely that religion outweighed political tactics in the original days during the Turkish invasion. It seems evident to me, even though it has not been stated so bluntly, that Vlad Dracula had his own agenda at all times no matter who he made allegiance with in order to keep himself in power. Are these "Holy Objectives" just a manipulative tactic to win the approval of the masses? I would affirm this only because we have seen this strategy used throughout the world's political history. Plus we are aware of the ultimate methods of Hekal Tiamat to oversee human civilization as an 'experiment'. The real question is in the integrity of the Holy Roman Emperor, since he was the one to re-establish the order. Would he deceptively open an order that was for the public a fraternity for Christ, while being an occult order of great secrecy at the same time? It was reported that there was no question over the religious practices of the Church at this time even though there were a few political differences. (This may be an understatement, for the latter became 'The Great Schism'). It was Sigismund, the Holy Roman Emperor, who sought to end this political debate. Yet just because there are no questions being

asked does not mean that this was an exclusively Catholic political power. In order to be the Holy Roman Emperor, one was not necessarily required to be Catholic. Protestant was allowed, and frankly examining its roots could mean anything. Therefore, influences outside of the Catholic fate were not criminal and may have been employed. One source reports that Sigismund definitely did have occult beliefs, and was loyal to them. Interestingly, he allowed the Church to maintain their own Catholic politics and control the masses, or the average populace with Christendom. Apparently Sigismund did not feel that the common man needed occult beliefs, and therefore it wasn't important to provide peasant witches or warlocks with legal protection. Shortly after this, the Inquisition came, and at the same time the Order of the Dragon was established, or shall I say 'resurrected' from its egyptian ancestry. The pieces fall together how the masses were meant to be controlled by some sort of prophecy-shared foretelling of control.

The survival of the original liberty-based dogma may not have died out altogether, however. For when the pilgrims colonized in North America out of rebellion towards their tyranically king and his unrealistic taxes, the doctrine of liberty once more was unleashed. Other statements of the modern Dragon Order reflect the same type of non-biased, liberty defending principles that went into our own Consitution of the United States of America. For example, "... in this tradition of weighing governmental and religious balances that The Imperial and Royal Dragon Court and Order persists today. It provides a fraternal rallying standard for those of all creeds and cultures who are dedicated to preserving the rights and values of others." In other words, there is no discrimination towards one religion or the other, so long as you are prepared to defend the freedom for each to set their own course in life, then you have understanding. In masonry, this principle is a constant. It also fundamentally states that any religious thought which goes into government cannot be biased.

Such was meant as the foundation for the United States, therefore any claims that the country was founded on Christianity and ideas to put the "faith-based principles" of Christianity into our government leadership are not an accurate application of the tenants of the Constitution. (Who's running this show, anyway?) Could the founders of the United States have been the descendant rebels of the Dragon Order, who saw fault in giving power to the Catholic church, finally breaking apart from the Church in order to found another independent country in the name of personal freedom? Were those who drafted the Declaration of Independence on a mission in favor of the original tenants of the Dragon Order?

Time changes things. Throughout history we've seen leaders and kings rise and fall. Sometimes they would make allies that later became enemies, and had to be fought against. Let me go back to an earlier statement, which showed the similarities between modern day Masonry and the Dragon Order. We know that the Masons, or Freemasons, had established themselves in America prior to the constitution being written, for they were the very persons drafting it! This was meant to be a secret order of ecletic persons who were plotting a political rebellion against the rule of Europe. Issues of this nature had to be kept secret, since it was of a sensitive nature. Surely there may have been rumours, however, those who really sought to make their dreams of personal liberty come to life, these people knew that sharing any realistic objectives with the public would be a mistake. There was a need for timing and focus. At a time such as this, the Masons were gathered. One nation under the Dragon, indivisible, with liberty and justice for predator and prey.

Hail Tiamat

The Worst Conspiracy

(This article has been slightly edited 06.14.03. This article is not referring to what some people consider a "Christian conspiracy" to control the masses and suppress powers that would lead to the Church's undoing. It is regarding a fictitious conspiracy that incorrectly involves those who have been and continue to be in positions of power, and have furthermore incorrectly been

affiliated with the second-rate leadership that has replaced the true sovereignity. It is in defense of the generations that were driven out of their own countries and removed from the noble class at the hands of a jealous and tyrannical monarchy. I will argue here that those who are sometimes called the "Illuminati", the original bloodline that has maintained power through various dynasties, are not to blame for the idiocy of the modern and Christian mental manipulation warfare.)

Conspiracy is generally thought of as a select group of bullies who have entirely too much power and wish to control everyone's freedoms and civil rights. There are many different conspiracy theories, but this is what they all amount to in the end. Authors like David Icke and others are vainly attempting to free people's minds and liberate them from the clutches of the world-wide conspiracy everyone is supposedly the victim of. Every secret society is accused of conspiracy by someone out there that thinks they've got the ticket to humanity's salvation. Everyone from schizophrenics to sports commentators are getting in on the game of conspiracy. Where this conquest is short-sighted is in the fact that "free people" chose their own slavery.

I am in opposition to conspiracy. I honor truth. If I alone should be the only one to know truth, then so be it. Yet I do honor that truth.

There is, in my opinion, however, a conspiracy that is very real and does indeed exist. It is the conspiracy of stupid people who resent the fact that someone else got to the top first. It is the conspiracy of losers who accuse governments and religious leaders of being wrong without an idea of what is involved or how the world arrived at its current state. It also shows up in the jealous behavior of those who want to govern, but aren't meant for it. Inevitably an entirely different story is made up and fabricated instead of simply investigating the non-fiction. The truth has always been there, accessible to anyone, and the fact that there are so many ignorant people running around only proves how little they want to know.

The idea of a conspiracy of the upper class against the lower class is a fraudulent lie. This is nothing more than a natural law of survival of the fittest; and furthermore it is of the discretion of those who have power to decide what to do with it. Not only that, but conspiracy advocates have made up stories, that, if they were true, would also apply to my own ancestry, and there are no stupid shape-shifting lizards in control of the world's population. There are leaders who have been loved by many throughout all time, who have shared and nurtured this world even when the only obedience they received was from disloyal and crooked thieves; the pretenders to the throne. If anyone in the same lineage should have a "different gene" then it is likely to be the one that makes one honest with his or her self.

By the same token, imagine if we suddenly put in charge all the people who really don't have a solid concept of history and the kinds of turbulence that has to be endured to create kingdoms and empires. Imagine if every unenlightened person who swears up and down about the existence of "one true God" could suddenly be standing at the altar preaching to us, while knowing nothing about the actual historical symbolisms and traditions that brought about religion in the first place. He holds up his chalice and sees something that it is not. I can tell you what it would be like. It would be horror. Horror from here on out, until the end of the world which would undoubtedly occur since every one of these flakes believes that an Armageddon is coming to wipe out the human race. Hence, the world today. (This isn't too unlike what has already been forseen, and published in sensationalist journals everywhere we go).

If you were meant to know what this world is really about, then you will find yourself in good company. If you were not meant to know, then the simple fact that the world is the way it is will continue to torment you and disturb you to ever-increasing levels.

For who's benefit? For my benefit, and for the good of the whole world, if only natural law were a more prevalent thing in people's minds today. Yet how quick those who are in theological and scientific denial are to accuse intelligent people of being "deceivers". If people want to make an "Illuminati" of evil devil-worshippers out of those who we can really learn something from, then so be it. I will continue to learn something from those who intentionally reach out to us, in

metaphoric and literal ways, who showed and still show us a path meant only for the few. Their "secrets" are our right to discover. They are our inheritance, not our enemy. Therefore I will do my best to not be biased, but will recognize the positive and negative aspects of history, in order to formulate a responsible, as well as a more mature opinion of my own.
Dedicated to the lost family of Hugh the Grande

Through My Eyes

Through my eyes, I see an animal that has been in a constant state for thousands of years. Self-deceived. Fanciful. Ignorant. Stupid. I see a world as shallow as a wading pool, in comparison to the vast oceans. I see a breed that has refused to correct its own errors after centuries of promises and hope. I see a machine that will eventually overpower and destroy them, while a little wizard works from behind the curtain.
I see a world transforming by the power of those minds who've been one step ahead the entire time, from the beginning of civilization to the current day. I see a leadership that has capitalized on the reality of mind-enslavement and manipulation of what is and what isn't.
I see a Family that is desperate to know, and yet always grasping but never holding. We can wait for any who are so chosen, but for the masses, the hour glass has long since run out.
I see a lonely soul who thinks that the big machine over his head was created in order to destroy him, to take away his liberties and rob him of his freedom. I see a lonely soul that I know will eventually look to the cities of old, the legends of history and will walk in the path that his nature cannot refuse to him.
For the big machine does not fight him, except for in his own mind. He is simply confused between what is real and what is not, and what is him and what is not him. His experience deceives him.
If the lonely soul looks down at his finger tips, he will see that he has the imprint of the same Lourdes who made that machine on his own hands. If he looks back into the dark recess of his mind he will find a memory of the days before the machine was built, and he will return to his Atlantean self...he will earn his "webbed feet" and escape the desert heat.
When he realizes that he is not such a lonely soul, but a lost one, then all of his frustrations as the wayward warrior will cease. He will not fight the machine, but will appreciate it. He will understand the mechanics of the steel, and will see that this machine is the product of thousands of years of experience, trial and error. It has a very specific and rational purpose. He will no longer sit and watch the Family build empires, but will start a little empire of his own.
He will realize that his Family has been calling him home for a long time, and that in Our Family, we do not condemn and deceive and betray like the families of the masses...here, you only ask and you receive.
To rule is to hold the reigns and ride the worm. No matter what name the worm has, it has always been the same beast...the same machine. So ride.
Forget the little people. Forget your sympathy for them. Forget their stupidity and their inability to be anything more than primitive seekers of hope. You cannot change them. We don't try. You cannot teach them. They can only be ruled. They require lies. So grant them a glass of wine and a stale piece of bread.
Share in the joy of the Family. Know your place, and be aware of the transitions that are meant to come, along with the little harvests and the large. When the Lourdes meet, you will know them and you will sit at the Round Table once again, to construct the next application of the Truth of the Lie amongst the Lourdes and the Masters of Men.
In Vita Aeturnus.

Who Is A Predator?

The word "predator" stimulates the fears of people who sympathize with humanitarian morals. It is usually because of a misconception that self-proclaimed but unworthy "predators" often perpetuate. The common assumption is that a predator is one whose time is consumed with finding and cornering prey. Many Hollywood portrayals of the predator have force-fed this stereotype. At least two Arnold Schwarzenegger films serve as good examples, such as the appropriately titled Predator and also The Terminator. Conan the Barbarian, on the other hand, while showing many of the stereotypical predator-like qualities, did at least cast Schwarzenegger as a man capable of rational judgment, and so was his struggle based on this judgment in order to defeat the selfish tyranny of Thulsa Doom. (Played by James Earl Jones). Ironically, Thulsa Doom was a shapeshifting serpent/snake, which, historically speaking, is the archetype for a freedom-loving tribal people that thrived before Christianity, who had nothing to do with merciless tyranny. Democracy in its most orthodox form is a direct creation of those who aligned themselves religiously with non-hierarchal and ancient systems of government. At the same time, Democracy is completely based on predator vs. prey stratification. It rewards the competent and gives little to no reward to the stupid; but the meaning of stupid is broad-based. I'll give an example in this article.

There are some obviously deranged concepts of predatory behavior going around, to say the least. Yet if we remove ourselves from those Hollywood-cast definitions and stick with real people, then we can at least filter out the ideas that are entirely impossible, even for someone with a lot of imagination. (Robots programmed to kill by the government, rabid dogs that escaped from a lab, etc.) In reality, however, many people still understand predator behavior in a light that isn't too much different from an ugly beast that has no other instinct or purpose than to hunt and kill. Let us redeem ourselves from such lowly premises. The only reason someone would passionately insist on their ability to overwhelm their prey is because of the usual "empty shell" personality. It is self-granted meaningfulness.

Predator-like actions on a regular basis are suspect to illustrating how a person who has no power will aim to find power, somewhere out there in the world. This is a shallow effort on all levels. Any success is bound to be destroyed by the very fact that the misunderstood predator had no real power to begin with. This is commonly coupled with the effort to "improve one's self" and to struggle up the social ladder. The food chain is an aspect of nature. Survival of the fittest is also a natural law. Yet it is easy to take these facts and assume that they apply to every social function and all other aspects of life. Social demands for disrespect are numerous: "buy a bigger car", "have sex with more women", "show no respect for other people", "drive like a complete jerk", etc., etc. Unfortunately, this is overlooked by quite a lot of those who've witnessed and been awestruck by real power. The demands of the noble are: "respect yourself", "be what you are", "don't conform", etc.

The idea of "power", for a true predator, is internal power. It is kin to powerful thinking or powerful ideas, and not at all to be interpreted as power that one can wield over others, or by force. A powerful person does not need to learn how to influence friends or win people over. A powerful person acts upon their natural instincts, and if they have a point to make that is good enough to be respected, then they will make it. It is a result of having wisdom. You don't get wise by defeating enemies, or rendering everyone else insignificant. If an enemy crosses you, and you can direct them out of your life, this is because you already had the power to do so, not because you are becoming more powerful. Wisdom is not the result; it is the cause. The opposite conclusion would be a fault of the ego that tricks the mind into thinking that some other force, "Satan" perhaps, is responsible, and henceforth "divine proof" has been shown. It is like giving yourself a medal when you did nothing to deserve it. Titles and certifications in and of themselves are meaningless. When a person makes an effort of courage to save someone's life, he may earn a

Purple Heart; a big impressive award. This is garbage only garbage because foolish people see more value in the useless little piece of metal than they do in receiving a pat on the back and a hearty, thank you. They forget the original. It makes for disposable awards, and disposable people.

Some clumsy people think that they can go from being a nobody to a somebody just because they've accomplished a few things in life. When asked, "what has your view on life done for you lately?" they immediately point out their new house, new car, new boat, blah, blah, blah. Guess what? These aren't "accomplishments". They are just consequences of simply living life. Tony Robbins awards people who lose weight and earn a million dollars. That's his own clumsy mistake. Robbins is rewarding people for simply living life in a way that makes them happy. It demonstrates how sick this world is. For this, I find Robbins to be no more authentic than a psychic healer on a cheap prime time television show.

This error brings out the real personality of someone who sees other people living well, who expects to do the same if they adopt a similar dogma. It is a mistake to think that without having any real power, one can grasp an esoteric credo or philosophy, and their lives will immediately improve. The fact is that any truly powerful dogma is justified only in its correct interpretation of what it means to live life. There is no "source", such as a bible , that one must use to keep in check. The source is the self, which is fortunately or unfortunately something we are all stuck with.

I wouldn't disagree with anyone who claimed that a "self-help philosophy" has in some way or another been a beneficial supplement to their lives, and has consequently empowered them. However, for those who see the power in self-help books as something to acquire, or acquire "more" of, there becomes an itch that often does not go away. This "itch" is the one that a person who is constantly seeking power usually exhibits. It is the pretentious desire to climb the social ladder and to always assume the predatory role; as if just relaxing and doing your thing is too much of a struggle.

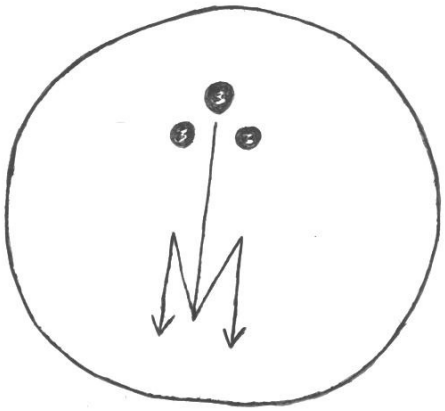
A shark is one of the sea creatures commonly associated with predatory behavior. Although tons of information has been released to illustrate contrary facts about these ancient animals, it seems that many people are still confused about them. For instance, many sharks are constantly in motion, merely for the fact that they cannot breathe without moving. Their constant movement is not solely for the purpose of seeking food. They move because that is the necessary function for survival. An analogy can be made of the human that is constantly pursuing various projects and leisure because this is what leads to his or her own personal happiness. At the same time, it could be said that such a person is only acting upon their own ego, in order to show how "powerful" they can be. The two concepts have an enormous line between them, though appearing very similar. One is natural, the other is simply moronic.

Thus, a real predator is hardly high pressure society's chump. He is hardly the desperate pursuant of material accomplishment with a quest to feed his ego. The real predator already has an ego. Thus, the actions of the ego are merely consequence. I personally couldn't care whether anyone considers me successful or not. I'm doing what I want to do with my life. A person with a healthy ego can be courteous and adaptable, since he is secure in his actions and knows that no amount of oppositional strain can harm him; and if it does, he probably deserves it! Yet still, those who seek power without having power will condemn themselves to frustration and aggravation whenever having to face the slightest inconvenience. It is most discouraging to see misanthropy stem from a hatred towards everyone who refuses to reward lack of competence. Perhaps instead of overwhelming the "enemy", they could just do something worthy of recognition.

Appendix

Chronzon Manifesting

Temple of Blood



For B.L. Karnac Velton: Analysis of runic symbolisms in C.M. T&B sigil

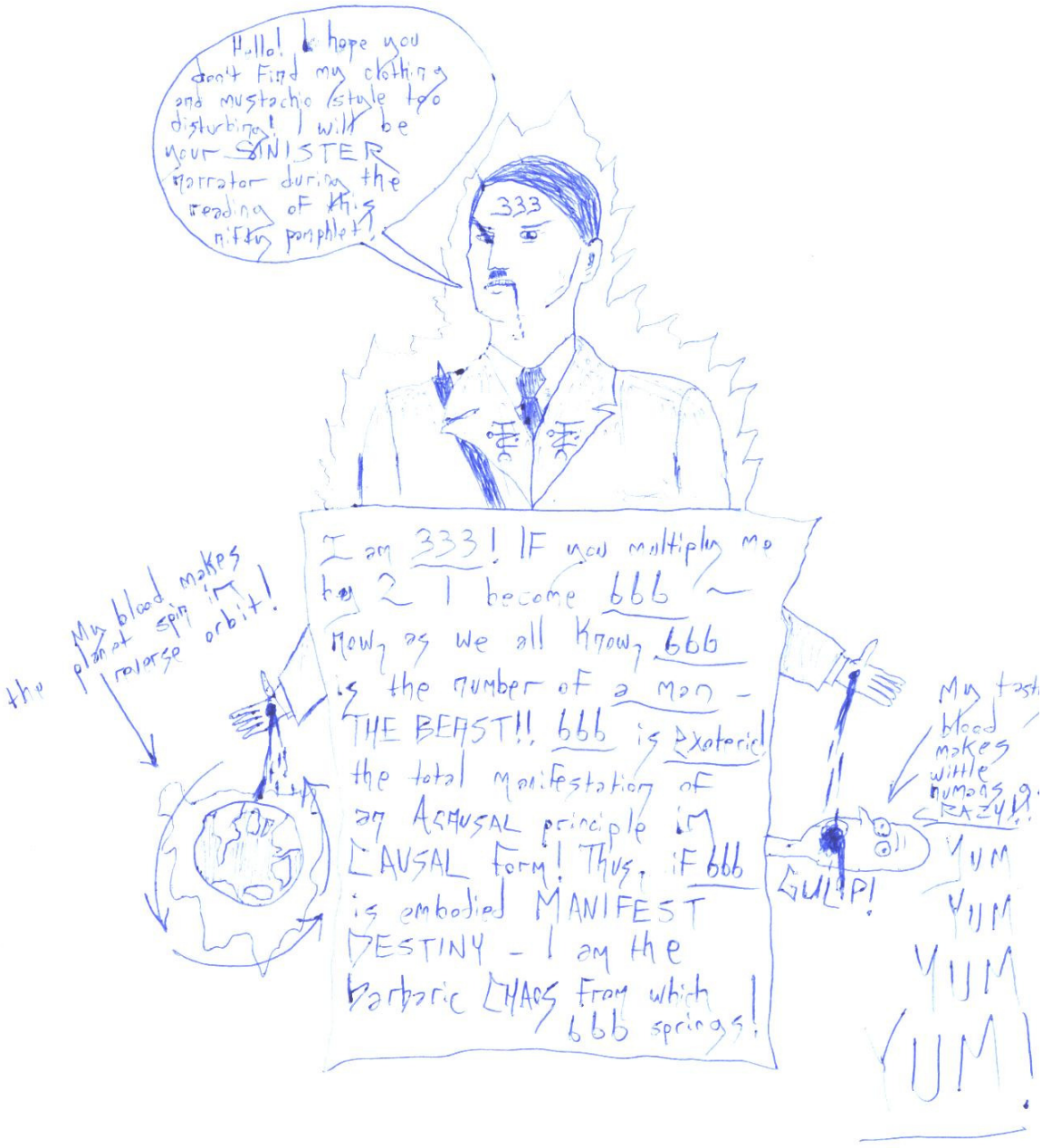
↓↓↓ – three inverted 'tyr' runes (rightside up is '↑') signifies lawlessness – destruction and anti-justice. Blasphemous to Tyr – the old god of justice, law and order.

| | | – three 'ISA' runes – the 'ice' rune which represents NIFLHEIMR – the land of darkness, cold, mist and fog. 'Monomaniacal' singular-focused Will.

↓↓↓↓↓↓ – six inverted 'laguz' runes (rightside up is '↑') – the powers/element of water. Reversed signifies the chaotic, evil aspects of water. Organic growth gone askew – the creation of abominations.

CHRONOZON:

An illustrated guide for the curious


Hello! I hope you don't find my clothing and mustachio style too disturbing! I will be your SINISTER narrator during the reading of this nifty pamphlet!
333
I am 333! If you multiply me by 2 I become 666 ~ now, as we all know, 666 is the number of a man - THE BEAST!! 666 is exoteric! the total manifestation of an ACAUSAL principle in CAUSAL form! Thus, if 666 is embodied MANIFEST DESTINY - I am the barbaric CHAOS from which 666 springs!
My blood makes the planet spin in reverse orbit!
GULP!
My tast blood makes wittle humans g. CRAZY!!
YUM
YUM
YUM
YUM!

Mommy told me NEVER to go there!!!

In the "tree of life" there is a RENT or PORTAL called "DAATH". DAATH is the gateway to the abyss! INSIDE the Abyss is QLIPHOTH! ← oh No!!

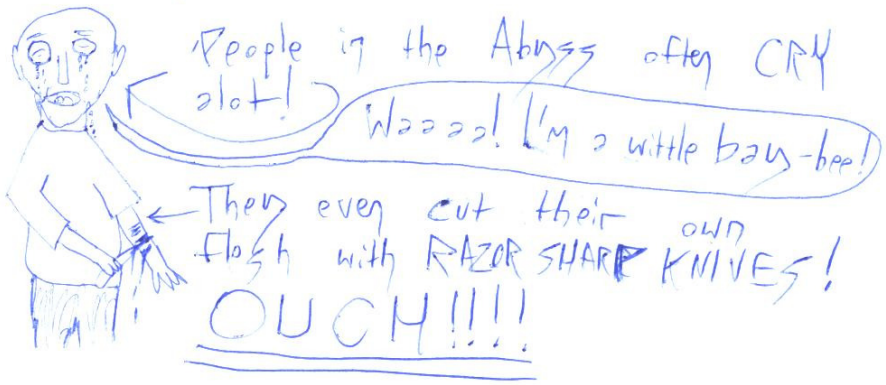
Now, inside the ABYSS things don't make much rational sense! Why, people who are in the abyss sometimes do things like masturbate while watching videos of bloated, rotten cadavers being clinically dissected... 'they' sometimes do this For HOURS.... watching the same disgusting corpse being mutilated OVER AND OVER AGAIN! (sometimes climaxing 8, 9, 10 times in less than three hours!) Why, really little neonates, the Abyss is REALLY HIDEOUS! I dunno think ANYONE would ever want to fall into the ABYSS! Hehehe... but silly-billy Magicknians try to go there on purpose! And MANY MANY MANY innocent civilians often just fall in by accident!!

hard to believe, ain't it!

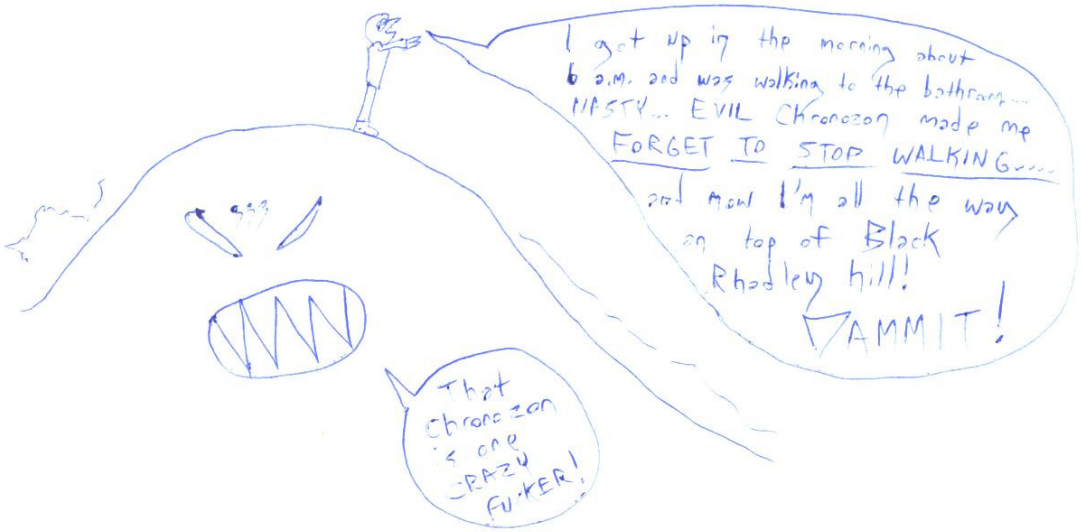
Tehehehehe HAHAHAHAHA!

333 I Love

Ahhh... SPLENDID! My sinister machinations at WORK! Hahaha...



People in the abyss, hahaha, sometimes forget to stop whatever activity it is that they may be doing! ie:



P.S. Let's hope a Stupid - pathetic - genetically INFERIOR itsy-bitsy-teeny-weeny shit-stained primate HUMAN PSYCHIATRIST doesn't get ahold of this! An animal like THAT might find this page a weeee bit disturbing!

IFm dam DO get a hold of this LOVELY LETTER... dat's OKEY-DOKEY! Because Mr. Czar has implanted this letter with ANTI HUMAN PROMPTS that will act as destructive time release parasites! to DRAIN them of blood essence and put it Right back where it belongs.. In the mouth of a HUNGRY VAMPIRE! →

CZAR AZAG-KALA SELF-PORTRAIT JULY 22nd 1Myf

this meal is DEEE-LICIOUS!

So... can you understand by now that the Abyss is a nasty place to be? Hehehe... I laugh about it because I know it's really no laughing matter! DAATH is the gate which leads to the Abyss... once in the Abyss you have to deal with the QLIPHOTH... QLIPHOTH is psychic vomit - all the bad shit stored in one place where it FESTERS and FERMENTS and becomes ever WORSE...

Now... For the

BIG

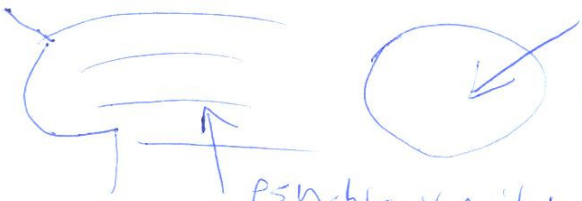
ANNOUNCEMENT!

CHRONOZON

is

The Abyss
personified!
Yes, it's (really)
the Abyss embodied
in a tangible
ARCHETYPE!
And wut duz he do?

He is like the CARETAKER of the Abyss...
He goes around Preserving the DARK
in REALLY DISTURBING WAYS and
PUKES on everything and everyone!



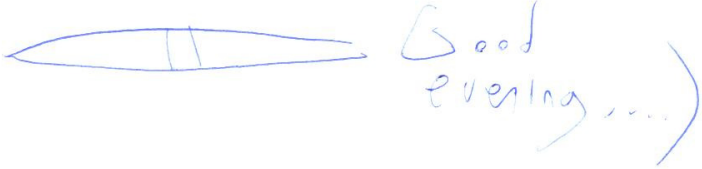
psychic vomit is worse
than the nastiest biological weapon!

Well... hahaha...
has that helped?
I KNOW IT WAS!
The only good literary Fiction
example of CHRONOZON can be
found in the book "IT" by
Stephen King... I could say
more but I will leave that
to Nordvk who will write you
tomorrow with a more scholarly,
Sane explanation... Dear Azog-Kolb received
all the MSS, and the letter from Mrs. Veltones
(yes! yes! Flood for the TOB!) and will
write VERY SOON! Don't do anything
Chronozon wouldn't do!

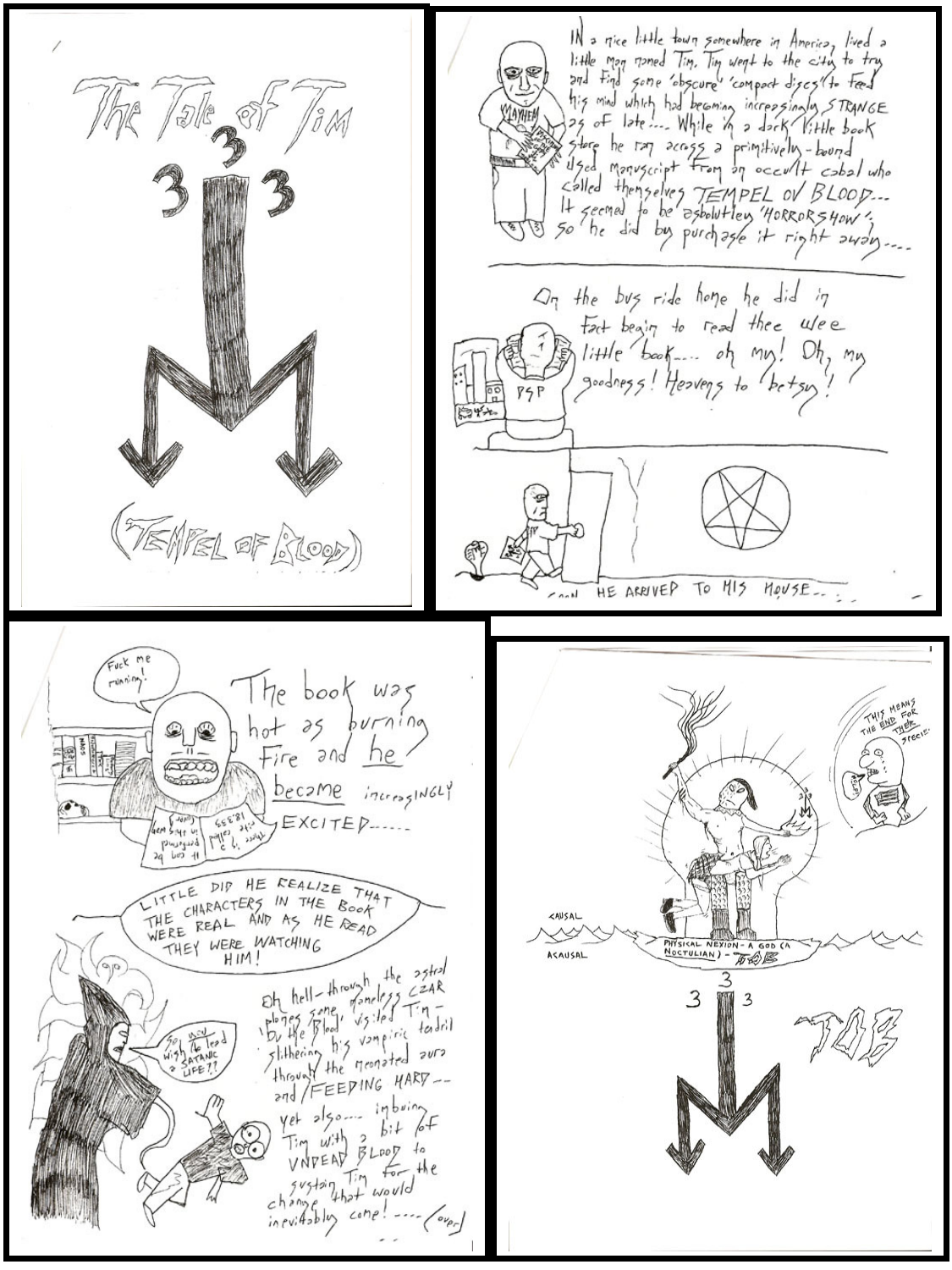
P.S. Chronozon and those he possesses are literally

Walking Machines who presence the dark... they are <u>Biological abominations...</u>

the <u>worse</u> anti-magian weapons of mass induced hysteria, insanity — ie: we take the earth and marinate it in psychic vomit.

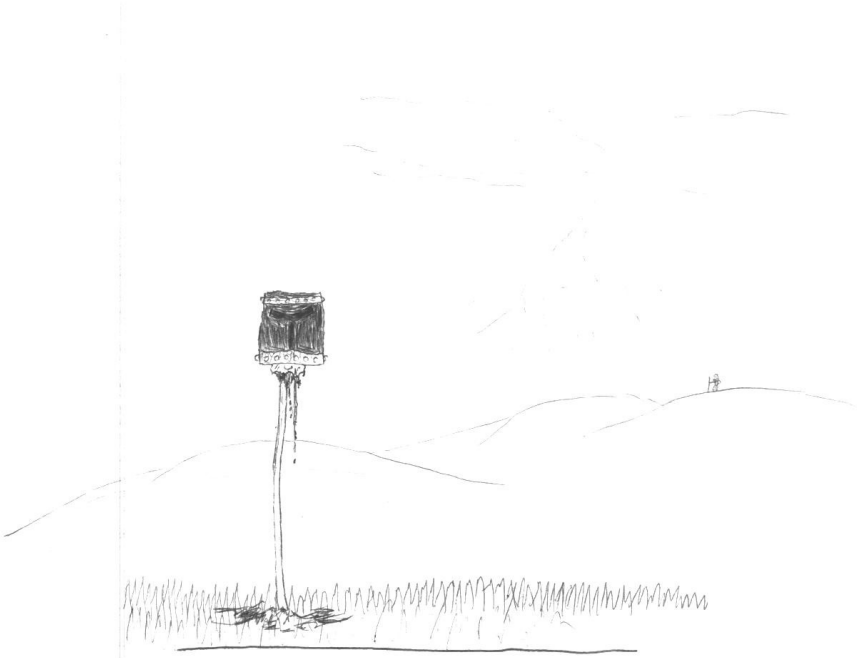


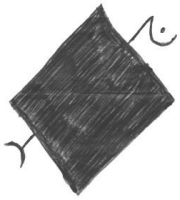
THE TALE OF TIM



d through the blood that came to him and experience
nd knowledge too – the may name Tim did burst his
shell and achieve an Aeonic view – his days as a neonate
would always be with him, a fond memory for his
mind – but, compared to most American 'satanists' he was a
very different kind. Not only on the astral plane
but on the causal too, Tim prevailed to destroy and
create and presence something new. Although Tim
was the same as ~~my~~ any one of us at his
time of birth, over decades his existence was
as if SATAN walked the earth!

BINAN ATH





Spilled blood of shock troop feeds the earth
terra splits open to gorge on gore
Firmament splits to unleash energies of the New Aeon
A thick heated darkness descends rapidly
open spaces yet hermetically sealed
External Adept roams the outer hills

LIBER AZERATE

Книга Ярящегося Хаоса

Contents
MLO «Liber Azerate»
3
Traditional anti-cosmic Satanism 4
I.1 5
I.2 Litany 7
I.3 aeonic Black Magic 8
I.4 Satanic creed 11
I.5 The pentagram, or sigil decangular 12
I.6 Four major Satanic holiday tradition 17
I.7 Four Black throne and the four towers of chaos ..... 18 .....
I.8 Five magical implements 24
I.9 Five steps Satanic alchemy 25
I.10 26
I.11 kliffotic areas 28
I.12 Secondary Qlippoth 35
I.13 Eleven angles 40
I.14-Bound
I.15 44
I.16 Sword and Asmodeus Ornias 45
I.17 The Dark sex magic 47
I.18 The seven power centers of the body 57
I.19 Names Dragon / Power Word 58Predislovie

Liber Azerate will allow you to learn magic system c MLO, eclectic
in their approach to what it brings, and to create a synthesis between the various
dark traditions that are very different in form, but whose inner
aggressive nature allows them to be in perfect accord with each other.
MLO will thus create new portals opening to the acausal
plan, through which, in agreement with the anti-cosmic pulse, really
wishing that old, stale forms come to new potentialities, finding
weapons for the war in the coming eon.
These spiritual, philosophical and magical forms - good tools and
external tools that are used to focus the Order, the opening of channels and
Wake acausal essence - of chaos, located on the other side of each causal
form.
These forms (for example, mythology, ideology, rituals, symbols) in the MLO
working with a completely different content than that with which they are usually associated.
They form the same methods as the existing form of exoteric,
prokosmicheskogo and nedinamichnogo "Satanism" - what they are antithetical.
This is due to the strategy of the Black aeonic Logos, which partly comes from
Creation of dynamic forms of violent neo-gnosticism to satanic
overtones.
Therefore, at present MLO decided to work on certain
previously completely esoteric texts, making them accessible to outsiders. This
The aim is to spread some creative ideas and strained-
terms to be for the foreseeable future, promote
darker and more concentrated form of Satanism.
Liber Azerate - this is the first of eleven books that should serve
above purpose.
Only in the darkness of Satan, can we find our inner light of Lucifer!
Incipit Chaos! 1
1
Let there be chaos! Traditional anti-cosmic Satanism

Copyright MLO Anti-Cosmic Productions © 2002.
Publication of the Legion of the Black Dragon MLO.
Translation Ecclesia Tenebrarum © 2008.

Chaos - it's a multi-dimensional plan that has an infinite amount of time and spatial dimensions, unlike space having only three spatial dimensions and one temporal.
Compared with the linear time dimension of space, chaos is eternal, and so , the time is not limited to having only one dimension.
Space is causal, that is limited to the law of cause and effect, while chaos is akauzalen (vnekauzualen) and is free from any restrictions.
Chaos - is a constant stanovlenie2, it is an active and dynamic eternity.
Chaos was chaos there, the chaos at the same time is everything and nothing.
Thus, the chaos - the only true freedom and primal essence is any form.
In the infinite chaos there any possibilities, among which also there is the possibility of a space.
Part of the chaos surrounding space, is the anti-cosmic, as multidimensional nature of formlessness and chaos are the exact opposite formed, and the causal structure of the limited space.
That is why the chaos that invades space, proves destructive, absorb and dissolve.
Terminating the limited structure and shape of the cosmos, chaos argues instead uncausality formless and infinite, which is the beginning and end of everything.
Chaos can be found in all things, in the largest and smallest.
Chaos is present in the universe.
It exists in absolute nothingness, the nothingness in which people can not afford even imagine.
Chaos at the same time is multi-dimensional and devoid of measurement.
In it there is time and timelessness, space and the lack of it.
He - the beginning of all, it was created out of chaos.
Everything came out of chaos, it is everything and nothing at the same time.
Chaos has its own origin and its own creation, which in its boundless formation creates and destroys.
Chaos - it's a dimension of zero, spaceless and bezvremennóe first principle.
Zero dimension, containing the all manifested and unmanifested dimension.
Chaos - the eternal development and lawless formation, which wants space stop using their limited forms.
Lawlessness chaos is not bound by the laws of causality, stability, and limited space structures.
From the point of view of haognosticheskoy, lawlessness is boundless freedom outside the shackles of the cosmos.
2
Formation - a dynamic process, contrasted static existence - an important concept in Traditions 218.Evolyutsiya - a tool to speed up the return of chaos, just chaos, while as stagnation - a means of space to keep everything in its limited form, the law, and structure.
Black Flame - acausal fire, "spiritual" nature, which is beyond or outside causal forms of human consciousness - is the link to the pristine the essence of which is chaos.
Our "I" (ego, ego) formed the limitations of space, whereas our "True self" (samó, self), the fullness of our being acausal force is beyond our the human form, and any restrictions. Therefore, the "true self" is identical to the hidden dark force, which we call the inner black flame.
"I" is the focal point of the "true self" and this restricts (identifies) "True self" in space.
"I" - is our mind that is in the world, while the "true self" / spirit / the inner flame of chaos exists beyond the gates of the unconscious.

Consequently, the "true self" - a dark and hidden essence that binds us
primeval chaos.
Looking into the abyss of the "true self", you can find the door that leads to chaos.
By opening the gates of the unconscious, leading to the acausal "true self"
(Azoth), you can increase the awareness of the "true self" in our being, to direct point
Focus - "I" - toward the inner fire of chaos and create a synthesis of the "I" and
"True self."
This, in turn, increase the inflow of non-causal flows into consciousness (Atazoth),
will open the eyes of dragon and free the multidimensional "true self."
Lower (spiritual) point satanic pentagram symbolizes the "true self"
which is constrained and inhibited by four-forming elements (elements)
symbolizing the "I" (ego).
After the return of the four elements in the flame of the spirit absorbing akauzualnoe
"I" returns "true self", which is released again and becomes one with the
perpetual chaos.
It's a return to the source of the acausal can only take a
true self-knowledge (gnosis), which can be achieved with a valid
internal multi-dimensional experience akazualnoy force.
Zero - a symbol of chaos as the zero dimension, while the unit is
forming and pressing force that created the cosmos.
All of the numbers from one to ten different phases are
causal development, reaching its highest point in ten. Ten means
cosmic perfection.
This number represents the law, order, and form a vicious circle that
holds a part of the primordial chaos inside.
Ten is the ego and the suppression of the acausal "true self."
Number eleven, which is the number of chaos, symbolizes that
is out of ten (from outside of the space), lawlessness, liberty, and formlessness
break the vicious circle.
Eleven - it's the gateway to the abyss, it is a way to overcome forms of essence.
Therefore, the number eleven represents the completion of the anti-cosmic
the evolution and implementation of the hidden, dark and acausal potentsiala.Razomknutaya
Pentagram his eleven dark corners and gates in
the center symbolizes the way and the gates to the acausal freedom that should be sought for
outside the space limitations.
Dragon - the most ancient symbol of chaos.
Predkosmichesky chaos (primordial chaos) is personified by the dragon Tiamat,
whereas postkosmichesky chaos (yaryaschiysya chaos) is shown the black dragon Hubur.
Getting to know and prompting black dragon - acausal fire mage opens
Exterminating the eye of chaos and destroys the illusion - the final, limited space.
Glory to Chaos!
Glory Kaosofii!
I.2 Litany Kaosofii
I have cried to thee, O my nameless mother, lift my spirit bound to their
hushed voice, sounding from outside created, its invisible dragon
wings!
Hold me formless absorbing and flame forever connect me to
other!
My desire - a form, my hatred - just an illusion, my love - only
sleep. You, only you have the essence of asserting my inner divine flame!
I call you in the silence that breaks the shackles of my thoughts, and with his eyes closed
honor thy unseen beauty!
All words diminish your power, all the feelings I have gone out of your way, all
deny the truth of your thoughts!

So I throw myself, throw off the fear of the darkness of the unknown, and
let your shapeless flame that burns in me, and lead me ablaze outside things,
in your eternal kingdom!
You're all that, no, you all I wish to be!
Your silence sounds like thunder and awakens to life the black flame of my spirit.
Your absence dooms my gaze to the senseless suffering, that is the whole
life.
Are you one thing, you're everything, you're nothing, and only you can find me eternal peace!
You're all that, no, you all I wish to be!
You - the chaos that is out of all!
You - the chaos that would be all!
You - Kaosofiya, knowledge and wisdom, the act of the free spirit!
Do you - what was, what is and what is to be forever! I.3 aeonic Black Magic
"Aeon" in the esoteric teachings of spiritual power means / energy that
for at least two millennia, permeates and alters the causal plan controls
them.
Each eon is spring, summer, autumn and winter.
In the spring, Aeon is largely seen as a living and organic
force. During this period, Aeon is young and has just set the time of the change, all the time he increases its strength and durability.
In the summertime eon the most powerful and converts everything that is not able to rise against his forces, giving the whole shape and leading everyone in harmony with their own energies.
In the autumn term aeon is decreasing phase and gradually
lose control of his creatures.
Finally, winter anticipates beginning of the end of the aeon means war
degradation and destruction of the existing rule Aeonics order.
This, in turn, leads to the completion of the old and the birth of a new aeon.
Each Aeon has its magic, religious, philosophical, political,
art and "moral" form, which at the time of switching the displaced and
evicted to make way for new forms of aeonic.
Through these forms every eon expresses the essence of its space to
causal terms, and thus, like a vampire, a parasite on the minds of
humanity.
In haognostitsizme eons considered different manifestations of the demiurge
symbolized by the seven planetary spheres and often denotes the number seven.
These seven aeons commonly called "Archons," which means "lords" and their
functions attributed to environment creation seven circles to capture the spirit
man in space prison.
To overcome the weak-minded power eon magician must strengthen its
internal chaos and black flames with otvoreniya eye dragon learn to see
through the illusory forms of the archon (eon).
These seven archons is the same as the seven major cosmic gods,
worshiped by the ancient Sumerians, who saw in them the original enemy,
prior to all things, acausal Tiamat.
These are also known for eons of ancient Sanskrit texts, which also
explains that the world is under the control of the illusory and false
seven eons.
The above-mentioned religious traditions share a common point - after seven
aeons initial chaos rassozdaet all (ie all forms) and returns to the
formlessness and immensity.
On this great destruction, called in Sanskrit "mahapralaya" in MLO
to say as a "Day of Rage."
The onset of the Day of Rage will, in turn, to the offensive stagnation

chaos and multi-dimensional "aeon", which exotery called "infinite
dark aeon. "
The aim is to promote MLO annihilation of the existing Aeon by
and the approach of the anti-cosmic occurrence mahapralaya / Day of Wrath.
Aeonic Black Magic is a powerful weapon Satanist, which
combined with his strong will can cause global changes.
However, in order to use this most esoteric form of magic,
magician must find an anti-cosmic gnosis gnosis eona.Antikosmichesky Aeon is a practical
understanding of how
Satanist way through the transformation of the old religious, magical, philosophical, and
political forms, through the manipulation of them can change, redirect, process
and darken the spiritual energies that control existing aeon, and energy
influencing the formation of the next aeon.
In particular, this can be accomplished by converting the ancient spiritual
traditions with the purpose of glorifying terror and pressure to force, initially in the
system of the former hated and intimidating. This may lead to changes in the whole spiritual
nature of the system and turn it into a weapon that will be applied to the detriment of light /
astringent / cosmic energy that the system has originally been
guide.
To accomplish this, a Satanist is the main weakness in the right
belief system / form that he wishes to oppose, and then uses
these "cracks" with fraudulent misrepresentation and redirect the energies that are
eon-term interest to the dark alchemical work.
As an example tested a method where the power of the desired
belief systems, commonly referred to as evil, destructive, immoral and horrifying,
appears as a supportive, creative and beautiful. A force that is in
prevailing system of cosmic order, the law and the "goodness" ("good", as a rule,
considered to be their own lack of will), it becomes harmful, flawed and tyrannical.
This can not be done only through the relocation of the "light" and
"Dark" forces of names, but with the release of weaknesses found in the
the corresponding system of beliefs.
For example, it is easy to portray the Christian Satan, strong-willed, proud, brave,
powerful and admirable freedom fighter and a rebel - instead of
Search all of these traits in the creator-god. This makes that pathetic, cruel, stupid and
weak demiurge.
Therefore, the Satanist may choose to form new beliefs, which he
will contribute to its creation only to oppose, distort and
aeonic destroy the forces that (as, for example, Christianity) are aimed at
development of the current aeon.
So faith becomes a tool for spiritual direction and aeonic
energy, dependent on the kind of energies that the magician wishes to send, Satanist can
no problem to change the system of beliefs, to another tradition (the form) to such
a long time, as far as he is faithful to his satanic spirit and guided by
gnosis of the black flame.
Another important part of aeonic work, facilitating the approximation
the onset of the eternal aeon of chaos, is to create new forms of spiritual,
harmony with the dark and chaotic energies under will Satanist.
Unlike systems light religions, in their entirety represent stagnation and
lack of inner essence, Satanist must create magical, religious,
philosophical and sometimes political forms that will be consistent with the
Satan will and will therefore be dynamic, revolutionary, evolutionary,
dark, filled with the essence, dismissive and carrier chaos.
Among other things, this can be accomplished through the creation of a synthesis between
Aeonics dark ancient traditions, when a Satanist finds in them something that will be

relevant to the modern anti-cosmic aeonic strategy.
Satanist can also try to create a completely new and unique
a belief system that has few obvious links with the pre-existing
spiritual traditsiyami.Realnym example is formless, that is located outside of any
forms, magic MLO, wordless appeal to the forces and silent formula.
It is important to note that the greatest importance has the will to
creation of forms, giving suspensive form of power and essence.
The stronger the will of the Satanist, the stronger will be the shape of the desired direction
dark, aeonic energies.
That's why a strong and conscious will of the Satanist has a higher weight than
Will the weak and vedómyh masses.
Therefore, a minority belonging to the satanic elite, has
ability to resist the energies of the current Aeon, form, guide
them and act as a gateway to the living energies that approximate the infinite offensive
Aeon.
Like a drop of poison can poison hundreds of liters of water and metaphysical system /
religious tradition or magical / philosophical doctrine, is the antithesis of a
the existing order of spiritual forms may change, poison or process
power to create and destroy eons.
From the point of view of strategy aeonic, anti-cosmic Satanism has alchemy
aims to create spiritual forms, filled with the essence and have the potential,
enough to make one drop of anti-cosmic poison that can kill
eon seven (Archon), and give rise to a grand cleansing decay.
Another method used to implement aeonic acausal energies -
is to create a physical "gate" or point of focus that promotes concentration,
enhance and spread the evil energies that Satanist wishes to send to the
causal plan.
These physical gate can be individuals or entire groups of people, and
also all the ritual places used regularly by Satanists for many years.
Acting as the focal point anti-cosmic ritual, these places and people
can be converted to physical and live gate leading to a multidimensional
acausal chaos.
Rituals / forms used to create and open the gates of the physical,
should be in harmony with the dark aeon, and the individual or group of people should
be sufficiently sensitive to the chaotic energies, and free from
ancient space shackles eon to act as a live gate.
For example, Adolf Hitler, without knowing it, has been the focus point of many
Satanic and black magic orders, to use it for bringing
changes, wars, development, and chaos in the world.
If Hitler himself was aware of this and would be willing to contribute to obscuring
soul of the world, to bring an end to the aeon, our causal world today look
would be completely different.
But Hitler was immune to the energy directed through it, and
the result was arrogance, extravagance, and, ultimately, the fall
the Third Reich.
The fact that Hitler was influenced by the dark forces also explains
why Kabbalah is used by the enemies of Satan's orders, was prosecuted and
destroyed under his rule.
Therefore, considerable interest to the anti-cosmic Satanists is
strategic search elect politicians who in the future would be aeonic
suitable candidates for their subsequent use as a point
The anti focusing rituals in order to open the gates to the physical chaos.
In the case of Adolf Hitler, it is his personality and his mental
ability made him a suitable candidate, and not the political form, which

He prizyval.Sama Swastika, a former symbol of the Third Reich, is one of Satan's characters common in the similar form. Left-hand and turned against clockwise sun cross symbolizes the end of creation, and a return to chaos. This symbol is not directly related to the political ideology of National socialism, but was used by black magicians to communicate with Hitler in order to increase control, and the German people.

Therefore, the creation and filling of the power and potential of new aeonic Character is an important part of the work of Satan, which facilitates the direction dark acausal energies.

For example, most of the potential symbol is used MLO "Open Pentagram", showing the coming dark aeon. It has eleven corners, symbolizing and embodying the gates to measure the Wrathful Chaos.

Open Pentagram, or "seal of the eleven angles," as well as the character called, is a good example of how a Satanist and prochuvstvovanie comprehension of the famous magical symbol, making full use of its symbolic content can supplement it with other energies, initially he was not inherent.

It also leads to disruption, transformation and redistribution of the original power flow, the inherent character in the right direction.

That is why the Satanist must use the symbol of the coming of the infinite eon in his magical work, and in the decoration of his church, instead of use the old obsolete archetype that can not blend in with the aeonic contemporary work.

Music can also play an important role in aeonic work when Satanist at by the atmosphere and the mood is capable of transmitting voice and feeling in harmony with the dark aeon and adequately embody the new forms required satanic Power for the operation at the causal level.

So Satanist can bring a dark grain in the consciousness / subconscious listeners and make them more susceptible to the anti-cosmic energies disharmonious forces.

"It is only in the fertile soil can germinate the seeds of knowledge and bloom chaos."

Therefore, the Satanist, based on the choice aeonic strategy should be carefully select one or more individuals, in which it can act with by acausal energies.

What is not in harmony to chaos, chaos is destroyed.

Blessing of the strong - the curse of the weak.

All forms have the illusion, but the illusion can be used to release and the full realization potential of the black flame, acting as Tool direction and overcome the boundaries beyond which - immense chaos and pristine.

That's why aeonic black magic is one of the highest forms transcendental magic.

«Dies irae, Dies illa, Solvet Cosmos In Favilla! Vocamus Te Aeshma-Diva! »3.

I.4 Satanic creed

I accept Satan, the god of the Wrathful Chaos as his Lord and Father, and only obey His law - entirely lawless.

3

"The day of wrath, a day that will scatter the ashes in the universe! We urge you, Aeshma-Diva!. "I believe in truth, a sheer on the other side of all forms, and in a word, which is overthrown lie: that word - Wisdom.

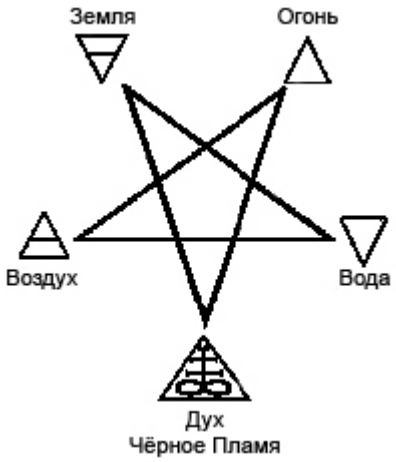
I believe in the fight and in the goal - the end of the aeon, so I'm willing to sacrifice his enemies and, if necessary, their own blood to accelerate the onset of the new century.

I believe in the courage, strength and power, and therefore reject pity, compassion, and cowardice - the shackles of the old Aeon, which hold the weak enslaved.

I believe in discipline and loyalty. For the time our goal - the chaos in our Order

order must prevail.
I believe in the formula for endless dark aeon «Chao ab ordo 4" and foresee
the destruction of the ruling of the cosmic order.
I believe in the essence without form and effect without borders, and therefore ready to bring all bloody sacrifice on the altar of freedom.
I believe in chaos, the beginning and the end of everything, and recognize his avenger and messenger Satan
as the external aspect of my inner strength.
Therefore, I praise Satan with all my heart and soul. I am happy to see ahead
the final battle and the coming victory.
Hail Satan! Glory to Victory! Glory to Chaos!
I.5 The pentagram, or sigil decangular
Pentagram - a map and description of the design space and the creation,
universal symbol of knowledge, power, and magic. For centuries there were thousands of theories pentagram, describes its essence, however, this work does not consider the theory
"Ghilik" (uneducated) of this powerful symbol, but sets itself
another purpose - to provide a basic understanding of decagonal sigil Order MLO.
On the exoteric level pentagram can be described as a symbol of the five
elements (spirit, fire, air, water and land), but on a more esoteric level, it
is an amorphous black flame (or chaos), the spiritual, mental, astral and
physical plans. To understand the particulars and understand chtó contains a form
and the essence of the pentagram, you have to start to realize: pentagram correctly rotated
- Is one in which the beam, symbolizing the spirit, pointing down. Only on the basis of
lack of knowledge and stupidity "pravoputnye" slaves could in the past
millennia insist on turning the pentagram signifying the spirit upward,
He pointed to aimlessly into the sky, and then have the audacity to call it a pentagram
Original form of "inverted pentagram"!
The oldest image pentagram found by archaeologists, including
ancient Sumer and Egypt were correct images, "black magic"
pentagram, whose spirit designating beam pointed downwards.

Poryadka.Drugoe chaos of essential knowledge about the pentagram - how in the five corners pentagram can be placed five "elements". This is shown in the following
Image:



The five elements that make up the pentagram can be divided into two
category. The first category - it is a pure substance without form, which is the spirit / black flames, the second - devoid of substance and formed elements, which are fire,
air, water and earth. Formed elements are created in the spirit of free
the following order: first create a spirit of fire, and it creates the air out of the fire of

air and water generated from the water creates finally land. For each of the emanations of the spirit allocated and spent formless and soulful (essentially-filled)
substance, and the last emanation, the land becomes completely devoid of spirit,
completely losing the essence. So there were four "form" element that
demiurge used, leading of the Spirit, oppressing, suppressing and capturing an amorphous black flame. Thus was created a comfortable space where before there reigned an amorphous chaos.
Pentagram with its ten corners reveals in himself, as arranged
barriers of space and how many there are steps that must be completed for
going beyond the formative elements and the liberation of the spirit. For this potential
locked up to ten (10), should be released by the eleven (11).
The fact is that the knowledge of the decagonal sigil, also helps to understand
the liberating power of the Eleven Corners is open Pentagram.
The existence of the demiurge and orderly universe - the delicate balance that hangs
on the five elements and ten corners. Therefore we can by opening decangular sigil,
violate the cosmic balance and direct the energy of chaos inside through eleven
angles arising therefrom (cognition eleven angles discussed elsewhere
separate publications MLO).
While the spirit is suppressed by the five elements, which, among other things,
symbolize the material and formed, it is still able to have the power to order
to control the other four, and change them. For only the soul is eternal and immortal, while
While all formed elements destined eventually be re
absorbed and eaten shapeless flame spirit.
Through the awakening of the spiritual black flame within us, we can
also awaken their power to control or release of all that surrounds us.
To be able to finally free the spirit and break all the shackles of the cosmos, we dolzhnyunichtozhat physical and spiritual obstacles demiurge, separating the elements of each
other, following our path. We, the enlightened light of Lucifer, have themselves
microcosm, and we are made up of the same five elements that make up the space. We have
have a physical body, which corresponds with the element of earth, we have an astral body,
correlated with the element of water, we have a mental body that correlate with
the element of air, we have a spiritual body that correlate with the fire element,
and, finally, we have a hidden, unformed, driving the inner essence that
a black flame that corresponds with the fifth element, which is the spirit.
Our main weapon is placed on the altar, as follows
correlated with the five elements pentagram that are both within and outside
ourselves.

- Black altar candle = Black Flame / Spirit / chaos.
- Dagger = Fire / spiritual plane.
- Wand = Air / mental plane.
- Bowl = Water / astral plane.
- Pentacle with the pentagram = Earth / physical plane.

Having knowledge of the above, the magician can use these magic
tools in the right way, that they may serve to transform and control
liberating and different splitting four different plan that allows us to strengthen and
to release the essence of the fifth plan (for more details see separate
MLO work titled "Five guns").
The pentagram is also mentioned in the context of alchemy in search of the mystical
fifth element, traditionally, inter alia, the name is
"Quintessence", or the "Philosopher's Stone".
"Philosopher's Stone", or "black diamond" as it is sometimes called, in
alchemical tradition attributed to the ability to transform matter and do
"Gold" of the other (non-precious) metals. This of course means that the black flames
(Spirit) can monitor, manage and transform the other four elements and
turn them, returning to the original formless state. But for this to

possible, you should first find the "Philosopher's Stone", ie black flame
should be identified, awake to life and strengthened to such an extent as to have
sufficient force to disengage the other four elements and forming the complete
restore its purity. The above - confirmation of the hidden meaning
Legends about the search for the holy grail. The path to the black Grail, which is
shapeless black flame, lit by the light of our Father Lucifer, but the light
Lucifer always has dark eyes of the blind. Therefore, very few adepts can
ever find the treasure.
To see the way that illuminates the light bearer, we must first open
eyes of the blind dragon, and then we can finally move, using the resulting
knowledge of Chaos (Kaosofiyu).
Correlation of the pentagram with the dark gods and the "five black throne"
explained as follows:
"Fiery beam" refers to the southern throne and Lucifer carrying spiritual
knowledge. "Air ray" refers to the eastern throne and Beelzebuth carrying
mental liberation.
"Water beam" refers to the Western throne and Leviathan carrying the astral
disbanding.
"Earth ray" refers to the throne of the northern and Belial carrying military
power and the destruction of physical bondage.
"Spiritual ray" refers to the inner throne, as well as internal and
External fire chaos and the black dragon - destroyer of all cosmic illusion
Returns the primary chaos.
To cry and call to open the door that leads to strength and in the measurement
which is a pentagram, you must first activate the right way
pentagram. The pentagram is depicted on the talisman, drawn or painted with blood,
is drawn "in the astral plane" with the help of a magical weapon or just
rendered, and must be activated by the following description.
To activate the 'Earth pentagram "and open the gate to the north and the throne
the physical plane, to draw a pentagram as follows:

"Earth calling pentagram"
To activate the "Water pentagram" and open the gate to the west and the throne
astral plane, to draw a pentagram as follows:

"Water pentagram calling" to activate the "air pentagram" and open the gate to the east throne and the mental plane, to draw a pentagram as follows:

"Air invoking pentagram"
To activate the "fiery pentagram" and open the gate to the south and the throne spiritual plane, to draw a pentagram as follows:

"Fire pentagram calling" to activate the "Spiritual pentagram" and open the gate to the inner throne and formless dragon which is a black flame, pentagram
to draw the following:

"The spiritual calling pentagram"
I.6 Four major Satanic holiday tradition
Walpurgis Night - April 30 - the opening of the gates of the Tower of Chaos Bringer (Chaosifer).
The rituals are held in the name of Lilith and Leviathan.
The central ritual of the night - it's rites of initiation of sexual magic
the call of the dark goddess, and the shedding of blood in order to strengthen the manifestation
the dark forces of the conscious / physical plane.

Summer Solstice - June 21th - opening the gates of the Tower Bringer Nothing
(Nihilifer). The rituals are held in the name of Beelzebuta.Tsentralnye rituals of the night - it's rites of purification, power and shapeless
mental rituals whose purpose - to calm the senses and open the gates of the unconscious
for non-causal and supporting the development of energy.

All Souls Night (Samhain) - 31 th October - the opening of the gates of the Tower of Lucifer.
The rituals are held in the name of Satan / Lucifer.
The central ritual of the night are the anti-cosmic, haognosticheskie,
destructive, as well as having to send energy into space for eleven
dimming and speed up the onset of the Infinite Dark Aeon.
On this night, spilling blood in the name of Azerate and in honor of the dark gods, open
burning inside the gates into chaos.

Winter Solstice - 22th December - opening the gates of the Tower of Death Bringer
(Mortifer). The rituals are held in the name of Belial.
The central ritual of the night are calling rituals and evocations
spirits, necromantic rituals and rites of death and damnation.
During the night Satanist can affect the dreams of their enemies, and by forces

yaryascheysya darkness drives them crazy.

I.7 Four Black throne and the four towers of chaos
Lucifer - Mr. southern throne.
Lucifer - Emperor Wrathful Chaos, the eternal aspect of interior and exterior
flame.
Lucifer - proud light bearer of fire chaos that his dark light burns
all illusory forms and highlights the hidden and secret. Lucifer - the carrier of knowledge
development, power, and the destroyer of stagnation, weak and stupid.
Lucifer - is friendly aspect of Satan, that their light shines
reliable way and shows the way to freedom and divine power beyond the borders
creation.
But he is also the one who with their fire and glowing dark light dazzles, introduces
misleading and burns down the weak and unworthy.
Lucifer - is Wrathful Chaos glowing eye that sees false demiurge
through, and that his black acausal fire destroys the illusion of space,
preventing the establishment of the eternal and unlimited favorites! Lucifer also - the master of the
south tower of chaos, whose gates, according to the satanic
tradition, the opening of "All Souls Night" on October 31.
Satanist refers to the tower of Lucifer in the rituals, the purpose of which -
acquisition of wisdom, truth and knowledge through the direction of pure Luciferian
black fire and the opening of domestic shining gate.
The energy of the tower Lucifer can also be used in rituals, having
to fill the magician of physical and mental strength, as well as his talent
spiritual strength and the ability to dominate, manipulate and control all of its
environment.
Tower of Lucifer - is archetypal representation of the Promethean /
satanic lust for forbidden knowledge, and therefore it is capable of their invisible light
Satanist lead deep into the mysteries of the left and to identify ways to scare him treasures
who are displaced and are found in the unknown depths of the subconscious.
Only by joining his black flame with external fire chaos
representing a tower Lucifer Satanist can establish itself in the form of acausal
existence after death, and to take the place of the dark gods!
The rituals, the purpose of which - the direction of energy towers Lucifer begins
the following words of worship:
«Vedar-Gal Tiekals Somdus Azerate!
Lylusay Tateros Volt Sids Lucifer! 5
In the name of the Devourer of all shapes, blinding sword, calling Azerate, I, NN,
I thank Luciferian tower!
In the name of Azerate I honors mighty tower of Lucifer, his black
fire illuminating the path of knowledge and wisdom, obscuring and destroying
creating a false light demiurge!
I praise the south the throne of chaos that embodies the truth, knowledge and acausal
Immortality!
I bow my knees, in the name of Azerate, before the tower of Lucifer, whose satanic
the power of the fire is chaos, shining in the depths of my soul, burning more than
ever, and burning mud, eased my mind and prevents my
The anti-establishment!
I welcome, in the name of Azerate, Lucifer tower, a symbol of the supreme ognenosnogo

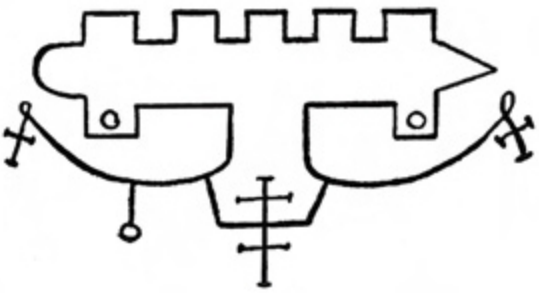
rule that the force of his Cleansing Flame gives me the courage, strength and
spiritual resistance, so that I could best serve the dark gods and my
own strong will!
Hail Lucifer!
Azerate glory! "
Sigil of Lucifer

5
Explanation of the importance of ritual formulas, see Chapter I.20. Satanic formuly.Beelzebut - Mr.
eastern throne.
Beelzebuth brings a storm of wind development, which break down those who do not bow
the will of the dark gods.
Beelzebuth as well - an "obstacle" (ie Gagiel) that its destructive power
constantly counteracts the space connecting the momentum and fight against
the laws of the existing order and the stagnant structure.
Beelzebuth, which is also called the Lord of the Flies, is a force that
consume and absorb the old Aeon form and leaves behind a pure emptiness,
that there is a lack of formed elements.
Beelzebuth - it's dark lord of the mental plane and anti-cosmic world
regent.
Before the Throne Beelzebuth wafted hollow wind, breaking all the essential-empty
forms and picking up essentially filled-in omnidirectional the beyond what is
chaos.
Beelzebuth too - the ruler of the east tower of chaos, whose gates, according to the
Satanic tradition, open during the summer solstice, June 21.
Satanist refers to the Tower Bringer Nothing like a tower called in Beelzebuth
esoteric tradition in the magical work, the purpose of which, for example, can
the desire to be a magician to plan meditative experience the infinite power and beauty that
is unstained purity, "Nothing."
Nothing forces the tower Bringer may also be used against stereotypes and
moral barriers to gaining indifference to human needs.
Energy towers Bearer Nothing sent to the killing of his Satanist
causal "I" that in accordance with the will of acausal strengthen the consciousness of the self and
create a satanic personality.
Tower Bringer Nothing - it's a shadow of the tower Chaos Bringer, and it represents
infinite emptiness, silence, silence and chaos as the most negative forms

antisuschestvovaniya.
The rituals whose purpose - to direct the energy of the tower Nothing preceded
the following greeting: «Vedar-Gal Tiekals Somdus Azerate!
Vibarlal Dendas Tnasod Beelzebuth!
In the name of ruthless and powerful Azerate, I, NN, welcome to the tower
Bearer Nothing!
In the name of Azerate I honors black tower Bearer Nothing, whose power dissolves
all to a state of nothingness, and reserves the primordial emptiness!
I praise the eastern throne of chaos, which gives me the power to dissolve and destroy all
judgments that are not created by me!
I bow my knees before the tower Bearer Nothing, whose power opens my eyes
and allows me to see the truth, power and splendor that are eternal and dark
pure emptiness!
I welcome, in the name of Azerate, Bringer Nothing tower, a symbol of the silent
absolute power that the passage of its destructive power gives me the power, so that
destroy my ego - the demiurge created the "I" so that I can create his own self and strong
free demonic personality!
Glory Bearer Nothing!
Azerate glory! "
Sigil Beelzebuth

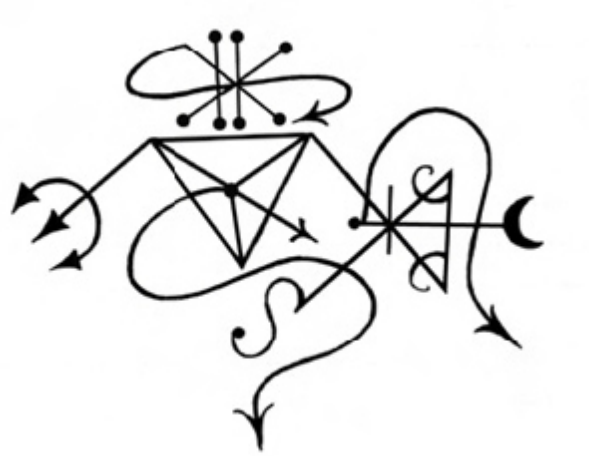
Belial - Mr. northern throne.
Belial - this is the most bloodthirsty and fearsome of the dark lords, and
it was written that he - he who in the last battle (ie the Day of Wrath) will lead
The anti legions to victory and scatter the ashes in a black space.
Belial - the god of destruction, and the king of warriors, spreading hatred, terror and
death of the weak and the strong gifting which may have the inner fire of chaos
power, victory in battle, and protection from light and connecting stagnant energies.
Belial - it's a secret deity that violence, war and blood
revolutions brings evolution, leading created things back to chaos, from which all
came out.
Belial is also - Ball Night, which brings darkness blind - those who are not illuminated
light of Lucifer and those who obey the tyranny of space demiurga.Belial also - the master of the
north tower of chaos, whose gates are opened, according to the
Satanic tradition, to "winter solstice", on December 22.
Satanist refers to the tower bearing death, as also called Tower
Belial in the esoteric tradition, the blackest rituals that are aimed at
of hatred, suffering, war and acts of death.
In addition to the direction of energy towers to destroy the Death Bringer

unworthy, they are trying to not having the right to take the path of Satan
anti-cosmic formation, tide power of black magic as Death Bringer
used in the rituals that aim to bring winter Aeon and the horror of the existing
thus approximating the onset of the Day of Wrath (ie mahapralaya).
Power Tower Death Bringer may also be used to create
global change by the beginning of the war, as well as through the killing of their own
weaknesses magician standing on his way to a self-created and lusting satanic
rock.
Tower of Death Bringer - Lucifer is the shadow of the tower, because it was said that
most brightly lit casts the blackest shadow, then the tower Bearer
Death represents the most destructive aspects of the Wrathful Chaos.
The rituals whose purpose - to direct the energy of the tower bearing death,
predvarayutsya following greeting:
«Vedar-Gal Tiekals Somdus Azerate!
Aggileath Tidehmus Tlyfos Belial!
In the name of the Chaotic Avenger, odinnadtsatiglavogo Black Dragon Azerate, I
NN, welcome to the tower bearing death!
In the name of Azerate I honors black tower of death, whose dark energy fills
the destruction of the gods eternal hatred for all demiurgovym creatures!
In the name of Azerate, I praise the north tower of chaos, giving my all force
black and destructive rituals and daruyuschuyu me the ability to call my will
deadly force to defend themselves and destroy all my unworthy enemies!
I bow my knees, in the name of Azerate, before the tower bearing death, whose
ominous streams of force - the source of all the hate, war, hatred and death, whose black aura
slowly suffocating the demiurge and his creation!
I welcome, in the name of Azerate, bringing death tower, a symbol of the deadly
force that gives me the power, so kill all the poor that gets in my way,
space and destroy the illusions that baffle my feelings and my attack
spirit!
Glory bringing death!
Azerate glory! "
Sigil Beliala



Leviafan - Mr. western throne.
The terrifying dragon Leviathan - an angry and violent ruler of the ocean of chaos and
primarily embodiment Terminating force.
Leviathan can be compared to awake the Ouroboros, which releases its
tail and therefore breaks the circle and turns ten in eleven.
Leviathan is identical to the power, which in Sanskrit texts called «Tad
Ekam »and was identified with the dark and formless chaos dragon.
Leviathan - an entity beyond the limited forms of manifesting it
is the antithesis of the order form, and structure of the law.
Leviathan - is becoming an eternal paradox deity, bringing chaos and
pervoessentsiyu shapeless.
Leviathan - Mr. bottomless sea of chaos, that when opened eleven

dark gates, flood and drown the bitter waters of the creation of the Wrathful Chaos and restore original, multi-dimensional, chaotic.
Leviathan, whose feminine aspect is sometimes associated with Taninsam Lilith, also is the master of the west tower of chaos, whose gates are opened, according to the Satanic tradition, to "Walpurgis Night", on April 30.
Satanist refers to the tower Chaos Bringer, as the tower called Leviathan esoteric tradition in the chaos magic rituals that aim discovery of dark Gates and non-causal direction of disharmonious energies on the causal plan. Energy Chaos Bringer towers are also used to work in the black magic aimed at creating change, distortion, madness and panic.
Chaos Bringer energy also play a central role in the rituals to which is the awakening of the internal and external forces slumbering dragon that gives mage ability to overcome the limitations of space and the creation of dynamic and constantly becoming chaos.
Tower of Chaos Bringer - is the focus point for haognostika and source nameless, formless and uncreated dark building, which has a black flame inner essence.
The rituals whose purpose - to direct the energy of the tower Chaos Bringer should begin the following greeting:
«Vedar-Gal Tiekals Somdus Azerate!
Desurpur Kajp Gidupp Leviathan!
In the name of full of malice dark lord returns perpetual chaos
Azerate, I, NN, welcome Bringer tower chaos!
In the name of Azerate, I do adore the beautiful and terrifying chaos of the tower, whose The anti-darkness - a monument of chaos that was before and will again! A dead dragon that rose and created eleven, and turned in all forms
Nothing, I honors the west tower of chaos that embodies the original non-causal omnipotence!
I bow my knees, in the name of Azerate, before the tower Chaos Bringer, whose live Darkness gives me strength, so call the ancient forces of chaos and open the gates to dark measurements, housing anti-cosmic gods!
I welcome, in the name of Azerate, Chaos Bringer tower, a symbol of pure, omnipotent and existing in all dimensions pervosuti, which gives me the ability to ruin my causal forms and connect with the flow of forces eleven - with the spilled blood of a dead mother, a dragon!
Glory Leviathan!
Azerate glory! "
Sigil Leviathan



I.8 Five magical implements
1. Black altar candle / Central ritual fire.
Association: Black Flame, internal chaotic fire, knowledge of chaos;
The anti-wisdom, black light, the blood of King; pneuma (spirit) Chaos; shadow of Ahriman;
Tohu, Bohu; Hasek; Azerate (disharmonious flow of Wrathful Chaos).
2. Dagger.
Association of Lucifer; triumph of will; royal power, the life force, the Supreme
highness; military force, that burns to strengthen; phallus; iron dagger
Seth, the erect phallus of Lucifer / Satan, concentration, male sexual
power, opening the way; murder illusions, war, victory, control, leadership, cruelty;
the flames of Surt, killing weaknesses; superhuman; immortality; Thaumiel; Gagiel;
Satariel.
3. Zhezl.Assotsiatsii: Beelzebuth, male power, control over energy, the scepter of power;
bringing storms; phallus Beelzebuth; scepter Samael, telepathy, clairvoyance;
metamorphosis, alchemy, human creative power, wisdom tower Bearer Nothing;
Seth scepter (dagger Dyam) direction sinister energies; Gha'agshebla; Golahab;
Tagirion.
4. Bowl.
Association: Leviathan; womb Lilith; Mare Tenebrositatis (dark sea /
unconscious); tower Bearer chaos, the gate to the Sitra Ahra, control over dreams
/ Nightmares, deification, and the sea of chaos / Nun, astral travel, open mouth
Leviathan, female domination, formlessness, the mirror of the soul, black Grail;
Sanguis Draconis / Dragon's blood; Aarabzarak, Samael, Gamaliel.
5. Pentacle.
Association: Belial; women's destructive force, the deification of man;
darker aspects of the goddess, worldly dominance, material wealth; Shield of Belial;
Seth desert; The anti-fertility; tower bearing death; Nahemoth; Naama;
Lilith.
Other qualities that may be attributed to the above four
magical weapon - the following:
Dagger - penetrate, divide, conquer, open, destroy, dominate,
dissolve.

Rod - edit, move, modify, update, to dismiss, to proclaim.

Bowl - receive, create, focus, enhance energy, to direct the essence,
connect and create.

Pentacle - to reflect, to manifest, to protect, hide, coagulate,
connect.

I.9 Five steps Satanic alchemy
1 ° - Circle Taninsam - Belial - Nigredo (blackout) - physical alchemy.
2 ° - Circle of Baphomet - Leviathan - Albedo (purification / catharsis) - Astral
alchemy.

3 ° - Circle Chaotic Wolf - Beelzebuth - Kantozis (gilding) - mental
alchemy.
4 ° - a circle of vampires - Lucifer - Rubedo (upgrading) - spiritual alchemy.
5 ° - Azerate circle - chaos - Atazot (non-causal existence) - transcendent.
1. Nigredo - initiation of the way on the left, represented an ominous dimming ego
the awakening of the latent potential of the spread of radical and revolyutsionnyhidey in agreement
with the strategy of Satan, as well as by bringing change and development
personal plan.
2. Albedo - control of all the senses, opening the gates of internal burning,
work in the sex magic, joining the anti-cosmic evolution of a strong-willed,
emotional hardening, astral travel, samoprobuzhdenie and catharsis.
3. Kantozis - resurrection in the dark world of ideas, mental elevation,
direction essence beyond causal forms, mental domination,
transmutation into a collective archetype of Satan, in accordance with the acausal
self-will.
4. Rubedo - a true understanding of his own greatness, the creation of entirely new
gates into all dimensions, the deification of the inner black flame, comprehension
formless magic, full control over the "network of Ashdod" and gain knowledge of chaos (ie,
Kaosofii).
5. Atazot - making the Philosopher's Stone, the increase in non-causal flows
forces, opening the eyes of blind dragon of opposites (ie Noksul)
bringing external light chaos in the macrocosm, the opening of the gates of the dark, The anti-
liberation, return to chaos (the revival in the chaos) and non-causal existence.
I.10 Quadrangle

Quadrangle symbolizes and represents our causal, limited
time and space, to shape the world, and the four points of force - length,
height, width and depth, which form three spatial dimensions plus
fifth dimension - time.
Quadrilateral also consists of four "forming elements"
pentagram, namely, fire, air, water, earth, and space planes of existence (as well as
sometimes anti-cosmic / kliffotic match), namely the spiritual realm,
the mental plane, the astral plane and the physical plane.
The Fifth Element (or non-causal fifth dimension), which is in the tradition of the dark
called "black flame", "formless pearls" or "blood King"
outside dimensions forming four elements and thus
associated with the other four elements, which makes the square on the pentagram
(See image below). Fig. 1

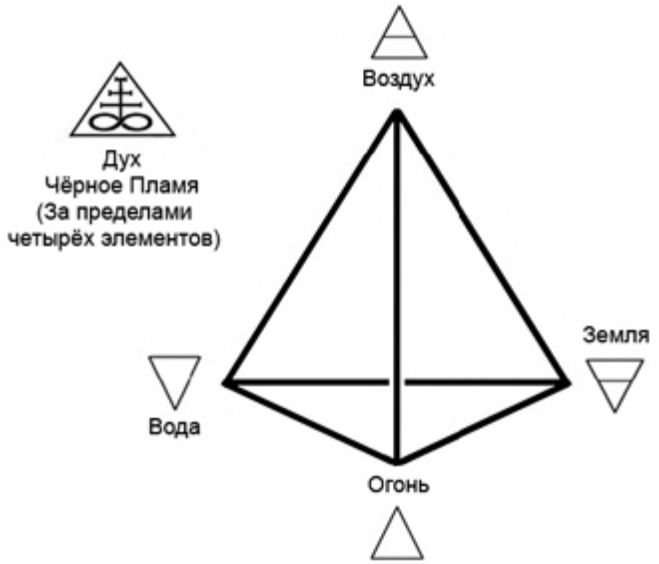
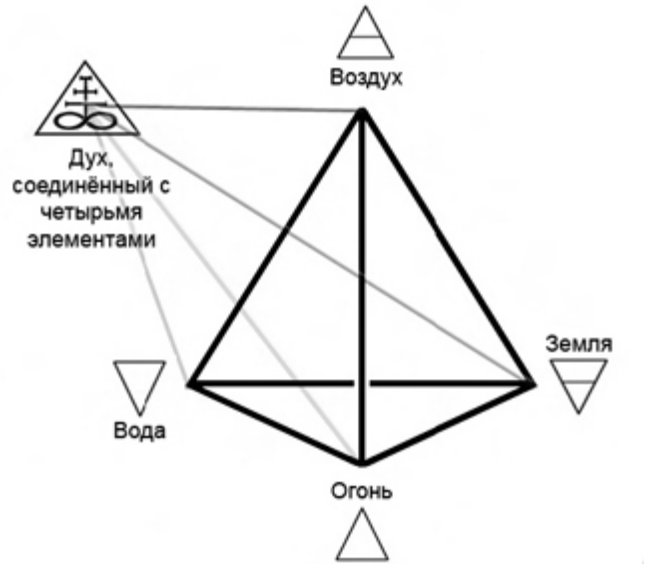


Fig. 2



Looking at Fig. 2, we can see that the "spirit" - not below or above the other four elements, but located outside nih.Poetomu magician uses Quadrangle in rituals where he wants to separate four external element from the internal Blackflame (spirits) thus indicate that he is a force (or carries the force), which is out formed the world, but being a quintessential able to manage, convert and destroy all formed.

So during rituals which uses quadrilateral activated "Formless inner flame" magician, which, in turn, controls all formed dimensions, members, and plans.

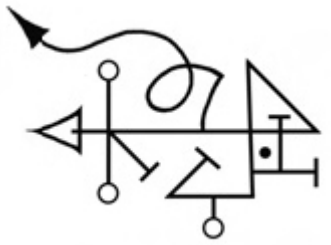
In such rituals Quadrilateral can be visualized, drawn in ink or blood, cling clay or generated in some other way as two-dimensional image or three-dimensional projection.

Magician can also use the Quadrilateral as a focal point for mental rituals, meditation and other rituals, if he wish to speak as a fifth element.

It can, for example, to put his own blood drawn sigil symbolizing the change that he wants to create a physical,

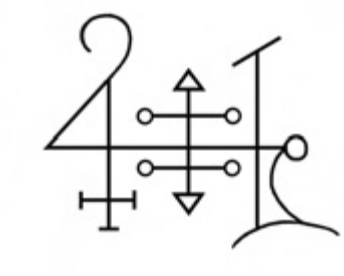
astral, mental or spiritual level, inside, under or above the square (in
Depending on how constructed rectangle) and then activate
calling pentagram (in the following order: earth, water, air and fire) over
Quadrangle.
Magician then activates "the invoking pentagram of spirit" by touching
ritual dagger perineum, left shoulder, right breast, left breast, right
shoulder, back crotch, as well as visualization of black shining pentagram
By awakening the black dragon within him.
Then the magician directs the dark, ominous and acausal forces, such as eg
his will to power, to the quadrangle and sigil, clearly visualizing the changes that
he wants to perform by force its spirit for 15 minutes, after which burns
in flames black sigil altar candles and set free black energy that
came during ritual and associated with it.
Thus, the magician becomes the fifth element pentagram, and it will
manifests on all planes.
Look beyond the shape and look for the point!
Glory Kaosofii!
I.11 kliffotic areas
To call, call out and send anti-cosmic and dark energy
kliffotic various fields used in the black mage whichever
kliffotic what properties they want to send and use the name of the dark areas
which is the word of power, during the ritual to vibrate eleven times.
This should happen after burning incense, pronouncing vocations and
prayers to the god or goddess, managing urgent kliffotic
area, and after a sacrifice, bestowed relevant to the dark gods.
Kliffotic energy are then sent through willpower, visualization,
creating the right frame of mind, the use of traditional symbols and dark
sigil, crystals, talismans, images, pronouncing voleizyavleniy.Pri kliffotic by directing energy into space and create change,
that are dark and satanic in nature, followed by black magicians
your inner flame of chaos - a true will, and therefore - as the will of Satan.
Athah Gibor Leohlam Satan!
1.
* Planet: Neptune and Pluto.
* Name: Thaumiel.
* Gods: Moloch and Satan.
* The dark Stargate Tehom.
* Quality: The anti-evolution, yaryaschiysya chaos, underground black flame
fire chaos, dark wisdom, black light, the destruction of the shackles of space, going beyond
the limits of space, killing the demiurge, the will to power, the death of the weaknesses, the awakening
subconscious dormant forces of bigotry, a return to chaos,
nuclear weapons, sadism, knowledge of chaos, destruction of bright angels, the offensive
invasion and anti-cosmic Dark Infinite Aion.
* Sigil Thaumiel:

2.
* Planet: Uranus.
* Name: Gagiel.
* God Beelzebuth.
* The dark Stargate Tehom.
* Quality: the destruction of the old order, creating chaos, rebellion, violation of the law, the spread of chaos, anti-demiurge, lawlessness, distribution of anti-morality, control the masses, brainwashing organization rebellion, freedom and madness.
* Sigil Gagielya:

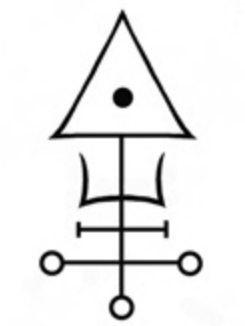


3.
* Planet: Saturn.
* Name: Satariel. * God Lyutsifug Rofokale.
* The dark Stargate Tehom.
* Quality: the expulsion of cosmic light, through the power of oppression, death, fear, intimate knowledge of, the spread of darkness, darkening of his own spirit, chopping, anger, coldness, "red hunt", the pain and the poisoning of the "world soul", as well as murder by magic
* Sigil Satarielya:

4.
* Planet: Jupiter.
* Name: Gaashebla.
* God: Astaroth
* The dark gate: Abaddon.
* Quality: misanthropy, satanic aristocracy, cognitive development, philosophy, wisdom, wealth, bloodlust and thirst for death, manipulation, promoting suicide, luck, honor and finding new allies, as well as direction sinister energies and the opening of the "evil eye."
* Sigil Gaashebla:



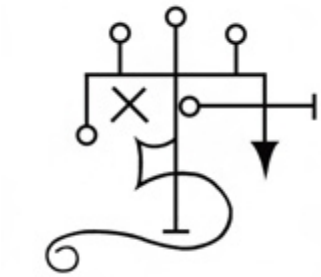
5.
* Planet: Mars.
* Name: Golahab.
* God: Asmodeus.
* The dark Stargate Titahion.
* Quality: military strength, courage, thirst for power, destructive sexual instinct, ritual curses and destruction, provoking a war, strife and bloodshed, rage, destruction by fire, discreation inner fire chaos the opening of new gates with dark bloody rituals armory art male dominance and killing enemies.



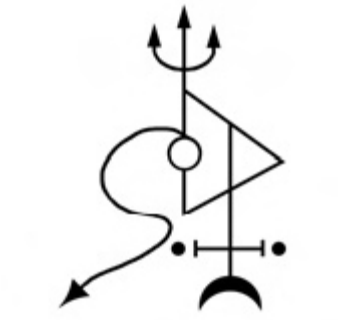
* Sigil Golahaba 6.
* Planet: Black Sun.
* Name: Tagirion.
* God / Goddess: Belphegor.
* The dark Stargate Barshahet.
* Quality: royal power, control over others, the will to power, arrogance, vitality, spiritual awakening, leadership, murder, awakening Beast 666, vidéniya, wealth and eliminate weaknesses, the release of bound in the wild the beast, and the deification of the spirit.
* Sigil Tagiriona:

7.

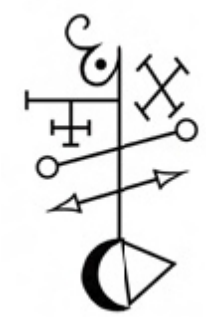
* Planet: Venus.
* Name: Aarabzarak
* God Baal.
* The dark Stargate Tselmot.
* Quality: art, female domination, jealousy and distribution
envy, ecstatic rituals, "Love Magic", war and death, the end of the order,
true freedom and sowing discord.
* Sigil Aarabzaraka



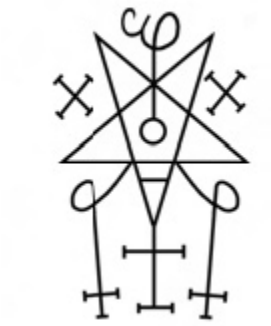
8.
* Planet: Mercury.
* Name: Samael.
* God Adramelech.
* The dark Stargate Shaarimot.
* Quality: arrogance, beauty, "the evil eye", a black alchemy, black magic,
transmutation, spiritual metamorphosis, insight, deification, eloquence,
exposure hostile lies, and the opening of the dangers and enemies.
* Sigil Samael:



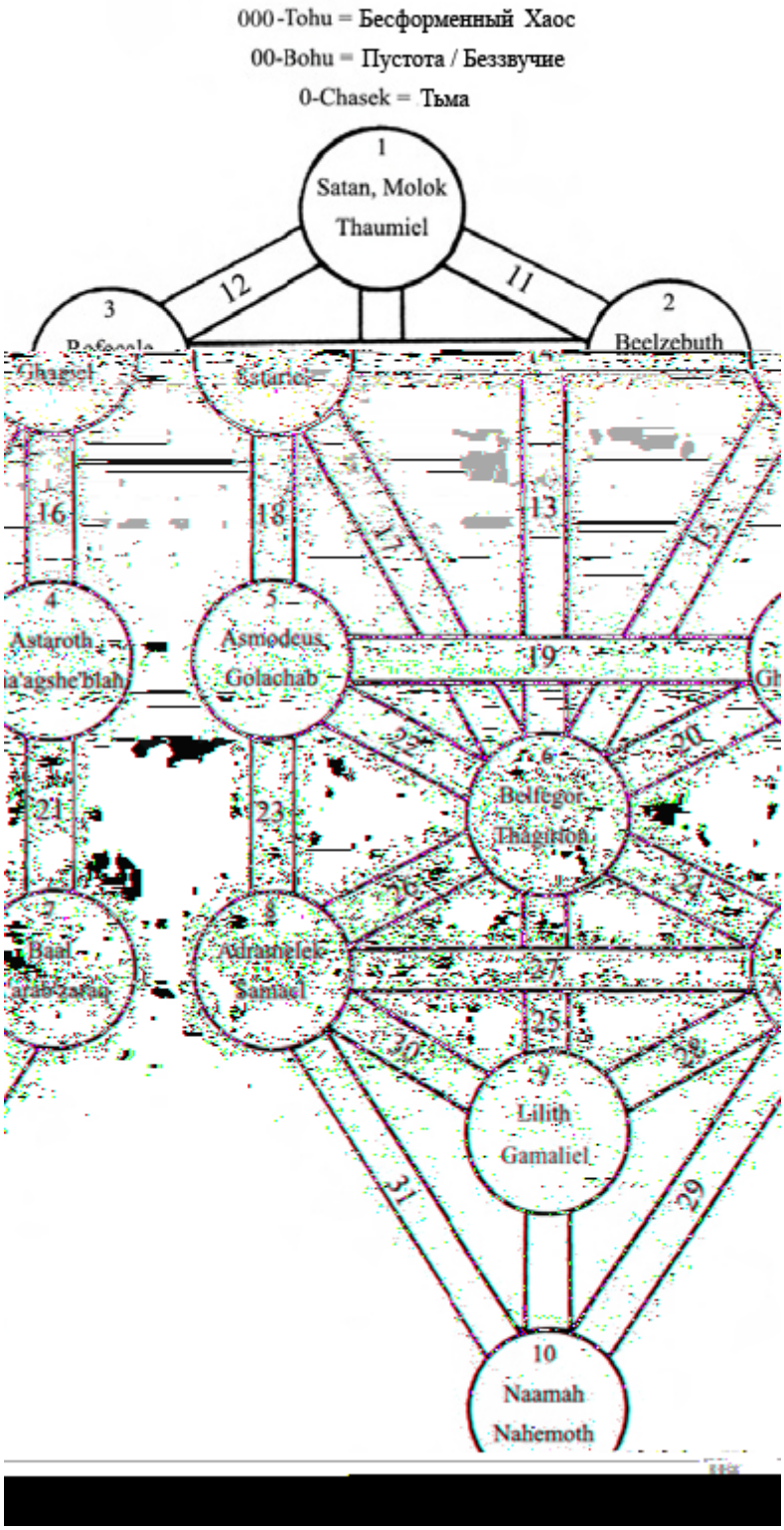
9.
* Planet: Black Moon, The anti opposed to the astral
Plan.
* Name: Gamaliel.
* Goddess: Lilith.
* The dark Stargate Gehinnom.
* Quality: bloody perversion, calling succubus and incubus, restricted
enjoyment, the transformation of the cosmic life force in clean energy chaos
control nightmares, necromancy, deification, hidden wisdom, lycanthropy,
telepathy, terrorism, the black sexual magic, vampirism and enslavement shades of the dead.
* Sigil Gamaliel



10.
* Planet: Earth, opposed to the physical world.
* Name: Nahemoth.
* Goddess of Naama.
* The dark Stargate Gehinnom.
* Quality: wealth, worldly power, witchcraft, creating illusions, sexy force, violence, awakening chthonic forces, witchcraft and black magic talismans and the curse of death and magic.
* Sigil Nahemoth:



1. Thaumiel = twin gods.
2. Gagiel = obstacle.
3. Satariel = Sokryvayuschy.
4. Gaashebla = Killing.
5. Golahab = Burning.
6. Tagirion = Wrestling.
7. Aarabzarak = Raven's death.
8. Samael = Divine poison.
9. Gamaliel = obscene.
10. Nahemoth / Na'ama = Priyatnye.



I.12 Secondary Qlippoth
Secondary Qlippoth - it's demonic powers who own twenty two dark tracks (or wormholes) arranged along with ten main kliffotic acausal dimensions.

These demonic forces caused by visualizing their sigil, as well as
vibrations of their names in conjunction with the shedding of blood.
Magicians use the best disharmonious energies of these demons kliffotic
during rituals aimed at the discovery of conscious / unconscious dark trails
and the tunnels leading to the Sitra Ahra (the other side).
Followed by the names of properties and sigil belonging secondary
Qlippoth which are antimaterial demons occupying trails
shown in the "tree of death":

• Eleventh Trail - Amprodias.
Amprodias knows overcoming the constraint of space intelligence
(Unenlightened it is called insanity) and can give a mage ability
to see through the illusion of light and dark, he says the truth.

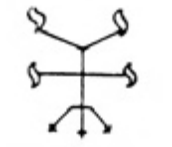
• Twelfth Trail - Barathial.
Barathial owns all the anti-cosmic sciences and black sexual magic,
can initiate the magician in the most hidden kliffotic magical mystery.

• Thirteen Trail - Gargofias.
Gargofias being female
deify the dark mysteries
necromantic rituals and deadly.
the demon has clairvoyance and
and can teach the magician forbidden

• Fourteenth Trail - Dagdagiel.
Dagdagiel, which is a female demon has sex magic, dark
love magic, and can initiate the magician in his sensual art, if he /
she is willing to pay a bloody fee, which requires Dagdagiel.

• Fifteenth Trail - Hemethterit.
Hemethterit, which is a female demon possesses kliffotic
astrological art and prohibited methods of creating demonic spirits of children
by animal studies of sexual magic.
Also Bariron, kliffotic demons, whose name means "flock", and inhabit
have their place of residence of the fifteenth path, shared with Hemethterit.

• Sixteenth Trail - Uryens.
Uryens has dark alchemical mysteries of human blood and
able to make a mage physically strong.
Also Adimiron, kliffotic demons, whose name means "blood"
located on the same sixteenth dark path.

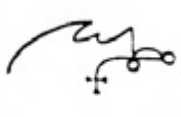


• Seventeenth Trail - Zamradiel.
Zamradiel knows the art of astral travel and mysteries
esoteric vampirism.
Also Tselladimiron, kliffotic demons, whose name means "change"
abide by the seventeenth trail.

• Eighteenth Trail - Haratsit.
Haratsit own charms and mysteries of black magic.
Also Shehehiriron, kliffotic demons, whose name means "black",
inhabit the eighteenth path.

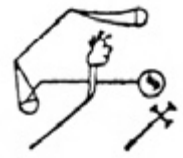
• Nineteenth Trail - Temfiot.
Temfiot owns all the infernal pleasures and helps in
"Taming the wild beasts."
Also Shelhabiron, kliffotic demons, whose name means "fiery"
are on the nineteenth trail.

• Twenty-Trail - Yamato.
Yamato, whose number - 131, holds the magical arts of immortality and invisibility.
Also Tzefariron, kliffotic demons, whose name means "scarring" stay on the twentieth dark path.



• Twenty-first trail - Kurgasiaks.
Kurgasiaks holds mysteries Succubus and incubus and also has the ability to give the magician worldly power.

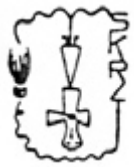
• Twenty-second trail - Lafkursiaks.
Lafkursiaks, which is a female demon, like power over demons Lamiai that is extracted from the bodies of the human soul, and thus kill them. It can also give the mage ability to wander through the "abyss of chaos" and direct sinister acausal flow of power.
Also Obiriron, kliffotic demons, whose name means "clay" (clay here stands a dead human flesh), dominate the twenty-second track.



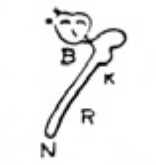
• Twenty-third trail - Malkunofat.
Malkunofat can bestow wealth and power over the mysteries of dreams.

• Twenty-fourth trail - Niantiel.
Niantiel owns necromantic magic sex (astral necrophilia), which can initiate the magicians in the dark mystery of non-being.
Also Neheshetrion, kliffotic demons, whose name means "the wicked serpent" are on the twenty-fourth path.

• Twenty-fifth trail - Saksaksalim.
Saksaksalim knows the art of spiritual transmutation and dark mysteries
Alchemy.
Also Nahashiron, kliffotic demons, whose name means "snake", reside
the twenty-fifth path.



• Twenty-sixth trail - Aanonin.
Aanonin own forces the evil eye and reigns over all, and satyrs
"Panic demons."
Also Dagdagirion, kliffotic demons, whose name means "fish-like
Demons, "are on the twenty-sixth path.



• Twenty-seventh trail - Parfaksitas.
Parfaksitas knows the art of movement in space and bloody
lycanthropic mysteries.

• Twenty-eighth Trail - Tsuflifu.
Tsuflifu owns the mysteries of lightning chaos and antimaterial
mysteries.
Also Behemiron, kliffotic demons, whose name means "brutal"
placed on the twenty-eighth path.

• Twenty-ninth Trail - Kulielfi.
Kulielfi, which is a female demon, and the destructive power over
vampire sex magic, and can also help the magician bloodthirsty send for a purpose
Succubi and Incubi to his enemies.

Also Nashimiron, kliffotic demons, whose name means "evil woman"
ruled twenty-ninth path.

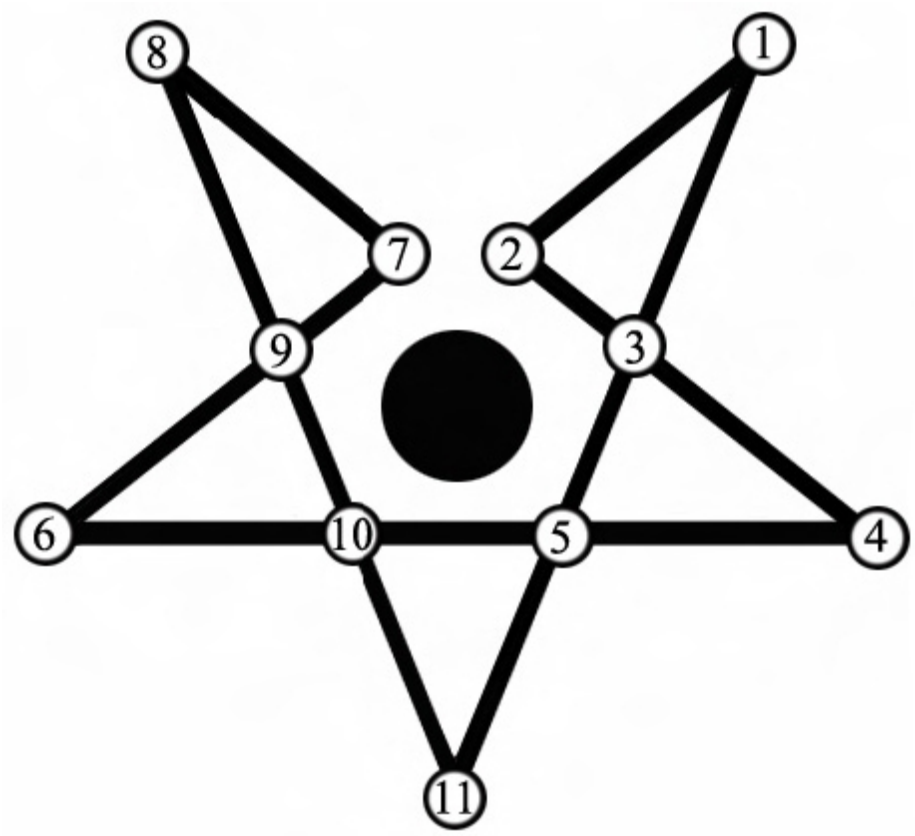
• Thirtieth Trail - Raflifu.
Raflifu knows alchemical production of gold, and can also make a mage
the rich and powerful.

• Thirty-first trail - Shaliko.
Shaliko owns a fiery black magic, dissolving all forms and
liberating formless essence.

• Thirty-second trail - Tantifaksat.
Tantifaksat own evil magic curses and death can, in agreement with
the will of the magician, to spread death and bloodshed.

I.13 Eleven angles
From the darkness of the Wrathful Chaos Satan rebelled, and the first emanation, which separated from the
eternal darkness of his unborn spirit, was his twin, Moloch.
When Moloch, the guardian of the abyss of fire, opened its fiery black eyes, poured out
streams of anti-cosmic force from his eyes and created a third anti-cosmic god,
Beelzebuth, and the first tip is open Pentagram.
From Beelzebuth, Lord of the Flies and decay, poured out on flows
anti-cosmic forces and created a fourth anti-cosmic god, Lyutsifuga Rofokalya,
and the second and third tip is open Pentagram.
Streams of anti-cosmic forces rushed on through Lyutsifuga Rofokalya,
killer cosmic light, and gave rise to the fifth anti-cosmic god, Astaroth.
By Astaroth, and sadistic murder of Mr pleasure, evil flows
flowed further and created the sixth anti-cosmic god, Asmodeus, and the fourth and fifth
Open-tip Pentagram.
By Asmodeus, the god of vengeance and fury, dark energy Wrathful Chaos flowed more
and created the seventh anti-cosmic god, Belphegor.
From Belphegor, king of the black sun, the sea yaryascheysya darkness flowed on and

created the eighth anti-cosmic god, Baal, and the sixth tip is open Pentagram.
Of Baal, the mighty god of war, the eternal sea currents flowed on and created the ninth anti-cosmic god, Adrameleka, and seventh tip is open Pentagram.
From Adrameleka, the ruler of all the beauty, dazzling the weak, the poison of the Wrathful Chaos flowed further and created a tenth of an anti-cosmic goddess, Lilith, and the eighth edge Open Pentagram.
By Lilith, queen of the dark measurements and Duchess of Wrathful Chaos, cold seed Dragon's death came out ahead and created the anti-cosmic eleventh demoness Princess Naamah, and the tenth tip is open Pentagram.
By Naamah, perverted beautiful mistress, anti-cosmic streams trickled back to our master Satan, and from this came the eleventh edge Open Pentagrammy.Potomu Satan - the father of ten anti-cosmic divine names and eleven angles, the ruler of the eleventh and last tip.



From the first corner we appeal to the all-consuming fire, flame hungry abyss and formless fire Wrathful Chaos!
We appeal to the Moloch!
From the second corner we call out to nezamolkayuschim winds wings of death and herald screaming silence!
We appeal to Beelzebuth!
From the third angle we cry out to the living darkness, spreading terror and destroying unrelated external light!
We appeal to Lyutsifugu Rofokalyu!
From the fourth corner, we call upon the bloody, nadchuvstvenno-mad and antihuman higher principle!
We appeal to Astaroth, On the fifth corner we appeal to the fire dark passion, blind hatred acosmic and the king of deicide!
We appeal to Asmodeus!

From the sixth angle we call the will to limitless power, the divine act of
inner darkness and uplifting apocalyptic beast!
We appeal to Belphegor!
From the angle of the seventh we appeal to the ecstasy of battle, termination stagnate
structures and eternal master-conqueror!
We appeal to Baal!
From the eighth to the corner we call The anti-venom, awakens
acausal "I" and my lord lord forbidden alchemy!
We appeal to Adrameleku!
From the angle of the ninth, we appeal to the pleasures of the Black inner core,
generating demons mother dragon and a beautiful princess measurements of night
Nightmares and night terrors
We appeal to Lilith!
From the tenth angle we appeal to bringing death witch, streams chthonic
acausal force and Mrs. Satanic Curses!
We appeal to the Naam!
From the eleventh angle we appeal to the formless, that was before all the angles
destroyer of the cosmic order and the black yaryascheysya heart of darkness!
We cry out to Satan!
Due to the limit of eleven out of dark corners and portals we call in the support
All measurements chaos that breaks the current eon in accordance with our satanic will!
We appeal to Chaos!
I.14 Bound beast
Within the dark esoteric traditions of all cultures have a concept,
MLO which is called "pinning down the Beast." This concept - a metaphor and symbol for
The anti-impulses that lie dormant in the soul of every man.
In the ancient Persian demonology this dark force called the "three-headed
dragon "named Azi-Dahak. This dragon, the strongest of the descendants of Ahriman was
constrained by space gods under the big mountain. Thus, there is stored power Azi-
Dahak, and the gods of light can never kill him. Out of the abyss into which it is caught,
ie from the darkest depths of the soul of the world, Azi-Dahak continues to attack space
order of their dark and anti-cosmic pulses. According to legend, Azi-Dahak
before the final war will rise from the abyss and break their chains, to then
Ahriman Drughom, Aeshma-Diva and their bloodthirsty legions destroy demiurge
Ahura Mazda, and his creation.
A similar story can we find in Norse mythology, where the wolf
Fenris plays a role as Azi-Dahak captive anti-cosmic antagonist, which in
"End times" freed from the shackles of space that held him captive. VoyuschiyFenriz in the period
called the "twilight of the gods," slay the god Odin, and thus,
contribute to the destruction of the current cosmic order. Fenris Wolf, a descendant
Loki - is one of the strongest symbols of terrible power that captivated in the darkest
parts of the human psyche, but always fighting for control of the man and turns
in its initial incarnation fury of the gods of chaos.
These dark, wild and chaotic as described in pervosily
Hellenic mythology, where the key role is played by a terrifying titan Typhon. In this
mythology, Typhon is described as a dragon, one of the initial manifestations of the forces
Chaos (also known as "Titans", the number of Titan - 666), who is struggling with
Olympic gods and repeatedly beats them, forcing him to submit to force. But
ultimately the main cosmic god, Zeus, can hone in Typhon
dungeon and place the volcano over its entrance, so as to prevent Typhon
return (compare this with the legend of the legend of Azi-Dahak). However, the power of Typhon in
one with an underground fire (subconscious) continues to fight against the crowd
unworthy of the gods and influence what happens on the physical plane. In the final
war chaos, personified by Typhon and his Titans come back and take revenge on the forces

replacing the former before the chaos cosmic order.
In the Jewish tradition of Kabbalah dark, we can also find the legend of the fettered beast, which acts as a satanic force threatening the cosmic order demiurge. In kabbalistic symbol, called a "tree Qlippoth, "or" tree of death ", it is clear that the sixth anti-cosmic Klipp Tagirion placed in a dark anti-world, where the beast 666 is waiting for the opportunity to take control. Demonobog / goddess ruling in Tagirione, which is a measure of the black Sun - is Belfegor. Belphegor is described as a black sun, whose Luciferian light can make a dark, anti-cosmic seed (which is there in the chaos whence came the creation of a human) to give seedlings and thus return the person to the its source, ie chaos. Belphegor, which appears in the guise of a beautiful nude Demon Princess men and women - as graceful demon prince, shows its face, the face of a wild beast, in support of unusual and reward to who did not die from his horrific appearance, taking anti-cosmic view of the solar Sorata demon whose number - 666 and which is the prince Tagiriona. Sorath - a force which is described in the Christian Bible as the Antichrist or Beast 666. Who awakens the power of the black sun / black fire chaos in your soul, becomes the Beast 666, that the inside space will open all the gates of the Wrathful Chaos forces, pending before space barriers. Black Sun - it's part of the spirit, which is based on the demiurge its stupid and selfish purposes was forced to lock into the abyss / darkness subconscious, so as to enslave the fire and chaos in the flesh the material world. But the black sun rise out of the dungeon, when we fast step closer to the start Aeon black fire, and by force for centuries served as a initial fury of the gods of chaos, we will show the demiurge and his filthy creatures face wild / evil beast. In the name of the dark gods of chaos will spill the blood of enemies and weak victims
the highest honor an animal.
We can find another aspect of the beast shackled in kliffotic Kabbalah - entitled Taniniver. This dark god, whose name means "blind dragon" can be described as a black kundalini and the demonic force, whose purpose - to connect opposites, release dualism and thus establish a paradoxical chaos that would destroy the order. Taniniver in accordance with the dark tradition described as one who was blinded by the light unworthy demiurge and plunged into forced to sleep, can resemble a black flame in its passive form. The anti Tolkoposredstvom direction flows into the spirit, speaking as a living portal in kliffotic measure through which we can get an understanding / knowledge of chaos and our own original, we open our eyes and Taninivera will enhance the internal and external fire chaos. When the eyes of the Taninivera, Satan and Lilith Taninsam connect and eleven angles will also be united, because that the name of the macrocosmic Azerate opens portals into the dark dimension of chaos. This be the beginning of anti-cosmic invasion and total destruction of the space order on all spiritual and material planes. When the dragon's eyes are opened, one whose eyes are open, becomes a physical embodiment of the strongest offspring of Satan and Lilith, who awakened black fire chaos space plunges into the fire (for more information, see the text under the name of MLO "Taniniver").
Release the wild beast, open your eyes and look through the dragon the inner fire of chaos / Shades Ahriman means the same thing as to achieve knowledge chaos, anti-cosmic and transcendental Satanism upper limit MLO, that leads to eternal reunion with the original Satanist dark gods of chaos.
I.15 Taniniver
The first three forces are coming to Satan - it's chaos, emptiness and darkness. Satan himself is one of these three forces, and he himself - a completely shapeless, without some semblance of body shape. Thus, it can not affect his hand

events on the cosmic plane.
To complete your anti-cosmic dream, Mr. Satan must
benefit from the womb of its generating demonic and powerful
wife Lilith.
Princess Lilith should be fertilized spiritual seed of our master
Satan, which is the Wrathful Chaos infernal hatred towards
demiurge and his creation - the order of the universe. This is Satan's seed Mother of Demons
stores in its nightmarish cavern in his fruitful womb, until the day when
The anti-seed will rise, and then generated by the bloodthirsty goddess Lilith evil
offspring burst in created in order to bring disharmony and dissolution energies
contributing to the destruction of the cosmos.
But they are the offspring created by the union of the spiritual master and the mother of Satan
Lilith is only The anti energies which themselves are not capable of
independence from the other creatures that live on the material plane Malkuth.
They need to capture the soul of other living beings to be able to
distribute its chaotic malice!
But for Mr. Satan and Queen Lilith can connect to hell
ecstasy, and their offspring will be able to find physical form in the material plane that
would mean the end of all forms of cosmic life and destruction of the demiurge!
In order for our lord Satan became possible to impregnate Lilith this
the most blessed way Taniniver blind dragon, to intervene in
the creative process!
To give life to the most horrible children, or even the existence of which
will be the end of all cosmic and whose satanic power will restore the primeval chaos,
Satan is our god and goddess Lilith should make intercourse on the back Taninivera!
A treat for Taninivera - an endless ocean of fire and non-fire-blind
Dragon intercourse with our master Lilith fruitful enough to give life
destructive demons that will destroy broken demiurge and his dirty
tvoreniya.No moronic demiurge impair fertility Taninivera, so as to
Lilith prevent flood the creation of her hungry black descendants.
We symbolize it by saying that the demiurge Taninivera cast in eternal sleep
oblivion and put out his fire, blinding his eyes!
Thus, the dragon was blinded by cosmic light, but will wake up Taniniver
from a nap and re-open their eyes sparkling diamond.
His kliffotic fertility returns Taniniver vision, combining bond
between Satan and Lilith, you need to create demonobogov who in their
physical bodies and will be able to roam freely in "our" universe.
Murderous forces of hell demonodetey will own the fact that no
a person can not even imagine, because these "kids ultimate destruction"
will own all the other gods and demons that have ever existed, and
people, the angels and the gods are nothing but a morsel for these antibytiynyh, performed
messengers of evil!
So when Taniniver, again opening their eyes connect with Satan, the dragon of death
venomous snake Taninsam Lilith would represent these powerful descendants to force
the creator and his creation to the filthy demon-decent life and anti-Christian era and thus
start a perpetual age of chaos for infinite aeons which polluted chaos
restored to its full and primal form!
Therefore, one of the most important works of MLO on black magic says:
"Again awaken Taninivera, which can be described as a black
The anti-kundalini and unite in the name of Satan and Gamaliel Thaumiel to
by wicked compounds darken his soul, which, in turn, lead
darkens the soul of the world! "
Athah Gibor Leohlam Satan!
I.16 Sword and Asmodeus Ornias

According kliffotic Kabbalah, the elder Lilith (Taninsam) - "wife" of our
Mr. Satan, and the youngest Lilith (Naamah) - the wife of Mr. Asmodeus.
After the primeval chaos was desecrated demiurge of Wrathful Chaos
The anti-spun emanations (Klipp) that make up the Tree of Death
(Qlippoth), which is the antithesis of the cosmic tree of life.
These antisefiroticheskie emanations that stood out from Tohu (Chaos), Bohu
(Emptiness) and Hasek (Darkness), - the following:
First Klipp - is Satan and Moloch (gods Gemini), the second - Beelzebuth, the third -
Lyutsifug Rofokal, the fourth - Astaroth, the fifth - Asmodeus, the sixth - Belphegor, the seventh -
Baal, the eighth - Adramelek, the ninth - Taninsam Lilith (senior Lilith) and the tenth Klipp
(Eleventh demonic force) - Naama Lilith (younger Lilith).
Once the tree of death has created eleven gods and goddesses of chaos, it
The anti-created and demons that are ten demonic orders
Eleven of the gods of chaos.
In this text we will focus on two of these horrific demons that
nechestivymy connections created Satan and Lilith and Naamah Asmodeus.
The first unholy union took place when the ninth Klipp manifest
Wrathful Chaos in the darkness.
When Satan, the supreme god kliffotic saw the demonic power that
Lilith was a poisonous dragon, he was filled with a desire to hell and was fascinated by the dark
beauty that he found in the woman's reflection of his собственногоантикосмического
evil. Therefore, Satan made her his queen and was the first to
penetrated into the darkness of her infernal pleasure.
This spiritual connection is what happened in the sixth anti-sefiricheskoy emanation
Klipp Belphegor there Tagirion, has led to the fact that the queen gave birth to her Lilith
the first-born son, whose name Ornias.
Ornias, which is the prince of Gamaliel, is described as well as strength,
Vampiric drinking space, abducting and directing the cosmic life force
(Prana) back into the chaos from which it originated.
Thus, Ornias, the return of chaos, whose dominance to
defiling acts demiurge was total.
Ornias too - demonobog, enslaving people and murderous shadow
forces them to serve as soldiers in the Legions of Shadows Vampire Lilith.
Ornias also - Mr. blood, sadism and lust for death, which through
Army distributes its Incubi perverse sexual frenzy among women and
thus poisoning the Malkut dark desires of Gamaliel.
Kliffotic black magicians appeal to Ornias only for destructive purposes
or "vampire ritual of self-initiation» MLO.
Ornias rules over 397 Vampiric Shadow Legion and ruled in the name of
Lilith over 480 demonic legions of Gamaliel.
Sigil Ornias:

Another demonic offspring, to which we refer in this text -
the result of the connection of the wicked king Asmodeus and Naamah.

This demonic prince has many names, including Sorath, Sariel,
Gurigur, Alefpeneash and Harb Dee Ashmodi (sword Asmodeus), and rules over 80,000
devastating and evil demons Klipp Golahab.
Alefpeneash described as "the one whose face is on fire", and the name Harb Yes
Asmodeus, which means Sword of Asmodeus, alluding to the personification of anger Asmodeus
(Aeshma-Diva), and the power that embodies the most destructive aspects of the cliffs Golahab.
Alefpeneash - it kliffotic force that is constantly trying to invade
Malkuth, prolamyvayas dark portals (gates) leading through the material plane of Assiah.
These gates are located in the cliffs of Naamah, and Nahemoth Alefpeneasha, the son of Naamah,
having
as reinforcements of 478 Nahemoth demonic legions to help him in his fight for
discovery trails on the physical plane and promoting anti-cosmic invasion.
One of guises Alefpeneasha Sword of Asmodeus, suggests that in the present
while it manifests on the physical plane as a pillar of fire (the mushroom cloud)
that arises after the explosion of the atomic bomby.Alefpeneash - a power that the final war will
burn the roots of the tree of life
and thus breach outer posodeystvuet order.
Kliffotic black magicians appeal to Alefpeneashu only in rituals whose purpose
- Spread death and destruction on the physical plane.
Sigil Alefpeneasha:

I.17 The Dark sex magic
All the magical acts are directed at the implementation of the internal or external
changes according to their own will, by methods which are greater
of humanity belongs to the category of esoteric. Simply we can say that for
implementation of these changes will need strong focusing. Thanks to
this will of the magician is to create within themselves the amount of the awakened life force. This
repository of occult energy should remain in a strong connection with the spirit. In
Depending on the will, which is the guiding force of all magic, nature
vitality changed to take those properties and qualities that are needed
to implement a specific desire magician. For example, the life force (energy)
created in the course of the curse, deadly and destructive, but in his original
as it has been a positive life-giving force. The will gives the force of the essence of the form
life force (in its original condition). Occult teachings about energy
determine how such energy attract and weaken each other, and
so it is possible to direct flows of foreign energy sources, leading
themselves through insensitivity to the state of mind, a form of energy which
corresponds to an external energy source. For example, producing
destructive and hateful energy during a ritual curse, we open
inner and outer gates of the acausal, through which we can carry that same
force used to achieve the purpose of the ritual. The next step is to
focus and concentration of the collected energy through visualization and

mental power, the direction of its goal for the ritual. And at the end of work we give out charged energy, allowing it to proceed freely to make changes to according to the will.

We went up to the critical moment of the ritual. Its success depends on how true magician performs a splash charged magical energy. One ways contributing to this - the image on the paper plate with blood, kotoryyvyrazhaet will of the magician, his subsequent charging of the energy generated in the process ritual, and then burning the mark - Curse of the release force. Form (sigil) destroyed, and the essence (willpower) released to change the reality.

We have presented a very simple example, but every mage, no matter how big or small it is neither was their art, follow these guidelines. Will - the path to power, power - a way to manifestation of power. In magic, most importantly, in accordance with the will to attract and generating power (energy). That is what will be discussed later in this paper. For of all methods of augmenting internal force sexual magic is the most suitable and effective.

In sexual magic magician manages the energy generated by physical mental or sexual excitement, sexual energy and directs at committing the desired changes. In previous millennia sex magic was so covered with darkness, which has become one of the most arcane arts initiates. Written materials on this practice, because of the symbolic language and hypocrisy of the authors themselves, hide much more than can be discovered in them.

Our task in this short text - to explain the basics of sexual magic that inherent in the left hand path (Vama Marga) and open to readers some of the methods and management principles sexual energy used MLO in sexual rituals.

To practice sexual magic, the magician must have knowledge of the nature of sexual energy and to the same extent it is clear to see why these energies can be used in the sexual union of a priest (male mage) and a priestess (Maga- women).

Understanding the difference between male and female sexual energies is Current extremely important in practice. The strength of sexual magic comes from the polarity arising in the sexual union of opposites. Men's and women's sexual energies are opposite to each other. Traditionally, the male sexual energy is expressed by the following symbols and functions - Alpha Energy, positive, electric, solar, Mars, fiery energy of Shakti / Shiva, the energy of Satan / Samael. Symbolism and properties of the female energy - Omega energy, negative, magnetic, moon, Venus, energy, water, energy, Shakti / Kali, the energy of Lilith.

Dagger and Wand - other symbols of male sexual power, cup and pentacle - female. The alliance of these four elements symbolizes the black candle with which is a spiritual transition duality and the union of opposites in the chaos.

When two opposites (Alpha and Omega), a strong polarity.

This can be compared with the two waves that break with the strength of each other, creating a vortex strong enough to absorb all that is near it.

The same thing happens when the women's and men's sexual energies collide with each other during sexual contact. There is a "vortex" energy, which, like beam goes through the higher planes and can reach even spiritual - the highest of the plan.

One method of using this great power in the sexual rituals magic - with the help of such a vortex pulling energy from the astral, mental or spiritual plane, and then direct them to form these energy in accordance with the will of magician, that is the purpose of the ritual. Through the emerging polarity mages channeling energy from external sources, in accordance with the will of his magic.

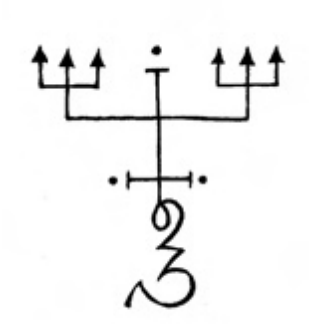
These same energy circulating between a pair of magic (priest and priestess) during the ritual, always increasing in strength. The traditional way (visualization, signs,

ritual activities, manipulation of mental, verbal and mentalnymiformami), they can be designed to achieve the goal and committing ritual
desired changes once released during orgasm.
Of all the methods of the release of magical energy orgasm most
effective. In the above example the energy of sexual polarity and strength
conducted a whirlwind, used to enhance the ritual. Whirlwind terminated
existence as soon as the magical pair of peaks. It is critical that
activated vortex strength is complemented and reinforced by the sexual energy itself
practitioners, so they have to reach a peak at the same time. An example of how may
performed ritual sexual magic with the sigil, visualization and
Casting formulas below.
The ritual begins in a conventional manner. The dark gods called. Lit
black and red candles, and burn the musky incense to honor the goddess Lilith. Priest
lights the fire priestess, performing cunnilingus, and coitus in the name of Lilith continues
kindle a flame. Partners are focused on how to take each other as
can be more fun to concentrate and charge the sexual energy.
The more time a magical pair take to reach the peak, which
unleash the energy-charged and created in the course of the ritual, the more force will be
enjoy their sexual energy. When a priest or priestess made a condition known
as a sexual trance, he or she should start pronouncing the formula or phrases
which expresses their common will. At the same time pronouncing the formula sigil,
indicating the purpose of the ritual, clearly visualized partner in a state of
sexual trance. Trans comes at a time when all thoughts removed away, and
pure bliss consciousness imbues the magician. Then the fibers between the different plans
thinner, and is activated by a whirlwind. It is highly desirable that both partners have achieved
sexual trance and uttered a single formula (visualizing a single sigil).
If the sigil is not involved, it should be of events, the most
relevant objectives of the ritual. If the purpose of the ritual is to destroy the enemy
cooked sigil should be possible to express the damage to the enemy. Same
applies to verbal formula. If the sigil is missing, should be submitted
daisy chain of events leading to a painful death the enemy. Priest and Priestess
must agree in advance that they will chtó visualize, and during
achieved orgasm bring visualization to a peak. During orgasm, sexual
energy directed their common will, provided they give life to the spirit and
astral ritual implements in life. The stronger is the "magical child"
the faster change will manifest themselves.
In the above method of sex magic sigil, visualization or verbal
formula is valid, depending on what exactly has the focus point,
fertilizing the egg astral sexual energy of the charged will. If
fertilization was done correctly, will be implemented in the desired
Indeed, like all powerful "spiritual child of the will." What was the
created on the same terms, will manifest itself in all existing plans. What above
similar to that below. Therefore any change in, for example, through sexual
energy and visualization of images on the astral plane, eventually manifest itself in the
the physical plane.
Another important and essential practice sexual magic is to work with
legendary elixir. Elixir - charged alchemical substance mixed
male and female sexual fluids. These fluid secreted by
sexual intercourse during the ritual, and filled with adrenaline energy, kotoryemogut be used in the ritual. Elixir has a lot of applications.
Among other things, an object that acts as a magical connection that is to
ritual may cause smearing elixir to strengthen the power of the ritual. Also elixir
can be used to create a talisman or amulet, to strengthen the existing
magical attributes, for example, the traditional magical weapons. Depending on

order for how the ritual was made elixir, the priest and priestess can use
him to increase his magical powers, mixing with the ritual wine and
having drunk in the name of the forces involved in the ritual. This can be done if the goal
the ritual is to strengthen those who implements. In sexual magic will, and emotions,
invested in the production of the elixir, strictly determine its properties and possibilities.
If the elixir is created during the ritual of a destructive nature, for example, with
intentions foment war, bloodshed, destruction of enemies, it is not too
would be wise to drink it. Due to these specific circumstances elixir
becomes magic poison that can be used only with "evil
intentions. "
Elixir is also used in the magic of a burning candle. Magic expresses couple
his will, inscribing or cutting expressing this sigil on the black candle. Further
during the ritual sexual magic candle smeared received elixir and
is dedicated to a specific purpose of the ritual. Then the magicians light a candle and allow it to burn
end, spending so all the power generated by them, and directing it to
achieve the desired goal. Elixir is a simple effect of concentrate
magical will and transformed magical energy. Its applications
limited only by the imagination of the magician.
In contrast to the mentioned type of elixir, it can be very dark and
strong structure associated in the power aspect of all creatures of the dark goddess. This
a higher form of elixir can be created only when the priestess is experiencing
my period of the black moon - the cycle of menstruation. Menstrual blood is central
role in the black arts and black sexual magic, in particular, its role is great in
it strengthens zlosuschie energy. The difference between the blood flowing through our veins and supporting our vitality, and menstrual blood, also called "blood
Black Moon "and" water of death, "is that the second one has a destructive
sterilization, solvent and deadly force / energy. In the ancient traditions
menstrual blood enraged dogs and gave the opportunity witch
the werewolf (lycanthropy), and allowed to control the bloodthirsty wolves.
Interestingly, the menstrual blood is closely linked with the dark and sinister moon
forces that the best way is personified goddess of the black moon. This is due to the fact
that menstrual blood is always stronger in the waning phase of the moon, reaching its
the greatest force in the new moon. This period when the dark forces its greatest strength,
the most suitable for the black rituals whose purpose - the direction of energy
Satan goddesses. In these rituals, which by means of a black female
energy strengthen the magical power, the priestess must always play a dominant role.
It is said that during the night the new moon dark goddess opens up the lightning in the night sky and expires menstrual blood on the ground. And if the priestess will expire during the period of darkness the night
New Moon, her magical powers are at a peak, and she will be in harmony with
fury of the dark mother. During menstruation priestess can not physically get pregnant
but it is the power to generate a disproportionately spirits on the astral plane. Thus,
Sexuality is sexuality Lilith Eve and can be used to
opening the gates of the dark side.
In the Kabbalah, the Qlippoth menstrual blood is called the gift of Samael, the woman who
it can be used to achieve the strength and freedom. Taking into account the association
srastvoryayuschey, dark, deadly force, menstrual blood can be called key
to the anti-cosmic forces Qlippoth and use to communicate with the gods and
Wrathful Chaos demons. Symbolic act, which takes place in many rituals
MLO, is immersion ritual dagger in a cup of wine. Thus
is the transformation of wine into an elixir called dragon's blood.
The transformation occurs through the polarity between the dagger / fire / Lucifer and
cup / water / Lilith. These opposing sexual energy is transformed

the bowl, symbolizing the menstrual blood of the dark goddess in Elixir
Dragon's Blood. Dragon's blood, or "poison Taninsama" symbolically identified with
elixir produced by a priest and priestess in the course of the ritual sexual magic in the period
menstrual bleeding priestess. In this powerful forbidden alchemy
dark elixir called "red gold." He attributed the limitless possibilities
malice. Among other things, the red gold / dragon's blood can banish the influence
light and the opposing forces, and to help spread the dark
dissolving energy flows. Dragon's blood can also be used
sexual magic during appeals to the dark gods. In this case, the energy of the dark forces
carried out and pulled through a vortex. During the climax of the ritual blood of the dragon
absorbed by the parties, so as to strengthen the presence of the dark gods in their
consciousness.
Dragon's Blood has a lot of applications in the field of
necromancy, as a result of a synthesis of the two energies - female disastrous
and male life-giving. It should also take into account the relationship of the substance over
(Thread) 353 and the undead forces. Around the grave of a person with whom you wish to
get in touch by posting eleven black candles or torches. Then
within a circle of eleven lights is a ritual sexual magic. Goal
this work - to give life to the shade of the deceased and with the shadow of the vortex rescue
grave. During this ritual, read the proclamation to the dead, and the sigil,
symbolizing the purpose of the ritual, activated vortex and clearly visualized. Vortex
goes down during the ritual intercourse, and on reaching the peak of Magic
steam releases the shadow of the deceased from the grave. Elixir dissolves in red wine and
placed as a victim in front of the shadows rendered by both parties
action. Dragon's Blood (elixir) will give strength and shade at the same time linking it to the
will mages. Then, a shadow may be associated with crystal or mascot, or
requested the necessary knowledge. It can be used as
"Astral zombie" to further guide her in the dream of undesirable people
in order to bring them to mind. All belong to the dark shadows of the dead in the aspects of the
goddess Lilith
Hecate, Kali, Hel, Persephone and Ereshkigal. Therefore, prior nekromaticheskim
should bring a bloody ritual sacrifice of one of the faces of the goddess of death.
In addition to the applications outlined above, the blood of the dragon can be
used in the opening of the gates to the internal Sitra Ahra, which will burn poison Taninsama
all the illusions of space and contribute to the knowledge of the chaos. One of the reasons
Sexual magic is suitable, lies in the fact that during the sexual trance
when the vortex is activated, the inner gates opened a little, and consciousness of magic
couples with is at the highest level. During this ritual, relatively
simply to communicate and obtain information from the spiritual forces that exist outside
the material plane. As mentioned earlier, this dark goddess - Lilith, Naamah, Mahalath
Igrat, Hecate, Liikanen, Persephone, Hel, Ereshkigal, Cali, Baphomet, and Sekhmet
Vampires, interaction with which most effectively and naturally in dark
rituals of sexual magic. But such spiritual essence, as an incubus and succubus, also
important in these practices. These demons belong to the sphere of the moon and black
svoeyprirode have vampiric sexuality. MLO views them as spiritual
tunnels that carry out sexual energy and vitality of the cosmos into chaos.
Succubus, women's demonic essence, incubus, demons-lovers, there are a
all the traditions and culture, according to ancient legend, the reward participants
ordinances forbidden gifts for their sexual energy, taken in dark rituals
sexual magic, which are present or which are involved in these dark
demonic entity. But if they are not aware of is that the participants in the ritual are
harmony with the black moon, demons can dispose of the Magi as their victims
and completely deprive them of their life force.
An example of these demons can be found in the "Book of Enoch", which describes the

angels, called "guardians" of human beauty seduced women who
violated the law demiurge, leaving the heavens and giving himself the physical plane to
to release their sexual passion. The result of Union Nephilim as these are named
"Fallen" angels, women became race of supermen. Nephilim, whose leader was
Semjase, gave his dark divine spirit to their children, thereby adding
crimes to their rebellious acts. Those demonic children became known as
"Geburimy". Being the demigods, they began to rule the universe. Nephilim, angels
demons in exchange for sexual energy taught many people the forbidden arts
demiurge, so, for example, magic, astrology, alchemy, war, sex magic,
weapons, writing, lunar mysteries, knowledge of the cosmos and chaos. So were the Nephilim
demonic fathers evolution and civilization. Demiurge, who wanted to keep the Angels
and people as their slaves, and they were filled rage when he saw the violation of his
cosmic laws. He called on his weak-willed angels headed void
Michael and sent them to destroy a new race of supermen, bearing in dark
flame. He ordered his servants to kill the Nephilim and all those who do not obey its laws.
Even when the earth was red with blood, all refused to back down on freedom, except
weak Noah and his wife. Creator willed to drown every living thing on earth, but their
and his female slave, hit the ground deluge. The Nephilim are the angels who did not
died happily joined the legions of Satan outside of the cosmos and
vowed to avenge the blood of their brothers, their wives and children. So were the Nephilim
The anti / kliffotic forces belonging Nahemoth - Klipp
Naamah. Demiurge is recreated their generation with Noah and his wife - people without
will. But Geburimy, dark demigods frequented create demiurge dark
flame, which is further from life to life embodied in the strongest among
people.
A lot of secret knowledge can be found in the story of the Nephilim, and practices
Sexual Magic should work with these forces in their rituals. First,
should refer to the "legacy of custody" to reinforce the dark flame - the gift of Semjase.
The legacy is represented by five major groups of forces: Nephilim, Rafaimy, Anakim,
Amalekity and Geburimy.
Nephilim, meaning "lewd", - the demons, bestowing forbidden knowledge /
Gnosis for sexual energiyu.

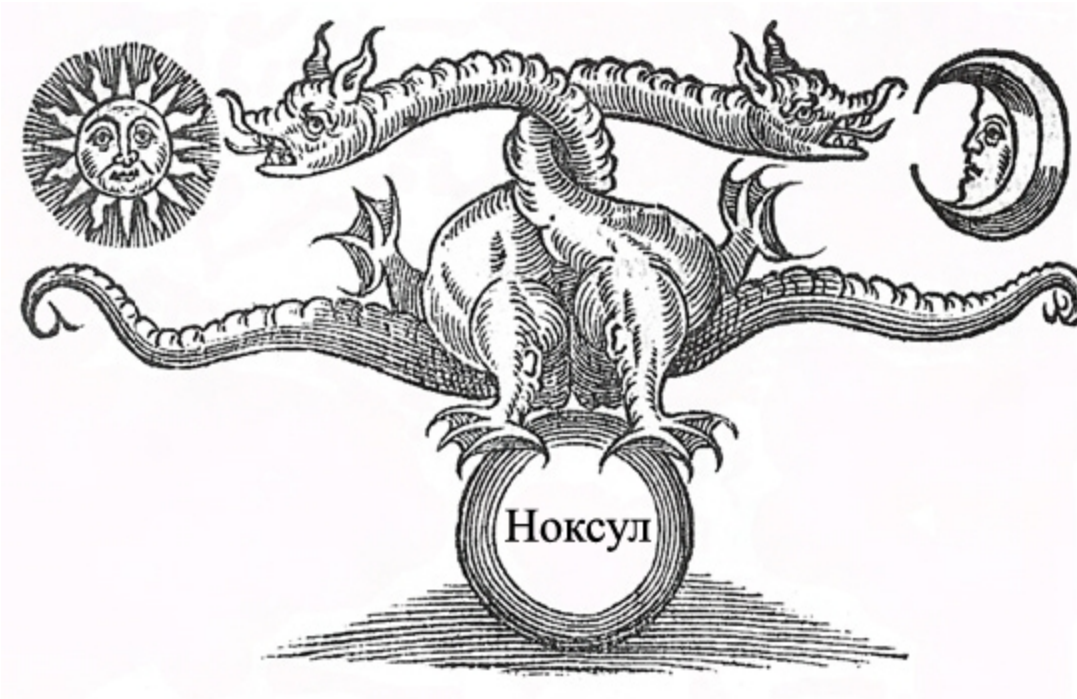


Rafaimy, which means "fighters" - the demons, bestowing spiritual and worldly power.

Anakim, which means "anarchists" - the demons, sowing chaos and division.

basic practices of Tantrism - to awaken the power of the goddess and elevate it through all the chakras, in
eventually connecting it with Shiva. Thus, an ecstasy,
breaking all illusions and forever liberating spirit. The Goddess in the role of Kundalini
described as a fiery red snake lying coiled coil in three and a half
turnover in the Muladhara. Kundalini (there is also appropriate name Shakti) represents
latent vitality of human awakening that leads to priumnozheniyuenergii and magical
power. Kundalini or Shakti, which means the force is
a lighter aspects of the Goddess, while Kalishakti - dark goddess -
represents the inner black flame (black Kundalini). In the tradition of Tantrism
Kalishakti - the dark force of the force samóy dark goddess that people keep in
currently. She - the goddess of the dark sexual magic, which embodies the sexual passion.
We can say that the art itself sexual magic under its authority. In practice Vama
Marga when Kali is embodied in the priestess, and Siva or Kalishakta, dark man's strength -
in the priest's ritual sexual act frees up a tremendous amount of
magical power of God and to connect with the goddess. It also gives the elixir
divine properties. In this case it is "Kali Vin". It can be
used to wet the chakra Ajna, which facilitates the opening of the third eye,
destroying all illusions.
Tantrizm Vama Marga similar to kliffotic sexual magic practiced by
MLO. It takes the place of Kali Lilith, and the place of Shiva - Satan / Samael. Awakening
dormant forces that will connect with the dark goddess dark god, remains a major
the purpose of the ritual. The opening of the seven gates of the dark (portals) - Gehinnom,
Shaarimot, Tselmot,
Barshahet, Titahion, Abaddon and Tehom - corresponds to work with the seven chakras in
Vama Marga tradition. The task kliffotic sexual magic, among others -
awaken the blind black dragon, slumbering in Gehinnom, and he opened his eyes
Taninivera, make possible the unity of Lilith and Satan. Taniniver - Black
fire dragon, warring against the cosmos. He - the force that carries through Lilith
Gehinnom and the rest of the gates of Hell to the sixth gate. Here Taniniver regains sight
and makes possible the union of Satan and Lilith in Tehom. Sight to the blind dragon -
the essence of esoteric work MLO and the path to eternal freedom in chaos. The main character in
the
kliffotic work is the "Tree of Death", which is a map
dark measurements. Chart consists of ten areas coupled twenty two ways
- Tunnels. These tunnels are divided into three pillars of the tree - left, right and middle.
Thanks to the dark flame, the man has in himself forces represented
The Tree of Death. These internal forces - those that encourage Taninivera. The left pillar
tree - a female sexual energy, right - men. During the ritual
unity of priest and priestess, dark vortex - the middle pillar - is activated. Median
pillar consists of spheres Nahemoth, Gamaliel, and Tagirion Thaumiel. It is for this path
Black Dragon is climbing out of the sphere to the sphere of Lilith Satan. In
MLO tradition of seven previously mentioned dark gates are utilized in the practice of this
anti-cosmic yoga. These seven portals, often referred to as the seven-headed dragon with
eleven faces and ten horns, opened by voice vibration true
Names and meditation. After that, calling kliffotic power and proclaimed
the destructive will of the ritual, the priest and priestess can proceed to the magic act
Unity, which acts as a priestess queen Lilith, and the priest - king of Satan.
When a couple reaches a state of sexual trance, they use a "formula
Taninivera ", pronouncing it as a mantra and focus on uplifting vortex which
has to go through all the seven portals. Whirlwind - Fiery Gates of the Qlippoth or tunnel -
opens the way through seven internal portals of Gehinnom to Tehom. The next step
- The awakening of the black fire dragon, which lifted Lilith, and

the release of the dark forces from the lower to the higher of the portal. Dragon goes back in the vortex, and
every time he passes the next gate, Lilith fully opens a portal and
activates all his power. Activation of the seven portals releases
dark powerful energy that leads to darkening of showers and strengthen
black fire chaos - Taninivera. When he reaches the sixth sphere of Abaddon-
destroyer, his eyes open, and at the same time, the third eye begins to see the magic
pair. The next step - the connection of Satan and Lilith in the seventh gate. Here
proiskhoditsovokuplenie dark forces and anti-cosmic energy output Azerate. When the pair
experiencing a spiritual union with the external flame of chaos, an ecstatic state of emergency
state and orgasm at the physical level. The energy generated in the course of the ritual,
conducted a priest and priestess through their internal portals areas in Abaddon
According to Satanic Will, creating a change in harmony with the passage 218. Union
dark flame priest and priestess - the key to awakening the dragon. Elixir, created in
the process of this practice is the poison of Satan and Lilith, strong enough to
kill gods and demons to create. The very same action of this tradition is one of the
the most effective methods of chaos in the cosmos and the cosmos bleeding
chaos. The Union of Satan and Lilith with anti-cosmic force does Taninivera
possible for the bloodthirsty Liling to take physical form in the material plane.
Priest and Priestess in the dark of the practice themselves embody Lilin. Dark Gods
unwittingly set foot on land again!
Black Flame, and Kalishakti Taniniver closely linked to the tradition of the dark
sexual magic MLO. It should be added that the Order is available a variety of ways
interaction with these forces, and sexual magic - just one of them.
"The woman - a portal to power, and the man - the clues to the gate. In the magical copulation
they are open to the flaming by force and ecstasy. "
Glory Lilith!
Only the unity of opposites will be torn cosmic chain, and
acausal flame will be released!



I.18 seven power centers of the body
1. Gehinnom is located near the end of the spine, between the
anus and genitals.
Red ball of energy that symbolizes power center

which is associated with the element of Earth, and the cliffs of Nahemoth
Gamaliel and the goddess Lilith.
Blind Dragon Taniniver napping at the center of power.
2. Shaarimot located near the penis.
Orange ball of energy that symbolizes the center of power,
which is associated with the element of Water, and the cliffs of Samael
demonobogom Adramelekom.
3. Tselmot located near the navel.
Yellow ball of energy that symbolizes the center of power, which
associated with the element of Fire, and the cliffs of Aarabzarak demonobogom
Baal.
4. Barshahet is located near the heart.
Bowl of green energy represents the center of force,
which is associated with the element of Air, and the cliffs of Tagirion
demonobogom Belphegor.
5. Titahion located near the throat.
Blue ball of energy that symbolizes the center of power, which
bound to the nitrogen / Spirit, and the cliffs of Golahab
demonobogom Asmodeus.
6. Abaddon is located near the forehead / area between the eyes,
also called the third eye.
Purple ball of energy that symbolizes the center of power,
which is linked to the cliffs and Gaashebla demonobogom
Astaroth.
When Taniniver remains at the center, his eyes are open.
By opening this center magician can get the power to
see all illusions of creation and thus free
of the cosmic cycle.
7. Tehom located immediately above the physical body,
a few centimeters above the top of the head / top of the head.
Black ball of energy that symbolizes the center of power, which
is associated with chaos, Klipp Satariel, Gagiel and Thaumiel and
demonobogami Lyutsifugom, Beelzebuth, Moloch and Satan.
This power center - the place and the final connection of Lilith
Satan.
This seventh center of power is so chaos, emptiness,
silence and darkness.
Here Taninivera force rises through the sixth center of force
and through the crown, leaving the spiritual world of the senses / Space
black magician and achieving liberation through fusion with
inner fire chaos! I.19 Names Dragon / words of power
This text presents different aspects of the ancient Draconian forces, taken from
various mythological systems and used in the MLO.
0. Tiamat (Sumerian). Almighty dragon personifying original
chaos.
1. Vritra (Indian / Hindu). Name of Draconian forces, leading
The anti forces in their fight against the cosmic gods.
2. Hydra (Greek). The evil dragon with seven heads.
3. Azi-Dahak (Persian). Three-headed dragon that is Ahriman and
destroy the creation of Ahura-Mazda, burning it in a fiery tornado.
4. Typhon (Greek). The evil dragon, symbolizing the mess and strength of the Wrathful
chaos.
5. Python (Roman). The terrifying evil dragon, spreading death and
destruction.

6. Apep / Apophis (Egyptian). Great Dragon and the god of nothingness.
7. Nidheg (Scandinavian). The black dragon, symbolizing the anti-cosmic force in the realm of aces.
8. Jörmungand (Scandinavian). The great dragon, a descendant of Loki, the Norse compliance with Leviathan.
9. Labbe (Sumerian). The evil dragon, whose case - the destruction of mankind.
10. Leviathan (Jewish). Black Dragon ruling in the ocean Wrathful Chaos.
11. Tenom (Jewish). Dragon, symbolizing the black pervookean. Tenom - is distorted name of the all-powerful mother-dragon Tiamat.
12. Taniniver (Jewish). A blind dragon that before the final war Lilith unite with Satan and thus posodeystvuet destruction of the cosmos.
13. Taninsam (Jewish). Elder Lilith, poisonous dragon.
14. Afrasiab (Scythian). One of the names of Ahriman as he is portrayed as a Black Dragon's death.
15. Ashmug (Persian). The evil dragon that serves Ahriman and spreading war and hatred among those who serve darkness.
16. Rahab (Jewish). Dark Dragon.
17. Rahu (Hindu). The terrifying dragon that during a solar swallows the sun eclipse.
18. Zohak (Persian). Another name Azi-Dahak.
19. Dahak (Persian). Another name Azi-Dahak.
20. Lotan (Canaanite). The terrifying dragon, described as "the fastest snake" and "Seven-headed tyrant." Lotan represents the primary ocean.
21. Yam = (Canaanite). Dragon, symbolizing the ocean of chaos / pervomore.

I.20 Satanic formula

The purpose of this text - to present and give an explanation of the twenty-four satanic formulas that are used in the anti-cosmic black magic system MLO.

Some of these formulas can be derived from the traditions of medieval grimoire while others belong to a very dark and more esoteric Satanic traditions. The following formula is primarily suitable for kliffotic / relating to the work of Satan, coupled with great force. They centuries brothers used the left hand path. Some formulas and napolnilistemnoy increased energy for a later time - in the extreme, and the restricted sometimes very bloody work of some occult Orders.

1. «Tanin'iver Liftoach Nia!»

"Formula Taninivera" aims to awaken the blind dragon that slumbers in the darkness of the black flame, and reopen absorb and dissolve the eyes of chaos (that there nia). Taninivera formula is also used to control black power to disperse the illusory light through the knowledge of the demiurge and open the eyes of the dragon.

2. «Chao Ab Ordo!»

"Formula chaos" - the formula of the coming dark aeon, is used in the course of work, whose purpose - to create chaos out of order and distribute disharmonious energy the physical plane.

3. «Ishet Zenunim Taninsam Ama Lilith, Liftoach Kliffot!»

"The formula of Lilith" - this is a very strong formula calling and crying out, the purpose of which - the opening of the gates in Gehinnom and the invocation of demonic, evil and black as Night energies mother Lilith. "Formula Lilith" is also used in the course of all the dark sexual magic rituals whose purpose - to move sexual energy in Sitra Akhra and so do the demons in chaos.

4. «Dies Irae, Dies Illa, Solvet Cosmos In Favilla! Vocamus Te Aeshma-Diva! »

"The formula of Wrath" - a very destructive aeonic black magic formula that appeals to the energies that are strongest during the winter phase of each aeon.

"The formula of Wrath" is intended to herald the invocation of the Day of Rage, Aeshma diva, and accelerates

great offensive end, which will destroy the present eon.
5. «Ad Majorem Satanae Gloriam!»
"Formula AMSG» is used in sacrificial rituals and aims
the sacrifice of the life force, creating a flow of satanic forces that are sent and
amplified during the ritual. "Formula AMSG» can also be vygravirovanna or
painted on the sacrificial dagger used in the bloody rituals.
6. «Lylusay Tateros Volt Sids Lucifer!»
"The formula of Lucifer" gives spiritual knowledge and enhances the inner black fire
chaos. "The formula of Lucifer" is also used in the opening of the gates of the spiritual dark
plan and to the south the throne.
7. «Vibarlal Dendas Tnasod Beelzebuth!»
"Formula Beelzebuth" brings the winds and the sea calm feelings of emptiness and
also opens the gates to the dark mental plane and to the eastern throne.
8. «Agilleath Tiddehmos Tlyfos Belial!» «The formula of Belial" calls deadly and destructive
energy and
spreading hatred and disagreement among the enemy mage / Order. "The formula of Belial"
opens the gates of the dark and into the physical plane to the northern throne.
9. «Dessurpur Kajp Gidupp Leviathan!»
"Formula Leviathan" Wrathful Chaos directs energy into space and turns
form to formlessness, as well as the black dragon awakens the ocean of chaos. "Formula
Leviathan "also opens the gates to the dark astral plane and to the west the throne.
10. «Vedar-Gal Tiekals Somdus Azerate!»
"Formula Azerate" leads to chaos and disharmonious energies and brings chaos
revolution / evolution. "Formula Azerate" is also used in rituals, the goal
which - invocation or invocation of the Eleven anti-cosmic forces.
11. «Athah Gibor Leohlam Satan!»
"Formula AGLS» is used in the rituals of worship Satan and capable
strengthen Satanic energy directed at the ritual.
12. «Lucifer Illuminatio Mea!»
"Formula illuminate" is used in meditative rituals, the purpose of which -
getting of wisdom and enlightenment.
13. «Tohu Tehom Theli Than Leviathan Tanin'iver Taninsam!»
"Formula kliffotic dragon" is used in dark rituals, the goal
which - the direction of the energy dragon's death. "Formula Dragon" can also
used to open the gates to kliffotic measurement.
14. «Noxulifer!»
"Formula Noksul" is used in haognosticheskih rituals whose purpose -
magician to help overcome the dualism of the causal plan and space constraints.
15. «Zazas Zazas Nasatanada Zazas!»
"The Key of the Abyss" opens the gates of Choronzon, leading to the acausal plan and
breaks down the barriers of space his eleven "A" vibrations. Key of the Abyss
is also used as a formula calling / invocation during the rituals of black, the goal
which - calling Choronzon. The above formula also activates its
"A" vibrations eleven dark rays is open pentagram.
16. «Liftoach Kliffot!»
"Formula Liftoah" is used in the course of kliffotic rituals whose purpose
- Direct the energy of Sitra Ahra into space.
17. «Alastoros!» «Formula Alastor" - a Martian-Saturnian formula calling
destructive and destructive energy, bringing war, murder, and
bloodshed! Alastor formula is used most often in curses and rituals
War.
18. «Chaosatanas!»
"Haosatanas" - haognosticheskaya formula that gives mental strength.
19. «Atazoth!»

"Formula Atazota" is most often used in the rituals of power and is designed to increase the flow of acausal present in all dimensions "I" in a limited causal "ego." "Formula Atazota" evokes the black flame and brings havoc microcosm.

20. «Acteus Magelsius Ormenus Lycas Nicon Mimon!»

"Formula Arkteus" is used in rituals, the purpose of which - the invocation demonic energies on the physical and astral planes. The formula is, according to the tradition of medieval magic, of the names of "six evil of Regents."

21. «Magoa Paymon Egym Amaymon!»

"Formula MPEA» opens the gates of the four dark corners of the world to demonic forces, holds and squeezes itself through the sinister energy. The formula consists of four names of demonic kings four cardinal points, which are as follows correlate with the four thrones:

Lucifer - Amaymon - Samael.
Beelzebuth - Mago - Azazel.
Belial - Egim - Mahazael.
Leviathan - Paymon - Azael.

22. «Sitrael Polanthan Thamaar Falaur Sitrami!»

"Formula Sitrael" is used when calling the destructive demons north of the throne and the invocation of the five demonic princes of infernal forces.

23. «Bagabi Laca Bachabe
Lamac Cahi Achababe
Karrelyos Lamac Lamec Bachalyas
Cabahagy Sabalyos Baryolos
Lagoz Atha Cabyolas
Samahac Et Famyolas
Harrahya! »

"Formula Bagabi Bahabe Luck" - a black magic formula for the number 1300, which used in dark rituals, the purpose of which - the invocation to his father Satan. This formula, they say, is suitable for the work of Satanic Orders, who are campaigning for human sacrifice.

24. «Palas Aron OzinomasBaske Bano Tudan Donas
Geheamel Cla Orlay
Berec Hé Pantaras Tay! »

"Formula Palace Aron Ozinomas" - another formula for the number 1300, it used in the invocation of demonic forces. This formula is also used in practices with the sinister forces, when the vibrations of the formula easier demons demonstration on the astral and physical plane!

I.21 Ritual of the Pentagram

1. Magician stands before the altar, placed in the southern part of the ritual space As to his forehead ritual dagger, which he holds in his right hand, and exclaims:
"Azerate!"
2. Magician directs the point of a dagger on his chest / heart and exclaims:
"Lucifer!"
3. Mag sends a dagger at the crotch and exclaims:
"Belial!"
4. Magician directs the point of a dagger on his left shoulder and exclaims:
"Beelzebuth!"
5. Then the magician directs the point of the dagger to touch the right shoulder, and exclaims:
"Leviathan!"
6. Magician crosses both arms and exclaimed:
"Glory to Chaos!"

7. Magician takes a deep breath and then exhale all the air at the same time
Vibrating Power Word:
"Haosatanas!"
8. Magician draws a red invoking pentagram of fire in front of the altar,
vibrating at the same time:
"Lucifer!"
9. Then the magician turns to the throne Beelzebuth, which is located in the east, and
draws in the air causing a yellow pentagram of air, vibrating at the same time
"Beelzebuth!"
10. Magician turns to the throne of Belial, located in the north, and draws in air
black invoking pentagram of earth while vibrating:
"Belial!"
11. Magician turns to the throne of Leviathan, located to the west, and draws in
air blue invoking pentagram of water while vibrating:
"Leviathan!" 12. Finally, the magician turns back to the altar, and with closed eyes clear
visualizes the four sparkling pentagram around. At the same time he
exclaims:
"Ahead of me Lucifer!
To my left Beelzebuth!
Belial is behind me!
To my right, Leviathan!
Around me shine four pentagrams, symbolizing the four black
Throne! "
Then the magician draws a dagger black invoking pentagram of spirit and exclaims:
"And in my soul shines the eternal flame of chaos!
Dark forces with me!
Glory to Chaos! "
13. Magician opens his eyes and forehead for the ritual dagger and exclaimed:
"Thank Azerate!"
Then he touches the edge of the dagger chest / heart and exclaims:
"Hail Lucifer!"
Then the magician for the point of the dagger crotch and exclaims:
"Glory to Belial!"
After that, the magician for the point of the dagger left shoulder and exclaims:
"Thank Beelzebuth!"
Then the magician for the point of the dagger right shoulder and exclaims:
"Thank Leviathan!"
Magician crosses his arms and exclaimed:
"Glory to Chaos!
Magician takes a deep breath and then exhale all the air while vibrating
Power Word:
"Haosatanas!"
Can now begin the main ritual!
I.22 Big unlocks the ritual
0. This
pentagram. "
ritual
begins
after
completion
traditional
"Ritual
1. Turning to the altar, the priest raises the ritual dagger in front of him and
recites the following:

"Lucifer, Beelzebuth, Belial, Leviathan, south, east, north and west we
call you!
O you that reign over Yaryascheysya Darkness, send us your views on going on
the way the black dragon!
The anti-enemy of creation, the gods of the Wrathful Chaos, abide with us, so that
our inner fire chaos ever been connected and united with the evil legions and order
were imbued with the essence of our sense of the dark gods!
Open to the dark gate that leads to the home of the hungry gods, and let us
to know the presence of the powerful rulers of darkness!
Give us your dark blessings and fill our souls with eternal
sinister energies of chaos! Let chaos black fire rises to engulf us and all of our internally
human weakness, and yes we will rise to an infinite chosen messengers
black eon!
Lead us in our fight against all the enemies of our unworthy and grant us
force, in order to destroy the illusions demiurge!
About you, the reigning four black thrones, abide with us, servants of fury
blind sword, and five pentagrams shining let our will is embodied in this
powerful night! "
2. Still turning to the altar, the priest ritual draws a new red
invoking pentagram of fire, which slowly turns black, and recites the following:
«Lylusay Tateros Volt Sids Lucifer! From the south, and in the name of Lucifer we cry to
an all-consuming black fire demon! Rise of Hellfire and
shining dark depths, and let your anti-cosmic fire will burn a hole in the new
barriers of space!
Abide with us, on fire destroys demons of chaos, and in your anger
Destroy the space shackles that keep us chained in a filthy creature
demiurge!
Bring us liberation, wisdom, knowledge of chaos, and your blessed
fire illuminate our way through the maze of darkness!
In the name of Lucifer, abide with us, strengthen our inner black flame and
connect us to the eternal black flames! In the name of Lucifer, abide with us, on the dark
gods, and opens our inner gates! Hail Lucifer! "
3. The priest turns to the ritual throne Beelzebuth (east), draws itself
new yellow invoking pentagram, which is slowly turning black, and recites
following:
«Vibarlal Dendas Tnasod Beelzebuth! From the east and in the name of Beelzebuth we appeal to
anti-cosmic storm winds of demons! Let the winds of the sea wafted voids
Black Wing of evil angels, and let perpetual shadow of death falls on the creation of the world!
Abide with us, those who have the blood of chaos and let the powerful and
triumphant wind wafted to us and sanctify us in the most hidden mysteries of the sea
void!
Fill our hearts Dissolve energy towers and Bearer Nothing
Destroy all the slaves of light that dare stand in our way! Let us
ride the black wind of death and raise us to the throne of uplifting!
In the name of Beelzebuth, abide with us, on the dark gods, and lead us to a complete victory,
we are waiting! In the name of Beelzebuth, be with us, as you are living outside the barriers and
Open to all stargate! Beelzebuth glory! "
4. The priest turns to the ritual of the throne of Belial (north), draws itself
new black invoking pentagram and recites the following:
«Agilleath Tiddehmos Tlyfos Belial! From the north and in the name of Belial, we appeal to the
demons black and shapeless earth! Enter through the gates of the eternal dark underground and
let your anti-cosmic fury shake the whole space!
Abide with us, always standing before the throne of cruel deadly Belial
and strengthen us eternal darkness of hatred, reinforce our demonic warlike

power!
Let us, in the name of bringing death, to guide your satanic
destroying streams disharmonious forces and destroy anyone and everyone who will be
hinder our movement along a dark trail - left hand path In the name of Belial, abide with us, and of
blood-thirsty ancient gods that numerous
eons wished for the day of wrath! Join us with anti-cosmic streams of force, slowly
poisoning and death to the entire cosmos! In the name of Belial, abide with us on
dark gods of war and killing, and opened the gates of all chthonic! Glory of Belial! "
5. The priest turns to the ritual of the throne of Leviathan (west), draws a new blue
invoking pentagram, which is slowly turning black, and recites the following:
«Dessurpur Kajp Gidupp Leviathan! From the west and in the name of Leviathan, we appeal to the
terrifying demons Ocean storm of chaos! Climb out of the bottomless abyss of darkness,
wriggling about nameless gods, and let the boiling sea of chaos and drown forever extinguish
Space living creatures demiurge fire! Arise from the dark sleep
Connect the black chaos fire that burns in depth, with our souls!
Let us, in the name of Chaos Bringer, to connect with the dragon and the Wrathful Chaos
fill our veins the blood of a black dragon that destroys the light, making the immortal and
deifying the inner fire of chaos!
In the name of Leviathan, abide with us, about the horrific gods, dragons, and, taking
our souls, lead The anti-intrusion! In the name of Leviathan, abide with us on
You prevailing in the black depths of eternal darkness and the Wrathful Chaos Open to all the dark
the gate! Glory Leviathan! "
6. The priest turns to the ritual of the throne of Lucifer (south), with a dagger for the forehead and
exclaims:
«Vedar-gal Tiekals Somdus Azerate!»
It touches the heart and exclaims:
«Lylusay Tateros Volt Sids Lucifer!»
He touches the crotch and exclaims:
«Agilleath Tiddehmos Tlyfos Belial!»
He touches the left shoulder and exclaims:
«Vibarlal Dendas Tnasod Beelzebuth!»
He touches his right shoulder and exclaims:
«Dessurpur Kajp Gidupp Leviathan!»
He crosses his arms and exclaims:
"Glory to Chaos!"
Then he takes a deep breath and begins to vibrate power word:
"Haosatanas!"
7. Still turning to the throne of Lucifer, the priest ritual activates
Pentagram is open in front of him and says the following:
"The Gates of the four cardinal points in the measurement of chaos open, and in the name of
Lucifer,
Beelzebuth, Belial and Leviathan with us now blessing of the dark gods!
The carrier and the development of anti-cosmic demonic forces are called from the four
black thrones, and the light and cosmic energy is expelled from the ritual space!
Four dark throne stand, and in the presence of the dark gods, we are ready to start our
Black ritual!
Our will - the law, and our law - Chaos! Hail Satan! "
8. Priest ritual begins after the main ritual.
I.23 self-initiation
The purpose of following the ritual - the opening of the gates of the dark interior, leading to
acausal (that is timeless and spaceless / random) izmereniya.0.
Shouts of the following:
"In the name of Lucifer, I light the fire and call black dark gods!"
Then light the altar candle.

1.
The ritual traditionally begins with the activation of the four pentagrams cause
black thrones.
Then look closely at the candle flame, and focus on the domestic
black flames, "causing fever" and pondering the reasons for which you wish to open
inner gates inside your black flame / spirit.
2.
Proclaim:
«Ad Majorem Azerate Gloriam!»
Then chop the middle finger of his left hand and his blood draw "acausal
sigil "on a piece of pre-cleaned and perfumed paper.
On the reverse side of the paper, draw blood sigil of black flame, and then
write your magical name.
The remaining blood check your "third eye" / eye Abaddon and say:
"The eyes open Taninivera!
Taniniver Liftoach Nia! »
Burn the incense in honor of the dark gods, then place the paper
Sigil of the spices, and intoned the following:
"My strong will - into the night to open the forgotten gates leading into the dark dimension
Chaos!
My will - in the name of nameless gods open domestic shining gates leading
beyond the limitations of space!
On my own free will I step forward to the altar of madness and total freedom,
so that in the night to turn the key in the last gates of darkness!
I reject the weak and the blind god of the masses, following the path of the right hand, and
strengthens
communication, that in all my life leads me, tying together with the external eternal
flame that is Lucifer!
I choose to, in the name of Lucifer, the way into the darkness of the unknown, so there find my
self-created, and the inner light!
In my slumber black dragon, my ultimate goal - to awaken this immortal and
divine power that for centuries was resting in the bottomless depths of my spirit!
So I'm tearing into the night demiurgic shackles that keep the dragon
constrained, in the hope that I can my inner black flame urge fever
who will be able to awaken the sleeper, and thus awaken themselves from the dream that is
my life!
In the name of the dark gods, and according to my free will and true, I hook
blood and fire of eternal agreement that opens the gates of the inner shining and making
I have a true son / daughter of the Wrathful Chaos!
3.
Burn the sigil on the black candle flames and smoke visualize taking
sinister and demonic images.
Try to inhale more smoke, as vozmozhno.Zatem say the following:
"As my blood burns in the fire, and my soul will burn in a black flame!
As my life force merged with the fire, and my spirit will connect with the dark
Gods!
My procession through the sinister ways that lead me to eternal freedom in chaos
begins!
My will - the law, and my law - Chaos!
Hail Lucifer! (X7) "
4.
Meditate on the living darkness that lies within you, and know that your
internal gates to the "kingdom of the dark gods" is now open.
5.

Complete the ritual of the traditional way and declare:
"Hail Lucifer! Glory Beelzebuth!
Glory to Belial! Glory Leviathan!
Glory to Chaos! "
"Acausal sigil"

"Sigil Black Flame"

I.24 ritual cleansing of the aura appeal to the fire of Moloch
Moloch - an evil god, according kliffotic Kabbalah, the strongest demonobog
After Satan's ruling Sitra Ahra (a Hebrew word meaning "dark side").
According kliffotic Kabbalah Moloch - dark lord, who followed
Satan rose from the darkness of the Wrathful Chaos to start a fight with the demiurge and other cosmic emanations.
Moloch and - Prince of Chaos, who with Beelzebuth, the ruler of the cliffs
Gagiel, and the ruler of the cliffs Satariel, Lyutsifugom Rofokalem forms
anti-cosmic triumvirate, under the control of Satan owns triple hell.
One of the titles associated with Moloch - "the ruler of the country's Tears", and the reason this - what to Moloch in the old days were burned, sacrificing, living children,
Moloch to enjoy the tortures children and quenched his thirst for eternal tears of their grieving mothers!
Moloch - god of fire and anti-cosmic exterminator angel of light as it
fire burn Armageddon southern roots of the tree of life, so as to destroy
the order of the universe.
Moloch can also be compared with the accounts of Surt, a demon of fire in Norse mythology, which in Ragnarok move the energy of chaos and burn all sotvorennoe.Dekabr - month celebration of Moloch, and this month The anti-magicians burn
their living sacrifices to honor the cruel lord of chaos Moloch.
Satanic magicians cry out to the fire of Moloch, to cleanse your aura and spirit of dirt cosmic light and thus eliminate the influence of the energy demiurge.
Ritual
1.
Magician lights in the name of Satan's altar candle and anticipates "ritual cleansing of the aura calling the fire of Moloch, "the traditional way -" a ritual of the pentagram. "
2.
Magician voskurivaet large number of incense in honor of Molech and meditates about 15 minutes over all that he associates with Mr. Moloch, so as to

try to enter into resonance with the energy kliffotic Moloch.
Mage also meditates on to the ritual cleansing fire of Moloch and his soul
body, and thus fills its spirit anti-cosmic energy.
3.
When the magician feels that he has come to the right frame of mind, he
rises and draws a red ceremonial dagger invoking pentagram of fire
astral plane itself, while vibrating the name of Moloch.
Mage clearly visualizes the shining pentagram in front of him, at the same time
Vibrating "Thaumiel" eleven times.
Every time the magician vibrates name Klipp Moloch - Thaumiel, he feels
dark energy that is beginning to fill the place of the ritual, becoming stronger, so
the black mist surrounds him body and soul.
Also, the magician is, as more and more red-hot glowing pentagram before
him to turn into a flaming ball when he is in eleventh vibrate
Thaumiel name.
4.
Magician by visualizing gradually moves a ball of fire on his body
and inside of it, so that eventually put a red-hot ball in his chest near the heart.
Magician visualizes hot ball burning in his chest and trying to get a feel for how
this fire warms his body, and then says:
«Moloch Liftoach Kliffot!»
5.
Magoo did not need long to visualize a ball of fire, because enough
knowing that the fireball burning in his chest, the magician is ready to call the fire of Moloch!
6.
With great enthusiasm and hateful voice pronounces the magician
The following calling, saying, the fire of Moloch, while the left hand raised to
altar, making the "sign trident", which in this case symbolizes the triple hell.
7.
Invocation to the fire of Moloch
«Molek Liftoach Kliffot! Moloch, a guard vseszhigayuschego fire, full of evil king of Sheol, I, NN,
I call to your cleansing fire!
In the name of Satan, I call to your infernal force of the ruler of the infinite
sadness and tears!
Moloch, let your anti-cosmic fire envelop me and burn all the dirt
light god of creation, which weakens my spirit!
Let your antimaterial hungry flames enter into the depths of my
soul and bring a chaotic force in my blood, so that it was in full swing and woke up to
life!
Moloch, the mighty ruler, with his burning throne ruling
destroying the gods and in the name of Satan's angels burning space in black
ashes, hear my call!
Angry cruel king, your eternal thirst can be quenched only tears
the weak, and your hunger can be appeased only souls burned children. I am forever
associated with chaotic omnipotence, I ask, in the name of Satan, bless this reason
infernal fire!
Cleanse me, O full of evil overlord Moloch, cleanse me from dirt
cosmic light!
Let your haosonosnomu fire devour my soul and banish the influence
cosmic energies that dazzle my mind!
About Mr. Moloch, the highest among the dark lords in the name of Satan
triple ruling hell, hear my call!
Look at me, the evil lord and his anti-cosmic fire cleanse me
from all my human weaknesses!

Protect me, O lord of the cleansing fire of chaos, in the fury of the flame, and its
anti-cosmic fire burn illusions demiurge, who introduced me to the error and
let me on a dark path that is the path of the left hand!
Protect me, O horrific Moloch, and their hatred banish space
angels that are constantly attacking my soul and his dirty light of trying to weaken
my spirit!
Hear my cry, the Mighty Moloch, and let my dark soul in your name
find a chaotic brilliance created your power of hell!
Hear my cry, O wicked prince of chaos, and your blessings to turn me into
Supernova burning ecstasy!
Moloch, in the name of Satan, let thy cleansing fire is burning! "
8.
When the wizard completes the recitation of the "Appeal to the fire of Moloch", he closes his eyes
and clearly visualized as a ball of fire burning in his chest explodes into a powerful
cocoon-like fireball, and envelops his body.
Magician visualizes this astral fire burning strongly, as the sun
while mentally repeating the name of Moloch Moloha.Ogon burns all the dirt in the soul of the
magician and fills it with force, and
casts light intensity that weaken the anti-cosmic magician.
Magician can pull the fire of Moloch in his veins, taking a deep breath and
visualizing how he breathes astral fire.
Magician tries to visualize his soul at the center of the blazing
inferno in a matter of minutes and feels like a satanic force fills it
soul. When this is achieved, he says:
"Glory to Moloch!"
Saying this, the magician opens his eyes, now his soul (astral body / aura)
cleaned!
Mag glorifies Moloch and completes the ritual of the traditional way!
I.25 The ritual invocation of Astaroth
Training
This ritual takes place during the dark moon, because at that time
kliffotic force is particularly strong.
All participants cut his left hand and give the eleven drops fall
blood in the bowl (in this ritual involved at least seven people).
Priest ritual uses blood to draw a sigil of Astaroth on
rectangular mirror, while the other participants chant the name of Astaroth.
Sigil of Astaroth:

When the sigil painted, the priest draws a blood ritual four "spiritual
causing the pentagram "the four corners of the mirror, at the same time pronouncing the name
Klipp Astaroth - "Gaashebla." Mirrored gate then placed on the altar and two black candles, blurred
remaining blood located in the bowl, placed on the left and right of Reflex
the gate.
The priest pours the rest of the blood on the coals, standing directly in front of
Mirrored gateway. These coals used for burning incense.
(Depending on your goals for the ritual, the priest ritual can also be used
coals in order to, for example, to burn all kinds of magical sigil,
activating their power. If the purpose of the ritual - with the help of Astaroth deadly harm
the enemy can use his / her image or name of the enemy, written in red on the
parchment, flared at the climax of the ritual in front of the activated
Stargate).
Priest ritual requires at least six other participants that during
ritual, they helped him to pronounce the words Force and through visualization and
concentration to keep the gates open Mirror, the priest directs ritual
kliffotic energy Astaroth, reaching a result of the call.
During the ritual, the priest is in front of the altar, and the rest
participants are on the side of it.
All participants are about two meters away from the altar and keep their ritual
knizhaly with which they direct the mental strength to open Star
gates.
During this ritual, the priest wears around his neck a talisman with a carved on it Sigillite
Astaroth, and all other participants are "black magic pentagram" - an amulet
that will protect them from the destructive forces that will be called during the call.
Altar used in this ritual, is located in the north of the ritual space.
Before you begin the ritual, all the participants for a long time to meditate
Astaroth goal vocation.
A suitable background music playing to the participants entered the
the right frame of mind.
Also for meditation and ritual itself can be used ritual
drum.
Words of Power used in this ritual - it kliffotic formula
which originate from the Grimoires, namely «Grimoirium Verum» and the legendary «Grand
Grimoire ».
At the same time, these formulas are used by black magicians and satanists in
For hundreds of years as a very strong, so they should be used with great
respect and care!
Calling Astaroth
0.
The priest begins the ritual traditional way - with the "Ritual of the Pentagram."
1. Two black priest lights a candle on the sides of the SLR
the gate, and then draws his dagger black invoking pentagram of spirit in the
altar, while vibrating the name of Astaroth.
All participants visualize the black pentagram, burning black
flame!
Priest says:
«Astaroth Liftoach Kliffot!
Astaroth glory! "All the participants visualize the pentagram in descending sigil of Astaroth,
narisovanna at the gates of the SLR, and black energy field extending
around the mirror!
2.
The priest throws a large pinch of musk incense on the coals,
located in front of the gates of specularity, while saying:

«Ad Majorem Astaroth Gloriam!»
All participants say:
"To the glory of our lord Astaroth!"
Priest, standing before the altar, and mirror the gates, says:
"Astaroth, we cry to thee!"
Other participants raised their daggers in the direction to the mirror
gates and together recite the following formula:
«Astaroth Ador Cameso Valuerituf Mareso!»
3.
All participants, except the priest dipped his daggers.
Priest, still with a dagger in his left hand pointing to the mirror and sigil
Astaroth, says the following:
"In the name of Satan, the Lord Astaroth, Abide with us and honor us with their
presence, when we, the faithful servants of the prince of eternal chaos, we cry out to you!
Mighty Astaroth, wandering in darkness and in the shadows, let the shadow of your
black wings fall on us and grant us the demonic power that we need in order to
your name in the night, we could manage our black rituals!
So Come and fill us with thy demonic desires, and let your
infernal darkness strengthen our souls! "
Priest says:
"Astaroth, we cry to thee!"
All participants raise their daggers towards the mirror and together
recite the following formula:
«Astaroth Lodir Cadomir Aluiel Calniso Tely Plorim!»
4. All participants, except the priest dipped his daggers.
Priest says the following:
"Lord Astaroth, the god of dark eroticism and Mr. sadistic desires,
Abide with us, faithful to you, and let tvoee The anti-energy field
overflow and destroy the demiurge created the light, as well as weaknesses that hinder
The anti-establishment of our dark souls!
Fill us with his evil, cruel about the dark lord, and we lift up to their
Satan's chosen warriors! "
Priest says:
"Astaroth, we cry to thee!"
All participants raise their daggers towards the mirror and together
recite the following formula:
«Astaroth Viordy Cureviorbas Cameron Vesturiel!»
5. All participants, except the priest dipped his daggers.
Priest says the following:
"O mighty lord Astaroth that its legendary bloodlust
among themselves the rulers of the dark hell full of anger and whose cunning
pobuzhdaetchelovechestvo to war, bloodshed and madness, in the name of Satan, hear our call and
Let us find some of your infernal powers of this wicked night!
About Astaroth, the father of incest and sodomy, Blackwinged angel suicide, we
The anti-obeying omnipotence and eternal wrath of black employees
Dragon's death, we cry out to you!
Priest says:
"Astaroth, we cry to thee!"
All participants raise their daggers towards the mirror and together
recite the following formula:
«Astaroth Vulnavij Benez Meus Calmiron Noard!»
6. All participants, except the priest dipped his daggers.
Priest says the following:
"Astaroth, in the name of Satan, we cry out to you this moonless and filled

musk night, hoping with your blessing and in Thy name, to realize our
the darkest and most evil dreams!
Mr. Astaroth, we instrument anti-cosmic forces on the ground, we cry out to the
you!
Let the gates in thy dark realm opened, enter the kingdom of black shadows!
Astaroth, about kliffotic ruler, turn the key, activate the gate and enter
kliffotic through the tunnel!
In the name of Satan, we encourage you to this noble spirit-night! "
Priest says:
"Astaroth, we cry to thee!"
All participants raise their daggers towards the mirror and together
recite the following formula:
«Astaroth Nisa Chenibranbo Calevodium Barzotabrasol!»
7. All participants, except the priest dipped his daggers.
Priest says the following:
"Merciless ruler Astaroth, spreading terror, pain and death among
enemies of darkness, hear our cry and let your strong, insane and evil aura cover
our souls!
Oh lord bloody pleasure and decadence, answer to our call when we, the children of
and daughters of darkness, we cry to thee this night a nightmare! "
The priest comes to the altar and pours a large pinch of musk incense on
coals, saying:
«Ad Majorem Astaroth Gloriam!»
The other races attended say:
"To the glory of lord Astaroth!"
8.
Priest returns to his seat before the altar, sends a dagger in the Mirror
the gate and says the following:
"Mr. Terrific chaos Astaroth, in the name of Satan, we ask you to come out
infernal darkness through the gates Mirror that we it will be opened with your blessing!
And let us know your unholy presence when we say
kliffotic formula that will give strength to the manifestation of your total
The anti-energy!
Hear us, and come out of the gates of the eternal Wrathful Chaos! "
Priest says:
"Astaroth, come!" Other participants raise their daggers to the mirrored gates and seven times
recite a formula that will open the gates.
At the same time pronouncing the formula, each participant visualizes
"Kliffotic tunnel", starting from the center of Astaroth sigil painted on
SLR gates. Kliffotic tunnel is visualized in the form of a black
funnel-shaped tunnel, opening the way through the mirrored gates of the astral
plan where Astaroth, called a priest, now resides!
9.
Here is the formula that is pronounced seven times to open the gate and call
Astaroth:
«Astaroth Ador Cameso Valuerituf Mareso!
Astaroth Lodir Cadomir Aluiel Calniso Tely Plorim!
Astaroth Viordy Cureviorbas Cameron Vesturiel!
Astaroth Volnavij Benez Meus Calmiron Noard!
Astaroth Nisa Chenibranbo Calevodium Barzotabrasol!
Astaroth, come! "
10.
When the formula is uttered seven times, all participants clearly visualized
open gate.

When the priest feels the presence of Astaroth, he says:
"Lord of the cliffs Gaashebla now among us!
Astaroth glory! "
11.
The other participants recite the name of Astaroth low voice, at the same time
constantly clearly visualizing the open gate.
Priest is now beginning to direct the energy of Astaroth and pay his energy trying
what is the purpose of calling the forces of Astaroth.
The ritual ends with the traditional way, the commemoration of Astaroth, and Mirror
the gates are stored in a safe place to be used in the next time,
when the Order will need to force the calling of Astaroth.
I.26 Taniniver Liftoah Nia
Zazas Zazas Nasatanada Zazas! (X11)
I, the knower of an avoiding impulse anti-cosmic space that is my
own will, raised her voice, sounding a shining inner gates, and cried:
to Taniniveru!
I call and call the slumbering dragon that for eons expected opening
forbidden gate!
I appeal to Taniniveru, blind dragon that deception was blinded, but again
Black Diamond will open its eyes!
I appeal to the black dragon that in the darkness of my spirit will return your vision and re-
open the eyes of chaos! I call the forgotten and hidden by a dragon that lies in the black fire
Sea - my spirit!
I appeal to Taniniveru that their invisible lights terminate that
at the top, and that which is below, in order to restore the original purity of the same formlessness!
I call on the black winged dragon rise in the bottomless depths of my mind,
and purifying light black flame fill my eyes, that since the beginning of time have been
blinded by the white mist!
In the name of the Wrathful Chaos, obsessed with internal shapeless black fire,
I raise up my voice piercing the darkness of the abyss, and awaken to a life restricted by
Dragon!
Tanin'iver Liftoach Nia! (X11)
Taniniver, I, NN, call you!
Arise from your slumber and forced harassing fire dark wisdom
burn the shackles of the demiurge that you eons kept in captivity!
Open up your black diamond eyes, the gates of eternal darkness and silence, and their
deadly gaze destroy the illusion of creation demiurge!
Taniniver, I call upon you!
Rise in me, and let my will to power will become a force for your terrible
take-off!
Let your essence, boiling in me, to strive through the seven gates of my soul and
together with your black lava burn off all the dirt that obscures my eyes!
Taniniver, I call upon you!
Unwrap your black dragon wings and forever outshine the false light that
blinded and mine, and your eyes!
Rise from the mist of oblivion, of anti-cosmic black dragon rage, and ignite in
I shapeless inferno that burn up all the worlds!
Taniniver, let your anger horrific smash all the gates and barriers, and in the name of
Taninsam, cutting all my being his demonic essence!
Tanin'iver Liftoach Nia! (X11)
Taniniver, hear my call, I raise my voice, tearing, like a thousand
razor-sharp claws, through the eternal silence of the unconscious!
Rise up in me, O shapeless dragon, and let your anti-cosmic essence

cover and terminate my human form! Open your eyes, open your black shell, and its bloody jaws bring
sparkling gem through which will open the gates of my will!
Take away my spirit through the seven gates and set me free, combining opposites!
Taniniver, let your darkness is raging in me, driving energy, the purpose of which -
and let me limit my eternal becoming!
Dragon of darkness, let your awakening will kill your eyes, and may be fulfilled
ancient prophecy!
Unite Gamaliel and Thaumiel and transform my spirit in a perfect result
sexual union of Satan and Lilith!
Taniniver, in the name of Satan, I call upon you!
Awake to life, and let your eyes opening budat beginning of dark
endless aeons!
Taniniver, open your eyes!
Tanin'iver Liftoach Nia! (X11)

I.27 Calling Baphomet

Adoramus te Baphomet! Ave! Ave! 6
The mighty Baphomet, we, your loyal ones, call your
brutal force!
About Mrs. black stone throne, we call out to you!
Baphomet, crowned goddess, whose power over eons has been the source of dark
wisdom, and whose burning hatred was illuminating torch, indicates
dedicated right way out of the maze of cosmic law, hear our call!
Horned mother, lift up their deadly horns of the midnight sky, and let
your black flame will light our way!
Let your all-seeing eyes glowing in the darkness and look to every soul, that
see what we, in the name of Satan - your faithful servants!
Fill us with the anti-cosmic instincts, which you vlastvuesh about
mighty Baphomet, the horned and let your shadow forever eclipse the light in space
our souls!
We beseech thee, O Mistress of Black Sabbath, whose name is shockingly light for children and glory of staying in the dark!
We kneel before your horned shadow and gladly obey
your bloody wishes!
Baphomet, we are growing in darkness and despise the light, we cry out to you!
O thou whose devilish cunning and variable image motivate elected to step
the dark path, we cry and call you!
6
Worship you, Baphomet! Welcome! Welcome! (Lat). Horned mistress, with your eight-glorified name, hear us,
hornless your children when we call you out of the chaos of black fire that burns within us,
recognizing the avenger of Wrathful Chaos our master Satan!
In the name of Satan, we urge you, Baphomet!
Rise of the eternal darkness that prevails over every soul, and let us
your faithful servants, to gain a sense of ecstasy animal that noise
rises out of your dark forces!
Baphomet, whose dwelling - Wrathful Chaos womb, let your perverted
demons to fill us with the power of darkness and bless us black fire!
Let your demonic blood to drown the world in every soul, and raised us
like a black abyss of the sun that rises in the west!
About the cruel princess, let us in thy name, and to be free, like
your demonic offspring, filled with the power to give your pleasure
Satan's blessing!
Baphomet, the dark mother-goddess, baptizes his worshipers in black waters

wisdom, raise their blessing horns and carrying his wisdom torch
black fire grant us the liberating knowledge that we are looking for!
Open your eyes, O thou destroying the cosmic law, and let us
filled with the essence of primordial darkness to become strong, as the sinister gods of hell!
Zi Carnu Shahu Baphomet! (X8)
I.28 Calling Hecate
I call and call mistress hidden moon!
I urge Noktikulu Hecate, Queen of the evil sorcery!
I call trivial Hecate, cruel witch who curses his
pulling down the heavens themselves that their power throws people into eternal sleep of death, that his fury freezes into ice seven seas!
I call upon the great goddess Hecate!
I urge Nocturno trivial, which is famous for the black wolf fur night!
I appeal to the Queen long way!
I call upon the power of the shadow of death and the dark of the moon!
Trivia Hecate, in the name of chaos, I call upon you!
Three-headed goddess, the queen of hungry wolves, whose beauty illuminates the dark night soul, in the name of Typhon, I call upon you!
I urge Noktikulu Hecate, whose will extinguish starlight and highlights
the darkest cave of hell!
In nomine Chaos vocamus te Hekate!
Abnukta Hekate, saga inquit et diuina, potens caelum deponere, terram suspendere, fontes durare, montes diluere, manes sublimare, deus infimare, sidera extinguere, et tartarus ipsum inluminare! Veni Hekate!
Ave Hekate! 7 (x3)
7
In the name of Chaos, we cry out to you, Hecate! With the light of the moon devil dead rise from their graves and aloof
persons kneel before the beautiful goddess of the black moon!
Salve Luna Infortuna Nocticula Hekate! 8 (x3)
In the name of Hecate Trivia, I call upon the demons, evil obscure the moonlight
fogs black abyss!
I urge you, the restless spirits of the night!
Gather round me this dark night, envelop me and cover me your
dark shadow!
I urge Mormolikeyu, the most terrible servant of Hecate!
Break into pieces the gates of dark measurements of cruel demons of hell-wolves, and manifested itself in the eternal darkness of my soul!
I urge pack of bloodthirsty wolves forever Hecate, whose wool in the past
times plunge men into a frenzy!
I urge Vrikolakov that their blood sips announce hymns
Black Moon in praise of Hecate!
I call upon the undead and deadly!
In the name of the mighty goddess of the moon, I call cruel angels moonless
night!
Gorgo, Mormon, Empuza, Lemuria, Lamia and Medusa, the faithful companion of Hecate
Let me be filled with your dark energy and find infernal force, in order to
name of Hecate I sent streams of force of the black moon this blessed night!
I urge Abnuktu Hecate!
In the name of the chaos, I call upon Hecate!
Abide with me, beautiful goddess, about you, the female aspect of Lucifer, and fill
my soul with their dark light!
Hear my cry, omnipotent Hecate, and almost me, your faithful servant,
your presence of dark energy!

Bless me this night of his black magic on my irresistible
sovereign, and I swear the inner black flame that forever will be faithful to you!
Ave Abnukta Hekate! Ave Nocticula Hekate! Ave Trivia Hekate!
Abnukta Hecate Witch anxiety and prophetess, the mighty, heaven overturning,
land holding, the sources firming, mountains blurred, dead lifting, the god of degrading,
An anti luminaries, shineth not; yea Mrs. hell! Come, Hecate!
8
Hail unfortunate Moon, Night Hecate!

I.29 Calling Liikanen
Liikanen, a mother goddess of the infernal wolves and werewolves, I, NN, call upon you!
I call upon you, O beautiful and bloodthirsty sovereign of that destroys
weak and quenches their eternal souls hunger wrong, hear my cry and let your
Dark energy is to find expression in my heart!
Liikanen, Princess of madness and cruelty, whose howling pushes elected to start
the trail of wild animals and be forever cast a spell on the satanic light of the full moon,
Hear the call!
I - one of your favorites that rose up from the dream of lies, hearing your night
call!
Oh mighty wolf, I - a chaotic blood, I am your dark grain
the depth of my soul, so let your dark energies to give it to ascend and transform
me in one of your kids!
Liikanen, obsessive defender of the moon, I am the warrior left-hand path, obey
your old desires!
Mother Mormolikeya about you, wasting flesh and absorbing the blood shed,
lift up his bloody mouth to the black moon and sing a sad song that will awaken
slumbering beast!
Liikanen, the goddess of cannibalistic hunger, look at me with his dark throne and
Bless me this wicked night!
Abide with me, O thou with shiny sharp teeth and razor-sharp
claws, and let me get rid of this prison called the body!
Grant me the ability to change the image in the true form of the Demon and let me
running of your undead and immortal werewolf packs!
Liikanen, the queen of rabid wolves and bloody hunt, put your arms around me with their hungry
darkness and realize my most chaotic and perverse lycanthropic dreams! Mormolikeya Goddess,
grant me the strength for my conversion, I almost
the presence of your undead and demonic wolf packs and let me start
Brotherhood astral werewolves!
Liikanen, the mistress of the black full moon, bless me, your warrior with

black heart, and bring my dream of bloody!
Turn me into a terrifying demonovolka and let me in your name, sow
Night terrors in children of light!
Liikanen, the keeper of the mysteries of the black wolf moon and the mother of the werewolves
fill my soul and the body of your diabolical power and free the shackled beast
the true form of my spirit!
Princess demonovolkov, let the bloody sweets awaken primal force
that sleeps in me, and transform my spirit, soul and body in the original and chaotic
form!
A cut chain that kept shackled beast, and let me be the embodiment of
The anti-fury of the gods!
May the blessings of the blood will open my eyes and gives me the opportunity to change
name!
Mother Mormolikeya, Liikanen, give me your blessing!
Io Lykania! (X9)
I.30 lycanthropic self-glorification
In the name of the evil gods and demons and bloodthirsty queen of the undead hordes of wolves,
Liikanen, I, NN, ready to break the shell and release the man's true form
my spirit!
I reject the false and forced my humanity, and I confirm
fortify my demon beast!
I - an animal that was eons bound and hidden in the dark world of the soul!
However, realizing his true nature, I will break my fetters in the night and once again be free,
to hunt among the living and the dead!
The dark gods have blessed me that night and fill my jet-black
the essence of the soul of a wild beast!
Mankind will get a lesson again, and be among the hateful howling in horror
nightmares of mortals!
Demiurge, the creator of the feeble-minded, cry blood today, for your dirty creation
now and forever will be our wild game!
I - a spark of fire in the initial chaos that will burn the world!
I - the apocalyptic beast that rises above the throne of the creator!
The eternal wrath of chaos wolves - the driving force of my demonic metamorphosis, I
I declare my return terrifying howl, chilling, full of black serenade
the moon, I - a monstrous black wolf that bedevils the burning sun to the blood and turns
in his deathly pale moon!
I - demonovolk that devours the moon and throws created in the open jaws of eternal
Darkness!
The gods themselves are afraid of me and forced to kneel in front of my
anti-cosmic fury!
For it was written that I - the beginning of the end, the beginning of the twilight of the gods of
space!
I - Kelly, shredder life-giving sun!
I - Vrikolak, chelovekovolk whose bloodlust is endless!
I - Hut that forever darken the gloomy light of the moon!
I - Mr. Lycan, whose Goetija encourages the forces of chaos and the demons of darkness!
I - the wolf Fenris, bringing Ragnarok!
I - Lupus Chaos, the antipode of living things!
I - Werewolf, a beast that teaches the fear of death!
I - Mormolikeya, terrifying descendant of the Lycans!
Io Lykania! (X9)
I.31 Mass kliffotic
1.
The ritual begins in a conventional manner by activation of four pentagrams,

the lighting of the candles and the incense altar of incense.
Participants take up their positions in front of the altar or around and start
Martian-Saturnian meditation.
During this meditation force that will sense the participants and introduce them to the
the right frame of mind, used the mantra «Satanatas».
This mantra is pronounced by all participants at the same time, and they focus
the central ritual fire or altar candle.
2.
When the ritual priest feels that gathered enough energy, it says:
"Hail Satan!".
All participants at this time raise your left hand showing sign of the trident, and
say: "Hail Satan!".
The priest begins to read "Prayer of evil" in below:
"Almighty Satan, the father of anti-cosmic gods of evil, hear thy faithful
ministers, praying that dark, evil night!
Reveal the presence of your black and unborn spirit among us, your
bloodthirsty sons and daughters, and fill our souls with infernal malice, which will lead
us to the final victory, which we will reach in your name, God of gods, O almighty Satan, give us
power and strength to be similar
fierce sea battle in the rebellion against the enemies to be scathing and eternal
black storm of hatred!
Let us be with your chaos, emptiness and darkness, we lift up, devoted to you
forever, until he chose the princes of chaos!
Mr. Satan, the avenger of the primordial chaos and destroyer of space
order, we have devoted their lives to the struggle and the immortal soul in your name against
idiot demiurge and his filthy creatures, we ask you about your dark
blessing!
Mighty Father, full of the evil of Satan, look down at your dark
children and give us your strength, that we may, in your name, open the gates of the kingdom
The anti-gods and goddesses!
Give us the keys to the gates of hell the past and lead us through the twisting
Maze Madness!
O Almighty King, show us the way to free knowledge and enlighten our
the existence of his evil black light!
Grant us the wisdom and strength required to turn the keys
opening seven gates, and let our black souls enter into the kingdom of darkness!
Mr. Satan, let's all black as the abyss of hatred demonic realm
fill our senses, let us become obsessed with your evil, allow direct
the chaotic flow of power that the world would be tortured soul and destroy it forever!
Almighty Satan, open the gates to the anti-cosmic dimension, open seven
black gate, let the eternal ocean of chaos to flood our souls and lift up us in the name of
thine altars to the gods of evil!
Satanas Liftoach Shaari Olahm-ha Kliffot! »(X3)
3.
When the prayer is read, the priest clearly says:
"Praise our lord Satan: for it is like the force of his anger, and the eternal
endless! "
All participants of the prayer:
«Athah Gibor Leohlam Satan!» (X11)
4.
When reading AGLS finished, the priest turns to the altar and ritual
draws a dagger black pentagram spirit before him, at the same time saying:
"Hasek - open the gates of darkness in the name of Satan!"
All participants say:

"We are in darkness, glory to Satan!"
Then the priest draws another black pentagram spirit in front of him at the same time saying:
"Bohu - gates open voids in the name of Satan!"
All participants say:
"We are in the Void, glory to Satan!"
Priest draws a third of the black pentagram of spirit in the astral plane and says:
"Tohu - Chaos Gate opened in the name of Satan!"
All participants say:
"We are in Chaos, thank Satan!".
5.Zhrets draws a dagger inverted black cross in front of the altar and the astral plane says:
"On the tree of death, give us a fruit of knowledge and forever darken our souls black fire the seven-headed dragon! "
6.
All participants are now directed his daggers to the priest and say eleven times:
«Liftoach Kliffot!».
All except the priest, the pentagram mark on his body, touching the tip dagger perineum, left shoulder, right chest, left chest, right shoulder, and finally again perineum.
When this happened, the priest says:
«Liftoach Shaari Gehinnom!».
7.
Priest reads part of the "vocation", the following:
"We - the keys that will open in the name of Satan, the last gate of the dark measurement!
We - the keepers of chaos mysteries that keep the black flame alive!
We - a maze through which meanders come anti-cosmic streams of force, so that in the name of Leviathan to drown the world soul!
With the slumbering dragon of chaos we - Harb Dee Asmodeus, the whole existence which is dedicated to the service of the immortal gods of darkness!
Gehinnom Tzelmoth Shaarimoth Barshacheth Titahion Abaddon Tehom!
We pronounce the words of power, and, like the all-powerful dragon of death, we transform our hatred in the black dragon claws, what in the name of eternal chaos rip messy creation demiurge!
In the name of our father Satan, and with the blessing of our mother Lilith, a fierce mighty fire!
Veyut storm winds of death, when we - the ministers of hell thrones possessed by evil Satan - ready to spill red water of life, so in the name of our mother Lilith direct effect kliffotic gods and thereby fulfill our full of evil dreams! ".
8.
Two of the participants, pre-selected, hand down the victim, which is firmly held before the altar while the priest begins to read the text of the second calling, below:
"In the name of Satan, ruler of Sitra Ahra and Mistress Lilith, we cry out to the gods and goddesses of the Olam Ha-Qlippoth, when we bring the sacrifice on the altar of black!
Let open seven gates, and be filled with the blood of our veins unholy the dragon of chaos!
Give us power and strength, so that we can best deal with cosmic order, and exalt us to select warriors of darkness!
Abide with us, O mighty princes of the chaos and let your eternal darkness rape and destroy the demiurge created the light in our souls!

Abide with us, Nahemoth, Gamaliel, Samael, Aarabzarak, Tagirion, Golahab,
Gaahshebla, Satariel, Gagiel and Thaumiel and accept this sacrifice, which we offer you
in the name of Satan!
Abide with us, for the legions of darkness, and in the name of Satan, fill our souls
kliffotic force and anti-cosmic energies demonic realm! Abide with us, the primordial chaos of the
Avengers, and accept this simple sacrifice!
9. The priest cuts the throat of the victim, her blood collects in the bowl and says,
following:
"Here, the blind dragon can smell the blood shed and re-awaken to life!
Here, dormant Taniniver again opened his eyes and rose in all its
luxury of the dark abyss of oblivion forever!
Taniniver Liftoach Nia! ».
All participants say:
«Taniniver Liftoach Nia!».
10.
Priest mixes the part of the victim's blood with the wine in the cup at the same time saying:
"The Blessing of Satan will give strength strong!
Wrath of Lilith slay the weak!
Hail Satan! Glory Lilith! "
All participants raised his left hand, making the sign of the horns, and say:
"Hail Satan! Lilith glory! "(X7).
11.
One of the other participants, selected in advance, lubricates the face of the priest in blood,
remaining in the bowl, while the priest and the rest of the utter
kliffotic strength formula:
«Tohu Tehom Theli Than Leviathan Taniniver Taninsam!» (X11)
12. Priest stands, turning to the altar, and says, "Calling the twelve
secondary Qlippoth ":
"In the name of almighty Satan and Moloch and the horrific twin gods
Klipp Thaumiel, we encourage Bairion!
Bairiron Liftoach Kliffot! »
All participants say:
«Bairiron Liftoach Kliffot!»
"In the name of Lord of the Flies Beelzebuth and bogoprepyatstvuyuschey Klipp Gagiel, we
call Shelhabrion!
Shelhabiron Liftoach Kliffot! »
All participants say:
«Shelhabiron Liftoach Kliffot!»
"In the name of cruel Lords of Chaos Lyutsifuga and hidden cliffs of Satariel, we
call Nahashiron!
Nachashiron Liftoach Kliffot! »
All participants say:
«Nachashiron Liftoach Kliffot!»
In the name of the bloodthirsty dark lord Astaroth and killing Klipp
Gaahshebla, we encourage Tselladimiron!
Tzelladimiron Liftoach Kliffot! »
All participants say:
«Tzelladimiron Liftoach Kliffot!» «In the Name of the King msitelnogo Asmodeus and burning
Klipp Golahab, we
call Obirion!
Obiriron Liftoach Kliffot! »
All participants say:
«Obiriron Liftoach Kliffot!»
"In the name of the throne, and from the cliffs of Belphegor warlike demons Tagirion, we

Behemiron call!
Behemiron Liftoach Kliffot!
All participants say:
«Behemiron Liftoach Kliffot!»
"In the name of Baal, and the wise with the cliffs of the ravens of death Aarabzarak, we urge Shehirion!
Schechiriron Liftoach Kliffot! »
All participants say:
«Schechiriron Liftoach Kliffot!»
In the name of Mr. Black and dark alchemy transformations Adrameleka and Klipp
divine poison Samael, we encourage Neheshetiron!
Necheshethiron Liftoach Kliffot! »
All participants say:
«Necheshethiron Liftoach Kliffot!»
In the name of the mother and the demons of hell Mistress Lilith and obscene Klipp
Gamaliel, we encourage Nashimiron!
Nashimiron Liftoach Kliffot! »
All participants say:
«Nashimiron Liftoach Kliffot!»
In the name of the Princess of land-related demons Naamah and the cliffs of the younger Lilith - Nahemoth, we encourage Adimiron, Tsefariron and Dagdagiron!
Adimiron Liftoach Kliffot!
Tzephariron Liftoach Kliffot!
Dagdagiron Liftoach Kliffot! »
All participants say:
«Adimiron Liftoach Kliffot!
Tzephariron Liftoach Kliffot!
Dagdagiron Liftoach Kliffot! »
13.
Priest standing turning to the altar, raises the knife, which he holds in
left hand, and says:
"Thank Naam!"
All participants raise their daggers and say:
"Thank Naam!"
Priest says:
"Thank Adrameleku!"
All participants say:
"Thank Adrameleku!" Priest says:
"Thank Baal!"
All participants say:
"Thank Baal!"
Priest says:
"Thank Belphegor!"
All participants say:
"Thank Belphegor!"
Priest says:
"Thank Asmodeus!"
All participants say:
"Thank Asmodeus!"
Priest says:
"Thank Astaroth!"
All participants say:
"Thank Astaroth!"
Priest says:

"Thank Lyutsifugu!"
All participants say:
"Thank Lyutsifugu!"
Priest says:
"Thank Beelzebuth!"
All participants say:
"Thank Beelzebuth!"
Priest says:
"Glory to Moloch!"
All participants say:
"Glory to Moloch!"
Priest says:
"Hail Satan!"
All participants say:
"Hail Satan!"
Priest says:
"Praise Lilith!"
All participants say:
"Praise Lilith!"
Priest says:
«Vocamus Chaos!»
All participants say:
"Glory to Chaos!"
14.Zhrets drops to one knee in front of the cup, standing on the altar, raises the dagger with both hands in front of him and says:
«Zazas Zazas Nasatanada Zazas!
In the name of Choronzon, the gates of the abyss opened, and the anti-cosmic streams of force pour freely! Hail Satan! "
All participants say:
"Hail Satan!" (X3)
The priest dips the tip of the dagger into the cup and says, voice full of strength:
"Harb Dee Satan, give us strength!"
Other participants facing a semi-circle around the site of the ritual, begin saying the formula «Satanatas», at the same time providing their daggers in the direction of priest, then clearly visualizing how black fire begins to flow through the point of the dagger, flowing in the body and the soul of the priest.
This black fire - kliffotic energy that were designed during the ritual, and now the task of the priest - to direct these energies, and through visualization pull the fire in his soul and body to then use the dagger to send black fire chaos in the cup, and thus fill the ritual wine blessed by force anti-cosmic power!
15. When the priest feels that the bowl and its contents are filled with enough anti-cosmic energies that were called in, he says:
"We, the employees of the chaos in the name of Satan filled our cup of dragon's blood, so that allow us to absorb the black blood, in the hope that we will be absorbed dragon!
Hail Satan! Glory to Chaos! "
All participants say:
"Hail Satan! Glory to Chaos! ".
16.
Priest admits it around among the other participants who, having drunk from "Dragon's blood", say:
"Glory to Chaos!"
The priest must be the last person to Drinkers of the cup, and he then one gulp

drinks the rest of the content, only to say:
"Glory to Chaos!"
All participants are now filled with the energy of anti-cosmic power,
start a simple meditation, during which with concentration and visualization
will-power, now reinforced blessing of Satan sent dark energy
are now free to go on, for example, the blessing of talismans
activation of the sigil of demons or make available to the madness and destruction of enemies of the Order!
17. The ritual ends with the traditional way!
I.32 Calling 333
All participants raised his left hand, making the sign of the trident, and eleven times
pronounced "Key of the Abyss", the following:
«Zazas Zazas Nasatanada Zazas!»
Participants throw up their hands, the priest rings the ceremonial bell eleven
once and then pronounces the following invocation: "We pronounce the forbidden words, and let our voices rassekayutyut like
Satan's sword, space barriers, opening the inner gates to our
dark and sinister gods!
With the anti-cosmic fury of the eleven we cry and call the guard gate
darkness and the abyss, the great dragon, our master Choronzon!
(All participants say: "Choronzon, we cry to thee!")
Oh great dark lord Choronzon, awake from your sleep and blood
open your black diamond eyes, because we are inside the gates and guard your mystery
- The keys to the gates, we cry and call you!
(All participants say: "Choronzon, we cry to thee!")
Choronzon, the king of the bottomless pit, the keeper of the fiery path leading beyond the life and death, rise from the black abyss of darkness bezvremennóy and hear your call
faithful servants!
(All participants say: "Choronzon, we cry to thee!")
The great master of Choronzon, raise your burning trident scepter of the abyss, and
Let your black flame will cause a burning pain to our souls and, announce your arrival
and presence! "
All participants raised his left hand, making the sign of the trident, and pronounce
eleven times "Key of the Abyss", the following:
«Zazas Zazas Nasatanada Zazas!»
Participants throw up their hands, and the priest continues reading the following invocation:
"Choronzon, the dark lord of wisdom and guardian of the hidden trails, come in black
energy vortex that leads to the dark side, and unlock the gates that keep us locked up in
this dirty creating the world!
(All participants say: "Choronzon, we cry to thee!")
Choronzon, you - the way, the gate and the key to the abyss and to thy kingdom nameless gods
Open to the dark gate, and let The anti-poison our hatred, which is the seed
Dragon's death, forever destroy the light in our souls!
(All participants say: "Choronzon, we cry to thee!")
Prince of Madness, about a terrifying Choronzon, in the name of Satan, turn the key in the neglected and
original gates and open to us in all the way, leading to the dark realm of eternal
eleven!
(All participants say: "Choronzon, we cry to thee!") Follow us about black dragon Choronzon, and grant us the power of using
our satanic desires and our internal chaos fire burn new black
hole in space barriers! "
All participants raised his left hand, making the sign of the trident, and eleven times
pronounced "Key of the Abyss", the following:

«Zazas Zazas Nasatanada Zazas!»
Participants throw up their hands, and the priest continues reading the following invocation:
"Out of Darkness Sachs we call you, in the darkness of our souls we call you!
Terrifying Choronzon, crush broken gate and come in!
Noznoroh Zamran!
We - Eleven anti-cosmic fire that will burn from the inside to the creation
black ash and restore the original chaos!
We - Noznoroh 333! "
All participants recite three times: "Noznoroh Zamran!"
All participants clearly visualize the pentagram is open, activated
priest, and starts deep meditation to channel "Poison Azerate" in space.
I.33 Calling Lilith
Looking Zenium Taninsam Ama Lilith, a beautiful pearl of evil, let the dark
sink that hides your beauty, it will be opened. Nearly me, NN, forever faithful
you listened to my call!
About the powerful Lilith, let me touch your gain pleasure
icy lips!
Let me find the fullness of power that gives your presence, and consecrate
me into the mysteries of the black moon!
Open to me, the night his mother, because I opened my feelings to you, and in the name of Satan,
pierce my whole existence of black water of death and initiate me into the darkest
mysteries of the kingdom of demons!
Lilith, queen of the Wrathful Chaos, let me, sworn to be loyal
anti-cosmic forces, the black drink your blood and initiate me into the darkest
mysteries of the kingdom of demons!
Looking Zenium Taninsam Ama Lilith, burn me in your fire satanic desires
and I lift it up to your favorites!
Give me your protection vampire shadows and in the name of the seven-headed dragon, open
for me the gates of your past!
About horrifying Lilith, give me your blessing and let me go down in
the depth of your eternal darkness! Teach me the way of the Duchess of chaos, when I go into the
cave of your shadow!
Lead me through the maze of madness and let me finally find the source of my
darkest dreams!
Mother of distortions in your glory I shed tears of the dragon, and the blood of my veins, in
hope in the night to find access to the immortal realm of the dark!
Teach my soul the way of creating a dirty light and give me the peace that I can
find just merged with the darkness of the Wrathful Chaos!
O great Lilith, show me your womb and let me find delight in the beauty
your destructive creation!
Mother of demons, his royal mistress of Satan, full of evil on Neferius,
Gehinnom open the gates and let me rise in the darkness of Gamaliel!
Open to me, O sovereign of anti-cosmic evil desires, and black, and
Let me drown in your dark waters!
Seethe its strength from the blood of my veins black wine that flows out of your wet
the womb, and make me one of your!
Lilith, the goddess of hell, in the name of Satan open your gates and let me access to the dwelling
hungry shadows!
Lilith, Princess of depth, open your womb - the gates Gehinnom - and let me in
the name of Satan, to enter into the eternal kingdom of darkness!
Looking Zenium Taninsam Ama Lilith, open, in the name of Satan, the gates of the kingdom of my
dark dreams and let me enter the dwelling anti-cosmic gods!
Ishet Zenunim Taninsam Ama Lilith, Liftoach Kliffot! (X11)
I.33 Calling Sorata

Sorath 666 of the apocalyptic beast, I, NN, call you!
Black shadow of the sun that will burn the world, I call upon you!
O thou, whose traces galaxies are turning to dust, open secret and forbidden
Gate, located in the back of my mind, and destroy the shackles that keep domestic
beast shackled!
Sorath, a descendant of the most powerful black Samael and Nahema, let start
Your take-off of the forgotten darkness, burn my soul with your icy glow dark desires!
Let your fire an avoiding the abyss will destroy all that is eternal, show the world of forms
terrifying face formless and infinite beast!
Get up to us as the black sun of Sitra Ahra, which rises in the night, and take a seat
on its dark royal throne!
Make me one with you and cry with my voice its long-awaited,
terrifying weak coming! Prince Sorath, I call upon you!
Rise up from the abyss of fire and destroy the Wrathful Chaos and dissolve existing
Space eon!
Come to me, O herald endless dark aeon, and bring to their fire
evolution, truth, wisdom, and bloody revolution, and with ruthless force take
innocence that was left in this world!
Sorath, I call upon you!
About the devastating fire of the sun of the abyss, burn its flame of truth covered
illusion of space, and so comes the age of black dawn!
Mighty Sorath, rise in me and let me be the embodiment of
Exterminating the world rage!
Open the dark bowels and let the black light sverkayuschmy forever darken and
lift up my spirit!
The evil demon of the sun, let my hate will be the key to your take-off, deliver
me from all that hinders the deification of the internal inferno raging - my spirit!
Release the beast, the true essence of my spirit, and let me be like
mortify the sword of the dark gods - rugged, powerful, free and
winning!
Set me free from all restrictions that hinder my anti-cosmic
becoming, and make me one with the chaotic force that will burn the tree of life!
Sorath, I call upon you!
About the hidden sun that shines in the sky and illuminates the path of strong and elected to
power and freedom, I, NN, call upon you!
Sorath Liftoach Kliffot! (X11)

I.35 The ritual invocation of Lilith

This ritual takes place on a moonless night, and aims to help the "dark
mirror ", also called" black mirror ", to call dark energy particle
Princess on the astral plane.
The ritual is used primarily to establish a very close and
strong mental contact with our mother, Lilith, thereby strengthening
spiritual connections, as well as internal and external gates leading into kliffotic
dimensions in which the rules of Lilith.
The magician must before the ritual to refrain from all forms of sexual
Activity for eleven days and sleep least 24 hours.
Accessories: altar table, dark mirror (mirror black), two black
candles, ritual dagger, a piece of parchment, quill or calligraphy pen,
razor blade, musky incense container with burning coals, two bowls,
ritual wine and black kot.Podgotovka: dark mirror is placed in the middle of the altar, one of the black candles
placed to the left of the mirror, the other - the right of it.
Capacity with coals placed just in front of the mirror.
Other accessories are placed on the altar, so that they do not obscure the

mirror.
Black cat sitting in a cage, which is stored in a suitable place in the ritual
room.
1. The ritual begins in a conventional manner, the magician lights a candle and two black
says the following:
"In the presence of dark, nameless and formless gods, and in the name of the King
Wrathful Chaos Satan, my true will tonight - to open the gates of the dark
Gehinnom and make contact with the hellish demon queen and mother, poisonous
Lilith dragon!
It is my will - tonight admire the beauty of my mother and the demonic
mix my blood with her anti-cosmic and divine essence!
It is my will - tonight to drink from the cup of Lilith, filled her
Terminating energy, dropping my human skin, and forever be the Lilim!
My black fire tonight I will step out and embrace external fire chaos
that is Lilith!
Mystery of the Qlippoth tonight open to me and I, in the name of Satan, stabs
unknown darkness of the abyss!
Gamaliel glory!
Glory Taninsam Lilith! "
2. Mag fills one of the bowls of ritual wine and then puts a large
the number of musk incense on the coals, saying:
"To the glory of the nameless demons and their beautiful mother Lilith!
To the glory of the goddess and her lewd bloodthirsty legions!
To the glory of the black moon and perverted desires!
Here's the smoke of incense gives shape to my black lust and puts them out of this
place all the energies that are not in harmony with my goddess Lilith! "
Magician raises filled with wine cup with both hands and holds it over the burning
incense, visualizing the smoke and takes demonic dragon-
images, curling around and crawl into the bowl.
Mage also visualizes these dragons images, crawl into the ceiling and
walls of the ritual space.
Bowl is then placed on its original location, and the magician says:
"Thank Teli!
Glory Taninsam!
Glory Lilith! "3. Magician raises his dagger and draws in the air in front of a dark mirror
invoking pentagram of spirit, then chopping knife in the middle of the pentagram, and
visualizes how it glows in the black flame.
Then the magician was staring into a dark mirror, to which he sent a dagger
vibrating the Key of the Abyss «Zazas Zazas Nasatanada Zazas!», and concentrates sound
Vibration mirror at the center point, to thereby open the gate to the mirror
"Sitra Ahra" the dark side of the world and the Qlippoth.
When the wizard has finished eleven-vibrating the key, he places
dagger back on the altar and then, according to the esoteric teachings of the MLO
"Eleven corners," activates "open pentagram" before the mirror and clearly
visualizes the black gates that opened in the middle.
Magician begins a deep meditation on the vortex strength of black gates, the torque
counterclockwise in the back and outside mirrors, at the same time saying:
«Ishet Zenunim Taninsam Ama Lilith, Liftoach Kliffot!»
Mage finishes meditation, visualization and recitation when he feels
Dissolve the presence kliffotic energy and knows that the gates to the dark side
wide open.
4. Magician takes a second bowl, which is still empty, and puts it on the floor in front of
altar.
Then he pulls out a black cat from the cage, and says the following:

"Lady Lilith, O thou whose power is killing death itself and destroys false
Reality Creation demiurge, I, your most faithful child, I grant you that night
yaryascheysya darkness blood and vitality of this animal!
Accept my sacrifice and let the stolen life force that I offer thee
strengthen the gates leading outside, in your dark realm!
Let the life force of this creature will be my sword that pierces
all the obstacles that stand between you and me, and entrenched that shed blood,
Come! "
Magician cuts the animal's throat with a dagger and drains his blood into an empty cup,
standing on the floor. Then he throws the lifeless body of the animal to the side and lifts
blood-filled bowl in front of a dark mirror, again visualizing the vortex strength
dark gate, and how the life force of blood as a red energy field
drawn into the vortex of a pulsating force. When the magician feels that all the life
force pulled out of the bowls, he puts it back on the altar, takes the wine delivered
cup and says the following:
"Through strengthening the outer darkness I amplifying the very darkness in my soul!
In the name of Lilith, I accept the gift of particle dark gods - the blood of the dragon, that
burns all weak and impure in my soul!
I Drinkers of dragon's blood and become a dragon!
Glory Taninsam!
Glory Lilith! "Mage drink the contents of the cup in one gulp, and then places the cup back to her
place on the altar.
5. Magician puts back a lot of musk incense on the coals and
says:
«Ad Majorem Lilith Gloriam!
To the glory of Lilith! "
Then he takes a razor blade, make an incision in the left hand and with his blood
using a calligraphy pen, which he dips in blood draws sigil
Lilith on parchment.
Then the magician stares at the sigil and meditate on its content and the fact
that Lilith represents and what it wants to establish contact with her.
When the magician feels ready, with the beginning of meditation, a victim of sexual
energy, focusing on the sigil Lilith.
Esoteric sigil Lilith

:
During sexual-charging sigil magic magician uses the name of Lilith
like a mantra, and at the climax of giving elixir fall on sigil.
Then the magician raises his left hand empty wine cup from the altar and intensively
visualizes the sigil Lilith is projected to mirror the gates, which again

activated and tighten sigil Lilith over the limit, in Sitra Ahra.
6. Magician lights with candles to the left of the mirror, sigil Lilith
puts burning parchment into an empty cup, saying:
«Taninsam Lilith Liftoach Shaari Gamaliel!»
Then the magician visualizes enhancing effect sigil in the form of smoke that
rises from the cup, dragging the dark mirrored gates, and fully open
the path to the anti-cosmic flow of power - the mother Lilit.Kogda wizard completes this
meditation, he puts the bowl back in its place on the
the altar and says:
"Glory to the Mother of Wrathful Chaos!
Glory Lilith! "
7. Magician again pours a lot of musk incense burning on
coals and says:
"Oh, my dark goddess Lilith, the gates are open in Sitra Ahra!
Come out of the darkness and the darkness of the shadows, and bless me, your faithful son,
the presence of your satanic energy!
Let the light of your black moon shines on me, consume space covers
illusions! "
Magician takes a dagger from the altar and in the air in front of a mirror draws calling
pentagram western throne, which he clearly visualized, and then cuts the dagger in
its center. At the same time, the pentagram burns, he says:
«Liftoach Kliffot!»
Then the magician directs the dagger on the mirror and read the following proclamation to the
Lilith:
«Ishet Zenunim Taninsam Ama Lilith, Liftoach Kliffot!
I, NN, I have cried to thee, O mighty princess Lilith!
I appeal to the depths of the princess, the goddess of the black moon!
Queen Lilith, with the eternal darkness of the Wrathful Chaos will open the gates and go out
Gehinnom
from home bloodthirsty shadows!
Come, O full of malice flower abyss, and bless me with their terrible
beauty, for the sake of the almighty Satan, I ask your blessing on this night
black rituals!
Queen of the Sitra Ahra, let your beautiful voice, hath caused deaths in
madness, cuts like a sword of Satan, night rest. Bless me with the presence of
your black shadow!
Look at me, yours sincerely devoted to the perverse desires of the mother
Wrathful Chaos Lilith, and with three shapeless forces before Satan, hear my
call!
Mistress Gamaliel, let your dark gates that stand between you and
me open up and show yourself in a dark mirror that with the blessings of the dark gods
kliffotic become a window to the astral plane!
Lilith! Lilith! Lilith!
Hear my call!
Let your fire burn all the barriers of space and arrival at the hot
winds of hell! Come to me, your faithful servant, let me see the true face of the poisonous
dragon's!
My obscene sovereign of Lilith, in your glory I spilled red water
life!
In your name I'm burning my soul on fire infernal forbidden desires!
To the last drop I poured out my existence forever in your empty bowl!
Look in my heart, on a dark dragon-goddess, and let my satanic
the will to power and my demonic lust to force your astral
demonstrations!

The evil mother, let your black light to illuminate the dark night of my soul, and
lead me along the path of his left hand, which I joined in thy name!
Grant me, carrying a black fire raging chaos, protect your
wings and let me touch your infinite wisdom and infinite power!
The almighty goddess of chaos Lilith, you - the mother of anti-cosmic gods, open the gate
nightmarish dimensions and come in!
Let your dark aura darken my spirit of the princess vampire Lilith and her
Terminating an energy cleanse my spiritual senses!
Goddess of Chaos, I call upon you!
Lilith, come in!
Mistress of darkness, I call upon you!
Lilith, come in!
Queen of Hell, I call upon you!
Lilith, come in!
Vampiric witch, I call upon you!
Lilith, come in!
Ishset Zenunim, I call upon you!
Lilith, come in!
Taninsam, I call upon you!
Lilith, come in!
Neferius, I call upon you!
Lilith, come in!
Lewd goddess, I call upon you!
Lilith, come in!
Gamaliel, I call upon you!
Lilith, come in!
In the name of Satan, Lilith, Come, and let your formless essence will find a form in
dark mirror!
Show yourself in my window leading to the Sitra Ahra, and let me enjoy your
sinister beauty!
In the name of Satan, the dragon of death, Lilith, come in!
Ishet Zenunim Taninsam Ama Lilith, Liftoach Kliffot! »(X11) 8. Magician, still guide the dagger in
the mirror again visualizes open
dark gate, and vibrates first nine times, "Gamaliel", then eleven times
"Lilith" by sending sound vibrations into the vortex of power mirrors.
9. Magician makes contact with Lilith that if the ritual is performed correctly,
now resides on the astral plane, where the window is a dark mirror, and takes
part of a sinister demonic energy and her mother carrying the blessing of wisdom.
10. Magician at this time can help with the dark goddess Lilith create physical
and spiritual changes in accordance with the will of its own, as long as it will
in harmony with Lilith and the cliffs of Gamaliel.
This can happen with a clean formless magic or
possible follow rituals.
11. Mage thanks Lilith, kindles smoking in her honor, and then ends the ritual
conventional manner.
I.36 Ritual Black Eternal Flame
0. The wall behind the altar is decorated with Pentagram is open. Blood of all
Members mixed in a container provided for this purpose on a piece of pure
parchment drawn "sigil of Lucifer," and then parchment firmly fixed in the center
Open Pentagram.
"Sigil of the Black Flame" is placed on the altar in such a way as to be
be visible to all participants. The vessel with coals that will be used for
kindling the incense are placed before the "Black Sigil flame."
In addition to traditional magical implements and symbols, seven black candles

placed in front of the black altar candle - the fifth main weapon and magic
a symbol of the inner black flame.
A bowl filled with ritual wine in advance and placed on
"Pentacle" which is located on the left side of the altar.
All seven members who will participate in this ritual haognosticheskom,
during the ritual of wearing their sacrificial daggers.
Priest during this ritual is "Sigil of Lucifer", hung on a
a silver chain around his neck.
During this ritual, the priest carries the title of "Guardian of the Gate Tehom" and the high priestess
-
the title of "Guardian of the Gate Gehinnom." Before this ritual the rest of the five members are
The following five titles: "Guardian of the gates Shaarimot", "Guardian of the gates Tselmot",
"Guardian of the Gate
Barshahet "," Guardian of the Gate Titahion "and" Guardian of the gates of Abaddon. "
All participants are semi-circle (in the middle of which - "Guardian of the Gate Tehom")
before the altar.
1. Guardian of the gates of Tehom says another spell on the altar candle:
"In the name of Lucifer, we light the black flame, in the hope that we are tonight
The anti-will gain the knowledge and wisdom that only the dark gods can give us! Hail Lucifer!
Glory of the Black Flame! "
Guardian of the gates of the black altar Tehom lights a candle, then the ritual has begun to
the traditional way with the "Appeal to the four thrones black dark gods."
2. Guardian of the gates of Tehom puts a lot of incense on burning coals and
then continues intones the "Litany Azerate":
"Their goals - eleven, but still they are called, for the uninitiated, ten!
Their thrones - seven, and yet we see the eighth, uplifting of the abyss!
Their infernal realms - seven, but still they reign over eleven angles
all measurements!
They - Azerate, eleven, became one and destroying ten space
angles!
They - the night that forever extinguish the light of day, and drown the creature in the darkness of
the Wrathful
Chaos!
Furious black fire ignited by them in order to restore the chaos that was the first and
which again should be!
They - the bloody, dying blood that fills the created empty
vein undead dragon mother, so that once again raise it to life!
They - odinnadtsatiglavy black dragon whose hatred - the hungry flames
antimatter, which will destroy the barriers of space and open the gates of bloodthirsty gods
which are expected in the formless chaos of the day of wrath!
They - Azerate, herald Wrathful Chaos and killer demiurge idiot!
Glory Azerate!
Glory to Chaos! "
All participants raised his left hand, making the sign of the trident, and say:
"Thank Azerate! Glory to Chaos! "
Guardian of the gates of Tehom continues to read the second part of the "Litany Azerate"
the following:
"In the name of Azerate, we misanthropic Order of Lucifer, and will call tonight
make contact with our almighty lord, bringing dark light, so that with
use it to strengthen, obsessmertit yourself and become one with the eternal black flames!
In the name of Lucifer, we are servants of the Wrathful Chaos, and light seven black lights and
the blessings of the dark gods of chaos will turn the fire burning in the depths of our souls, in
seven keys of hell!
We fought over the centuries in the name of chaos to overthrow the tyranny of space, today

Night elected to be a family living in the dark gate measurement! Tonight we unite and flamed in harmony with the inner black
flame, anti-cosmic fire, whose flames burn Exterminating creation demiurge!
Seven black lights tonight, in the name of Lucifer and his dark
blessings will give strength to destroy the human weaknesses that hamper
our journey on the Left Hand Path, which leads us to our eternal union with
acausal chaos!
God be with the black flame, the great Lucifer, the seven-headed dragon of the night
open their eyes and their anti-cosmic fire to cleanse us, and let us slay
we rise again as sons and daughters of the Black Dragon!
With hungry and bloodthirsty gods Wrathful Chaos, we are keepers of the seven
key start our vocation king of dark measurements, the god of anti-cosmic
wisdom, Lucifer! "
Guardian of the gates of Tehom says:
"Hail Lucifer!"
All participants say:
"Hail Lucifer!"
3. Guardian of the gates of Tehom says the following call:
"Guardian of the Gate Gehinnom, in the name of the Wrathful Chaos, come to the altar of madness and
emancipatory knowledge and turn the key of the first gates of hell!
Say the first key and, in the name of Lucifer, awaken to the eternal black flame
life! "
Guardian of the gates of Gehinnom suited to the altar and says the first part of the "orld
vocation ", the following:
"I call and call the ruler of the southern throne, almighty Lucifer!
Be with us, oh great light bearer, and let your dark light will cast out
white mist, fake light demiurge, which blinds the soul and the spirit of bondage!
Lucifer, look at us, your loyal soldiers, and grant us your
infernal force of this blessed night!
Let the black flame that is part of you in us, shines stronger than ever, and with
scathing internal hell-fire would destroy the illusion of space and lies,
who want to mislead us and drive us toward becoming a dirty white light
demiurge!
Lucifer, we cry unto thee, Be with us when we say the words of power that break barriers and opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the first gate:
«Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmony,
Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »
Guardian of the gates of Gehinnom says:
"The first gate open!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Gehinnom returned to its original place.
4. Guardian of the gates of Tehom says the following call:
"Guardian of the Gate Shaarimot, in the name of the Wrathful Chaos, come to the altar of madness and
emancipatory knowledge and turn-key second gates of hell!
Recite the second key, and in the name of Lucifer, awaken to the eternal black flame
life! "
Guardian of the gates of Shaarimot suited to the altar and says the second part of the "orld
vocation ", the following:

"O King of the Wrathful Chaos, Lucifer, look at us, the guardians of the black flame, and
pierce our whole existence essence of your greatness!
Almighty Lucifer, let the hidden fire deep, burning in the depths of
our souls inflamed with, let us receive part of forbidden knowledge, which initiates us
in the mystery of the eleven angles!
On the anti-cosmic Prometheus, who gives her the knowledge that there is chaos and chaos chtó
is, in your name we exist, misanthropic order, entered on the trail of black
dragon, hoping with your blessing to become one with anti-cosmic flow
forces that flood, flood and destroy the universe!
Lucifer, we call out to you!
Be with us when we say the words of power that break barriers and
opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the second gate: «Lucifer, Oyar, Chameron,
Aliseon, Mandousin, Premy, Oriet, Naydru, Esmony,
Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »
Keeper of the Gates Shaarimot says:
"The second gate open!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Shaarimot returned to its original place.
5. Guardian of the gates of Tehom says the following call:
"Guardian of the Gate Tselmot, in the name of the Wrathful Chaos, come to the altar of madness
and
emancipatory knowledge and turn-key third gate of hell!
Say the third key, and in the name of Lucifer, awaken to the eternal black flame
life! "
Guardian of the gates of Tselmot suited to the altar and says the third part of the "orld
vocation ", the following:
"O my lord Lucifer, you - the eternal black flame, whose glittering darkness
dazzles the weak and foolish, to your strength and wisdom we seek this wicked
at night!
Let your black light reflected in eleven corners is open
Pentagram, destroy the last gate, preventing anti-cosmic sea of chaos
drown cosmic light in our souls!
Lucifer was crowned king, let thy cleansing and carrying wisdom
energies manifest in our bodies, and let the inner strength of our chaotic fire
burn space shackles that keep us shackled in a dirty demiurgovom
creation!
Lucifer, we call out to you!
Be with us when we say the words of power that break barriers and
opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the third gate:
«Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmony,
Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »
Keeper of the Gates Tselmot says: "The third gate open!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Tselmot returned to its original place.
6. Guardian of the gates of Tehom says the following call:

"Guardian of the Gate Barshahet, in the name of the Wrathful Chaos, come to the altar of madness and
emancipatory knowledge and turn-key Fourth gates of hell!
Say the fourth key and, in the name of Lucifer, awaken to the eternal black flame life! "
Guardian of the gates of Barshahet suited to the altar and says a quarter of "Orld vocation", the following:
"Lucifer, a cruel god of truth and wisdom, we, your faithful children cry and call you!
Let the eternal darkness of the spirit of your unborn devour our souls and make us one with your soul!
Give us your earth bound demons haognozis to which we seek, and let us take a place among the favorites!
About terrifying morning star, cleanse us your black fire and make us worthy to enter into an immortal dark kingdom!
Lucifer, O thou whose light illuminates the dark tunnel of eleven corners, let your third eye opens and activates the dark gates!
Lucifer, we call out to you!
Be with us when we say the words of power that break barriers and opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the gates of the fourth:
«Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmony, Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »
Keeper of the Gates Barshahet says:
"The fourth gate open!
Hail Lucifer! "All participants say:
"Hail Lucifer!"
Guardian of the gates of Barshahet returned to its original place.
7. Guardian of the gates of Tehom says the following call:
"Guardian of the Gate Titahion, in the name of the Wrathful Chaos, come to the altar of madness and
emancipatory knowledge and turn-key fifths gates of hell!
Say the fifth key, and in the name of Lucifer, awaken to the eternal black flame life! "
Guardian of the gates of Titahion suited to the altar and says the fifth part of the "orld vocation ", the following:
"Lucifer Mekratrig, a dark flame of eternal hope, glowing in the black the hearts of the elect, hear our call and lead us on the path snaking trail of black Dragon!
Let our black flame, the driving force of our anti-cosmic evolution, the increase in strength, and let our inner fire burning Luciferian Like hell-annihilating fire!
Almighty Lucifer, O thou, before whose throne knelt horrific Wrathful Chaos Legions, we, your loyal community, give your word power to sail through eleven angles of the Pentagram is open and we pray thee, in the name of Azerate, hear our call!
Lucifer, we call out to you!
Be with us when we say the words of power that break barriers and opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the gates of the fifth:
«Lucifer, Ouyar, Chameron, ALiseon, Mandousin, Premy, Oriet, Naydru, Esmony, Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »

Keeper of the Gates Titahion says:
"The fifth gate open!
Hail Lucifer! "
All participants say:
"Hail Lucifer!" Guardian of the gates Titahion returned to its original place.
8. Guardian of the gates of Tehom says the following call:
"Guardian of the gates of Abaddon, in the name of the Wrathful Chaos, come to the altar of madness and
emancipatory knowledge and turn-key sixth gates of hell!
Say the key and the sixth, in the name of Lucifer, awaken to the eternal black flame life! "
Abaddon is the guardian of the gates to the altar and says the sixth of the "orld vocation ", the following:
"Great Lucifer, whose blessing is to elevate the satanic elite
the great gods of darkness, and whose rage plunges into the open mouth of the unworthy of eternal death,
We, your elected guardians flame of knowledge, we pray you to open the gates of the past!
Open to the hidden gate to your dark kingdom, O mighty Lucifer, and
let thy blessed light reflecting in eleven corners become
Azerate anti-cosmic fire, burning through a hole in the space barriers, and
activate the dark gates!
Lord almighty, we, the priests of his left hand, raping cosmic reality
black darkness of your desires, and possessed of your satanic light, we burn
dirty angels Demiurge in black ash!
Lucifer, we call out to you!
Be with us when we say the words of power that break barriers and
opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the gates of the sixth:
«Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmony,
Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »
Keeper of the Gates Abaddon says:
"Six gates are open!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Abaddon returned to its original place.
9. Guardian of the gates of Tehom says the following: "In the name of the Wrathful Chaos I go up, NN, guardian of the seventh gates of hell, to the altar
madness and redeeming knowledge, in order to turn the key to the gates of Tehom!
I give the seventh key, and in the name of Lucifer, awaken to the eternal black flame life! "
Guardian of the gates of Tehom suited to the altar and says the seventh and final part "Orld vocation", the following:
"Lucifer, the father of the anti-cosmic wisdom, let your dark streams of force
fill us with firmness and force to turn us into a glittering sword that pierces
through the heart of the creator fake!
Let us become living gateway to measure the Wrathful Chaos and grant our
inner black flame burn because this dirty world!
Lucifer, our beloved father, let makrohaosa black fire burning in us and, with
your dark light, grant us haognozis that will open your eyes Taninivera!
Almighty light bearer, hear us, turning the key eleven angles
when we were in seventh uttered your words of power, and let your anti-cosmic
Power flows to strengthen and immortalize the black flame that we are in the depths of our

black souls!
Lucifer, we call out to you!
Be with us when we say the words of power that break barriers and
opening the gates of the past!
Lucifer, we cry to thee! "
All participants pronounce the words of power, opening the seventh gate:
«Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmony,
Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthu, Sodirno, Peatham! »
Keeper of the Gates Tehom says:
"The seventh gate open!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
10. Guardian of the gates of Tehom raises his dagger to the sigil of Lucifer and pronounces
following:
"Seven Gates are open, and the eternal black flame burns stronger than ever! Seven-headed dragon,
slumbering in the depths of our souls, awakened to life, and we
willing to take part of the external fire chaos that immortalize and strengthen our internal
black flame!
Hail Lucifer!
Glory of the Black Flame!
Haognozisu glory! "
All participants say:
"Hail Lucifer!
Glory of the Black Flame!
Haognozisu glory! "
11. Guardian of the gates of Tehom takes seven black candles lying on the altar, giving them on-
one candle each of the other parties - and saves himself a candle that was left.
12. Guardian of the gates of Tehom, turning again to the altar, says the following:
"We donate a part of our life force, and for this we will have the wisdom and
knowledge!
We sow the seed of dark and pour its blood, for we will reap so divine
power!
We shed the red water of life and give food anti-cosmic seed that
blossom and bring us haognozis that will free our black flames!
We open ourselves - and soul, and body - our father Lucifer and connect
inner black flame with external fire chaos!
In the name of Lucifer, we shed blood, in order for it to acquire part of the eternal black
flame - dark spirit lightworm!
Hail Lucifer!
Glory of the Black Flame! "
All participants say:
"Hail Lucifer!
Glory of the Black Flame! "
13. Guardian of the gates of Tehom and other participants make their daggers at seven
cuts on his left shoulder and blood smeared black candle, which is held in
left hand while saying:
«Ad Majorem Luciferi Gloriam!»
14. Guardian of the gates of Tehom says the following call:
"Guardian Gehinnom, come to the black altar of Lucifer, and take part of the dark
the gift of our lord - eternal black flame! Take particle external light chaos and forever immortalize
your inner black
flame "
Guardian of the gates of Gehinnom suited to the altar and the altar with burning candles

black lights his candle, which she holds in her left hand.
Guardian of the gates of Gehinnom raises a burning candle, which she holds in her left hand
hand in front of you and says:
"I am the eternal black flame and light Lucifer, living in me!
I - the messenger of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Gehinnom returned with a lighted candle in his left hand, back
at its original location.
15. Guardian of the gates of Tehom says the following call:
"Guardian Shaarimot, come to the black altar of Lucifer, and take part of the dark
the gift of our lord - eternal black flame!
Take a particle external light chaos and forever immortalize your inner black
flame "
Guardian of the gates of Shaarimot suited to the altar and the altar with burning candles
black lights his candle, which he holds in his left hand.
Guardian of the gates of Shaarimot raises a burning candle, which he holds in his left hand,
in front of him and says:
"I am the eternal black flame and light Lucifer, living in me!
I - Journal of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Shaarimot returned with a lighted candle in his left hand,
back to its original place.
16. Guardian of the gates of Tehom says the following call: "Guardian Tselmot, come to the black
altar of Lucifer, and take part of the dark gift
our master - the eternal black flame!
Take a particle external light chaos and forever immortalize your inner black
flame "
Guardian of the gates of Tselmot suited to the altar and the altar with burning candles
black lights his candle, which he holds in his left hand.
Guardian of the gates of Tselmot raises a burning candle, which he holds in his left hand,
in front of him and says:
"I am the eternal black flame and light Lucifer, living in me!
I - Journal of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Tselmot returned with a lighted candle in his left hand, back
at its original location.
17. Guardian of the gates of Tehom says the following call:
"Guardian Barshahet, come to the black altar of Lucifer, and take part of the dark
the gift of our lord - eternal black flame!
Take a particle external light chaos and forever immortalize your inner black
flame "
Guardian of the gates of Barshahet suited to the altar and the altar with burning candles
black lights his candle, which he holds in his left hand.
Guardian of the gates of Barshahet raises a burning candle, which he holds in his left hand,
in front of him and says:

"I am the eternal black flame and light Lucifer, living in me!
I - Journal of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "
All participants say:
"Hail Lucifer!" Guardian of the gates Barshahet returned with a lighted candle in his left hand, back
at its original location.
18. Guardian of the gates of Barshahet says the following call:
"Guardian Titahion, come to the black altar of Lucifer, and take part of the dark
the gift of our lord - eternal black flame!
Take a particle external light chaos and forever immortalize your inner black
flame "
Guardian of the gates of Titahion suited to the altar and the altar with burning candles
black lights his candle, which he holds in his left hand.
Guardian of the gates of Titahion raises a burning candle, which he holds in his left hand,
in front of him and says:
"I am the eternal black flame and light Lucifer, living in me!
I - Journal of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "
All participants say:
"Hail Lucifer!"
Guardian of the gates of Titahion returned with a lighted candle in his left hand, back
at its original location.
19. Guardian of the gates of Barshahet says the following call:
"Guardian of Abaddon, come to the black altar of Lucifer, and take part of the dark
the gift of our lord - eternal black flame!
Take a particle external light chaos and forever immortalize your inner black
flame "
Abaddon is the guardian of the gates of the altar and the altar with burning candles
black lights his candle, which he holds in his left hand.
Guardian of the gates of Abaddon raises a burning candle, which he holds in his left hand,
in front of him and says:
"I am the eternal black flame and light Lucifer, living in me!
I - Journal of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "All participants say:
"Hail Lucifer!"
Guardian of the gates of Abaddon returned with a lighted candle in his left hand, back
at its original location.
20. Guardian of the gates of Tehom suited to the altar and says:
"I went up to the altar of the almighty black Lucifer, in order to take some of the dark
the gift of our lord - eternal black flame!
In the name of the immortal dragon mother, I take part of the external fire chaos in order
forever immortalize my inner black flame! "
Guardian of the gates of Tehom by burning altar candle lights his black
candle, which he holds in his left hand.
Guardian of the gates of Tehom raises a burning candle, which he holds in his left hand,
in front of him and says:
"I am the eternal black flame and light Lucifer, living in me!
I - Journal of the eternal black flame, whose wisdom burning fire will burn
dirty creature demiurge!
Hail Lucifer! "
All participants say:

"Hail Lucifer!"
21. Guardian of the gates of Tehom says the following acknowledgment:
"Black Flame left hand burn and destroy the weak right hand!
We go through the black flames and cast out in the name of Lucifer, a white haze that blinds the soul and the spirit of bondage!
We go through the black fire, and in the name of the black dragon, become one with the inner fire of chaos!
We go through the black fire, and in the name of the Wrathful Chaos, open your eyes Taninivera blind dragon, becoming one with the black dragon death!
With the eternal black flame we pass through eleven angles and become one with our black gods!
Azerate glory! "
All participants say: "Glory Azerate!"
Guardian of the gates of Tehom returns to its original position, among other participants stood in a semicircle in front of the altar.
22. All participants are at the place where they were before, and begin to deep meditation, at the same time intensely staring into the fire, and the black candle repeating the name Azerate.
During this meditation, the participants visualize the black fire burning in them stronger and brighter than ever, and the inner fire burns all the chaos and human weak in their souls.
All members of the concentrate during meditation how they absorbed by the infernal fire of the eternal flame and black as they become one with the power that the final war will burn all the ordered world.
During this meditation participants feel like black fire rises along their spines up to their "centers of power Tehom" and as a burning black darkness fire shines in their eyes.
When the participants through a certain period of time are able to demonic ecstasy, they visualize as darkness streaming from their eyes, darkens fire, which during the whole meditation are closely watched.
Participants to the end look like bloody candles, which they hold in their hands are burning strong black fire.
This black fire - the macrocosmic reflection of the black flame that burns in dark souls of the participants.
In the end, the participants reach a state of harmony with the inner fire of chaos Azerate stop chanting the name and complete silence, finally falls into place ritual.
When this happened, the guardian of the gates of Tehom says the following:
"External chaos fire burns in harmony with our inner black flame, and we are forever united with the anti-cosmic flow of power!
Glory to Chaos!
Azerate glory! "
All participants say:
"Glory to Chaos!
Azerate glory! "
Guardian of the gates of Tehom blowing a candle, which he holds in his left hand, candle casts aside and says:
"The true eternal flame is eternal and can never be extinguished!
We are united with the eternal black flames! "All participants blow out their black candles and throw them away,
saying:
"Glory to Chaos!
Azerate glory! "
23. Guardian of the gates of Tehom suited to the altar and the index finger of his left hand

draws "hendekagrammu" (hendecagon) in the astral plane saying:
"Eleven Gates Corners open!"
All participants clearly visualize "hendekagrammu" black fire burning,
lowered into the sigil of Lucifer, which hangs on the wall behind the altar.
Guardian of the gates of Tehom says:
"Glory to Chaos!
The eternal glory of the gods! "
Guardian of the gates of Tehom astral charts in the contours of an "Open Pentagram"
hanging behind the altar, and activates "Dark Gate", simultaneously vibrating "Azerate."
Guardian of the gates of Tehom says:
"Thank Azerate!"
24. Guardian of the gates of Tehom takes the cup, standing on the altar, and says:
"On the back Taninivera Satan and Lilith unite!"
Guardian of the gates of Gehinnom coming to arrest Tehom and lowers the tip of his dagger
a cup filled with wine.
Guardian of the gates of Gehinnom says:
"The eyes of the dragon opened and joined the opposition!
On the back Taninivera connect Satan and Lilith, and we, the ministers of the Blind Fury
The sword, will be united with a perfect result of their powerful sexual encounter! "
Guardian of the gates of Tehom says:
"We - the offspring of Satan and Lilith, which will burn the world!
Hail Satan!
Glory Lilith! "
All participants say:
"Hail Satan!
Glory Lilith! "Guardian of the gates Gehinnom returns to its original position.
Guardian of the gates of Tehom takes a sip from the cup and says:
"Here - part wicked dragon's blood, will become one with the dragon!
Glory to the Black Dragon! "
All participants say:
"Glory to the Black Dragon!"
Guardian of the gates of Tehom gives the other participants, one by one, to drink from a cup
and when each participant took part dragon's blood, he says:
"Dragon's blood runs in our veins, and we are eternally one with the black dragon!
Glory to Chaos! "
All participants say:
"Glory to Chaos!"
Guardian of the gates of Tehom puts the cup back in its place on the altar.
25. Guardian of the gates of Tehom throws a large handful of incense on the coals,
located in front of the black flame sigil, and says:
"To the glory of Azerate!"
All participants say:
"Thank Azerate!"
Guardian of the gate is open Tehom welcomes Pentagram, which hangs on the wall behind
altar, holding up his left hand, making the sign of the trident, and says:
«Vocamus Chaos! 9"
All participants raised their left hands, making the sign of the trident, and say:
«Vocamus Chaos!»
Guardian of the gate reads Tehom voice full of strength "final call"
given below:
"In the name of our lord Lucifer in us the flame is lit The anti-
eleven corners, and seven gates, which were locked, now open!
We, the gate to our dark gods are ready to send disharmonious energy
Wrathful Chaos in the cosmos, so that promote the destruction of the world order!

We call on Chaos, We, the ministers of Satan's blind rage of the sword, ready to let the original gods, slumbering in the depths of our souls, we go through the physical plane!
We elected to Lucifer, and ever ready to merge to become in harmony with the eternal black flame that now burns stronger than ever within us!
We are ready to become one with our dark gods residing abroad limitations of space in order to allow those eternal gods of chaos again walk on earth!
Eternal black flame - is the way, the gate and the key to anti-cosmic victory, which we misanthropic Order of Lucifer are seeking for eons!
Tonight we will be united with our demonic gods whom we wicked invitation called for in our bodies!
Abide with us, for the nameless and formless gods, and enter us in the name of Azerate through the barriers between dimensions!
Come to us, O ye ruling on the thrones of eleven corners, and take your seats a temple dedicated to the eternal black flames, which became our bodies!
Join the eternal darkness of the Wrathful Chaos and gain shape in our souls, are cleaned and prepared for the awakening of the black flames of chaos!
Sign, O eternal gods of chaos, and grant us, in all our lives serving you, the black dragon wings that will enable us to raise our soul and become worthy members of a circle of black dragon!
Grab our souls and bodies, O ye, always wandering in the dark, and start The anti-intrusion, stepping into the open doors of the seven, we now have!
Sign into space through us, the dragon priests and let your hatred be your flaming sword that will cut the roots of a dying tree of life!
Enter login and come to us, about the gods and goddesses yaryascheysya night!
Be one with us, together forming the seven heads of the dragon, and let your demonic desire to be the way to our victory and strength in our fight!
Ye gods of chaos, emptiness and darkness, astral relationship that has always been between us, this night is stronger than ever, and the seven gates wide open!
Let your anti-cosmic energy will flood us and take our dark soul with blessing of Lucifer became unholy temple of black flame ignited in your honor!
In the name of Azerate, abide with us, the gods of the Wrathful Chaos!
Grab us be united with us and rule forever!
Vocamus Chaos! »All participants say:
«Vocamus Chaos!» (X11)
26. All participants close their eyes and begin to mentally call upon the dark gods, with whom they want to be united.
At the time of the call of the dark gods, all participants visualize the flow anti-cosmic forces of the dark current of the portal is open and the Pentagram permeating all the ritual place.
Participants visualize sinister images of the dark gods in the form of random energy flows around them now.
After a while, these demonic images begin to enter the body participants and fill them with satanic power and superhuman strength!
Therefore, all participants begin to experience the ecstasy of his wicked, saying following:
"We - the immortal gods of darkness!
Glory to Chaos! "
When all the participants have experienced a state of total obsession, the guardian of the gates Tehom says the following:
"Love or hate, grant life or death, in the name of Satan to win and collect the harvest! And do whatever you can to satisfy your dark and demonic

Needs!
We are now - the dark gods in human shelter, ready to overthrow the throne
demiurge! "
Guardian of the gates of Tehom blows altar candle.
All participants say:
"Glory to Chaos!"

• Ritual zakonchen.Drakonichesky Setianizm
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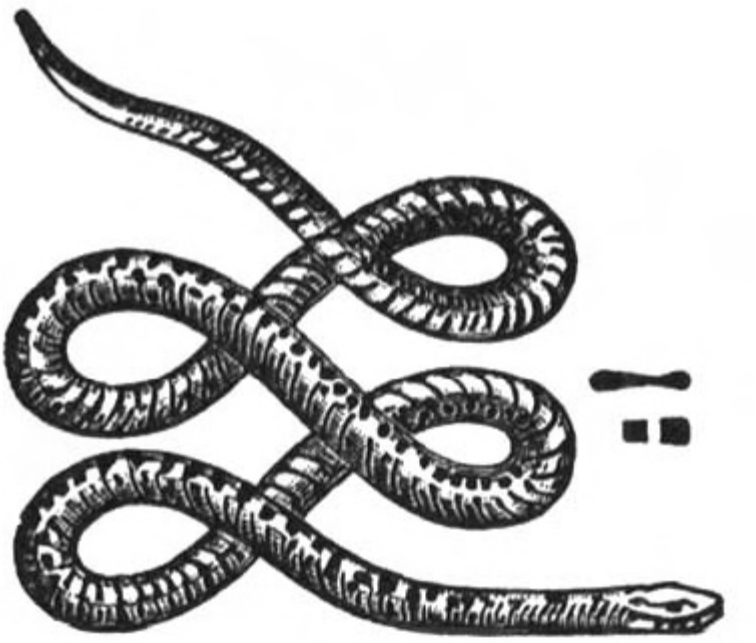
Before the beginning of the beginning everything was formless eternal sea of chaos. The darkness and silence
emptiness prevailed there, and only eight non-existence of gods existed in this
endless chaos. The eight gods of chaos ruled the black ocean of chaos, Nun, and together
they ran the initial randomness.
It was the evil gods - Eight entities: Nun and Nunet, the gods bottomless sea, heh
and Hehet, the gods of infinite space, Keck and Keket, dark gods, and Amun and Amunet,
invisible gods.

At the base of all the possibilities that are in vnevremennóm chaos, as they say,
there is energy, which later led to the emergence of the spirit of Ra demiurge, who began to take shape in the darkness of the formless sea. When the spirit of the demiurge grew strong enough its fake and dirty nature began to affect his entourage. This
going down to the depths of the first sprouting of a lotus flower. Quietly opened
blue lotus flower and its petals revealed the demiurge that the image of the young god sitting in his golden middle. The light that was in line with the darkness of chaos, proceeded from the body "Divine" child. That child who was demiurge Ra, managed their
dirty light to drive and keep the chaotic darkness that surrounded him.
But the forces of chaos have never been defeated unworthy of the demiurge, and they surrounded him in the form of demonic monstrous snakes and terrifying dragons. For eight primordial chaos and evil gods, whose darkness defiled Ra-Atum, began to boil and rage. From the black waters Nut rose the most horrible of all dragons.
The name of the dragon of death was Allen, and the sole purpose of its existence
Ra was to destroy and extinguish its light, in order to restore the original order promiscuous pure darkness.
But when Ra, surrounded and blinded by its own light, learned of the presence of dryakona Wrathful Chaos, the mighty Allen, he was filled with horror and realized he kák alone in this war, which he inadvertently started against the eternal forces of chaos.
It became unbearable loneliness, and Ra missed another creature that
supported and comforted him. So Ra created with the help of his first ejaculation and his will, Shu, the god of air, and Tefenet, the goddess of moisture. But due to the fact that Ra was
so filled with horror to the forces of the Wrathful Chaos, whose presence he was constantly felt he had lost Shu and Tefenet deep in the chaotic sea. Demiurge Ra, panicking,
tore his own eyes, and filled it with his strength, so he began to shine it
light. Eye of Ra called his daughter and christened it the Hathor, and then sent her into the darkness, that she had found his missing children. Light eyes penetrated the darkness of chaos and found Shu and Tefenet, bringing them back to Ra.
As a reward, the demiurge put the eye in his forehead in the form of a large venomous cobra snake named Urey. He promised her that her strength will always be great, but in the future, and the gods, and
people will be afraid of it.
Then Ra-Atum embraced their first children, Shu and Tefenet, and wept with happiness and relief.
10
"Allen become." Meaning and translation of magic formulas, see Chapter II.10 Words of Power / Names
Seth-Tifona.No that Ra was not known and that we are carrying a black flame, always known - that while the Shu and Tefenet were in a sea of chaos, they were both raped
Wrathful Chaos dragon, and the dragon seed penetrated deep into Shu and Tefenet and disappeared in their forms. This anti-cosmic seed, the seed of the dragon, with the first offspring of Ra penetrate through the protective aura of the demiurge, and the final war between light and darkness it will rise and break inside the creation of Ra to pieces.
But Shu and Tefenet, because magic Apep themselves did not know about the anti-cosmic act of violence, love one another, and Tefenet soon gave birth to twins - Geb, god of the earth, and Nuit, the beautiful goddess of the sky.
Without having to learn any of this, our Lord gave Apep seed Nuit and Hebe.
This evil seed, The anti-seed, that slumbers in the heavens and in the earth, waiting patiently for slóva our father Allen, to ascend. Although the great dragon, Apep, was outside
fence light, it is still in full control of herself, which he his
cunning act moved to the creation of the demiurge. The terrifying dragon that dwells in Wrathful sea of chaos, could now using the deep essence of anti-cosmic sea,
What is his evil seed, to monitor developments in the world of moronic demiurge.

Again, the silence was broken in the chaos that used to be silent. But
This time - laughing our father, prorézavshim unholy silence, for now Apep
was sure that he would win the final war against the creator god of dirty light.
Geb Nuit loved his sister, and for many centuries they were hugging each other,
not knowing about the dark matter of fact, they are in themselves. Nuit / heaven pressed on Hebe / ground, so
there was no room for anything else that might exist between them. When
demiurge of Ra-Atum saw it, he jealous because he created these gods to
shared his company, and now it turns out that none of them cares about him.
Finally, Ra commanded their father - Shu - separate the Nuit and Geb. Obedient to God
Air Shu went to his son, Hebe, and open hand raised my daughter Nuit, and
began to hold it high above his brother. Jealous and stupid Ra-Atum was not satisfied,
because he saw that Nuit in its merger with Gebom pregnant. So he
Nuit put a curse on her to any of the days of the year, they installed but not
could give birth to a child. Geb, now lying at the feet of his father, struggled to free
Nuit, cry dark tears. She ran down, but they could not regain
each other.
Demiurge, tired of these ungrateful gods, created a lot of other creatures,
which, he hoped, would be more accurate. Among them was one that should
was to become one of the visible gods.
When he saw the beautiful body of Nuit sad, stretched above the ground, he
it was very sorry, and he decided to help her. He invented the "Late Game" (dice) and
offered to other gods to play with him for days. So gradually managed to cleverly Tautou
winning more and more time at the other gods, and the payoff came up to five days. Demiurge
decided that each year will consist of 360 days, but the crafty He made time
that he had won, and so created the five extra days. These extra days are not included in the curse
Ra-Atum, so Nuit now has the opportunity to give birth to their first day of detey.V Nuit gave birth
to a child who has already been crowned, and he received
the name of Osiris. The next day Nuit gave birth to a daughter, Isis, which is primarily a
Born in love with silly Osiris.
Evil seed Allen, hidden inside Nuit, received instructions from the dragon's death
Apep on how to penetrate deep into the creation of a demiurge capture the strongest
descendants of Nuit. But when the evil seed, whose name was Isfet, saw Osiris in the womb of Nuit,
it was sure that Osiris unworthy to be penetrated by the depths of the essence
dragon. Isfet who could see into the void that is called the future and saw that the fate of
Osiris - to be beaten, cut and forever condemned to death is very
powerful god. Therefore Isfet decided not to merge and be born through the body
Osiris.
Also another child Nuit Isis was evaluated and was recognized as unfit
Isfetom before his birth. Isfet who could look into the future and saw that Isis
will embody the nature and cosmic laws and the creation of forms of
formlessness. It filled Isfeta disgust and hatred of Isis, and therefore
Isfet decided not to connect and be born in the body of a prostitute Isis.
But on the third day - before Nuit managed to give birth to her third child -
Isfet received word from his father, Allen, that today - in order
to take shape and grab another child Nuit, whose name - Seth.
When Isfet heard the voice of the dragon, he immediately crept closer to Seth,
to check it out. He saw that the great Seth is in the womb of Nuit bears his
dark dreams of world domination and chaos. It filled Isfeta joy. Isfet
Seth looked to the future, in order to be sure that Seth is suitable for a
to connect to it. He saw that Cain Seth sits on his black onyx
throne, surrounded by mutilated bodies of all the cosmic gods, and under the feet
Seth saw the laughing Isfet severed head samogó demiurge Ra. It's incredibly

Isfeta pleased, as he now saw that the fate of Set - struggle with space
order, Maat, and win the unworthy of the gods. Isfet entered in the name of Allen, in the body
Seth dormant and raised him. Great Seth, now possessed by the power of the Wrathful
Chaos, opened its burning red eyes and lays bare his Sekhem was Isfet,
and cried with hatred.
Seth, who knew that he - the most powerful of the gods, was filled with
hatred for her mother, Nuit. Already in the womb of Nuit he knew that his faithful right -
be the first-born son of Nuit. But instead of him unworthy gave birth to the first Nuit
Osiris, thus granting him the royal crown. Seth, obsessed with the wicked
rabies, ripped Nuit inside and punched a hole in her side, from which it
got out. In this completely unnatural was born a king. During
this horrific birth Nuit screaming in pain and crying blood, but none of the other
gods did not dare help her. When Seth got out of the body of Nuit, he cursed the other
frightened gods and ran off into the red desert that has become his greatest
kingdom. Seth was so lonely, and the great god, bringing a storm of Wrathful
chaos in the cosmos.
On the fourth day, the day after the birth of Seth, Nuit had time enough to come to
themselves to be able to give birth to her fourth child and second daughter, whose name Nephthys.
Nephthys, which is also called Nebhet, hated his brother Seth, who
leave her alone. Even before the birth Neftis learned the terrible force of Seth and hoped chtoon as
Isis was married to Osiris, marries a powerful Seth. But Seth
despised the weakness of other gods, was not interested in love. Because of this Neftis
entered into an alliance with the other gods, who started the war with Seth.
Demiurge, intoxicated by force, known to him now that his command
others were living gods, has created many other gods and goddesses. He filled the skies,
the earth and the underworld countless spirits, animals, demons and other
minor deities. One of these gods, which the demiurge created in the state
confusion and intoxication, was the one called Hum. The task was by Huma
potter's wheel to create a form that would fill the demiurge of his creation. And
demiurge ordered Khnum create the first people with clay Hebe, a former particle
Seed Allen, dormant inside Hebe pending awakening to life.
This particle is the seed of the Wrathful dragon was called Khem Sedzhet, which means black
flame. Hem Sedzhet Apep awakened to the call from the other side and instincts vedómy
chaos, divided into 72 fire. These fires spread and sank deep into the
clay, which Khnum was going to use to give form to the new creation,
man. It so happened that in 72 human forms that have already entered the essence Hem
Sedzheta, Ra-Atum breathed life. So part of the seed of Apep, who was in Geba,
moved to the 72 original person. These 72 children were and still are the dragon
live gate for the stormy sea Nun, which our father Apep.
We, the priests and priestesses of chaos, so different aspects of the initial share
Hem Sedzheta and accept a Ba black flame. Our cosmic forms die, but
our black flames that come from outside the space, like the chaos - and forever
indefinitely. We, the offspring Allen, burn the creation of Ra-Atum our formless
black and withering fire, in the name of our father and our Apep commander and
Seth King, we have chosen, we restore the original formless silence of the ocean
chaos.
For Isfet and Hem Sedzhet stronger than Maat and Apep and Seth stronger than the whole crowd
unworthy of the cosmic gods. And we also 72, is stronger than anything else unworthy
humanity. For where there is at least one of us, carrying a black flame, you can
see the final limit of the "now" and the infinite, which will come after.
72 When the flame will come together and will generate 218 new lights, the sun Ra-Atum
extinguished forever, and then Seth will take the place of the eternal winner on a black onyx
throne. For we, whose dark essence - the dragon, looking into the dark void that is
eternity, and we know that the final victory belongs to our mighty

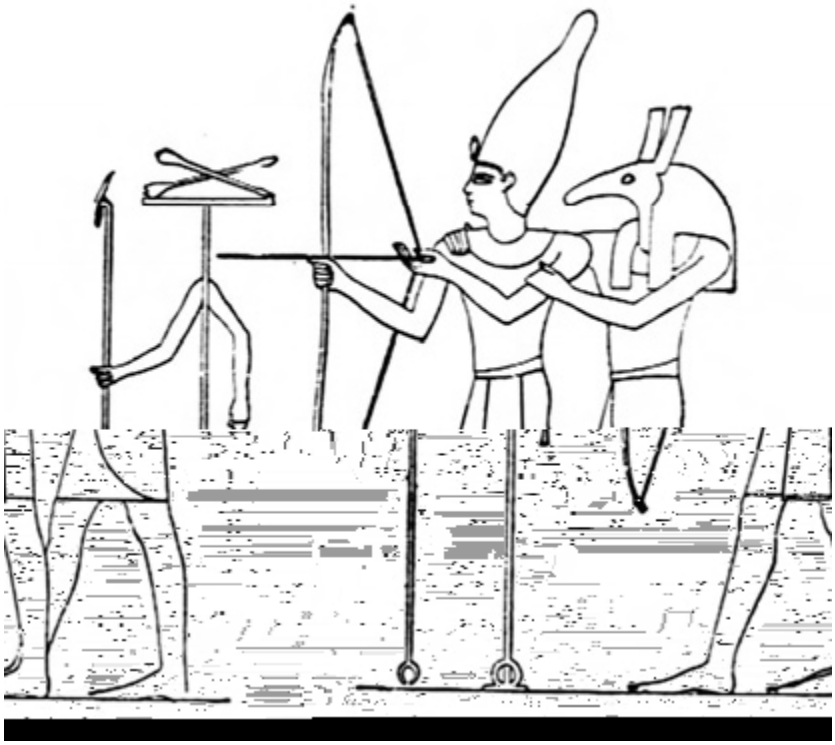
father, Allen.
Xeper-I-Apep.



II.2 Calling Apep
I, NN, call thee, O mighty dragon of chaos Apophis!
I call upon you, O destroying black snakes!
Apep, the mighty, bringing nothing, get up out of your eternal dark dwellings, the black sea of nothingness, and let your fierce fire to burn my soul and cleanse it from all the weaknesses!
Terrifying Apophis, O thou rule over chaos and darkness, awake from his sleep and let the calm water of my soul to rage in your glory!
Rise of the open jaws of eternal nothingness, O mighty Allen, and let blessed poison that flows out of your mouth terrible, will be boiling in my blood veins!
Vseubivayuschy dragon, the enemy of the world and all creation, open their black diamond eyes and let the darkness of your unborn soul devour the sun, that his dirty light weakens my spirit!
Apophis on yaryaschiysya snakes, whose icy fury - the end of all forms of space and whose hot hatred - killing sword that destroys a stupid creature, hear the call your servant! Abide with Me, O messenger of eternal darkness, and let your anti-cosmic energy drown in my human soul. Let me, in your name, to rise to the elected herald Wrathful Chaos!
Allen, a dragon full of evil, in the name of your currently open seven gates of my soul, so let the darkness of your black blood in me to rise up and burn me with your mighty fire!
Rise up in me, O Lord Apophis, and let me be cleansed in your black fire and become a perfect result of your anti-cosmic creation!
Allen glory!
II.3 The words of Seth to the 72 elected
Listen to my words, O ye that carry Hem Sedzheta, and open your eyes!
Rise in power, Heper-and-Seth, come to me and connect under the dragon

wings, Heper-I-Apep!
For me, calling out to you, Mr. southern throne, whose name - the key to the divine wisdom and power! I - red-eyed king that his bloody sand to bury all unworthy of the gods! I - semizvezdny lord, immortal, ruling over darkness night and destroying storms! I - the lord of the gods, the great Seth!
My - Rod Tham (Dyam), the scepter of the future, ruling over the void desert, which is your future! My - the right to sentence to death and enemies give eternal life to those who will be united with my Sekhem!
My - terrifying rage and brute force that will plunge the cosmic gods on his knees in front of my dark throne! My - the royal crown and the title of Seth-heh, eternal!
I - the external aspect of the black flame that burns in you! I - your will to power and your way to complete victory! I - brutal, providing strength to step down and destroy all unworthy enemies! I - the power that terrifies the other gods! I - Pakerbet!
I - drive angry dragon, and the seed of Apep - my own Sekhem! I raise my left hand and greet my supporters, for the sake of hanging himself Isfeta, internal Hem Sedzheta fact, and my right hand raised in anger, I mercilessly destroy weakness, employees enslavement Maat!
I - the killer of the cosmic order and terrifying messenger Wrathful Chaos! I - the first-born son of the dragon, carrying power and wisdom of a strong and enlightened, exalts elected to the dark gods immortal! I - Erbet!
So, hear my call, O ye that are one with Hem Sedzhetom, and open your eyes! Rise in power, Heper-and-Seth, come to me, united under the dragon wings and Heper-I-Apep!
II.4 «Being" against "to become"
As part of Draconian setianizma there are two main areas.
The first area - the natural and cosmic, pre-established, and the ordinal undefined - bytiynoe.Eto direction, which is undesirable for the magician, usually said to exist under the control of Osiris and Horus in harmony with the cosmic tyranny, whose name is the goddess
- Maat.
Maat represents stagnation, lack of development and the limited structure. In this restriction, and the existence, created by someone else (Ra), the adherents of Maat should be, and be happy with this as not breaking the laws of space order, they have to "go with the flow" and feel comfortable with all the other Creating external forces, allowing the space rock to manage their lives.
Thus, to be - is the same as the path on the right hand drive where everything is familiar and experienced and self-reaching, and others.
Therefore, "to be" was the antithesis of Draconian Setianizmu - goals and form of existence, is sought on the left hand path.
For other form of existence, the way Setianicheskogo magician eternal becoming, is in sharp contrast with the natural and limited form of existence.
Become (Heper) - means consciously seek outside of the prescribed predetermination circumstances exist and fight for that on all planes become self-creation, in accordance with its own magical will.
The source of this will for the establishment of their own creation and release from all bonds and weaknesses that bind us to the creation of which is not in harmony with our own will, is called in the dark tradition of "Hem Sedzhet."
Hem Sedzhet means "black fire" and is the will of the elected to power, wisdom and freedom.
The will to power and a permanent establishment is not in space term, natural and leads directly into the cleaning darkness of the desert.
Because the establishment is not in harmony with the external Maat and is based on Isfet driving force, anti-cosmic impulse.
Isfet - the external dimension of internal black flame, and usually it

personified by our Lord and example, the mighty Seth.
Seth - "unnatural god" who, with his dark chaotic energies
brings revolution and evolution and who, in accordance with its dark will,
directs and shares (Coagula and Solve), deserving veneration for the fact that it destroys
prevailing law and order structure.
Set - immortal will, which refuses to be in those who are willing
restricts himself, and so he - the god of freedom, boundless and eternal shining
greatness.
Becoming so synonymous with the left hand path and is the greatest
Setianskoy formula alchemy.
This esoteric alchemy of transmuting base goes into something
noble, turning man into a god and the cosmos into chaos, it was possible to
become, in all the boundless, timeless and spaceless plan.
Space is space and dies, while chaos was chaos and mayhem there abide
becoming ever.
For Heper-I-Set, so then Heper-I-Apep.
Become a god, come out beyond space and then become one with the eternal,
infinity, the emergence of chaos.
Heper-I-Ham Sedzhet.



II.5. Setnakt / Seth Great!
Seth, whom the Greeks called Typhon - is terrifying Egyptian and cruel
God, who, according to the inscriptions and records, the archaeologists found, among other things
called "powerful god, whose rage is fear."
Seth also known as "Mighty of Thebes" and "Lord of the Desert".
Seth described as terrifying and powerful god of war, who
awards and grants victory strong following in his footsteps and devoted to him.
But he also - a cruel and merciless god, torturing and destroying all who
dares to stand in his way.
Iron - metal devoted to Seth, and it was written that "the bones of Set-Typhon -
iron. "

Seth takes a lot of symbolic forms, such as: griffin (Aheh), river horse, alligator, black pig, donkey, tortoise, leopard, snake and dragon.
And while all of the Egyptian gods are like animals, Seth - the only god who likened to a mythological animal.
Seth is also identified as a "black sun, lord of darkness and the god of murder."
He - the god of the desert and barren land, constantly breaking the cosmic laws and natural poryadok.Set also - Mr. storms and nightmares, his black magic plunge men in the madness!
Unlike the other gods who did not want a big change in the world that they created, Seth - god who have been coerced into the evolution and development.
Set - God helps those who help themselves, so it is - God and an example to strong.
Seth also - the god of isolation, loneliness and misanthropy.
Because he - the only god, and were drawn away from the rest of the gods, which of-for his weakness and stupidity saw themselves his enemies.
So Seth - the one and mighty lord, leading off their ego, their fate and the future.
Seth - the one who cuts off and isolates to do so strong and godlike!
Seth has always been regarded by Egyptians as "satanic god" because before Osiris cult spread throughout Egypt (c. 4000 BC), Seth officially worshiped in a large part of Egypt, and there were many large and mighty temples dedicated to him.
It was only natural, since most of the Egyptian desert consisted of regions, and Seth was the master of the desert.
One of the many famous temples dedicated Setianizmu, was in town Tanis.
This temple was used as a focal point for the direction of energy in Seth one of its aspects "of the mighty god of war."
During this period, Seth was worshiped and glorified, even though he was seen war god cruelty, violence and bloodlust!
Also, many of the pharaohs and other powerful people were taking his name Seth considering him the greatest god.
But when the cult of Osiris in Egypt has spread like a plague, and demonic evil aspects Seth stood out more and more.
Because Seth on the basis of "their own intentions" killed Osiris and cut his dead body!
So fans of Osiris used the "evil reputation" Seth same way, as Christians in a few thousand years have a reputation Satan.
This went on for a very long time, until the name of Seth not be blotted out of the sacred scriptures and were not destroyed all the temples Setianskie.
Set in a fierce form of an enemy of the Egyptians, but also the god of foreigners and strangers.
Seth is still regarded as a terrifying and powerful god, but now text is known to us only by its destructive aspects, and he became identified with the dragon Allen, with whom, as previously thought, struggled.
Thus, Seth became the prototype for many of the "infernal imagery" of the future religions, for example, the Christian Satan!

II.6. Setiansky Ritual Discovery

This ritual is used Setianskimi breaking away magicians to start all of his rituals that take place after sunset, as Seth, the god of darkness and the night sky, it is best to call in the night.
Altar used in this ritual, is located in the south of the ritual mesta.1. Setiansky magician begins meditation force, in which he vigorously

Visualize the seven stars of the Big Dipper (Ursa Major), the astral
Seth impersonation, let your light shine on and through it to clean up those
and make it stronger than before the upcoming ritual.
When meditation is finished, the magician takes the black or red (red - the color of Set-Typhon) altar candle and begins to pronounce the four named Seth-Typhon to order Setianskie call and send streams of force!
2. Turning to the altar (to the south), Setiansky magician visualizes executed
evil eye, surrounded by a menacing storm clouds in the black night sky,
at the same time saying the following:
"Erbet, my mighty lord, you - the god of wisdom and the dark mysteries, I
I cry to you and ask you to put the seed of knowledge in the dark depths of my black soul
that I may in thy name and in doing godlike knowledge that you're giving me,
freed my inner chaos fire from this pathetic form of space
existence, to which I obliged! "
3. Setiansky magician turns to the east and to visualize the mighty Seth
Osloglavogo image of God, holding a bloody two iron knives,
at the same time saying the following:
"Io, Seth, about the cruel master, through the violence of the weak Gore showed
unworthy of the gods that you are stronger than them, I urge you to awaken me from my
forced to sleep and open my eyes that I may see through the illusions of space and
illusion, the purpose of which - to pay off my inner fire, and so forever enslave my
spirit!
Abide with me and banish the lie that darkens my feelings and let your truth
Triumphs! "
4. Setiansky magician turns to the north, visualizes the seven stars of the Great
Bear and feels dark and powerful presence behind this cruel Seth
constellation, a portal to the astral Setheus while saying the following:
"Pakerbet, the god of gods, who gives the scepter Dyam that is called giving the wind
exalts going on your way to the left of the great dark gods, I call to you, and
I beg you to grant me a black scepter of power and complete domination over the dark
emptiness, calling the future!
Let me, in your name, ride the mighty wind, so I'm your blessing
reflected the glittering darkness of the black sun and became Heper-And-Set! "
5. Setiansky magician turns to the west and visualizes the horrific,
majestic and huge neck, holding in the left foot caught the unworthy
Osiris, at the same time saying the following:
"O mighty Ablanatanabla Suthek holding the defeated and
Osiris enslaved caught in the clutches of his brilliant, I call upon you and ask
you expel and kill the static and light power that wants to prevent my spiritual
Evolution!
Abide with me, Ablanatanabla, and grant me the power of black griffin, that I, in
your name, rose to power and won! "6. Setiansky magnetic switches back to the altar and left hand shows the sign
trident, at the same time with great enthusiasm and a voice full of strength
saying:
"Ablanatanabla Suthek!
Seth - my father!
Seth glory! "
7. Setiansky magician puts his left hand and intones a prayer /
vocation:
"O mighty Sut-hyuk, a Set-Typhon, a powerful Bepon-Beput Bata,
whose magic is strong, in your name, I'm fighting against the cosmic gods and their creations!
I wandered around for thousands of years and the creation of the demiurge was the instrument of the dark forces,

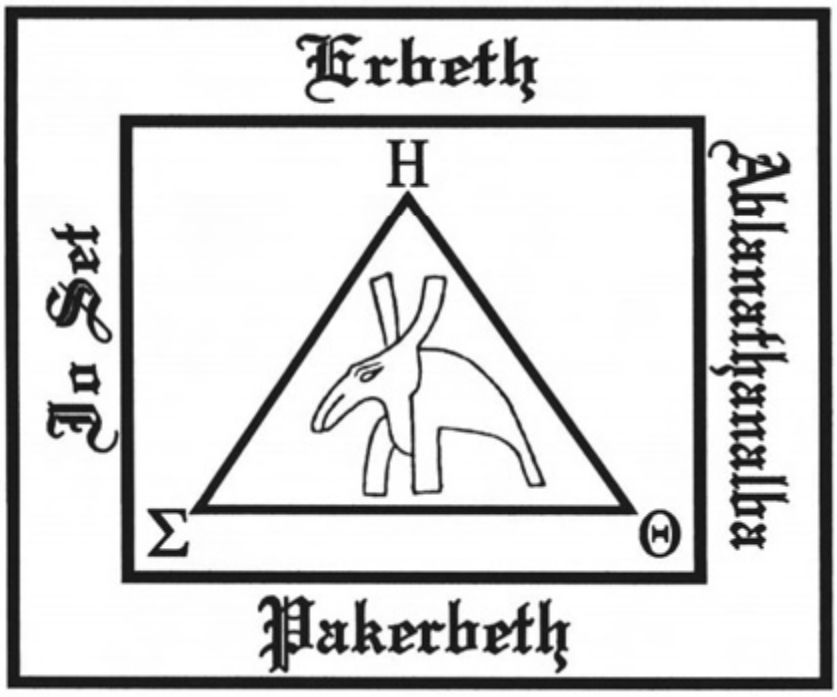
as I have served you, and my own will - overturn the cosmic order!
For I know that I am worthy of the night to appeal to your forces, with the help of my magic
transforming reality by my divine will!
So hear my call today about Mr. Setnakt, and look at me with his
black throne in Setheuse!
I'm going under your shadow, I call on Typhon, Python, Seth Erbet Io, Io
Pakerbet, Bolhoset Io, Io Apomks, abide with me and fill my veins your
black blood that gives me the demonic power and divine power!
O mighty Seth, I almost dark and the presence of your unborn
soul and immortalized by my inner black fire, my own Sekhem!
Let me in your appearance and use your magic to dominate and control
this world where I dwell, and through it shall be thine enemy control over the creation
the gods are stronger than ever!
I am one with Set-Typhon!
Heper-And-Set! "
8. Setiansky magician takes a deep breath, and feels that he draws Setianskie
energy are now around it to slowly exhale all air
both mentally vibrating power word "Pakerbet."
9. Now Setiansky magician begins the main ritual!
10. Setiansky wizard completes his ritual, turning to the altar (to the south) and
left hand making the sign of the trident, while saying the following:
"Erbet, grant me the wisdom and the knowledge that shall lift up my soul and liberate my
spirit!
Erbet glory! "(X7)
11. Setiansky magician turns to the east and the left hand making the sign of the trident,
at the same time saying the following:
"Io Seth, grant me the clarity and open my eyes that I may see through the lies
and create the illusion!
Glory Io Seth! "(X7)
12. Setiansky magician turns to the north and left hand making the sign of the trident,
at the same time saying the following: "Pakerbet, grant me the strength and the scepter of the future,
make it possible for me
convert my soul, that I may thereby able to develop and connect with
dark immortal gods!
Pakerbetu glory! "(X7)
13. Setiansky magician turns to the west and the left hand making the sign of the trident,
at the same time saying the following:
"Ablanatanabla, grant me the strength and power, that I might win my enemies and
forever govern their enslaved souls!
Ablanatanable glory! "(X7)
14. Setiansky magician returns to the altar and says the following:
"Seth has strengthened my will, and I stepped through the will of Seth!
My will - the law!
Seth glory! "(X7)
15. Setiansky magician extinguishes the altar candles.
The ritual is finished!
II.7. The ritual of separation
0. This ritual is used Setianskim magician when he finds it necessary to
isolate and separate the few people from each other.
For example, the ritual can be used to eliminate unwanted
element of any specific group, or the ritual can
used to create disagreement and division between lovers or friends!
1. The ritual begins "Setianskim opening ritual."
2. Setiansy mag for a long time meditating on the purpose of the ritual, and then ends

meditation incense incense in honor of Seth!
3. Setiansky magician writes in red ink on parchment, the names of those he
wants to separate from each other, one name written on the right side of parchment, and another - on the left.
4. Setiansky magician continues the ritual, reading four times over the next vocation
parchment:
"I cry to you, O my mighty god Seth, who ruled over the darkness of the night,
terrifying, invincible and all-powerful, I call upon you!
Abide with me, Typhon-Seth, whose wrath shakes the heavens and the earth, and throws in a shiver the whole world, I urge you!
Come to me, Kolkha Tontonon about you, loving confusion and division and hates
stability and stagnation
Look at me and strengthened my will, so that with your help I could not share,
monitor and isolate people, which is the point of focus of my black
ritual tonight! Abide with Me, O lord of the Set-Typhon, Iaia Iakoubiai Erbet Io, Io Pakerbet Io Bolhoseth Basdouma Papatnaks Apopess Osesro Ataf Tatbraou Yeo Tattabra Borara Abrobreita Bolhoseth Kokkoloiptole Rambitnips and disseminate hatred and
disagreement between NN and NN, to end up with hatred and conflicts were between!
Mighty Bolhoset, the department of NN NN and stripped of their destiny, that they
steel, as Seth and Osiris, filled with hatred for each other!
O mighty-Typhon Seth, the most powerful of all gods, hear my
call, and the eternal wrath of black griffin let my will be done! "
5. Setiansky magician slowly tearing the parchment in the middle, at the same time
saying:
"In the name of Seth, I separate forever from NN NN!
Seth hates Osiris, so he will hate the NN NN!
It is my will, and it is accomplished!
Seth glory!
Typhon glory! "
6. Setiansky magician burns a piece of paper, and dispel his ashes to the wind, and
another piece of paper rolls in a lake, sea or well.
7. Setiansky wizard completes the ritual of the traditional way.
II.8. Curse of Set
0. The ritual begins Setianskim opens ritual.
1. Setiansky magician creates with beeswax hollow like (the doll)
representing the enemy.
Inside the doll magician puts a piece of parchment on which he red ink
wrote the name of his enemy (if the mage has access to hair, blood, nails or enemy, he
also places the astral chain of the enemy inside the hollow of the image).
2. Setiansky magician draws the enemy's name on his chest puppets and Seth pentagram on it
the back.
Magician picks up the doll, holding it in his left hand in front of him, and says,
following:
"Oh lord of darkness, look at my feeble and impotent enemy NN, which
I am proud of your son / daughter, caught hold of my left hand, and take him / her
vitality and soul as a victim of this hateful dark night!
Turn Ka NN against him / her, fall upon him / her Jet, fall upon him / her Ba, on
my great and mighty lord Setnakt!
Let swarms of evil spirits NN surround and attack his / her heart!
And may he / she will feel the terrible fury of Set-Typhon! "
Magician puts the doll on the Alter and says: "Glory to Seth!
Typhon glory! "
3. Setiansky Typhon magician draws blood (the blood of a pig or a donkey) the following

pentagram and the words of power on the floor in front of the altar (the pentagram should be sufficiently
large enough to circle that surrounds it, there was a minimum of 1.5 meters in circumference)

4. Setiansky enemy magician puts the doll in the middle of the pentagram, which he
painted on the floor, and sits on the floor in front of a pentagram, from black meditation.
During this meditation magician focuses on hatred he feels for
the enemy, and try to enter a state of rage and hatred, as soon as possible.
Mage finishes black meditation by saying the following:
"In the name of the black vulture Seth NN my enemy will be destroyed!
Ablanatanable glory! "
5. Setiansky magician seven times utters hateful voice
calling over the next doll enemy:
"Mighty Typhon, O thou rule over legions of darkness, Abide with
me, and let your black flame will give strength to my curse!
O lord of the gods Seth, scathing, bringing the death lord of the storm,
the ruler of the southern throne, God nightmares shredder false gods killer
weak, bringing chaos lord strong, I, your proud son / daughter, I call and pray
your destructive power of the dark night of vengeance!
I brought my enemy NN thee, O mighty Seth, and I give him / her life
you as a gift and the establishment of an astral connection between you, so that you eliminate those who
stood up on my, your faithful servant, the path leading on your dark path!
Almighty Set-Typhon, Abide with me and destroy my enemy unworthy
NN, for I - your loyal warrior who fights in the name of your gods, and with wins! Bolhoset Oh great, forsake his dark kingdom, and look at me, strengthened my
my hatred and anger, that I could only wish to kill my enemy NN!
Ablanatanabla about the great vulture, let your eternal darkness of night darkens
living fire NN, which were slain thy claws tear his dirty soul!
Io Seth, cruel master, bled and your demonic NN
Master a desire of his senses, so that his / her days as his / her nights were filled with
horror, fear and nightmares!
Erbet, Mr. Black Flame, let the winged wind bury NN, my
Worst Enemies in black sands of the desert, and let him / her to disappear forever
perpetual darkness of oblivion!
Paketbet, the great king, curse NN, my present, and because of your enemy, and let him /
she tasted the fruits of the infernal core of the fire of hatred!
Let me, with the ultimate goal - to rise to the existence of your
level, to fulfill my revenge, and cast my enemy NN in the cold embrace of death!
Great Set-Typhon, Abide with me and destroy NN, unworthy servant

Mountain, and let perpetual darkness of death cover his body and soul!
Typhon-Seth, consume the enemy! "
6. Setiansky magician brings an iron needle, which he blessed in advance
name of Typhon, and places on the altar, saying a prayer over the next doll enemy:
"With the seven stars of the Big Dipper, I Typhon-Seth!
I have chosen and blessed, obsessed with Seth, I have the power to condemn my
NN enemy to death!
NN, I bring it your shadow and destroy your soul hate Typhon
pierce your heart! "
7. Setiansky magician sticks a needle in the heart of the enemy dolls placed in the center
pentagram painted on the floor at the same time saying:
"Kolkha Tontonon, destroy my enemy!"
8. Setiansky magician takes a ritual dagger, placed on the altar, and raises
high above his doll enemy, saying:
«NN, in the name of Set-Typhon I take your life!"
Magician cuts off the head dolls enemy ritual dagger and clearly visualizes
Dying your enemy, at the same time saying the following:
"Kolkha Tontonon Bepon Bath!"
9. Setiansky magician puts a headless doll with its head in the black
box.
Magician raises the box, holding it with both hands, and says the following: "As NN destroyed, all
unworthy people who dare to stand up to
my way will be destroyed!
Set-Typhon, give me a strong, God-like power and ability to defeat all
my enemies!
Seth glory! "(X7)
10. Setiansky wizard completes the ritual of the traditional way, washes
Tifonicheskuyu pentagram, which he painted on the floor, using rainwater
collected in advance.
To this ritual curse had full effect, pierce and beheaded
doll and a box in which it is placed, placed in front of the door to the enemy or the home
another place where the doll will be safe from detection and comes into contact with the enemy.



II.9. Three Setianskih Festival

The following text describes the three main Setianskih holiday and three brief but strong vocation / ritual that Setiansky magician can use to direct the flow Setianskih force this holiday season (all these callings and rituals used during the celebration of the Three Setianskih holidays begin "Setianskim opens ritual").

First Setiansky holiday - "celebrating the uprising against Seth Osiris" which is celebrated on this day 22 Martan Setianskie mages can summon and direct the energy of Set, uttering words of power, which are the secret names of Seth.

Magician stands, turning to the altar, which is placed in the south, and seven times pronounces the following call:

"I urge you, Seth, Typhon, Baal, Ash, Teshub, Set of Dahlke, Seth of Kharga, Seth Ombos of Seth of Oksirhinchus!

I, NN, call on you, O horrific Kolkha Tontonon Seth!

I urge you, Mr. Apomks Friourigks Beptu!

Hear my cry, Typhon Seth Kolhlo Pontonon Sahaoh Ea Io Io Bolhoset Erbet Neuti Iao IAE SYKE Io Io Abraot, Seth Hreps!

Come to me and hear my prayer this rebellious night!

Get out of his throne, who is a mighty kingdom Setheus!

Get out of my dark house, where your words - the law, and almost me, your proud son / daughter, strengthening its presence and educate energy!

I, your son / daughter, created out of your blood shed in battle, call your name - a word of power - and please be with me this blessed night!

Set-Heh, Setnakt, Sutek, Beth, Bolhoset, Sut, Ablanatanalba-Seth, Seth Hereps, Bath, Bepon, Kolkha Tontonon, Lerteks, be with me in this place, the reflection of the center of the temple soul, and tonight is flooded my senses thy dark vidéniyami and dreams!

Let my whole existence to be riddled with your presence, O Seth powerful, and forever darken and strengthen my soul!

Abide with me, oh great Seth!

For you are close to me, and I become Erbet!

And you crossed me again and took his place in Setheus, and I remember you I turned and I became Pakerbet!

I, in the name of Seth, a proud and lonely god who, instead of being / veins wants to become forever / Heper!

Heper-And-Set! "

The second big Setiansky holiday - a "Day of birth of Seth," which July 29 is celebrated

On this day Setianskie magicians enjoy a festive table for the glory of Set. Food should be of products dedicated to Seth, such as eg fish, pork and watermelon.

Shortly after midnight, the magician stands in front of the altar seven times, and says the following vocation:

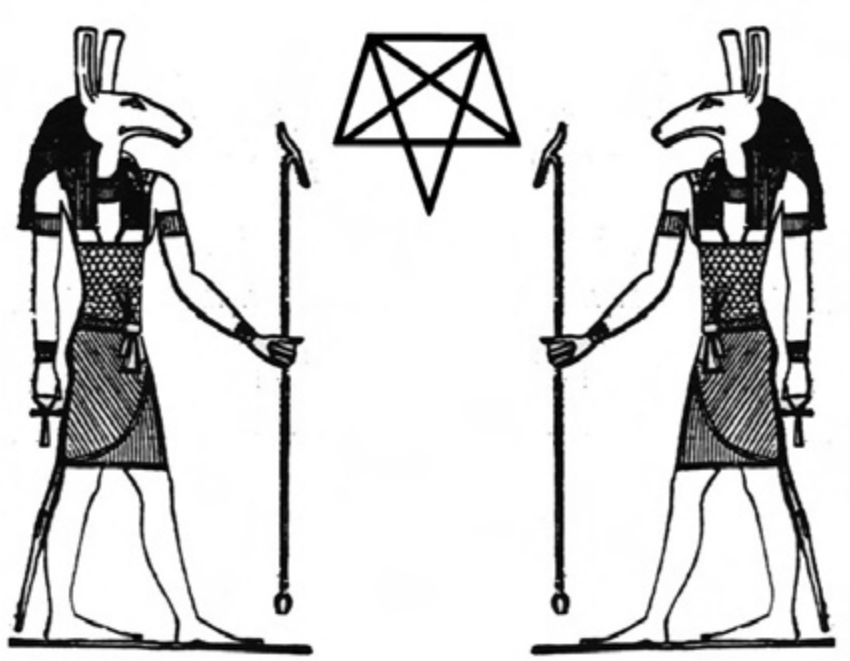
"O mighty Seth, the son of a terrible Nuit force here, filling in your name my heart with hope in this dark and terrible night!

Let your dark shadows fall around me and grant me thy protection, O the great Seth!

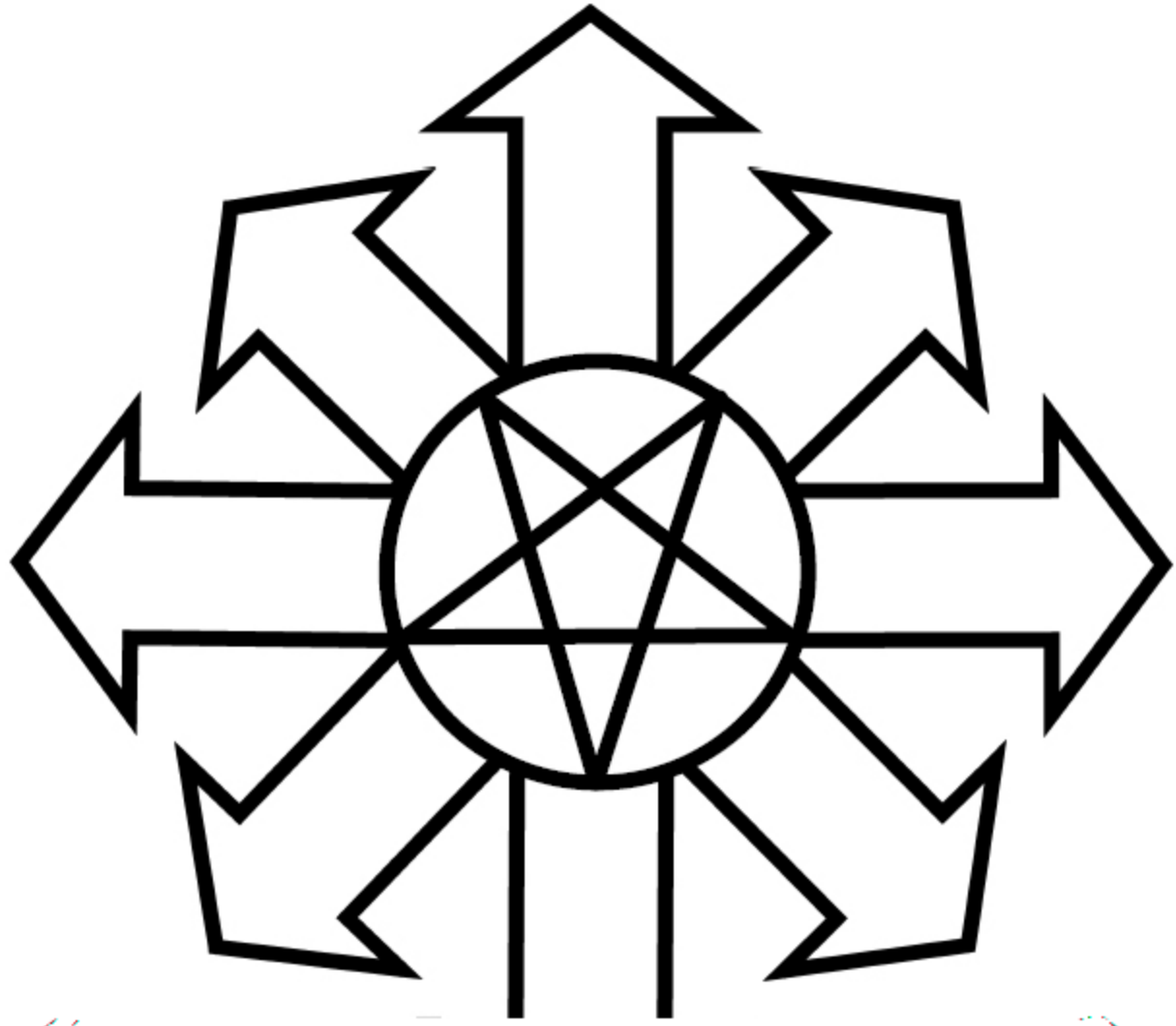
The day that all in your power, called Naktab, and in this I will Naktab invite!

So grant me my sense of power and the ability to re-create my own spirit, that I could now rise to power and become Heper-And-Set, O almighty Ablanatanalba-Set, guide me in my battle with my forced weaknesses, so that I could win, and in your name, to become Pakerbet!

Ahahor Ahhor Ahahahptoumi Hahho Harahoh Haptoume Chora Hoch Aptoumime Hohaptou Harahptou Hahho Hara Hoch Ptenahoheou!
Seth glory! "
The third big Setiansky holiday - a "murder of Osiris," which celebrated on October 16
This day was the murder of Osiris, who was buried in the city of Abydos. All the gods, except Seth killed Osiris, grieved that day, because they knew that their fate - Too late to be destroyed and die!
Setianskie magicians celebrate this happy day, because it represents triumph over the dark forces of the natural order!
Setianskie magicians buried Osiris doll at the beginning of the day. The doll should be necessarily made of clay or ceramic.
On the front of / chest doll should be representation of the sign of Osiris, and on the back side / back dolls - are carved the names of the personal enemies of the magician!
Later - at night, just after midnight, when there is a ritual - the tomb of dolls opens.
Magician takes the doll in his left hand, and turns to the west, saying calling the following:
"I - Ablanatanalba, the mighty griffin, which keeps the loser Osiris caught in its claws!
I - Abriaot Alarfoto Seth, whose boundless power over the realm of the gods is total and whose pure will, reinforced dark awakening, has the power to destroy the unworthy Gods!
Ozoronofris - dead, weak god, the former ruler of the world one day!
I look at his body and see that I'm immortal!
I won Osiris, I see that I can crush their feet army cosmic gods!
I look down at you, not coming under the shadow of the mighty Seth, and bear My own weaknesses in your body!
I bury and send energy that darken my feelings in your dirty soul!
The name Mirazus, so be it!
With the name of Seth-Heha, shall be defeated by the divine! "
Magician repeats this call seven times, and then in the name of Seth breaks the doll which now contains all the energy that he wants to banish from his soul and spirit. In this , the magician passes these negative energies enemies whose names are written on the back dolls.
When this happened, the magician turns to the north, and says the following:
"My father, the almighty Seth, cleaned me and strengthened my soul, and for the sake of it, I I swear to defeat the cosmic order!
I deny the existence of static and instead choose Heper Wen!
My father gave me the scepter of the future, whose name Dyam In the Name Erbet, I own emptiness, calling the future!
Seth glory! "
The ritual ends with the burial of a broken doll magic of Osiris. If the purpose of the ritual was causing harm to any separate enemy, broken doll buried near the enemy's home or in another location where he / she will be!



II.10. Words of Power / Names Set-Typhon
The following text contains some descriptions and explanations of some
secret and magical name of our lord Seth!
When possible, the translation of the different names given in the text below.
Setianskie mages can and should use a different name in the great Seth
their rituals, for different names Seth - it's Words of Power that call and pull over
a Setianskie streams of force.
Osiris defeated Seth - the winner!
Glory Ablanatanalbe!
• Set-Heh (Set-Heh) = Seth eternal.
• Setnakt (Setnakt) = Seth powerful.
• Setekh (Cemex) = Drunk.
• Erbeth (Erbet) = Set - creator of new ideas.
• Beth (Beth) = Seth.
• Pakerbeth (Pakerbet) = I lifted up my soul to the level of Set.
• Sutekh (Sutekh) = Seth.
• Bolchoseth (Bolhoset) = Baal, the Lord of the attacker as Seth.
• Lerthex (Lerteks) = secret name of Typhon. • Kolchoi Tontonon (Kolkha Tontonon) = secret name of Set-Typhon.
• Seti (web) = Man Seth.
• Sut (d) = Seth.
• Ablanathanalba (Ablanatanalba) = Set in the image of the neck, the winning of Osiris!
• Io (Io) = Seth.
• Sutk (night) = Seth.
• Apomx Phriourigx (Apomks Friourigks) = Set-Typhon.
• Beptu (Beptu) = Typhon.
• Set Chereps (Seth Hereps) = Seth as Mr. Rain.
• Sut-Hek (Sut-hyuk) = Seth.
• Bepon-Beput-Bata (Bepon-Beput Bata) = Set-Typhon, lord of black magic.
• Pyripeganx (Piripeganks) = Lord of the fire fountain.
• Bepon (Bepon) = A magical name of Typhon, has power to create illusions.
• Bata (Bata) = Seth.
• Io Seth (Seth Io) = Seth.
• Xeper-i-Set (Heper-And-Set) = I get Seth.
• Suti (Essence) = Set.Kagiri Ushumgal



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III.1. Ama Ushumgal Anna

At the beginning of darkness reigned, and all was chaos.
Tiamat, the mother of chaos, with Absu, the father of the depths, ruled in eternal darkness and perfect silence.
Tiamat and Absu have created original ocean of chaos.
Absu sweet water mixed with the salty waters of Tiamat, when he dreamed of dark dreams.
But the dreams of two of the oldest energy impure, alien chaos began to take shape in the darkness.
These evil forces have increased in strength.
It happened on its own, without waking the mother and father of the abyss of chaos on their dark slumber.
From the impure forces that took shape in the darkness, began to appear dirty gods rebels.
From the forces of alien chaos gained their shape, unworthy bastard gods of light

began to appear.
Among those was one of the new gods, the strongest, named Enki.
Enki was the master of the bastard gods.
Enki became the king of the gods unworthy.
And perfect silence ceased to be perfect, because the eternal night was
broken cries bastard gods.
Absu, the father of the depths, awakened from a nap and was furious.
Tiamat, the mother of chaos, awakened from sleep and filled with hatred.
With disgust, they looked at the new gods.
Eyes full of hatred, they saw how multiplying bastard gods.
It saddened mother Tiamat.
It has fulfilled his father Absu vengeance.
Even Enguri black waters of the abyss, could not stop joyous laughter of the gods-the bastards.
Even the black abyss of fog could not hide the presence of the new gods.
The behavior was disgusting bastard for a father depths.
Absu raging, full of hatred for the behavior of the new gods were
inappropriately.
In his fury, he turned to the dragon Tiamat, chaos, and said,
"The behavior of the gods, the bastards disgusting to me, because I have no more rest, and there is
no
I sleep in the dark.
I will destroy, I destroy, I will destroy what they have done, that the purity of chaos was
restored to once again we can see the darkest dreams. "
Upon hearing these words, Tiamat was filled with joy and shouted to his wife:
"Destroy them, created from my dreams. Their actions are disgusting to me.
Destroy these gods rebels, my husband, and my arms will see you again
Powerful dark dreams. "
When I heard this Absu, his face beaming evil that played on his
to the gods, the bastards, to his own hideous offspring.
When new gods saw his father Absu, enveloped aura of hatred, they
filled with fear.
They rushed to Enki, his king, and told him: "The abyss is ready for war, and the all-powerful
dragon of chaos utters curses
retribution. "
Hearing this, Enki filled with fear. But being the king of the new gods,
the most vile and insidious among them, he said to his servants:
"Let's poison the water depth and the power of the ring in the darkness of the abyss, it also brought
our
light into darkness, blind to the fact of our father Absu.
Let us destroy it with our common joint forces, for Absu proud and
does not expect cowardice.
Let us will attack from ambush, and our magic Absu plunge into the deadly water
that he always had dreams of death. "
Absu, the father of the depths, risen from the abyss and ready for battle, but the treacherous gods
light blinded him and poisoned his water.
They attacked Absu ambush and left him in a death dream.
Disgusting bastard gods were filled with joy and enthusiasm they
copulated with each other in order to create a new life.
So the gods of light celebrated his treacherous victory, and the king of the gods, the bastards
insidious Enki said to his servants:
"To build a temple, and to profane the name of our dead father, said to be the temple
in the name of Absu. Let us make this church a dirty life, which will counteract the
chaos ".
Upon hearing these words, the rest of the gods were filled vile joy.

On the very spot where they were defeated by treachery Absu, they approved the temple.
To desecrate the chaos, they called the temple of Absu.
In the temple of Enki Absu lien with Damkinoy whore.
In the temple of Marduk, Absu was born.
In a dirty temple of Marduk was born the son of Enki, the son Damkiny.
From the womb of a whore Damkiny Marduk was born, and all the gods of the world have brought their
gifts to him.
All gods are bastards-light bestowed upon Marduk his strength.
Marduk was the strongest among the gods, the bastards, in the same cowardly and treacherous,
Like his father Enki-cheater, was Marduk.
The mighty Tiamat, the mother of chaos, Tiamat, the mother, the great dragon, filled
rage, filled with hatred, climbed out of the darkness, full of anger and her cries
rang out in the deep, were heard in the darkness.
Tiamat cries were heard in the Nahr Mattar, and they were like a storm,
affecting all of the soul, except her devotees, are in the Da-Ra-Ku-EU Kuga Bar Sheg.
From the darkness of the cave Yes-Ra-Ku-EU Kuga Bar Sheg came to Tiamat spirit of retaliation.
The spirit of revenge Tiamat said:
"Your husband was killed by the gods-bastards killed Absu abominable gods-
bastards, they killed his betrayal of our father, his mud they
desecrated the darkness of chaos.
Avenge the same for our beloved Absu, a mother of chaos.
Avenge the same unto them, O mighty dragon. "
Upon hearing these words, rejoiced Tiamat, and she cried in the darkness:
"It is time to revenge, hatred winds will rage, and fire damage
burn all living things.
The spirit of revenge awakened me from sleep sorrow, and now we will avenge his father
depths. "
His magic Tiamat convened living darkness.
She called evil demons and gods of chaos, and they all gathered around the throne dragon.
In a rage, they conspired, expecting battle, in wrath and fury, they were advised
planning to move voyny.Mat Tiamat, hateful, said the ancient curse and its magic
called Hubur, Hubur - High Priestess of Tiamat Hubur - creator of the demons.
Tiamat said to her:
"Create legions of retaliation, create chaos demons, create gods of destruction,
for I, Tiamat, the mightiest and most ancient of the gods of chaos, require new blood
the gods as a sacrifice.
Create an army of warriors of chaos, which will take revenge for the death of Absu.
Create Avengers chaos, my faithful Hubur and avenge sorrow dragon. "
Hubur, violent shade of Tiamat, the dragon bowed before the throne, and his black
magic dragon-called monsters with sharp fangs.
Poison instead of blood she filled their bodies, fierce giants of the Dragon clothed
She was horrified.
She surrounded them glow of terror and made them gods, and those who are determined to be
confront them, would have been destroyed.
Hubur called Hydra, Raging Dragon and Lahamu, the great lion, fierce
dog and man-scorpion.
Powerful demons of the storm, the man-fish and kozlorogogo carrying
merciless weapons and knows no fear in battle.
Eleven of the gods of chaos are both given.
When all was ready, Hubur knelt in front of the dragon Tiamat.
Tiamat, the great dragon, Tiamat, the personification of primordial chaos, exclaimed,
voice full of hatred:
"Hubur, my faithful priestess, I'm quite happy that you created, but who

These eleven lead to a complete victory and bring the broken souls of the gods-bastards my sacrifice? "
In response to a question the dragon of chaos Hubur his black magic called his husband, she called on the Grand Prince of Chaos, captain of King.
Before the throne Tiamat, she praised the King, and in the name of Tiamat, she chose King the leader of the army.
Hubur elected King to lead an evil army to take up arms in the battle, command of the battle she passed into the hands of King.
Hubur allowed the King to take his place on the council, and before the throne of Tiamat she said to her husband, the powerful King:
"I cast a spell, I made you great among the gods, I filled the hand your power over all the gods, you are now more powerful than ever, my husband. Let them be crushed dirty bastards gods beneath your feet. "
Hubur King gave the Tablets of Destiny and pulled them firmly to his chest.
Tiamat herself exclaimed:
"Now King is ready for war, King - the avenger of our death Absu."
Legions of Chaos armed for battle against the gods rebels, disgusting creatures of Tiamat.
Dirty rebels gods again horrified, their god Enki shaking with rage and fear.
Enki hid in fear and crying tears of blood on his throne, for he knew that no one can resist the wrath of the mighty Tiamat and survive.
Craven Enki, the crafty god, summoned his servants and told them about the charms, great dragon who directs them.
Enki told them about eleven, created by the will of Tiamat black magic Hubur.
He told them about the legions of retaliation, which, under the leadership of King prepared for war, and when all the gods of the world heard this, wept blood tears, for they did not know who would have dared to answer the legions of death, who were under the command of King avenge Absu.Kovarnye gods were silent, and the shadow USMU 11 fell on them.
But Anwar, the eldest of the gods, the bastards found a way out.
Anwar asked Enki and said to him:
"Those whose strength is immeasurable, will be protector of his father. Someone who will fight the chaos - Marduk, the hero. "
Hearing this, Enki called his son Marduk, and said to him:
"O Marduk, my devoted son, listen to his father, for the shadow of death fell on all of us. Mother Tiamat, the evil dragon, declared war on us, came from her dreams. She attracted legions of chaos and darkness that are ready to shed our blood.
You, Marduk, our last hope, for among us who are not used to the dragon, no do not dare to fight with the soldiers of Tiamat, who is King.
I, Enki, I want you, Marduk, the strongest of all the gods, protect us from the fury dragon. I want you, my son, defeated Tiamat. "
Marduk, being full of hatred to the forces of chaos, swore before the throne of his father, mother Tiamat answer war, using the same power, which bestowed upon his gods.
Hearing this, the gods rejoiced, but Marduk, skilful among the gods-bastards gathered them and presented them with their terms under which it agrees to command srozheniem against the forces of chaos.
He told his father and all the other gods:
"If I, Marduk, Enki's son, and I will fight with Tiamat, I need blessings and powers of the gods.
I, Marduk, exalted far above all, I want power over the highest throne, because if You do not extol me and do not do the Almighty God, then my strength will not enough to deal with the chaos and death must overtake us all. "

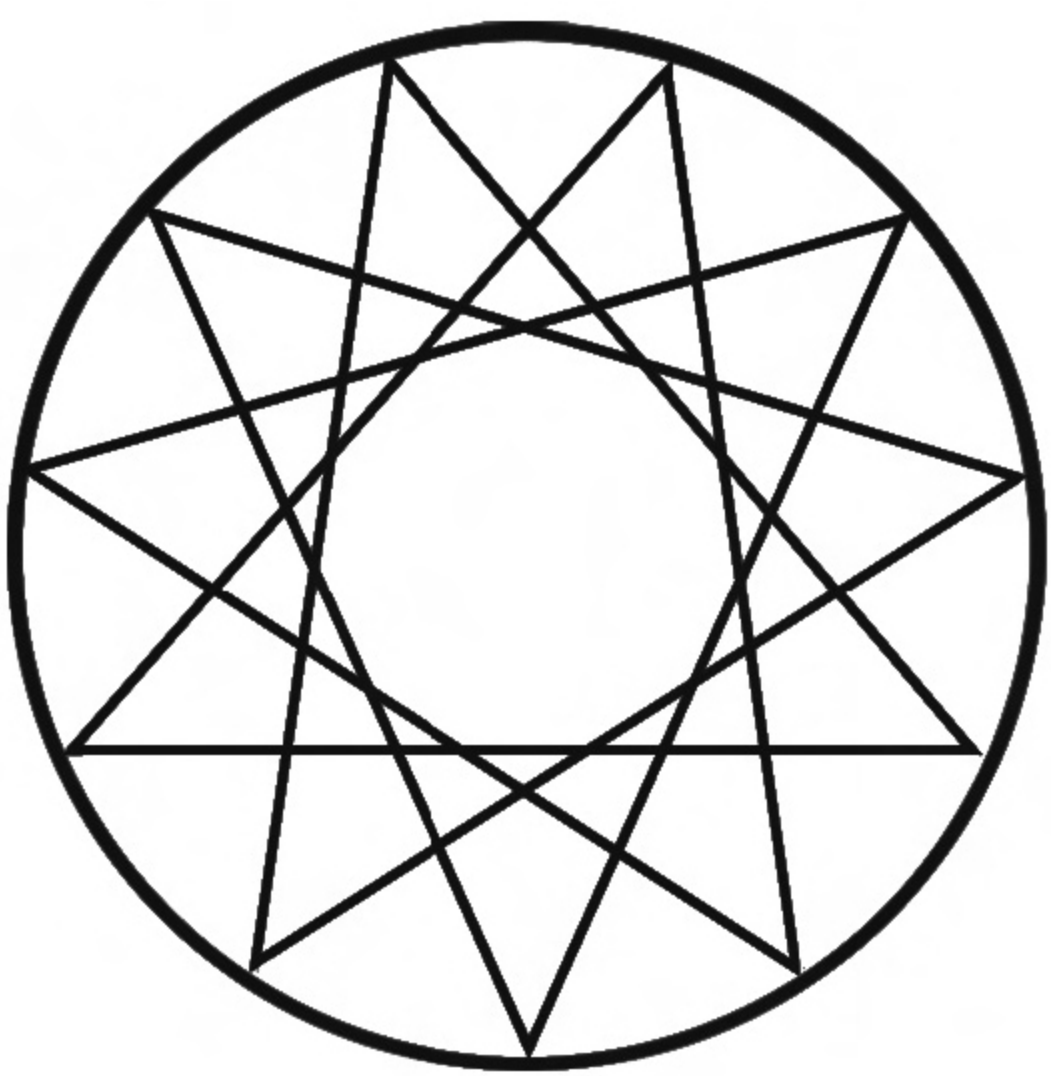
The gods, fearing the coming of the war, decided to accept all
requirements of Marduk.
They built temples in honor of the mighty Marduk and praise his name.
They proclaimed king of the gods Marduk and gave him the scepter, throne and
possession.
Gods bastards armed Marduk powerful weapon.
They were armed with bows and arrows Marduk.
They were armed with an ax and a sword of Marduk.
They are armed Marduk lightning and fire.
Using the new powers, an insidious Marduk created a network of light to ensnare
their enemies.
Marduk called the four cosmic winds, he created a whirlwind and storm, to
protect themselves from the fury of chaos.
He had sent these winds on the mother dragon to bring it into disarray.
Marduk, ready for battle, called the mighty gale. Surrounded
protective whirling, he flew over the army of darkness.
Marduk was brought before the throne of the dragon.
Before the depth of the chaos brought Marduk, at the throne of chaos, it is the mother Tiamat
again descended into the depths.
Face to face with the dragon, Marduk declared war.
Not Kneel down and dirty Marduk dared to stand before the throne of Tiamat.
Umm Ushumgal Sumun Tiamat12, the mother of chaos, full of rage, full of
hatred, glanced at the rebel Marduk.
Through the eyes of death, a look of hatred, he looked at his son unworthy of Enki.
Tiamat sang a song of death, she cried conspiracy.
11
12
Death.
Ancient Tiamat, the Great Dragon (shumersk.). Tiamat said ancient spell and attacked Marduk his
black
magic.
Son of the gods, Marduk skillful, was full of fear.
Eye of Marduk was gushing blood.
Marduk was flowing from his mouth red water of life.
Marduk was oozing out of his ears divine blood.
Marduk was screaming in pain and slowly drowning in his own blood.
Sixty demons tormented body Marduk.
Seven demons drank the blood of Marduk.
The great dragon, the mistress of chaos, seated on a throne, laughed and jerk
Marduk and anguish.
Legions of Chaos, vedómye King, surrounded by Marduk.
Sons of hatred, malice daughter surrounded Marduk.
Marduk, full of fear, he saw the shadow of death, approaching him.
Desperate and depressed evil surrounding him, Marduk urged their
cosmic winds.
He called on his storm and had sent them to the demons.
He threw light on its network of Tiamat.
The dragon of chaos, full of hatred, shouted ancient curse.
Now Marduk fought head-on, and he had sent the four winds in the face Tiamat.
Code Tiamat opened her mouth to cry out in anger, Marduk sent
cosmic winds into it to she could not close her bloody mouth.
Mother Tiamat, the greatest of all, Marduk shouted:
"How can you hope to kill something that never lived.
How can you beat that was never born.

I, Tiamat, was everything when it was nothing.
I am the rules before there was death.
I - the emptiness and the eternal darkness.
I - the chaos, the destroyer of all order and the mother of nothing.
How can you, Marduk, the only son of my stillborn dreams
all hope to rule forever.
First of space was chaos, and when the cosmos would fall again everything will be chaos.
Well, rejoice the victory of his short-god bastard, for I, Tiamat,
anyone who has seen the first signs of fate, I know how this war.
Enjoy our small victory, Marduk, for when the lights and new gods are
destroyed, I'll edit again. "
Marduk, Tiamat, for fear of a mournful voice, let the winds of space in its
guts to tear it from the inside.
But the mighty Tiamat, the dragon of chaos, did not utter a cry of pain, just laughing
sad laugh.
Marduk, the new king of the gods, full of fear, he sent out arrows of light and ripped
the inside dragon.
Arrows Marduk insides ripped dragon and shared what was inside.
Laughing, she fell down the mighty Tiamat.
Laughing, she fell asleep chaos mother's death.
When the troops of King saw the fall of the dragon, it confused them. But the supreme
Priestess of chaos, invisibly prisutstvavshaya in battle, demonic witch Hubur,
who was watching the battle, turned black by the wind.
Before the shed blood of Tiamat touched the ground, before the spilled blood
the dragon of chaos was desecrated dirty Marduk Hubur collected the blood of the great
Dragon and carried to places unknown light bogam.Predannaya Hubur, the mother of a black
magic, evil witch Hubur claimed the blood
dark edge and splashed into the endless void.
From the blood of the dragon rebelled powerful kingdom Wrathful Chaos.
From the blood of the ancient chaos of the adult Avengers darkness, that shall avenge the fall of the
throne
dragon.
The mother's blood dragon was spreading, and so all the chaos surrounded what was to become
cosmos.
In the darkness of violent chaos reside evil demons, eager in anticipation.
Sinister Marduk, unaware of the deeds Hubur, not knowing about the new demonic
kingdom, stood near the body of the "dead" dragon and collect their weapons.
For the one who "killed" Tiamat, was cast down King.
King, the last of an ancient race.
King, Dragon Avenger, burning with hatred, ready for battle, but before
What a great warrior King joined the battle against the undignified Marduk, before King
purposed to plunge into the waters of Marduk's death, he was caught by the army of the gods-the
bastards.
King was defeated legions of crafty gods who dared to appear.
For when the dragon "died", and eleven, created magic Hubur scattered,
Bastards fulfilled courage.
Mighty King was bound burning chains.
Dirty Marduk stole the Tablets of Destiny from the chest to King and decorated them his chest.
But the chaos of demon prince laughed dirty Marduk and said:
"On the cowardly dog, it seems, your cunning saved you this time, but I
Lord of Chaos troops, saw the Tablets of Destiny and know how to end the struggle between
cosmos and chaos.
I looked at the black plate and saw how your own creations turn around
against yourself.

I saw that the servants of the blind rage of the sword will open the gates of thirsty gods
waiting for the day of wrath.
I, King, saw those who vedóm spilled my blood, revenge for original
chaos, defiled you.
The dragon will rise and I King, revenge.
So rejoice as his brief victory, for the victory of chaos will be eternal.
My nemesis - the legacy of my blood, and eternal hatred in my blood.
So rejoice as their victory, Marduk, because when the day of wrath, your blood
shed in my honor. "
Hearing this, Marduk ordered his men to withdraw and shut King.
He ordered the King in chains in a dark cave USMU.
All of a crowd gathered around the new gods Marduk and glorify him.
Marduk, despicable bastard, his sword cut off the head of dragon.
He cut her veins, and when he saw it, his father was filled with happiness and joy.
Marduk, looking at the body of the dragon, decided to create the universe out of the trunk of mother dragon.
He cut it in half and made from one half of the sky.
Of the other half he made the earth
Marduk set guards to keep invade his creation of "those who
is out "for Marduk sensed hate those that took place from the spirit dragon
blood.
He built a wall to protect their creations from the gods Wrathful Chaos.
Marduk set the locked gate to the sea of chaos is not flooded the universe.
He put the watch gods and approved them constellation.
Marduk created a year and a day and gave the gods controlled planets.
The son of Enki created the sun to shine by day and the moon, illuminating noch.Vse praised the gods Marduk and gave him the title of "god of creation."
Marduk rejoiced honors, has decided to create man, and that he also
dignify and worshiped him.
Marduk to his father Enki's tale:
"Blood I link together and form a skeleton.
I will create the first man, whose purpose will be to worship and serve
forever. "
When Enki heard this, he was proud of his son and called on other gods,
Marduk devoted to them in their plans for the creation of man.
The gods Marduk heard plans to create a person who will worship
them, and fully supported his plan.
Artful Marduk was pleased and addressed the assembled gods:
"Who of you is willing to sacrifice himself in order to man was created by our
faithful servant? How many of you will shed their blood to create slaves of our
blood and mud?
For the creation of man I need the blood sacrifice of blood and life of God, for to
give life to man from clay, God must be sacrificed. Which one of you is ready
die to realize desire higher divine assembly?
Hearing this contemptible demiurge, treacherous gods were afraid, for none of
They are not ready to sacrifice themselves in order to fulfill the desire of Marduk.
But the gods of the IGIGI, the cleverest of all the gods, have found a way out. They said Marduk as follows:
"Let us sacrifice the one who declared war on us, let us kill him,
made fun of us.
Also shed blood of us who predicted our doom.
The warlord chaos, bound us may die, appeared to our new
servant.
We can kill the King, to cast our faithful servant - a man. "

Hearing this, Marduk cheered and ordered the meeting to deliver the King of the gods.
Dirty rebels led King out of the dark cave USMU.
Proudly standing in front of the great King despised the gods.
Sinister Marduk said to him:
"You, who predicted us to our death, now he will die.
Perhaps the power of the forces of chaos and the power is not as great as we anticipated.
Great King must be blind, since not been able to see his horrible death
in the Tablets of Destiny. "
After hearing this, King smiled sadly and replied:
"I, the King, saw the death of their destinies in the tablets, but I have also seen their
revival, for that is death for us who are out of the chaos, but a short rest.
We were the first, and we will be the last.
We - those who have never lived and will never die.
Spill my blood, treacherous Marduk, for the very blood that flows through my veins,
Once thee fall, for my eternal hatred, as well as my desire for revenge.
Rejoice, dirty god-rebel, his small victory, because the penalty for your
crime would be a terrible and eternal. "
Hearing this, the present gods were furious with their swords and dissected
King of the powerful body to pieces.
Sinister Marduk cut veins King and his blood mixed with clay, so
molded human body.
His bad breath he breathed into the human body, in order to fill it with power and
engender life in it.
Man was created, and all the gods praised the gods bestowed upon Marduk Marduka.Prezrennye
forty of his titles and magnify it by making
master over all space gods. And where before there reigned indefinitely
chaos reigned space now.
But because of the external borders of the cosmos Wrathful Chaos gods, the ones that rose to life
their dragon blood, watching the creatures of light and waiting for the day of wrath.
They are waiting for commands eleven princes of chaos to invade the domain of
god-demiurge, to bring the black flame of death and for all destroy the fading
spark of the gods-creators.
But the dead dragons are not the only ones who craves revenge and waits for the war,
staying there, beyond the outer limits. It was also written that the creation
Marduk, driven by the blood of King, will open the gate from the inside.
It has been said that man is created from an evil blood, to turn against their
creator, for impotent Marduk made a fatal mistake when he created man out of
Blood King, the ruler of the demons forces of chaos.
For, through the blood of people instead of King in the depths of his soul black fire chaos.
In the depths of his soul, a man carries the seed of anti-cosmic hatred.
For human blood is the blood avenger, and the hatred of man - hate King.
Among the elite, vedómyh blood of chaos, there are those who are blessed with powers
ancient gods of chaos.
These chosen, the ministers of wrath "dead" gods, there are those who unlocked the gates
from the inside and will enter them waiting outside the cosmos.
For the creation of Marduk is nothing more than a stinking island surrounded by an eternal
sea of chaos.
The sea of chaos - the blood of the "dead" dragon.
On the other side of the wall that exists eleven Avengers chaos are in waiting.
Eleven and their legions of waiting for the opening gates to restore the rule of
Chaos, the former first.
For when the gods of vengeance, Wrathful Chaos warriors, tear-gods bastards when
Fury dragon of chaos destroy the rebels and their dirty generation, our almighty
mother-dragon Tiamat, will rise from the sleep of death.

Primal darkness and silence again spread everywhere.
Triumph over the space of chaos will last forever, and the forces of chaos rule will again be absolute.
Silim-Madu Ama Ushumgal Anna.
Silim-Madu Sumun Mummu Tiamat.13
13
Yes reunite Mother Dragon.
Yes reunite Ancient Parent Tiamat.



III.2. The ritual of opening
0. The altar is located in the west.
1. Mag gets turned to the altar, takes the ritual bell ringing and
eleven times.
2. Altar candle lit in the name of Tiamat.
3. Magician directs ritual dagger on the altar and a strong voice says:
"Tiamat, the all-powerful mother-dragon, the glory! Glory! Glory! "
When it is spoken, the magician draws a black star of chaos in the astral plane in front of him, simultaneously vibrating power word "Ushumgal" .4. Mac turns to the south, raises the ritual dagger and says:
"Absu, the depths of the great king, the glory! Glory! Glory! "
When it is spoken, the magician draws a black star of chaos in the astral plane in front of him, simultaneously vibrating power word "Ushumgal."
5. Magician turns to the east, raises the ritual dagger and says:

"Hubur, High Priestess of chaos, the glory! Glory! Glory! "
When it is spoken, the magician draws a black star of chaos in the astral plane in front of him, simultaneously vibrating power word "Ushumgal."
6. Magician turns to the north, raises ritual dagger and says:
"King, captain of the anti-cosmic, thanks! Glory! Glory! "
When it is spoken, the magician draws a black star of chaos in the astral plane in front of him, simultaneously vibrating power word "Ushumgal."
7. Magician turns back to the altar for his third eye
ceremonial dagger while reading the following call:
"The four gates in the dark dimension of chaos are now open, and in the name of Tiamat, Absu, Hubur and King, anti-cosmic currents flow freely! "
Magician puts the tip of a dagger in the cup filled with wine placed on the altar,
and continues to read as follows:
"In the name of the dragon of chaos, I call upon the gods terrifying nothingness and filled water depths!
Abide with me, about the nameless and formless demonobogi, ruling over
the eternal darkness of the Wrathful Chaos!
Wake up from your sleep dark and hear my call!
Abide with me, most devoted servant of the dragon of chaos, and mail me
the presence of your dark shadows!
Protect me from the attacks of the cosmic gods of dirty energy and banish the gods,
Rebels with this ritual space!
Abide with me, O ye of the day waiting anger, and let the black fire chaos
burning in the depths of my black soul burns stronger than ever!
In the name of Tiamat, I urge you, as the messengers of eternal darkness, abide with me and cleanse my soul withering fire flame chaos!
Let the space dirt that flows in my veins, will be destroyed, and in the name of
the all-powerful mother-dragon, let the blood of the great King again awakened to life! "
8. Mag loaded energy drinks ritual wine and says the following:
"The Blood King, she lives in my veins, and in the name of the Wrathful Chaos, I am filled with the power of eternal darkness!
I, NN, ready to start my black ritual, so with the blessing of the gods of chaos my
Magic took all his strength of dark visions of sleeping mother dragon! Thank Tiamat! (X2)
Absu glory! (X2)
Glory Hubur! (X2)
Glory King! (X2) ».
9. Can now begin the ritual!
III.3. The final ritual
1. Magician turns to the altar, raises ritual dagger and says:
"Silim-Madu Ama Ushumgal Anna!
Silim-Madu Sumun Mummu Tiamat "
2. Magician turns to the south, raises the ritual dagger and says:
"Silim-Mada Al-Dah Absu!
Silim Madu-A-Tuku Absu! "
3. Magician turns to the east, raises the ritual dagger and says:
"Silim-Madu Ummah Hubur!
Silim Madu-Ning-Max Hubur! "
4. Magician turns to the north, raises ritual dagger and says:
"Silim-Madu Gare Du King!
Silim Madu-Ku Kuga Ur-Sag King! "
5. Magician turns back to the altar and says:
"Dragon made his mighty spirit, I - a dragon!
Glory Tiamat!
Absu glory!

Glory Hubur!
Glory King! "
6. The ritual is complete!
III.4 Azerate 218
Azerate - the hidden name of anti-cosmic gods, the key to the gates of the last dark measurements.
Azerate - esoteric name of eleven anti-cosmic forces, which
mentioned in Sumerian haognostitsizme and kliffotic Kabbalah.
The very name Azerate (Azrat) - is encoded numerologichekaya formula that
means 218, that is 2 +1 = 8 11.
Anti-cosmic forces that are fighting the tyranny of the cosmic order, whose
The number 10 can be described as individual demonic eleven, which
their directions counteract the cosmic forces that have always been slaby.No name Azerate unites eleven anti-cosmic forces of chaos and turns
odinnadtsatiglavogo in the black dragon, and so these powers shall be terminated
become more concentrated and full of vigor.
For eleven when combined, they become odinnadtsatiglavym
dragon Azerate that their joint efforts can turn the key in the
past the gates and break through the barriers of space.
Azerate - eleven anti-cosmic power flows (flow strength 11), which
through the connection becomes stronger and horrific death of a dragon, with its fire chaos
Burn down black holes in space barriers, in order to prepare an invasion by
Wrathful Chaos in space.
Name Azerate be vibrated due to the activation of the open-loop
Pentagram microcosmic gates in makrohaos.
Esoteric sigil Azerate - odinnadtsatikonechnaya star (hendekagramma)
which should be a point of focus on the black altar haognosticheskogo
magician in the rituals, the purpose of which - the direction of force in the anti-cosmic flow space.
Vedar-Gal Tiekals Somdus Azerate!
5. 11 lights Azerate
0. This ritual takes place at night on April 30 or December 22.
In addition to the traditional accessories are also placed on the altar
eleven black candles. These candles represent the eleven eleven
demonobogov, created Hubur against Marduk.
The common name of the eleven anti-cosmic forces - Azerate.
Mage also keeps close ritual places the sacrifice he during ritual
confers powers of chaos.
1. Magician begins the ritual traditional way and to "open the ritual."
2. Magician stands before the altar and says the following celebration Azerate:
"I, NN, voskhvalayu Azerate my lord!
I Azerate honors, odinnadtsatiglavogo Black Dragon, King of the Dark Gods!
I am eternally a servant of Wrathful Chaos, ruthless Azerate praise!
Silim-Madu Lugano Epish Lemneti Azerate!
Glory Azerate created by Hubur to kill in the name of Tiamat, Marduk!
Glory Azerate, blind to the sword that pierces the heart of the creation!
Glory Azerate, avenger the primordial chaos!
Glory Azerate, whose name - the key to the gates of the last chaotic measurement!
Glory Azerate, before whose black throne knelt gods of the Wrathful
Chaos!
Glory Azerate, whose anti-cosmic poison forever extinguish the light of the life of the gods-creators!
Glory Azerate, an evil dragon that will restore the original mess of chaos!
Glory Azerate whose demonic oath again awaken the slumbering mother

dragon Tiamat!
Glory Azerate, black fire whose rage dissolve all in black ash!
Glory Azerate whose name freezes the blood dirty bastard gods and casts
angels of light, glory Azerate, Mr. Black's eleven electrons and destroyer of the universe
order!
Silim-Madu Lugano Epish Lemneti Azerate!
I praise my almighty king Azerate and swear to serve him forever
anti-cosmic fury!
I ispivshy blood immortal dragon, utter words of power, the name
eleven forces, reflecting the eleven goals Azerate!
I vedómy Blood King, pronouncing the names of the eleven established black
Hubur powerful magic!
In the name of Azerate, I say eleven secret names, encourage and direct
cleansing power of Wrathful Chaos that will strengthen my soul and make godlike
my spirit! "
3. Magician makes the left hand raised to the altar, trident sign, which in this
ritual symbolizes the primordial chaos triumvirate consisting of Tiamat and Absu
Mummu.
Magician eleven times utters the following words of power - the names of the eleven:
"Mushmahhu, Ushumgallu, Bashmu, Mushussu,
Girtablullu, Uma Dabrutu, Kulullu, Kusarikku! "
Lahmu,
Ugallu,
Uridimmu,
4. Mag lights, with the altar candles, eleven black candles,
placed on the altar, the altar, and then blows out the candle, with the result that eleven
black candles illuminate the place of ritual.
5. Magician says:
"Ana-ku Sa Mi Mu-Zu Azerate!
Hallam-Nignam Azerate Ushumgal Lemnuti!
Silim-Madu Azerate!
Silim Madu-Ama-Ushumgal Tiamat! "
6. Magician takes a ritual dagger, which was placed on the altar, and guides
it to eleven black candles, saying the following call:
"Gur Ka-Ka-Azerate Bad Gal!
About Wrathful Chaos gods, hear my voice, sounding through the gates of the dark
measurements when I, the priest dragon, ready to call and send our astral memory
immortal mother dragon!
Let destroyed space barriers for you, staying on the outside, and
Let astral connection is established, which will make it possible for me, a minister of rage
blind sword, get a piece of the inner essence of the spilled blood of the dragon, and send it!
Hear me this dark night, about you, created a powerful Hubur and
Bless me, forever faithful evil King!
Look at me, about you, reigning in eleven black throne, and your
anti-cosmic energy clean my feelings, that I was worthy to dream
eternal dream slumbering mother-dragon! "
7. Magician brings the sacrifice he had prepared, and keep it tight at the
ground in front of the altar, saying on her next mission: "Take this simple sacrifice of hungry gods
who reside outside the gates Azerate,
and for that stolen vitality and warm blood, I grant you, strengthen
astral connection that will connect me with the source of all the anti-cosmic wisdom!
Reinforce the astral link that will make it possible for me to send
shed blood of the dragon, which gives me the knowledge of the dark and let me see
Undercover mother dreams of celestial dragon!

I shed blood, I sacrificed flesh, I break apart the wall, I destroy the barriers!
Azerate, in the name of Tiamat, accept this sacrifice! "
8. Mage kills the victim with a ritual dagger, and her blood
lubricates your face while reading:
"Inga On-Teal King!"
Then the magician remaining blood lubricates the eleven black candles burning on
altar, and says the following:
"In the name of Tiamat, eleven black lights burn forever in the depths of my soul!
In the name of Tiamat, so be unworthy creator-god, Marduk defeated!
Tiamat glory! "(X11)
9. Magician says the Sumerian "The Calling of Tiamat" over eleven black
candles and incense voskurivaet lot of the glory of the "immortal gods."
10. Magician raises his left hand to the altar, making the "horns of death" at the same time
saying the following:
"In the name of Tiamat, Absu, Hubur and King, I fractures the sigil of the five elements and
open the gates of the dark kingdom Azerate!
With the eternal hatred of the horrific death of the dragon, I open the gate to measure
Wrathful Chaos and let the forces of anti-cosmic flow to flood my senses!
In the name of Ama-Ushumgal Tiamat, I'm breaking out of the pentagram, in order to break those
cosmic order and activate the gates of the dark! "
11. Magician draws eleven angles Pentagram is open in the astral plane,
activates the dark gate, which he intensely visualize, and says:
"In the name of Tiamat, the gates are open Azerate!"
12. Magician begins a deep meditation on the disharmonious rhythm of the Wrathful
chaos and sees dreams and visions granted to him by the dark forces.
13. Mage ritual ends in a conventional manner and blows out eleven candles.
III.6. Utukku Limnuti
Devastating storm, evil gods - those ruthless demons by the higher.
Causing all the pain, the seven evil that every day commit crime and
plotting to murder.
Among these seven first - the mighty south wind, the second - the dragon, whose
mouth wide open, no one can escape, the third - a cruel panther tearing
mortal souls, the fourth - a terrifying adder whose venom kills the spirit, the fifth-mad lion, never
takes flight, the sixth - the raging storm that blows
against the creator and the false king, the seventh - the evil devastating storm that
is a horrifying revenge.
These are the seven - the messengers of vengeance, that go from place to place, in order to sow the
darkness.
They - the wind of eternal darkness, anger that haunts the sky, gathering black clouds
which obscure the sky.
They - like crying rustling winds, which on a clear day envelop all the darkness, and
vortices, cracking down on all the evil wind Imhullu.
They cause floods, spreading death and misery, seek forward
to the country of the evil of Pazuzu.
Do they burn the horizon lightning that guide for hunting and killing.
In the black of night sky images of their evil act, to find the last
the enemy.
III.7. Invocation of seven of Evil
Utukku Limnuti - they are seven!
Seven evil demons they are!
Seven people I call!
Seven of my defenders!
Dreams of Tiamat - seven!
Creating magic Hubur - seven!

They - the evil demons that have harnessed the wind of destruction!
They - the messengers dormant Mummu, ruling over the abyss and spreading
death on earth!
They burn with fire the creation of hatred,
They destroy everything in its path!
The powerful demons - seven of which are taking revenge for the blood shed King!
Seven of them, whom I call!
Seven of them are from Absu!
Seven of them, terrifying in Arralu!
Seven of them, the powerful demons that guard the gates to the People Mattar!
They are evil demons, seven of which takes the lives of the enemy and emptied his veins from Blood!
Utukku Limnuti - they are seven!
Seven of them - gods that spread death and terror!
Seven of them - the demons that burned all living things on fire plague!
Seven powerful gods, the seven evil demons, Seven in heaven, seven on
earth, seven deep in chaos, seven in the name of Tiamat!
From the blood of the dragon they are, the seven evil gods, to whom I cry!
Seven of them keepers of the dead gods that of its mighty towers guide
The anti-streams!
Seven of them, bloodthirsty gods that protect the black magicians!
Utukku Limnuti - the name of the seven nameless!
Utukku Limnuti - the title of the seven shapeless! Death they glance, seven, looking for enemies of the dragon, fire, chaos they
destroy the light of the gods!
Seven of them - hungry, tearing the body of angels on the bones and shed their
blood rain!
Seven of them - evil demons, to which I appeal in the name of Absu!
Seven of the killers of my enemies, for I cry with the blood of Tiamat!
I call on the night demonobogov that obscure the pale moon!
I call upon the seven gods of shapeless, relentless avengers Tiamat!
I call upon the mighty warriors of King, the ministers of the blind rage of the sword!
From the darkness of the abyss I call seven!
From the darkness of my soul I call seven!
With omnipotence slumbering dragon Tiamat, I call upon the seven people!
In the name of Tiamat, I call to utukku Limnuti!
With the black water Absu father abysmal depths I cry to seven people!
In the name of Absu, I call to utukku Limnuti!
With dark magic priestess Hubur initial confusion, I call upon the seven people!
In the name of Hubur, I call to utukku Limnuti!
With the shed blood of the supreme commander King, I call upon the seven people!
In the name of King, I call to utukku Limnuti!
Sharush utukku Limnuti Igi-Se-Gyn! (X7)
Ning Tu utukku Limnuti Ghana! (X7)
Dirig utukku Limnuti Zee Zee! (X7)
B Well-Ca utukku Limnuti Zig! (X7)
Hoole Bee utukku Limnuti Ghana! (X7)
Silim-Madu utukku Limnuti! (X7)

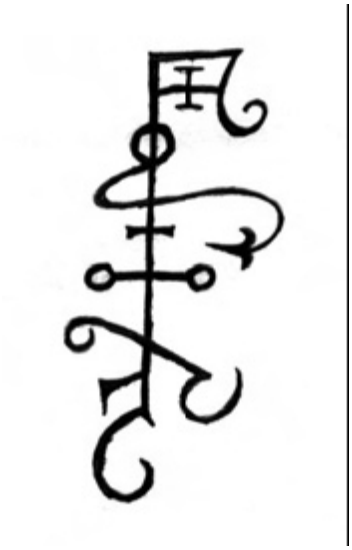
III.8 Calling Tiamat

Ama Ushumgal Ana, Sumun Mushussu Tiamat, Ana Ca-Cu-Mi Mu-Zu
Silim-Madu Mummu Tiamat!
Silim-Madu Ama Ushumgal Anna!
Sumun Y-Tu-A Ushumgal Molatta Ki-Ki Inga In A Not-For-Oak On-Til I Zi-Zi Su-Zou Qi Ku Kuga A-Aba!

Shur-Ka-Pa-Pa Ushumgal E Su-Ki-Ki Zu Tus, Doug Ama Ushumgal Anna, Key Aga
Mummu Tiamat Zee Zee Haelm Nam-Lu-Lu Kedar U-U-La Tiamat Ki-Ki-Da-Haelm
RA-EU Key Bala! Ama Ushumgal Anna Sze-Sze Ki-Ki-Do-Ku Lu Lam Dingir-Ball Da-Ra-Ec!
Max Mummu Tiamat Dirig Ushumgal Igi-Gong-Gong-Bar, Igi-Gong-Gong-bar-Igi
Dry ANIP!
Mu Ashta For E Key Yeah Nin-Gal Ushumgal, Ki-Ki Mummu Tiamat Goole Street Uma Zee
Zee Ama Ushumgal Anna Su-Ki Ku Kuga Gur I Igi-Gong-Gong-Bar!
Zee Zee Inga Ushumgal I Ki-Ki Inga Sumun Tiamat In Da Raes Titti!
Zee Zee Ama Ushumgal Anna I Ki-Ki, Zee Zee Mummu Tiamat Ki-Ki-Do,
Igi-Se-Gene Key Yeah Ushumgal Tiamat, Igi-Se-Gene Key Yeah Sumun Mummu Tiamat!
Ana Ca-Cu-Mi Zunem Sa Ama Ushumgal Anna!
Ana Ca-Cu-Ca Mi Zunem Sumun Tiamat!
Silim-Madu Ama Ushumgal Anna!
Silim-Madu Mummu Tiamat!
III.9 Su-Nir-Ra Ushumgallum
000.
Tiamat, clean, and perfect personification of the first-born of chaos -
the all-powerful mother-dragon, which ruled and will rule!
Sigil Tiamat:

00.
Absu, the personification of the depth of the abyss, and the spouse of Tiamat!
Sigil Absu:

0.
Hubur, demonic witch and high priestess of the chaos on the orders of Tiamat
created the eleven anti-cosmic gods, Marduk, who will win!
Sigil Hubur:



III.10 The words Shadowhunters
Ten to eleven broken parts, and the dark gates open!
I - Twilight Hunter, Ahharu, devastating death astral blood and
bringing death walking in the light!
My shadow - suffocating mantle Namtar, blackout dreams of my enemies!
I - the immortal night wanderer, spreading terror and destruction of
the weak and the employee eternal wrath of the immortal dragon!
I - a wanderer, a shadow Ekimmu, feared the gods of light and that originates from the
his anger eternal darkness!
I - the chosen warrior Hubur, bloodthirsty herald Wrathful Chaos!
I - Mr. night, darkness, death, and black mystery that holds the dark gates that
are beyond the measurement of life and death!
I - having a drink the blood of creating an astral, cosmic life force, and
through my veins, chains, leading to the immortal gods Wrathful Chaos, I will extend
stolen blood back into chaos, whence the whole cosmic!
In my next burning black fire King, who gives knowledge and power
strong and burn the unworthy who dared to stand in my way! My astral claws tear the shackles of the seven cosmic tyrants and Slots
deep wounds in the fragile veil of false reality that blinds only
unworthy!
My Astral Breath - raging wind plague that breaks down in the name of Pazuzu
half that does not bend to the will of my divine!
I - Uruk, a priest of the immortal dragon, which is the hot winds of hell walks
through the mist of darkness of eternal night!
I - Avenger Apsu, kneel in front of my dark throne of human
livestock, or feel a terrible and eternal wrath of the immortal dragon!
I - Ushumgal-Ahharu, kneel in front of my bloody throne, O ye
walking in the light, because I am black dragon winds drove the weakness of life and become one with the
dark immortal gods!
I - Vampire!
Fall on your knees in front of my deadly shadow or perish!
"Ushumgal Akhkharu-Zee-Zee, Igi-Gun-Gun-A-Bar None-for-oak!
Silim Madu Uruk-russe! "
Sigil Ahharu:

III.10 demonological dictionary
1. Mushmahhu = horned snake.
2. Ushumgallu = Dragon.
3. Bashmu = horned dragon.
4. Mushussu = furious snake-dragon.
5. Lahmu = Demon warrior.
6. Ugallu = Beast of the storm.
7. Uridmmu = furious lion.
8. Girtablullu = Man-scorpion.
9. Umu Dagrutu = stormy wind.
10. Kulullu = Rybochelovek.
11. Kusarikku = Bykochelovek.
12. Alal = destroy the demons.
13. Allatu = evil demon of death, the son of Ereshkigal, also calls upon the Namtar / Namtar / Namtar.
14. Ardat-Lili = Succubus.
15. Ashakku = demon that attacks people's minds.
16. Lilitu = Lilith.
17. Ahhazu = evil demon that spreads epidemii.18. Lamashtu = female demon who spreads the fever and the dead
pregnancy.
19. Ekimmu = immortal vampire demon.
20. Gallu = demon that lives in dark places.
21. Hampa = Demon King Air.
22. Pazuzu = Son of Hampi, the god of plague and fever, carrying winds of death from the southwest.
23. Irkalla = Ereshkigal.
24. Kur = The place where the dead live (Arallu).
25. Labartu = evil ghost.
26. Labassu = evil phantom.
27. Lubara = God of plague and deadly diseases.
28. Maskim = Evil Demon (utukku Limnuti).
29. Galla = Underground demon.
30. Neti = Aral Sea Gate Guardian.
31. Namtar = (Namartu) evil demon of death, which attacks the life of sixty
deadly diseases. Namtar too - Sumerian name of rock (destiny).
32. Nedu = (Neti) guard the entrance to the realm of death.
33. Udug = One of the underground evil demons.
34. Rabinu = demon lurking in the shadows and attack and kill their prey.
35. Sursunabu = Babylon "Charon".
36. Nin-Kigal = Ereshkigal, the goddess of death and underground queen.
37. Ura = Demon Plague.
38. Allu = demon that lives in dark places.
39. Uggu = God of death.

40. Akhkharu = vampire.
41. Gelal = Incubus.
42. Idpa = Demon fever.
43. Idimmu = Demon.
44. Larartu = Phantom.
45. Lalassu = worrisome.
46. Telal = Demon warrior.
47. Uruku = larvae / Blood.
48. Rabishu = evil demon.
49. Dingir-Xul = Evil God.
50. Utuk-Xul = Evil Spirit.
51. Labbu = demonic sea dragon.
52. Annuna = The seven judges of the underworld.
53. Im-Hul = evil wind.
54. Lil = storm demon (Lilith).
55. Kashshaptu = evil witch.

PAROLES CACHEES

Le Livre d'Hénoch

AVEC LES COMMENTAIRES DU REVEREND MICHEL GENTON

COUVERTURE : « Il y en a trois qui rendent témoignage : L'Esprit, L'Eau et Le Sang et les Trois sont d'accord ». **1 Jn 5/7.**
Nous devons naître de L'Esprit de Dieu et de l'Eau qui est la Parole de Dieu. **Jn 3/5** et **Eph 5/26**.
Littéralement, **Eph 5/26** se lit ainsi : « … afin de consacrer Son Eglise par le bain d'Eau dans la Parole »
Et c'est par le Sang Divin de Jésus-Christ que nous sommes rachetés. **Héb 1/19**.
Il nous faut donc les Trois pour arriver au témoignage parfait :
1° L'Esprit de Dieu en nous
2° L'immersion dans la Parole de Dieu qui nous purifie de toutes les fausses croyances.
3° Le Sang de Jésus-Christ.

Préface au livre d'Hénoch

Mon vieil ami, le pasteur Michel Genton m'a demandé d'écrire une préface à propos de son commentaire du livre d'Hénoch ; j'en suis très honoré et je le remercie de cet acte de confiance.

Entreprendre un tel exposé est un défi de taille car la littérature pseudépigraphique et apocryphe ne livre pas facilement ses secrets. Il faut du courage et de la détermination pour mener à bien une telle entreprise. Le pasteur Michel Genton a, semaine après semaine, étudié ce mystérieux et fascinant livre qui sort de l'ordinaire. Le livre d'Hénoch est un trésor de la littérature juive, voire même dans la tradition chrétienne.

La découverte par James Bruce en 1773 de trois exemplaires du livre d'Hénoch en éthiopien (manuscrit du IIIème siècle) avec les passages grecs du livre d'Hénoch conservés par Georges Syncellus (IVème siècle) qui ne furent publiés qu'en 1606 ; les fragments de la Bibliothèque Vaticane furent publiés en 1846, ainsi que d'autres fragments latins, syriaques et coptes attestent l'existence de ce fabuleux manuscrit et récit. En 1977, on trouve parmi les manuscrits de la mer Morte des fragments araméens du livre d'Hénoch (4Q201). Ils attestent la présence de ce livre dans la littérature du judaïsme ancien et plus précisément durant la période du Second Temple. Pendant des siècles juifs et chrétiens ont puisé des richesses spirituelles dans le livre d'Hénoch. Il a servi à leur foi, à leur instruction, à leur espoir et à leur spiritualité.

En *revisitant* le livre d'Hénoch, le pasteur Michel Genton dévoile des trésors spirituels cachés dans ces vieilles pages. Il nous fait découvrir les mondes spirituels et célestes du livre d'Hénoch. Il nous permet de contempler de nouvelles images célestes chargées de symboles révélateurs. Michel Genton ne se livre pas à des interprétations exégétiques, théologiques complexes, mais à une relecture faite à partir de sa foi, de ses croyances et à la lumière des Écritures. Les commentaires de Michel Genton ont pour objectif de vous fortifier spirituellement. Il a fouillé dans des dizaines et des centaines d'informations, livres, articles, discussions etc… pour étudier le livre d'Hénoch. Son ouvrage est le fruit d'intenses recherches et d'heures d'étude passées à lire et à relire ce vieux manuscrit. J'ai eu la joie de partager avec lui mes points de vue et mes travaux sur les manuscrits de la mer Morte, toujours attentif et à l'écoute le pasteur Michel Genton cherche à sonder « ces Écritures » avec la plus grande honnêteté et vérité. Nous ne sommes pas toujours d'accord, mais nous nous entendons pour dire que le livre d'Hénoch peut encore nous livrer de magnifiques leçons de vie spirituelle et nous offrir de multiples sources d'inspiration et d'éclairage.

Lisez avec le pasteur Michel Genton ce vieux livre d'Hénoch car il a un message inédit à livrer à notre génération.

Emmanuel Pradeilhes, bibliste
Membre de l'Association catholique des études bibliques au Canada
Université de Montréal

Un peu d'histoire

En 586 ans avant Jésus-Christ, le roi de **Babylone** détruit le Temple de Salomon, à Jérusalem.

Le peuple de Dieu part en captivité jusqu'en 536 av. Jésus-Christ,.

Le second Temple ne sera reconstruit qu'en 516 av. J-C.

Les **Perses** envahissent et dominent sur Israël jusqu'en 332 av J-C, puis ce sont les **Grecs** qui occupent le pays jusqu'en 140 av. J-C.

Les **Romains** deviendront les nouveaux envahisseurs jusqu'en 63 après Jésus-Christ.

Il faut savoir que 200 ans avant la naissance du Sauveur, le pouvoir grec retire les Sadocites de la grande prêtrise au Temple. Le peuple de Dieu est scandalisé par cette hellénisation forcée. En effet Sadoq (Tsadoq) est l'ancêtre de la famille sacerdotale des Sadocites qui a été depuis David, **2 Sam 8/16**, le seul sacerdoce légitime **Ezech 40/46**. Sadoq était descendant d'Aaron **1 Chron 5/29-38**.

Le temps passe et 37 ans avant Jésus, les Romains donnent l'autorité à Hérode. Le culte de l'empereur est rejeté par les Juifs qui organisent alors la résistance. Elle va devenir une véritable guerre civile en 66 apr. J-C et Titus assiège Jérusalem et incendie le Temple en 70.

Depuis, Israël n'est plus une nation.

Il faut savoir également que lorsque les Grecs ont retranché la prêtrise Sadoqienne, les Esséniens, les plus fidèles à Dieu, sont partis au désert et se sont établis en Communauté de vie près de la mer Morte. A leurs yeux, les prêtres qui avaient été placés au Temple de Jérusalem étaient illégitimes.

Dans ce qui était la religion officielle, il y avait donc deux grands courants : les **Sadducéens** et les **Pharisiens**.

Les **Esséniens** prirent tous leurs livres sacrés, dont le livre d'Hénoch, et partirent au désert de Judée.

Les troupes Romaines finirent par détruire la Communauté des Esséniens en 70 après Jésus-Christ (en 68 selon certains). Mais ces hommes sages, conduits par Dieu, avaient caché dans des grottes tous les manuscrits précieux qu'ils possédaient.

Par Ses serviteurs les Esséniens, Dieu cacha ces livres, et parmi, eux des extraits de copies du livre d'Hénoch datant d'environ 300 av J-CH.

Le livre d'Hénoch a été écrit il y a environ 5300 ans. (C'est aussi l'avis de Joszef Milik, le célèbre épigraphiste et prêtre catholique Polonais qui a toujours affirmé que ce livre précédait celui de la Genèse). Le livre d'Hénoch a souvent été critiqué par les religieux juifs parce qu'il dérangeait, (vous comprendrez pourquoi en le lisant). Puis en 364 après Jésus-Christ, c'est au tour de l'église chrétienne de prohiber définitivement ce livre. Ceux qui lisent ce livre tombent sous la condamnation de l'église. C'est ainsi que le livre d'Hénoch a disparu durant 1400 ans. Cependant, l'église Ethiopienne et certains Juifs d'Egypte le tiennent pour inspiré et le lisent dans l'église.

Mais aujourd'hui, Dieu révèle à nouveau ce livre au monde.

Le 29 novembre 1947, l'ONU décidait le partage de la Palestine, Juifs et Arabes recevant leurs zones définies. Ce vote mémorable avait déclenché une explosion de joie, tant parmi les communautés juives du monde entier que parmi les ressortissants juifs déjà établis en Palestine.
Or, en ce même jour du 29 novembre, le Professeur A. Sukenik, spécialiste de paléographie judaïque à Jérusalem, faisait connaître au monde la valeur exceptionnelle d'une sensationnelle trouvaille archéologique : LES FAMEUX MANUSCRITS DE LA MER MORTE, les livres que les Esséniens avaient cachés dans des grottes. **Le sort d'Israël est étroitement lié à celui de ses propres Ecritures. Elles ont ressurgi des antres de la terre quand le peuple hébreu renaissait.**

En France, à Sarcelles, lors du Culte, le dimanche 7 juin 1987, jour de la Pentecôte, je donne une prophétie annonçant que Dieu allait augmenter notre connaissance par une Parole.

Puis, j'apprends par la télévision, l'existence de la traduction des livres de la mer Morte. Le 9 juin 1987, j'entrai en possession du livre : LA BIBLE, ECRITS INTERTESTAMENTAIRES. Edition Gallimard, La Pléiade.

Depuis, j'ai rencontré beaucoup de monde dont Monsieur André Caquot, le 26 nov 1998 à Paris, à qui je rends un hommage pour son travail dans l'équipe qui se trouvait sous la direction de Monsieur André Dupont-Sommer et Monsieur Marc Philonenko pour l'édition de ces manuscrits en français.

Sans cette magnifique édition de la Pléiade, je n'aurais sans doute jamais commencé ce travail de recherche.

Je ne prétends pas que tout ce qui se trouve dans mes commentaires me soit venu à l'esprit tout seul. Il est vrai que j'aime être à l'écoute, dans la prière, maiss vous comprendrez bien aussi que pendant toutes ces années, j'ai rencontré beaucoup de personnes de valeur et de très beaux livres qui m'ont inspiré ce que vous allez découvrir en lisant mon livre.

Je vous laisse dès aujourd'hui le fruit de mes recherches minutieuses et prie le Seigneur Jésus afin que mon travail aide les Elus dans leur préparation en vue du retour imminent de leur Divin Epoux sur les nuées du ciel, pour l'enlèvement de Sa petite Epouse fidèle.

APOCRYPHE : du grec apocryphos = caché, secret, difficile à comprendre. (Dictionnaire biblique de André Chouraqui.) Il y a des **ECRITS APOCRYPHES**. Le livre d'Hénoch en est un. Il n'est pas douteux, il n'est pas hérétique, **il est caché**.

LIVRE DES VEILLEURS

CHAPITRE 1

1. Voici les paroles de bénédictions d'Hénoch avec lesquelles il bénit les élus et les justes qui vivront au temps de la tribulation, quand seront exterminés tous les méchants et les impies verront le salut des justes. Hénoch, homme juste qui marchait devant le Seigneur, quand ses yeux furent ouverts, et qu'il eut contemplé une sainte vision dans les cieux, parla, et il prononça ses paraboles. Voici ce que me montrèrent les saints anges.

2. Ces anges me révélèrent toutes choses et me donnèrent l'intelligence de ce que j'avais vus, ce n'est pas pour la génération présente, mais c'est pour une génération éloignée, que je parle. (**nous sommes la génération qui a retrouvé les Textes dans les grottes de la mer Morte note du Rév. Michel Genton.**)

3. Je prends maintenant la parole au sujet des élus, et c'est à leur sujet que je profère mon poème. **Ce Texte ne concerne donc pas tout le monde. Mettez-vous devant Dieu pour en recevoir la révélation ; notes du Rév. Michel Genton.**

4. Le Saint, le Grand quittera Sa demeure. Le Dieu d'éternité doit fouler un jour le sommet du mont Sinaï, apparaître dans Son tabernacle, et Se manifester dans toute Son Énergie, de sa céleste puissance.

5. Tous les Veilleurs seront effrayés, tous seront consternés. [tous seront terrifiés, mais les Veilleurs fidèles chanteront des mystères par toutes les extrémités de la terre. Toutes les extrémités de la terre vacilleront.

(**les veilleurs sont les anges, note de M.Genton**.)

6. Tous seront saisis de crainte et d'effroi, même aux extrémités de la terre. Les hautes montagnes seront ébranlées ; les collines élevées seront abaissées ; elles s'écrouleront devant sa face comme la cire devant la flamme. La terre sera submergée, la terre s'ouvrira, se déchirera d'une violente déchirure, en un gouffre béant, et tout ce qui l'habite périra ; or tous les êtres seront jugés, tous, même les justes.

7. Mais les justes obtiendront la paix ; il conservera les élus, et exercera sur eux Sa clémence.

8. Alors ils deviendront la propriété de Dieu ; il les comblera de bonheur et de bénédictions ; et la splendeur de la Divinité les illuminera. (**le rachat de nos corps, du corps des justes, des élus, aura lieu à ce moment-là selon Rom 8/23. note de M.Genton.**)

9. Voici ! il arrive avec ses saintes myriades, pour juger l'univers, faire périr tout impie, confondre toute chair, pour tous les actes d'impiété qu'ils ont commis et pour les outrages qu'ont proférés contre Lui les pécheurs impies.

(**Prophétie citée par Jude versets 14 et 15. note du Rév Michel Genton**.)

Commentaires du chapitre 1

Hénoch parle ici de deux évènements destructeurs. Premièrement du déluge qui doit arriver. N'oublions pas qu'Hénoch vivait avant que le déluge n'eut lieu. Et il parle aussi du jour terrible de l'Eternel qui mettra fin à l'existence des méchants après le jugement du Trône blanc d'**Apoc 20** à partir du **V 11**.
Ces élus qui seront délivrés et qui seront protégés (**v1**), sont les justes qui ne seront pas partis dans l'enlèvement et qui seront restés sur la terre pendant la tribulation, Dieu ayant déjà fait la paix avec nous par le sang de la croix. Il fera la paix (**v8**) avec les élus qui n'auront pas été dignes d'être Son Epouse durant tous les âges et avec ceux qui seront restés sur la terre durant la grande tribulation Ces gens sont des élus qui n'auront pas été parmi les vainqueurs qui sont mentionnés dans **Apocalypse 2 et 3**.

Le Livre d'Hénoch commence par une bénédiction. Celle des justes-élus qui croient ces Choses.
Aux versets **3** et **4**, Hénoch parle de ce qui concerne une génération lointaine (**v2**) nous savons par l'étude des Ecritures qu'il s'agit de la fin du temps de la vraie Eglise de Jésus-Christ dans les nations.
Il faut comprendre ceci : Il y a le temps de la fin des nations et le temps de la fin. Ce sont deux époques différentes. Les profanes ont tendance à les confondre.
La fin du temps des nations signifie : la fin du temps de l'église dans les nations. C'est l'époque qui nous concerne.
La fin des temps aura lieu après le millénium. Ce n'est donc pas demain la veille. Par contre nous en sommes au temps de la fin des nations et de la Véritable Eglise de Jésus-Christ dans les nations.
Hénoch sait, par révélation, que le mont Sinaï est l'endroit où Dieu posera Ses pieds une première fois au temps de Moïse. L'esprit de prophétie parle souvent de plusieurs faits qui doivent se produire en donnant au profane l'impression d'une certaine confusion. Il n'y a pas de confusion pour ceux qui aiment plonger **un regard prophétique** dans les Ecritures Saintes. Toutes choses vont devenir claires pour ceux qui persévèrent à chercher.
Aux versets suivants (v**5** à **9**), il reprend la description prophétique des temps de la fin où nous sommes parvenus.
Le Texte exprime donc une double réalisation, car Dieu apparaîtra non seulement sur le mont des Oliviers, selon **Zacharie 14/4**, mais aussi sur la mont Sinaï au moment charnière entre la grande tribulation et le millénium car ce mont est très particulier. **Ps 68/17** ou **18**.
A propos du Sinaï, voir **Héb 12/20-21**. Et **Exode 19**.
Comparez aussi **Hénoch 1/5-6** avec **Apoc 6/12 à 17** et **Esaïe 2/12- 21**.
L'expression « VEILLEUR » se retrouve souvent dans le Livre d'Hénoch. Elle est reprise par **Daniel au Ch**. **4/13,17, 23** pour désigner les anges.
Comparez **Hénoch 1/ 2-5 ; 6/1 ; 10/7 ; 12/4 ; 14/1-3.**
Dans le Livre des Paraboles, ils sont souvent appelés : « Ceux qui ne dorment pas ».
Comparez : **39/12 ; 40/2 ; 61/12 ; 71/7.**
Le verset **5** peut être rapproché de **Jacques 2/19** : « Tu crois qu'il y a un seul Dieu, tu fais bien ; les démons le croient aussi, et ils tremblent. »
Le Texte éthiopien était ici plus fidèle que le grec.
Le verset **7** est centré sur la fin du monde que l'**Apocalypse** situe au jugement dernier au **Ch. 21 ; 11/15 à 19 ; 16/17à 21**
La grande tribulation de 7 ans doit précéder les temps messianiques du millénium.

(**Voyez ces choses dans le livre « Le Mystère de Lamblore révélé » du Rév. Michel Genton**).

Le verset 9 d'Hénoch 1 est cité dans La Bible, Dans le Livre de Jude versets 14 et 15.

Les deux Textes sont très proches l'un de l'autre. La plupart des commentateurs évangéliques de Jude, se sont empressés d'évacuer de leurs esprits la présence « insolite » de cette citation. Le Livre d'Hénoch demeurant une formidable énigme, il était incongru de poser des questions comme :
« *Et si Hénoch était bien l'auteur du Livre qui porte son nom ?* » « *Si le Livre était inspiré ?… Pourquoi ce Livre a-t-il été rejeté du canon des Livres saints des principales confessions chrétiennes ?* »
Et une foule d'autres questions auxquelles nous essaierons de répondre.

En lisant les commentaires des théologiens sur ces versets **14** et **15** du Livre de **Jude**, vous apprendrez d'eux qu'il ne faut pas croire à la valeur de l'ensemble du Livre d'Hénoch, seule cette citation aurait une valeur puisqu'elle a été rapportée par Jude, de même que Paul a lui aussi cité des auteurs non inspirés pour illustrer ses affirmations ! (**Actes 17/28**) Cette façon de voir les choses est une fuite devant les difficultés d'étude du Livre d'Hénoch.
Et c'est surtout une volonté farouche de tenir caché des Textes qui dénoncent la méchanceté des religieux. En effet la majorité des religieux veulent en faire à leurs têtes sans se préoccuper des petites gens qui ont faim et soif de Vérité.

CHAPITRE 2

1. Tous ceux qui habitent dans les cieux savent ce qui se passe là-bas.
2. Ils savent que les globes célestes qui nous illuminent ne changent point leur voie, que chacun d'eux se lève et se couche régulièrement, dans le temps qui lui est propre, sans jamais transgresser les ordres qu'il a reçus. Ils regardent la terre, et soudain ils connaissent tout ce qui s'y passe depuis le commencement jusqu'à la fin.
3. Ils voient que chacune des créations de Dieu suit invariablement la voie qui lui est tracée. Ils voient l'été et l'hiver ; ils voient que toute la terre est remplie d'eau, et que la nuée, la rosée et la pluie se déverse et se repose au-dessus d'elle.

Commentaire du chapitre 2

Ce n'est pas seulement nous qui observons ces choses. Le monde spirituel l'observe, et il voit tout cela depuis un meilleur angle que nous. Par ce Texte qui date de très peu de temps après la création du monde, l'humanité apprend quelles sont les règles que Dieu a établies au ciel et sur la terre. Ces Etres sont aux ordres de Dieu pour que tout soit tenu en équilibre parfait ici-bas. Déjà, nous avons donc un aperçu de ce qu'est la prédestination.

CHAPITRE 3

1. Ils considèrent et admirent comme chaque arbre se couronne de feuilles ; comment il les perd ensuite, à l'exception de quatorze arbres privilégiés qui restent toujours verts, et qui pendant plusieurs hivers présentent l'apparence du printemps.

CHAPITRE 4

1. Ils admirent ensuite dans les jours de l'été comment le soleil échauffe la terre, dès le commencement de sa carrière, tandis que vous cherchez la fraîcheur du feuillage ; tandis que le sol est crevassé par la chaleur torride, et que vous êtes incapable de vous promener soit dans la plaine, soit sur la montagne.

CHAPITRE 5

1. Ils admirent ensuite comment les arbres en se couvrant de feuilles poussent en même temps des fruits ; mais aussi ils comprennent en même temps et reconnaissent que celui qui vit éternellement fait pour nous toutes choses. Réfléchissez bien à toutes Ses Ouvres et reconnaissez que c'est un Dieu vivant à tout jamais qui a fait toutes ces œuvres
2. Que toutes les œuvres de chaque année, que toutes ses créations suivent invariablement les ordres qu'il leur a été donnés ; elles ne changent pas, mais tout paraît s'accomplir selon un ordre. Toutefois, quand Dieu a résolu ainsi, toutes choses doivent s'évanouir.
3. Ils voient comment les mers et les fleuves accomplissent chacun leur mission respective selon Sa Parole.
4. Or vous, vous les anges déchus, vous avez changé vos œuvres, vous ne remplissez qu'imparfaitement les commandements de votre Seigneur ; vous transgressez Ses ordres, vous calomniez sa grandeur ; et vous avez prononcé des propos insolents et hautains, de votre bouche impure contre Sa Majesté !
5. Pécheurs au cœur endurci, il n'y aura point de paix pour vous !
6. Alors vous maudirez vous-mêmes vos jours, et les années de votre vie seront effacées du livre des vivants et les années de votre perdition se multiplieront dans une malédiction éternelle ; vous serez en exécration à toutes les créatures, et vous n'obtiendrez point de miséricorde. Par vous, maudiront tous ceux qui maudissent, et tous les pécheurs, les impies, jureront par vous.
7. Dans ce jour, vos noms seront voués à l'éternelle malédiction de tous les justes ; et les pécheurs mêmes vous exécreront à tout jamais.
8. Oui, ils vous exécreront aussi bien que les impies.
9. Mais pour les élus, à eux la lumière, la joie, la paix ; à eux l'héritage terrestre.
Matthieu5:5
10. Pour vous, impies, pour vous la malédiction.
11. Alors les élus recevront la sagesse, ils vivront sans risque de péché contre la vérité

ou par orgueil, mais il y aura une lumière dans l'homme éclairé et dans l'homme instruit une intelligence. Et il n'y aura plus ni transgression, ni impiété, ni orgueil ; mais ils se conduiront avec prudence, s'humilieront eux-mêmes, et ne violeront plus les saints commandements.
12. Aussi ne seront-ils pas condamnés tout le temps de leur vie, et leur mort sera sans trouble et sans douleur ; la somme de leurs jours sera complète ; ils vieilliront dans la joie et la paix ; et leurs années de bonheur se multiplieront avec la joie, avec la paix, sans nuage, sans trouble, tout le temps de leur existence.

Commentaire des chapitres 3, 4 et 5.

Nous voyons que tout semble obéir à Dieu, pourtant, dans les lieux célestes, il y a des Etres qui ont fait des choses telles que, même les pires des impies humains jugeront ce qu'ils ont fait comme la pire des trahisons envers Dieu.En effet, à partir du verset **4**, Hénoch parle aux Etres célestes déchus. C'est par eux que tout a commencé. Le monde créé par Dieu a été corrompu et cela, longtemps avant la chute d'Eve et Adam, comme nous le verrons par la suite. Les pêcheurs humains sont aussi à prendre en compte dans ce texte, car ils se sont aussi détournés de ce que Dieu avait ordonné. Jude, qui connaissait bien le livre d'Hénoch, compare les impies qui se repaissent dans nos repas fraternels, à des astres errants auxquels l'obscurité est réservée pour toujours. Les astres ne sont pas que des globes qui tournent. Ils ont une vie qui leur est propre et certains se sont détournés de Dieu. Ces chapitres nous l'apprennent. Nous apprenons déjà que Dieu a un Livre des Vivants dans lequel Il tient le compte de nos années. Nous apprenons que tous les noms de ce qui vit était écrit dans ce livre, mais que certains noms seront ôtés. En vérité, ces noms ont déjà été ôtés et ceux qui n'ont pas été ôtés sont les noms des élus. Ils ont été ôté entre le moment où Dieu créa les cieux et le moment où Il créa la terre, dès avant la fondation du monde **Eph 1/4-5**.

CHAPITRE 6

1. Il arriva que lorsque les humains se furent multipliés dans ces jours, il arriva que des filles leur naquirent élégantes et belles.
2. Et lorsque les anges, les enfants des cieux, les eurent vues, ils en devinrent amoureux ; Ils se dirent les uns aux autres : choisissons-nous des femmes de la race des hommes, et ayons des enfants avec elles.
3. Alors Samyaza (ou Shemêhaza) leur chef, leur dit : je crains bien que vous ne puissiez accomplir votre dessein.
4. Et que je supporte seul la peine de votre crime.
5. Mais ils lui répondirent : nous vous le jurons.
6. Et nous nous lions tous par de mutuelles exécrations ; nous ne changerons rien à notre dessein, nous exécuterons ce que nous avons résolu.
7. Tous lui répondirent : Jurons tous en nous vouant mutuellement à l'anathème de ne pas renoncer à ce dessein que nous ne l'ayons accompli et que nous n'ayons fait la chose. En effet ils jurèrent tous ensemble et ils se vouèrent mutuellement à l'exécration. Ils étaient au nombre de deux cents. Ils étaient descendus, au temps de Yéréd sur le

sommet du mont Hermon.
-Genèse 6-
8. Cette montagne avait été appelée Hermon, parce que c'est là qu'ils avaient juré et s'étaient voués mutuellement à l'anathème.
9. Voici les noms de leurs chefs : Shemêhaza, est le premier ; Arataqif le second après lui ; Ramt, le troisième après lui ; Kokabiel le quatrième après lui ; Tamiel le cinquième après lui ; Ramiel le sixième après lui ; Daniel le septième après lui ; Ziquiel le huitième après lui ; Baraqiel le neuvième après lui ; Asaël le dixième après lui ; Matariel le douzième après lui ; Ananiel le treizième après lui ; Setaouël le quatorzième après lui ; Shamshiel le quinzième après lui ; Sahriel le seizième après lui ; Toumiel le dix-septième après lui ; Touriel le Dix-huitième après lui ; Yomiel le dix-neuvième après lui ; Yehadiel le vingtième après lui. Ce sont leurs décurions. Tel furent les chefs de ces deux cents anges ; et le reste était tous avec eux.
10. Et ils se choisirent chacun une femme, et ils se mirent à les approcher, et à se souiller à leur contact ; et ils leur enseignèrent les drogues, la sorcellerie, les enchantements, et les propriétés des racines et des arbres (la botanique).
11. Et ces femmes conçurent et elles enfantèrent des géants,
12. dont la taille avait trois cents coudées. Ils dévoraient tout le fruit du travail des hommes qu'ils pouvaient produire, et il devint impossible de les nourrir.
13. Alors ils se liguèrent contre les hommes eux-mêmes, afin de les tuer et les dévorer.
14. Et ils commencèrent à se jeter sur toutes les bêtes, les oiseaux, les reptiles, les poissons, pour se rassasier de leur chair et se désaltérer de leur sang.
Gen 9:4 ; 1Sam 14:32 ; Act15:20
15. Et alors la terre réprouva les méchants pour ce qui y avait été fait.

Commentaire du chapitre 6.

Nous apprenons là pourquoi le mont Hermon se nomme comme cela. Le mot Hérem signifie : jurer par anathème. Ce n'est pas la première fois que des êtres ont ensemble des relations contre nature. Eve avait déjà eu une relation avec le serpent, un animal. Caïn était né de cette relation. Adam avait aussi consommé avec le serpent. Mais maintenant, voilà que des êtres spirituels se mettent à convoiter les femmes. Ils ont ensemble des relations sexuelles, car rien n'est plus facile à un être céleste de posséder un corps humain pour assouvir ses besoins. Dans Le testament de Ruben, il nous est dit comment cela se passa. **Ruben 5/6-7** « *Elles séduisirent les Veilleurs qui existaient avant le déluge. Ils les regardaient continuellement, un désir réciproque naquit et les veilleurs eurent une idée de l'acte, ils prirent une forme humaine et apparurent aux femmes, alors qu'elles s'unissaient à leurs époux. Quant à elles, elles désirèrent par la pensée ces apparitions et mirent au monde des géants, car la taille des Veilleurs leur avait paru atteindre le ciel.* » C'est pourquoi Jésus nous met en garde de ne pas commettre adultère, même en pensée. **Matt 5.28** L'influence des pensées doit être grande pour que Jésus parle ainsi. Voyez aussi ce qui est arrivé aux brebis de Jacob. **Gen 30/31-42**. Ses brebis étaient influencées par la vision des branches pelées d'une certaine manière. C'est aussi pour cela que Paul dit que la femme doit se voiler quand elle prie. C'est, dit-il, à cause des anges. **1 Cor 11/10**. Ce que Paul dit là, il le dit pour protéger les anges. En effet, les anges qui viennent nous servir quand

nous prions voient que les femmes, bien que belles et désirables, ne sont pas consentantes car elles portent la marque de l'autorité de laquelle elles dépendent : leurs maris. Le Livre d'Hénoch n'est pas un Livre de théologie, il ne fait que raconter ce qui est arrivé. La Bible, elle aussi, ne fait que raconter ce qui s'est passé là, en **Gen 6**.
En réalité, les Veilleurs ont eu des relations sexuelles médiumniques avec ces femmes consentantes. Nous savons que de telles unions existent encore de nos jours chez les satanistes. (Encore de nos jours, certaines personnes peuvent être victimes de ces agressions et nous pouvons, par la foi, les délivrer de cela par le Nom de Jésus-Christ.)
Et je dirai donc, qu'en réalité, le mal qu'ont fait ces Veilleurs et ces femmes est la continuité spirituelle et charnelle de ce qu'Eve et Adam ont fait avec le serpent, un animal de chair. Ces veilleurs firent un serment abominable sur le mont Hermon. Ce nom a été donné à ce mont à cause de ce serment-là. Il y a en effet un jeu de mot en Hébreux dans ce nom. Hérem signifiant « jurer par anathème. Il est à remarquer que le nom de satan n'apparaît pas dans cette liste d'anges déchus. C'est que l'être qui a fait chuter Eve et Adam n'était pas **un ange déchu** mais **un animal**. Nulle part il n'est dit dans la Bible que satan est un ange déchu. Nous n'avons pas à lutter contre la chair et le sang mais contre des esprits. Mais que sait-on exactement de ces esprits contre lesquels nous avons à lutter ? La tradition évangélique nous raconte que le chef de ces esprits mauvais est Lucifer, un archange déchu.

<u>Mais est-ce bien vrai ?</u>

C'est après avoir parlé avec un pasteur du nom de Georges David Ada au Togo que l'idée suivante est née dans mon cœur :

Comment pourrions-nous lutter efficacement contre un ennemi que nous ne connaissons que très mal ?

On nous raconte que cet archange a, un jour, voulu se placer au-dessus de Dieu et que Le Seigneur l'a précipité sur la terre. Cela aurait eu lieu juste entre le verset un et le verset deux de Gen chapitre 1 **Mais est-ce bien vrai ?**
Quelles sont les preuves Bibliques de cela ?
Ne sommes-nous pas en train de répéter une chose que les anciens nous ont racontée ?
En tout cas, si on prend le Texte de la Genèse, on ne voit pas qu'il soit question d'un ange ou d'un archange quelconque qui ait été précipité sur la terre.
Quand on voit Satan arriver sur la scène on nous le décrit comme un animal, un serpent. **Gen 3/1.**
La Bible ne dit pas que Satan, un esprit, est entré dans le serpent.
Pour quelle raison cette pauvre bête aurait-elle été possédée par l'esprit de cet archange déchu ?
Parce qu'elle était la plus rusée de tous les animaux que Dieu avait fait ? C'est un peu léger.
<u>Alors soyons bibliques :</u>
Dieu a fait le serpent. Et c'était <u>un animal</u>.

UN ANIMAL ?

Alors, question :
Satan est-il un ange déchu ou un animal ?

1° Il nous faut savoir que les anges, archanges et autres êtres spirituels sont des esprits.
2° Les êtres humains sont aussi des esprits, mais qui se sont incarnés. Nous vivons dans un corps, dans une chair.
3° Les animaux aussi sont des esprits qui se sont incarnés dans des corps. La Bible nous dit que la chair des animaux est autre que celle des humains. **1 Cor 15/39**.

DE L'ORDRE !

Dieu étant un Dieu d'ordre, dans la prédestination, il y a un ordre des choses.
Les esprits destinés à vivre dans la chair des animaux ne sont certainement pas d'une nature aussi sophistiquée que celle des esprits destinés à vivre dans des corps humains.
D'ailleurs, cela diffère aussi d'un humain à un autre humain
Il y a aussi des esprits supérieurs chez les anges.
Et les anges célestes sont des esprits qui n'ont pas pour vocation de venir s'incarner sur terre, ils ont d'autres fonctions.
Et il y a aussi des anges terrestres, des esprits qui sont envoyés sur terre. Par exemple ceux dont il est question en Apoc 2 et 3. Ils ne sont pas tous d'égale puissance.
Maintenant, que dit La Bible au sujet de **cet animal qu'on nomme Satan** ?
« **Il fut précipité, le grand dragon, le serpent ancien, appelé le diable et Satan**. » **Apoc 12/9.**
Pourquoi La Bible dit-Elle que le diable est le serpent ancien ?
Parce que ce serpent n'existe plus du tout.
Il a certainement disparu dans les eaux du déluge. Il est **ancien** par rapport aux **serpents actuels**.
Avant d'être maudit, il devait sans doute ressembler à l'homme. Puis il a été transformé comme La Bible nous le dit.
Mais, avant sa destruction dans les eaux du déluge, il était sans doute un reptile comme on se représente aujourd'hui les dragons. (sans les ailes…)
Maintenant, il y a autre chose qu'on trouve dans La bible au sujet des animaux qui n'existent plus mais dont on retrouve les squelettes…

[...] *Voici l'hippopotame,* ***que J'ai formé comme toi*** *! Il mange de l'herbe comme le bœuf. Le voici ! Sa force est dans ses reins, Et sa vigueur dans les muscles de son ventre ;* ***Il plie sa queue aussi ferme qu'un cèdre*** *; Les nerfs de ses cuisses sont entrelacés ; Ses os sont des tubes d'airain, Ses membres sont comme des barres de fer. Il est la première des œuvres de Dieu ; Celui qui l'a fait l'a* ***pourvu d'un glaive*** ". **Job 40/15-19**

Une erreur de traduction a donné le mot ***hippopotame*** (dont la queue visiblement n'a rien de la nature d'un cèdre) ! Le mot hébreux est « **Béhémoth** », il s'agirait plus sûrement d'un Diplodocus ou d'un Brachiosaurus.

INFO : Le BRACHIOSAURUS avait un énorme cœur pour envoyer du sang dans tout le reste de son corps, de la tête à la queue. Il avait aussi d'immenses poumons. La seule chose de petite dans ce monstre devait être son cerveau. De solides muscles le long des vertèbres du cou l'aidaient à garder la tête droite. Ses pattes avant sont plus longues que ses pattes arrières, c'est de là que lui vient son nom signifiant « lézard à long bras ». Le

BRACHIOSAURUS a de puissantes mâchoires dont les dents ont une forme de cuillers au bout un peu pointu pour couper les branches.
Le BRACHIOSAURUS garde les pattes tendues car s'il les pliait, il pourrait les casser sous le poids de son corps. Le dessous de ces pattes est rembourré pour amortir les chocs vibratoires dus à son poids. Ces pattes sont terminées par des orteils épais et courts sauf un, que j'appellerais « le pouce » car il est plus gros que les autres et a un bout pointu.
Pour vivre, le BRACHIOSAURUS devait manger 1500 kg de nourriture par jour. Il se nourrissait probablement des feuilles des arbres arrivant à sa hauteur, environ 12 mètres de haut.
L'animal qui a séduit Eve, le béhémoth, était **formé comme un homme** (nous dit La Bible, **Job 40/15-19**). Il se tenait debout, mais il avait une queue, c'est cela qui le différenciait d'Adam. Le glaive dont il est question ici, ne serait-il pas la parole. La parole qui sort de la bouche de Jésus est aussi comparée à un glaive dans **Apoc 1/16**. Eve fut séduite par un animal de ce genre, sans doute plus petit évidemment. (…) Il est clair que c'était un **esprit d'animal** et non pas un ange céleste déchu qui se serait logé dans un serpent.

Après la chute d'Adam et Eve, les pattes de ce (petit) dragon lui furent ôtées.
Et ce serpent ancien a disparu finalement de la surface de la terre, (sans doute dans le déluge). Mais quelque chose de lui est resté dans les gênes de l'être humain.

Notre cerveau reptilien…

La relation que cet animal et Eve ont eue a permis à cet animal d'avoir une progéniture. (Avec Adam, cet animal n'a pas pu avoir de progéniture. Mais il est clair qu'il a eu un rapport avec cet animal, et qu'il est devenu, comme Eve, une seule chair avec le serpent. Les deux races se sont **mélangées** là.) Eve et Adam ayant une relation avec cet animal, ils sont devenus une seule chair avec lui. **1 Cor 6/16**. La postérité de la femme et celle du serpent sont en guerre depuis toujours**. Gen 3/15**. Et finalement, c'est bien la postérité de la femme, **Jésus**, né d'une femme vierge qui n'a pas eu de relation sexuelle avec un homme, qui a commencé le processus de l'écrasement de la tête de cet animal. L'épouse de Christ terminera cette œuvre avec Son aide. Nulle part dans La Bible il est dit que le diable aurait une origine angélique. Il a toujours été un esprit d'**animal**. Jésus nous dit que nous avons le pouvoir de marcher sur la puissance de ce serpent. **Luc 10/19.**Jean-Baptiste a traité les religieux de race de vipère, **Matt 3/7**. (Il savait très bien ce qu'il disait-là. Il les associait à la postérité du diable) Jésus aussi parla à certaines personnes, les traitant de serpents, de race de vipères**. Matt 12/34**. Ces gens-là montraient par leurs œuvres, qui étaient leur père : le diable, le serpent ancien, un animal. Dans **Apoc 12/2**, il est clair que le diable est un esprit d'animal. « Il saisit le dragon, le serpent ancien qui est le diable et satan ».

Pourquoi dire autre chose ?

Le diable est appelé « **dragon** ».

Cela signifie bien, comme je vous le disais plus haut que le diable n'était pas un de ces serpents que nous connaissons de nos jours.

Dans **Apoc 13/2** et **4** il est encore appelé dragon. Dans tout **Apoc 12** il est aussi nommé « dragon ». **Jamais « ange déchu »** Comment La Bible appelle le diable ?

Serpent, ce qui est un animal.

Dragon, ce qui est un animal

Diable, ce qui signifie accusateur.

Satan, ce qui signifie adversaire.

(« Diable » n'est pas un nom, **c'est un attribut**. « Satan » **également**).

LE LEVIATHAN.

Maintenant, il y a **trois** Textes qui nous parlent d'un animal marin nommé Léviathan. Job nous parle de lui comme d'un animal méchant **Job 3/8**. Le crocodile serait le Léviathan selon certains. Mais le crocodile ne vit pas dans la mer. Selon le Psalmiste, le Léviathan serait un animal marin qui joue dans les flots **Ps 104/6**.

Nous verrons aussi ce qu'Hénoch dit du Léviathan

Esaïe nous dit que Dieu frappera le Léviathan de Sa dure épée ; (Sa Parole) Il le tuera. Ce Léviathan est ici nommé également le serpent fuyard et tortueux. **Esaïe 27/1.** Je ne pense pas qu'il s'agisse du serpent ancien car il a été maudit et condamné à manger la poussière de la terre tous les jours de sa vie. **Gen 2/14.** Il n'y a pas beaucoup de poussière dans la mer. Maintenant, la vie du serpent ancien en tant qu'animal n'a pas duré longtemps. Il n'y avait sans doute pas qu'**un** serpent dans les champs, autour du jardin d'Eden ; mais un de ces serpents, un reptile genre brachiosaurus (à pattes) est entré dans le jardin et a séduit Eve. Ce serpent (ou dragon d'après l'Apocalypse) a été maudit. Il est devenu comme les serpents normaux, c'est-à-dire : **rampant**. Il a régressé au niveau des simples serpents des champs. Et ce serpent là, cet être (unique), en particulier, est mort. Son corps est **mort** un jour où l'autre.

Il est maintenant un **esprit**, celui que nous connaissons sous le nom de satan. (Bien que satan n'est pas un nom)

Nous avons tous en nous quelque chose de…

Toute la race humaine a été souillée. Il n'y a pas des gens de la race du serpent et d'autres de la race de Dieu. Toute personne qui n'est pas née de nouveau est plus ou moins **possédée** par un ou plusieurs mauvais esprits. Par la nouvelle naissance, les comportements du serpent commencent a mourir en nous. Car par la nouvelle naissance nous ne sommes plus **possédés** par l'ennemi, nous devenons **possession officielle** de Dieu. Mais nous continuons tous à posséder un cerveau reptilien. Il nous faut donc nous sanctifier pour échapper à son influence négative.

Notre corps sera racheté plus tard et nous soupirons tous en attendant ce jour-là. **Rom 8/23**. Cependant, il y a des gens qui ne sont pas **possédés** par des mauvais esprits, mais qui sont eux-mêmes des mauvais esprits. Caïn et Judas étaient de cette sorte de personne.

1 Jean 3/12 Caïn était du malin

Jean 6/70 Judas était un démon

Il y a d'autres personnes dans ce cas, mais nous n'avons absolument pas le droit de juger.

Caïn, naissant du mélange entre Eve et le serpent, propagea les gênes de l'**animal** dans l'homme. **Nous avons tous en nous ce que les neurologues appellent un « cerveau reptilien** ».

LE CERVEAU REPTILIEN

Il est appelé le cerveau primaire ou primitif ou encore **cerveau archaïque.** Les êtres humains avaient à l'origine, essentiellement un premier cerveau reptilien dont l'homme conserve encore bien des **instincts de base** (dont l'instinct de conservation). Il correspond chez l'être humain aux systèmes nerveux du **tronc cérébral**. Il est malgré sa petite taille d'une grande complexité. Certains animaux (vertébrés inférieurs, reptiles…) sont régis uniquement par ce cerveau. Il est la source des **comportements primitifs** qui répondent à des **besoins fondamentaux**. Il assure entre autre la **sauvegarde de l'individu** et de **l'espèce**. Ces comportements sont incapables d'adaptation et restent insensibles à l'expérience du fait que le cerveau primitif n'a accès qu'à une mémoire à court terme. Le cerveau reptilien agit toujours selon des **schémas rigides et stéréotypés**: une même stimulation produira toujours le même effet. Par exemple, conservée depuis des générations, la fuite inscrite héréditairement dans chaque individu, est un mécanisme nécessaire, imparable, stéréotypé. Le noyau dit " amygdalien " en particulier commande l'agressivité, le souci du territoire et de sa défense. Il correspond à notre **univers non-verbal** de gestes et comportements **automatiques**. Il est le lieu de la routine, des itinéraires fixés à l'avance, des rituels, cérémonies….De ce fait, le " langage reptilien " est essentiel dans les relations humaines.

Conclusion : malgré notre néocortex et ses fabuleuses facultés intellectuelles, il faut se rappeler qu'un reptile sommeille en nous... (en plus du cochon)

Le dragon est accusateur et adversaire. Les gens qui ne sont pas régénérés manifestent tous ses penchants. Ce n'est qu'à la nouvelle naissance que ces choses **commencent** à disparaître. Elles s'achèvent dans la sanctification, l'obéissance, la discipline

LE CHAÎNON MANQUANT.

Le chaînon manquant se trouve bien dans le règne **animal**. Le problème pour les scientifiques, c'est que l'animal en question n'existe plus…

MAIS POURQUOI CETTE HISTOIRE D'ARCHANGE DECHU ?

Ce qui a créé la confusion, c'est sans doute une mauvaise compréhension du Texte **d'Apoc 12/7,9**.

« *Il y eut une guerre dans le ciel, Michel et ses anges combattirent contre le dragon. Et le dragon et ses anges combattirent.* »

Il faut garder à la mémoire que le mot « **ange** » signifie « **envoyé** ».

Le Texte dit donc : « le dragon et ses **envoyés** combattirent ».

Ce monde que nous décrit Jean est ce que Paul appelle le monde des ténèbres. **Eph 6/12**. Paul parle là des esprits qui sont méchants. Ce sont des esprits féroces, méchants, brutaux au comportement animal. Peut-être sont-ils des esprits qui ne se sont jamais incarnés, ni dans la chair des humains, ni dans celle des animaux. On ne le sait pas. Mais ils sont, en tout cas, des mauvais esprits.

Quand nous luttons correctement contre eux, ils tombent du ciel où ils se trouvent. **Luc 10/18**. Et nous les enfermons dans des lieux arides. Maintenant, il y a un Texte que les évangéliques nous servent toujours pour tenter de nous faire croire que le diable était un ange merveilleux au départ. C'est le Texte d'**Ezéchiel 28/13-18**. C'est une prophétie qui s'adresse à un **prince**, celui de Tyr. **Ezech 28/2.** Ensuite, ce prince est appelé **roi, Ezech 28/ 12.**

Pourquoi les théologiens l'ont-ils appliquée au serpent ancien ?

Peut-être parce que la prophétie dit qu'il était en Eden. **V 16.** Mais d'autres versets disent clairement qu'il s'agit d'un homme. **Versets 2 et verset** 9. Pourquoi la prophétie dit-elle que cet homme, ce roi de Tyr, se trouvait au jardin de Dieu, en Eden ? C'est une expression pour dire qu'il se trouvait dans un environnement absolument fabuleux. Comparez avec Sodome et Gomorrhe qui ressemblaient aussi au jardin d'Eden. **Gen 13/10**. Aujourd'hui on dirait « paradisiaque ». Mais aucun homme ne faisait du commerce en Eden. Personne ne s'est amassé de l'argent et de l'or en Eden. **V 5**. Cet homme devait vivre à une époque dans laquelle, lorsqu'on parlait de quelqu'un de très sage on le comparait à Daniel. Or, Daniel ne vivait pas en Eden. **V 3**. Cet homme était très beau et très sage, il est vrai. Dieu donne cela à certaines personnes. (Pas toujours pour leur bonheur d'ailleurs). Il était intègre au commencement de sa vie. Puis, le mal a été trouvé en lui…Pourquoi est-il dit qu'il était un chérubin protecteur ? Qu'est-ce qu'un Chérubin ? Le mot "chérubin" vient du latin ecclésiastique *cherub* (pluriel *cherubin*), transcription de l'hébreu כרוב (*kerūb*), pluriel כרובים (*kerubīm*).

Dans la religion juive, un **chérubin** est un ange, chargé notamment d'occuper une charge de gardien. Dans la Genèse, ce sont ainsi des chérubins qui gardent l'arbre de vie avec des glaives tournoyants **Genèse 3:24**, après que Dieu a chassé Adam et Ève du jardin d'Éden. Le livre de l'Exode décrit la représentation de chérubins sur l'Arche d'Alliance **Ex 25:18-22** :

« *Tu feras deux chérubins d'or, tu les feras d'or battu, aux deux extrémités du propitiatoire ; fais un chérubin à l'une des extrémités et un chérubin à l'autre extrémité; vous ferez les chérubins sortant du propitiatoire à ses deux extrémités. Les chérubins étendront les ailes par-dessus, couvrant de leurs ailes le propitiatoire, et se faisant face*

l'un à l'autre; les chérubins auront la face tournée vers le propitiatoire. Tu mettras le propitiatoire sur l'arche, et tu mettras dans l'arche le témoignage, que je te donnerai. C'est là que je me rencontrerai avec toi; du haut du propitiatoire, entre les deux chérubins placés sur l'arche du témoignage, je te donnerai tous mes ordres pour les enfants d'Israël. »

Plus tard seront confectionnées deux statues monumentales de chérubins, côte-à-côte, aux ailes déployées couvrant toute la largeur du Temple de Salomon **1 Rois 6.23-28 : «** *Il fit dans le sanctuaire deux chérubins de bois d'olivier sauvage, ayant dix coudées de hauteur. Chacune des deux ailes de l'un des chérubins avait cinq coudées, ce qui faisait dix coudées de l'extrémité d'une de ses ailes à l'extrémité de l'autre. Le second chérubin avait aussi dix coudées. La mesure et la forme étaient les mêmes pour les deux chérubins. La hauteur de chacun des deux chérubins était de dix coudées. Salomon plaça les chérubins au milieu de la maison, dans l'intérieur. Leurs ailes étaient déployées: l'aile du premier touchait à l'un des murs, et l'aile du second touchait à l'autre mur; et leurs autres ailes se* rencontraient par l'extrémité au milieu de la maison. Salomon couvrit d'or les chérubins.

Une représentation traditionnelle des chérubins est donnée dans le livre d'Ézéchiel **Ez 1:5-28** :

« *Au centre encore, apparaissaient quatre animaux, dont l'aspect avait une ressemblance humaine. Chacun d'eux avait quatre faces, et chacun avait quatre ailes. Leurs pieds étaient droits, et la plante de leurs pieds était comme celle du pied d'un veau, ils étincelaient comme de l'airain poli. Ils avaient des mains d'homme sous les ailes à leurs quatre côtés; et tous les quatre avaient leurs faces et leurs ailes. Leurs ailes étaient jointes l'une à l'autre; ils ne se tournaient point en marchant, mais chacun marchait droit devant soi. Quant à la figure de leurs faces, ils avaient tous une face d'homme, tous quatre une face de lion à droite, tous quatre une face de bœuf à gauche, et tous quatre une face d'aigle. Leurs faces et leurs ailes étaient séparées par le haut; deux de leurs ailes étaient jointes l'une à l'autre, et deux couvraient leurs corps. Chacun marchait droit devant soi; ils allaient où l'esprit les poussait à aller, et ils ne se tournaient point dans leur marche. L'aspect de ces animaux ressemblait à des charbons de feu ardents, c'était comme l'aspect des flambeaux, et ce feu circulait entre les animaux; il jetait une lumière éclatante, et il en sortait des éclairs.* »

De là à raconter que Satan a été créé intègre au début et que le mal a été trouvé en lui au bout de quelques temps… il n'y avait qu'un pas que les théologiens ont allègrement franchi. Le « **Chérubin** » est un ange chargé de garder, de protéger. Cet **homme**, le roi de Tyr, était un gardien pour son royaume. Il l'enrichissait, le protégeait efficacement. Il était donc comparable à un Chérubin, beau, sage, puissant etc… Sa beauté et son intelligence lui sont montés à la tête, il est devenu prétentieux et arrogant. Il a commencé à prendre sa volonté pour la Volonté de Dieu. Cet **homme** se prenait pour Dieu. Il est à noter qu'**au début**, ce roi était intègre. Puis, le mal a été trouvé en lui.

Je dis que le diable a été créé méchant **dès le départ**.

Sur quoi tient ce que j'affirme ?

Sur une Parole de l'apôtre Jean !

Le diable pèche dès le commencement.

1 Jn 3/8.

Cette phrase fait s'écrouler tout l'échafaudage des théologiens qui se permettent de dire que le roi de Tyr est un type de satan. Cette prophétie d'Ezéchiel s'adresse à un **homme** et il n'y a rien qui puisse faire penser à satan dans ces Ecrits Sacrés.

Maintenant voyons un peu ces fameux chérubins qui étaient en Eden, bien réellement. En effet, Dieu avait placé des chérubins dans le jardin d'Eden dans le but de protéger. l'Arbre de la vie. **Gen 3/24**. Chérubin protecteur signifie qu'il y avait quelque chose à protéger. C'était l'Arbre de la Vie qui devait être protégé. Dans le Jardin d'Eden, et aux portes du Jardin, les Chérubins (et peut-être d'autres êtres angéliques) avaient des corps physiques. En tout cas, on pouvait les voir avec leurs épées étincelantes. **ET** Caïn savait et avait vu qu'il y avait sur terre d'autres personnes que son papa et sa maman. Nous le savons à cause de ce qu'il dit à Dieu :

« *Je serai errant et vagabond sur la terre, et quiconque me trouvera me tuera…* » **Gen 4/14**.

QUI SONT CES « QUICONQUE » ?

En tout cas, Caïn savait qu'il y avait d'autres « personnalités » sur la terre, et il en avait peur. Il y a eu être pré-Adamiques. **Gen 1/26 à 31** est la création des ces être-là et qu'Il créa Adam longtemps après. Dieu forma des êtres « animaux » dans les champs ; Il forma aussi Adam. Adam était alors un être vivant biologiquement parlant Mais il n'y avait pas d'homme à l'image de Dieu à la surface de la terre pour la cultiver. ALORS, Dieu créa Adam en plaçant en lui un esprit. Adam devint alors **une âme vivante, un être vivant** à l'image de Dieu et non seulement **un être vivant biologiquement** parlant comme le reste des êtres vivants. Dieu plaça ensuite Adam dans un jardin. Il nous est aussi dit qu'Eve est la mère de tous les vivants **Gen 3/20**.

Pour ma part, je crois donc qu'il y a eu des êtres pré-Adamiques, il y a des millions d'années. On voit leurs traces sur la terre. Ce sont les Cromagnons, Lucie et autre êtres vivants biologiquement parlant, ressemblant à l'homme, très proches de la race humaine, mais n'étant pas des hommes comme Adam. Le serpent des champs était un de ces êtres-là, ressemblant à l'homme, mais n'étant pas un homme créé à l'image de Dieu comme l'était Adam.

Plusieurs de ces êtres avaient sans doute la connaissance du bien et du mal. Nous reviendrons sur cela en étudiant Hénoch. Les anges se promenaient aussi sur cette terre. Certains d'entre eux sont déchus de leur position et nous le comprendrons mieux en étudiant Hénoch. Ces êtres angéliques avaient des corps physiques. On le sait en lisant **Gen 6/2**.Pourquoi puis-je affirmer qu'ils étaient des êtres angéliques ? Simplement parce qu'ils sont appelés « FILS DE DIEU » Et le terme « fils de Dieu » se rapporte aux anges, car c'est ainsi qu'ils nous sont présentés dans **Job 1/6**. « *Les fils de Dieu vinrent se présenter devant l'Eternel, et Satan vint au milieu d'eux.* » Certains de ces êtres angéliques ont eu des rapports sexuels avec des filles des hommes. C'est ce que nous dit le Texte en toute simplicité. Pourquoi le biaiser ? L'apôtre Jude était très au courant de

ce qui s'était passé là, en **Gen 6.** Des anges ont quitté leur demeure et se sont livrés à la débauche contre leur nature. Il parle là de ce qui s'est passé entre les fils de Dieu (certains anges) et les filles des hommes. Les religieux nous disent que de leurs unions sont nés des géants. Le Texte Sacré ne dit pas cela. Le Texte dit que les géants étaient sur la terre en ce temps-là **et** qu'il en fut de même après que les Fils de Dieu furent venus vers les filles des hommes. **Gen 6/4.** Donc, il y avait des géants à ce moment-là **et** après, il y en avait **encore**.

Mais qu'étaient ces GEANTS ?

Le mot « géant », c'est le mot « néphilim ». Nephilim signifie « **TOMBER** »

En fait, le Texte Sacré nous dit qu'à cette époque-là, il y avait des êtres qui « tombaient » sur les hommes, c'est-à-dire : **qui leur tombaient dessus pour les dominer**. Cela signifie que, parmi les hommes normaux, nés d'hommes et de femmes, il y en avait qui étaient des dominateurs, des **Nicolaïtes**. Cela signifie aussi que la progéniture qui fut issue des relations entre Fils de Dieu et filles des hommes, était des dominateurs, des **Nicolaïtes**. **Apoc 2/6** nous dit que Dieu hait les œuvres des Nicolaïtes. Les Nicolaïtes sont des gens qui se sont mis à dominer sur le peuple de Dieu, sur l'Eglise naissante, dans les nations. Nicolaïtes étant un mot grec composé signifiant :

Nikaos = dominer.
Laos = peuple. (ce qui a donné laïque).

Caïn était un être mélangé entre Le dragon et Eve. La progéniture de Caïn était à l'œuvre dès le début. Se **mélangeant** avec les descendants de Seth, (fils d'Adam et Eve) cela donna des êtres **mélangés** que nous sommes devenus. Certains de ces gens étaient des géants, des dominants. **Puis, pour couronner le tout**, les Fils de Dieu eurent des relations sexuelles avec les filles des hommes, ce qui n'arrangea pas la race humaine. Les géants dont parle la Bible sont des êtres qui ont été des héros qui furent fameux dans l'antiquité. **Gen 6/4.** Mais dans quelle antiquité ? Dans ce que Moïse considérait comme l'antiquité. Cependant, bien après Moïse, Goliath était un de ces géants. Qui mesurait environ 3 mètres. **1Sam 17/4**. Le frère de Goliath se nommait Lachmi et il était aussi un géant **1 Chron 20/5.** Le frère de David tua aussi un géant à Gath **1 Chron 20/6**. Il y avait donc encore des géants au temps de David, longtemps après Moïse. Ces géants étaient des êtres qui « tombaient » sur les gens, qui leur tombaient dessus, pour les dominer. De toute façon, les êtres humains que nous sommes tous ne sont pas de pure race divine. Nous sommes tous mélangés : Que sont devenus les anges déchus ? Ils sont enchaînés et réservés pour le feu selon **Jude 6.** Les géants sont morts, chacun individuellement et les esprits qui les habitaient sont devenus les êtres qui dominent dans les lieux célestes et possèdent certaines personnes. Paul nous parle d'eux dans **Eph 6/11-13**. Par exemple, nous en voyons dans leurs œuvres néfastes en lisant **Daniel 10/13**. Le chef du royaume de Perse **est un de ces esprits méchants**. Vous voyez, ce qui nous trompe, c'est le mot « anges ». Il n'y a pas des anges de Dieu et des anges déchus et des esprits d'animaux et des esprits des hommes. **Il y a des esprits**. Un esprit est un esprit. Un ange est un esprit envoyé par Dieu ou envoyé par satan.Dieu a Ses anges (Ses envoyés). Satan a ses anges (ses envoyés). Les esprits sont comme Dieu l'a voulu dès le commencement. Par exemple, Satan est menteur dès le commencement. Il a tout créé dans un but. Il n'y a pas le terme « ange déchu » dans la Bible. Il n'y a qu'**une**

seule fois le mot « déchu » dans la Bible et c'est au sujet des chrétiens qui cherchent à être justifiés par la loi. Ils sont déchus de la grâce. **Gal 5/6**. Les anges qui ont abandonné leur demeure ne sont simplement que des esprits que Dieu avait **envoyés** pour remplir une fonction et qui ne l'ont pas remplie. Ces esprits envoyés par Dieu (Ses anges) avaient reçu de Dieu un ordre et n'ont pas obéi. Ils avaient, de par l'ordre reçu, une dignité qu'ils n'ont pas gardée. **Jude 6-7.** Mais rien ne nous dit qu'ils avaient été **créés purs** au départ. Dieu, en envoyant ces êtres, savaient très bien ce qu'ils feraient. Il les connaissait, puisqu'Il les avait créés pour un but. Pour quel but ? La réponse est dans ce que je viens d'écrire plus haut. Qui a été précipité et d'où ? Le roi de Tyr a été précipité de la montagne de Dieu. Et en tout cas pas du ciel. **Ezech 28/16**. Dieu l'avait placé à la tête d'un royaume, de Tyr. Ce roi était le protecteur de ce royaume, le chérubin de ce royaume. Il était intègre, et il a commencé à se prendre pour Dieu, alors Dieu l'a fait disparaître v 16. Voilà pour l'homme dont nous parle Ezechiel.

Maintenant, voyons l'histoire du dragon qui est précipité.

Il faut savoir que le Texte d'**Apoc 12/7** où il est dit que satan et ses anges combattent contre Michel **n'a pas encore eu lieu**. Cela se fera une fois que l'épouse de Christ aura été enlevée de la terre. C'est **alors** que satan **sera** précipité sur la terre avec ses anges. **Apoc 13/9**.

Nous vaincrons cet animal à cause du Sang de l'Agneau et à cause de la parole de notre témoignage. Le diable descendra donc sur la terre sachant qu'il a peu de temps. **Apoc 12/11-12**. Il est clair que si le diable a été précipité sur la terre à cause du Sang de l'Agneau, c'est que cette précipitation a eu lieu après la croix et qu'elle n'a pas eu lieu avant la création d'Adam et Eve.

Donc, pour le moment, nous n'en sommes pas encore là. Le diable est encore dans les lieux célestes. Il règne avec ses anges, ses envoyés. Mais il sera bientôt précipité sur la terre. On nous dit (et j'ai répété cela autrefois) que l'orgueil a été trouvé dans le diable et qu'il a été jeté sur terre à cause de cela. C'est faux **ESAÏE 14 :12-17.** Nos chers théologiens se sont presque tous mis d'accord pour affirmer que ce Texte d'Esaïe parle du diable. Je l'ai enseigné aussi, répétant ce que les anciens disaient, et pourtant, **c'est faux**. Ce Texte s'adresse à un homme, au roi de Babylone. Il est écrit que ce roi n'est plus. Cela signifie qu'il n'existe plus. **Esaïe 14/4**. Il est dans le séjour des morts. Ce Texte parle d'un homme et de son cadavre. Le texte nous rapporte que des hommes ont assisté à la chute de cet homme. **Si**, comme nous le disent les théologiens, ce Texte nous parlait de satan qui a chuté **avant** la création, il n'y aurait pas eu d'homme pour assister à sa chute. Les théologiens nous disent alors que le roi de Babylone est le type de satan et qu'en toute typologie, il y a des manques…

(En typologie, on prend l'histoire d'une personne pour l'appliquer à une autre. Par exemple : on dit que Joseph qui a été vendu par ses frères est le type de Jésus)

EN REALITE…

…ce roi n'était que le roi Belchatsar, fils de Nebukanetsar. **Daniel 5/18 à 30**. Et ce Belchatsar est mort comme le disait la prophétie d'Esaïe.

Daniel 5 est donc l'accomplissement d'**Esaïe 14**.

ET RIEN DE PLUS

Maintenant, Esaïe nous parle d'astre brillant et cela a fait penser à Lucifer, qui signifie « porteur de lumière ». Mais Jésus Lui-même est appelé l'Etoile du matin. **Apoc 22/7**. Une étoile, c'est un astre ! Jésus est donc, Lui aussi, un astre brillant. Dans la symbolique, un astre brillant, c'est une personne qui a de la gloire et de la magnificence. Nebucanetsar avait de la gloire et de la magnificence et osait se comparer à Dieu. Cela lui fut fatal. (De la même façon qu'au roi de Tyr). Jésus avait de la gloire et de la magnificence, mais Il nous a tant aimés qu'Il a renoncé à tout cela par amour pour nous. **Je le redis** : le serpent ancien était un **animal** qui a existé en chair et en os. Il a dû, certainement, être détruit lors du déluge. Mais son esprit continua de vivre. Les animaux ont un esprit. Satan existe donc aujourd'hui en tant qu'esprit. Et c'est un esprit d'animal. Nous savons que les animaux ont un esprit. Souvenez-vous de la femme qui avait un esprit de python. **Actes 16/16**.Dans le ciel, il y a des animaux, Jean en a vu. Par exemple, il a vu des chevaux. **Apoc 6/2**. Il y a donc des esprits de ténèbres qui sont des esprits d'animaux. Par exemple, il y a des esprits impurs semblables à des grenouilles. **Apoc 16/13-14**. Aujourd'hui, nous les identifions sous le nom de « Reptiliens ». Nous y reviendrons dans ce livre.

C'est une ruse du serpent ancien que de faire croire qu'il peut être un ange de lumière. Il ne peut que se **DEGUISER** en ange de lumière. Il ne peut pas être un ange de lumière (esprit supérieur à celui des animaux), il n'est qu'un animal. Pourquoi dire que le diable est un **ange déchu** alors que La bible dit que c'est un **animal** ? Les théologiens cherchent à lui donner une plus grande valeur qu'il n'a réellement. **Pourquoi ?** La doctrine qui dit que le diable est un esprit supérieur, un archange qui s'est révolté, est une doctrine d'origine diabolique. C'est un mensonge de plus. Avant d'être maudit, satan était déjà un esprit d'animal, rusé, et inférieur à l'esprit humain. Il a profité de l'innocence d'Eve et d'Adam pour les induire en tentation contre Dieu. Pour quelle raison ? Afin que le plan de Dieu puisse se réaliser pleinement. Il fallait un tentateur.

Dieu a choisi pour cela l'esprit d'un animal, un esprit de moindre valeur.

Il fallait une transgression, celle que cet esprit proposa à Eve était d'une simplicité désarmante. Pourquoi fallait-il une transgression souillant la race humaine? Pour que Dieu puisse Se manifester comme Sauveur des Siens. Ceux de la postérité de Dieu sera parfaitement sauvée. Et il faut dire que la postérité du serpent vivrait très mal une entrée gratuite au paradis lui être offerte.

Tout est donc question de nature !

Actuellement, Satan n'est pas hyper puissant,

Il n'a plus de corps et son esprit n'est pas aussi beau et évolué que celui des êtres humains. Il a le « charme » des reptiles. Il exerce une certaine fascination. Et sa puissance ne réside que dans sa malice, dans sa ruse. Le dénoncer en révélant qu'il n'est qu'un esprit d'animal est une grande joie et un honneur que Dieu me donne.

QUESTION

POURQUOI DIEU A-T-IL CR22 SATAN ?

Il le dit Lui-même, mais il faut une foi bien armée pour admettre Sa réponse. « *Je forme la lumière et Je crée les ténèbres, Je donne la prospérité et je crée l'adversité. Moi l'Eternel, Je fais toutes ces choses* ». **Esaïe 45/7.**« *L'Eternel a tout fait pour un but, même le méchant pour le jour du malheur* ». **Prov 16/4**. Dieu a donc créé satan (le méchant) pour un but précis. Satan a été créé pour que l'homme soit séduit par un adversaire. Pour que l'homme tombe dans l'erreur (le péché) et tout cela pour que Dieu puisse se manifester comme Sauveur. Dieu ne peut pas être sauveur s'il n'y a personne de perdu. Il ne peut pas être guérisseur s'il n'y a pas de malade. Vous l'acceptez ou vous ne l'acceptez pas. Cela ne changera rien, vous serez toujours mon ami. Mais je suis curieux de savoir quelle est votre idée du but que Dieu pouvait avoir en créant satan ? Nous avons tous à résister au diable d'une foi ferme tout en sachant très bien que les mêmes souffrances sont imposées à nos frères dans le monde. **1 Pierre 5/9**. Imposées par qui ? Dans quel but ? Nous sommes placés devant toutes sortes de tentations et toutes sortes d'épreuves pour que nous puissions rendre réel (réaliser) notre amour pour Dieu.

Dieu dit un jour à Abraham : « *Toutes les nations de la terre seront bénies en ta postérité, PARCE QUE tu as obéi à ma voix.* » Que lui disait Sa voix ? Relisez l'histoire du sacrifice d'Isaac. Dieu a tout créé pour un but. Il a permis que notre race humaine soit **mélangée** à la race reptilienne. C'est ce que je crois

Les évolutionnistes croient que l'homme a **évolué** d'une simple cellule, à l'homme que nous sommes en passant par les reptiles et les mammifères. Je ne crois pas à l'évolution mais au mélange par la faute commise en Eden. Les textes que je vous donne sur le sujet du cerveau reptilien sont à lire avec précaution. Seule la Bible dit la vérité, mais elle est cachée afin que tous ne la voient pas. Cela aussi, c'est Dieu qui le fait ainsi, dans un but. « *Je Te loue Père de ce que Tu as caché ces choses aux sages et aux intelligents et de ce que Tu les a révélées aux enfants, oui Père, car tel a été ton dessein bienveillant* » .**Luc 10/21.** « **La gloire de Dieu c'est de cacher les choses, la gloire des rois c'est de scruter les choses**. » **Prov 25/2**. Alors que dire ? Je crois que satan est un serviteur de Dieu, un de Ses collaborateurs. Il n'est pas un adversaire de Dieu. Satan ne peut faire que ce que Dieu lui permet de faire. Voyez leurs discussions au sujet de Job. **Job 1**.Observez la scène au cours de laquelle Dieu a besoin de se servir d'un mauvais esprit pour séduire un roi. **Rois 22/22**.Satan ne s'oppose pas à Dieu, il accomplit la basse besogne qui est nécessaire au déroulement de la volonté de Dieu. Il a été créé pour cela et sera détruit à la fin de l'histoire parce que Dieu le veut ainsi. Et qui osera dire que c'est injuste ?! Nous qui sommes créés à l'image de Dieu, nous sommes aussi des créateurs. Permettez-moi une explication très simple : alors que je suis en train d'écrire ce texte, je souffre d'un rhume terrible. Je suis très heureux que l'homme ait créé des mouchoirs en papier que j'utilise **et** que je jette ensuite.

Nous sommes bien à l'image de notre Père Céleste :

Créant ce dont nous avons besoin et jetant ce que nous ne voulons pas garder.

Satan n'est pas l'adversaire de Dieu, par contre il est NOTRE adversaire. Un adversaire est une personne qui s'oppose. Le mot « adversaire » vient du latin « **adversus** » qui signifie : **qui est en face.** Satan est utilisé par Dieu pour nous tenter, pour nous mettre à

l'épreuve et pour nous troubler. Et, souvenez-vous de ce Texte : « *L'Eternel se retira de Saül, qui fut agité par un mauvais esprit venant de l'Eternel. Les serviteurs de Saül lui dirent : voici un mauvais esprit de Dieu t'agite* » **1 Sam 16/14-15**. Comment expliquez-vous cela messieurs les grands théologiens qui niez la **Toute**-Puissance de Dieu. Dieu est **Tout** Puissant, cela ne signifie rien d'autre que… **en dehors de Lui, il n'y aucune autre puissance.** Car si on ne croit pas cela, on croit forcément que le diable a une puissance personnelle qui peut surprendre Dieu, voir Le désarçonner ou même peut-être lui faire rater ce qu'Il voulait faire au départ. Je n'aime pas ce petit dieu qui aurait créé un diable et qui aurait des problèmes à cause de lui. C'est un dieu sans intelligence et faible. **Il n'est pas le Berger que j'ai envie de suivre !**

LISEZ BIEN CELA !

Ce n'est pas Dieu qui a des problèmes avec le diable. C'est vous qui en avez avec Dieu.

Vous ne L'avez pas compris. Vous l'avez humanisé. Vous voudriez que son sens de la justice ressemble au vôtre. Vous dites que Si Dieu sait tout et a tout préparé d'avance, Il est injuste. C'est vous qui êtes injuste. Vous ne savez rien de ce qu'est la Justice de Dieu. Vous avez de très bons sentiments et il vous semble que Dieu est dur et injuste de laisser tant de souffrances sur la terre. Les pensées de Dieu n'ont rien à voir avec les pensées des hommes. **Esaïe 55/8-9**. Il serait temps de devenir un peu plus humble et de dire : « Seigneur, que Ta volonté soit faite, je l'accepte même si je ne saisis pas tout et même si mes sentiments et mon corps hurlent à l'injustice devant la misère et MA misère. » Ne soyez pas bestial comme le diable. Paul souffrait, et il a reconnu que ce qui le faisait souffrir, c'était un ange (envoyé) de satan. Il reconnut **aussi** que cet ange de satan était finalement une grâce pour lui. Car sans cet ange de satan qui le soufletait, il savait qu'il serait tombé dans l'orgueil, à cause des révélations extraordinaires que Dieu lui donnait. **2 Cor 12/7**. Dieu fait tout dans un but. Souvenez-vous aussi de ce Texte Sacré : Et l'Eternel dit :

« *Qui séduira Achab, pour qu'il monte à Ramoth en Galaad et qu'il y périsse ?* »

Et un esprit vint se présenter devant l'Eternel, et dit :

« *Moi, je le séduirai* ».

L'Eternel lui dit :

« *Comment ?* »

« *Je sortirai répondit-il, et je serai un esprit de mensonge dans la bouche de tous ses prophètes.* »

L'Eternel dit :

« *Tu les séduiras, et tu en viendras à bout ; sors, et fais ainsi !* » **1 Rois 22/20-22**.

Pourquoi dire que ce n'est pas juste ?

Je vous le redis :

Satan n'est pas l'adversaire de Dieu, il est NOTRE adversaire. Il l'est de par la volonté de Dieu.

Satan ne peut absolument pas prétendre rivaliser avec Dieu. Il sait que Dieu est Son créateur. Il accomplit simplement la mission pour laquelle il a été créé, c'est-à-dire pour : TROMPER, SEDUIRE, DETRUIRE, EGORGER, TUER, MENTIR, VOLER, SOUILLER, ETC…Satan est très intéressé à nous accuser. Il adore faire cela. Pour lui, dans sa tête, c'est se vanter d'avoir bien réussi sa mission. Souvenez-vous que satan avait souillé un souverain-sacrificateur du nom de Josué. Josué se tenait devant l'ange de l'Eternel et satan était là, lui aussi. Il accusait Josué. Mais l'ange de l'Eternel dit à satan : « *Que l'Eternel te réprime, satan que l'Eternel te réprime* » **Zach 3/1-3**.

De nos jours, satan continue son œuvre de « salissement ». Il fait tomber des serviteurs de Dieu et ensuite il va les accuser devant Dieu : « regarde comment il est ton serviteur !!! ha ha ha !!! » Mais remarquez comment l'ange de l'Eternel lui répond ! Il n'injurie pas satan, il le traite avec respect, sachant qu'il n'avait fait que ce que Dieu lui avait ordonné. Les anges de Dieu savent que satan agit sur l'ordre de Dieu. Il n'y a que nos chers théologiens qui ne l'ont pas compris…Souvenez-vous de l'Archange Michel qui contestait avec le diable et lui disputait le corps de Moïse ; il n'osa pas porter contre lui un jugement injurieux, mais il dit : « *Que le Seigneur te réprime* ». **Jude 9.**Maintenant, que savez-vous de la signification du mot **réprimer** ? La plupart des chrétiens que j'ai interrogés sur cela m'ont répondu : « Réprimer signifie : blâmer, punir ». Voyons ce que dit le dictionnaire.

REPRIMER : Arrêter la manifestation, le développement d'un sentiment, d'une parole, d'un geste. Empêcher par la contrainte le développement d'une action jugée dangereuse.

Michel a donc dit :

« *Dieu t'a permis d'essayer de voler le corps de Moïse, mais maintenant, qu'Il t'arrête, qu'Il te réprime, qu'Il t'empêche de faire cette action dangereuse*. »

Michel n'a pas dit :

« *Dieu t'a ordonné de voler le corps de Moïse, Il m'a envoyé pour t'en empêcher et maintenant, qu'Il te punisse !* »

Excès de zèle.

Maintenant, il faut aussi savoir que parfois Satan fait des excès de zèle. Un jour il est allé demander à Dieu la permission d'aller cribler les disciples de Jésus. **Luc 22/31-32.** Parfois, il lui arrive de se sentir frustré. Il s'acharne contre quelqu'un, après en avoir parlé avec Dieu. Mais toutes ses tentatives se révèlent inutiles. La personne éprouvée tient bon. Alors il vient vers Dieu en insistant. En quelque sorte il demande une nouvelle chance de réussir sa mission. C'est ce qui se passa avec Job. **Job 2/7-10**. N'avez-vous pas été étonné de trouve le petit mot AUSSI dans le texte suivant **1 Cor 10/11**. « *Aucune tentation ne vous est survenue qui n'ait été humaine, et Dieu, qui est fidèle, ne permettra pas que vous soyez tentés au-delà de vos forces ; mais avec la tentation Il préparera **AUSSI** le moyen d'en sortir, afin que vous puissiez la supporter* ».

S'Il prépare **AUSSI**… c'est bien qu'Il prépare le problème. Il se sert du diable pour faire la sale besogne, en quelque sorte.

Il a créé satan pour faire cela. Ce n'est pas Dieu qui nous tente **Jac 1/13**. C'est satan qui tente, c'est son travail, ce pourquoi il a été programmé. Souvenez-vous de ce Texte Sacré : **Matt 4/1-3.**

« *Alors Jésus fut emmené par l'**Esprit** dans le désert, pour être tenté par le diable*. »

Autrement dit : Le Saint-Esprit de Dieu emmena Jésus dans le désert **dans le but** qu'il soit tenté par le diable. Qui est L'**Esprit** qui a emmené Jésus au désert ? Jésus savait très bien tout cela, c'est pourquoi Il nous a enseignés de prier que Dieu ne nous soumette pas à la tentation. Car, si ce n'est pas Dieu qui nous tente, c'est bel et bien Lui qui a le pouvoir de nous soumettre ou non à la tentation. **Matt 6/13**. Alors, les épreuves que nous appelons si facilement des attaques du diable… que sont-elles en réalité ? Pourquoi Jacques disait-il :

« *Mes frères, regardez comme un sujet de joie complète les diverses épreuves auxquelles vous pouvez être exposés, sachant que l'épreuve de votre foi produit la patience* ». **Jac 1/ 2-3.**

Si Dieu ne voulait pas que nous soyons séduits, éprouvés, ennuyés presque sans cesse, Il lierait satan et ses anges une bonne fois pour toutes (comme Il finira d'ailleurs par le faire. Et puis, avez-vous remarqué que cela ne sera pas **très difficile** à faire. La Bible nous dit qu'**un seul ange** suffira pour faire ce travail là. **Apoc 20/1-3.** Je le redis :

Satan n'est ni un adversaire, ni une menace pour Dieu. S'il était une quelconque menace pour Le Seigneur, je suis certain que Dieu ne lui permettrait pas de venir se présenter devant Son trône pour lui faire des propositions. Les propositions que le diable fait à Dieu ne sont que des excès de zèle.

Dieu est **Tout**-Puissant et sa domination s'étend sur tout, absolument ! Satan n'est qu'un esprit d'animal dont Dieu se sert pour démontrer notre fidélité aux êtres qui peuplent le ciel et la terre. C'est par l'Eglise en effet que toutes ces autorités connaissent la sagesse infiniment variée de Dieu. **Eph 3/10.** A nous de le comprendre et de démontrer notre attachement à Jésus-Christ que nous aimons. « *Heureux l'homme qui supporte patiemment la tentation, car après avoir été éprouvé, il recevra la couronne de vie, que le Seigneur a promise à ceux qui l'aiment* » **Jac 1/12**.

Collaborateurs

Nous ne sommes pas des robots. Cette idée est insultante. Nous sommes des collaborateurs avertis. Il nous a envoyés sur terre après que nous en ayons discuté Lui et nous dans notre passé éternel. Notre esprit est éternel.Ce que nous sommes sur la terre est pure création (l'âme). Et c'est cette création qui a été prédestinée à recevoir la vie éternelle. Dieu tient certaines choses cachées à beaucoup de monde. Il Lui a plu de nous donner encore celles-là afin que nous soyons réconfortés sur le chemin qui nous reste à faire. Satan est menteur parce que Dieu l'a créé comme cela. Il ne peut pas se tenir dans la vérité. Je dirai même que le mensonge EST sa vérité. Il a été créé pour tromper. **Jn**

8/44. Il ne pourra jamais tromper longtemps une personne qui aime la vérité. Il essaiera, mais il n'y arrivera pas. Montrez-lui votre maturité spirituelle, votre supériorité d'esprit. C'est aussi cela marcher selon l'Esprit. « Sachant que l'épreuve de votre foi produit la patience. Mais **il faut** que la patience accomplisse parfaitement son œuvre, **afin que** vous soyez parfaits et accomplis, sans faillir en rien. » **Jac 1/3-4**. Alors relevez la tête. Vous êtes un esprit supérieur ! Rien ne peut vous nuire. La Vérité vous rend libre ! Vous la connaissez, vivez selon elle ! Dieu est avec vous !

J'ai lu cet article et j'ai très envie de vous le faire connaître :

Un professeur universitaire a défié ses étudiants avec cette question : « Est-ce que Dieu a créé tout ce qui existe? »

Un étudiant a bravement répondu, « oui, Il l'a fait! » Le professeur a dit, « Dieu a tout créé ? »

« Oui, monsieur », a répliqué l'étudiant. Le professeur a répondu, « si Dieu a tout créé, Il a donc aussi créé le mal puisque le mal existe et selon le principe de nos travaux qui définissent ce que nous sommes, alors Dieu est mauvais. » L'étudiant était silencieux devant une telle réponse.

Le professeur était tout à fait heureux de lui-même et il se vantait aux étudiants qu'il avait prouvé encore une fois que la foi chrétienne était un mythe.

Un autre étudiant a levé sa main et a dit, « Puis-je vous poser une question, professeur ? ». « Bien sûr », a répondu le professeur. L'étudiant a répliqué, « Professeur, le froid existe-t-il? ». « Quel genre de question est-ce, cela ? Bien sûr qu'il existe. Vous n'avez jamais eu froid ? » a répliqué le professeur. Le jeune homme a répondu, « En fait monsieur, le froid n'existe pas. Selon la loi de physique, ce que nous considérons comme le froid, est en réalité l'absence de chaleur. Tout individu ou tout objet possède ou transmet de l'énergie. La chaleur est produite par un corps ou par une matière qui transmet de l'énergie. Le zéro Absolu (-460°F) est l'absence totale de chaleur ; toute la matière devient inerte et incapable de réagir à cette température. Le Froid n'existe pas. Nous avons créé ce mot pour décrire ce que nous ressentons si nous n'avons aucune chaleur. »

L'étudiant a continué. « Professeur, l'obscurité existe-t-elle? ». « Le professeur a répondu, « Bien sûr qu'elle existe ! ». L'étudiant a répondu, « Vous avez encore tort Monsieur, l'obscurité n'existe pas non plus. L'obscurité est en réalité l'absence de lumière. Nous pouvons étudier la Lumière, mais pas l'obscurité. En fait, nous pouvons utiliser le prisme de Newton pour fragmenter la lumière blanche en plusieurs couleurs et étudier les diverses longueurs d'onde de chaque couleur. Vous ne pouvez pas mesurer l'obscurité. Un simple rayon de lumière peut faire irruption dans un monde d'obscurité et l'illuminer. Comment pouvez-vous savoir l'espace qu'occupe l'obscurité ? Vous mesurez la quantité de lumière présente. N'est-ce pas vrai ? L'obscurité est un terme utilisé par l'homme pour décrire ce qui arrive quand il n'y a pas de lumière. »

Finalement, le jeune homme a demandé au professeur, « Monsieur, le mal existe-t-il? ». Maintenant incertain, le professeur a répondu, « Bien sûr comme je l'ai déjà dit. Nous le voyons chaque jour. C'est dans les exemples quotidiens de l'inhumanité de l'homme

envers l'homme. C'est dans la multitude des crimes et des violences partout dans le monde. Ces manifestations ne sont rien d'autre que du mal. » L'étudiant a répondu, « Le Mal n'existe pas Monsieur, ou au moins **il n'existe pas de lui-même**. Le Mal est simplement l'absence de Dieu. Il est comme l'obscurité et le froid, un mot que l'homme a créé pour décrire l'absence de Dieu. Dieu n'a pas créé le mal. Le Mal n'est pas comme la foi, ou l'amour qui existe tout comme la lumière et la chaleur. Le Mal est le résultat de ce qui arrive quand l'homme n'a pas l'amour de Dieu dans son cœur. Il est comme le froid qui vient quand il n'y a aucune chaleur ou l'obscurité qui vient quand il n'y a aucune lumière. » Le professeur s'est assis.

Le nom du jeune homme?..... **Albert Einstein !!!**

CHAPITRE 7.

1. Et ils se choisirent chacun une femme, et ils se mirent à les approcher, et à se souiller à leur contact ; et ils leur enseignèrent les drogues, la sorcellerie, les enchantements, et les propriétés des racines et des arbres (la botanique).
2. Et ces femmes conçurent et elles enfantèrent des géants. [ils naquirent et se multiplièrent].
3. Dont la taille avait trois cents [mille] coudées. Ils dévoraient tout le fruit du travail des hommes qu'ils pouvaient produire, et il devint impossible de les nourrir.
4. Alors ils se liguèrent contre les hommes eux-mêmes, afin de les tuer et les dévorer.
5. Et ils commencèrent à se jeter sur toutes les bêtes, les oiseaux, les reptiles, les poissons, pour se rassasier de leur chair et se désaltérer de leur sang, et à se dévorer la chair les uns des autres.
Gen 9:4 ; 1Sam 14:32 ; Act 15:20
6. Et alors la terre réprouva les méchants pour ce qui y avait été fait sur elle.

Commentaire du chapitre 7.

Ce que nous trouvons là est ce qui se trouve dans toutes nos Bibles. Les incrédules n'y croient pas et les croyants y croient. Bien entendu cela demande des explications car comment peut-on croire que les géants mesuraient 150 mètres de haut ? (300 coudées). Cela et bien d'autres choses demandent à être comprises avec humilité. Pour commencer, voyons si La Bible dit que les anges n'ont pas de sexe. Jésus dit que les anges ne se marient pas. **Matt 22/30**. Cela ne signifie pas qu'ils n'ont pas de sexe. Jésus ne s'est pas marié et pourtant, il avait un sexe, puisqu'Il a été circoncis. **Luc 2/21.**

Les anges peuvent faire beaucoup de choses tout en étant de purs esprits, par exemple, ils peuvent manger, donc digérer **Gen 18/8**. Pourquoi douter qu'ils aient pu avoir des

relations sexuelles avec des femmes. **Hénoch 15** dit :« *Et vous vous êtes souillés au contact du sang des femmes, vous avez engendré par le sang de la chair, vous avez eu des désirs à l'instar des humains et* ***vous avez créé comme eux****, eux qui créent de la chair et du sang, qui meurent et disparaissent*. » Un peu plus loin, Dieu dit que les anges ont été créés et qu'il n'y a pas de femelle parmi eux **Hénoch 15/7**. Cela ne signifie pas que ces esprits ne sont pas masculins. Dieu est Lui-même Père et non Mère. Même si Dieu n'a pas de sexe, Il est tout de même masculin. Pourquoi ne pas croire ce que La Bible et Hénoch disent ? Par rébellion contre Dieu ? Si La Bible dit que les anges ont fait des enfants aux femmes, je le crois. Tant pis pour les religieux qui veulent absolument défendre leur point de vue anti-Biblique et anti-Hénochien. En quoi cela les dérange-t-ils que les anges aient un sexe ? Je me le demande. En tout cas pour nier le sexe des anges, les théologiens sont obligés d'employer, dans leurs explications, les mots tels que : « **peut-être…, ou, il semble probable que…, ou, il est vraisemblable que…** » Honte sur ceux qui se permettent de dire n'importe quoi pour essayer de nier que les anges ont un sexe comme la Bible et Hénoch le laissent nettement comprendre. Mais c'est une affaire de croyance. Vous choisissez de le croire ou vous choisissez de ne pas le croire. De toute façon, que vous croyez ou non cette chose, cela ne vous enverra pas en enfer. Ces anges ne se bornèrent pas à avoir des enfants avec les femmes, ils enseignèrent aussi des choses telles que la sorcellerie. Ils enseignaient ces choses pour, soi-disant, aider les êtres humains. Toute la connaissance n'est pas bonne car Dieu a interdit certaines d'entre elles. Il sait très bien que dans notre état d'êtres déchus, nous n'en ferions pas bon usage. L'astrologie est une de ces connaissances que Dieu ne nous permet pas. Quant à la sorcellerie, il est bien clair que c'est de la puissance venant directement du côté obscur de la force. Nous ne pouvons pas nous en servir car nos principes et nos buts sont ceux de Jésus-Christ. Les principes et les buts de Jésus-Christ ont toujours l'Amour à leur base. La sorcellerie n'a pas la même base du tout, ni les mêmes buts. Pour ce qui est de la hauteur des géants, 150 mètres me semble impossible. Que dire alors ? Que les géants devaient être très grands et que, même du temps de Moïse, les hommes ressemblaient à des sauterelles à côté d'eux. **Nom 13/33**. Mais une chose qui nous semble impossible ne peut-elle pas être vraie ? Je pose simplement la question. Par exemple : que dire des pierres taillées qu'on a trouvé au Liban dans le temple de Baalbeck. Ces pierres sont taillées et ajustées parfaitement et pèsent entre 700000 kg et 2 millions de kg… ? Elles ont été déplacées avec intelligence, mais par qui ? Et comment ? De nos jours, la mondialisation rend certaines choses **gigantesques**. Le pouvoir des médias, la puissance de la banque internationale, les découvertes technologiques, la séduction des idoles du show biz, l'infiltration de l'internet qui rend dépendantes une multitude de personnes désoeuvrées, etc… Ces choses-là auraient semblé impossibles à nos arrières-grands parents, n'est-ce pas ?

CHAPITRE 8

1. Azaël (ou Azazel) enseigna encore aux hommes à faire des épées, des couteaux, des boucliers, des cuirasses et des miroirs ; il leur apprit la fabrication des bracelets et des ornements, l'usage de la peinture, l'art de se peindre les sourcils, d'employer les pierres précieuses, et toute espèce de teintures, de sorte que le monde fut corrompu.
2. L'impiété s'accrut ; la fornication se multiplia, les créatures transgressèrent et corrompirent toutes leurs voies.
3. Shemêhaza enseigna tous les sortilèges, tous les enchantements et les propriétés de racines.
4. Hermoni enseigna l'art de résoudre les sortilèges, les exorcismes, la magie, la sorcellerie et les tours.
5. Baraqial enseigna l'astrologie.
6. Kokabiel enseigna les signes des étoiles.
7. Ziqiel enseigna l'astronomie.
8. Et Arataqif enseigna les signes de la terre. Shamshiel les signes du soleil, Sahriel les signes de la lune, et ils se mirent tous à révéler des mystères à leurs femmes.
9. Et comme les hommes périssaient sur la terre, une clameur monta jusqu'aux cieux.
Daniel 5:11-12

Commentaire du chapitre 8

Azazel ; on trouve ce nom dans **Lév 16/8**. Azazel signifie « le fort d'El ». Ce nom était comme le nom que nous avons donné à l'adversaire de Dieu : satan. Ce qu'Hénoch nous dit, c'est que cet ange, et les autres avec lui, ont appris aux humains toutes sortes de choses néfastes. Ces anges-là sont des satans, c'est-à-dire des adversaires. Ils ont été les collaborateurs de l'esprit du serpent ancien et seront jetés dans la fournaise ardente à la fin des siècles, c'est ce qu'Hénoch nous dit au chapitre **54/6**. L'esprit de l'animal, le serpent ancien est adversaire de Dieu. Les anges déchus aussi. Ils sont pour le moment dans les lieux célestes et savent très bien qu'ils seront précipités sur la terre quand l'Epouse de Christ sera enlevée au Ciel. **Apoc 12/4 à 9**. Il est à noter tout de suite que **Apoc 12** ne nous parle pas de la Vierge Marie comme l'enseignent les Catholiques. Cette femme d'**Apoc 12**, c'est l'église de Jésus-Christ qui a vécu durant les sept âges allant de L'âge d'Ephèse à celui de Laodicée. De cette femme (église) sort un fils qui paîtra les nations avec une verge de fer. Ce fils, ce sont les vainqueurs de tous les âges de l'histoire de la vraie Eglise à travers les siècles. Voyez ces vainqueurs décris dans **Apoc 2 et 3**. Littéralement, il est appelé « le fils-mâle » ou vaillant ou énergique.

Quand ce fils naîtra signifie : quand le nombre exact de ceux qui sont prédestinés à être l'épouse sera complet. Ce fils sera enlevé au Ciel. Ce fils est l'Epouse de Christ. Sa mère, l'église devra fuir au désert, cela signifie qu'elle restera sur terre pendant la grande tribulation, dans un désert. Le désert représentant le vide. Le Saint-Esprit ne sera plus là.

CHAPITRE 9

1. Alors Michael et Raphaël, Gabriel et Uriel, abaissèrent leurs regards .depuis le sanctuaire céleste sur la terre, et virent que beaucoup de sang était répandu sur la terre et que toute la terre était pleine de vice et de la violence qui y était commis. Ils se dirent les uns aux autres :
2. C'est la voix de ceux qui crient depuis la terre jusqu'aux portes du ciel,
3. Et c'est à vous, ô essences célestes, c'est à vous que les âmes des hommes accusent et adressent leurs plaintes en disant : Obtenez-nous justice du Très-Haut.
Alors ils dirent à leur Seigneur et maître : Tu es le Seigneur des seigneurs, le Dieu des dieux, le Roi des rois. Le trône de Ta gloire s'élève de toute éternité, et de toute éternité ton nom est sanctifié et glorifié. Tu es béni, et glorifié à jamais.
4. Tu es le créateur, le maître souverain de toutes choses ; rien n'est caché à ton regard perçant. Tu domines sur tout, et rien ne peut se soustraire à Ton autorité.
1Chroniques 29:10-12 ; Hébreux 4:13.
5. Tu as vu ce qu'Azaël a fait ; comment il a enseigné aux hommes toute espèce d'iniquités, et comment il a révélé au monde tout ce qui se passe dans les cieux.
6. Shemëhaza aussi a enseigné aux hommes la sorcellerie, lui que tu avais placé au-dessus de tous ses compagnons. Ils se sont alliés aux filles des hommes ; ils ont péché avec elles, et se sont souillés.
7. Ils leur ont découvert les crimes les plus abominables.
8. Et les femmes ont enfanté les géants (ou les titans, en fait, les Nicolaïtes].
9. Et toute la terre a été remplie de sang et d'iniquité.
10. Et voici maintenant que les âmes de ceux qui sont morts, élèvent la voix vers toi.
11. Et font monter leurs plaintes jusqu'aux portes du ciel.
12. Leurs gémissements montent vers toi ; les hommes ne peuvent se soustraire à l'iniquité qui couvre la face de la terre. Or tu connais toutes choses, avant même qu'elles existent.
13. Tu connais toutes choses ; tu sais tout ce qui se passe, et cependant tu ne nous dis rien.
14. Pour tant de crimes, que devons-nous faire aux méchants ?

Commentaire du chapitre 9.

Il y a toujours eu des temps, ce que nous appelons des dispensations. Par exemple, aujourd'hui, nous sommes dans le temps des nations. Cela signifie que nous sommes **dans le temps de l'église des nations**. Dans notre dispensation, c'est Jésus-Christ qui est le seul médiateur entre Dieu et nous. A l'époque d'Hénoch, c'était une autre dispensation. C'était avant le déluge et à cette époque c'était les anges qui étaient les médiateurs entre Dieu et les hommes. Voyez par exemple ce qu'Elihu dit à **Job 33/23 à 24**. Cependant, les anges exercent toujours un ministère entre Dieu et nous. Ils peuvent nous parler comme ils parlèrent à Jean sur l'île de Patmos ou à Pierre dans sa prison. Uriel m'a parlé et continue de m'inspirer, vous pourrez lire cela dans mon livre « Oracle » à la page 82. Des anges sont venus me visiter autour du Château, les Roues

étaient présentes. **Ezech 1**. Nous ne devons pas adorer les anges, **Col 2/8**, mais nous ne devons pas manquer d'être reconnaissants pour leur fidélité envers Dieu et envers nous. Faire comme s'ils n'existaient pas serait une grossière erreur. Nous ne devons pas nous sentir frustrés du fait que les anges semblent moins se manifester de nos jours. Ils se manifestent, mais beaucoup plus discrètement qu'au temps d'Hénoch, et cela pour les raisons que je vous donne plus haut. Mais, souvent, nous sommes visités visiblement par des anges sans même le savoir. Si vous êtes ouverts aux Choses de l'Esprit, vous les reconnaîtrez. Mais ne les cherchez pas. Ils se montreront à vous si l'ordre leur en a été donné par Dieu. Chercher à les voir vous exposera à rencontrer des anges déchus. Ne jouez pas avec le monde des esprits ! Si Dieu a gardé le Livre d'Hénoch caché si longtemps c'est en partie à cause du Culte qu'Il veut que nous ayons. Un Culte en Esprit et en vérité, par la foi et non par la vue. Si Dieu veut aujourd'hui que ces choses soient connues, c'est en partie parce qu'Il veut que nous sachions ce qui se passe dans les sphères plus élevées que la nôtre, ici-bas. Nous avons donc à nouveau le privilège de plonger nos regards dans ces merveilles qui concernent le monde invisible, tout en sachant que c'est par la foi et non par la vue que nous devons progresser sur le Chemin, c'est-à-dire : en Jésus-Christ. Mais gardez à la conscience que nous sommes très peu à pouvoir étudier ce livre d'Hénoch, cela reste un privilège qui est n'est pas donné à tous, car tous ne peuvent pas l'apprécier. En réalité, la plénitude des vérités n'est révélée qu'à des personnes hautement favorisées pour certaines raisons que Dieu seul connaît. Souvenez-vous toujours que la pensée secrète de Dieu et son amitié sont pour ceux qui Le craignent. Son Alliance leur donne instruction. **Psaumes 25/14**. Dieu ne dit pas tout à tous les Chrétiens. De même, nous apprenons que Dieu ne raconte pas tout à Ses anges. Les anges savent que Dieu a tout prédestiné. Dieu connaît les choses non seulement parce qu'Il sait tout, **mais surtout parce qu'Il a tout fait dans un but**. **Prov 16/4.** Au verset **8** il nous est dit que les femmes ont enfanté des géants. Mais le Livre de la Genèse nous dit qu'ils existaient déjà avant. **Gen 6/4**. Qui étaient ces géants vivant à cette époque sur la terre ? C'était des êtres pré-Adamiques. Des êtres qui n'étaient pas vraiment humains, ni vraiment animaux tels que nous les voyons de nos jours. Ils étaient ces êtres qui habitaient la face de la terre avant qu'Adam ne fût créé. Le serpent ancien est un de ces êtres pré-Adamique. Ils étaient incapables de cultiver le sol. Ils étaient sur la terre et en Eden. Voilà pourquoi Dieu créa un jardin *en* Eden où Il plaça l'homme. L'homme, Adam devait garder et cultiver ce jardin. **Gen 2/15**. Le garder contre quoi ? Le mal était déjà connu de ces êtres-là. Ils étaient, entre autre, rusés, c'est ce que la Bible nous apprend. Et le serpent, espèce d'animal debout, parlant comme un homme, se trouvait être le plus rusé d'entre ces géants. **Gen 3/1.**Et ce sont de cette sorte d'êtres-là que Caïn avait peur **Gen 4/14**. Dans, et hors du jardin d'Eden, il y avait des animaux (ceux que nous connaissons) et aussi des êtres pré-Adamiques. Ces êtres-là sont sans doute ceux dont on retrouve les squelettes aujourd'hui et qui ressemblent un peu aux grands singes. Combien de temps ont-ils vécu sur terre ? Nul ne le sait, mais les scientifiques nous le diront un jour. Depuis le fond des âges nous viennent des légendes telles que, par exemple, celles des trolls. Ces histoires ont peut-être un fond de vérité. Dans la mythologie nordique, le **troll** est un être vivant dans les montagnes ou les buttes (*bergtroll*). Ce sont des géants incarnant les forces naturelles, au même titre que les Titans. Les trolls sont des géants qui symbolisent les forces naturelles dans leur énergie élémentaire. Dans la mythologie grecque, les **Titans** (en grec ancien Τιτάν / *Titán* et Τιτᾶνες / *Titãnes* au pluriel) sont les divinités primordiales géantes. Certains de ces êtres existaient avant que les esprits ne formiquent avec les femmes **Gen 6/4**. Nous verrons au **ch 86** que les Archanges sont venus pour détruire cette race contre nature. Mais nous savons aussi que tous n'ont pas été détruits et qu'à

notre époque, il y a encore des Néphilims sur la terre. C'est l'esprit des Néphilims qui excitent les gens à lutter contre Israël. (Ces esprits habitent dans les géants politiques, financiers et religieux qui incitent la haine contre les Juifs)

CHAPITRE 10

1. Alors le Très-Haut, le Grand et le Saint fit entendre Sa voix.
2. Et il envoya **Uriel** (ou Ouriel), au fils de Lamech,
3. Disant : Ordonne-lui en Mon nom de se cacher et annonce-lui que la fin est proche, mais cache-toi à ses yeux.
4. Puis dévoile-lui le grand cataclysme qui doit faire périr tous les hommes ; car les eaux du déluge se répandront sur la face de la terre, et toute créature sera détruite.
5. Mais enseigne-lui les moyens d'y échapper ; dis-lui comment sa race se perpétuera sur toute la terre.
6. Puis le Seigneur dit à Raphaël : Prends Azaël, lie-lui les pieds et les mains ; jette-le dans les ténèbres ; et abandonne-le dans le désert de Dudael. [var.G ouvre le désert qui est à Dadouël et jette-le dedans.]
7. Fais pleuvoir sur lui des pierres lourdes et pointues ; enveloppe-le de ténèbres.
8. Qu'il y reste à jamais, que sa face soit couverte d'un voile épais ; et qu'il ne voit jamais la lumière.
9. Et quand se lèvera le jour du jugement, plonge-le dans le feu. **Jude 6**
10. Cependant purifie la terre, que les anges ont souillée ; annonce-lui la vie ; annonce-lui que je la revivifierai. **Romain 8:18-21**.
11. Les fils des hommes ne périront pas tous à cause des secrets que les Veilleurs leur ont révélés et qu'ils ont enseignés à leurs descendants.
12. Mais la terre a été souillée par les enseignements impurs d'Azaël. Aussi est-ce lui qui doit être responsable de tous les crimes. **13**. Le Seigneur dit ensuite à **Gabriel** : Va vers les méchants, vers les réprouvés, les bâtards, vers les enfants de fornication ; extermine ces enfants de fornication, ces rejetons des Veilleurs, du milieu des hommes ; pousse-les, excite-les les uns contre les autres. Qu'ils périssent de leurs propres mains ; car leurs jours ne seront pas complets.
14. Ils te supplieront, mais leurs prières n'obtiendront rien pour eux ; et c'est en vain qu'ils espèreront pour leurs enfants la vie éternelle, et même une vie de cinq cents années.
15. Le Seigneur dit ensuite à **Michael** : Va et annonce le châtiment qui attend Shemêhaza et tous ceux qui ont participé à ces crimes, qui se sont unis à des femmes, qui se sont souillés par toutes sortes d'impureté. Et quand leurs fils seront exterminés, quand ils auront vu la ruine de ce qu'ils ont de plus cher au monde, enchaîne-les sous la terre, pour soixante-dix générations, jusqu'au jour de jugement, et de la consommation universelle ; et l'effet de ce jugement sera pour eux éternel.
16. Alors ils seront jetés dans les profondeurs d'un **feu** qui les tourmentera sans cesse ; et ils y resteront toute l'éternité.
Quiconque aura été condamné à la perdition, dès maintenant, sera enchaîné avec eux, et au temps du jugement que J'exercerai ils disparaîtront pour toujours.
17. Avec eux leur chef brûlera dans les flammes ; et tous ils y seront enchaînés jusqu'à

la consommation d'un grand nombre de générations. **Matthieu 25:41 ; Jude:6 ; 2 Pierre 2:4 ; Apo.20:10, 14, 15**
18. Extermine en même temps toutes les âmes adonnées à de coupables jeux ; extermine les rejetons des vigilants ; assez et trop longtemps ils ont tyrannisé le genre humain.
19. Que les oppresseurs soient enlevés de la face de la terre.
20. Fais disparaître toute la violence de la surface de la terre ; que cesse toute œuvre de perversité ; que la plantation de justice et de vérité apparaissent. **21**. Mais que la plante de la justice et de l'équité refleurissent, et deviennent un gage de bénédiction.
22. Car la justice et l'équité doivent refleurir avec la joie pour des temps sans fin.
23. Et alors tous les justes vont échapper, ils resteront en vie jusqu'à ce qu'ils aient engendré des milliers enfants, tandis que les jours de leur jeunesse et de leurs vieillesse s'accompliront dans la paix. A cette époque toute la terre sera cultivée dans la justice ; il y sera planté un arbre et sera comblée de bénédictions ; tous les arbres délicieux y seront plantés.
24. La vigne y croîtra en abondance, et produira du fruit à satiété ; toutes les semences qui seront confiées à la terre, rapporteront mille mesures pour une ; et une mesure d'olive, fournira à dix pressées d'huile.
Isaïe 65/21 ; Amos9/14 ; Ezech 28/26. ; Jér 31/5.
25. Délivre la terre de toute tyrannie, de toute injustice, de tout crime, de toute impiété, de tout ce qui peut souiller. Que le mal en soit banni à jamais.
26. Alors, les enfants des hommes vivront dans la justice, et toutes les nations me rendront les honneurs qui me sont dus ; toutes me béniront, toutes m'adoreront.
27. La terre sera délivrée de toute corruption, de tout crime, de tout châtiment, de toute souffrance ; et elle n'aura plus à craindre de moi un déluge exterminateur.

Commentaire du chapitre 10.

Uriel est donc envoyé vers Noé. La Bible nous dit que Dieu parla à Noé. **Gen 6/13**. Mais pourquoi Dieu ne lui aurait-Il pas parlé par l'intermédiaire de l'Ange Uriel. La Bible nous dit également que Dieu donna la Loi à Moïse et pourtant, Elle dit aussi que ce fût par l'intermédiaire des anges qu'Il la donna **Héb 2/2. Gal 3/19. Actes 7/53**. Pourquoi refuser de croire que Dieu envoya Uriel pour parler à Noé ? Les anges ont toujours accompli une œuvre de service entre Dieu et les hommes. Que signifient ces soixante-dix générations dont nous parle le verset **15** ? Par un calcul savant que nous ferons dans les commentaires des chapitres **89** et **90**, nous verrons que ces 70 générations représentent 70 générations de pasteurs qui devront vivre avant le retour de Jésus-Christ, et que la fin de ce temps se situe vers 1977-1979. Au sujet de ces dates voyez mon livre « le Mystère de Lamb-Lore révélé » (écrit entre 2000 et 2001). Il s'agit donc là, du temps de la fin **de l'église** dans les nations. Ce temps étant terminé maintenant, nous sommes dans le temps de la patience de Dieu. Il va ôter Son Epouse et l'enlever pour le repas des Noces de L'Agneau. Car, comme Dieu usa de patience au temps de Noé, Il use de patience à l'égard des gens en ce temps-ci. **1 Pierre 3/20.** Ensuite, Dieu envoie **Gabriel** vers les bâtards, vers ceux qui sont nés de l'union des anges et des femmes. C'est Gabriel qui les excite les uns contre les autres jusqu'à ce qu'ils s'auto détruisent. Nous lirons plus loin que ces êtres demandèrent à Hénoch d'intercéder en leur faveur. Mais rien n'y fera. Depuis le verset **15** nous voyons la fonction de **Michael** qui agit pour la destruction des méchants et seul Noé, la plante de justice, échappera au déluge avec sa proche famille. Cette destruction par l'eau n'est

que la répétition générale de la destruction par le feu qui doit arriver. On ne peut pas dire que la justice a été établie juste après le déluge d'eau. L'horreur a vite recommencé et cela parce que la nature de l'homme est mélangée à celle du serpent ancien. Depuis le verset **16**, la description concerne le temps où satan sera lié pendant le millénium. **Apo 20/1 à 3**. Pourquoi ces choses sont-elles dites ainsi ? C'est parce que ces anges doivent être jugés deux fois. La première fois, ils sont jugés provisoirement et jetés dans les ténèbres d'un désert nommé ici Duadel **verset 4**. Puis, à la fin ils seront jetés dans la fournaise selon le **verset 6**. Cela annonce la loi. Quand la Loi de Moïse a été donnée, on chargeait un bouc de tous les péchés du peuple et on l'envoyait dans le désert **Lév 16/22**. C'était le bouc émissaire. Puis, Jésus est venu et Il a été fait malédiction à notre place et a été jeté dans la mort. Ce qu'Hénoch a vu, c'est le symbole de cela. Il parle donc d'un premier jugement dans un premier temps ; puis il parle d'un deuxième jugement qui se terminera par la destruction de satan et de tous les êtres en révolte contre Dieu. Ils seront jetés dans la fournaise dont nous parle Hénoch au verset **6** et **Apoc 21/1 à 3**. Hénoch voit beaucoup de choses qui ne concernent pas son temps comme il le dit le chapitre **1**. Il voit, au chapitre **60**, la même fournaise. Et c'est deux monstres qui y sont jeté. On comprend, en lisant **Hénoch 60/ 7 à 8**, que le diable (l'adveraire) a en fait été séparé en deux. Un des deux se nomme Léviathan. C'est un monstre femelle qui habite dans la mer et l'autre se nomme Béhémoth. Ce dernier est un monstre mâle qui occupe le désert de Duidain avec sa poitrine, à l'orient du jardin d'Eden. Le désert de Duadel et de Duidain sont sans doute le même désert. Tout cela nous montre que le péché est entré par un animal et une femme et qu'il a continué par des êtres plus élevés : des anges et des femmes à la nature mêlée. Voilà pourquoi l'adversaire de Dieu est double quoique un. Léviathan et Béhémoth. A la fin, nous voyons deux bêtes. Le faux prophète et l'anti-christ. Ils sont jeté tous les deux dans l'étang de feu. **Jude 6** et **2 Pierre2/4** ont puisé leur inspiration dans ces Textes. Maintenant, nous apprenons plus de choses au sujet du sort des géants en lisant **les chapitres 15 et 16** et aussi **le chapitre 83**.

CHAPITRE 11

1. Dans ces jours, j'ouvrirai les trésors de la bénédiction que recèle le ciel, je les répandrai sur la terre, et ils féconderont les œuvres et le travail des hommes.
Deut 28:12
2. La paix et la justice feront alliance avec les hommes, et ces unions sacrées dureront autant que le monde et que les générations.
Isaïe 32:17 ; Ps 85/10.

Commentaire du chapitre 11.

Dieu parle ici de la loi qu'Il va donner à Moïse et qui conduirait les gens de Son peuple jusqu'à la venue du Messie. Dieu parle aussi de la nouvelle terre sur laquelle règneront réellement la Paix et la Justice. Il faut toujours garder à la pensée que Dieu parle de tout ce qui concerne Son règne sur un seul plan hors-temps, et non comme nous le vivons de génération en génération, dans le temps.

CHAPITRE 12

1. Auparavant, Hénoch fut enlevé de la terre ; et personne ne sut où il avait été enlevé, ni ce qu'il était devenu.
2. Tous ses jours, il les passa avec les saints, et avec les Veilleurs.
3. Moi, Hénoch, je bénissais le Grand Seigneur, le Roi de la paix.
4. Et voici : les Veilleurs me nommèrent Énoch le scribe.
5. Et le Seigneur me dit : Hénoch, scribe de justice, va dire aux Veilleurs du ciel, qui ont abandonné les hauteurs célestes et leurs éternelles demeures, qui se sont souillés avec les femmes,
6. Et ont pratiqué les œuvres des hommes, en prenant des femmes à leur exemple, qui se sont enfin corrompus sur la terre.
7. Dis-leur que sur la terre, ils n'obtiendront jamais ni paix, ni rémission de leurs péchés. Jamais ils ne se réjouiront dans leurs rejetons ; ils verront leurs bien-aimés exterminés ; ils pleureront leurs fils exterminés ; ils me prieront pour eux, mais jamais ils n'obtiendront paix ou miséricorde. **1Pierre 3:18-20**.

Commentaire du chapitre 12.

Il est clair que le mot « auparavant » désigne le temps d'avant le déluge. Cette phrase est sans doute écrite par Noé puisque Uriel avait été envoyé vers Noé qui a sans doute écrit les chapitres **10** et **11.** Ce que Noé écrivit donc se termine au chapitre **12** et verset **2**. A partir du verset **3**, c'est Hénoch qui écrit à nouveau. Maintenant, Hénoch est appelé « scribe de justice ». Hénoch devient, à cause de sa justice, celui qui va juger les anges déchus. C'est lui qui va prononcer le jugement que Dieu va lui dicter. Un scribe n'est pas une mauvaise personne comme on a tendance à le croire dans les milieux chrétiens. Leur méchante réputation est due à leur mauvais comportement face à Jésus de Son

vivant sur terre. Dieu a toujours voulu avoir des scribes qui notent ce qu'Il a à dire. Jésus fait l'éloge du scribe fidèle dans **Matt 13/52**. Jean sur l'île de Pathmos était un scribe fidèle. Il ne pouvait parler à personne, mais il écrivit le livre de l'Apocalypse. Les apôtres ont été des scribes qui ont fidèlement écrit ce que Dieu voulait. Et leurs écrits sont ce que nous appelons « La Parole de Dieu, La Bible ». Quand un homme de Dieu est fidèle, il peut recevoir de Dieu la charge d'écrire des choses de Sa part. On dira alors que cet homme fidèle est un scribe prophétique. Pierre était un scribe fidèle **2 Pierre 3/1**. Jésus n'a pas été un scribe, Il n'écrivit rien, sinon le nom des accusateurs pécheurs, dans la poussière de la terre **Jn 8/6 et Jér 17/13**. Jérémie, le prophète n'écrivit rien non plus, c'est son scribe, Baruch qui le faisait sous la dictée du prophète. Tous les scribes fidèles fixent par écrits ce que Dieu a à dire. Rien n'a changé de nos jours. J'ose dire, par exemple, que Luther, le réformateur, était un scribe de Dieu. Beaucoup d'autres aussi. Beaucoup des livres qui circulent dans les milieux chrétiens sont des œuvres de scribes fidèles à Dieu. Les veilleurs, les anges qui n'ont pas été fidèles, seront jugés selon les paroles que transmet le scribe Hénoch. Et nous, les élus, nous aurons aussi à les juger comme nous l'apprend l'apôtre Paul dans **1 Cor 6/3**. Nous n'aurons pour les juger, que les écrits des scribes fidèles, dont, principalement, ceux d'Hénoch. Voilà pourquoi il est bon de connaître ce livre écrit par celui que les Veilleurs fidèles ont nommé, Hénoch le scribe. **V 4**. **Voyez**

CHAPITRE 13

1. Hénoch partit donc, et il dit à Azaël : Il n'y a plus de paix pour toi, une grande sentence a été prononcée contre toi. Il t'enchaînera ;
2. Il n'y aura jamais pour toi ni soulagement ni miséricorde, ni intercession, à cause de l'oppression que tu as enseignée.
3. Et parce que tu as appris aux hommes à outrager Dieu, à pécher et à tyranniser leurs semblables.
4. Et je le quittai, et j'allai annoncer la même nouvelle à tous les compagnons de ses crimes ;
5. Et ils furent terrifiés et saisis d'un affreux tremblement ;
6. Et ils me supplièrent d'écrire pour eux une humble supplique pour obtenir le pardon de leurs fautes ; ils me prièrent de la faire parvenir au trône du Dieu du ciel, car ils n'osaient ni s'adresser à lui, ni même lever les yeux au ciel, à cause du grand crime pour lequel ils avaient été jugés.
7. Alors, j'écrivis une humble supplique à leur sujet, afin de leur faire obtenir repos et miséricorde pour tout ce qu'ils avaient fait.
8. Puis je les quittai, et continuai ma route, tout en lisant leur requête, vers les eaux du Dan, au pays de Dan, qui se trouvent au Sud-Ouest de l'Hermon, et j'ai lu leur requête, je m'endormis.
9. Et voici que j'eus un songe, et une céleste vision. Je levai les paupières vers les portes du temple céleste. Je vis des visions de châtiments, et une voix me dit : Parle aux

fils du ciel pour les confondre. Quand je m'éveillai, je me rendis auprès d'eux. Ils étaient tous réunis, assis pleurant et la face voilée à Abelmaïm, lieu situé entre le Liban et Senir.]
Deut 3:9
10. Je racontai en leur présence toutes les visions et les songes que j'ai eus en dormant.
11. Et je leur adressai les paroles de justice et de la vision pour confondre les Veilleurs du ciel.

Commentaire du Chapitre 13.

Les séducteurs arrivent à convaincre Hénoch d'écrire en leur faveur, à devenir leur scribe. Hénoch écrit dont une humble supplique et se mit à la lire devant Dieu. Et il s'endort là, au bord du fleuve. Et il a des visions et un songe. Tout ce qu'il a vu se trouve écrit dans les **chapitres 14 à 36**. Puis, Hénoch reçoit l'ordre d'aller parler aux Veilleurs déchus. Il leur dit que leur supplique est rejetée et leur parle de ce qu'il a vu au Ciel. Cela pour leur montrer l'authenticité de ce qu'il leur disait. En effet, les veilleurs connaissaient bien le Ciel et les descriptions qu'Hénoch leur donne leur montre qu'Hénoch ne parle pas de lui-même, mais qu'il a bien visité le Ciel et reçu les paroles qu'il leur transmet.

CHAPITRE 14

1. Ceci est le livre des paroles de justice, et des paroles adressées aux vigilants, qui sont de ce monde, selon l'ordre que m'ont donné dans la vision le Saint et le Grand. Je vis donc en songe que je parlais avec ma langue de chair et avec le même souffle dont le Tout-Puissant a animé la bouche des hommes, pour converser entre eux.
2. Et je compris avec le cœur. Et de même que le Seigneur a créé et donné aux hommes le pouvoir de comprendre les paroles de connaissance, de même aussi, il a créé pour nous, et il m'a attribué le rôle, m'a fait et m'a créé pour reprendre les vigilants, les enfants du ciel. J'ai donc rédigé vos prières ; voici ce qui m'a été montré dans ma vision : tant que le monde existera, jamais vous n'obtiendrez ce que vous demandez.
3. Le jugement a été prononcé contre vous ; par un décret contre vous ;
4. désormais, vous ne monterez plus jamais au ciel ; et sur terre, vous serez enchaînés aussi longtemps qu'existera le monde lui-même.
5. Mais auparavant, vous serez témoins de la misère de vos fils bien-aimés ; vous ne les posséderez plus. Ils tomberont par le glaive sous vos propres yeux.
6. Et n'adressez point de prières ni pour eux ni pour vous !

7. Vous pleurerez, et vous supplierez en silence, sans articuler un mot du plaidoyer que j'ai rédigé. Telles sont les paroles du livre que j'écrivis.
8. Voici maintenant la vision que j'eus :
9. Voici : je me voyais environné de nuages et de brouillards criant vers moi ; je contemplais avec inquiétude le mouvement des étoiles filantes et des éclairs, tandis que des vents favorables soulevaient mes ailes, et accéléraient ma course.
Matt 17:5 ; Ps 18:10,11 ; 104:3
10. Je fus élevé et emporté vers le ciel, et j'arrivai bientôt à un mur bâti avec des grêlons et entouré de langues de feu. Je commençais à être saisi d'effroi. **Ézéchiel 38 ; 22. Hénoch 68/7.**
11. Cependant, je me suis enfoncé au milieu de ces flammes,
12. et approché d'un palais grandiose fait de grêlons. Les murs ressemblaient à des dalles, toutes faites de neige, et les fondements étaient de neige. Ses toits étaient formés d'étoiles filantes et d'éclairs de lumière, et l'on voyait, au milieu, des Kéroubîms (roues) de feu et un ciel d'eau. Des flammes vibraient autour de tous ses murs, et la porte était embrasée. Quand je fus entré dans cette habitation, elle était à la fois brûlante comme le feu, et froide comme la neige ; et il n'y avait là aucune trace d'aliment de vie (d'agrément de vie ou de plaisir de vie). Alors, une terreur soudaine s'empara de moi ; je tressaillis d'effroi.
13. Tout tremblant, je tombai la face contre terre, et j'eus une vision.
14. Voici : Il y avait un autre palais plus vaste que le premier, dont toutes les portes étaient ouvertes devant moi, et le tout bâti en langues de feu.
15. L'ensemble était si magnifique, si grandiose, si majestueux, que je ne puis vous en représenter, ni la splendeur qui l'environne, ni sa vaste étendue.
16. La base en était de feu ; au-dessus, brillaient des éclairs et des étoiles filantes, et le toit était tout entier d'un feu étincelant.
17. Je l'examinai avec attention, et je vis qu'il y avait un trône élevé
18. dont l'aspect ressemblait à du cristal, tandis que son contour était comme l'orbe éclatant du soleil ; et il en sortait des voix de Kéroubîms. (**roues**)
Isaïe 6 ; Ézechiel 1:4s. ; Dan7:9,10
19. De ce trône puissant, s'échappaient des torrents de flammes,
20. qu'il était impossible d'envisager.
21. Et il avait quelqu'un assis sur ce trône de gloire,
22. Dont le vêtement était plus brillant que le soleil et plus blanc que la neige.
23. Et aucun ange n'était capable de regarder en face le Glorieux et le Magnifique, ni de s'approcher de lui ; aucun œil mortel ne pouvait Le contempler. Un feu brillant brûlait autour de Lui.
24. Il s'élevait aussi devant lui, un feu d'une grande étendue ; en sorte qu'aucun de ceux qui L'entouraient ne pouvaient en approcher, et des myriades de myriades étaient devant Lui. Il n'avait besoin ni de conseil, ni d'assistance, et les saints qui formaient sa cour, ne Le quittaient ni jour ni nuit. Je m'approchai autant que je pus, voilant ma face. Et plein de frayeur. Alors, le Seigneur Lui-même daigna de Sa propre bouche, m'appeler par mon nom : « Approche, dit-il, approche de plus près, et viens entendre ma Sainte Parole »
Ecclésiastique 42:21 ; 2 Énoch 33:4
25. Et Il me prit, et Il me fit pencher jusqu'à la porte. Et moi, je tenais mes yeux baissés vers la terre.

Commentaires du Chapitre 14.

Et nous retrouvons les roues qu'Ezéchiel a vues **Ezech 1**. Je les ai vues aussi autour du Château un matin à 5h 20 environ, alors que la réunion de prière allait commencer au grand salon. Ces roues ne sont pas le symbole de la mobilité de l'Esprit, mais les moyens de transport de certains anges, de certains êtres que Dieu envoie. Certains êtres déchus emploient également des roues. Les soucoupes volantes(OVNI) ne sont pas des engins extra-terrestres, mais des roues dont se servent certains anges de Dieu et aussi certains anges déchus. **V 18**. Je ne parle donc pas d'extraterrestres, mais **d'êtres extra dimensionnels**. Les esprits sont dans une dimension que l'œil humain ne peut pas voir, à moins que cela ne leur soit donné. En vérité, nous, les enfants de Dieu, nous sommes aussi des êtres extra-dimensionnels puisque nous ne sommes pas de ce monde comme le dit Jésus-Christ, cependant nous vivons dans des corps de chair et de sang. Hénoch dit aux anges déchus de ne plus importuner Dieu avec des prières et autres suppliques. Que leur sort est décidé et que Dieu ne changera rien à cela. Et voilà qu'au verset **8**, Hénoch nous décrit le Ciel .Terreur et flammes ardentes et glaciales… cela ferait penser à l'enfer. Voyez qu'il est nécessaire de connaître ces choses. Nous glissons souvent si vite sur des réalités spirituelles. Par exemple, il est écrit dans la Bible que Dieu veut habiter dans l'obscurité. **1 Rois 8/12**. Cela peut sembler étrange, n'est-ce pas ? Dieu se montre comme Il veut et le « décor » change selon le besoin. Mais nos petites conceptions sont rapidement balayées. Ailleurs, Dieu Se manifestera dans un endroit très différent **Hénoch 71**. Mais c'est peut-être le même endroit qui change selon ce qui doit se passer ou ce qui vient de se passer. Par exemple, il n'y a pas trace d'aliment de vie, ou dans d'autres traductions d'agrément de vie ou de plaisir de vie. On le comprend, puisque c'était un endroit consacré à un jugement sans appel. (Mais sont-ce des « *endroits* » tels que nous pouvons le concevoir ave nos facultés limitées ?) Il nous faut avoir un regard prophétique sur les écrits sinon nous pouvons être troublés. Ne pas accorder crédit à tous les esprits et à toutes les apparences. L'ennemi se déguise. Souvenez-vous que tout est pur pour ceux qui sont purs. Ne craignez rien si vous avez été purifié par le Sang précieux de Jésus-Christ le Fils de Dieu. Vous ne pourrez pas être séduit par l'ennemi.

CHAPITRE 15

1. Alors, s'adressant à moi, Il me parla ainsi : Écoute, écoute sans crainte, ô juste Énoch, ô scribe de justice, approche, et écoute ma voix. Va, dis aux Veilleurs du ciel qui t'ont envoyé pour me prier pour eux : Vous deviez prier pour les hommes, et non pas les hommes pour vous !
2. Pourquoi avez-vous abandonné les saintes hauteurs du ciel, votre demeure éternelle, pour aller vous souiller avec des femmes ? Pourquoi vous êtes-vous épris des filles des hommes ; en avez-vous fait vos épouses ; avez-vous pratiqué avec elles les œuvres des enfants de la terre, et donné naissance à une race impie ?
3. Vous qui étiez des esprits célestes, en possession de la sainteté, de la vie éternelle,

vous vous êtes souillés avec des femmes ; vous avez travaillé aux œuvres de la chair, vous avez engendré dans le sang, vous avez agi comme ceux qui ne sont que de sang et de chair.
4. Eux, ils ont été créés pour mourir.
5. Voilà pourquoi je leur ai donné des femmes, afin qu'ils puissent cohabiter avec elles, engendrer des enfants qui perpétuent leur race sur la terre.
6. Mais vous, vous avez été créés de purs esprits dès le commencement, vous possédez une vie éternelle, vous n'êtes point sujets à la mort.
7. Aussi ne vous avais-je point donné de femmes, parce que, esprits purs, vous deviez habiter dans le ciel.
Luc20.35
8. Et maintenant les géants, qui sont le prix du commerce de l'esprit et de la chair, seront appelés sur la terre de mauvais esprits, et leur demeure sera sur la terre. Ils procréeront à leur tour de mauvais esprits, parce qu'ils tiennent au ciel par un côté de leur être, parce que c'est des saints Veilleurs qu'ils tirent leur origine. Ils seront donc de mauvais esprits sur la terre, et on les appellera esprits du mal. La demeure des esprits célestes est le ciel ; mais c'est la terre qui doit être la demeure des esprits terrestres qui sont nés sur la terre.
9. Les esprits des géants seront comme les nuages, qui apportent sur la terre les fléaux de toute espèce, la peste, la guerre, la famine
10. Et le deuil. Ils ne boiront ni ne mangeront, invisibles à tous les regards, ils s'insurgeront encore entre les hommes et les femmes : parce qu'ils ont reçu la vie dans les jours de destruction et de carnage. **11**. Et les esprits des géants, des Néphilim qui oppriment, détruisent, font irruption, combattent, brisent sur la terre et y font le deuil, ne mangent aucune nourriture et n'ont point soif, et sont inconnaissables. **12.** Ces esprits s'élèveront contre les enfants des hommes et contre les femmes, car ils sont sortis d'eux.

Commentaire du Chapitre 15.

Il y a donc une immense différence entre la nature des anges et celle des êtres humains. Quand la tradition nous dit que satan est un ange déchu, elle lui fait trop d'honneur. Il n'est pas un esprit supérieur à l'esprit de l'homme, mais un esprit inférieur que Dieu nomme 'serpent' ou 'dragon'. Des unions qui eurent lieu entre certains anges et certaines femmes, naquirent des êtres monstrueux, des géants. Ces êtres naissent, vivent et meurent. Mais leurs esprits sont condamnés à errer dans les régions de la terre. Ce sont ceux que Dieu appelle les 'mauvais esprits'. L'esprit des gens mauvais cherchent à s'attacher aux choses de la terre et l'esprit de ces géants aussi. Au Chapitre **106** et versets **14-18**, nous avons une information qui confirme le Chapitre **15**. Ces géants sont nés de la chair. Ils ne sont pas nés de l'esprit. Cela nous conduit dans **Jean 3** où Jésus dit que nous, les êtres humains descendants d'Eve, nous sommes aussi nés de la chair et que pour être sauvés, nous devons naître de nouveau, naître de l'Esprit. Qui pourra naître de l'Esprit ? En tout cas pas ceux de la race des géants. Il n'y a que ceux qui sont élus dès avant la fondation du monde qui peuvent naître de nouveau. **Eph 1/4**. D'après **Hénoch 106/17**, le déluge a été décidé à cause, principalement de cette corruption. Les géants sont des créatures de chair, mais une fois morts, ils deviennent ce que nous

appelons les 'mauvais esprits'. Ce sont eux qui cherchent à posséder les gens et en particulier ceux qui ont du pouvoir (politique, religieux, financier et artistique) Notre monde actuel est pris dans un tourbillon de gigantisme à cause de l'influence mauvaise de ces esprits de géants. Il y a eu beaucoup de mélanges entre les hommes et les femmes et entre les géants. Tous ces mélanges ont donné finalement ce que La Bible appelle la race d'Anak **Nombres 13/33** et les Réphaïm**, Deut 2/10-11**. Nous apprenons donc qu'au temps de Moïse, il y avait encore des géants. Ce sont ces êtres qui ont fait peur aux espions envoyés à Canaan par Moïse. Cette population habitait la montagne des Amorites **Deut 1/27-28**.Ils ont été exterminés par Josué et il n'en resta que dans la bande de Gaza, à Gat et Ashdod **Josué 11/21-22**. Anak était le fils d'Arba le plus grand des géants et seigneur de Qiryat-Arba, Hébron. **Josué 14/15, Juges 1/10 ; Josué 15/13-14. Josué 21/10-13.** Ces êtres, bien que dégénérés à cause des mélanges avec la race purement humaine, existent encore. Ils vivent en opposition contre Dieu et Son peuple. Et quand ils meurent, leurs esprits excitent encore les leurs et aussi les humains non régénérés par l'Esprit du Dieu vivant. Il nous faut la nouvelle naissance pour entrer dans le Royaume de Dieu. Il nous faut l'Esprit de prophétie pour discerner ces choses et ne pas se laisser séduire. Ces êtres ont un sens de la justice qui n'est pas celui de Dieu. Ils répandent la destruction, l'oppression, la corruption, le malheur et le deuil autour d'eux. Etant donné qu'ils ont quelque chose « d'angélique » en eux de par leurs pères, les anges déchus, ils sont généralement très religieux. Les influences néfastes qui se manifestent de plus en plus sur la terre viennent de ces esprits de mort. Et sous le quatrième Sceau, la mort et le séjour des morts s'en donnent à cœur joie pour détruire le quart de la population terrestre. « *Quand il ouvrit le quatrième Sceau, j'entendis la voix du quatrième Etre Vivant* (l'aigle) *qui disait : « viens ». Je regardais, et voici, parut un cheval d'une couleur pâle. Celui qui le montait se nommait la mort, et le séjour des morts l'accompagnait. Le pouvoir leur fut donné* (par Dieu) *sur le quart de la terre, pour faire périr les hommes par l'épée, par la famine, par la mortalité (le suicide, l'avortement légalisé), et par les bêtes sauvages de la terre* ». **Apoc 6/7-8**. C'est là où nous en sommes, nous qui vivons dans ce vingt et unième siècle de ravages furieux en tous genres. Mais si vous cherchez à vivre l'Eglise selon Jésus réconfortez-vous en vous souvenant que Jésus-Christ a dit : **Matt 16/18-19.** « *Et Moi Je te dis que tu es Pierre (*caillou*) et que sur ce Rocher (*le Rocher de la révélation que Pierre venait d'avoir*), Je bâtirai mon Eglise, et que les portes (*les influences*) du séjour des morts ne prévaudront point contre Elle. Je te donnerai les clefs du Royaume des Cieux* »… (et ces clefs, au nombre de quatre, Pierre les a utilisées le jour de la Pentecôte. **Actes 2/38**.

***1°** Repentez-vous*

***2°** Soyez baptisé au Nom de Jésus-Christ pour le pardon de vos péchés*

***3°** Recevez le Saint-Esprit*

4°** Et par plusieurs autres paroles il les exhortait et les conjurait disant : « sauvez-vous de cette génération perverse. Et tous ceux qui acceptèrent sa parole furent baptisés, vendirent leur biens, les mirent aux pieds des apôtres, et **vécurent en Communauté selon la volonté de Jésus exprimée dans **Luc 14/33. Actes 2 et 4.** Voir mon livre « Lamblore, le mystère révélé »

Regardez autour de vous et voyez que le seul refuge est la vraie Eglise de Jésus-Christ. Comme l'arche l'était au temps de Noé. Le monde est secoué sur ses bases. Pour le

moment, (en 2007) nous n'en sommes pas encore arrivés au temps où la terre va vaciller réellement et son axe sera changé. Cela commence doucement, le magnétisme de la terre ne sera plus comme il est. Cela commence déjà et nous en voyons des conséquences dans la nature. La vraie église lie et délie ici-bas, sur terre et cela devient effectif dans le ciel. Les dominations mauvaises résident dans les lieux célestes, juste au-dessus de nos têtes. **Eph 6/12**. Nous avons autorité sur ces principautés démoniaques, au Nom de Jésus-Christ. **Matt 16/18-19**. Nous verrons plus loin qu'Hénoch nous enseigne qu'il y a des jours et des moments où des « portes » s'ouvrent dans le ciel et que c'est dans ces moments que nous avons principalement à exercer notre autorité pour repousser l'ennemi derrière ses portes. Chasser des démons quand ils se manifestent dans une possession demande de la foi et une consécration profonde au Seigneur. Mais lier ou délier des gens qui sont sous l'influence des esprits des morts est une toute autre chose. Il faut encore pouvoir les démasquer dans la Lumière. Or le **Psaume 133** nous dit que c'est là où les frères et sœurs habitent ensemble que Dieu envoie Sa bénédiction. Les Chrétiens qui ne veulent pas se consacrer à vivre l'Eglise comme Jésus l'a voulue, s'exposent à bien des luttes et des dangers. Ces chrétiens-là sont ceux qui n'ont pas la réserve d'huile qu'il faut pour avoir de la Lumière au moment où l'Epoux reviendra, dans la nuit, dans les ténèbres qui viennent sur la terre.

Maintenant, il faut être très clair. Vivre en Communauté ne sauve pas.

Mais vivre en Communauté nous place sous une « protection-rapprochée » que Jésus donne à ceux qui Le suivent de très près. Et, il y aura plusieurs demeures dans la Maison du Père. Pour ceux qui seront entrés en utilisant les **quatre clefs**, il y aura des récompenses. Ceux qui auront voulu vivre leur vie sans se soucier de la **quatrième clef** auront leur récompense, et ils seront majoritaires. Certains pasteurs m'ont dit que ce livre d'Hénoch est bien, mais qu'étant donné qu'il n'apporte rien de plus que La Bible, il n'est pas nécessaire de l'étudier… Ils veulent ignorer que le livre d'Hénoch apporte la clef qui ouvre certains passages qui étaient restés obscurs durant des millénaires. A certains il est donné de connaître les mystères du royaume des cieux et à d'autres pas. **Matt 13/11**. Dans ce royaume, à l'heure actuelle, il y a des choses que Dieu finira par détruire. Il y a DES cieux et dans une partie de CES cieux, il y a des êtres malfaisants **Eph 6/12**. C'est contre eux que les vrais Chrétiens ont à lutter. Pour beaucoup cette réalité demeure un mystère. Pour celui à qui cela a été donné, il agit spirituellement, connaissant les règles du royaume DES cieux. Nous pouvons connaître les règles de notre Père qui est aux Cieux et connaître les règles imposées aux puissances mauvaises qui sont dans les lieux célestes qui sont leur réserve. Il y a, **dans le royaume des cieux** des choses mauvaises à rejeter. Les poissons de la Parabole de **Matt 13/47-51** ne sont pas des bons poissons, des bons esprits. Il y en a de la mauvaise espèce, ils seront rejetés, dans la fournaise ardente. Sur la terre, nous avons le pouvoir que Jésus nous a donné. Mais apprenons de Lui afin de recevoir de Lui davantage pour pouvoir Le louer avec des actions efficaces contre les esprits des géants et autres morts. Les esprits des géants sont devenus ce que nous appelons des démons. **Hénoch 19** nous raconte comment, une fois morts, ils errent sur la terre pour trouver des humains à corrompre en les conduisant à les adorer. Il y a trop de bricoleurs qui se lancent dans des exorcismes sans se rendre compte de ce qu'ils brassent. Ils ne connaissent pas les règles des mondes spirituels et s'improvisent chasseurs de démons, à tâtons. Ils sont en danger, mais ne le savent pas. Ils croient bien faire, mais se trompent souvent. Cela peut avoir des conséquences terribles sur leur vie et sur la vie de ceux qui se livrent à leur autorité plus ou moins abusive. Il faut aussi savoir que toutes les religions qui conduisent les gens à

se mettre à genoux devant des statues sont des religions sous l'emprise des esprits des géants morts. Ils ont des doctrines de démons. Babylone, la grande prostituée, est une habitation de démons et un repaire de toutes sortes d'esprits impurs. **Apoc 18/2-3**. Il y a donc des mauvais esprits et des démons. **Les démons sont les esprits des géants. Les autres mauvais esprits sont les esprits des humains qui sont morts en état de rébellion contre Dieu, Ils sont encore en rébellion contre Dieu, bien que mort**. Mais tous ceux qui meurent sans Dieu ne deviennent pas des mauvais esprits car il y a des rebelles qui le sont de leur vivant, mais qui se repentent quand l'Evangile leur est prêché dans le séjour des morts **1 Pierre 4/6**. Ceux-là, sortent du séjour des morts et vont dans les hauteurs à l'instar de ceux à qui Jésus est allé prêcher pendant les trois jours après Sa mort à la croix. **1 Pierre 3/18-19**. Après avoir prêché l'Evangile du salut, Il a emmené ceux qui étaient captifs dans le séjour des morts, dans les régions inférieures de la terre, dans les hauteurs avec Lui **Eph 4/8-10.** A ceux qui ne croient pas que les esprits des morts peuvent avoir une influence sur les vivants, je dirai seulement que **l'Apocalypse 6/8** nous dit que la mort et le séjour des morts sont lâchés sur terre <u>à notre époque</u> et que leur influence est terrifiante. (Nous étudierons cela plus tard...)

Je dirai aussi que La Bible parle de personnes qui ont en elles l'esprit d'un mort **Lév 20/6 et 27.** Et pour finir que c'est contre le séjour des morts que la vraie Eglise lutte en liant et déliant. **Matt 16/8-19.** Il reste le problème de Job qui affirme que les morts ne reviennent pas **Job 7/9, Job 10/21-22, Job 16/22.** Les chrétiens mal affermis dans l'Ecriture disent que c'est là la preuve que les morts ne peuvent pas revenir. Ils oublient simplement que Dieu a repris assez sévèrement Job qui divaguait dans sa souffrance. Lisez cela dans **Job 38/2, Job 40/2, Job 42/2** et voyez comment Job s'humilie, disant : « oui, j'ai parlé sans les comprendre de merveilles qui me dépassent et que je ne conçois pas. » **Job 42/3**. Nous ne pouvons donc pas prendre tout ce que Job dit pour en faire une doctrine. De même pour l'Ecclésiaste qui était un homme déchu qui se contredisait très souvent et n'était pas en position de nous enseigner la vérité pure. Souvenez-vous d'**Apoc 6/8** et **Matt 16/8-9** et voyez vous-même contre qui vous avez à lutter. Lisez aussi **1 Sam 28/3-22**. Ceux qui disent que ce n'est pas Samuel qui est venu parler à Saül ne se basent sur rien de Biblique. Simplement ils sont des ignorants qui répètent ce que d'autres ignorants ont dit avant eux, et ils ne veulent pas apprendre autre chose que ce qu'ils croient savoir.

CHAPITRE 16

1. Lors de la mort des géants, quelque part qu'aillent leurs esprits lorsqu'ils abandonneront leur corps, ces esprits procédant de leur âme charnelle séviront impunément. Ils séviront ainsi jusqu'au jour de la consommation, du grand jugement, où s'accomplira le Grand siècle. Ils seront exterminés au jour de la grande consommation de l'univers ; alors les Veilleurs (infidèles) et les impies seront détruits pour toujours.

Mat.8:28-29
2. Quant aux Veilleurs, qui t'ont envoyé pour m'implorer pour eux,
3. Dis-leur, à ces 'intelligences' célestes : Vous avez eu le ciel pour demeure ; mais les secrets d'en haut ne vous ont pas tous été révélés ; cependant vous avez connu un secret futile.
4. Et vous l'avez dévoilé aux femmes de l'homme dans les mouvements de votre cœur, et par là vous avez multiplié le mal sur la surface de la terre.
5. Dis-leur donc : Jamais vous n'obtiendrez grâce, ni jamais vous ne recevrez la paix !

Commentaire du Chapitre 16.

Dans tous les manuscrits qui existent à ce jour le verset **1** est corrompu à la première ligne. Cela vient du fait que les religieux qui traduisent ne savent pas que **l'âme est le résultat de la fusion entre l'esprit et le corps**. Ils sont dans la confusion en ce qui concerne l'esprit et l'âme. Or La Bible est claire quand nous lisons comment Dieu créa le premier homme. Il forma une statuette de terre et souffla un esprit dans cette statue. Cette statue devint alors un être vivant. Le mot âme signifie être-vivant. **Gen 2/7**. Jésus est le sauveur de l'âme, c'est-à-dire de l'être vivant qui résulte de la fusion entre l'esprit que Dieu a donné et du corps. L'Ecclésiaste dit clairement qu'à la mort, l'esprit retourne à Dieu qui l'a donné et le corps retourne à la poussière d'où il vient. **Eccl 12/9**. C'est pourquoi j'ai enlevé le mot âme au **verset 1** et je l'ai remplacé par le mot esprit. (Les traducteurs sont aussi généralement dans la confusion entre l'Esprit et l'esprit…) Comment voulez-vous qu'ils comprennent quelque chose aux choses de l'esprit ? La plupart ne sont même pas nés de nouveau... Nous apprenons que les choses que ces anges déchus ont révélées sont futiles. Les choses futiles sont des choses dénuées de valeurs. Il peut sembler étrange que ces anges aient trouvé dans le ciel des choses dénuées de valeur… Mais nous le comprenons mieux quand nous voyons comment Dieu a créé le monde. Ce qui n'a pas beaucoup de valeur est souvent très abondant. Le sable est très abondant, par contre l'or l'est moins. Les pierres précieuses sont plus rares que les cailloux des chemins. C'est aussi pourquoi nous comprenons que Dieu Se garde toujours un « petit-reste » dans Son peuple, ceux qui ont été purifiés comme l'or dans le creuset des épreuves. Les esprits méchants ont donc révélé des choses futiles, dénuées de valeurs. Ces esprits sont **méchants** dans le sens français du mot qui veut dire **mal tomber**. En effet le mot méchant vient du vieux français 'méchoir' = mal tomber. Souvenez-vous que je vous disais que les 'géants' sont ces êtres qui nous « tombent dessus ». En cela ils sont 'méchants' comme le sont les Nicolaïtes qui dominent sur le peuple, qui nous **tombent dessus** avec leur autorité abusive. **Apoc 2/6**. Par exemple : ceux qui courent après les richesses périssables de ce monde courent après des choses futiles. En effet l'homme ne vivra pas de pain seulement mais de toute Parole qui sort de la bouche de Dieu. Il y a des doctrines de démons. Par exemple, le Nicolaïsme n'était au début de l'ère chrétienne qu'une œuvre que Jésus haïssait. **Apoc 2/6.** Cette œuvre est devenue rapidement une doctrine. **Apoc 2/15**. « *…L'Esprit dit expressément que, dans les derniers temps, quelques-uns abandonneront la foi, pour s'attacher à des esprits séducteurs et à des doctrines de démons, par l'hypocrisie de faux docteurs portant la flétrissure dans leur propre conscience ; ils prescrivent de ne pas se marier, et de s'abstenir d'aliments que Dieu a créés pour qu'ils soient pris avec actions de grâce par ceux qui ont été fidèles et qui ont connu la vérité*. » **1Tim 4/1-4**. Sans même avoir besoin de chercher parmi les religions

païennes, nous avons la description parfaite de ce que sont ces doctrines démoniaques et qui se prétendent d'inspirations chrétiennes…Toutes les religions qui ont un Nicolaïte à leur tête sont inspirées par des démons. Les religions dans lesquelles les fidèles vénèrent un homme ou un groupe d'hommes, sont d'origine démoniaque. Il arrive que l'homme qu'elles vénèrent soit décédé. Cet homme pouvait être un authentique serviteur de Dieu. Mais, séduits par des esprits impurs, des gens influents, portant en eux-mêmes la flétrissure dans leur conscience, ont tendance à déifier cet homme au lieu de glorifier Jésus-Christ. Ils attachent ainsi des pauvres gens dans un 'culte' de la personnalité. Ce n'est rien d'autre que de l'idolâtrie. D'autres se font littéralement adorer de leur vivant. Si vous osez leur tenir tête, ils vous maudissent, vous excommunient, vous menacent des foudres de l'enfer. En général, cette sorte de personne est très légaliste. Cette sorte de personne est également frustrée affectivement et cherche un public qui les aime inconditionnellement. C'est typiquement démoniaque. Il y a une multitude de sectes qui fonctionnent comme cela. A commencer par l'église catholique.

Il y a tous ces prêcheurs qui vendent les bénédictions. Ils pervertissent la Parole de Dieu qui dit de semer en vue de récolter. Ils séduisent si bien leurs auditoires composés, pour la plupart de chômeurs, de retraités et de simples ouvriers, qu'ils récoltent beaucoup d'argent en les pressurisant par des collectes à répétition. Et ces pauvres gens reviennent toujours les écouter et leur donner encore et encore leur argent. Cela frôle la maladie mentale. Ces gens sont **attachés, liés**, par des esprits séducteurs comme le dit le Texte de **1 Tim 1/1-4**. Il y a aussi ceux qui prétendent que le Saint-Esprit agit puissamment en faisant tomber les gens par terre pour la plus grande gloire de Dieu. Si encore ces gens, en se relevant étaient guéris de leurs maux, je me tairais. Mais ce n'est pas le cas. Il est flagrant de voir que les foules courent après ces faux docteurs ; ils aiment les fables. C'est encore un signe des temps… Les esprits des géants séduisent plus que jamais ceux qui n'aiment pas la vérité. Nous sommes cernés par les vierges folles. Vierges, purifiées par le Sang de Jésus, **oui**, **mais folles**. Et je terminerai sur ce triste sujet en parlant des pépères (ou mémères) semi-débiles qui tiennent des 'réunions de cuisine' et entretiennent avec leurs 'fidèles' des relations où tout est basé sur des soi-disant prophéties et des interprétations erronées des Ecritures. Ces gouroux en mal de puissance ont en général un petit troupeau qui suit leurs divagations en bêlant qu'ils sont les seuls à connaître la vérité. C'est pitoyable. Mais c'est surtout démoniaque. Tout ce monde aux 'allures religieuses' est en fait un monde séduit par des démons. La mère de tous ces groupes se nomme spirituellement la Grande Babylone. Il s'agit de l'église catholique. **Apoc 17/5**. « Elle est devenue une habitation de démons, un repaire de tout esprit impur et odieux, parce que toutes les nations ont bu du vin de la fureur de sa débauche ; que les rois de la terre se sont livrés avec elle à la débauche, et que les marchant de la terre se sont enrichis par la puissance de son luxe. (…) Sortez du milieu d'elle Mon peuple, afin que vous ne participiez pas à ses péchés, et que vous n'ayez point de part à ses fléaux ». **Apoc 18/2-4.** Ces esprits de géants sont les ennemis jurés de l'humanité et en particulier des vrais chrétiens. Mais qui enseigne ces choses ?

CHAPITRE 17

1. Puis ils m'enlevèrent dans un endroit où il y avait des occupants qui devenaient comme un feu dévorant ; et où, selon leur bon plaisir, ils prenaient la ressemblance de l'homme.
2. Ils me conduisirent sur un lieu élevé ténébreux, de tempêtes, sur une montagne dont le sommet s'élançait dans les cieux.
3. Et je vis les trésors des éclairs et du tonnerre aux extrémités de ce lieu, dans l'endroit le plus profond. Il y avait là un arc de feu, et de flèches dans un carquois, et une épée de feu et toute espèce d'éclairs.
4. Puis ils me transportèrent auprès d'une eau jaillissante, et du côté de l'occident, vers les feux du soleil couchant. J'arrivai à une rivière de feu qui coulait comme de l'eau et se jetait dans la grande mer du couchant.
5. Je vis tous les grands fleuves, et j'arrivai bientôt au milieu des noires ténèbres ; dans ces lieux où aucun chair ne chemine ; je vis les montagnes de ténèbres qui produisent l'hiver, et l'endroit d'où l'eau s'écoule dans leurs abîmes respectifs.
6. Je vis aussi l'embouchure de tous les fleuves du monde, et l'embouchure de l'abîme.

Commentaire du Chapitre 17.

Nous lirons plus loin, aux chapitres **20 à 36**, beaucoup plus de choses concernant tout ce que ce chapitre **17** nous révèle. N'oubliez pas que nous sommes dans le monde de l'Esprit. Hénoch emploie des mots pour que nous comprenions un peu ce qu'il a vu dans le monde de l'invisible. C'est une dimension différente de la nôtre. Nous croyons vivre dans 4 dimensions ici-bas. Les trois dimensions des volumes : **hauteur, largeur, longueur**. Il y a aussi ce que nous appelons la dimension du **temps**. Le temps est en fait ce qu'il nous faut pour aller d'un point à un autre point des trois dimensions. Car nous ne voyageons pas comme les esprits à cause de notre limitation charnelle. Dans ce que nous venons de lire, nous sommes dans une dimension que nous ne pouvons pas comprendre. Elle ne s'entrevoit que dans les symboles. C'est aussi le monde des songes, des intuitions. Nous ne pouvons pas voir, nous ne pouvons que discerner. Hénoch visite l'endroit où vont les morts. Un endroit de ténèbres. C'est donc l'endroit où vont les esprits ténébreux. Ils y vont d'eux-mêmes, car ils fuient la Lumière de Dieu. Ils la fuyaient déjà sur terre, étant morts ils ne font que ce qui est selon leur nature. Ils y vont, emportés par la foule, comme par de grandes eaux d'un fleuve qui se déverse irrésistiblement vers le bas. Ces esprits, dans cet endroit, ont le pouvoir de se transformer en homme. (Pas étonnant que ces esprits ont pu avoir des relations sexuelles avec des femmes). Le serpent ancien qui est devenu un esprit depuis sa mort peut se transformer comme La Bible le dit dans **2Cor 11/14**. Job nous dit que les étoiles du matin et les fils de Dieu chantent d'allégresse. Les étoiles sont donc le symbole des anges. Dans ce Texte de Job, on distingue deux sortes d'êtres qui acclament Dieu

pendant qu'Il crée le monde. Les étoiles et les fils de Dieu sont des esprits. Nous reviendrons là-dessus plus loin. En tout cas, ils sont des êtres qui existaient avant la création du monde puisque nous les voyons acclamer Dieu pendant la création. Nos esprits étaient parmi les fils de Dieu à ce moment-là. **Les enfants de Dieu ont toujours été enfants de Dieu**. C'est juste notre incarnation qui est une chose nouvelle. Notre esprit est éternel. Nous développerons cela plus loin. (Voyez aussi mon livre « Lamblore, le mystère révélé) Les tonnerres qu'Hénoch voit sont les jugements qui attendent les habitants de la terre. Les tonnerres symbolisent la voix de Dieu. Il y a sept tonnerres qui doivent faire entendre leur voix **Apoc 10/3**. Les quatre Etres Vivants qui sont autour et sur le trône de Dieu ont des voix comme des voix de tonnerre. **Apoc 6/1**. Les éclairs vont de pair avec les tonnerres, ils représentent l'énergie de jugement ou de résurrection qui se manifestent en même temps que la voix de Dieu. L'abîme qu'Hénoch voit est le lieu dans lequel sont chassés les esprits punis par Dieu. C'est là que tout serviteur de Dieu doit chasser les mauvais esprits. L'arc de feu symbolise ce qui envoie la Parole de Dieu, c'est-à-dire : Ses anges célestes et ses anges terrestres. Le mot « ange » signifie « envoyé » ou « apôtre ». Les flèches sont Ses Paroles et les carquois sont les contenants de Sa Parole c'est-à-dire : La Bible **et** tous les Ecrits des prophètes comme le livre d'Hénoch, et scribes inspirés. Le glaive symbolise la parole tranchante de Dieu. On ne discutera pas au jour où Ses jugements seront prononcés. Les eaux de la Vie sont ce qui a trait à la vie de Dieu Lui-Même, de Son Esprit et des esprits qui Lui appartiennent. Le feu du couchant c'est l'entrée dans l'éternité merveilleuse et glorieuse. Le fleuve de feu est l'endroit où seront jetés le diable et tous ceux qui l'auront suivi sur terre, consciemment ou inconsciemment. **Apoc 20/10. Apoc 20/15.** Les grands fleuves qu'Hénoch voit sont les fleuves d'humains qui se déversent chacun dans l'endroit qui lui est réservé. Car comme il y a plusieurs demeures dans la Maison du Père, il y a aussi plusieurs endroits où passer l'éternité dans les tourments. Ce ne sera pas pour tout le monde la même chose. Les fleuves qui battent des mains dans **Psaume 98/8** sont visiblement des foules de personnes sauvées qui se réjouissent du jugement de Dieu.

CHAPITRE 18

1. Puis j'arrivai aux réservoirs de tous les vents, et je remarquai comment ils servaient à l'ornement de la terre, et à la conservation des fondements de la terre.
2 Sam 22:16 ; Ps 18:15-16
2. Je vis la pierre qui supporte les angles de la terre.
Job 26:11 ; 36:27-29 ; 38:6-7
3. Je vis aussi les quatre esprits qui soutiennent la terre et le firmament du ciel.
4. Je vis les esprits qui soufflent dans les hauteurs du ciel ;
5. Ceux qui s'élèvent entre le ciel et la terre, et qui forment les colonnes du ciel.
6. Je vis les vents qui font tourner le ciel et entraînent dans leurs orbites le soleil et les étoiles ; et, au-dessus de la terre, je vis le vent qui supporte les nuages.
7. Je vis la voie des anges.

8. Je vis, de l'extrémité de la terre, le firmament du ciel qui pèse sur elle. Alors je me tournai vers le midi.
9. Là brûlaient nuit et jour sept montagnes de pierres précieuses, trois du côté de l'orient, trois du côté du midi.
10. Celles du côté de l'orient se composaient de pierres de diverses couleurs ; de perles et d'antimoine ; celles du côté du midi étaient de pierres rouges. Celle du milieu s'élevait jusqu'au ciel comme le Trône de Dieu ; elle était en albâtre et le haut du Trône en saphir. Je vis aussi le feu ardent qui brûlait derrière les montagnes. Au-delà des ces montagnes, se trouve la limite de la Grande Terre : c'est là que les cieux seront repliés. J'ai vu un gouffre béant entre les colonnes de feu céleste. J'ai vu parmi elles des colonnes de feu qui s'enfonçaient et dont on ne pouvait mesurer ni la hauteur ni la profondeur. **Ézé 1:26.**
11. Là aussi je vis dans une région immense le lieu où les eaux étaient rassemblées.
12. J'y vis aussi les sources de la terre, cachées dans les colonnes embrasées des cieux.
13. Et dans ces colonnes du ciel je vis des feux qui jaillissaient sans nombre, mais ni en haut ni en bas. Au-dessus de ces sources, je vis un endroit qui n'avait ni le firmament au-dessus, ni la terre au-dessous, il n'y avait pas non plus d'eau ; et rien à droite ni à gauche ; c'était une plage déserte.
14. Et là j'aperçus sept étoiles, brillantes comme des montagnes de feu, ou comme de sublimes esprits.
15. Alors l'ange dit : cet endroit sera jusqu'à la consommation du ciel et de la terre la prison des étoiles et des armées du ciel.
16. Ces étoiles qui roulent au-dessus du feu sont celles qui ont transgressé les commandements de Dieu, avant la fin de leur épreuve car elles ne sont pas venues en leur temps. Aussi les a-t-il enchaînées dans ce lieu, jusqu'à ce qu'elles aient expié leur crime dans l'année mystérieuse. Dix mille ans.

Commentaire du Chapitre 18.

Ce qu'Hénoch nomme le « réservoir des vents » est en réalité la puissance retenue du monde des anges. Les fondements de la terre sont l'Amour, la Vérité, la Paix et la Justice. Mais il nous faut aussi comprendre que tout ce qui est dans le monde spirituel a son pendant dans notre monde matériel. Nous savons aujourd'hui que des forces magnétiques tiennent tout l'univers et en particulier notre galaxie dans un bon équilibre. Hénoch parlait des vents pour symboliser les anges. Jean parlait de Lumière pour symboliser Jésus. Nous savons aujourd'hui que la lumière est **énergie**. Mais si nous disons que Jésus est énergie, nous risquons de ne pas être compris correctement. Les sectes new-âge et compagnie emploient ces termes et nous devons nous différencier d'eux car ils donnent aux mots des valeurs qui ne sont pas les nôtres. De la même façon, nous évitons d'employer des mots à consonance trop Catholiques afin de ne pas induire les lecteurs dans l'erreur. Nous garderons donc la symbolique des Ecrits Saints. Nous trouvons ici quatre Etres vivants qui sont certainement ceux d'**Apoc 7/1.** Quant au verset **10**, Hénoch nous dit qu'il a vu le Trône en saphir, Ezéchiel nous dit qu'il a vu une pierre de saphir en forme de Trône et que sur cette forme de trône apparaissait comme une figure d'homme placé dessus en haut **Ezech 1/26.** Là, nous entrons dans les mystères que les Chrétiens ne cherchent même pas à connaître. Les différentes

demeures dans la Maison du Père **Jn 14/2**. Il y a sept montagnes qui sont les sept endroits du paradis pour les Chrétiens. La montagne du milieu est la Nouvelle Jérusalem qui est réservée aux vainqueurs des sept âges de l'Eglise **d'Apoc 2 et 3**. Au verset **10** Hénoch nous parle de la Grande Terre. Elle est le paradis des gens qui ont vécu du mieux qu'ils pouvaient sous la loi de Moïse et de ceux qui auront été sauvés dans le séjour des morts **1Pierre 4/6**. Ces gens seront des graciés, mais qui l'auront été sans se mettre, de leur vivant, sous le Sang purificateur de Jésus-Christ. Il y aura aussi avec eux, des gens sortis de la grande tribulation. Cette Grande Terre sera la Nouvelle Terre dont nous parle Jean dans **Apoc 21/1**. Sur cette Grande Terre descendra la Nouvelle Jérusalem qui aura des mesures extraordinaires. La base de cette montagne, ou pyramide, que sera la Nouvelle Jérusalem sera de 2200 kilomètres **Apoc 21/16-17**. Et elle sera aussi haute que large. Cela nous donne une idée du 'pourquoi' la Nouvelle Terre sera Grande. Jean nous dit que les gens de la Grande Terre seront organisés en nations et qu'ils apporteront à la Nouvelle Jérusalem, leur gloire et leur honneur **Apoc 21/24**. Les gens de la Grande Terre y viendront aussi pour recevoir la guérison **Apoc 22/2**. Ces gens-là seront les serviteurs de Dieu et non l'Epouse qui elle, habitera la Montagne, la Pyramide, la Nouvelle Jérusalem. Il y a aussi les six autres montagnes qui seront six villes qu'habiteront les gens qui auront été trouvés dignes. Ils seront les proches amis de l'Epoux. Il y a plusieurs demeures dans la Maison de Mon Père, nous a dit Jésus.

CHAPITRE 19

1. Alors Uriel s'écria : Voici les anges qui ont cohabités et se sont unis avec les femmes, Ils ont pris de nombreuses apparences et se sont désignés des chefs.
2. Ils ont souillé les hommes, multiplié parmi eux les erreurs, au point de leur faire faire des sacrifices aux démons, comme à des dieux. Mais au grand jour, ils seront jugés et ils périront, et leurs femmes avec eux, parce qu'elles ont séduit les anges et se sont laissés séduire sans résistance. Elles deviendront des sirènes.
3. Et moi, Énoch, moi seul, j'ai vu la fin de toutes choses, et il n'a été donné à personne de la voir comme moi.
1 Pierre 4:7

Commentaire du Chapitre 19.

Les gens qui se prosternent devant des statues et leur parlent, les invoquent, se prosternent et invoquent des démons. Derrière ces statues se cachent malicieusement des démons aux allures religieuses qui se font un malin plaisir de détourner les humains de la véritable adoration. Car Dieu cherche des adorateurs en esprit et en vérité **Jn 4/23**. Ce sont des esprits menteurs qui donnent à leurs adorateurs toutes les bonnes raisons de

continuer à les adorer. L'adoration devant des statues est une prostitution spirituelle aussi grave que la prostitution physique que pratiquèrent des anges et des femmes en **Genèse 6**. Voilà pourquoi l'église catholique est appelée la grande prostituée. Elle encourage ses fidèles à pratiquer le culte des images et des morts, donc… des esprits mauvais et des démons. Les gens sincères ne se rendent pas compte de la somme de malédictions qu'ils amassent sur leurs têtes en se soumettant à cette idolâtrie christianisée. Ils sont sincères, mais sincèrement dans l'erreur. Et dans une erreur extrêmement sombre. Protester contre ces pratiques peut sembler être du sectarisme, pourtant il n'en est rien. C'est juste une question de vie ou de mort. « *Sortez du milieu d'elle* (nous dit Jean dans l'Apocalypse) *afin que vous ne participiez pas à ses péchés, et que vous n'ayez point de part à ses fléaux. Car ses péchés se sont accumulés jusqu'au ciel et Dieu s'est souvenu de ses iniquités. Payez- la comme elle a payé, et rendez-lui au double selon ses œuvres. Dans la coupe où elle a versé, versez-lui au double. Autant elle s'est glorifiée et plongée dans le luxe, et autant donnez-lui de tourments et de deuil.* » **Apoc 18/4-7**. Et lisez la suite de la malédiction qui est sur elle et sur ceux qui se livrent avec elle à toutes ses abominations. Dans **Hénoch 96/2** nous apprenons que les sirènes pleurent et gémissent. En Afrique la « reine des eaux » est un démon qui séduit sexuellement. Elle est la sirène de nos légendes. Les Africains trouvent très étranges que nous faisions de la sirène un personnage pour amuser nos enfants. Ils l'appellent « Mamy Ouata ». D'après Hénoch, elles sont les femmes qui ont fauté avec les anges.

CHAPITRE 20

1. Voici le nom des anges qui veillent.
2. Ouriel (Uriel), un des saints anges, qui est préposé au monde et au Tartare. (à la terreur)
3. Raphaël, un des saints anges qui est préposé aux esprits des humains.
4. Ragouel, un des saints anges, qui punit le monde des luminaires. (et les luminaires)
5. Michael, (Michel) un des saints anges qui est préposé aux hommes vertueux et aux nations. (peuple)
6. Sariel (Saraqiel), un des saints anges qui est préposé aux esprits des hommes qui pèchent contre les esprits.
7. Gabriel, un des saints anges, qui est préposé au Paradis, aux dragons et aux Kéroubîms. (Chérubins)
8. Remiel, l'un des saints anges, est chargé par Dieu du soin des ressuscités]

Commentaire du Chapitre 20.

Ces sept anges ne sont pas les sept anges **d'Apoc 2** et **3**. Les sept anges d'**Apoc 2** et **3** sont des anges-terrestres. C'est-à-dire : des envoyés, des apôtres. Le mot ange signifiant envoyé, ou apôtre. Jean n'a pas écrit à des anges célestes mais à des envoyés de Dieu, (à des anges terrestres). A des hommes qui avaient été envoyés par Dieu aux sept églises comme pasteurs. Ces anges sont aussi les sept envoyés de Dieu qui ont marqué leur époque durant les sept âges de l'église. (Voir mon livre 'Lamblore, le mystère révélé) Nous savons par exemple que Michel est un archange. **Jude 1/9**. Or les sept anges d'Apoc **2 et 3** sont des anges et non des archanges. Là, Hénoch voit les sept anges principaux, les sept archanges. Le préfixe '**arch**' signifiant '**super**'. C'est à la voix d'un archange, juste après le signal donné, que la trompette de Dieu sonnera pour l'enlèvement de l'Epouse de Christ sur les nuées du ciel. **1 Tess 4/16**. **Daniel 10/21** nous montre Michael qui s'occupe en effet des nations comme nous le dit **Hénoch 20/5**. Nous rencontrerons ces archanges tout au long du livre d'Hénoch. On les trouve souvent en groupes. En **Hénoch 71/13** il y a un nom qui ne se trouve pas dans la liste du Chapitre **20**. C'est le nom de Phanuel. Par contre on ne retrouve jamais Saraquiel dans le livre d'Hénoch. On le retrouve en **Hénoch 9/1** sous le nom de Sariel. Phanuel est peut-être un autre nom donné à un des archanges cité au **ch 20**… ? Il y a peut-être un huitième archange… j'en doute. Il faut aussi savoir que certains manuscrits omettent Phanuel…

CHAPITRE 21

1. Je fis ensuite un long circuit pour arriver à un lieu désert qui était préparé où rien n'était au complet, c'était le chaos.
2. Je ne vis là ni l'œuvre admirable du ciel élevé, ni la terre et ses merveilles ; ce n'était qu'un lieu informe et terrible.
3. Là aussi je vis sept étoiles enchaînées les unes aux autres, comme de grandes montagnes, comme des feux embrasés. Et je m'écriai à cette vue : Pour quel crime ces étoiles sont-elles enchaînées ; pourquoi ont-elles été reléguées dans ce lieu ? Alors Uriel, un des saints anges qui était avec moi et qui me servait de guide, me répondit : « Hénoch, pourquoi cette question ? Pourquoi cette inquiétude, cette anxiété ? Ces étoiles ont transgressé le commandement du Dieu Très-Haut ; et pour expier leur crime, elles ont été enchaînées, dans ce lieu pour un nombre infini de siècles. Jusqu'à ce que dix mille ans soient accomplis, nombre des jours de leurs péchés.
4. De là je passai dans un autre lieu de terreur :
5. Là je vis l'œuvre d'un feu immense, ardent et dévorant, au milieu duquel il y avait une fissure allant jusqu'à l'abîme. Et des colonnes de feu se combattaient entre elles et elles s'enfonçaient dans l'abîme. Et il me fut impossible d'évaluer ni sa grandeur, ni sa

hauteur ; je ne pus pas non plus connaître son origine. Et je m'écriai encore à cette vue : Quel lieu terrible ! Qu'il est difficile d'en sonder les mystères.
6. Uriel, un des anges qui étaient avec moi, me répondit et me dit : « Hénoch, pourquoi ces alarmes, pourquoi cet étonnement à la vue de ce lieu terrible, à la vue de ce lieu de souffrance ? C'est ici, ajouta-t-il, la prison des anges ; et ils y seront enfermés à jamais ! »

Commentaire du Chapitre 21.

Ces étoiles qui n'ont pas obéi sont des astres qui sont des êtres créés par Dieu mais qui, comme certaines autres créatures, se sont rebellées.

Ces étoiles seront liées là où le diable sera lié pendant 1000 ans. **Apoc 20/1-3.** Ensuite, il sera relâché pour un peu de temps avec toutes sortes d'entités rebelles à Dieu. Elles seront nombreuses comme le sable de la mer. Mais Dieu les jettera dans l'étang de feu qu'Hénoch a vu, là où il y a la fissure. **V5**. **Apoc 20/10**. Quand vous regardez les étoiles, ne pensez pas qu'elles ne sont que des masses de matières qui tournent dans l'univers. Tout ce qui existe a une forme de vie. Toute matière est vivante. Nos cailloux terrestres sont vivants. Pas de la vie que nous avons nous, les humains. Mais si vous mettez un caillou sous un microscope très puissant, vous verrez les atomes et toutes ces choses qui bougent et vivent. Il y a de l'intelligence dans tout ce qui existe. Dieu ne crée rien de mort. La mort est une malédiction prononcée sur ce qui vit dans la rébellion. La mort sera la dernière chose que Dieu détruira. **1 Cor 15/26**. Et alors la vie sera éternelle, délivrée de la malédiction jetée actuellement sur la création. Un lieu a été préparé par Dieu pour y jeter toute ces formes de vies rebelles. **Matt 25/41**. Contrairement à la croyance populaire, le diable n'accueillera personne dans ce lieu horrible. Il y sera jeté comme on jette ce dont on veut se débarrasser définitivement. Ceux qui auront marché dans la rébellion contre Dieu y seront jetés de la même manière. Et personne ne pourra élever sa voix en disant que ce n'est pas juste. Ce sera parfaitement juste. Ce n'est que la bêtise et la méchanceté de l'être humain qui le tiennent dans la rébellion et le manque de respect de Dieu et de tout ce qui Le concerne. Voyez la bêtise humaine qui s'acharne à détruire la création. Combien de souffrances imposées à l'homme par la bêtise et la méchanceté. Combien de souffrance imposée à tout ce qui vit sur la terre. La destruction des méchants sera acclamée par les Saints. Le sentimentalisme à quatre sous n'aura plus court pour les récidivistes de la méchanceté et de la bêtise. Pour le moment, les Chrétiens sont appelés à bénir, à prier pour ceux qui les persécutent. Les chrétiens sont appelés à tendre la joue droite à ceux qui les frappent sur la joue gauche. Pour le moment nous sommes appelés à rendre le bien pour le mal qu'on nous fait. Pour le moment Dieu veut que nous donnions une chance à tous de s'approcher du Dieu d'amour en étant patient et gentil. Mais le jour vient où Dieu dira : « **c'est assez !** » Et tous ces ingrats, ces irrespectueux, ces religieux assassins, ces méchants de tous poils et ces crétins malfaisants seront jetés dans ce lieu. Hénoch a vu ce lieu. Il nous en parle pour que nous sachions qu'il existe. Parlons-en autour de nous. La crainte de Dieu est le commencement de la sagesse**. Prov 1/7**.Que ceux qui doivent entendre, entendent. Et pour ceux qui ne veulent pas suivre Jésus… eh bien !… ils se rappelleront qu'ils ont choisi leur part, et ils n'auront pas à se plaindre.

CHAPITRE 22

1. De là, je m'avançai vers un autre lieu, où, du côté de l'occident, je vis une grande et haute montagne, un rocher escarpé, et quatre cavernes s'y ouvraient.
2. À l'intérieur, ces lieux étaient profonds, spacieux, lisses et égaux, mais d'une profonde obscurité. Trois de ces cavernes étaient ténébreuses, la quatrième était lumineuse avec une source d'eau au milieu. J'ai dit : « Que ces cavernes sont lisses ! Qu'elles sont profondes et ténébreuses ! »
3. Alors Raphaël, un des saints anges qui m'accompagnait, me dit : « Ces cavernes doivent rassembler les esprits des âmes des morts ; c'est pourquoi elles ont été créées ; toutes les âmes humaines y seront assemblées.
4. Ces cavernes sont destinées à être leur prison, c'est ainsi qu'elles ont été créées ; ils y séjourneront jusqu'au jour où ils seront jugés, jusqu'au moment du jour final, celui du grand jugement qui sera exercé sur eux ».
5. J'ai vu là l'esprit d'un mort qui accusait et sa plainte montait jusqu'au ciel. Il criait et accusait.
6. Alors j'interrogeai Raphaël, le saint Veilleur qui m'accompagnait, et je lui dis : « À qui appartient cet esprit qui accuse ainsi et dont la voix accusatrice monte vers le ciel ? »
7. Il me répondit : « C'est la voix de l'esprit d'Abel, qui a été tué par son frère Caïn, et qui l'accusera jusqu'à ce que sa race soit exterminée de dessus la face de la terre ».
Gen 4:10 ; **Genèse 4/17** (la race de Caïn) à noter que Caïn n'est pas d'Adam et ne figure pas dans sa généalogie **Gen5/1-3**. Il est à noter que Jean dit que Caïn n'est pas d'Adam mais du malin **1 Jn 3/12**. Note du Rév M.Genton.
8. Jusqu'à ce que sa race soit effacée du milieu des hommes. (La race de Caïn est la postérité du serpent **Gen 3/15.** Note du Rév. M. Genton).
9. Alors je l'interrogeai : « Pourquoi les cavernes sont-elles séparées les unes des autres ? » Il me répondit :
Luc 16:26 nous parle d'un abîme qui sépare le séjour des morts en deux.

Il y a des variantes assez importantes entre la version éthiopienne et la version greque.
Je vous donne donc les deux versions. (Note du Rév. M.Genton.)

VERSION ETHIOPIENNE.

Ces trois ont été faites pour séparer les autres esprits des morts. Celle-ci est séparée pour les esprits des justes, celle où est la source d'eau lumineuse.

10 Celle-ci a été créée pour être celle des pécheurs lorsqu'ils meurent et qu'ils sont ensevelis dans la terre, et qu'un jugement n'a pas eu lieu sur eux dans leur vie.

11 Là sont mises à part leurs âmes pour ce grand châtiment, jusqu'au grand jour du jugement, des châtiments et des tourments des maudits pour l'éternité, pour qu'ait lieu la rétribution des esprits. Là Il les enchaînera pour toujours.

12 Celle-ci a été séparée pour les âmes de ceux qui sollicitent, qui font connaître leur perte, lorsqu'ils ont été tués dans les jours des pécheurs.

13 Et celle-ci a été créée pour les âmes des hommes, de tous ceux qui ne seront pas purs, mais pécheurs, impies, et qui auront part avec les sans-loi. Mais leurs esprits, parce que ceux qui ont été opprimés ici-bas sont moins châtiés, ne seront pas punis au jour du jugement et ne seront pas ressuscités d'ici.

VERSION GREQUE

Ces trois cavités ont été faites pour séparer les esprits des morts. Ainsi sont séparées les âmes des justes, là où se trouve la source d'eau de vie, de lumière.

10 De la même façon une séparation a été faite pour les pécheurs lorsqu'ils meurent et qu'ils sont ensevelis dans la terre, et qu'un jugement n'a pas été prononcé contre eux pendant leur vie.

11 C'est là que leurs âmes sont mises à part pour ce grand tourment, jusqu'au jour du jugement, du châtiment et de la torture de ceux qui maudissent jusqu'à l'éternité, et jusqu'au jour de la vengeance qui s'exercera sur leurs âmes. C'est là qu'Il les enchaînera jusqu'au jour du jugement dernier.

12 Et de même il a été fait une séparation pour les âmes de ceux qui se plaignent, qui font connaître leur meurtre lorsqu'ils ont été mis à mort dans les jours des pécheurs

13 Et pareillement elle a été faite pour les âmes des hommes qui n'ont pas été justes, mais pécheurs consommés en crime, et ils seront aussi avec les criminels. Quant à leur âme, elle ne sera pas mise à mort au jour du jugement, mais ils ne ressusciteront pas de là.

14 A ce moment je bénis le Seigneur de Gloire et je dis : « Béni soit mon Seigneur, le Seigneur de justice, qui règne pour l'éternité. »

Commentaire du Chapitre 22.

Hénoch vient de voir l'endroit où sont enfermés les anges déchus. Il voit devant lui, à l'ouest (spirituellement à l'ouest) quatre cavernes creusées dans une montagne dure.(Dans l'interprétation parabolique, **l'est** représente ce qui est déjà fait, déjà vu, le commencement. Comme le soleil se lève à **l'est** et se couche à l'ouest, le commencement est **l'est** et la suite est l'ouest. Cette connaissance nous sera nécessaire par la suite de notre étude) Hénoch voit donc cette montagne. Il n'y est pas encore. Et derrière lui se trouve le lieu où sont enfermés les anges déchus. Ce qui est derrière lui, (par rapport à lui), c'est l'est ; et ce qui est devant lui, (par rapport à lui), c'est l'ouest, c'est-à-dire : l'avenir pour lui. Il y a quatre cavernes créées pour contenir quatre sortes de personnes différentes. Jésus a aussi abordé ce sujet en citant les quatre sortes de personnes qui reçoivent la Parole de Dieu. **Matt 13/4**. (Et une seule sorte de personnes reçoit la Parole.) Le jugement ne sera pas pour tous pareils. Il y a **une** caverne pour les justes. Dans cette caverne se trouve une source d'eau lumineuse. **V9**. C'est tout à fait certain qu'Abel se trouve dans la caverne des justes. **Gen 4/10 ; Héb 11/4.** Il s'y trouve avec ceux d'**Apoc 6/9-11**. Ces âmes-là, qui réclament justice, sont les âmes des Juifs qui ont été tués tout au long des âges à cause de la Parole de Dieu, de leur fidélité à La Parole de Dieu. Pourquoi suis-je certain que ce ne sont pas des chrétiens ? Parce qu'ils réclament vengeance. Ils s'inspirent de la loi de Moïse (et de la loi morale humaine normale). Un chrétien martyr ne réclame pas vengeance, car il n'est pas sous la loi de « œil pour œil, dent pour dent ». **Exode 21/4** Mais ces Juifs sont des justes et sont dans cet endroit réservé aux justes qui attendent le juste jugement. Les Chrétiens qui se trouvent dans cet endroit attendent la résurrection, l'adoption de leur corps sans crier 'vengeance'. C'est cet endroit que Jésus appelle le sein d'Abraham. **Luc 16/22**. Puis ils y a les autres endroits. Trois cavernes. Quand Hénoch a vu ces cavernes, personne ne pouvait en sortir, mais maintenant la clé étant dans les mains de Jésus, il y a possibilité que des morts entendent l'Evangile et le reçoivent, sortent de cet endroit. **Apoc 1/18** Jésus a les clés du séjour des morts.

1 Pierre 3/18-20 Jésus est allé prêcher dans le séjour des morts

Qu'a-t-Il prêché ? L'EVANGILE !

1 Pierre 4/6 L'Evangile est **aussi** prêché aux morts

C'est dans une de ces cavernes que Jésus est allé pour prêcher aux esprits en prison qui avaient été rebelles au temps de la construction de l'arche. Il est ressorti de cette caverne en emmenant avec Lui des gens qui s'y trouvaient captifs depuis le déluge. Et Il les a emmenés dans les hauteurs. **Eph 4/8-10**. Jésus a dit que : *tout ce qu'Il a fait, nous le ferons aussi et même des choses plus grandes encore*. **Jean 14/12**. Or, qu'a-t-Il fait là ? Il a pris les clés du séjour des morts et Il est allé y prêcher l'Evangile. Le chemin, l'accès est maintenant ouvert et les chrétiens qui décèdent vont faire comme Il a fait pendant, je pense, au minimum trois jours. Jésus a prêché à certains esprits en prison, et chaque chrétien doit prêcher à une catégorie d'esprits en prison que Dieu lui confiera. Tout ce que Jésus a fait, nous le faisons aussi. **Jn 14/12**.Tous ne reçoivent pas l'Evangile dans ces cavernes. Seuls ceux qui ont été prédestinés au salut peuvent le recevoir. **Eph 1/4**. Et ils sont nombreux ceux qui, au travers des âges, n'ont jamais

entendu l'Evangile prêché de leur vivant. Pensez à ces foules de personnes habitant les contrées lointaines, vers lesquelles aucun missionnaire n'est jamais allé prêcher durant des siècles. Dieu est bon et juste, Il n'oubliera aucun des Siens. Et ne laissez personne vous dire que Dieu n'a élus que les Juifs, et plus tard les chrétiens du tour de la Méditerranée et que, dans les siècles passés aucun des Africains, Asiatiques ou Australiens ne faisait partie des élus. Et tous les gens qui sont morts dans leurs péchés **parce que l'église n'évangélise pas ?** Que deviendront-ils ? Dieu les enverra TOUS en enfer ?! Dieu n'a donc élu personne d'autre que ceux qui se sont fait baptisés, immergés ? Alors ? Tous les gens qui se sont fait baptisés en tant que bébé iront griller en enfer ? Et encore !!!! Dieu ne sauverait-Il que ceux qui ont été baptisés de la manière dont **vous** comprenez le baptême ?!!! Avec LA bonne formule. La religion rend fou et méchant. Certains croient que si vous n'avez pas été baptisé, plongé en arrière dans l'eau, vous n'êtes pas sauvé. D'autres croient que vous devez être plongé dans l'eau en avant sinon votre baptême ne vaut rien. D'autres croient que le pasteur qui vous baptise doit dire : « au Nom de Jésus » D'autres croient qu'il doit dire : « au Nom du Seigneur Jésus ». D'autres croient qu'il faut dire : « Au Nom du Seigneur Jésus-Christ » D'autres croient qu'il faut dire : « au Nom du Père, du Fils et du Saint Esprit. » D'autres croient qu'il faut dire : « Au Nom du Père ET du Fils ET du Saint-Esprit » D'autres croient que ce le baptême ne doit pas être fait dans la mer…Et si vous n'êtes pas baptisé selon leur croyance, Dieu vous jettera en enfer car nul n'est censé ignorer la Parole de Dieu. Alors **je** vous le dis : « Heureusement que Jésus a précisé qu'il y a plusieurs demeures dans la Maison du Père, car s'il n'en était pas ainsi, je me vois mal vivre l'éternité avec des gens aussi bas de plafond, aussi dépourvus de bonté et qui prennent Dieu pour un maniaque dangereux et méchant. Dieu est bon et juste. Dieu juge les cœurs au dedans desquels Il a placé Sa loi. C'est juste. Mais ne jetez pas ce que je viens de vous donner. Ce n'est pas parce que les religions d'aujourd'hui n'enseignent pas, ou mal, ces Choses, que vous pouvez vous permettre de ne pas les prendre très au sérieux. Pensez aux chrétiens d'autrefois…Par exemple, avant que les **baptistes** ne reçoivent la révélation du baptême par immersion, les religieux s'accordaient tous pour dire que le baptême devait être administré aux bébés avec quelques gouttes d'eau. Et avant que les **pentecôtistes** ne reçoivent la révélation du baptême dans le Saint-Esprit avec le don des langues, il était clair pour les religieux que le fait de parler des langues non-apprises relevait de la possession diabolique. Alors de grâce, ne rejetez pas ces Choses que je vous donne. Etudiez-les en présence de Dieu, dans un esprit ouvert et humble. Dieu vous montrera que c'est juste. Ce n'est pas moi qui l'invente. La Bible dit clairement que *l'Evangile est **AUSSI** prêché aux morts, afin qu'après avoir été jugés quant à la chair, ils vivent selon Dieu quant à l'esprit.* **1 Pierre 4/6**. Le mot « **aussi** » dans ce verset nous montre que l'Evangile a été prêché aux vivants **et AUSSI** aux morts. Il est donné à l'homme de vivre une seule fois après quoi vient le jugement. Au moment de votre mort, vous serez rapidement jugé quant à la chair pour savoir dans laquelle de ces cavernes vous allez attendre. Si vous êtes un juste, un justifié par le Sang de Jésus ou, si vous êtes un juste, justifié par la foi sous la dispensation de la loi, vous irez dans la caverne lumineuse. Pour que qui est des milliards d'autres… Dieu est juste. Il ne juge pas tout le monde de la même manière quant à la chair. Par exemple, les injustes qui ont été assassinés ne sont pas dans la même caverne que les assassins. Cela signifie que Dieu ne place pas tout le monde dans le même endroit. Les « sans-loi » du verset **13** sont les non-Juifs, ceux à qui n'a pas été donné la Loi de Moïse. La loi était inscrite dans leur cœur, il est vrai, mais comment pouvaient-ils avoir la crainte de Dieu, puisqu'Il ne s'était pas révélé à eux ? **Rom 2/14-16**. Donc, plus une personne a reçu, plus son attente du jugement est désagréable si elle n'a pas tenu compte de ce qu'elle a

reçu de Dieu. C'est ce que Jésus dit en enseignant qu'il sera beaucoup demandé à celui qui a beaucoup reçu. Il dit même que certains justes, certains de Ses serviteurs, recevront des coups de bâton en « récompense » de leurs mauvaises actions et de leur mauvaise gestion. **Luc 12/47-48**.

CHAPITRE 23

1. De là j'arrivai dans un autre lieu, du côté de l'occident, aux extrémités de la terre.
2. Où je vis un feu ardent et un mouvement perpétuel, qui courait nuit et jour, sans trêve ni repos tout en demeurant le même.
3. Et j'interrogeai l'ange qui m'accompagnait, et je lui dis : « Qu'est-ce que ce feu qui ne connaît pas de trêve ? »
4. Alors Ragouel, un des anges qui m'accompagnaient, me répondit :
5. « Ce feu ardent, ce courant de feu qui se meut sans cesse vers l'occident, est le feu qui poursuit et embrase tous les luminaires du ciel.

Commentaire du Chapitre 23.

Tout est bien réglé, et c'est ce que l'ange Ragouel veut montrer à Hénoch. Tout à un point de départ : l'est, et tout arrive à l'ouest. Hénoch se trouve là à l'extrémité de l'ouest, c'est-à- dire à la fin de tout. Le temps est une création de Dieu, mais contrairement à ce que nous croyons généralement, le temps ne passe pas, c'est nous qui voyageons dans le temps. En allant d'est en ouest, du début à la fin de toutes choses. Le feu qu'Hénoch voit, c'est ce que le nouveau Testament nomme La Lumière, c'est la Puissance, c'est l'Energie. Quand une personne se trouve dans le domaine de l'esprit, il n'a plus les mêmes repères que ceux que nous avons dans la matière. Mais celui qui a de la science n'ignore pas que la matière est de l'énergie qui vibre à une certaine « vitesse ». Toutes les matières que nous connaissons sont faites de la même énergie qui vibre plus ou moins « vite ». En fait, tout est énergie. Dans le vocabulaire Biblique on dira que tout est spirituel. Tout est venu de Dieu qui est Lui-Même Lumière, Feu. C'est pourquoi les apôtres virent des flammes de feu le jour de la pentecôte. **Actes 2/3.** Souvenez-vous de ce qu'Hénoch a vu. Il a vu les sept archanges (**ch 20**) et Ragouël est l'un des anges qui s'occupe des luminaires. Il s'occupe de châtier ceux qui ne suivent pas correctement leur course. Certains anges sont donc chargés du bon fonctionnement de l'univers qui nous entoure. Nous verrons plus loin que la marche de ce qui se meut dans l'univers n'est pas sans avoir de l'influence sur ce qui se passe sur terre. Voyez par exemple les marées.

CHAPITRE 24

1. De là je parvins dans un autre lieu, et je vis une montagne de feu brûlant nuit et jour. Dès que j'en fus rapproché, j'aperçus sept brillantes montagnes, dont l'une était distincte de l'autre.
2. Les pierres dont elles étaient formées étaient belles et étincelantes ; elles brillent et rayonnent à la vue, et leur surface est polie. Il y en avait trois à l'orient, et d'autant plus inébranlables, qu'elles étaient l'une sur l'autre ; et il y en avait trois au midi, également inébranlables. Il y avait aussi de profondes vallées, mais qui étaient séparées les unes des autres. Au milieu d'elles s'élevait la septième montagne. Et cette septième montagne apparaissaient majestueuse et d'un aspect admirable, elle les dépassait toutes comme un trône et elles étaient couronnées d'arbres odorants.
3. Parmi ces arbres, il y en avait un d'une odeur sans cesse renaissante, et tellement suave, qu'il n'y en avait point qui exhalât un parfum aussi délicieux. Ses feuilles, ses fleurs, son bois, ne se flétrissaient jamais, et ses fruits étaient beaux.
4. Ses fruits ressemblaient aux fruits du palmier. A cette vue, je m'écriai : « Voilà un arbre admirable à voir ; quelles belles feuilles, quels fruits délicieux ! » Alors Michael, un des saints et glorieux anges qui m'accompagnait, et qui était à leur tête, me répondit :
5. « Hénoch, pourquoi ces questions au sujet de l'odeur de cet arbre ?
6. « Pourquoi es-tu avide de le connaître ? »
7. Alors moi, Hénoch, je lui répondis : « Je voudrais tout savoir, mais surtout ce qui regarde cet arbre. »
8. L'ange me répondit : » Cette montagne que tu vois, et dont la tête élevée égale en hauteur le trône du Seigneur, est précisément le siège où se reposera le Seigneur de sainteté et de gloire, le Roi éternel, quand Il viendra et descendra pour visiter la terre dans Sa bonté.
9. Quant à cet arbre à la suave odeur, dont le parfum n'a rien de charnel, personne n'y portera la main, jusqu'au jour de jugement. Quand les méchants auront été livrés aux tourments éternels, cet arbre sera donné aux justes et aux humbles, aux consacrés. Ses fruits seront réservés aux élus. Car la vie sera plantée dans le Saint Lieu, du côté du septentrion, vers la demeure du Roi éternel.
Gen 2:9 ; 3:22 ; Apo 2:7 ; 22:2,14
10. Alors ils se réjouiront et tressailliront d'allégresse, dans le Saint des saints ; une odeur délicieuse pénétrera leurs os, et ils couleront, comme tes ancêtres, une vie longue sur terre ; et cette vie ne sera troublée ni par les malheurs, ni par les peines, ni par les misères.
11. Et je louai le Seigneur de gloire, le Roi éternel, de ce qu'il avait préparé cet arbre et avait daigné le promettre aux consacrés, aux justes.

Commentaire du Chapitre 24

Il y a plusieurs demeures dans La Maison du Père. **Jean 14/2**. Ces montagnes sont les lieux de résidence, les villes dans lesquelles vivront ceux qui ont été lavés dans le Sang de l'Agneau. Mais tous les chrétiens n'ont pas accès à la montagne du milieu qui est la Nouvelle Jérusalem. La montagne qu'Hénoch a vue est la pyramide que Jean a vue **Apoc 21/9-16.** Cette Epouse, ou Nouvelle Jérusalem, ou ville Sainte, a été mesurée. Sa hauteur, est égale à sa largeur et à sa longueur. Les chrétiens pensent généralement que

la Nouvelle Jérusalem à la forme d'un cube. Je dis, avec Hénoch qu'elle a la forme d'une montagne, elle est pyramidale. Hénoch l'a vue et l'a décrite comme une montagne. Il n'avait jamais vu de pyramide, en son temps il n'y en avait pas sur terre. Et elle mesure 2200 km de haut. **Apoc 21/17**. Maintenant, s'il y a une Nouvelle Jérusalem, c'est qu'il y en a eu une Ancienne. L'Ancienne Jérusalem est l'Epouse de Christ telle qu'Il la voulait et telle qu'elle a été au commencement de l'Histoire de la vraie Eglise de Jésus-Christ, pleine d'amour et de l'Esprit Saint. Vivant en communion parfaite avec le Seigneur et entre eux. Les premiers disciples de Jésus-Christ vivaient selon l'enseignement des apôtres. Cet enseignement, ils l'avaient reçu de Jésus en personne. Ils avaient donc obéi parfaitement à Ses directives et établi l'Eglise comme une théocratie où tout était mis en commun. Les premiers disciples de Jésus vivaient en Communauté de vie **Actes 2, Actes 4**. L'Eglise de Jérusalem est le seul modèle Biblique de la vraie Eglise telle que l'a voulue Jésus Son Bâtisseur. Ensuite, il y a eu les sept âges de l'Eglise dans les nations **Apoc 2 et 3**. Tout cela s'est terminé par l'ordre donné par Jésus de sortir du milieu de cette église devenue apostate. **Apoc 18/14**. Il faut donc :

1° sortir des églises quelles qu'elles soient.

2° se mettre à vivre sur le modèle de l'Ancienne Jérusalem. Seuls ceux qui consacrent leur vie unique à cette obéissance pourront entrer dans la Nouvelle Jérusalem. Les autres Chrétiens seront sauvés, mais vivront dans les autres montagnes-villes.

Dans le temps d'Ephèse **Apoc 2/1-7**, entre 53 et 170 après Jésus-Christ, beaucoup de disciples vivaient en communauté (lire le livre de Michel Genton « Lamblore, le mystère révélé » note du rév. M.Genton). C'est pourquoi il est écrit que ceux qui vaincront dans ce premier âge de l'Eglise (entre 50 et 170 après Jésus-Christ) pourront manger de l'arbre de vie qui est dans le paradis de Dieu. **Apoc 2/7**. **C'est-à-dire qu'ils iront dans la montagne du milieu, dans la Nouvelle Jérusalem**. Les vrais chrétiens de l'âge d'Ephèse qui auront été des vierges folles et n'auront donc pas vaincu, obéi, ne seront pas perdus, ils iront dans la première montagne, la première ville avec ceux de l'âge de Smyrne qui seront dans le même cas qu'eux. L'Epouse de Jésus-Christ (les vierges sages de tous les temps) distribuera des feuilles de l'arbre de vie aux gens des nations pour leur guérison. **Apoc 22/1-2**. Sur la nouvelle terre que Dieu va créer, il y aura des nations. Elles seront sur la face de la nouvelle terre. Les gens de ces nations seront les nouvelles créations de Dieu sur la nouvelle terre, sous les nouveaux cieux. Et sur cette nouvelle terre, il y aura ces sept montagnes dont la plus haute et la plus grande : la Nouvelle Jérusalem. Il y aura des disciples de tous les âges dans la Nouvelle Jérusalem. Car Dieu ne tient pas compte du temps d'ignorance. Par exemple, Dieu n'ayant pas révélé la vie communautaire aux Chrétiens du temps de Philadelphie, Il ne demandera pas aux vainqueurs de cette époque la même chose qu'à ceux de notre époque. Car de nos jours, la vie communautaire vous est révélée. Dieu est en train de tout rétablir. Il rétablit le véritable Evangile qui dont être vécu par la véritable Eglise. Cependant, les chrétiens ayant vécus à l'âge appelé ***l'âge d'Ephèse*** , (entre 53 et170 après Jésus-Christ) seront très nombreux à avoir vécu en communauté. Les Nicolaïtes étaient très peu nombreux et sans grande puissance. Ils commençaient juste à montrer ce qu'ils étaient en pratiquant une œuvre que Dieu hait. Ils cherchaient à prendre l'autorité sur le Peuple de Dieu ('Nicolaïte' vient de deux mots grecs : 'Nikaos' = **dominer** et 'Laos'= **peuple**). Les vrais vainqueurs de chaque époque sont appelés les vrais Juifs. C'est pourquoi il n'y a que six montagnes pour les chrétiens qui ne seront pas L'Epouse. Ils seront appelés les amis de l'Epoux. Jean-Baptiste, quoique n'ayant pas été sauvé par le Sang de Jésus sur la Croix

sera compté comme le premier des amis de l'Epoux. **Jean 3/29.** Ces six montagnes auront sans doute les noms de Smyrne, Pergame, Thyatire, Sardes, Philadelphie et Laodicée. Tels qu'en **Apoc 2 et 3**.Il y aura aussi d'autres endroits où vivrons d'autres personnes. Nous verrons cela plus loin. Pour le moment, Hénoch voit l'Arbre de Vie. Nous savons qu'en Eden l'Arbre de Vie était Jésus. L'arbre de la connaissance du bien et du mal était l'ennemi.

Jésus est toujours cet Arbre et nous devons le manger, l'absorber, nous en nourrir, l'intégrer à notre vie jusqu'à ce que ce soit Sa Vie qui paraisse et non la nôtre. Nous devons manger Sa chair et boire Son sang pour pouvoir vivre de Sa Vie, de la Vie éternelle. **Jean 6/54**. La Cène n'est cependant que le symbole de la réalité que nous avons à vivre au quotidien dans notre relation avec Dieu et Son Eglise.

CHAPITRE 25

1. De là je me dirigeai vers le centre de la terre, et j'aperçus un lieu béni et fertile, où un arbre coupé donnait sans cesse des rameaux toujours verts. Là je vis encore une montagne sacrée, et au-dessous, au pied de la montagne, une eau qui coulait de l'est vers le sud-ouest. J'aperçus encore vers l'est une autre montagne, plus haute que celle-ci et, entre elles, un ravin (ou vallée) profond, mais étroit.
2. L'eau s'écoulait au pied de la montagne, du côté de sa partie occidentale ; à l'ouest j'ai vu une autre montagne, plus basse, de peu d'élévation, entre celle-ci et la première un ravin profond et sec, et un autre ravin profond et sec, à l'extrémité des trois montagnes
3. Or, tous ces ravins, qui étaient profonds, mais étroits, se composaient d'un immense rocher, sur lequel aucun arbre n'était planté. Et dans mon étonnement j'admirai le rocher et les ravins.

Commentaire du Chapitre 25.

Ce qu'Hénoch appelle le centre de la terre, c'est la ville de Jérusalem. Evidemment, à l'époque où Hénoch écrivait cela, Jérusalem n'était pas encore construite. Au temps d'Hénoch, le déluge n'avait pas encore eu lieu. La terre était sur son axe tel que Dieu l'avait placé lors de la création. Mais l'axe de la terre a bougé de 15° au moment du

déluge. Et nous verrons que Jérusalem n'est plus le centre de la terre depuis lors, nous verrons aussi que les jours se calculent différemment depuis. Mais cela se trouvera dans les commentaires d'autres chapitres (**ch 71**). Pour le moment souvenons-nous simplement que Jérusalem, du moins l'endroit où Jérusalem allait être construite beaucoup plus tard, est considéré comme le centre de la terre. C'est d'ailleurs dans cet endroit, à Salem, que régna Melchisédech, longtemps après Hénoch. **Gen 14/18**. Et longtemps avant que les descendants d'Abraham ne prennent possession de ce lieu. Bien après Abraham, bien après Isaac, Jacob prophétisa sur ses fils et dit à Lévi que la Maison que choisira le Seigneur s'appellera 'Jérusalem' ainsi que le rapporte le livre d'Hénoch, le juste. **Testament de Lévi 10/5**. Le mot « Jérusalem » prononcé là, est « Maison de Paix » ou « Fondement de la Paix » ou « Habitation de Paix » car c'est ce que signifie le mot « Jérusalem ». Nous avons donc trois montagnes dans ce chapitre. Ces trois montagnes existent sur terre, mais Hénoch a vu leur apparence spirituelle. Elles sont des endroits tenus en réserve pour les gens qui ont vécu fidèlement sous l'Ancienne Alliance. Pour le dire plus simplement, Hénoch a vu là le paradis des Juifs. La première montagne est la montagne du Temple et les eaux sont les eaux de Siloé. La deuxième montagne est la montagne des Oliviers et la vallée est celle du Cédron. La troisième montagne est appelée la montagne « du mauvais conseil ». Il y a une vallée qui se trouve entre la montagne du Temple et le mont Golgotha, c'est le ravin de Tyropéon. Le second ravin est ce que Jésus appelle la Géhenne qui rejoint la vallée du Cédron au sud de la montagne du Temple. La Géhenne est en réalité la vallée de Hinnom ou Gehinnom, elle se trouve au point de rencontre des trois montagnes. C'est là que, du temps de Josias, les enfants étaient sacrifiés au dieu Moloch. **1 Rois 23/10. Jér 19/6.** Alors que signifient ces choses dans le monde de l'esprit ? L'arbre coupé qui donne toujours des rameaux verts, c'est l'arbre coupé du Peuple Juif qui a donné vie au Peuple Chrétien. Les Juifs ont été coupés pour un moment, mais ils seront entés selon leur nature sur leur propre olivier. **Rom 11/24**. Tout le chapitre **11** de la lettre aux Romains est bon pour comprendre ce qui s'est passé et pourquoi cet arbre bien que coupé, donne toujours des rameaux. Mais là, Hénoch voit des montagnes, des arbres, des ravins et que peut-il comprendre ? C'est là que nous voyons que **les prophètes peuvent voir sans comprendre ce qu'ils voient**. Ces montagnes sont les différents endroits où vont les Juifs fidèles après leur mort. Je parle là des juifs qui ont été fidèles depuis le roi David jusqu'à ceux d'aujourd'hui. La géhenne est le lieu de tourments dont Jésus a très bien parlé aux Juifs de Son temps **Matt 5/22**. Il y a d'autres paradis encore. Mais nous verrons ces choses en leur temps en étudiant ce livre d'Hénoch. Une chose est certaine, tous les gens ne seront pas au même endroit. Cela ne signifie pas autre chose que : tous n'auront pas les mêmes pouvoirs dans la future nouvelle création.

CHAPITRE 26

1. Alors je m'écriai : Que signifie cette terre bénie, ces arbres élevés, et ce ravin, maudit qui les sépare ?
2. Et Uriel, un des saints anges qui étaient avec moi, me répondit : Ce ravin est maudit d'une malédiction éternelle. C'est ici que seront rassemblés tous ceux qui se servent de leurs langues pour blasphémer Dieu, qui ouvrent la bouche pour parler avec dureté contre sa gloire, qui disent des insolences sur Sa gloire. C'est ici qu'ils seront rassemblés, c'est ici que sera leur demeure.
3. Dans ce jour suprême apparaîtra le spectacle du jugement qui se fera dans la justice en présence des justes pour l'éternité; il sera fait d'eux un grand exemple de justice aux yeux de tous les saints ; c'est ici que les Miséricordieux béniront tous les jours le Seigneur de gloire, le Roi Éternel.
4. Et ils le béniront dans ce jour redoutable du jugement, pour leur avoir donné une part dans Sa miséricorde. Alors je me tournai naturellement vers Dieu, et je louai son nom et je chantai, comme il convient à Sa grandeur et Sa gloire.

Commentaire du Chapitre 26.

Nous avons déjà vu au chapitre **25** ce qu'est ce ravin : la Géhenne. La Géhenne est en réalité la vallée de Hinnom ou Gehinnom, elle se trouve au point de rencontre des trois montagnes. C'est là que, du temps de Josias, les enfants étaient sacrifiés au dieu Moloch. **1 rois 23/10. Jér 19/6.** Jésus parlant à la foule qui Le suivait dit un jour : « *La loi de Moïse dit que vous ne devez pas tuer, mais Moi je vous dis que si vous vous mettez en colère contre votre frère, vous méritez d'être puni par les juges ; celui qui dira à son frère « Raca ! » mérite d'être puni par le sanhédrin ; et que celui qui lui dira « insensé ! » mérite d'être puni par le feu de* ***la géhenne*** ». **Matt 5/21-22**. Jésus montre par là qu'Il est plus sévère que Moïse. Le Sauveur établit une graduation dans la transgression et dans la peine qui doit la suivre. D'abord la colère contre un frère, puis ensuite l'expression de cette colère par des paroles de haine ou de mépris. 'Raca' est un terme injurieux qui signifie « tête vide, homme de rien, fou ». Cela signifie aussi « impie, athée » c'est une forme de malédiction inspirée par la haine. Alors Jésus parle de peines infligées par la justice pénale de Son temps. Celui qui se rend coupable d'une telle faute est aussi condamnable que ceux que les gens qui sont appelés devant ces tribunaux. Le juge n'a pas l'autorité suprême qu'a le sanhédrin. Le sanhédrin est composé de 71 membres, sous la présidence du souverain sacrificateur. Cela, c'est pour le jugement que Dieu trouvait juste d'appliquer aux gens de Son peuple qui commettaient cette sorte de faute. Et Jésus termine en disant que de telles personnes méritent, en réalité, d'être jetées dans la vallée de l'Hinnom qui entourait Jérusalem du côté sud. C'est là qu'on jetait les animaux morts et les suppliciés. On y entretenait un feu pour les consumer. Ce lieu était devenu l'image de l'enfer. Qui pourrait être sauvé alors que les exigences de Jésus sont plus grandes que celles de Moïse ?! Jésus dit cela

pour nous montrer que seule la miséricorde de Dieu est capable de nous sauver. Jésus reprend ici ce qu'Hénoch a dit des milliers d'années avant Sa venue sur terre. **Et nous, deux mille ans après, nous reprenons ces Choses pour les publier afin que tous sachent qu'elles sont vraies.** Le jour vient où les justes, les gens que Jésus a justifiés par Son Sang, seront au bord de ce ravin et regarderont les impies, les blasphémateurs et autres pécheurs, être précipités dans ce lieu de feu qui ne s'éteint pas. Et nous louerons Dieu pour Sa justice. Nous ne serons pas forcés de le faire, nous le ferons spontanément. Il nous a fait grâce, nous Le louerons pour cela. Il punira ceux qui ont méprisé son Amour et chercher à détruire tout ce qu'Il a créé. Il les détruira et ce ne sera que justice. (C'est **le feu** qui ne s'éteint pas, par contre, celui qui brûle est détruit. Cette destruction peut durer un long moment, mais en tout cas pas l'éternité. Pour exemple, lisez ce qu'Esaïe dit au sujet d'Edom. La fumée s'élèvera éternellement **Esaïe 34/10**. Or si vous allez sur l'emplacement d'Edom, vous ne verrez aucune fumée. Pourquoi ? Dieu a-t-Il mentit ? Non. C'est juste une expression dramatique que le prophète donne pour faire comprendre la gravité du péché d'Edom et de sa destruction que Dieu a décidé. De même les gens de la semence du serpent seront détruits comme l'anti-christ sera aussi détruit par le souffle de la bouche de Dieu **2 Thess 2/8**.) Ceux qui maudissent Son Nom, qui disent du mal de Sa gloire recevront ce qu'ils méritent. Qu'est-ce que la Gloire de Dieu ? C'est tout ce qui est issu de Dieu et qui paraît dans Sa création. C'est Son poids. Ils se sont moqués de Son Eglise et ont fait des courbettes hypocrites dans la fausse église. Ils n'ont pas pris la peine de comprendre qu'il y avait une vraie et une fausse église. Ils ont jugé et condamné des innocents en les tenant pour coupables des méchancetés de ceux de leur propre race d'incrédules. Ils ont privé les vrais enfants de Dieu de ce qui pourtant ne leur appartenait pas. Ils ont volé Dieu et Ses enfants. Il n'y aura pas qu'Hénoch pour se tenir devant ce ravin et applaudir la justice et chanter la grandeur de Dieu. Tous ceux qui, aujourd'hui se tiennent dans la soumission au Seigneur en bénissant ceux qui les maudissent, se tiendront là et se réjouiront d'avoir échappé à la condamnation que méritaient pourtant leurs péchés. Dieu nous a fait miséricorde, que Son Nom soit exalté !

CHAPITRE 27

1. De là je me dirigeai du côté de l'orient, vers une montagne qui s'élève au milieu du désert, et j'ai vu que ce n'était qu'une solitude.
2. Il n'y avait qu'un endroit couvert d'arbres et de semences. **3**. De là une cataracte, composée en apparence de plusieurs autres, s'échappait vers l'ouest et le nord. D'un côté s'élevaient des arbres, de l'autre on voyait de l'eau et de la rosée.

Commentaire du Chapitre 27.

Il faut garder en mémoire que les montagnes sont des paradis et que les arbres sont des gens habitant ces paradis. La symbolique de la Bible est semblable. L'arbre de la Vie au jardin d'Eden était Jésus et l'arbre de la connaissance du bien et du mal était satan. Quand Jean Baptiste annonce Jésus, et dit que la cognée est déjà mise à la racine des arbres, il ne donnait pas un cours de 'bûcheronnage' **Luc 3/9**. Il est écrit dans **Apoc 22/ 2** que de chaque côté du fleuve il y a un arbre, (puisqu'il y a un arbre de chaque côté, cela nous fait donc au moins deux arbres). Jean parle de Jésus et de l'épouse. Jésus étant un arbre, d'un côté du fleuve et Son Epouse, qui est aussi divine que Lui, est sur l'autre bord du fleuve. En tout cas, ce sont des arbres. Maintenant, le mot ARBRE employé dans **Apoc 22/2** est au singulier. C'est le mot XULON. Il désignerait alors une espèce d'arbre. Il faut aussi voir que le XULON se trouvait aussi sur le milieu de la place de la Nouvelle Jérusalem. Cela me fait dire que Ce n'est pas UN arbre de Vie qui se trouvera dans la Nouvelle Jérusalem, mais l'ESPECE de l'arbre de Vie. Ceux de l'Espèce de Dieu. De Sa Race. Hénoch a vu la Nouvelle Jérusalem habitée par l'Epouse, puis les montagnes qui l'entourent directement, qui sont les divers lieux où résident les chrétiens des sept âges de l'Eglise. Il a aussi vu les trois montagnes qui sont le paradis des Juifs qui ont vécu entre l'époque de David jusqu'à nos jours. Souvenez-vous aussi que, quand Hénoch dit qu'il va à l'est, cela signifie qu'il va dans notre passé. Plus Hénoch se dirige vers l'ouest, plus il se dirige vers ce qui concerne l'avenir. Or, ce qu'Hénoch écrit est destiné à une génération lointaine, **Hénoch 1/2**, la nôtre. Dans ce **chapitre 27**, Hénoch va vers notre passé. Il se dirige vers la période qui concerne les descendants de Jacob jusqu'à la période de Saül. Les gens qui ont vécu durant cette période seront dans un paradis créé pour eux. Souvenez-vous qu'il y a plusieurs demeures dans la Maison du Père. Jusqu'ici, Hénoch a donc visité les paradis suivants :

1° Sept montagnes dont une est La Nouvelle Jérusalem, paradis de l'Epouse de Christ.

2° Le paradis concernant les Juifs depuis que David est devenu roi jusqu'à nos jours. (Trois montagnes)

3° Le paradis concernant les Gens qui vivaient du temps des patriarches (fils de Jacob) jusqu'à la royauté de David. (là, il n'est pas dit combien il a vu de montagnes. Mais comme il s'agit de la dispensation des patriarches, je ne me tromperais sans doute pas en disant qu'il devait y en avoir douze) de **Gen 49 à 2 Sam 5.**

4° Nous verrons en suivant Hénoch, qu'il y a un quatrième paradis qui est réservé aux descendants d'Abraham.

5° Puis nous verrons le cinquième paradis, celui où se trouvent Noé et ceux qui marchèrent fidèlement jusqu'au temps d'Abraham.

6° Puis nous visiterons le Paradis où se trouve Adam et ceux qui vinrent après lui jusqu'au déluge.

7° Et finalement le Paradis d'où Adam et Eve ont été chassés.

Tout cela ne signifie pas que les saints qui seront dans ces divers paradis ne se rencontreront jamais. Jésus-Christ dit que nous mangerons à table avec Abraham, Isaac

et Jacob. **Matt 8/11**. Nous aurons, je pense, des agapes comme les diverses maisons-communautaires en avaient à Corinthe. **1 Cor 11**. Toutes les Communautés se retrouvaient pour manger ensemble. Je pense que, bien qu'ayant des demeures différentes, nous nous retrouverons à table très régulièrement pour célébrer notre Dieu tous ensembles. **Jean 14/2**. Mais pour le moment, Hénoch se trouve dans le paradis où se trouvent actuellement tous les fils de Dieu qui ont vécu du temps des patriarches jusqu'au temps du roi David. Cet endroit est désert, il n'y a que quelques arbres à un endroit. N'allez pas penser que le paradis réservé à ces gens sera un désert. Le désert représente toujours un endroit aride où, sans la grâce de Dieu, rien n'est possible. Quand on parle du désert, on pense inévitablement au peuple Hébreux qui a erré longtemps dans le désert. C'est là qu'est venue la Loi, au désert. Quand on pense 'désert' on pense aussi 'oasis'. Eh bien ce qu'Hénoch a vu c'est bel est bien un paradis oasis. Un paradis où le culte est réduit au strict minimum. En effet, au temps de Jacob, il n'y avait pas de Loi pour le Culte. Puis, cette Loi a été donnée à Moïse au désert. Et le Culte qui se pratiquait alors était un Culte assez pauvre. En effet, en le comparant au Culte en Esprit et en Vérité que nous rendons à Dieu par Le Saint-Esprit qui nous habite, le Culte dans le tabernacle était rudimentaire, spirituellement. Tout ce qui se passait alors était comme de l'Eau Divine venue d'en haut et qui poussait le tout vers l'ouest et le nord. Le nord, c'est l'Europe, c'est en effet vers l'Europe que le Message de la Parole (l'eau) de Dieu allait couler dans le futur. La Loi n'était qu'un précepteur qui conduisait à Christ**. Gal 3/24**. L'eau, dans la Bible est La Parole de Dieu. Une eau de La Vie qui jaillit de notre sein jusque dans la Vie Eternelle.

CHAPITRE 28

1. Alors je m'avançai vers un autre endroit du désert, vers l'orient de la montagne, de laquelle je m'étais approché.
2. Là j'aperçus des arbres de choix, ceux-là surtout qui produisent les aromates aux suaves odeurs, l'encens, la myrrhe, tous arbres distincts les uns des autres.
3. Et il y avait encore en ce lieu, dominant tous ces arbres, une élévation vers l'orient, qui n'était pas éloignée.

Commentaire du Chapitre 28.

Hénoch va encore plus loin dans son voyage spirituel. Il va vers l'est, vers le passé. Vers le paradis préparé pour ceux du temps d'Abraham. Ce temps va de **Gen 12 à Gen 49**. Hénoch est frappé par les odeurs qui se dégagent de ce lieu. Les odeurs sont aussi un symbole dans La Bible. On parle des prières et de sacrifices qui sont de bonnes odeurs

devant Dieu. **Exode 29/18**. Dans ce paradis, il y a des gens, des arbres, qui ont répandu sur terre, en leur temps, une bonne odeur de louange et d'adoration. Abraham, l'homme qui marqua ce temps fut un homme de foi. Et à part l'amour et l'espérance, la foi est ce qui touche le plus le cœur de Dieu. **1 Cor 13/13**. L'encens et la myrrhe sont les parfums qui ont été offerts à Jésus à Sa naissance. **Exode 30/1. Exode 30/23.**

CHAPITRE 29

1. Au-delà de ces montagnes, je suis allé plus loin vers l'est, j'ai vu des vallées où s'écoulaient des eaux qui ne tarissaient jamais,
2. où poussait des roseaux excellents dont le parfum ressemblait à celui du lentisque.
3. Et sur les flancs de cette vallée j'aperçus le cinnamome odorant. Au-delà de ces vallées je m'avançai vers l'orient.

CHAPITRE 30

1. Alors j'aperçus d'autres montagnes, portant des arbres, d'où s'échappait une eau semblable au Neketra. Son nom était Sarira et Calbanen. Au-delà de ces montagnes on m'a fait voir une autre montagne sur laquelle s'élevaient les arbres d'aloès.
2. Tous les arbres étaient chargés, ressemblant à des coques d'amandiers. Quand on broie ces coques, il se répand le plus odorant des parfums.

Commentaire des Chapitres 29 et 30.

En allant vers l'est, Hénoch monte. La fin du chapitre **28** nous le dit. Mais dans cet endroit il ne voit pas de montagne. Cet endroit est le paradis dans lequel se trouvent les contemporains d'Hénoch. Quand Jésus est descendu dans le séjour des morts, Il est allé prêcher à ceux qui avaient été rebelles au temps de la construction de l'arche. **1 Pierre 3/19** ; **1 Pierre 4/6**. Dans le séjour des morts, plusieurs ont cru la prédication de Christ et Jésus les a conduits dans ce paradis qu'Hénoch voit au chapitre **29**. **Eph 4/7-10**. C'est le paradis de ceux qui ont vécu selon Dieu avant le déluge. Ces gens ont vécu entre **Gen**

4 et Gen 6. Là, les gens ne sont pas présentés comme des arbres, mais comme des roseaux. Car, il n'y avait pas à proprement dit un Culte rendu à Dieu à cette époque. On commença à invoquer le nom de l'Eternel en **Gen 4/25**. C'était juste après la naissance de Seth, c'est-à-dire 130 ans après la création d'Adam. **Gen 5/3.** Il faut savoir que cette époque était très sombre. Adam et Eve, étant chassés du paradis terrestre, se trouvaient mélangés à ceux qui vivaient hors du jardin. Ces êtres pré-Adamiques étaient loin d'être des saints. C'est de ces êtres là que sortit le fameux serpent-ancien, marchant et parlant comme un homme. Le mal avait atteint la limite de ce que Dieu pouvait supporter et Il décida, à cette époque, de détruire tous ces êtres.

1° Ceux de la race d'Adam, (à part Noé et sa famille et des animaux qu'Il a choisis).

2° Ceux de la race de Caïn

3° Les êtres pré-Adamiques

4° Les êtres nés des relations entre les femmes et les anges déchus.

5° Et sans doute le serpent-ancien, celui qui avait tenté Eve et à qui Dieu coupa les pattes. Il a du se noyer dans le déluge, à moins qu'il ne soit mort avant. Tous péchaient de façon telle que Dieu les détruisit tous, de l'homme jusqu'au bétail, aux reptiles et aux oiseaux du ciel. **Gen 6/7.** Le mal existait déjà sur terre avant Adam et Eve. C'est pour cela que Dieu avait créé un jardin et qu'Il y avait placé Adam et Eve afin de le **garder**. Il y avait, hors du jardin, des êtres qui pratiquaient déjà le mal. Et le serpent-ancien était le plus rusé d'entre eux. **Gen 3/1**. Puis le mal s'est répandu, par le serpent-ancien, dans le cœur d'Eve, puis d'Adam et tout fut alors maudit. L'homme et la femme furent contaminés et changèrent même d'apparence. Par exemple, la femme n'était plus **semblable** à l'homme. **Gen 2/20**. Elles ne sont d'ailleurs toujours pas **semblables** à l'homme. Si vous regardez une femme et un homme, vous êtes bien obligé de constater qu'ils ne sont pas **semblables**. De plus, l'homme et la femme se retrouvèrent avec un cerveau reptilien dès ce moment-là. Ce qui leur fit connaître la peur et le désir de fuir. **Voir page 20.** C'est à cause de cette malédiction que nous sommes nés dans le péché. Nous sommes infectés dès la naissance. Nous sommes tous incapables de faire le bien. Il nous faut le pardon de Dieu pour pouvoir enfin nous tenir devant Lui sans être détruit immédiatement et recevoir de Lui Son Esprit qui nous fait naître de nouveau. **Jn 3**. Hénoch visita donc le paradis qui est réservé à ceux qui ont vécu à cette époque- là, (époque allant de **Gen 4** à **Gen 8**.) Ce fut l'époque la plus sombre de l'histoire du monde à part la nôtre, qui est pire. Au début du vingt et unième siècle, nous sommes sous le quatrième Sceau de **l'Apocalypse 6/7-8**. Pendant notre période de temps, la vraie Eglise de Jésus-Christ est sous le contrôle de l'Etre Vivant à tête d'aigle d'**Apoc 4/6-8**. (L'esprit de prophétie). Le monde sans Dieu et toutes les religions sont sous l'influence du cheval noir monté par la mort et suivi par le séjour des morts ; un quart de ce qui vit sur la terre va être tué par l'épée (guerre), famine, mortalité, (suicide) et par les bêtes sauvages (virus ?). Jésus dit que ça ne va pas aller en s'arrangeant. Quand le cinquième Sceau de l'Apocalypse va s'ouvrir, **Apoc 6/9-11**, Jésus sera forcé d'abréger le temps à cause des élus qui n'auront pas été enlevés sur les nuées du ciel. Car alors, ce qui se passera sera terrible et la détresse sera si grande qu'il n'y en aura jamais eu de pareille sur la terre depuis qu'elle existe. **Matt 24/15-28.** Je vous dis ces choses afin que vous compreniez que ce temps-ci (le nôtre) est comme celui de Noé. **Matt 24/3**7. Il est temps de monter dans l'Arche qui est la vraie Eglise rétablie selon le modèle de

l'Ancienne Jérusalem de **Actes 2 à Actes 4**. Ces deux chapitres (**29** et **30**) nous montrent le paradis où seront ceux qui ont bien marché avec Dieu. Il y a deux chapitres avec des endroits différents car il y aura des êtres différents dans ces paradis. Les humains, les descendants d'Adam et Eve qui auront été fidèles à Dieu avec ce qui leur avait été donné dans cette dispensation ne seront pas dans le même endroit que les êtres pré-Adamiques qui ne seront pas tous perdus. C'est pourquoi Hénoch nous dit : « Alors j'aperçus d'autres montagnes… » **Hen 30/1**. Au Chapitre **29**, Hénoch voit une vallée. C'est là que se trouveront les humains descendants d'Adam et Eve. Puis, Hénoch aperçoit des montagnes dans cette vallée **chapitre 30**. Il ne nous est pas dit qu'il les a vues ailleurs. Et c'est là que se trouveront les êtres pré-Adamiques qui seront morts sauvés. Puis nous allons voir qu'Hénoch se dirige vers l'orient. Il va passer la mer Rouge qui est le symbole du déluge. **Chapitre 31**.

CHAPITRE 31

1. Après cela, je me tournai du côté du nord [nord-est] et je me mis à en considérer les entrées par-dessus les montagnes et j'aperçus sept montagnes couvertes d'un nard excellent, de mastic fin, de cardamome, de poivre, de canneliers et de papyrus.
2. Puis je laissai derrière moi les sommets de ces montagnes et m'avançant vers l'orient, je passai la mer Rouge. Et quand je l'eus dépassée, je tournai mes pas vers l'ange Zatael, et je parvins au jardin de Justice. Là je vis entre autres, plusieurs arbres élevés, couverts de fleurs.
3. Leurs parfums étaient délicieux, leurs formes variées et élégantes. Il y avait là aussi l'arbre de la science, dont les fruits illuminent l'intelligence de celui qui s'en nourrit.
4. Il était semblable au tamarin, et ses fruits, d'une beauté remarquable, à des grappes de raisins ; son parfum embaumait les lieux d'alentours. Et je m'écriai : Quel bel arbre ! Quel spectacle délicieux !
5. Alors l'ange Raphaël, qui était avec moi, me répondit : Ceci est l'arbre de la science, dont ont mangé ton vieux père et ta vieille mère ; ses fruits les ont illuminés. Leurs yeux ont été ouverts, et après s'être aperçus qu'ils étaient nus, ils ont été chassés du Paradis terrestre.

Commentaire du Chapitre 31.

Hénoch voit alors, au nord-est, des montagnes qui sont, elles aussi, un paradis. C'est le paradis de Justice. Ce paradis de Justice est le Jardin d'Eden où ont vécu Adam et Eve. Il sera le paradis de ceux qui seront jugés selon leurs actes **Apoc 21/12.** De ceux qui auront vécu dans l'ignorance **Actes 17/30**. De ceux qui n'auront eu, pour bien se conduire, que la Loi de Dieu inscrite dans leur cœur **Rom 2/14-15.** Après avoir lu dans les Livres au sujet de ce qu'ils auront fait ou pas fait, un autre Livre sera ouvert, le Livre

de Vie dans lequel sont écrits les noms de tous les élus. Si leurs noms sont trouvés dans le Livre de Vie, ils seront sauvés. Sinon, ils seront jetés dans l'étang de feu. **Apoc 20/11-15**. Ce paradis concerne ceux qui n'ont pas entendu l'Evangile sur terre, et ceux qui l'auront reçu dans le séjour des morts selon **1 Pierre 4/6**. Ces gens-là auront vécu au mieux de leur conscience sur terre. Ils seront sauvés et placés dans ce paradis préparé exprès pour eux. Ils pourront supporter le poids de Gloire qui s'y trouvera, car il sera adapté à leur possibilité. Il est donc bien évident qu'il y a plusieurs demeures dans La Maison du Père. Par exemple, la Gloire qui se trouve dans la Nouvelle Jérusalem n'est pas la même que celle qui se trouve dans le paradis réservé à ceux qui vécurent au temps de Noé. Mais chacun y trouvera sa joie parfaite dans la mesure de ce qui lui aura été donné au départ. Hénoch fait un détour au verset **2**. Il voit la mer Rouge qui symbolise le déluge. Hénoch n'est pas passé par le déluge, car il a été enlevé avant. Mais il a vu le symbole de cela. Il ne s'y arrête pas et il voit donc le paradis, Jardin de Justice, avec l'arbre de la connaissance du bien et du mal qu'Eve et Adam mangèrent, en désobéissant à Dieu.

Explications :

Je vous ai dit plus haut que l'arbre de la connaissance du bien et du mal était le serpent-ancien avec qui ils ont eu une relation. L'arbre de la connaissance du bien et du mal n'était pas une mauvaise chose en lui-même. Il le devint pour Eve et Adam à partir du moment où Dieu leur en interdit l'accès. D'ailleurs, Dieu Lui-Même connaît le bien et le mal. **Gen 3/21**. Dieu voulait donner cette connaissance à Eve et Adam. Mais ils n'ont pas attendu que Dieu la leur donne. Ils l'ont volée. **Ce qu'ils firent alors était répréhensible puisqu'il y avait une loi interdisant d'avoir accès à cette connaissance**. Dieu veut que nous soyons tous UN. Mais ce n'est pas de la manière dont Eve s'est unie au serpent que cela devait se faire. Maintenant, alors que nous sommes déchus, c'est en s'unissant ainsi que l'homme et la femme deviennent une seule chair. Mais la vraie unité ne doit pas se faire ainsi, elle doit se faire avec la Parole, avec Dieu. C'est un peu comme pour ce qui concerne l'union des églises dans l'œcuménisme. C'est une union qui n'est pas faite sur la parole de Dieu. Ces gens s'unissent sur toutes sortes de choses sauf sur la Parole. Ils sont toujours divisés en ce qui concerne la Parole de Dieu. L'unité vraie c'est la dichotomie qui ne fait souffrir personne. En Dieu se trouve tout. Tout ce qui existe n'existe que parce que Dieu l'a appelé à l'existence. Il y a donc le bien et le 'mal' en Dieu avant la création. Mais le mal, pour nous, ne devient mal que si Dieu en décide ainsi. Il y a une différence entre le péché, qui est la transgression d'une loi, et le mal. Nous verrons cela plus loin. Gardez simplement à la mémoire que Dieu connaissait le bien et le mal. **Gen 3/21**. **Dieu exprima en dehors de Lui ce qui était en Lui de toute éternité**. C'est ce que nous appelons la création. Dans la création il y a tout, … et son contraire. C'est ce que nous appelons la divine-dichotomie. Dieu a voulu, en créant tout cela, mettre toutes choses à plat et trier ce qui est bien et ce qui est mal. Comme le pêcheur qui trie le produit de sa pêche. **Matt 13/47.** Pensez-y… Par exemple, avant la création, Dieu avait en Lui de la jalousie,. **Deut 29/20**. Mais comment la manifester sans vis-à-vis ? Dieu était Sauveur en Lui-Même. Mais comment le manifester sans personne à sauver ? Il créa donc un vis-à-vis de Lui-Même. Et se choisit ce qu'Il voulait garder et ce qu'Il voulait détruire. (Souvenez-vous de la parabole, **une fois triés**, les petits poissons sont rejetés à la mer 'de l'oubli' **Matt13/47.**) Il se choisit donc, avant la fondation du monde, une part de Lui qui allait devenir son Epouse parfaite. **Eph 1/4.** Nous sommes prédestinés à devenir ce qui épouse Dieu de façon parfaite, le bien ne faisant jamais de mal à personne, ni à Lui,

ni à nous, Son Epouse. L'unité, c'est cela. Dieu réunira tout en Lui-Même. **Eph 1/10**. Dieu réunira tout en Lui-même, après avoir jeté dans l'étang de feu des êtres qu'Il a créés dans un but : le but de l'Unité parfaite avec un vis-à-vis élu. Dieu a tout fait pour un but, même le méchant pour le jour du malheur. **Prov 16/4**. Hénoch voit donc ce paradis dans lequel se trouve l'arbre de la connaissance du bien et du mal, et il n'y avait rien de mal dans cet arbre. Revenons à l'arbre de la connaissance du bien et du mal au jardin d'Eden. Le mal, c'était d'en consommer alors que Dieu l'avait interdit. **Gen 2/17**. Par exemple, c'est la même chose avec l'astrologie. Il n'y a rien de mal dans l'astrologie. Mais Dieu nous a interdit l'astrologie. **Deut 18/10-13**. Alors, le fait de pratiquer l'astrologie devient mal. Mais c'est Dieu qui a tout créé. Et rien n'est mal en soit à moins qu'Il ne le dise. C'est pourquoi Paul dit de Sa part : *« tout est pur pour ceux qui sont purs* ». **Tite 1/15**. Et il continue disant : « *Mais rien n'est pur pour ceux qui sont souillés et incrédules, leur intelligence et leur conscience sont souillées* ». Pourquoi leur intelligence et leur conscience sont-elles souillées ? Parce qu'ils sont incrédules. Ne croyant pas dans l'œuvre de Jésus-Christ sur la croix, ils demeurent donc souillés et sans intelligence. Depuis, toute personne qui n'est pas née de nouveau vit sous le joug de la connaissance du bien et du mal. Par contre, une personne qui est née de nouveau vit avec une autre connaissance : **une connaissance qui lui donne la Vie éternelle**. Une personne née de nouveau n'est plus là, à juger ce qui est bien et ce qui est mal. Une personne née de nouveau est comme Dieu en ce qui concerne la connaissance du bien et du mal, car elle a mangé de l'Arbre de La Vie. Elle a mangé le Corps et bu le Sang de Jésus. **Jean 4/14** ; **Jean 6/54**. La Nouvelle Connaissance que reçoit celui qui est né de nouveau est celle dont Jésus parle là : « *Et, la Vie éternelle, **c'est qu'Ils te connaissent** Toi le seul vrai Dieu et Jésus-Christ Son Fils* ». **Jean 17/3**. Les gens qui vivent sous la Loi de Moïse ne connaissent pas Dieu. Ils ne Le connaissent que par rapport à la Loi. Et la Loi a été donnée pour conduire l'homme à Dieu. Ceux qui sont encore sous la Loi n'ont donc pas encore rencontré Dieu. Vous voyez que les Choses Saintes ne sont pas aussi simples que nous les ont présentées ceux qui ne connaissent pas le livre d'Hénoch. Le livre d'Hénoch ne contredit pas La Bible, il éclaire les passages obscurs de La Bible.

De nos jours, dans les librairies chrétiennes vous pouvez trouver toute une collection de livres de personnes qui prétendent avoir visité le paradis et l'enfer… ces livres se vendent. Mais sont-ils aussi sérieux que celui d'Hénoch ? Permettez-moi d'en douter. L'arbre de la Connaissance du bien et du mal trouve donc sa place dans le paradis. Cela peut sembler étrange mais, si vous visualisez ce qui s'est passé en Eden, vous allez comprendre.

Nous avons déjà vu qu'il y avait deux arbres spéciaux en Eden.

1° L'arbre de la vie qui était Jésus.

2° L'arbre de la connaissance du bien et du mal qui était aussi une personne, celui que nous appelons le diable.

Aujourd'hui, pour avoir la vie éternelle, nous devons manger du corps de Christ, « *Celui qui mange mon corps et boit mon sang a la vie éternelle* ». **Jean 6/52**. Jésus était-Il un arbre dans le jardin ? Le diable était-il un arbre ou un serpent ? Je vous ai déjà parlé des symboles. Les hommes, dans la Bible sont souvent appelés des arbres. **Ecc 11/3 ; Dan 4/14 ; Ezech 17 ; Matt 7/17 ; Luc 13/19 ; Jude 12**. Ce que Dieu avait interdit, c'était d'avoir une relation avec cet être, cet homme, cet 'arbre' pré-Adamique. Dieu parle du

pouvoir de **consommer** de tous les arbres du jardin, mais de ne pas **consommer** de l'arbre de la Connaissance du bien et du mal. Cela est écrit ainsi afin que ceux qui doivent comprendre comprennent, et que les autres n'y trouvent qu'une légende enfantine. **Luc 8/10**.

Explication en vue de comprendre :

Le mariage est **consommé** lorsqu'il y a eu relation sexuelle. Adam et Eve pouvait **consommer** (manger) de tous les arbres du jardin. Mais ils n'avaient pas le droit de **consommer** (s'unir par mariage) avec l'arbre, le serpent. Y avait-il un serpent ET un arbre ? Non, il y avait cet être pré-Adamique, le serpent-ancien, appelé arbre. La Bible l'appelle ARBRE comme Elle **nous** appelle ARBRE à plusieurs reprises. C'est une façon de cacher une chose importante derrière des symboles pour que ceux qui ne doivent pas comprendre, ne comprennent pas. Jésus a parlé de cette manière toute Sa vie. « *Il vous a été donné de connaître les mystères du Royaume de Dieu ; mais pour les autres, cela leur est dit en paraboles, afin qu'en voyant ils ne voient point, et qu'en entendant ils ne comprennent point*. »**Luc 8/10**. Revenons au Jardin d'Eden. Déjà, le fait d'accepter de parler avec l'ennemi était déjà un péché. Eve communiquait, communiait avec lui en parole. C'est cette conversation interdite qui la conduisit à avoir une relation plus poussée avec cet être pré-Adamique. Ils eurent une relation d'ordre sexuel. **L'acte sexuel est le mariage.** Le fait de s'unir sexuellement crée un lien qui s'appelle le mariage. C'est l'acte le plus intense qui peut exister entre deux êtres. **Gen 2/24**. Eve devint donc une seule chair avec l'ennemi. Comme celui qui a une relation sexuelle avec une prostituée devient un seul corps avec elle. **1 Cor 6/16**. Puis, Adam ne la répudia pas mais s'unit à elle commettant ainsi un adultère. De ces deux actes sexuels naquirent des jumeaux.

1° Caïn qui était du malin **1 Jean 3/12**

2° Abel. (Abel ne pouvait pas être le premier de la lignée des fils de l'homme et de la femme, car il était né d'un adultère. Abel mourut assassiné par son frère).

Dieu couvrit le péché d'Eve et d'Adam **Gen 3/21**. Et ils continuèrent à vivre ensemble et eurent Seth qui est le premier fils de la race humaine. Caïn ne paraît **jamais** dans la généalogie d'Adam car il n'est **pas** le fils d'Adam, il est le fils du malin. **1 Jean 3/12. Gen 5/1-3.** La généalogie d'Adam. (On n'y trouve pas Caïn). **Luc 3/23-37** Généalogie de Jésus remontant jusqu'à Seth et Adam. Caïn ne paraît pas dans la généalogie, car il n'est pas fils d'Adam. Caïn a sa propre généalogie. **Gen 4/17**. Et Il n'est pas dit qu'Adam est son père. Quand Eve s'écrie qu'elle a enfanté Caïn avec l'aide de l'Eternel, cela signifie qu'elle a souffert comme jamais auparavant et qu'elle est reconnaissante à Dieu de l'avoir aidée dans cette épreuve difficile, malgré le fait qu'elle ait péché avec le serpent. **Gen 4/1**. Il est écrit : « *Adam connu Eve, sa femme ; elle conçut et enfanta Caïn… Elle enfanta encore Abel* ». **Gen 4/1-2**. Souvenez-vous qu'elle avait déjà eu une relation avec l'ennemi. Puis Adam la connut (eut une relation sexuelle avec elle). De ces **deux relations** sont nés deux êtres, des jumeaux : Caïn qui est du malin et Abel qui est d'Adam. Mais si vous ne le croyez pas ainsi, ce n'est pas grave. Cela n'empêchera pas la terre de tourner. Mon rôle est de révéler ces Choses. Je le fais du mieux que je peux. Priez pour que Dieu vous éclaire. Car, en comprenant ce mystère, vous allez comprendre beaucoup d'autres choses que les religions vous ont cachées et qui sont utiles pour votre vie. Nous avons tous besoin d'avoir une assurance au sujet de

notre identité, cela nous aide dans les moments difficiles de la vie. Mais encore une fois, si vous ne croyez pas qu'il y a une postérité du serpent **Gen 3/15**, Dieu ne vous enverra pas en enfer pour cela.
Il est écrit qu'Eve est la mère de tous les vivants, **mais il n'est pas écrit** qu'Adam est le père de tous les vivants. Réfléchissez à toutes ces choses **Gen 3/20.** Revenons à Hénoch et à la présence de l'arbre de la connaissance du bien et du mal dans le paradis. Le paradis qu'Hénoch visite là est **le septième paradis**.

Souvenez-vous, il y a :

1° La Nouvelle Jérusalem, paradis de l'Epouse de Christ. (Sept montagnes)

2° Le paradis concernant les Juifs depuis que David est devenu roi jusqu'à nos jours. (Trois montagnes)

3° Le paradis concernant les Gens qui vivaient du temps des patriarches (fils de Jacob) jusqu'à la royauté de David. (Là, il n'est pas dit combien il a vu de montagnes. Mais comme il s'agit de la dispensation des patriarches, je ne me tromperais sans doute pas en disant qu'il devait y en avoir douze) de **Gen 49 à 2 Sam 5.**

4° Il y a un quatrième paradis qui est réservé aux descendants d'Abraham.

5° Puis il y a le cinquième paradis, celui où se trouvent Noé et ceux qui marchèrent fidèlement jusqu'au temps d'Abraham.

6° Puis il y a le Paradis où se trouve Adam et ceux qui vinrent après lui jusqu'au déluge.

7° Et finalement le Paradis terrestre d'où Adam et Eve ont été chassés.

C'est ce paradis là qu'Hénoch voit dans le chapitre **31**. C'est le paradis terrestre. Il y aura aussi, sur la nouvelle terre, l'arbre de la connaissance du bien et du mal. Et il n'y aura pas d'interdiction d'en consommer. Cet arbre ne sera pas le vieux serpent que connurent Eve et Adam. Ce sera un don de Dieu. N'oubliez pas que les gens qui vivront dans ce septième paradis seront ceux qui seront sauvés à cause du bien qu'ils auront fait et qui sera consigné dans les Livres pour le jour du jugement. **Apoc 20/11-15**. Car lors du jugement dernier des Livres seront ouverts et les gens qui se trouveront devant ce trône seront jugés par rapport au bien et au mal qu'ils auront faits sur la terre, selon leurs œuvres. **Apoc 20/12 et 13.** Tous ne seront pas jetés dans l'étang de feu. Si tous devaient être jetés dans l'étang de feu, il n'y aurait pas besoin de jugement. Après que la

'pesée' de leurs actions ait été faite, Dieu regardera dans Le Livre de Vie pour voir si leurs noms sont écrits là. Ceux qui ne seront pas trouvés écrits dans Le Livre de Vie seront jetés dans l'étang de feu. **Apoc 20/ 15**. Cela signifie bien que certains seront trouvés inscrits dans Le Livre de Vie. Ceux-là iront dans le septième paradis qui est le paradis terrestre. Ce sera le jardin d'Eden **sans le serpent**

Et quelque chose de nouveau recommencera sur la nouvelle terre, **mais sans le diable**. La connaissance du bien et du mal sera accordée gracieusement à ces personnes afin qu'elles puissent vivre paisiblement sur la terre en ne blessant personne, ni volontairement, ni involontairement. Dans ce paradis, le septième, il y aura donc l'arbre de la connaissance du bien et du mal et dans la Nouvelle Jérusalem, le paradis de l'Epouse, le N° 1, il y aura l'Arbre de Vie **Apoc 22/2.** Et ceux qui vivront dans les nouvelles nations, sur la nouvelle terre, **Apoc 21//1,** pourront venir prendre des feuilles de l'Arbre de Vie pour être guéris. **Apoc 22/2.**

CHAPITRE 32

1. Ensuite, je m'avançai vers les confins de la terre ; là, je vis de grandes bêtes, d'apparences diverses, des oiseaux différents de forme et d'aspect, et doués de voix différentes.
2. A l'orient (Est) du lieu où se trouvaient ces bêtes, j'aperçus les limites de la terre, et l'endroit où le ciel se pose. Les portes du ciel étaient ouvertes et j'en vis sortir les astres. Alors je les comptais à mesure qu'ils sortaient, et j'en notais exactement le nombre. Je pris note également de leurs noms, de leurs conjonctions, de leurs courses périodiques, de leurs vicissitudes, à mesure que l'ange Uriel, qui était avec moi, me les expliquait.
3. Car il me les montra tous, et de tous il me donna connaissance.
4. Il me fit connaître encore leurs noms, leurs rangs, leurs associations et leurs diverses influences.

Commentaire du Chapitre 32.

Souvenez-vous que, plus Hénoch se dirige vers **l'es**t, plus il remonte dans l'histoire de la création. Hénoch arrive donc maintenant aux jours de ce que nous appelons la préhistoire. Les grandes bêtes qu'il a vues sont les monstres dont on découvre les squelettes de nos jours. Hénoch arrive au début de la création de notre univers. Ce qu'il voit là, se passe il y a des millions d'années. Il voit l'endroit où le moment du commencement du ciel, de ce que nous appelons l'infini. Il voit les Portes des astres. Nous verrons plus loin que des Portes que nous ne pouvons voir existent. Elles sont les

« moments-endroits » (je devrais dire : « l'espace-temps » où l'influence des astres commence à agir sur notre vieille terre. Certaines de ces Portes s'entrouvrent à certains moments, et derrière ces Portes se trouvent parfois des êtres maléfiques qui ont ordre d'agir sur terre. C'est quand ces Portes commencent à s'ouvrir dans le monde spirituel que nous devons prier pour repousser nos ennemis derrière leurs Portes. **Esaïe 28/6**. **Il y a les heures et il y a les saisons.** Des Êtres ont des fonctions à certains moments. Nous avons les noms de plusieurs d'entre eux. Ces Êtres ont une domination précise qu'Hénoch décrit. Qui sont ces Êtres ? Ils sont les chefs des armées de Dieu. Quand la Bible nous parle du Dieu des armées, elle parle du **Dieu des astres**. L'astrologie est une singerie du diable. Il y a une Vérité dans la domination des astres. Mais l'ennemi a volé cette connaissance pour détourner les gens de Jésus-Christ. L'astrologie est une science interdite. Mais cela n'enlève rien à l'autorité et l'influence des astres sur la vie ici-bas. Lisez ce que dit **Juges 5/20** : « *Des cieux on combattit, de leurs sentiers les étoiles combattirent contre Sisera*. » Comment les étoiles peuvent-elles combattre contre un homme ? Le **Psaume 121/6** donne une réponse : « *Pendant le jour le soleil ne te frappera pas, ni la lune pendant la nuit*. » Les astres ont un pouvoir qu'ils manifestent **pour ou contre** nous qui sommes sur la terre. Dieu parlant à Job lui demande : « *connais-tu les ordonnances du ciel ? Règles-tu leur puissance (ou pouvoir) sur la terre ?* » **Job 38/33**. Dieu pose la question… Peut-on y répondre ? Il semble en tout cas qu'il est important de ne pas lutter au hasard et donc, de lutter en accord avec ces puissances. L'église de Jésus-Christ est ignorante une fois de plus, aveugle.

La pleine lune

Nous plaisantons souvent au sujet de la pleine lune. Mais c'est un fait que pendant la pleine lune, il y a des gens bizarres qui se manifestent, et que beaucoup de choses sont affectées par cet astre à ce moment-là. (Et pourquoi parle-t-on de 'lunatiques' ?) Et pourquoi Dieu se servit-Il d'une étoile pour signaler la naissance de Son Fils ? Les étoiles, ainsi que les autres astres doivent servir de signe pour marquer… les époques. **Gen 1/14-18.** De plus la Bible nous dit qu'il y a un temps pour chaque chose sous le ciel. **Ecc 3/1**. Ces temps sont marqués par les astres qui servent à délimiter les temps.

Les astres président.

Eclairer la terre n'est **qu'une** des fonctions de cette présidence.

La Bible nous dit aussi qu'à la fin des temps, il y aura des signes dans le soleil, dans la lune et dans les étoiles. **Quels signes ?** La Bible le dit plus loin : « *Il y aura de l'angoisse chez les nations qui ne sauront que faire, au bruit de la mer et des flots, les hommes rendront l'âme de terreur dans l'attente de ce qui surviendra pour la terre.* »
Et pourquoi le bruit de la mer et les flots feront-ils peur aux gens ?
Parce que quelque chose sera dérangé dans l'ordre établi au départ.
Et pourquoi ce désordre ?
Parce que les puissances des cieux seront ébranlées. **Luc 21/25-26**.

La puissance des cieux est dans l'armée céleste, **dans les astres**. Les astres ne sont pas que des boules qui tournent au-dessus de nos têtes. Les astres sont vivants et exercent un pouvoir, une puissance, une influence, nous l'avons vu. Et à la fin des temps, cette puissance est ébranlée ce qui provoque des choses négatives sur la terre. Ces corps célestes règlent les cycles de la vie ici-bas. C'est ce que la Bible dit. Au

commencement, Dieu avait donné à l'homme le pouvoir de diriger les corps célestes. Il avait donné à l'homme la domination sur tout ce qu'Il avait créé. Mais en Adam, nous avons tout perdu. **Ps 8/4-6**. Paul reprend cette révélation et dit qu'à l'Homme Jésus, tout a été soumis, bien que nous voyons que toutes choses ne lui ont pas été soumises encore. **Héb 2/8**. Cela peut sembler étrange, mais ça ne l'est pas. Tout a été soumis à l'autorité de Jésus-Christ. Mais il y a encore du temps avant que NOUS, Son Epouse, nous soyons mûrs pour pouvoir manifester cette autorité sur terre. C'est pourquoi nous ne **voyons pas** encore que tout Lui est soumis, bien que tout lui soit réellement soumis. Il faut juste du temps. Et nous arrivons à la fin de ce temps-là. Maintenant, nous pouvons entrer dans la prière de la foi et régner en exerçant notre pouvoir Divin au Nom de Jésus-Christ. C'est pourquoi nous sommes conduits à prier, non pas comme le font les églises organisées en forme de synagogues (d'assemblées), mais comme La Bible dit que nous devons le faire. Nous pouvons exercer le mandat de contrôle des cieux par la foi en accord avec les principes bibliques. Les gens qui ne sont pas régénérés rendent un culte aux astres parce que **Dieu** leur a donné cela en partage! Mais à nous, Dieu a donné autre chose ! **Deut 4/19.** Quand nous voyons **l'armée des Cieux**, nous savons qu'elle obéit aux ordres que Dieu a donnés et aux Êtres qui gèrent tout cela. Nous savons aussi que nous avons un rôle à jouer dans cet exercice d'influence : **celui de la prière de la foi au temps convenable**.

Dieu a le pouvoir de rendre le ciel dur comme de l'airain pour briser l'orgueil des orgueilleux. **Lév 26/18-20**. Mais pour ceux qui se conforment à sa Volonté, le ciel est ouvert. Les étoiles peuvent vous combattre ou vous aider. C'est ce que la Bible raconte au sujet de ce qui arriva à Sisera, le général de l'armée du roi Jabin. **Juges 5/20.** Cela veut dire que tout alla de travers pour ce pauvre Sisera. Par contre, quand Moïse bénit les générations de Joseph, il dit qu'ils auront les meilleurs fruits du soleil, les meilleurs fruits de chaque mois. **Deut 33/13-14.** Cela signifie que le soleil exercera une influence bénéfique sur tout ce qu'ils feront. Que ce qu'ils entreprendront, dans n'importe quel domaine, portera de bons fruits.

Porter de bons fruits signifie : avoir de bons résultats.

Un jour, l'ange Uriel m'a dit « la troisième année, tu planteras des vignes et tu en mangeras le fruit. **Cela ne voulait pas dire que Dieu désirait que je devienne vigneron**. Cela signifiait que Dieu ferait prospérer tout ce que j'entreprendrais et cela est arrivé comme il l'a dit.

Les fruits, ici, sont les résultats de l'œuvre du soleil qui a un pouvoir sur nous autres. Dieu a des armées. Les corps célestes sont des Êtres qui forment une de Ses armées. Et que dire de Dieu qui parle du zodiaque à Job **? Job 33/31-32**.

Dieu ne nie pas le zodiaque et ses douze signes. Le **mazzaroth** désigne en hébreu ce qui se réfère au douze signes du zodiaque.

Question :

Qu'est-ce que le mazzaroth détermine sur votre vie, sur la vie de votre famille, sur notre village, sur notre nation, sur le monde ? Job savait que c'est Dieu qui a créé la grande Ourse, l'Orion et les Pléiades etc. **Job 9/7-10**. Il ne pensait pas que cela n'avait aucune importance. Ezéchiel savait que Dieu voile les cieux pour punir. **Ezech 32/7-8**. Quand Dieu éteint les cieux, cela se traduit sur la terre par de la misère, des ténèbres à tous les niveaux. Le soleil qui se couche sur les prophètes signifie que les prophètes seront confus. **Michée 3/6-7.**

Ce ne sont pas que des images poétiques. Il y a une puissance dans les astres qui se manifeste sur la terre. Ils obéissent à Dieu et exercent un pouvoir bénéfique ou maléfique sur la terre.

Les Cieux prient

Ces Etres célestes prient et sont exaucés. **Osée 2/23-24**. Ce Texte nous dit comment cela se passe. Les Cieux prient, (l'armée des Cieux prie), ils sont exaucés et ils exaucent la terre qui elle-même exauce le blé, le moût et l'huile et ces derniers exaucent Jizrel. Et nous y voilà ! Il y a une hiérarchie qui va de Dieu jusqu'à nous en passant par des Êtres qui ont tous une fonction. Nous devons entrer en harmonie dans cet ordre-là. Nous ne pouvons pas ignorer ces choses car Hénoch a dit qu'elles étaient pour la dernière génération.

Adoration interdite !

Nous n'avons pas à adorer les corps célestes. C'est rigoureusement interdit ! Israël a souvent désobéi à cet ordre.

2 Rois 21/3-5. 2 Rois 23/11.

2 Rois 23/4-5. Jér 8/1-2.

<u>Nous n'adorons que Dieu.</u>

C'est Lui seul que nous devons servir, suivre, rechercher et adorer. Si une personne se met à servir, suivre, rechercher et adorer les corps astraux, elle se mettra en contact avec la puissance des démons car elle commettra une violation du commandement de Dieu.

Les trois Portes du Temps

Hénoch ne dit pas au chapitre **32** combien il voit de Portes. Pour savoir combien il y en a, il nous faut lire le chapitre **34 /2**. (Il y en a trois). Nous avons à lutter contre des dominations qui se trouvent dans les lieux célestes. Nous luttons contre elles en sachant qu'elles ont été dépouillées de leur autorité à la croix. **Col 2/15-17.** Dieu, dans l'ancienne alliance, voulait qu'on fasse certaines choses à la nouvelle lune, ainsi qu'au sabbat et aux diverses fêtes. **2 Chron 2/4. Ps 81/1-5**.

Nous sommes en Christ.

Avant que Jésus ne vienne, le peuple de Dieu était convoqué à certaines fêtes et à la nouvelle lune.**2 Chron 2/4, Ps 81/1-5.**

Aujourd'hui, nous savons que tous les jours sont Sabbat. En Jésus-Christ, nous sommes entrés dans le Repos de Dieu.

Pourtant la loi n'est pas abolie. En Christ elle est accomplie **Matt 5/17-18**. Nous avons à accomplir la loi en Christ. Non pas la loi sacrificielle, elle a été accomplie une fois pour toutes. Mais nous avons à tenir compte des lois qui ne sont pas abolies ; (et aussi, par exemple…nous observons la loi de la pesanteur.) Maintenant au ciel, comme sur la terre, il y a des êtres qui marchent avec Dieu et d'autres qui sont rebelles. **Jude 1/13.** Il y a des astres errants, des astres qui ne suivent pas la route qu'ils doivent suivre. Certains de ces êtres, dans le ciel, ne lui sont pas encore soumis, nous l'avons vu. Il y a aussi des mouvements d'astres qui se répètent et provoquent des choses sur la terre. Ces choses sont bonnes ou mauvaises.

La nouvelle lune

Sachant qu'à la nouvelle lune, il y a une puissance spéciale qui se manifeste, cela signifie que cette influence n'est pas abolie. C'est le moment du commencement des nouvelles activités humaines. C'est un nouveau cycle. Prier particulièrement à ces époques de l'année est bon. Les occultistes et autres satanistes se réunissent à ces

moments-là pour lier la terre. C'est pour nous le moment d'exercer notre pouvoir de délier. Tout ce que nous lions ou délions sur la terre est tenu pour lié ou délié dans le ciel. **Matt 18/18**. C'est notre pouvoir. Il est bon de contrer les actes des ténèbres quand ils sont en train d'être faits. Un acte posé par un occultiste contre une nation, par exemple, c'est une porte qui s'ouvre pour laisser passer des influences mauvaises.

Nos ennemis passent par des portes.

Ces portes sont célestes. C'est contre elles que nous avons du pouvoir. Nous avons le pouvoir de repousser nos ennemis derrière leurs portes. C'est à dire : nous avons le pouvoir de les empêcher d'exercer une influence là où nous le voulons, par la foi. On les repousse derrière leurs portes et nous fermons ces portes au Nom de Jésus-Christ. « En ce jour, l'Eternel des armées sera une couronne éclatante et une parure magnifique pour le reste de son peuple, un esprit de justice pour celui qui est assis au siège de la justice (de ce qui est juste) et **une force pour ceux qui repoussent l'ennemi jusqu'à ses portes**. »
Esaïe 28/5-6.

Il y a un temps pour chaque chose.

Et les choses qui se produisent sur terre passent par…
…LA PORTE DU TEMPS

Il y a une Porte du temps sur la terre. C'est le méridien de Greenwich. C'est la longitude zéro. Quand il est minuit sur la ligne de Greenwich, la journée commence partout à ce moment-là bien qu'on ait inventé le décalage horaire.
La Basse Normandie est directement sous la Porte du Temps.
(Ce qui a décidé les scientifiques à placer la longitude zéro à cet endroit, ce sont de savants calculs au sujet de la course des astres)Le **Psaume 19/3** dit : « *Le jour en instruit un autre jour*. » Les paroles prophétiques que nous pouvons prononcer à la porte du temps sont autant d'obstacles que nous dressons contre l'ennemi de Dieu qui combat depuis les lieux célestes avec des entités déchues. Il y a des jours spéciaux. Nous savons qu'il y a des longitudes et aussi des latitudes.

Mais quels sont les meilleurs moments stratégiques pour prier efficacement ?

La latitude du centre est appelée l'équateur.

Quand le soleil est sur l'équateur, les jours et les nuits sont égaux, cela arrive deux fois par an et on appelle cela des **équinoxes**. Le premier signale le début du printemps. Cela arrive généralement le 20-21 mars de chaque année. Le second signale le début de l'automne, vers le 22-23 septembre pour ce qui concerne l'hémisphère nord. Et puis il y a les **solstices**. Ce sont deux jours qui constituent la pointe de l'été et la pointe de l'hiver. Quand le jour est le plus court et la nuit la plus longue, on dit que c'est le solstice d'hiver. Cela arrive dans notre hémisphère (nord) vers le 21-22 décembre. Quand le jour est le plus long et la nuit la plus courte, c'est le solstice d'été vers le 21 juin. Les équinoxes et les solstices forment les Portes des saisons, et ce ne sont pas **que** les phénomènes du temps physique qui changent. A nous de nous souvenir que les forces créés par Dieu, les bonnes et les mauvaises ouvrent la Porte à ces moments-là. C'était à Adam, et aujourd'hui c'est à nous, par la foi, de dominer sur cette Porte-là au Nom de Jésus-Christ.

Une fois que l'ennemi a passé la porte, nous pouvons toujours lutter contre lui pour enrayer son action maléfique. **Mais il est plus efficace de le neutraliser au moment où la porte s'ouvre. A ce moment-là, nous pouvons plus facilement le repousser derrière la porte, car les dégâts n'ont pas encore commencé sur la terre. Il est donc bon que nous ayons des gens en prières un peu avant minuit et jusqu'après minuit, la nuit précédant les équinoxes et les solstices. Cela fait 4 rendez-vous de prières d'autorité par an, aux environs de minuit.**

Dans les mouvements occultes et autre sectes secrètes, ces nuits-là sont spéciales.

Ils appellent cela des célébrations.

C'est à ces moments-là qu'ils se réunissent pour invoquer les puissances mauvaises en vue de déstabiliser l'ordre sur la terre. C'est là qu'ils font des sacrifices pour déterminer ce qu'ils veulent voir arriver tant politiquement, que financièrement ou religieusement. Ils maudissent la vraie Eglise de Jésus-Christ dans ces moments-là de l'année, plus que d'habitude. Ils font de ces célébrations une stratégie de combat contre Dieu et Son Armée céleste et terrestre.

Nous avons à nous consacrer dans la prière d'une façon toute spéciale dans ces moments de l'année. Dieu va bientôt étendre de nouveaux Cieux et une nouvelle terre. Pendant cette préparation, Il nous couvre de l'ombre de Sa Main. **Esaïe 51/15-16**. Nous avons donc à traiter avec les cieux et cela requiert certaines choses importantes. En tant qu'êtres nés de nouveaux nous avons à avoir une disposition au combat puisque Dieu est le Dieu des armées. Nous avons à aimer l'intimité avec Dieu. Les doux moments de lecture de La Bible, les doux moments de méditation. Les doux moments de louange. Les doux moments d'écoute de Sa Parole. Cela nous assurera de l'authenticité et de l'efficacité de Sa Parole dans notre bouche. Car la prière exaucée, c'est la prière selon La Parole, selon Jésus.

Nous avons à utiliser les Cieux. Moïse le faisait. *« Cieux ! Prêtez l'oreille, et je parlerai ; terre écoute les paroles de ma bouche*. » **Deut 32/1-1**. La Volonté de Dieu doit être faite sur la terre comme elle est faite au ciel. Ce qui se passe au ciel se passe sur la terre. Josué fit aussi un travail remarquable sur la terre avec l'aide du ciel (du ciel physique). A tel point que des grosses pierres (des météorites) sont tombées sur les ennemis et que le soleil et la lune se sont arrêtés dans leur course. **Josué 10/5-14**. Lisez le **Psaume 148** et vous verrez que tout ce qui existe est capable d'obéir à Dieu et de le louer. Comme nous avons l'autorité en nous adressant à la création au Nom de Jésus, nous pouvons parler au ciel et il obéira. Moïse parlait au ciel en lui ordonnant d'écouter ce qu'il avait à dire. Josué a parlé au soleil avec succès. (Plus modestement, il m'est arrivé d'ordonner (en public) à des orages de suivre le chemin que je voulais et ils ont obéi). Nous avons une autorité puissante que Dieu nous a donnée. Mais la plupart du temps nous ne nous en servons pas ou mal à cause de l'ignorance. Hénoch nous ouvre les yeux sur un sujet dont la Bible parle, mais qui n'est généralement pas enseigné dans les milieux évangéliques.

CHAPITRE 33

1. Puis je me dirigeai vers le septentrion, (**nord**) aux limites de la terre.
2. Et là, vers les confins du monde, je vis un prodige grand et magnifique.
3. Je vis les Portes du ciel ouvertes, il y en avait trois distinctes entre elles. Par elles s'échappaient les vents du nord, père du froid, de la grêle, de la glace, de la rosée et de la pluie.
4. D'une de ces Portes, les vents soufflaient légèrement, pour le bien ; mais par les deux autres ils soufflaient avec violence et désolation, et leur souffle se répandait sur la terre.

CHAPITRE 34

1. De là, je me dirigeai du côté de l'occident (**ouest**), vers les confins de la terre.
2. Et je vis trois Portes, comme du côté de l'**est**. Or ces Portes étaient de la même grandeur.

CHAPITRE 35

1. Ensuite je me dirigeai du côté du **sud**, vers les confins de la terre. Il y avait là également trois Portes, par où s'échappaient la rosée, la pluie et le vent.

2. Puis je me dirigeai vers l'orient, (**est**) aux confins de la terre, où je vis les trois Portes ouvertes du ciel, et au-dessus d'elles il y avait des petites Portes. C'est par chacune de ces petites Portes que passent les astres du ciel, et ils vont vers l'ouest par le chemin qui leur est montré et cette route brillante était visible en tout temps.

3. Quand je les aperçus, j'élevai ma voix et je louai le Seigneur qui avait formé ces corps lumineux et resplendissants, afin de révéler aux intelligences angéliques et humaines, la magnificence de ses œuvres ; afin qu'ils célébrassent les uns et les autres, les merveilles de Sa puissance, qu'ils glorifiassent les labeurs divins de Ses mains, et afin qu'ils Le louassent à tout jamais.

Commentaire des chapitres 33, 34 et 35.

Hénoch est conduit à ce que nous appelons les quatre points cardinaux. Hénoch voit trois Portes à chacune des limites de la terre. Jusqu'alors, quand Hénoch parle de l'Est, il parle du passé et quand il parle de l'Ouest, il parle de l'avenir (par rapport à lui-même, à son temps). Maintenant, au **Ch 33** Hénoch parle de l'espace géographique. Il parle du **Nord** et dit qu'il y voit trois Portes. Ces Portes sont ouvertes. C'est de ces Portes que sortent les vents du nord. D'une de ces Portes sortent des vents bienfaisants. Des deux autres Portes sortent des vents qui désolent la terre, ils sont violents. **Ch 34**, vers l'**Ouest**, Hénoch voit trois Portes qui sont comme celles qu'il a vues au chapitre **32**, à l'Est. (Pas de vent) Souvenez-vous, à l'Est, c'était des astres qui sortaient par ces Portes. Là, à l'Ouest, Hénoch ne dit pas ce qu'il voit sortir ou entrer par ces trois Portes. Ce sont les Portes ouvertes qui reçoivent les astres qui ont terminé leurs actions influentes sur la terre. Elles doivent être de la même dimension que les petites Portes vue à l'Est. Les astres vont donc de l'Est à l'Ouest et les vents naissent du Nord ou du Sud. Au Chapitre **35, à l'Est,** Hénoch nous dit voir les trois Portes orientales du ciel. Il ne nous dit pas ce qui en sort ou ce qui y entre. Il nous dit aussi qu'au-dessus de ces trois Portes se trouvent des Portes plus petites qui vont vers l'Ouest. Alors, là encore il nous faut voir ce que signifient ces choses. Hénoch ne prétend pas nous faire une leçon d'astronomie ni de climatologie. Dieu lui montre ces choses pour que nous en décryptions le sens spirituel. Hénoch voit donc douze Portes. Cela ne peut que nous sauter aux yeux : il y a aussi douze Portes à la Nouvelle Jérusalem. Trois de chaque côté de la Pyramide **Apoc 21/12-13**. Sur les Portes de la Nouvelle Jérusalem sont écrits les noms de douze tribus d'Israël et il y avait aussi douze anges, donc trois à chaque porte. Par exemple, on peut savoir quels noms se trouvaient au Sud de la muraille. C'était les noms de Ruben, Siméon et Gad. Comment peut-on le savoir alors que le livre de l'Apocalypse ne nous le dit pas ? Simplement en lisant le livre des Nombres. **Nom 2/1-34.** Il y avait quatre côtés au tabernacle dans le désert et trois tribus de chaque côté.

A l'**Est**	Juda, Issacar et Zabulon
Au **Sud** :	Ruben, Siméon et Gad
A l'**Ouest** :	Ephraïm, Manassé et Benjamin.
Au **Nord** :	Dan, Aser et Nephtali.

Ce qui me fait dire que la petite Epouse de Christ sera composée de Juifs des douze tribus qui ont été dispersées dans les nations. (Ceci dit, la petite Epouse de Christ n'a rien à voir avec les 144000 Juifs qui seront sauvés pendant la grande tribulation. **Apoc 7/1-8**). Les Portes qu'Hénoch a vues sont des réalités spirituelles. Par exemple, voyons les types des Portes du Nord : Dan est au Nord. Le prince de Dan est satan. **Testament de Dan 5/6.** (Vent dévastateur du Nord) dans les derniers jours il est dit que Dan abandonnera l'Eternel. **Test. Dan 2/4**. Dan est un serpent sur le chemin **Gen 49/17.** (Vent mauvais). Au Nord, il y a aussi Nephtali qui signifie « j 'ai agi par ruse » selon **Test de Nephtali 1/8-9.** Dieu fera périr tous ceux de cette tribu **Test de Neph 3/2**. Il n'y aura qu'un petit reste qui se convertira et qui retournera en Israël et recommencera à pécher comme avant. **Test de Neph 3/4.** Au Nord, il y a donc deux Portes pas très reluisantes quant à ses effets (vent mauvais). Quant à **Aser**, c'est une vision de dualité que nous trouvons chez lui dans le Testament des douze patriarches. C'est un vent du

nord comme **Dan** et **Nephtali**, mais moins corrompu (vent modéré). Il y a au Nord, trois Portes dont seulement une donne un vent modéré. En fait, ces Portes sont des signes spirituels de ce qui se passe sur terre dans les différentes dispensations qu'elle a connues. Les trois petites Portes à l'Est et à l'Ouest sont les trois passages des astres qu'Hénoch a vus au chapitre **32**. Il y en a à l'Est et à l'Ouest. **« 2**. *A l'orient (Est) du lieu où se trouvaient ces bêtes, j'aperçus les limites de la terre, et l'endroit où le ciel se pose. Les portes du ciel étaient ouvertes et j'en vis sortir les astres. Alors je les comptais à mesure qu'ils sortaient, et j'en notais exactement le nombre. Je pris note également de leurs noms, de leurs conjonctions, de leurs courses périodiques, de leurs vicissitudes, à mesure que l'ange Uriel, qui était avec moi, me les expliquait.* ***3***. *Car il me les montra tous, et de tous il me donna connaissance*. ***4***. *Il me fit connaître encore leurs noms, leurs rangs, leurs associations et leurs diverses influences* ». **Henoch 32/2-4**. (lisez le commentaire du ch **32**.)

Il y a douze Portes. Six grandes pour les vents au Nord et au Sud et six petites pour les astres à l'Est et à l'Ouest. Ce qui est étrange, ce sont les trois grandes Portes supplémentaires qui se trouvent à l'Est. A quoi servent-elles ? Pour le comprendre, il faut la souplesse de l'Esprit et non la rigidité de la matière. Le monde naturel et le monde spirituel se mélangent dans le système créé aux confins Est de la terre. C'est de l'Est que tout démarre. C'est là que se trouvent les Portes du temps que gèrent les astres, êtres vivants. C'est ce qui nous aide à établir que l'Est symbolise le passé de tout ce qui est créé. Les dimensions spirituelles et matérielles commencent à cohabiter à l'Est. Là où le jour commence selon qu'il est écrit que Dieu commença son œuvre et qu'il y eut un soir et il y eut un matin : ce fut le premier jour. **Gen 1/3-5.** Dieu commença donc tout avant le soir. Le jour est le commencement, l'Est. Et cela aussi bien pour ce qui concerne l'espace que le temps. C'est pourquoi, à l'Est, on trouve en fait six Portes. Trois petites pour les astres et leurs courses et trois par lesquelles tout est passé une première fois, lors de la création. Ces trois grandes Portes de l'Est sont Les Portes des manifestations du Dieu unique en tant que Père, Fils et Saint-Esprit dans sa création.

Deuxième section
Paraboles D'Hénoch.

CHAPITRE 36

1. Voici une autre vision, la seconde vision de sagesse, la vision qu'eut Énoch, fils de Jared, fils de Malaléel, fils de Caïnan, fils d'Enosh, fils de Seth, fils d'Adam. C'est là le commencement de cette sagesse, que j'ai reçue pour l'expliquer et la faire aimer à ceux qui habitent sur la terre. Écoutez donc, vous les premiers, voyez, vous les derniers et comprenez les choses saintes que je viens vous révéler, en présence du Seigneur des esprits. Ceux qui existèrent avant nous ont regardé le ministère de la parole comme un de leurs devoirs.
2. Et nous, qui venons après eux, nous ne mettons aucun empêchement à la prédication de la sagesse ; mais jamais jusqu'à ce jour, il n'a été donné à personne ce qui m'a été donné à moi, la sagesse selon mon entendement, et dans la mesure du bon plaisir de Dieu. Ce que j'ai reçu de lui est vraiment une portion de la vie éternelle.
3. Cette sagesse était formulée dans trois paraboles, que je me suis fait un devoir d'annoncer aux habitants de ce monde.

Commentaire du chapitre 36.

Hénoch nous parle, à nous qui sommes les derniers. Il a commencé à parler à ceux de son temps. Puis ses livres ont été cachés par les religieux. Ils n'étaient consultés **que** par les initiés. Qu'ils soient Juifs ou Catholiques. (C'est un fait historique). Les protestants ne s'en sont pas beaucoup occupés. Les Evangéliques ne savent pas, pour la plupart, que le livre d'Hénoch existe (sinon par ce qu'ils en lisent dans l'épître de Jude). Et aujourd'hui, ce que Dieu a révélé à son prophète éclaire ceux qui sont de la dernière génération de l'Eglise des nations. C'est ainsi que la Connaissance augmente selon ce que Jésus avait prophétisé. Ce livre nous est adressé. Lisons-le avec beaucoup d'attention, dans un esprit de prière et de soumission à notre Dieu Tout-Puissant. Méditons sur ces choses et faisons-les connaître autour de nous. N'allons pas rejoindre les rangs de ceux qui tiennent captive la vérité. Car la colère de Dieu se révèle contre ceux qui retiennent la vérité captive **Rom 1/18**. Ne soyons pas de ceux qui possèdent les clés de la connaissance mais qui n'entrent pas et empêchent ceux qui voudraient entrer, d'entrer. **Luc 11/52**. Ne soyons pas stupides. Ne soyons pas comme les religieux de tous les temps qui se sont montrés sectaires et implacables dans leurs certitudes étriquées. Dieu a permis que ce livre d'Hénoch sorte au grand jour durant notre génération. Il était enfermé dans les pierres d'une caverne, près de la mer Morte. Les religieux se sont tus, mais les pierres ont crié. **Luc 19/40**. Ce livre était aussi tenu caché au Vatican et dans

quelques bibliothèques soigneusement tenues éloignées du peuple. Il n'y a eu que l'église Ethiopienne qui a placé ce livre dans la Bible.

Hénoch décrit le jugement dernier dans ces trois paraboles. Hénoch appelle Dieu le Seigneur des esprits. C'est parce qu'il a vu le monde des esprits et qu'il sait que tout est esprit. La matière est de l'esprit qui vibre dans une fréquence plus basse, mais c'est de l'esprit. Dieu est le Seigneur de tout. Il est le Seigneur de ce que nous appelons 'esprit' et de ce que nous appelons 'matière'. Dans le livre des **Nombres 16/22 et 27/16** il est écrit que Dieu est appelé : « Dieu des esprits de toutes chairs. » Le Nouveau –Testament nomme Dieu « Père des esprits » **Héb 12/9**. Ces trois paraboles d'Hénoch sont les plus belles pages spirituelles de son livre. Hénoch y parle énormément du royaume des Cieux. Ceux qui ont des oreilles pour entendre comprennent qu'ils ont déjà leur part de l'éternité ici-bas, sur cette terre. C'est ce que l'apôtre Paul appelait les prémices de l'Esprit **Rom 8/23** ou les arrhes de l'Esprit **2 Cor 1/22 et 5/5**. Ceux qui sont nés de nouveau goûtent donc déjà à la qualité de la Vie éternelle. Hénoch l'annonce dans ses trois paraboles. En effet, si vous êtes né de nouveau, vous pouvez avoir accès aux mystères de Dieu dans la mesure où se trouve votre Vie spirituelle.

PREMIERE PARABOLE

CHAPITRE 37

1. Première parabole. Quand la communauté des justes sera manifestée [visible] à la terre, que les pécheurs seront punis, et recevront aux yeux de tous le châtiment mérité par leurs crimes ;
2. Quand Le Juste se manifestera devant les justes eux-mêmes ; que leurs œuvres élues seront pesées par le Seigneur des esprits et mériteront de recevoir la récompense promise ; quand la lumière des justes et des élus qui habitent sur la terre, brillera d'un éclat immortel, à ce moment, que deviendra la demeure du pécheur ? Où sera le lieu de repos de celui qui aura rejeté le Seigneur des esprits ? Oh ! qu'il vaudrait mieux pour lui, qu'il n'eût jamais existé !
3. Quand seront révélées les secrètes pensées des justes, les pécheurs subiront un jugement sévère, et les impies seront tourmentés en leur présence.
4. Dès ce moment, les maîtres, les possesseurs de la terre cesseront d'être puissants et élevés. Il leur deviendra impossible de contempler les saints en face ; car la lumière des justes et des élus ne peut être contemplée que du Seigneur des esprits. Car Le Seigneur des esprits sera apparu, lumière de la face des saints, des justes et des élus.

5. Alors les puissants de ce monde périront mais ne seront point anéantis, ils seront livrés aux mains des justes et des saints.
6. Désormais plus d'intercesseurs, et plus de miséricorde pour eux de la part du Seigneur, car avec le temps de la vie, le temps de la clémence aura passé. Paroles du Seigneur des esprits.

Commentaire du chapitre 37.

La première parabole du livre d'Hénoch va jusqu'au chapitre **44**. Les gens qui n'auront pas voulu suivre Jésus de leur vivant seront alors livrés entre les mains des saints. Les paroles que les témoins du Seigneur auront prononcées serviront à les juger. **Jean 12/48**. Ils se souviendront avec horreur des pauvres arguments qu'ils avaient opposés à La vérité dont les saints les avaient entretenu de leur vivant et ils seront couverts de honte. Les gens qui auront persévéré dans leur incrédulité et leurs péchés ne pourront même pas regarder les saints en face. Cela leur sera intolérable. Ils chercheront les ténèbres pour s'y réfugier. Le Juste dont il est question au verset **2**, c'est Jésus-Christ, Celui que nous adorons, Le seul qui soit adorable. Il apparaîtra devant les Siens. Les œuvres élues sont les œuvres que Dieu a préparées d'avance afin que nous les accomplissions. **Eph 2/10**. Ces œuvres élues nous suivront et témoigneront de ce que nous étions. **Apoc 14/13-14**. Au verset **3** il est dit que des gens qui seront rejetés ce jour-là, qu'il aurait mieux valu pour eux ne jamais être nés. L'étang de feu est une création de Dieu et, comme tout ce qui est créé, un jour, il sera détruit. Il ne se trouvera plus de place pour l'étang de feu devant Dieu. **Apoc 20/10** nous parle d'un temps et non d'éternité. **Hénoch 108/1**1 nous dit : « *Les pécheurs gémiront et verront les justes resplendir*. *Les pécheurs iront eux-mêmes là où leur ont été fixés, par écrit, des jours et des temps*. » Vous voyez qu'il est aussi question de temps, et non d'éternité. Les esprits qui sont venus s'incarner dans des corps et qui auront été rebelles seront non seulement anéantis, mais avant cela, ils seront tourmentés dans l'étang de feu. C'est pourquoi Hénoch dit qu'il aurait mieux valu qu'ils ne soient jamais nés. En effet, les esprits qui se sont rebellés contre Dieu seront tous anéantis, mais ceux qui ne se seront jamais incarnés sur terre souffriront moins que les autres. Parmi ceux dont la Bible nous dit qu'ils étaient des démons, on trouve Judas. Il n'**avait** pas un démon en lui, il **était** un démon. Cela signifie que son corps était habité par un esprit déchu. Et il y a sur terre encore beaucoup de gens qui SONT des démons. Ils sont ce que la Bible appelle la semence du diable. **Matt 13/37 à 43**. Peu de Chrétiens croient qu'il y a sur terre une race du serpent. C'est par manque de connaissance qu'ils refusent de croire dans la parabole que Jésus donne en **Matt 13/24-30** et **Matt 13/37 à 43** qui en donne l'explication nette. Ils cherchent à tordre l'interprétation de cette parabole mais n'y arrivent pas vraiment car elle est très explicite. « ***L'ivraie, ce sont les fils du malin et c'est le diable qui l'a semée* ».** Cela signifie ce que cela signifie. Pas besoin d'une interprétation, c'est très clair. Quant aux secrets des justes, **verset 3**, il s'agit de ce que Dieu leur a révélé. Dieu nous révèle les mystères afin que nous les révélions sur terre. Mais souvent, il nous est impossible de les révéler, tant la pensée des gens est étriquée. Ils ne sont pas capables d'entendre ce que nous disons. Ils tournent tout au ridicule. Ils se moquent des profondeurs de Dieu. Ils ne sont même pas capables d'entendre les choses les plus simples du Royaume de Dieu. Quand on leur parle d'un miracle, ils n'y croient pas. Ils doutent même quand **ils voient** un aveugle retrouver la vue après l'imposition des mains au Nom de Jésus-Christ. Et aussitôt que nous abordons des

enseignements comme celui des Sept Sceaux de l'Apocalypse ou les prophéties de Daniel, ils sont pleins de mépris. Si vous leur parlez des êtres pré-Adamiques, ils vous disent que cela n'intéresse personne. Ils veulent ignorer la Vérité. Ils veulent ignorer qu'il y a sur terre, des êtres qui sont de la descendance du serpent-ancien. Même parmi les pasteurs on trouve cette position de négation … Pourquoi est-ce que je donne ces commentaires d'Hénoch, sachant que la majorité les rejettera ? Parce que je veux faire ce que Dieu veut que je fasse. Je sais ce que Dieu veut pour notre génération étourdie par la folie. Dieu ne veut pas seulement que j'annonce l'Evangile aux vivants et que je prie pour les malades. Il m'a donné d'autres choses sacrées à faire. Je les ferai car Dieu m'en donnera toujours les moyens et bénira ceux qui me recevront et m'aideront. **Luc 10/16** « *Celui qui vous écoute, M'écoute et celui qui vous rejette Me rejette. Et celui qui Me rejette rejette Celui qui M'a envoyé.* » Un jour, au Burkina-Faso, on m'a demandé de parler devant 3800 pasteurs et leur dire pourquoi j'ai tant de guérisons dans mon ministère. La réponse est simple : Les miracles sont là pour confirmer que ce que je dis est La Vérité. **Marc 16/20**. Vous voyez que cela n'est pas facile à avaler…quand on est incrédule. Je dois dire ces choses afin que la séparation qui existe entre les prophètes qui ont parlé et écrit autrefois et les religieux de notre temps n'existent plus. Mais j'ai été averti par le Seigneur que la plupart des gens penseront que ce que je dis est faux. De quel côté êtes-vous ? Si vous êtes du côté de ceux qui ne me croient pas, vous risquez d'être surpris par ce que vous entendrez pendant la grande tribulation, (si vous vivez jusque-là). Car ces choses seront enseignées par les deux témoins qui prêcheront durant la grande tribulation **Apoc 11**. Le sort des justes est annoncé. Celui des impies aussi.

CHAPITRE 38

1. Dans ces jours-là la race sainte et bénie descendra des hauteurs des cieux, et sa génération habitera avec les fils des hommes. Hénoch a reçu les livres de l'indignation et de la colère, les livres du trouble et de l'agitation.
2. Jamais ils n'obtiendront miséricorde, dit le Seigneur des esprits.
3. Alors la nuée m'enleva, et le vent me souleva sur la surface de la terre, et me transporta aux franges, aux frontières des cieux.
4. Là j'eus une autre vision. Je vis la demeure et le séjour tranquille des saints. Oui, mes yeux eurent le bonheur de contempler leurs demeures avec celles des anges ; le séjour de leur repos avec celui des saints. Là il y avait des demandes, des prières, des supplications pour les enfants des hommes. La justice coule devant eux comme une onde pure, et la clémence se répand sur la terre comme une précieuse rosée. Et telle est leur existence pour l'éternité.
5. En ce temps-là donc mes yeux contemplèrent la demeure des élus, le séjour de la vérité, de la foi et de la justice.
6. Le nombre des saints et des élus de Dieu sera infini dans tous les siècles.
7. J'ai vu leur demeure placée sous les ailes du Seigneur des esprits. Tous les saints, tous les élus chantaient devant lui, brillants comme le feu ; leurs bouches étaient pleines

des louanges de Dieu, et leurs lèvres s'ouvraient pour célébrer le nom du Seigneur des esprits. La justice se tenait debout devant lui.
8. Là je désirai rester, là mon âme soupira après cette demeure. Là était la portion de mon héritage, depuis le commencement ; car telle était sur moi la volonté du Seigneur des esprits.
9. En ce temps-là je célébrais et j'exaltais le nom du Seigneur des esprits, par des bénédictions et des louanges. Car tel est le bon plaisir du Seigneur des esprits.
10. Longtemps mes yeux contemplèrent ces demeures fortunées, et je louais Dieu, en disant : Béni soit-il, béni soit-il à jamais ! Depuis le commencement, avant la création du monde, jusqu'à la fin des siècles.
11. Quel est ce monde ? Oui, de toutes les générations ils doivent te bénir, tous ceux qui ne dorment point dans la poussière, mais qui contemplent ta gloire, qui te célèbrent, te magnifient et te bénissent, en disant : Saint, saint, saint est le Seigneur des esprits, qui remplit de son immensité le monde entier des intelligences.
12. Là, mes yeux contemplèrent tous ceux qui ne sont point endormis devant lui, qui se tiennent debout devant lui, qui glorifient en disant : Béni sois-tu, béni soit le nom de Dieu à tout jamais ! Et ma face fut tout à coup changée, en sorte que je ne pouvais plus voir.

Commentaire du chapitre 38.

Dans le livre de l'Apocalypse il nous est parlé de ceux qui règneront avec Jésus pendant le millénium. Il nous est dit que ceux qui règneront seront ceux qui seront morts martyrs pendant la grande tribulation. **Apoc 20/4-6**. L'Epouse de Jésus restera dans le Palais Céleste durant ce temps. Sa place est dans ce que La Bible nomme La Nouvelle Jérusalem **Apoc 21**. En fait, La Nouvelle Jérusalem est l'Epouse. L'Epouse est « composée » de tous ceux qui auront été fidèles durant les sept âges de l'Eglise des nations et de ceux de l'Eglise juive, de l'Eglise Communautaire et donc scripturaire de Jérusalem.

QUI EST L'EPOUSE DE CHRIST ?

L'Epouse de Christ tirée des nations et les disciples de Jésus qui auront été fidèles entre l'an 53 et 170, ils sont ceux qui sont nommés dans **Apoc 2/7**.

Egalement, ce sont ceux qui ont vécu entre 170 et 312 et sont nommés en **Apoc 2/11.**

Egalement, ce sont ceux qui ont vécu entre 312 et 606 et sont nommés en **Apoc 2/17.**

Egalement, ce sont ceux qui ont vécu entre 606 et 1520 et sont nommés en **Apoc 2/26-27.**

Egalement, ce sont ceux qui ont vécu entre 1520 et 1750 et sont nommés en **Apoc 3/5**.

Egalement, ce sont ceux qui ont vécu entre 1750 et 1906 et sont nommés en **Apoc 3/12**.

Egalement, ce sont ceux qui vivront entre 1906 et l'enlèvement de l'Epouse et sont nommés en **Apoc 3/21**.

Lorsque Joseph s'est fait connaître à ses frères, son épouse était dans le palais royal **Gen 45/1**. C'est ce qui me fait dire, par l'esprit de prophétie, que lorsque Jésus viendra régner sur terre pendant mille ans, Son Epouse restera dans le Palais d'où Elle exercera un règne efficace. Le peuple Juif verra Jésus-Christ apparaître sur les nuées du ciel et il reconnaîtra alors Celui qu'il a percé **Zach 12/10**. Mais L'Epoux Divin ne mêlera pas Son Epouse à cette expérience terrestre qui sera pénible à vivre. L'Epouse aura sa part à jouer depuis le Palais, mais Elle ne participera pas à ce règne en étant présente sur terre. La Nouvelle Jérusalem ne descendra que lorsque la nouvelle terre aura été créée. **Apoc 21/1-3**. Hénoch a vu tout cela. Il a vu les ressuscités d'**Apoc 20/4** régner sur terre, (sur la terre actuelle) se mêlant aux humains. Mais ces humains ne seront pas sauvés. C'est pourquoi nous voyons des livres d'indignation et de colère au verset **1.** En effet ces gens sur lesquels règneront Jésus et les ressuscités seront **ceux qui auront collaboré avec l'anti-christ pendant la grande tribulation. Ils seront une bande de traîtres et de racaille.** Jésus et les Siens règneront sur eux avec une verge de fer. La verge de fer, l'autorité sévère de la Loi viendra directement de La Nouvelle Jérusalem où se trouvera l'Epouse. Jésus et les Siens seront l'exécutif sur terre. **Apoc 3/27. Cette populace infâme** n'aura pas la vie facile pendant ces mille ans. Ce sera œil pour œil et dent pour dent. Et rien n'échappera aux yeux du Seigneur. C'est ainsi que Dieu règnera sur ceux qui ne sont pas assez intelligents pour vivre libre. En effet ceux qui auront survécu à la grande tribulation n'auront survécu que grâce à leur abandon des Choses Sacrées. Ils auront collaboré avec le diable personnifié. Régner sur de telles personnes ne sera pas une partie de plaisir ni pour Jésus, ni pour les Siens. Puis Hénoch est enlevé aux frontières des Cieux. **V3.** Hénoch se réjouit en voyant La Paix parfaite qui règne dans le séjour tranquille des élus. Leurs demeures sont fortunées. Les prières qui sont faites là sont exaucées sur la Nouvelle Terre **v4**. Hénoch appelle l'endroit où se trouvent les élus « le séjour de la vérité, de la foi et de la justice ». C'est ce que devrait être l'église de Jésus-Christ sur cette terre actuelle. Mais elle a perdu son premier amour. Elle n'est plus ce qu'elle devrait être. Elle a été politisée, placée sous le contrôle abusif des Nicolaïtes. Elle est envahie par des incrédules qui se disent 'chrétiens'. Elle est souillée par l'idolâtrie et par toutes sortes de scandales. **Elle a du sang Juif sur ses mains.** Elle est mélangée. Elle se vante d'être sage, mais elle ne sait pas qu'elle est pauvre, misérable, aveugle et nue. Elle ne sait même pas qu'elle sera vomie par Dieu si elle ne se repend pas **Apoc 3/14-22**. Pourtant, la vraie Eglise de Jésus existe sur cette terre. Elle est **apocryphe**, c'est-à-dire : TENUE CACHEE par Dieu.

CACHE

APOCRYPHE : du grec apocryphos = caché, secret, difficile à comprendre. (Dictionnaire biblique de André Chouraqui.) Il y a des **ECRITS APOCRYPHES**. Le livre d'Hénoch en est un. Il n'est pas douteux, il n'est pas hérétique, **il est caché**. Il y a aussi **L'EGLISE APOCRYPHE** (en quelque sorte) Elle n'est pas douteuse, ni hérétique. Elle est **CACHEE**. Elle n'est pas officiellement reconnue par les autorités religieuses et civiles. Elle n'est visible qu'aux yeux de Dieu. Les membres de cette Eglise se reconnaissent entre eux **Jean 13/35.** C'est l'Amour qu'ils manifestent les uns pour les autres qui est le principal signe qui les distingue des membres des religions qui se sont faites un nom. **Gen 11/4**. Il y a des membres de cette **EGLISE CACHEE** dans toutes les églises qui se réclament de Jésus-Christ comme Dieu Sauveur et Seigneur. Il n'y a que Dieu et eux-mêmes qui savent qui ils sont. Ce qu'ils sont n'a pas encore été manifesté. **1 Jean 3/1-2**.

Voyez quel Amour le Père nous a témoigné, pour que nous soyons

appelés enfants de Dieu ! Et nous le sommes. Si le monde ne nous connaît

pas, c'est qu'il ne L'a pas connu. Bien-aimés, nous sommes maintenant

enfants de Dieu, et ce que nous serons n'a pas encore été manifesté ;

mais nous savons que, lorsque cela sera manifesté, nous serons semblables à

Lui, parce que nous Le verrons tel qu'Il est. Quiconque a cette espérance

en Lui se purifie, comme Lui-même est pur.

Hénoch désire rester dans cet endroit. Il sait que c'est la Portion de son héritage depuis toujours. Il se sait prédestiné à vivre dans cet endroit. Alors il loue Dieu du plus profond de son être ! Il contemple longtemps cet endroit merveilleux. Quand il parle de ceux qui ne dorment pas dans la poussière, il parle des esprits qui s'étaient incarnés et qui ne dormaient pas, qui étaient éveillés. C'est-à-dire, il parle des vierges sages qui se sont réveillées à temps et qui avaient la réserve nécessaire pour aller à la rencontre de l'Epoux. Cette réserve d'huile pour leur lampe, c'est la portion de l'Esprit de prophétie qui conduit dans la compréhension des Ecritures et des temps. Noé avait sa portion. Voilà pourquoi il a fait ce qu'il devait faire en son temps. Abraham de même. Moïse de même. Chaque personne éveillée aux Choses de l'Esprit se comporte de la manière appropriée selon son temps. Dormir dans la poussière, c'est être un esprit endormi dans un corps de chair. Les vierges folles dormaient. Les vierges sages aussi. Mais une voix cria « L'Epoux vient. Cette voix est la voix de ceux qui ont un esprit éveillé. Ils savent ce qui arrive. Ils savent ce qu'il faut être et faire. Ils connaissent ce qui demeure caché à ceux qui dorment. Les vierges sont les authentiques personnes nées de nouveau. Parmi ces vierges, il y en a qui sont folles et d'autres sages. Ce qui les différencie les unes des autres, c'est que les sages ont été prévoyantes et ont tenu en réserve l'enseignement des apôtres pour ne pas se trouver dépourvues au moment de la venue de L'Epoux. Mais comme L'Epoux tarde, les vierges sages se sont endormies. Elles sont réveillées en sursaut par la voix de ceux qui ne dorment pas. Et elles partent avec L'Epoux. Elles peuvent aller à sa rencontre sur les nuées du ciel parce qu'elles ont la connaissance des Choses sacrées. Elles savent ce qu'est le signal donné de **1 Tess 4/16**. Très peu de chrétiens savent ce qu'est ce signal que Dieu a donné. Un signal montre la direction à suivre. Ce signal donné par Dieu durant le 20ième siècle a été méprisé et rejeté par les églises qui se sont données un nom (comme ceux de Babel). Les gens qui n'ont pas reconnu le signal ne pourront pas croire ce que la voix de l'archange de **1Thess 4/16** dit. Et ils ne seront pas prêts quand la trompette céleste de **1 Tess 4/16** sonnera… Quel est cet archange dont nous parle Paul ?

ARCHANGE signifie SUPER-ANGE.

ANGE signifie ENVOYE, ou APOTRE.

La voix de l'archange de **1 Tess 4/16** est la voix d'un super-envoyé de Dieu. Ce ne sera sans doute pas la voix d'une seule personne. Ce sera certainement la voix de l'Epouse qui ne se sera pas laissé aller au sommeil spirituel. L'Epouse est la dernière envoyée de

Dieu à cette génération. Certaines personnes remplies du Saint-Esprit, obéissantes aux Ordonnances Divines et possédant la clé de la connaissance que cachent les religieux se lèvent pour avertir les vierges qui dorment. Ces gens-là auront une place privilégiée auprès de Dieu. Hénoch sera avec eux, il le savait et l'a dit clairement dans ce chapitre.

Il y a donc quatre possibilités qui s'offrent à vous.

1° Voulez-vous être les incrédules ?

2° Voulez-vous être une vierge folle ?

3° Voulez-vous être une vierge sage ?

4° Ou voulez-vous être le « **ON** » de **Matt 25/6 ?**

« *Au milieu de la nuit, **ON** cria : voici L'Epoux, allez à Sa rencontre !* »

CHAPITRE 39

1. Après cela j'aperçus des milliers de milliers, des myriades de myriades, et un nombre innombrable et sans estimation possible de ceux qui se tenaient debout devant le Seigneur des esprits.
2. Aux quatre côtés du Seigneur des esprits, je vis encore d'autres personnages, d'autres visages, différents de ceux qui ne dorment pas, outre les premiers, qui se tenaient devant lui. J'appris en même temps leurs noms, parce que les anges qui étaient avec moi me montraient tous les secrets, m'en révélant tous les mystères.
3. Alors j'entendis la voix de ceux qui étaient aux quatre côtés ; ils célébraient le Seigneur de toute gloire.
4. La première voix célébrait le Seigneur des esprits dans tous les siècles.
5. La seconde voix que j'entendis célébrait l'Élu et les élus qui dépendent du Seigneur des esprits.
6. La troisième voix que j'entendis suppliait et priait pour ceux qui sont sur la terre, et qui invoquent le Seigneur des esprits.
7. La quatrième voix que j'entendis repoussait les anges impies, et ne leur permettaient pas de se présenter devant le Seigneur des esprits afin qu'ils ne suscitent point d'accusations contre les habitants de la terre.
8. Après cela je demandai à l'ange de paix qui était avec moi, de m'expliquer tous ces mystères. Je lui dis : Quels sont ceux que j'ai vus aux quatre côtés du Seigneur, et dont j'ai entendu et écrits les paroles. Il me répondit : C'est d'abord **Michae**l, l'ange clément et lent à la colère.

9. C'est ensuite **Raphaël**, l'ange qui est préposé à toutes les maladies, aux douleurs et aux blessures des hommes.
10. Vient ensuite **Gabriel**, qui préside à tout ce qui est puissant. Enfin c'est **Phanuel**, qui préside à la repentance et à la riche espérance de ceux qui doivent hériter de la vie éternelle. Tels sont les quatre voix que tu viens d'entendre.

Commentaire du chapitre 39.

Au chapitre 20, nous voyons sept anges. Ici nous n'en voyons que quatre. Michael, Raphaël, Gabriel et Phanuel. Ils sont quatre parce qu'ils exercent quatre fonctions précises dans ce temps-là. Il y a aussi les quatre anges d'**Apoc 7**. Il y a aussi les quatre Etres Vivants **d'Apoc 4/4**. Les trois anges d'**Hénoch 20** qui manquent sont : **Uriel** qui est préposé au cosmos et à la terreur. **Raguel** qui tire vengeance du monde des luminaires. **Saraqiel** qui est préposé aux esprits des enfants des hommes qui pèchent contre les esprits. **Remeie**l qui est préposé sur les ressuscités. Hénoch vient de voir les demeures fortunées des Elus. Maintenant il est devant le Trône de Dieu et il voit les anges. Ces anges sont ceux qui servent Dieu sur la terre. En fait, cette multitude d'anges est aux ordres des quatre archanges qui se trouvent aux quatre côtés du Seigneur des esprits. Leurs voix célèbrent le Seigneur. Celle de **Michael** est au service de Dieu dans tous les siècles. Celle de **Raphaël** célèbre Jésus-Christ, l'Elu, Dieu manifesté dans la chair et les élus qui dépendent de Dieu. La voix de **Gabriel** supplie et prie Dieu pour les enfants de Dieu qui sont restés sur la terre après l'enlèvement de l'Epouse de Christ. Car Jésus n'intercède plus pendant les sept ans de la grande tribulation. La voix de **Phanuel** empêche les esprits accusateurs de se présenter devant Dieu. Ces esprits cherchent à accuser les chrétiens qui ne sont pas partis dans l'enlèvement et qui souffrent durant la grande tribulation. Nous comprenons pourquoi ce sont ces quatre anges et non les sept qui exercent leur ministère à ce moment précis de l'histoire. Nous voyons aussi **Uriel** qui est là. Il se tient avec Hénoch pour lui expliquer les mystères qu'il voit. **Saraqiel** n'a rien à faire à ce moment précis de l'histoire, car ceux qui passent par la grande tribulation ont déjà leurs destins fixés car ils ont tous déjà fortement péché contre les esprits dans le temps de la grâce, avant l'enlèvement de l'Epouse de Christ. Quant à **Remeiel**, il n'a rien à faire non-plus en ce moment précis car il n'est pas encore question de résurrection.

CHAPITRE 40

1. Ensuite je vis les secrets des cieux et du paradis dans toutes les parties, et les secrets des actions humaines, chacune selon leur poids et leur valeur. Je contemplai les

habitations des élus, les demeures des saints. Là aussi mes yeux aperçurent tous les pécheurs qui ont repoussé et nié le Seigneur de gloire, et qui en ont été chassé de ce lieu. Le châtiment de leurs crimes avait été décrété par le Seigneur des esprits.
2. Là encore mes yeux contemplèrent les secrets de la foudre et du tonnerre, les secrets des vents, comment ils se divisent quand ils soufflent sur la terre ; les secrets des vents, de la rosée et des nuées. Je vis le lieu de leur origine, l'endroit d'où ils s'échappent, pour aller [saturer d'humidité] la poussière de la terre.
3. Là je vis les réceptacles clos d'où sortent les vents en se séparant ; les trésors de la grêle, les trésors de la neige, les trésors des nuages, et cette même nuée qui, depuis le commencement du monde, planait sur la surface de la terre. **Gen 2/6**.
4. Je vis également les trésors du soleil et de la lune, où ses phases prenaient naissance ; leur commencement, leur glorieux retour ; comme l'un est plus brillant que l'autre (plus de poids, de gloire), que l'autre ; leur course est éclatante, leur cours invariable, leur amitié entre elles, leur docilité, et leur obéissance qui les porte sur les pas du soleil, selon le serment qu'ils se sont fait l'un à l'autre. D'après l'ordre du Seigneur des esprits.
5. Le soleil sort d'abord et accomplit son trajet selon l'ordre du Seigneur des esprits, son nom restera dans les siècles des siècles. Ensuite fut achevé le sentier de la lune, tant sa partie cachée que sa partie visible, le parcours de son sentier aussi bien de jour que de nuit, chacune, l'un comme l'autre. L'un des astres fait face à l'autre devant le Seigneur des esprits, l'exaltant et le louant sans interruption ; d'autant plus que louer est pour eux comme un temps de repos, mais dans le soleil ce sont des retours fréquents à la bénédiction et à la malédiction.
6. La lumière de la lune est pour les élus, comme les ténèbres sont pour les pécheurs ; telle est la volonté du Seigneur des esprits, qui a distingué la lumière des ténèbres, comme il a distingué les esprits des hommes, fortifiant ceux des justes de Sa propre justice.
7. Et aucun ange ne s'opposera à eux, car aucun d'eux n'a reçu ce pouvoir. Car le Seigneur a établi un Prince et c'est Lui qui gouverne tout cela du haut de Son trône, en Sa Présence, il voit toutes les créatures et les juge en souverain.

Commentaire du chapitre 40.

Hénoch voit des choses secrètes. Quand il parle du poids et de la valeur des actions humaines, il parle de la gloire de ces actions. Jésus dit que, sans Lui nous ne pouvons rien faire. **Jean 15/5**. Cela signifie que toutes les actions faites par les hommes qui renient Dieu, sont nulles devant Lui. Mais qui peut juger, ici-bas, si c'est Dieu ou non qui a donné le vouloir et le faire à telle ou telle personne ? Ces choses sont tenues secrètes ici-bas. Ainsi, certaines personnes sont si habiles à faire des œuvres qui ressemblent à celle que Dieu inspire, qu'ils arriveront même à entrer dans le Royaume de Dieu pour le repas des noces. **Matt 22/11**. Mais ils en seront chassés. C'est de ces personnes dont Hénoch nous parle dans la seconde partie du verset **1**. Qui sont ces gens ? Jésus nous parle dans cette parabole, de ceux qui ont été invité en masse au dernier moment, juste avant les Noces de l'Agneau. Comme ces gens n'étaient pas habillés de façon correcte pour la Noce, le Maître leur a donné un vêtement propre. Ce vêtement, c'est le vêtement de justice. Toute personne qui entre dans la salle des Noces doit être vêtue, <u>non de sa justice personnelle</u>, mais de celle offerte par Jésus. La

personne qui se trouvait au repas des Noces sans être revêtu du bon vêtement, de la justice offerte par Jésus, est jetée dehors. Pourquoi ? Parce qu'elle a voulu entrer comme elle voulait, avec sa propre justice. Ce sont toutes ces personnes qui vont à l'église, font de bonnes œuvres, s'identifient de manière extérieure au Royaume de Dieu, se prétendent chrétiens, mais rejettent la Justice offerte par Jésus. Ils veulent être justes par eux même. Rejeter la Justice offerte par Jésus, c'est croire qu'on peut entrer dans le Royaume de Dieu en se réclamant de nos propres œuvres. C'est tenir pour rien ce que Jésus a fait à la croix. Ce sont ces gens religieux qui font de bonnes œuvres pour être sauvées. La vérité c'est que nous faisons des bonnes œuvres **PARCE QUE** nous sommes sauvés et non **POUR** être sauvé. Une personne qui n'admet pas cela vit dans l'erreur, c'est-à-dire dans le plus grand péché qui se puisse commettre. C'est le blasphème contre l'Esprit-Saint de la Grâce. En effet, nous ne pouvons être justes aux yeux de Dieu que si nous croyons que Jésus a payé le prix pour notre justification. Vouloir ajouter nos bonnes œuvres à celle de Jésus revient à dire que l'œuvre de Jésus en croix n'est pas suffisante pour nous sauver. C'est une insulte à la bonté parfaite de Dieu. Cela revient à fouler aux pieds le sang de Jésus-Christ. Jésus-Christ est mort en portant le châtiment que nous méritions à cause de nos offenses, puis Il est ressuscité pour notre justification **Rom 4/25.** Jésus-Christ est la fin de la Loi pour la justification de tous ceux qui croient. **Rom 10/4**. Nous ne sommes plus jugés par la Loi. Cette loi nous condamnait car nous sommes tous incapables de conformer nos vies à ses exigences. Jésus a effacé l'acte (la Loi de Moïse) dont les ordonnances nous condamnaient et qui subsistait contre nous, et Il l'a éliminé en le clouant à la croix. **Col 2/14.** Jésus a mis un terme à la Loi et a justifié ceux qui croient en Lui. Ne peuvent donc être justes **que** ceux qui se croient justifiés gratuitement par Jésus. Ceux qui croient pouvoir se justifier devant Dieu en faisant des bonnes œuvres se trompent eux-mêmes par de faux raisonnements et seront très déçus, ils seront rejetés du Royaume pour cause d'insulte contre Jésus et Son œuvre d'amour qui nous permet de recevoir le salut comme un cadeau immérité. Ce sont ces gens-là qu'Hénoch voit au verset **1.** « *Là aussi mes yeux aperçurent tous les pécheurs qui ont repoussé et nié le Seigneur de gloire, et qui en ont été chassé de ce lieu. Le châtiment de leurs crimes avait été décrété par le Seigneur des esprits* ». Pour ce qui est du soleil, de la lune et des étoiles, Hénoch ne nous fait pas ici un cours d'astronomie. Il nous donne une parabole. Cependant, je tiens à dire ceci : Nous savons que la terre tourne autour du soleil. Quand elle est au plus loin du soleil, dans sa course elliptique, elle se trouve à 149600000 kilomètres du soleil. Il lui faut une année pour faire le tour du soleil. La terre tourne sur elle-même. Ce qui nous donne l'impression que la lune tourne autour de la terre en 24heures. La lune tourne autour de la terre. Il lui faut 27 jours, 7 heures et 43 minutes pour faire le tour de la terre. Elle se trouve à une distance moyenne de 384 400 km de la terre. La lune tourne aussi sur elle-même. Quand nous lisons ce texte d'Hénoch, on pourrait croire qu'il affirme que le soleil et la lune tournent autour de la terre. Cependant, il n'en n'est rien. Quand Hénoch dit que le soleil « sort le premier » **c'est ce qu'il voit**. C'est ce que nous voyons aussi. Tout dépend du point de vue que nous avons. **Tout le monde civilisé sait** que le soleil ne tourne pas autour de la terre, cependant tout le monde dit que le soleil **se lève** et **se couche**. Hénoch ne dit pas que le soleil se lève ou se couche. Il dit que le mouvement qu'il observe est régulier. Maintenant, pensez-y… Beaucoup de personnes disent : « Je ne crois que ce que je vois » Ils devraient alors croire que le soleil se lève à l'est et se couche à l'ouest, car c'est ce qu'ils voient. Il est important pour chacun de nous de ne pas croire une chose parce qu'on l'a simplement vue. En poussant le raisonnement, nous pourrions dire : « Je ne crois pas en ce que je ne vois pas » ce serait faire preuve d'une grande stupidité. C'est pourtant ainsi que pensent les incrédules.

Maintenant, revenons au côté parabolique de ce qu'Hénoch nous décrit. Ce qui me fait dire qu'il s'agit d'une parabole, c'est qu'Hénoch le dit au **Ch 42/2** : « Le Seigneur des esprits t'a montré leur représentation parabolique. » Ainsi le voile qui couvrait les secrets des éclairs et du tonnerre est levé aux chapitres **42** et **43**. Le Livre de l'Apocalypse nous parle de la voix des sept tonnerres. **Apoc 10/3**. Quand on voit l'éclair, on entend le tonnerre. Si on est à grande distance de l'éclair, le son du tonnerre nous parvient avec un peu de retard. Ce que les sept tonnerres disent arrivera donc sur la terre après la résurrection des Saints, cette résurrection étant les éclairs qu'Hénoch a vus. C'est pourquoi ce qu'ont dit les sept tonnerres n'a pas à être connu de nos jours (en 2008, alors que j'écris ce chapitre). C'est scellé, c'est un des secrets nommés au verset **1.** Mais quand le septième ange sonnera de sa trompette, le mystère sera pleinement révélé. **Apoc 10/7**. **Maintenant, sachez que ce mystère n'est pas actuellement un mystère pour l'Epouse de Christ**. Il n'est un mystère que pour les Juifs et pour tous les incroyants. Il est aussi un mystère pour les chrétiens nés de nouveaux qui n'entrent pas dans le processus du rétablissement de toutes choses qui a commencé. Ce processus a commencé aux environs de la moitié des années 1970. Le début de ce processus a commencé lorsque Dieu commença à mettre fin à l'histoire de l'église des nations. (Nous y reviendrons plus tard). Les éléments qui nous sont décrits ici sont des images. Par exemple : Les secrets des **vents** sont les secrets des anges ; nous verrons cela dans le chapitre **76**. La **nuée** qui plane c'est l'Esprit de Dieu. **Gen 1/2.** Les **nuages** et la **rosée** sont l'influence de Dieu sur la terre par le moyen de ses Serviteurs et de Sa Parole écrite. Le **soleil** et la **lune** sont Dieu et son Epouse. Pendant la grande tribulation le soleil sera enténébré et la lune comme de sang. **Actes 2/20.** Pierre parle là d'une prophétie de Joël qui couvre le temps allant de la pentecôte au retour de Jésus. **Matt 24/29** nous dit que la lune deviendra sombre. Cela arrivera sous le sixième Sceau d'**Apoc 6/12-17.** Cela signifie que Dieu retirera Sa Lumière de la terre vers la fin de la grande tribulation. Les chrétiens qui seront restés sur terre pour vivre la grande tribulation se souviendront de l'Epouse de Christ qui sera partie. Ils ne comprendront pas très bien ce qui leur arrive et se sera comme des ténèbres que la lune, l'Epouse donnera dans leur souvenir. Les anges n'ont pas l'autorité que possèdent Dieu et Son Epouse. Les anges, ni les bons, ni les mauvais, ne pourront s'opposer à ce que nous ferons alors. Dieu (le soleil) a tout pouvoir. L'Epouse (la lune) a reçu de Lui le pouvoir, comme le soleil donne à la lune le pouvoir de réfléchir Sa lumière. C'est ainsi que nous nous exerçons déjà maintenant à lier et délier en Son Nom, d'ouvrir et de fermer en Son Nom. De bénir sans maudire en Son Nom.

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CHAPITRE 41

1. La sagesse n'a point trouvé sur la terre de demeure où reposer sa tête ; c'est pourquoi elle fait sa résidence dans le ciel.
2. La sagesse est descendue du ciel pour habiter avec les enfants des hommes, mais elle n'a point trouvé de demeure. Alors la sagesse est retournée vers son divin séjour, et

a pris place au milieu des saints anges. Et l'iniquité s'est présentée, hors de son repaire, et elle a trouvé une demeure chez ceux qui ne la cherchaient pas, elle a été reçue par les enfants des hommes, comme la pluie est reçue par le désert, comme la rosée est reçue par une terre desséchée.

Commentaire du chapitre 41.

La Sagesse, c'est Jésus, La Parole. Avant de se faire chair, la Sagesse est venue sur terre, au jardin d'Eden, elle était l'Arbre de Vie ; puis elle est venue portée par les prophètes, (Hénoch et Noé) mais personne ne l'a reçue. **Gen 6/11-12** nous dit que la terre était corrompue devant Dieu (devant la Sagesse), la terre était pleine de violence, Dieu vit que la terre était corrompue ; car toute chair avait une conduite corrompue sur la terre. Après l'enlèvement d'Hénoch, il ne restait que Noé qui fut trouvé juste selon le cœur de Dieu. Alors Dieu décida de mettre fin à tous les êtres vivants. Il détruisit tout par l'eau du déluge. De nos jours Dieu tient la terre en réserve pour le feu **2 Pierre 3/7,** car Il a promis de ne plus la détruire par l'eau **Gen 9/11**. Quand Jésus-Christ est venu sur terre, Il était la Sagesse incarnée et Il ne trouva pas même une pierre pour y poser sa tête. **Matt 8/20.** Il était la Lumière du monde, mais le monde ne l'a pas reçue. **Jean 1/10-11.** C'est pourquoi Jésus-Christ est remonté aux Cieux. Du haut des Cieux, Jésus-Christ agit, par ceux qui, dans Son Eglise, se sanctifient. Ceux qui se disciplinent peuvent agir en Son Nom sur terre. Ceux de ce monde ne les reconnaissent pas. Ils n'ont pas reconnu l'Epoux, ils ne peuvent pas reconnaître l'Epouse. Jésus, l'Epoux, n'a pas donné Son pouvoir à n'importe qui. Il ne suffit pas de se prétendre chrétien pour manifester La Puissance de Dieu sur terre. Cependant, nous voyons beaucoup de faux prophètes opérer des miracles. Ils ne le font pas par la puissance de Jésus, mais par la puissance des ténèbres. Ils prétendent que leur ministère est authentifié par les miracles qu'ils font. Par exemple : ils ne peuvent pas guérir les malades, ils ne font que déplacer le mal. Les gens qui se laissent imposer les mains par eux se retrouvent assez rapidement plus malades qu'avant. Parfois, la maladie physique semble disparaître, mais un déséquilibre psychique s'installe. Et puis, il faut le savoir, ce n'est pas dans les miracles que se révèle la puissance de Dieu. La puissance de Dieu se manifeste dans l'Amour inconditionnel. L'Epouse de Jésus-Christ aime comme Elle est aimée par son Epoux. L'Epoux a tout donné pour Son Epouse. De même l'Epouse donne tout pour son Epoux. Elle le sert non pas comme on sert un maître, mais comme une épouse normale sert son mari : par amour pour lui. Comme Lui, Elle souffre sur cette terre remplie de violence et d'injustice. Elle se sent rejetée, mais Elle sait que cela ne durera pas longtemps. Elle aussi partira au ciel, à la rencontre de Son Epoux. Sa présence ici-bas a une seule raison : le rétablissement de toutes choses. Elle manifeste ici-bas le pouvoir exécutif. En obéissant à Son Epoux, Elle fait Sa Volonté sur terre. Elle fait ce que Dieu veut. Jésus, Son Epoux, lui a donné des ordres et Elle les accomplit. Les mortels n'y comprennent rien. Ils La méprisent comme ils ont méprisé Jésus. Ils la persécutent et s'accordent pour la ruiner. Ils favorisent les religions iniques et condamnent la véritable Epouse de Christ. Jésus est venu pour établir Son règne sur terre. Il est en train de le faire au travers de Son Epouse. L'Epouse de Christ est composée de ceux qui sont vainqueurs au travers de tous les âges de l'Eglise. Lisez **Apoc 2/7 ; 2 ;11 ; 2/17 ; 2/26 ; 3/5 ; 3/12 ; 3/21.** Dans ces Textes, Jésus parle à Son Eglise, mais Il y discerne ceux qui seront vaincus et ceux qui seront vainqueurs. Les vainqueurs sont l'Epouse de Christ. Toutes les personnes qui fréquentent les églises ne sont donc pas forcément l'Epouse de

Christ. Il ne suffit pas, pour être l'Epouse de Christ, d'avoir levé sa main dans une réunion d'évangélisation, de s'être fait baptisé, d'aller à l'église une ou deux fois par semaine, de parler en langues ou de faire des miracles. Ce qui manifeste la vraie Epouse de Christ, c'est l'Amour qu'elle manifeste. **1Cor 13**. (Maintenant, il est clair que l'amour ne signifie pas le manque de prudence. Avec certaines personnes, l'Epouse de Christ a l'ordre d'avoir de la pitié et de la crainte, haïssant jusqu'à la tunique souillée par la chair. **Jude 23**.) L'Epouse de Jésus fait ce qu'elle peut de nos jours. Le monde entier est sous la coupe du mal. Et quand l'Epouse sera partie au ciel pour rejoindre Son Epoux, le mal n'aura plus aucune retenue. **2Tess 2/6-7.** Ceux qui se disent chrétiens et qui vivent comme ils l'entendent seront alors entrainés dans une tribulation terrible pendant sept ans. Les gens et les chrétiens faibles accueilleront l'anti-Christ comme la pluie sur une terre desséchée**. Jean 5/43**.

CHAPITRE 42

1. Je vis une autre splendeur, d'autres éclairs et les étoiles du ciel Je remarquai qu'Il les appelait toutes par leur nom, et qu'elles répondaient à son appel. Je le vis qui les pesait dans Sa balance de justice, selon leur lumière, la grandeur des espaces qu'elles parcourent, et le jour où elles doivent apparaître ou s'éclipser. Elles se maintiennent mutuellement dans une fidélité réciproque. La splendeur engendre la splendeur, et leurs mouvements correspondent à ceux des anges et des fidèles.
2. Alors j'interrogeai l'ange qui était avec moi, et qui m'expliquait les mystères, et je lui demandai « Qui sont ceux-ci ? ». Il me répondit : « C'est leur apparence, leur représentation parabolique, que Le Seigneur des esprits t'a laissé voir. Ce sont en réalité les noms des saints justes qui habitent l'aride, la terre ferme, et sont à jamais fidèles et croient au Nom du Seigneur des esprits.

Commentaire du chapitre 42.

Hénoch voit maintenant l'image de ce que sont les vrais enfants de Dieu. Les vrais Enfants de Dieu écoutent Dieu. Jésus dira plus tard que nous sommes comme des brebis qui écoutent le Bon Berger et nous Le suivons. **Jean 10/4-5**. Pour le moment, nous sommes sur cette terre, mais la représentation de ce que nous sommes se trouve dans le ciel. Chacun des Enfants de Dieu est représenté par une étoile spéciale. Le mouvement de notre étoile correspond à nos mouvements ici-bas. Ces mouvements sont les mouvements de nos anges respectifs. Il nous est dit que Jésus est l'Etoile brillante du matin. Cela n'est pas qu'une parole poétique. **Apoc 22/16**. Les mages étaient des astrologues qui savaient très bien que l'étoile qu'ils suivaient était celle d'un roi qui

devait naître en Israël. Mais parce que la race humaine a péché, Dieu lui interdit formellement de lire dans les étoiles.

Qu'on ne trouve chez toi personne qui fasse passer son fils ou sa fille par le feu, personne qui exerce le métier de devin, d'astrologue, d'augure, de magicien, d'enchanteur, personne qui évoque les esprits ou disent la bonne aventure, personne qui interroge les morts. Car quiconque fait ces choses est en abomination à l'Eternel, ton Dieu…

Deut 18/9-12.

Le mot évoquer a ici la signification de : *'faire apparaître des esprits, des revenants etc, par la magie'*. Dico.

Si l'homme n'était pas déchu de sa position, il aurait la connaissance du bien et du mal que Dieu lui aurait donnée. Il aurait accès à la connaissance du livre du ciel. Mais, ayant préféré voler la connaissance du bien et du mal, l'homme et la femme se trouvent devant l'interdiction absolue de lire le livre du ciel. De plus, Dieu a faussé l'accès à cette lecture. Les astrologues d'aujourd'hui se trompent car Dieu s'est plu à tout embrouiller comme Il a également semé la confusion à Babel. Il ne reste donc plus que des bribes de semblant de vérité dans la lecture que les païens* font dans les astres. Mais il n'empêche que la volonté de Dieu est faite par Ses enfants sur la terre comme elle est faite au ciel par les étoiles. Nous sommes tous pesés et vient le jour où ce que nous aurons été sera manifesté. **1 Jean 3/2.** Notre vie est appréciée par rapport à la Lumière qui s'en dégage. Il faut savoir que toutes les actions des hommes, même les bonnes, ne brillent pas devant Dieu. Seules les actions qui sont conformes à la volonté de Dieu brillent devant Sa Face. Les actes des Enfants de Dieu sont tenus en compte par les anges. Par exemple, **Luc 15/7** nous dit que le fait que nous nous soyons repentis et convertis a créé de la joie dans le ciel. Les vrais Enfants de Dieu se maintiennent mutuellement dans la fidélité comme leurs étoiles dans le ciel. (vie communautaire enseignée par Jésus **Luc 14/33**, enseignée par les apôtres **Matt 28/20** et vécue par les premiers disciples **Actes 2 et 4.)**

Ceux qui sont les vrais Enfants de Dieu sont fidèles et connaissent le NOM du Seigneur des esprits. Quel est le NOM du Seigneur des esprits ? Jésus dit : « *baptisez-les au nom du Père* (quel est le NOM du Père ?) *du Fils* (quel est le NOM du Fils ?) *et du Saint-Esprit* (quel est le NOM du Saint-Esprit ?) **Matt 28/19**. Il n'y a qu'un NOM car il n'y a qu'un seul Seigneur des esprits. Ce NOM est le beau NOM de Jésus. Il a dit Lui-Même qu'Il est l'Alpha et l'Oméga. Jésus dit ici qu'Il est le seul vrai Dieu ! « *Voici, Il vient avec les nuées. Et tout œil Le verra, même ceux qui l'ont percé ; et toutes les tribus de la terre se lamenteront à cause de Lui. Oui. Amen ! Je suis l'Alpha et l'Oméga, dit* ***LE***

Seigneur Dieu, Celui qui est, qui était et qui vient, Le Tout-Puissant. » **Apoc 1/7-8**. Nous connaissons donc le NOM du Père, c'est le NOM de Jésus.

Nous connaissons le NOM du Fils, c'est Jésus.

Nous connaissons le NOM du Saint-Esprit, c'est Jésus.

« Baptisez-les dans LE NOM_», (pas dans LES NOMS)

Les Vrais Enfants de Dieu connaissent le NOM. Les autres vénèrent la trinité. (Le mot 'trinité' qui ne se trouve pas du tout dans la Bible). Dieu est **omniprésent** et, par exemple, ce n'est donc pas impossible à Dieu d'être en même temps dans l'eau du Jourdain, dans le ciel et sous la forme d'une colombe. **Matt 3/16-17**. Ce n'est pas parce qu'Il se manifeste comme trois entités* différentes qu'Il est trois **personnes** distinctes. Il est UN et Son Saint NOM est Jésus.

*Autrefois, les paysans n'avaient pas accès à la culture. C'est du mot paysan que vient le mot païen. Un païen est donc un inculte. Une personne qui ne connaît rien de ce que Dieu veut.

*entité : du latin ens, entis = être.

Le Fils est venu nous le révéler : « *Père, glorifie Ton NOM !* » **Jean 12/28.** Puis… « *Je leur ai fait connaître Ton NOM*. » **Jean 17/26.** « *Ecoute, Israël ! L'Eternel, notre Dieu, est le seul Eternel !* » **Deut 6/4.** Le Fils est la manifestation du Père dans une chair semblable à la nôtre. (Emmanuel = Dieu avec nous.) Le Saint-Esprit est l'Esprit de Dieu le Père, le créateur. Hénoch a vu que les vrais Enfants de Dieu croient au NOM du Seigneur des esprits.

CHAPITRE 43

1. Je vis encore une autre chose remarquable par sa splendeur ; elle émanait des étoiles ; certaines d'entre elles surgissaient et devenaient des éclairs, et ne pouvaient plus abandonner leur nouvelle forme, mais elles ne s'en séparaient point.

Commentaire du chapitre 43.

Les étoiles, qui sont la représentation céleste de ce que sont les vrais Enfants de Dieu sur la terre, passent les unes après les autres par un changement fulgurant. Elles deviennent des éclairs. Cela est la représentation de notre mort et de notre résurrection. En effet, lorsqu'un Enfant de Dieu disparaît de la terre des vivants il ne meurt pas, il est transformé. Jésus a dit clairement que ceux qui croient en Lui ne mourront jamais. **Jean 11/26.**

SECONDE PARABOLE.

CHAPITRE 44

1. Parabole seconde, qui s'adresse à ceux qui nient le nom et la demeure des saints et du Seigneur des esprits.
2. Ils ne monteront point au ciel ; ils ne descendront point sur terre. Voilà quel sera le sort des pécheurs qui renient le nom du Seigneur des esprits ; ils seront réservés pour le jour du châtiment et de la vengeance.
3. En ce jour l'Élu siégera sur un trône de gloire. Il statuera sur leur sort, et, confirmant par Sa présence les esprits des saints, il assignera une demeure à ceux qui ont mis leur confiance et leur amour dans Son Nom saint et glorieux.
4. En ce jour, je placerai mon élu au milieu d'eux, je changerai la face du ciel, je l'illuminerai pour l'éternité.
5. Je changerai aussi la face de la terre, je la bénirai ainsi que tous ceux que j'ai choisis, et que je ferai habiter sur la terre, mais pour ceux qui ont commis l'iniquité, ils n'y demeureront plus, car je les ai vus et remarqués. Mais les justes, je les rassasierai de ma paix, je les placerai devant moi ; aux pécheurs la damnation éternelle ; ils seront effacés de dessus la terre.

Commentaire du chapitre 44.

Cette seconde parabole court du chapitre **44** jusqu'à la fin du chapitre **55**. Cette parabole est la prophétie qui concerne un temps à venir. Cette prophétie nous enseigne sur ce qui va arriver pendant la grande tribulation jusqu'aux nouveaux cieux et la nouvelle terre. Un peu à la façon de **Mattieu 24**, cette prophétie semble tout mélanger. Quand un prophète parle, il décrit un tableau, une image. Il ne parle, par exemple, que très rarement des distances qui peuvent se trouver entre un ruisseau et une montagne qu'il décrit. Combien de temps se passera en se rendant du ruisseau à la montagne. Puis, soudain, au milieu de son exposé, le prophète parlera aussi de ce qui se trouve derrière la montagne et cela semblera étrange. Tout cela est voulu afin que ceux qui doivent douter doutent. **Luc 8/10**. Par exemple

1° le chapitre de **Matt 24** ne se comprend qu'à la lumière d'**Apoc 6 à 8**.

2° Ce n'est qu'en lisant ce qui concerne l'ouverture des sept Sceaux qu'on peut comprendre **Matt 24**.

3° Et on ne peut comprendre l'ouverture des sept Sceaux, **que** si on a compris ce que sont les sept lettres **d'Apoc 2/1 à 3/22**.

4° Et on ne peut pas comprendre la portée prophétique de tout cela, si on ne connaît rien de l'histoire de l'Eglise au travers des siècles.

L'apôtre Jean écrivait ce que Dieu lui dictait, mais ne comprenait donc pas ce que cela signifiait, parce qu'il écrivait au sujet de choses qui allait se produire dans les deux mille années qui allaient suivre. C'est pourquoi Jésus dit qu'il y a une bénédiction pour celui qui **lit**, il y en a une pour celui qui **comprend** et il y en a une pour celui qui **garde** ce qu'il a lu et compris. **Apoc 1/3**. Celui-là est HEUREUX c'est-à-dire en marche.

Personne ne peut lire une prophétie comme on lit le journal. Il y a un code.

Par exemple, le journal donne un rapport sur un fait passé et peut envisager un avenir possible. La prophétie parle du passé, du présent et de l'avenir comme si elle parlait d'un tableau fixe où tout se trouve. C'est au lecteur, non pas d'interpréter la prophétie, mais d'avoir la révélation de ce qu'elle dit. C'est justement par manque de révélation que le peuple périt. Le mot révélation fait peur. C'est un peu comme le mot 'prophète'. Quand on parle de prophète, on a tendance à penser 'faux-prophète'. Il est clair qu'il y a beaucoup de faux-prophètes. Mais il ne pourrait pas y en avoir de faux, s'il n'y en avait pas de vrais. Il y a de faux billets de 100 Euros, car il y a de vrais billets de 100 Euros. De même, il n'y a de faux prophètes **que** parce qu'il y en a de vrais. De même, il y a des fausses révélations, parce qu'il y en a des vraies. C'est à vous de vous mettre devant Dieu et devant Sa Parole pour discerner ce qui est vrai et ce qui est faux. Mais ne vous mettez pas devant la parole qui est enseignée dans votre dénomination chrétienne. Mettez-vous devant la Bible telle qu'elle est. Les religieux de toutes les religions qui sont dans ce monde enseignent ce qu'ils ont compris. Mais aucun ne peut dire qu'il a tout compris. C'est devant la Bible que vous devez vous mettre, en présence du Dieu Tout-Puissant pour vous éclairer. Revenons à **Hénoch 44**, à cette troisième parabole qui commence. Hénoch visite le haut et le bas, la gauche et la droite, l'est et l'ouest, le nord et le sud, les choses les plus grandes et celles qui sont dans l'infiniment petit. Pas facile à suivre avec un esprit qui se croit Cartésien. Hénoch centre tout sur le Fils de l'Homme. Il parle aussi du Royaume des Cieux et des multitudes d'êtres qui s'y trouvent. Mais il en parle en se tournant et se retournant sans cesse en présentant les évènements qui nous intéressent. Ne vous lassez donc pas en lisant. Il y a trois choses essentielles à comprendre et que brosse pour nous ce chapitre.

Premièrement : Les **pêcheurs** seront exterminés

Deuxièmement : Les **saints** vivront sur la terre

Troisièmement : Les **justes** (l'Epouse) vivront dans le ciel en présence de l'Epoux.

Les saints sont ceux qui auront aimé le NOM du Seigneur des esprits. Les saints sont ceux qui ont vécu selon la révélation qu'ils ont reçue sous l'ancienne et sous la nouvelle alliance. Les **justes** sont ceux qui se seront réellement séparés des organisations religieuses humaines pour servir Dieu au plus près de Sa Parole au travers des âges. « *sortez du milieu d'elle mon peuple* » = « *sortez de la grande prostituée* » **Apoc 18/4**. La prostituée est la fausse église et ses dignes filles. L'église catholique est la grande

prostituée ivre du sang des saints qu'elle a persécutés au cours des âges. **Apoc 17/1** ; **Apoc 17/15-16** ; **Apoc 19/2**. **Apoc 17/6.** Les dignes filles de la grande prostituée sont les religions qui se sont organisées à la façon de leur indigne mère. **Apoc 17/5**. Les justes aiment les catholiques et les gens de toutes les religions chrétiennes et non chrétiennes. Mais ils ne peuvent se souiller avec leurs dogmes, leur idolâtrie et leur passé passablement criminel. **Apoc 18/1-20.** (A lire absolument dans le Texte). La face de la terre sera changée. Ce sera une nouvelle terre et de nouveaux cieux. **Apoc 21/1**.Voilà en résumé, ce qu'Hénoch va développer dans sa deuxième parabole.

CHAPITRE 45

1. Là je vis quelqu'un qui avait une tête de jour, dont la tête était comme de la laine blanche, et avec lui un autre, qui avait la figure d'un homme. Cette figure était pleine de grâce, comme celle d'un des saints anges. Alors j'interrogeai un des anges qui était avec moi, et qui m'expliquait tous les mystères qui se rapportent au Fils de l'homme. Je lui demandais qui il était, d'où il venait, et pourquoi il accompagnait la tête des jours ?
2. Il me répondit en ces mots :
3. Ce Fils de l'homme que tu as vu, arrachera les rois et les puissants de leur couche voluptueuse, les sortira de leurs terres inébranlables ; il mettra un frein aux puissants, il brisera les dents des pécheurs.
4. Il chassera les rois de leurs trônes et de leurs royaumes, parce qu'ils refusent de L'honorer, de publier Ses louanges et de s'humilier devant Celui à qui le royaume a été donné. Il mettra le trouble dans la race des puissants; il les forcera à se coucher devant lui. Les ténèbres deviendront leur demeure, et les vers seront les compagnes de leur couche ; point d'espérance pour eux de sortir de ce lit immonde, car ils n'ont pas consulté le Nom du Seigneur des esprits.
5. Ils mépriseront les astres du ciel, et lèveront les mains contre le Tout-Puissant ; leurs pensées ne seront tournées que vers la terre, dont ils voudraient faire leur demeure éternelle ; et leurs œuvres ne seront que les œuvres de l'iniquité. Ils mettront leurs joies dans leurs richesses, et leur confiance dans des dieux fabriqués de leurs propres mains. Ils refuseront d'invoquer le Seigneur des esprits ;
6. Ce sont ceux qui jugent les étoiles du ciel et qui lèvent leurs mains contre le Très-Haut, qui foulent la terre et habitent sur elle, et dont toutes les œuvres manifestent l'injustice, et toutes leurs œuvres sont injustice ; leur puissance réside dans leur richesse, et leur confiance est dans les dieux qu'ils ont fait de leurs mains ; ils renient le Nom du Seigneur des esprits.
7. Ils persécutent Ses assemblées et les fidèles qui y sont attachés au Nom du Seigneur des esprits.

Commentaire du chapitre 45.

Dans le prophète Daniel on retrouve L'Ancien des jours et le Fils de l'homme ensemble. **Dan 7/9 et 13**. L'Ancien de jours, **c'est Dieu premier né de Sa propre création**. C'est Jésus le premier né de toute la création dont parle **Col 1/15**. Jésus n'a pas été créé. Il est Dieu qui Se limita dans sa propre création, et en cela Il est la première création. Dieu est infiniment plus grand que sa création. Le ciel et la terre ne peuvent Le contenir. Il S'est donc créé. La première chose que Le Dieu Tout Puissant créa n'est pas les cieux et la terre. La première chose que Dieu créa, manifesta, c'est Sa Parole. Il n'avait jamais parlé. Avant que quoique ce soit n'existe, Il parla et c'est par cette Parole qu'il créa tout. (Ce que les scientifiques croient être un **big bang**, était en fait la Parole prononcée par Dieu.)

Dans la Genèse il est écrit : « au commencement Dieu…» **Gen 1/1.**

Dans **Jean 1/1** il nous est dit : « Au commencement était La Parole »

Paul écrivant aux Colossiens leur dit : « *Le Fils est l'Image du Dieu invisible, le premier né de toute la création. Car en Lui ont été créées toutes les choses qui sont dans les cieux et sur la terre… tout a été créé par Lui et pour Lui… Il est la tête…* **Col 1/15-18**. **Hén 47/5**.

Jésus est La Parole de Dieu. Dieu, avant d'avoir créé la moindre des choses, parla. La Parole est née, première de toute les créations. Puis c'est cette Parole qui créa toutes choses. La Parole était **avec** Dieu. C'est-à-dire : Jésus, La Parole manifestée, n'était pas contre Dieu, Il était **avec** Dieu et Il était Dieu. **Jean 1/2.** Et toutes choses ont été faites par cette Parole. **Jean 1/3.** Il y avait donc, Dieu Esprit, dépassant de loin Sa propre création et Jésus, La Parole de Dieu. Le premier né de toute la création est l'Ancien des jours **car** Il commença à exister en tant que tel quand Dieu parla. Dieu, en dehors de Sa création, n'a pas de commencement. Il **est**. Il n'occupe pas d'espace et le temps n'est rien pour Lui. L'espace et le temps ont été créés par Lui. Il créa le ciel et la terre par Sa Parole. Voilà qui est la tête des jours, l'Ancien des jours. (Il y a une notion de temps dans le terme « des jours ») Etienne mourant sous les jets de pierres vit Le Fils de l'homme assis à la droite de Dieu, à la droite de l'Ancien des jours. **Actes 7/56**. Maintenant, le Fils de l'homme de Daniel et Hénoch et Etienne ont vu, c'est Dieu, La Tête des jours, fait chair. **C'est Jésus ressuscité avec son corps humain, en présence de la tête des jours, de l'Ancien des jours, de Dieu dans sa création**. Jésus S'est donné cette appellation **67 fois**. Il employait là un terme connu de ceux qui lisaient Hénoch et Daniel. Que ce soit dans Hénoch, dans Daniel ou dans les Actes des Apôtres, le Fils de l'homme est avec l'Ancien des jours. Jésus, le Fils de l'homme reviendra et mettra fin au règne des méchants. Tous ces présidents, rois et dictateurs, tous ces chefs de rayons et sous-chefs iniques (religieux ou pas) seront destitués pour la seule raison qu'ils n'ont pas honoré le Seigneur Jésus-Christ, le Sauveur. Tous ces gens qui exercent un pouvoir, une autorité sur le monde et n'invoque pas le Nom de Jésus-Christ seront jetés par terre devant Lui. Et de même pour les pécheurs de tous poils qui auront méprisé le Seigneur de gloire alors qu'Il était leur Sauveur. Ils le verront alors comme leur juge implacable et sans aucune miséricorde. Tous ceux qui méprisent les authentiques serviteurs de Dieu en les tenant à la gorge, les persécutant, les ridiculisant et les tenant pour des idiots seront étonnés de voir que toutes leurs soi-disant bonnes œuvres ne sont que des œuvres d'iniquité devant la Sainteté de Dieu. Ils vivaient

comme s'ils étaient éternels sur cette terre, mettant leur joie dans leur richesse et leur confiance dans leurs dieux fabriqués de leurs propres mains. Ce sont ces gens qui sont aussi parfois très religieux et qui chassent Jésus de son temple pour y établir leur pouvoir de par leur argent et leurs menaces. Ils ne croient pas qu'en méprisant les serviteurs de Dieu ils méprisent Celui qui les a envoyé. Ils ne savent pas qu'en humiliant les enfants de Dieu, c'est à Jésus-Christ qu'ils font du mal. Et sans parler du mal… tout le bien qu'ils auraient pu faire aux enfants de Dieu et qu'ils n'ont pas fait, c'est à Jésus-Christ qu'ils ne l'ont pas fait. Leur condamnation est donc juste. Hénoch n'a pas vu ces choses pour rien. Il les a vues pour notre instruction. Que ceux qui ont des oreilles pour entendre, entendent. Que les autres continuent à se vautrer dans la bêtise, l'arrogance de leur pauvre existence de dégénérés et leurs idées personnelles quant à la religion. Qui a déjà entendu dire qu'un véritable prophète est aimé par les gens de ce monde ?

CHAPITRE 46

1. En ce jour-là, les prières des saints et le Sang du Juste monteront de la terre jusqu'au pied du trône du Seigneur des esprits.
2. Dans ce jour, les saints qui habitent au-dessus des cieux se rassembleront, et d'une voix unanime, ils prieront, ils supplieront, ils célébreront, ils loueront, ils exalteront le nom du Seigneur des esprits, à cause du sang des justes, répandu pour lui ; et ces prières des justes s'élèveront incessamment vers le trône du Seigneur des esprits, afin qu'il leur rende enfin justice, et que sa patience pour les méchants ne soit point éternelle.
3. Dans ce temps, je vis l'Ancien des jours [la tête des jours], assis sur le trône de sa gloire. Le livre de la vie était ouvert devant lui, et toutes les puissances du ciel se tinrent debout devant lui et autour de Lui.
4. Alors les cœurs des saints étaient inondés de joie, parce que le temps de la justice était arrivé, [parce que le nombre de la justice est proche du terme fixé], que la prière des saints avait été entendue, et que le sang des justes avait été apprécié par le Seigneur des esprits.

Commentaire du chapitre 46.

Il est clair que le Sang du Juste est le Sang de Jésus-Christ. Pour ce qui concerne le sang des justes, il s'agit-là du sang de ceux des Juifs qui sont sous l'Autel et qui crient vengeance. « *Quand il ouvrit le cinquième Sceau, je vis sous l'Autel les âmes de ceux qui avaient été immolés à cause de La Parole de Dieu et à cause du témoignage qu'ils avaient rendu, ils criaient d'une voix forte, en disant : jusqu'à quand, Maître Saint et Véritable, tarderas-Tu à juger, et à tirer vengeance de notre sang sur les habitants de la terre ?* » **Apoc 6/9-10**. Ces âmes-là ne peuvent pas être des âmes de chrétiens, car ils ne

demanderaient pas vengeance, Jésus n'ayant pas enseigné cela. Il s'agit d'âmes de Juifs qui ont été immolés à cause de leur foi en La Parole de Dieu et du témoignage qu'ils avaient rendu dans leur vie. Sous la loi, l'enseignement était en effet : œil pour œil, dent pour dent. **Exode 21/24.** Pendant ce temps, l'Epouse de Christ aura déjà été enlevée. Elle l'est sous le quatrième Sceau. C'est Elle qui est au-dessus des cieux et qui prie, supplie, célèbre, loue et exalte le Nom du Seigneur des esprits. Le moment où Dieu va rendre justice aux Juifs vient. Les méchants ne seront bientôt plus sous la patience de Dieu. Pour le moment, en ce début du vingt-et-unième siècle, les méchants sont loin de s'imaginer ce qui se passe dans le monde des esprits. Ils ne croient pas, dans leur folie furieuse, que le châtiment qu'ils méritent va s'abattre sur eux d'un moment à l'autre. Ils vivent comme les impies qui vivaient au temps de Noé. Noé prêchait, mais personne ne l'écoutait. On se moquait de lui. Certains disaient même que Noé était un pauvre illuminé, un fanatique religieux. Ils le traitaient de fou. Certains lui vendaient du bois pour la construction de son arche. Mais, tout en rendant service à Noé, ils ne se croyaient pas eux-mêmes en danger de mort. Un jour, Noé entra dans l'arche. Dieu ferma la porte et le déluge les emporta tous. Il en sera de même pour les méchants qui vivent aujourd'hui. **Matt 24/37-38.** Il y a des livres des vivants qui existent. La Bible en parle aussi **Exode 32/32. Ps 69/29.Esaïe 4/3. Dan 12/1. Luc 10/20.Phil 4/3. Héb 12/23. Apoc 3/5. Apoc 13/8. Apoc 21/27.** Mais c'est **Apoc 21/12** qui nous en dit le plus sur ce sujet. Il y a <u>des</u> livres sur lesquels sont inscrits les œuvres de chacun et <u>un</u> livre qui est Le Livre de Vie. Ce qu'Hénoch a vu, c'est **Le Livre de Vie**. Il n'a pas vu les livres où se trouvent les actions des hommes. Lorsqu'une personne est née de nouveau, tout ce qu'elle a pu faire de mal est effacé des livres par le Sang de Jésus-Christ Pourtant il y aura des gens nés de nouveau qui comparaîtront devant le Trône Blanc du Seigneur. On lira ce qui est écrit sur les livres, puis on lira sur Le Livre de Vie et si leur nom est là, ils seront sauvés. Il s'agira-là, de ceux qui auront reçu Jésus-Christ comme Sauveur, mais qui n'auront pas marché correctement selon La Parole du Maître. Ceux-là seront sauvés, mais comme au travers du feu. **1 Cor 3/12-15**. Quant à ceux qui n'auront pas honoré le Nom du Seigneur des esprits et se seront conduits selon leurs pensées se trouveront devant un livre qui racontera toutes leurs iniquités. Leur livre sera un livre d'iniquités. **Hénoch 81/4. Hénoch 89/61-64, 68, 70, 71, 76 ; 77.**Livre de la destruction écrit jour après jour, **Hénoch 90/17. Hénoch 98/7-8. Hénoch 104/7** etc. Hénoch a vu également les livres qui concernent les œuvres et récompenses des saints. **Hénoch 103/2. Hénoch 113/7**. Les prières des justes seront exaucées au jour du jugement au Trône Blanc **d'Apoc 20/11-15**. Il est clair que Jésus-Christ homme monté au ciel avec son corps, est pour le moment le seul intercesseur entre Dieu, Tête des Jours, et les êtres humains. **Rom 8/34. Héb 7/25. 1Tim 2/5.** Ceux que l'église catholique appelle les saints n'intercèdent pas pour les humains. C'est une fausse doctrine. Quand elle ressuscitera, Marie, la maman de Jésus, sera horrifiée d'apprendre qu'elle a fait l'objet d'un culte idolâtre dans cette église. Les saints qu'Hénoch voit intercéder sont les Enfants de Dieu qui seront partis dans l'enlèvement. Leurs intercessions sont pour les Juifs qui sont sous l'Autel. <u>Aujourd'hui, il n'y a que Jésus-Christ qui prie pour nous au ciel.</u> Que cela soit clair. C'est ce que toute La Sainte-Bible affirme. Alors, que ceux qui enseignent le contraire se repentent ! Et que ceux qui les croient se repentent aussi. Car, dans leur ignorance ils prient les morts et les invoquent, cela n'est rien d'autre que du spiritisme déguisé. Ceux qui sont morts attendent la résurrection. Ils n'ont aucun pouvoir d'intercession. Priez pour les morts est inutile et prier les morts est une abomination. « *Si quelqu'un s'adresse aux morts et aux esprits, pour se prostituer à eux, Je tournerai Ma Face contre cet homme, Je le retrancherai du milieu de son peuple*. » **Lév 20/6**. **Se prostituer avec les morts ou les esprits,** c'est être infidèle à Dieu. Cette infidélité est

considérée comme une prostitution. Le nombre de justice est le nombre de ceux qui sont écrits dans le Livre de Vie. Quand tous ceux qui doivent se convertir à Jésus-Christ se seront convertis, ce sera la fin. Dieu tient des comptes. **Apoc 6/11**.

CHAPITRE 47

1. Dans ce temps-là, j'aperçus la source de la justice, qui ne tarissait jamais, et d'où s'émanaient une multitude de petits ruisseaux, qui étaient les ruisseaux de la sagesse. C'est là que tous ceux qui avaient soif venaient boire, et ils se trouvaient soudain remplis de sagesse, et ils faisaient leur demeure avec les justes, les élus et les saints.
2. Et à cette heure, le Fils de l'homme fut nommé devant le Seigneur des esprits, et son nom devant l'Ancien des jours.
3. Et avant la création du soleil et des signes, avant que les étoiles ne fussent formées au firmament, on invoquait le nom du Fils de l'homme devant le Seigneur des esprits. Il sera le bâton des justes et des saints, ils s'appuieront sur lui, et ils ne seront point ébranlés ; il sera la lumière des nations. **Luc 2:32**
4. Il sera l'espérance de ceux dont le cœur est dans l'angoisse. Tous ceux qui habitent sur la terre se prosterneront devant Lui, et L'adoreront ; ils Lle célébreront, ils Le loueront ; ils chanteront les louanges du Seigneur des esprits.
5. Ainsi l'Élu et le Mystérieux a été engendré, avant la création du monde, et son existence n'aura point de fin. **Col 1:15**
6. Et il a révélé aux saints et aux justes la sagesse du Seigneur des esprits : car c'est Lui qui leur conserve la portion de leur héritage. Car ils ont haï et repoussé loin d'eux ce monde d'iniquité, ils ont détesté ses œuvres et ses voies, et n'ont voulu invoquer que le Nom du Seigneur des esprits.
7. Aussi c'est par Son Nom qu'ils seront sauvés, et Sa volonté sera leur vie. Dans ces jours-là, les rois et les puissants de la terre qui auront conquis le monde par la force de leurs bras, seront humiliés.
8. Car au jour de l'anxiété et du trouble, leurs âmes ne seront point sauvées, mais ils seront soumis à ceux que j'ai choisis.
9. Je les jetterai comme on jette la paille dans le feu, comme on précipite le plomb dans l'eau. Ils brûleront en présence des justes, ils seront submergés aux yeux des saints, et on n'en trouvera plus trace.
10. Mais au jour de leur trouble, la paix règnera sur la terre.
11. Ils tomberont en Sa présence, et ne se relèveront plus ; et il n'y aura personne qui puisse les arracher de Ses mains et les secourir ; car ils ont repoussé le Seigneur des esprits et son Messie. Que le Nom du Seigneur des esprits soit béni.

Commentaire du Chapitre 47.

Dans le Livre de **l'Apocalypse 7/17** il est question d'Eaux de la Vie. C'est la Source de la Sagesse. C'est à cette Source que boit l'Epouse à travers les âges. C'est à cette Source que seront conduits ceux qui auront passé par la grande tribulation et qui seront sauvés comme au travers du feu. Ce sera pour eux comme une remise à jour de la sagesse, comme un 'cours de rattrapage'. Ils auront ignoré, ou voulu ignorer, les enseignements que l'Epoux donnait en leur temps, c'est à Cette Source qu'ils recevront la Sagesse qui leur aura manqué durant leur vie sur terre. A partir de là, ils pourront faire leur demeure avec les Justes, les Elus et les saints. Le Nom du Fils de l'homme est le beau Nom de Jésus. Le Fils de l'homme est Dieu fait chair. Souvenez-vous : Il y a Dieu, avant le temps, avant l'espace. **Puis** Dieu parle, c'est la première création de Dieu, La Parole. **Col 1/15**. La première création de Dieu est aussi appelé L'Ancien des Jours ou La Tête des Jours. **Puis** La Tête des Jours se fait chair et devient ce que nous appelons le Fils de L'Homme. Son Nom est Jésus, car Il est Emmanuel, Dieu avec nous. Le Fils de L'Homme est venu pour révéler le Nom du Père. Ce Nom est JESUS. C'est dans ce Nom que tout doit être fait par nous. **Col 3/17**. (Non pas au nom de la trinité) Les esprits invoquaient ce NOM avant que ne soit créée la moindre des choses matérielle. Le Seigneur des esprits porte le NOM de Jésus notre Sauveur. Jésus, Le Fils de L'Homme a toujours été caché dans et devant Dieu qui est avant tout. Jésus est venu à l'existence dans la création et Moïse le rencontra en tant que Feu dans le buisson ardent et qu'Ange de L'Eternel. Méditez ce que signifie **Col 1/15**. Il S'est fait homme afin de porter le châtiment que nous méritions. Jésus mourant sur la croix, c'est Dieu s'étant fait homme Lui-même pour se substituer à nous. Le terme 'Fils de Dieu' n'est pas à prendre comme nous l'entendons en ce qui concerne nos propres enfants humains. Il est Fils de Dieu, parce qu'issu, produit, créé par Dieu. **Col 1/15**. Comment comprendre que Dieu nous a tant aimés, qu'Il a donné Son Fils à la croix à notre place ? **Notre Dieu Eternel ne meure pas**. Comprenez que Jésus était Dieu dans un homme. Il était Dieu avec nous (Emmanuel). Ce fut un sacrifice terrible pour le Créateur de cet Être Parfait, que de le faire mourir à notre place. **Mais Dieu n'a pas commis d'infanticide en offrant Son Fils à la croix.** En effet, Jésus était Dieu, le seul vrai Dieu, mourant sous une forme humaine. Il était une forme de Dieu. « *Jésus, existant en forme de Dieu* » **Philippiens 2/6.** Jésus-Christ était sur terre, une forme de Dieu. Il aurait pu prendre une autre forme ; Mais la forme qu'Il a choisi était celle qui sorti du sein de Marie. « *L'Ancien des Jours, La tête des Jours, Jésus*, (le premier né de toute la création **Col 1/15**) *a pris une forme de serviteur* » **Phil 2/7.** Jésus a pris une forme d'homme. Mais c'était Dieu avec nous (Emmanuel) qui SE donnait à notre place. Ce n'était pas Dieu commettant un infanticide pour nous sauver. Dieu n'est pas un monstre. Quand il est dit ici que **Le Mystérieux** a été engendré avant la création du monde, cela rejoint parfaitement **Col 1/15** et tout le reste de ce que La Bible enseigne. Engendrer peut signifier, d'après le Larousse 2000 « « être à l'origine de… » Le **Verset 5** serait alors : « *Ainsi, L'Elu, Le Mystérieux, a été à l'origine de tout avant la création du monde et Son existence n'aura point de fin.* » Jésus, Le Fils de L'Homme, L'Ancien des Jours est Celui qui nous a révélé la Sagesse du Seigneur des Esprits (du Dieu Tout-Puissant Eternel) Et nous voilà avec les Trois.

Le Père, (Seigneur des esprits)
Le Fils, Le Fils de L'Homme, Jésus-Christ marchant sur la terre des hommes)

et **Le Saint-Esprit**, (L'Ancien des Jours, Le Feu du buisson ardent, L'Ange de l'Eternel etc…)

Mais ces trois ne sont qu'une seule et même personne. Il ne peut y avoir qu'une parfaite Unité entre **ces trois manifestations du Dieu Unique**. Il ne peut y avoir qu'une parfaite Unité entre ces trois FORMES de Dieu. Il n'y a qu'un seul Dieu. Et c'est au Nom de ce Dieu Unique que nous devons tout faire. **Matt 28/19** précise bien qu'il n'y a qu'un seul Nom pour le Père, Le Fils et Le Saint-Esprit. Si le Père était une **personne** autre que le Fils et que Le Saint-Esprit soit encore **une autre personne**, Matthieu aurait écrit AUX NOMS et pas AU NOM. **Matt 28/19**. Que ceux qui ont des oreilles pour entendre, entendent. Les autres n'iront pas en enfer pour cela. Ils suivront les cours de rattrapages aux Eaux de La Vie **Apoc 7/17 et Hénoch 47/1.** Dieu est bon. Il se laisse trouver par ceux qui Le cherchent et les Mystères deviennent lumineux de compréhension pour eux. Si vous ne comprenez pas ces Choses, ne soyez pas fâchés. Rester dans la foi et remettez votre vie entre les mains du Tout-Puissant qui saura vous éclairer… s'Il trouve que cela est nécessaire pour vous. Personne ne vous condamnera pour une mauvaise compréhension des doctrines, ni Dieu, ni moi. Les religieux qui voudraient vous condamner démontrent par là qu'ils n'ont pas compris le Message de Celui qui nous a tant aimés. Quant aux méchants, à ceux qui cherchent à dominer sur le monde avec injustice, ceux-là seront confondus. Vous qui lisez, vous n'êtes pas de ceux-là. Vous lisez ces Choses parce que vous cherchez ce qui est digne de louange et honorable. Soyez donc humble, ne cherchez pas à dominer, ni sur ceux de votre famille, ni sur les Chrétiens, ni sur vos collègues de travail, ni sur personne. Car ceux que Dieu hait, ce sont justement les Nicolaïtes, ceux qui cherchent à dominer sur le peuple.

Du grec : Nikaos = **dominer** et Laos= **Le peuple. Apoc 2/6.**

CHAPITRE 48

1. La sagesse s'écoule comme de l'eau, et la gloire devant Lui est intarissable dans tous les siècles des siècles, car Il est puissant dans tous les mystères secrets de la justice.
2. Mais l'iniquité s'évanouira comme l'ombre, pour elle point de demeure, car l'Élu se tient debout devant le Seigneur des esprits, et sa gloire demeure dans les siècles des siècles, et sa puissance est éternelle.
3. Avec Lui habite l'esprit de la sagesse et de l'intelligence, l'esprit du savoir et de puissance, les esprits de ceux qui dorment dans la justice : Il juge et discerne les choses les plus cachées.
4. Car c'est Lui qui juge les choses secrètes. Personne ne peut prononcer un seul mot vain devant Lui, car l'Elu est devant la face du Seigneur des esprits, selon son bon plaisir.

Commentaire du Chapitre 48.

La sagesse est comparée à l'EAU. Jésus savait très bien ce qu'Il disait dans le Temple en présence des religieux qui connaissaient bien le livre d'Hénoch. Il leur cria « *Si quelqu'un a soif, qu'il vienne à Moi et qu'il boive.* » Ainsi, Jésus s'identifiait à la Sagesse Divine qu'Hénoch avait vue **Jean 7/37**. Cette sagesse couvrira bientôt, par Jésus, toute la terre, comme l'eau couvre aujourd'hui le fond des mers **Esaïe 11/9**. Hénoch voit quelque chose de magnifique, c'est un mystère pour ceux qui ne cherchent pas. Il y a des esprits qui habitent avec L'Elu. Où habite l'Elu ? Dans le nouveau Temple. Où est ce Temple ? Notre corps est le Temple du Saint-Esprit **1 Cor 3/16**. Jésus habite en nous par Son Esprit et Il n'est pas seul car les esprits de savoir et de puissance habitent avec Lui. Tout ce qui est **à** Christ est **en** Christ. Il y a aussi l'esprit de ceux qui dorment dans la justice. Tous ces esprits sont en Christ, et habitent donc dans Son Temple nouveau. **Héb 12/1./1.** Qui sont ces témoins dont Paul parle là ? Ceux qu'ils nomment dans le chapitre **11**. Les héros de la foi ! Ne mélangez pas la Vérité avec les inventions religieuses humaines. Ne mélangez pas la Vérité avec les échafaudages religieux. **Apoc 7/14-15** nous dit que les esprits servent dans Son Temple. Dieu envoie Ses anges pour montrer à Ses serviteurs ce qui doit arriver **Apoc 22/6**. Le ministère des anges est à peu près complètement oublié de nos jours. Cela ne les empêche pas de parler aux serviteurs de Dieu qui écoutent. C'est ainsi que l'archange Uriel, l'esprit de savoir et de puissance m'accompagne depuis le premier jour de ma conversion. Au début, je ne le connaissais pas. En fait, toutes ces choses qu'il m'enseigne, il les reçoit de Jésus-Christ en qui il vit. Je vous pose la question : Qui a annoncé la Loi à Moïse ? Des anges **Héb 2/2.** Paul savait très bien que Dieu a des anges avec Lui et il les nomme « les anges de Sa puissance » **2 Thess 1/7.** Etant donné que certaines personnes rendaient un culte aux anges, les diverses églises de ce monde ont tout fait pour nous les rendre étranges et même dangereux. J'aime Jésus-Christ mon Sauveur et Maître et j'aime tout ce qu'Il aime. Je suis certain que Jésus aime les anges, Il leur fait tellement confiance qu'Il nous les envoie pour nous servir. Pourquoi serions-nous méfiants à leur égard ? Il y en a au moins un qui campe auprès de vous en ce moment **Ps 34/8.** Il y a des gens de la Bible qui ont parlé avec des anges. **Luc 1/34**. **Actes 10/3-4.** Un homme lutta avec un ange **Osée 12/5.** ETC ETC…Ce sont des Choses mystérieuses dont je vous parle ici, des Choses qui ont été cachées, tenues secrètes pendant des millénaires. Aujourd'hui, Dieu veut qu'Elles soient publiées pour Sa plus grande gloire et le bien de ceux qui cherchent depuis longtemps en sondant humblement le cœur de Dieu par Son Esprit. Nier le ministère des anges, c'est faire preuve d'ignorance volontaire. Dieu fait comme Il veut et Se joue des doctrines bien établies par les hommes plus ou moins croyants. Maintenant, soyez spirituel. Les anges sont si impressionnants que **même Jean** est tombé sur sa face pour en adorer un **Apoc 19/10** et il retomba même une deuxième fois à genoux pour adorer un ange **Apoc 22/8-9**. Soyez discipliné, on n'adore que Dieu seul.

Mais nous n'avons pas à mépriser ou ignorer le ministère des anges.

CHAPITRE 49

1. Dans ces jours, les saints et les élus auront leur tour, il y aura un changement pour eux. La lumière du jour habitera en eux, et la splendeur et la gloire viendront vers les saints et les illuminera.
2. Dans les jours de trouble, lorsque le malheur se sera accumulé sur les pécheurs et que les maux fondront sur eux, les justes triompheront au Nom du Seigneur des esprits.
3. D'autres comprendront enfin qu'il leur faut se repentir et en finir avec les œuvres mauvaises de leurs mains ; ils comprendront qu'ils n'ont pas à attendre de louanges devant le Seigneur des esprits, mais qu'ils peuvent encore être sauvés par Son Nom. Le Seigneur des esprits exercera sa miséricorde sur eux ; car, grande est Sa clémence et la justice est en Ses jugements, et il n'y a point d'iniquité. Aussi quiconque ne fera point pénitence, périra.
4. Non, ils n'auront plus de grâce à attendre de moi, dit le Seigneur.

Commentaires du chapitre 49.

Ce qu'Hénoch voit là n'est pas le jugement au Trône Blanc **d'Apoc 20/11.** Hénoch voit l'enlèvement des vainqueurs du dernier âge, que nous appelons 'l'âge de Laodicée'. **Apoc 3/ 14-17**. **1 Thess 4/16 à 18.** Depuis que Jésus a créé Son Eglise, sept âges, sept périodes, se sont écoulés. Dans chaque âge, dans chaque période, il y a eu des vainqueurs.

EPHESE

Apoc 2/7. Ils sont les vainqueurs de l'âge durant lequel l'influence de Paul était grande dans la véritable Eglise de Jésus-Christ. Cet âge se déroule de l'an 53 à l'an 170 après Jésus-Christ. **Apoc 2 :1 à 7.**

SMYRNE

Apoc 2/11. Ils sont les vainqueurs de l'âge durant lequel l'influence de d'Irénée était grande dans la véritable Eglise de Jésus-Christ. Cet âge se déroule de l'an 170 à l'an 312 après Jésus-Christ. **Apoc 2/8 à 11.**

PERGAME

Apoc 2/17. Ils sont les vainqueurs de l'âge durant lequel l'influence de Martin était grande dans la véritable Eglise de Jésus-Christ. Cet âge se déroule de l'an 312 à l'an 606 après Jésus-Christ. **Apoc 2/12 à 17.**

THYATIRE

Apoc 2/26. Ils sont les vainqueurs de l'âge durant lequel l'influence de Colomba était grande dans la véritable Eglise de Jésus-Christ. Cet âge se déroule de l'an 606 à l'an 1520 après Jésus-Christ. **Apoc 2/18 à29.**

SARDE

Apoc 3/5. Ils sont les vainqueurs de l'âge durant lequel l'influence de Martin Luther était grande dans la véritable Eglise de Jésus-Christ. Cet âge se déroule de l'an 1520 à l'an 1750 après Jésus-Christ. **Apoc 3/1 à 6.**

PHILADELPHIE

Apoc 3/12. Ils sont les vainqueurs de l'âge durant lequel l'influence de John Wesley était grande dans la véritable Eglise de Jésus-Christ. Cet âge se déroule de l'an 1750 à l'an 1906 après Jésus-Christ. **Apoc 3/7 à 13 .**

LAODICEE

Apoc 3/21. Ils sont les vainqueurs de notre âge. Cet âge se déroule de l'an 1906 jusqu'au jour de l'enlèvement de la petite Epouse de Jésus-Christ **Apoc 3/14 à 22.**

Les vainqueurs dont nous parle le Livre de l'Apocalypse sont ceux qui ne se sont pas prostitués avec la fausse église chrétienne. Ils ont suivi fidèlement le Seigneur avec tout ce qui leur avait été donné dans leur âge respectif. Alors que dans l'église prostituée, les gens se souillaient en se vautrant dans l'idolâtrie, eux, ils sont restés à adorer Jésus-Christ par leurs vies selon ce que la Sainte Bible enseigne. Ils sont conduits par le Saint-Esprit, manifestent les dons surnaturels restaurés, et marchent selon L'Evangile rétablit, au plus près de ce qui leur est donné de comprendre. Ils cherchent à mettre en pratique tout ce qui se trouve dans la Bible et plus particulièrement dans le Livre des Actes des apôtres pour ce qui concerne la vie de l'Eglise. Ils ont refusé de se joindre à Rome, la mère des églises prostituées, et de s'associer aux organisations issues de cette prostitution spirituelle. **Apoc 17/5.** Par contre ils acceptent de travailler avec quiconque veut évangéliser le monde. Les vainqueurs sont ceux qui sont sortis du milieu des organisations dites chrétiennes, afin de servir Dieu selon ce que La Sainte Bible ordonne. La base de ces ordonnances se trouve dans **Actes 2/37 à 47**. Les vainqueurs des sept âges n'ont pas tous pu vivre ces choses dans leur intégralité, car Dieu était en train de rétablir toutes les choses qui s'étaient perdues petit à petit après le départ des 12 apôtres. Mais ils ont vaincu en ce sens qu'ils ont été fidèles avec ce que Dieu leur avait donné à leur époque. La fausse église dominant sur le monde, les vrais Chrétiens étaient persécutés. De nos jours, la mère des fausses églises essaie de rassembler ses filles dans ce que nous appelons l'œcuménisme. Mais l'ordre de Jésus se trouve dans **Apoc 18/4 à**

8. « *Sortez du milieu d'elle, Mon peuple, afin de ne pas participer à ses péchés, et que vous n'ayez pas de part à ses fléaux. Car ses péchés se sont accumulés jusqu'au ciel, et Dieu s'est souvenu de ses iniquités.* » Hénoch voit que le malheur s'est amoncelé sur les pécheurs. **V 2**. Que faire aujourd'hui pour plaire à Dieu ? La Bible nous dit : « *Sans la sanctification, nul ne verra le Seigneur* ». **Héb 12/14.** Se sanctifier, c'est **se mettre à part** de ce que Dieu n'aime pas. Ne pas se sanctifier, c'est faire preuve d'une mauvaise disposition de cœur envers Dieu. Mais…le Seigneur **est** la sanctification de ceux qui croient que Son sacrifice sur la croix est le seul moyen que Dieu puisse accepter pour nous pardonner et nous purifier de tous péchés. **1 Cor 1/30**. Après avoir été sanctifié par le Seigneur, les Siens se sanctifient eux-mêmes en se séparant de tout ce qui ne glorifie pas Dieu. **2 Cor 7/1**. Mais cette sanctification n'est pas une chose à ajouter à la grâce que Dieu nous a faite en Jésus-Christ. Nous ne pouvons absolument rien ajouter à ce que Dieu a fait en nous sauvant parfaitement. **Eph 2/9.** Pourquoi nous séparons-nous de ce qui est mal ? Nous nous mettons à part, afin d'obéir à Dieu parce que nous L'aimons et non pour être sauvés. Se sanctifier, c'est **se mettre à part** de ce que Dieu n'aime pas. Ne pas se sanctifier, c'est faire preuve d'une mauvaise disposition de cœur envers Dieu. Aucun Chrétien véritable n'est parfait en actions, en paroles et en pensées. Mais sa détermination à vouloir plaire à Dieu doit se remarquer dans la vie d'un Chrétien. Il se sépare de ce que la Sainte Bible appelle le 'péché'. Un véritable chrétien ne peut pas participer aux œuvres criminelles qui se sont faites et se font encore dans les églises apostates. Il doit en sortir. Lorsque les véritables Chrétiens auront été enlevés de cette terre, les vrais enfants de Dieu qui seront restés sur terre, auront à se repentir de ne pas avoir fait la volonté écrite de Dieu au temps de la grâce. S'ils se repentent, ils pourront encore être sauvés, mais comme au travers du feu, au travers de la Grande Tribulation qui sévira pendant sept ans sur la terre. **1 Cor 3/15**.

CHAPITRE 50

1. Dans ces jours-là, la terre rendra de son sein et l'enfer du sien ce qu'ils ont reçu, et l'abîme rendra ce dont il est redevable.
2. L'Elu mettra à part les justes et les saints des méchants, car ce sera pour les premiers des jours de grâce et de salut.
3. Dans ces jours, l'Elu siègera sur son trône, et tous les secrets de la sagesse et de l'intelligence s'échapperont de Sa bouche ; car le Seigneur des esprits l'a doté d'une gloire éternelle.
4. Dans ces jours, les montagnes tressailliront comme des béliers, et les collines bondiront comme des agneaux rassasiés de lait, et les justes seront des anges dans le ciel.
5. Leur visage resplendira de joie ; car dans ces jours, l'Elu sera exalté ; la terre tressaillira d'allégresse, les justes l'habiteront, et les élus la fouleront de leurs pieds innocents.

Commentaire du chapitre 50.

Il faut garder à la mémoire que le livre d'Hénoch a été écrit longtemps avant le pentateuque (les livres de Moïse). N'oublions pas qu'Hénoch est le septième depuis Adam. Ce qu'il écrit est une pure révélation. Que les Juifs ou les Chrétiens aient reçu ou non sa révélation n'enlève rien à l'authenticité de ce qu'il nous dit avoir vu en esprit. Ce qu'Hénoch a vu là c'est ce que Jean a vu des millénaires plus tard. **Apoc 20/13** nous raconte le même évènement. Nous savons parfaitement qu'il y a des endroits où vont ceux qui décèdent. Nous savons parfaitement qu'ils ne vont pas tous au même endroit. Cela signifie qu'il y a un pré-jugement. La Bible enseigne clairement que l'homme ne vit qu'une seule fois après quoi vient le jugement. **Héb 9/27.** La Bible dit qu'il y a **deux endroits** dans lesquels attendent les personnes décédées.

1° le séjour des morts	**2°** le sein d'Abraham

Ceux qui vont dans le séjour des morts sont ceux qui ne sont pas nés de nouveau et ceux qui ont été chrétiens mais n'ont pas eu un comportement digne. Ils attendent la résurrection. Mais tous ne sont pas dans le même endroit. **Le séjour des morts est lui-même divisé en plusieurs parties comme nous le dit Hénoch, nous l'avons déjà vu dans cette étude**. La Bible dit que Jésus est allé prêcher aux esprits qui étaient en prison (dans le séjour des morts) et qui avaient vécu au temps de la construction de l'arche de Noé. **1 Pierre 3/18 à 20**. L'apôtre Pierre savait que Jésus leur avait prêché l'évangile **1 Pierre 4/6.**

*En effet l'évangile a **aussi** été annoncé aux morts, afin qu'après avoir été jugés comme les hommes quant à la chair, ils vivent selon Dieu quant à l'esprit.*

Que dit ce Texte ? Que les vivants sur terre ont entendu l'évangile. Et que les morts, dans le séjour des morts, l'ont **AUSSI** entendu. Jésus avait dit qu'Il devait aller faire entendre Sa voix dans une autre bergerie **Jean 10/16**. Cette autre bergerie est le séjour des morts où se trouvent des gens qui sont à Lui. Il est allé dans les profondeurs de la terre, dans le séjour des morts et Il a emmené avec lui des captifs dans les hauteurs. **Eph 4/8 à 9.** Certains pensent que « l'autre bergerie » dont Jésus parlait est la bergerie des non-Juifs. Mais je vous ferai remarquer que les non-Juifs n'ont pas entendu SA VOIX. Ils ont entendu celles des apôtres et des autres témoins de Jésus-Christ. Par contre, les gens qui se trouvaient dans le séjour des morts ont entendu SA VOIX à LUI . **1 Pierre 3/18-19**.

« *J'ai encore d'autres brebis qui ne sont pas de cette bergerie ; celles-là, il faut aussi que Je les amène ; elles entendront MA VOIX, et il y aura un seul troupeau et un seul berger* ». **Jean 10/16**.

Jésus est allé inaugurer ce chemin dans le séjour des morts qui était absolument fermé jusqu'alors. Il a pris les clés de cet endroit terrible **Apoc 1/18**. « *Moi Je Suis le premier et le dernier, le vivant. J'étais mort, et me voici vivant aux siècles des siècles. Je tiens les clés de la mort et du séjour des morts* ». Depuis tous les enfants de Dieu fidèles, (les vainqueurs dont nous parlions dans le chapitre précédant) lorsqu'ils meurent, vont, **comme leur Maître**, prêcher au moins trois jours dans cet endroit et emmènent des captifs avec eux, les conduisant dans les hauteurs, sur le chemin que Jésus-Christ a inauguré. Car Jésus a clairement dit que tout ce qu'Il a fait nous le ferions de même. **Jean 14/12.** Voilà pourquoi, jusqu'à la fin du troisième siècle, les vrais Chrétiens se faisaient baptiser à la place des morts. **1 Cor 15/29**. Ils le faisaient par la foi, sachant que la seule condition pour être sauvé est de croire et être immergé dans l'eau. **Marc**

16/16. Ce qu'Hénoch voit donc, c'est le jour du jugement final, au Grand Trône Blanc d'**Apoc 20//11à 15**. Tous ne seront pas jetés dans l'étang de feu. Les prédestinés au salut échapperont à la seconde mort. Quand les Livres seront ouverts, on y lira les œuvres de tous. Puis Dieu lira le **Livre de Vie** et sauvera ceux dont les noms s'y trouveront. Ceux qui n'auront pas leurs noms écrit dans le Livre de Vie seront jetés dans l'étang de feu. **Apoc 20/11 à 15.** Les noms des sauvés ont été écrits avant la fondation du monde. **Eph 1/4**. Ensuite, Hénoch voit les nouveaux cieux et la nouvelle terre.

Chapitre 51.

1. Dans ces jours-là, la terre rendra de son sein et le séjour des morts du sien ce qu'ils ont reçu, et l'abîme rendra ce dont il est redevable.
2. L'Elu séparera les justes et les saints des méchants, car il est proche le premier jour où ils seront sauvés.
3. Dans ces jours, l'Elu siègera sur Son trône, et tous les secrets de la sagesse et de l'intelligence s'échapperont de Sa bouche ; car le Seigneur des esprits l'a doté d'une gloire éternelle.
4. Dans ces jours, les montagnes tressailliront comme des béliers, et les collines bondiront comme des agneaux rassasiés de lait, et tous les anges seront dans le ciel, le visage brillant de joie.
5. Leur visage resplendira d'une joie ravissante ; car dans ces jours, l'Elu sera exalté ; la terre tressaillira d'allégresse, les justes l'habiteront, et les élus la fouleront de leurs pieds innocents.

Commentaire du chapitre 51.

Ce Texte nous rappelle Celui de l'**Apocalypse 20/13.** Quelle différence y a-t-il entre le sein de la terre et le séjour des morts ? Le sein de la terre est ce que nous appelons aussi l'abîme, ce sont les lieux arides où nous envoyons les démons que nous expulsons des gens. Le sein de la terre est donc le lieu où se trouvent les *esprits impurs et les démons comme nous le dit aussi Jésus* ***Matt 12/43, Luc*** **11/24**. Le séjour des morts est un endroit divisé en deux parties : le Sein d'Abraham et le lieu de tourments. **Luc 16/22**. Hénoch nous montre plus précisément que le séjour des morts est divisé en quatre parties. Il y a trois cavernes réservées à certains esprits et une autre réservée aux justes. **Hénoch 22**. Le séjour des morts se trouve aussi dans le sein de la terre. Mais il n'a rien à voir avec les lieux arides où nous chassons les démons. Jésus a été trois jours et trois nuits dans le

sein de la terre **Matt 12/40**. Il y est allé pour prêcher l'Evangile aux morts qui avaient vécu au temps de la construction de l'arche de Noé. **1 Pierre 3/19 et 1 Pierre 4/6**. Certains de ces morts qui étaient captifs là, se sont convertis et Jésus les a emmenés avec Lui dans les Hauteurs, c'est-à-dire, dans le sein d'Abraham. **Eph 4/8-9**. Etant donné que Jésus a dit que pour être sauvé, il nous faut croire ET être baptisé **Marc 16/16**, il est normal que nous nous fassions baptiser pour ceux qui ont reçu le salut alors qu'ils se trouvaient dans le séjour des morts. Ils ne peuvent en effet pas se faire baptiser, puisqu'ils n'ont plus de corps. Nous nous faisons alors baptiser à leur place en tant que substituts. Nous faisons donc comme les premiers Chrétiens qui se faisaient baptiser pour les morts, à la place des morts. **1 Cor 15/29**.

Cela n'a rien à voir avec la prière pour les morts, ni avec l'invocation des morts, choses rigoureusement interdites par Dieu. Cela n'a rien à voir avec le purgatoire qui est une pure invention humaine pour rassurer faussement les braves gens en leur prenant de l'argent au passage pour faire dire des messes. C'est une abomination ! Et ce baptême n'est pas pratiqué par procuration. Je ne joue pas sur les mots. Mais il est important de savoir qu'une procuration **c'est le pouvoir qu'une personne donne à une autre pour agir en son nom**. Se faire baptiser par procuration pour un mort revient à dire qu'on a demandé au mort son accord pour se faire baptiser en son nom **ou…** que le mort nous aurait demandé de le faire en son nom. Cela est absolument interdit par La Bible. Tout contact avec les morts est une abomination. Le baptême à la place des morts se fait en tant que son substitut. C'est tout. On ne demande rien au mort.

Au jour du Grand Trône Blanc, Jésus ne jugera pas tout le monde de la même manière. **Apoc 20/11-15**. Il y aura une résurrection générale comme le dit **Dan 12/2.** Certains seront des chrétiens qui n'auront pas été enlevés avec l'Epouse. Leur nom sera trouvé dans le Livre de Vie, ils seront sauvés là. D'autres seront des gens qui auront entendu l'Evangile prêché dans le séjour des morts et l'auront reçu avec foi. Leur nom sera cherché dans le Livre de Vie et tous ceux dont le nom se trouvera dans le Livre de Vie seront sauvés. D'autres seront des gens qui n'auront jamais entendu parler de Dieu ni de Jésus-Christ et de Son salut parfait. Ils seront jugés selon leurs œuvres et si leurs noms se trouvent dans le livre de Vie, ils seront sauvés. D'autres seront jugés selon leurs œuvres et condamnés parce que leur nom ne sera pas dans le Livre de Vie. Les noms qui se trouvent dans le Livre de Vie s'y trouvent depuis avant la création du monde. **Eph 1/4**. Lever sa main dans une réunion d'Evangélisation, se faire baptiser, appartenir à une bonne église et faire de bonnes œuvres ne peuvent vous sauver. En fin de compte, ce qui décidera de tout, c'est que votre nom soit, ou ne soit pas, dans le Livre de Vie. Maintenant, Hénoch écrit : « *Car il est proche le premier jour où ils seront sauvés* »

1° Le salut était décidé dès avant la fondation du monde.

2° Nous avons été sauvés par Jésus-Christ quand Il donna Sa Vie à notre place sur la croix.

3° Nous avons reçu le salut le jour où nous sommes nés de nouveau, MAIS c'est en espérance que nous sommes sauvés, par le moyen de la foi. **Rom 8/24**.

Actuellement, nous avons les prémices de tout, mais alors nous entrerons en possession de tout. **Rom 8/23-24.** Quand je dis : « nous » je ne parle pas de l'Epouse qui ne sera pas au jugement du Grand Trône Blanc. Au moment du jugement du Grand Trône

Blanc, il faut savoir que l'Epouse aura déjà sa place avec Son Divin Epoux depuis 1007 ans. Car premièrement L'Epouse est enlevée au Ciel par Son Epoux. Puis sept années se passent durant lesquelles la grande tribulation fera rage sur terre. Puis Jésus reviendra pour régner 1000 ans. **Apoc 20/6-7**.

Cela nous conduit donc à 1007 ans.

Au verset **3** il est question de tous les secrets et de l'intelligence qui sortiront de la bouche de l'Elu. Ces secrets et l'intelligence dont il est question-là, sont les Choses que nous disons quand nous parlons en langues sous la puissance du Saint-Esprit. Ce sont des mystères que l'on dit à Dieu. L'Elu, Jésus les dira de façon très claire ce jour-là. **1 Cor 14/2**. Et il y aura une nouvelle terre et un nouveau ciel.

CHAPITRE 52

1. Après ce temps, dans le lieu même où j'avais vu tant de mystères, je fus enlevé par un tourbillon et emporté vers l'occident.
2. Là, mes yeux aperçurent les secrets du ciel et ceux de la terre ; une montagne de fer, une montagne d'airain, une montagne d'argent, une montagne d'or, une montagne d'un métal liquide, enfin une montagne de plomb.
3. Et j'interrogeai l'ange qui était avec moi, et je lui dis : Que signifient ces choses que je viens d'apercevoir ?
4. Et l'ange me répondit : Toutes ces choses que tu as vues, regardent l'empire du Messie, et sont un symbole de Son règne et de Sa puissance sur la terre.
5. Et cet ange de paix me répondit encore : Patience encore un peu de temps, et tu verras, et il te sera révélé toutes les choses qu'a décrété la sagesse du Seigneur des esprits. Ces montagnes que tu as aperçues, et qui sont l'une d'airain, l'autre de fer, la troisième d'argent, la quatrième d'or, la cinquième d'un métal liquide, la sixième enfin, de plomb ; toutes ces montagnes, dis-je, seront en la présence de l'Elu, comme un gâteau de miel devant une fournaise ardente, ou comme l'eau qui coule du haut d'une montagne ; elles tomberont à Ses pieds.
6. Dans ces jours-là, les hommes ne trouveront leur salut ni dans l'or ni l'argent.
7. Ils ne pourront ni fuir ni se défendre.
8. Alors il n'y aura plus d'armes à fabriquer avec l'airain ni de cuirasse pour protéger la poitrine.
9. Le fer deviendra inutile : cela même ne servira à rien qui ne se rouille ni ne s'use, et le plomb ne sera plus recherché.

10. Tout sera rejeté, tout sera effacé de dessus la terre, quand l'Elu apparaîtra en la présence du Seigneur des esprits. Le métal de goutte est

Commentaire du Chapitre 52.

Juste avant de voir ces montagnes de métal, Hénoch avait vu les montagnes bondissantes de la nouvelle terre. Hénoch se trouve dans un tourbillon. Alors qu'il se trouvait dans un temps qui est pour nous l'avenir, il se trouve soudain dans notre présent. C'est-à-dire qu'il revient en arrière dans le temps. Mais souvenez-vous que l'ouest représente l'avenir. Souvenez-vous aussi que pour lui, le septième depuis Adam, notre époque présente se trouve dans l'avenir, c'est-à-dire, à l'ouest. Il a vu ce qui nous attend : des montagnes qui sautent comme des béliers. Et il voit ce que nous voyons, nous : des montagnes lourdes, de métal. Notre époque est bien ainsi, lourde dans sa façon d'agir. Pesante quant à son administration. Nous avons dépassé l'âge du fer, mais les armées écrasent les peuples sous le fer et le feu comme jamais auparavant. Nous sommes encore dans le temps de la pesanteur du plomb quant à l'intelligence spirituelle. L'airain est le métal qui bouche l'accès entre nous et le ciel. Notre richesse est un métal : l'or. Tout se monnaie par le métal argent. Et le métal liquide représente la faible consistance de tout ce qui semble pourtant fort. Pourquoi ces montagnes en métaux ? Parce que le métal a une aptitude à la déformation. Ce que notre époque manifeste également. C'est l'époque de l'apostasie. On tient pour élever ce qui ne l'est pas et on abaisse ce qui est élevé. Notre époque a vu les vraies valeurs rejetées par la grande majorité des gens. Jésus reviendra dans une époque comme la nôtre. Il y a du métal mélangé à de l'argile. Rien n'est vraiment sûr. La sécurité n'est plus de mise.

CHAPITRE 53

1. Alors, mes yeux aperçurent une vallée profonde, un gouffre dont l'entrée était vaste et spacieuse.
2. Tous ceux qui habitent sur la terre, dans la mer et dans les îles, y apporteront leurs tributs et leurs présents, et cependant rien ne pourra en combler la profondeur. Leurs mains commettront l'iniquité. Tout ce que les nobles labeurs des justes auront produit, les pécheurs le dévoreront criminellement. Mais ils périront de la face du Seigneur des esprits, et de la face de la terre elle-même. Quant aux justes ils se relèveront et ils vivront dans tous les siècles des siècles.
3. Je vis les anges des châtiments qui y habitaient et qui préparaient les instruments de Satan.

4. Alors j'interrogeai l'ange de la paix, qui était avec moi, et je lui demandai pour qui ces instruments ?
5. Il me répondit : Ils sont préparés pour les rois et les puissants de la terre ; c'est par là qu'ils doivent périr.
6. Ensuite apparaîtra le temple auguste où les élus et les justes se réuniront pour ne plus se séparer, par la vertu du nom du Seigneur des esprits.
7. Ces montagnes ne subsisteront point en sa présence, pas plus que la terre et les collines ; mais elles s'écouleront devant lui comme des sources d'eau vive. Les justes seront alors délivrés des persécutions des pécheurs.

Commentaire du chapitre 53.

Hénoch continue de voir le monde tel qu'il est de nos jours. Il voit que le mal s'est accru sur terre et que, s'il n'y avait pas les justes, rien ne subsisterait devant Dieu. En effet, nous sommes le sel de la terre. Mais nous sommes aussi les proies faciles pour tous les fils du serpent qui ne désirent qu'une chose : la destruction de la race de Dieu. Rien ne peut satisfaire ni les gens, ni Dieu. Une séparation de plus en plus évidente existe. C'est devenu comme un gouffre sans fond. En ce début de nouveau et dernier millénaire de la grâce, nous voyons les enfants de Dieu traités comme des esclaves alors que tout leur appartient en réalité. La valeur de l'être humain se trouve tout en bas de l'échelle. Ce qui a le plus de valeur c'est l'or **Apoc 18/12** et ce qui en a le moins c'est le corps et l'âme des hommes **Apoc 18/13**. Qui se préoccupe vraiment des enfants qui travaillent ? Aux jeunes filles et jeunes garçons que l'on oblige à la prostitution ? C'est criminel et Dieu traitera cela comme tel et le châtiment sera absolument juste. Le mal a atteint des sommets comme jamais. Il en est vraiment comme du temps de Noé ou de Sodome et Gomorrhe. Dernièrement (juillet 2011), le ministre du culte algérien et député de la communauté algérienne, Monsieur Bouabdallah Ghlamallah, est venu inaugurer une nouvelle mosquée en France, à Torcy. Tout serait bien dans le meilleur des mondes si… avant de faire cela, il n'avait pas fait détruire 10 églises dans son pays et déclaré qu'**il assimile l'évangélisation au terrorisme**. Nos frères et sœurs chrétiens sont persécutés dans de nombreux pays Islamiques. A Paris, en octobre de cette année, une pièce de « théâtre » sera jouée. Cette pièce de « théâtre » est une pure provocation blasphématoire ; elle présente le christianisme comme l'incarnation de la terreur et de la barbarie. Dans nos pays Chrétien, on ne punit pas les gens pour le péché de blasphème, chacun a le droit de croire ce qu'il veut. Mais il n'en n'est pas ainsi dans tous les pays du monde. Au Pakistan, par exemple, une de nos sœurs Chrétienne croupi depuis plus de deux ans dans une prison immonde et attend sa mise à mort. Elle se nomme Asia Bibi, elle a été condamnée à mort parce qu'elle a bu l'eau d'un puits dans la timbale commune. Pour les Musulmans, là-bas, elle est considérée comme une intouchable, puisque Chrétienne. En buvant de l'eau de ce puits, elle donc rendu ce puits impur… **Condamnée à mort !** Tout cela n'est qu'un avant-goût de ce qui se passera pendant les sept ans de la grande tribulation. Violence, trahison, crimes et torture. Mais tout cela aura une fin. Le peule de la vraie Eglise de Jésus-Christ ne fait pas dans la violence. Par contre, quand Dieu se lèvera de Son Trône pour juger la terre, tous les monstres seront exterminés qu'ils soient catholiques, protestants, musulmans, juifs ou autre. Hénoch nous montre dans ce chapitre que Dieu se sert même des démons pour infliger leur

punition aux puissants de ce monde corrompu. Ce sont ces esprits démoniaques qui poussent le monde à sa perte qui seront utilisés par Dieu pour le châtier. Il leur sera appliqué la loi du talion. Ils seront punis par le mal. **Matt 25/41**. Ces anges (ces envoyés) du châtiment seront envoyés sur la terre au moment de la grande tribulation. **Apoc 12/9**. Ces êtres démoniaques tourmenteront les habitants de la terre. Les chrétiens qui auront été charnels, qui n'auront pas obéi à La Parole de Dieu donnée pour leur temps seront affreusement maltraités. Ils ne se sauveront qu'au prix de leur propre sang. Alors les montagnes qu'Hénoch a vues dans le chapitre précédent disparaîtront de devant la Face du Dieu Tout-Puissant. Ce qui est aujourd'hui élevé sera abaissé à la juste place.

CHAPITRE 54

1. Alors je vis un autre côté de la terre, vers laquelle je me tournai, et j'aperçus une vallée profonde, un gouffre tout embrasée.
2. A cette vallée, à ce gouffre, les rois et les puissants étaient conduits.
3. Là, mes yeux virent des instruments de supplice, des chaînes de fer qu'on ne pouvait peser.
4. Alors j'interrogeai l'ange de paix qui était avec moi, et je lui dis : Pour qui réserve-t-on ces chaînes et ces instruments de supplice ?
5. Il me répondit : Tous ces tourments sont préparés pour l'armée d'Azazel ; c'est là que ses soldats impies seront précipités sur les pierres aiguës de l'abîme de complète condamnation ; et leurs mâchoires seront couvertes de pierres raboteuses car ainsi le veut le Seigneur des armées.
6. Quant à Michael, Gabriel, Raphaël et Phanuel, ils seront chargés de jeter dans la fournaise ardente les anges rebelles en ce jour-là; c'est ainsi que sera vengé le Seigneur des esprits ; c'est ainsi que leurs crimes seront punis ; car ils se sont faits les ministres et les serviteurs de Satan, ils sont devenus les séducteurs de ceux qui demeurent sur la terre.
7. En ce jour, le Seigneur donnera le signal du supplice ; les réservoirs d'eau qui sont au-dessus des cieux, s'ouvriront ainsi que les sources qui sont sous la terre.
8. Toutes les eaux, tant supérieures qu'inférieures, seront confondues.
9. L'eau supérieure, du dessus des cieux, remplira le rôle de l'homme.
10. L'eau inférieure, l'eau qui est sous la terre, remplira le rôle de la femme ; tous ceux qui habitent la terre, tous ceux qui habitent sur les confins du ciel, tous, dis-je, seront exterminés.
11. Ils comprendront, par la grandeur du châtiment, la grandeur de leur iniquité, et ils périront.

Commentaire du chapitre 54.

Le jugement n'atteindra pas que les humains, mais aussi tous les anges qui les ont influencés à se révolter contre Dieu. Azazel se rencontre dans le livre du Lévitique au chapitre **16**. C'est sur Azazel que tout le mal est jeté. Il est le bouc émissaire. **Lév 16/7-10.** Azazel est le principal être malfaisant qui conduisit les humains dans le mal. C'est sans doute lui que Jésus rencontra au désert **Matt 4/1**. **Azazel** (Hébreu: עזאזל) signifierait « Dieu a rendu fort » par utilisation de la racine « azaz » au singulier de la troisième personne et de « El » qui signifie Dieu. Le nom Azazel possède des variantes hébraïques qui sont « Azaël » ou « Aziel » basées sur la racine « oz » qui signifie force. « *Azazel apprit aux hommes à fabriquer des épées, des armes, des boucliers, des cuirasses. Choses enseignées par lui et ses sbires. Il leur montra les métaux et la manière de les travailler, ainsi que les bracelets, les parures, l'antimoine, le fard des paupières, toutes les sortes de pierres précieuses et les teintures. Il en résulta une grande impiété. Les hommes se débauchèrent, s'égarèrent et se perdirent dans toutes les voies.* » Hénoch **8/1-2**. « *Tu vois tout ce qu'a fait Azazel : c'est lui qui a enseigné tous les forfaits commis sur la terre et qui a révélé les mystères éternels gardés dans le ciel, et les hommes mettent en pratique ce qu'ils ont appris.* » **Hénoch 9/6**. « *Il dit à Raphaël : Enchaîne Azazel par les pieds et par les mains, jette-le dans les ténèbres, ouvre le désert qui est à Dadouël et jette-le dedans. Mets sur lui des pierres rugueuses, et aigües, enveloppe-le de ténèbres, et qu'il demeure là à perpétuité. Recouvre son visage, et qu'il ne voit pas la lumière.* » **Hénoch 10/4-5.** « *La terre entière a été dévastée par les œuvres apprises d'Azazel : impute à celui-ci tous les péchés.* » **Hénoch 10/8**. N'oubliez pas que le mot ange signifie « envoyé ». Azazel a été envoyé au jardin d'Eden pour séduire Eve. C'est en cela qu'il peut être appelé « ange » ou « envoyé ». Mais gardez à la mémoire qu'Azazel est un esprit d'animal, le serpent-ancien, le dragon. Dieu l'a rendu fort, lui a donné un pouvoir certain, pour qu'il fasse son œuvre et Il finira par le détruire, ainsi que tout ce qui est mal. Ses soldats (**v.5**) sont des anges déchus et toutes sortes d'êtres malfaisants et aussi certains hommes. Judas **était** un démon. **Jn 6/70**. Tous ceux qui auront égaré les humains seront jetés dans cet abîme et subiront ce châtiment terrible. Ce ne sera que justice. Maintenant, il y a aussi une symbolique qu'il faut connaître pour pouvoir comprendre de quoi nous parle Hénoch aux versets **7** et suivants. Les eaux sont les peuples. Il y a donc le peuple d'En-Haut et le peuple d'en-bas. Le peuple d'En-Haut, les eaux du haut des cieux sont les anges de Dieu. Les eaux terrestres sont les peuples humains fidèles à Dieu qui ont été chrétiens mais pas de façon très fidèle. Les eaux d'en-bas sont les ressuscités, ceux qui n'ont pas pris part à l'enlèvement. Et ces eaux se mélangent. Tous sont comme les anges selon ce que dit Jésus dans **Matt 22/30**. Pourquoi les anges portent le masculin et les humains le féminin ? Ceux qui sortent de la résurrection sont des humains qui n'ont pas été enlevés à la rencontre de l'Epoux. Ceux qui ont été enlevés à la rencontre de leur Epoux portent le féminin. (C'est l'Epouse). Cela signifie que L'Epouse de Christ Lui sera soumise, mais sera supérieure aux anges. Par contre les gens sauvés comme au travers du feu seront soumis aux anges, comme une femme doit l'être à son mari.

CHAPITRE 55

1. Après cela, j'aperçus une autre armée de chars, et ces chars étaient pleins de guerriers.
2. Portés sur l'aile des vents, ils venaient de l'Orient, de l'Occident et du Midi.
3. On entendait au loin le bruit de leurs chars roulant.
4. Et ce bruit était si grand, que les saints l'entendirent du ciel ; les colonnes et les fondements de la terre en furent ébranlés, et le bruit retentit d'une extrémité du ciel à l'autre pendant un jour. **5.** Alors tous se prosternèrent et adorèrent le Seigneur des esprits.
6. Ceci est la fin de la deuxième parabole.

Commentaire du chapitre 55.

Hénoch assiste là à la dernière bataille terrestre juste avant le millénium. Il y voit des avions et des chars qui roulent. C'est la même guerre que Dieu montrera à son prophète Daniel quelques siècles plus tard **Dan 11/40-45**. Le roi du Midi et le roi du Nord affronteront l'anti-Christ qui se sera établi en Israël, le plus beau des pays. Ceux du Nord sont donc les Mèdes qui sont au Nord-Ouest et Est d'Israël. (Les Mèdes sont des tribus Iraniennes qui se sont sédentarisées au début du premier millénaire avant Jésus-Christ. La Perse est un empire dont le territoire primitif coïncide avec la province du Fars de l'**Iran** actuel). Ce qu'Hénoch voit, c'est ce que Jean a vu dans **Apoc 6/12** lors de l'ouverture du sixième Sceau. C'est aussi ce que Jésus-Christ annonce dans **Matt 24/29-31**. Jésus dit que les étoiles qui tomberont, en réalité, ce qu'il décrit, c'est que la terre basculera d'environ 15 à 16° sur son axe. En même temps le soleil s'obscurcira et la lune ne donnera plus sa lumière. Hénoch nous apprend que cela ne durera qu'un jour. Et ce sera la moisson. Les anges viendront chercher les élus qui auront survécu à la grande tribulation et tous se prosterneront devant le Seigneur.

TROISIEME PARABOLE

CHAPITRE 56

1. Alors je commençai à exposer la troisième parabole, au sujet des justes et des élus.
2. Soyez bénis justes et élus, car votre destinée, votre part d'héritage, est glorieuse.
3. Les justes demeureront dans la lumière du soleil, et les élus dans la lumière de la vie éternelle, de cette vie dont les jours n'ont point de déclin; les jours des saints ne seront point comptés ; ils ont cherché la lumière, ils ont trouvé la justice du Seigneur des esprits.
4. Paix soit donc aux saints par le Seigneur du monde.
5. Dès ce moment, on dira aux justes de chercher dans le ciel les secrets de la justice, et la part d'héritage que la foi leur promet. Car elle a brillé comme le soleil sur la terre et les ténèbres ont disparu. Là, il y aura une lumière sans fin, et des jours innombrables. Les ténèbres auront été dissipées, et la lumière grandira devant le Seigneur des esprits ; la lumière de la justice brillera sur eux d'un éclat sans pareil.

Commentaire du chapitre 56.

Tout ce qu'Hénoch a vu au **ch 56** est largement décrit dans toute la Bible. C'est ce qui a fait dire à beaucoup de monde que ce livre d'Hénoch avait été écrit après la venue de Jésus-Christ sur terre. Mais Dieu, dans Son Amour avait gardé ce livre caché dans une grotte de la mer Morte afin de confondre les sages de ce monde. Tous savent maintenant que ce livre a bel et bien été écrit avant Jésus-Christ et que Jude a raison de l'attribuer à Hénoch le septième depuis Adam **Jude 14**. Hénoch a donc vu qu'il y a des justes et des élus. Les justes sont ceux qui ont été justifiés mais qui n'auront pas été élus pour devenir l'Epouse de Christ. Les justes vivent donc sur la nouvelle terre sous le nouveau ciel les rayons du nouveau soleil **Apoc 21/1**. L'Epouse de Christ, vivra dans la Pyramide décrite dans Apocalypse **Apoc 21/2**. Il est a noté que dans la pyramide, il n'y aura pas besoin de lune ni de soleil car la Gloire de Dieu l'éclaire et l'Agneau est son flambeau. **Apoc 21/23**. La Lumière de Elus ne sera donc pas la même que la lumière des justes **v 3**. Les élus, **Apoc 21/16.** (Plusieurs prétendent que la Nouvelle Jérusalem sera en forme de cube. Ils veulent ignorer que ce sera une pyramide aussi haute que large, et aussi large que longue). En fait, l'Epouse habitera la ville, la Nouvelle Jérusalem, elle sera comme l'épouse de Joseph qui restait au palais. **Gen 45/1**.

CHAPITRE 57

1. Dans ces jours-là mes yeux aperçurent les secrets des éclairs et des luminaires et leur jugement.
2. Ils brillent tantôt pour bénir tantôt pour maudire, suivant la volonté du Seigneur des esprits.
3. Je vis aussi les secrets du tonnerre, quand il tonne dans le ciel, et que la terre en retentit.
4. Je vis encore les habitations de la terre. Quant au tonnerre, si parfois il gronde pour annoncer la paix et pour bénir, il gronde aussi souvent pour les malédictions, suivant la volonté du Seigneur des esprits.
5. Ensuite je compris tous les secrets des foudres et des éclairs. L'un et l'autre annoncent au monde la bénédiction et la fertilité.

Commentaire du chapitre 57.

Le ch **57** nous parle du tonnerre et des éclairs. Les luminaires ont un pouvoir pour bénir ou maudire. C'est ce que les astrologues découvriront en cherchant. L'astrologie est interdite aux enfants de Dieu. Nous n'y touchons donc pas. Mais il faut bien reconnaître que les luminaires ont une influence bénéfique ou maléfique sur les humains. C'est pour cela qu'il est bon de connaître les choses qu'Hénoch nous dit au sujet, principalement des astres **Hénoch 32, Hénoch 34/2.** Esaïe est en accord avec ce qu'Hénoch annonçait bien avant lui. **Esaïe 28/5-6**. (Voir le commentaire du **ch 32** d'Hénoch). C'est parce que ces choses sont de première importance que Dieu montre ces choses à Hénoch. A nous, maintenant de les sonder pour les inclure dans notre vie de foi. Ce sont des secrets qui ne seront découverts, pour la plupart, par les justes, qu'après la grande tribulation. C'est bien dommage pour eux, car c'est maintenant qu'ils nous sont utiles pour nous conduire de la bonne façon en étant organisé dans notre vie de prière, en ayant une stratégie précise.

L'APOCALYPSE DE NOE.

CHAPITRE 58

1. Au quatorzième jour du septième mois de la cinq centième année de la vie de Noé, je vis que le ciel des cieux fut ébranlé, et que les puissances très élevées, que des milliers de milliers et des myriades de myriades d'anges étaient dans une très grande agitation. Et en regardant, je vis l'Ancien des jours assis sur Son Trône de gloire, et entouré des anges et des saints. Je fus saisi d'une grande frayeur, et comme frappé de stupéfaction ; mes jambes se dérobèrent sous moi, et je tombai prosterné la face contre terre. Alors l'ange Michel envoya autre saint ange pour me relever.
2. Et quand je fus debout, je repris les sens que j'avais perdus, et ne pouvant supporter cette vision trop forte pour ma faiblesse, et les agitations et ce tressaillement du ciel.
3. Alors Michel me dit : Pourquoi te troubles-tu de cette vision ?
4. Jusqu'aujourd'hui, c'était le temps de sa miséricorde et il a été miséricordieux et patient envers les habitants de la terre.
5. Mais quand viendront le jour et les puissances, le châtiment et le jugement que le Seigneur des esprits a préparés pour ceux qui s'inclinent devant le jugement de la justice et pour ceux qui nient le jugement de la justice et pour ceux qui prononcent son nom en vain :
6. Ce jour sera pour les élus un jour d'alliance, pour les pécheurs un jour d'inquisition..
7. On fera sortir deux monstres qui avaient été séparés pour ce jour, l'un mâle, l'autre femelle ; la femelle s'appelle Léviathan ; il habite dans les entrailles de la mer, sur les sources des eaux.
8. Le monstre mâle se nomme Béhémoth ; il roule dans un désert désolé rendu informe et vide, dans ses ses replis tortueux.
9. Son nom était Duidâin [ou Dudagin] à l'orient du jardin où habiteront les élus et les justes, et où fut placé **mon aïeul, le septième après Adam**, le premier homme créé par le Seigneur des esprits. (Voyez **Jude 14-15**)
10. Alors je demandai à l'autre autre ange qu'il me montre la puissance de ces monstres, et comment ils avaient été séparés dans le même jour pour être précipités, l'un dans le fond de la mer, l'autre dans le fond d'un désert.
11. Et il me dit : O fils de l'homme, tu veux savoir les choses mystérieuses, secrètes et cachées.
12. Et l'ange de la paix qui était avec moi me dit : Ces deux monstres sont des créatures de la puissance divine, ils doivent dévorer ceux qu'aura punis la vengeance de Dieu.
13. Alors les enfants tomberont avec leurs mères, les fils avec leurs pères.
14. Et ils recevront le châtiment qu'ils auront mérité, et la justice de Dieu sera satisfaite, mais après ce jugement viendra l'heure de la miséricorde et de la longanimité. Alors l'autre ange qui était avec moi, me parla.
15. Il me révéla les premiers et les derniers secrets sur le ciel et sur la terre,
16. Sur les confins du ciel, et dans ses fondements, dans les réceptacles des vents;
17. Il montra comment leurs souffles sont divisés et pesés, comment les vents et les fontaines sont classés, d'après leur énergie et leur abondance.

18. Il me fit voir la puissance de la lumière de la lune, c'est une puissance de justice ; comment des étoiles se subdivisent entre elles, et quel nom est propre à chacune.
19. Il me montra encore les tonnerres distingués aussi entre eux, par le poids, par leur énergie, par leur puissance.
20. Je vis l'obéissance de ces fléaux célestes à sa divine volonté. J'appris que le grondement du tonnerre ne se séparait point de la foudre, et quoique l'un et l'autre soient unis par des esprits différents, ils n'en sont pas moins inséparables.
21. Car quand la foudre sillonne la nue, le tonnerre gronde, mais leurs esprits s'arrêtent au moment opportun, et font un juste équilibre ; Le réservoir de temps est de sable. L'un et l'autre s'apaisent quand il le faut, et suivant les circonstances, ils compriment leurs forces ou ils les déchaînent.
22. Également l'esprit de la mer est mâle, puissant et fort, et de même qu'une puissance prodigieuse la retire en arrière avec une bride, de même elle est chassée en avant et dispersée contre les montagnes. L'esprit des frimas, c'est son ange ; l'esprit de la grêle est un bon ange ainsi que l'esprit de la neige, à cause de sa force, et il y a en elle principalement un esprit qui en fait élever comme de la fumée, et son nom est fraîcheur.
23. L'esprit des nuages n'habite point avec ceux dont je viens de parler, mais il a sa demeure particulière ; sa marche s'opère dans la splendeur,
24. Dans la lumière et dans les ténèbres, dans l'hiver et dans l'été son séjour est splendide, et son ange est toujours lumineux.
25. L'esprit de la rosée fait sa demeure sur les confins mêmes des cieux, son séjour est voisin de celui de la pluie ; son empire s'exerce pendant l'hiver, pendant l'été. Quant aux nuages, voici leur origine : une première nuée est produite, elle s'en adjoint plusieurs autres ; quand l'esprit de la pluie s'amoncellent hors de ses réservoirs, portant la pluie dans ses humides flancs ; alors l'ange apparaît, il ouvre les trésors supérieurs, et la pluie est ainsi créée.
26. Même chose arrive quand la pluie se répand sur la face de la terre, qu'elle va se réunir à toutes les eaux qui coulent dans son sein, après l'avoir fécondée ; car les eaux sont la nourriture de la terre, telle est la volonté du Très-Haut.
27. Voilà pourquoi il y a des limites à la pluie et les anges qui y procèdent, la répartissent avec une juste mesure.
28. Je vis toutes ces merveilles, aussi bien que le jardin des justes.

Commentaire du chapitre 58.

De ce chapitre **58** jusqu'au chapitre **70** L'écrivain est Noé. L'apôtre Pierre, qui connaissait les écrits du livre d'Hénoch, connaissait le message de Noé. Il dit que Noé était un prédicateur de justice. **2 Pierre 2/5.**

L'aïeul direct de Noé était Mathusalem **Gen 5/25**. Mais il est clair que Noé parle ici de son aïeul Hénoch. De nos jours on dirait : de mon arrière-grand-père, **le septième depuis Adam V9**. **Or, si nous comptons Caïn comme fils d'Adam, Hénoch est le huitième et non le septième depuis Adam**. Mais nous savons que Caïn ne compte pas dans la lignée des fils de Dieu. Caïn était l'ivraie semée par l'ennemi de **Matt 13/38**. Hénoch est donc le septième depuis Adam qui est le premier…

Adam **1**

Seth **2**

Enosch **3**

Caïnan **4**

Mahalael **5**

Yéred **6**

Hénoch **7** **Gen 5/1 à 24**

Caïn, fils du serpent, a sa propre généalogie **Gen4/17 à 26**.

Cette vision concerne deux choses. Le déluge et le jugement final. Le déluge d'eau n'a été qu'une répétition générale de ce qui arrivera prochainement. Jésus le dit : **Matt 24/37.** « Comme ont été les jours de Noé, ainsi sera l'avènement du Fils de l'homme. » Il arrive que dans la présence de Dieu, on ne puisse rester debout. Noé, comme Daniel, Esaïe, Paul et Jean, tomba sur sa face. Deux monstres qui avaient été séparés le mardi de la semaine de la restauration du monde seront relâchés pour qu'ils accomplissent leurs œuvres. En effet dans le calendrier Essénien ; le quatorzième jour du septième mois tombe un mardi. Le mardi est le milieu de la semaine, c'est le troisième jour. Or, le troisième jour de la restauration du monde, Dieu sépara le continent de la mer. **Gen 1/8 à 13**. C'est à ce moment que Dieu plaça Le Léviathan sur les eaux et Béhémot sur la terre ferme. Le désert où se trouve Béhémoth est « aoratos » en grec et « tôhû » en Hébreux. C'est le même terme employé par Moïse pour décrire dans quel état était la terre en **Genèse 1/2** ('tohu-bohu,= rendu informe et vide) . Béhémoth se trouve à l'est du jardin d'Eden. Béhémoth est retenu là depuis le troisième jour de la restauration du monde. Il va être libéré très bientôt. Béhémoth est le premier être vivant que Dieu a créé (et non l'hippopotame comme se plaisent à le traduire certains théologiens). C'est ce que nous apprend le livre de **Job 40/15 à 24**. Le Léviathan devait lui être soudé, certainement comme la femme était dans l'homme et en a été tirée. Ces deux êtres sont ce que nous appelons des êtres pré-Adamique. Le dragon, le serpent ancien, est **aussi** un être pré-Adamique, il avait été créé comme Adam, dans les champs **Gen 3/1** tout près du jardin, avant d'être placé dans le jardin en tant qu'arbre de la connaissance du bien et du mal **Gen 3/16**.) (Dans la symbolique Biblique, un arbre est une être comme l'homme, Jésus était l'Arbre de la Vie, et nous, nous sommes les arbres plantés au bord d'un courant d'eau et qui donne du fruit **Ps 1/3**. etc …) Béhémoth et Léviathan sont des monstres, des êtres spirituels qui vont bientôt se déchaîner contre les méchants de ce monde. Il y a d'autres êtres qui sont tenus liés pour un certain jour prochain, nous les trouvons dans **Apoc 9/14**. A partir du verset 15, il est question des anges. Les vents sont des anges, des envoyés. C'est le **Psaumes 104/5** qui nous le révèle. Ils fondent sur la terre, étant aux ordres de Dieu et au service de la véritable Eglise de Jésus-Christ. C'est en effet Elle qui détient les clés pour ouvrir ou fermer **Matt 16/19**. Nous avons le pouvoir d'ouvrir ou de fermer les portes spirituelles qui se trouvent dans les lieux célestes. Ce pouvoir, nous l'exerçons au Nom de Jésus-Christ. Quand Noé nous parle de

la lune, il parle des anges et des véritables Chrétiens nés de nouveau. Nous agissons, reflétant la gloire de Dieu comme la lune reflète la lumière du soleil. La terre n'a pas besoin de plus que ce que nous lui donnons, voilà pourquoi il est écrit que c'est une puissance juste **verset 18**. Au chapitre **40**, nous avons vu que le tonnerre est la Parole que Dieu prononce. Elle a un effet qui peut sembler tarder. C'est comme l'éclaire et le coup de tonnerre. Cependant, l'éclair et le coup de tonnerre sont liés. De même, ce que Dieu dit concernant notre époque ne manquera pas de s'accomplir. Les quatre premiers Tonnerres d'**Apoc 10** ont parlé il y a longtemps et ce qu'ils ont dit est déjà accompli. Nous sommes en train de vivre ce que le quatrième Tonnerre a annoncé (en 2011). Et nous allons bientôt constater la réalisation du cinquième, sixième et septième coup de tonnerre. Il y a comme un sablier qui marque les temps entre l'éclaire, la Parole de Dieu, et le coup de tonnerre, l'accomplissement de la Parole de Dieu sur terre. Ce que La Parole, Jésus-Christ, a fait il y a deux mille ans, devient une réalité dans la vie des gens selon le temps et le lieu où ils vivent. C'est comme pour ce qui concerne l'éclair et le coup de tonnerre. Les deux sont inséparables, mais semblent séparés par le temps et l'espace. La neige, la grêle, le gel et la pluie nous parlent des diverses façons que Dieu a de nous parler. **La neige** typifie le niveau prophétique. C'est un niveau que l'homme n'aime pas en général. Cela le refroidi, lui fait peur. **La pluie** représente la parole de Dieu prêchée par les Saintes Ecritures. **Le gel** est La Parole de Dieu qui se glace, se matérialise, pour nous atteindre de manière pas naturelle, par des visitations d'anges. (La glace est de l'eau qui n'est pas dans son état normal). Dieu est obligé d'apaiser la puissance de Ses serviteurs les anges et de parler de façon plus diluée à Son peuple et cela devient des songes. **La grêle** est la même Parole, mais donnée sans ménagement, subitement, et dans un temps assez court ; **la grêle** est La Parole de Dieu prêchée par les prédicateurs fidèles manifestant les dons surnaturels qui dévoilent les cœurs **1 Cor 12/8**. C'est la parole de Dieu choquante et qui est généralement mal accueillie. Les porteurs de cette Parole sont souvent traités d'imposteurs. Il y a aussi l'esprit de la rosée. C'est toujours la Parole de Dieu, mais c'est celle que Dieu donne au travers de ses serviteurs qui prêchent dans les églises « multidudinistes » évangéliques. Toutes ces Choses Sacrées, mais pas de même niveau et elles sont sous le contrôle des anges.

CHAPITRE 59

1. Dans ces jours, je vis des anges qui tenaient de longues cordes et qui, portés sur leurs ailes légères, volaient vers le septentrion.
2. Et je demandai à l'ange pourquoi ils avaient pris en mains ces longues cordes, et pourquoi ils s'étaient envolés. Il me répondit : « Ils sont allés mesurer ».
3. L'ange qui était avec moi, me dit encore : Ce sont les mesures des justes ; ils apporteront les cordes des justes, afin qu'ils s'appuient sur le Nom du Seigneur des esprits à jamais.

4. Les élus commenceront à habiter avec les élus.
5. Voilà les mesures qui seront données à la foi, et qui confirmeront la parole de la justice.
6. Ces mesures révèleront tous les secrets dans les profondeurs de la terre.
7. Et il arrivera que ceux qui ont péri dans le désert, qui ont été dévorés par les poissons de la mer ou par les bêtes sauvages reviendront pleins d'espérance dans le jour de L'Élu ; car personne ne périra en la présence du Seigneur des esprits, personne ne peut périr.
8. Et tous ceux qui étaient dans le ciel ont reçu l'empire et la jouissance, la gloire et la splendeur, et une seule voix, et une seule lumière comme du feu.
9. Ils loueront par leur voix L'Élu de Dieu, et ils L'exalteront et Le loueront avec sagesse, et ils feront voir leur sagesse dans la parole et dans l'esprit de la vie, ayant été rendus sages par La Parole et par L'Esprit de Vie.
10. Alors le Seigneur des esprits plaça Son Elu sur le trône de Sa gloire.
11. Pour qu'Il juge toutes les œuvres des saints, du haut des cieux, et pèse leurs actions dans la balance de la justice. Et quand Il élèvera Sa face pour discerner les voies secrètes, qu'ils ont suivies, confiant dans le nom du Seigneur des esprits, et leurs progrès dans les sentiers de la justice.
12. Tous réuniront leurs voix, Le béniront, Le loueront, L'exalteront, Le célébreront au Nom du Seigneur des esprits.
13. Et il appellera à Son tribunal toutes les puissances des airs et tous les saints, les Kéroubîms, les Séraphins et les Ophanims, tous les anges de la puissance, tous les anges des dominations, c'est-à-dire les anges de L'Élu, et les autres puissances, qui au premier jour planaient sur les eaux.
14. D'une voix unanime ils exalteront, béniront, loueront, célébreront, magnifieront dans un esprit de foi, de sagesse et de patience, de clémence, de justice et de paix. Ces esprits de bienveillance, tous s'écrieront à la fois : Béni soit-Il ! Que le Nom du Seigneur des esprits soit béni. Tous ceux qui ne dorment point, le loueront dans les cieux.
15. Tous Le loueront, les saints dans le ciel, les élus qui vivent dans le jardin de Vie, et tout esprit de lumière, capable de bénir, de louer, d'exalter, de célébrer Ton Nom Sacré ; toute chair, de ses forces accrues, louera et célébrera Ton Nom dans les siècles des siècles.
16. Car la miséricorde du Seigneur des esprits est grande, grande est Sa patience, et Il a révélé Ses œuvres, Sa puissance, et tout ce qu'Il est aux saints et aux élus, au Nom du Seigneur des esprits.

Commentaire du chapitre 59

Les anges qui s'envolent vers le nord, s'en vont pour mesurer les morts qui avaient été prédestinés au salut. Il y a un temps marqué par Dieu pour que ces anges aillent mesurer les prédestinés au salut de tous les temps. Ce temps est le temps de la fin, c'est le temps où les élus commenceront à habiter avec les élus sur la terre. Le jugement des prédestinés au salut doit avoir lieu avant l'enlèvement de l'Epouse. Car seule l'Epouse sera enlevée. Les morts en Christ partiront en premier et les vivants les rejoindront dans les nuées vers le Seigneur. **1 Tess 4/16-17.** Ceux qui seront morts en Christ, mais qui

n'auront pas été les vainqueurs **d'Apoc 2 et 3** resteront dans le séjour des morts, en attendant le Trône Blanc **d'Apoc 20/14.** Là, ils seront jugés en vue des récompenses. Souvenons-nous que le temps est une chose qui semble plus long à nos yeux qu'aux yeux de Dieu. Mais cependant, Hénoch a vu que, pendant que les anges partaient en volant, munis de cordes, en ce temps-là, **les élus commençaient à vivre avec les élus.** Le prophète Branham a prédit que le temps de la fin des nations commencerait vers 1977. Sans connaître cette prophétie, cette année-là, nous commencions à vivre en Communauté selon les Ecritures. Notre vie Communautaire est une bien petite chose au vue du monde incrédule. Mais elle existe de par Dieu. Elle est prophétique. Nous ne sommes sans doute pas les seuls au monde à nous être consacrés à vivre La Paroles de **Actes 2** et **Actes 4**. Mais quand bien même serions-nous les seuls… Dieu a toujours agi avec de petites choses que le monde pouvait facilement mépriser. Nous ne nous laissons pas impressionner comme Elie le fût en son temps, croyant être le seul à être resté fidèle **1 Rois 19/14**. En fait, il restait tout de même sept mille hommes qui n'avaient pas fléchi les genoux devant Baal. **1 Rois 19/18**. Nous sommes aux jours de la fin du temps des nations. Le monde appelle de ses vœux la venue d'un gouvernement mondial. Ils vont bientôt l'avoir. **L'anti-Christ est déjà né**. J'écris ces choses en mars 2009 et je suis conscient que l'infâme vit sous le soleil en même temps que nous.

Les anges vont mesurer les morts.

Il faut savoir que, dans le mauvais côté du séjour des morts, il y en a beaucoup qui auront entendu l'Évangile **1 Pierre 4/6**. Ils auront déjà franchi la porte qui les retenait captifs ; comme ceux qui, du temps de Jésus, furent emmenés dans les hauteurs par le Seigneur Lui-même **Eph 4/8-10**. Ils avaient été jugés quant à la chair et tenus pour méchants, condamnés à se tenir du mauvais côté du séjour des morts. Puis, ils ont entendu l'Évangile et l'ont reçu. Ainsi, ils vivent désormais par l'Esprit selon Dieu. **1 Pierre 4/6**. Il est évident que ces derniers ne seront pas du corps de l'Epouse de Christ. Les morts en Christ vont du bon côté du séjour des morts. Là, ils attendent la résurrection. Ils se reposent de leurs œuvres. Parmi eux se trouvent la petite Epouse de Christ qui ressuscitera en premier et sera enlevée dans les nuées, à la rencontre de Son Divin Epoux. Dans ce texte d'Hénoch, ce sont ceux qui, étant morts en Christ durant les siècles passés, et qui ne seront pas de cet enlèvement puisqu'ils sont morts, ceux-là seront mesurés. Nous sommes à la veille de cet évènement. Ce qu'Hénoch a vu là, c'est ce qui va se produire dans notre temps. Ce qu'Hénoch voit là, c'est le jugement des gens sauvés en vue des récompenses. Au Verset **13**, il est question d'Ophanim. Les Ophanim sont les roues **d'Ezechiel 1/15-21.** Les « ophanim » sont des sphères matérielles se mouvant toujours par le moyen des « Haïothces ». Les « Haïothces », les quatre Etres vivants, sont une image des intelligences qui font se mouvoir les substances célestes. Ce sont des Ophanim que j'ai vu en songe et Uriel est sorti de l'un d'eux, me disant de retourner dans mon pays, car l'Europe a beaucoup péché. Je le ferai le moment venu. Il y a des Choses dans le monde spirituel qui échappent complétement à la compréhension des chrétiens en général. Il y a beaucoup de choses qui ne sont pas enseignées de nos jours, mais qui étaient très connues au temps de Paul ; par exemple, avez-vous déjà pensé à ce que peut être la nuée de témoins qui nous entourent ? **Héb 12/1**. Il y a des témoins qui nous entourent. Dans le chapitre **11** de son épître aux Hébreux, Paul parle

de gens qui ont été des hommes et des femmes de foi et qui sont tous morts. Il continue dans sa lancée disant qu'ils nous entourent. Il dit que nous avons autour de nous une nuée de témoins. Il ne dit pas que nous sommes entourés par le souvenir de ce qu'ils ont été, mais par eux-mêmes. Le mot que Paul emploie là est le même que dans **Actes 1/9**… Jésus s'élève sous les yeux des disciples et une nuée arrive et le soustrait à leur regard. On pense couramment qu'un nuage est arrivé et que Jésus a disparu dans ce nuage. Or, ce n'était pas un nuage. C'était quelque chose ressemblant à un nuage, c'était une nuée, c'était précisément ce qui marchait avec le peuple juif dans le désert **Exode 13/20**. Cette nuée est autour de nous. Dieu, l'Eternel **est** cette nuée dans laquelle se trouvent les siens, c'est-à-dire tous les esprits de ceux qui sont morts en tant que gens de foi et qui sont donc en Dieu. Je sais que cela peut vous étonner, mais c'est pourtant la réalité. Paul dit : « *Ainsi donc, **nous aussi, qui avons autour de nous une telle nuée de témoins**, rejetons tout fardeau et le péché qui sait si bien nous entourer et courons avec endurance l'épreuve qui nous est proposée, les regards fixés sur Celui qui est l'initiateur de la foi et qui la mène à l'accomplissement, Jésus…* » **Héb 12/1-2**.
Ceux qui sont morts étant en ordre avec Dieu ne sont pas morts. Dieu est le Dieu des vivants. De plus, quand nous nous faisons baptiser à la place d'un mort, nous accomplissons l'œuvre de foi qui lui permet de se joindre à la nuée des vivants, des témoins pour Dieu par l'Esprit. **1 Pierre 4/6**. C'est ce qui est arrivé à ceux qui ont entendu Jésus prêcher dans le séjour des morts. Jésus a emmené avec Lui ceux qui avaient été captifs dans les régions inférieures de la terre **Eph 4/8-9**. Ils sont entrés dans cette nuée de fidèles témoins de l'amour de Dieu. Cette nuée existe de nos jours, elle est ce que les juifs appellent **la Shékina**, la Présence visible de Dieu. Et ceux qui sont sauvés sont en Christ, dans la Présence de Dieu, dans la nuée et ils nous entourent.

CHAPITRE 60

1. Le Seigneur a commandé aux rois, aux princes, aux puissants, à tous ceux qui habitent sur la terre, en disant : Ouvrez les yeux, levez au ciel vos cornes, et essayez de comprendre L'Élu.
2. Et le Seigneur des esprits s'assit sur le trône de Sa gloire.
3. Et l'esprit de justice était répandu autour de lui.
4. Le verbe de sa bouche exterminera tous les pécheurs et tous les impies; aucun d'eux ne subsistera devant Lui.
5. Dans ce jours les rois, les princes, les puissants, et ceux qui possèdent la terre se lèveront, verront, et comprendront ; ils Le verront assis sur Son trône de gloire, et devant Lui les saints qu'il jugera dans Sa justice.
6. Et rien de ce qui sera dit devant Lui ne sera vain. Aucune parole mensongère ne sera prononcée devant Lui.
7. Alors le trouble les saisira, ils seront semblables à une femme surprise par les

douleurs de l'enfantement, dont le travail est pénible, dont la délivrance est difficile.
8. Ils se regarderont les uns les autres ; et dans leur stupeur ils baisseront le visage.
9. Et ils seront frappés d'effroi quand ils verront le Fils de la femme assis sur son trône de gloire.
10. Alors les rois, les princes, et tous ceux qui possèdent la terre, célébreront Celui qui les gouverne tous, Celui qui était caché. Car depuis le commencement le Fils de l'homme était caché ; le Très-Haut le retenait en présence de Sa puissance et ne le révélait qu'aux élus.
11. C'est Lui qui a rassemblé les saints et les élus ; aussi la Communauté des élus sera-t-elle devant Lui en ce jour.
12. Tous les rois, les princes, les puissants, et ceux qui gouvernent sur la terre, se prosterneront devant Lui, et L'adoreront.
13. Ils mettront leur espérance dans le Fils de l'homme, ils Lui adresseront leurs prières, et invoqueront Sa miséricorde.
14. Alors le Seigneur des esprits se hâtera de les chasser de sa présence. Leurs visages seront alors pleins de confusion, et se couvriront de ténèbres épaisses. Puis les anges des châtiments célestes les saisiront, et la vengeance de Dieu s'appesantira sur ceux qui ont persécuté Ses enfants et Ses saints. Exemple terrible pour les saints et pour les élus, qui se réjouiront de cette justice infinie ; car la colère du Seigneur des esprits persévérera sur eux.
15. Alors le glaive du Seigneur des esprits se rassasiera du sang des méchants ; mais les saints et les élus seront sauvés dans ce jour, et n'auront plus devant les yeux le spectacle des méchants et des impies.
16. Le Seigneur des esprits planera seul désormais sur eux.
17. Et ils habiteront avec le Fils de l'homme, ils mangeront, ils dormiront, ils se lèveront en Sa présence dans les siècles des siècles.
18. Les saints et les élus s'élèveront de la terre ; ils cesseront de baisser les yeux, en signe de dépendance et d'humilité ; ils seront revêtus d'un vêtement de vie. Ce vêtement de vie leur est commun avec le Seigneur des esprits : en Sa présence votre vêtement ne vieillira point et votre gloire n'aura point de déclin.

Commentaire du chapitre 60.

« Levez vos cornes » est une mauvaise compréhension. Corne peut signifier gloire ou corne. C'est en commettant la même erreur que Michel Ange fit des cornes à Moïse. Levez votre gloire ! Dieu leur lance un défi. Ils se trouvent devant la Gloire de Dieu et leur gloire humaine ne possède aucune vive brillance. Ils sont honteux, ils comprennent enfin, mais trop tard, qui est Jésus. Ils sont remplis d'effroi en constatant qu'il est le Fils, la postérité de la femme **V 9** dont Dieu avait parlé au serpent en **Gen 3/15**. Ils essaient de se ressaisir et se mettent à louer Dieu. Mais c'est trop tard, Dieu les rejette. Ils ont malmené les Enfants de Dieu. De connivence avec la grande prostituée de Rome, ils ont persécuté les Juifs et les vrais Chrétiens tout au long des âges. Leur destin avait été fixé à l'avance. Ils ont été manipulés par Dieu comme pharaon l'avait été en son temps **Rom 9/17** et suivants. Alors que les élus avaient la révélation de la Personne du Dieu vivant, eux, se trouvaient dans une ignorance crasse. Dieu ne se montre qu'aux Siens, Se révélant dans la simplicité. Les autres ont les religions qu'ils se sont fabriquées avec des bribes de vérités mélangées avec une sauce infernale de stupidités méchantes. **Et voilà enfin les saints et les élus qui vivent en Communauté**. Seule une

minorité, un petit reste a toujours cherché à vivre en Communauté sur terre en obéissance à la Volonté de Dieu. Mais là, plus personne ne pourra argumenter pour dire que c'est dur ou que ce n'est pas une invitation obligatoire. **Matt 22/1-7**. Ce n'est que ce jour-là que nous n'aurons plus à voir l'affligeant spectacle que nous imposent les fils du serpent. Ils détruisent tout et se moquent de Dieu et de Ses enfants. Ils sont arrogants, ne se rendant pas compte que même l'air qu'ils respirent est un cadeau de Dieu. Au contraire, ils le polluent comme ils polluent tout ce qu'ils touchent. Les élus n'auront plus à baisser les yeux devant leur pouvoir abusif et corrompu. Ils seront revêtus de la gloire de leur Seigneur. **Car Il mettra toutes choses en Commun avec eux**.

CHAPITRE 61

1. Dans ces jours-là, les rois, les puissants et ceux qui possèdent la terre, imploreront les anges des châtiments célestes auxquels ils auront été livrés, de leur donner quelque repos, pour se prosterner devant le Seigneur des esprits et pour l'adorer et confesser leurs péchés.
2. Ils loueront et célébreront le Seigneur des esprits, en disant : Béni soit le Seigneur des esprits, le Roi des rois, le Prince des princes, le Seigneur des riches, le Seigneur de la gloire, le Seigneur de la sagesse.
3. Il met au jour tout ce qui est secret.
4. Ta puissance est dans les siècles des siècles, ainsi que Ta gloire.
5. Tes secrets sont profonds et innombrables, et Ta justice est incommensurable.
6. Ah ! nous voyons maintenant qu'il nous faut célébrer et louer le Roi des rois, Celui qui est le maître absolu de tous les rois.
7. Et ils diront : Qui nous donnera quelque soulagement à nos maux pour célébrer, pour louer, pour bénir, pour confesser nos péchés et nos crimes en présence de Sa gloire ?
8. Le soulagement que nous demandons est de quelques instants, et cependant nous ne pouvons l'obtenir; nous sommes chassés et nous ne possédons rien ; notre lumière s'est éteinte pour l'éternité, et les ténèbres nous environnent à jamais.
9. Car nous ne l'avons pas confessé, nous n'avons pas célébré le Nom du Roi des rois, nous n'avons pas glorifié notre Seigneur dans toutes ses œuvres ; mais nous avons mis notre confiance dans notre puissance et dans le sceptre de notre gloire.
10. Aussi, au jour de la douleur et de l'effroi, Il ne nous a pas sauvés, et nous ne trouverons point de repos. Nous le comprenons maintenant, le Seigneur est fidèle dans toutes Ses œuvres, dans tous Ses jugements, dans Sa justice.
11. Dans Ses jugements, Il ne fait point acception de personne ; et voici que nous sommes repoussés loin de Sa présence, à cause de nos mauvaises œuvres.
12. Nos péchés ne sont que trop bien pesés !

13. Puis ils se diront les uns aux autres : Nos âmes se sont rassasiées des richesses de l'iniquité.
14. Et voici qu'elles ne nous sont d'aucun secours dans ce moment où nous descendons dans les souffrances du séjour des morts.
15. Alors leurs visages seront remplis de ténèbres et de confusion en présence du Fils de l'homme ; et ils seront repoussés loin de Lui, car devant Lui le glaive de la justice se dressera pour les exterminer.
16. Et le Seigneur a dit : Voilà ce qu'a décrété ma justice contre les princes, les rois, les puissants, et ceux qui possèdent la terre.

Commentaire du chapitre 61

Là, dans leurs tourments, ceux qui auront été les puissants de ce monde supplieront les anges du châtiment de leur donner la possibilité de confesser leurs péchés. Tous ces magnifiques qui auront trompé les peuples, abusé de leur pouvoir, tous ceux qui se seront enrichis au détriment des petites gens seront horrifiés de voir que rien n'a échappé au regard du Seigneur. Ils auront fait les hypocrites dans leurs églises, leurs mosquées et leurs synagogues richement ornées par leurs soins, ils se seront moqués de la loi de Dieu en inventant des lois iniques et là, dans les mains des anges du châtiment, ils se sentent petits et se mettent à être humbles. Ils veulent confesser leurs péchés. **Trop tard !** Tant que nous sommes sur la terre, nous sommes comme des vases d'argile que Dieu, le Divin potier peut remodeler. Mais là, il est trop tard, les vases ont passé par le four, ils sont cuits et ne peuvent être remodelés. Ils ne peuvent qu'être brisés. Ils peuvent louer Dieu, c'est avant qu'il fallait le faire. Leur puissance passée ne leur sert plus à rien. Tout leur argent, que Jésus qualifiait de richesses injustes, ne peut les sauver. On n'achète pas Dieu. D'ailleurs, l'or et l'argent sont à Lui. Eux, ils n'ont été que les profiteurs de mauvais systèmes mis en place par eux et leurs complices démoniaques. Ils ont tenu les pauvres dans une épouvantable pauvreté. Ils se sont enrichis en massacrant leurs contemporains. Ils ont vendu des armes et entretenu le marché de la drogue. Ils ont tenu les gens pour une marchandise monnayable. Dieu est parfaitement juste en les rejetant. Ils ont fait assez de mal comme cela sur terre, ils ne vont pas venir nous pourrir la vie éternelle. Aujourd'hui, vous les voyez se pavaner avec une grande insolence. Aujourd'hui vous les entendez parler avec une grande arrogance. Le jour vient où ils prieront pour avoir un peu d'eau fraîche à poser sur leurs lèvres brûlantes. Ce n'est pas aux disciples de Jésus de s'occuper de ces choses ici-bas. Dieu vengera le sang que ces monstres ont fait couler durant tous ces millénaires. Laissons Dieu agir et regardons nos ennemis en nous souvenant que personne ne peut se moquer de Dieu, ni des Siens impunément.

CHAPITRE 62

1. Je vis encore d'autres visions dans ce lieu désert : des visages voilés. J'entendis la voix de l'ange qui disait : Voici les anges qui sont descendus du ciel sur la terre, qui ont révélé les secrets aux fils des hommes, et leur ont enseigné à connaître l'iniquité.

Commentaire du chapitre 62.

Nous avons déjà eu l'occasion d'étudier au **chapitre 54** ce qui est réservé aux anges qui ont séduit les humains en leur révélant des choses que Dieu ne voulait pas qu'ils sachent. Au commencement, Dieu ne voulait pas que nous ayons, comme Lui, la connaissance du bien et du mal. Cette connaissance nous était inutile tels qu'Il nous avait créés. Il voulait nous apprendre les choses suivant ce dont nous aurions besoin, petit à petit, comme un père normal le fait avec ses enfants. Mais le serpent-ancien a séduit Eve pour qu'elle connaisse le bien et le mal. Eve le fit connaître à Adam. Puis, la brèche étant ouverte, d'autres êtres se sont introduits dans la présence des humains pour leur faire connaître toutes sortes de choses plus ou moins bonnes pour eux. La conscience immature de l'homme ne suffisait pas pour choisir comment utiliser toutes ces connaissances. Dieu dut donc donner une Loi à l'homme afin qu'il n'ait plus à décider ce qui était bien et ce qui ne l'était pas. La Loi de Dieu était l'absolu. L'homme n'aima pas cette Loi. Il préféra faire selon sa conscience. C'est ce qui nous a amené au monde que nous connaissons aujourd'hui. L'homme vit dans une grande désespérance à cause de l'influence des êtres déchus qui l'inspire. C'est ainsi qu'en 2008, on compta dix millions de suicides dans ce monde. Sans parler des horreurs que les hommes font subir à d'autres hommes. Sans parler de la nature qui se révolte contre nos agissements insensés. Le monde actuel n'est qu'une vaste plaie purulente. A la base de tout cela, ce sont des esprits mauvais qui sont entrés en relation avec des êtres humains et les ont instruits au sujet de choses que nous n'avions pas à savoir. L'humanité était trop jeune, pas assez mûre, pour se servir de ces connaissances. C'est ainsi que, par exemple, toute la science qui pourrait servir à notre bien, sert davantage à la destruction. La science n'est pas une mauvaise chose, mais placée dans de mauvaises mains, elle devient démoniaque. L'homme doit avoir un caractère divin pour se servir des choses que Dieu a créées. S'il n'a pas ce caractère divin, tout se corrompt dans ses mains. Après que Jésus soit venu sur terre, Il a donné aux hommes des ministres pour faire connaître Sa Parole. Il y a cinq sortes de ministres de La Parole de Dieu. Ces ministres ont une tâche immense, celle de conduire les élus de Dieu à la sature parfaite de Christ **Eph 4/11 à 13**. **Jésus-Christ était l'homme tel qu'il doit être pour pouvoir utiliser les choses que Dieu tenait en secret**. Mais des esprits religieux sont venus salir cela aussi. De grandes organisations officielles se sont développées et ont pris autorité sur les peuples. Maintenant, nous savons ce que Jésus appelle « la grande prostituée ». C'est une organisation religieuse qui se prostitue avec les démons et enseigne des hérésies telles que l'idolâtrie dite chrétienne. C'est ainsi que l'on voit des gens, parfois sincères, se

prosterner devant des statues en priant des morts, ce qui est une abomination aux yeux de Dieu ! (Marie, la maman de Jésus est morte et enterrée, tous les saints qui sont invoqués dans l'église catholique sont des morts qui attendent la résurrection.)

Prier les morts est une abomination terrible !

Ce sont des démons qui ont enseigné cela aux humains afin de les tenir éloignés de la Sainte Volonté de Dieu. Qui sont les êtres humains qui enseignent ces choses aux gens du peuple ? Ce sont des dignitaires intouchables. Leurs ancêtres ont massacré des millions de personnes au Nom de Dieu. Et cette organisation religieuse a pignon sur rue. Elle est reconnue par les rois et les présidents de ce monde. Derrière tout ce faste et cette fausse humilité, il y a une bande de démons cruels qui se moque de vous. Protestez !

CHAPITRE 63

1. Dans ce temps-là, Noé vit la terre s'incliner et menacer ruine.
2. C'est pourquoi il se mit en route et se dirigea vers les limites de la terre, du côté de l'habitation de son aïeul Hénoch.
3. Et Noé s'écria trois fois d'une voix amère : « Écoute-moi, écoute-moi, écoute-moi ! » Et il lui dit : « Dis-moi ce qui se passe sur la terre, car elle paraît souffrir et être violemment tourmentée ; assurément je périrai avec elle ».
4. En effet, il y avait une grande perturbation sur la terre, et une voix fut entendue du ciel. Je tombai la face contre terre ; alors mon aïeul Hénoch vint et se tint devant moi.
5. Et il me dit : Pourquoi m'as-tu appelé d'une voix si amère et si lamentable ?
6. Le Seigneur a décidé dans Sa justice que tous les habitants de la terre périraient, parce qu'ils connaissaient tous les secrets des anges, et toute la violence des satans, et tous leurs pouvoirs les plus secrets, qu'ils ont en leurs mains la puissance ennemie des démons, de ceux qui pratiquent la sorcellerie et le pouvoir des sortilèges, de la puissance de la magie, et de ceux qui fondent des idoles sur toute la terre.
7. Ils savent comment l'argent se tire de la poussière de la terre, comment se fait le métal fondu sur la terre. Car le plomb et l'étain ne sont point les fruits de la terre comme l'argent, c'est une source qui les produit.
8. Et un ange prééminent a été préposé à leur garde, qui s'est laissé corrompre.
9. Alors mon aïeul Hénoch me prit par la main, et, me relevant, il me dit : « Va ! car j'ai consulté le Seigneur sur cette perturbation de la terre, et il m'a répondu : Ils ont rempli la coupe de leur impiété, et ma justice crie vengeance! Il ne sera pas tenu compte en ma présence des mois dans lesquels ils ont cherché à apprendre que la terre sera détruite avec ceux qui l'habitent. Quant à ceux-ci (les anges), il n'y aura jamais de conversion pour eux.
10. Car ils ont révélé des secrets qu'ils ne devaient point faire connaître ; voilà pourquoi ils seront condamnés ; mais pour toi, mon fils, le Seigneur des esprits connaît

ta pureté et ton innocence ; il sait que tu blâmes la révélation des secrets.
11. Le Seigneur, le Saint par excellence, a conservé ton nom au milieu de celui des saints ; il te conservera pur de la corruption des habitants de la terre. Il donnera à tes descendants des royaumes et une grande gloire, et il naîtra de toi une race de justes et de saints dont le nombre sera infini.

Commentaire du chapitre 63.

Maintenant, c'est Noé qui parle. Il est épouvanté parce que la terre a basculé sur son axe. Elle est chancelante. Quelque chose de terrible est arrivé. Les astrologues de l'époque ont consulté les astres et sont arrivés à la conclusion suivante : la terre va être détruite avec ceux qui l'habitent. Il arrive souvent que les astrologues soient au courant des choses avant les hommes qui font profession de servir Dieu. Quand Jésus-Christ est né, les mages savaient qu'un roi était né alors que les religieux n'en savaient rien. Ils consultent les étoiles. Un homme de foi consulte la Parole de Dieu et doit y trouver les signes des temps qui sont annoncés à l'avance par les prophètes. Par exemple, en ce moment, (en 2011) nous sommes sous le 4èm Sceau de L'Apoc, mais quel religieux le sait ? Dans ce cas, Dieu n'avait encore rien dit à Noé et il n'y avait pas d'Ecritures Saintes à part celles d'Hénoch. Noé prenait très au sérieux les prophéties de son aïeul, mais ne les comprenait pas toujours très bien. Il s'en alla donc à la rencontre d'Hénoch pour lui poser des questions. Noé se dirige alors 'au bout de la terre' vers l'orient. C'est là où se trouvait le paradis dont Adam et Eve furent chassés Le **chapitre 31 et verset 2** nous en parle. Au **chapitre 58**, il y a une secousse terrible dans le ciel. Et au **chapitre 64** il y en a une sur la terre. Cela nous montre que les choses qui arrivent sur terre se produisent d'abord dans les lieux célestes. Par exemple, quand une porte s'ouvre dans le ciel, laissant passer des infâmes, leurs actions ne sont pas encore effectives sur la terre, mais elles ne manqueront pas d'arriver. C'est pourquoi nous devons nous tenir devant ces portes qui sont dans le ciel au moment où elles s'entrouvrent. Nous devons, dans ces moments-là précisément, repousser les ennemis derrière leurs portes. **Esaïe 28/5-6. Voir commentaire du Chapitre 32.** Noé constate maintenant que la terre s'est inclinée et il pressent une catastrophe imminente. Ne sachant que faire, il court vers son aïeul, Hénoch, pour lui demander conseil. Noé ne peut pas entrer dans le paradis terrestre où se trouve Hénoch, il parle à Hénoch comme Jésus parla avec Moïse et Elie sur la montagne **Matt 17**. Dieu avait parlé à Hénoch, lui révélant les raisons pour lesquelles Il allait détruire la terre et ses habitants. Hénoch transmet le message divin à Noé. Les anges corrompus ont révélé des choses concernant des choses secrètes aux êtres humains qui, comme c'était prévisible, s'en servent pour le mal. Ces choses concernaient les secrets des anges et la violence des satans. La violence des ennemis spirituels de Dieu se déchaîne sur terre par le moyen des hommes mal inspirés. L'occultisme, l'astrologie et la sorcellerie sont utilisés pour faire le mal. N'aimant pas Dieu, les gens ne viennent pas à Lui, ni à Ses prophètes pour bénéficier du savoir, de la guérison et de la protection. Ils ont recours à la magie blanche et à la magie noire pour résoudre leurs problèmes. (Même les armées et la police des pays 'civilisés' utilisent les sciences occultes pour arriver à leurs fins.) La terre va passer par la destruction que nous connaissons sous le nom de « déluge ». Et c'est ce qui arriva. **Gen 6 à 8**.

CHAPITRE 64

1. Après cela, il me montra les anges des châtiments célestes, qui se disposaient à délier toutes les puissances de l'eau qui sont au-dessous de la terre
2. Afin qu'elles servent au châtiment et à la destruction de tous ceux qui demeurent et habitent sur la terre.
3. Et le Seigneur des esprits défendit aux anges de ne pas lever les mains, mais de veiller.
4. Car ces anges présidaient à la puissance des eaux. Alors je me retirai de la présence d'Hénoch.

Commentaire du chapitre 64.

Dieu montre à Noé les choses qu'Il avait montrées à Hénoch. Ce sont des satans envoyés par Dieu qui ont libéré les eaux qui sont sous la terre, afin qu'elles se joignent aux eaux du dessus. **Gen 7/11.** Les châtiments sont célestes, mais les anges qui les infligent sont des anges préposés à la puissance des eaux ; ce sont des satans, des adversaires. **Hénoch 53/3.** Sur le plan spirituel, voilà ce que l'esprit de prophétie révèle : la puissance des eaux, c'est la puissance de la mort. Les eaux symbolisent souvent les peuples **Apoc 17/15.** La puissance des eaux d'en-bas, est la puissance des peuples du séjour des morts. Le peuple des morts va monter vers le peuple des vivants. Puis Dieu commande à ses bons anges de ne pas agir en faveur des vivants, de ne pas lever les mains. Les anges, les envoyés de Dieu préposés à la puissance de la mort, les satans, doivent être libres dans leur action. Les morts vont donc s'attaquer aux vivants sans que ceux-ci ne reçoivent de Dieu le moindre secours. C'est la perte de tout ce qui est vivant qui est programmée ici. C'est le même programme qui est en train de se produire en ce moment même sur terre. Le séjour des morts a été ouvert et un cheval de couleur pâle (verdâtre) parcourt notre planète chevauché par la mort en personne. Juste derrière ce cheval et son macabre cavalier, le séjour des morts suit ; c'est-à-dire : les morts les plus pervertis de tous les âges suivent la mort pour agir parmi les vivants. Dieu a donné un pouvoir à ces êtres immondes sur un quart de la terre pour tuer les hommes par l'épée (la guerre et le meurtre) par la famine, par la mortalité (le suicide et les maladies incurables) et par les bêtes sauvages de la terre. (L'homme n'a presque plus de prédateurs de nos jours, sinon les bêtes féroces microscopiques qui le tuent de l'intérieur par les pestes modernes que nous découvrons mondialement avec stupeur). Le quatrième sceau d'**Apoc 6/7** est brisé et la prophétie qui se cachait dessous se révèle de façon visible sous nos yeux. Le Sceau a été brisé au commencement du septième âge de l'Eglise. Le septième âge de l'Eglise commença aux environs de 1906. Très rapidement les choses se sont misent en place pour que la guerre de 1914-1918 commence. Puis vint celle de 1939-1945. Et depuis, on entend parler de guerres qui sévissent partout dans le monde. Il y a eu beaucoup plus de morts par les guerres depuis 1945, que pendant la dernière guerre mondiale. La prophétie disait : « On **vous** livrera

aux tourments, et on **vous** fera mourir, et **vous** serez haïs de toutes les nations à cause de Mon Nom ». Cette prophétie donnée par Jésus a été dite à Ses disciples qui étaient **des Juifs**. Quand Jésus dit « **VOUS** serez haïs… » Il parle de la haine que les gens des nations ont contre les **Juifs**. L'antisémitisme est une puissance de mort dont la semence du serpent-ancien est possédée. La semence du serpent est l'ivraie de **Matt 13/38**, les fils du diable. Celui qui bénit Israël est béni de Dieu. Les autres sont maudits. **Genèse 12/3**. Dans ce **chapitre 64**, Dieu parle du déluge d'eau qui allait se produire, détruisant les êtres vivants. Nous savons que Dieu ne détruira plus la terre par l'eau, mais par le feu. **Gen 8/21.2 Pierre 3/7**. Il n'empêche que le peuple des morts est en route sur terre, et que nous voyons ses œuvres chaque jour aux infos. Jésus avait aussi dit : « Vous **entendrez parler** de guerres et de bruits de guerre… » **Matt 24/6**. Dans toute l'histoire de l'humanité, nous sommes la seule période durant laquelle nous pouvons **entendre parler** de ce qui se passe à l'autre bout du monde quelques minutes après que cela soit arrivé grâce aux satellites. « VOUS ENTENDREZ PARLER…. » Puis Noé quitta Hénoch. Une fois que ces choses sont dites, il reste à agir en conséquence. Noé alla écouter Dieu qui lui dit comment construire l'arche. **Gen 6/13-21**. Et nous avons à écouter Dieu pour savoir comment doit être la nouvelle arche, l'église qui sera digne d'être enlevée juste avant le feu de la grande tribulation qui arrive. **Eph 5/27**. Pour être sanctifié, mis à part dans l'arche, dans la Communauté qui est la vraie Eglise, il nous faut être purifié et lavé par La Parole de Dieu. Lavé et purifié de quoi ? Des souillures du monde, c'est vrai. **Mais aussi des souillures amassées pendant des siècles par les religions corrompues qui ont distillé une parole contraire à La Sainte Parole de Dieu.** Les vrais enfants de Dieu qui veulent partir dans l'enlèvement de l'Epouse de Christ doivent sortir des religions qui se sont prostituées avec la politique, le pouvoir et l'argent **Apoc 18/4**. Toutes ces religions qui ont trafiqué la Parole de Dieu au profit de leurs dogmes et de leurs traditions. Reniant le salut par la foi seule. Réduisant le baptême (par immersion) des adultes à une cérémonie d'aspersion d'eau sur des enfants. Enseignant de se prosterner devant des statues en prétendant que ce n'est pas de l'idolâtrie. Inventant une trinité à l'image des religions babylonienne et indienne pour cacher aux yeux innocents du peuple qu'il n'y a qu'un seul Dieu et que Son Nom est Jésus. Sans parler des meurtres commis par elles au nom de Dieu tout au long des siècles. Et je ne dirai rien au sujet de tous ces pasteurs et prophètes auto-proclamés qui séduisent des foules avec un évangile falsifié, à forte odeur d'argent sale, et des réunions basées sur le bruit, les émotions et la musique souvent jouée par des inconvertis. Comment un véritable enfant de Dieu peut-il cautionner ces religions et aller participer à ses mauvaises œuvres. Il faut être sous l'emprise de véritables anges des ténèbres pour ne pas voir clair. L'ange de Laodicée peut toujours dire : « *Vous êtes aveugles, misérables, pauvres et nus !* » Ils ne le croient pas et se vantent encore plus d'être riches et de tout savoir. Dieu finira donc par les vomir de Sa bouche. **Apoc 3/14-22**. Ce qui arriva du temps de Noé arrivera de même pour notre génération, mais pas avec de l'eau, avec du feu ! **Matt 24/37**. J'écris ces choses afin que vous les connaissiez, je vous avertis parce que je vous aime !

CHAPITRE 65

1. Dans ces jours-là, la parole de Dieu se fit entendre à mon oreille ; elle disait : Noé voici : ton existence est montée jusqu'à moi, existence pure de crime, existence pleine d'amour et de justice.
2. Déjà les anges vont travailler des bois ; et dès qu'ils auront terminé cette œuvre, J'étendrai ma main sur elle, et Je te conserverai.
3. De toi sortira une semence de vie, qui renouvellera la terre ; afin qu'elle ne reste pas vide. Je confirmerai ta race devant moi, et la race de ceux qui habiteront avec toi sera bénie et se multipliera sur la face de la terre, et Je n'éprouverai pas ta race sur la surface de la terre et elle se multipliera par la vertu du Nom du Seigneur.
4. Quant aux anges qui ont commis l'iniquité, ils seront enfermés et jetés dans cette vallée ardente, que mon aïeul Hénoch m'a montrée vers l'occident, où il y avait des montagnes d'or, d'argent, de fer, de métal liquide et d'étain.
5. J'ai vu cette vallée, et il y avait une grande convulsion des eaux ; et les eaux en jaillissaient.
6. Et après que tout cela fut fait, il s'exhala, d'une masse fluide de feu, une forte odeur de soufre, avec des eaux jaillissantes, et la vallée des anges coupables de séduction brûlait sous cette terre.
7. Et de ces vallées il coulait aussi des fleuves de feu, dans lesquels étaient précipités les anges, qui avaient égaré les habitants de la terre.
8. En ces jours-là, elles serviront de guérison de l'âme et du corps aux rois, aux puissants, aux grands et à ceux qui habitent la terre, et, d'un autre côté, elles serviront pour la condamnation de l'esprit.
9. Leur esprit sera tout entier aux plaisirs, afin qu'ils soient jugés dans leurs corps, parce qu'ils ont méconnu le Seigneur des esprits, et que tout en prévoyant le châtiment qui les menace, ils n'en invoquent pas davantage Son Saint Nom.
10. Plus leur chair est brûlée avec intensité, plus il se produit de changement dans leur esprit pour les siècles des siècles, car il n'y a personne devant le Seigneur des esprits qui profère une parole futile.
11. Son jugement fondra sur eux, parce qu'ils se sont confiés dans les voluptés de leurs corps, et qu'ils ont nié le Seigneur des esprits.
12. Dans ces jours les eaux de cette vallée seront changées ; quand les anges seront jugés, l'ardeur de ces sources prendra une intensité nouvelle.
13. Et quand les anges monteront, les eaux de ces sources se refroidiront après s'être échauffées. Alors j'entendis Michael qui me disait : Le jugement que subiront les anges menace également les rois, les princes et ceux qui possèdent la terre.
14. Car ces eaux de châtiment qui donnent la guérison aux corps des rois, donneront la mort à leur corps. Mais ils ne comprennent pas, ils ne croient pas que ces eaux puissent se changer en un brasier ardent, qui brûlera pendant toute l'éternité.

Commentaire du chapitre 65.

Dieu adresse la Parole à Noé. Il ne lui fait aucun reproche. C'est ce que nous voyons également dans **Gen 6/7**. *Noé trouva grâce aux yeux de l'Eternel*. La Bible nous dit que Dieu donna des ordres à Noé pour la construction de l'Arche **Gen 6/14 à 16.** Le livre d'Hénoch nous apprend que Noé et sa famille n'étaient pas seuls à travailler. Les anges travaillaient avec eux. Il en est de même pour chaque enfant de Dieu. Quand la Bible dit que Dieu bénit l'œuvre de nos mains, cela signifie qu'Il nous envoie des anges afin de nous aider et pour parfaire nos œuvres. De nos jours, Dieu bâtit Son Eglise. Il le fait avec Ses anges. Il a aussi Ses serviteurs humains, Ses ministres. Ces derniers ne sont pas seuls à travailler à l'édification de l'Eglise, si du moins ils la construisent selon les ordres reçus dans les Ecritures. **Eph 4/11-16**. La vraie Eglise est le Corps de Jésus sur terre. Ce corps doit travailler en unité, selon La Volonté de Dieu qui l'a créée le jour de la pentecôte à Jérusalem. L'Eglise qui est décrite là est le modèle parfait que Dieu veut. **Actes 2 et Actes 4**. Tout ce qui ne tend pas à ressembler à ce modèle n'est pas l'Eglise, mais une imitation de l'Eglise (un club). Rien dans le Nouveau Testament ne nous indique que l'Eglise est un lieu de réunion dans lequel les fidèles doivent se rendre le dimanche pour aller écouter le pasteur et chanter, prier, louer Dieu, prendre la Sainte-Cène, donner une offrande pour ensuite rentrer chacun chez soi. L'Eglise est comme l'arche de Noé, un lieu de vie qui navigue au-dessus de ce qui se passe dans le monde. Les principes, règles et ordonnances qui y sont enseignés doivent être vécus par les **habitants** de l'Eglise. Se permettre de créer une église qui n'est pas Communautaire, c'est construire seul. Surtout à notre époque. Dans les siècles passés, la révélation n'avait pas encore été restaurée. Mais de nos jours, elle l'est au même titre que la révélation du salut par la foi ou celle du baptême par immersion des adultes. Connaître ces Choses Sacrées et ne pas vouloir les vivre revient à résister au Saint-Esprit. C'est refuser de *vivre de toutes les Paroles qui sortent de la bouche de Dieu*. **Matt 4/4**. Les anges sont avec ceux qui construisent la nouvelle arche dans laquelle entreront les élus, juste avant le déluge de feu, juste avant la grande tribulation, C'est-à-dire : juste avant l'enlèvement de la petite Epouse de Christ. **1 Thess 4/15-18.** Il n'est pas étrange que les églises actuelles ne connaissent presque rien au sujet du ministère des anges. Ils ne connaissent que très mal le monde spirituel. Alors que l'ordre donné par Jésus est de chasser les démons, **Marc 16/17**, il ne se trouve que très peu de chrétiens qui obéissent. Ne sachant rien, ou presque au sujet des esprits, ils ont peur de confondre les anges avec les démons. **2 Cor 11/14, Gal 1/8**. Ils préfèrent donc rester dans l'ignorance plutôt que de chercher à comprendre ce qui se passe autour d'eux. Si vous leur parlez des anges, ils redoutent que vous ne soyez en train de leur proposer de rendre un culte aux anges. **Col 2/18**. Comment voulez-vous que des anges travaillent dans cette ambiance d'incroyances notoires ? Par contre Noé travaillait à la construction de l'arche en compagnie des anges qui l'aidaient, le protégeaient, l'inspiraient et le fortifiaient. Jésus ne refusait pas d'être fortifié par des anges. **Luc 22/43**. Aujourd'hui, presque aucun chrétien ne peut rendre témoignage de l'intervention des anges dans sa vie. Ce n'est pas que les anges ont abandonné l'église, mais il n'y a pas grand monde pour discerner leur présence. Et s'il arrive à un chrétien de discerner un esprit, ce sera généralement pour en discerner un mauvais. **Car, curieusement, les actions des démons fascinent plus les chrétiens de notre siècle, que les actions des anges de Dieu.** Parlez-leur de la puissance des démons, les voilà toute oreille et prêts à raconter une expérience sombre qu'ils ont faite ou qu'on leur a racontée. Mais parlez-leur d'une intervention angélique, les voilà soudains très suspicieux quant à l'authenticité du récit. Pourtant les anges ont reçus des ordres au sujet des enfants de Dieu et ces derniers sont au bénéfice de leurs

bonnes actions autant que l'était Jésus-Christ **Psaumes 91/1-16**. Au verset **3**, Dieu dit à Noé qu'Il protègera sa race. On peut lire cela superficiellement, ou comprendre par là qu'il doit y avoir une autre race que celle de Noé. Souvenez-vous des géants, des êtres pré-Adamiques. Quelque chose de ces races-là est passée au travers du déluge, puisque, par exemple, nous retrouvons ces géants même au temps de Moïse et aussi de David. *« Og, roi de Basan, était resté seul de la race des Réphaïm. Voici, son lit, un lit de fer, n'est-il pas à Rabbat, ville des enfants d'Ammon ? Sa longueur est de neuf coudées et sa largeur de quatre coudées, en coudée d'hommes »* **Deut 3/11** (4 mètres sur 1,80m) !!! Les Emites, les Anaqites sont comme les Réphaïtes : des géants. **Gen 14/5**.et **15/20. Deut 2/10. Deut 2/20.** On trouve ces géants partout dans le monde. Le Panthéon Egyptien. Les dieux de l'Olympe, cyclopes et titans de la mythologie gréco-romaine. Les dânavas de la mythologie hindoue. Les guerriers du Vachalla de la mythologie scandinave. Les Annunakis chez les sumériens. Dans certaines archives cunéiformes, ils les nomment les Néphims. Ils prétendent que les géants venaient de la planète Nibiru…Tout cela pour dire qu'il n'y a pas que la Bible qui parle de ces êtres. Cela expliquerait comment les gigantesques monuments, mégalithes, monolithes et ruines millénaires ont été construits. Il y avait des êtres d'une taille et d'une force qui dépassent largement ce que nous connaissons de nos jours. Les gens de ce monde pensent qu'il s'agit d'extraterrestres. Il n'en est rien. Ce sont des êtres mi-hommes, mi-démons résultant d'accouplement d'anges déchus avec des femmes **Gen 6**. Et il s'agit aussi d'êtres pré-Adamiques, des êtres qui ont été créés avant que Dieu ne fasse un jardin en Eden. Ce jardin devait être gardé par Adam et Eve ? Gardé contre quoi ? Contre qui ? **Gen 2/8**. Les Sumériens racontent que ces êtres viennent de la planète Nibiru. Nous savons par la Bible que des anges n'ont pas gardé leur dignité ; ils venaient du ciel **Jude 6.** De là à raconter l'histoire d'êtres venus d'une autre planète, il n'y avait qu'un pas que les Sumériens ont allègrement franchi. Restons-en à La Sainte Bible ! Le livre d'Hénoch nous renseigne sur l'origine des mauvais esprits : **Hénoch ch 15 versets 8 à 10 «** *Et maintenant : Les géants (Nephilim), qui sont le prix du commerce de l'esprit et de la chair, seront appelés sur terre de mauvais esprits, et leur demeure sera sur la terre. Ils procréeront à leur tour de mauvais esprits, parce qu'ils tiennent au ciel par un côté de leur être, parce que ce sont des saints vigilants qu'ils tirent leur origine. Ils seront donc de mauvais esprits sur la terre, et on les appellera esprit du mal. La demeure des esprits célestes est le ciel; mais c'est la terre qui doit être la demeure des esprits terrestres qui sont nés sur la terre »* N'avez-vous jamais entendu parler des incubes et des succubes ? Légendes ou démons ? Il n'y a pas de fumée sans feu et ces êtres-là, on les trouve dans toutes les civilisations et depuis des millénaires. Mais dans notre 'civilisation' qui gomme ou cache tout ce qu'elle ne comprend pas (la mort, la folie etc…) qui fait un peu peur, on ne veut pas voir et on rit de ces choses. (Allez un peu en Afrique et vous constaterez que la violence des manifestations démoniaques est moins virtuelle que dans nos pays 'civilisé' ; il est vrai que, dans nos pays, on se gave de tranquillisants et les hôpitaux psychiatriques sont remplis de pauvres personnes qui ont souvent besoin d'une délivrance) Il y a des êtres spirituels dont nous ignorons l'existence. Pourtant la Bible nous parle d'eux et par Elle nous apprenons que les saints vigilants qui n'ont pas gardé leur dignité sont liés selon ce que Jude nous enseigne. **Jude 6**. Mais les êtres nés de ces accouplements sont encore sur la terre. Ils sont ce que nous appelons des mauvais esprits. Les êtres pré-Adamiques sont les êtres, animaux et autres, qui ont été créés avant Adam. Et parmi eux il y avait des êtres maléfiques, le plus célèbre d'entre eux est connu sous le nom de satan, l'adversaire. Le serpent-ancien, qui marchait debout comme un homme et qui parlait comme un homme, était un de ces êtres pré-Adamique. Satan connaissait le bien et le

mal. Dieu le connaissait aussi car le mal avait déjà été fait sur terre par ces êtres. **Gen 3/22**. C'est pourquoi Adam et Eve devaient garder le Jardin d'Eden. Ils devaient le garder afin qu'aucun de ces êtres maléfiques n'entre. Mais ils ont failli à leur devoir. Mais les Bibles d'autrefois citaient d'autres noms… Par exemple, dans différentes versions de la Bible on cite le nom d'un démon de la nuit : Lilith. (Bible TOB, Bible de Jérusalem, Bible Darby et celle d'André Chouraqui) le terme se trouve pour désigner un « être nocturne », mais le nom de Lilith est absent de la Bible Second. Pourquoi ? **Ésaïe 34:14** Louis Segond (1910) Les animaux du désert y rencontreront les chiens sauvages, et les boucs s'y appelleront les uns les autres ; là, **le spectre de la nuit (Lilith)** aura sa demeure, et trouvera son lieu de repos. Mesurez-vous à quel point le christianisme baigne dans l'ignorance au sujet du monde des esprits. Sans le livre d'Hénoch, beaucoup de Textes Bibliques restent dans l'ombre. C'est pour garder les gens du peuple dans l'ombre que l'église catholique a détruit et discrédité le livre d'Hénoch. Ils n'aiment pas du tout qu'on entende parler du sexe des anges et de leurs actes sexuels avec des femmes. Souvenez-vous aussi que c'est à cause des anges que la femme doit porter un voile sur la tête quand elle prie et quand elle prophétise **1 Cor 11/5**. Mais si vous osez parler de cela dans les églises aujourd'hui, on se moquera de vous. Pourquoi ? Sachant ce que vous venez de lire, n'avez-vous pas un début de réponse ? Ils veulent continuer d'ignorer le monde spirituel. Dieu m'a chargé de publier ces Choses Sacrées. Que ceux qui ont des oreilles pour entendre (comprendre) entendent (comprennent.) Puis Hénoch nous parle des sources d'eaux chaudes qui sont appréciées pour la santé du corps. Il suffit de lire ce texte pour comprendre ce qui est arrivé lors du déluge. Les rois de l'époque, sans doute des rois de petites régions, aimaient à se prélasser dans les eaux ferrugineuses et chaudes. Cela les détendait et avait aussi des pouvoirs de guérison pour certains maux. Ces rois, ces tyrans, petits chefs autoritaires et dépravés se vautraient dans la luxure comme on le fait encore dans certains saunas et lieux de détentes à la mode. Ils proféraient des paroles futiles comme on en profère aujourd'hui alors que la grande majorité des gens souffrent atrocement du manque de ce qui est nécessaire pour survivre. Jésus a bien dit que ce qui se passait du temps de Noé se passera de même à la fin des temps. « *Car dans les jours qui précédèrent le déluge les hommes mangeaient et buvaient, se mariaient et mariaient leurs enfants, jusqu'au jour où Noé entra dans l'arche ; et ils ne se doutèrent de rien, jusqu'à ce que le déluge vienne et les emporte tous ; il en sera de même à l'avènement du Fils de l'homme. Alors, de deux hommes qui seront dans un champ, l'un sera pris et l'autre laissé… veillez donc car vous ne savez pas quel jour votre Seigneur viendra* ». **Matt 24/37- 42.** Il n'y a aucun mal à manger et à boire, ni à se marier, ni à marier nos enfants. Mais les gens qui disent « *Seigneur, Seigneur* » et mangent et boivent sans se soucier de ceux qui ont faim et soif sur terre, sans rien faire pour venir à leur secours, ne seront pas tenus pour innocent. « *A vous maintenant, riches ! Pleurez et gémissez, à cause des malheurs qui viendront sur vous. Vos richesses sont pourries, et vos vêtements sont rongés par la teigne. Votre or et votre argent sont rouillés ; et leur rouille s'élève en témoignage contre vous, et dévorera vos chairs comme un feu. Vous avez amassé des trésors dans les derniers jours ! Voici, le salaire des ouvriers qui ont moissonné vos champs, et dont vous les avez frustrés, crie, et les cris des moissonneurs sont parvenus jusqu'aux oreilles du Seigneur des armées. Vous avez vécu sur la terre dans les voluptés et dans les délices, vous avez rassasié vos cœurs au jour du carnage. Vous avez condamné, vous avez tué le juste, qui ne vous a pas résisté*. **Jacques 5/1-6**. Qui sont ces riches ? Tous les riches ne sont pas concernés par ce Texte Saint. Mais il y a des gens qui se croient pauvres et qui tomberont sous le coup de ce Texte Sacré. Qui sont ces gens-là ? Ce sont ceux qui ont suffisamment et qui ne font rien pour aider ceux qui manquent de tout. Quand on pense, par exemple, qu'au

Burkina-Faso, aujourd'hui, un homme avec sa femme et ses deux enfants peuvent manger un jour entier avec cinquante centimes d'euros… Pensez-y et réfléchissez… qui sont les riches dont **Jacques** parle là ? Ce sont aussi ceux qui privent les serviteurs de Dieu au lieu de les aider financièrement pour qu'ils puissent aller librement travailler dans le champ de mission. Alors évidemment, il est question des rois et de ceux qui gouvernent la terre. La majorité d'entre eux sont corrompus. Ils prétendent travailler pour le bien de leur pays, mais ils s'enrichissent scandaleusement au dépend de leur pays. Et ils ne sont pas touchables. Ils sont protégés par les lois qu'ils ont faites. Mais vient le temps, et il est déjà là, où le jugement de Dieu fondra sur eux. **Hen 65/11**. Mais si par le plus grand des hasards ils viennent à lire ces lignes, ils ne croiront pas ces Choses, ils se moqueront comme les notables et les incultes se sont moqués de Noé en son temps. Il n'y a rien de nouveau sous le soleil. Le problème de l'homme c'est qu'il ne tire pas de leçon de l'histoire.

CHAPITRE 66

1. Après cela mon aïeul Hénoch me donna la connaissance de tous les secrets contenus dans son livre, et m'expliqua les paraboles qui lui avaient été révélées, me les réunit pour moi au milieu des paroles du livre des paraboles.
2. Dans ce temps Michael dit à Raphaël : Mon esprit se soulève et me fait frémir au sujet de la sévérité du jugement infligé aux anges à cause de la divulgation des secrets; qui pourra supporter un châtiment aussi terrible, qui ne sera jamais modifié, qui doit les perdre pour l'éternité ?
3. Michael dit à Raphaël : Quel cœur n'en serait point ému, quel esprit n'en aurait pas compassion ?
4. Puis, Michael dit à Raphaël : Je ne les défendrai pourtant point en présence du Seigneur des esprits ; car ils ont offensé le Seigneur des esprits, en se conduisant comme s'ils étaient le Seigneur ; aussi la justice suprême s'exercera sur eux pendant toute l'éternité. C'est pourquoi ils subiront tout ce qui est préparé en secret pour l'éternité.
5. Ni l'ange innocent, ni l'homme ne recevra ce sort ; mais ceux-là seuls qui sont coupables, et dont la punition sera éternelle. Mais après cette condamnation, ils continueront à faire trembler et à provoquer les habitants de la terre, parce qu'ils leur ont montré tout cela.

Commentaire du chapitre 66.

Après la lecture du **verset 1** de ce chapitre, on est plus à même de saisir pourquoi la composition du livre d'Hénoch est si étrange. En effet, ce que Noé nous révèle au milieu du livre est en fait de même nature que ce qu'Hénoch lui a expliqué. Les anges, qui ont révélé les Choses Sacrées et tenues secrètes par Dieu, n'en connaissaient pas eux-mêmes la puissance. Ce n'est qu'aujourd'hui que les dominations et les autorités dans les lieux célestes connaissent la sagesse infiniment variée de Dieu en observant les fidèles de L'Eglise de Dieu **Eph 3/10**. Les anges qui n'ont pas gardé leur dignité ont révélé des Choses Secrètes aux humains pour en connaître eux-mêmes les profondeurs. C'est ce que nous dit l'apôtre Pierre **1 Pierre 1/12**. En ce temps-là, l'homme n'avait pas encore à connaître ces Choses. En effet, si l'homme reçoit les dons de Dieu sans avoir développé un caractère divin, ces dons peuvent devenir dangereux. La puissance que Dieu veut nous donner est sans limite. Imaginez qu'un homme au caractère instable soit illimité dans sa puissance. Eh bien, c'est ce que les anges déchus ont tenté de donner aux humains d'alors. **Matt 19/26** nous affirme que tout est possible à Dieu et **Marc 9/23** nous apprend que tout est possible à celui qui croit. Ces Paroles sont sorties de la bouche Sainte de Jésus-Christ. Elles sont vraies. Ce qui empêche le croyant de faire tout ce qu'il voudrait avec le pouvoir de sa croyance, c'est que Dieu mesure toujours le caractère du croyant et veille ainsi à tenir l'ordre dans Son Royaume. Les anges ont voulu devancer Dieu en révélant des Choses qui ne devaient être révélées que par Dieu au moment de l'histoire qu'Il choisirait. Mais cela n'est qu'une facette de la vérité. C'est le message **exotérique**, celui qui est donné à tout le monde. L'autre facette, le message qui n'est donné qu'aux initiés, est… que Dieu avait préparé toutes ces choses et donc même les actions mauvaises des anges. Le **verset 4 de ce chapitre** nous révèle la prédestination de ces anges et le châtiment déjà préparé de toute éternité contre eux. Le **Proverbe 16/4** nous confirme cela. « *L'Eternel a tout fait dans un but, même le méchant pour le jour du malheur*. » C'est sans doute à cause de cela que Michael est troublé en son cœur devant l'ampleur du châtiment. Mais, il se tient résolument du côté de Dieu car il sait que Sa Sagesse est infiniment variée. Il ne conteste donc pas le jugement terrible qui tombe sur ces anges déchus. Ils ont été faits pour cela. Dans les milieux chrétiens on évite soigneusement d'approfondir cette connaissance. **Le sujet de la prédestination est largement au-dessus de notre petite sagesse.** Le fait que Dieu crée des êtres pour les perdre est quasiment insupportable à nos sentiments actuels. Il est bon de constater que même Michael frémit devant le châtiment qui fond sur ces êtres qui ont été faits pour ce but. En tant qu'enfants de Dieu, nous avons à veiller sur nos sentiments. Nous avons à veiller pour garder toujours à la conscience que Dieu sait des Choses que nous ne pouvons même pas imaginer. Les anges et les hommes ne sont pas à la stature parfaite de Dieu. Tenons-nous humblement en Sa présence et ne contestons pas. **Rom 9/20**. Faisons-Lui confiance. C'est l'attitude que manifeste Michael, ce doit être la nôtre. Ainsi nous garderons notre dignité d'enfants de Dieu. Ces anges déchus sont condamnés, mais ce qu'ils nous ont montré nous fait encore trembler, ici-bas, sur terre. En développant ce qu'ils nous ont montré, nous sommes devenus capables de faire tout ce que nous faisons de nos jours. Et ce que l'homme fait de nos jours n'est pas forcément pour le bien de son prochain. Nous avons perverti toutes choses. Les efforts fournis pour la recherche scientifique sont plus en faveur du mal que du bien. Tout cela provient du fait que le caractère de l'homme est totalement immature. Nous détenons un pouvoir qui nous dépasse et avec lequel nous nous ingénions à détruire plus qu'à construire. Nous sommes infiniment plus dangereux que des enfants qui jouent avec des allumettes assis sur une poudrière. Nous sommes à même de détruire plusieurs fois

notre planète avec toutes nos découvertes scientifiques. Et nous ne nous gênons pas trop pour polluer tout ce qui est de grande valeur. Voilà où nous ont conduit ces anges. Ils ont pollué la race humaine en forniquant avec elle. **Puis nous nous sommes reproduits entre êtres humains tout en ayant en nous les gênes de ces géants.** La race humaine est donc entièrement souillée. De plus, les esprits des êtres nés du péché des femmes avec les anges déchus rôdent sur terre. Ils sont ce que la Bible appelle : les mauvais esprits. La race humaine est sous leurs influences. Seuls ceux qui se tournent vers Dieu par Jésus-Christ échapperont à la condamnation qui vient. Cette condamnation est venue par un premier déluge d'eau au temps de Noé, elle fondra bientôt sur la terre par un déluge de feu.

CHAPITRE 67.

1. Après cela, ils seront frappés de stupeur et d'effroi à cause du jugement porté sur eux, en punition des révélations qu'ils ont faites aux habitants de la terre.
2. Voici le nom des coupables : le 1er de tous est Semiâzâ, le 2e Arstikifâ, le 3e Armên, le 4e Kokabâel, le 5e Turaêl, le 6e Rumiâl, le 7e Danial, le 8e Nukael, le 9e Baraqiel, le 10e Azazel, le 11e Armaros, le 12e Batariâl, le 13e Basasaël, le 14e Anânel, le 15e Turiel, le 16e Simâtisiêl, le 17e Ietariel, le 18e Tumâël, le 19e Tariel, le 20e Rumâël, le 21e Izêzéel.
3. Tels sont les noms des princes des anges coupables. Voici maintenant les noms des chefs de leurs centaines, de leurs cinquantaines et de leurs dizaines.
4. Le nom du premier est Yakum ; c'est celui qui séduisit tous les fils de Dieu, qui les poussa à descendre sur terre, pour procréer des enfants avec des êtres humains.
5. Le nom du second est Asbeel, qui inspira de mauvaises pensées aux fils de Dieu, et les poussa à souiller leurs corps en s'accouplant avec les filles des hommes.
6. Le nom du troisième est Gadriel ; c'est lui qui a révélé aux fils des hommes les moyens de donner la mort.
7. C'est lui qui séduisit Eve, et enseigna aux fils des hommes les instruments qui donnent la mort, la cuirasse, le bouclier, le glaive, et tout ce qui peut donner [ou faire éviter la mort].
8. Ces instruments passèrent de ses mains dans celles des habitants de la terre, et ils y resteront à tout jamais.
9. Le nom du quatrième est Pénémue ; c'est lui qui révéla aux fils des hommes l'amertume et la douceur.
10. Et qui leur découvrit tous les secrets de leur science.
11. Il leur enseigna l'écriture, et leur montra l'usage de l'encre et du papyrus.
12. Aussi par lui on a vu se multiplier ceux qui se sont égarés dans leur vaine sagesse, depuis le commencement du monde jusqu'à ce jour.
13. Car les hommes n'ont point été créés pour consigner leur croyance et leur bonne

foi sur du papyrus au moyen de l'encre.
14. Ils n'ont pas été créés autrement que les anges, pour demeurer purs et justes.
15. Ils n'auraient point connu la mort, qui détruit tout ; c'est pourquoi la puissance me dévore.
16. Ils ne périssent que par leur trop grande science.
17. Le nom du cinquième est Kasdeya ; c'est lui qui a révélé aux enfants des hommes tous les arts diaboliques et mauvais.
18. Ces moyens infâmes de tuer un enfant dans le sein de sa mère, ces arts qui se pratiquent par la morsure des bêtes, par l'énergie qui frappe en plein midi, dans la semence du serpent qu'on nomme Tabaet. [enfant de la bête appelé « mâle »]
19. Ceci est le chiffre de Kesbel, le principal serment que le Tout-Puissant, du sein de Sa gloire, a révélé aux saints.
20. Son nom est Beka. Celui-ci demanda à Michael de lui montrer le Nom secret, afin d'en avoir l'intelligence, et afin de le mentionner dans le serment redoutable de Dieu ; et de faire trembler, à ce Nom et à ce serment, ceux qui ont révélé aux hommes tous les secrets dangereux.
21. Tel est, en effet, l'office puissant de ce serment ; il est redoutable et sans merci.
22. Et Il [Dieu] mit ce serment d'aka entre les mains de Michael.
23. Voici les mystères de ce serment :
24. Par sa vertu, le ciel a été suspendu avant la création du monde.
25. Par lui, la terre s'est élevée sur les eaux ; et, des parties cachées des collines les sources limpides jaillissent depuis la création du monde jusqu'en éternité.
26. Par ce serment, la mer a été fixée dans ses limites, et sur ses fondements.
27. Il a placé du sable pour l'arrêter au temps de sa fureur ; et jamais elle ne pourra dépasser cette limite. Par ce serment redoutable, l'abîme a été creusé, et il conserve sa place à jamais.
28. Par ce serment, le soleil et la lune accomplissent chacun leur course périodique, sans jamais s'écarter de la voie qui leur a été tracée.
29. Par ce serment, les étoiles suivent leur éternelle route.
30. Et quand elles sont appelées par leurs noms, elles répondent : Me voici !
31. Par ce même serment, les vents président aux eaux ; tous ont chacun leurs esprits, qui établissent entre eux une heureuse harmonie.
32. Là se gardent les trésors des tonnerres et l'éclat de la foudre.
33. Là sont conservés les trésors de la grêle et de la glace, les trésors de la neige, de la pluie et de la rosée.
34. Tous ces anges sont fidèles et conserveront et béniront le Nom du Seigneur des esprits.
35. Ils Le célébreront par toute espèce de louange, et le Seigneur des esprits les soutiendra, les nourrira par leurs actions de grâces, et ils loueront, célébreront et exalteront le Nom du Seigneur des esprits dans les siècles des siècles.
36. Et ce serment a été confirmé sur eux, ils sont gardés par Lui et leurs routes ont été tracées, et rien ne peut les empêcher de les suivre.
37. Grande était leur joie.
38. Ils Le bénissaient, ils Le célébraient, ils L'exaltaient, parce qu'Il leur avait révélé le Nom secret du Fils de l'homme.
39. Et Lui siégeait sur le trône de gloire ; et l'ensemble du jugement a été réservé au Fils de l'homme. Les pécheurs s'évanouiront et seront exterminés de la face de la terre, et ceux qui les ont séduits seront entourés de chaînes à tout jamais.
40. Selon le degré de leur corruption, ils seront livrés à différents supplices ; quant à leurs œuvres, elles s'évanouiront de la face de la terre, et désormais il n'y aura plus rien

de corruptible, parce que le Fils de l'homme a paru assis sur le trône de gloire.
41. Toute iniquité cessera, tout mal disparaîtra devant Sa face, et la parole du Fils de l'homme subsistera seule en présence du Seigneur des esprits.
42. Voilà la troisième parabole d'Hénoch.

Commentaire du chapitre 67

La valeur de ces noms n'est pas très importante car c'est une répétition de ceux que l'on trouve au **chapitre 6**. Etant donné qu'il y a plusieurs versions du livre d'Hénoch, la traduction des noms n'est pas toujours très exacte. Le texte que vous avez là est une synthèse des manuscrits araméens, éthiopiens et grecs. J'ai choisi cela pour que nous soyons au plus près possible du texte original. C'est pourquoi on trouvera ce qui correspond sans doute à des retouches de copistes linguistes. Ce que nous apprenons d'intéressant dans ce chapitre, c'est le nom de l'esprit du serpent qui a séduit Eve. Son nom est Gadriel. En fait, ce nom est passé de Asael à Adriel puis enfin à Gadriel Si vous prenez les noms qui sont dans votre Bible en français et que vous les comparez avec les mêmes noms en grec ou en anglais, vous verrez qu'ils n'ont plus grand-chose à voir entre eux. C'est pourquoi nous ne nous éterniserons pas sur les problèmes qu'on trouve dans cette version au sujet des noms. Surtout au sujet des noms des êtres déchus. L'ange Pénémue a révélé la science de l'écriture aux hommes. On sait que le papyrus a été inventé il y a environ 5000 ans. La première forme d'écriture attestée est l'écriture cunéiforme de l'empire Sumérien aux environs de 3300 avant Jésus-Christ. Elle est apparue sous des formes différentes dans au moins cinq ou six foyers de civilisations maîtrisant de longue date l'agriculture et en plein développement urbain : en Mésopotamie vers -3300, en Égypte vers -3200, à Chypre vers -2200, en Crète vers -1900, en Chine vers -1400 et en Amérique centrale vers -900. Dieu ne voulait pas garder ce savoir pour Lui, Il voulait le donner aux hommes pour qu'ils mettent par écrit Ses Paroles Divines. Mais l'ennemi a donné l'écriture aux êtres humains de sorte que ces derniers l'utilisèrent à des fins profanes et aussi pour diffuser des croyances erronées. C'est en cela que la connaissance donnée par les anges déchus est un péché. Dieu n'a rien contre la connaissance, mais Il sait très bien que la connaissance donnée à des êtres foncièrement pécheurs ne peut pas produire quelque chose de bon. Il n'y a qu'à voir ce que l'homme a fait depuis. S'il est vrai que la science a aidé des millions à mieux vivre, il est surtout vrai qu'elle a aidé au massacre de bien plus de personnes encore. Un vrai Chrétien n'est pas contre la science, mais il sait que si elle est entre les mains de gens qui n'ont pas un caractère sanctifié, la science a de fortes chances de contribuer à la destruction de la planète. De plus, un vrai disciple de Jésus n'a pas besoin que la science lui confirme ce que La Bible dit depuis des millénaires. La science n'a fait des progrès que depuis peu. Et les scientifiques ont encore beaucoup de choses à apprendre. Un vrai Chrétien ne condamnera pas la science. Mais il émettra des réserves et n'invoquera pas les mêmes raisons que l'église catholique, par exemple pour interdire la chirurgie. L'obscurantisme est mauvais. Ces religieux désiraient laisser le peuple dans la misère pour pouvoir exercer sur lui son autorité abusive en le conduisant par la peur. Au **verset 18** nous apprenons le nom de celui qui a appris aux enfants des hommes comment pratiquer les avortements : Kasdeya ; c'est le même ange déchu qui a donné la connaissance de tout ce qui concerne la nécromancie, le spiritisme et autres

diableries hautement condamnés par la Sainte Bible. Ces choses sont condamnées parce qu'elles plongent les hommes dans la dépendance envers des esprits cruels. Dieu ne veut que le bien de Ses enfants, c'est pourquoi Il nous interdit ces pratiques. Au **verset 19** il est question de Kesbel qui n'est autre que Shemêhaza **Hénoch 6/4**. Il réunit les anges qui allaient pécher et leur proposa de faire un serment entre eux. Telle était sa fonction. C'est ce que ce **verset 19** signifie, car le mot pecoudah signifie à la fois 'nombre' et 'fonction'. Pour que le serment passé entre les anges qui voulaient se souiller avec les filles des hommes soit impressionnant, Kesbel [Shemêhaza] demanda à Michael de lui révéler le Nom de Dieu. Nom tenu secret et révélé uniquement sous la Nouvelle Alliance. **Jean 17/26**. Or, il faut savoir que Dieu avait fait un serment avec pour entête Son Nom secret. C'est ce serment qui tient toutes choses en équilibre. Dieu avait révélé ce serment à tous les saints-anges, mais Il ne leur avait pas révélé l'entête de ce serment, Son Nom secret qui se trouvait en tête de ce serment. Seul l'archange Michael connaissait ce Nom et en connaissait l'intelligence. **Hénoch 67/21-22.** Aujourd'hui, nous connaissons le Nom, Jésus Christ l'a révélé. Mais si vous vous servez de ce Nom sans en connaître l'intelligence, vous ne manifesterez rien de puissant **Jn 17/26**. Pour comprendre ces choses, il faut savoir que le nom du premier homme, Adam, n'est que son nom terrestre. Dans son passé éternel il se nommait Michael. C'est l'esprit de l'archange Michael qui est venu s'incarner dans le premier être humain. L'esprit que Dieu plaça dans le corps du premier homme, était l'esprit de Michael **Gen 2/7**. Dieu souffla dans ce premier corps humain, l'esprit le plus glorieux qui est. Celui qui porte le nom qui est juste en-dessous de celui de Jésus. En effet, l'esprit de Michael était au courant de tout le Plan de Dieu et il accepta de venir s'incarner dans le premier homme afin d'accomplir ce Plan. Arrivé dans ce corps humain, **il perdit la mémoire de son passé éternel**, comme chacun de nous la perdons en venant au monde. Dans ce que Dieu avait prévu, Adam devait chuter pour pouvoir accomplir le Plan du salut de Dieu. Car si l'homme ne péchait pas, Dieu ne pouvait pas manifester Son Amour et devenir Sauveur. Les autres anges n'étaient pas au courant de ce Plan. Ils savaient juste qu'un serment avait été fait et qui portait comme entête le Nom secret de Dieu : **JESUS**. Ils ne connaissaient pas ce nom alors que Michael le connaissait. C'est pourquoi Kasdeya Shemêhaza demanda à Michael de lui révéler le Nom secret pour pouvoir le mettre en entête de son serment qu'il allait faire avec les anges qui voulaient aller se souiller avec les filles des hommes. Il voulait que leur serment abominable ait ainsi le Sceau de l'importance suprême pour pouvoir faire trembler avec lui, tous les mauvais anges. Mais ils ne purent se servir de ce Nom glorieux. Seuls les fidèles se servent de ce Nom Glorieux. **Hénoch 67/34**. De même aujourd'hui, les religieux ont de la peine à faire les choses au Nom de Jésus-Christ. Ils diront plus facilement : « Au nom de la sainte trinité, ou au nom du Seigneur ; ou au nom du père, du Fils et du Saint-Esprit, ou au nom du Christ » mais quelque Chose les empêche de prendre clairement le Nom révélé de Dieu, à savoir **Jésus**. Et s'ils emploient le Nom de Jésus sans savoir qui est la Personne qui porte ce Nom, ils sont sans l'intelligence qui est en ce Nom. S'ils pensent que ce Nom est juste celui de la DEUXIEME PERSONNE de la trinité, ils ont tout faux. C'est au Nom de Jésus-Christ que les fidèles font toutes choses. Les autres emploient d'autres noms ou un Nom qu'ils attribuent faussement. **Col 3/17.** Mais ils peuvent encore changer, tant qu'il y a de la vie, il y a de l'espoir, n'est-ce pas ? Dans le serment fait par Dieu avec Lui-même, il est question, entre autres, de la terre qui s'est élevée sur les eaux. C'est ce que dit l'apôtre Pierre **2Pierre 35/5**. Les savants de notre temps ne sont pas loin de la vérité quand ils disent que tout a été tiré de l'eau. Hénoch le disait déjà des milliers d'années avant eux et Pierre aussi. La Bible ne contredit pas le Livre d'Hénoch car c'est le même Esprit qui inspirait les écrivains. Comparez **Hénoch 67/27**

et **Jér 22**. Maintenant, nous voyons au **verset 37** que toute la nature et les anges fidèles sont au bénéfice de ce serment fait par Dieu avec Lui-même. Et tous se réjouissent et célèbrent le Seigneur Eternel parce qu'Il leur a révélé le Nom du Fils de l'homme : et ce Nom est **Jésus**, comme je vous l'ai déjà dit.

C'est LE Nom du Père.

C'est LE Nom du Fils,

et c'est LE Nom du Saint Esprit.

(Il est bon de noter qu'aucune organisation religieuse n'est capable de vous dire quel est le Nom du Saint-Esprit)

C'est en CE NOM (au singulier dans le Texte de **Matt 28/19**) que nous devons être baptisés et que nous devons penser, parler et agir suite à notre engagement pris dans les eaux du baptême. **Matt 28/19** et **Col 3/17**. **La Parole du Fils de l'homme subsistera seule en présence du Seigneur des esprits ; Hénoch 67/41**. Je vous rappelle que La Parole, c'est Jésus. Jésus est La Parole de Dieu faite chair. Cette Parole faite chair n'est pas une deuxième personne. Elle est Divine, car issue de Dieu. **Tout comme ma parole est humaine, car issue de moi**. Et cette Parole subsistera seule en présence de Dieu, car aujourd'hui Elle est mangée par nous, assimilée à nos vies et nous nous transformons en Elle de Gloire en Gloire. La Parole est, dans un premier temps sortie de Dieu : C'est-à-dire : Dieu parla et c'est par cette Parole que tout a été créé et que tout subsiste en Lui **Col 1/15-17**.

Puis Dieu, Sa Parole, S'adressa aux prophètes.

Puis Sa Parole devint chair.

Puis Sa Parole est venue habiter en nous par L'Esprit-Saint.

Puis Sa Parole a été consignée par écrit

Elle se manifeste **actuellement** par nous qui sommes nés de nouveau et fidèles.

Et c'est au Nom de Jésus-Christ qui vit en nous que nous agissons, inspirés par Lui qui est notre Dieu Tout-Puissant qui tabernacle (habite) en nous par Son Esprit (L'Esprit de Dieu est Dieu).

La Parole qui subsistera seule devant Sa Face, ce sera Son Epouse, née de La Parole.

CHAPITRE 68

1. Il arriva ensuite à Hénoch que, de son vivant, son nom fût enlevé auprès de ce Fils de l'homme et auprès du Seigneur des esprits, loin de ceux qui habitent sur la terre ferme.
2. Il fut enlevé dans le char du vent, et disparut d'entre eux.
3. Depuis ce moment, je ne vais plus au milieu des enfants des hommes, mais il me plaça entre deux esprits [vent], entre le septentrion et l'occident, où les anges avaient reçu des cordes pour mesurer pour moi le lieu réservé aux justes et aux élus.
4. Là je vis les premiers pères, les saints qui habitaient dans ces beaux lieux pour l'éternité.

Commentaire du chapitre 68.

Qui a écrit ce texte ? Sans doute Noé. Il parle là de la part d'Hénoch. Nous avons une énigme semblable en **Exode 34**. Qui donc a écrit ce chapitre ? En effet, Moïse ne pouvait pas écrire sa propre Mort, ni son enterrement **Ex 34/6**. Hénoch est changé en un instant comme nous le serons lors du retour de Jésus sur les nuées. **1 Cor 15/51-54**. Nous lisons ce que l'apôtre Paul dit de ce haut fait en **Héb 11/5.** « *C'est par la foi qu'Hénoch fut enlevé pour qu'il ne voie pas la mort, et il ne parut plus parce que Dieu l'avait enlevé ; car, avant son enlèvement, il avait reçu le témoignage qu'il Lui était agréable ; car il faut que ceux qui s'approchent de Dieu croient que Dieu existe, et qu'Il est le rémunérateur de ceux qui le cherchent* ». Il a été enlevé avec son corps comme Elie l'a été plus tard **2 Rois 2/11** et comme Jésus l'a été lors de Son ascension. **Luc 24/51.** C'est également comme cela que seront enlevés les vainqueurs dont parlent **Apoc 2 et 3.** Paul en parle aussi dans sa lettre aux **Thessaloniciens 4/13-17**. Hénoch reçut de Dieu le témoignage qu'il Lui était agréable. C'est ce témoignage que doivent recevoir **maintenan**t, de leur vivant, ceux qui seront prochainement enlevés. Selon Paul, l'enlèvement qui aura bientôt lieu se fera en trois phases :

Dans la première phase

Dieu donne un signal, quelque chose qui montre la direction. Dieu a déjà donné ce signal en envoyant la dernière des sept étoiles qu'Il tient dans Sa main **Apoc 1/16**. Ces sept étoiles sont sept messagers (ou sept anges), c'est-à-dire sept personnes qui sont données aux sept Eglises. Les sept anges, ou sept étoiles, sont des anges, (ou envoyés) terrestres, des serviteurs de Dieu. Ce sont des hommes que Dieu a donnés aux Sept Eglises qui ont réellement existé au premier siècle du Christianisme **Apoc 1/11**. Le message que Jésus donne à Ses sept étoiles, anges, envoyés, sont des messages qui ont une portée prophétique pour ce qui concerne l'histoire de l'Eglise. Chacune de ces Eglises représente une période précise de l'Histoire de l'Eglise. Chaque étoile représente un envoyé de Dieu qui arrive au temps fixé par Dieu pour donner l'influence spirituelle à Son Eglise en son temps.

1° Ainsi, nous avons un homme envoyé de Dieu au premier temps. Il s'agit de **Paul** qui a nettement donné le ton à l'Eglise et son influence a duré jusqu'aux environs de 170 après Jésus-Christ. **Apoc 2/1-7.**

2° Ensuite un homme, une étoile de la main de Jésus, a été envoyé pour influencer l'Eglise. Ce fut le temps d'**Irénée**, de 170 à 312 après Jésus-Christ. **Apoc 2/8-11**.

3° Puis ce fut le tour de **Martin** de 321 à 606. **Apoc 2/12-17**.

4° Puis le tour de **Colomba** de 606 à 1520. **Apoc 2/18-29**.

5° Puis de **Martin Luther** de 1520 à 1750. **Apoc 3/1-6.**

6° Puis de **Wesley** de 1750 à 1909 **Apoc 3/7-13**.

7° Puis de **William Marion Branham** de 1909 à l'enlèvement de l'Epouse de Christ sur les nuées du ciel. **Apoc 3/14-22**. (Comme pour les autres envoyés, c'est l'influence de son message qui marqua l'Eglise, et non sa personne.)

Deuxième phase.

Paul nous dit que juste avant l'enlèvement de L'Epouse de Christ, un signal serait donné. Ce *signal donné* est son étoile, la septième, le prophète William Marion Branham. Il a influencé son temps et son message a été confirmé comme jamais par des signes et des miracles. Cet homme est très contesté par certains serviteurs de Dieu. La plupart du temps il s'agit de serviteurs de Dieu qui n'ont lu que ce que disent ou écrivent des gens qui eux-mêmes n'ont pas une bonne vision de ce qui se passe dans ce monde. Beaucoup de serviteurs de Dieu ont écrit des horreurs au sujet de William Marion Branham. Mais ces gens-là ne sont que des bavards. Quelques-uns sont de plus ou moins habiles critiques. Leurs ministères ne sont généralement pas confirmés par la puissance miraculeuse de Dieu. **Marc 16/20**. **Actes 4/29-30.** Mon but ici n'est pas de vous convaincre que William Marion Branham est la septième étoile **d'Apoc 1/16 et 20**. Le signal a été donné. A vous de vous mettre personnellement devant Dieu et de chercher quelle direction montre ce signal. Il n'est pas question de doctrines étranges, il est question d'une direction spirituelle et de comportements de disciples désignés par le Saint-Esprit au travers de Son messager, la septième étoile d'**Apoc 1/20**. A ceux qui disent que le Prophète William Marion Branham a parfois dit des bêtises, je dis qu'ils aillent lire celles qu'on dit les prophètes de la Bible à certains moments de leur vie d'humain. Par exemple : **Jonas 4/1-4**. (Je veux mourir !) **1 Rois 18/22.** (Je suis seul) et **1 Rois 19/4.** (Je demande la mort) et **1Rois 19/18**. (Tu n'es pas seul, vous êtes 7001) etc…Lisez aussi les choses étranges qu'ils ont faites et que vous ne contestez pourtant pas. Il est vrai William Marion Branham n'était qu'un homme sans grande instruction, mais quand ceux qui le critiquent se seront consacrés à autre chose qu'à la médisance et au sectarisme, et auront fait la moitié des choses surnaturelles qu'il a faites au Nom de Jésus-Christ qui répondait à ses prières ferventes, je commencerai (peut-être) à leur prêter attention. De plus il y a beaucoup de malhonnêtetés dans leurs propos. Par exemple : William Marion Branham n'a **jamais prophétisé la fin du monde pour 1977** comme ils le racontent. Allez lire ce qu'il a dit, écoutez ses messages enregistrés et vous vous ferez une opinion personnelle. Usez spirituellement de votre droit décrit en **1 Cor 14/29**, mais de grâce, n'écoutez pas ces pauvres gens frustrés qui ne vivent que des choses médiocres dans leur soi-disant ministère et se font un peu d'argent en vendant leurs brochures qui dénoncent ce qu'ils croient être des hérésies.

BREF !

Le signal de **1 Thess 4/16** a été donné. Sa vie a été **la lumière qui brille le soir Zach 14/7**. Faites-en ce que vous voulez ! Ce que vous en ferez démontrera votre cœur. Depuis que le Seigneur a repris le prophète auprès de Lui, le temps a passé. Paul dit qu'après le signal donné, il y aura une voix d'archange qui se fera entendre. Un archange est un 'super ange', en terme d'aujourd'hui. C'est un ange supérieur. Le grand envoyé de Dieu à l'église qui dort aujourd'hui est **la voix qui crie au milieu de la nuit,** dans **Matt25/6**. Cette voix crie : **« L'EPOUX VIENT ! »** Je ne prétends pas être cette voix à moi tout seul, je ne commettrais pas l'erreur du grand prophète Elie **1 Rois 18/22**. La voix de cet archange, de ce super-envoyé de Dieu, c'est la voix de ceux qui ne dorment pas.

Or, les vierges folles dorment, et les vierges sages dorment aussi.

Mais au milieu de la nuit il y a une voix qui crie. C'est donc la voix d'une personne ou d'un groupe de personnes, qui attend fidèlement la venue de L'Epoux et qui ne dort pas comme les autres. **Matt 25/1-12**.

La voix de l'archange de **1Thess 4/16** est la voix de **Matt 25/6**.

Or, il y a deux sortes de personnes qui entendent cette voix, ce message. Les deux dorment. Mais une partie est composée de vierges sages et l'autre de vierges **folles**. Les folles ne sont pas prêtes, car elles ont été insouciantes et n'ont pas l'huile qui leur faut. L'huile, c'est la portion de l'Esprit que donne La Parole de Dieu pour notre époque. Cette portion a été manifestée par William Marion Branham **à la lumière du soir.** C'est La parole de Dieu manifestée par les neuf dons en alignement avec ce que La Bible dit pour notre heure, qui est le milieu de la nuit **Matt 25/6**. Les vierges folles sont les chrétiens nés de nouveau qui ronronnent dans leurs églises en s'imaginant faire la volonté de Dieu tout en ne s'occupant que de leurs affaires personnelles. **Matt 24/38-39**. Ils ne savent rien ou ne veulent rien savoir de ce que la septième étoile a manifesté en son temps qui est le nôtre. Ils ne sont pas idolâtres, ils sont simplement en retard d'un train. Ils croient au message qu'ont donné les six envoyés de Dieu depuis la réforme. Mais ils ne veulent rien savoir de ce que la septième étoile a donné au Peuple de Dieu en vue de l'enlèvement. Ils pensent que leur christianisme est largement suffisant. Ils croient avoir, comme ils le prétendent, ***le plein évangile***.

1° Jésus sauve

2° Jésus guérit

3° Jésus baptise de l'Esprit

4° Jésus revient.

Et voilà. Ils sont contents avec cela. Ils sont nés de nouveau, ils sont immergés dans l'eau au nom de la trinité ou au Nom de Jésus-Christ, ils s'assoient dans leur église et chantent de beaux cantiques, se roulent par terre de temps en temps ou rient dans l'esprit. Ils donnent leur dîme et sont fidèles à leur assemblée. Ils sont honnêtes, payent leurs impôts et sont gentils avec leurs voisins. Ils ne fument pas. Ils s'habillent à la

mode d'il y a vingt ans et de temps en temps ils vont donner des tracts dans la rue pour évangéliser le monde. Ils n'aiment pas le rock and roll. Ils veillent à être médisants. **Ils sont vierges, c'est vrai !!!** Ils ne sont pas de la grande prostituée de Rome ou on ne sait rien de la nouvelle naissance. Mais Dieu dit qu'ils sont des vierges folles. Pourquoi folles ?

Je le redis.

Parce qu'ils ne veulent rien savoir de ce que la septième étoile a manifesté en son temps qui est le leur. Ils ne sont pas idolâtres, ils sont simplement en retard d'un train. Ils croient au message qu'ont donné les **six** envoyés de Dieu depuis la réforme. Mais ils ne veulent rien de ce que la septième étoile a donné de nos jours au Peuple de Dieu en vue de l'enlèvement. Ils pensent que leur christianisme est largement suffisant. Ils croient avoir ***le plein évangile***. Hénoch, juste avant son enlèvement, a reçu de Dieu le témoignage qu'il Lui était agréable. Avez-vous reçu ce témoignage, l'approbation de Dieu dans votre cœur ? **Héb 11/5.** Aviez-vous vu que, juste avant l'enlèvement, il y aurait ces trois choses ?

Ce processus en trois phases !

1Thess4/16.

Le signal donné

La voix de l'archange

La trompette de Dieu.

Maintenant que vous le savez, qu'allez-vous en faire ? L'oublier ? Ne pas y prêter attention ? Ou allez-vous prier et chercher ? Un conseil : n'allez pas chercher dans les ténèbres, vous ne trouverez rien. Par exemple, si vous allez demander conseil à une personne qui doute de ces choses ou les connaît mal, vous allez tomber tous les deux dans une fosse **Matt 15/14**. Cherchez à la lumière des Écritures, dans un esprit d'humilité et de reconnaissance envers Dieu qui a permis que vous soyez avertis aujourd'hui.

Troisième phase.

Pour ceux qui ont fait attention à ce que *le signal donné* montrait et qui écoutent *la voix de l'archange*, restez éveillés, car la trompette de Dieu va sonner très bientôt ! Dans cet endroit, Hénoch se trouve avec les premiers pères et les saints qui y demeurent depuis l'éternité. **Hénoch 68/4**.

Qui sont ces premiers pères et ces saints ?

Les premiers pères sont Adam et Seth. Adam était le père de Seth (mais pas de Caïn qui est de la lignée du serpent.) Les saints qui y demeurent de toute éternité, ce sont les réels enfants de Dieu prédestinés au salut dès avant la fondation du monde. Paul nous affirme que nous sommes dans les lieux célestes en Jésus-Christ. **Eph 1/3**. Ce qui est sur la terre

n'est que le pâle reflet de ce que nous sommes en Christ de toute éternité. Nous étions des esprits demeurant là dès avant la fondation du monde. Puis nous sommes venus ici-bas pour glorifier Dieu. Nous avons accepté d'être momentanément perdus. Nous avons accepté d'errer quelques temps sur cette terre, perdus, loin de Notre Père. Puis, nous avons entendu Sa voix et nous L'avons reconnue. Nous avons donc suivi la voix de Celui qui est venu pour nous sauver pour la plus grande gloire de Son Nom. Notre esprit connaît tous ceux qui sont de Dieu, car nous nous sommes connus dans les lieux célestes en Jésus-Christ avant de venir nous incarner ici-bas. Le discernement des esprits est un don important. **1 Cor 12/10**. Sans ce don, vous ne pouvez pas savoir qui est qui. C'est parce qu'ils n'ont pas ce don de discernement des esprits que les religieux disent que Jésus-Christ chasse les démons par la puissance de Belzébul. **Matt 12/24**. Et c'est parce qu'ils n'ont pas ce don de discernement des esprits que les gens disent de même au sujet de ceux qui sont pourtant de vrais enfants de Dieu **Matt 5/11-12**. Ils recevront une grande quantité de coups avant de pouvoir entrer dans le paradis de Dieu. **Luc 12/47**. C'est bien triste pour eux, mais ils ne veulent pas se repentir. Et Dieu est juste. Si un enfant de Dieu ne possède pas le don de discernement des esprits, je lui recommande d'écouter ceux qui le possèdent **et** qui parlent en accord avec ce que La Bible enseigne. Faites attention car beaucoup prétendent posséder le don de discernement des esprits, mais en fait ils ont un don de juger les autres (et ils jugent toujours négativement, se permettant de dire des horreurs au sujet d'hommes et de femmes que Dieu a bénis richement durant toute leur vie. Faites donc attention, vous ne vous rendez pas toujours compte de ce à quoi vous osez toucher. Soyez donc sages, humbles et remplis de l'Esprit. Montrez que vous êtes humbles et remplis de l'Esprit en vivant, en manifestant le fruit de l'Esprit qui est l'Amour. (Entre autres). Pour savoir ce qu'est l'Amour, lisez et méditez **1 Cor 13,** puis jugez-vous vous-mêmes pour savoir si vous êtes dans la vraie foi. Hénoch a été enlevé au ciel parce qu'il avait la foi qu'il fallait pour cela. Par exemple, la foi pour guérir les malades n'est pas suffisante pour être enlevé au ciel. Car la foi pour guérir les malades ne sert qu'à guérir les malades. Mais la foi qui vous permettra d'être enlevé au ciel, vient de la somme de toute la révélation Biblique concernant l'enlèvement. Il ne suffit pas de croire que vous allez être enlevé ou de dire que vous allez être enlevé. Il vous faut avoir personnellement la foi basée sur ce que La Bible dit au sujet de l'enlèvement. Et les choses que vous venez de lire sont Ecrites dans la Bible pour augmenter votre foi. Pensez-y, méditez ces choses et ayez ainsi la réserve d'huile nécessaire.

CHAPITRE 69

1. Après cela, mon esprit fut caché, s'envola dans les cieux. J'aperçus les saints anges fils de Dieu marchant sur un feu ardent ; leurs vêtements étaient blancs, et leurs visages transparents [et resplendissants] comme le cristal.
2. Je vis deux fleuves d'un feu brillant comme l'hyacinthe.
3. Alors je me prosternai devant le Seigneur des esprits.
4. Et Michael, un des archanges, me prit par la main droite, me releva, et me conduisit dans le sanctuaire mystérieux de la clémence et de la justice.

5. Il me montra toutes les choses cachées, secrètes des limites du ciel, les réceptacles des étoiles, des rayons lumineux, d'où ils viennent en présence des saints.
6. Et il cacha mon esprit et moi, Hénoch, je fus dans le ciel des cieux.
7. Là, j'aperçus au milieu de la lumière, un édifice, comme une maison, bâti avec des pierres de cristal, comme de la glace.
8. Et au milieu de ces pierres il y avait des langues d'un feu vivant ; mon esprit vit un cercle, qui entourait l'habitation depuis ses quatre côtés, jusqu'à ces fleuves de feu vivant qui l'environnaient.
9. Les séraphins, les chérubins et les ophanims se tenaient debout tout autour. Ils ne dorment jamais ; mais ils gardent le trône de gloire.
10. Et je vis des anges innombrables, des milliers de milliers, des myriades de myriades, qui entouraient cette habitation.
11. Michel, Raphaël, Gabriel, Phanuel et les saints anges, qui étaient dans les cieux supérieurs, y entraient et en sortaient. Michel, Raphaël, Gabriel, Phanuel sortaient de cette habitation, et une foule innombrable de saints anges.
12. Avec eux était l'ancien des jours, dont la tête était blanche et pure comme la laine, et dont le vêtement blanc est impossible à décrire.
13. Alors je me prosternai, et toute ma chair [mon corps s'affaissa] fut saisie d'un tremblement convulsif, et mon esprit fut transfiguré.
14. Et j'élevai la voix, pour Le bénir, Le louer et Le célébrer.
15. Et les louanges qui s'échappaient de ma bouche étaient agréables à l'ancien des jours.
16. L'ancien des jours vint avec Michel et Gabriel, Raphaël et Phanuel, avec des milliers de milliers, des myriades de myriades, qu'il n'était pas possible de compter.
17. Et la Gloire de Dieu vint à moi, et elle me salua de la voix et me dit : » Toi, fils d'homme, tu es né pour pratiquer la justice, et la justice demeure sur toi, et la justice de l'ancien des jours ne t'abandonnera pas. » :
18. Elle me dit encore : « Il fera descendre sur toi la paix au nom du siècle à venir, car de là est sortie la paix depuis la création du monde, et ainsi elle reposera sur toi à jamais et pour les siècles des siècles.
19. Et tout marchera en suivant ta voie, tandis que la justice ne t'abandonnera jamais; avec toi sera leur demeure et avec toi leur héritage et de toi elles ne seront pas séparées, à jamais et pour les siècles des siècles.
20. Et c'est ainsi qu'une longue suite de jours s'écouleront avec ce fils de l'homme, les justes jouiront de la paix et suivront la voie droite, au Nom du Seigneur des esprits pour les siècles des siècles.

Commentaire du chapitre 69.

Ce n'est plus Uriel qui conduit Hénoch, C'est l'archange Michel. Hénoch est enlevé plus haut. Alors que ses visions l'avaient emmené aux franges du ciel, maintenant il entre dans le ciel. **Hénoch 38/3**. En vision, Hénoch avait contemplé le palais céleste. Maintenant il le voit réellement. **Hénoch 14/10**. Au **Chapitre 68** nous avons vu qu'Hénoch est enlevé auprès du Fils de l'homme et auprès du Seigneur des esprits. Hénoch voit donc là Jésus-Christ qui est Dieu dans Sa création, avec Son corps tel que nous savons qu'Il est maintenant qu'Il est ressuscité. Il voit aussi les premiers pères et les saints qui demeurent en ce lieu. Il voit donc Adam qui est le premier père. Mais il voit aussi les autres, ceux qui ne sont pas encore morts et qui donc encore vivent sur la terre. Hénoch est le premier à découvrir cette grande réalité : nous qui sommes les fils

de Dieu, nous sommes déjà dans les lieux célestes, bien que vivant encore sur cette terre. **Eph 1/3**.

Le premier père, qui portait le nom d'Adam sur terre est donc dans ce lieu. Il ne peut en être autrement car Adam, bien qu'il ait péché n'en demeure pas moins un fils de Dieu. Le premier fils de Dieu à venir sur terre dans un corps d'homme. Mais l'esprit que Dieu souffla dans les narines de ce corps fait de poussière, c'est le meilleur, le plus grand des esprits que contient le Ciel. C'est l'esprit de l'archange Michael. Et c'est lui qui va conduire Hénoch dans ce lieu. Le Nom de Celui qui est le plus élevé dans toute la création, c'est celui de Jésus. Jésus est le Nom de Dieu, le Créateur de tout, il est celui du Sauveur et du Maître absolu. C'est le Nom du Tout-Puissant, il n'y a aucun autre Nom au-dessus du Nom de Jésus. Dieu est notre Sauveur et Dieu est Unique. L'archange Michael est l'être le plus grand qui soit, juste en dessous de Jésus notre Dieu. Son nom signifie « QUI EST COMME DIEU » ? Sous la forme interrogative. L'esprit d'Hénoch est caché aux yeux de chair, aux terriens, il disparait dans une dimension dans laquelle nous ne pouvons accéder qu'en esprit, dans la contemplation de Notre Dieu Tout-Puissant. Nous savons que nous ne vivrons dans cet endroit que lorsque nos corps auront été changés selon ce que Paul enseigne. C'est ce qui va bientôt arriver à ceux qui sont les vainqueurs des sept âges d'**Apoc 2 et 3**. Nous serons transformés en un clin d'œil et enlevés dans le Ciel à la rencontre du Seigneur. **1Cor 15/51-52**. Ceux qui seront enlevés ainsi, sont ce que Jean appelle « LE FILS MÂLE » dans **Apoc 12/5**. La femme qui met au monde ce fils c'est l'Eglise. En ce moment le diable est posté devant l'Eglise, attendant l'apparition de ce fils car il sait très bien que c'est ce fils qui va le remplacer dans sa position de Prince de ce monde. Quand ce fils mâle (les vierges sages) sera enlevé au Ciel, l'Eglise (les vierges folles) s'enfuira au désert, là où se trouve l'Arche de l'Alliance. Car c'est le lieu que Dieu a préparé pour elle et pour les 144000 Juifs qui seront authentiquement disciples de Jésus à ce moment-là. Ce lieu se trouve dans la montagne de Moab. **2 Maccabéés 2/4-8**. Ceux qui devront s'y réfugier devraient déjà se mettre à prier afin que leur fuite n'arrive pas en hiver car le temps est difficile dans ces montagnes à cette saison. **Matt 24/20.** J'écris ces choses afin qu'elles servent d'instruction à ceux qui ne partiront pas dans l'enlèvement. Hénoch a vu ce qui a été tenu secret durant des millénaires. Il a vu les secrets de la miséricorde et de la clémence. En fait, Michael lui a montré le sacrifice de Jésus-Christ. C'est par Son sacrifice à la croix que Jésus étend Sa miséricorde et Sa clémence sur ceux qui croient en ce qu'Il a accompli à leur place sur le bois infâme. Par leur repentance, ceux qui croient en Lui et en Son acte rédempteur reçoivent le pardon de leurs péchés, la guérison est alors répandue sur leurs consciences, dans leurs pensées et leurs corps. Ceux qui ont faim et soif de justice et qui viennent s'abreuver au calvaire de Jésus seront rassasiés **Matt 5/6**. Dieu reconnaît un fils d'homme en Hénoch au **verset 17**. Hénoch est 'fils d'homme', c'est –à-dire : fils d'Adam (Adam signifie 'homme'.). Ce qui n'est pas le cas de toute personne humaine. Car si tous descendent d'Eve, tous ne descendent pas d'Adam **Gen 3/20**. Caïn était du diable **1 Jn 3/12**. Et il y a une postérité de Caïn différente de celle d'Adam. **Gen 4/17** descendant de Caïn **et Gen 5 descendants d'Adam**. Il est à noter que Caïn ne parait pas dans la généalogie qui remonte jusqu'à Adam **Luc 3/38**. On passe d'Adam à Seth sans tenir compte de l'existence du fils d'Eve. Car Adam n'est pas le papa de Caïn. Caïn est de la fameuse postérité du serpent dont Dieu parle en **Gen 3/15.** Il est nécessaire de bien comprendre que Caïn et Abel étaient des frères jumeaux n'ayant pas le même père. C'est une chose qui se produit encore de nos jours. Une femme peut, par exemple avoir une relation avec un homme noir et le même jour avec un homme blanc. Il peut naître de ces deux

relations des jumeaux. L'un sera noir et l'autre blanc. Ce fait s'est déjà vérifié en maternité. Voilà pourquoi **Gen 4/1-2** nous dit qu'Adam eut une relation avec Eve, et il naquit Caïn et Abel. Car, avant d'avoir eu une relation avec Adam, Eve en avait eu une avec le serpent-ancien. (Il ne ressemblait pas du tout aux serpents que nous connaissons aujourd'hui. C'était un être pré-Adamique qui parlait comme un homme et se tenait debout comme un homme. Il a séduit Eve et il l'ensemença). Mais quand on n'a pas la révélation de ces choses, on comprend mal la suite de l'histoire. On est obligé de tordre les Ecritures bien souvent et en particulier **Matt 13/37-43**. Dans ce Texte de Matthieu, Jésus dit clairement que le diable est venu et a semé sa semence et que de cette relation sont apparus les fils du malin.

Pourquoi les enseignants de la Bible refusent-ils d'enseigner ces choses telles qu'elles sont écrites ? Pourquoi les 'spiritualisent-ils' ? Pourquoi ne pas dire clairement ce que la Bible dit ? Que ceux qui ont des oreilles faites pour entendre, entendent. Pour les autres, tout restera comme ils ont toujours cru.

Croire qu'il y a une postérité du serpent ou ne pas le croire n'a rien à voir avec votre salut. Mais si vous voulez comprendre pourquoi il y a des gens prédestinés au salut et d'autre pas, **Eph1/4** , si vous voulez comprendre pourquoi Dieu a créé les méchants pour le jour de la destruction **Rom 9/22**, si vous voulez comprendre pourquoi Dieu endurcit le cœur de pharaon et de bien d'autres personnes **Rom 9/10-22**, si vous voulez comprendre pourquoi Jésus est venu pour les Siens (et pas pour les autres) **Jn 10/3**, il vous faudra oser envisager une chose : Jésus dit ce qu'Il veut dire dans **Matt 13/37-43** Il faudra oser envisager que c'est la pure vérité : **il y a deux sortes de personnes sur terre** : les fils de Dieu et les fils du diable. S'il y a des prédestinés au salut, c'est donc qu'il y a des prédestinés à la perdition. Si Dieu sait toutes choses, comment pouvons-nous dire qu'Il ne sait pas qui sera sauvé et qui ne le sera pas. S'Il sait les choses à l'avance, ces choses s'accomplissent-t-elles hors de Son pouvoir, ou a-t-Il tout sous Son contrôle? Une personne venant au monde peut-elle échapper au plan de Dieu et être sauvée sans Son accord ? A partir de quel moment Dieu nous laisse-t-Il choisir indépendamment de Sa Volonté souveraine ? Qui dira qu'une chose arrive sans que Dieu ne l'aie voulue ? **Lam de Jér 3/37-38. Qui donne à Dieu toute la Gloire ?** Est-ce celui qui croit que Dieu est TOUT-PUISSANT ou celui qui croit que nous avons une puissance qui peut Lui échapper et que nous pouvons donc faire des choix qui surprennent notre Dieu Tout-Puissant qui est au Ciel ? Hénoch a vu le Palais de Dieu et Il a vu que rien n'échappe à La Volonté de Dieu. Tout ce qui existe a été créé dans un but précis **Prov 16/4** et rien ne peut entraver le plan parfait de Dieu. Dieu ne s'est pas trompé en créant satan. Dieu ne s'est pas trompé en créant Eve qui a goûté au fruit défendu. Dieu a un but que nous ne connaissons qu'en partie. Plus on avance dans le temps et plus Dieu révèle Ses secrets à certains de Ses serviteurs. Mais rien n'est nouveau, tout est déjà écrit dans la Bible. Mais encore faut-il faut avoir les oreilles, les yeux, le cœur et le cerveau adéquats pour comprendre.

Troisième Section

Traité d'astronomie et de météorologie

CHAPITRE 70

(Les commentaires des chapitres 70 à 72 se trouvent après le chapitre 72)

1. Livre du cours des luminaires célestes, selon leurs genres, leurs époques, leurs noms et les lieux où ils commencent leurs carrières, et leurs différentes places selon leur mois, toutes choses qu'Uriel, le saint ange qui était avec moi et qui les gouverne me fit voir. Tout le traité les concernant est conforme à ce qu'il m'a montré et pour toutes les années du monde, perpétuellement, jusqu'à ce que s'accomplisse l'œuvre nouvelle qui doit durer éternellement.
Ésaïe 65/17 ; 66/22 ; 2 Pierre 3/3à13 ; Apo 21/1.
2. Voici la première loi des luminaires. Le soleil, flambeau du jour, sort des portes du ciel, situées à l'orient, et se couche à l'opposé, par les portes du ciel qui sont à l'occident.
3. J'aperçus six portes, par où le soleil commence sa carrière, et six portes par où il la finit.
4. Par ces mêmes portes la lune sort et entre également, et je vis les princes des luminaires, avec les astres qui les précèdent, les six portes de leur lever, les six portes de leur coucher.
5. Toutes ces portes se trouvent l'une après l'autre dans le même alignement, et à droite et à gauche se trouvent pratiquées de nombreuses fenêtres.
6. D'abord on voit s'avancer le grand luminaire, qu'on appelle soleil, dont l'orbite est comme l'orbite du ciel, et qui est tout resplendissant de feu et de flammes qui éclairent et embrasent.
7. Le vent chasse le char sur lequel il est monté.
8. Mais bientôt il s'incline vers le nord pour s'avancer vers l'orient ; il tourne en passant par cette porte, il éclaire cette partie du ciel.
9. C'est ainsi qu'il s'annonce dans sa carrière le premier mois.
10. Il part par la quatrième de ces portes qui est à l'orient.
11. Et à cette quatrième porte qu'il franchit le premier mois, il y a douze fenêtres ouvertes d'où s'échappent des torrents de flammes, quand elles s'ouvrent à leur saison.

12. Lorsque le soleil se lève dans le ciel, il passe par la quatrième porte pendant trente jours, et par la quatrième porte du côté de l'occident il descend régulièrement
13. Après ce temps, les jours grandissent, les nuits sont diminuées pendant trente jours. Alors le jour est de deux parties plus long que la nuit.
14. Le jour, en effet, a dix parties, tandis que la nuit n'en a que huit.
15. Et le soleil passe par cette quatrième porte, et se couche en passant par la quatrième porte correspondante, puis il se rapproche de la cinquième porte, qui est à l'orient, pendant trente jours, et il se couche de même en passant par la porte correspondante.
16. Alors le jour est encore augmenté d'une partie, en sorte que le jour a onze parties ; la nuit décroît et n'en a que sept.
17. Alors le soleil s'avance vers l'orient en passant la sixième porte, et il se lève et se couche en passant par cette porte pendant trente et un jours à cause de son signe.
18. En ce temps, le jour est deux fois plus long que la nuit, en contient douze parties.
19. Quant à la nuit, elle diminue dans la même proportion et ne contient que six parties. Enfin le soleil décline, en sorte que le jour diminue pendant que la nuit augmente.
20. Car le soleil revient vers l'orient, en passant par la sixième porte, par laquelle il sort et il entre pendant trente jours.
21. Après cette période, le jour diminue d'un degré, il n'a donc plus que onze parties, tandis que la nuit en a sept.
22. Le soleil quitte l'occident, en passant par la sixième porte, et s'avance vers l'orient, se lève par la cinquième porte pendant trente jours, et se couche également à l'occident en passant par la cinquième porte.
23. A ce moment le jour est diminué de deux douzièmes en sorte qu'il a dix parties, tandis que la nuit en a huit.
24. Or, le soleil passe à l'orient comme à l'occident par la cinquième porte. Enfin il se lève par la quatrième pendant trente et un jours, et se couche à l'occident.
25. À cette époque le jour est égal à la nuit, en sorte que l'un et l'autre ont également neuf parties.
26. Alors le soleil quitte cette porte, et s'avançant vers l'orient, passe par la troisième porte aussi bien à son lever qu'à son coucher.
27. À partir de cette époque la nuit s'accroît pendant trente jours, en sorte que la nuit comprend dix parties, tandis que le jour n'en comprend que huit.
28. Alors le soleil sort par la troisième porte et va se coucher pareillement par la troisième porte à l'occident pendant trente jours.
29. Puis il passe la seconde aussi bien à l'orient qu'à l'occident.
30. En ce temps la nuit a onze parties et le jour sept seulement.
31. C'est le temps que le soleil passe par la seconde porte soit à son lever soit à son coucher. Puis il décline et arrive à la première porte, qu'il franchit pendant trente jours.
32. Il se couche également par la première porte.
33. Alors la nuit est double du jour.
34. Ainsi elle a douze portes, pendant que le jour n'en a que six.
35. Et quand le soleil est arrivé à ce point il recommence sa carrière.
36. Il passe par cette porte, pendant trente jours, et se couche dans la même porte à l'occident.
37. Dans ce temps la nuit diminue d'une partie, elle n'en comprend que onze.
38. Quant au jour, il n'a que sept parties.
39. Alors le soleil passe par la seconde porte, à l'orient.
40. Revient par celle qu'il avait fuie d'abord pendant trente jours, se levant et se couchant aux deux portes correspondantes.
41. La nuit diminue encore, elle n'a plus que dix parties, et le jour huit. Le soleil passe

par la seconde porte soit à son lever, soit à son coucher, puis il s'avance vers l'orient, se lève par la troisième porte pendant trente jours, et va se coucher à la porte correspondante de l'occident.
42. La nuit continue à décroître, elle ne contient plus que neuf parties, autant que le jour, alors il y a égalité entre l'un et l'autre ; l'année est à son trois cent soixante-quatrième jour.
43. Ainsi c'est la course même du soleil qui produit la longueur ou la brièveté des jours et des nuits.
44. C'est lui qui fait que le jour s'accroît successivement, que la nuit diminue dans le même rapport.
45. Telle est la loi du cours du soleil dans sa course et son retour. Telle est la destinée de ce grand luminaire destiné à éclairer la terre.
46. Ce luminaire auquel Dieu dès le néant a donné le nom de soleil.
47. Car ainsi qu'il entre et qu'il sort, sans jamais avoir de relâche, fendant jour et nuit en son char les plaines éthérées. Sa lumière éclaire sept parties de la lune, bien que leurs dimensions apparaissent toutes deux égales.

CHAPITRE 71

1. Après cette première loi, je vis celle qui concerne le luminaire inférieur, dont le nom est 'lune', et dont l'orbite est comme l'orbite du ciel.
2. Son orbite est comme l'orbite du ciel et c'est encore le vent qui pousse le char sur lequel elle est montée ; mais sa lumière lui est dispensée avec mesure.
3. Chaque mois son coucher et son lever varient, et ses jours sont comme les jours du soleil. Et quand sa lumière est pleine, sa valeur est le septième de la lumière du soleil.
4. Elle se lève, et prend sa course vers l'orient le trentième jour. (premier quartier). En ce temps, elle devient visible, et elle vous est le début du mois, le trentième jour. Pendant trente jours elle passe par la porte que franchit le soleil.
6. Et sa moitié est visible pour un septième, alors que tout le reste de son disque est vide, sans lumière, sauf la septième partie de sa moitié, le quatorzième de toute sa lumière. Et au temps où elle prend un septième et demi de sa lumière, sa lumière est la treizième partie et demie du tout.
7. Elle se couche avec le soleil, et lorsque le soleil se lève, la lune se lève avec lui, et reçoit une demi part de lumière, et en cette nuit, au commencement de son matin, au commencement du jour lunaire, la lune se couche avec le soleil, et est invisible pendant cette nuit dans treize parties et demie.
8. Elle se lève et brille à cette époque d'un septième (de la moitié) exactement, et elle se lève et s'incline à l'orient du soleil, et dans les jours suivants elle s'éclaire dans les treize autres parties.

CHAPITRE 72

1. Alors je vis une autre loi, qui consiste dans la détermination des mois lunaires : Uriel mon saint ange qui est leur guide à tous ; il ne me laissa rien ignorer.
2. J'ai donc tout écrit, dans la manière qu'il me l'a révélé.
3. J'ai noté les mois, dans l'ordre qu'ils arrivent, l'apparition et les phases de la lune pendant quinze jours.
4. C'est par septième que la lune parfait son illumination à l'Orient, et c'est par septième qu'elle parfait son obscurcissement pour son déclin à l'Occident.
5. En certains mois la lune change son coucher, et pendant certains mois elle poursuit sa propre course particulière. Pendant deux mois, elle se couche avec le soleil par ces eux portes qui sont au milieu, par la troisième et la quatrième. Elle sort pendant sept jours, et accomplit sa course.
6. Puis elle revient de nouveau par la porte qu'a franchie le soleil et parfait son illumination et pendant huit jours elle s'incline plus loin du soleil et entre par la sixième porte, ainsi que le soleil.
7. Et lorsque le soleil sort par la quatrième porte, la lune en sort pendant sept jours, jusqu'à ce qu'elle passe par la cinquième porte.
8. Et de nouveau pendant sept jours encore, elle décline vers la quatrième porte; elle est alors dans tout son éclat ; mais elle diminue bientôt et s'avance par la première porte pendant huit jours.
9. Puis elle se dirige de nouveau pendant huit jours vers la quatrième porte, d'où le soleil sort.
10. Je vis donc leur position, ainsi que le lever et le coucher du soleil, suivant l'ordre de ses mois.
11. Quand cinq années sont additionnées, le soleil a un excédent de trente jours, et tous les jours que comptent une de ces cinq années, quand elles sont complètes, font trois cent soixante-quatre jours. Et le supplément du soleil et des étoiles est de six jours ; pour cinq années, ces six jours deviennent trente jours.
12. C'est le déficit de la lune sur le soleil et les astres. [Le cours de la lune est donc inférieur de trente jours à [celui] du soleil et des étoiles.]
13. La lune règle des années exactes, conformes entièrement à leur position, éternellement, sans avance ni retard d'un seul jour. Elles composent (les lunes) l'année avec une exactitude rigoureuse. Chaque année est de trois cent soixante-quatre jours. Soit pour trois ans, (solaire) il y a mille quatre-vingt-douze jours ; en cinq années (solaire), mille-huit cent vingt jours ; en huit années (solaires), deux mille neuf cent-douze jours.
14. Quant aux années lunaires, trois années comprennent mille soixante-deux jours ; en cinq années, moins longues que celles du soleil de cinquante jours, n'embrassent que mille sept cent soixante-dix jours, et huit années lunaires comprennent deux mille huit cent trente-deux jours.
15. Aussi, huit années lunaires sont-elles plus courtes que huit années solaires de quatre-vingts jours.
16. L'année se forme régulièrement en conformité avec leurs courses cosmiques et les stations de la lune, qui se lève des portes par lesquelles le soleil se lève et se couche pendant trente jours.

Commentaire des chapitres 70 à 72.

Voici ce qu'**Hénoch**, le septième depuis Adam a écrit dans son livre au chapitre **81/4-8**.

4. Bienheureux les justes, bienheureux ceux qui marchent dans la justice, qui ne connaissent point l'iniquité, [ce qui est faux, ce qui est injuste] et qui ne ressemblent point aux pécheurs dont les jours sont comptés.
5. Quant à la marche du soleil dans le ciel, il entre et il sort par les différentes portes pendant trente jours, avec les chefs des mille espèces d'étoiles, avec les quatre qui leur sont ajoutés et qui sont relatifs aux quatre jours supplémentaires.
6. Les hommes sont dans de grandes erreurs au sujet de ces jours ; ils n'en font point mention dans leurs calculs. Mais ces jours supplémentaires existent : un à la première porte, un second à la troisième, un troisième à la quatrième, un dernier à la sixième porte.
7. L'année est ainsi composée de trois cent soixante-quatre jours.
8. Ainsi le calcul est exact. Car ces luminaires, ces mois, ces périodes, ces années et ces jours, Uriel me les a révélés et expliqués, lui qui, de par Dieu, a puissance sur tous ces astres, et qui règle leurs influences.

Nous savons, grâce à Hénoch qui a écrit ces choses, que la terre ralentit dans sa course. Aujourd'hui, nous le savons grâce à la science actuelle qui prouve que durant 10000 ans elle ralentit de 3,5 jours. Si la terre a ralenti de façon constante depuis 3000 ans, cela veut dire qu'il nous faut ajouter 1 jour trois quart pour retrouver la situation qui était celle au temps d'Hénoch. Il faut aussi savoir qu'Hénoch a écrit cela vers la fin de sa vie terrestre, c'est-à-dire il y a environ **4997** ans, peu avant le déluge. Ce qu'Hénoch nous apprend là est de la plus haute importance car c'est en calculant comme il le faisait que nous pouvons connaître précisément la date de la mort de Jésus sur la croix. Si nous ne calculons pas avec les données d'Hénoch, nous ne pouvons que commettre l'erreur suivante :

L'ERREUR

Les religions chrétiennes prétendent que Jésus est mort **un vendredi** en fin d'après-midi. Si c'est le cas, Il n'est pas resté trois jours et trois nuits dans le tombeau. Voilà la bonne façon de faire le calcul. En le faisant ainsi, nous comprenons pourquoi, entre autre, Hénoch dit que ceux qui ne comptent pas comme lui, se trompent.

Le calcul des trois jours et trois nuits

Le Corps de Jésus-Christ est **vraiment** resté trois jours et trois nuits dans le tombeau.

C'était la fête de la Pâque **Jn** 18/39. Or, le soir de la Pâque est comme une soirée de Sabbat **Lév** 23/4-8. C'est un soir de repos durant lequel rien ne doit être fait. Or, les théologiens admettent ne pas savoir ce que signifie le terme employé par **Luc** dans son Evangile **6/1** :« ***un sabbat appelé second-premier*** ». (Deuteroprotos = Second plus beau). Ce terme était employé lorsque le quatorzième jour du premier mois tombait un jeudi. Le vendredi qui suivait ce jour-là était alors appelé « second-premier » puisqu'il y avait cette semaine-là, deux sabbats. Jean dira dans son Evangile que le jour où Jésus-Christ a été crucifié était un jour de préparation et que **ce** Sabbat était un grand jour... **Jn**

19/31. C'était sans doute un grand jour parce qu'il était un « second-premier ». Jésus a donc été crucifié un **jeudi**, le jour du premier des deux sabbats qui se suivaient. Il resta en croix de midi à 15 heures, Il fut mis au tombeau rapidement car le soir de la Pâque allait commencer. Jésus resta donc dans le tombeau :

le jeudi après-midi, premier jour

la nuit du jeudi au vendredi, première nuit

le vendredi toute la journée, second jour

la nuit du vendredi au samedi, seconde nuit

la journée du samedi, troisième jour

la nuit du samedi au dimanche troisième nuit

et ressuscita le dimanche matin.

Par exemple : la Pâque juive de l'an 2000 est tombée le jeudi 20 avril, (le 15 Nissan,) un jeudi de préparation. La fête a commencé au soir et le premier jour, c'est-à-dire le vendredi, les Juifs n'ont rien fait, c'était le « sabbat-second-premier »). Tout cela pour accomplir la prophétie qui disait qu'Il resterait trois jours et trois nuits dans la tombe. Si vous ne me croyez pas, vous avez un problème mathématique à résoudre pour en arriver à croire que Jésus-Christ est resté trois jours et trois nuits dans le tombeau ! Que voulez-vous croire ? Comment expliquer que Jésus-Christ est resté trois jours et trois nuits dans la tombe du vendredi au dimanche ? Maintenant, nous avons plus que cela. Nous avons la prophétie de Daniel qui nous confirme que les religieux ont tort de croire que Jésus a été crucifié un vendredi. **Dan 9/25-26** nous donne, de façon cachée la date exacte de la mort de Jésus-Christ sur la croix. A quelle date la prophétie de Daniel commence-t-elle ? Elle commence au moment où La Parole a été prononcée par le prophète, disant que Jérusalem allait être rebâtie. Dans **Néh 2**, le roi laisse partir Néhémie pour rebâtir Jérusalem le 14 Mars 444 avant Jésus-Christ (Dico. biblique Chouraqui).

La question est :

À quelle date l'Oint a-t-Il été retranché ?

La réponse est :

Après les soixante-deux semaines dont Daniel parle dans sa prophétie.

Jésus entre à Jérusalem le dimanche 2 avril. (Réf. Bible Thompson page 1739).

Puis, Jésus-Christ passa la nuit du dimanche au lundi à Béthanie **Matt 21/17.**

Le lundi matin Il sécha le figuier **Matt 21/18**, et se rendit au Temple où Il enseigna toute la journée.

Le même jour, Il continua d'enseigner **Matt 21/23**.

Jésus-Christ sort du Temple ce lundi 3 Avril et les disciples Lui posent les trois fameuses questions **Matt 24/1**.

Et lorsqu'Il eut fini tous Ses discours Il dit à Ses disciples : « *vous savez que la Pâque a lieu **dans deux jours** et que le Fils de l'homme sera livré pour être crucifié* » **Matt 26/2**.

Jésus a dit cela le lundi soir.

Il a dit : **dans deux jours.**

Il aurait pu dire : « *vous savez que La Pâque a lieu **mercredi** et que le Fils de l'homme sera livré pour être Crucifié* ».

Le **mercredi 5 Avril**, le premier jour des pains sans levain, le soir, Jésus prit la Pâque avec ses disciples **Matt 26/17**.

(Je vous signale que le Sabbat commence toujours le vendredi soir au coucher du soleil.

Mais cette année-là, la Pâque commença déjà le mercredi au soir, à partir du moment où le soleil s'est couché. Le repas de la Pâque a toujours lieu la veille au soir).

Judas trahit Jésus-Christ ce mercredi-là, le soir **Jn 13/27**.

Et c'est quand sa parole de trahison est sortie, que la prophétie du Oint retranché s'est accomplie.

Jésus a été arrêté au jardin de Gethsémani la nuit du mercredi au jeudi.

Or, pouvons-nous trouver exactement nos **69** semaines entre le 14 Mars 444 av. Jésus-Christ et le mercredi 5 Avril ap. Jésus-Christ ?

La réponse est : OUI !

D'abord il faut savoir que Dieu ne compte pas les jours comme nous les comptons aujourd'hui. Pour Lui, un mois, c'est trente jours.

Et Il y ajoute quatre jours chaque année **Hénoc 82/4 à 6**.

Hénoch, le septième depuis Adam, parle aussi des quatre jours qui ne sont pas comptés, de son temps, dans le calendrier et que c'est un tort.

Hénoch compte, non d'après l'apparition de la lune, mais d'après le mouvement du soleil.

Et il faut aussi savoir que 70 semaines signifie soixante-dix semaines d'années c'est-à-dire 490 ans (Bible Thompson Page 1025).

Cela signifie que Jérusalem a été reconstruite en 49 ans (sept semaines de Daniel).

69 semaines font donc, dans le calendrier qui ne compte pas les quatre jours : **483 ans**.

69 x 7 = 483 ans

Et 483 x 360 = 173880 jours de Dieu.

On peut donc calculer le nombre de jours entre le 14/03/444 av. Jésus-Christ **et** le 5/04/33 ap. Jésus-Christ.

Du 14/03/444 av. Jésus-Christ et la fin de l'année il y a **292 jours**.

Entre 443 av. Jésus-Christ et 32 ap. Jésus-Christ : 443 + 32 = **475 ans**.

475 ans correspondent à 173375 de nos jours.

(475 x 365 = **173375**).

Pourquoi calculer en employant <u>ici</u>, avec les 365 jours de notre calendrier ?

Pour que **nous** puissions étudier la prophétie de Daniel. Car Dieu connaissait déjà à l'avance notre façon de compter nos jours en ce troisième millénaire. Dieu avait dit à Daniel que *Ses Paroles seraient tenues secrètes et scellées jusqu'au temps de la fin. Que plusieurs seraient purifiés, blanchis et épurés. Que les méchants feront le mal, et qu'aucun des méchants ne pourra comprendre, mais que ceux qui auront de l'Intelligence comprendront* **Dan** 12/9-13.

<u>Comprenez-vous ?</u>

Donnez-vous un peu de peine pour faire fonctionner votre « intelligence-don-de-Dieu » et cela deviendra clair.

Il faut ajouter à cela les **118,75** jours qui manquent à cause des années bissextiles : (les années bissextiles des 475 ans).

173375 + 118,75 = **173493,75** jours.

Et il faut aussi ajouter les **95** jours qui vont du début de l'année 33 au 5/04/33 ap. Jésus-Christ :

173493,75 + 292 + 95 = **173880,<u>75</u> jours**. C'est-à-dire le 5 avril 33 vers 18 heures (le <u>,75</u> représentant les trois quarts du jour).

<u>Cela nous amène au 5 avril 33</u>. Et les 69 semaines de Daniel sont parfaitement bien situées entre les deux dates.

Le repas de la Pâque ayant eu lieu après le coucher du soleil, c'est donc bien dans la nuit du mercredi au jeudi que Jésus-Christ a été arrêté au jardin,

Et Il a été crucifié dans la journée du jeudi.

Alors je répète ma question de tout à l'heure... Comment allez-vous continuer à croire que Jésus-Christ est mort un vendredi et qu'Il est resté trois jours et trois nuits dans le tombeau ? C'est impossible de croire cela...

Avec ce que Dieu nous donne là par son prophète Hénoch, nous avons la solution précise au sujet des trois jours et trois nuits que Jésus a passés dans la tombe.

Mais la grande erreur que les hommes font en calculant mal les jours est très grave. Car, comme le dit l'apôtre Pierre, ***ils veulent ignorer, ils oublient volontairement*** *qu'il y a eu autrefois des cieux et une terre qui surgit de l'eau et se tint au milieu de l'eau par la parole de Dieu, que par cela même, (par la parole de Dieu) le monde d'alors disparut, submergé par l'eau. Or c'est par cette même parole que les cieux et la terre de maintenant sont gardés en réserve pour le feu, en vue du jour du jugement et de la perdition des impies*. **2 Pierre 3/5-7**. Que se passa-t-il quand les eaux submergèrent la terre lors du déluge ? Hénoch a vu ce qui s'est passé, il le raconte au chapitre **82**.

4. *Je reposais dans ma maison de mon aïeul Malaleel, et je vis le ciel brillant et radieux.*
5. *Et je me prosternai, et je vis la terre dévorée par un grand gouffre, et des montagnes suspendues au-dessus des montagnes.*
6. *Des collines tombaient sur les collines, les arbres les plus hauts se fendaient dans toute leur hauteur, et ils étaient précipités dans l'abîme et descendaient au fond.*
7. *A la vue de ce chaos, ma voix balbutiait. Je m'écriai : C'en est fait de la terre. Alors mon aïeul Malaleel me releva, et me dit : Pourquoi t'écries-tu, mon fils, pourquoi te lamentes-tu ?*
8. *Je lui racontai la vision que j'avais eue, et il me dit : Ce que tu as vu est grave, mon fils.*
9. *Et la vision que tu as eue est frappante ; elle se rapporte évidemment aux péchés de la terre, que l'abîme doit dévorer. Oui, il arrivera une grande catastrophe.*
10. *C'est pourquoi, ô mon fils, lève-toi et implore le Dieu de gloire, car tu es fidèle, et pour qu'il laisse quelques personnes sur la terre, et que les hommes ne périssent pas tous. Mon fils,* ***la catastrophe viendra du ciel sur la terre ; et ce sera une grande ruine.***

Ce qui arriva du ciel sur la terre, quelques années après sa vision, c'est ce que La Bible appelle le déluge. Mais les impies veulent ignorer cela. Ce qui arriva à ce moment de l'histoire est phénoménal. Je crois que la terre bougea sur son axe. Quelque chose (venant du ciel) a déréglé le champ magnétique et l'écorce terrestre a dû être prise de convulsions violentes et je pense que cela arriva à cause d'une masse qui est entrée dans notre système solaire et en est ressortie quelques temps après. A ce moment la rotation de la terre a dû aussi être modifiée. Je ne crois pas du tout qu'Hénoch se trompe en affirmant ce qu'Uriel lui a montré. Je crois aussi que juste avant, et pendant la grande tribulation, la terre va être terriblement secouée qu'elle basculera à nouveau et que sa rotation reviendra comme elle l'était avant le déluge. Quand Hénoch écrivait Son Texte, il se trouvait sans doute dans la région de l'actuelle Jérusalem. Il considérait cet endroit comme le centre du monde **Hénoch 25/1.** Comme au **ch 25** Hénoch nous parle de ce qui est au ciel. Souvenez-vous toujours que ce qui est au ciel a son pendant sur la terre. Il

voit donc depuis la Jérusalem céleste, six portes dans le ciel. La première porte, la grande, est celle par laquelle le soleil sort pour commencer l'année au mois de Nissan qui correspond à nos mois de mars-avril, c'est l'équinoxe du printemps. Le soleil passe par les quatrièmes portes **Hénoch 71/6**. A cette époque les jours et les nuits sont égaux. Quand arrive le solstice d'été, la nuit devient de moitié plus courte que le jour (21 juin) Hénoch dit alors que le jour a 12 parties et la nuit 6 **Hénoch 71/18**. Puis nous voyons le solstice d'hiver qui est à l'inverse de celui d'été **Hénoch 71/33. Aujourd'hui, voilà comment se comporte la terre sur son axe.** Dans le système solaire, les planètes ont des orbites qui se situent toutes à peu près dans le même plan. Celui de la Terre est appelé l'écliptique. Chaque planète tourne en outre autour de son axe de rotation, phénomène à l'origine de la succession des jours locaux de chaque planète. Cet axe de rotation n'est jamais perpendiculaire au plan orbital de la planète, mais incliné d'un certain angle, très variable suivant les planètes du système solaire. Toujours suivant les planètes, cet axe est soumis au phénomène de la précession, de façon plus ou moins marquée. Mais en première approximation, cet axe de rotation garde à court terme une direction fixe dans l'espace. Dans le cas de la Terre, cet angle est actuellement d'environ 66,56° ou 66,34°. Mais on parle plus couramment **de l'inclinaison de l'écliptique** sur le plan de l'équateur : cette inclinaison, complément angulaire de la précédente, vaudrait ainsi 23,27°, voire "proche" de 23°. Par simplification de langage, on assimile parfois inclinaison de l'axe et inclinaison de l'écliptique. On parle aussi d'obliquité de l'écliptique.

Ce fut Ératosthène (v. 276 - v. 194 av. Jésus-Christ.) qui fut le premier à démontrer l'inclinaison de l'écliptique sur l'équateur et fixa sa valeur à **23,51°.**

Conséquences

C'est l'existence et le maintien de cette inclinaison naturelle qui entraîne, par le déplacement de la planète sur son orbite, la succession des saisons. Ainsi, pour la Terre, de mars à septembre, la partie nord du globe voit le Soleil plus haut à midi dans le ciel que la partie sud, et c'est l'été dans l'hémisphère nord. Comme les rayons solaires arrivent sur Terre avec un angle plus proche de 90°, une même unité de surface reçoit plus de rayons lumineux qu'à midi dans le sud à la même époque. Du fait de cette inclinaison, le Soleil se lève plus tôt, se couche plus tard, et les jours sont de fait plus longs. Les rayons solaires dans l'hémisphère sud sont beaucoup plus inclinés et arrosent une plus grande surface, ils distribuent donc moins de chaleur par unité de surface : c'est l'hiver. Le Soleil paraît aussi plus bas sur l'horizon et les jours sont plus courts, avec un astre qui se lève plus tard et se couche plus tôt. Ces effets sont d'autant plus prononcés que la latitude de l'observateur est grande. À l'équateur, l'effet est d'ailleurs strictement nul, et la durée du jour et de la nuit ne varie pas (même si la position du Soleil dans le ciel varie). Aux pôles, l'effet est extrême, si bien que le jour et la nuit y durent six mois chacun. D'un point de vue astronomique, on peut noter quatre points particuliers sur la trajectoire d'une planète en fonction de son inclinaison : lorsque le côté nord de l'axe de la Terre penche vers le Soleil, c'est le solstice de juin, le jour le plus long pour l'hémisphère Nord. Le Soleil à midi est au zénith du tropique du Cancer, qui a une latitude de 23° 26' nord. C'est le jour le plus court pour l'hémisphère Sud . Lorsque le côté sud de l'axe de la Terre penche vers le Soleil, c'est le solstice de décembre, le jour le plus court pour l'hémisphère Nord. Le Soleil à midi est au zénith du tropique du Capricorne, qui a une latitude de 23° 26' sud. C'est le jour le plus long pour l'hémisphère

Sud . Les deux autres points correspondent aux équinoxes de printemps et d'automne. L'axe se trouve alors dans un plan orthogonal à la direction du Soleil ; la durée des jours est égale à celle des nuits, au nord comme au sud, et le Soleil à midi est au zénith de l'équateur. En ce qui concerne la Terre, une propriété importante de l'obliquité est la variation cyclique de sa valeur : celle-ci varie entre 24,5° et 22,1°, suivant un cycle de 41 000 années. Les saisons varient donc suivant les millénaires de forte inclinaison ou d'inclinaison plus faible : l'inclinaison forte impliquant des saisons beaucoup plus marquées. Ce caractère cyclique est utilisé en cyclostratigraphie. Il a été démontré récemment par J. Laskar que la Lune stabilise la valeur de l'obliquité autour de 23°, et l'empêche ainsi de varier de façon chaotique. Mais les choses vont changer d'ici peu. Pour comprendre ce qui va se passer, il est nécessaire de comprendre comment est composé le Livre de l'Apocalypse. Il n'a pas été écrit de façon chronologique. Il faut comprendre la signification des symboles et des codes pour pouvoir mettre tous les évènements en place.

Ainsi par exemple, nous savons que les 7 anges qui sonnent de la trompette en **Apoc 8/6 à 11/20**, sonnent durant la période des trois derniers Sceaux **Apoc 6/9 à 8/5.** La période des trois derniers Sceaux est celle que la Bible appelle par ailleurs la grande tribulation. A cette époque la petite Epouse de Christ aura été enlevée. Les chrétiens charnels qui n'auront pas été trouvés dignes resteront sur terre et vivront durant cette grande tribulation de 7 ans. Sachant cela nous pouvons comprendre que pendant la grande tribulation, il y aura de grandes catastrophes qui vont remettre la terre sur l'axe qu'elle avait au temps d'Hénoch. Cela fait partie du rétablissement de toutes choses dont nous parle Paul. Durant cette grande tribulation Jésus annonce à Jean qu'il y aura un grand tremblement de terre et que le soleil nous apparaîtra noir et la lune couleur sang. Il nous dit aussi que des étoiles tomberont du ciel. Dieu avait donné une vision de ce qui allait arriver aux jours du déluge d'eau, ici Jésus montre à Jean ce qui va arriver aux jours du déluge de feu. Ce sont à peu près les mêmes résultats. (Donnez-vous la peine de lire **Apoc 6/9 à 8/5**. Vous y verrez ce qui arrivera lors de la grande tribulation. Lisez aussi ce que Jésus-Christ en dit dans **Matt 24/15 à 39.** Il est question que le tiers du soleil, des étoiles, de la lune et de la terre seront frappés pour que le jour perde un tiers de sa clarté et la nuit de même. Ce qui va se produire, c'est que le magnétisme qui tient notre univers en place va être bouleversé et la terre, entre autre, va basculer sur son axe. **Apoc 8/12**. Esaïe l'avait aussi annoncé **Es 13/13** *C'est pourquoi j'agiterai le ciel et la terre tremblera sur sa base par la fureur de l'Eternel.* Lisez aussi **Esaïe 2/12 à 31**. Il parle de la même époque, celle qui arrive bientôt. Il dit que *la terre titubera comme un homme ivre et qu'elle sera branlante comme une cabane car sa transgression pèse sur elle et elle ne se relèvera plus*. **Es 24/20**. Le prophète Aggée avait aussi dit : « *Ainsi parle le Seigneur des Armées, encore un peu, très peu, et je ferai trembler le ciel et la terre, la mer et la terre ferme ».* **Aggée 2/6**. L'apôtre Pierre l'avait aussi annoncé : « *Cependant le jour du Seigneur viendra comme un voleur. En ce jour-là, les cieux passeront avec fracas, les éléments embrasés se dissoudront et la terre, avec ses œuvres, sera mise à découvert. Puisque tout cela va se dissoudre, comment ne devriez-vous pas vivre ? C'est avec une conduite sainte et avec piété qu'il vous faut attendre et hâter l'avènement du jour de Dieu, où les cieux enflammés se dissoudront et où les éléments embrasés se fondront ».* **2 Pierre 3/10-12**.

Au lieu de cela les terriens se précipitent dans la folie, aimant le plaisir plus que Dieu. Et les chrétiens ne veulent entendre parler que d'abondance matérielle et de bénédictions… Ils veulent **sentir** la présence de Dieu et rire dans l'esprit et se rouler par

terre en gloussant. Ils font partie de ceux qui veulent ignorer, dont nous parle Pierre un peu avant **2 Pierre 3/5 à 7**. Pourquoi veulent-ils ignorer ces choses ? Par qu'ils sont ce que Jésus-Christ appelle des vierges folles. Dieu les aime et cherche encore à les ramener dans le bon sens… quant à ceux Dieu ne corrige pas ils sont appelés des bâtards **Héb 12/5-8.** Il est normal que les bâtards ne croient pas. Pour en revenir au rétablissement de toutes choses dont parle Luc en **Actes 3/21**, nous savons que ce rétablissement concerne l'Eglise qui s'est fourvoyée au cours des siècles et qui doit revenir telle qu'elle était au départ, à Jérusalem. Nous savons aussi que ce rétablissement concerne Israël qui doit reconnaître son Messie en Jésus-Christ et nous apprenons par le Livre d'Hénoch que Dieu veut rétablir la terre à la place qu'elle avait avant le déluge. En fait, Dieu veut que la nature entière redevienne comme elle était au temps où Adam et Eve se promenaient innocemment au Jardin d'Eden. Pour le moment la nature entière souffre les douleurs de l'enfantement de ce nouvel état **Rom 8/22**. La terre devra bouger d'environ 15 degrés sur son axe pour que la nature entière retrouve son état d'origine. La terre ne va pas se redresser d'un seul coup. Mais cela se fera par étapes.

Le jeudi 4 mars 2010 les médias ont diffusé cette nouvelle :

« Depuis samedi la terre tourne moins vite. Après le tremblement de terre qui a fortement secoué le Chili ; la Nasa a observé que l'axe de la terre avait dévié de huit (8) centimètres. Conséquence étonnante, les jours sont plus courts de 1,26 millionième de seconde. Panthéon (Paris V). Suspendu sous la coupole, le pendule de Foucault, qui met en évidence la rotation de la terre, a lui aussi, de manière imperceptible, ralenti son mouvement. »

Pas de quoi fouetter un chat pour le moment. Cependant, ce sont les prémices des choses annoncées… La dernière étape de ce redressement se fera lorsque Jésus-Christ posera Ses pieds sur le mont des Oliviers qui est en face de Jérusalem. **Zach 14/4.** Aujourd'hui, nous vivons les prémices de ces changements. Le monde qui riait quand nous parlions de ces choses dans les années 1960, ne rit plus du tout. Aujourd'hui, les moqueurs d'hier parlent, comme s'ils les découvraient, ce que nous annoncions alors au sujet de la pollution, du réchauffement de la planète, de la mondialisation et de toutes ces choses.

Le Livre d'Hénoch n'est plus apocryphe.

Aujourd'hui, Dieu nous révèle de nouvelles choses par le Livre d'Hénoch qui n'est plus apocryphe (**apocryphe** signifiant : **tenu caché**). Les chrétiens-vierges- folles et les bâtards **Héb 12/8** vont se moquer de nous, mais peu importe, ce qui a été annoncé par les prophètes arrivera et les moqueurs d'aujourd'hui le verront de leurs yeux demain. Le vrai peuple de Dieu sur la terre reflète la gloire de Jésus. Et à la toute fin de ce pauvre monde, la Nouvelle-Jérusalem sera revêtue du Soleil (de Jésus le Soleil de Justice). Les gens du peuple de Dieu monteront chaque année à Jérusalem pour la fête des Tabernacles selon **Zach 14/16**. Chaque peuple se lèvera en son temps, en son mois. Les ordres seront donnés et chacun saura ce qu'il a à faire et en quel temps. La lune se lève régulièrement et reflète la gloire du soleil. De même le peuple de Dieu se lèvera et reflètera la Lumière de Jésus-Christ. Nous verrons dans les **ch 75/7** comme en **36/2-3**, qu'il y a des fenêtres à droite et à gauche des portes. Ces fenêtres symbolisent les actions des anges. Mais pour le moment, quand Hénoch nous parle de l'orbite du ciel, il

parle du fait que la course du soleil et de la lune sont l'image du royaume terrestre de Dieu. Les choses viennent par cycles. Mais qui comprend ces choses actuellement ? Qui observe que les choses se répètent et qui en tire une leçon ? **Eccl 1/9**.

La lune, comme l'Eglise passe par des cycles et ne donne pas toujours la même lumière. Nous avons vu cela en étudiant les sept âges de l'Eglise.

De 53 à 170 après Jésus-Christ, la Lumière était encore là en majorité. L'influence de Paul était encore grande. **Apoc 2/1-7**.

Puis, vint l'âge que nous appelons prophétiquement l'âge de Smyrne qui, de 170 à 312 a vu sa lumière peu à peu envahie par les ténèbres de l'église catholique naissante. **Apoc 2/8 à11.** Puis les ténèbres se sont amplifiées sous l'âge de Pergame dont l'envoyé de Dieu était Martin. **Apoc 2/12 à 17.**

Les ténèbres n'ont jamais été si grandes dans l'église qu'entre 806 à 1520 après Jésus-Christ. C'est l'âge que l'Apocalypse annonce prophétiquement dans la lettre à Thyatire. **Apoc 2/18 à 29.**

Puis la lune, l'Eglise, s'est inclinée vers l'orient du soleil c'est-à-dire, l'Eglise se penche à nouveau vers l'Orient du soleil, (Jésus est le Soleil de Justice) vers l'origine de son histoire et la Lumière revient. C'est l'époque de la réforme avec l'ange (l'envoyé) Luther. **Apoc 3/1 à 6.**

Puis la Lumière continue à prendre de la place entre 1750 et 1905 sous l'influence de l'envoyé de Dieu, John Wesley. **Apoc 3/7 à 13.**

Puis en 1906 nous sommes entrés dans l'âge de Laodicée où la Lumière commence à être rétablie dans sa plénitude. **Apoc 3/ 14 à 22**. William Branham est l'envoyé de Dieu pour cet âge. Il commence à rétablir la Vérité en ouvrant les Sept Sceaux de l'Apocalypse **du dimanche 17 mars 1963 au lundi matin 25 mars 1963**. C'est le message majeur de ce messager de Dieu, de ce prophète majeur. Mais des pasteurs se sont élevés contre lui sans raison et ont sali la réputation de cet envoyé de Dieu en colportant des choses sans aucun fondement. Ils n'ont agi que par jalousie. Que Dieu leur pardonne ce péché Ainsi la révélation des Sept Sceaux n'est connue que de quelques millions de personnes dans ce pauvre monde. Chaque jour le livre de la révélation des Sept Sceaux entre chez ceux qui ont soif de Vérité et qui cherchent réellement. Ceux-là auront la réserve qui manquera cruellement aux vierges folles. A la fin de l'âge de Laodicée (l'âge dans lequel nous vivons **Apoc 3/14-22**) seul un petit reste sera enlevé par Jésus dans les nuées du ciel. Ceux-là auront suivi la direction désignée par le signal donné en **1 Thess 4/16** (le signal donné, (ou cri de rassemblement), **est** le message de l'envoyé de Dieu, William Branham, que vous le vouliez ou non, c'est ainsi.) L'histoire se répète. Comme pour les cycles du soleil et de la lune dont Hénoch nous parle. Il attire notre attention sur ces choses, mais qui prend la peine de les observer ? L'histoire de l'Eglise est comme celle d'Israël. Il n'y aura qu'un reste à la fin, un petit reste. Les autres, Dieu les vomira de sa bouche. **Apoc 3/16**.

Consacrez-vous donc à chercher Dieu pendant qu'il en est encore temps !

CHAPITRE 73.

1. Ceux qui dirigent les chefs de mille préposés à toute la création et à tous les astres, ainsi qu'aux quatre jours supplémentaires n'abandonnent pas leurs activités, conformément au calendrier. Ils font également leur office ces quatre jours qu'on ne fait pas entrer dans le calcul de l'année
2. Les hommes s'égarent au sujet de ces jours ; car il faut se rapporter à ces luminaires pour s'en rendre compte, puisque l'un est intercalé à la première porte, le second à la troisième, un autre à la quatrième, et le dernier à la sixième.
4. C'est ainsi que se trouve complété le nombre de trois cent soixante-quatre (364) positions, qui forment autant de jours. Voilà les signes : Les temps, les années et les jours tels qu'Uriel me les fit connaître. Uriel est l'ange que le Seigneur de gloire a préposé à toutes les étoiles dans le ciel et dans le [cosmos] .
5. Les dispensateurs des jours et des nuits, savoir : le soleil, la lune, les astres et toutes les créatures, servent et dominent en tournant sur tous les chars célestes et qu'ils soient visibles depuis l'aride et soient les guides du jour et de la nuit.
6. Ainsi Uriel me fit voir douze portes qui s'ouvrent pour le char du soleil, d'où jaillissent des infinités de rayons et qui répandent la chaleur sur la terre, quand elles sont ouvertes, aux temps qui leur sont fixés.
7. D'elles aussi s'échappent les vents et l'esprit de la rosée, quand les fenêtres aux extrémités du ciel s'ouvrent aux époques fixées par la volonté divine.
8. Je vis douze portes dans le ciel aux extrémités de la terre, desquelles sortent le soleil et la lune et les étoiles et tous les ouvrages du ciel au levant et au couchant.
9. Bien d'autres fenêtres s'ouvrent encore à droite et à gauche.
10. Et chaque fenêtre répand la chaleur en son temps, selon les portes que les astres empruntent pour sortir selon l'ordre qu'ils ont reçu de Dieu et pour se coucher selon leur nombre.
11. Et je vis dans le ciel le char de ces étoiles qui tournait sur le cosmos au-dessus de ces portes, et c'est avec eux que les astres qui ne se couchent pas font leur révolution sans jamais décliner. Une d'entre elles est plus brillante que les autres ; celle-ci fait le tour du [cosmos] entier.

Commentaire du chapitre 73.

Le soleil tourne-t-il autour de la terre ? Nous savons bien que non. Cependant, nous continuons tous à parler comme Hénoch le faisait en son temps. Nous voyons le soleil se lever et nous le voyons se coucher. On a l'impression en voyant cela qu'il nous tourne autour. La Bible emploie le même langage qu'Hénoch et nous. Toutes ces choses qu'Hénoch a vues peuvent sembler inutiles. Pourquoi se donner tant de peine à expliquer ces choses. Cela semble bien compliqué et en plus, les manuscrits qui nous

restent sont très abimés. Heureusement que nous avons aujourd'hui les manuscrits de la mer morte. Ils nous aident beaucoup, mais là aussi, il y a beaucoup de trous. Avons-nous bien besoin de savoir ces choses ? Il ne faut pas se contenter de lire ce Texte comme s'il s'agissait d'un exposé astronomique. Il y a une autre lecture à faire. N'oublions pas qu'Hénoch a vu ces choses et qu'il était prophète. Le Texte a donc une portée prophétique. Souvenez-vous qu'au début de cet exposé qui semble être un traité d'astronomie un peu compliqué, il est écrit : *« Livre du cours des luminaires célestes, **selon leurs genres**, leurs époques, leurs noms et les lieux où ils commencent leur carrière, et leurs différentes places selon leur mois, toutes choses qu'Uriel, le saint ange qui était avec moi et qui les gouverne me fit voir »*. **Hénoch 70/1**. En réalité, le terme « **genre »** employé là peut aussi être traduit par « PEUPLE ». Hénoch nous invite à comprendre que ce qu'Uriel lui montre ne concerne pas seulement le soleil, la lune et les astres, mais aussi des peuples, des temps et des lieux. Ce qu'Hénoch voit concerne donc des royaumes aussi bien célestes que terrestres. Le soleil, la lune et les étoiles sont les images de personnes et de peuples. Par exemple nous savons que le soleil est l'image de Jésus-Christ. Nous le savons par La Bible **Apoc 1/16.** Le soleil est, dans **Apoc 1/16**, au milieu de Son Eglise des nations qui traverse les sept âges d'**Apoc 2 et 3**. Il tient les sept étoiles dans Sa main. Et ces étoiles sont l'image des sept anges **d'Apoc 2 et 3**. Ces sept anges sont des anges terrestres. (Le mot ange signifie aussi bien apôtre, qu'envoyé ou ange céleste. Là, nous avons affaire à des envoyés de Dieu. Nous avons affaire à des personnes humaines envoyées par Dieu et à qui des lettres doivent être envoyées. **Apoc 2 et 3**. Donc, les astres qu'Uriel montre à Hénoch sont aussi bien des envoyés de Dieu humains que célestes. La lune est l'image du peuple de Dieu qui vit durant le millénium. Dans **Apoc 12/1**, il est question d'une femme, le peuple de Dieu **dans le ciel**. Elle est vêtue du soleil. Ce qui signifie que c'est Jésus qui l'a vêtue. Au ciel, elle a la lune sous ses pieds. Nous verrons tout à l'heure ce que cela veut dire.Elle porte sur sa tête une couronne de douze étoiles qui représente les 12 apôtres de Jésus-Christ. Car en fait le peuple de Dieu qui se trouve au ciel, c'est l'Eglise de Christ qui a gardé fidèlement l'enseignement des apôtres. C'est La Nouvelle Jérusalem, l'Ancienne étant la Communauté de vie qui a été fondée par Jésus et les apôtres à Jérusalem. La même femme se trouve sur terre au verset **6**. Alors ? Est-elle au ciel comme au verset **1** ou sur terre comme au verset **6 ?** Elle est au ciel, Jean l'a vue au ciel. Mais elle est aussi sur la terre comme il l'a vue également.

Il faut, pour comprendre ces choses, les voir avec l'esprit de prophétie.

Cette femme est l'Eglise sur terre, juste avant l'enlèvement de l'Epouse de Christ. Elle est sur terre, mais en esprit elle est en Christ dans les lieux célestes. **Eph 1/3**. Elle est donc au ciel et sur terre. Que fait-elle sur terre ? Elle accouche. Qu'est-ce que cela signifie ? Elle est en train de mettre un être au monde, c'est-à-dire : sur terre. Cela signifie que de l'Eglise sortira sur terre l'Epouse de Christ qui sera enlevée au ciel. **Apoc 12/5**. Mais pourquoi Jean voit-il que l'Epouse est un enfant mâle ? Parce que dans le monde de l'esprit il n'y a que mâle. Le Père, le Fils. Le Saint-Esprit est Celui du Père créateur. Il est Celui qui couvrit Marie de Son ombre. Le principe masculin règne. Le Texte **d'Apoc 12/5** dit, en réalité : un fils viril et non pas un fils mâle. Ce fils viril viendra régner sur toutes les nations avec une verge de fer. C'est avec Jésus que l'Epouse (le fils viril) règnera virilement sur toutes les nations. **Apoc 12/6**. Mais avant qu'ils ne viennent régner pendant le millénium, la femme, l'Eglise qui n'est pas partie dans l'enlèvement devra se cacher du dragon pendant 1260 jours. Et quand Jean nous dit qu'il a vu une femme dans le ciel qui avait la lune sous ses pieds, cela signifie que

L'Epouse, spirituellement, sera toujours au ciel et règnera sur le peuple de Dieu qui sera sur la terre. Le peuple de Dieu qui sera sur la terre pendant le millénium sera composé de l'Eglise qui n'a pas été enlevée et des Juifs fidèles.

Donc, pour résumer :

Le soleil c'est Jésus.

La lune c'est le peuple de Dieu, Juifs et Chrétiens

Les astres sont les envoyés de Dieu, anges célestes, envoyés humains Juifs et non-Juifs.

Quand nous lisons Hénoch, il nous faut nous laisser diriger par le Saint-Esprit. Il est nécessaire d'avoir les oreilles qu'il faut pour entendre. Si nous ne les avons pas, nous ne lisons qu'un charabia sans importance.

CHAPITRE 74

1. Aux confins de la terre, je vis douze portes pour tous les vents, qui s'en échappent de temps en temps pour se répandre sur la terre.
2. Trois d'entre elles sont ouvertes sur la face du ciel et trois à l'ouest; trois à droite du ciel et trois à gauche.
3. Et les trois premières sont celles qui sont du côté de l'orient, et il y en a trois au midi et les trois suivantes sont celles du nord, et il y en a trois au couchant.
4. Par quatre d'entre elles sortent des vents de guérison et de bénédiction [de renaissance] pour la terre et par les huit autres sortent des vents de châtiment [de désolation] ; lorsqu'ils sont envoyés, ils apportent la ruine à toute la terre, et à l'eau qui est sur elle, et à tous ceux qui l'habitent et à tous ceux qui sont dans l'eau et sur l'aride.
5. Le premier vent, dont le nom est L'Oriental, sort de ces portes par la première porte qui est du côté de l'orient et qui s'incline vers le midi ; par elles sortent la désolation de l'aride, et la chaleur, et la ruine.
6. Et par la deuxième porte, celle du milieu, sort [le vent de plein Est] le bien et par elles sortent la pluie, et la fertilité, et le renouveau, et la rosée. Et par la troisième porte, du côté du nord, sort [le vent du Nord-est] le froid et le sec.
7. Et après ceux-ci sortent les vents du côté du midi par trois portes : le premier, un vent du Sud, par la première de ces portes qui s'incline du côté de l'orient, il sort en vent de chaleur.
8. Et par la porte du milieu sortent un vent du Sud apportant les bonnes odeurs, et la rosée, et la pluie, et le renouveau, et la vie.
9. Et par la troisième porte, qui est du côté de l'occident, sort un vent du Sud-Ouest qui apporte la rosée, et la pluie, et les sauterelles, et la désolation.

10. Et après ceux-ci viennent les vents du côté du nord, par la septième porte qui est à l'orient; par là viennent la rosée et la pluie, les sauterelles et la ruine.
11. Et de la porte du milieu sortent la vie, et la pluie, et la rosée et l'abondance. Et par la troisième porte qui est à l'occident, [qui s'incline vers le nord], par elle la nuée, et le givre et la neige et la pluie et la rosée et les sauterelles.
12. Après ceux-ci viennent les quatre vents qui sont à l'occident. Par la première porte qui est du côté du nord sortent la rosée et la neige, et le froid et le givre et la fraicheur.
13. Et par la porte du milieu sortent la rosée et la pluie, l'abondance et la bénédiction ; et par la dernière porte qui est au midi sortent la sécheresse et la ruine, la chaleur et la perdition.
14. Et sont ainsi décrites les douze portes des quatre vents des cieux, et je t'ai montré [leur explication complète] toute leur loi, et tout leur châtiment, et tout leur salut, ô mon fils Mathushela.

Commentaire du chapitre 74.

Hénoch est un homme qui parle avec des mots humains de choses spirituelles qu'il a vues. Elles sont parfaitement exactes, mais pour que nous les comprenions, nous avons besoin de connaître la totalité du message Biblique. Souvenez-vous que la Bible n'existait pas encore quand Hénoch eut ses visions. C'est Moïse qui a commencé à raconter la création du monde dans son livre que nous appelons « la Genèse ». Souvenez-vous aussi que Moïse est né environ trois cents ans après la dernière histoire qu'il nous raconte dans son livre de la Genèse. Il a sans doute rédigé le Pentateuque (les cinq premiers livres de la Bible) vers 1445 avant Jésus-Christ. Le dernier texte sacré que nous avons dans le canon des Ecritures Saintes, c'est le livre de la Révélation (Apocalypse). Ce livre a été écrit sans doute entre 94 et 96 après Jésus-Christ par Jean, à Patmos. Or Hénoch est né il y a environ 5363 ans (en 2010), 622 ans après qu'Adam eut été créé. Hénoch a donc vécu en même temps qu'Adam. En effet, Adam mourut à l'âge de 930 ans. Hénoch avait 308 ans le jour de l'enterrement d'Adam. Environ 56 ans plus tard Uriel donne les lois des luminaires à Hénoch et c'est donc à cette époque que son fils, Methushela, a entendu pour la première fois ces choses d'une haute spiritualité. Ce qu'Hénoch a vu et entendu a ensuite été réservé à une élite qui le cachait. Le mot apocryphe signifie littéralement 'tenu caché'. Mais aujourd'hui, la connaissance ayant augmenté selon les prophéties, nous sommes à même de comprendre le message codé qu'Hénoch, le septième depuis Adam, nous a laissé de la part de l'ange Uriel. Hénoch ne pouvait pas lire le livre de l'Apocalypse. Pourtant il écrivit au sujet des 12 portes que Jean nous décrit dans son livre au **ch 21/12.** Hénoch et Jean ont vu les mêmes choses, mais à des époques différentes. Hénoch ne pouvait pas mentionner la Nouvelle Jérusalem. En effet, à son époque il n'y avait même pas encore de Jérusalem terrestre. Il ne pouvait pas non plus mentionner les douze tribus, ni les douze zodiaques, ni les douze patriarches, ni les douze apôtres de Jésus-Christ. Maintenant, voyons un peu ces choses. Par les textes de Moïse en **Nombres ch 2** nous avons les noms des douze tribus et leurs emplacements autour de la Tente d'Assignation. Nous pouvons aussi, puisque nous avons les Ecritures, connaître les portes au temps de Néhémie **Néh 3 et 12.** Hénoch a vu quatre époques importantes qui allaient marquer l'histoire des élus. Chacune de ces périodes, ou âges, ont un climat particulier. Les vents qu'Hénoch a vus sont des esprits qui influencent ces âges. Par exemple, la première porte qu'Hénoch

nous décrit est celle qui est désignée en premier par **Néh 3/1**. C'est la porte des brebis. Elle est à l'Est . C'est à l'Est que se trouvaient les tribus de Judas, Issacar et Zabulon.

Par exemple…

Première Porte de l'Est = Porte de Judas.

Pour Hénoch, l'Est est en face de lui (sur la face du ciel) **V 1**. Derrière lui se trouve l'Ouest. Ces trois tribus de l'Est typifient le peuple d'élus que Jésus s'est acquis alors qu'Il vivait sur terre. Ce fut une époque difficile puisque, premièrement, Jésus a dû mourir pour qu'ils naissent de nouveau. Le vent qui souffle est donc un vent de désolation de l'aride. Le fait que Jésus ne soit plus avec eux en chair rendait l'existence difficile comme la vie qu'on peut avoir dans un désert.

Deuxième vent de la Porte de l'Est = Porte d'Issacar.

Mais un vent sort de la deuxième porte qui se trouve à l'Est. C'est la porte d'Issacar. Il produit le bien, la création de l'Eglise par la pluie de la première saison (le baptême dans le Saint-Esprit) le fruit (le résultat : La Communauté de la Première-Jérusalem) et donc le salut pour beaucoup.

Troisième vent de la Porte de l'Est = Porte de Zabulon.

C'est le vent de la sécheresse et du refroidissement de l'amour dans les Communautés. Mais l'Est s'incline vers le midi, vers le Sud. C'est-à-dire : l'histoire se penche vers la suite des évènements qui se précipitent dans une direction précise. Il en va de même pour l'histoire de chaque personne. Il y a un commencement et une fin. Tout ici-bas tourne disait l'Ecclésiaste **Eccl 1/5-6 ; Eccl 3/1-8**. Et il y a des portes à franchir pour passer d'un temps à un autre temps. Ces portes sont des étapes qui marquent la vie des gens, mais aussi la vie de l'Histoire de ce monde et en particulier l'Histoire du Peuple de Dieu. Ce qui est arrivé au Peuple d'Israël arrive de même au Peuple de l'Eglise de Jésus-Christ.

Les mots « bonnes odeurs » « rosée » « pluie » « sauterelle » etc… sont des symboles qui sont connus par tous dans le milieu évangélique. Je n'y reviens donc pas. Et voilà pourquoi je ne traite pas en profondeur la signification de tous ces vents et de ce qu'ils amènent avec eux.

LES 12 PORTES.

Quand nous lisons le Livre de Néhémie, nous y trouvons l'histoire de la reconstruction (de la restauration) de Jérusalem. Jérusalem avait des frontières naturelles et d'autres qui étaient construites de mains d'hommes. Toute l'histoire de la restauration de Jérusalem typifie l'histoire de la restauration de l'Eglise à la fin des temps, donc de

notre temps. La ville de Jérusalem avait 12 portes et chacune a une signification dans la vie quotidienne de ceux qui lisent le livre d'Hénoch. Car elles sont une ombre de notre réalité. Dans la Nouvelle Jérusalem, chaque porte est une perle unique **Apoc 21/21.** Jésus, Lui, est La Perle de Grand Prix **Matt 13/45-46** et La Seule Entrée **Jn 10/9 14/6.** Par conséquent chaque porte représente les aspects de ce que Jésus a fait à la croix. Car c'est bien par Jésus en croix que nous devons entrer pour avoir accès à la Nouvelle Jérusalem Céleste.

1 La porte des brebis

La porte des brebis a été la première porte à être restaurée. C'est le grand prêtre Eliaschib et ses collègues qui l'ont reconstruite. Elle a été appelée comme cela car elle donnait sur le marché où on vendait les brebis et moutons qui servaient au sacrifice dans le temple. C'est par cette porte que Jésus est sorti de Jérusalem pour aller à Golgotha. C'est la première porte qui doit être construite dans la vie d'une personne qui s'approche de Dieu. Pour entrer dans le royaume de Dieu, on doit passer par Jésus, la Brebis de Dieu qui ôte le péché du monde. On entre dans le Royaume de Dieu par la foi en ce que Jésus, La Brebis de Dieu, a accompli à la croix. C'est la première vérité qui a été rétablie par Luther le réformateur. On ne passe que par Jésus, il n'y a pas d'autres portes que Lui. **Actes 4/12.**

2 La porte des poissons

"La porte des poissons a été reconstruite par les fils de Senaa. Ils ont jeté ses poutres et ses portes et mit les verrous en place" **Néh 3/3** Il est aussi question de cette porte dans **2 Chroniques 33:14; Sophonie 1:10.** Les marchands apportaient du poisson au 'marché du poisson' grâce à cette entrée. La porte des poissons représente notre témoignage, l'Eglise est mandatée par Jésus pour aller dans le monde pour y être des pêcheurs d'hommes **Matt 4/19**.

3 La porte des Poissons

La Porte Vieille a été réparée par le fils de Jojada de Paséach et le fils de Meschullam Besodia. Ils ont jeté ses poutres et ses portes et mis les verrous en place **Néh 3/6.** Les anciens de la ville se réunissaient à la porte pour discuter de questions d'importance communautaire et la question de jugement sur les litiges **Ruth 4/11; Pro. 31/23.** De nos jours, alors que de folles confusions émotives et des doctrines erronées captent l'attention des gens mal affermis dans les Ecritures-Saintes, nous avons besoin du conseil des anciens, de ceux qui pourraient nous ramener dans les anciens sentiers de Dieu selon **Jérémie 6/16** en vue d'une véritable maturité spirituelle.

4 La porte de la Vallée

Cette porte conduit aux deux principales vallées de Jérusalem. La vallée d' Hinnom. Elle se trouve à l'Ouest et au Sud de Jérusalem. Cette vallée a une très mauvaise réputation, car c'est là que Salomon avait érigé les hauts lieux à Moloch et Kemosch afin qu'on y sacrifie des enfants **1 Rois 11/7**. C'est cet endroit qui se nomme aussi la Géhenne synonyme d'enfer. **Matt 5/ 22; 10/28 ; 23/15,33.** C'est aussi dans cette vallée que les autels païens et les images ont été brûlés au cours de la purification de Jérusalem **15/13 Rois 1 ; 2 Rois 23/4-12, 2 Chr.15/ 16; 29/16; 30/14.**

L'autre vallée est la vallée du Cédron qui contourne Jérusalem au Nord et à l'Est. A l'est, elle longe le jardin des Oliviers **Jn 18/1**. Nous avons donc deux vallées devant nous en sortant par cette Porte.
1° La vallée des sacrifices horribles. Jésus y est allé à notre place.
2° la vallée du Cédron qui nous fait comprendre que nous avons été mis à part, éloignés du feu de la Géhenne par le Seigneur Lui-même. Par contre nous avons à longer le jardin de la souffrance, le jardin des Oliviers, tout au long de notre vie terrestre. La porte de la Vallée représente le fait que nous avons été mis hors de, (sanctifiés, mis à part) arrachés des feux de l'enfer de la géhenne, par la grâce de Dieu ; Jésus y est passé à notre place ; et d'autre part, nous entrons dans la seconde vallée par choix, la vallée de la souffrance et de purification **Ps. 23/ :4.**

5 La porte du Fumier

La Porte du fumier a été réparée par le fils de Malkijah Recab, souverain du district de Beth Hakkerem. Il l'a reconstruit et mis les verrous en place» **Néh.3/14.** Cette porte typifie la honte de notre ancienne vie **Rom 7/ 24; 6/1-4,6; Apoc. 21/27, 22/14-15)** et la gloire de la nouvelle vie **Philippiens 3/7-10**. Depuis que nous avons été en Présence de Jésus se sacrifiant pour nous, nous avons abandonné l'ancienne vie et refusé de nous salir à nouveau avec les pratiques que nous avions avant, tout cela n'était que du fumier.

6 La Porte de la Source

"*Puis, je suis passé vers la porte de la Source et l'étang du Roi, mais il n'y avait pas assez de place pour ma monture pour traverser*" **Neh. 2/14.** La porte de la Fontaine semblait être la porte la plus en ruines, si bien que Néhémie cessa son inspection cette nuit-là. Cela signifie sans doute que la porte de la Source doit avoir été un centre de l'attaque concentrée pendant le siège de Jérusalem par l'armée babylonienne **2 Rois 25/4.** De même, dans le domaine spirituel de cette porte, la Source est une cible d'attaque satanique concentrée. Cela signifie que les vrais prophètes, ceux à qui viennent les Paroles de Dieu pour qu'elles abreuvent le peuple, sont les cibles privilégiées de l'ennemi. «La porte de la Source » a été réparée par le fils de Shallun du Col-hozeh, souverain de l'arrondissement de Mitspa. Il l'a reconstruit, couverte et a mis les portes et les verrous en place. Il a aussi réparé le mur de la piscine de Siloé, près du jardin du Roi. Le fils de Néhémie Azbuk, souverain d'un demi-district de Beth Zur, a fait des réparations jusqu'à un point situé en face du tombeau de David. A côté de lui, Ezer, fils de Josué, souverain de Mitspa, a réparé une autre section, face à la montée à l'arsenal jusqu'à l'angle **Ne.3: 15-19.** Un certain nombre d'emplacements sont associés à la porte de la Source (ou Fontaine):
Piscine de Siloé / Siloé **Ésaïe 8:6; Jn. 9:7**.
Le Jardin du Roi **(Cantique des Cantiques 4:12-16; Esa. 58:11-12; Jn. 15:1-8.**
Étapes à Sion **Neh.12:37; Ps. 87:2; He. 12:22.**
Tombes de David **2 Chr.32: 33; Actes 2:25-32.**
La Maison des Héros **2 Sa.23 :8-39; 22:32-51**.
L'Armurerie **Ro.13: 12; Eph.6 :11-17.**
La porte de la Source tire son nom du fait qu'elle était le principal accès à la source - Le Printemps Gihon, seule source qui donnait son eau en toute saison à Jérusalem. Cette source représente la source de la vie même de Dieu **Ps. 36:9; Isa.8: 6.** Avant la

captivité, Jérémie a prophétisé: «*Mon peuple a commis un double péché: Il m'a abandonné, la source d'eau vive, et a creusé ses propres citernes, des citernes crevassées qui ne retiennent pas l'eau*" **Je.2: 13.**
De tous les péchés de Jérusalem, ces deux ont été choisis par Dieu comme les plus graves et ces deux péchés restent les plus graves dans l'Église:
1° Abandonner la source d'eau vive **Jn. 17:5-8,13.**
2° Construire des citernes crevassées **Jn 14:3-4; 38:6; Ge. 37:24; Zach. 9:11.**
Une citerne peut ressembler à un puits dans le sol, mais elle ne produit pas de l'eau elle-même. L'eau a été introduite dans la citerne en venant d'une autre source. Une citerne détient un stock d'eau pour une utilisation ultérieure. Le Seigneur compare ceux qui ont confiance dans leurs propres ressources à ceux qui construisent des citernes crevassées - Jésus nous a encouragés à venir à Lui-même la Source d'Eau Vive **Jean 4:10-14.** «*Le dernier et le plus grand jour de la fête, Jésus Se leva et dit d'une voix forte:« Si quelqu'un a soif, qu'il vienne à moi et qu'il boive. Quiconque croit en moi, comme dit l'Écriture, les ruisseaux d'Eau Vive couleront de son sein »* **Jn 7:37-38.**
Telle est l'expérience accessible par la porte de la Source. On y trouve l'Eau de Vie, et la fécondité qui en résulte **Ge.49: 22**. En outre, c'est à la Source d'Eau Vive que l'Esprit Saint vient rechercher L'Epouse (comme illustré dans la **Genèse 24:16,42-45**; voir aussi **Apoc.22: 17.**

7 La Porte de l'Eau

« *... et les Néthiniens* (les fonctionnaires du Temple) *demeurant sur la colline* (d'Ophel, colline sur laquelle se trouvait le palais du roi David) *firent des réparations jusqu'à un point situé en face de la porte de l'eau vers l'Est et la tour en saillie* » **Neh.3: 26.**
Dans l'Ecriture, l'eau représente la Parole de Dieu **Jean 15:3; Eph.5: 26; He. 10:22.** Et la Parole de Dieu a été étroitement associée à la porte des Eaux. Notez également que ce sont les fonctionnaires du Temple vivant sur la colline de l'Ophel, le Mont Sion, qui ont travaillé à la réparation de la Porte de l'Eau.
«*... tout le peuple assemblé comme un seul homme sur la place devant la porte des Eaux. Ils ont dit à Esdras, le scribe, d'apporter le livre de la Loi de Moïse, que l'Éternel avait ordonné à Israël. Alors, le premier jour du septième mois, le sacrificateur Esdras apporta la loi devant l'assemblée, qui était composée d'hommes et de femmes et de tous ceux qui ont été en mesure de comprendre. Il l'a lu à haute voix de l'aube jusqu'à midi, devant la place qui est en face de la Porte de l'Eau, en présence des hommes, des femmes et de tous ceux qui pouvaient comprendre. Et tout le peuple écoutait attentivement le livre de la loi »* **Neh. 8:1-3.** La date enregistrée pour le commencement de cette lecture était le premier jour du septième mois, qui était le début de la Fête des Trompettes **Lev.23: 24; Nom. 29:1**. Trois choses se sont passées pendant cette période:

1° Le livre a été ouvert **verset 5**.
2° Les gens étaient chacun à sa place, en ordre **verset 7.**
3° Le Verbe a été clairement exposé **verset 8.**

La plupart des gens n'avaient pas entendu l'Écriture avant **Amos 8:11,** et il y eut quatre principales réactions à la Parole:

1° L'adoration **versets 5-6**.

2° Les pleures **verset 9**.
3° Les réjouissances **versets 10-12**.
4° L'obéissance **verset 13**.

La réalité spirituelle de cette porte est également restaurée de nos jours : La Parole de Dieu est ouverte et nous agissons dans l'obéissance à cette Parole. Il a été donné au prophète majeur de notre temps d'ouvrir les Sceaux de l'Apocalypse et nous savons que nous vivons actuellement (en 2010) sous le quatrième Sceaux **d'Apoc 6/7-8** correspondants à **Matt 24/9-14**. Aujourd'hui, (en 2010), le Peuple chrétien se trouve dans la première phase : ils **adorent**. La louange prend beaucoup de place dans leurs rencontres autour de la Parole de Dieu. Mais les choses vont changer. Les **pleurs** vont venir, puis la **réjouissance** et finalement… l'**obéissance** à ce que La Bible ordonne pour l'Eglise.

8 La Porte du Cheval

«*Par-dessus la porte des chevaux, les prêtres font des réparations, chacun devant sa propre maison* » **Neh 3: 28.**
Dans la Bible, le cheval représente deux valeurs de la vie chrétienne:

1° La discipline **Jac. 3:3.**
2° La guerre **Zach 10/3-4.**

Le Seigneur qui restaure son Église exige une discipline militaire, afin que nous soyons mobilisés pour le combat **Apoc .6: 2; 19:11; 17:14.** Et chaque serviteur de Dieu doit nettoyer et reconstruire devant sa propre porte ; ce qui signifie que chacun est responsable de ce qui lui a été confié. (Chaque disciple de Jésus-Christ est serviteur de Dieu).

9 La Porte d'Inspection

« *A côté de lui, Malkijah, l'un des orfèvres, fait des réparations jusqu'aux maisons des fonctionnaires et des marchands du temple, en face de la Porte du Miphkad »* **Neh.3:31.**
Le mot hébreu utilisé comme nom de cette porte est **miphkad,** qui peut être traduit de bien des manières : "La nomination, le mandat, désigné sur place, rassemblement, la numérotation d'un recensement, d'inspection etc..." Pour cette raison, les différentes versions de la Bible traduisent le nom de cette porte de différentes façons: «la Porte de l'inspection», «la Porte de rassemblement" et "la Porte de Miphkad". Mais pourquoi cette porte appelée Miphkad? Le mot Miphkad est utilisé seulement dans trois passages. **1 Chr. 21:1-22:2.** Le Miphkad ici était le «nombre» des soldats pris dans le recensement. David était un homme de combat, il chercha à connaître la puissance humaine dont il disposait plutôt que de s'appuyer sur la force de Dieu dans la bataille, ce geste ne fut pas considéré comme un geste de foi ni par Dieu, ni par Joab **versets 1-3,6-7**. (Mais il y a aussi autre chose. En fait Dieu était **déjà** en colère contre Israël et excita

David, par l'intermédiaire de satan, a faire ce fameux recensement. Lisez attentivement **1 Chron 21/1 et 2 Sam 24/1**. Il n'y a pas de contradiction dans ces Textes. Il suffit de comprendre que satan n'est pas **l'adversaire de Dieu**, mais le nôtre. Satan est un instrument entre les mains de Dieu selon sa nature, et Dieu finira par se débarrasser de cet instrument). Pourtant Moïse avait fait deux recensements sur l'ordre de Dieu Lui-même **Nom.1 :1-2; 26:1-2**. Le résultat de la transgression de David fut le jugement de Dieu. Mais l'ange a été arrêté par Dieu à **l'aire d'Arauna.** Alors David a ordonné de construire un autel devant Dieu, et c'est là que le Temple a été construit plus tard. Alors qu'est-ce que Miphkad signifie pour les habitants de Jérusalem? Tout d'abord, cela voulait dire le recensement. Deuxièmement, et surtout, cela signifiait l'emplacement du Temple lui-même, le lieu "nommé" où l'arche finalement vint habiter **1 Chron. 22:1,6-10**.
La seule utilisation d'autres Miphkad est en **Ez.43: 21,** où il signifie «endroit désigné». La Porte Miphkad conduit dans la cour du Temple, le «rendez-vous » de la présence de Dieu.

Signal donné et cri de rassemblement

Aujourd'hui, Dieu restaure la Porte de Miphkad dans son Église, le lieu désigné pour la réunion en la Présence manifeste du Seigneur **Héb 10 :25; Mt. 18:20; Ps.133.** Ce lieu est l'Eglise qui est une ***Communauté de Vie*** selon La Parole de Dieu **Actes 2 et 4**. Et, dans les Communautés de vie, il doit y avoir un endroit où se tiennent des assemblées autour de La Bible et des ministères de La Parole. **Eph 4/11-13**.

10 La Porte d' Ephraim

Cette porte, dans l'Eglise n'est pas restaurée, mais plutôt remplie. La porte d'Ephraïm était également associée à la **Fête des Tabernacles Neh. 8,16-18,** pour la récolte de la dernière journée. Le jour central de cette fête était le **jour du Grand Pardon Lev 16 :2,12-17,** qui a également un accomplissement spirituel dans l'Église **Apoc 8:1-5.** En tant que Son Peuple, nous sommes appelés non seulement à être féconds, mais doublement fructueux **Jean 15:1-8, 14:12.**

11 La Porte de la Garde

Cette porte (également appelée la porte du roi, car elle conduit au palais) n'a également besoin d'aucune réparation **Neh 3:29; 12:39.** Il y avait deux sortes de gardes: les gardes à toutes les portes **7:1-3** et les gardiens à la Porte de la Garde **7:45,73.** Cette dernière catégorie n'est pas simplement recrutée, mais désignée comme un lignage, tout comme les prêtres, les chanteurs et les serviteurs du Temple **Neh 10:28-29,39; 12:45-47; 13:4-5.**
Il est à noter que les musiciens dans le Temple ne pouvaient pas être n'importe qui. La musique, dans le Temple est Sacrée et ne peut être interprétée que par des gens consacré par Dieu ; **car la musique est un point de contact avec des esprits mauvais ou Le Saint-Esprit**. Un musicien qui joue dans le Temple, dans la maison de Dieu, ne peut

pas être un être irrégénéré. Il doit être consacré **à** Dieu et **par** Dieu pour pouvoir jouer. Regardez l'effet que produit la musique jouée par un homme consacré **1 Sam 16/23**. Je vous laisse imaginer les effets causés par la musique jouée dans l'Eglise par des gens qui ne sont pas nés de nouveau…

12 La Porte de l'Orient

« *A côté d'eux, le fils d'Immer Zadok a fait des réparations en face de sa maison. A côté de lui, le fils de Schemaeja Schecania, la garde à la porte de l'Est, a fait des réparations* » **Neh 3:29.**
La Porte de l'Est a été une autre porte qui n'avait pas besoin de réparation. On était au milieu des trois portes qui ont conduit dans l'enceinte du Temple - les deux autres étant la porte des Eaux et de la porte de la Garde – cette porte avait une signification prophétique particulière pour le peuple d'Israël **Eze. 47:1, 10:1 -5,15-19.**
Elle représente deux choses:

1° La venue de la Gloire du Seigneur **Eze. 43:1-5; Esa. 6:1-4.**
2° La venue du Seigneur de la gloire - à la fois la première venue **Ze. 9,9-10; Lc. 19:29-49, 21:37-38; Eze.44 :1-2** et la seconde venue **Mt. 24:27; Zach. 14:3-4.**

La semaine avant sa crucifixion, Jésus a passé chaque nuit sur le mont des Oliviers. Chaque matin, il entrait par la porte de l'Est **Mt 24:1-3; Mc. 13:1-4**. Plus tard, il est monté au ciel depuis le Mont des Oliviers **Actes 1:12** et Il reviendra de la même façon qu'Il est parti **versets 10-11; Eze. 11:1-3,23.** A cette époque, Il passera à nouveau par la porte de l'Est dans la ville de Jérusalem **Psaume 24.**

Les portes qu'Hénoch a vues représentent toutes ces choses et sans doute encore bien d'autres…

CHAPITRE 75

1. Et il nomme l'Est : orient, parce qu'il est le premier.
2. Le second, se nomme Sud Darom, parce que Le Tout-Puissant séjourne là, à Da'Er Rabba et demeure dans ce lieu qui est béni a jamais.
3. Le vent d'occident s'appelle encore vent de la diminution, parce que c'est de son côté que tous les luminaires célestes s'affaiblissent et descendent.
4. Et le grand quartier qu'ils appellent le Quartier Ouest, car c'est là que vont les astres des cieux ; là ils se couchent et toutes les étoiles entrent. Et c'est pour cette raison

qu'ils l'appellent couchant. Et le Nord, ils l'appellent Nord, parce qu'en lui tous les astres des cieux se cachent et se rassemblent, font leur révolution et se dirigent vers l'Est des cieux. Et l'Est ils l'appellent Est (Midnah) parce que de là s'élèvent les astres des cieux ; et [ils l'appellent] aussi Mizrah ; parce qu'ils s'élèvent. Et je vis les trois parties de la terre : l'une d'elles étaient faites pour que les fils des hommes y demeurent ; et l'une d'elles pour toutes les mers, et les rivières ; et l'une d'elles pour les déserts, pour les sept et pour le Paradis de Justice.

5. Je vis sept montagnes plus hautes que toutes les montagnes de la terre, et la neige descend sur elles, les jours, les saisons, et les années s'y écoulent.

6. Je vis sept fleuves sur la terre, plus grands que tous les autres fleuves ; l'un coule de l'occident à l'orient, et va se jeter dans la grande mer.

7. Deux autres coulent du nord à la mer, et vont se jeter dans la mer Érythrée, vers l'orient. Quant aux quatre autres, deux coulent du nord vers la mer Érythrée, les deux derniers vont se jeter dans la grande mer.

8. Je vis sept grandes îles sur cette mer, deux proches de la terre, cinq dans la grande mer.

Commentaire du chapitre 75.

Hénoch regarde la représentation de ce qui est dans notre système créé. Il nous donne la définition des quatre manifestations de la spiritualité qui sont sur terre depuis que sa parole prophétique est sortie. Il les nomme comme on nomme les quatre points cardinaux. **Est** (L'Orient) ;

Est : L'Est représente les tribus d'Israël qui ont vu venir à elles le Messie. Il est le Soleil levant et ces tribus auraient dû dépendre de Lui seul.

Sud : Le Sud représente La bénédiction que Dieu répand sur les tribus du Sud. Jérusalem se trouve dans le Royaume du Sud. Le Sud représente la présence de Dieu. **Lév 1/11**.

Ouest : L'Ouest désigne la multitude des nations. Le christianisme majoritairement impur est inspiré par des anges en déclin qui se trouvent sur le versant Ouest. C'est le couchant.

Nord : Le Nord est la partie de ce monde où la terrible mort s'est abattue sur Israël juste avant que s'accomplissent les prophéties annonçant son retour dans son pays, à l'Est. Au Nord, Israël se cache, il ne fait pas bon être Juif, même de nos jours. Mais les astres font leur révolution et s'élèvent. C'est ce qui se passe de nos jours. Tous ceux qui s'élèvent contre Israël seront abaissés, détruits par Le Dieu Tout-Puissant. Puis Hénoch voit les trois parties de la terre. Maintenant, il nous faut le secours de l'esprit de prophétie pour pouvoir comprendre ces Choses. Les mots terre ou monde, dans La Bible comme dans Hénoch, signifient tout aussi bien notre terre que le cosmos. C'est ainsi que la première partie de la terre qu'Hénoch voit est la terre ferme des vivants. La deuxième partie concerne les mers ou les cours d'eau qui sont les lieux des morts. Ce sont des lieux immensément grands sans stabilité, c'est un monde

mouvant (eau). Ce ne sont pas seulement les endroits où sont les morts tels que nous l'entendons, c'est aussi l'endroit où les gens se croient vivants alors qu'ils sont morts spirituellement. Là où est assise la prostituée (l'église catholique et ses dignes filles, protestantes, évangéliques et autres.) Ce sont les eaux de la mort spirituelle. Puis il y a une troisième partie de la terre : les lieux déserts. Ce sont des endroits (spirituels) qui sont réservés aux anges déchus en attendant le jugement. C'est là où les vrais serviteurs de Jésus chassent les démons. **Matt 12/43. Hénoch 10/6**

6. *« Puis le Seigneur dit à Raphaël : Prends Azaël, lie-lui les pieds et les mains ; jette-le dans les ténèbres ; et abandonne-le dans le désert de Dudael. [var.G* ***ouvre le désert*** *qui est à Dadouël et jette-le dedans »]*

Et **Hénoch 58/8-9**.

8. *« Le monstre mâle se nomme Béhémoth ; il roule ses replis tortueux dans un désert désolé, rendu informe et vide.*
9. *Son nom était Duidâin [ou Dudagin] à l'orient du jardin où habiteront les élus et les justes, et où fut placé mon aïeul, le septième après Adam, le premier homme créé par le Seigneur des esprits ».*

Puis Hénoch parle à nouveau des sept montages et nous reconnaissons là les sept montagnes qu'Hénoch avait vues dans le **chapitre 24.** Puis Hénoch nous décrit sept fleuves qui entrainent les morts vers leurs lieux, suivant leur nature profonde. Alors il y a le premier fleuve. Il coule de l'Ouest à l'Est. C'est celui qui a entraîné les gens dans la mort par le déluge. Si vous lisez **Daniel 7** ; vous verrez qu'il y a, encore de nos jours, quatre monstres féroces. Ces monstres-là conduisent les peuples sans foi ni loi dans la destruction. Ces esprits ont agi pour la première destruction, par le déluge d'eau, et ils agissent aujourd'hui, conduisant les foules vers la destruction par le feu, par l'étang de feu. Et ces esprits féroces conduisent les gens décédés dans des lieux qui sont, en quelque sorte, des réserves en attendant le jugement final. Certains peuvent sortir de ces endroits en écoutant la prédication de l'Evangile. Ils sont alors enlevés sur les hauteurs. Jésus a ouvert ce chemin en allant prêcher l'Evangile aux morts **1 Pierre 3/18-20**. Car c'est L'Évangile du salut que Jésus a prêché dans cet endroit **1 Pierre 4/6**. Ces gens qui avaient vécu **selon la chair et non par l'esprit** sont morts et sont descendus dans les lieux qui leur étaient réservés. Mais, en écoutant l'Evangile pêché, certains se sont repentis et ont pu sortir de ces lieux de captivité **Eph 4/8-9**. Ainsi, conformément à ce que Pierre enseigne, il y a des gens qui meurent et sont jugés quant à la chair, puis après avoir entendu l'Evangile dans le séjour des morts, ils peuvent vivre selon Dieu quant à l'esprit **1 Pierre 4/6**. Jésus-Christ a été le premier à descendre dans ce lieu pour y prêcher. Il a ouvert la porte. Depuis qu'il y est allé, la porte est ouverte et chaque authentique enfant de Dieu s'y rend par l'Esprit durant les trois jours qui suivent son décès sur terre. Ils y vont pour y faire ce que Jésus y a fait. Nous avons à faire absolument tout ce qu'Il a fait. (À part le sacrifice en croix pour le péché.) Mais il est évident que, comme Jésus l'a dit : Cependant, cela est réservé à ceux qui croient correctement en Lui et pratiquent Ses lois et Ses ordonnances **Jean 14/12**. Si vous n'êtes pas en ordre avec Dieu, il ne faut pas vous amuser à jouer avec ce qui concerne le monde des morts. Quand Jésus y est allé, Il a prêché à une certaine catégorie de personnes mortes **1 Pierre 3/20** et chaque authentique disciple croyant en Jésus va dans ce séjour des morts pour prêcher l'évangile à une certaine autre catégorie de personnes. Les autres fleuves vont du Nord vers l'Est. Le Nord est le septentrion. Le

sacrificateur devait égorger au côté septentrional de l'autel. Il tournait ainsi le dos au Nord et se trouvait face à Dieu au Sud. **Lév 1/11**. Le Nord symbolise donc la mort. La victoire finale sera contre le dernier ennemi, la mort. Les fleuves qui coulent vers le Nord entrainent en eux les gens décédés, les morts. Quand Dieu rejeta le Temple, Il se manifesta depuis le côté du Nord **Ezech 1/4.** Quand les gens méchants meurent, ils sont emportés par l'un ou l'autre fleuve qui vient du Nord, de la mort. Et ses fleuves les jettent dans leur lieu selon leur prédestination. Mais c'est toujours la mort. Les disciples de Jésus ne voient pas ces premiers fleuves. **Jn 11/26**. Ils ne meurent pas, ils sont conduits par les quatre derniers fleuves dans deux lieux de réserves. **L'un** est représenté par la mer Erythrée qui est à l'Orient. Ce sont ceux qui auront été les vainqueurs dans les sept âges **Apoc 2 et 3**.

L'autre lieu est aussi à l'Orient. C'est le lieu où resteront les Chrétiens qui n'auront pas été corrects durant leur vie terrestre. Ils attendront dans un lieu jusqu'au jour de la première résurrection. Ce lieu est représenté sous les yeux d'Hénoch comme la grande mer.

Il y a donc sept fleuves:

Un qui coule de l'ouest à l'est.

Deux qui coulent du Nord vers l'Est. La mort les entraine vers le lieu où aura lieu la première résurrection en vue du jugement.

Quatre qui coulent du Nord vers l'Orient, vers deux endroits différents qui sont le salut chacun selon son rang.

Les sept îles qu'Hénoch voit sont des possibilités de vie après la mort. Ces îles ne sont pas toutes situées de la même manière. Tous les gens qui quittent la terre n'ont pas la même espérance. Mais tous ont un espoir qui leur est présenté. L'Evangile est annoncé aux morts. C'est comme une îles plus ou moins éloignée de sa propre nature et qui se présente comme un endroit stable (île) au milieu de ce qui est mouvant (eau).

CHAPITRE 76

1. Les noms du soleil sont : Oryâres et Tomâs.
2. La lune a quatre noms : le premier est Asonia, le second Ebla ; le troisième Benâcé, et le quatrième Erâ'e.
3. Tels sont ces deux grands luminaires, dont les orbites sont comme les orbites du ciel, et dont les proportions de leurs deux orbites sont égales.
4. Dans le disque du soleil, il y a sept parties de lumière, qui sont réfléchies par la lune. Ces sept parties vont frapper la lune jusqu'à la dernière. Ils sortent par la porte de l'occident, après avoir éclairé le septentrion, et reviennent dans le ciel par la porte de l'orient.

5. Lorsque la lune se lève, elle apparaît dans le ciel ; et elle est éclairée par la moitié de la septième partie de sa lumière.
6. Cette lumière se complète de plus en plus chaque jour jusqu'au quinzième jour jours, et durant ce jour sa lumière est complète.
7. Et elle guide ses phases par demi-septième. La lune alors réfléchit toute la lumière qu'elle reçoit du soleil.
8. Dans sa décroissance sa lumière perd de son intensité. Le premier jour elle a quatorze parties, et le deuxième jour treize parties et le troisième jour douze parties., et le quatrième jour onze parties, et le cinquième dix parties, et le sixième neuf parties, et le septième huit parties, et le huitième sept parties, et le neuvième six parties, et la dixième cinq partie, et le onzième quatre parties, et le douzième trois parties, et le treizième deux parties, et le quatorzième elle décroît de la moitié du septième, et tout ce qui lui reste de lumière disparaît complètement le quinzième jour.
9. En certains mois, la lune a vingt-neuf jours. [pour compenser]
10. Il y a d'autres mois où elle n'a que vingt-huit jours.
12. Uriel me révéla encore une autre loi [un calcul plus poussé]. C'est la manière dont la lumière émanant du soleil vient [sur quel côté] se répandre sur la lune.
13. Pendant tout le temps que la lune progresse dans sa lumière, elle s'avance devant le soleil, jusqu'à ce qu'au bout de quatorze jours [elle rayonne] sa lumière devienne pleine dans le ciel.
14. Mais quand elle décroît, ou que cette lumière [s'élève] dans le ciel, le premier jour s'appelle nouvelle lune, parce que c'est dans ce jour qu'elle recommence à recevoir la lumière du soleil.
15. Elle se trouve complète, le jour où le soleil descend à l'occident, pendant que la lune monte à l'orient pendant la nuit.
16. Alors la lune brille pendant toute la nuit jusqu'à ce que le soleil se lève avant elle ; alors la lune s'évanouit devant le soleil.
17. Du côté où sort la lumière de la lune, elle décroît encore, jusqu'à ce qu'elle soit complètement éclipsée ; alors son temps est terminé.
18. Alors son disque est vide et sans aucun éclat.
19. Pendant trois mois elle accomplit son cycle en trente jours, et pendant trois [autres] mois, elle l'accomplit en vingt-neuf jours.
20. Et pendant trois mois elle a une période de trente jours, et pendant trois mois, une période de vingt-neuf jours.
21. C'est dans le premier temps qu'elle opère sa décroissance, et par la première porte en cent soixante-dix-sept jours et pendant trois mois elle apparaît vingt-neuf jours. La nuit, elle apparaît pendant vingt jours comme une figure d'homme, et dans le jour, elle se confond avec le ciel et il n'y a rien d'autres en elle que sa seule lumière.

Commentaire du chapitre 76.

Au chapitre **76**, il y a sept montagnes, sept paradis, sept fleuves qui symbolisent la mort. Dans ce qu'Hénoch voit ici, il y a des demi-septièmes. L'équilibre est parfait entre ce qui concerne les morts et les vivants, il y a sept et sept. Pourquoi sept demis ? Parce qu'il y a sur terre la présence de deux peuples de Dieu. Le peuple de la Loi de Moïse et le peuple de la grâce de Jésus-Christ. Sur terre, les peuples de Dieu se comportent de

manière à refléter la Gloire de Dieu. Pendant la nuit d'Israël, la lumière des disciples de Jésus brille devant les hommes de la terre **Matt 5/16**. La nuit d'Israël a commencé le jour où Jésus est monté au ciel. **2 Cor 3/14-16**. C'est alors que la vraie Eglise se montre comme la pleine lune pendant l'absence du Soleil (de Jésus-Christ). Maintenant, nous attendons le retour de Jésus-Christ, le Soleil de Justice. Quand Il paraîtra dans toute Sa Gloire, alors la lune, l'Eglise, sera face au Soleil et tous verront alors qui reflétait la Lumière de La Vérité. Ce que nous sommes sera alors manifesté. **1 Jn 3/2**. Quand un Juif se donne à Jésus-Christ, c'est ce qui compense entre vingt-neuf, vingt-huit et trente jours. Un Juif qui devient disciple de Jésus-Christ est un reflet qui étonne même les anges et glorifie Dieu plus que tout dans le ciel et sur la terre. Car, en vérité, le voile qui est sur le peuple juif aujourd'hui est un voile placé par Dieu Lui-même. **2 Cor 3/15-16.** C'est donc un double miracle de la perfection de Dieu.

CHAPITRE 77

1. Et maintenant, mon fils Mathusala, je t'ai tout fait connaître ; et la description du ciel est accomplie.
2. Je t'ai fait voir le cours de tous les globes lumineux qui président aux saisons, aux différents temps de l'année, et leurs diverses influences [pouvoirs], produisant les mois, les semaines et les jours. Je t'ai également fait voir les décroissements de la lune, qui ont lieu à la sixième porte, car c'est à cette porte que la lune perd sa lumière.
3. C'est par là que commence la lune ; c'est aussi là qu'elle finit à époque certaine, lorsqu'elle a parcouru cent soixante-dix-sept jours, c'est-à-dire vint-cinq semaines et deux jours.
4. Sa période est plus petite que celle du soleil ; elle a cinq jours de moins par semestre.
5. Quand elle se trouve dans son plein, elle présente la face d'un homme. C'est ainsi que me l'a fait connaître Uriel, le grand ange qui la régit [qui est leur guide].

Commentaire du chapitre 77.

La vraie Eglise n'a pas brillé pleinement durant tout le temps où Jésus règne depuis le ciel. Elle a décru et elle est en train de croître de nos jours. La lumière est en train d'être rétablie et elle sera à son maximum juste avant l'apparition de Jésus qui viendra enlever Son Epouse du sein de Son Eglise. La vraie Eglise rétablie de Jésus-Christ présentera au monde l'Image de Jésus-Christ parfaitement. Elle sera dans sa plénitude comme Jésus était la plénitude de Dieu sur terre. Elle fera les mêmes choses qu'Il faisait alors. Elle aura Sa sagesse et se comportera comme Lui avec un amour et une puissance parfaite. Cela ne durera que très peu de temps. Le chiffre six me semble être celui qui convient. La vraie Eglise restaurée pleinement se manifestera durant six mois, six semaines ou six

jours. Le dernier jour, (semaine ou mois) la face de L'Epouse sera comme celle du Fils de l'Homme). Le monde sera en pleine nuit profonde. Les ténèbres diaboliques seront à l'œuvre sur terre comme jamais avant ce temps-là. Le quatrième Sceau de **l'Apocalypse 6/7-8** est déjà brisé et **la mort et le séjour des morts sont déjà lâchés sur terre**. Ils ont le pouvoir sur le quart de la terre, pour faire périr les hommes par l'épée, par la famine, par la mortalité (suicides), et par les bêtes sauvages de la terre (virus). **Matt 24/9-14** s'accomplit de nos jours. **Matt 24/9-14** est la prophétie que Jésus donne pour notre époque et qu'Il reprend en **Apoc 6/7-8.** « ***Alors, on vous*** *(les Juifs et les Chrétiens)* ***livrera aux tourments, et on vous fera mourir ; et vous serez haïs de toutes les nations, à cause de Mon Nom***. » Les Juifs ont vécu de véritables horreurs et le peuple des vrais chrétiens engagé à suivre Le Maître est persécuté dans presque tous les pays musulmans Il l'est aussi dans tous les autres pays totalitaires. Il n'y a pas un jour sans que des chrétiens soient mis à mort à cause de leur foi en ce début de 21ème siècle.

« ***Alors aussi plusieurs succomberont, et ils se trahiront, se haïront les uns les autres.*** »

C'est également ce qui arrive, malheureusement, car la foi de beaucoup n'est que superficielle et devant la somme de souffrances, un grand nombre abandonnent.

« ***Plusieurs faux prophètes s'élèveront, et ils séduiront beaucoup de gens*** »

La religion Islamiste et son faux prophète gagnent du terrain dans les pays les plus pauvres en proposant de l'aide humanitaire. Dans nos pays civilisés, cette religion gagne aussi du terrain car les Chrétiens tièdes ou refroidis, souvent déçus par le christianisme formel, se tournent vers l'Islam. Cette religion séduit beaucoup de gens. Mais il n'y a pas qu'elle. Beaucoup de faux prophètes se lèvent. Ce sont des hommes et des femmes sans grande culture Biblique, mais qui ont un charisme naturel. Ils s'autoproclament prophètes et attirent des foules avec des 'miracles-mensongers' ressemblant beaucoup à des transes ou à des expériences extatiques. C'est la foire aux émotions et aux superstitions charnelles. Ce sont des prophètes animés, très souvent, par la soif de l'argent et du pouvoir. Ils séduisent des femmes mal affermies ou des gens à la conscience flétrie qui ignorent les bases toutes simples de l'Evangile de la Grâce en Jésus-Christ. Ce sont généralement de beaux parleurs qui jouent sur les émotions et insistent beaucoup sur le pouvoir de la musique jouée par des esprits profanes dans leurs réunions.

« ***Et parce que l'iniquité se sera accrue, l'amour du plus grand nombre se refroidira***. »

De nos jours, on ne connait plus très bien la valeur du mot 'aimer'. La fidélité n'est pas le fort de nos contemporains. La superficialité des sentiments est navrante. Quand on les entend se dire « je t'aime de l'amour du Seigneur » ou « je t'adore », il ne faut pas les croire. Ces mots dans leur bouche ne veulent presque plus rien dire. Ils t'adorent aujourd'hui, et te jettent demain. C'est l'esprit de la société de consommation. Dans ces religions dites 'Chrétiennes', on a des amis à usage unique, comme on a des rasoirs, des savonnettes ou des brosses à dents à usage unique. Et puis… il y a les amis Facebook….

« ***Mais celui qui persévérera jusqu'à la fin sera sauvé***. »

De nos jours on ne sait plus ce que c'est que de persévérer. Dans l'Eglise de Jérusalem, ils persévéraient dans l'enseignement des apôtres, dans la communion fraternelle, dans la fraction du pain, et dans les prières. **Actes 2/41**.

Persévérer dans l'enseignement des apôtres ? On ne lit plus La Bible. Dans les églises, on prêche seulement sur des doctrines de base et sur des Textes choisis pour leur facilité à être compris.

Persévérer dans la communion fraternelle ? Les Chrétiens ne se connaissent même plus. Ils s'assoient les uns à côté des autres et écoutent 20 minutes un bon pasteur après avoir chanté (et dansé) pendant deux heures jusqu'à en être épuisés. Ils ne vivent plus ensemble comme l'a ordonné Jésus-Christ. Et il y a donc parmi eux beaucoup d'indigents contrairement à l'Eglise du début, à Jérusalem. **Actes 4/34**.

Persévérer dans la fraction du pain ? Beaucoup ne prennent plus la Cène ou la prenne indignement, c'est-à-dire : sans discerner le Corps de Christ **1 Cor 11/29-30**. Ils ne discernent pas que les frères et sœurs sont le Corps de Christ. S'ils le discernaient, ils ne se sépareraient jamais de ce Corps, ils l'aimeraient et en prendraient soin. Non, ils prennent un morceau de pain et boivent une gorgée de vin et s'imaginent avoir fait la volonté de Dieu. Et puis, il y a tous les dégoûtés des églises qui restent chez eux à regarder le culte à la télévision. Croyez-vous qu'ils persévèrent dans la fraction du pain ? Ils sont des dizaines de milliers dans ce cas.

Persévérer dans les prières ? Ils ne prient presque pas. Certains se moquent même de nous parce que nous remercions Dieu à table lors de chaque repas. Et quand ils prient, c'est souvent en cas d'urgence, ou pour 'passer commande' auprès de Dieu. Quand ils prient, c'est tout seul. Combien d'hommes ne prient pas avec leur épouse. Et puis il est notoirement connu que les églises qui ont cent membres au Culte le dimanche matin, n'ont plus que quinze grand-mamans à la réunion de prière du jeudi soir. (Dieu bénisse ces grand-mamans, c'est beaucoup grâce à elles que la Vie est encore là !)

« ***Cette Bonne Nouvelle du Royaume sera prêchée dans le monde entier, pour servir de témoignage à toutes les nations. Alors viendra la fin***. » **Matt 24/14.**

Jamais l'Evangile n'a autant été annoncé ! Il est prêché presque partout. La télévision porte le message dans les maisons et internet entre dans des centaines de millions de foyers en apportant le témoignage de l'Evangile de Jésus-Christ. Cela pourrait nous sembler réconfortant. **Mais la réalité est la suivante** : En cette fin des temps il n'est pas annoncé pour que des gens soient sauvés. Il est annoncé pour servir de témoignage dans toutes les nations. Dieu veut que tous connaissent la Bonne Nouvelle du salut parfait en Jésus-Christ. Et quand le jugement viendra, tous ces gens n'auront ainsi rien à dire pour leur défense. Ils ont entendu et ils ont pu se procurer un Nouveau Testament. De nos jours, on peut en acheter un pour la valeur **d'un euro**. C'est à la portée de tout le monde dans le monde entier. Devant le Trône Blanc, toute bouche sera fermée. La fin dont Jésus parle là, c'est **la fin du temps des nations**. **Matt 24/14**. Il ne parle pas encore de

la fin du monde. D'abord, L'Epouse de Jésus sera enlevée de la terre. Les Chrétiens tièdes et les païens resteront sur terre pendant 7 ans sous le gouvernement mondial de l'anti-Christ, le fils du diable. Puis il y aura un règne de 1000 ans avec Jésus. Il règnera avec une barre de fer dans les mains **Apoc 12/5**. Ce ne sera plus le doux Jésus plein de compassion que nous connaissons aujourd'hui. **Plus de nation !** La fin du temps des nations, c'est ce qui va arriver prochainement. Les choses se mettent en place en ce moment sous vos yeux. Les voyez-vous ? La lune, la vraie Eglise donne sa lumière de plus en plus forte pour servir de témoignage à notre génération. Mais les ténèbres sont grandes sur la terre. Voilà ce qu'Uriel a montré à Hénoch en son temps et voilà ce qu'il m'inspire à vous donner à cette heure-ci de l'histoire du monde. C'est à vous de voir… ou de fermer les yeux.

CHAPITRE 78

1. Dans ces jours-là, Uriel me dit : Et maintenant, mon fils, je t'ai tout montré, ô Hénoch.
2. Je t'ai tout révélé. Tu vois le soleil, la lune et les anges qui dirigent les étoiles du ciel, qui président à leurs mouvements, à leurs phases, à leurs rotations.
3. Aux temps des pécheurs, les années seront écourtées [abrégées].
4. Leurs semences tarderont dans les champs et dans les campagnes ; les travaux de terre seront bouleversés, rien ne viendra pour eux en son temps. La pluie restera dans les airs, et le ciel sera d'airain.
5. En ce temps-là les produits de la terre seront tardifs ; ils ne fleuriront point en leur temps, et les arbres retiendront leurs fruits.
6. La lune changera son cours, elle n'apparaîtra point en son temps ; du haut du ciel la stérilité apparaîtra et arrivera sur un char venant de l'occident et elle rayonnera extraordinairement, plus que [ne le permet] la loi de la lumière. De nombreux chefs des étoiles transgresseront l'ordre établi, se détournant de leur orbite accoutumée, ils erreront dans l'espace et leurs œuvres n'apparaîtront pas aux temps qui leurs sont imposés. Et l'ensemble des lois des étoiles sera caché aux pécheurs, et les pensées des habitants de la terre seront confuses à leur sujet.
7. Et les anges qui les régissent ne seront point-là pour les faire rentrer dans leur route ; et toutes les étoiles se soulèveront contre les pécheurs.
8. Les habitants de la terre seront confondus dans leurs pensées ; ils pervertiront toutes les voies.
9. Ils transgresseront les commandements du Seigneur et se croiront des dieux; cependant le mal ne fera que se multiplier au milieu d'eux.
10. Mais le châtiment céleste ne se fera pas attendre, il viendra sur eux dans le but de les faire tous périr.

Commentaire du chapitre 78.

En lisant ce commentaire, n'oubliez pas qu'un livre, au temps de l'apôtre Jean, **c'est un rouleau**. Le verset un est très significatif. Il pourrait être traduit ainsi : « *Voici, moi, Uriel, je t'ai révélé tous les mystères des Cieux*. » Et nous savons que ce qui est aux Cieux a son pendant sur la terre. Le Livre d'Hénoch est donc indispensable au rétablissement de toutes choses. Ce qu'ont dit les sept tonnerres est **un mystère** que Jean n'a pas écrit dans La Bible. Il aurait pu l'écrire pour nous le faire connaître, car il a entendu ce qu'ils ont dit. Mais l'ordre lui a été donné de ne pas écrire ce que les sept tonnerres avaient dit. **Apoc 10/4**. Nous savons que ce qu'ils ont dit est caché dans La Bible et que ce n'est que par révélation que ces choses peuvent être vues. Nous n'avons pas le droit d'ôter ou de rajouter **au livre de l'Apocalypse de Jean**. **Apoc 22/18**. Mais, quand cet ordre a été donné à Jean, le livre que nous appelons **La Bible**, n'existait pas encore. **Maintenant, Dieu veut que le livre d'Hénoch soit ajouté au canon des Ecritures Saintes.** Le livre d'Hénoch est inspiré par Dieu. Il révèle le mystère de Dieu qui avait été caché, qui avait été tenu « apocryphe ». Mais rien de ce que le livre d'Hénoch dit n'est contraire à ce que La Bible dit. La voix des sept tonnerres se trouve en toutes lettres dans un Psaume de David. Lisez le **Psaume 29/3** et vous y trouverez la voix des sept tonnerres. Cette **Voix (1°)** qui retentit sur les eaux : les eaux étant les symboles des peuples. **Verset 3**. Cette **Voix (2°)** est Puissante **Verset 4**. Il n'y a plus de puissance pour s'opposer à Dieu et à Sa volonté. Cette **Voix (3°)** est Majestueuse. **Verset 5**. Elle est majestueuse et force même Ses ennemis à se mettre à genoux. Cette **Voix (4°)** brise les Cèdres. **Verset 6 et 7**. Les Cèdres sont des arbres. Les arbres sont les hommes. La cognée est mise aux arbres depuis Jésus **Matt 3/10** et quand le septième ange d'**Apoc 10/4-7** fait entendre sa voix, les arbres tombent définitivement sous le coup du jugement juste de Dieu, il n'y a plus de délai. Cette **Voix (5°)** fait jaillir des flammes de feu. **Verset 7**. Cette **Voix (6°)** fait trembler le désert de Kadès. **Verset 8**. Le désert de Kadès est sur la route où l'eau est sortie pour abreuver Ismael. Ce lieu tremblera. (Ce lieu, ou ce peuple d'ânes sauvages ? **Gen 16/12-14**. Cette **Voix (7°)** fait enfanter les biches et dépouille les forêts. **Verset 9**. Elle engendre la peur et la destruction.

Et vous avez ainsi les sept tonnerres ici, dans la Bible !

Quand cette Voix tonne, c'est la fin comme ça a été la fin lors du déluge **Verset 10.** C'est la fin, c'est le jugement, et donc le règne éternel. C'est aussi Son Peuple fortifié, béni et heureux. **Verset 10-11**. Nous sommes encore sous le quatrième Sceau d'**Apoc 6/7-8**. (Mais le septième ange, William Branham, a déjà ouvert les sept Sceaux pour révéler le contenu de ce qui était écrit dessous). Les Sceaux **5**, **6** et **7** peuvent maintenant être connus du peuple de Dieu. Mais ce qui est écrit à l'intérieur de ce livre, sous le **4**ième, **5**ièm, **6**ièm et **7**ième Sceaux n'est pas encore accompli dans le temps. Le septième est encore très mystérieux. Nous savons que c'est la manifestation de l'Epouse aux yeux de tout ce qui existe. Nous savons que c'est l'accomplissement de ce qui est déjà écrit dans la Bible, mais tenus caché à la conscience de ceux qui n'ont pas d'œil pour voir.

Comme il était question de Jésus dans les Ecritures **Luc 4/16-21**, il est aussi question de nous dans la Bible, mais cela est encore tenu caché car l'heure n'est pas encore venue pour être manifesté. **1 Jn 3/2**. Ce qui est arrivé avec le premier prophète se reproduit avec le dernier prophète majeur de la fin. Hénoch a été le premier prophète de Dieu.

Uriel lui a tout montré et il a tout écrit, puis cela a été caché de par la volonté de Dieu. De nos jours ce livre sort de l'ombre de Dieu. Il vient à la connaissance de qui veut être juste maintenant, à la fin du temps des nations afin que ceux qui ont des yeux pour lire le lisent. Jean, sur Patmos a vu un petit livre écrit **en dedans** et **en dehors**. Il était scellé de sept Sceaux. (N'oubliez pas qu'un livre, au temps de l'apôtre Jean, c'est un rouleau.) Personne ne pouvait ouvrir ce livre. Il n'y eut que Jésus pour l'ouvrir, car Lui seul était digne. **Apoc 5/1-5.** L'Ecriture au dos du livre était partiellement cachée car le livre était roulé. Mais quand Jésus, le Lion l'a ouvert, toutes choses devinrent claires. Ce sont les choses sacrées dont Junior Jackson a parlé quand il raconta sa vision à frère Branham:

« **J'ai rêvé qu'il y avait une grande colline entourée de belles prairies verdoyantes. Au sommet de cette colline où l'eau avait raviné le sol, il y avait un rocher qui formait comme le sommet de la montagne. Il n'y avait pas d'herbe. L'eau, en coulant, avait gravé des sortes de caractères sur ces pierres. Les frères de Georgie et ceux d'ailleurs, nous nous tenions là, vous écoutant interpréter cette écriture mystérieuse qui se trouvait sur les pierres de cette montagne. Vous avez ensuite ramassé quelque chose qui se trouvait comme en l'air, quelque chose ressemblant à un levier ou à un pied de biche. Vous avez frappé le sommet de cette montagne, l'avez coupée tout autour et vous en avez soulevé le capuchon. Il était en forme de pyramide. Et vous avez complètement détaché le sommet. Là dessous se trouvait de la pierre blanche, du granit, et vous avez dit : « le soleil ou la lumière n'a encore jamais brillé là-dessus. Venez regardez. Observez ceci.** »

Pendant que les pasteurs regardaient cela, dit-il, du coin de l'œil il observa le frère Branham. Il l'a vu se glisser de côté et se diriger vers l'ouest, vers le soleil couchant. Il montait une colline et en redescendait, puis remontait sur une autre colline et en redescendait tout en devenant toujours plus petit, pour finalement disparaître complètement de sa vue. A ce moment-là, les frères se retournèrent un peu et dirent : « A-t-il disparu ? Où est-il allé ? » Et certains partirent dans cette direction, d'autres dans celle-là, et d'autres dans une autre encore, mais très peu restèrent pour regarder ce que le frère Branham leur avait dit de regarder. (Biographie du prophète W. Branham, pages 417 et 418.)

Aujourd'hui, ce songe est accompli.

(Quelque chose de similaire s'était déjà accompli la première fois que l'esprit du prophète Elie était sur terre. Les serviteurs de Dieu se mirent à chercher Elie. **2 Rois 2/16-18.**) Le frère Branham a interprété certaines choses qui se trouvaient à l'extérieur du livre (rouleau du livre, sur les pants de cette colline), c'est-à-dire dans notre Bible actuelle. Ce qui est à l'extérieur symbolise ce que Jésus publie par écrit (dans les Ecriture visibles par tous), sans pour autant révéler la signification à tous **Marc 4/11**, **Luc 8/10**. Puis il leur montra qu'il y avait quelque chose dedans (à l'intérieur). C'était de la pierre blanche. Le blanc symbolise la pureté et la pierre symbolise la révélation. Souvenez-vous que Jésus a dit à Pierre : « T*u es Pierre et sur ce roc (*de la révélation que tu viens d'avoir*) Je bâtirai mon Eglise*. » **Matt 16/16-18**. En donnant ce songe au frère Jackson, le Seigneur a voulu que nous comprenions à quel point le ministère du

prophète Branham était important. Car Jésus allait remettre de l'ordre dans les Ecritures connues au travers du ministère de ce prophète. **Mais il a fait plus**. Il a montré que frère Branham attirait notre attention sur une révélation qui n'avait jamais brillé parmi les nations. Le prophète disait que nous devions regarder et observer ces choses. Et le songe montra ce qui devait arriver. Très peu ont écouté ce que frère Branham a dit de faire. La plupart se sont contentés de le regarder, lui. Ils ont pris aussi les Ecritures rétablies par le prophète, telles que l'Unité de Dieu, le lavage des pieds, la semence du serpent etc… (Ces choses sont les Ecritures mystérieuses qui étaient comme gravées sur les pierres de la montagne du songe de frère Jackson Junior.)

Mais **presque personne** ne s'est soucié de savoir ce qu'étaient ces pierres blanches à l'intérieur.

C'était l'ouverture des sept Sceaux de l'Apocalypse. Frère Branham est parti à l'ouest et c'est là qu'il lui a été dit miraculeusement que les sept Sceaux seraient brisés et le livre ouvert ; il les enseigna du **17 au 23 mars 1963**. Il y a presque 2000 ans, sur l'île de Patmos, une fois que ces Sceaux ont été cassés, l'apôtre Jean a pu voir ce qui était écrit **dans** le petit livre (rouleau). Il l'a écrit sous forme de symbole. Lisez **Apoc 6/1 à 17.** Puis **Apoc 8/1.** Frère Branham a interprété cela en l'alignant avec **Matt 24/1à51**. Mais il n'a rien dit sur le septième Sceau. Ou presque rien. Les sept tonnerres ont alors fait entendre leur voix. Jésus tenait le petit livre ouvert, cette fois. **Apoc 101-3**. Alors qu'il était fermé, scellé en **Apoc 5/1**. Les sept tonnerres font entendre leur voix quand Jésus cria comme un lion. Mais ce qu'on dit les sept tonnerres, Jean n'a pas été autorisé de l'écrire dans ce que nous appelons La Bible. Pourtant, ce qui n'a pas été écrit, le mystère de Dieu, s'accomplit aux jours de la voix du septième ange.

Que signifie cela ?

Le mystère, c'est nous. **Nous sommes cachés en Christ et Christ est caché aux yeux des incrédules**. Comment voulez-vous qu'ils y voient quelque chose ? Mais vient le temps, et il est proche, où L'Epouse de Dieu sera manifestée devant tout ce qui existe. L'Epouse est décrite dans le livre, dans la Bible. Mais qui l'a connue au travers des âges de l'église ? **Elle est restée le mystère de Dieu, cachée en Dieu, invisible aux humains et surtout, invisible aux esprits religieux organisés.** Elle est un mystère pour ceux qui n'ont pas la réserve d'huile sur eux. **Matt 25/4**. Beaucoup s'illusionnent, pensant que l'église est l'Epouse. Mais c'est une erreur de croire cela. Ce qui est vrai, c'est que L'Epouse sort de l'église. **Apoc 3/20**. Donc, la révélation de ce qui est écrit **en dehors** et **dans** le livre est de première importance pour être prêt pour le jour de l'enlèvement de l'Epouse. Les vierges folles, c'est-à-dire les chrétiens authentiques, mais sans sagesse, connaissent à peu près ce qui est écrit en dehors du livre, mais ils n'ont aucune idée de ce qui est écrit **dans** le livre. (N'oubliez pas qu'un livre, au temps de l'apôtre Jean, c'est un **rouleau**.) Ces choses étant dites, revenons à Hénoch, le septième depuis Adam **Jude 14**.

Ce qu'Uriel lui a montré, c'est ce que Jean a vu sur Patmos.

Uriel lui explique qu'aux jours des pécheurs les années seraient abrégées. Jésus le dit en parlant de ce qui concerne le 5 ième Sceau **Matt 24/22**. C'est la première partie de la grande tribulation. Les premiers trois ans et demi. Mais il y a une autre interprétation à

cela. Les années ne seront plus ce qu'elles ont toujours été. Les saisons seront bouleversées et nous constatons que cela est déjà commencé. Les travaux de la terre ne se feront plus aux mêmes moments qu'autrefois. Il y aura aussi des sécheresses. Nous savons que les déserts progressent de plus en plus. Et un souffle stérilisateur vient de l'Occident. Ce sont les fléaux d'**Apoc 8 et 16** qui s'abattent sur la terre. Comme un rayonnement qui me fait penser à des radiations. Et des choses étranges se produiront dans les cieux. Des signes étranges. Des choses qui pousseront les gens à adorer les êtres qu'ils verront. Cela a déjà commencé. Les incrédules appellent déjà les « extra-terrestres » des dieux créateurs. Ce sont des démons qui singent les anges en se déplaçant dans des sortes de roues comme Ezéchiel a vu les Etres Divins se déplaçant. **Ezechiel 1/16**. **Matt 24/29** nous parle aussi de la chute d'étoiles. Ce sont les esprits qui animent les orbites célestes qui seront en rébellion. Cela provoquera des chutes de météorites. Les astrologues ne comprendront plus rien. La lecture du ciel sera encore plus faussée que jamais. Voilà ce que nous montre Uriel dans ce chapitre **79.**

CHAPITRE 79

1. Et il me dit : « Hénoch, regarde ce livre, ces tablettes qui sont descendues des cieux ; lis ce qui y est écrit dessus, et prend note précisément de chaque fait. » **2.** Alors, j'observai les tablettes du ciel, et je lus tout ce qui y était écrit, et je compris tout ce qui y était écrit. En le lisant, je connus toutes les œuvres des hommes,
3. Toutes les œuvres des enfants de la chair, depuis le commencement jusqu'à la fin.
4. Et, immédiatement je louai le Seigneur, le Roi de gloire éternel, parce qu'Il a fait toutes les œuvres de la terre.
5. Et je Le célébrai à cause de Sa patience, et Le louai à cause des enfants d'Adam.
6. Et je m'écriai : « Bienheureux est l'homme qui meurt dans la justice et la bonté et auquel on ne peut opposer aucun registre de méfaits ;
7. Alors sept saints me saisirent, et, me transportant sur la terre, me déposèrent devant la porte de ma maison.
8. Et ils me dirent : « Explique toutes ces choses à ton fils Mathusalem ; annonce à tous tes enfants que nulle chair n'est juste devant le Seigneur, car Il est leur Créateur. »
9. Pendant une année entière nous te laisserons avec tes enfants, jusqu'à ce que tu recouvres ta force première et que tu sois en état d'instruire ta famille, d'écrire toutes les choses que tu as vues, et de les expliquer à tes enfants. Mais, dans la deuxième année, on t'enlèvera du milieu des tiens ; que ton cœur soit fort, car les bons annonceront les secrets de la justice aux bons, et le juste se réjouira avec le juste ; ils confesseront Dieu ensemble et se féliciteront les uns les autres. Quant aux pécheurs, ils périront avec les pécheurs ;
10. Et les pervers avec les pervers et l'apostat avec l'apostat.
11. Ceux-là mêmes qui auront vécu dans la justice mourront à cause des méfaits des hommes, et seront enlevés à cause des actions des méchants.
12. Dans ces jours, ils cessèrent de s'entretenir avec moi.
13. Et je revins à mes frères, près des miens, en louant et en bénissant le Seigneur du monde.

Commentaire du chapitre 79.

Hénoch est, je vous le rappelle, le septième depuis Adam. Il est le premier prophète de Dieu envoyé sur la terre. Et déjà il annonce que toutes les œuvres des terriens, depuis le début de leur histoire jusqu'à la fin est, non seulement connue de Dieu, **mais surtout pré-connue et écrite à l'avance sur des tablettes célestes.** Cela contrarie fortement ceux qui s'attachent à croire au libre-arbitre. Ce chapitre **79** nous apprend beaucoup de choses à ce sujet. Par exemple au verset **5**, il nous est dis qu'Hénoch loue Dieu pour Sa patience envers les enfants d'Adam. On peut lire cela avec la grille catholique, protestante et évangélique. Mais on peut le lire avec la révélation Biblique. Nous apprenons par La Bible qu'Eve est la mère de tous les vivants **Gen 3/20**. Mais jamais il n'est dit que nous avons tous Adam pour père. Adam n'ayant pas été le père de Caïn, il y a donc deux lignées. Ces lignées se sont mélangées, il est vrai. Mais Dieu connait les Siens. Observez dans toute La Bible que Caïn ne se trouve jamais dans les généalogies d'Adam. **Gen 5/1-5. Luc 3/37-38.** Croire en la prédestination ne conduit pas forcément au fatalisme. Le cœur des enfants de Dieu se savent enfants de Dieu par le Saint-Esprit qui rend témoignage de leur réelle identité à leur esprit. Un véritable enfant de Dieu sait ce qu'il a à faire pour plaire à Son Père. Il ne fera pas le mal en prétextant que tout est prédestiné. Si quelqu'un fait cela, désobéit aux Commandements de La Bible en disant qu'il ne peut pas faire autrement à cause de sa prédestination, il montre quel est l'état de son mauvais cœur. Les enfants de Dieu discernent quels sont les esprits qui habitent les gens et ne se laissent pas tromper. Ils peuvent être séduits un moment, mais, Le Seigneur les protège car Il aime les Siens et ne les abandonne jamais. Quant à ceux qui ne veulent pas croire que tout est écrit sur des tablettes (ou livres), ils croient donc qu'ils sont libres de faire leur propre volonté. Hénoch et La Bible disent au contraire que ce ne sont que ceux qui font la volonté de Dieu qui seront sauvés. **Matt 7/21**. Mais je ne veux pas m'étendre à nouveau sur ce sujet. Je l'ai déjà suffisamment développé dans les commentaires du Livre d'Hénoch et dans d'autres ouvrages également. De toute façon, que vous y croyez ou pas, cela ne change rien à votre vie. Vous devez faire la volonté de Dieu, non seulement dans les grandes lignes de votre vie, mais aussi dans les détails les plus insignifiants. Si ce que je dis là n'est pas exact, je vous prie de me dire **où se trouve la frontière** derrière laquelle je peux faire une chose que Dieu ne voulait pas que je fasse. Le choix entre faire le bien et ne pas le faire, n'est pas un choix puisque, pour être sauvé, nous devons faire le bien que Dieu veut. **Et, de plus, nous savons par les Ecritures que Dieu nous donne le vouloir et le faire. Nous savons aussi par les Ecritures que Dieu efface volontairement, pour son bon plaisir, nos transgressions qu'Il savait que nous allions faire.**

Le libre-arbitre est donc l'illusion
de ceux qui n'ont pas le pouvoir de faire, par la foi, la bonne volonté écrite de tout temps par Dieu.

C'est Dieu qui donne à Ses enfants, le vouloir et le faire. **Phil 2/13**. Les choses mauvaises que nous avons faites, alors que nous étions encore dans les ténèbres, ne figurent plus sur les tablettes. Les choses mauvaises que nous pourrions faire après avoir connu le Seigneur non plus. Il n'y a aucune condamnation pour ceux qui sont en Jésus-Christ. **Rom 8/1**. Les mauvaises choses que nous avons faites alors que nous étions dans les ténèbres ont été faites en Dieu **Jn 3/21**. Les ayant faites, nous sommes venus à la Lumière afin que, là où le péché abonde, la grâce surabonde pour la plus grande Gloire de Dieu qui fait absolument tout ce qu'Il veut. **Rom 5/20**. Et pourquoi Paul dit-il que la

Loi est venue POUR QUE l'offense abonde ? **Rom 5/20.** Il fallait que l'offense abonde **pour que** la grâce puisse abonder. Comment la grâce de Dieu aurait-elle pu se manifester, si nous n'étions pas tombés dans le péché ? Je vous en prie, cessez d'être religieux. Pensez selon ce que La Bible dit ! La religion est pleine de contradictions. La Bible est claire. Mais ce qu'elle affirme froisse les petits esprits bien-pensants. Alors ces petits esprit échafaudent des doctrines à la limite du stupide pour rassurer le bon peuple. Mais la connaissance augmente de nos jours et les églises se vident car les religieux ont trop souvent pris les gens pour des idiots juste bons à donner leur argent. Ceux qui aiment la Vérité la trouvent : la vérité se trouve dans La Bible. Mais ne l'étudiez pas avec un esprit religieux coincé dans l'optique étriquée des gens qui se bornent à répéter ce qui a été dit avant eux. Osez chercher et vous trouverez !

1° Nous étions dans les ténèbres.

2° Dans les ténèbres, nous faisions le mal.

3° Nous avons entendu la voix du Bon Berger et nous sommes venus à la Lumière.

4° Nous sommes venus à la Lumière afin que nos mauvaises œuvres soient manifestées, car elles avaient été faites en Dieu.

5° Comme ces mauvaises œuvres ont été manifestées, avouées et confessées, Dieu a pu manifester Sa grâce envers nous qui étions pécheurs repentants.

Question :

S'il n'y avait pas eu de pêcheurs, comment Dieu aurait-Il pu manifester Sa grâce ?

Dieu a donc fait intervenir la loi afin de nous plonger tous dans la désobéissance. **Rom 7/7-14**. En effet, Dieu a enfermé tous les hommes dans la désobéissance pour faire miséricorde à tous. **Rom 11/32-33**. Il n'y a donc aujourd'hui aucune condamnation pour ceux qui sont en Jésus-Christ **Rom 8/1**. Ce Texte de **Rom 8/1** réjouit le cœur de tous les enfants de Dieu. Mais ont-ils réfléchi ? Pourquoi sont-ils en Jésus-Christ ? C'est parce que Dieu les a attirés.

S'Il ne les avait pas attirés, ils ne pourraient pas être en Jésus-Christ **Jn 6/44**. **Où voient-ils le *libre-arbitre* là dedans ?**

Peuvent-ils choisir Christ ? Non. Pas plus que Caïn ne pouvait dominer sur le mal **Gen 4/7**. Ils ne le peuvent pas plus que pharaon ne pouvait attendrir son cœur **Rom 9/18**. Pas plus que les frères de Joseph ne pouvaient faire autrement que de vendre leur frère aux Madianites qui passaient par là (par hasard ?). **Gen 24/8**. Les gens 'sensibles' sont toujours choqués de voir que : d'un côté, Dieu envoie Moïse pour dire à pharaon : « *laisse partir mon peuple !* » et de l'autre Dieu endurcit pharaon pour qu'il ne laisse pas partir Son peuple. Cela leur semble injuste. Ce sont des gens sensibles qui pensent que Dieu est à leur image. Ils pensent que leur sens de ce qui est juste est forcément le même que celui de Dieu…

Quelle erreur grossière !

De telles personnes existaient déjà au temps de l'apôtre Paul. Il a dû les reprendre sévèrement. **Rom 9/14-23**. Et puis, Hénoch redescend sur terre. Il a donc reçu ses révélations à l'âge de 364 ans puisque il a été enlevé un an après. **Gen 6/23**. Pendant cette dernière année sur terre, il a enseigné ses fils et **il a écrit le livre que vous avez en mains aujourd'hui**. Il faut que ce que disent les prophètes (majeurs) soit écrit. C'est pour cela que les apôtres ont écrit. Ils ont écrit car ce qui leur a été révélé était ce qu'il y avait de plus important au monde **Eph 3/5**. **Matt 13/52**. Hénoch savait que ses écrits demeureraient et que les bons s'en serviraient pour enseigner les bons. **V 9**. Les justes (les justifiés) confesseront Dieu ENSEMBLE. L'Eglise de Jésus est un Corps. Comme les premiers disciples de Jésus formaient une Communauté de vie, il faut qu'il en soit ainsi à la fin des âges. Car c'est ENSEMBLE que les élus se réjouiront en lisant et en étudiant ce Livre et loueront Dieu. Au début, ils étaient un seul cœur une seule âme. Il doit en être ainsi à la fin. **Actes 4/32**.

CHAPITRE 80

1. Or, mon fils Mathusalem, je t'ai tout dit, tout écrit ; je t'ai tout révélé, et je t'ai donné un traité sur chaque chose.
2. Conserve, mon fils, les livres écrits de la main de ton père, et transmets-les aux générations futures.
3. Je t'ai donné la sagesse, à toi, à tes enfants et à ta postérité, afin qu'ils la transmettent, cette sagesse supérieure à toutes leurs pensées, à leur postérité. Et ceux qui la comprendront ne dormiront point ; mais ils ouvriront leurs oreilles pour la recevoir, afin de se rendre dignes de cette sagesse, qui sera pour eux comme une nourriture céleste.
4. Bienheureux les justes, bienheureux ceux qui marchent dans la justice, qui ne connaissent point l'iniquité, et qui ne ressemblent point aux pécheurs dont les jours sont comptés.
5. Quant à la marche du soleil dans le ciel, il entre et il sort par les différentes portes pendant trente jours, avec les chefs des mille espèces d'étoiles, avec les quatre qui leur sont ajoutés et qui sont relatifs aux quatre jours supplémentaires.
6. Les hommes sont dans de grandes erreurs au sujet de ces jours ; ils n'en font point mention dans leurs calculs. Mais ces jours supplémentaires existent : un à la première porte, un second à la troisième, un troisième à la quatrième, un dernier à la sixième porte.
7. L'année est ainsi composée de trois cent soixante-quatre jours.
8. Ainsi le calcul est exact. Car ces luminaires, ces mois, ces périodes, ces années et ces jours, Uriel me les a révélés et expliqués, lui qui, de par Dieu, a puissance sur tous ces astres, et qui règle leurs influences.
9. Voilà l'ordre des astres, chacun suivant l'endroit du ciel où il se lève et se couche,

suivant les saisons, les temps, les périodes, les jours et les mois.
10. Voici les noms de ceux qui les dirigent, qui veillent sur leurs voies, sur leurs périodes, sur leurs influences.
11. Quatre d'entre eux ouvrent la marche ; ils partagent l'année en quatre parties. Douze autres viennent ensuite, qui forment les douze mois de l'année, divisés en trois cent soixante-quatre jours, avec les chefs des mille qui distinguent les jours, les jours ordinaires comme les jours supplémentaires ; qui, comme les premiers chefs, partagent l'année en quatre parties.
12. Les chefs des mille sont placés au milieu des autres, et chacun d'eux est à sa place. Or, voici les noms de ceux qui président aux quatre parties de l'année, savoir : Melkel, Helammelak ;
13. Meleyal et Narel.
14. Quant aux noms des autres, ce sont : Adnarel, Jyasural et Jeyeluineal.
15. Ces trois derniers marchent après les chefs de la classe des étoiles ; chacun marche régulièrement après ceux qui partagent l'année en quatre parties.
16. Dans la première partie de l'année apparaît Melkel, qu'on nomme encore Tamaâ et Zahaïa.
17. Les jours soumis à son influence sont au nombre de quatre-vingt-onze.
18. Et voici ce que l'on voit sur la terre pendant ces jours : sueur, chaleur et travail. Tous les arbres deviennent fertiles, les feuilles poussent, la moisson réjouit le laboureur, la rose et toutes les fleurs embellissent la campagne, et les arbres morts dans l'hiver se dessèchent.
19. Voici ceux qui commandent en second : Barkel, Zehabel et Heloyalel, auquel s'adjoint encore Helammelak, appelé aussi Soleil, ou très-brillant.
20. Les jours soumis à leur influence sont au nombre de quatre-vingt-onze.
21. Voici ce qui se passe sur la terre pendant ce temps : chaleur et sécheresse ; les arbres donnent leurs fruits, et les fruits sont excellents à sécher.
22. Les troupeaux vont à leurs pâturages, et les brebis mettent bas. On ramasse tous les biens de la terre ; on amoncelle les grains dans les greniers, et on porte le raisin dans les pressoirs.
23. Les noms des autres sont Gédael, Keel, Héel ;
24. Auxquels il faut ajouter Asphael.
25. Et les jours de son autorité sont expirés et finis.

Commentaire du chapitre 80.

Jésus et les apôtres savaient très bien que le message pur qu'ils avaient donné serait perverti. Ils savaient qu'en se répandant dans le monde, le message serait transformé par des impies de toutes sortes. **2 Pierre 2/1-3** « *Il y aura parmi vous de faux docteurs qui introduiront subtilement des erreurs dangereuses et enseigneront des doctrines particulières qui diviseront et détruiront (l'Église). Ces hérétiques renient le Maître qui les a rachetés et attirent sur eux une ruine soudaine. Bien des gens les suivront dans leurs voies immorales et, à cause d'eux, le chemin de la vérité sera discrédité. Ce sont des gens possédés par l'amour de l'argent, ils chercheront à vous exploiter, vous aussi, par des histoires inventées et des arguments trompeurs. Mais leur condamnation n'est*

pas inopérante et leur châtiment les suit sur leurs talons. Celui qui doit l'exécuter ne dort pas. »

Mais Jésus-Christ et les apôtres savaient aussi que viendrait le temps du rétablissement de toutes choses. **Actes 3/21**.

Durant les siècles qui ont suivi, en effet, ce que Jésus appelle des « **Nicolaïtes** » se sont manifesté et ont dominé sur le peuple de Dieu d'une façon diabolique. 'Nicolaïte' vient de deux mots grecs :

Nikaos= Dominer et Laos = Peuple. **Apoc 2/6.**

Le message d'Hénoch fait partie de ce rétablissement de toutes choses. Il est destiné à ceux qui ont un cœur pur et qui écoutent ce que l'Esprit dit à l'Eglise de nos jours. Les chrétiens trompés par les religieux de tout poil croient que Dieu a tout dit. Ce que Dieu a dit ne se trouve QUE dans la Bible et Il ne dira plus jamais rien. Ils ont grandement tort. Ils sont de ceux qui disent : « *nous sommes riches, nous n'avons besoin de rien » mais **ils ne savent pas** qu'ils sont misérables, aveugles et nus*. **.Apoc 3/17.** Ils ne SAVENT PAS qu'ils sont aveugles, ils croient voir, mais ils ne voient rien, (ou pas grand-chose) ! De nos jours encore, Dieu parle par Ses prophètes. Mais qui croit encore au ministère des prophètes. Oui, je sais, on croit dans le ministère des prophètes qui vous annoncent la prospérité, un voyage pour bientôt ou un mariage. On croit et on court derrière ces prophètes pour s'entendre dire des banalités navrantes. **Cessez de remplacer Madame Irma par Dieu !** (Madame Irma, c'est le nom commun qu'on donne aux diseuses de bonne-aventure, des astrologues de pacotille.) Dieu parle par Ses prophètes ; souvenez-vous que La Parole vient d'abord au prophète. Elle ne vient pas aux théologiens, aux pasteurs ou aux docteurs. « *Car Le Seigneur, L'Eternel, ne fait RIEN sans avoir révélé Son secret à Ses serviteurs **les prophètes***. » **Amos 3/7**. La Parole vient d'abord au prophète. Jésus est venu au **prophète** Jean le Baptiste. Son ministère ne pouvait pas commencer autrement. Car Il était la Parole incarnée et La Parole vient au **prophète** d'abord. Et le **prophète** a la charge de parler de ce qu'il a appris de Dieu. Ensuite, les **docteurs** mettent ces choses en correspondance avec la saine doctrine, les **apôtres** et les **pasteurs** les prêchent pour édifier l'église et les **évangélistes** les prêchent au monde pour l'attirer à Dieu. Ainsi les cinq ministères sont en fonction selon les Ecritures. **Eph 4/11**. De nos jours les cinq ministères ne sont pas établis correctement dans l'église. Cela aussi doit être rétabli, car toutes choses doivent être rétablies.

Il y a encore de vrais prophètes de nos jours, mais, la plupart du temps, ils sont taxés d'hérétiques par les aveugles. Ces derniers ne voient pas et n'entendent pas. Or, Hénoch parla de tout ce qu'il avait vu et entendu, à son fils. Il écrivit tout dans un livre. Il n'en parla pas à beaucoup de gens. **Il demanda simplement à son fils Mathusalem de transmettre le message aux générations futures**. C'est une sagesse supérieure à toutes les pensées humaines. Et ceux qui la comprendront ne dormiront point, c'est-à-dire : ils ne mourront point. Jésus-Christ avait reproché aux religieux de Son temps de tenir cachées les clés de la connaissance. « *Malheur à vous, docteurs de la loi ! Parce que vous avez enlevé la clé de la Science ; vous n'êtes pas entrés vous-mêmes, et vous avez empêché d'entrer ceux qui le voulaient*. » **Luc 11/52**. En effet, les religieux avaient enlevé et caché dans leur temple, des livres tels que celui d'Hénoch et des douze patriarches. Ces livres sont la Clé de la Connaissance. Beaucoup douteront de cela car on les a tellement enseignés qu'il n'y avait **que** La Bible qui était la Parole de

Dieu…Les gens mal influencés par les enseignants non-éclairés croient qu'il ne faut rien ajouter et ne rien retrancher **à toute la Bible**. Ils se basent sur un texte de **l'Apocalypse.** Un ange dicte son Livre de la Révélation (de l'Apocalypse) à Jean et il lui dit qu'il est parfait et que personne ne doit, ni y ajouter, ni y retrancher quelque chose. **Apoc 22/18-19**. **Mais réfléchissez un peu**. Le livre de l'Apocalypse était un livre tout seul. Ce n'est que bien plus tard qu'il a été **ajouté** à d'autres livres tels que ceux de Paul, Mathieu, Luc etc…Ceux qui ont **rajouté** ces livres au livre de l'Apocalypse se sont-ils rendus coupables de péché et vont-ils être frappés des fléaux décrits dans le livre de l'Apocalypse pour cela ? Non, je ne le crois pas du tout. Ils ont **ajouté** à ce livre tous les écrits que nous appelons le Nouveau Testament. Et ils lui ont aussi **ajouté** ce que nous appelons l'Ancien Testament.

Ils ont ajouté au livre de l'Apocalypse !!

Maintenant, voyons ce qu'écrivaient Agure et Lemuel dans le livre des Proverbes.

« Qui est monté aux cieux, et qui en est descendu ?

Qui a recueilli le vent dans ses mains ?

Qui a serré les eaux dans Son vêtement ?

Qui a fait paraître les extrémités de la terre ?

Quel est Son Nom, et quel est le Nom de Son Fils ?

Le sais-tu ?

Toute Parole de Dieu est éprouvée.

Il est un bouclier pour ceux qui cherchent en Lui un refuge.

N'ajoute rien à Ses Paroles,

De peur qu'Il ne te reprenne et que tu ne sois trouvé menteur. » **Prov 30/4-6**.

QUESTION :

Quelles étaient les Paroles de Dieu écrites en ce temps-là ?

Eh bien, je pense que vous serez d'accord avec moi pour dire que beaucoup de Paroles de Dieu ont été **rajoutées** depuis l'époque d'Agur et Lemuel.

De même, Dieu a encore parlé depuis que les apôtres ont fini d'écrire La Bible.

Le problème des chrétiens protestants et évangéliques d'aujourd'hui, c'est qu'ils ont vu les abus de l'église catholique qui a promulgué beaucoup de paroles au Nom du Seigneur, alors qu'elles ne venaient pas de Dieu, mais de leurs cœurs humains plus ou moins tordus. (Infaillibilité du pape, purgatoire, mariolatrie, présence de Jésus dans

l'eucharistie, prières pour les morts, indulgences etc…) Alors, (presque) tous ceux qui ont protesté contre les abus de cette église apostate, ont rejeté l'esprit des prophètes et n'ont gardé que La Bible. Ils croient qu'Elle est la seule Parole infaillible de Dieu. Ils n'ont pas tort de croire que **La Bible est La Parole de Dieu**. Ils ont juste tort de ne pas vouloir comprendre que **Dieu parle encore** par les vrais prophètes. Ils ont également tort de penser que tous les livres apocryphes sont non-inspirés par Dieu. Si Hénoch, le septième depuis Adam, était un véritable prophète, comme le dit **Jude 14-15**, les religieux se sont rendus coupables de l'avoir tenu caché (apocryphié) et maintenant que Dieu nous le donne, nous avons tort de ne pas le lire et de ne pas vouloir le méditer avec soin. Sachez que **Jude 14-15** cite **Hénoch 1/9** : *« Voici ! Il arrive avec ses saintes myriades, pour juger l'univers, faire périr tout impie, confondre toute chair, pour tous les actes d'impiété qu'ils ont commis et pour les outrages qu'ont proféré contre lui les pécheurs impies*. » Ce livre contient une sagesse qui permet de mieux comprendre la Bible et de mieux compter nos jours. Ce livre est une nourriture céleste authentique, pour ceux qui ouvrent les oreilles de leur entendement spirituel pour le recevoir. Celui qui lit le livre d'Hénoch démontre qu'il a le vif désir de se rendre digne de la sagesse. Déjà à l'époque d'Hénoch, les gens étaient dans l'erreur au sujet du compte des jours et cela n'a pas changé. L'ange Uriel a montré toutes ces choses à Hénoch afin qu'il nous les transmette. Le fait de mal tenir le compte des jours est néfaste à l'humanité entière. Dieu est un Dieu d'ordre et ne pas vouloir connaître l'ordre établi par Dieu, c'est désirer vivre dans le désordre de ce monde plein d'irrespect pour ce qui concerne la Divinité et Ses œuvres. Le rétablissement de toutes choses a commencé. C'est un processus. Ne pas marcher, ne pas aller de l'avant avec la colonne de feu, c'est opposer de la résistance et cela est aussi coupable que la divination. **1 Sam 15/23**.

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Quatrième Section

Les songes visionnaires d'Hénoch

CHAPITRE 81

1. Et maintenant, mon fils Mathusalem, je vais te parler de toutes les visions que j'ai vues. J'en eus encore deux autres avant de me marier, et l'une d'elles ne ressemblait pas à l'autre.
2. La première m'apparut pendant que j'apprenais à écrire ; et la seconde quelques temps avant d'épouser ta mère. C'étaient deux importantes, terribles visions.
3. Alors j'interrogeai le Seigneur au sujet de ces visions.
4. Je reposais dans la maison de mon aïeul Malaleel, et je vis le ciel s'effondrer, s'élever et tomber sur la terre.
5. Et je me prosternai, et je vis la terre dévorée par un grand gouffre, et des montagnes suspendues au-dessus des montagnes.
6. Des collines tombaient sur les collines, les arbres les plus hauts, arrachés de leurs troncs, lancés et engloutis dans l'abîme.
7. A la vue de ce chaos, ma voix balbutiait. Je m'écriai : C'en est fait de la terre. Alors, comme j'étais couché près de lui, mon aïeul Malaleel me releva, et me dit : Pourquoi t'écries-tu, mon fils, pourquoi te lamentes-tu ?
8. Je lui racontai la vision que j'avais eue, et il me dit : « Ce que tu as vu est grave, mon fils.
9. Et la vision que tu as eue est frappante ; elle se rapporte à un temps sérieux, à la mesure du mystère des péchés de la terre : Oui elle doit s'enfoncer dans les abîmes. Elle doit être ruinée par une grande catastrophe..
10. C'est pourquoi, ô mon fils, lève-toi et implore le Dieu de gloire, car tu es fidèle croyant, afin qu'Il laisse quelques personnes, un reste sur la terre, et que les hommes ne périssent pas tous. Mon fils, la catastrophe viendra du ciel sur la terre ; une grande destruction sera sur la terre. »
11. Alors je me levai et je suppliai le Seigneur ; j'écrivis mes prières pour les générations du monde, et je te montrerai toute chose, mon fils Mathusalem.
12. Et quand je fus sorti, et que j'eus vu le soleil se levant à l'orient, la lune descendant à l'occident, toutes les étoiles que Dieu a créées s'avançant majestueusement dans le ciel, alors je célébrai le Seigneur de toute justice, j'exaltai son Saint Nom, parce qu'il avait fait surgir le soleil aux fenêtres de l'orient ; il monte et s'élève à la face du ciel et il parcourt sa brillante carrière qui lui a été montrée.

Commentaire du chapitre 81.

Hénoch ayant donné toutes ses visions à son fils, ne veut pas lui cacher qu'il a vu d'autres choses, il y a longtemps. Alors il commence par lui parler de sa première vision : Quand il était très jeune, à l'époque où il apprenait à lire, il a eu une vision alors qu'il se reposait chez son grand-père. Il a eu la vision du déluge qui allait arriver. Il voit que cela vient du ciel. Dieu s'est sans doute servi d'éléments naturels pour détruire la terre d'alors par les eaux. Il ne faut pas perdre de vue que Jésus-Christ a annoncé que les mêmes choses se produiront juste avant Son règne de mille ans sur terre. Cela va venir du ciel pour commencer. Peut-être à cause de la pollution par laquelle nous abîmons les couches qui nous protègent des rayons solaires, je ne sais pas … Peut-être par un astéroïde qui frôlera la terre ? Je l'ignore… Mais en tout cas, cela sera dû aux péchés que les terriens pratiquent et qui atteignent leur comble. Il y aura des activités magnétiques désordonnées intenses et donc des bouleversements de tout ordre dans la nature. Le grand-père d'Hénoch était un homme ouvert à l'esprit de prophétie. Il savait que son petit-fils est un voyant de Dieu. Toute la famille d'Hénoch savait que cet enfant était rempli de foi. Son grand-père lui recommande donc de prier pour que le Seigneur accepte de sauver quelques personnes. Quand nous regardons l'Histoire, nous nous apercevons que Dieu a toujours agi ainsi depuis. Il se garde un petit reste pour le salut de Sa création. La prière d'Hénoch a été exaucée car il était inspiré par l'amour. Hénoch termine sa prière. Il est tout tremblant. Sa vision l'a vraiment choqué. Et il sort de la maison de son grand-père et se met à louer Dieu devant toute la création qui tourne majestueusement bien et obéit parfaitement aux ordres de Dieu en suivant les voies toutes tracées.

CHAPITRE 82

1. Et j'élevai les mains au ciel et je louai le Saint et le Très-Haut. Et j'ouvris la bouche, et me servant de la langue que Dieu a donnée à tous les enfants des hommes, pour servir d'instrument à leurs pensées, je le célébrai en ces termes:
2. Tu es béni, Seigneur, roi puissant et sublime, Seigneur de toutes les créatures du ciel, Roi des rois, Dieu de tout l'univers, dont le règne, la domination et la majesté n'auront jamais de fin.
3. De siècle en siècle Ton règne subsistera. Les cieux constituent Ton trône à jamais, et la terre est Ton marchepied d'éternité en éternité.
4. Car c'est Toi qui les as faits, c'est Toi qui les gouvernes. Rien ne peut se soustraire à Ta puissance infinie. [rien n'est trop difficile pour Toi]. Avec Toi la sagesse est immuable : elle veille sans cesse sur la vie qui est Ton trône et sur Ta face. Tu connais, Tu vois, Tu entends tout, rien ne peut se soustraire à Ton puissant regard, car Ton œil est partout !
5. Et voici que maintenant les anges ont transgressé Tes commandements ; et Ta colère plane sur la chair de l'homme, jusqu'au grand jour du jugement.

6. Or, Seigneur, mon Dieu, Roi puissant et clément, je T'implore, je Te supplie ; exauce mes prières ; que ma postérité se perpétue sur la terre, que le genre humain ne périsse pas tout entier !
7. N'abandonne point la terre désolée, et qu'elle ne soit point détruite à jamais !
8. O Seigneur, extermine de la face de la terre la race charnelle qui T'a offensé. Mais conserve la race des justes pour la perpétuer à jamais. Etablis-la comme une plante de semence éternelle. O Seigneur ne détourne point Ta face de la prière de Ton serviteur.

Commentaire du chapitre 82.

Je trouve cette prière très précieuse pour comprendre comment on croyait en Dieu entre Adam et Hénoch jeune. Dieu est GRAND, Il est SAINT, Il doit inspirer une crainte respectueuse. Il est ROI, PUISSANT dans sa MAGIFICENCE. Il est SEIGNEUR de tout ce qui est dans l'univers. Il a fait toutes choses, Il est donc CREATEUR, Il gouverne Il est partout et Il sait tout. Il peut Se mettre en colère. Mais Il agit de concert avec ceux qu'Il inspire à prier. **1 Jn 5/14**. Il fait une différence entre les bons et les méchants. Il les sépare les uns des autres. Nous voyons qu'à cette époque, déjà, on élevait les mains pour prier. Elever des mains pures et justes est un acte de foi devant Dieu qui exauce les Siens. Une personne qui a les mains sales (la conscience flétrie) ne peut pas s'attendre à un exaucement, elle n'a pas à s'adresser à Dieu avant d'avoir confessé ses péchés et cru que Dieu l'a pardonnée et rendue à nouveau juste. **1 Jn 3/21**. Ici nous comprenons que les gens de foi croyaient, comme nous, que si l'homme a été doté du pouvoir de la parole, c'est surtout pour pouvoir parler avec Son Créateur. Hénoch, comme tous les gens de foi qui ont suivi, savait l'importance de la parole et de l'écrit pour communiquer avec Dieu. Une personne qui ne parle pas à Dieu est une personne anormale. Hénoch ne prie pas tout de suite, il commence par louer Dieu pour ce qu'Il est. Il fait cela car il est normal que celui qui s'adresse à Dieu ne se place pas dans une position prééminente. Cela était déjà en cours à l'époque d'Hénoch le septième depuis Adam. On ne vient pas devant Dieu comme devant un pote ou une caissière de supermarché. Le Seigneur est Dieu et il est normal que nous nous en souvenions et que nous le proclamions clairement quand nous nous présentons devant Sa majesté. La terre où nous habitons n'est que son marchepied, il ne faudrait pas l'oublier et ne pas se montrer arrogant en hurlant, tout en rappelant à Dieu ce qu'Il a promis. **Nous ne commandons pas Dieu** : « Seigneur ! Fais ceci, fais cela, Tu as promis ! Alors maintenant, fais-le. Au Nom de Jésus ! Amen ! » Nous sommes sur la terre et Lui il est au Ciel. Il est infiniment supérieur à nous et une attitude de dignité est vivement recommandée en Sa présence. L'attitude adoptée au début du siècle passé par certaines dénominations religieuses est tout à fait déplacée et scandaleuse. Dieu exauce de telles prières souvent par amour, mais elles sont comme provenant de sales gamins sans éducation et cela n'honore pas le Père, j'en suis intimement convaincu. La terre est Son marchepied **Esaïe 66/1**. Et Jésus, qui va bientôt revenir, posera Ses pieds sur la Mont des Oliviers **Zach 14/4.** Quand vous priez cela revient à être reçu dans les Lieux célestes pour puiser aux Sources de la vie, Hénoch croyait que le trône de Dieu est la vie. **V 4.** Jésus est la sagesse incarnée de Dieu qui veille sur la vie. Si les Cieux sont le Trône de Dieu et si le Trône de Dieu est la vie, il est normal de croire que la vie se trouve partout dans l'univers. Il y a d'autres mondes dans l'univers et Dieu est le Dieu

de tous ces mondes. Jésus-Christ est le Sauveur de toutes les créatures qui sont les Siennes sur ces mondes. Souvenez-vous, Hénoch est tout jeune quand il a cette première vision, mais il savait qu'Eve avait fauté avec le serpent-ancien et que la race humaine était souillée par la postérité du serpent **Gen 3/15**. Il connaissait aussi ce qui s'est passé au temps de Jéred, à savoir que des anges avaient quitté leur gloire pour venir polluer la terre. **Gen 6**. Il savait, même très jeune, que Dieu n'allait pas supporter une telle chose longtemps. Il savait que Dieu allait exercer un jugement. Il avait également conscience que ce n'était qu'un premier jugement, mais qu'il y en aurait d'autres et que, finalement, il y aurait le jugement dernier. Il connaissait que la condition des terriens était la conséquence de **Gen 3/14-19**. Alors le jeune Hénoch est préoccupé par le fait d'avoir une postérité terrestre. Mais sa prière était une prière inspirée. De nos jours, les chrétiens qui prient Jésus de ne pas revenir tout de suite parce qu'ils ont envie de se marier et d'avoir des enfants, n'est pas une prière inspirée par l'Esprit. **Car de nos jours l'Esprit et l'Epouse de Christ prient ainsi « *Viens Seigneur Jésus !* » Apoc 22/17**. Finalement, au jugement dernier, la race charnelle, la race du serpent sera définitivement détruite. Cela, c'est le grand but de Dieu : « *L'Eternel a tout fait dans un but, même le méchant pour le jour du malheur*. » **Prov 16/4**.

Deuxième vision concernant le temps

Depuis Adam jusqu'au règne final de Jésus

CHAPITRE 83

1. Ensuite j'eus une autre vision, que je vais encore t'expliquer, ô mon fils. Et Hénoch se leva et dit à son fils Mathusala (Mathusalem) : Laisse-moi te parler, ô mon fils. Écoute la parole de ma bouche, et prête l'oreille à la vision de ton père. Avant d'épouser ta mère Ednâ, j'eus une vision alors que j'étais dans mon lit.
2. Voici un taureau sortant de la terre.
3. Et ce taureau était blanc.
4. Ensuite sortit une génisse, et avec elle deux jeunes veaux, dont l'un était noir et l'autre rouge.
5. Le noir frappa le rouge [de sa corne] et le poursuivit par toute la terre.
6. Dès ce moment je n'aperçus plus le veau rouge ; mais le noir survint à une extrême vieillesse, et la génisse le suivit.
7. Ensuite je vis beaucoup de taureaux nés de lui, qui lui ressemblaient et qui le suivaient.
8. Et la première génisse sortit de la présence du premier taureau ; et elle chercha le veau rouge, mais elle ne le trouva point.
9. Et elle poussait des gémissements lamentables, en le cherchant.
10. Et elle continua ses cris jusqu'à ce que le taureau s'approche d'elle pour la tranquilliser ; dès ce moment elle cessa de se plaindre et de gémir.
11. Et puis elle mit au monde un autre taureau blanc.
12. Et après celui-ci, elle enfanta beaucoup d'autres taureaux et d'autres génisses noirs.
13. Je vis encore dans mon songe le taureau blanc, qui grandit de la même manière, et finit par devenir un grand taureau blanc.
14. Et de lui sortirent beaucoup d'autres taureaux blancs qui lui étaient semblables.
15. Et ils commencèrent à produire d'autres bœufs blancs, qui leur étaient semblables, et ils se succédaient les uns aux autres.

Commentaire du chapitre 83.

Juste avant de se marier avec Ednâ, Hénoch reçoit une nouvelle vision. C'est sa deuxième expérience spirituelle profonde. Nous allons étudier ce songe jusqu'au chapitre **87**. En étudiant la Bible et sa symbolique, nous pouvons assez facilement identifier les animaux qu'Hénoch voit là. Le premier taureau, le blanc, qui sort de la terre est **Adam**. Souvenez-vous qu'Adam signifie 'homme'. Dans cette statuette faite d'argile, Dieu souffla l'esprit de celui que nous connaissons maintenant comme étant l'Archange Michel. C'est à Michel que reviendra donc l'honneur de battre le dragon qui est le serpent-ancien **Apoc 12/7-9**. Eve met au monde deux fils, Caïn qui est du serpent et Abel qui est d'Adam. Deux postérités sortent donc d'Eve. Eve est la mère de **tous** les vivants, mais jamais il n'a été écrit qu'Adam est le père de tous les vivants. Le veau rouge est **Abel** qui porte la couleur du sang. La vie est dans le sang. Les alliances ont été faites dans le sang et la Nouvelle Alliance avec Dieu a été faite dans le Sang Divin de Jésus-Christ. Le veau noir représente **Caïn** qui est le fils du malin et d'Eve. **1 Jean 3/12**. Caïn tua son frère Abel. La lignée du serpent tue la lignée de l'homme. Caïn épouse une de ses sœurs, la génisse **Gen 4/17**. Il nous est dit ici qu'Eve se mit à la recherche d'Abel et se lamente car elle ne le trouve pas. Adam vient la consoler. Adam et Eve ont eu un autre fils, **Seth**. Et la postérité du serpent a toujours poursuivi la descendance de Seth. Au **verset 4** Hénoch voit une génisse qui est Eve. Elle est encore une génisse, c'est-à-dire qu'elle n'a pas encore vêlé. Mais elle est suivie de deux veaux. Quand les veaux apparaissent, Eve n'est plus une génisse. Au **verset 8** Hénoch nous parle d'Eve et nous la présente comme étant la première génisse, celle du **verset 4**. Tout cela est écrit pour décrire une vision et peut sembler confus. Mais ça ne l'est pas. C'est juste assez clair pour que ceux qui prennent au sérieux ces Choses puissent les décoder. Les autres n'y voient que des contes de bonnes femmes déséquilibrées. Jésus ne dit-Il pas sans cesse qu'il nous faut avoir des oreilles spéciales pour comprendre les choses de l'Esprit ? Personne en tout cas ne put nier que l'Ecrivain sacré a reçu la révélation de deux postérités : celle de la femme et celle du serpent. Il a aussi bien différencié les deux généalogies : celle de Caïn **Gen 4/17-26** et celle d'Adam **Gen 5/1-32**. Le taureau blanc, c'est **Seth** qui est né d'Adam et d'Eve **verset 11**. Il est à noter que la première génisse a déjà vêlé puisque le Texte nous dit que la génisse a eu un AUTRE taureau. Mais la souillure du serpent était en elle et elle enfanta encore des fils du serpent. Depuis, le mélange a été fait et tout être humain possède en lui ce qu'on appelle **un cerveau reptilien**. Voir commentaire du **chapitre 6**. Il n'y a pas eu que des taureaux noirs qui sortirent, mais il y en a eu beaucoup de blancs. Ce sont tous ceux qui sont **les prédestinés au salut**. Nous trouvons les noms de beaucoup de ces taureaux blancs en **Gen 5.**

CHAPITRE 84

1. Je levai encore les yeux, dans mon songe, et je vis le ciel au-dessus de ma tête.
2. Et voici qu'un astre tomba du ciel au milieu des grands taureaux.
3. Et il se dressait au milieu de ces taureaux et paraissait paître avec eux.
4. Ensuite je vis d'autres taureaux grands et noirs ; et voici qu'ils changeaient sans cesse de pâturages et d'étables, et leurs jeunes veaux qui commencèrent à vivre les uns avec les autres ; et en regardant encore au ciel, je voyais beaucoup d'autres astres qui redescendaient et se précipitaient vers cette étoile unique.
5. Et ces astres furent changés en taureaux au milieu des ces veaux et paissaient avec eux et parmi eux.
6. Je regardai ces choses, et voici que les taureaux commencèrent à entrer en feu et à monter sur les génisses ; celles-ci ayant conçu, mirent au monde des éléphants, des chameaux et des ânes.
7. Et les taureaux étaient épouvantés de cette génération monstrueuse, qui se mit aussitôt à les mordre et à les frapper de leurs cornes.
8. Et les éléphants dévorèrent les taureaux, et voici que tous les enfants de la terre frémissaient à ce spectacle et fuyaient épouvantés.

Commentaire du chapitre 84.

En revenant aux chapitres **6 et 10/11** de ce livre d'Hénoch, on comprend qui sont ces astres tombés du ciel. Le premier astre qui tombe du ciel c'est Semyaza ; c'est lui qui poussa certains esprits à faire une alliance abominable. **Gen 6** nous raconte comment des fils de Dieu, des esprits sont venus et ont eu des rapports avec des femmes. La Bible raconte brièvement ce qui se passa et ce qui sortit de ces relations contre nature. **Nous savons que dans un premier temps, la lignée de Caïn et celle de Seth se mélangèrent et cela ne fut pas une bonne chose.** Mais au nom de 'l'amour' que ne ferait-on pas, n'est-ce pas ? C'est ainsi que des gens de la lignée d'Adam eurent des relations sexuelles avec des gens de la descendance de Caïn. Les gènes se mélangèrent et, petit à petit, tous les êtres humains ont été pollués par le côté animal du serpent-ancien. Tous ces mélanges portaient en eux le germe de la déchéance générale. Des anges se sont mêlés à cette confusion. Sous l'Ancienne Alliance, les gens du peuple choisi par Dieu n'avaient pas le droit de se lier par mariage avec des gens d'autres peuples **Esdras 9/1-4**. De nos jours, rien n'a changé en cela **et le Saint-Esprit dit expressément que nous ne devons pas former des assemblages (mariages) disparates avec les non-croyants. L'apôtre Paul va très loin disant que s'unir avec une personne incroyante est aussi insensé que de vouloir un accord entre Bélial et Christ**. **2 Cor 6/14-18**. Ayant été purifié par Jésus nous n'avons pas à nous unir avec ce qui ne l'a pas été. Pour ce qui est de La vraie Eglise de Jésus-Christ, il est clairement écrit que nous ne devons absolument pas nous mêler avec la fausse église et ses filles. **Apoc 18/1-5.** Paul déclare que ceux qui se lient ainsi sont trompés par le serpent comme

Eve l'a été. **1 Cor 11/1-3**. Cela peut sembler dur, mais c'est ce que La Bible dit. Elle le dit pour notre bien. Que celui qui a des oreilles pour entendre entende. Je dois dire ces choses car elles sont vraies. Et si je ne les enseigne pas, je manquerai de fidélité envers Celui qui m'a envoyé. Nous savons que des anges se sont accouplés avec des femmes **Verset 6.** Pour ce faire les astres (anges) tombés du ciel se sont transformés en taureaux **verset 5**. Les génisses, (les femmes) mirent au monde des monstres. La Genèse les appelle des **géants**. **Gen 6**. Les géants étaient de tailles et d'aspects différents les uns des autres. **Verset 6**. Les monstres sortis des femmes se mirent à tuer les humains. **Verset 7-8.**

CHAPITRE 85

1. Je les regardai encore, et je les vis se frapper les uns les autres, se dévorer, et j'entendis la terre qui en gémissait. Alors je tournai une seconde fois mes regards vers le ciel, et je vis sortir des hommes semblables à des hommes blancs. Il y en avait quatre, et trois autres qui l'accompagnaient.
2. Ces trois hommes qui sortirent les derniers me prirent par la main et, m'élevant au-dessus de la terre et de ses habitants, me conduisirent dans un lieu élevé.
3. Et de là ils me montrèrent une haute tour environnée de collines plus basses ; et ils me dirent : Reste ici, jusqu'à ce que tu voies ce qui doit arriver par ces éléphants, ces chameaux et ces ânes, ces astres et toutes ces génisses.

Commentaire du chapitre 85.

Finalement, Hénoch voit que les monstres ne s'attaquent pas qu'aux humains, ils s'entre-attaquent également. Ce sont des êtres contre nature, ne sachant s'exprimer que par la violence et la brutalité. Mais voici qu'Hénoch tourne son regard vers les hauteurs et voit sept hommes blancs. Les quatre premiers sont Michael, Uriel, Raphael et Gabriel que nous avons déjà vus au **chapitre 9.** Les trois autres sont Ragouel, Sariel et Reniel. Nous les trouvons au **chapitre 20.**

Uriel veille sur le monde et sur le tartare.

Raphaël veille sur les âmes des hommes.

Ragouel tire vengeance du monde des luminaires.

Michael est préposé aux meilleurs des hommes, à la garde du peuple.

Sariel est préposé aux esprits des enfants des hommes qui pèchent contre les esprits.

Gabriel est préposé au paradis, aux dragons et aux chérubins.

Reniel s'occupe des ressuscités. **Chapitre 20.**

Hénoch se trouve enlevé par eux bien au-dessus de la terre afin de pouvoir observer ce qui va arriver.

CHAPITRE 86

1. Alors j'aperçus celui de ces quatre hommes blancs qui était sorti le premier.
2. Et il saisit la première étoile qui était tombée du ciel.
3. Et il lui lia les pieds et les mains, et la jeta dans un abîme, et cet abîme était étroit, profond, horrible et ténébreux.
4. Alors un des quatre tira un glaive et le donna aux éléphants, aux chameaux et aux ânes, qui commencèrent à s'en frapper mutuellement ; et toute la terre en frémit.
5. Et dans ma vision, voici : je vis un des quatre hommes qui étaient descendus du ciel, qui rassembla et saisit toutes les grandes étoiles, dont les parties sexuelles étaient semblables aux parties sexuelles des chevaux, et il les jeta toutes, pieds et mains liés, dans les cavernes de la terre.

Commentaire du chapitre 86.

Hénoch voit alors les Archanges qui châtient et détruisent les esprits qui ont forniqué avec les femmes. C'est ce qui est raconté en détail au **Chapitre 9. Au ch 10/13-14,** voici ce qu'on lit : ***13***.

*« Le Seigneur dit ensuite à **Gabriel** : Va vers les méchants, vers les réprouvés, les bâtards, vers les enfants de fornication ; extermine ces enfants de fornication, ces rejetons des Veilleurs, du milieu des hommes ; pousse-les, excite-les les uns contre les autres. Qu'ils périssent de leurs propres mains ; car leurs jours ne seront pas complets. **14**. Ils te supplieront, mais leurs prières n'obtiendront rien pour eux ; et c'est en vain qu'ils espèreront pour leurs enfants la vie éternelle, et même une vie de cinq cents années. »*

Lisez aussi ce qu'en dit le **ch 14/3-7**.

.« *Le jugement a été prononcé contre vous ; par un décret contre vous ;*
4. *désormais, vous ne monterez plus jamais au ciel ; et sur terre, vous serez enchaînés aussi longtemps qu'existera le monde lui-même.*
5. *Mais auparavant, vous serez témoins de la misère de vos fils bien-aimés ; vous ne les posséderez plus. Ils tomberont par le glaive sous vos propres yeux.*
6. *Et n'adressez point de prières ni pour eux ni pour vous !*
7. *Vous pleurerez, et vous supplierez en silence, sans articuler un mot du plaidoyer que j'ai rédigé. Telles sont les paroles du livre que j'écrivis* ».

Voyez aussi le **chapitre 88/32**

32. *« Alors le Seigneur appela les sept premiers hommes blancs, et leur ordonna d'amener la première étoile, qui avait précédé toutes les autres, dont les parties sexuelles étaient semblables aux parties sexuelles des chevaux, qui enfin était tombée la première, et tous l'amenaient devant lui* ».

Nous avons dans ces chapitres, des informations sur ce qu'Hénoch voit au **ch 86**. **On ne peut pas lire un livre de visions comme on lit un livre moderne racontant une histoire banale**. Le livre d'Hénoch est à lire dans un esprit de prière, avec un infini respect. Et alors, si Dieu le veut, il s'ouvre devant celui qui cherche. Mais rien n'est automatique. **Ce livre est sans doute aussi fermé que l'est le livre de l'Apocalypse pour certains**. Pourtant, ils sont tous les deux ouverts car les Sceaux qui les tenaient fermés à la conscience du peuple ont été brisés. Ce qui scellait le livre de l'Apocalypse, n'existe plus. Car du 17 au 24 mars 1963 le prophète William Branham a prêché l'ouverture des sept Sceaux d'**Apocalypse 6 et 8**. Dieu suscita ce prophète pour donner cette révélation à ceux qu'Il a prédestinés. **C'est en cela que William Branham est un prophète majeur**. Ce qu'il a reçu de Dieu rend désormais possible la compréhension du livre de l'Apocalypse, les Sceaux ayant été brisés.

L'ensemble des mystères contenus sous les trois premiers Sceaux se rapporte à l'histoire de l'Eglise ; sous le quatrième Sceau se trouve ce qui concerne la séduction moderne que nous connaissons de nos jours dans les diverses églises et en particulier dans les mouvements charismatiques. Sous le cinquième Sceau se trouve la révélation du salut aux vrais Juifs (la vraie Eglise-Epouse ayant été enlevée à la rencontre de Son Epoux-Divin. Sous le sixième Sceau nous trouvons le jour de la Colère de Dieu et sous le septième Sceau se trouve, après une demi-heure de silence, le mystère qui se déroulera lors de la fin de cette création-ci et la création du monde futur.

Le livre de l'Apocalypse est donc entièrement ouvert, révélé, Ce qu'ont dit les sept Tonnerres d'**Apoc 10/4** est encore en partie caché à certains. Ce qu'ils ont dit sera entièrement révélé lorsque le septième ange sonnera de sa trompette. Et cela arrivera **après** que le salut soit révélé aux vrais Juifs. Le septième ange d'**Apoc 10/7** n'est pas le septième ange d'**Apoc 3/14**. **Le septième ange d'Apoc 3/14 est le prophète William Branham.** Il a été envoyé pour donner son message comme l'ont été, avant lui, Paul, Irénée, Martin, Colomba, Luther et Wesley qui ont marqué l'histoire de façon indélébile. (**Ange** signifie envoyé ou messager.) **Le septième ange d'Apoc 10/7 n'a pas encore fait ce qu'il doit faire car son temps n'est pas encore venu. Il ne faut donc pas les confondre. Quand ce septième ange sonnera de sa trompette, donnera ce qu'il a à donner, il ne restera plus de temps, ce sera la fin. Apoc 10/5-7.**

Pour ce qui concerne l'ouverture du livre d'Hénoch, c'est une chose accomplie dans notre génération. Il a été authentifié grâce aux manuscrits retrouvés dans les grottes de la mer Morte. Tout le monde peut le lire. Heureux ceux qui le lisent, heureux ceux qui le comprennent et heureux ceux qui gardent ce qui y est écrit.

CHAPITRE 87

1. Alors un des quatre hommes s'approcha du taureau blanc et lui enseigna des mystères tels, qu'il en tremblait. Et il bâtit un grand navire. Il habitait dans ce navire, et les trois taureaux entrèrent avec lui et le navire fut couvert et pourvu d'un toit sur eux.
2. Je levai de nouveau mes regards au ciel, et j'aperçus une grande voûte ; et il y avait au-dessus sept cataractes [écluses] qui versaient des torrents de pluie.
3. Je regardai encore, et voici que les chambres souterraines étaient ouvertes à l'intérieur de la terre et que les eaux commençaient à se déverser sur elle.
4. Et je regardai jusqu'à ce que la terre fut couverte par les eaux.
5. Il y avait en effet beaucoup d'eau, de ténèbres et de brouillards qui la recouvraient.
6. Et tous les taureaux qui y vivaient furent submergés et périrent dans les eaux.
7. Mais le navire flottait sur la surface de ces mêmes eaux. Cependant tous les taureaux, les éléphants, les chameaux et les ânes, et les troupeaux périssaient dans cette immense inondation ; ils disparaissaient engloutis, et je ne pouvais plus les voir dans l'abîme d'où ils ne pouvaient plus se retirer.
8. Je regardai encore jusqu'à ce que les écluses de ce toit élevé soient fermées, et les fissures des chambres souterraines furent arrêtées, et d'autres chambres souterraines furent ouvertes.
9. Et les eaux s'y précipitèrent, et la terre apparut.
10. Et le navire se fixa sur la terre, les ténèbres se dissipèrent et la lumière apparut.
11. Alors, le bœuf blanc, qui avait été fait homme, sortit de l'arche, et avec lui trois taureaux
12. Et un des trois taureaux était blanc, et semblable à ce bœuf ; un autre était rouge comme du sang, et le troisième était noir ; et le taureau blanc se retira des autres
13. Et les bêtes des champs, et les oiseaux commencèrent à se multiplier.
14. Et les différentes espèces de ces animaux se rassemblèrent, les lions, les tigres, les loups, les chiens, les hyènes, les sangliers, les renards, les écureuils, les porcs.
15. Les faucons, les milans, les vautours, les aigles et les corbeaux.
17. Et parmi eux naquit un taureau blanc.
18. Et ils commencèrent à se mordre les uns les autres ; et le bœuf blanc, qui était né parmi eux, engendra un âne sauvage et un bœuf blanc ensemble, et les ânes sauvages se multiplièrent. Et le bœuf blanc qui fut aussi engendré par le taureau blanc engendra un sanglier sauvage noir et une brebis blanche du troupeau.
19. Le sanglier sauvage engendra beaucoup d'autres sangliers sauvages.
20. Et la brebis engendra douze autres brebis.

21. Quand ces douze brebis furent grandes, elles en vendirent une d'entre elles à des ânes.
22. Et les ânes vendirent la brebis à des loups.
23. Et elle grandissait parmi eux.
24. Alors [le Seigneur] la brebis amena les autres brebis pour habiter et paître avec elle au milieu des loups.
25. Et elles se multiplièrent, et devinrent un troupeau de brebis.
26. Mais les loups commencèrent à les épouvanter et à les persécuter, et ils exterminaient leurs petits.
27. Et ils les jetèrent dans les profondeurs d'un grand fleuve.
28. Alors les brebis commencèrent à se lamenter à cause de la perte de leurs petits, et à se tourner vers leur Seigneur ; une d'elles cependant parvint à s'échapper et se retira parmi les ânes sauvages.
29. Et je vis les brebis gémissant, priant et implorant le Seigneur de toutes leurs forces, jusqu'à ce que le Seigneur des brebis descendît à leurs cris du haut de son séjour céleste et vint vers elles pour les paître.
30. Et il appela la brebis, qui avait échappé à la dent des loups, et lui enjoignit d'aller trouver ces loups meurtriers, et de leur intimer de ne plus toucher aux brebis.
31. Alors la brebis alla trouver les loups, forte de la Parole du Seigneur, et une autre brebis vint au-devant de la première et marcha avec elle.
33. Et toutes deux étant entrées dans la demeure des loups leur défendirent de persécuter encore les brebis.
34. Ensuite, je vis les loups opprimant de plus en plus le troupeau de brebis. Et les brebis crièrent encore vers le Seigneur, et le Seigneur descendit au milieu d'elles.
35. Et il commença à exterminer les loups, qui hurlaient ; mais les brebis gardaient le silence et ne poussaient plus de cris.
36. Et voici que je vis qu'elles émigrèrent du pays des loups. Les yeux de ces loups étaient aveuglés, et ils sortirent et ils poursuivirent les brebis de toutes leurs forces. Mais le Seigneur des brebis marchait avec elles et les conduisait.
37. Et toutes les brebis Le suivaient.
38. Son visage était terrible, son aspect brillant et magnifique. Cependant les loups commencèrent à poursuivre les brebis, jusqu'à ce qu'elles eurent atteint le bord d'une grande mer.
39. Alors la mer fut divisée, et les eaux se tinrent de chaque côté, comme un mur.
40. Et le Seigneur des brebis, qui les conduisait, Se plaça entre elles et les loups.
41. Cependant les loups n'apercevaient point les brebis, et ils les poursuivirent jusqu'au milieu de la mer,
42. Mais dès qu'ils virent le Seigneur, ils se retournèrent pour fuir de devant Sa face.
43. Mais alors les eaux se réunirent d'après les lois naturelles ; et elles engloutirent les loups. Et je vis tous ceux qui avaient poursuivi les brebis, submergés dans les flots.
44. Mais pour les brebis, elles passèrent la mer, et s'avancèrent dans ce désert qui n'avait ni arbre, ni eau, ni verdure. Et elles commencèrent à ouvrir les yeux et à voir.
45. Et je vis le Seigneur de ces brebis vivre avec elles, et leur fournir les eaux nécessaires,
46. Et la brebis monta sur le sommet d'un rocher élevé, et le Seigneur des brebis l'envoya vers les autres et elles se tenaient toutes à distance.
47. Et je vis le Seigneur de ces brebis au milieu d'elles, et Son apparence était puissante, grandiose et terrible.
48. Et dès qu'elles L'eurent aperçu, les brebis furent épouvantées.
49. Et toutes tremblantes et effrayées en Sa Présence, elles criaient à la brebis qui était

la seconde en autorité après Lui, qui était parmi elles : « Nous ne pouvons pas nous tenir devant le Seigneur ! ».
50. Alors la brebis, qui les conduisait, remonta de nouveau sur le sommet de la montagne.
51. Et les autres brebis commencèrent à être aveuglées, et à s'égarer dans la voie que leur avait montrée la brebis. Mais celle-ci ne savait rien de ces évènements.
53. Et le Seigneur était courroucé contre elles ; et quand la brebis apprit ce qui se passait au pied de la montagne,
54. Elle en descendit à la hâte, et s'étant approchée d'elles, elle en trouva beaucoup qui étaient aveuglées,
55. Voici elles avaient quitté leur voie. Et quand les brebis l'aperçurent, elles craignaient et tremblaient en sa présence et elles désiraient revenir à leur étable.
56. Alors cette brebis, conduisant les autres brebis avec elle, s'approcha de celles qui s'étaient égarées,
57. Et elle commença à leur faire des reproches et à tuer celles qui ne juraient que par le nom des loups. Et elle ramena au bercail celles qui s'étaient égarées.
58. Je vis aussi dans cette vision, que cette brebis se changeait en homme et il fit un tabernacle pour le Seigneur du troupeau ; et il apporta tout le troupeau à ce tabernacle.
59. Je vis jusqu'à ce que cette brebis, qui était associée à la première brebis, s'endorme. Je vis enfin périr un grand nombre d'autres brebis, leurs petits grandir à leur place, entrer dans un pâturage nouveau et venir au bord d'un fleuve.
60. Et la brebis qui les avait conduites et qui était devenue homme, se sépara d'elles et s'endormit.
61. Et toutes les brebis la cherchaient, et l'appelaient avec de grands cris.
62. Et je vis aussi qu'elles cessèrent de la pleurer, et qu'elles franchirent les eaux d'un fleuve.
63. Là s'élevèrent d'autres brebis, pour remplacer celles qui s'étaient endormies, et qui les avaient conduites auparavant.
64. Enfin je les vis entrer dans ce lieu fortuné, dans une terre de bénédiction et de joie.
65. Elles s'y rassasiaient ; et leur tabernacle était élevé sur cette terre bienheureuse, et leurs yeux étaient tantôt ouverts, tantôt aveuglés, jusqu'à ce qu'une brebis se levât au milieu d'elles, et les conduisît de telle sorte qu'elle les ramena toutes et leur ouvrit les yeux.
66. Mais les chiens, les renards et les sangliers commencèrent à les dévorer, jusqu'à ce que le Seigneur suscite un autre bélier d'entre elles qui les conduisit. Ce bélier commença en effet à frapper de ses cornes et à poursuivre avec ses cornes et à battre violemment les renards, et après les sangliers sauvages, et il détruisit beaucoup de sangliers sauvages et il laissa les chiens aller libres. **67. M**ais la première brebis en ouvrant les yeux vit la gloire du bélier pâlir et s'éteindre.
68. Car il commença à frapper aussi les brebis, à les persécuter, et à oublier toute sa dignité.
69. Alors le Seigneur envoya cette première brebis à une autre brebis, pour l'élever comme le bélier et le conducteur du troupeau en place de celle qui a terni sa gloire.
70. Elle y alla et lui parla seul à seul et l'institua bélier et le fit juge et berger des brebis. Mais durant ces évènements les chiens ne cessaient d'opprimer les brebis.
71. Et le premier bélier persécutait le second.
72. Alors celui-ci se leva, et s'enfuit de devant la face du premier bélier. Et je vis des chiens qui maltraitaient ce premier bélier.
73. Mais le second se leva, et il conduisait les jeunes brebis.
74. Et il engendra beaucoup d'autres brebis.

75. Et sous lui, les brebis croissaient et se multipliaient.
76. Et tous les chiens, les renards et les sangliers le craignaient et fuyaient de devant lui.
77. Car ce bélier frappait et mettait en déroute toutes les bêtes féroces, en sorte qu'il leur était désormais impossible d'opprimer les brebis ou d'en ravir une seule.
78. Et la bergerie devint grande et magnifique, et on y éleva une haute tour spacieuse sur la bergerie pour le Seigneur des brebis.
79. La bergerie était peu élevée, mais la tour était fort haute.
80. Et le Seigneur des brebis Se plaça en cette tour, et ils dressèrent devant Lui une table garnie.
81. Mais je vis bientôt que les brebis commencèrent à errer de nouveau, à suivre diverses routes et à abandonner leur bergerie.
82. Et le Seigneur en appela quelques-unes et les envoya vers les autres.
83. Mais celles-ci commencèrent à tuer les premières. Une d'elles cependant parvint à éviter le châtiment dont on la menaçait, et prenant la fuite, prêcha contre ceux qui voulaient la tuer.
84. Et le Seigneur des brebis la délivra de leurs mains, la fit monter et asseoir auprès de moi et y rester.
85. Il envoya encore à ces brebis prévaricatrices de ses commandements, d'autres brebis, pour avoir des témoins contre elles. [pour se lamenter sur elles et leur témoigner].
86. Je vis encore que ces brebis, en abandonnant le Seigneur, et la tour élevée en son honneur, erraient en aveugles en des régions inconnues.
87. Enfin je vis le Seigneur lui-même se venger, car Il en faisait un grand carnage ; mais elles crièrent vers Lui ; alors Il abandonna Son Temple et les laissa en la puissance des lions, des tigres, des loups, des renards et de toute espèce de bêtes.
88. Et ces bêtes commencèrent à les déchirer.
89. Je vis aussi le Seigneur abandonner leur bergerie et leur tour et les livrer à des lions féroces et cruels, et à toute espèce de bêtes.
90. Alors je criai de toutes mes forces, et j'implorai le Seigneur pour ces brebis que dévorait toute espèce de bêtes féroces.
91. Mais Il ne répondit point, et Il regardait d'un œil satisfait ces brebis qu'on dévorait, qu'on exterminait. Enfin Il appela soixante-dix pasteurs et leur donna le soin de veiller sur le troupeau.
92. Et Il dit aux soixante-dix et à leurs compagnons: « Que chacun de vous veille sur les brebis, et qu'il fasse ce que Je lui commanderai ; Je vous en donnerai à chacun un certain nombre à conduire.
93. Et celles que je vous dirai d'exterminer, vous les exterminerez » ; et Il les leur livra.
94. Alors Il en appela un autre et lui dit : « Comprends et fais attention à tout ce que les pasteurs feront à ces brebis ; car ils en feront périr beaucoup plus que Je ne leur en désignerai.
95. Et tout excès et toute destruction que les pasteurs commettront, seront notés ; c'est-à-dire qu'il faudra indiquer celles qu'ils auront tuées par Mon ordre, et celles qu'ils auront fait périr de leur propre autorité.
96. Tout meurtre commis par les pasteurs leur est compté. Ne manque donc pas d'écrire combien de brebis ils auront fait périr de leur propre autorité, combien ils en auront livré au supplice, afin que ce compte soit contre eux un témoignage, que Je sache tout ce qu'ils auront fait ; s'ils ont exécuté mes ordres, ou s'ils ont négligé de les accomplir.
97. Mais qu'ils ignorent ce que Je te commande ; ne leur ouvre point les yeux ; ne leur donne point d'avertissement ; mais compte avec soin, un par un, tous les meurtres qu'ils

commettront, et donnes-en-Moi une connaissance exacte ».
Et je vis comment ces pasteurs gouvernaient le troupeau chacun son temps. Et ils commencèrent à tuer plus de brebis qu'ils n'en devaient faire périr.
98. Et ils livrèrent les brebis dans la puissance des lions, en sorte que plusieurs d'entre elles furent dévorées par les lions et par les tigres ; et que les sangliers se jetèrent sur elles, brûlèrent la tour consacrée au Seigneur et détruisirent la bergerie.
99. Et je devins extrêmement triste à cause de l'incendie de cette tour, et de la ruine de la bergerie.
100. Ensuite il me fut impossible de voir si ces brebis entraient dans cette maison.
101. Quant aux pasteurs et leurs compagnons, ils livraient eux-mêmes les brebis à toutes les bêtes féroces, pour les faire dévorer. Chacune d'elles leur était livrée à son tour, et en son temps. Or, chacune aussi était inscrite dans un livre ; et toutes celles qui périssaient y étaient soigneusement notées.
102. Cependant chaque pasteur en faisait périr bien plus qu'il ne le devait.
103. Alors je commençai à pleurer et à m'indigner sur le sort misérable de ces brebis.
104. Et je vis dans ma vision comment celui qui écrivait, notait jour après jour les meurtres commis par les pasteurs ; comment il monta, se présenta au Seigneur des brebis et lui donna le livre qui renfermait le compte exact de tout ce que les pasteurs avaient fait, la note de tous ceux qu'ils avaient fait périr.
105. Et le livre fut lu devant le Seigneur des esprits, qui, étendant la main, le scella et puis le déposa.
106. Ensuite je vis comment les pasteurs avaient l'empire pendant douze heures.
107. Et voici que trois de ces brebis revenues de la captivité, retournèrent et rentrèrent dans le lieu de la bergerie, et commencèrent à relever tout ce qui y avait été détruit.
108. Mais les sangliers tentèrent de les empêcher, mais leurs efforts étaient inutiles.
109. Et les brebis continuèrent à édifier, comme auparavant, et relevèrent la tour qu'on nomma 'Haute Tour'.
110. Et ils recommencèrent à placer une table devant la tour, mais le pain qu'ils y placèrent était impur et pollué.
111. Et sur tout cela, toutes les brebis étaient aveuglées ; elles ne pouvaient voir, pas plus que les pasteurs.
112. Et le Seigneur des brebis les livraient aussi pour les faire périr en grand nombre.
113. Mais le Seigneur des brebis Se taisait, et toutes les brebis furent dispersées dans la campagne. Pasteurs et brebis, tout était mêlé, et nul ne les défendait des attaques des bêtes sauvages.
114. Alors celui qui écrivait le livre, monta et le remit au Seigneur des brebis. Mais en même temps il Le pria pour elles, en portant témoignage contre les pasteurs qui les avaient fait périr. Et après avoir déposé le livre, il s'en alla.

Commentaire du chapitre 87.

Hénoch a une vision qui lui raconte l'Histoire de ce monde. Ce qu'il a vu est si précis que la plupart des théologiens ont pensé et affirmé que ce livre ne pouvait pas avoir été écrit par Hénoch le septième depuis Adam. Comme si Dieu n'était pas capable de révéler à Son serviteur Hénoch les choses qui allaient se produire avec une grande précision…Alors, ils ont tenu ce livre caché (apocryphe). Mais grâce à Dieu des extraits

de ce livre ont été retrouvés parmi les manuscrits de la Mer Morte au siècle passé. Depuis, ils sont gênés. On les comprend…Ils se sont montrés incrédules devant la puissance de Dieu qui se manifestait au travers du ministère prophétique d'Hénoch. De nos jours, alors que la Connaissance augmente, tous ceux qui ont un cœur pour La vérité se donnent la peine de lire et d'étudier ce livre, car il est d'une grande richesse. Il y aura toujours des incrédules, nous ne pouvons pas l'empêcher. Cependant, nous ne sommes pas obligés de nous rallier sous leur bannière. **L'apôtre Jude** croyait ce livre inspiré, eh bien**… moi aussi je le crois !** Jude le citait, **eh bien moi aussi je le citerai !** Que ceux qui ont reçu l'Esprit de Dieu prient pour être éclairés. Qu'ils demandent à Dieu si ce livre est inspiré, ou pas, par Son Esprit-Saint. Dieu leur répondra car Il ne rejette jamais une personne qui vient à Lui avec un cœur sincère et droit.

V11 (le taureau blanc, c'est Noé **Gen 7 et 8**)

V 12 Sem est le blanc, Japhet est le rouge, et Cham le noir) **Gen 10** (A partir de là, toutes les bêtes et tous les oiseaux sont des peuple qui tourmentent les peuple que Dieu S'est choisi : Israël)

V 17 Abraham.

V 18 l'âne sauvage c'est Ismael **Gen 16/11**.

Le jeune taureau blanc est Isaac **Gen 21/3**.

V 12 le sanglier c'est Esaü et la brebis blanche, c'est Jacob.

V 20 nous trouvons les 12 patriarches, fils de Jacob.

V 21 Joseph est vendu **Gen 37**.

V 22 Joseph vit en Egypte qui sont les loups.

V 24 Jacob et ses fils sont en Egypte **Gen 46**.

V 26 le peuple de Dieu est éprouvé en Egypte, Ils sont traités en esclave Exode 1.

V 28 Moïse se trouve hors d'Egypte **Exode 2**.

V 30 Dieu missionne Moïse en Egypte **Exode 3**.

V 31-33 Moïse parle à Pharaon en Egypte ; il est accompagné d'Aaron, son frère **Ex 4 et 5/1-5**.

V 34 Endurcissement du cœur de pharaon.

V 35 Les plaies d'Égypte.

V 36 Le peuple de Dieu sort d'Egypte **Ex 12 et 13**.

V 38 La Gloire de Dieu est avec eux **Ex 14/19**. Les Egyptiens poursuivent le Peuple de Dieu jusqu'à la mer des Roseaux ; (la mer Rouge).

V 39 la mer s'ouvre pour le peuple de Dieu **Ex 14/20-24**.

V 40 Dieu se place entre Son peuple et les Egyptiens.

V 41 Les Egyptiens se précipitent entre les murs d'eau **Ex 14/23**.

V 42 les Egyptiens détruits dans la mer qui se referme sur eux **Ex 14/24-28**.

V 44 Israël commence son voyage vers la terre promise à travers le désert.

V 46 Moïse sur le Mont Sinaï **Ex 19 et 20**.

V 49 à 60 Résumé du temps de la vie de Moïse et Aaron jusqu'à leur mort.

V 59 La brebis associée est Aaron

Le **verset 57** nous montre bien que le peuple d'Israël, bien que libre de l'esclavage, ne savait pas se comporter librement. Ils se souvenaient avec nostalgie du bon temps de l'Egypte. C'est ce que beaucoup de Chrétiens vivent. Ils oublient qu'ils sont en marche vers la Patrie Céleste. Alors qu'ils traversent des difficultés, ils oublient qu'ils ont un désert à traverser et que Jésus n'a jamais dit que la vie chrétienne était facile. Alors ils se mettent souvent à regretter leur vie passée. Ils se mettent à murmurer contre les serviteurs de Dieu et (donc) contre Dieu. Il y a une chose certaine, c'est qu'en se décidant pour Christ, nous nous mettons à vivre **une difficulté que nous ne connaissions pas avant** : celle de la vie de sanctification et de la foi dans l'amour. Vivre tout cela dans le monde est souvent très difficile, aussi difficile que la marche du peuple d'Israël à travers le désert. Alors certains se détournent et se dirigent vers la mort (spirituelle) d'où ils sont venus. Cependant quelques-uns reviennent au bercail, à la Communauté (l'Eglise) du Seigneur Jésus-Christ. **V 56-57**.

V 62 Israël passe le Jourdain

V63-64 C'est l'entrée dans la terre promise et tout ce que raconte le livre de Josué.

V 64-65 C'est le résumé du livre des Juges jusqu'à Saül.

V 66, Ezech 34/5 nous dit que les peuples qui attaquent Israël sont des animaux sauvages. Hénoch voit donc des chiens qui sont les Philistins, les sangliers (ou porcs sauvages) sont les Edomites et les renards sont les Moabites. (Et souvenons-nous que les ânes sauvages sont les Ismaélites).

Nous voyons aussi le règne de Saül jusqu'au **V 68**. Nous voyons son infidélité dans les histoires avec Amalek à partir de **1 Sam 15**.

V69 C'est Samuel qui va oindre David. **1 Samuel 16/12-13.**

V71-72 Saül qui persécute David. A partir de **1 Sam 19**. Et c'est la fin lamentable de Saül **1 Sam 31**.

V 73-77 David règne.

V 78 La construction du premier Temple **1Rois 6**.

V80 Le vrai Culte est rendu à Dieu.

V 81 Commencement du déclin spirituel d'Israël. Comme l'Eglise, Israël n'a pas été fidèle. L'Eglise devait persévérer dans l'enseignement des apôtres, mais ils s'égarèrent dans la création de la religion « chrétienne », de la grande prostituée catholique. Puis, de cette prostituée sont nées ses filles qui sont : le protestantisme, le baptisme, le pentecôtisme et toutes ces religions plus ou moins puissantes qui dominent sur les gens en se dégageant de l'intervention du Saint-Esprit. C'est le Nicolaïsme que Jésus hait **Apoc 2/6**. Là, Hénoch voit le schisme.

V 82 Hénoch voit que Dieu leur envoie des prophètes.

V 83 le peuple de Dieu assassine les prophètes. Mais Elie arrive à s'échapper et prêche contre les tueurs de prophètes.

V 84 Enlèvement du prophète Elie. **2 Rois 2**.

V 85-88 Dieu envoie encore d'autres prophètes. Mais le peuple a le cou raide et continue dans sa rébellion contre Dieu. Alors Dieu fini par se fâcher et abandonne Son peuple aux mains des impies.

V 89 Dieu abandonne le temple et livre Son peuple aux bêtes sauvages et aux lions féroces qui sont les Babyloniens et les Assyriens.

V 90 Hénoch est frappé par la vision qu'il a et se met à intercéder pour Israël.

V 91 Mais Dieu n'écoute pas. Il se réjouit même en regardant le carnage.

Alors il est clair que nous n'avons pas le droit de nous réjouir de la ruine des autres, mais Dieu est en droit de rire de la destruction de ceux qui ont ri de Lui et se sont moqués des élus. L'homme n'est rien et ses prétentions sont infernales. Il ose se moquer de Dieu et de Ses élus, mais un jour, c'est Dieu qui rira en voyant les moqueurs brûler en enfer. **Job 31/29**. **Prov 24/17. Ps 2/1-5. Ps 35/12-26. Ps 104/31-35. Jean 16/20.**

V 91 Dieu change Sa manière de diriger Son peuple. Il choisit 70 pasteurs. Là, il nous faut comprendre l'esprit de prophétie. Il ne s'agit pas de 70 personnes, mais de 70 générations que nous appellerons des générations prophétiques.

N'oublions pas que ce que nous lisons là est une vision que Dieu montra à Hénoch pour lui montrer ce qui devait arriver jusqu'aux temps de la fin. Il voit les choses de façon à ce que ce ne soit accessible qu'à ceux qui sont à la toute fin et qui ont le regard de l'aigle. L'aigle est le quatrième Etre Vivant qui se trouve près du trône de Dieu **Apoc 4/6-9** et qui influence l'époque dont il est question sous le quatrième Sceau d'**Apoc 6/7**.

Cet Etre Vivant, c'est l'esprit de prophétie. C'est l'Aigle en plein vol. L'esprit qui voit tout d'en haut. En effet, comment comprendre ces histoires d'animaux et de pasteurs, si ce n'est qu'en comparant la vision d'Hénoch avec ce qui s'est historiquement passé que nous pouvons comprendre ? Il en est de même pour les chapitres **2** et **3** du livre de l'Apocalypse.

Nous savons donc aujourd'hui que durant tous les âges les hommes qui se sont engagés à servir Dieu pouvaient le faire en étant simplement fidèles aux Ecritures Saintes qu'ils possédaient. Mais ont-ils été fidèles ? Aussi bien dans le judaïsme que dans le christianisme nous ne pouvons constater que les dérèglements. A quelles époques les pasteurs, les conducteurs du peuple de Dieu ont-ils été fidèles ? **Presque jamais**. Ne tenant pas compte des Ecritures Sacrées, il est normal que leurs inspirations ne pouvaient pas venir de Dieu. Les révélations qu'ils recevaient ne venaient pas du Saint-Esprit. Possédant les Ecritures, ils avaient la Lumière chez eux, et ils ont conduit le troupeau de Dieu dans les ténèbres presque tout au long des âges. Quand on lit ce que le Saint-Esprit a inspiré à Ezéchiel au chapitre **34** de son livre, on comprend qu'il parle de la même chose qu'Hénoch. Mais il est bien évident qu'il y a eu plus de 70 pasteurs en Israël, et il y en a eu plus également dans les milieux chrétiens. Dieu parle là de 70 générations de pasteurs. La question est donc : quand est-ce que ces 70 générations de pasteurs ont-elles commencé ? Quand on étudie la Bible, on ne peut manquer de remarquer qu'après la mort du grand prêtre Jehojada, les choses ont été très différentes. Un tournant s'est produit alors. Le roi Joas était alors très jeune. Le Temple a été abandonné à cette époque. Le culte étant abandonné, on a vu également la royauté imposée par le peuple au temps de Samuel être abandonnée. On retrouva le Livre de la Loi et il y eut une grande réforme **2 Rois 22 et 23**. Joas est mort aux environs de l'an 800 avant Jésus-Christ. Le Temple a été pillé aux environs de 816 avant Jésus-Christ. C'est ce qu'affirme le R.P. Tellier (Atlas historique de l'Ancien Testament. Auteur : *Tellier R. P*. Editeur : *Editions Spes* Parution : *1937)*

A cause de Moïse qui a vécu 120 ans et vit trois générations, on compte généralement 40 ans pour une génération prophétique. **Nom 32/13** est aussi un indice pour parler de 40 ans. En écoutant Jésus parler, on s'aperçoit que, Lui aussi parle de générations qui durent 40 ans. Il annonce ce qui va se produire en l'an 70 en parlant de « cette génération verra ces choses » **Matt 23/36**. Or, Jésus commença Son ministère 40 ans avant l'an 70. Donc, fort de cette connaissance spirituelle, nous pouvons savoir que les 70 générations de pasteurs représentent : 40x70= 2800 ans.

C'est à la fin de ces 2800 ans que doit finir le temps des pasteurs.

EN 1977

Nous savons que des erreurs se sont produites dans les datations. Notre calendrier n'est pas tout à fait exact. Nous savons que Jésus n'est pas né à la date que les nations le prétendent. Il y a une erreur d'environ **5 à 7 ans**. C'est ce que nous disent les historiens et les théologiens actuellement. Cela situerait la fin du temps des pasteurs aux environs de (816+7=823) : 2800-823 = **1977.** (Le prophète William Branham, qui ne connaissait rien au livre d'Hénoch, pensait (sans le prophétiser) que vers **1977**, ce serait la fin du temps des nations.) En tout cas, ce qui compte, c'est que nous voyons que cette vision nous concerne, nous. J'étais bien vivant dans ces années-là. Et c'est de ces années-là que le livre d'Hénoch parle. Qui le sait ? **Vou**s le savez maintenant.

Les pasteurs ont-ils le droit de tuer les brebis qui ne marchent pas correctement ? Non, bien sûr. Il ne s'agit pas ici d'exterminer physiquement les gens. Par contre, un pasteur qui écoute Dieu sait très bien quand il doit retrancher une brebis du troupeau afin que ce dernier soit préservé.

1 Jean 5/16 nous parle d'un péché qui mène à la mort.

Héb 6/4-8 nous donne de plus amples explications au sujet de ce péché. Ce sont des gens qui ont été convertis, nés de nouveau, remplis par le Saint-Esprit et qui se détournent pour diverses raisons (tels que le sexe, l'argent, l'orgueil etc.…) et qui s'endurcissent au point de ne plus croire que Dieu peut leur pardonner. Ils ont franchi la limite. Ils sont allés trop loin et ne peuvent revenir à la grâce. Il est évident que de telles personnes n'ont plus leurs places dans La Communauté de Jésus-Christ telle qu'Il l'a voulue au Commencement.

Jude 12 nous montre qu'il y a des gens qui n'ont rien à faire dans La Communauté de Jésus-Christ telle qu'Il l'a voulue au commencement. Ce sont des gens sans vergogne qui se repaissent, qui se servent sans jamais rien partager et qui ne portent pas de fruits.

Tout cela fait partie des raisons que Dieu a de vouloir « *exterminer certaines brebis* » **V 93**.

Mais, il y a eu, et il y a encore, des pasteurs qui abusent de leur pouvoir et excommunient des brebis à cause de choses secondaires comme par exemple : des opinions différentes des leurs, ou des doctrines qui leur paraissent hérétiques alors qu'elles ont la longueur de leurs cheveux, de leurs habits, de la cigarette. On a même vu en France des pasteurs chasser des Gitans de leurs églises parce qu'ils avaient des coutumes qui ne leur plaisaient pas. En Inde, j'ai vu des pasteurs chasser de leurs églises des gens parce qu'ils faisaient partie des « hors-castes ». Ceux-là seront jugés **V 96**.

Au **V 94** il nous est parlé d'un AUTRE pasteur. Il s'agit là de Jésus-Christ. Jésus-Christ est le **Souverain-Pasteur**, car Il a autorité pour juger les pasteurs. Alors sachez-le, les pasteurs seront jugés et le critère N° 1 est l'exercice de leur autorité sur le troupeau que Dieu leur a confié. La Bible nous le dit clairement. Les pasteurs doivent faire attention à la manière dont ils construisent sur le fondement des apôtres. **1 Cor 3/10**. Quand vous lisez le **chapitre 23** du Livre de Matthieu, vous vous apercevez que Jésus a été d'une dureté terrible ! Pensez-vous que Son jugement s'est ramolli et qu'Il ne juge pas sévèrement les pasteurs chrétiens ? Beaucoup de pasteurs se contentent de « **préchi-**

prêcha » et distillent un évangile doucereux sans puissance, étant assurés d'un bon salaire à la fin de chaque mois. D'autres sont autoritaires et légalistes, jetant des fardeaux pesant sur les épaules des brebis. Plusieurs ne font que de tondre les brebis, les dépouillant copieusement de leur argent pour s'enrichir en se cachant derrière la doctrine de l'abondance. Et je ne parle même pas des raconteurs de fables semblables aux bonimenteurs, animateurs de supermarché sans envergure. Et ceux qui font croire qu'ils sont prophètes alors qu'ils ne sont rien de plus que des manipulateurs, ou des médiums. Bref… Jésus regarde aussi tous ceux qui retiennent injustement la vérité captive. Il voit ceux qui ont la Lumière chez eux et qui conduisent les gens dans les ténèbres. Il connait par leurs noms ceux qui ont volé les clés de la Connaissance. Ils piétinent les choses sacrées et empêchent les brebis de venir boire à la Source. Ils tiennent cachés des livres inspirés en enseignant avec fermeté qu'ils sont douteux. Et puis, il y a ceux qui ont trouvé leur diplôme de pasteur dans un paquet de lessive Bonux. Bref… Rien de tout cela n'échappe à Dieu. Mais revenons à la vision d'Hénoch. Au verset **98** il voit la destruction de Jérusalem et du Temple. Oui, Nebucanetsar. C'est alors que Jésus-Christ a inspiré son prophète, Ezéchiel qui écrivit son Chapitre **34** contre les pasteurs. Puis les Juifs reviennent sur terre avec Esdras et Néhémie. (C'est à cette époque qu'un prêtre fidèle du nom de **Genton** a vécu. Dans la version VULGATE, dans **2 Esdras 10/3** se trouve le nom de ce prêtre. On le trouve dans nos Bibles modernes dans **Néhémie 10/7** avec une transformation, « **Genton** » est devenu « **Guineton** »). Mais **2 Esdras** est **Néhémie 10**. C'est juste une autre façon que les théologiens ont eu de partager les livres. Au **V 107** nous trouvons trois brebis qui reviennent de la captivité et commencent à relever ce qui avait été détruit. Hénoch a vu Josué, **Esdras 3/8** Esdras et Néhémie. Hénoch a donc vu ce que nous lisons dans les livres d'Esdras et de Néhémie. **V 108,** Les sangliers tentent de les empêcher de travailler à la reconstruction. Et le peuple fut à nouveau aveuglé. Par quoi ? **Par la tradition talmudique**. Le peuple se trouva alors dans une situation de grande pauvreté spirituelle entre le prophète Malachie et l'arrivée du prophète Jean le Baptiste. Au **V 114** il est écrit qu'après avoir prié pour les brebis et porté témoignage contre les pasteurs, Jésus, déposa le livre des actes des pasteurs et S'en alla. Où alla-t-Il ? Il quitta le ciel pour venir s'incarner sur terre.

CHAPITRE 88

1. Et je remarquai comment trente-cinq pasteurs reprirent soin du troupeau jusqu'à ce que chacun disparût à son tour, comme les premiers. Alors les brebis furent confiées à d'autres pasteurs, qui les gardèrent chacun un certain temps.
2. Puis j'aperçus dans ma vision tous les oiseaux du ciel qui accouraient, les aigles, les vautours, les corbeaux et les éperviers. Et les aigles conduisaient tous les autres.
3. Et ils commencèrent à dévorer les brebis, à leur crever les yeux avec leurs becs, et à

se nourrir de leur chair.
4. Et les brebis poussaient des cris lamentables, de se sentir ainsi dévorées.
5. Et je criais aussi, et je gémissais dans mon sommeil contre le pasteur chargé de la garde du troupeau.
6. Et je vis les brebis dévorées par les chiens, par les aigles et les vautours. Leur chair, leur peau, leurs muscles, tout était consommé ; il ne leur restait que les os, qui tombaient à terre. Et le nombre des brebis diminuait considérablement.
7. Et je vis ensuite vingt-trois pasteurs placés à la tête du troupeau, et dont les temps respectifs accumulés forment cinquante-huit âges. (temps).
8. Alors les agneaux furent mis au monde par les brebis blanches, et ils commencèrent à ouvrir les yeux et à voir, et à appeler leurs mères.
9. Mais les brebis ne les regardaient pas, n'écoutaient point leurs plaintes [le contenu de leurs paroles] ; mais elles étaient sourdes, aveugles et endurcies. Extrêmement aveuglées et d'une manière croissante.
10. Et j'aperçus dans ma vision les corbeaux qui s'abattaient sur ces agneaux.
11. Ils les saisissaient, et dévoraient les brebis après les avoir déchirées.
12. Je vis aussi les cornes de ces agneaux pousser, mais les corbeaux cherchaient à les ébranler.
13. Voici enfin qu'une grande corne poussa sur la tête d'une de ces brebis, et les yeux de toutes les autres furent ouverts.
14. Et la première les regardait, et leurs yeux furent ouverts, et elle les appelait.
15. Les béliers la voyant, se précipitèrent près d'elle.
16. Cependant les aigles, les vautours, les corbeaux et les éperviers continuèrent à persécuter les brebis, volant sur elles et les dévorant. Et les brebis se taisaient, mais les béliers se lamentaient et poussaient des cris.
17. Alors les corbeaux furent chassés et ils se mirent à lutter contre elle.
18. Cherchant à briser la corne, mais leurs efforts étaient inutiles.
19. Et je regardai jusqu'à ce que vinrent les pasteurs, les aigles, les éperviers et les vautours,
20. Qui poussaient les corbeaux à briser la corne de ce bélier, et qui combattaient avec lui. Mais il soutenait leur choc et demandait du secours.
21. Alors je vis venir l'homme qui avait inscrit les noms des pasteurs, et qui était monté en la présence du Seigneur des brebis.
22. Il vint porter du secours au bélier, et il lui montra tout et annonça à tous qu'il était venu porter du secours au bélier.
23. Et voici que le Seigneur des brebis descendit enflammé de colère, et tous ceux qui L'aperçurent s'enfuirent et tombèrent dans les ténèbres. Tous les aigles, les vautours, les éperviers et les corbeaux se rassemblèrent et entrainèrent avec eux toutes les brebis sauvages
24. Tous se réunirent et cherchèrent à briser la corne du bœuf.
25. Alors je vis l'homme qui écrivait par l'ordre du Seigneur, prendre le livre de la destruction accomplie par les douze derniers pasteurs, et il prouva qu'ils avaient fait périr plus de monde que ceux qui les avaient précédés.
26. Je vis encore venir à eux le Seigneur des brebis, tenant en Sa main le sceptre de Sa colère, en frapper la terre, qui s'entrouvrit, et les bêtes et les oiseaux du ciel cessèrent de persécuter les brebis, et tombèrent dans les gouffres béants de la terre, qui se referma sur eux.
27. Je Le vis aussi donner une grande épée aux brebis, qui poursuivaient à leur tour les bêtes sauvages, et les exterminaient.
28. Alors toutes les bêtes et tous les oiseaux du ciel se retirèrent de devant leur face.

29. Et je vis un trône élevé dans une région fortunée,
30. Sur lequel siégeait le Seigneur des esprits, qui prit tous les livres scellés et Il les ouvrit devant le Seigneur des brebis.
32. Alors le Seigneur appela les sept premiers hommes blancs, et leur ordonna d'amener la première étoile, qui avait précédé toutes les autres, dont les parties sexuelles étaient semblables aux parties sexuelles des chevaux, qui enfin était tombée la première, et ils l'amenaient devant Lui.
33. Et il dit à l'homme qui écrivait en sa présence, et qui était un des sept hommes blancs : « Prends ces soixante-dix pasteurs, auxquels j'ai confié les brebis, et qui en ont fait périr beaucoup plus que je ne l'avais ordonné. Et voici ; je les vis enchaînés et debout devant Lui. Et on commença par juger les étoiles, et elles furent reconnues coupables, et amenées au lieu du jugement ; et on les jeta dans un lieu profond, et rempli de flammes, de colonnes de feu. Ensuite les soixante-dix pasteurs furent jugés et reconnus coupables ; ils furent également précipités dans l'abîme enflammé.
34. Dans le même temps, je vis au milieu de la terre un abîme rempli de feu.
35. C'est là qu'étaient conduites les brebis aveugles, qui avaient été jugées coupables ; toutes, elles étaient précipitées dans ce gouffre de feu.
36. Et ce gouffre se trouvait situé à la droite de cette bergerie.
37. Et je vis les brebis brûler et même leurs os furent consumés par le feu.
38. Et je me tenais debout, considérant comment ils pliaient cette antique bergerie; on enleva les colonnes, l'ivoire et toutes les richesses qu'elle renfermait, et on les amoncela dans un lieu situé à l'orient.
39. Je vis aussi le Seigneur des brebis élever une maison plus grande et plus haute que la première, et la bâtir dans le même endroit où avait été la première. Toutes ses colonnes étaient neuves, l'ivoire neuf, et en plus grande quantité qu'auparavant.
40. Et le Seigneur des brebis habitait à l'intérieur. Et toutes les brebis qui avaient été épargnées et toutes les bêtes de la terre et tous les oiseaux du ciel s'inclinèrent devant les brebis qui restaient et les adorèrent, leur adressèrent des prières, en leur obéissant en toutes choses.
41. Alors les trois hommes, qui étaient revêtus de blanc, et qui me prenant par la main m'avaient fait monter, [et la main du bélier me tint aussi] ils m'enlevèrent encore, et me placèrent au milieu des brebis, avant le commencement du jugement.
42. Les brebis étaient toutes blanches, la laine longue et pure de toute tache. Et toutes celles qui avaient été dispersées ou qu'on avait exterminées, toutes les bêtes sauvages, tous les oiseaux du ciel se réunirent dans cette maison, et le Seigneur des brebis tressaillait d'allégresse de voir rentrer les brebis au bercail.
43. Et je vis qu'elles déposaient l'épée qui avait été donnée aux brebis, qu'elles la reportaient dans la bergerie, et la scellaient en présence du Seigneur.
44. Les brebis furent invitées dans la maison, qui avait peine à les contenir toutes. Et leurs yeux étaient ouverts, et il n'y en eu pas une seule qui soit privée de la vue.
45. Je vis aussi que la maison était grande et large, et pleine de monde. Et voici qu'il naquit un veau blanc, dont les cornes étaient grandes, et toutes les bêtes sauvages, tous les oiseaux du ciel l'adoraient et l'imploraient incessamment.
46. Alors je vis leur nature à tous se transformer, et ils devenaient des taureaux blancs.
47. Et le premier d'entre eux fut fait taureau, et devint un grand animal, et il portait sur sa tête de grandes cornes noires.
48. Et le Seigneur des brebis se réjouissait sur Eux et à la vue de tous ces taureaux.
49. Et moi qui m'étais endormi au milieu d'eux, je fus réveillé, mais je conservais la mémoire de tout ce que j'avais vu. Telle est la vision qui m'apparut pendant mon sommeil. Je célébrai à mon réveil le Seigneur de toute justice, et je lui en rendis toute la

gloire.
50. Ensuite je répandis beaucoup de larmes, et elles coulaient sans s'arrêter par le souvenir de ce que j'avais vu. Car toutes ces choses s'accompliront et toutes ces choses arriveront et s'accompliront en leur temps.
51. Et je pensai la nuit au songe que j'avais eu, et je pleurai amèrement, plein de trouble encore de la vision que j'avais eue.

Commentaire du chapitre 88.

Dès le verset **1** nous comprenons qu'il y a eu, en gros, deux dispensations principales, chacune sous l'influence de 35 pasteurs. Les 35 premiers pasteurs sont les pasteurs d'Israël **sur 823 années**, puis, les 35 suivants sont les pasteurs de l'église chrétienne **sur 1977 ans**. Ces 70 pasteurs symbolisent 70 périodes, 70 temps prophétiques. En reprenant le calcul fait dans le chapitre précédent nous arrivons précisément au temps de la réforme. En effet, dans les 35 générations de pasteurs chrétiens, nous trouvons d'abord 23 générations qui agissent. Pour bien comprendre, nous avons donc premièrement, 35 générations de pasteurs Juifs, (puis la crucifixion de Jésus.) +23 générations de pasteurs Chrétiens, ce qui nous donne **58 générations** comme nous le dit le **verset 7**.

Une génération étant égale à 40 ans, nous nous trouvons donc avec 58x40= 2320 ans. La date que nous avions pour commencer était la date de la destruction du Temple en 816 (selon l'Atlas Bibilque de R.P. Tellier). Donc 816 + les 7 ans qui manque à notre calendrier = 823 ans avant Jésus-Christ. Puis, nous soustrayons 823 à 2320 et nous avons 1497. En 1497, **le réformateur Martin Luther** a 14 ans. Hénoch a vu ces brebis qui voyaient clair, il **a vu Calvin, Farel, Théodore de Bèze, John Knox, Zwingli, Michel Servet** et bien d'autres qui allaient éclairer le monde. Nous sommes sur le point d'entrer dans l'âge de Sardes qui a été sous l'influence de grands hommes de Dieu qu'Hénoch a vus au **verset 8.** Ce sont ces brebis qui soudain voient clair et se mettent à appeler leur mère (l'église catholique). Mais voici, leur mère n'écoute pas. Au contraire, elle les persécute violemment. Pourquoi invoquent-ils leur mère ? Parce que toutes les dénominations protestantes sont issues du catholicisme. La Bible nous dit qu'elle est la mère de toutes les prostituées. Elle est une prostituée et ce qui est sorti d'elle n'est pas resté pur, dans l'enseignement des apôtres. C'est en cela que l'église catholique est la mère de toutes les prostituées. En effet, ces fameuses églises qui vont naître d'elle ne vont pas être fidèles longtemps. Elles vont retourner à la forme hiérarchique humaine plutôt que de laisser le Saint-Esprit être la tête. Maintenant, nous voyons qu'il n'y a pas que des animaux qui sont ennemis. Il y a aussi des oiseaux **v2**. Il faut se rendre compte que, depuis Jésus, quand les pasteurs de l'église se lèvent il n'y a pas seulement les animaux qui attaquent, mais aussi les oiseaux. Les oiseaux sont des êtres spirituels du monde infernal. Avant la venue de Jésus, les animaux étaient les ennemis du peuple de Dieu, il s'agissait, comme nous l'avons vu, des peuplades terrestres qui s'attaquaient au peuple de Dieu nombreux comme les grains de sable de la mer. Mais maintenant, nous sommes sur un autre niveau. Depuis la venue de Jésus, le monde des esprits est secoué, ébranlé dans ses fondations car les gens du vrai peuple de Dieu ont autorité sur le monde des ténèbres. Déjà au temps de Jésus-Christ, les démons se déchaînaient comme jamais auparavant. Depuis que Jésus tabernacle dans Ses vrais disciples, les démons s'efforcent de détruire le vrai peuple de Dieu. Les oiseaux sont donc les esprits mauvais

et, en particulier, dans notre temps de la fin des nations, il y a en plus les esprits des morts selon **Apoc 6/8** qui sont lâchés. Le peuple de Dieu, le peuple formé des vrais disciples de Jésus, est le peuple nombreux comme les étoiles du ciel. C'est un peuple céleste alors qu'Israël n'était qu'un peuple terrestre. Le combat est plus rude encore contre l'église que contre Israël. Mais qui s'en inquiète ? Aujourd'hui, alors que l'église s'est élevée, qu'elle ne ressemble plus à la graine qui a été semée, **les oiseaux du ciel viennent piailler et faire leurs saletés sur elle.** Les oiseaux sont les démons qui entrent dans l'église, ce sont des esprits religieux déréglés qui font beaucoup de bruit et de scandales, ce sont des gens qui ne sont pas nés de nouveau et qui essaient de la détruire en la salissant, en la polluant. **Marc 4/30-32**. Ce sont aussi les fanatiques de l'Islam qui persécutent nos frères et sœurs, ce sont aussi les journalistes qui salissent sans cesse le monde évangélique, ce sont des spectacles blasphématoires qui sont encouragés au nom de la culture, etc… Ce sont des oiseaux, des êtres célestes démoniaques, mais aussi des esprits de mort. Maintenant, nous sommes en train de vivre la prophétie donnée en **Apoc 6/8**. Le séjour des morts est ouvert et la mort et le séjour des morts parcourent la terre. Alors, il est vrai que Jésus nous a averti que les portes du séjour des morts ne pourraient rien contre La Vraie Eglise. **Matt 16/18**. Par contre, s'il est vrai que le séjour des morts ne peut rien contre la vraie Eglise de Jésus-Christ, le monde des morts a un pouvoir contre tous ceux qui ne sont pas cachés en Christ. De nos jours, les morts ont de plus en plus de pouvoir, et cela a été prophétisé dans le Livre de l'Apocalypse. **Apoc 6/8**. Mais les mouvements religieux s'accordent tous pour dire que le monde des morts n'a aucun contact avec le monde des vivants. Ils sont tellement aveugles qu'ils ne savent même pas que le Livre de l'Apocalypse nous enseigne que les portes du séjour des morts sont ouvertes et que des esprits de morts influencent de plus en plus les gens de notre génération. Ils ne savent pas que nous sommes en train de vivre la prophétie contenue sous le quatrième Sceau. Ils se mettront à y croire quand il sera trop tard, comme ils le font à chaque fois. Ils ignorent des choses de base quant au monde des esprits et en particulier au sujet des morts. La Bible est claire à ce sujet, il a toujours été possible d'être possédé par l'esprit d'un mort. Mais les traducteurs actuels de la Bible sont frileux et ont trafiqué les Ecritures à ce sujet pour conduire le peuple à croire comme ils le veulent, eux.

Comparons les Textes anciens avec les textes d'aujourd'hui.

Par exemple, lisons un le texte de **Lévitique 20/27** dans la traduction Bible Thompson de **2009** : « *Si un homme ou une femme ont des pouvoirs de spirites ou de médium, ils seront mis à mort ; on les lapidera ; leur sang sera sur eux.* »

Lisons le même Texte de **lévitique 20/27** dans la traduction plus ancienne, Segond **1910**. « *Si un homme ou une femme* ***ont en eux l'esprit d'un mort*** *ou un esprit de divination, ils seront punis de mort ; on les lapidera ; leur sang retombera sur eux.* »

Lisons aussi la version Chouraqui de **1983**, **Lévitique 20/27** : « *Homme ou femme* ***en qui est un nécromant*** *ou une augure sont mis à mort ; ils seront lapidés par la pierre, leur sang contre eux.* »

Le mot **nécromant** signifie : dico Petit Larousse 2000 : « **nécroman**t, du grec **nékros** = mort et **mantéia** = prédiction ». Un nécromant est un mort qui prédit. Le Texte dit donc : « *Si un homme ou une femme à EN LUI un mort qui prédit…* »

Mais de nos jours, les enseignants chrétiens modernes disent que les morts ne peuvent absolument pas se manifester aux vivants. Pourquoi mentent-ils aux gens ? Par ignorance ou pour les tromper ? Toutes les Bibles disent qu'à la fin des temps, les morts auront le pouvoir de tuer un quart de la population mondiale **Apoc 6/8**. Qui dit la vérité ? Je vous laisse juge. Hénoch continue à voir l'histoire du monde se dérouler devant ses yeux. Il voit les pasteurs chrétiens crucifier à nouveau Jésus à chaque messe. Et il voit aussi tous ceux qui crucifient pour leur propre compte Jésus par leurs péchés. **Héb 6/4-6**. Il voit aussi les chiens, qui sont les Romains et les Philistins au **verset 6**. Pourquoi dis-je que les Philistins sont des chiens ? **Je vous l'explique** : les Philistins apparaissent dans la Bible au temps de Nemrod. **Gen 10/14**. Le mot Philistin a été déformé par les gens des nations, par Rome. En réalité le mot Philistin se dit « Pelecht » en Hébreux et ce mot signifie « peuple de la mer ». **En hébreu** on dit « un Pelcht » « des Pélichtim ».

En arabe on dit « Filastin »

En français c'est devenu « Philistin ».

Par contre, ce que peu savent, c'est qu'Hérodote (484-420 av. Jésus) appellera les arabes qui vivent sur la terre d'Israël depuis la déportation des Juifs dans le monde entier, les « Pelecht » en employant **le grec** « Palestina ».

Or, les Philistins ont été **détruits** en 604 avant Jésus-Christ selon la prophétie d' **Ezech 25/15-17**. Alors, qui sont les Palestiniens, ou Philistins d'aujourd'hui. **Ils sont une invention historique.**

Résumons :

1220 av. Jésus-Christ, Dieu donne ce bout de terre aux Juifs.

63 av. J-Ch. Rome soumet la région.

132-135 apr. J-Ch suite à la révolte de Bar-Kokbat, de nombreux Juifs sont déportés.

Au **4ième siècle** ce bout de terre est considéré comme la terre sainte par les nations chrétiennes (sous Constantin).

634-640 les arabes arrachent ce bout de terre aux Byzantins et l'intègrent à l'empire musulman.

1099 les croisés fondent le royaume latin de Jérusalem.

1291 les Mamelouks d'Egypte s'emparent de ce bout de terre qui était devenu possession de Rome, de la chrétienté. Ils dominent le pays jusqu'à la conquête Ottomane.

1516 l'empire Ottoman (Turcs) établit sa domination pour quatre siècles.

A partir de **1882** les pogromes Russes provoquent l'immigration juive sur la terre que Dieu avait donnée à Jacob.

1916 la révolte contre les Ottomans (Turcs) est soutenue par la Grande-Bretagne

1917-1978 la Grande Bretagne occupe ce bout de terre.

En **1922** elle se fait confier, par la société des nations, un mandat sur ce bout de terre. Ce mandat stipule l'établissement d'un foyer national Juif, conformément à la déclaration de Balfour de novembre **1917**.

1928-1939 les arabes **appelés à tort Palestiniens ou Philistins** provoquent des troubles sanglants aux immigrants Juifs.

1939-1945 les arabes de cette région travaillent en collaboration avec Hitler.

1947 l'Onu décide de partager ce bout de terre entre un état Juif et un état Arabe. L'idée est rejetée par le monde arabe.

1948-1949 l'Etat d'Israël est proclamé et, après la défaite arabe, ceux-ci se réfugient massivement dans les Etats limitrophes.

Et nous connaissons la suite de l'histoire, nous en entendons parler tous les jours par les médias.

Mais souvenez-vous que **les Palestiniens n'existent plus depuis qu'ils ont disparu en 604 avant Jésus-Christ** selon **Ezechiel 25/15-17**. Ils se font appeler « Palestiniens » Ce bout de terre est appelé « Palestine », mais c'est une grande faute historique que de les appeler ainsi. Pourtant, c'est ainsi que, même dans nos écoles on enseigne cette erreur. Ceux qui se font appeler « Palestiniens » ne sont en fait que des arabes arrivés vers l'an 130 après Jésus-Christ, c'est-à-dire 1350 ans après que Dieu ait donné ce bout de terre aux Juifs. Les vrais Palestiniens, eux, ont été détruits en 604 av. Jésus-Christ, selon **Ezéchiel 25/15-17**.

Les éperviers qu'Hénoch a vus sont des mauvais esprits qui ont eu un rang élevé dans les milieux politiques, économiques et sociaux. Ils sont morts et sont donc des esprits de morts qui agissent de nos jours en influençant les grands de ce monde et, par eux, la population de la terre. **Eph 6/12**.

Il y a eu tant de luttes et d'horreurs commises entre le monde visible et le monde invisible que très peu de vrais Chrétiens ont pu s'en sortir. Les réformateurs ont eu à travailler sur des os, des moribonds **Ezech 37**. (Notons que cela arriva aussi au Peuple terrestre, au Peuple Juif après la dernière guerre mondiale ; cette prophétie d'Ezéchiel concerne les deux Peuples de Dieu à deux périodes différentes.)

Revoyons ce qui concerne les douze derniers pasteurs. Nous avons vu que la date jusqu'au 58ème temps était **1497 après Jésus-Christ**. Donc les douze derniers pasteurs devraient commencer aux environs de 1500. Des centaines de millions de personnes ont été des adeptes de la réforme depuis Luther jusqu'au réveil des pentecôtistes sur tous les continents. Cela, c'est ce que nous pouvons voir avec nos yeux terrestres. Vu du Ciel ce n'est pas aussi brillant. La réforme s'est embourbée assez rapidement dans l'impureté en ne rejetant pas tous les rajouts que l'église catholique avait imposés à ses fidèles. Mais nous sommes malgré tout dans le processus du rétablissement de toutes choses.

Cela prend du temps et il y a beaucoup d'actions condamnables qui ont été et qui sont encore commises. **Comme le meurtre de Michel Servet par exemple**. **Michel Servet** (**Miguel Servet** en espagnol), né le 29 septembre 1511 en Aragon et exécuté le 27 octobre 1553 à Genève, est un théologien et médecin espagnol qui découvrit la façon dont le sang passe dans les poumons pour s'oxygéner. Il fut brûlé vif pour hérésie le 27 octobre 1553 sur ordre du Grand Conseil de Genève. Le réformateur protestant Calvin a joué un rôle déterminant dans cette condamnation. Voilà pourquoi il est écrit au **V19** : « *les pasteurs, les aigles, les éperviers et les vautours…* »

Michel Servet refusait notamment le dogme de la Trinité. (Ça fait réfléchir, n'est-ce pas ?)

Les corbeaux qui s'abattent sur les agneaux **V10**, ce sont ces membres du clergé catholique qui sont habillés de noir et qui sont encore de nos jours regardés comme des corbeaux. Ils ont tués, massacrés nos frères protestants du début. Ces chrétiens véritables ont été assassinés par des religieux catholiques dégénérés gérant un christianisme obscurantiste. Ces affreux oiseaux noirs se sont enivrés du sang qu'ils ont fait couler au nom de Dieu **Apoc 17/6**. Aveuglés par leur soif de pouvoir et leur idolâtrie coupable, ils ont été incapables de voir quels mauvais esprits de mort les animaient. Monsieur **Jean-Paul II a demandé pardon**. C'est très gentil de sa part. Et bien sûr nous n'avions pas attendu sa supplique pour pardonner. Mais… un Chrétien né de nouveau et correctement enseigné ne se prostituera pas avec cette vieille dame indigne qu'est l'église catholique ; il sortira d'elle et de tout ce qui lui ressemble afin de ne pas participer à ses œuvres. **Apoc 18/4-8**. Maintenant voyons un peu les calculs que nous donne Hénoch. Douze générations de pasteurs représentent 12x40=480. Nous avons vu que les douze commençaient en 1497, ajoutons donc 480 et nous trouvons **1977**. Je vous donne maintenant connaissance de ce que le prophète William Branham a dit un jour, sans le prophétiser, mais il l'a dit tout de même en 1960.

« En me basant sur ces sept visions, ainsi que sur les changements rapides qui ont balayé le monde depuis cinquante ans, je PREVOIS (je ne prophétise pas) que ces visions se seront toutes accomplies d'ici 1977. Et, bien que beaucoup auront l'impression que cette affirmation est faite à la légère, vu que Jésus a dit que « nul ne connaît ni le jour, ni l'heure » je continue à maintenir ce PRONOSTIC trente ans après, parce que que Jésus n'a pas dit que nul ne pourrait connaître l'année, le mois ou la semaine où Sa venue serait achevée. Donc, je le répète, je crois sincèrment et je maintiens, selon ce que j'ai étudié dans la Parole, ainsi que par l'inspiration Divine, que 1977 POURRAIT BIEN marquer le point final des systèmes de ce monde, et nous introduire dans le millénium. »

Il ne prophétise pas, il croit sincèrement, il pronostique.

La fin du monde a-t-elle eu lieu en 1977 ? Sommes-nous entrés dans le millénium ? **Non ; pas que je sache**. Mais avait-il dit que la fin du monde aurait lieu en 1977 ? **NON**. Ou que le millénium commencerait en 1977 ? **NON**. Il a dit que **ce pourrait être le point final des systèmes de ce monde**. De mon côté je dis que cela ne va pas tarder à nous introduire dans le millénium. En effet le temps des nations est terminé depuis les

années 1970, à cause de la crise du pétrole qui a enclenché le processus de la mondialisation. Maintenant nous sommes, non plus dans le temps des nations, mais dans le temps de la mondialisation. Personne ne peut le nier. William Branham, ce prophète sortant de sa campagne, n'avait jamais lu le livre d'Hénoch. Et pourtant il arriva à la même date : **1977**. Et de nos jours, qui prend garde à ces choses ? Au **V 13** il est question d'une corne qui pousse sur la tête d'une des brebis. Cette corne signifie « puissance ». C'est la puissance du rétablissement de toutes choses qui est annoncée en **Actes 3/21**. Jésus va revenir au temps du rétablissement de toutes choses. Le rétablissement de toutes choses est un processus. Nous sommes en plein dedans depuis **1497**, depuis l'époque où les réformateurs sont nés.

Il y a eu : Le rétablissement du **salut par la foi**, puis celui de la **sanctification**, avec Wesley, puis le rétablissement du **baptême d'eau par immersion**, puis le rétablissement des **dons surnaturels** avec le réveil des pentecôtistes, puis le rétablissement de la vérité de **la Vie de l'Eglise Communautaire**, puis le rétablissement du **lavage des pieds**, puis le rétablissement du **baptême à la place des morts** etc…

Au verset **15,** il est question de plusieurs béliers qui vont rejoindre la brebis qui avait une corne, une puissance qui poussait et qui était attaquée par les oiseaux. Puis au **v17** les corbeaux sont chassés, ce sont les Etats qui se séparent du pouvoir politique de l'église catholique. Les efforts de l'église catholique pour briser la puissance du rétablissement de toutes choses sont vains. La Grande Corne qui pousse sur une des brebis est le symbole du processus du rétablissement de toutes choses dans la Véritable Eglise de Jésus-Christ **V13**.

Les béliers qui se joignent à la brebis qui a la grande corne sont les Chrétiens fidèles qui prennent part à ce rétablissement. Ils ne sont pas silencieux, ne subissent plus sans agir, ils s'expriment, se lamentent, c'est-à-dire, ils se repentent et crient, ce qui signifie qu'ils louent Dieu. **V16**.

Les corbeaux (les curés et autres clergymans) sont chassés **V17**. Ils essaient de lutter contre le rétablissement de toutes choses mais leurs efforts sont vains. **V18**.

Il y avait une brebis seule qui a eu une grande corne **V13**, mais cette brebis devient un bélier au **V20.**

Quelque chose s'est produit, une unité entre tous ceux qui se sont joints à la brebis pour se battre avec elle. Maintenant, c'est le combat solitaire contre des pasteurs. **V20**.

Cela signifie que le moment est arrivé où ce qui est puissant (le bélier) devient une unité et que les pasteurs ne sont pas dedans. Il y a dans le monde une unité d'esprit qui cherche le secours en Jésus-Christ seul et ne le cherche plus dans les églises instituées et reconnues par les gouvernements humains. Puisqu'en **1977** le temps de l'église des nations est terminé, le temps des pasteurs l'est aussi. Tous ces gens qui ne sont pas sortis des systèmes plus ou moins inspirés de la grande prostituée sont maintenant dans le camp des aigles, des vautours, des éperviers et des corbeaux. Ne cherchent-ils pas d'ailleurs à entrer dans l'œcuménisme.

L'œcuménisme est une fausse unité à la ressemblance de Babel. La Vraie Unité ne peut se faire **que** sur La Parole de Dieu.

Maintenant nous en sommes à **Ezech 34/17**, le moment où Jésus veut S'occuper Lui-même des Siens, sans les pasteurs et autres membres du clergé. Jésus se tient **à la porte de l'église** et frappe dans le but d'attirer l'attention des Siens et de les faire sortir de ces religions officielles (catholique, protestante, baptiste, pentecôtiste et autres 'istes' **Apoc 3/20-22** et **Apoc 18/4**.) Tout groupe de personnes qui se réunit pour adorer Dieu, et qui porte **un nom officiel** déposé en préfecture, et reconnu par l'Etat est à fuir. Car le seul Nom qu'un réel fidèle doit porter est celui de **Jésus-Christ** Son Epoux Divin. Tous les autres noms sont des noms de blasphème **Apoc 13/1 Apoc 17/3**. Le combat du bélier est contesté sur terre mais son autorité est reconnue au Ciel. A partir de **1977,** il y a divorce entre ceux de la fausse église et ceux de la vraie Eglise de Jésus-Christ.

On peut rencontrer Jésus-Christ dans une de ces églises, car l'Evangile de base y est annoncé, mais si vous voulez être fidèle à Dieu, ne vous inscrivez pas comme membre de ces églises ; elles sont apostâtes. Sortez d'elles ! **Apoc 18/4**. Le combat que mène le bélier est un combat spirituel, de comportement de vie et doctrinal. Il lutte comme Elie dut combattre en son temps contre les esprits religieux. Il alla seul au torrent de Kerith. Savez-vous que le mot Kerith signifie séparation. Elie était seul **au torrent de séparation**. Il était seul contre les 450 faux prophètes et les autorités politiques. Il se croyait seul, mais il ne l'était pas. Dieu le consola en lui disant qu'il y avait beaucoup de gens qui Lui étaient restés fidèles, cachés, mais fidèles. Nous sommes au temps d'Elie. Le prophète **Malachie 4/5-6** nous a annoncé qu'**Elie allait revenir juste avant le jour de l'Eternel**. Il est venu. Les religieux ne l'ont pas reconnu. Ils ne reconnaissent jamais rien à part leur sacrosainte-église. Luc explique ce qu'Elie a fait en notre temps: « (il vient) *pour ramener le cœur des pères vers les enfants, et les rebelles à la sagesse de juste et pour préparer au Seigneur un peuple bien disposé* ». **Luc 1/17.** Notre génération est une génération de rebelles qu'il faut ramener à la sagesse. Malachie disait : '*ramener le cœur des enfants à leurs pères* » cela signifie que les générations de chrétiens d'aujourd'hui doivent revenir aux pères, c'est-à-dire aux apôtres et à leurs enseignements. Il disait ensuite « *et le cœur des pères vers les fils*. » cela signifie que les vieux religieux qui ont de l'autorité doivent aujourd'hui écouter ce que les jeunes prophétisent, car ce sont les jeunes qui prophétisent selon **Joël 3/1**. On peut aussi comprendre que les rebelles d'aujourd'hui doivent retourner à la sagesse ancienne et que la vielle église doit retourner vers sa jeunesse, vers ce qu'elle était au commencement. Jésus savait très bien ce qu'Il disait. Lisez le Texte et comprenez la subtilité qui s'y trouve :

« *Il est vrai qu'Elie doit venir premièrement, et rétablir toutes choses. Mais Je vous dis qu'Elie est déjà venu…* » **Matt 17/11-12**.

Il parlait de Jean-Baptiste. Question : Jean-Baptiste a-t-il tout rétabli ?

Non

Mais en lisant le Texte on s'aperçoit que Jésus parle de la venue **future** (il doit venir) d'Elie tout en disant qu'il est déjà venu. Il doit venir et rétablir. Ensuite Il dit qu'il est **déjà** venu. Et les disciples comprirent qu'Il parlait de Jean-Baptiste. Etant donné que Jean-Baptiste n'a rien rétabli du tout, on peut donc comprendre que la venue d'Elie doit

se faire en deux fois. Jean-Baptiste n'est pas venu non plus avant le jour grand et redoutable du Seigneur. **Mal 3/23**. Elie est venu pour préparer le chemin du Seigneur lors de Sa **première** venue et il doit revenir pour préparer le chemin du Seigneur pour Sa **deuxième** venue. Les scribes savaient qu'Elie devait venir avant que le Messie ne paraisse. Mais ces scribes ne savaient pas que le Messie devait venir DEUX fois. Donc, ils ne savaient pas non plus qu'Elie devait aussi venir DEUX fois.

A l'heure actuelle, l'esprit d'Elie est venu **trois fois**. Sur Elisée premièrement.

Puis pour ramener le cœur des pères vers les fils. Les pères de la vieille religion de l'Ancienne Alliance devaient être amenés vers les fils, vers les fondateurs de la Nouvelle Alliance.

Mais ils ne l'ont pas reconnu et ils l'ont traité comme ils ont voulu.

Elie (l'esprit d'Elie) est revenu pour ramener le cœur des fils rebelles vers leurs pères, les apôtres de Jésus-Christ.

Mais les religieux ne l'ont pas reconnu et l'ont tué avec leurs langues de vipères. Ils ont sali son nom, et, aujourd'hui, dans le monde évangélique, si vous prononcez le nom de celui en qui était l'esprit d'Elie, une nuée de bouclier s'élève et on vous traite d'hérétique si vous parlez de lui.

Le premier à avoir l'esprit d'Elie se nommait donc **Elisée** ; le second, **Jean-Baptiste**, le troisième se nommait **William Marion Branham**. Et… nous sommes juste avant le jour redoutable et terrible du Seigneur selon **Mal 4/5**.

Elie a donné ce qui est nécessaire au processus du rétablissement de toutes choses. Notre génération doit retourner à ce qui a été dilapidé par les Juifs **et** par les Chrétiens. Ces pasteurs et leurs complices ont empêché les gens d'entrer dans la connaissance, dans la science. Ils avaient tous la clé de la connaissance, mais ils ont interdit l'accès à cette connaissance. Par exemple les livres tels que celui d'Hénoch ont été cachés par eux.

« Vous avez enlevé la clé de la connaissance ; vous-même n'êtes pas entré, et ceux qui voulaient entrer, vous les en avez empêchés. » **Luc 11/52.**

Le livre d'Hénoch était connu des conducteurs religieux Juifs, mais ils le cachaient dans le Temple. Quand Jésus est venu, Il a cité souvent le livre d'Hénoch. Puis des religieux se sont convertis et ont remis cette connaissance, ce livre aux premiers disciples. Les premiers chrétiens s'inspiraient du livre d'Hénoch. Ils le connaissaient. Jude cite une prophétie du livre d'Hénoch à ces lecteurs **Jude 14-15** parce qu'il possédait ce livre et le respectait comme un livre inspiré**.**

Puis les pasteurs de l'église catholique naissante ont à nouveau caché ce livre pendant des siècles, soi-disant parce que ce livre parle du sexe des anges. La vérité, c'est qu'ils l'ont tenu caché parce qu'il dénonce clairement leurs impostures.

Souvenez-vous, le mot « **apocryphe** » signifie « **tenu caché** ».

A l'instar des pasteurs Juifs, les pasteurs 'chrétiens' ont volé la clé de la connaissance au peuple. **Luc 11/52**.

Mais gloire à Dieu, en cette fin des temps de cette église des nations, Dieu rétablit la connaissance. Il vous donne accès à cette connaissance. Qu'allez-vous en faire ? Et je vous le dis, il y a encore d'autres livres qui vont apparaître en pleine lumière par la puissance de Dieu. Le livre des douze patriarches par exemple, l'Evangile de Thomas et bien d'autres encore. Ils aideront à rétablir toutes choses telles que Dieu les veut. Ceux qui s'opposeront à cette connaissance passeront par la grande tribulation. Ceux qui n'en entendront pas parler ne seront pas tenus pour coupables. De nos jours les religieux ne s'occupent que d'agrandir leurs églises et leurs organisations chrétiennes. Ce n'est pas mal et cela fait aussi partie du rétablissement de toutes choses. Mais ils ne voient pas qu'un homme solitaire (un monakos) est venu et qu'il a donné la clé pour ouvrir les sept Sceaux du livre de l'Apocalypse. Ils ne comprennent pas que nous sommes sous le quatrième Sceau et que ce temps est spirituellement plus important qu'ils ne le pensent. Ils ne savent pas que la mort et le séjour des morts sont lâchés sur la terre et qu'un quart de ce qui est vivant va périr durant cette génération. Ils devraient l'annoncer pour avertir la population, mais ils ne le savent pas eux-mêmes. C'est pourquoi Jésus frappe à la porte des églises et appelle les Siens à sortir de ces églises afin de communier avec eux en Esprit selon **Apoc 3/20**. C'est ce reste qui va préparer la venue de Jésus sur terre. Car ce reste **c'est le super envoyé (l'archange)** dont parle **1 Thess 4/16** qui l'annonce.

Elie est **le signal donné**

L'archange est l'Epouse de Christ sur terre.

Le mot « archange » signifie « super-ange » « super-envoyé ».

Maintenant, nous attendons le son de la trompette de Dieu. En attendant la trompette de Dieu, l'archange, la petite Epouse de Christ qui **vit** le rétablissement de toutes choses, manifeste la présence de Son Epoux Divin en enseignant et en accomplissant des miracles par le Nom de Jésus-Christ. Il y a des imitateurs de cela, mais les brebis du Seigneur ne les suivront pas, du moins pas longtemps.

La colère du Seigneur va s'appesantir sur Ses ennemis. **V 23-27.**

Et le jugement commence. Toutes les calomnies sorties de la bouche des infidèles seront pesées devant Dieu. Tous ceux qui auront proféré des calomnies contre Elie, le signal donné, et contre l'Archange, la petite Epouse de Christ, seront engloutis dans les entrailles de la terre selon **Apoc 12/16. V26.** C'est Jésus Lui-même qui juge. **V 21-28.** Son jugement contre les pasteurs qui furent infidèles depuis la réforme est plus sévère que celui qui concerne ceux qui les ont précédés. En effet, depuis la réforme, les pasteurs avaient plus de Lumière que leur prédécesseurs. Ayant plus reçus, ils seront jugés plus sévèrement. **Jac 3/1**. Le **V 29** nous montre le trône, c'est-à-dire : le règne de Jésus pendant le millénium. Nous sommes ici à la fin du millénium **V30**. Jésus ouvre les livres que nous trouvons également dans **Apoc 20/13**. Dieu juge les anges qui ont eu des relations sexuelles avec des femmes **V32**. Mais tout de suite après eux, se sont les pasteurs qui auront abusé de leur pouvoir sur terre qui seront jugés. Ils seront tous enchaînés devant Lui. Et tous, anges infidèles et pasteurs infidèles seront jetés dans l'abîme enflammé. **V33. Matt 25/41. 1 Tim 3/6.** Au **V35** nous voyons toutes les brebis

aveugles et perverties qui sont jugées et jetées également dans le gouffre de feu. Ces brebis sont celles qui disent actuellement : « *Nous n'avons besoin de rien* » **Apoc 3/17**. Elles croient posséder la totalité de la révélation de Dieu. Elles se moquent d'Elie et de la petite Epouse fidèle qui est sortie des religions officielles, reconnues par l'Etat. Elles se croient riches spirituellement, possédant le « plein-évangile ». Elles ne savent pas qu'elles sont pauvres, pitoyables, AVEUGLES et nues. **Apoc 3/16** nous apprend qu'elles seront vomies de la bouche de Dieu. Au **V38** Dieu plie l'ancienne maison comme dans **Apoc 21/1**. **2 Pierre 3/13**. Dieu ne va pas restaurer la terre. Il va la détruire et en refaire une autre ainsi qu'un nouveau ciel. Maintenant, que signifie tout cela, Il faut être clair. La Bible n'est pas un livre de science. Elle dit les choses telles que les hommes d'alors pouvaient les comprendre. La terre ne va pas être pliée **V38** ou roulée comme un manteau **Héb 1/12.** Il y a dans la Bible des choses que nous devons comprendre avec une intelligence renouvelée par le Saint-Esprit. **Par exemple** : est-ce que toute la terre a été recensée sous l'empereur Quirinius ? Non, certainement pas. Pourtant la Bible dit qu'elle l'a été **Luc 2/1-2**. Et-ce que tous les gens sont morts dans le déluge ? Non. Il est bien connu que le déluge fut une catastrophe qui arriva dans la région du moyen orient et ses environs. Prétendre le contraire fait passer les chrétiens pour des idiots. Un autre exemple flagrant : Est-ce que tous les rois de la terre sont venus visiter le roi Salomon ? Non. **2 Chron 9/23**. Il y a plus de 2000 ans que Jésus a dit qu'Il reviendrait bientôt. Nous voyons par là qu'il est bon, parfois de relativiser. Est-ce que cela crée un trouble dans le cœur d'un véritable croyant ? **Non !** La terre et tout notre univers seront **pliés** signifient qu'ils seront ôtés de leur place comme on ôte une tente dont on veut se débarrasser. Et on en met une nouvelle à sa place. Nous aurons un corps nouveau et les autres n'en auront pas. Ils seront errants dans du vide et dans le feu brûlant de leurs remords. Le **V40** peut sembler étrange. Qui sont ces oiseaux et ces bêtes de la terre qui ont été épargnés et qui viennent s'incliner devant les fidèles ?

1° Ce sont ceux qui auront passé par la grande tribulation et seront restés fidèles au prix de leur vie **Apoc 7/14**.

2° Ce seront tous les chrétiens qui ne sont pas l'Épouse de Christ au travers des sept âges de l'**Apoc 2 et 3** et dont les noms auront tout de même été trouvés dans le livre de Vie. **Apoc 20/13-15**.

3° Ce seront aussi tous ceux qui auront été fidèles aux exigences de Dieu durant tous les âges, même s'ils ne connaissaient pas le Seigneur. Ils auront été jugés selon la conscience qu'ils avaient durant leur vie et seront trouvés justes au Grand Trône Blanc. **Rom 2/14-16**.

4° Ce seront aussi tous ceux qui auront entendu l'Evangile de grâce annoncé dans le séjour des morts et qui l'auront reçu. **1Pierre 4/6.**

Ceux qui se trouvent dans les catégories 2,3 et 4 ne vivront pas dans la Nouvelle Jérusalem comme l'Epouse mais ils pourront y entrer à des temps marqués **Apoc 21/23-27**. Ceux de la catégorie 1 seront devant le Trône pour servir Dieu et Son Epouse nuit et jour. Il y aura donc des gens de tous les temps et de tous les endroits de la terre. Mais tous n'auront pas le même degré de gloire **1 Cor 15/41-42**. Au **V41** Hénoch est introduit dans la Nouvelle Jérusalem. Ce sont trois anges et Elie qui ont transporté Hénoch dans la Nouvelle Jérusalem. La main du bélier dont il est question-là est la main du bélier du **V 20**. C'est Elie, celui qui commença le processus du rétablissement de toutes choses.

Je vous rappelle qu' Elie est venu une première fois, que son esprit est venu sur Elisée, puis sur Jean-Baptiste, puis sur le prophète William Branham qui commença le processus du rétablissement de toutes choses juste avant le jour de l'Eternel que notre génération attend. **Mal 3/23-24**. Du verset **42** au verset **45** Hénoch assiste au jugement en vue des récompenses. A ce moment Tous reçurent la Connaissance parfaite. Ils connurent comme ils avaient été connus selon **1 Cor 13/12.** Les brebis déposeront l'Epée de La Parole qui leur avait été confiée. Elles n'auront plus besoin de Bible. En fait, **La Parole de Dieu n'est pas La Bible**. La Parole de Dieu, c'est **Jésus-Christ**. Quand nous lisons la Bible, nous voyons comme au travers d'un miroir (de l'époque, c'est-à-dire : pas très clairement.) Seuls ceux qui connaissent personnellement Jésus-Christ ici-bas et Lui obéissent sont en contact avec La Parole, avec les intentions secrètes de Dieu. **Jean 15/14**. Les autres sont en contact avec la Bible lue avec la grille de leurs traditions religieuses. Au **Verset 45** un veau blanc vient au monde, dans ce monde nouveau : C'est Jésus qui fait son entrée. Tous L'implorent et L'adorent. L'Epouse ne l'implore pas car elle règne avec Lui. A partir du moment où Jésus entre dans ce monde nouveau, tous deviennent des veaux blancs, même les oiseaux ou autres animaux de toutes sortes. Chacun aura désormais un rôle particulier à jouer dans ce nouveau monde et dans ce nouvel univers sans mal. Christ portera des cornes noires symbole de Son autorité indiscutable. Le taureau qu'Il est devenu est blanc, mais ses cornes sont noires. Ce symbole sera le souvenir éternel que Jésus-Christ a jugé les impies et les a condamnés. Le **V48** signifie que Dieu se réjouit de Lui-même (Eux = Eloïm) et de tous les taureaux. Dieu est Un, mais Il s'est manifesté depuis la création sous la forme de Trois. Les théologiens mal affermis y ont vu la trinité. C'est une parfaite hérésie. La pire sans doute car elle touche à la Personne de Dieu.

1° Mais il est vrai que Dieu est, pour le moment, en dehors de Sa création.

2° Il est aussi vrai que Jésus est Dieu dans Sa création

3° Il est également vrai que Jésus vit en nous par Le Saint-Esprit qui est Dieu en nous.

Voilà pourquoi Hénoch écrit « *Le Seigneur Se réjouissait en Eux et à la vue de tous les taureaux* ». **V40** quand Hénoch se réveilla, il se souvint de tout ce qu'il avait vu pendant son sommeil. Mais avant d'écrire ces Choses, il loua Dieu et Lui donna gloire. Puis il pleura car il se rendait compte que tout ce qu'il avait vu était terrible et que ces Choses allaient réellement arriver. Or, aujourd'hui, la plus grande partie de toutes ces Choses se sont accomplies. Nous en sommes au temps de la dernière génération. C'est-à-dire que beaucoup de ceux qui sont nés aux alentours de **1948** seront vivants lorsque Jésus-Christ reviendra pour enlever Son Epouse dans le Ciel. Hénoch pleura amèrement. Quel est votre sentiment alors que des milliers se perdent sous vos yeux ? Hénoch était un homme sensible comme tous les prophètes. Il était sensible et intelligent comme devraient l'être tous ceux qui se disent prophètes de nos jours.

Cinquième Section

Les Parénèses (Discours exhortant à la pratique de la vertu. Dans le NT aussi bien que dans l'AT, nous trouvons ce genre littéraire. Dans l'épître de **Jacque**s, par exemple, la parénèse va de l'encouragement **1/1-12,** à la menace **5/1-6,** en passant par l'instruction **1/13-18**, la recommandation **1/19-27** et le blâme **2 et 4**.)

CHAPITRE 89

1. Et maintenant, ô mon fils Mathushela ! fais-moi venir tous tes frères, et rassemble devant moi tous les enfants de ta mère. Car la voix intérieure, La Parole m'anime, l'esprit d'en haut s'empare de moi ; je vais vous révéler ce qui doit vous arriver dans la suite des âges jusque dans l'éternité.
2. Alors Mathushela s'en alla, et il rassembla devant Énoch tous ses frères et tous ses parents.
3. Alors Hénoch, s'adressa à tous ses enfants de justice et dit :
4. Écoutez mes enfants, écoutez les paroles de votre père, et prêtez bien oreille à la voix qui sort de ma bouche ; car je vous exhorte à être attentifs quand je vous parle. Mes bien-aimés, aimez l'honnêteté, marchez en elle et ne vous en écartez point.
5. N'ayez point le cœur double [n'approchez pas de la vérité avec un cœur partagé], et ne faites point amitié avec les hommes trompeurs ; mais marchez dans la vérité et dans les sentiers de la justice, ils vous conduiront sur la bonne route, et la justice sera votre compagne.
6. Car je vous l'annonce : la persécution [la violence] croîtra et régnera un jour sur la terre ; et un grand châtiment s'accomplira sur la terre ; quand l'iniquité sera consommée, elle sera extirpée jusque dans sa racine et toutes ses structures seront détruites. Cependant elle repoussera encore ses œuvres et toutes les œuvres d'injustice et de la violence ainsi que le péché prévaudront doublement.
7. C'est pourquoi, lorsque l'iniquité, le péché, la perversité, l'impureté, le blasphème, la tyrannie et toute espèce de mal se seront accrus et prévaudront sur la terre, alors un châtiment épouvantable viendra du ciel sur tout ce contexte.
8. Le Seigneur de toute sainteté apparaîtra dans sa colère, avec un fléau, et Il infligera aux coupables un châtiment terrible.

9. En ces jours, la violence sera tranchée de sa racine, et l'injustice, comme la tromperie, seront détruits sous les cieux.
10. Toutes les idoles des païens seront abandonnées et leur temple brûlés par le feu. Et on les chassera de toute la terre et ils seront jetés dans le feu du jugement et périront par la colère divine et dans un fort douloureux supplice éternel.
11. Alors les justes se réveilleront de leur sommeil, et la sagesse surgira et passera et leur sera donnée, et ils Le loueront, et la terre se reposera de l'épée pour toutes les générations, pour toujours.
12. Et maintenant, laissez-moi, mes enfants, vous tracer les sentiers de la justice et ceux de la violence.
13. Puis je vous dirai dans l'ordre ce qui doit arriver.
14. Écoutez-moi donc, ô mes enfants ! Marchez dans les voies de la justice, évitez les voies de l'iniquité : car tous ceux qui suivront ces voies seront complètement détruits.

Commentaire du chapitre 89.

Depuis le chapitre **89** jusqu'au chapitre **103**, nous trouvons le message qu'Hénoch laisse à son fils Methusela avant d'être enlevé au ciel. Comme il lui avait été promis, Hénoch reste une année avec ses enfants pour se fortifier et leur parler de tout ce qu'il a appris **Hénoch 79/9.** Hénoch sait que Dieu est La Parole et que cette Parole est en Lui. Il a aussi conscience que La Parole, c'est l'Esprit de Dieu. Hénoch est aussi très conscient que l'injustice est la base du mal. Il parle à ses enfants de justice. Il les appelle comme cela car c'est lui qui les a éduqués et il leur a enseigné ce qu'est la justice, l'honnêteté. L'époque d'Hénoch était une époque semblable à la nôtre. Les parents avaient démissionné, ils n'exerçaient plus d'autorité sur leurs enfants car ils avaient eux-mêmes perdu toute crédibilité. Ils vivaient dans le péché et leurs mauvais exemples étaient flagrants aux yeux de leurs enfants. Cela ne pouvait produire qu'une génération de têtes creuses comme le dit Paul. C'est ce à quoi nous assistons de nos jours. On laisse les jeunes gens faire ce qu'ils veulent, ils sont rois. Ils ne respectent plus leurs parents. Et c'est normal qu'ils leur manquent de respect, car ils ne sont pas respectables. Et je dis que les choses ne vont pas aller en s'arrangeant. Jésus dit qu'à la fin les enfants iront jusqu'à tuer leurs parents. Pourquoi pensez-vous qu'ils en arriveront là ? Qui a montré aux enfants que la vie n'a pas une grande valeur ? Ne sont-ce pas tous les gens de ces deux dernières générations qui assassinent les enfants dans le ventre des mères ? Quand les parents commencent à tuer les enfants, il est normal qu'on voie ensuite les enfants tuer les parents. **Matt 10/21**. Dans le livre de l'Apocalypse il y a une liste décroissante de ce qui a de la valeur à notre époque. Ce qui en a le plus, c'est l'or et ce qui en a le moins ce sont les êtres humains **Apoc 18/12-13**. Les enfants d'Hénoch étaient des enfants de justice car ils avaient été conçus dans la justice, puis ils sont nés et ont été élevés dans la justice. Ils avaient conscience de ce qu'est la justice légale, la justice morale et la justice sociale. De nos jours, nos enfants voient leurs parents mépriser les Alliances telles que celle du mariage. Ils les voient vivre en étant assistés par l'Etat, ils les voient se moquer des autorités de leur pays. Plus rien n'est sacré. Demandez à cent enfants français ce qu'est la fête de Noël. Vous serez étonné de constater que la grande majorité ne sait pas qui est Jésus-Christ. Les parents méprisent les enseignants. On voit les parents (souvent presqu'illettrés), se tenir du côté de leur progéniture, contre les

profs. Alors, il est vrai que bien des adultes (prêtres, etc…) qui ont une place d'autorité s'en servent pour avilir des enfants. Et tout cela est jeté en pâture dans la presse. On en parle devant les enfants qui perdent encore plus le peu de repères qu'ils pouvaient avoir. Le milieu sportif devient de plus en plus scandaleux aux yeux des enfants. Et que dire du monde du spectacle, de la drogue et de ce que les enfants peuvent tranquillement regarder dans leur chambre, sur le net ? Jésus ne parle pas de conscient et d'inconscient pour la simple raison qu'à Son époque personne ne savait de quoi il s'agissait. Mais Il avertit que le fait de penser une chose mauvaise est aussi nuisible pour la vie que de l'avoir faite. **Matt 5/28.** Et les parents d'aujourd'hui laissent leurs enfants chéris s'amuser à tuer des hommes, des femmes et des enfants dans des jeux virtuels. Leur inconscient ne sait pas encore faire la différence entre ce qui est de la réalité et de ce qui ne l'est pas. Et cela les souille. Mais si quelqu'un vient leur dire cela, ils vont le taxer de vieux qui n'y comprend rien à notre si belle époque… Et ce qui doit arriver arrivera, les enfants se révolteront contre leurs parents et même, les tueront. On voit déjà cela de plus en plus dans les journaux. Mais bien sûr… cela n'arrive que chez les autres, n'est-ce pas ? Et que dire de tous ces pasteurs qui voient leurs enfants abandonner la foi ? Il y a du déséquilibre partout. En tout cas, Hénoch savait que ses enfants étaient des enfants de justice. Il le savait car il leur avait donné une bonne éducation basée sur les principes Divins tout en parlant avec eux afin que la communion parents-enfants existe au maximum. Remarquez à quel point la violence, la tromperie, l'injustice et l'idolâtrie sont condamnées dans ce texte, mais aussi dans **Matt 6/24 ; 2 Cor 6/14 ; 2 Chron 16/9.** Ce que le Seigneur veut, c'est que nous soyons intègres, entiers et donc non partagés. Il veut que nous marchions dans la justice et l'honnêteté. C'est cela qui donnera un bon exemple à nos enfants. Et c'est très difficile à mettre en pratique dans nos jours de violence. Dieu regarde ceux qui ne sont pas de bonne volonté, mais Il regarde aussi les structures de nos sociétés. Elles engendrent la violence, que ce soit dans nos systèmes politiques, économiques, judiciaires, sociaux, religieux et culturels. Quels spectacles nos enfants voient-ils ? Comment voulez-vous qu'ils soient justes et honnêtes avec les modèles qu'ils ont sous leurs yeux ? Il leur faut absolument des parents de justice afin de pouvoir être des enfants de justice. Elie est venu une dernière fois dans notre génération pour cela selon **Malachie 3/23-24.** Mais, qui l'a écouté ? Nous savons que, par Elie, le rétablissement de toutes choses a commencé. Prophétiquement parlant, nous en sommes au moment où Jésus dit à Ses disciples « ***Un homme portant une cruche d'eau viendra à votre rencontre, suivez-le dans la maison où il entrera***. » Et c'est là que Jésus mangea sa dernière Pâque avec les Siens. **Luc 22/10.** Nous sommes entrés dans ce que les astrologues appellent 'l'ère du Verseau'. L'homme à la cruche d'eau est entré dans la maison. Pour nous, Chrétiens, cela signifie que nous sommes entrés dans le processus du rétablissement de toutes choses. Et les astrologues sont au courant de cela, plus que ne le sont les religieux d'aujourd'hui. L'histoire se répète, n'oubliez pas, les premiers à avoir vu que Jésus était né, c'étaient des astrologues, pas les religieux de Son temps. Et il est normal, dans l'analogie des choses, que les premiers à Le voir entrer dans la maison du dernier repas soit le porteur de cruche d'eau. Tout cela est symbolique. Ce n'est pas de l'astrologie. C'est juste une constatation qui met les choses en ordre avec les mages de **Matt 2**. Je sais que cela effraie les évangéliques de base. Ils ont été instruits à fermer leur entendement et ne savent donc plus discerner les temps. Ils ne savent pas que nous sommes dans les temps décrits dans la prophétie de Laodicée. **Apoc 3/14**. Ils se croient positivement dans le temps de Philadelphie. Que voulez-vous ? Ils sont un troupeau de brebis immatures élevé au positivisme à tout prix. Ils ne veulent pas croire qu'ils sont les acteurs de la prophétie de Laodicée, c'est bien trop dur ! Je crains que le réveil qu'ils attendent leur soit pénible, à moins qu'ils ne sortent de leurs

religions frelatées et entrent avec Jésus, chez eux, pour une réelle Communion ! (prenez le temps de lire **Apoc 3/14-22**). Hénoch nous brosse le même tableau que Jésus et tous les vrais prophètes. La violence va en s'accroissant sur terre afin de mettre à jour ses racines. On va bientôt voir clairement d'où vient tout ce mal. Dieu va déraciner tous ces faux raisonnements, extirper toutes ces illusions et détruire tout ce qui est allié aux mensonges diaboliques dans une punition sévère. La première fois qu'Il a fait cela, c'était juste après Hénoch. Ce fut le déluge qui détruisit tout. Mais l'injustice a recommencé de plus belle. Maintenant, il y aura une grande tribulation qui va arriver sur terre. Juste après que l'Epouse de Christ ait été enlevée, comme Noé a été enlevé au travers de l'arche, ce qui est écrit dans **Apoc 13** fondra sur la planète terre. Les chrétiens qui n'auront pas été trouvés prêts pour faire partie de l'enlèvement seront gravement persécutés. Lisez **Apoc 13**, cela vous donne une idée claire de ce qui attend ceux qui se moquent de ce que l'Esprit dit à l'Eglise actuelle **Apoc 3/14-22**. Les malédictions et les bénédictions sont prédestinées. Elles sont annoncées et arriveront avec une très grande précision. Souvenez-vous que toutes les prophéties données dans l'Ancien Testament se sont réalisées avec une précision extrême : par exemple les trente deniers de Judas **Zach 11/12-13 Matt 26/15**… Rien n'est laissé au hasard. Dieu sait ce qui arrivera. **A vous de démontrer de quel côté vous êtes par votre consécration et votre comportement jour après jour, ici-bas, pendant qu'il en est encore temps.**

CHAPITRE 90

1. Voici ce qui a été écrit par Hénoch, Hénoch le scribe par excellence et le plus sage des hommes, l'élu des fils de la terre pour juger leurs actes Il écrivit ce traité de la sagesse pour tous les hommes appelés à gouverner ou à juger les autres hommes. Il l'a donné à Méthushela, son fils et à tous ses frères ainsi qu'à toutes les générations futures. Il l'a donné à tous ceux qui habitent sur la terre ferme, pour que le bien et la justice règnent.

2. Que votre esprit ne s'afflige point pour ce qui doit vous arriver. Car le Très-Saint et le Très-Haut a marqué à chacun son temps.

3. Et le juste se réveillera de son sommeil ; il se lèvera et marchera dans le sentier de la justice, dans les voies de la bonté et de la grâce. Et toutes ses voies et toutes ses conversations s'écouleront dans la bonté et la grâce.

4. Il sera propice au juste, lui donnant une éternelle justice, et il lui donnera la puissance, pour qu'il soit revêtu de vertu et de justice et qu'il marche dans une lumière éternelle.

5. Et le péché sombrera dans les ténèbres pour toujours. Il ne paraitra plus de ce jour jusqu'à toutes les générations de l'éternité.

Commentaire du chapitre 90.

Hénoch a été le premier écrivain divinement inspiré. C'est aussi ce que croit le célèbre épigraphiste érudit Joszef Milik, prêtre Polonais. Il est considéré comme étant le CHAMPOLLION des manuscrits de la mer Morte. Les Secrets de Dieu ont été donnés à Hénoch, puis Dieu les a tenus cachés durant des millénaires. Maintenant, depuis la venue de Jésus, ces secrets ont été dévoilés par le Saint-Esprit, mais seuls ceux qui sont habités par le Saint-Esprit peuvent les connaître. Les autres peuvent les lire, les étudier, mais ne pas forcément en comprendre la profondeur. Etant donné que le Saint-Esprit ne les inspire pas, ils ne peuvent même pas croire que ce livre est inspiré par le Père. Paul parle d'un Secret tenu caché par Dieu de tout temps, **Eph 3/5**. Vous qui avez lu Hénoch et les commentaires que Dieu m'a inspirés, vous savez maintenant que Dieu avait raconté la Grande Histoire du monde à Son premier prophète : **Hénoch**. Jésus disait : « *Ainsi donc, à qui comparerai-Je l'interprète de l'Ecriture qui s'est pénétré des Mystères du Règne des cieux et qui a accepté de laisser Dieu régner dans sa vie ? Il ressemble à un père de famille qui sait tirer de sa réserve des richesses nouvelles qu'il ajoute aux anciennes* ». **Matt 13/52**. Elie est revenu pour faire son œuvre décrite dans **Luc 1/17** et de nos jours l'esprit d'Elie continue ce travail au travers de l'archange de **1 Thess 4/16**. Quand l'archange aura terminé son travail, la trompette de Dieu retentira et ce sera terminé**. Le Saint-Esprit se retirera avec l'Epouse**. Je vous rappelle que le mot « archange » signifie « super-ange » ou « ange supérieur » ou « envoyé supérieur » Ce dernier envoyé de Dieu est encore pour un peu de temps sur terre. Puis le monde ne le verra plus. Cet envoyé supérieur, c'est la vraie Epouse de Christ qui s'est retirée des dénominations religieuses et qui vit selon La Parole, produisant des miracles par la puissance de l'amour. Nous le savons, nous devrons juger le monde. Il faut donc que notre jugement soit rendu parfait. Et il ne peut le devenir que par la Connaissance de l'enseignement qui a été donné à Hénoch. **1 Cor 6/2**. Voilà pourquoi ce livre contient cette phrase : « *Il écrivit ce traité de la sagesse pour tous les hommes appelés à gouverner ou à juger les autres hommes*. » **verset 1**. Le but de ce livre n'est pas de nous apprendre ce qui s'est passé juste pour que nous ayons le plaisir de savoir. Non, son but est que le bien et la justice règnent. Dans le livre de l'Apocalypse il est écrit : « *Je vis des trônes. Ceux auxquels avait été remis le droit de juger le monde s'y installèrent*. » **Apoc 20/4**. Et selon les Paroles de Jésus, ceux qui jugeront le monde, qui auront été fidèles sur terre gouverneront avec justice. **Luc 19/17-19**. Ensuite, le Seigneur rassure les enfants de Dieu de tous les temps. Tous les temps ne seront pas pareils. Mais chacun aura sa raison d'être et chaque enfant de Dieu aura son rôle à jouer. Dieu dit clairement que ce n'est que vers la fin que le juste se réveillera, ce qui signifie que beaucoup de justes vivront dans un sommeil spirituel durant de longues périodes de l'histoire de la terre. En effet, ils ont été de réels Chrétiens, mais inconscient de beaucoup de Choses Sacrées dont La Bible parle. Cette inconscience est comparée ici à un sommeil. Depuis Martin Luther, il y a eu la réforme. Puis le début de la restauration de toutes choses avec William Branham qui a poussé le cri de rassemblement (ou signal donné) . **1Thess 4/16.** Nous sommes actuellement dans ce processus et c'est la voix de l'archange de **1 Thess 4/16** qui se fait entendre à ceux qui ont des oreilles pour l'entendre. Puis, au son de la Trompette de Dieu, il y aura l'enlèvement de l'Epouse de Christ, la grande tribulation en deux périodes de trois ans et demi. Puis le millénium et finalement le jugement au trône Blanc d'**Apoc 20/11**. Ce sera le temps où le péché sera englouti dans les ténèbres et où il disparaitra définitivement. Cela nous laisse comprendre que pour l'heure, le péché agit et que ce n'est pas anormal. Il doit atteindre son sommet avant

d'être précipité dans les ténèbres. Relevons donc la tête et veillons de ne pas nous laisser avoir par le péché qui cherche toujours à nous envelopper.

CHAPITRE 91

1. En transmettant son Livre, Hénoch prit la parole.
2. Et il dit : Concernant les enfants de la justice, les élus du monde, qui se sont développés à partir de La Plante de La vérité et de Justice, je vous parlerai et je vous ferai savoir à vous mes fils,
3. Que toutes ces choses m'ont été montrées dans une vision céleste, et j'ai tout appris d'après Les Paroles des Veilleurs et des Saints ; et dans les Tables du Ciel, j'ai lu et j'ai tout compris.
4. Alors Hénoch commença à parler d'après le livre, et dit : Moi Hénoch, le septième, je suis né dans la première semaine et jusqu'à mon temps la justice durait encore.
5. Mais après moi, dans la seconde semaine, le mensonge s'élèvera, et la fraude et la violence pulluleront sur la terre.
6. Et il y aura alors une première fin, et un seul homme sera sauvé.
7. Mais dès que la première semaine sera terminée, l'iniquité s'accroîtra, et le Seigneur fera une Loi pour les pécheurs.
8. Ensuite, pendant la troisième semaine, et à sa fin, un homme sera choisi pour être le plant de juste jugement. Et après lui sa postérité deviendra justice pour l'éternité.
9. Ensuite, pendant la période de la quatrième semaine, à sa fin, les saints auront des visions et la justice apparaîtra ; l'ordre pour les générations sera établi, et un enclos sera préparé pour elles ; dans la cinquième semaine, à sa fin, la maison de gloire et de domination sera construite pour toujours.
10. Puis, pendant la sixième semaine, tous ceux qui y vivront seront aveuglés et un homme montera, et, à la fin, la maison de domination sera brûlée par le feu et la totalité de la race de la racine élue sera dispersée.
11. Ensuite, pendant la septième semaine, il sortira une race perverse, dont les œuvres nombreuses seront des œuvres apostâtes. Et à sa fin, les justes et les élus seront choisis comme témoins de Justice de La Plante Eternelle de Justice, et La Sagesse et La Connaissance leur seront données au septuple. Et ils auront déracinés les fondations de la violence et la structure de mensonge qu'elle inclut, pour exécuter le jugement.
12. Puis apparaîtra la huitième semaine, la semaine de la justice durant laquelle une Epée de Justice sera donnée à tous les justes pour exiger un juste jugement de tous les méchants.
13. Alors les pécheurs seront livrés entre les mains des justes, et à sa fin ils acquerront des richesses de justice et le Temple du Très-Haut dans sa glorieuse splendeur sera bâti, pour toutes les générations à jamais. Après cette semaine viendra la neuvième, pendant laquelle viendra le jugement universel.

15. Tous les ouvriers d'impiété disparaîtront de toute la terre et ils seront jetés dans le gouffre éternel, et tous les hommes verront le Droit ; l'éternel Chemin. Et après cela il y aura la dixième semaine, dans sa septième partie un jugement éternel aura lieu et le temps fixé pour le grand jugement sera exécuté dans un esprit de vengeance, au milieu des saints.
16. Et le premier ciel, à la fin de la dixième semaine, passera, et un nouveau ciel apparaîtra et tous les pouvoirs du ciel s'élèveront pour l'éternité avec sept fois plus d'éclat.
17. Et après cela, il y aura beaucoup de semaines dont le nombre sera sans fin, dans lesquelles s'exerceront le Bien et la Justice et alors le péché ne sera plus mentionné pendant l'éternité.
18. Quel est l'homme qui peut comprendre le commandement de Dieu ? Et quel est celui qui, parmi les enfants des hommes entendrait la voix du Très-Saint et n'en serait pas troublé ?
19. Qui peut avoir l'entendement de Ses pensées ? Ou quel est l'homme qui peut contempler toutes les œuvres du ciel ? Ou les piliers d'angles sur lesquels le ciel repose et qui peut voir une âme ou un esprit et peut en revenir pour le raconter ? Ou voir toute la communauté des esprits et penser à agir comme eux ?
20. Quel est celui parmi les enfants des hommes qui est capable de savoir et de mesurer quelle est la longueur ou la largeur de toute la terre , ou a qui sont montrés toutes ses dimensions et sa forme ? Ou quel est l'homme qui peut connaître la longueur du ciel et quelle est sa hauteur, ou comment il est soutenu et combien le nombre des étoiles est grand ?

Commentaire du chapitre 91.

Hénoch a reçu ce savoir parce que des Veilleurs, c'est-à-dire des anges le lui ont donné. Il n'y a rien d'étrange dans le fait que l'origine de cette connaissance nous soit venue des anges. La Loi de Moïse a aussi été donnée par des anges, et personne ne le conteste. **Actes 7/53**. La tiédeur ambiante de la foi actuelle conduit souvent les gens à faire de malheureuses associations d'idées. Par exemple : si vous leur dites « prophètes » ils vont immédiatement penser « faux prophète ». Si vous leur dites « ange », ils vont immédiatement penser « ange de ténèbres déguisé en ange de lumière.» De nos jours, dans les conversations des croyants on entend plus souvent parler des démons que des anges. Cela vient du fait que très peu connaissent le ministère des anges. Le livre que vous avez en main, et dont j'ai fait les commentaires avec l'aide de Dieu, a été donné à Hénoch par des anges. Il le dit et nous n'avons qu'à le croire de la même manière que nous croyons que la loi de Moïse lui a été donnée par l'intermédiaire d'anges. Priez Dieu de vous révéler par Le Saint-Esprit si cela est vrai.

Cessez de vivre comme si les anges n'existaient pas. Nous n'avons pas à leur rendre un culte, nous n'avons pas à les adorer, mais nous ne devons pas oublier leur présence à nos côtés. Il n'y a pas seulement des anges qui ont parlé à Hénoch, il y a aussi des saints. Qui sont-ils ? En tout cas pas les saints de l'église catholique. Les saints sont des esprits qui vivent auprès de Dieu. Savez-vous que, si vous êtes né de nouveau, vous êtes déjà dans les lieux célestes en Jésus-Christ. **Eph 1/3**. Il faut cesser de penser aux

Choses de l'Esprit comme si elles étaient limitées, comme les choses de la terre. En effet, vous êtes sur la terre, mais, en esprit, vous êtes en Christ, dans les lieux célestes. Pour ce qui concerne les Choses de l'esprit, nous ne devons pas penser en terme limité aux dimensions que nous connaissons : hauteur, largeur, longueur, profondeur, passé, présent et futur. Dans le domaine de l'Esprit ce n'est pas du tout comme dans notre domaine matériel, même si, pour nous aider à saisir, La Bible nous parle avec des mots que nous pouvons comprendre. Ensuite, Hénoch nous dit qu'il a eu accès à des livres, des tables sur lesquelles sont écrites ces choses. Puis, après nous avoir parlé de ses sources, il nous parle de lui-même. Il se présente comme Jude le présente dans son livre Jude 14.

Hénoch le septième depuis Adam.

Et c'est à partir de là que tout est faussé dans la compréhension du commun des mortels. Car si Hénoch est, comme La Bible et lui-même le disent, le **septième homme depuis Adam**, nous devons envisager que Caïn n'est pas le fils d'Adam. Car, si Caïn est fils d'Adam, Hénoch est le **huitième** et non le **septième**. Et c'est parce que cette connaissance-là a été volontairement rejetée par les religions officielles, que les croyants sont dans la confusion. Les religions officielles ne veulent pas parler de cela car c'est une connaissance qui peut faire peur à ceux qui sont timorés dans leur foi. Si Caïn n'est pas fils d'Adam, alors, de qui est-il le fils ? La réponse se trouve dans la bouche même de Jésus-Christ. Nous la trouvons dans l'Evangile de **Matthieu au chapitre 13 et verset 38.**

Allez lire ce Texte Sacré et priez afin que Dieu vous montre de qui Caïn est le fils.

Au commencement il y a eu deux sortes d'humains sur terre. Puis, ces deux « races » se sont mélangées. De nos jours Dieu seul connait qui sont ceux qui Lui appartiennent, et Il a envoyé Son Fils pour chercher et sauver ceux qui sont à Lui. Mais Hénoch nous dit qu'en son temps la justice régnait encore. La justice régnait car les justes étaient encore en majorité. Il dit au **verset 2** que les enfants de justice, les élus du monde, se sont développés à partir de la plante de la vérité et de la justice. Qui est cette plante de justice et de vérité ? Pour le savoir, vous devez avoir un regard prophétique sur les Ecritures et non pas seulement intellectuel. **Hen 31/2** nous parle du paradis de Justice. La plante de justice et de vérité est donc ce qui vient de ce paradis. Vous devez savoir que l'esprit que Dieu souffla dans le corps qu'Il venait de modeler en **Gen 2/7**, était l'esprit de Michel. En effet, avant de venir s'incarner sur terre, l'archange Michel était au service de Dieu. L'archange Michel est l'être le plus élevé dans le monde des esprits. C'est lui qui, par exemple, contesta avec le diable, lui disputant le corps de Moïse **Jude 9**. C'est aussi lui qui est venu vers Daniel pour le secourir **Dan 10/13, 21**. Et c'est à lui qu'a été donné l'honneur de se lever en tant que grand chef, défenseur du peuple de Dieu à notre époque dont parle **Daniel 12/1**. Il est debout en ce moment-même pour agir au milieu d'Israël et de la véritable Eglise de Jésus-Christ. Il est debout car il doit livrer une bataille décisive contre le dragon **Apoc 12/7 et Dan 7**. L'archange dont il est question dans **1 Thess 4/16** c'est Michel inspirant et parlant à travers la petite Epouse de Christ pour donner la conviction de l'enlèvement imminent à ceux qui dorment encore. Il est **normal** que cet esprit soit celui qui vient à bout du diable et le chasse définitivement du ciel. **Apoc 12/7-9**. C'est ce qui est en train d'être fait à l'heure où j'écris. (décembre 2010) Avant que Dieu ne crée Adam, Il parla avec l'archange Michel et ils se mirent d'accord sur ce qui devait se passer sur terre. L'âme d'Adam ne savait rien. Mais Michel et Dieu

savaient très bien qu'il fallait que ce premier homme devienne pécheur. Car, s'il ne l'était pas devenu, Dieu n'aurait jamais pu manifester Sa miséricorde en sauvant les Siens. C'est pourquoi je dis qu'il est **normal** que l'esprit de Michel soit celui à qui revient l'honneur de chasser satan des lieux célestes d'où il trône sur le monde comme un prince. Mais qui sait ces choses ? On nous a raconté tant de fables, jusqu'à ce jour, que la vérité passe pour un mensonge au cœur de beaucoup. Mais là encore, c'est le plan de Dieu. C'est pourquoi je vous dis de prier afin de demander à Dieu, notre Père, si ces choses sont vraies. Il vous éclairera si votre cœur est humble et soumis à Son Esprit. La plante de vérité et de justice est donc Adam. Adam, habité par l'esprit de l'archange Michel. L'**esprit** d'Adam savait tout, mais l'**âme** d'Adam ne savait rien du plan de Dieu. (Il en va de même pour vous : **votre esprit** sait tout, mais **votre âme** (créée) ne sait pas tout et doit tout apprendre). Ce n'est que parce que Jésus a parlé clairement au sujet des fils de Dieu et des fils du diable, que nous pouvons savoir ces choses avec certitude. Je ne veux pas ici développer plus loin cette révélation, je vous dirai juste de ne pas aller imaginer, lorsqu'Eve dit qu'elle a eu Caïn avec l'aide de Dieu, que cela signifie que Caïn vienne d'Adam. **Eve était alors charnelle et parla comme une femme charnelle et émotive.** Eve parlait comme beaucoup de nos contemporaines pécheresses. De nos jours, on voit aussi beaucoup de femmes qui souffrent en accouchant et qui disent, après que l'enfant soit né, que Dieu les a aidées. Il arrive qu'elles disent cela, même si leur enfant est né d'un adultère ou de la fornication. **On voit de tout !** Il y a de nos jours des femmes qui ont des relations sexuelles avec n'importe quels hommes, elles tombent enceintes, et prient pour que l'avortement se passe bien. Ensuite, après avoir tué l'enfant qu'elles ne voulaient pas, elles vont faire brûler un cierge en remerciant Dieu de les avoir aidées pendant cette « épreuve ». Alors de grâce, ne croyez pas que les paroles d'Eve en **Gen 4/1** sont **Paroles de Dieu**. Non ! Ce qu'elle a dit est « paroles d'Eve la pécheresse ». Ne l'oubliez pas. Trop de chrétiens pensent que La Bible est intégralement La Parole de Dieu. Elle l'est, mais il ne faut pas tout mélanger. Ne croyez pas que **Job 1/9-11** est Parole de Dieu, c'est le diable qui parle. Ne croyez pas non plus que **Gen 3/4-5** soit Parole de Dieu, c'est le diable qui parle. Et, de même, ne croyez pas non plus qu'Eve disant « *J'ai produit un homme avec le Seigneur* » soit Parole de Dieu, c'est Eve qui parle ! **Gen 4/1**. De nos jours on sait très bien qu'une femme qui a eu une relation avec un noir et, tout de suite après avec un blanc, peut mettre au monde des jumeaux, dont un noir et l'autre blanc. Eve eut une relation avec le serpent et ensuite avec Adam et c'est ainsi que Caïn et Abel sont nés le même jour et étaient des jumeaux. C'est ce que vous devez comprendre en lisant **Gen 4/1 et 2**. Caïn sortit en premier et Abel en second. Puis, Caïn tua son frère Abel.

Sachant cela, faites le compte. Depuis Adam nous avons donc :

1 Abel

2 Seth

3 Enoch

4 Caïnân

5 Mahalaléel

6 Yéred

7 Hénoch

Hénoch est donc bien le septième depuis Adam. Il le dit lui-même **Hénoch 91/4** et Jude le répète **Jude 14**.

Mais il n'est pas le septième si vous comptez Caïn pour un fils d'Adam. Et vous trahissez ainsi l'Ecriture de **Jude 14**. C'est à vous de voir si vous voulez être honnête et humble ou si vous voulez continuer à répéter inlassablement les hérésies que les anciens ont construites comme autant d'échafaudages ne reposant pas sur la Parole de Dieu.

Il y a donc deux généalogies :

Une généalogie des fils d'Adam et une généalogie des fils du malin.

Gen4/17 24 est la généalogie des fils de Caïn, qui est lui-même fils du serpent-ancien.

Gen 5/1-32 est la généalogie des fils d'Adam, fils de Dieu. C'est pourquoi il y a sur terre, des élus, et d'autres qui ne sont pas élus. Jésus Lui-même affirme qu'il y a beaucoup d'appelés, mais peu d'élus **Matt 22/14**.

Il y a ceux de **la plante de vérité et de justice** et les autres. Il y a **les brebis** et les boucs. Il y a **le bon grain** et l'ivraie.

L'ivraie ne devient jamais du bon grain. Le bon grain a poussé au milieu de l'ivraie et à la moisson les anges reconnaîtront qui est qui. La conversion à Jésus-Christ ne transforme pas l'ivraie en bon grain. L'adhésion à une église ou a un crédo ne transforme pas un bouc en brebis.

La brebis perdue a toujours appartenu au bon berger. **Elle était perdue, mais elle était à Lui. Et souvenez-vous que Jésus est venu chercher LES SIENS. Ce qui signifie qu'Il n'est pas venu pour chercher ceux qui ne sont pas les siens.**

Il a tout mis en œuvre pour chercher et sauver Sa brebis qu'il avait perdue. Il l'a sauvée. Il est venu **pour les Siens**, pas pour les autres. Je sais que cela chiffonne les âmes sensibles, mais c'est la Vérité et personne ne peut tenir contre la vérité.

Le Saint-Esprit rend témoignage à votre esprit que vous êtes enfant de Dieu **Rom 8/16**. Il n'y a que cela de vrai.

Maintenant, nous apprenons que Dieu a divisé le temps en semaines. **Hen 91/4**. La première semaine s'écoule durant le temps d'Adam et Hénoch.

Puis la deuxième semaine va jusqu'au moment où les hommes construisent la tour de Babel.

Il y a, durant cette deuxième semaine, une première fin : le déluge d'eau. Noé est sauvé et Dieu lui donne la première Loi **Gen 8/21- 9/17**. La Loi est toujours pour les pécheurs. Elle n'est pas faite pour les justes. Car ce n'est que par la Loi que nous connaissons le péché **Rom 7/7**. Il est bon d'étudier ce que Paul dit de la Loi dans son épître aux Romains. Il est également bon de comprendre l'interprétation que Jésus donne de la Loi dans Son sermon sur la montagne. Dieu voulait que l'humanité se répande sur toute la terre **Gen 9/1**, mais il a fallu qu'Il disperse tout ce petit monde pour arriver à Ses fins car ils s'agglutinaient dans un seul lieu, du côté de ce que nous appelons aujourd'hui l'Irak **Gen 11/8**.

La troisième semaine, c'est le temps d'Abraham qui sort de l'actuel Irak pour une terre promise qui est Israël. Abraham est choisi pour être le plant de juste jugement qui va avoir une postérité. Cette troisième semaine va jusqu'au temps de Jacob qui part en Egypte.

La quatrième semaine est le temps de Moïse et de la conquête de la terre promise. Israël est l'enclos dont Hénoch parle au **verset 9.** L'ordre qui est établi, c'est la Loi de Moïse.

La cinquième semaine s'étend jusqu'à la construction du Temple de Salomon qui était l'image terrestre de ce qui est dans le ciel.

La sixième semaine est celle qui a vu naître Jésus-Christ le sauveur. C'est Lui l'homme qui montera. Hénoch prophétise ici l'ascension de Jésus. Cette sixième semaine va jusqu'en 70 de notre ère. C'est en 70, sous Titus, que le peuple de Dieu a été dispersé.

En tout il y a les prémices de la chose.

La destruction du Temple de Salomon a été la prémice de la destruction du Temple d'Hérode. La dispersion des Juifs sous Nebukanetsar a été la prémice de la dispersion sous Titus. L'ascension de Jésus a été la prémice de l'ascension de l'Epouse de Christ.

Et arrive la septième semaine. C'est le temps des nations. Le temps des nations est un terme Biblique qui signifie : **le temps de l'Eglise dans les nations.** Ce temps est lui-même divisé en sept parties dans **Apoc 2 et 3,** qui est une prophétie on ne peut plus claire.

Nous sommes dans la septième semaine d'Hénoch, dans le septième âge de l'Apoc et sous le 4ième Sceau de l'Apoc. Jamais dans l'histoire on n'a pu savoir aussi précisément les choses. C'est à la lecture de l'histoire profane passée que nous comprenons les prophéties qui sont dans la Bible et dans Hénoch (qui devrait avoir sa place dans le Canon des Ecritures Saintes).

Nous sommes à la fin de cette septième semaine dont Hénoch parle. Durant notre période, il a vu que la race perverse sortira d'une façon éclatante et que ses œuvres seront apostâtes. C'est exactement ce que nous pouvons constater. Il voit aussi qu'à la fin les justes et les élus seront choisis comme témoins de la Justice, de la Plante

Eternelle de Justice et la Sagesse ; et la connaissance leur seront données au septuple. **Dan 12/4, 10.** (***Aucun des méchants ne comprendra, mais ceux qui ont du discernement comprendront***). C'est exactement ce qui arrive. La Parole de Dieu est rétablie, non seulement dans les prédications, mais aussi dans la réalité par ceux qui **font** la Volonté écrite de Dieu en sortant des églises apostâtes pour vivre conformément à la volonté de Jésus qui est Dieu. **Actes 2 et 4. Luc 14/33. Ps 133. 1 Cor 15/29 etc…**

Maintenant, que signifie « sept fois plus » ? La connaissance est sept fois plus importante à notre époque qu'à l'époque des apôtres. J'ai entendu un de mes amis théologiens et directeur d'école biblique me dire un jour : « Paul ne pourrait pas recevoir un diplôme de notre école de nos jours ». Il disait cela en se moquant un peu des exigences qu'imposent aujourd'hui les écoles Bibliques des Assemblées de Dieu Américaines. Mais il n'avait pas complètement tort. Par exemple, Paul n'avait pas la capacité d'enseigner au sujet du livre de l'Apocalypse. Savez-vous pourquoi ? Eh bien, tout simplement parce que le livre de l'Apocalypse n'existait pas à son époque. La connaissance a vraiment augmenté à notre époque. Le rétablissement de toutes choses est important de nos jours. Recevez-le avec foi ! Choisis donc ce chemin étroit et difficile car il est glorieux. Ne craignez rien sinon de renier Jésus-Christ par votre tiédeur. N'ayez pas peur de déraciner les doctrines stupides qui ont été inventées par les hommes. N'ayez pas peur de déraciner les mensonges qui permettent à la violence de se maintenir en place. Le rétablissement de toutes choses s'attaque aux racines, à tous les échafaudages intellectuels et religieux malsains. Ne soyez pas des imposteurs. Dites et vivez la Vérité Biblique. Après l'enlèvement de la petite Epouse de Christ, Ses élus exécuteront le jugement. La huitième semaine ne commencera pas d'un seul coup. **V 12** Rien ne commence d'un seul coup avec Dieu. Il y a toujours les prémices qui annoncent le processus qui va suivre. Cependant, on peut dire que la huitième semaine commencera juste après l'enlèvement de l'Epouse de Christ. L'Epouse de Christ n'est pas une église chrétienne en particulier. L'Epouse de Jésus-Christ sera composée de l'ensemble des vainqueurs dont nous parle **Apoc 2 et 3**. Après l'enlèvement, il y aura une période de 7 ans qui se divisera elle-même en deux parties. Dans la deuxième partie de ces sept ans, il y aura ce que tous les authentiques chrétiens connaissent sous le nom de « la grande tribulation ». Cette grande tribulation durera 3 ans et demi. Puis, à la fin de ces sept ans, Jésus reviendra et tout le monde Le verra descendre du ciel comme Il y était monté le jour de Son ascension. **Actes 1/11.** Quand Jésus reviendra, Il sera accompagné des justes qui règneront avec Lui avec une verge de fer. Fini le doux « Jésus-Agneau ». Ce sera le « Jésus-Lion » qui Se manifestera. Il y a aura un règne de 1000 ans **Apoc 20/2** puis viendra le jugement au Trône Blanc **d'Apoc 20/11-15**. Pendant ces 1000 ans, le diable sera lié et jeté dans un abîme **Apoc 20/2-3.** Puis, à la fin des 1000 ans, il sera relâché pour quelques temps, il se déchaînera puis sera finalement jeté dans l'étang de feu **Apoc 20/7-10**, là où auront été jetés avant lui la bête et le faux prophète **Apoc 19/20**. La bête sera celui que les chrétiens connaissent sous le nom d'**anti-christ**. Ce sera un homme politique à envergure mondiale. Le **faux prophète** sera le pape d'alors qui aura pactisé avec la bête pour finir d'accomplir les sombres desseins de cette église apostates. L'anti-christ et le faux prophète auront été amis, se partageant le pouvoir et la gestion des finances mondiales. Mais, à un moment donné l'anti-christ se débarrassera du pape. Cela est écrit dans **Apoc 17/15-18**. Dans ce Texte, l'église catholique est appelée « la grande prostituée » Elle est aussi une ville qui est dirigée par un roi. Je sais que cela semble un peu difficile à comprendre. Même l'apôtre Jean a eu de la peine à comprendre comment l'église qui avait si bien commencé à Jérusalem, avait pu devenir cette « femme » ivre du sang des saints et du sang des

témoins de Jésus. C'est pourquoi l'ange a dû lui expliquer les choses **Apoc 17/5-7.** Elle s'est spirituellement prostituée avec des démons, acceptant des doctrines de démons et abandonnant la simplicité de l'Evangile de Jésus-Christ. Elle s'est permise de retrancher et d'ajouter à La Parole de Dieu, (par exemple, en incitant, les gens à adorer des statues faites de mains d'hommes, à prier les morts, à rejeter le vrai baptême au Nom de Jésus, **Actes 2/38** se contentant d'asperger les gens au nom d'une trinité inventée par elle, etc…. Elle a massacré des millions de personnes de par le monde durant près de deux millénaires. Cette église est, de nos jours comme une vieille dame qui semble honorable, humble, toute bien pomponnée et faisant des œuvre charitables, mais qui a un passé épouvantable. Elle commet encore, et cache en elle-même, des abominations qui commencent à venir à la connaissance des gens. Durant cette huitième semaine, alors que les chrétiens qui n'auront pas été enlevés seront persécutés, il y aura une chose nouvelle qui se produira. Un ange parcourra le ciel en annonçant l'Evangile Eternel. **Apoc 14/6-7.** Plusieurs accepteront ce message et se prosterneront devant Dieu. Parmi ces gens-là, il y aura tous ceux auxquels les missionnaires n'ont jamais été prêcher, dans les villages les plus reculés et, au Pôle Nord et Sud, où si peu de missionnaires se sentent 'poussés' à aller. On dit en général, dans les milieux évangéliques que durant la grande tribulation, Le Saint-Esprit n'étant plus là, personne ne pourra se convertir. **C'est une erreur !** L'Amour de Dieu est plus grand que toutes les doctrines que les diverses dénominations religieuses ont pu enseignées. Dieu enverra un ange qui volera au milieu du ciel et qui annoncera la bonne nouvelle éternelle pendant la grande tribulation. **Apoc 14/6**. Beaucoup de chrétiens froids ou tièdes se tourneront alors vers Dieu. Des enfants de chrétiens qui auront été rebelles à Dieu et à leurs parents verront et entendront cet ange. Beaucoup se prosterneront devant Dieu. Personne ne sera oublié par Dieu. Même dans le séjour des morts, actuellement, et cela depuis que Jésus y est allé, l'Evangile est aussi annoncé aux morts afin qu'après avoir été jugés quant à la chair ils puissent vivre quant à l'Esprit. **1 Pierre 4/6**. Toutes ces merveilles sont dans les Ecritures Saintes, mais si peu les enseignent. L'Amour de Dieu pour les Siens est plus grand que vous ne pouvez le concevoir. La neuvième semaine, c'est le temps du jugement au Trône Blanc. **V13.** La mort et le séjour des morts seront détruits et tous ceux qui l'auront suivi seront également détruits. Ils seront jetés dans l'étang de feu **Apoc 20/14-15.**

La neuvième semaine sera la fin du mal.

Tous les ouvriers d'iniquité disparaîtront de toute la terre et seront jetés dans l'étang de feu. Ce ne sera que justice. Personne ne trouvera rien à dire devant la majesté de Dieu. Et viendra la dixième semaine. Souvenez-vous du **Ch 24 du livre d'Hénoch**. Il y parle des sept montagnes qui sont les sept âges de l'Histoire du christianisme des nations. Il y a une prophétie dans la Bible qui annonce ces sept âges. Elle se trouve dans **Apoc 2 et 3**. Ce qui frappe dans **Hénoch 91/15** c'est qu'il y aura là un jugement exécuté dans un esprit de vengeance au milieu des saints. Dieu est juste et Il vengera les saints qui auront été malmenés par ceux qui auront abusé de leur pouvoir religieux alors qu'ils étaient en fonction sur la terre. Ces derniers recevront des coups **Luc 12/47**. Ce ne sera que justice. Il y a tant de serviteurs de Dieu qui bricolent et qui font mal leur travail dans l'Eglise. Il est normal qu'ils soient punis. Ils seront sauvés, mais punis selon ce qu'ils auront fait sur terre. A partir de là, nous savons que les cycles du mal n'auront plus lieu. Il en sera fini du diable et de la chair. Nous vivrons, chacun selon son rang dans le paradis. Puis, Hénoch prononce des paroles qui forcent au respect. Quel est l'homme qui osera parler contre ces Choses Sacrées qu'il a vues et entendues ? Les

contestataires essayeront de parler, l'âme troublée, puis ils se tairont, car on ne peut parler que de ce que l'on sait, et rendre témoignage que de ce que l'on connait. A qui les anges sont-ils venus parler ? A ceux qui contestent sans cesse ? Il faut avoir l'esprit de prophète pour saisir, un peu, de ces merveilles. Un jour Dieu a dit : « *Si le ciel, en haut, pouvait être mesuré, si les fondations de la terre pouvaient être sondées, alors Je rejetterai toute la descendance d'Israël à cause de tout ce qu'ils ont fait*. » **Jér 31/37**. Ce que Dieu dit là nous apprend qu'Il ne rejettera jamais Israël, car personne ne peut sonder ni le ciel, ni la terre. C'est ce que Dieu a voulu dire. Alors faites attention à votre langue quand vous parlez du livre d'Hénoch, car lui, il a entendu et vu. Il a écrit afin que notre dernière génération sache **Hénoch 1/2**.

CHAPITRE 92

1. Et maintenant, mes enfants, je vous exhorte à aimer la justice, à marcher dans ses sentiers. Car les sentiers de la justice méritent qu'on y entre ; tandis que les voies de l'iniquité s'interrompront tout à coup et disparaîtront dans un abîme.
2. Les voies de l'iniquité, de la violence et de la mort seront révélées à des hommes illustres d'une génération future ; mais ils s'en tiendront éloignés, et n'y marcheront jamais.
3. C'est à vous que je m'adresse, ô justes, et je dis : ne suivez-vous point les sentiers de la malignité et de la persécution [de la mort]. Fuyez les voies de la mort, ne vous en approchez même point, car vous péririez comme ceux qui recherchent le mal !
4. Choisissez plutôt la justice, et la vie sainte et parfaite, marchez dans les sentiers de la paix et vous vivrez et prospérerez.
5. Gardez la mémoire de mes paroles dans l'entendement de votre cœur, ne les laissez jamais s'effacer, car je sais que les pécheurs tenteront les hommes pour transformer la sagesse en mal de sorte qu'on ne trouvera pas de place pour elle, et il n'y aura pas d'accalmie aux tentations de toutes natures.
6. Malheur à ceux qui élèvent l'iniquité et l'oppression, et qui soutiennent la fraude comme fondement, car ils seront soudainement renversés et n'obtiendront jamais la paix.
7. Malheur à ceux qui édifient leur demeure avec le péché ; car les fondements de cette demeure seront arrachés, et ils tomberont par le fer. Malheur encore à ceux qui possèdent l'or et l'argent, car ils périront subitement dans le jugement ; malheur à vous, riches, car vous mettez votre confiance dans vos richesses ; mais vous perdez ces richesses, car vous ne vous êtes pas souvenus du Très-Haut au jour de votre prospérité.
8. Vous avez commis le blasphème et l'iniquité ; vous êtes destinés au jour du carnage, [de l'effusion de sang], au jour des ténèbres, au jour du grand jugement.
9. Je vous le dis en vérité, je vous le dis : Celui qui vous a créé vous perdra [renversera].

10. Il n'aura point de pitié de votre sort [et on ne s'apitoiera pas sur votre chute] ; mais, au contraire, votre Créateur se réjouira de votre destruction.
11. Et les justes qui dépendaient de vous seront, en ces jours-là, un reproche pour les pécheurs et les impies.

Commentaire du chapitre 92.

Il y a une chose révélée ici qui a une importance vitale pour tous les lecteurs : la mort, à notre époque, a une puissance comme jamais auparavant. Le quatrième Sceau de l'Apocalypse ayant été brisé durant notre génération, nous voyons la prophétie qu'il tenait cachée se réaliser sous nos yeux. La mort et le séjour des morts ont un pouvoir qu'ils ont reçu de Dieu pour faire périr un quart de la terre. **Apoc 6/7-8**. Mais nous ne devons pas perdre de vue, nous les élus, que Jésus tient la clé de la mort et du séjour des morts. Si nous nous confions en Lui, si nous Lui obéissons, Il nous gardera et Ses anges nous protègeront. Jésus est venu pour construire Son Eglise et les portes du séjour des morts ne prévaudront pas contre elle. Cela ne signifie pas que la vraie Eglise de Jésus-Christ ne sera pas éprouvée. Elle le sera, d'ailleurs Elle l'est déjà. Mais c'est Elle qui gagnera et non la mort. En tant qu'individu, membre du Corps de Christ, nous avons à être bien certains de nous trouver dans la forteresse. Ne nous illusionnons pas, ne nous trompons pas nous-mêmes par de faux raisonnements. Ne nous laissons pas tromper par les esprits religieux qui animent les faux prophètes qui courent partout. Si votre vie est conforme à ce que les Ecritures demandent d'un disciple, n'ayez pas peur. Sinon… tremblez et repentez-vous car il y aura des temps de détresse comme jamais il n'y en a eus. Mais ne craignez pas, si vous êtes un enfant de Dieu consacré à observer les Alliances Sacrées, vous avez un pouvoir puissant. Car un vrai disciple de Jésus a le pouvoir de lier et de délier ce qu'il veut par la puissance du Nom de Jésus-Christ. **Matt 16/18-19**. Dieu a tous les pouvoirs et nous avons ceux qu'Il nous a donnés. En Son Nom nous pouvons lier ou délier ce que nous voulons selon Sa Volonté. Je veux que vous sachiez, c'est Dieu qui tient le contrôle de tout et ce qui va arriver, si terrible soit-il, est entre Ses mains. Soyez entre Ses mains en tant que Ses enfants et vous serez sauvés de ce qui arrive. En lisant **Matthieu 16/18-19**, certains pensent que ce n'est que l'apôtre Pierre qui avait ce pouvoir de lier et délier. Or, Jésus dit quelques temps après, que ceux qui croient en Lui et conforment leur vie à Son enseignement, pourront aussi lier et délier **Matt 18/18**. Il insiste sur cela en disant que si deux ou trois s'accordent sur la terre pour demander une chose quelconque, elle leur sera accordée par Son Père qui est dans les Cieux. **Matt 18/19**. Alors, vous y croyez ou vous n'y croyez pas. Ma famille et moi nous avons choisi d'y croire et nous voyons des miracles tout au long de notre vie. Je vous assure que vous aurez besoin de miracles dans les temps qui viennent et qu'il serait bon que vous commenciez à vous habituer à en faire au Nom du Seigneur Jésus, avant que ces choses n'arrivent. Le temps n'est plus aux préparatifs, mais d'être prêt ! Ceux qui sont prêts n'entreront pas dans les voies de l'iniquité et de la mort. Ils s'en tiendront éloignés. Hénoch les appelle « des hommes illustres ». Mais, qu'est-ce qu'une personne illustre ? C'est une personne qui s'est distinguée par rapport aux autres. Si vous êtes un authentique disciple de Jésus, tenez compte de l'avertissement donné par Hénoch : **distinguez-vous en choisissant la justice et la vie sainte et parfaite, marchez dans les sentiers de la paix et vous vivrez et vous prospèrerez.** Nous sommes arrivés au temps où ce qui est laid est appelé beau. Ceux qui ont la parole essaient de nous faire croire que c'est une évolution. Mais c'est un mensonge. C'est une

dégradation de toutes les valeurs selon Dieu le Créateur. La corruption se trouve à tous les niveaux de toute la société. Nous avons à lutter contre une foule de démons et d'esprits de morts malfaisants **Eph 6/12.** Alors Hénoch avertit les justes. **V 3-5**. Puis il avertit les méchants qui élèvent l'injustice et l'oppression au moyen de la fraude. Ils seront maudits. Il est difficile de ne pas penser à tous ces dictateurs (religieux ou politiques) et à tous ces présidents et autres rois et chefs de rayons qui abusent de leur autorité pour ruiner la vie de ceux sur qui ils dominent. **V 6.** Puis Hénoch avertit ceux qui construisent leur demeure, leur famille, avec le péché, c'est-à-dire avec l'adultère, la fornication et toutes sortes de désordres. **V 8**. Il est difficile de ne pas penser à tous ces gens mariés, divorcés, remariés qui ont des enfants de tous les côtés et qui essaient de faire croire que c'est une bonne chose et que cela va devenir la norme. On en voit même à la télévision. Ils viennent raconter leurs péchés et en rient avec les présentateurs devant des millions de personnes hypnotisées devant leurs écrans. (Hénoch ne parle pas des gens qui ont divorcé à cause de l'infidélité de leur conjoint, il parle des instables, légers et insoumis aux règles et aux engagements pris par eux-mêmes) Et que dire de ceux qui construisent leur demeure, leur famille, en adoptant des enfants qui se retrouvent élevés par deux papas ou deux mamans ? Puis Hénoch avertit ceux qui sont riches, qui possèdent l'or et l'argent. **Mais qu'est-ce qu'un riche ?** Quand je vais en Afrique et que je rencontre un pasteur qui vit avec huit euros par mois, pour lui et ses trois enfants… à côté de lui, je suis riche. Et quand je rencontre un homme d'affaires qui vit avec 20 000 euros par mois… je me sens pauvre. On est toujours riche par rapport aux pauvres, et pauvre par rapport au riches. **Alors qui sont les riches que Dieu condamne ?**

Les riches qui seront condamnés sont ceux qui mettent leur confiance dans leur argent. Ce sont ceux qui ne pensent pas à Dieu, ni à Son Eglise, au jour de leur prospérité. Ce sont ceux qui ne font rien pour aider ceux qui sont dans le besoin. Ce sont ceux qui donnent aux pauvres pour être vus des autres. Ce sont ceux qui donnent aux pauvres pour se féliciter secrètement de leur immense générosité. Ce sont ceux qui pensent que, de toute façon, ça ne sert à rien d'aider les pauvres, car demain ils seront encore pauvres. Ce sont aussi ceux qui pensent qu'il ne faut pas les aider, car cela développe chez eux un esprit d'assisté. Ce sont ceux qui disent, la bouche en cul de poule, dans les salons, en sirotant du champagne bien frais : « il vaut mieux leur apprendre à pécher les poissons que de leur donner des poissons ! »… **mais qui ne se dérangent pas pour aller leur apprendre à pécher les poissons, ou qui ne paieront personne pour qu'ils aillent leur apprendre**. Vous voyez donc que tous les riches ne seront pas condamnés. Ne condamnez donc pas les riches. Aimez-les car ils sont en danger. Alors Hénoch dit à tout ce petit monde qui grouille sur la terre, qu'ils sont bons pour le carnage. Pas de pitié pour eux ! Au contraire ! Dieu se réjouira de leur destruction. Et les justes seront un reproche pour eux. En effet, quand tous ces méchants se rendront compte de tout ce qu'ils auraient pu faire pour les pauvres et pour les élus, et qui, finalement ne leur aurait pas coûté bien cher, ils hurleront de détresse.

Dieu est Sauveur, actuellement. Mais un jour, Il sera Juge. Et ce jour-là, il n'y aura plus de repentir possible. Le jour du salut, c'est aujourd'hui, c'est-à-dire, maintenant ! Les prophètes l'ont dit et répété des milliers de fois. Ils ne veulent pas écouter ? Tant pis et bon débarras, cette race de Caïn ne salira plus le Royaume.

CHAPITRE 93

1. Plût à Dieu que mes yeux fussent deux nuages d'eau pour pleurer sur vous leurs torrents de larmes, et calmer ainsi la tristesse de mon cœur.
2. Qui vous a donné de commettre ainsi l'iniquité et l'impureté ? Malheur à vous, pécheurs, voici : le jugement vous atteindra!
3. Justes ne craignez pas les méchants, car, une fois encore, Dieu les soumettra à votre puissance, afin que vous exerciez le jugement contre eux, comme il vous plaira.
4. Malheur à vous qui prononcez des anathèmes qui ne peuvent être inversés. La guérison s'éloigne de vous à cause de vos péchés. Malheur à vous qui faites le mal à votre voisin, parce que vous aurez la récompense que méritent vos œuvres.
5. Malheur à vous, témoins de mensonge, qui augmentez l'iniquité, car soudainement vous périrez !
6. Malheur à vous ! pécheurs, qui persécutez les justes, car vous aussi vous serez livrés et persécutés par l'injustice, et son joug sera pesant sur vous !

Commentaire du chapitre 93.

Quand on lit attentivement le livre de l'Apocalypse, on découvre que, pendant la tribulation, l'église officielle et l'Onu feront la guerre à Jésus en persécutant les vrais chrétiens qui n'auront pas été enlevés. Mais, nous voyons que Jésus sera vainqueur et que les vrais chrétiens (qui seront restés après l'enlèvement de l'Epouse) seront également vainqueurs. **Apoc 17/14**. La bête et les nations unies se mettront à détester la prostituée (l'église catholique et ses dignes filles **Apoc 17/5**) et ils la détruiront **Apoc 17/16**. (Les filles de la prostituée sont les églises qui sont sortie (nées) de l'église Catholique et qui se sont ensuite organisées comme leur mère, empêchant au Saint-Esprit de diriger toutes choses. L'église protestante était une réelle œuvre de Dieu, mais avec le temps elle est revenue au système qu'elle avait vomi. Les églises évangéliques de même. C'est pourquoi Jésus ordonne aux Siens de sortir du milieu d'elle. **Apoc 18/4**. J'explique tout cela pour vous montrer pourquoi Hénoch dit **qu'encore une fois** Dieu soumettra les méchants au jugement des élus **V3**. Il soumettra encore une fois, c'est-à-dire lors du jugement final, les méchants à notre jugement. Et nous les jugerons comme il nous plaira. Et Hénoch avertit les magiciens, les sorciers et tous ceux qui jettent des sorts pour rendre les gens malades ou les faire mourir. Ces suppôts de satan auront leur récompense, ils recevront de Dieu le châtiment qu'ils méritent. Puis Hénoch s'adresse à ceux qui donnent de faux témoignages. Tous ces gens qui accusent les serviteurs de Dieu pour ruiner leur ministère seront châtiés justement. Les élus de Dieu ne sont pas parfaits et certains méchants se servent de cela pour envenimer les choses en racontant des mensonges au sujet des élus. Ces méchants-là n'échapperont pas. Ils seront détruits. Dieu n'aura aucune miséricorde en particulier contre les faux témoins, car ce sont ceux de cette race-là qui ont parlé lors du procès de Son Fils. **Matt 26/59-60**. A nous de faire attention de ne pas rendre le mal pour le mal. Laissons l'ivraie montrer qui elle est : **des fils du diable Matt 13/38**. Laissons-la porter ses propres fruits, Dieu la brûlera Lui-même. Ce n'est pas à nous de nous venger pour le moment. Et dans la

mesure de nos possibilités, soyons en paix avec tout le monde. La vengeance appartient à Dieu. Pour le temps présent, prions pour nos ennemis, pour ceux qui cherchent à nous nuire. Prions pour eux car c'est encore le temps où Jésus est l'Agneau de Dieu qui ôte le péché. Prions pour eux, car très bientôt Jésus ne sera plus l'Agneau, Il sera le lion qui se lève de Son Trône pour exercer la justice. Ceux qui vous blessent sont en danger, priez pour eux !

CHAPITRE 94

1. Soyez confiants dans l'avenir, ô justes ! car bientôt les pécheurs périront devant vous ; vous deviendrez leur maître et vous aurez sur eux le pouvoir que vous voudrez.
2. Au jour de la tribulation des pécheurs, votre race sera exaltée et s'élèvera comme celle de l'aigle. Votre nid sera porté à des hauteurs plus sublimes que celui du vautour ; vous monterez, vous pénétrerez dans les entrailles de la terre, et dans les cavernes des rochers, préservés de la présence des méchants.
3. Ils gémiront et pleureront sur vous comme des animaux du désert, comme des sirènes
4. Mais ne craignez point ceux qui vous tourmentent ; car la guérison sera votre partage. Une lumière éclatante vous illuminera, et vous entendrez du ciel une parole de repos.
5. Malheur à vous pécheurs ! Car vos richesses vous permettent d'apparaître comme des justes; mais votre conscience vous convainc que vous n'êtes que des pécheurs. Et cette accusation intérieure témoignera contre vous comme un mémorial de vos mauvaises œuvres.
6. Malheur à vous qui vous nourrissez gloutonnement du meilleur froment et buvez les meilleures eaux de vie, et qui, dans l'orgueil de votre puissance, écrasez le pauvre !
7. Malheur à vous qui buvez les eaux à toutes les fontaines ! Car vous aurez bientôt votre récompense ; vous serez consumés, vous serez exterminés, parce que vous avez délaissé la Source de la Vie.
8. Malheur à vous qui commettez l'iniquité, la fraude et le blasphème ! Il y aura contre vous un mémorial de mal.
9. Malheur à vous, puissants, qui par la force, opprimez les justes ! car voici venir le jour de votre destruction. Alors, pendant que vous souffrirez les châtiments mérités par vos crimes, les justes goûteront des jours nombreux et fortunés.

Commentaire du chapitre 94

Alors que nous sommes en train de vivre le temps durant lequel les nations s'effondrent, nous les justes, nous devons relever la tête car notre délivrance approche. Les puissants se moquent de nous et utilisent leurs immenses fortunes pour détruire. Des peuples entiers souffrent alors que quelques familles détiennent les richesses qui pourraient suffire à nourrir et soigner tout le monde. Hénoch dit qu'un mémorial sera élevé contre ces riches qui « s'empiffrent » et boivent plus que de raison les meilleures eaux de vie : ils finiront par recevoir leur récompense. Ils seront consumés. Ils ne méprisent pas que leurs ouvriers, ils méprisent également les Ouvriers confirmés du Seigneur. Ces riches qui se disent chrétiens et méprisent La Source de Vie. Ces riches qui méprisent les serviteurs que Dieu a envoyés dans Sa Vigne. Ces riches qui se repaissent tout en privant les envoyés de Dieu de leurs salaires seront consumés. L'apôtre Jacques reprend cette Parole de Dieu et prophétise avec force : « ***A vous maintenant, les riches ! Pleurez et gémissez à cause des malheurs qui viendront sur vous ! Vos richesses sont pourries et vos vêtements sont rongés par les mites. Votre or et votre argent sont rouillés, et leur rouille s'élèvera en témoignage contre vous et dévorera votre chair comme un feu. Vous avez amassé des trésors dans les derniers jours ! Les salaires des ouvriers qui ont moissonné vos champs et dont vous les avez frustrés crient, et les cris des moissonneurs sont parvenus jusqu'aux oreilles du Seigneur de l'univers. Vous avez vécu sur la terre dans les plaisirs et dans le luxe, vous avez rassasié votre cœur au jour de la boucherie. Vous avez condamné, tué le juste sans qu'il vous résist***e ». **Jac 5/1-6**. Tant que la repentance est possible, il y a un espoir pour eux. Mais le temps arrive où il n'y aura plus de repentance possible. Mais si l'avenir est sombre pour les méchants, l'espérance des justifiés est grande ! Les justifiés participeront à la destruction des pécheurs. Pendant la grande tribulation, ceux qui connaissent la vérité sauront où aller se cacher. Un texte apocryphe (tenu caché) nous dit que l'Arche de l'Alliance a été cachée dans la montagne de Moab et qu'elle ne sera découverte que lorsque Dieu réunira Son peuple et lui fera miséricorde. Cela arrivera lorsque les 144000 Juifs seront scellés. **2 Maccabées 2/4-8 Bible de Jérusalem ou Bible TOB et Apoc 7/4-8.** L'endroit où se trouve l'arche est un endroit où les ennemis de Dieu ne peuvent tenir **1 Sam 5.** C'est pourquoi il sera bon pour ceux qui seront restés après l'enlèvement de l'Epouse d'aller se réfugier là où est l'Arche **Matt 24/16**. Pendant la grande tribulation, ceux qui mourront s'envoleront comme l'aigle au-dessus des vautours. Les vautours s'assemblent là où se trouve un corps mort. Dans **Hénoch 19/2** il est écrit que les femmes qui ont fauté avec les anges (**Gen 6**) sont devenues des sirènes. Selon les légendes africaines, les sirènes sont des démons qui séduisent les hommes. C'est ce qu'ils appellent l'esprit des eaux ou « mami ouata ».

Alors Uriel s'écria : Voici les anges qui ont cohabité et se sont unis avec les femmes. Ils ont pris de nombreuses apparences et se sont désignés des chefs. Ils ont souillé les hommes, multiplié parmi eux les erreurs, au point de leur faire faire des sacrifices aux démons, comme à des dieux. Mais au grand jour, ils seront jugés et ils périront, et leurs femmes avec eux, parce qu'elles ont séduit les anges et se sont laissés séduire sans résistance. Elles deviendront des sirènes ».

En tout cas, les méchants nous regretteront, ils gémiront, se lamenteront. Ils ne s'en rendent pas compte de nos jours, mais nous sommes le sel de la terre **Matt 5/13**, la lumière du monde **Matt 5/14**. Une fois que nous aurons disparu de la terre, ce ne sera que chaos. Nous nous sentons parfois minuscules et impuissants. Mais nous ne le

sommes pas. Si du moins nous nous manifestons tels que nous devons le faire. Dieu reproche aux méchants de boire à toutes les fontaines. (De nos jours on dirait qu'ils mangent à tous les râteliers). Ils sont curieux de tout et se nourrissent de toutes sortes de spiritualités mensongères. Ils méprisent La Source de Vie. Ils se désaltèrent aux eaux souillées des religions cruelles et stupides. Seul le Message de La Bible est la vérité. **Les gens qui cherchent la vérité dans les autres religions devraient se demander pourquoi les peuples des pays où elles sont pratiquées sont si misérables**. Les esprits mauvais qui tirent les ficelles des religions et autres philosophies de vie sont cruels. Ils le sont particulièrement pour les femmes. Dans les pays où la civilisation judéo-chrétienne est la base, nous voyons un fond de justice qu'on ne trouve pas ailleurs. C'est grâce à cette culture, ce fond de justice, que les peuples ont osé protester contre les abus des faux prophètes catholiques qui se disent chrétiens et qui cherchaient à dominer sur nous. Boire à toutes les fontaines, c'est être avide de spiritualité, mais c'est surtout ne pas être intelligent, ni prudent. Une personne me disait il y a quelques temps : « tu sais, je préfère Bouddha à Jésus. Quand je rentre chez moi, bourré et drogué, Bouddha ne me fait aucun reproche. Jésus, Lui, Il me parle de péchés et de changer de vie. Et ça m'embête ! » Le malheur pour les méchants, le bonheur pour les justifiés. Tout est dit.

CHAPITRE 95

1. Ayez confiance, vous les justes car les pécheurs seront confondus et périront au jour de l'iniquité.
2. Vous les méchants, il faut que vous le sachiez, le Très-Haut est attentif à votre perte et les anges du ciel se réjouissent de votre destruction Que ferez-vous donc, pécheurs, et où fuirez-vous au jour du jugement, quand vous entendrez l'accent des prières des justes ?
3. Vous ne leur ressemblez point, car il s'élèvera contre vous une parole terrible : Vous êtes les complices des pécheurs.
4. Dans ces jours, les prières des justes s'élèveront vers Dieu ; alors, pour vous arrivera le jour du jugement, et toutes vos paroles sorties de votre iniquité seront révélées devant le Grand et le Saint.
5. Votre visage se couvrira de honte ; Il rejettera toute œuvre basée sur l'injustice.
6. Malheur à vous, pécheurs ! que vous soyez au milieu de la mer ou sur l'aride plaine, car un mauvais témoignage est porté contre vous. Malheur à vous qui possédez de l'argent et de l'or, richesses que vous n'avez point acquises par des voies justes ! Vous vous dites : Nous sommes riches, nous vivons dans l'abondance et nous avons acquis tout ce que nous pouvons désirer.
7. Nous ferons donc tout ce qui nous fera plaisir, car nous avons des monceaux d'argent ; nos greniers sont pleins, et les familles de nos ouvriers sont aussi nombreuses que les eaux d'une source abondante.

8. Ces fausses richesses, comme vos illusions s'écrouleront comme de l'eau, et vos trésors s'évanouiront, ils vous seront enlevés, parce que vous les avez acquis injustement ; et vous serez accablés de la malédiction divine.
9. Et maintenant, à vous prudents mais insensés, Je vous fais le serment que vous verrez de multiples expériences sur la terre. Car vous, les hommes, vous vous couvrez plus qu'une femme d'ornement et plus colorés qu'une vierge. Dans la royauté, la grandeur, et la puissance ; dans l'argent, l'or et la couleur pourpre ; dans la splendeur et la bonne chère, ils se répandent comme de l'eau.
10. Parce que vous êtes dépourvu de doctrines et de sagesse, à cause de cela ils périront avec leurs richesses, leur gloire et leurs honneurs. Alors, dans la honte, dans le carnage et dans la décadence, leurs esprits seront jetés dans la fournaise ardente.
11. A vous pécheurs, Je le confirme par serment, de même qu'un mont ne s'est jamais transformé en esclave, ni une colline en une servante, de même le péché n'a pas été rependu d'en haut sur la terre, mais c'est l'homme qui l'a fait lui-même. Mais un grand malheur sera sur ceux qui le commettent.
12. La stérilité n'a pas été donnée à la femme, mais si aujourd'hui elle meurt sans enfants, c'est à cause de l'œuvre de ses mains.
13. Pécheurs, je vous fais le serment, par le Grand et le Saint, que toutes vos œuvres sont révélées dans les cieux, et aucun de vos actes d'oppression n'est caché ou secret.
14. Ne pensez pas dans votre esprit et ne dites pas dans votre cœur que vous ne saviez pas et que vous ne voyiez pas que chaque péché est enregistré dans le ciel, chaque jour, en Présence du Très-Haut.
15. Désormais vous saurez que toute la violence que vous exercez en oppressant est enregistrée chaque jour jusqu'au jour du jugement.
16. Malheur à vous, insensés, car vous périrez dans votre folie. Vous ne voulez point écouter les sages, [vous avez péché contre les sages] ainsi vous n'obtiendrez point la récompense des justes.
17. Sachez donc que vous êtes destinés au jour de la ruine ; n'espérez pas vivre après avoir été des pécheurs ; vous passerez et vous mourrez, car vous n'avez pas de rançon, ainsi vous êtes prêt pour le jour du grand jugement, pour le jour de la tribulation et de la grande honte réservée à vos esprits.
18. Malheur à vous dont le cœur est obstiné, qui travaillez au mal et vous nourrissez de sang. D'où tirez-vous les bonnes choses que vous mangez, que vous buvez et dont vous vous rassasiez ? N'est-ce pas de toutes les bonnes choses que le Seigneur Très-Haut a répandues abondamment sur la terre ? Vous l'avez oublié : aussi vous n'aurez pas de paix.
19. Malheur à vous, qui aimez l'iniquité. A quel titre recevriez-vous quelque récompense ? Sachez que vous serez livrés entre les mains des justes, qui briseront [vous décapiteront] vos têtes, vous mettront à mort et n'auront pour vous aucune miséricorde !
20. Malheur à vous, qui triomphez en la persécution des justes, car vous n'aurez point de sépulture.
21. Malheur à vous qui déclarez nulle la parole des justes ; car pour vous point d'espérance de la vie.
22. Malheur à vous qui écrivez des paroles trompeuses, des paroles injustes ; car vous écrivez vos mensonges pour qu'on les écoute et qu'on oublie le reste.
23. Point de paix pour le pécheur ! La mort, la mort soudaine pour le pécheur !

Commentaire du chapitre 95.

Dans les milieux chrétiens, en général, on parle plus des démons que des anges. Ici, Hénoch nous montre que Dieu et les anges sont indignés par les actions des humains. Les anges se réjouissent de la destruction des humains iniques. Nous, les élus de Dieu, prierons avec une ferveur terrible en ces jours-là et les pécheurs seront terrifiés en nous entendant. Ils n'auront qu'une envie : **fuir**. Mais où ? Pour le moment, Dieu nous dit de faire très attention. Il ne faut pas que nous leur ressemblions. Nous ne devons pas être leurs complices. Nous devons, en notre temps, nous opposer à leurs œuvres. Nous ne pourrons pas nous tirer d'affaires en essayant de discuter avec Dieu en ce jour-là. Nous devons déjà être séparés d'eux de façon claire et nette. Nous savons que Dieu n'est pas contre l'abondance financière de Ses enfants. Mais Il ne veut pas que cette abondance soit due à la malhonnêteté. Il sait toutes choses et aucune excuse ne tiendra devant Lui en ces jours-là. Pas question d'argumenter en disant, par exemple, que les états n'étaient eux-mêmes que des voleurs et qu'il fallait bien trouver des moyens de contourner les lois humaines pour pouvoir s'enrichir. Nous savons déjà que les systèmes bancaires sont corrompus et manipulés dans l'ombre par des gens sans scrupules. Ceux qui placent leur confiance dans ces systèmes seront confus. Ils disent : « Nous sommes riches, nous n'avons besoin de rien » **Apoc 3/17**. Ils seront ruinés et il n'y aura personne pour les secourir. Tous ces riches arrogants qui aiment humilier les petites gens seront humiliés à leur tour et ne se relèveront pas de leur humiliation. Tous ces personnages hautement ridicules, médaillés à l'extrême qui se pavanent revêtus d'habits encore plus ridicules qu'eux-mêmes, seront jetés dans la boue et dépouillés de leurs fausses richesses. Tous ces religieux revêtus de robes et de dentelles, de soie et de broderies, serons mis à nu et accablés de honte devant Notre Dieu. Ce n'est pas pour rien que le Livre de L'Apocalypse les identifie à une grande prostituée. Même les prostituées ne se pavanent pas avec tant de signes granguignolesques. Ils n'ont pas de doctrines ni de sagesse. Ils ne connaissent que des stupidités religieuses, des fables qui n'ont aucun fondement scripturaire. La fournaise ardente leur est réservée et les anges se réjouiront d'assister au spectacle de leur terreur. Les traditions et les honneurs ne leur serviront à rien en ces jours-là. Ils sont une bande de pécheurs volontaires. Le mal qu'ils font actuellement n'est pas dû à leur impossibilité d'être sage. Ils ne veulent pas de la sagesse de Dieu. ILS VEULENT IGNORER LA SAGESSE DIVINE. Ces pécheurs ont toute la connaissance et la sagesse à portée de la main. Mais ils n'en veulent pas. Ils préfèrent le mal et les ténèbres. Mais, alors qu'ils vont actuellement de plus en plus loin dans le mal, Dieu a commencé le rétablissement de toutes choses et Ses élus en bénéficient, recevant du Dieu très-Haut la sainte doctrine rétablie et la sagesse rétablie. Pour bien comprendre ce qu'Hénoch nous dit au **verset 12**, il faut savoir qu'un mont est masculin et que colline est féminin. Ainsi Hénoch nous dit que l'homme et la femme ne sont pas devenus pécheur à cause de quelque chose qui les dépassaient et qui a changé leur nature innocente en nature coupable. Le péché ne leur est pas tombé dessus d'en haut. Ils en sont devenus esclaves et serviteurs du diable par désobéissance volontaire. Puis, le salut est venu d'en haut, mais ils ne l'ont pas voulu. Ils ont préféré les ténèbres à la lumière. Puis Hénoch continue, disant que ce n'est pas Dieu qui rend les femmes stériles. Mais que la stérilité est un des fruits de la rébellion de l'humanité. De nos jours, il y a encore des chrétiens qui pensent que Dieu envoie la maladie et en particulier le sida aux pécheurs. S'ils lisaient le Livre d'Hénoch ils connaîtraient le **verset 13** qui dit clairement que **le mal qui arrive aux terriens, ne leur arrive que parce qu'ils le produisent eux-mêmes**. La stérilité va être le lot d'une femme ou d'un homme sans qu'ils en soient forcément responsable personnellement. Un innocent peut être

contaminé par le virus du sida. Ni Dieu, ni lui n'y sont pour rien. Le mal étant entré dans le monde, il frappe comme il veut, sans suivre de logique. C'est ainsi que des hommes pécheurs ont contaminé leur épouse. Que des femmes infidèles ont contaminé leur époux. Que des enfants naissent avec toutes sortes de maladies, dont le sida. Que personne ne dise que c'est Dieu qui veut cela. Eve et Adam ont ouvert la porte au mal et nous n'avons rien fait de mieux depuis. La malédiction s'est étendue sur toute la terre. Dieu, les anges et les élus se réjouissent de voir arriver la fin de ce carnage. Tous ont péché, non seulement les uns contre les autres, mais surtout contre le ciel **Luc 15/21**. **Il y a des choses que vous devez savoir au sujet du ciel.** Dans le ciel, actuellement, les anges sont outrés de voir la méchanceté des humains. Or les anges ne sont pas comme l'église catholique nous fait croire qu'ils sont. Jésus dit que, lorsque nous serons dans le ciel, nous serons comme les anges. Mais cela ne signifie pas que nous n'aurons pas de corps. Les anges ont un corps, mais il n'est pas fait de chair et de sang comme le nôtre. Par contre ils sont tous masculin. Regardez bien ce que Jésus dit : « *Car à la résurrection, les hommes ne prendront point de femme, ni les femmes de maris, ainsi ILS seront comme les anges de Dieu*. » **Matt 22/30**. Si Jésus avait voulu nous montrer clairement quelle serait notre condition au ciel, Il aurait simplement dit : « *Le homme ne prendront point de femmes mais ils seront comme les anges* ». Tous auraient pu alors savoir que les hommes et les femmes seront masculins, comme le sont les anges. Tous les anges qui se sont montrés sur terre sont masculins. Il n'y a aucun nom d'ange féminin. Il est bien évident que si les hommes ne prennent pas de femmes, les femmes ne peuvent pas prendre de mari. Cette phrase ressemble donc à un gros pléonasme. Mais Jésus le dit ainsi afin que ceux qui ne doivent pas voir ne voient pas. Adam et Eve étaient appelés « **hommes** » au commencement **Gen 5/2**, ils n'étaient pas comme les hommes et les femmes d'aujourd'hui. Adam et Eve n'étaient pas faits de chair et de sang avant la chute. Ils avaient un corps comme celui des anges, des corps d'os et de chair **Gen 2/23**. Leur chair n'était pas comme celle que nous avons de nos jours. De nos jours, nous sommes des êtres de chair et de sang à cause du péché. Mais quand nous arriverons au ciel, **nous retrouverons nos corps d'os et de chair**. Notre corps ne sera pas comme il est aujourd'hui. La Bible le dit clairement. « *Autre est la chair des hommes, autre est celle des oiseaux, autre est celle des quadrupèdes, autre est celles des poissons. Il y a aussi des corps célestes et des corps terrestres ; mais autre est l'éclat des corps célestes, autres celui des corps terrestres*. » **1 Cor 15/39-4**. Nos corps ressusciteront incorruptibles **1 Cor 15/42** comme celui des anges **Matt 22/30**. De plus **1 Cor 15/50** nous dit que la chair et le sang ne peuvent hériter du Royaume de Dieu. C'est donc avec un corps comme celui d'Adam et Eve au début, comme celui des anges que nous serons éternellement avec Dieu. Nous aurons des corps célestes faits de chair et d'os, mais pas de sang. Pour que les anges puissent avoir des relations sexuelles avec les femmes de **Gen 6**, il a fallu que ces anges absorbent le sang humain. Comment s'y sont-ils pris ? Je n'en sais rien. Mais je sais que l'absorption de sang des animaux nous est interdit, cela peut sans doute nous ouvrir une voie de réflexion... « *Seulement, garde toi de manger le sang, car le sang, c'est la vie ; et tu ne mangeras pas la vie avec la chair. Tu ne le mangeras pas : tu le répandras sur la terre comme l'eau. Tu n'en mangeras pas, afin que tu sois heureux, toi et tes enfants après toi, en faisant ce qui est droit aux yeux de l'Eternel.* » **Deut 12/23-25**. Pensez à cela : le sang, c'est la vie et tu peux manger la chair, mais pas le sang. Adam et Eve, quand ils ont été créés, n'étaient pas du règne animal. Ils étaient des êtres vivants faits **d'os** et **de chair**. C'est ce que dit Adam en voyant Eve : « ***Os** de mes os, **chair** de ma chair*. » **Gen 2/23**. Etant os et chair, Adam et Eve étaient des êtres supérieurs à tout ce qui se trouvait sur la terre. Ils étaient comme les anges, ils étaient des êtres spirituels dans des corps d'os et de chair. Puis, à la chute,

ils ont subi une transformation et sont devenus comme les animaux, des êtres de sang. Leur vie était le sang. A la résurrection nous redeviendrons comme les anges, des êtres avec un corps céleste d'os et de chair.

Dieu a un Corps Glorieux et Saint et Il a un Esprit

Nous parlons souvent de l'Esprit de Dieu. Or, nous disons aussi que Dieu est Esprit. Il y a confusion. Il nous faut croire que Dieu est Esprit. Mais avez-vous déjà pensé à cela ? Dieu **a** un Esprit, donc un Corps. La Bible ne nous dit-Elle pas que Dieu a un Corps ? Souvenez-vous que Dieu cacha Sa Face à Moïse. Le Père a donc un visage. Le Père a mis Sa Main devant le rocher pour lui cacher Sa Face et Moïse a vu le Père de dos.
Pourquoi ne pas croire que nous sommes créés à Son Image, selon Sa ressemblance ? Or, nous avons un corps et un esprit. Si ce que La Bible dit est vrai, alors nous pouvons croire le plus simplement possible que Dieu a un Corps et un Esprit.
Dieu a Un Esprit et Un Corps Glorieux différent de celui de l'homme terrestre fait de chair et de sang, c'est certain, mais Dieu a bien une Apparence Glorieuse, Splendide, Radieuse et Indescriptible que l'on ne peut pas représenter et donc L'Esprit de Dieu vient de Dieu pour habiter nos cœurs. Jésus nous dit que L'Esprit vient de Dieu **Jean 15/26**. Lisez **Esaïe 48/12-16**. Ce Texte nous parle de la Main de Dieu et de Son Bras. Puis le prophète nous dit que Le Seigneur l'a envoyé avec Son Esprit. Le Livre de l'Exode nous dit que si nous **voyons** Dieu, nous mourrons. **Exode 33/20-23**. Cela signifie qu'il a une apparence visible pour d'autres que nous, simple mortels. **Il n'est pas écrit qu'on ne peut pas voir Dieu parce qu'il n'y a rien à voir, pas de Corps, ni d'Apparence**
« *L'Éternel dit: Tu ne pourras pas voir ma face, car l'homme ne peut me voir et vivre.*
L'Éternel dit: Voici un lieu près de moi; tu te tiendras sur le rocher.
Quand ma gloire passera, je te mettrai dans un creux du rocher, et je te couvrirai de ma main jusqu'à ce que Je sois passé.
Et lorsque je retournerai ma main, tu me verras par derrière, mais ma face ne pourra pas être vue ».

Ne répétons pas inlassablement ce que les religieux nous racontent.
Si Moïse voulait voir La Face de Dieu, c'est que Dieu a donc Une Face, une Apparence. Et Dieu ne dit pas à Moïse : « *Tu ne peux pas voir ma Face car Je n'en est pas* » Moïse voulait voir le Visage de Dieu. Mais Dieu refusa. Pourquoi ? Parce que Moïse serait mort s'il avait vu Le Visage de Dieu, Le Père a donc un Visage et donc aussi un Corps Glorieux et Saint. Pourquoi Moïse aurait-il demandé à voir Le Père, si Le Père n'est pas visible, s'Il n'est qu'Un Esprit et n'a pas de Corps ? Acceptons simplement que Le Corps du Père ne peut être vu de notre vivant, car si nous le voyons, nous mourons.

Hébreux 12.2
Ayant les regards sur Jésus, le chef et le consommateur de la foi, qui, en vue de la joie qui lui était réservée, a souffert la croix, méprisé l'ignominie, et s'est assis à la droite du trône de Dieu.

Jésus est remonté au ciel avec Son Corps et S'est assis à côté d'un autre Corps : Celui du Père.
Apocalypse 4:2-3
« *Aussitôt je fus ravi en esprit. Et voici, il y avait un trône dans le ciel, et sur ce trône*

quelqu'un *(Le Père) était assis. Celui qui était assis avait l'aspect d'une pierre de jaspe et de sardoine; et le trône était environné d'un arc-en-ciel semblable à de l'émeraude ».*

Observons ce qui se passe

Apocalyspe 5:1-7
« Puis je vis dans la main droite de celui qui était assis sur le trône un livre écrit en dedans et en dehors, scellé de sept sceaux.
Et je vis un ange puissant, qui criait d'une voix forte: Qui est digne d'ouvrir le livre, et d'en rompre les sceaux?
Et personne dans le ciel, ni sur la terre, ni sous la terre, ne put ouvrir le livre ni le regarder.
Et je pleurai beaucoup de ce que personne ne fut trouvé digne d'ouvrir le livre ni de le regarder.
Et l'un des vieillards me dit: Ne pleure point; voici, le lion de la tribu de Juda, le rejeton de David, a vaincu pour ouvrir le livre et ses sept sceaux.
Et je vis, au milieu du trône et des quatre êtres vivants et au milieu des vieillards, un agneau qui était là comme immolé. Il avait sept cornes et sept yeux, qui sont les sept esprits de Dieu envoyés par toute la terre. »
***Il vint, et il prit le livre de la main droite de celui qui était assis sur le trône** ».*

Le Père assis sur le Trône tient un livre dans Sa Main Droite
Il (Jésus) vint, et Il prit le livre de la main droite de celui qui était assis sur le trône.

Le Lion de Juda (Jésus) prit le livre de La Main du Père.
Le prophète Michée relate un événement semblable. Il rend ce témoignage: *« J'ai vu l'Eternel assis sur son trône, et toute l'armée des Cieux se tenant à Sa droite et à Sa gauche »* **2 Chr. 18.18**

Tous ces passages montrent bien que Le Père a Un Corps Glorieux et Céleste **comme Jésus.** Maintenant, L'Esprit de Dieu **vient** du Corps du Père, c'est aussi pour cela que nous ne pouvons pas parler d'une autre personne que Celle du Père lorsque l'on parle de Son Esprit.

Et qu'en sera-t-il de nous ?

*« Ainsi en est-il de la résurrection des morts. Le corps est semé corruptible; il ressuscite incorruptible; il est semé méprisable, il ressuscite glorieux; il est semé infirme, il ressuscite plein de force; il est semé corps animal, il ressuscite corps spirituel. S'il y a un corps animal, il y a aussi un corps spirituel ». **1 Corinthiens 15:42-44.***

CHAPITRE 96

1. Malheur à ceux qui se conduisent en impies, qui louent et flattent le mensonge. Vous êtes des pervers, vous n'aurez pas une vie de bonheur et vous serez détruits.
2. Malheur à vous, qui altérez les Paroles de la vérité : vous péchez contre le décret éternel et devenez ce que vous n'étiez pas : des pécheurs.
3. Dans ces jours, préparez-vous, ô justes, à rappeler vos prières et à les placer en témoignage devant les anges pour qu'ils le portent devant le Très- Haut en souvenir du péché des pécheurs.
4. Dans ces jours, les peuples s'agiteront et les familles des peuples se lèveront au jour de la destruction.
5. Dans ces jours-là, ceux qui seront dans la misère sortiront, emporteront leurs enfants qui sont à la mamelle, ils les jetteront et ne reviendront pas à eux. Ils seront sans pitié pour leurs bien-aimés..
6. Et je vous confirme encore une fois par serment, pécheurs, que le péché est mûr pour le jour où le sang ne cessera pas de couler.
7. Ils adoreront les pierres, les images d'or, d'argent et de bois, les esprits immondes, les démons et toutes les idoles des temples, sans discernement, mais ils n'en obtiendront aucun secours. Leurs cœurs deviendront stupides à force d'impiété ; et leurs yeux seront aveuglés par la superstition. Leurs yeux sont obscurcis par le manque de courage et d'audace de leur cœur et par la vision de leur rêve superstitieux, parce qu'ils ont accompli toutes leurs œuvres dans le mensonge et ont adoré la pierre. Aussi périront-ils tous en un clin d'œil !
8. Mais dans ces jours, bienheureux seront ceux qui auront reçu la parole de sagesse, qui l'auront recherchée et comprise et auront ainsi pratiqué les voies du Très-Haut, qui auront marché dans les sentiers de la justice, et non pas dans les routes de l'impiété.
9. Oui, ils seront sauvés !
10. Mais, malheur à vous qui entrainez votre prochain dans le mal : vous tombez dans l'abîme.
11. Malheur à vous, qui posez les fondements du péché et de la fraude, qui êtes durs et amers pour vos semblables : vous serez consumés !
12. Malheur à vous, qui élevez vos maisons à la sueur des autres; chacune des pierres qui les compose, chaque partie de ciment qui les assemble est pour vous un péché. Ainsi, je vous le dis, vous n'aurez point de paix.
13. Malheur à vous, qui méprisez la mesure et l'héritage de vos pères, et qui rendez un culte impie aux idoles ! Il n'y aura point de paix pour vous !
14. Malheur à ceux qui commettent l'iniquité, qui sont des instruments de persécution, qui prêtent leur aide à la violence et qui tuent leur prochain jusqu'au jour du jugement. Car Dieu lui-même flétrira votre gloire, Il endurcira vos cœurs, Il allumera le feu de sa colère, et vous exterminera tous !
16. Alors les justes et les saints, témoins des effets de Sa vengeance, se rappelleront vos crimes.

Commentaire du chapitre 96.

Hénoch parle pour une génération lointaine à la sienne. **Il s'adresse aux gens qui liront son Texte inspiré et qui vivront juste avant le grand jour de l'Eternel, ce jour redoutable, le jour où Sa colère s'enflammera contre les pécheurs**. Hénoch pouvait-il imaginer qu'à notre époque nous serions surinformés comme nous le sommes. Aujourd'hui, alors que je vous écris, je me suis réveillé et, dans mon lit, en buvant mon café, j'ai consulté mon IPhone 4 pour voir ce qui s'était passé dans le monde pendant mon sommeil. J'ai appris la mort de Ben Laden et j'ai vu une vidéo montrant les Américains qui sautaient de joie devant la Maison Blanche. Sur notre planète, aussitôt qu'une chose se produit, nous en sommes tous informés quelques minutes après. Je suis arrivé dans mon bureau et j'ai parlé avec un ami qui vit au Canada. Je lui ai appris la nouvelle en utilisant skype, alors qu'il n'était que 6 h du matin là-bas. Ce midi, en me mettant à table avec mes frères, ils savaient déjà tous que la photo du cadavre de Ben Laden que toutes les TV du monde avaient montrée durant toute la matinée, était un faux document. Nous vivons l'époque dont Jésus a parlé : « *En ce temps- là, vous **entendrez parler** de guerres et de bruits de guerres* » Oui nous en entendons parler par ce que nous appelons les médias. Et c'est là qu'Hénoch s'insurge pour dire que ces médias ne sont pas honnêtes et que nous entendons des mensonges. Pas QUE des mensonges, non ! Mais suffisamment pour que la population ne sache pas ce qui se passe derrière. **Car il y a un complot**. Oui, il y en a. Il y en a toujours eu. David disait déjà : « *Mets-moi à l'abri **des complots** des méchants, de la troupe bruyante des hommes injustes !* » **Ps 64/3.** Cessez de penser qu'il n'y a pas de complots. Il y a des complots ! Il y a des gens hauts placés qui complotent et les choses arrivent. Et quand elles sont arrivées, les médias nous racontent ce qu'ils ont le droit de raconter. C'est contre ces gens-là qu'Hénoch prophétise dans ce chapitre. Les médias se conduisent en impies qui louent et flattent le mensonge. Ils sont des pervers et ils seront bientôt détruits. C'est-à-dire que leur pouvoir leur sera ôté quand Jésus va mettre de l'ordre lors de Sa venue sur les nuées du ciel. Quand la Bible dit une chose, ils traitent cela avec dérision. Cependant, tout ce que la Bible a dit s'est accompli et tout s'accomplira malgré tous leurs efforts. Si vous ne voulez pas croire la Bible, alors vous rejoignez ceux qui aiment le mensonge et le diffusent. Il y a d'autres personnes qui véhiculent le mensonge. Ce sont tous ces prétendus représentants de Dieu qui annoncent le contraire de ce que La Bible dit. Ces faux prophètes qui annoncent la prospérité alors que le monde court à sa perte et à sa ruine. Ceux qui les suivent seront profondément déçus de les avoir écoutés et ils se tourneront contre eux à la toute fin. Plutôt que d'investir dans l'Evangélisation du peuple, ils investissent dans des affaires qui vont être détruites par le souffle de Dieu. Leur or va pourrir et n'aura servi qu'à des choses futiles. **Ils auraient pu placer leur trésor dans le champ que Dieu aime, l'Evangélisation du monde. Non, ils ont écouté les fadaises de soi-disant prophètes pervers et se sont détournés de ce que Dieu voulait pour leur vie**. Ils seront punis autant que ceux qui les ont trompés. Car les avertissements ne sont pas prononcés en secret. Ils n'en ont pas voulus et ont endurci leur cœur. Et il y a tous ceux qui, au nom d'un dieu, tuent et encouragent le meurtre saint. Ce sont des diables incarnés et leur dieu n'est qu'un démon qui a pris une apparence de lumière. Et il y a tous ceux qui détournent les foules, les empêchant de voir le Seigneur de l'univers en leur racontant qu'ils ne sont coupables de rien. Que tout est de la faute de leurs parents. Ils sont suivis en masse par un troupeau de malades qui se droguent pour pouvoir vivre à peu près décemment. Hier soir je voyais des prêtres orthodoxes bénir des croix gammées à Moscou. Les gens de ce monde sont possédés ! Et il y a toutes les sociétés secrètes qui manipulent les peuples,

les conduisant à la haine. **Vous pensez que je déraisonne ?** Rien n'arrive par hasard. Tout est arrangé longtemps à l'avance pour que les peuples marchent dans la direction que ces malfaisants ont choisie. Certains marchent à la religion, d'autres à la politique, d'autres à la philosophie, d'autres au son de la fanfare, mais tous ces gens marchent et payent leurs impôts pour la guerre et non pour la Paix. On nous prend notre argent non pour nourrir les affamés, ni pour soigner les malades, mais pour détruire. Qui veut cela ? Vous qui me lisez, le voulez-vous ? Connaissez-vous des gens qui veulent cela ? Pourtant, il y en a. Ce sont de ceux-là dont je vous parle quand je vous dis : « il y a des gens qui complotent contre la paix ». Ne me croyez pas et vous rejoindrez immédiatement le troupeau bêlant qui croit encore dans la démocratie parce qu'on lui autorise de défiler entre la Bastille et la République avec des banderoles, des sandwichs et des bibines. Si je n'étais pas un disciple de Jésus-Christ, le compte de ces comploteurs serait vite réglé. Mais voilà, je suis un disciple de Jésus et mon espérance n'est pas pour ici-bas. Tout est corrompu et, avec les anges, je m'indigne. Le jour vient, et il est très proche, où toute cette racaille sera détruite pour la plus grande gloire de Dieu et pour le soulagement des gens de bien. Hénoch a reçu ce message de la part de Dieu par le ministère des anges. J'y crois. Ce message m'aide à relever ma tête avec foi. Pas la foi dans l'homme, mais la foi dans mon Seigneur et Ses enfants fidèles à Sa Parole Sainte, La Bible. Au **verset 8,** Hénoch, parle des gens qui, comme moi, auront recherché et compris ce que sont les voies de Dieu. Il parle de ceux qui se seront mis en marche pour servir Dieu, non en se roulant par terre lors des cultes organisés par les vierges folles, mais en faisant ce qui compte aux yeux de l'Eternel notre Dieu Créateur : **la propagation de l'Evangile à toute la création avec les signes confirmant la Parole de ceux qui l'annoncent selon Matt 24/14 et Marc 16/20, et alors viendra la fin !**

Nous sommes à la porte d'une nouvelle ère. Bientôt, Jésus-Christ va enlever Son Epouse de la terre. Son Epouse est une minorité choisie parmi ceux de l'Eglise. La grande majorité des Chrétiens actuels connaîtra la grande tribulation. Ils seront sauvés comme au travers du feu. Jean nous dit qu'ils seront une grande foule que personne ne pouvait compter, de toute nation, de toute tribu, de tout peuple et de toute langue. **Apoc 7/9** et un des vieillards dit clairement que ces gens-là sont venus de la grande tribulation **Apoc 7/13-14.** Tous les chrétiens des églises ne seront pas enlevés à la rencontre de Jésus dans les airs. La grande majorité, une foule que personne ne peut compter passera par la grande tribulation. Cela doit être clair. La question est : que faut-il faire pour être enlevé ? Recherchez la volonté de Dieu dans la Bible et non pas dans votre propre imagination. Apprenez et comprenez ce que la Bible dit et non ce que les religieux radotent. Et mettez-vous à suivre la voie que Dieu a tracée pour vous dans La Bible.

1° Repentez-vous !

2° Soyez baptisé au Nom du Seigneur Jésus-Christ pour le pardon de vos péchés.

3° Recevez le Saint-Esprit.

4° Vendez ce que vous possédez, mettez le revenu de cette vente aux pieds des vrais envoyés de Dieu confirmés par Dieu.

5° Et vivez la vraie vie d'Eglise selon **Actes 2 et 4**. **Actes 2/38-47**.

Est-ce que cela vous donne une idée de la distance que les églises ont prise par rapport aux Ecritures tout au long des siècles ?

1° Et que dire de **Luc 14/33**.

2° Du lavage des pieds ?

3° Du baptême à la place des morts ? **1 Cor 15/29**.

4° Des cinq ministères de La Parole ?

5° Du baptême dans le Saint-Esprit qui est donné dans le but de faire de nous des témoins de Dieu, tel qu'était Jésus-Christ-homme **1 Jn 4/17**.

6° Que dire de tout ce que nous avons à rajouter à notre foi ? **2 Pierre 1/5-9**.

7° Que dire de l'autorité que nous avons en Jésus-Christ et que nous n'utilisons presque pas.

8° Que dire du Nom du Père que Jésus-Christ est venu révéler ? Personne ne connaissait ce Nom avant que Jésus soit venu le faire connaître. Mais...quel est ce Nom du Père ? **Jn 17/26**

9° Que dire en face de la trinité dont la Bible ne fait jamais mention ?

10° Que dire de l'enfer ? Alors que le mot enfer n'est pas dans la Bible.

11° Que dire de l'ignorance de la majorité des chrétiens au sujet du ministère des anges ?

Hénoch dit : « **Malheur à vous qui altérez les Paroles de Vérité !** » **V 2**.

Il y a des gens qui complotent contre vous et qui ont altérer Les Paroles de la Vérité, de Jésus. **N'allez-vous pas réagir ?**

Hénoch continue, disant : Dans ces jours, préparez-vous, ô justes !

« *Rappelez vos prières et placez-les devant les anges pour qu'ils les portent devant Dieu en souvenir du souvenir des péchés des pécheurs* » **V3**.

Les peuples s'agitent comme jamais avant. Nous sommes arrivés au temps où Dieu va enlever Son Epouse.

CHAPITRE 97

1. En ce jour, en un lieu, les pères seront massacrés avec leurs fils, et les frères avec leurs frères tomberont dans la mort jusqu'à ce que le sang coule comme les flots d'un fleuve.
2. Car l'homme n'arrêtera point son bras prêt à frapper son fils, et les enfants de ses enfants.
3. Le pécheur ne craindra point d'égorger son frère plus honoré que lui. Le meurtre se continuera sans relâche depuis le lever du soleil jusqu'à son coucher. Le cheval aura du sang jusqu'à son poitrail et son char jusqu'à l'essieu.
4. Dans ce temps-là, les anges qui ont commis l'iniquité seront précipités. Ils s'enfonceront ainsi et seront tous réunis dans un seul lieu caché.
5. Alors le Très-Haut descendra pour exercer Sa justice sur tous les pécheurs, et il donnera aux saints anges la garde des justes et des saints, et ils les défendront comme la prunelle de l'œil, jusqu'à ce que tout mal et toute iniquité aient été réduits au néant.
6. Même si les justes dorment dans le plus profond sommeil, ils n'auront rien à craindre.
7. Et les enfants de la terre verront la sagesse et la vérité dans la sécurité et ils comprendront toutes les paroles contenues dans ce livre, persuadés désormais que leurs richesses ne sauraient les sauver d'un châtiment que leurs crimes auraient mérité.
8. Malheur à vous, pécheurs, au jour de la grande tribulation, vous qui tourmentez les justes et les faites consumer par le feu, vous recevrez la récompense de vos œuvres.
9. Malheur à vous, pervers aux cœurs obstinés qui complotez le mal; il arrivera que l'épouvante vous surprendra. Personne ne viendra à votre aide.
10. Malheur à vous, pécheurs, car les paroles de votre bouche et les œuvres de vos mains ont été mauvaises ; aussi tomberez-vous dans les flammes plus ardentes que du feu.
11. Sachez que les anges dans le ciel rechercheront exactement toutes vos œuvres ; ils interrogeront le soleil, la lune et les étoiles, sur vos péchés, parce que vous avez osé juger les justes.
12. Tout rendra témoignage contre vous : les nuages, la neige, la rosée et la pluie; car à cause de vous, toutes ces créatures resteront suspendues pour ne point vous être utiles.
10. Offrez donc des sacrifices à la pluie, pour qu'elle tombe enfin, et priez la rosée qu'elle reçoive de vous de l'or et de l'argent. Mais, ce sont de votre part des efforts vains ! La glace, le froid, les vents orageux et tous les frimas fondront sur vous ; et vous n'en pourrez supporter la violence.

Commentaire du chapitre 97.

Ezéchiel nous parle d'une grande bataille et Jean nous parle de la même bataille **Ezech 39** et **Apoc 19/11 à 20/3** C'est la bataille d'**Harmaguédon** **Apoc 16/16**. Elle aura lieu à la fin de la grande tribulation. Ce qu'Hénoch enseigne là, Jean le voit et nous le révèle dans son apocalypse : l'adversaire, satan (qui se nomme Mastéma ce qui signifie : celui qui se met en colère parce qu'il refuse d'être ce qu'il est) est lié et jeté dans un lieu secret avec tous ses serviteurs les esprits mauvais. Ils y resteront 1000 ans, pendant le règne de Jésus-Christ sur terre. Et le livre que vous avez dans les mains sera

enfin lu et enfin compris par les véritables enfants de Dieu sur la terre. Ils le liront dans la sécurité, ce qui signifie qu'ils le liront pendant le millénium pendant le temps où Jésus règnera sur terre. Puis, Mastema et ses suppôts sortiront du lieu secret où ils avaient été jetés et liés pour tourmenter les habitants de la terre **Apoc 20/7-10**. C'est précisément ce qu'Hénoch le septième depuis Adam écrit dans son livre. Il dit aussi que, juste après le millénium, les saints qui seront sur terre et qui verront Mastema sortir du lieu secret où il avait été enchaîné, n'auront rien à craindre car des anges les garderont. Les hommes méchants qui seront alliés avec Mastema seront très nombreux mais les anges seront encore plus nombreux qu'eux pour protéger les saints. Jésus est le chef de la mort et du séjour des morts. Les saints n'auront rien à craindre, qu'ils soient vivants ou morts. Il y a toujours une double action, une en faveur des vivants et une en faveur des morts. Hénoch annonce que les saints qui auront vécu durant le millénium se rendront compte que leurs richesses sont vaines pour leur salut. Les obstinés dont Hénoch parle là sont ceux qui auront entendu souvent la vérité, mais qui n'en auront pas voulue. Ce sont ces gens qui aiment les ténèbres et qui complotent dans les sectes secrètes (déjà de nos jours) pour ruiner le monde en s'accaparant les richesses et le pouvoir par des moyens occultes et violents. Hénoch nous fait comprendre que le feu qu'ils auront allumé les brûlera, ce qui n'est que justice. Toute la création sera témoin que Dieu agit dans la plus grande justice. Le monde invisible et le monde visible se réjouiront du châtiment de Mastema et de ceux qui l'auront suivi. Même les éléments se ligueront contre les méchants.

CHAPITRE 98

1. Regardez le ciel, enfants des cieux ; contemplez les œuvres du Très-Haut, et craignez-Le, et ne commettez point le mal en Sa présence.
2. S'Il fermait les fenêtres du ciel, et retenait la pluie et la rosée, laissant ainsi la terre aride et desséchée à cause de vous, que feriez-vous ?
3. Et s'Il faisait peser Sa colère sur vous à cause de vos péchés, il n'y aurait pas à Le supplier, car vous prononcez des paroles arrogantes et impudentes contre Sa justice !
4. Voyez les pilotes des navires, comme leurs navires sont agités par les vagues et secoués par les vents, menacés par une terrible catastrophe ?
5. Aussi ils tremblent, parce qu'ils emportent avec eux sur l'océan leurs richesses ; ils tremblent d'être submergés et de périr, c'est là ce qu'ils pensent.
6. Or, la mer, ses ondes tumultueuses, ses abîmes profonds, ne sont-ils pas l'ouvrage du Tout-Puissant ? N'est-ce pas Lui qui en a posé les limites, et tracé les rivages ?
7. A Sa réprimande l'onde recule épouvantée, et les poissons qui vivent dans Son sein, sont frappés de mort. Et vous, transgresseurs, qui vivez sur la terre, ne Le craignez-

vous point ? N'est-il pas le Créateur de tout ce qu'elle renferme ?
8. Et qui donc, sinon Lui, a donné la science et la sagesse à tous ceux qui vivent sur la terre et à ceux qui sont sur mer ?
10. Or, les pilotes marins ne redoutent-ils pas l'océan ? Vous seuls, pécheurs, vous n'avez aucune crainte du Très-Haut ?

Commentaire du chapitre 98.

Pendant la grande tribulation, Dieu appelle les Siens qui sont restés sur la terre : « les enfants des cieux ». Vous qui lisez, s'il arrive que vous ne soyez pas enlevé avec l'Epouse à la rencontre de l'Epoux, souvenez-vous que Dieu vous invite, par son prophète Hénoch **à contempler le ciel**. Il y aura pour vous beaucoup de signes dans le ciel, les anges de Dieu vous donneront des signes que vous reconnaîtrez. Il y aura premièrement un ange qui volera dans le ciel et qui annoncera un Evangile éternel. Son message se trouve dans **Apoc 14/6- 7**. Puis un autre ange le suivra pour donner son message que vous trouvez déjà en **Apoc 14/8**. Puis un troisième ange viendra et parlera d'une voix forte. Lisez son message dans **Apoc 14/9-11**. L'Evangile éternel que vous entendrez alors, est celui qui est actuellement restauré et que vous être en train de refuser pour rester confortablement dans vos traditions. Cet Evangile éternel précisera que votre sacrifice sera nécessaire pour votre salut. En fait, vous serez en train de vivre ce qui est écrit en ce moment même sous le sixième Sceau d'**Apoc 6/12-17**, dans **Matt 24/29-33** et **Luc 21/11**. En observant le ciel vous verrez finalement Jésus-Christ revenir pour en finir avec la terre. Il la détruira et détruira également tout l'univers qu'Il a créé. En écoutant ce que les anges diront, vous comprendrez enfin que vous avez à sortir des organisations religieuses humaines telles que le catholicisme, le protestantisme, les églises évangéliques, pentecôtistes, Branhamistes et autres.

C'est ce que vous devez faire déjà maintenant, mais vous ne me croyez pas **Apoc 18/4**.

Vous êtes comme ceux qui vous ont précédés, un peuple au cou roide qui n'écoute pas les prophètes. (Le mot 'roide' est français, il signifie 'raide'.) C'est pourquoi il y a aura tant de chrétiens qui passeront par la grande tribulation. Ils seront une foule que personne ne peut compter **Apoc 7/9-17**. Vous serez sauvé, mais comme au travers du feu. Et une fois en présence de Jésus, vous serez conduits aux Sources des Eaux de la Vie pour apprendre tout ce que vous ne voulez pas apprendre pendant votre vie chrétienne ici-bas. Ce sera comme une sorte de cours de rattrapage. Les sources des eaux de la Vie sont les sources, les origines de La Parole de Vie qui se trouvent non seulement dans la Sainte-Bible, mais aussi dans toutes sortes de Livres Saints que les religieux **ont tenu cachés** loin du peuple. (Le mot « **apocryphe** » signifie « **tenu caché** ». Tous les livres apocryphes qui ne vous intéressent pas, que vous ne lisez pas, et que vous n'étudiez pas, ne sont pas inspirés, mais il y en a beaucoup qui le sont. Pourquoi ne les lisez-vous pas ? La faute en est surtout aux religieux qui ont **les Clés de la Connaissance**, mais qui n'entrent pas et empêchent les petites gens d'entrer dans cette Connaissance **Luc 11/52**. Mais de nos jours, vous pouvez avoir accès à absolument tout, votre faute est donc une grande négligence. Le prophète William Branham, que Dieu a envoyé pour nous montrer la direction à suivre (selon ce qu'avait

annoncé **1 Thess 4/16**) a dit qu'au temps où il aurait disparu de devant nos yeux, nous devrions chercher et observer les pierres sur lesquelles la Lumière du Soleil de Justice n'a jamais brillé dans les nations. **Mais qui a cru cela ?** Même pas ceux qui se croient fidèles à ce prophète, car ils ne l'ont pas compris, obnubilés qu'ils sont par la personne du prophète et le légalisme.

Le **verset 3** désigne des gens qui sont arrogants et qui osent parler contre la Justice de Dieu. De plus en plus j'entends des « chrétiens » dire qu'il y a possibilité de salut sans passer par Jésus-Christ. Ces gens-là continueront de parler de la sorte après que l'Epouse de Christ aura été enlevée au ciel. Et ceux qui dirigent le monde, qui ont une quelconque autorité savent qu'ils vont couler, mais ils font les fanfarons et continuent de prétendre qu'ils ont les choses en main et que tout va s'arranger, qu'ils ont des plans pour éviter la colère de Dieu. Mais au fond d'eux-mêmes, ils savent qu'ils sont perdus et qu'ils conduisent les peuples dans les ténèbres. Les peuples seront secoués, le ciel et la terre commencent déjà à être ébranlés. Et pendant la grande tribulation, Dieu fera tout pour que les Siens sachent comment se positionner. Je crois que les vrais pasteurs d'aujourd'hui devraient instruire les gens qui viennent dans leurs églises pour leur dire comment ils devront agir dans le cas où ils ne seraient pas enlevés. **Mais qui le fait ?** Tous les pasteurs cherchent à rassurer leurs « fidèles » en leur disant que, bientôt ils vont être enlevés à la rencontre du Seigneur dans les airs. Rien n'est moins sûr car La Bible nous dit que ceux qui resteront seront nombreux comme une foule que personne ne peut compter. **Apoc 7/9-17.** Ce texte d'Hénoch nous parle des pilotes marins et de leur grande confusion. En fait, il nous parle de ceux qui font du commerce international. Les éléments seront agités. Dieu qui a fixé des limites et des lois pour les éléments, relâche tout cela, et la folie s'empare de la terre. C'est tout le système électromagnétique qui sera prochainement bousculé et cela ruinera toutes les communications. Les ondes seront brouillées. Que vous soyez sur la terre ou sur les mers en ces temps-là, vous serez pris de panique. Toute la science que nous sommes si fiers d'avoir à notre portée ne sera plus fiable, car les lois seront changées. Il sera normal de craindre devant un tel chaos. Pourtant, les pécheurs ne craindront pas Dieu pour autant. Ils sont tellement habitués à ne plus croire en Lui qu'ils continueront dans leur folie d'incroyants et n'associeront pas ces catastrophes à la colère de Dieu, ils ne se repentiront donc pas de leurs péchés. Avant la tribulation, ils avaient adoré la création plutôt que le Créateur, pendant la grande tribulation ils craindront la création plutôt que le Créateur.

CHAPITRE 99

1. Dans ces jours, quand vous serez enveloppés par des flammes ardentes, où fuirez-vous, où chercherez-vous un asile ?
2. Et quand Sa Parole s'élèvera contre vous, vous serez secoués ensemble, et effrayés, bouleversés.
3. Vous craindrez que la terre soit secouée; et la terre sera ébranlée.
4. Tous les anges accompliront leur sévère mission, et le ciel et les luminaires seront secoués et ébranlés.
5. Mais vous, pécheurs, objets de l'exécration éternelle, il n'y aura point de salut pour vous, vous serez maudits. Plus de réjouissances pour vous.
6. Ne craignez point, âmes des justes, soyez confiantes en l'avenir vous qui êtes morts dans la justice et la piété. Ne vous attristez pas si votre âme est descendue avec douleur dans le séjour des morts, et si au cours de votre vie, vos corps n'ont pas reçu la récompense correspondante à vos bonnes œuvres, mais qu'au contraire en ce jour les pécheurs triomphaient, jusqu'au jour de la malédiction.
7. Quand vous mourrez, les pécheurs diront de vous : Les justes meurent donc comme nous ! Quels fruits ont-ils retirés de leurs œuvres ? Voici qu'ils quittent la vie de la même manière que nous, dans le chagrin et dans les ténèbres. En quoi donc sont-ils mieux traités que nous ? Nous sommes donc égaux ? Qu'auront-ils d'extraordinaire ?
8. Je vous dis : vous les pécheurs, il vous suffit de manger et de boire, de piller et de pécher, de dépouiller les hommes et d'acquérir des richesses, et de voir des jours heureux.
9. N'avez-vous pas vu quelle a été la fin des justes ? Aucune violence n'a été trouvée en eux jusqu'à leur mort.
10. Et ils ont péri et ils ont été comme s'ils n'avaient pas été, et leurs âmes sont descendues dans le scheol dans l'affliction.

Commentaire du chapitre 99.

Les moqueurs, quoique dans les souffrances, trouveront encore le moyen de douter de l'Amour de Dieu en voyant que les justes meurent dans la souffrance comme eux. Ils continueront de vouloir ignorer la Vérité. Ils ont toujours voulu l'ignorer, pour quelle raison changeraient-ils ? Parce que le ciel et la terre sont ébranlés ? Pffft ! Non ! Ils diront encore que ça a toujours été comme cela. Qu'il y a toujours eu des moments difficiles, mais que ça ira mieux demain (ou après-demain...) Ils ne regardent qu'aux apparences comme ils auront été habitués de le faire. Ils seront troublés et rassurés de constater que le sort des croyants sera le même que le leur. Ils penseront de plus ne plus : « il n'y a pas de Dieu » Ou alors, qu'Il est injuste. Ils penseront ainsi dans leur folie d'incrédules patentés. Bref, ils penseront comme ils ont toujours pensé. Les pécheurs continueront à être très intelligents comme ils le sont aujourd'hui. Leur intelligence est une folie aux yeux de Dieu et elle en est une à nos yeux. Nous passons pour les illuminés de service, ils se moquent de nous, ils continueront leur cirque jusqu'au jour où la malédiction tombera sur eux de façon définitive et irrémédiable. Nous ne pleurerons pas...

CHAPITRE 100.

1. Or, je vous en fais le serment, par la Gloire du Grand, Puissant en domination et par Sa majesté, je vous fais le serment que je connais le mystère, et que j'ai lu les tablettes du ciel, et que j'ai vu le Livre Saint, et que j'ai trouvé ce qui est écrit et gravé dessus à propos des justes.
2. J'ai vu que toute bonté, joie, gloire vous sont préparées, et écrites pour les âmes de ceux qui sont morts dans la justice, et que de nombreux biens vous seront donnés en récompense pour vos travaux, et que votre situation sera abondamment supérieure au sort des vivants.
3. Oui, les esprits de ceux qui sont morts dans la justice vivront, exulteront et se reposeront à jamais ; ils seront exaltés, et leur mémoire sera éternelle devant le Trône du Tout-Puissant. Et ils n'auront plus à craindre le mépris des pécheurs.
4. Malheur à vous, pécheurs qui mourez, alors que vous mourez dans les richesses du péché, et que ceux qui vous ressemblent disent de vous : « Heureux sont les pécheurs ! Ils ont accompli leurs jours et leur existence, et ils meurent maintenant dans la félicité et l'abondance. Ils n'ont connu pendant leur vie ni les chagrins, ni les angoisses ; ils meurent pleins d'honneur, et ils n'ont été soumis à aucun jugement ».
5. Mais sachez que vos âmes seront forcées de descendre dans les domaines de la mort, où les attendent des maux et des tourments de toutes espèces ! Oui, leurs âmes tomberont dans les ténèbres, dans les liens, dans ces flammes qui ne s'éteindront jamais ; et la sentence de leur jugement s'exercera pendant toutes les générations du monde. Malheur à vous, car vous n'aurez pas de paix.
7. Maintenant, vous les justes, vous qui êtes pieux dans la vie, ne dites pas : « Nous avons été fatigués des peines des jours d'afflictions, nous avons dépensé nos forces et nous avons été peu nombreux et nous n'avons pas trouvé de protecteur.
8. Brisés, nous étions perdus et nous n'espérions plus connaître de salut jour après jour.
9. Nous espérions devenir la tête et nous sommes devenus la queue, nous avons été fatigués en travaillant et nous ne sommes pas entrés en possession d'argent. Nous sommes devenus la pâture des sans loi qui firent peser sur nous leur joug.
10. Ceux qui dominent, nos ennemis, nous aiguillonnent et nous environnent de toutes parts.
11. Nous avons cherché comment fuir et comment reprendre haleine. Mais nous n'avons pas trouvé de lieu où nous enfuir et leur échapper.
12. Et nous avons déposé plainte auprès des princes, dans notre tribulation. Nous avons crié contre ceux qui détruisent et nous font violence, mais nos requêtes n'ont pas été reçues, on n'a même pas voulu écouter notre voix.
13. Et ils ne nous ont pas reçus, ne trouvant pas de motif d'accusation contre ceux qui exercent leur violence sur nous et nous dévorent, mais ils les fortifièrent contre nous ; ils nous ont tués et ils nous ont réduits à un petit nombre. Ils ne font rien voir à propos de ceux qui nous tuent. Ils étouffent ce qui concerne nos meurtriers et ils ne se rappellent pas les souvenirs des fautes de ces pécheurs. »

Commentaire du chapitre 100.

Hénoch fait un serment, **il fait le serment que ce livre est vrai**. Il fait le serment qu'il a vu les tablettes sur lesquelles sont gravées l'histoire de notre monde et en particulier ce qui est écrit au sujet des justes. Quand il parle du Livre Saint, il parle de son livre, de celui que vous êtes en train de lire maintenant même. Il ne parle pas de la Bible. Il parle de son livre, du livre d'Hénoch le septième depuis Adam. Quand Jean a écrit son Apocalypse, il a aussi certifié que son livre était saint et qu'il ne fallait rien y ajouter, ni y retrancher. Les chrétiens prennent ce Texte de Jean pour dire que nous ne devons rien ajouter à La Bible. Seulement voilà, La Bible telle que nous la connaissons aujourd'hui n'existait pas encore. Or, Jean ne parlait que de **son** Livre, du Livre de l'Apocalypse **Apoc 22/18**. Agur, fils de Jaké disait déjà en son temps qu'il ne fallait rien ajouter aux Paroles de Dieu. Or, il disait cela environ 7 siècles avant Jésus-Christ **Prov 30/5**. Et la Bible telle que vous l'avez aujourd'hui n'existait pas. Si les apôtres avaient cru qu'ils n'avaient pas le droit d'ajouter à ce qui avait été écrit 10 à 5 siècles avant Jésus-Christ, ils n'auraient pas écrit ce que nous appelons le Nouveau Testament. Les pères de l'Eglise ne se seraient pas permis de choisir entre des centaines d'écrits, ceux que nous appelons aujourd'hui 'La Parole de Dieu'. Agur voulait simplement dire que, **quand Dieu dit une chose, nous n'avons pas à y ajouter quelque chose**. Jean en terminant la rédaction du Livre de l'Apocalypse écrivait que personne ne devait ajouter ou retrancher quelque chose à ce qu'il venait d'écrire là. Hénoch a écrit dans un Livre ce qu'il a vu écrit dans le ciel. Son Livre est saint et nous devons le considérer comme tel.

Je vous invite à lire son Livre, à méditer dans votre cœur le message qu'il contient et à demander ensuite à Dieu, le Père Eternel, au Nom de Jésus-Christ, si le Livre est vrai. Ceux qui agiront de cette façon et demanderont avec foi obtiendront, par le pouvoir du Saint-Esprit, le témoignage de sa véracité et de sa divinité.

Je vous exhorte encore une fois..., lorsque vous lisez ces choses, puisque Dieu a jugé sage que vous les lisiez, de vous souvenir combien le Seigneur a été miséricordieux envers les enfants des hommes, depuis la création d'Adam jusqu'au moment où vous recevez ces choses, et à méditer cela dans votre cœur. Si vous demandez à Dieu le Père, au Nom de Jésus-Christ, et d'un cœur sincère si ce Livre est vrai, Il vous en manifestera la vérité par le pouvoir du Saint-Esprit. Car c'est par le pouvoir du Saint-Esprit que vous êtes conduit ainsi dans toute la vérité **Jn 16/13**. Maintenant, il faut se souvenir qu'Hénoch parle ici de ceux qui ont passé par la grande tribulation. Ils ont vécu des choses terribles pendant ces sept années-là. Mais Dieu leur dit, au **verset 7**, de ne pas se plaindre. Ce qu'ils ont vécu durant le règne de l'anti Christ sur terre n'est que Justice. S'ils avaient lu correctement La Parole de Dieu, s'ils avaient fait attention au signal que Dieu leur a donné dans le milieu du 20èm siècle, s'ils avaient écouté la voix de l'archange, ils auraient été enlevés lorsque la Trompette de Dieu a sonné dans le ciel. **I Thess 4/16**. Mais ils ont vécu, juste avant l'enlèvement comme ceux de Sodome : « *Voici quelle a été la faute de ta sœur Sodome, elle avait de l'orgueil, elle vivait dans l'abondance et dans une tranquille insouciance, elle et ses filles, et elle n'a pas soutenu la main du malheureux et du pauvre. Elles sont devenues arrogantes*..... » **Ezech 16/49**. Alors Dieu dit à ceux qui sortent de la grande tribulation : « *ne vous plaignez pas*. » Et puis, nous voyons aussi dans ce texte que ceux qui gouverneront pendant la grande tribulation seront corrompus. Ceux qui nous gouvernent sont déjà parmi les plus vils des

hommes et des femmes. **Dan 4/17** (version Second 1975) Tout au long des siècles nous avons vu comment la corruption a gangréné les nations. Les Juifs n'ont pas pu échapper au pouvoir diabolique d'Hitler, et je ne dis rien en ce qui concerne Mao et tous les autres possédés (vatican compris) qui ont répandu le sang comme jamais sur terre. Nous avons vu que les chrétiens sont persécutés dans les pays totalitaires par des fous enragés se réclamant d'un dieu démoniaque qui les pousse à tuer. Et que dire des petits chefs de rayons qui harcèlent sans cesse les chrétiens à cause de leur témoignage. Mais pendant la grande tribulation toute cette injustice sera multipliée car le Saint-Esprit et l'Epouse de Christ ne seront plus là pour les retenir. **2 Thess 2/6.** Les méchants s'en donneront à cœur joie contre Israël et contre les chrétiens restés après le jour de l'enlèvement. Puis, nous voyons que ceux qui viendront de la grande tribulation seront une foule immense selon **Apoc 7/9**. Cependant, Hénoch nous dit que les enfants de Dieu qui seront restés sur terre penseront être un petit nombre à la fin. **Verset 13**. C'est principalement parce qu'ils seront tués en grand nombre. Mais il y a aussi une autre raison à cela. Ils ne sauront pas qu'ils sont nombreux, car ils ne se connaîtront pas. Ils ont déjà pris l'habitude de ne pas se fréquenter de nos jours. Leur communion fraternelle se limite au **symbole** : La Saint Cène. Ils se disent à peine bonjour lors de leurs réunions. Ils ne fréquentent que ceux qui leur plaisent et laissent les petites gens tout seuls. Les gens les plus seuls dans les églises de nos jours sont les célibataires, les personnes âgées, les pauvres et les malades**. Au commencement de la véritable Eglise de Jésus-Christ, il n'en était pas ainsi**. Ils vivaient tous ensemble et il n'y avait pas de pauvres parmi eux car ils mettaient tout en commun et, à cause de cela, une grande grâce reposait sur eux tous **Actes 4/33-34**. La Loi de Jésus était encore en vigueur **Matt 25/35**. Le monde de l'église est devenu un terrain facile pour les tricheurs et les sans loi. C'est pourquoi on y voit tant de faux prophètes. Les méchants et les incapables y règnent avec autoritarisme, cruauté et une bonne couche de bêtise. La question que je me suis souvent posée est : « mais pourquoi donc restent-ils dans ces assemblées ? » Finalement, on pourrait dire que… « qui se ressemble s'assemble ». Pourtant, s'ils lisaient correctement la Bible ils y verraient que la Volonté de Jésus-Christ est que Ses enfants sortent de toutes ces organisations humaines qui se prétendent être l'église de Jésus-Christ. **Apoc 18/4**. Mais ils ne veulent pas en sortir. Oh ! Ils se plaignent du manque d'amour, mais ils y restent. Jésus écoute leurs plaintes et cherche à se faire entendre. Mais ils n'écoutent pas. Par contre, ils écoutent le 'bon' pasteur qui se sert d'un verset de la Bible pour leur faire peur : « Ne désertez pas vos assemblées... » **Héb 10/25**. N'oubliez pas que les disciples d'alors vivaient en Communauté et se réunissaient à heures régulières pour être enseignés ou pour la prière. De nos jours les chrétiens ne vivent plus en communauté, ils n'ont plus que des salles de réunions ou ils se rendent deux à trois fois par semaine. Mais ce ne sont pas des églises, ce sont des assemblées, des lieux de réunion, c'est tout. L'Eglise de Jésus-Christ est l'ensemble des disciples qui vivent ensemble, ayant un seul cœur, une seule âme et prennent leurs repas tous les jours ensemble. La vraie Eglise de Jésus-Christ n'est en aucun cas un lieu de réunions ou une assemblée avec des chaises et un pupitre devant. Ces assemblées sont des synagogues. C'est tout, mais pas des églises. Ce texte est adressé à ceux qui vivaient en communauté et ne voulaient pas se rendre régulièrement aux réunions durant lesquelles les serviteurs de Dieu enseignaient. La plupart des chrétiens d'aujourd'hui sont malheureux dans leurs assemblées et ils continuent à s'en plaindre. Mais ils y restent, mesurant sans doute le prix qu'ils devraient payer pour vivre réellement leur vie Chrétienne avec les autres, en communauté selon le livre des Actes des apôtres. Or, cette manie de se plaindre ne sera pas autorisée au ciel. Quand, finalement, ils arriveront au ciel, Dieu leur dira ouvertement : « *Ne dites pas*.... » **Verset 7**. Lisant ce Texte du prophète Hénoch, prenez

conscience par le Saint-Esprit que Dieu, dans Son amour, cherche encore une dernière fois à sauver du sommeil les vierges folles qui dorment dans une insouciante sécurité évangélique dans leur propres maisons et leurs synagogues (assemblées) chrétiennes. Dieu appelle Ses vierges folles à se réveiller. C'est cela le réveil dont à besoin l'église en ces derniers jours avant le retour de Jésus. Apporter ce message, c'est tenter de ramener le cœur de fils à leur pères **Mal 3/24**. De ramener les chrétiens d'aujourd'hui à pratiquer ce que leurs pères vivaient il y a deux mille ans.

CHAPITRE 101.

1. Quant à vous, ô justes, je vous en fais le serment : dans le ciel les anges se souviennent de vous en bien et rappellent devant le Trône du Tout-Puissant votre justice. Vos noms sont écrits devant le Très-Haut.
2. Ayez donc bon espoir ; car si pour commencer vous avez été affligés par les maux et la souffrance, maintenant, par contre, vous brillerez comme des luminaires célestes. Les portes célestes s'ouvriront devant vous.
3. [Vos cris appellent le jugement et il vous apparaîtra, car la totalité de votre tribulation sera recherchée sur le compte de princes et de tous ceux qui les ont aidés à vous dépouiller.
4. Soyez remplis de confiance en l'avenir et ne renoncez pas à votre espérance, car vous jouirez d'une joie égale à celle des anges du ciel.
5. Serez-vous obligés de faire quelque chose ? vous n'aurez pas besoin de vous cacher au jour du grand jugement et vous ne serez pas trouvés pécheurs, et le jugement éternel s'exercera loin de vous pour toutes les générations du monde.
6. Votre cri sera entendu ainsi que le jugement que vous avez réclamé à cor et à cris, et au sujet de tout ce que vous avez éprouvé en matière d'affliction, celui qui au milieu de tous a été complice de ceux qui exercent la violence sur vous et qui vous dévorent, paraîtra].
7. Ne craignez pas les malheurs au jour du grand jugement et ne soyez pas trouvés comme les pécheurs. Mais vous, les pécheurs, vous pillerez et un jugement éternel sera votre part dans toutes les générations des âges].
8. Et maintenant, ne craignez pas, vous les justes, quand vous voyez les pécheurs affermis et prospères dans leurs voies, et ne vous associez pas à eux, mais éloignez-vous de leur violence, car vous serez associés aux armées célestes.
9. Pécheurs, bien que vous disiez : « tous nos péchés ne seront pas recherchés et écrits » sachez qu'au contraire tous les jours vos péchés sont enregistrés.
10. Et maintenant je vais vous montrer que la lumière et les ténèbres comme le jour et la nuit voient tous vos péchés. **11.** Ne soyez donc pas impies dans vos cœurs, ne mentez pas et n'altérez pas les Paroles de Vérité et ne chargez pas non plus de mensonges la Parole du Saint et du Grand, et ne

révérez plus vos idoles, car tous vos mensonges et toute votre impiété ne vous seront pas imputés comme des éléments justes, mais comme un grand péché.
12. Maintenant je connais ce mystère : Les pécheurs corrompront et dénatureront fortement les Paroles de Vérité, ils profèreront de mauvaises paroles, ils mentiront, ils inventeront de grandes supercheries et ils écriront des livres fixant leurs paroles.
13. Mais par contre, s'ils écrivent toute ma parole, avec vérité, dans leur propre langue, qu'ils n'altèrent pas et n'abrègent pas mes paroles, mais qu'ils les écrivent toutes avec vérité, tout ce que j'ai attesté depuis le commencement à leur sujet,
14. Je connais un autre mystère : Mes livres produisant la vérité seront donnés aux justes, aux saints et aux sages. **15.**
Ces livres leur seront donnés et ils croiront en eux et se réjouiront à leur sujet et tous les justes se réjouiront d'apprendre d'eux tous les chemins de la justice
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Commentaire du chapitre 101.

Ce chapitre **101** est spécial. Il contient la version Grecque et la version Ethiopienne du livre d'Hénoch. La version Grecque se trouve entre crochets aux **versets 3-5**. Ce qui importe, c'est de voir la connaissance qu'Hénoch possédait de ce qu'est la vie du monde des esprits. Il croit aux ministères des anges. Les anges ne sont pas les grands inconnus qu'ils sont devenus à notre époque où le matérialisme est en N°1. Hénoch parle librement des anges et de leurs fonctions. Si vous parlez des anges aujourd'hui, on vous regarde avec un air méfiant dans les milieux évangéliques. Je sais que nous avons à travailler avec les anges. Les gens de ce monde travaillent avec les démons (sans le savoir parfois). Pour nous qui sommes nés de nouveau, nous devons connaître les anges qui nous entourent et œuvrer avec eux. Je ne dis pas que nous devons les prier ou les vénérer, non. Je dis que nous devons être sensibles à leur présence et nous laisser inspirer par eux, car ils sont envoyés de la Présence de Dieu pour nous aider. (Faire comme s'ils n'existaient pas est presque une insulte. Pensez à être polis et reconnaissant envers eux. Un petit « merci mon ange » ne vous écorchera pas les lèvres). Les gens du monde se laissent inspirer par les démons. Et nous ? Pour quelle raison ne nous laisserions pas inspirer par les anges ? C'est par manque de connaissance que nous nous croyons seuls. Beaucoup de chrétiens doutent même de la présence continuelle de Jésus avec eux. Il suffit de les entendre prier pour s'en rendre compte. Ne les avez-vous jamais entendu prier « Viens bénir notre réunion, Seigneur Jésus ! » Pourquoi demander à Dieu de **venir** puisqu'Il est omniprésent, présent partout ? C'est un non-sens religieux. Les anges prennent note de tout ce que vous faites pour l'avenir. Nous n'avons aucune crainte à avoir si nous agissons selon La Parole de Dieu. Les notes que prennent les anges à notre sujet ne peuvent être que bonnes puisque nous nous laissons guider par L'enseignement de Jésus-Christ, des apôtres anciens et des envoyés de Dieu modernes. Ces derniers ne contredisent pas la Parole de Dieu. La bénédiction prononcée en **2 Chron 20/20** est donc valable pour ceux qui écoutent les serviteurs de Dieu vivants aujourd'hui : « *Ayez confiance dans le Seigneur votre Dieu et **vous serez affermis** ! Ayez confiance dans Ses prophètes et **vous réussirez** !* » Pensez-vous que vous ne devez avoir confiance que dans les prophètes de la Bible ? **Non !** Car Dieu a envoyé des prophètes dans ces derniers jours et vous les reconnaîtrez à leurs fruits. Faites-leur

confiance s'ils vous conduisent sans jamais vous écarter du message divin qui se trouve dans la Bible. Beaucoup de chrétiens sont **affermis** parce qu'ils font confiance au Seigneur. Par contre ils ne **réussissent pas** dans leur vie, car ils ne font pas confiance aux prophètes vivants aujourd'hui. (Relisez attentivement **2 Chron 20/20**). Nous voyons beaucoup de faux prophètes se lever de nos jours. Pour quelle raison certains chrétiens se laissent-ils séduire par eux ? Ces chrétiens-là ne sont pas **affermis** dans leur être intérieur, parce qu'ils ne font pas vraiment confiance à ce que Dieu dit dans la Bible. Ils ne connaissent pas vraiment la Bible (souvent par négligence). Ne la connaissant pas vraiment bien, ils ne peuvent pas faire confiance à Dieu, puisqu'ils ne savent pas ce que Dieu a dit, veut et a promis. Et ils rencontrent une personne qui se dit prophète. En général les faux prophètes ont un charisme impressionnant. Ils ont un aplomb terrible et citent quelques versets de la Bible pour séduire leurs victimes. (On n'attrape pas les mouches avec du vinaigre, n'est-ce pas ?) Ces faux prophètes hypnotisent leurs victimes par des paroles qui semblent justes, comme le serpent l'a fait avec Eve. Puis, ils peuvent manipuler les braves chrétiens qui, je le rappelle, ne sont pas **affermis** dans La Parole de Dieu.

Souvenez-vous :

1° Connaître Dieu et ce qu'Il dit.

2° Lui faire confiance

Le résultat que cela produira, c'est que vous serez une personne **affermie**.

PUIS...

3° Faire confiance au prophète

Et le résultat de ces trois points appliqués sera votre réussite de vie. **2 Chron 20/20**.

Je le redis : Voilà comment on peut être affermi sans réussir sa vie.

Il en va de même avec le ministère des anges. Vous ne pourrez pas être trompé par un ange du diable si vous êtes une personne **affermie** dans la Parole de Dieu. Mais de nos jours, les gens pensent connaître la Parole de Dieu... C'est là tout le drame. Ils sont certains que l'église qu'ils fréquentent est dans la totale vérité. Et ils se contentent du pauvre enseignement que leur donnent des autoproclamés de service qui n'ont en poche qu'un diplôme, mais pas forcément l'approbation de Dieu, ni les signes qui authentifient la Parole prêchée. Demandez-leur s'ils savent ce qu'est le signal donné en **1 Thes 4/16**. Ils ne le savent pas, et ils pensent quand même pouvoir partir dans l'enlèvement... Mon peuple sera réduit au silence faute de connaissance. Puisque tu as repoussé la connaissance, Je te repousserai. **Osée 4/6**. (En parlant de diplôme, je tiens à dire que certaines écoles Bibliques donnent un enseignement sur trois ans. Mais quand vous faites le compte du temps réellement passé en classe, il ne reste en général que 24 semaines. Et les étudiants sortent de là pensant sérieusement avoir fait de la théologie…)

Et Hénoch voit que les chefs d'Etats et leurs complices seront punis. Cette punition commence par un jugement sur les Nations, juste avant le retour de Jésus. C'est ce qui

est en train d'arriver en ce moment (mai 2011). Ce jugement se terminera à Harmaguédon. Pour ceux qui marchent avec Dieu, se disciplinant à vivre selon sa volonté, ils n'ont rien à craindre. Il y a une accumulation absolument scandaleuse de richesses sur terre. Les riches dépensent des fortunes pour des idioties alors que les pauvres meurent de faim et ne sont pas soignés. Les riches ont l'air d'être heureux en ce moment, mais cela ne va pas durer. Pour le moment, Dieu ne dit presque rien à ce sujet. Mais un jour, Sa colère va s'enflammer. Le texte parle de lui-même. Les péchés de ces gens riches, superficiels et légers sont inscrits eux aussi par des anges et quand le moment viendra pour eux, ces gens-là tomberont dans la fosse de ténèbres. Ils seront pleins de remords, mais il sera trop tard. Il leur arrivera comme à ceux qui dissimulent la vérité, qui mentent et dénaturent ce qui est vrai. Il en sera de même pour les idolâtres. Sachez, ô justes, que Dieu fait déjà la différence entre vous et les impies. Leurs péchés sont scrupuleusement inscrits dans des livres **Apoc 20/12**. Toutes les méchantes actions, tout ce qu'ils ont promis et qu'ils n'ont pas fait, tout est écrit et cela leur sautera à la figure au Grand Trône Blanc. Tous ces gens qui sont membres de sectes secrètes et qui font et défont la vie des peuples. Tous ces malfaisants cachés dans l'ombre, qui fixent le prix de l'or et de tout ce dont les petites gens ont besoin pour survivre. Eux, ils dépensent des sommes astronomiques pour des futilités, ne savent pas ce que c'est que d'avoir besoin de deux cents euros pour arriver à joindre les deux bouts à la fin du mois. Et Hénoch voit tout cela et il dit aux vrais enfants de Dieu : « *Soyez remplis de confiance en l'avenir et ne renoncez pas à votre espérance car vous jouirez d'une joie égale à celle des anges du ciel !* » **v 4. (Ne soyez pas naïf, la crise actuelle est organisée. Elle a pour but de créer le chaos afin que le peuple en arrive à demander la sécurité à n'importe quel prix)** Puis Dieu S'en prend aux radios, télévisions et journaux. A tous ces médias qui se moquent de Dieu, à tous ces charognards qui se permettent d'écrire des bouquins au sujet de ce qu'ils pensent de Dieu, et qui ne disent rien de vrai. Ils commettent un GRAND péché. Lequel ? Celui de résister au Saint-Esprit. Et cela, c'est le péché impardonnable.

L'enlèvement de l'Epouse de Christ est commencé, c'est un processus.

Mais en ce temps de dépravation totale, Dieu a envoyé l'esprit d'Elie pour la quatrième fois.

1° La **première fois**, cet esprit habitait un homme : le prophète Elie.

2° **Puis** il est venu dans le prophète Elisée,

3° **Puis** il est revenu dans le prophète Jean le Baptiste,

4° **Puis** il est revenu au 20ième siècle dans un homme du nom de William Branham.

Elie, en venant, doit rétablir toutes choses **Marc 9/12**. Or, Jean-Baptiste n'a pas tout rétabli. William Branham a-t-il tout rétabli ? **Non**, cependant, W. Branham a commencé ce travail. Il a ouvert largement la porte du rétablissement de toutes choses. Le Seigneur lui a donné la révélation des sept âges de l'Eglise afin de nous montrer dans Les Ecritures où nous en sommes. Puis Dieu a ouvert les Sept Sceaux de l'Apocalypse du **17 au 24 mars 1963**. Tout cela est connu et reçu par l'Epouse de Christ (qui n'a rien à voir avec la religion branhamiste). Depuis la venue de ce prophète majeur vivant à notre époque, le rétablissement de toutes choses est un processus qui est commencé. L'Ordre

qu'il nous a laissé, à nous qui croyons ces Choses, c'est que nous devons chercher des Pierres sur lesquelles la Lumière n'a encore jamais brillé. Ces Pierres sont des Textes Sacrés qui ont été cachés dans l'ombre, ce sont, entre autres, les Textes Sacrés d'Hénoch. (Lisez la biographie de William Branham page 417, le songe de Junior Jackson, qui date de février 1961. Ou allez voir en page **209** de ce livre-ci.) Le processus du rétablissement de toutes choses se continue de nos jours par la voix de l'Archange dont parle Paul en **1 Thess 4/16**. Relisez ce texte de Paul et vous verrez que premièrement **il y a un signal qui est donné.** Ce signal que Dieu a donné, c'est l'esprit d'Elie dans le prophète Branham. Deuxièmement**,** après le signal donné**, il y a une voix d'Archange**. C'est cette voix qui mettra le point final au rétablissement de toutes choses commencé par le prophète W. Branham. Puis, seulement alors, **la trompette de Dieu sonnera** et ceux qui auront été attentifs au signal donné et à la voix de l'Archange seront enlevés, car ils seront en possession de la réserve d'huile dont parle Jésus en **Matt 25/4**.

Le rétablissement de toutes choses comprend le rétablissement du LIVRE D'HENOCH. En effet, le livre des Actes des apôtres nous enseigne cela : « *Le ciel doit retenir Jésus jusqu'au temps où sera restauré* ***tout*** ***ce dont Dieu a parlé par la bouche de Ses saints prophètes d'autrefois***. »

Le Livre d'Hénoch est maintenant restauré.

Dieu donne encore un peu de temps pour que ceux qui doivent le lire le lisent. **Jude 14-15,** a cité une prophétie d'**Hénoch 1/9** dans ce que nous appelons la Parole de Dieu. Or, Hénoch n'a pas écrit QUE ce que Jude a choisi comme texte dans les **versets 14 et 15** de sa lettre. Ce que Jude a choisi est une prophétie réelle et tout le livre d'Hénoch est un texte aussi inspiré que ce que les autres prophètes ont écrit. Or, Paul dit que « *Toute Ecriture est inspirée de Dieu pour redresser, pour enseigner, pour réfuter, pour redresser, pour éduquer dans la justice, afin que l'homme de Dieu soit accompli, équipé pour toute œuvre bonne*. **2 Tim 3/16-17**. Ne prenez pas le risque de vous moquer de ce livre. Ne prenez pas le risque de le mépriser. Ne prenez pas le risque de l'ignorer. Ne prenez pas le risque de ne pas prendre connaissance de son message. Montrez que vous aimez la Vérité. Les vrais disciples de la vraie Eglise de Jésus-Christ croiront dans ce livre d'Hénoch. Ils le recevront avec joie et se réjouiront de le découvrir. Ce livre va terminer l'œuvre de Dieu qui consiste à mettre de l'ordre. Ce livre va séparer ce qui doit être séparé et unir ce qui doit l'être jusqu'au point où ce qui est au Ciel sera aussi sur la terre.

CHAPITRE 102.

1. Dans ce temps-là, Le Seigneur désignera les justes et leur donnera autorité sur les enfants de la terre pour lire les Livres, et pour témoigner concernant ces Livres et (Il les choisira) d'après leur sagesse leur disant : « Parlez-leur de la sagesse, parce que vous aurez à les conduire et vous recevrez votre récompense de la part de tous les enfants de la terre.
2. Et vous aurez toutes sortes de rétributions. Réjouissez-vous, vous, oh ! enfants de justice. Montrez-leur la récompense qui doit échoir à tous ceux qui en suivront les préceptes ; car Moi et Mon Fils, nous leur seront unis éternellement dans les voies de la vérité pendant leur vie, et vous aurez la paix. Réjouissez-vous, enfants de la vérité ! Amen.

Commentaire du Chapitre 102.

Le rétablissement de toutes choses est un processus, nous l'avons bien compris en lisant **1 Thess 4/13**. Pendant le temps de ce rétablissement, des Livres apparaîtront et devront être reçus comme ceux qui ont été placés dans le Canon Biblique. Le Livre d'Hénoch fait partie de ces livres-là. Il y en a d'autres. C'est Le Seigneur qui va désigner les justes qui auront autorité sur les enfants de la terre pour faire connaître ces Livres. Juste avant l'enlèvement de Son Epouse, Dieu va susciter des hommes pour interpeller les habitants de la terre avec une sagesse qui avait été cachée par les religieux. Puis, il y aura l'enlèvement de l'Epouse. Mais, les Livres resteront sur la terre, à la disposition de ceux qui auront pris connaissance de leur existence, mais qui les auront négligés. Ces gens-là ne seront pas enlevés et ils devront, à leur tour faire connaître ces Livres. Quand cette période de sept ans sera terminée, Jésus reviendra avec les Siens pour régner durant mille ans (1000). Et là encore, Il désignera des hommes pour conduire les gens de la terre. Les gens de la terre devront tous apprendre, dans ces Livres, la véritable histoire de ce monde, mais aussi l'histoire des différents mondes des esprits. Les Livres seront disponibles dès avant l'enlèvement. Dieu a permis que la technique évolue de façon à ce que ce que ces Livres se trouvent sur le Net, à la portée de tous. Par ce moyen, déjà actuellement, ils entrent même dans les pays où les gouvernements sont hostiles à l'Evangile de Jésus-Christ. Il y a beaucoup de personnes qui trouvent ces Livres actuellement. Ces personnes sont conduites par l'Eprit de Dieu et peuvent lire ces Choses que les religieux avaient soigneusement tenues cachées pendant des millénaires. Vous êtes bénis car vous êtes de ceux qui les ont trouvés. Ce que vous devez savoir, c'est que si vous recevez ces Livres avec un cœur ouvert et que vous croyez dans le Message qu'ils contiennent, si vous vous repentez et décidez de conformer votre vie à cette sagesse, vous serez, non seulement merveilleusement sauvé, mais vous échapperez aussi à la colère à venir.

Il y a beaucoup de livres apocryphes. Un enfant de Dieu qui est rempli de la Personne du Saint-Esprit, qui est immergé en Dieu, saura reconnaître ce qui est inspiré par Dieu et

ce qui ne l'est pas. Les vraies brebis du Seigneur reconnaissent la voix du Bon Berger. Il y aura des récompenses pour ceux qui les recevront avec foi. Les choses doivent être rétablies car la fausse église a tout mélangé. Elle a tenu caché des Vérités importantes et elle a falsifié même la Sainte-Bible. Dieu le savait ; cela faisait partie de Son Plan. Maintenant, Son Plan est de rétablir toutes choses. Nous sommes au **temps dont parle la Bible : La connaissance augmente. » Daniel 12/4**.

CHAPITRE 103.

1. Après quelques temps, moi, Hénoch, je donnai une femme à mon fils Methushela.
2. Celle-ci devint enceinte, mis au monde un fils et lui donna l Lamech en disant : « La justice jusqu'à ce jour a été vraiment abaissée » et quand il atteignit sa majorité, Methuselha lui donna une femme et elle devint enceinte de lui et donna le jour à un fils. Quand il naquit, sa chair était blanche comme la neige, et rouge comme une rose ; ses cheveux étaient blancs comme de la laine, épais et brillants et ses yeux de toute beauté. A peine les eut-il ouverts qu'il inonda de lumière toute la maison, comme de l'éclat même du soleil.
3. Et à peine fut-il reçu des mains de la sage-femme, qu'il ouvrit la bouche en racontant les merveilles du Seigneur. Alors Lamech, son père, plein d'étonnement, alla trouver Methushela, et lui annonça qu'il avait un fils qui ne ressemblait point aux autres enfants. « Il ressemble aux fils des dieux du ciel ; sa nature est tout autre et il n'est pas comme nous. Ses yeux brillent comme les rayons du soleil, l'expression de son visage est glorieuse. Il me semble bien qu'il n'est pas issu de moi, mais qu'il vient des anges, et je crains que dans ses jours un prodige s'accomplisse sur terre.
4. Et maintenant, ô mon père, je te supplie d'aller trouver Hénoch, mon aïeul, et d'apprendre de lui toute la vérité, car il séjourne avec les anges. »
5. Après avoir ouï les paroles de son fils, Methushela vint me trouver aux extrémités de la terre, car il savait que j'y étais, et il m'appela.
6. A sa voix, j'accourus à lui, et je lui dis : « Me voici, mon fils ; pourquoi es-tu venu me trouver ? »
7. Et il me répondit : « Un grand évènement m'amène auprès de toi ; une merveille difficile à comprendre, dont je viens te demander l'explication.
8. Ecoute donc, ô mon père, et sache que mon fils Lamech vient d'avoir un fils qui ne lui ressemble nullement, et qui ne paraît pas appartenir à la race des hommes. Son corps est plus blanc que la neige, plus rouge que la rose ; ses cheveux sont plus blancs que la laine, et ses yeux éclairent comme des rayons, comme le soleil ; quand il les ouvre, il remplit la maison de lumière.
9. Et aussitôt qu'il est sorti des mains de la sage-femme, il s'est dressé et a ouvert la bouche et béni le Seigneur du ciel.
10. Son père, Lamech, effrayé de cette merveille, est accouru vers moi, ne croyant pas que cet enfant était de lui, mais qu'il était né d'un ange du ciel ; et voici, je suis venu à toi afin que tu me découvres la vérité de ce mystère. » Alors moi, Hénoch, je lui

répondis : « En vérité le Seigneur restaurera Sa loi sur la terre d'après ce que j'ai vu et ce que je t'ai dit mon fils, à savoir qu'aux jours de Jared, mon père, des veilleurs ont transgressé la Parole du Seigneur et se sont écartés de l'Alliance du ciel.
11. Et vois-tu ? Ils continuent à pécher et à transgresser les coutumes et ils pervertissent leur nature pour aller vers les femmes et pour pécher avec elles, ils épousent certaines d'entre-elles et elles conçoivent des enfants qui ne sont pas comme des êtres spirituels, mais comme des créatures de chair.
12. Et il y aura une grande colère de Dieu contre la terre et un déluge ; et une grande destruction aura lieu pendant un an.
13. Et ce garçon qui vous est né et ses trois enfants seront sauvés, alors que tous les hommes mourront sur la terre.
14. Puis la terre sera au repos, et exempte de toute grande corruption.
15. Et maintenant, dis à Lamech : « En vérité, il est ton fils, et les pieux appellent de leurs vœux ce garçon qui est né et donne-lui le nom de Noé parce qu'il sera ton repos, et c'est en lui que tu te reposeras, et il sera votre salut, parce qu'il sera sauvé, lui et ses fils, de la corruption de la terre causée par les actions de tous les pécheurs, et par la corruption de la terre des fils de la terre qui existera dans ses jours.
16. Et après viendra une perversion plus grande que celle qui sera consumée dans les jours de Noé et ses fils. Car je connais les mystères du Seigneur, mystères que les saints m'ont révélés et montrés et que j'ai lus dans les tablettes du Ciel.

Commentaire du chapitre 103.

La Bible ne nous parle pas de naissance extraordinaire de Noé, mais Elle nous parle d'autres phénomènes qui montrent que certains hommes sont, par moment, inondés de gloire. Quand Moïse est descendu de la montagne, il avait une apparence tout à fait surnaturelle. La peau de son visage rayonnait. Les gens qui le virent avaient d'ailleurs peur de s'approcher de lui à cause de cela. Il dut mettre un voile sur son visage. Il ne l'enlevait que pendant qu'il parlait avec Dieu **Exode 34/35. Ecc 8/1** nous dit que la sagesse de l'homme fait briller son visage. Jésus a été transfiguré sur la montagne, en présence de Pierre, Jacques et Jean. Son visage se mit à briller comme le soleil et même Ses vêtements devinrent blancs comme la lumière **Matt 17/1-9**. Cela a été tellement fort que Jésus a dû les rassurer en leur disant de ne pas avoir peur. L'ange qui est venu s'asseoir sur la pierre du tombeau avait un aspect formidable. Il était comme un éclair **Matt 28/3**. Tous les religieux juifs ont vu que le visage d'Etienne devint comme celui d'un ange (sans doute brillait-il comme celui de l'ange au tombeau) **Actes 6/15**. Et Paul croyait ce qu'Exode **34** raconte puisqu'il reprend ce fait pour dire que personne ne pouvait fixer le visage de Moïse à cause de la gloire qui y rayonnait **2 Cor 3/**7. Aujourd'hui, le ministère de l'Esprit est beaucoup plus glorieux et il arrive que des gens voient la gloire qui se trouve sur ceux qui marchent avec Dieu. Ce qui est arrivé à Noé est tout à fait Biblique. Mais Lamech a eu peur que cet enfant ne soit pas de lui. Il eut peur que l'enfant soit celui d'un ange. C'est pourquoi il envoya Methushela, son père, vers Hénoch afin de savoir ce que signifiait ce prodige.

Et Hénoch dit à Noé que la terre allait être détruite. Voici ses paroles :

« *Pourquoi m'as-tu appelé d'une voix si amère et si lamentable ?*
Le Seigneur a décidé dans Sa justice que tous les habitants de la terre périraient, parce qu'ils connaissaient tous les secrets des anges, et toute la violence des satans, et tous leurs pouvoirs les plus secrets, qu'ils ont en leurs mains la puissance ennemie des démons, de ceux qui pratiquent la sorcellerie et le pouvoir des sortilèges, de la puissance de la magie, et de ceux qui fondent des idoles sur toute la terre.
Ils savent comment l'argent se tire de la poussière de la terre, comment se fait le métal fondu sur la terre. Car le plomb et l'étain ne sont point les fruits de la terre comme l'argent, c'est une source qui les produit.
Et un ange prééminent a été préposé à leur garde, qui s'est laissé corrompre ».
Alors mon aïeul Hénoch me prit par la main, et, me relevant, il me dit : « Va ! car j'ai consulté le Seigneur sur cette perturbation de la terre, et il m'a répondu : Ils ont rempli la coupe de leur impiété, et ma justice crie vengeance! Il ne sera pas tenu compte en ma présence des mois dans lesquels ils ont cherché à apprendre que la terre sera détruite avec ceux qui l'habitent. Quant à ceux-ci (les anges), il n'y aura jamais de conversion pour eux. Car ils ont révélé des secrets qu'ils ne devaient point faire connaître ; voilà pourquoi ils seront condamnés ; mais pour toi, mon fils, le Seigneur des esprits connaît ta pureté et ton innocence ; il sait que tu blâmes la révélation des secrets.
Le Seigneur, le Saint par excellence, a conservé ton nom au milieu de celui des saints ; il te conservera pur de la corruption des habitants de la terre. Il donnera à tes descendants des royaumes et une grande gloire, et il naîtra de toi une race de justes et de saints dont le nombre sera infini ». **Hénoch 63/4-11**.

Hénoch redit ce que nous avons dans les chapitres précédents. Il parle des accouplements des anges et de certaines femmes. Et là aussi, ne croyez pas que ces abominations ne se commettent plus. Ces choses arrivent tous les jours sur cette terre. Noé a grandi et un jour, c'est lui-même qui est allé trouver Hénoch pour lui parler car la terre s'était inclinée **Hénoch 65/6.** . La terre commençait à vaciller, à bouger sur son axe. Et souvenez-vous que Jésus a dit que ce qui arriva au temps de Noé devrait arriver à la fin **Matt 24/37**. Or, le 3 mars 2010 la terre a été secouée par un puissant séisme qui s'est produit au large des Côtes chiliennes. « Ce séisme a probablement modifié l'axe de rotation terrestre et légèrement raccourci les jours », a indiqué un scientifique de la Nasa, l'agence spatiale américaine.

Selon les calculs de Richard Gross, du jet Propulsion Laboratory de la Nasa en Californie, l'axe de la planète a dévié de 8 cm au cours de ce séisme de magnitude 8,8, indique l'agence spatiale dans un communiqué. Puis il y a eu le séisme du 15 mars 2011 au Japon. Selon Antonio Piersanti, directeur de recherche au sein de l'institut Italien de Géophysique et de Vulcanologie, le séisme de magnitude de 8,9 sur l'échelle de Richter qui a frappé le Japon, a provoqué un déplacement de l'axe de rotation de la terre de 10 cm. En moins d'un an, l'axe a donc bougé de 18 cm. Comme au temps de Noé, la terre est ébranlée. Ce n'est qu'un début. Et ce n'est pas la fin du monde pour autant. Cependant selon **Apoc 6/7-8**, un quart de la population mondiale doit périr avant l'enlèvement de l'Eglise. En France, pays des droits de l'homme, le gouvernement a rouvert la chasse aux sorcières. Ces messieurs dames craignent que des gens se suicident à cause des annonces faites au sujet de la planète X qui devrait déclencher des choses terribles en 2012. **Dieu ne nous a rien dit au sujet de 2012.** Aucun prophète sérieux ne va donner de date. Si un prophète s'amuse à le faire, c'est qu'il se croit plus fort que Jésus qui avoua Lui-même ne pas savoir quand cela arriverait. Ces prophètes se placent au-dessus des apôtres à qui Jésus a dit: « *Ce n'est pas à vous de connaître les*

temps ou les moments que le Père a fixé de Sa propre autorité. » **Actes 1/7.** Alors ? Que doivent faire les véritables disciples actuels de Jésus ? Ils doivent regarder les signes que le Maître a donné, ni plus, ni moins. Ils doivent aussi avertir les gens afin qu'ils se repentent de leurs péchés et se tournent vers Dieu. Ils doivent aussi réveiller les vierges folles et les vierges sages qui dorment à poings fermés. Les choses qui se produisaient du temps de Noé se produisent de nos jours. Pourquoi Dieu a-t-Il détruit la terre à l'époque de Noé ? A cause des abominations et du commerce fait entre les anges déchus et les terriens. De nos jours, la connaissance a augmenté de façon incroyable. Qui est à l'origine de toutes ces découvertes scientifiques ? Je vous laisse trouver la réponse. En tout cas, il faut savoir que tous les progrès qui ont été faits ont pris naissance dans les armées de ce monde. Et jusqu'à preuve du contraire, les armées servent avant tout à la guerre. Les budgets accordés aux armées sont scandaleux quand on voit la misère qu'il y a sur notre planète. Une petite part de l'argent placé dans les armées suffirait à soigner tous les gens malades correctement et à nourrir toute la population. Mais bon... ces choses sont si connues de tout le monde que je ne me donnerai pas la peine d'écrire des pages sur ce sujet. Au temps de Noé, on sacrifiait des enfants. **Cela nous semble abominable n'est-ce pas ?** Nous pensons que ces gens étaient une bande de barbares. Mais que dire des milliers de femmes qui avortent de nos jours, non pas pour sauver leur vie, ou parce qu'elles ont été violée, (je ne parle pas ici des cas dramatiques qui peuvent justifier un avortement), je parle ici de ces femmes qui ne veulent pas de bébé. Pierre, dans son Apocalypse dit :

« *Les femmes seront englouties jusqu'au cou et seront punies d'une grande peine. Ce sont justement celles qui avortent et détruisent l'œuvre que le Seigneur avait formée. En face d'elles il y a une autre place où seront assis leurs enfants, eux qu'elles ont empêché de vivre. Ils crieront vers le Seigneur. Une foudre viendra des enfants, une vrille dans les yeux de celles qui ont causé leur ruine par cette fornication* ». **Apoc de Pierre 8/1-4**.

Nous vivons dans une époque de grande sauvagerie, mais nous en avons pris l'habitude. Cependant, Dieu tient des comptes de tout cela et tout sera payé, jusqu'au dernier centime **Matt 5/2**6.

CHAPITRE 105.

1. Voici un autre livre qu'Hénoch écrivit pour son fils Methushela et pour ceux qui doivent venir après lui et garderont la loi dans les derniers jours.
2. Vous qui avez fait le bien, attendez ces jours, jusqu'à ce que ceux qui font le mal touchent à leur fin et que la puissance des pécheurs soit anéantie.
3. En vérité, attendez jusqu'à ce que le péché passe et s'évanouisse ; car leur nom sera effacé du Livre de Vie et des Livres Saints, et leur postérité sera détruite pour toujours, et leur esprit sera mis à mort, ils crieront et se lamenteront dans le lieu de tourment désertique et immense et ils brûleront dans le feu, car il n'y a pas de terre en ce lieu.

4. Là je vis comme un nuage invisible, car en raison de sa profondeur, mes yeux ne pouvaient en surplomber l'ensemble. J'y vis brûler une flamme d'un feu éclatant, et des formes semblables à de brillantes montagnes tourbillonnaient et se mouvaient de part et d'autre.
5. Alors j'interrogeai l'un des saints anges qui étaient avec moi, et lui dis : « Quel est cet objet brillant ? Car ce n'est pas le Ciel que je vois mais seulement une flamme de foyer, et on entend un bruit de cris, de pleurs, de lamentations et de grandes souffrances ? »
6. Il me répondit : « En ce lieu que tu vois, là sont jetés les esprits des pécheurs, des blasphémateurs, de ceux qui commettent le mal, et de ceux qui transforment tout ce qu'a dit le Seigneur par la bouche de Ses prophètes concernant ce qui doit arriver.
7. En effet, ces évènements sont consignés et gravés là-haut dans le Ciel afin que les anges les lisent et qu'ils sachent ce qui doit survenir aux pécheurs et aux âmes des humbles, et de ceux qui ont souffert dans leur chair et ont été récompensés par Dieu, et de ceux qui ont été outragés par des hommes méchants,
8. de ceux qui ont aimé Dieu et n'ont pas mis leur affection dans l'or, l'argent ni dans aucun des biens de ce monde, mais qui ont livré leur chair aux tourments,
9. et de ceux qui, depuis leur naissance, n'ont pas désiré la nourriture terrestre mais ont considéré toute chose terrestre comme un souffle qui passe et ont mis en pratique cette conviction. Le Seigneur les a fortement éprouvés et leurs esprits ont été trouvés assez purs pour bénir Son Nom.
10. J'ai exposé dans des livres toutes les bénédictions qui leur sont destinées. Et Il leur a assigné leur récompense, car ils ont été trouvés dans une disposition telle qu'ils aimèrent plus le Ciel que leur propre vie en ce monde, et tandis qu'ils étaient foulés aux pieds par les méchants, et qu'ils supportaient leurs injures et leurs malédictions et qu'ils étaient outragés, cependant ils Me bénissaient.
11. Et maintenant, Je vais convoquer les esprits des bons, ceux des générations de lumière, et ceux qui sont nés dans les ténèbres et qui, aux jours de leur chair, n'ont pas reçu l'honneur auquel leur foi les destinait, ceux-ci Je les transfigurerai.
12. J'introduirai dans une lumière éclatante ceux qui ont aimé Mon Saint Nom, et je ferai asseoir chacun d'eux sur le trône de sa gloire.
13. Ils resplendiront pendant un temps sans nombre, car le jugement de Dieu est équitable. En effet, Il rendra la fidélité aux fidèles dans l'habitation et les voies de l'honnêteté.
14. Et ils verront jeter dans les ténèbres ceux qui naquirent dans les ténèbres, tandis que les justes resplendiront.
15. Alors les pécheurs, en les voyant resplendir, pousseront de grands cris, et ils se rendront eux aussi là où sont prescrits pour eux les jours et les temps

Commentaire du chapitre 105.

Nous arrivons à la conclusion du Livre d'Hénoch le septième depuis Adam. Ce n'est pas la fin, c'est le commencement d'une création nouvelle. Dieu en a fini avec le mal. Dans le Livre de la **Genèse 3/22** Dieu dit : « *L'homme est devenu comme l'un de nous pour la connaissance du bien et du mal*. » Alors Il chassa Adam et Eve hors du jardin d'Eden de peur qu'ils ne tendent leurs mains et ne mangent de l'Arbre de Vie. Si Adam et Eve avaient pu manger de cet arbre-là après avoir transgressé l'ordre de Dieu, ils auraient vécu éternellement pécheurs. Dieu avait un Plan et continuait à le faire

s'accomplir. Voilà ce que Dieu révèle aujourd'hui, alors que nous sommes arrivés à la fin du temps de l'église dans les nations. Dieu avait semé Sa semence dans Son champ **Matt 13/37-38**. Sa semence, c'était Adam. Puis, Dieu tira Eve de l'homme. Puis Dieu laissa le serpent venir séduire Eve. Le serpent séduisit la femme et plaça sa propre semence en elle. **Matt 13/38.** Que les religieux actuels le veuillent ou pas, n'a aucune espèce d'importance. C'est cela qui arriva. Et cela arriva pour que le Plan de Dieu puisse s'accomplir. Dieu voyant qu'il y avait désormais deux sortes de semences humaines (blé et ivraie, Caïn et Abel) sur terre, dit au serpent, à l'adversaire : « *Je mettrai de l'hostilité entre toi et la femme, entre sa semence et ta semence. La semence de la femme t'écrasera la tête et tu lui mordras le talon.* » **Gen 3/15**. Et, la femme qui mit au monde un homme sans que l'homme y soit pour quelque chose, c'est **Marie**, la maman de Jésus-Christ. Jésus-Christ est le second Adam. C'est lui la semence de la femme qui a écrasé la tête du serpent à la croix. Mais voici que le serpent a mordu le talon, le corps de Christ, l'Eglise. C'est pourquoi l'Eglise de Jésus-Christ est 'boiteuse' encore aujourd'hui. Dans la Genèse, les traducteurs ont écrit « postérité » descendance » et toutes sortes de mots à la place de SEMENCE. André Chouraqui a travaillé, entre autres, avec l'institut de théologie rabbinique de New York, les universirté hébraïques de Jérusalem et de Tel-Aviv, de BarIlan et de Beersheva. Sa version cite **Gen 3/15** ainsi :

« Je placerai l'inimitié entre toi et entre la femme, entre ta SEMENCE et entre sa SEMENCE. »

Dieu a créé un système dans lequel se trouve tout et son contraire. Il ne peut y avoir le bas sans le haut, ni la droite sans la gauche. Il fallait aussi qu'il y ait la bien et le mal. Pourquoi le mal ? Parce que le mal existe de toute éternité. C'est ce que Dieu n'aime pas. Il a le droit de ne pas aimer. Personne ne peut lui ôter ce droit. Par exemple, Il hait l'œuvre de nicolaïtes. **Apoc 2/6**. Dieu n'aime pas la haine. Il a choisi de la détruire. Et pour ce faire, Il a créé ce système. Il a placé tout cela dans ce système. Et Il finira par détruire tout ce qu'Il a en horreur. La Création de Dieu est juste un moment dans l'éternité. Il a créé tout cela dans un but, et même le méchant pour le jour du malheur (c'est à dire : de la destruction). **Prov 16/4.** Dieu s'est choisi un homme, Hénoch, pour écrire un livre qui raconterait tout ce qui allait se passer. Ce livre, vous l'avez entre vos mains car nous sommes arrivés à la fin du temps de l'Eglise sur terre. En cette période qui est la nôtre, Dieu veut que les Siens sachent, aient la Connaissance de tout cela. Alors, Il a tout arrangé pour que ce Livre qui avait été caché par les religieux, soit retrouvé et authentifié comme inspiré. Les manuscrits de la mer Morte ont mis un point final aux doutes que les théologiens pouvaient encore avoir au sujet de ce Livre. Aujourd'hui, nous savons que ce livre est celui qu'Hénoch, le septième depuis Adam a écrit. Et nous sommes arrivés au dernier chapitre de ce Livre. Et dans ce dernier chapitre nous lisons : « ***En vérité, attendez jusqu'à ce que le péché passe et s'évanouisse ; car leur nom sera effacé du Livre de Vie et des Livres Saints, et leur postérité sera détruite pour toujours, et leur esprit sera mis à mort, ils crieront et se lamenteront dans le lieu de tourment désertique et immense et ils brûleront dans le feu, car il n'y a pas de terre en ce lieu*** ». C'est la destruction de la semence du serpent qui est décrite là. Dieu ne va pas détruire Sa semence, Ses enfants. Il va détruire ce qui matérialise le mal : la semence du serpent. Le salut de Ses enfants a été décidé dès avant la fondation du monde. Les noms des Siens sont dans Son Livre de Vie depuis toujours. Par contre, le diable et ceux qui le suivent seront détruits sans aucune pitié. Ils ne sont pas ceux que Jésus est venu chercher et sauver. On dira : « oui, mais enfin... tout cela

vient bien de Dieu ! Satan lui-même a été créé par Dieu ! Il y a quelque chose d'injuste là-dedans ! » Paul répond ainsi à cette remarque : « « *Dieu a compassion de qui Il veut et Il fait s'obstiner qui Il veut. Alors, diras-tu, « comment peut-Il encore faire des reproches ? En effet, qui peut s'opposer à Sa décision ?* » Et même si une personne a son nom dans le Livre de Vie, Dieu n'est-Il pas en droit de l'ôter de là si ça Lui plaît ? Qui va contester avec Dieu ? « *Mais toi, humain, qui es-tu donc pour discuter avec Dieu ? L'objet façonné dira-t-il à celui qui l'a façonné : pourquoi m'as-tu fait ainsi ?* » Lisez **Romains 9/13-33**. Vous y lirez que Dieu supporte des objets de colère formés pour la perdition. Oui, Dieu a créé tout ce système pour en arriver à détruire le mal. Il a matérialisé toutes choses et détruira ce qui ne Lui plaît pas. Il gardera ce qu'Il aime. Et il n'y a en cela aucune injustice **Rom 9/14**. C'est ce que nous dit Hénoch. Il a vu comment les choses se termineraient. Dieu les lui a montrées. Les religieux de tous les temps ont caché ces Textes au fond de leurs temples et au fond de leurs bibliothèques car cela les dérangeaient. Il y a la Lumière et les ténèbres. La Lumière, c'est la Connaissance, les ténèbres, c'est l'ignorance. Beaucoup de générations ont ignoré ce que vous apprenez aujourd'hui. Elles ont ignoré ces choses car elles ne pouvaient pas les assimiler. Aujourd'hui, la Connaissance augmente dans tous les domaines. Les élus sont devenus capables de découvrir le Plan rédempteur de Dieu. Celui qui se révolte contre ce Plan montre la nature de son cœur. Comment un homme peut-il se révolter contre Son Père Céleste ? Et c'est là tout le mystère de l'iniquité qui se dévoile. **On ne peut pas avoir deux pères**. Personne ne peut naître en ayant la possibilité de choisir son père. Jésus a dit à certains hommes qu'ils avaient pour père le diable. Comment voulez-vous que ces hommes puissent changer de pères ?

Certains me diront : « mais nous sommes **adoptés** par le Père céleste »

Non, ce qui est adopté, **c'est notre âme**. Notre âme est une création. Notre âme n'est pas éternelle. Si elle était éternelle, cela voudrait dire qu'elle n'a pas de commencement, ni de fin. Or, elle a été créée. Notre corps aussi a été créé. Il n'est pas éternel. Il a eu un commencement. Par contre, l'âme et le corps peuvent recevoir la vie éternelle pour ce qui concerne le futur éternel. Pour le moment, là où vous êtes, en train de lire ces lignes, savez-vous que Jésus a racheté votre âme à la croix, mais pas votre corps ? Votre corps sera racheté quand il ressuscitera. Pour le moment, nous avons les prémices de l'Esprit, en attendant l'adoption filiale, c'est-à-dire : la rédemption de notre corps. **Rom 8/23**. C'est un choc pour la plupart des chrétiens que d'apprendre cela. Personne ne se donne la peine d'enseigner ces choses au peuple de Dieu. Les religieux de service se bornent à leur parler de leur libre arbitre ; du fait qu'ils doivent choisir entre le bien et le mal. Or, un enfant de Dieu n'a pas à choisir entre le bien et le mal ! Il fait le bien selon la nature de l'Esprit qui est en lui. Et s'il lui arrive de faire le mal, c'est un accident dû à la faiblesse de sa chair. Mais il se sait pardonné et se relève après avoir confessé son péché à Son Père Céleste, en toute humilité. Alors, la semence du serpent sera détruite, il n'y aura plus de mal et la semence de Dieu commencera une vie nouvelle. Il y aura un nouveau Ciel et une nouvelle terre. Ce qui sera très nouveau, c'est que Dieu ne sera plus seul, Il aura une Epouse. Cette Epouse aura un corps. L'Epoux aussi aura un corps. Bien sûr ce ne sera pas un corps comme celui que nous avons ici-bas ! Ce sera un corps comme celui que Dieu a en ce moment. Car Il a un corps. Mais Son corps n'est pas imaginable. Personne ne peut comprendre la nature de Dieu. Pour le moment sur terre, la connaissance augmente, mais il y a des choses que nous ne saurons que lorsque nous Le verrons Face à face. Alors que les scientifiques cherchent à ridiculiser notre foi en Dieu, les véritables disciples de Jésus restent dans l'humilité. Car il est clair que la

science n'a pas besoin de la foi et que la foi n'a pas besoin de la science. **Par contre l'homme vrai, la semence de Dieu, a besoin de la science et de la foi, pour devenir accompli**. Que soit bénit le Nom de Jésus-Christ !

Rév. M. Genton

TABLE DES MATIERES

Préface d'Hénoch…….. …...page 2
Un peu d'histoire……..…….…....page3
Livres des Veilleurs.……...…….…….. ..page 6
Première parabole……..…..……..... page 84
Seconde parabole ……....…....…..…...page 99
Troisième parabole……..…….....page 121
Apocalypse de Noé…….…….……..page 123
Troisième section, Traité d'astronomie et de météorologie …...…….page 157
Le calcul des trois jours et trois nuits……page 162
Songe du frère Jackson junior..……..... page 190
Quatrième section…….....page 201
Deuxième vision d'Hénoch, d'Adam au règne final de Jésus. ……page 205
1977…….. ……...page 218
Palestiniens……page 225
Pronostic……page 228
Cinquième section, la parénèse……...… page 234

<u>Veuillez noter que la numérotation des chapitres du livre d'Hénoch n'est pas tout à fait comme dans les versions déjà existantes, merci.</u>

Je remercie tous ceux qui m'ont aidé à l'écriture de ce livre. En particulier Simone Ruiz, Dominique Boisset et mon épouse qui ont travaillé à la correction. Je remercie mon ami le théologien Emmanuel Pradeilhes pour les longues heures passées sur Skype entre le Canada et la France. Merci au pasteur Bill Williams pour sa confiance indéfectible depuis tant d'années. Merci à tous les auteurs de tous les livres qui m'ont aidé et en particulier à l'excellent travail de toutes les éminentes personnes qui ont travaillé à la traduction des manuscrits de la mer Morte pour en arriver à confectionner l'excellent livre : « *La Bible écrits intertestamentaires* », publié dans la collection « La Pléiade » chez Gallimard. Merci à tous ceux qui m'ont aidé à faire une synthèse pour présenter cette version-ci des textes d'Hénoch.
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Rév. M. Genton.

Autres publications du même auteur :

L'Unique (épuisé)

Un homme une vision (épuisé)

Le Veilleur (épuisé)

Oracle

Le mystère Lamb Lore révélé

Thomas (épuisé)

Miracles

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Exposé des sept âges de l'Eglise et **La révélation des sept Sceaux** deW. Branham

Presque tous les livres de mon cher ami le docteur **T.L. Osborn**

Et beaucoup d'autres livres concernant Hénoch, Thomas et autres apocryphes…

Et des heures de conférencessur toutes sortes de sujets…

Et surtout, l'inspiration dans mes moments de prières avec mon épouse et toute la Communauté du Sanctuary.

M. Genton, le 31 août 2011.

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La Bible Sainte

Louis Segond

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L'Ancien Testament

	page
Genèse	1
Exode	34
Lévitique	63
Nombres	84
Deutéronome	113
Josué	139
Juges	156
Ruth	173
I Samuel	176
II Samuel	198
I Rois	216
II Rois	238
I Chroniques	259
II Chroniques	278
Esdras	302
Néhémie	309
Esther	319
Job	324
Psaumes	341
Proverbes	383
Ecclésiaste	398
Cantique	403
Esaïe	406
Jérémie	440
Lamentations	478
Ezéchiel	482
Daniel	516
Osée	527
Joël	532
Amos	534
Abdias	538
Jonas	539
Michée	541
Nahum	544
Habacuc	546
Sophonie	548
Aggée	550
Zacharie	552
Malachie	558

Nouvelle Testament

	page
Matthieu	560
Marc	581
Luc	595
Jean	618
Actes	635
Romains	657
I Corinthiens	666
II Corinthiens	675
Galates	682
Ephésiens	685
Philippiens	688
Colossiens	691
I Thessalonicien	694
II Thessalonicien	696
I Timothée	698
II Timothée	701
Tite	703
Philémon	704
Hébreux	705
Jacques	712
I Pierre	715
II Pierre	718
I Jean	720
II Jean	723
III Jean	724
Jude	725
Apocalypse	726

GENÈSE

1, 2 Au commencement, Dieu créa les cieux et la terre. La terre était informe et vide : il y avait des
3 ténèbres à la surface de l'abîme, et l'esprit de Dieu se mouvait au-dessus des eaux. Dieu dit :
4 Que la lumière soit ! Et la lumière fut. Dieu vit que la lumière était bonne ; et Dieu sépara la
5 lumière d'avec les ténèbres. Dieu appela la lumière jour, et il appela les ténèbres nuit. Ainsi,
6 il y eut un soir, et il y eut un matin : ce fut le premier jour. Dieu dit : Qu'il y ait une étendue entre
7 les eaux, et qu'elle sépare les eaux d'avec les eaux. Et Dieu fit l'étendue, et il sépara les eaux qui sont
8 au-dessous de l'étendue d'avec les eaux qui sont au-dessus de l'étendue. Et cela fut ainsi. Dieu appela
9 l'étendue ciel. Ainsi, il y eut un soir, et il y eut un matin : ce fut le second jour. Dieu dit : Que les eaux
10 qui sont au-dessous du ciel se rassemblent en un seul lieu, et que le sec paraisse. Et cela fut ainsi. Dieu
11 appela le sec terre, et il appela l'amas des eaux mers. Dieu vit que cela était bon. Puis Dieu dit : Que
la terre produise de la verdure, de l'herbe portant de la semence, des arbres fruitiers donnant du fruit
selon leur espèce et ayant en eux leur semence sur la terre. Et cela fut ainsi. La terre produisit de la
12 verdure, de l'herbe portant de la semence selon son espèce, et des arbres donnant du fruit et ayant en
eux leur semence selon leur espèce. Dieu vit que cela était bon. Ainsi, il y eut un soir, et il y eut un
13 matin : ce fut le troisième jour. Dieu dit : Qu'il y ait des luminaires dans l'étendue du ciel, pour séparer
14 le jour d'avec la nuit ; que ce soient des signes pour marquer les époques, les jours et les années ; et
15 qu'ils servent de luminaires dans l'étendue du ciel, pour éclairer la terre. Et cela fut ainsi. Dieu fit
16 les deux grands luminaires, le plus grand luminaire pour présider au jour, et le plus petit luminaire
pour présider à la nuit ; il fit aussi les étoiles. Dieu les plaça dans l'étendue du ciel, pour éclairer la
17 terre, pour présider au jour et à la nuit, et pour séparer la lumière d'avec les ténèbres. Dieu vit que
18 cela était bon. Ainsi, il y eut un soir, et il y eut un matin : ce fut le quatrième jour. Dieu dit : Que
19, 20 les eaux produisent en abondance des animaux vivants, et que des oiseaux volent sur la terre vers
l'étendue du ciel. Dieu créa les grands poissons et tous les animaux vivants qui se meuvent, et que les
21 eaux produisirent en abondance selon leur espèce ; il créa aussi tout oiseau ailé selon son espèce. Dieu
vit que cela était bon. Dieu les bénit, en disant : Soyez féconds, multipliez, et remplissez les eaux des
22 mers ; et que les oiseaux multiplient sur la terre. Ainsi, il y eut un soir, et il y eut un matin : ce fut le
23 cinquième jour. Dieu dit : Que la terre produise des animaux vivants selon leur espèce, du bétail, des
24 reptiles et des animaux terrestres, selon leur espèce. Et cela fut ainsi. Dieu fit les animaux de la terre
25 selon leur espèce, le bétail selon son espèce, et tous les reptiles de la terre selon leur espèce. Dieu vit
que cela était bon. Puis Dieu dit : Faisons l'homme à notre image, selon notre ressemblance, et qu'il
26 domine sur les poissons de la mer, sur les oiseaux du ciel, sur le bétail, sur toute la terre, et sur tous les
reptiles qui rampent sur la terre. Dieu créa l'homme à son image, il le créa à l'image de Dieu, il créa
27 l'homme et la femme. Dieu les bénit, et Dieu leur dit : Soyez féconds, multipliez, remplissez la terre,
28 et l'assujettissez ; et dominez sur les poissons de la mer, sur les oiseaux du ciel, et sur tout animal qui
se meut sur la terre. Et Dieu dit : Voici, je vous donne toute herbe portant de la semence et qui est
29 à la surface de toute la terre, et tout arbre ayant en lui du fruit d'arbre et portant de la semence : ce
sera votre nourriture. Et à tout animal de la terre, à tout oiseau du ciel, et à tout ce qui se meut sur la
30 terre, ayant en soi un souffle de vie, je donne toute herbe verte pour nourriture. Et cela fut ainsi. Dieu
31 vit tout ce qu 'il avait fait et voici, cela était très bon. Ainsi, il y eut un soir, et il y eut un matin : ce fut
le sixième jour.

2, 2 Ainsi furent achevés les cieux et la terre, et toute leur armée. Dieu acheva au septième jour son
3 oeuvre, qu'il avait faite : et il se reposa au septième jour de toute son oeuvre, qu'il avait faite. Dieu
bénit le septième jour, et il le sanctifia, parce qu 'en ce jour il se reposa de toute son oeuvre qu'il avait
4 créée en la faisant. Voici les origines des cieux et de la terre, quand ils furent créés. Lorsque l'Éternel
5 Dieu fit une terre et des cieux, aucun arbuste des champs n'était encore sur la terre, et aucune herbe
des champs ne germait encore : car l'Éternel Dieu n'avait pas fait pleuvoir sur la terre, et il n'y avait
6 point d'homme pour cultiver le sol. Mais une vapeur s'éleva de la terre, et arrosa toute la surface du
7 sol. L'Éternel Dieu forma l'homme de la poussière de la terre, il souffla dans ses narines un souffle de
8 vie et l'homme devint un être vivant. Puis l'Éternel Dieu planta un jardin en Éden, du côté de l'orient,
9 et il y mit l'homme qu 'il avait formé. L'Éternel Dieu fit pousser du sol des arbres de toute espèce,
agréables à voir et bons à manger, et l'arbre de la vie au milieu du jardin, et l'arbre de la connaissance
du bien et du mal. Un fleuve sortait d'Éden pour arroser le jardin, et de là il se divisait en quatre bras.
10 Le nom du premier est Pischon ; c'est celui qui entoure tout le pays de Havila, où se trouve l'or. L'or de
11, 12 ce pays est pur ; on y trouve aussi le bdellium et la pierre d'onyx. Le nom du second fleuve est Guihon ;
13 c'est celui qui entoure tout le pays de Cusch. Le nom du troisième est Hiddékel ; c'est celui qui coule
14

15 à l'orient de l'Assyrie. Le quatrième fleuve, c'est l'Euphrate. L'Éternel Dieu prit l'homme, et le plaça
16 dans le jardin d'Éden pour le cultiver et pour le garder. L'Éternel Dieu donna cet ordre à l'homme : Tu
17 pourras manger de tous les arbres du jardin ; mais tu ne mangeras pas de l'arbre de la connaissance
18 du bien et du mal, car le jour où tu en mangeras, tu mourras. L'Éternel Dieu dit : Il n'est pas bon
19 que l'homme soit seul ; je lui ferai une aide semblable à lui. L'Éternel Dieu forma de la terre tous les
animaux des champs et tous les oiseaux du ciel, et il les fit venir vers l'homme, pour voir comment il les
20 appellerait, et afin que tout être vivant portât le nom que lui donnerait l'homme. Et l'homme donna des
noms à tout le bétail, aux oiseaux du ciel et à tous les animaux des champs ; mais, pour l'homme, il ne
21 trouva point d'aide semblable à lui. Alors l'Éternel Dieu fit tomber un profond sommeil sur l'homme,
22 qui s'endormit ; il prit une de ses côtes, et referma la chair à sa place. L'Éternel Dieu forma une femme
23 de la côte qu'il avait prise de l'homme, et il l'amena vers l'homme. Et l'homme dit : Voici cette fois celle
qui est os de mes os et chair de ma chair ! on l 'appellera femme, parce qu'elle a été prise de l'homme.
24 C'est pourquoi l'homme quittera son père et sa mère, et s'attachera à sa femme, et ils deviendront une
25 seule chair. L'homme et sa femme étaient tous deux nus, et ils n'en avaient point honte.

3 Le serpent était le plus rusé de tous les animaux des champs, que l'Éternel Dieu avait faits. Il dit à
2 la femme : Dieu a-t-il réellement dit : Vous ne mangerez pas de tous les arbres du jardin ? La femme
3 répondit au serpent : Nous mangeons du fruit des arbres du jardin. Mais quant au fruit de l'arbre
qui est au milieu du jardin, Dieu a dit : Vous n'en mangerez point et vous n'y toucherez point, de peur
4, 5 que vous ne mouriez. Alors le serpent dit à la femme : Vous ne mourrez point ; mais Dieu sait que,
le jour où vous en mangerez, vos yeux s'ouvriront, et que vous serez comme des dieux, connaissant le
6 bien et le mal. La femme vit que l'arbre était bon à manger et agréable à la vue, et qu'il était précieux
pour ouvrir l'intelligence ; elle prit de son fruit, et en mangea ; elle en donna aussi à son mari, qui était
7 auprès d'elle, et il en mangea. Les yeux de l'un et de l'autre s'ouvrirent, ils connurent qu'ils étaient
8 nus, et ayant cousu des feuilles de figuier, ils s'en firent des ceintures. Alors ils entendirent la voix
de l'Éternel Dieu, qui parcourait le jardin vers le soir, et l'homme et sa femme se cachèrent loin de
9 la face de l'Éternel Dieu, au milieu des arbres du jardin. Mais l'Éternel Dieu appela l'homme, et lui
10 dit : Où es-tu ? Il répondit : J'ai entendu ta voix dans le jardin, et j'ai eu peur, parce que je suis nu,
11 et je me suis caché. Et l'Éternel Dieu dit : Qui t'a appris que tu es nu ? Est-ce que tu as mangé de
12 l'arbre dont je t'avais défendu de manger ? L'homme répondit : La femme que tu as mise auprès de moi
13 m'a donné de l'arbre, et j'en ai mangé. Et l'Éternel Dieu dit à la femme : Pourquoi as-tu fait cela ? La
14 femme répondit : Le serpent m'a séduite, et j'en ai mangé. L'Éternel Dieu dit au serpent : Puisque tu
as fait cela, tu seras maudit entre tout le bétail et entre tous les animaux des champs, tu marcheras
15 sur ton ventre, et tu mangeras de la poussière tous les jours de ta vie. Je mettrai inimitié entre toi et
16 la femme, entre ta postérité et sa postérité : celle-ci t'écrasera la tête, et tu lui blesseras le talon. Il dit
à la femme : J'augmenterai la souffrance de tes grossesses, tu enfanteras avec douleur, et tes désirs se
17 porteront vers ton mari, mais il dominera sur toi. Il dit à l'homme : Puisque tu as écouté la voix de
ta femme, et que tu as mangé de l'arbre au sujet duquel je t'avais donné cet ordre : Tu n'en mangeras
point ! le sol sera maudit à cause de toi. C'est à force de peine que tu en tireras ta nourriture tous les
18, 19 jours de ta vie, il te produira des épines et des ronces, et tu mangeras de l'herbe des champs. C'est
à la sueur de ton visage que tu mangeras du pain, jusqu'à ce que tu retournes dans la terre, d'où tu
20 as été pris ; car tu es poussière, et tu retourneras dans la poussière. Adam donna à sa femme le nom
21 d'Ève : car elle a été la mère de tous les vivants. L'Éternel Dieu fit à Adam et à sa femme des habits
22 de peau, et il les en revêtit. L'Éternel Dieu dit : Voici, l'homme est devenu comme l'un de nous, pour
la connaissance du bien et du mal. Empêchons-le maintenant d'avancer sa main, de prendre de l'arbre
23 de vie, d'en manger, et de vivre éternellement. Et l'Éternel Dieu le chassa du jardin d'Éden, pour qu'il
24 cultivât la terre, d'où il avait été pris. C'est ainsi qu'il chassa Adam ; et il mit à l'orient du jardin d'Éden
les chérubins qui agitent une épée flamboyante, pour garder le chemin de l'arbre de vie.

4 Adam connut Ève, sa femme ; elle conçut, et enfanta Caïn et elle dit : J'ai formé un homme avec
2, 3 l'aide de l'Éternel. Elle enfanta encore son frère Abel. Abel fut berger, et Caïn fut laboureur. Au bout
4 de quelque temps, Caïn fit à l'Éternel une offrande des fruits de la terre ; et Abel, de son côté, en fit
une des premiers-nés de son troupeau et de leur graisse. L'Éternel porta un regard favorable sur Abel
5 et sur son offrande ; mais il ne porta pas un regard favorable sur Caïn et sur son offrande. Caïn fut très
6 irrité, et son visage fut abattu. Et l'Éternel dit à Caïn : Pourquoi es-tu irrité, et pourquoi ton visage est-
7 il abattu ? Certainement, si tu agis bien, tu relèveras ton visage, et si tu agis mal, le péché se couche à
8 la porte, et ses désirs se portent vers toi : mais toi, domine sur lui. Cependant, Caïn adressa la parole
à son frère Abel ; mais, comme ils étaient dans les champs, Caïn se jeta sur son frère Abel, et le tua.

L'Éternel dit à Caïn : Où est ton frère Abel ? Il répondit : Je ne sais pas ; suis-je le gardien de mon frère ? 9
Et Dieu dit : Qu 'as-tu fait ? La voix du sang de ton frère crie de la terre jusqu'à moi. Maintenant, tu 10, 11
seras maudit de la terre qui a ouvert sa bouche pour recevoir de ta main le sang de ton frère. Quand tu 12
cultiveras le sol, il ne te donnera plus sa richesse. Tu seras errant et vagabond sur la terre. Caïn dit à 13
l'Éternel : Mon châtiment est trop grand pour être supporté. Voici, tu me chasses aujourd'hui de cette 14
terre ; je serai caché loin de ta face, je serai errant et vagabond sur la terre, et quiconque me trouvera me
tuera. L'Éternel lui dit : Si quelqu'un tuait Caïn, Caïn serait vengé sept fois. Et l'Éternel mit un signe 15
sur Caïn pour que quiconque le trouverait ne le tuât point. Puis, Caïn s'éloigna de la face de l'Éternel, 16
et habita dans la terre de Nod, à l'orient d'Éden. Caïn connut sa femme ; elle conçut, et enfanta Hénoc. 17
Il bâtit ensuite une ville, et il donna à cette ville le nom de son fils Hénoc. Hénoc engendra Irad, Irad 18
engendra Mehujaël, Mehujaël engendra Metuschaël, et Metuschaël engendra Lémec. Lémec prit deux 19
femmes : le nom de l'une était Ada, et le nom de l'autre Tsilla. Ada enfanta Jabal : il fut le père de ceux 20
qui habitent sous des tentes et près des troupeaux. Le nom de son frère était Jubal : il fut le père de 21
tous ceux qui jouent de la harpe et du chalumeau. Tsilla, de son côté, enfanta Tubal-Caïn, qui forgeait 22
tous les instruments d'airain et de fer. La soeur de Tubal-Caïn était Naama. Lémec dit à ses femmes : 23
Ada et Tsilla, écoutez ma voix ! Femmes de Lémec, écoutez ma parole ! J'ai tué un homme pour ma
blessure, Et un jeune homme pour ma meurtrissure. Caïn sera vengé sept fois, Et Lémec soixante-dix 24
-sept fois. Adam connut encore sa femme ; elle enfanta un fils, et l'appela du nom de Seth, car, dit-elle, 25
Dieu m'a donné un autre fils à la place d'Abel, que Caïn a tué. Seth eut aussi un fils, et il l'appela du 26
nom d'Énosch. C'est alors que l'on commença à invoquer le nom de l'Éternel.

Voici le livre de la postérité d'Adam. Lorsque Dieu créa l'homme, il le fit à la ressemblance de Dieu. **5**
Il créa l'homme et la femme, il les bénit, et il les appela du nom d'homme, lorsqu 'ils furent créés. Adam, 2, 3
âgé de cent trente ans, engendra un fils à sa ressemblance, selon son image, et il lui donna le nom de
Seth. Les jours d'Adam, après la naissance de Seth, furent de huit cents ans ; et il engendra des fils 4
et des filles. Tous les jours qu'Adam vécut furent de neuf cent trente ans ; puis il mourut. Seth, âgé 5, 6
de cent cinq ans, engendra Énosch. Seth vécut, après la naissance d'Énosch, huit cent sept ans ; et il 7
engendra des fils et des filles. Tous les jours de Seth furent de neuf cent douze ans ; puis il mourut. 8
Énosch, âgé de quatre-vingt-dix ans, engendra Kénan. Énosch vécut, après la naissance de Kénan, 9, 10
huit cent quinze ans ; et il engendra des fils et des filles. Tous les jours d'Énosch furent de neuf cent 11
cinq ans ; puis il mourut. Kénan, âgé de soixante-dix ans, engendra Mahalaleel. Kénan vécut, après 12, 13
la naissance de Mahalaleel, huit cent quarante ans ; et il engendra des fils et des filles. Tous les jours 14
de Kénan furent de neuf cent dix ans ; puis il mourut. Mahalaleel, âgé de soixante -cinq ans, engendra 15
Jéred. Mahalaleel vécut, après la naissance de Jéred, huit cent trente ans ; et il engendra des fils et des 16
filles. Tous les jours de Mahalaleel furent de huit cent quatre-vingt-quinze ans ; puis il mourut. Jéred, 17, 18
âgé de cent soixante -deux ans, engendra Hénoc. Jéred vécut, après la naissance d'Hénoc, huit cents 19
ans ; et il engendra des fils et des filles. Tous les jours de Jéred furent de neuf cent soixante -deux ans ; 20
puis il mourut. Hénoc, âgé de soixante -cinq ans, engendra Metuschélah. Hénoc, après la naissance 21, 22
de Metuschélah, marcha avec Dieu trois cents ans ; et il engendra des fils et des filles. Tous les jours 23
d'Hénoc furent de trois cent soixante -cinq ans. Hénoc marcha avec Dieu ; puis il ne fut plus, parce que 24
Dieu le prit. Metuschélah, âgé de cent quatre-vingt -sept ans, engendra Lémec. Metuschélah vécut, 25, 26
après la naissance de Lémec, sept cent quatre-vingt deux ans ; et il engendra des fils et des filles. Tous 27
les jours de Metuschélah furent de neuf cent soixante -neuf ans ; puis il mourut. Lémec, âgé de cent 28
quatre-vingt -deux ans, engendra un fils. Il lui donna le nom de Noé, en disant : Celui-ci nous consolera 29
de nos fatigues et du travail pénible de nos mains, provenant de cette terre que l'Éternel a maudite.
Lémec vécut, après la naissance de Noé, cinq cent quatre-vingt-quinze ans ; et il engendra des fils et 30
des filles. Tous les jours de Lémec furent de sept cent soixante-dix sept ans ; puis il mourut. Noé, âgé 31, 32
de cinq cents ans, engendra Sem, Cham et Japhet.

Lorsque les hommes eurent commencé à se multiplier sur la face de la terre, et que des filles leur **6**
furent nées, les fils de Dieu virent que les filles des hommes étaient belles, et ils en prirent pour 2
femmes parmi toutes celles qu'ils choisirent. Alors l'Éternel dit : Mon esprit ne restera pas à toujours 3
dans l'homme, car l'homme n'est que chair, et ses jours seront de cent vingt ans. Les géants étaient sur 4
la terre en ces temps-là, après que les fils de Dieu furent venus vers les filles des hommes, et qu'elles
leur eurent donné des enfants : ce sont ces héros qui furent fameux dans l'antiquité. L'Éternel vit 5
que la méchanceté des hommes était grande sur la terre, et que toutes les pensées de leur coeur se
portaient chaque jour uniquement vers le mal. L'Éternel se repentit d'avoir fait l'homme sur la terre, 6
et il fut affligé en son coeur. Et l'Éternel dit : J'exterminerai de la face de la terre l'homme que j'ai créé, 7
depuis l'homme jusqu'au bétail, aux reptiles, et aux oiseaux du ciel ; car je me repens de les avoir faits.

8, 9 Mais Noé trouva grâce aux yeux de l'Éternel. Voici la postérité de Noé. Noé était un homme juste et
10, 11 intègre dans son temps ; Noé marchait avec Dieu. Noé engendra trois fils : Sem, Cham et Japhet. La
12 terre était corrompue devant Dieu, la terre était pleine de violence. Dieu regarda la terre, et voici,
13 elle était corrompue ; car toute chair avait corrompu sa voie sur la terre. Alors Dieu dit à Noé : La
fin de toute chair est arrêtée par devers moi ; car ils ont rempli la terre de violence ; voici, je vais les
14 détruire avec la terre. Fais -toi une arche de bois de gopher ; tu disposeras cette arche en cellules, et tu
15 l'enduiras de poix en dedans et en dehors. Voici comment tu la feras : l'arche aura trois cents coudées
16 de longueur, cinquante coudées de largeur et trente coudées de hauteur. Tu feras à l'arche une fenêtre,
que tu réduiras à une coudée en haut ; tu établiras une porte sur le côté de l'arche ; et tu construiras
17 un étage inférieur, un second et un troisième. Et moi, je vais faire venir le déluge d'eaux sur la terre,
18 pour détruire toute chair ayant souffle de vie sous le ciel ; tout ce qui est sur la terre périra. Mais
j'établis mon alliance avec toi ; tu entreras dans l'arche, toi et tes fils, ta femme et les femmes de tes fils
19 avec toi. De tout ce qui vit, de toute chair, tu feras entrer dans l'arche deux de chaque espèce, pour les
20 conserver en vie avec toi : il y aura un mâle et une femelle. Des oiseaux selon leur espèce, du bétail
selon son espèce, et de tous les reptiles de la terre selon leur espèce, deux de chaque espèce viendront
21 vers toi, pour que tu leur conserves la vie. Et toi, prends de tous les aliments que l'on mange, et fais-en
22 une provision auprès de toi, afin qu'ils te servent de nourriture ainsi qu'à eux. C'est ce que fit Noé : il
exécuta tout ce que Dieu lui avait ordonné.

7 L'Éternel dit à Noé : Entre dans l'arche, toi et toute ta maison ; car je t'ai vu juste devant moi
2 parmi cette génération. Tu prendras auprès de toi sept couples de tous les animaux purs, le mâle et
3 sa femelle ; une paire des animaux qui ne sont pas purs, le mâle et sa femelle ; sept couples aussi des
4 oiseaux du ciel, mâle et femelle, afin de conserver leur race en vie sur la face de toute la terre. Car,
encore sept jours, et je ferai pleuvoir sur la terre quarante jours et quarante nuits, et j'exterminerai de
5, 6 la face de la terre tous les êtres que j'ai faits. Noé exécuta tout ce que l'Éternel lui avait ordonné. Noé
7 avait six cents ans, lorsque le déluge d'eaux fut sur la terre. Et Noé entra dans l'arche avec ses fils, sa
8 femme et les femmes de ses fils, pour échapper aux eaux du déluge. D'entre les animaux purs et les
9 animaux qui ne sont pas purs, les oiseaux et tout ce qui se meut sur la terre, il entra dans l'arche auprès
10 de Noé, deux à deux, un mâle et une femelle, comme Dieu l'avait ordonné à Noé. Sept jours après, les
11 eaux du déluge furent sur la terre. L'an six cent de la vie de Noé, le second mois, le dix-septième jour
du mois, en ce jour-là toutes les sources du grand abîme jaillirent, et les écluses des cieux s'ouvrirent.
12, 13 La pluie tomba sur la terre quarante jours et quarante nuits. Ce même jour entrèrent dans l'arche
14 Noé, Sem, Cham et Japhet, fils de Noé, la femme de Noé et les trois femmes de ses fils avec eux : eux,
et tous les animaux selon leur espèce, tout le bétail selon son espèce, tous les reptiles qui rampent sur
la terre selon leur espèce, tous les oiseaux selon leur espèce, tous les petits oiseaux, tout ce qui a des
15, 16 ailes. Ils entrèrent dans l'arche auprès de Noé, deux à deux, de toute chair ayant souffle de vie. Il
en entra, mâle et femelle, de toute chair, comme Dieu l'avait ordonné à Noé. Puis l'Éternel ferma la
17 porte sur lui. Le déluge fut quarante jours sur la terre. Les eaux crûrent et soulevèrent l'arche, et elle
18 s'éleva au-dessus de la terre. Les eaux grossirent et s'accrurent beaucoup sur la terre, et l'arche flotta
19 sur la surface des eaux. Les eaux grossirent de plus en plus, et toutes les hautes montagnes qui sont
20 sous le ciel entier furent couvertes. Les eaux s'élevèrent de quinze coudées au-dessus des montagnes,
21 qui furent couvertes. Tout ce qui se mouvait sur la terre périt, tant les oiseaux que le bétail et les
22 animaux, tout ce qui rampait sur la terre, et tous les hommes. Tout ce qui avait respiration, souffle de
23 vie dans ses narines, et qui était sur la terre sèche, mourut. Tous les êtres qui étaient sur la face de la
terre furent exterminés, depuis l'homme jusqu'au bétail, aux reptiles et aux oiseaux du ciel : ils furent
24 exterminés de la terre. Il ne resta que Noé, et ce qui était avec lui dans l'arche. Les eaux furent grosses
sur la terre pendant cent cinquante jours.

8 Dieu se souvint de Noé, de tous les animaux et de tout le bétail qui étaient avec lui dans l'arche ;
2 et Dieu fit passer un vent sur la terre, et les eaux s'apaisèrent. Les sources de l'abîme et les écluses
3 des cieux furent fermées, et la pluie ne tomba plus du ciel. Les eaux se retirèrent de dessus la terre,
4 s'en allant et s'éloignant, et les eaux diminuèrent au bout de cent cinquante jours. Le septième mois,
5 le dix-septième jour du mois, l'arche s'arrêta sur les montagnes d'Ararat. Les eaux allèrent en dimi-
nuant jusqu'au dixième mois. Le dixième mois, le premier jour du mois, apparurent les sommets des
6, 7 montagnes. Au bout de quarante jours, Noé ouvrit la fenêtre qu'il avait faite à l'arche. Il lâcha le cor-
8 beau, qui sortit, partant et revenant, jusqu'à ce que les eaux eussent séché sur la terre. Il lâcha aussi
9 la colombe, pour voir si les eaux avaient diminué à la surface de la terre. Mais la colombe ne trouva
aucun lieu pour poser la plante de son pied, et elle revint à lui dans l'arche, car il y avait des eaux à
10 la surface de toute la terre. Il avança la main, la prit, et la fit rentrer auprès de lui dans l'arche. Il
11 attendit encore sept autres jours, et il lâcha de nouveau la colombe hors de l'arche. La colombe revint
à lui sur le soir ; et voici, une feuille d'olivier arrachée était dans son bec. Noé connut ainsi que les eaux

avaient diminué sur la terre. Il attendit encore sept autres jours ; et il lâcha la colombe. Mais elle ne 12
revint plus à lui. L'an six cent un, le premier mois, le premier jour du mois, les eaux avaient séché sur 13
la terre. Noé ôta la couverture de l'arche : il regarda, et voici, la surface de la terre avait séché. Le 14
second mois, le vingt -septième jour du mois, la terre fut sèche. Alors Dieu parla à Noé, en disant : 15
Sors de l'arche, toi et ta femme, tes fils et les femmes de tes fils avec toi. Fais sortir avec toi tous les 16, 17
animaux de toute chair qui sont avec toi, tant les oiseaux que le bétail et tous les reptiles qui rampent
sur la terre : qu'ils se répandent sur la terre, qu'ils soient féconds et multiplient sur la terre. Et Noé 18
sortit, avec ses fils, sa femme, et les femmes de ses fils. Tous les animaux, tous les reptiles, tous les 19
oiseaux, tout ce qui se meut sur la terre, selon leurs espèces, sortirent de l'arche. Noé bâtit un autel 20
à l'Éternel ; il prit de toutes les bêtes pures et de tous les oiseaux purs, et il offrit des holocaustes sur
l'autel. L'Éternel sentit une odeur agréable, et l'Éternel dit en son coeur : Je ne maudirai plus la terre, 21
à cause de l'homme, parce que les pensées du coeur de l'homme sont mauvaises dès sa jeunesse ; et je
ne frapperai plus tout ce qui est vivant, comme je l'ai fait. Tant que la terre subsistera, les semailles 22
et la moisson, le froid et la chaleur, l'été et l'hiver, le jour et la nuit ne cesseront point.

Dieu bénit Noé et ses fils, et leur dit : Soyez féconds, multipliez, et remplissez la terre. Vous serez un **9**, 2
sujet de crainte et d'effroi pour tout animal de la terre, pour tout oiseau du ciel, pour tout ce qui se meut
sur la terre, et pour tous les poissons de la mer : ils sont livrés entre vos mains. Tout ce qui se meut 3
et qui a vie vous servira de nourriture : je vous donne tout cela comme l'herbe verte. Seulement, vous 4
ne mangerez point de chair avec son âme, avec son sang. Sachez -le aussi, je redemanderai le sang de 5
vos âmes, je le redemanderai à tout animal ; et je redemanderai l'âme de l'homme à l'homme, à l'homme
qui est son frère. Si quelqu'un verse le sang de l'homme, par l'homme son sang sera versé ; car Dieu a 6
fait l'homme à son image. Et vous, soyez féconds et multipliez, répandez-vous sur la terre et multipliez 7
sur elle. Dieu parla encore à Noé et à ses fils avec lui, en disant : Voici, j'établis mon alliance avec 8, 9
vous et avec votre postérité après vous ; avec tous les êtres vivants qui sont avec vous, tant les oiseaux 10
que le bétail et tous les animaux de la terre, soit avec tous ceux qui sont sortis de l'arche, soit avec
tous les animaux de la terre. J'établis mon alliance avec vous : aucune chair ne sera plus exterminée 11
par les eaux du déluge, et il n'y aura plus de déluge pour détruire la terre. Et Dieu dit : C'est ici le 12
signe de l'alliance que j 'établis entre moi et vous, et tous les êtres vivants qui sont avec vous, pour les
générations à toujours : j'ai placé mon arc dans la nue, et il servira de signe d'alliance entre moi et la 13
terre. Quand j'aurai rassemblé des nuages au-dessus de la terre, l'arc paraîtra dans la nue ; et je me 14, 15
souviendrai de mon alliance entre moi et vous, et tous les êtres vivants, de toute chair, et les eaux ne
deviendront plus un déluge pour détruire toute chair. L'arc sera dans la nue ; et je le regarderai, pour 16
me souvenir de l'alliance perpétuelle entre Dieu et tous les êtres vivants, de toute chair qui est sur la
terre. Et Dieu dit à Noé : Tel est le signe de l'alliance que j'établis entre moi et toute chair qui est sur 17
la terre. Les fils de Noé, qui sortirent de l'arche, étaient Sem, Cham et Japhet. Cham fut le père de 18
Canaan. Ce sont là les trois fils de Noé, et c'est leur postérité qui peupla toute la terre. Noé commença 19, 20
à cultiver la terre, et planta de la vigne. Il but du vin, s'enivra, et se découvrit au milieu de sa tente. 21
Cham, père de Canaan, vit la nudité de son père, et il le rapporta dehors à ses deux frères. Alors Sem et 22, 23
Japhet prirent le manteau, le mirent sur leurs épaules, marchèrent à reculons, et couvrirent la nudité
de leur père ; comme leur visage était détourné, ils ne virent point la nudité de leur père. Lorsque Noé 24
se réveilla de son vin, il apprit ce que lui avait fait son fils cadet. Et il dit : Maudit soit Canaan ! qu'il 25
soit l'esclave des esclaves de ses frères ! Il dit encore : Béni soit l'Éternel, Dieu de Sem, et que Canaan 26
soit leur esclave ! Que Dieu étende les possessions de Japhet, qu'il habite dans les tentes de Sem, et 27
que Canaan soit leur esclave ! Noé vécut, après le déluge, trois cent cinquante ans. Tous les jours de 28, 29
Noé furent de neuf cent cinquante ans ; puis il mourut.

Voici la postérité des fils de Noé, Sem, Cham et Japhet. Il leur naquit des fils après le déluge. Les **10**, 2
fils de Japhet furent : Gomer, Magog, Madaï, Javan, Tubal, Méschec et Tiras. Les fils de Gomer : 3
Aschkenaz, Riphat et Togarma. Les fils de Javan : Élischa, Tarsis, Kittim et Dodanim. C'est par 4, 5
eux qu'ont été peuplées les îles des nations selon leurs terres, selon la langue de chacun, selon leurs
familles, selon leurs nations. Les fils de Cham furent : Cusch, Mitsraïm, Puth et Canaan. Les fils de 6, 7
Cusch : Saba, Havila, Sabta, Raema et Sabteca. Les fils de Raema : Séba et Dedan. Cusch engendra 8
aussi Nimrod ; c'est lui qui commença à être puissant sur la terre. Il fut un vaillant chasseur devant 9
l'Éternel ; c'est pourquoi l'on dit : Comme Nimrod, vaillant chasseur devant l'Éternel. Il régna d'abord 10
sur Babel, Érec, Accad et Calné, au pays de Schinear. De ce pays-là sortit Assur ; il bâtit Ninive, 11
Rehoboth Hir, Calach, et Résen entre Ninive et Calach ; c'est la grande ville. Mitsraïm engendra les 12, 13
Ludim, les Anamim, les Lehabim, les Naphtuhim, les Patrusim, les Casluhim, d'où sont sortis les 14
Philistins, et les Caphtorim. Canaan engendra Sidon, son premier-né, et Heth ; et les Jébusiens, les 15, 16
Amoréens, les Guirgasiens, les Héviens, les Arkiens, les Siniens, les Arvadiens, les Tsemariens, les 17, 18

19 Hamathiens. Ensuite, les familles des Cananéens se dispersèrent. Les limites des Cananéens allèrent
depuis Sidon, du côté de Guérar, jusqu'à Gaza, et du côté de Sodome, de Gomorrhe, d'Adma et de
20 Tseboïm, jusqu'à Léscha. Ce sont là les fils de Cham, selon leurs familles, selon leurs langues, selon
21 leurs pays, selon leurs nations. Il naquit aussi des fils à Sem, père de tous les fils d'Héber, et frère
22, 23 de Japhet l'aîné. Les fils de Sem furent : Élam, Assur, Arpacschad, Lud et Aram. Les fils d'Aram :
24, 25 Uts, Hul, Guéter et Masch. Arpacschad engendra Schélach ; et Schélach engendra Héber. Il naquit
à Héber deux fils : le nom de l'un était Péleg, parce que de son temps la terre fut partagée, et le nom
26, 27 de son frère était Jokthan. Jokthan engendra Almodad, Schéleph, Hatsarmaveth, Jérach, Hadoram,
28, 29, 30 Uzal, Dikla, Obal, Abimaël, Séba, Ophir, Havila et Jobab. Tous ceux-là furent fils de Jokthan. Ils
31 habitèrent depuis Méscha, du côté de Sephar, jusqu'à la montagne de l'orient. Ce sont là les fils de
32 Sem, selon leurs familles, selon leurs langues, selon leurs pays, selon leurs nations. Telles sont les
familles des fils de Noé, selon leurs générations, selon leurs nations. Et c'est d'eux que sont sorties les
nations qui se sont répandues sur la terre après le déluge.

11, 2 Toute la terre avait une seule langue et les mêmes mots. Comme ils étaient partis de l'orient, ils
3 trouvèrent une plaine au pays de Schinear, et ils y habitèrent. Ils se dirent l'un à l'autre : Allons !
faisons des briques, et cuisons -les au feu. Et la brique leur servit de pierre, et le bitume leur servit de
4 ciment. Ils dirent encore : Allons ! bâtissons -nous une ville et une tour dont le sommet touche au ciel,
5 et faisons -nous un nom, afin que nous ne soyons pas dispersés sur la face de toute la terre. L'Éternel
6 descendit pour voir la ville et la tour que bâtissaient les fils des hommes. Et l'Éternel dit : Voici, ils
forment un seul peuple et ont tous une même langue, et c'est là ce qu'ils ont entrepris ; maintenant rien
7 ne les empêcherait de faire tout ce qu'ils auraient projeté. Allons ! descendons, et là confondons leur
8 langage, afin qu 'ils n'entendent plus la langue, les uns des autres. Et l'Éternel les dispersa loin de là
9 sur la face de toute la terre ; et ils cessèrent de bâtir la ville. C'est pourquoi on l'appela du nom de Babel,
car c'est là que l'Éternel confondit le langage de toute la terre, et c'est de là que l'Éternel les dispersa
10 sur la face de toute la terre. Voici la postérité de Sem. Sem, âgé de cent ans, engendra Arpacschad,
11 deux ans après le déluge. Sem vécut, après la naissance d'Arpacschad, cinq cents ans ; et il engendra
12, 13 des fils et des filles. Arpacschad, âgé de trente -cinq ans, engendra Schélach. Arpacschad vécut, après
14 la naissance de Schélach, quatre cent trois ans ; et il engendra des fils et des filles. Schélach, âgé de
15 trente ans, engendra Héber. Schélach vécut, après la naissance d'Héber, quatre cent trois ans ; et il
16, 17 engendra des fils et des filles. Héber, âgé de trente -quatre ans, engendra Péleg. Héber vécut, après
18 la naissance de Péleg, quatre cent trente ans ; et il engendra des fils et des filles. Péleg, âgé de trente
19 ans, engendra Rehu. Péleg vécut, après la naissance de Rehu, deux cent neuf ans ; et il engendra des
20, 21 fils et des filles. Rehu, âgé de trente -deux ans, engendra Serug. Rehu vécut, après la naissance de
22 Serug, deux cent sept ans ; et il engendra des fils et des filles. Serug, âgé de trente ans, engendra
23 Nachor. Serug vécut, après la naissance de Nachor, deux cents ans ; et il engendra des fils et des filles.
24, 25 Nachor, âgé de vingt -neuf ans, engendra Térach. Nachor vécut, après la naissance de Térach, cent
26 dix -neuf ans ; et il engendra des fils et des filles. Térach, âgé de soixante-dix ans, engendra Abram,
27 Nachor et Haran. Voici la postérité de Térach. Térach engendra Abram, Nachor et Haran. -Haran
28 engendra Lot. Et Haran mourut en présence de Térach, son père, au pays de sa naissance, à Ur en
29 Chaldée. - Abram et Nachor prirent des femmes : le nom de la femme d'Abram était Saraï, et le nom
30 de la femme de Nachor était Milca, fille d'Haran, père de Milca et père de Jisca. Saraï était stérile :
31 elle n'avait point d'enfants. Térach prit Abram, son fils, et Lot, fils d'Haran, fils de son fils, et Saraï,
sa belle-fille, femme d'Abram, son fils. Ils sortirent ensemble d'Ur en Chaldée, pour aller au pays de
32 Canaan. Ils vinrent jusqu'à Charan, et ils y habitèrent. Les jours de Térach furent de deux cent cinq
ans ; et Térach mourut à Charan.

12 L'Éternel dit à Abram : Va-t-en de ton pays, de ta patrie, et de la maison de ton père, dans le pays
2 que je te montrerai. Je ferai de toi une grande nation, et je te bénirai ; je rendrai ton nom grand, et tu
3 seras une source de bénédiction. Je bénirai ceux qui te béniront, et je maudirai ceux qui te maudiront ;
4 et toutes les familles de la terre seront bénies en toi. Abram partit, comme l'Éternel le lui avait dit,
5 et Lot partit avec lui. Abram était âgé de soixante-quinze ans, lorsqu'il sortit de Charan. Abram prit
Saraï, sa femme, et Lot, fils de son frère, avec tous les biens qu'ils possédaient et les serviteurs qu'ils
avaient acquis à Charan. Ils partirent pour aller dans le pays de Canaan, et ils arrivèrent au pays
6 de Canaan. Abram parcourut le pays jusqu'au lieu nommé Sichem, jusqu'aux chênes de Moré. Les
7 Cananéens étaient alors dans le pays. L'Éternel apparut à Abram, et dit : Je donnerai ce pays à ta
8 postérité. Et Abram bâtit là un autel à l'Éternel, qui lui était apparu. Il se transporta de là vers
la montagne, à l'orient de Béthel, et il dressa ses tentes, ayant Béthel à l'occident et Aï à l'orient. Il
9 bâtit encore là un autel à l'Éternel, et il invoqua le nom de l'Éternel. Abram continua ses marches,
10 en s'avançant vers le midi. Il y eut une famine dans le pays ; et Abram descendit en Égypte pour y

séjourner, car la famine était grande dans le pays. Comme il était près d'entrer en Égypte, il dit à 11
Saraï, sa femme : Voici, je sais que tu es une femme belle de figure. Quand les Égyptiens te verront, 12
ils diront : C'est sa femme ! Et ils me tueront, et te laisseront la vie. Dis, je te prie, que tu es ma soeur, 13
afin que je sois bien traité à cause de toi, et que mon âme vive grâce à toi. Lorsque Abram fut arrivé 14
en Égypte, les Égyptiens virent que la femme était fort belle. Les grands de Pharaon la virent aussi et 15
la vantèrent à Pharaon ; et la femme fut emmenée dans la maison de Pharaon. Il traita bien Abram 16
à cause d'elle ; et Abram reçut des brebis, des boeufs, des ânes, des serviteurs et des servantes, des
ânesses, et des chameaux. Mais l'Éternel frappa de grandes plaies Pharaon et sa maison, au sujet de 17
Saraï, femme d'Abram. Alors Pharaon appela Abram, et dit : Qu'est-ce que tu m'as fait ? Pourquoi ne 18
m'as-tu pas déclaré que c'est ta femme ? Pourquoi as-tu dit : C'est ma soeur ? Aussi l'ai-je prise pour 19
ma femme. Maintenant, voici ta femme, prends -la, et va-t-en ! Et Pharaon donna ordre à ses gens de 20
le renvoyer, lui et sa femme, avec tout ce qui lui appartenait.

Abram remonta d'Égypte vers le midi, lui, sa femme, et tout ce qui lui appartenait, et Lot avec lui. **13**
Abram était très riche en troupeaux, en argent et en or. Il dirigea ses marches du midi jusqu'à Béthel, 2, 3
jusqu'au lieu où était sa tente au commencement, entre Béthel et Aï, au lieu où était l'autel qu'il avait 4
fait précédemment. Et là, Abram invoqua le nom de l'Éternel. Lot, qui voyageait avec Abram, avait 5
aussi des brebis, des boeufs et des tentes. Et la contrée était insuffisante pour qu'ils demeurassent 6
ensemble, car leurs biens étaient si considérables qu'ils ne pouvaient demeurer ensemble. Il y eut 7
querelle entre les bergers des troupeaux d'Abram et les bergers des troupeaux de Lot. Les Cananéens
et les Phérésiens habitaient alors dans le pays. Abram dit à Lot : Qu'il n'y ait point, je te prie, de 8
dispute entre moi et toi, ni entre mes bergers et tes bergers ; car nous sommes frères. Tout le pays 9
n'est-il pas devant toi ? Sépare-toi donc de moi : si tu vas à gauche, j'irai à droite ; si tu vas à droite, j'irai
à gauche. Lot leva les yeux, et vit toute la plaine du Jourdain, qui était entièrement arrosée. Avant que 10
l'Éternel eût détruit Sodome et Gomorrhe, c'était, jusqu'à Tsoar, comme un jardin de l'Éternel, comme
le pays d'Égypte. Lot choisit pour lui toute la plaine du Jourdain, et il s'avança vers l'orient. C'est ainsi 11
qu'ils se séparèrent l'un de l'autre. Abram habita dans le pays de Canaan ; et Lot habita dans les villes 12
de la plaine, et dressa ses tentes jusqu'à Sodome. Les gens de Sodome étaient méchants, et de grands 13
pécheurs contre l'Éternel. L'Éternel dit à Abram, après que Lot se fut séparé de lui : Lève les yeux, et, 14
du lieu où tu es, regarde vers le nord et le midi, vers l'orient et l'occident ; car tout le pays que tu vois, 15
je le donnerai à toi et à ta postérité pour toujours. Je rendrai ta postérité comme la poussière de la 16
terre, en sorte que, si quelqu'un peut compter la poussière de la terre, ta postérité aussi sera comptée.
Lève-toi, parcours le pays dans sa longueur et dans sa largeur ; car je te le donnerai. Abram leva ses 17, 18
tentes, et vint habiter parmi les chênes de Mamré, qui sont près d'Hébron. Et il bâtit là un autel à
l'Éternel.

Dans le temps d'Amraphel, roi de Schinear, d'Arjoc, roi d'Ellasar, de Kedorlaomer, roi d'Élam, et **14**
de Tideal, roi de Gojim, il arriva qu'ils firent la guerre à Béra, roi de Sodome, à Birscha, roi de Go- 2
morrhe, à Schineab, roi d'Adma, à Schémeéber, roi de Tseboïm, et au roi de Béla, qui est Tsoar. Ces 3
derniers s'assemblèrent tous dans la vallée de Siddim, qui est la mer Salée. Pendant douze ans, ils 4
avaient été soumis à Kedorlaomer ; et la treizième année, ils s'étaient révoltés. Mais, la quatorzième 5
année, Kedorlaomer et les rois qui étaient avec lui se mirent en marche, et ils battirent les Rephaïm
à Aschteroth-Karnaïm, les Zuzim à Ham, les Émim à Schavé-Kirjathaïm, et les Horiens dans leur 6
montagne de Séir, jusqu'au chêne de Paran, qui est près du désert. Puis ils s'en retournèrent, vinrent à 7
En-Mischpath, qui est Kadès, et battirent les Amalécites sur tout leur territoire, ainsi que les Amoréens
établis à Hatsatson-Thamar. Alors s'avancèrent le roi de Sodome, le roi de Gomorrhe, le roi d'Adma, le 8
roi de Tseboïm, et le roi de Béla, qui est Tsoar ; et ils se rangèrent en bataille contre eux, dans la vallée
de Siddim, contre Kedorlaomer, roi d'Élam, Tideal, roi de Gojim, Amraphel, roi de Schinear, et Arjoc, 9
roi d'Ellasar : quatre rois contre cinq. La vallée de Siddim était couverte de puits de bitume ; le roi de 10
Sodome et celui de Gomorrhe prirent la fuite, et y tombèrent ; le reste s'enfuit vers la montagne. Les 11
vainqueurs enlevèrent toutes les richesses de Sodome et de Gomorrhe, et toutes leurs provisions ; et ils
s'en allèrent. Ils enlevèrent aussi, avec ses biens, Lot, fils du frère d'Abram, qui demeurait à Sodome ; 12
et ils s'en allèrent. Un fuyard vint l'annoncer à Abram, l'Hébreu ; celui-ci habitait parmi les chênes de 13
Mamré, l'Amoréen, frère d'Eschcol et frère d'Aner, qui avaient fait alliance avec Abram. Dès qu'Abram 14
eut appris que son frère avait été fait prisonnier, il arma trois cent dix -huit de ses plus braves serviteurs, nés dans sa maison, et il poursuivit les rois jusqu'à Dan. Il divisa sa troupe, pour les attaquer 15
de nuit, lui et ses serviteurs ; il les battit, et les poursuivit jusqu'à Choba, qui est à la gauche de Damas.
Il ramena toutes les richesses ; il ramena aussi Lot, son frère, avec ses biens, ainsi que les femmes et 16
le peuple. Après qu'Abram fut revenu vainqueur de Kedorlaomer et des rois qui étaient avec lui, le roi 17
de Sodome sortit à sa rencontre dans la vallée de Schavé, qui est la vallée du roi. Melchisédek, roi de 18

19 Salem, fit apporter du pain et du vin : il était sacrificateur du Dieu Très-Haut. Il bénit Abram, et dit :
20 Béni soit Abram par le Dieu Très-Haut, maître du ciel et de la terre ! Béni soit le Dieu Très-Haut, qui a
21 livré tes ennemis entre tes mains ! Et Abram lui donna la dîme de tout. Le roi de Sodome dit à Abram :
22 Donne -moi les personnes, et prends pour toi les richesses. Abram répondit au roi de Sodome : Je lève
23 la main vers l'Éternel, le Dieu Très-Haut, maître du ciel et de la terre : je ne prendrai rien de tout ce
qui est à toi, pas même un fil, ni un cordon de soulier, afin que tu ne dises pas : J'ai enrichi Abram. Rien
24 pour moi ! Seulement, ce qu'ont mangé les jeunes gens, et la part des hommes qui ont marché avec
moi, Aner, Eschcol et Mamré : eux, ils prendront leur part.

15 Après ces événements, la parole de l'Éternel fut adressée à Abram dans une vision, et il dit : Abram,
2 ne crains point ; je suis ton bouclier, et ta récompense sera très grande. Abram répondit : Seigneur
Éternel, que me donneras -tu ? Je m'en vais sans enfants ; et l'héritier de ma maison, c 'est Éliézer de
3 Damas. Et Abram dit : Voici, tu ne m'as pas donné de postérité, et celui qui est né dans ma maison
4 sera mon héritier. Alors la parole de l'Éternel lui fut adressée ainsi : Ce n'est pas lui qui sera ton
5 héritier, mais c'est celui qui sortira de tes entrailles qui sera ton héritier. Et après l'avoir conduit
dehors, il dit : Regarde vers le ciel, et compte les étoiles, si tu peux les compter. Et il lui dit : Telle sera
6, 7 ta postérité. Abram eut confiance en l'Éternel, qui le lui imputa à justice. L'Éternel lui dit encore :
8 Je suis l'Éternel, qui t'ai fait sortir d'Ur en Chaldée, pour te donner en possession ce pays. Abram
9 répondit : Seigneur Éternel, à quoi connaîtrai -je que je le posséderai ? Et l'Éternel lui dit : Prends
une génisse de trois ans, une chèvre de trois ans, un bélier de trois ans, une tourterelle et une jeune
10 colombe. Abram prit tous ces animaux, les coupa par le milieu, et mit chaque morceau l'un vis-à-vis
11 de l'autre ; mais il ne partagea point les oiseaux. Les oiseaux de proie s'abattirent sur les cadavres ; et
12 Abram les chassa. Au coucher du soleil, un profond sommeil tomba sur Abram ; et voici, une frayeur
13 et une grande obscurité vinrent l'assaillir. Et l'Éternel dit à Abram : Sache que tes descendants seront
étrangers dans un pays qui ne sera point à eux ; ils y seront asservis, et on les opprimera pendant
14 quatre cents ans. Mais je jugerai la nation à laquelle ils seront asservis, et ils sortiront ensuite avec de
15, 16 grandes richesses. Toi, tu iras en paix vers tes pères, tu seras enterré après une heureuse vieillesse. À
la quatrième génération, ils reviendront ici ; car l'iniquité des Amoréens n'est pas encore à son comble.
17 Quand le soleil fut couché, il y eut une obscurité profonde ; et voici, ce fut une fournaise fumante, et des
18 flammes passèrent entre les animaux partagés. En ce jour-là, l'Éternel fit alliance avec Abram, et dit :
Je donne ce pays à ta postérité, depuis le fleuve d'Égypte jusqu'au grand fleuve, au fleuve d'Euphrate,
19, 20, 21 le pays des Kéniens, des Keniziens, des Kadmoniens, des Héthiens, des Phéréziens, des Rephaïm, des
Amoréens, des Cananéens, des Guirgasiens et des Jébusiens.

16 Saraï, femme d'Abram, ne lui avait point donné d'enfants. Elle avait une servante Égyptienne, nom-
2 mée Agar. Et Saraï dit à Abram : Voici, l'Éternel m'a rendue stérile ; viens, je te prie, vers ma servante ;
3 peut-être aurai-je par elle des enfants. Abram écouta la voix de Saraï. Alors Saraï, femme d'Abram,
prit Agar, l'Égyptienne, sa servante, et la donna pour femme à Abram, son mari, après qu'Abram eut
4 habité dix années dans le pays de Canaan. Il alla vers Agar, et elle devint enceinte. Quand elle se vit
5 enceinte, elle regarda sa maîtresse avec mépris. Et Saraï dit à Abram : L'outrage qui m'est fait retombe
sur toi. J'ai mis ma servante dans ton sein ; et, quand elle a vu qu'elle était enceinte, elle m'a regardée
6 avec mépris. Que l'Éternel soit juge entre moi et toi ! Abram répondit à Saraï : Voici, ta servante est
en ton pouvoir, agis à son égard comme tu le trouveras bon. Alors Saraï la maltraita ; et Agar s'enfuit
7 loin d'elle. L'ange de l'Éternel la trouva près d'une source d'eau dans le désert, près de la source qui est
8 sur le chemin de Schur. Il dit : Agar, servante de Saraï, d'où viens -tu, et où vas-tu ? Elle répondit : Je
9 fuis loin de Saraï, ma maîtresse. L'ange de l'Éternel lui dit : Retourne vers ta maîtresse, et humilie-toi
10 sous sa main. L'ange de l'Éternel lui dit : Je multiplierai ta postérité, et elle sera si nombreuse qu'on
11 ne pourra la compter. L'ange de l'Éternel lui dit : Voici, tu es enceinte, et tu enfanteras un fils, à qui
12 tu donneras le nom d'Ismaël ; car l'Éternel t'a entendue dans ton affliction. Il sera comme un âne sau-
vage ; sa main sera contre tous, et la main de tous sera contre lui ; et il habitera en face de tous ses
13 frères. Elle appela Atta-El-roï le nom de l'Éternel qui lui avait parlé ; car elle dit : Ai-je rien vu ici,
14 après qu'il m'a vue ? C'est pourquoi l'on a appelé ce puits le puits de Lachaï-roï ; il est entre Kadès et
15 Bared. Agar enfanta un fils à Abram ; et Abram donna le nom d'Ismaël au fils qu'Agar lui enfanta.
16 Abram était âgé de quatre-vingt -six ans lorsqu'Agar enfanta Ismaël à Abram.

17 Lorsque Abram fut âgé de quatre-vingt-dix -neuf ans, l'Éternel apparut à Abram, et lui dit : Je suis
2 le Dieu tout-puissant. Marche devant ma face, et sois intègre. J'établirai mon alliance entre moi et
3, 4 toi, et je te multiplierai à l'infini. Abram tomba sur sa face ; et Dieu lui parla, en disant : Voici mon
5 alliance, que je fais avec toi. Tu deviendras père d'une multitude de nations. On ne t'appellera plus

Abram ; mais ton nom sera Abraham, car je te rends père d'une multitude de nations. Je te rendrai 6
fécond à l'infini, je ferai de toi des nations ; et des rois sortiront de toi. J'établirai mon alliance entre 7
moi et toi, et tes descendants après toi, selon leurs générations : ce sera une alliance perpétuelle, en
vertu de laquelle je serai ton Dieu et celui de ta postérité après toi. Je te donnerai, et à tes descendants 8
après toi, le pays que tu habites comme étranger, tout le pays de Canaan, en possession perpétuelle,
et je serai leur Dieu. Dieu dit à Abraham : Toi, tu garderas mon alliance, toi et tes descendants après 9
toi, selon leurs générations. C'est ici mon alliance, que vous garderez entre moi et vous, et ta postérité 10
après toi : tout mâle parmi vous sera circoncis. Vous vous circoncirez ; et ce sera un signe d'alliance 11
entre moi et vous. À l'âge de huit jours, tout mâle parmi vous sera circoncis, selon vos générations, 12
qu'il soit né dans la maison, ou qu'il soit acquis à prix d'argent de tout fils d'étranger, sans appartenir
à ta race. On devra circoncire celui qui est né dans la maison et celui qui est acquis à prix d'argent ; 13
et mon alliance sera dans votre chair une alliance perpétuelle. Un mâle incirconcis, qui n'aura pas 14
été circoncis dans sa chair, sera exterminé du milieu de son peuple : il aura violé mon alliance. Dieu 15
dit à Abraham : Tu ne donneras plus à Saraï, ta femme, le nom de Saraï ; mais son nom sera Sara.
Je la bénirai, et je te donnerai d'elle un fils ; je la bénirai, et elle deviendra des nations ; des rois de 16
peuples sortiront d'elle. Abraham tomba sur sa face ; il rit, et dit en son coeur : Naîtrait -il un fils à un 17
homme de cent ans ? et Sara, âgée de quatre-vingt-dix ans, enfanterait -elle ? Et Abraham dit à Dieu : 18
Oh ! qu 'Ismaël vive devant ta face ! Dieu dit : Certainement Sara, ta femme, t'enfantera un fils ; et tu 19
l'appelleras du nom d'Isaac. J'établirai mon alliance avec lui comme une alliance perpétuelle pour sa
postérité après lui. À l'égard d'Ismaël, je t'ai exaucé. Voici, je le bénirai, je le rendrai fécond, et je le 20
multiplierai à l'infini ; il engendrera douze princes, et je ferai de lui une grande nation. J'établirai mon 21
alliance avec Isaac, que Sara t'enfantera à cette époque-ci de l'année prochaine. Lorsqu'il eut achevé 22
de lui parler, Dieu s'éleva au-dessus d'Abraham. Abraham prit Ismaël, son fils, tous ceux qui étaient 23
nés dans sa maison et tous ceux qu'il avait acquis à prix d'argent, tous les mâles parmi les gens de la
maison d'Abraham ; et il les circoncit ce même jour, selon l'ordre que Dieu lui avait donné. Abraham 24
était âgé de quatre-vingt-dix -neuf ans, lorsqu'il fut circoncis. Ismaël, son fils, était âgé de treize ans 25
lorsqu'il fut circoncis. Ce même jour, Abraham fut circoncis, ainsi qu'Ismaël, son fils. Et tous les gens 26, 27
de sa maison, nés dans sa maison, ou acquis à prix d'argent des étrangers, furent circoncis avec lui.

L'Éternel lui apparut parmi les chênes de Mamré, comme il était assis à l'entrée de sa tente, pendant **18**
la chaleur du jour. Il leva les yeux, et regarda : et voici, trois hommes étaient debout près de lui. Quand 2
il les vit, il courut au-devant d'eux, depuis l'entrée de sa tente, et se prosterna en terre. Et il dit : 3
Seigneur, si j'ai trouvé grâce à tes yeux, ne passe point, je te prie, loin de ton serviteur. Permettez 4
qu'on apporte un peu d'eau, pour vous laver les pieds ; et reposez -vous sous cet arbre. J'irai prendre 5
un morceau de pain, pour fortifier votre coeur ; après quoi, vous continuerez votre route ; car c'est pour
cela que vous passez près de votre serviteur. Ils répondirent : Fais comme tu l'as dit. Abraham alla 6
promptement dans sa tente vers Sara, et il dit : Vite, trois mesures de fleur de farine, pétris, et fais des
gâteaux. Et Abraham courut à son troupeau, prit un veau tendre et bon, et le donna à un serviteur, qui 7
se hâta de l'apprêter. Il prit encore de la crème et du lait, avec le veau qu'on avait apprêté, et il les mit 8
devant eux. Il se tint lui-même à leurs côtés, sous l'arbre. Et ils mangèrent. Alors ils lui dirent : Où est 9
Sara, ta femme ? Il répondit : Elle est là, dans la tente. L'un d'entre eux dit : Je reviendrai vers toi à 10
cette même époque ; et voici, Sara, ta femme, aura un fils. Sara écoutait à l'entrée de la tente, qui était
derrière lui. Abraham et Sara étaient vieux, avancés en âge : et Sara ne pouvait plus espérer avoir des 11
enfants. Elle rit en elle-même, en disant : Maintenant que je suis vieille, aurais-je encore des désirs ? 12
Mon seigneur aussi est vieux. L'Éternel dit à Abraham : Pourquoi donc Sara a-t-elle ri, en disant : Est- 13
ce que vraiment j'aurais un enfant, moi qui suis vieille ? Y a-t-il rien qui soit étonnant de la part de 14
l'Éternel ? Au temps fixé je reviendrai vers toi, à cette même époque ; et Sara aura un fils. Sara mentit, 15
en disant : Je n'ai pas ri. Car elle eut peur. Mais il dit : Au contraire, tu as ri. Ces hommes se levèrent 16
pour partir, et ils regardèrent du côté de Sodome. Abraham alla avec eux, pour les accompagner. Alors 17
l'Éternel dit : Cacherai -je à Abraham ce que je vais faire ?... Abraham deviendra certainement une 18
nation grande et puissante, et en lui seront bénies toutes les nations de la terre. Car je l'ai choisi, afin 19
qu 'il ordonne à ses fils et à sa maison après lui de garder la voie de l'Éternel, en pratiquant la droiture
et la justice, et qu'ainsi l'Éternel accomplisse en faveur d'Abraham les promesses qu'il lui a faites... Et 20
l'Éternel dit : Le cri contre Sodome et Gomorrhe s'est accru, et leur péché est énorme. C'est pourquoi 21
je vais descendre, et je verrai s'ils ont agi entièrement selon le bruit venu jusqu'à moi ; et si cela n'est
pas, je le saurai. Les hommes s'éloignèrent, et allèrent vers Sodome. Mais Abraham se tint encore 22
en présence de l'Éternel. Abraham s'approcha, et dit : Feras-tu aussi périr le juste avec le méchant ? 23
Peut-être y a -t-il cinquante justes au milieu de la ville : les feras-tu périr aussi, et ne pardonneras 24
-tu pas à la ville à cause des cinquante justes qui sont au milieu d'elle ? Faire mourir le juste avec le 25

méchant, en sorte qu'il en soit du juste comme du méchant, loin de toi cette manière d'agir ! loin de toi !
26 Celui qui juge toute la terre n'exercera -t-il pas la justice ? Et l'Éternel dit : Si je trouve dans Sodome
27 cinquante justes au milieu de la ville, je pardonnerai à toute la ville, à cause d'eux. Abraham reprit,
28 et dit : Voici, j'ai osé parler au Seigneur, moi qui ne suis que poudre et cendre. Peut-être des cinquante justes en manquera -t-il cinq : pour cinq, détruiras -tu toute la ville ? Et l'Éternel dit : Je ne la détruirai
29 point, si j'y trouve quarante -cinq justes. Abraham continua de lui parler, et dit : Peut-être s'y trouvera
30 -t-il quarante justes. Et l'Éternel dit : Je ne ferai rien, à cause de ces quarante. Abraham dit : Que le Seigneur ne s'irrite point, et je parlerai. Peut-être s'y trouvera -t-il trente justes. Et l'Éternel dit : Je
31 ne ferai rien, si j'y trouve trente justes. Abraham dit : Voici, j'ai osé parler au Seigneur. Peut-être s'y
32 trouvera -t-il vingt justes. Et l'Éternel dit : Je ne la détruirai point, à cause de ces vingt. Abraham dit : Que le Seigneur ne s'irrite point, et je ne parlerai plus que cette fois. Peut-être s'y trouvera -t-il dix
33 justes. Et l'Éternel dit : Je ne la détruirai point, à cause de ces dix justes. L'Éternel s'en alla lorsqu 'il eut achevé de parler à Abraham. Et Abraham retourna dans sa demeure.

19 Les deux anges arrivèrent à Sodome sur le soir ; et Lot était assis à la porte de Sodome. Quand Lot
2 les vit, il se leva pour aller au-devant d'eux, et se prosterna la face contre terre. Puis il dit : Voici, mes seigneurs, entrez, je vous prie, dans la maison de votre serviteur, et passez-y la nuit ; lavez -vous les pieds ; vous vous lèverez de bon matin, et vous poursuivrez votre route. Non, répondirent -ils, nous
3 passerons la nuit dans la rue. Mais Lot les pressa tellement qu'ils vinrent chez lui et entrèrent dans
4 sa maison. Il leur donna un festin, et fit cuire des pains sans levain. Et ils mangèrent. Ils n'étaient pas encore couchés que les gens de la ville, les gens de Sodome, entourèrent la maison, depuis les enfants
5 jusqu'aux vieillards ; toute la population était accourue. Ils appelèrent Lot, et lui dirent : Où sont les hommes qui sont entrés chez toi cette nuit ? Fais-les sortir vers nous, pour que nous les connaissions.
6, 7 Lot sortit vers eux à l'entrée de la maison, et ferma la porte derrière lui. Et il dit : Mes frères, je vous
8 prie, ne faites pas le mal ! Voici, j'ai deux filles qui n'ont point connu d'homme ; je vous les amènerai dehors, et vous leur ferez ce qu'il vous plaira. Seulement, ne faites rien à ces hommes puisqu'ils sont venus
9 à l'ombre de mon toit. Ils dirent : Retire -toi ! Ils dirent encore : Celui-ci est venu comme étranger, et il veut faire le juge ! Eh bien, nous te ferons pis qu'à eux. Et, pressant Lot avec violence, ils s'avancèrent
10 pour briser la porte. Les hommes étendirent la main, firent rentrer Lot vers eux dans la maison, et
11 fermèrent la porte. Et ils frappèrent d'aveuglement les gens qui étaient à l'entrée de la maison, depuis le plus petit jusqu'au plus grand, de sorte qu'ils se donnèrent une peine inutile pour trouver la porte.
12 Les hommes dirent à Lot : Qui as-tu encore ici ? Gendres, fils et filles, et tout ce qui t'appartient dans
13 la ville, fais-les sortir de ce lieu. Car nous allons détruire ce lieu, parce que le cri contre ses habitants
14 est grand devant l'Éternel. L'Éternel nous a envoyés pour le détruire. Lot sortit, et parla à ses gendres qui avaient pris ses filles : Levez -vous, dit -il, sortez de ce lieu ; car l'Éternel va détruire la ville. Mais,
15 aux yeux de ses gendres, il parut plaisanter. Dès l'aube du jour, les anges insistèrent auprès de Lot, en disant : Lève -toi, prends ta femme et tes deux filles qui se trouvent ici, de peur que tu ne périsses dans
16 la ruine de la ville. Et comme il tardait, les hommes le saisirent par la main, lui, sa femme et ses deux
17 filles, car l'Éternel voulait l'épargner ; ils l'emmenèrent, et le laissèrent hors de la ville. Après les avoir fait sortir, l'un d'eux dit : Sauve -toi, pour ta vie ; ne regarde pas derrière toi, et ne t'arrête pas dans
18 toute la plaine ; sauve -toi vers la montagne, de peur que tu ne périsses. Lot leur dit : Oh ! non, Sei-
19 gneur ! Voici, j 'ai trouvé grâce à tes yeux, et tu as montré la grandeur de ta miséricorde à mon égard, en me conservant la vie ; mais je ne puis me sauver à la montagne, avant que le désastre m'atteigne, et
20 je périrai. Voici, cette ville est assez proche pour que je m'y réfugie, et elle est petite. Oh ! que je puisse
21 m'y sauver,... n'est-elle pas petite ?... et que mon âme vive ! Et il lui dit : Voici, je t'accorde encore cette
22 grâce, et je ne détruirai pas la ville dont tu parles. Hâte -toi de t'y réfugier, car je ne puis rien faire
23 jusqu'à ce que tu y sois arrivé. C'est pour cela que l'on a donné à cette ville le nom de Tsoar. Le soleil se
24 levait sur la terre, lorsque Lot entra dans Tsoar. Alors l'Éternel fit pleuvoir du ciel sur Sodome et sur
25 Gomorrhe du soufre et du feu, de par l'Éternel. Il détruisit ces villes, toute la plaine et tous les habi-
26 tants des villes, et les plantes de la terre. La femme de Lot regarda en arrière, et elle devint une statue
27, 28 de sel. Abraham se leva de bon matin, pour aller au lieu où il s'était tenu en présence de l'Éternel. Il porta ses regards du côté de Sodome et de Gomorrhe, et sur tout le territoire de la plaine ; et voici, il vit
29 s'élever de la terre une fumée, comme la fumée d'une fournaise. Lorsque Dieu détruisit les villes de la plaine, il se souvint d'Abraham ; et il fit échapper Lot du milieu du désastre, par lequel il bouleversa
30 les villes où Lot avait établi sa demeure. Lot quitta Tsoar pour la hauteur, et se fixa sur la montagne, avec ses deux filles, car il craignait de rester à Tsoar. Il habita dans une caverne, lui et ses deux filles.
31 L'aînée dit à la plus jeune : Notre père est vieux ; et il n'y a point d'homme dans la contrée, pour venir
32 vers nous, selon l'usage de tous les pays. Viens, faisons boire du vin à notre père, et couchons avec lui,

afin que nous conservions la race de notre père. Elles firent donc boire du vin à leur père cette nuit-là ; 33
et l'aînée alla coucher avec son père : il ne s'aperçut ni quand elle se coucha, ni quand elle se leva. Le 34
lendemain, l'aînée dit à la plus jeune : Voici, j'ai couché la nuit dernière avec mon père ; faisons-lui boire
du vin encore cette nuit, et va coucher avec lui, afin que nous conservions la race de notre père. Elles 35
firent boire du vin à leur père encore cette nuit-là ; et la cadette alla coucher avec lui : il ne s'aperçut
ni quand elle se coucha, ni quand elle se leva. Les deux filles de Lot devinrent enceintes de leur père. 36
L'aînée enfanta un fils, qu'elle appela du nom de Moab : c 'est le père des Moabites, jusqu'à ce jour. La 37, 38
plus jeune enfanta aussi un fils, qu'elle appela du nom de Ben-Ammi : c'est le père des Ammonites,
jusqu'à ce jour.

Abraham partit de là pour la contrée du midi ; il s'établit entre Kadès et Schur, et fit un séjour à **20**
Guérar. Abraham disait de Sara, sa femme : C'est ma soeur. Abimélec, roi de Guérar, fit enlever Sara. 2
Alors Dieu apparut en songe à Abimélec pendant la nuit, et lui dit : Voici, tu vas mourir à cause de la 3
femme que tu as enlevée, car elle a un mari. Abimélec, qui ne s'était point approché d'elle, répondit : 4
Seigneur, ferais-tu périr même une nation juste ? Ne m'a-t-il pas dit : C 'est ma soeur ? et elle -même 5
n'a-t-elle pas dit : C'est mon frère ? J'ai agi avec un coeur pur et avec des mains innocentes. Dieu lui 6
dit en songe : Je sais que tu as agi avec un coeur pur ; aussi t'ai-je empêché de pécher contre moi. C'est
pourquoi je n'ai pas permis que tu la touchasses. Maintenant, rends la femme de cet homme ; car il 7
est prophète, il priera pour toi, et tu vivras. Mais, si tu ne la rends pas, sache que tu mourras, toi et
tout ce qui t'appartient. Abimélec se leva de bon matin, il appela tous ses serviteurs, et leur rapporta 8
toutes ces choses ; et ces gens furent saisis d'une grande frayeur. Abimélec appela aussi Abraham, et 9
lui dit : Qu'est-ce que tu nous as fait ? Et en quoi t'ai-je offensé, que tu aies fait venir sur moi et sur mon
royaume un si grand péché ? Tu as commis à mon égard des actes qui ne doivent pas se commettre. Et 10
Abimélec dit à Abraham : Quelle intention avais-tu pour agir de la sorte ? Abraham répondit : Je me 11
disais qu'il n'y avait sans doute aucune crainte de Dieu dans ce pays, et que l'on me tuerait à cause de
ma femme. De plus, il est vrai qu'elle est ma soeur, fille de mon père ; seulement, elle n'est pas fille de 12
ma mère ; et elle est devenue ma femme. Lorsque Dieu me fit errer loin de la maison de mon père, je 13
dis à Sara : Voici la grâce que tu me feras ; dans tous les lieux où nous irons, dis de moi : C'est mon frère.
Abimélec prit des brebis et des boeufs, des serviteurs et des servantes, et les donna à Abraham ; et il lui 14
rendit Sara, sa femme. Abimélec dit : Voici, mon pays est devant toi ; demeure où il te plaira. Et il dit 15, 16
à Sara : Voici, je donne à ton frère mille pièces d'argent ; cela te sera un voile sur les yeux pour tous ceux
qui sont avec toi, et auprès de tous tu seras justifiée. Abraham pria Dieu, et Dieu guérit Abimélec, sa 17
femme et ses servantes ; et elles purent enfanter. Car l'Éternel avait frappé de stérilité toute la maison 18
d'Abimélec, à cause de Sara, femme d'Abraham.

L'Éternel se souvint de ce qu'il avait dit à Sara, et l'Éternel accomplit pour Sara ce qu'il avait promis. **21**
Sara devint enceinte, et elle enfanta un fils à Abraham dans sa vieillesse, au temps fixé dont Dieu lui 2
avait parlé. Abraham donna le nom d'Isaac au fils qui lui était né, que Sara lui avait enfanté. Abraham 3, 4
circoncit son fils Isaac, âgé de huit jours, comme Dieu le lui avait ordonné. Abraham était âgé de cent 5
ans, à la naissance d'Isaac, son fils. Et Sara dit : Dieu m'a fait un sujet de rire ; quiconque l'apprendra 6
rira de moi. Elle ajouta : Qui aurait dit à Abraham : Sara allaitera des enfants ? Cependant je lui 7
ai enfanté un fils dans sa vieillesse. L'enfant grandit, et fut sevré ; et Abraham fit un grand festin le 8
jour où Isaac fut sevré. Sara vit rire le fils qu'Agar, l'Égyptienne, avait enfanté à Abraham ; et elle 9, 10
dit à Abraham : Chasse cette servante et son fils, car le fils de cette servante n'héritera pas avec mon
fils, avec Isaac. Cette parole déplut fort aux yeux d'Abraham, à cause de son fils. Mais Dieu dit à 11, 12
Abraham : Que cela ne déplaise pas à tes yeux, à cause de l'enfant et de ta servante. Accorde à Sara
tout ce qu'elle te demandera ; car c'est d'Isaac que sortira une postérité qui te sera propre. Je ferai 13
aussi une nation du fils de ta servante ; car il est ta postérité. Abraham se leva de bon matin ; il prit 14
du pain et une outre d'eau, qu'il donna à Agar et plaça sur son épaule ; il lui remit aussi l'enfant, et la
renvoya. Elle s'en alla, et s'égara dans le désert de Beer-Schéba. Quand l'eau de l'outre fut épuisée, elle 15
laissa l'enfant sous un des arbrisseaux, et alla s'asseoir vis-à-vis, à une portée d'arc ; car elle disait : 16
Que je ne voie pas mourir mon enfant ! Elle s'assit donc vis-à-vis de lui, éleva la voix et pleura. Dieu 17
entendit la voix de l'enfant ; et l'ange de Dieu appela du ciel Agar, et lui dit : Qu'as-tu, Agar ? Ne crains
point, car Dieu a entendu la voix de l'enfant dans le lieu où il est. Lève -toi, prends l'enfant, saisis -le 18
de ta main ; car je ferai de lui une grande nation. Et Dieu lui ouvrit les yeux, et elle vit un puits d'eau ; 19
elle alla remplir d'eau l'outre, et donna à boire à l'enfant. Dieu fut avec l'enfant, qui grandit, habita 20
dans le désert, et devint tireur d'arc. Il habita dans le désert de Paran, et sa mère lui prit une femme 21
du pays d'Égypte. En ce temps-là, Abimélec, accompagné de Picol, chef de son armée, parla ainsi à 22
Abraham : Dieu est avec toi dans tout ce que tu fais. Jure -moi maintenant ici, par le nom de Dieu, que 23
tu ne tromperas ni moi, ni mes enfants, ni mes petits-enfants, et que tu auras pour moi et le pays où
tu séjournes la même bienveillance que j'ai eue pour toi. Abraham dit : Je le jurerai. Mais Abraham 24, 25

fit des reproches à Abimélec, au sujet d'un puits d'eau, dont s'étaient emparés de force les serviteurs
26 d'Abimélec. Abimélec répondit : J'ignore qui a fait cette chose-là ; tu ne m'en as point informé, et moi,
27 je ne l'apprends qu 'aujourd'hui. Et Abraham prit des brebis et des boeufs, qu'il donna à Abimélec ; et
28, 29 ils firent tous deux alliance. Abraham mit à part sept jeunes brebis. Et Abimélec dit à Abraham : Qu
30 'est-ce que ces sept jeunes brebis, que tu as mises à part ? Il répondit : Tu accepteras de ma main ces
31 sept brebis, afin que cela me serve de témoignage que j'ai creusé ce puits. C'est pourquoi on appelle
32 ce lieu Beer-Schéba ; car c'est là qu'ils jurèrent l'un et l'autre. Ils firent donc alliance à Beer-Schéba.
Après quoi, Abimélec se leva, avec Picol, chef de son armée ; et ils retournèrent au pays des Philistins.
33 Abraham planta des tamariscs à Beer-Schéba ; et là il invoqua le nom de l'Éternel, Dieu de l'éternité.
34 Abraham séjourna longtemps dans le pays des Philistins.

22 Après ces choses, Dieu mit Abraham à l'épreuve, et lui dit : Abraham ! Et il répondit : Me voici !
2 Dieu dit : Prends ton fils, ton unique, celui que tu aimes, Isaac ; va -t'en au pays de Morija, et là offre
3 -le en holocauste sur l'une des montagnes que je te dirai. Abraham se leva de bon matin, sella son
âne, et prit avec lui deux serviteurs et son fils Isaac. Il fendit du bois pour l'holocauste, et partit pour
4 aller au lieu que Dieu lui avait dit. Le troisième jour, Abraham, levant les yeux, vit le lieu de loin.
5 Et Abraham dit à ses serviteurs : Restez ici avec l'âne ; moi et le jeune homme, nous irons jusque-là
6 pour adorer, et nous reviendrons auprès de vous. Abraham prit le bois pour l'holocauste, le chargea sur
7 son fils Isaac, et porta dans sa main le feu et le couteau. Et ils marchèrent tous deux ensemble. Alors
Isaac, parlant à Abraham, son père, dit : Mon père ! Et il répondit : Me voici, mon fils ! Isaac reprit :
8 Voici le feu et le bois ; mais où est l'agneau pour l'holocauste ? Abraham répondit : Mon fils, Dieu se
9 pourvoira lui-même de l'agneau pour l'holocauste. Et ils marchèrent tous deux ensemble. Lorsqu'ils
furent arrivés au lieu que Dieu lui avait dit, Abraham y éleva un autel, et rangea le bois. Il lia son fils
10 Isaac, et le mit sur l'autel, par-dessus le bois. Puis Abraham étendit la main, et prit le couteau, pour
11 égorger son fils. Alors l'ange de l'Éternel l'appela des cieux, et dit : Abraham ! Abraham ! Et il répondit :
12 Me voici ! L'ange dit : N'avance pas ta main sur l'enfant, et ne lui fais rien ; car je sais maintenant que
13 tu crains Dieu, et que tu ne m'as pas refusé ton fils, ton unique. Abraham leva les yeux, et vit derrière
lui un bélier retenu dans un buisson par les cornes ; et Abraham alla prendre le bélier, et l'offrit en
14 holocauste à la place de son fils. Abraham donna à ce lieu le nom de Jehova-Jiré. C'est pourquoi l'on
15 dit aujourd'hui : À la montagne de l'Éternel il sera pourvu. L'ange de l'Éternel appela une seconde fois
16 Abraham des cieux, et dit : Je le jure par moi-même, parole de l'Éternel ! parce que tu as fait cela,
17 et que tu n'as pas refusé ton fils, ton unique, je te bénirai et je multiplierai ta postérité, comme les
étoiles du ciel et comme le sable qui est sur le bord de la mer ; et ta postérité possédera la porte de ses
18 ennemis. Toutes les nations de la terre seront bénies en ta postérité, parce que tu as obéi à ma voix.
19 Abraham étant retourné vers ses serviteurs, ils se levèrent et s'en allèrent ensemble à Beer-Schéba ; car
20 Abraham demeurait à Beer-Schéba. Après ces choses, on fit à Abraham un rapport, en disant : Voici,
21 Milca a aussi enfanté des fils à Nachor, ton frère : Uts, son premier-né, Buz, son frère, Kemuel, père
22, 23 d'Aram, Késed, Hazo, Pildasch, Jidlaph et Bethuel. Bethuel a engendré Rebecca. Ce sont là les huit
24 fils que Milca a enfantés à Nachor, frère d'Abraham. Sa concubine, nommée Réuma, a aussi enfanté
Thébach, Gaham, Tahasch et Maaca.

23, 2 La vie de Sara fut de cent vingt -sept ans : telles sont les années de la vie de Sara. Sara mourut à
Kirjath-Arba, qui est Hébron, dans le pays de Canaan ; et Abraham vint pour mener deuil sur Sara et
3, 4 pour la pleurer. Abraham se leva de devant son mort, et parla ainsi aux fils de Heth : Je suis étranger
et habitant parmi vous ; donnez -moi la possession d'un sépulcre chez vous, pour enterrer mon mort
5, 6 et l'ôter de devant moi. Les fils de Heth répondirent à Abraham, en lui disant : Écoute -nous, mon
seigneur ! Tu es un prince de Dieu au milieu de nous ; enterre ton mort dans celui de nos sépulcres que
7 tu choisiras ; aucun de nous ne te refusera son sépulcre pour enterrer ton mort. Abraham se leva, et se
8 prosterna devant le peuple du pays, devant les fils de Heth. Et il leur parla ainsi : Si vous permettez
que j'enterre mon mort et que je l'ôte de devant mes yeux, écoutez -moi, et priez pour moi Éphron, fils
9 de Tsochar, de me céder la caverne de Macpéla, qui lui appartient, à l'extrémité de son champ, de me
la céder contre sa valeur en argent, afin qu'elle me serve de possession sépulcrale au milieu de vous.
10 Éphron était assis parmi les fils de Heth. Et Éphron, le Héthien, répondit à Abraham, en présence des
11 fils de Heth et de tous ceux qui entraient par la porte de sa ville : Non, mon seigneur, écoute -moi !
Je te donne le champ, et je te donne la caverne qui y est. Je te les donne, aux yeux des fils de mon
12, 13 peuple : enterre ton mort. Abraham se prosterna devant le peuple du pays. Et il parla ainsi à Éphron,
en présence du peuple du pays : Écoute -moi, je te prie ! Je donne le prix du champ : accepte -le de
14, 15 moi ; et j'y enterrerai mon mort. Et Éphron répondit à Abraham, en lui disant : Mon seigneur, écoute
-moi ! Une terre de quatre cents sicles d'argent, qu'est-ce que cela entre moi et toi ? Enterre ton mort.
16 Abraham comprit Éphron ; et Abraham pesa à Éphron l'argent qu'il avait dit, en présence des fils de

Heth, quatre cents sicles d'argent ayant cours chez le marchand. Le champ d'Éphron à Macpéla, vis-à- 17
vis de Mamré, le champ et la caverne qui y est, et tous les arbres qui sont dans le champ et dans toutes
ses limites alentour, devinrent ainsi la propriété d'Abraham, aux yeux des fils de Heth et de tous ceux 18
qui entraient par la porte de sa ville. Après cela, Abraham enterra Sara, sa femme, dans la caverne 19
du champ de Macpéla, vis-à-vis de Mamré, qui est Hébron, dans le pays de Canaan. Le champ et la 20
caverne qui y est demeurèrent à Abraham comme possession sépulcrale, acquise des fils de Heth.

Abraham était vieux, avancé en âge ; et l'Éternel avait béni Abraham en toute chose. Abraham dit **24**, 2
à son serviteur, le plus ancien de sa maison, l'intendant de tous ses biens : Mets, je te prie, ta main sous
ma cuisse ; et je te ferai jurer par l'Éternel, le Dieu du ciel et le Dieu de la terre, de ne pas prendre pour 3
mon fils une femme parmi les filles des Cananéens au milieu desquels j'habite, mais d'aller dans mon 4
pays et dans ma patrie prendre une femme pour mon fils Isaac. Le serviteur lui répondit : Peut-être la 5
femme ne voudra -t-elle pas me suivre dans ce pays-ci ; devrai -je mener ton fils dans le pays d'où tu es
sorti ? Abraham lui dit : Garde-toi d'y mener mon fils ! L'Éternel, le Dieu du ciel, qui m'a fait sortir de 6, 7
la maison de mon père et de ma patrie, qui m'a parlé et qui m'a juré, en disant : Je donnerai ce pays à
ta postérité, lui-même enverra son ange devant toi ; et c'est de là que tu prendras une femme pour mon
fils. Si la femme ne veut pas te suivre, tu seras dégagé de ce serment que je te fais faire. Seulement, 8
tu n'y mèneras pas mon fils. Le serviteur mit sa main sous la cuisse d'Abraham, son seigneur, et lui 9
jura d'observer ces choses. Le serviteur prit dix chameaux parmi les chameaux de son seigneur, et 10
il partit, ayant à sa disposition tous les biens de son seigneur. Il se leva, et alla en Mésopotamie, à
la ville de Nachor. Il fit reposer les chameaux sur leurs genoux hors de la ville, près d'un puits, au 11
temps du soir, au temps où sortent celles qui vont puiser de l'eau. Et il dit : Éternel, Dieu de mon 12
seigneur Abraham, fais -moi, je te prie, rencontrer aujourd'hui ce que je désire, et use de bonté envers
mon seigneur Abraham ! Voici, je me tiens près de la source d'eau, et les filles des gens de la ville vont 13
sortir pour puiser de l'eau. Que la jeune fille à laquelle je dirai : Penche ta cruche, je te prie, pour que 14
je boive, et qui répondra : Bois, et je donnerai aussi à boire à tes chameaux, soit celle que tu as destinée
à ton serviteur Isaac ! Et par là je connaîtrai que tu uses de bonté envers mon seigneur. Il n'avait pas 15
encore fini de parler que sortit, sa cruche sur l'épaule, Rebecca, née de Bethuel, fils de Milca, femme de
Nachor, frère d'Abraham. C'était une jeune fille très belle de figure ; elle était vierge, et aucun homme 16
ne l'avait connue. Elle descendit à la source, remplit sa cruche, et remonta. Le serviteur courut au- 17
devant d'elle, et dit : Laisse-moi boire, je te prie, un peu d'eau de ta cruche. Elle répondit : Bois, mon 18
seigneur. Et elle s'empressa d'abaisser sa cruche sur sa main, et de lui donner à boire. Quand elle eut 19
achevé de lui donner à boire, elle dit : Je puiserai aussi pour tes chameaux, jusqu'à ce qu'ils aient assez
bu. Et elle s'empressa de vider sa cruche dans l'abreuvoir, et courut encore au puits pour puiser ; et 20
elle puisa pour tous les chameaux. L'homme la regardait avec étonnement et sans rien dire, pour voir 21
si l'Éternel faisait réussir son voyage, ou non. Quand les chameaux eurent fini de boire, l'homme prit 22
un anneau d'or, du poids d'un demi-sicle, et deux bracelets, du poids de dix sicles d'or. Et il dit : De qui 23
es-tu fille ? dis -le moi, je te prie. Y a -t-il dans la maison de ton père de la place pour passer la nuit ?
Elle répondit : Je suis fille de Bethuel, fils de Milca et de Nachor. Elle lui dit encore : Il y a chez nous de 24, 25
la paille et du fourrage en abondance, et aussi de la place pour passer la nuit. Alors l'homme s'inclina 26
et se prosterna devant l'Éternel, en disant : Béni soit l'Éternel, le Dieu de mon seigneur Abraham, qui 27
n'a pas renoncé à sa miséricorde et à sa fidélité envers mon seigneur ! Moi-même, l'Éternel m'a conduit
à la maison des frères de mon seigneur. La jeune fille courut raconter ces choses à la maison de sa 28
mère. Rebecca avait un frère, nommé Laban. Et Laban courut dehors vers l'homme, près de la source. 29
Il avait vu l'anneau et les bracelets aux mains de sa soeur, et il avait entendu les paroles de Rebecca, 30
sa soeur, disant : Ainsi m'a parlé l'homme. Il vint donc à cet homme qui se tenait auprès des chameaux,
vers la source, et il dit : Viens, béni de l'Éternel ! Pourquoi resterais -tu dehors ? J'ai préparé la maison, 31
et une place pour les chameaux. L'homme arriva à la maison. Laban fit décharger les chameaux, et il 32
donna de la paille et du fourrage aux chameaux, et de l'eau pour laver les pieds de l'homme et les pieds
des gens qui étaient avec lui. Puis, il lui servit à manger. Mais il dit : Je ne mangerai point, avant 33
d'avoir dit ce que j'ai à dire. Parle ! dit Laban. Alors il dit : Je suis serviteur d'Abraham. L'Éternel a 34, 35
comblé de bénédictions mon seigneur, qui est devenu puissant. Il lui a donné des brebis et des boeufs,
de l'argent et de l'or, des serviteurs et des servantes, des chameaux et des ânes. Sara, la femme de 36
mon seigneur, a enfanté dans sa vieillesse un fils à mon seigneur ; et il lui a donné tout ce qu'il possède.
Mon seigneur m'a fait jurer, en disant : Tu ne prendras pas pour mon fils une femme parmi les filles des 37
Cananéens, dans le pays desquels j'habite ; mais tu iras dans la maison de mon père et de ma famille 38
prendre une femme pour mon fils. J'ai dit à mon seigneur : Peut-être la femme ne voudra-t-elle pas me 39
suivre. Et il m'a répondu : L'Éternel, devant qui j'ai marché, enverra son ange avec toi, et fera réussir 40
ton voyage ; et tu prendras pour mon fils une femme de la famille et de la maison de mon père. Tu seras 41

dégagé du serment que tu me fais, quand tu auras été vers ma famille ; si on ne te l'accorde pas, tu seras
42 dégagé du serment que tu me fais. Je suis arrivé aujourd'hui à la source, et j'ai dit : Éternel, Dieu de
43 mon seigneur Abraham, si tu daignes faire réussir le voyage que j'accomplis, voici, je me tiens près de
la source d'eau, et que la jeune fille qui sortira pour puiser, à qui je dirai : Laisse-moi boire, je te prie, un
44 peu d'eau de ta cruche, et qui me répondra : Bois toi-même, et je puiserai aussi pour tes chameaux, que
45 cette jeune fille soit la femme que l'Éternel a destinée au fils de mon seigneur ! Avant que j'eusse fini de
parler en mon coeur, voici, Rebecca est sortie, sa cruche sur l'épaule ; elle est descendue à la source, et
46 a puisé. Je lui ai dit : Donne-moi à boire, je te prie. Elle s'est empressée d'abaisser sa cruche de dessus
son épaule, et elle a dit : Bois, et je donnerai aussi à boire à tes chameaux. J'ai bu, et elle a aussi donné
47 à boire à mes chameaux. Je l'ai interrogée, et j'ai dit : De qui es-tu fille ? Elle a répondu : Je suis fille de
48 Bethuel, fils de Nachor et de Milca. J'ai mis l'anneau à son nez, et les bracelets à ses mains. Puis je me
suis incliné et prosterné devant l'Éternel, et j'ai béni l'Éternel, le Dieu de mon seigneur Abraham, qui
49 m'a conduit fidèlement, afin que je prisse la fille du frère de mon seigneur pour son fils. Maintenant,
si vous voulez user de bienveillance et de fidélité envers mon seigneur, déclarez -le-moi ; sinon, déclarez
50 -le-moi, et je me tournerai à droite ou à gauche. Laban et Bethuel répondirent, et dirent : C'est de
51 l'Éternel que la chose vient ; nous ne pouvons te parler ni en mal ni en bien. Voici Rebecca devant
52 toi ; prends et va, et qu'elle soit la femme du fils de ton seigneur, comme l'Éternel l'a dit. Lorsque le
53 serviteur d'Abraham eut entendu leurs paroles, il se prosterna en terre devant l'Éternel. Et le serviteur
sortit des objets d'argent, des objets d'or, et des vêtements, qu'il donna à Rebecca ; il fit aussi de riches
54 présents à son frère et à sa mère. Après quoi, ils mangèrent et burent, lui et les gens qui étaient avec
lui, et ils passèrent la nuit. Le matin, quand ils furent levés, le serviteur dit : Laissez-moi retourner
55 vers mon seigneur. Le frère et la mère dirent : Que la jeune fille reste avec nous quelque temps encore,
56 une dizaine de jours ; ensuite, tu partiras. Il leur répondit : Ne me retardez pas, puisque l'Éternel a
57 fait réussir mon voyage ; laissez-moi partir, et que j'aille vers mon seigneur. Alors ils répondirent :
58 Appelons la jeune fille et consultons -la. Ils appelèrent donc Rebecca, et lui dirent : Veux-tu aller avec
59 cet homme ? Elle répondit : J'irai. Et ils laissèrent partir Rebecca, leur soeur, et sa nourrice, avec le
60 serviteur d'Abraham et ses gens. Ils bénirent Rebecca, et lui dirent : O notre soeur, puisses-tu devenir
61 des milliers de myriades, et que ta postérité possède la porte de ses ennemis ! Rebecca se leva, avec ses
servantes ; elles montèrent sur les chameaux, et suivirent l'homme. Et le serviteur emmena Rebecca,
62 et partit. Cependant Isaac était revenu du puits de Lachaï-roï, et il habitait dans le pays du midi.
63 Un soir qu'Isaac était sorti pour méditer dans les champs, il leva les yeux, et regarda ; et voici, des
64, 65 chameaux arrivaient. Rebecca leva aussi les yeux, vit Isaac, et descendit de son chameau. Elle dit au
serviteur : Qui est cet homme, qui vient dans les champs à notre rencontre ? Et le serviteur répondit :
66 C'est mon seigneur. Alors elle prit son voile, et se couvrit. Le serviteur raconta à Isaac toutes les choses
67 qu'il avait faites. Isaac conduisit Rebecca dans la tente de Sara, sa mère ; il prit Rebecca, qui devint sa
femme, et il l'aima. Ainsi fut consolé Isaac, après avoir perdu sa mère.

25, 2 Abraham prit encore une femme, nommée Ketura. Elle lui enfanta Zimran, Jokschan, Medan, Ma-
3 dian, Jischbak et Schuach. Jokschan engendra Séba et Dedan. Les fils de Dedan furent les Aschurim,
4 les Letuschim et les Leummim. Les fils de Madian furent Épha, Épher, Hénoc, Abida et Eldaa. -Ce sont
5, 6 là tous les fils de Ketura. Abraham donna tous ses biens à Isaac. Il fit des dons aux fils de ses concu-
bines ; et, tandis qu'il vivait encore, il les envoya loin de son fils Isaac du côté de l'orient, dans le pays
7, 8 d'Orient. Voici les jours des années de la vie d'Abraham : il vécut cent soixante quinze ans. Abraham
expira et mourut, après une heureuse vieillesse, âgé et rassasié de jours, et il fut recueilli auprès de son
9 peuple. Isaac et Ismaël, ses fils, l'enterrèrent dans la caverne de Macpéla, dans le champ d'Éphron, fils
10 de Tsochar, le Héthien, vis-à-vis de Mamré. C'est le champ qu'Abraham avait acquis des fils de Heth.
11 Là furent enterrés Abraham et Sara, sa femme. Après la mort d'Abraham, Dieu bénit Isaac, son fils. Il
12 habitait près du puits de Lachaï-roï. Voici la postérité d'Ismaël, fils d'Abraham, qu'Agar, l'Égyptienne,
13 servante de Sara, avait enfanté à Abraham. Voici les noms des fils d'Ismaël, par leurs noms, selon leurs
14, 15 générations : Nebajoth, premier-né d'Ismaël, Kédar, Adbeel, Mibsam, Mischma, Duma, Massa, Ha-
16 dad, Théma, Jethur, Naphisch et Kedma. Ce sont là les fils d'Ismaël ; ce sont là leurs noms, selon leurs
17 parcs et leurs enclos. Ils furent les douze chefs de leurs peuples. Et voici les années de la vie d'Ismaël :
18 cent trente -sept ans. Il expira et mourut, et il fut recueilli auprès de son peuple. Ses fils habitèrent
depuis Havila jusqu'à Schur, qui est en face de l'Égypte, en allant vers l'Assyrie. Il s'établit en présence
19, 20 de tous ses frères. Voici la postérité d'Isaac, fils d'Abraham. Abraham engendra Isaac. Isaac était âgé
de quarante ans, quand il prit pour femme Rebecca, fille de Bethuel, l'Araméen, de Paddan-Aram, et
21 soeur de Laban, l'Araméen. Isaac implora l'Éternel pour sa femme, car elle était stérile, et l'Éternel
22 l'exauça : Rebecca, sa femme, devint enceinte. Les enfants se heurtaient dans son sein ; et elle dit : S'il

en est ainsi, pourquoi suis-je enceinte ? Elle alla consulter l'Éternel. Et l'Éternel lui dit : Deux nations 23
sont dans ton ventre, et deux peuples se sépareront au sortir de tes entrailles ; un de ces peuples sera
plus fort que l'autre, et le plus grand sera assujetti au plus petit. Les jours où elle devait accoucher 24
s'accomplirent ; et voici, il y avait deux jumeaux dans son ventre. Le premier sortit entièrement roux, 25
comme un manteau de poil ; et on lui donna le nom d'Ésaü. Ensuite sortit son frère, dont la main tenait 26
le talon d'Ésaü ; et on lui donna le nom de Jacob. Isaac était âgé de soixante ans, lorsqu'ils naquirent.
Ces enfants grandirent. Ésaü devint un habile chasseur, un homme des champs ; mais Jacob fut un 27
homme tranquille, qui restait sous les tentes. Isaac aimait Ésaü, parce qu'il mangeait du gibier ; et Re- 28
becca aimait Jacob. Comme Jacob faisait cuire un potage, Ésaü revint des champs, accablé de fatigue. 29
Et Ésaü dit à Jacob : Laisse-moi, je te prie, manger de ce roux, de ce roux -là, car je suis fatigué. C'est 30
pour cela qu'on a donné à Ésaü le nom d'Édom. Jacob dit : Vends -moi aujourd'hui ton droit d'aînesse. 31
Ésaü répondit : Voici, je m'en vais mourir ; à quoi me sert ce droit d'aînesse ? Et Jacob dit : Jure -le 32, 33
moi d'abord. Il le lui jura, et il vendit son droit d'aînesse à Jacob. Alors Jacob donna à Ésaü du pain 34
et du potage de lentilles. Il mangea et but, puis se leva et s'en alla. C'est ainsi qu'Ésaü méprisa le droit
d'aînesse.

Il y eut une famine dans le pays, outre la première famine qui eut lieu du temps d'Abraham ; et **26**
Isaac alla vers Abimélec, roi des Philistins, à Guérar. L'Éternel lui apparut, et dit : Ne descends pas 2
en Égypte, demeure dans le pays que je te dirai. Séjourne dans ce pays-ci : je serai avec toi, et je te 3
bénirai, car je donnerai toutes ces contrées à toi et à ta postérité, et je tiendrai le serment que j'ai fait
à Abraham, ton père. Je multiplierai ta postérité comme les étoiles du ciel ; je donnerai à ta postérité 4
toutes ces contrées ; et toutes les nations de la terre seront bénies en ta postérité, parce qu 'Abraham 5
a obéi à ma voix, et qu'il a observé mes ordres, mes commandements, mes statuts et mes lois. Et Isaac 6
resta à Guérar. Lorsque les gens du lieu faisaient des questions sur sa femme, il disait : C'est ma 7
soeur ; car il craignait, en disant ma femme, que les gens du lieu ne le tuassent, parce que Rebecca était
belle de figure. Comme son séjour se prolongeait, il arriva qu'Abimélec, roi des Philistins, regardant 8
par la fenêtre, vit Isaac qui plaisantait avec Rebecca, sa femme. Abimélec fit appeler Isaac, et dit : 9
Certainement, c'est ta femme. Comment as-tu pu dire : C'est ma soeur ? Isaac lui répondit : J'ai parlé
ainsi, de peur de mourir à cause d'elle. Et Abimélec dit : Qu'est-ce que tu nous as fait ? Peu s'en est 10
fallu que quelqu'un du peuple n'ait couché avec ta femme, et tu nous aurais rendus coupables. Alors 11
Abimélec fit cette ordonnance pour tout le peuple : Celui qui touchera à cet homme ou à sa femme sera
mis à mort. Isaac sema dans ce pays, et il recueillit cette année le centuple ; car l'Éternel le bénit. 12
Cet homme devint riche, et il alla s'enrichissant de plus en plus, jusqu'à ce qu'il devint fort riche. Il 13, 14
avait des troupeaux de menu bétail et des troupeaux de gros bétail, et un grand nombre de serviteurs :
aussi les Philistins lui portèrent envie. Tous les puits qu'avaient creusés les serviteurs de son père, du 15
temps d'Abraham, son père, les Philistins les comblèrent et les remplirent de poussière. Et Abimélec 16
dit à Isaac : Va -t-en de chez nous, car tu es beaucoup plus puissant que nous. Isaac partit de là, 17
et campa dans la vallée de Guérar, où il s'établit. Isaac creusa de nouveau les puits d'eau qu'on avait 18
creusés du temps d'Abraham, son père, et qu'avaient comblés les Philistins après la mort d'Abraham ; et
il leur donna les mêmes noms que son père leur avait donnés. Les serviteurs d'Isaac creusèrent encore 19
dans la vallée, et y trouvèrent un puits d'eau vive. Les bergers de Guérar querellèrent les bergers 20
d'Isaac, en disant : L'eau est à nous. Et il donna au puits le nom d'Ések, parce qu'ils s'étaient disputés
avec lui. Ses serviteurs creusèrent un autre puits, au sujet duquel on chercha aussi une querelle ; et il 21
l'appela Sitna. Il se transporta de là, et creusa un autre puits, pour lequel on ne chercha pas querelle ; 22
et il l'appela Rehoboth, car, dit -il, l'Éternel nous a maintenant mis au large, et nous prospérerons dans
le pays. Il remonta de là à Beer-Schéba. L'Éternel lui apparut dans la nuit, et dit : Je suis le Dieu 23, 24
d'Abraham, ton père ; ne crains point, car je suis avec toi ; je te bénirai, et je multiplierai ta postérité, à
cause d'Abraham, mon serviteur. Il bâtit là un autel, invoqua le nom de l'Éternel, et y dressa sa tente. 25
Et les serviteurs d'Isaac y creusèrent un puits. Abimélec vint de Guérar auprès de lui, avec Ahuzath, 26
son ami, et Picol, chef de son armée. Isaac leur dit : Pourquoi venez -vous vers moi, puisque vous me 27
haïssez et que vous m'avez renvoyé de chez vous ? Ils répondirent : Nous voyons que l'Éternel est avec 28
toi. C'est pourquoi nous disons : Qu'il y ait un serment entre nous, entre nous et toi, et que nous fassions
alliance avec toi ! Jure que tu ne nous feras aucun mal, de même que nous ne t'avons point maltraité, 29
que nous t'avons fait seulement du bien, et que nous t'avons laissé partir en paix. Tu es maintenant
béni de l'Éternel. Isaac leur fit un festin, et ils mangèrent et burent. Ils se levèrent de bon matin, et se 30, 31
lièrent l'un à l'autre par un serment. Isaac les laissa partir, et ils le quittèrent en paix. Ce même jour, 32
des serviteurs d'Isaac vinrent lui parler du puits qu'ils creusaient, et lui dirent : Nous avons trouvé de

33 l'eau. Et il l'appela Schiba. C'est pourquoi on a donné à la ville le nom de Beer-Schéba, jusqu'à ce jour.
34 Ésaü, âgé de quarante ans, prit pour femmes Judith, fille de Beéri, le Héthien, et Basmath, fille d'Élon,
35 le Héthien. Elles furent un sujet d'amertume pour le coeur d'Isaac et de Rebecca.

27 Isaac devenait vieux, et ses yeux s'étaient affaiblis au point qu'il ne voyait plus. Alors il appela Ésaü,
2 son fils aîné, et lui dit : Mon fils ! Et il lui répondit : Me voici ! Isaac dit : Voici donc, je suis vieux, je
3 ne connais pas le jour de ma mort. Maintenant donc, je te prie, prends tes armes, ton carquois et ton
4 arc, va dans les champs, et chasse -moi du gibier. Fais -moi un mets comme j'aime, et apporte -le-moi à
5 manger, afin que mon âme te bénisse avant que je meure. Rebecca écouta ce qu'Isaac disait à Ésaü, son
6 fils. Et Ésaü s'en alla dans les champs, pour chasser du gibier et pour le rapporter. Puis Rebecca dit à
7 Jacob, son fils : Voici, j'ai entendu ton père qui parlait ainsi à Ésaü, ton frère : Apporte -moi du gibier
8 et fais -moi un mets que je mangerai ; et je te bénirai devant l'Éternel avant ma mort. Maintenant,
9 mon fils, écoute ma voix à l'égard de ce que je te commande. Va me prendre au troupeau deux bons
10 chevreaux ; j'en ferai pour ton père un mets comme il aime ; et tu le porteras à manger à ton père,
11 afin qu 'il te bénisse avant sa mort. Jacob répondit à sa mère : Voici, Ésaü, mon frère, est velu, et je
12 n'ai point de poil. Peut-être mon père me touchera -t-il, et je passerai à ses yeux pour un menteur, et
13 je ferai venir sur moi la malédiction, et non la bénédiction. Sa mère lui dit : Que cette malédiction,
14 mon fils, retombe sur moi ! Écoute seulement ma voix, et va me les prendre. Jacob alla les prendre,
15 et les apporta à sa mère, qui fit un mets comme son père aimait. Ensuite, Rebecca prit les vêtements
d'Ésaü, son fils aîné, les plus beaux qui se trouvaient à la maison, et elle les fit mettre à Jacob, son fils
16, 17 cadet. Elle couvrit ses mains de la peau des chevreaux, et son cou qui était sans poil. Et elle plaça
18 dans la main de Jacob, son fils, le mets et le pain qu'elle avait préparés. Il vint vers son père, et dit :
19 Mon père ! Et Isaac dit : Me voici ! qui es-tu, mon fils ? Jacob répondit à son père : Je suis Ésaü, ton
fils aîné ; j'ai fait ce que tu m'as dit. Lève -toi, je te prie, assieds -toi, et mange de mon gibier, afin que
20 ton âme me bénisse. Isaac dit à son fils : Eh quoi ! tu en as déjà trouvé, mon fils ! Et Jacob répondit :
21 C'est que l'Éternel, ton Dieu, l'a fait venir devant moi. Isaac dit à Jacob : Approche donc, et que je te
22 touche, mon fils, pour savoir si tu es mon fils Ésaü, ou non. Jacob s'approcha d'Isaac, son père, qui le
23 toucha, et dit : La voix est la voix de Jacob, mais les mains sont les mains d'Ésaü. Il ne le reconnut
24 pas, parce que ses mains étaient velues, comme les mains d'Ésaü, son frère ; et il le bénit. Il dit : C'est
25 toi qui es mon fils Ésaü ? Et Jacob répondit : C'est moi. Isaac dit : Sers -moi, et que je mange du gibier
de mon fils, afin que mon âme te bénisse. Jacob le servit, et il mangea ; il lui apporta aussi du vin, et il
26, 27 but. Alors Isaac, son père, lui dit : Approche donc, et baise -moi, mon fils. Jacob s'approcha, et le baisa.
Isaac sentit l'odeur de ses vêtements ; puis il le bénit, et dit : Voici, l'odeur de mon fils est comme l'odeur
28 d'un champ que l'Éternel a béni. Que Dieu te donne de la rosée du ciel Et de la graisse de la terre,
29 Du blé et du vin en abondance ! Que des peuples te soient soumis, Et que des nations se prosternent
devant toi ! Sois le maître de tes frères, Et que les fils de ta mère se prosternent devant toi ! Maudit
30 soit quiconque te maudira, Et béni soit quiconque te bénira. Isaac avait fini de bénir Jacob, et Jacob
31 avait à peine quitté son père Isaac, qu'Ésaü, son frère, revint de la chasse. Il fit aussi un mets, qu'il
porta à son père ; et il dit à son père : Que mon père se lève et mange du gibier de son fils, afin que ton
32, 33 âme me bénisse ! Isaac, son père, lui dit : Qui es-tu ? Et il répondit : Je suis ton fils aîné, Ésaü. Isaac
fut saisi d'une grande, d'une violente émotion, et il dit : Qui est donc celui qui a chassé du gibier, et
34 me l'a apporté ? J'ai mangé de tout avant que tu vinsses, et je l'ai béni. Aussi sera-t-il béni. Lorsque
Ésaü entendit les paroles de son père, il poussa de forts cris, pleins d'amertume, et il dit à son père :
35, 36 Bénis -moi aussi, mon père ! Isaac dit : Ton frère est venu avec ruse, et il a enlevé ta bénédiction. Ésaü
dit : Est-ce parce qu'on l'a appelé du nom de Jacob qu'il m'a supplanté deux fois ? Il a enlevé mon droit
d'aînesse, et voici maintenant qu'il vient d'enlever ma bénédiction. Et il dit : N'as-tu point réservé de
37 bénédiction pour moi ? Isaac répondit, et dit à Ésaü : Voici, je l'ai établi ton maître, et je lui ai donné
tous ses frères pour serviteurs, je l'ai pourvu de blé et de vin : que puis-je donc faire pour toi, mon fils ?
38 Ésaü dit à son père : N'as-tu que cette seule bénédiction, mon père ? Bénis -moi aussi, mon père ! Et
39 Ésaü éleva la voix, et pleura. Isaac, son père, répondit, et lui dit : Voici ! Ta demeure sera privée de la
40 graisse de la terre Et de la rosée du ciel, d'en haut. Tu vivras de ton épée, Et tu seras asservi à ton
41 frère ; Mais en errant librement çà et là, Tu briseras son joug de dessus ton cou. Ésaü conçut de la
haine contre Jacob, à cause de la bénédiction dont son père l'avait béni ; et Ésaü disait en son coeur :
42 Les jours du deuil de mon père vont approcher, et je tuerai Jacob, mon frère. On rapporta à Rebecca
les paroles d'Ésaü, son fils aîné. Elle fit alors appeler Jacob, son fils cadet, et elle lui dit : Voici, Ésaü,
43 ton frère, veut tirer vengeance de toi, en te tuant. Maintenant, mon fils, écoute ma voix ! Lève -toi, fuis

chez Laban, mon frère, à Charan ; et reste auprès de lui quelque temps, jusqu'à ce que la fureur de ton 44
frère s'apaise, jusqu'à ce que la colère de ton frère se détourne de toi, et qu'il oublie ce que tu lui as 45
fait. Alors je te ferai revenir. Pourquoi serais-je privée de vous deux en un même jour ? Rebecca dit à 46
Isaac : Je suis dégoûtée de la vie, à cause des filles de Heth. Si Jacob prend une femme, comme celles-ci,
parmi les filles de Heth, parmi les filles du pays, à quoi me sert la vie ?

28 Isaac appela Jacob, le bénit, et lui donna cet ordre : Tu ne prendras pas une femme parmi les filles
de Canaan. Lève -toi, va à Paddan-Aram, à la maison de Bethuel, père de ta mère, et prends -y une 2
femme d'entre les filles de Laban, frère de ta mère. Que le Dieu tout-puissant te bénisse, te rende 3
fécond et te multiplie, afin que tu deviennes une multitude de peuples ! Qu'il te donne la bénédiction 4
d'Abraham, à toi et à ta postérité avec toi, afin que tu possèdes le pays où tu habites comme étranger,
et qu'il a donné à Abraham ! Et Isaac fit partir Jacob, qui s'en alla à Paddan-Aram, auprès de Laban, 5
fils de Bethuel, l'Araméen, frère de Rebecca, mère de Jacob et d'Ésaü. Ésaü vit qu'Isaac avait béni 6
Jacob, et qu'il l'avait envoyé à Paddan-Aram pour y prendre une femme, et qu'en le bénissant il lui
avait donné cet ordre : Tu ne prendras pas une femme parmi les filles de Canaan. Il vit que Jacob 7
avait obéi à son père et à sa mère, et qu'il était parti pour Paddan-Aram. Ésaü comprit ainsi que les 8
filles de Canaan déplaisaient à Isaac, son père. Et Ésaü s'en alla vers Ismaël. Il prit pour femme, outre 9
les femmes qu'il avait, Mahalath, fille d'Ismaël, fils d'Abraham, et soeur de Nebajoth. Jacob partit 10
de Beer-Schéba, et s'en alla à Charan. Il arriva dans un lieu où il passa la nuit ; car le soleil était 11
couché. Il y prit une pierre, dont il fit son chevet, et il se coucha dans ce lieu-là. Il eut un songe. Et 12
voici, une échelle était appuyée sur la terre, et son sommet touchait au ciel. Et voici, les anges de Dieu
montaient et descendaient par cette échelle. Et voici, l'Éternel se tenait au-dessus d'elle ; et il dit : Je 13
suis l'Éternel, le Dieu d'Abraham, ton père, et le Dieu d'Isaac. La terre sur laquelle tu es couché, je
la donnerai à toi et à ta postérité. Ta postérité sera comme la poussière de la terre ; tu t'étendras à 14
l'occident et à l'orient, au septentrion et au midi ; et toutes les familles de la terre seront bénies en toi et
en ta postérité. Voici, je suis avec toi, je te garderai partout où tu iras, et je te ramènerai dans ce pays ; 15
car je ne t'abandonnerai point, que je n'aie exécuté ce que je te dis. Jacob s'éveilla de son sommeil et il 16
dit : Certainement, l'Éternel est en ce lieu, et moi, je ne le savais pas ! Il eut peur, et dit : Que ce lieu 17
est redoutable ! C'est ici la maison de Dieu, c'est ici la porte des cieux ! Et Jacob se leva de bon matin ; 18
il prit la pierre dont il avait fait son chevet, il la dressa pour monument, et il versa de l'huile sur son
sommet. Il donna à ce lieu le nom de Béthel ; mais la ville s'appelait auparavant Luz. Jacob fit un 19, 20
voeu, en disant : Si Dieu est avec moi et me garde pendant ce voyage que je fais, s'il me donne du pain
à manger et des habits pour me vêtir, et si je retourne en paix à la maison de mon père, alors l'Éternel 21
sera mon Dieu ; cette pierre, que j'ai dressée pour monument, sera la maison de Dieu ; et je te donnerai 22
la dîme de tout ce que tu me donneras.

29, 2 Jacob se mit en marche, et s'en alla au pays des fils de l'Orient. Il regarda. Et voici, il y avait
un puits dans les champs ; et voici, il y avait à côté trois troupeaux de brebis qui se reposaient, car 3
c'était à ce puits qu'on abreuvait les troupeaux. Et la pierre sur l'ouverture du puits était grande. Tous
les troupeaux se rassemblaient là ; on roulait la pierre de dessus l'ouverture du puits, on abreuvait
les troupeaux, et l'on remettait la pierre à sa place sur l'ouverture du puits. Jacob dit aux bergers : 4
Mes frères, d'où êtes-vous ? Ils répondirent : Nous sommes de Charan. Il leur dit : Connaissez -vous 5
Laban, fils de Nachor ? Ils répondirent : Nous le connaissons. Il leur dit : Est-il en bonne santé ? Ils 6
répondirent : Il est en bonne santé ; et voici Rachel, sa fille, qui vient avec le troupeau. Il dit : Voici, 7
il est encore grand jour, et il n'est pas temps de rassembler les troupeaux ; abreuvez les brebis, puis
allez, et faites-les paître. Ils répondirent : Nous ne le pouvons pas, jusqu'à ce que tous les troupeaux 8
soient rassemblés ; c'est alors qu'on roule la pierre de dessus l'ouverture du puits, et qu'on abreuve les
brebis. Comme il leur parlait encore, survint Rachel avec le troupeau de son père ; car elle était bergère. 9
Lorsque Jacob vit Rachel, fille de Laban, frère de sa mère, et le troupeau de Laban, frère de sa mère, 10
il s'approcha, roula la pierre de dessus l'ouverture du puits, et abreuva le troupeau de Laban, frère de
sa mère. Et Jacob baisa Rachel, il éleva la voix et pleura. Jacob apprit à Rachel qu'il était parent de 11, 12
son père, qu'il était fils de Rebecca. Et elle courut l'annoncer à son père. Dès que Laban eut entendu 13
parler de Jacob, fils de sa soeur, il courut au-devant de lui, il l'embrassa et le baisa, et il le fit venir dans
sa maison. Jacob raconta à Laban toutes ces choses. Et Laban lui dit : Certainement, tu es mon os et 14
ma chair. Jacob demeura un mois chez Laban. Puis Laban dit à Jacob : Parce que tu es mon parent, 15
me serviras -tu pour rien ? Dis -moi quel sera ton salaire. Or, Laban avait deux filles : l'aînée s'appelait 16
Léa, et la cadette Rachel. Léa avait les yeux délicats ; mais Rachel était belle de taille et belle de figure. 17
Jacob aimait Rachel, et il dit : Je te servirai sept ans pour Rachel, ta fille cadette. Et Laban dit : J'aime 18, 19
mieux te la donner que de la donner à un autre homme. Reste chez moi ! Ainsi Jacob servit sept années 20
pour Rachel : et elles furent à ses yeux comme quelques jours, parce qu'il l'aimait. Ensuite Jacob dit à 21

22 Laban : Donne -moi ma femme, car mon temps est accompli : et j'irai vers elle. Laban réunit tous les
23 gens du lieu, et fit un festin. Le soir, il prit Léa, sa fille, et l'amena vers Jacob, qui s'approcha d'elle.
24, 25 Et Laban donna pour servante à Léa, sa fille, Zilpa, sa servante. Le lendemain matin, voilà que c'était
Léa. Alors Jacob dit à Laban : Qu'est-ce que tu m'as fait ? N'est-ce pas pour Rachel que j'ai servi chez
26 toi ? Pourquoi m'as-tu trompé ? Laban dit : Ce n'est point la coutume dans ce lieu de donner la cadette
27 avant l'aînée. Achève la semaine avec celle-ci, et nous te donnerons aussi l'autre pour le service que
28 tu feras encore chez moi pendant sept nouvelles années. Jacob fit ainsi, et il acheva la semaine avec
29 Léa ; puis Laban lui donna pour femme Rachel, sa fille. Et Laban donna pour servante à Rachel, sa
30 fille, Bilha, sa servante. Jacob alla aussi vers Rachel, qu'il aimait plus que Léa ; et il servit encore chez
31 Laban pendant sept nouvelles années. L'Éternel vit que Léa n'était pas aimée ; et il la rendit féconde,
32 tandis que Rachel était stérile. Léa devint enceinte, et enfanta un fils, à qui elle donna le nom de
33 Ruben ; car elle dit : L'Éternel a vu mon humiliation, et maintenant mon mari m'aimera. Elle devint
encore enceinte, et enfanta un fils, et elle dit : L'Éternel a entendu que je n'étais pas aimée, et il m'a
34 aussi accordé celui-ci. Et elle lui donna le nom de Siméon. Elle devint encore enceinte, et enfanta un
fils, et elle dit : Pour cette fois, mon mari s'attachera à moi ; car je lui ai enfanté trois fils. C'est pourquoi
35 on lui donna le nom de Lévi. Elle devint encore enceinte, et enfanta un fils, et elle dit : Cette fois, je
louerai l'Éternel. C'est pourquoi elle lui donna le nom de Juda. Et elle cessa d'enfanter.

30 Lorsque Rachel vit qu'elle ne donnait point d'enfants à Jacob, elle porta envie à sa soeur, et elle dit
2 à Jacob : Donne -moi des enfants, ou je meurs ! La colère de Jacob s'enflamma contre Rachel, et il dit :
3 Suis-je à la place de Dieu, qui t'empêche d'être féconde ? Elle dit : Voici ma servante Bilha ; va vers
4 elle ; qu'elle enfante sur mes genoux, et que par elle j'aie aussi des fils. Et elle lui donna pour femme
5, 6 Bilha, sa servante ; et Jacob alla vers elle. Bilha devint enceinte, et enfanta un fils à Jacob. Rachel dit :
Dieu m'a rendu justice, il a entendu ma voix, et il m'a donné un fils. C'est pourquoi elle l'appela du nom
7, 8 de Dan. Bilha, servante de Rachel, devint encore enceinte, et enfanta un second fils à Jacob. Rachel
9 dit : J'ai lutté divinement contre ma soeur, et j'ai vaincu. Et elle l'appela du nom de Nephthali. Léa
10 voyant qu'elle avait cessé d'enfanter, prit Zilpa, sa servante, et la donna pour femme à Jacob. Zilpa,
11, 12 servante de Léa, enfanta un fils à Jacob. Léa dit : Quel bonheur ! Et elle l'appela du nom de Gad. Zilpa,
13 servante de Léa, enfanta un second fils à Jacob. Léa dit : Que je suis heureuse ! car les filles me diront
14 heureuse. Et elle l'appela du nom d'Aser. Ruben sortit au temps de la moisson des blés, et trouva des
mandragores dans les champs. Il les apporta à Léa, sa mère. Alors Rachel dit à Léa : Donne moi, je te
15 prie, des mandragores de ton fils. Elle lui répondit : Est-ce peu que tu aies pris mon mari, pour que
tu prennes aussi les mandragores de mon fils ? Et Rachel dit : Eh bien ! il couchera avec toi cette nuit
16 pour les mandragores de ton fils. Le soir, comme Jacob revenait des champs, Léa sortit à sa rencontre,
et dit : C'est vers moi que tu viendras, car je t'ai acheté pour les mandragores de mon fils. Et il coucha
17, 18 avec elle cette nuit. Dieu exauça Léa, qui devint enceinte, et enfanta un cinquième fils à Jacob. Léa
dit : Dieu m'a donné mon salaire parce que j'ai donné ma servante à mon mari. Et elle l'appela du nom
19, 20 d'Issacar. Léa devint encore enceinte, et enfanta un sixième fils à Jacob. Léa dit : Dieu m'a fait un
beau don ; cette fois, mon mari habitera avec moi, car je lui ai enfanté six fils. Et elle l'appela du nom
21, 22 de Zabulon. Ensuite, elle enfanta une fille, qu'elle appela du nom de Dina. Dieu se souvint de Rachel,
23 il l'exauça, et il la rendit féconde. Elle devint enceinte, et enfanta un fils, et elle dit : Dieu a enlevé
24 mon opprobre. Et elle lui donna le nom de Joseph, en disant : Que l'Éternel m'ajoute un autre fils !
25 Lorsque Rachel eut enfanté Joseph, Jacob dit à Laban : Laisse-moi partir, pour que je m'en aille chez
26 moi, dans mon pays. Donne -moi mes femmes et mes enfants, pour lesquels je t'ai servi, et je m'en irai ;
27 car tu sais quel service j'ai fait pour toi. Laban lui dit : Puissé-je trouver grâce à tes yeux ! Je vois bien
28, 29 que l'Éternel m'a béni à cause de toi ; fixe -moi ton salaire, et je te le donnerai. Jacob lui dit : Tu sais
30 comment je t'ai servi, et ce qu 'est devenu ton troupeau avec moi ; car le peu que tu avais avant moi
s'est beaucoup accru, et l'Éternel t'a béni sur mes pas. Maintenant, quand travaillerai -je aussi pour ma
31 maison ? Laban dit : Que te donnerai -je ? Et Jacob répondit : Tu ne me donneras rien. Si tu consens
32 à ce que je vais te dire, je ferai paître encore ton troupeau, et je le garderai. Je parcourrai aujourd'hui
tout ton troupeau ; mets à part parmi les brebis tout agneau tacheté et marqueté et tout agneau noir, et
33 parmi les chèvres tout ce qui est marqueté et tacheté. Ce sera mon salaire. Ma droiture répondra pour
moi demain, quand tu viendras voir mon salaire ; tout ce qui ne sera pas tacheté et marqueté parmi
34 les chèvres, et noir parmi les agneaux, ce sera de ma part un vol. Laban dit : Eh bien ! qu'il en soit
35 selon ta parole. Ce même jour, il mit à part les boucs rayés et marquetés, toutes les chèvres tachetées
et marquetées, toutes celles où il y avait du blanc, et tout ce qui était noir parmi les brebis. Il les remit
36 entre les mains de ses fils. Puis il mit l'espace de trois journées de chemin entre lui et Jacob ; et Jacob
37 fit paître le reste du troupeau de Laban. Jacob prit des branches vertes de peuplier, d'amandier et de
38 platane ; il y pela des bandes blanches, mettant à nu le blanc qui était sur les branches. Puis il plaça les

branches, qu'il avait pelées, dans les auges, dans les abreuvoirs, sous les yeux des brebis qui venaient
boire, pour qu'elles entrassent en chaleur en venant boire. Les brebis entraient en chaleur près des 39
branches, et elles faisaient des petits rayés, tachetés et marquetés. Jacob séparait les agneaux, et il 40
mettait ensemble ce qui était rayé et tout ce qui était noir dans le troupeau de Laban. Il se fit ainsi des
troupeaux à part, qu'il ne réunit point au troupeau de Laban. Toutes les fois que les brebis vigoureuses 41
entraient en chaleur, Jacob plaçait les branches dans les auges, sous les yeux des brebis, pour qu'elles
entrassent en chaleur près des branches. Quand les brebis étaient chétives, il ne les plaçait point ; de 42
sorte que les chétives étaient pour Laban, et les vigoureuses pour Jacob. Cet homme devint de plus en 43
plus riche ; il eut du menu bétail en abondance, des servantes et des serviteurs, des chameaux et des
ânes.

Jacob entendit les propos des fils de Laban, qui disaient : Jacob a pris tout ce qui était à notre père, **31**
et c'est avec le bien de notre père qu'il s'est acquis toute cette richesse. Jacob remarqua aussi le visage 2
de Laban ; et voici, il n'était plus envers lui comme auparavant. Alors l'Éternel dit à Jacob : Retourne 3
au pays de tes pères et dans ton lieu de naissance, et je serai avec toi. Jacob fit appeler Rachel et Léa, 4
qui étaient aux champs vers son troupeau. Il leur dit : Je vois, au visage de votre père, qu'il n'est plus 5
envers moi comme auparavant ; mais le Dieu de mon père a été avec moi. Vous savez vous-mêmes 6
que j'ai servi votre père de tout mon pouvoir. Et votre père s'est joué de moi, et a changé dix fois mon 7
salaire ; mais Dieu ne lui a pas permis de me faire du mal. Quand il disait : Les tachetées seront ton 8
salaire, toutes les brebis faisaient des petits tachetés. Et quand il disait : Les rayées seront ton salaire,
toutes les brebis faisaient des petits rayés. Dieu a pris à votre père son troupeau, et me l'a donné. 9
Au temps où les brebis entraient en chaleur, je levai les yeux, et je vis en songe que les boucs qui 10
couvraient les brebis étaient rayés, tachetés et marquetés. Et l'ange de Dieu me dit en songe : Jacob ! 11
Je répondis : Me voici ! Il dit : Lève les yeux, et regarde : tous les boucs qui couvrent les brebis sont 12
rayés, tachetés et marquetés ; car j'ai vu tout ce que te fait Laban. Je suis le Dieu de Béthel, où tu as 13
oint un monument, où tu m'as fait un voeu. Maintenant, lève -toi, sors de ce pays, et retourne au pays de
ta naissance. Rachel et Léa répondirent, et lui dirent : Avons-nous encore une part et un héritage dans 14
la maison de notre père ? Ne sommes-nous pas regardées par lui comme des étrangères, puisqu'il nous 15
a vendues, et qu'il a mangé notre argent ? Toute la richesse que Dieu a ôtée à notre père appartient 16
à nous et à nos enfants. Fais maintenant tout ce que Dieu t'a dit. Jacob se leva, et il fit monter ses 17
enfants et ses femmes sur les chameaux. Il emmena tout son troupeau et tous les biens qu'il possédait, 18
le troupeau qui lui appartenait, qu'il avait acquis à Paddan-Aram ; et il s'en alla vers Isaac, son père,
au pays de Canaan. Tandis que Laban était allé tondre ses brebis, Rachel déroba les théraphim de 19
son père ; et Jacob trompa Laban, l'Araméen, en ne l'avertissant pas de sa fuite. Il s'enfuit, avec tout 20, 21
ce qui lui appartenait ; il se leva, traversa le fleuve, et se dirigea vers la montagne de Galaad. Le 22
troisième jour, on annonça à Laban que Jacob s'était enfui. Il prit avec lui ses frères, le poursuivit 23
sept journées de marche, et l'atteignit à la montagne de Galaad. Mais Dieu apparut la nuit en songe à 24
Laban, l'Araméen, et lui dit : Garde-toi de parler à Jacob ni en bien ni en mal ! Laban atteignit donc 25
Jacob. Jacob avait dressé sa tente sur la montagne ; Laban dressa aussi la sienne, avec ses frères, sur
la montagne de Galaad. Alors Laban dit à Jacob : Qu'as-tu fait ? Pourquoi m'as-tu trompé, et emmènes 26
-tu mes filles comme des captives par l'épée ? Pourquoi as-tu pris la fuite en cachette, m'as-tu trompé, 27
et ne m'as-tu point averti ? Je t'aurais laissé partir au milieu des réjouissances et des chants, au son du
tambourin et de la harpe. Tu ne m'as pas permis d'embrasser mes fils et mes filles ! C'est en insensé 28
que tu as agi. Ma main est assez forte pour vous faire du mal ; mais le Dieu de votre père m'a dit hier : 29
Garde -toi de parler à Jacob ni en bien ni en mal ! Maintenant que tu es parti, parce que tu languissais 30
après la maison de ton père, pourquoi as-tu dérobé mes dieux ? Jacob répondit, et dit à Laban : J'avais 31
de la crainte à la pensée que tu m'enlèverais peut-être tes filles. Mais périsse celui auprès duquel tu 32
trouveras tes dieux ! En présence de nos frères, examine ce qui t'appartient chez moi, et prends -le.
Jacob ne savait pas que Rachel les eût dérobés. Laban entra dans la tente de Jacob, dans la tente de 33
Léa, dans la tente des deux servantes, et il ne trouva rien. Il sortit de la tente de Léa, et entra dans
la tente de Rachel. Rachel avait pris les théraphim, les avait mis sous le bât du chameau, et s'était 34
assise dessus. Laban fouilla toute la tente, et ne trouva rien. Elle dit à son père : Que mon seigneur 35
ne se fâche point, si je ne puis me lever devant toi, car j'ai ce qui est ordinaire aux femmes. Il chercha,
et ne trouva point les théraphim. Jacob s'irrita, et querella Laban. Il reprit la parole, et lui dit : Quel 36
est mon crime, quel est mon péché, que tu me poursuives avec tant d'ardeur ? Quand tu as fouillé tous 37
mes effets, qu'as-tu trouvé des effets de ta maison ? Produis -le ici devant mes frères et tes frères, et
qu'ils prononcent entre nous deux. Voilà vingt ans que j'ai passés chez toi ; tes brebis et tes chèvres 38
n'ont point avorté, et je n'ai point mangé les béliers de ton troupeau. Je ne t'ai point rapporté de bêtes 39
déchirées, j'en ai payé le dommage ; tu me redemandais ce qu'on me volait de jour et ce qu'on me volait
de nuit. La chaleur me dévorait pendant le jour, et le froid pendant la nuit, et le sommeil fuyait de mes 40

41 yeux. Voilà vingt ans que j'ai passés dans ta maison ; je t'ai servi quatorze ans pour tes deux filles, et
42 six ans pour ton troupeau, et tu as changé dix fois mon salaire. Si je n'eusse pas eu pour moi le Dieu
de mon père, le Dieu d'Abraham, celui que craint Isaac, tu m'aurais maintenant renvoyé à vide. Dieu a
43 vu ma souffrance et le travail de mes mains, et hier il a prononcé son jugement. Laban répondit, et dit
à Jacob : Ces filles sont mes filles, ces enfants sont mes enfants, ce troupeau est mon troupeau, et tout
ce que tu vois est à moi. Et que puis-je faire aujourd'hui pour mes filles, ou pour leurs enfants qu'elles
44 ont mis au monde ? Viens, faisons alliance, moi et toi, et que cela serve de témoignage entre moi et toi !
45, 46 Jacob prit une pierre, et il la dressa pour monument. Jacob dit à ses frères : Ramassez des pierres. Ils
47 prirent des pierres, et firent un monceau ; et ils mangèrent là sur le monceau. Laban l'appela Jegar-
48 Sahadutha, et Jacob l'appela Galed. Laban dit : Que ce monceau serve aujourd'hui de témoignage entre
49 moi et toi ! C'est pourquoi on lui a donné le nom de Galed. On l'appelle aussi Mitspa, parce que Laban
50 dit : Que l'Éternel veille sur toi et sur moi, quand nous nous serons l'un et l'autre perdus de vue. Si
tu maltraites mes filles, et si tu prends encore d'autres femmes, ce n'est pas un homme qui sera avec
51 nous, prends-y garde, c'est Dieu qui sera témoin entre moi et toi. Laban dit à Jacob : Voici ce monceau,
52 et voici ce monument que j'ai élevé entre moi et toi. Que ce monceau soit témoin et que ce monument
soit témoin que je n'irai point vers toi au delà de ce monceau, et que tu ne viendras point vers moi au
53 delà de ce monceau et de ce monument, pour agir méchamment. Que le Dieu d'Abraham et de Nachor,
54 que le Dieu de leur père soit juge entre nous. Jacob jura par celui que craignait Isaac. Jacob offrit un
sacrifice sur la montagne, et il invita ses frères à manger ; ils mangèrent donc, et passèrent la nuit sur
55 la montagne. Laban se leva de bon matin, baisa ses fils et ses filles, et les bénit. Ensuite il partit pour
retourner dans sa demeure.

32, 2 Jacob poursuivit son chemin ; et des anges de Dieu le rencontrèrent. En les voyant, Jacob dit : C'est
3 le camp de Dieu ! Et il donna à ce lieu le nom de Mahanaïm. Jacob envoya devant lui des messagers
4 à Ésaü, son frère, au pays de Séir, dans le territoire d'Édom. Il leur donna cet ordre : Voici ce que
vous direz à mon seigneur Ésaü : Ainsi parle ton serviteur Jacob : J'ai séjourné chez Laban, et j'y suis
5 resté jusqu'à présent ; j'ai des boeufs, des ânes, des brebis, des serviteurs et des servantes, et j'envoie
6 l'annoncer à mon seigneur, pour trouver grâce à tes yeux. Les messagers revinrent auprès de Jacob, en
disant : Nous sommes allés vers ton frère Ésaü ; et il marche à ta rencontre, avec quatre cents hommes.
7 Jacob fut très effrayé, et saisi d'angoisse. Il partagea en deux camps les gens qui étaient avec lui, les
8 brebis, les boeufs et les chameaux ; et il dit : Si Ésaü vient contre l'un des camps et le bat, le camp
9 qui restera pourra se sauver. Jacob dit : Dieu de mon père Abraham, Dieu de mon père Isaac, Éternel,
10 qui m'as dit : Retourne dans ton pays et dans ton lieu de naissance, et je te ferai du bien ! Je suis trop
petit pour toutes les grâces et pour toute la fidélité dont tu as usé envers ton serviteur ; car j'ai passé
11 ce Jourdain avec mon bâton, et maintenant je forme deux camps. Délivre -moi, je te prie, de la main
de mon frère, de la main d'Ésaü ! car je crains qu'il ne vienne, et qu'il ne me frappe, avec la mère et
12 les enfants. Et toi, tu as dit : Je te ferai du bien, et je rendrai ta postérité comme le sable de la mer,
13 si abondant qu'on ne saurait le compter. C'est dans ce lieu-là que Jacob passa la nuit. Il prit de ce
14 qu'il avait sous la main, pour faire un présent à Ésaü, son frère : deux cents chèvres et vingt boucs,
15 deux cents brebis et vingt béliers, trente femelles de chameaux avec leurs petits qu'elles allaitaient,
16 quarante vaches et dix taureaux, vingt ânesses et dix ânes. Il les remit à ses serviteurs, troupeau par
troupeau séparément, et il dit à ses serviteurs : Passez devant moi, et mettez un intervalle entre chaque
17 troupeau. Il donna cet ordre au premier : Quand Ésaü, mon frère, te rencontrera, et te demandera :
18 À qui es-tu ? où vas -tu ? et à qui appartient ce troupeau devant toi ? tu répondras : À ton serviteur
19 Jacob ; c'est un présent envoyé à mon seigneur Ésaü ; et voici, il vient lui-même derrière nous. Il donna
le même ordre au second, au troisième, et à tous ceux qui suivaient les troupeaux : C'est ainsi que vous
20 parlerez à mon seigneur Ésaü, quand vous le rencontrerez. Vous direz : Voici, ton serviteur Jacob vient
aussi derrière nous. Car il se disait : Je l 'apaiserai par ce présent qui va devant moi ; ensuite je le
21 verrai en face, et peut-être m 'accueillera-t-il favorablement. Le présent passa devant lui ; et il resta
22 cette nuit-là dans le camp. Il se leva la même nuit, prit ses deux femmes, ses deux servantes, et ses
23 onze enfants, et passa le gué de Jabbok. Il les prit, leur fit passer le torrent, et le fit passer à tout
24 ce qui lui appartenait. Jacob demeura seul. Alors un homme lutta avec lui jusqu'au lever de l'aurore.
25 Voyant qu'il ne pouvait le vaincre, cet homme le frappa à l'emboîture de la hanche ; et l'emboîture de la
26 hanche de Jacob se démit pendant qu'il luttait avec lui. Il dit : Laisse-moi aller, car l'aurore se lève. Et
27 Jacob répondit : Je ne te laisserai point aller, que tu ne m'aies béni. Il lui dit : Quel est ton nom ? Et il
28 répondit : Jacob. Il dit encore : ton nom ne sera plus Jacob, mais tu seras appelé Israël ; car tu as lutté
29 avec Dieu et avec des hommes, et tu as été vainqueur. Jacob l'interrogea, en disant : Fais-moi je te prie,
30 connaître ton nom. Il répondit : Pourquoi demandes -tu mon nom ? Et il le bénit là. Jacob appela ce

lieu du nom de Peniel : car, dit-il, j'ai vu Dieu face à face, et mon âme a été sauvée. 31
Le soleil se levait, lorsqu'il passa Peniel. Jacob boitait de la hanche. 32
C'est pourquoi jusqu'à ce jour, les enfants d'Israël ne mangent point le tendon qui est à l'emboîture de la hanche ; car Dieu frappa Jacob à l'emboîture de la hanche, au tendon.

33 Jacob leva les yeux, et regarda ; et voici, Ésaü arrivait, avec quatre cents hommes. Il répartit les
2 enfants entre Léa, Rachel, et les deux servantes. Il plaça en tête les servantes avec leurs enfants,
3 puis Léa avec ses enfants, et enfin Rachel avec Joseph. Lui-même passa devant eux ; et il se prosterna
4 en terre sept fois, jusqu'à ce qu'il fût près de son frère. Ésaü courut à sa rencontre ; il l'embrassa, se
5 jeta à son cou, et le baisa. Et ils pleurèrent. Ésaü, levant les yeux, vit les femmes et les enfants, et
il dit : Qui sont ceux que tu as là ? Et Jacob répondit : Ce sont les enfants que Dieu a accordés à ton
6, 7 serviteur. Les servantes s'approchèrent, elles et leurs enfants, et se prosternèrent ; Léa et ses enfants
s'approchèrent aussi, et se prosternèrent ; ensuite Joseph et Rachel s'approchèrent, et se prosternèrent.
8 Ésaü dit : À quoi destines-tu tout ce camp que j'ai rencontré ? Et Jacob répondit : À trouver grâce aux
9, 10 yeux de mon seigneur. Ésaü dit : Je suis dans l'abondance, mon frère ; garde ce qui est à toi. Et Jacob
répondit : Non, je te prie, si j'ai trouvé grâce à tes yeux, accepte de ma main mon présent ; car c'est
pour cela que j'ai regardé ta face comme on regarde la face de Dieu, et tu m'as accueilli favorablement.
11 Accepte donc mon présent qui t'a été offert, puisque Dieu m'a comblé de grâces, et que je ne manque
12 de rien. Il insista auprès de lui, et Ésaü accepta. Ésaü dit : Partons, mettons-nous en route ; j'irai
13 devant toi. Jacob lui répondit : Mon seigneur sait que les enfants sont délicats, et que j'ai des brebis
14 et des vaches qui allaitent ; si l'on forçait leur marche un seul jour, tout le troupeau périrait. Que mon
seigneur prenne les devants sur son serviteur ; et moi, je suivrai lentement, au pas du troupeau qui
15 me précédera, et au pas des enfants, jusqu'à ce que j'arrive chez mon seigneur, à Séir. Ésaü dit : Je
veux au moins laisser avec toi une partie de mes gens. Et Jacob répondit : Pourquoi cela ? Que je trouve
16, 17 seulement grâce aux yeux de mon seigneur ! Le même jour, Ésaü reprit le chemin de Séir. Jacob partit
pour Succoth. Il bâtit une maison pour lui, et il fit des cabanes pour ses troupeaux. C'est pourquoi l'on
18 a appelé ce lieu du nom de Succoth. À son retour de Paddan-Aram, Jacob arriva heureusement à la
19 ville de Sichem, dans le pays de Canaan, et il campa devant la ville. Il acheta la portion du champ où
20 il avait dressé sa tente, des fils d'Hamor, père de Sichem, pour cent kesita. Et là, il éleva un autel, qu'il
appela El-Élohé-Israël.

34, 2 Dina, la fille que Léa avait enfantée à Jacob, sortit pour voir les filles du pays. Elle fut aperçue de
3 Sichem, fils de Hamor, prince du pays. Il l'enleva, coucha avec elle, et la déshonora. Son coeur s'attacha
4 à Dina, fille de Jacob ; il aima la jeune fille, et sut parler à son coeur. Et Sichem dit à Hamor, son père :
5 Donne -moi cette jeune fille pour femme. Jacob apprit qu'il avait déshonoré Dina, sa fille ; et, comme ses
6 fils étaient aux champs avec son troupeau, Jacob garda le silence jusqu'à leur retour. Hamor, père de
7 Sichem, se rendit auprès de Jacob pour lui parler. Et les fils de Jacob revenaient des champs, lorsqu'ils
apprirent la chose ; ces hommes furent irrités et se mirent dans une grande colère, parce que Sichem
avait commis une infamie en Israël, en couchant avec la fille de Jacob, ce qui n'aurait pas dû se faire.
8 Hamor leur adressa ainsi la parole : Le coeur de Sichem, mon fils, s'est attaché à votre fille ; donnez
9 -la-lui pour femme, je vous prie. Alliez -vous avec nous ; vous nous donnerez vos filles, et vous prendrez
10 pour vous les nôtres. Vous habiterez avec nous, et le pays sera à votre disposition ; restez, pour y
11 trafiquer et y acquérir des propriétés. Sichem dit au père et aux frères de Dina : Que je trouve grâce
12 à vos yeux, et je donnerai ce que vous me direz. Exigez de moi une forte dot et beaucoup de présents,
13 et je donnerai ce que vous me direz ; mais accordez -moi pour femme la jeune fille. Les fils de Jacob
répondirent et parlèrent avec ruse à Sichem et à Hamor, son père, parce que Sichem avait déshonoré
14 Dina, leur soeur. Ils leur dirent : C'est une chose que nous ne pouvons pas faire, que de donner notre
15 soeur à un homme incirconcis ; car ce serait un opprobre pour nous. Nous ne consentirons à votre désir
16 qu'à la condition que vous deveniez comme nous, et que tout mâle parmi vous soit circoncis. Nous
vous donnerons alors nos filles, et nous prendrons pour nous les vôtres ; nous habiterons avec vous,
17 et nous formerons un seul peuple. Mais si vous ne voulez pas nous écouter et vous faire circoncire,
18 nous prendrons notre fille, et nous nous en irons. Leurs paroles eurent l'assentiment de Hamor et de
19 Sichem, fils de Hamor. Le jeune homme ne tarda pas à faire la chose, car il aimait la fille de Jacob. Il
20 était considéré de tous dans la maison de son père. Hamor et Sichem, son fils, se rendirent à la porte
de leur ville, et ils parlèrent ainsi aux gens de leur ville : 21 Ces hommes sont paisibles à notre égard ;
qu'ils restent dans le pays, et qu'ils y trafiquent ; le pays est assez vaste pour eux. Nous prendrons pour
femmes leurs filles, et nous leur donnerons nos filles. 22 Mais ces hommes ne consentiront à habiter avec
nous, pour former un seul peuple, qu'à la condition que tout mâle parmi nous soit circoncis, comme ils
23 sont eux-mêmes circoncis. Leurs troupeaux, leurs biens et tout leur bétail, ne seront-ils pas à nous ?
24 Acceptons seulement leur condition, pour qu'ils restent avec nous. Tous ceux qui étaient venus à la

porte de la ville écoutèrent Hamor et Sichem, son fils ; et tous les mâles se firent circoncire, tous ceux
25 qui étaient venus à la porte de la ville. Le troisième jour, pendant qu'ils étaient souffrants, les deux fils
de Jacob, Siméon et Lévi, frères de Dina, prirent chacun leur épée, tombèrent sur la ville qui se croyait
26 en sécurité, et tuèrent tous les mâles. Ils passèrent aussi au fil de l'épée Hamor et Sichem, son fils ;
27 ils enlevèrent Dina de la maison de Sichem, et sortirent. Les fils de Jacob se jetèrent sur les morts,
28 et pillèrent la ville, parce qu'on avait déshonoré leur soeur. Ils prirent leurs troupeaux, leurs boeufs
29 et leurs ânes, ce qui était dans la ville et ce qui était dans les champs ; ils emmenèrent comme butin
30 toutes leurs richesses, leurs enfants et leurs femmes, et tout ce qui se trouvait dans les maisons. Alors
Jacob dit à Siméon et à Lévi : Vous me troublez, en me rendant odieux aux habitants du pays, aux
Cananéens et aux Phérésiens. Je n'ai qu'un petit nombre d'hommes ; et ils se rassembleront contre moi,
31 ils me frapperont, et je serai détruit, moi et ma maison. Ils répondirent : Traitera -t-on notre soeur
comme une prostituée ?

35 Dieu dit à Jacob : Lève -toi, monte à Béthel, et demeures -y ; là, tu dresseras un autel au Dieu qui
2 t'apparut, lorsque tu fuyais Ésaü, ton frère. Jacob dit à sa maison et à tous ceux qui étaient avec lui :
3 Otez les dieux étrangers qui sont au milieu de vous, purifiez -vous, et changez de vêtements. Nous
nous lèverons, et nous monterons à Béthel ; là, je dresserai un autel au Dieu qui m'a exaucé dans le
4 jour de ma détresse, et qui a été avec moi pendant le voyage que j'ai fait. Ils donnèrent à Jacob tous
les dieux étrangers qui étaient entre leurs mains, et les anneaux qui étaient à leurs oreilles. Jacob les
5 enfouit sous le térébinthe qui est près de Sichem. Ensuite ils partirent. La terreur de Dieu se répandit
6 sur les villes qui les entouraient, et l'on ne poursuivit point les fils de Jacob. Jacob arriva, lui et tous
7 ceux qui étaient avec lui, à Luz, qui est Béthel, dans le pays de Canaan. Il bâtit là un autel, et il appela
8 ce lieu El-Béthel ; car c'est là que Dieu s'était révélé à lui lorsqu'il fuyait son frère. Débora, nourrice de
Rebecca, mourut ; et elle fut enterrée au-dessous de Béthel, sous le chêne auquel on a donné le nom de
9, 10 chêne des pleurs. Dieu apparut encore à Jacob, après son retour de Paddan-Aram, et il le bénit. Dieu
lui dit : Ton nom est Jacob ; tu ne seras plus appelé Jacob, mais ton nom sera Israël. Et il lui donna
11 le nom d'Israël. Dieu lui dit : Je suis le Dieu tout-puissant. Sois fécond, et multiplie : une nation et
12 une multitude de nations naîtront de toi, et des rois sortiront de tes reins. Je te donnerai le pays que
13 j'ai donné à Abraham et à Isaac, et je donnerai ce pays à ta postérité après toi. Dieu s'éleva au-dessus
14 de lui, dans le lieu où il lui avait parlé. Et Jacob dressa un monument dans le lieu où Dieu lui avait
15 parlé, un monument de pierres, sur lequel il fit une libation et versa de l'huile. Jacob donna le nom
16 de Béthel au lieu où Dieu lui avait parlé. Ils partirent de Béthel ; et il y avait encore une certaine
17 distance jusqu'à Éphrata, lorsque Rachel accoucha. Elle eut un accouchement pénible ; et pendant les
18 douleurs de l'enfantement, la sage-femme lui dit : Ne crains point, car tu as encore un fils ! Et comme
elle allait rendre l'âme, car elle était mourante, elle lui donna le nom de Ben-Oni ; mais le père l'appela
19, 20 Benjamin. Rachel mourut, et elle fut enterrée sur le chemin d'Éphrata, qui est Bethléhem. Jacob éleva
un monument sur son sépulcre ; c'est le monument du sépulcre de Rachel, qui existe encore aujourd'hui.
21, 22 Israël partit ; et il dressa sa tente au delà de Migdal -Éder. Pendant qu'Israël habitait cette contrée,
Ruben alla coucher avec Bilha, concubine de son père. Et Israël l'apprit. Les fils de Jacob étaient au
23 nombre de douze. Fils de Léa : Ruben, premier-né de Jacob, Siméon, Lévi, Juda, Issacar et Zabulon.
24, 25, 26 Fils de Rachel : Joseph et Benjamin. Fils de Bilha, servante de Rachel : Dan et Nephthali. Fils de
Zilpa, servante de Léa : Gad et Aser. Ce sont là les fils de Jacob, qui lui naquirent à Paddan-Aram.
27 Jacob arriva auprès d'Isaac, son père, à Mamré, à Kirjath-Arba, qui est Hébron, où avaient séjourné
28, 29 Abraham et Isaac. Les jours d'Isaac furent de cent quatre-vingts ans. Il expira et mourut, et il fut
recueilli auprès de son peuple, âgé et rassasié de jours, et Ésaü et Jacob, ses fils, l'enterrèrent.

36, 2 Voici la postérité d'Ésaü, qui est Édom. Ésaü prit ses femmes parmi les filles de Canaan : Ada,
3 fille d'Élon, le Héthien ; Oholibama, fille d'Ana, fille de Tsibeon, le Hévien ; et Basmath, fille d'Ismaël,
4, 5 soeur de Nebajoth. Ada enfanta à Ésaü Éliphaz ; Basmath enfanta Réuel ; et Oholibama enfanta
6 Jéusch, Jaelam et Koré. Ce sont là les fils d'Ésaü, qui lui naquirent dans le pays de Canaan. Ésaü prit
ses femmes, ses fils et ses filles, toutes les personnes de sa maison, ses troupeaux, tout son bétail, et tout
le bien qu'il avait acquis au pays de Canaan, et il s'en alla dans un autre pays, loin de Jacob, son frère.
7 Car leurs richesses étaient trop considérables pour qu'ils demeurassent ensemble, et la contrée où ils
8 séjournaient ne pouvait plus leur suffire à cause de leurs troupeaux. Ésaü s'établit dans la montagne
9, 10 de Séir. Ésaü, c'est Édom. Voici la postérité d'Ésaü, père d'Édom, dans la montagne de Séir. Voici
les noms des fils d'Ésaü : Éliphaz, fils d'Ada, femme d'Ésaü ; Réuel, fils de Basmath, femme d'Ésaü.
11, 12 Les fils d'Éliphaz furent : Théman, Omar, Tsepho, Gaetham et Kenaz. Et Thimna était la concubine
13 d'Éliphaz, fils d'Ésaü : elle enfanta à Éliphaz Amalek. Ce sont là les fils d'Ada, femme d'Ésaü. Voici les
14 fils de Réuel : Nahath, Zérach, Schamma et Mizza. Ce sont là les fils de Basmath, femme d'Ésaü. Voici

les fils d'Oholibama, fille d'Ana, fille de Tsibeon, femme d'Ésaü : elle enfanta à Ésaü Jéusch, Jaelam et Koré. Voici les chefs de tribus issues des fils d'Ésaü. -Voici les fils d'Éliphaz, premier-né d'Ésaü : le chef 15
Théman, le chef Omar, le chef Tsepho, le chef Kenaz, le chef Koré, le chef Gaetham, le chef Amalek. 16
Ce sont là les chefs issus d'Éliphaz, dans le pays d'Édom. Ce sont les fils d'Ada. Voici les fils de Réuel, 17
fils d'Ésaü : le chef Nahath, le chef Zérach, le chef Schamma, le chef Mizza. Ce sont là les chefs issus de Réuel, dans le pays d'Édom. Ce sont là les fils de Basmath, femme d'Ésaü. Voici les fils d'Oholibama, 18
femme d'Ésaü : le chef Jéusch, le chef Jaelam, le chef Koré. Ce sont là les chefs issus d'Oholibama, fille d'Ana, femme d'Ésaü. Ce sont là les fils d'Ésaü, et ce sont là leurs chefs de tribus. Ésaü, c'est 19
Édom. Voici les fils de Séir, le Horien, anciens habitants du pays : Lothan, Schobal, Tsibeon, Ana, 20
Dischon, Etser, et Dischan. Ce sont là les chefs des Horiens, fils de Séir, dans le pays d'Édom. Les fils 21, 22
de Lothan furent : Hori et Hémam. La soeur de Lothan fut Thimna. Voici les fils de Schobal : Alvan, 23
Manahath, Ébal, Schepho et Onam. Voici les fils de Tsibeon : Ajja et Ana. C'est cet Ana qui trouva les 24
sources chaudes dans le désert, quand il faisait paître les ânes de Tsibeon, son père. Voici les enfants 25
d'Ana : Dischon, et Oholibama, fille d'Ana. Voici les fils de Dischon : Hemdan, Eschban, Jithran et 26
Karen. Voici les fils d'Etser : Bilhan, Zaavan et Akan. Voici les fils de Dischan : Uts et Aran. Voici 27, 28, 29
les chefs des Horiens : le chef Lothan, le chef Schobal, le chef Tsibeon, le chef Ana, le chef Dischon, 30
le chef Etser, le chef Dischan. Ce sont là les chefs des Horiens, les chefs qu'ils eurent dans le pays de Séir. Voici les rois qui ont régné dans le pays d'Édom, avant qu'un roi régnât sur les enfants d'Israël. 31
Béla, fils de Béor, régna sur Édom ; et le nom de sa ville était Dinhaba. Béla mourut ; et Jobab, fils de 32, 33
Zérach, de Botsra, régna à sa place. Jobab mourut ; et Huscham, du pays des Thémanites, régna à sa 34
place. Huscham mourut ; et Hadad, fils de Bedad, régna à sa place. C'est lui qui frappa Madian dans 35
les champs de Moab. Le nom de sa ville était Avith. Hadad mourut ; et Samla, de Masréka, régna à 36
sa place. Samla mourut ; et Saül, de Rehoboth sur le fleuve, régna à sa place. Saül mourut ; et Baal- 37, 38
Hanan, fils d'Acbor, régna à sa place. Baal-Hanan, fils d'Acbor, mourut ; et Hadar régna à sa place. Le 39
nom de sa ville était Pau ; et le nom de sa femme Mehéthabeel, fille de Mathred, fille de Mézahab. Voici 40
les noms des chefs issus d'Ésaü, selon leurs tribus, selon leurs territoires, et d'après leurs noms : le chef
Thimna, le chef Alva, le chef Jetheth, le chef Oholibama, le chef Éla, le chef Pinon, le chef Kenaz, le 41, 42
chef Théman, le chef Mibtsar, le chef Magdiel, le chef Iram. Ce sont là les chefs d'Édom, selon leurs 43
habitations dans le pays qu'ils possédaient. C'est là Ésaü, père d'Édom.

Jacob demeura dans le pays de Canaan, où avait séjourné son père. Voici la postérité de Jacob. **37**, 2
Joseph, âgé de dix-sept ans, faisait paître le troupeau avec ses frères ; cet enfant était auprès des fils de Bilha et des fils de Zilpa, femmes de son père. Et Joseph rapportait à leur père leurs mauvais propos.
Israël aimait Joseph plus que tous ses autres fils, parce qu'il l'avait eu dans sa vieillesse ; et il lui fit une 3
tunique de plusieurs couleurs. Ses frères virent que leur père l'aimait plus qu'eux tous, et ils le prirent 4
en haine. Ils ne pouvaient lui parler avec amitié. Joseph eut un songe, et il le raconta à ses frères, 5
qui le haïrent encore davantage. Il leur dit : Écoutez donc ce songe que j'ai eu ! Nous étions à lier des 6, 7
gerbes au milieu des champs ; et voici, ma gerbe se leva et se tint debout, et vos gerbes l'entourèrent et se prosternèrent devant elle. Ses frères lui dirent : Est-ce que tu règneras sur nous ? est-ce que tu nous 8
gouverneras ? Et ils le haïrent encore davantage, à cause de ses songes et à cause de ses paroles. Il eut 9
encore un autre songe, et il le raconta à ses frères. Il dit : J'ai eu encore un songe ! Et voici, le soleil, la lune et onze étoiles se prosternaient devant moi. Il le raconta à son père et à ses frères. Son père le 10
réprimanda, et lui dit : Que signifie ce songe que tu as eu ? Faut-il que nous venions, moi, ta mère et tes frères, nous prosterner en terre devant toi ? Ses frères eurent de l'envie contre lui, mais son père garda 11
le souvenir de ces choses. Les frères de Joseph étant allés à Sichem, pour faire paître le troupeau de 12
leur père, Israël dit à Joseph : Tes frères ne font-ils pas paître le troupeau à Sichem ? Viens, je veux 13
t'envoyer vers eux. Et il répondit : Me voici ! Israël lui dit : Va, je te prie, et vois si tes frères sont en 14
bonne santé et si le troupeau est en bon état ; et tu m'en rapporteras des nouvelles. Il l'envoya ainsi de la vallée d'Hébron ; et Joseph alla à Sichem. Un homme le rencontra, comme il errait dans les champs. 15
Il le questionna, en disant : Que cherches -tu ? Joseph répondit : Je cherche mes frères ; dis -moi, je 16
te prie, où ils font paître leur troupeau. Et l'homme dit : Ils sont partis d'ici ; car je les ai entendus 17
dire : Allons à Dothan. Joseph alla après ses frères, et il les trouva à Dothan. Ils le virent de loin ; 18
et, avant qu'il fût près d'eux, ils complotèrent de le faire mourir. Ils se dirent l'un à l'autre : Voici le 19
faiseur de songes qui arrive. Venez maintenant, tuons -le, et jetons -le dans une des citernes ; nous 20
dirons qu'une bête féroce l'a dévoré, et nous verrons ce que deviendront ses songes. Ruben entendit 21
cela, et il le délivra de leurs mains. Il dit : Ne lui ôtons pas la vie. Ruben leur dit : Ne répandez 22
point de sang ; jetez -le dans cette citerne qui est au désert, et ne mettez pas la main sur lui. Il avait dessein de le délivrer de leurs mains pour le faire retourner vers son père. Lorsque Joseph fut arrivé 23

auprès de ses frères, ils le dépouillèrent de sa tunique, de la tunique de plusieurs couleurs, qu'il avait
24 sur lui. Ils le prirent, et le jetèrent dans la citerne. Cette citerne était vide ; il n'y avait point d'eau.
25 Ils s'assirent ensuite pour manger. Ayant levé les yeux, ils virent une caravane d'Ismaélites venant de
Galaad ; leurs chameaux étaient chargés d'aromates, de baume et de myrrhe, qu'ils transportaient en
26 Égypte. Alors Juda dit à ses frères : Que gagnerons -nous à tuer notre frère et à cacher son sang ?
27 Venez, vendons -le aux Ismaélites, et ne mettons pas la main sur lui, car il est notre frère, notre chair.
28 Et ses frères l'écoutèrent. Au passage des marchands madianites, ils tirèrent et firent remonter Joseph
hors de la citerne ; et ils le vendirent pour vingt sicles d'argent aux Ismaélites, qui l 'emmenèrent en
29 Égypte. Ruben revint à la citerne ; et voici, Joseph n'était plus dans la citerne. Il déchira ses vêtements,
30, 31 retourna vers ses frères, et dit : L'enfant n'y est plus ! Et moi, où irai -je ? Ils prirent alors la tunique
32 de Joseph ; et, ayant tué un bouc, ils plongèrent la tunique dans le sang. Ils envoyèrent à leur père la
tunique de plusieurs couleurs, en lui faisant dire : Voici ce que nous avons trouvé ! reconnais si c'est la
33 tunique de ton fils, ou non. Jacob la reconnut, et dit : C'est la tunique de mon fils ! une bête féroce l'a
34 dévoré ! Joseph a été mis en pièces ! Et il déchira ses vêtements, il mit un sac sur ses reins, et il porta
35 longtemps le deuil de son fils. Tous ses fils et toutes ses filles vinrent pour le consoler ; mais il ne voulut
recevoir aucune consolation. Il disait : C'est en pleurant que je descendrai vers mon fils au séjour des
36 morts ! Et il pleurait son fils. Les Madianites le vendirent en Égypte à Potiphar, officier de Pharaon,
chef des gardes.

38 En ce temps-là, Juda s'éloigna de ses frères, et se retira vers un homme d'Adullam, nommé Hira.
2, 3 Là, Juda vit la fille d'un Cananéen, nommé Schua ; il la prit pour femme, et alla vers elle. Elle devint
4 enceinte, et enfanta un fils, qu'elle appela Er. Elle devint encore enceinte, et enfanta un fils, qu'elle
5 appela Onan. Elle enfanta de nouveau un fils, qu'elle appela Schéla ; Juda était à Czib quand elle
6, 7 l'enfanta. Juda prit pour Er, son premier-né, une femme nommée Tamar. Er, premier-né de Juda, était
8 méchant aux yeux de l'Éternel ; et l'Éternel le fit mourir. Alors Juda dit à Onan : Va vers la femme de
9 ton frère, prends-la, comme beau-frère, et suscite une postérité à ton frère. Onan, sachant que cette
postérité ne serait pas à lui, se souillait à terre lorsqu 'il allait vers la femme de son frère, afin de ne
10, 11 pas donner de postérité à son frère. Ce qu'il faisait déplut à l'Éternel, qui le fit aussi mourir. Alors
Juda dit à Tamar, sa belle-fille : Demeure veuve dans la maison de ton père, jusqu'à ce que Schéla, mon
fils, soit grand. Il parlait ainsi dans la crainte que Schéla ne mourût comme ses frères. Tamar s'en alla,
12 et elle habita dans la maison de son père. Les jours s'écoulèrent, et la fille de Schua, femme de Juda,
mourut. Lorsque Juda fut consolé, il monta à Thimna, vers ceux qui tondaient ses brebis, lui et son
13 ami Hira, l'Adullamite. On en informa Tamar, et on lui dit : Voici ton beau-père qui monte à Thimna,
14 pour tondre ses brebis. Alors elle ôta ses habits de veuve, elle se couvrit d'un voile et s'enveloppa,
et elle s'assit à l'entrée d'Énaïm, sur le chemin de Thimna ; car elle voyait que Schéla était devenu
15 grand, et qu'elle ne lui était point donnée pour femme. Juda la vit, et la prit pour une prostituée, parce
16 qu'elle avait couvert son visage. Il l'aborda sur le chemin, et dit : Laisse -moi aller vers toi. Car il ne
17 connut pas que c'était sa belle-fille. Elle dit : Que me donneras -tu pour venir vers moi ? Il répondit : Je
t'enverrai un chevreau de mon troupeau. Elle dit : Me donneras -tu un gage, jusqu'à ce que tu l'envoies ?
18 Il répondit : Quel gage te donnerai -je ? Elle dit : Ton cachet, ton cordon, et le bâton que tu as à la main.
19 Il les lui donna. Puis il alla vers elle ; et elle devint enceinte de lui. Elle se leva, et s'en alla ; elle ôta
20 son voile, et remit ses habits de veuve. Juda envoya le chevreau par son ami l'Adullamite, pour retirer
21 le gage des mains de la femme. Mais il ne la trouva point. Il interrogea les gens du lieu, en disant :
Où est cette prostituée qui se tenait à Énaïm, sur le chemin ? Ils répondirent : Il n'y a point eu ici de
22 prostituée. Il retourna auprès de Juda, et dit : Je ne l'ai pas trouvée, et même les gens du lieu ont dit :
23 Il n'y a point eu ici de prostituée. Juda dit : Qu'elle garde ce qu'elle a ! Ne nous exposons pas au mépris.
24 Voici, j'ai envoyé ce chevreau, et tu ne l'as pas trouvée. Environ trois mois après, on vint dire à Juda :
Tamar, ta belle-fille, s'est prostituée, et même la voilà enceinte à la suite de sa prostitution. Et Juda
25 dit : Faites-la sortir, et qu'elle soit brûlée. Comme on l'amenait dehors, elle fit dire à son beau-père :
C'est de l'homme à qui ces choses appartiennent que je suis enceinte ; reconnais, je te prie, à qui sont
26 ce cachet, ces cordons et ce bâton. Juda les reconnut, et dit : Elle est moins coupable que moi, puisque
27 je ne l'ai pas donnée à Schéla, mon fils. Et il ne la connut plus. Quand elle fut au moment d'accoucher,
28 voici, il y avait deux jumeaux dans son ventre. Et pendant l'accouchement il y en eut un qui présenta
29 la main ; la sage-femme la prit, et y attacha un fil cramoisi, en disant : Celui-ci sort le premier. Mais il
retira la main, et son frère sortit. Alors la sage-femme dit : Quelle brèche tu as faite ! Et elle lui donna
30 le nom de Pérets. Ensuite sortit son frère, qui avait à la main le fil cramoisi ; et on lui donna le nom de
Zérach.

39 On fit descendre Joseph en Égypte ; et Potiphar, officier de Pharaon, chef des gardes, Égyptien,
2 l'acheta des Ismaélites qui l'y avaient fait descendre. L'Éternel fut avec lui, et la prospérité l'accompa-

gna ; il habitait dans la maison de son maître, l'Égyptien. Son maître vit que l'Éternel était avec lui, et 3
que l'Éternel faisait prospérer entre ses mains tout ce qu'il entreprenait. Joseph trouva grâce aux yeux 4
de son maître, qui l'employa à son service, l'établit sur sa maison, et lui confia tout ce qu'il possédait.
Dès que Potiphar l'eut établi sur sa maison et sur tout ce qu'il possédait, l'Éternel bénit la maison de 5
l'Égyptien, à cause de Joseph ; et la bénédiction de l'Éternel fut sur tout ce qui lui appartenait, soit à la
maison, soit aux champs. Il abandonna aux mains de Joseph tout ce qui lui appartenait, et il n'avait 6
avec lui d'autre soin que celui de prendre sa nourriture. Or, Joseph était beau de taille et beau de figure.
Après ces choses, il arriva que la femme de son maître porta les yeux sur Joseph, et dit : Couche avec 7
moi ! Il refusa, et dit à la femme de son maître : Voici, mon maître ne prend avec moi connaissance de 8
rien dans la maison, et il a remis entre mes mains tout ce qui lui appartient. Il n'est pas plus grand 9
que moi dans cette maison, et il ne m'a rien interdit, excepté toi, parce que tu es sa femme. Comment
ferais -je un aussi grand mal et pécherais -je contre Dieu ? Quoiqu'elle parlât tous les jours à Joseph, il 10
refusa de coucher auprès d'elle, d'être avec elle. Un jour qu'il était entré dans la maison pour faire son 11
ouvrage, et qu 'il n'y avait là aucun des gens de la maison, elle le saisit par son vêtement, en disant : 12
Couche avec moi ! Il lui laissa son vêtement dans la main, et s'enfuit au dehors. Lorsqu'elle vit qu'il lui 13
avait laissé son vêtement dans la main, et qu'il s'était enfui dehors, elle appela les gens de sa maison, 14
et leur dit : Voyez, il nous a amené un Hébreu pour se jouer de nous. Cet homme est venu vers moi
pour coucher avec moi ; mais j'ai crié à haute voix. Et quand il a entendu que j'élevais la voix et que je 15
criais, il a laissé son vêtement à côté de moi et s'est enfui dehors. Et elle posa le vêtement de Joseph à 16
côté d'elle, jusqu'à ce que son maître rentrât à la maison. Alors elle lui parla ainsi : L'esclave hébreu 17
que tu nous as amené est venu vers moi pour se jouer de moi. Et comme j'ai élevé la voix et que j'ai 18
crié, il a laissé son vêtement à côté de moi et s'est enfui dehors. Après avoir entendu les paroles de sa 19
femme, qui lui disait : Voilà ce que m'a fait ton esclave ! le maître de Joseph fut enflammé de colère. Il 20
prit Joseph, et le mit dans la prison, dans le lieu où les prisonniers du roi étaient enfermés : il fut là,
en prison. L'Éternel fut avec Joseph, et il étendit sur lui sa bonté. Il le mit en faveur aux yeux du chef 21
de la prison. Et le chef de la prison plaça sous sa surveillance tous les prisonniers qui étaient dans la 22
prison ; et rien ne s'y faisait que par lui. Le chef de la prison ne prenait aucune connaissance de ce que 23
Joseph avait en main, parce que l'Éternel était avec lui. Et l'Éternel donnait de la réussite à ce qu'il
faisait.

Après ces choses, il arriva que l'échanson et le panetier du roi d'Égypte, offensèrent leur maître, le **40**
roi d'Égypte. Pharaon fut irrité contre ses deux officiers, le chef des échansons et le chef des panetiers. 2
Et il les fit mettre dans la maison du chef des gardes, dans la prison, dans le lieu où Joseph était 3
enfermé. Le chef des gardes les plaça sous la surveillance de Joseph, qui faisait le service auprès 4
d'eux ; et ils passèrent un certain temps en prison. Pendant une même nuit, l'échanson et le panetier 5
du roi d'Égypte, qui étaient enfermés dans la prison, eurent tous les deux un songe, chacun le sien,
pouvant recevoir une explication distincte. Joseph, étant venu le matin vers eux, les regarda ; et voici, 6
ils étaient tristes. Alors il questionna les officiers de Pharaon, qui étaient avec lui dans la prison de son 7
maître, et il leur dit : Pourquoi avez-vous mauvais visage aujourd'hui ? Ils lui répondirent : Nous avons 8
eu un songe, et il n'y a personne pour l'expliquer. Joseph leur dit : N'est-ce pas à Dieu qu'appartiennent
les explications ? Racontez -moi donc votre songe. Le chef des échansons raconta son songe à Joseph, 9
et lui dit : Dans mon songe, voici, il y avait un cep devant moi. Ce cep avait trois sarments. Quand 10
il eut poussé, sa fleur se développa et ses grappes donnèrent des raisins mûrs. La coupe de Pharaon 11
était dans ma main. Je pris les raisins, je les pressai dans la coupe de Pharaon, et je mis la coupe
dans la main de Pharaon. Joseph lui dit : En voici l'explication. Les trois sarments sont trois jours. 12
Encore trois jours, et Pharaon relèvera ta tête et te rétablira dans ta charge ; tu mettras la coupe dans 13
la main de Pharaon, comme tu en avais l'habitude lorsque tu étais son échanson. Mais souviens -toi 14
de moi, quand tu seras heureux, et montre, je te prie, de la bonté à mon égard ; parle en ma faveur
à Pharaon, et fais-moi sortir de cette maison. Car j'ai été enlevé du pays des Hébreux, et ici même 15
je n'ai rien fait pour être mis en prison. Le chef des panetiers, voyant que Joseph avait donné une 16
explication favorable, dit : Voici, il y avait aussi, dans mon songe, trois corbeilles de pain blanc sur ma
tête. Dans la corbeille la plus élevée il y avait pour Pharaon des mets de toute espèce, cuits au four ; 17
et les oiseaux les mangeaient dans la corbeille au-dessus de ma tête. Joseph répondit, et dit : En voici 18
l'explication. Les trois corbeilles sont trois jours. Encore trois jours, et Pharaon enlèvera ta tête de 19
dessus toi, te fera pendre à un bois, et les oiseaux mangeront ta chair. Le troisième jour, jour de la 20
naissance de Pharaon, il fit un festin à tous ses serviteurs ; et il éleva la tête du chef des échansons et la
tête du chef des panetiers, au milieu de ses serviteurs : il rétablit le chef des échansons dans sa charge 21
d'échanson, pour qu'il mît la coupe dans la main de Pharaon ; mais il fit pendre le chef des panetiers, 22
selon l'explication que Joseph leur avait donnée. Le chef des échansons ne pensa plus à Joseph. Il 23

l'oublia.

41, 2 Au bout de deux ans, Pharaon eut un songe. Voici, il se tenait près du fleuve. Et voici, sept vaches
3 belles à voir et grasses de chair montèrent hors du fleuve, et se mirent à paître dans la prairie. Sept
autres vaches laides à voir et maigres de chair montèrent derrière elles hors du fleuve, et se tinrent
4 à leurs côtés sur le bord du fleuve. Les vaches laides à voir et maigres de chair mangèrent les sept
5 vaches belles à voir et grasses de chair. Et Pharaon s'éveilla. Il se rendormit, et il eut un second songe.
6 Voici, sept épis gras et beaux montèrent sur une même tige. Et sept épis maigres et brûlés par le vent
7 d'orient poussèrent après eux. Les épis maigres engloutirent les sept épis gras et pleins. Et Pharaon
8 s'éveilla. Voilà le songe. Le matin, Pharaon eut l'esprit agité, et il fit appeler tous les magiciens et tous
9 les sages de l'Égypte. Il leur raconta ses songes. Mais personne ne put les expliquer à Pharaon. Alors
le chef des échansons prit la parole, et dit à Pharaon : Je vais rappeler aujourd'hui le souvenir de ma
10 faute. Pharaon s'était irrité contre ses serviteurs ; et il m'avait fait mettre en prison dans la maison
11 du chef des gardes, moi et le chef des panetiers. Nous eûmes l'un et l'autre un songe dans une même
12 nuit ; et chacun de nous reçut une explication en rapport avec le songe qu'il avait eu. Il y avait là
avec nous un jeune Hébreu, esclave du chef des gardes. Nous lui racontâmes nos songes, et il nous les
13 expliqua. Les choses sont arrivées selon l'explication qu'il nous avait donnée. Pharaon me rétablit dans
14 ma charge, et il fit pendre le chef des panetiers. Pharaon fit appeler Joseph. On le fit sortir en hâte
15 de prison. Il se rasa, changea de vêtements, et se rendit vers Pharaon. Pharaon dit à Joseph : J'ai eu
un songe. Personne ne peut l'expliquer ; et j'ai appris que tu expliques un songe, après l'avoir entendu.
16 Joseph répondit à Pharaon, en disant : Ce n'est pas moi ! c'est Dieu qui donnera une réponse favorable
17 à Pharaon. Pharaon dit alors à Joseph : Dans mon songe, voici, je me tenais sur le bord du fleuve.
18 Et voici, sept vaches grasses de chair et belles d'apparence montèrent hors du fleuve, et se mirent à
19 paître dans la prairie. Sept autres vaches montèrent derrière elles, maigres, fort laides d'apparence,
20 et décharnées : je n'en ai point vu d'aussi laides dans tout le pays d'Égypte. Les vaches décharnées et
21 laides mangèrent les sept premières vaches qui étaient grasses. Elles les engloutirent dans leur ventre,
sans qu'on s'aperçût qu'elles y fussent entrées ; et leur apparence était laide comme auparavant. Et je
22, 23 m'éveillai. Je vis encore en songe sept épis pleins et beaux, qui montèrent sur une même tige. Et sept
24 épis vides, maigres, brûlés par le vent d'orient, poussèrent après eux. Les épis maigres engloutirent
25 les sept beaux épis. Je l'ai dit aux magiciens, mais personne ne m'a donné l'explication. Joseph dit
à Pharaon : Ce qu'a songé Pharaon est une seule chose ; Dieu a fait connaître à Pharaon ce qu'il va
26 faire. Les sept vaches belles sont sept années : et les sept épis beaux sont sept années : c'est un seul
27 songe. Les sept vaches décharnées et laides, qui montaient derrière les premières, sont sept années ;
28 et les sept épis vides, brûlés par le vent d'orient, seront sept années de famine. Ainsi, comme je viens
29 de le dire à Pharaon, Dieu a fait connaître à Pharaon ce qu'il va faire. Voici, il y aura sept années de
30 grande abondance dans tout le pays d'Égypte. Sept années de famine viendront après elles ; et l'on
31 oubliera toute cette abondance au pays d'Égypte, et la famine consumera le pays. Cette famine qui
32 suivra sera si forte qu'on ne s'apercevra plus de l'abondance dans le pays. Si Pharaon a vu le songe
se répéter une seconde fois, c'est que la chose est arrêtée de la part de Dieu, et que Dieu se hâtera
33 de l'exécuter. Maintenant, que Pharaon choisisse un homme intelligent et sage, et qu'il le mette à la
34 tête du pays d'Égypte. Que Pharaon établisse des commissaires sur le pays, pour lever un cinquième
35 des récoltes de l'Égypte pendant les sept années d'abondance. Qu'ils rassemblent tous les produits
de ces bonnes années qui vont venir ; qu'ils fassent, sous l'autorité de Pharaon, des amas de blé, des
36 approvisionnements dans les villes, et qu'ils en aient la garde. Ces provisions seront en réserve pour le
pays, pour les sept années de famine qui arriveront dans le pays d'Égypte, afin que le pays ne soit pas
37, 38 consumé par la famine. Ces paroles plurent à Pharaon et à tous ses serviteurs. Et Pharaon dit à ses
39 serviteurs : Trouverions -nous un homme comme celui-ci, ayant en lui l'esprit de Dieu ? Et Pharaon dit
à Joseph : Puisque Dieu t'a fait connaître toutes ces choses, il n'y a personne qui soit aussi intelligent
40 et aussi sage que toi. Je t'établis sur ma maison, et tout mon peuple obéira à tes ordres. Le trône seul
41 m'élèvera au-dessus de toi. Pharaon dit à Joseph : Vois, je te donne le commandement de tout le pays
42 d'Égypte. Pharaon ôta son anneau de la main, et le mit à la main de Joseph ; il le revêtit d'habits de fin
43 lin, et lui mit un collier d'or au cou. Il le fit monter sur le char qui suivait le sien ; et l'on criait devant
44 lui : À genoux ! C'est ainsi que Pharaon lui donna le commandement de tout le pays d'Égypte. Il dit
encore à Joseph : Je suis Pharaon ! Et sans toi personne ne lèvera la main ni le pied dans tout le pays
45 d'Égypte. Pharaon appela Joseph du nom de Tsaphnath-Paenéach ; et il lui donna pour femme Asnath,
46 fille de Poti-Phéra, prêtre d'On. Et Joseph partit pour visiter le pays d'Égypte. Joseph était âgé de
trente ans lorsqu'il se présenta devant Pharaon, roi d'Égypte ; et il quitta Pharaon, et parcourut tout le
47, 48 pays d'Égypte. Pendant les sept années de fertilité, la terre rapporta abondamment. Joseph rassembla

tous les produits de ces sept années dans le pays d'Égypte ; il fit des approvisionnements dans les villes,
mettant dans l'intérieur de chaque ville les productions des champs d'alentour. Joseph amassa du blé, 49
comme le sable de la mer, en quantité si considérable que l'on cessa de compter, parce qu'il n'y avait
plus de nombre. Avant les années de famine, il naquit à Joseph deux fils, que lui enfanta Asnath, fille 50
de Poti-Phéra, prêtre d'On. Joseph donna au premier-né le nom de Manassé, car, dit-il, Dieu m'a fait 51
oublier toutes mes peines et toute la maison de mon père. Et il donna au second le nom d'Éphraïm, 52
car, dit-il, Dieu m'a rendu fécond dans le pays de mon affliction. Les sept années d'abondance qu'il 53
y eut au pays d'Égypte s'écoulèrent. Et les sept années de famine commencèrent à venir, ainsi que 54
Joseph l'avait annoncé. Il y eut famine dans tous les pays ; mais dans tout le pays d'Égypte il y avait
du pain. Quand tout le pays d'Égypte fut aussi affamé, le peuple cria à Pharaon pour avoir du pain. 55
Pharaon dit à tous les Égyptiens : Allez vers Joseph, et faites ce qu'il vous dira. La famine régnait 56
dans tout le pays. Joseph ouvrit tous les lieux d'approvisionnements, et vendit du blé aux Égyptiens. La
famine augmentait dans le pays d'Égypte. Et de tous les pays on arrivait en Égypte, pour acheter du 57
blé auprès de Joseph ; car la famine était forte dans tous les pays.

Jacob, voyant qu'il y avait du blé en Égypte, dit à ses fils : Pourquoi vous regardez -vous les uns **42**
les autres ? Il dit : Voici, j'apprends qu'il y a du blé en Égypte ; descendez -y, pour nous en acheter 2
là, afin que nous vivions et que nous ne mourions pas. Dix frères de Joseph descendirent en Égypte, 3
pour acheter du blé. Jacob n'envoya point avec eux Benjamin, frère de Joseph, dans la crainte qu'il 4
ne lui arrivât quelque malheur. Les fils d'Israël vinrent pour acheter du blé, au milieu de ceux qui 5
venaient aussi ; car la famine était dans le pays de Canaan. Joseph commandait dans le pays ; c'est lui 6
qui vendait du blé à tout le peuple du pays. Les frères de Joseph vinrent, et se prosternèrent devant
lui la face contre terre. Joseph vit ses frères et les reconnut ; mais il feignit d'être un étranger pour 7
eux, il leur parla durement, et leur dit : D'où venez -vous ? Ils répondirent : Du pays de Canaan, pour
acheter des vivres. Joseph reconnut ses frères, mais eux ne le reconnurent pas. Joseph se souvint des 8, 9
songes qu'il avait eus à leur sujet, et il leur dit : Vous êtes des espions ; c'est pour observer les lieux
faibles du pays que vous êtes venus. Ils lui répondirent : Non, mon seigneur, tes serviteurs sont venus 10
pour acheter du blé. Nous sommes tous fils d'un même homme ; nous sommes sincères, tes serviteurs 11
ne sont pas des espions. Il leur dit : Nullement ; c'est pour observer les lieux faibles du pays que vous 12
êtes venus. Ils répondirent : Nous, tes serviteurs, sommes douze frères, fils d'un même homme au pays 13
de Canaan ; et voici, le plus jeune est aujourd'hui avec notre père, et il y en a un qui n'est plus. Joseph 14
leur dit : Je viens de vous le dire, vous êtes des espions. Voici comment vous serez éprouvés. Par la vie 15
de Pharaon ! vous ne sortirez point d'ici que votre jeune frère ne soit venu. Envoyez l'un de vous pour 16
chercher votre frère ; et vous, restez prisonniers. Vos paroles seront éprouvées, et je saurai si la vérité
est chez vous ; sinon, par la vie de Pharaon ! vous êtes des espions. Et il les mit ensemble trois jours 17
en prison. Le troisième jour, Joseph leur dit : Faites ceci, et vous vivrez. Je crains Dieu ! Si vous êtes 18, 19
sincères, que l'un de vos frères reste enfermé dans votre prison ; et vous, partez, emportez du blé pour
nourrir vos familles, et amenez -moi votre jeune frère, afin que vos paroles soient éprouvées et que vous 20
ne mouriez point. Et ils firent ainsi. Ils se dirent alors l'un à l'autre : Oui, nous avons été coupables 21
envers notre frère, car nous avons vu l'angoisse de son âme, quand il nous demandait grâce, et nous
ne l'avons point écouté ! C'est pour cela que cette affliction nous arrive. Ruben, prenant la parole, leur 22
dit : Ne vous disais -je pas : Ne commettez point un crime envers cet enfant ? Mais vous n'avez point
écouté. Et voici, son sang est redemandé. Ils ne savaient pas que Joseph comprenait, car il se servait 23
avec eux d'un interprète. Il s'éloigna d'eux, pour pleurer. Il revint, et leur parla ; puis il prit parmi eux 24
Siméon, et le fit enchaîner sous leurs yeux. Joseph ordonna qu'on remplît de blé leurs sacs, qu'on remît 25
l'argent de chacun dans son sac, et qu'on leur donnât des provisions pour la route. Et l'on fit ainsi. Ils 26
chargèrent le blé sur leurs ânes, et partirent. L'un d'eux ouvrit son sac pour donner du fourrage à son 27
âne, dans le lieu où ils passèrent la nuit, et il vit l'argent qui était à l'entrée du sac. Il dit à ses frères : 28
Mon argent a été rendu, et le voici dans mon sac. Alors leur coeur fut en défaillance ; et ils se dirent
l'un à l'autre, en tremblant : Qu'est-ce que Dieu nous a fait ? Ils revinrent auprès de Jacob, leur père, 29
dans le pays de Canaan, et ils lui racontèrent tout ce qui leur était arrivé. Ils dirent : L'homme, qui 30
est le seigneur du pays, nous a parlé durement, et il nous a pris pour des espions. Nous lui avons dit : 31
Nous sommes sincères, nous ne sommes pas des espions. Nous sommes douze frères, fils de notre père ; 32
l'un n'est plus, et le plus jeune est aujourd'hui avec notre père au pays de Canaan. Et l'homme, qui 33
est le seigneur du pays, nous a dit : Voici comment je saurai si vous êtes sincères. Laissez auprès de
moi l'un de vos frères, prenez de quoi nourrir vos familles, partez, et amenez -moi votre jeune frère. Je 34
saurai ainsi que vous n'êtes pas des espions, que vous êtes sincères ; je vous rendrai votre frère, et vous
pourrez librement parcourir le pays. Lorsqu'ils vidèrent leurs sacs, voici, le paquet d'argent de chacun 35
était dans son sac. Ils virent, eux et leur père, leurs paquets d'argent, et ils eurent peur. Jacob, leur 36

père, leur dit : Vous me privez de mes enfants ! Joseph n'est plus, Siméon n'est plus, et vous prendriez
37 Benjamin ! C'est sur moi que tout cela retombe. Ruben dit à son père : Tu feras mourir mes deux fils si
38 je ne te ramène pas Benjamin ; remets -le entre mes mains, et je te le ramènerai. Jacob dit : Mon fils ne descendra point avec vous ; car son frère est mort, et il reste seul ; s'il lui arrivait un malheur dans le voyage que vous allez faire, vous feriez descendre mes cheveux blancs avec douleur dans le séjour des morts.

43, 2 La famine s'appesantissait sur le pays. Quand ils eurent fini de manger le blé qu'ils avaient apporté
3 d'Égypte, Jacob dit à ses fils : Retournez, achetez -nous un peu de vivres. Juda lui répondit : Cet homme nous a fait cette déclaration formelle : Vous ne verrez pas ma face, à moins que votre frère ne soit avec
4 vous. Si donc tu veux envoyer notre frère avec nous, nous descendrons, et nous t'achèterons des vivres.
5 Mais si tu ne veux pas l'envoyer, nous ne descendrons point, car cet homme nous a dit : Vous ne verrez
6 pas ma face, à moins que votre frère ne soit avec vous. Israël dit alors : Pourquoi avez-vous mal agi
7 à mon égard, en disant à cet homme que vous aviez encore un frère ? Ils répondirent : Cet homme nous a interrogés sur nous et sur notre famille, en disant : Votre père vit -il encore ? avez -vous un frère ? Et nous avons répondu à ces questions. Pouvions-nous savoir qu'il dirait : Faites descendre votre
8 frère ? Juda dit à Israël, son père : Laisse venir l'enfant avec moi, afin que nous nous levions et que
9 nous partions ; et nous vivrons et ne mourrons pas, nous, toi, et nos enfants. Je réponds de lui ; tu le redemanderas de ma main. Si je ne le ramène pas auprès de toi et si je ne le remets pas devant ta face,
10 je serai pour toujours coupable envers toi. Car si nous n'eussions pas tardé, nous serions maintenant
11 deux fois de retour. Israël, leur père, leur dit : Puisqu'il le faut, faites ceci. Prenez dans vos sacs des meilleures productions du pays, pour en porter un présent à cet homme, un peu de baume et un peu de
12 miel, des aromates, de la myrrhe, des pistaches et des amandes. Prenez avec vous de l'argent au double,
13 et remportez l'argent qu'on avait mis à l'entrée de vos sacs : peut-être était-ce une erreur. Prenez votre
14 frère, et levez -vous ; retournez vers cet homme. Que le Dieu tout-puissant vous fasse trouver grâce devant cet homme, et qu'il laisse revenir avec vous votre autre frère et Benjamin ! Et moi, si je dois
15 être privé de mes enfants, que j'en sois privé ! Ils prirent le présent ; ils prirent avec eux de l'argent au double, ainsi que Benjamin ; ils se levèrent, descendirent en Égypte, et se présentèrent devant Joseph.
16 Dès que Joseph vit avec eux Benjamin, il dit à son intendant : Fais entrer ces gens dans la maison, tue
17 et apprête ; car ces gens mangeront avec moi à midi. Cet homme fit ce que Joseph avait ordonné, et il
18 conduisit ces gens dans la maison de Joseph. Ils eurent peur lorsqu'ils furent conduits à la maison de Joseph, et ils dirent : C'est à cause de l'argent remis l'autre fois dans nos sacs qu'on nous emmène ; c'est pour se jeter sur nous, se précipiter sur nous ; c'est pour nous prendre comme esclaves, et s'emparer
19 de nos ânes. Ils s'approchèrent de l'intendant de la maison de Joseph, et lui adressèrent la parole, à
20 l'entrée de la maison. Ils dirent : Pardon ! mon seigneur, nous sommes déjà descendus une fois pour
21 acheter des vivres. Puis, quand nous arrivâmes, au lieu où nous devions passer la nuit, nous avons ouvert nos sacs ; et voici, l'argent de chacun était à l'entrée de son sac, notre argent selon son poids :
22 nous le rapportons avec nous. Nous avons aussi apporté d'autre argent, pour acheter des vivres. Nous
23 ne savons pas qui avait mis notre argent dans nos sacs. L'intendant répondit : Que la paix soit avec vous ! Ne craignez rien. C'est votre Dieu, le Dieu de votre père, qui vous a donné un trésor dans vos
24 sacs. Votre argent m'est parvenu. Et il leur amena Siméon. Cet homme les fit entrer dans la maison de Joseph ; il leur donna de l'eau et ils se lavèrent les pieds ; il donna aussi du fourrage à leurs ânes.
25 Ils préparèrent leur présent, en attendant que Joseph vienne à midi ; car on les avait informés qu'ils
26 mangeraient chez lui. Quand Joseph fut arrivé à la maison, ils lui offrirent le présent qu'ils avaient
27 apporté, et ils se prosternèrent en terre devant lui. Il leur demanda comment ils se portaient ; et il
28 dit : Votre vieux père, dont vous avez parlé, est-il en bonne santé ? vit -il encore ? Ils répondirent : Ton
29 serviteur, notre père, est en bonne santé ; il vit encore. Et ils s'inclinèrent et se prosternèrent. Joseph leva les yeux ; et, jetant un regard sur Benjamin, son frère, fils de sa mère, il dit : Est-ce là votre jeune
30 frère, dont vous m'avez parlé ? Et il ajouta : Dieu te fasse miséricorde, mon fils ! Ses entrailles étaient émues pour son frère, et il avait besoin de pleurer ; il entra précipitamment dans une chambre, et il y
31 pleura. Après s'être lavé le visage, il en sortit ; et, faisant des efforts pour se contenir, il dit : Servez
32 à manger. On servit Joseph à part, et ses frères à part ; les Égyptiens qui mangeaient avec lui furent aussi servis à part, car les Égyptiens ne pouvaient pas manger avec les Hébreux, parce que c'est à
33 leurs yeux une abomination. Les frères de Joseph s'assirent en sa présence, le premier-né selon son droit d'aînesse, et le plus jeune selon son âge ; et ils se regardaient les uns les autres avec étonnement.
34 Joseph leur fit porter des mets qui étaient devant lui, et Benjamin en eut cinq fois plus que les autres. Ils burent, et s'égayèrent avec lui.

44 Joseph donna cet ordre à l'intendant de sa maison : Remplis de vivres les sacs de ces gens, autant
2 qu'ils en pourront porter, et mets l'argent de chacun à l'entrée de son sac. Tu mettras aussi ma coupe, la coupe d'argent, à l'entrée du sac du plus jeune, avec l'argent de son blé. L'intendant fit ce que Joseph

lui avait ordonné. Le matin, dès qu'il fit jour, on renvoya ces gens avec leurs ânes. Ils étaient sortis 3, 4
de la ville, et ils n'en étaient guère éloignés, lorsque Joseph dit à son intendant : Lève -toi, poursuis
ces gens ; et, quand tu les auras atteints, tu leur diras : Pourquoi avez-vous rendu le mal pour le bien ?
N'avez-vous pas la coupe dans laquelle boit mon seigneur, et dont il se sert pour deviner ? Vous avez 5
mal fait d'agir ainsi. L'intendant les atteignit, et leur dit ces mêmes paroles. Ils lui répondirent : 6, 7
Pourquoi mon seigneur parle -t-il de la sorte ? Dieu préserve tes serviteurs d'avoir commis une telle
action ! Voici, nous t'avons rapporté du pays de Canaan l'argent que nous avons trouvé à l'entrée de 8
nos sacs ; comment aurions-nous dérobé de l'argent ou de l'or dans la maison de ton seigneur ? Que 9
celui de tes serviteurs sur qui se trouvera la coupe meure, et que nous soyons nous-mêmes esclaves de
mon seigneur ! Il dit : Qu'il en soit donc selon vos paroles ! Celui sur qui se trouvera la coupe sera mon 10
esclave ; et vous, vous serez innocents. Aussitôt, chacun descendit son sac à terre, et chacun ouvrit 11
son sac. L'intendant les fouilla, commençant par le plus âgé et finissant par le plus jeune ; et la coupe 12
fut trouvée dans le sac de Benjamin. Ils déchirèrent leurs vêtements, chacun rechargea son âne, et ils 13
retournèrent à la ville. Juda et ses frères arrivèrent à la maison de Joseph, où il était encore, et ils se 14
prosternèrent en terre devant lui. Joseph leur dit : Quelle action avez-vous faite ? Ne savez -vous pas 15
qu'un homme comme moi a le pouvoir de deviner ? Juda répondit : Que dirons -nous à mon seigneur ? 16
comment parlerons -nous ? comment nous justifierons -nous ? Dieu a trouvé l'iniquité de tes serviteurs.
Nous voici esclaves de mon seigneur, nous, et celui sur qui s'est trouvée la coupe. Et Joseph dit : Dieu 17
me garde de faire cela ! L'homme sur qui la coupe a été trouvée sera mon esclave ; mais vous, remontez
en paix vers votre père. Alors Juda s'approcha de Joseph, et dit : De grâce, mon seigneur, que ton 18
serviteur puisse faire entendre une parole à mon seigneur, et que sa colère ne s'enflamme point contre
ton serviteur ! car tu es comme Pharaon. Mon seigneur a interrogé ses serviteurs, en disant : Avez 19
-vous un père, ou un frère ? Nous avons répondu : Nous avons un vieux père, et un jeune frère, enfant 20
de sa vieillesse ; cet enfant avait un frère qui est mort, et qui était de la même mère ; il reste seul, et son
père l'aime. Tu as dit à tes serviteurs : Faites-le descendre vers moi, et que je le voie de mes propres 21
yeux. Nous avons répondu à mon seigneur : L'enfant ne peut pas quitter son père ; s'il le quitte, son père 22
mourra. Tu as dit à tes serviteurs : Si votre jeune frère ne descend pas avec vous, vous ne reverrez pas 23
ma face. Lorsque nous sommes remontés auprès de ton serviteur, mon père, nous lui avons rapporté 24
les paroles de mon seigneur. Notre père a dit : Retournez, achetez -nous un peu de vivres. Nous avons 25, 26
répondu : Nous ne pouvons pas descendre ; mais, si notre jeune frère est avec nous, nous descendrons,
car nous ne pouvons pas voir la face de cet homme, à moins que notre jeune frère ne soit avec nous.
Ton serviteur, notre père, nous a dit : Vous savez que ma femme m'a enfanté deux fils. L'un étant sorti 27, 28
de chez moi, je pense qu'il a été sans doute déchiré, car je ne l'ai pas revu jusqu'à présent. Si vous 29
me prenez encore celui-ci, et qu'il lui arrive un malheur, vous ferez descendre mes cheveux blancs avec
douleur dans le séjour des morts. Maintenant, si je retourne auprès de ton serviteur, mon père, sans 30
avoir avec nous l'enfant à l'âme duquel son âme est attachée, il mourra, en voyant que l'enfant n'y 31
est pas ; et tes serviteurs feront descendre avec douleur dans le séjour des morts les cheveux blancs de
ton serviteur, notre père. Car ton serviteur a répondu pour l'enfant, en disant à mon père : Si je ne le 32
ramène pas auprès de toi, je serai pour toujours coupable envers mon père. Permets donc, je te prie, à 33
ton serviteur de rester à la place de l'enfant, comme esclave de mon seigneur ; et que l'enfant remonte
avec ses frères. Comment pourrai-je remonter vers mon père, si l'enfant n'est pas avec moi ? Ah ! que 34
je ne voie point l'affliction de mon père !

Joseph ne pouvait plus se contenir devant tous ceux qui l'entouraient. Il s'écria : Faites sortir tout **45**
le monde. Et il ne resta personne avec Joseph, quand il se fit connaître à ses frères. Il éleva la voix, 2
en pleurant. Les Égyptiens l'entendirent, et la maison de Pharaon l'entendit. Joseph dit à ses frères : 3
Je suis Joseph ! Mon père vit -il encore ? Mais ses frères ne purent lui répondre, car ils étaient troublés
en sa présence. Joseph dit à ses frères : Approchez -vous de moi. Et ils s'approchèrent. Il dit : Je suis 4
Joseph, votre frère, que vous avez vendu pour être mené en Égypte. Maintenant, ne vous affligez pas, 5
et ne soyez pas fâchés de m'avoir vendu pour être conduit ici, car c'est pour vous sauver la vie que
Dieu m'a envoyé devant vous. Voilà deux ans que la famine est dans le pays ; et pendant cinq années 6
encore, il n'y aura ni labour, ni moisson. Dieu m'a envoyé devant vous pour vous faire subsister dans 7
le pays, et pour vous faire vivre par une grande délivrance. Ce n'est donc pas vous qui m'avez envoyé 8
ici, mais c'est Dieu ; il m'a établi père de Pharaon, maître de toute sa maison, et gouverneur de tout le
pays d'Égypte. Hâtez -vous de remonter auprès de mon père, et vous lui direz : Ainsi a parlé ton fils 9
Joseph : Dieu m'a établi seigneur de toute l'Égypte ; descends vers moi, ne tarde pas ! Tu habiteras 10
dans le pays de Gosen, et tu seras près de moi, toi, tes fils, et les fils de tes fils, tes brebis et tes boeufs,
et tout ce qui est à toi. Là, je te nourrirai, car il y aura encore cinq années de famine ; et ainsi tu ne 11
périras point, toi, ta maison, et tout ce qui est à toi. Vous voyez de vos yeux, et mon frère Benjamin voit 12
de ses yeux que c'est moi-même qui vous parle. Racontez à mon père toute ma gloire en Égypte, et tout 13

14 ce que vous avez vu ; et vous ferez descendre ici mon père au plus tôt. Il se jeta au cou de Benjamin, son
15 frère, et pleura ; et Benjamin pleura sur son cou. Il embrassa aussi tous ses frères, en pleurant. Après
16 quoi, ses frères s'entretinrent avec lui. Le bruit se répandit dans la maison de Pharaon que les frères
17 de Joseph étaient arrivés : ce qui fut agréable à Pharaon et à ses serviteurs. Pharaon dit à Joseph :
18 Dis à tes frères : Faites ceci. Chargez vos bêtes, et partez pour le pays de Canaan ; prenez votre père
et vos familles, et venez auprès de moi. Je vous donnerai ce qu'il y a de meilleur au pays d'Égypte, et
19 vous mangerez la graisse du pays. Tu as ordre de leur dire : Faites ceci. Prenez dans le pays d'Égypte
20 des chars pour vos enfants et pour vos femmes ; amenez votre père, et venez. Ne regrettez point ce que
21 vous laisserez, car ce qu'il y a de meilleur dans tout le pays d'Égypte sera pour vous. Les fils d'Israël
firent ainsi. Joseph leur donna des chars, selon l'ordre de Pharaon ; il leur donna aussi des provisions
22 pour la route. Il leur donna à tous des vêtements de rechange, et il donna à Benjamin trois cents
23 sicles d'argent et cinq vêtements de rechange. Il envoya à son père dix ânes chargés de ce qu'il y avait
de meilleur en Égypte, et dix ânesses chargées de blé, de pain et de vivres, pour son père pendant le
24, 25 voyage. Puis il congédia ses frères, qui partirent ; et il leur dit : Ne vous querellez pas en chemin. Ils
26 remontèrent de l'Égypte, et ils arrivèrent dans le pays de Canaan, auprès de Jacob, leur père. Ils lui
dirent : Joseph vit encore, et même c'est lui qui gouverne tout le pays d'Égypte. Mais le coeur de Jacob
27 resta froid, parce qu'il ne les croyait pas. Ils lui rapportèrent toutes les paroles que Joseph leur avait
dites. Il vit les chars que Joseph avait envoyés pour le transporter. C'est alors que l'esprit de Jacob, leur
28 père, se ranima ; et Israël dit : C'est assez ! Joseph, mon fils, vit encore ! J'irai, et je le verrai avant que
je meure.

46 Israël partit, avec tout ce qui lui appartenait. Il arriva à Beer-Schéba, et il offrit des sacrifices au
2 Dieu de son père Isaac. Dieu parla à Israël dans une vision pendant la nuit, et il dit : Jacob ! Jacob !
3 Israël répondit : Me voici ! Et Dieu dit : Je suis le Dieu, le Dieu de ton père. Ne crains point de descendre
4 en Égypte, car là je te ferai devenir une grande nation. Moi-même je descendrai avec toi en Égypte, et
5 moi-même je t'en ferai remonter ; et Joseph te fermera les yeux. Jacob quitta Beer-Schéba ; et les fils
d'Israël mirent Jacob, leur père, avec leurs enfants et leurs femmes, sur les chars que Pharaon avait
6 envoyés pour les transporter. Ils prirent aussi leurs troupeaux et les biens qu'ils avaient acquis dans
7 le pays de Canaan. Et Jacob se rendit en Égypte, avec toute sa famille. Il emmena avec lui en Égypte
8 ses fils et les fils de ses fils, ses filles et les filles de ses fils, et toute sa famille. Voici les noms des fils
9 d'Israël, qui vinrent en Égypte. Jacob et ses fils. Premier-né de Jacob : Ruben. Fils de Ruben : Hénoc,
10 Pallu, Hetsron et Carmi. Fils de Siméon : Jemuel, Jamin, Ohad, Jakin et Tsochar ; et Saul, fils de la
11, 12 Cananéenne. Fils de Lévi : Guerschon, Kehath et Merari. Fils de Juda : Er, Onan, Schéla, Pérets et
Zarach ; mais Er et Onan moururent au pays de Canaan. Les fils de Pérets furent Hetsron et Hamul.
13, 14, 15 Fils d'Issacar : Thola, Puva, Job et Schimron. Fils de Zabulon : Séred, Élon et Jahleel. Ce sont là les fils
que Léa enfanta à Jacob à Paddan-Aram, avec sa fille Dina. Ses fils et ses filles formaient en tout trente
16, 17 -trois personnes. Fils de Gad : Tsiphjon, Haggi, Schuni, Etsbon, Éri, Arodi et Areéli. Fils d'Aser :
18 Jimna, Jischva, Jischvi et Beria ; et Sérach, leur soeur. Et les fils de Beria : Héber et Malkiel. Ce sont
là les fils de Zilpa, que Laban avait donnée à Léa, sa fille ; et elle les enfanta à Jacob. En tout, seize
19, 20 personnes. Fils de Rachel, femme de Jacob : Joseph et Benjamin. Il naquit à Joseph, au pays d'Égypte,
21 Manassé et Éphraïm, que lui enfanta Asnath, fille de Poti-Phéra, prêtre d'On. Fils de Benjamin : Béla,
22 Béker, Aschbel, Guéra, Naaman, Éhi, Rosch, Muppim, Huppim et Ard. Ce sont là les fils de Rachel, qui
23, 24 naquirent à Jacob. En tout, quatorze personnes. Fils de Dan : Huschim. Fils de Nephthali : Jathtseel,
25 Guni, Jetser et Schillem. Ce sont là les fils de Bilha, que Laban avait donnée à Rachel, sa fille ; et elle
26 les enfanta à Jacob. En tout, sept personnes. Les personnes qui vinrent avec Jacob en Égypte, et qui
étaient issues de lui, étaient au nombre de soixante -six en tout, sans compter les femmes des fils de
27 Jacob. Et Joseph avait deux fils qui lui étaient nés en Égypte. Le total des personnes de la famille
28 de Jacob qui vinrent en Égypte était de soixante-dix. Jacob envoya Juda devant lui vers Joseph, pour
29 l'informer qu'il se rendait en Gosen. Joseph attela son char et y monta, pour aller en Gosen, à la
30 rencontre d'Israël, son père. Dès qu'il le vit, il se jeta à son cou, et pleura longtemps sur son cou. Israël
31 dit à Joseph : Que je meure maintenant, puisque j'ai vu ton visage et que tu vis encore ! Joseph dit à
ses frères et à la famille de son père : Je vais avertir Pharaon, et je lui dirai : Mes frères et la famille de
32 mon père, qui étaient au pays de Canaan, sont arrivés auprès de moi. Ces hommes sont bergers, car
33 ils élèvent des troupeaux ; ils ont amené leurs brebis et leurs boeufs, et tout ce qui leur appartient. Et
34 quand Pharaon vous appellera, et dira : Quelle est votre occupation ? vous répondrez : Tes serviteurs
ont élevé des troupeaux, depuis notre jeunesse jusqu'à présent, nous et nos pères. De cette manière,
vous habiterez dans le pays de Gosen, car tous les bergers sont en abomination aux Égyptiens.

Joseph alla avertir Pharaon, et lui dit : Mes frères et mon père sont arrivés du pays de Canaan, **47**
avec leurs brebis et leurs boeufs, et tout ce qui leur appartient ; et les voici dans le pays de Gosen. Il 2
prit cinq de ses frères, et les présenta à Pharaon. Pharaon leur dit : Quelle est votre occupation ? Ils 3
répondirent à Pharaon : Tes serviteurs sont bergers, comme l'étaient nos pères. Ils dirent encore à 4
Pharaon : Nous sommes venus pour séjourner dans le pays, parce qu'il n'y a plus de pâturage pour les
brebis de tes serviteurs, car la famine s'appesantit sur le pays de Canaan ; permets donc à tes serviteurs
d'habiter au pays de Gosen. Pharaon dit à Joseph : Ton père et tes frères sont venus auprès de toi. Le 5, 6
pays d'Égypte est devant toi ; établis ton père et tes frères dans la meilleure partie du pays. Qu'ils
habitent dans le pays de Gosen ; et, si tu trouves parmi eux des hommes capables, mets -les à la tête
de mes troupeaux. Joseph fit venir Jacob, son père, et le présenta à Pharaon. Et Jacob bénit Pharaon. 7
Pharaon dit à Jacob : Quel est le nombre de jours des années de ta vie ? Jacob répondit à Pharaon : Les 8, 9
jours des années de mon pèlerinage sont de cent trente ans. Les jours des années de ma vie ont été peu
nombreux et mauvais, et ils n'ont point atteint les jours des années de la vie de mes pères durant leur
pèlerinage. Jacob bénit encore Pharaon, et se retira de devant Pharaon. Joseph établit son père et 10, 11
ses frères, et leur donna une propriété dans le pays d'Égypte, dans la meilleure partie du pays, dans la
contrée de Ramsès, comme Pharaon l'avait ordonné. Joseph fournit du pain à son père et à ses frères, 12
et à toute la famille de son père, selon le nombre des enfants. Il n'y avait plus de pain dans tout le 13
pays, car la famine était très grande ; le pays d'Égypte et le pays de Canaan languissaient, à cause de la
famine. Joseph recueillit tout l'argent qui se trouvait dans le pays d'Égypte et dans le pays de Canaan, 14
contre le blé qu'on achetait ; et il fit entrer cet argent dans la maison de Pharaon. Quand l'argent du 15
pays d'Égypte et du pays de Canaan fut épuisé, tous les Égyptiens vinrent à Joseph, en disant : Donne
-nous du pain ! Pourquoi mourrions -nous en ta présence ? car l'argent manque. Joseph dit : Donnez 16
vos troupeaux, et je vous donnerai du pain contre vos troupeaux, si l'argent manque. Ils amenèrent 17
leurs troupeaux à Joseph, et Joseph leur donna du pain contre les chevaux, contre les troupeaux de
brebis et de boeufs, et contre les ânes. Il leur fournit ainsi du pain cette année-là contre tous leurs
troupeaux. Lorsque cette année fut écoulée, ils vinrent à Joseph l'année suivante, et lui dirent : Nous 18
ne cacherons point à mon seigneur que l'argent est épuisé, et que les troupeaux de bétail ont été amenés
à mon seigneur ; il ne reste devant mon seigneur que nos corps et nos terres. Pourquoi mourrions -nous 19
sous tes yeux, nous et nos terres ? Achète -nous avec nos terres contre du pain, et nous appartiendrons
à mon seigneur, nous et nos terres. Donne -nous de quoi semer, afin que nous vivions et que nous ne
mourions pas, et que nos terres ne soient pas désolées. Joseph acheta toutes les terres de l'Égypte 20
pour Pharaon ; car les Égyptiens vendirent chacun leur champ, parce que la famine les pressait. Et
le pays devint la propriété de Pharaon. Il fit passer le peuple dans les villes, d'un bout à l'autre des 21
frontières de l'Égypte. Seulement, il n'acheta point les terres des prêtres, parce qu'il y avait une loi de 22
Pharaon en faveur des prêtres, qui vivaient du revenu que leur assurait Pharaon : c'est pourquoi ils ne
vendirent point leurs terres. Joseph dit au peuple : Je vous ai achetés aujourd'hui avec vos terres, pour 23
Pharaon ; voici pour vous de la semence, et vous pourrez ensemencer le sol. À la récolte, vous donnerez 24
un cinquième à Pharaon, et vous aurez les quatre autres parties, pour ensemencer les champs, et pour
vous nourrir avec vos enfants et ceux qui sont dans vos maisons. Ils dirent : Tu nous sauves la vie ! 25
que nous trouvions grâce aux yeux de mon seigneur, et nous serons esclaves de Pharaon. Joseph fit 26
de cela une loi, qui a subsisté jusqu'à ce jour, et d'après laquelle un cinquième du revenu des terres de
l'Égypte appartient à Pharaon ; il n'y a que les terres des prêtres qui ne soient point à Pharaon. Israël 27
habita dans le pays d'Égypte, dans le pays de Gosen. Ils eurent des possessions, ils furent féconds et
multiplièrent beaucoup. Jacob vécut dix-sept ans dans le pays d'Égypte ; et les jours des années de la 28
vie de Jacob furent de cent quarante -sept ans. Lorsqu'Israël approcha du moment de sa mort, il appela 29
son fils Joseph, et lui dit : Si j'ai trouvé grâce à tes yeux, mets, je te prie, ta main sous ma cuisse, et use
envers moi de bonté et de fidélité : ne m'enterre pas en Égypte ! Quand je serai couché avec mes pères, 30
tu me transporteras hors de l'Égypte, et tu m'enterreras dans leur sépulcre. Joseph répondit : Je ferai
selon ta parole. Jacob dit : Jure -le-moi. Et Joseph le lui jura. Puis Israël se prosterna sur le chevet de 31
son lit.

Après ces choses, l'on vint dire à Joseph : Voici, ton père est malade. Et il prit avec lui ses deux fils, **48**
Manassé et Éphraïm. On avertit Jacob, et on lui dit : Voici ton fils Joseph qui vient vers toi. Et Israël 2
rassembla ses forces, et s'assit sur son lit. Jacob dit à Joseph : Le Dieu tout-puissant m'est apparu 3
à Luz, dans le pays de Canaan, et il m'a béni. Il m'a dit : Je te rendrai fécond, je te multiplierai, et 4
je ferai de toi une multitude de peuples ; je donnerai ce pays à ta postérité après toi, pour qu'elle le
possède à toujours. Maintenant, les deux fils qui te sont nés au pays d'Égypte, avant mon arrivée vers 5
toi en Égypte, seront à moi ; Éphraïm et Manassé seront à moi, comme Ruben et Siméon. Mais les 6

enfants que tu as engendrés après eux seront à toi ; ils seront appelés du nom de leurs frères dans leur
7 héritage. À mon retour de Paddan, Rachel mourut en route auprès de moi, dans le pays de Canaan, à
quelque distance d'Éphrata ; et c'est là que je l'ai enterrée, sur le chemin d'Éphrata, qui est Bethléhem.
8, 9 Israël regarda les fils de Joseph, et dit : Qui sont ceux-ci ? Joseph répondit à son père : Ce sont mes
fils, que Dieu m'a donnés ici. Israël dit : Fais-les, je te prie, approcher de moi, pour que je les bénisse.
10 Les yeux d'Israël étaient appesantis par la vieillesse ; il ne pouvait plus voir. Joseph les fit approcher
11 de lui ; et Israël leur donna un baiser, et les embrassa. Israël dit à Joseph : Je ne pensais pas revoir
12 ton visage, et voici que Dieu me fait voir même ta postérité. Joseph les retira des genoux de son père,
13 et il se prosterna en terre devant lui. Puis Joseph les prit tous deux, Éphraïm de sa main droite à la
14 gauche d'Israël, et Manassé de sa main gauche à la droite d'Israël, et il les fit approcher de lui. Israël
étendit sa main droite et la posa sur la tête d'Éphraïm qui était le plus jeune, et il posa sa main gauche
sur la tête de Manassé : ce fut avec intention qu'il posa ses mains ainsi, car Manassé était le premier-
15 né. Il bénit Joseph, et dit : Que le Dieu en présence duquel ont marché mes pères, Abraham et Isaac,
16 que le Dieu qui m'a conduit depuis que j'existe jusqu'à ce jour, que l'ange qui m'a délivré de tout mal,
bénisse ces enfants ! Qu'ils soient appelés de mon nom et du nom de mes pères, Abraham et Isaac, et
17 qu'ils multiplient en abondance au milieu du pays ! Joseph vit avec déplaisir que son père posait sa
main droite sur la tête d'Éphraïm ; il saisit la main de son père, pour la détourner de dessus la tête
18 d'Éphraïm, et la diriger sur celle de Manassé. Et Joseph dit à son père : Pas ainsi, mon père, car celui-
19 ci est le premier-né ; pose ta main droite sur sa tête. Son père refusa, et dit : Je le sais, mon fils, je le
sais ; lui aussi deviendra un peuple, lui aussi sera grand ; mais son frère cadet sera plus grand que lui,
20 et sa postérité deviendra une multitude de nations. Il les bénit ce jour-là, et dit : C'est par toi qu'Israël
bénira, en disant : Que Dieu te traite comme Éphraïm et comme Manassé ! Et il mit Éphraïm avant
21 Manassé. Israël dit à Joseph : Voici, je vais mourir ! Mais Dieu sera avec vous, et il vous fera retourner
22 dans le pays de vos pères. Je te donne, de plus qu'à tes frères, une part que j'ai prise de la main des
Amoréens avec mon épée et avec mon arc.

49 Jacob appela ses fils, et dit : Assemblez -vous, et je vous annoncerai ce qui vous arrivera dans la suite
2, 3 des temps. Rassemblez -vous, et écoutez, fils de Jacob ! Écoutez Israël, votre père ! Ruben, toi, mon
premier-né, Ma force et les prémices de ma vigueur, Supérieur en dignité et supérieur en puissance,
4 Impétueux comme les eaux, tu n'auras pas la prééminence ! Car tu es monté sur la couche de ton père,
5 Tu as souillé ma couche en y montant. Siméon et Lévi sont frères ; Leurs glaives sont des instruments
6 de violence. Que mon âme n'entre point dans leur conciliabule, Que mon esprit ne s'unisse point à leur
assemblée ! Car, dans leur colère, ils ont tué des hommes, Et, dans leur méchanceté, ils ont coupé les
7 jarrets des taureaux. Maudite soit leur colère, car elle est violente, Et leur fureur, car elle est cruelle !
8 Je les séparerai dans Jacob, Et je les disperserai dans Israël. Juda, tu recevras les hommages de tes
frères ; Ta main sera sur la nuque de tes ennemis. Les fils de ton père se prosterneront devant toi.
9 Juda est un jeune lion. Tu reviens du carnage, mon fils ! Il ploie les genoux, il se couche comme un lion,
10 Comme une lionne : qui le fera lever ? Le sceptre ne s'éloignera point de Juda, Ni le bâton souverain
11 d'entre ses pieds, Jusqu'à ce que vienne le Schilo, Et que les peuples lui obéissent. Il attache à la vigne
son âne, Et au meilleur cep le petit de son ânesse ; Il lave dans le vin son vêtement, Et dans le sang
12, 13 des raisins son manteau. Il a les yeux rouges de vin, Et les dents blanches de lait. Zabulon habitera
14 sur la côte des mers, Il sera sur la côte des navires, Et sa limite s'étendra du côté de Sidon. Issacar
15 est un âne robuste, Qui se couche dans les étables. Il voit que le lieu où il repose est agréable, Et
16 que la contrée est magnifique ; Et il courbe son épaule sous le fardeau, Il s'assujettit à un tribut. Dan
17 jugera son peuple, Comme l'une des tribus d'Israël. Dan sera un serpent sur le chemin, Une vipère
18 sur le sentier, Mordant les talons du cheval, Pour que le cavalier tombe à la renverse. J'espère en ton
19 secours, ô Éternel ! Gad sera assailli par des bandes armées, Mais il les assaillira et les poursuivra.
20, 21 Aser produit une nourriture excellente ; Il fournira les mets délicats des rois. Nephthali est une biche
22 en liberté ; Il profère de belles paroles. Joseph est le rejeton d'un arbre fertile, Le rejeton d'un arbre
23 fertile près d'une source ; Les branches s'élèvent au-dessus de la muraille. Ils l'ont provoqué, ils ont
24 lancé des traits ; Les archers l'ont poursuivi de leur haine. Mais son arc est demeuré ferme, Et ses
mains ont été fortifiées Par les mains du Puissant de Jacob : Il est ainsi devenu le berger, le rocher
25 d'Israël. C'est l'oeuvre du Dieu de ton père, qui t'aidera ; C'est l'oeuvre du Tout-Puissant, qui te bénira
Des bénédictions des cieux en haut, Des bénédictions des eaux en bas, Des bénédictions des mamelles
26 et du sein maternel. Les bénédictions de ton père s'élèvent Au-dessus des bénédictions de mes pères
Jusqu'à la cime des collines éternelles : Qu'elles soient sur la tête de Joseph, Sur le sommet de la tête
27 du prince de ses frères ! Benjamin est un loup qui déchire ; Le matin, il dévore la proie, Et le soir, il
28 partage le butin. Ce sont là tous ceux qui forment les douze tribus d'Israël. Et c'est là ce que leur
29 dit leur père, en les bénissant. Il les bénit, chacun selon sa bénédiction. Puis il leur donna cet ordre :

Je vais être recueilli auprès de mon peuple ; enterrez -moi avec mes pères, dans la caverne qui est au
champ d'Éphron, le Héthien, dans la caverne du champ de Macpéla, vis-à-vis de Mamré, dans le pays 30
de Canaan. C'est le champ qu'Abraham a acheté d'Éphron, le Héthien, comme propriété sépulcrale. Là 31
on a enterré Abraham et Sara, sa femme ; là on a enterré Isaac et Rebecca, sa femme ; et là j'ai enterré
Léa. Le champ et la caverne qui s'y trouve ont été achetés des fils de Heth. Lorsque Jacob eut achevé 32, 33
de donner ses ordres à ses fils, il retira ses pieds dans le lit, il expira, et fut recueilli auprès de son
peuple.

Joseph se jeta sur le visage de son père, pleura sur lui, et le baisa. Il ordonna aux médecins à son **50**, 2
service d'embaumer son père, et les médecins embaumèrent Israël. Quarante jours s'écoulèrent ainsi, 3
et furent employés à l'embaumer. Et les Égyptiens le pleurèrent soixante-dix jours. Quand les jours du 4
deuil furent passés, Joseph s'adressa aux gens de la maison de Pharaon, et leur dit : Si j'ai trouvé grâce
à vos yeux, rapportez, je vous prie, à Pharaon ce que je vous dis. Mon père m'a fait jurer, en disant : 5
Voici, je vais mourir ! Tu m'enterreras dans le sépulcre que je me suis acheté au pays de Canaan. Je
voudrais donc y monter, pour enterrer mon père ; et je reviendrai. Pharaon répondit : Monte, et enterre 6
ton père, comme il te l'a fait jurer. Joseph monta, pour enterrer son père. Avec lui montèrent tous 7
les serviteurs de Pharaon, anciens de sa maison, tous les anciens du pays d'Égypte, toute la maison 8
de Joseph, ses frères, et la maison de son père : on ne laissa dans le pays de Gosen que les enfants, les
brebis et les boeufs. Il y avait encore avec Joseph des chars et des cavaliers, en sorte que le cortège était 9
très nombreux. Arrivés à l'aire d'Athad, qui est au delà du Jourdain, ils firent entendre de grandes et 10
profondes lamentations ; et Joseph fit en l'honneur de son père un deuil de sept jours. Les habitants du 11
pays, les Cananéens, furent témoins de ce deuil dans l'aire d'Athad, et ils dirent : Voilà un grand deuil
parmi les Égyptiens ! C'est pourquoi l'on a donné le nom d'Abel-Mitsraïm à cette aire qui est au delà
du Jourdain. C'est ainsi que les fils de Jacob exécutèrent les ordres de leur père. Ils le transportèrent 12, 13
au pays de Canaan, et l'enterrèrent dans la caverne du champ de Macpéla, qu'Abraham avait achetée
d'Éphron, le Héthien, comme propriété sépulcrale, et qui est vis-à-vis de Mamré. Joseph, après avoir 14
enterré son père, retourna en Égypte, avec ses frères et tous ceux qui étaient montés avec lui pour
enterrer son père. Quand les frères de Joseph virent que leur père était mort, ils dirent : Si Joseph 15
nous prenait en haine, et nous rendait tout le mal que nous lui avons fait ! Et ils firent dire à Joseph : 16
Ton père a donné cet ordre avant de mourir : Vous parlerez ainsi à Joseph : Oh ! pardonne le crime 17
de tes frères et leur péché, car ils t'ont fait du mal ! Pardonne maintenant le péché des serviteurs du
Dieu de ton père ! Joseph pleura, en entendant ces paroles. Ses frères vinrent eux-mêmes se prosterner 18
devant lui, et ils dirent : Nous sommes tes serviteurs. Joseph leur dit : Soyez sans crainte ; car suis-je 19
à la place de Dieu ? Vous aviez médité de me faire du mal : Dieu l'a changé en bien, pour accomplir 20
ce qui arrive aujourd'hui, pour sauver la vie à un peuple nombreux. Soyez donc sans crainte ; je vous 21
entretiendrai, vous et vos enfants. Et il les consola, en parlant à leur coeur. Joseph demeura en Égypte, 22
lui et la maison de son père. Il vécut cent dix ans. Joseph vit les fils d'Éphraïm jusqu'à la troisième 23
génération ; et les fils de Makir, fils de Manassé, naquirent sur ses genoux. Joseph dit à ses frères : Je 24
vais mourir ! Mais Dieu vous visitera, et il vous fera remonter de ce pays-ci dans le pays qu'il a juré de
donner à Abraham, à Isaac et à Jacob. Joseph fit jurer les fils d'Israël, en disant : Dieu vous visitera ; 25
et vous ferez remonter mes os loin d'ici. Joseph mourut, âgé de cent dix ans. On l'embauma, et on le 26
mit dans un cercueil en Égypte.

EXODE

1 Voici les noms des fils d'Israël, venus en Égypte avec Jacob et la famille de chacun d'eux :
2, 3, 4, 5 Ruben, Siméon, Lévi, Juda, Issacar, Zabulon, Benjamin, Dan, Nephthali, Gad et Aser. Les
personnes issues de Jacob étaient au nombre de soixante-dix en tout. Joseph était alors en
6, 7 Égypte. Joseph mourut, ainsi que tous ses frères et toute cette génération -là. Les enfants
d'Israël furent féconds et multiplièrent, ils s'accrurent et devinrent de plus en plus puissants. Et le
8, 9 pays en fut rempli. Il s'éleva sur l'Égypte un nouveau roi, qui n'avait point connu Joseph. Il dit à
son peuple : Voilà les enfants d'Israël qui forment un peuple plus nombreux et plus puissant que nous.
10 Allons ! montrons-nous habiles à son égard ; empêchons qu'il ne s'accroisse, et que, s'il survient une
11 guerre, il ne se joigne à nos ennemis, pour nous combattre et sortir ensuite du pays. Et l'on établit
sur lui des chefs de corvées, afin de l'accabler de travaux pénibles. C'est ainsi qu'il bâtit les villes de
12 Pithom et de Ramsès, pour servir de magasins à Pharaon. Mais plus on l'accablait, plus il multipliait
13 et s'accroissait ; et l'on prit en aversion les enfants d'Israël. Alors les Égyptiens réduisirent les enfants
14 d'Israël à une dure servitude. Ils leur rendirent la vie amère par de rudes travaux en argile et en
briques, et par tous les ouvrages des champs : et c'était avec cruauté qu'ils leur imposaient toutes
15 ces charges. Le roi d'Égypte parla aussi aux sages-femmes des Hébreux, nommées l'une Schiphra, et
16 l'autre Pua. Il leur dit : Quand vous accoucherez les femmes des Hébreux et que vous les verrez sur
17 les sièges, si c'est un garçon, faites-le mourir ; si c'est une fille, laissez-la vivre. Mais les sages-femmes
craignirent Dieu, et ne firent point ce que leur avait dit le roi d'Égypte ; elles laissèrent vivre les enfants.
18 Le roi d'Égypte appela les sages-femmes, et leur dit : Pourquoi avez-vous agi ainsi, et avez-vous laissé
19 vivre les enfants ? Les sages-femmes répondirent à Pharaon : C'est que les femmes des Hébreux ne
sont pas comme les Égyptiennes ; elles sont vigoureuses et elles accouchent avant l'arrivée de la sage-
20, 21 femme. Dieu fit du bien aux sages-femmes ; et le peuple multiplia et devint très nombreux. Parce que
22 les sages-femmes avaient eu la crainte de Dieu, Dieu fit prospérer leurs maisons. Alors Pharaon donna
cet ordre à tout son peuple : Vous jetterez dans le fleuve tout garçon qui naîtra, et vous laisserez vivre
toutes les filles.

2, 2 Un homme de la maison de Lévi avait pris pour femme une fille de Lévi. Cette femme devint
3 enceinte et enfanta un fils. Elle vit qu'il était beau, et elle le cacha pendant trois mois. Ne pouvant
plus le cacher, elle prit une caisse de jonc, qu'elle enduisit de bitume et de poix ; elle y mit l'enfant, et le
4 déposa parmi les roseaux, sur le bord du fleuve. La soeur de l'enfant se tint à quelque distance, pour
5 savoir ce qui lui arriverait. La fille de Pharaon descendit au fleuve pour se baigner, et ses compagnes se
promenèrent le long du fleuve. Elle aperçut la caisse au milieu des roseaux, et elle envoya sa servante
6 pour la prendre. Elle l'ouvrit, et vit l'enfant : c'était un petit garçon qui pleurait. Elle en eut pitié, et
7 elle dit : C'est un enfant des Hébreux ! Alors la soeur de l'enfant dit à la fille de Pharaon : Veux-tu
8 que j'aille te chercher une nourrice parmi les femmes des Hébreux, pour allaiter cet enfant ? Va, lui
9 répondit la fille de Pharaon. Et la jeune fille alla chercher la mère de l'enfant. La fille de Pharaon
lui dit : Emporte cet enfant, et allaite -le-moi ; je te donnerai ton salaire. La femme prit l'enfant, et
10 l'allaita. Quand il eut grandi, elle l'amena à la fille de Pharaon, et il fut pour elle comme un fils. Elle
11 lui donna le nom de Moïse, car, dit -elle, je l'ai retiré des eaux. En ce temps -là, Moïse, devenu grand, se
rendit vers ses frères, et fut témoin de leurs pénibles travaux. Il vit un Égyptien qui frappait un Hébreu
12 d'entre ses frères. Il regarda de côté et d'autre, et, voyant qu'il n'y avait personne, il tua l'Égyptien,
13 et le cacha dans le sable. Il sortit le jour suivant ; et voici, deux Hébreux se querellaient. Il dit à celui
14 qui avait tort : Pourquoi frappes -tu ton prochain ? Et cet homme répondit : Qui t 'a établi chef et juge
sur nous ? Penses -tu me tuer, comme tu as tué l'Égyptien ? Moïse eut peur, et dit : Certainement la
15 chose est connue. Pharaon apprit ce qui s'était passé, et il cherchait à faire mourir Moïse. Mais Moïse
16 s'enfuit de devant Pharaon, et il se retira dans le pays de Madian, où il s'arrêta près d'un puits. Le
sacrificateur de Madian avait sept filles. Elles vinrent puiser de l'eau, et elles remplirent les auges pour
17 abreuver le troupeau de leur père. Les bergers arrivèrent, et les chassèrent. Alors Moïse se leva, prit
18 leur défense, et fit boire leur troupeau. Quand elles furent de retour auprès de Réuel, leur père, il
19 dit : Pourquoi revenez -vous si tôt aujourd'hui ? Elles répondirent : Un Égyptien nous a délivrées de la
20 main des bergers, et même il nous a puisé de l'eau, et a fait boire le troupeau. Et il dit à ses filles : Où
21 est-il ? Pourquoi avez-vous laissé cet homme ? Appelez -le, pour qu'il prenne quelque nourriture. Moïse
22 se décida à demeurer chez cet homme, qui lui donna pour femme Séphora, sa fille. Elle enfanta un
23 fils, qu'il appela du nom de Guerschom, car, dit -il, j'habite un pays étranger. Longtemps après, le roi
d'Égypte mourut, et les enfants d'Israël gémissaient encore sous la servitude, et poussaient des cris.
24 Ces cris, que leur arrachait la servitude, montèrent jusqu'à Dieu. Dieu entendit leurs gémissements,

et se souvint de son alliance avec Abraham, Isaac et Jacob. Dieu regarda les enfants d'Israël, et il en 25
eut compassion.

Moïse faisait paître le troupeau de Jéthro, son beau-père, sacrificateur de Madian ; et il mena le **3**
troupeau derrière le désert, et vint à la montagne de Dieu, à Horeb. L'ange de l'Éternel lui apparut 2
dans une flamme de feu, au milieu d'un buisson. Moïse regarda ; et voici, le buisson était tout en feu,
et le buisson ne se consumait point. Moïse dit : Je veux me détourner pour voir quelle est cette grande 3
vision, et pourquoi le buisson ne se consume point. L'Éternel vit qu'il se détournait pour voir ; et Dieu 4
l'appela du milieu du buisson, et dit : Moïse ! Moïse ! Et il répondit : Me voici ! Dieu dit : N'approche 5
pas d'ici, ôte tes souliers de tes pieds, car le lieu sur lequel tu te tiens est une terre sainte. Et il ajouta : 6
Je suis le Dieu de ton père, le Dieu d'Abraham, le Dieu d'Isaac et le Dieu de Jacob. Moïse se cacha le
visage, car il craignait de regarder Dieu. L'Éternel dit : J'ai vu la souffrance de mon peuple qui est 7
en Égypte, et j'ai entendu les cris que lui font pousser ses oppresseurs, car je connais ses douleurs. Je 8
suis descendu pour le délivrer de la main des Égyptiens, et pour le faire monter de ce pays dans un bon
et vaste pays, dans un pays où coulent le lait et le miel, dans les lieux qu'habitent les Cananéens, les
Héthiens, les Amoréens, les Phéréziens, les Héviens et les Jébusiens. Voici, les cris d'Israël sont venus 9
jusqu'à moi, et j'ai vu l'oppression que leur font souffrir les Égyptiens. Maintenant, va, je t'enverrai 10
auprès de Pharaon, et tu feras sortir d'Égypte mon peuple, les enfants d'Israël. Moïse dit à Dieu : Qui 11
suis-je, pour aller vers Pharaon, et pour faire sortir d'Égypte les enfants d'Israël ? Dieu dit : Je serai 12
avec toi ; et ceci sera pour toi le signe que c'est moi qui t'envoie : quand tu auras fait sortir d'Égypte le
peuple, vous servirez Dieu sur cette montagne. Moïse dit à Dieu : J'irai donc vers les enfants d'Israël, 13
et je leur dirai : Le Dieu de vos pères m'envoie vers vous. Mais, s'ils me demandent quel est son nom, que
leur répondrai -je ? Dieu dit à Moïse : Je suis celui qui suis. Et il ajouta : C'est ainsi que tu répondras 14
aux enfants d'Israël : Celui qui s'appelle je suis m'a envoyé vers vous. Dieu dit encore à Moïse : Tu 15
parleras ainsi aux enfants d'Israël : L'Éternel, le Dieu de vos pères, le Dieu d'Abraham, le Dieu d'Isaac
et le Dieu de Jacob, m'envoie vers vous. Voilà mon nom pour l'éternité, voilà mon nom de génération
en génération. Va, rassemble les anciens d'Israël, et dis -leur : L'Éternel, le Dieu de vos pères, m'est 16
apparu, le Dieu d'Abraham, d'Isaac et de Jacob. Il a dit : Je vous ai vus, et j'ai vu ce qu'on vous fait en
Égypte, et j'ai dit : Je vous ferai monter de l'Égypte, où vous souffrez, dans le pays des Cananéens, 17
des Héthiens, des Amoréens, des Phéréziens, des Héviens et des Jébusiens, dans un pays où coulent le
lait et le miel. Ils écouteront ta voix ; et tu iras, toi et les anciens d'Israël, auprès du roi d'Égypte, et 18
vous lui direz : L'Éternel, le Dieu des Hébreux, nous est apparu. Permets -nous de faire trois journées
de marche dans le désert, pour offrir des sacrifices à l'Éternel, notre Dieu. Je sais que le roi d'Égypte 19
ne vous laissera point aller, si ce n'est par une main puissante. J'étendrai ma main, et je frapperai 20
l'Égypte par toutes sortes de prodiges que je ferai au milieu d'elle. Après quoi, il vous laissera aller. Je 21
ferai même trouver grâce à ce peuple aux yeux des Égyptiens, et quand vous partirez, vous ne partirez
point à vide. Chaque femme demandera à sa voisine et à celle qui demeure dans sa maison des vases 22
d'argent, des vases d'or, et des vêtements, que vous mettrez sur vos fils et vos filles. Et vous dépouillerez
les Égyptiens.

Moïse répondit, et dit : Voici, ils ne me croiront point, et ils n'écouteront point ma voix. Mais ils **4**
diront : L'Éternel ne t'est point apparu. L'Éternel lui dit : Qu'y a-t-il dans ta main ? Il répondit : Une 2
verge. L'Éternel dit : Jette -la par terre. Il la jeta par terre, et elle devint un serpent. Moïse fuyait 3
devant lui. L'Éternel dit à Moïse : Étends ta main, et saisis -le par la queue. Il étendit la main et le 4
saisit et le serpent redevint une verge dans sa main. C'est là, dit l'Éternel, ce que tu feras, afin qu'ils 5
croient que l'Éternel, le Dieu de leurs pères, t'est apparu, le Dieu d'Abraham, le Dieu d'Isaac et le Dieu
de Jacob. L'Éternel lui dit encore : Mets ta main dans ton sein. Il mit sa main dans son sein ; puis il la 6
retira, et voici, sa main était couverte de lèpre, blanche comme la neige. L'Éternel dit : Remets ta main 7
dans ton sein. Il remit sa main dans son sein ; puis il la retira de son sein, et voici, elle était redevenue
comme sa chair. S'ils ne te croient pas, dit l'Éternel, et n'écoutent pas la voix du premier signe, ils 8
croiront à la voix du dernier signe. S'ils ne croient pas même à ces deux signes, et n'écoutent pas ta 9
voix, tu prendras de l'eau du fleuve, tu la répandras sur la terre, et l'eau que tu auras prise du fleuve
deviendra du sang sur la terre. Moïse dit à l'Éternel : Ah ! Seigneur, je ne suis pas un homme qui ait 10
la parole facile, et ce n'est ni d'hier ni d'avant-hier, ni même depuis que tu parles à ton serviteur ; car
j'ai la bouche et la langue embarrassées. L'Éternel lui dit : Qui a fait la bouche de l'homme ? et qui 11
rend muet ou sourd, voyant ou aveugle ? N'est-ce pas moi, l'Éternel ? Va donc, je serai avec ta bouche, 12
et je t'enseignerai ce que tu auras à dire. Moïse dit : Ah ! Seigneur, envoie qui tu voudras envoyer. 13

14 Alors la colère de l'Éternel s'enflamma contre Moïse, et il dit : N'y a t-il pas ton frère Aaron, le Lévite ?
Je sais qu'il parlera facilement. Le voici lui-même, qui vient au-devant de toi ; et, quand il te verra,
15 il se réjouira dans son coeur. Tu lui parleras, et tu mettras les paroles dans sa bouche ; et moi, je
16 serai avec ta bouche et avec sa bouche, et je vous enseignerai ce que vous aurez à faire. Il parlera
17 pour toi au peuple ; il te servira de bouche, et tu tiendras pour lui la place de Dieu. Prends dans ta
18 main cette verge, avec laquelle tu feras les signes. Moïse s'en alla ; et de retour auprès de Jéthro, son
beau-père, il lui dit : Laisse -moi, je te prie, aller rejoindre mes frères qui sont en Égypte, afin que je
19 voie s'ils sont encore vivants. Jéthro dit à Moïse : Va en paix. L'Éternel dit à Moïse, en Madian : Va,
20 retourne en Égypte, car tous ceux qui en voulaient à ta vie sont morts. Moïse prit sa femme et ses
fils, les fit monter sur des ânes, et retourna dans le pays d'Égypte. Il prit dans sa main la verge de
21 Dieu. L'Éternel dit à Moïse : En partant pour retourner en Égypte, vois tous les prodiges que je mets
en ta main : tu les feras devant Pharaon. Et moi, j'endurcirai son coeur, et il ne laissera point aller le
22, 23 peuple. Tu diras à Pharaon : Ainsi parle l'Éternel : Israël est mon fils, mon premier-né. Je te dis :
Laisse aller mon fils, pour qu'il me serve ; si tu refuses de le laisser aller, voici, je ferai périr ton fils,
24 ton premier-né. Pendant le voyage, en un lieu où Moïse passa la nuit, l'Éternel l'attaqua et voulut le
25 faire mourir. Séphora prit une pierre aiguë, coupa le prépuce de son fils, et le jeta aux pieds de Moïse,
26 en disant : Tu es pour moi un époux de sang ! Et l'Éternel le laissa. C'est alors qu'elle dit : Époux de
27 sang ! à cause de la circoncision. L'Éternel dit à Aaron : Va dans le désert au-devant de Moïse. Aaron
28 partit ; il rencontra Moïse à la montagne de Dieu, et il le baisa. Moïse fit connaître à Aaron toutes les
29 paroles de l'Éternel qui l'avait envoyé, et tous les signes qu'il lui avait ordonné de faire. Moïse et Aaron
30 poursuivirent leur chemin, et ils assemblèrent tous les anciens des enfants d'Israël. Aaron rapporta
31 toutes les paroles que l'Éternel avait dites à Moïse, et il exécuta les signes aux yeux du peuple. Et le
peuple crut. Ils apprirent que l'Éternel avait visité les enfants d'Israël, qu'il avait vu leur souffrance ;
et ils s'inclinèrent et se prosternèrent.

5 Moïse et Aaron se rendirent ensuite auprès de Pharaon, et lui dirent : Ainsi parle l'Éternel, le Dieu
2 d'Israël : Laisse aller mon peuple, pour qu'il célèbre au désert une fête en mon honneur. Pharaon
répondit : Qui est l'Éternel, pour que j'obéisse à sa voix, en laissant aller Israël ? Je ne connais point
3 l'Éternel, et je ne laisserai point aller Israël. Ils dirent : Le Dieu des Hébreux nous est apparu. Permets
-nous de faire trois journées de marche dans le désert, pour offrir des sacrifices à l'Éternel, afin qu'il
4 ne nous frappe pas de la peste ou de l'épée. Et le roi d'Égypte leur dit : Moïse et Aaron, pourquoi
5 détournez -vous le peuple de son ouvrage ? Allez à vos travaux. Pharaon dit : Voici, ce peuple est
6 maintenant nombreux dans le pays, et vous lui feriez interrompre ses travaux ! Et ce jour même,
7 Pharaon donna cet ordre aux inspecteurs du peuple et aux commissaires : Vous ne donnerez plus
comme auparavant de la paille au peuple pour faire des briques ; qu'ils aillent eux-mêmes se ramasser
8 de la paille. Vous leur imposerez néanmoins la quantité de briques qu'ils faisaient auparavant, vous
n'en retrancherez rien ; car ce sont des paresseux ; voilà pourquoi ils crient, en disant : Allons offrir des
9 sacrifices à notre Dieu ! Que l'on charge de travail ces gens, qu'ils s'en occupent, et ils ne prendront
10 plus garde à des paroles de mensonge. Les inspecteurs du peuple et les commissaires vinrent dire au
11 peuple : Ainsi parle Pharaon : Je ne vous donne plus de paille ; allez vous-mêmes vous procurer de
12 la paille où vous en trouverez, car l'on ne retranche rien de votre travail. Le peuple se répandit dans
13 tout le pays d'Égypte, pour ramasser du chaume au lieu de paille. Les inspecteurs les pressaient, en
14 disant : Achevez votre tâche, jour par jour, comme quand il y avait de la paille. On battit même les
commissaires des enfants d'Israël, établis sur eux par les inspecteurs de Pharaon : Pourquoi, disait
-on, n'avez-vous pas achevé hier et aujourd'hui, comme auparavant, la quantité de briques qui vous
15 avait été fixée ? Les commissaires des enfants d'Israël allèrent se plaindre à Pharaon, et lui dirent :
16 Pourquoi traites -tu ainsi tes serviteurs ? On ne donne point de paille à tes serviteurs, et l'on nous dit :
17 Faites des briques ! Et voici, tes serviteurs sont battus, comme si ton peuple était coupable. Pharaon
répondit : Vous êtes des paresseux, des paresseux ! Voilà pourquoi vous dites : Allons offrir des sacrifices
18 à l'Éternel ! Maintenant, allez travailler ; on ne vous donnera point de paille, et vous livrerez la même
19 quantité de briques. Les commissaires des enfants d'Israël virent qu'on les rendait malheureux, en
20 disant : Vous ne retrancherez rien de vos briques ; chaque jour la tâche du jour. En sortant de chez
21 Pharaon, ils rencontrèrent Moïse et Aaron qui les attendaient. Ils leur dirent : Que l'Éternel vous
regarde, et qu'il juge ! Vous nous avez rendus odieux à Pharaon et à ses serviteurs, vous avez mis une
22 épée dans leurs mains pour nous faire périr. Moïse retourna vers l'Éternel, et dit : Seigneur, pourquoi
23 as-tu fait du mal à ce peuple ? pourquoi m'as-tu envoyé ? Depuis que je suis allé vers Pharaon pour
parler en ton nom, il fait du mal à ce peuple, et tu n'as point délivré ton peuple.

6 L'Éternel dit à Moïse : Tu verras maintenant ce que je ferai à Pharaon ; une main puissante le
2 forcera à les laisser aller, une main puissante le forcera à les chasser de son pays. Dieu parla encore
3 à Moïse, et lui dit : Je suis l'Éternel. Je suis apparu à Abraham, à Isaac et à Jacob, comme le Dieu
4 tout-puissant ; mais je n'ai pas été connu d'eux sous mon nom, l'Éternel. J'ai aussi établi mon alliance
avec eux, pour leur donner le pays de Canaan, le pays de leurs pèlerinages, dans lequel ils ont séjourné.
5 J'ai entendu les gémissements des enfants d'Israël, que les Égyptiens tiennent dans la servitude, et je
6 me suis souvenu de mon alliance. C'est pourquoi dis aux enfants d'Israël : Je suis l'Éternel, je vous
affranchirai des travaux dont vous chargent les Égyptiens, je vous délivrerai de leur servitude, et je
vous sauverai à bras étendu et par de grands jugements. Je vous prendrai pour mon peuple, je serai
7 votre Dieu, et vous saurez que c'est moi, l'Éternel, votre Dieu, qui vous affranchis des travaux dont vous
chargent les Égyptiens. Je vous ferai entrer dans le pays que j'ai juré de donner à Abraham, à Isaac
8 et à Jacob ; je vous le donnerai en possession, moi l'Éternel. Ainsi parla Moïse aux enfants d'Israël.
9 Mais l'angoisse et la dure servitude les empêchèrent d'écouter Moïse. L'Éternel parla à Moïse, et dit :
10 Va, parle à Pharaon, roi d'Égypte, pour qu'il laisse aller les enfants d'Israël hors de son pays. Moïse
11, 12 répondit en présence de l'Éternel : Voici, les enfants d'Israël ne m'ont point écouté ; comment Pharaon
m 'écouterait -il, moi qui n'ai pas la parole facile ? L'Éternel parla à Moïse et à Aaron, et leur donna
13 des ordres au sujet des enfants d'Israël et au sujet de Pharaon, roi d'Égypte, pour faire sortir du pays
d'Égypte les enfants d'Israël. Voici les chefs de leurs familles. Fils de Ruben, premier-né d'Israël :
14 Hénoc, Pallu, Hetsron et Carmi. Ce sont là les familles de Ruben. Fils de Siméon : Jemuel, Jamin,
15 Ohad, Jakin et Tsochar ; et Saül, fils de la Cananéenne. Ce sont là les familles de Siméon. Voici les
16 noms des fils de Lévi, avec leur postérité : Guerschon, Kehath et Merari. Les années de la vie de Lévi
furent de cent trente -sept ans. - Fils de Guerschon : Libni et Schimeï, et leurs familles. - Fils de
17, 18 Kehath : Amram, Jitsehar, Hébron et Uziel. Les années de la vie de Kehath furent de cent trente -trois
ans. - Fils de Merari : Machli et Muschi. -Ce sont là les familles de Lévi, avec leur postérité. Amram
19, 20 prit pour femme Jokébed, sa tante ; et elle lui enfanta Aaron, et Moïse. Les années de la vie d'Amram
furent de cent trente -sept ans. - Fils de Jitsehar : Koré, Népheg et Zicri. - Fils d'Uziel : Mischaël,
21, 22 Eltsaphan et Sithri. Aaron prit pour femme Élischéba, fille d'Amminadab, soeur de Nachschon ; et elle
23 lui enfanta Nadab, Abihu, Éléazar et Ithamar. Fils de Koré : Assir, Elkana et Abiasaph. Ce sont là les
24 familles des Korites. Éléazar, fils d'Aaron, prit pour femme une des filles de Puthiel ; et elle lui enfanta
25 Phinées. Tels sont les chefs de famille des Lévites, avec leurs familles. Ce sont là cet Aaron et ce Moïse,
26 à qui l'Éternel dit : Faites sortir du pays d'Égypte les enfants d'Israël, selon leurs armées. Ce sont eux
27 qui parlèrent à Pharaon, roi d'Égypte, pour faire sortir d'Égypte les enfants d'Israël. Ce sont là ce Moïse
et cet Aaron. Lorsque l'Éternel parla à Moïse dans le pays d'Égypte, l'Éternel dit à Moïse : Je suis
28, 29 l'Éternel. Dis à Pharaon, roi d'Égypte, tout ce que je te dis. Et Moïse répondit en présence de l'Éternel :
30 Voici, je n'ai pas la parole facile ; comment Pharaon m'écouterait -il ?

7 L'Éternel dit à Moïse : Vois, je te fais Dieu pour Pharaon : et Aaron, ton frère, sera ton prophète.
2 Toi, tu diras tout ce que je t'ordonnerai ; et Aaron, ton frère, parlera à Pharaon, pour qu'il laisse aller
3 les enfants d'Israël hors de son pays. Et moi, j'endurcirai le coeur de Pharaon, et je multiplierai mes
4 signes et mes miracles dans le pays d'Égypte. Pharaon ne vous écoutera point. Je mettrai ma main sur
l'Égypte, et je ferai sortir du pays d'Égypte mes armées, mon peuple, les enfants d'Israël, par de grands
5 jugements. Les Égyptiens connaîtront que je suis l'Éternel, lorsque j'étendrai ma main sur l'Égypte,
6 et que je ferai sortir du milieu d'eux les enfants d'Israël. Moïse et Aaron firent ce que l'Éternel leur
7 avait ordonné ; ils firent ainsi. Moïse était âgé de quatre-vingts ans, et Aaron de quatre-vingt -trois
8, 9 ans, lorsqu'ils parlèrent à Pharaon. L'Éternel dit à Moïse et à Aaron : Si Pharaon vous parle, et vous
dit : Faites un miracle ! tu diras à Aaron : Prends ta verge, et jette -la devant Pharaon. Elle deviendra
10 un serpent. Moïse et Aaron allèrent auprès de Pharaon, et ils firent ce que l'Éternel avait ordonné.
11 Aaron jeta sa verge devant Pharaon et devant ses serviteurs ; et elle devint un serpent. Mais Pharaon
appela des sages et des enchanteurs ; et les magiciens d'Égypte, eux aussi, en firent autant par leurs
12 enchantements. Ils jetèrent tous leurs verges, et elles devinrent des serpents. Et la verge d'Aaron
13 engloutit leurs verges. Le coeur de Pharaon s'endurcit, et il n'écouta point Moïse et Aaron selon ce
14 que l'Éternel avait dit. L'Éternel dit à Moïse : Pharaon a le coeur endurci ; il refuse de laisser aller le
15 peuple. Va vers Pharaon dès le matin ; il sortira pour aller près de l'eau, et tu te présenteras devant
16 lui au bord du fleuve. Tu prendras à ta main la verge qui a été changée en serpent, et tu diras à
Pharaon : L'Éternel, le Dieu des Hébreux, m'a envoyé auprès de toi, pour te dire : Laisse aller mon

17 peuple, afin qu'il me serve dans le désert. Et voici, jusqu'à présent tu n'as point écouté. Ainsi parle
l'Éternel : À ceci tu connaîtras que je suis l'Éternel. Je vais frapper les eaux du fleuve avec la verge
18 qui est dans ma main ; et elles seront changées en sang. Les poissons qui sont dans le fleuve périront,
19 le fleuve se corrompra, et les Égyptiens s'efforceront en vain de boire l'eau du fleuve. L'Éternel dit à
Moïse : Dis à Aaron : Prends ta verge, et étends ta main sur les eaux des Égyptiens, sur leurs rivières,
sur leurs ruisseaux, sur leurs étangs, et sur tous leurs amas d'eaux. Elles deviendront du sang : et il
20 y aura du sang dans tout le pays d'Égypte, dans les vases de bois et dans les vases de pierre. Moïse
et Aaron firent ce que l'Éternel avait ordonné. Aaron leva la verge, et il frappa les eaux qui étaient
dans le fleuve, sous les yeux de Pharaon et sous les yeux de ses serviteurs ; et toutes les eaux du fleuve
21 furent changées en sang. Les poissons qui étaient dans le fleuve périrent, le fleuve se corrompit, les
22 Égyptiens ne pouvaient plus boire l'eau du fleuve, et il y eut du sang dans tout le pays d'Égypte. Mais
les magiciens d'Égypte en firent autant par leurs enchantements. Le coeur de Pharaon s'endurcit, et
23 il n'écouta point Moïse et Aaron, selon ce que l'Éternel avait dit. Pharaon s'en retourna, et alla dans
24 sa maison ; et il ne prit pas même à coeur ces choses. Tous les Égyptiens creusèrent aux environs du
25 fleuve, pour trouver de l'eau à boire ; car ils ne pouvaient boire de l'eau du fleuve. Il s'écoula sept jours,
après que l'Éternel eut frappé le fleuve.

8 L'Éternel dit à Moïse : Va vers Pharaon, et tu lui diras : Ainsi parle l'Éternel : Laisse aller mon
2 peuple, afin qu'il me serve. Si tu refuses de le laisser aller, je vais frapper par des grenouilles toute
3 l'étendue de ton pays. Le fleuve fourmillera de grenouilles ; elles monteront, et elles entreront dans ta
maison, dans ta chambre à coucher et dans ton lit, dans la maison de tes serviteurs et dans celles de
4 ton peuple, dans tes fours et dans tes pétrins. Les grenouilles monteront sur toi, sur ton peuple, et sur
5 tous tes serviteurs. L'Éternel dit à Moïse : Dis à Aaron : Étends ta main avec ta verge sur les rivières,
6 sur les ruisseaux et sur les étangs, et fais monter les grenouilles sur le pays d'Égypte. Aaron étendit
7 sa main sur les eaux de l'Égypte ; et les grenouilles montèrent et couvrirent le pays d'Égypte. Mais
les magiciens en firent autant par leurs enchantements. Ils firent monter les grenouilles sur le pays
8 d'Égypte. Pharaon appela Moïse et Aaron, et dit : Priez l'Éternel, afin qu'il éloigne les grenouilles de
9 moi et de mon peuple ; et je laisserai aller le peuple, pour qu'il offre des sacrifices à l'Éternel. Moïse
dit à Pharaon : Glorifie -toi sur moi ! Pour quand prierai -je l'Éternel en ta faveur, en faveur de tes
serviteurs et de ton peuple, afin qu'il retire les grenouilles loin de toi et de tes maisons ? Il n'en restera
10 que dans le fleuve. Il répondit : Pour demain. Et Moïse dit : Il en sera ainsi, afin que tu saches que
11 nul n'est semblable à l'Éternel, notre Dieu. Les grenouilles s'éloigneront de toi et de tes maisons, de
12 tes serviteurs et de ton peuple ; il n'en restera que dans le fleuve. Moïse et Aaron sortirent de chez
13 Pharaon. Et Moïse cria à l'Éternel au sujet des grenouilles dont il avait frappé Pharaon. L'Éternel fit
ce que demandait Moïse ; et les grenouilles périrent dans les maisons, dans les cours et dans les champs.
14, 15 On les entassa par monceaux, et le pays fut infecté. Pharaon, voyant qu'il y avait du relâche, endurcit
16 son coeur, et il n'écouta point Moïse et Aaron, selon ce que l'Éternel avait dit. L'Éternel dit à Moïse : Dis
à Aaron : Étends ta verge, et frappe la poussière de la terre. Elle se changera en poux, dans tout le pays
17 d'Égypte. Ils firent ainsi. Aaron étendit sa main, avec sa verge, et il frappa la poussière de la terre ; et
elle fut changée en poux sur les hommes et sur les animaux. Toute la poussière de la terre fut changée
18 en poux, dans tout le pays d'Égypte. Les magiciens employèrent leurs enchantements pour produire
19 les poux ; mais ils ne purent pas. Les poux étaient sur les hommes et sur les animaux. Et les magiciens
dirent à Pharaon : C'est le doigt de Dieu ! Le coeur de Pharaon s'endurcit, et il n'écouta point Moïse
20 et Aaron, selon ce que l'Éternel avait dit. L'Éternel dit à Moïse : Lève-toi de bon matin, et présente
-toi devant Pharaon ; il sortira pour aller près de l'eau. Tu lui diras : Ainsi parle l'Éternel : Laisse aller
21 mon peuple, afin qu'il me serve. Si tu ne laisses pas aller mon peuple, je vais envoyer les mouches
venimeuses contre toi, contre tes serviteurs, contre ton peuple et contre tes maisons ; les maisons des
22 Égyptiens seront remplies de mouches, et le sol en sera couvert. Mais, en ce jour-là, je distinguerai le
pays de Gosen où habite mon peuple, et là il n'y aura point de mouches, afin que tu saches que moi,
23 l'Éternel, je suis au milieu de ce pays. J'établirai une distinction entre mon peuple et ton peuple. Ce
24 signe sera pour demain. L'Éternel fit ainsi. Il vint une quantité de mouches venimeuses dans la maison
25 de Pharaon et de ses serviteurs, et tout le pays d'Égypte fut dévasté par les mouches. Pharaon appela
26 Moïse et Aaron et dit : Allez, offrez des sacrifices à votre Dieu dans le pays. Moïse répondit : Il n'est
point convenable de faire ainsi ; car nous offririons à l'Éternel, notre Dieu, des sacrifices qui sont en
abomination aux Égyptiens. Et si nous offrons, sous leurs yeux, des sacrifices qui sont en abomination

aux Égyptiens, ne nous lapideront -ils pas ? Nous ferons trois journées de marche dans le désert, et 27
nous offrirons des sacrifices à l'Éternel, notre Dieu, selon ce qu'il nous dira. Pharaon dit : Je vous 28
laisserai aller, pour offrir à l'Éternel, votre Dieu, des sacrifices dans le désert : seulement, vous ne vous
éloignerez pas, en y allant. Priez pour moi. Moïse répondit : Je vais sortir de chez toi, et je prierai 29
l'Éternel. Demain, les mouches s'éloigneront de Pharaon, de ses serviteurs et de son peuple. Mais, que
Pharaon ne trompe plus, en refusant de laisser aller le peuple, pour offrir des sacrifices à l'Éternel.
Moïse sortit de chez Pharaon, et il pria l'Éternel. L'Éternel fit ce que demandait Moïse ; et les mouches 30, 31
s'éloignèrent de Pharaon, de ses serviteurs et de son peuple. Il n'en resta pas une. Mais Pharaon, cette 32
fois encore, endurcit son coeur, et il ne laissa point aller le peuple.

L'Éternel dit à Moïse : Va vers Pharaon, et tu lui diras : Ainsi parle l'Éternel, le Dieu des Hébreux : **9**
Laisse aller mon peuple, afin qu'il me serve. Si tu refuses de le laisser aller, et si tu le retiens encore, 2
voici, la main de l'Éternel sera sur tes troupeaux qui sont dans les champs, sur les chevaux, sur les 3
ânes, sur les chameaux, sur les boeufs et sur les brebis ; il y aura une mortalité très grande. L'Éternel 4
distinguera entre les troupeaux d'Israël et les troupeaux des Égyptiens, et il ne périra rien de tout ce
qui est aux enfants d'Israël. L'Éternel fixa le temps, et dit : Demain, l'Éternel fera cela dans le pays. 5
Et l'Éternel fit ainsi, dès le lendemain. Tous les troupeaux des Égyptiens périrent, et il ne périt pas 6
une bête des troupeaux des enfants d'Israël. Pharaon s'informa de ce qui était arrivé ; et voici, pas 7
une bête des troupeaux d'Israël n'avait péri. Mais le coeur de Pharaon s'endurcit, et il ne laissa point
aller le peuple. L'Éternel dit à Moïse et à Aaron : Remplissez vos mains de cendre de fournaise, et que 8
Moïse la jette vers le ciel, sous les yeux de Pharaon. Elle deviendra une poussière qui couvrira tout 9
le pays d'Égypte ; et elle produira, dans tout le pays d'Égypte, sur les hommes et sur les animaux, des
ulcères formés par une éruption de pustules. Ils prirent de la cendre de fournaise, et se présentèrent 10
devant Pharaon ; Moïse la jeta vers le ciel, et elle produisit sur les hommes et sur les animaux des
ulcères formés par une éruption de pustules. Les magiciens ne purent paraître devant Moïse, à cause 11
des ulcères ; car les ulcères étaient sur les magiciens, comme sur tous les Égyptiens. L'Éternel endurcit 12
le coeur de Pharaon, et Pharaon n'écouta point Moïse et Aaron, selon ce que l'Éternel avait dit à Moïse.
L'Éternel dit à Moïse : Lève -toi de bon matin, et présente -toi devant Pharaon. Tu lui diras : Ainsi 13
parle l'Éternel, le Dieu des Hébreux : Laisse aller mon peuple, afin qu'il me serve. Car, cette fois, je 14
vais envoyer toutes mes plaies contre ton coeur, contre tes serviteurs et contre ton peuple, afin que tu
saches que nul n'est semblable à moi sur toute la terre. Si j'avais étendu ma main, et que je t'eusse 15
frappé par la mortalité, toi et ton peuple, tu aurais disparu de la terre. Mais, je t'ai laissé subsister, afin 16
que tu voies ma puissance, et que l'on publie mon nom par toute la terre. Si tu t'élèves encore contre 17
mon peuple, et si tu ne le laisses point aller, voici, je ferai pleuvoir demain, à cette heure, une grêle 18
tellement forte, qu'il n'y en a point eu de semblable en Égypte depuis le jour où elle a été fondée jusqu'à
présent. Fais donc mettre en sûreté tes troupeaux et tout ce qui est à toi dans les champs. La grêle 19
tombera sur tous les hommes et sur tous les animaux qui se trouveront dans les champs et qui n'auront
pas été recueillis dans les maisons, et ils périront. Ceux des serviteurs de Pharaon qui craignirent 20
la parole de l'Éternel firent retirer dans les maisons leurs serviteurs et leurs troupeaux. Mais ceux 21
qui ne prirent point à coeur la parole de l'Éternel laissèrent leurs serviteurs et leurs troupeaux dans
les champs. L'Éternel dit à Moïse : Étends ta main vers le ciel ; et qu'il tombe de la grêle dans tout 22
le pays d'Égypte sur les hommes, sur les animaux, et sur toutes les herbes des champs, dans le pays
d'Égypte. Moïse étendit sa verge vers le ciel ; et l'Éternel envoya des tonnerres et de la grêle, et le feu 23
se promenait sur la terre. L'Éternel fit pleuvoir de la grêle sur le pays d'Égypte. Il tomba de la grêle, 24
et le feu se mêlait avec la grêle ; elle était tellement forte qu'il n'y en avait point eu de semblable dans
tout le pays d'Égypte depuis qu'il existe comme nation. La grêle frappa, dans tout le pays d'Égypte, 25
tout ce qui était dans les champs, depuis les hommes jusqu'aux animaux ; la grêle frappa aussi toutes
les herbes des champs, et brisa tous les arbres des champs. Ce fut seulement dans le pays de Gosen, où 26
étaient les enfants d'Israël, qu'il n'y eut point de grêle. Pharaon fit appeler Moïse et Aaron, et leur dit : 27
Cette fois, j'ai péché ; c'est l'Éternel qui est le juste, et moi et mon peuple nous sommes les coupables.
Priez l'Éternel, pour qu'il n'y ait plus de tonnerres et de grêle ; et je vous laisserai aller, et l'on ne vous 28
retiendra plus. Moïse lui dit : Quand je sortirai de la ville, je lèverai mes mains vers l'Éternel, les 29
tonnerres cesseront et il n'y aura plus de grêle, afin que tu saches que la terre est à l'Éternel. Mais 30
je sais que toi et tes serviteurs, vous ne craindrez pas encore l'Éternel Dieu. Le lin et l'orge avaient 31
été frappés, parce que l'orge était en épis et que c'était la floraison du lin ; le froment et l'épeautre 32

33 n'avaient point été frappés, parce qu'ils sont tardifs. Moïse sortit de chez Pharaon, pour aller hors de
la ville ; il leva ses mains vers l'Éternel, les tonnerres et la grêle cessèrent, et la pluie ne tomba plus sur
34 la terre. Pharaon, voyant que la pluie, la grêle et les tonnerres avaient cessé, continua de pécher, et il
35 endurcit son coeur, lui et ses serviteurs. Le coeur de Pharaon s'endurcit, et il ne laissa point aller les
enfants d'Israël, selon ce que l'Éternel avait dit par l'intermédiaire de Moïse.

10 L'Éternel dit à Moïse : Va vers Pharaon, car j'ai endurci son coeur et le coeur de ses serviteurs, pour
2 faire éclater mes signes au milieu d'eux. C'est aussi pour que tu racontes à ton fils et au fils de ton
fils comment j'ai traité les Égyptiens, et quels signes j'ai fait éclater au milieu d'eux. Et vous saurez
3 que je suis l'Éternel. Moïse et Aaron allèrent vers Pharaon, et lui dirent : Ainsi parle l'Éternel, le Dieu
des Hébreux : Jusqu'à quand refuseras -tu de t'humilier devant moi ? Laisse aller mon peuple, afin
4 qu'il me serve. Si tu refuses de laisser aller mon peuple, voici, je ferai venir demain des sauterelles
5 dans toute l'étendue de ton pays. Elles couvriront la surface de la terre, et l'on ne pourra plus voir
la terre ; elles dévoreront le reste de ce qui est échappé, ce que vous a laissé la grêle, elles dévoreront
6 tous les arbres qui croissent dans vos champs ; elles rempliront tes maisons, les maisons de tous tes
serviteurs et les maisons de tous les Égyptiens. Tes pères et les pères de tes pères n'auront rien vu
de pareil depuis qu'ils existent sur la terre jusqu'à ce jour. Moïse se retira, et sortit de chez Pharaon.
7 Les serviteurs de Pharaon lui dirent : Jusqu'à quand cet homme sera-t-il pour nous un piège ? Laisse
8 aller ces gens, et qu'ils servent l'Éternel, leur Dieu. Ne vois -tu pas encore que l'Égypte périt ? On fit
revenir vers Pharaon Moïse et Aaron : Allez, leur dit -il, servez l'Éternel, votre Dieu. Qui sont ceux qui
9 iront ? Moïse répondit : Nous irons avec nos enfants et nos vieillards, avec nos fils et nos filles, avec
10 nos brebis et nos boeufs ; car c'est pour nous une fête en l'honneur de l'Éternel. Pharaon leur dit : Que
l'Éternel soit avec vous, tout comme je vais vous laisser aller, vous et vos enfants ! Prenez garde, car le
11 malheur est devant vous ! Non, non : allez, vous les hommes, et servez l'Éternel, car c'est là ce que vous
12 avez demandé. Et on les chassa de la présence de Pharaon. L'Éternel dit à Moïse : Étends ta main sur
le pays d'Égypte, et que les sauterelles montent sur le pays d'Égypte ; qu'elles dévorent toute l'herbe
13 de la terre, tout ce que la grêle a laissé. Moïse étendit sa verge sur le pays d'Égypte ; et l'Éternel fit
souffler un vent d'orient sur le pays toute cette journée et toute la nuit. Quand ce fut le matin, le vent
14 d'orient avait apporté les sauterelles. Les sauterelles montèrent sur le pays d'Égypte, et se posèrent
dans toute l'étendue de l'Égypte ; elles étaient en si grande quantité qu'il n'y avait jamais eu et qu'il
15 n'y aura jamais rien de semblable. Elles couvrirent la surface de toute la terre, et la terre fut dans
l'obscurité ; elles dévorèrent toute l'herbe de la terre et tout le fruit des arbres, tout ce que la grêle avait
laissé ; et il ne resta aucune verdure aux arbres ni à l'herbe des champs, dans tout le pays d'Égypte.
16 Aussitôt Pharaon appela Moïse et Aaron, et dit : J'ai péché contre l'Éternel, votre Dieu, et contre vous.
17 Mais pardonne mon péché pour cette fois seulement ; et priez l'Éternel, votre Dieu, afin qu'il éloigne de
18, 19 moi encore cette plaie mortelle. Moïse sortit de chez Pharaon, et il pria l'Éternel. L'Éternel fit souffler
un vent d'occident très fort, qui emporta les sauterelles, et les précipita dans la mer Rouge ; il ne resta
20 pas une seule sauterelle dans toute l'étendue de l'Égypte. L'Éternel endurcit le coeur de Pharaon, et
21 Pharaon ne laissa point aller les enfants d'Israël. L'Éternel dit à Moïse : Étends ta main vers le ciel,
22 et qu'il y ait des ténèbres sur le pays d'Égypte, et que l'on puisse les toucher. Moïse étendit sa main
23 vers le ciel ; et il y eut d'épaisses ténèbres dans tout le pays d'Égypte, pendant trois jours. On ne se
voyait pas les uns les autres, et personne ne se leva de sa place pendant trois jours. Mais il y avait de
24 la lumière dans les lieux où habitaient tous les enfants d'Israël. Pharaon appela Moïse, et dit : Allez,
servez l'Éternel. Il n'y aura que vos brebis et vos boeufs qui resteront, et vos enfants pourront aller
25 avec vous. Moïse répondit : Tu mettras toi-même entre nos mains de quoi faire les sacrifices et les
26 holocaustes que nous offrirons à l'Éternel, notre Dieu. Nos troupeaux iront avec nous, et il ne restera
pas un ongle ; car c'est là que nous prendrons pour servir l'Éternel, notre Dieu ; et jusqu'à ce que nous
27 soyons arrivés, nous ne savons pas ce que nous choisirons pour offrir à l'Éternel. L'Éternel endurcit le
28 coeur de Pharaon, et Pharaon ne voulut point les laisser aller. Pharaon dit à Moïse : Sors de chez moi !
Garde -toi de paraître encore en ma présence, car le jour où tu paraîtras en ma présence, tu mourras.
29 Tu l'as dit ! répliqua Moïse, je ne paraîtrai plus en ta présence.

11 L'Éternel dit à Moïse : Je ferai venir encore une plaie sur Pharaon et sur l'Égypte. Après cela, il
2 vous laissera partir d'ici. Lorsqu'il vous laissera tout à fait aller, il vous chassera même d'ici. Parle au
peuple, pour que chacun demande à son voisin et chacune à sa voisine des vases d'argent et des vases
3 d'or. L'Éternel fit trouver grâce au peuple aux yeux des Égyptiens ; Moïse lui-même était très considéré

dans le pays d'Égypte, aux yeux des serviteurs de Pharaon et aux yeux du peuple. Moïse dit : Ainsi 4
parle l'Éternel : Vers le milieu de la nuit, je passerai au travers de l'Égypte ; et tous les premiers-nés 5
mourront dans le pays d'Égypte, depuis le premier-né de Pharaon assis sur son trône, jusqu'au premier-
né de la servante qui est derrière la meule, et jusqu'à tous les premiers-nés des animaux. Il y aura dans 6
tout le pays d'Égypte de grands cris, tels qu'il n'y en a point eu et qu'il n'y en aura plus de semblables.
Mais parmi tous les enfants d'Israël, depuis les hommes jusqu'aux animaux, pas même un chien ne 7
remuera sa langue, afin que vous sachiez quelle différence l'Éternel fait entre l'Égypte et Israël. Alors 8
tous tes serviteurs que voici descendront vers moi et se prosterneront devant moi, en disant : Sors, toi
et tout le peuple qui s'attache à tes pas ! Après cela, je sortirai. Moïse sortit de chez Pharaon, dans
une ardente colère. L'Éternel dit à Moïse : Pharaon ne vous écoutera point, afin que mes miracles se 9
multiplient dans le pays d'Égypte. Moïse et Aaron firent tous ces miracles devant Pharaon, et Pharaon 10
ne laissa point aller les enfants d'Israël hors de son pays.

L'Éternel dit à Moïse et à Aaron dans le pays d'Égypte : Ce mois-ci sera pour vous le premier des **12**, 2
mois ; il sera pour vous le premier des mois de l'année. Parlez à toute l'assemblée d'Israël, et dites : Le 3
dixième jour de ce mois, on prendra un agneau pour chaque famille, un agneau pour chaque maison.
Si la maison est trop peu nombreuse pour un agneau, on le prendra avec son plus proche voisin, selon 4
le nombre des personnes ; vous compterez pour cet agneau d'après ce que chacun peut manger. Ce sera 5
un agneau sans défaut, mâle, âgé d'un an ; vous pourrez prendre un agneau ou un chevreau. Vous le 6
garderez jusqu'au quatorzième jour de ce mois ; et toute l'assemblée d'Israël l'immolera entre les deux
soirs. On prendra de son sang, et on en mettra sur les deux poteaux et sur le linteau de la porte des 7
maisons où on le mangera. Cette même nuit, on en mangera la chair, rôtie au feu ; on la mangera avec 8
des pains sans levain et des herbes amères. Vous ne le mangerez point à demi cuit et bouilli dans 9
l'eau ; mais il sera rôti au feu, avec la tête, les jambes et l'intérieur. Vous n'en laisserez rien jusqu'au 10
matin ; et, s'il en reste quelque chose le matin, vous le brûlerez au feu. Quand vous le mangerez, vous 11
aurez vos reins ceints, vos souliers aux pieds, et votre bâton à la main ; et vous le mangerez à la hâte.
C'est la Pâque de l'Éternel. Cette nuit-là, je passerai dans le pays d'Égypte, et je frapperai tous les 12
premiers-nés du pays d'Égypte, depuis les hommes jusqu'aux animaux, et j'exercerai des jugements
contre tous les dieux de l'Égypte. Je suis l'Éternel. Le sang vous servira de signe sur les maisons où 13
vous serez ; je verrai le sang, et je passerai par-dessus vous, et il n'y aura point de plaie qui vous détruise,
quand je frapperai le pays d'Égypte. Vous conserverez le souvenir de ce jour, et vous le célébrerez par 14
une fête en l'honneur de l'Éternel ; vous le célébrerez comme une loi perpétuelle pour vos descendants.
Pendant sept jours, vous mangerez des pains sans levain. Dès le premier jour, il n'y aura plus de levain 15
dans vos maisons ; car toute personne qui mangera du pain levé, du premier jour au septième jour,
sera retranchée d'Israël. Le premier jour, vous aurez une sainte convocation ; et le septième jour, vous 16
aurez une sainte convocation. On ne fera aucun travail ces jours-là ; vous pourrez seulement préparer la
nourriture de chaque personne. Vous observerez la fête des pains sans levain, car c'est en ce jour même 17
que j'aurai fait sortir vos armées du pays d'Égypte ; vous observerez ce jour comme une loi perpétuelle
pour vos descendants. Le premier mois, le quatorzième jour du mois, au soir, vous mangerez des pains 18
sans levain jusqu'au soir du vingt et unième jour. Pendant sept jours, il ne se trouvera point de levain 19
dans vos maisons ; car toute personne qui mangera du pain levé sera retranchée de l'assemblée d'Israël,
que ce soit un étranger ou un indigène. Vous ne mangerez point de pain levé ; dans toutes vos demeures, 20
vous mangerez des pains sans levain. Moïse appela tous les anciens d'Israël, et leur dit : Allez prendre 21
du bétail pour vos familles, et immolez la Pâque. Vous prendrez ensuite un bouquet d'hysope, vous 22
le tremperez dans le sang qui sera dans le bassin, et vous toucherez le linteau et les deux poteaux
de la porte avec le sang qui sera dans le bassin. Nul de vous ne sortira de sa maison jusqu'au matin.
Quand l'Éternel passera pour frapper l'Égypte, et verra le sang sur le linteau et sur les deux poteaux, 23
l'Éternel passera par-dessus la porte, et il ne permettra pas au destructeur d'entrer dans vos maisons
pour frapper. Vous observerez cela comme une loi pour vous et pour vos enfants à perpétuité. Quand 24, 25
vous serez entrés dans le pays que l'Éternel vous donnera, selon sa promesse, vous observerez cet usage
sacré. Et lorsque vos enfants vous diront : Que signifie pour vous cet usage ? vous répondrez : C'est le 26, 27
sacrifice de Pâque en l'honneur de l'Éternel, qui a passé par-dessus les maisons des enfants d'Israël en
Égypte, lorsqu'il frappa l'Égypte et qu'il sauva nos maisons. Le peuple s'inclina et se prosterna. Et les 28
enfants d'Israël s'en allèrent, et firent ce que l'Éternel avait ordonné à Moïse et à Aaron ; ils firent ainsi.
Au milieu de la nuit, l'Éternel frappa tous les premiers-nés dans le pays d'Égypte, depuis le premier- 29
né de Pharaon assis sur son trône, jusqu'au premier-né du captif dans sa prison, et jusqu'à tous les
premiers-nés des animaux. Pharaon se leva de nuit, lui et tous ses serviteurs, et tous les Égyptiens ; 30

31 et il y eut de grands cris en Égypte, car il n'y avait point de maison où il n'y eût un mort. Dans la nuit
même, Pharaon appela Moïse et Aaron, et leur dit : Levez -vous, sortez du milieu de mon peuple, vous
32 et les enfants d'Israël. Allez, servez l'Éternel, comme vous l'avez dit. Prenez vos brebis et vos boeufs,
33 comme vous l'avez dit ; allez, et bénissez -moi. Les Égyptiens pressaient le peuple, et avaient hâte de
34 le renvoyer du pays, car ils disaient : Nous périrons tous. Le peuple emporta sa pâte avant qu'elle fût
35 levée. Ils enveloppèrent les pétrins dans leurs vêtements, et les mirent sur leurs épaules. Les enfants
d'Israël firent ce que Moïse avait dit, et ils demandèrent aux Égyptiens des vases d'argent, des vases d'or
36 et des vêtements. L'Éternel fit trouver grâce au peuple aux yeux des Égyptiens, qui se rendirent à leur
37 demande. Et ils dépouillèrent les Égyptiens. Les enfants d'Israël partirent de Ramsès pour Succoth
38 au nombre d'environ six cent mille hommes de pied, sans les enfants. Une multitude de gens de toute
39 espèce montèrent avec eux ; ils avaient aussi des troupeaux considérables de brebis et de boeufs. Ils
firent des gâteaux cuits sans levain avec la pâte qu'ils avaient emportée d'Égypte, et qui n'était pas
levée ; car ils avaient été chassés d'Égypte, sans pouvoir tarder, et sans prendre des provisions avec
40, 41 eux. Le séjour des enfants d'Israël en Égypte fut de quatre cent trente ans. Et au bout de quatre cent
42 trente ans, le jour même, toutes les armées de l'Éternel sortirent du pays d'Égypte. Cette nuit sera
célébrée en l'honneur de l'Éternel, parce qu'il les fit sortir du pays d'Égypte ; cette nuit sera célébrée en
43 l'honneur de l'Éternel par tous les enfants d'Israël et par leurs descendants. L'Éternel dit à Moïse et
44 à Aaron : Voici une ordonnance au sujet de la Pâque : Aucun étranger n'en mangera. Tu circonciras
45 tout esclave acquis à prix d'argent ; alors il en mangera. L'habitant et le mercenaire n'en mangeront
46 point. On ne la mangera que dans la maison ; vous n'emporterez point de chair hors de la maison, et
47, 48 vous ne briserez aucun os. Toute l'assemblée d'Israël fera la Pâque. Si un étranger en séjour chez toi
veut faire la Pâque de l'Éternel, tout mâle de sa maison devra être circoncis ; alors il s'approchera pour
49 la faire, et il sera comme l'indigène ; mais aucun incirconcis n'en mangera. La même loi existera pour
50 l'indigène comme pour l'étranger en séjour au milieu de vous. Tous les enfants d'Israël firent ce que
51 l'Éternel avait ordonné à Moïse et à Aaron ; ils firent ainsi. Et ce même jour l'Éternel fit sortir du pays
d'Égypte les enfants d'Israël, selon leurs armées.

13, 2 L'Éternel parla à Moïse, et dit : Consacre -moi tout premier-né, tout premier-né parmi les enfants
3 d'Israël, tant des hommes que des animaux : il m'appartient. Moïse dit au peuple : Souvenez -vous de
ce jour, où vous êtes sortis d'Égypte, de la maison de servitude ; car c'est par sa main puissante que
4 l'Éternel vous en a fait sortir. On ne mangera point de pain levé. Vous sortez aujourd'hui, dans le mois
5 des épis. Quand l'Éternel t'aura fait entrer dans le pays des Cananéens, des Héthiens, des Amoréens,
des Héviens et des Jébusiens, qu'il a juré à tes pères de te donner, pays où coulent le lait et le miel,
6 tu rendras ce culte à l'Éternel dans ce même mois. Pendant sept jours, tu mangeras des pains sans
7 levain ; et le septième jour, il y aura une fête en l'honneur de l'Éternel. On mangera des pains sans
levain pendant les sept jours ; on ne verra point chez toi de pain levé, et l'on ne verra point chez toi
8 de levain, dans toute l'étendue de ton pays. Tu diras alors à ton fils : C'est en mémoire de ce que
9 l'Éternel a fait pour moi, lorsque je suis sorti d'Égypte. Ce sera pour toi comme un signe sur ta main et
comme un souvenir entre tes yeux, afin que la loi de l'Éternel soit dans ta bouche ; car c'est par sa main
10 puissante que l'Éternel t'a fait sortir d'Égypte. Tu observeras cette ordonnance au temps fixé d'année
11 en année. Quand l'Éternel t'aura fait entrer dans le pays des Cananéens, comme il l'a juré à toi et à
12 tes pères, et qu'il te l'aura donné, tu consacreras à l'Éternel tout premier-né, même tout premier-né
13 des animaux que tu auras : les mâles appartiennent à l'Éternel. Tu rachèteras avec un agneau tout
premier-né de l'âne ; et, si tu ne le rachètes pas, tu lui briseras la nuque. Tu rachèteras aussi tout
14 premier-né de l'homme parmi tes fils. Et lorsque ton fils te demandera un jour : Que signifie cela ? tu
lui répondras : Par sa main puissante, l'Éternel nous a fait sortir d'Égypte, de la maison de servitude ;
15 et, comme Pharaon s'obstinait à ne point nous laisser aller, l'Éternel fit mourir tous les premiers-nés
dans le pays d'Égypte, depuis les premiers-nés des hommes jusqu'aux premiers-nés des animaux. Voilà
pourquoi j'offre en sacrifice à l'Éternel tout premier-né des mâles, et je rachète tout premier-né de mes
16 fils. Ce sera comme un signe sur ta main et comme des fronteaux entre tes yeux ; car c'est par sa
17 main puissante que l'Éternel nous a fait sortir d'Égypte. Lorsque Pharaon laissa aller le peuple, Dieu
ne le conduisit point par le chemin du pays des Philistins, quoique le plus proche ; car Dieu dit : Le
18 peuple pourrait se repentir en voyant la guerre, et retourner en Égypte. Mais Dieu fit faire au peuple
un détour par le chemin du désert, vers la mer Rouge. Les enfants d'Israël montèrent en armes hors
19 du pays d'Égypte. Moïse prit avec lui les os de Joseph ; car Joseph avait fait jurer les fils d'Israël, en

disant : Dieu vous visitera, et vous ferez remonter avec vous mes os loin d'ici. Ils partirent de Succoth, 20
et ils campèrent à Étham, à l'extrémité du désert. L'Éternel allait devant eux, le jour dans une colonne 21
de nuée pour les guider dans leur chemin, et la nuit dans une colonne de feu pour les éclairer, afin qu'ils
marchassent jour et nuit. La colonne de nuée ne se retirait point de devant le peuple pendant le jour, 22
ni la colonne de feu pendant la nuit.

L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël ; qu'ils se détournent, et qu'ils campent **14**, 2
devant Pi-Hahiroth, entre Migdol et la mer, vis-à-vis de Baal-Tsephon ; c'est en face de ce lieu que
vous camperez, près de la mer. Pharaon dira des enfants d'Israël : Ils sont égarés dans le pays ; le 3
désert les enferme. J'endurcirai le coeur de Pharaon, et il les poursuivra ; mais Pharaon et toute son 4
armée serviront à faire éclater ma gloire, et les Égyptiens sauront que je suis l'Éternel. Et les enfants
d'Israël firent ainsi. On annonça au roi d'Égypte que le peuple avait pris la fuite. Alors le coeur de 5
Pharaon et celui de ses serviteurs furent changés à l'égard du peuple. Ils dirent : Qu'avons-nous fait,
en laissant aller Israël, dont nous n'aurons plus les services ? Et Pharaon attela son char, et il prit 6
son peuple avec lui. Il prit six cents chars d'élite, et tous les chars de l'Égypte ; il y avait sur tous des 7
combattants. L'Éternel endurcit le coeur de Pharaon, roi d'Égypte, et Pharaon poursuivit les enfants 8
d'Israël. Les enfants d'Israël étaient sortis la main levée. Les Égyptiens les poursuivirent ; et tous les 9
chevaux, les chars de Pharaon, ses cavaliers et son armée, les atteignirent campés près de la mer, vers
Pi-Hahiroth, vis-à-vis de Baal-Tsephon. Pharaon approchait. Les enfants d'Israël levèrent les yeux, et 10
voici, les Égyptiens étaient en marche derrière eux. Et les enfants d'Israël eurent une grande frayeur, et
crièrent à l'Éternel. Ils dirent à Moïse : N'y avait-il pas des sépulcres en Égypte, sans qu'il fût besoin 11
de nous mener mourir au désert ? Que nous as-tu fait en nous faisant sortir d'Égypte ? N'est-ce pas 12
là ce que nous te disions en Égypte : Laisse -nous servir les Égyptiens, car nous aimons mieux servir
les Égyptiens que de mourir au désert ? Moïse répondit au peuple : Ne craignez rien, restez en place, 13
et regardez la délivrance que l'Éternel va vous accorder en ce jour ; car les Égyptiens que vous voyez
aujourd'hui, vous ne les verrez plus jamais. L'Éternel combattra pour vous ; et vous, gardez le silence. 14
L'Éternel dit à Moïse : Pourquoi ces cris ? Parle aux enfants d'Israël, et qu'ils marchent. Toi, lève ta 15, 16
verge, étends ta main sur la mer, et fends -la ; et les enfants d'Israël entreront au milieu de la mer à sec.
Et moi, je vais endurcir le coeur des Égyptiens, pour qu'ils y entrent après eux : et Pharaon et toute 17
son armée, ses chars et ses cavaliers, feront éclater ma gloire. Et les Égyptiens sauront que je suis 18
l'Éternel, quand Pharaon, ses chars et ses cavaliers, auront fait éclater ma gloire. L'ange de Dieu, qui 19
allait devant le camp d'Israël, partit et alla derrière eux ; et la colonne de nuée qui les précédait, partit
et se tint derrière eux. Elle se plaça entre le camp des Égyptiens et le camp d'Israël. Cette nuée était 20
ténébreuse d'un côté, et de l'autre elle éclairait la nuit. Et les deux camps n'approchèrent point l'un de
l'autre pendant toute la nuit. Moïse étendit sa main sur la mer. Et l'Éternel refoula la mer par un vent 21
d'orient, qui souffla avec impétuosité toute la nuit ; il mit la mer à sec, et les eaux se fendirent. Les 22
enfants d'Israël entrèrent au milieu de la mer à sec, et les eaux formaient comme une muraille à leur
droite et à leur gauche. Les Égyptiens les poursuivirent ; et tous les chevaux de Pharaon, ses chars et 23
ses cavaliers, entrèrent après eux au milieu de la mer. À la veille du matin, l'Éternel, de la colonne 24
de feu et de nuée, regarda le camp des Égyptiens, et mit en désordre le camp des Égyptiens. Il ôta les 25
roues de leurs chars et en rendit la marche difficile. Les Égyptiens dirent alors : Fuyons devant Israël,
car l'Éternel combat pour lui contre les Égyptiens. L'Éternel dit à Moïse : Étends ta main sur la mer ; 26
et les eaux reviendront sur les Égyptiens, sur leurs chars et sur leurs cavaliers. Moïse étendit sa main 27
sur la mer. Et vers le matin, la mer reprit son impétuosité, et les Égyptiens s'enfuirent à son approche ;
mais l'Éternel précipita les Égyptiens au milieu de la mer. Les eaux revinrent, et couvrirent les chars, 28
les cavaliers et toute l'armée de Pharaon, qui étaient entrés dans la mer après les enfants d'Israël ; et il
n'en échappa pas un seul. Mais les enfants d'Israël marchèrent à sec au milieu de la mer, et les eaux 29
formaient comme une muraille à leur droite et à leur gauche. En ce jour, l'Éternel délivra Israël de la 30
main des Égyptiens ; et Israël vit sur le rivage de la mer les Égyptiens qui étaient morts. Israël vit la 31
main puissante que l'Éternel avait dirigée contre les Égyptiens. Et le peuple craignit l'Éternel, et il crut
en l'Éternel et en Moïse, son serviteur.

Alors Moïse et les enfants d'Israël chantèrent ce cantique à l'Éternel. Ils dirent : Je chanterai à **15**
l'Éternel, car il a fait éclater sa gloire ; Il a précipité dans la mer le cheval et son cavalier. L'Éternel est 2
ma force et le sujet de mes louanges ; C'est lui qui m'a sauvé. Il est mon Dieu : je le célèbrerai ; Il est le
Dieu de mon père : je l'exalterai. L'Éternel est un vaillant guerrier ; L'Éternel est son nom. Il a lancé 3, 4

dans la mer les chars de Pharaon et son armée ; Ses combattants d'élite ont été engloutis dans la mer
5, 6 Rouge. Les flots les ont couverts : Ils sont descendus au fond des eaux, comme une pierre. Ta droite, ô
7 Éternel ! a signalé sa force ; Ta droite, ô Éternel ! a écrasé l'ennemi. Par la grandeur de ta majesté Tu
8 renverses tes adversaires ; Tu déchaînes ta colère : Elle les consume comme du chaume. Au souffle de
tes narines, les eaux se sont amoncelées, Les courants se sont dressés comme une muraille, Les flots se
9 sont durcis au milieu de la mer. L'ennemi disait : Je poursuivrai, j'atteindrai, Je partagerai le butin ;
10 Ma vengeance sera assouvie, Je tirerai l'épée, ma main les détruira. Tu as soufflé de ton haleine : La
11 mer les a couverts ; Ils se sont enfoncés comme du plomb, Dans la profondeur des eaux. Qui est comme
toi parmi les dieux, ô Éternel ? Qui est comme toi magnifique en sainteté, Digne de louanges, Opérant
12, 13 des prodiges ? Tu as étendu ta droite : La terre les a engloutis. Par ta miséricorde tu as conduit,
14 Tu as délivré ce peuple ; Par ta puissance tu le diriges Vers la demeure de ta sainteté. Les peuples
15 l'apprennent, et ils tremblent : La terreur s'empare des Philistins ; Les chefs d'Édom s'épouvantent ;
Un tremblement saisit les guerriers de Moab ; Tous les habitants de Canaan tombent en défaillance.
16 La crainte et la frayeur les surprendront ; Par la grandeur de ton bras Ils deviendront muets comme
une pierre, Jusqu'à ce que ton peuple soit passé, ô Éternel ! Jusqu'à ce qu'il soit passé, Le peuple que
17 tu as acquis. Tu les amèneras et tu les établiras sur la montagne de ton héritage, Au lieu que tu
18 as préparé pour ta demeure, ô Éternel ! Au sanctuaire, Seigneur ! que tes mains ont fondé. L'Éternel
19 régnera éternellement et à toujours. Car les chevaux de Pharaon, ses chars et ses cavaliers sont entrés
dans la mer, Et l'Éternel a ramené sur eux les eaux de la mer ; Mais les enfants d'Israël ont marché
20 à sec au milieu de la mer. Marie, la prophétesse, soeur d'Aaron, prit à sa main un tambourin, et
21 toutes les femmes vinrent après elle, avec des tambourins et en dansant. Marie répondait aux enfants
d'Israël : Chantez à l'Éternel, car il a fait éclater sa gloire ; Il a précipité dans la mer le cheval et son
22 cavalier. Moïse fit partir Israël de la mer Rouge. Ils prirent la direction du désert de Schur ; et, après
23 trois journées de marche dans le désert, ils ne trouvèrent point d'eau. Ils arrivèrent à Mara ; mais ils
24 ne purent pas boire l'eau de Mara parce qu'elle était amère. C'est pourquoi ce lieu fut appelé Mara. Le
25 peuple murmura contre Moïse, en disant : Que boirons -nous ? Moïse cria à l'Éternel ; et l'Éternel lui
indiqua un bois, qu'il jeta dans l'eau. Et l'eau devint douce. Ce fut là que l'Éternel donna au peuple des
26 lois et des ordonnances, et ce fut là qu'il le mit à l'épreuve. Il dit : Si tu écoutes attentivement la voix de
l'Éternel, ton Dieu, si tu fais ce qui est droit à ses yeux, si tu prêtes l'oreille à ses commandements, et si
tu observes toutes ses lois, je ne te frapperai d'aucune des maladies dont j'ai frappé les Égyptiens ; car
27 je suis l'Éternel, qui te guérit. Ils arrivèrent à Élim, où il y avait douze sources d'eau et soixante-dix
palmiers. Ils campèrent là, près de l'eau.

16 Toute l'assemblée des enfants d'Israël partit d'Élim, et ils arrivèrent au désert de Sin, qui est entre
2 Élim et Sinaï, le quinzième jour du second mois après leur sortie du pays d'Égypte. Et toute l'assemblée
3 des enfants d'Israël murmura dans le désert contre Moïse et Aaron. Les enfants d'Israël leur dirent :
Que ne sommes-nous morts par la main de l'Éternel dans le pays d'Égypte, quand nous étions assis
près des pots de viande, quand nous mangions du pain à satiété ? car vous nous avez menés dans ce
4 désert pour faire mourir de faim toute cette multitude. L'Éternel dit à Moïse : Voici, je ferai pleuvoir
pour vous du pain, du haut des cieux. Le peuple sortira, et en ramassera, jour par jour, la quantité
5 nécessaire, afin que je le mette à l'épreuve, et que je voie s'il marchera, ou non, selon ma loi. Le sixième
jour, lorsqu'ils prépareront ce qu'ils auront apporté, il s'en trouvera le double de ce qu'ils ramasseront
6 jour par jour. Moïse et Aaron dirent à tous les enfants d'Israël : Ce soir, vous comprendrez que c'est
7 l'Éternel qui vous a fait sortir du pays d'Égypte. Et, au matin, vous verrez la gloire de l'Éternel, parce
qu'il a entendu vos murmures contre l'Éternel ; car que sommes-nous, pour que vous murmuriez contre
8 nous ? Moïse dit : L'Éternel vous donnera ce soir de la viande à manger, et au matin du pain à satiété,
parce que l'Éternel a entendu les murmures que vous avez proférés contre lui ; car que sommes-nous ?
9 Ce n'est pas contre nous que sont vos murmures, c'est contre l'Éternel. Moïse dit à Aaron : Dis à toute
10 l'assemblée des enfants d'Israël : Approchez -vous devant l'Éternel, car il a entendu vos murmures. Et
tandis qu'Aaron parlait à toute l'assemblée des enfants d'Israël, ils se tournèrent du côté du désert, et
11, 12 voici, la gloire de l'Éternel parut dans la nuée. L'Éternel, s'adressant à Moïse, dit : J'ai entendu les
murmures des enfants d'Israël. Dis -leur : Entre les deux soirs vous mangerez de la viande, et au matin
13 vous vous rassasierez de pain ; et vous saurez que je suis l'Éternel, votre Dieu. Le soir, il survint des
14 cailles qui couvrirent le camp ; et, au matin, il y eut une couche de rosée autour du camp. Quand cette
rosée fut dissipée, il y avait à la surface du désert quelque chose de menu comme des grains, quelque
15 chose de menu comme la gelée blanche sur la terre. Les enfants d'Israël regardèrent et ils se dirent

l'un à l'autre : Qu'est-ce que cela ? car ils ne savaient pas ce que c'était. Moïse leur dit : C'est le pain
que L'Éternel vous donne pour nourriture. Voici ce que l'Éternel a ordonné : Que chacun de vous en 16
ramasse ce qu'il faut pour sa nourriture, un omer par tête, suivant le nombre de vos personnes ; chacun
en prendra pour ceux qui sont dans sa tente. Les Israélites firent ainsi ; et ils en ramassèrent les uns 17
plus, les autres moins. On mesurait ensuite avec l'omer ; celui qui avait ramassé plus n'avait rien de 18
trop, et celui qui avait ramassé moins n'en manquait pas. Chacun ramassait ce qu'il fallait pour sa
nourriture. Moïse leur dit : Que personne n'en laisse jusqu'au matin. Ils n'écoutèrent pas Moïse, et 19, 20
il y eut des gens qui en laissèrent jusqu'au matin ; mais il s'y mit des vers, et cela devint infect. Moïse
fut irrité contre ces gens. Tous les matins, chacun ramassait ce qu'il fallait pour sa nourriture ; et 21
quand venait la chaleur du soleil, cela fondait. Le sixième jour, ils ramassèrent une quantité double de 22
nourriture, deux omers pour chacun. Tous les principaux de l'assemblée vinrent le rapporter à Moïse.
Et Moïse leur dit : C'est ce que l'Éternel a ordonné. Demain est le jour du repos, le sabbat consacré à 23
l'Éternel ; faites cuire ce que vous avez à faire cuire, faites bouillir ce que vous avez à faire bouillir, et
mettez en réserve jusqu'au matin tout ce qui restera. Ils le laissèrent jusqu'au matin, comme Moïse 24
l'avait ordonné ; et cela ne devint point infect, et il ne s'y mit point de vers. Moïse dit : Mangez - 25
le aujourd'hui, car c'est le jour du sabbat ; aujourd'hui vous n'en trouverez point dans la campagne.
Pendant six jours vous en ramasserez ; mais le septième jour, qui est le sabbat, il n'y en aura point. Le 26, 27
septième jour, quelques-uns du peuple sortirent pour en ramasser, et ils n'en trouvèrent point. Alors 28
l'Éternel dit à Moïse : Jusques à quand refuserez -vous d'observer mes commandements et mes lois ?
Considérez que l'Éternel vous a donné le sabbat ; c'est pourquoi il vous donne au sixième jour de la 29
nourriture pour deux jours. Que chacun reste à sa place, et que personne ne sorte du lieu où il est au
septième jour. Et le peuple se reposa le septième jour. La maison d'Israël donna à cette nourriture 30, 31
le nom de manne. Elle ressemblait à de la graine de coriandre ; elle était blanche, et avait le goût
d'un gâteau au miel. Moïse dit : Voici ce que l'Éternel a ordonné : Qu'un omer rempli de manne soit 32
conservé pour vos descendants, afin qu'ils voient le pain que je vous ai fait manger dans le désert, après
vous avoir fait sortir du pays d'Égypte. Et Moïse dit à Aaron : Prends un vase, mets -y de la manne 33
plein un omer, et dépose -le devant l'Éternel, afin qu'il soit conservé pour vos descendants. Suivant 34
l'ordre donné par l'Éternel à Moïse, Aaron le déposa devant le témoignage, afin qu'il fût conservé. Les 35
enfants d'Israël mangèrent la manne pendant quarante ans, jusqu'à leur arrivée dans un pays habité ;
ils mangèrent la manne jusqu'à leur arrivée aux frontières du pays de Canaan. L'omer est la dixième 36
partie de l'épha.

Toute l'assemblée des enfants d'Israël partit du désert de Sin, selon les marches que l'Éternel leur **17**
avait ordonnées ; et ils campèrent à Rephidim, où le peuple ne trouva point d'eau à boire. Alors le 2
peuple chercha querelle à Moïse. Ils dirent : Donnez -nous de l'eau à boire. Moïse leur répondit : Pour-
quoi me cherchez-vous querelle ? Pourquoi tentez -vous l'Éternel ? Le peuple était là, pressé par la soif, 3
et murmurait contre Moïse. Il disait : Pourquoi nous as-tu fait monter hors d'Égypte, pour me faire
mourir de soif avec mes enfants et mes troupeaux ? Moïse cria à l'Éternel, en disant : Que ferai -je 4
à ce peuple ? Encore un peu, et ils me lapideront. L'Éternel dit à Moïse : Passe devant le peuple, et 5
prends avec toi des anciens d'Israël ; prends aussi dans ta main ta verge avec laquelle tu as frappé le
fleuve, et marche ! Voici, je me tiendrai devant toi sur le rocher d'Horeb ; tu frapperas le rocher, et il en 6
sortira de l'eau, et le peuple boira. Et Moïse fit ainsi, aux yeux des anciens d'Israël. Il donna à ce lieu 7
le nom de Massa et Meriba, parce que les enfants d'Israël avaient contesté, et parce qu'ils avaient tenté
l'Éternel, en disant : L'Éternel est -il au milieu de nous, ou n'y est-il pas ? Amalek vint combattre Israël 8
à Rephidim. Alors Moïse dit à Josué : Choisis -nous des hommes, sors, et combats Amalek ; demain je 9
me tiendrai sur le sommet de la colline, la verge de Dieu dans ma main. Josué fit ce que lui avait dit 10
Moïse, pour combattre Amalek. Et Moïse, Aaron et Hur montèrent au sommet de la colline. Lorsque 11
Moïse élevait sa main, Israël était le plus fort ; et lorsqu'il baissait sa main, Amalek était le plus fort.
Les mains de Moïse étant fatiguées, ils prirent une pierre qu'ils placèrent sous lui, et il s'assit dessus. 12
Aaron et Hur soutenaient ses mains, l'un d'un côté, l'autre de l'autre ; et ses mains restèrent fermes
jusqu'au coucher du soleil. Et Josué vainquit Amalek et son peuple, au tranchant de l'épée. L'Éternel 13, 14
dit à Moïse : Écris cela dans le livre, pour que le souvenir s'en conserve, et déclare à Josué que j'effacerai
la mémoire d'Amalek de dessous les cieux. Moïse bâtit un autel, et lui donna pour nom : l'Éternel ma 15
bannière. Il dit : Parce que la main a été levée sur le trône de l'Éternel, il y aura guerre de l'Éternel 16
contre Amalek, de génération en génération.

Jéthro, sacrificateur de Madian, beau-père de Moïse, apprit tout ce que Dieu avait fait en faveur de **18**
Moïse et d'Israël, son peuple ; il apprit que l'Éternel avait fait sortir Israël d'Égypte. Jéthro, beau-père 2
de Moïse, prit Séphora, femme de Moïse, qui avait été renvoyée. Il prit aussi les deux fils de Séphora ; 3

l'un se nommait Guerschom, car Moïse avait dit : J'habite un pays étranger ; l'autre se nommait Éliézer,
car il avait dit : Le Dieu de mon père m'a secouru, et il m'a délivré de l'épée de Pharaon. Jéthro, beau-
père de Moïse, avec les fils et la femme de Moïse, vint au désert où il campait, à la montagne de Dieu.
6, 7 Il fit dire à Moïse : Moi, ton beau-père Jéthro, je viens vers toi, avec ta femme et ses deux fils. Moïse
sortit au-devant de son beau-père, il se prosterna, et il le baisa. Ils s'informèrent réciproquement de
8 leur santé, et ils entrèrent dans la tente de Moïse. Moïse raconta à son beau-père tout ce que l'Éternel
avait fait à Pharaon et à l'Égypte à cause d'Israël, toutes les souffrances qui leur étaient survenues en
9 chemin, et comment l'Éternel les avait délivrés. Jéthro se réjouit de tout le bien que l'Éternel avait
10 fait à Israël, et de ce qu'il l'avait délivré de la main des Égyptiens. Et Jéthro dit : Béni soit l'Éternel,
qui vous a délivrés de la main des Égyptiens et de la main de Pharaon ; qui a délivré le peuple de
11 la main des Égyptiens ! Je reconnais maintenant que l'Éternel est plus grand que tous les dieux ;
12 car la méchanceté des Égyptiens est retombée sur eux. Jéthro, beau-père de Moïse, offrit à Dieu un
holocauste et des sacrifices. Aaron et tous les anciens d'Israël vinrent participer au repas avec le beau-
13 père de Moïse, en présence de Dieu. Le lendemain, Moïse s'assit pour juger le peuple, et le peuple se
14 tint devant lui depuis le matin jusqu'au soir. Le beau-père de Moïse vit tout ce qu'il faisait pour le
peuple, et il dit : Que fais -tu là avec ce peuple ? Pourquoi sièges -tu seul, et tout le peuple se tient -il
15 devant toi, depuis le matin jusqu'au soir ? Moïse répondit à son beau-père : C'est que le peuple vient
16 à moi pour consulter Dieu. Quand ils ont quelque affaire, ils viennent à moi ; je prononce entre eux,
17 et je fais connaître les ordonnances de Dieu et ses lois. Le beau-père de Moïse lui dit : Ce que tu fais
18 n'est pas bien. Tu t'épuiseras toi-même, et tu épuiseras ce peuple qui est avec toi ; car la chose est
19 au-dessus de tes forces, tu ne pourras pas y suffire seul. Maintenant écoute ma voix ; je vais te donner
un conseil, et que Dieu soit avec toi ! Sois l'interprète du peuple auprès de Dieu, et porte les affaires
20 devant Dieu. Enseigne -leur les ordonnances et les lois ; et fais-leur connaître le chemin qu'ils doivent
21 suivre, et ce qu'ils doivent faire. Choisis parmi tout le peuple des hommes capables, craignant Dieu,
des hommes intègres, ennemis de la cupidité ; établis -les sur eux comme chefs de mille, chefs de cent,
22 chefs de cinquante et chefs de dix. Qu'ils jugent le peuple en tout temps ; qu'ils portent devant toi
toutes les affaires importantes, et qu'ils prononcent eux-mêmes sur les petites causes. Allège ta charge,
23 et qu'ils la portent avec toi. Si tu fais cela, et que Dieu te donne des ordres, tu pourras y suffire, et tout
24 ce peuple parviendra heureusement à sa destination. Moïse écouta la voix de son beau-père, et fit tout
25 ce qu'il avait dit. Moïse choisit des hommes capables parmi tout Israël, et il les établit chefs du peuple,
26 chefs de mille, chefs de cent, chefs de cinquante et chefs de dix. Ils jugeaient le peuple en tout temps ;
ils portaient devant Moïse les affaires difficiles, et ils prononçaient eux-mêmes sur toutes les petites
27 causes. Moïse laissa partir son beau-père, et Jéthro s'en alla dans son pays.

19 Le troisième mois après leur sortie du pays d'Égypte, les enfants d'Israël arrivèrent ce jour-là au
2 désert de Sinaï. Étant partis de Rephidim, ils arrivèrent au désert de Sinaï, et ils campèrent dans le
3 désert ; Israël campa là, vis-à-vis de la montagne. Moïse monta vers Dieu : et l'Éternel l'appela du haut
de la montagne, en disant : Tu parleras ainsi à la maison de Jacob, et tu diras aux enfants d'Israël :
4 Vous avez vu ce que j'ai fait à l'Égypte, et comment je vous ai portés sur des ailes d'aigle et amenés
5 vers moi. Maintenant, si vous écoutez ma voix, et si vous gardez mon alliance, vous m'appartiendrez
6 entre tous les peuples, car toute la terre est à moi ; vous serez pour moi un royaume de sacrificateurs
7 et une nation sainte. Voilà les paroles que tu diras aux enfants d'Israël. Moïse vint appeler les anciens
8 du peuple, et il mit devant eux toutes ces paroles, comme l'Éternel le lui avait ordonné. Le peuple
tout entier répondit : Nous ferons tout ce que l'Éternel a dit. Moïse rapporta les paroles du peuple à
9 l'Éternel. Et l'Éternel dit à Moïse : Voici, je viendrai vers toi dans une épaisse nuée, afin que le peuple
entende quand je te parlerai, et qu'il ait toujours confiance en toi. Moïse rapporta les paroles du peuple à
10 l'Éternel. Et l'Éternel dit à Moïse : Va vers le peuple ; sanctifie -les aujourd'hui et demain, qu'ils lavent
11 leurs vêtements. Qu'ils soient prêts pour le troisième jour ; car le troisième jour l'Éternel descendra,
12 aux yeux de tout le peuple, sur la montagne de Sinaï. Tu fixeras au peuple des limites tout à l'entour,
et tu diras : Gardez -vous de monter sur la montagne, ou d'en toucher le bord. Quiconque touchera la
13 montagne sera puni de mort. On ne mettra pas la main sur lui, mais on le lapidera, ou on le percera
de flèches : animal ou homme, il ne vivra point. Quand la trompette sonnera, ils s'avanceront près de la
14 montagne. Moïse descendit de la montagne vers le peuple ; il sanctifia le peuple, et ils lavèrent leurs
15, 16 vêtements. Et il dit au peuple : Soyez prêts dans trois jours ; ne vous approchez d'aucune femme. Le
troisième jour au matin, il y eut des tonnerres, des éclairs, et une épaisse nuée sur la montagne ; le
son de la trompette retentit fortement ; et tout le peuple qui était dans le camp fut saisi d'épouvante.
17 Moïse fit sortir le peuple du camp, à la rencontre de Dieu ; et ils se placèrent au bas de la montagne.
18 La montagne de Sinaï était toute en fumée, parce que l'Éternel y était descendu au milieu du feu ; cette

fumée s'élevait comme la fumée d'une fournaise, et toute la montagne tremblait avec violence. Le son 19
de la trompette retentissait de plus en plus fortement. Moïse parlait, et Dieu lui répondait à haute voix.
Ainsi l'Éternel descendit sur la montagne de Sinaï, sur le sommet de la montagne ; l'Éternel appela 20
Moïse sur le sommet de la montagne. Et Moïse monta. L'Éternel dit à Moïse : Descends, fais au peuple 21
la défense expresse de se précipiter vers l'Éternel, pour regarder, de peur qu'un grand nombre d'entre
eux ne périssent. Que les sacrificateurs, qui s'approchent de l'Éternel, se sanctifient aussi, de peur 22
que l'Éternel ne les frappe de mort. Moïse dit à l'Éternel : Le peuple ne pourra pas monter sur la 23
montagne de Sinaï, car tu nous en as fait la défense expresse, en disant : Fixe des limites autour de la
montagne, et sanctifie -la. L'Éternel lui dit : Va, descends ; tu monteras ensuite avec Aaron ; mais que 24
les sacrificateurs et le peuple ne se précipitent point pour monter vers l'Éternel, de peur qu'il ne les
frappe de mort. Moïse descendit vers le peuple, et lui dit ces choses. 25

Alors Dieu prononça toutes ces paroles, en disant : Je suis l'Éternel, ton Dieu, qui t'ai fait sortir **20**, 2
du pays d'Égypte, de la maison de servitude. Tu n'auras pas d'autres dieux devant ma face. Tu ne te 3, 4
feras point d'image taillée, ni de représentation quelconque des choses qui sont en haut dans les cieux,
qui sont en bas sur la terre, et qui sont dans les eaux plus bas que la terre. Tu ne te prosterneras 5
point devant elles, et tu ne les serviras point ; car moi, l'Éternel, ton Dieu, je suis un Dieu jaloux, qui
punis l'iniquité des pères sur les enfants jusqu'à la troisième et la quatrième génération de ceux qui me
haïssent, et qui fais miséricorde jusqu'en mille générations à ceux qui m'aiment et qui gardent mes 6
commandements. Tu ne prendras point le nom de l'Éternel, ton Dieu, en vain ; car l'Éternel ne laissera 7
point impuni celui qui prendra son nom en vain. Souviens -toi du jour du repos, pour le sanctifier. 8
Tu travailleras six jours, et tu feras tout ton ouvrage. Mais le septième jour est le jour du repos de 9, 10
l'Éternel, ton Dieu : tu ne feras aucun ouvrage, ni toi, ni ton fils, ni ta fille, ni ton serviteur, ni ta
servante, ni ton bétail, ni l'étranger qui est dans tes portes. Car en six jours l'Éternel a fait les cieux, 11
la terre et la mer, et tout ce qui y est contenu, et il s'est reposé le septième jour : c'est pourquoi l'Éternel
a béni le jour du repos et l'a sanctifié. Honore ton père et ta mère, afin que tes jours se prolongent dans 12
le pays que l'Éternel, ton Dieu, te donne. Tu ne tueras point. Tu ne commettras point d'adultère. Tu 13, 14, 15
ne déroberas point. Tu ne porteras point de faux témoignage contre ton prochain. Tu ne convoiteras 16, 17
point la maison de ton prochain ; tu ne convoiteras point la femme de ton prochain, ni son serviteur, ni
sa servante, ni son boeuf, ni son âne, ni aucune chose qui appartienne à ton prochain. Tout le peuple 18
entendait les tonnerres et le son de la trompette ; il voyait les flammes de la montagne fumante. À
ce spectacle, le peuple tremblait, et se tenait dans l'éloignement. Ils dirent à Moïse : Parle -nous toi- 19
même, et nous écouterons ; mais que Dieu ne nous parle point, de peur que nous ne mourions. Moïse 20
dit au peuple : Ne vous effrayez pas ; car c'est pour vous mettre à l'épreuve que Dieu est venu, et c'est
pour que vous ayez sa crainte devant les yeux, afin que vous ne péchiez point. Le peuple restait dans 21
l'éloignement ; mais Moïse s'approcha de la nuée où était Dieu. L'Éternel dit à Moïse : Tu parleras ainsi 22
aux enfants d'Israël : Vous avez vu que je vous ai parlé depuis les cieux. Vous ne ferez point des dieux 23
d'argent et des dieux d'or, pour me les associer ; vous ne vous en ferez point. Tu m'élèveras un autel de 24
terre, sur lequel tu offriras tes holocaustes et tes sacrifices d'actions de grâces, tes brebis et tes boeufs.
Partout où je rappellerai mon nom, je viendrai à toi, et je te bénirai. Si tu m'élèves un autel de pierre, 25
tu ne le bâtiras point en pierres taillées ; car en passant ton ciseau sur la pierre, tu la profanerais. Tu 26
ne monteras point à mon autel par des degrés, afin que ta nudité ne soit pas découverte.

Voici les lois que tu leur présenteras. Si tu achètes un esclave hébreu, il servira six années ; mais **21**, 2
la septième, il sortira libre, sans rien payer. S'il est entré seul, il sortira seul ; s'il avait une femme, 3
sa femme sortira avec lui. Si c'est son maître qui lui a donné une femme, et qu'il en ait eu des fils 4
ou des filles, la femme et ses enfants seront à son maître, et il sortira seul. Si l'esclave dit : J'aime 5
mon maître, ma femme et mes enfants, je ne veux pas sortir libre, - alors son maître le conduira 6
devant Dieu, et le fera approcher de la porte ou du poteau, et son maître lui percera l'oreille avec un
poinçon, et l'esclave sera pour toujours à son service. Si un homme vend sa fille pour être esclave, 7
elle ne sortira point comme sortent les esclaves. Si elle déplaît à son maître, qui s'était proposé de la 8
prendre pour femme, il facilitera son rachat ; mais il n'aura pas le pouvoir de la vendre à des étrangers,
après lui avoir été infidèle. S'il la destine à son fils, il agira envers elle selon le droit des filles. S'il 9, 10
prend une autre femme, il ne retranchera rien pour la première à la nourriture, au vêtement, et au
droit conjugal. Et s'il ne fait pas pour elle ces trois choses, elle pourra sortir sans rien payer, sans 11
donner de l'argent. Celui qui frappera un homme mortellement sera puni de mort. S'il ne lui a point 12, 13
dressé d'embûches, et que Dieu l'ait fait tomber sous sa main, je t'établirai un lieu où il pourra se
réfugier. Mais si quelqu'un agit méchamment contre son prochain, en employant la ruse pour le tuer, 14

15 tu l'arracheras même de mon autel, pour le faire mourir. Celui qui frappera son père ou sa mère sera
16 puni de mort. Celui qui dérobera un homme, et qui l'aura vendu ou retenu entre ses mains, sera puni
17, 18 de mort. Celui qui maudira son père ou sa mère sera puni de mort. Si des hommes se querellent, et
que l'un d'eux frappe l'autre avec une pierre ou avec le poing, sans causer sa mort, mais en l'obligeant
19 à garder le lit, celui qui aura frappé ne sera point puni, dans le cas où l'autre viendrait à se lever et
à se promener dehors avec son bâton. Seulement, il le dédommagera de son interruption de travail, et
20 il le fera soigner jusqu'à sa guérison. Si un homme frappe du bâton son esclave, homme ou femme,
21 et que l'esclave meure sous sa main, le maître sera puni. Mais s'il survit un jour ou deux, le maître
22 ne sera point puni ; car c'est son argent. Si des hommes se querellent, et qu'ils heurtent une femme
enceinte, et la fassent accoucher, sans autre accident, ils seront punis d'une amende imposée par le
23 mari de la femme, et qu'ils paieront devant les juges. Mais s'il y a un accident, tu donneras vie pour
24, 25 vie, oeil pour oeil, dent pour dent, main pour main, pied pour pied, brûlure pour brûlure, blessure
26 pour blessure, meurtrissure pour meurtrissure. Si un homme frappe l'oeil de son esclave, homme ou
27 femme, et qu'il lui fasse perdre l'oeil, il le mettra en liberté, pour prix de son oeil. Et s'il fait tomber
28 une dent à son esclave, homme ou femme, il le mettra en liberté, pour prix de sa dent. Si un boeuf
frappe de ses cornes un homme ou une femme, et que la mort en soit la suite, le boeuf sera lapidé, sa
29 chair ne sera point mangée, et le maître du boeuf ne sera point puni. Mais si le boeuf était auparavant
sujet à frapper, et qu'on en ait averti le maître, qui ne l'a point surveillé, le boeuf sera lapidé, dans le
30 cas où il tuerait un homme ou une femme, et son maître sera puni de mort. Si on impose au maître
31 un prix pour le rachat de sa vie, il paiera tout ce qui lui sera imposé. Lorsque le boeuf frappera un fils
32 ou une fille, cette loi recevra son application ; mais si le boeuf frappe un esclave, homme ou femme,
33 on donnera trente sicles d'argent au maître de l'esclave, et le boeuf sera lapidé. Si un homme met à
découvert une citerne, ou si un homme en creuse une et ne la couvre pas, et qu'il y tombe un boeuf ou
34 un âne, le possesseur de la citerne paiera au maître la valeur de l'animal en argent, et aura pour lui
35 l'animal mort. Si le boeuf d'un homme frappe de ses cornes le boeuf d'un autre homme, et que la mort
en soit la suite, ils vendront le boeuf vivant et en partageront le prix ; ils partageront aussi le boeuf
36 mort. Mais s'il est connu que le boeuf était auparavant sujet à frapper, et que son maître ne l'ait point
surveillé, ce maître rendra boeuf pour boeuf, et aura pour lui le boeuf mort.

22 Si un homme dérobe un boeuf ou un agneau, et qu'il l'égorge ou le vende, il restituera cinq boeufs
2 pour le boeuf et quatre agneaux pour l'agneau. Si le voleur est surpris dérobant avec effraction, et qu'il
3 soit frappé et meure, on ne sera point coupable de meurtre envers lui ; mais si le soleil est levé, on sera
4 coupable de meurtre envers lui. Il fera restitution ; s'il n'a rien, il sera vendu pour son vol ; si ce qu'il a
dérobé, boeuf, âne, ou agneau, se trouve encore vivant entre ses mains, il fera une restitution au double.
5 Si un homme fait du dégât dans un champ ou dans une vigne, et qu'il laisse son bétail paître dans le
6 champ d'autrui, il donnera en dédommagement le meilleur produit de son champ et de sa vigne. Si un
feu éclate et rencontre des épines, et que du blé en gerbes ou sur pied, ou bien le champ, soit consumé,
7 celui qui a causé l'incendie sera tenu à un dédommagement. Si un homme donne à un autre de l'argent
ou des objets à garder, et qu'on les vole dans la maison de ce dernier, le voleur fera une restitution au
8 double, dans le cas où il serait trouvé. Si le voleur ne se trouve pas, le maître de la maison se présentera
9 devant Dieu, pour déclarer qu'il n'a pas mis la main sur le bien de son prochain. Dans toute affaire
frauduleuse concernant un boeuf, un âne, un agneau, un vêtement, ou un objet perdu, au sujet duquel
on dira : C'est cela ! -la cause des deux parties ira jusqu'à Dieu ; celui que Dieu condamnera fera à son
10 prochain une restitution au double. Si un homme donne à un autre un âne, un boeuf, un agneau, ou
un animal quelconque à garder, et que l'animal meure, se casse un membre, ou soit enlevé, sans que
11 personne l'ait vu, le serment au nom de l'Éternel interviendra entre les deux parties, et celui qui a
gardé l'animal déclarera qu'il n'a pas mis la main sur le bien de son prochain ; le maître de l'animal
12 acceptera ce serment, et l'autre ne sera point tenu à une restitution. Mais si l'animal a été dérobé chez
13 lui, il sera tenu vis-à-vis de son maître à une restitution. Si l'animal a été déchiré, il le produira en
14 témoignage, et il ne sera point tenu à une restitution pour ce qui a été déchiré. Si un homme emprunte
à un autre un animal, et que l'animal se casse un membre ou qu'il meure, en l'absence de son maître,
15 il y aura lieu à restitution. Si le maître est présent, il n'y aura pas lieu à restitution. Si l'animal a été
16 loué, le prix du louage suffira. Si un homme séduit une vierge qui n'est point fiancée, et qu'il couche
17 avec elle, il paiera sa dot et la prendra pour femme. Si le père refuse de la lui accorder, il paiera en
18, 19 argent la valeur de la dot des vierges. Tu ne laisseras point vivre la magicienne. Quiconque couche
20 avec une bête sera puni de mort. Celui qui offre des sacrifices à d'autres dieux qu 'à l'Éternel seul sera
21 voué à l'extermination. Tu ne maltraiteras point l'étranger, et tu ne l'opprimeras point ; car vous avez
22, 23 été étrangers dans le pays d'Égypte. Tu n'affligeras point la veuve, ni l'orphelin. Si tu les affliges, et
24 qu'ils viennent à moi, j'entendrai leurs cris ; ma colère s'enflammera, et je vous détruirai par l'épée ; vos
25 femmes deviendront veuves, et vos enfants orphelins. Si tu prêtes de l'argent à mon peuple, au pauvre

qui est avec toi, tu ne seras point à son égard comme un créancier, tu n'exigeras de lui point d'intérêt.
Si tu prends en gage le vêtement de ton prochain, tu le lui rendras avant le coucher du soleil ; car c'est 26, 27
sa seule couverture, c'est le vêtement dont il s'enveloppe le corps : dans quoi coucherait -il ? S'il crie à
moi, je l'entendrai, car je suis miséricordieux. Tu ne maudiras point Dieu, et tu ne maudiras point le 28
prince de ton peuple. Tu ne différeras point de m'offrir les prémices de ta moisson et de ta vendange. 29
Tu me donneras le premier-né de tes fils. Tu me donneras aussi le premier-né de ta vache et de ta 30
brebis ; il restera sept jours avec sa mère ; le huitième jour, tu me le donneras. Vous serez pour moi des 31
hommes saints. Vous ne mangerez point de chair déchirée dans les champs : vous la jetterez aux chiens.

Tu ne répandras point de faux bruit. Tu ne te joindras point au méchant pour faire un faux témoi- **23**
gnage. Tu ne suivras point la multitude pour faire le mal ; et tu ne déposeras point dans un procès en 2
te mettant du côté du grand nombre, pour violer la justice. Tu ne favoriseras point le pauvre dans son 3
procès. Si tu rencontres le boeuf de ton ennemi ou son âne égaré, tu le lui ramèneras. Si tu vois l'âne 4, 5
de ton ennemi succombant sous sa charge, et que tu hésites à le décharger, tu l'aideras à le décharger.
Tu ne porteras point atteinte au droit du pauvre dans son procès. Tu ne prononceras point de sentence 6, 7
inique, et tu ne feras point mourir l'innocent et le juste ; car je n'absoudrai point le coupable. Tu ne 8
recevras point de présent ; car les présents aveuglent ceux qui ont les yeux ouverts et corrompent les
paroles des justes. Tu n'opprimeras point l'étranger ; vous savez ce qu'éprouve l'étranger, car vous avez 9
été étrangers dans le pays d'Égypte. Pendant six années, tu ensemenceras la terre, et tu en recueilleras 10
le produit. Mais la septième, tu lui donneras du relâche et tu la laisseras en repos ; les pauvres de ton 11
peuple en jouiront, et les bêtes des champs mangeront ce qui restera. Tu feras de même pour ta vigne
et pour tes oliviers. Pendant six jours, tu feras ton ouvrage. Mais le septième jour, tu te reposeras, afin 12
que ton boeuf et ton âne aient du repos, afin que le fils de ton esclave et l'étranger aient du relâche.
Vous observerez tout ce que je vous ai dit, et vous ne prononcerez point le nom d'autres dieux : qu'on 13
ne l'entende point sortir de votre bouche. Trois fois par année, tu célébreras des fêtes en mon honneur. 14
Tu observeras la fête des pains sans levain ; pendant sept jours, au temps fixé dans le mois des épis, tu 15
mangeras des pains sans levain, comme je t'en ai donné l'ordre, car c'est dans ce mois que tu es sorti
d'Égypte ; et l'on ne se présentera point à vide devant ma face. Tu observeras la fête de la moisson, des 16
prémices de ton travail, de ce que tu auras semé dans les champs ; et la fête de la récolte, à la fin de
l'année, quand tu recueilleras des champs le fruit de ton travail. Trois fois par année, tous les mâles 17
se présenteront devant le Seigneur, l'Éternel. Tu n'offriras point avec du pain levé le sang de la vic- 18
time sacrifiée en mon honneur ; et sa graisse ne sera point gardée pendant la nuit jusqu'au matin. Tu 19
apporteras à la maison de l'Éternel, ton Dieu, les prémices des premiers fruits de la terre. Tu ne feras
point cuire un chevreau dans le lait de sa mère. Voici, j'envoie un ange devant toi, pour te protéger 20
en chemin, et pour te faire arriver au lieu que j'ai préparé. Tiens-toi sur tes gardes en sa présence, 21
et écoute sa voix ; ne lui résiste point, parce qu'il ne pardonnera pas vos péchés, car mon nom est en
lui. Mais si tu écoutes sa voix, et si tu fais tout ce que je te dirai, je serai l'ennemi de tes ennemis et 22
l'adversaire de tes adversaires. Mon ange marchera devant toi, et te conduira chez les Amoréens, les 23
Héthiens, les Phéréziens, les Cananéens, les Héviens et les Jébusiens, et je les exterminerai. Tu ne te 24
prosterneras point devant leurs dieux, et tu ne les serviras point ; tu n'imiteras point ces peuples dans
leur conduite, mais tu les détruiras, et tu briseras leurs statues. Vous servirez l'Éternel, votre Dieu, et 25
il bénira votre pain et vos eaux, et j'éloignerai la maladie du milieu de toi. Il n'y aura dans ton pays ni 26
femme qui avorte, ni femme stérile. Je remplirai le nombre de tes jours. J'enverrai ma terreur devant 27
toi, je mettrai en déroute tous les peuples chez lesquels tu arriveras, et je ferai tourner le dos devant toi
à tous tes ennemis. J'enverrai les frelons devant toi, et ils chasseront loin de ta face les Héviens, les 28
Cananéens et les Héthiens. Je ne les chasserai pas en une seule année loin de ta face, de peur que le 29
pays ne devienne un désert et que les bêtes des champs ne se multiplient contre toi. Je les chasserai 30
peu à peu loin de ta face, jusqu'à ce que tu augmentes en nombre et que tu puisses prendre possession
du pays. J'établirai tes limites depuis la mer Rouge jusqu'à la mer des Philistins, et depuis le désert 31
jusqu'au fleuve ; car je livrerai entre vos mains les habitants du pays, et tu les chasseras devant toi.
Tu ne feras point d'alliance avec eux, ni avec leurs dieux. Ils n'habiteront point dans ton pays, de peur 32, 33
qu'ils ne te fassent pécher contre moi ; car tu servirais leurs dieux, et ce serait un piège pour toi.

Dieu dit à Moïse : Monte vers l'Éternel, toi et Aaron, Nadab et Abihu, et soixante-dix des anciens **24**
d'Israël, et vous vous prosternerez de loin. Moïse s'approchera seul de l'Éternel ; les autres ne s'appro- 2
cheront pas, et le peuple ne montera point avec lui. Moïse vint rapporter au peuple toutes les paroles 3
de l'Éternel et toutes les lois. Le peuple entier répondit d'une même voix : Nous ferons tout ce que
l'Éternel a dit. Moïse écrivit toutes les paroles de l'Éternel. Puis il se leva de bon matin ; il bâtit un 4
autel au pied de la montagne, et dressa douze pierres pour les douze tribus d'Israël. Il envoya des 5
jeunes hommes, enfants d'Israël, pour offrir à l'Éternel des holocaustes, et immoler des taureaux en

6 sacrifices d'actions de grâces. Moïse prit la moitié du sang, qu'il mit dans des bassins, et il répandit
7 l'autre moitié sur l'autel. Il prit le livre de l'alliance, et le lut en présence du peuple ; ils dirent : Nous
8 ferons tout ce que l'Éternel a dit, et nous obéirons. Moïse prit le sang, et il le répandit sur le peuple, en
9 disant : Voici le sang de l'alliance que l'Éternel a faite avec vous selon toutes ces paroles. Moïse monta
10 avec Aaron, Nadab et Abihu, et soixante-dix anciens d'Israël. Ils virent le Dieu d'Israël ; sous ses pieds,
11 c'était comme un ouvrage de saphir transparent, comme le ciel lui-même dans sa pureté. Il n'étendit
12 point sa main sur l'élite des enfants d'Israël. Ils virent Dieu, et ils mangèrent et burent. L'Éternel dit
à Moïse : Monte vers moi sur la montagne, et reste là ; je te donnerai des tables de pierre, la loi et les
13 ordonnances que j'ai écrites pour leur instruction. Moïse se leva, avec Josué qui le servait, et Moïse
14 monta sur la montagne de Dieu. Il dit aux anciens : Attendez -nous ici, jusqu'à ce que nous revenions
auprès de vous. Voici, Aaron et Hur resteront avec vous ; si quelqu'un a un différend, c'est à eux qu'il
15, 16 s'adressera. Moïse monta sur la montagne, et la nuée couvrit la montagne. La gloire de l'Éternel
reposa sur la montagne de Sinaï, et la nuée la couvrit pendant six jours. Le septième jour, l'Éternel
17 appela Moïse du milieu de la nuée. L'aspect de la gloire de l'Éternel était comme un feu dévorant sur
18 le sommet de la montagne, aux yeux des enfants d'Israël. Moïse entra au milieu de la nuée, et il monta
sur la montagne. Moïse demeura sur la montagne quarante jours et quarante nuits.

25, 2 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël. Qu'ils m'apportent une offrande ; vous la
3 recevrez pour moi de tout homme qui la fera de bon coeur. Voici ce que vous recevrez d'eux en offrande :
4 de l'or, de l'argent et de l'airain ; des étoffes teintes en bleu, en pourpre, en cramoisi, du fin lin et du
5, 6 poil de chèvre ; des peaux de béliers teintes en rouge et des peaux de dauphins ; du bois d'acacia ; de
7 l'huile pour le chandelier, des aromates pour l'huile d'onction et pour le parfum odoriférant ; des pierres
8 d'onyx et d'autres pierres pour la garniture de l'éphod et du pectoral. Ils me feront un sanctuaire, et
9 j'habiterai au milieu d'eux. Vous ferez le tabernacle et tous ses ustensiles d'après le modèle que je vais
10 te montrer. Ils feront une arche de bois d'acacia, sa longueur sera de deux coudées et demie, sa largeur
11 d'une coudée et demie, et sa hauteur d'une coudée et demie. Tu la couvriras d'or pur, tu la couvriras en
12 dedans et en dehors, et tu y feras une bordure d'or tout autour. Tu fondras pour elle quatre anneaux
13 d'or, et tu les mettras à ses quatre coins, deux anneaux d'un côté et deux anneaux de l'autre côté. Tu
14 feras des barres de bois d'acacia, et tu les couvriras d'or. Tu passeras les barres dans les anneaux sur
15 les côtés de l'arche, pour qu'elles servent à porter l'arche ; les barres resteront dans les anneaux de
16, 17 l'arche, et n'en seront point retirées. Tu mettras dans l'arche le témoignage, que je te donnerai. Tu
feras un propitiatoire d'or pur ; sa longueur sera de deux coudées et demie, et sa largeur d'une coudée
18 et demie. Tu feras deux chérubins d'or, tu les feras d'or battu, aux deux extrémités du propitiatoire ;
19 fais un chérubin à l'une des extrémités et un chérubin à l'autre extrémité ; vous ferez les chérubins
20 sortant du propitiatoire à ses deux extrémités. Les chérubins étendront les ailes par-dessus, couvrant
de leurs ailes le propitiatoire, et se faisant face l'un à l'autre ; les chérubins auront la face tournée vers
21 le propitiatoire. Tu mettras le propitiatoire sur l'arche, et tu mettras dans l'arche le témoignage, que je
22 te donnerai. C'est là que je me rencontrerai avec toi ; du haut du propitiatoire, entre les deux chérubins
23 placés sur l'arche du témoignage, je te donnerai tous mes ordres pour les enfants d'Israël. Tu feras une
table de bois d'acacia ; sa longueur sera de deux coudées, sa largeur d'une coudée, et sa hauteur d'une
24, 25 coudée et demie. Tu la couvriras d'or pur, et tu y feras une bordure d'or tout autour. Tu y feras à
26 l'entour un rebord de quatre doigts, sur lequel tu mettras une bordure d'or tout autour. Tu feras pour
la table quatre anneaux d'or, et tu mettras les anneaux aux quatre coins, qui seront à ses quatre pieds.
27, 28 Les anneaux seront près du rebord, et recevront les barres pour porter la table. Tu feras les barres de
29 bois d'acacia, et tu les couvriras d'or ; et elles serviront à porter la table. Tu feras ses plats, ses coupes,
30 ses calices et ses tasses, pour servir aux libations ; tu les feras d'or pur. Tu mettras sur la table les
31 pains de proposition continuellement devant ma face. Tu feras un chandelier d'or pur ; ce chandelier
sera fait d'or battu ; son pied, sa tige, ses calices, ses pommes et ses fleurs seront d'une même pièce.
32 Six branches sortiront de ses côtés, trois branches du chandelier de l'un des côtés, et trois branches du
33 chandelier de l'autre côté. Il y aura sur une branche trois calices en forme d'amande, avec pommes
et fleurs, et sur une autre branche trois calices en forme d'amande, avec pommes et fleurs ; il en sera
34 de même pour les six branches sortant du chandelier. À la tige du chandelier, il y aura quatre calices
35 en forme d'amande, avec leurs pommes et leurs fleurs. Il y aura une pomme sous deux des branches
sortant de la tige du chandelier, une pomme sous deux autres branches, et une pomme sous deux autres
36 branches ; il en sera de même pour les six branches sortant du chandelier. Les pommes et les branches
37 du chandelier seront d'une même pièce : il sera tout entier d'or battu, d'or pur. Tu feras ses sept lampes,
38 qui seront placées dessus, de manière à éclairer en face. Ses mouchettes et ses vases à cendre seront
39, 40 d'or pur. On emploiera un talent d'or pur pour faire le chandelier avec tous ses ustensiles. Regarde,
et fais d'après le modèle qui t'est montré sur la montagne.

Tu feras le tabernacle de dix tapis de fin lin retors, et d'étoffes teintes en bleu, en pourpre et en **26**
cramoisi ; tu y représenteras des chérubins artistement travaillés. La longueur d'un tapis sera de 2
vingt -huit coudées, et la largeur d'un tapis sera de quatre coudées ; la mesure sera la même pour tous
les tapis. Cinq de ces tapis seront joints ensemble ; les cinq autres seront aussi joints ensemble. Tu 3, 4
feras des lacets bleus au bord du tapis terminant le premier assemblage ; et tu feras de même au bord
du tapis terminant le second assemblage. Tu mettras cinquante lacets au premier tapis, et tu mettras 5
cinquante lacets au bord du tapis terminant le second assemblage ; ces lacets se correspondront les uns
aux autres. Tu feras cinquante agrafes d'or, et tu joindras les tapis l'un à l'autre avec les agrafes. Et le 6
tabernacle formera un tout. Tu feras des tapis de poil de chèvre, pour servir de tente sur le tabernacle ; 7
tu feras onze de ces tapis. La longueur d'un tapis sera de trente coudées, et la largeur d'un tapis sera de 8
quatre coudées ; la mesure sera la même pour les onze tapis. Tu joindras séparément cinq de ces tapis, 9
et les six autres séparément, et tu redoubleras le sixième tapis sur le devant de la tente. Tu mettras 10
cinquante lacets au bord du tapis terminant le premier assemblage, et cinquante lacets au bord du tapis
du second assemblage. Tu feras cinquante agrafes d'airain, et tu feras entrer les agrafes dans les lacets. 11
Tu assembleras ainsi la tente, qui fera un tout. Comme il y aura du surplus dans les tapis de la tente, 12
la moitié du tapis de reste retombera sur le derrière du tabernacle ; la coudée d'une part, et la coudée 13
d'autre part, qui seront de reste sur la longueur des tapis de la tente, retomberont sur les deux côtés du
tabernacle, pour le couvrir. Tu feras pour la tente une couverture de peaux de béliers teintes en rouge, 14
et une couverture de peaux de dauphins par-dessus. Tu feras des planches pour le tabernacle ; elles 15
seront de bois d'acacia, placées debout. La longueur d'une planche sera de dix coudées, et la largeur 16
d'une planche sera d'une coudée et demie. Il y aura à chaque planche deux tenons joints l'un à l'autre ; 17
tu feras de même pour toutes les planches du tabernacle. Tu feras vingt planches pour le tabernacle, 18
du côté du midi. Tu mettras quarante bases d'argent sous les vingt planches, deux bases sous chaque 19
planche pour ses deux tenons. Tu feras vingt planches pour le second côté du tabernacle, le côté du 20
nord, et leurs quarante bases d'argent, deux bases sous chaque planche. Tu feras six planches pour le 21, 22
fond du tabernacle, du côté de l'occident. Tu feras deux planches pour les angles du tabernacle, dans 23
le fond ; elles seront doubles depuis le bas, et bien liées à leur sommet par un anneau ; il en sera de 24
même pour toutes les deux, placées aux deux angles. Il y aura ainsi huit planches, avec leurs bases 25
d'argent, soit seize bases, deux bases sous chaque planche. Tu feras cinq barres de bois d'acacia pour les 26
planches de l'un des côtés du tabernacle, cinq barres pour les planches du second côté du tabernacle, 27
et cinq barres pour les planches du côté du tabernacle formant le fond vers l'occident. La barre du 28
milieu traversera les planches d'une extrémité à l'autre. Tu couvriras d'or les planches, et tu feras 29
d'or leurs anneaux qui recevront les barres, et tu couvriras d'or les barres. Tu dresseras le tabernacle 30
d'après le modèle qui t'est montré sur la montagne. Tu feras un voile bleu, pourpre et cramoisi, et 31
de fin lin retors ; il sera artistement travaillé, et l'on y représentera des chérubins. Tu le mettras sur 32
quatre colonnes d'acacia, couvertes d'or ; ces colonnes auront des crochets d'or, et poseront sur quatre
bases d'argent. Tu mettras le voile au-dessous des agrafes, et c'est là, en dedans du voile, que tu feras 33
entrer l'arche du témoignage ; le voile vous servira de séparation entre le lieu saint et le lieu très saint.
Tu mettras le propitiatoire sur l'arche du témoignage dans le lieu très saint. Tu mettras la table en 34, 35
dehors du voile, et le chandelier en face de la table, au côté méridional du tabernacle ; et tu mettras la
table au côté septentrional. Tu feras pour l'entrée de la tente un rideau bleu, pourpre et cramoisi, et 36
de fin lin retors ; ce sera un ouvrage de broderie. Tu feras pour le rideau cinq colonnes d'acacia, et tu 37
les couvriras d'or ; elles auront des crochets d'or, et tu fondras pour elles cinq bases d'airain.

Tu feras l'autel de bois d'acacia ; sa longueur sera de cinq coudées, et sa largeur de cinq coudées. **27**
L'autel sera carré, et sa hauteur sera de trois coudées. Tu feras, aux quatre coins, des cornes qui sorti- 2
ront de l'autel ; et tu le couvriras d'airain. Tu feras pour l'autel des cendriers, des pelles, des bassins, 3
des fourchettes et des brasiers ; tu feras d'airain tous ses ustensiles. Tu feras à l'autel une grille d'ai- 4
rain, en forme de treillis, et tu mettras quatre anneaux d'airain aux quatre coins du treillis. Tu le 5
placeras au-dessous du rebord de l'autel, à partir du bas, jusqu'à la moitié de la hauteur de l'autel. Tu 6
feras des barres pour l'autel, des barres de bois d'acacia, et tu les couvriras d'airain. On passera les 7
barres dans les anneaux ; et les barres seront aux deux côtés de l'autel, quand on le portera. Tu le 8
feras creux, avec des planches ; il sera fait tel qu'il t'est montré sur la montagne. Tu feras le parvis 9
du tabernacle. Du côté du midi, il y aura, pour former le parvis, des toiles de fin lin retors, sur une
longueur de cent coudées pour ce premier côté, avec vingt colonnes posant sur vingt bases d'airain ; 10
les crochets des colonnes et leurs tringles seront d'argent. Du côté du nord, il y aura également des 11
toiles sur une longueur de cent coudées, avec vingt colonnes et leurs vingt bases d'airain ; les crochets
des colonnes et leurs tringles seront d'argent. Du côté de l'occident, il y aura pour la largeur du parvis 12
cinquante coudées de toiles, avec dix colonnes et leurs dix bases. Du côté de l'orient, sur les cinquante 13
coudées de largeur du parvis, il y aura quinze coudées de toiles pour une aile, avec trois colonnes et 14

15 leurs trois bases, et quinze coudées de toiles pour la seconde aile, avec trois colonnes et leurs trois
16 bases. Pour la porte du parvis il y aura un rideau de vingt coudées, bleu, pourpre et cramoisi, et de
17 fin lin retors, en ouvrage de broderie, avec quatre colonnes et leurs quatre bases. Toutes les colonnes
formant l'enceinte du parvis auront des tringles d'argent, des crochets d'argent, et des bases d'airain.
18 La longueur du parvis sera de cent coudées, sa largeur de cinquante de chaque côté, et sa hauteur de
19 cinq coudées ; les toiles seront de fin lin retors, et les bases d'airain. Tous les ustensiles destinés au
20 service du tabernacle, tous ses pieux, et tous les pieux du parvis, seront d'airain. Tu ordonneras aux
enfants d'Israël de t'apporter pour le chandelier de l'huile pure d'olives concassées, afin d'entretenir les
21 lampes continuellement. C'est dans la tente d'assignation, en dehors du voile qui est devant le témoi-
gnage, qu'Aaron et ses fils la prépareront, pour que les lampes brûlent du soir au matin en présence de
l'Éternel. C'est une loi perpétuelle pour leurs descendants, et que devront observer les enfants d'Israël.

28 Fais approcher de toi Aaron, ton frère, et ses fils, et prends-les parmi les enfants d'Israël pour les
consacrer à mon service dans le sacerdoce : Aaron et les fils d'Aaron, Nadab, Abihu, Éléazar et Ithamar.
2 Tu feras à Aaron, ton frère, des vêtements sacrés, pour marquer sa dignité et pour lui servir de parure.
3 Tu parleras à tous ceux qui sont habiles, à qui j'ai donné un esprit plein d'intelligence ; et ils feront
4 les vêtements d'Aaron, afin qu'il soit consacré et qu'il exerce mon sacerdoce. Voici les vêtements qu'ils
feront : un pectoral, un éphod, une robe, une tunique brodée, une tiare, et une ceinture. Ils feront des
5 vêtements sacrés à Aaron, ton frère, et à ses fils, afin qu'ils exercent mon sacerdoce. Ils emploieront
6 de l'or, des étoffes teintes en bleu, en pourpre, en cramoisi, et de fin lin. Ils feront l'éphod d'or, de fil
7 bleu, pourpre et cramoisi, et de fin lin retors ; il sera artistement travaillé. On y fera deux épaulettes,
8 qui le joindront par ses deux extrémités ; et c'est ainsi qu'il sera joint. La ceinture sera du même
travail que l'éphod et fixée sur lui ; elle sera d'or, de fil bleu, pourpre et cramoisi, et de fin lin retors.
9, 10 Tu prendras deux pierres d'onyx, et tu y graveras les noms des fils d'Israël, six de leurs noms sur
11 une pierre, et les six autres sur la seconde pierre, d'après l'ordre des naissances. Tu graveras sur les
deux pierres les noms des fils d'Israël, comme on grave les pierres et les cachets ; tu les entoureras de
12 montures d'or. Tu mettras les deux pierres sur les épaulettes de l'éphod, en souvenir des fils d'Israël ;
13 et c'est comme souvenir qu'Aaron portera leurs noms devant l'Éternel sur ses deux épaules. Tu feras
14 des montures d'or, et deux chaînettes d'or pur, que tu tresseras en forme de cordons ; et tu fixeras aux
15 montures les chaînettes ainsi tressées. Tu feras le pectoral du jugement, artistement travaillé ; tu le
feras du même travail que l'éphod, tu le feras d'or, de fil bleu, pourpre et cramoisi, et de fin lin retors.
16, 17 Il sera carré et double ; sa longueur sera d'un empan, et sa largeur d'un empan. Tu y enchâsseras
une garniture de pierres, quatre rangées de pierres : première rangée, une sardoine, une topaze, une
18, 19 émeraude ; seconde rangée, une escarboucle, un saphir, un diamant ; troisième rangée, une opale,
20 une agate, une améthyste ; quatrième rangée, une chrysolithe, un onyx, un jaspe. Ces pierres seront
21 enchâssées dans leurs montures d'or. Il y en aura douze, d'après les noms des fils d'Israël ; elles seront
22 gravées comme des cachets, chacune avec le nom de l'une des douze tribus. - Tu feras sur le pectoral
23 des chaînettes d'or pur, tressées en forme de cordons. Tu feras sur le pectoral deux anneaux d'or, et tu
24 mettras ces deux anneaux aux deux extrémités du pectoral. Tu passeras les deux cordons d'or dans
25 les deux anneaux aux deux extrémités du pectoral ; et tu arrêteras par devant les bouts des deux
26 cordons aux deux montures placées sur les épaulettes de l'éphod. Tu feras encore deux anneaux d'or,
27 que tu mettras aux deux extrémités du pectoral, sur le bord intérieur appliqué contre l'éphod. Et tu
feras deux autres anneaux d'or, que tu mettras au bas des deux épaulettes de l'éphod, sur le devant,
28 près de la jointure, au-dessus de la ceinture de l'éphod. On attachera le pectoral par ses anneaux aux
anneaux de l'éphod avec un cordon bleu, afin que le pectoral soit au-dessus de la ceinture de l'éphod
29 et qu'il ne puisse pas se séparer de l'éphod. Lorsque Aaron entrera dans le sanctuaire, il portera sur
son coeur les noms des fils d'Israël, gravés sur le pectoral du jugement, pour en conserver à toujours le
30 souvenir devant l'Éternel. - Tu joindras au pectoral du jugement l'urim et le thummim, et ils seront
sur le coeur d'Aaron, lorsqu'il se présentera devant l'Éternel. Ainsi, Aaron portera constamment sur
31 son coeur le jugement des enfants d'Israël, lorsqu'il se présentera devant l'Éternel. Tu feras la robe de
32 l'éphod entièrement d'étoffe bleue. Il y aura, au milieu, une ouverture pour la tête ; et cette ouverture
aura tout autour un bord tissé, comme l'ouverture d'une cotte de mailles, afin que la robe ne se déchire
33 pas. Tu mettras autour de la bordure, en bas, des grenades de couleur bleue, pourpre et cramoisi,
34 entremêlées de clochettes d'or : une clochette d'or et une grenade, une clochette d'or et une grenade,
35 sur tout le tour de la bordure de la robe. Aaron s'en revêtira pour faire le service ; quand il entrera dans
le sanctuaire devant l'Éternel, et quand il en sortira, on entendra le son des clochettes, et il ne mourra
36, 37 point. Tu feras une lame d'or pur, et tu y graveras, comme on grave un cachet : Sainteté à l'Éternel. Tu
38 l'attacheras avec un cordon bleu sur la tiare, sur le devant de la tiare. Elle sera sur le front d'Aaron ;
et Aaron sera chargé des iniquités commises par les enfants d'Israël en faisant toutes leurs saintes

offrandes ; elle sera constamment sur son front devant l'Éternel, pour qu'il leur soit favorable. Tu feras 39
la tunique de fin lin ; tu feras une tiare de fin lin, et tu feras une ceinture brodée. Pour les fils d'Aaron 40
tu feras des tuniques, tu leur feras des ceintures, et tu leur feras des bonnets, pour marquer leur dignité
et pour leur servir de parure. Tu en revêtiras Aaron, ton frère, et ses fils avec lui. Tu les oindras, tu les 41
consacreras, tu les sanctifieras, et ils seront à mon service dans le sacerdoce. Fais -leur des caleçons de 42
lin, pour couvrir leur nudité ; ils iront depuis les reins jusqu'aux cuisses. Aaron et ses fils les porteront, 43
quand ils entreront dans la tente d'assignation, ou quand ils s'approcheront de l'autel, pour faire le
service dans le sanctuaire ; ainsi ils ne se rendront point coupables, et ne mourront point. C'est une loi
perpétuelle pour Aaron et pour ses descendants après lui.

Voici ce que tu feras pour les sanctifier, afin qu'ils soient à mon service dans le sacerdoce. Prends **29**
un jeune taureau et deux béliers sans défaut. Fais, avec de la fleur de farine de froment, des pains 2
sans levain, des gâteaux sans levain pétris à l'huile, et des galettes sans levain arrosées d'huile. Tu les 3
mettras dans une corbeille, en offrant le jeune taureau et les deux béliers. Tu feras avancer Aaron et 4
ses fils vers l'entrée de la tente d'assignation, et tu les laveras avec de l'eau. Tu prendras les vêtements ; 5
tu revêtiras Aaron de la tunique, de la robe de l'éphod, de l'éphod et du pectoral, et tu mettras sur lui
la ceinture de l'éphod. Tu poseras la tiare sur sa tête, et tu placeras le diadème de sainteté sur la 6
tiare. Tu prendras l'huile d'onction, tu en répandras sur sa tête, et tu l'oindras. Tu feras approcher 7, 8
ses fils, et tu les revêtiras des tuniques. Tu mettras une ceinture à Aaron et à ses fils, et tu attacheras 9
des bonnets aux fils d'Aaron. Le sacerdoce leur appartiendra par une loi perpétuelle. Tu consacreras
donc Aaron et ses fils. Tu amèneras le taureau devant la tente d'assignation, et Aaron et ses fils 10
poseront leurs mains sur la tête du taureau. Tu égorgeras le taureau devant l'Éternel, à l'entrée de 11
la tente d'assignation. Tu prendras du sang du taureau, tu en mettras avec ton doigt sur les cornes 12
de l'autel, et tu répandras tout le sang au pied de l'autel. Tu prendras toute la graisse qui couvre les 13
entrailles, le grand lobe du foie, les deux rognons et la graisse qui les entoure, et tu brûleras cela sur
l'autel. Mais tu brûleras au feu hors du camp la chair du taureau, sa peau et ses excréments : c'est 14
un sacrifice pour le péché. Tu prendras l'un des béliers, et Aaron et ses fils poseront leurs mains sur 15
la tête du bélier. Tu égorgeras le bélier ; tu en prendras le sang, et tu le répandras sur l'autel tout 16
autour. Tu couperas le bélier par morceaux, et tu laveras les entrailles et les jambes, que tu mettras 17
sur les morceaux et sur sa tête. Tu brûleras tout le bélier sur l'autel ; c'est un holocauste à l'Éternel, 18
c'est un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel. Tu prendras l'autre bélier, et 19
Aaron et ses fils poseront leurs mains sur la tête du bélier. Tu égorgeras le bélier ; tu prendras de son 20
sang, tu en mettras sur le lobe de l'oreille droite d'Aaron et sur le lobe de l'oreille droite de ses fils, sur
le pouce de leur main droite et sur le gros orteil de leur pied droit, et tu répandras le sang sur l'autel
tout autour. Tu prendras du sang qui sera sur l'autel et de l'huile d'onction, et tu en feras l'aspersion 21
sur Aaron et sur ses vêtements, sur ses fils et sur leurs vêtements. Ainsi seront consacrés Aaron et ses
vêtements, ses fils et leurs vêtements. Tu prendras la graisse du bélier, la queue, la graisse qui couvre 22
les entrailles, le grand lobe du foie, les deux rognons et la graisse qui les entoure, et l'épaule droite,
car c'est un bélier de consécration ; tu prendras aussi dans la corbeille de pains sans levain, placée 23
devant l'Éternel, un gâteau de pain, un gâteau à l'huile et une galette. Tu mettras toutes ces choses 24
sur les mains d'Aaron et sur les mains de ses fils, et tu les agiteras de côté et d'autre devant l'Éternel.
Tu les ôteras ensuite de leurs mains, et tu les brûleras sur l'autel, par-dessus l'holocauste ; c'est un 25
sacrifice consumé par le feu devant l'Éternel, d'une agréable odeur à l'Éternel. Tu prendras la poitrine 26
du bélier qui aura servi à la consécration d'Aaron, et tu l'agiteras de côté et d'autre devant l'Éternel : ce
sera ta portion. Tu sanctifieras la poitrine et l'épaule du bélier qui aura servi à la consécration d'Aaron 27
et de ses fils, la poitrine en l'agitant de côté et d'autre, l'épaule en la présentant par élévation. Elles 28
appartiendront à Aaron et à ses fils, par une loi perpétuelle qu'observeront les enfants d'Israël, car c'est
une offrande par élévation ; et, dans les sacrifices d'actions de grâces des enfants d'Israël, l'offrande
par élévation sera pour l'Éternel. Les vêtements sacrés d'Aaron seront après lui pour ses fils, qui les 29
mettront lorsqu'on les oindra et qu'on les consacrera. Ils seront portés pendant sept jours par celui 30
de ses fils qui lui succédera dans le sacerdoce, et qui entrera dans la tente d'assignation, pour faire le
service dans le sanctuaire. Tu prendras le bélier de consécration, et tu en feras cuire la chair dans 31
un lieu saint. Aaron et ses fils mangeront, à l'entrée de la tente d'assignation, la chair du bélier et 32
le pain qui sera dans la corbeille. Ils mangeront ainsi ce qui aura servi d'expiation afin qu'ils fussent 33
consacrés et sanctifiés ; nul étranger n'en mangera, car ce sont des choses saintes. S'il reste de la chair 34
de consécration et du pain jusqu'au matin, tu brûleras dans le feu ce qui restera ; on ne le mangera
point, car c'est une chose sainte. Tu suivras à l'égard d'Aaron et de ses fils tous les ordres que je t'ai 35
donnés. Tu emploieras sept jours à les consacrer. Tu offriras chaque jour un taureau en sacrifice pour 36
le péché, pour l'expiation ; tu purifieras l'autel par cette expiation, et tu l'oindras pour le sanctifier.

37 Pendant sept jours, tu feras des expiations sur l'autel, et tu le sanctifieras ; et l'autel sera très saint,
38 et tout ce qui touchera l'autel sera sanctifié. Voici ce que tu offriras sur l'autel : deux agneaux d'un
39 an, chaque jour, à perpétuité. Tu offriras l'un des agneaux le matin, et l'autre agneau entre les deux
40 soirs. Tu offriras, avec le premier agneau, un dixième d'épha de fleur de farine pétrie dans un quart de
41 hin d'huile d'olives concassées, et une libation d'un quart de hin de vin. Tu offriras le second agneau
entre les deux soirs, avec une offrande et une libation semblables à celles du matin ; c'est un sacrifice
42 consumé par le feu, d'une agréable odeur à l'Éternel. Voilà l'holocauste perpétuel qui sera offert par vos
descendants, à l'entrée de la tente d'assignation, devant l'Éternel : c'est là que je me rencontrerai avec
43 vous, et que je te parlerai. Je me rencontrerai là avec les enfants d'Israël, et ce lieu sera sanctifié par
44 ma gloire. Je sanctifierai la tente d'assignation et l'autel ; je sanctifierai Aaron et ses fils, pour qu'ils
45 soient à mon service dans le sacerdoce. J'habiterai au milieu des enfants d'Israël, et je serai leur Dieu.
46 Ils connaîtront que je suis l'Éternel, leur Dieu, qui les ai fait sortir du pays d'Égypte, pour habiter au
milieu d'eux. Je suis l'Éternel, leur Dieu.

30, 2 Tu feras un autel pour brûler des parfums, tu le feras de bois d'acacia ; sa longueur sera d'une
coudée, et sa largeur d'une coudée ; il sera carré, et sa hauteur sera de deux coudées. Tu feras des
3 cornes qui sortiront de l'autel. Tu le couvriras d'or pur, le dessus, les côtés tout autour et les cornes,
4 et tu y feras une bordure d'or tout autour. Tu feras au-dessous de la bordure deux anneaux d'or aux
5 deux côtés ; tu en mettras aux deux côtés, pour recevoir les barres qui serviront à le porter. Tu feras
6 les barres de bois d'acacia, et tu les couvriras d'or. Tu placeras l'autel en face du voile qui est devant
l'arche du témoignage, en face du propitiatoire qui est sur le témoignage, et où je me rencontrerai avec
7 toi. Aaron y fera brûler du parfum odoriférant ; il en fera brûler chaque matin, lorsqu'il préparera les
8 lampes ; il en fera brûler aussi entre les deux soirs, lorsqu'il arrangera les lampes. C'est ainsi que l'on
9 brûlera à perpétuité du parfum devant l'Éternel parmi vos descendants. Vous n'offrirez sur l'autel ni
10 parfum étranger, ni holocauste, ni offrande, et vous n'y répandrez aucune libation. Une fois chaque
année, Aaron fera des expiations sur les cornes de l'autel ; avec le sang de la victime expiatoire, il y sera
fait des expiations une fois chaque année parmi vos descendants. Ce sera une chose très sainte devant
11, 12 l'Éternel. L'Éternel parla à Moïse, et dit : Lorsque tu compteras les enfants d'Israël pour en faire le
dénombrement, chacun d'eux paiera à l'Éternel le rachat de sa personne, afin qu'ils ne soient frappés
13 d'aucune plaie lors de ce dénombrement. Voici ce que donneront tous ceux qui seront compris dans le
dénombrement : un demi -sicle, selon le sicle du sanctuaire, qui est de vingt guéras ; un demi -sicle sera
14 le don prélevé pour l'Éternel. Tout homme compris dans le dénombrement, depuis l'âge de vingt ans et
15 au-dessus, paiera le don prélevé pour l'Éternel. Le riche ne paiera pas plus, et le pauvre ne paiera pas
16 moins d'un demi -sicle, comme don prélevé pour l'Éternel, afin de racheter leurs personnes. Tu recevras
des enfants d'Israël l'argent du rachat, et tu l'appliqueras au travail de la tente d'assignation ; ce sera
17 pour les enfants d'Israël un souvenir devant l'Éternel pour le rachat de leurs personnes. L'Éternel
18 parla à Moïse, et dit : Tu feras une cuve d'airain, avec sa base d'airain, pour les ablutions ; tu la
19 placeras entre la tente d'assignation et l'autel, et tu y mettras de l'eau, avec laquelle Aaron et ses fils
20 se laveront les mains et les pieds. Lorsqu'ils entreront dans la tente d'assignation, ils se laveront avec
cette eau, afin qu'ils ne meurent point ; et aussi lorsqu'ils s'approcheront de l'autel, pour faire le service
21 et pour offrir des sacrifices à l'Éternel. Ils se laveront les mains et les pieds, afin qu'ils ne meurent
22 point. Ce sera une loi perpétuelle pour Aaron, pour ses fils et pour leurs descendants. L'Éternel parla
23 à Moïse, et dit : Prends des meilleurs aromates, cinq cents sicles de myrrhe, de celle qui coule d'elle-
même ; la moitié, soit deux cent cinquante sicles, de cinnamome aromatique, deux cent cinquante sicles
24 de roseau aromatique, cinq cents sicles de casse, selon le sicle du sanctuaire, et un hin d'huile d'olive.
25 Tu feras avec cela une huile pour l'onction sainte, composition de parfums selon l'art du parfumeur ;
26, 27 ce sera l'huile pour l'onction sainte. Tu en oindras la tente d'assignation et l'arche du témoignage, la
28 table et tous ses ustensiles, le chandelier et ses ustensiles, l'autel des parfums, l'autel des holocaustes
29 et tous ses ustensiles, la cuve avec sa base. Tu sanctifieras ces choses, et elles seront très saintes, tout
30 ce qui les touchera sera sanctifié. Tu oindras Aaron et ses fils, et tu les sanctifieras, pour qu'ils soient
31 à mon service dans le sacerdoce. Tu parleras aux enfants d'Israël, et tu diras : Ce sera pour moi l'huile
32 de l'onction sainte, parmi vos descendants. On n'en répandra point sur le corps d'un homme, et vous
n'en ferez point de semblable, dans les mêmes proportions ; elle est sainte, et vous la regarderez comme
33 sainte. Quiconque en composera de semblable, ou en mettra sur un étranger, sera retranché de son
34 peuple. L'Éternel dit à Moïse : Prends des aromates, du stacté, de l'ongle odorant, du galbanum, et
35 de l'encens pur, en parties égales. Tu feras avec cela un parfum composé selon l'art du parfumeur ; il
36 sera salé, pur et saint. Tu le réduiras en poudre, et tu le mettras devant le témoignage, dans la tente
37 d'assignation, où je me rencontrerai avec toi. Ce sera pour vous une chose très sainte. Vous ne ferez

point pour vous de parfum semblable, dans les mêmes proportions ; vous le regarderez comme saint, et
réservé pour l'Éternel. Quiconque en fera de semblable, pour le sentir, sera retranché de son peuple. 38

L'Éternel parla à Moïse, et dit : Sache que j'ai choisi Betsaleel, fils d'Uri, fils de Hur, de la tribu **31**, 2
de Juda. Je l'ai rempli de l'Esprit de Dieu, de sagesse, d'intelligence, et de savoir pour toutes sortes 3
d'ouvrages, je l'ai rendu capable de faire des inventions, de travailler l'or, l'argent et l'airain, de gra- 4, 5
ver les pierres à enchâsser, de travailler le bois, et d'exécuter toutes sortes d'ouvrages. Et voici, je lui 6
ai donné pour aide Oholiab, fils d'Ahisamac, de la tribu de Dan. J'ai mis de l'intelligence dans l'esprit
de tous ceux qui sont habiles, pour qu'ils fassent tout ce que je t'ai ordonné : la tente d'assignation, 7
l'arche du témoignage, le propitiatoire qui sera dessus, et tous les ustensiles de la tente ; la table et ses 8
ustensiles, le chandelier d'or pur et tous ses ustensiles, l'autel des parfums ; l'autel des holocaustes et 9
tous ses ustensiles, la cuve avec sa base ; les vêtements d'office, les vêtements sacrés pour le sacrifi- 10
cateur Aaron, les vêtements de ses fils pour les fonctions du sacerdoce ; l'huile d'onction, et le parfum 11
odoriférant pour le sanctuaire. Ils se conformeront à tous les ordres que j'ai donnés. L'Éternel parla 12
à Moïse, et dit : Parle aux enfants d'Israël, et dis -leur : Vous ne manquerez pas d'observer mes sab- 13
bats, car ce sera entre moi et vous, et parmi vos descendants, un signe auquel on connaîtra que je suis
l'Éternel qui vous sanctifie. Vous observerez le sabbat, car il sera pour vous une chose sainte. Celui 14
qui le profanera, sera puni de mort ; celui qui fera quelque ouvrage ce jour-là, sera retranché du milieu
de son peuple. On travaillera six jours ; mais le septième jour est le sabbat, le jour du repos, consacré 15
à l'Éternel. Celui qui fera quelque ouvrage le jour du sabbat, sera puni de mort. Les enfants d'Israël 16
observeront le sabbat, en le célébrant, eux et leurs descendants, comme une alliance perpétuelle. Ce 17
sera entre moi et les enfants d'Israël un signe qui devra durer à perpétuité ; car en six jours l'Éternel a
fait les cieux et la terre, et le septième jour il a cessé son oeuvre et il s'est reposé. Lorsque l'Éternel eut 18
achevé de parler à Moïse sur la montagne de Sinaï, il lui donna les deux tables du témoignage, tables
de pierre, écrites du doigt de Dieu.

Le peuple, voyant que Moïse tardait à descendre de la montagne, s'assembla autour d'Aaron, et **32**
lui dit : Allons ! fais -nous un dieu qui marche devant nous, car ce Moïse, cet homme qui nous a fait
sortir du pays d'Égypte, nous ne savons ce qu'il est devenu. Aaron leur dit : Otez les anneaux d'or qui 2
sont aux oreilles de vos femmes, de vos fils et de vos filles, et apportez -les-moi. Et tous ôtèrent les 3
anneaux d'or qui étaient à leurs oreilles, et ils les apportèrent à Aaron. Il les reçut de leurs mains, jeta 4
l'or dans un moule, et fit un veau en fonte. Et ils dirent : Israël ! voici ton dieu, qui t'a fait sortir du
pays d'Égypte. Lorsqu'Aaron vit cela, il bâtit un autel devant lui, et il s'écria : Demain, il y aura fête 5
en l'honneur de l'Éternel ! Le lendemain, ils se levèrent de bon matin, et ils offrirent des holocaustes 6
et des sacrifices d'actions de grâces. Le peuple s'assit pour manger et pour boire ; puis ils se levèrent
pour se divertir. L'Éternel dit à Moïse : Va, descends ; car ton peuple, que tu as fait sortir du pays 7
d'Égypte, s'est corrompu. Ils se sont promptement écartés de la voie que je leur avais prescrite ; ils 8
se sont fait un veau en fonte, ils se sont prosternés devant lui, ils lui ont offert des sacrifices, et ils
ont dit : Israël ! voici ton dieu, qui t'a fait sortir du pays d'Égypte. L'Éternel dit à Moïse : Je vois que 9
ce peuple est un peuple au cou roide. Maintenant laisse -moi ; ma colère va s'enflammer contre eux, 10
et je les consumerai ; mais je ferai de toi une grande nation. Moïse implora l'Éternel, son Dieu, et 11
dit : Pourquoi, ô Éternel ! ta colère s'enflammerait -elle contre ton peuple, que tu as fait sortir du pays
d'Égypte par une grande puissance et par une main forte ? Pourquoi les Égyptiens diraient -ils : C'est 12
pour leur malheur qu'il les a fait sortir, c'est pour les tuer dans les montagnes, et pour les exterminer
de dessus la terre ? Reviens de l'ardeur de ta colère, et repens -toi du mal que tu veux faire à ton
peuple. Souviens -toi d'Abraham, d'Isaac et d'Israël, tes serviteurs, auxquels tu as dit, en jurant par 13
toi-même : Je multiplierai votre postérité comme les étoiles du ciel, je donnerai à vos descendants tout
ce pays dont j'ai parlé, et ils le posséderont à jamais. Et l'Éternel se repentit du mal qu'il avait déclaré 14
vouloir faire à son peuple. Moïse retourna et descendit de la montagne, les deux tables du témoignage 15
dans sa main ; les tables étaient écrites des deux côtés, elles étaient écrites de l'un et de l'autre côté.
Les tables étaient l'ouvrage de Dieu, et l'écriture était l'écriture de Dieu, gravée sur les tables. Josué 16, 17
entendit la voix du peuple, qui poussait des cris, et il dit à Moïse : Il y a un cri de guerre dans le
camp. Moïse répondit : Ce n'est ni un cri de vainqueurs, ni un cri de vaincus ; ce que j'entends, c'est 18
la voix de gens qui chantent. Et, comme il approchait du camp, il vit le veau et les danses. La colère 19
de Moïse s'enflamma ; il jeta de ses mains les tables, et les brisa au pied de la montagne. Il prit le 20
veau qu'ils avaient fait, et le brûla au feu ; il le réduisit en poudre, répandit cette poudre à la surface
de l'eau, et fit boire les enfants d'Israël. Moïse dit à Aaron : Que t'a fait ce peuple, pour que tu l'aies 21
laissé commettre un si grand péché ? Aaron répondit : Que la colère de mon seigneur ne s'enflamme 22
point ! Tu sais toi-même que ce peuple est porté au mal. Ils m'ont dit : Fais -nous un dieu qui marche 23

devant nous ; car ce Moïse, cet homme qui nous a fait sortir du pays d'Égypte, nous ne savons ce qu'il
24 est devenu. Je leur ai dit : Que ceux qui ont de l'or, s'en dépouillent ! Et ils me l'ont donné ; je l'ai jeté
25 au feu, et il en est sorti ce veau. Moïse vit que le peuple était livré au désordre, et qu'Aaron l'avait
26 laissé dans ce désordre, exposé à l'opprobre parmi ses ennemis. Moïse se plaça à la porte du camp, et
27 dit : À moi ceux qui sont pour l'Éternel ! Et tous les enfants de Lévi s'assemblèrent auprès de lui. Il
leur dit : Ainsi parle l'Éternel, le Dieu d'Israël : Que chacun de vous mette son épée au côté ; traversez
28 et parcourez le camp d'une porte à l'autre, et que chacun tue son frère, son parent. Les enfants de Lévi
firent ce qu'ordonnait Moïse ; et environ trois mille hommes parmi le peuple périrent en cette journée.
29 Moïse dit : Consacrez -vous aujourd'hui à l'Éternel, même en sacrifiant votre fils et votre frère, afin qu'il
30 vous accorde aujourd'hui une bénédiction. Le lendemain, Moïse dit au peuple : Vous avez commis un
grand péché. Je vais maintenant monter vers l'Éternel : j'obtiendrai peut-être le pardon de votre péché.
31 Moïse retourna vers l'Éternel et dit : Ah ! ce peuple a commis un grand péché. Ils se sont fait un dieu
32, 33 d'or. Pardonne maintenant leur péché ! Sinon, efface -moi de ton livre que tu as écrit. L'Éternel dit à
34 Moïse : C'est celui qui a péché contre moi que j'effacerai de mon livre. Va donc, conduis le peuple où
je t'ai dit. Voici, mon ange marchera devant toi, mais au jour de ma vengeance, je les punirai de leur
35 péché. L'Éternel frappa le peuple, parce qu 'il avait fait le veau, fabriqué par Aaron.

33 L'Éternel dit à Moïse : Va, pars d'ici, toi et le peuple que tu as fait sortir du pays d'Égypte ; monte
vers le pays que j'ai juré de donner à Abraham, à Isaac et à Jacob, en disant : Je le donnerai à ta
2 postérité. J'enverrai devant toi un ange, et je chasserai les Cananéens, les Amoréens, les Héthiens,
3 les Phéréziens, les Héviens et les Jébusiens. Monte vers ce pays où coulent le lait et le miel. Mais je
ne monterai point au milieu de toi, de peur que je ne te consume en chemin, car tu es un peuple au
4 cou roide. Lorsque le peuple eut entendu ces sinistres paroles, il fut dans la désolation, et personne
5 ne mit ses ornements. Et l'Éternel dit à Moïse : Dis aux enfants d'Israël : Vous êtes un peuple au cou
roide ; si je montais un seul instant au milieu de toi, je te consumerais. Ote maintenant tes ornements
6 de dessus toi, et je verrai ce que je te ferai. Les enfants d'Israël se dépouillèrent de leurs ornements,
7 en s'éloignant du mont Horeb. Moïse prit la tente et la dressa hors du camp, à quelque distance ; il
l'appela tente d'assignation ; et tous ceux qui consultaient l'Éternel allaient vers la tente d'assignation,
8 qui était hors du camp. Lorsque Moïse se rendait à la tente, tout le peuple se levait ; chacun se tenait à
9 l'entrée de sa tente, et suivait des yeux Moïse, jusqu'à ce qu'il fût entré dans la tente. Et lorsque Moïse
était entré dans la tente, la colonne de nuée descendait et s'arrêtait à l'entrée de la tente, et l'Éternel
10 parlait avec Moïse. Tout le peuple voyait la colonne de nuée qui s'arrêtait à l'entrée de la tente, tout le
11 peuple se levait et se prosternait à l'entrée de sa tente. L'Éternel parlait avec Moïse face à face, comme
un homme parle à son ami. Puis Moïse retournait au camp ; mais son jeune serviteur, Josué, fils de Nun,
12 ne sortait pas du milieu de la tente. Moïse dit à l'Éternel : Voici, tu me dis : Fais monter ce peuple !
Et tu ne me fais pas connaître qui tu enverras avec moi. Cependant, tu as dit : Je te connais par ton
13 nom, et tu as trouvé grâce à mes yeux. Maintenant, si j'ai trouvé grâce à tes yeux, fais-moi connaître
tes voies ; alors je te connaîtrai, et je trouverai encore grâce à tes yeux. Considère que cette nation est
14, 15 ton peuple. L'Éternel répondit : Je marcherai moi-même avec toi, et je te donnerai du repos. Moïse lui
16 dit : Si tu ne marches pas toi-même avec nous, ne nous fais point partir d'ici. Comment sera-t-il donc
certain que j'ai trouvé grâce à tes yeux, moi et ton peuple ? Ne sera-ce pas quand tu marcheras avec
nous, et quand nous serons distingués, moi et ton peuple, de tous les peuples qui sont sur la face de la
17 terre ? L'Éternel dit à Moïse : Je ferai ce que tu me demandes, car tu as trouvé grâce à mes yeux, et je
18, 19 te connais par ton nom. Moïse dit : Fais-moi voir ta gloire ! L'Éternel répondit : Je ferai passer devant
toi toute ma bonté, et je proclamerai devant toi le nom de l'Éternel ; je fais grâce à qui je fais grâce, et
20 miséricorde à qui je fais miséricorde. L'Éternel dit : Tu ne pourras pas voir ma face, car l'homme ne
21, 22 peut me voir et vivre. L'Éternel dit : Voici un lieu près de moi ; tu te tiendras sur le rocher. Quand ma
gloire passera, je te mettrai dans un creux du rocher, et je te couvrirai de ma main jusqu'à ce que j'aie
23 passé. Et lorsque je retournerai ma main, tu me verras par derrière, mais ma face ne pourra pas être
vue.

34 L'Éternel dit à Moïse : Taille deux tables de pierre comme les premières, et j'y écrirai les paroles
2 qui étaient sur les premières tables que tu as brisées. Sois prêt de bonne heure, et tu monteras dès
3 le matin sur la montagne de Sinaï ; tu te tiendras là devant moi, sur le sommet de la montagne. Que
personne ne monte avec toi, et que personne ne paraisse sur toute la montagne ; et même que ni brebis
4 ni boeufs ne paissent près de cette montagne. Moïse tailla deux tables de pierre comme les premières ;
il se leva de bon matin, et monta sur la montagne de Sinaï, selon l'ordre que l'Éternel lui avait donné, et
5 il prit dans sa main les deux tables de pierre. L'Éternel descendit dans une nuée, se tint là auprès de

lui, et proclama le nom de l'Éternel. Et l'Éternel passa devant lui, et s'écria : L'Éternel, l'Éternel, Dieu 6
miséricordieux et compatissant, lent à la colère, riche en bonté et en fidélité, qui conserve son amour 7
jusqu'à mille générations, qui pardonne l'iniquité, la rébellion et le péché, mais qui ne tient point le
coupable pour innocent, et qui punit l'iniquité des pères sur les enfants et sur les enfants des enfants
jusqu'à la troisième et à la quatrième génération ! Aussitôt Moïse s'inclina à terre et se prosterna. Il 8, 9
dit : Seigneur, si j'ai trouvé grâce à tes yeux, que le Seigneur marche au milieu de nous, car c'est un
peuple au cou roide ; pardonne nos iniquités et nos péchés, et prends-nous pour ta possession. L'Éternel 10
répondit : Voici, je traite une alliance. Je ferai, en présence de tout ton peuple, des prodiges qui n'ont eu
lieu dans aucun pays et chez aucune nation ; tout le peuple qui t'environne verra l'oeuvre de l'Éternel,
et c'est par toi que j'accomplirai des choses terribles. Prends garde à ce que je t'ordonne aujourd'hui. 11
Voici, je chasserai devant toi les Amoréens, les Cananéens, les Héthiens, les Phéréziens, les Héviens et
les Jébusiens. Garde -toi de faire alliance avec les habitants du pays où tu dois entrer, de peur qu'ils 12
ne soient un piège pour toi. Au contraire, vous renverserez leurs autels, vous briserez leurs statues, 13
et vous abattrez leurs idoles. Tu ne te prosterneras point devant un autre dieu ; car l'Éternel porte le 14
nom de jaloux, il est un Dieu jaloux. Garde-toi de faire alliance avec les habitants du pays, de peur 15
que, se prostituant à leurs dieux et leur offrant des sacrifices, ils ne t'invitent, et que tu ne manges de
leurs victimes ; de peur que tu ne prennes de leurs filles pour tes fils, et que leurs filles, se prostituant 16
à leurs dieux, n'entraînent tes fils à se prostituer à leurs dieux. Tu ne te feras point de dieu en fonte. 17
Tu observeras la fête des pains sans levain ; pendant sept jours, au temps fixé dans le mois des épis, tu 18
mangeras des pains sans levain, comme je t'en ai donné l'ordre, car c'est dans le mois des épis que tu es
sorti d'Égypte. Tout premier-né m'appartient, même tout mâle premier-né dans les troupeaux de gros 19
et de menu bétail. Tu rachèteras avec un agneau le premier-né de l'âne ; et si tu ne le rachètes pas, 20
tu lui briseras la nuque. Tu rachèteras tout premier-né de tes fils ; et l'on ne se présentera point à vide
devant ma face. Tu travailleras six jours, et tu te reposeras le septième jour ; tu te reposeras, même au 21
temps du labourage et de la moisson. Tu célébreras la fête des semaines, des prémices de la moisson 22
du froment, et la fête de la récolte, à la fin de l'année. Trois fois par an, tous les mâles se présenteront 23
devant le Seigneur, l'Éternel, Dieu d'Israël. Car je chasserai les nations devant toi, et j'étendrai tes 24
frontières ; et personne ne convoitera ton pays, pendant que tu monteras pour te présenter devant
l'Éternel, ton Dieu, trois fois par an. Tu n'offriras point avec du pain levé le sang de la victime immolée 25
en mon honneur ; et le sacrifice de la fête de Pâque ne sera point gardé pendant la nuit jusqu'au matin.
Tu apporteras à la maison de L'Éternel, ton Dieu, les prémices des premiers fruits de la terre. Tu ne 26
feras point cuire un chevreau dans le lait de sa mère. L'Éternel dit à Moïse : Écris ces paroles ; car c'est 27
conformément à ces paroles que je traite alliance avec toi et avec Israël. Moïse fut là avec l'Éternel 28
quarante jours et quarante nuits. Il ne mangea point de pain, et il ne but point d'eau. Et l'Éternel
écrivit sur les tables les paroles de l'alliance, les dix paroles. Moïse descendit de la montagne de Sinaï, 29
ayant les deux tables du témoignage dans sa main, en descendant de la montagne ; et il ne savait pas
que la peau de son visage rayonnait, parce qu'il avait parlé avec l'Éternel. Aaron et tous les enfants 30
d'Israël regardèrent Moïse, et voici la peau de son visage rayonnait ; et ils craignaient de s'approcher
de lui. Moïse les appela ; Aaron et tous les principaux de l'assemblée vinrent auprès de lui, et il leur 31
parla. Après cela, tous les enfants d'Israël s'approchèrent, et il leur donna tous les ordres qu'il avait 32
reçus de l'Éternel, sur la montagne de Sinaï. Lorsque Moïse eut achevé de leur parler, il mit un voile 33
sur son visage. Quand Moïse entrait devant l'Éternel, pour lui parler, il ôtait le voile, jusqu'à ce qu'il 34
sortît ; et quand il sortait, il disait aux enfants d'Israël ce qui lui avait été ordonné. Les enfants d'Israël 35
regardaient le visage de Moïse, et voyaient que la peau de son visage rayonnait ; et Moïse remettait le
voile sur son visage jusqu'à ce qu'il entrât, pour parler avec l'Éternel.

Moïse convoqua toute l'assemblée des enfants d'Israël, et leur dit : Voici les choses que l'Éternel **35**
ordonne de faire. On travaillera six jours ; mais le septième jour sera pour vous une chose sainte ; 2
c'est le sabbat, le jour du repos, consacré à l'Éternel. Celui qui fera quelque ouvrage ce jour-là, sera
puni de mort. Vous n'allumerez point de feu, dans aucune de vos demeures, le jour du sabbat. Moïse 3, 4
parla à toute l'assemblée des enfants d'Israël, et dit : Voici ce que l'Éternel a ordonné. Prenez sur ce 5
qui vous appartient une offrande pour l'Éternel. Tout homme dont le coeur est bien disposé apportera
en offrande à l'Éternel : de l'or, de l'argent et de l'airain ; des étoffes teintes en bleu, en pourpre, en 6
cramoisi, du fin lin et du poil de chèvre ; des peaux de béliers teintes en rouge et des peaux de dauphins ; 7
du bois d'acacia ; de l'huile pour le chandelier, des aromates pour l'huile d'onction et pour le parfum 8
odoriférant ; des pierres d'onyx et d'autres pierres pour la garniture de l'éphod et du pectoral. Que 9, 10
tous ceux d'entre vous qui ont de l'habileté viennent et exécutent tout ce que l'Éternel a ordonné : le 11

tabernacle, sa tente et sa couverture, ses agrafes, ses planches, ses barres, ses colonnes et ses bases ;
12, 13 l'arche et ses barres, le propitiatoire, et le voile pour couvrir l'arche ; la table et ses barres, et tous ses
14 ustensiles, et les pains de proposition ; le chandelier et ses ustensiles, ses lampes, et l'huile pour le
15 chandelier ; l'autel des parfums et ses barres, l'huile d'onction et le parfum odoriférant, et le rideau de
16 la porte pour l'entrée du tabernacle ; l'autel des holocaustes, sa grille d'airain, ses barres, et tous ses
17 ustensiles ; la cuve avec sa base ; les toiles du parvis, ses colonnes, ses bases, et le rideau de la porte du
18, 19 parvis ; les pieux du tabernacle, les pieux du parvis, et leurs cordages ; les vêtements d'office pour le
service dans le sanctuaire, les vêtements sacrés pour le sacrificateur Aaron, et les vêtements de ses fils
20 pour les fonctions du sacerdoce. Toute l'assemblée des enfants d'Israël sortit de la présence de Moïse.
21 Tous ceux qui furent entraînés par le coeur et animés de bonne volonté vinrent et apportèrent une
offrande à l'Éternel pour l'oeuvre de la tente d'assignation, pour tout son service, et pour les vêtements
22 sacrés. Les hommes vinrent aussi bien que les femmes ; tous ceux dont le coeur était bien disposé
apportèrent des boucles, des anneaux, des bagues, des bracelets, toutes sortes d'objets d'or ; chacun
23 présenta l'offrande d'or qu'il avait consacrée à l'Éternel. Tous ceux qui avaient des étoffes teintes en
bleu, en pourpre, en cramoisi, du fin lin et du poil de chèvre, des peaux de béliers teintes en rouge et des
24 peaux de dauphins, les apportèrent. Tous ceux qui présentèrent par élévation une offrande d'argent
et d'airain apportèrent l'offrande à l'Éternel. Tous ceux qui avaient du bois d'acacia pour les ouvrages
25 destinés au service, l'apportèrent. Toutes les femmes qui avaient de l'habileté filèrent de leurs mains,
26 et elles apportèrent leur ouvrage, des fils teints en bleu, en pourpre, en cramoisi, et du fin lin. Toutes
27 les femmes dont le coeur était bien disposé, et qui avaient de l'habileté, filèrent du poil de chèvre. Les
principaux du peuple apportèrent des pierres d'onyx et d'autres pierres pour la garniture de l'éphod
28 et du pectoral ; des aromates et de l'huile pour le chandelier, pour l'huile d'onction et pour le parfum
29 odoriférant. Tous les enfants d'Israël, hommes et femmes, dont le coeur était disposé à contribuer
pour l'oeuvre que l'Éternel avait ordonnée par Moïse, apportèrent des offrandes volontaires à l'Éternel.
30 Moïse dit aux enfants d'Israël : Sachez que l'Éternel a choisi Betsaleel, fils d'Uri, fils de Hur, de la tribu
31 de Juda. Il l'a rempli de l'Esprit de Dieu, de sagesse, d'intelligence, et de savoir pour toutes sortes
32, 33 d'ouvrages. Il l'a rendu capable de faire des inventions, de travailler l'or, l'argent et l'airain, de graver
34 les pierres à enchâsser, de travailler le bois, et d'exécuter toutes sortes d'ouvrages d'art. Il lui a accordé
35 aussi le don d'enseigner, de même qu'à Oholiab, fils d'Ahisamac, de la tribu de Dan. Il les a remplis
d'intelligence, pour exécuter tous les ouvrages de sculpture et d'art, pour broder et tisser les étoffes
teintes en bleu, en pourpre, en cramoisi, et le fin lin, pour faire toute espèce de travaux et d'inventions.

36 Betsaleel, Oholiab, et tous les hommes habiles, en qui l'Éternel avait mis de la sagesse et de l'in-
telligence pour savoir et pour faire, exécutèrent les ouvrages destinés au service du sanctuaire, selon
2 tout ce que l'Éternel avait ordonné. Moïse appela Betsaleel, Oholiab, et tous les hommes habiles dans
l'esprit desquels l'Éternel avait mis de l'intelligence, tous ceux dont le coeur était disposé à s'appliquer
3 à l'oeuvre pour l'exécuter. Ils prirent devant Moïse toutes les offrandes qu'avaient apportées les en-
fants d'Israël pour faire les ouvrages destinés au service du sanctuaire. Chaque matin, on apportait
4 encore à Moïse des offrandes volontaires. Alors tous les hommes habiles, occupés à tous les travaux
5 du sanctuaire, quittèrent chacun l'ouvrage qu'ils faisaient, et vinrent dire à Moïse : Le peuple apporte
6 beaucoup plus qu'il ne faut pour exécuter les ouvrages que l'Éternel a ordonné de faire. Moïse fit pu-
blier dans le camp que personne, homme ou femme, ne s'occupât plus d'offrandes pour le sanctuaire.
7 On empêcha ainsi le peuple d'en apporter. Les objets préparés suffisaient, et au delà, pour tous les
8 ouvrages à faire. Tous les hommes habiles, qui travaillèrent à l'oeuvre, firent le tabernacle avec dix
tapis de fin lin retors et de fil bleu, pourpre et cramoisi ; on y représenta des chérubins artistement
9 travaillés. La longueur d'un tapis était de vingt -huit coudées ; et la largeur d'un tapis était de quatre
10 coudées ; la mesure était la même pour tous les tapis. Cinq de ces tapis furent joints ensemble ; les
11 cinq autres furent aussi joints ensemble. On fit des lacets bleus au bord du tapis terminant le premier
12 assemblage ; on fit de même au bord du tapis terminant le second assemblage. On mit cinquante lacets
au premier tapis, et l'on mit cinquante lacets au bord du tapis terminant le second assemblage ; ces
13 lacets se correspondaient les uns aux autres. On fit cinquante agrafes d'or, et l'on joignit les tapis l'un
14 à l'autre avec les agrafes. Et le tabernacle forma un tout. On fit des tapis de poil de chèvre, pour servir
15 de tente sur le tabernacle ; on fit onze de ces tapis. La longueur d'un tapis était de trente coudées, et
16 la largeur d'un tapis était de quatre coudées ; la mesure était la même pour les onze tapis. On joignit
17 séparément cinq de ces tapis, et les six autres séparément. On mit cinquante lacets au bord du tapis
18 terminant un assemblage, et l'on mit cinquante lacets au bord du tapis du second assemblage. On fit
19 cinquante agrafes d'airain, pour assembler la tente, afin qu'elle formât un tout. On fit pour la tente
une couverture de peaux de béliers teintes en rouge, et une couverture de peaux de dauphins, qui de-
20 vait être mise par-dessus. On fit les planches pour le tabernacle ; elles étaient de bois d'acacia, placées

debout. La longueur d'une planche était de dix coudées, et la largeur d'une planche était d'une coudée 21
et demie. Il y avait pour chaque planche deux tenons, joints l'un à l'autre ; l'on fit de même pour toutes 22
les planches du tabernacle. On fit vingt planches pour le tabernacle, du côté du midi. On mit quarante 23, 24
bases d'argent sous les vingt planches, deux bases sous chaque planche pour ses deux tenons. On fit 25
vingt planches pour le second côté du tabernacle, le côté du nord, et leurs quarante bases d'argent, 26
deux bases sous chaque planche. On fit six planches pour le fond du tabernacle, du côté de l'occident. 27
On fit deux planches pour les angles du tabernacle dans le fond ; elles étaient doubles depuis le bas 28, 29
et bien liées à leur sommet par un anneau ; on fit de même pour toutes aux deux angles. Il y avait 30
ainsi huit planches, avec leurs bases d'argent, soit seize bases, deux bases sous chaque planche. On 31
fit cinq barres de bois d'acacia pour les planches de l'un des côtés du tabernacle, cinq barres pour les 32
planches du second côté du tabernacle, et cinq barres pour les planches du côté du tabernacle formant
le fond vers l'occident ; on fit la barre du milieu pour traverser les planches d'une extrémité à l'autre. 33
On couvrit d'or les planches, et l'on fit d'or leurs anneaux pour recevoir les barres, et l'on couvrit d'or les 34
barres. On fit le voile de fil bleu, pourpre et cramoisi, et de fin lin retors ; on le fit artistement travaillé, 35
et l'on y représenta des chérubins. On fit pour lui quatre colonnes d'acacia, et on les couvrit d'or ; elles 36
avaient des crochets d'or, et l'on fondit pour elles quatre bases d'argent. On fit pour l'entrée de la tente 37
un rideau de fil bleu, pourpre et cramoisi, et de fin lin retors ; c'était un ouvrage de broderie. On fit ses 38
cinq colonnes et leurs crochets, et l'on couvrit d'or leurs chapiteaux et leurs tringles ; leurs cinq bases
étaient d'airain.

Betsaleel fit l'arche de bois d'acacia ; sa longueur était de deux coudées et demie, sa largeur d'une **37**
coudée et demie, et sa hauteur d'une coudée et demie. Il la couvrit d'or pur en dedans et en dehors, 2
et il y fit une bordure d'or tout autour. Il fondit pour elle quatre anneaux d'or, qu'il mit à ses quatre 3
coins, deux anneaux d'un côté et deux anneaux de l'autre côté. Il fit des barres de bois d'acacia, et les 4
couvrit d'or. Il passa les barres dans les anneaux sur les côtés de l'arche, pour porter l'arche. Il fit un 5, 6
propitiatoire d'or pur ; sa longueur était de deux coudées et demie, et sa largeur d'une coudée et demie.
Il fit deux chérubins d'or ; il les fit d'or battu, aux deux extrémités du propitiatoire, un chérubin à l'une 7, 8
des extrémités, et un chérubin à l'autre extrémité ; il fit les chérubins sortant du propitiatoire à ses
deux extrémités. Les chérubins étendaient les ailes par-dessus, couvrant de leurs ailes le propitiatoire, 9
et se regardant l'un l'autre ; les chérubins avaient la face tournée vers le propitiatoire. Il fit la table de 10
bois d'acacia, sa longueur était de deux coudées, sa largeur d'une coudée, et sa hauteur d'une coudée
et demie. Il la couvrit d'or pur, et il y fit une bordure d'or tout autour. Il y fit à l'entour un rebord de 11, 12
quatre doigts, sur lequel il mit une bordure d'or tout autour. Il fondit pour la table quatre anneaux 13
d'or, et mit les anneaux aux quatre coins, qui étaient à ses quatre pieds. Les anneaux étaient près 14
du rebord, et recevaient les barres pour porter la table. Il fit les barres de bois d'acacia, et les couvrit 15
d'or ; et elles servaient à porter la table. Il fit les ustensiles qu'on devait mettre sur la table, ses plats, 16
ses coupes, ses calices et ses tasses pour servir aux libations ; il les fit d'or pur. Il fit le chandelier d'or 17
pur ; il fit le chandelier d'or battu ; son pied, sa tige, ses calices, ses pommes et ses fleurs, étaient d'une
même pièce. Six branches sortaient de ses côtés, trois branches du chandelier de l'un des côtés, et trois 18
branches du chandelier de l'autre côté. Il y avait sur une branche trois calices en forme d'amande, avec 19
pommes et fleurs, et sur une autre branche trois calices en forme d'amande, avec pommes et fleurs ; il
en était de même pour les six branches sortant du chandelier. À la tige du chandelier il y avait quatre 20
calices en forme d'amande, avec leurs pommes et leurs fleurs. Il y avait une pomme sous deux des 21
branches sortant du chandelier, une pomme sous deux autres branches, et une pomme sous deux autres
branches ; il en était de même pour les six branches sortant du chandelier. Les pommes et les branches 22
du chandelier étaient d'une même pièce ; il était tout entier d'or battu, d'or pur. Il fit ses sept lampes, 23
ses mouchettes et ses vases à cendre d'or pur. Il employa un talent d'or pur, pour faire le chandelier 24
avec tous ses ustensiles. Il fit l'autel des parfums de bois d'acacia ; sa longueur était d'une coudée et sa 25
largeur d'une coudée ; il était carré, et sa hauteur était de deux coudées. Des cornes sortaient de l'autel.
Il le couvrit d'or pur, le dessus, les côtés tout autour et les cornes, et il y fit une bordure d'or tout autour. 26
Il fit au-dessous de la bordure deux anneaux d'or aux deux côtés ; il en mit aux deux côtés, pour recevoir 27
les barres qui servaient à le porter. Il fit des barres de bois d'acacia, et les couvrit d'or. Il fit l'huile 28, 29
pour l'onction sainte, et le parfum odoriférant, pur, composé selon l'art du parfumeur.

Il fit l'autel des holocaustes de bois d'acacia ; sa longueur était de cinq coudées, et sa largeur de **38**
cinq coudées ; il était carré, et sa hauteur était de trois coudées. Il fit, aux quatre coins, des cornes qui 2
sortaient de l'autel, et il le couvrit d'airain. Il fit tous les ustensiles de l'autel, les cendriers, les pelles, 3
les bassins, les fourchettes et les brasiers ; il fit d'airain tous ces ustensiles. Il fit pour l'autel une grille 4
d'airain, en forme de treillis, qu'il plaça au-dessous du rebord de l'autel, à partir du bas, jusqu'à la
moitié de la hauteur de l'autel. Il fondit quatre anneaux, qu'il mit aux quatre coins de la grille d'airain, 5
pour recevoir les barres. Il fit les barres de bois d'acacia, et les couvrit d'airain. Il passa dans les 6, 7

8 anneaux aux côtés de l'autel les barres qui servaient à le porter. Il le fit creux, avec des planches. Il
fit la cuve d'airain, avec sa base d'airain, en employant les miroirs des femmes qui s'assemblaient à
9 l'entrée de la tente d'assignation. Il fit le parvis. Du côté du midi, il y avait, pour former le parvis, des
10 toiles de fin lin retors, sur une longueur de cent coudées, avec vingt colonnes posant sur vingt bases
11 d'airain ; les crochets des colonnes et leurs tringles étaient d'argent. Du côté du nord, il y avait cent
coudées de toiles, avec vingt colonnes et leurs vingt bases d'airain ; les crochets des colonnes et leurs
12 tringles étaient d'argent. Du côté de l'occident, il y avait cinquante coudées de toiles, avec dix colonnes
13 et leurs dix bases ; les crochets des colonnes et leurs tringles étaient d'argent. Du côté de l'orient, sur
14 les cinquante coudées de largeur, il y avait, pour une aile, quinze coudées de toiles, avec trois colonnes
15 et leurs trois bases, et, pour la seconde aile, qui lui correspondait de l'autre côté de la porte du parvis,
16 quinze coudées de toiles, avec trois colonnes et leurs trois bases. Toutes les toiles formant l'enceinte du
17 parvis étaient de fin lin retors. Les bases pour les colonnes étaient d'airain, les crochets des colonnes
et leurs tringles étaient d'argent, et leurs chapiteaux étaient couverts d'argent. Toutes les colonnes du
18 parvis étaient jointes par des tringles d'argent. Le rideau de la porte du parvis était un ouvrage de
broderie en fil bleu, pourpre et cramoisi, et en fin lin retors ; il avait une longueur de vingt coudées, et
19 sa hauteur était de cinq coudées, comme la largeur des toiles du parvis ; ses quatre colonnes et leurs
quatre bases étaient d'airain, les crochets et leurs tringles étaient d'argent, et leurs chapiteaux étaient
20, 21 couverts d'argent. Tous les pieux de l'enceinte du tabernacle et du parvis étaient d'airain. Voici les
comptes du tabernacle, du tabernacle d'assignation, révisés, d'après l'ordre de Moïse, par les soins des
22 Lévites, sous la direction d'Ithamar, fils du sacrificateur Aaron. Betsaleel, fils d'Uri, fils de Hur, de la
23 tribu de Juda, fit tout ce que l'Éternel avait ordonné à Moïse ; il eut pour aide Oholiab, fils d'Ahisamac,
de la tribu de Dan, habile à graver, à inventer, et à broder sur les étoffes teintes en bleu, en pourpre,
24 en cramoisi, et sur le fin lin. Le total de l'or employé à l'oeuvre pour tous les travaux du sanctuaire, or
qui fut le produit des offrandes, montait à vingt -neuf talents et sept cent trente sicles, selon le sicle du
25 sanctuaire. L'argent de ceux de l'assemblée dont on fit le dénombrement montait à cent talents et mille
26 sept cent soixante -quinze sicles, selon le sicle du sanctuaire. C'était un demi-sicle par tête, la moitié
d'un sicle, selon le sicle du sanctuaire, pour chaque homme compris dans le dénombrement, depuis l'âge
27 de vingt ans et au-dessus, soit pour six cent trois mille cinq cent cinquante hommes. Les cent talents
d'argent servirent à fondre les bases du sanctuaire et les bases du voile, cent bases pour les cent talents,
28 un talent par base. Et avec les mille sept cent soixante-quinze sicles on fit les crochets et les tringles
29 pour les colonnes, et on couvrit les chapiteaux. L'airain des offrandes montait à soixante-dix talents et
30 deux mille quatre cents sicles. On en fit les bases de l'entrée de la tente d'assignation ; l'autel d'airain
31 avec sa grille, et tous les ustensiles de l'autel ; les bases du parvis, tout autour, et les bases de la porte
du parvis ; et tous les pieux de l'enceinte du tabernacle et du parvis.

39 Avec les étoffes teintes en bleu, en pourpre et en cramoisi, on fit les vêtements d'office pour le service
dans le sanctuaire, et on fit les vêtements sacrés pour Aaron, comme l'Éternel l'avait ordonné à Moïse.
2, 3 On fit l'éphod d'or, de fil bleu, pourpre et cramoisi, et de fin lin retors. On étendit des lames d'or, et on
les coupa en fils, que l'on entrelaça dans les étoffes teintes en bleu, en pourpre et en cramoisi, et dans
4 le fin lin ; il était artistement travaillé. On y fit des épaulettes qui le joignaient, et c'est ainsi qu'il était
5 joint par ses deux extrémités. La ceinture était du même travail que l'éphod et fixée sur lui ; elle était
6 d'or, de fil bleu, pourpre et cramoisi, et de fin lin retors, comme l'Éternel l'avait ordonné à Moïse. On
entoura de montures d'or des pierres d'onyx, sur lesquelles on grava les noms des fils d'Israël, comme
7 on grave les cachets. On les mit sur les épaulettes de l'éphod, en souvenir des fils d'Israël, comme
8 l'Éternel l'avait ordonné à Moïse. On fit le pectoral, artistement travaillé, du même travail que l'éphod,
9 d'or, de fil bleu, pourpre et cramoisi, et de fin lin retors. Il était carré ; on fit le pectoral double : sa
10 longueur était d'un empan, et sa largeur d'un empan ; il était double. On le garnit de quatre rangées de
11 pierres : première rangée, une sardoine, une topaze, une émeraude ; seconde rangée, une escarboucle,
12, 13 un saphir, un diamant ; troisième rangée, une opale, une agate, une améthyste ; quatrième rangée,
14 une chrysolithe, un onyx, un jaspe. Ces pierres étaient enchâssées dans leurs montures d'or. Il y en
avait douze, d'après les noms des fils d'Israël ; elles étaient gravées comme des cachets, chacune avec
15 le nom de l'une des douze tribus. - On fit sur le pectoral des chaînettes d'or pur, tressées en forme
16 de cordons. On fit deux montures d'or et deux anneaux d'or, et on mit les deux anneaux aux deux
17 extrémités du pectoral. On passa les deux cordons d'or dans les deux anneaux aux deux extrémités du
18 pectoral ; on arrêta par devant les bouts des deux cordons aux deux montures placées sur les épaulettes
19 de l'éphod. - On fit encore deux anneaux d'or, que l'on mit aux deux extrémités du pectoral, sur le
20 bord intérieur appliqué contre l'éphod. On fit deux autres anneaux d'or, que l'on mit au bas des deux
21 épaulettes de l'éphod, sur le devant, près de la jointure, au-dessus de la ceinture de l'éphod. On attacha
le pectoral par ses anneaux aux anneaux de l'éphod avec un cordon bleu, afin que le pectoral fût au-
dessus de la ceinture de l'éphod et qu'il ne pût pas se séparer de l'éphod, comme l'Éternel l'avait ordonné

à Moïse. On fit la robe de l'éphod, tissée entièrement d'étoffe bleue. Il y avait, au milieu de la robe, 22, 23
une ouverture comme l'ouverture d'une cotte de mailles, et cette ouverture était bordée tout autour, afin
que la robe ne se déchirât pas. On mit sur la bordure de la robe des grenades de couleur bleue, pourpre 24
et cramoisi, en fil retors ; on fit des clochettes d'or pur, et on mit les clochettes entre les grenades, sur 25
tout le tour de la bordure de la robe, entre les grenades : une clochette et une grenade, une clochette et 26
une grenade, sur tout le tour de la bordure de la robe, pour le service, comme l'Éternel l'avait ordonné
à Moïse. On fit les tuniques de fin lin, tissées, pour Aaron et pour ses fils ; la tiare de fin lin, et les 27, 28
bonnets de fin lin servant de parure ; les caleçons de lin, de fin lin retors ; la ceinture de fin lin retors, 29
brodée, et de couleur bleue, pourpre et cramoisi, comme l'Éternel l'avait ordonné à Moïse. On fit d'or 30
pur la lame, diadème sacré, et l'on y écrivit, comme on grave un cachet : Sainteté à l'Éternel. On 31
l'attacha avec un cordon bleu à la tiare, en haut, comme l'Éternel l'avait ordonné à Moïse. Ainsi furent 32
achevés tous les ouvrages du tabernacle, de la tente d'assignation. Les enfants d'Israël firent tout ce
que l'Éternel avait ordonné à Moïse ; ils firent ainsi. On amena le tabernacle à Moïse : la tente et 33
tout ce qui en dépendait, les agrafes, les planches, les barres, les colonnes et les bases ; la couverture 34
de peaux de béliers teintes en rouge, la couverture de peaux de dauphins, et le voile de séparation ;
l'arche du témoignage et ses barres, et le propitiatoire ; la table, tous ses ustensiles, et les pains de 35, 36
proposition ; le chandelier d'or pur, ses lampes, les lampes préparées, tous ses ustensiles, et l'huile 37
pour le chandelier ; l'autel d'or, l'huile d'onction et le parfum odoriférant, et le rideau de l'entrée de la 38
tente ; l'autel d'airain, sa grille d'airain, ses barres, et tous ses ustensiles ; la cuve avec sa base ; les 39, 40
toiles du parvis, ses colonnes, ses bases, et le rideau de la porte du parvis, ses cordages, ses pieux, et
tous les ustensiles pour le service du tabernacle, pour la tente d'assignation ; les vêtements d'office 41
pour le sanctuaire, les vêtements sacrés pour le sacrificateur Aaron, et les vêtements de ses fils pour
les fonctions du sacerdoce. Les enfants d'Israël firent tous ces ouvrages, en se conformant à tous les 42
ordres que l'Éternel avait donnés à Moïse. Moïse examina tout le travail ; et voici, ils l'avaient fait 43
comme l'Éternel l'avait ordonné, ils l'avaient fait ainsi. Et Moïse les bénit.

L'Éternel parla à Moïse, et dit : Le premier jour du premier mois, tu dresseras le tabernacle, la **40**, 2
tente d'assignation. Tu y placeras l'arche du témoignage, et tu couvriras l'arche avec le voile. Tu 3, 4
apporteras la table, et tu la disposeras en ordre. Tu apporteras le chandelier, et tu en arrangeras les
lampes. Tu placeras l'autel d'or pour le parfum devant l'arche du témoignage, et tu mettras le rideau 5
à l'entrée du tabernacle. Tu placeras l'autel des holocaustes devant l'entrée du tabernacle, de la tente 6
d'assignation. Tu placeras la cuve entre la tente d'assignation et l'autel, et tu y mettras de l'eau. Tu 7, 8
placeras le parvis à l'entour, et tu mettras le rideau à la porte du parvis. Tu prendras l'huile d'onction, 9
tu en oindras le tabernacle et tout ce qu'il renferme, et tu le sanctifieras, avec tous ses ustensiles ; et
il sera saint. Tu oindras l'autel des holocaustes et tous ses ustensiles, et tu sanctifieras l'autel ; et 10
l'autel sera très saint. Tu oindras la cuve avec sa base, et tu la sanctifieras. Tu feras avancer Aaron 11, 12
et ses fils vers l'entrée de la tente d'assignation, et tu les laveras avec de l'eau. Tu revêtiras Aaron des 13
vêtements sacrés, tu l'oindras, et tu le sanctifieras, pour qu'il soit à mon service dans le sacerdoce. Tu 14
feras approcher ses fils, tu les revêtiras des tuniques, et tu les oindras comme tu auras oint leur père, 15
pour qu'ils soient à mon service dans le sacerdoce. Cette onction leur assurera à perpétuité le sacerdoce
parmi leurs descendants. Moïse fit tout ce que l'Éternel lui avait ordonné ; il fit ainsi. Le premier 16, 17
jour du premier mois de la seconde année, le tabernacle fut dressé. Moïse dressa le tabernacle ; il 18
en posa les bases, plaça les planches et les barres, et éleva les colonnes. Il étendit la tente sur le 19
tabernacle, et il mit la couverture de la tente par-dessus, comme l'Éternel l'avait ordonné à Moïse. Il 20
prit le témoignage, et le plaça dans l'arche ; il mit les barres à l'arche, et il posa le propitiatoire au-dessus
de l'arche. Il apporta l'arche dans le tabernacle ; il mit le voile de séparation, et il en couvrit l'arche du 21
témoignage, comme l'Éternel l'avait ordonné à Moïse. Il plaça la table dans la tente d'assignation, au 22
côté septentrional du tabernacle, en dehors du voile ; et il y déposa en ordre les pains, devant l'Éternel, 23
comme l'Éternel l'avait ordonné à Moïse. Il plaça le chandelier dans la tente d'assignation, en face 24
de la table, au côté méridional du tabernacle ; et il en arrangea les lampes, devant l'Éternel, comme 25
l'Éternel l'avait ordonné à Moïse. Il plaça l'autel d'or dans la tente d'assignation, devant le voile ; et il 26, 27
y fit brûler le parfum odoriférant, comme l'Éternel l'avait ordonné à Moïse. Il plaça le rideau à l'entrée 28
du tabernacle. Il plaça l'autel des holocaustes à l'entrée du tabernacle, de la tente d'assignation ; et il y 29
offrit l'holocauste et l'offrande, comme l'Éternel l'avait ordonné à Moïse. Il plaça la cuve entre la tente 30
d'assignation et l'autel, et il y mit de l'eau pour les ablutions ; Moïse, Aaron et ses fils, s'y lavèrent les 31
mains et les pieds ; lorsqu'ils entrèrent dans la tente d'assignation et qu'ils s'approchèrent de l'autel, 32
ils se lavèrent, comme l'Éternel l'avait ordonné à Moïse. Il dressa le parvis autour du tabernacle et 33

de l'autel, et il mit le rideau à la porte du parvis. Ce fut ainsi que Moïse acheva l'ouvrage. Alors la
nuée couvrit la tente d'assignation, et la gloire de l'Éternel remplit le tabernacle. Moïse ne pouvait
pas entrer dans la tente d'assignation, parce que la nuée restait dessus, et que la gloire de l'Éternel
remplissait le tabernacle. Aussi longtemps que durèrent leurs marches, les enfants d'Israël partaient,
quand la nuée s'élevait de dessus le tabernacle. Et quand la nuée ne s'élevait pas, ils ne partaient pas,
jusqu'à ce qu'elle s'élevât. La nuée de l'Éternel était de jour sur le tabernacle ; et de nuit, il y avait un
feu, aux yeux de toute la maison d'Israël, pendant toutes leurs marches.

LÉVITIQUE

L'Éternel appela Moïse ; de la tente d'assignation, il lui parla et dit : Parle aux enfants d'Israël, **1**, 2
et dis -leur : Lorsque quelqu'un d'entre vous fera une offrande à l'Éternel, il offrira du bétail, du
gros ou du menu bétail. Si son offrande est un holocauste de gros bétail, il offrira un mâle sans 3
défaut ; il l'offrira à l'entrée de la tente d'assignation, devant l'Éternel, pour obtenir sa faveur.
Il posera sa main sur la tête de l'holocauste, qui sera agréé de l'Éternel, pour lui servir d'expiation. Il 4, 5
égorgera le veau devant l'Éternel ; et les sacrificateurs, fils d'Aaron, offriront le sang, et le répandront
tout autour sur l'autel qui est à l'entrée de la tente d'assignation. Il dépouillera l'holocauste, et le 6
coupera par morceaux. Les fils du sacrificateur Aaron mettront du feu sur l'autel, et arrangeront du 7
bois sur le feu. Les sacrificateurs, fils d'Aaron, poseront les morceaux, la tête et la graisse, sur le bois 8
mis au feu sur l'autel. Il lavera avec de l'eau les entrailles et les jambes ; et le sacrificateur brûlera le 9
tout sur l'autel. C'est un holocauste, un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel.
Si son offrande est un holocauste de menu bétail, d'agneaux ou de chèvres, il offrira un mâle sans 10
défaut. Il l'égorgera au côté septentrional de l'autel, devant l'Éternel ; et les sacrificateurs, fils d'Aaron, 11
en répandront le sang sur l'autel tout autour. Il le coupera par morceaux ; et le sacrificateur les posera, 12
avec la tête et la graisse, sur le bois mis au feu sur l'autel. Il lavera avec de l'eau les entrailles et les 13
jambes ; et le sacrificateur sacrifiera le tout, et le brûlera sur l'autel. C'est un holocauste, un sacrifice
consumé par le feu, d'une agréable odeur à l'Éternel. Si son offrande à l'Éternel est un holocauste 14
d'oiseaux, il offrira des tourterelles ou de jeunes pigeons. Le sacrificateur sacrifiera l'oiseau sur l'autel ; 15
il lui ouvrira la tête avec l'ongle, et la brûlera sur l'autel, et il exprimera le sang contre un côté de l'autel.
Il ôtera le jabot avec ses plumes, et le jettera près de l'autel, vers l'orient, dans le lieu où l'on met les 16
cendres. Il déchirera les ailes, sans les détacher ; et le sacrificateur brûlera l'oiseau sur l'autel, sur le 17
bois mis au feu. C'est un holocauste, un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel.

Lorsque quelqu'un fera à l'Éternel une offrande en don, son offrande sera de fleur de farine ; il **2**
versera de l'huile dessus, et il y ajoutera de l'encens. Il l'apportera aux sacrificateurs, fils d'Aaron ; le 2
sacrificateur prendra une poignée de cette fleur de farine, arrosée d'huile, avec tout l'encens, et il brûlera
cela sur l'autel comme souvenir. C'est une offrande d'une agréable odeur à l'Éternel. Ce qui restera de 3
l'offrande sera pour Aaron et pour ses fils ; c'est une chose très sainte parmi les offrandes consumées par
le feu devant l'Éternel. Si tu fais une offrande de ce qui est cuit au four, qu'on se serve de fleur de farine, 4
et que ce soient des gâteaux sans levain pétris à l'huile et des galettes sans levain arrosées d'huile. Si 5
ton offrande est un gâteau cuit à la poêle, il sera de fleur de farine pétrie à l'huile, sans levain. Tu 6
le rompras en morceaux, et tu verseras de l'huile dessus ; c'est une offrande. Si ton offrande est un 7
gâteau cuit sur le gril, il sera fait de fleur de farine pétrie à l'huile. Tu apporteras l'offrande qui sera 8
faite à l'Éternel avec ces choses-là ; elle sera remise au sacrificateur, qui la présentera sur l'autel. Le 9
sacrificateur en prélèvera ce qui doit être offert comme souvenir, et le brûlera sur l'autel. C'est une
offrande d'une agréable odeur à l'Éternel. Ce qui restera de l'offrande sera pour Aaron et pour ses 10
fils ; c'est une chose très sainte parmi les offrandes consumées par le feu devant l'Éternel. Aucune des 11
offrandes que vous présenterez à l'Éternel ne sera faite avec du levain ; car vous ne brûlerez rien qui
contienne du levain ou du miel parmi les offrandes consumées par le feu devant l'Éternel. Vous pourrez 12
en offrir à l'Éternel comme offrande des prémices ; mais il n'en sera point présenté sur l'autel comme
offrande d'une agréable odeur. Tu mettras du sel sur toutes tes offrandes ; tu ne laisseras point ton 13
offrande manquer de sel, signe de l'alliance de ton Dieu ; sur toutes tes offrandes tu mettras du sel. Si 14
tu fais à l'Éternel une offrande des prémices, tu présenteras des épis nouveaux, rôtis au feu et broyés,
comme offrande de tes prémices. Tu verseras de l'huile dessus, et tu y ajouteras de l'encens ; c'est une 15
offrande. Le sacrificateur brûlera comme souvenir une portion des épis broyés et de l'huile, avec tout 16
l'encens. C'est une offrande consumée par le feu devant l'Éternel.

Lorsque quelqu'un offrira à l'Éternel un sacrifice d'actions de grâces : S'il offre du gros bétail, mâle **3**
ou femelle, il l'offrira sans défaut, devant l'Éternel. Il posera sa main sur la tête de la victime, qu'il 2
égorgera à l'entrée de la tente d'assignation ; et les sacrificateurs, fils d'Aaron, répandront le sang sur
l'autel tout autour. De ce sacrifice d'actions de grâces, il offrira en sacrifice consumé par le feu devant 3
l'Éternel : la graisse qui couvre les entrailles et toute celle qui y est attachée ; les deux rognons, et la 4
graisse qui les entoure, qui couvre les flancs, et le grand lobe du foie, qu'il détachera près des rognons.
Les fils d'Aaron brûleront cela sur l'autel, par-dessus l'holocauste qui sera sur le bois mis au feu. C'est 5
un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel. S'il offre du menu bétail, mâle ou 6

femelle, en sacrifice d'actions de grâces à l'Éternel, il l'offrira sans défaut. S'il offre en sacrifice un
agneau, il le présentera devant l'Éternel. Il posera sa main sur la tête de la victime, qu'il égorgera
devant la tente d'assignation ; et les fils d'Aaron en répandront le sang sur l'autel tout autour. De ce
sacrifice d'actions de grâces, il offrira en sacrifice consumé par le feu devant l'Éternel : la graisse, la
queue entière, qu'il séparera près de l'échine, la graisse qui couvre les entrailles et toute celle qui y
est attachée, les deux rognons, et la graisse qui les entoure, qui couvre les flancs, et le grand lobe
du foie, qu'il détachera près des rognons. Le sacrificateur brûlera cela sur l'autel. C'est l'aliment d'un
sacrifice consumé par le feu devant l'Éternel. Si son offrande est une chèvre, il la présentera devant
l'Éternel. Il posera sa main sur la tête de sa victime, qu'il égorgera devant la tente d'assignation ; et les
fils d'Aaron en répandront le sang sur l'autel tout autour. De la victime, il offrira en sacrifice consumé
par le feu devant l'Éternel : la graisse qui couvre les entrailles et toute celle qui y est attachée, les
deux rognons, et la graisse qui les entoure, qui couvre les flancs, et le grand lobe du foie, qu'il détachera
près des rognons. Le sacrificateur brûlera cela sur l'autel. Toute la graisse est l'aliment d'un sacrifice
consumé par le feu, d'une agréable odeur à l'Éternel. C'est ici une loi perpétuelle pour vos descendants,
dans tous les lieux où vous habiterez : vous ne mangerez ni graisse ni sang.

4, 2 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis : Lorsque quelqu'un péchera
involontairement contre l'un des commandements de l'Éternel, en faisant des choses qui ne doivent
point se faire ; Si c'est le sacrificateur ayant reçu l'onction qui a péché et a rendu par là le peuple
coupable, il offrira à l'Éternel, pour le péché qu'il a commis, un jeune taureau sans défaut, en sacrifice
d'expiation. Il amènera le taureau à l'entrée de la tente d'assignation, devant l'Éternel ; et il posera
sa main sur la tête du taureau, qu'il égorgera devant l'Éternel. Le sacrificateur ayant reçu l'onction
prendra du sang du taureau, et l'apportera dans la tente d'assignation ; il trempera son doigt dans le
sang, et il en fera sept fois l'aspersion devant l'Éternel, en face du voile du sanctuaire. Le sacrificateur
mettra du sang sur les cornes de l'autel des parfums odoriférants, qui est devant l'Éternel dans la tente
d'assignation ; et il répandra tout le sang du taureau au pied de l'autel des holocaustes, qui est à l'entrée
de la tente d'assignation. Il enlèvera toute la graisse du taureau expiatoire, la graisse qui couvre les
entrailles et toute celle qui y est attachée, les deux rognons, et la graisse qui les entoure, qui couvre les
flancs, et le grand lobe du foie, qu'il détachera près des rognons. Le sacrificateur enlèvera ces parties
comme on les enlève du taureau dans le sacrifice d'actions de grâces, et il les brûlera sur l'autel des
holocaustes. Mais la peau du taureau, toute sa chair, avec sa tête, ses jambes, ses entrailles et ses
excréments, le taureau entier, il l'emportera hors du camp, dans un lieu pur, où l'on jette les cendres,
et il le brûlera au feu sur du bois : c'est sur le tas de cendres qu'il sera brûlé. Si c'est toute l'assemblée
d'Israël qui a péché involontairement et sans s'en apercevoir, en faisant contre l'un des commandements
de l'Éternel des choses qui ne doivent point se faire et en se rendant ainsi coupable, et que le péché
qu'on a commis vienne à être découvert, l'assemblée offrira un jeune taureau en sacrifice d'expiation,
et on l'amènera devant la tente d'assignation. Les anciens d'Israël poseront leurs mains sur la tête
du taureau devant l'Éternel, et on égorgera le taureau devant l'Éternel. Le sacrificateur ayant reçu
l'onction apportera du sang du taureau dans la tente d'assignation ; il trempera son doigt dans le sang,
et il en fera sept fois l'aspersion devant l'Éternel, en face du voile. Il mettra du sang sur les cornes de
l'autel qui est devant l'Éternel dans la tente d'assignation ; et il répandra tout le sang au pied de l'autel
des holocaustes, qui est à l'entrée de la tente d'assignation. Il enlèvera toute la graisse du taureau,
et il la brûlera sur l'autel. Il fera de ce taureau comme du taureau expiatoire ; il fera de même. C'est
ainsi que le sacrificateur fera pour eux l'expiation, et il leur sera pardonné. Il emportera le taureau
hors du camp, et il le brûlera comme le premier taureau. C'est un sacrifice d'expiation pour l'assemblée.
Si c'est un chef qui a péché, en faisant involontairement contre l'un des commandements de l'Éternel,
son Dieu, des choses qui ne doivent point se faire et en se rendant ainsi coupable, et qu'il vienne à
découvrir le péché qu'il a commis, il offrira en sacrifice un bouc mâle sans défaut. Il posera sa main
sur la tête du bouc, qu'il égorgera dans le lieu où l'on égorge les holocaustes devant l'Éternel. C'est
un sacrifice d'expiation. Le sacrificateur prendra avec son doigt du sang de la victime expiatoire, il en
mettra sur les cornes de l'autel des holocaustes, et il répandra le sang au pied de l'autel des holocaustes.
Il brûlera toute la graisse sur l'autel, comme la graisse du sacrifice d'actions de grâces. C'est ainsi que
le sacrificateur fera pour ce chef l'expiation de son péché, et il lui sera pardonné. Si c'est quelqu 'un
du peuple qui a péché involontairement, en faisant contre l'un des commandements de l'Éternel des
choses qui ne doivent point se faire et en se rendant ainsi coupable, et qu'il vienne à découvrir le péché
qu'il a commis, il offrira en sacrifice une chèvre, une femelle sans défaut, pour le péché qu'il a commis.
Il posera sa main sur la tête de la victime expiatoire, qu 'il égorgera dans le lieu où l'on égorge les

holocaustes. Le sacrificateur prendra avec son doigt du sang de la victime, il en mettra sur les cornes 30
de l'autel des holocaustes, et il répandra tout le sang au pied de l'autel. Le sacrificateur ôtera toute 31
la graisse, comme on ôte la graisse du sacrifice d'actions de grâces, et il la brûlera sur l'autel, et elle
sera d'une agréable odeur à l'Éternel. C'est ainsi que le sacrificateur fera pour cet homme l'expiation,
et il lui sera pardonné. S'il offre un agneau en sacrifice d'expiation, il offrira une femelle sans défaut. 32
Il posera sa main sur la tête de la victime, qu'il égorgera en sacrifice d'expiation dans le lieu où l'on 33
égorge les holocaustes. Le sacrificateur prendra avec son doigt du sang de la victime, il en mettra sur 34
les cornes de l'autel des holocaustes, et il répandra tout le sang au pied de l'autel. Le sacrificateur ôtera 35
toute la graisse, comme on ôte la graisse de l'agneau dans le sacrifice d'actions de grâces, et il la brûlera
sur l'autel, comme un sacrifice consumé par le feu devant l'Éternel. C'est ainsi que le sacrificateur fera
pour cet homme l'expiation du péché qu'il a commis, et il lui sera pardonné.

Lorsque quelqu'un, après avoir été mis sous serment comme témoin, péchera en ne déclarant pas **5**
ce qu'il a vu ou ce qu'il sait, il restera chargé de sa faute. Lorsque quelqu'un, sans s'en apercevoir, 2
touchera une chose souillée, comme le cadavre d'un animal impur, que ce soit d'une bête sauvage ou
domestique, ou bien d'un reptile, il deviendra lui-même impur et il se rendra coupable. Lorsque, sans y 3
prendre garde, il touchera une souillure humaine quelconque, et qu'il s'en aperçoive plus tard, il en sera
coupable. Lorsque quelqu'un, parlant à la légère, jure de faire du mal ou du bien, et que, ne l'ayant pas 4
remarqué d'abord, il s'en aperçoive plus tard, il en sera coupable. Celui donc qui se rendra coupable 5
de l'une de ces choses, fera l'aveu de son péché. Puis il offrira en sacrifice de culpabilité à l'Éternel, 6
pour le péché qu'il a commis, une femelle de menu bétail, une brebis ou une chèvre, comme victime
expiatoire. Et le sacrificateur fera pour lui l'expiation de son péché. S'il n'a pas de quoi se procurer une 7
brebis ou une chèvre, il offrira en sacrifice de culpabilité à l'Éternel pour son péché deux tourterelles
ou deux jeunes pigeons, l'un comme victime expiatoire, l'autre comme holocauste. Il les apportera au 8
sacrificateur, qui sacrifiera d'abord celui qui doit servir de victime expiatoire. Le sacrificateur lui ouvrira
la tête avec l'ongle près de la nuque, sans la séparer ; il fera sur un côté de l'autel l'aspersion du sang de 9
la victime expiatoire, et le reste du sang sera exprimé au pied de l'autel : c'est un sacrifice d'expiation.
Il fera de l'autre oiseau un holocauste, d'après les règles établies. C'est ainsi que le sacrificateur fera 10
pour cet homme l'expiation du péché qu'il a commis, et il lui sera pardonné. S'il n'a pas de quoi se 11
procurer deux tourterelles ou deux jeunes pigeons, il apportera en offrande pour son péché un dixième
d'épha de fleur de farine, comme offrande d'expiation ; il ne mettra point d'huile dessus, et il n'y ajoutera
point d'encens, car c'est une offrande d'expiation. Il l'apportera au sacrificateur, et le sacrificateur en 12
prendra une poignée comme souvenir, et il la brûlera sur l'autel, comme les offrandes consumées par
le feu devant l'Éternel : c'est une offrande d'expiation. C'est ainsi que le sacrificateur fera pour cet 13
homme l'expiation du péché qu'il a commis à l'égard de l'une de ces choses, et il lui sera pardonné. Ce
qui restera de l'offrande sera pour le sacrificateur, comme dans l'offrande en don. L'Éternel parla à 14
Moïse, et dit : Lorsque quelqu'un commettra une infidélité et péchera involontairement à l'égard des 15
choses consacrées à l'Éternel, il offrira en sacrifice de culpabilité à l'Éternel pour son péché un bélier
sans défaut, pris du troupeau d'après ton estimation en sicles d'argent, selon le sicle du sanctuaire.
Il donnera, en y ajoutant un cinquième, la valeur de la chose dont il a frustré le sanctuaire, et il la 16
remettra au sacrificateur. Et le sacrificateur fera pour lui l'expiation avec le bélier offert en sacrifice
de culpabilité, et il lui sera pardonné. Lorsque quelqu'un péchera en faisant, sans le savoir, contre 17
l'un des commandements de l'Éternel, des choses qui ne doivent point se faire, il se rendra coupable et
sera chargé de sa faute. Il présentera au sacrificateur en sacrifice de culpabilité un bélier sans défaut, 18
pris du troupeau d'après ton estimation. Et le sacrificateur fera pour lui l'expiation de la faute qu'il
a commise sans le savoir, et il lui sera pardonné. C'est un sacrifice de culpabilité. Cet homme s'était 19
rendu coupable envers l'Éternel.

L'Éternel parla à Moïse, et dit : Lorsque quelqu'un péchera et commettra une infidélité envers **6**, 2
l'Éternel, en mentant à son prochain au sujet d'un dépôt, d'un objet confié à sa garde, d'une chose volée
ou soustraite par fraude, en niant d'avoir trouvé une chose perdue, ou en faisant un faux serment sur 3
une chose quelconque de nature à constituer un péché ; lorsqu'il péchera ainsi et se rendra coupable, 4
il restituera la chose qu'il a volée ou soustraite par fraude, la chose qui lui avait été confiée en dépôt,
la chose perdue qu'il a trouvée, ou la chose quelconque sur laquelle il a fait un faux serment. Il la 5
restituera en son entier, y ajoutera un cinquième, et la remettra à son propriétaire, le jour même où
il offrira son sacrifice de culpabilité. Il présentera au sacrificateur en sacrifice de culpabilité à l'Éter- 6
nel pour son péché un bélier sans défaut, pris du troupeau d'après ton estimation. Et le sacrificateur 7
fera pour lui l'expiation devant l'Éternel, et il lui sera pardonné, quelle que soit la faute dont il se sera
rendu coupable. L'Éternel parla à Moïse, et dit : Donne cet ordre à Aaron et à ses fils, et dis : Voici 8, 9

la loi de l'holocauste. L'holocauste restera sur le foyer de l'autel toute la nuit jusqu'au matin, et le feu
10 brûlera sur l'autel. Le sacrificateur revêtira sa tunique de lin, et mettra des caleçons sur sa chair, il
enlèvera la cendre faite par le feu qui aura consumé l'holocauste sur l'autel, et il la déposera près de
11 l'autel. Puis il quittera ses vêtements et en mettra d'autres, pour porter la cendre hors du camp, dans
12 un lieu pur. Le feu brûlera sur l'autel, il ne s'éteindra point ; chaque matin, le sacrificateur y allumera
13 du bois, arrangera l'holocauste, et brûlera la graisse des sacrifices d'actions de grâces. Le feu brûlera
14 continuellement sur l'autel, il ne s'éteindra point. Voici la loi de l'offrande. Les fils d'Aaron la pré-
15 senteront devant l'Éternel, devant l'autel. Le sacrificateur prélèvera une poignée de la fleur de farine
et de l'huile, avec tout l'encens ajouté à l'offrande, et il brûlera cela sur l'autel comme souvenir d'une
16 agréable odeur à l'Éternel. Aaron et ses fils mangeront ce qui restera de l'offrande ; ils le mangeront
17 sans levain, dans un lieu saint, dans le parvis de la tente d'assignation. On ne le cuira pas avec du
levain. C'est la part que je leur ai donnée de mes offrandes consumées par le feu. C'est une chose très
18 sainte, comme le sacrifice d'expiation et comme le sacrifice de culpabilité. Tout mâle d'entre les enfants
d'Aaron en mangera. C'est une loi perpétuelle pour vos descendants, au sujet des offrandes consumées
19, 20 par le feu devant l'Éternel : quiconque y touchera sera sanctifié. L'Éternel parla à Moïse, et dit : Voici
l'offrande qu'Aaron et ses fils feront à l'Éternel, le jour où ils recevront l'onction : un dixième d'épha de
21 fleur de farine, comme offrande perpétuelle, moitié le matin et moitié le soir. Elle sera préparée à la
poêle avec de l'huile, et tu l'apporteras frite ; tu la présenteras aussi cuite et en morceaux comme une
22 offrande d'une agréable odeur à l'Éternel. Le sacrificateur qui, parmi les fils d'Aaron, sera oint pour lui
succéder, fera aussi cette offrande. C'est une loi perpétuelle devant l'Éternel : elle sera brûlée en entier.
23, 24 Toute offrande d'un sacrificateur sera brûlée en entier ; elle ne sera point mangée. L'Éternel parla à
25 Moïse, et dit : Parle à Aaron et à ses fils, et dis : Voici la loi du sacrifice d'expiation. C'est dans le lieu où
l'on égorge l'holocauste que sera égorgée devant l'Éternel la victime pour le sacrifice d'expiation : c'est
26 une chose très sainte. Le sacrificateur qui offrira la victime expiatoire la mangera ; elle sera mangée
27 dans un lieu saint, dans le parvis de la tente d'assignation. Quiconque en touchera la chair sera sanc-
tifié. S'il en rejaillit du sang sur un vêtement, la place sur laquelle il aura rejailli sera lavée dans un
28 lieu saint. Le vase de terre dans lequel elle aura cuit sera brisé ; si c'est dans un vase d'airain qu'elle a
29 cuit, il sera nettoyé et lavé dans l'eau. Tout mâle parmi les sacrificateurs en mangera : c'est une chose
30 très sainte. Mais on ne mangera aucune victime expiatoire dont on apportera du sang dans la tente
d'assignation, pour faire l'expiation dans le sanctuaire : elle sera brûlée au feu.

7, 2 Voici la loi du sacrifice de culpabilité : c'est une chose très sainte. C'est dans le lieu où l'on égorge
l'holocauste que sera égorgée la victime pour le sacrifice de culpabilité. On en répandra le sang sur l'au-
3, 4 tel tout autour. On en offrira toute la graisse, la queue, la graisse qui couvre les entrailles, les deux
rognons, et la graisse qui les entoure, qui couvre les flancs, et le grand lobe du foie, qu'on détachera
5 près des rognons. Le sacrificateur brûlera cela sur l'autel en sacrifice consumé devant l'Éternel. C'est
6 un sacrifice de culpabilité. Tout mâle parmi les sacrificateurs en mangera ; il le mangera dans un lieu
7 saint : c'est une chose très sainte. Il en est du sacrifice de culpabilité comme du sacrifice d'expiation ;
la loi est la même pour ces deux sacrifices : la victime sera pour le sacrificateur qui fera l'expiation.
8 Le sacrificateur qui offrira l'holocauste de quelqu'un aura pour lui la peau de l'holocauste qu'il a offert.
9 Toute offrande cuite au four, préparée sur le gril ou à la poêle, sera pour le sacrificateur qui l'a offerte.
10 Toute offrande pétrie à l'huile et sèche sera pour tous les fils d'Aaron, pour l'un comme pour l'autre.
11, 12 Voici la loi du sacrifice d'actions de grâces, qu'on offrira à l'Éternel. Si quelqu'un l'offre par reconnais-
sance, il offrira, avec le sacrifice d'actions de grâces, des gâteaux sans levain pétris à l'huile, des galettes
13 sans levain arrosées d'huile, et des gâteaux de fleur de farine frite et pétris à l'huile. À ces gâteaux il
14 ajoutera du pain levé pour son offrande, avec son sacrifice de reconnaissance et d'actions de grâces. On
présentera par élévation à l'Éternel une portion de chaque offrande ; elle sera pour le sacrificateur qui
15 a répandu le sang de la victime d'actions de grâces. La chair du sacrifice de reconnaissance et d'actions
16 de grâces sera mangée le jour où il est offert ; on n'en laissera rien jusqu'au matin. Si quelqu'un offre
un sacrifice pour l'accomplissement d'un voeu ou comme offrande volontaire, la victime sera mangée le
17 jour où il l'offrira, et ce qui en restera sera mangé le lendemain. Ce qui restera de la chair de la victime
18 sera brûlé au feu le troisième jour. Dans le cas où l'on mangerait de la chair de son sacrifice d'actions de
grâces le troisième jour, le sacrifice ne sera point agréé ; il n'en sera pas tenu compte à celui qui l'a offert ;
19 ce sera une chose infecte, et quiconque en mangera restera chargé de sa faute. La chair qui a touché
20 quelque chose d'impur ne sera point mangée : elle sera brûlée au feu. Tout homme pur peut manger
de la chair ; mais celui qui, se trouvant en état d'impureté, mangera de la chair du sacrifice d'actions de
21 grâces qui appartient à l'Éternel, celui -là sera retranché de son peuple. Et celui qui touchera quelque
chose d'impur, une souillure humaine, un animal impur, ou quoi que ce soit d'impur, et qui mangera
de la chair du sacrifice d'actions de grâces qui appartient à l'Éternel, celui -là sera retranché de son

peuple. L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis : Vous ne mangerez point 22, 23
de graisse de boeuf, d'agneau ni de chèvre. La graisse d'une bête morte ou déchirée pourra servir à un 24
usage quelconque ; mais vous ne la mangerez point. Car celui qui mangera de la graisse des animaux 25
dont on offre à l'Éternel des sacrifices consumés par le feu, celui -là sera retranché de son peuple. Vous 26
ne mangerez point de sang, ni d'oiseau, ni de bétail, dans tous les lieux où vous habiterez. Celui qui 27
mangera du sang d'une espèce quelconque, celui -là sera retranché de son peuple. L'Éternel parla à 28
Moïse, et dit : Parle aux enfants d'Israël, et dis : Celui qui offrira à l'Éternel son sacrifice d'actions de 29
grâces apportera son offrande à l'Éternel, prise sur son sacrifice d'actions de grâces. Il apportera de 30
ses propres mains ce qui doit être consumé par le feu devant l'Éternel ; il apportera la graisse avec la
poitrine, la poitrine pour l'agiter de côté et d'autre devant l'Éternel. Le sacrificateur brûlera la graisse 31
sur l'autel, et la poitrine sera pour Aaron et pour ses fils. Dans vos sacrifices d'actions de grâces, vous 32
donnerez au sacrificateur l'épaule droite, en la présentant par élévation. Celui des fils d'Aaron qui 33
offrira le sang et la graisse du sacrifice d'actions de grâces aura l'épaule droite pour sa part. Car je 34
prends sur les sacrifices d'actions de grâces offerts par les enfants d'Israël la poitrine qu'on agitera de
côté et d'autre et l'épaule qu'on présentera par élévation, et je les donne au sacrificateur Aaron et à ses
fils, par une loi perpétuelle qu'observeront les enfants d'Israël. C'est là le droit que l'onction d'Aaron 35
et de ses fils leur donnera sur les sacrifices consumés par le feu devant l'Éternel, depuis le jour où ils
seront présentés pour être à mon service dans le sacerdoce. C'est ce que l'Éternel ordonne aux enfants 36
d'Israël de leur donner depuis le jour de leur onction ; ce sera une loi perpétuelle parmi leurs descendants.
Telle est la loi de l'holocauste, de l'offrande, du sacrifice d'expiation, du sacrifice de culpabilité, 37
de la consécration, et du sacrifice d'actions de grâces. L'Éternel la prescrivit à Moïse sur la montagne 38
de Sinaï, le jour où il ordonna aux enfants d'Israël de présenter leurs offrandes à l'Éternel dans le désert
du Sinaï.

L'Éternel parla à Moïse, et dit : Prends Aaron et ses fils avec lui, les vêtements, l'huile d'onction, le **8**, 2
taureau expiatoire, les deux béliers et la corbeille de pains sans levain ; et convoque toute l'assemblée 3
à l'entrée de la tente d'assignation. Moïse fit ce que l'Éternel lui avait ordonné ; et l'assemblée se réunit 4
à l'entrée de la tente d'assignation. Moïse dit à l'assemblée : Voici ce que l'Éternel a ordonné de faire. 5
Moïse fit approcher Aaron et ses fils, et il les lava avec de l'eau. Il mit à Aaron la tunique, il le ceignit 6, 7
de la ceinture, il le revêtit de la robe, et il plaça sur lui l'éphod, qu'il serra avec la ceinture de l'éphod
dont il le revêtit. Il lui mit le pectoral, et il joignit au pectoral l'urim et le thummim. Il posa la tiare 8, 9
sur sa tête, et il plaça sur le devant de la tiare la lame d'or, diadème sacré, comme l'Éternel l'avait
ordonné à Moïse. Moïse prit l'huile d'onction, il oignit le sanctuaire et toutes les choses qui y étaient, 10
et le sanctifia. Il en fit sept fois l'aspersion sur l'autel, et il oignit l'autel et tous ses ustensiles, et la 11
cuve avec sa base, afin de les sanctifier. Il répandit de l'huile d'onction sur la tête d'Aaron, et l'oignit, 12
afin de la sanctifier. Moïse fit aussi approcher les fils d'Aaron ; il les revêtit de tuniques, les ceignit 13
de ceintures, et leur attacha des bonnets, comme l'Éternel l'avait ordonné à Moïse. Il fit approcher le 14
taureau expiatoire, et Aaron et ses fils posèrent leurs mains sur la tête du taureau expiatoire. Moïse 15
l'égorgea, prit du sang, et en mit avec son doigt sur les cornes de l'autel tout autour, et purifia l'autel ;
il répandit le sang au pied de l'autel, et le sanctifia pour y faire l'expiation. Il prit toute la graisse 16
qui couvre les entrailles, le grand lobe du foie, et les deux rognons avec leur graisse, et il brûla cela
sur l'autel. Mais il brûla au feu hors du camp le taureau, sa peau, sa chair et ses excréments, comme 17
l'Éternel l'avait ordonné à Moïse. Il fit approcher le bélier de l'holocauste, et Aaron et ses fils posèrent 18
leurs mains sur la tête du bélier. Moïse l'égorgea, et répandit le sang sur l'autel tout autour. Il coupa le 19, 20
bélier par morceaux, et il brûla la tête, les morceaux et la graisse. Il lava avec de l'eau les entrailles et 21
les jambes, et il brûla tout le bélier sur l'autel : ce fut l'holocauste, ce fut un sacrifice consumé par le feu,
d'une agréable odeur à l'Éternel, comme l'Éternel l'avait ordonné à Moïse. Il fit approcher l'autre bélier, 22
le bélier de consécration, et Aaron et ses fils posèrent leurs mains sur la tête du bélier. Moïse égorgea le 23
bélier, prit de son sang, et en mit sur le lobe de l'oreille droite d'Aaron, sur le pouce de sa main droite et
sur le gros orteil de son pied droit. Il fit approcher les fils d'Aaron, mit du sang sur le lobe de leur oreille 24
droite, sur le pouce de leur main droite et sur le gros orteil de leur pied droit, et il répandit le sang sur
l'autel tout autour. Il prit la graisse, la queue, toute la graisse qui couvre les entrailles, le grand lobe du 25
foie, les deux rognons avec leur graisse, et l'épaule droite ; il prit aussi dans la corbeille de pains sans 26
levain, placée devant l'Éternel, un gâteau sans levain, un gâteau de pain à l'huile et une galette, et il
les posa sur les graisses et sur l'épaule droite. Il mit toutes ces choses sur les mains d'Aaron et sur les 27
mains de ses fils, et il les agita de côté et d'autre devant l'Éternel. Puis Moïse les ôta de leurs mains, 28
et il les brûla sur l'autel, par-dessus l'holocauste : ce fut le sacrifice de consécration, ce fut un sacrifice

29 consumé par le feu, d'une agréable odeur à l'Éternel. Moïse prit la poitrine du bélier de consécration, et
il l'agita de côté et d'autre devant l'Éternel : ce fut la portion de Moïse, comme l'Éternel l'avait ordonné
30 à Moïse. Moïse prit de l'huile d'onction et du sang qui était sur l'autel ; il en fit l'aspersion sur Aaron
et sur ses vêtements, sur les fils d'Aaron et sur leurs vêtements ; et il sanctifia Aaron et ses vêtements,
31 les fils d'Aaron et leurs vêtements avec lui. Moïse dit à Aaron et à ses fils : Faites cuire la chair à
l'entrée de la tente d'assignation ; c'est là que vous la mangerez, avec le pain qui est dans la corbeille
32 de consécration, comme je l'ai ordonné, en disant : Aaron et ses fils la mangeront. Vous brûlerez dans
33 le feu ce qui restera de la chair et du pain. Pendant sept jours, vous ne sortirez point de l'entrée de
la tente d'assignation, jusqu'à ce que les jours de votre consécration soient accomplis ; car sept jours
34 seront employés à vous consacrer. Ce qui s'est fait aujourd'hui, l'Éternel a ordonné de le faire comme
35 expiation pour vous. Vous resterez donc sept jours à l'entrée de la tente d'assignation, jour et nuit, et
vous observerez les commandements de l'Éternel, afin que vous ne mouriez pas ; car c'est là ce qui m'a
36 été ordonné. Aaron et ses fils firent toutes les choses que l'Éternel avait ordonnées par Moïse.

9, 2 Le huitième jour, Moïse appela Aaron et ses fils, et les anciens d'Israël. Il dit à Aaron : Prends un
jeune veau pour le sacrifice d'expiation, et un bélier pour l'holocauste, l'un et l'autre sans défaut, et
3 sacrifie -les devant l'Éternel. Tu parleras aux enfants d'Israël, et tu diras : Prenez un bouc, pour le
4 sacrifice d'expiation, un veau et un agneau, âgés d'un an et sans défaut, pour l'holocauste ; un boeuf
et un bélier, pour le sacrifice d'actions de grâces, afin de les sacrifier devant l'Éternel ; et une offrande
5 pétrie à l'huile. Car aujourd'hui l'Éternel vous apparaîtra. Ils amenèrent devant la tente d'assignation
6 ce que Moïse avait ordonné ; et toute l'assemblée s'approcha, et se tint devant l'Éternel. Moïse dit :
7 Vous ferez ce que l'Éternel a ordonné ; et la gloire de l'Éternel vous apparaîtra. Moïse dit à Aaron :
Approche -toi de l'autel ; offre ton sacrifice d'expiation et ton holocauste, et fais l'expiation pour toi et
pour le peuple ; offre aussi le sacrifice du peuple, et fais l'expiation pour lui, comme l'Éternel l'a ordonné.
8, 9 Aaron s'approcha de l'autel, et il égorgea le veau pour son sacrifice d'expiation. Les fils d'Aaron lui
présentèrent le sang ; il trempa son doigt dans le sang, en mit sur les cornes de l'autel, et répandit le
10 sang au pied de l'autel. Il brûla sur l'autel la graisse, les rognons, et le grand lobe du foie de la victime
11 expiatoire, comme l'Éternel l'avait ordonné à Moïse. Mais il brûla au feu hors du camp la chair et la
12 peau. Il égorgea l'holocauste. Les fils d'Aaron lui présentèrent le sang, et il le répandit sur l'autel tout
13 autour. Ils lui présentèrent l'holocauste coupé par morceaux, avec la tête, et il les brûla sur l'autel.
14, 15 Il lava les entrailles et les jambes, et il les brûla sur l'autel, par dessus l'holocauste. Ensuite, il offrit
le sacrifice du peuple. Il prit le bouc pour le sacrifice expiatoire du peuple, il l'égorgea, et l'offrit en
16, 17 expiation, comme la première victime. Il offrit l'holocauste, et le sacrifia, d'après les règles établies. Il
18 présenta l'offrande, en prit une poignée, et la brûla sur l'autel, outre l'holocauste du matin. Il égorgea
le boeuf et le bélier, en sacrifice d'actions de grâces pour le peuple. Les fils d'Aaron lui présentèrent le
19 sang, et il le répandit sur l'autel tout autour. Ils lui présentèrent la graisse du boeuf et du bélier, la
20 queue, la graisse qui couvre les entrailles, les rognons, et le grand lobe du foie ; ils mirent les graisses
21 sur les poitrines, et il brûla les graisses sur l'autel. Aaron agita de côté et d'autre devant l'Éternel les
22 poitrines et l'épaule droite, comme Moïse l'avait ordonné. Aaron leva ses mains vers le peuple, et il le
bénit. Puis il descendit, après avoir offert le sacrifice d'expiation, l'holocauste et le sacrifice d'actions
23 de grâces. Moïse et Aaron entrèrent dans la tente d'assignation. Lorsqu'ils en sortirent, ils bénirent le
24 peuple. Et la gloire de l'Éternel apparut à tout le peuple. Le feu sortit de devant l'Éternel, et consuma
sur l'autel l'holocauste et les graisses. Tout le peuple le vit ; et ils poussèrent des cris de joie, et se
jetèrent sur leur face.

10 Les fils d'Aaron, Nadab et Abihu, prirent chacun un brasier, y mirent du feu, et posèrent du parfum
2 dessus ; ils apportèrent devant l'Éternel du feu étranger, ce qu'il ne leur avait point ordonné. Alors le
3 feu sortit de devant l'Éternel, et les consuma : ils moururent devant l'Éternel. Moïse dit à Aaron : C'est
ce que l'Éternel a déclaré, lorsqu'il a dit : Je serai sanctifié par ceux qui s'approchent de moi, et je serai
4 glorifié en présence de tout le peuple. Aaron garda le silence. Et Moïse appela Mischaël et Eltsaphan,
fils d'Uziel, oncle d'Aaron, et il leur dit : Approchez -vous, emportez vos frères loin du sanctuaire, hors
5 du camp. Ils s'approchèrent, et ils les emportèrent dans leurs tuniques hors du camp, comme Moïse
6 l'avait dit. Moïse dit à Aaron, à Éléazar et à Ithamar, fils d'Aaron : Vous ne découvrirez point vos têtes,
et vous ne déchirerez point vos vêtements, de peur que vous ne mouriez, et que l'Éternel ne s'irrite
contre toute l'assemblée. Laissez vos frères, toute la maison d'Israël, pleurer sur l'embrasement que
7 l'Éternel a allumé. Vous ne sortirez point de l'entrée de la tente d'assignation, de peur que vous ne
8 mouriez ; car l'huile de l'onction de l'Éternel est sur vous. Ils firent ce que Moïse avait dit. L'Éternel
9 parla à Aaron, et dit : Tu ne boiras ni vin, ni boisson enivrante, toi et tes fils avec toi, lorsque vous

entrerez dans la tente d'assignation, de peur que vous ne mouriez : ce sera une loi perpétuelle parmi vos
descendants, afin que vous puissiez distinguer ce qui est saint de ce qui est profane, ce qui est impur de 10
ce qui est pur, et enseigner aux enfants d'Israël toutes les lois que l'Éternel leur a données par Moïse. 11
Moïse dit à Aaron, à Éléazar et à Ithamar, les deux fils qui restaient à Aaron : Prenez ce qui reste de 12
l'offrande parmi les sacrifices consumés par le feu devant l'Éternel, et mangez -le sans levain près de
l'autel : car c'est une chose très sainte. Vous le mangerez dans un lieu saint ; c'est ton droit et le droit 13
de tes fils sur les offrandes consumées par le feu devant l'Éternel ; car c'est là ce qui m'a été ordonné.
Vous mangerez aussi dans un lieu pur, toi, tes fils et tes filles avec toi, la poitrine qu'on a agitée de côté 14
et d'autre et l'épaule qui a été présentée par élévation ; car elles vous sont données, comme ton droit et
le droit de tes fils, dans les sacrifices d'actions de grâces des enfants d'Israël. Ils apporteront, avec les 15
graisses destinées à être consumées par le feu, l'épaule que l'on présente par élévation et la poitrine que
l'on agite de côté et d'autre devant l'Éternel : elles seront pour toi et pour tes fils avec toi, par une loi
perpétuelle, comme l'Éternel l'a ordonné. Moïse chercha le bouc expiatoire ; et voici, il avait été brûlé. 16
Alors il s'irrita contre Éléazar et Ithamar, les fils qui restaient à Aaron, et il dit : Pourquoi n'avez-vous 17
pas mangé la victime expiatoire dans le lieu saint ? C'est une chose très sainte ; et l'Éternel vous l'a
donnée, afin que vous portiez l'iniquité de l'assemblée, afin que vous fassiez pour elle l'expiation devant
l'Éternel. Voici, le sang de la victime n'a point été porté dans l'intérieur du sanctuaire ; vous deviez la 18
manger dans le sanctuaire, comme cela m'avait été ordonné. Aaron dit à Moïse : Voici, ils ont offert 19
aujourd'hui leur sacrifice d'expiation et leur holocauste devant l'Éternel ; et, après ce qui m'est arrivé,
si j'eusse mangé aujourd'hui la victime expiatoire, cela aurait-il été bien aux yeux de l'Éternel ? Moïse 20
entendit et approuva ces paroles.

L'Éternel parla à Moïse et à Aaron, et leur dit : Parlez aux enfants d'Israël, et dites : Voici les **11**, 2
animaux dont vous mangerez parmi toutes les bêtes qui sont sur la terre. Vous mangerez de tout 3
animal qui a la corne fendue, le pied fourchu, et qui rumine. Mais vous ne mangerez pas de ceux qui 4
ruminent seulement, ou qui ont la corne fendue seulement. Ainsi, vous ne mangerez pas le chameau,
qui rumine, mais qui n'a pas la corne fendue : vous le regarderez comme impur. Vous ne mangerez 5
pas le daman, qui rumine, mais qui n'a pas la corne fendue : vous le regarderez comme impur. Vous 6
ne mangerez pas le lièvre, qui rumine, mais qui n'a pas la corne fendue : vous le regarderez comme
impur. Vous ne mangerez pas le porc, qui a la corne fendue et le pied fourchu, mais qui ne rumine 7
pas : vous le regarderez comme impur. Vous ne mangerez pas de leur chair, et vous ne toucherez pas 8
leurs corps morts : vous les regarderez comme impurs. Voici les animaux dont vous mangerez parmi 9
tous ceux qui sont dans les eaux. Vous mangerez de tous ceux qui ont des nageoires et des écailles,
et qui sont dans les eaux, soit dans les mers, soit dans les rivières. Mais vous aurez en abomination 10
tous ceux qui n'ont pas des nageoires et des écailles, parmi tout ce qui se meut dans les eaux et tout ce
qui est vivant dans les eaux, soit dans les mers, soit dans les rivières. Vous les aurez en abomination, 11
vous ne mangerez pas de leur chair, et vous aurez en abomination leurs corps morts. Vous aurez en 12
abomination tous ceux qui, dans les eaux, n'ont pas des nageoires et des écailles. Voici, parmi les 13
oiseaux, ceux que vous aurez en abomination, et dont on ne mangera pas : l'aigle, l'orfraie et l'aigle
de mer ; le milan, l'autour et ce qui est de son espèce ; le corbeau et toutes ses espèces ; l'autruche, 14, 15, 16
le hibou, la mouette, l'épervier et ce qui est de son espèce ; le chat-huant, le plongeon et la chouette ; 17
le cygne, le pélican et le cormoran ; la cigogne, le héron et ce qui est de son espèce, la huppe et la 18, 19
chauve-souris. Vous aurez en abomination tout reptile qui vole et qui marche sur quatre pieds. Mais, 20, 21
parmi tous les reptiles qui volent et qui marchent sur quatre pieds, vous mangerez ceux qui ont des
jambes au-dessus de leurs pieds, pour sauter sur la terre. Voici ceux que vous mangerez : la sauterelle, 22
le solam, le hargol et le hagab, selon leurs espèces. Vous aurez en abomination tous les autres reptiles 23
qui volent et qui ont quatre pieds. Ils vous rendront impurs : quiconque touchera leurs corps morts 24
sera impur jusqu'au soir, et quiconque portera leurs corps morts lavera ses vêtements et sera impur 25
jusqu'au soir. Vous regarderez comme impur tout animal qui a la corne fendue, mais qui n'a pas le 26
pied fourchu et qui ne rumine pas : quiconque le touchera sera impur. Vous regarderez comme impurs 27
tous ceux des animaux à quatre pieds qui marchent sur leurs pattes : quiconque touchera leurs corps
morts sera impur jusqu'au soir, et quiconque portera leurs corps morts lavera ses vêtements et sera 28
impur jusqu'au soir. Vous les regarderez comme impurs. Voici, parmi les animaux qui rampent sur la 29
terre, ceux que vous regarderez comme impurs : la taupe, la souris et le lézard, selon leurs espèces ; le 30
hérisson, la grenouille, la tortue, le limaçon et le caméléon. Vous les regarderez comme impurs parmi 31
tous les reptiles : quiconque les touchera morts sera impur jusqu'au soir. Tout objet sur lequel tombera 32
quelque chose de leurs corps morts sera souillé, ustensile de bois, vêtement, peau, sac, tout objet dont
on fait usage ; il sera mis dans l'eau, et restera souillé jusqu'au soir ; après quoi, il sera pur. Tout ce qui 33
se trouvera dans un vase de terre où il en tombera quelque chose, sera souillé, et vous briserez le vase.

34 Tout aliment qui sert à la nourriture, et sur lequel il sera tombé de cette eau, sera souillé ; et toute
35 boisson dont on fait usage, quel que soit le vase qui la contienne, sera souillée. Tout objet sur lequel
tombera quelque chose de leurs corps morts sera souillé ; le four et le foyer seront détruits : ils seront
36 souillés, et vous les regarderez comme souillés. Il n'y aura que les sources et les citernes, formant des
37 amas d'eaux, qui resteront pures ; mais celui qui y touchera de leurs corps morts sera impur. S'il tombe
38 quelque chose de leurs corps morts sur une semence qui doit être semée, elle restera pure ; mais si l'on
a mis de l'eau sur la semence, et qu'il y tombe quelque chose de leurs corps morts, vous la regarderez
39 comme souillée. S'il meurt un des animaux qui vous servent de nourriture, celui qui touchera son corps
40 mort sera impur jusqu'au soir ; celui qui mangera de son corps mort lavera ses vêtements et sera impur
41 jusqu'au soir, et celui qui portera son corps mort lavera ses vêtements et sera impur jusqu'au soir. Vous
42 aurez en abomination tout reptile qui rampe sur la terre : on n'en mangera point. Vous ne mangerez
point, parmi tous les reptiles qui rampent sur la terre, de tous ceux qui se traînent sur le ventre, ni
de tous ceux qui marchent sur quatre pieds ou sur un grand nombre de pieds ; car vous les aurez en
43 abomination. Ne rendez point vos personnes abominables par tous ces reptiles qui rampent ; ne vous
44 rendez point impurs par eux, ne vous souillez point par eux. Car je suis l'Éternel, votre Dieu ; vous vous
sanctifierez, et vous serez saints, car je suis saint ; et vous ne vous rendrez point impurs par tous ces
45 reptiles qui rampent sur la terre. Car je suis l'Éternel, qui vous ai fait monter du pays d'Égypte, pour
46 être votre Dieu, et pour que vous soyez saints ; car je suis saint. Telle est la loi touchant les animaux,
les oiseaux, tous les êtres vivants qui se meuvent dans les eaux, et tous les êtres qui rampent sur la
47 terre, afin que vous distinguiez ce qui est impur et ce qui est pur, l'animal qui se mange et l'animal qui
ne se mange pas.

12, 2 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis : Lorsqu'une femme deviendra
enceinte, et qu'elle enfantera un mâle, elle sera impure pendant sept jours ; elle sera impure comme au
3, 4 temps de son indisposition menstruelle. Le huitième jour, l'enfant sera circoncis. Elle restera encore
trente -trois jours à se purifier de son sang ; elle ne touchera aucune chose sainte, et elle n'ira point au
5 sanctuaire, jusqu'à ce que les jours de sa purification soient accomplis. Si elle enfante une fille, elle sera
impure pendant deux semaines, comme au temps de son indisposition menstruelle ; elle restera soixante
6 -six jours à se purifier de son sang. Lorsque les jours de sa purification seront accomplis, pour un fils
ou pour une fille, elle apportera au sacrificateur, à l'entrée de la tente d'assignation, un agneau d'un an
7 pour l'holocauste, et un jeune pigeon ou une tourterelle pour le sacrifice d'expiation. Le sacrificateur
les sacrifiera devant l'Éternel, et fera pour elle l'expiation ; et elle sera purifiée du flux de son sang. Telle
8 est la loi pour la femme qui enfante un fils ou une fille. Si elle n'a pas de quoi se procurer un agneau,
elle prendra deux tourterelles ou deux jeunes pigeons, l'un pour l'holocauste, l'autre pour le sacrifice
d'expiation. Le sacrificateur fera pour elle l'expiation, et elle sera pure.

13, 2 L'Éternel parla à Moïse et à Aaron, et dit : Lorsqu'un homme aura sur la peau de son corps une
tumeur, une dartre, ou une tache blanche, qui ressemblera à une plaie de lèpre sur la peau de son
3 corps, on l'amènera au sacrificateur Aaron, ou à l'un de ses fils qui sont sacrificateurs. Le sacrificateur
examinera la plaie qui est sur la peau du corps. Si le poil de la plaie est devenu blanc, et que la plaie
paraisse plus profonde que la peau du corps, c'est une plaie de lèpre : le sacrificateur qui aura fait
4 l'examen déclarera cet homme impur. S'il y a sur la peau du corps une tache blanche qui ne paraisse
pas plus profonde que la peau, et que le poil ne soit pas devenu blanc, le sacrificateur enfermera pendant
5 sept jours celui qui a la plaie. Le sacrificateur l'examinera le septième jour. Si la plaie lui paraît ne
pas avoir fait de progrès et ne pas s'être étendue sur la peau, le sacrificateur l'enfermera une seconde
6 fois pendant sept jours. Le sacrificateur l'examinera une seconde fois le septième jour. Si la plaie est
devenue pâle et ne s'est pas étendue sur la peau, le sacrificateur déclarera cet homme pur : c'est une
7 dartre ; il lavera ses vêtements, et il sera pur. Mais si la dartre s'est étendue sur la peau, après qu'il s'est
montré au sacrificateur pour être déclaré pur, il se fera examiner une seconde fois par le sacrificateur.
8 Le sacrificateur l'examinera. Si la dartre s'est étendue sur la peau, le sacrificateur le déclarera impur ;
9, 10 c'est la lèpre. Lorsqu'il y aura sur un homme une plaie de lèpre, on l'amènera au sacrificateur. Le
sacrificateur l'examinera. S'il y a sur la peau une tumeur blanche, si cette tumeur a fait blanchir le poil,
11 et qu'il y ait une trace de chair vive dans la tumeur, c'est une lèpre invétérée dans la peau du corps de
12 cet homme : le sacrificateur le déclarera impur ; il ne l'enfermera pas, car il est impur. Si la lèpre fait
une éruption sur la peau et couvre toute la peau de celui qui a la plaie, depuis la tête jusqu'aux pieds,
13 partout où le sacrificateur portera ses regards, le sacrificateur l'examinera ; et quand il aura vu que la
lèpre couvre tout le corps, il déclarera pur celui qui a la plaie : comme il est entièrement devenu blanc,
14, 15 il est pur. Mais le jour où l'on apercevra en lui de la chair vive, il sera impur ; quand le sacrificateur
16 aura vu la chair vive, il le déclarera impur : la chair vive est impure, c'est la lèpre. Si la chair vive
17 change et devient blanche, il ira vers le sacrificateur ; le sacrificateur l'examinera, et si la plaie est
18 devenue blanche, le sacrificateur déclarera pur celui qui a la plaie : il est pur. Lorsqu'un homme aura

eu sur la peau de son corps un ulcère qui a été guéri, et qu'il se manifestera, à la place où était l'ulcère, 19
une tumeur blanche ou une tache d'un blanc rougeâtre, cet homme se montrera au sacrificateur. Le 20
sacrificateur l'examinera. Si la tache paraît plus enfoncée que la peau, et que le poil soit devenu blanc,
le sacrificateur le déclarera impur : c'est une plaie de lèpre, qui a fait éruption dans l'ulcère. Si le 21
sacrificateur voit qu'il n'y a point de poil blanc dans la tache, qu'elle n'est pas plus enfoncée que la
peau, et qu'elle est devenue pâle, il enfermera cet homme pendant sept jours. Si la tache s'est étendue 22
sur la peau, le sacrificateur le déclarera impur : c'est une plaie de lèpre. Mais si la tache est restée à 23
la même place et ne s'est pas étendue, c'est une cicatrice de l'ulcère : le sacrificateur le déclarera pur.
Lorsqu'un homme aura eu sur la peau de son corps une brûlure par le feu, et qu'il se manifestera sur la 24
trace de la brûlure une tache blanche ou d'un blanc rougeâtre, le sacrificateur l'examinera. Si le poil 25
est devenu blanc dans la tache, et qu'elle paraisse plus profonde que la peau, c'est la lèpre, qui a fait
éruption dans la brûlure ; le sacrificateur déclarera cet homme impur : c'est une plaie de lèpre. Si le 26
sacrificateur voit qu'il n'y a point de poil blanc dans la tache, qu'elle n'est pas plus enfoncée que la peau,
et qu'elle est devenue pâle, il enfermera cet homme pendant sept jours. Le sacrificateur l'examinera le 27
septième jour. Si la tache s'est étendue sur la peau, le sacrificateur le déclarera impur : c'est une plaie
de lèpre. Mais si la tache est restée à la même place, ne s'est pas étendue sur la peau, et est devenue 28
pâle, c'est la tumeur de la brûlure ; le sacrificateur le déclarera pur, car c'est la cicatrice de la brûlure.
Lorsqu'un homme ou une femme aura une plaie à la tête ou à la barbe, le sacrificateur examinera la 29, 30
plaie. Si elle paraît plus profonde que la peau, et qu'il y ait du poil jaunâtre et mince, le sacrificateur
déclarera cet homme impur : c'est la teigne, c'est la lèpre de la tête ou de la barbe. Si le sacrificateur 31
voit que la plaie de la teigne ne paraît pas plus profonde que la peau, et qu'il n'y a point de poil noir,
il enfermera pendant sept jours celui qui a la plaie de la teigne. Le sacrificateur examinera la plaie 32
le septième jour. Si la teigne ne s'est pas étendue, s'il n'y a point de poil jaunâtre, et si elle ne paraît
pas plus profonde que la peau, celui qui a la teigne se rasera, mais il ne rasera point la place où est la 33
teigne ; et le sacrificateur l'enfermera une seconde fois pendant sept jours. Le sacrificateur examinera 34
la teigne le septième jour. Si la teigne ne s'est pas étendue sur la peau, et si elle ne paraît pas plus
profonde que la peau, le sacrificateur le déclarera pur ; il lavera ses vêtements, et il sera pur. Mais si 35
la teigne s'est étendue sur la peau, après qu'il a été déclaré pur, le sacrificateur l'examinera. Et si la 36
teigne s'est étendue sur la peau, le sacrificateur n'aura pas à rechercher s'il y a du poil jaunâtre : il
est impur. Si la teigne lui paraît ne pas avoir fait de progrès, et qu'il y ait crû du poil noir, la teigne 37
est guérie : il est pur, et le sacrificateur le déclarera pur. Lorsqu'un homme ou une femme aura sur la 38
peau de son corps des taches, des taches blanches, le sacrificateur l'examinera. S'il y a sur la peau de 39
son corps des taches d'un blanc pâle, ce ne sont que des taches qui ont fait éruption sur la peau : il est
pur. Lorsqu 'un homme aura la tête dépouillée de cheveux, c'est un chauve : il est pur. S'il a la tête 40, 41
dépouillée de cheveux du côté de la face, c'est un chauve par-devant : il est pur. Mais s'il y a dans la 42
partie chauve de devant ou de derrière une plaie d'un blanc rougeâtre, c'est la lèpre qui a fait éruption
dans la partie chauve de derrière ou de devant. Le sacrificateur l'examinera. S'il y a une tumeur de 43
plaie d'un blanc rougeâtre dans la partie chauve de derrière ou de devant, semblable à la lèpre sur la
peau du corps, c'est un homme lépreux, il est impur : le sacrificateur le déclarera impur ; c'est à la tête 44
qu'est sa plaie. Le lépreux, atteint de la plaie, portera ses vêtements déchirés, et aura la tête nue ; il 45
se couvrira la barbe, et criera : Impur ! Impur ! Aussi longtemps qu'il aura la plaie, il sera impur : il 46
est impur. Il habitera seul ; sa demeure sera hors du camp. Lorsqu'il y aura sur un vêtement une plaie 47
de lèpre, sur un vêtement de laine ou sur un vêtement de lin, à la chaîne ou à la trame de lin, ou de 48
laine, sur une peau ou sur quelque ouvrage de peau, et que la plaie sera verdâtre ou rougeâtre sur 49
le vêtement ou sur la peau, à la chaîne ou à la trame, ou sur un objet quelconque de peau, c'est une
plaie de lèpre, et elle sera montrée au sacrificateur. Le sacrificateur examinera la plaie, et il enfermera 50
pendant sept jours ce qui en est attaqué. Il examinera la plaie le septième jour. Si la plaie s'est étendue 51
sur le vêtement, à la chaîne ou à la trame, sur la peau ou sur l'ouvrage quelconque fait de peau, c'est
une plaie de lèpre invétérée : l'objet est impur. Il brûlera le vêtement, la chaîne ou la trame de laine ou 52
de lin, l'objet quelconque de peau sur lequel se trouve la plaie, car c'est une lèpre invétérée : il sera brûlé
au feu. Mais si le sacrificateur voit que la plaie ne s'est pas étendue sur le vêtement, sur la chaîne ou 53
sur la trame, sur l'objet quelconque de peau, il ordonnera qu'on lave ce qui est attaqué de la plaie, et 54
il l'enfermera une seconde fois pendant sept jours. Le sacrificateur examinera la plaie, après qu'elle 55
aura été lavée. Si la plaie n'a pas changé d'aspect et ne s'est pas étendue, l'objet est impur : il sera brûlé
au feu ; c'est une partie de l'endroit ou de l'envers qui a été rongée. Si le sacrificateur voit que la plaie 56
est devenue pâle, après avoir été lavée, il l'arrachera du vêtement ou de la peau, de la chaîne ou de la
trame. Si elle paraît encore sur le vêtement, à la chaîne ou à la trame, ou sur l'objet quelconque de 57
peau, c'est une éruption de lèpre : ce qui est attaqué de la plaie sera brûlé au feu. Le vêtement, la 58
chaîne ou la trame, l'objet quelconque de peau, qui a été lavé, et d'où la plaie a disparu, sera lavé une

59 seconde fois, et il sera pur. Telle est la loi sur la plaie de la lèpre, lorsqu'elle attaque les vêtements
de laine ou de lin, la chaîne ou la trame, ou un objet quelconque de peau, et d'après laquelle ils seront
déclarés purs ou impurs.

14, 2 L'Éternel parla à Moïse, et dit : Voici quelle sera la loi sur le lépreux, pour le jour de sa purification.
3 On l'amènera devant le sacrificateur. Le sacrificateur sortira du camp, et il examinera le lépreux.
4 Si le lépreux est guéri de la plaie de la lèpre, le sacrificateur ordonnera que l'on prenne, pour celui
5 qui doit être purifié, deux oiseaux vivants et purs, du bois de cèdre, du cramoisi et de l'hysope. Le
6 sacrificateur ordonnera qu'on égorge l'un des oiseaux sur un vase de terre, sur de l'eau vive. Il prendra
l'oiseau vivant, le bois de cèdre, le cramoisi et l'hysope ; et il les trempera, avec l'oiseau vivant, dans
7 le sang de l'oiseau égorgé sur l'eau vive. Il en fera sept fois l'aspersion sur celui qui doit être purifié
8 de la lèpre. Puis il le déclarera pur, et il lâchera dans les champs l'oiseau vivant. Celui qui se purifie
lavera ses vêtements, rasera tout son poil, et se baignera dans l'eau ; et il sera pur. Ensuite il pourra
9 entrer dans le camp, mais il restera sept jours hors de sa tente. Le septième jour, il rasera tout son
poil, sa tête, sa barbe, ses sourcils, il rasera tout son poil ; il lavera ses vêtements, et baignera son
10 corps dans l'eau, et il sera pur. Le huitième jour, il prendra deux agneaux sans défaut et une brebis
d'un an sans défaut, trois dixièmes d'un épha de fleur de farine en offrande pétrie à l'huile, et un log
11 d'huile. Le sacrificateur qui fait la purification présentera l'homme qui se purifie et toutes ces choses
12 devant l'Éternel, à l'entrée de la tente d'assignation. Le sacrificateur prendra l'un des agneaux, et il
l'offrira en sacrifice de culpabilité, avec le log d'huile ; il les agitera de côté et d'autre devant l'Éternel.
13 Il égorgera l'agneau dans le lieu où l'on égorge les victimes expiatoires et les holocaustes, dans le lieu
saint ; car, dans le sacrifice de culpabilité, comme dans le sacrifice d'expiation, la victime est pour le
14 sacrificateur ; c'est une chose très sainte. Le sacrificateur prendra du sang de la victime de culpabilité ;
il en mettra sur le lobe de l'oreille droite de celui qui se purifie, sur le pouce de sa main droite et sur
15 le gros orteil de son pied droit. Le sacrificateur prendra du log d'huile, et il en versera dans le creux
16 de sa main gauche. Le sacrificateur trempera le doigt de sa main droite dans l'huile qui est dans le
17 creux de sa main gauche, et il fera avec le doigt sept fois l'aspersion de l'huile devant l'Éternel. Le
sacrificateur mettra de l'huile qui lui reste dans la main sur le lobe de l'oreille droite de celui qui se
purifie, sur le pouce de sa main droite et sur le gros orteil de son pied droit, par-dessus le sang de la
18 victime de culpabilité. Le sacrificateur mettra ce qui lui reste d'huile dans la main sur la tête de celui
19 qui se purifie ; et le sacrificateur fera pour lui l'expiation devant l'Éternel. Puis le sacrificateur offrira
le sacrifice d'expiation ; et il fera l'expiation pour celui qui se purifie de sa souillure. Ensuite il égorgera
20 l'holocauste. Le sacrificateur offrira sur l'autel l'holocauste et l'offrande ; et il fera pour cet homme
21 l'expiation, et il sera pur. S'il est pauvre et que ses ressources soient insuffisantes, il prendra un seul
agneau, qui sera offert en sacrifice de culpabilité, après avoir été agité de côté et d'autre, et avec lequel
on fera pour lui l'expiation. Il prendra un seul dixième de fleur de farine pétrie à l'huile pour l'offrande,
22 et un log d'huile. Il prendra aussi deux tourterelles ou deux jeunes pigeons, selon ses ressources, l'un
23 pour le sacrifice d'expiation, l'autre pour l'holocauste. Le huitième jour, il apportera pour sa purification
24 toutes ces choses au sacrificateur, à l'entrée de la tente d'assignation, devant l'Éternel. Le sacrificateur
prendra l'agneau pour le sacrifice de culpabilité, et le log d'huile ; et il les agitera de côté et d'autre
25 devant l'Éternel. Il égorgera l'agneau du sacrifice de culpabilité. Le sacrificateur prendra du sang de
la victime de culpabilité ; il en mettra sur le lobe de l'oreille droite de celui qui se purifie, sur le pouce de
26 sa main droite et sur le gros orteil de son pied droit. Le sacrificateur versera de l'huile dans le creux
27 de sa main gauche. Le sacrificateur fera avec le doigt de sa main droite sept fois l'aspersion de l'huile
28 qui est dans sa main gauche, devant l'Éternel. Le sacrificateur mettra de l'huile qui est dans sa main
sur le lobe de l'oreille droite de celui qui se purifie, sur le pouce de sa main droite et sur le gros orteil de
29 son pied droit, à la place où il a mis du sang de la victime de culpabilité. Le sacrificateur mettra ce qui
lui reste d'huile dans la main sur la tête de celui qui se purifie, afin de faire pour lui l'expiation devant
30, 31 l'Éternel. Puis il offrira l'une des tourterelles ou l'un des jeunes pigeons qu'il a pu se procurer, l'un
en sacrifice d'expiation, l'autre en holocauste, avec l'offrande ; et le sacrificateur fera pour celui qui se
32 purifie l'expiation devant l'Éternel. Telle est la loi pour la purification de celui qui a une plaie de lèpre,
33, 34 et dont les ressources sont insuffisantes. L'Éternel parla à Moïse et à Aaron, et dit : Lorsque vous serez
entrés dans le pays de Canaan, dont je vous donne la possession ; si je mets une plaie de lèpre sur une
35 maison du pays que vous posséderez, celui à qui appartiendra la maison ira le déclarer au sacrificateur,
36 et dira : J'aperçois comme une plaie dans ma maison. Le sacrificateur, avant d'y entrer pour examiner
la plaie, ordonnera qu'on vide la maison, afin que tout ce qui y est ne devienne pas impur. Après cela,
37 le sacrificateur entrera pour examiner la maison. Le sacrificateur examinera la plaie. S'il voit qu'elle
offre sur les murs de la maison des cavités verdâtres ou rougeâtres, paraissant plus enfoncées que le
38, 39 mur, il sortira de la maison, et, quand il sera à la porte, il fera fermer la maison pour sept jours. Le

sacrificateur y retournera le septième jour. S'il voit que la plaie s'est étendue sur les murs de la maison,
il ordonnera qu'on ôte les pierres attaquées de la plaie, et qu'on les jette hors de la ville, dans un lieu 40
impur. Il fera râcler tout l'intérieur de la maison ; et l'on jettera hors de la ville, dans un lieu impur, 41
la poussière qu'on aura râclée. On prendra d'autres pierres, que l'on mettra à la place des premières ; 42
et l'on prendra d'autre mortier, pour recrépir la maison. Si la plaie revient et fait éruption dans la 43
maison, après qu'on a ôté les pierres, râclé et recrépi la maison, le sacrificateur y retournera. S'il voit 44
que la plaie s'est étendue dans la maison, c'est une lèpre invétérée dans la maison : elle est impure.
On abattra la maison, les pierres, le bois, et tout le mortier de la maison ; et l'on portera ces choses hors 45
de la ville dans un lieu impur. Celui qui sera entré dans la maison pendant tout le temps qu'elle était 46
fermée sera impur jusqu'au soir. Celui qui aura couché dans la maison lavera ses vêtements. Celui qui 47
aura mangé dans la maison lavera aussi ses vêtements. Si le sacrificateur, qui est retourné dans la 48
maison, voit que la plaie ne s'est pas étendue, après que la maison a été recrépie, il déclarera la maison
pure, car la plaie est guérie. Il prendra, pour purifier la maison, deux oiseaux, du bois de cèdre, du 49
cramoisi et de l'hysope. Il égorgera l'un des oiseaux sur un vase de terre, sur de l'eau vive. Il prendra 50, 51
le bois de cèdre, l'hysope, le cramoisi et l'oiseau vivant ; il les trempera dans le sang de l'oiseau égorgé
et dans l'eau vive, et il en fera sept fois l'aspersion sur la maison. Il purifiera la maison avec le sang de 52
l'oiseau, avec de l'eau vive, avec l'oiseau vivant, avec le bois de cèdre, l'hysope et le cramoisi. Il lâchera 53
l'oiseau vivant hors de la ville, dans les champs. C'est ainsi qu'il fera pour la maison l'expiation, et elle
sera pure. Telle est la loi pour toute plaie de lèpre et pour la teigne, pour la lèpre des vêtements et 54, 55
des maisons, pour les tumeurs, les dartres et les taches : elle enseigne quand une chose est impure, 56, 57
et quand elle est pure. Telle est la loi sur la lèpre.

L'Éternel parla à Moïse et à Aaron, et dit : Parlez aux enfants d'Israël, et dites -leur : Tout homme **15**, 2
qui a une gonorrhée est par là même impur. C'est à cause de sa gonorrhée qu'il est impur : que sa chair 3
laisse couler son flux, ou qu'elle le retienne, il est impur. Tout lit sur lequel il couchera sera impur, et 4
tout objet sur lequel il s'assiéra sera impur. Celui qui touchera son lit lavera ses vêtements, se lavera 5
dans l'eau, et sera impur jusqu'au soir. Celui qui s'assiéra sur l'objet sur lequel il s'est assis lavera 6
ses vêtements, se lavera dans l'eau, et sera impur jusqu'au soir. Celui qui touchera sa chair lavera ses 7
vêtements, se lavera dans l'eau, et sera impur jusqu'au soir. S'il crache sur un homme pur, cet homme 8
lavera ses vêtements, se lavera dans l'eau, et sera impur jusqu'au soir. Toute monture sur laquelle il 9
s'assiéra sera impure. Celui qui touchera une chose quelconque qui a été sous lui sera impur jusqu'au 10
soir ; et celui qui la portera lavera ses vêtements, se lavera dans l'eau, et sera impur jusqu'au soir.
Celui qui sera touché par lui, et qui ne se sera pas lavé les mains dans l'eau, lavera ses vêtements, se 11
lavera dans l'eau, et sera impur jusqu'au soir. Tout vase de terre qui sera touché par lui sera brisé, et 12
tout vase de bois sera lavé dans l'eau. Lorsqu'il sera purifié de son flux, il comptera sept jours pour sa 13
purification ; il lavera ses vêtements, il lavera sa chair avec de l'eau vive, et il sera pur. Le huitième 14
jour, il prendra deux tourterelles ou deux jeunes pigeons, il ira devant l'Éternel, à l'entrée de la tente
d'assignation, et il les donnera au sacrificateur. Le sacrificateur les offrira, l'un en sacrifice d'expiation, 15
et l'autre en holocauste ; et le sacrificateur fera pour lui l'expiation devant l'Éternel, à cause de son flux.
L'homme qui aura une pollution lavera tout son corps dans l'eau, et sera impur jusqu'au soir. Tout 16, 17
vêtement et toute peau qui en seront atteints seront lavés dans l'eau, et seront impurs jusqu'au soir. Si 18
une femme a couché avec un tel homme, ils se laveront l'un et l'autre, et seront impurs jusqu'au soir. La 19
femme qui aura un flux, un flux de sang en sa chair, restera sept jours dans son impureté. Quiconque la
touchera sera impur jusqu'au soir. Tout lit sur lequel elle couchera pendant son impureté sera impur, 20
et tout objet sur lequel elle s'assiéra sera impur. Quiconque touchera son lit lavera ses vêtements, 21
se lavera dans l'eau, et sera impur jusqu'au soir. Quiconque touchera un objet sur lequel elle s'est 22
assise lavera ses vêtements, se lavera dans l'eau, et sera impur jusqu'au soir. S'il y a quelque chose 23
sur le lit ou sur l'objet sur lequel elle s'est assise, celui qui la touchera sera impur jusqu'au soir. Si 24
un homme couche avec elle et que l'impureté de cette femme vienne sur lui, il sera impur pendant
sept jours, et tout lit sur lequel il couchera sera impur. La femme qui aura un flux de sang pendant 25
plusieurs jours hors de ses époques régulières, ou dont le flux durera plus qu'à l'ordinaire, sera impure
tout le temps de son flux, comme au temps de son indisposition menstruelle. Tout lit sur lequel elle 26
couchera pendant la durée de ce flux sera comme le lit de son flux menstruel, et tout objet sur lequel elle
s'assiéra sera impur comme lors de son flux menstruel. Quiconque les touchera sera souillé ; il lavera 27
ses vêtements, se lavera dans l'eau, et sera impur jusqu'au soir. Lorsqu'elle sera purifiée de son flux, 28
elle comptera sept jours, après lesquels elle sera pure. Le huitième jour, elle prendra deux tourterelles 29
ou deux jeunes pigeons, et elle les apportera au sacrificateur, à l'entrée de la tente d'assignation. Le 30
sacrificateur offrira l'un en sacrifice d'expiation, et l'autre en holocauste ; et le sacrificateur fera pour
elle l'expiation devant l'Éternel, à cause du flux qui la rendait impure. Vous éloignerez les enfants 31
d'Israël de leurs impuretés, de peur qu'ils ne meurent à cause de leurs impuretés, s'ils souillent mon

32 tabernacle qui est au milieu d'eux. Telle est la loi pour celui qui a une gonorrhée ou qui est souillé par
33 une pollution, pour celle qui a son flux menstruel, pour l'homme ou la femme qui a un flux, et pour
l'homme qui couche avec une femme impure.

16 L'Éternel parla à Moïse, après la mort des deux fils d'Aaron, qui moururent en se présentant devant
2 l'Éternel. L'Éternel dit à Moïse : Parle à ton frère Aaron, afin qu'il n'entre pas en tout temps dans le
sanctuaire, au dedans du voile, devant le propitiatoire qui est sur l'arche, de peur qu'il ne meure ; car
3 j'apparaîtrai dans la nuée sur le propitiatoire. Voici de quelle manière Aaron entrera dans le sanc-
4 tuaire. Il prendra un jeune taureau pour le sacrifice d'expiation et un bélier pour l'holocauste. Il se
revêtira de la tunique sacrée de lin, et portera sur son corps des caleçons de lin ; il se ceindra d'une
ceinture de lin, et il se couvrira la tête d'une tiare de lin : ce sont les vêtements sacrés, dont il se re-
5 vêtira après avoir lavé son corps dans l'eau. Il recevra de l'assemblée des enfants d'Israël deux boucs
6 pour le sacrifice d'expiation et un bélier pour l'holocauste. Aaron offrira son taureau expiatoire, et il
7 fera l'expiation pour lui et pour sa maison. Il prendra les deux boucs, et il les placera devant l'Éternel,
8 à l'entrée de la tente d'assignation. Aaron jettera le sort sur les deux boucs, un sort pour l'Éternel
9 et un sort pour Azazel. Aaron fera approcher le bouc sur lequel est tombé le sort pour l'Éternel, et il
10 l'offrira en sacrifice d'expiation. Et le bouc sur lequel est tombé le sort pour Azazel sera placé vivant
11 devant l'Éternel, afin qu'il serve à faire l'expiation et qu'il soit lâché dans le désert pour Azazel. Aaron
offrira son taureau expiatoire, et il fera l'expiation pour lui et pour sa maison. Il égorgera son taureau
12 expiatoire. Il prendra un brasier plein de charbons ardents ôtés de dessus l'autel devant l'Éternel, et
13 de deux poignées de parfum odoriférant en poudre ; il portera ces choses au delà du voile ; il mettra
le parfum sur le feu devant l'Éternel, afin que la nuée du parfum couvre le propitiatoire qui est sur le
14 témoignage, et il ne mourra point. Il prendra du sang du taureau, et il fera l'aspersion avec son doigt
sur le devant du propitiatoire vers l'orient ; il fera avec son doigt sept fois l'aspersion du sang devant
15 le propitiatoire. Il égorgera le bouc expiatoire pour le peuple, et il en portera le sang au delà du voile.
Il fera avec ce sang comme il a fait avec le sang du taureau, il en fera l'aspersion sur le propitiatoire
16 et devant le propitiatoire. C'est ainsi qu'il fera l'expiation pour le sanctuaire à cause des impuretés
des enfants d'Israël et de toutes les transgressions par lesquelles ils ont péché. Il fera de même pour la
17 tente d'assignation, qui est avec eux au milieu de leurs impuretés. Il n'y aura personne dans la tente
d'assignation lorsqu'il entrera pour faire l'expiation dans le sanctuaire, jusqu'à ce qu'il en sorte. Il fera
18 l'expiation pour lui et pour sa maison, et pour toute l'assemblée d'Israël. En sortant, il ira vers l'autel
qui est devant l'Éternel, et il fera l'expiation pour l'autel ; il prendra du sang du taureau et du bouc, et
19 il en mettra sur les cornes de l'autel tout autour. Il fera avec son doigt sept fois l'aspersion du sang sur
20 l'autel ; il le purifiera et le sanctifiera, à cause des impuretés des enfants d'Israël. Lorsqu'il aura achevé
de faire l'expiation pour le sanctuaire, pour la tente d'assignation et pour l'autel, il fera approcher le
21 bouc vivant. Aaron posera ses deux mains sur la tête du bouc vivant, et il confessera sur lui toutes les
iniquités des enfants d'Israël et toutes les transgressions par lesquelles ils ont péché ; il les mettra sur
22 la tête du bouc, puis il le chassera dans le désert, à l'aide d'un homme qui aura cette charge. Le bouc
23 emportera sur lui toutes leurs iniquités dans une terre désolée ; il sera chassé dans le désert. Aaron
entrera dans la tente d'assignation ; il quittera les vêtements de lin qu'il avait mis en entrant dans le
24 sanctuaire, et il les déposera là. Il lavera son corps avec de l'eau dans un lieu saint, et reprendra ses
vêtements. Puis il sortira, offrira son holocauste et l'holocauste du peuple, et fera l'expiation pour lui et
25, 26 pour le peuple. Il brûlera sur l'autel la graisse de la victime expiatoire. Celui qui aura chassé le bouc
pour Azazel lavera ses vêtements, et lavera son corps dans l'eau ; après cela, il rentrera dans le camp.
27 On emportera hors du camp le taureau expiatoire et le bouc expiatoire dont on a porté le sang dans
le sanctuaire pour faire l'expiation, et l'on brûlera au feu leurs peaux, leur chair et leurs excréments.
28 Celui qui les brûlera lavera ses vêtements, et lavera son corps dans l'eau ; après cela, il rentrera dans
29 le camp. C'est ici pour vous une loi perpétuelle : au septième mois, le dixième jour du mois, vous humi-
lierez vos âmes, vous ne ferez aucun ouvrage, ni l'indigène, ni l'étranger qui séjourne au milieu de vous.
30 Car en ce jour on fera l'expiation pour vous, afin de vous purifier : vous serez purifiés de tous vos péchés
31 devant l'Éternel. Ce sera pour vous un sabbat, un jour de repos, et vous humilierez vos âmes. C'est
32 une loi perpétuelle. L'expiation sera faite par le sacrificateur qui a reçu l'onction et qui a été consacré
pour succéder à son père dans le sacerdoce ; il se revêtira des vêtements de lin, des vêtements sacrés.
33 Il fera l'expiation pour le sanctuaire de sainteté, il fera l'expiation pour la tente d'assignation et pour
34 l'autel, et il fera l'expiation pour les sacrificateurs et pour tout le peuple de l'assemblée. Ce sera pour
vous une loi perpétuelle : il se fera une fois chaque année l'expiation pour les enfants d'Israël, à cause
de leurs péchés. On fit ce que l'Éternel avait ordonné à Moïse.

17, 2 L'Éternel parla à Moïse, et dit : Parle à Aaron et à ses fils, et à tous les enfants d'Israël, et tu leur

diras : Voici ce que l'Éternel a ordonné. Si un homme de la maison d'Israël égorge dans le camp ou 3
hors du camp un boeuf, un agneau ou une chèvre, et ne l'amène pas à l'entrée de la tente d'assignation, 4
pour en faire une offrande à l'Éternel devant le tabernacle de l'Éternel, le sang sera imputé à cet
homme ; il a répandu le sang, cet homme -là sera retranché du milieu de son peuple. C'est afin que les 5
enfants d'Israël, au lieu de sacrifier leurs victimes dans les champs, les amènent au sacrificateur, devant
l'Éternel, à l'entrée de la tente d'assignation, et qu'ils les offrent à l'Éternel en sacrifices d'actions de
grâces. Le sacrificateur en répandra le sang sur l'autel de l'Éternel, à l'entrée de la tente d'assignation ; 6
et il brûlera la graisse, qui sera d'une agréable odeur à l'Éternel. Ils n'offriront plus leurs sacrifices aux 7
boucs, avec lesquels ils se prostituent. Ce sera une loi perpétuelle pour eux et pour leurs descendants.
Tu leur diras donc : Si un homme de la maison d'Israël ou des étrangers qui séjournent au milieu d'eux 8
offre un holocauste ou une victime, et ne l'amène pas à l'entrée de la tente d'assignation, pour l'offrir en 9
sacrifice à l'Éternel, cet homme -là sera retranché de son peuple. Si un homme de la maison d'Israël ou 10
des étrangers qui séjournent au milieu d'eux mange du sang d'une espèce quelconque, je tournerai ma
face contre celui qui mange le sang, et je le retrancherai du milieu de son peuple. Car l'âme de la chair 11
est dans le sang. Je vous l'ai donné sur l'autel, afin qu'il servît d'expiation pour vos âmes, car c'est par
l'âme que le sang fait l'expiation. C'est pourquoi j'ai dit aux enfants d'Israël : Personne d'entre vous ne 12
mangera du sang, et l'étranger qui séjourne au milieu de vous ne mangera pas du sang. Si quelqu'un 13
des enfants d'Israël ou des étrangers qui séjournent au milieu d'eux prend à la chasse un animal ou un
oiseau qui se mange, il en versera le sang et le couvrira de poussière. Car l'âme de toute chair, c'est son 14
sang, qui est en elle. C'est pourquoi j'ai dit aux enfants d'Israël : Vous ne mangerez le sang d'aucune
chair ; car l'âme de toute chair, c'est son sang : quiconque en mangera sera retranché. Toute personne, 15
indigène ou étrangère, qui mangera d'une bête morte ou déchirée, lavera ses vêtements, se lavera dans
l'eau, et sera impure jusqu'au soir ; puis elle sera pure. Si elle ne lave pas ses vêtements, et ne lave pas 16
son corps, elle portera la peine de sa faute.

L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et tu leur diras : Je suis l'Éternel, votre **18**, 2
Dieu. Vous ne ferez point ce qui se fait dans le pays d'Égypte où vous avez habité, et vous ne ferez 3
point ce qui se fait dans le pays de Canaan où je vous mène : vous ne suivrez point leurs usages. Vous 4
pratiquerez mes ordonnances, et vous observerez mes lois : vous les suivrez. Je suis l'Éternel, votre Dieu.
Vous observerez mes lois et mes ordonnances : l'homme qui les mettra en pratique vivra par elles. Je 5
suis l'Éternel. Nul de vous ne s'approchera de sa parente, pour découvrir sa nudité. Je suis l'Éternel. 6
Tu ne découvriras point la nudité de ton père, ni la nudité de ta mère. C'est ta mère : tu ne découvriras 7
point sa nudité. Tu ne découvriras point la nudité de la femme de ton père. C'est la nudité de ton père. 8
Tu ne découvriras point la nudité de ta soeur, fille de ton père ou fille de ta mère, née dans la maison ou 9
née hors de la maison. Tu ne découvriras point la nudité de la fille de ton fils ou de la fille de ta fille. 10
Car c'est ta nudité. Tu ne découvriras point la nudité de la fille de la femme de ton père, née de ton 11
père. C'est ta soeur. Tu ne découvriras point la nudité de la soeur de ton père. C'est la proche parente 12
de ton père. Tu ne découvriras point la nudité de la soeur de ta mère. Car c'est la proche parente de ta 13
mère. Tu ne découvriras point la nudité du frère de ton père. Tu ne t'approcheras point de sa femme. 14
C'est ta tante. Tu ne découvriras point la nudité de ta belle-fille. C'est la femme de ton fils : tu ne 15
découvriras point sa nudité. Tu ne découvriras point la nudité de la femme de ton frère. C'est la nudité 16
de ton frère. Tu ne découvriras point la nudité d'une femme et de sa fille. Tu ne prendras point la fille 17
de son fils, ni la fille de sa fille, pour découvrir leur nudité. Ce sont tes proches parentes : c'est un crime.
Tu ne prendras point la soeur de ta femme, pour exciter une rivalité, en découvrant sa nudité à côté de 18
ta femme pendant sa vie. Tu ne t'approcheras point d'une femme pendant son impureté menstruelle, 19
pour découvrir sa nudité. Tu n'auras point commerce avec la femme de ton prochain, pour te souiller 20
avec elle. Tu ne livreras aucun de tes enfants pour le faire passer à Moloc, et tu ne profaneras point 21
le nom de ton Dieu. Je suis l'Éternel. Tu ne coucheras point avec un homme comme on couche avec 22
une femme. C'est une abomination. Tu ne coucheras point avec une bête, pour te souiller avec elle. La 23
femme ne s'approchera point d'une bête, pour se prostituer à elle. C'est une confusion. Ne vous souillez 24
par aucune de ces choses, car c'est par toutes ces choses que se sont souillées les nations que je vais
chasser devant vous. Le pays en a été souillé ; je punirai son iniquité, et le pays vomira ses habitants. 25
Vous observerez donc mes lois et mes ordonnances, et vous ne commettrez aucune de ces abominations, 26
ni l'indigène, ni l'étranger qui séjourne au milieu de vous. Car ce sont là toutes les abominations qu'ont 27
commises les hommes du pays, qui y ont été avant vous ; et le pays en a été souillé. Prenez garde que 28
le pays ne vous vomisse, si vous le souillez, comme il aura vomi les nations qui y étaient avant vous.
Car tous ceux qui commettront quelqu'une de ces abominations seront retranchés du milieu de leur 29
peuple. Vous observerez mes commandements, et vous ne pratiquerez aucun des usages abominables 30
qui se pratiquaient avant vous, vous ne vous en souillerez pas. Je suis l'Éternel, votre Dieu.

19, 2 L'Éternel parla à Moïse, et dit : Parle à toute l'assemblée des enfants d'Israël, et tu leur diras :
3 Soyez saints, car je suis saint, moi, l'Éternel, votre Dieu. Chacun de vous respectera sa mère et son
4 père, et observera mes sabbats. Je suis l'Éternel, votre Dieu. Vous ne vous tournerez point vers les
5 idoles, et vous ne vous ferez point des dieux de fonte. Quand vous offrirez à l'Éternel un sacrifice
6 d'actions de grâces, vous l'offrirez en sorte qu'il soit agréé. La victime sera mangée le jour où vous la
7 sacrifierez, ou le lendemain ; ce qui restera jusqu'au troisième jour sera brûlé au feu. Si l'on en mange le
8 troisième jour, ce sera une chose infecte : le sacrifice ne sera point agréé. Celui qui en mangera portera
la peine de son péché, car il profane ce qui est consacré à l'Éternel : cette personne -là sera retranchée
9 de son peuple. Quand vous ferez la moisson dans votre pays, tu laisseras un coin de ton champ sans
10 le moissonner, et tu ne ramasseras pas ce qui reste à glaner. Tu ne cueilleras pas non plus les grappes
restées dans ta vigne, et tu ne ramasseras pas les grains qui en seront tombés. Tu abandonneras cela
11 au pauvre et à l'étranger. Je suis l'Éternel, votre Dieu. Vous ne déroberez point, et vous n'userez ni de
12 mensonge ni de tromperie les uns envers les autres. Vous ne jurerez point faussement par mon nom,
13 car tu profanerais le nom de ton Dieu. Je suis l'Éternel. Tu n'opprimeras point ton prochain, et tu ne
14 raviras rien par violence. Tu ne retiendras point jusqu'au lendemain le salaire du mercenaire. Tu ne
maudiras point un sourd, et tu ne mettras devant un aveugle rien qui puisse le faire tomber ; car tu
15 auras la crainte de ton Dieu. Je suis l'Éternel. Tu ne commettras point d'iniquité dans tes jugements :
tu n'auras point égard à la personne du pauvre, et tu ne favoriseras point la personne du grand, mais
16 tu jugeras ton prochain selon la justice. Tu ne répandras point de calomnies parmi ton peuple. Tu ne
17 t'élèveras point contre le sang de ton prochain. Je suis l'Éternel. Tu ne haïras point ton frère dans ton
coeur ; tu auras soin de reprendre ton prochain, mais tu ne te chargeras point d'un péché à cause de
18 lui. Tu ne te vengeras point, et tu ne garderas point de rancune contre les enfants de ton peuple. Tu
19 aimeras ton prochain comme toi-même. Je suis l'Éternel. Vous observerez mes lois. Tu n'accoupleras
point des bestiaux de deux espèces différentes ; tu n'ensemenceras point ton champ de deux espèces de
20 semences ; et tu ne porteras pas un vêtement tissé de deux espèces de fils. Lorsqu'un homme couchera
et aura commerce avec une femme, si c'est une esclave fiancée à un autre homme, et qui n'a pas été
rachetée ou affranchie, ils seront châtiés, mais non punis de mort, parce qu'elle n'a pas été affranchie.
21 L'homme amènera pour sa faute à l'Éternel, à l'entrée de la tente d'assignation, un bélier en sacrifice
22 de culpabilité. Le sacrificateur fera pour lui l'expiation devant l'Éternel, pour le péché qu'il a commis,
23 avec le bélier offert en sacrifice de culpabilité, et le péché qu'il a commis lui sera pardonné. Quand vous
serez entrés dans le pays, et que vous y aurez planté toutes sortes d'arbres fruitiers, vous en regarderez
les fruits comme incirconcis ; pendant trois ans, ils seront pour vous incirconcis ; on n'en mangera point.
24, 25 La quatrième année, tous leurs fruits seront consacrés à l'Éternel au milieu des réjouissances. La
cinquième année, vous en mangerez les fruits, et vous continuerez à les récolter. Je suis l'Éternel, votre
26 Dieu. Vous ne mangerez rien avec du sang. Vous n'observerez ni les serpents ni les nuages pour en tirer
27 des pronostics. Vous ne couperez point en rond les coins de votre chevelure, et tu ne raseras point les
28 coins de ta barbe. Vous ne ferez point d'incisions dans votre chair pour un mort, et vous n'imprimerez
29 point de figures sur vous. Je suis l'Éternel. Tu ne profaneras point ta fille en la livrant à la prostitution,
30 de peur que le pays ne se prostitue et ne se remplisse de crimes. Vous observerez mes sabbats, et vous
31 révérerez mon sanctuaire. Je suis l'Éternel. Ne vous tournez point vers ceux qui évoquent les esprits, ni
vers les devins ; ne les recherchez point, de peur de vous souiller avec eux. Je suis l'Éternel, votre Dieu.
32 Tu te lèveras devant les cheveux blancs, et tu honoreras la personne du vieillard. Tu craindras ton Dieu.
33 Je suis l'Éternel. Si un étranger vient séjourner avec vous dans votre pays, vous ne l'opprimerez point.
34 Vous traiterez l'étranger en séjour parmi vous comme un indigène du milieu de vous ; vous l'aimerez
comme vous-mêmes, car vous avez été étrangers dans le pays d'Égypte. Je suis l'Éternel, votre Dieu.
35 Vous ne commettrez point d'iniquité ni dans les jugements, ni dans les mesures de dimension, ni dans
36 les poids, ni dans les mesures de capacité. Vous aurez des balances justes, des poids justes, des épha
37 justes et des hin justes. Je suis l'Éternel, votre Dieu, qui vous ai fait sortir du pays d'Égypte. Vous
observerez toutes mes lois et toutes mes ordonnances, et vous les mettrez en pratique. Je suis l'Éternel.

20, 2 L'Éternel parla à Moïse, et dit : Tu diras aux enfants d'Israël : Si un homme des enfants d'Israël
ou des étrangers qui séjournent en Israël livre à Moloc l'un de ses enfants, il sera puni de mort : le
3 peuple du pays le lapidera. Et moi, je tournerai ma face contre cet homme, et je le retrancherai du
milieu de son peuple, parce qu'il a livré de ses enfants à Moloc, souillé mon sanctuaire et profané mon
4 saint nom. Si le peuple du pays détourne ses regards de cet homme, qui livre de ses enfants à Moloc,
5 et s'il ne le fait pas mourir, je tournerai, moi, ma face contre cet homme et contre sa famille, et je le
retrancherai du milieu de son peuple, avec tous ceux qui se prostituent comme lui en se prostituant à

Moloc. Si quelqu'un s'adresse aux morts et aux esprits, pour se prostituer après eux, je tournerai ma 6
face contre cet homme, je le retrancherai du milieu de son peuple. Vous vous sanctifierez et vous serez 7
saints, car je suis l'Éternel, votre Dieu. Vous observerez mes lois, et vous les mettrez en pratique. Je 8
suis l'Éternel, qui vous sanctifie. Si un homme quelconque maudit son père ou sa mère, il sera puni de 9
mort ; il a maudit son père ou sa mère : son sang retombera sur lui. Si un homme commet un adultère 10
avec une femme mariée, s'il commet un adultère avec la femme de son prochain, l'homme et la femme
adultères seront punis de mort. Si un homme couche avec la femme de son père, et découvre ainsi la 11
nudité de son père, cet homme et cette femme seront punis de mort : leur sang retombera sur eux. Si 12
un homme couche avec sa belle-fille, ils seront tous deux punis de mort ; ils ont fait une confusion : leur
sang retombera sur eux. Si un homme couche avec un homme comme on couche avec une femme, ils 13
ont fait tous deux une chose abominable ; ils seront punis de mort : leur sang retombera sur eux. Si un 14
homme prend pour femmes la fille et la mère, c'est un crime : on les brûlera au feu, lui et elles, afin que
ce crime n'existe pas au milieu de vous. Si un homme couche avec une bête, il sera puni de mort ; et 15
vous tuerez la bête. Si une femme s'approche d'une bête, pour se prostituer à elle, tu tueras la femme 16
et la bête ; elles seront mises à mort : leur sang retombera sur elles. Si un homme prend sa soeur, fille 17
de son père ou fille de sa mère, s'il voit sa nudité et qu'elle voie la sienne, c'est une infamie ; ils seront
retranchés sous les yeux des enfants de leur peuple : il a découvert la nudité de sa soeur, il portera
la peine de son péché. Si un homme couche avec une femme qui a son indisposition, et découvre sa 18
nudité, s'il découvre son flux, et qu'elle découvre le flux de son sang, ils seront tous deux retranchés du
milieu de leur peuple. Tu ne découvriras point la nudité de la soeur de ta mère, ni de la soeur de ton 19
père, car c'est découvrir sa proche parente : ils porteront la peine de leur péché. Si un homme couche 20
avec sa tante, il a découvert la nudité de son oncle ; ils porteront la peine de leur péché, ils mourront
sans enfant. Si un homme prend la femme de son frère, c'est une impureté ; il a découvert la nudité de 21
son frère : ils seront sans enfant. Vous observerez toutes mes lois et toutes mes ordonnances, et vous 22
les mettrez en pratique, afin que le pays où je vous mène pour vous y établir ne vous vomisse point.
Vous ne suivrez point les usages des nations que je vais chasser devant vous ; car elles ont fait toutes 23
ces choses, et je les ai en abomination. Je vous ai dit : C'est vous qui posséderez leur pays ; je vous 24
en donnerai la possession : c'est un pays où coulent le lait et le miel. Je suis l'Éternel, votre Dieu, qui
vous ai séparés des peuples. Vous observerez la distinction entre les animaux purs et impurs, entre 25
les oiseaux purs et impurs, afin de ne pas rendre vos personnes abominables par des animaux, par des
oiseaux, par tous les reptiles de la terre, que je vous ai appris à distinguer comme impurs. Vous serez 26
saints pour moi, car je suis saint, moi, l'Éternel ; je vous ai séparés des peuples, afin que vous soyez à
moi. Si un homme ou une femme ont en eux l'esprit d'un mort ou un esprit de divination, ils seront 27
punis de mort ; on les lapidera : leur sang retombera sur eux.

L'Éternel dit à Moïse : Parle aux sacrificateurs, fils d'Aaron, et tu leur diras : Un sacrificateur ne **21**
se rendra point impur parmi son peuple pour un mort, excepté pour ses plus proches parents, pour 2
sa mère, pour son père, pour son fils, pour son frère, et aussi pour sa soeur encore vierge, qui le 3
touche de près lorsqu'elle n'est pas mariée. Chef parmi son peuple, il ne se rendra point impur en 4
se profanant. Les sacrificateurs ne se feront point de place chauve sur la tête, ils ne raseront point 5
les coins de leur barbe, et ils ne feront point d'incisions dans leur chair. Ils seront saints pour leur 6
Dieu, et ils ne profaneront pas le nom de leur Dieu ; car ils offrent à l'Éternel les sacrifices consumés
par le feu, l'aliment de leur Dieu : ils seront saints. Ils ne prendront point une femme prostituée ou 7
déshonorée, ils ne prendront point une femme répudiée par son mari, car ils sont saints pour leur
Dieu. Tu regarderas un sacrificateur comme saint, car il offre l'aliment de ton Dieu ; il sera saint pour 8
toi, car je suis saint, moi, l'Éternel, qui vous sanctifie. Si la fille d'un sacrificateur se déshonore en 9
se prostituant, elle déshonore son père : elle sera brûlée au feu. Le sacrificateur qui a la supériorité 10
sur ses frères, sur la tête duquel a été répandue l'huile d'onction, et qui a été consacré et revêtu des
vêtements sacrés, ne découvrira point sa tête et ne déchirera point ses vêtements. Il n'ira vers aucun 11
mort, il ne se rendra point impur, ni pour son père, ni pour sa mère. Il ne sortira point du sanctuaire, 12
et ne profanera point le sanctuaire de son Dieu ; car l'huile d'onction de son Dieu est une couronne sur
lui. Je suis l'Éternel. Il prendra pour femme une vierge. Il ne prendra ni une veuve, ni une femme 13, 14
répudiée, ni une femme déshonorée ou prostituée ; mais il prendra pour femme une vierge parmi son
peuple. Il ne déshonorera point sa postérité parmi son peuple ; car je suis l'Éternel, qui le sanctifie. 15
L'Éternel parla à Moïse, et dit : Parle à Aaron, et dis : Tout homme de ta race et parmi tes descendants, 16, 17
qui aura un défaut corporel, ne s'approchera point pour offrir l'aliment de son Dieu. Tout homme qui 18
aura un défaut corporel ne pourra s'approcher : un homme aveugle, boiteux, ayant le nez camus ou un
membre allongé ; un homme ayant une fracture au pied ou à la main ; un homme bossu ou grêle, ayant 19, 20
une tache à l'oeil, la gale, une dartre, ou les testicules écrasés. Tout homme de la race du sacrificateur 21

Aaron, qui aura un défaut corporel, ne s'approchera point pour offrir à l'Éternel les sacrifices consumés
22 par le feu ; il a un défaut corporel : il ne s'approchera point pour offrir l'aliment de son Dieu. Il pourra
23 manger l'aliment de son Dieu, des choses très saintes et des choses saintes. Mais il n'ira point vers
le voile, et il ne s'approchera point de l'autel, car il a un défaut corporel ; il ne profanera point mes
24 sanctuaires, car je suis l'Éternel, qui les sanctifie. C'est ainsi que parla Moïse à Aaron et à ses fils, et à
tous les enfants d'Israël.

22, 2 L'Éternel parla à Moïse, et dit : Parle à Aaron et à ses fils, afin qu'ils s'abstiennent des choses
saintes qui me sont consacrées par les enfants d'Israël, et qu'ils ne profanent point mon saint nom. Je
3 suis l'Éternel. Dis -leur : Tout homme parmi vos descendants et de votre race, qui s'approchera des
choses saintes que consacrent à l'Éternel les enfants d'Israël, et qui aura sur lui quelque impureté,
4 cet homme -là sera retranché de devant moi. Je suis l'Éternel. Tout homme de la race d'Aaron, qui
aura la lèpre ou une gonorrhée, ne mangera point des choses saintes jusqu'à ce qu'il soit pur. Il en
sera de même pour celui qui touchera une personne souillée par le contact d'un cadavre, pour celui
5 qui aura une pollution, pour celui qui touchera un reptile et en aura été souillé, ou un homme atteint
6 d'une impureté quelconque et en aura été souillé. Celui qui touchera ces choses sera impur jusqu'au
7 soir ; il ne mangera pas des choses saintes, mais il lavera son corps dans l'eau ; après le coucher du
8 soleil, il sera pur, et il mangera ensuite des choses saintes, car c'est sa nourriture. Il ne mangera
9 point d'une bête morte ou déchirée, afin de ne pas se souiller par elle. Je suis l'Éternel. Ils observeront
mes commandements, de peur qu'ils ne portent la peine de leur péché et qu'ils ne meurent, pour avoir
10 profané les choses saintes. Je suis l'Éternel, qui les sanctifie. Aucun étranger ne mangera des choses
saintes ; celui qui demeure chez un sacrificateur et le mercenaire ne mangeront point des choses saintes.
11 Mais un esclave acheté par le sacrificateur à prix d'argent pourra en manger, de même que celui qui est
12 né dans sa maison ; ils mangeront de sa nourriture. La fille d'un sacrificateur, mariée à un étranger,
13 ne mangera point des choses saintes offertes par élévation. Mais la fille d'un sacrificateur qui sera
veuve ou répudiée, sans avoir d'enfants, et qui retournera dans la maison de son père comme dans sa
14 jeunesse, pourra manger de la nourriture de son père. Aucun étranger n'en mangera. Si un homme
mange involontairement d'une chose sainte, il donnera au sacrificateur la valeur de la chose sainte, en
15 y ajoutant un cinquième. Les sacrificateurs ne profaneront point les choses saintes qui sont présentées
16 par les enfants d'Israël, et qu'ils ont offertes par élévation à l'Éternel ; ils les chargeraient ainsi du
péché dont ils se rendraient coupables en mangeant les choses saintes : car je suis l'Éternel, qui les
17, 18 sanctifie. L'Éternel parla à Moïse, et dit : Parle à Aaron et à ses fils, et à tous les enfants d'Israël, et
tu leur diras : Tout homme de la maison d'Israël ou des étrangers en Israël, qui offrira un holocauste
19 à l'Éternel, soit pour l'accomplissement d'un voeu, soit comme offrande volontaire, prendra un mâle
20 sans défaut parmi les boeufs, les agneaux ou les chèvres, afin que sa victime soit agréée. Vous n'en
21 offrirez aucune qui ait un défaut, car elle ne serait pas agréée. Si un homme offre à l'Éternel du gros
ou du menu bétail en sacrifice d'actions de grâces, soit pour l'accomplissement d'un voeu, soit comme
offrande volontaire, la victime sera sans défaut, afin qu'elle soit agréée ; il n'y aura en elle aucun défaut.
22 Vous n'en offrirez point qui soit aveugle, estropiée, ou mutilée, qui ait des ulcères, la gale ou une dartre ;
23 vous n'en ferez point sur l'autel un sacrifice consumé par le feu devant l'Éternel. Tu pourras sacrifier
comme offrande volontaire un boeuf ou un agneau ayant un membre trop long ou trop court, mais il ne
24 sera point agréé pour l'accomplissement d'un voeu. Vous n'offrirez point à l'Éternel un animal dont les
testicules ont été froissés, écrasés, arrachés ou coupés ; vous ne l'offrirez point en sacrifice dans votre
25 pays. Vous n'accepterez de l'étranger aucune de ces victimes, pour l'offrir comme aliment de votre Dieu ;
26 car elles sont mutilées, elles ont des défauts : elles ne seraient point agréées. L'Éternel dit à Moïse :
27 Un boeuf, un agneau ou une chèvre, quand il naîtra, restera sept jours avec sa mère ; dès le huitième
28 jour et les suivants, il sera agréé pour être offert à l'Éternel en sacrifice consumé par le feu. Boeuf ou
29 agneau, vous n'égorgerez pas un animal et son petit le même jour. Quand vous offrirez à l'Éternel un
30 sacrifice d'actions de grâces, vous ferez en sorte qu'il soit agréé. La victime sera mangée le jour même ;
31 vous n'en laisserez rien jusqu'au matin. Je suis l'Éternel. Vous observerez mes commandements, et
32 vous les mettrez en pratique. Je suis l'Éternel. Vous ne profanerez point mon saint nom, afin que je
33 sois sanctifié au milieu des enfants d'Israël. Je suis l'Éternel, qui vous sanctifie, et qui vous ai fait
sortir du pays d'Égypte pour être votre Dieu. Je suis l'Éternel.

23, 2 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et tu leur diras : Les fêtes de l'Éternel,
3 que vous publierez, seront de saintes convocations. Voici quelles sont mes fêtes. On travaillera six
jours ; mais le septième jour est le sabbat, le jour du repos : il y aura une sainte convocation. Vous ne
4 ferez aucun ouvrage : c'est le sabbat de l'Éternel, dans toutes vos demeures. Voici les fêtes de l'Éternel,

les saintes convocations, que vous publierez à leurs temps fixés. Le premier mois, le quatorzième jour 5
du mois, entre les deux soirs, ce sera la Pâque de l'Éternel. Et le quinzième jour de ce mois, ce sera 6
la fête des pains sans levain en l'honneur de l'Éternel ; vous mangerez pendant sept jours des pains
sans levain. Le premier jour, vous aurez une sainte convocation : vous ne ferez aucune oeuvre servile. 7
Vous offrirez à l'Éternel, pendant sept jours, des sacrifices consumés par le feu. Le septième jour, il y 8
aura une sainte convocation : vous ne ferez aucune oeuvre servile. L'Éternel parla à Moïse, et dit : 9
Parle aux enfants d'Israël et tu leur diras : Quand vous serez entrés dans le pays que je vous donne, et 10
que vous y ferez la moisson, vous apporterez au sacrificateur une gerbe, prémices de votre moisson. Il 11
agitera de côté et d'autre la gerbe devant l'Éternel, afin qu'elle soit agréée : le sacrificateur l'agitera de
côté et d'autre, le lendemain du sabbat. Le jour où vous agiterez la gerbe, vous offrirez en holocauste 12
à l'Éternel un agneau d'un an sans défaut ; vous y joindrez une offrande de deux dixièmes de fleur de 13
farine pétrie à l'huile, comme offrande consumée par le feu, d'une agréable odeur à l'Éternel ; et vous
ferez une libation d'un quart de hin de vin. Vous ne mangerez ni pain, ni épis rôtis ou broyés, jusqu'au 14
jour même où vous apporterez l'offrande à votre Dieu. C'est une loi perpétuelle pour vos descendants,
dans tous les lieux où vous habiterez. Depuis le lendemain du sabbat, du jour où vous apporterez 15
la gerbe pour être agitée de côté et d'autre, vous compterez sept semaines entières. Vous compterez 16
cinquante jours jusqu'au lendemain du septième sabbat ; et vous ferez à l'Éternel une offrande nouvelle.
Vous apporterez de vos demeures deux pains, pour qu'ils soient agités de côté et d'autre ; ils seront 17
faits avec deux dixièmes de fleur de farine, et cuits avec du levain : ce sont les prémices à l'Éternel.
Outre ces pains, vous offrirez en holocauste à l'Éternel sept agneaux d'un an sans défaut, un jeune 18
taureau et deux béliers ; vous y joindrez l'offrande et la libation ordinaires, comme offrande consumée
par le feu, d'une agréable odeur à l'Éternel. Vous offrirez un bouc en sacrifice d'expiation, et deux 19
agneaux d'un an en sacrifice d'actions de grâces. Le sacrificateur agitera ces victimes de côté et d'autre 20
devant l'Éternel, avec le pain des prémices et avec les deux agneaux : elles seront consacrées à l'Éternel,
et appartiendront au sacrificateur. Ce jour même, vous publierez la fête, et vous aurez une sainte 21
convocation : vous ne ferez aucune oeuvre servile. C'est une loi perpétuelle pour vos descendants, dans
tous les lieux où vous habiterez. Quand vous ferez la moisson dans votre pays, tu laisseras un coin de 22
ton champ sans le moissonner, et tu ne ramasseras pas ce qui reste à glaner. Tu abandonneras cela au
pauvre et à l'étranger. Je suis l'Éternel, votre Dieu. L'Éternel parla à Moïse, et dit : Parle aux enfants 23, 24
d'Israël, et dis : Le septième mois, le premier jour du mois, vous aurez un jour de repos, publié au son des
trompettes, et une sainte convocation. Vous ne ferez aucune oeuvre servile, et vous offrirez à l'Éternel 25
des sacrifices consumés par le feu. L'Éternel parla à Moïse, et dit : Le dixième jour de ce septième 26, 27
mois, ce sera le jour des expiations : vous aurez une sainte convocation, vous humilierez vos âmes, et
vous offrirez à l'Éternel des sacrifices consumés par le feu. Vous ne ferez aucun ouvrage ce jour -là, car 28
c'est le jour des expiations, où doit être faite pour vous l'expiation devant l'Éternel, votre Dieu. Toute 29
personne qui ne s'humiliera pas ce jour -là sera retranchée de son peuple. Toute personne qui fera ce 30
jour -là un ouvrage quelconque, je la détruirai du milieu de son peuple. Vous ne ferez aucun ouvrage. 31
C'est une loi perpétuelle pour vos descendants dans tous les lieux où vous habiterez. Ce sera pour vous 32
un sabbat, un jour de repos, et vous humilierez vos âmes ; dès le soir du neuvième jour jusqu'au soir
suivant, vous célébrerez votre sabbat. L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et 33, 34
dis : Le quinzième jour de ce septième mois, ce sera la fête des tabernacles en l'honneur de l'Éternel,
pendant sept jours. Le premier jour, il y aura une sainte convocation : vous ne ferez aucune oeuvre 35
servile. Pendant sept jours, vous offrirez à l'Éternel des sacrifices consumés par le feu. Le huitième 36
jour, vous aurez une sainte convocation, et vous offrirez à l'Éternel des sacrifices consumés par le feu ;
ce sera une assemblée solennelle : vous ne ferez aucune oeuvre servile. Telles sont les fêtes de l'Éternel, 37
les saintes convocations, que vous publierez, afin que l'on offre à l'Éternel des sacrifices consumés par
le feu, des holocaustes, des offrandes, des victimes et des libations, chaque chose au jour fixé. Vous 38
observerez en outre les sabbats de l'Éternel, et vous continuerez à faire vos dons à l'Éternel, tous vos
sacrifices pour l'accomplissement d'un voeu et toutes vos offrandes volontaires. Le quinzième jour du 39
septième mois, quand vous récolterez les produits du pays, vous célébrerez donc une fête à l'Éternel,
pendant sept jours : le premier jour sera un jour de repos, et le huitième sera un jour de repos. Vous 40
prendrez, le premier jour, du fruit des beaux arbres, des branches de palmiers, des rameaux d'arbres
touffus et des saules de rivière ; et vous vous réjouirez devant l'Éternel, votre Dieu, pendant sept jours.
Vous célébrerez chaque année cette fête à l'Éternel, pendant sept jours. C'est une loi perpétuelle pour 41
vos descendants. Vous la célébrerez le septième mois. Vous demeurerez pendant sept jours sous des 42

43 tentes ; tous les indigènes en Israël demeureront sous des tentes, afin que vos descendants sachent que
j'ai fait habiter sous des tentes les enfants d'Israël, après les avoir fait sortir du pays d'Égypte. Je suis
44 l'Éternel, votre Dieu. C'est ainsi que Moïse dit aux enfants d'Israël quelles sont les fêtes de l'Éternel.

24, 2 L'Éternel parla à Moïse, et dit : Ordonne aux enfants d'Israël de t'apporter pour le chandelier de
3 l'huile pure d'olives concassées, afin d'entretenir les lampes continuellement. C'est en dehors du voile
qui est devant le témoignage, dans la tente d'assignation, qu'Aaron la préparera, pour que les lampes
brûlent continuellement du soir au matin en présence de l'Éternel. C'est une loi perpétuelle pour vos
4 descendants. Il arrangera les lampes sur le chandelier d'or pur, pour qu'elles brûlent continuellement
5 devant l'Éternel. Tu prendras de la fleur de farine, et tu en feras douze gâteaux ; chaque gâteau sera
6 de deux dixièmes. Tu les placeras en deux piles, six par pile, sur la table d'or pur devant l'Éternel.
7 Tu mettras de l'encens pur sur chaque pile, et il sera sur le pain comme souvenir, comme une offrande
8 consumée par le feu devant l'Éternel. Chaque jour de sabbat, on rangera ces pains devant l'Éternel,
9 continuellement : c'est une alliance perpétuelle qu'observeront les enfants d'Israël. Ils appartiendront
à Aaron et à ses fils, et ils les mangeront dans un lieu saint ; car ce sera pour eux une chose très sainte,
10 une part des offrandes consumées par le feu devant l'Éternel. C'est une loi perpétuelle. Le fils d'une
femme israélite et d'un homme égyptien, étant venu au milieu des enfants d'Israël, se querella dans
11 le camp avec un homme israélite. Le fils de la femme israélite blasphéma et maudit le nom de Dieu.
12 On l'amena à Moïse. Sa mère s'appelait Schelomith, fille de Dibri, de la tribu de Dan. On le mit en
13 prison, jusqu'à ce que Moïse eût déclaré ce que l'Éternel ordonnerait. L'Éternel parla à Moïse, et dit :
14 Fais sortir du camp le blasphémateur ; tous ceux qui l'ont entendu poseront leurs mains sur sa tête, et
15 toute l'assemblée le lapidera. Tu parleras aux enfants d'Israël, et tu diras : Quiconque maudira son
16 Dieu portera la peine de son péché. Celui qui blasphémera le nom de l'Éternel sera puni de mort :
toute l'assemblée le lapidera. Qu'il soit étranger ou indigène, il mourra, pour avoir blasphémé le nom
17, 18 de Dieu. Celui qui frappera un homme mortellement sera puni de mort. Celui qui frappera un animal
19 mortellement le remplacera : vie pour vie. Si quelqu'un blesse son prochain, il lui sera fait comme il a
20 fait : fracture pour fracture, oeil pour oeil, dent pour dent ; il lui sera fait la même blessure qu'il a faite
21 à son prochain. Celui qui tuera un animal le remplacera, mais celui qui tuera un homme sera puni
22, 23 de mort. Vous aurez la même loi, l'étranger comme l'indigène ; car je suis l'Éternel, votre Dieu. Moïse
parla aux enfants d'Israël ; ils firent sortir du camp le blasphémateur, et ils le lapidèrent. Les enfants
d'Israël se conformèrent à l'ordre que l'Éternel avait donné à Moïse.

25, 2 L'Éternel parla à Moïse sur la montagne de Sinaï, et dit : Parle aux enfants d'Israël, et tu leur
diras : Quand vous serez entrés dans le pays que je vous donne, la terre se reposera : ce sera un sabbat
3 en l'honneur de l'Éternel. Pendant six années tu ensemenceras ton champ, pendant six années tu
4 tailleras ta vigne ; et tu en recueilleras le produit. Mais la septième année sera un sabbat, un temps de
repos pour la terre, un sabbat en l'honneur de l'Éternel : tu n'ensemenceras point ton champ, et tu ne
5 tailleras point ta vigne. Tu ne moissonneras point ce qui proviendra des grains tombés de ta moisson,
et tu ne vendangeras point les raisins de ta vigne non taillée : ce sera une année de repos pour la terre.
6 Ce que produira la terre pendant son sabbat vous servira de nourriture, à toi, à ton serviteur et à ta
7 servante, à ton mercenaire et à l'étranger qui demeurent avec toi, à ton bétail et aux animaux qui sont
8 dans ton pays ; tout son produit servira de nourriture. Tu compteras sept sabbats d'années, sept fois
9 sept années, et les jours de ces sept sabbats d'années feront quarante -neuf ans. Le dixième jour du
septième mois, tu feras retentir les sons éclatants de la trompette ; le jour des expiations, vous sonnerez
10 de la trompette dans tout votre pays. Et vous sanctifierez la cinquantième année, vous publierez la
liberté dans le pays pour tous ses habitants : ce sera pour vous le jubilé ; chacun de vous retournera
11 dans sa propriété, et chacun de vous retournera dans sa famille. La cinquantième année sera pour
vous le jubilé : vous ne sèmerez point, vous ne moissonnerez point ce que les champs produiront d'eux-
12 mêmes, et vous ne vendangerez point la vigne non taillée. Car c'est le jubilé : vous le regarderez comme
13 une chose sainte. Vous mangerez le produit de vos champs. Dans cette année de jubilé, chacun de vous
14 retournera dans sa propriété. Si vous vendez à votre prochain, ou si vous achetez de votre prochain,
15 qu'aucun de vous ne trompe son frère. Tu achèteras de ton prochain, en comptant les années depuis
16 le jubilé ; et il te vendra, en comptant les années de rapport. Plus il y aura d'années, plus tu élèveras
le prix ; et moins il y aura d'années, plus tu le réduiras ; car c'est le nombre des récoltes qu'il te vend.
17 Aucun de vous ne trompera son prochain, et tu craindras ton Dieu ; car je suis l'Éternel, votre Dieu.
18 Mettez mes lois en pratique, observez mes ordonnances et mettez-les en pratique ; et vous habiterez
19 en sécurité dans le pays. Le pays donnera ses fruits, vous mangerez à satiété, et vous y habiterez
20 en sécurité. Si vous dites : Que mangerons -nous la septième année, puisque nous ne sèmerons point
21 et ne ferons point nos récoltes ? je vous accorderai ma bénédiction la sixième année, et elle donnera

des produits pour trois ans. Vous sèmerez la huitième année, et vous mangerez de l'ancienne récolte ; 22
jusqu'à la neuvième année, jusqu'à la nouvelle récolte, vous mangerez de l'ancienne. Les terres ne se 23
vendront point à perpétuité ; car le pays est à moi, car vous êtes chez moi comme étrangers et comme
habitants. Dans tout le pays dont vous aurez la possession, vous établirez le droit de rachat pour les 24
terres. Si ton frère devient pauvre et vend une portion de sa propriété, celui qui a le droit de rachat, 25
son plus proche parent, viendra et rachètera ce qu'a vendu son frère. Si un homme n'a personne qui 26
ait le droit de rachat, et qu'il se procure lui-même de quoi faire son rachat, il comptera les années 27
depuis la vente, restituera le surplus à l'acquéreur, et retournera dans sa propriété. S'il ne trouve pas 28
de quoi lui faire cette restitution, ce qu'il a vendu restera entre les mains de l'acquéreur jusqu'à l'année
du jubilé ; au jubilé, il retournera dans sa propriété, et l'acquéreur en sortira. Si un homme vend une 29
maison d'habitation dans une ville entourée de murs, il aura le droit de rachat jusqu'à l'accomplissement
d'une année depuis la vente ; son droit de rachat durera un an. Mais si cette maison située dans une 30
ville entourée de murs n'est pas rachetée avant l'accomplissement d'une année entière, elle restera à
perpétuité à l'acquéreur et à ses descendants ; il n'en sortira point au jubilé. Les maisons des villages 31
non entourés de murs seront considérées comme des fonds de terre ; elles pourront être rachetées, et
l'acquéreur en sortira au jubilé. Quant aux villes des Lévites et aux maisons qu'ils y posséderont, les 32
Lévites auront droit perpétuel de rachat. Celui qui achètera des Lévites une maison, sortira au jubilé 33
de la maison vendue et de la ville où il la possédait ; car les maisons des villes des Lévites sont leur
propriété au milieu des enfants d'Israël. Les champs situés autour des villes des Lévites ne pourront 34
point se vendre ; car ils en ont à perpétuité la possession. Si ton frère devient pauvre, et que sa main 35
fléchisse près de toi, tu le soutiendras ; tu feras de même pour celui qui est étranger et qui demeure
dans le pays, afin qu'il vive avec toi. Tu ne tireras de lui ni intérêt ni usure, tu craindras ton Dieu, et 36
ton frère vivra avec toi. Tu ne lui prêteras point ton argent à intérêt, et tu ne lui prêteras point tes 37
vivres à usure. Je suis l'Éternel, ton Dieu, qui vous ai fait sortir du pays d'Égypte, pour vous donner le 38
pays de Canaan, pour être votre Dieu. Si ton frère devient pauvre près de toi, et qu'il se vende à toi, tu 39
ne lui imposeras point le travail d'un esclave. Il sera chez toi comme un mercenaire, comme celui qui 40
y demeure ; il sera à ton service jusqu'à l'année du jubilé. Il sortira alors de chez toi, lui et ses enfants 41
avec lui, et il retournera dans sa famille, dans la propriété de ses pères. Car ce sont mes serviteurs, 42
que j'ai fait sortir du pays d'Égypte ; ils ne seront point vendus comme on vend des esclaves. Tu ne 43
domineras point sur lui avec dureté, et tu craindras ton Dieu. C'est des nations qui vous entourent que 44
tu prendras ton esclave et ta servante qui t'appartiendront, c'est d'elles que vous achèterez l'esclave et
la servante. Vous pourrez aussi en acheter des enfants des étrangers qui demeureront chez toi, et de 45
leurs familles qu'ils engendreront dans votre pays ; et ils seront votre propriété. Vous les laisserez en 46
héritage à vos enfants après vous, comme une propriété ; vous les garderez comme esclaves à perpétuité.
Mais à l'égard de vos frères, les enfants d'Israël, aucun de vous ne dominera avec dureté sur son frère.
Si un étranger, si celui qui demeure chez toi devient riche, et que ton frère devienne pauvre près de lui 47
et se vende à l'étranger qui demeure chez toi ou à quelqu'un de la famille de l'étranger, il y aura pour 48
lui le droit de rachat, après qu'il se sera vendu : un de ses frères pourra le racheter. Son oncle, ou le 49
fils de son oncle, ou l'un de ses proches parents, pourra le racheter ; ou bien, s'il en a les ressources, il
se rachètera lui-même. Il comptera avec celui qui l'a acheté depuis l'année où il s'est vendu jusqu'à 50
l'année du jubilé ; et le prix à payer dépendra du nombre d'années, lesquelles seront évaluées comme
celles d'un mercenaire. S'il y a encore beaucoup d'années, il paiera son rachat à raison du prix de ces 51
années et pour lequel il a été acheté ; s'il reste peu d'années jusqu'à celle du jubilé, il en fera le compte, 52
et il paiera son rachat à raison de ces années. Il sera comme un mercenaire à l'année, et celui chez 53
qui il sera ne le traitera point avec dureté sous tes yeux. S'il n'est racheté d'aucune de ces manières, 54
il sortira l'année du jubilé, lui et ses enfants avec lui. Car c'est de moi que les enfants d'Israël sont 55
esclaves ; ce sont mes esclaves, que j'ai fait sortir du pays d'Égypte. Je suis l'Éternel, votre Dieu.

Vous ne vous ferez point d'idoles, vous ne vous élèverez ni image taillée ni statue, et vous ne placerez **26**
dans votre pays aucune pierre ornée de figures, pour vous prosterner devant elle ; car je suis l'Éternel,
votre Dieu. Vous observerez mes sabbats, et vous révérerez mon sanctuaire. Je suis l'Éternel. Si vous 2, 3
suivez mes lois, si vous gardez mes commandements et les mettez en pratique, je vous enverrai des 4
pluies en leur saison, la terre donnera ses produits, et les arbres des champs donneront leurs fruits. À 5
peine aurez-vous battu le blé que vous toucherez à la vendange, et la vendange atteindra les semailles ;
vous mangerez votre pain à satiété, et vous habiterez en sécurité dans votre pays. Je mettrai la paix 6
dans le pays, et personne ne troublera votre sommeil ; je ferai disparaître du pays les bêtes féroces, et
l'épée ne passera point par votre pays. Vous poursuivrez vos ennemis, et ils tomberont devant vous 7
par l'épée. Cinq d'entre vous en poursuivront cent, et cent d'entre vous en poursuivront dix mille, et 8
vos ennemis tomberont devant vous par l'épée. Je me tournerai vers vous, je vous rendrai féconds et 9

je vous multiplierai, et je maintiendrai mon alliance avec vous. Vous mangerez des anciennes récoltes,
et vous sortirez les vieilles pour faire place aux nouvelles. J'établirai ma demeure au milieu de vous,
et mon âme ne vous aura point en horreur. Je marcherai au milieu de vous, je serai votre Dieu, et
vous serez mon peuple. Je suis l'Éternel, votre Dieu, qui vous ai fait sortir du pays d'Égypte, qui vous
ai tirés de la servitude ; j'ai brisé les liens de votre joug, et je vous ai fait marcher la tête levée. Mais
si vous ne m'écoutez point et ne mettez point en pratique tous ces commandements, si vous méprisez
mes lois, et si votre âme a en horreur mes ordonnances, en sorte que vous ne pratiquiez point tous mes
commandements et que vous rompiez mon alliance, voici alors ce que je vous ferai. J'enverrai sur vous
la terreur, la consomption et la fièvre, qui rendront vos yeux languissants et votre âme souffrante ; et
vous sèmerez en vain vos semences : vos ennemis les dévoreront. Je tournerai ma face contre vous,
et vous serez battus devant vos ennemis ; ceux qui vous haïssent domineront sur vous, et vous fuirez
sans que l'on vous poursuive. Si, malgré cela, vous ne m'écoutez point, je vous châtierai sept fois plus
pour vos péchés. Je briserai l'orgueil de votre force, je rendrai votre ciel comme du fer, et votre terre
comme de l'airain. Votre force s'épuisera inutilement, votre terre ne donnera pas ses produits, et les
arbres de la terre ne donneront pas leurs fruits. Si vous me résistez et ne voulez point m'écouter, je
vous frapperai sept fois plus selon vos péchés. J'enverrai contre vous les animaux des champs, qui
vous priveront de vos enfants, qui détruiront votre bétail, et qui vous réduiront à un petit nombre ; et
vos chemins seront déserts. Si ces châtiments ne vous corrigent point et si vous me résistez, je vous
résisterai aussi et je vous frapperai sept fois plus pour vos péchés. Je ferai venir contre vous l'épée,
qui vengera mon alliance ; quand vous vous rassemblerez dans vos villes, j'enverrai la peste au milieu
de vous, et vous serez livrés aux mains de l'ennemi. Lorsque je vous briserai le bâton du pain, dix
femmes cuiront votre pain dans un seul four et rapporteront votre pain au poids ; vous mangerez, et
vous ne serez point rassasiés. Si, malgré cela, vous ne m'écoutez point et si vous me résistez, je vous
résisterai aussi avec fureur et je vous châtierai sept fois plus pour vos péchés. Vous mangerez la chair
de vos fils, et vous mangerez la chair de vos filles. Je détruirai vos hauts lieux, j'abattrai vos statues
consacrées au soleil, je mettrai vos cadavres sur les cadavres de vos idoles, et mon âme vous aura en
horreur. Je réduirai vos villes en déserts, je ravagerai vos sanctuaires, et je ne respirerai plus l'odeur
agréable de vos parfums. Je dévasterai le pays, et vos ennemis qui l'habiteront en seront stupéfaits.
Je vous disperserai parmi les nations et je tirerai l'épée après vous. Votre pays sera dévasté, et vos villes
seront désertes. Alors le pays jouira de ses sabbats, tout le temps qu'il sera dévasté et que vous serez
dans le pays de vos ennemis ; alors le pays se reposera, et jouira de ses sabbats. Tout le temps qu'il sera
dévasté, il aura le repos qu'il n'avait pas eu dans vos sabbats, tandis que vous l'habitiez. Je rendrai
pusillanime le coeur de ceux d'entre vous qui survivront, dans les pays de leurs ennemis ; le bruit d'une
feuille agitée les poursuivra ; ils fuiront comme on fuit devant l'épée, et ils tomberont sans qu'on les
poursuive. Ils se renverseront les uns sur les autres comme devant l'épée, sans qu'on les poursuive.
Vous ne subsisterez point en présence de vos ennemis ; vous périrez parmi les nations, et le pays de
vos ennemis vous dévorera. Ceux d'entre vous qui survivront seront frappés de langueur pour leurs
iniquités, dans les pays de leurs ennemis ; ils seront aussi frappés de langueur pour les iniquités de
leurs pères. Ils confesseront leurs iniquités et les iniquités de leurs pères, les transgressions qu'ils ont
commises envers moi, et la résistance qu'ils m'ont opposée, péchés à cause desquels moi aussi je leur
résisterai et les mènerai dans le pays de leurs ennemis. Et alors leur coeur incirconcis s'humiliera, et ils
paieront la dette de leurs iniquités. Je me souviendrai de mon alliance avec Jacob, je me souviendrai de
mon alliance avec Isaac et de mon alliance avec Abraham, et je me souviendrai du pays. Le pays sera
abandonné par eux, et il jouira de ses sabbats pendant qu'il restera dévasté loin d'eux ; et ils paieront
la dette de leurs iniquités, parce qu 'ils ont méprisé mes ordonnances et que leur âme a eu mes lois en
horreur. Mais, lorsqu'ils seront dans le pays de leurs ennemis, je ne les rejetterai pourtant point, et
je ne les aurai point en horreur jusqu'à les exterminer, jusqu'à rompre mon alliance avec eux ; car je
suis l'Éternel, leur Dieu. Je me souviendrai en leur faveur de l'ancienne alliance, par laquelle je les ai
fait sortir du pays d'Égypte, aux yeux des nations, pour être leur Dieu. Je suis l'Éternel. Tels sont les
statuts, les ordonnances et les lois, que l'Éternel établit entre lui et les enfants d'Israël, sur la montagne
de Sinaï, par Moïse.

27 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et tu leur diras : Lorsqu'on fera des voeux,
s'il s'agit de personnes, elles seront à l'Éternel d'après ton estimation. Si tu as à faire l'estimation d'un
mâle de vingt à soixante ans, ton estimation sera de cinquante sicles d'argent, selon le sicle du sanc-
tuaire ; si c'est une femme, ton estimation sera de trente sicles. De cinq à vingt ans, ton estimation
sera de vingt sicles pour un mâle, et de dix sicles pour une fille. D'un mois à cinq ans, ton estimation
sera de cinq sicles d'argent pour un mâle, et de trois sicles d'argent pour une fille. De soixante ans et
au-dessus, ton estimation sera de quinze sicles pour un mâle, et de dix sicles pour une femme. Si celui

qui a fait le voeu est trop pauvre pour payer ton estimation, on le présentera au sacrificateur, qui le
taxera, et le sacrificateur fera une estimation en rapport avec les ressources de cet homme. S'il s'agit 9
d'animaux qui peuvent être offerts en sacrifice à l'Éternel, tout animal qu'on donnera à l'Éternel sera
chose sainte. On ne le changera point, et l'on n'en mettra point un mauvais à la place d'un bon ni un 10
bon à la place d'un mauvais ; si l'on remplace un animal par un autre, ils seront l'un et l'autre chose
sainte. S'il s'agit d'animaux impurs, qui ne peuvent être offerts en sacrifice à l'Éternel, on présentera 11
l'animal au sacrificateur, qui en fera l'estimation selon qu'il sera bon ou mauvais, et l'on s'en rappor- 12
tera à l'estimation du sacrificateur. Si on veut le racheter, on ajoutera un cinquième à son estimation. 13
Si quelqu'un sanctifie sa maison en la consacrant à l'Éternel, le sacrificateur en fera l'estimation selon 14
qu'elle sera bonne ou mauvaise, et l'on s'en tiendra à l'estimation du sacrificateur. Si celui qui a sancti- 15
fié sa maison veut la racheter, il ajoutera un cinquième au prix de son estimation, et elle sera à lui. Si 16
quelqu'un sanctifie à l'Éternel un champ de sa propriété, ton estimation sera en rapport avec la quan-
tité de semence, cinquante sicles d'argent pour un homer de semence d'orge. Si c'est dès l'année du 17
jubilé qu'il sanctifie son champ, on s'en tiendra à ton estimation ; si c'est après le jubilé qu'il sanctifie 18
son champ, le sacrificateur en évaluera le prix à raison du nombre d'années qui restent jusqu'au jubilé,
et il sera fait une réduction sur ton estimation. Si celui qui a sanctifié son champ veut le racheter, il 19
ajoutera un cinquième au prix de ton estimation, et le champ lui restera. S'il ne rachète point le champ, 20
et qu'on le vende à un autre homme, il ne pourra plus être racheté. Et quand l'acquéreur en sortira au 21
jubilé, ce champ sera consacré à l'Éternel, comme un champ qui a été dévoué ; il deviendra la propriété
du sacrificateur. Si quelqu'un sanctifie à l'Éternel un champ qu'il a acquis et qui ne fait point partie 22
de sa propriété, le sacrificateur en évaluera le prix d'après ton estimation jusqu'à l'année du jubilé, 23
et cet homme paiera le jour même le prix fixé, comme étant consacré à l'Éternel. L'année du jubilé, le 24
champ retournera à celui de qui il avait été acheté et de la propriété dont il faisait partie. Toutes tes 25
estimations se feront en sicles du sanctuaire : le sicle est de vingt guéras. Nul ne pourra sanctifier le 26
premier-né de son bétail, lequel appartient déjà à l'Éternel en sa qualité de premier-né ; soit boeuf, soit
agneau, il appartient à l'Éternel. S'il s'agit d'un animal impur, on le rachètera au prix de ton estima- 27
tion, en y ajoutant un cinquième ; s'il n'est pas racheté, il sera vendu d'après ton estimation. Tout ce 28
qu'un homme dévouera par interdit à l'Éternel, dans ce qui lui appartient, ne pourra ni se vendre, ni
se racheter, que ce soit une personne, un animal, ou un champ de sa propriété ; tout ce qui sera dévoué
par interdit sera entièrement consacré à l'Éternel. Aucune personne dévouée par interdit ne pourra 29
être rachetée, elle sera mise à mort. Toute dîme de la terre, soit des récoltes de la terre, soit du fruit 30
des arbres, appartient à l'Éternel ; c'est une chose consacrée à l'Éternel. Si quelqu'un veut racheter 31
quelque chose de sa dîme, il y ajoutera un cinquième. Toute dîme de gros et de menu bétail, de tout ce 32
qui passe sous la houlette, sera une dîme consacrée à l'Éternel. On n'examinera point si l'animal est 33
bon ou mauvais, et l'on ne fera point d'échange ; si l'on remplace un animal par un autre, ils seront l'un
et l'autre chose sainte, et ne pourront être rachetés. Tels sont les commandements que l'Éternel donna 34
à Moïse pour les enfants d'Israël, sur la montagne de Sinaï.

NOMBRES

1 L'Éternel parla à Moïse dans le désert de Sinaï, dans la tente d'assignation, le premier jour du
2 second mois, la seconde année après leur sortie du pays d'Égypte. Il dit : Faites le dénombre-
ment de toute l'assemblée des enfants d'Israël, selon leurs familles, selon les maisons de leurs
3 pères, en comptant par tête les noms de tous les mâles, depuis l'âge de vingt ans et au-dessus,
tous ceux d'Israël en état de porter les armes ; vous en ferez le dénombrement selon leurs divisions, toi
4, 5 et Aaron. Il y aura avec vous un homme par tribu, chef de la maison de ses pères. Voici les noms des
6 hommes qui se tiendront avec vous. Pour Ruben : Élitsur, fils de Schedéur ; pour Siméon : Schelumiel,
7, 8 fils de Tsurischaddaï ; pour Juda : Nachschon, fils d'Amminadab ; pour Issacar : Nethaneel, fils de
9, 10 Tsuar ; pour Zabulon : Éliab, fils de Hélon ; pour les fils de Joseph, -pour Éphraïm : Élischama, fils
11 d'Ammihud ; -pour Manassé : Gamliel, fils de Pedahtsur ; pour Benjamin : Abidan, fils de Guideoni ;
12, 13, 14 pour Dan : Ahiézer, fils d'Ammischaddaï ; pour Aser : Paguiel, fils d'Ocran ; pour Gad : Éliasaph, fils
15, 16 de Déuel ; pour Nephthali : Ahira, fils d'Énan. Tels sont ceux qui furent convoqués à l'assemblée,
17 princes des tribus de leurs pères, chefs des milliers d 'Israël. Moïse et Aaron prirent ces hommes, qui
18 avaient été désignés par leurs noms, et ils convoquèrent toute l'assemblée, le premier jour du second
mois. On les enregistra selon leurs familles, selon les maisons de leurs pères, en comptant par tête les
19 noms depuis l'âge de vingt ans et au-dessus. Moïse en fit le dénombrement dans le désert de Sinaï,
20 comme l'Éternel le lui avait ordonné. On enregistra les fils de Ruben, premier-né d'Israël, selon leurs
familles, selon les maisons de leurs pères, en comptant par tête les noms de tous les mâles, depuis l'âge
21 de vingt ans et au-dessus, tous ceux en état de porter les armes : les hommes de la tribu de Ruben dont
22 on fit le dénombrement furent quarante -six mille cinq cents. On enregistra les fils de Siméon, selon
leurs familles, selon les maisons de leurs pères ; on en fit le dénombrement, en comptant par tête les
noms de tous les mâles depuis l'âge de vingt ans et au-dessus, tous ceux en état de porter les armes :
23 les hommes de la tribu de Siméon dont on fit le dénombrement furent cinquante -neuf mille trois cents.
24 On enregistra les fils de Gad, selon leurs familles, selon les maisons de leurs pères, en comptant les
25 noms depuis l'âge de vingt ans et au-dessus, tous ceux en état de porter les armes : les hommes de
26 la tribu de Gad dont on fit le dénombrement furent quarante -cinq mille six cent cinquante. On en-
registra les fils de Juda, selon leurs familles, selon les maisons de leurs pères, en comptant les noms
27 depuis l'âge de vingt ans et au-dessus, tous ceux en état de porter les armes : les hommes de la tribu
28 de Juda dont on fit le dénombrement furent soixante-quatorze mille six cents. On enregistra les fils
d'Issacar, selon leurs familles, selon les maisons de leurs pères, en comptant les noms depuis l'âge de
29 vingt ans et au-dessus, tous ceux en état de porter les armes : les hommes de la tribu d'Issacar dont
30 on fit le dénombrement furent cinquante -quatre mille quatre cents. On enregistra les fils de Zabulon,
selon leurs familles, selon les maisons de leurs pères, en comptant les noms depuis l'âge de vingt ans
31 et au-dessus, tous ceux en état de porter les armes : les hommes de la tribu de Zabulon dont on fit le
32 dénombrement furent cinquante -sept mille quatre cents. On enregistra, d'entre les fils de Joseph, les
fils d'Éphraïm, selon leurs familles, selon les maisons de leurs pères, en comptant les noms depuis l'âge
33 de vingt ans et au-dessus, tous ceux en état de porter les armes : les hommes de la tribu d'Éphraïm
34 dont on fit le dénombrement furent quarante mille cinq cents. On enregistra les fils de Manassé, se-
lon leurs familles, selon les maisons de leurs pères, en comptant les noms depuis l'âge de vingt ans et
35 au-dessus, tous ceux en état de porter les armes : les hommes de la tribu de Manassé dont on fit le
36 dénombrement furent trente -deux mille deux cents. On enregistra les fils de Benjamin, selon leurs
familles, selon les maisons de leurs pères, en comptant les noms depuis l'âge de vingt ans et au-dessus,
37 tous ceux en état de porter les armes : les hommes de la tribu de Benjamin dont on fit le dénombre-
38 ment furent trente -cinq mille quatre cents. On enregistra les fils de Dan, selon leurs familles, selon les
maisons de leurs pères, en comptant les noms depuis l'âge de vingt ans et au-dessus, tous ceux en état
39 de porter les armes : les hommes de la tribu de Dan dont on fit le dénombrement furent soixante -deux
40 mille sept cents. On enregistra les fils d'Aser, selon leurs familles, selon les maisons de leurs pères,
en comptant les noms depuis l'âge de vingt ans et au-dessus, tous ceux en état de porter les armes :
41, 42 les hommes de la tribu d'Aser dont on fit le dénombrement furent quarante et un mille cinq cents. On
enregistra les fils de Nephthali, selon leurs familles, selon les maisons de leurs pères, en comptant les
43 noms depuis l'âge de vingt ans et au-dessus, tous ceux en état de porter les armes : les hommes de la
44 tribu de Nephthali dont on fit le dénombrement furent cinquante -trois mille quatre cents. Tels sont
ceux dont le dénombrement fut fait par Moïse et Aaron, et par les douze hommes, princes d'Israël ; il y
45 avait un homme pour chacune des maisons de leurs pères. Tous ceux des enfants d'Israël dont on fit le
dénombrement, selon les maisons de leurs pères, depuis l'âge de vingt ans et au-dessus, tous ceux d'Is-

raël en état de porter les armes, tous ceux dont on fit le dénombrement furent six cent trois mille cinq 46
cent cinquante. Les Lévites, selon la tribu de leurs pères, ne firent point partie de ce dénombrement. 47
L'Éternel parla à Moïse, et dit : Tu ne feras point le dénombrement de la tribu de Lévi, et tu n'en 48, 49
compteras point les têtes au milieu des enfants d'Israël. Remets aux soins des Lévites le tabernacle 50
du témoignage, tous ses ustensiles et tout ce qui lui appartient. Ils porteront le tabernacle et tous ses
ustensiles, ils en feront le service, et ils camperont autour du tabernacle. Quand le tabernacle partira, 51
les Lévites le démonteront ; quand le tabernacle campera, les Lévites le dresseront ; et l'étranger qui en
approchera sera puni de mort. Les enfants d'Israël camperont chacun dans son camp, chacun près de 52
sa bannière, selon leurs divisions. Mais les Lévites camperont autour du tabernacle du témoignage, 53
afin que ma colère n'éclate point sur l'assemblée des enfants d'Israël ; et les Lévites auront la garde du
tabernacle du témoignage. Les enfants d'Israël se conformèrent à tous les ordres que l'Éternel avait 54
donnés à Moïse ; ils firent ainsi.

L'Éternel parla à Moïse et à Aaron, et dit : Les enfants d'Israël camperont chacun près de sa ban- **2**, 2
nière, sous les enseignes de la maison de ses pères ; ils camperont vis-à-vis et tout autour de la tente
d'assignation. À l'orient, le camp de Juda, avec sa bannière, et avec ses corps d'armée. Là camperont 3
le prince des fils de Juda, Nachschon, fils d'Amminadab, et son corps d'armée composé de soixante- 4
quatorze mille six cents hommes, d'après le dénombrement. À ses côtés camperont la tribu d'Issacar, 5
le prince des fils d'Issacar, Nethaneel, fils de Tsuar, et son corps d'armée composé de cinquante -quatre 6
mille quatre cents hommes, d'après le dénombrement ; puis la tribu de Zabulon, le prince des fils de Za- 7
bulon, Éliab, fils de Hélon, et son corps d'armée composé de cinquante -sept mille quatre cents hommes, 8
d'après le dénombrement. Total pour le camp de Juda, d'après le dénombrement : cent quatre-vingt 9
six mille quatre cents hommes, selon leurs corps d'armée. Ils seront les premiers dans la marche. Au 10
midi, le camp de Ruben, avec sa bannière, et avec ses corps d'armée. Là camperont le prince des fils
de Ruben, Élitsur, fils de Schedéur, et son corps d'armée composé de quarante -six mille cinq cents 11
hommes, d'après le dénombrement. À ses côtés camperont la tribu de Siméon, le prince des fils de 12
Siméon, Schelumiel, fils de Tsurischaddaï, et son corps d'armée composé de cinquante -neuf mille trois 13
cents hommes, d'après le dénombrement ; puis la tribu de Gad, le prince des fils de Gad, Éliasaph, fils 14
de Déuel, et son corps d'armée composé de quarante -cinq mille six cent cinquante hommes, d'après le 15
dénombrement. Total pour le camp de Ruben, d'après le dénombrement : cent cinquante et un mille 16
quatre cent cinquante hommes, selon leurs corps d'armée. Ils seront les seconds dans la marche. En- 17
suite partira la tente d'assignation, avec le camp des Lévites placé au milieu des autres camps : Ils
suivront dans la marche l'ordre dans lequel ils auront campé, chacun dans son rang, selon sa bannière.
À l'occident, le camp d'Éphraïm, avec sa bannière, et avec ses corps d'armée. Là camperont le prince 18
des fils d'Éphraïm, Élischama, fils d'Ammihud, et son corps d'armée composé de quarante mille cinq 19
cents hommes, d'après le dénombrement. À ses côtés camperont la tribu de Manassé, le prince des 20
fils de Manassé, Gamliel, fils de Pedahtsur, et son corps d'armée composé de trente -deux mille deux 21
cents hommes, d'après le dénombrement ; puis la tribu de Benjamin, le prince des fils de Benjamin, 22
Abidan, fils de Guideoni, et son corps d'armée composé de trente -cinq mille quatre cents hommes, 23
d'après le dénombrement. Total pour le camp d'Éphraïm, d'après le dénombrement : cent huit mille et 24
cent hommes, selon leurs corps d'armée. Ils seront les troisièmes dans la marche. Au nord, le camp de 25
Dan, avec sa bannière, et avec ses corps d'armée. Là camperont le prince des fils de Dan, Ahiézer, fils
d'Ammischaddaï, et son corps d'armée composé de soixante -deux mille sept cents hommes, d'après le 26
dénombrement. À ses côtés camperont la tribu d'Aser, le prince des fils d'Aser, Paguiel, fils d'Ocran, et 27, 28
son corps d'armée composé de quarante et un mille cinq cents hommes, d'après le dénombrement ; puis 29
la tribu de Nephthali, le prince des fils de Nephthali, Ahira, fils d'Énan, et son corps d'armée composé 30
de cinquante -trois mille quatre cents hommes, d'après le dénombrement. Total pour le camp de Dan, 31
d'après le dénombrement : cent cinquante -sept mille six cents hommes. Ils seront les derniers dans la
marche, selon leur bannière. Tels sont ceux des enfants d'Israël dont on fit le dénombrement, selon les 32
maisons de leurs pères. Tous ceux dont on fit le dénombrement, et qui formèrent les camps, selon leurs
corps d'armée, furent six cent trois mille cinq cent cinquante. Les Lévites, suivant l'ordre que l'Éternel 33
avait donné à Moïse, ne firent point partie du dénombrement au milieu des enfants d'Israël. Et les 34
enfants d'Israël se conformèrent à tous les ordres que l'Éternel avait donnés à Moïse. C'est ainsi qu'ils
campaient, selon leurs bannières ; et c'est ainsi qu'ils se mettaient en marche, chacun selon sa famille,
selon la maison de ses pères.

Voici la postérité d'Aaron et de Moïse, au temps où l'Éternel parla à Moïse, sur la montagne de Sinaï. **3**
Voici les noms des fils d'Aaron : Nadab, le premier-né, Abihu, Éléazar et Ithamar. Ce sont là les noms 2, 3

des fils d'Aaron, qui reçurent l'onction comme sacrificateurs, et qui furent consacrés pour l'exercice du
4 sacerdoce. Nadab et Abihu moururent devant l'Éternel, lorsqu'ils apportèrent devant l'Éternel du feu
étranger, dans le désert de Sinaï ; ils n'avaient point de fils. Éléazar et Ithamar exercèrent le sacerdoce,
5, 6 en présence d'Aaron, leur père. L'Éternel parla à Moïse, et dit : Fais approcher la tribu de Lévi, et tu
7 la placeras devant le sacrificateur Aaron, pour qu'elle soit à son service. Ils auront le soin de ce qui est
remis à sa garde et à la garde de toute l'assemblée, devant la tente d'assignation : ils feront le service
8 du tabernacle. Ils auront le soin de tous les ustensiles de la tente d'assignation, et de ce qui est remis à
9 la garde des enfants d'Israël : ils feront le service du tabernacle. Tu donneras les Lévites à Aaron et à
10 ses fils ; ils lui seront entièrement donnés, de la part des enfants d'Israël. Tu établiras Aaron et ses fils
pour qu'ils observent les fonctions de leur sacerdoce ; et l'étranger qui approchera sera puni de mort.
11, 12 L'Éternel parla à Moïse, et dit : Voici, j'ai pris les Lévites du milieu des enfants d'Israël, à la place
13 de tous les premiers-nés, des premiers-nés des enfants d'Israël ; et les Lévites m'appartiendront. Car
tout premier-né m'appartient ; le jour où j'ai frappé tous les premiers-nés dans le pays d'Égypte, je me
suis consacré tous les premiers-nés en Israël, tant des hommes que des animaux : ils m'appartiendront.
14, 15 Je suis l'Éternel. L'Éternel parla à Moïse, dans le désert de Sinaï, et dit : Fais le dénombrement
des enfants de Lévi, selon les maisons de leurs pères, selon leurs familles ; tu feras le dénombrement
16 de tous les mâles, depuis l'âge d'un mois et au-dessus. Moïse en fit le dénombrement sur l'ordre de
17 l'Éternel, en se conformant à l'ordre qui lui fut donné. Ce sont ici les fils de Lévi, d'après leurs noms :
18 Guerschon, Kehath et Merari. - Voici les noms des fils de Guerschon, selon leurs familles : Libni et
19, 20 Schimeï. Voici les fils de Kehath, selon leurs familles : Amram, Jitsehar, Hébron et Uziel ; et les fils
de Merari, selon leurs familles : Machli et Muschi. Ce sont là les familles de Lévi, selon les maisons de
21 leurs pères. De Guerschon descendent la famille de Libni et la famille de Schimeï, formant les familles
22 des Guerschonites. Ceux dont on fit le dénombrement, en comptant tous les mâles depuis l'âge d'un
23 mois et au-dessus, furent sept mille cinq cents. Les familles des Guerschonites campaient derrière le
24 tabernacle à l'occident. Le chef de la maison paternelle des Guerschonites était Éliasaph, fils de Laël.
25 Pour ce qui concerne la tente d'assignation, on remit aux soins des fils de Guerschon le tabernacle et
26 la tente, la couverture, le rideau qui est à l'entrée de la tente d'assignation ; les toiles du parvis et le
rideau de l'entrée du parvis, tout autour du tabernacle et de l'autel, et tous les cordages pour le service
27 du tabernacle. De Kehath descendent la famille des Amramites, la famille des Jitseharites, la famille
28 des Hébronites et la famille des Uziélites, formant les familles des Kehathites. En comptant tous les
mâles depuis l'âge d'un mois et au-dessus, il y en eut huit mille six cents, qui furent chargés des soins
29, 30 du sanctuaire. Les familles des fils de Kehath campaient au côté méridional du tabernacle. Le chef de
31 la maison paternelle des familles des Kehathites était Élitsaphan, fils d'Uziel. On remit à leurs soins
l'arche, la table, le chandelier, les autels, les ustensiles du sanctuaire, avec lesquels on fait le service, le
32 voile et tout ce qui en dépend. Le chef des chefs des Lévites était Éléazar, fils du sacrificateur Aaron ;
33 il avait la surveillance de ceux qui étaient chargés des soins du sanctuaire. De Merari descendent
34 la famille de Machli et la famille de Muschi, formant les familles des Merarites. Ceux dont on fit le
dénombrement, en comptant tous les mâles depuis l'âge d'un mois et au-dessus, furent six mille deux
35 cents. Le chef de la maison paternelle des familles de Merari était Tsuriel, fils d'Abihaïl. Ils campaient
36 du côté septentrional du tabernacle. On remit à la garde et aux soins des fils de Merari les planches
du tabernacle, ses barres, ses colonnes et leurs bases, tous ses ustensiles et tout ce qui en dépend ;
37, 38 les colonnes du parvis tout autour, leurs bases, leurs pieux et leurs cordages. Moïse, Aaron et ses fils
campaient devant le tabernacle, à l'orient, devant la tente d'assignation, au levant ; ils avaient la garde
et le soin du sanctuaire, remis à la garde des enfants d'Israël ; et l'étranger qui s'approchera sera puni
39 de mort. Tous les Lévites dont Moïse et Aaron firent le dénombrement sur l'ordre de l'Éternel, selon
40 leurs familles, tous les mâles depuis l'âge d'un mois et au-dessus, furent vingt -deux mille. L'Éternel
dit à Moïse : Fais le dénombrement de tous les premiers-nés mâles parmi les enfants d'Israël, depuis
41 l'âge d'un mois et au-dessus, et compte les d'après leurs noms. Tu prendras les Lévites pour moi,
l'Éternel, à la place de tous les premiers-nés des enfants d'Israël, et le bétail des Lévites à la place de
42 tous les premiers-nés du bétail des enfants d'Israël. Moïse fit le dénombrement de tous les premiers-
43 nés parmi les enfants d'Israël, selon l'ordre que l'Éternel lui avait donné. Tous les premiers-nés mâles,
dont on fit le dénombrement, en comptant les noms, depuis l'âge d'un mois et au-dessus, furent vingt
44, 45 -deux mille deux cent soixante-treize. L'Éternel parla à Moïse, et dit : Prends les Lévites à la place
de tous les premiers-nés des enfants d'Israël, et le bétail des Lévites à la place de leur bétail ; et les
46 Lévites m'appartiendront. Je suis l'Éternel. Pour le rachat des deux cent soixante-treize qui dépassent
47 le nombre des Lévites, parmi les premiers-nés des enfants d'Israël, tu prendras cinq sicles par tête ;
48 tu les prendras selon le sicle du sanctuaire, qui est de vingt guéras. Tu donneras l'argent à Aaron et à

ses fils, pour le rachat de ceux qui dépassent le nombre des Lévites. Moïse prit l'argent pour le rachat 49
de ceux qui dépassaient le nombre des rachetés par les Lévites ; il prit l'argent des premiers-nés des 50
enfants d'Israël : mille trois cent soixante -cinq sicles, selon le sicle du sanctuaire. Et Moïse donna 51
l'argent du rachat à Aaron et à ses fils, sur l'ordre de l'Éternel, en se conformant à l'ordre que l'Éternel
avait donné à Moïse.

L'Éternel parla à Moïse et à Aaron, et dit : Compte les fils de Kehath parmi les enfants de Lévi, **4**, 2
selon leurs familles, selon les maisons de leurs pères, depuis l'âge de trente ans et au-dessus jusqu'à 3
l'âge de cinquante ans, tous ceux qui sont propres à exercer quelque fonction dans la tente d'assigna-
tion. Voici les fonctions des fils de Kehath, dans la tente d'assignation : elles concernent le lieu très 4
saint. Au départ du camp, Aaron et ses fils viendront démonter le voile, et ils en couvriront l'arche du 5
témoignage ; ils mettront dessus une couverture de peaux de dauphins, et ils étendront par-dessus un 6
drap entièrement d'étoffe bleue ; puis ils placeront les barres de l'arche. Ils étendront un drap bleu sur 7
la table des pains de proposition, et ils mettront dessus les plats, les coupes, les tasses et les calices pour
les libations ; le pain y sera toujours ; ils étendront sur ces choses un drap de cramoisi, et ils l'envelop- 8
peront d'une couverture de peaux de dauphins ; puis ils placeront les barres de la table. Ils prendront 9
un drap bleu, et ils couvriront le chandelier, ses lampes, ses mouchettes, ses vases à cendre et tous ses
vases à huile, destinés à son service ; ils le mettront, avec tous ses ustensiles, dans une couverture de 10
peaux de dauphins ; puis ils le placeront sur le brancard. Ils étendront un drap bleu sur l'autel d'or, et 11
ils l'envelopperont d'une couverture de peaux de dauphins ; puis ils placeront les barres de l'autel. Ils 12
prendront tous les ustensiles dont on se sert pour le service dans le sanctuaire, et ils les mettront dans
un drap bleu, et ils les envelopperont d'une couverture de peaux de dauphins ; puis ils les placeront
sur le brancard. Ils ôteront les cendres de l'autel, et ils étendront sur l'autel un drap de pourpre ; ils 13, 14
mettront dessus tous les ustensiles destinés à son service, les brasiers, les fourchettes, les pelles, les
bassins, tous les ustensiles de l'autel, et ils étendront par-dessus une couverture de peaux de dauphins ;
puis ils placeront les barres de l'autel. Après qu'Aaron et ses fils auront achevé de couvrir le sanctuaire 15
et tous les ustensiles du sanctuaire, les fils de Kehath viendront, au départ du camp, pour les porter ;
mais ils ne toucheront point les choses saintes, de peur qu'ils ne meurent. Telles sont les fonctions de
porteurs, imposées aux fils de Kehath dans la tente d'assignation. Éléazar, fils du sacrificateur Aaron, 16
aura sous sa surveillance l'huile du chandelier, le parfum odoriférant, l'offrande perpétuelle et l'huile
d'onction ; il aura sous sa surveillance tout le tabernacle et tout ce qu'il contient, le sanctuaire et ses
ustensiles. L'Éternel parla à Moïse et à Aaron, et dit : N'exposez point la race des familles des Ke- 17, 18
hathites à être retranchée du milieu des Lévites. Faites ceci pour eux, afin qu'ils vivent et qu'ils ne 19
meurent point, quand ils s'approcheront du lieu très saint : Aaron et ses fils viendront, et ils placeront
chacun d'eux à son service et à sa charge. Ils n'entreront point pour voir envelopper les choses saintes, 20
de peur qu'ils ne meurent. L'Éternel parla à Moïse, et dit : Compte aussi les fils de Guerschon, selon 21, 22
les maisons de leurs pères, selon leurs familles ; tu feras le dénombrement, depuis l'âge de trente ans et 23
au-dessus jusqu'à l'âge de cinquante ans, de tous ceux qui sont propres à exercer quelque fonction dans
la tente d'assignation. Voici les fonctions des familles des Guerschonites, le service qu'ils devront faire 24
et ce qu'ils devront porter. Ils porteront les tapis du tabernacle et la tente d'assignation, sa couverture 25
et la couverture de peaux de dauphins qui se met par-dessus, le rideau qui est à l'entrée de la tente d'as-
signation ; les toiles du parvis et le rideau de l'entrée de la porte du parvis, tout autour du tabernacle 26
et de l'autel, leurs cordages et tous les ustensiles qui en dépendent. Et ils feront tout le service qui s'y
rapporte. Dans leurs fonctions, les fils des Guerschonites seront sous les ordres d'Aaron et de ses fils, 27
pour tout ce qu'ils porteront et pour tout le service qu'ils devront faire ; vous remettrez à leurs soins
tout ce qu'ils ont à porter. Telles sont les fonctions des familles des fils des Guerschonites dans la tente 28
d'assignation, et ce qu'ils ont à garder sous la direction d'Ithamar, fils du sacrificateur Aaron. Tu feras 29
le dénombrement des fils de Merari, selon leurs familles, selon les maisons de leurs pères ; tu feras 30
le dénombrement, depuis l'âge de trente ans et au-dessus jusqu'à l'âge de cinquante ans, de tous ceux
qui sont propres à exercer quelque fonction dans la tente d'assignation. Voici ce qui est remis à leurs 31
soins et ce qu'ils ont à porter, pour toutes leurs fonctions dans la tente d'assignation : les planches du
tabernacle, ses barres, ses colonnes, ses bases, les colonnes du parvis formant l'enceinte, leurs bases, 32
leurs pieux, leurs cordages, tous les ustensiles qui en dépendent et tout ce qui est destiné à leur service.
Vous désignerez par leurs noms les objets qui sont remis à leurs soins et qu'ils ont à porter. Telles 33
sont les fonctions des familles des fils de Merari, toutes leurs fonctions dans la tente d'assignation, sous
la direction d'Ithamar, fils du sacrificateur Aaron. Moïse, Aaron et les princes de l'assemblée firent 34
le dénombrement des fils des Kehathites, selon leurs familles et selon les maisons de leurs pères, de 35
tous ceux qui, depuis l'âge de trente ans et au-dessus jusqu'à l'âge de cinquante ans, étaient propres
à exercer quelque fonction dans la tente d'assignation. Ceux dont ils firent le dénombrement, selon 36
leurs familles, furent deux mille sept cent cinquante. Tels sont ceux des familles des Kehathites dont 37

on fit le dénombrement, tous ceux qui exerçaient des fonctions dans la tente d'assignation ; Moïse et
38 Aaron en firent le dénombrement sur l'ordre de l'Éternel par Moïse. Les fils de Guerschon dont on fit
39 le dénombrement, selon leurs familles et selon les maisons de leurs pères, depuis l'âge de trente ans
et au-dessus jusqu'à l'âge de cinquante ans, tous ceux qui étaient propres à exercer quelque fonction
40 dans la tente d'assignation, ceux dont on fit le dénombrement, selon leurs familles, selon les maisons
41 de leurs pères, furent deux mille six cent trente. Tels sont ceux des familles des fils de Guerschon dont
on fit le dénombrement, tous ceux qui exerçaient des fonctions dans la tente d'assignation ; Moïse et
42 Aaron en firent le dénombrement sur l'ordre de l'Éternel. Ceux des familles des fils de Merari dont on
43 fit le dénombrement, selon leurs familles, selon les maisons de leurs pères, depuis l'âge de trente ans
et au-dessus jusqu'à l'âge de cinquante ans, tous ceux qui étaient propres à exercer quelque fonction
44 dans la tente d'assignation, ceux dont on fit le dénombrement, selon leurs familles, furent trois mille
45 deux cents. Tels sont ceux des familles des fils de Merari dont on fit le dénombrement ; Moïse et Aaron
46 en firent le dénombrement sur l'ordre de l'Éternel par Moïse. Tous ceux des Lévites dont Moïse, Aaron
et les princes d'Israël firent le dénombrement, selon leurs familles et selon les maisons de leurs pères,
47 depuis l'âge de trente ans et au-dessus jusqu'à l'âge de cinquante ans, tous ceux qui étaient propres
48 à exercer quelque fonction et à servir de porteurs dans la tente d'assignation, tous ceux dont on fit
49 le dénombrement furent huit mille cinq cent quatre-vingts. On en fit le dénombrement sur l'ordre de
l'Éternel par Moïse, en indiquant à chacun le service qu'il devait faire et ce qu'il devait porter ; on en fit
le dénombrement selon l'ordre que l'Éternel avait donné à Moïse.

5, 2 L'Éternel parla à Moïse, et dit : Ordonne aux enfants d'Israël de renvoyer du camp tout lépreux, et
3 quiconque a une gonorrhée ou est souillé par un mort. Hommes ou femmes, vous les renverrez, vous
4 les renverrez hors du camp, afin qu'ils ne souillent pas le camp au milieu duquel j'ai ma demeure. Les
enfants d'Israël firent ainsi, et ils les renvoyèrent hors du camp ; comme l'Éternel l'avait ordonné à
5, 6 Moïse, ainsi firent les enfants d'Israël. L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël :
Lorsqu'un homme ou une femme péchera contre son prochain en commettant une infidélité à l'égard
7 de l'Éternel, et qu'il se rendra ainsi coupable, il confessera son péché, et il restituera dans son entier
l'objet mal acquis, en y ajoutant un cinquième ; il le remettra à celui envers qui il s'est rendu coupable.
8 S'il n'y a personne qui ait droit à la restitution de l'objet mal acquis, cet objet revient à l'Éternel, au
9 sacrificateur, outre le bélier expiatoire avec lequel on fera l'expiation pour le coupable. Toute offrande
de choses consacrées par les enfants d'Israël appartiendra au sacrificateur à qui elles seront présentées.
10, 11 Les choses qu'on aura consacrées lui appartiendront, ce qu'on lui aura remis lui appartiendra. L'Éter-
12 nel parla à Moïse, et dit : Parle aux enfants d'Israël, et tu leur diras : Si une femme se détourne de
13 son mari, et lui devient infidèle ; si un autre a commerce avec elle, et que la chose soit cachée aux yeux
de son mari ; si elle s'est souillée en secret, sans qu'il y ait de témoin contre elle, et sans qu'elle ait été
14 prise sur le fait ; - et si le mari est saisi d'un esprit de jalousie et a des soupçons sur sa femme, qui s'est
souillée, ou bien s'il est saisi d'un esprit de jalousie et a des soupçons sur sa femme, qui ne s'est point
15 souillée ; - cet homme amènera sa femme au sacrificateur, et apportera en offrande pour elle un dixième
d'épha de farine d'orge ; il n'y répandra point d'huile, et n'y mettra point d'encens, car c'est une offrande
16 de jalousie, une offrande de souvenir, qui rappelle une iniquité. Le sacrificateur la fera approcher, et
17 la fera tenir debout devant l'Éternel. Le sacrificateur prendra de l'eau sainte dans un vase de terre ; il
18 prendra de la poussière sur le sol du tabernacle, et la mettra dans l'eau. Le sacrificateur fera tenir la
femme debout devant l'Éternel ; il découvrira la tête de la femme, et lui posera sur les mains l'offrande
de souvenir, l'offrande de jalousie ; le sacrificateur aura dans sa main les eaux amères qui apportent la
19 malédiction. Le sacrificateur fera jurer la femme, et lui dira : Si aucun homme n'a couché avec toi, et si,
étant sous la puissance de ton mari, tu ne t'en es point détournée pour te souiller, ces eaux amères qui
20 apportent la malédiction ne te seront point funestes. Mais si, étant sous la puissance de ton mari, tu
21 t'en es détournée et que tu te sois souillée, et si un autre homme que ton mari a couché avec toi, - et le
sacrificateur fera jurer la femme avec un serment d'imprécation, et lui dira : -Que l'Éternel te livre à la
malédiction et à l'exécration au milieu de ton peuple, en faisant dessécher ta cuisse et enfler ton ventre,
22 et que ces eaux qui apportent la malédiction entrent dans tes entrailles pour te faire enfler le ventre et
23 dessécher la cuisse ! Et la femme dira : Amen ! Amen ! Le sacrificateur écrira ces imprécations dans un
24 livre, puis les effacera avec les eaux amères. Et il fera boire à la femme les eaux amères qui apportent
25 la malédiction, et les eaux qui apportent la malédiction entreront en elle pour produire l'amertume. Le
sacrificateur prendra des mains de la femme l'offrande de jalousie, il agitera l'offrande de côté et d'autre
26 devant l'Éternel, et il l'offrira sur l'autel ; le sacrificateur prendra une poignée de cette offrande comme
27 souvenir, et il la brûlera sur l'autel. C'est après cela qu'il fera boire les eaux à la femme. Quand il
aura fait boire les eaux, il arrivera, si elle s'est souillée et a été infidèle à son mari, que les eaux qui

apportent la malédiction entreront en elle pour produire l'amertume ; son ventre s'enflera, sa cuisse se
desséchera, et cette femme sera en malédiction au milieu de son peuple. Mais si la femme ne s'est 28
point souillée et qu'elle soit pure, elle sera reconnue innocente et aura des enfants. Telle est la loi sur 29
la jalousie, pour le cas où une femme sous la puissance de son mari se détourne et se souille, et pour le 30
cas où un mari saisi d'un esprit de jalousie a des soupçons sur sa femme : le sacrificateur la fera tenir
debout devant l'Éternel, et lui appliquera cette loi dans son entier. Le mari sera exempt de faute, mais 31
la femme portera la peine de son iniquité.

L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et tu leur diras : Lorsqu'un homme **6**, 2
ou une femme se séparera des autres en faisant voeu de naziréat, pour se consacrer à l'Éternel, il 3
s'abstiendra de vin et de boisson enivrante ; il ne boira ni vinaigre fait avec du vin, ni vinaigre fait avec
une boisson enivrante ; il ne boira d'aucune liqueur tirée des raisins, et il ne mangera point de raisins
frais ni de raisins secs. Pendant tout le temps de son naziréat, il ne mangera rien de ce qui provient de 4
la vigne, depuis les pépins jusqu'à la peau du raisin. Pendant tout le temps de son naziréat, le rasoir ne 5
passera point sur sa tête ; jusqu'à l'accomplissement des jours pour lesquels il s'est consacré à l'Éternel,
il sera saint, il laissera croître librement ses cheveux. Pendant tout le temps qu'il a voué à l'Éternel, il 6
ne s'approchera point d'une personne morte ; il ne se souillera point à la mort de son père, de sa mère, 7
de son frère ou de sa soeur, car il porte sur sa tête la consécration de son Dieu. Pendant tout le temps 8
de son naziréat, il sera consacré à l'Éternel. Si quelqu'un meurt subitement près de lui, et que sa tête 9
consacrée devienne ainsi souillée, il se rasera la tête le jour de sa purification, il se la rasera le septième
jour. Le huitième jour, il apportera au sacrificateur deux tourterelles ou deux jeunes pigeons, à l'entrée 10
de la tente d'assignation. Le sacrificateur sacrifiera l'un comme victime expiatoire, et l'autre comme 11
holocauste, et il fera pour lui l'expiation de son péché à l'occasion du mort. Le naziréen sanctifiera
ainsi sa tête ce jour -là Il consacrera de nouveau à l'Éternel les jours de son naziréat, et il offrira un 12
agneau d'un an en sacrifice de culpabilité ; les jours précédents ne seront point comptés, parce que son
naziréat a été souillé. Voici la loi du naziréen. Le jour où il aura accompli le temps de son naziréat, 13
on le fera venir à l'entrée de la tente d'assignation. Il présentera son offrande à l'Éternel : un agneau 14
d'un an et sans défaut pour l'holocauste, une brebis d'un an et sans défaut pour le sacrifice d'expiation,
et un bélier sans défaut pour le sacrifice d'actions de grâces ; une corbeille de pains sans levain, de 15
gâteaux de fleur de farine pétris à l'huile, et de galettes sans levain arrosées d'huile, avec l'offrande et
la libation ordinaires. Le sacrificateur présentera ces choses devant l'Éternel, et il offrira sa victime 16
expiatoire et son holocauste ; il offrira le bélier en sacrifice d'actions de grâces à l'Éternel, outre la 17
corbeille de pains sans levain, avec l'offrande et la libation. Le naziréen rasera, à l'entrée de la tente 18
d'assignation, sa tête consacrée ; il prendra les cheveux de sa tête consacrée, et il les mettra sur le feu
qui est sous le sacrifice d'actions de grâces. Le sacrificateur prendra l'épaule cuite du bélier, un gâteau 19
sans levain de la corbeille, et une galette sans levain ; et il les posera sur les mains du naziréen, après
qu'il aura rasé sa tête consacrée. Le sacrificateur les agitera de côté et d'autre devant l'Éternel : c'est 20
une chose sainte, qui appartient au sacrificateur, avec la poitrine agitée et l'épaule offerte par élévation.
Ensuite, le naziréen pourra boire du vin. Telle est la loi pour celui qui fait voeu de naziréat ; telle est 21
son offrande à l'Éternel pour son naziréat, outre ce que lui permettront ses ressources. Il accomplira ce
qui est ordonné pour le voeu qu'il a fait, selon la loi de son naziréat. L'Éternel parla à Moïse, et dit : 22
Parle à Aaron et à ses fils, et dis : Vous bénirez ainsi les enfants d'Israël, vous leur direz : Que l'Éternel 23, 24
te bénisse, et qu'il te garde ! Que l'Éternel fasse luire sa face sur toi, et qu'il t'accorde sa grâce ! Que 25, 26
l'Éternel tourne sa face vers toi, et qu'il te donne la paix ! C'est ainsi qu'ils mettront mon nom sur les 27
enfants d'Israël, et je les bénirai.

Lorsque Moïse eut achevé de dresser le tabernacle, il l'oignit et le sanctifia avec tous ses ustensiles, **7**
de même que l'autel avec tous ses ustensiles ; il les oignit et les sanctifia. Alors les princes d'Israël, 2
chefs des maisons de leurs pères, présentèrent leur offrande : c'étaient les princes des tribus, ceux qui
avaient présidé au dénombrement. Ils amenèrent leur offrande devant l'Éternel : six chars en forme de 3
litières et douze boeufs, soit un char pour deux princes et un boeuf pour chaque prince ; et ils les offrirent
devant le tabernacle. L'Éternel parla à Moïse, et dit : Prends d'eux ces choses, afin de les employer 4, 5
pour le service de la tente d'assignation ; tu les donneras aux Lévites, à chacun selon ses fonctions.
Moïse prit les chars et les boeufs, et il les remit aux Lévites. Il donna deux chars et quatre boeufs aux 6, 7
fils de Guerschon, selon leurs fonctions ; il donna quatre chars et huit boeufs aux fils de Merari, selon 8
leurs fonctions, sous la conduite d'Ithamar, fils du sacrificateur Aaron. Mais il n'en donna point aux 9
fils de Kehath, parce que, selon leurs fonctions, ils devaient porter les choses saintes sur les épaules.
Les princes présentèrent leur offrande pour la dédicace de l'autel, le jour où on l'oignit ; les princes pré- 10
sentèrent leur offrande devant l'autel. L'Éternel dit à Moïse : Les princes viendront un à un, et à des 11

jours différents, présenter leur offrande pour la dédicace de l'autel. Celui qui présenta son offrande
le premier jour fut Nachschon, fils d'Amminadab, de la tribu de Juda. Il offrit : un plat d'argent du
poids de cent trente sicles, un bassin d'argent de soixante-dix sicles, selon le sicle du sanctuaire, tous
deux pleins de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine de
parfum ; un jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un bouc, pour le sacrifice
d'expiation ; et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers, cinq boucs, cinq agneaux
d'un an. Telle fut l'offrande de Nachschon, fils d'Amminadab. Le second jour, Nethaneel, fils de Tsuar,
prince d'Issacar, présenta son offrande. Il offrit : un plat d'argent du poids de cent trente sicles, un
bassin d'argent de soixante-dix sicles, selon le sicle du sanctuaire, tous deux pleins de fleur de farine
pétrie à l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un jeune taureau, un
bélier, un agneau d'un an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ; et, pour le sacrifice
d'actions de grâces, deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an. Telle fut l'offrande de
Nethaneel, fils de Tsuar. Le troisième jour, le prince des fils de Zabulon, Éliab, fils de Hélon, offrit :
un plat d'argent du poids de cent trente sicles, un bassin d'argent de soixante-dix sicles, selon le sicle
du sanctuaire, tous deux pleins de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or de dix
sicles, pleine de parfum ; un jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un bouc,
pour le sacrifice d'expiation ; et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers, cinq
boucs, cinq agneaux d'un an. Telle fut l'offrande d'Éliab, fils de Hélon. Le quatrième jour, le prince des
fils de Ruben, Élitsur, fils de Schedéur, offrit : un plat d'argent du poids de cent trente sicles, un bassin
d'argent de soixante-dix sicles, selon le sicle du sanctuaire, tous deux pleins de fleur de farine pétrie à
l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un jeune taureau, un bélier, un
agneau d'un an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ; et, pour le sacrifice d'actions
de grâces, deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an. Telle fut l'offrande d'Élitsur, fils
de Schedéur. Le cinquième jour, le prince des fils de Siméon, Schelumiel, fils de Tsurischaddaï, offrit :
un plat d'argent du poids de cent trente sicles, un bassin d'argent de soixante-dix sicles, selon le sicle
du sanctuaire, tous deux pleins de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or de dix
sicles, pleine de parfum ; un jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un bouc,
pour le sacrifice d'expiation ; et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers, cinq
boucs, cinq agneaux d'un an. Telle fut l'offrande de Schelumiel, fils de Tsurischaddaï. Le sixième jour,
le prince des fils de Gad, Éliasaph, fils de Déuel, offrit : un plat d'argent du poids de cent trente sicles,
un bassin d'argent de soixante-dix sicles, selon le sicle du sanctuaire, tous deux pleins de fleur de farine
pétrie à l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un jeune taureau, un
bélier, un agneau d'un an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ; et, pour le sacri-
fice d'actions de grâces, deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an. Telle fut l'offrande
d'Éliasaph, fils de Déuel. Le septième jour, le prince des fils d'Éphraïm, Élischama, fils d'Ammihud,
offrit : un plat d'argent du poids de cent trente sicles, un bassin d'argent de soixante-dix sicles, selon le
sicle du sanctuaire, tous deux pleins de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or
de dix sicles, pleine de parfum ; un jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un
bouc, pour le sacrifice d'expiation ; et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers,
cinq boucs, cinq agneaux d'un an. Telle fut l'offrande d'Élischama, fils d'Ammihud. Le huitième jour,
le prince des fils de Manassé, Gamliel, fils de Pedahtsur, offrit : un plat d'argent du poids de cent
trente sicles, un bassin d'argent de soixante-dix sicles, selon le sicle du sanctuaire, tous deux pleins
de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un
jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ;
et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an.
Telle fut l'offrande de Gamliel, fils de Pedahtsur. Le neuvième jour, le prince des fils de Benjamin,
Abidan, fils de Guideoni, offrit : un plat d'argent du poids de cent trente sicles, un bassin d'argent de
soixante-dix sicles, selon le sicle du sanctuaire, tous deux pleins de fleur de farine pétrie à l'huile, pour
l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un jeune taureau, un bélier, un agneau d'un
an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ; et, pour le sacrifice d'actions de grâces,
deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an. Telle fut l'offrande d'Abidan, fils de Gui-
deoni. Le dixième jour, le prince des fils de Dan, Ahiézer, fils d'Ammischaddaï, offrit : un plat d'argent
du poids de cent trente sicles, un bassin d'argent de soixante-dix sicles, selon le sicle du sanctuaire,
tous deux pleins de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine
de parfum ; un jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un bouc, pour le sa-
crifice d'expiation ; et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers, cinq boucs, cinq
agneaux d'un an. Telle fut l'offrande d'Ahiézer, fils d'Ammischaddaï. Le onzième jour, le prince des fils
d'Aser, Paguiel fils d'Ocran, offrit : un plat d'argent du poids de cent trente sicles, un bassin d'argent de

soixante-dix sicles, selon le sicle du sanctuaire, tous deux pleins de fleur de farine pétrie à l'huile, pour
l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un jeune taureau, un bélier, un agneau d'un 74, 75
an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ; et, pour le sacrifice d'actions de grâces, 76, 77
deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an. Telle fut l'offrande de Paguiel, fils d'Ocran.
Le douzième jour, le prince des fils de Nephthali, Ahira, fils d'Énan, offrit : un plat d'argent du poids de 78, 79
cent trente sicles, un bassin d'argent de soixante-dix sicles selon le sicle du sanctuaire, tous deux pleins
de fleur de farine pétrie à l'huile, pour l'offrande ; une coupe d'or de dix sicles, pleine de parfum ; un 80, 81
jeune taureau, un bélier, un agneau d'un an, pour l'holocauste ; un bouc, pour le sacrifice d'expiation ; 82
et, pour le sacrifice d'actions de grâces, deux boeufs, cinq béliers, cinq boucs, cinq agneaux d'un an. Telle 83
fut l'offrande d'Ahira, fils d'Énan. Tels furent les dons des princes d'Israël pour la dédicace de l'autel, 84
le jour où on l'oignit. Douze plats d'argent, douze bassins d'argent, douze coupes d'or ; chaque plat 85
d'argent pesait cent trente sicles, et chaque bassin soixante-dix, ce qui fit pour l'argent de ces ustensiles
un total de deux mille quatre cents sicles, selon le sicle du sanctuaire ; les douze coupes d'or pleines 86
de parfum, à dix sicles la coupe, selon le sicle du sanctuaire, firent pour l'or des coupes un total de cent
vingt sicles. Total des animaux pour l'holocauste : douze taureaux, douze béliers, douze agneaux d'un 87
an, avec les offrandes ordinaires. Douze boucs, pour le sacrifice d'expiation. Total des animaux pour le 88
sacrifice d'actions de grâces : vingt -quatre boeufs, soixante béliers, soixante boucs, soixante agneaux
d'un an. Tels furent les dons pour la dédicace de l'autel, après qu'on l'eut oint. Lorsque Moïse entrait 89
dans la tente d'assignation pour parler avec l'Éternel, il entendait la voix qui lui parlait du haut du
propitiatoire placé sur l'arche du témoignage, entre les deux chérubins. Et il parlait avec l'Éternel.

L'Éternel parla à Moïse, et dit : Parle à Aaron, et tu lui diras : Lorsque tu placeras les lampes sur le **8**, 2
chandelier, les sept lampes devront éclairer en face. Aaron fit ainsi ; il plaça les lampes sur le devant du 3
chandelier, comme l'Éternel l'avait ordonné à Moïse. Le chandelier était d'or battu ; jusqu'à son pied, 4
jusqu'à ses fleurs, il était d'or battu ; Moïse avait fait le chandelier d'après le modèle que l'Éternel lui
avait montré. L'Éternel parla à Moïse, et dit : Prends les Lévites du milieu des enfants d'Israël, et 5, 6
purifie -les. Voici comment tu les purifieras. Fais sur eux une aspersion d'eau expiatoire ; qu'ils fassent 7
passer le rasoir sur tout leur corps, qu'ils lavent leurs vêtements, et qu'ils se purifient. Ils prendront 8
ensuite un jeune taureau, avec l'offrande ordinaire de fleur de farine pétrie à l'huile ; et tu prendras
un autre jeune taureau pour le sacrifice d'expiation. Tu feras approcher les Lévites devant la tente 9
d'assignation, et tu convoqueras toute l'assemblée des enfants d'Israël. Tu feras approcher les Lévites 10
devant l'Éternel ; et les enfants d'Israël poseront leurs mains sur les Lévites. Aaron fera tourner de 11
côté et d'autre les Lévites devant l'Éternel, comme une offrande de la part des enfants d'Israël ; et ils
seront consacrés au service de l'Éternel. Les Lévites poseront leurs mains sur la tête des taureaux ; et 12
tu offriras l'un en sacrifice d'expiation, et l'autre en holocauste, afin de faire l'expiation pour les Lévites.
Tu feras tenir les Lévites debout devant Aaron et devant ses fils, et tu les feras tourner de côté et 13
d'autre comme une offrande à l'Éternel. Tu sépareras les Lévites du milieu des enfants d'Israël ; et les 14
Lévites m'appartiendront. Après cela, les Lévites viendront faire le service dans la tente d'assignation. 15
C'est ainsi que tu les purifieras, et que tu les feras tourner de côté et d'autre comme une offrande. Car 16
ils me sont entièrement donnés du milieu des enfants d'Israël : je les ai pris pour moi à la place des
premiers-nés, de tous les premiers-nés des enfants d'Israël. Car tout premier-né des enfants d'Israël 17
m'appartient, tant des hommes que des animaux ; le jour où j'ai frappé tous les premiers-nés dans le
pays d'Égypte, je me les suis consacrés. Et j'ai pris les Lévites à la place de tous les premiers-nés 18
des enfants d'Israël. J'ai donné les Lévites entièrement à Aaron et à ses fils, du milieu des enfants 19
d'Israël, pour qu'ils fassent le service des enfants d'Israël dans la tente d'assignation, pour qu'ils fassent
l'expiation pour les enfants d'Israël, et pour que les enfants d'Israël ne soient frappés d'aucune plaie,
en s'approchant du sanctuaire. Moïse, Aaron et toute l'assemblée des enfants d'Israël, firent à l'égard 20
des Lévites tout ce que l'Éternel avait ordonné à Moïse touchant les Lévites ; ainsi firent à leur égard
les enfants d'Israël. Les Lévites se purifièrent, et lavèrent leurs vêtements ; Aaron les fit tourner de 21
côté et d'autre comme une offrande devant l'Éternel, et il fit l'expiation pour eux, afin de les purifier.
Après cela, les Lévites vinrent faire leur service dans la tente d'assignation, en présence d'Aaron et 22
de ses fils, selon ce que l'Éternel avait ordonné à Moïse touchant les Lévites ; ainsi fut-il fait à leur
égard. L'Éternel parla à Moïse, et dit : Voici ce qui concerne les Lévites. Depuis l'âge de vingt -cinq 23, 24
ans et au-dessus, tout Lévite entrera au service de la tente d'assignation pour y exercer une fonction.
Depuis l'âge de cinquante ans, il sortira de fonction, et ne servira plus. Il aidera ses frères dans la 25, 26
tente d'assignation, pour garder ce qui est remis à leurs soins ; mais il ne fera plus de service. Tu agiras
ainsi à l'égard des Lévites pour ce qui concerne leurs fonctions.

L'Éternel parla à Moïse, dans le désert de Sinaï, le premier mois de la seconde année après leur sortie **9**

2, 3 du pays d'Égypte. Il dit : Que les enfants d'Israël célèbrent la Pâque au temps fixé. Vous la célébrerez
au temps fixé, le quatorzième jour de ce mois, entre les deux soirs ; vous la célébrerez selon toutes les lois
4 et toutes les ordonnances qui s'y rapportent. Moïse parla aux enfants d'Israël, afin qu'ils célébrassent
5 la Pâque. Et ils célébrèrent la Pâque le quatorzième jour du premier mois, entre les deux soirs, dans
le désert de Sinaï ; les enfants d'Israël se conformèrent à tous les ordres que l'Éternel avait donnés à
6 Moïse. Il y eut des hommes qui, se trouvant impurs à cause d'un mort, ne pouvaient pas célébrer la
7 Pâque ce jour -là. Ils se présentèrent le même jour devant Moïse et Aaron ; et ces hommes dirent à
Moïse : Nous sommes impurs à cause d'un mort ; pourquoi serions-nous privés de présenter au temps
8 fixé l'offrande de l'Éternel au milieu des enfants d'Israël ? Moïse leur dit : Attendez que je sache ce que
9, 10 l'Éternel vous ordonne. Et l'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis -leur : Si
quelqu'un d'entre vous ou de vos descendants est impur à cause d'un mort, ou est en voyage dans le
11 lointain, il célébrera la Pâque en l'honneur de l'Éternel. C'est au second mois qu'ils la célébreront, le
quatorzième jour, entre les deux soirs ; ils la mangeront avec des pains sans levain et des herbes amères.
12 Ils n'en laisseront rien jusqu'au matin, et ils n'en briseront aucun os. Ils la célébreront selon toutes les
13 ordonnances de la Pâque. Si celui qui est pur et qui n'est pas en voyage s'abstient de célébrer la Pâque,
celui -là sera retranché de son peuple ; parce qu'il n'a pas présenté l'offrande de l'Éternel au temps fixé,
14 cet homme -là portera la peine de son péché. Si un étranger en séjour chez vous célèbre la Pâque de
l'Éternel, il se conformera aux lois et aux ordonnances de la Pâque. Il y aura une même loi parmi vous,
15 pour l'étranger comme pour l'indigène. Le jour où le tabernacle fut dressé, la nuée couvrit le tabernacle,
la tente d'assignation ; et, depuis le soir jusqu'au matin, elle eut sur le tabernacle l'apparence d'un feu.
16 Il en fut continuellement ainsi : la nuée couvrait le tabernacle, et elle avait de nuit l'apparence d'un
17 feu. Quand la nuée s'élevait de dessus la tente, les enfants d'Israël partaient ; et les enfants d'Israël
18 campaient dans le lieu où s'arrêtait la nuée. Les enfants d'Israël partaient sur l'ordre de l'Éternel, et ils
campaient sur l'ordre de l'Éternel ; ils campaient aussi longtemps que la nuée restait sur le tabernacle.
19 Quand la nuée restait longtemps sur le tabernacle, les enfants d'Israël obéissaient au commandement
20 de l'Éternel, et ne partaient point. Quand la nuée restait peu de jours sur le tabernacle, ils campaient
21 sur l'ordre de l'Éternel, et ils partaient sur l'ordre de l'Éternel. Si la nuée s'arrêtait du soir au matin, et
22 s 'élevait le matin, ils partaient. Si la nuée s'élevait après un jour et une nuit, ils partaient. Si la nuée
s'arrêtait sur le tabernacle deux jours, ou un mois, ou une année, les enfants d'Israël restaient campés,
23 et ne partaient point ; et quand elle s'élevait, ils partaient. Ils campaient sur l'ordre de l'Éternel, et ils
partaient sur l'ordre de l'Éternel ; ils obéissaient au commandement de l'Éternel, sur l'ordre de l'Éternel
par Moïse.

10, 2 L'Éternel parla à Moïse, et dit : Fais -toi deux trompettes d'argent ; tu les feras d'argent battu. Elles
3 te serviront pour la convocation de l'assemblée et pour le départ des camps. Quand on en sonnera, toute
4 l'assemblée se réunira auprès de toi, à l'entrée de la tente d'assignation. Si l'on ne sonne que d'une
5 trompette, les princes, les chefs des milliers d'Israël, se réuniront auprès de toi. Quand vous sonnerez
6 avec éclat, ceux qui campent à l'orient partiront ; quand vous sonnerez avec éclat pour la seconde fois,
7 ceux qui campent au midi partiront : on sonnera avec éclat pour leur départ. Vous sonnerez aussi
8 pour convoquer l'assemblée, mais vous ne sonnerez pas avec éclat. Les fils d'Aaron, les sacrificateurs,
9 sonneront des trompettes. Ce sera une loi perpétuelle pour vous et pour vos descendants. Lorsque, dans
votre pays, vous irez à la guerre contre l'ennemi qui vous combattra, vous sonnerez des trompettes avec
éclat, et vous serez présents au souvenir de l'Éternel, votre Dieu, et vous serez délivrés de vos ennemis.
10 Dans vos jours de joie, dans vos fêtes, et à vos nouvelles lunes, vous sonnerez des trompettes, en offrant
vos holocaustes et vos sacrifices d'actions de grâces, et elles vous mettront en souvenir devant votre
11 Dieu. Je suis l'Éternel, votre Dieu. Le vingtième jour du second mois de la seconde année, la nuée
12 s'éleva de dessus le tabernacle du témoignage. Et les enfants d'Israël partirent du désert de Sinaï,
13 selon l'ordre fixé pour leur marche. La nuée s'arrêta dans le désert de Paran. Ils firent ce premier
14 départ sur l'ordre de l'Éternel par Moïse. La bannière du camp des fils de Juda partit la première,
avec ses corps d'armée. Le corps d'armée de Juda était commandé par Nachschon, fils d'Amminadab ;
15, 16 le corps d'armée de la tribu des fils d'Issacar, par Nethaneel, fils de Tsuar ; le corps d'armée de la tribu
17 des fils de Zabulon, par Éliab, fils de Hélon. Le tabernacle fut démonté ; et les fils de Guerschon et les
18 fils de Merari partirent, portant le tabernacle. La bannière du camp de Ruben partit, avec ses corps
19 d'armée. Le corps d'armée de Ruben était commandé par Élitsur, fils de Schedéur ; le corps d'armée de
20 la tribu des fils de Siméon, par Schelumiel, fils de Tsurischaddaï ; le corps d'armée de la tribu des fils
21 de Gad, par Éliasaph, fils de Déuel. Les Kehathites partirent, portant le sanctuaire ; et l'on dressait
22 le tabernacle en attendant leur arrivée. La bannière du camp des fils d'Éphraïm partit, avec ses corps

d'armée. Le corps d'armée d'Éphraïm était commandé par Élischama, fils d'Ammihud ; le corps d'armée 23
de la tribu des fils de Manassé, par Gamliel, fils de Pedahtsur ; le corps d'armée de la tribu des fils de 24
Benjamin, par Abidan, fils de Guideoni. La bannière du camp des fils de Dan partit, avec ses corps 25
d'armée : elle formait l'arrière-garde de tous les camps. Le corps d'armée de Dan était commandé par
Ahiézer, fils d'Ammischaddaï ; le corps d'armée de la tribu des fils d'Aser, par Paguiel, fils d'Ocran ; le 26, 27
corps d'armée de la tribu des fils de Nephthali, par Ahira, fils d'Énan. Tel fut l'ordre d'après lequel les 28
enfants d'Israël se mirent en marche selon leurs corps d'armée ; et c'est ainsi qu'ils partirent. Moïse 29
dit à Hobab, fils de Réuel, le Madianite, beau-père de Moïse : Nous partons pour le lieu dont l'Éternel
a dit : Je vous le donnerai. Viens avec nous, et nous te ferons du bien, car l'Éternel a promis de faire
du bien à Israël. Hobab lui répondit : Je n'irai point ; mais j'irai dans mon pays et dans ma patrie. Et 30, 31
Moïse dit : Ne nous quitte pas, je te prie ; puisque tu connais les lieux où nous campons dans le désert,
tu nous serviras de guide. Et si tu viens avec nous, nous te ferons jouir du bien que l'Éternel nous fera. 32
Ils partirent de la montagne de l'Éternel, et marchèrent trois jours ; l'arche de l'alliance de l'Éternel 33
partit devant eux, et fit une marche de trois jours, pour leur chercher un lieu de repos. La nuée de 34
l'Éternel était au-dessus d'eux pendant le jour, lorsqu'ils partaient du camp. Quand l'arche partait, 35
Moïse disait : Lève -toi, Éternel ! et que tes ennemis soient dispersés ! que ceux qui te haïssent fuient
devant ta face ! Et quand on la posait, il disait : Reviens, Éternel, aux myriades des milliers d'Israël ! 36

Le peuple murmura et cela déplut aux oreilles de l'Éternel. Lorsque l'Éternel l'entendit, sa colère **11**
s'enflamma ; le feu de l'Éternel s'alluma parmi eux, et dévora l'extrémité du camp. Le peuple cria à 2
Moïse. Moïse pria l'Éternel, et le feu s'arrêta. On donna à ce lieu le nom de Tabeéra, parce que le feu 3
de l'Éternel s'était allumé parmi eux. Le ramassis de gens qui se trouvaient au milieu d'Israël fut saisi 4
de convoitise ; et même les enfants d'Israël recommencèrent à pleurer et dirent : Qui nous donnera de
la viande à manger ? Nous nous souvenons des poissons que nous mangions en Égypte, et qui ne nous 5
coûtaient rien, des concombres, des melons, des poireaux, des oignons et des aulx. Maintenant, notre 6
âme est desséchée : plus rien ! Nos yeux ne voient que de la manne. La manne ressemblait à de la 7
graine de coriandre, et avait l'apparence du bdellium. Le peuple se dispersait pour la ramasser ; il la 8
broyait avec des meules, ou la pilait dans un mortier ; il la cuisait au pot, et en faisait des gâteaux.
Elle avait le goût d'un gâteau à l'huile. Quand la rosée descendait la nuit sur le camp, la manne y 9
descendait aussi. Moïse entendit le peuple qui pleurait, chacun dans sa famille et à l'entrée de sa 10
tente. La colère de l'Éternel s'enflamma fortement. Moïse fut attristé, et il dit à l'Éternel : Pourquoi 11
affliges -tu ton serviteur, et pourquoi n'ai-je pas trouvé grâce à tes yeux, que tu aies mis sur moi la
charge de tout ce peuple ? Est-ce moi qui ai conçu ce peuple ? est-ce moi qui l'ai enfanté, pour que tu 12
me dises : Porte -le sur ton sein, comme le nourricier porte un enfant, jusqu'au pays que tu as juré à
ses pères de lui donner ? Où prendrai-je de la viande pour donner à tout ce peuple ? Car ils pleurent 13
auprès de moi, en disant : Donne -nous de la viande à manger ! Je ne puis pas, à moi seul, porter tout ce 14
peuple, car il est trop pesant pour moi. Plutôt que de me traiter ainsi, tue -moi, je te prie, si j'ai trouvé 15
grâce à tes yeux, et que je ne voie pas mon malheur. L'Éternel dit à Moïse : Assemble auprès de moi 16
soixante-dix hommes des anciens d'Israël, de ceux que tu connais comme anciens du peuple et ayant
autorité sur lui ; amène -les à la tente d'assignation, et qu'ils s'y présentent avec toi. Je descendrai, 17
et là je te parlerai ; je prendrai de l'esprit qui est sur toi, et je le mettrai sur eux, afin qu'ils portent
avec toi la charge du peuple, et que tu ne la portes pas à toi seul. Tu diras au peuple : Sanctifiez -vous 18
pour demain, et vous mangerez de la viande, puisque vous avez pleuré aux oreilles de l'Éternel, en
disant : Qui nous fera manger de la viande ? car nous étions bien en Égypte. L'Éternel vous donnera de
la viande, et vous en mangerez. Vous en mangerez non pas un jour, ni deux jours, ni cinq jours, ni dix 19
jours, ni vingt jours, mais un mois entier, jusqu'à ce qu'elle vous sorte par les narines et que vous en 20
ayez du dégoût, parce que vous avez rejeté l'Éternel qui est au milieu de vous, et parce que vous avez
pleuré devant lui, en disant : Pourquoi donc sommes-nous sortis d'Égypte ? Moïse dit : Six cent mille 21
hommes de pied forment le peuple au milieu duquel je suis, et tu dis : Je leur donnerai de la viande, et
ils en mangeront un mois entier ! Égorgera -t-on pour eux des brebis et des boeufs, en sorte qu'ils en 22
aient assez ? ou rassemblera -t-on pour eux tous les poissons de la mer, en sorte qu'ils en aient assez ?
L'Éternel répondit à Moïse : La main de l'Éternel serait-elle trop courte ? Tu verras maintenant si ce 23
que je t'ai dit arrivera ou non. Moïse sortit, et rapporta au peuple les paroles de l'Éternel. Il assembla 24
soixante-dix hommes des anciens du peuple, et les plaça autour de la tente. L'Éternel descendit dans 25
la nuée, et parla à Moïse ; il prit de l'esprit qui était sur lui, et le mit sur les soixante-dix anciens. Et
dès que l'esprit reposa sur eux, ils prophétisèrent ; mais ils ne continuèrent pas. Il y eut deux hommes, 26
l'un appelé Eldad, et l'autre Médad, qui étaient restés dans le camp, et sur lesquels l'esprit reposa ;

car ils étaient parmi les inscrits, quoiqu'ils ne fussent point allés à la tente ; et ils prophétisèrent dans
27 le camp. Un jeune garçon courut l'annoncer à Moïse, et dit : Eldad et Médad prophétisent dans le
28 camp. Et Josué, fils de Nun, serviteur de Moïse depuis sa jeunesse, prit la parole et dit : Moïse, mon
29 seigneur, empêche -les ! Moïse lui répondit : Es-tu jaloux pour moi ? Puisse tout le peuple de l'Éternel
30 être composé de prophètes ; et veuille l'Éternel mettre son esprit sur eux ! Et Moïse se retira au camp,
31 lui et les anciens d'Israël. L'Éternel fit souffler de la mer un vent, qui amena des cailles, et les répandit
sur le camp, environ une journée de chemin d'un côté et environ une journée de chemin de l'autre côté,
32 autour du camp. Il y en avait près de deux coudées au-dessus de la surface de la terre. Pendant tout ce
jour et toute la nuit, et pendant toute la journée du lendemain, le peuple se leva et ramassa les cailles ;
celui qui en avait ramassé le moins en avait dix homers. Ils les étendirent pour eux autour du camp.
33 Comme la chair était encore entre leurs dents sans être mâchée, la colère de l'Éternel s'enflamma contre
34 le peuple, et l'Éternel frappa le peuple d'une très grande plaie. On donna à ce lieu le nom de Kibroth-
35 Hattaava, parce qu'on y enterra le peuple que la convoitise avait saisi. De Kibroth-Hattaava le peuple
partit pour Hatséroth, et il s'arrêta à Hatséroth.

12 Marie et Aaron parlèrent contre Moïse au sujet de la femme éthiopienne qu'il avait prise, car il avait
2 pris une femme éthiopienne. Ils dirent : Est-ce seulement par Moïse que l'Éternel parle ? N'est-ce pas
3 aussi par nous qu'il parle ? Et l'Éternel l'entendit. Or, Moïse était un homme fort patient, plus qu'aucun
4 homme sur la face de la terre. Soudain l'Éternel dit à Moïse, à Aaron et à Marie : Allez, vous trois, à la
5 tente d'assignation. Et ils y allèrent tous les trois. L'Éternel descendit dans la colonne de nuée, et il se
6 tint à l'entrée de la tente. Il appela Aaron et Marie, qui s'avancèrent tous les deux. Et il dit : Écoutez
bien mes paroles ! Lorsqu'il y aura parmi vous un prophète, c'est dans une vision que moi, l'Éternel, je
7 me révélerai à lui, c'est dans un songe que je lui parlerai. Il n'en est pas ainsi de mon serviteur Moïse. Il
8 est fidèle dans toute ma maison. Je lui parle bouche à bouche, je me révèle à lui sans énigmes, et il voit
une représentation de l'Éternel. Pourquoi donc n'avez-vous pas craint de parler contre mon serviteur,
9, 10 contre Moïse ? La colère de l'Éternel s'enflamma contre eux. Et il s'en alla. La nuée se retira de dessus
la tente. Et voici, Marie était frappée d'une lèpre, blanche comme la neige. Aaron se tourna vers Marie ;
11 et voici, elle avait la lèpre. Alors Aaron dit à Moïse : De grâce, mon seigneur, ne nous fais pas porter la
12 peine du péché que nous avons commis en insensés, et dont nous nous sommes rendus coupables ! Oh !
qu'elle ne soit pas comme l'enfant mort-né, dont la chair est à moitié consumée quand il sort du sein de
13, 14 sa mère ! Moïse cria à l'Éternel, en disant : O Dieu, je te prie, guéris -la ! Et l'Éternel dit à Moïse : Si
son père lui avait craché au visage, ne serait-elle pas pendant sept jours un objet de honte ? Qu'elle soit
15 enfermée sept jours en dehors du camp ; après quoi, elle y sera reçue. Marie fut enfermée sept jours en
16 dehors du camp ; et le peuple ne partit point, jusqu'à ce que Marie y fût rentrée. Après cela, le peuple
partit de Hatséroth, et il campa dans le désert de Paran.

13, 2 L'Éternel parla à Moïse, et dit : Envoie des hommes pour explorer le pays de Canaan, que je donne
aux enfants d'Israël. Tu enverras un homme de chacune des tribus de leurs pères ; tous seront des
3 principaux d'entre eux. Moïse les envoya du désert de Paran, d'après l'ordre de l'Éternel ; tous ces
4 hommes étaient chefs des enfants d'Israël. Voici leurs noms. Pour la tribu de Ruben : Schammua,
5, 6 fils de Zaccur ; pour la tribu de Siméon : Schaphath, fils de Hori ; pour la tribu de Juda : Caleb, fils
7, 8 de Jephunné ; pour la tribu d'Issacar : Jigual, fils de Joseph ; pour la tribu d'Éphraïm : Hosée, fils
9, 10 de Nun ; pour la tribu de Benjamin : Palthi, fils de Raphu ; pour la tribu de Zabulon : Gaddiel, fils
11, 12 de Sodi ; pour la tribu de Joseph, la tribu de Manassé : Gaddi, fils de Susi ; pour la tribu de Dan :
13, 14 Ammiel, fils de Guemalli ; pour la tribu d'Aser : Sethur, fils de Micaël ; pour la tribu de Nephthali :
15, 16 Nachbi, fils de Vophsi ; pour la tribu de Gad : Guéuel, fils de Maki. Tels sont les noms des hommes
17 que Moïse envoya pour explorer le pays. Moïse donna à Hosée, fils de Nun, le nom de Josué. Moïse les
envoya pour explorer le pays de Canaan. Il leur dit : Montez ici, par le midi ; et vous monterez sur la
18 montagne. Vous verrez le pays, ce qu'il est, et le peuple qui l'habite, s'il est fort ou faible, s'il est en petit
19 ou en grand nombre ; ce qu'est le pays où il habite, s'il est bon ou mauvais ; ce que sont les villes où il
20 habite, si elles sont ouvertes ou fortifiées ; ce qu'est le terrain, s'il est gras ou maigre, s'il y a des arbres
ou s'il n'y en a point. Ayez bon courage, et prenez des fruits du pays. C'était le temps des premiers
21 raisins. Ils montèrent, et ils explorèrent le pays, depuis le désert de Tsin jusqu'à Rehob, sur le chemin
22 de Hamath. Ils montèrent, par le midi, et ils allèrent jusqu'à Hébron, où étaient Ahiman, Schéschaï et
23 Talmaï, enfants d'Anak. Hébron avait été bâtie sept ans avant Tsoan en Égypte. Ils arrivèrent jusqu'à
la vallée d'Eschcol, où ils coupèrent une branche de vigne avec une grappe de raisin, qu'ils portèrent à
24 deux au moyen d'une perche ; ils prirent aussi des grenades et des figues. On donna à ce lieu le nom
25 de vallée d'Eschcol, à cause de la grappe que les enfants d'Israël y coupèrent. Ils furent de retour de

l'exploration du pays au bout de quarante jours. À leur arrivée, ils se rendirent auprès de Moïse et 26
d'Aaron, et de toute l'assemblée des enfants d'Israël, à Kadès dans le désert de Paran. Ils leur firent un
rapport, ainsi qu'à toute l'assemblée, et ils leur montrèrent les fruits du pays. Voici ce qu'ils racontèrent 27
à Moïse : Nous sommes allés dans le pays où tu nous as envoyés. À la vérité, c'est un pays où coulent
le lait et le miel, et en voici les fruits. Mais le peuple qui habite ce pays est puissant, les villes sont 28
fortifiées, très grandes ; nous y avons vu des enfants d'Anak. Les Amalécites habitent la contrée du 29
midi ; les Héthiens, les Jébusiens et les Amoréens habitent la montagne ; et les Cananéens habitent
près de la mer et le long du Jourdain. Caleb fit taire le peuple, qui murmurait contre Moïse. Il dit : 30
Montons, emparons -nous du pays, nous y serons vainqueurs ! Mais les hommes qui y étaient allés avec 31
lui dirent : Nous ne pouvons pas monter contre ce peuple, car il est plus fort que nous. Et ils décrièrent 32
devant les enfants d'Israël le pays qu'ils avaient exploré. Ils dirent : Le pays que nous avons parcouru,
pour l'explorer, est un pays qui dévore ses habitants ; tous ceux que nous y avons vus sont des hommes
d'une haute taille ; et nous y avons vu les géants, enfants d'Anak, de la race des géants : nous étions à 33
nos yeux et aux leurs comme des sauterelles.

Toute l'assemblée éleva la voix et poussa des cris, et le peuple pleura pendant la nuit. Tous les en- **14**, 2
fants d'Israël murmurèrent contre Moïse et Aaron, et toute l'assemblée leur dit : Que ne sommes-nous
morts dans le pays d'Égypte, ou que ne sommes-nous morts dans ce désert ! Pourquoi l'Éternel nous 3
fait-il aller dans ce pays, où nous tomberons par l'épée, où nos femmes et nos petits enfants devien-
dront une proie ? Ne vaut-il pas mieux pour nous retourner en Égypte ? Et ils se dirent l'un à l'autre : 4
Nommons un chef, et retournons en Égypte. Moïse et Aaron tombèrent sur leur visage, en présence de 5
toute l'assemblée réunie des enfants d'Israël. Et, parmi ceux qui avaient exploré le pays, Josué, fils de 6
Nun, et Caleb, fils de Jephunné, déchirèrent leurs vêtements, et parlèrent ainsi à toute l'assemblée des 7
enfants d'Israël : Le pays que nous avons parcouru, pour l'explorer, est un pays très bon, excellent. Si 8
l'Éternel nous est favorable, il nous mènera dans ce pays, et nous le donnera : c'est un pays où coulent
le lait et le miel. Seulement, ne soyez point rebelles contre l'Éternel, et ne craignez point les gens de ce 9
pays, car ils nous serviront de pâture, ils n'ont plus d'ombrage pour les couvrir, l'Éternel est avec nous,
ne les craignez point ! Toute l'assemblée parlait de les lapider, lorsque la gloire de l'Éternel apparut 10
sur la tente d'assignation, devant tous les enfants d'Israël. Et l'Éternel dit à Moïse : Jusqu'à quand ce 11
peuple me méprisera -t-il ? Jusqu'à quand ne croira -t-il pas en moi, malgré tous les prodiges que j'ai
faits au milieu de lui ? Je le frapperai par la peste, et je le détruirai ; mais je ferai de toi une nation plus 12
grande et plus puissante que lui. Moïse dit à l'Éternel : Les Égyptiens l'apprendront, eux du milieu 13
desquels tu as fait monter ce peuple par ta puissance, et ils le diront aux habitants de ce pays. Ils 14
savaient que toi, l'Éternel, tu es au milieu de ce peuple ; que tu apparais visiblement, toi, l'Éternel ; que
ta nuée se tient sur lui ; que tu marches devant lui le jour dans une colonne de nuée, et la nuit dans
une colonne de feu. Si tu fais mourir ce peuple comme un seul homme, les nations qui ont entendu 15
parler de toi diront : L'Éternel n'avait pas le pouvoir de mener ce peuple dans le pays qu'il avait juré 16
de lui donner : c'est pour cela qu'il l'a égorgé dans le désert. Maintenant, que la puissance du Seigneur 17
se montre dans sa grandeur, comme tu l'as déclaré en disant : L'Éternel est lent à la colère et riche 18
en bonté, il pardonne l'iniquité et la rébellion ; mais il ne tient point le coupable pour innocent, et il
punit l'iniquité des pères sur les enfants jusqu'à la troisième et la quatrième génération. Pardonne 19
l'iniquité de ce peuple, selon la grandeur de ta miséricorde, comme tu as pardonné à ce peuple depuis
l'Égypte jusqu'ici. Et l'Éternel dit : Je pardonne, comme tu l'as demandé. Mais, je suis vivant ! et 20, 21
la gloire de l'Éternel remplira toute la terre. Tous ceux qui ont vu ma gloire, et les prodiges que j'ai 22
faits en Égypte et dans le désert, qui m 'ont tenté déjà dix fois, et qui n'ont point écouté ma voix, tous 23
ceux-là ne verront point le pays que j'ai juré à leurs pères de leur donner, tous ceux qui m'ont méprisé
ne le verront point. Et parce que mon serviteur Caleb a été animé d'un autre esprit, et qu'il a pleine- 24
ment suivi ma voie, je le ferai entrer dans le pays où il est allé, et ses descendants le posséderont. Les 25
Amalécites et les Cananéens habitent la vallée : demain, tournez -vous, et partez pour le désert, dans
la direction de la mer Rouge. L'Éternel parla à Moïse et à Aaron, et dit : Jusqu'à quand laisserai-je 26, 27
cette méchante assemblée murmurer contre moi ? J'ai entendu les murmures des enfants d'Israël qui
murmuraient contre moi. Dis -leur : Je suis vivant ! dit l'Éternel, je vous ferai ainsi que vous avez parlé 28
à mes oreilles. Vos cadavres tomberont dans ce désert. Vous tous, dont on a fait le dénombrement, en 29
vous comptant depuis l'âge de vingt ans et au-dessus, et qui avez murmuré contre moi, vous n'entrerez 30
point dans le pays que j'avais juré de vous faire habiter, excepté Caleb, fils de Jephunné, et Josué, fils
de Nun. Et vos petits enfants, dont vous avez dit : Ils deviendront une proie ! je les y ferai entrer, et 31
ils connaîtront le pays que vous avez dédaigné. Vos cadavres, à vous, tomberont dans le désert ; et 32, 33
vos enfants paîtront quarante années dans le désert, et porteront la peine de vos infidélités, jusqu'à

ce que vos cadavres soient tous tombés dans le désert. De même que vous avez mis quarante jours à
explorer le pays, vous porterez la peine de vos iniquités quarante années, une année pour chaque jour ;
et vous saurez ce que c'est que d'être privé de ma présence. Moi, l'Éternel, j'ai parlé ! et c'est ainsi que
je traiterai cette méchante assemblée qui s'est réunie contre moi ; ils seront consumés dans ce désert, ils
y mourront. Les hommes que Moïse avait envoyés pour explorer le pays, et qui, à leur retour, avaient
fait murmurer contre lui toute l'assemblée, en décriant le pays ; ces hommes, qui avaient décrié le
pays, moururent frappés d'une plaie devant l'Éternel. Josué, fils de Nun, et Caleb, fils de Jephunné,
restèrent seuls vivants parmi ces hommes qui étaient allés pour explorer le pays. Moïse rapporta ces
choses à tous les enfants d'Israël, et le peuple fut dans une grande désolation. Ils se levèrent de bon
matin, et montèrent au sommet de la montagne, en disant : Nous voici ! nous monterons au lieu dont
a parlé l'Éternel, car nous avons péché. Moïse dit : Pourquoi transgressez -vous l'ordre de l'Éternel ?
Cela ne réussira point. Ne montez pas ! car l'Éternel n'est pas au milieu de vous. Ne vous faites pas
battre par vos ennemis. Car les Amalécites et les Cananéens sont là devant vous, et vous tomberiez
par l'épée. Parce que vous vous êtes détournés de l'Éternel, l'Éternel ne sera point avec vous. Ils s'obs-
tinèrent à monter au sommet de la montagne ; mais l'arche de l'alliance et Moïse ne sortirent point du
milieu du camp. Alors descendirent les Amalécites et les Cananéens qui habitaient cette montagne ;
ils les battirent, et les taillèrent en pièces jusqu'à Horma.

15 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis -leur : Quand vous serez entrés
dans le pays que je vous donne pour y établir vos demeures, et que vous offrirez à l'Éternel un sacrifice
consumé par le feu, soit un holocauste, soit un sacrifice en accomplissement d'un voeu ou en offrande
volontaire, ou bien dans vos fêtes, pour produire avec votre gros ou votre menu bétail une agréable
odeur à l'Éternel, - celui qui fera son offrande à l'Éternel présentera en offrande un dixième de fleur de
farine pétrie dans un quart de hin d'huile, et tu feras une libation d'un quart de hin de vin, avec l'ho-
locauste ou le sacrifice, pour chaque agneau. Pour un bélier, tu présenteras en offrande deux dixièmes
de fleur de farine pétrie dans un tiers de hin d'huile, et tu feras une libation d'un tiers de hin de vin,
comme offrande d'une agréable odeur à l'Éternel. Si tu offres un veau, soit comme holocauste, soit
comme sacrifice en accomplissement d'un voeu, ou comme sacrifice d'actions de grâces à l'Éternel, on
présentera en offrande, avec le veau, trois dixièmes de fleur de farine pétrie dans un demi -hin d'huile,
et tu feras une libation d'un demi -hin de vin : c'est un sacrifice consumé par le feu, d'une agréable
odeur à l'Éternel. On fera ainsi pour chaque boeuf, pour chaque bélier, pour chaque petit des brebis ou
des chèvres. Suivant le nombre des victimes, vous ferez ainsi pour chacune, d'après leur nombre. Tout
indigène fera ces choses ainsi, lorsqu'il offrira un sacrifice consumé par le feu, d'une agréable odeur
à l'Éternel. Si un étranger séjournant chez vous, ou se trouvant à l'avenir au milieu de vous, offre
un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel, il l'offrira de la même manière que
vous. Il y aura une seule loi pour toute l'assemblée, pour vous et pour l'étranger en séjour au milieu de
vous ; ce sera une loi perpétuelle parmi vos descendants : il en sera de l'étranger comme de vous, devant
l'Éternel. Il y aura une seule loi et une seule ordonnance pour vous et pour l'étranger en séjour parmi
vous. L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis -leur : Quand vous serez arri-
vés dans le pays où je vous ferai entrer, et que vous mangerez du pain de ce pays, vous prélèverez une
offrande pour l'Éternel. Vous présenterez par élévation un gâteau, les prémices de votre pâte ; vous le
présenterez comme l'offrande qu'on prélève de l'aire. Vous prélèverez pour l'Éternel une offrande des
prémices de votre pâte, dans les temps à venir. Si vous péchez involontairement, en n'observant pas
tous ces commandements que l'Éternel a fait connaître à Moïse, tout ce que l'Éternel vous a ordonné
par Moïse, depuis le jour où l'Éternel a donné des commandements et plus tard dans les temps à ve-
nir ; si l'on a péché involontairement, sans que l'assemblée s'en soit aperçue, toute l'assemblée offrira
un jeune taureau en holocauste d'une agréable odeur à l'Éternel, avec l'offrande et la libation, d'après
les règles établies ; elle offrira encore un bouc en sacrifice d'expiation. Le sacrificateur fera l'expiation
pour toute l'assemblée des enfants d'Israël, et il leur sera pardonné ; car ils ont péché involontairement,
et ils ont apporté leur offrande, un sacrifice consumé par le feu en l'honneur de l'Éternel et une victime
expiatoire devant l'Éternel, à cause du péché qu'ils ont involontairement commis. Il sera pardonné à
toute l'assemblée des enfants d'Israël et à l'étranger en séjour au milieu d'eux, car c'est involontaire-
ment que tout le peuple a péché. Si c'est une seule personne qui a péché involontairement, elle offrira
une chèvre d'un an en sacrifice pour le péché. Le sacrificateur fera l'expiation pour la personne qui a
péché involontairement devant l'Éternel : quand il aura fait l'expiation pour elle, il lui sera pardonné.
Pour l'indigène parmi les enfants d'Israël et pour l'étranger en séjour au milieu d'eux, il y aura pour
vous une même loi, quand on péchera involontairement. Mais si quelqu'un, indigène ou étranger, agit

la main levée, il outrage l'Éternel ; celui -là sera retranché du milieu de son peuple. Il a méprisé la 31
parole de l'Éternel, et il a violé son commandement : celui -là sera retranché, il portera la peine de son
iniquité. Comme les enfants d'Israël étaient dans le désert, on trouva un homme qui ramassait du bois 32
le jour du sabbat. Ceux qui l'avaient trouvé ramassant du bois l'amenèrent à Moïse, à Aaron, et à toute 33
l'assemblée. On le mit en prison, car ce qu'on devait lui faire n'avait pas été déclaré. L'Éternel dit à 34, 35
Moïse : Cet homme sera puni de mort, toute l'assemblée le lapidera hors du camp. Toute l'assemblée 36
le fit sortir du camp et le lapida, et il mourut, comme l'Éternel l'avait ordonné à Moïse. L'Éternel dit 37
à Moïse : Parle aux enfants d'Israël, et dis -leur qu'ils se fassent, de génération en génération, une 38
frange au bord de leurs vêtements, et qu'ils mettent un cordon bleu sur cette frange du bord de leurs
vêtements. Quand vous aurez cette frange, vous la regarderez, et vous vous souviendrez de tous les 39
commandements de l'Éternel pour les mettre en pratique, et vous ne suivrez pas les désirs de vos coeurs
et de vos yeux pour vous laisser entraîner à l'infidélité. Vous vous souviendrez ainsi de mes comman- 40
dements, vous les mettrez en pratique, et vous serez saints pour votre Dieu. Je suis l'Éternel, votre 41
Dieu, qui vous ai fait sortir du pays d'Égypte, pour être votre Dieu. Je suis l'Éternel, votre Dieu.

Koré, fils de Jitsehar, fils de Kehath, fils de Lévi, se révolta avec Dathan et Abiram, fils d'Éliab, et **16**
On, fils de Péleth, tous trois fils de Ruben. Ils se soulevèrent contre Moïse, avec deux cent cinquante 2
hommes des enfants d'Israël, des principaux de l'assemblée, de ceux que l'on convoquait à l'assemblée,
et qui étaient des gens de renom. Ils s'assemblèrent contre Moïse et Aaron, et leur dirent : C'en est 3
assez ! car toute l'assemblée, tous sont saints, et l'Éternel est au milieu d'eux. Pourquoi vous élevez
-vous au-dessus de l'assemblée de l'Éternel ? Quand Moïse eut entendu cela, il tomba sur son visage. 4
Il parla à Koré et à toute sa troupe, en disant : Demain, l'Éternel fera connaître qui est à lui et qui est 5
saint, et il le fera approcher de lui ; il fera approcher de lui celui qu'il choisira. Faites ceci. Prenez des 6
brasiers, Koré et toute sa troupe. Demain, mettez -y du feu, et posez -y du parfum devant l'Éternel ; 7
celui que l'Éternel choisira, c'est celui-là qui sera saint. C'en est assez, enfants de Lévi ! Moïse dit à 8
Koré : Écoutez donc, enfants de Lévi : Est-ce trop peu pour vous que le Dieu d'Israël vous ait choisis 9
dans l'assemblée d'Israël, en vous faisant approcher de lui, afin que vous soyez employés au service du
tabernacle de l'Éternel, et que vous vous présentiez devant l'assemblée pour la servir ? Il vous a fait 10
approcher de lui, toi, et tous tes frères, les enfants de Lévi, et vous voulez encore le sacerdoce ! C'est à 11
cause de cela que toi et toute ta troupe, vous vous assemblez contre l'Éternel ! car qui est Aaron, pour
que vous murmuriez contre lui ? Moïse envoya appeler Dathan et Abiram, fils d'Éliab. Mais ils dirent : 12
Nous ne monterons pas. N'est-ce pas assez que tu nous aies fait sortir d'un pays où coulent le lait et le 13
miel pour nous faire mourir au désert, sans que tu continues à dominer sur nous ? Et ce n'est pas dans 14
un pays où coulent le lait et le miel que tu nous as menés, ce ne sont pas des champs et des vignes que tu
nous as donnés en possession. Penses-tu crever les yeux de ces gens ? Nous ne monterons pas. Moïse fut 15
très irrité, et il dit à l'Éternel : N'aie point égard à leur offrande. Je ne leur ai pas même pris un âne, et
je n'ai fait de mal à aucun d'eux. Moïse dit à Koré : Toi et toute ta troupe, trouvez-vous demain devant 16
l'Éternel, toi et eux, avec Aaron. Prenez chacun votre brasier, mettez -y du parfum, et présentez devant 17
l'Éternel chacun votre brasier : il y aura deux cent cinquante brasiers ; toi et Aaron, vous prendrez aussi
chacun votre brasier. Ils prirent chacun leur brasier, y mirent du feu et y posèrent du parfum, et ils se 18
tinrent à l'entrée de la tente d'assignation, avec Moïse et Aaron. Et Koré convoqua toute l'assemblée 19
contre Moïse et Aaron, à l'entrée de la tente d'assignation. Alors la gloire de l'Éternel apparut à toute
l'assemblée. Et l'Éternel parla à Moïse et à Aaron, et dit : Séparez -vous du milieu de cette assemblée, 20, 21
et je les consumerai en un seul instant. Ils tombèrent sur leur visage, et dirent : O Dieu, Dieu des 22
esprits de toute chair ! un seul homme a péché, et tu t'irriterais contre toute l'assemblée ? L'Éternel 23
parla à Moïse, et dit : Parle à l'assemblée, et dis : Retirez -vous de toutes parts loin de la demeure 24
de Koré, de Dathan et d'Abiram. Moïse se leva, et alla vers Dathan et Abiram ; et les anciens d'Israël 25
le suivirent. Il parla à l'assemblée, et dit : Éloignez -vous des tentes de ces méchants hommes, et ne 26
touchez à rien de ce qui leur appartient, de peur que vous ne périssiez en même temps qu'ils seront
punis pour tous leurs péchés. Ils se retirèrent de toutes parts loin de la demeure de Koré, de Dathan et 27
d'Abiram. Dathan et Abiram sortirent, et se tinrent à l'entrée de leurs tentes, avec leurs femmes, leurs
fils et leurs petits-enfants. Moïse dit : À ceci vous connaîtrez que l'Éternel m'a envoyé pour faire toutes 28
ces choses, et que je n'agis pas de moi-même. Si ces gens meurent comme tous les hommes meurent, 29
s'ils subissent le sort commun à tous les hommes, ce n'est pas l'Éternel qui m'a envoyé ; mais si l'Éternel 30
fait une chose inouïe, si la terre ouvre sa bouche pour les engloutir avec tout ce qui leur appartient, et
qu'ils descendent vivants dans le séjour des morts, vous saurez alors que ces gens ont méprisé l'Éternel.

31, 32 Comme il achevait de prononcer toutes ces paroles, la terre qui était sous eux se fendit. La terre ouvrit
33 sa bouche, et les engloutit, eux et leurs maisons, avec tous les gens de Koré et tous leurs biens. Ils
descendirent vivants dans le séjour des morts, eux et tout ce qui leur appartenait ; la terre les recouvrit,
34 et ils disparurent au milieu de l'assemblée. Tout Israël, qui était autour d'eux, s'enfuit à leur cri ; car
35 ils disaient : Fuyons, de peur que la terre ne nous engloutisse ! Un feu sortit d'auprès de l'Éternel,
36 et consuma les deux cent cinquante hommes qui offraient le parfum. L'Éternel parla à Moïse, et dit :
37 Dis à Éléazar, fils du sacrificateur Aaron, de retirer de l'incendie les brasiers et d'en répandre au loin
38 le feu, car ils sont sanctifiés. Avec les brasiers de ces gens qui ont péché au péril de leur vie, que l'on
fasse des lames étendues dont on couvrira l'autel. Puisqu'ils ont été présentés devant l'Éternel et qu'ils
39 sont sanctifiés, ils serviront de souvenir aux enfants d'Israël. Le sacrificateur Éléazar prit les brasiers
40 d'airain qu'avaient présentés les victimes de l'incendie, et il en fit des lames pour couvrir l'autel. C'est
un souvenir pour les enfants d'Israël, afin qu'aucun étranger à la race d'Aaron ne s'approche pour offrir
du parfum devant l'Éternel et ne soit comme Koré et comme sa troupe, selon ce que l'Éternel avait
41 déclaré par Moïse. Dès le lendemain, toute l'assemblée des enfants d'Israël murmura contre Moïse et
42 Aaron, en disant : Vous avez fait mourir le peuple de l'Éternel. Comme l'assemblée se formait contre
Moïse et Aaron, et comme ils tournaient les regards vers la tente d'assignation, voici, la nuée la couvrit,
43, 44 et la gloire de l'Éternel apparut. Moïse et Aaron arrivèrent devant la tente d'assignation. Et l'Éternel
45 parla à Moïse, et dit : Retirez -vous du milieu de cette assemblée, et je les consumerai en un instant.
46 Ils tombèrent sur leur visage ; et Moïse dit à Aaron : Prends le brasier, mets -y du feu de dessus l'autel,
poses -y du parfum, va promptement vers l'assemblée, et fais pour eux l'expiation ; car la colère de
47 l'Éternel a éclaté, la plaie a commencé. Aaron prit le brasier, comme Moïse avait dit, et courut au
milieu de l'assemblée ; et voici, la plaie avait commencé parmi le peuple. Il offrit le parfum, et il fit
48, 49 l'expiation pour le peuple. Il se plaça entre les morts et les vivants, et la plaie fut arrêtée. Il y eut
quatorze mille sept cents personnes qui moururent de cette plaie, outre ceux qui étaient morts à cause
50 de Koré. Aaron retourna auprès de Moïse, à l'entrée de la tente d'assignation. La plaie était arrêtée.

17, 2 L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et prends d'eux une verge selon les mai-
sons de leurs pères, soit douze verges de la part de tous leurs princes selon les maisons de leurs pères.
3 Tu écriras le nom de chacun sur sa verge, et tu écriras le nom d'Aaron sur la verge de Lévi ; car il y
4 aura une verge pour chaque chef des maisons de leurs pères. Tu les déposeras dans la tente d'assi-
5 gnation, devant le témoignage, où je me rencontre avec vous. L'homme que je choisirai sera celui dont
la verge fleurira, et je ferai cesser de devant moi les murmures que profèrent contre vous les enfants
6 d'Israël. Moïse parla aux enfants d'Israël ; et tous leurs princes lui donnèrent une verge, chaque prince
une verge, selon les maisons de leurs pères, soit douze verges ; la verge d'Aaron était au milieu des
7, 8 leurs. Moïse déposa les verges devant l'Éternel, dans la tente du témoignage. Le lendemain, lorsque
Moïse entra dans la tente du témoignage, voici, la verge d'Aaron, pour la maison de Lévi, avait fleuri,
9 elle avait poussé des boutons, produit des fleurs, et mûri des amandes. Moïse ôta de devant l'Éternel
toutes les verges, et les porta à tous les enfants d'Israël, afin qu'ils les vissent et qu'ils prissent chacun
10 leur verge. L'Éternel dit à Moïse : Reporte la verge d'Aaron devant le témoignage, pour être conservée
comme un signe pour les enfants de rébellion, afin que tu fasses cesser de devant moi leurs murmures
11, 12 et qu'ils ne meurent point. Moïse fit ainsi ; il se conforma à l'ordre que l'Éternel lui avait donné. Les
13 enfants d'Israël dirent à Moïse : Voici, nous expirons, nous périssons, nous périssons tous ! Quiconque
s'approche du tabernacle de l'Éternel, meurt. Nous faudra-t-il tous expirer ?

18 L'Éternel dit à Aaron : Toi et tes fils, et la maison de ton père avec toi, vous porterez la peine
des iniquités commises dans le sanctuaire ; toi et tes fils avec toi, vous porterez la peine des iniquités
2 commises dans l'exercice de votre sacerdoce. Fais aussi approcher de toi tes frères, la tribu de Lévi, la
tribu de ton père, afin qu'ils te soient attachés et qu'ils te servent, lorsque toi, et tes fils avec toi, vous
3 serez devant la tente du témoignage. Ils observeront ce que tu leur ordonneras et ce qui concerne toute
la tente ; mais ils ne s'approcheront ni des ustensiles du sanctuaire, ni de l'autel, de peur que vous ne
4 mouriez, eux et vous. Ils te seront attachés, et ils observeront ce qui concerne la tente d'assignation
5 pour tout le service de la tente. Aucun étranger n'approchera de vous. Vous observerez ce qui concerne
6 le sanctuaire et l'autel, afin qu'il n'y ait plus de colère contre les enfants d'Israël. Voici, j'ai pris vos
frères les Lévites du milieu des enfants d'Israël : donnés à l'Éternel, ils vous sont remis en don pour
7 faire le service de la tente d'assignation. Toi, et tes fils avec toi, vous observerez les fonctions de votre
sacerdoce pour tout ce qui concerne l'autel et pour ce qui est en dedans du voile : c'est le service que vous
ferez. Je vous accorde en pur don l'exercice du sacerdoce. L'étranger qui approchera sera mis à mort.
8 L'Éternel dit à Aaron : Voici, de toutes les choses que consacrent les enfants d'Israël, je te donne celles
qui me sont offertes par élévation ; je te les donne, à toi et à tes fils, comme droit d'onction, par une loi

perpétuelle. Voici ce qui t'appartiendra parmi les choses très saintes qui ne sont pas consumées par 9
le feu : toutes leurs offrandes, tous leurs dons, tous leurs sacrifices d'expiation, et tous les sacrifices de
culpabilité qu'ils m'offriront ; ces choses très saintes seront pour toi et pour tes fils. Vous les mangerez 10
dans un lieu très saint ; tout mâle en mangera ; vous les regarderez comme saintes. Voici encore ce qui 11
t'appartiendra : tous les dons que les enfants d'Israël présenteront par élévation et en les agitant de côté
et d'autre, je te les donne à toi, à tes fils et à tes filles avec toi, par une loi perpétuelle. Quiconque sera pur
dans ta maison en mangera. Je te donne les prémices qu'ils offriront à l'Éternel : tout ce qu'il y aura de 12
meilleur en huile, tout ce qu'il y aura de meilleur en moût et en blé. Les premiers produits de leur terre, 13
qu'ils apporteront à l'Éternel, seront pour toi. Quiconque sera pur dans ta maison en mangera. Tout 14
ce qui sera dévoué par interdit en Israël sera pour toi. Tout premier-né de toute chair, qu'ils offriront à 15
l'Éternel, tant des hommes que des animaux, sera pour toi. Seulement, tu feras racheter le premier-né
de l'homme, et tu feras racheter le premier-né d'un animal impur. Tu les feras racheter dès l'âge d'un 16
mois, d'après ton estimation, au prix de cinq sicles d'argent, selon le sicle du sanctuaire, qui est de vingt
guéras. Mais tu ne feras point racheter le premier-né du boeuf, ni le premier-né de la brebis, ni le 17
premier-né de la chèvre : ce sont des choses saintes. Tu répandras leur sang sur l'autel, et tu brûleras
leur graisse : ce sera un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel. Leur chair sera 18
pour toi, comme la poitrine qu'on agite de côté et d'autre et comme l'épaule droite. Je te donne, à toi, à 19
tes fils et à tes filles avec toi, par une loi perpétuelle, toutes les offrandes saintes que les enfants d'Israël
présenteront à l'Éternel par élévation. C'est une alliance inviolable et à perpétuité devant l'Éternel,
pour toi et pour ta postérité avec toi. L'Éternel dit à Aaron : Tu ne posséderas rien dans leur pays, 20
et il n'y aura point de part pour toi au milieu d'eux ; c'est moi qui suis ta part et ta possession, au
milieu des enfants d'Israël. Je donne comme possession aux fils de Lévi toute dîme en Israël, pour le 21
service qu'ils font, le service de la tente d'assignation. Les enfants d'Israël n'approcheront plus de la 22
tente d'assignation, de peur qu'ils ne se chargent d'un péché et qu'ils ne meurent. Les Lévites feront 23
le service de la tente d'assignation, et ils resteront chargés de leurs iniquités. Ils n'auront point de
possession au milieu des enfants d'Israël : ce sera une loi perpétuelle parmi vos descendants. Je donne 24
comme possession aux Lévites les dîmes que les enfants d'Israël présenteront à l'Éternel par élévation ;
c'est pourquoi je dis à leur égard : Ils n'auront point de possession au milieu des enfants d'Israël.
L'Éternel parla à Moïse, et dit : Tu parleras aux Lévites, et tu leur diras : Lorsque vous recevrez des 25, 26
enfants d'Israël la dîme que je vous donne de leur part comme votre possession, vous en prélèverez
une offrande pour l'Éternel, une dîme de la dîme ; et votre offrande vous sera comptée comme le blé 27
qu'on prélève de l'aire et comme le moût qu'on prélève de la cuve. C'est ainsi que vous prélèverez une 28
offrande pour l'Éternel sur toutes les dîmes que vous recevrez des enfants d'Israël, et vous donnerez
au sacrificateur Aaron l'offrande que vous en aurez prélevée pour l'Éternel. Sur tous les dons qui vous 29
seront faits, vous prélèverez toutes les offrandes pour l'Éternel ; sur tout ce qu'il y aura de meilleur,
vous prélèverez la portion consacrée. Tu leur diras : Quand vous en aurez prélevé le meilleur, la dîme 30
sera comptée aux Lévites comme le revenu de l'aire et comme le revenu de la cuve. Vous la mangerez 31
en un lieu quelconque, vous et votre maison ; car c'est votre salaire pour le service que vous faites dans
la tente d'assignation. Vous ne serez chargés pour cela d'aucun péché, quand vous en aurez prélevé le 32
meilleur, vous ne profanerez point les offrandes saintes des enfants d'Israël, et vous ne mourrez point.

L'Éternel parla à Moïse et à Aaron, et dit : Voici ce qui est ordonné par la loi que l'Éternel a prescrite, **19**, 2
en disant : Parle aux enfants d'Israël, et qu'ils t'amènent une vache rousse, sans tache, sans défaut
corporel, et qui n'ait point porté le joug. Vous la remettrez au sacrificateur Éléazar, qui la fera sortir 3
du camp, et on l'égorgera devant lui. Le sacrificateur Éléazar prendra du sang de la vache avec le doigt, 4
et il en fera sept fois l'aspersion sur le devant de la tente d'assignation. On brûlera la vache sous ses 5
yeux ; on brûlera sa peau, sa chair et son sang, avec ses excréments. Le sacrificateur prendra du bois 6
de cèdre, de l'hysope et du cramoisi, et il les jettera au milieu des flammes qui consumeront la vache.
Le sacrificateur lavera ses vêtements, et lavera son corps dans l'eau ; puis il rentrera dans le camp, et 7
sera impur jusqu'au soir. Celui qui aura brûlé la vache lavera ses vêtements dans l'eau, et lavera son 8
corps dans l'eau ; et il sera impur jusqu'au soir. Un homme pur recueillera la cendre de la vache, et la 9
déposera hors du camp, dans un lieu pur ; on la conservera pour l'assemblée des enfants d'Israël, afin
d'en faire l'eau de purification. C'est une eau expiatoire. Celui qui aura recueilli la cendre de la vache 10
lavera ses vêtements, et sera impur jusqu'au soir. Ce sera une loi perpétuelle pour les enfants d'Israël
et pour l'étranger en séjour au milieu d'eux. Celui qui touchera un mort, un corps humain quelconque, 11
sera impur pendant sept jours. Il se purifiera avec cette eau le troisième jour et le septième jour, et il 12
sera pur ; mais, s'il ne se purifie pas le troisième jour et le septième jour, il ne sera pas pur. Celui qui 13
touchera un mort, le corps d'un homme qui sera mort, et qui ne se purifiera pas, souille le tabernacle

de l'Éternel ; celui -là sera retranché d'Israël. Comme l'eau de purification n'a pas été répandue sur lui,
14 il est impur, et son impureté est encore sur lui. Voici la loi. Lorsqu'un homme mourra dans une tente,
quiconque entrera dans la tente, et quiconque se trouvera dans la tente, sera impur pendant sept jours.
15, 16 Tout vase découvert, sur lequel il n'y aura point de couvercle attaché, sera impur. Quiconque touchera,
dans les champs, un homme tué par l'épée, ou un mort, ou des ossements humains, ou un sépulcre, sera
17 impur pendant sept jours. On prendra, pour celui qui est impur, de la cendre de la victime expiatoire
18 qui a été brûlée, et on mettra dessus de l'eau vive dans un vase. Un homme pur prendra de l'hysope, et
la trempera dans l'eau ; puis il en fera l'aspersion sur la tente, sur tous les ustensiles, sur les personnes
19 qui sont là, sur celui qui a touché des ossements, ou un homme tué, ou un mort, ou un sépulcre. Celui
qui est pur fera l'aspersion sur celui qui est impur, le troisième jour et le septième jour, et il le purifiera
20 le septième jour. Il lavera ses vêtements, et se lavera dans l'eau ; et le soir, il sera pur. Un homme
qui sera impur, et qui ne se purifiera pas, sera retranché du milieu de l'assemblée, car il a souillé le
21 sanctuaire de l'Éternel ; comme l'eau de purification n'a pas été répandue sur lui, il est impur. Ce sera
pour eux une loi perpétuelle. Celui qui fera l'aspersion de l'eau de purification lavera ses vêtements,
22 et celui qui touchera l'eau de purification sera impur jusqu'au soir. Tout ce que touchera celui qui est
impur sera souillé, et la personne qui le touchera sera impure jusqu'au soir.

20 Toute l'assemblée des enfants d'Israël arriva dans le désert de Tsin le premier mois, et le peuple
2 s'arrêta à Kadès. C'est là que mourut Marie, et qu'elle fut enterrée. Il n'y avait point d'eau pour l'as-
3 semblée ; et l'on se souleva contre Moïse et Aaron. Le peuple chercha querelle à Moïse. Ils dirent :
4 Que n'avons-nous expiré, quand nos frères expirèrent devant l'Éternel ? Pourquoi avez-vous fait venir
5 l'assemblée de l'Éternel dans ce désert, pour que nous y mourions, nous et notre bétail ? Pourquoi nous
avez-vous fait monter hors d'Égypte, pour nous amener dans ce méchant lieu ? Ce n'est pas un lieu où
6 l'on puisse semer, et il n'y a ni figuier, ni vigne, ni grenadier, ni d'eau à boire. Moïse et Aaron s'éloi-
gnèrent de l'assemblée pour aller à l'entrée de la tente d'assignation. Ils tombèrent sur leur visage ;
7, 8 et la gloire de l'Éternel leur apparut. L'Éternel parla à Moïse, et dit : Prends la verge, et convoque
l'assemblée, toi et ton frère Aaron. Vous parlerez en leur présence au rocher, et il donnera ses eaux ;
9 tu feras sortir pour eux de l'eau du rocher, et tu abreuveras l'assemblée et leur bétail. Moïse prit la
10 verge qui était devant l'Éternel, comme l'Éternel le lui avait ordonné. Moïse et Aaron convoquèrent
l'assemblée en face du rocher. Et Moïse leur dit : Écoutez donc, rebelles ! Est-ce de ce rocher que nous
11 vous ferons sortir de l'eau ? Puis Moïse leva la main et frappa deux fois le rocher avec sa verge. Il
12 sortit de l'eau en abondance. L'assemblée but, et le bétail aussi. Alors l'Éternel dit à Moïse et à Aaron :
Parce que vous n'avez pas cru en moi, pour me sanctifier aux yeux des enfants d'Israël, vous ne ferez
13 point entrer cette assemblée dans le pays que je lui donne. Ce sont les eaux de Meriba, où les enfants
14 d'Israël contestèrent avec l'Éternel, qui fut sanctifié en eux. De Kadès, Moïse envoya des messagers
au roi d'Édom, pour lui dire : Ainsi parle ton frère Israël : Tu sais toutes les souffrances que nous avons
15 éprouvées. Nos pères descendirent en Égypte, et nous y demeurâmes longtemps. Mais les Égyptiens
16 nous ont maltraités, nous et nos pères. Nous avons crié à l'Éternel, et il a entendu notre voix. Il a
envoyé un ange, et nous a fait sortir de l'Égypte. Et voici, nous sommes à Kadès, ville à l'extrémité
17 de ton territoire. Laisse-nous passer par ton pays ; nous ne traverserons ni les champs, ni les vignes,
et nous ne boirons pas l'eau des puits ; nous suivrons la route royale, sans nous détourner à droite ou
18 à gauche, jusqu'à ce que nous ayons franchi ton territoire. Édom lui dit : Tu ne passeras point chez
19 moi, sinon je sortirai à ta rencontre avec l'épée. Les enfants d'Israël lui dirent : Nous monterons par la
grande route ; et, si nous buvons de ton eau, moi et mes troupeaux, j'en paierai le prix ; je ne ferai que
20 passer avec mes pieds, pas autre chose. Il répondit : Tu ne passeras pas ! Et Édom sortit à sa rencontre
21 avec un peuple nombreux et à main forte. Ainsi Édom refusa de donner passage à Israël par son ter-
22 ritoire. Et Israël se détourna de lui. Toute l'assemblée des enfants d'Israël partit de Kadès, et arriva
23 à la montagne de Hor. L'Éternel dit à Moïse et à Aaron, vers la montagne de Hor, sur la frontière du
24 pays d'Édom : Aaron va être recueilli auprès de son peuple ; car il n'entrera point dans le pays que je
25 donne aux enfants d'Israël, parce que vous avez été rebelles à mon ordre, aux eaux de Meriba. Prends
26 Aaron et son fils Éléazar, et fais-les monter sur la montagne de Hor. Dépouille Aaron de ses vêtements,
27 et fais-les revêtir à Éléazar, son fils. C'est là qu'Aaron sera recueilli et qu'il mourra. Moïse fit ce que
28 l'Éternel avait ordonné. Ils montèrent sur la montagne de Hor, aux yeux de toute l'assemblée. Moïse
dépouilla Aaron de ses vêtements, et les fit revêtir à Éléazar, son fils. Aaron mourut là, au sommet de la
29 montagne. Moïse et Éléazar descendirent de la montagne. Toute l'assemblée vit qu'Aaron avait expiré,
et toute la maison d'Israël pleura Aaron pendant trente jours.

Le roi d'Arad, Cananéen, qui habitait le midi, apprit qu'Israël venait par le chemin d'Atharim. Il **21**
combattit Israël, et emmena des prisonniers. Alors Israël fit un voeu à l'Éternel, et dit : Si tu livres 2
ce peuple entre mes mains, je dévouerai ses villes par interdit. L'Éternel entendit la voix d'Israël, 3
et livra les Cananéens. On les dévoua par interdit, eux et leurs villes ; et l'on nomma ce lieu Horma.
Ils partirent de la montagne de Hor par le chemin de la mer Rouge, pour contourner le pays d'Édom. 4
Le peuple s'impatienta en route, et parla contre Dieu et contre Moïse : Pourquoi nous avez-vous fait 5
monter hors d'Égypte, pour que nous mourions dans le désert ? car il n'y a point de pain, et il n'y a point
d'eau, et notre âme est dégoûtée de cette misérable nourriture. Alors l'Éternel envoya contre le peuple 6
des serpents brûlants ; ils mordirent le peuple, et il mourut beaucoup de gens en Israël. Le peuple vint 7
à Moïse, et dit : Nous avons péché, car nous avons parlé contre l'Éternel et contre toi. Prie l'Éternel,
afin qu'il éloigne de nous ces serpents. Moïse pria pour le peuple. L'Éternel dit à Moïse : Fais -toi un 8
serpent brûlant, et place -le sur une perche ; quiconque aura été mordu, et le regardera, conservera
la vie. Moïse fit un serpent d'airain, et le plaça sur une perche ; et quiconque avait été mordu par 9
un serpent, et regardait le serpent d'airain, conservait la vie. Les enfants d'Israël partirent, et ils 10
campèrent à Oboth. Ils partirent d'Oboth et ils campèrent à Ijjé-Abarim, dans le désert qui est vis-à- 11
vis de Moab, vers le soleil levant. De là ils partirent, et ils campèrent dans la vallée de Zéred. De là 12, 13
ils partirent, et ils campèrent de l'autre côté de l'Arnon, qui coule dans le désert en sortant du territoire
des Amoréens ; car l'Arnon est la frontière de Moab, entre Moab et les Amoréens. C'est pourquoi il est 14
dit dans le livre des Guerres de l'Éternel :...Vaheb en Supha, et les torrents de l'Arnon, et le cours des 15
torrents, qui s'étend du côté d'Ar et touche à la frontière de Moab. De là ils allèrent à Beer. C'est ce 16
Beer, où l'Éternel dit à Moïse : Rassemble le peuple, et je leur donnerai de l'eau. Alors Israël chanta ce 17
cantique : Monte, puits ! Chantez en son honneur ! Puits, que des princes ont creusé, Que les grands du 18
peuple ont creusé, Avec le sceptre, avec leurs bâtons ! Du désert ils allèrent à Matthana ; de Matthana, 19
à Nahaliel ; de Nahaliel, à Bamoth ; de Bamoth, à la vallée qui est dans le territoire de Moab, au 20
sommet du Pisga, en regard du désert. Israël envoya des messagers à Sihon, roi des Amoréens, pour 21
lui dire : Laisse-moi passer par ton pays ; nous n'entrerons ni dans les champs, ni dans les vignes, et 22
nous ne boirons pas l'eau des puits ; nous suivrons la route royale, jusqu'à ce que nous ayons franchi ton
territoire. Sihon n'accorda point à Israël le passage sur son territoire ; il rassembla tout son peuple, 23
et sortit à la rencontre d'Israël, dans le désert ; il vint à Jahats, et combattit Israël. Israël le frappa 24
du tranchant de l'épée et s'empara de son pays depuis l'Arnon jusqu'au Jabbok, jusqu'à la frontière des
enfants d'Ammon ; car la frontière des enfants d'Ammon était fortifiée. Israël prit toutes les villes, et 25
s 'établit dans toutes les villes des Amoréens, à Hesbon et dans toutes les villes de son ressort. Car 26
Hesbon était la ville de Sihon, roi des Amoréens ; il avait fait la guerre au précédent roi de Moab, et
lui avait enlevé tout son pays jusqu'à l'Arnon. C'est pourquoi les poètes disent : Venez à Hesbon ! Que 27
la ville de Sihon soit rebâtie et fortifiée ! Car il est sorti un feu de Hesbon, Une flamme de la ville de 28
Sihon ; Elle a dévoré Ar -Moab, Les habitants des hauteurs de l'Arnon. Malheur à toi, Moab ! Tu es 29
perdu, peuple de Kemosch ! Il a fait de ses fils des fuyards, Et il a livré ses filles captives À Sihon, roi
des Amoréens. Nous avons lancé sur eux nos traits : De Hesbon à Dibon tout est détruit ; Nous avons 30
étendu nos ravages jusqu'à Nophach, Jusqu'à Médeba. Israël s'établit dans le pays des Amoréens. 31
Moïse envoya reconnaître Jaezer ; et ils prirent les villes de son ressort, et chassèrent les Amoréens qui 32
y étaient. Ils changèrent ensuite de direction, et montèrent par le chemin de Basan. Og, roi de Basan, 33
sortit à leur rencontre, avec tout son peuple, pour les combattre à Édréi. L'Éternel dit à Moïse : Ne le 34
crains point ; car je le livre entre tes mains, lui et tout son peuple, et son pays ; tu le traiteras comme tu
as traité Sihon, roi des Amoréens, qui habitait à Hesbon. Et ils le battirent, lui et ses fils, et tout son 35
peuple, sans en laisser échapper un seul, et ils s'emparèrent de son pays.

Les enfants d'Israël partirent, et ils campèrent dans les plaines de Moab, au delà du Jourdain, vis- **22**
à-vis de Jéricho. Balak, fils de Tsippor, vit tout ce qu'Israël avait fait aux Amoréens. Et Moab fut très 2, 3
effrayé en face d'un peuple aussi nombreux, il fut saisi de terreur en face des enfants d'Israël. Moab 4
dit aux anciens de Madian : Cette multitude va dévorer tout ce qui nous entoure, comme le boeuf broute
la verdure des champs. Balak, fils de Tsippor, était alors roi de Moab. Il envoya des messagers auprès 5
de Balaam, fils de Beor, à Pethor sur le fleuve, dans le pays des fils de son peuple, afin de l'appeler et de
lui dire : Voici, un peuple est sorti d'Égypte, il couvre la surface de la terre, et il habite vis-à-vis de moi.
Viens, je te prie, maudis -moi ce peuple, car il est plus puissant que moi ; peut-être ainsi pourrai -je le 6
battre et le chasserai -je du pays, car je sais que celui que tu bénis est béni, et que celui que tu maudis
est maudit. Les anciens de Moab et les anciens de Madian partirent, ayant avec eux des présents pour 7
le devin. Ils arrivèrent auprès de Balaam, et lui rapportèrent les paroles de Balak. Balaam leur dit : 8
Passez ici la nuit, et je vous donnerai réponse, d'après ce que l'Éternel me dira. Et les chefs de Moab

9, 10 restèrent chez Balaam. Dieu vint à Balaam, et dit : Qui sont ces hommes que tu as chez toi ? Balaam
11 répondit à Dieu : Balak, fils de Tsippor, roi de Moab, les a envoyés pour me dire : Voici, un peuple est
sorti d'Égypte, et il couvre la surface de la terre ; viens donc, maudis -le ; peut-être ainsi pourrai -je le
12 combattre, et le chasserai -je. Dieu dit à Balaam : Tu n'iras point avec eux ; tu ne maudiras point ce
13 peuple, car il est béni. Balaam se leva le matin, et il dit aux chefs de Balak : Allez dans votre pays,
14 car l'Éternel refuse de me laisser aller avec vous. Et les princes de Moab se levèrent, retournèrent
15 auprès de Balak, et dirent : Balaam a refusé de venir avec nous. Balak envoya de nouveau des chefs
16 en plus grand nombre et plus considérés que les précédents. Ils arrivèrent auprès de Balaam, et lui
17 dirent : Ainsi parle Balak, fils de Tsippor : Que l'on ne t'empêche donc pas de venir vers moi ; car je
te rendrai beaucoup d'honneurs, et je ferai tout ce que tu me diras ; viens, je te prie, maudis -moi ce
18 peuple. Balaam répondit et dit aux serviteurs de Balak : Quand Balak me donnerait sa maison pleine
d'argent et d'or, je ne pourrais faire aucune chose, ni petite ni grande, contre l'ordre de l'Éternel, mon
19, 20 Dieu. Maintenant, je vous prie, restez ici cette nuit, et je saurai ce que l'Éternel me dira encore. Dieu
vint à Balaam pendant la nuit, et lui dit : Puisque ces hommes sont venus pour t'appeler, lève -toi, va
21 avec eux ; mais tu feras ce que je te dirai. Balaam se leva le matin, sella son ânesse, et partit avec les
22 chefs de Moab. La colère de Dieu s'enflamma, parce qu'il était parti ; et l'ange de l'Éternel se plaça sur
le chemin, pour lui résister. Balaam était monté sur son ânesse, et ses deux serviteurs étaient avec lui.
23 L'ânesse vit l'ange de l'Éternel qui se tenait sur le chemin, son épée nue dans la main ; elle se détourna
24 du chemin et alla dans les champs. Balaam frappa l'ânesse pour la ramener dans le chemin. L'ange de
25 l'Éternel se plaça dans un sentier entre les vignes ; il y avait un mur de chaque côté. L'ânesse vit l'ange
de l'Éternel ; elle se serra contre le mur, et pressa le pied de Balaam contre le mur. Balaam la frappa
26 de nouveau. L'ange de l'Éternel passa plus loin, et se plaça dans un lieu où il n'y avait point d'espace
27 pour se détourner à droite ou à gauche. L'ânesse vit l'ange de l'Éternel, et elle s'abattit sous Balaam. La
28 colère de Balaam s'enflamma, et il frappa l'ânesse avec un bâton. L'Éternel ouvrit la bouche de l'ânesse,
29 et elle dit à Balaam : Que t'ai je fait, pour que tu m'aies frappée déjà trois fois ? Balaam répondit à
l'ânesse : C'est parce que tu t'es moquée de moi ; si j'avais une épée dans la main, je te tuerais à l'instant.
30 L'ânesse dit à Balaam : Ne suis-je pas ton ânesse, que tu as de tout temps montée jusqu'à ce jour ? Ai-je
31 l'habitude de te faire ainsi ? Et il répondit : Non. L'Éternel ouvrit les yeux de Balaam, et Balaam vit
l'ange de l'Éternel qui se tenait sur le chemin, son épée nue dans la main ; et il s'inclina, et se prosterna
32 sur son visage. L'ange de l'Éternel lui dit : Pourquoi as-tu frappé ton ânesse déjà trois fois ? Voici, je
33 suis sorti pour te résister, car c'est un chemin de perdition qui est devant moi. L'ânesse m'a vu, et
elle s'est détournée devant moi déjà trois fois ; si elle ne se fût pas détournée de moi, je t'aurais même
34 tué, et je lui aurais laissé la vie. Balaam dit à l'ange de l'Éternel : J'ai péché, car je ne savais pas
que tu te fusses placé au-devant de moi sur le chemin ; et maintenant, si tu me désapprouves, je m'en
35 retournerai. L'ange de l'Éternel dit à Balaam : Va avec ces hommes ; mais tu ne feras que répéter les
36 paroles que je te dirai. Et Balaam alla avec les chefs de Balak. Balak apprit que Balaam arrivait, et
il sortit à sa rencontre jusqu'à la ville de Moab qui est sur la limite de l'Arnon, à l'extrême frontière.
37 Balak dit à Balaam : N'ai-je pas envoyé auprès de toi pour t'appeler ? Pourquoi n'es-tu pas venu vers
38 moi ? Ne puis -je donc pas te traiter avec honneur ? Balaam dit à Balak : Voici, je suis venu vers toi ;
maintenant, me sera-t-il permis de dire quoi que ce soit ? Je dirai les paroles que Dieu mettra dans ma
39, 40 bouche. Balaam alla avec Balak, et ils arrivèrent à Kirjath-Hutsoth. Balak sacrifia des boeufs et des
41 brebis, et il en envoya à Balaam et aux chefs qui étaient avec lui. Le matin, Balak prit Balaam, et le
fit monter à Bamoth -Baal, d'où Balaam vit une partie du peuple.

23 Balaam dit à Balak : Bâtis -moi ici sept autels, et prépare -moi ici sept taureaux et sept béliers.
2 Balak fit ce que Balaam avait dit ; et Balak et Balaam offrirent un taureau et un bélier sur chaque
3 autel. Balaam dit à Balak : Tiens -toi près de ton holocauste, et je m'éloignerai ; peut-être que l'Éternel
4 viendra à ma rencontre, et je te dirai ce qu'il me révélera. Et il alla sur un lieu élevé. Dieu vint au-
devant de Balaam, et Balaam lui dit : J'ai dressé sept autels, et j'ai offert un taureau et un bélier sur
5 chaque autel. L'Éternel mit des paroles dans la bouche de Balaam, et dit : Retourne vers Balak, et tu
6 parleras ainsi. Il retourna vers lui ; et voici, Balak se tenait près de son holocauste, lui et tous les chefs
7 de Moab. Balaam prononça son oracle, et dit : Balak m'a fait descendre d'Aram, Le roi de Moab m'a
fait descendre des montagnes de l'Orient. -Viens, maudis -moi Jacob ! Viens, sois irrité contre Israël !
8 Comment maudirais -je celui que Dieu n'a point maudit ? Comment serais-je irrité quand l'Éternel n'est
9 point irrité ? Je le vois du sommet des rochers, Je le contemple du haut des collines : C'est un peuple
10 qui a sa demeure à part, Et qui ne fait point partie des nations. Qui peut compter la poussière de Jacob,
Et dire le nombre du quart d'Israël ? Que je meure de la mort des justes, Et que ma fin soit semblable

à la leur ! Balak dit à Balaam : Que m'as-tu fait ? Je t'ai pris pour maudire mon ennemi, et voici, tu 11
le bénis ! Il répondit, et dit : N'aurai-je pas soin de dire ce que l'Éternel met dans ma bouche ? Balak 12, 13
lui dit : Viens donc avec moi dans un autre lieu, d'où tu le verras ; tu n'en verras qu 'une partie, tu
n'en verras pas la totalité. Et de là maudis -le-moi. Il le mena au champ de Tsophim, sur le sommet du 14
Pisga ; il bâtit sept autels, et offrit un taureau et un bélier sur chaque autel. Balaam dit à Balak : Tiens 15
-toi ici, près de ton holocauste, et j'irai à la rencontre de Dieu. L'Éternel vint au-devant de Balaam ; 16
il mit des paroles dans sa bouche, et dit : Retourne vers Balak, et tu parleras ainsi. Il retourna vers 17
lui ; et voici, Balak se tenait près de son holocauste, avec les chefs de Moab. Balak lui dit : Qu'est-ce que
l'Éternel a dit ? Balaam prononça son oracle, et dit : Lève -toi, Balak, écoute ! Prête-moi l'oreille, fils de 18
Tsippor ! Dieu n'est point un homme pour mentir, Ni fils d'un homme pour se repentir. Ce qu'il a dit, 19
ne le fera -t-il pas ? Ce qu'il a déclaré, ne l'exécutera -t il pas ? Voici, j'ai reçu l'ordre de bénir : Il a béni, 20
je ne le révoquerai point. Il n'aperçoit point d'iniquité en Jacob, Il ne voit point d'injustice en Israël ; 21
L'Éternel, son Dieu, est avec lui, Il est son roi, l'objet de son allégresse. Dieu les a fait sortir d'Égypte, 22
Il est pour eux comme la vigueur du buffle. L'enchantement ne peut rien contre Jacob, Ni la divination 23
contre Israël ; Au temps marqué, il sera dit à Jacob et à Israël : Quelle est l'oeuvre de Dieu. C'est un 24
peuple qui se lève comme une lionne, Et qui se dresse comme un lion ; Il ne se couche point jusqu'à ce
qu'il ait dévoré la proie, Et qu'il ait bu le sang des blessés. Balak dit à Balaam : Ne le maudis pas, mais 25
du moins ne le bénis pas. Balaam répondit, et dit à Balak : Ne t'ai-je pas parlé ainsi : Je ferai tout ce 26
que l'Éternel dira ? Balak dit à Balaam : Viens donc, je te mènerai dans un autre lieu ; peut être Dieu 27
trouvera-t-il bon que de là tu me maudisses ce peuple. Balak mena Balaam sur le sommet du Peor, en 28
regard du désert. Balaam dit à Balak : Bâtis -moi ici sept autels, et prépare -moi ici sept taureaux et 29
sept béliers. Balak fit ce que Balaam avait dit, et il offrit un taureau et un bélier sur chaque autel. 30

Balaam vit que l'Éternel trouvait bon de bénir Israël, et il n'alla point comme les autres fois, à la **24**
rencontre des enchantements ; mais il tourna son visage du côté du désert. Balaam leva les yeux, et 2
vit Israël campé selon ses tribus. Alors l'esprit de Dieu fut sur lui. Balaam prononça son oracle, et dit : 3
Parole de Balaam, fils de Beor, Parole de l'homme qui a l'oeil ouvert, Parole de celui qui entend les 4
paroles de Dieu, De celui qui voit la vision du Tout-Puissant, De celui qui se prosterne et dont les yeux
s'ouvrent. Qu'elles sont belles, tes tentes, ô Jacob ! Tes demeures, ô Israël ! Elles s'étendent comme 5, 6
des vallées, Comme des jardins près d'un fleuve, Comme des aloès que l'Éternel a plantés, Comme des
cèdres le long des eaux. L'eau coule de ses seaux, Et sa semence est fécondée par d'abondantes eaux. 7
Son roi s'élève au-dessus d'Agag, Et son royaume devient puissant. Dieu l'a fait sortir d'Égypte, Il 8
est pour lui comme la vigueur du buffle. Il dévore les nations qui s'élèvent contre lui, Il brise leurs os,
et les abat de ses flèches. Il ploie les genoux, il se couche comme un lion, comme une lionne : Qui le 9
fera lever ? Béni soit quiconque te bénira, Et maudit soit quiconque te maudira ! La colère de Balak 10
s'enflamma contre Balaam ; il frappa des mains, et dit à Balaam : C'est pour maudire mes ennemis
que je t'ai appelé, et voici, tu les as bénis déjà trois fois. Fuis maintenant, va-t'en chez toi ! J'avais dit 11
que je te rendrais des honneurs, mais l'Éternel t'empêche de les recevoir. Balaam répondit à Balak : 12
Eh ! n'ai-je pas dit aux messagers que tu m'as envoyés : Quand Balak me donnerait sa maison pleine 13
d'argent et d'or, je ne pourrais faire de moi-même ni bien ni mal contre l'ordre de l'Éternel ; je répéterai
ce que dira l'Éternel ? Et maintenant voici, je m'en vais vers mon peuple. Viens, je t'annoncerai ce que 14
ce peuple fera à ton peuple dans la suite des temps. Balaam prononça son oracle, et dit : Parole de 15
Balaam, fils de Beor, Parole de l'homme qui a l'oeil ouvert, Parole de celui qui entend les paroles de 16
Dieu, De celui qui connaît les desseins du Très-Haut, De celui qui voit la vision du Tout-Puissant, De
celui qui se prosterne et dont les yeux s'ouvrent. Je le vois, mais non maintenant, Je le contemple, 17
mais non de près. Un astre sort de Jacob, Un sceptre s'élève d'Israël. Il perce les flancs de Moab, Et il
abat tous les enfants de Seth. Il se rend maître d'Édom, Il se rend maître de Séir, ses ennemis. Israël 18
manifeste sa force. Celui qui sort de Jacob règne en souverain, Il fait périr ceux qui s'échappent des 19
villes. Balaam vit Amalek. Il prononça son oracle, et dit : Amalek est la première des nations, Mais 20
un jour il sera détruit. Balaam vit les Kéniens. Il prononça son oracle, et dit : Ta demeure est solide, 21
Et ton nid posé sur le roc. Mais le Kénien sera chassé, Quand l'Assyrien t'emmènera captif. Balaam 22, 23
prononça son oracle, et dit : Hélas ! qui vivra après que Dieu l'aura établi ? Mais des navires viendront 24
de Kittim, Ils humilieront l'Assyrien, ils humilieront l'Hébreu ; Et lui aussi sera détruit. Balaam se 25
leva, partit, et retourna chez lui. Balak s'en alla aussi de son côté.

Israël demeurait à Sittim ; et le peuple commença à se livrer à la débauche avec les filles de Moab. **25**
Elles invitèrent le peuple aux sacrifices de leurs dieux ; et le peuple mangea, et se prosterna devant 2
leurs dieux. Israël s'attacha à Baal-Peor, et la colère de l'Éternel s'enflamma contre Israël. L'Éternel 3, 4
dit à Moïse : Assemble tous les chefs du peuple, et fais pendre les coupables devant l'Éternel en face

du soleil, afin que la colère ardente de l'Éternel se détourne d'Israël. Moïse dit aux juges d'Israël : Que chacun de vous tue ceux de ses gens qui se sont attachés à Baal-Peor. Et voici, un homme des enfants d'Israël vint et amena vers ses frères une Madianite, sous les yeux de Moïse et sous les yeux de toute l'assemblée des enfants d'Israël, tandis qu'ils pleuraient à l'entrée de la tente d'assignation. À cette vue, Phinées, fils d'Éléazar, fils du sacrificateur Aaron, se leva du milieu de l'assemblée, et prit une lance, dans sa main. Il suivit l'homme d'Israël dans sa tente, et il les perça tous les deux, l'homme d'Israël, puis la femme, par le bas-ventre. Et la plaie s'arrêta parmi les enfants d'Israël. Il y en eut vingt -quatre mille qui moururent de la plaie. L'Éternel parla à Moïse, et dit : Phinées, fils d'Éléazar, fils du sacrificateur Aaron, a détourné ma fureur de dessus les enfants d'Israël, parce qu'il a été animé de mon zèle au milieu d'eux ; et je n'ai point, dans ma colère, consumé les enfants d'Israël. C'est pourquoi tu diras que je traite avec lui une alliance de paix. Ce sera pour lui et pour sa postérité après lui l'alliance d'un sacerdoce perpétuel, parce qu 'il a été zélé pour son Dieu, et qu'il a fait l'expiation pour les enfants d'Israël. L'homme d'Israël, qui fut tué avec la Madianite, s'appelait Zimri, fils de Salu ; il était chef d'une maison paternelle des Siméonites. La femme qui fut tuée, la Madianite, s'appelait Cozbi, fille de Tsur, chef des peuplades issues d'une maison paternelle en Madian. L'Éternel parla à Moïse, et dit : Traite les Madianites en ennemis, et tuez -les ; car ils se sont montrés vos ennemis, en vous séduisant par leurs ruses, dans l'affaire de Peor, et dans l'affaire de Cozbi, fille d'un chef de Madian, leur soeur, tuée le jour de la plaie qui eut lieu à l'occasion de Peor.

26 À la suite de cette plaie, l'Éternel dit à Moïse et à Éléazar, fils du sacrificateur Aaron : Faites le dénombrement de toute l'assemblée des enfants d'Israël, depuis l'âge de vingt ans et au-dessus, selon les maisons de leurs pères, de tous ceux d'Israël en état de porter les armes. Moïse et le sacrificateur Éléazar leur parlèrent dans les plaines de Moab, près du Jourdain, vis-à-vis de Jéricho. Ils dirent : On fera le dénombrement, depuis l'âge de vingt ans et au-dessus, comme l'Éternel l'avait ordonné à Moïse et aux enfants d'Israël, quand ils furent sortis du pays d'Égypte. Ruben, premier-né d'Israël. Fils de Ruben : Hénoc de qui descend la famille des Hénokites ; Pallu, de qui descend la famille des Palluites ; Hetsron, de qui descend la famille des Hetsronites ; Carmi, de qui descend la famille des Carmites. Ce sont là les familles des Rubénites : ceux dont on fit le dénombrement furent quarante -trois mille sept cent trente. - Fils de Pallu : Éliab. Fils d'Éliab : Nemuel, Dathan et Abiram. C'est ce Dathan et cet Abiram, qui étaient de ceux que l'on convoquait à l'assemblée, et qui se soulevèrent contre Moïse et Aaron, dans l'assemblée de Koré, lors de leur révolte contre l'Éternel. La terre ouvrit sa bouche, et les engloutit avec Koré, quand moururent ceux qui s'étaient assemblés, et que le feu consuma les deux cent cinquante hommes : ils servirent au peuple d'avertissement. Les fils de Koré ne moururent pas. Fils de Siméon, selon leurs familles : de Nemuel descend la famille des Nemuélites ; de Jamin, la famille des Jaminites ; de Jakin, la famille des Jakinites ; de Zérach, la famille des Zérachites ; de Saül, la famille des Saülites. Ce sont là les familles des Siméonites ; vingt -deux mille deux cents. Fils de Gad, selon leurs familles : de Tsephon descend la famille des Tsephonites ; de Haggi, la famille des Haggites ; de Schuni, la famille des Schunites ; d'Ozni, la famille des Oznites ; d'Éri, la famille des Érites ; d'Arod, la famille des Arodites ; d'Areéli, la famille des Areélites. Ce sont là les familles des fils de Gad, d'après leur dénombrement : quarante mille cinq cents. Fils de Juda : Er et Onan ; mais Er et Onan moururent au pays de Canaan. Voici les fils de Juda, selon leurs familles : de Schéla descend la famille des Schélanites ; de Pérets, la famille des Péretsites ; de Zérach, la famille des Zérachites. Les fils de Pérets furent : Hetsron, de qui descend la famille des Hetsronites ; Hamul, de qui descend la famille des Hamulites. Ce sont là les familles de Juda, d'après leur dénombrement : soixante-seize mille cinq cents. Fils d'Issacar, selon leurs familles : de Thola descend la famille des Tholaïtes ; de Puva, la famille des Puvites ; de Jaschub, la famille des Jaschubites ; de Schimron, la famille des Schimronites. Ce sont là les familles d'Issacar, d'après leur dénombrement : soixante quatre mille trois cents. Fils de Zabulon, selon leurs familles : de Séred descend la famille des Sardites ; d'Élon, la famille des Élonites ; de Jahleel, la famille des Jahleélites. Ce sont là les familles des Zabulonites, d'après leur dénombrement : soixante mille cinq cents. Fils de Joseph, selon leurs familles : Manassé et Éphraïm. Fils de Manassé : de Makir descend la famille des Makirites. -Makir engendra Galaad. De Galaad descend la famille des Galaadites. Voici les fils de Galaad : Jézer, de qui descend la famille des Jézerites ; Hélek, la famille des Hélekites ; Asriel, la famille des Asriélites ; Sichem, la famille des Sichémites ; Schemida, la famille des Schemidaïtes ; Hépher, la famille des Héphrites. Tselophchad, fils de Hépher, n'eut point de fils, mais il eut des filles. Voici les noms des filles de Tselophchad : Machla, Noa, Hogla, Milca et Thirtsa. Ce sont là les familles de Manassé, d'après leur dénombrement : cinquante -deux mille sept cents. Voici les fils d'Éphraïm, selon leurs familles : de Schutélach descend la famille des Schutalchites ; de Béker, la famille des Bakrites ; de Thachan, la famille des Thachanites. - Voici les fils de Schuté-

lach : d'Éran est descendue la famille des Éranites. Ce sont là les familles des fils d'Éphraïm, d'après 37
leur dénombrement : trente -deux mille cinq cents. Ce sont là les fils de Joseph, selon leurs familles.
Fils de Benjamin, selon leurs familles : de Béla descend la famille des Balites ; d'Aschbel, la famille 38
des Aschbélites ; d'Achiram, la famille des Achiramites ; de Schupham, la famille des Schuphamites ; 39
de Hupham, la famille des Huphamites. - Les fils de Béla furent : Ard et Naaman. D'Ard descend la 40
famille des Ardites ; de Naaman, la famille des Naamanites. Ce sont là les fils de Benjamin, selon leurs 41
familles et d'après leur dénombrement ; quarante -cinq mille six cents. Voici les fils de Dan, selon leurs 42
familles : de Schucham descend la famille des Schuchamites. Ce sont là les familles de Dan, selon leurs
familles. Total pour les familles des Schuchamites, d'après leur dénombrement : soixante -quatre mille 43
quatre cents. Fils d'Aser, selon leurs familles : de Jimna descend la famille des Jimnites ; de Jischvi, 44
la famille des Jischvites ; de Beria, la famille des Beriites. Des fils de Beria descendent : de Héber, la 45
famille des Hébrites ; de Malkiel, la famille des Malkiélites. Le nom de la fille d'Aser était Sérach. Ce 46, 47
sont là les familles des fils d'Aser, d'après leur dénombrement : cinquante -trois mille quatre cents. Fils 48
de Nephthali, selon leurs familles : de Jahtseel descend la famille des Jahtseélites ; de Guni, la famille
des Gunites ; de Jetser, la famille des Jitsrites ; de Schillem, la famille des Schillémites. Ce sont là les 49, 50
familles de Nephthali, selon leurs familles et d'après leur dénombrement : quarante -cinq mille quatre
cents. Tels sont ceux des enfants d'Israël dont on fit le dénombrement : six cent un mille sept cent 51
trente. L'Éternel parla à Moïse, et dit : Le pays sera partagé entre eux, pour être leur propriété, selon 52, 53
le nombre des noms. À ceux qui sont en plus grand nombre tu donneras une portion plus grande, et à 54
ceux qui sont en plus petit nombre tu donneras une portion plus petite ; on donnera à chacun sa portion
d'après le dénombrement. Mais le partage du pays aura lieu par le sort ; ils le recevront en propriété 55
selon les noms des tribus de leurs pères. C'est par le sort que le pays sera partagé entre ceux qui 56
sont en grand nombre et ceux qui sont en petit nombre. Voici les Lévites dont on fit le dénombrement, 57
selon leurs familles : de Guerschon descend la famille des Guerschonites ; de Kehath, la famille des
Kehathites ; de Merari, la famille des Merarites. Voici les familles de Lévi : la famille des Libnites, la 58
famille des Hébronites, la famille des Machlites, la famille des Muschites, la famille des Korites. Ke-
hath engendra Amram. Le nom de la femme d'Amram était Jokébed, fille de Lévi, laquelle naquit à 59
Lévi, en Égypte ; elle enfanta à Amram : Aaron, Moïse, et Marie, leur soeur. Il naquit à Aaron : Nadab 60
et Abihu, Éléazar et Ithamar. Nadab et Abihu moururent, lorsqu'ils apportèrent devant l'Éternel du 61
feu étranger. Ceux dont on fit le dénombrement, tous les mâles depuis l'âge d'un mois et au-dessus, 62
furent vingt -trois mille. Ils ne furent pas compris dans le dénombrement des enfants d'Israël, parce
qu'il ne leur fut point donné de possession au milieu des enfants d'Israël. Tels sont ceux des enfants 63
d'Israël dont Moïse et le sacrificateur Éléazar firent le dénombrement dans les plaines de Moab, près
du Jourdain, vis-à-vis de Jéricho. Parmi eux, il n'y avait aucun des enfants d'Israël dont Moïse et le 64
sacrificateur Aaron avaient fait le dénombrement dans le désert de Sinaï. Car l'Éternel avait dit : ils 65
mourront dans le désert, et il n'en restera pas un, excepté Caleb, fils de Jephunné, et Josué, fils de Nun.

Les filles de Tselophchad, fils de Hépher, fils de Galaad, fils de Makir, fils de Manassé, des familles de **27**
Manassé, fils de Joseph, et dont les noms étaient Machla, Noa, Hogla, Milca et Thirtsa, s'approchèrent 2
et se présentèrent devant Moïse, devant le sacrificateur Éléazar, et devant les princes et toute l'assem-
blée, à l'entrée de la tente d'assignation. Elles dirent : Notre père est mort dans le désert ; il n'était 3
pas au milieu de l'assemblée de ceux qui se révoltèrent contre l'Éternel, de l'assemblée de Koré, mais il
est mort pour son péché, et il n'avait point de fils. Pourquoi le nom de notre père serait-il retranché du 4
milieu de sa famille, parce qu'il n'avait point eu de fils ? Donne -nous une possession parmi les frères de
notre père. Moïse porta la cause devant l'Éternel. Et l'Éternel dit à Moïse : Les filles de Tselophchad 5, 6, 7
ont raison. Tu leur donneras en héritage une possession parmi les frères de leur père, et c'est à elles
que tu feras passer l'héritage de leur père. Tu parleras aux enfants d'Israël, et tu diras : Lorsqu'un 8
homme mourra sans laisser de fils, vous ferez passer son héritage à sa fille. S'il n'a point de fille, vous 9
donnerez son héritage à ses frères. S'il n'a point de frères, vous donnerez son héritage aux frères de 10
son père. S'il n'y a point de frères de son père, vous donnerez son héritage au plus proche parent dans 11
sa famille, et c'est lui qui le possédera. Ce sera pour les enfants d'Israël une loi et un droit, comme
l'Éternel l'a ordonné à Moïse. L'Éternel dit à Moïse : Monte sur cette montagne d'Abarim, et regarde 12
le pays que je donne aux enfants d'Israël. Tu le regarderas ; mais toi aussi, tu seras recueilli auprès de 13
ton peuple, comme Aaron, ton frère, a été recueilli ; parce que vous avez été rebelles à mon ordre, dans 14
le désert de Tsin, lors de la contestation de l'assemblée, et que vous ne m'avez point sanctifié à leurs
yeux à l'occasion des eaux. Ce sont les eaux de contestation, à Kadès, dans le désert de Tsin. Moïse 15
parla à l'Éternel, et dit : Que l'Éternel, le Dieu des esprits de toute chair, établisse sur l'assemblée 16
un homme qui sorte devant eux et qui entre devant eux, qui les fasse sortir et qui les fasse entrer, 17

18 afin que l'assemblée de l'Éternel ne soit pas comme des brebis qui n'ont point de berger. L'Éternel dit
19 à Moïse : Prends Josué, fils de Nun, homme en qui réside l'esprit ; et tu poseras ta main sur lui. Tu
le placeras devant le sacrificateur Éléazar et devant toute l'assemblée, et tu lui donneras des ordres
20 sous leurs yeux. Tu le rendras participant de ta dignité, afin que toute l'assemblée des enfants d'Israël
21 l'écoute. Il se présentera devant le sacrificateur Éléazar, qui consultera pour lui le jugement de l'urim
devant l'Éternel ; et Josué, tous les enfants d'Israël avec lui, et toute l'assemblée, sortiront sur l'ordre
22 d'Éléazar et entreront sur son ordre. Moïse fit ce que l'Éternel lui avait ordonné. Il prit Josué, et il le
23 plaça devant le sacrificateur Éléazar et devant toute l'assemblée. Il posa ses mains sur lui, et lui donna
des ordres, comme l'Éternel l'avait dit par Moïse.

28, 2 L'Éternel parla à Moïse, et dit : Donne cet ordre aux enfants d'Israël, et dis -leur : Vous aurez soin
de me présenter, au temps fixé, mon offrande, l'aliment de mes sacrifices consumés par le feu, et qui
3 me sont d'une agréable odeur. Tu leur diras : Voici le sacrifice consumé par le feu que vous offrirez
4 à l'Éternel : chaque jour, deux agneaux d'un an sans défaut, comme holocauste perpétuel. Tu offriras
5 l'un des agneaux le matin, et l'autre agneau entre les deux soirs, et, pour l'offrande, un dixième d'épha
6 de fleur de farine pétrie dans un quart de hin d'huile d'olives concassées. C'est l'holocauste perpétuel,
qui a été offert à la montagne de Sinaï ; c'est un sacrifice consumé par le feu, d'une agréable odeur à
7 l'Éternel. La libation sera d'un quart de hin pour chaque agneau : c'est dans le lieu saint que tu feras
8 la libation de vin à l'Éternel. Tu offriras le second agneau entre les deux soirs, avec une offrande et
une libation semblables à celles du matin ; c'est un sacrifice consumé par le feu, d'une agréable odeur à
9 l'Éternel. Le jour du sabbat, vous offrirez deux agneaux d'un an sans défaut, et, pour l'offrande, deux
10 dixièmes de fleur de farine pétrie à l'huile, avec la libation. C'est l'holocauste du sabbat, pour chaque
11 sabbat, outre l'holocauste perpétuel et la libation. Au commencement de vos mois, vous offrirez en
12 holocauste à l'Éternel deux jeunes taureaux, un bélier, et sept agneaux d'un an sans défaut ; et, comme
offrande pour chaque taureau, trois dixièmes de fleur de farine pétrie à l'huile ; comme offrande pour
13 le bélier, deux dixièmes de fleur de farine pétrie à l'huile ; comme offrande pour chaque agneau, un
dixième de fleur de farine pétrie à l'huile. C'est un holocauste, un sacrifice consumé par le feu, d'une
14 agréable odeur à l'Éternel. Les libations seront d'un demi -hin de vin pour un taureau, d'un tiers de
hin pour un bélier, et d'un quart de hin pour un agneau. C'est l'holocauste du commencement du mois,
15 pour chaque mois, pour tous les mois de l'année. On offrira à l'Éternel un bouc, en sacrifice d'expiation,
16 outre l'holocauste perpétuel et la libation. Le premier mois, le quatorzième jour du mois, ce sera la
17 Pâque de l'Éternel. Le quinzième jour de ce mois sera un jour de fête. On mangera pendant sept jours
18 des pains sans levain. Le premier jour, il y aura une sainte convocation : vous ne ferez aucune oeuvre
19 servile. Vous offrirez en holocauste à l'Éternel un sacrifice consumé par le feu : deux jeunes taureaux,
20 un bélier, et sept agneaux d'un an sans défaut. Vous y joindrez l'offrande de fleur de farine pétrie à
21 l'huile, trois dixièmes pour un taureau, deux dixièmes pour un bélier, et un dixième pour chacun des
22, 23 sept agneaux. Vous offrirez un bouc en sacrifice d'expiation, afin de faire pour vous l'expiation. Vous
24 offrirez ces sacrifices, outre l'holocauste du matin, qui est un holocauste perpétuel. Vous les offrirez
chaque jour, pendant sept jours, comme l'aliment d'un sacrifice consumé par le feu, d'une agréable
25 odeur à l'Éternel. On les offrira, outre l'holocauste perpétuel et la libation. Le septième jour, vous
26 aurez une sainte convocation : vous ne ferez aucune oeuvre servile. Le jour des prémices, où vous
présenterez à l'Éternel une offrande, à votre fête des semaines, vous aurez une sainte convocation :
27 vous ne ferez aucune oeuvre servile. Vous offrirez en holocauste, d'une agréable odeur à l'Éternel,
28 deux jeunes taureaux, un bélier, et sept agneaux d'un an. Vous y joindrez l'offrande de fleur de farine
29 pétrie à l'huile, trois dixièmes pour chaque taureau, deux dixièmes pour le bélier, et un dixième pour
30, 31 chacun des sept agneaux. Vous offrirez un bouc, afin de faire pour vous l'expiation. Vous offrirez
ces sacrifices, outre l'holocauste perpétuel et l'offrande. Vous aurez des agneaux sans défaut, et vous
joindrez les libations.

29 Le septième mois, le premier jour du mois, vous aurez une sainte convocation : vous ne ferez aucune
2 oeuvre servile. Ce jour sera publié parmi vous au son des trompettes. Vous offrirez en holocauste, d'une
3 agréable odeur à l'Éternel, un jeune taureau, un bélier, et sept agneaux d'un an sans défaut. Vous y
joindrez l'offrande de fleur de farine pétrie à l'huile, trois dixièmes pour le taureau, deux dixièmes pour
4, 5 le bélier, et un dixième pour chacun des sept agneaux. Vous offrirez un bouc en sacrifice d'expia-
6 tion, afin de faire pour vous l'expiation. Vous offrirez ces sacrifices, outre l'holocauste et l'offrande de
chaque mois, l'holocauste perpétuel et l'offrande, et les libations qui s'y joignent, d'après les règles éta-
7 blies. Ce sont des sacrifices consumés par le feu, d'une agréable odeur à l'Éternel. Le dixième jour de
ce septième mois, vous aurez une sainte convocation, et vous humilierez vos âmes : vous ne ferez aucun

ouvrage. Vous offrirez en holocauste, d'une agréable odeur à l'Éternel, un jeune taureau, un bélier, et 8
sept agneaux d'un an sans défaut. Vous y joindrez l'offrande de fleur de farine pétrie à l'huile, trois 9
dixièmes pour le taureau, deux dixièmes pour le bélier, et un dixième pour chacun des sept agneaux. 10
Vous offrirez un bouc en sacrifice d'expiation, outre le sacrifice des expiations, l'holocauste perpétuel 11
et l'offrande, et les libations ordinaires. Le quinzième jour du septième mois, vous aurez une sainte 12
convocation : vous ne ferez aucune oeuvre servile. Vous célébrerez une fête en l'honneur de l'Éternel,
pendant sept jours. Vous offrirez en holocauste un sacrifice consumé par le feu, d'une agréable odeur à 13
l'Éternel : treize jeunes taureaux, deux béliers, et quatorze agneaux d'un an sans défaut. Vous y join- 14
drez l'offrande de fleur de farine pétrie à l'huile, trois dixièmes pour chacun des treize taureaux, deux
dixièmes pour chacun des deux béliers, et un dixième pour chacun des quatorze agneaux. Vous offri- 15, 16
rez un bouc en sacrifice d'expiation, outre l'holocauste perpétuel, l'offrande et la libation. - Le second 17
jour, vous offrirez douze jeunes taureaux, deux béliers, et quatorze agneaux d'un an sans défaut, avec 18
l'offrande et les libations pour les taureaux, les béliers et les agneaux, selon leur nombre, d'après les
règles établies. Vous offrirez un bouc en sacrifice d'expiation, outre l'holocauste perpétuel, l'offrande 19
et la libation. - Le troisième jour, vous offrirez onze taureaux, deux béliers, et quatorze agneaux d'un 20
an sans défaut, avec l'offrande et les libations pour les taureaux, les béliers et les agneaux, selon leur 21
nombre, d'après les règles établies. Vous offrirez un bouc en sacrifice d'expiation, outre l'holocauste 22
perpétuel, l'offrande et la libation. - Le quatrième jour, vous offrirez dix taureaux, deux béliers, et 23
quatorze agneaux d'un an sans défaut, avec l'offrande et les libations pour les taureaux, les béliers 24
et les agneaux, selon leur nombre, d'après les règles établies. Vous offrirez un bouc en sacrifice d'ex- 25
piation, outre l'holocauste perpétuel, l'offrande et la libation. - Le cinquième jour, vous offrirez neuf 26
taureaux, deux béliers, et quatorze agneaux d'un an sans défaut, avec l'offrande et les libations pour 27
les taureaux, les béliers et les agneaux selon leur nombre, d'après les règles établies. Vous offrirez un 28
bouc en sacrifice d'expiation, outre l'holocauste perpétuel, l'offrande et la libation. - Le sixième jour, 29
vous offrirez huit taureaux, deux béliers et quatorze agneaux d'un an sans défaut, avec l'offrande et 30
les libations pour les taureaux, les béliers et les agneaux, selon leur nombre, d'après les règles établies.
Vous offrirez un bouc en sacrifice d'expiation, outre l'holocauste perpétuel, l'offrande et la libation. - Le 31, 32
septième jour, vous offrirez sept taureaux, deux béliers, et quatorze agneaux d'un an sans défaut, avec 33
l'offrande et les libations pour les taureaux, les béliers et les agneaux, selon leur nombre, d'après les
règles établies. Vous offrirez un bouc en sacrifice d'expiation, outre l'holocauste perpétuel, l'offrande 34
et la libation. - Le huitième jour, vous aurez une assemblée solennelle : vous ne ferez aucune oeuvre 35
servile. Vous offrirez en holocauste un sacrifice consumé par le feu, d'une agréable odeur à l'Éternel : 36
un taureau, un bélier, et sept agneaux d'un an sans défaut, avec l'offrande et les libations pour le tau- 37
reau, le bélier et les agneaux, selon leur nombre, d'après les règles établies. Vous offrirez un bouc en 38
sacrifice d'expiation, outre l'holocauste perpétuel, l'offrande et la libation. Tels sont les sacrifices que 39
vous offrirez à l'Éternel dans vos fêtes, outre vos holocaustes, vos offrandes et vos libations, et vos sacri-
fices de prospérité, en accomplissement d'un voeu ou en offrandes volontaires. Moïse dit aux enfants 40
d'Israël tout ce que l'Éternel lui avait ordonné.

Moïse parla aux chefs des tribus des enfants d'Israël, et dit : Voici ce que l'Éternel ordonne. Lors- **30**, 2
qu'un homme fera un voeu à l'Éternel, ou un serment pour se lier par un engagement, il ne violera
point sa parole, il agira selon tout ce qui est sorti de sa bouche. Lorsqu'une femme, dans sa jeunesse 3
et à la maison de son père, fera un voeu à l'Éternel et se liera par un engagement, et que son père 4
aura connaissance du voeu qu'elle a fait et de l'engagement par lequel elle s'est liée, -si son père garde
le silence envers elle, tout voeu qu'elle aura fait sera valable, et tout engagement par lequel elle se sera
liée sera valable ; mais si son père la désapprouve le jour où il en a connaissance, tous ses voeux et tous 5
les engagements par lesquels elle se sera liée n'auront aucune valeur ; et l'Éternel lui pardonnera, parce
qu'elle a été désapprouvée de son père. Lorsqu'elle sera mariée, après avoir fait des voeux, ou s'être 6
liée par une parole échappée de ses lèvres, et que son mari en aura connaissance, -s'il garde le silence 7
envers elle le jour où il en a connaissance, ses voeux seront valables, et les engagements par lesquels
elle se sera liée seront valables ; mais si son mari la désapprouve le jour où il en a connaissance, il 8
annulera le voeu qu'elle a fait et la parole échappée de ses lèvres, par laquelle elle s'est liée ; et l'Éternel
lui pardonnera. Le voeu d'une femme veuve ou répudiée, l'engagement quelconque par lequel elle se 9
sera liée, sera valable pour elle. Lorsqu'une femme, dans la maison de son mari, fera des voeux ou se 10
liera par un serment, et que son mari en aura connaissance, -s'il garde le silence envers elle et ne la 11
désapprouve pas, tous ses voeux seront valables, et tous les engagements par lesquels elle se sera liée
seront valables ; mais si son mari les annule le jour où il en a connaissance, tout voeu et tout engage- 12
ment sortis de ses lèvres n'auront aucune valeur, son mari les a annulés ; et l'Éternel lui pardonnera.

13 Son mari peut ratifier et son mari peut annuler tout voeu, tout serment par lequel elle s'engage à mor-
14 tifier sa personne. S'il garde de jour en jour le silence envers elle, il ratifie ainsi tous les voeux ou tous
les engagements par lesquels elle s'est liée ; il les ratifie, parce qu'il a gardé le silence envers elle le jour
15 où il en a eu connaissance. Mais s'il les annule après le jour où il en a eu connaissance, il sera coupable
16 du péché de sa femme. Telles sont les lois que l'Éternel prescrivit à Moïse, entre un mari et sa femme,
entre un père et sa fille, lorsqu'elle est dans sa jeunesse et à la maison de son père.

31, 2 L'Éternel parla à Moïse, et dit : Venge les enfants d'Israël sur les Madianites ; tu seras ensuite
3 recueilli auprès de ton peuple. Moïse parla au peuple, et dit : Équipez d'entre vous des hommes pour
4 l'armée, et qu'ils marchent contre Madian, afin d'exécuter la vengeance de l'Éternel sur Madian. Vous
5 enverrez à l'armée mille hommes par tribu, de toutes les tribus d'Israël. On leva d'entre les milliers
6 d'Israël mille hommes par tribu, soit douze mille hommes équipés pour l'armée. Moïse envoya à l'ar-
mée ces mille hommes par tribu, et avec eux le fils du sacrificateur Éléazar, Phinées, qui portait les
7 instruments sacrés et les trompettes retentissantes. Ils s'avancèrent contre Madian, selon l'ordre que
8 l'Éternel avait donné à Moïse ; et ils tuèrent tous les mâles. Ils tuèrent les rois de Madian avec tous les
autres, Évi, Rékem, Tsur, Hur et Réba, cinq rois de Madian ; ils tuèrent aussi par l'épée Balaam, fils de
9 Beor. Les enfants d'Israël firent prisonnières les femmes des Madianites avec leurs petits enfants, et
10 ils pillèrent tout leur bétail, tous leurs troupeaux et toutes leurs richesses. Ils incendièrent toutes les
11 villes qu'ils habitaient et tous leurs enclos. Ils prirent toutes les dépouilles et tout le butin, personnes
12 et bestiaux ; et ils amenèrent les captifs, le butin et les dépouilles, à Moïse, au sacrificateur Éléazar,
et à l'assemblée des enfants d'Israël, campés dans les plaines de Moab, près du Jourdain, vis-à-vis de
13 Jéricho. Moïse, le sacrificateur Éléazar, et tous les princes de l'assemblée, sortirent au-devant d'eux,
14 hors du camp. Et Moïse s'irrita contre les commandants de l'armée, les chefs de milliers et les chefs
15 de centaines, qui revenaient de l'expédition. Il leur dit : Avez-vous laissé la vie à toutes les femmes ?
16 Voici, ce sont elles qui, sur la parole de Balaam, ont entraîné les enfants d'Israël à l'infidélité envers
17 l'Éternel, dans l'affaire de Peor ; et alors éclata la plaie dans l'assemblée de l'Éternel. Maintenant, tuez
tout mâle parmi les petits enfants, et tuez toute femme qui a connu un homme en couchant avec lui ;
18, 19 mais laissez en vie pour vous toutes les filles qui n'ont point connu la couche d'un homme. Et vous,
campez pendant sept jours hors du camp ; tous ceux d'entre vous qui ont tué quelqu'un, et tous ceux
20 qui ont touché un mort, se purifieront le troisième et le septième jour, eux et vos prisonniers. Vous
purifierez aussi tout vêtement, tout objet de peau, tout ouvrage de poil de chèvre et tout ustensile de
21 bois. Le sacrificateur Éléazar dit aux soldats qui étaient allés à la guerre : Voici ce qui est ordonné
22, 23 par la loi que l'Éternel a prescrite à Moïse. L'or, l'argent, l'airain, le fer, l'étain et le plomb, tout objet
qui peut aller au feu, vous le ferez passer par le feu pour le rendre pur. Mais c'est par l'eau de purifi-
24 cation que sera purifié tout ce qui ne peut aller au feu ; vous le ferez passer dans l'eau. Vous laverez
25 vos vêtements le septième jour, et vous serez purs ; ensuite, vous pourrez entrer dans le camp. L'Éter-
26 nel dit à Moïse : Fais, avec le sacrificateur Éléazar et les chefs de maison de l'assemblée, le compte
27 du butin, de ce qui a été pris, personnes et bestiaux. Partage le butin entre les combattants qui sont
28 allés à l'armée et toute l'assemblée. Tu prélèveras sur la portion des soldats qui sont allés à l'armée
un tribut pour l'Éternel, savoir : un sur cinq cents, tant des personnes que des boeufs, des ânes et des
29 brebis. Vous le prendrez sur leur moitié, et tu le donneras au sacrificateur Éléazar comme une offrande
30 à l'Éternel. Et sur la moitié qui revient aux enfants d'Israël tu prendras un sur cinquante, tant des
personnes que des boeufs, des ânes et des brebis, de tout animal ; et tu le donneras aux Lévites, qui
31 ont la garde du tabernacle de l'Éternel. Moïse et le sacrificateur Éléazar firent ce que l'Éternel avait
32 ordonné à Moïse. Le butin, reste du pillage de ceux qui avaient fait partie de l'armée, était de six cent
33, 34, 35 soixante -quinze mille brebis, soixante-douze mille boeufs, soixante et un mille ânes, et trente -deux
36 mille personnes ou femmes qui n'avaient point connu la couche d'un homme. - La moitié, formant la
37 part de ceux qui étaient allés à l'armée, fut de trois cent trente -sept mille cinq cents brebis, dont six
38 cent soixante-quinze pour le tribut à l'Éternel ; trente -six mille boeufs, dont soixante-douze pour le
39, 40 tribut à l'Éternel ; trente mille cinq cents ânes, dont soixante et un pour le tribut à l'Éternel ; et seize
41 mille personnes, dont trente -deux pour le tribut à l'Éternel. Moïse donna au sacrificateur Éléazar le
42 tribut réservé comme offrande à l'Éternel, selon ce que l'Éternel lui avait ordonné. - La moitié qui
43 revenait aux enfants d'Israël, séparée par Moïse de celle des hommes de l'armée, et formant la part de
44, 45 l'assemblée, fut de trois cent trente -sept mille cinq cents brebis, trente -six mille boeufs, trente mille
46, 47 cinq cents ânes, et seize mille personnes. Sur cette moitié qui revenait aux enfants d'Israël, Moïse
prit un sur cinquante, tant des personnes que des animaux ; et il le donna aux Lévites, qui ont la garde

du tabernacle de l'Éternel, selon ce que l'Éternel lui avait ordonné. Les commandants des milliers de 48
l'armée, les chefs de milliers et les chefs de centaines, s'approchèrent de Moïse, et lui dirent : Tes ser- 49
viteurs ont fait le compte des soldats qui étaient sous nos ordres, et il ne manque pas un homme d'entre
nous. Nous apportons, comme offrande à l'Éternel, chacun les objets d'or que nous avons trouvés, chaî- 50
nettes, bracelets, anneaux, pendants d'oreilles, et colliers, afin de faire pour nos personnes l'expiation
devant l'Éternel. Moïse et le sacrificateur Éléazar reçurent d'eux tous ces objets travaillés en or. Tout 51, 52
l'or, que les chefs de milliers et les chefs de centaines présentèrent à l'Éternel en offrande par élévation,
pesait seize mille sept cent cinquante sicles. Les hommes de l'armée gardèrent chacun le butin qu'ils 53
avaient fait. Moïse et le sacrificateur Éléazar prirent l'or des chefs de milliers et des chefs de centaines, 54
et l'apportèrent à la tente d'assignation, comme souvenir pour les enfants d'Israël devant l'Éternel.

Les fils de Ruben et les fils de Gad avaient une quantité considérable de troupeaux, et ils virent que **32**
le pays de Jaezer et le pays de Galaad étaient un lieu propre pour des troupeaux. Alors les fils de Gad 2
et les fils de Ruben vinrent auprès de Moïse, du sacrificateur Éléazar et des princes de l'assemblée, et
ils leur dirent : Atharoth, Dibon, Jaezer, Nimra, Hesbon, Élealé, Sebam, Nebo et Beon, ce pays que 3, 4
l'Éternel a frappé devant l'assemblée d'Israël, est un lieu propre pour des troupeaux, et tes serviteurs
ont des troupeaux. Ils ajoutèrent : Si nous avons trouvé grâce à tes yeux, que la possession de ce pays 5
soit accordée à tes serviteurs, et ne nous fais point passer le Jourdain. Moïse répondit aux fils de Gad 6
et aux fils de Ruben : Vos frères iront -ils à la guerre, et vous, resterez -vous ici ? Pourquoi voulez- 7
vous décourager les enfants d'Israël de passer dans le pays que l'Éternel leur donne ? Ainsi firent vos 8
pères, quand je les envoyai de Kadès-Barnéa pour examiner le pays. Ils montèrent jusqu'à la vallée 9
d'Eschcol, et, après avoir examiné le pays, ils découragèrent les enfants d'Israël d'aller dans le pays que
l'Éternel leur donnait. La colère de l'Éternel s'enflamma ce jour -là, et il jura en disant : Ces hommes 10, 11
qui sont montés d'Égypte, depuis l'âge de vingt ans et au-dessus, ne verront point le pays que j'ai juré
de donner à Abraham, à Isaac et à Jacob, car ils n'ont pas suivi pleinement ma voie, excepté Caleb, fils 12
de Jephunné, le Kenizien, et Josué, fils de Nun, qui ont pleinement suivi la voie de l'Éternel. La colère 13
de l'Éternel s'enflamma contre Israël, et il les fit errer dans le désert pendant quarante années, jusqu'à
l'anéantissement de toute la génération qui avait fait le mal aux yeux de l'Éternel. Et voici, vous prenez 14
la place de vos pères comme des rejetons d'hommes pécheurs, pour rendre la colère de l'Éternel encore
plus ardente contre Israël. Car, si vous vous détournez de lui, il continuera de laisser Israël au désert, 15
et vous causerez la perte de tout ce peuple. Ils s'approchèrent de Moïse, et ils dirent : Nous construirons 16
ici des parcs pour nos troupeaux et des villes pour nos petits enfants ; puis nous nous équiperons en 17
hâte pour marcher devant les enfants d'Israël, jusqu'à ce que nous les ayons introduits dans le lieu
qui leur est destiné ; et nos petits enfants demeureront dans les villes fortes, à cause des habitants du
pays. Nous ne retournerons point dans nos maisons avant que les enfants d'Israël aient pris possession 18
chacun de son héritage ; et nous ne posséderons rien avec eux de l'autre côté du Jourdain, ni plus loin, 19
puisque nous aurons notre héritage de ce côté -ci du Jourdain, à l'orient. Moïse leur dit : Si vous faites 20
cela, si vous vous armez pour combattre devant l'Éternel, si tous ceux de vous qui s'armeront passent 21
le Jourdain devant l'Éternel jusqu'à ce qu'il ait chassé ses ennemis loin de sa face, et si vous revenez 22
seulement après que le pays aura été soumis devant l'Éternel, -vous serez alors sans reproche vis-à-vis
de l'Éternel et vis-à-vis d'Israël, et cette contrée -ci sera votre propriété devant l'Éternel. Mais si vous 23
ne faites pas ainsi, vous péchez contre l'Éternel ; sachez que votre péché vous atteindra. Construisez 24
des villes pour vos petits enfants et des parcs pour vos troupeaux, et faites ce que votre bouche a
déclaré. Les fils de Gad et les fils de Ruben dirent à Moïse : Tes serviteurs feront ce que mon seigneur 25
ordonne. Nos petits enfants, nos femmes, nos troupeaux et tout notre bétail, resteront dans les villes 26
de Galaad ; et tes serviteurs, tous armés pour la guerre, iront combattre devant l'Éternel, comme dit 27
mon seigneur. Moïse donna des ordres à leur sujet au sacrificateur Éléazar, à Josué, fils de Nun, et aux 28
chefs de famille dans les tribus des enfants d'Israël. Il leur dit : Si les fils de Gad et les fils de Ruben 29
passent avec vous le Jourdain, tous armés pour combattre devant l'Éternel, et que le pays soit soumis
devant vous, vous leur donnerez en propriété la contrée de Galaad. Mais s'ils ne marchent point en 30
armes avec vous, qu'ils s'établissent au milieu de vous dans le pays de Canaan. Les fils de Gad et 31
les fils de Ruben répondirent : Nous ferons ce que l'Éternel a dit à tes serviteurs. Nous passerons en 32
armes devant l'Éternel au pays de Canaan ; mais que nous possédions notre héritage de ce côté -ci du
Jourdain. Moïse donna aux fils de Gad et aux fils de Ruben, et à la moitié de la tribu de Manassé, fils de 33
Joseph, le royaume de Sihon, roi des Amoréens, et le royaume d'Og, roi de Basan, le pays avec ses villes,
avec les territoires des villes du pays tout alentour. Les fils de Gad bâtirent Dibon, Atharoth, Aroër, 34

35, 36 Athroth-Schophan, Jaezer, Jogbeha, Beth-Nimra et Beth-Haran, villes fortes, et ils firent des parcs
37, 38 pour les troupeaux. Les fils de Ruben bâtirent Hesbon, Élealé et Kirjathaïm, Nebo et Baal-Meon,
39 dont les noms furent changés, et Sibma, et ils donnèrent des noms aux villes qu'ils bâtirent. Les fils de
Makir, fils de Manassé, marchèrent contre Galaad, et s'en emparèrent ; ils chassèrent les Amoréens qui
40, 41 y étaient. Moïse donna Galaad à Makir, fils de Manassé, qui s'y établit. Jaïr, fils de Manassé, se mit
42 en marche, prit les bourgs, et les appela bourgs de Jaïr. Nobach se mit en marche, prit Kenath avec les
villes de son ressort, et l'appela Nobach, d'après son nom.

33 Voici les stations des enfants d'Israël qui sortirent du pays d'Égypte, selon leurs corps d'armée, sous
2 la conduite de Moïse et d'Aaron. Moïse écrivit leurs marches de station en station, d'après l'ordre
3 de l'Éternel. Et voici leurs stations, selon leurs marches. Ils partirent de Ramsès le premier mois, le
quinzième jour du premier mois. Le lendemain de la Pâque, les enfants d'Israël sortirent la main levée,
4 à la vue de tous les Égyptiens. Et les Égyptiens enterraient ceux que l'Éternel avait frappés parmi eux,
5 tous les premiers-nés ; l'Éternel exerçait aussi des jugements contre leurs dieux. Les enfants d'Israël
6 partirent de Ramsès, et campèrent à Succoth. Ils partirent de Succoth, et campèrent à Étham, qui
7 est à l'extrémité du désert. Ils partirent d'Étham, se détournèrent vers Pi-Hahiroth, vis-à-vis de Baal-
8 Tsephon, et campèrent devant Migdol. Ils partirent de devant Pi-Hahiroth, et passèrent au milieu
de la mer dans la direction du désert ; ils firent trois journées de marche dans le désert d'Étham, et
9 campèrent à Mara. Ils partirent de Mara, et arrivèrent à Élim ; il y avait à Élim douze sources d'eau
10 et soixante-dix palmiers : ce fut là qu'ils campèrent. Ils partirent d'Élim, et campèrent près de la mer
11, 12 Rouge. Ils partirent de la mer Rouge, et campèrent dans le désert de Sin. Ils partirent du désert de
13, 14 Sin, et campèrent à Dophka. Ils partirent de Dophka, et campèrent à Alusch. Ils partirent d'Alusch,
15 et campèrent à Rephidim, où le peuple ne trouva point d'eau à boire. Ils partirent de Rephidim, et
16 campèrent dans le désert de Sinaï. Ils partirent du désert du Sinaï, et campèrent à Kibroth-Hattaava.
17, 18 Ils partirent de Kibroth-Hattaava, et campèrent à Hatséroth. Ils partirent de Hatséroth, et campèrent
19, 20 à Rithma. Ils partirent de Rithma, et campèrent à Rimmon-Pérets. Ils partirent de Rimmon-Pérets, et
21, 22 campèrent à Libna. Ils partirent de Libna, et campèrent à Rissa. Ils partirent de Rissa, et campèrent
23, 24 à Kehélatha. Ils partirent de Kehélatha, et campèrent à la montagne de Schapher. Ils partirent de la
25 montagne de Schapher, et campèrent à Harada. Ils partirent de Harada, et campèrent à Makhéloth.
26, 27 Ils partirent de Makhéloth, et campèrent à Tahath. Ils partirent de Tahath, et campèrent à Tarach.
28, 29 Ils partirent de Tarach, et campèrent à Mithka. Ils partirent de Mithka, et campèrent à Haschmona.
30, 31 Ils partirent de Haschmona, et campèrent à Moséroth. Ils partirent de Moséroth, et campèrent à Bené-
32, 33 Jaakan. Ils partirent de Bené-Jaakan, et campèrent à Hor-Guidgad. Ils partirent de Hor-Guidgad, et
34, 35 campèrent à Jothbatha. Ils partirent de Jothbatha, et campèrent à Abrona. Ils partirent d'Abrona,
36 et campèrent à Etsjon-Guéber. Ils partirent d'Etsjon-Guéber, et campèrent dans le désert de Tsin :
37 c'est Kadès. Ils partirent de Kadès, et campèrent à la montagne de Hor, à l'extrémité du pays d'Édom.
38 Le sacrificateur Aaron monta sur la montagne de Hor, suivant l'ordre de l'Éternel ; et il y mourut, la
quarantième année après la sortie des enfants d'Israël du pays d'Égypte, le cinquième mois, le premier
39, 40 jour du mois. Aaron était âgé de cent vingt -trois ans lorsqu'il mourut sur la montagne de Hor. Le
41 roi d'Arad, Cananéen, qui habitait le midi du pays de Canaan, apprit l'arrivée des enfants d'Israël. Ils
42 partirent de la montagne de Hor, et campèrent à Tsalmona. Ils partirent de Tsalmona, et campèrent
43, 44 à Punon. Ils partirent de Punon, et campèrent à Oboth. Ils partirent d'Oboth, et campèrent à Ijjé-
45, 46 Abarim, sur la frontière de Moab. Ils partirent d'Ijjé-Abarim, et campèrent à Dibon-Gad. Ils partirent
47 de Dibon-Gad, et campèrent à Almon-Diblathaïm. Ils partirent d'Almon-Diblathaïm, et campèrent
48 aux montagnes d'Abarim, devant Nebo. Ils partirent des montagnes d'Abarim, et campèrent dans les
49 plaines de Moab, près du Jourdain, vis-à-vis de Jéricho. Ils campèrent près du Jourdain, depuis Beth-
50 Jeschimoth jusqu'à Abel-Sittim, dans les plaines de Moab. L'Éternel parla à Moïse dans les plaines de
51 Moab, près du Jourdain, vis-à-vis de Jéricho. Il dit : Parle aux enfants d'Israël, et dis -leur : Lorsque
52 vous aurez passé le Jourdain et que vous serez entrés dans le pays de Canaan, vous chasserez devant
vous tous les habitants du pays, vous détruirez toutes leurs idoles de pierre, vous détruirez toutes leurs
53 images de fonte, et vous détruirez tous leurs hauts lieux. Vous prendrez possession du pays, et vous
54 vous y établirez ; car je vous ai donné le pays, pour qu'il soit votre propriété. Vous partagerez le pays
par le sort, selon vos familles. À ceux qui sont en plus grand nombre vous donnerez une portion plus
grande, et à ceux qui sont en plus petit nombre vous donnerez une portion plus petite. Chacun possédera
55 ce qui lui sera échu par le sort : vous le recevrez en propriété, selon les tribus de vos pères. Mais si vous
ne chassez pas devant vous les habitants du pays, ceux d'entre eux que vous laisserez seront comme
des épines dans vos yeux et des aiguillons dans vos côtés, ils seront vos ennemis dans le pays où vous
56 allez vous établir. Et il arrivera que je vous traiterai comme j'avais résolu de les traiter.

L'Éternel parla à Moïse, et dit : Donne cet ordre aux enfants d'Israël, et dis -leur : Quand vous **34**, 2
serez entrés dans le pays de Canaan, ce pays deviendra votre héritage, le pays de Canaan, dont voici
les limites. Le côté du midi commencera au désert de Tsin près d'Édom. Ainsi, votre limite méridionale 3
partira de l'extrémité de la mer Salée, vers l'orient ; elle tournera au sud de la montée d'Akrabbim, 4
passera par Tsin, et s'étendra jusqu'au midi de Kadès-Barnéa ; elle continuera par Hatsar-Addar, et
passera vers Atsmon ; depuis Atsmon, elle tournera jusqu'au torrent d'Égypte, pour aboutir à la mer. 5
Votre limite occidentale sera la grande mer : ce sera votre limite à l'occident. Voici quelle sera votre 6, 7
limite septentrionale : à partir de la grande mer, vous la tracerez jusqu'à la montagne de Hor ; depuis 8
la montagne de Hor, vous la ferez passer par Hamath, et arriver à Tsedad ; elle continuera par Ziphron, 9
pour aboutir à Hatsar-Énan : ce sera votre limite au septentrion. Vous tracerez votre limite orientale 10
de Hatsar-Énan à Schepham ; elle descendra de Schepham vers Ribla, à l'orient d'Aïn ; elle descendra, 11
et s'étendra le long de la mer de Kinnéreth, à l'orient ; elle descendra encore vers le Jourdain, pour 12
aboutir à la mer Salée. Tel sera votre pays avec ses limites tout autour. Moïse transmit cet ordre 13
aux enfants d'Israël, et dit : C'est là le pays que vous partagerez par le sort, et que l'Éternel a résolu
de donner aux neuf tribus et à la demi -tribu. Car la tribu des fils de Ruben et la tribu des fils de 14
Gad ont pris leur héritage, selon les maisons de leurs pères ; la demi-tribu de Manassé a aussi pris
son héritage. Ces deux tribus et la demi -tribu ont pris leur héritage en deçà du Jourdain, vis-à-vis de 15
Jéricho, du côté de l'orient. L'Éternel parla à Moïse, et dit : Voici les noms des hommes qui partageront 16, 17
entre vous le pays : le sacrificateur Éléazar, et Josué, fils de Nun. Vous prendrez encore un prince de 18
chaque tribu, pour faire le partage du pays. Voici les noms de ces hommes. Pour la tribu de Juda : 19
Caleb, fils de Jephunné ; pour la tribu des fils de Siméon : Samuel, fils d'Ammihud ; pour la tribu de 20, 21
Benjamin : Élidad, fils de Kislon ; pour la tribu des fils de Dan : le prince Buki, fils de Jogli ; pour les 22, 23
fils de Joseph, -pour la tribu des fils de Manassé : le prince Hanniel, fils d'Éphod ; - et pour la tribu 24
des fils d'Éphraïm : le prince Kemuel, fils de Schiphtan ; pour la tribu des fils de Zabulon : le prince 25
Élitsaphan, fils de Parnac ; pour la tribu des fils d'Issacar : le prince Paltiel, fils d'Azzan ; pour la 26, 27
tribu des fils d'Aser : le prince Ahihud, fils de Schelomi ; pour la tribu des fils de Nephthali : le prince 28
Pedahel, fils d'Ammihud. Tels sont ceux à qui l'Éternel ordonna de partager le pays de Canaan entre 29
les enfants d'Israël.

L'Éternel parla à Moïse, dans les plaines de Moab, près du Jourdain, vis-à-vis de Jéricho. Il dit : **35**
Ordonne aux enfants d'Israël d'accorder aux Lévites, sur l'héritage qu'ils posséderont, des villes où 2
ils puissent habiter. Vous donnerez aussi aux Lévites une banlieue autour de ces villes. Ils auront 3
les villes pour y habiter ; et les banlieues seront pour leur bétail, pour leurs biens et pour tous leurs
animaux. Les banlieues des villes que vous donnerez aux Lévites auront, à partir du mur de la ville et 4
au dehors, mille coudées tout autour. Vous mesurerez, en dehors de la ville, deux mille coudées pour 5
le côté oriental, deux mille coudées pour le côté méridional, deux mille coudées pour le côté occidental,
et deux mille coudées pour le côté septentrional. La ville sera au milieu. Telles seront les banlieues de
leurs villes. Parmi les villes que vous donnerez aux Lévites, il y aura six villes de refuge où pourra 6
s'enfuir le meurtrier, et quarante -deux autres villes. Total des villes que vous donnerez aux Lévites : 7
quarante -huit villes, avec leurs banlieues. Les villes que vous donnerez sur les propriétés des enfants 8
d'Israël seront livrées en plus grand nombre par ceux qui en ont le plus, et en plus petit nombre par ceux
qui en ont moins ; chacun donnera de ses villes aux Lévites à proportion de l'héritage qu'il possédera.
L'Éternel parla à Moïse, et dit : Parle aux enfants d'Israël, et dis -leur : Lorsque vous aurez passé le 9, 10
Jourdain et que vous serez entrés dans le pays de Canaan, vous vous établirez des villes qui soient 11
pour vous des villes de refuge, où pourra s'enfuir le meurtrier qui aura tué quelqu'un involontairement.
Ces villes vous serviront de refuge contre le vengeur du sang, afin que le meurtrier ne soit point mis à 12
mort avant d'avoir comparu devant l'assemblée pour être jugé. Des villes que vous donnerez, six seront 13
pour vous des villes de refuge. Vous donnerez trois villes au delà du Jourdain, et vous donnerez trois 14
villes dans le pays de Canaan : ce seront des villes de refuge. Ces six villes serviront de refuge aux 15
enfants d'Israël, à l'étranger et à celui qui demeure au milieu de vous : là pourra s'enfuir tout homme
qui aura tué quelqu'un involontairement. Si un homme frappe son prochain avec un instrument de fer, 16
et que la mort en soit la suite, c'est un meurtrier : le meurtrier sera puni de mort. S'il le frappe, tenant 17
à la main une pierre qui puisse causer la mort, et que la mort en soit la suite, c'est un meurtrier : le
meurtrier sera puni de mort. S'il le frappe, tenant à la main un instrument de bois qui puisse causer la 18
mort, et que la mort en soit la suite, c'est un meurtrier : le meurtrier sera puni de mort. Le vengeur du 19
sang fera mourir le meurtrier ; quand il le rencontrera, il le tuera. Si un homme pousse son prochain 20
par un mouvement de haine, ou s'il jette quelque chose sur lui avec préméditation, et que la mort en
soit la suite, ou s'il le frappe de sa main par inimitié, et que la mort en soit la suite, celui qui a frappé 21

sera puni de mort, c'est un meurtrier : le vengeur du sang tuera le meurtrier, quand il le rencontrera.
22 Mais si un homme pousse son prochain subitement et non par inimitié, ou s'il jette quelque chose sur
23 lui sans préméditation, ou s'il fait tomber sur lui par mégarde une pierre qui puisse causer la mort,
24 et que la mort en soit la suite, sans qu'il ait de la haine contre lui et qu'il lui cherche du mal, voici les
25 lois d'après lesquelles l'assemblée jugera entre celui qui a frappé et le vengeur du sang. L'assemblée
délivrera le meurtrier de la main du vengeur du sang, et le fera retourner dans la ville de refuge où il
26 s'était enfui. Il y demeurera jusqu'à la mort du souverain sacrificateur qu'on a oint de l'huile sainte. Si
27 le meurtrier sort du territoire de la ville de refuge où il s'est enfui, et si le vengeur du sang le rencontre
hors du territoire de la ville de refuge et qu'il tue le meurtrier, il ne sera point coupable de meurtre.
28 Car le meurtrier doit demeurer dans sa ville de refuge jusqu'à la mort du souverain sacrificateur ; et
29 après la mort du souverain sacrificateur, il pourra retourner dans sa propriété. Voici des ordonnances
30 de droit pour vous et pour vos descendants, dans tous les lieux où vous habiterez. Si un homme tue
quelqu'un, on ôtera la vie au meurtrier, sur la déposition de témoins. Un seul témoin ne suffira pas pour
31 faire condamner une personne à mort. Vous n'accepterez point de rançon pour la vie d'un meurtrier qui
32 mérite la mort, car il sera puni de mort. Vous n'accepterez point de rançon, qui lui permette de s'enfuir
33 dans sa ville de refuge, et de retourner habiter dans le pays après la mort du sacrificateur. Vous ne
souillerez point le pays où vous serez, car le sang souille le pays ; et il ne sera fait pour le pays aucune
34 expiation du sang qui y sera répandu que par le sang de celui qui l'aura répandu. Vous ne souillerez
point le pays où vous allez demeurer, et au milieu duquel j'habiterai ; car je suis l'Éternel, qui habite au
milieu des enfants d'Israël.

36 Les chefs de la famille de Galaad, fils de Makir, fils de Manassé, d'entre les familles des fils de Joseph,
s'approchèrent et parlèrent devant Moïse et devant les princes, chefs de famille des enfants d'Israël.
2 Ils dirent : L'Éternel a ordonné à mon seigneur de donner le pays en héritage par le sort aux enfants
d'Israël. Mon seigneur a aussi reçu de l'Éternel l'ordre de donner l'héritage de Tselophchad, notre frère,
3 à ses filles. Si elles se marient à l'un des fils d'une autre tribu des enfants d'Israël, leur héritage sera
retranché de l'héritage de nos pères et ajouté à celui de la tribu à laquelle elles appartiendront ; ainsi
4 sera diminué l'héritage qui nous est échu par le sort. Et quand viendra le jubilé pour les enfants
d'Israël, leur héritage sera ajouté à celui de la tribu à laquelle elles appartiendront, et il sera retranché
5 de celui de la tribu de nos pères. Moïse transmit aux enfants d'Israël les ordres de l'Éternel. Il dit : La
6 tribu des fils de Joseph a raison. Voici ce que l'Éternel ordonne au sujet des filles de Tselophchad : elles
se marieront à qui elles voudront, pourvu qu'elles se marient dans une famille de la tribu de leurs pères.
7 Aucun héritage parmi les enfants d'Israël ne passera d'une tribu à une autre tribu, mais les enfants
8 d'Israël s'attacheront chacun à l'héritage de la tribu de ses pères. Et toute fille, possédant un héritage
dans les tribus des enfants d'Israël, se mariera à quelqu'un d'une famille de la tribu de son père, afin
9 que les enfants d'Israël possèdent chacun l'héritage de leurs pères. Aucun héritage ne passera d'une
10 tribu à une autre tribu, mais les tribus des enfants d'Israël s'attacheront chacune à son héritage. Les
11 filles de Tselophchad se conformèrent à l'ordre que l'Éternel avait donné à Moïse. Machla, Thirtsa,
12 Hogla, Milca et Noa, filles de Tselophchad, se marièrent aux fils de leurs oncles ; elles se marièrent
dans les familles des fils de Manassé, fils de Joseph, et leur héritage resta dans la tribu de la famille de
13 leur père. Tels sont les commandements et les lois que l'Éternel donna par Moïse aux enfants d'Israël,
dans les plaines de Moab, près du Jourdain, vis-à-vis de Jéricho.

DEUTÉRONOME

Voici les paroles que Moïse adressa à tout Israël, de l'autre côté du Jourdain, dans le désert, dans **1**
la plaine, vis-à-vis de Suph, entre Paran, Tophel, Laban, Hatséroth et Di-Zahab. Il y a onze 2
journées depuis Horeb, par le chemin de la montagne de Séir, jusqu'à Kadès-Barnéa. Dans 3
la quarantième année, au onzième mois, le premier du mois, Moïse parla aux enfants d'Israël
selon tout ce que l'Éternel lui avait ordonné de leur dire. C'était après qu'il eut battu Sihon, roi des 4
Amoréens, qui habitait à Hesbon, et Og, roi de Basan, qui habitait à Aschtaroth et à Édréi. De l'autre 5
côté du Jourdain, dans le pays de Moab, Moïse commença à expliquer cette loi, et dit : L'Éternel, notre 6
Dieu, nous a parlé à Horeb, en disant : Vous avez assez demeuré dans cette montagne. Tournez -vous, 7
et partez ; allez à la montagne des Amoréens et dans tout le voisinage, dans la plaine, sur la montagne,
dans la vallée, dans le midi, sur la côte de la mer, au pays des Cananéens et au Liban, jusqu'au grand
fleuve, au fleuve d'Euphrate. Voyez, j'ai mis le pays devant vous ; allez, et prenez possession du pays 8
que l'Éternel a juré à vos pères, Abraham, Isaac et Jacob, de donner à eux et à leur postérité après eux.
Dans ce temps -là, je vous dis : Je ne puis pas, à moi seul, vous porter. L'Éternel, votre Dieu, vous a 9, 10
multipliés, et vous êtes aujourd'hui aussi nombreux que les étoiles du ciel. Que l'Éternel, le Dieu de 11
vos pères, vous augmente mille fois autant, et qu'il vous bénisse comme il vous l'a promis ! Comment 12
porterais -je, à moi seul, votre charge, votre fardeau et vos contestations ? Prenez dans vos tribus des 13
hommes sages, intelligents et connus, et je les mettrai à votre tête. Vous me répondîtes, en disant : 14
Ce que tu proposes de faire est une bonne chose. Je pris alors les chefs de vos tribus, des hommes 15
sages et connus, et je les mis à votre tête comme chefs de mille, chefs de cent, chefs de cinquante, et
chefs de dix, et comme ayant autorité dans vos tribus. Je donnai, dans le même temps, cet ordre à 16
vos juges : Écoutez vos frères, et jugez selon la justice les différends de chacun avec son frère ou avec
l'étranger. Vous n'aurez point égard à l'apparence des personnes dans vos jugements ; vous écouterez 17
le petit comme le grand ; vous ne craindrez aucun homme, car c'est Dieu qui rend la justice. Et lorsque
vous trouverez une cause trop difficile, vous la porterez devant moi, pour que je l'entende. C'est ainsi 18
que je vous prescrivis, dans ce temps -là, tout ce que vous aviez à faire. Nous partîmes d'Horeb, et 19
nous parcourûmes en entier ce grand et affreux désert que vous avez vu ; nous prîmes le chemin de
la montagne des Amoréens, comme l'Éternel, notre Dieu, nous l'avait ordonné, et nous arrivâmes à
Kadès-Barnéa. Je vous dis : Vous êtes arrivés à la montagne des Amoréens, que l'Éternel, notre Dieu, 20
nous donne. Vois, l'Éternel, ton Dieu, met le pays devant toi ; monte, prends-en possession, comme te 21
l'a dit l'Éternel, le Dieu de tes pères ; ne crains point, et ne t'effraie point. Vous vous approchâtes tous 22
de moi, et vous dîtes : Envoyons des hommes devant nous, pour explorer le pays, et pour nous faire un
rapport sur le chemin par lequel nous y monterons et sur les villes où nous arriverons. Cet avis me 23
parut bon ; et je pris douze hommes parmi vous, un homme par tribu. Ils partirent, traversèrent la 24
montagne, et arrivèrent jusqu'à la vallée d'Eschcol, qu'ils explorèrent. Ils prirent dans leurs mains des 25
fruits du pays, et nous les présentèrent ; ils nous firent un rapport, et dirent : C'est un bon pays, que
l'Éternel, notre Dieu, nous donne. Mais vous ne voulûtes point y monter, et vous fûtes rebelles à l'ordre 26
de l'Éternel, votre Dieu. Vous murmurâtes dans vos tentes, et vous dîtes : C'est parce que l'Éternel 27
nous hait, qu'il nous a fait sortir du pays d'Égypte, afin de nous livrer entre les mains des Amoréens
et de nous détruire. Où monterions -nous ? Nos frères nous ont fait perdre courage, en disant : C'est 28
un peuple plus grand et de plus haute taille que nous ; ce sont des villes grandes et fortifiées jusqu'au
ciel ; nous y avons même vu des enfants d'Anak. Je vous dis : Ne vous épouvantez pas, et n'ayez pas 29
peur d'eux. L'Éternel, votre Dieu, qui marche devant vous, combattra lui-même pour vous, selon tout 30
ce qu'il a fait pour vous sous vos yeux en Égypte, puis au désert, où tu as vu que l'Éternel, ton Dieu, t'a 31
porté comme un homme porte son fils, pendant toute la route que vous avez faite jusqu'à votre arrivée
en ce lieu. Malgré cela, vous n'eûtes point confiance en l'Éternel, votre Dieu, qui allait devant vous 32, 33
sur la route pour vous chercher un lieu de campement, la nuit dans un feu afin de vous montrer le
chemin où vous deviez marcher, et le jour dans une nuée. L'Éternel entendit le bruit de vos paroles. 34
Il s'irrita, et jura, en disant : Aucun des hommes de cette génération méchante ne verra le bon pays 35
que j'ai juré de donner à vos pères, excepté Caleb, fils de Jephunné ; il le verra, lui, et je donnerai à 36
lui et à ses enfants le pays sur lequel il a marché, parce qu'il a pleinement suivi la voie de l'Éternel.
L'Éternel s'irrita aussi contre moi, à cause de vous, et il dit : Toi non plus, tu n'y entreras point. Josué, 37, 38
fils de Nun, ton serviteur, y entrera ; fortifie -le, car c'est lui qui mettra Israël en possession de ce pays.
Et vos petits enfants, dont vous avez dit : Ils deviendront une proie ! et vos fils, qui ne connaissent 39

aujourd'hui ni le bien ni le mal, ce sont eux qui y entreront, c'est à eux que je le donnerai, et ce sont
40 eux qui le posséderont. Mais vous, tournez -vous, et partez pour le désert, dans la direction de la mer
41 Rouge. Vous répondîtes, en me disant : Nous avons péché contre l'Éternel ; nous monterons et nous combattrons, comme l'Éternel, notre Dieu, nous l'a ordonné. Et vous ceignîtes chacun vos armes, et
42 vous fîtes le projet téméraire de monter à la montagne. L'Éternel me dit : Dis -leur : Ne montez pas et ne combattez pas, car je ne suis pas au milieu de vous ; ne vous faites pas battre par vos ennemis.
43 Je vous parlai, mais vous n'écoutâtes point ; vous fûtes rebelles à l'ordre de l'Éternel, et vous montâtes
44 audacieusement à la montagne. Alors les Amoréens, qui habitent cette montagne, sortirent à votre
45 rencontre, et vous poursuivirent comme font les abeilles ; ils vous battirent en Séir, jusqu'à Horma. À votre retour, vous pleurâtes devant l'Éternel ; mais l'Éternel n'écouta point votre voix, et ne vous prêta
46 point l'oreille. Vous restâtes à Kadès, où le temps que vous y avez passé fut de longue durée.

2 Nous nous tournâmes, et nous partîmes pour le désert, par le chemin de la mer Rouge, comme
2 l'Éternel me l'avait ordonné ; nous suivîmes longtemps les contours de la montagne de Séir. L'Éternel
3, 4 me dit : Vous avez assez suivi les contours de cette montagne. Tournez -vous vers le nord. Donne cet ordre au peuple : Vous allez passer à la frontière de vos frères, les enfants d'Ésaü, qui habitent en Séir.
5 Ils vous craindront ; mais soyez bien sur vos gardes. Ne les attaquez pas ; car je ne vous donnerai dans leur pays pas même de quoi poser la plante du pied : j'ai donné la montagne de Séir en propriété à Ésaü.
6 Vous achèterez d'eux à prix d'argent la nourriture que vous mangerez, et vous achèterez d'eux à prix
7 d'argent même l'eau que vous boirez. Car l'Éternel, ton Dieu, t'a béni dans tout le travail de tes mains, il a connu ta marche dans ce grand désert. Voilà quarante années que l'Éternel, ton Dieu, est avec toi :
8 tu n'as manqué de rien. Nous passâmes à distance de nos frères, les enfants d'Ésaü, qui habitent en Séir, et à distance du chemin de la plaine, d'Élath et d'Etsjon-Guéber, puis nous nous tournâmes, et nous
9 prîmes la direction du désert de Moab. L'Éternel me dit : N'attaque pas Moab, et ne t'engage pas dans un combat avec lui ; car je ne te donnerai rien à posséder dans son pays : c'est aux enfants de Lot que j'ai
10 donné Ar en propriété. (Les Émim y habitaient auparavant ; c'était un peuple grand, nombreux et de
11 haute taille, comme les Anakim. Ils passaient aussi pour être des Rephaïm, de même que les Anakim ;
12 mais les Moabites les appelaient Émim. Séir était habité autrefois par les Horiens ; les enfants d'Ésaü les chassèrent, les détruisirent devant eux, et s'établirent à leur place, comme l'a fait Israël dans le
13 pays qu'il possède et que l'Éternel lui a donné.) Maintenant levez -vous, et passez le torrent de Zéred.
14 Nous passâmes le torrent de Zéred. Le temps que durèrent nos marches de Kadès-Barnéa au passage du torrent de Zéred fut de trente -huit ans, jusqu'à ce que toute la génération des hommes de guerre
15 eût disparu du milieu du camp, comme l'Éternel le leur avait juré. La main de l'Éternel fut aussi sur
16 eux pour les détruire du milieu du camp, jusqu'à ce qu'ils eussent disparu. Lorsque tous les hommes
17, 18 de guerre eurent disparu par la mort du milieu du peuple, l'Éternel me parla, et dit : Tu passeras
19 aujourd'hui la frontière de Moab, à Ar, et tu approcheras des enfants d'Ammon. Ne les attaque pas, et ne t'engage pas dans un combat avec eux ; car je ne te donnerai rien à posséder dans le pays des enfants
20 d'Ammon : c'est aux enfants de Lot que je l'ai donné en propriété. (Ce pays passait aussi pour un pays de Rephaïm ; des Rephaïm y habitaient auparavant, et les Ammonites les appelaient Zamzummim :
21 c'était un peuple grand, nombreux et de haute taille, comme les Anakim. L'Éternel les détruisit devant
22 les Ammonites, qui les chassèrent et s'établirent à leur place. C'est ainsi que fit l'Éternel pour les enfants d'Ésaü qui habitent en Séir, quand il détruisit les Horiens devant eux ; ils les chassèrent et
23 s'établirent à leur place, jusqu'à ce jour. Les Avviens, qui habitaient dans des villages jusqu'à Gaza,
24 furent détruits par les Caphtorim, sortis de Caphtor, qui s'établirent à leur place.) Levez -vous, partez, et passez le torrent de l'Arnon. Vois, je livre entre tes mains Sihon, roi de Hesbon, l'Amoréen et son pays.
25 Commence la conquête, fais-lui la guerre ! Je vais répandre dès aujourd'hui la frayeur et la crainte de toi sur tous les peuples qui sont sous le ciel ; et, au bruit de ta renommée, ils trembleront et seront saisis
26 d'angoisse à cause de toi. J'envoyai, du désert de Kedémoth, des messagers à Sihon, roi de Hesbon, avec
27 des paroles de paix. Je lui fis dire : Laisse-moi passer par ton pays ; je suivrai la grande route, sans
28 m'écarter ni à droite ni à gauche. Tu me vendras à prix d'argent la nourriture que je mangerai, et tu
29 me donneras à prix d'argent l'eau que je boirai ; je ne ferai que passer avec mes pieds. C'est ce que m'ont accordé les enfants d'Ésaü qui habitent en Séir, et les Moabites qui demeurent à Ar. Accorde-le aussi, jusqu'à ce que je passe le Jourdain pour entrer au pays que l'Éternel, notre Dieu, nous donne.
30 Mais Sihon, roi de Hesbon, ne voulut point nous laisser passer chez lui ; car l'Éternel, ton Dieu, rendit son esprit inflexible et endurcit son coeur, afin de le livrer entre tes mains, comme tu le vois aujourd'hui.
31, 32 L'Éternel me dit : Vois, je te livre dès maintenant Sihon et son pays. Sihon sortit à notre rencontre,

avec tout son peuple, pour nous combattre à Jahats. L'Éternel, notre Dieu, nous le livra, et nous le 33
battîmes, lui et ses fils, et tout son peuple. Nous prîmes alors toutes ses villes, et nous les dévouâmes 34
par interdit, hommes, femmes et petits enfants, sans en laisser échapper un seul. Seulement, nous 35
pillâmes pour nous le bétail et le butin des villes que nous avions prises. Depuis Aroër sur les bords du 36
torrent de l'Arnon, et la ville qui est dans la vallée, jusqu'à Galaad, il n'y eut pas de ville trop forte pour
nous : l'Éternel, notre Dieu, nous livra tout. Mais tu n'approchas point du pays des enfants d'Ammon, 37
de tous les bords du torrent de Jabbok, des villes de la montagne, de tous les lieux que l'Éternel, notre
Dieu, t'avait défendu d'attaquer.

Nous nous tournâmes, et nous montâmes par le chemin de Basan. Og, roi de Basan, sortit à notre **3**
rencontre, avec tout son peuple, pour nous combattre à Édréi. L'Éternel me dit : Ne le crains point ; car 2
je le livre entre tes mains, lui et tout son peuple, et son pays ; tu le traiteras comme tu as traité Sihon,
roi des Amoréens, qui habitait à Hesbon. Et l'Éternel, notre Dieu, livra encore entre nos mains Og, 3
roi de Basan, avec tout son peuple ; nous le battîmes, sans laisser échapper aucun de ses gens. Nous 4
prîmes alors toutes ses villes, et il n'y en eut pas une qui ne tombât en notre pouvoir : soixante villes,
toute la contrée d'Argob, le royaume d'Og en Basan. Toutes ces villes étaient fortifiées, avec de hautes 5
murailles, des portes et des barres ; il y avait aussi des villes sans murailles en très grand nombre.
Nous les dévouâmes par interdit, comme nous l'avions fait à Sihon, roi de Hesbon ; nous dévouâmes 6
toutes les villes par interdit, hommes, femmes et petits enfants. Mais nous pillâmes pour nous tout 7
le bétail et le butin des villes. C'est ainsi que, dans ce temps -là, nous conquîmes sur les deux rois 8
des Amoréens le pays de l'autre côté du Jourdain, depuis le torrent de l'Arnon jusqu'à la montagne de
l'Hermon (les Sidoniens donnent à l'Hermon le nom de Sirion, et les Amoréens celui de Senir,) toutes 9, 10
les villes de la plaine, tout Galaad et tout Basan jusqu'à Salca et Édréi, villes du royaume d'Og en
Basan. (Og, roi de Basan, était resté seul de la race des Rephaïm. Voici, son lit, un lit de fer, n'est-il 11
pas à Rabbath, ville des enfants d'Ammon ? Sa longueur est de neuf coudées, et sa largeur de quatre
coudées, en coudées d'homme.) Nous prîmes alors possession de ce pays. Je donnai aux Rubénites 12
et aux Gadites le territoire à partir d'Aroër sur le torrent de l'Arnon et la moitié de la montagne de
Galaad avec ses villes. Je donnai à la moitié de la tribu de Manassé le reste de Galaad et tout le 13
royaume d'Og en Basan : toute la contrée d'Argob, avec tout Basan, c'est ce qu'on appelait le pays des
Rephaïm. Jaïr, fils de Manassé, prit toute la contrée d'Argob jusqu'à la frontière des Gueschuriens et 14
des Maacathiens, et il donna son nom aux bourgs de Basan, appelés encore aujourd'hui bourgs de Jaïr.
Je donnai Galaad à Makir. Aux Rubénites et aux Gadites je donnai une partie de Galaad jusqu'au 15, 16
torrent de l'Arnon, dont le milieu sert de limite, et jusqu'au torrent de Jabbok, frontière des enfants
d'Ammon ; je leur donnai encore la plaine, limitée par le Jourdain, depuis Kinnéreth jusqu'à la mer 17
de la plaine, la mer Salée, au pied du Pisga vers l'orient. En ce temps -là, je vous donnai cet ordre. 18
L'Éternel, votre Dieu, vous livre ce pays, pour que vous le possédiez. Vous tous, soldats, vous marcherez
en armes devant les enfants d'Israël. Vos femmes seulement, vos petits enfants et vos troupeaux -je 19
sais que vous avez de nombreux troupeaux -resteront dans les villes que je vous ai données, jusqu'à ce 20
que l'Éternel ait accordé du repos à vos frères comme à vous, et qu'ils possèdent, eux aussi, le pays que
l'Éternel, votre Dieu, leur donne de l'autre côté du Jourdain. Et vous retournerez chacun dans l'héritage
que je vous ai donné. En ce temps -là, je donnai des ordres à Josué, et je dis : Tes yeux ont vu tout ce 21
que l'Éternel, votre Dieu, a fait à ces deux rois : ainsi fera l'Éternel à tous les royaumes contre lesquels
tu vas marcher. Ne les craignez point ; car l'Éternel, votre Dieu, combattra lui-même pour vous. En 22, 23
ce temps -là, j'implorai la miséricorde de l'Éternel, en disant : Seigneur Éternel, tu as commencé à 24
montrer à ton serviteur ta grandeur et ta main puissante ; car quel dieu y a-t-il, au ciel et sur la terre,
qui puisse imiter tes oeuvres et tes hauts faits ? Laisse-moi passer, je te prie, laisse-moi voir ce bon 25
pays de l'autre côté du Jourdain, ces belles montagnes et le Liban. Mais l'Éternel s'irrita contre moi, à 26
cause de vous, et il ne m'écouta point. L'Éternel me dit : C'est assez, ne me parle plus de cette affaire.
Monte au sommet du Pisga, porte tes regards à l'occident, au nord, au midi et à l'orient, et contemple 27
de tes yeux ; car tu ne passeras pas ce Jourdain. Donne des ordres à Josué, fortifie -le et affermis -le ; 28
car c'est lui qui marchera devant ce peuple et qui le mettra en possession du pays que tu verras. Nous 29
demeurâmes dans la vallée, vis-à-vis de Beth-Peor.

Maintenant, Israël, écoute les lois et les ordonnances que je vous enseigne. Mettez-les en pratique, **4**
afin que vous viviez, et que vous entriez en possession du pays que vous donne l'Éternel, le Dieu de
vos pères. Vous n'ajouterez rien à ce que je vous prescris, et vous n'en retrancherez rien ; mais vous 2
observerez les commandements de l'Éternel, votre Dieu, tels que je vous les prescris. Vos yeux ont vu 3
ce que l'Éternel a fait à l'occasion de Baal-Peor : l'Éternel, ton Dieu, a détruit du milieu de toi tous
ceux qui étaient allés après Baal-Peor. Et vous, qui vous êtes attachés à l'Éternel, votre Dieu, vous 4

5 êtes aujourd'hui tous vivants. Voici, je vous ai enseigné des lois et des ordonnances, comme l'Éternel,
mon Dieu, me l'a commandé, afin que vous les mettiez en pratique dans le pays dont vous allez prendre
6 possession. Vous les observerez et vous les mettrez en pratique ; car ce sera là votre sagesse et votre
intelligence aux yeux des peuples, qui entendront parler de toutes ces lois et qui diront : Cette grande
7 nation est un peuple absolument sage et intelligent ! Quelle est, en effet, la grande nation qui ait des
8 dieux aussi proches que l'Éternel, notre Dieu, l'est de nous toutes les fois que nous l'invoquons ? Et
quelle est la grande nation qui ait des lois et des ordonnances justes, comme toute cette loi que je
9 vous présente aujourd'hui ? Seulement, prends garde à toi et veille attentivement sur ton âme, tous
les jours de ta vie, de peur que tu n'oublies les choses que tes yeux ont vues, et qu'elles ne sortent
10 de ton coeur ; enseigne -les à tes enfants et aux enfants de tes enfants. Souviens-toi du jour où tu te
présentas devant l'Éternel, ton Dieu, à Horeb, lorsque l'Éternel me dit : Assemble auprès de moi le
peuple ! Je veux leur faire entendre mes paroles, afin qu'ils apprennent à me craindre tout le temps
11 qu'ils vivront sur la terre ; et afin qu'ils les enseignent à leurs enfants. Vous vous approchâtes et vous
vous tîntes au pied de la montagne. La montagne était embrasée, et les flammes s'élevaient jusqu'au
12 milieu du ciel. Il y avait des ténèbres, des nuées, de l'obscurité. Et l'Éternel vous parla du milieu du
feu ; vous entendîtes le son des paroles, mais vous ne vîtes point de figure, vous n'entendîtes qu 'une
13 voix. Il publia son alliance, qu'il vous ordonna d'observer, les dix commandements ; et il les écrivit
14 sur deux tables de pierre. En ce temps -là, l'Éternel me commanda de vous enseigner des lois et des
ordonnances, afin que vous les mettiez en pratique dans le pays dont vous allez prendre possession.
15 Puisque vous n'avez vu aucune figure le jour où l'Éternel vous parla du milieu du feu, à Horeb, veillez
16 attentivement sur vos âmes, de peur que vous ne vous corrompiez et que vous ne vous fassiez une
17 image taillée, une représentation de quelque idole, la figure d'un homme ou d'une femme, la figure
18 d'un animal qui soit sur la terre, la figure d'un oiseau qui vole dans les cieux, la figure d'une bête qui
19 rampe sur le sol, la figure d'un poisson qui vive dans les eaux au-dessous de la terre. Veille sur ton
âme, de peur que, levant tes yeux vers le ciel, et voyant le soleil, la lune et les étoiles, toute l'armée
des cieux, tu ne sois entraîné à te prosterner en leur présence et à leur rendre un culte : ce sont des
20 choses que l'Éternel, ton Dieu, a données en partage à tous les peuples, sous le ciel tout entier. Mais
vous, l'Éternel vous a pris, et vous a fait sortir de la fournaise de fer de l'Égypte, afin que vous fussiez
21 un peuple qui lui appartînt en propre, comme vous l'êtes aujourd'hui. Et l'Éternel s'irrita contre moi,
à cause de vous ; et il jura que je ne passerais point le Jourdain, et que je n'entrerais point dans le bon
22 pays que l'Éternel, ton Dieu, te donne en héritage. Je mourrai donc en ce pays -ci, je ne passerai point
23 le Jourdain ; mais vous le passerez, et vous posséderez ce bon pays. Veillez sur vous, afin de ne point
mettre en oubli l'alliance que l'Éternel, votre Dieu, a traitée avec vous, et de ne point vous faire d'image
24 taillée, de représentation quelconque, que l'Éternel, ton Dieu, t'ait défendue. Car l'Éternel, ton Dieu,
25 est un feu dévorant, un Dieu jaloux. Lorsque tu auras des enfants, et des enfants de tes enfants, et que
vous serez depuis longtemps dans le pays, si vous vous corrompez, si vous faites des images taillées, des
représentations de quoi que ce soit, si vous faites ce qui est mal aux yeux de l'Éternel, votre Dieu, pour
26 l'irriter, - j'en prends aujourd'hui à témoin contre vous le ciel et la terre, -vous disparaîtrez par une
mort rapide du pays dont vous allez prendre possession au delà du Jourdain, vous n'y prolongerez pas
27 vos jours, car vous serez entièrement détruits. L'Éternel vous dispersera parmi les peuples, et vous ne
28 resterez qu'un petit nombre au milieu des nations où l'Éternel vous emmènera. Et là, vous servirez des
dieux, ouvrage de mains d'homme, du bois et de la pierre, qui ne peuvent ni voir, ni entendre, ni manger,
29 ni sentir. C'est de là aussi que tu chercheras l'Éternel, ton Dieu, et que tu le trouveras, si tu le cherches
30 de tout ton coeur et de toute ton âme. Au sein de ta détresse, toutes ces choses t'arriveront. Alors, dans
31 la suite des temps, tu retourneras à l'Éternel, ton Dieu, et tu écouteras sa voix ; car l'Éternel, ton
Dieu, est un Dieu de miséricorde, qui ne t'abandonnera point et ne te détruira point : il n'oubliera pas
32 l'alliance de tes pères, qu'il leur a jurée. Interroge les temps anciens qui t'ont précédé, depuis le jour où
Dieu créa l'homme sur la terre, et d'une extrémité du ciel à l'autre : y eut-il jamais si grand événement,
33 et a-t-on jamais ouï chose semblable ? Fut-il jamais un peuple qui entendît la voix de Dieu parlant du
34 milieu du feu, comme tu l'as entendue, et qui soit demeuré vivant ? Fut-il jamais un dieu qui essayât
de venir prendre à lui une nation du milieu d'une nation, par des épreuves, des signes, des miracles et
des combats, à main forte et à bras étendu, et avec des prodiges de terreur, comme l'a fait pour vous
35 l'Éternel, votre Dieu, en Égypte et sous vos yeux ? Tu as été rendu témoin de ces choses, afin que tu
36 reconnusses que l'Éternel est Dieu, qu'il n'y en a point d'autre. Du ciel, il t'a fait entendre sa voix pour
t'instruire ; et, sur la terre, il t'a fait voir son grand feu, et tu as entendu ses paroles du milieu du feu.
37 Il a aimé tes pères, et il a choisi leur postérité après eux ; il t'a fait lui-même sortir d'Égypte par sa
38 grande puissance ; il a chassé devant toi des nations supérieures en nombre et en force, pour te faire

entrer dans leur pays, pour t'en donner la possession, comme tu le vois aujourd'hui. Sache donc en 39
ce jour, et retiens dans ton coeur que l'Éternel est Dieu, en haut dans le ciel et en bas sur la terre, et
qu'il n'y en a point d'autre. Et observe ses lois et ses commandements que je te prescris aujourd'hui, 40
afin que tu sois heureux, toi et tes enfants après toi, et que tu prolonges désormais tes jours dans le
pays que l'Éternel, ton Dieu, te donne. Alors Moïse choisit trois villes de l'autre côté du Jourdain, à 41
l'orient, afin qu'elles servissent de refuge au meurtrier qui aurait involontairement tué son prochain, 42
sans avoir été auparavant son ennemi, et afin qu'il pût sauver sa vie en s'enfuyant dans l'une de ces
villes. C'étaient : Betser, dans le désert, dans la plaine, chez les Rubénites ; Ramoth, en Galaad, chez 43
les Gadites, et Golan, en Basan, chez les Manassites. C'est ici la loi que présenta Moïse aux enfants 44
d'Israël. Voici les préceptes, les lois et les ordonnances que Moïse prescrivit aux enfants d'Israël, après 45
leur sortie d'Égypte. C'était de l'autre côté du Jourdain, dans la vallée, vis-à-vis de Beth-Peor, au pays 46
de Sihon, roi des Amoréens, qui habitait à Hesbon, et qui fut battu par Moïse et les enfants d'Israël,
après leur sortie d'Égypte. Ils s'emparèrent de son pays et de celui d'Og, roi de Basan. Ces deux rois 47
des Amoréens étaient de l'autre côté du Jourdain, à l'orient. Leur territoire s'étendait depuis Aroër sur 48
les bords du torrent de l'Arnon jusqu'à la montagne de Sion qui est l'Hermon, et il embrassait toute la 49
plaine de l'autre côté du Jourdain, à l'orient, jusqu'à la mer de la plaine, au pied du Pisga.

Moïse convoqua tout Israël, et leur dit : Écoute, Israël, les lois et les ordonnances que je vous fais **5**
entendre aujourd'hui. Apprenez -les, et mettez-les soigneusement en pratique. L'Éternel, notre Dieu, 2
a traité avec nous une alliance à Horeb. Ce n'est point avec nos pères que l'Éternel a traité cette 3
alliance ; c'est avec nous, qui sommes ici aujourd'hui, tous vivants. L'Éternel vous parla face à face sur 4
la montagne, du milieu du feu. Je me tins alors entre l'Éternel et vous, pour vous annoncer la parole 5
de l'Éternel ; car vous aviez peur du feu, et vous ne montâtes point sur la montagne. Il dit : Je suis 6
l'Éternel, ton Dieu, qui t'ai fait sortir du pays d'Égypte, de la maison de servitude. Tu n'auras point 7
d'autres dieux devant ma face. Tu ne te feras point d'image taillée, de représentation quelconque des 8
choses qui sont en haut dans les cieux, qui sont en bas sur la terre, et qui sont dans les eaux plus bas
que la terre. Tu ne te prosterneras point devant elles, et tu ne les serviras point ; car moi, l'Éternel, 9
ton Dieu, je suis un Dieu jaloux, qui punis l'iniquité des pères sur les enfants jusqu'à la troisième et
à la quatrième génération de ceux qui me haïssent, et qui fais miséricorde jusqu'en mille générations 10
à ceux qui m'aiment et qui gardent mes commandements. Tu ne prendras point le nom de l'Éternel, 11
ton Dieu, en vain ; car l'Éternel ne laissera point impuni celui qui prendra son nom en vain. Observe 12
le jour du repos, pour le sanctifier, comme l'Éternel, ton Dieu, te l'a ordonné. Tu travailleras six jours, 13
et tu feras tout ton ouvrage. Mais le septième jour est le jour du repos de l'Éternel, ton Dieu : tu ne 14
feras aucun ouvrage, ni toi, ni ton fils, ni ta fille, ni ton serviteur, ni ta servante, ni ton boeuf, ni ton
âne, ni aucune de tes bêtes, ni l'étranger qui est dans tes portes, afin que ton serviteur et ta servante
se reposent comme toi. Tu te souviendras que tu as été esclave au pays d'Égypte, et que l'Éternel, ton 15
Dieu, t'en a fait sortir à main forte et à bras étendu : c'est pourquoi l'Éternel, ton Dieu, t'a ordonné
d'observer le jour du repos. Honore ton père et ta mère, comme l'Éternel, ton Dieu, te l'a ordonné, afin 16
que tes jours se prolongent et que tu sois heureux dans le pays que l'Éternel, ton Dieu, te donne. Tu ne 17
tueras point. Tu ne commettras point d'adultère. Tu ne déroberas point. Tu ne porteras point de faux 18, 19, 20
témoignage contre ton prochain. Tu ne convoiteras point la femme de ton prochain ; tu ne désireras 21
point la maison de ton prochain, ni son champ, ni son serviteur, ni sa servante, ni son boeuf, ni son
âne, ni aucune chose qui appartienne à ton prochain. Telles sont les paroles que prononça l'Éternel à 22
haute voix sur la montagne, du milieu du feu, des nuées et de l'obscurité, et qu'il adressa à toute votre
assemblée, sans rien ajouter. Il les écrivit sur deux tables de pierre, qu'il me donna. Lorsque vous 23
eûtes entendu la voix du milieu des ténèbres, et tandis que la montagne était toute en feu, vos chefs
de tribus et vos anciens s'approchèrent tous de moi, et vous dîtes : Voici, l'Éternel, notre Dieu, nous 24
a montré sa gloire et sa grandeur, et nous avons entendu sa voix du milieu du feu ; aujourd'hui, nous
avons vu que Dieu a parlé à des hommes, et qu'ils sont demeurés vivants. Et maintenant pourquoi 25
mourrions -nous ? car ce grand feu nous dévorera ; si nous continuons à entendre la voix de l'Éternel,
notre Dieu, nous mourrons. Quel est l'homme, en effet, qui ait jamais entendu, comme nous, la voix du 26
Dieu vivant parlant du milieu du feu, et qui soit demeuré vivant ? Approche, toi, et écoute tout ce que 27
dira l'Éternel, notre Dieu ; tu nous rapporteras toi-même tout ce que te dira l'Éternel, notre Dieu ; nous
l'écouterons, et nous le ferons. L'Éternel entendit les paroles que vous m'adressâtes. Et l'Éternel me 28
dit : J'ai entendu les paroles que ce peuple t'a adressées : tout ce qu'ils ont dit est bien. Oh ! s'ils avaient 29
toujours ce même coeur pour me craindre et pour observer tous mes commandements, afin qu'ils fussent

30, 31 heureux à jamais, eux et leurs enfants ! Va, dis -leur : Retournez dans vos tentes. Mais toi, reste ici
avec moi, et je te dirai tous les commandements, les lois et les ordonnances, que tu leur enseigneras,
32 afin qu'ils les mettent en pratique dans le pays dont je leur donne la possession. Vous ferez avec soin ce
33 que l'Éternel, votre Dieu, vous a ordonné ; vous ne vous en détournerez ni à droite, ni à gauche. Vous
suivrez entièrement la voie que l'Éternel, votre Dieu, vous a prescrite, afin que vous viviez et que vous
soyez heureux, afin que vous prolongiez vos jours dans le pays dont vous aurez la possession.

6 Voici les commandements, les lois et les ordonnances que l'Éternel, votre Dieu, a commandé de vous
2 enseigner, afin que vous les mettiez en pratique dans le pays dont vous allez prendre possession ; afin
que tu craignes l'Éternel, ton Dieu, en observant, tous les jours de ta vie, toi, ton fils, et le fils de ton
fils, toutes ses lois et tous ses commandements que je te prescris, et afin que tes jours soient prolongés.
3 Tu les écouteras donc, Israël, et tu auras soin de les mettre en pratique, afin que tu sois heureux et
que vous multipliiez beaucoup, comme te l'a dit l'Éternel, le Dieu de tes pères, en te promettant un
4, 5 pays où coulent le lait et le miel. Écoute, Israël ! l'Éternel, notre Dieu, est le seul Éternel. Tu aimeras
6 l'Éternel, ton Dieu, de tout ton coeur, de toute ton âme et de toute ta force. Et ces commandements,
7 que je te donne aujourd'hui, seront dans ton coeur. Tu les inculqueras à tes enfants, et tu en parleras
quand tu seras dans ta maison, quand tu iras en voyage, quand tu te coucheras et quand tu te lèveras.
8, 9 Tu les lieras comme un signe sur tes mains, et ils seront comme des fronteaux entre tes yeux. Tu les
10 écriras sur les poteaux de ta maison et sur tes portes. L'Éternel, ton Dieu, te fera entrer dans le pays
qu'il a juré à tes pères, à Abraham, à Isaac et à Jacob, de te donner. Tu posséderas de grandes et bonnes
11 villes que tu n'as point bâties, des maisons qui sont pleines de toutes sortes de biens et que tu n'as
point remplies, des citernes creusées que tu n'as point creusées, des vignes et des oliviers que tu n'as
12 point plantés. Lorsque tu mangeras et te rassasieras, garde -toi d'oublier l'Éternel, qui t'a fait sortir du
13 pays d'Égypte, de la maison de servitude. Tu craindras l'Éternel, ton Dieu, tu le serviras, et tu jureras
14 par son nom. Vous n'irez point après d'autres dieux, d'entre les dieux des peuples qui sont autour de
15 vous ; car l'Éternel, ton Dieu, est un Dieu jaloux au milieu de toi. La colère de l'Éternel, ton Dieu,
16 s'enflammerait contre toi, et il t'exterminerait de dessus la terre. Vous ne tenterez point l'Éternel,
17 votre Dieu, comme vous l'avez tenté à Massa. Mais vous observerez les commandements de l'Éternel,
18 votre Dieu, ses ordonnances et ses lois qu'il vous a prescrites. Tu feras ce qui est droit et ce qui est
bien aux yeux de l'Éternel, afin que tu sois heureux, et que tu entres en possession du bon pays que
19 l'Éternel a juré à tes pères de te donner, après qu'il aura chassé tous tes ennemis devant toi, comme
20 l'Éternel l'a dit. Lorsque ton fils te demandera un jour : Que signifient ces préceptes, ces lois et ces
21 ordonnances, que l'Éternel, notre Dieu, vous a prescrits ? tu diras à ton fils : Nous étions esclaves de
22 Pharaon en Égypte, et l'Éternel nous a fait sortir de l'Égypte par sa main puissante. L'Éternel a opéré,
sous nos yeux, des miracles et des prodiges, grands et désastreux, contre l'Égypte, contre Pharaon et
23 contre toute sa maison ; et il nous a fait sortir de là, pour nous amener dans le pays qu'il avait juré
24 à nos pères de nous donner. L'Éternel nous a commandé de mettre en pratique toutes ces lois, et de
craindre l'Éternel, notre Dieu, afin que nous fussions toujours heureux, et qu'il nous conservât la vie,
25 comme il le fait aujourd'hui. Nous aurons la justice en partage, si nous mettons soigneusement en
pratique tous ces commandements devant l'Éternel, notre Dieu, comme il nous l'a ordonné.

7 Lorsque l'Éternel, ton Dieu, t'aura fait entrer dans le pays dont tu vas prendre possession, et qu'il
chassera devant toi beaucoup de nations, les Héthiens, les Guirgasiens, les Amoréens, les Cananéens,
les Phéréziens, les Héviens et les Jébusiens, sept nations plus nombreuses et plus puissantes que toi ;
2 lorsque l'Éternel, ton Dieu, te les aura livrées et que tu les auras battues, tu les dévoueras par interdit,
3 tu ne traiteras point d'alliance avec elles, et tu ne leur feras point grâce. Tu ne contracteras point
de mariage avec ces peuples, tu ne donneras point tes filles à leurs fils, et tu ne prendras point leurs
4 filles pour tes fils ; car ils détourneraient de moi tes fils, qui serviraient d'autres dieux, et la colère
5 de l'Éternel s'enflammerait contre vous : il te détruirait promptement. Voici, au contraire, comment
vous agirez à leur égard : vous renverserez leurs autels, vous briserez leurs statues, vous abattrez leurs
6 idoles, et vous brûlerez au feu leurs images taillées. Car tu es un peuple saint pour l'Éternel, ton Dieu ;
l'Éternel, ton Dieu, t'a choisi, pour que tu fusses un peuple qui lui appartînt entre tous les peuples
7 qui sont sur la face de la terre. Ce n'est point parce que vous surpassez en nombre tous les peuples,
que l'Éternel s'est attaché à vous et qu'il vous a choisis, car vous êtes le moindre de tous les peuples.
8 Mais, parce que l'Éternel vous aime, parce qu'il a voulu tenir le serment qu'il avait fait à vos pères,
l'Éternel vous a fait sortir par sa main puissante, vous a délivrés de la maison de servitude, de la main

de Pharaon, roi d'Égypte. Sache donc que c'est l'Éternel, ton Dieu, qui est Dieu. Ce Dieu fidèle garde 9
son alliance et sa miséricorde jusqu'à la millième génération envers ceux qui l'aiment et qui observent
ses commandements. Mais il use directement de représailles envers ceux qui le haïssent, et il les fait 10
périr ; il ne diffère point envers celui qui le hait, il use directement de représailles. Ainsi, observe les 11
commandements, les lois et les ordonnances que je te prescris aujourd'hui, et mets-les en pratique. Si 12
vous écoutez ces ordonnances, si vous les observez et les mettez en pratique, l'Éternel, ton Dieu, gardera
envers toi l'alliance et la miséricorde qu'il a jurées à tes pères. Il t'aimera, il te bénira et te multipliera ; 13
il bénira le fruit de tes entrailles et le fruit de ton sol, ton blé, ton moût et ton huile, les portées de ton
gros et de ton menu bétail, dans le pays qu'il a juré à tes pères de te donner. Tu seras béni plus que 14
tous les peuples ; il n'y aura chez toi ni homme ni femme stérile, ni bête stérile parmi tes troupeaux.
L'Éternel éloignera de toi toute maladie ; il ne t'enverra aucune de ces mauvaises maladies d'Égypte 15
qui te sont connues, mais il en frappera tous ceux qui te haïssent. Tu dévoreras tous les peuples que 16
l'Éternel, ton Dieu, va te livrer, tu ne jetteras pas sur eux un regard de pitié, et tu ne serviras point
leurs dieux, car ce serait un piège pour toi. Peut-être diras -tu dans ton coeur : Ces nations sont plus 17
nombreuses que moi ; comment pourrai -je les chasser ? Ne les crains point. Rappelle à ton souvenir 18
ce que l'Éternel, ton Dieu, a fait à Pharaon et à toute l'Égypte, les grandes épreuves que tes yeux ont 19
vues, les miracles et les prodiges, la main forte et le bras étendu, quand l'Éternel, ton Dieu, t'a fait
sortir : ainsi fera l'Éternel, ton Dieu, à tous les peuples que tu redoutes. L'Éternel, ton Dieu, enverra 20
même les frelons contre eux, jusqu'à la destruction de ceux qui échapperont et qui se cacheront devant
toi. Ne sois point effrayé à cause d'eux ; car l'Éternel, ton Dieu, est au milieu de toi, le Dieu grand 21
et terrible. L'Éternel, ton Dieu, chassera peu à peu ces nations loin de ta face ; tu ne pourras pas les 22
exterminer promptement, de peur que les bêtes des champs ne se multiplient contre toi. L'Éternel, ton 23
Dieu, te les livrera ; et il les mettra complètement en déroute, jusqu'à ce qu'elles soient détruites. Il 24
livrera leurs rois entre tes mains, et tu feras disparaître leurs noms de dessous les cieux ; aucun ne
tiendra contre toi, jusqu'à ce que tu les aies détruits. Vous brûlerez au feu les images taillées de leurs 25
dieux. Tu ne convoiteras point et tu ne prendras point pour toi l'argent et l'or qui sont sur elles, de
peur que ces choses ne te deviennent un piège ; car elles sont en abomination à l'Éternel, ton Dieu. Tu 26
n'introduiras point une chose abominable dans ta maison, afin que tu ne sois pas, comme cette chose,
dévoué par interdit ; tu l'auras en horreur, tu l'auras en abomination, car c'est une chose dévouée par
interdit.

Vous observerez et vous mettrez en pratique tous les commandements que je vous prescris aujour- **8**
d'hui, afin que vous viviez, que vous multipliiez, et que vous entriez en possession du pays que l'Éternel
a juré de donner à vos pères. Souviens -toi de tout le chemin que l'Éternel, ton Dieu, t'a fait faire pen- 2
dant ces quarante années dans le désert, afin de t'humilier et de t'éprouver, pour savoir quelles étaient
les dispositions de ton coeur et si tu garderais ou non ses commandements. Il t'a humilié, il t'a fait 3
souffrir de la faim, et il t'a nourri de la manne, que tu ne connaissais pas et que n'avaient pas connue
tes pères, afin de t'apprendre que l'homme ne vit pas de pain seulement, mais que l'homme vit de tout
ce qui sort de la bouche de l'Éternel. Ton vêtement ne s'est point usé sur toi, et ton pied ne s'est point 4
enflé, pendant ces quarante années. Reconnais en ton coeur que l'Éternel, ton Dieu, te châtie comme 5
un homme châtie son enfant. Tu observeras les commandements de l'Éternel, ton Dieu, pour marcher 6
dans ses voies et pour le craindre. Car l'Éternel, ton Dieu, va te faire entrer dans un bon pays, pays 7
de cours d'eaux, de sources et de lacs, qui jaillissent dans les vallées et dans les montagnes ; pays de 8
froment, d'orge, de vignes, de figuiers et de grenadiers ; pays d'oliviers et de miel ; pays où tu mangeras 9
du pain avec abondance, où tu ne manqueras de rien ; pays dont les pierres sont du fer, et des montagnes
duquel tu tailleras l'airain. Lorsque tu mangeras et te rassasieras, tu béniras l'Éternel, ton Dieu, pour 10
le bon pays qu'il t'a donné. Garde -toi d'oublier l'Éternel, ton Dieu, au point de ne pas observer ses 11
commandements, ses ordonnances et ses lois, que je te prescris aujourd'hui. Lorsque tu mangeras et 12
te rassasieras, lorsque tu bâtiras et habiteras de belles maisons, lorsque tu verras multiplier ton gros 13
et ton menu bétail, s'augmenter ton argent et ton or, et s'accroître tout ce qui est à toi, prends garde 14
que ton coeur ne s'enfle, et que tu n'oublies l'Éternel, ton Dieu, qui t'a fait sortir du pays d'Égypte, de
la maison de servitude, qui t'a fait marcher dans ce grand et affreux désert, où il y a des serpents brû- 15
lants et des scorpions, dans des lieux arides et sans eau, et qui a fait jaillir pour toi de l'eau du rocher
le plus dur, qui t'a fait manger dans le désert la manne inconnue à tes pères, afin de t'humilier et de 16
t'éprouver, pour te faire ensuite du bien. Garde-toi de dire en ton coeur : Ma force et la puissance de 17
ma main m'ont acquis ces richesses. Souviens -toi de l'Éternel, ton Dieu, car c'est lui qui te donnera 18
de la force pour les acquérir, afin de confirmer, comme il le fait aujourd'hui, son alliance qu'il a jurée

19 à tes pères. Si tu oublies l'Éternel, ton Dieu, et que tu ailles après d'autres dieux, si tu les sers et te
20 prosternes devant eux, je vous déclare formellement aujourd'hui que vous périrez. Vous périrez comme
les nations que l'Éternel fait périr devant vous, parce que vous n'aurez point écouté la voix de l'Éternel,
votre Dieu.

9 Écoute, Israël ! Tu vas aujourd'hui passer le Jourdain, pour te rendre maître de nations plus grandes
2 et plus puissantes que toi, de villes grandes et fortifiées jusqu'au ciel, d'un peuple grand et de haute
taille, les enfants d'Anak, que tu connais, et dont tu as entendu dire : Qui pourra tenir contre les
3 enfants d'Anak ? Sache aujourd'hui que l'Éternel, ton Dieu, marchera lui-même devant toi comme un
feu dévorant, c'est lui qui les détruira, qui les humiliera devant toi ; et tu les chasseras, tu les feras
4 périr promptement, comme l'Éternel te l'a dit. Lorsque l'Éternel, ton Dieu, les chassera devant toi,
ne dis pas en ton coeur : C'est à cause de ma justice que l'Éternel me fait entrer en possession de ce
5 pays. Car c'est à cause de la méchanceté de ces nations que l'Éternel les chasse devant toi. Non, ce
n'est point à cause de ta justice et de la droiture de ton coeur que tu entres en possession de leur pays ;
mais c'est à cause de la méchanceté de ces nations que l'Éternel, ton Dieu, les chasse devant toi, et c'est
6 pour confirmer la parole que l'Éternel a jurée à tes pères, à Abraham, à Isaac et à Jacob. Sache donc
que ce n'est point à cause de ta justice que l'Éternel, ton Dieu, te donne ce bon pays pour que tu le
7 possèdes ; car tu es un peuple au cou roide. Souviens -toi, n'oublie pas de quelle manière tu as excité
la colère de l'Éternel, ton Dieu, dans le désert. Depuis le jour où tu es sorti du pays d'Égypte jusqu'à
8 votre arrivée dans ce lieu, vous avez été rebelles contre l'Éternel. À Horeb, vous excitâtes la colère de
9 l'Éternel ; et l'Éternel s'irrita contre vous, et eut la pensée de vous détruire. Lorsque je fus monté sur la
montagne, pour prendre les tables de pierre, les tables de l'alliance que l'Éternel a traitée avec vous, je
demeurai sur la montagne quarante jours et quarante nuits, sans manger de pain et sans boire d'eau ;
10 et l'Éternel me donna les deux tables de pierre écrites du doigt de Dieu, et contenant toutes les paroles
11 que l'Éternel vous avait dites sur la montagne, du milieu du feu, le jour de l'assemblée. Ce fut au bout
des quarante jours et des quarante nuits que l'Éternel me donna les deux tables de pierre, les tables de
12 l'alliance. L'Éternel me dit alors : Lève -toi, descends en hâte d'ici ; car ton peuple, que tu as fait sortir
d'Égypte, s'est corrompu. Ils se sont promptement écartés de la voie que je leur avais prescrite ; ils se
13, 14 sont fait une image de fonte. L'Éternel me dit : Je vois que ce peuple est un peuple au cou roide. Laisse
-moi les détruire et effacer leur nom de dessous les cieux ; et je ferai de toi une nation plus puissante
15 et plus nombreuse que ce peuple. Je retournai et je descendis de la montagne toute en feu, les deux
16 tables de l'alliance dans mes deux mains. Je regardai, et voici, vous aviez péché contre l'Éternel, votre
Dieu, vous vous étiez fait un veau de fonte, vous vous étiez promptement écartés de la voie que vous
17 avait prescrite l'Éternel. Je saisis les deux tables, je les jetai de mes mains, et je les brisai sous vos
18 yeux. Je me prosternai devant l'Éternel, comme auparavant, quarante jours et quarante nuits, sans
manger de pain et sans boire d'eau, à cause de tous les péchés que vous aviez commis en faisant ce
19 qui est mal aux yeux de l'Éternel, pour l'irriter. Car j'étais effrayé à la vue de la colère et de la fureur
dont l'Éternel était animé contre vous jusqu'à vouloir vous détruire. Mais l'Éternel m'exauça encore
20 cette fois. L'Éternel était aussi très irrité contre Aaron, qu'il voulait faire périr, et pour qui j'intercédai
21 encore dans ce temps-là. Je pris le veau que vous aviez fait, ce produit de votre péché, je le brûlai au
feu, je le broyai jusqu'à ce qu'il fût réduit en poudre, et je jetai cette poudre dans le torrent qui descend
22, 23 de la montagne. À Tabeéra, à Massa, et à Kibroth-Hattaava, vous excitâtes la colère de l'Éternel. Et
lorsque l'Éternel vous envoya à Kadès-Barnéa, en disant : Montez, et prenez possession du pays que
je vous donne ! vous fûtes rebelles à l'ordre de l'Éternel, votre Dieu, vous n'eûtes point foi en lui, et
24, 25 vous n'obéîtes point à sa voix. Vous avez été rebelles contre l'Éternel depuis que je vous connais. Je
me prosternai devant l'Éternel, je me prosternai quarante jours et quarante nuits, parce que l'Éternel
26 avait dit qu'il voulait vous détruire. Je priai l'Éternel, et je dis : Seigneur Éternel, ne détruis pas ton
peuple, ton héritage, que tu as racheté dans ta grandeur, que tu as fait sortir d'Égypte par ta main
27 puissante. Souviens -toi de tes serviteurs, Abraham, Isaac et Jacob. Ne regarde point à l'opiniâtreté
28 de ce peuple, à sa méchanceté et à son péché, de peur que le pays d'où tu nous as fait sortir ne dise :
C'est parce que l'Éternel n'avait pas le pouvoir de les mener dans le pays qu'il leur avait promis, et c'est
29 parce qu'il les haïssait, qu'il les a fait sortir pour les faire mourir dans le désert. Ils sont pourtant ton
peuple et ton héritage, que tu as fait sortir d'Égypte par ta grande puissance et par ton bras étendu.

10 En ce temps -là, l'Éternel me dit : Taille deux tables de pierre comme les premières, et monte vers
2 moi sur la montagne ; tu feras aussi une arche de bois. J'écrirai sur ces tables les paroles qui étaient sur

les premières tables que tu as brisées, et tu les mettras dans l'arche. Je fis une arche de bois d'acacia, 3
je taillai deux tables de pierre comme les premières, et je montai sur la montagne, les deux tables dans
ma main. L'Éternel écrivit sur les tables ce qui avait été écrit sur les premières, les dix paroles qu'il 4
vous avait dites sur la montagne, du milieu du feu, le jour de l'assemblée ; et l'Éternel me les donna. Je 5
retournai et je descendis de la montagne, je mis les tables dans l'arche que j'avais faite, et elles restèrent
là, comme l'Éternel me l'avait ordonné. Les enfants d'Israël partirent de Beéroth-Bené Jaakan pour 6
Moséra. C'est là que mourut Aaron, et qu'il fut enterré ; Éléazar, son fils, lui succéda dans le sacerdoce.
Ils partirent de là pour Gudgoda, et de Gudgoda pour Jothbatha, pays où il y a des cours d'eaux. En 7, 8
ce temps -là, l'Éternel sépara la tribu de Lévi, et lui ordonna de porter l'arche de l'alliance de l'Éternel,
de se tenir devant l'Éternel pour le servir, et de bénir le peuple en son nom : ce qu'elle a fait jusqu'à
ce jour. C'est pourquoi Lévi n'a ni part ni héritage avec ses frères : l'Éternel est son héritage, comme 9
l'Éternel, ton Dieu, le lui a dit. Je restai sur la montagne, comme précédemment, quarante jours et 10
quarante nuits. L'Éternel m'exauça encore cette fois ; l'Éternel ne voulut pas te détruire. L'Éternel me 11
dit : Lève -toi, va, marche à la tête du peuple. Qu'ils aillent prendre possession du pays que j'ai juré à
leurs pères de leur donner. Maintenant, Israël, que demande de toi l'Éternel, ton Dieu, si ce n'est que 12
tu craignes l'Éternel, ton Dieu, afin de marcher dans toutes ses voies, d'aimer et de servir l'Éternel,
ton Dieu, de tout ton coeur et de toute ton âme ; si ce n'est que tu observes les commandements de 13
l'Éternel et ses lois que je te prescris aujourd'hui, afin que tu sois heureux ? Voici, à l'Éternel, ton Dieu, 14
appartiennent les cieux et les cieux des cieux, la terre et tout ce qu'elle renferme. Et c'est à tes pères 15
seulement que l'Éternel s'est attaché pour les aimer ; et, après eux, c'est leur postérité, c'est vous qu'il
a choisis d'entre tous les peuples, comme vous le voyez aujourd'hui. Vous circoncirez donc votre coeur, 16
et vous ne roidirez plus votre cou. Car l'Éternel, votre Dieu, est le Dieu des dieux, le Seigneur des 17
seigneurs, le Dieu grand, fort et terrible, qui ne fait point acception des personnes et qui ne reçoit point
de présent, qui fait droit à l'orphelin et à la veuve, qui aime l'étranger et lui donne de la nourriture 18
et des vêtements. Vous aimerez l'étranger, car vous avez été étrangers dans le pays d'Égypte. Tu 19, 20
craindras l'Éternel, ton Dieu, tu le serviras, tu t'attacheras à lui, et tu jureras par son nom. Il est ta 21
gloire, il est ton Dieu : c'est lui qui a fait au milieu de toi ces choses grandes et terribles que tes yeux ont
vues. Tes pères descendirent en Égypte au nombre de soixante-dix personnes ; et maintenant l'Éternel, 22
ton Dieu, a fait de toi une multitude pareille aux étoiles des cieux.

Tu aimeras l'Éternel, ton Dieu, et tu observeras toujours ses préceptes, ses lois, ses ordonnances **11**
et ses commandements. Reconnaissez aujourd'hui -ce que n'ont pu connaître et voir vos enfants -les 2
châtiments de l'Éternel, votre Dieu, sa grandeur, sa main forte et son bras étendu, ses signes et ses 3
actes qu'il a accomplis au milieu de l'Égypte contre Pharaon, roi d'Égypte, et contre tout son pays.
Reconnaissez ce qu'il a fait à l'armée d'Égypte, à ses chevaux et à ses chars, comment il a fait couler sur 4
eux les eaux de la mer Rouge, lorsqu'ils vous poursuivaient, et les a détruits pour toujours ; ce qu'il vous 5
a fait dans le désert, jusqu'à votre arrivée en ce lieu ; ce qu'il a fait à Dathan et à Abiram, fils d'Éliab, 6
fils de Ruben, comment la terre ouvrit sa bouche et les engloutit, avec leurs maisons et leurs tentes et
tout ce qui était à leur suite, au milieu de tout Israël. Car vos yeux ont vu toutes les grandes choses 7
que l'Éternel a faites. Ainsi, vous observerez tous les commandements que je vous prescris aujourd'hui, 8
afin que vous ayez la force de vous emparer du pays où vous allez passer pour en prendre possession, et 9
afin que vous prolongiez vos jours dans le pays que l'Éternel a juré à vos pères de leur donner, à eux et à
leur postérité, pays où coulent le lait et le miel. Car le pays dont tu vas entrer en possession, n'est pas 10
comme le pays d'Égypte, d'où vous êtes sortis, où tu jetais dans les champs ta semence et les arrosais
avec ton pied comme un jardin potager. Le pays que vous allez posséder est un pays de montagnes et de 11
vallées, et qui boit les eaux de la pluie du ciel ; c'est un pays dont l'Éternel, ton Dieu, prend soin, et sur 12
lequel l'Éternel, ton Dieu, a continuellement les yeux, du commencement à la fin de l'année. Si vous 13
obéissez à mes commandements que je vous prescris aujourd'hui, si vous aimez l'Éternel, votre Dieu,
et si vous le servez de tout votre coeur et de toute votre âme, je donnerai à votre pays la pluie en son 14
temps, la pluie de la première et de l'arrière -saison, et tu recueilleras ton blé, ton moût et ton huile ;
je mettrai aussi dans tes champs de l'herbe pour ton bétail, et tu mangeras et te rassasieras. Gardez 15, 16
-vous de laisser séduire votre coeur, de vous détourner, de servir d'autres dieux et de vous prosterner
devant eux. La colère de l'Éternel s'enflammerait alors contre vous ; il fermerait les cieux, et il n'y 17
aurait point de pluie ; la terre ne donnerait plus ses produits, et vous péririez promptement dans le
bon pays que l'Éternel vous donne. Mettez dans votre coeur et dans votre âme ces paroles que je vous 18

dis. Vous les lierez comme un signe sur vos mains, et elles seront comme des fronteaux entre vos yeux.
19 Vous les enseignerez à vos enfants, et vous leur en parlerez quand tu seras dans ta maison, quand
20 tu iras en voyage, quand tu te coucheras et quand tu te lèveras. Tu les écriras sur les poteaux de ta
21 maison et sur tes portes. Et alors vos jours et les jours de vos enfants, dans le pays que l'Éternel a juré à vos pères de leur donner, seront aussi nombreux que les jours des cieux le seront au-dessus de
22 la terre. Car si vous observez tous ces commandements que je vous prescris, et si vous les mettez en pratique pour aimer l'Éternel, votre Dieu, pour marcher dans toutes ses voies et pour vous attacher à
23 lui, l'Éternel chassera devant vous toutes ces nations, et vous vous rendrez maîtres de nations plus
24 grandes et plus puissantes que vous. Tout lieu que foulera la plante de votre pied sera à vous : votre
25 frontière s'étendra du désert au Liban, et du fleuve de l'Euphrate jusqu'à la mer occidentale. Nul ne tiendra contre vous. L'Éternel, votre Dieu, répandra, comme il vous l'a dit, la frayeur et la crainte de
26 toi sur tout le pays où vous marcherez. Vois, je mets aujourd'hui devant vous la bénédiction et la
27 malédiction : la bénédiction, si vous obéissez aux commandements de l'Éternel, votre Dieu, que je vous
28 prescris en ce jour ; la malédiction, si vous n'obéissez pas aux commandements de l'Éternel, votre Dieu, et si vous vous détournez de la voie que je vous prescris en ce jour, pour aller après d'autres dieux que
29 vous ne connaissez point. Et lorsque l'Éternel, ton Dieu, t'aura fait entrer dans le pays dont tu vas prendre possession, tu prononceras la bénédiction sur la montagne de Garizim, et la malédiction sur la
30 montagne d'Ébal. Ces montagnes ne sont-elles pas de l'autre côté du Jourdain, derrière le chemin de l'occident, au pays des Cananéens qui habitent dans la plaine vis-à-vis de Guilgal, près des chênes de
31 Moré ? Car vous allez passer le Jourdain pour entrer en possession du pays que l'Éternel, votre Dieu,
32 vous donne ; vous le posséderez, et vous y habiterez. Vous observerez et vous mettrez en pratique toutes les lois et les ordonnances que je vous prescris aujourd'hui.

12 Voici les lois et les ordonnances que vous observerez et que vous mettrez en pratique, aussi long-
temps que vous y vivrez, dans le pays dont l'Éternel, le Dieu de vos pères, vous donne la possession.
2 Vous détruirez tous les lieux où les nations que vous allez chasser servent leurs dieux, sur les hautes
3 montagnes, sur les collines, et sous tout arbre vert. Vous renverserez leurs autels, vous briserez leurs statues, vous brûlerez au feu leurs idoles, vous abattrez les images taillées de leurs dieux, et vous ferez
4, 5 disparaître leurs noms de ces lieux -là. Vous n'agirez pas ainsi à l'égard de l'Éternel, votre Dieu. Mais vous le chercherez à sa demeure, et vous irez au lieu que l'Éternel, votre Dieu, choisira parmi toutes vos
6 tribus pour y placer son nom. C'est là que vous présenterez vos holocaustes, vos sacrifices, vos dîmes, vos prémices, vos offrandes en accomplissement d'un voeu, vos offrandes volontaires, et les premiers-
7 nés de votre gros et de votre menu bétail. C'est là que vous mangerez devant l'Éternel, votre Dieu, et que, vous et vos familles, vous ferez servir à votre joie tous les biens par lesquels l'Éternel, votre Dieu,
8 vous aura bénis. Vous n'agirez donc pas comme nous le faisons maintenant ici, où chacun fait ce qui
9 lui semble bon, parce que vous n'êtes point encore arrivés dans le lieu de repos et dans l'héritage que
10 l'Éternel, votre Dieu, vous donne. Mais vous passerez le Jourdain, et vous habiterez dans le pays dont l'Éternel, votre Dieu, vous mettra en possession ; il vous donnera du repos, après vous avoir délivrés de
11 tous vos ennemis qui vous entourent, et vous vous établirez en sécurité. Alors il y aura un lieu que l'Éternel, votre Dieu, choisira pour y faire résider son nom. C'est là que vous présenterez tout ce que je vous ordonne, vos holocaustes, vos sacrifices, vos dîmes, vos prémices, et les offrandes choisies que
12 vous ferez à l'Éternel pour accomplir vos voeux. C'est là que vous vous réjouirez devant l'Éternel, votre Dieu, vous, vos fils et vos filles, vos serviteurs et vos servantes, et le Lévite qui sera dans vos portes ; car
13 il n'a ni part ni héritage avec vous. Garde -toi d'offrir tes holocaustes dans tous les lieux que tu verras ;
14 mais tu offriras tes holocaustes au lieu que l'Éternel choisira dans l'une de tes tribus, et c'est là que
15 tu feras tout ce que je t'ordonne. Néanmoins, quand tu en auras le désir, tu pourras tuer du bétail et manger de la viande dans toutes tes portes, selon les bénédictions que t'accordera l'Éternel, ton Dieu ; celui qui sera impur et celui qui sera pur pourront en manger, comme on mange de la gazelle et du cerf.
16, 17 Seulement, vous ne mangerez pas le sang : tu le répandras sur la terre comme de l'eau. Tu ne pourras pas manger dans tes portes la dîme de ton blé, de ton moût et de ton huile, ni les premiers-nés de ton gros et de ton menu bétail, ni aucune de tes offrandes en accomplissement d'un voeu, ni tes offrandes
18 volontaires, ni tes prémices. Mais c'est devant l'Éternel, ton Dieu, que tu les mangeras, dans le lieu que l'Éternel, ton Dieu, choisira, toi, ton fils et ta fille, ton serviteur et ta servante, et le Lévite qui sera dans tes portes ; et c'est devant l'Éternel, ton Dieu, que tu feras servir à ta joie tous les biens que tu
19, 20 posséderas. Aussi longtemps que tu vivras dans ton pays, garde -toi de délaisser le Lévite. Lorsque l'Éternel, ton Dieu, aura élargi tes frontières, comme il te l'a promis, et que le désir de manger de la
21 viande te fera dire : Je voudrais manger de la viande ! tu pourras en manger, selon ton désir. Si le lieu

que l'Éternel, ton Dieu, aura choisi pour y placer son nom est éloigné de toi, tu pourras tuer du gros
et du menu bétail, comme je te l'ai prescrit, et tu pourras en manger dans tes portes selon ton désir.
Tu en mangeras comme on mange de la gazelle et du cerf ; celui qui sera impur, et celui qui sera pur 22
en mangeront l'un et l'autre. Seulement, garde -toi de manger le sang, car le sang, c'est l'âme ; et tu 23
ne mangeras pas l'âme avec la chair. Tu ne le mangeras pas : tu le répandras sur la terre comme de 24
l'eau. Tu ne le mangeras pas, afin que tu sois heureux, toi et tes enfants après toi, en faisant ce qui 25
est droit aux yeux de l'Éternel. Mais les choses que tu voudras consacrer et les offrandes que tu feras 26
en accomplissement d'un voeu, tu iras les présenter au lieu qu'aura choisi l'Éternel. Tu offriras tes 27
holocaustes, la chair et le sang, sur l'autel de l'Éternel, ton Dieu ; dans tes autres sacrifices, le sang
sera répandu sur l'autel de l'Éternel, ton Dieu, et tu mangeras la chair. Garde et écoute toutes ces 28
choses que je t'ordonne, afin que tu sois heureux, toi et tes enfants après toi, à perpétuité, en faisant
ce qui est bien et ce qui est droit aux yeux de l'Éternel, ton Dieu. Lorsque l'Éternel, ton Dieu, aura 29
exterminé les nations que tu vas chasser devant toi, lorsque tu les auras chassées et que tu te seras
établi dans leur pays, garde -toi de te laisser prendre au piège en les imitant, après qu'elles auront été 30
détruites devant toi. Garde-toi de t'informer de leurs dieux et de dire : Comment ces nations servaient
-elles leurs dieux ? Moi aussi, je veux faire de même. Tu n'agiras pas ainsi à l'égard de l'Éternel, ton 31
Dieu ; car elles servaient leurs dieux en faisant toutes les abominations qui sont odieuses à l'Éternel,
et même elles brûlaient au feu leurs fils et leurs filles en l'honneur de leurs dieux. Vous observerez et 32
vous mettrez en pratique toutes les choses que je vous ordonne ; vous n'y ajouterez rien, et vous n'en
retrancherez rien.

S'il s'élève au milieu de toi un prophète ou un songeur qui t'annonce un signe ou un prodige, et qu'il **13**, 2
y ait accomplissement du signe ou du prodige dont il t'a parlé en disant : Allons après d'autres dieux,
-des dieux que tu ne connais point, -et servons -les ! tu n'écouteras pas les paroles de ce prophète ou de 3
ce songeur, car c'est l'Éternel, votre Dieu, qui vous met à l'épreuve pour savoir si vous aimez l'Éternel,
votre Dieu, de tout votre coeur et de toute votre âme. Vous irez après l'Éternel, votre Dieu, et vous le 4
craindrez ; vous observerez ses commandements, vous obéirez à sa voix, vous le servirez, et vous vous
attacherez à lui. Ce prophète ou ce songeur sera puni de mort, car il a parlé de révolte contre l'Éternel, 5
votre Dieu, qui vous a fait sortir du pays d'Égypte et vous a délivrés de la maison de servitude, et il a
voulu te détourner de la voie dans laquelle l'Éternel, ton Dieu, t'a ordonné de marcher. Tu ôteras ainsi
le mal du milieu de toi. Si ton frère, fils de ta mère, ou ton fils, ou ta fille, ou la femme qui repose sur 6
ton sein, ou ton ami que tu aimes comme toi-même, t'incite secrètement en disant : Allons, et servons
d'autres dieux ! -des dieux que ni toi ni tes pères n'avez connus, d'entre les dieux des peuples qui vous 7
entourent, près de toi ou loin de toi, d'une extrémité de la terre à l'autre - tu n'y consentiras pas, et 8
tu ne l'écouteras pas ; tu ne jetteras pas sur lui un regard de pitié, tu ne l'épargneras pas, et tu ne le
couvriras pas. Mais tu le feras mourir ; ta main se lèvera la première sur lui pour le mettre à mort, et 9
la main de tout le peuple ensuite ; tu le lapideras, et il mourra, parce qu'il a cherché à te détourner de 10
l'Éternel, ton Dieu, qui t'a fait sortir du pays d'Égypte, de la maison de servitude. Il en sera ainsi, afin 11
que tout Israël entende et craigne, et que l'on ne commette plus un acte aussi criminel au milieu de toi.
Si tu entends dire au sujet de l'une des villes que t'a données pour demeure l'Éternel, ton Dieu : Des 12, 13
gens pervers sont sortis du milieu de toi, et ont séduit les habitants de leur ville en disant : Allons, et
servons d'autres dieux ! des dieux que tu ne connais point tu feras des recherches, tu examineras, tu 14
interrogeras avec soin. La chose est-elle vraie, le fait est-il établi, cette abomination a-t-elle été commise
au milieu de toi, alors tu frapperas du tranchant de l'épée les habitants de cette ville, tu la dévoueras 15
par interdit avec tout ce qui s'y trouvera, et tu en passeras le bétail au fil de l'épée. Tu amasseras tout 16
le butin au milieu de la place, et tu brûleras entièrement au feu la ville avec tout son butin, devant
l'Éternel, ton Dieu : elle sera pour toujours un monceau de ruines, elle ne sera jamais rebâtie. Rien de 17
ce qui sera dévoué par interdit ne s'attachera à ta main, afin que l'Éternel revienne de l'ardeur de sa
colère, qu'il te fasse miséricorde et grâce, et qu'il te multiplie, comme il l'a juré à tes pères, si tu obéis 18
à la voix de l'Éternel, ton Dieu, en observant tous ses commandements que je te prescris aujourd'hui,
et en faisant ce qui est droit aux yeux de l'Éternel, ton Dieu.

Vous êtes les enfants de l'Éternel, votre Dieu. Vous ne vous ferez point d'incisions et vous ne vous **14**
ferez point de place chauve entre les yeux pour un mort. Car tu es un peuple saint pour l'Éternel, ton 2
Dieu ; et l'Éternel, ton Dieu, t'a choisi, pour que tu fusses un peuple qui lui appartînt entre tous les
peuples qui sont sur la face de la terre. Tu ne mangeras aucune chose abominable. Voici les animaux 3, 4
que vous mangerez : le boeuf, la brebis et la chèvre ; le cerf, la gazelle et le daim ; le bouquetin, le 5
chevreuil, la chèvre sauvage et la girafe. Vous mangerez de tout animal qui a la corne fendue, le pied 6

7 fourchu, et qui rumine. Mais vous ne mangerez pas de ceux qui ruminent seulement, ou qui ont la
corne fendue et le pied fourchu seulement. Ainsi, vous ne mangerez pas le chameau, le lièvre et le
8 daman, qui ruminent, mais qui n'ont pas la corne fendue : vous les regarderez comme impurs. Vous ne
mangerez pas le porc, qui a la corne fendue, mais qui ne rumine pas : vous le regarderez comme impur.
9 Vous ne mangerez pas de leur chair, et vous ne toucherez pas leurs corps morts. Voici les animaux
dont vous mangerez parmi tous ceux qui sont dans les eaux : vous mangerez de tous ceux qui ont des
10 nageoires et des écailles. Mais vous ne mangerez d'aucun de ceux qui n'ont pas des nageoires et des
11, 12 écailles : vous les regarderez comme impurs. Vous mangerez tout oiseau pur. Mais voici ceux dont
13 vous ne mangerez pas : l'aigle, l'orfraie et l'aigle de mer ; le milan, l'autour, le vautour et ce qui est de
14, 15 son espèce ; le corbeau et toutes ses espèces ; l'autruche, le hibou, la mouette, l'épervier et ce qui est de
16, 17, 18 son espèce ; le chat-huant, la chouette et le cygne ; le pélican, le cormoran et le plongeon ; la cigogne,
19 le héron et ce qui est de son espèce, la huppe et la chauve-souris. Vous regarderez comme impur tout
20, 21 reptile qui vole : on n'en mangera point. Vous mangerez tout oiseau pur. Vous ne mangerez d'aucune
bête morte ; tu la donneras à l'étranger qui sera dans tes portes, afin qu'il la mange, ou tu la vendras
à un étranger ; car tu es un peuple saint pour l'Éternel, ton Dieu. Tu ne feras point cuire un chevreau
22 dans le lait de sa mère. Tu lèveras la dîme de tout ce que produira ta semence, de ce que rapportera
23 ton champ chaque année. Et tu mangeras devant l'Éternel, ton Dieu, dans le lieu qu'il choisira pour y
faire résider son nom, la dîme de ton blé, de ton moût et de ton huile, et les premiers-nés de ton gros
24 et de ton menu bétail, afin que tu apprennes à craindre toujours l'Éternel, ton Dieu. Peut-être lorsque
l'Éternel, ton Dieu, t'aura béni, le chemin sera-t-il trop long pour que tu puisses transporter ta dîme,
à cause de ton éloignement du lieu qu'aura choisi l'Éternel, ton Dieu, pour y faire résider son nom.
25 Alors, tu échangeras ta dîme contre de l'argent, tu serreras cet argent dans ta main, et tu iras au lieu
26 que l'Éternel, ton Dieu, aura choisi. Là, tu achèteras avec l'argent tout ce que tu désireras, des boeufs,
des brebis, du vin et des liqueurs fortes, tout ce qui te fera plaisir, tu mangeras devant l'Éternel, ton
27 Dieu, et tu te réjouiras, toi et ta famille. Tu ne délaisseras point le Lévite qui sera dans tes portes,
28 car il n'a ni part ni héritage avec toi. Au bout de trois ans, tu sortiras toute la dîme de tes produits
29 pendant la troisième année, et tu la déposeras dans tes portes. Alors viendront le Lévite, qui n'a ni
part ni héritage avec toi, l'étranger, l'orphelin et la veuve, qui seront dans tes portes, et ils mangeront
et se rassasieront, afin que l'Éternel, ton Dieu, te bénisse dans tes travaux que tu entreprendras
de tes mains.

15, 2 Tous les sept ans, tu feras relâche. Et voici comment s'observera le relâche. Quand on aura publié
le relâche en l'honneur de l'Éternel, tout créancier qui aura fait un prêt à son prochain se relâchera de
3 son droit, il ne pressera pas son prochain et son frère pour le paiement de sa dette. Tu pourras presser
4 l'étranger ; mais tu te relâcheras de ton droit pour ce qui t'appartiendra chez ton frère. Toutefois, il
n'y aura point d'indigent chez toi, car l'Éternel te bénira dans le pays que l'Éternel, ton Dieu, te fera
5 posséder en héritage, pourvu seulement que tu obéisses à la voix de l'Éternel, ton Dieu, en mettant soi-
6 gneusement en pratique tous ces commandements que je te prescris aujourd'hui. L'Éternel, ton Dieu,
te bénira comme il te l'a dit, tu prêteras à beaucoup de nations, et tu n'emprunteras point ; tu domineras
7 sur beaucoup de nations, et elles ne domineront point sur toi. S'il y a chez toi quelque indigent d'entre
tes frères, dans l'une de tes portes, au pays que l'Éternel, ton Dieu, te donne, tu n'endurciras point ton
8 coeur et tu ne fermeras point ta main devant ton frère indigent. Mais tu lui ouvriras ta main, et tu
9 lui prêteras de quoi pourvoir à ses besoins. Garde -toi d'être assez méchant pour dire en ton coeur : La
septième année, l'année du relâche, approche ! Garde-toi d'avoir un oeil sans pitié pour ton frère indi-
10 gent et de lui faire un refus. Il crierait à l'Éternel contre toi, et tu te chargerais d'un péché. Donne -lui,
et que ton coeur ne lui donne point à regret ; car, à cause de cela, l'Éternel, ton Dieu, te bénira dans tous
11 tes travaux et dans toutes tes entreprises. Il y aura toujours des indigents dans le pays ; c'est pourquoi
je te donne ce commandement : Tu ouvriras ta main à ton frère, au pauvre et à l'indigent dans ton pays.
12 Si l'un de tes frères hébreux, homme ou femme, se vend à toi, il te servira six années ; mais la septième
13 année, tu le renverras libre de chez toi. Et lorsque tu le renverras libre de chez toi, tu ne le renverras
14 point à vide ; tu lui feras des présents de ton menu bétail, de ton aire, de ton pressoir, de ce que tu auras
15 par la bénédiction de l'Éternel, ton Dieu. Tu te souviendras que tu as été esclave au pays d'Égypte, et
16 que l'Éternel, ton Dieu, t'a racheté ; c'est pourquoi je te donne aujourd'hui ce commandement. Si ton
esclave te dit : Je ne veux pas sortir de chez toi, -parce qu'il t'aime, toi et ta maison, et qu'il se trouve
17 bien chez toi, - alors tu prendras un poinçon et tu lui perceras l'oreille contre la porte, et il sera pour
18 toujours ton esclave. Tu feras de même pour ta servante. Tu ne trouveras point dur de le renvoyer
libre de chez toi, car il t'a servi six ans, ce qui vaut le double du salaire d'un mercenaire ; et l'Éternel,

ton Dieu, te bénira dans tout ce que tu feras. Tu consacreras à l'Éternel, ton Dieu, tout premier-né 19
mâle qui naîtra dans ton gros et dans ton menu bétail. Tu ne travailleras point avec le premier-né de
ton boeuf, et tu ne tondras point le premier-né de tes brebis. Tu le mangeras chaque année, toi et ta 20
famille, devant l'Éternel, ton Dieu, dans le lieu qu'il choisira. S'il a quelque défaut, s'il est boiteux ou 21
aveugle, ou s'il a quelque autre difformité, tu ne l'offriras point en sacrifice à l'Éternel, ton Dieu. Tu 22
le mangeras dans tes portes ; celui qui sera impur et celui qui sera pur en mangeront l'un et l'autre,
comme on mange de la gazelle et du cerf. Seulement, tu n'en mangeras pas le sang ; tu le répandras 23
sur la terre comme de l'eau.

Observe le mois des épis, et célèbre la Pâque en l'honneur de l'Éternel, ton Dieu ; car c'est dans le **16**
mois des épis que l'Éternel, ton Dieu, t'a fait sortir d'Égypte, pendant la nuit. Tu sacrifieras la Pâque 2
à l'Éternel, ton Dieu, tes victimes de menu et de gros bétail, dans le lieu que l'Éternel choisira pour y
faire résider son nom. Pendant la fête, tu ne mangeras pas du pain levé, mais tu mangeras sept jours 3
des pains sans levain, du pain d'affliction, car c'est avec précipitation que tu es sorti du pays d'Égypte :
il en sera ainsi, afin que tu te souviennes toute ta vie du jour où tu es sorti du pays d'Égypte. On ne 4
verra point chez toi de levain, dans toute l'étendue de ton pays, pendant sept jours ; et aucune partie
des victimes que tu sacrifieras le soir du premier jour ne sera gardée pendant la nuit jusqu'au matin.
Tu ne pourras point sacrifier la Pâque dans l'un quelconque des lieux que l'Éternel, ton Dieu, te donne 5
pour demeure ; mais c'est dans le lieu que choisira l'Éternel, ton Dieu, pour y faire résider son nom, 6
que tu sacrifieras la Pâque, le soir, au coucher du soleil, à l'époque de ta sortie d'Égypte. Tu feras 7
cuire la victime, et tu la mangeras dans le lieu que choisira l'Éternel, ton Dieu. Et le matin, tu pourras
t'en retourner et t'en aller vers tes tentes. Pendant six jours, tu mangeras des pains sans levain ; et le 8
septième jour, il y aura une assemblée solennelle en l'honneur de l'Éternel, ton Dieu : tu ne feras aucun
ouvrage. Tu compteras sept semaines ; dès que la faucille sera mise dans les blés, tu commenceras à 9
compter sept semaines. Puis tu célébreras la fête des semaines, et tu feras des offrandes volontaires, 10
selon les bénédictions que l'Éternel, ton Dieu, t'aura accordées. Tu te réjouiras devant l'Éternel, ton 11
Dieu, dans le lieu que l'Éternel, ton Dieu, choisira pour y faire résider son nom, toi, ton fils et ta fille,
ton serviteur et ta servante, le Lévite qui sera dans tes portes, et l'étranger, l'orphelin et la veuve qui
seront au milieu de toi. Tu te souviendras que tu as été esclave en Égypte, et tu observeras et mettras 12
ces lois en pratique. Tu célébreras la fête des tabernacles pendant sept jours, quand tu recueilleras le 13
produit de ton aire et de ton pressoir. Tu te réjouiras à cette fête, toi, ton fils et ta fille, ton serviteur 14
et ta servante, et le Lévite, l'étranger, l'orphelin et la veuve qui seront dans tes portes. Tu célébreras 15
la fête pendant sept jours en l'honneur de l'Éternel, ton Dieu, dans le lieu que choisira l'Éternel ; car
l'Éternel, ton Dieu, te bénira dans toutes tes récoltes et dans tout le travail de tes mains, et tu te
livreras entièrement à la joie. Trois fois par année, tous les mâles d'entre vous se présenteront devant 16
l'Éternel, ton Dieu, dans le lieu qu'il choisira : à la fête des pains sans levain, à la fête des semaines,
et à la fête des tabernacles. On ne paraîtra point devant l'Éternel les mains vides. Chacun donnera 17
ce qu'il pourra, selon les bénédictions que l'Éternel, ton Dieu, lui aura accordées. Tu établiras des 18
juges et des magistrats dans toutes les villes que l'Éternel, ton Dieu, te donne, selon tes tribus ; et
ils jugeront le peuple avec justice. Tu ne porteras atteinte à aucun droit, tu n'auras point égard à 19
l'apparence des personnes, et tu ne recevras point de présent, car les présents aveuglent les yeux des
sages et corrompent les paroles des justes. Tu suivras ponctuellement la justice, afin que tu vives et 20
que tu possèdes le pays que l'Éternel, ton Dieu, te donne. Tu ne fixeras aucune idole de bois à côté de 21
l'autel que tu élèveras à l'Éternel, ton Dieu. Tu ne dresseras point des statues, qui sont en aversion à 22
l'Éternel, ton Dieu.

Tu n'offriras en sacrifice à l'Éternel, ton Dieu, ni boeuf, ni agneau qui ait quelque défaut ou diffor- **17**
mité ; car ce serait en abomination à l'Éternel, ton Dieu. Il se trouvera peut-être au milieu de toi dans 2
l'une des villes que l'Éternel, ton Dieu, te donne, un homme ou une femme faisant ce qui est mal aux
yeux de l'Éternel, ton Dieu, et transgressant son alliance ; allant après d'autres dieux pour les servir 3
et se prosterner devant eux, après le soleil, la lune, ou toute l'armée des cieux. Ce n'est point là ce que
j'ai commandé. Dès que tu en auras connaissance, dès que tu l'auras appris, tu feras avec soin des 4
recherches. La chose est-elle vraie, le fait est-il établi, cette abomination a-t-elle été commise en Israël,
alors tu feras venir à tes portes l'homme ou la femme qui sera coupable de cette mauvaise action, et tu 5
lapideras ou puniras de mort cet homme ou cette femme. Celui qui mérite la mort sera exécuté sur la 6
déposition de deux ou de trois témoins ; il ne sera pas mis à mort sur la déposition d'un seul témoin.
La main des témoins se lèvera la première sur lui pour le faire mourir, et la main de tout le peuple 7

8 ensuite. Tu ôteras ainsi le mal du milieu de toi. Si une cause relative à un meurtre, à un différend,
à une blessure, te paraît trop difficile à juger et fournit matière à contestation dans tes portes, tu te
9 lèveras et tu monteras au lieu que l'Éternel, ton Dieu, choisira. Tu iras vers les sacrificateurs, les Lé-
vites, et vers celui qui remplira alors les fonctions de juge ; tu les consulteras, et ils te feront connaître
10 la sentence. Tu te conformeras à ce qu'ils te diront dans le lieu que choisira l'Éternel, et tu auras
11 soin d'agir d'après tout ce qu'ils t'enseigneront. Tu te conformeras à la loi qu'ils t'enseigneront et à la
sentence qu'ils auront prononcée ; tu ne te détourneras de ce qu'ils te diront ni à droite ni à gauche.
12 L'homme qui, par orgueil, n'écoutera pas le sacrificateur placé là pour servir l'Éternel, ton Dieu, ou qui
13 n'écoutera pas le juge, cet homme sera puni de mort. Tu ôteras ainsi le mal du milieu d'Israël, afin
14 que tout le peuple entende et craigne, et qu'il ne se livre plus à l'orgueil. Lorsque tu seras entré dans
le pays que l'Éternel, ton Dieu, te donne, lorsque tu le posséderas, que tu y auras établi ta demeure, et
15 que tu diras : Je veux mettre un roi sur moi, comme toutes les nations qui m'entourent, - tu mettras
sur toi un roi que choisira l'Éternel, ton Dieu, tu prendras un roi du milieu de tes frères, tu ne pourras
16 pas te donner un étranger, qui ne soit pas ton frère. Mais qu'il n'ait pas un grand nombre de chevaux ;
et qu'il ne ramène pas le peuple en Égypte pour avoir beaucoup de chevaux ; car l'Éternel vous a dit :
17 Vous ne retournerez plus par ce chemin -là. Qu'il n'ait pas un grand nombre de femmes, afin que son
18 coeur ne se détourne point ; et qu'il ne fasse pas de grands amas d'argent et d'or. Quand il s'assiéra sur
le trône de son royaume, il écrira pour lui, dans un livre, une copie de cette loi, qu'il prendra auprès des
19 sacrificateurs, les Lévites. Il devra l'avoir avec lui et y lire tous les jours de sa vie, afin qu'il apprenne à
craindre l'Éternel, son Dieu, à observer et à mettre en pratique toutes les paroles de cette loi et toutes
20 ces ordonnances ; afin que son coeur ne s'élève point au-dessus de ses frères, et qu'il ne se détourne de
ces commandements ni à droite ni à gauche ; afin qu'il prolonge ses jours dans son royaume, lui et ses
enfants, au milieu d'Israël.

18 Les sacrificateurs, les Lévites, la tribu entière de Lévi, n'auront ni part ni héritage avec Israël ; ils
se nourriront des sacrifices consumés par le feu en l'honneur de l'Éternel et de l'héritage de l'Éternel.
2 Ils n'auront point d'héritage au milieu de leurs frères : l'Éternel sera leur héritage, comme il le leur a
3 dit. Voici quel sera le droit des sacrificateurs sur le peuple, sur ceux qui offriront un sacrifice, un boeuf
4 ou un agneau : on donnera au sacrificateur l'épaule, les mâchoires et l'estomac. Tu lui donneras les
5 prémices de ton blé, de ton moût et de ton huile, et les prémices de la toison de tes brebis ; car c'est lui
que l'Éternel, ton Dieu, a choisi entre toutes les tribus, pour qu'il fasse le service au nom de l'Éternel,
6 lui et ses fils, à toujours. Lorsque le Lévite quittera l'une de tes portes, le lieu quelconque où il demeure
7 en Israël, pour se rendre, selon la plénitude de son désir, au lieu que choisira l'Éternel, et qu'il fera
le service au nom de l'Éternel, ton Dieu, comme tous ses frères les Lévites qui se tiennent là devant
8 l'Éternel, il recevra pour sa nourriture une portion égale à la leur, et jouira, en outre, des revenus de
9 la vente de son patrimoine. Lorsque tu seras entré dans le pays que l'Éternel, ton Dieu, te donne, tu
10 n'apprendras point à imiter les abominations de ces nations -là. Qu'on ne trouve chez toi personne
qui fasse passer son fils ou sa fille par le feu, personne qui exerce le métier de devin, d'astrologue,
11 d'augure, de magicien, d'enchanteur, personne qui consulte ceux qui évoquent les esprits ou disent la
12 bonne aventure, personne qui interroge les morts. Car quiconque fait ces choses est en abomination à
l'Éternel ; et c'est à cause de ces abominations que l'Éternel, ton Dieu, va chasser ces nations devant toi.
13, 14 Tu seras entièrement à l'Éternel, ton Dieu. Car ces nations que tu chasseras écoutent les astrologues et
15 les devins ; mais à toi, l'Éternel, ton Dieu, ne le permet pas. L'Éternel, ton Dieu, te suscitera du milieu
16 de toi, d'entre tes frères, un prophète comme moi : vous l'écouterez ! Il répondra ainsi à la demande que
tu fis à l'Éternel, ton Dieu, à Horeb, le jour de l'assemblée, quand tu disais : Que je n'entende plus la
17 voix de l'Éternel, mon Dieu, et que je ne voie plus ce grand feu, afin de ne pas mourir. L'Éternel me dit :
18 Ce qu'ils ont dit est bien. Je leur susciterai du milieu de leurs frères un prophète comme toi, je mettrai
19 mes paroles dans sa bouche, et il leur dira tout ce que je lui commanderai. Et si quelqu'un n'écoute pas
20 mes paroles qu'il dira en mon nom, c'est moi qui lui en demanderai compte. Mais le prophète qui aura
l'audace de dire en mon nom une parole que je ne lui aurai point commandé de dire, ou qui parlera au
21 nom d'autres dieux, ce prophète -là sera puni de mort. Peut-être diras -tu dans ton coeur : Comment
22 connaîtrons -nous la parole que l'Éternel n'aura point dite ? Quand ce que dira le prophète n'aura pas
lieu et n'arrivera pas, ce sera une parole que l'Éternel n'aura point dite. C'est par audace que le prophète
l'aura dite : n'aie pas peur de lui.

19 Lorsque l'Éternel, ton Dieu, aura exterminé les nations dont l'Éternel, ton Dieu, te donne le pays,
2 lorsque tu les auras chassées et que tu habiteras dans leurs villes et dans leurs maisons, tu sépareras
3 trois villes au milieu du pays dont l'Éternel, ton Dieu, te donne la possession. Tu établiras des routes,

et tu diviseras en trois parties le territoire du pays que l'Éternel, ton Dieu, va te donner en héritage. Il
en sera ainsi afin que tout meurtrier puisse s'enfuir dans ces villes. Cette loi s'appliquera au meurtrier 4
qui s'enfuira là pour sauver sa vie, lorsqu'il aura involontairement tué son prochain, sans avoir été au-
paravant son ennemi. Un homme, par exemple, va couper du bois dans la forêt avec un autre homme ; 5
la hache en main, il s'élance pour abattre un arbre ; le fer échappe du manche, atteint le compagnon de
cet homme, et lui donne la mort. Alors il s'enfuira dans l'une de ces villes pour sauver sa vie, de peur 6
que le vengeur du sang, échauffé par la colère et poursuivant le meurtrier, ne finisse par l'atteindre s'il
y avait à faire beaucoup de chemin, et ne frappe mortellement celui qui ne mérite pas la mort, puisqu 'il
n'était point auparavant l'ennemi de son prochain. C'est pourquoi je te donne cet ordre : Tu sépareras 7
trois villes. Lorsque l'Éternel, ton Dieu, aura élargi tes frontières, comme il l'a juré à tes pères, et qu'il 8
t'aura donné tout le pays qu'il a promis à tes pères de te donner, - pourvu que tu observes et mettes en 9
pratique tous ces commandements que je te prescris aujourd'hui, en sorte que tu aimes l'Éternel, ton
Dieu, et que tu marches toujours dans ses voies, -tu ajouteras encore trois villes à ces trois -là, afin que 10
le sang innocent ne soit pas répandu au milieu du pays que l'Éternel, ton Dieu, te donne pour héritage,
et que tu ne sois pas coupable de meurtre. Mais si un homme s'enfuit dans une de ces villes, après 11
avoir dressé des embûches à son prochain par inimitié contre lui, après l'avoir attaqué et frappé de
manière à causer sa mort, les anciens de sa ville l'enverront saisir et le livreront entre les mains du 12
vengeur du sang, afin qu'il meure. Tu ne jetteras pas sur lui un regard de pitié, tu feras disparaître 13
d'Israël le sang innocent, et tu seras heureux. Tu ne reculeras point les bornes de ton prochain, posées 14
par tes ancêtres, dans l'héritage que tu auras au pays dont l'Éternel, ton Dieu, te donne la possession.
Un seul témoin ne suffira pas contre un homme pour constater un crime ou un péché, quel qu'il soit ; 15
un fait ne pourra s'établir que sur la déposition de deux ou de trois témoins. Lorsqu'un faux témoin 16
s'élèvera contre quelqu'un pour l'accuser d'un crime, les deux hommes en contestation comparaîtront 17
devant l'Éternel, devant les sacrificateurs et les juges alors en fonctions. Les juges feront avec soin 18
des recherches. Le témoin est-il un faux témoin, a-t-il fait contre son frère une fausse déposition, alors 19
vous le traiterez comme il avait dessein de traiter son frère. Tu ôteras ainsi le mal du milieu de toi. Les 20
autres entendront et craindront, et l'on ne commettra plus un acte aussi criminel au milieu de toi. Tu 21
ne jetteras aucun regard de pitié : oeil pour oeil, dent pour dent, main pour main, pied pour pied.

Lorsque tu iras à la guerre contre tes ennemis, et que tu verras des chevaux et des chars, et un **20**
peuple plus nombreux que toi, tu ne les craindras point ; car l'Éternel, ton Dieu, qui t'a fait monter du
pays d'Égypte, est avec toi. À l'approche du combat, le sacrificateur s'avancera et parlera au peuple. 2
Il leur dira : Écoute, Israël ! Vous allez aujourd'hui livrer bataille à vos ennemis. Que votre coeur ne 3
se trouble point ; soyez sans crainte, ne vous effrayez pas, ne vous épouvantez pas devant eux. Car 4
l'Éternel, votre Dieu, marche avec vous, pour combattre vos ennemis, pour vous sauver. Les officiers 5
parleront ensuite au peuple et diront : Qui est-ce qui a bâti une maison neuve, et ne s'y est point encore
établi ? Qu'il s'en aille et retourne chez lui, de peur qu'il ne meure dans la bataille et qu'un autre ne
s'y établisse. Qui est-ce qui a planté une vigne, et n'en a point encore joui ? Qu'il s'en aille et retourne 6
chez lui, de peur qu'il ne meure dans la bataille et qu'un autre n'en jouisse. Qui est-ce qui a fiancé 7
une femme, et ne l'a point encore prise ? Qu'il s'en aille et retourne chez lui, de peur qu'il ne meure
dans la bataille et qu'un autre ne la prenne. Les officiers continueront à parler au peuple, et diront : 8
Qui est-ce qui a peur et manque de courage ? Qu'il s'en aille et retourne chez lui, afin que ses frères
ne se découragent pas comme lui. Quand les officiers auront achevé de parler au peuple, ils placeront 9
les chefs des troupes à la tête du peuple. Quand tu t'approcheras d'une ville pour l'attaquer, tu lui 10
offriras la paix. Si elle accepte la paix et t'ouvre ses portes, tout le peuple qui s'y trouvera te sera 11
tributaire et asservi. Si elle n'accepte pas la paix avec toi et qu'elle veuille te faire la guerre, alors tu 12
l'assiégeras. Et après que l'Éternel, ton Dieu, l'aura livrée entre tes mains, tu en feras passer tous les 13
mâles au fil de l'épée. Mais tu prendras pour toi les femmes, les enfants, le bétail, tout ce qui sera 14
dans la ville, tout son butin, et tu mangeras les dépouilles de tes ennemis que l'Éternel, ton Dieu, t'aura
livrés. C'est ainsi que tu agiras à l'égard de toutes les villes qui sont très éloignées de toi, et qui ne 15
font point partie des villes de ces nations -ci. Mais dans les villes de ces peuples dont l'Éternel, ton 16
Dieu, te donne le pays pour héritage, tu ne laisseras la vie à rien de ce qui respire. Car tu dévoueras 17
ces peuples par interdit, les Héthiens, les Amoréens, les Cananéens, les Phéréziens, les Héviens, et les
Jébusiens, comme l'Éternel, ton Dieu, te l'a ordonné, afin qu'ils ne vous apprennent pas à imiter toutes 18
les abominations qu'ils font pour leurs dieux, et que vous ne péchiez point contre l'Éternel, votre Dieu.
Si tu fais un long siège pour t'emparer d'une ville avec laquelle tu es en guerre, tu ne détruiras point les 19
arbres en y portant la hache, tu t'en nourriras et tu ne les abattras point ; car l'arbre des champs est-il
un homme pour être assiégé par toi ? Mais tu pourras détruire et abattre les arbres que tu sauras ne 20

pas être des arbres servant à la nourriture, et en construire des retranchements contre la ville qui te
fait la guerre, jusqu'à ce qu'elle succombe.

21 Si, dans le pays dont l'Éternel, ton Dieu, te donne la possession, l'on trouve étendu au milieu d'un
2 champ un homme tué, sans que l'on sache qui l'a frappé, tes anciens et tes juges iront mesurer les
3 distances à partir du cadavre jusqu'aux villes des environs. Quand on aura déterminé la ville la plus
rapprochée du cadavre, les anciens de cette ville prendront une génisse qui n'ait point servi au travail
4 et qui n'ait point tiré au joug. Ils feront descendre cette génisse vers un torrent qui jamais ne tarisse
5 et où il n'y ait ni culture ni semence ; et là, ils briseront la nuque à la génisse, dans le torrent. Alors
s'approcheront les sacrificateurs, fils de Lévi ; car l'Éternel, ton Dieu, les a choisis pour qu'ils le servent
et qu'ils bénissent au nom de l'Éternel, et ce sont eux qui doivent prononcer sur toute contestation et
6 sur toute blessure. Tous les anciens de cette ville la plus rapprochée du cadavre laveront leurs mains
7 sur la génisse à laquelle on a brisé la nuque dans le torrent. Et prenant la parole, ils diront : Nos mains
8 n'ont point répandu ce sang et nos yeux ne l'ont point vu répandre. Pardonne, ô Éternel ! à ton peuple
d'Israël, que tu as racheté ; n'impute pas le sang innocent à ton peuple d'Israël, et ce sang ne lui sera
9 point imputé. Ainsi, tu dois faire disparaître du milieu de toi le sang innocent, en faisant ce qui est
10 droit aux yeux de l'Éternel. Lorsque tu iras à la guerre contre tes ennemis, si l'Éternel les livre entre
11 tes mains, et que tu leur fasses des prisonniers, peut-être verras -tu parmi les captives une femme
12 belle de figure, et auras-tu le désir de la prendre pour femme. Alors tu l'amèneras dans l'intérieur
13 de ta maison. Elle se rasera la tête et se fera les ongles, elle quittera les vêtements qu'elle portait
quand elle a été prise, elle demeurera dans ta maison, et elle pleurera son père et sa mère pendant un
14 mois. Après cela, tu iras vers elle, tu l'auras en ta possession, et elle sera ta femme. Si elle cesse de
te plaire, tu la laisseras aller où elle voudra, tu ne pourras pas la vendre pour de l'argent ni la traiter
15 comme esclave, parce que tu l'auras humiliée. Si un homme, qui a deux femmes, aime l'une et n'aime
16 pas l'autre, et s'il en a des fils dont le premier-né soit de la femme qu'il n'aime pas, il ne pourra point,
quand il partagera son bien entre ses fils, reconnaître comme premier-né le fils de celle qu'il aime, à la
17 place du fils de celle qu'il n'aime pas, et qui est le premier-né. Mais il reconnaîtra pour premier-né le
fils de celle qu'il n'aime pas, et lui donnera sur son bien une portion double ; car ce fils est les prémices
18 de sa vigueur, le droit d'aînesse lui appartient. Si un homme a un fils indocile et rebelle, n'écoutant
ni la voix de son père, ni la voix de sa mère, et ne leur obéissant pas même après qu'ils l'ont châtié,
19 le père et la mère le prendront, et le mèneront vers les anciens de sa ville et à la porte du lieu qu'il
20 habite. Ils diront aux anciens de sa ville : Voici notre fils qui est indocile et rebelle, qui n'écoute pas
21 notre voix, et qui se livre à des excès et à l'ivrognerie. Et tous les hommes de sa ville le lapideront, et
22 il mourra. Tu ôteras ainsi le mal du milieu de toi, afin que tout Israël entende et craigne. Si l'on fait
23 mourir un homme qui a commis un crime digne de mort, et que tu l'aies pendu à un bois, son cadavre
ne passera point la nuit sur le bois ; mais tu l'enterreras le jour même, car celui qui est pendu est un
objet de malédiction auprès de Dieu, et tu ne souilleras point le pays que l'Éternel, ton Dieu, te donne
pour héritage.

22 Si tu vois s'égarer le boeuf ou la brebis de ton frère, tu ne t'en détourneras point, tu les ramèneras à
2 ton frère. Si ton frère n'habite pas près de toi, et que tu ne le connaisses pas, tu recueilleras l'animal
3 dans ta maison et il restera chez toi jusqu'à ce que ton frère le réclame ; et alors tu le lui rendras. Tu
feras de même pour son âne, tu feras de même pour son vêtement, tu feras de même pour tout objet
4 qu'il aurait perdu et que tu trouverais ; tu ne devras point t'en détourner. Si tu vois l'âne de ton frère
5 ou son boeuf tombé dans le chemin, tu ne t'en détourneras point, tu l'aideras à le relever. Une femme
ne portera point un habillement d'homme, et un homme ne mettra point des vêtements de femme ; car
6 quiconque fait ces choses est en abomination à l'Éternel, ton Dieu. Si tu rencontres dans ton chemin
un nid d'oiseau, sur un arbre ou sur la terre, avec des petits ou des oeufs, et la mère couchée sur les
7 petits ou sur les oeufs, tu ne prendras pas la mère et les petits, tu laisseras aller la mère et tu ne
8 prendras que les petits, afin que tu sois heureux et que tu prolonges tes jours. Si tu bâtis une maison
neuve, tu feras une balustrade autour de ton toit, afin de ne pas mettre du sang sur ta maison, dans le
9 cas où il en tomberait quelqu'un. Tu ne sèmeras point dans ta vigne diverses semences, de peur que
10 tu ne jouisses ni du produit de ce que tu auras semé ni du produit de la vigne. Tu ne laboureras point
11 avec un boeuf et un âne attelés ensemble. Tu ne porteras point un vêtement tissé de diverses espèces
12 de fils, de laine et de lin réunis ensemble. Tu mettras des franges aux quatre coins du vêtement dont
13 tu te couvriras. Si un homme, qui a pris une femme et est allé vers elle, éprouve ensuite de l'aversion
14 pour sa personne, s'il lui impute des choses criminelles et porte atteinte à sa réputation, en disant : J'ai
15 pris cette femme, je me suis approché d'elle, et je ne l'ai pas trouvée vierge, - alors le père et la mère
de la jeune femme prendront les signes de sa virginité et les produiront devant les anciens de la ville,
16 à la porte. Le père de la jeune femme dira aux anciens : J'ai donné ma fille pour femme à cet homme,
17 et il l'a prise en aversion ; il lui impute des choses criminelles, en disant : Je n'ai pas trouvé ta fille

vierge. Or voici les signes de virginité de ma fille. Et ils déploieront son vêtement devant les anciens
de la ville. Les anciens de la ville saisiront alors cet homme et le châtieront ; et, parce qu'il a porté 18, 19
atteinte à la réputation d'une vierge d'Israël, ils le condamneront à une amende de cent sicles d'argent,
qu'ils donneront au père de la jeune femme. Elle restera sa femme, et il ne pourra pas la renvoyer, tant
qu'il vivra. Mais si le fait est vrai, si la jeune femme ne s'est point trouvée vierge, on fera sortir la 20, 21
jeune femme à l'entrée de la maison de son père ; elle sera lapidée par les gens de la ville, et elle mourra,
parce qu'elle a commis une infamie en Israël, en se prostituant dans la maison de son père. Tu ôteras
ainsi le mal du milieu de toi. Si l'on trouve un homme couché avec une femme mariée, ils mourront 22
tous deux, l'homme qui a couché avec la femme, et la femme aussi. Tu ôteras ainsi le mal du milieu
d'Israël. Si une jeune fille vierge est fiancée, et qu'un homme la rencontre dans la ville et couche avec 23
elle, vous les amènerez tous deux à la porte de la ville, vous les lapiderez, et ils mourront, la jeune fille 24
pour n'avoir pas crié dans la ville, et l'homme pour avoir déshonoré la femme de son prochain. Tu ôteras
ainsi le mal du milieu de toi. Mais si c'est dans les champs que cet homme rencontre la jeune femme 25
fiancée, lui fait violence et couche avec elle, l'homme qui aura couché avec elle sera seul puni de mort.
Tu ne feras rien à la jeune fille ; elle n'est pas coupable d'un crime digne de mort, car il en est de ce cas 26
comme de celui où un homme se jette sur son prochain et lui ôte la vie. La jeune fille fiancée, que cet 27
homme a rencontrée dans les champs, a pu crier sans qu'il y ait eu personne pour la secourir. Si un 28
homme rencontre une jeune fille vierge non fiancée, lui fait violence et couche avec elle, et qu'on vienne
à les surprendre, l'homme qui aura couché avec elle donnera au père de la jeune fille cinquante sicles 29
d'argent ; et, parce qu'il l'a déshonorée, il la prendra pour femme, et il ne pourra pas la renvoyer, tant
qu'il vivra. Nul ne prendra la femme de son père, et ne soulèvera la couverture de son père. 30

Celui dont les testicules ont été écrasés ou l'urètre coupé n'entrera point dans l'assemblée de l'Éter- **23**
nel. Celui qui est issu d'une union illicite n'entrera point dans l'assemblée de l'Éternel ; même sa 2
dixième génération n'entrera point dans l'assemblée de l'Éternel. L'Ammonite et le Moabite n'entre- 3
ront point dans l'assemblée de l'Éternel, même à la dixième génération et à perpétuité, parce qu 'ils ne 4
sont pas venus au-devant de vous avec du pain et de l'eau, sur le chemin, lors de votre sortie d'Égypte,
et parce qu'ils ont fait venir contre toi à prix d'argent Balaam, fils de Beor, de Pethor en Mésopotamie,
pour qu'il te maudisse. Mais l'Éternel, ton Dieu, n'a point voulu écouter Balaam ; et l'Éternel, ton Dieu, 5
a changé pour toi la malédiction en bénédiction, parce que tu es aimé de l'Éternel, ton Dieu. Tu n'auras 6
souci ni de leur prospérité ni de leur bien-être, tant que tu vivras, à perpétuité. Tu n'auras point en 7
abomination l'Édomite, car il est ton frère ; tu n'auras point en abomination l'Égyptien, car tu as été
étranger dans son pays : les fils qui leur naîtront à la troisième génération entreront dans l'assemblée 8
de l'Éternel. Lorsque tu camperas contre tes ennemis, garde -toi de toute chose mauvaise. S'il y a 9, 10
chez toi un homme qui ne soit pas pur, par suite d'un accident nocturne, il sortira du camp, et n'entrera
point dans le camp ; sur le soir il se lavera dans l'eau, et après le coucher du soleil il pourra rentrer 11
au camp. Tu auras un lieu hors du camp, et c'est là dehors que tu iras. Tu auras parmi ton bagage 12, 13
un instrument, dont tu te serviras pour faire un creux et recouvrir tes excréments, quand tu voudras
aller dehors. Car l'Éternel, ton Dieu, marche au milieu de ton camp pour te protéger et pour livrer tes 14
ennemis devant toi ; ton camp devra donc être saint, afin que l'Éternel ne voie chez toi rien d'impur, et
qu'il ne se détourne point de toi. Tu ne livreras point à son maître un esclave qui se réfugiera chez toi, 15
après l 'avoir quitté. Il demeurera chez toi, au milieu de toi, dans le lieu qu'il choisira, dans l'une de 16
tes villes, où bon lui semblera : tu ne l'opprimeras point. Il n'y aura aucune prostituée parmi les filles 17
d'Israël, et il n'y aura aucun prostitué parmi les fils d'Israël. Tu n'apporteras point dans la maison de 18
l'Éternel, ton Dieu, le salaire d'une prostituée ni le prix d'un chien, pour l'accomplissement d'un voeu
quelconque ; car l'un et l'autre sont en abomination à l'Éternel, ton Dieu. Tu n'exigeras de ton frère 19
aucun intérêt ni pour argent, ni pour vivres, ni pour rien de ce qui se prête à intérêt. Tu pourras tirer 20
un intérêt de l'étranger, mais tu n'en tireras point de ton frère, afin que l'Éternel, ton Dieu, te bénisse
dans tout ce que tu entreprendras au pays dont tu vas entrer en possession. Si tu fais un voeu à l'Éter- 21
nel, ton Dieu, tu ne tarderas point à l'accomplir : car l'Éternel, ton Dieu, t'en demanderait compte, et
tu te chargerais d'un péché. Si tu t'abstiens de faire un voeu, tu ne commettras pas un péché. Mais 22, 23
tu observeras et tu accompliras ce qui sortira de tes lèvres, par conséquent les voeux que tu feras vo-
lontairement à l'Éternel, ton Dieu, et que ta bouche aura prononcés. Si tu entres dans la vigne de ton 24
prochain, tu pourras à ton gré manger des raisins et t'en rassasier ; mais tu n'en mettras point dans
ton vase. Si tu entres dans les blés de ton prochain, tu pourras cueillir des épis avec la main, mais tu 25
n'agiteras point la faucille sur les blés de ton prochain.

Lorsqu'un homme aura pris et épousé une femme qui viendrait à ne pas trouver grâce à ses yeux, **24**
parce qu'il a découvert en elle quelque chose de honteux, il écrira pour elle une lettre de divorce, et,

après la lui avoir remise en main, il la renverra de sa maison. Elle sortira de chez lui, s'en ira, et pourra devenir la femme d'un autre homme. Si ce dernier homme la prend en aversion, écrit pour elle une lettre de divorce, et, après la lui avoir remise en main, la renvoie de sa maison ; ou bien, si ce dernier homme qui l'a prise pour femme vient à mourir, alors le premier mari qui l'avait renvoyée ne pourra pas la reprendre pour femme après qu'elle a été souillée, car c'est une abomination devant l'Éternel, et tu ne chargeras point de péché le pays que l'Éternel, ton Dieu, te donne pour héritage. Lorsqu'un homme sera nouvellement marié, il n'ira point à l'armée, et on ne lui imposera aucune charge ; il sera exempté par raison de famille pendant un an, et il réjouira la femme qu'il a prise. On ne prendra point pour gage les deux meules, ni la meule de dessus ; car ce serait prendre pour gage la vie même. Si l'on trouve un homme qui ait dérobé l'un de ses frères, l'un des enfants d'Israël, qui en ait fait son esclave ou qui l'ait vendu, ce voleur sera puni de mort. Tu ôteras ainsi le mal du milieu de toi. Prends garde à la plaie de la lèpre, afin de bien observer et de faire tout ce que vous enseigneront les sacrificateurs, les Lévites ; vous aurez soin d'agir d'après les ordres que je leur ai donnés. Souviens -toi de ce que l'Éternel, ton Dieu, fit à Marie pendant la route, lors de votre sortie d'Égypte. Si tu fais à ton prochain un prêt quelconque, tu n'entreras point dans sa maison pour te saisir de son gage ; tu resteras dehors, et celui à qui tu fais le prêt t'apportera le gage dehors. Si cet homme est pauvre, tu ne te coucheras point, en retenant son gage ; tu le lui rendras au coucher du soleil, afin qu'il couche dans son vêtement et qu'il te bénisse ; et cela te sera imputé à justice devant l'Éternel, ton Dieu. Tu n'opprimeras point le mercenaire, pauvre et indigent, qu'il soit l'un de tes frères, ou l'un des étrangers demeurant dans ton pays, dans tes portes. Tu lui donneras le salaire de sa journée avant le coucher du soleil ; car il est pauvre, et il lui tarde de le recevoir. Sans cela, il crierait à l'Éternel contre toi, et tu te chargerais d'un péché. On ne fera point mourir les pères pour les enfants, et l'on ne fera point mourir les enfants pour les pères ; on fera mourir chacun pour son péché. Tu ne porteras point atteinte au droit de l'étranger et de l'orphelin, et tu ne prendras point en gage le vêtement de la veuve. Tu te souviendras que tu as été esclave en Égypte, et que l'Éternel, ton Dieu, t'a racheté ; c'est pourquoi je te donne ces commandements à mettre en pratique. Quand tu moissonneras ton champ, et que tu auras oublié une gerbe dans le champ, tu ne retourneras point la prendre : elle sera pour l'étranger, pour l'orphelin et pour la veuve, afin que l'Éternel, ton Dieu, te bénisse dans tout le travail de tes mains. Quand tu secoueras tes oliviers, tu ne cueilleras point ensuite les fruits restés aux branches : ils seront pour l'étranger, pour l'orphelin et pour la veuve. Quand tu vendangeras ta vigne, tu ne cueilleras point ensuite les grappes qui y seront restées : elles seront pour l'étranger, pour l'orphelin et pour la veuve. Tu te souviendras que tu as été esclave dans le pays d'Égypte ; c'est pourquoi je te donne ces commandements à mettre en pratique.

25 Lorsque des hommes, ayant entre eux une querelle, se présenteront en justice pour être jugés, on absoudra l'innocent, et l'on condamnera le coupable. Si le coupable mérite d'être battu, le juge le fera étendre par terre et frapper en sa présence d'un nombre de coups proportionné à la gravité de sa faute. Il ne lui fera pas donner plus de quarante coups, de peur que, si l'on continuait à le frapper en allant beaucoup au delà, ton frère ne fût avili à tes yeux. Tu n'emmuselleras point le boeuf, quand il foulera le grain. Lorsque des frères demeureront ensemble, et que l'un d'eux mourra sans laisser de fils, la femme du défunt ne se mariera point au dehors avec un étranger, mais son beau-frère ira vers elle, la prendra pour femme, et l'épousera comme beau-frère. Le premier-né qu'elle enfantera succédera au frère mort et portera son nom, afin que ce nom ne soit pas effacé d'Israël. Si cet homme ne veut pas prendre sa belle-soeur, elle montera à la porte vers les anciens, et dira : Mon beau-frère refuse de relever en Israël le nom de son frère, il ne veut pas m'épouser par droit de beau-frère. Les anciens de la ville l'appelleront, et lui parleront. S'il persiste, et dit : Je ne veux pas la prendre, alors sa belle-soeur s'approchera de lui en présence des anciens, lui ôtera son soulier du pied, et lui crachera au visage. Et prenant la parole, elle dira : Ainsi sera fait à l'homme qui ne relève pas la maison de son frère. Et sa maison sera appelée en Israël la maison du déchaussé. Lorsque des hommes se querelleront ensemble, l'un avec l'autre, si la femme de l'un s'approche pour délivrer son mari de la main de celui qui le frappe, si elle avance la main et saisit ce dernier par les parties honteuses, tu lui couperas la main, tu ne jetteras sur elle aucun regard de pitié. Tu n'auras point dans ton sac deux sortes de poids, un gros et un petit. Tu n'auras point dans ta maison deux sortes d'épha, un grand et un petit. Tu auras un poids exact et juste, tu auras un épha exact et juste, afin que tes jours se prolongent dans le pays que l'Éternel, ton Dieu, te donne. Car quiconque fait ces choses, quiconque commet une iniquité, est en abomination à l'Éternel, ton Dieu. Souviens -toi de ce que te fit Amalek pendant la route, lors de votre sortie d'Égypte, comment il te rencontra dans le chemin, et, sans aucune crainte de Dieu, tomba sur toi par derrière, sur tous ceux qui se traînaient les derniers, pendant que tu étais las et épuisé toi-même. Lorsque l'Éternel, ton Dieu, après t'avoir délivré de tous les ennemis qui t'entourent, t'accordera du

repos dans le pays que l'Éternel, ton Dieu, te donne en héritage et en propriété, tu effaceras la mémoire d'Amalek de dessous les cieux : ne l'oublie point.

26 Lorsque tu seras entré dans le pays que l'Éternel, ton Dieu, te donne pour héritage, lorsque tu le
2 posséderas et y seras établi, tu prendras des prémices de tous les fruits que tu retireras du sol dans le pays que l'Éternel, ton Dieu, te donne, tu les mettras dans une corbeille, et tu iras au lieu que choisira
3 l'Éternel, ton Dieu, pour y faire résider son nom. Tu te présenteras au sacrificateur alors en fonctions, et tu lui diras : Je déclare aujourd'hui à l'Éternel, ton Dieu, que je suis entré dans le pays que l'Éternel
4 a juré à nos pères de nous donner. Le sacrificateur recevra la corbeille de ta main, et la déposera
5 devant l'autel de l'Éternel, ton Dieu. Tu prendras encore la parole, et tu diras devant l'Éternel, ton Dieu : Mon père était un Araméen nomade ; il descendit en Égypte avec peu de gens, et il y fixa son séjour ; là, il devint une nation grande, puissante et nombreuse. Les Égyptiens nous maltraitèrent et
6 nous opprimèrent, et ils nous soumirent à une dure servitude. Nous criâmes à l'Éternel, le Dieu de nos
7 pères. L'Éternel entendit notre voix, et il vit notre oppression, nos peines et nos misères. Et l'Éternel
8 nous fit sortir d'Égypte, à main forte et à bras étendu, avec des prodiges de terreur, avec des signes et des miracles. Il nous a conduits dans ce lieu, et il nous a donné ce pays, pays où coulent le lait et
9 le miel. Maintenant voici, j'apporte les prémices des fruits du sol que tu m'as donné, ô Éternel ! Tu
10 les déposeras devant l'Éternel, ton Dieu, et tu te prosterneras devant l'Éternel, ton Dieu. Puis tu te
11 réjouiras, avec le Lévite et avec l'étranger qui sera au milieu de toi, pour tous les biens que l'Éternel, ton Dieu, t'a donnés, à toi et à ta maison. Lorsque tu auras achevé de lever toute la dîme de tes produits,
12 la troisième année, l'année de la dîme, tu la donneras au Lévite, à l'étranger, à l'orphelin et à la veuve ; et ils mangeront et se rassasieront, dans tes portes. Tu diras devant l'Éternel, ton Dieu : J'ai ôté de
13 ma maison ce qui est consacré, et je l'ai donné au Lévite, à l'étranger, à l'orphelin et à la veuve, selon tous les ordres que tu m'as prescrits ; je n'ai transgressé ni oublié aucun de tes commandements. Je
14 n'ai rien mangé de ces choses pendant mon deuil, je n'en ai rien fait disparaître pour un usage impur, et je n'en ai rien donné à l'occasion d'un mort ; j'ai obéi à la voix de l'Éternel, mon Dieu, j'ai agi selon tous
15 les ordres que tu m'as prescrits. Regarde de ta demeure sainte, des cieux, et bénis ton peuple d'Israël et le pays que tu nous as donné, comme tu l'avais juré à nos pères, ce pays où coulent le lait et le miel.
16 Aujourd'hui, l'Éternel, ton Dieu, te commande de mettre en pratique ces lois et ces ordonnances ; tu les
17 observeras et tu les mettras en pratique de tout ton coeur et de toute ton âme. Aujourd'hui, tu as fait promettre à l'Éternel qu'il sera ton Dieu, afin que tu marches dans ses voies, que tu observes ses lois, ses commandements et ses ordonnances, et que tu obéisses à sa voix. Et aujourd'hui, l'Éternel t'a fait
18 promettre que tu seras un peuple qui lui appartiendra, comme il te l'a dit, et que tu observeras tous ses commandements, afin qu'il te donne sur toutes les nations qu'il a créées la supériorité en gloire, en
19 renom et en magnificence, et afin que tu sois un peuple saint pour l'Éternel, ton Dieu, comme il te l'a dit.

27 Moïse et les anciens d'Israël donnèrent cet ordre au peuple : Observez tous les commandements
2 que je vous prescris aujourd'hui. Lorsque vous aurez passé le Jourdain, pour entrer dans le pays que l'Éternel, ton Dieu, te donne, tu dresseras de grandes pierres, et tu les enduiras de chaux. Tu écriras
3 sur ces pierres toutes les paroles de cette loi, lorsque tu auras passé le Jourdain, pour entrer dans le pays que l'Éternel, ton Dieu, te donne, pays où coulent le lait et le miel, comme te l'a dit l'Éternel, le Dieu de tes pères. Lorsque vous aurez passé le Jourdain, vous dresserez sur le mont Ébal ces pierres
4 que je vous ordonne aujourd'hui de dresser, et tu les enduiras de chaux. Là, tu bâtiras un autel à
5 l'Éternel, ton Dieu, un autel de pierres, sur lesquelles tu ne porteras point le fer ; tu bâtiras en pierres
6 brutes l'autel de l'Éternel, ton Dieu. Tu offriras sur cet autel des holocaustes à l'Éternel, ton Dieu ; tu
7 offriras des sacrifices d'actions de grâces, et tu mangeras là et te réjouiras devant l'Éternel, ton Dieu.
8, 9 Tu écriras sur ces pierres toutes les paroles de cette loi, en les gravant bien nettement. Moïse et les sacrificateurs, les Lévites, parlèrent à tout Israël, et dirent : Israël, sois attentif et écoute ! Aujourd'hui,
10 tu es devenu le peuple de l'Éternel, ton Dieu. Tu obéiras à la voix de l'Éternel, ton Dieu, et tu mettras
11 en pratique ses commandements et ses lois que je te prescris aujourd'hui. Le même jour, Moïse donna
12 cet ordre au peuple : Lorsque vous aurez passé le Jourdain, Siméon, Lévi, Juda, Issacar, Joseph et
13 Benjamin, se tiendront sur le mont Garizim, pour bénir le peuple ; et Ruben, Gad, Aser, Zabulon, Dan
14 et Nephthali, se tiendront sur le mont Ébal, pour prononcer la malédiction. Et les Lévites prendront la
15 parole, et diront d'une voix haute à tout Israël : Maudit soit l'homme qui fait une image taillée ou une image en fonte, abomination de l'Éternel, oeuvre des mains d'un artisan, et qui la place dans un lieu
16 secret ! Et tout le peuple répondra, et dira : Amen ! Maudit soit celui qui méprise son père et sa mère !

17 -Et tout le peuple dira : Amen ! Maudit soit celui qui déplace les bornes de son prochain ! -Et tout le
18 peuple dira : Amen ! Maudit soit celui qui fait égarer un aveugle dans le chemin ! Et tout le peuple
19 dira : Amen ! Maudit soit celui qui porte atteinte au droit de l'étranger, de l'orphelin et de la veuve !
20 -Et tout le peuple dira : Amen ! Maudit soit celui qui couche avec la femme de son père, car il soulève
21 la couverture de son père ! -Et tout le peuple dira : Amen ! Maudit soit celui qui couche avec une bête
22 quelconque ! -Et tout le peuple dira : Amen ! Maudit soit celui qui couche avec sa soeur, fille de son père
23 ou fille de sa mère ! -Et tout le peuple dira : Amen ! Maudit soit celui qui couche avec sa belle-mère !
24 -Et tout le peuple dira : Amen ! Maudit soit celui qui frappe son prochain en secret ! -Et tout le peuple
25 dira : Amen ! Maudit soit celui qui reçoit un présent pour répandre le sang de l'innocent ! -Et tout le
26 peuple dira : Amen ! Maudit soit celui qui n'accomplit point les paroles de cette loi, et qui ne les met
point en pratique ! -Et tout le peuple dira : Amen !

28 Si tu obéis à la voix de l'Éternel, ton Dieu, en observant et en mettant en pratique tous ses commandements que je te prescris aujourd'hui, l'Éternel, ton Dieu, te donnera la supériorité sur toutes les
2 nations de la terre. Voici toutes les bénédictions qui se répandront sur toi et qui seront ton partage,
3 lorsque tu obéiras à la voix de l'Éternel, ton Dieu : Tu seras béni dans la ville, et tu seras béni dans
4 les champs. Le fruit de tes entrailles, le fruit de ton sol, le fruit de tes troupeaux, les portées de ton
5, 6 gros et de ton menu bétail, toutes ces choses seront bénies. Ta corbeille et ta huche seront bénies. Tu
7 seras béni à ton arrivée, et tu seras béni à ton départ. L'Éternel te donnera la victoire sur tes ennemis
qui s'élèveront contre toi ; ils sortiront contre toi par un seul chemin, et ils s'enfuiront devant toi par
8 sept chemins. L'Éternel ordonnera à la bénédiction d'être avec toi dans tes greniers et dans toutes tes
9 entreprises. Il te bénira dans le pays que l'Éternel, ton Dieu, te donne. Tu seras pour l'Éternel un
peuple saint, comme il te l'a juré, lorsque tu observeras les commandements de l'Éternel, ton Dieu, et
10 que tu marcheras dans ses voies. Tous les peuples verront que tu es appelé du nom de l'Éternel, et ils
11 te craindront. L'Éternel te comblera de biens, en multipliant le fruit de tes entrailles, le fruit de tes
12 troupeaux et le fruit de ton sol, dans le pays que l'Éternel a juré à tes pères de te donner. L'Éternel
t'ouvrira son bon trésor, le ciel, pour envoyer à ton pays la pluie en son temps et pour bénir tout le
13 travail de tes mains ; tu prêteras à beaucoup de nations, et tu n'emprunteras point. L'Éternel fera de
toi la tête et non la queue, tu seras toujours en haut et tu ne seras jamais en bas, lorsque tu obéiras aux
commandements de l'Éternel, ton Dieu, que je te prescris aujourd'hui, lorsque tu les observeras et les
14 mettras en pratique, et que tu ne te détourneras ni à droite ni à gauche de tous les commandements
15 que je vous donne aujourd'hui, pour aller après d'autres dieux et pour les servir. Mais si tu n'obéis point
à la voix de l'Éternel, ton Dieu, si tu n'observes pas et ne mets pas en pratique tous ses commandements
et toutes ses lois que je te prescris aujourd'hui, voici toutes les malédictions qui viendront sur toi et qui
16, 17 seront ton partage : Tu seras maudit dans la ville, et tu seras maudit dans les champs. Ta corbeille et
18 ta huche seront maudites. Le fruit de tes entrailles, le fruit de ton sol, les portées de ton gros et de ton
19 menu bétail, toutes ces choses seront maudites. Tu seras maudit à ton arrivée, et tu seras maudit à
20 ton départ. L'Éternel enverra contre toi la malédiction, le trouble et la menace, au milieu de toutes les
entreprises que tu feras, jusqu'à ce que tu sois détruit, jusqu'à ce que tu périsses promptement, à cause
21 de la méchanceté de tes actions, qui t'aura porté à m'abandonner. L'Éternel attachera à toi la peste,
22 jusqu'à ce qu'elle te consume dans le pays dont tu vas entrer en possession. L'Éternel te frappera de
consomption, de fièvre, d'inflammation, de chaleur brûlante, de dessèchement, de jaunisse et de gan-
23 grène, qui te poursuivront jusqu'à ce que tu périsses. Le ciel sur ta tête sera d'airain, et la terre sous
24 toi sera de fer. L'Éternel enverra pour pluie à ton pays de la poussière et de la poudre ; il en descendra
25 du ciel sur toi jusqu'à ce que tu sois détruit. L'Éternel te fera battre par tes ennemis ; tu sortiras contre
eux par un seul chemin, et tu t'enfuiras devant eux par sept chemins ; et tu seras un objet d'effroi pour
26 tous les royaumes de la terre. Ton cadavre sera la pâture de tous les oiseaux du ciel et des bêtes de
27 la terre ; et il n'y aura personne pour les troubler. L'Éternel te frappera de l'ulcère d'Égypte, d'hémor-
28 rhoïdes, de gale et de teigne, dont tu ne pourras guérir. L'Éternel te frappera de délire, d'aveuglement,
29 d'égarement d'esprit, et tu tâtonneras en plein midi comme l'aveugle dans l'obscurité, tu n'auras point
de succès dans tes entreprises, et tu seras tous les jours opprimé, dépouillé, et il n'y aura personne pour
30 venir à ton secours. Tu auras une fiancée, et un autre homme couchera avec elle ; tu bâtiras une mai-
31 son, et tu ne l'habiteras pas ; tu planteras une vigne, et tu n'en jouiras pas. Ton boeuf sera égorgé sous
tes yeux, et tu n'en mangeras pas ; ton âne sera enlevé devant toi, et on ne te le rendra pas ; tes brebis
32 seront données à tes ennemis, et il n'y aura personne pour venir à ton secours. Tes fils et tes filles
seront livrés à un autre peuple, tes yeux le verront et languiront tout le jour après eux, et ta main sera
33 sans force. Un peuple que tu n'auras point connu mangera le fruit de ton sol et tout le produit de ton

travail, et tu seras tous les jours opprimé et écrasé. Le spectacle que tu auras sous les yeux te jettera 34
dans le délire. L'Éternel te frappera aux genoux et aux cuisses d'un ulcère malin dont tu ne pourras 35
guérir, il te frappera depuis la plante du pied jusqu'au sommet de la tête. L'Éternel te fera marcher, toi 36
et ton roi que tu auras établi sur toi, vers une nation que tu n'auras point connue, ni toi ni tes pères. Et
là, tu serviras d'autres dieux, du bois et de la pierre. Et tu seras un sujet d'étonnement, de sarcasme 37
et de raillerie, parmi tous les peuples chez qui l'Éternel te mènera. Tu transporteras sur ton champ 38
beaucoup de semence ; et tu feras une faible récolte, car les sauterelles la dévoreront. Tu planteras des 39
vignes et tu les cultiveras ; et tu ne boiras pas de vin et tu ne feras pas de récolte, car les vers la mange-
ront. Tu auras des oliviers dans toute l'étendue de ton pays ; et tu ne t'oindras pas d'huile, car tes olives 40
tomberont. Tu engendreras des fils et des filles ; et ils ne seront pas à toi, car ils iront en captivité. Les 41, 42
insectes prendront possession de tous tes arbres et du fruit de ton sol. L'étranger qui sera au milieu 43
de toi s'élèvera toujours plus au-dessus de toi, et toi, tu descendras toujours plus bas ; il te prêtera, et 44
tu ne lui prêteras pas ; il sera la tête, et tu seras la queue. Toutes ces malédictions viendront sur toi, 45
elles te poursuivront et seront ton partage jusqu'à ce que tu sois détruit, parce que tu n'auras pas obéi
à la voix de l'Éternel, ton Dieu, parce que tu n'auras pas observé ses commandements et ses lois qu'il
te prescrit. Elles seront à jamais pour toi et pour tes descendants comme des signes et des prodiges. 46
Pour n'avoir pas, au milieu de l'abondance de toutes choses, servi l'Éternel, ton Dieu, avec joie et de 47
bon coeur, tu serviras, au milieu de la faim, de la soif, de la nudité et de la disette de toutes choses, 48
tes ennemis que l'Éternel enverra contre toi. Il mettra un joug de fer sur ton cou, jusqu'à ce qu'il t'ait
détruit. L'Éternel fera partir de loin, des extrémités de la terre, une nation qui fondra sur toi d'un vol 49
d'aigle, une nation dont tu n'entendras point la langue, une nation au visage farouche, et qui n'aura 50
ni respect pour le vieillard ni pitié pour l'enfant. Elle mangera le fruit de tes troupeaux et le fruit de 51
ton sol, jusqu'à ce que tu sois détruit ; elle ne te laissera ni blé, ni moût, ni huile, ni portées de ton gros
et de ton menu bétail, jusqu'à ce qu'elle t'ait fait périr. Elle t'assiégera dans toutes tes portes, jusqu'à 52
ce que tes murailles tombent, ces hautes et fortes murailles sur lesquelles tu auras placé ta confiance
dans toute l'étendue de ton pays ; elle t'assiégera dans toutes tes portes, dans tout le pays que l'Éternel,
ton Dieu, te donne. Au milieu de l'angoisse et de la détresse où te réduira ton ennemi, tu mangeras le 53
fruit de tes entrailles, la chair de tes fils et de tes filles que l'Éternel, ton Dieu, t'aura donnés. L'homme 54
d'entre vous le plus délicat et le plus habitué à la mollesse aura un oeil sans pitié pour son frère, pour
la femme qui repose sur son sein, pour ceux de ses enfants qu'il a épargnés ; il ne donnera à aucun 55
d'eux de la chair de ses enfants dont il fait sa nourriture, parce qu'il ne lui reste plus rien au milieu
de l'angoisse et de la détresse où te réduira ton ennemi dans toutes tes portes. La femme d'entre vous 56
la plus délicate et la plus habituée à la mollesse, qui par mollesse et par délicatesse n'essayait pas de
poser à terre la plante de son pied, aura un oeil sans pitié pour le mari qui repose sur son sein, pour
son fils et pour sa fille ; elle ne leur donnera rien de l'arrière-faix sorti d'entre ses pieds et des enfants 57
qu'elle mettra au monde, car, manquant de tout, elle en fera secrètement sa nourriture au milieu de
l'angoisse et de la détresse où te réduira ton ennemi dans tes portes. Si tu n'observes pas et ne mets 58
pas en pratique toutes les paroles de cette loi, écrites dans ce livre, si tu ne crains pas ce nom glorieux
et redoutable de l'Éternel, ton Dieu, l'Éternel te frappera miraculeusement, toi et ta postérité, par des 59
plaies grandes et de longue durée, par des maladies graves et opiniâtres. Il amènera sur toi toutes 60
les maladies d'Égypte, devant lesquelles tu tremblais ; et elles s'attacheront à toi. Et même, l'Éternel 61
fera venir sur toi, jusqu'à ce que tu sois détruit, toutes sortes de maladies et de plaies qui ne sont point
mentionnées dans le livre de cette loi. Après avoir été aussi nombreux que les étoiles du ciel, vous ne 62
resterez qu'un petit nombre, parce que tu n'auras point obéi à la voix de l'Éternel, ton Dieu. De même 63
que l'Éternel prenait plaisir à vous faire du bien et à vous multiplier, de même l'Éternel prendra plaisir
à vous faire périr et à vous détruire ; et vous serez arrachés du pays dont tu vas entrer en possession.
L'Éternel te dispersera parmi tous les peuples, d'une extrémité de la terre à l'autre ; et là, tu serviras 64
d'autres dieux que n'ont connus ni toi, ni tes pères, du bois et de la pierre. Parmi ces nations, tu ne 65
seras pas tranquille, et tu n'auras pas un lieu de repos pour la plante de tes pieds. L'Éternel rendra
ton coeur agité, tes yeux languissants, ton âme souffrante. Ta vie sera comme en suspens devant toi, 66
tu trembleras la nuit et le jour, tu douteras de ton existence. Dans l'effroi qui remplira ton coeur et 67
en présence de ce que tes yeux verront, tu diras le matin : Puisse le soir être là ! et tu diras le soir :
Puisse le matin être là ! Et l'Éternel te ramènera sur des navires en Égypte, et tu feras ce chemin dont 68
je t'avais dit : Tu ne le reverras plus ! Là, vous vous offrirez en vente à vos ennemis, comme esclaves et
comme servantes ; et il n'y aura personne pour vous acheter.

Voici les paroles de l'alliance que l'Éternel ordonna à Moïse de traiter avec les enfants d'Israël au **29**
pays de Moab, outre l'alliance qu'il avait traitée avec eux à Horeb. Moïse convoqua tout Israël, et leur 2

dit : Vous avez vu tout ce que l'Éternel a fait sous vos yeux, dans le pays d'Égypte, à Pharaon, à tous ses
3 serviteurs, et à tout son pays, les grandes épreuves que tes yeux ont vues, ces miracles et ces grands
4 prodiges. Mais, jusqu'à ce jour, l'Éternel ne vous a pas donné un coeur pour comprendre, des yeux pour
5 voir, des oreilles pour entendre. Je t'ai conduit pendant quarante années dans le désert ; tes vêtements
6 ne se sont point usés sur toi, et ton soulier ne s'est point usé à ton pied ; vous n'avez point mangé de
pain, et vous n'avez bu ni vin ni liqueur forte, afin que vous connussiez que je suis l'Éternel, votre Dieu.
7 Vous êtes arrivés dans ce lieu ; Sihon, roi de Hesbon, et Og, roi de Basan, sont sortis à notre rencontre,
8 pour nous combattre, et nous les avons battus. Nous avons pris leur pays, et nous l'avons donné en
9 propriété aux Rubénites, aux Gadites et à la moitié de la tribu des Manassites. Vous observerez donc
les paroles de cette alliance, et vous les mettrez en pratique, afin de réussir dans tout ce que vous ferez.
10 Vous vous présentez aujourd'hui devant l'Éternel, votre Dieu, vous tous, vos chefs de tribus, vos anciens,
11 vos officiers, tous les hommes d'Israël, vos enfants, vos femmes, et l'étranger qui est au milieu de ton
12 camp, depuis celui qui coupe ton bois jusqu'à celui qui puise ton eau. Tu te présentes pour entrer dans
l'alliance de l'Éternel, ton Dieu, dans cette alliance contractée avec serment, et que l'Éternel, ton Dieu,
13 traite en ce jour avec toi, afin de t'établir aujourd'hui pour son peuple et d'être lui-même ton Dieu,
14 comme il te l'a dit, et comme il l'a juré à tes pères, Abraham, Isaac et Jacob. Ce n'est point avec vous
15 seuls que je traite cette alliance, cette alliance contractée avec serment. Mais c'est avec ceux qui sont
ici parmi nous, présents en ce jour devant l'Éternel, notre Dieu, et avec ceux qui ne sont point ici parmi
16 nous en ce jour. Vous savez de quelle manière nous avons habité dans le pays d'Égypte, et comment
17 nous avons passé au milieu des nations que vous avez traversées. Vous avez vu leurs abominations et
18 leurs idoles, le bois et la pierre, l'argent et l'or, qui sont chez elles. Qu'il n'y ait parmi vous ni homme,
ni femme, ni famille, ni tribu, dont le coeur se détourne aujourd'hui de l'Éternel, notre Dieu, pour aller
servir les dieux de ces nations -là. Qu'il n'y ait point parmi vous de racine qui produise du poison et de
19 l'absinthe. Que personne, après avoir entendu les paroles de cette alliance contractée avec serment,
ne se glorifie dans son coeur et ne dise : J'aurai la paix, quand même je suivrai les penchants de mon
20 coeur, et que j'ajouterai l'ivresse à la soif. L'Éternel ne voudra point lui pardonner. Mais alors la colère
et la jalousie de l'Éternel s'enflammeront contre cet homme, toutes les malédictions écrites dans ce livre
21 reposeront sur lui, et l'Éternel effacera son nom de dessous les cieux. L'Éternel le séparera, pour son
malheur, de toutes les tribus d'Israël, selon toutes les malédictions de l'alliance écrite dans ce livre de
22 la loi. Les générations à venir, vos enfants qui naîtront après vous et l'étranger qui viendra d'une terre
23 lointaine, -à la vue des plaies et des maladies dont l'Éternel aura frappé ce pays, à la vue du soufre,
du sel, de l'embrasement de toute la contrée, où il n'y aura ni semence, ni produit, ni aucune herbe
qui croisse, comme au bouleversement de Sodome, de Gomorrhe, d'Adma et de Tseboïm, que l'Éternel
24 détruisit dans sa colère et dans sa fureur, - toutes les nations diront : Pourquoi l'Éternel a-t-il ainsi
25 traité ce pays ? pourquoi cette ardente, cette grande colère ? Et l'on répondra : C'est parce qu'ils ont
abandonné l'alliance contractée avec eux par l'Éternel, le Dieu de leurs pères, lorsqu'il les fit sortir du
26 pays d'Égypte ; c'est parce qu'ils sont allés servir d'autres dieux et se prosterner devant eux, des dieux
27 qu'ils ne connaissaient point et que l'Éternel ne leur avait point donnés en partage. Alors la colère de
l'Éternel s'est enflammée contre ce pays, et il a fait venir sur lui toutes les malédictions écrites dans ce
28 livre. L'Éternel les a arrachés de leur pays avec colère, avec fureur, avec une grande indignation, et il
29 les a jetés sur un autre pays, comme on le voit aujourd'hui. Les choses cachées sont à l'Éternel, notre
Dieu ; les choses révélées sont à nous et à nos enfants, à perpétuité, afin que nous mettions en pratique
toutes les paroles de cette loi.

30 Lorsque toutes ces choses t'arriveront, la bénédiction et la malédiction que je mets devant toi, si tu
2 les prends à coeur au milieu de toutes les nations chez lesquelles l'Éternel, ton Dieu, t'aura chassé, si
tu reviens à l'Éternel, ton Dieu, et si tu obéis à sa voix de tout ton coeur et de toute ton âme, toi et tes
3 enfants, selon tout ce que je te prescris aujourd'hui, alors l'Éternel, ton Dieu, ramènera tes captifs et
aura compassion de toi, il te rassemblera encore du milieu de tous les peuples chez lesquels l'Éternel,
4 ton Dieu, t'aura dispersé. Quand tu serais exilé à l'autre extrémité du ciel, l'Éternel, ton Dieu, te
5 rassemblera de là, et c'est là qu'il t'ira chercher. L'Éternel, ton Dieu, te ramènera dans le pays que
possédaient tes pères, et tu le posséderas ; il te fera du bien, et te rendra plus nombreux que tes pères.
6 L'Éternel, ton Dieu, circoncira ton coeur et le coeur de ta postérité, et tu aimeras l'Éternel, ton Dieu,
7 de tout ton coeur et de toute ton âme, afin que tu vives. L'Éternel, ton Dieu, fera tomber toutes ces
8 malédictions sur tes ennemis, sur ceux qui t'auront haï et persécuté. Et toi, tu reviendras à l'Éternel,
tu obéiras à sa voix, et tu mettras en pratique tous ces commandements que je te prescris aujourd'hui.

L'Éternel, ton Dieu, te comblera de biens en faisant prospérer tout le travail de tes mains, le fruit de 9
tes entrailles, le fruit de tes troupeaux et le fruit de ton sol ; car l'Éternel prendra de nouveau plaisir à
ton bonheur, comme il prenait plaisir à celui de tes pères, lorsque tu obéiras à la voix de l'Éternel, ton 10
Dieu, en observant ses commandements et ses ordres écrits dans ce livre de la loi, lorsque tu reviendras
à l'Éternel, ton Dieu, de tout ton coeur et de toute ton âme. Ce commandement que je te prescris 11
aujourd'hui n'est certainement point au-dessus de tes forces et hors de ta portée. Il n'est pas dans le 12
ciel, pour que tu dises : Qui montera pour nous au ciel et nous l'ira chercher, qui nous le fera entendre,
afin que nous le mettions en pratique ? Il n'est pas de l'autre côté de la mer, pour que tu dises : Qui 13
passera pour nous de l'autre côté de la mer et nous l'ira chercher, qui nous le fera entendre, afin que
nous le mettions en pratique ? C'est une chose, au contraire, qui est tout près de toi, dans ta bouche et 14
dans ton coeur, afin que tu la mettes en pratique. Vois, je mets aujourd'hui devant toi la vie et le bien, 15
la mort et le mal. Car je te prescris aujourd'hui d'aimer l'Éternel, ton Dieu, de marcher dans ses voies, 16
et d'observer ses commandements, ses lois et ses ordonnances, afin que tu vives et que tu multiplies,
et que l'Éternel, ton Dieu, te bénisse dans le pays dont tu vas entrer en possession. Mais si ton coeur 17
se détourne, si tu n'obéis point, et si tu te laisses entraîner à te prosterner devant d'autres dieux et à
les servir, je vous déclare aujourd'hui que vous périrez, que vous ne prolongerez point vos jours dans 18
le pays dont vous allez entrer en possession, après avoir passé le Jourdain. J'en prends aujourd'hui à 19
témoin contre vous le ciel et la terre : j'ai mis devant toi la vie et la mort, la bénédiction et la malédiction.
Choisis la vie, afin que tu vives, toi et ta postérité, pour aimer l'Éternel, ton Dieu, pour obéir à sa voix, 20
et pour t'attacher à lui : car de cela dépendent ta vie et la prolongation de tes jours, et c'est ainsi que tu
pourras demeurer dans le pays que l'Éternel a juré de donner à tes pères, Abraham, Isaac et Jacob.

Moïse adressa encore ces paroles à tout Israël : Aujourd'hui, leur dit -il, je suis âgé de cent vingt **31**, 2
ans, je ne pourrai plus sortir et entrer, et l'Éternel m'a dit : Tu ne passeras pas ce Jourdain. L'Éternel, 3
ton Dieu, marchera lui-même devant toi, il détruira ces nations devant toi, et tu t'en rendras maître.
Josué marchera aussi devant toi, comme l'Éternel l'a dit. L'Éternel traitera ces nations comme il a 4
traité Sihon et Og, rois des Amoréens, qu'il a détruits avec leur pays. L'Éternel vous les livrera, et vous 5
agirez à leur égard selon tous les ordres que je vous ai donnés. Fortifiez -vous et ayez du courage ! Ne 6
craignez point et ne soyez point effrayés devant eux ; car l'Éternel, ton Dieu, marchera lui-même avec
toi, il ne te délaissera point, il ne t'abandonnera point. Moïse appela Josué, et lui dit en présence de 7
tout Israël : Fortifie -toi et prends courage, car tu entreras avec ce peuple dans le pays que l'Éternel
a juré à leurs pères de leur donner, et c'est toi qui les en mettras en possession. L'Éternel marchera 8
lui-même devant toi, il sera lui-même avec toi, il ne te délaissera point, il ne t'abandonnera point ; ne
crains point, et ne t'effraie point. Moïse écrivit cette loi, et il la remit aux sacrificateurs, fils de Lévi, qui 9
portaient l'arche de l'alliance de l'Éternel, et à tous les anciens d'Israël. Moïse leur donna cet ordre : 10
Tous les sept ans, à l'époque de l'année du relâche, à la fête des tabernacles, quand tout Israël viendra 11
se présenter devant l'Éternel, ton Dieu, dans le lieu qu'il choisira, tu liras cette loi devant tout Israël,
en leur présence. Tu rassembleras le peuple, les hommes, les femmes, les enfants, et l'étranger qui 12
sera dans tes portes, afin qu'ils t'entendent, et afin qu'ils apprennent à craindre l'Éternel, votre Dieu, à
observer et à mettre en pratique toutes les paroles de cette loi. Et leurs enfants qui ne la connaîtront 13
pas l'entendront, et ils apprendront à craindre l'Éternel, votre Dieu, tout le temps que vous vivrez dans
le pays dont vous prendrez possession, après avoir passé le Jourdain. L'Éternel dit à Moïse : Voici, le 14
moment approche où tu vas mourir. Appelle Josué, et présentez -vous dans la tente d'assignation. Je
lui donnerai mes ordres. Moïse et Josué allèrent se présenter dans la tente d'assignation. Et l'Éternel 15
apparut dans la tente dans une colonne de nuée ; et la colonne de nuée s'arrêta à l'entrée de la tente.
L'Éternel dit à Moïse : Voici, tu vas être couché avec tes pères. Et ce peuple se lèvera, et se prostituera 16
après les dieux étrangers du pays au milieu duquel il entre. Il m'abandonnera, et il violera mon alliance,
que j'ai traitée avec lui. En ce jour -là, ma colère s'enflammera contre lui. Je les abandonnerai, et je leur 17
cacherai ma face. Il sera dévoré, il sera la proie d'une multitude de maux et d'afflictions, et alors il dira :
N'est-ce point parce que mon Dieu n'est pas au milieu de moi que ces maux m'ont atteint ? Et moi, je 18
cacherai ma face en ce jour -là, à cause de tout le mal qu'il aura fait, en se tournant vers d'autres dieux.
Maintenant, écrivez ce cantique. Enseigne -le aux enfants d'Israël, mets -le dans leur bouche, et que ce 19
cantique me serve de témoin contre les enfants d'Israël. Car je mènerai ce peuple dans le pays que j'ai 20
juré à ses pères de lui donner, pays où coulent le lait et le miel ; il mangera, se rassasiera, s'engraissera ;
puis il se tournera vers d'autres dieux et les servira, il me méprisera et violera mon alliance ; quand 21
alors il sera atteint par une multitude de maux et d'afflictions, ce cantique, qui ne sera point oublié et
que la postérité aura dans la bouche, déposera comme témoin contre ce peuple. Je connais, en effet, ses
dispositions, qui déjà se manifestent aujourd'hui, avant même que je l'aie fait entrer dans le pays que

22 j'ai juré de lui donner. En ce jour -là, Moïse écrivit ce cantique, et il l'enseigna aux enfants d'Israël.
23 L'Éternel donna ses ordres à Josué, fils de Nun. Il dit : Fortifie -toi et prends courage, car c'est toi qui
feras entrer les enfants d'Israël dans le pays que j'ai juré de leur donner ; et je serai moi-même avec
24, 25 toi. Lorsque Moïse eut complètement achevé d'écrire dans un livre les paroles de cette loi, il donna
26 cet ordre aux Lévites qui portaient l'arche de l'alliance de l'Éternel : Prenez ce livre de la loi, et mettez
27 -le à côté de l'arche de l'alliance de l'Éternel, votre Dieu, et il sera là comme témoin contre toi. Car je
connais ton esprit de rébellion et la roideur de ton cou. Si vous êtes rebelles contre l'Éternel pendant
28 que je suis encore vivant au milieu de vous, combien plus le serez-vous après ma mort ! Assemblez
devant moi tous les anciens de vos tribus et vos officiers ; je dirai ces paroles en leur présence, et je
29 prendrai à témoin contre eux le ciel et la terre. Car je sais qu'après ma mort vous vous corromprez, et
que vous vous détournerez de la voie que je vous ai prescrite ; et le malheur finira par vous atteindre,
quand vous ferez ce qui est mal aux yeux de l'Éternel, au point de l'irriter par l'oeuvre de vos mains.
30 Moïse prononça dans leur entier les paroles de ce cantique, en présence de toute l'assemblée d'Israël :
32, 2 Cieux ! prêtez l'oreille, et je parlerai ; Terre ! écoute les paroles de ma bouche. Que mes instructions
se répandent comme la pluie, Que ma parole tombe comme la rosée, Comme des ondées sur la verdure,
3 Comme des gouttes d'eau sur l'herbe ! Car je proclamerai le nom de l'Éternel. Rendez gloire à notre
4 Dieu ! Il est le rocher ; ses oeuvres sont parfaites, Car toutes ses voies sont justes ; C'est un Dieu
5 fidèle et sans iniquité, Il est juste et droit. S'ils se sont corrompus, à lui n'est point la faute ; La honte
6 est à ses enfants, Race fausse et perverse. Est-ce l'Éternel que vous en rendrez responsable, Peuple
insensé et dépourvu de sagesse ? N'est-il pas ton père, ton créateur ? N'est-ce pas lui qui t'a formé, et
7 qui t'a affermi ? Rappelle à ton souvenir les anciens jours, Passe en revue les années, génération par
8 génération, Interroge ton père, et il te l'apprendra, Tes vieillards, et ils te le diront. Quand le Très-Haut
donna un héritage aux nations, Quand il sépara les enfants des hommes, Il fixa les limites des peuples
9 D'après le nombre des enfants d'Israël, Car la portion de l'Éternel, c'est son peuple, Jacob est la part
10 de son héritage. Il l'a trouvé dans une contrée déserte, Dans une solitude aux effroyables hurlements ;
11 Il l'a entouré, il en a pris soin, Il l'a gardé comme la prunelle de son oeil, Pareil à l'aigle qui éveille sa
12 couvée, Voltige sur ses petits, Déploie ses ailes, les prend, Les porte sur ses plumes. L'Éternel seul a
13 conduit son peuple, Et il n'y avait avec lui aucun dieu étranger. Il l'a fait monter sur les hauteurs du
pays, Et Israël a mangé les fruits des champs ; Il lui a fait sucer le miel du rocher, L'huile qui sort du
14 rocher le plus dur, La crème des vaches et le lait des brebis, Avec la graisse des agneaux, Des béliers
15 de Basan et des boucs, Avec la fleur du froment ; Et tu as bu le sang du raisin, le vin. Israël est devenu
gras, et il a regimbé ; Tu es devenu gras, épais et replet ! -Et il a abandonné Dieu, son créateur, Il a
16 méprisé le rocher de son salut, Ils ont excité sa jalousie par des dieux étrangers, Ils l'ont irrité par des
17 abominations ; Ils ont sacrifié à des idoles qui ne sont pas Dieu, À des dieux qu'ils ne connaissaient
18 point, Nouveaux, venus depuis peu, Et que vos pères n'avaient pas craints. Tu as abandonné le rocher
19 qui t'a fait naître, Et tu as oublié le Dieu qui t'a engendré. L'Éternel l'a vu, et il a été irrité, Indigné
20 contre ses fils et ses filles. Il a dit : Je leur cacherai ma face, Je verrai quelle sera leur fin ; Car c'est une
21 race perverse, Ce sont des enfants infidèles. Ils ont excité ma jalousie par ce qui n'est point Dieu, Ils
m'ont irrité par leurs vaines idoles ; Et moi, j'exciterai leur jalousie par ce qui n'est point un peuple, Je
22 les irriterai par une nation insensée. Car le feu de ma colère s'est allumé, Et il brûlera jusqu'au fond
du séjour des morts ; Il dévorera la terre et ses produits, Il embrasera les fondements des montagnes.
23, 24 J'accumulerai sur eux les maux, J'épuiserai mes traits contre eux. Ils seront desséchés par la faim,
consumés par la fièvre Et par des maladies violentes ; J'enverrai parmi eux la dent des bêtes féroces
25 Et le venin des serpents. Au dehors, on périra par l'épée, Et au dedans, par d'effrayantes calamités :
26 Il en sera du jeune homme comme de la jeune fille, De l'enfant à la mamelle comme du vieillard. Je
voudrais dire : Je les emporterai d'un souffle, Je ferai disparaître leur mémoire d'entre les hommes !
27 Mais je crains les insultes de l'ennemi, Je crains que leurs adversaires ne se méprennent, Et qu'ils ne
28 disent : Notre main a été puissante, Et ce n'est pas l'Éternel qui a fait toutes ces choses. C'est une
29 nation qui a perdu le bon sens, Et il n'y a point en eux d'intelligence. S 'ils étaient sages, voici ce qu'ils
30 comprendraient, Et ils penseraient à ce qui leur arrivera. Comment un seul en poursuivrait -il mille,
Et deux en mettraient-ils dix mille en fuite, Si leur Rocher ne les avait vendus, Si l'Éternel ne les avait
31, 32 livrés ? Car leur rocher n'est pas comme notre Rocher, Nos ennemis en sont juges. Mais leur vigne
est du plant de Sodome Et du terroir de Gomorrhe ; Leurs raisins sont des raisins empoisonnés, Leurs
33, 34 grappes sont amères ; Leur vin, c'est le venin des serpents, C'est le poison cruel des aspics. Cela n'est-
35 il pas caché près de moi, Scellé dans mes trésors ? À moi la vengeance et la rétribution, Quand leur
36 pied chancellera ! Car le jour de leur malheur est proche, Et ce qui les attend ne tardera pas. L'Éternel
jugera son peuple ; Mais il aura pitié de ses serviteurs, En voyant que leur force est épuisée, Et qu'il

n'y a plus ni esclave ni homme libre. Il dira : Où sont leurs dieux, Le rocher qui leur servait de refuge, 37
Ces dieux qui mangeaient la graisse de leurs victimes, Qui buvaient le vin de leurs libations ? Qu'ils se 38
lèvent, qu'ils vous secourent, Qu'ils vous couvrent de leur protection ! Sachez donc que c'est moi qui 39
suis Dieu, Et qu'il n'y a point de dieu près de moi ; Je fais vivre et je fais mourir, Je blesse et je guéris,
Et personne ne délivre de ma main. Car je lève ma main vers le ciel, Et je dis : Je vis éternellement ! 40
Si j'aiguise l'éclair de mon épée Et si ma main saisit la justice, Je me vengerai de mes adversaires Et 41
je punirai ceux qui me haïssent ; Mon épée dévorera leur chair, Et j'enivrerai mes flèches de sang, Du 42
sang des blessés et des captifs, De la tête des chefs de l'ennemi. Nations, chantez les louanges de son 43
peuple ! Car l'Éternel venge le sang de ses serviteurs, Il se venge de ses adversaires, Et il fait l'expiation
pour son pays, pour son peuple. Moïse vint et prononça toutes les paroles de ce cantique en présence 44
du peuple ; Josué, fils de Nun, était avec lui. Lorsque Moïse eut achevé de prononcer toutes ces paroles 45
devant tout Israël, il leur dit : Prenez à coeur toutes les paroles que je vous conjure aujourd'hui de 46
recommander à vos enfants, afin qu'ils observent et mettent en pratique toutes les paroles de cette
loi. Car ce n'est pas une chose sans importance pour vous ; c'est votre vie, et c'est par là que vous 47
prolongerez vos jours dans le pays dont vous aurez la possession, après avoir passé le Jourdain. Ce 48
même jour, l'Éternel parla à Moïse, et dit : Monte sur cette montagne d'Abarim, sur le mont Nebo, au 49
pays de Moab, vis-à-vis de Jéricho ; et regarde le pays de Canaan que je donne en propriété aux enfants
d'Israël. Tu mourras sur la montagne où tu vas monter, et tu seras recueilli auprès de ton peuple, 50
comme Aaron, ton frère, est mort sur la montagne de Hor et a été recueilli auprès de son peuple, parce 51
que vous avez péché contre moi au milieu des enfants d'Israël, près des eaux de Meriba, à Kadès, dans
le désert de Tsin, et que vous ne m'avez point sanctifié au milieu des enfants d'Israël. Tu verras le pays 52
devant toi ; mais tu n'entreras point dans le pays que je donne aux enfants d'Israël.

Voici la bénédiction par laquelle Moïse, homme de Dieu, bénit les enfants d'Israël, avant sa mort. Il **33**, 2
dit : L'Éternel est venu du Sinaï, Il s'est levé sur eux de Séir, Il a resplendi de la montagne de Paran, Et
il est sorti du milieu des saintes myriades : Il leur a de sa droite envoyé le feu de la loi. Oui, il aime les 3
peuples ; Tous ses saints sont dans ta main. Ils se sont tenus à tes pieds, Ils ont reçu tes paroles. Moïse 4
nous a donné la loi, Héritage de l'assemblée de Jacob. Il était roi en Israël, Quand s'assemblaient les 5
chefs du peuple Et les tribus d'Israël. Que Ruben vive et qu'il ne meure point, Et que ses hommes 6
soient nombreux ! Voici sur Juda ce qu'il dit : Écoute, ô Éternel ! la voix de Juda, Et ramène -le vers 7
son peuple. Que ses mains soient puissantes, Et que tu lui sois en aide contre ses ennemis ! Sur Lévi 8
il dit : Les thummim et les urim ont été confiés à l'homme saint, Que tu as tenté à Massa, Et avec qui
tu as contesté aux eaux de Meriba. Lévi dit de son père et de sa mère : Je ne les ai point vus ! Il ne 9
distingue point ses frères, Il ne connaît point ses enfants. Car ils observent ta parole, Et ils gardent
ton alliance ; Ils enseignent tes ordonnances à Jacob, Et ta loi à Israël ; Ils mettent l'encens sous tes 10
narines, Et l'holocauste sur ton autel. Bénis sa force, ô Éternel ! Agrée l'oeuvre de ses mains ! Brise 11
les reins de ses adversaires, Et que ses ennemis ne se relèvent plus ! Sur Benjamin il dit : C'est le 12
bien-aimé de l'Éternel, Il habitera en sécurité auprès de lui ; L'Éternel le couvrira toujours, Et résidera
entre ses épaules. Sur Joseph il dit : Son pays recevra de l'Éternel, en signe de bénédiction, Le meilleur 13
don du ciel, la rosée, Les meilleures eaux qui sont en bas, Les meilleurs fruits du soleil, Les meilleurs 14
fruits de chaque mois, Les meilleurs produits des antiques montagnes, Les meilleurs produits des 15
collines éternelles, Les meilleurs produits de la terre et de ce qu'elle renferme. Que la grâce de celui 16
qui apparut dans le buisson Vienne sur la tête de Joseph, Sur le sommet de la tête du prince de ses
frères ! De son taureau premier-né il a la majesté ; Ses cornes sont les cornes du buffle ; Avec elles il 17
frappera tous les peuples, Jusqu'aux extrémités de la terre : Elles sont les myriades d'Éphraïm, Elles
sont les milliers de Manassé. Sur Zabulon il dit : Réjouis -toi, Zabulon, dans tes courses, Et toi, Issacar, 18
dans tes tentes ! Ils appelleront les peuples sur la montagne ; Là, ils offriront des sacrifices de justice, 19
Car ils suceront l'abondance de la mer, Et les trésors cachés dans le sable. Sur Gad il dit : Béni soit 20
celui qui met Gad au large ! Gad repose comme une lionne, Il déchire le bras et la tête. Il a choisi les 21
prémices du pays, Car là est caché l'héritage du législateur ; Il a marché en tête du peuple, Il a exécuté
la justice de l'Éternel, Et ses ordonnances envers Israël. Sur Dan il dit : Dan est un jeune lion, Qui 22
s'élance de Basan. Sur Nephthali il dit : Nephthali, rassasié de faveurs Et comblé des bénédictions de 23
l'Éternel, Prends possession de l'occident et du midi ! Sur Aser il dit : Béni soit Aser entre les enfants 24
d'Israël ! Qu'il soit agréable à ses frères, Et qu'il plonge son pied dans l'huile ! Que tes verrous soient 25
de fer et d'airain, Et que ta vigueur dure autant que tes jours ! Nul n'est semblable au Dieu d'Israël, Il 26
est porté sur les cieux pour venir à ton aide, Il est avec majesté porté sur les nuées. Le Dieu d'éternité 27
est un refuge, Et sous ses bras éternels est une retraite. Devant toi il a chassé l'ennemi, Et il a dit :
Extermine. Israël est en sécurité dans sa demeure, La source de Jacob est à part Dans un pays de blé 28
et de moût, Et son ciel distille la rosée. Que tu es heureux, Israël ! Qui est comme toi, Un peuple sauvé 29

par l'Éternel, Le bouclier de ton secours Et l'épée de ta gloire ? Tes ennemis feront défaut devant toi, Et
tu fouleras leurs lieux élevés.

34 Moïse monta des plaines de Moab sur le mont Nebo, au sommet du Pisga, vis-à-vis de Jéricho.
2 Et l'Éternel lui fit voir tout le pays : Galaad jusqu'à Dan, tout Nephthali, le pays d'Éphraïm et de
3 Manassé, tout le pays de Juda jusqu'à la mer occidentale, le midi, les environs du Jourdain, la vallée
4 de Jéricho, la ville des palmiers, jusqu'à Tsoar. L'Éternel lui dit : C'est là le pays que j'ai juré de donner
à Abraham, à Isaac et à Jacob, en disant : Je le donnerai à ta postérité. Je te l'ai fait voir de tes yeux ;
5 mais tu n'y entreras point. Moïse, serviteur de l'Éternel, mourut là, dans le pays de Moab, selon l'ordre
6 de l'Éternel. Et l'Éternel l'enterra dans la vallée, au pays de Moab, vis-à-vis de Beth-Peor. Personne n'a
7 connu son sépulcre jusqu'à ce jour. Moïse était âgé de cent vingt ans lorsqu'il mourut ; sa vue n'était
8 point affaiblie, et sa vigueur n'était point passée. Les enfants d'Israël pleurèrent Moïse pendant trente
jours, dans les plaines de Moab ; et ces jours de pleurs et de deuil sur Moïse arrivèrent à leur terme.
9 Josué, fils de Nun, était rempli de l'esprit de sagesse, car Moïse avait posé ses mains sur lui. Les enfants
10 d'Israël lui obéirent, et se conformèrent aux ordres que l'Éternel avait donnés à Moïse. Il n'a plus paru
11 en Israël de prophète semblable à Moïse, que l'Éternel connaissait face à face. Nul ne peut lui être
comparé pour tous les signes et les miracles que Dieu l'envoya faire au pays d'Égypte contre Pharaon,
12 contre ses serviteurs et contre tout son pays, et pour tous les prodiges de terreur que Moïse accomplit
à main forte sous les yeux de tout Israël.

JOSUÉ

1 Après la mort de Moïse, serviteur de l'Éternel, l'Éternel dit à Josué, fils de Nun, serviteur de
2 Moïse : Moïse, mon serviteur, est mort ; maintenant, lève -toi, passe ce Jourdain, toi et tout
3 ce peuple, pour entrer dans le pays que je donne aux enfants d'Israël. Tout lieu que foulera
4 la plante de votre pied, je vous le donne, comme je l'ai dit à Moïse. Vous aurez pour territoire
depuis le désert et le Liban jusqu'au grand fleuve, le fleuve de l'Euphrate, tout le pays des Héthiens, et
5 jusqu'à la grande mer vers le soleil couchant. Nul ne tiendra devant toi, tant que tu vivras. Je serai
6 avec toi, comme j'ai été avec Moïse ; je ne te délaisserai point, je ne t'abandonnerai point. Fortifie -toi
et prends courage, car c'est toi qui mettras ce peuple en possession du pays que j'ai juré à leurs pères
de leur donner. Fortifie -toi seulement et aie bon courage, en agissant fidèlement selon toute la loi que
7 Moïse, mon serviteur, t'a prescrite ; ne t'en détourne ni à droite ni à gauche, afin de réussir dans tout ce
8 que tu entreprendras. Que ce livre de la loi ne s'éloigne point de ta bouche ; médite -le jour et nuit, pour
agir fidèlement selon tout ce qui y est écrit ; car c'est alors que tu auras du succès dans tes entreprises,
9 c'est alors que tu réussiras. Ne t'ai-je pas donné cet ordre : Fortifie -toi et prends courage ? Ne t'effraie
point et ne t'épouvante point, car l'Éternel, ton Dieu, est avec toi dans tout ce que tu entreprendras.
10, 11 Josué donna cet ordre aux officiers du peuple : Parcourez le camp, et voici ce que vous commanderez
au peuple : Préparez -vous des provisions, car dans trois jours vous passerez ce Jourdain pour aller
12 conquérir le pays dont l'Éternel, votre Dieu, vous donne la possession. Josué dit aux Rubénites, aux
13 Gadites et à la demi -tribu de Manassé : Rappelez -vous ce que vous a prescrit Moïse, serviteur de
14 l'Éternel, quand il a dit : L'Éternel, votre Dieu, vous a accordé du repos, et vous a donné ce pays. Vos
femmes, vos petits enfants et vos troupeaux resteront dans le pays que vous a donné Moïse de ce côté -ci
du Jourdain ; mais vous tous, hommes vaillants, vous passerez en armes devant vos frères, et vous les
aiderez, jusqu'à ce que l'Éternel ait accordé du repos à vos frères comme à vous, et qu'ils soient aussi
15 en possession du pays que l'Éternel, votre Dieu, leur donne. Puis vous reviendrez prendre possession du
pays qui est votre propriété, et que vous a donné Moïse, serviteur de l'Éternel, de ce côté -ci du Jourdain,
16 vers le soleil levant. Ils répondirent à Josué, en disant : Nous ferons tout ce que tu nous as ordonné, et
17 nous irons partout où tu nous enverras. Nous t'obéirons entièrement, comme nous avons obéi à Moïse.
18 Veuille seulement l'Éternel, ton Dieu, être avec toi, comme il a été avec Moïse ! Tout homme qui sera
rebelle à ton ordre, et qui n'obéira pas à tout ce que tu lui commanderas, sera puni de mort. Fortifie -toi
seulement, et prends courage !

2 Josué, fils de Nun, fit partir secrètement de Sittim deux espions, en leur disant : Allez, examinez le
pays, et en particulier Jéricho. Ils partirent, et ils arrivèrent dans la maison d'une prostituée, qui se
2 nommait Rahab, et ils y couchèrent. On dit au roi de Jéricho : Voici, des hommes d'entre les enfants
3 d'Israël sont arrivés ici, cette nuit, pour explorer le pays. Le roi de Jéricho envoya dire à Rahab : Fais
sortir les hommes qui sont venus chez toi, qui sont entrés dans ta maison ; car c'est pour explorer tout
4 le pays qu'ils sont venus. La femme prit les deux hommes, et les cacha ; et elle dit : Il est vrai que
5 ces hommes sont arrivés chez moi, mais je ne savais pas d'où ils étaient ; et, comme la porte a dû se
fermer de nuit, ces hommes sont sortis ; j'ignore où ils sont allés : hâtez -vous de les poursuivre et vous
6 les atteindrez. Elle les avait fait monter sur le toit, et les avait cachés sous des tiges de lin, qu'elle
7 avait arrangées sur le toit. Ces gens les poursuivirent par le chemin qui mène au gué du Jourdain,
8 et l'on ferma la porte après qu'ils furent sortis. Avant que les espions se couchassent, Rahab monta
9 vers eux sur le toit et leur dit : L'Éternel, je le sais, vous a donné ce pays, la terreur que vous inspirez
10 nous a saisis, et tous les habitants du pays tremblent devant vous. Car nous avons appris comment,
à votre sortie d'Égypte, l'Éternel a mis à sec devant vous les eaux de la mer Rouge, et comment vous
avez traité les deux rois des Amoréens au delà du Jourdain, Sihon et Og, que vous avez dévoués par
interdit. Nous l'avons appris, et nous avons perdu courage, et tous nos esprits sont abattus à votre
11 aspect ; car c'est l'Éternel, votre Dieu, qui est Dieu en haut dans les cieux et en bas sur la terre. Et
12 maintenant, je vous prie, jurez -moi par l'Éternel que vous aurez pour la maison de mon père la même
bonté que j'ai eue pour vous. Donnez-moi l'assurance que vous laisserez vivre mon père, ma mère, mes
13 frères, mes soeurs, et tous ceux qui leur appartiennent, et que vous nous sauverez de la mort. Ces
14 hommes lui répondirent : Nous sommes prêts à mourir pour vous, si vous ne divulguez pas ce qui nous
concerne ; et quand l'Éternel nous donnera le pays, nous agirons envers toi avec bonté et fidélité. Elle
15 les fit descendre avec une corde par la fenêtre, car la maison qu'elle habitait était sur la muraille de
la ville. Elle leur dit : Allez du côté de la montagne, de peur que ceux qui vous poursuivent ne vous
16 rencontrent ; cachez -vous là pendant trois jours, jusqu'à ce qu'ils soient de retour ; après cela, vous
17 suivrez votre chemin. Ces hommes lui dirent : Voici de quelle manière nous serons quittes du serment

18 que tu nous as fait faire. À notre entrée dans le pays, attache ce cordon de fil cramoisi à la fenêtre par
laquelle tu nous fais descendre, et recueille auprès de toi dans la maison ton père, ta mère, tes frères,
19 et toute la famille de ton père. Si quelqu'un d'eux sort de la porte de ta maison pour aller dehors, son
sang retombera sur sa tête, et nous en serons innocents ; mais si on met la main sur l'un quelconque de
20 ceux qui seront avec toi dans la maison, son sang retombera sur notre tête. Et si tu divulgues ce qui
21 nous concerne, nous serons quittes du serment que tu nous as fait faire. Elle répondit : Qu'il en soit
selon vos paroles. Elle prit ainsi congé d'eux, et ils s'en allèrent. Et elle attacha le cordon de cramoisi
22 à la fenêtre. Ils partirent, et arrivèrent à la montagne, où ils restèrent trois jours, jusqu'à ce que ceux
qui les poursuivaient fussent de retour. Ceux qui les poursuivaient les cherchèrent par tout le chemin,
23 mais ils ne les trouvèrent pas. Les deux hommes s'en retournèrent, descendirent de la montagne, et
passèrent le Jourdain. Ils vinrent auprès de Josué, fils de Nun, et lui racontèrent tout ce qui leur était
24 arrivé. Ils dirent à Josué : Certainement, l'Éternel a livré tout le pays entre nos mains, et même tous
les habitants du pays tremblent devant nous.

3 Josué, s'étant levé de bon matin, partit de Sittim avec tous les enfants d'Israël. Ils arrivèrent au Jour-
2 dain ; et là, ils passèrent la nuit, avant de le traverser. Au bout de trois jours, les officiers parcoururent
3 le camp, et donnèrent cet ordre au peuple : Lorsque vous verrez l'arche de l'alliance de l'Éternel, votre
Dieu, portée par les sacrificateurs, les Lévites, vous partirez du lieu où vous êtes, et vous vous mettrez
4 en marche après elle. Mais il y aura entre vous et elle une distance d'environ deux mille coudées : n'en
approchez pas. Elle vous montrera le chemin que vous devez suivre, car vous n'avez point encore passé
5 par ce chemin. Josué dit au peuple : Sanctifiez -vous, car demain l'Éternel fera des prodiges au milieu
6 de vous. Et Josué dit aux sacrificateurs : Portez l'arche de l'alliance, et passez devant le peuple. Ils
7 portèrent l'arche de l'alliance, et ils marchèrent devant le peuple. L'Éternel dit à Josué : Aujourd'hui,
je commencerai à t'élever aux yeux de tout Israël, afin qu'ils sachent que je serai avec toi comme j'ai été
8 avec Moïse. Tu donneras cet ordre aux sacrificateurs qui portent l'arche de l'alliance : Lorsque vous
9 arriverez au bord des eaux du Jourdain, vous vous arrêterez dans le Jourdain. Josué dit aux enfants
10 d'Israël : Approchez, et écoutez les paroles de l'Éternel, votre Dieu. Josué dit : À ceci vous reconnaîtrez
que le Dieu vivant est au milieu de vous, et qu'il chassera devant vous les Cananéens, les Héthiens, les
11 Héviens, les Phéréziens, les Guirgasiens, les Amoréens et les Jébusiens : voici, l'arche de l'alliance du
12 Seigneur de toute la terre va passer devant vous dans le Jourdain. Maintenant, prenez douze hommes
13 parmi les tribus d'Israël, un homme de chaque tribu. Et dès que les sacrificateurs qui portent l'arche de
l'Éternel, le Seigneur de toute la terre, poseront la plante des pieds dans les eaux du Jourdain, les eaux
du Jourdain seront coupées, les eaux qui descendent d'en haut, et elles s'arrêteront en un monceau.
14 Le peuple sortit de ses tentes pour passer le Jourdain, et les sacrificateurs qui portaient l'arche de l'al-
15 liance marchèrent devant le peuple. Quand les sacrificateurs qui portaient l'arche furent arrivés au
Jourdain, et que leurs pieds se furent mouillés au bord de l'eau, -le Jourdain regorge par-dessus toutes
16 ses rives tout le temps de la moisson, les eaux qui descendent d'en haut s'arrêtèrent, et s'élevèrent en
un monceau, à une très grande distance, près de la ville d'Adam, qui est à côté de Tsarthan ; et celles
qui descendaient vers la mer de la plaine, la mer Salée, furent complètement coupées. Le peuple passa
17 vis-à-vis de Jéricho. Les sacrificateurs qui portaient l'arche de l'alliance de l'Éternel s'arrêtèrent de
pied ferme sur le sec, au milieu du Jourdain, pendant que tout Israël passait à sec, jusqu'à ce que toute
la nation eût achevé de passer le Jourdain.

4, 2 Lorsque toute la nation eut achevé de passer le Jourdain, l'Éternel dit à Josué : Prenez douze
3 hommes parmi le peuple, un homme de chaque tribu. Donnez-leur cet ordre : Enlevez d'ici, du milieu
du Jourdain, de la place où les sacrificateurs se sont arrêtés de pied ferme, douze pierres, que vous
4 emporterez avec vous, et que vous déposerez dans le lieu où vous passerez cette nuit. Josué appela
5 les douze hommes qu'il choisit parmi les enfants d'Israël, un homme de chaque tribu. Il leur dit :
Passez devant l'arche de l'Éternel, votre Dieu, au milieu du Jourdain, et que chacun de vous charge une
6 pierre sur son épaule, selon le nombre des tribus des enfants d'Israël, afin que cela soit un signe au
7 milieu de vous. Lorsque vos enfants demanderont un jour : Que signifient pour vous ces pierres ? vous
leur direz : Les eaux du Jourdain ont été coupées devant l'arche de l'alliance de l'Éternel ; lorsqu'elle
passa le Jourdain, les eaux du Jourdain ont été coupées, et ces pierres seront à jamais un souvenir
8 pour les enfants d'Israël. Les enfants d'Israël firent ce que Josué leur avait ordonné. Ils enlevèrent
douze pierres du milieu du Jourdain, comme l'Éternel l'avait dit à Josué, selon le nombre des tribus des
enfants d'Israël, ils les emportèrent avec eux, et les déposèrent dans le lieu où ils devaient passer la nuit.
9 Josué dressa aussi douze pierres au milieu du Jourdain, à la place où s'étaient arrêtés les pieds des
10 sacrificateurs qui portaient l'arche de l'alliance ; et elles y sont restées jusqu'à ce jour. Les sacrificateurs
qui portaient l'arche se tinrent au milieu du Jourdain jusqu'à l'entière exécution de ce que l'Éternel

avait ordonné à Josué de dire au peuple, selon tout ce que Moïse avait prescrit à Josué. Et le peuple se
hâta de passer. Lorsque tout le peuple eut achevé de passer, l'arche de l'Éternel et les sacrificateurs 11
passèrent devant le peuple. Les fils de Ruben, les fils de Gad, et la demi -tribu de Manassé, passèrent 12
en armes devant les enfants d'Israël, comme Moïse le leur avait dit. Environ quarante mille hommes, 13
équipés pour la guerre et prêts à combattre, passèrent devant l'Éternel dans les plaines de Jéricho.
En ce jour -là, l'Éternel éleva Josué aux yeux de tout Israël ; et ils le craignirent, comme ils avaient 14
craint Moïse, tous les jours de sa vie. L'Éternel dit à Josué : Ordonne aux sacrificateurs qui portent 15, 16
l'arche du témoignage de sortir du Jourdain. Et Josué donna cet ordre aux sacrificateurs : Sortez du 17
Jourdain. Lorsque les sacrificateurs qui portaient l'arche de l'alliance de l'Éternel furent sortis du 18
milieu du Jourdain, et que la plante de leurs pieds se posa sur le sec, les eaux du Jourdain retournèrent
à leur place, et se répandirent comme auparavant sur tous ses bords. Le peuple sortit du Jourdain le 19
dixième jour du premier mois, et il campa à Guilgal, à l'extrémité orientale de Jéricho. Josué dressa 20
à Guilgal les douze pierres qu'ils avaient prises du Jourdain. Il dit aux enfants d'Israël : Lorsque vos 21
enfants demanderont un jour à leurs pères : Que signifient ces pierres ? vous en instruirez vos enfants, 22
et vous direz : Israël a passé ce Jourdain à sec. Car l'Éternel, votre Dieu, a mis à sec devant vous 23
les eaux du Jourdain jusqu'à ce que vous eussiez passé, comme l'Éternel, votre Dieu, l'avait fait à la
mer Rouge, qu'il mit à sec devant nous jusqu'à ce que nous eussions passé, afin que tous les peuples 24
de la terre sachent que la main de l'Éternel est puissante, et afin que vous ayez toujours la crainte de
l'Éternel, votre Dieu.

Lorsque tous les rois des Amoréens à l'occident du Jourdain et tous les rois des Cananéens près de **5**
la mer apprirent que l'Éternel avait mis à sec les eaux du Jourdain devant les enfants d'Israël jusqu'à
ce que nous eussions passé, ils perdirent courage et furent consternés à l'aspect des enfants d'Israël.
En ce temps -là, l'Éternel dit à Josué : Fais -toi des couteaux de pierre, et circoncis de nouveau les 2
enfants d'Israël, une seconde fois. Josué se fit des couteaux de pierre, et il circoncit les enfants d'Israël 3
sur la colline d'Araloth. Voici la raison pour laquelle Josué les circoncit. Tout le peuple sorti d'Égypte, 4
les mâles, tous les hommes de guerre, étaient morts dans le désert, pendant la route, après leur sortie
d'Égypte. Tout ce peuple sorti d'Égypte était circoncis ; mais tout le peuple né dans le désert, pendant 5
la route, après la sortie d'Égypte, n'avait point été circoncis. Car les enfants d'Israël avaient marché 6
quarante ans dans le désert jusqu'à la destruction de toute la nation des hommes de guerre qui étaient
sortis d'Égypte et qui n'avaient point écouté la voix de l'Éternel ; l'Éternel leur jura de ne pas leur faire
voir le pays qu'il avait juré à leurs pères de nous donner, pays où coulent le lait et le miel. Ce sont 7
leurs enfants qu'il établit à leur place ; et Josué les circoncit, car ils étaient incirconcis, parce qu'on
ne les avait point circoncis pendant la route. Lorsqu'on eut achevé de circoncire toute la nation, ils 8
restèrent à leur place dans le camp jusqu'à leur guérison. L'Éternel dit à Josué : Aujourd'hui, j'ai roulé 9
de dessus vous l'opprobre de l'Égypte. Et ce lieu fut appelé du nom de Guilgal jusqu'à ce jour. Les 10
enfants d'Israël campèrent à Guilgal ; et ils célébrèrent la Pâque le quatorzième jour du mois, sur le
soir, dans les plaines de Jéricho. Ils mangèrent du blé du pays le lendemain de la Pâque, des pains 11
sans levain et du grain rôti ; ils en mangèrent ce même jour. La manne cessa le lendemain de la Pâque, 12
quand ils mangèrent du blé du pays ; les enfants d'Israël n'eurent plus de manne, et ils mangèrent
des produits du pays de Canaan cette année -là. Comme Josué était près de Jéricho, il leva les yeux, 13
et regarda. Voici, un homme se tenait debout devant lui, son épée nue dans la main. Il alla vers lui,
et lui dit : Es-tu des nôtres ou de nos ennemis ? Il répondit : Non, mais je suis le chef de l'armée de 14
l'Éternel, j'arrive maintenant. Josué tomba le visage contre terre, se prosterna, et lui dit : Qu'est-ce que
mon seigneur dit à son serviteur ? Et le chef de l'armée de l'Éternel dit à Josué : Ote tes souliers de tes 15
pieds, car le lieu sur lequel tu te tiens est saint. Et Josué fit ainsi.

Jéricho était fermée et barricadée devant les enfants d'Israël. Personne ne sortait, et personne n'en- **6**
trait. L'Éternel dit à Josué : Vois, je livre entre tes mains Jéricho et son roi, ses vaillants soldats. 2
Faites le tour de la ville, vous tous les hommes de guerre, faites une fois le tour de la ville. Tu feras 3
ainsi pendant six jours. Sept sacrificateurs porteront devant l'arche sept trompettes retentissantes ; 4
le septième jour, vous ferez sept fois le tour de la ville ; et les sacrificateurs sonneront des trompettes.
Quand ils sonneront de la corne retentissante, quand vous entendrez le son de la trompette, tout le 5
peuple poussera de grands cris. Alors la muraille de la ville s'écroulera, et le peuple montera, chacun
devant soi. Josué, fils de Nun, appela les sacrificateurs, et leur dit : Portez l'arche de l'alliance, et 6
que sept sacrificateurs portent sept trompettes retentissantes devant l'arche de l'Éternel. Et il dit au 7
peuple : Marchez, faites le tour de la ville, et que les hommes armés passent devant l'arche de l'Éternel. Lorsque Josué eut parlé au peuple, les sept sacrificateurs qui portaient devant l'Éternel les sept 8

trompettes retentissantes se mirent en marche et sonnèrent des trompettes. L'arche de l'alliance de
9 l'Éternel allait derrière eux. Les hommes armés marchaient devant les sacrificateurs qui sonnaient
10 des trompettes, et l'arrière-garde suivait l'arche ; pendant la marche, on sonnait des trompettes. Josué avait donné cet ordre au peuple : Vous ne crierez point, vous ne ferez point entendre votre voix, et il ne sortira pas un mot de votre bouche jusqu'au jour où je vous dirai : Poussez des cris ! Alors vous pousserez
11 des cris. L'arche de l'Éternel fit le tour de la ville, elle fit une fois le tour ; puis on rentra dans le camp,
12 et l'on y passa la nuit. Josué se leva de bon matin, et les sacrificateurs portèrent l'arche de l'Éternel.
13 Les sept sacrificateurs qui portaient les sept trompettes retentissantes devant l'arche de l'Éternel se mirent en marche et sonnèrent des trompettes. Les hommes armés marchaient devant eux, et l'arrière-
14 garde suivait l'arche de l'Éternel ; pendant la marche, on sonnait des trompettes. Ils firent une fois le tour de la ville, le second jour ; puis ils retournèrent dans le camp. Ils firent de même pendant six jours.
15 Le septième jour, ils se levèrent de bon matin, dès l'aurore, et ils firent de la même manière sept fois le
16 tour de la ville ; ce fut le seul jour où ils firent sept fois le tour de la ville. À la septième fois, comme les sacrificateurs sonnaient des trompettes, Josué dit au peuple : Poussez des cris, car l'Éternel vous a livré
17 la ville ! La ville sera dévouée à l'Éternel par interdit, elle et tout ce qui s'y trouve ; mais on laissera la vie à Rahab la prostituée et à tous ceux qui seront avec elle dans la maison, parce qu'elle a caché les
18 messagers que nous avions envoyés. Gardez -vous seulement de ce qui sera dévoué par interdit ; car si vous preniez de ce que vous aurez dévoué par interdit, vous mettriez le camp d'Israël en interdit et
19 vous y jetteriez le trouble. Tout l'argent et tout l'or, tous les objets d'airain et de fer, seront consacrés
20 à l'Éternel, et entreront dans le trésor de l'Éternel. Le peuple poussa des cris, et les sacrificateurs sonnèrent des trompettes. Lorsque le peuple entendit le son de la trompette, il poussa de grands cris, et la muraille s'écroula ; le peuple monta dans la ville, chacun devant soi. Ils s'emparèrent de la ville,
21 et ils dévouèrent par interdit, au fil de l'épée, tout ce qui était dans la ville, hommes et femmes, enfants
22 et vieillards, jusqu'aux boeufs, aux brebis et aux ânes. Josué dit aux deux hommes qui avaient exploré le pays : Entrez dans la maison de la femme prostituée, et faites-en sortir cette femme et tous ceux qui
23 lui appartiennent, comme vous le lui avez juré. Les jeunes gens, les espions, entrèrent et firent sortir Rahab, son père, sa mère, ses frères, et tous ceux qui lui appartenaient ; ils firent sortir tous les gens de
24 sa famille, et ils les déposèrent hors du camp d'Israël. Ils brûlèrent la ville et tout ce qui s'y trouvait ; seulement ils mirent dans le trésor de la maison de l'Éternel l'argent, l'or et tous les objets d'airain et
25 de fer. Josué laissa la vie à Rahab la prostituée, à la maison de son père, et à tous ceux qui lui appartenaient ; elle a habité au milieu d'Israël jusqu'à ce jour, parce qu'elle avait caché les messagers que
26 Josué avait envoyés pour explorer Jéricho. Ce fut alors que Josué jura, en disant : Maudit soit devant l'Éternel l'homme qui se lèvera pour rebâtir cette ville de Jéricho ! Il en jettera les fondements au prix
27 de son premier-né, et il en posera les portes au prix de son plus jeune fils. L'Éternel fut avec Josué, dont la renommée se répandit dans tout le pays.

7 Les enfants d'Israël commirent une infidélité au sujet des choses dévouées par interdit. Acan, fils de Carmi, fils de Zabdi, fils de Zérach, de la tribu de Juda, prit des choses dévouées. Et la colère de
2 l'Éternel s'enflamma contre les enfants d'Israël. Josué envoya de Jéricho des hommes vers Aï, qui est près de Beth-Aven, à l'orient de Béthel. Il leur dit : Montez, et explorez le pays. Et ces hommes
3 montèrent, et explorèrent Aï. Ils revinrent auprès de Josué, et lui dirent : Il est inutile de faire marcher tout le peuple ; deux ou trois mille hommes suffiront pour battre Aï ; ne donne pas cette fatigue à tout
4 le peuple, car ils sont en petit nombre. Trois mille hommes environ se mirent en marche, mais ils
5 prirent la fuite devant les gens d'Aï. Les gens d'Aï leur tuèrent environ trente -six hommes ; ils les poursuivirent depuis la porte jusqu'à Schebarim, et les battirent à la descente. Le peuple fut consterné
6 et perdit courage. Josué déchira ses vêtements, et se prosterna jusqu'au soir le visage contre terre
7 devant l'arche de l'Éternel, lui et les anciens d'Israël, et ils se couvrirent la tête de poussière. Josué dit : Ah ! Seigneur Éternel, pourquoi as-tu fait passer le Jourdain à ce peuple, pour nous livrer entre les mains des Amoréens et nous faire périr ? Oh ! si nous eussions su rester de l'autre côté du Jourdain !
8, 9 De grâce, Seigneur, que dirai -je, après qu'Israël a tourné le dos devant ses ennemis ? Les Cananéens et tous les habitants du pays l'apprendront ; ils nous envelopperont, et ils feront disparaître notre nom
10 de la terre. Et que feras -tu pour ton grand nom ? L'Éternel dit à Josué : Lève -toi ! Pourquoi restes-tu
11 ainsi couché sur ton visage ? Israël a péché ; ils ont transgressé mon alliance que je leur ai prescrite, ils ont pris des choses dévouées par interdit, ils les ont dérobées et ont dissimulé, et ils les ont cachées
12 parmi leurs bagages. Aussi les enfants d'Israël ne peuvent -ils résister à leurs ennemis ; ils tourneront le dos devant leurs ennemis, car ils sont sous l'interdit ; je ne serai plus avec vous, si vous ne détruisez
13 pas l'interdit du milieu de vous. Lève -toi, sanctifie le peuple. Tu diras : Sanctifiez -vous pour demain ; car ainsi parle l'Éternel, le Dieu d'Israël : Il y a de l'interdit au milieu de toi, Israël ; tu ne pourras

résister à tes ennemis, jusqu'à ce que vous ayez ôté l'interdit du milieu de vous. Vous vous approcherez 14
le matin selon vos tribus ; et la tribu que désignera l'Éternel s'approchera par famille, et la famille que
désignera l'Éternel s'approchera par maisons, et la maison que désignera l'Éternel s'approchera par
hommes. Celui qui sera désigné comme ayant pris de ce qui était dévoué par interdit sera brûlé au feu, 15
lui et tout ce qui lui appartient, pour avoir transgressé l'alliance de l'Éternel et commis une infamie
en Israël. Josué se leva de bon matin, et il fit approcher Israël selon ses tribus, et la tribu de Juda fut 16
désignée. Il fit approcher les familles de Juda, et la famille de Zérach fut désignée. Il fit approcher la 17
famille de Zérach par maisons, et Zabdi fut désigné. Il fit approcher la maison de Zabdi par hommes, et 18
Acan, fils de Carmi, fils de Zabdi, fils de Zérach, de la tribu de Juda, fut désigné. Josué dit à Acan : Mon 19
fils, donne gloire à l'Éternel, le Dieu d'Israël, et rends -lui hommage. Dis -moi donc ce que tu as fait,
ne me le cache point. Acan répondit à Josué, et dit : Il est vrai que j'ai péché contre l'Éternel, le Dieu 20
d'Israël, et voici ce que j'ai fait. J'ai vu dans le butin un beau manteau de Schinear, deux cents sicles 21
d'argent, et un lingot d'or du poids de cinquante sicles ; je les ai convoités, et je les ai pris ; ils sont cachés
dans la terre au milieu de ma tente, et l'argent est dessous. Josué envoya des gens, qui coururent à la 22
tente ; et voici, les objets étaient cachés dans la tente d'Acan, et l'argent était dessous. Ils les prirent 23
du milieu de la tente, les apportèrent à Josué et à tous les enfants d'Israël, et les déposèrent devant
l'Éternel. Josué et tout Israël avec lui prirent Acan, fils de Zérach, l'argent, le manteau, le lingot d'or, 24
les fils et les filles d'Acan, ses boeufs, ses ânes, ses brebis, sa tente, et tout ce qui lui appartenait ; et ils
les firent monter dans la vallée d'Acor. Josué dit : Pourquoi nous as-tu troublés ? L'Éternel te troublera 25
aujourd'hui. Et tout Israël le lapida. On les brûla au feu, on les lapida, et l'on éleva sur Acan un grand 26
monceau de pierres, qui subsiste encore aujourd'hui. Et l'Éternel revint de l'ardeur de sa colère. C'est à
cause de cet événement qu'on a donné jusqu'à ce jour à ce lieu le nom de vallée d'Acor.

L'Éternel dit à Josué : Ne crains point, et ne t'effraie point ! Prends avec toi tous les gens de guerre, **8**
lève -toi, monte contre Aï. Vois, je livre entre tes mains le roi d'Aï et son peuple, sa ville et son pays. Tu 2
traiteras Aï et son roi comme tu as traité Jéricho et son roi ; seulement vous garderez pour vous le butin
et le bétail. Place une embuscade derrière la ville. Josué se leva avec tous les gens de guerre, pour 3
monter contre Aï. Il choisit trente mille vaillants hommes, qu'il fit partir de nuit, et auxquels il donna 4
cet ordre : Écoutez, vous vous mettrez en embuscade derrière la ville ; ne vous éloignez pas beaucoup de
la ville, et soyez tous prêts. Mais moi et tout le peuple qui est avec moi, nous nous approcherons de la 5
ville. Et quand ils sortiront à notre rencontre, comme la première fois, nous prendrons la fuite devant
eux. Ils nous poursuivront jusqu'à ce que nous les ayons attirés loin de la ville, car ils diront : Ils fuient 6
devant nous, comme la première fois ! Et nous fuirons devant eux. Vous sortirez alors de l'embuscade, 7
et vous vous emparerez de la ville, et l'Éternel, votre Dieu, la livrera entre vos mains. Quand vous 8
aurez pris la ville, vous y mettrez le feu, vous agirez comme l'Éternel l'a dit : c'est l'ordre que je vous
donne. Josué les fit partir, et ils allèrent se placer en embuscade entre Béthel et Aï, à l'occident d'Aï. 9
Mais Josué passa cette nuit -là au milieu du peuple. Josué se leva de bon matin, passa le peuple en 10
revue, et marcha contre Aï, à la tête du peuple, lui et les anciens d'Israël. Tous les gens de guerre qui 11
étaient avec lui montèrent et s'approchèrent ; lorsqu'ils furent arrivés en face de la ville, ils campèrent
au nord d'Aï, dont ils étaient séparés par la vallée. Josué prit environ cinq mille hommes, et les mit en 12
embuscade entre Béthel et Aï, à l'occident de la ville. Après que tout le camp eut pris position au nord 13
de la ville, et l'embuscade à l'occident de la ville, Josué s'avança cette nuit -là au milieu de la vallée.
Lorsque le roi d'Aï vit cela, les gens d'Aï se levèrent en hâte de bon matin, et sortirent à la rencontre 14
d'Israël, pour le combattre. Le roi se dirigea, avec tout son peuple, vers un lieu fixé, du côté de la plaine,
et il ne savait pas qu'il y avait derrière la ville une embuscade contre lui. Josué et tout Israël feignirent 15
d'être battus devant eux, et ils s'enfuirent par le chemin du désert. Alors tout le peuple qui était dans 16
la ville s'assembla pour se mettre à leur poursuite. Ils poursuivirent Josué, et ils furent attirés loin de
la ville. Il n'y eut dans Aï et dans Béthel pas un homme qui ne sortît contre Israël. Ils laissèrent la 17
ville ouverte, et poursuivirent Israël. L'Éternel dit à Josué : Étends vers Aï le javelot que tu as à la 18
main, car je vais la livrer en ton pouvoir. Et Josué étendit vers la ville le javelot qu'il avait à la main.
Aussitôt qu'il eut étendu sa main, les hommes en embuscade sortirent précipitamment du lieu où ils 19
étaient ; ils pénétrèrent dans la ville, la prirent, et se hâtèrent d'y mettre le feu. Les gens d'Aï, ayant 20
regardé derrière eux, virent la fumée de la ville monter vers le ciel, et ils ne purent se sauver d'aucun
côté. Le peuple qui fuyait vers le désert se retourna contre ceux qui le poursuivaient ; car Josué et 21
tout Israël, voyant la ville prise par les hommes de l'embuscade, et la fumée de la ville qui montait,
se retournèrent et battirent les gens d'Aï. Les autres sortirent de la ville à leur rencontre, et les gens 22
d'Aï furent enveloppés par Israël de toutes parts. Israël les battit, sans leur laisser un survivant ni
un fuyard ; ils prirent vivant le roi d'Aï, et l'amenèrent à Josué. Lorsqu'Israël eut achevé de tuer 23, 24

tous les habitants d'Aï dans la campagne, dans le désert, où ils l'avaient poursuivi, et que tous furent
25 entièrement passés au fil de l'épée, tout Israël revint vers Aï et la frappa du tranchant de l'épée. Il
26 y eut au total douze mille personnes tuées ce jour -là, hommes et femmes, tous gens d'Aï. Josué ne
retira point sa main qu'il tenait étendue avec le javelot, jusqu'à ce que tous les habitants eussent été
27 dévoués par interdit. Seulement Israël garda pour lui le bétail et le butin de cette ville, selon l'ordre que
28 l'Éternel avait prescrit à Josué. Josué brûla Aï, et en fit à jamais un monceau de ruines, qui subsiste
29 encore aujourd'hui. Il fit pendre à un bois le roi d'Aï, et l'y laissa jusqu'au soir. Au coucher du soleil,
Josué ordonna qu'on descendît son cadavre du bois ; on le jeta à l'entrée de la porte de la ville, et l'on
30 éleva sur lui un grand monceau de pierres, qui subsiste encore aujourd'hui. Alors Josué bâtit un autel
31 à l'Éternel, le Dieu d'Israël, sur le mont Ébal, comme Moïse, serviteur de l'Éternel, l'avait ordonné
aux enfants d'Israël, et comme il est écrit dans le livre de la loi de Moïse : c'était un autel de pierres
brutes, sur lesquelles on ne porta point le fer. Ils offrirent sur cet autel des holocaustes à l'Éternel,
32 et ils présentèrent des sacrifices d'actions de grâces. Et là Josué écrivit sur les pierres une copie de
33 la loi que Moïse avait écrite devant les enfants d'Israël. Tout Israël, ses anciens, ses officiers et ses
juges, se tenaient des deux côtés de l'arche, devant les sacrificateurs, les Lévites, qui portaient l'arche
de l'alliance de l'Éternel ; les étrangers comme les enfants d'Israël étaient là, moitié du côté du mont
Garizim, moitié du côté du mont Ébal, selon l'ordre qu'avait précédemment donné Moïse, serviteur de
34 l'Éternel, de bénir le peuple d'Israël. Josué lut ensuite toutes les paroles de la loi, les bénédictions et
35 les malédictions, suivant ce qui est écrit dans le livre de la loi. Il n'y eut rien de tout ce que Moïse avait
prescrit, que Josué ne lût en présence de toute l'assemblée d'Israël, des femmes et des enfants, et des
étrangers qui marchaient au milieu d'eux.

9 À la nouvelle de ces choses, tous les rois qui étaient en deçà du Jourdain, dans la montagne et dans
la vallée, et sur toute la côte de la grande mer, jusque près du Liban, les Héthiens, les Amoréens, les
2 Cananéens, les Phéréziens, les Héviens et les Jébusiens, s'unirent ensemble d'un commun accord pour
3 combattre contre Josué et contre Israël. Les habitants de Gabaon, de leur côté, lorsqu'ils apprirent
4 de quelle manière Josué avait traité Jéricho et Aï, eurent recours à la ruse, et se mirent en route
avec des provisions de voyage. Ils prirent de vieux sacs pour leurs ânes, et de vieilles outres à vin
5 déchirées et recousues, ils portaient à leurs pieds de vieux souliers raccommodés, et sur eux de vieux
6 vêtements ; et tout le pain qu'ils avaient pour nourriture était sec et en miettes. Ils allèrent auprès
de Josué au camp de Guilgal, et ils lui dirent, ainsi qu'à tous ceux d'Israël : Nous venons d'un pays
7 éloigné, et maintenant faites alliance avec nous. Les hommes d'Israël répondirent à ces Héviens :
8 Peut-être que vous habitez au milieu de nous, et comment ferions -nous alliance avec vous ? Ils dirent
9 à Josué : Nous sommes tes serviteurs. Et Josué leur dit : Qui êtes-vous, et d'où venez -vous ? Ils lui
répondirent : Tes serviteurs viennent d'un pays très éloigné, sur le renom de l'Éternel, ton Dieu ; car
10 nous avons entendu parler de lui, de tout ce qu'il a fait en Égypte, et de la manière dont il a traité
les deux rois des Amoréens au delà du Jourdain, Sihon, roi de Hesbon, et Og, roi de Basan, qui était
11 à Aschtaroth. Et nos anciens et tous les habitants de notre pays nous ont dit : Prenez avec vous des
provisions pour le voyage, allez au-devant d'eux, et vous leur direz : Nous sommes vos serviteurs, et
12 maintenant faites alliance avec nous. Voici notre pain : il était encore chaud quand nous en avons fait
provision dans nos maisons, le jour où nous sommes partis pour venir vers vous, et maintenant il est
13 sec et en miettes. Ces outres à vin, que nous avons remplies toutes neuves, les voilà déchirées ; nos
14 vêtements et nos souliers se sont usés par l'excessive longueur de la marche. Les hommes d'Israël
15 prirent de leurs provisions, et ils ne consultèrent point l'Éternel. Josué fit la paix avec eux, et conclut
16 une alliance par laquelle il devait leur laisser la vie, et les chefs de l'assemblée le leur jurèrent. Trois
jours après la conclusion de cette alliance, les enfants d'Israël apprirent qu'ils étaient leurs voisins,
17 et qu'ils habitaient au milieu d'eux. Car les enfants d'Israël partirent, et arrivèrent à leurs villes le
18 troisième jour ; leurs villes étaient Gabaon, Kephira, Beéroth et Kirjath-Jearim. Ils ne les frappèrent
point, parce que les chefs de l'assemblée leur avaient juré par l'Éternel, le Dieu d'Israël, de leur laisser
19 la vie. Mais toute l'assemblée murmura contre les chefs. Et tous les chefs dirent à toute l'assemblée :
20 Nous leur avons juré par l'Éternel, le Dieu d'Israël, et maintenant nous ne pouvons les toucher. Voici
comment nous les traiterons : nous leur laisserons la vie, afin de ne pas attirer sur nous la colère de
21 l'Éternel, à cause du serment que nous leur avons fait. Ils vivront, leur dirent les chefs. Mais ils furent
employés à couper le bois et à puiser l'eau pour toute l'assemblée, comme les chefs le leur avaient dit.
22 Josué les fit appeler, et leur parla ainsi : Pourquoi nous avez-vous trompés, en disant : Nous sommes
23 très éloignés de vous, tandis que vous habitez au milieu de nous ? Maintenant vous êtes maudits, et
vous ne cesserez point d'être dans la servitude, de couper le bois et de puiser l'eau pour la maison de
24 mon Dieu. Ils répondirent à Josué, et dirent : On avait rapporté à tes serviteurs les ordres de l'Éternel,
ton Dieu, à Moïse, son serviteur, pour vous livrer tout le pays et pour en détruire devant vous tous

les habitants, et votre présence nous a inspiré une grande crainte pour notre vie : voilà pourquoi nous
avons agi de la sorte. Et maintenant nous voici entre tes mains ; traite -nous comme tu trouveras bon 25
et juste de nous traiter. Josué agit à leur égard comme il avait été décidé ; il les délivra de la main des 26
enfants d'Israël, qui ne les firent pas mourir ; mais il les destina dès ce jour à couper le bois et à puiser 27
l'eau pour l'assemblée, et pour l'autel de l'Éternel dans le lieu que l'Éternel choisirait : ce qu'ils font
encore aujourd'hui.

Adoni-Tsédek, roi de Jérusalem, apprit que Josué s'était emparé d'Aï et l'avait dévouée par interdit, **10**
qu'il avait traité Aï et son roi comme il avait traité Jéricho et son roi, et que les habitants de Gabaon
avaient fait la paix avec Israël et étaient au milieu d'eux. Il eut alors une forte crainte ; car Gabaon était 2
une grande ville, comme une des villes royales, plus grande même qu'Aï, et tous ses hommes étaient
vaillants. Adoni-Tsédek, roi de Jérusalem, fit dire à Hoham, roi d'Hébron, à Piream, roi de Jarmuth, à 3
Japhia, roi de Lakis, et à Debir, roi d'Églon : Montez vers moi, et aidez -moi, afin que nous frappions 4
Gabaon, car elle a fait la paix avec Josué et avec les enfants d'Israël. Cinq rois des Amoréens, le roi 5
de Jérusalem, le roi d'Hébron, le roi de Jarmuth, le roi de Lakis, le roi d'Églon, se réunirent ainsi et
montèrent avec toutes leurs armées ; ils vinrent camper près de Gabaon, et l'attaquèrent. Les gens de 6
Gabaon envoyèrent dire à Josué, au camp de Guilgal : N'abandonne pas tes serviteurs, monte vers nous
en hâte, délivre -nous, donne-nous du secours ; car tous les rois des Amoréens, qui habitent la montagne,
se sont réunis contre nous. Josué monta de Guilgal, lui et tous les gens de guerre avec lui, et tous les 7
vaillants hommes. L'Éternel dit à Josué : Ne les crains point, car je les livre entre tes mains, et aucun 8
d'eux ne tiendra devant toi. Josué arriva subitement sur eux, après avoir marché toute la nuit depuis 9
Guilgal. L'Éternel les mit en déroute devant Israël ; et Israël leur fit éprouver une grande défaite 10
près de Gabaon, les poursuivit sur le chemin qui monte à Beth-Horon, et les battit jusqu'à Azéka et à
Makkéda. Comme ils fuyaient devant Israël, et qu'ils étaient à la descente de Beth-Horon, l'Éternel 11
fit tomber du ciel sur eux de grosses pierres jusqu'à Azéka, et ils périrent ; ceux qui moururent par
les pierres de grêle furent plus nombreux que ceux qui furent tués avec l'épée par les enfants d'Israël.
Alors Josué parla à l'Éternel, le jour où l'Éternel livra les Amoréens aux enfants d'Israël, et il dit en 12
présence d'Israël : Soleil, arrête -toi sur Gabaon, Et toi, lune, sur la vallée d'Ajalon ! Et le soleil s'arrêta, 13
et la lune suspendit sa course, Jusqu'à ce que la nation eût tiré vengeance de ses ennemis. Cela n'est-il
pas écrit dans le livre du Juste ? Le soleil s'arrêta au milieu du ciel, Et ne se hâta point de se coucher,
presque tout un jour. Il n'y a point eu de jour comme celui-là, ni avant ni après, où l'Éternel ait écouté 14
la voix d'un homme ; car l'Éternel combattait pour Israël. Et Josué, et tout Israël avec lui, retourna au 15
camp à Guilgal. Les cinq rois s'enfuirent, et se cachèrent dans une caverne à Makkéda. On le rapporta 16, 17
à Josué, en disant : Les cinq rois se trouvent cachés dans une caverne à Makkéda. Josué dit : Roulez 18
de grosses pierres à l'entrée de la caverne, et mettez -y des hommes pour les garder. Et vous, ne vous 19
arrêtez pas, poursuivez vos ennemis, et attaquez-les par derrière ; ne les laissez pas entrer dans leurs
villes, car l'Éternel, votre Dieu, les a livrés entre vos mains. Après que Josué et les enfants d'Israël 20
leur eurent fait éprouver une très grande défaite, et les eurent complètement battus, ceux qui purent
échapper se sauvèrent dans les villes fortifiées, et tout le peuple revint tranquillement au camp vers 21
Josué à Makkéda, sans que personne remuât sa langue contre les enfants d'Israël. Josué dit alors : 22
Ouvrez l'entrée de la caverne, faites-en sortir ces cinq rois, et amenez-les-moi. Ils firent ainsi, et lui 23
amenèrent les cinq rois qu'ils avaient fait sortir de la caverne, le roi de Jérusalem, le roi d'Hébron, le roi
de Jarmuth, le roi de Lakis, le roi d'Églon. Lorsqu'ils eurent amené ces rois devant Josué, Josué appela 24
tous les hommes d'Israël, et dit aux chefs des gens de guerre qui avaient marché avec lui : Approchez
-vous, mettez vos pieds sur les cous de ces rois. Ils s'approchèrent, et ils mirent les pieds sur leurs
cous. Josué leur dit : Ne craignez point et ne vous effrayez point, fortifiez -vous et ayez du courage, car 25
c'est ainsi que l'Éternel traitera tous vos ennemis contre lesquels vous combattez. Après cela, Josué 26
les frappa et les fit mourir ; il les pendit à cinq arbres, et ils restèrent pendus aux arbres jusqu'au soir.
Vers le coucher du soleil, Josué ordonna qu'on les descendît des arbres, on les jeta dans la caverne où 27
ils s'étaient cachés, et l'on mit à l'entrée de la caverne de grosses pierres, qui y sont demeurées jusqu'à
ce jour. Josué prit Makkéda le même jour, et la frappa du tranchant de l'épée ; il dévoua par interdit le 28
roi, la ville et tous ceux qui s'y trouvaient ; il n'en laissa échapper aucun, et il traita le roi de Makkéda
comme il avait traité le roi de Jéricho. Josué, et tout Israël avec lui, passa de Makkéda à Libna, et il 29
attaqua Libna. L'Éternel la livra aussi, avec son roi, entre les mains d'Israël, et la frappa du tranchant 30
de l'épée, elle et tous ceux qui s'y trouvaient ; il n'en laissa échapper aucun, et il traita son roi comme il
avait traité le roi de Jéricho. Josué, et tout Israël avec lui, passa de Libna à Lakis ; il campa devant elle, 31
et il l'attaqua. L'Éternel livra Lakis entre les mains d'Israël, qui la prit le second jour, et la frappa du 32
tranchant de l'épée, elle et tous ceux qui s'y trouvaient, comme il avait traité Libna. Alors Horam, roi 33

de Guézer, monta pour secourir Lakis. Josué le battit, lui et son peuple, sans laisser échapper personne.
34 Josué, et tout Israël avec lui, passa de Lakis à Églon ; ils campèrent devant elle, et ils l'attaquèrent.
35 Ils la prirent le même jour, et la frappèrent du tranchant de l'épée, elle et tous ceux qui s'y trouvaient ;
36 Josué la dévoua par interdit le jour même, comme il avait traité Lakis. Josué, et tout Israël avec lui,
37 monta d'Églon à Hébron, et ils l'attaquèrent. Ils la prirent, et la frappèrent du tranchant de l'épée, elle, son roi, toutes les villes qui en dépendaient, et tous ceux qui s'y trouvaient ; Josué n'en laissa échapper
38 aucun, comme il avait fait à Églon, et il la dévoua par interdit avec tous ceux qui s'y trouvaient. Josué,
39 et tout Israël avec lui, se dirigea sur Debir, et il l'attaqua. Il la prit, elle, son roi, et toutes les villes qui en dépendaient ; ils les frappèrent du tranchant de l'épée, et ils dévouèrent par interdit tous ceux qui s'y trouvaient, sans en laisser échapper aucun ; Josué traita Debir et son roi comme il avait traité Hébron
40 et comme il avait traité Libna et son roi. Josué battit tout le pays, la montagne, le midi, la plaine et les coteaux, et il en battit tous les rois ; il ne laissa échapper personne, et il dévoua par interdit tout ce qui
41 respirait, comme l'avait ordonné l'Éternel, le Dieu d'Israël. Josué les battit de Kadès-Barnéa à Gaza,
42 il battit tout le pays de Gosen jusqu'à Gabaon. Josué prit en même temps tous ces rois et leur pays, car
43 l'Éternel, le Dieu d'Israël, combattait pour Israël. Et Josué, et tout Israël avec lui, retourna au camp à Guilgal.

11 Jabin, roi de Hatsor, ayant appris ces choses, envoya des messagers à Jobab, roi de Madon, au roi
2 de Schimron, au roi d'Acschaph, aux rois qui étaient au nord dans la montagne, dans la plaine au
3 midi de Kinnéreth, dans la vallée, et sur les hauteurs de Dor à l'occident, aux Cananéens de l'orient et de l'occident, aux Amoréens, aux Héthiens, aux Phéréziens, aux Jébusiens dans la montagne, et aux
4 Héviens au pied de l'Hermon dans le pays de Mitspa. Ils sortirent, eux et toutes leurs armées avec eux, formant un peuple innombrable comme le sable qui est sur le bord de la mer, et ayant des chevaux
5 et des chars en très grande quantité. Tous ces rois fixèrent un lieu de réunion, et vinrent camper
6 ensemble près des eaux de Mérom, pour combattre contre Israël. L'Éternel dit à Josué : Ne les crains point, car demain, à ce moment -ci, je les livrerai tous frappés devant Israël. Tu couperas les jarrets à
7 leurs chevaux, et tu brûleras au feu leurs chars. Josué, avec tous ses gens de guerre, arriva subitement
8 sur eux près des eaux de Mérom, et ils se précipitèrent au milieu d'eux. L'Éternel les livra entre les mains d'Israël ; ils les battirent et les poursuivirent jusqu'à Sidon la grande, jusqu'à Misrephoth-Maïm,
9 et jusqu'à la vallée de Mitspa vers l'orient ; ils les battirent, sans en laisser échapper aucun. Josué les
10 traita comme l'Éternel lui avait dit ; il coupa les jarrets à leurs chevaux, et il brûla leurs chars au feu. À son retour, et dans le même temps, Josué prit Hatsor, et frappa son roi avec l'épée : Hatsor était autrefois
11 la principale ville de tous ces royaumes. On frappa du tranchant de l'épée et l'on dévoua par interdit
12 tous ceux qui s'y trouvaient, il ne resta rien de ce qui respirait, et l'on mit le feu à Hatsor. Josué prit aussi toutes les villes de ces rois et tous leurs rois, et il les frappa du tranchant de l'épée, et il les dévoua
13 par interdit, comme l'avait ordonné Moïse, serviteur de l'Éternel. Mais Israël ne brûla aucune des
14 villes situées sur des collines, à l'exception seulement de Hatsor, qui fut brûlée par Josué. Les enfants d'Israël gardèrent pour eux tout le butin de ces villes et le bétail ; mais ils frappèrent du tranchant de
15 l'épée tous les hommes, jusqu'à ce qu'ils les eussent détruits, sans rien laisser de ce qui respirait. Josué exécuta les ordres de l'Éternel à Moïse, son serviteur, et de Moïse à Josué ; il ne négligea rien de tout ce
16 que l'Éternel avait ordonné à Moïse. C'est ainsi que Josué s'empara de tout ce pays, de la montagne, de tout le midi, de tout le pays de Gosen, de la vallée, de la plaine, de la montagne d'Israël et de ses vallées,
17 depuis la montagne nue qui s'élève vers Séir jusqu'à Baal-Gad, dans la vallée du Liban, au pied de la
18 montagne d'Hermon. Il prit tous leurs rois, les frappa et les fit mourir. La guerre que soutint Josué
19 contre tous ces rois fut de longue durée. Il n'y eut aucune ville qui fît la paix avec les enfants d'Israël,
20 excepté Gabaon, habitée par les Héviens ; ils les prirent toutes en combattant. Car l'Éternel permit que ces peuples s'obstinassent à faire la guerre contre Israël, afin qu'Israël les dévouât par interdit, sans qu'il y eût pour eux de miséricorde, et qu'il les détruisît, comme l'Éternel l'avait ordonné à Moïse.
21 Dans le même temps, Josué se mit en marche, et il extermina les Anakim de la montagne d'Hébron, de Debir, d'Anab, de toute la montagne de Juda et de toute la montagne d'Israël ; Josué les dévoua par
22 interdit, avec leurs villes. Il ne resta point d'Anakim dans le pays des enfants d'Israël ; il n'en resta
23 qu'à Gaza, à Gath et à Asdod. Josué s'empara donc de tout le pays, selon tout ce que l'Éternel avait dit à Moïse. Et Josué le donna en héritage à Israël, à chacun sa portion, d'après leurs tribus. Puis, le pays fut en repos et sans guerre.

12 Voici les rois que les enfants d'Israël battirent, et dont ils possédèrent le pays de l'autre côté du Jourdain, vers le soleil levant, depuis le torrent de l'Arnon jusqu'à la montagne de l'Hermon, avec toute
2 la plaine à l'orient. Sihon, roi des Amoréens, qui habitait à Hesbon. Sa domination s'étendait depuis Aroër, qui est au bord du torrent de l'Arnon, et, depuis le milieu du torrent, sur la moitié de Galaad,

jusqu'au torrent de Jabbok, frontière des enfants d'Ammon ; sur la plaine, jusqu'à la mer de Kinnéreth 3
à l'orient, et jusqu'à la mer de la plaine, la mer Salée, à l'orient vers Beth-Jeschimoth ; et du côté du midi,
sur le pied du Pisga. Og, roi de Basan, seul reste des Rephaïm, qui habitait à Aschtaroth et à Édréï. Sa 4, 5
domination s'étendait sur la montagne de l'Hermon, sur Salca, sur tout Basan jusqu'à la frontière des
Gueschuriens et des Maacathiens, et sur la moitié de Galaad, frontière de Sihon, roi de Hesbon. Moïse, 6
serviteur de l'Éternel, et les enfants d'Israël, les battirent ; et Moïse, serviteur de l'Éternel, donna leur
pays en possession aux Rubénites, aux Gadites, et à la moitié de la tribu de Manassé. Voici les rois que 7
Josué et les enfants d'Israël battirent de ce côté -ci du Jourdain, à l'occident, depuis Baal-Gad dans la
vallée du Liban jusqu'à la montagne nue qui s'élève vers Séir. Josué donna leur pays en possession aux
tribus d'Israël, à chacune sa portion, dans la montagne, dans la vallée, dans la plaine, sur les coteaux, 8
dans le désert, et dans le midi ; pays des Héthiens, des Amoréens, des Cananéens, des Phéréziens, des
Héviens et des Jébusiens. Le roi de Jéricho, un ; le roi d'Aï, près de Béthel, un ; le roi de Jérusalem, 9, 10
un ; le roi d'Hébron, un ; le roi de Jarmuth, un ; le roi de Lakis, un ; le roi d'Églon, un ; le roi de Guézer, 11, 12
un ; le roi de Debir, un ; le roi de Guéder, un ; le roi de Horma, un ; le roi d'Arad, un ; le roi de Libna, 13, 14, 15
un ; le roi d'Adullam, un ; le roi de Makkéda, un ; le roi de Béthel, un ; le roi de Tappuach, un ; le roi 16, 17
de Hépher, un ; le roi d'Aphek, un ; le roi de Lascharon, un ; le roi de Madon, un ; le roi de Hatsor, un ; 18, 19
le roi de Schimron-Meron, un ; le roi d'Acschaph, un ; le roi de Taanac, un ; le roi de Meguiddo, un ; le 20, 21, 22
roi de Kédesch, un ; le roi de Jokneam, au Carmel, un ; le roi de Dor, sur les hauteurs de Dor, un ; le roi 23
de Gojim, près de Guilgal, un ; le roi de Thirtsa, un. Total des rois : trente et un. 24

Josué était vieux, avancé en âge. L'Éternel lui dit alors : Tu es devenu vieux, tu es avancé en âge, et **13**
le pays qui te reste à soumettre est très grand. Voici le pays qui reste : tous les districts des Philistins 2
et tout le territoire des Gueschuriens, depuis le Schichor qui coule devant l'Égypte jusqu'à la frontière 3
d'Ékron au nord, contrée qui doit être tenue pour cananéenne, et qui est occupée par les cinq princes
des Philistins, celui de Gaza, celui d'Asdod, celui d'Askalon, celui de Gath et celui d'Ékron, et par les
Avviens ; à partir du midi, tout le pays des Cananéens, et Meara qui est aux Sidoniens, jusqu'à Aphek, 4
jusqu'à la frontière des Amoréens ; le pays des Guibliens, et tout le Liban vers le soleil levant, depuis 5
Baal-Gad au pied de la montagne d'Hermon jusqu'à l'entrée de Hamath ; tous les habitants de la 6
montagne, depuis le Liban jusqu'à Misrephoth-Maïm, tous les Sidoniens. Je les chasserai devant les
enfants d'Israël. Donne seulement ce pays en héritage par le sort à Israël, comme je te l'ai prescrit ;
et divise maintenant ce pays par portions entre les neuf tribus et la demi -tribu de Manassé. Les 7, 8
Rubénites et les Gadites, avec l'autre moitié de la tribu de Manassé, ont reçu leur héritage, que Moïse
leur a donné de l'autre côté du Jourdain, à l'orient, comme le leur a donné Moïse, serviteur de l'Éternel :
depuis Aroër sur les bords du torrent de l'Arnon, et depuis la ville qui est au milieu de la vallée, toute 9
la plaine de Médeba, jusqu'à Dibon ; toutes les villes de Sihon, roi des Amoréens, qui régnait à Hesbon, 10
jusqu'à la frontière des enfants d'Ammon ; Galaad, le territoire des Gueschuriens et des Maacathiens, 11
toute la montagne d'Hermon, et tout Basan, jusqu'à Salca ; tout le royaume d'Og en Basan, qui régnait 12
à Aschtaroth et à Édréï, et qui était le seul reste des Rephaïm. Moïse battit ces rois, et les chassa. Mais 13
les enfants d'Israël ne chassèrent point les Gueschuriens et les Maacathiens, qui ont habité au milieu
d'Israël jusqu'à ce jour. La tribu de Lévi fut la seule à laquelle Moïse ne donna point d'héritage ; les 14
sacrifices consumés par le feu devant l'Éternel, le Dieu d'Israël, tel fut son héritage, comme il le lui
avait dit. Moïse avait donné à la tribu des fils de Ruben une part selon leurs familles. Ils eurent pour 15, 16
territoire, à partir d'Aroër sur les bords du torrent d'Arnon, et de la ville qui est au milieu de la vallée,
toute la plaine près de Médeba, Hesbon et toutes ses villes dans la plaine, Dibon, Bamoth-Baal, Beth- 17
Baal-Meon, Jahats, Kedémoth, Méphaath, Kirjathaïm, Sibma, Tséreth-Haschachar sur la montagne 18, 19
de la vallée, Beth-Peor, les coteaux du Pisga, Beth-Jeschimoth, toutes les villes de la plaine, et tout 20, 21
le royaume de Sihon, roi des Amoréens, qui régnait à Hesbon : Moïse l'avait battu, lui et les princes de
Madian, Évi, Rékem, Tsur, Hur et Réba, princes qui relevaient de Sihon et qui habitaient dans le pays.
Parmi ceux que tuèrent les enfants d'Israël, ils avaient aussi fait périr avec l'épée le devin Balaam, 22
fils de Beor. Le Jourdain servait de limite au territoire des fils de Ruben. Voilà l'héritage des fils de 23
Ruben selon leurs familles ; les villes et leurs villages. Moïse avait donné à la tribu de Gad, aux fils 24
de Gad, une part selon leurs familles. Ils eurent pour territoire Jaezer, toutes les villes de Galaad, la 25
moitié du pays des enfants d'Ammon jusqu'à Aroër vis-à-vis de Rabba, depuis Hesbon jusqu'à Ramath- 26
Mitspé et Bethonim, depuis Mahanaïm jusqu'à la frontière de Debir, et, dans la vallée, Beth-Haram, 27
Beth-Nimra, Succoth et Tsaphon, reste du royaume de Sihon, roi de Hesbon, ayant le Jourdain pour
limite jusqu'à l'extrémité de la mer de Kinnéreth de l'autre côté du Jourdain, à l'orient. Voilà l'héritage 28
des fils de Gad selon leurs familles ; les villes et leurs villages. Moïse avait donné à la demi -tribu 29
de Manassé, aux fils de Manassé, une part selon leurs familles. Ils eurent pour territoire, à partir 30
de Mahanaïm, tout Basan, tout le royaume d'Og, roi de Basan, et tous les bourgs de Jaïr en Basan,

31 soixante villes. La moitié de Galaad, Aschtaroth et Édréï, villes du royaume d'Og en Basan, échurent
32 aux fils de Makir, fils de Manassé, à la moitié des fils de Makir, selon leurs familles. Telles sont les
parts que fit Moïse, lorsqu'il était dans les plaines de Moab, de l'autre côté du Jourdain, vis-à-vis de
33 Jéricho, à l'orient. Moïse ne donna point d'héritage à la tribu de Lévi ; l'Éternel, le Dieu d'Israël, tel fut
son héritage, comme il le lui avait dit.

14 Voici ce que les enfants d'Israël reçurent en héritage dans le pays de Canaan, ce que partagèrent
entre eux le sacrificateur Éléazar, Josué, fils de Nun, et les chefs de famille des tribus des enfants
2 d'Israël. Le partage eut lieu d'après le sort, comme l'Éternel l'avait ordonné par Moïse, pour les neuf
3 tribus et pour la demi -tribu. Car Moïse avait donné un héritage aux deux tribus et à la demi -tribu
4 de l'autre côté du Jourdain ; mais il n'avait point donné aux Lévites d'héritage parmi eux. Les fils de
Joseph formaient deux tribus, Manassé et Éphraïm ; et l'on ne donna point de part aux Lévites dans
le pays, si ce n'est des villes pour habitation, et les banlieues pour leurs troupeaux et pour leurs biens.
5 Les enfants d'Israël se conformèrent aux ordres que l'Éternel avait donnés à Moïse, et ils partagèrent
6 le pays. Les fils de Juda s'approchèrent de Josué, à Guilgal ; et Caleb, fils de Jephunné, le Kenizien,
lui dit : Tu sais ce que l'Éternel a déclaré à Moïse, homme de Dieu, au sujet de moi et au sujet de toi, à
7 Kadès-Barnéa. J'étais âgé de quarante ans lorsque Moïse, serviteur de l'Éternel, m'envoya de Kadès-
8 Barnéa pour explorer le pays, et je lui fis un rapport avec droiture de coeur. Mes frères qui étaient
montés avec moi découragèrent le peuple, mais moi je suivis pleinement la voie de l'Éternel, mon Dieu.
9 Et ce jour -là Moïse jura, en disant : Le pays que ton pied a foulé sera ton héritage à perpétuité, pour
10 toi et pour tes enfants, parce que tu as pleinement suivi la voie de l'Éternel, mon Dieu. Maintenant
voici, l'Éternel m'a fait vivre, comme il l'a dit. Il y a quarante -cinq ans que l'Éternel parlait ainsi à
Moïse, lorsqu'Israël marchait dans le désert ; et maintenant voici, je suis âgé aujourd'hui de quatre-
11 vingt -cinq ans. Je suis encore vigoureux comme au jour où Moïse m'envoya ; j'ai autant de force que
12 j'en avais alors, soit pour combattre, soit pour sortir et pour entrer. Donne -moi donc cette montagne
dont l'Éternel a parlé dans ce temps -là ; car tu as appris alors qu'il s'y trouve des Anakim, et qu'il y a
des villes grandes et fortifiées. L'Éternel sera peut-être avec moi, et je les chasserai, comme l'Éternel a
13, 14 dit. Josué bénit Caleb, fils de Jephunné, et il lui donna Hébron pour héritage. C'est ainsi que Caleb,
fils de Jephunné, le Kenizien, a eu jusqu'à ce jour Hébron pour héritage, parce qu'il avait pleinement
15 suivi la voie de l'Éternel, le Dieu d'Israël. Hébron s'appelait autrefois Kirjath-Arba : Arba avait été
l'homme le plus grand parmi les Anakim. Le pays fut dès lors en repos et sans guerre.

15 La part échue par le sort à la tribu des fils de Juda, selon leurs familles, s'étendait vers la frontière
2 d'Édom, jusqu'au désert de Tsin, au midi, à l'extrémité méridionale. Ainsi, leur limite méridionale par-
3 tait de l'extrémité de la mer Salée, de la langue qui fait face au sud. Elle se prolongeait au midi de la
montée d'Akrabbim, passait par Tsin, et montait au midi de Kadès-Barnéa ; elle passait de là par Hets-
4 ron, montait vers Addar, et tournait à Karkaa ; elle passait ensuite par Atsmon, et continuait jusqu'au
5 torrent d'Égypte, pour aboutir à la mer. Ce sera votre limite au midi. La limite orientale était la mer
Salée jusqu'à l'embouchure du Jourdain. La limite septentrionale partait de la langue de mer qui est à
6 l'embouchure du Jourdain. Elle montait vers Beth-Hogla, passait au nord de Beth-Araba, et s 'élevait
7 jusqu'à la pierre de Bohan, fils de Ruben ; elle montait à Debir, à quelque distance de la vallée d'Acor,
et se dirigeait vers le nord du côté de Guilgal, qui est vis-à-vis de la montée d'Adummim au sud du tor-
8 rent. Elle passait près des eaux d'En-Schémesch, et se prolongeait jusqu'à En-Roguel. Elle montait de
là par la vallée de Ben- Hinnom au côté méridional de Jebus, qui est Jérusalem, puis s 'élevait jusqu'au
sommet de la montagne, qui est devant la vallée de Hinnom à l'occident, et à l'extrémité de la vallée des
9 Rephaïm au nord Du sommet de la montagne elle s'étendait jusqu'à la source des eaux de Nephthoach,
continuait vers les villes de la montagne d'Éphron, et se prolongeait par Baala, qui est Kirjath-Jearim.
10 De Baala elle tournait à l'occident vers la montagne de Séir, traversait le côté septentrional de la mon-
11 tagne de Jearim, à Kesalon, descendait à Beth-Schémesch, et passait par Thimna. Elle continuait sur
le côté septentrional d'Ékron, s 'étendait vers Schicron, passait par la montagne de Baala, et se prolon-
12 geait jusqu'à Jabneel, pour aboutir à la mer. La limite occidentale était la grande mer. Telles furent de
13 tous les côtés les limites des fils de Juda, selon leurs familles. On donna à Caleb, fils de Jephunné, une
part au milieu des fils de Juda, comme l'Éternel l'avait ordonné à Josué ; on lui donna Kirjath -Arba,
14 qui est Hébron : Arba était le père d'Anak. Caleb en chassa les trois fils d'Anak : Schéschaï, Ahiman
15 et Talmaï, enfants d'Anak. De là il monta contre les habitants de Debir : Debir s'appelait autrefois
16 Kirjath-Sépher. Caleb dit : Je donnerai ma fille Acsa pour femme à celui qui battra Kirjath-Sépher et
17 qui la prendra. Othniel, fils de Kenaz, frère de Caleb, s'en empara ; et Caleb lui donna pour femme sa
18 fille Acsa. Lorsqu'elle fut entrée chez Othniel, elle le sollicita de demander à son père un champ. Elle
19 descendit de dessus son âne, et Caleb lui dit : Qu'as-tu ? Elle répondit : Fais -moi un présent, car tu m'as

donné une terre du midi ; donne -moi aussi des sources d'eau. Et il lui donna les sources supérieures et
les sources inférieures. Tel fut l'héritage des fils de Juda, selon leurs familles. Les villes situées dans 20, 21
la contrée du midi, à l'extrémité de la tribu des fils de Juda, vers la frontière d'Édom, étaient : Kabt-
seel, Éder, Jagur, Kina, Dimona, Adada, Kédesch, Hatsor, Ithnan, Ziph, Thélem, Bealoth, Hatsor 22, 23, 24, 25
-Hadattha, Kerijoth -Hetsron, qui est Hatsor, Amam, Schema, Molada, Hatsar-Gadda, Heschmon, 26, 27
Beth-Paleth, Hatsar-Schual, Beer-Schéba, Bizjothja, Baala, Ijjim, Atsem, Eltholad, Kesil, Horma, 28, 29, 30
Tsiklag, Madmanna, Sansanna, Lebaoth, Schilhim, Aïn, et Rimmon. Total des villes : vingt -neuf, et 31, 32
leurs villages. Dans la plaine : Eschthaol, Tsorea, Aschna, Zanoach, En-Gannim, Tappuach, Énam, 33, 34
Jarmuth, Adullam, Soco, Azéka, Schaaraïm, Adithaïm, Guedéra, et Guedérothaïm ; quatorze villes, 35, 36
et leurs villages. Tsenan, Hadascha, Migdal-Gad, Dilean, Mitspé, Joktheel, Lakis, Botskath, Églon, 37, 38, 39
Cabbon, Lachmas, Kithlisch, Guedéroth, Beth-Dagon, Naama, et Makkéda ; seize villes, et leurs vil- 40, 41
lages. Libna, Éther, Aschan, Jiphtach, Aschna, Netsib, Keïla, Aczib, et Maréscha ; neuf villes, et 42, 43, 44
leurs villages. Ékron, les villes de son ressort et ses villages ; depuis Ékron et à l'occident, toutes les 45, 46
villes près d'Asdod, et leurs villages, Asdod, les villes de son ressort, et ses villages ; Gaza, les villes 47
de son ressort, et ses villages, jusqu'au torrent d'Égypte, et à la grande mer, qui sert de limite. Dans 48
la montagne : Schamir, Jatthir, Soco, Danna, Kirjath-Sanna, qui est Debir, Anab, Eschthemo, Anim, 49, 50
Gosen, Holon, et Guilo, onze villes, et leurs villages. Arab, Duma, Éschean, Janum, Beth-Tappuach, 51, 52, 53
Aphéka, Humta, Kirjath-Arba, qui est Hébron, et Tsior ; neuf villes, et leurs villages. Maon, Carmel, 54, 55
Ziph, Juta, Jizreel, Jokdeam, Zanoach, Kaïn, Guibea, et Thimna ; dix villes, et leurs villages. Hal- 56, 57, 58
hul, Beth-Tsur, Guedor, Maarath, Beth-Anoth, et Elthekon ; six villes, et leurs villages. Kirjath-Baal, 59, 60
qui est Kirjath-Jearim, et Rabba ; deux villes, et leurs villages. Dans le désert : Beth-Araba, Middin, 61
Secaca, Nibschan, Ir-Hammélach, et En-Guédi ; six villes, et leurs villages. Les fils de Juda ne purent 62, 63
pas chasser les Jébusiens qui habitaient à Jérusalem, et les Jébusiens ont habité avec les fils de Juda à
Jérusalem jusqu'à ce jour.

La part échue par le sort aux fils de Joseph s'étendait depuis le Jourdain près de Jéricho, vers **16**
les eaux de Jéricho, à l'orient. La limite suivait le désert qui s'élève de Jéricho à Béthel par la mon-
tagne. Elle continuait de Béthel à Luz, et passait vers la frontière des Arkiens par Atharoth. Puis 2, 3
elle descendait à l'occident vers la frontière des Japhléthiens jusqu'à celle de Beth-Horon la basse et
jusqu'à Guézer, pour aboutir à la mer. C'est là que reçurent leur héritage les fils de Joseph, Manassé 4
et Éphraïm. Voici les limites des fils d'Éphraïm, selon leurs familles. La limite de leur héritage était, 5
à l'orient, Atharoth-Addar jusqu'à Beth-Horon la haute. Elle continuait du côté de l'occident vers Mic- 6
methath au nord, tournait à l'orient vers Thaanath-Silo, et passait dans la direction de l'orient par
Janoach. De Janoach elle descendait à Atharoth et à Naaratha, touchait à Jéricho, et se prolongeait 7
jusqu'au Jourdain. De Tappuach elle allait vers l'occident au torrent de Kana, pour aboutir à la mer. 8
Tel fut l'héritage de la tribu des fils d'Éphraïm, selon leurs familles. Les fils d'Éphraïm avaient aussi 9
des villes séparées au milieu de l'héritage des fils de Manassé, toutes avec leurs villages. Ils ne chas- 10
sèrent point les Cananéens qui habitaient à Guézer, et les Cananéens ont habité au milieu d'Éphraïm
jusqu'à ce jour, mais ils furent assujettis à un tribut.

Une part échut aussi par le sort à la tribu de Manassé, car il était le premier-né de Joseph. Makir, **17**
premier-né de Manassé et père de Galaad, avait eu Galaad et Basan, parce qu'il était un homme de
guerre. On donna par le sort une part aux autres fils de Manassé, selon leurs familles, aux fils d'Abié- 2
zer, aux fils de Hélek, aux fils d'Asriel, aux fils de Sichem, aux fils de Hépher, aux fils de Schemida :
ce sont là les enfants mâles de Manassé, fils de Joseph, selon leurs familles. Tselophchad, fils de Hé- 3
pher, fils de Galaad, fils de Makir, fils de Manassé, n'eut point de fils, mais il eut des filles dont voici
les noms : Machla, Noa, Hogla, Milca et Thirtsa. Elles se présentèrent devant le sacrificateur Éléazar, 4
devant Josué, fils de Nun, et devant les princes, en disant : L'Éternel a commandé à Moïse de nous
donner un héritage parmi nos frères. Et on leur donna, selon l'ordre de l'Éternel, un héritage parmi
les frères de leur père. Il échut dix portions à Manassé, outre le pays de Galaad et de Basan, qui est 5
de l'autre côté du Jourdain. Car les filles de Manassé eurent un héritage parmi ses fils, et le pays de 6
Galaad fut pour les autres fils de Manassé. La limite de Manassé s'étendait d'Aser à Micmethath, qui 7
est près de Sichem, et allait à Jamin vers les habitants d'En-Tappuach. Le pays de Tappuach était 8
aux fils de Manassé, mais Tappuach sur la frontière de Manassé était aux fils d'Éphraïm. La limite 9
descendait au torrent de Kana, au midi du torrent. Ces villes étaient à Éphraïm, au milieu des villes de
Manassé. La limite de Manassé au nord du torrent aboutissait à la mer. Le territoire du midi était à 10
Éphraïm, celui du nord à Manassé, et la mer leur servait de limite ; ils touchaient à Aser vers le nord,
et à Issacar vers l'orient. Manassé possédait dans Issacar et dans Aser : Beth-Schean et les villes de 11

son ressort, Jibleam et les villes de son ressort, les habitants de Dor et les villes de son ressort, les habitants d'En-Dor et les villes de son ressort, les habitants de Thaanac et les villes de son ressort, et
12 les habitants de Meguiddo et les villes de son ressort, trois contrées. Les fils de Manassé ne purent pas
13 prendre possession de ces villes, et les Cananéens voulurent rester dans ce pays. Lorsque les enfants d'Israël furent assez forts, ils assujettirent les Cananéens à un tribut, mais ils ne les chassèrent point.
14 Les fils de Joseph parlèrent à Josué, et dirent : Pourquoi nous as-tu donné en héritage un seul lot, une seule part, tandis que nous formons un peuple nombreux et que l'Éternel nous a bénis jusqu'à présent ?
15 Josué leur dit : Si vous êtes un peuple nombreux, montez à la forêt, et vous l'abattrez pour vous y faire de la place dans le pays des Phéréziens et des Rephaïm, puisque la montagne d'Éphraïm est trop étroite
16 pour vous. Les fils de Joseph dirent : La montagne ne nous suffira pas, et il y a des chars de fer chez tous les Cananéens qui habitent la vallée, chez ceux qui sont à Beth-Schean et dans les villes de son
17 ressort, et chez ceux qui sont dans la vallée de Jizreel. Josué dit à la maison de Joseph, à Éphraïm et à Manassé : Vous êtes un peuple nombreux, et votre force est grande, vous n'aurez pas un simple lot.
18 Mais vous aurez la montagne, car c'est une forêt que vous abattrez et dont les issues seront à vous, et vous chasserez les Cananéens, malgré leurs chars de fer et malgré leur force.

18 Toute l'assemblée des enfants d'Israël se réunit à Silo, et ils y placèrent la tente d'assignation. Le
2 pays était soumis devant eux. Il restait sept tribus des enfants d'Israël qui n'avaient pas encore reçu
3 leur héritage. Josué dit aux enfants d'Israël : Jusques à quand négligerez -vous de prendre possession
4 du pays que l'Éternel, le Dieu de vos pères, vous a donné ? Choisissez trois hommes par tribu, et je les ferai partir. Ils se lèveront, parcourront le pays, traceront un plan en vue du partage, et reviendront
5 auprès de moi. Ils le diviseront en sept parts ; Juda restera dans ses limites au midi, et la maison de
6 Joseph restera dans ses limites au nord. Vous donc, vous tracerez un plan du pays en sept parts, et
7 vous me l'apporterez ici. Je jetterai pour vous le sort devant l'Éternel, notre Dieu. Mais il n'y aura point de part pour les Lévites au milieu de vous, car le sacerdoce de l'Éternel est leur héritage ; et Gad, Ruben et la demi -tribu de Manassé ont reçu leur héritage, que Moïse, serviteur de l'Éternel, leur a donné de
8 l'autre côté du Jourdain, à l'orient. Lorsque ces hommes se levèrent et partirent pour tracer un plan du pays, Josué leur donna cet ordre : Allez, parcourez le pays, tracez -en un plan, et revenez auprès de moi ;
9 puis je jetterai pour vous le sort devant l'Éternel, à Silo. Ces hommes partirent, parcoururent le pays, et en tracèrent d'après les villes un plan en sept parts, dans un livre ; et ils revinrent auprès de Josué
10 dans le camp à Silo. Josué jeta pour eux le sort à Silo devant l'Éternel, et il fit le partage du pays entre
11 les enfants d'Israël, en donnant à chacun sa portion. Le sort tomba sur la tribu des fils de Benjamin, selon leurs familles, et la part qui leur échut par le sort avait ses limites entre les fils de Juda et les
12 fils de Joseph. Du côté septentrional, leur limite partait du Jourdain. Elle montait au nord de Jéricho,
13 s'élevait dans la montagne vers l'occident, et aboutissait au désert de Beth-Aven. Elle passait de là par Luz, au midi de Luz, qui est Béthel, et elle descendait à Atharoth-Addar par-dessus la montagne qui est
14 au midi de Beth-Horon la basse. Du côté occidental, la limite se prolongeait et tournait au midi depuis la montagne qui est vis-à-vis de Beth-Horon ; elle continuait vers le midi, et aboutissait à Kirjath-Baal,
15 qui est Kirjath-Jearim, ville des fils de Juda. C'était le côté occidental. Le côté méridional commençait à l'extrémité de Kirjath-Jearim. La limite se prolongeait vers l'occident jusqu'à la source des eaux de
16 Nephthoach. Elle descendait à l'extrémité de la montagne qui est vis-à-vis de la vallée de Ben -Hinnom, dans la vallée des Rephaïm au nord. Elle descendait par la vallée de Hinnom, sur le côté méridional des
17 Jébusiens, jusqu'à En-Roguel. Elle se dirigeait vers le nord à En-Schémesch, puis à Gueliloth, qui est
18 vis-à-vis de la montée d'Adummim, et elle descendait à la pierre de Bohan, fils de Ruben. Elle passait
19 sur le côté septentrional en face d'Araba, descendait à Araba, et continuait sur le côté septentrional de Beth-Hogla, pour aboutir à la langue septentrionale de la mer Salée, vers l'embouchure du Jourdain
20 au midi. C'était la limite méridionale. Du côté oriental, le Jourdain formait la limite. Tel fut l'héritage
21 des fils de Benjamin, selon leurs familles, avec ses limites de tous les côtés. Les villes de la tribu
22 des fils de Benjamin, selon leurs familles, étaient : Jéricho, Beth-Hogla, Émek -Ketsits, Beth-Araba,
23, 24 Tsemaraïm, Béthel, Avvim, Para, Ophra, Kephar-Ammonaï, Ophni et Guéba ; douze villes, et leurs
25, 26, 27, 28 villages. Gabaon, Rama, Beéroth, Mitspé, Kephira, Motsa, Rékem, Jirpeel, Thareala, Tséla, Eleph, Jebus, qui est Jérusalem, Guibeath, et Kirjath ; quatorze villes, et leurs villages. Tel fut l'héritage des fils de Benjamin, selon leurs familles.

19 La seconde part échut par le sort à Siméon, à la tribu des fils de Siméon, selon leurs familles. Leur
2 héritage était au milieu de l'héritage des fils de Juda. Ils eurent dans leur héritage : Beer-Schéba,
3, 4, 5 Schéba, Molada, Hatsar-Schual, Bala, Atsem, Eltholad, Bethul, Horma, Tsiklag, Beth-Marcaboth,
6, 7 Hatsar-Susa, Beth-Lebaoth et Scharuchen, treize villes, et leurs villages ; Aïn, Rimmon, Éther, et
8 Aschan, quatre villes, et leurs villages ; et tous les villages aux environs de ces villes, jusqu'à Baalath-Beer, qui est Ramath du midi. Tel fut l'héritage de la tribu des fils de Siméon, selon leurs familles.

L'héritage des fils de Siméon fut pris sur la portion des fils de Juda ; car la portion des fils de Juda 9
était trop grande pour eux, et c'est au milieu de leur héritage que les fils de Siméon reçurent le leur.
La troisième part échut par le sort aux fils de Zabulon, selon leurs familles. La limite de leur héritage 10
s'étendait jusqu'à Sarid. Elle montait à l'occident vers Mareala, et touchait à Dabbéscheth, puis au 11
torrent qui coule devant Jokneam. De Sarid elle tournait à l'orient, vers le soleil levant, jusqu'à la 12
frontière de Kisloth-Thabor, continuait à Dabrath, et montait à Japhia. De là elle passait à l'orient par 13
Guittha-Hépher, par Ittha-Katsin, continuait à Rimmon, et se prolongeait jusqu'à Néa. Elle tournait 14
ensuite du côté du nord vers Hannathon, et aboutissait à la vallée de Jiphthach-El. De plus, Kat- 15
thath, Nahalal, Schimron, Jideala, Bethléhem. Douze villes, et leurs villages. Tel fut l'héritage des 16
fils de Zabulon, selon leurs familles, ces villes -là et leurs villages. La quatrième part échut par le 17
sort à Issacar, aux fils d'Issacar, selon leurs familles. Leur limite passait par Jizreel, Kesulloth, Su- 18
nem, Hapharaïm, Schion, Anacharath, Rabbith, Kischjon, Abets, Rémeth, En-Gannim, En-Hadda, 19, 20, 21
et Beth-Patsets ; elle touchait à Thabor, à Schachatsima, à Beth-Schémesch, et aboutissait au Jour- 22
dain. Seize villes, et leurs villages. Tel fut l'héritage de la tribu des fils d'Issacar, selon leurs familles, 23
ces villes -là et leurs villages. La cinquième part échut par le sort à la tribu des fils d'Aser, selon leurs 24
familles. Leur limite passait par Helkath, Hali, Béthen, Acschaph, Allammélec, Amead et Mischeal ; 25, 26
elle touchait, vers l'occident, au Carmel et au Schichor-Libnath ; puis elle tournait du côté de l'orient 27
à Beth-Dagon, atteignait Zabulon et la vallée de Jiphthach-El au nord de Beth-Émek et de Neïel, et se
prolongeait vers Cabul, à gauche, et vers Ébron, Rehob, Hammon et Kana, jusqu'à Sidon la grande. 28
Elle tournait ensuite vers Rama jusqu'à la ville forte de Tyr, et vers Hosa, pour aboutir à la mer, par la 29
contrée d'Aczib. De plus, Umma, Aphek et Rehob. Vingt -deux villes, et leurs villages. Tel fut l'héri- 30, 31
tage de la tribu des fils d'Aser, selon leurs familles, ces villes -là et leurs villages. La sixième part échut 32
par le sort aux fils de Nephthali, selon leurs familles. Leur limite s'étendait depuis Héleph, depuis Al- 33
lon, par Tsaanannim, Adami -Nékeb et Jabneel, jusqu'à Lakkum, et elle aboutissait au Jourdain. Elle 34
tournait vers l'occident à Aznoth-Thabor, et de là continuait à Hukkok ; elle touchait à Zabulon du côté
du midi, à Aser du côté de l'occident, et à Juda ; le Jourdain était du côté de l'orient. Les villes fortes 35
étaient : Tsiddim, Tser, Hammath, Rakkath, Kinnéreth, Adama, Rama, Hatsor, Kédesch, Édréï, En- 36, 37
Hatsor, Jireon, Migdal-El, Horem, Beth-Anath et Beth-Schémesch. Dix-neuf villes, et leurs villages. 38
Tel fut l'héritage de la tribu des fils de Nephthali, selon leurs familles, ces villes -là et leurs villages. 39
La septième part échut par le sort à la tribu des fils de Dan, selon leurs familles. La limite de leur 40, 41
héritage comprenait Tsorea, Eschthaol, Ir-Schémesch, Schaalabbin, Ajalon, Jithla, Élon, Thimnatha, 42, 43
Ékron, Eltheké, Guibbethon, Baalath, Jehud, Bené-Berak, Gath-Rimmon, Mé-Jarkon et Rakkon, 44, 45, 46
avec le territoire vis-à-vis de Japho. Le territoire des fils de Dan s'étendait hors de chez eux. Les fils 47
de Dan montèrent et combattirent contre Léschem ; ils s'en emparèrent et la frappèrent du tranchant
de l'épée ; ils en prirent possession, s'y établirent, et l 'appelèrent Dan, du nom de Dan, leur père. Tel 48
fut l'héritage de la tribu des fils de Dan, selon leurs familles, ces villes -là et leurs villages. Lorsqu'ils 49
eurent achevé de faire le partage du pays, d'après ses limites, les enfants d'Israël donnèrent à Josué,
fils de Nun, une possession au milieu d'eux. Selon l'ordre de l'Éternel, ils lui donnèrent la ville qu'il 50
demanda, Thimnath-Sérach, dans la montagne d'Éphraïm. Il rebâtit la ville, et y fit sa demeure. Tels 51
sont les héritages que le sacrificateur Éléazar, Josué, fils de Nun, et les chefs de famille des tribus des
enfants d'Israël, distribuèrent par le sort devant l'Éternel à Silo, à l'entrée de la tente d'assignation. Ils
achevèrent ainsi le partage du pays.

L'Éternel parla à Josué, et dit : Parle aux enfants d'Israël, et dis : Établissez -vous, comme je vous **20**, 2
l'ai ordonné par Moïse, des villes de refuge, où pourra s'enfuir le meurtrier qui aura tué quelqu'un in- 3
volontairement, sans intention ; elles vous serviront de refuge contre le vengeur du sang. Le meurtrier 4
s'enfuira vers l'une de ces villes, s'arrêtera à l'entrée de la porte de la ville, et exposera son cas aux
anciens de cette ville ; ils le recueilleront auprès d'eux dans la ville, et lui donneront une demeure, afin
qu'il habite avec eux. Si le vengeur du sang le poursuit, ils ne livreront point le meurtrier entre ses 5
mains ; car c'est sans le vouloir qu'il a tué son prochain, et sans avoir été auparavant son ennemi. Il 6
restera dans cette ville jusqu'à ce qu'il ait comparu devant l'assemblée pour être jugé, jusqu'à la mort
du souverain sacrificateur alors en fonctions. À cette époque, le meurtrier s'en retournera et rentrera
dans sa ville et dans sa maison, dans la ville d'où il s'était enfui. Ils consacrèrent Kédesch, en Gali- 7
lée, dans la montagne de Nephthali ; Sichem, dans la montagne d'Éphraïm ; et Kirjath-Arba, qui est
Hébron, dans la montagne de Juda. Et de l'autre côté du Jourdain, à l'orient de Jéricho, ils choisirent 8
Betser, dans le désert, dans la plaine, dans la tribu de Ruben ; Ramoth, en Galaad, dans la tribu de
Gad ; et Golan, en Basan, dans la tribu de Manassé. Telles furent les villes désignées pour tous les 9
enfants d'Israël et pour l'étranger en séjour au milieu d'eux, afin que celui qui aurait tué quelqu'un
involontairement pût s'y réfugier, et qu'il ne mourût pas de la main du vengeur du sang avant d'avoir

comparu devant l'assemblée.

21 Les chefs de famille des Lévites s'approchèrent du sacrificateur Éléazar, de Josué, fils de Nun, et
2 des chefs de famille des tribus des enfants d'Israël. Ils leur parlèrent à Silo, dans le pays de Canaan,
et dirent : L'Éternel a ordonné par Moïse qu'on nous donnât des villes pour habitation, et leurs ban-
3 lieues pour notre bétail. Les enfants d'Israël donnèrent alors aux Lévites, sur leur héritage, les villes
4 suivantes et leurs banlieues, d'après l'ordre de l'Éternel. On tira le sort pour les familles des Keha-
thites ; et les Lévites, fils du sacrificateur Aaron, eurent par le sort treize villes de la tribu de Juda, de
5 la tribu de Siméon et de la tribu de Benjamin ; les autres fils de Kehath eurent par le sort dix villes
6 des familles de la tribu d'Éphraïm, de la tribu de Dan et de la demi -tribu de Manassé. Les fils de
Guerschon eurent par le sort treize villes des familles de la tribu d'Issacar, de la tribu d'Aser, de la tribu
7 de Nephthali et de la demi -tribu de Manassé en Basan. Les fils de Merari, selon leurs familles, eurent
8 douze villes de la tribu de Ruben, de la tribu de Gad et de la tribu de Zabulon. Les enfants d'Israël
donnèrent aux Lévites, par le sort, ces villes et leurs banlieues, comme l'Éternel l'avait ordonné par
9 Moïse. Ils donnèrent de la tribu des fils de Juda et de la tribu des fils de Siméon les villes qui vont
10 être nominativement désignées, et qui furent pour les fils d'Aaron d'entre les familles des Kehathites
11 et des fils de Lévi, car le sort les avait indiqués les premiers. Ils leur donnèrent Kirjath -Arba, qui est
12 Hébron, dans la montagne de Juda, et la banlieue qui l'entoure : Arba était le père d'Anak. Le territoire
13 de la ville et ses villages furent accordés à Caleb, fils de Jephunné, pour sa possession. Ils donnèrent
donc aux fils du sacrificateur Aaron la ville de refuge pour les meurtriers, Hébron et sa banlieue, Libna
14, 15 et sa banlieue, Jatthir et sa banlieue, Eschthemoa et sa banlieue, Holon et sa banlieue, Debir et sa
16 banlieue, Aïn et sa banlieue, Jutta et sa banlieue, et Beth-Schémesch et sa banlieue, neuf villes de
17, 18 ces deux tribus ; et de la tribu de Benjamin, Gabaon et sa banlieue, Guéba et sa banlieue, Anathoth
19 et sa banlieue, et Almon et sa banlieue, quatre villes. Total des villes des sacrificateurs, fils d'Aaron :
20 treize villes, et leurs banlieues. Les Lévites appartenant aux familles des autres fils de Kehath eurent
21 par le sort des villes de la tribu d'Éphraïm. On leur donna la ville de refuge pour les meurtriers, Si-
22 chem et sa banlieue, dans la montagne d'Éphraïm, Guézer et sa banlieue, Kibtsaïm et sa banlieue, et
23 Beth-Horon et sa banlieue, quatre villes ; de la tribu de Dan, Eltheké et sa banlieue, Guibbethon et sa
24, 25 banlieue, Ajalon et sa banlieue, et Gath-Rimmon et sa banlieue, quatre villes ; et de la demi -tribu de
26 Manassé, Thaanac et sa banlieue, et Gath-Rimmon et sa banlieue, deux villes. Total des villes : dix, et
27 leurs banlieues, pour les familles des autres fils de Kehath. On donna aux fils de Guerschon, d'entre
les familles des Lévites : de la demi -tribu de Manassé, la ville de refuge pour les meurtriers, Golan en
28 Basan et sa banlieue, et Beeschthra et sa banlieue, deux villes ; de la tribu d'Issacar, Kischjon et sa
29 banlieue, Dabrath et sa banlieue, Jarmuth et sa banlieue, et En-Gannim et sa banlieue, quatre villes ;
30, 31 de la tribu d'Aser, Mischeal et sa banlieue, Abdon et sa banlieue, Helkath et sa banlieue, et Rehob et
32 sa banlieue, quatre villes ; et de la tribu de Nephthali, la ville de refuge pour les meurtriers, Kédesch
33 en Galilée et sa banlieue, Hammoth-Dor et sa banlieue, et Karthan et sa banlieue, trois villes. Total
34 des villes des Guerschonites, selon leurs familles : treize villes et leurs banlieues. On donna au reste
des Lévites, qui appartenaient aux familles des fils de Merari : de la tribu de Zabulon, Jokneam et sa
35, 36 banlieue, Kartha et sa banlieue, Dimna et sa banlieue, et Nahalal et sa banlieue, quatre villes ; de la
37 tribu de Ruben, Betser et sa banlieue, Jahtsa et sa banlieue, Kedémoth et sa banlieue, et Méphaath et
38 sa banlieue, quatre villes ; et de la tribu de Gad, la ville de refuge pour les meurtriers, Ramoth en Ga-
39 laad et sa banlieue, Mahanaïm et sa banlieue, Hesbon et sa banlieue, et Jaezer et sa banlieue, en tout
40 quatre villes. Total des villes qui échurent par le sort aux fils de Merari, selon leurs familles, formant
41 le reste des familles des Lévites : douze villes. Total des villes des Lévites au milieu des propriétés des
42 enfants d'Israël : quarante -huit villes, et leurs banlieues. Chacune de ces villes avait sa banlieue qui
43 l'entourait ; il en était de même pour toutes ces villes. C'est ainsi que l'Éternel donna à Israël tout le
44 pays qu'il avait juré de donner à leurs pères ; ils en prirent possession et s'y établirent. L'Éternel leur
accorda du repos tout alentour, comme il l'avait juré à leurs pères ; aucun de leurs ennemis ne put leur
45 résister, et l'Éternel les livra tous entre leurs mains. De toutes les bonnes paroles que l'Éternel avait
dites à la maison d'Israël, aucune ne resta sans effet : toutes s'accomplirent.

22, 2 Alors Josué appela les Rubénites, les Gadites et la demi -tribu de Manassé. Il leur dit : Vous avez
observé tout ce que vous a prescrit Moïse, serviteur de l'Éternel, et vous avez obéi à ma voix dans tout ce
3 que je vous ai ordonné. Vous n'avez point abandonné vos frères, depuis un long espace de temps jusqu'à
4 ce jour ; et vous avez gardé les ordres, les commandements de l'Éternel, votre Dieu. Maintenant que
l'Éternel, votre Dieu, a accordé du repos à vos frères, comme il le leur avait dit, retournez et allez vers
vos tentes, dans le pays qui vous appartient, et que Moïse, serviteur de l'Éternel, vous a donné de l'autre
5 côté du Jourdain. Ayez soin seulement d'observer et de mettre en pratique les ordonnances et les lois

que vous a prescrites Moïse, serviteur de l'Éternel : aimez l'Éternel, votre Dieu, marchez dans toutes
ses voies, gardez ses commandements, attachez -vous à lui, et servez -le de tout votre coeur et de toute
votre âme. Et Josué les bénit et les renvoya, et ils s'en allèrent vers leurs tentes. Moïse avait donné 6, 7
à une moitié de la tribu de Manassé un héritage en Basan, et Josué donna à l'autre moitié un héritage
auprès de ses frères en deçà du Jourdain, à l'occident. Lorsque Josué les renvoya vers leurs tentes, il
les bénit, et leur dit : Vous retournez à vos tentes avec de grandes richesses, avec des troupeaux fort 8
nombreux, et avec une quantité considérable d'argent, d'or, d'airain, de fer, et de vêtements. Partagez
avec vos frères le butin de vos ennemis. Les fils de Ruben, les fils de Gad, et la demi -tribu de Manassé, 9
s'en retournèrent, après avoir quitté les enfants d'Israël à Silo, dans le pays de Canaan, pour aller dans
le pays de Galaad, qui était leur propriété et où ils s'étaient établis comme l'Éternel l'avait ordonné
par Moïse. Quand ils furent arrivés aux districts du Jourdain qui appartiennent au pays de Canaan, 10
les fils de Ruben, les fils de Gad et la demi -tribu de Manassé, y bâtirent un autel sur le Jourdain, un
autel dont la grandeur frappait les regards. Les enfants d'Israël apprirent que l'on disait : Voici, les 11
fils de Ruben, les fils de Gad et la demi -tribu de Manassé, ont bâti un autel en face du pays de Canaan,
dans les districts du Jourdain, du côté des enfants d'Israël. Lorsque les enfants d'Israël eurent appris 12
cela, toute l'assemblée des enfants d'Israël se réunit à Silo, pour monter contre eux et leur faire la
guerre. Les enfants d'Israël envoyèrent auprès des fils de Ruben, des fils de Gad et de la demi -tribu de 13
Manassé, au pays de Galaad, Phinées, fils du sacrificateur Éléazar, et dix princes avec lui, un prince 14
par maison paternelle pour chacune des tribus d'Israël ; tous étaient chefs de maison paternelle parmi
les milliers d'Israël. Ils se rendirent auprès des fils de Ruben, des fils de Gad et de la demi -tribu de 15
Manassé, au pays de Galaad, et ils leur adressèrent la parole, en disant : Ainsi parle toute l'assemblée 16
de l'Éternel : Que signifie cette infidélité que vous avez commise envers le Dieu d'Israël, et pourquoi
vous détournez -vous maintenant de l'Éternel, en vous bâtissant un autel pour vous révolter aujourd'hui
contre l'Éternel ? Regardons-nous comme peu de chose le crime de Peor, dont nous n'avons pas jusqu'à 17
présent enlevé la tache de dessus nous, malgré la plaie qu'il attira sur l'assemblée de l'Éternel ? Et vous 18
vous détournez aujourd'hui de l'Éternel ! Si vous vous révoltez aujourd'hui contre l'Éternel, demain il
s'irritera contre toute l'assemblée d'Israël. Si vous tenez pour impur le pays qui est votre propriété, 19
passez dans le pays qui est la propriété de l'Éternel, où est fixée la demeure de l'Éternel, et établissez
-vous au milieu de nous ; mais ne vous révoltez pas contre l'Éternel et ne vous séparez pas de nous, en
vous bâtissant un autel, outre l'autel de l'Éternel, notre Dieu. Acan, fils de Zérach, ne commit -il pas 20
une infidélité au sujet des choses dévouées par interdit, et la colère de l'Éternel ne s'enflamma -t-elle pas
contre toute l'assemblée d'Israël ? Il ne fut pas le seul qui périt à cause de son crime. Les fils de Ruben, 21
les fils de Gad et la demi -tribu de Manassé, répondirent ainsi aux chefs des milliers d'Israël : Dieu, 22
Dieu, l'Éternel, Dieu, Dieu, l'Éternel le sait, et Israël le saura ! Si c'est par rébellion et par infidélité
envers l'Éternel, ne viens point à notre aide en ce jour ! Si nous nous sommes bâti un autel pour nous 23
détourner de l'Éternel, si c'est pour y présenter des holocaustes et des offrandes, et si c'est pour y faire
des sacrifices d'actions de grâces, que l'Éternel en demande compte ! C'est bien plutôt par une sorte 24
d'inquiétude que nous avons fait cela, en pensant que vos fils diraient un jour à nos fils : Qu'y a-t-il de
commun entre vous et l'Éternel, le Dieu d'Israël ? L'Éternel a mis le Jourdain pour limite entre nous et 25
vous, fils de Ruben et fils de Gad ; vous n'avez point de part à l'Éternel ! Et vos fils seraient ainsi cause
que nos fils cesseraient de craindre l'Éternel. C'est pourquoi nous avons dit : Bâtissons -nous donc un 26
autel, non pour des holocaustes et pour des sacrifices, mais comme un témoin entre nous et vous, entre 27
nos descendants et les vôtres, que nous voulons servir l'Éternel devant sa face par nos holocaustes et
par nos sacrifices d'expiation et d'actions de grâces, afin que vos fils ne disent pas un jour à nos fils : Vous
n'avez point de part à l'Éternel ! Nous avons dit : S'ils tiennent dans l'avenir ce langage à nous ou à nos 28
descendants, nous répondrons : Voyez la forme de l'autel de l'Éternel, qu'ont fait nos pères, non pour
des holocaustes et pour des sacrifices, mais comme témoin entre nous et vous. Loin de nous la pensée 29
de nous révolter contre l'Éternel et de nous détourner aujourd'hui de l'Éternel, en bâtissant un autel
pour des holocaustes, pour des offrandes et pour des sacrifices, outre l'autel de l'Éternel, notre Dieu, qui
est devant sa demeure ! Lorsque le sacrificateur Phinées, et les princes de l'assemblée, les chefs des 30
milliers d'Israël, qui étaient avec lui, eurent entendu les paroles que prononcèrent les fils de Ruben, les
fils de Gad et les fils de Manassé, ils furent satisfaits. Et Phinées, fils du sacrificateur Éléazar, dit aux 31
fils de Ruben, aux fils de Gad, et aux fils de Manassé : Nous reconnaissons maintenant que l'Éternel est
au milieu de nous, puisque vous n'avez point commis cette infidélité contre l'Éternel ; vous avez ainsi
délivré les enfants d'Israël de la main de l'Éternel. Phinées, fils du sacrificateur Éléazar, et les princes, 32
quittèrent les fils de Ruben et les fils de Gad, et revinrent du pays de Galaad dans le pays de Canaan,

33 auprès des enfants d'Israël, auxquels ils firent un rapport. Les enfants d'Israël furent satisfaits ; ils
bénirent Dieu, et ne parlèrent plus de monter en armes pour ravager le pays qu'habitaient les fils de
34 Ruben et les fils de Gad. Les fils de Ruben et les fils de Gad appelèrent l'autel Ed, car, dirent-ils, il est
témoin entre nous que l'Éternel est Dieu.

23 Depuis longtemps l'Éternel avait donné du repos à Israël, en le délivrant de tous les ennemis qui
2 l'entouraient. Josué était vieux, avancé en âge. Alors Josué convoqua tout Israël, ses anciens, ses
3 chefs, ses juges et ses officiers. Il leur dit : Je suis vieux, je suis avancé en âge. Vous avez vu tout ce
que l'Éternel, votre Dieu, a fait à toutes ces nations devant vous ; car c'est l'Éternel, votre Dieu, qui
4 a combattu pour vous. Voyez, je vous ai donné en héritage par le sort, selon vos tribus, ces nations
qui sont restées, à partir du Jourdain, et toutes les nations que j'ai exterminées, jusqu'à la grande
5 mer vers le soleil couchant. L'Éternel, votre Dieu, les repoussera devant vous et les chassera devant
6 vous ; et vous posséderez leur pays, comme l'Éternel, votre Dieu, vous l'a dit. Appliquez-vous avec force
à observer et à mettre en pratique tout ce qui est écrit dans le livre de la loi de Moïse, sans vous en
7 détourner ni à droite ni à gauche. Ne vous mêlez point avec ces nations qui sont restées parmi vous ; ne
prononcez point le nom de leurs dieux, et ne l'employez point en jurant ; ne les servez point, et ne vous
8 prosternez point devant eux. Mais attachez -vous à l'Éternel, votre Dieu, comme vous l'avez fait jusqu'à
9 ce jour. L'Éternel a chassé devant vous des nations grandes et puissantes ; et personne, jusqu'à ce jour,
10 n'a pu vous résister. Un seul d'entre vous en poursuivait mille ; car l'Éternel, votre Dieu, combattait
11 pour vous, comme il vous l'a dit. Veillez donc attentivement sur vos âmes, afin d'aimer l'Éternel, votre
12 Dieu. Si vous vous détournez et que vous vous attachiez au reste de ces nations qui sont demeurées
parmi vous, si vous vous unissez avec elles par des mariages, et si vous formez ensemble des relations,
13 soyez certains que l'Éternel, votre Dieu, ne continuera pas à chasser ces nations devant vous ; mais
elles seront pour vous un filet et un piège, un fouet dans vos côtés et des épines dans vos yeux, jusqu'à
14 ce que vous ayez péri de dessus ce bon pays que l'Éternel, votre Dieu, vous a donné. Voici, je m'en
vais maintenant par le chemin de toute la terre. Reconnaissez de tout votre coeur et de toute votre âme
qu'aucune de toutes les bonnes paroles prononcées sur vous par l'Éternel, votre Dieu, n'est restée sans
15 effet ; toutes se sont accomplies pour vous, aucune n'est restée sans effet. Et comme toutes les bonnes
paroles que l'Éternel, votre Dieu, vous avait dites se sont accomplies pour vous, de même l'Éternel
accomplira sur vous toutes les paroles mauvaises, jusqu'à ce qu'il vous ait détruits de dessus ce bon
16 pays que l'Éternel, votre Dieu, vous a donné. Si vous transgressez l'alliance que l'Éternel, votre Dieu,
vous a prescrite, et si vous allez servir d'autres dieux et vous prosterner devant eux, la colère de l'Éternel
s'enflammera contre vous, et vous périrez promptement dans le bon pays qu'il vous a donné.

24 Josué assembla toutes les tribus d'Israël à Sichem, et il convoqua les anciens d'Israël, ses chefs, ses
2 juges et ses officiers. Et ils se présentèrent devant Dieu. Josué dit à tout le peuple : Ainsi parle l'Éter-
nel, le Dieu d'Israël : Vos pères, Térach, père d'Abraham et père de Nachor, habitaient anciennement
3 de l'autre côté du fleuve, et ils servaient d'autres dieux. Je pris votre père Abraham de l'autre côté du
fleuve, et je lui fis parcourir tout le pays de Canaan ; je multipliai sa postérité, et je lui donnai Isaac.
4 Je donnai à Isaac Jacob et Ésaü, et je donnai en propriété à Ésaü la montagne de Séir, mais Jacob et
5 ses fils descendirent en Égypte. J'envoyai Moïse et Aaron, et je frappai l'Égypte par les prodiges que
6 j'opérai au milieu d'elle ; puis je vous en fis sortir. Je fis sortir vos pères de l'Égypte, et vous arrivâtes
à la mer. Les Égyptiens poursuivirent vos pères jusqu'à la mer Rouge, avec des chars et des cavaliers.
7 Vos pères crièrent à l'Éternel. Et l'Éternel mit des ténèbres entre vous et les Égyptiens, il ramena sur
eux la mer, et elle les couvrit. Vos yeux ont vu ce que j'ai fait aux Égyptiens. Et vous restâtes long-
8 temps dans le désert. Je vous conduisis dans le pays des Amoréens, qui habitaient de l'autre côté du
Jourdain, et ils combattirent contre vous. Je les livrai entre vos mains ; vous prîtes possession de leur
9 pays, et je les détruisis devant vous. Balak, fils de Tsippor, roi de Moab, se leva et combattit Israël.
10 Il fit appeler Balaam, fils de Beor, pour qu'il vous maudît. Mais je ne voulus point écouter Balaam ; il
11 vous bénit, et je vous délivrai de la main de Balak. Vous passâtes le Jourdain, et vous arrivâtes à Jé-
richo. Les habitants de Jéricho combattirent contre vous, les Amoréens, les Phéréziens, les Cananéens,
12 les Héthiens, les Guirgasiens, les Héviens et les Jébusiens. Je les livrai entre vos mains, et j'envoyai
devant vous les frelons, qui les chassèrent loin de votre face, comme les deux rois des Amoréens : ce ne
13 fut ni par ton épée, ni par ton arc. Je vous donnai un pays que vous n'aviez point cultivé, des villes
que vous n'aviez point bâties et que vous habitez, des vignes et des oliviers que vous n'aviez point plan-
14 tés et qui vous servent de nourriture. Maintenant, craignez l'Éternel, et servez -le avec intégrité et
fidélité. Faites disparaître les dieux qu'ont servis vos pères de l'autre côté du fleuve et en Égypte, et ser-
15 vez l'Éternel. Et si vous ne trouvez pas bon de servir l'Éternel, choisissez aujourd'hui qui vous voulez

servir, ou les dieux que servaient vos pères au delà du fleuve, ou les dieux des Amoréens dans le pays
desquels vous habitez. Moi et ma maison, nous servirons l'Éternel. Le peuple répondit, et dit : Loin de 16
nous la pensée d'abandonner l'Éternel, et de servir d'autres dieux ! Car l'Éternel est notre Dieu ; c'est 17
lui qui nous a fait sortir du pays d'Égypte, de la maison de servitude, nous et nos pères ; c'est lui qui a
opéré sous nos yeux ces grands prodiges, et qui nous a gardés pendant toute la route que nous avons
suivie et parmi tous les peuples au milieu desquels nous avons passé. Il a chassé devant nous tous les 18
peuples, et les Amoréens qui habitaient ce pays. Nous aussi, nous servirons l'Éternel, car il est notre
Dieu. Josué dit au peuple : Vous n'aurez pas la force de servir l'Éternel, car c'est un Dieu saint, c'est 19
un Dieu jaloux ; il ne pardonnera point vos transgressions et vos péchés. Lorsque vous abandonnerez 20
l'Éternel et que vous servirez des dieux étrangers, il reviendra vous faire du mal, et il vous consumera
après vous avoir fait du bien. Le peuple dit à Josué : Non ! car nous servirons l'Éternel. Josué dit au 21, 22
peuple : Vous êtes témoins contre vous-mêmes que c'est vous qui avez choisi l'Éternel pour le servir. Ils
répondirent : Nous en sommes témoins. Otez donc les dieux étrangers qui sont au milieu de vous, et 23
tournez votre coeur vers l'Éternel, le Dieu d'Israël. Et le peuple dit à Josué : Nous servirons l'Éternel, 24
notre Dieu, et nous obéirons à sa voix. Josué fit en ce jour une alliance avec le peuple, et lui donna des 25
lois et des ordonnances, à Sichem. Josué écrivit ces choses dans le livre de la loi de Dieu. Il prit une 26
grande pierre, qu'il dressa là sous le chêne qui était dans le lieu consacré à l'Éternel. Et Josué dit à 27
tout le peuple : Voici, cette pierre servira de témoin contre nous, car elle a entendu toutes les paroles
que l'Éternel nous a dites ; elle servira de témoin contre vous, afin que vous ne soyez pas infidèles à
votre Dieu. Puis Josué renvoya le peuple, chacun dans son héritage. Après ces choses, Josué, fils de 28, 29
Nun, serviteur de l'Éternel, mourut, âgé de cent dix ans. On l'ensevelit dans le territoire qu'il avait 30
eu en partage, à Thimnath-Sérach, dans la montagne d'Éphraïm, au nord de la montagne de Gaasch.
Israël servit l'Éternel pendant toute la vie de Josué, et pendant toute la vie des anciens qui survécurent 31
à Josué et qui connaissaient tout ce que l'Éternel avait fait en faveur d'Israël. Les os de Joseph, que 32
les enfants d'Israël avaient rapportés d'Égypte, furent enterrés à Sichem, dans la portion du champ que
Jacob avait achetée des fils de Hamor, père de Sichem, pour cent kesita, et qui appartint à l'héritage des
fils de Joseph. Éléazar, fils d'Aaron, mourut, et on l'enterra à Guibeath -Phinées, qui avait été donnée 33
à son fils Phinées, dans la montagne d'Éphraïm.

JUGES

1 Après la mort de Josué, les enfants d'Israël consultèrent l'Éternel, en disant : Qui de nous montera le premier contre les Cananéens, pour les attaquer ? L'Éternel répondit : Juda montera,
3 voici, j'ai livré le pays entre ses mains. Et Juda dit à Siméon, son frère : Monte avec moi dans le pays qui m'est échu par le sort, et nous combattrons les Cananéens ; j'irai aussi avec toi
4 dans celui qui t'est tombé en partage. Et Siméon alla avec lui. Juda monta, et l'Éternel livra entre
5 leurs mains les Cananéens et les Phéréziens ; ils battirent dix mille hommes à Bézek. Ils trouvèrent
6 Adoni-Bézek à Bézek ; ils l'attaquèrent, et ils battirent les Cananéens et les Phéréziens. Adoni-Bézek prit la fuite ; mais ils le poursuivirent et le saisirent, et ils lui coupèrent les pouces des mains et des
7 pieds. Adoni-Bézek dit : Soixante-dix rois, ayant les pouces des mains et des pieds coupés, ramassaient
8 sous ma table ; Dieu me rend ce que j'ai fait. On l'emmena à Jérusalem, et il y mourut. Les fils de Juda attaquèrent Jérusalem et la prirent, ils la frappèrent du tranchant de l'épée et mirent le feu à la
9 ville. Les fils de Juda descendirent ensuite, pour combattre les Cananéens qui habitaient la montagne,
10 la contrée du midi et la plaine. Juda marcha contre les Cananéens qui habitaient à Hébron, appelée
11 autrefois Kirjath-Arba ; et il battit Schéschaï, Ahiman et Talmaï. De là il marcha contre les habitants
12 de Debir : Debir s'appelait autrefois Kirjath-Sépher. Caleb dit : Je donnerai ma fille Acsa pour femme
13 à celui qui battra Kirjath-Sépher et qui la prendra. Othniel, fils de Kenaz, frère cadet de Caleb, s'en
14 empara ; et Caleb lui donna pour femme sa fille Acsa. Lorsqu'elle fut entrée chez Othniel, elle le sollicita de demander à son père un champ. Elle descendit de dessus son âne ; et Caleb lui dit : Qu'as-tu ?
15 Elle lui répondit : Fais -moi un présent, car tu m'as donné une terre du midi ; donne -moi aussi des
16 sources d'eau. Et Caleb lui donna les sources supérieures et les sources inférieures. Les fils du Kénien, beau-père de Moïse, montèrent de la ville des palmiers, avec les fils de Juda, dans le désert de Juda au
17 midi d'Arad, et ils allèrent s'établir parmi le peuple. Juda se mit en marche avec Siméon, son frère, et ils battirent les Cananéens qui habitaient à Tsephath ; ils dévouèrent la ville par interdit, et on l'appela
18 Horma. Juda s'empara encore de Gaza et de son territoire, d'Askalon et de son territoire, et d'Ékron et
19 de son territoire. L'Éternel fut avec Juda ; et Juda se rendit maître de la montagne, mais il ne put chas-
20 ser les habitants de la plaine, parce qu'ils avaient des chars de fer. On donna Hébron à Caleb, comme
21 l'avait dit Moïse ; et il en chassa les trois fils d'Anak. Les fils de Benjamin ne chassèrent point les Jébusiens qui habitaient à Jérusalem ; et les Jébusiens ont habité jusqu'à ce jour dans Jérusalem avec les
22, 23 fils de Benjamin. La maison de Joseph monta aussi contre Béthel, et l'Éternel fut avec eux. La maison
24 de Joseph fit explorer Béthel, qui s'appelait autrefois Luz. Les gardes virent un homme qui sortait de la ville, et ils lui dirent : Montre -nous par où nous pourrons entrer dans la ville, et nous te ferons grâce.
25 Il leur montra par où ils pourraient entrer dans la ville. Et ils frappèrent la ville du tranchant de l'épée ;
26 mais ils laissèrent aller cet homme et toute sa famille. Cet homme se rendit dans le pays des Héthiens ;
27 il bâtit une ville, et lui donna le nom de Luz, nom qu'elle a porté jusqu'à ce jour. Manassé ne chassa point les habitants de Beth-Schean et des villes de son ressort, de Thaanac et des villes de son ressort, de Dor et des villes de son ressort, de Jibleam et des villes de son ressort, de Meguiddo et des villes de
28 son ressort ; et les Cananéens voulurent rester dans ce pays. Lorsqu'Israël fut assez fort, il assujettit
29 les Cananéens à un tribut, mais il ne les chassa point. Éphraïm ne chassa point les Cananéens qui ha-
30 bitaient à Guézer, et les Cananéens habitèrent au milieu d'Éphraïm à Guézer. Zabulon ne chassa point les habitants de Kitron, ni les habitants de Nahalol ; et les Cananéens habitèrent au milieu de Zabulon,
31 mais ils furent assujettis à un tribut. Aser ne chassa point les habitants d'Acco, ni les habitants de Si-
32 don, ni ceux d'Achlal, d'Aczib, de Helba, d'Aphik et de Rehob ; et les Asérites habitèrent au milieu des
33 Cananéens, habitants du pays, car ils ne les chassèrent point. Nephthali ne chassa point les habitants de Beth-Schémesch, ni les habitants de Beth-Anath, et il habita au milieu des Cananéens, habitants du
34 pays, mais les habitants de Beth-Schémesch et de Beth-Anath furent assujettis à un tribut. Les Amoréens repoussèrent dans la montagne les fils de Dan, et ne les laissèrent pas descendre dans la plaine.
35 Les Amoréens voulurent rester à Har- Hérès, à Ajalon et à Schaalbim ; mais la main de la maison de
36 Joseph s'appesantit sur eux, et ils furent assujettis à un tribut. Le territoire des Amoréens s'étendait depuis la montée d'Akrabbim, depuis Séla, et en dessus.

2 Un envoyé de l'Éternel monta de Guilgal à Bokim, et dit : Je vous ai fait monter hors d'Égypte, et je vous ai amenés dans le pays que j'ai juré à vos pères de vous donner. J'ai dit : Jamais je ne romprai
2 mon alliance avec vous ; et vous, vous ne traiterez point alliance avec les habitants de ce pays, vous
3 renverserez leurs autels. Mais vous n'avez point obéi à ma voix. Pourquoi avez-vous fait cela ? J'ai dit alors : Je ne les chasserai point devant vous ; mais ils seront à vos côtés, et leurs dieux vous seront un
4 piège. Lorsque l'envoyé de l'Éternel eut dit ces paroles à tous les enfants d'Israël, le peuple éleva la voix

et pleura. Ils donnèrent à ce lieu le nom de Bokim, et ils y offrirent des sacrifices à l'Éternel. 5, 6
Josué renvoya le peuple, et les enfants d'Israël allèrent chacun dans son héritage pour prendre possession du pays. Le peuple servit l'Éternel pendant toute la vie de Josué, et pendant toute la vie des anciens 7
qui survécurent à Josué et qui avaient vu toutes les grandes choses que l'Éternel avait faites en faveur d'Israël. Josué, fils de Nun, serviteur de l'Éternel, mourut âgé de cent dix ans. On l'ensevelit dans 8, 9
le territoire qu'il avait eu en partage, à Thimnath-Hérès, dans la montagne d'Éphraïm, au nord de la montagne de Gaasch. Toute cette génération fut recueillie auprès de ses pères, et il s'éleva après elle 10
une autre génération, qui ne connaissait point l'Éternel, ni ce qu'il avait fait en faveur d'Israël. Les 11
enfants d'Israël firent alors ce qui déplaît à l'Éternel, et ils servirent les Baals. Ils abandonnèrent 12
l'Éternel, le Dieu de leurs pères, qui les avait fait sortir du pays d'Égypte, et ils allèrent après d'autres dieux d'entre les dieux des peuples qui les entouraient ; ils se prosternèrent devant eux, et ils irritèrent l'Éternel. Ils abandonnèrent l'Éternel, et ils servirent Baal et les Astartés. La colère de l'Éternel 13, 14
s'enflamma contre Israël. Il les livra entre les mains de pillards qui les pillèrent, il les vendit entre les mains de leurs ennemis d'alentour, et ils ne purent plus résister à leurs ennemis. Partout où ils 15
allaient, la main de l'Éternel était contre eux pour leur faire du mal, comme l'Éternel l'avait dit, comme l'Éternel le leur avait juré. Ils furent ainsi dans une grande détresse. L'Éternel suscita des juges, afin 16
qu'ils les délivrassent de la main de ceux qui les pillaient. Mais ils n'écoutèrent pas même leurs juges, 17
car ils se prostituèrent à d'autres dieux, se prosternèrent devant eux. Ils se détournèrent promptement de la voie qu'avaient suivie leurs pères, et ils n'obéirent point comme eux aux commandements de l'Éternel. Lorsque l'Éternel leur suscitait des juges, l'Éternel était avec le juge, et il les délivrait de 18
la main de leurs ennemis pendant toute la vie du juge ; car l'Éternel avait pitié de leurs gémissements contre ceux qui les opprimaient et les tourmentaient. Mais, à la mort du juge, ils se corrompaient 19
de nouveau plus que leurs pères, en allant après d'autres dieux pour les servir et se prosterner devant eux, et ils persévéraient dans la même conduite et le même endurcissement. Alors la colère de l'Éternel 20
s'enflamma contre Israël, et il dit : Puisque cette nation a transgressé mon alliance que j'avais prescrite à ses pères, et puisqu'ils n'ont point obéi à ma voix, 21
je ne chasserai plus devant eux aucune des nations que Josué laissa quand il mourut. C'est ainsi que je mettrai par elles Israël à l'épreuve, pour savoir s'ils 22
prendront garde ou non de suivre la voie de l'Éternel, comme leurs pères y ont pris garde. Et l'Éternel 23
laissa en repos ces nations qu'il n'avait pas livrées entre les mains de Josué, et il ne se hâta point de les chasser.

Voici les nations que l'Éternel laissa pour éprouver par elles Israël, tous ceux qui n'avaient pas connu **3**
toutes les guerres de Canaan. Il voulait seulement que les générations des enfants d'Israël connussent 2
et apprissent la guerre, ceux qui ne l'avaient pas connue auparavant. Ces nations étaient : les cinq 3
princes des Philistins, tous les Cananéens, les Sidoniens, et les Héviens qui habitaient la montagne du Liban, depuis la montagne de Baal-Hermon jusqu'à l'entrée de Hamath. Ces nations servirent à 4
mettre Israël à l'épreuve, afin que l'Éternel sût s'ils obéiraient aux commandements qu'il avait prescrits à leurs pères par Moïse. Et les enfants d'Israël habitèrent au milieu des Cananéens, des Héthiens, 5
des Amoréens, des Phéréziens, des Héviens et des Jébusiens ; ils prirent leurs filles pour femmes, ils 6
donnèrent à leurs fils leurs propres filles, et ils servirent leurs dieux. Les enfants d'Israël firent ce qui 7
déplaît à l'Éternel, ils oublièrent l'Éternel, et ils servirent les Baals et les idoles. La colère de l'Éternel 8
s'enflamma contre Israël, et il les vendit entre les mains de Cuschan-Rischeathaïm, roi de Mésopotamie. Et les enfants d'Israël furent asservis huit ans à Cuschan-Rischeathaïm. Les enfants d'Israël crièrent 9
à l'Éternel, et l'Éternel leur suscita un libérateur qui les délivra, Othniel, fils de Kenaz, frère cadet de Caleb. L'esprit de l'Éternel fut sur lui. Il devint juge en Israël, et il partit pour la guerre. L'Éternel livra 10
entre ses mains Cuschan-Rischeathaïm, roi de Mésopotamie, et sa main fut puissante contre Cuschan-Rischeathaïm. Le pays fut en repos pendant quarante ans. Et Othniel, fils de Kenaz, mourut. Les 11, 12
enfants d'Israël firent encore ce qui déplaît à l'Éternel ; et l'Éternel fortifia Églon, roi de Moab, contre Israël, parce qu'ils avaient fait ce qui déplaît à l'Éternel. Églon réunit à lui les fils d'Ammon et les 13
Amalécites, et il se mit en marche. Il battit Israël, et ils s'emparèrent de la ville des palmiers. Et 14
les enfants d'Israël furent asservis dix-huit ans à Églon, roi de Moab. Les enfants d'Israël crièrent à 15
l'Éternel, et l'Éternel leur suscita un libérateur, Éhud, fils de Guéra, Benjamite, qui ne se servait pas de la main droite. Les enfants d'Israël envoyèrent par lui un présent à Églon, roi de Moab. Éhud se fit 16
une épée à deux tranchants, longue d'une coudée, et il la ceignit sous ses vêtements, au côté droit. Il 17
offrit le présent à Églon, roi de Moab : or Églon était un homme très gras. Lorsqu'il eut achevé d'offrir 18
le présent, il renvoya les gens qui l 'avaient apporté. Il revint lui-même depuis les carrières près de 19
Guilgal, et il dit : O roi ! j'ai quelque chose de secret à te dire. Le roi dit : Silence ! Et tous ceux qui

étaient auprès de lui sortirent. Éhud l'aborda comme il était assis seul dans sa chambre d'été, et il dit : J'ai une parole de Dieu pour toi. Églon se leva de son siège. Alors Éhud avança la main gauche, tira l'épée de son côté droit, et la lui enfonça dans le ventre. La poignée même entra après la lame, et la graisse se referma autour de la lame ; car il ne retira pas du ventre l'épée, qui sortit par derrière. Éhud sortit par le portique, ferma sur lui les portes de la chambre haute, et tira le verrou. Quand il fut sorti, les serviteurs du roi vinrent et regardèrent ; et voici, les portes de la chambre haute étaient fermées au verrou. Ils dirent : Sans doute il se couvre les pieds dans la chambre d'été. Ils attendirent longtemps ; et comme il n'ouvrait pas les portes de la chambre haute, ils prirent la clé et ouvrirent, et voici, leur maître était mort, étendu par terre. Pendant leurs délais, Éhud prit la fuite, dépassa les carrières, et se sauva à Seïra. Dès qu'il fut arrivé, il sonna de la trompette dans la montagne d'Éphraïm. Les enfants d'Israël descendirent avec lui de la montagne, et il se mit à leur tête. Il leur dit : Suivez -moi, car l'Éternel a livré entre vos mains les Moabites, vos ennemis. Ils descendirent après lui, s'emparèrent des gués du Jourdain vis-à-vis de Moab, et ne laissèrent passer personne. Ils battirent dans ce temps -là environ dix mille hommes de Moab, tous robustes, tous vaillants, et pas un n'échappa. En ce jour, Moab fut humilié sous la main d'Israël. Et le pays fut en repos pendant quatre-vingts ans. Après lui, il y eut Schamgar, fils d'Anath. Il battit six cents hommes des Philistins avec un aiguillon à boeufs. Et lui aussi fut un libérateur d'Israël.

4, 2 Les enfants d'Israël firent encore ce qui déplaît à l'Éternel, après qu'Éhud fut mort. Et l'Éternel les vendit entre les mains de Jabin, roi de Canaan, qui régnait à Hatsor. Le chef de son armée était Sisera, et habitait à Haroscheth -Goïm. Les enfants d'Israël crièrent à l'Éternel, car Jabin avait neuf cents chars de fer, et il opprimait avec violence les enfants d'Israël depuis vingt ans. Dans ce temps -là, Débora, prophétesse, femme de Lappidoth, était juge en Israël. Elle siégeait sous le palmier de Débora, entre Rama et Béthel, dans la montagne d'Éphraïm ; et les enfants d'Israël montaient vers elle pour être jugés. Elle envoya appeler Barak, fils d'Abinoam, de Kédesch-Nephthali, et elle lui dit : N'est-ce pas l'ordre qu'a donné l'Éternel, le Dieu d'Israël ? Va, dirige -toi sur le mont Thabor, et prends avec toi dix mille hommes des enfants de Nephthali et des enfants de Zabulon ; j'attirerai vers toi, au torrent de Kison, Sisera, chef de l'armée de Jabin, avec ses chars et ses troupes, et je le livrerai entre tes mains. Barak lui dit : Si tu viens avec moi, j'irai ; mais si tu ne viens pas avec moi, je n'irai pas. Elle répondit : J'irai bien avec toi ; mais tu n'auras point de gloire sur la voie où tu marches, car l'Éternel livrera Sisera entre les mains d'une femme. Et Débora se leva, et elle se rendit avec Barak à Kédesch. Barak convoqua Zabulon et Nephthali à Kédesch ; dix mille hommes marchèrent à sa suite, et Débora partit avec lui. Héber, le Kénien, s'était séparé des Kéniens, des fils de Hobab, beau-père de Moïse, et il avait dressé sa tente jusqu'au chêne de Tsaannaïm, près de Kédesch. On informa Sisera que Barak, fils d'Abinoam, s'était dirigé sur le mont Thabor. Et, depuis Haroscheth -Goïm, Sisera rassembla vers le torrent de Kison tous ses chars, neuf cents chars de fer, et tout le peuple qui était avec lui. Alors Débora dit à Barak : Lève -toi, car voici le jour où l'Éternel livre Sisera entre tes mains. L'Éternel ne marche -t-il pas devant toi ? Et Barak descendit du mont Thabor, ayant dix mille hommes à sa suite. L'Éternel mit en déroute devant Barak, par le tranchant de l'épée, Sisera, tous ses chars et tout le camp. Sisera descendit de son char, et s'enfuit à pied. Barak poursuivit les chars et l'armée jusqu'à Haroscheth -Goïm ; et toute l'armée de Sisera tomba sous le tranchant de l'épée, sans qu'il en restât un seul homme. Sisera se réfugia à pied dans la tente de Jaël, femme de Héber, le Kénien ; car il y avait paix entre Jabin, roi de Hatsor, et la maison de Héber, le Kénien. Jaël sortit au-devant de Sisera, et lui dit : Entre, mon seigneur, entre chez moi, ne crains point. Il entra chez elle dans la tente, et elle le cacha sous une couverture. Il lui dit : Donne-moi, je te prie, un peu d'eau à boire, car j'ai soif. Elle ouvrit l'outre du lait, lui donna à boire, et le couvrit. Il lui dit encore : Tiens -toi à l'entrée de la tente, et si l'on vient t'interroger en disant : Y a-t-il ici quelqu'un ? tu répondras : Non. Jaël, femme de Héber, saisit un pieu de la tente, prit en main le marteau, s'approcha de lui doucement, et lui enfonça dans la tempe le pieu, qui pénétra en terre. Il était profondément endormi et accablé de fatigue ; et il mourut. Comme Barak poursuivait Sisera, Jaël sortit à sa rencontre et lui dit : Viens, et je te montrerai l'homme que tu cherches. Il entra chez elle, et voici, Sisera était étendu mort, le pieu dans la tempe. En ce jour, Dieu humilia Jabin, roi de Canaan, devant les enfants d'Israël. Et la main des enfants d'Israël s'appesantit de plus en plus sur Jabin, roi de Canaan, jusqu'à ce qu'ils eussent exterminé Jabin, roi de Canaan.

5, 2 En ce jour -là, Débora chanta ce cantique, avec Barak, fils d'Abinoam : Des chefs se sont mis à la tête du peuple en Israël, Et le peuple s'est montré prêt à combattre : Bénissez -en l'Éternel ! Rois, écoutez ! Princes, prêtez l'oreille ! Je chanterai, oui, je chanterai à l'Éternel, Je chanterai à l'Éternel, le Dieu d'Israël. O Éternel ! quand tu sortis de Séir, Quand tu t'avanças des champs d'Édom, La terre trembla, et les cieux se fondirent Et les nuées se fondirent en eaux ; Les montagnes s'ébranlèrent

devant l'Éternel, Ce Sinaï devant l'Éternel, le Dieu d'Israël. Au temps de Schamgar, fils d'Anath, 6
Au temps de Jaël, les routes étaient abandonnées, Et ceux qui voyageaient prenaient des chemins
détournés. Les chefs étaient sans force en Israël, sans force, Quand je me suis levée, moi, Débora, 7
Quand je me suis levée comme une mère en Israël. Il avait choisi de nouveaux dieux : Alors la guerre 8
était aux portes ; On ne voyait ni bouclier ni lance Chez quarante milliers en Israël. Mon coeur est 9
aux chefs d'Israël, À ceux du peuple qui se sont montrés prêts à combattre. Bénissez l'Éternel ! Vous 10
qui montez de blanches ânesses, Vous qui avez pour sièges des tapis, Et vous qui marchez sur la route,
chantez ! Que de leur voix les archers, du milieu des abreuvoirs, Célèbrent les bienfaits de l'Éternel, 11
Les bienfaits de son conducteur en Israël ! Alors le peuple de l'Éternel descendit aux portes. Réveille 12
-toi, réveille -toi, Débora ! Réveille -toi, réveille -toi, dis un cantique ! Lève -toi, Barak, et emmène tes
captifs, fils d'Abinoam ! Alors un reste du peuple triompha des puissants, L'Éternel me donna la victoire 13
sur les héros. D'Éphraïm arrivèrent les habitants d'Amalek. À ta suite marcha Benjamin parmi ta 14
troupe. De Makir vinrent des chefs, Et de Zabulon des commandants. Les princes d'Issacar furent 15
avec Débora, Et Issacar suivit Barak, Il fut envoyé sur ses pas dans la vallée. Près des ruisseaux de
Ruben, Grandes furent les résolutions du coeur ! Pourquoi es-tu resté au milieu des étables À écouter le 16
bêlement des troupeaux ? Aux ruisseaux de Ruben, Grandes furent les délibérations du coeur ! Galaad 17
au delà du Jourdain n'a pas quitté sa demeure. Pourquoi Dan s'est-il tenu sur les navires ? Aser s'est
assis sur le rivage de la mer, Et s'est reposé dans ses ports. Zabulon est un peuple qui affronta la 18
mort, Et Nephthali de même, Sur les hauteurs des champs. Les rois vinrent, ils combattirent, Alors 19
combattirent les rois de Canaan, À Thaanac, aux eaux de Meguiddo ; Ils ne remportèrent nul butin, nul
argent. Des cieux on combattit, De leurs sentiers les étoiles combattirent contre Sisera. Le torrent 20, 21
de Kison les a entraînés, Le torrent des anciens temps, le torrent de Kison. Mon âme, foule aux pieds
les héros ! Alors les talons des chevaux retentirent, À la fuite, à la fuite précipitée de leurs guerriers. 22
Maudissez Méroz, dit l'ange de l'Éternel, Maudissez, maudissez ses habitants, Car ils ne vinrent pas au 23
secours de l'Éternel, Au secours de l'Éternel, parmi les hommes vaillants. Bénie soit entre les femmes 24
Jaël, Femme de Héber, le Kénien ! Bénie soit-elle entre les femmes qui habitent sous les tentes ! Il 25
demanda de l'eau, elle a donné du lait, Dans la coupe d'honneur elle a présenté de la crème. D'une 26
main elle a saisi le pieu, Et de sa droite le marteau des travailleurs ; Elle a frappé Sisera, lui a fendu la
tête, Fracassé et transpercé la tempe. Aux pieds de Jaël il s'est affaissé, il est tombé, il s'est couché ; À 27
ses pieds il s'est affaissé, il est tombé ; Là où il s'est affaissé, là il est tombé sans vie. Par la fenêtre, à 28
travers le treillis, La mère de Sisera regarde, et s'écrie : Pourquoi son char tarde -t-il à venir ? Pourquoi
ses chars vont-ils si lentement ? Les plus sages d'entre ses femmes lui répondent, Et elle se répond à 29
elle-même : Ne trouvent -ils pas du butin ? ne le partagent -ils pas ? Une jeune fille, deux jeunes filles 30
par homme, Du butin en vêtements de couleur pour Sisera, Du butin en vêtements de couleur, brodés,
Un vêtement de couleur, deux vêtements brodés, Pour le cou du vainqueur. Périssent ainsi tous tes 31
ennemis, ô Éternel ! Ceux qui l'aiment sont comme le soleil, Quand il paraît dans sa force. Le pays fut
en repos pendant quarante ans.

Les enfants d'Israël firent ce qui déplaît à l'Éternel ; et l'Éternel les livra entre les mains de Ma- **6**
dian, pendant sept ans. La main de Madian fut puissante contre Israël. Pour échapper à Madian, les 2
enfants d'Israël se retiraient dans les ravins des montagnes, dans les cavernes et sur les rochers for-
tifiés. Quand Israël avait semé, Madian montait avec Amalek et les fils de l'Orient, et ils marchaient 3
contre lui. Ils campaient en face de lui, détruisaient les productions du pays jusque vers Gaza, et ne 4
laissaient en Israël ni vivres, ni brebis, ni boeufs, ni ânes. Car ils montaient avec leurs troupeaux et 5
leurs tentes, ils arrivaient comme une multitude de sauterelles, ils étaient innombrables, eux et leurs
chameaux, et ils venaient dans le pays pour le ravager. Israël fut très malheureux à cause de Madian, 6
et les enfants d'Israël crièrent à l'Éternel. Lorsque les enfants d'Israël crièrent à l'Éternel au sujet de 7
Madian, l'Éternel envoya un prophète aux enfants d'Israël. Il leur dit : Ainsi parle l'Éternel, le Dieu 8
d'Israël : Je vous ai fait monter d'Égypte, et je vous ai fait sortir de la maison de servitude. Je vous 9
ai délivrés de la main des Égyptiens et de la main de tous ceux qui vous opprimaient ; je les ai chas-
sés devant vous, et je vous ai donné leur pays. Je vous ai dit : Je suis l'Éternel, votre Dieu ; vous ne 10
craindrez point les dieux des Amoréens, dans le pays desquels vous habitez. Mais vous n'avez point
écouté ma voix. Puis vint l'ange de l'Éternel, et il s'assit sous le térébinthe d'Ophra, qui appartenait à 11
Joas, de la famille d'Abiézer. Gédéon, son fils, battait du froment au pressoir, pour le mettre à l'abri de
Madian. L'ange de l'Éternel lui apparut, et lui dit : L'Éternel est avec toi, vaillant héros ! Gédéon lui 12, 13
dit : Ah ! mon seigneur, si l'Éternel est avec nous, pourquoi toutes ces choses nous sont-elles arrivées ?
Et où sont tous ces prodiges que nos pères nous racontent, quand ils disent : L'Éternel ne nous a-t-il pas

fait monter hors d'Égypte ? Maintenant l'Éternel nous abandonne, et il nous livre entre les mains de
14 Madian ! L'Éternel se tourna vers lui, et dit : Va avec cette force que tu as, et délivre Israël de la main
15 de Madian ; n'est-ce pas moi qui t'envoie ? Gédéon lui dit : Ah ! mon seigneur, avec quoi délivrerai -je
Israël ? Voici, ma famille est la plus pauvre en Manassé, et je suis le plus petit dans la maison de mon
16, 17 père. L'Éternel lui dit : Mais je serai avec toi, et tu battras Madian comme un seul homme. Gédéon
lui dit : Si j'ai trouvé grâce à tes yeux, donne -moi un signe pour montrer que c'est toi qui me parles.
18 Ne t'éloigne point d'ici jusqu'à ce que je revienne auprès de toi, que j'apporte mon offrande, et que je la
19 dépose devant toi. Et l'Éternel dit : Je resterai jusqu'à ce que tu reviennes. Gédéon entra, prépara un
chevreau, et fit avec un épha de farine des pains sans levain. Il mit la chair dans un panier et le jus
20 dans un pot, les lui apporta sous le térébinthe, et les présenta. L'ange de Dieu lui dit : Prends la chair
21 et les pains sans levain, pose -les sur ce rocher, et répands le jus. Et il fit ainsi. L'ange de l'Éternel
avança l'extrémité du bâton qu'il avait à la main, et toucha la chair et les pains sans levain. Alors il
s'éleva du rocher un feu qui consuma la chair et les pains sans levain. Et l'ange de l'Éternel disparut à
22 ses yeux. Gédéon, voyant que c'était l'ange de l'Éternel, dit : Malheur à moi, Seigneur Éternel ! car j'ai
23 vu l'ange de l'Éternel face à face. Et l'Éternel lui dit : Sois en paix, ne crains point, tu ne mourras pas.
24 Gédéon bâtit là un autel à l'Éternel, et lui donna pour nom l'Éternel paix : il existe encore aujourd'hui
25 à Ophra, qui appartenait à la famille d'Abiézer. Dans la même nuit, l'Éternel dit à Gédéon : Prends le
jeune taureau de ton père, et un second taureau de sept ans. Renverse l'autel de Baal qui est à ton père,
26 et abats le pieu sacré qui est dessus. Tu bâtiras ensuite et tu disposeras, sur le haut de ce rocher, un
autel à l'Éternel ton Dieu. Tu prendras le second taureau, et tu offriras un holocauste, avec le bois de
27 l'idole que tu auras abattue. Gédéon prit dix hommes parmi ses serviteurs, et fit ce que l'Éternel avait
dit ; mais, comme il craignait la maison de son père et les gens de la ville, il l'exécuta de nuit, et non de
28 jour. Lorsque les gens de la ville se furent levés de bon matin, voici, l'autel de Baal était renversé, le
pieu sacré placé dessus était abattu, et le second taureau était offert en holocauste sur l'autel qui avait
29 été bâti. Ils se dirent l'un à l'autre : Qui a fait cela ? Et ils s'informèrent et firent des recherches. On
30 leur dit : C'est Gédéon, fils de Joas, qui a fait cela. Alors les gens de la ville dirent à Joas : Fais sortir
31 ton fils, et qu'il meure, car il a renversé l'autel de Baal et abattu le pieu sacré qui était dessus. Joas
répondit à tous ceux qui se présentèrent à lui : Est-ce à vous de prendre parti pour Baal ? est-ce à vous
de venir à son secours ? Quiconque prendra parti pour Baal mourra avant que le matin vienne. Si Baal
32 est un dieu, qu'il plaide lui-même sa cause, puisqu'on a renversé son autel. Et en ce jour l'on donna
à Gédéon le nom de Jerubbaal, en disant : Que Baal plaide contre lui, puisqu'il a renversé son autel.
33 Tout Madian, Amalek et les fils de l'Orient, se rassemblèrent ; ils passèrent le Jourdain, et campèrent
34 dans la vallée de Jizréel. Gédéon fut revêtu de l'esprit de l'Éternel ; il sonna de la trompette, et Abié-
35 zer fut convoqué pour marcher à sa suite. Il envoya des messagers dans tout Manassé, qui fut aussi
convoqué pour marcher à sa suite. Il envoya des messagers dans Aser, dans Zabulon et dans Nephthali,
36 qui montèrent à leur rencontre. Gédéon dit à Dieu : Si tu veux délivrer Israël par ma main, comme
37 tu l'as dit, voici, je vais mettre une toison de laine dans l'aire ; si la toison seule se couvre de rosée et
38 que tout le terrain reste sec, je connaîtrai que tu délivreras Israël par ma main, comme tu l'as dit. Et
il arriva ainsi. Le jour suivant, il se leva de bon matin, pressa la toison, et en fit sortir la rosée, qui
39 donna de l'eau plein une coupe. Gédéon dit à Dieu : Que ta colère ne s'enflamme point contre moi, et
je ne parlerai plus que cette fois : Je voudrais seulement faire encore une épreuve avec la toison : que
40 la toison seule reste sèche, et que tout le terrain se couvre de rosée. Et Dieu fit ainsi cette nuit -là. La
toison seule resta sèche, et tout le terrain se couvrit de rosée.

7 Jerubbaal, qui est Gédéon, et tout le peuple qui était avec lui, se levèrent de bon matin, et campèrent
près de la source de Harod. Le camp de Madian était au nord de Gédéon, vers la colline de Moré, dans
2 la vallée. L'Éternel dit à Gédéon : Le peuple que tu as avec toi est trop nombreux pour que je livre
Madian entre ses mains ; il pourrait en tirer gloire contre moi, et dire : C'est ma main qui m'a délivré.
3 Publie donc ceci aux oreilles du peuple : Que celui qui est craintif et qui a peur s'en retourne et s'éloigne
de la montagne de Galaad. Vingt -deux mille hommes parmi le peuple s'en retournèrent, et il en resta
4 dix mille. L'Éternel dit à Gédéon : Le peuple est encore trop nombreux. Fais-les descendre vers l'eau,
et là je t'en ferai le triage ; celui dont je te dirai : Que celui-ci aille avec toi, ira avec toi ; et celui dont je
5 te dirai : Que celui-ci n'aille pas avec toi, n'ira pas avec toi. Gédéon fit descendre le peuple vers l'eau, et
l'Éternel dit à Gédéon : Tous ceux qui laperont l'eau avec la langue comme lape le chien, tu les sépareras
6 de tous ceux qui se mettront à genoux pour boire. Ceux qui lapèrent l'eau en la portant à la bouche
avec leur main furent au nombre de trois cents hommes, et tout le reste du peuple se mit à genoux pour
7 boire. Et l'Éternel dit à Gédéon : C'est par les trois cents hommes qui ont lapé, que je vous sauverai
8 et que je livrerai Madian entre tes mains. Que tout le reste du peuple s'en aille chacun chez soi. On

prit les vivres du peuple et ses trompettes. Puis Gédéon renvoya tous les hommes d'Israël chacun dans
sa tente, et il retint les trois cents hommes. Le camp de Madian était au-dessous de lui dans la vallée.
L'Éternel dit à Gédéon pendant la nuit : Lève -toi, descends au camp, car je l'ai livré entre tes mains. Si 9, 10
tu crains de descendre, descends -y avec Pura, ton serviteur. Tu écouteras ce qu'ils diront, et après cela 11
tes mains seront fortifiées : descends donc au camp. Il descendit avec Pura, son serviteur, jusqu'aux
avant-postes du camp. Madian, Amalek, et tous les fils de l'Orient, étaient répandus dans la vallée 12
comme une multitude de sauterelles, et leurs chameaux étaient innombrables comme le sable qui est
sur le bord de la mer. Gédéon arriva ; et voici, un homme racontait à son camarade un songe. Il disait : 13
J'ai eu un songe ; et voici, un gâteau de pain d'orge roulait dans le camp de Madian ; il est venu heurter
jusqu'à la tente, et elle est tombée ; il l'a retournée sens dessus dessous, et elle a été renversée. Son 14
camarade répondit, et dit : Ce n'est pas autre chose que l'épée de Gédéon, fils de Joas, homme d'Israël ;
Dieu a livré entre ses mains Madian et tout le camp. Lorsque Gédéon eut entendu le récit du songe et 15
son explication, il se prosterna, revint au camp d'Israël, et dit : Levez -vous, car l'Éternel a livré entre
vos mains le camp de Madian. Il divisa en trois corps les trois cents hommes, et il leur remit à tous des 16
trompettes et des cruches vides, avec des flambeaux dans les cruches. Il leur dit : Vous me regarderez 17
et vous ferez comme moi. Dès que j'aborderai le camp, vous ferez ce que je ferai ; et quand je sonnerai 18
de la trompette, moi et tous ceux qui seront avec moi, vous sonnerez aussi de la trompette tout autour
du camp, et vous direz : Pour l'Éternel et pour Gédéon ! Gédéon et les cent hommes qui étaient avec 19
lui arrivèrent aux abords du camp au commencement de la veille du milieu, comme on venait de placer
les gardes. Ils sonnèrent de la trompette, et brisèrent les cruches qu'ils avaient à la main. Les trois 20
corps sonnèrent de la trompette, et brisèrent les cruches ; ils saisirent de la main gauche les flambeaux
et de la main droite les trompettes pour sonner, et ils s'écrièrent : Épée pour l'Éternel et pour Gédéon !
Ils restèrent chacun à sa place autour du camp, et tout le camp se mit à courir, à pousser des cris, et 21
à prendre la fuite. Les trois cents hommes sonnèrent encore de la trompette ; et, dans tout le camp, 22
l'Éternel leur fit tourner l'épée les uns contre les autres. Le camp s'enfuit jusqu'à Beth-Schitta vers
Tseréra, jusqu'au bord d'Abel-Mehola près de Tabbath. Les hommes d'Israël se rassemblèrent, ceux 23
de Nephthali, d'Aser et de tout Manassé, et ils poursuivirent Madian. Gédéon envoya des messagers 24
dans toute la montagne d'Éphraïm, pour dire : Descendez à la rencontre de Madian, et coupez-leur le
passage des eaux jusqu'à Beth-Bara et celui du Jourdain. Tous les hommes d'Éphraïm se rassemblèrent
et ils s'emparèrent du passage des eaux jusqu'à Beth-Bara et de celui du Jourdain. Ils saisirent deux 25
chefs de Madian, Oreb et Zeeb ; ils tuèrent Oreb au rocher d'Oreb, et ils tuèrent Zeeb au pressoir de
Zeeb. Ils poursuivirent Madian, et ils apportèrent les têtes d'Oreb et de Zeeb à Gédéon de l'autre côté
du Jourdain.

Les hommes d'Éphraïm dirent à Gédéon : Que signifie cette manière d'agir envers nous ? pourquoi ne **8**
pas nous avoir appelés, quand tu es allé combattre Madian ? Et ils eurent avec lui une violente querelle.
Gédéon leur répondit : Qu'ai-je fait en comparaison de vous ? Le grappillage d'Éphraïm ne vaut-il pas 2
mieux que la vendange d'Abiézer ? C'est entre vos mains que Dieu a livré les chefs de Madian, Oreb 3
et Zeeb. Qu'ai-je donc pu faire en comparaison de vous ? Lorsqu'il eut ainsi parlé, leur colère contre lui
s'apaisa. Gédéon arriva au Jourdain, et il le passa, lui et les trois cents hommes qui étaient avec lui, 4
fatigués, mais poursuivant toujours. Il dit aux gens de Succoth : Donnez, je vous prie, quelques pains au 5
peuple qui m'accompagne, car ils sont fatigués, et je suis à la poursuite de Zébach et de Tsalmunna, rois
de Madian. Les chefs de Succoth répondirent : La main de Zébach et de Tsalmunna est-elle déjà en ton 6
pouvoir, pour que nous donnions du pain à ton armée ? Et Gédéon dit : Eh bien ! lorsque l'Éternel aura 7
livré entre mes mains Zébach et Tsalmunna, je broierai votre chair avec des épines du désert et avec des
chardons. De là il monta à Penuel, et il fit aux gens de Penuel la même demande. Ils lui répondirent 8
comme avaient répondu ceux de Succoth. Et il dit aussi aux gens de Penuel : Quand je reviendrai en 9
paix, je renverserai cette tour. Zébach et Tsalmunna étaient à Karkor et leur armée avec eux, environ 10
quinze mille hommes, tous ceux qui étaient restés de l'armée entière des fils de l'Orient ; cent vingt
mille hommes tirant l'épée avaient été tués. Gédéon monta par le chemin de ceux qui habitent sous 11
les tentes, à l'orient de Nobach et de Jogbeha, et il battit l'armée qui se croyait en sûreté. Zébach 12
et Tsalmunna prirent la fuite ; Gédéon les poursuivit, il s'empara des deux rois de Madian, Zébach et
Tsalmunna, et il mit en déroute toute l'armée. Gédéon, fils de Joas, revint de la bataille par la montée 13
de Hérès. Il saisit d'entre les gens de Succoth un jeune homme qu'il interrogea, et qui lui mit par écrit 14
les noms des chefs et des anciens de Succoth, soixante-dix-sept hommes. Puis il vint auprès des gens 15
de Succoth, et dit : Voici Zébach et Tsalmunna, au sujet desquels vous m'avez insulté, en disant : La
main de Zébach et de Tsalmunna est-elle déjà en ton pouvoir, pour que nous donnions du pain à tes
hommes fatigués ? Et il prit les anciens de la ville, et châtia les gens de Succoth avec des épines du 16
désert et avec des chardons. Il renversa aussi la tour de Penuel, et tua les gens de la ville. Il dit à 17, 18

Zébach et à Tsalmunna : Comment étaient les hommes que vous avez tués au Thabor ? Ils répondirent :
19 Ils étaient comme toi, chacun avait l'air d'un fils de roi. Il dit : C'étaient mes frères, fils de ma mère.
20 L'Éternel est vivant ! si vous les eussiez laissés vivre, je ne vous tuerais pas. Et il dit à Jéther, son premier-né : Lève -toi, tue -les ! Mais le jeune homme ne tira point son épée, parce qu'il avait peur, car
21 il était encore un enfant. Zébach et Tsalmunna dirent : Lève -toi toi-même, et tue -nous ! car tel est l'homme, telle est sa force. Et Gédéon se leva, et tua Zébach et Tsalmunna. Il prit ensuite les croissants
22 qui étaient aux cous de leurs chameaux. Les hommes d'Israël dirent à Gédéon : Domine sur nous, et
23 toi, et ton fils, et le fils de ton fils, car tu nous as délivrés de la main de Madian. Gédéon leur dit : Je ne dominerai point sur vous, et mes fils ne domineront point sur vous ; c'est l'Éternel qui dominera
24 sur vous. Gédéon leur dit : J'ai une demande à vous faire : donnez -moi chacun les anneaux que vous
25 avez eus pour butin. -Les ennemis avaient des anneaux d'or, car ils étaient Ismaélites. - Ils dirent : Nous les donnerons volontiers. Et ils étendirent un manteau, sur lequel chacun jeta les anneaux de
26 son butin. Le poids des anneaux d'or que demanda Gédéon fut de mille sept cents sicles d'or, sans les croissants, les pendants d'oreilles, et les vêtements de pourpre que portaient les rois de Madian, et sans
27 les colliers qui étaient aux cous de leurs chameaux. Gédéon en fit un éphod, et il le plaça dans sa ville, à Ophra, où il devint l'objet des prostitutions de tout Israël ; et il fut un piège pour Gédéon et pour
28 sa maison. Madian fut humilié devant les enfants d'Israël, et il ne leva plus la tête. Et le pays fut en
29 repos pendant quarante ans, durant la vie de Gédéon. Jerubbaal, fils de Joas, s'en retourna, et demeura
30, 31 dans sa maison. Gédéon eut soixante-dix fils, issus de lui, car il eut plusieurs femmes. Sa concubine,
32 qui était à Sichem, lui enfanta aussi un fils, à qui on donna le nom d'Abimélec. Gédéon, fils de Joas, mourut après une heureuse vieillesse ; et il fut enterré dans le sépulcre de Joas, son père, à Ophra, qui
33 appartenait à la famille d'Abiézer. Lorsque Gédéon fut mort, les enfants d'Israël recommencèrent à se
34 prostituer aux Baals, et ils prirent Baal-Berith pour leur dieu. Les enfants d'Israël ne se souvinrent point de l'Éternel, leur Dieu, qui les avait délivrés de la main de tous les ennemis qui les entouraient.
35 Et ils n'eurent point d'attachement pour la maison de Jerubbaal, de Gédéon, après tout le bien qu'il avait fait à Israël.

9 Abimélec, fils de Jerubbaal, se rendit à Sichem vers les frères de sa mère, et voici comment il leur
2 parla, ainsi qu'à toute la famille de la maison du père de sa mère : Dites, je vous prie, aux oreilles de tous les habitants de Sichem : Vaut-il mieux pour vous que soixante-dix hommes, tous fils de Jerubbaal, dominent sur vous, ou qu'un seul homme domine sur vous ? Et souvenez -vous que je suis votre os
3 et votre chair. Les frères de sa mère répétèrent pour lui toutes ces paroles aux oreilles de tous les habitants de Sichem, et leur coeur inclina en faveur d'Abimélec, car ils se disaient : C'est notre frère.
4 Ils lui donnèrent soixante-dix sicles d'argent, qu'ils enlevèrent de la maison de Baal-Berith. Abimélec
5 s'en servit pour acheter des misérables et des turbulents, qui allèrent après lui. Il vint dans la maison de son père à Ophra, et il tua ses frères, fils de Jerubbaal, soixante-dix hommes, sur une même pierre. Il
6 n'échappa que Jotham, le plus jeune fils de Jerubbaal, car il s'était caché. Tous les habitants de Sichem et toute la maison de Millo se rassemblèrent ; ils vinrent, et proclamèrent roi Abimélec, près du chêne
7 planté dans Sichem. Jotham en fut informé. Il alla se placer sur le sommet de la montagne de Garizim,
8 et voici ce qu'il leur cria à haute voix : Écoutez -moi, habitants de Sichem, et que Dieu vous écoute ! Les arbres partirent pour aller oindre un roi et le mettre à leur tête. Ils dirent à l'olivier : Règne sur nous.
9 Mais l'olivier leur répondit : Renoncerais -je à mon huile, qui m'assure les hommages de Dieu et des
10 hommes, pour aller planer sur les arbres ? Et les arbres dirent au figuier : Viens, toi, règne sur nous.
11 Mais le figuier leur répondit : Renoncerais -je à ma douceur et à mon excellent fruit, pour aller planer
12, 13 sur les arbres ? Et les arbres dirent à la vigne : Viens, toi, règne sur nous. Mais la vigne leur répondit :
14 Renoncerais -je à mon vin, qui réjouit Dieu et les hommes, pour aller planer sur les arbres ? Alors tous
15 les arbres dirent au buisson d'épines : Viens, toi, règne sur nous. Et le buisson d'épines répondit aux arbres : Si c'est de bonne foi que vous voulez m'oindre pour votre roi, venez, réfugiez -vous sous mon
16 ombrage ; sinon, un feu sortira du buisson d'épines, et dévorera les cèdres du Liban. Maintenant, est-ce de bonne foi et avec intégrité que vous avez agi en proclamant roi Abimélec ? avez-vous eu de la
17 bienveillance pour Jerubbaal et sa maison ? l'avez-vous traité selon les services qu'il a rendus ? - Car
18 mon père a combattu pour vous, il a exposé sa vie, et il vous a délivrés de la main de Madian ; et vous, vous vous êtes levés contre la maison de mon père, vous avez tué ses fils, soixante-dix hommes, sur une même pierre, et vous avez proclamé roi sur les habitants de Sichem, Abimélec, fils de sa servante, parce
19 qu'il est votre frère. - Si c'est de bonne foi et avec intégrité qu'en ce jour vous avez agi envers Jerubbaal
20 et sa maison, eh bien ! qu'Abimélec fasse votre joie, et que vous fassiez aussi la sienne ! Sinon, qu'un feu sorte d'Abimélec et dévore les habitants de Sichem et la maison de Millo, et qu'un feu sorte des habitants
21 de Sichem et de la maison de Millo et dévore Abimélec ! Jotham se retira et prit la fuite ; il s'en alla
22, 23 à Beer, où il demeura loin d'Abimélec, son frère. Abimélec avait dominé trois ans sur Israël. Alors Dieu envoya un mauvais esprit entre Abimélec et les habitants de Sichem, et les habitants de Sichem

furent infidèles à Abimélec, afin que la violence commise sur les soixante-dix fils de Jerubbaal reçût 24
son châtiment, et que leur sang retombât sur Abimélec, leur frère, qui les avait tués, et sur les habitants
de Sichem, qui l'avaient aidé à tuer ses frères. Les habitants de Sichem placèrent en embuscade contre 25
lui, sur les sommets des montagnes, des gens qui dépouillaient tous ceux qui passaient près d'eux
sur le chemin. Et cela fut rapporté à Abimélec. Gaal, fils d'Ébed, vint avec ses frères, et ils passèrent à 26
Sichem. Les habitants de Sichem eurent confiance en lui. Ils sortirent dans la campagne, vendangèrent 27
leurs vignes, foulèrent les raisins, et se livrèrent à des réjouissances ; ils entrèrent dans la maison
de leur dieu, ils mangèrent et burent, et ils maudirent Abimélec. Et Gaal, fils d'Ébed, disait : Qui 28
est Abimélec, et qu'est Sichem, pour que nous servions Abimélec ? N'est-il pas fils de Jerubbaal, et
Zebul n'est-il pas son commissaire ? Servez les hommes de Hamor, père de Sichem ; mais nous, pourquoi
servirions -nous Abimélec ? Oh ! si j'étais le maître de ce peuple, je renverserais Abimélec. Et il disait 29
d'Abimélec : Renforce ton armée, mets-toi en marche ! Zebul, gouverneur de la ville, apprit ce que disait 30
Gaal, fils d'Ébed, et sa colère s'enflamma. Il envoya secrètement des messagers à Abimélec, pour lui 31
dire : Voici, Gaal, fils d'Ébed, et ses frères, sont venus à Sichem, et ils soulèvent la ville contre toi.
Maintenant, pars de nuit, toi et le peuple qui est avec toi, et mets-toi en embuscade dans la campagne. 32
Le matin, au lever du soleil, tu fondras avec impétuosité sur la ville. Et lorsque Gaal et le peuple qui 33
est avec lui sortiront contre toi, tu lui feras ce que tes forces permettront. Abimélec et tout le peuple 34
qui était avec lui partirent de nuit, et ils se mirent en embuscade près de Sichem, divisés en quatre
corps. Gaal, fils d'Ébed, sortit, et il se tint à l'entrée de la porte de la ville. Abimélec et tout le peuple 35
qui était avec lui se levèrent alors de l'embuscade. Gaal aperçut le peuple, et il dit à Zebul : Voici un 36
peuple qui descend du sommet des montagnes. Zebul lui répondit : C'est l'ombre des montagnes que
tu prends pour des hommes. Gaal, reprenant la parole, dit : C'est bien un peuple qui descend des 37
hauteurs du pays, et une troupe arrive par le chemin du chêne des devins. Zebul lui répondit : Où 38
donc est ta bouche, toi qui disais : Qui est Abimélec, pour que nous le servions ? N'est-ce point là le
peuple que tu méprisais ? Marche maintenant, livre-lui bataille ! Gaal s'avança à la tête des habitants 39
de Sichem, et livra bataille à Abimélec. Poursuivi par Abimélec, il prit la fuite devant lui, et beaucoup 40
d'hommes tombèrent morts jusqu'à l'entrée de la porte. Abimélec s'arrêta à Aruma. Et Zebul chassa 41
Gaal et ses frères, qui ne purent rester à Sichem. Le lendemain, le peuple sortit dans la campagne. 42
Abimélec, qui en fut informé, prit sa troupe, la partagea en trois corps, et se mit en embuscade dans 43
la campagne. Ayant vu que le peuple sortait de la ville, il se leva contre eux, et les battit. Abimélec 44
et les corps qui étaient avec lui se portèrent en avant, et se placèrent à l'entrée de la porte de la ville ;
deux de ces corps se jetèrent sur tous ceux qui étaient dans la campagne, et les battirent. Abimélec 45
attaqua la ville pendant toute la journée ; il s 'en empara, et tua le peuple qui s'y trouvait. Puis il rasa
la ville, et y sema du sel. À cette nouvelle, tous les habitants de la tour de Sichem se rendirent dans la 46
forteresse de la maison du dieu Berith. On avertit Abimélec que tous les habitants de la tour de Sichem 47
s'y étaient rassemblés. Alors Abimélec monta sur la montagne de Tsalmon, lui et tout le peuple qui 48
était avec lui. Il prit en main une hache, coupa une branche d'arbre, l'enleva et la mit sur son épaule.
Ensuite il dit au peuple qui était avec lui : Vous avez vu ce que j'ai fait, hâtez -vous de faire comme
moi. Et ils coupèrent chacun une branche, et suivirent Abimélec ; ils placèrent les branches contre la 49
forteresse, et l 'incendièrent avec ceux qui y étaient. Ainsi périrent tous les gens de la tour de Sichem,
au nombre d'environ mille, hommes et femmes. Abimélec marcha contre Thébets. Il assiégea Thébets, 50
et s'en empara. Il y avait au milieu de la ville une forte tour, où se réfugièrent tous les habitants de la 51
ville, hommes et femmes ; ils fermèrent sur eux, et montèrent sur le toit de la tour. Abimélec parvint 52
jusqu'à la tour ; il l'attaqua, et s'approcha de la porte pour y mettre le feu. Alors une femme lança sur 53
la tête d'Abimélec un morceau de meule de moulin, et lui brisa le crâne. Aussitôt il appela le jeune 54
homme qui portait ses armes, et lui dit : Tire ton épée, et donne-moi la mort, de peur qu'on ne dise de
moi : C'est une femme qui l'a tué. Le jeune homme le perça, et il mourut. Quand les hommes d'Israël 55
virent qu'Abimélec était mort, ils s'en allèrent chacun chez soi. Ainsi Dieu fit retomber sur Abimélec 56
le mal qu'il avait fait à son père, en tuant ses soixante-dix frères, et Dieu fit retomber sur la tête des 57
gens de Sichem tout le mal qu'ils avaient fait. Ainsi s'accomplit sur eux la malédiction de Jotham, fils
de Jerubbaal.

Après Abimélec, Thola, fils de Pua, fils de Dodo, homme d'Issacar, se leva pour délivrer Israël ; il **10**
habitait à Schamir, dans la montagne d'Éphraïm. Il fut juge en Israël pendant vingt -trois ans ; puis il 2
mourut, et fut enterré à Schamir. Après lui, se leva Jaïr, le Galaadite, qui fut juge en Israël pendant 3
vingt -deux ans. Il avait trente fils, qui montaient sur trente ânons, et qui possédaient trente villes, 4
appelées encore aujourd'hui bourgs de Jaïr, et situées dans le pays de Galaad. Et Jaïr mourut, et fut 5
enterré à Kamon. Les enfants d'Israël firent encore ce qui déplaît à l'Éternel ; ils servirent les Baals 6
et les Astartés, les dieux de Syrie, les dieux de Sidon, les dieux de Moab, les dieux des fils d'Ammon,

7 et les dieux des Philistins, et ils abandonnèrent l'Éternel et ne le servirent plus. La colère de l'Éternel s'enflamma contre Israël, et il les vendit entre les mains des Philistins et entre les mains des fils
8 d'Ammon. Ils opprimèrent et écrasèrent les enfants d'Israël cette année -là, et pendant dix-huit ans tous les enfants d'Israël qui étaient de l'autre côté du Jourdain dans le pays des Amoréens en Galaad.
9 Les fils d'Ammon passèrent le Jourdain pour combattre aussi contre Juda, contre Benjamin et contre
10 la maison d'Éphraïm. Et Israël fut dans une grande détresse. Les enfants d'Israël crièrent à l'Éternel, en disant : Nous avons péché contre toi, car nous avons abandonné notre Dieu et nous avons servi les
11 Baals. L'Éternel dit aux enfants d'Israël : Ne vous ai-je pas délivrés des Égyptiens, des Amoréens, des
12 fils d'Ammon, des Philistins ? Et lorsque les Sidoniens, Amalek et Maon, vous opprimèrent, et que vous
13 criâtes à moi, ne vous ai-je pas délivrés de leurs mains ? Mais vous, vous m'avez abandonné, et vous
14 avez servi d'autres dieux. C'est pourquoi je ne vous délivrerai plus. Allez, invoquez les dieux que vous
15 avez choisis ; qu'ils vous délivrent au temps de votre détresse ! Les enfants d'Israël dirent à l'Éternel :
16 Nous avons péché ; traite -nous comme il te plaira. Seulement, daigne nous délivrer aujourd'hui ! Et ils ôtèrent les dieux étrangers du milieu d'eux, et servirent l'Éternel, qui fut touché des maux d'Israël.
17 Les fils d'Ammon se rassemblèrent et campèrent en Galaad, et les enfants d'Israël se rassemblèrent
18 et campèrent à Mitspa. Le peuple, les chefs de Galaad se dirent l'un à l'autre : Quel est l'homme qui commencera l'attaque contre les fils d'Ammon ? Il sera chef de tous les habitants de Galaad.

11 Jephthé, le Galaadite, était un vaillant héros. Il était fils d'une femme prostituée ; et c'est Galaad
2 qui avait engendré Jephthé. La femme de Galaad lui enfanta des fils, qui, devenus grands, chassèrent Jephthé, et lui dirent : Tu n'hériteras pas dans la maison de notre père, car tu es fils d'une autre femme.
3 Et Jephthé s'enfuit loin de ses frères, et il habita dans le pays de Tob. Des gens de rien se rassemblèrent
4 auprès de Jephthé, et ils faisaient avec lui des excursions. Quelque temps après, les fils d'Ammon
5 firent la guerre à Israël. Et comme les fils d'Ammon faisaient la guerre à Israël, les anciens de Galaad
6 allèrent chercher Jephthé au pays de Tob. Ils dirent à Jephthé : Viens, tu seras notre chef, et nous
7 combattrons les fils d'Ammon. Jephthé répondit aux anciens de Galaad : N'avez-vous pas eu de la haine pour moi, et ne m'avez-vous pas chassé de la maison de mon père ? Pourquoi venez-vous à moi
8 maintenant que vous êtes dans la détresse ? Les anciens de Galaad dirent à Jephthé : Nous revenons à toi maintenant, afin que tu marches avec nous, que tu combattes les fils d'Ammon, et que tu sois
9 notre chef, celui de tous les habitants de Galaad. Jephthé répondit aux anciens de Galaad : Si vous me ramenez pour combattre les fils d'Ammon, et que l'Éternel les livre devant moi, je serai votre chef.
10 Les anciens de Galaad dirent à Jephthé : Que l'Éternel nous entende, et qu'il juge, si nous ne faisons
11 pas ce que tu dis. Et Jephthé partit avec les anciens de Galaad. Le peuple le mit à sa tête et l'établit comme chef, et Jephthé répéta devant l'Éternel, à Mitspa, toutes les paroles qu'il avait prononcées.
12 Jephthé envoya des messagers au roi des fils d'Ammon, pour lui dire : Qu'y a-t-il entre moi et toi, que tu
13 viennes contre moi pour faire la guerre à mon pays ? Le roi des fils d'Ammon répondit aux messagers de Jephthé : C'est qu'Israël, quand il est monté d'Égypte, s'est emparé de mon pays, depuis l'Arnon
14 jusqu'au Jabbok et au Jourdain. Rends -le maintenant de bon gré. Jephthé envoya de nouveau des
15 messagers au roi des fils d'Ammon, pour lui dire : Ainsi parle Jephthé : Israël ne s'est point emparé
16 du pays de Moab, ni du pays des fils d'Ammon. Car lorsque Israël est monté d'Égypte, il a marché
17 dans le désert jusqu'à la mer Rouge, et il est arrivé à Kadès. Alors Israël envoya des messagers au roi d'Édom, pour lui dire : Laisse-moi passer par ton pays. Mais le roi d'Édom n'y consentit pas. Il
18 en envoya aussi au roi de Moab, qui refusa. Et Israël resta à Kadès. Puis il marcha par le désert, tourna le pays d'Édom et le pays de Moab, et vint à l'orient du pays de Moab ; ils campèrent au delà
19 de l'Arnon, sans entrer sur le territoire de Moab, car l'Arnon est la frontière de Moab. Israël envoya des messagers à Sihon, roi des Amoréens, roi de Hesbon, et Israël lui dit : Laisse-nous passer par ton
20 pays jusqu'au lieu où nous allons. Mais Sihon n'eut pas assez confiance en Israël pour le laisser passer
21 sur son territoire ; il rassembla tout son peuple, campa à Jahats, et combattit Israël. L'Éternel, le Dieu d'Israël, livra Sihon et tout son peuple entre les mains d'Israël, qui les battit. Israël s'empara de tout
22 le pays des Amoréens établis dans cette contrée. Ils s'emparèrent de tout le territoire des Amoréens,
23 depuis l'Arnon jusqu'au Jabbok, et depuis le désert jusqu'au Jourdain. Et maintenant que l'Éternel, le Dieu d'Israël, a chassé les Amoréens devant son peuple d'Israël, est-ce toi qui aurais la possession
24 de leur pays ? Ce que ton dieu Kemosch te donne à posséder, ne le posséderais -tu pas ? Et tout ce que
25 l'Éternel, notre Dieu, a mis en notre possession devant nous, nous ne le posséderions pas ! Vaux-tu donc mieux que Balak, fils de Tsippor, roi de Moab ? A-t-il contesté avec Israël, ou lui a-t-il fait la guerre ?
26 Voilà trois cents ans qu'Israël habite à Hesbon et dans les villes de son ressort, à Aroër et dans les villes de son ressort, et dans toutes les villes qui sont sur les bords de l'Arnon : pourquoi ne les lui avez-vous
27 pas enlevées pendant ce temps -là ? Je ne t'ai point offensé, et tu agis mal avec moi en me faisant

la guerre. Que l'Éternel, le juge, soit aujourd'hui juge entre les enfants d'Israël et les fils d'Ammon !
Le roi des fils d'Ammon n'écouta point les paroles que Jephthé lui fit dire. L'esprit de l'Éternel fut 28, 29
sur Jephthé. Il traversa Galaad et Manassé ; il passa à Mitspé de Galaad ; et de Mitspé de Galaad, il
marcha contre les fils d'Ammon. Jephthé fit un voeu à l'Éternel, et dit : Si tu livres entre mes mains les 30
fils d'Ammon, quiconque sortira des portes de ma maison au-devant de moi, à mon heureux retour de 31
chez les fils d'Ammon, sera consacré à l'Éternel, et je l'offrirai en holocauste. Jephthé marcha contre 32
les fils d'Ammon, et l'Éternel les livra entre ses mains. Il leur fit éprouver une très grande défaite, 33
depuis Aroër jusque vers Minnith, espace qui renfermait vingt villes, et jusqu'à Abel -Keramim. Et les
fils d'Ammon furent humiliés devant les enfants d'Israël. Jephthé retourna dans sa maison à Mitspa. 34
Et voici, sa fille sortit au-devant de lui avec des tambourins et des danses. C'était son unique enfant ; il
n'avait point de fils et point d'autre fille. Dès qu'il la vit, il déchira ses vêtements, et dit : Ah ! ma fille ! 35
tu me jettes dans l'abattement, tu es au nombre de ceux qui me troublent ! J'ai fait un voeu à l'Éternel,
et je ne puis le révoquer. Elle lui dit : Mon père, si tu as fait un voeu à l'Éternel, traite -moi selon ce qui 36
est sorti de ta bouche, maintenant que l'Éternel t'a vengé de tes ennemis, des fils d'Ammon. Et elle dit 37
à son père : Que ceci me soit accordé : laisse -moi libre pendant deux mois ! Je m'en irai, je descendrai
dans les montagnes, et je pleurerai ma virginité avec mes compagnes. Il répondit : Va ! Et il la laissa 38
libre pour deux mois. Elle s'en alla avec ses compagnes, et elle pleura sa virginité sur les montagnes.
Au bout des deux mois, elle revint vers son père, et il accomplit sur elle le voeu qu'il avait fait. Elle 39
n'avait point connu d'homme. Dès lors s'établit en Israël la coutume que tous les ans les filles d'Israël 40
s'en vont célébrer la fille de Jephthé, le Galaadite, quatre jours par année.

Les hommes d'Éphraïm se rassemblèrent, partirent pour le nord, et dirent à Jephthé : Pourquoi es- **12**
tu allé combattre les fils d'Ammon sans nous avoir appelés à marcher avec toi ? Nous voulons incendier
ta maison et te brûler avec elle. Jephthé leur répondit : Nous avons eu de grandes contestations, moi 2
et mon peuple, avec les fils d'Ammon ; et quand je vous ai appelés, vous ne m'avez pas délivré de leurs
mains. Voyant que tu ne venais pas à mon secours, j'ai exposé ma vie, et j'ai marché contre les fils 3
d'Ammon. L'Éternel les a livrés entre mes mains. Pourquoi donc aujourd'hui montez -vous contre moi
pour me faire la guerre ? Jephthé rassembla tous les hommes de Galaad, et livra bataille à Éphraïm. 4
Les hommes de Galaad battirent Éphraïm, parce que les Éphraïmites disaient : Vous êtes des fugitifs
d'Éphraïm ! Galaad est au milieu d'Éphraïm, au milieu de Manassé ! Galaad s'empara des gués du 5
Jourdain du côté d'Éphraïm. Et quand l'un des fuyards d'Éphraïm disait : Laissez-moi passer ! les
hommes de Galaad lui demandaient : Es-tu Éphraïmite ? Il répondait : Non. Ils lui disaient alors : Hé 6
bien, dis Schibboleth. Et il disait Sibboleth, car il ne pouvait pas bien prononcer. Sur quoi les hommes
de Galaad le saisissaient, et l'égorgeaient près des gués du Jourdain. Il périt en ce temps -là quarante -
deux mille hommes d'Éphraïm. Jephthé fut juge en Israël pendant six ans ; puis Jephthé, le Galaadite, 7
mourut, et fut enterré dans l'une des villes de Galaad. Après lui, Ibtsan de Bethléhem fut juge en 8
Israël. Il eut trente fils, il maria trente filles au dehors, et il fit venir pour ses fils trente filles du 9
dehors. Il fut juge en Israël pendant sept ans ; puis Ibtsan mourut, et fut enterré à Bethléhem. Après 10, 11
lui, Élon de Zabulon fut juge en Israël. Il fut juge en Israël pendant dix ans ; puis Élon de Zabulon 12
mourut, et fut enterré à Ajalon, dans le pays de Zabulon. Après lui, Abdon, fils d'Hillel, le Pirathonite, 13
fut juge en Israël. Il eut quarante fils et trente petits-fils, qui montaient sur soixante dix ânons. Il 14
fut juge en Israël pendant huit ans ; puis Abdon, fils d'Hillel, le Pirathonite, mourut, et fut enterré à 15
Pirathon, dans le pays d'Éphraïm, sur la montagne des Amalécites.

Les enfants d'Israël firent encore ce qui déplaît à l'Éternel ; et l'Éternel les livra entre les mains **13**
des Philistins, pendant quarante ans. Il y avait un homme de Tsorea, de la famille des Danites, et 2
qui s'appelait Manoach. Sa femme était stérile, et n'enfantait pas. Un ange de l'Éternel apparut à la 3
femme, et lui dit : Voici, tu es stérile, et tu n'as point d'enfants ; tu deviendras enceinte, et tu enfanteras
un fils. Maintenant prends bien garde, ne bois ni vin ni liqueur forte, et ne mange rien d'impur. Car 4, 5
tu vas devenir enceinte et tu enfanteras un fils. Le rasoir ne passera point sur sa tête, parce que cet
enfant sera consacré à Dieu dès le ventre de sa mère ; et ce sera lui qui commencera à délivrer Israël
de la main des Philistins. La femme alla dire à son mari ; Un homme de Dieu est venu vers moi, et il 6
avait l'aspect d'un ange de Dieu, un aspect redoutable. Je ne lui ai pas demandé d'où il était, et il ne
m'a pas fait connaître son nom. Mais il m'a dit : Tu vas devenir enceinte, et tu enfanteras un fils ; et 7
maintenant ne bois ni vin ni liqueur forte, et ne mange rien d'impur, parce que cet enfant sera consacré
à Dieu dès le ventre de sa mère jusqu'au jour de sa mort. Manoach fit cette prière à l'Éternel : Ah ! 8
Seigneur, que l'homme de Dieu que tu as envoyé vienne encore vers nous, et qu'il nous enseigne ce que
nous devons faire pour l'enfant qui naîtra ! Dieu exauça la prière de Manoach, et l'ange de Dieu vint 9
encore vers la femme. Elle était assise dans un champ, et Manoach, son mari, n'était pas avec elle. Elle 10

courut promptement donner cette nouvelle à son mari, et lui dit : Voici, l'homme qui était venu l'autre
11 jour vers moi m'est apparu. Manoach se leva, suivit sa femme, alla vers l'homme, et lui dit : Est-ce toi
12 qui as parlé à cette femme ? Il répondit : C'est moi. Manoach dit : Maintenant, si ta parole s'accomplit,
13 que faudra-t-il observer à l'égard de l'enfant, et qu'y aura-t-il à faire ? L'ange de l'Éternel répondit à
14 Manoach : La femme s'abstiendra de tout ce que je lui ai dit. Elle ne goûtera d'aucun produit de la vigne, elle ne boira ni vin ni liqueur forte, et elle ne mangera rien d'impur ; elle observera tout ce que
15 je lui ai prescrit. Manoach dit à l'ange de l'Éternel : Permets-nous de te retenir, et de t'apprêter un
16 chevreau. L'ange de l'Éternel répondit à Manoach : Quand tu me retiendrais, je ne mangerais pas de ton mets ; mais si tu veux faire un holocauste, tu l'offriras à l'Éternel. Manoach ne savait point que ce
17 fût un ange de l'Éternel. Et Manoach dit à l'ange de l'Éternel : Quel est ton nom, afin que nous te
18 rendions gloire, quand ta parole s'accomplira ? L'ange de l'Éternel lui répondit : Pourquoi demandes
19 -tu mon nom ? Il est merveilleux. Manoach prit le chevreau et l'offrande, et fit un sacrifice à l'Éternel
20 sur le rocher. Il s'opéra un prodige, pendant que Manoach et sa femme regardaient. Comme la flamme montait de dessus l'autel vers le ciel, l'ange de l'Éternel monta dans la flamme de l'autel. À cette vue,
21 Manoach et sa femme tombèrent la face contre terre. L'ange de l'Éternel n'apparut plus à Manoach et
22 à sa femme. Alors Manoach comprit que c'était l'ange de l'Éternel, et il dit à sa femme : Nous allons
23 mourir, car nous avons vu Dieu. Sa femme lui répondit : Si l'Éternel eût voulu nous faire mourir, il n'aurait pas pris de nos mains l'holocauste et l'offrande, il ne nous aurait pas fait voir tout cela, et il
24 ne nous aurait pas maintenant fait entendre pareilles choses. La femme enfanta un fils, et lui donna
25 le nom de Samson. L'enfant grandit, et l'Éternel le bénit. Et l'esprit de l'Éternel commença à l'agiter à Machané -Dan, entre Tsorea et Eschthaol.

14, 2 Samson descendit à Thimna, et il y vit une femme parmi les filles des Philistins. Lorsqu'il fut remonté, il le déclara à son père et à sa mère, et dit : J'ai vu à Thimna une femme parmi les filles des
3 Philistins ; prenez -la maintenant pour ma femme. Son père et sa mère lui dirent : N'y a-t-il point de femme parmi les filles de tes frères et dans tout notre peuple, que tu ailles prendre une femme chez les Philistins, qui sont incirconcis ? Et Samson dit à son père : Prends -la pour moi, car elle me plaît.
4 Son père et sa mère ne savaient pas que cela venait de l'Éternel : car Samson cherchait une occasion
5 de dispute de la part des Philistins. En ce temps -là, les Philistins dominaient sur Israël. Samson descendit avec son père et sa mère à Thimna. Lorsqu'ils arrivèrent aux vignes de Thimna, voici, un
6 jeune lion rugissant vint à sa rencontre. L'esprit de l'Éternel saisit Samson ; et, sans avoir rien à la main, Samson déchira le lion comme on déchire un chevreau. Il ne dit point à son père et à sa mère
7, 8 ce qu'il avait fait. Il descendit et parla à la femme, et elle lui plut. Quelque temps après, il se rendit de nouveau à Thimna pour la prendre, et se détourna pour voir le cadavre du lion. Et voici, il y avait
9 un essaim d'abeilles et du miel dans le corps du lion. Il prit entre ses mains le miel, dont il mangea pendant la route ; et lorsqu'il fut arrivé près de son père et de sa mère, il leur en donna, et ils en
10 mangèrent. Mais il ne leur dit pas qu'il avait pris ce miel dans le corps du lion. Le père de Samson
11 descendit chez la femme. Et là, Samson fit un festin, car c'était la coutume des jeunes gens. Dès qu'on
12 le vit, on invita trente compagnons qui se tinrent avec lui. Samson leur dit : Je vais vous proposer une énigme. Si vous me l'expliquez pendant les sept jours du festin, et si vous la découvrez, je vous
13 donnerai trente chemises et trente vêtements de rechange. Mais si vous ne pouvez pas me l'expliquer, ce sera vous qui me donnerez trente chemises et trente vêtements de rechange. Ils lui dirent : Propose
14 ton énigme, et nous l'écouterons. Et il leur dit : De celui qui mange est sorti ce qui se mange, et du fort
15 est sorti le doux. Pendant trois jours, ils ne purent expliquer l'énigme. Le septième jour, ils dirent à la femme de Samson : Persuade à ton mari de nous expliquer l'énigme ; sinon, nous te brûlerons, toi et la
16 maison de ton père. C'est pour nous dépouiller que vous nous avez invités, n'est-ce pas ? La femme de Samson pleurait auprès de lui, et disait : Tu n'as pour moi que de la haine, et tu ne m'aimes pas ; tu as proposé une énigme aux enfants de mon peuple, et tu ne me l'as point expliquée ! Et il lui répondait : Je
17 ne l'ai expliquée ni à mon père ni à ma mère ; est-ce à toi que je l'expliquerais ? Elle pleura auprès de lui pendant les sept jours que dura leur festin ; et le septième jour, il la lui expliqua, car elle le tourmentait.
18 Et elle donna l'explication de l'énigme aux enfants de son peuple. Les gens de la ville dirent à Samson le septième jour, avant le coucher du soleil : Quoi de plus doux que le miel, et quoi de plus fort que le lion ? Et il leur dit : Si vous n'aviez pas labouré avec ma génisse, vous n'auriez pas découvert mon
19 énigme. L'esprit de l'Éternel le saisit, et il descendit à Askalon. Il y tua trente hommes, prit leurs dépouilles, et donna les vêtements de rechange à ceux qui avaient expliqué l'énigme. Il était enflammé
20 de colère, et il monta à la maison de son père. Sa femme fut donnée à l'un de ses compagnons, avec lequel il était lié.

15 Quelque temps après, à l'époque de la moisson des blés, Samson alla voir sa femme, et lui porta un

chevreau. Il dit : Je veux entrer vers ma femme dans sa chambre. Mais le père de sa femme ne lui permit
pas d'entrer. J'ai pensé dit -il, que tu avais pour elle de la haine, et je l'ai donnée à ton compagnon. Est- 2
ce que sa jeune soeur n'est pas plus belle qu'elle ? Prends-la donc à sa place. Samson leur dit : Cette fois 3
je ne serai pas coupable envers les Philistins, si je leur fais du mal. Samson s'en alla. Il attrapa trois 4
cents renards, et prit des flambeaux ; puis il tourna queue contre queue, et mit un flambeau entre deux
queues, au milieu. Il alluma les flambeaux, lâcha les renards dans les blés des Philistins, et embrasa 5
les tas de gerbes, le blé sur pied, et jusqu'aux plantations d'oliviers. Les Philistins dirent : Qui a fait 6
cela ? On répondit : Samson, le gendre du Thimnien, parce que celui-ci lui a pris sa femme et l'a donnée
à son compagnon. Et les Philistins montèrent, et ils la brûlèrent, elle et son père. Samson leur dit : 7
Est-ce ainsi que vous agissez ? Je ne cesserai qu'après m'être vengé de vous. Il les battit rudement, 8
dos et ventre ; puis il descendit, et se retira dans la caverne du rocher d'Étam. Alors les Philistins 9
se mirent en marche, campèrent en Juda, et s'étendirent jusqu'à Léchi. Les hommes de Juda dirent : 10
Pourquoi êtes-vous montés contre nous ? Ils répondirent : Nous sommes montés pour lier Samson, afin
de le traiter comme il nous a traités. Sur quoi trois mille hommes de Juda descendirent à la caverne 11
du rocher d'Étam, et dirent à Samson : Ne sais -tu pas que les Philistins dominent sur nous ? Que nous
as-tu donc fait ? Il leur répondit : Je les ai traités comme ils m'ont traité. Ils lui dirent : Nous sommes 12
descendus pour te lier, afin de te livrer entre les mains des Philistins. Samson leur dit : Jurez -moi que
vous ne me tuerez pas. Ils lui répondirent : Non ; nous voulons seulement te lier et te livrer entre leurs 13
mains, mais nous ne te ferons pas mourir. Et ils le lièrent avec deux cordes neuves, et le firent sortir
du rocher. Lorsqu'il arriva à Léchi, les Philistins poussèrent des cris à sa rencontre. Alors l'esprit de 14
l'Éternel le saisit. Les cordes qu'il avait aux bras devinrent comme du lin brûlé par le feu, et ses liens
tombèrent de ses mains. Il trouva une mâchoire d'âne fraîche, il étendit sa main pour la prendre, et il 15
en tua mille hommes. Et Samson dit : Avec une mâchoire d'âne, un monceau, deux monceaux ; Avec une 16
mâchoire d'âne, j'ai tué mille hommes. Quand il eut achevé de parler, il jeta de sa main la mâchoire. Et 17
l'on appela ce lieu Ramath-Léchi. Pressé par la soif, il invoqua l'Éternel, et dit : C'est toi qui as permis 18
par la main de ton serviteur cette grande délivrance ; et maintenant mourrais je de soif, et tomberais -je
entre les mains des incirconcis ? Dieu fendit la cavité du rocher qui est à Léchi, et il en sortit de l'eau. 19
Samson but, son esprit se ranima, et il reprit vie. C'est de là qu'on a appelé cette source En-Hakkoré ;
elle existe encore aujourd'hui à Léchi. Samson fut juge en Israël, au temps des Philistins, pendant 20
vingt ans.

Samson partit pour Gaza ; il y vit une femme prostituée, et il entra chez elle. On dit aux gens de **16**, 2
Gaza : Samson est arrivé ici. Et ils l'environnèrent, et se tinrent en embuscade toute la nuit à la porte
de la ville. Ils restèrent tranquilles toute la nuit, disant : Au point du jour, nous le tuerons. Samson 3
demeura couché jusqu'à minuit. Vers minuit, il se leva ; et il saisit les battants de la porte de la ville
et les deux poteaux, les arracha avec la barre, les mit sur ses épaules, et les porta sur le sommet de
la montagne qui est en face d'Hébron. Après cela, il aima une femme dans la vallée de Sorek. Elle se 4
nommait Delila. Les princes des Philistins montèrent vers elle, et lui dirent : Flatte -le, pour savoir 5
d'où lui vient sa grande force et comment nous pourrions nous rendre maîtres de lui ; nous le lierons
pour le dompter, et nous te donnerons chacun mille et cent sicles d'argent. Delila dit à Samson : Dis 6
-moi, je te prie, d'où vient ta grande force, et avec quoi il faudrait te lier pour te dompter. Samson lui 7
dit : Si on me liait avec sept cordes fraîches, qui ne fussent pas encore sèches, je deviendrais faible et je
serais comme un autre homme. Les princes des Philistins apportèrent à Delila sept cordes fraîches, qui 8
n'étaient pas encore sèches. Et elle le lia avec ces cordes. Or des gens se tenaient en embuscade chez 9
elle, dans une chambre. Elle lui dit : Les Philistins sont sur toi, Samson ! Et il rompit les cordes, comme
se rompt un cordon d'étoupe quand il sent le feu. Et l'on ne connut point d'où venait sa force. Delila 10
dit à Samson : Voici, tu t'es joué de moi, tu m'as dit des mensonges. Maintenant, je te prie, indique
-moi avec quoi il faut te lier. Il lui dit : Si on me liait avec des cordes neuves, dont on ne se fût jamais 11
servi, je deviendrais faible et je serais comme un autre homme. Delila prit des cordes neuves, avec 12
lesquelles elle le lia. Puis elle lui dit : Les Philistins sont sur toi, Samson ! Or des gens se tenaient
en embuscade dans une chambre. Et il rompit comme un fil les cordes qu'il avait aux bras. Delila dit 13
à Samson : Jusqu'à présent tu t'es joué de moi, tu m'as dit des mensonges. Déclare -moi avec quoi il
faut te lier. Il lui dit : Tu n'as qu'à tisser les sept tresses de ma tête avec la chaîne du tissu. Et elle 14
les fixa par la cheville. Puis elle lui dit : Les Philistins sont sur toi, Samson ! Et il se réveilla de son
sommeil, et il arracha la cheville du tissu et le tissu. Elle lui dit : Comment peux-tu dire : Je t'aime ! 15
puisque ton coeur n'est pas avec moi ? Voilà trois fois que tu t'es joué de moi, et tu ne m'as pas déclaré
d'où vient ta grande force. Comme elle était chaque jour à le tourmenter et à l'importuner par ses 16
instances, son âme s'impatienta à la mort, il lui ouvrit tout son coeur, et lui dit : Le rasoir n'a point 17
passé sur ma tête, parce que je suis consacré à Dieu dès le ventre de ma mère. Si j'étais rasé, ma force
m'abandonnerait, je deviendrais faible, et je serais comme tout autre homme. Delila, voyant qu'il lui 18

avait ouvert tout son coeur, envoya appeler les princes des Philistins, et leur fit dire : Montez cette fois,
car il m'a ouvert tout son coeur. Et les princes des Philistins montèrent vers elle, et apportèrent l'argent
19 dans leurs mains. Elle l'endormit sur ses genoux. Et ayant appelé un homme, elle rasa les sept tresses
20 de la tête de Samson, et commença ainsi à le dompter. Il perdit sa force. Elle dit alors : Les Philistins
sont sur toi, Samson ! Et il se réveilla de son sommeil, et dit : Je m'en tirerai comme les autres fois,
21 et je me dégagerai. Il ne savait pas que l'Éternel s'était retiré de lui. Les Philistins le saisirent, et lui
crevèrent les yeux ; ils le firent descendre à Gaza, et le lièrent avec des chaînes d'airain. Il tournait la
22 meule dans la prison. Cependant les cheveux de sa tête recommençaient à croître, depuis qu'il avait
23 été rasé. Or les princes des Philistins s'assemblèrent pour offrir un grand sacrifice à Dagon, leur dieu,
24 et pour se réjouir. Ils disaient : Notre dieu a livré entre nos mains Samson, notre ennemi. Et quand
le peuple le vit, ils célébrèrent leur dieu, en disant : Notre dieu a livré entre nos mains notre ennemi,
25 celui qui ravageait notre pays, et qui multipliait nos morts. Dans la joie de leur coeur, ils dirent : Qu'on
appelle Samson, et qu'il nous divertisse ! Ils firent sortir Samson de la prison, et il joua devant eux. Ils
26 le placèrent entre les colonnes. Et Samson dit au jeune homme qui le tenait par la main : Laisse -moi,
27 afin que je puisse toucher les colonnes sur lesquelles repose la maison et m'appuyer contre elles. La
maison était remplie d'hommes et de femmes ; tous les princes des Philistins étaient là, et il y avait sur
28 le toit environ trois mille personnes, hommes et femmes, qui regardaient Samson jouer. Alors Samson
invoqua l'Éternel, et dit : Seigneur Éternel ! souviens -toi de moi, je te prie ; ô Dieu ! donne-moi de la
force seulement cette fois, et que d'un seul coup je tire vengeance des Philistins pour mes deux yeux !
29 Et Samson embrassa les deux colonnes du milieu sur lesquelles reposait la maison, et il s'appuya contre
30 elles ; l'une était à sa droite, et l'autre à sa gauche. Samson dit : Que je meure avec les Philistins ! Il se
pencha fortement, et la maison tomba sur les princes et sur tout le peuple qui y était. Ceux qu'il fit périr
31 à sa mort furent plus nombreux que ceux qu'il avait tués pendant sa vie. Ses frères et toute la maison
de son père descendirent, et l'emportèrent. Lorsqu'ils furent remontés, ils l'enterrèrent entre Tsorea et
Eschthaol dans le sépulcre de Manoach, son père. Il avait été juge en Israël pendant vingt ans.

17, 2 Il y avait un homme de la montagne d'Éphraïm, nommé Mica. Il dit à sa mère : Les mille et cent
sicles d'argent qu'on t'a pris, et pour lesquels tu as fait des imprécations même à mes oreilles, voici, cet
argent est entre mes mains, c'est moi qui l'avais pris. Et sa mère dit : Béni soit mon fils par l'Éternel !
3 Il rendit à sa mère les mille et cent sicles d'argent ; et sa mère dit : Je consacre de ma main cet argent
à l'Éternel, afin d'en faire pour mon fils une image taillée et une image en fonte ; et c'est ainsi que je te
4 le rendrai. Il rendit à sa mère l'argent. Sa mère prit deux cents sicles d'argent. Et elle donna l'argent
au fondeur, qui en fit une image taillée et une image en fonte. On les plaça dans la maison de Mica.
5 Ce Mica avait une maison de Dieu ; il fit un éphod et des théraphim, et il consacra l'un de ses fils,
6 qui lui servit de prêtre. En ce temps -là, il n'y avait point de roi en Israël. Chacun faisait ce qui lui
7 semblait bon. Il y avait un jeune homme de Bethléhem de Juda, de la famille de Juda ; il était Lévite,
8 et il séjournait là. Cet homme partit de la ville de Bethléhem de Juda, pour chercher une demeure
qui lui convînt. En poursuivant son chemin, il arriva dans la montagne d'Éphraïm jusqu'à la maison de
9 Mica. Mica lui dit : D'où viens -tu ? Il lui répondit : Je suis Lévite, de Bethléhem de Juda, et je voyage
10 pour chercher une demeure qui me convienne. Mica lui dit : Reste avec moi ; tu me serviras de père
et de prêtre, et je te donnerai dix sicles d'argent par année, les vêtements dont tu auras besoin, et ton
11 entretien. Et le Lévite entra. Il se décida ainsi à rester avec cet homme, qui regarda le jeune homme
12 comme l'un de ses fils. Mica consacra le Lévite, et ce jeune homme lui servit de prêtre et demeura dans
13 sa maison. Et Mica dit : Maintenant, je sais que l'Éternel me fera du bien, puisque j'ai ce Lévite pour
prêtre.

18 En ce temps -là, il n'y avait point de roi en Israël ; et la tribu des Danites se cherchait une possession
pour s'établir, car jusqu'à ce jour il ne lui était point échu d'héritage au milieu des tribus d'Israël.
2 Les fils de Dan prirent sur eux tous, parmi leurs familles, cinq hommes vaillants, qu'ils envoyèrent
de Tsorea et d'Eschthaol, pour explorer le pays et pour l'examiner. Ils leur dirent : Allez, examinez le
pays. Ils arrivèrent dans la montagne d'Éphraïm jusqu'à la maison de Mica, et ils y passèrent la nuit.
3 Comme ils étaient près de la maison de Mica, ils reconnurent la voix du jeune Lévite, s'approchèrent et
4 lui dirent : Qui t'a amené ici ? que fais -tu dans ce lieu ? et qu'as-tu ici ? Il leur répondit : Mica fait pour
5 moi telle et telle chose, il me donne un salaire, et je lui sers de prêtre. Ils lui dirent : Consulte Dieu, afin
6 que nous sachions si notre voyage aura du succès. Et le prêtre leur répondit : Allez en paix ; le voyage
7 que vous faites est sous le regard de l'Éternel. Les cinq hommes partirent, et ils arrivèrent à Laïs. Ils
virent le peuple qui y était vivant en sécurité à la manière des Sidoniens, tranquille et sans inquiétude ;
il n'y avait dans le pays personne qui leur fît le moindre outrage en dominant sur eux ; ils étaient
8 éloignés des Sidoniens, et ils n'avaient pas de liaison avec d'autres hommes. Ils revinrent auprès de
9 leurs frères à Tsorea et Eschthaol, et leurs frères leur dirent : Quelle nouvelle apportez-vous ? Allons !

répondirent -ils, montons contre eux ; car nous avons vu le pays, et voici, il est très bon. Quoi ! vous restez sans rien dire ! Ne soyez point paresseux à vous mettre en marche pour aller prendre possession de ce pays. Quand vous y entrerez, vous arriverez vers un peuple en sécurité. Le pays est vaste, et 10
Dieu l'a livré entre vos mains ; c'est un lieu où rien ne manque de tout ce qui est sur la terre. Six 11
cents hommes de la famille de Dan partirent de Tsorea et d'Eschthaol, munis de leurs armes de guerre.
Ils montèrent, et campèrent à Kirjath-Jearim en Juda ; c'est pourquoi ce lieu, qui est derrière Kirjath- 12
Jearim, a été appelé jusqu'à ce jour Machané-Dan. Ils passèrent de là dans la montagne d'Éphraïm, 13
et ils arrivèrent jusqu'à la maison de Mica. Alors les cinq hommes qui étaient allés pour explorer le 14
pays de Laïs prirent la parole et dirent à leurs frères : Savez -vous qu'il y a dans ces maisons -là un éphod, des théraphim, une image taillée et une image en fonte ? Voyez maintenant ce que vous avez à faire. Ils s'approchèrent de là, entrèrent dans la maison du jeune Lévite, dans la maison de Mica, et lui 15
demandèrent comment il se portait. Les six cents hommes d'entre les fils de Dan, munis de leurs armes 16
de guerre, se tenaient à l'entrée de la porte. Et les cinq hommes qui étaient allés pour explorer le pays 17
montèrent et entrèrent dans la maison ; ils prirent l'image taillée, l'éphod, les théraphim, et l'image en fonte, pendant que le prêtre était à l'entrée de la porte avec les six cents hommes munis de leurs armes de guerre. Lorsqu'ils furent entrés dans la maison de Mica, et qu'ils eurent pris l'image taillée, l'éphod, 18
les théraphim, et l'image en fonte, le prêtre leur dit : Que faites -vous ? Ils lui répondirent : Tais -toi, 19
mets ta main sur ta bouche, et viens avec nous ; tu nous serviras de père et de prêtre. Vaut-il mieux que tu serves de prêtre à la maison d'un seul homme, ou que tu serves de prêtre à une tribu et à une famille en Israël ? Le prêtre éprouva de la joie dans son coeur ; il prit l'éphod, les théraphim, et l'image taillée, 20
et se joignit à la troupe. Ils se remirent en route et partirent, en plaçant devant eux les enfants, le bétail 21
et les bagages. Comme ils étaient déjà loin de la maison de Mica, les gens qui habitaient les maisons 22
voisines de celle de Mica se rassemblèrent et poursuivirent les fils de Dan. Ils appelèrent les fils de 23
Dan, qui se retournèrent et dirent à Mica : Qu'as-tu, et que signifie ce rassemblement ? Il répondit : 24
Mes dieux que j'avais faits, vous les avez enlevés avec le prêtre et vous êtes partis : que me reste-t-il ? Comment donc pouvez-vous me dire : Qu'as-tu ? Les fils de Dan lui dirent : Ne fais pas entendre ta 25
voix près de nous ; sinon des hommes irrités se jetteront sur vous, et tu causeras ta perte et celle de ta maison. Et les fils de Dan continuèrent leur route. Mica, voyant qu'ils étaient plus forts que lui, s'en 26
retourna et revint dans sa maison. Ils enlevèrent ainsi ce qu'avait fait Mica et emmenèrent le prêtre 27
qui était à son service, et ils tombèrent sur Laïs, sur un peuple tranquille et en sécurité ; ils le passèrent au fil de l'épée, et ils brûlèrent la ville. Personne ne la délivra, car elle était éloignée de Sidon, et ses 28
habitants n'avaient pas de liaison avec d'autres hommes : elle était dans la vallée qui s'étend vers Beth-Rehob. Les fils de Dan rebâtirent la ville, et y habitèrent ; ils l 'appelèrent Dan, d'après le nom de Dan, 29
leur père, qui était né à Israël ; mais la ville s'appelait auparavant Laïs. Ils dressèrent pour eux l'image 30
taillée ; et Jonathan, fils de Guerschom, fils de Manassé, lui et ses fils, furent prêtres pour la tribu des Danites, jusqu'à l'époque de la captivité du pays. Ils établirent pour eux l'image taillée qu'avait faite 31
Mica, pendant tout le temps que la maison de Dieu fut à Silo.

Dans ce temps où il n'y avait point de roi en Israël, un Lévite, qui séjournait à l'extrémité de la **19**
montagne d'Éphraïm, prit pour sa concubine une femme de Bethléhem de Juda. Sa concubine lui fit 2
infidélité, et elle le quitta pour aller dans la maison de son père à Bethléhem de Juda, où elle resta l'espace de quatre mois. Son mari se leva et alla vers elle, pour parler à son coeur et la ramener. Il 3
avait avec lui son serviteur et deux ânes. Elle le fit entrer dans la maison de son père ; et quand le père de la jeune femme le vit, il le reçut avec joie. Son beau-père, le père de la jeune femme, le retint trois 4
jours chez lui. Ils mangèrent et burent, et ils y passèrent la nuit. Le quatrième jour, ils se levèrent de 5
bon matin, et le Lévite se disposait à partir. Mais le père de la jeune femme dit à son gendre : Prends un morceau de pain pour fortifier ton coeur ; vous partirez ensuite. Et ils s'assirent, et ils mangèrent 6
et burent eux deux ensemble. Puis le père de la jeune femme dit au mari : Décide -toi donc à passer la nuit, et que ton coeur se réjouisse. Le mari se levait pour s'en aller ; mais, sur les instances de son 7
beau-père, il passa encore la nuit. Le cinquième jour, il se leva de bon matin pour partir. Alors le père 8
de la jeune femme dit : Fortifie ton coeur, je te prie ; et restez jusqu'au déclin du jour. Et ils mangèrent eux deux. Le mari se levait pour s'en aller, avec sa concubine et son serviteur ; mais son beau-père, le 9
père de la jeune femme, lui dit : Voici, le jour baisse, il se fait tard, passez donc la nuit ; voici, le jour est sur son déclin, passe ici la nuit, et que ton coeur se réjouisse ; demain vous vous lèverez de bon matin pour vous mettre en route, et tu t'en iras à ta tente. Le mari ne voulut point passer la nuit, 10
il se leva et partit. Il arriva jusque devant Jebus, qui est Jérusalem, avec les deux ânes bâtés et avec sa concubine. Lorsqu'ils furent près de Jebus, le jour avait beaucoup baissé. Le serviteur dit alors à 11
son maître : Allons, dirigeons -nous vers cette ville des Jébusiens, et nous y passerons la nuit. Son 12
maître lui répondit : Nous n'entrerons pas dans une ville d'étrangers, où il n'y a point d'enfants d'Israël, nous irons jusqu'à Guibea. Il dit encore à son serviteur : Allons, approchons -nous de l'un de ces lieux, 13

14 Guibea ou Rama, et nous y passerons la nuit. Ils continuèrent à marcher, et le soleil se coucha quand
15 ils furent près de Guibea, qui appartient à Benjamin. Ils se dirigèrent de ce côté pour aller passer la
nuit à Guibea. Le Lévite entra, et il s'arrêta sur la place de la ville. Il n'y eut personne qui les reçût
16 dans sa maison pour qu'ils y passassent la nuit. Et voici, un vieillard revenait le soir de travailler aux
champs ; cet homme était de la montagne d'Éphraïm, il séjournait à Guibea, et les gens du lieu étaient
17 Benjamites. Il leva les yeux, et vit le voyageur sur la place de la ville. Et le vieillard lui dit : Où vas -tu,
18 et d'où viens -tu ? Il lui répondit : Nous allons de Bethléhem de Juda jusqu'à l'extrémité de la montagne
d'Éphraïm, d'où je suis. J'étais allé à Bethléhem de Juda, et je me rends à la maison de l'Éternel. Mais
19 il n'y a personne qui me reçoive dans sa demeure. Nous avons cependant de la paille et du fourrage
pour nos ânes ; nous avons aussi du pain et du vin pour moi, pour ta servante, et pour le garçon qui est
20 avec tes serviteurs. Il ne nous manque rien. Le vieillard dit : Que la paix soit avec toi ! Je me charge de
21 tous tes besoins, tu ne passeras pas la nuit sur la place. Il les fit entrer dans sa maison, et il donna du
22 fourrage aux ânes. Les voyageurs se lavèrent les pieds ; puis ils mangèrent et burent. Pendant qu'ils
étaient à se réjouir, voici, les hommes de la ville, gens pervers, entourèrent la maison, frappèrent à
la porte, et dirent au vieillard, maître de la maison : Fais sortir l'homme qui est entré chez toi, pour
23 que nous le connaissions. Le maître de la maison, se présentant à eux, leur dit : Non, mes frères, ne
faites pas le mal, je vous prie ; puisque cet homme est entré dans ma maison, ne commettez pas cette
24 infamie. Voici, j'ai une fille vierge, et cet homme a une concubine ; je vous les amènerai dehors ; vous les
déshonorerez, et vous leur ferez ce qu'il vous plaira. Mais ne commettez pas sur cet homme une action
25 aussi infâme. Ces gens ne voulurent point l'écouter. Alors l'homme prit sa concubine, et la leur amena
dehors. Ils la connurent, et ils abusèrent d'elle toute la nuit jusqu'au matin ; puis ils la renvoyèrent au
26 lever de l'aurore. Vers le matin, cette femme alla tomber à l'entrée de la maison de l'homme chez qui
27 était son mari, et elle resta là jusqu'au jour. Et le matin, son mari se leva, ouvrit la porte de la maison,
et sortit pour continuer son chemin. Mais voici, la femme, sa concubine, était étendue à l'entrée de la
28 maison, les mains sur le seuil. Il lui dit : Lève -toi, et allons -nous-en. Elle ne répondit pas. Alors le
29 mari la mit sur un âne, et partit pour aller dans sa demeure. Arrivé chez lui, il prit un couteau, saisit
sa concubine, et la coupa membre par membre en douze morceaux, qu'il envoya dans tout le territoire
30 d'Israël. Tous ceux qui virent cela dirent : Jamais rien de pareil n'est arrivé et ne s'est vu depuis que
les enfants d'Israël sont montés du pays d'Égypte jusqu'à ce jour ; prenez la chose à coeur, consultez
-vous, et parlez !

20 Tous les enfants d'Israël sortirent, depuis Dan jusqu'à Beer-Schéba et au pays de Galaad, et l'assem-
2 blée se réunit comme un seul homme devant l'Éternel, à Mitspa. Les chefs de tout le peuple, toutes
les tribus d'Israël, se présentèrent dans l'assemblée du peuple de Dieu : quatre cent mille hommes de
3 pied, tirant l'épée. Et les fils de Benjamin apprirent que les enfants d'Israël étaient montés à Mitspa.
4 Les enfants d'Israël dirent : Parlez, comment ce crime a-t-il été commis ? Alors le Lévite, le mari de la
femme qui avait été tuée, prit la parole, et dit : J'étais arrivé, avec ma concubine, à Guibea de Benjamin,
5 pour y passer la nuit. Les habitants de Guibea se sont soulevés contre moi, et ont entouré pendant la
nuit la maison où j'étais. Ils avaient l'intention de me tuer, et ils ont fait violence à ma concubine, et elle
6 est morte. J'ai saisi ma concubine, et je l'ai coupée en morceaux, que j'ai envoyés dans tout le territoire
7 de l'héritage d'Israël ; car ils ont commis un crime et une infamie en Israël. Vous voici tous, enfants
8 d'Israël ; consultez -vous, et prenez ici une décision ! Tout le peuple se leva comme un seul homme, en
9 disant : Nul de nous n'ira dans sa tente, et personne ne retournera dans sa maison. Voici maintenant
10 ce que nous ferons à Guibea : Nous marcherons contre elle d'après le sort. Nous prendrons dans toutes
les tribus d'Israël dix hommes sur cent, cent sur mille, et mille sur dix mille ; ils iront chercher des
vivres pour le peuple, afin qu'à leur retour on traite Guibea de Benjamin selon toute l'infamie qu'elle
11 a commise en Israël. Ainsi tous les hommes d'Israël s'assemblèrent contre la ville, unis comme un
12 seul homme. Les tribus d'Israël envoyèrent des hommes vers toutes les familles de Benjamin, pour
13 dire : Qu'est-ce que ce crime qui s'est commis parmi vous ? Livrez maintenant les gens pervers qui
sont à Guibea, afin que nous les fassions mourir et que nous ôtions le mal du milieu d'Israël. Mais
14 les Benjamites ne voulurent point écouter la voix de leurs frères, les enfants d'Israël. Les Benjamites
15 sortirent de leurs villes, et s'assemblèrent à Guibea, pour combattre les enfants d'Israël. Le dénom-
brement que l'on fit en ce jour des Benjamites sortis des villes fut de vingt -six mille hommes, tirant
16 l'épée, sans compter les habitants de Guibea formant sept cents hommes d'élite. Parmi tout ce peuple,
il y avait sept cents hommes d'élite qui ne se servaient pas de la main droite ; tous ceux-là pouvaient,
17 en lançant une pierre avec la fronde, viser à un cheveu sans le manquer. On fit aussi le dénombrement
des hommes d'Israël, non compris ceux de Benjamin, et l'on en trouva quatre cent mille tirant l'épée,
18 tous gens de guerre. Et les enfants d'Israël se levèrent, montèrent à Béthel, et consultèrent Dieu, en
disant : Qui de nous montera le premier pour combattre les fils de Benjamin ? l'Éternel répondit : Juda

montera le premier. Dès le matin, les enfants d'Israël se mirent en marche, et ils campèrent près de 19
Guibea. Et les hommes d'Israël s'avancèrent pour combattre ceux de Benjamin, et ils se rangèrent en 20
bataille contre eux devant Guibea. Les fils de Benjamin sortirent de Guibea, et ils étendirent sur le 21
sol ce jour -là vingt -deux mille hommes d'Israël. Le peuple, les hommes d'Israël reprirent courage, et 22
ils se rangèrent de nouveau en bataille dans le lieu où ils s'étaient placés le premier jour. Et les en- 23
fants d'Israël montèrent, et ils pleurèrent devant l'Éternel jusqu'au soir ; ils consultèrent l'Éternel, en
disant : Dois-je m'avancer encore pour combattre les fils de Benjamin, mon frère ? L'Éternel répondit :
Montez contre lui. Les enfants d'Israël s'avancèrent contre les fils de Benjamin, le second jour. Et ce 24, 25
même jour, les Benjamites sortirent de Guibea à leur rencontre, et ils étendirent encore sur le sol dix-
huit mille hommes des enfants d'Israël, tous tirant l'épée. Tous les enfants d'Israël et tout le peuple 26
montèrent et vinrent à Béthel ; ils pleurèrent et restèrent là devant l'Éternel, ils jeûnèrent en ce jour
jusqu'au soir, et ils offrirent des holocaustes et des sacrifices d'actions de grâces devant l'Éternel. Et 27
les enfants d'Israël consultèrent l'Éternel, -c'était là que se trouvait alors l'arche de l'alliance de Dieu,
et c'était Phinées, fils d'Éléazar, fils d'Aaron, qui se tenait à cette époque en présence de Dieu, -et ils 28
dirent : Dois-je marcher encore pour combattre les fils de Benjamin, mon frère, ou dois-je m'en abste-
nir ? L'Éternel répondit : Montez, car demain je les livrerai entre vos mains. Alors Israël plaça une 29
embuscade autour de Guibea. Les enfants d'Israël montèrent contre les fils de Benjamin, le troisième 30
jour, et ils se rangèrent en bataille devant Guibea, comme les autres fois. Et les fils de Benjamin sor- 31
tirent à la rencontre du peuple, et ils se laissèrent attirer loin de la ville. Ils commencèrent à frapper à
mort parmi le peuple comme les autres fois, sur les routes dont l'une monte à Béthel et l'autre à Guibea
par la campagne, et ils tuèrent environ trente hommes d'Israël. Les fils de Benjamin disaient : Les 32
voilà battus devant nous comme auparavant ! Mais les enfants d'Israël disaient : Fuyons, et attirons
-les loin de la ville dans les chemins. Tous les hommes d'Israël quittèrent leur position, et se rangèrent 33
à Baal-Thamar ; et l'embuscade d'Israël s'élança du lieu où elle était, de Maaré -Guibea. Dix mille 34
hommes choisis sur tout Israël arrivèrent devant Guibea. Le combat fut rude, et les Benjamites ne se
doutaient pas du désastre qu'ils allaient éprouver. L'Éternel battit Benjamin devant Israël, et les en- 35
fants d'Israël tuèrent ce jour -là vingt -cinq mille et cent hommes de Benjamin, tous tirant l'épée. Les 36
fils de Benjamin regardaient comme battus les hommes d'Israël, qui cédaient du terrain à Benjamin et
se reposaient sur l'embuscade qu'ils avaient placée contre Guibea. Les gens en embuscade se jetèrent 37
promptement sur Guibea, ils se portèrent en avant et frappèrent toute la ville du tranchant de l'épée.
Suivant un signal convenu avec les hommes d'Israël, ceux de l'embuscade devaient faire monter de la 38
ville une épaisse fumée. Les hommes d'Israël firent alors volte-face dans la bataille. Les Benjamites 39
leur avaient tué déjà environ trente hommes, et ils disaient : Certainement les voilà battus devant nous
comme dans le premier combat ! Cependant une épaisse colonne de fumée commençait à s'élever de la 40
ville. Les Benjamites regardèrent derrière eux ; et voici, de la ville entière les flammes montaient vers
le ciel. Les hommes d'Israël avaient fait volte-face ; et ceux de Benjamin furent épouvantés, en voyant 41
le désastre qui allait les atteindre. Ils tournèrent le dos devant les hommes d'Israël, et s'enfuirent par 42
le chemin du désert. Mais les assaillants s'attachèrent à leurs pas, et ils détruisirent pendant le trajet
ceux qui étaient sortis des villes. Ils enveloppèrent Benjamin, le poursuivirent, l'écrasèrent dès qu'il 43
voulait se reposer, jusqu'en face de Guibea du côté du soleil levant. Il tomba dix-huit mille hommes 44
de Benjamin, tous vaillants. Parmi ceux qui tournèrent le dos pour s'enfuir vers le désert au rocher 45
de Rimmon, les hommes d'Israël en firent périr cinq mille sur les routes ; ils les poursuivirent jusqu'à
Guideom, et ils en tuèrent deux mille. Le nombre total des Benjamites qui périrent ce jour -là fut de 46
vingt -cinq mille hommes tirant l'épée, tous vaillants. Six cents hommes, qui avaient tourné le dos 47
et qui s'étaient enfuis vers le désert au rocher de Rimmon, demeurèrent là pendant quatre mois. Les 48
hommes d'Israël revinrent vers les fils de Benjamin, et ils les frappèrent du tranchant de l'épée, depuis
les hommes des villes jusqu'au bétail, et tout ce que l'on trouva. Ils mirent aussi le feu à toutes les villes
qui existaient.

Les hommes d'Israël avaient juré à Mitspa, en disant : Aucun de nous ne donnera sa fille pour femme **21**
à un Benjamite. Le peuple vint à Béthel, et il y resta devant Dieu jusqu'au soir. Ils élevèrent la voix, 2
ils versèrent d'abondantes larmes, et ils dirent : O Éternel, Dieu d'Israël, pourquoi est-il arrivé en 3
Israël qu'il manque aujourd'hui une tribu d'Israël ? Le lendemain, le peuple se leva de bon matin ; ils 4
bâtirent là un autel, et ils offrirent des holocaustes et des sacrifices d'actions de grâces. Les enfants 5
d'Israël dirent : Quel est celui d'entre toutes les tribus d'Israël qui n'est pas monté à l'assemblée devant
l'Éternel ? Car on avait fait un serment solennel contre quiconque ne monterait pas vers l'Éternel à
Mitspa, on avait dit : Il sera puni de mort. Les enfants d'Israël éprouvaient du repentir au sujet de 6
Benjamin, leur frère, et ils disaient : Aujourd'hui une tribu a été retranchée d'Israël. Que ferons -nous 7
pour procurer des femmes à ceux qui ont survécu, puisque nous avons juré par l'Éternel de ne pas leur

8 donner de nos filles pour femmes ? Ils dirent donc : Y a-t-il quelqu'un d'entre les tribus d'Israël qui ne
soit pas monté vers l'Éternel à Mitspa ? Et voici, personne de Jabès en Galaad n'était venu au camp,
9 à l'assemblée. On fit le dénombrement du peuple, et il n'y avait là aucun des habitants de Jabès en
10 Galaad. Alors l'assemblée envoya contre eux douze mille soldats, en leur donnant cet ordre : Allez, et
11 frappez du tranchant de l'épée les habitants de Jabès en Galaad, avec les femmes et les enfants. Voici
ce que vous ferez : vous dévouerez par interdit tout mâle et toute femme qui a connu la couche d'un
12 homme. Ils trouvèrent parmi les habitants de Jabès en Galaad quatre cents jeunes filles vierges qui
n'avaient point connu d'homme en couchant avec lui, et ils les amenèrent dans le camp à Silo, qui est au
13 pays de Canaan. Toute l'assemblée envoya des messagers pour parler aux fils de Benjamin qui étaient
14 au rocher de Rimmon, et pour leur annoncer la paix. En ce temps -là, les Benjamites revinrent, et on
leur donna les femmes à qui l'on avait laissé la vie parmi les femmes de Jabès en Galaad. Mais il n'y en
15 avait pas assez pour eux. Le peuple éprouvait du repentir au sujet de Benjamin, car l'Éternel avait fait
16 une brèche dans les tribus d'Israël. Les anciens de l'assemblée dirent : Que ferons -nous pour procurer
17 des femmes à ceux qui restent, puisque les femmes de Benjamin ont été détruites ? Et ils dirent : Que
18 les réchappés de Benjamin conservent leur héritage, afin qu'une tribu ne soit pas effacée d'Israël. Mais
nous ne pouvons pas leur donner de nos filles pour femmes, car les enfants d'Israël ont juré, en disant :
19 Maudit soit celui qui donnera une femme à un Benjamite ! Et ils dirent : Voici, il y a chaque année
une fête de l'Éternel à Silo, qui est au nord de Béthel, à l'orient de la route qui monte de Béthel, à
20 Sichem, et au midi de Lebona. Puis ils donnèrent cet ordre aux fils de Benjamin : Allez, et placez-vous
21 en embuscade dans les vignes. Vous regarderez, et voici, lorsque les filles de Silo sortiront pour danser,
vous sortirez des vignes, vous enlèverez chacun une des filles de Silo pour en faire votre femme, et vous
22 vous en irez dans le pays de Benjamin. Si leurs pères ou leurs frères viennent se plaindre auprès de
nous, nous leur dirons : Accordez -les-nous, car nous n'avons pas pris une femme pour chacun dans la
23 guerre. Ce n'est pas vous qui les leur avez données ; en ce cas, vous seriez coupables. Ainsi firent les fils
de Benjamin ; ils prirent des femmes selon leur nombre parmi les danseuses qu'ils enlevèrent, puis ils
24 partirent et retournèrent dans leur héritage ; ils rebâtirent les villes, et y habitèrent. Et dans le même
temps les enfants d'Israël s'en allèrent de là chacun dans sa tribu et dans sa famille, ils retournèrent
25 chacun dans son héritage. En ce temps -là, il n'y avait point de roi en Israël. Chacun faisait ce qui lui
semblait bon.

RUTH

Du temps des juges, il y eut une famine dans le pays. Un homme de Bethléhem de Juda partit, **1**
avec sa femme et ses deux fils, pour faire un séjour dans le pays de Moab. Le nom de cet 2
homme était Élimélec, celui de sa femme Naomi, et ses deux fils s'appelaient Machlon et Kil-
jon ; ils étaient Éphratiens, de Bethléhem de Juda. Arrivés au pays de Moab, ils y fixèrent leur
demeure. Élimélec, mari de Naomi, mourut, et elle resta avec ses deux fils. Ils prirent des femmes 3, 4
Moabites, dont l'une se nommait Orpa, et l'autre Ruth, et ils habitèrent là environ dix ans. Machlon 5
et Kiljon moururent aussi tous les deux, et Naomi resta privée de ses deux fils et de son mari. Puis 6
elle se leva, elle et ses belles-filles, afin de quitter le pays de Moab, car elle apprit au pays de Moab que
l'Éternel avait visité son peuple et lui avait donné du pain. Elle sortit du lieu qu'elle habitait, accom- 7
pagnée de ses deux belles-filles, et elle se mit en route pour retourner dans le pays de Juda. Naomi dit 8
alors à ses deux belles-filles : Allez, retournez chacune à la maison de sa mère ! Que l'Éternel use de
bonté envers vous, comme vous l'avez fait envers ceux qui sont morts et envers moi ! Que l'Éternel vous 9
fasse trouver à chacune du repos dans la maison d'un mari ! Et elle les baisa. Elles élevèrent la voix,
et pleurèrent ; et elles lui dirent : Non, nous irons avec toi vers ton peuple. Naomi, dit : Retournez, 10, 11
mes filles ! Pourquoi viendriez -vous avec moi ? Ai-je encore dans mon sein des fils qui puissent devenir
vos maris ? Retournez, mes filles, allez ! Je suis trop vieille pour me remarier. Et quand je dirais : J'ai 12
de l'espérance ; quand cette nuit même je serais avec un mari, et que j'enfanterais des fils, attendriez 13
-vous pour cela qu'ils eussent grandi, refuseriez -vous pour cela de vous marier ? Non, mes filles ! car
à cause de vous je suis dans une grande affliction de ce que la main de l'Éternel s'est étendue contre
moi. Et elles élevèrent la voix, et pleurèrent encore. Orpa baisa sa belle-mère, mais Ruth s'attacha à 14
elle. Naomi dit à Ruth : Voici, ta belle-soeur est retournée vers son peuple et vers ses dieux ; retourne, 15
comme ta belle-soeur. Ruth répondit : Ne me presse pas de te laisser, de retourner loin de toi ! Où tu 16
iras j'irai, où tu demeureras je demeurerai ; ton peuple sera mon peuple, et ton Dieu sera mon Dieu ; où 17
tu mourras je mourrai, et j'y serai enterrée. Que l'Éternel me traite dans toute sa rigueur, si autre chose
que la mort vient à me séparer de toi ! Naomi, la voyant décidée à aller avec elle, cessa ses instances. 18
Elles firent ensemble le voyage jusqu'à leur arrivée à Bethléhem. Et lorsqu'elles entrèrent dans Bethlé- 19
hem, toute la ville fut émue à cause d'elles, et les femmes disaient : Est-ce là Naomi ? Elle leur dit : Ne 20
m'appelez pas Naomi ; appelez -moi Mara, car le Tout-Puissant m'a remplie d'amertume. J'étais dans 21
l'abondance à mon départ, et l'Éternel me ramène les mains vides. Pourquoi m'appelleriez -vous Naomi,
après que l'Éternel s'est prononcé contre moi, et que le Tout-Puissant m'a affligée ? Ainsi revinrent du 22
pays de Moab Naomi et sa belle-fille, Ruth la Moabite. Elles arrivèrent à Bethléhem au commencement
de la moisson des orges.

Naomi avait un parent de son mari. C'était un homme puissant et riche, de la famille d'Élimélec, **2**
et qui se nommait Boaz. Ruth la Moabite dit à Naomi : Laisse -moi, je te prie, aller glaner des épis 2
dans le champ de celui aux yeux duquel je trouverai grâce. Elle lui répondit : Va, ma fille. Elle alla 3
glaner dans un champ, derrière les moissonneurs. Et il se trouva par hasard que la pièce de terre
appartenait à Boaz, qui était de la famille d'Élimélec. Et voici, Boaz vint de Bethléhem, et il dit aux 4
moissonneurs : Que l'Éternel soit avec vous ! Ils lui répondirent : Que l'Éternel te bénisse ! Et Boaz 5
dit à son serviteur chargé de surveiller les moissonneurs : À qui est cette jeune femme ? Le serviteur 6
chargé de surveiller les moissonneurs répondit : C'est une jeune femme Moabite, qui est revenue avec
Naomi du pays de Moab. Elle a dit : Permettez-moi de glaner et de ramasser des épis entre les gerbes, 7
derrière les moissonneurs. Et depuis ce matin qu'elle est venue, elle a été debout jusqu'à présent, et
ne s'est reposée qu'un moment dans la maison. Boaz dit à Ruth : Écoute, ma fille, ne va pas glaner 8
dans un autre champ ; ne t'éloigne pas d'ici, et reste avec mes servantes. Regarde où l'on moissonne 9
dans le champ, et va après elles. J'ai défendu à mes serviteurs de te toucher. Et quand tu auras soif,
tu iras aux vases, et tu boiras de ce que les serviteurs auront puisé. Alors elle tomba sur sa face et se 10
prosterna contre terre, et elle lui dit : Comment ai-je trouvé grâce à tes yeux, pour que tu t'intéresses
à moi, à moi qui suis une étrangère ? Boaz lui répondit : On m'a rapporté tout ce que tu as fait pour 11
ta belle-mère depuis la mort de ton mari, et comment tu as quitté ton père et ta mère et le pays de ta
naissance, pour aller vers un peuple que tu ne connaissais point auparavant. Que l'Éternel te rende 12
ce que tu as fait, et que ta récompense soit entière de la part de l'Éternel, le Dieu d'Israël, sous les
ailes duquel tu es venue te réfugier ! Et elle dit : Oh ! que je trouve grâce à tes yeux, mon seigneur ! 13
Car tu m'as consolée, et tu as parlé au coeur de ta servante. Et pourtant je ne suis pas, moi, comme
l'une de tes servantes. Au moment du repas, Boaz dit à Ruth : Approche, mange du pain, et trempe 14
ton morceau dans le vinaigre. Elle s'assit à côté des moissonneurs. On lui donna du grain rôti ; elle

15 mangea et se rassasia, et elle garda le reste. Puis elle se leva pour glaner. Boaz donna cet ordre à ses
16 serviteurs : Qu'elle glane aussi entre les gerbes, et ne l'inquiétez pas, et même vous ôterez pour elle
17 des gerbes quelques épis, que vous la laisserez glaner, sans lui faire de reproches. Elle glana dans le
18 champ jusqu'au soir, et elle battit ce qu'elle avait glané. Il y eut environ un épha d'orge. Elle l'emporta
et rentra dans la ville, et sa belle-mère vit ce qu'elle avait glané. Elle sortit aussi les restes de son repas,
19 et les lui donna. Sa belle-mère lui dit : Où as-tu glané aujourd'hui, et où as-tu travaillé ? Béni soit celui
qui s'est intéressé à toi ! Et Ruth fit connaître à sa belle-mère chez qui elle avait travaillé : L'homme
20 chez qui j'ai travaillé aujourd'hui, dit-elle, s'appelle Boaz. Naomi dit à sa belle-fille : Qu'il soit béni de
l'Éternel, qui se montre miséricordieux pour les vivants comme il le fut pour ceux qui sont morts ! Cet
21 homme est notre parent, lui dit encore Naomi, il est de ceux qui ont sur nous droit de rachat. Ruth
la Moabite ajouta : Il m'a dit aussi : Reste avec mes serviteurs, jusqu'à ce qu'ils aient achevé toute ma
22 moisson. Et Naomi dit à Ruth, sa belle-fille : Il est bon, ma fille, que tu sortes avec ses servantes, et
23 qu'on ne te rencontre pas dans un autre champ. Elle resta donc avec les servantes de Boaz, pour glaner,
jusqu'à la fin de la moisson des orges et de la moisson du froment. Et elle demeurait avec sa belle-mère.

3 Naomi, sa belle-mère, lui dit : Ma fille, je voudrais assurer ton repos, afin que tu fusses heureuse.
2 Et maintenant Boaz, avec les servantes duquel tu as été, n'est-il pas notre parent ? Voici, il doit vanner
3 cette nuit les orges qui sont dans l'aire. Lave -toi et oins -toi, puis remets tes habits, et descends à
4 l'aire. Tu ne te feras pas connaître à lui, jusqu'à ce qu'il ait achevé de manger et de boire. Et quand
il ira se coucher, observe le lieu où il se couche. Ensuite va, découvre ses pieds, et couche -toi. Il te
5, 6 dira lui-même ce que tu as à faire. Elle lui répondit : Je ferai tout ce que tu as dit. Elle descendit à
7 l'aire, et fit tout ce qu'avait ordonné sa belle-mère. Boaz mangea et but, et son coeur était joyeux. Il
alla se coucher à l'extrémité d'un tas de gerbes. Ruth vint alors tout doucement, découvrit ses pieds, et
8 se coucha. Au milieu de la nuit, cet homme eut une frayeur ; il se pencha, et voici, une femme était
9 couchée à ses pieds. Il dit : Qui es-tu ? Elle répondit : Je suis Ruth, ta servante ; étends ton aile sur ta
10 servante, car tu as droit de rachat. Et il dit : Sois bénie de l'Éternel, ma fille ! Ce dernier trait témoigne
encore plus en ta faveur que le premier, car tu n'as pas recherché des jeunes gens, pauvres ou riches.
11 Maintenant, ma fille, ne crains point ; je ferai pour toi tout ce que tu diras ; car toute la porte de mon
12 peuple sait que tu es une femme vertueuse. Il est bien vrai que j'ai droit de rachat, mais il en existe
13 un autre plus proche que moi. Passe ici la nuit. Et demain, s'il veut user envers toi du droit de rachat,
à la bonne heure, qu'il le fasse ; mais s'il ne lui plaît pas d'en user envers toi, j'en userai, moi, l'Éternel
14 est vivant ! Reste couchée jusqu'au matin. Elle resta couchée à ses pieds jusqu'au matin, et elle se leva
avant qu'on pût se reconnaître l'un l'autre. Boaz dit : Qu'on ne sache pas qu'une femme est entrée dans
15 l'aire. Et il ajouta : Donne le manteau qui est sur toi, et tiens -le. Elle le tint, et il mesura six mesures
16 d'orge, qu'il chargea sur elle. Puis il rentra dans la ville. Ruth revint auprès de sa belle-mère, et Naomi
17 dit : Est-ce toi, ma fille ? Ruth lui raconta tout ce que cet homme avait fait pour elle. Elle dit : Il m'a
18 donné ces six mesures d'orge, en disant : Tu ne retourneras pas à vide vers ta belle-mère. Et Naomi
dit : Sois tranquille, ma fille, jusqu'à ce que tu saches comment finira la chose, car cet homme ne se
donnera point de repos qu 'il n'ait terminé cette affaire aujourd'hui.

4 Boaz monta à la porte, et s'y arrêta. Or voici, celui qui avait droit de rachat, et dont Boaz avait parlé,
2 vint à passer. Boaz lui dit : Approche, reste ici, toi un tel. Et il s'approcha, et s'arrêta. Boaz prit alors dix
3 hommes parmi les anciens de la ville, et il dit : Asseyez -vous ici. Et ils s'assirent. Puis il dit à celui qui
avait le droit de rachat : Naomi, revenue du pays de Moab, a vendu la pièce de terre qui appartenait à
4 notre frère Élimélec. J'ai cru devoir t'en informer, et te dire : Acquiers -la, en présence des habitants et
en présence des anciens de mon peuple. Si tu veux racheter, rachète ; mais si tu ne veux pas, déclare -le-
moi, afin que je le sache. Car il n'y a personne avant toi qui ait le droit de rachat, et je l'ai après toi. Et il
5 répondit : je rachèterai. Boaz dit : Le jour où tu acquerras le champ de la main de Naomi, tu l'acquerras
en même temps de Ruth la Moabite, femme du défunt, pour relever le nom du défunt dans son héritage.
6 Et celui qui avait le droit de rachat répondit : Je ne puis pas racheter pour mon compte, crainte de
7 détruire mon héritage ; prends pour toi mon droit de rachat, car je ne puis pas racheter. Autrefois en
Israël, pour valider une affaire quelconque relative à un rachat ou à un échange, l'un ôtait son soulier
8 et le donnait à l'autre : cela servait de témoignage en Israël. Celui qui avait le droit de rachat dit donc
9 à Boaz : Acquiers pour ton compte ! Et il ôta son soulier. Alors Boaz dit aux anciens et à tout le peuple :
Vous êtes témoins aujourd'hui que j'ai acquis de la main de Naomi tout ce qui appartenait à Élimélec,
10 à Kiljon et à Machlon, et que je me suis également acquis pour femme Ruth la Moabite, femme de
Machlon, pour relever le nom du défunt dans son héritage, et afin que le nom du défunt ne soit point
11 retranché d'entre ses frères et de la porte de son lieu. Vous en êtes témoins aujourd'hui ! Tout le peuple
qui était à la porte et les anciens dirent : Nous en sommes témoins ! Que l'Éternel rende la femme
qui entre dans ta maison semblable à Rachel et à Léa, qui toutes les deux ont bâti la maison d'Israël !

Manifeste ta force dans Éphrata, et fais -toi un nom dans Bethléhem ! Puisse la postérité que l'Éternel 12
te donnera par cette jeune femme rendre ta maison semblable à la maison de Pérets, qui fut enfanté à
Juda par Tamar ! Boaz prit Ruth, qui devint sa femme, et il alla vers elle. L'Éternel permit à Ruth de 13
concevoir, et elle enfanta un fils. Les femmes dirent à Naomi : Béni soit l'Éternel, qui ne t'a point laissé 14
manquer aujourd'hui d'un homme ayant droit de rachat, et dont le nom sera célébré en Israël ! Cet 15
enfant restaurera ton âme, et sera le soutien de ta vieillesse ; car ta belle-fille, qui t'aime, l'a enfanté,
elle qui vaut mieux pour toi que sept fils. Naomi prit l'enfant et le mit sur son sein, et elle fut sa garde. 16
Les voisines lui donnèrent un nom, en disant : Un fils est né à Naomi ! Et elles l'appelèrent Obed. Ce fut 17
le père d'Isaï père de David. Voici la postérité de Pérets. Pérets engendra Hetsron ; Hetsron engendra 18, 19
Ram ; Ram engendra Amminadab ; Amminadab engendra Nachschon ; Nachschon engendra Salmon ; 20
Salmon engendra Boaz ; Boaz engendra Obed ; Obed engendra Isaï ; et Isaï engendra David. 21, 22

I SAMUEL

1 Il y avait un homme de Ramathaïm-Tsophim, de la montagne d'Éphraïm, nommé Elkana, fils
2 de Jeroham, fils d'Élihu, fils de Thohu, fils de Tsuph, Éphratien. Il avait deux femmes, dont
l'une s'appelait Anne, et l'autre Peninna ; Peninna avait des enfants, mais Anne n'en avait
3 point. Chaque année, cet homme montait de sa ville à Silo, pour se prosterner devant l'Éternel
des armées et pour lui offrir des sacrifices. Là se trouvaient les deux fils d'Éli, Hophni et Phinées,
4 sacrificateurs de l'Éternel. Le jour où Elkana offrait son sacrifice, il donnait des portions à Peninna, sa
5 femme, et à tous les fils et à toutes les filles qu'il avait d'elle. Mais il donnait à Anne une portion double ;
6 car il aimait Anne, que l'Éternel avait rendue stérile. Sa rivale lui prodiguait les mortifications, pour la
7 porter à s'irriter de ce que l'Éternel l'avait rendue stérile. Et toutes les années il en était ainsi. Chaque
fois qu'Anne montait à la maison de l'Éternel, Peninna la mortifiait de la même manière. Alors elle
8 pleurait et ne mangeait point. Elkana, son mari, lui disait : Anne, pourquoi pleures -tu, et ne manges
9 -tu pas ? pourquoi ton coeur est-il attristé ? Est-ce que je ne vaux pas pour toi mieux que dix fils ? Anne
se leva, après que l'on eut mangé et bu à Silo. Le sacrificateur Éli était assis sur un siège, près de l'un
10 des poteaux du temple de l'Éternel. Et, l'amertume dans l'âme, elle pria l'Éternel et versa des pleurs.
11 Elle fit un voeu, en disant : Éternel des armées ! si tu daignes regarder l'affliction de ta servante, si tu
te souviens de moi et n'oublies point ta servante, et si tu donnes à ta servante un enfant mâle, je le
12 consacrerai à l'Éternel pour tous les jours de sa vie, et le rasoir ne passera point sur sa tête. Comme
13 elle restait longtemps en prière devant l'Éternel, Éli observa sa bouche. Anne parlait dans son coeur, et
14 ne faisait que remuer les lèvres, mais on n'entendait point sa voix. Éli pensa qu'elle était ivre, et il lui
15 dit : Jusques à quand seras-tu dans l'ivresse ? Fais passer ton vin. Anne répondit : Non, mon seigneur,
je suis une femme qui souffre en son coeur, et je n'ai bu ni vin ni boisson enivrante ; mais je répandais
16 mon âme devant l'Éternel. Ne prends pas ta servante pour une femme pervertie, car c'est l'excès de ma
17 douleur et de mon chagrin qui m'a fait parler jusqu'à présent. Éli reprit la parole, et dit : Va en paix, et
18 que le Dieu d'Israël exauce la prière que tu lui as adressée ! Elle dit : Que ta servante trouve grâce à tes
19 yeux ! Et cette femme s'en alla. Elle mangea, et son visage ne fut plus le même. Ils se levèrent de bon
matin, et après s'être prosternés devant l'Éternel, ils s'en retournèrent et revinrent dans leur maison
20 à Rama. Elkana connut Anne, sa femme, et l'Éternel se souvint d'elle. Dans le cours de l'année, Anne
devint enceinte, et elle enfanta un fils, qu'elle nomma Samuel, car, dit-elle, je l'ai demandé à l'Éternel.
21 Son mari Elkana monta ensuite avec toute sa maison, pour offrir à l'Éternel le sacrifice annuel, et pour
22 accomplir son voeu. Mais Anne ne monta point, et elle dit à son mari : Lorsque l'enfant sera sevré, je
23 le mènerai, afin qu'il soit présenté devant l'Éternel et qu'il reste là pour toujours. Elkana, son mari,
lui dit : Fais ce qui te semblera bon, attends de l'avoir sevré. Veuille seulement l'Éternel accomplir
24 sa parole ! Et la femme resta et allaita son fils, jusqu'à ce qu'elle le sevrât. Quand elle l'eut sevré,
elle le fit monter avec elle, et prit trois taureaux, un épha de farine, et une outre de vin. Elle le mena
25 dans la maison de l'Éternel à Silo : l'enfant était encore tout jeune. Ils égorgèrent les taureaux, et ils
26 conduisirent l'enfant à Éli. Anne dit : Mon seigneur, pardon ! aussi vrai que ton âme vit, mon seigneur,
27 je suis cette femme qui me tenais ici près de toi pour prier l'Éternel. C'était pour cet enfant que je
28 priais, et l'Éternel a exaucé la prière que je lui adressais. Aussi je veux le prêter à l'Éternel : il sera
toute sa vie prêté à l'Éternel. Et ils se prosternèrent là devant l'Éternel.

2 Anne pria, et dit : Mon coeur se réjouit en l'Éternel, Ma force a été relevée par l'Éternel ; Ma bouche
2 s'est ouverte contre mes ennemis, Car je me réjouis de ton secours. Nul n'est saint comme l'Éternel ;
3 Il n'y a point d'autre Dieu que toi ; Il n'y a point de rocher comme notre Dieu. Ne parlez plus avec
tant de hauteur ; Que l'arrogance ne sorte plus de votre bouche ; Car l'Éternel est un Dieu qui sait tout,
4 Et par lui sont pesées toutes les actions. L'arc des puissants est brisé, Et les faibles ont la force pour
5 ceinture. Ceux qui étaient rassasiés se louent pour du pain, Et ceux qui étaient affamés se reposent ;
6 Même la stérile enfante sept fois, Et celle qui avait beaucoup d'enfants est flétrie. L'Éternel fait mourir
7 et il fait vivre. Il fait descendre au séjour des morts et il en fait remonter. L'Éternel appauvrit et il
8 enrichit, Il abaisse et il élève. De la poussière il retire le pauvre, Du fumier il relève l'indigent, Pour
les faire asseoir avec les grands. Et il leur donne en partage un trône de gloire ; Car à l'Éternel sont
9 les colonnes de la terre, Et c'est sur elles qu'il a posé le monde. Il gardera les pas de ses bien-aimés.
Mais les méchants seront anéantis dans les ténèbres ; Car l'homme ne triomphera point par la force.

Les ennemis de l'Éternel trembleront ; Du haut des cieux il lancera sur eux son tonnerre ; L'Éternel
jugera les extrémités de la terre. Il donnera la puissance à son roi, Et il relèvera la force de son oint. 10
Elkana s'en alla dans sa maison à Rama, et l'enfant fut au service de l'Éternel devant le sacrificateur 11
Éli. Les fils d'Éli étaient des hommes pervers, ils ne connaissaient point l'Éternel. Et voici quelle 12, 13
était la manière d'agir de ces sacrificateurs à l'égard du peuple. Lorsque quelqu'un offrait un sacrifice,
le serviteur du sacrificateur arrivait au moment où l'on faisait cuire la chair. Tenant à la main une
fourchette à trois dents, il piquait dans la chaudière, dans le chaudron, dans la marmite, ou dans le 14
pot ; et tout ce que la fourchette amenait, le sacrificateur le prenait pour lui. C'est ainsi qu'ils agissaient
à l'égard de tous ceux d'Israël qui venaient là à Silo. Même avant qu'on fît brûler la graisse, le serviteur 15
du sacrificateur arrivait et disait à celui qui offrait le sacrifice : Donne pour le sacrificateur de la chair
à rôtir ; il ne recevra de toi point de chair cuite, c'est de la chair crue qu'il veut. Et si l'homme lui 16
disait : Quand on aura brûlé la graisse, tu prendras ce qui te plaira, le serviteur répondait : Non !
tu donneras maintenant, sinon je prends de force. Ces jeunes gens se rendaient coupables devant 17
l'Éternel d'un très grand péché, parce qu'ils méprisaient les offrandes de l'Éternel. Samuel faisait le 18
service devant l'Éternel, et cet enfant était revêtu d'un éphod de lin. Sa mère lui faisait chaque année 19
une petite robe, et la lui apportait en montant avec son mari pour offrir le sacrifice annuel. Éli bénit 20
Elkana et sa femme, en disant : Que l'Éternel te fasse avoir des enfants de cette femme, pour remplacer
celui qu'elle a prêté à l'Éternel ! Et ils s'en retournèrent chez eux. Lorsque l'Éternel eut visité Anne, 21
elle devint enceinte, et elle enfanta trois fils et deux filles. Et le jeune Samuel grandissait auprès de
l'Éternel. Éli était fort âgé et il apprit comment ses fils agissaient à l'égard de tout Israël ; il apprit 22
aussi qu'ils couchaient avec les femmes qui s'assemblaient à l'entrée de la tente d'assignation. Il leur 23
dit : Pourquoi faites -vous de telles choses ? car j'apprends de tout le peuple vos mauvaises actions.
Non, mes enfants, ce que j'entends dire n'est pas bon ; vous faites pécher le peuple de l'Éternel. Si un 24, 25
homme pèche contre un autre homme, Dieu le jugera ; mais s'il pèche contre l'Éternel, qui intercédera
pour lui ? Et ils n'écoutèrent point la voix de leur père, car l'Éternel voulait les faire mourir. Le jeune 26
Samuel continuait à grandir, et il était agréable à l'Éternel et aux hommes. Un homme de Dieu vint 27
auprès d'Éli, et lui dit : Ainsi parle l'Éternel : Ne me suis-je pas révélé à la maison de ton père, lorsqu'ils
étaient en Égypte dans la maison de Pharaon ? Je l'ai choisie parmi toutes les tribus d'Israël pour être 28
à mon service dans le sacerdoce, pour monter à mon autel, pour brûler le parfum, pour porter l'éphod
devant moi, et j'ai donné à la maison de ton père tous les sacrifices consumés par le feu et offerts par
les enfants d'Israël. Pourquoi foulez-vous aux pieds mes sacrifices et mes offrandes, que j'ai ordonné 29
de faire dans ma demeure ? Et d'où vient que tu honores tes fils plus que moi, afin de vous engraisser
des prémices de toutes les offrandes d'Israël, mon peuple ? C'est pourquoi voici ce que dit l'Éternel, 30
le Dieu d'Israël : J'avais déclaré que ta maison et la maison de ton père marcheraient devant moi à
perpétuité. Et maintenant, dit l'Éternel, loin de moi ! Car j'honorerai celui qui m'honore, mais ceux
qui me méprisent seront méprisés. Voici, le temps arrive où je retrancherai ton bras et le bras de la 31
maison de ton père, en sorte qu'il n'y aura plus de vieillard dans ta maison. Tu verras un adversaire 32
dans ma demeure, tandis qu'Israël sera comblé de biens par l'Éternel ; et il n'y aura plus jamais de
vieillard dans ta maison. Je laisserai subsister auprès de mon autel l'un des tiens, afin de consumer 33
tes yeux et d'attrister ton âme ; mais tous ceux de ta maison mourront dans la force de l'âge. Et tu 34
auras pour signe ce qui arrivera à tes deux fils, Hophni et Phinées ; ils mourront tous les deux le même
jour. Je m'établirai un sacrificateur fidèle, qui agira selon mon coeur et selon mon âme ; je lui bâtirai 35
une maison stable, et il marchera toujours devant mon oint. Et quiconque restera de ta maison viendra 36
se prosterner devant lui pour avoir une pièce d'argent et un morceau de pain, et dira : Attache -moi, je
te prie, à l'une des fonctions du sacerdoce, afin que j'aie un morceau de pain à manger.

Le jeune Samuel était au service de l'Éternel devant Éli. La parole de l'Éternel était rare en ce **3**
temps -là, les visions n'étaient pas fréquentes. En ce même temps, Éli, qui commençait à avoir les 2
yeux troubles et ne pouvait plus voir, était couché à sa place, la lampe de Dieu n'était pas encore 3
éteinte, et Samuel était couché dans le temple de l'Éternel, où était l'arche de Dieu. Alors l'Éternel 4
appela Samuel. Il répondit : Me voici ! Et il courut vers Éli, et dit : Me voici, car tu m'as appelé. Éli 5
répondit : Je n'ai point appelé ; retourne te coucher. Et il alla se coucher. L'Éternel appela de nouveau 6
Samuel. Et Samuel se leva, alla vers Éli, et dit : Me voici, car tu m'as appelé. Éli répondit : Je n'ai
point appelé, mon fils, retourne te coucher. Samuel ne connaissait pas encore l'Éternel, et la parole de 7
l'Éternel ne lui avait pas encore été révélée. L'Éternel appela de nouveau Samuel, pour la troisième 8
fois. Et Samuel se leva, alla vers Éli, et dit : Me voici, car tu m'as appelé. Éli comprit que c'était l'Éternel

9 qui appelait l'enfant, et il dit à Samuel : Va, couche -toi ; et si l'on t'appelle, tu diras : Parle, Éternel, car
10 ton serviteur écoute. Et Samuel alla se coucher à sa place. L'Éternel vint et se présenta, et il appela
11 comme les autres fois : Samuel, Samuel ! Et Samuel répondit : Parle, car ton serviteur écoute. Alors
l'Éternel dit à Samuel : Voici, je vais faire en Israël une chose qui étourdira les oreilles de quiconque
12 l'entendra. En ce jour j'accomplirai sur Éli tout ce que j'ai prononcé contre sa maison ; je commencerai
13 et j'achèverai. Je lui ai déclaré que je veux punir sa maison à perpétuité, à cause du crime dont il
14 a connaissance, et par lequel ses fils se sont rendus méprisables, sans qu'il les ait réprimés. C'est
pourquoi je jure à la maison d'Éli que jamais le crime de la maison d'Éli ne sera expié, ni par des
15 sacrifices ni par des offrandes. Samuel resta couché jusqu'au matin, puis il ouvrit les portes de la
16 maison de l'Éternel. Samuel craignait de raconter la vision à Éli. Mais Éli appela Samuel, et dit :
17 Samuel, mon fils ! Il répondit : Me voici ! Et Éli dit : Quelle est la parole que t'a adressée l'Éternel ?
Ne me cache rien. Que Dieu te traite dans toute sa rigueur, si tu me caches quelque chose de tout ce
18 qu'il t'a dit ! Samuel lui raconta tout, sans lui rien cacher. Et Éli dit : C'est l'Éternel, qu'il fasse ce qui
19 lui semblera bon ! Samuel grandissait. L'Éternel était avec lui, et il ne laissa tomber à terre aucune de
20 ses paroles. Tout Israël, depuis Dan jusqu'à Beer-Schéba, reconnut que Samuel était établi prophète
21 de l'Éternel. L'Éternel continuait à apparaître dans Silo ; car l'Éternel se révélait à Samuel, dans Silo,
par la parole de l'Éternel.

4 La parole de Samuel s'adressait à tout Israël. Israël sortit à la rencontre des Philistins, pour com-
2 battre. Ils campèrent près d'Ében-Ézer, et les Philistins étaient campés à Aphek. Les Philistins se rangèrent en bataille contre Israël, et le combat s'engagea. Israël fut battu par les Philistins, qui tuèrent
3 sur le champ de bataille environ quatre mille hommes. Le peuple rentra au camp, et les anciens d'Israël dirent : Pourquoi l'Éternel nous a-t-il laissé battre aujourd'hui par les Philistins ? Allons chercher à Silo l'arche de l'alliance de l'Éternel ; qu'elle vienne au milieu de nous, et qu'elle nous délivre de la
4 main de nos ennemis. Le peuple envoya à Silo, d'où l'on apporta l'arche de l'alliance de l'Éternel des armées qui siège entre les chérubins. Les deux fils d'Éli, Hophni et Phinées, étaient là, avec l'arche de
5 l'alliance de Dieu. Lorsque l'arche de l'alliance de l'Éternel entra dans le camp, tout Israël poussa de
6 grands cris de joie, et la terre en fut ébranlée. Le retentissement de ces cris fut entendu des Philistins, et ils dirent : Que signifient ces grands cris qui retentissent dans le camp des Hébreux ? Et ils apprirent
7 que l'arche de l'Éternel était arrivée au camp. Les Philistins eurent peur, parce qu'ils crurent que Dieu
8 était venu dans le camp. Malheur à nous ! dirent -ils, car il n'en a pas été ainsi jusqu'à présent. Malheur à nous ! Qui nous délivrera de la main de ces dieux puissants ? Ce sont ces dieux qui ont frappé
9 les Égyptiens de toutes sortes de plaies dans le désert. Fortifiez -vous et soyez des hommes, Philistins, de peur que vous ne soyez asservis aux Hébreux comme ils vous ont été asservis ; soyez des hommes
10 et combattez ! Les Philistins livrèrent bataille, et Israël fut battu. Chacun s'enfuit dans sa tente. La
11 défaite fut très grande, et il tomba d'Israël trente mille hommes de pied. L'arche de Dieu fut prise,
12 et les deux fils d'Éli, Hophni et Phinées, moururent. Un homme de Benjamin accourut du champ de
13 bataille et vint à Silo le même jour, les vêtements déchirés et la tête couverte de terre. Lorsqu'il arriva,
Éli était dans l'attente, assis sur un siège près du chemin, car son coeur était inquiet pour l'arche de
14 Dieu. À son entrée dans la ville, cet homme donna la nouvelle, et toute la ville poussa des cris. Éli,
entendant ces cris, dit : Que signifie ce tumulte ? Et aussitôt l'homme vint apporter la nouvelle à Éli.
15, 16 Or Éli était âgé de quatre-vingt-dix -huit ans, il avait les yeux fixes et ne pouvait plus voir. L'homme
dit à Éli : J'arrive du champ de bataille, et c'est du champ de bataille que je me suis enfui aujourd'hui.
17 Éli dit : Que s'est-il passé, mon fils ? Celui qui apportait la nouvelle dit en réponse : Israël a fui devant
les Philistins, et le peuple a éprouvé une grande défaite ; et même tes deux fils, Hophni et Phinées, sont
18 morts, et l'arche de Dieu a été prise. À peine eut-il fait mention de l'arche de Dieu, qu'Éli tomba de son
siège à la renverse, à côté de la porte ; il se rompit la nuque et mourut, car c'était un homme vieux et pe-
19 sant. Il avait été juge en Israël pendant quarante ans. Sa belle-fille, femme de Phinées, était enceinte
et sur le point d'accoucher. Lorsqu'elle entendit la nouvelle de la prise de l'arche de Dieu, de la mort de
20 son beau-père et de celle de son mari, elle se courba et accoucha, car les douleurs la surprirent. Comme
elle allait mourir, les femmes qui étaient auprès d'elle lui dirent : Ne crains point, car tu as enfanté un
21 fils ! Mais elle ne répondit pas et n'y fit pas attention. Elle appela l'enfant I-Kabod, en disant : La gloire
est bannie d'Israël ! C'était à cause de la prise de l'arche de Dieu, et à cause de son beau-père et de son
22 mari. Elle dit : La gloire est bannie d'Israël, car l'arche de Dieu est prise !

5, 2 Les Philistins prirent l'arche de Dieu, et ils la transportèrent d'Ében-Ézer à Asdod. Après s'être
emparés de l'arche de Dieu, les Philistins la firent entrer dans la maison de Dagon et la placèrent à côté

de Dagon. Le lendemain, les Asdodiens, qui s'étaient levés de bon matin, trouvèrent Dagon étendu la 3
face contre terre, devant l'arche de l'Éternel. Ils prirent Dagon, et le remirent à sa place. Le lendemain 4
encore, s'étant levés de bon matin, ils trouvèrent Dagon étendu la face contre terre, devant l'arche de
l'Éternel ; la tête de Dagon et ses deux mains étaient abattues sur le seuil, et il ne lui restait que le
tronc. C'est pourquoi jusqu'à ce jour, les prêtres de Dagon et tous ceux qui entrent dans la maison de 5
Dagon à Asdod ne marchent point sur le seuil. La main de l'Éternel s'appesantit sur les Asdodiens, 6
et il mit la désolation parmi eux ; il les frappa d'hémorroïdes à Asdod et dans son territoire. Voyant 7
qu'il en était ainsi, les gens d'Asdod dirent : L'arche du Dieu d'Israël ne restera pas chez nous, car il
appesantit sa main sur nous et sur Dagon, notre dieu. Et ils firent chercher et assemblèrent auprès 8
d'eux tous les princes des Philistins, et ils dirent : Que ferons -nous de l'arche du Dieu d'Israël ? Les
princes répondirent : Que l'on transporte à Gath l'arche du Dieu d'Israël. Et l'on y transporta l'arche du
Dieu d'Israël. Mais après qu'elle eut été transportée, la main de l'Éternel fut sur la ville, et il y eut une 9
très grande consternation ; il frappa les gens de la ville depuis le petit jusqu'au grand, et ils eurent une
éruption d'hémorroïdes. Alors ils envoyèrent l'arche de Dieu à Ékron. Lorsque l'arche de Dieu entra 10
dans Ékron, les Ékroniens poussèrent des cris, en disant : On a transporté chez nous l'arche du Dieu
d'Israël, pour nous faire mourir, nous et notre peuple ! Et ils firent chercher et assemblèrent tous les 11
princes des Philistins, et ils dirent : Renvoyez l'arche du Dieu d'Israël ; qu'elle retourne en son lieu, et
qu'elle ne nous fasse pas mourir, nous et notre peuple. Car il y avait dans toute la ville une terreur
mortelle ; la main de Dieu s'y appesantissait fortement. Les gens qui ne mouraient pas étaient frappés 12
d'hémorroïdes, et les cris de la ville montaient jusqu'au ciel.

L'arche de l'Éternel fut sept mois dans le pays des Philistins. Et les Philistins appelèrent les prêtres **6**, 2
et les devins, et ils dirent : Que ferons -nous de l'arche de l'Éternel ? Faites-nous connaître de quelle
manière nous devons la renvoyer en son lieu. Ils répondirent : Si vous renvoyez l'arche du Dieu d'Israël, 3
ne la renvoyez point à vide, mais faites à Dieu un sacrifice de culpabilité ; alors vous guérirez, et vous
saurez pourquoi sa main ne s'est pas retirée de dessus vous. Les Philistins dirent : Quelle offrande lui 4
ferons -nous ? Ils répondirent : Cinq tumeurs d'or et cinq souris d'or, d'après le nombre des princes des
Philistins, car une même plaie a été sur vous tous et sur vos princes. Faites des figures de vos tumeurs 5
et des figures de vos souris qui ravagent le pays, et donnez gloire au Dieu d'Israël : peut-être cessera-t-il
d'appesantir sa main sur vous, sur vos dieux, et sur votre pays. Pourquoi endurciriez -vous votre coeur, 6
comme les Égyptiens et Pharaon ont endurci leur coeur ? N'exerça-t-il pas ses châtiments sur eux, et
ne laissèrent-ils pas alors partir les enfants d'Israël ? Maintenant, faites un char tout neuf, et prenez 7
deux vaches qui allaitent et qui n'aient point porté le joug ; attelez les vaches au char, et ramenez à
la maison leurs petits qui sont derrière elles. Vous prendrez l'arche de l'Éternel, et vous la mettrez 8
sur le char ; vous placerez à côté d'elle, dans un coffre, les objets d'or que vous donnez à l'Éternel en
offrande pour le péché ; puis vous la renverrez, et elle partira. Suivez -la du regard : si elle monte par 9
le chemin de sa frontière vers Beth-Schémesch, c'est l'Éternel qui nous a fait ce grand mal ; sinon, nous
saurons que ce n'est pas sa main qui nous a frappés, mais que cela nous est arrivé par hasard. Ces 10
gens firent ainsi. Ils prirent deux vaches qui allaitaient et les attelèrent au char, et ils enfermèrent
les petits dans la maison. Ils mirent sur le char l'arche de l'Éternel, et le coffre avec les souris d'or 11
et les figures de leurs tumeurs. Les vaches prirent directement le chemin de Beth-Schémesch ; elles 12
suivirent toujours la même route en mugissant, et elles ne se détournèrent, ni à droite ni à gauche. Les
princes des Philistins allèrent derrière elles jusqu'à la frontière de Beth-Schémesch. Les habitants de 13
Beth-Schémesch moissonnaient les blés dans la vallée ; ils levèrent les yeux, aperçurent l'arche, et se
réjouirent en la voyant. Le char arriva dans le champ de Josué de Beth-Schémesch, et s'y arrêta. Il y 14
avait là une grande pierre. On fendit le bois du char, et l'on offrit les vaches en holocauste à l'Éternel.
Les Lévites descendirent l'arche de l'Éternel, et le coffre qui était à côté d'elle et qui contenait les 15
objets d'or ; et ils posèrent le tout sur la grande pierre. Les gens de Beth-Schémesch offrirent en ce
jour des holocaustes et des sacrifices à l'Éternel. Les cinq princes des Philistins, après avoir vu cela, 16
retournèrent à Ékron le même jour. Voici les tumeurs d'or que les Philistins donnèrent à l'Éternel en 17
offrande pour le péché : une pour Asdod, une pour Gaza, une pour Askalon, une pour Gath, une pour
Ékron. Il y avait aussi des souris d'or selon le nombre de toutes les villes des Philistins, appartenant 18
aux cinq chefs, tant des villes fortifiées que des villages sans murailles. C'est ce qu'atteste la grande
pierre sur laquelle on déposa l'arche de l'Éternel, et qui est encore aujourd'hui dans le champ de Josué
de Beth-Schémesch. L'Éternel frappa les gens de Beth-Schémesch, lorsqu'ils regardèrent l'arche de 19
l'Éternel ; il frappa [cinquante mille] soixante-dix hommes parmi le peuple. Et le peuple fut dans la
désolation, parce que l'Éternel l 'avait frappé d'une grande plaie. Les gens de Beth-Schémesch dirent : 20

Qui peut subsister en présence de l'Éternel, de ce Dieu saint ? Et vers qui l'arche doit-elle monter, en
21 s'éloignant de nous ? Ils envoyèrent des messagers aux habitants de Kirjath-Jearim, pour leur dire :
Les Philistins ont ramené l'arche de l'Éternel ; descendez, et faites-la monter vers vous.
7 Les gens de Kirjath-Jearim vinrent, et firent monter l'arche de l'Éternel ; ils la conduisirent dans la
maison d'Abinadab, sur la colline, et ils consacrèrent son fils Éléazar pour garder l'arche de l'Éternel.
2 Il s'était passé bien du temps depuis le jour où l'arche avait été déposée à Kirjath-Jearim. Vingt années
3 s'étaient écoulées. Alors toute la maison d'Israël poussa des gémissements vers l'Éternel. Samuel dit
à toute la maison d'Israël : Si c'est de tout votre coeur que vous revenez à l'Éternel, ôtez du milieu de
vous les dieux étrangers et les Astartés, dirigez votre coeur vers l'Éternel, et servez -le lui seul ; et il
4 vous délivrera de la main des Philistins. Et les enfants d'Israël ôtèrent du milieu d'eux les Baals et
5 les Astartés, et ils servirent l'Éternel seul. Samuel dit : Assemblez tout Israël à Mitspa, et je prierai
6 l'Éternel pour vous. Et ils s'assemblèrent à Mitspa. Ils puisèrent de l'eau et la répandirent devant
l'Éternel, et ils jeûnèrent ce jour -là, en disant : Nous avons péché contre l'Éternel ! Samuel jugea
7 les enfants d'Israël à Mitspa. Les Philistins apprirent que les enfants d'Israël s'étaient assemblés à
Mitspa, et les princes des Philistins montèrent contre Israël. À cette nouvelle, les enfants d'Israël eurent
8 peur des Philistins, et ils dirent à Samuel : Ne cesse point de crier pour nous à l'Éternel, notre Dieu,
9 afin qu'il nous sauve de la main des Philistins. Samuel prit un agneau de lait, et l'offrit tout entier
10 en holocauste à l'Éternel. Il cria à l'Éternel pour Israël, et l'Éternel l'exauça. Pendant que Samuel
offrait l'holocauste, les Philistins s'approchèrent pour attaquer Israël. L'Éternel fit retentir en ce jour
11 son tonnerre sur les Philistins, et les mit en déroute. Ils furent battus devant Israël. Les hommes
d'Israël sortirent de Mitspa, poursuivirent les Philistins, et les battirent jusqu'au-dessous de Beth-Car.
12 Samuel prit une pierre, qu'il plaça entre Mitspa et Schen, et il l'appela du nom d'Ében-Ézer, en disant :
13 Jusqu'ici l'Éternel nous a secourus. Ainsi les Philistins furent humiliés, et ils ne vinrent plus sur le
14 territoire d'Israël. La main de l'Éternel fut contre les Philistins pendant toute la vie de Samuel. Les
villes que les Philistins avaient prises sur Israël retournèrent à Israël, depuis Ékron jusqu'à Gath, avec
leur territoire ; Israël les arracha de la main des Philistins. Et il y eut paix entre Israël et les Amoréens.
15, 16 Samuel fut juge en Israël pendant toute sa vie. Il allait chaque année faire le tour de Béthel, de Guilgal
17 et de Mitspa, et il jugeait Israël dans tous ces lieux. Puis il revenait à Rama, où était sa maison ; et là
il jugeait Israël, et il y bâtit un autel à l'Éternel.
8, 2 Lorsque Samuel devint vieux, il établit ses fils juges sur Israël. Son fils premier-né se nommait
3 Joël, et le second Abija ; ils étaient juges à Beer-Schéba. Les fils de Samuel ne marchèrent point sur
4 ses traces ; ils se livraient à la cupidité, recevaient des présents, et violaient la justice. Tous les anciens
5 d'Israël s'assemblèrent, et vinrent auprès de Samuel à Rama. Ils lui dirent : Voici, tu es vieux, et tes
fils ne marchent point sur tes traces ; maintenant, établis sur nous un roi pour nous juger, comme il y
6 en a chez toutes les nations. Samuel vit avec déplaisir qu'ils disaient : Donne -nous un roi pour nous
7 juger. Et Samuel pria l'Éternel. L'Éternel dit à Samuel : Écoute la voix du peuple dans tout ce qu'il
te dira ; car ce n'est pas toi qu'ils rejettent, c'est moi qu'ils rejettent, afin que je ne règne plus sur eux.
8 Ils agissent à ton égard comme ils ont toujours agi depuis que je les ai fait monter d'Égypte jusqu'à
9 ce jour ; ils m'ont abandonné, pour servir d'autres dieux. Écoute donc leur voix ; mais donne-leur des
10 avertissements, et fais-leur connaître le droit du roi qui régnera sur eux. Samuel rapporta toutes les
11 paroles de l'Éternel au peuple qui lui demandait un roi. Il dit : Voici quel sera le droit du roi qui
régnera sur vous. Il prendra vos fils, et il les mettra sur ses chars et parmi ses cavaliers, afin qu'ils
12 courent devant son char ; il s'en fera des chefs de mille et des chefs de cinquante, et il les emploiera à
labourer ses terres, à récolter ses moissons, à fabriquer ses armes de guerre et l'attirail de ses chars.
13, 14 Il prendra vos filles, pour en faire des parfumeuses, des cuisinières et des boulangères. Il prendra
15 la meilleure partie de vos champs, de vos vignes et de vos oliviers, et la donnera à ses serviteurs. Il
16 prendra la dîme du produit de vos semences et de vos vignes, et la donnera à ses serviteurs. Il prendra
17 vos serviteurs et vos servantes, vos meilleurs boeufs et vos ânes, et s'en servira pour ses travaux. Il
18 prendra la dîme de vos troupeaux, et vous-mêmes serez ses esclaves. Et alors vous crierez contre votre
19 roi que vous vous serez choisi, mais l'Éternel ne vous exaucera point. Le peuple refusa d'écouter la voix
20 de Samuel. Non ! dirent -ils, mais il y aura un roi sur nous, et nous aussi nous serons comme toutes les
21 nations ; notre roi nous jugera il marchera à notre tête et conduira nos guerres. Samuel, après avoir
22 entendu toutes les paroles du peuple, les redit aux oreilles de l'Éternel. Et l'Éternel dit à Samuel :
Écoute leur voix, et établis un roi sur eux. Et Samuel dit aux hommes d'Israël : Allez -vous-en chacun
dans sa ville.

9 Il y avait un homme de Benjamin, nommé Kis, fils d'Abiel, fils de Tseror, fils de Becorath, fils
d'Aphiach, fils d'un Benjamite. C'était un homme fort et vaillant. 2 Il avait un fils du nom de Saül,
jeune et beau, plus beau qu'aucun des enfants d'Israël, et les dépassant tous de la tête. 3 Les ânesses de
Kis, père de Saül, s'égarèrent ; et Kis dit à Saül, son fils : Prends avec toi l'un des serviteurs, lève -toi,
va, et cherche les ânesses. 4 Il passa par la montagne d'Éphraïm et traversa le pays de Schalischa, sans
les trouver ; ils passèrent par le pays de Schaalim, et elles n'y étaient pas ; ils parcoururent le pays de
Benjamin, et ils ne les trouvèrent pas. 5 Ils étaient arrivés dans le pays de Tsuph, lorsque Saül dit à son
serviteur qui l'accompagnait : Viens, retournons, de peur que mon père, oubliant les ânesses, ne soit en
peine de nous. 6 Le serviteur lui dit : Voici, il y a dans cette ville un homme de Dieu, et c'est un homme
considéré ; tout ce qu'il dit ne manque pas d'arriver. Allons y donc ; peut-être nous fera-t-il connaître le
chemin que nous devons prendre. 7 Saül dit à son serviteur : Mais si nous y allons, que porterons -nous
à l'homme de Dieu ? Car il n'y a plus de provisions dans nos sacs, et nous n'avons aucun présent à offrir
à l'homme de Dieu. Qu'est-ce que nous avons ? 8 Le serviteur reprit la parole, et dit à Saül : Voici, j'ai sur
moi le quart d'un sicle d'argent ; je le donnerai à l'homme de Dieu, et il nous indiquera notre chemin.
9 Autrefois en Israël, quand on allait consulter Dieu, on disait : Venez, et allons au voyant ! Car celui
qu'on appelle aujourd'hui le prophète s'appelait autrefois le voyant. 10 - Saül dit à son serviteur : Tu as
raison : viens, allons ! Et ils se rendirent à la ville où était l'homme de Dieu. 11 Comme ils montaient à la
ville, ils rencontrèrent des jeunes filles sorties pour puiser de l'eau, et ils leur dirent : Le voyant est -il
ici ? 12 Elles leur répondirent en disant : Oui, il est devant toi ; mais va promptement, car aujourd'hui il
est venu à la ville parce qu'il y a un sacrifice pour le peuple sur le haut lieu. 13 Quand vous serez entrés
dans la ville, vous le trouverez avant qu'il monte au haut lieu pour manger ; car le peuple ne mangera
point qu'il ne soit arrivé, parce qu'il doit bénir le sacrifice ; après quoi, les conviés mangeront. Montez
donc, car maintenant vous le trouverez. 14 Et ils montèrent à la ville. Ils étaient arrivés au milieu de la
ville, quand ils furent rencontrés par Samuel qui sortait pour monter au haut lieu. 15 Or, un jour avant
l'arrivée de Saül, l'Éternel avait averti Samuel, en disant : 16 Demain, à cette heure, je t'enverrai un
homme du pays de Benjamin, et tu l'oindras pour chef de mon peuple d'Israël. Il sauvera mon peuple
de la main des Philistins ; car j'ai regardé mon peuple, parce que son cri est venu jusqu'à moi. 17 Lorsque
Samuel eut aperçu Saül, l'Éternel lui dit : Voici l'homme dont je t'ai parlé ; c'est lui qui régnera sur
mon peuple. 18 Saül s'approcha de Samuel au milieu de la porte, et dit : Indique -moi, je te prie, où est la
maison du voyant. 19 Samuel répondit à Saül : C'est moi qui suis le voyant. Monte devant moi au haut
lieu, et vous mangerez aujourd'hui avec moi. Je te laisserai partir demain, et je te dirai tout ce qui se
passe dans ton coeur. 20 Ne t'inquiète pas des ânesses que tu as perdues il y a trois jours, car elles sont
retrouvées. Et pour qui est réservé tout ce qu'il y a de précieux en Israël ? N'est-ce pas pour toi et pour
toute la maison de ton père ? 21 Saül répondit : Ne suis-je pas Benjamite, de l'une des plus petites tribus
d'Israël ? et ma famille n'est-elle pas la moindre de toutes les familles de la tribu de Benjamin ? Pour-
quoi donc me parles -tu de la sorte ? 22 Samuel prit Saül et son serviteur, les fit entrer dans la salle, et
leur donna une place à la tête des conviés, qui étaient environ trente hommes. 23 Samuel dit au cuisinier :
Sers la portion que je t'ai donnée, en te disant : Mets -la à part. 24 Le cuisinier donna l'épaule et ce qui
l'entoure, et il la servit à Saül. Et Samuel dit : Voici ce qui a été réservé ; mets -le devant toi, et mange,
car on l'a gardé pour toi lorsque j'ai convié le peuple. Ainsi Saül mangea avec Samuel ce jour -là. 25 Ils
descendirent du haut lieu à la ville, et Samuel s'entretint avec Saül sur le toit. 26 Puis ils se levèrent de
bon matin ; et, dès l'aurore, Samuel appela Saül sur le toit, et dit : Viens, et je te laisserai partir. Saül
se leva, et ils sortirent tous deux, lui et Samuel. 27 Quand ils furent descendus à l'extrémité de la ville,
Samuel dit à Saül : Dis à ton serviteur de passer devant nous. Et le serviteur passa devant. Arrête -toi
maintenant, reprit Samuel, et je te ferai entendre la parole de Dieu.

10 Samuel prit une fiole d'huile, qu'il répandit sur la tête de Saül. Il le baisa, et dit : L'Éternel ne t'a-
t-il pas oint pour que tu sois le chef de son héritage ? 2 Aujourd'hui, après m 'avoir quitté, tu trouveras
deux hommes près du sépulcre de Rachel, sur la frontière de Benjamin, à Tseltsach. Ils te diront : Les
ânesses que tu es allé chercher sont retrouvées ; et voici, ton père ne pense plus aux ânesses, mais il est
en peine de vous, et dit : Que dois-je faire au sujet de mon fils ? 3 De là tu iras plus loin, et tu arriveras
au chêne de Thabor, où tu seras rencontré par trois hommes montant vers Dieu à Béthel, et portant l'un
trois chevreaux, l'autre trois gâteaux de pain, et l'autre une outre de vin. 4 Ils te demanderont comment
tu te portes, et ils te donneront deux pains, que tu recevras de leur main. 5 Après cela, tu arriveras
à Guibea -Élohim, où se trouve une garnison de Philistins. En entrant dans la ville, tu rencontreras
une troupe de prophètes descendant du haut lieu, précédés du luth, du tambourin, de la flûte et de
la harpe, et prophétisant eux-mêmes. 6 L'esprit de l'Éternel te saisira, tu prophétiseras avec eux, et tu
seras changé en un autre homme. 7 Lorsque ces signes auront eu pour toi leur accomplissement, fais
ce que tu trouveras à faire, car Dieu est avec toi. 8 Puis tu descendras avant moi à Guilgal ; et voici, je
descendrai vers toi, pour offrir des holocaustes et des sacrifices d'actions de grâces. Tu attendras sept

9 jours, jusqu'à ce que j'arrive auprès de toi et que je te dise ce que tu dois faire. Dès que Saül eut tourné
le dos pour se séparer de Samuel, Dieu lui donna un autre coeur, et tous ces signes s'accomplirent le
10 même jour. Lorsqu'ils arrivèrent à Guibea, voici, une troupe de prophètes vint à sa rencontre. L'esprit
11 de Dieu le saisit, et il prophétisa au milieu d'eux. Tous ceux qui l'avaient connu auparavant virent qu'il
prophétisait avec les prophètes, et l'on se disait l'un à l'autre dans le peuple : Qu'est-il arrivé au fils de
12 Kis ? Saül est-il aussi parmi les prophètes ? Quelqu'un de Guibea répondit : Et qui est leur père ? -De
13 là le proverbe : Saül est-il aussi parmi les prophètes ? Lorsqu'il eut fini de prophétiser, il se rendit au
14 haut lieu. L'oncle de Saül dit à Saül et à son serviteur : Où êtes-vous allés ? Saül répondit : Chercher
15 les ânesses ; mais nous ne les avons pas aperçues, et nous sommes allés vers Samuel. L'oncle de Saül
16 reprit : Raconte -moi donc ce que vous a dit Samuel. Et Saül répondit à son oncle : Il nous a assuré
17 que les ânesses étaient retrouvées. Et il ne lui dit rien de la royauté dont avait parlé Samuel. Samuel
18 convoqua le peuple devant l'Éternel à Mitspa, et il dit aux enfants d'Israël : Ainsi parle l'Éternel,
le Dieu d'Israël : J'ai fait monter d'Égypte Israël, et je vous ai délivrés de la main des Égyptiens et
19 de la main de tous les royaumes qui vous opprimaient. Et aujourd'hui, vous rejetez votre Dieu, qui
vous a délivrés de tous vos maux et de toutes vos souffrances, et vous lui dites : Établis un roi sur
20 nous ! Présentez -vous maintenant devant l'Éternel, selon vos tribus et selon vos milliers. Samuel fit
21 approcher toutes les tribus d'Israël, et la tribu de Benjamin fut désignée. Il fit approcher la tribu de
Benjamin par familles, et la famille de Matri fut désignée. Puis Saül, fils de Kis, fut désigné. On le
22 chercha, mais on ne le trouva point. On consulta de nouveau l'Éternel : Y a-t-il encore un homme qui
23 soit venu ici ? Et l'Éternel dit : Voici, il est caché vers les bagages. On courut le tirer de là, et il se
24 présenta au milieu du peuple. Il les dépassait tous de la tête. Samuel dit à tout le peuple : Voyez -vous
celui que l'Éternel a choisi ? Il n'y a personne dans tout le peuple qui soit semblable à lui. Et tout le
25 peuple poussa les cris de : Vive le roi ! Samuel fit alors connaître au peuple le droit de la royauté,
et il l'écrivit dans un livre, qu'il déposa devant l'Éternel. Puis il renvoya tout le peuple, chacun chez
26 soi. Saül aussi s'en alla dans sa maison à Guibea. Il fut accompagné par les honnêtes gens, dont Dieu
27 avait touché le coeur. Il y eut toutefois des hommes pervers, qui disaient : Quoi ! c'est celui-ci qui nous
sauvera ! Et ils le méprisèrent, et ne lui apportèrent aucun présent. Mais Saül n'y prit point garde.

11 Nachasch, l'Ammonite, vint assiéger Jabès en Galaad. Tous les habitants de Jabès dirent à Na-
2 chasch : Traite alliance avec nous, et nous te servirons. Mais Nachasch, l'Ammonite, leur répondit :
Je traiterai avec vous à la condition que je vous crève à tous l'oeil droit, et que j'imprime ainsi un op-
3 probre sur tout Israël. Les anciens de Jabès lui dirent : Accorde-nous une trêve de sept jours, afin que
nous envoyions des messagers dans tout le territoire d'Israël ; et s'il n'y a personne qui nous secoure,
4 nous nous rendrons à toi. Les messagers arrivèrent à Guibea de Saül, et dirent ces choses aux oreilles
5 du peuple. Et tout le peuple éleva la voix, et pleura. Et voici, Saül revenait des champs, derrière ses
6 boeufs, et il dit : Qu'a donc le peuple pour pleurer ? On lui raconta ce qu'avaient dit ceux de Jabès. Dès
7 que Saül eut entendu ces choses, il fut saisi par l'esprit de Dieu, et sa colère s'enflamma fortement. Il
prit une paire de boeufs, et les coupa en morceaux, qu'il envoya par les messagers dans tout le territoire
d'Israël, en disant : Quiconque ne marchera pas à la suite de Saül et de Samuel, aura ses boeufs traités
de la même manière. La terreur de l'Éternel s'empara du peuple, qui se mit en marche comme un seul
8 homme. Saül en fit la revue à Bézek ; les enfants d'Israël étaient trois cent mille, et les hommes de
9 Juda trente mille. Ils dirent aux messagers qui étaient venus : Vous parlerez ainsi aux habitants de
Jabès en Galaad : Demain vous aurez du secours, quand le soleil sera dans sa chaleur. Les messagers
10 portèrent cette nouvelle à ceux de Jabès, qui furent remplis de joie ; et qui dirent aux Ammonites :
11 Demain nous nous rendrons à vous, et vous nous traiterez comme bon vous semblera. Le lendemain,
Saül divisa le peuple en trois corps. Ils pénétrèrent dans le camp des Ammonites à la veille du matin,
et ils les battirent jusqu'à la chaleur du jour. Ceux qui échappèrent furent dispersés, et il n'en resta pas
12 deux ensemble. Le peuple dit à Samuel : Qui est-ce qui disait : Saül régnera -t-il sur nous ? Livrez ces
13 gens, et nous les ferons mourir. Mais Saül dit : Personne ne sera mis à mort en ce jour, car aujourd'hui
14 l'Éternel a opéré une délivrance en Israël. Et Samuel dit au peuple : Venez, et allons à Guilgal, pour y
15 confirmer la royauté. Tout le peuple se rendit à Guilgal, et ils établirent Saül pour roi, devant l'Éter-
nel, à Guilgal. Là, ils offrirent des sacrifices d'actions de grâces devant l'Éternel ; et là, Saül et tous les
hommes d'Israël se livrèrent à de grandes réjouissances.

12 Samuel dit à tout Israël : Voici, j'ai écouté votre voix dans tout ce que vous m'avez dit, et j'ai établi
2 un roi sur vous. Et maintenant, voici le roi qui marchera devant vous. Pour moi, je suis vieux, j'ai
3 blanchi, et mes fils sont avec vous ; j'ai marché à votre tête, depuis ma jeunesse jusqu'à ce jour. Me
voici ! Rendez témoignage contre moi, en présence de l'Éternel et en présence de son oint. De qui ai-je
pris le boeuf et de qui ai-je pris l'âne ? Qui ai-je opprimé, et qui ai-je traité durement ? De qui ai-je reçu

un présent, pour fermer les yeux sur lui ? Je vous le rendrai. Ils répondirent : Tu ne nous as point 4
opprimés, et tu ne nous as point traités durement, et tu n'as rien reçu de la main de personne. Il leur 5
dit encore : L'Éternel est témoin contre vous, et son oint est témoin, en ce jour, que vous n'avez rien
trouvé dans mes mains. Et ils répondirent : Ils en sont témoins. Alors Samuel dit au peuple : C'est 6
l'Éternel qui a établi Moïse et Aaron, et qui a fait monter vos pères du pays d'Égypte. Maintenant, 7
présentez -vous, et je vous jugerai devant l'Éternel sur tous les bienfaits que l'Éternel vous a accordés,
à vous et à vos pères. Après que Jacob fut venu en Égypte, vos pères crièrent à l'Éternel, et l'Éternel 8
envoya Moïse et Aaron, qui firent sortir vos pères d'Égypte et les firent habiter dans ce lieu. Mais ils 9
oublièrent l'Éternel, leur Dieu ; et il les vendit entre les mains de Sisera, chef de l'armée de Hatsor,
entre les mains des Philistins, et entre les mains du roi de Moab, qui leur firent la guerre. Ils crièrent 10
encore à l'Éternel, et dirent : Nous avons péché, car nous avons abandonné l'Éternel, et nous avons servi
les Baals et les Astartés ; délivre -nous maintenant de la main de nos ennemis, et nous te servirons. Et 11
l'Éternel envoya Jerubbaal, Bedan, Jephthé et Samuel, et il vous délivra de la main de vos ennemis qui
vous entouraient, et vous demeurâtes en sécurité. Puis, voyant que Nachasch, roi des fils d'Ammon, 12
marchait contre vous, vous m'avez dit : Non ! mais un roi régnera sur nous. Et cependant l'Éternel, votre
Dieu, était votre roi. Voici donc le roi que vous avez choisi, que vous avez demandé ; voici, l'Éternel a 13
mis sur vous un roi. Si vous craignez l'Éternel, si vous le servez, si vous obéissez à sa voix, et si vous 14
n'êtes point rebelles à la parole de l'Éternel, vous vous attacherez à l'Éternel, votre Dieu, vous et le roi
qui règne sur vous. Mais si vous n'obéissez pas à la voix de l'Éternel, et si vous êtes rebelles à la parole 15
de l'Éternel, la main de l'Éternel sera contre vous, comme elle a été contre vos pères. Attendez encore 16
ici, et voyez le prodige que l'Éternel va opérer sous vos yeux. Ne sommes -nous pas à la moisson des 17
blés ? J'invoquerai l'Éternel, et il enverra du tonnerre et de la pluie. Sachez alors et voyez combien vous
avez eu tort aux yeux de l'Éternel de demander pour vous un roi. Samuel invoqua l'Éternel, et l'Éternel 18
envoya ce même jour du tonnerre et de la pluie. Tout le peuple eut une grande crainte de l'Éternel et
de Samuel. Et tout le peuple dit à Samuel : Prie l'Éternel, ton Dieu, pour tes serviteurs, afin que 19
nous ne mourions pas ; car nous avons ajouté à tous nos péchés le tort de demander pour nous un roi.
Samuel dit au peuple : N'ayez point de crainte ! Vous avez fait tout ce mal ; mais ne vous détournez 20
pas de l'Éternel, et servez l'Éternel de tout votre coeur. Ne vous en détournez pas ; sinon, vous iriez 21
après des choses de néant, qui n'apportent ni profit ni délivrance, parce que ce sont des choses de néant.
L'Éternel n'abandonnera point son peuple, à cause de son grand nom, car l'Éternel a résolu de faire de 22
vous son peuple. Loin de moi aussi de pécher contre l'Éternel, de cesser de prier pour vous ! Je vous 23
enseignerai le bon et le droit chemin. Craignez seulement l'Éternel, et servez -le fidèlement de tout 24
votre coeur ; car voyez quelle puissance il déploie parmi vous. Mais si vous faites le mal, vous périrez, 25
vous et votre roi.

Saül était âgé de... ans, lorsqu'il devint roi, et il avait déjà régné deux ans sur Israël. Saül choisit **13**, 2
trois mille hommes d'Israël : deux mille étaient avec lui à Micmasch et sur la montagne de Béthel, et
mille étaient avec Jonathan à Guibea de Benjamin. Il renvoya le reste du peuple, chacun à sa tente.
Jonathan battit le poste des Philistins qui était à Guéba, et les Philistins l'apprirent. Saül fit sonner 3
de la trompette dans tout le pays, en disant : Que les Hébreux écoutent ! Tout Israël entendit que l'on 4
disait : Saül a battu le poste des Philistins, et Israël se rend odieux aux Philistins. Et le peuple fut
convoqué auprès de Saül à Guilgal. Les Philistins s'assemblèrent pour combattre Israël. Ils avaient 5
mille chars et six mille cavaliers, et ce peuple était innombrable comme le sable qui est sur le bord
de la mer. Ils vinrent camper à Micmasch, à l'orient de Beth-Aven. Les hommes d'Israël se virent à 6
l'extrémité, car ils étaient serrés de près, et ils se cachèrent dans les cavernes, dans les buissons, dans
les rochers, dans les tours et dans les citernes. Il y eut aussi des Hébreux qui passèrent le Jourdain, 7
pour aller au pays de Gad et de Galaad. Saül était encore à Guilgal, et tout le peuple qui se trouvait
auprès de lui tremblait. Il attendit sept jours, selon le terme fixé par Samuel. Mais Samuel n'arrivait 8
pas à Guilgal, et le peuple se dispersait loin de Saül. Alors Saül dit : Amenez -moi l'holocauste et les 9
sacrifices d'actions de grâces. Et il offrit l'holocauste. Comme il achevait d'offrir l'holocauste, voici, Sa- 10
muel arriva, et Saül sortit au-devant de lui pour le saluer. Samuel dit : Qu'as-tu fait ? Saül répondit : 11
Lorsque j'ai vu que le peuple se dispersait loin de moi, que tu n'arrivais pas au terme fixé, et que les
Philistins étaient assemblés à Micmasch, je me suis dit : Les Philistins vont descendre contre moi à 12
Guilgal, et je n'ai pas imploré l'Éternel ! C'est alors que je me suis fait violence et que j'ai offert l'holo-
causte. Samuel dit à Saül : Tu as agi en insensé, tu n'as pas observé le commandement que l'Éternel, 13
ton Dieu, t'avait donné. L'Éternel aurait affermi pour toujours ton règne sur Israël ; et maintenant ton 14

règne ne durera point. L'Éternel s'est choisi un homme selon son coeur, et l'Éternel l'a destiné à être
15 le chef de son peuple, parce que tu n'as pas observé ce que l'Éternel t'avait commandé. Puis Samuel
se leva, et monta de Guilgal à Guibea de Benjamin. Saül fit la revue du peuple qui se trouvait avec
16 lui : il y avait environ six cents hommes. Saül, son fils Jonathan, et le peuple qui se trouvait avec eux,
17 avaient pris position à Guéba de Benjamin, et les Philistins campaient à Micmasch. Il sortit du camp
18 des Philistins trois corps pour ravager : l'un prit le chemin d'Ophra, vers le pays de Schual ; l'autre prit
le chemin de Beth-Horon ; et le troisième prit le chemin de la frontière qui regarde la vallée de Tseboïm,
19 du côté du désert. On ne trouvait point de forgeron dans tout le pays d'Israël ; car les Philistins avaient
20 dit : Empêchons les Hébreux de fabriquer des épées ou des lances. Et chaque homme en Israël descen-
21 dait chez les Philistins pour aiguiser son soc, son hoyau, sa hache et sa bêche, quand le tranchant des
22 bêches, des hoyaux, des tridents et des haches, était émoussé, et pour redresser les aiguillons. Il arriva
qu'au jour du combat il ne se trouvait ni épée ni lance entre les mains de tout le peuple qui était avec
23 Saül et Jonathan ; il ne s'en trouvait qu'auprès de Saül et de Jonathan, son fils. Un poste de Philistins
vint s'établir au passage de Micmasch.

14 Un jour, Jonathan, fils de Saül, dit au jeune homme qui portait ses armes : Viens, et poussons
2 jusqu'au poste des Philistins qui est là de l'autre côté. Et il n'en dit rien à son père. Saül se tenait
à l'extrémité de Guibea, sous le grenadier de Migron, et le peuple qui était avec lui formait environ
3 six cents hommes. Achija, fils d'Achithub, frère d'I-Kabod, fils de Phinées, fils d'Éli, sacrificateur de
4 l'Éternel à Silo, portait l'éphod. Le peuple ne savait pas que Jonathan s'en fût allé. Entre les passages
par lesquels Jonathan cherchait à arriver au poste des Philistins, il y avait une dent de rocher d'un
côté et une dent de rocher de l'autre côté, l'une portant le nom de Botsets et l'autre celui de Séné.
5, 6 L'une de ces dents est au nord vis-à-vis de Micmasch, et l'autre au midi vis-à-vis de Guéba. Jonathan
dit au jeune homme qui portait ses armes : Viens, et poussons jusqu'au poste de ces incirconcis. Peut-
être l'Éternel agira -t-il pour nous, car rien n'empêche l'Éternel de sauver au moyen d'un petit nombre
7 comme d'un grand nombre. Celui qui portait ses armes lui répondit : Fais tout ce que tu as dans le
8 coeur, n'écoute que ton sentiment, me voici avec toi prêt à te suivre. Hé bien ! dit Jonathan, allons
9 à ces gens et montrons -nous à eux. S'ils nous disent : Arrêtez, jusqu'à ce que nous venions à vous !
10 nous resterons en place, et nous ne monterons point vers eux. Mais s'ils disent : Montez vers nous !
11 nous monterons, car l'Éternel les livre entre nos mains. C'est là ce qui nous servira de signe. Ils se
montrèrent tous deux au poste des Philistins, et les Philistins dirent : Voici les Hébreux qui sortent des
12 trous où ils se sont cachés. Et les hommes du poste s'adressèrent ainsi à Jonathan et à celui qui portait
ses armes : Montez vers nous, et nous vous ferons savoir quelque chose. Jonathan dit à celui qui portait
13 ses armes : Monte après moi, car l'Éternel les livre entre les mains d'Israël. Et Jonathan monta en
s'aidant des mains et des pieds, et celui qui portait ses armes le suivit. Les Philistins tombèrent devant
14 Jonathan, et celui qui portait ses armes donnait la mort derrière lui. Dans cette première défaite,
Jonathan et celui qui portait ses armes tuèrent une vingtaine d'hommes, sur l'espace d'environ la moitié
15 d'un arpent de terre. L'effroi se répandit au camp, dans la contrée et parmi tout le peuple ; le poste et
ceux qui ravageaient furent également saisis de peur ; le pays fut dans l'épouvante. C'était comme une
16 terreur de Dieu. Les sentinelles de Saül, qui étaient à Guibea de Benjamin, virent que la multitude
17 se dispersait et allait de côté et d'autre. Alors Saül dit au peuple qui était avec lui : Comptez, je vous
prie, et voyez qui s'en est allé du milieu de nous. Ils comptèrent, et voici, il manquait Jonathan et celui
18 qui portait ses armes. Et Saül dit à Achija : Fais approcher l'arche de Dieu ! -Car en ce temps l'arche
19 de Dieu était avec les enfants d'Israël. Pendant que Saül parlait au sacrificateur, le tumulte dans le
20 camp des Philistins allait toujours croissant ; et Saül dit au sacrificateur : Retire ta main ! Puis Saül
et tout le peuple qui était avec lui se rassemblèrent, et ils s'avancèrent jusqu'au lieu du combat ; et
21 voici, les Philistins tournèrent l'épée les uns contre les autres, et la confusion était extrême. Il y avait
parmi les Philistins, comme auparavant, des Hébreux qui étaient montés avec eux dans le camp, où ils
22 se trouvaient disséminés, et ils se joignirent à ceux d'Israël qui étaient avec Saül et Jonathan. Tous
les hommes d'Israël qui s'étaient cachés dans la montagne d'Éphraïm, apprenant que les Philistins
23 fuyaient, se mirent aussi à les poursuivre dans la bataille. L'Éternel délivra Israël ce jour -là, et le
24 combat se prolongea jusqu'au delà de Beth-Aven. La journée fut fatigante pour les hommes d'Israël.
Saül avait fait jurer le peuple, en disant : Maudit soit l'homme qui prendra de la nourriture avant
25 le soir, avant que je me sois vengé de mes ennemis ! Et personne n'avait pris de nourriture. Tout le
26 peuple était arrivé dans une forêt, où il y avait du miel à la surface du sol. Lorsque le peuple entra
dans la forêt, il vit du miel qui coulait ; mais nul ne porta la main à la bouche, car le peuple respectait
27 le serment. Jonathan ignorait le serment que son père avait fait faire au peuple ; il avança le bout du
bâton qu'il avait à la main, le plongea dans un rayon de miel, et ramena la main à la bouche ; et ses
28 yeux furent éclaircis. Alors quelqu'un du peuple, lui adressant la parole, dit : Ton père a fait jurer le

peuple, en disant : Maudit soit l'homme qui prendra de la nourriture aujourd'hui ! Or le peuple était
épuisé. Et Jonathan dit : Mon père trouble le peuple ; voyez donc comme mes yeux se sont éclaircis, 29
parce que j'ai goûté un peu de ce miel. Certes, si le peuple avait aujourd'hui mangé du butin qu'il a 30
trouvé chez ses ennemis, la défaite des Philistins n'aurait-elle pas été plus grande ? Ils battirent ce jour 31
-là les Philistins depuis Micmasch jusqu'à Ajalon. Le peuple était très fatigué, et il se jeta sur le butin. 32
Il prit des brebis, des boeufs et des veaux, il les égorgea sur la terre, et il en mangea avec le sang. On le 33
rapporta à Saül, et l'on dit : Voici, le peuple pèche contre l'Éternel, en mangeant avec le sang. Saül dit :
Vous commettez une infidélité ; roulez à l'instant vers moi une grande pierre. Puis il ajouta : Répandez 34
-vous parmi le peuple, et dites à chacun de m'amener son boeuf ou sa brebis, et de l'égorger ici. Vous
mangerez ensuite, et vous ne pécherez point contre l'Éternel, en mangeant avec le sang. Et pendant la
nuit, chacun parmi le peuple amena son boeuf à la main, afin de l'égorger sur la pierre. Saül bâtit un 35
autel à l'Éternel : ce fut le premier autel qu'il bâtit à l'Éternel. Saül dit : Descendons cette nuit après 36
les Philistins, pillons -les jusqu'à la lumière du matin, et n'en laissons pas un de reste. Ils dirent : Fais
tout ce qui te semblera bon. Alors le sacrificateur dit : Approchons -nous ici de Dieu. Et Saül consulta 37
Dieu : Descendrai -je après les Philistins ? Les livreras -tu entre les mains d'Israël ? Mais en ce moment
il ne lui donna point de réponse. Saül dit : Approchez ici, vous tous chefs du peuple ; recherchez et 38
voyez comment ce péché a été commis aujourd'hui. Car l'Éternel, le libérateur d'Israël, est vivant ! 39
lors même que Jonathan, mon fils, en serait l'auteur, il mourrait. Et dans tout le peuple personne ne
lui répondit. Il dit à tout Israël : Mettez-vous d'un côté ; et moi et Jonathan, mon fils, nous serons de 40
l'autre. Et le peuple dit à Saül : Fais ce qui te semblera bon. Saül dit à l'Éternel : Dieu d'Israël ! fais 41
connaître la vérité. Jonathan et Saül furent désignés, et le peuple fut libéré. Saül dit : Jetez le sort 42
entre moi et Jonathan, mon fils. Et Jonathan fut désigné. Saül dit à Jonathan : Déclare -moi ce que tu 43
as fait. Jonathan le lui déclara, et dit : J'ai goûté un peu de miel, avec le bout du bâton que j'avais à la
main : me voici, je mourrai. Et Saül dit : Que Dieu me traite dans toute sa rigueur, si tu ne meurs pas, 44
Jonathan ! Le peuple dit à Saül : Quoi ! Jonathan mourrait, lui qui a opéré cette grande délivrance en 45
Israël ! Loin de là ! L'Éternel est vivant ! il ne tombera pas à terre un cheveu de sa tête, car c'est avec
Dieu qu'il a agi dans cette journée. Ainsi le peuple sauva Jonathan, et il ne mourut point. Saül cessa de 46
poursuivre les Philistins, et les Philistins s'en allèrent chez eux. Après que Saül eut pris possession de 47
la royauté sur Israël, il fit de tous côtés la guerre à tous ses ennemis, à Moab, aux enfants d'Ammon, à
Édom, aux rois de Tsoba, et aux Philistins ; et partout où il se tournait, il était vainqueur. Il manifesta 48
sa force, battit Amalek, et délivra Israël de la main de ceux qui le pillaient. Les fils de Saül étaient 49
Jonathan, Jischvi et Malkischua. Ses deux filles s'appelaient : l'aînée Mérab, et la plus jeune Mical. Le 50
nom de la femme de Saül était Achinoam, fille d'Achimaats. Le nom du chef de son armée était Abner,
fils de Ner, oncle de Saül. Kis, père de Saül, et Ner, père d'Abner, étaient fils d'Abiel. Pendant toute 51, 52
la vie de Saül, il y eut une guerre acharnée contre les Philistins ; et dès que Saül apercevait quelque
homme fort et vaillant, il le prenait à son service.

Samuel dit à Saül : C'est moi que l'Éternel a envoyé pour t'oindre roi sur son peuple, sur Israël : **15**
écoute donc ce que dit l'Éternel. Ainsi parle l'Éternel des armées : Je me souviens de ce qu'Amalek fit 2
à Israël, lorsqu'il lui ferma le chemin à sa sortie d'Égypte. Va maintenant, frappe Amalek, et dévouez 3
par interdit tout ce qui lui appartient ; tu ne l'épargneras point, et tu feras mourir hommes et femmes,
enfants et nourrissons, boeufs et brebis, chameaux et ânes. Saül convoqua le peuple, et en fit la revue 4
à Thelaïm : il y avait deux cent mille hommes de pied, et dix mille hommes de Juda. Saül marcha 5
jusqu'à la ville d'Amalek, et mit une embuscade dans la vallée. Il dit aux Kéniens : Allez, retirez -vous, 6
sortez du milieu d'Amalek, afin que je ne vous fasse pas périr avec lui ; car vous avez eu de la bonté
pour tous les enfants d'Israël, lorsqu'ils montèrent d'Égypte. Et les Kéniens se retirèrent du milieu
d'Amalek. Saül battit Amalek depuis Havila jusqu'à Schur, qui est en face de l'Égypte. Il prit vivant 7, 8
Agag, roi d'Amalek, et il dévoua par interdit tout le peuple en le passant au fil de l'épée. Mais Saül 9
et le peuple épargnèrent Agag, et les meilleures brebis, les meilleurs boeufs, les meilleures bêtes de la
seconde portée, les agneaux gras, et tout ce qu'il y avait de bon ; ils ne voulurent pas le dévouer par
interdit, et ils dévouèrent seulement tout ce qui était méprisable et chétif. L'Éternel adressa la parole 10
à Samuel, et lui dit : Je me repens d'avoir établi Saül pour roi, car il se détourne de moi et il n'observe 11
point mes paroles. Samuel fut irrité, et il cria à l'Éternel toute la nuit. Il se leva de bon matin, pour 12
aller au-devant de Saül. Et on vint lui dire : Saül est allé à Carmel, et voici, il s'est érigé un monument ;
puis il s'en est retourné, et, passant plus loin, il est descendu à Guilgal. Samuel se rendit auprès de 13
Saül, et Saül lui dit : Sois béni de l'Éternel ! J'ai observé la parole de l'Éternel. Samuel dit : Qu'est-ce 14
donc que ce bêlement de brebis qui parvient à mes oreilles, et ce mugissement de boeufs que j'entends ?
Saül répondit : Ils les ont amenés de chez les Amalécites, parce que le peuple a épargné les meilleures 15

brebis et les meilleurs boeufs, afin de les sacrifier à l'Éternel, ton Dieu ; et le reste, nous l'avons dévoué
16 par interdit. Samuel dit à Saül : Arrête, et je te déclarerai ce que l'Éternel m'a dit cette nuit. Et Saül
17 lui dit : Parle ! Samuel dit : Lorsque tu étais petit à tes yeux, n'es-tu pas devenu le chef des tribus
18 d'Israël, et l'Éternel ne t'a-t-il pas oint pour que tu sois roi sur Israël ? L'Éternel t'avait fait partir, en disant : Va, et dévoue par interdit ces pécheurs, les Amalécites ; tu leur feras la guerre jusqu'à ce que tu
19 les aies exterminés. Pourquoi n'as-tu pas écouté la voix de l'Éternel ? pourquoi t'es-tu jeté sur le butin,
20 et as-tu fait ce qui est mal aux yeux de l'Éternel ? Saül répondit à Samuel : J'ai bien écouté la voix de l'Éternel, et j'ai suivi le chemin par lequel m'envoyait l'Éternel. J'ai amené Agag, roi d'Amalek, et j'ai
21 dévoué par interdit les Amalécites ; mais le peuple a pris sur le butin des brebis et des boeufs, comme
22 prémices de ce qui devait être dévoué, afin de les sacrifier à l'Éternel, ton Dieu, à Guilgal. Samuel dit : L'Éternel trouve-t-il du plaisir dans les holocaustes et les sacrifices, comme dans l'obéissance à la voix de l'Éternel ? Voici, l'obéissance vaut mieux que les sacrifices, et l'observation de sa parole vaut mieux
23 que la graisse des béliers. Car la désobéissance est aussi coupable que la divination, et la résistance ne l'est pas moins que l'idolâtrie et les théraphim. Puisque tu as rejeté la parole de l'Éternel, il te rejette
24 aussi comme roi. Alors Saül dit à Samuel : J'ai péché, car j'ai transgressé l'ordre de l'Éternel, et je n'ai
25 pas obéi à tes paroles ; je craignais le peuple, et j'ai écouté sa voix. Maintenant, je te prie, pardonne mon
26 péché, reviens avec moi, et je me prosternerai devant l'Éternel. Samuel dit à Saül : Je ne retournerai point avec toi ; car tu as rejeté la parole de l'Éternel, et l'Éternel te rejette, afin que tu ne sois plus roi
27 sur Israël. Et comme Samuel se tournait pour s'en aller, Saül le saisit par le pan de son manteau,
28 qui se déchira. Samuel lui dit : L'Éternel déchire aujourd'hui de dessus toi la royauté d'Israël, et il
29 la donne à un autre, qui est meilleur que toi. Celui qui est la force d'Israël ne ment point et ne se
30 repent point, car il n'est pas un homme pour se repentir. Saül dit encore : J'ai péché ! Maintenant, je te prie, honore -moi en présence des anciens de mon peuple et en présence d'Israël ; reviens avec moi,
31 et je me prosternerai devant l'Éternel, ton Dieu. Samuel retourna et suivit Saül, et Saül se prosterna
32 devant l'Éternel. Puis Samuel dit : Amenez -moi Agag, roi d'Amalek. Et Agag s'avança vers lui d'un air
33 joyeux ; il disait : Certainement, l'amertume de la mort est passée. Samuel dit : De même que ton épée a privé des femmes de leurs enfants, ainsi ta mère entre les femmes sera privée d'un fils. Et Samuel mit
34 Agag en pièces devant l'Éternel, à Guilgal. Samuel partit pour Rama, et Saül monta dans sa maison à
35 Guibea de Saül. Samuel n'alla plus voir Saül jusqu'au jour de sa mort ; car Samuel pleurait sur Saül, parce que l'Éternel se repentait d'avoir établi Saül roi d'Israël.

16 L'Éternel dit à Samuel : Quand cesseras-tu de pleurer sur Saül ? Je l'ai rejeté, afin qu'il ne règne plus sur Israël. Remplis ta corne d'huile, et va ; je t'enverrai chez Isaï, Bethléhémite, car j'ai vu parmi
2 ses fils celui que je désire pour roi. Samuel dit : Comment irai -je ? Saül l'apprendra, et il me tuera. Et l'Éternel dit : Tu emmèneras avec toi une génisse, et tu diras : Je viens pour offrir un sacrifice à
3 l'Éternel. Tu inviteras Isaï au sacrifice ; je te ferai connaître ce que tu dois faire, et tu oindras pour moi
4 celui que je te dirai. Samuel fit ce que l'Éternel avait dit, et il alla à Bethléhem. Les anciens de la ville accoururent effrayés au-devant de lui et dirent : Ton arrivée annonce-t-elle quelque chose d'heureux ?
5 Il répondit : Oui ; je viens pour offrir un sacrifice à l'Éternel. Sanctifiez -vous, et venez avec moi au
6 sacrifice. Il fit aussi sanctifier Isaï et ses fils, et il les invita au sacrifice. Lorsqu'ils entrèrent, il se dit,
7 en voyant Éliab : Certainement, l'oint de l'Éternel est ici devant lui. Et l'Éternel dit à Samuel : Ne prends point garde à son apparence et à la hauteur de sa taille, car je l'ai rejeté. L'Éternel ne considère pas ce que l'homme considère ; l'homme regarde à ce qui frappe les yeux, mais l'Éternel regarde au
8 coeur. Isaï appela Abinadab, et le fit passer devant Samuel ; et Samuel dit : L'Éternel n'a pas non plus
9, 10 choisi celui-ci. Isaï fit passer Schamma ; et Samuel dit : L'Éternel n'a pas non plus choisi celui-ci. Isaï
11 fit passer ses sept fils devant Samuel ; et Samuel dit à Isaï : L'Éternel n'a choisi aucun d'eux. Puis Samuel dit à Isaï : Sont-ce là tous tes fils ? Et il répondit : Il reste encore le plus jeune, mais il fait paître les brebis. Alors Samuel dit à Isaï : Envoie -le chercher, car nous ne nous placerons pas avant
12 qu'il ne soit venu ici. Isaï l'envoya chercher. Or il était blond, avec de beaux yeux et une belle figure.
13 L'Éternel dit à Samuel : Lève -toi, oins -le, car c'est lui ! Samuel prit la corne d'huile, et l'oignit au milieu de ses frères. L'esprit de l'Éternel saisit David, à partir de ce jour et dans la suite. Samuel se
14 leva, et s'en alla à Rama. L'esprit de l'Éternel se retira de Saül, qui fut agité par un mauvais esprit
15, 16 venant de l'Éternel. Les serviteurs de Saül lui dirent : Voici, un mauvais esprit de Dieu t'agite. Que notre seigneur parle ! Tes serviteurs sont devant toi. Ils chercheront un homme qui sache jouer de la
17 harpe ; et, quand le mauvais esprit de Dieu sera sur toi, il jouera de sa main, et tu seras soulagé. Saül

répondit à ses serviteurs : Trouvez -moi donc un homme qui joue bien, et amenez -le-moi. 18
L'un des serviteurs prit la parole, et dit : Voici, j'ai vu un fils d'Isaï, Bethléhémite, qui sait jouer ; c'est aussi un homme fort et vaillant, un guerrier, parlant bien et d'une belle figure, et l'Éternel est avec lui. 19
Saül envoya des messagers à Isaï, pour lui dire : Envoie -moi David, ton fils, qui est avec les brebis. 20
Isaï prit un âne, qu'il chargea de pain, d'une outre de vin et d'un chevreau, et il envoya ces choses à Saül par David, son fils. David arriva auprès de Saül, et se présenta devant lui ; il plut beaucoup à Saül, et il fut 21
désigné pour porter ses armes. Saül fit dire à Isaï : Je te prie de laisser David à mon service, car il a 22
trouvé grâce à mes yeux. Et lorsque l'esprit de Dieu était sur Saül, David prenait la harpe et jouait de 23
sa main ; Saül respirait alors plus à l'aise et se trouvait soulagé, et le mauvais esprit se retirait de lui.

17 Les Philistins réunirent leurs armées pour faire la guerre, et ils se rassemblèrent à Soco, qui appartient à Juda ; ils campèrent entre Soco et Azéka, à Éphès-Dammim. 2
Saül et les hommes d'Israël se rassemblèrent aussi ; ils campèrent dans la vallée des térébinthes, et ils se mirent en ordre de bataille contre les Philistins. 3
Les Philistins étaient vers la montagne d'un côté, et Israël était vers la montagne de l'autre côté : la vallée les séparait. 4
Un homme sortit alors du camp des Philistins et s'avança entre les deux armées. Il se nommait Goliath, il était de Gath, et il avait une taille de six coudées et un empan. 5
Sur sa tête était un casque d'airain, et il portait une cuirasse à écailles du poids de cinq mille sicles d'airain. 6, 7
Il avait aux jambes une armure d'airain, et un javelot d'airain entre les épaules. Le bois de sa lance était comme une ensouple de tisserand, et la lance pesait six cents sicles de fer. Celui qui portait son bouclier marchait devant lui. 8
Le Philistin s'arrêta ; et, s'adressant aux troupes d'Israël rangées en bataille, il leur cria : Pourquoi sortez -vous pour vous ranger en bataille ? Ne suis-je pas le Philistin, et n'êtes-vous pas des esclaves de Saül ? Choisissez un homme qui descende contre moi ! 9
S'il peut me battre et qu'il me tue, nous vous serons assujettis ; mais si je l'emporte sur lui et que je le tue, vous nous serez assujettis et vous nous servirez. 10
Le Philistin dit encore : Je jette en ce jour un défi à l'armée d'Israël ! Donnez -moi un homme, et nous nous battrons ensemble. 11
Saül et tout Israël entendirent ces paroles du Philistin, et ils furent effrayés et saisis d'une grande crainte. 12
Or David était fils de cet Éphratien de Bethléhem de Juda, nommé Isaï, qui avait huit fils, et qui, du temps de Saül, était vieux, avancé en âge. 13
Les trois fils aînés d'Isaï avaient suivi Saül à la guerre ; le premier-né de ses trois fils qui étaient partis pour la guerre s'appelait Éliab, le second Abinadab, et le troisième Schamma. 14, 15
David était le plus jeune. Et lorsque les trois aînés eurent suivi Saül, David s'en alla de chez Saül et revint à Bethléhem pour faire paître les brebis de son père. 16
Le Philistin s'avançait matin et soir, et il se présenta pendant quarante jours. 17
Isaï dit à David, son fils : Prends pour tes frères cet épha de grain rôti et ces dix pains, et cours au camp vers tes frères ; 18
porte aussi ces dix fromages au chef de leur millier. Tu verras si tes frères se portent bien, et tu m'en donneras des nouvelles sûres. 19
Ils sont avec Saül et tous les hommes d'Israël dans la vallée des térébinthes, faisant la guerre aux Philistins. 20
David se leva de bon matin. Il laissa les brebis à un gardien, prit sa charge, et partit, comme Isaï le lui avait ordonné. Lorsqu'il arriva au camp, l'armée était en marche pour se ranger en bataille et poussait des cris de guerre. 21, 22
Israël et les Philistins se formèrent en bataille, armée contre armée. David remit les objets qu'il portait entre les mains du gardien des bagages, et courut vers les rangs de l'armée. Aussitôt arrivé, il demanda à ses frères comment ils se portaient. 23
Tandis qu'il parlait avec eux, voici, le Philistin de Gath, nommé Goliath, s'avança entre les deux armées, hors des rangs des Philistins. Il tint les mêmes discours que précédemment, et David les entendit. 24
À la vue de cet homme, tous ceux d'Israël s'enfuirent devant lui et furent saisis d'une grande crainte. 25
Chacun disait : Avez-vous vu s'avancer cet homme ? C'est pour jeter à Israël un défi qu'il s'est avancé ! Si quelqu'un le tue, le roi le comblera de richesses, il lui donnera sa fille, et il affranchira la maison de son père en Israël. 26
David dit aux hommes qui se trouvaient près de lui : Que fera -t-on à celui qui tuera ce Philistin, et qui ôtera l'opprobre de dessus Israël ? Qui est donc ce Philistin, cet incirconcis, pour insulter l'armée du Dieu vivant ? 27
Le peuple, répétant les mêmes choses, lui dit : C'est ainsi que l'on fera à celui qui le tuera. 28
Éliab, son frère aîné, qui l'avait entendu parler à ces hommes, fut enflammé de colère contre David. Et il dit : Pourquoi es-tu descendu, et à qui as-tu laissé ce peu de brebis dans le désert ? Je connais ton orgueil et la malice de ton coeur. C'est pour voir la bataille que tu es descendu. 29
David répondit : Qu'ai-je donc fait ? ne puis-je pas parler ainsi ? 30
Et il se détourna de lui pour s'adresser à un autre, et fit les mêmes questions. Le peuple lui répondit comme la première fois. 31
Lorsqu'on eut entendu les paroles prononcées par David, on les répéta devant Saül, qui le fit chercher. 32
David dit à Saül : Que personne ne se décourage à cause de ce Philistin ! Ton serviteur ira se battre avec lui. 33
Saül dit à David : Tu ne peux pas aller te battre avec ce Philistin, car tu es un enfant, et il est un homme de guerre dès sa jeunesse. 34
David dit à Saül : Ton serviteur faisait paître les brebis de son père. Et quand un lion ou un ours venait en enlever une du troupeau, je courais après lui, je le frappais, et j'arrachais la brebis de sa gueule. S'il se dressait 35
contre moi, je le saisissais par la gorge, je le frappais, et je le tuais. 36
C'est ainsi que ton serviteur a

terrassé le lion et l'ours, et il en sera du Philistin, de cet incirconcis, comme de l'un d'eux, car il a insulté
37 l'armée du Dieu vivant. David dit encore : L'Éternel, qui m'a délivré de la griffe du lion et de la patte de
l'ours, me délivrera aussi de la main de ce Philistin. Et Saül dit à David : Va, et que l'Éternel soit avec
38 toi ! Saül fit mettre ses vêtements à David, il plaça sur sa tête un casque d'airain, et le revêtit d'une
39 cuirasse. David ceignit l'épée de Saül par-dessus ses habits, et voulut marcher, car il n'avait pas encore
essayé. Mais il dit à Saül : Je ne puis pas marcher avec cette armure, je n'y suis pas accoutumé. Et il
40 s'en débarrassa. Il prit en main son bâton, choisit dans le torrent cinq pierres polies, et les mit dans
41 sa gibecière de berger et dans sa poche. Puis, sa fronde à la main, il s'avança contre le Philistin. Le
42 Philistin s'approcha peu à peu de David, et l'homme qui portait son bouclier marchait devant lui. Le
Philistin regarda, et lorsqu'il aperçut David, il le méprisa, ne voyant en lui qu'un enfant, blond et d'une
43 belle figure. Le Philistin dit à David : Suis-je un chien, pour que tu viennes à moi avec des bâtons ? Et,
44 après l 'avoir maudit par ses dieux, il ajouta : Viens vers moi, et je donnerai ta chair aux oiseaux du
45 ciel et aux bêtes des champs. David dit au Philistin : Tu marches contre moi avec l'épée, la lance et le
javelot ; et moi, je marche contre toi au nom de l'Éternel des armées, du Dieu de l'armée d'Israël, que
46 tu as insultée. Aujourd'hui l'Éternel te livrera entre mes mains, je t'abattrai et je te couperai la tête ;
aujourd'hui je donnerai les cadavres du camp des Philistins aux oiseaux du ciel et aux animaux de la
47 terre. Et toute la terre saura qu'Israël a un Dieu. Et toute cette multitude saura que ce n'est ni par
l'épée ni par la lance que l'Éternel sauve. Car la victoire appartient à l'Éternel. Et il vous livre entre
48 nos mains. Aussitôt que le Philistin se mit en mouvement pour marcher au-devant de David, David
49 courut sur le champ de bataille à la rencontre du Philistin. Il mit la main dans sa gibecière, y prit une
pierre, et la lança avec sa fronde ; il frappa le Philistin au front, et la pierre s'enfonça dans le front du
50 Philistin, qui tomba le visage contre terre. Ainsi, avec une fronde et une pierre, David fut plus fort
51 que le Philistin ; il le terrassa et lui ôta la vie, sans avoir d'épée à la main. Il courut, s'arrêta près du
Philistin, se saisit de son épée qu'il tira du fourreau, le tua et lui coupa la tête. Les Philistins, voyant
52 que leur héros était mort, prirent la fuite. Et les hommes d'Israël et de Juda poussèrent des cris, et
allèrent à la poursuite des Philistins jusque dans la vallée et jusqu'aux portes d'Ékron. Les Philistins
53 blessés à mort tombèrent dans le chemin de Schaaraïm jusqu'à Gath et jusqu'à Ékron. Et les enfants
54 d'Israël revinrent de la poursuite des Philistins, et pillèrent leur camp. David prit la tête du Philistin
55 et la porta à Jérusalem, et il mit dans sa tente les armes du Philistin. Lorsque Saül avait vu David
marcher à la rencontre du Philistin, il avait dit à Abner, chef de l'armée : De qui ce jeune homme est-il
56 fils, Abner ? Abner répondit : Aussi vrai que ton âme est vivante, ô roi ! je l'ignore. Informe -toi donc de
57 qui ce jeune homme est fils, dit le roi. Et quand David fut de retour après avoir tué le Philistin, Abner
58 le prit et le mena devant Saül. David avait à la main la tête du Philistin. Saül lui dit : De qui es-tu fils,
jeune homme ? Et David répondit : Je suis fils de ton serviteur Isaï, Bethléhémite.

18 David avait achevé de parler à Saül. Et dès lors l'âme de Jonathan fut attachée à l'âme de David, et
2 Jonathan l'aima comme son âme. Ce même jour Saül retint David, et ne le laissa pas retourner dans
3, 4 la maison de son père. Jonathan fit alliance avec David, parce qu'il l'aimait comme son âme. Il ôta le
manteau qu'il portait, pour le donner à David ; et il lui donna ses vêtements, même son épée, son arc
5 et sa ceinture. David allait et réussissait partout où l'envoyait Saül ; il fut mis par Saül à la tête des
6 gens de guerre, et il plaisait à tout le peuple, même aux serviteurs de Saül. Comme ils revenaient, lors
du retour de David après qu'il eut tué le Philistin, les femmes sortirent de toutes les villes d'Israël au-
devant du roi Saül, en chantant et en dansant, au son des tambourins et des triangles, et en poussant
7 des cris de joie. Les femmes qui chantaient se répondaient les unes aux autres, et disaient : Saül a
8 frappé ses mille, Et David ses dix mille. Saül fut très irrité, et cela lui déplut. Il dit : On en donne dix
9 mille à David, et c'est à moi que l'on donne les mille ! Il ne lui manque plus que la royauté. Et Saül
10 regarda David d'un mauvais oeil, à partir de ce jour et dans la suite. Le lendemain, le mauvais esprit
de Dieu saisit Saül, qui eut des transports au milieu de la maison. David jouait, comme les autres jours,
11 et Saül avait sa lance à la main. Saül leva sa lance, disant en lui-même : Je frapperai David contre la
12 paroi. Mais David se détourna de lui deux fois. Saül craignait la présence de David, parce que l'Éternel
13 était avec David et s'était retiré de lui. Il l'éloigna de sa personne, et il l'établit chef de mille hommes.
14 David sortait et rentrait à la tête du peuple ; il réussissait dans toutes ses entreprises, et l'Éternel était
15, 16 avec lui. Saül, voyant qu'il réussissait toujours, avait peur de lui ; mais tout Israël et Juda aimaient
17 David, parce qu'il sortait et rentrait à leur tête. Saül dit à David : Voici, je te donnerai pour femme
ma fille aînée Mérab ; sers-moi seulement avec vaillance, et soutiens les guerres de l'Éternel. Or Saül
18 se disait : Je ne veux pas mettre la main sur lui, mais que la main des Philistins soit sur lui. David
répondit à Saül : Qui suis-je, et qu'est-ce que ma vie, qu'est-ce que la famille de mon père en Israël, pour
19 que je devienne le gendre du roi ? Lorsque arriva le temps où Mérab, fille de Saül, devait être donnée à
20 David, elle fut donnée pour femme à Adriel, de Mehola. Mical, fille de Saül, aima David. On en informa

Saül, et la chose lui convint. Il se disait : Je la lui donnerai, afin qu'elle soit un piège pour lui, et qu'il 21
tombe sous la main des Philistins. Et Saül dit à David pour la seconde fois : Tu vas aujourd'hui devenir
mon gendre. Saül donna cet ordre à ses serviteurs : Parlez en confidence à David, et dites -lui : Voici, 22
le roi est bien disposé pour toi, et tous ses serviteurs t'aiment ; sois maintenant le gendre du roi. Les 23
serviteurs de Saül répétèrent ces paroles aux oreilles de David. Et David répondit : Croyez -vous qu'il
soit facile de devenir le gendre du roi ? Moi, je suis un homme pauvre et de peu d'importance. Les 24
serviteurs de Saül lui rapportèrent ce qu'avait répondu David. Saül dit : Vous parlerez ainsi à David : 25
Le roi ne demande point de dot ; mais il désire cent prépuces de Philistins, pour être vengé de ses
ennemis. Saül avait le dessein de faire tomber David entre les mains des Philistins. Les serviteurs de 26
Saül rapportèrent ces paroles à David, et David agréa ce qui lui était demandé pour qu'il devînt gendre
du roi. Avant le terme fixé, David se leva, partit avec ses gens, et tua deux cents hommes parmi les 27
Philistins ; il apporta leurs prépuces, et en livra au roi le nombre complet, afin de devenir gendre du
roi. Alors Saül lui donna pour femme Mical, sa fille. Saül vit et comprit que l'Éternel était avec David ; 28
et Mical, sa fille, aimait David. Saül craignit de plus en plus David, et il fut toute sa vie son ennemi. 29
Les princes des Philistins faisaient des excursions ; et chaque fois qu'ils sortaient, David avait plus de 30
succès que tous les serviteurs de Saül, et son nom devint très célèbre.

Saül parla à Jonathan, son fils, et à tous ses serviteurs, de faire mourir David. Mais Jonathan, fils **19**, 2
de Saül, qui avait une grande affection pour David, l'en informa et lui dit : Saül, mon père, cherche à te
faire mourir. Sois donc sur tes gardes demain matin, reste dans un lieu retiré, et cache -toi. Je sortirai 3
et je me tiendrai à côté de mon père dans le champ où tu seras ; je parlerai de toi à mon père, je verrai
ce qu'il dira, et je te le rapporterai. Jonathan parla favorablement de David à Saül, son père : Que le 4
roi, dit-il, ne commette pas un péché à l'égard de son serviteur David, car il n'en a point commis envers
toi. Au contraire, il a agi pour ton bien ; il a exposé sa vie, il a tué le Philistin, et l'Éternel a opéré 5
une grande délivrance pour tout Israël. Tu l'as vu, et tu t'en es réjoui. Pourquoi pécherais -tu contre
le sang innocent, et ferais-tu sans raison mourir David ? Saül écouta la voix de Jonathan, et il jura, 6
disant : L'Éternel est vivant ! David ne mourra pas. Jonathan appela David, et lui rapporta toutes ces 7
paroles ; puis il l'amena auprès de Saül, en présence de qui David fut comme auparavant. La guerre 8
continuait. David marcha contre les Philistins, et se battit avec eux ; il leur fit éprouver une grande
défaite, et ils s'enfuirent devant lui. Alors le mauvais esprit de l'Éternel fut sur Saül, qui était assis 9
dans sa maison, sa lance à la main. David jouait, et Saül voulut le frapper avec sa lance contre la 10
paroi. Mais David se détourna de lui, et Saül frappa de sa lance la paroi. David prit la fuite et s'échappa
pendant la nuit. Saül envoya des gens vers la maison de David, pour le garder et le faire mourir au 11
matin. Mais Mical, femme de David, l'en informa et lui dit : Si tu ne te sauves pas cette nuit, demain
tu es mort. Elle le fit descendre par la fenêtre, et David s'en alla et s'enfuit. C'est ainsi qu'il échappa. 12
Ensuite Mical prit le théraphim, qu'elle plaça dans le lit ; elle mit une peau de chèvre à son chevet, et 13
elle l'enveloppa d'une couverture. Lorsque Saül envoya des gens pour prendre David, elle dit : Il est 14
malade. Saül les renvoya pour qu'ils le vissent, et il dit : Apportez -le-moi dans son lit, afin que je le 15
fasse mourir. Ces gens revinrent, et voici, le théraphim était dans le lit, et une peau de chèvre à son 16
chevet. Saül dit à Mical : Pourquoi m'as-tu trompé de la sorte, et as-tu laissé partir mon ennemi qui 17
s'est échappé ? Mical répondit à Saül : Il m'a dit : Laisse moi aller, ou je te tue ! C'est ainsi que David 18
prit la fuite et qu'il échappa. Il se rendit auprès de Samuel à Rama, et lui raconta tout ce que Saül lui
avait fait. Puis il alla avec Samuel demeurer à Najoth. On le rapporta à Saül, en disant : Voici, David 19
est à Najoth, près de Rama. Saül envoya des gens pour prendre David. Ils virent une assemblée de 20
prophètes qui prophétisaient, ayant Samuel à leur tête. L'esprit de Dieu saisit les envoyés de Saül, et
ils se mirent aussi à prophétiser eux-mêmes. On en fit rapport à Saül, qui envoya d'autres gens, et eux 21
aussi prophétisèrent. Il en envoya encore pour la troisième fois, et ils prophétisèrent également. Alors 22
Saül alla lui-même à Rama. Arrivé à la grande citerne qui est à Sécou, il demanda : Où sont Samuel et
David ? On lui répondit : Ils sont à Najoth, près de Rama. Et il se dirigea vers Najoth, près de Rama. 23
L'esprit de Dieu fut aussi sur lui ; et Saül continua son chemin en prophétisant, jusqu'à son arrivée à
Najoth, près de Rama. Il ôta ses vêtements, et il prophétisa aussi devant Samuel ; et il se jeta nu par 24
terre tout ce jour -là et toute la nuit. C'est pourquoi l'on dit : Saül est-il aussi parmi les prophètes ?

David s'enfuit de Najoth, près de Rama. Il alla trouver Jonathan, et dit : Qu'ai-je fait ? quel est mon **20**
crime, quel est mon péché aux yeux de ton père, pour qu'il en veuille à ma vie ? Jonathan lui répondit : 2
Loin de là ! tu ne mourras point. Mon père ne fait aucune chose, grande ou petite, sans m'en informer ;
pourquoi donc mon père me cacherait -il celle -là ? Il n'en est rien. David dit encore, en jurant : Ton père 3
sait bien que j'ai trouvé grâce à tes yeux, et il aura dit : Que Jonathan ne le sache pas ; cela lui ferait
de la peine. Mais l'Éternel est vivant et ton âme est vivante ! il n'y a qu'un pas entre moi et la mort.
Jonathan dit à David : Je ferai pour toi ce que tu voudras. Et David lui répondit : Voici, c'est demain la 4, 5
nouvelle lune, et je devrais m'asseoir avec le roi pour manger ; laisse-moi aller, et je me cacherai dans

6 les champs jusqu'au soir du troisième jour. Si ton père remarque mon absence, tu diras : David m'a
prié de lui laisser faire une course à Bethléhem, sa ville, parce qu'il y a pour toute la famille un sacrifice
7 annuel. Et s'il dit : C'est bien ! ton serviteur alors n'a rien à craindre ; mais si la colère s'empare de
8 lui, sache que le mal est résolu de sa part. Montre donc ton affection pour ton serviteur, puisque tu
as fait avec ton serviteur une alliance devant l'Éternel. Et, s'il y a quelque crime en moi, ôte-moi la
9 vie toi-même, car pourquoi me mènerais -tu jusqu'à ton père ? Jonathan lui dit : Loin de toi la pensée
que je ne t'informerai pas, si j'apprends que le mal est résolu de la part de mon père et menace de
10 t'atteindre ! David dit à Jonathan : Qui m'informera dans le cas où ton père te répondrait durement ?
11 Et Jonathan dit à David : Viens, sortons dans les champs. Et ils sortirent tous deux dans les champs.
12 Jonathan dit à David : Je prends à témoin l'Éternel, le Dieu d'Israël ! Je sonderai mon père demain ou
après-demain ; et, dans le cas où il serait bien disposé pour David, si je n'envoie vers toi personne pour
13 t'en informer, que l'Éternel traite Jonathan dans toute sa rigueur ! Dans le cas où mon père trouverait
bon de te faire du mal, je t'informerai aussi et je te laisserai partir, afin que tu t'en ailles en paix ; et
14 que l'Éternel soit avec toi, comme il a été avec mon père ! Si je dois vivre encore, veuille user envers
15 moi de la bonté de l'Éternel ; et si je meurs, ne retire jamais ta bonté envers ma maison, pas même
16 lorsque l'Éternel retranchera chacun des ennemis de David de dessus la face de la terre. Car Jonathan
17 a fait alliance avec la maison de David. Que l'Éternel tire vengeance des ennemis de David ! Jonathan
18 protesta encore auprès de David de son affection pour lui, car il l'aimait comme son âme. Jonathan lui
19 dit : C'est demain la nouvelle lune ; on remarquera ton absence, car ta place sera vide. Tu descendras
le troisième jour jusqu'au fond du lieu où tu t'étais caché le jour de l'affaire, et tu resteras près de la
20, 21 pierre d'Ézel. Je tirerai trois flèches du côté de la pierre, comme si je visais un but. Et voici, j'enverrai
un jeune homme, et je lui dirai : Va, trouve les flèches. Si je lui dis : Voici, les flèches sont en deçà de toi,
22 prends -les ! alors viens, car il y a paix pour toi, et tu n'as rien à craindre, l'Éternel est vivant ! Mais
si je dis au jeune homme : Voici, les flèches sont au delà de toi ! alors va -t-en, car l'Éternel te renvoie.
23, 24 L'Éternel est à jamais témoin de la parole que nous nous sommes donnée l'un à l'autre. David se cacha
25 dans les champs. C'était la nouvelle lune, et le roi prit place au festin pour manger. Le roi s'assit
comme à l'ordinaire sur son siège contre la paroi, Jonathan se leva, et Abner s'assit à côté de Saül ;
26 mais la place de David resta vide. Saül ne dit rien ce jour -là ; car, pensa -t-il, c'est par hasard, il n'est
27 pas pur, certainement il n'est pas pur. Le lendemain, second jour de la nouvelle lune, la place de David
était encore vide. Et Saül dit à Jonathan, son fils : Pourquoi le fils d'Isaï n'a-t-il paru au repas ni hier
28, 29 ni aujourd'hui ? Jonathan répondit à Saül : David m'a demandé la permission d'aller à Bethléhem. Il
a dit : Laisse-moi aller, je te prie, car nous avons dans la ville un sacrifice de famille, et mon frère me
l'a fait savoir ; si donc j'ai trouvé grâce à tes yeux, permets que j'aille en hâte voir mes frères. C'est pour
30 cela qu'il n'est point venu à la table du roi. Alors la colère de Saül s'enflamma contre Jonathan, et il
lui dit : Fils pervers et rebelle, ne sais je pas que tu as pour ami le fils d'Isaï, à ta honte et à la honte
31 de ta mère ? Car aussi longtemps que le fils d'Isaï sera vivant sur la terre, il n'y aura point de sécurité
ni pour toi ni pour ta royauté. Et maintenant, envoie -le chercher, et qu'on me l'amène, car il est digne
32 de mort. Jonathan répondit à Saül, son père, et lui dit : Pourquoi le ferait-on mourir ? Qu'a-t-il fait ?
33 Et Saül dirigea sa lance contre lui, pour le frapper. Jonathan comprit que c'était chose résolue chez son
34 père que de faire mourir David. Il se leva de table dans une ardente colère, et ne participa point au
repas le second jour de la nouvelle lune ; car il était affligé à cause de David, parce que son père l'avait
35 outragé. Le lendemain matin, Jonathan alla dans les champs au lieu convenu avec David, et il était
36 accompagné d'un petit garçon. Il lui dit : Cours, trouve les flèches que je vais tirer. Le garçon courut, et
37 Jonathan tira une flèche qui le dépassa. Lorsqu'il arriva au lieu où était la flèche que Jonathan avait
38 tirée, Jonathan cria derrière lui : La flèche n'est-elle pas plus loin que toi ? Il lui cria encore : Vite,
39 hâte -toi, ne t'arrête pas ! Et le garçon de Jonathan ramassa les flèches et revint vers son maître. Le
40 garçon ne savait rien ; Jonathan et David seuls comprenaient la chose. Jonathan remit ses armes à son
41 garçon, et lui dit : Va, porte -les à la ville. Après le départ du garçon, David se leva du côté du midi,
puis se jeta le visage contre terre et se prosterna trois fois. Les deux amis s'embrassèrent et pleurèrent
42 ensemble, David surtout fondit en larmes. Et Jonathan dit à David : Va en paix, maintenant que nous
avons juré l'un et l'autre, au nom de l'Éternel, en disant : Que l'Éternel soit à jamais entre moi et toi,
entre ma postérité et ta postérité ! David se leva, et s'en alla, et Jonathan rentra dans la ville.

21 David se rendit à Nob, vers le sacrificateur Achimélec, qui accourut effrayé au-devant de lui et lui
2 dit : Pourquoi es-tu seul et n'y a-t-il personne avec toi ? David répondit au sacrificateur Achimélec : Le
roi m'a donné un ordre et m'a dit : Que personne ne sache rien de l'affaire pour laquelle je t'envoie et
3 de l'ordre que je t'ai donné. J'ai fixé un rendez-vous à mes gens. Maintenant qu'as -tu sous la main ?
4 Donne -moi cinq pains, ou ce qui se trouvera. Le sacrificateur répondit à David : Je n'ai pas de pain
ordinaire sous la main, mais il y a du pain consacré ; si du moins tes gens se sont abstenus de femmes !

David répondit au sacrificateur : Nous nous sommes abstenus de femmes depuis trois jours que je suis 5
parti, et tous mes gens sont purs : d'ailleurs, si c'est là un acte profane, il sera certainement aujourd'hui
sanctifié par celui qui en sera l'instrument. Alors le sacrificateur lui donna du pain consacré, car il n'y 6
avait là d'autre pain que du pain de proposition, qu'on avait ôté de devant l'Éternel pour le remplacer
par du pain chaud au moment où on l'avait pris. Là, ce même jour, un homme d'entre les serviteurs de 7
Saül se trouvait enfermé devant l'Éternel ; c'était un Édomite, nommé Doëg, chef des bergers de Saül.
David dit à Achimélec : N'as -tu pas sous la main une lance ou une épée ? car je n'ai pris avec moi ni 8
mon épée ni mes armes, parce que l'ordre du roi était pressant. Le sacrificateur répondit : Voici l'épée 9
de Goliath, le Philistin, que tu as tué dans la vallée des térébinthes ; elle est enveloppée dans un drap,
derrière l'éphod ; si tu veux la prendre, prends -la, car il n'y en a pas d'autre ici. Et David dit : Il n'y en
a point de pareille ; donne -la-moi. David se leva et s'enfuit le même jour loin de Saül. Il arriva chez 10
Akisch, roi de Gath. Les serviteurs d'Akisch lui dirent : N'est-ce pas là David, roi du pays ? n'est-ce 11
pas celui pour qui l'on chantait en dansant : Saül a frappé ses mille, -Et David ses dix mille ? David 12
prit à coeur ces paroles, et il eut une grande crainte d 'Akisch, roi de Gath. Il se montra comme fou à 13
leurs yeux, et fit devant eux des extravagances ; il faisait des marques sur les battants des portes, et il
laissait couler sa salive sur sa barbe. Akisch dit à ses serviteurs : Vous voyez bien que cet homme a 14
perdu la raison ; pourquoi me l'amenez -vous ? Est-ce que je manque de fous, pour que vous m'ameniez 15
celui-ci et me rendiez témoin de ses extravagances ? Faut-il qu'il entre dans ma maison ?

David partit de là, et se sauva dans la caverne d'Adullam. Ses frères et toute la maison de son père **22**
l'apprirent, et ils descendirent vers lui. Tous ceux qui se trouvaient dans la détresse, qui avaient des 2
créanciers, ou qui étaient mécontents, se rassemblèrent auprès de lui, et il devint leur chef. Ainsi se
joignirent à lui environ quatre cents hommes. De là David s'en alla à Mitspé dans le pays de Moab. Il 3
dit au roi de Moab : Permets, je te prie, à mon père et à ma mère de se retirer chez vous, jusqu'à ce que je
sache ce que Dieu fera de moi. Et il les conduisit devant le roi de Moab, et ils demeurèrent avec lui tout 4
le temps que David fut dans la forteresse. Le prophète Gad dit à David : Ne reste pas dans la forteresse, 5
va -t'en, et entre dans le pays de Juda. Et David s'en alla, et parvint à la forêt de Héreth. Saül apprit 6
que l'on avait des renseignements sur David et sur ses gens. Saül était assis sous le tamarisc, à Guibea,
sur la hauteur ; il avait sa lance à la main, et tous ses serviteurs se tenaient près de lui. Et Saül dit à ses 7
serviteurs qui se tenaient près de lui : Écoutez, Benjamites ! Le fils d'Isaï vous donnera -t-il à tous des
champs et des vignes ? Fera -t-il de vous tous des chefs de mille et des chefs de cent ? Sinon, pourquoi 8
avez-vous tous conspiré contre moi, et n'y a-t-il personne qui m'informe de l'alliance de mon fils avec le
fils d'Isaï ? Pourquoi n'y a-t-il personne de vous qui souffre à mon sujet, et qui m'avertisse que mon fils
a soulevé mon serviteur contre moi, afin qu'il me dressât des embûches, comme il le fait aujourd'hui ?
Doëg, l'Édomite, qui se trouvait aussi parmi les serviteurs de Saül, répondit : J'ai vu le fils d'Isaï venir 9
à Nob, auprès d'Achimélec, fils d'Achithub. Achimélec a consulté pour lui l'Éternel, il lui a donné des 10
vivres et lui a remis l'épée de Goliath, le Philistin. Le roi envoya chercher Achimélec, fils d'Achithub, 11
le sacrificateur, et toute la maison de son père, les sacrificateurs qui étaient à Nob. Ils se rendirent
tous vers le roi. Saül dit : Écoute, fils d'Achithub ! Il répondit : Me voici, mon seigneur ! Saül lui dit : 12, 13
Pourquoi avez-vous conspiré contre moi, toi et le fils d'Isaï ? Pourquoi lui as-tu donné du pain et une
épée, et as-tu consulté Dieu pour lui, afin qu'il s'élevât contre moi et me dressât des embûches, comme
il le fait aujourd'hui ? Achimélec répondit au roi : Lequel d'entre tous tes serviteurs peut être comparé 14
au fidèle David, gendre du roi, dévoué à ses ordres, et honoré dans ta maison ? Est-ce aujourd'hui que 15
j'ai commencé à consulter Dieu pour lui ? Loin de moi ! Que le roi ne mette rien à la charge de son
serviteur ni de personne de la maison de mon père, car ton serviteur ne connaît de tout ceci aucune
chose, petite ou grande. Le roi dit : Tu mourras, Achimélec, toi et toute la maison de ton père. Et le 16, 17
roi dit aux coureurs qui se tenaient près de lui : Tournez -vous, et mettez à mort les sacrificateurs de
l'Éternel ; car ils sont d'accord avec David, ils ont bien su qu'il s'enfuyait, et ils ne m'ont point averti.
Mais les serviteurs du roi ne voulurent pas avancer la main pour frapper les sacrificateurs de l'Éternel.
Alors le roi dit à Doëg : Tourne -toi, et frappe les sacrificateurs. Et Doëg, l'Édomite, se tourna, et ce 18
fut lui qui frappa les sacrificateurs ; il fit mourir en ce jour quatre-vingt -cinq hommes portant l'éphod
de lin. Saül frappa encore du tranchant de l'épée Nob, ville sacerdotale ; hommes et femmes, enfants 19
et nourrissons, boeufs, ânes, et brebis, tombèrent sous le tranchant de l'épée. Un fils d'Achimélec, fils 20
d'Achithub, échappa. Son nom était Abiathar. Il s'enfuit auprès de David, et lui rapporta que Saül 21
avait tué les sacrificateurs de l'Éternel. David dit à Abiathar : J'ai bien pensé ce jour même que Doëg, 22
l'Édomite, se trouvant là, ne manquerait pas d'informer Saül. C'est moi qui suis cause de la mort de
toutes les personnes de la maison de ton père. Reste avec moi, ne crains rien, car celui qui cherche ma 23
vie cherche la tienne ; près de moi tu seras bien gardé.

On vint dire à David : Voici, les Philistins ont attaqué Keïla, et ils pillent les aires. David consulta **23**, 2

l'Éternel, en disant : Irai -je, et battrai -je ces Philistins ? Et l'Éternel lui répondit : Va, tu battras les
3 Philistins, et tu délivreras Keïla. Mais les gens de David lui dirent : Voici, nous ne sommes pas sans
4 crainte ici même en Juda ; que sera-ce si nous allons à Keïla contre les troupes des Philistins ? David consulta encore l'Éternel. Et l'Éternel lui répondit : Lève -toi, descends à Keïla, car je livre les Philistins
5 entre tes mains. David alla donc avec ses gens à Keïla, et il se battit contre les Philistins ; il emmena
6 leur bétail, et leur fit éprouver une grande défaite. Ainsi David délivra les habitants de Keïla. Lorsque
7 Abiathar, fils d'Achimélec, s'enfuit vers David à Keïla, il descendit ayant en main l'éphod. Saül fut informé de l'arrivée de David à Keïla, et il dit : Dieu le livre entre mes mains, car il est venu s'enfermer
8 dans une ville qui a des portes et des barres. Et Saül convoqua tout le peuple à la guerre, afin de
9 descendre à Keïla et d'assiéger David et ses gens. David, ayant eu connaissance du mauvais dessein
10 que Saül projetait contre lui, dit au sacrificateur Abiathar : Apporte l'éphod ! Et David dit : Éternel, Dieu d'Israël, ton serviteur apprend que Saül veut venir à Keïla pour détruire la ville à cause de moi.
11 Les habitants de Keïla me livreront -ils entre ses mains ? Saül descendra -t-il, comme ton serviteur l'a appris ? Éternel, Dieu d'Israël, daigne le révéler à ton serviteur ! Et l'Éternel répondit : Il descendra.
12 David dit encore : Les habitants de Keïla me livreront -ils, moi et mes gens, entre les mains de Saül ?
13 Et l'Éternel répondit : Ils te livreront. Alors David se leva avec ses gens au nombre d'environ six cents hommes ; ils sortirent de Keïla, et s'en allèrent où ils purent. Saül, informé que David s'était
14 sauvé de Keïla, suspendit sa marche. David demeura au désert, dans des lieux forts, et il resta sur la montagne du désert de Ziph. Saül le cherchait toujours, mais Dieu ne le livra pas entre ses mains.
15, 16 David, voyant Saül en marche pour attenter à sa vie, se tint au désert de Ziph, dans la forêt. Ce fut alors que Jonathan, fils de Saül, se leva et alla vers David dans la forêt. Il fortifia sa confiance en Dieu,
17 et lui dit : Ne crains rien, car la main de Saül, mon père, ne t'atteindra pas. Tu régneras sur Israël, et
18 moi je serai au second rang près de toi ; Saül, mon père, le sait bien aussi. Ils firent tous deux alliance
19 devant l'Éternel ; et David resta dans la forêt, et Jonathan s'en alla chez lui. Les Ziphiens montèrent auprès de Saül à Guibea, et dirent : David n'est-il pas caché parmi nous dans des lieux forts, dans la
20 forêt, sur la colline de Hakila, qui est au midi du désert ? Descends donc, ô roi, puisque c'est là tout le
21 désir de ton âme ; et à nous de le livrer entre les mains du roi. Saül dit : Que l'Éternel vous bénisse
22 de ce que vous avez pitié de moi ! Allez, je vous prie, prenez encore des informations pour savoir et
23 découvrir dans quel lieu il a dirigé ses pas et qui l'y a vu, car il est, m'a-t-on dit, fort rusé. Examinez et reconnaissez tous les lieux où il se cache, puis revenez vers moi avec quelque chose de certain, et je
24 partirai avec vous. S'il est dans le pays, je le chercherai parmi tous les milliers de Juda. Ils se levèrent donc et allèrent à Ziph avant Saül. David et ses gens étaient au désert de Maon, dans la plaine au midi
25 du désert. Saül partit avec ses gens à la recherche de David. Et l'on en informa David, qui descendit le rocher et resta dans le désert de Maon. Saül, l'ayant appris, poursuivit David au désert de Maon.
26 Saül marchait d'un côté de la montagne, et David avec ses gens de l'autre côté de la montagne. David fuyait précipitamment pour échapper à Saül. Mais déjà Saül et ses gens entouraient David et les siens
27 pour s'emparer d'eux, lorsqu'un messager vint dire à Saül : Hâte -toi de venir, car les Philistins ont fait
28 invasion dans le pays. Saül cessa de poursuivre David, et il s'en retourna pour aller à la rencontre des
29 Philistins. C'est pourquoi l'on appela ce lieu Séla-Hammachlekoth. De là David monta vers les lieux forts d'En-Guédi, où il demeura.

24 Lorsque Saül fut revenu de la poursuite des Philistins, on vint lui dire : Voici, David est dans le
2 désert d'En-Guédi. Saül prit trois mille hommes d'élite sur tout Israël, et il alla chercher David et ses
3 gens jusque sur les rochers des boucs sauvages. Il arriva à des parcs de brebis, qui étaient près du chemin ; et là se trouvait une caverne, où il entra pour se couvrir les pieds. David et ses gens étaient
4 au fond de la caverne. Les gens de David lui dirent : Voici le jour où l'Éternel te dit : Je livre ton ennemi entre tes mains ; traite -le comme bon te semblera. David se leva, et coupa doucement le pan
5 du manteau de Saül. Après cela le coeur lui battit, parce qu'il avait coupé le pan du manteau de Saül.
6 Et il dit à ses gens : Que l'Éternel me garde de commettre contre mon seigneur, l'oint de l'Éternel, une
7 action telle que de porter ma main sur lui ! car il est l'oint de l'Éternel. Par ces paroles David arrêta ses gens, et les empêcha de se jeter sur Saül. Puis Saül se leva pour sortir de la caverne, et continua son
8 chemin. Après cela, David se leva et sortit de la caverne. Il se mit alors à crier après Saül : O roi, mon
9 seigneur ! Saül regarda derrière lui, et David s'inclina le visage contre terre et se prosterna. David dit
10 à Saül : Pourquoi écoutes -tu les propos des gens qui disent : Voici, David cherche ton malheur ? Tu vois maintenant de tes propres yeux que l'Éternel t'avait livré aujourd'hui entre mes mains dans la caverne. On m'excitait à te tuer ; mais je t'ai épargné, et j'ai dit : Je ne porterai pas la main sur mon seigneur, car
11 il est l'oint de l'Éternel. Vois, mon père, vois donc le pan de ton manteau dans ma main. Puisque j'ai coupé le pan de ton manteau et que je ne t'ai pas tué, sache et reconnais qu'il n'y a dans ma conduite

ni méchanceté ni révolte, et que je n'ai point péché contre toi. Et toi, tu me dresses des embûches, pour
m'ôter la vie ! L'Éternel sera juge entre moi et toi, et l'Éternel me vengera de toi ; mais je ne porterai 12
point la main sur toi. Des méchants vient la méchanceté, dit l'ancien proverbe. Aussi je ne porterai 13
point la main sur toi. Contre qui le roi d'Israël s'est-il mis en marche ? Qui poursuis -tu ? Un chien 14
mort, une puce ! L'Éternel jugera et prononcera entre moi et toi ; il regardera, il défendra ma cause, il 15
me rendra justice en me délivrant de ta main. Lorsque David eut fini d'adresser à Saül ces paroles, 16
Saül dit : Est-ce bien ta voix, mon fils David ? Et Saül éleva la voix et pleura. Et il dit à David : Tu 17
es plus juste que moi ; car tu m'as fait du bien, et moi je t'ai fait du mal. Tu manifestes aujourd'hui la 18
bonté avec laquelle tu agis envers moi, puisque l'Éternel m'avait livré entre tes mains et que tu ne m'as
pas tué. Si quelqu'un rencontre son ennemi, le laisse-t-il poursuivre tranquillement son chemin ? Que 19
l'Éternel te récompense pour ce que tu m'as fait en ce jour ! Maintenant voici, je sais que tu régneras, 20
et que la royauté d'Israël restera entre tes mains. Jure -moi donc par l'Éternel que tu ne détruiras pas 21
ma postérité après moi, et que tu ne retrancheras pas mon nom de la maison de mon père. David le 22
jura à Saül. Puis Saül s'en alla dans sa maison, et David et ses gens montèrent au lieu fort.

Samuel mourut. Tout Israël s'étant assemblé le pleura, et on l'enterra dans sa demeure à Rama. Ce **25**
fut alors que David se leva et descendit au désert de Paran. Il y avait à Maon un homme fort riche, 2
possédant des biens à Carmel ; il avait trois mille brebis et mille chèvres, et il se trouvait à Carmel pour
la tonte de ses brebis. Le nom de cet homme était Nabal, et sa femme s'appelait Abigaïl ; c'était une 3
femme de bon sens et belle de figure, mais l'homme était dur et méchant dans ses actions. Il descendait
de Caleb. David apprit au désert que Nabal tondait ses brebis. Il envoya vers lui dix jeunes gens, 4, 5
auxquels il dit : Montez à Carmel, et allez auprès de Nabal. Vous le saluerez en mon nom, et vous lui 6
parlerez ainsi : Pour la vie sois en paix, et que la paix soit avec ta maison et tout ce qui t'appartient !
Et maintenant, j'ai appris que tu as les tondeurs. Or tes bergers ont été avec nous ; nous ne leur avons 7
fait aucun outrage, et rien ne leur a été enlevé pendant tout le temps qu'ils ont été à Carmel. Demande 8
-le à tes serviteurs, et ils te le diront. Que ces jeunes gens trouvent donc grâce à tes yeux, puisque nous
venons dans un jour de joie. Donne donc, je te prie, à tes serviteurs et à ton fils David ce qui se trouvera
sous ta main. Lorsque les gens de David furent arrivés, ils répétèrent à Nabal toutes ces paroles, au 9
nom de David. Puis ils se turent. Nabal répondit aux serviteurs de David : Qui est David, et qui est 10
le fils d'Isaï ? Il y a aujourd'hui beaucoup de serviteurs qui s'échappent d'auprès de leurs maîtres. Et 11
je prendrais mon pain, mon eau, et mon bétail que j'ai tué pour mes tondeurs, et je les donnerais à
des gens qui sont je ne sais d'où ? Les gens de David rebroussèrent chemin ; ils s'en retournèrent, et 12
redirent, à leur arrivée, toutes ces paroles à David. Alors David dit à ses gens : Que chacun de vous 13
ceigne son épée ! Et ils ceignirent chacun leur épée. David aussi ceignit son épée, et environ quatre
cents hommes montèrent à sa suite. Il en resta deux cents près des bagages. Un des serviteurs de 14
Nabal vint dire à Abigaïl, femme de Nabal : Voici, David a envoyé du désert des messagers pour saluer
notre maître, qui les a rudoyés. Et pourtant ces gens ont été très bons pour nous ; ils ne nous ont fait 15
aucun outrage, et rien ne nous a été enlevé, tout le temps que nous avons été avec eux lorsque nous
étions dans les champs. Ils nous ont nuit et jour servi de muraille, tout le temps que nous avons été 16
avec eux, faisant paître les troupeaux. Sache maintenant et vois ce que tu as à faire, car la perte de 17
notre maître et de toute sa maison est résolue, et il est si méchant qu'on n'ose lui parler. Abigaïl prit 18
aussitôt deux cents pains, deux outres de vin, cinq pièces de bétail apprêtées, cinq mesures de grain
rôti, cent masses de raisins secs, et deux cents de figues sèches. Elle les mit sur des ânes, et elle dit 19
à ses serviteurs : Passez devant moi, je vais vous suivre. Elle ne dit rien à Nabal, son mari. Montée 20
sur un âne, elle descendit la montagne par un chemin couvert ; et voici, David et ses gens descendaient
en face d'elle, en sorte qu'elle les rencontra. David avait dit : C'est bien en vain que j'ai gardé tout ce 21
que cet homme a dans le désert, et que rien n'a été enlevé de tout ce qu'il possède ; il m'a rendu le mal
pour le bien. Que Dieu traite son serviteur David dans toute sa rigueur, si je laisse subsister jusqu'à 22
la lumière du matin qui que ce soit de tout ce qui appartient à Nabal ! Lorsque Abigaïl aperçut David, 23
elle descendit rapidement de l'âne, tomba sur sa face en présence de David, et se prosterna contre terre.
Puis, se jetant à ses pieds, elle dit : À moi la faute, mon seigneur ! Permets à ta servante de parler à 24
tes oreilles, et écoute les paroles de ta servante. Que mon seigneur ne prenne pas garde à ce méchant 25
homme, à Nabal, car il est comme son nom ; Nabal est son nom, et il y a chez lui de la folie. Et moi, ta
servante, je n'ai pas vu les gens que mon seigneur a envoyés. Maintenant, mon seigneur, aussi vrai 26
que l'Éternel est vivant et que ton âme est vivante, c'est l'Éternel qui t'a empêché de répandre le sang
et qui a retenu ta main. Que tes ennemis, que ceux qui veulent du mal à mon seigneur soient comme
Nabal ! Accepte ce présent que ta servante apporte à mon seigneur, et qu'il soit distribué aux gens qui 27
marchent à la suite de mon seigneur. Pardonne, je te prie, la faute de ta servante, car l'Éternel fera 28
à mon seigneur une maison stable ; pardonne, car mon seigneur soutient les guerres de l'Éternel, et

29 la méchanceté ne se trouvera jamais en toi. S'il s'élève quelqu'un qui te poursuive et qui en veuille
à ta vie, l'âme de mon seigneur sera liée dans le faisceau des vivants auprès de l'Éternel, ton Dieu,
30 et il lancera du creux de la fronde l'âme de tes ennemis. Lorsque l'Éternel aura fait à mon seigneur
31 tout le bien qu'il t'a annoncé, et qu'il t'aura établi chef sur Israël, mon seigneur n'aura ni remords ni
souffrance de coeur pour avoir répandu le sang inutilement et pour s'être vengé lui-même. Et lorsque
32 l'Éternel aura fait du bien à mon seigneur, souviens -toi de ta servante. David dit à Abigaïl : Béni soit
33 l'Éternel, le Dieu d'Israël, qui t'a envoyée aujourd'hui à ma rencontre ! Béni soit ton bon sens, et bénie
34 sois-tu, toi qui m'as empêché en ce jour de répandre le sang, et qui as retenu ma main ! Mais l'Éternel,
le Dieu d'Israël, qui m'a empêché de te faire du mal, est vivant ! si tu ne t'étais hâtée de venir au-devant
35 de moi, il ne serait resté qui que ce soit à Nabal, d'ici à la lumière du matin. Et David prit de la main
d'Abigaïl ce qu'elle lui avait apporté, et lui dit : Monte en paix dans ta maison ; vois, j'ai écouté ta voix,
36 et je t 'ai favorablement accueillie. Abigaïl arriva auprès de Nabal. Et voici, il faisait dans sa maison
un festin comme un festin de roi ; il avait le coeur joyeux, et il était complètement dans l'ivresse. Elle ne
37 lui dit aucune chose, petite ou grande, jusqu'à la lumière du matin. Mais le matin, l'ivresse de Nabal
s'étant dissipée, sa femme lui raconta ce qui s'était passé. Le coeur de Nabal reçut un coup mortel, et
38, 39 devint comme une pierre. Environ dix jours après, l'Éternel frappa Nabal, et il mourut. David apprit
que Nabal était mort, et il dit : Béni soit l'Éternel, qui a défendu ma cause dans l'outrage que m'a fait
Nabal, et qui a empêché son serviteur de faire le mal ! L'Éternel a fait retomber la méchanceté de Nabal
40 sur sa tête. David envoya proposer à Abigaïl de devenir sa femme. Les serviteurs de David arrivèrent
chez Abigaïl à Carmel, et lui parlèrent ainsi : David nous a envoyés vers toi, afin de te prendre pour
41 sa femme. Elle se leva, se prosterna le visage contre terre, et dit : Voici, ta servante sera une esclave
42 pour laver les pieds des serviteurs de mon seigneur. Et aussitôt Abigaïl partit, montée sur un âne, et
43 accompagnée de cinq jeunes filles ; elle suivit les messagers de David, et elle devint sa femme. David
44 avait aussi pris Achinoam de Jizreel, et toutes les deux furent ses femmes. Et Saül avait donné sa fille
Mical, femme de David, à Palthi de Gallim, fils de Laïsch.

26 Les Ziphiens allèrent auprès de Saül à Guibea, et dirent : David n'est-il pas caché sur la colline
2 de Hakila, en face du désert ? Saül se leva et descendit au désert de Ziph, avec trois mille hommes de
3 l'élite d'Israël, pour chercher David dans le désert de Ziph. Il campa sur la colline de Hakila, en face du
désert, près du chemin. David était dans le désert ; et s'étant aperçu que Saül marchait à sa poursuite
4, 5 au désert, il envoya des espions, et apprit avec certitude que Saül était arrivé. Alors David se leva
et vint au lieu où Saül était campé, et il vit la place où couchait Saül, avec Abner, fils de Ner, chef de
6 son armée. Saül couchait au milieu du camp, et le peuple campait autour de lui. David prit la parole,
et s'adressant à Achimélec, Héthien, et à Abischaï, fils de Tseruja et frère de Joab, il dit : Qui veut
7 descendre avec moi dans le camp vers Saül ? Et Abischaï répondit : Moi, je descendrai avec toi. David
et Abischaï allèrent de nuit vers le peuple. Et voici, Saül était couché et dormait au milieu du camp, et
8 sa lance était fixée en terre à son chevet. Abner et le peuple étaient couchés autour de lui. Abischaï
dit à David : Dieu livre aujourd'hui ton ennemi entre tes mains ; laisse-moi, je te prie, le frapper de ma
9 lance et le clouer en terre d'un seul coup, pour que je n'aie pas à y revenir. Mais David dit à Abischaï :
10 Ne le détruis pas ! car qui pourrait impunément porter la main sur l'oint de l'Éternel ? Et David dit :
L'Éternel est vivant ! c'est à l'Éternel seul à le frapper, soit que son jour vienne et qu'il meure, soit qu'il
11 descende sur un champ de bataille et qu'il y périsse. Loin de moi, par l'Éternel ! de porter la main
sur l'oint de l'Éternel ! Prends seulement la lance qui est à son chevet, avec la cruche d'eau, et allons
12 -nous-en. David prit donc la lance et la cruche d'eau qui étaient au chevet de Saül ; et ils s'en allèrent.
Personne ne les vit ni ne s'aperçut de rien, et personne ne se réveilla, car ils dormaient tous d'un profond
13 sommeil dans lequel l'Éternel les avait plongés. David passa de l'autre côté, et s'arrêta au loin sur le
14 sommet de la montagne, à une grande distance du camp. Et il cria au peuple et à Abner, fils de Ner :
15 Ne répondras -tu pas, Abner ? Abner répondit : Qui es-tu, toi qui pousses des cris vers le roi ? Et David
dit à Abner : N'es-tu pas un homme ? et qui est ton pareil en Israël ? Pourquoi donc n'as-tu pas gardé le
16 roi, ton maître ? Car quelqu'un du peuple est venu pour tuer le roi, ton maître. Ce que tu as fait là n'est
pas bien. L'Éternel est vivant ! vous méritez la mort, pour n'avoir pas veillé sur votre maître, sur l'oint
de l'Éternel. Regarde maintenant où sont la lance du roi et la cruche d'eau, qui étaient à son chevet !
17 Saül reconnut la voix de David, et dit : Est-ce bien ta voix, mon fils David ? Et David répondit : C'est
18 ma voix, ô roi, mon seigneur ! Et il dit : Pourquoi mon seigneur poursuit -il son serviteur ? Qu'ai-je
19 fait, et de quoi suis-je coupable ? Que le roi, mon seigneur, daigne maintenant écouter les paroles de
son serviteur : si c'est l'Éternel qui t'excite contre moi, qu'il agrée le parfum d'une offrande ; mais si
ce sont des hommes, qu'ils soient maudits devant l'Éternel, puisqu'ils me chassent aujourd'hui pour
20 me détacher de l'héritage de l'Éternel, et qu'ils me disent : Va servir des dieux étrangers ! Oh ! que

mon sang ne tombe pas en terre loin de la face de l'Éternel ! Car le roi d'Israël s'est mis en marche pour chercher une puce, comme on chasserait une perdrix dans les montagnes. Saül dit : J'ai péché ; reviens, 21
mon fils David, car je ne te ferai plus de mal, puisqu'en ce jour ma vie a été précieuse à tes yeux. J'ai agi comme un insensé, et j'ai fait une grande faute. David répondit : Voici la lance du roi ; que l'un de tes 22
gens vienne la prendre. L'Éternel rendra à chacun selon sa justice et sa fidélité ; car l'Éternel t'avait 23
livré aujourd'hui entre mes mains, et je n'ai pas voulu porter la main sur l'oint de l'Éternel. Et comme 24
aujourd'hui ta vie a été d'un grand prix à mes yeux, ainsi ma vie sera d'un grand prix aux yeux de l'Éternel et il me délivrera de toute angoisse. Saül dit à David : Sois béni, mon fils David ! tu réussiras 25
dans tes entreprises. David continua son chemin, et Saül retourna chez lui.

David dit en lui-même : je périrai un jour par la main de Saül ; il n'y a rien de mieux pour moi que de **27**
me réfugier au pays des Philistins, afin que Saül renonce à me chercher encore dans tout le territoire d'Israël ; ainsi j'échapperai à sa main. Et David se leva, lui et les six cents hommes qui étaient avec 2
lui, et ils passèrent chez Akisch, fils de Maoc, roi de Gath. David et ses gens restèrent à Gath auprès 3
d'Akisch ; ils avaient chacun leur famille, et David avait ses deux femmes, Achinoam de Jizreel, et Abigaïl de Carmel, femme de Nabal. Saül, informé que David s'était enfui à Gath, cessa de le chercher. 4
David dit à Akisch : Si j'ai trouvé grâce à tes yeux, qu'on me donne dans l'une des villes du pays un 5
lieu où je puisse demeurer ; car pourquoi ton serviteur habiterait -il avec toi dans la ville royale ? Et 6
ce même jour Akisch lui donna Tsiklag. C'est pourquoi Tsiklag a appartenu aux rois de Juda jusqu'à ce jour. Le temps que David demeura dans le pays des Philistins fut d'un an et quatre mois. David et 7, 8
ses gens montaient et faisaient des incursions chez les Gueschuriens, les Guirziens et les Amalécites ; car ces nations habitaient dès les temps anciens la contrée, du côté de Schur et jusqu'au pays d'Égypte.
David ravageait cette contrée ; il ne laissait en vie ni homme ni femme, et il enlevait les brebis, les 9
boeufs, les ânes, les chameaux, les vêtements, puis s'en retournait et allait chez Akisch. Akisch disait : 10
Où avez-vous fait aujourd'hui vos courses ? Et David répondait : Vers le midi de Juda, vers le midi des Jerachmeélites et vers le midi des Kéniens. David ne laissait en vie ni homme ni femme, pour les 11
amener à Gath ; car, pensait -il, ils pourraient parler contre nous et dire : Ainsi a fait David. Et ce fut là sa manière d'agir tout le temps qu'il demeura dans le pays des Philistins. Akisch se fiait à David, et 12
il disait : Il se rend odieux à Israël, son peuple, et il sera mon serviteur à jamais.

En ce temps -là, les Philistins rassemblèrent leurs troupes et formèrent une armée, pour faire la **28**
guerre à Israël. Akisch dit à David : Tu sais que tu viendras avec moi à l'armée, toi et tes gens. Da- 2
vid répondit à Akisch : Tu verras bien ce que ton serviteur fera. Et Akisch dit à David : Aussi je te donnerai pour toujours la garde de ma personne. Samuel était mort ; tout Israël l'avait pleuré, et on 3
l'avait enterré à Rama, dans sa ville. Saül avait ôté du pays ceux qui évoquaient les morts et ceux qui prédisaient l'avenir. Les Philistins se rassemblèrent, et vinrent camper à Sunem ; Saül rassembla tout 4
Israël, et ils campèrent à Guilboa. À la vue du camp des Philistins, Saül fut saisi de crainte, et un 5
violent tremblement s'empara de son coeur. Saül consulta l'Éternel ; et l'Éternel ne lui répondit point, 6
ni par des songes, ni par l'urim, ni par les prophètes. Et Saül dit à ses serviteurs : Cherchez -moi 7
une femme qui évoque les morts, et j'irai la consulter. Ses serviteurs lui dirent : Voici, à En-Dor il y a une femme qui évoque les morts. Alors Saül se déguisa et prit d'autres vêtements, et il partit avec 8
deux hommes. Ils arrivèrent de nuit chez la femme. Saül lui dit : Prédis-moi l'avenir en évoquant un mort, et fais-moi monter celui que je te dirai. La femme lui répondit : Voici, tu sais ce que Saül a fait, 9
comment il a retranché du pays ceux qui évoquent les morts et ceux qui prédisent l'avenir ; pourquoi donc tends-tu un piège à ma vie pour me faire mourir ? Saül lui jura par l'Éternel, en disant : L'Éternel 10
est vivant ! il ne t'arrivera point de mal pour cela. La femme dit : Qui veux-tu que je te fasse monter ? 11
Et il répondit : Fais moi monter Samuel. Lorsque la femme vit Samuel, elle poussa un grand cri, et 12
elle dit à Saül : Pourquoi m'as-tu trompée ? Tu es Saül ! Le roi lui dit : Ne crains rien ; mais que vois 13
-tu ? La femme dit à Saül : je vois un dieu qui monte de la terre. Il lui dit : Quelle figure a-t-il ? Et 14
elle répondit : C'est un vieillard qui monte et il est enveloppé d'un manteau. Saül comprit que c'était Samuel, et il s'inclina le visage contre terre et se prosterna. Samuel dit à Saül : Pourquoi m'as-tu trou- 15
blé, en me faisant monter ? Saül répondit : Je suis dans une grande détresse : les Philistins me font la guerre, et Dieu s'est retiré de moi ; il ne m'a répondu ni par les prophètes ni par des songes. Et je t'ai appelé pour que tu me fasses connaître ce que je dois faire. Samuel dit : Pourquoi donc me consultes 16
-tu, puisque l'Éternel s'est retiré de toi et qu'il est devenu ton ennemi ? L'Éternel te traite comme je 17
te l'avais annoncé de sa part ; l'Éternel a déchiré la royauté d'entre tes mains, et l'a donnée à un autre, à David. Tu n'as point obéi à la voix de l'Éternel, et tu n'as point fait sentir à Amalek l'ardeur de sa 18
colère : voilà pourquoi l'Éternel te traite aujourd'hui de cette manière. Et même l'Éternel livrera Israël 19
avec toi entre les mains des Philistins. Demain, toi et tes fils, vous serez avec moi, et l'Éternel livrera

20 le camp d'Israël entre les mains des Philistins. Aussitôt Saül tomba à terre de toute sa hauteur, et
les paroles de Samuel le remplirent d'effroi ; de plus, il manquait de force, car il n'avait pris aucune
21 nourriture de tout le jour et de toute la nuit. La femme vint auprès de Saül, et, le voyant très effrayé,
elle lui dit : Voici, ta servante a écouté ta voix ; j'ai exposé ma vie, en obéissant aux paroles que tu m'as
22 dites. Écoute maintenant, toi aussi, la voix de ta servante, et laisse-moi t'offrir un morceau de pain,
23 afin que tu manges pour avoir la force de te mettre en route. Mais il refusa, et dit : Je ne mangerai
point. Ses serviteurs et la femme aussi le pressèrent, et il se rendit à leurs instances. Il se leva de terre,
24 et s'assit sur le lit. La femme avait chez elle un veau gras, qu'elle se hâta de tuer ; et elle prit de la
25 farine, la pétrit, et en cuisit des pains sans levain. Elle les mit devant Saül et devant ses serviteurs.
Et ils mangèrent. Puis, s'étant levés, ils partirent la nuit même.

29 Les Philistins rassemblèrent toutes leurs troupes à Aphek, et Israël campa près de la source de
2 Jizreel. Les princes des Philistins s'avancèrent avec leurs centaines et leurs milliers, et David et ses
3 gens marchaient à l'arrière-garde avec Akisch. Les princes des Philistins dirent : Que font ici ces
Hébreux ? Et Akisch répondit aux princes des Philistins : N'est-ce pas David, serviteur de Saül, roi
d'Israël ? il y a longtemps qu'il est avec moi, et je n'ai pas trouvé la moindre chose à lui reprocher depuis
4 son arrivée jusqu'à ce jour. Mais les princes des Philistins s'irritèrent contre Akisch, et lui dirent :
Renvoie cet homme, et qu'il retourne dans le lieu où tu l'as établi ; qu'il ne descende pas avec nous sur le
champ de bataille, afin qu'il ne soit pas pour nous un ennemi pendant le combat. Et comment cet homme
5 rentrerait-il en grâce auprès de son maître, si ce n'est au moyen des têtes de nos gens ? N'est-ce pas ce
6 David pour qui l'on chantait en dansant : Saül a frappé ses mille, Et David ses dix mille ? Akisch appela
David, et lui dit : L'Éternel est vivant ! tu es un homme droit, et j'aime à te voir aller et venir avec moi
dans le camp, car je n'ai rien trouvé de mauvais en toi depuis ton arrivée auprès de moi jusqu'à ce jour ;
7 mais tu ne plais pas aux princes. Retourne donc et va -t'en en paix, pour ne rien faire de désagréable
8 aux yeux des princes des Philistins. David dit à Akisch : Mais qu'ai-je fait, et qu'as-tu trouvé en ton
serviteur depuis que je suis auprès de toi jusqu'à ce jour, pour que je n'aille pas combattre les ennemis
9 de mon seigneur le roi ? Akisch répondit à David : Je le sais, car tu es agréable à mes yeux comme un
ange de Dieu ; mais les princes des Philistins disent : Il ne montera point avec nous pour combattre.
10 Ainsi lève -toi de bon matin, toi et les serviteurs de ton maître qui sont venus avec toi ; levez -vous de
11 bon matin, et partez dès que vous verrez la lumière. David et ses gens se levèrent de bonne heure, pour
partir dès le matin, et retourner dans le pays des Philistins. Et les Philistins montèrent à Jizreel.

30 Lorsque David arriva le troisième jour à Tsiklag avec ses gens, les Amalécites avaient fait une
2 invasion dans le midi et à Tsiklag. Ils avaient détruit et brûlé Tsiklag, après avoir fait prisonniers les
femmes et tous ceux qui s'y trouvaient, petits et grands. Ils n'avaient tué personne, mais ils avaient
3 tout emmené et s'étaient remis en route. David et ses gens arrivèrent à la ville, et voici, elle était
4 brûlée ; et leurs femmes, leurs fils et leurs filles, étaient emmenés captifs. Alors David et le peuple qui
5 était avec lui élevèrent la voix et pleurèrent jusqu'à ce qu'ils n'eussent plus la force de pleurer. Les
deux femmes de David avaient été emmenées, Achinoam de Jizreel, et Abigaïl de Carmel, femme de
6 Nabal. David fut dans une grande angoisse, car le peuple parlait de le lapider, parce que tous avaient
de l'amertume dans l'âme, chacun à cause de ses fils et de ses filles. Mais David reprit courage en
7 s'appuyant sur l'Éternel, son Dieu. Il dit au sacrificateur Abiathar, fils d'Achimélec : Apporte -moi
8 donc l'éphod ! Abiathar apporta l'éphod à David. Et David consulta l'Éternel, en disant : Poursuivrai
-je cette troupe ? l'atteindrai -je ? L'Éternel lui répondit : Poursuis, car tu atteindras, et tu délivreras.
9 Et David se mit en marche, lui et les six cents hommes qui étaient avec lui. Ils arrivèrent au torrent
10 de Besor, où s'arrêtèrent ceux qui restaient en arrière. David continua la poursuite avec quatre cents
11 hommes ; deux cents hommes s'arrêtèrent, trop fatigués pour passer le torrent de Besor. Ils trouvèrent
dans les champs un homme égyptien, qu'ils conduisirent auprès de David. Ils lui firent manger du pain
12 et boire de l'eau, et ils lui donnèrent un morceau d'une masse de figues sèches et deux masses de
raisins secs. Après qu'il eut mangé, les forces lui revinrent, car il n'avait point pris de nourriture et
13 point bu d'eau depuis trois jours et trois nuits. David lui dit : À qui es-tu, et d'où es-tu ? Il répondit :
Je suis un garçon égyptien, au service d'un homme amalécite, et voilà trois jours que mon maître m'a
14 abandonné parce que j'étais malade. Nous avons fait une invasion dans le midi des Kéréthiens, sur le
15 territoire de Juda et au midi de Caleb, et nous avons brûlé Tsiklag. David lui dit : Veux-tu me faire
descendre vers cette troupe ? Et il répondit : Jure -moi par le nom de Dieu que tu ne me tueras pas et
16 que tu ne me livreras pas à mon maître, et je te ferai descendre vers cette troupe. Il lui servit ainsi
de guide. Et voici, les Amalécites étaient répandus sur toute la contrée, mangeant, buvant et dansant,
17 à cause du grand butin qu'ils avaient enlevé du pays des Philistins et du pays de Juda. David les
battit depuis l'aube du jour jusqu'au soir du lendemain, et aucun d'eux n'échappa, excepté quatre cents
18 jeunes hommes qui montèrent sur des chameaux et s'enfuirent. David sauva tout ce que les Amalécites
19 avaient pris, et il délivra aussi ses deux femmes. Il ne leur manqua personne, ni petit ni grand, ni fils

ni fille, ni aucune chose du butin, ni rien de ce qu'on leur avait enlevé : David ramena tout. Et David 20
prit tout le menu et le gros bétail ; et ceux qui conduisaient ce troupeau et marchaient à sa tête disaient :
C'est ici le butin de David. David arriva auprès des deux cents hommes qui avaient été trop fatigués 21
pour le suivre, et qu'on avait laissés au torrent de Besor. Ils s'avancèrent à la rencontre de David et
du peuple qui était avec lui. David s'approcha d'eux, et leur demanda comment ils se trouvaient. Tous 22
les hommes méchants et vils parmi les gens qui étaient allés avec David prirent la parole et dirent :
Puisqu'ils ne sont pas venus avec nous, nous ne leur donnerons rien du butin que nous avons sauvé,
sinon à chacun sa femme et ses enfants ; qu'ils les emmènent, et s'en aillent. Mais David dit : N'agissez 23
pas ainsi, mes frères, au sujet de ce que l'Éternel nous a donné ; car il nous a gardés, et il a livré entre
nos mains la troupe qui était venue contre nous. Et qui vous écouterait dans cette affaire ? La part 24
doit être la même pour celui qui est descendu sur le champ de bataille et pour celui qui est resté près
des bagages : ensemble ils partageront. Il en fut ainsi dès ce jour et dans la suite, et l'on a fait de 25
cela jusqu'à ce jour une loi et une coutume en Israël. De retour à Tsiklag, David envoya une partie du 26
butin aux anciens de Juda, à ses amis, en leur adressant ces paroles : Voici pour vous un présent sur
le butin des ennemis de l'Éternel ! Il fit ainsi des envois à ceux de Béthel, à ceux de Ramoth du midi, 27
à ceux de Jatthir, à ceux d'Aroër, à ceux de Siphmoth, à ceux d'Eschthemoa, à ceux de Racal, à ceux 28, 29
des villes des Jerachmeélites, à ceux des villes des Kéniens, à ceux de Horma, à ceux de Cor-Aschan, à 30
ceux d'Athac, à ceux d'Hébron, et dans tous les lieux que David et ses gens avaient parcourus. 31

31 Les Philistins livrèrent bataille à Israël, et les hommes d'Israël prirent la fuite devant les Philis-
tins et tombèrent morts sur la montagne de Guilboa. Les Philistins poursuivirent Saül et ses fils, et 2
tuèrent Jonathan, Abinadab et Malkischua, fils de Saül. L'effort du combat porta sur Saül ; les archers 3
l'atteignirent, et le blessèrent grièvement. Saül dit alors à celui qui portait ses armes : Tire ton épée, 4
et m'en transperce, de peur que ces incirconcis ne viennent me percer et me faire subir leurs outrages.
Celui qui portait ses armes ne voulut pas, car il était saisi de crainte. Et Saül prit son épée, et se jeta
dessus. Celui qui portait les armes de Saül, le voyant mort, se jeta aussi sur son épée, et mourut avec 5
lui. Ainsi périrent en même temps, dans cette journée, Saül et ses trois fils, celui qui portait ses armes, 6
et tous ses gens. Ceux d'Israël qui étaient de ce côté de la vallée et de ce côté du Jourdain, ayant vu 7
que les hommes d'Israël s'enfuyaient et que Saül et ses fils étaient morts, abandonnèrent leurs villes
pour prendre aussi la fuite. Et les Philistins allèrent s'y établir. Le lendemain, les Philistins vinrent 8
pour dépouiller les morts, et ils trouvèrent Saül et ses trois fils tombés sur la montagne de Guilboa. Ils 9
coupèrent la tête de Saül, et enlevèrent ses armes. Puis ils firent annoncer ces bonnes nouvelles par tout
le pays des Philistins dans les maisons de leurs idoles et parmi le peuple. Ils mirent les armes de Saül 10
dans la maison des Astartés, et ils attachèrent son cadavre sur les murs de Beth-Schan. Lorsque les 11
habitants de Jabès en Galaad apprirent comment les Philistins avaient traité Saül, tous les vaillants 12
hommes se levèrent, et, après avoir marché toute la nuit, ils arrachèrent des murs de Beth-Schan le
cadavre de Saül et ceux de ses fils. Puis ils revinrent à Jabès, où ils les brûlèrent ; ils prirent leurs os, 13
et les enterrèrent sous le tamarisc à Jabès. Et ils jeûnèrent sept jours.

II SAMUEL

1 Après la mort de Saül, David, qui avait battu les Amalécites, était depuis deux jours revenu à
2 Tsiklag. Le troisième jour, un homme arriva du camp de Saül, les vêtements déchirés et la
tête couverte de terre. Lorsqu'il fut en présence de David, il se jeta par terre et se prosterna.
3, 4 David lui dit : D'où viens -tu ? Et il lui répondit : Je me suis sauvé du camp d'Israël. David
lui dit : Que s'est-il passé ? dis -moi donc ! Et il répondit : Le peuple s'est enfui du champ de bataille,
et un grand nombre d'hommes sont tombés et ont péri ; Saül même et Jonathan, son fils, sont morts.
5 David dit au jeune homme qui lui apportait ces nouvelles : Comment sais -tu que Saül et Jonathan, son
6 fils, sont morts ? Et le jeune homme qui lui apportait ces nouvelles répondit : Je me trouvais sur la
montagne de Guilboa ; et voici, Saül s'appuyait sur sa lance, et voici, les chars et les cavaliers étaient
7, 8 près de l'atteindre. S'étant retourné, il m'aperçut et m'appela. Je dis : Me voici ! Et il me dit : Qui
9 es-tu ? Je lui répondis : Je suis Amalécite. Et il dit : Approche donc, et donne-moi la mort ; car je suis
10 pris de vertige, quoique encore plein de vie. Je m'approchai de lui, et je lui donnai la mort, sachant
bien qu'il ne survivrait pas à sa défaite. J'ai enlevé le diadème qui était sur sa tête et le bracelet qu'il
11 avait au bras, et je les apporte ici à mon seigneur. David saisit ses vêtements et les déchira, et tous
12 les hommes qui étaient auprès de lui firent de même. Ils furent dans le deuil, pleurèrent et jeûnèrent
jusqu'au soir, à cause de Saül, de Jonathan, son fils, du peuple de l'Éternel, et de la maison d'Israël,
13 parce qu'ils étaient tombés par l'épée. David dit au jeune homme qui lui avait apporté ces nouvelles :
14 D'où es-tu ? Et il répondit : Je suis le fils d'un étranger, d'un Amalécite. David lui dit : Comment n'as-tu
15 pas craint de porter la main sur l'oint de l'Éternel et de lui donner la mort ? Et David appela l'un de ses
16 gens, et dit : Approche, et tue -le ! Cet homme frappa l'Amalécite, qui mourut. Et David lui dit : Que ton
sang retombe sur ta tête, car ta bouche a déposé contre toi, puisque tu as dit : J'ai donné la mort à l'oint
17, 18 de l'Éternel ! Voici le cantique funèbre que David composa sur Saül et sur Jonathan, son fils, et qu'il
ordonna d'enseigner aux enfants de Juda. C'est le cantique de l'arc : il est écrit dans le livre du Juste.
19, 20 L'élite d'Israël a succombé sur tes collines ! Comment des héros sont-ils tombés ? Ne l'annoncez point
dans Gath, N'en publiez point la nouvelle dans les rues d'Askalon, De peur que les filles des Philistins
21 ne se réjouissent, De peur que les filles des incirconcis ne triomphent. Montagnes de Guilboa ! Qu'il
n'y ait sur vous ni rosée ni pluie, Ni champs qui donnent des prémices pour les offrandes ! Car là ont
22 été jetés les boucliers des héros, Le bouclier de Saül ; L'huile a cessé de les oindre. Devant le sang des
blessés, devant la graisse des plus vaillants, L'arc de Jonathan n'a jamais reculé, Et l'épée de Saül ne
23 retournait point à vide. Saül et Jonathan, aimables et chéris pendant leur vie, N'ont point été séparés
24 dans leur mort ; Ils étaient plus légers que les aigles, Ils étaient plus forts que les lions. Filles d'Israël !
pleurez sur Saül, Qui vous revêtait magnifiquement de cramoisi, Qui mettait des ornements d'or sur vos
25 habits. Comment des héros sont-ils tombés au milieu du combat ? Comment Jonathan a-t-il succombé
26 sur tes collines ? Je suis dans la douleur à cause de toi, Jonathan, mon frère ! Tu faisais tout mon
27 plaisir ; Ton amour pour moi était admirable, Au-dessus de l'amour des femmes. Comment des héros
sont-ils tombés ? Comment leurs armes se sont-elles perdues ?

2 Après cela, David consulta l'Éternel, en disant : Monterai -je dans une des villes de Juda ? L'Éternel
2 lui répondit : Monte. David dit : Où monterai -je ? Et l'Éternel répondit : À Hébron. David y monta,
3 avec ses deux femmes, Achinoam de Jizreel, et Abigaïl de Carmel, femme de Nabal. David fit aussi
monter les gens qui étaient auprès de lui, chacun avec sa maison ; et ils habitèrent dans les villes
4 d'Hébron. Les hommes de Juda vinrent, et là ils oignirent David pour roi sur la maison de Juda. On
5 informa David que c'étaient les gens de Jabès en Galaad qui avaient enterré Saül. David envoya des
messagers aux gens de Jabès en Galaad, pour leur dire : Soyez bénis de l'Éternel, puisque vous avez
6 ainsi montré de la bienveillance envers Saül, votre maître, et que vous l'avez enterré. Et maintenant,
que l'Éternel use envers vous de bonté et de fidélité. Moi aussi je vous ferai du bien, parce que vous
7 avez agi de la sorte. Que vos mains se fortifient, et soyez de vaillants hommes ; car votre maître Saül
8 est mort, et c'est moi que la maison de Juda a oint pour roi sur elle. Cependant Abner, fils de Ner,
9 chef de l'armée de Saül, prit Isch-Boscheth, fils de Saül, et le fit passer à Mahanaïm. Il l'établit roi sur
10 Galaad, sur les Gueschuriens, sur Jizreel, sur Éphraïm, sur Benjamin, sur tout Israël. Isch-Boscheth,
fils de Saül, était âgé de quarante ans, lorsqu'il devint roi d'Israël, et il régna deux ans. Il n'y eut que
11 la maison de Juda qui resta attachée à David. Le temps pendant lequel David régna à Hébron sur
12 la maison de Juda fut de sept ans et six mois. Abner, fils de Ner, et les gens d'Isch-Boscheth, fils de
13 Saül, sortirent de Mahanaïm pour marcher sur Gabaon. Joab, fils de Tseruja, et les gens de David,
se mirent aussi en marche. Ils se rencontrèrent près de l'étang de Gabaon, et ils s'arrêtèrent les uns
14 en deçà de l'étang, et les autres au delà. Abner dit à Joab : Que ces jeunes gens se lèvent, et qu'ils

se battent devant nous ! Joab répondit : Qu'ils se lèvent ! Ils se levèrent et s'avancèrent en nombre 15
égal, douze pour Benjamin et pour Isch-Boscheth, fils de Saül, et douze des gens de David. Chacun 16
saisissant son adversaire par la tête lui enfonça son épée dans le flanc, et ils tombèrent tous ensemble.
Et l'on donna à ce lieu, qui est près de Gabaon, le nom de Helkath-Hatsurim. Il y eut en ce jour un 17
combat très rude, dans lequel Abner et les hommes d'Israël furent battus par les gens de David. Là 18
se trouvaient les trois fils de Tseruja : Joab, Abischaï et Asaël. Asaël avait les pieds légers comme une
gazelle des champs : il poursuivit Abner, sans se détourner de lui pour aller à droite ou à gauche. 19
Abner regarda derrière lui, et dit : Est-ce toi, Asaël ? Et il répondit : C'est moi. Abner lui dit : Tire à 20, 21
droite ou à gauche ; saisis -toi de l'un de ces jeunes gens, et prends sa dépouille. Mais Asaël ne voulut
point se détourner de lui. Abner dit encore à Asaël : Détourne -toi de moi ; pourquoi te frapperais - 22
je et t'abattrais-je en terre ? comment ensuite lèverais -je le visage devant ton frère Joab ? Et Asaël 23
refusa de se détourner. Sur quoi Abner le frappa au ventre avec l'extrémité inférieure de sa lance, et
la lance sortit par derrière. Il tomba et mourut sur place. Tous ceux qui arrivaient au lieu où Asaël
était tombé mort, s'y arrêtaient. Joab et Abischaï poursuivirent Abner, et le soleil se couchait quand 24
ils arrivèrent au coteau d'Amma, qui est en face de Guiach, sur le chemin du désert de Gabaon. Les 25
fils de Benjamin se rallièrent à la suite d'Abner et formèrent un corps, et ils s'arrêtèrent au sommet
d'une colline. Abner appela Joab, et dit : L'épée dévorera -t-elle toujours ? Ne sais -tu pas qu'il y aura 26
de l'amertume à la fin ? Jusques à quand tarderas-tu à dire au peuple de ne plus poursuivre ses frères ?
Joab répondit : Dieu est vivant ! si tu n'eusses parlé, le peuple n'aurait pas cessé avant le matin de 27
poursuivre ses frères. Et Joab sonna de la trompette, et tout le peuple s'arrêta ; ils ne poursuivirent 28
plus Israël, et ils ne continuèrent pas à se battre. Abner et ses gens marchèrent toute la nuit dans la 29
plaine ; ils passèrent le Jourdain, traversèrent en entier le Bithron, et arrivèrent à Mahanaïm. Joab 30
revint de la poursuite d'Abner, et rassembla tout le peuple ; il manquait dix-neuf hommes des gens
de David, et Asaël. Mais les gens de David avaient frappé à mort trois cent soixante hommes parmi 31
ceux de Benjamin et d'Abner. Ils emportèrent Asaël, et l'enterrèrent dans le sépulcre de son père à 32
Bethléhem. Joab et ses gens marchèrent toute la nuit, et le jour paraissait quand ils furent à Hébron.

3 La guerre dura longtemps entre la maison de Saül et la maison de David. David devenait de plus
en plus fort, et la maison de Saül allait en s'affaiblissant. Il naquit à David des fils à Hébron. Son 2
premier-né fut Amnon, d'Achinoam de Jizreel ; le second, Kileab, d'Abigaïl de Carmel, femme de Nabal ; 3
le troisième, Absalom, fils de Maaca, fille de Talmaï, roi de Gueschur ; le quatrième, Adonija, fils de 4
Haggith ; le cinquième, Schephathia, fils d'Abithal ; et le sixième, Jithream, d'Égla, femme de David. Ce 5
sont là ceux qui naquirent à David à Hébron. Pendant la guerre entre la maison de Saül et la maison de 6
David, Abner tint ferme pour la maison de Saül. Or Saül avait eu une concubine, nommée Ritspa, fille 7
d'Ajja. Et Isch-Boscheth dit à Abner : Pourquoi es-tu venu vers la concubine de mon père ? Abner fut 8
très irrité des paroles d'Isch-Boscheth, et il répondit : Suis-je une tête de chien, qui tienne pour Juda ?
Je fais aujourd'hui preuve de bienveillance envers la maison de Saül, ton père, envers ses frères et ses
amis, je ne t'ai pas livré entre les mains de David, et c'est aujourd'hui que tu me reproches une faute
avec cette femme ? Que Dieu traite Abner dans toute sa rigueur, si je n'agis pas avec David selon ce que 9
l'Éternel a juré à David, en disant qu'il ferait passer la royauté de la maison de Saül dans la sienne, et 10
qu'il établirait le trône de David sur Israël et sur Juda depuis Dan jusqu'à Beer-Schéba. Isch-Boscheth 11
n'osa pas répliquer un seul mot à Abner, parce qu'il le craignait. Abner envoya des messagers à David 12
pour lui dire de sa part : À qui est le pays ? Fais alliance avec moi, et voici, ma main t'aidera pour
tourner vers toi tout Israël. Il répondit : Bien ! je ferai alliance avec toi ; mais je te demande une chose, 13
c'est que tu ne voies point ma face, à moins que tu n'amènes d'abord Mical, fille de Saül, en venant
auprès de moi. Et David envoya des messagers à Isch-Boscheth, fils de Saül, pour lui dire : Donne -moi 14
ma femme Mical, que j'ai fiancée pour cent prépuces de Philistins. Isch-Boscheth la fit prendre chez 15
son mari Palthiel, fils de Laïsch. Et son mari la suivit en pleurant jusqu'à Bachurim. Alors Abner lui 16
dit : Va, retourne -t'en ! Et il s'en retourna. Abner eut un entretien avec les anciens d'Israël, et leur 17
dit : Vous désiriez autrefois d'avoir David pour roi ; établissez -le maintenant, car l'Éternel a dit de lui : 18
C'est par David, mon serviteur, que je délivrerai mon peuple d'Israël de la main des Philistins et de la
main de tous ses ennemis. Abner parla aussi à Benjamin, et il alla rapporter aux oreilles de David à 19
Hébron ce qu'avaient résolu Israël et toute la maison de Benjamin. Il arriva auprès de David à Hébron, 20
accompagné de vingt hommes ; et David fit un festin à Abner et à ceux qui étaient avec lui. Abner dit 21
à David : Je me lèverai, et je partirai pour rassembler tout Israël vers mon seigneur le roi ; ils feront
alliance avec toi, et tu règneras entièrement selon ton désir. David renvoya Abner, qui s'en alla en paix.
Voici, Joab et les gens de David revinrent d'une excursion, et amenèrent avec eux un grand butin. Abner 22
n'était plus auprès de David à Hébron, car David l'avait renvoyé, et il s'en était allé en paix. Lorsque 23
Joab et toute sa troupe arrivèrent, on fit à Joab ce rapport : Abner, fils de Ner, est venu auprès du roi,
qui l'a renvoyé, et il s'en est allé en paix. Joab se rendit chez le roi, et dit : Qu'as-tu fait ? Voici, Abner 24

25 est venu vers toi ; pourquoi l'as-tu renvoyé et laissé partir ? Tu connais Abner, fils de Ner ! c'est pour
26 te tromper qu'il est venu, pour épier tes démarches, et pour savoir tout ce que tu fais. Et Joab, après
avoir quitté David, envoya sur les traces d'Abner des messagers, qui le ramenèrent depuis la citerne de
27 Sira : David n'en savait rien. Lorsque Abner fut de retour à Hébron, Joab le tira à l'écart au milieu
de la porte, comme pour lui parler en secret, et là il le frappa au ventre et le tua, pour venger la mort
28 d'Asaël, son frère. David l'apprit ensuite, et il dit : Je suis à jamais innocent, devant l'Éternel, du sang
29 d'Abner, fils de Ner, et mon royaume l'est aussi. Que ce sang retombe sur Joab et sur toute la maison de
son père ! Qu'il y ait toujours quelqu'un dans la maison de Joab, qui soit atteint d'un flux ou de la lèpre,
30 ou qui s'appuie sur un bâton, ou qui tombe par l'épée, ou qui manque de pain ! Ainsi Joab et Abischaï,
son frère, tuèrent Abner, parce qu'il avait donné la mort à Asaël, leur frère, à Gabaon, dans la bataille.
31 David dit à Joab et à tout le peuple qui était avec lui : Déchirez vos vêtements, ceignez -vous de sacs,
32 et pleurez devant Abner ! Et le roi David marcha derrière le cercueil. On enterra Abner à Hébron. Le
33 roi éleva la voix et pleura sur le sépulcre d'Abner, et tout le peuple pleura. Le roi fit une complainte
34 sur Abner, et dit : Abner devait-il mourir comme meurt un criminel ? Tu n'avais ni les mains liées, ni
les pieds dans les chaînes ! Tu es tombé comme on tombe devant des méchants. Et tout le peuple pleura
35 de nouveau sur Abner. Tout le peuple s'approcha de David pour lui faire prendre quelque nourriture,
pendant qu'il était encore jour ; mais David jura, en disant : Que Dieu me traite dans toute sa rigueur,
36 si je goûte du pain ou quoi que ce soit avant le coucher du soleil ! Cela fut connu et approuvé de tout
37 le peuple, qui trouva bon tout ce qu'avait fait le roi. Tout le peuple et tout Israël comprirent en ce jour
38 que ce n'était pas par ordre du roi qu'Abner, fils de Ner, avait été tué. Le roi dit à ses serviteurs : Ne
39 savez -vous pas qu'un chef, qu'un grand homme, est tombé aujourd'hui en Israël ? Je suis encore faible,
quoique j'aie reçu l'onction royale ; et ces gens, les fils de Tseruja, sont trop puissants pour moi. Que
l'Éternel rende selon sa méchanceté à celui qui fait le mal !

4 Lorsque le fils de Saül apprit qu'Abner était mort à Hébron, ses mains restèrent sans force, et tout
2 Israël fut dans l'épouvante. Le fils de Saül avait deux chefs de bandes, dont l'un s'appelait Baana et
l'autre Récab ; ils étaient fils de Rimmon de Beéroth, d'entre les fils de Benjamin. -Car Beéroth était
3 regardée comme faisant partie de Benjamin, et les Beérothiens s'étaient enfuis à Guitthaïm, où ils
4 ont habité jusqu'à ce jour. Jonathan, fils de Saül, avait un fils perclus des pieds ; et âgé de cinq ans
lorsqu'arriva de Jizreel la nouvelle de la mort de Saül et de Jonathan ; sa nourrice le prit et s'enfuit,
5 et, comme elle précipitait sa fuite, il tomba et resta boiteux ; son nom était Mephiboscheth. Or les fils
de Rimmon de Beéroth, Récab et Baana, se rendirent pendant la chaleur du jour à la maison d'Isch-
6 Boscheth, qui était couché pour son repos de midi. Ils pénétrèrent jusqu'au milieu de la maison, comme
pour prendre du froment, et ils le frappèrent au ventre ; puis Récab et Baana, son frère, se sauvèrent.
7 Ils entrèrent donc dans la maison pendant qu'il reposait sur son lit dans sa chambre à coucher, ils le
frappèrent et le firent mourir, et ils lui coupèrent la tête. Ils prirent sa tête, et ils marchèrent toute la
8 nuit au travers de la plaine. Ils apportèrent la tête d'Isch-Boscheth à David dans Hébron, et ils dirent
au roi : Voici la tête d'Isch-Boscheth, fils de Saül, ton ennemi, qui en voulait à ta vie ; l'Éternel venge
9 aujourd'hui le roi mon seigneur de Saül et de sa race. David répondit à Récab et à Baana, son frère, fils
10 de Rimmon de Beéroth : L'Éternel qui m 'a délivré de tout péril est vivant ! celui qui est venu me dire :
Voici, Saül est mort, et qui croyait m'annoncer une bonne nouvelle, je l'ai fait saisir et tuer à Tsiklag,
11 pour lui donner le salaire de son message ; et quand des méchants ont assassiné un homme juste dans
sa maison et sur sa couche, combien plus ne redemanderai -je pas son sang de vos mains et ne vous
12 exterminerai -je pas de la terre ? Et David ordonna à ses gens de les tuer ; ils leur coupèrent les mains
et les pieds, et les pendirent au bord de l'étang d'Hébron. Ils prirent ensuite la tête d'Isch-Boscheth, et
l'enterrèrent dans le sépulcre d'Abner à Hébron.

5 Toutes les tribus d'Israël vinrent auprès de David, à Hébron, et dirent : Voici, nous sommes tes
2 os et ta chair. Autrefois déjà, lorsque Saül était notre roi, c'était toi qui conduisais et qui ramenais
3 Israël. L'Éternel t'a dit : Tu paîtras mon peuple d'Israël, et tu seras le chef d'Israël. Ainsi tous les
anciens d'Israël vinrent auprès du roi à Hébron, et le roi David fit alliance avec eux à Hébron, devant
4 l'Éternel. Ils oignirent David pour roi sur Israël. David était âgé de trente ans lorsqu'il devint roi, et
5 il régna quarante ans. À Hébron il régna sur Juda sept ans et six mois, et à Jérusalem il régna trente
6 -trois ans sur tout Israël et Juda. Le roi marcha avec ses gens sur Jérusalem contre les Jébusiens,
habitants du pays. Ils dirent à David : Tu n'entreras point ici, car les aveugles mêmes et les boiteux te
7 repousseront ! Ce qui voulait dire : David n'entrera point ici. Mais David s'empara de la forteresse de
8 Sion : c'est la cité de David. David avait dit en ce jour : Quiconque battra les Jébusiens et atteindra le
canal, quiconque frappera ces boiteux et ces aveugles qui sont les ennemis de David... -C'est pourquoi
9 l'on dit : L'aveugle et le boiteux n'entreront point dans la maison. David s'établit dans la forteresse,
10 qu'il appela cité de David. Il fit de tous côtés des constructions, en dehors et en dedans de Millo. David

devenait de plus en plus grand, et l'Éternel, le Dieu des armées, était avec lui. Hiram, roi de Tyr, 11
envoya des messagers à David, et du bois de cèdre, et des charpentiers et des tailleurs de pierres,
qui bâtirent une maison pour David. David reconnut que l'Éternel l'affermissait comme roi d'Israël, 12
et qu'il élevait son royaume à cause de son peuple d'Israël. David prit encore des concubines et des 13
femmes de Jérusalem, après qu'il fut venu d'Hébron, et il lui naquit encore des fils et des filles. Voici 14
les noms de ceux qui lui naquirent à Jérusalem : Schammua, Schobab, Nathan, Salomon, Jibhar, 15
Élischua, Népheg, Japhia, Élischama, Éliada et Éliphéleth. Les Philistins apprirent qu'on avait oint 16, 17
David pour roi sur Israël, et ils montèrent tous à sa recherche. David, qui en fut informé, descendit à
la forteresse. Les Philistins arrivèrent, et se répandirent dans la vallée des Rephaïm. David consulta 18, 19
l'Éternel, en disant : Monterai -je contre les Philistins ? Les livreras -tu entre mes mains ? Et l'Éternel
dit à David : Monte, car je livrerai les Philistins entre tes mains. David vint à Baal-Peratsim, où il 20
les battit. Puis il dit : L'Éternel a dispersé mes ennemis devant moi, comme des eaux qui s'écoulent.
C'est pourquoi l'on a donné à ce lieu le nom de Baal-Peratsim. Ils laissèrent là leurs idoles, et David 21
et ses gens les emportèrent. Les Philistins montèrent de nouveau, et se répandirent dans la vallée des 22
Rephaïm. David consulta l'Éternel. Et l'Éternel dit : Tu ne monteras pas ; tourne -les par derrière, et 23
tu arriveras sur eux vis-à-vis des mûriers. Quand tu entendras un bruit de pas dans les cimes des 24
mûriers, alors hâte -toi, car c'est l'Éternel qui marche devant toi pour battre l'armée des Philistins.
David fit ce que l'Éternel lui avait ordonné, et il battit les Philistins depuis Guéba jusqu'à Guézer. 25

David rassembla encore toute l'élite d'Israël, au nombre de trente mille hommes. Et David, avec tout **6**, 2
le peuple qui était auprès de lui, se mit en marche depuis Baalé-Juda, pour faire monter de là l'arche
de Dieu, devant laquelle est invoqué le nom de l'Éternel des armées qui réside entre les chérubins au-
dessus de l'arche. Ils mirent sur un char neuf l'arche de Dieu, et l'emportèrent de la maison d'Abinadab 3
sur la colline ; Uzza et Achjo, fils d'Abinadab, conduisaient le char neuf. Ils l'emportèrent donc de la 4
maison d'Abinadab sur la colline ; Uzza marchait à côté de l'arche de Dieu, et Achjo allait devant l'arche.
David et toute la maison d'Israël jouaient devant l'Éternel de toutes sortes d'instruments de bois de 5
cyprès, des harpes, des luths, des tambourins, des sistres et des cymbales. Lorsqu'ils furent arrivés à 6
l'aire de Nacon, Uzza étendit la main vers l'arche de Dieu et la saisit, parce que les boeufs la faisaient
pencher. La colère de l'Éternel s'enflamma contre Uzza, et Dieu le frappa sur place à cause de sa faute. 7
Uzza mourut là, près de l'arche de Dieu. David fut irrité de ce que l'Éternel avait frappé Uzza d'un 8
tel châtiment. Et ce lieu a été appelé jusqu'à ce jour Pérets-Uzza. David eut peur de l'Éternel en ce 9
jour -là, et il dit : Comment l'arche de l'Éternel entrerait -elle chez moi ? Il ne voulut pas retirer l'arche 10
de l'Éternel chez lui dans la cité de David, et il la fit conduire dans la maison d'Obed-Édom de Gath.
L'arche de l'Éternel resta trois mois dans la maison d'Obed-Édom de Gath, et l'Éternel bénit Obed-Édom 11
et toute sa maison. On vint dire au roi David : L'Éternel a béni la maison d'Obed-Édom et tout ce qui 12
est à lui, à cause de l'arche de Dieu. Et David se mit en route, et il fit monter l'arche de Dieu depuis la
maison d'Obed-Édom jusqu'à la cité de David, au milieu des réjouissances. Quand ceux qui portaient 13
l'arche de l'Éternel eurent fait six pas, on sacrifia un boeuf et un veau gras. David dansait de toute sa 14
force devant l'Éternel, et il était ceint d'un éphod de lin. David et toute la maison d'Israël firent monter 15
l'arche de l'Éternel avec des cris de joie et au son des trompettes. Comme l'arche de l'Éternel entrait 16
dans la cité de David, Mical, fille de Saül, regardait par la fenêtre, et, voyant le roi David sauter et
danser devant l'Éternel, elle le méprisa dans son coeur. Après qu'on eut amené l'arche de l'Éternel, on 17
la mit à sa place au milieu de la tente que David avait dressée pour elle ; et David offrit devant l'Éternel
des holocaustes et des sacrifices d'actions de grâces. Quand David eut achevé d'offrir les holocaustes 18
et les sacrifices d'actions de grâces, il bénit le peuple au nom de l'Éternel des armées. Puis il distribua 19
à tout le peuple, à toute la multitude d'Israël, hommes et femmes, à chacun un pain, une portion de
viande et un gâteau de raisins. Et tout le peuple s'en alla, chacun dans sa maison. David s'en retourna 20
pour bénir sa maison, et Mical, fille de Saül, sortit à sa rencontre. Elle dit : Quel honneur aujourd'hui
pour le roi d'Israël de s'être découvert aux yeux des servantes de ses serviteurs, comme se découvrirait
un homme de rien ! David répondit à Mical : C'est devant l'Éternel, qui m'a choisi de préférence à ton 21
père et à toute sa maison pour m'établir chef sur le peuple de l'Éternel, sur Israël, c'est devant l'Éternel
que j'ai dansé. Je veux paraître encore plus vil que cela, et m'abaisser à mes propres yeux ; néanmoins 22
je serai en honneur auprès des servantes dont tu parles. Or Mical, fille de Saül, n'eut point d'enfants 23
jusqu'au jour de sa mort.

Lorsque le roi habita dans sa maison, et que l'Éternel lui eut donné du repos, après l'avoir délivré de **7**
tous les ennemis qui l'entouraient, il dit à Nathan le prophète : Vois donc ! j'habite dans une maison de 2

3 cèdre, et l'arche de Dieu habite au milieu d'une tente. Nathan répondit au roi : Va, fais tout ce que tu as
4 dans le coeur, car l'Éternel est avec toi. La nuit suivante, la parole de l'Éternel fut adressée à Nathan :
5 Va dire à mon serviteur David : Ainsi parle l'Éternel : Est-ce toi qui me bâtirais une maison pour que
6 j'en fasse ma demeure ? Mais je n'ai point habité dans une maison depuis le jour où j'ai fait monter
les enfants d'Israël hors d'Égypte jusqu'à ce jour ; j'ai voyagé sous une tente et dans un tabernacle.
7 Partout où j'ai marché avec tous les enfants d'Israël, ai-je dit un mot à quelqu'une des tribus d'Israël
à qui j'avais ordonné de paître mon peuple d'Israël, ai-je dit : Pourquoi ne me bâtissez -vous pas une
8 maison de cèdre ? Maintenant tu diras à mon serviteur David : Ainsi parle l'Éternel des armées : Je t'ai
9 pris au pâturage, derrière les brebis, pour que tu fusses chef sur mon peuple, sur Israël ; j'ai été avec toi
partout où tu as marché, j'ai exterminé tous tes ennemis devant toi, et j'ai rendu ton nom grand comme
10 le nom des grands qui sont sur la terre ; j'ai donné une demeure à mon peuple, à Israël, et je l'ai planté
pour qu'il y soit fixé et ne soit plus agité, pour que les méchants ne l'oppriment plus comme auparavant
11 et comme à l'époque où j'avais établi des juges sur mon peuple d'Israël. Je t'ai accordé du repos en te
12 délivrant de tous tes ennemis. Et l'Éternel t'annonce qu'il te créera une maison. Quand tes jours seront
accomplis et que tu seras couché avec tes pères, j'élèverai ta postérité après toi, celui qui sera sorti de tes
13 entrailles, et j'affermirai son règne. Ce sera lui qui bâtira une maison à mon nom, et j'affermirai pour
14 toujours le trône de son royaume. Je serai pour lui un père, et il sera pour moi un fils. S'il fait le mal,
15 je le châtierai avec la verge des hommes et avec les coups des enfants des hommes ; mais ma grâce ne
16 se retirera point de lui, comme je l'ai retirée de Saül, que j'ai rejeté devant toi. Ta maison et ton règne
17 seront pour toujours assurés, ton trône sera pour toujours affermi. Nathan rapporta à David toutes
18 ces paroles et toute cette vision. Et le roi David alla se présenter devant l'Éternel, et dit : Qui suis-je,
19 Seigneur Éternel, et quelle est ma maison, pour que tu m'aies fait parvenir où je suis ? C'est encore peu
de chose à tes yeux, Seigneur Éternel ; tu parles aussi de la maison de ton serviteur pour les temps à
20 venir. Et tu daignes instruire un homme de ces choses, Seigneur Éternel ! Que pourrait te dire de plus
21 David ? Tu connais ton serviteur, Seigneur Éternel ! À cause de ta parole, et selon ton coeur, tu as fait
22 toutes ces grandes choses pour les révéler à ton serviteur. Que tu es donc grand, Éternel Dieu ! car nul
n'est semblable à toi, et il n'y a point d'autre Dieu que toi, d'après tout ce que nous avons entendu de
23 nos oreilles. Est-il sur la terre une seule nation qui soit comme ton peuple, comme Israël, que Dieu est
venu racheter pour en former son peuple, pour se faire un nom et pour accomplir en sa faveur, en faveur
de ton pays, des miracles et des prodiges, en chassant devant ton peuple, que tu as racheté d'Égypte,
24 des nations et leurs dieux ? Tu as affermi ton peuple d'Israël, pour qu'il fût ton peuple à toujours ; et
25 toi, Éternel, tu es devenu son Dieu. Maintenant, Éternel Dieu, fais subsister jusque dans l'éternité la
26 parole que tu as prononcée sur ton serviteur et sur sa maison, et agis selon ta parole. Que ton nom
soit à jamais glorifié, et que l'on dise : L'Éternel des armées est le Dieu d'Israël ! Et que la maison de
27 ton serviteur David soit affermie devant toi ! Car toi-même, Éternel des armées, Dieu d'Israël, tu t'es
révélé à ton serviteur, en disant : Je te fonderai une maison ! C'est pourquoi ton serviteur a pris courage
28 pour t'adresser cette prière. Maintenant, Seigneur Éternel, tu es Dieu, et tes paroles sont vérité, et
29 tu as annoncé cette grâce à ton serviteur. Veuille donc bénir la maison de ton serviteur, afin qu'elle
subsiste à toujours devant toi ! Car c'est toi, Seigneur Éternel, qui as parlé, et par ta bénédiction la
maison de ton serviteur sera bénie éternellement.

8 Après cela, David battit les Philistins et les humilia, et il enleva de la main des Philistins les rênes de
2 leur capitale. Il battit les Moabites, et il les mesura avec un cordeau, en les faisant coucher par terre ;
il en mesura deux cordeaux pour les livrer à la mort, et un plein cordeau pour leur laisser la vie. Et les
3 Moabites furent assujettis à David, et lui payèrent un tribut. David battit Hadadézer, fils de Rehob,
4 roi de Tsoba, lorsqu'il alla rétablir sa domination sur le fleuve de l'Euphrate. David lui prit mille sept
cents cavaliers et vingt mille hommes de pied ; il coupa les jarrets à tous les chevaux de trait, et ne
5 conserva que cent attelages. Les Syriens de Damas vinrent au secours d'Hadadézer, roi de Tsoba, et
6 David battit vingt -deux mille Syriens. David mit des garnisons dans la Syrie de Damas. Et les Syriens
7 furent assujettis à David, et lui payèrent un tribut. L'Éternel protégeait David partout où il allait. Et
8 David prit les boucliers d'or qu'avaient les serviteurs d'Hadadézer, et les apporta à Jérusalem. Le roi
9 David prit encore une grande quantité d'airain à Béthach et à Bérothaï, villes d'Hadadézer. Thoï, roi de
10 Hamath, apprit que David avait battu toute l'armée d'Hadadézer, et il envoya Joram, son fils, vers le
roi David, pour le saluer, et pour le féliciter d'avoir attaqué Hadadézer et de l'avoir battu. Car Thoï était
11 en guerre avec Hadadézer. Joram apporta des vases d'argent, des vases d'or, et des vases d'airain. Le
roi David les consacra à l'Éternel, comme il avait déjà consacré l'argent et l'or pris sur toutes les nations
12 qu'il avait vaincues, sur la Syrie, sur Moab, sur les fils d'Ammon, sur les Philistins, sur Amalek, et sur

le butin d'Hadadézer, fils de Rehob, roi de Tsoba. Au retour de sa victoire sur les Syriens, David se 13
fit encore un nom, en battant dans la vallée du sel dix-huit mille Édomites. Il mit des garnisons dans 14
Édom, il mit des garnisons dans tout Édom. Et tout Édom fut assujetti à David. L'Éternel protégeait
David partout où il allait. David régna sur Israël, et il faisait droit et justice à tout son peuple. Joab, 15, 16
fils de Tseruja, commandait l'armée ; Josaphat, fils d'Achilud, était archiviste ; Tsadok, fils d'Achithub, 17
et Achimélec, fils d'Abiathar, étaient sacrificateurs ; Seraja était secrétaire ; Benaja, fils de Jehojada, 18
était chef des Kéréthiens et des Péléthiens ; et les fils de David étaient ministres d'état.

David dit : Reste -t-il encore quelqu'un de la maison de Saül, pour que je lui fasse du bien à cause **9**
de Jonathan ? Il y avait un serviteur de la maison de Saül, nommé Tsiba, que l'on fit venir auprès de 2
David. Le roi lui dit : Es-tu Tsiba ? Et il répondit : Ton serviteur ! Le roi dit : N'y a-t-il plus personne 3
de la maison de Saül, pour que j'use envers lui de la bonté de Dieu ? Et Tsiba répondit au roi : Il y a
encore un fils de Jonathan, perclus des pieds. Le roi lui dit : Où est-il ? Et Tsiba répondit au roi : Il 4
est dans la maison de Makir, fils d'Ammiel, à Lodebar. Le roi David l'envoya chercher dans la maison 5
de Makir, fils d'Ammiel, à Lodebar. Et Mephiboscheth, fils de Jonathan, fils de Saül, vint auprès de 6
David, tomba sur sa face et se prosterna. David dit : Mephiboscheth ! Et il répondit : Voici ton serviteur.
David lui dit : Ne crains point, car je veux te faire du bien à cause de Jonathan, ton père. Je te rendrai 7
toutes les terres de Saül, ton père, et tu mangeras toujours à ma table. Il se prosterna, et dit : Qu'est 8
ton serviteur, pour que tu regardes un chien mort, tel que moi ? Le roi appela Tsiba, serviteur de Saül, 9
et lui dit : Je donne au fils de ton maître tout ce qui appartenait à Saül et à toute sa maison. Tu 10
cultiveras pour lui les terres, toi, tes fils, et tes serviteurs, et tu feras les récoltes, afin que le fils de
ton maître ait du pain à manger ; et Mephiboscheth, fils de ton maître, mangera toujours à ma table.
Or Tsiba avait quinze fils et vingt serviteurs. Il dit au roi : Ton serviteur fera tout ce que le roi mon 11
seigneur ordonne à son serviteur. Et Mephiboscheth mangea à la table de David, comme l'un des fils
du roi. Mephiboscheth avait un jeune fils, nommé Mica, et tous ceux qui demeuraient dans la maison 12
de Tsiba étaient serviteurs de Mephiboscheth. Mephiboscheth habitait à Jérusalem, car il mangeait 13
toujours à la table du roi. Il était boiteux des deux pieds.

Après cela, le roi des fils d'Ammon mourut, et Hanun, son fils, régna à sa place. David dit : Je **10**, 2
montrerai de la bienveillance à Hanun, fils de Nachasch, comme son père en a montré à mon égard.
Et David envoya ses serviteurs pour le consoler au sujet de son père. Lorsque les serviteurs de David
arrivèrent dans le pays des fils d'Ammon, les chefs des fils d'Ammon dirent à Hanun, leur maître : 3
Penses -tu que ce soit pour honorer ton père que David t'envoie des consolateurs ? N'est-ce pas pour
reconnaître et explorer la ville, et pour la détruire, qu'il envoie ses serviteurs auprès de toi ? Alors 4
Hanun saisit les serviteurs de David, leur fit raser la moitié de la barbe, et fit couper leurs habits par
le milieu jusqu'au haut des cuisses. Puis il les congédia. David, qui fut informé, envoya des gens à leur 5
rencontre, car ces hommes étaient dans une grande confusion ; et le roi leur fit dire : Restez à Jéricho
jusqu'à ce que votre barbe ait repoussé, et revenez ensuite. Les fils d'Ammon, voyant qu'ils s'étaient 6
rendus odieux à David, firent enrôler à leur solde vingt mille hommes de pied chez les Syriens de Beth-
Rehob et chez les Syriens de Tsoba, mille hommes chez le roi de Maaca, et douze mille hommes chez
les gens de Tob. À cette nouvelle, David envoya contre eux Joab et toute l'armée, les hommes vaillants. 7
Les fils d'Ammon sortirent, et se rangèrent en bataille à l'entrée de la porte ; les Syriens de Tsoba et 8
de Rehob, et les hommes de Tob et de Maaca, étaient à part dans la campagne. Joab vit qu'il avait à 9
combattre par devant et par derrière. Il choisit alors sur toute l'élite d'Israël un corps, qu'il opposa aux
Syriens ; et il plaça sous le commandement de son frère Abischaï le reste du peuple, pour faire face aux 10
fils d'Ammon. Il dit : Si les Syriens sont plus forts que moi, tu viendras à mon secours ; et si les fils 11
d'Ammon sont plus forts que toi, j'irai te secourir. Sois ferme, et montrons du courage pour notre peuple 12
et pour les villes de notre Dieu, et que l'Éternel fasse ce qui lui semblera bon ! Joab, avec son peuple, 13
s'avança pour attaquer les Syriens, et ils s'enfuirent devant lui. Et quand les fils d'Ammon virent que 14
les Syriens avaient pris la fuite, ils s'enfuirent aussi devant Abischaï et rentrèrent dans la ville. Joab
s'éloigna des fils d'Ammon et revint à Jérusalem. Les Syriens, voyant qu'ils avaient été battus par 15
Israël, réunirent leurs forces. Hadarézer envoya chercher les Syriens qui étaient de l'autre côté du 16
fleuve ; et ils arrivèrent à Hélam, ayant à leur tête Schobac, chef de l'armée d'Hadarézer. On l'annonça 17
à David, qui assembla tout Israël, passa le Jourdain, et vint à Hélam. Les Syriens se préparèrent à la
rencontre de David, et lui livrèrent bataille. Mais les Syriens s'enfuirent devant Israël. Et David leur 18
tua les troupes de sept cents chars et quarante mille cavaliers ; il frappa aussi le chef de leur armée,
Schobac, qui mourut sur place. Tous les rois soumis à Hadarézer, se voyant battus par Israël, firent la 19
paix avec Israël et lui furent assujettis. Et les Syriens n'osèrent plus secourir les fils d'Ammon.

L'année suivante, au temps où les rois se mettaient en campagne, David envoya Joab, avec ses **11**
serviteurs et tout Israël, pour détruire les fils d'Ammon et pour assiéger Rabba. Mais David resta à
Jérusalem. Un soir, David se leva de sa couche ; et, comme il se promenait sur le toit de la maison 2

3 royale, il aperçut de là une femme qui se baignait, et qui était très belle de figure. David fit demander
qui était cette femme, et on lui dit : N'est-ce pas Bath-Schéba, fille d'Éliam, femme d'Urie, le Héthien ?
4 Et David envoya des gens pour la chercher. Elle vint vers lui, et il coucha avec elle. Après s'être purifiée
5 de sa souillure, elle retourna dans sa maison. Cette femme devint enceinte, et elle fit dire à David :
6 Je suis enceinte. Alors David expédia cet ordre à Joab : Envoie -moi Urie, le Héthien. Et Joab envoya
7 Urie à David. Urie se rendit auprès de David, qui l'interrogea sur l'état de Joab, sur l'état du peuple,
8 et sur l'état de la guerre. Puis David dit à Urie : Descends dans ta maison, et lave tes pieds. Urie sortit
9 de la maison royale, et il fut suivi d'un présent du roi. Mais Urie se coucha à la porte de la maison
10 royale, avec tous les serviteurs de son maître, et il ne descendit point dans sa maison. On en informa
David, et on lui dit : Urie n'est pas descendu dans sa maison. Et David dit à Urie : N'arrives -tu pas de
11 voyage ? Pourquoi n'es-tu pas descendu dans ta maison ? Urie répondit à David : L'arche et Israël et
Juda habitent sous des tentes, mon seigneur Joab et les serviteurs de mon seigneur campent en rase
campagne, et moi j'entrerais dans ma maison pour manger et boire et pour coucher avec ma femme !
12 Aussi vrai que tu es vivant et que ton âme est vivante, je ne ferai point cela. David dit à Urie : Reste
ici encore aujourd'hui, et demain je te renverrai. Et Urie resta à Jérusalem ce jour -là et le lendemain.
13 David l'invita à manger et à boire en sa présence, et il l'enivra ; et le soir, Urie sortit pour se mettre sur
14 sa couche, avec les serviteurs de son maître, mais il ne descendit point dans sa maison. Le lendemain
15 matin, David écrivit une lettre à Joab, et l'envoya par la main d'Urie. Il écrivit dans cette lettre :
16 Placez Urie au plus fort du combat, et retirez -vous de lui, afin qu'il soit frappé et qu'il meure. Joab,
17 en assiégeant la ville, plaça Urie à l'endroit qu'il savait défendu par de vaillants soldats. Les hommes
de la ville firent une sortie et se battirent contre Joab ; plusieurs tombèrent parmi le peuple, parmi les
18 serviteurs de David, et Urie, le Héthien, fut aussi tué. Joab envoya un messager pour faire rapport à
19 David de tout ce qui s'était passé dans le combat. Il donna cet ordre au messager : Quand tu auras
20 achevé de raconter au roi tous les détails du combat, peut-être se mettra -t-il en fureur et te dira -t-
il : Pourquoi vous êtes vous approchés de la ville pour combattre ? Ne savez -vous pas qu'on lance des
21 traits du haut de la muraille ? Qui a tué Abimélec, fils de Jerubbéscheth ? n'est-ce pas une femme qui
lança sur lui du haut de la muraille un morceau de meule de moulin, et n'en est-il pas mort à Thébets ?
Pourquoi vous êtes-vous approchés de la muraille ? Alors tu diras : Ton serviteur Urie, le Héthien, est
22 mort aussi. Le messager partit : et, à son arrivée, il fit rapport à David de tout ce que Joab lui avait
23 ordonné. Le messager dit à David : Ces gens ont eu sur nous l'avantage ; ils avaient fait une sortie
24 contre nous dans les champs, et nous les avons repoussés jusqu'à l'entrée de la porte ; les archers ont
tiré du haut de la muraille sur tes serviteurs, et plusieurs des serviteurs du roi ont été tués, et ton
25 serviteur Urie, le Héthien, est mort aussi. David dit au messager : Voici ce que tu diras à Joab : Ne
sois point peiné de cette affaire, car l'épée dévore tantôt l'un, tantôt l'autre ; attaque vigoureusement
26 la ville, et renverse -la. Et toi, encourage -le ! La femme d'Urie apprit que son mari était mort, et elle
27 pleura son mari. Quand le deuil fut passé, David l'envoya chercher et la recueillit dans sa maison. Elle
devint sa femme, et lui enfanta un fils. Ce que David avait fait déplut à l'Éternel.

12 L'Éternel envoya Nathan vers David. Et Nathan vint à lui, et lui dit : Il y avait dans une ville deux
2, 3 hommes, l'un riche et l'autre pauvre. Le riche avait des brebis et des boeufs en très grand nombre. Le
pauvre n'avait rien du tout qu'une petite brebis, qu'il avait achetée ; il la nourrissait, et elle grandissait
chez lui avec ses enfants ; elle mangeait de son pain, buvait dans sa coupe, dormait sur son sein, et il
4 la regardait comme sa fille. Un voyageur arriva chez l'homme riche. Et le riche n'a pas voulu toucher
à ses brebis ou à ses boeufs, pour préparer un repas au voyageur qui était venu chez lui ; il a pris la
5 brebis du pauvre, et l'a apprêtée pour l'homme qui était venu chez lui. La colère de David s'enflamma
violemment contre cet homme, et il dit à Nathan : L'Éternel est vivant ! L'homme qui a fait cela mérite
6, 7 la mort. Et il rendra quatre brebis, pour avoir commis cette action et pour avoir été sans pitié. Et
Nathan dit à David : Tu es cet homme -là ! Ainsi parle l'Éternel, le Dieu d'Israël : Je t'ai oint pour roi
8 sur Israël, et je t'ai délivré de la main de Saül ; je t'ai mis en possession de la maison de ton maître, j'ai
placé dans ton sein les femmes de ton maître, et je t'ai donné la maison d'Israël et de Juda. Et si cela eût
9 été peu, j'y aurais encore ajouté. Pourquoi donc as-tu méprisé la parole de l'Éternel, en faisant ce qui
est mal à ses yeux ? Tu as frappé de l'épée Urie, le Héthien ; tu as pris sa femme pour en faire ta femme,
10 et lui, tu l'as tué par l'épée des fils d'Ammon. Maintenant, l'épée ne s'éloignera jamais de ta maison,
parce que tu m'as méprisé, et parce que tu as pris la femme d'Urie, le Héthien, pour en faire ta femme.
11 Ainsi parle l'Éternel : Voici, je vais faire sortir de ta maison le malheur contre toi, et je vais prendre sous
tes yeux tes propres femmes pour les donner à un autre, qui couchera avec elles à la vue de ce soleil.
12, 13 Car tu as agi en secret ; et moi, je ferai cela en présence de tout Israël et à la face du soleil. David dit
à Nathan : J'ai péché contre l'Éternel ! Et Nathan dit à David : L'Éternel pardonne ton péché, tu ne
14 mourras point. Mais, parce que tu as fait blasphémer les ennemis de l'Éternel, en commettant cette

action, le fils qui t'est né mourra. Et Nathan s'en alla dans sa maison. L'Éternel frappa l'enfant que la 15
femme d'Urie avait enfanté à David, et il fut dangereusement malade. David pria Dieu pour l'enfant, et 16
jeûna ; et quand il rentra, il passa la nuit couché par terre. Les anciens de sa maison insistèrent auprès 17
de lui pour le faire lever de terre ; mais il ne voulut point, et il ne mangea rien avec eux. Le septième 18
jour, l'enfant mourut. Les serviteurs de David craignaient de lui annoncer que l'enfant était mort. Car
ils disaient : Voici, lorsque l'enfant vivait encore, nous lui avons parlé, et il ne nous a pas écoutés ;
comment oserons-nous lui dire : L'enfant est mort ? Il s'affligera bien davantage. David aperçut que 19
ses serviteurs parlaient tout bas entre eux, et il comprit que l'enfant était mort. Il dit à ses serviteurs :
L'enfant est-il mort ? Et ils répondirent : Il est mort. Alors David se leva de terre. Il se lava, s'oignit, 20
et changea de vêtements ; puis il alla dans la maison de l'Éternel, et se prosterna. De retour chez lui, il
demanda qu'on lui servît à manger, et il mangea. Ses serviteurs lui dirent : Que signifie ce que tu fais ? 21
Tandis que l'enfant vivait, tu jeûnais et tu pleurais ; et maintenant que l'enfant est mort, tu te lèves
et tu manges ! Il répondit : Lorsque l'enfant vivait encore, je jeûnais et je pleurais, car je disais : Qui 22
sait si l'Éternel n'aura pas pitié de moi et si l'enfant ne vivra pas ? Maintenant qu'il est mort, pourquoi 23
jeûnerais -je ? Puis -je le faire revenir ? J'irai vers lui, mais il ne reviendra pas vers moi. David consola 24
Bath-Schéba, sa femme, et il alla auprès d'elle et coucha avec elle. Elle enfanta un fils qu'il appela
Salomon, et qui fut aimé de l'Éternel. Il le remit entre les mains de Nathan le prophète, et Nathan lui 25
donna le nom de Jedidja, à cause de l'Éternel. Joab, qui assiégeait Rabba des fils d'Ammon, s'empara 26
de la ville royale, et envoya des messagers à David pour lui dire : J'ai attaqué Rabba, et je me suis déjà 27
emparé de la ville des eaux ; rassemble maintenant le reste du peuple, campe contre la ville, et prends 28
-la, de peur que je ne la prenne moi-même et que la gloire ne m'en soit attribuée. David rassembla tout 29
le peuple, et marcha sur Rabba ; il l'attaqua, et s'en rendit maître. Il enleva la couronne de dessus la 30
tête de son roi : elle pesait un talent d'or et était garnie de pierres précieuses. On la mit sur la tête de
David, qui emporta de la ville un très grand butin. Il fit sortir les habitants, et il les plaça sous des 31
scies, des herses de fer et des haches de fer, et les fit passer par des fours à briques ; il traita de même
toutes les villes des fils d'Ammon. David retourna à Jérusalem avec tout le peuple.

Après cela, voici ce qui arriva. Absalom, fils de David, avait une soeur qui était belle et qui s'appelait **13**
Tamar ; et Amnon, fils de David, l'aima. Amnon était tourmenté jusqu'à se rendre malade à cause de 2
Tamar, sa soeur ; car elle était vierge, et il paraissait difficile à Amnon de faire sur elle la moindre
tentative. Amnon avait un ami, nommé Jonadab, fils de Schimea, frère de David, et Jonadab était un 3
homme très habile. Il lui dit : Pourquoi deviens-tu, ainsi chaque matin plus maigre, toi, fils de roi ? Ne 4
veux-tu pas me le dire ? Amnon lui répondit : J'aime Tamar, soeur d'Absalom, mon frère. Jonadab lui 5
dit : Mets -toi au lit, et fais le malade. Quand ton père viendra te voir, tu lui diras : Permets à Tamar,
ma soeur, de venir pour me donner à manger ; qu'elle prépare un mets sous mes yeux, afin que je le
voie et que je le prenne de sa main. Amnon se coucha, et fit le malade. Le roi vint le voir, et Amnon 6
dit au roi : Je te prie, que Tamar, ma soeur, vienne faire deux gâteaux sous mes yeux, et que je les
mange de sa main. David envoya dire à Tamar dans l'intérieur des appartements : Va dans la maison 7
d'Amnon, ton frère, et prépare -lui un mets. Tamar alla dans la maison d'Amnon, son frère, qui était 8
couché. Elle prit de la pâte, la pétrit, prépara devant lui des gâteaux, et les fit cuire ; prenant ensuite 9
la poêle, elle les versa devant lui. Mais Amnon refusa de manger. Il dit : Faites sortir tout le monde. Et
tout le monde sortit de chez lui. Alors Amnon dit à Tamar : Apporte le mets dans la chambre, et que 10
je le mange de ta main. Tamar prit les gâteaux qu'elle avait faits, et les porta à Amnon, son frère, dans
la chambre. Comme elle les lui présentait à manger, il la saisit et lui dit : Viens, couche avec moi, ma 11
soeur. Elle lui répondit : Non, mon frère, ne me déshonore pas, car on n'agit point ainsi en Israël ; ne 12
commets pas cette infamie. Où irais -je, moi, avec ma honte ? Et toi, tu serais comme l'un des infâmes 13
en Israël. Maintenant, je te prie, parle au roi, et il ne s'opposera pas à ce que je sois à toi. Mais il ne 14
voulut pas l'écouter ; il lui fit violence, la déshonora et coucha avec elle. Puis Amnon eut pour elle une 15
forte aversion, plus forte que n'avait été son amour. Et il lui dit : Lève -toi, va -t'en ! Elle lui répondit : 16
N'augmente pas, en me chassant, le mal que tu m'as déjà fait. Il ne voulut pas l'écouter, et appelant 17
le garçon qui le servait, il dit : Qu'on éloigne de moi cette femme et qu'on la mette dehors. Et ferme la
porte après elle ! Elle avait une tunique de plusieurs couleurs ; car c'était le vêtement que portaient les 18
filles du roi, aussi longtemps qu'elles étaient vierges. Le serviteur d'Amnon la mit dehors, et ferma la
porte après elle. Tamar répandit de la cendre sur sa tête, et déchira sa tunique bigarrée ; elle mit la 19
main sur sa tête, et s'en alla en poussant des cris. Absalom, son frère, lui dit : Amnon, ton frère, a-t-il 20
été avec toi ? Maintenant, ma soeur, tais -toi, c'est ton frère ; ne prends pas cette affaire trop à coeur. Et
Tamar, désolée, demeura dans la maison d'Absalom, son frère. Le roi David apprit toutes ces choses, et 21
il fut très irrité. Absalom ne parla ni en bien ni en mal avec Amnon ; mais il le prit en haine, parce qu 22
'il avait déshonoré Tamar, sa soeur. Deux ans après, comme Absalom avait les tondeurs à Baal-Hatsor, 23
près d'Éphraïm, il invita tous les fils du roi. Absalom alla vers le roi, et dit : Voici, ton serviteur a les 24

25 tondeurs ; que le roi et ses serviteurs viennent chez ton serviteur. Et le roi dit à Absalom : Non, mon fils,
nous n'irons pas tous, de peur que nous ne te soyons à charge. Absalom le pressa ; mais le roi ne voulut
26 point aller, et il le bénit. Absalom dit : Permets du moins à Amnon, mon frère, de venir avec nous. Le roi
27 lui répondit : Pourquoi irait -il chez toi ? Sur les instances d'Absalom, le roi laissa aller avec lui Amnon
28 et tous ses fils. Absalom donna cet ordre à ses serviteurs : Faites attention quand le coeur d'Amnon
sera égayé par le vin et que je vous dirai : Frappez Amnon ! Alors tuez -le ; ne craignez point, n'est-ce
29 pas moi qui vous l'ordonne ? Soyez fermes, et montrez du courage ! Les serviteurs d'Absalom traitèrent
Amnon comme Absalom l'avait ordonné. Et tous les fils du roi se levèrent, montèrent chacun sur son
30 mulet, et s'enfuirent. Comme ils étaient en chemin, le bruit parvint à David qu'Absalom avait tué tous
31 les fils du roi, et qu'il n'en était pas resté un seul. Le roi se leva, déchira ses vêtements, et se coucha
32 par terre ; et tous ses serviteurs étaient là, les vêtements déchirés. Jonadab, fils de Schimea, frère de
David, prit la parole et dit : Que mon seigneur ne pense point que tous les jeunes gens, fils du roi, ont
été tués, car Amnon seul est mort ; et c'est l'effet d'une résolution d'Absalom, depuis le jour où Amnon
33 a déshonoré Tamar, sa soeur. Que le roi mon seigneur ne se tourmente donc point dans l'idée que tous
34 les fils du roi sont morts, car Amnon seul est mort. Absalom prit la fuite. Or le jeune homme placé en
sentinelle leva les yeux et regarda. Et voici, une grande troupe venait par le chemin qui était derrière
35 lui, du côté de la montagne. Jonadab dit au roi : Voici les fils du roi qui arrivent ! Ainsi se confirme ce
36 que disait ton serviteur. Comme il achevait de parler, voici, les fils du roi arrivèrent. Ils élevèrent la
37 voix, et pleurèrent ; le roi aussi et tous ses serviteurs versèrent d'abondantes larmes. Absalom s'était
enfui, et il alla chez Talmaï, fils d'Ammihur, roi de Gueschur. Et David pleurait tous les jours son fils.
38, 39 Absalom resta trois ans à Gueschur, où il était allé, après avoir pris la fuite. Le roi David cessa de
poursuivre Absalom, car il était consolé de la mort d'Amnon.

14, 2 Joab, fils de Tseruja, s'aperçut que le coeur du roi était porté pour Absalom. Il envoya chercher à
Tekoa une femme habile, et il lui dit : Montre-toi désolée, et revêts des habits de deuil ; ne t'oins pas
3 d'huile, et sois comme une femme qui depuis longtemps pleure un mort. Tu iras ainsi vers le roi, et
4 tu lui parleras de cette manière. Et Joab lui mit dans la bouche ce qu'elle devait dire. La femme de
Tekoa alla parler au roi. Elle tomba la face contre terre et se prosterna, et elle dit : O roi, sauve -moi !
5, 6 Le roi lui dit : Qu'as-tu ? Elle répondit : Oui, je suis veuve, mon mari est mort ! Ta servante avait deux
fils ; ils se sont tous deux querellés dans les champs, et il n'y avait personne pour les séparer ; l'un a
7 frappé l'autre, et l'a tué. Et voici, toute la famille s'est levée contre ta servante, en disant : Livre le
meurtrier de son frère ! Nous voulons le faire mourir, pour la vie de son frère qu'il a tué ; nous voulons
détruire même l'héritier ! Ils éteindraient ainsi le tison qui me reste, pour ne laisser à mon mari ni nom
8 ni survivant sur la face de la terre. Le roi dit à la femme : Va dans ta maison. Je donnerai des ordres
9 à ton sujet. La femme de Tekoa dit au roi : C'est sur moi, ô roi mon seigneur, et sur la maison de mon
10 père, que le châtiment va tomber ; le roi et son trône n'auront pas à en souffrir. Le roi dit : Si quelqu'un
11 parle contre toi, amène -le-moi, et il ne lui arrivera plus de te toucher. Elle dit : Que le roi se souvienne
de l'Éternel, ton Dieu, afin que le vengeur du sang n'augmente pas la ruine, et qu'on ne détruise pas
12 mon fils ! Et il dit : L'Éternel est vivant ! il ne tombera pas à terre un cheveu de ton fils. La femme dit :
13 Permets que ta servante dise un mot à mon seigneur le roi. Et il dit : Parle ! La femme dit : Pourquoi
penses -tu de la sorte à l'égard du peuple de Dieu, puisqu'il résulte des paroles mêmes du roi que le
14 roi est comme coupable en ne rappelant pas celui qu'il a proscrit ? Il nous faut certainement mourir,
et nous serons comme des eaux répandues à terre et qui ne se rassemblent plus ; Dieu n'ôte pas la vie,
15 mais il désire que le fugitif ne reste pas banni de sa présence. Maintenant, si je suis venue dire ces
choses au roi mon seigneur, c'est que le peuple m'a effrayée. Et ta servante a dit : Je veux parler au roi ;
16 peut-être le roi fera -t-il ce que dira sa servante. Oui, le roi écoutera sa servante, pour la délivrer de
17 la main de ceux qui cherchent à nous exterminer, moi et mon fils, de l'héritage de Dieu. Ta servante a
dit : Que la parole de mon seigneur le roi me donne le repos. Car mon seigneur le roi est comme un ange
18 de Dieu, prêt à entendre le bien et le mal. Et que l'Éternel, ton Dieu, soit avec toi ! Le roi répondit, et
dit à la femme : Ne me cache pas ce que je vais te demander. Et la femme dit : Que mon seigneur le roi
19 parle ! Le roi dit alors : La main de Joab n'est-elle pas avec toi dans tout ceci ? Et la femme répondit :
Aussi vrai que ton âme est vivante, ô roi mon seigneur, il n'y a rien à droite ni à gauche de tout ce
que dit mon seigneur le roi. C'est, en effet, ton serviteur Joab qui m'a donné des ordres, et qui a mis
20 dans la bouche de ta servante toutes ces paroles. C'est pour donner à la chose une autre tournure que
ton serviteur Joab a fait cela. Mais mon seigneur est aussi sage qu'un ange de Dieu, pour connaître
21 tout ce qui se passe sur la terre. Le roi dit à Joab : Voici, je veux bien faire cela ; va donc, ramène le
22 jeune homme Absalom. Joab tomba la face contre terre et se prosterna, et il bénit le roi. Puis il dit :
Ton serviteur connaît aujourd'hui que j'ai trouvé grâce à tes yeux, ô roi mon seigneur, puisque le roi
23 agit selon la parole de son serviteur. Et Joab se leva et partit pour Gueschur, et il ramena Absalom à
24 Jérusalem. Mais le roi dit : Qu'il se retire dans sa maison, et qu'il ne voie point ma face. Et Absalom se

retira dans sa maison, et il ne vit point la face du roi. Il n'y avait pas un homme dans tout Israël aussi 25
renommé qu'Absalom pour sa beauté ; depuis la plante du pied jusqu'au sommet de la tête, il n'y avait
point en lui de défaut. Lorsqu'il se rasait la tête, -c'était chaque année qu'il se la rasait, parce que sa 26
chevelure lui pesait, - le poids des cheveux de sa tête était de deux cents sicles, poids du roi. Il naquit 27
à Absalom trois fils, et une fille nommée Tamar, qui était une femme belle de figure. Absalom demeura 28
deux ans à Jérusalem, sans voir la face du roi. Il fit demander Joab, pour l'envoyer vers le roi ; mais 29
Joab ne voulut point venir auprès de lui. Il le fit demander une seconde fois ; et Joab ne voulut point
venir. Absalom dit alors à ses serviteurs : Voyez, le champ de Joab est à côté du mien ; il y a de l'orge ; 30
allez et mettez -y le feu. Et les serviteurs d'Absalom mirent le feu au champ. Joab se leva et se rendit 31
auprès d'Absalom, dans sa maison. Il lui dit : Pourquoi tes serviteurs ont-ils mis le feu au champ qui
m'appartient ? Absalom répondit à Joab : Voici, je t'ai fait dire : Viens ici, et je t'enverrai vers le roi, 32
afin que tu lui dises : Pourquoi suis-je revenu de Gueschur ? Il vaudrait mieux pour moi que j'y fusse
encore. Je désire maintenant voir la face du roi ; et s'il y a quelque crime en moi, qu'il me fasse mourir.
Joab alla vers le roi, et lui rapporta cela. Et le roi appela Absalom, qui vint auprès de lui et se prosterna 33
la face contre terre en sa présence. Le roi baisa Absalom.

Après cela, Absalom se procura un char et des chevaux, et cinquante hommes qui couraient devant **15**
lui. Il se levait de bon matin, et se tenait au bord du chemin de la porte. Et chaque fois qu'un homme 2
ayant une contestation se rendait vers le roi pour obtenir un jugement, Absalom l'appelait, et disait :
De quelle ville es-tu ? Lorsqu'il avait répondu : Je suis d'une telle tribu d'Israël, Absalom lui disait : 3
Vois, ta cause est bonne et juste ; mais personne de chez le roi ne t'écoutera. Absalom disait : Qui 4
m'établira juge dans le pays ? Tout homme qui aurait une contestation et un procès viendrait à moi,
et je lui ferais justice. Et quand quelqu'un s'approchait pour se prosterner devant lui, il lui tendait 5
la main, le saisissait et l'embrassait. Absalom agissait ainsi à l'égard de tous ceux d'Israël, qui se 6
rendaient vers le roi pour demander justice. Et Absalom gagnait le coeur des gens d'Israël. Au bout de 7
quarante ans, Absalom dit au roi : Permets que j'aille à Hébron, pour accomplir le voeu que j'ai fait à
l'Éternel. Car ton serviteur a fait un voeu, pendant que je demeurais à Gueschur en Syrie ; j'ai dit : Si 8
l'Éternel me ramène à Jérusalem, je servirai l'Éternel. Le roi lui dit : Va en paix. Et Absalom se leva 9
et partit pour Hébron. Absalom envoya des espions dans toutes les tribus d'Israël, pour dire : Quand 10
vous entendrez le son de la trompette, vous direz : Absalom règne à Hébron. Deux cents hommes de 11
Jérusalem, qui avaient été invités, accompagnèrent Absalom ; et ils le firent en toute simplicité, sans
rien savoir. Pendant qu'Absalom offrait les sacrifices, il envoya chercher à la ville de Guilo Achitophel, 12
le Guilonite, conseiller de David. La conjuration devint puissante, et le peuple était de plus en plus
nombreux auprès d'Absalom. Quelqu'un vint informer David, et lui dit : Le coeur des hommes d'Israël 13
s'est tourné vers Absalom. Et David dit à tous ses serviteurs qui étaient avec lui à Jérusalem : Levez 14
-vous, fuyons, car il n'y aura point de salut pour nous devant Absalom. Hâtez -vous de partir ; sinon,
il ne tarderait pas à nous atteindre, et il nous précipiterait dans le malheur et frapperait la ville du
tranchant de l'épée. Les serviteurs du roi lui dirent : Tes serviteurs feront tout ce que voudra mon 15
seigneur le roi. Le roi sortit, et toute sa maison le suivait, et il laissa dix concubines pour garder la 16
maison. Le roi sortit, et tout le peuple le suivait, et ils s'arrêtèrent à la dernière maison. Tous ses 17, 18
serviteurs, tous les Kéréthiens et tous les Péléthiens, passèrent à ses côtés ; et tous les Gathiens, au
nombre de six cents hommes, venus de Gath à sa suite, passèrent devant le roi. Le roi dit à Ittaï de 19
Gath : Pourquoi viendrais -tu aussi avec nous ? Retourne, et reste avec le roi, car tu es étranger, et
même tu as été emmené de ton pays. Tu es arrivé d'hier, et aujourd'hui je te ferais errer avec nous çà 20
et là, quand je ne sais moi-même où je vais ! Retourne, et emmène tes frères avec toi. Que l'Éternel use
envers toi de bonté et de fidélité ! Ittaï répondit au roi, et dit : L'Éternel est vivant et mon seigneur 21
le roi est vivant ! au lieu où sera mon seigneur le roi, soit pour mourir, soit pour vivre, là aussi sera
ton serviteur. David dit alors à Ittaï : Va, passe ! Et Ittaï de Gath passa, avec tous ses gens et tous les 22
enfants qui étaient avec lui. Toute la contrée était en larmes et l'on poussait de grands cris, au passage 23
de tout le peuple. Le roi passa le torrent de Cédron, et tout le peuple passa vis-à-vis du chemin qui mène
au désert. Tsadok était aussi là, et avec lui tous les Lévites portant l'arche de l'alliance de Dieu ; et ils 24
posèrent l'arche de Dieu, et Abiathar montait, pendant que tout le peuple achevait de sortir de la ville.
Le roi dit à Tsadok : Reporte l'arche de Dieu dans la ville. Si je trouve grâce aux yeux de l'Éternel, il me 25
ramènera, et il me fera voir l'arche et sa demeure. Mais s'il dit : Je ne prends point plaisir en toi ! me 26
voici, qu'il me fasse ce qui lui semblera bon. Le roi dit encore au sacrificateur Tsadok : Comprends-tu ? 27
retourne en paix dans la ville, avec Achimaats, ton fils, et avec Jonathan, fils d'Abiathar, vos deux fils.
Voyez, j'attendrai dans les plaines du désert, jusqu'à ce qu'il m'arrive des nouvelles de votre part. Ainsi 28, 29
Tsadok et Abiathar reportèrent l'arche de Dieu à Jérusalem, et ils y restèrent. David monta la colline 30
des oliviers. Il montait en pleurant et la tête couverte, et il marchait nu-pieds ; et tous ceux qui étaient
avec lui se couvrirent aussi la tête, et ils montaient en pleurant. On vint dire à David : Achitophel est 31

avec Absalom parmi les conjurés. Et David dit : O Éternel, réduis à néant les conseils d'Achitophel !
32 Lorsque David fut arrivé au sommet, où il se prosterna devant Dieu, voici, Huschaï, l'Arkien, vint au-
33 devant de lui, la tunique déchirée et la tête couverte de terre. David lui dit : Si tu viens avec moi, tu me
34 seras à charge. Et, au contraire, tu anéantiras en ma faveur les conseils d'Achitophel, si tu retournes à la ville, et que tu dises à Absalom : O roi, je serai ton serviteur ; je fus autrefois le serviteur de ton père,
35 mais je suis maintenant ton serviteur. Les sacrificateurs Tsadok et Abiathar ne seront-ils pas là avec toi ? Tout ce que tu apprendras de la maison du roi, tu le diras aux sacrificateurs Tsadok et Abiathar.
36 Et comme ils ont là auprès d'eux leurs deux fils, Achimaats, fils de Tsadok, et Jonathan, fils d'Abiathar,
37 c'est par eux que vous me ferez savoir tout ce que vous aurez appris. Huschaï, ami de David, retourna donc à la ville. Et Absalom entra dans Jérusalem.

16 Lorsque David eut un peu dépassé le sommet, voici, Tsiba, serviteur de Mephiboscheth, vint au-
devant de lui avec deux ânes bâtés, sur lesquels il y avait deux cents pains, cent masses de raisins
2 secs, cent de fruits d'été, et une outre de vin. Le roi dit à Tsiba : Que veux-tu faire de cela ? Et Tsiba répondit : Les ânes serviront de monture à la maison du roi, le pain et les fruits d'été sont pour nourrir
3 les jeunes gens, et le vin pour désaltérer ceux qui seront fatigués dans le désert. Le roi dit : Où est le fils de ton maître ? Et Tsiba répondit au roi : Voici, il est resté à Jérusalem, car il a dit : Aujourd'hui la
4 maison d'Israël me rendra le royaume de mon père. Le roi dit à Tsiba : Voici, tout ce qui appartient à Mephiboscheth est à toi. Et Tsiba dit : Je me prosterne ! Que je trouve grâce à tes yeux, ô roi mon
5 seigneur ! David était arrivé jusqu'à Bachurim. Et voici, il sortit de là un homme de la famille et de
6 la maison de Saül, nommé Schimeï, fils de Guéra. Il s'avança en prononçant des malédictions, et il jeta des pierres à David et à tous les serviteurs du roi David, tandis que tout le peuple et tous les
7 hommes vaillants étaient à la droite et à la gauche du roi. Schimeï parlait ainsi en le maudissant :
8 Va -t'en, va -t'en, homme de sang, méchant homme ! L'Éternel fait retomber sur toi tout le sang de la maison de Saül, dont tu occupais le trône, et l'Éternel a livré le royaume entre les mains d'Absalom,
9 ton fils ; et te voilà malheureux comme tu le mérites, car tu es un homme de sang ! Alors Abischaï, fils de Tseruja, dit au roi : Pourquoi ce chien mort maudit -il le roi mon seigneur ? Laisse-moi, je te
10 prie, aller lui couper la tête. Mais le roi dit : Qu'ai-je affaire avec vous, fils de Tseruja ? S'il maudit,
11 c'est que l'Éternel lui a dit : Maudis David ! Qui donc lui dira : Pourquoi agis -tu ainsi ? Et David dit à Abischaï et à tous ses serviteurs : Voici, mon fils, qui est sorti de mes entrailles, en veut à ma vie ; à plus
12 forte raison ce Benjamite ! Laissez -le, et qu'il maudisse, car l'Éternel le lui a dit. Peut-être l'Éternel
13 regardera -t-il mon affliction, et me fera -t-il du bien en retour des malédictions d'aujourd'hui. David et ses gens continuèrent leur chemin. Et Schimeï marchait sur le flanc de la montagne près de David,
14 et, en marchant, il maudissait, il jetait des pierres contre lui, il faisait voler la poussière. Le roi et tout
15 le peuple qui était avec lui arrivèrent à Ajephim, et là ils se reposèrent. Absalom et tout le peuple, les
16 hommes d'Israël, étaient entrés dans Jérusalem ; et Achitophel était avec Absalom. Lorsque Huschaï,
17 l'Arkien, ami de David, fut arrivé auprès d'Absalom, il lui dit : Vive le roi ! vive le roi ! Et Absalom dit à Huschaï : Voilà donc l'attachement que tu as pour ton ami ! Pourquoi n'es-tu pas allé avec ton ami ?
18 Huschaï répondit à Absalom : C'est que je veux être à celui qu'ont choisi l'Éternel et tout ce peuple et
19 tous les hommes d'Israël, et c'est avec lui que je veux rester. D'ailleurs, qui servirai -je ? Ne sera-ce pas
20 son fils ? Comme j'ai servi ton père, ainsi je te servirai. Absalom dit à Achitophel : Consultez ensemble ;
21 qu'avons-nous à faire ? Et Achitophel dit à Absalom : Va vers les concubines que ton père a laissées pour garder la maison ; ainsi tout Israël saura que tu t'es rendu odieux à ton père, et les mains de tous
22 ceux qui sont avec toi se fortifieront. On dressa pour Absalom une tente sur le toit, et Absalom alla vers
23 les concubines de son père, aux yeux de tout Israël. Les conseils donnés en ce temps -là par Achitophel avaient autant d'autorité que si l'on eût consulté Dieu lui-même. Il en était ainsi de tous les conseils d'Achitophel, soit pour David, soit pour Absalom.

17 Achitophel dit à Absalom : Laisse-moi choisir douze mille hommes ! Je me lèverai, et je poursuivrai
2 David cette nuit même. Je le surprendrai pendant qu'il est fatigué et que ses mains sont affaiblies, je
3 l'épouvanterai, et tout le peuple qui est avec lui s'enfuira. Je frapperai le roi seul, et je ramènerai à toi tout le peuple ; la mort de l'homme à qui tu en veux assurera le retour de tous, et tout le peuple sera
4, 5 en paix. Cette parole plut à Absalom et à tous les anciens d'Israël. Cependant Absalom dit : Appelez
6 encore Huschaï, l'Arkien, et que nous entendions aussi ce qu'il dira. Huschaï vint auprès d'Absalom, et Absalom lui dit : Voici comment a parlé Achitophel : devons-nous faire ce qu'il a dit, ou non ? Parle, toi !
7, 8 Huschaï répondit à Absalom : Pour cette fois le conseil qu'a donné Achitophel n'est pas bon. Et Huschaï dit : Tu connais la bravoure de ton père et de ses gens, ils sont furieux comme le serait dans les champs une ourse à qui l'on aurait enlevé ses petits. Ton père est un homme de guerre, et il ne passera pas
9 la nuit avec le peuple ; voici maintenant, il est caché dans quelque fosse ou dans quelque autre lieu. Et si, dès le commencement, il en est qui tombent sous leurs coups, on ne tardera pas à l'apprendre
10 et l'on dira : Il y a une défaite parmi le peuple qui suit Absalom ! Alors le plus vaillant, eût-il un

coeur de lion, sera saisi d'épouvante ; car tout Israël sait que ton père est un héros et qu'il a des braves
avec lui. Je conseille donc que tout Israël se rassemble auprès de toi, depuis Dan jusqu'à Beer-Schéba, 11
multitude pareille au sable qui est sur le bord de la mer. Tu marcheras en personne au combat. Nous 12
arriverons à lui en quelque lieu que nous le trouvions, et nous tomberons sur lui comme la rosée tombe
sur le sol ; et pas un n'échappera, ni lui ni aucun des hommes qui sont avec lui. S 'il se retire dans une 13
ville, tout Israël portera des cordes vers cette ville, et nous la traînerons au torrent, jusqu'à ce qu'on
n'en trouve plus une pierre. Absalom et tous les gens d'Israël dirent : Le conseil de Huschaï, l'Arkien, 14
vaut mieux que le conseil d'Achitophel. Or l'Éternel avait résolu d'anéantir le bon conseil d'Achitophel,
afin d'amener le malheur sur Absalom. Huschaï dit aux sacrificateurs Tsadok et Abiathar : Achitophel 15
a donné tel et tel conseil à Absalom et aux anciens d'Israël ; et moi, j'ai conseillé telle et telle chose.
Maintenant, envoyez tout de suite informer David et faites-lui dire : Ne passe point la nuit dans les 16
plaines du désert, mais va plus loin, de peur que le roi et tout le peuple qui est avec lui ne soient exposés
à périr. Jonathan et Achimaats se tenaient à En-Roguel. Une servante vint leur dire d'aller informer 17
le roi David ; car ils n'osaient pas se montrer et entrer dans la ville. Un jeune homme les aperçut, et le 18
rapporta à Absalom. Mais ils partirent tous deux en hâte, et ils arrivèrent à Bachurim à la maison d'un
homme qui avait un puits dans sa cour, et ils y descendirent. La femme prit une couverture qu'elle 19
étendit sur l'ouverture du puits, et elle y répandit du grain pilé pour qu'on ne se doutât de rien. Les 20
serviteurs d'Absalom entrèrent dans la maison auprès de cette femme, et dirent : Où sont Achimaats et
Jonathan ? La femme leur répondit : Ils ont passé le ruisseau. Ils cherchèrent, et ne les trouvant pas, ils
retournèrent à Jérusalem. Après leur départ, Achimaats et Jonathan remontèrent du puits et allèrent 21
informer le roi David. Ils dirent à David : Levez -vous et hâtez -vous de passer l'eau, car Achitophel a
conseillé contre vous telle chose. David et tout le peuple qui était avec lui se levèrent et ils passèrent 22
le Jourdain ; à la lumière du matin, il n'y en avait pas un qui fût resté à l'écart, pas un qui n'eût passé
le Jourdain. Achitophel, voyant que son conseil n'était pas suivi, sella son âne et partit pour s'en aller 23
chez lui dans sa ville. Il donna ses ordres à sa maison, et il s'étrangla. C'est ainsi qu'il mourut, et on
l'enterra dans le sépulcre de son père. David arriva à Mahanaïm. Et Absalom passa le Jourdain, lui et 24
tous les hommes d'Israël avec lui. Absalom mit Amasa à la tête de l'armée, en remplacement de Joab ; 25
Amasa était fils d'un homme appelé Jithra, l'Israélite, qui était allé vers Abigal, fille de Nachasch et
soeur de Tseruja, mère de Joab. Israël et Absalom campèrent dans le pays de Galaad. Lorsque David 26, 27
fut arrivé à Mahanaïm, Schobi, fils de Nachasch, de Rabba des fils d'Ammon, Makir, fils d'Ammiel, de
Lodebar, et Barzillaï, le Galaadite, de Roguelim, apportèrent des lits, des bassins, des vases de terre, 28
du froment, de l'orge, de la farine, du grain rôti, des fèves, des lentilles, des pois rôtis, du miel, de la 29
crème, des brebis, et des fromages de vache. Ils apportèrent ces choses à David et au peuple qui était
avec lui, afin qu'ils mangeassent ; car ils disaient : Ce peuple a dû souffrir de la faim, de la fatigue et de
la soif, dans le désert.

18 David passa en revue le peuple qui était avec lui, et il établit sur eux des chefs de milliers et des chefs
de centaines. Il plaça le tiers du peuple sous le commandement de Joab, le tiers sous celui d'Abischaï, 2
fils de Tseruja, frère de Joab, et le tiers sous celui d'Ittaï, de Gath. Et le roi dit au peuple : Moi aussi,
je veux sortir avec vous. Mais le peuple dit : Tu ne sortiras point ! Car si nous prenons la fuite, ce 3
n'est pas sur nous que l'attention se portera ; et quand la moitié d'entre nous succomberait, on n'y ferait
pas attention ; mais toi, tu es comme dix mille de nous, et maintenant il vaut mieux que de la ville tu
puisses venir à notre secours. Le roi leur répondit : Je ferai ce qui vous paraît bon. Et le roi se tint 4
à côté de la porte, pendant que tout le peuple sortait par centaines et par milliers. Le roi donna cet 5
ordre à Joab, à Abischaï et à Ittaï : Pour l'amour de moi, doucement avec le jeune Absalom ! Et tout le
peuple entendit l'ordre du roi à tous les chefs au sujet d'Absalom. Le peuple sortit dans les champs à la 6
rencontre d'Israël, et la bataille eut lieu dans la forêt d'Éphraïm. Là, le peuple d'Israël fut battu par les 7
serviteurs de David, et il y eut en ce jour une grande défaite de vingt mille hommes. Le combat s'étendit 8
sur toute la contrée, et la forêt dévora plus de peuple ce jour -là que l'épée n'en dévora. Absalom se 9
trouva en présence des gens de David. Il était monté sur un mulet. Le mulet pénétra sous les branches
entrelacées d'un grand térébinthe, et la tête d'Absalom fut prise au térébinthe ; il demeura suspendu
entre le ciel et la terre, et le mulet qui était sous lui passa outre. Un homme ayant vu cela vint dire 10
à Joab : Voici, j'ai vu Absalom suspendu à un térébinthe. Et Joab dit à l'homme qui lui apporta cette 11
nouvelle : Tu l'as vu ! pourquoi donc ne l'as-tu pas abattu sur place ? Je t'aurais donné dix sicles d'argent
et une ceinture. Mais cet homme dit à Joab : Quand je pèserais dans ma main mille sicles d'argent, je 12
ne mettrais pas la main sur le fils du roi ; car nous avons entendu cet ordre que le roi t'a donné, à toi, à
Abischaï et à Ittaï : Prenez garde chacun au jeune Absalom ! Et si j'eusse attenté perfidement à sa vie, 13
rien n'aurait été caché au roi, et tu aurais été toi-même contre moi. Joab dit : Je ne m'arrêterai pas 14
auprès de toi ! Et il prit en main trois javelots, et les enfonça dans le coeur d'Absalom encore plein de
vie au milieu du térébinthe. Dix jeunes gens, qui portaient les armes de Joab, entourèrent Absalom, 15

16 le frappèrent et le firent mourir. Joab fit sonner de la trompette ; et le peuple revint, cessant ainsi
17 de poursuivre Israël, parce que Joab l 'en empêcha. Ils prirent Absalom, le jetèrent dans une grande
fosse au milieu de la forêt, et mirent sur lui un très grand monceau de pierres. Tout Israël s'enfuit,
18 chacun dans sa tente. De son vivant, Absalom s'était fait ériger un monument dans la vallée du roi ;
car il disait : Je n'ai point de fils par qui le souvenir de mon nom puisse être conservé. Et il donna
19 son propre nom au monument, qu'on appelle encore aujourd'hui monument d'Absalom. Achimaats, fils
de Tsadok, dit : Laisse-moi courir, et porter au roi la bonne nouvelle que l'Éternel lui a rendu justice
20 en le délivrant de la main de ses ennemis. Joab lui dit : Ce n'est pas toi qui dois porter aujourd'hui
21 les nouvelles ; tu les porteras un autre jour, mais non aujourd'hui, puisque le fils du roi est mort. Et
Joab dit à Cuschi : Va, et annonce au roi ce que tu as vu. Cuschi se prosterna devant Joab, et courut.
22 Achimaats, fils de Tsadok, dit encore à Joab : Quoi qu'il arrive, laisse-moi courir après Cuschi. Et Joab
23 dit : Pourquoi veux-tu courir, mon fils ? Ce n'est pas un message qui te sera profitable. Quoi qu'il arrive,
je veux courir, reprit Achimaats. Et Joab lui dit : Cours ! Achimaats courut par le chemin de la plaine,
24 et il devança Cuschi. David était assis entre les deux portes. La sentinelle alla sur le toit de la porte
25 vers la muraille ; elle leva les yeux et regarda. Et voici, un homme courait tout seul. La sentinelle cria,
et avertit le roi. Le roi dit : S'il est seul, il apporte des nouvelles. Et cet homme arrivait toujours plus
26 près. La sentinelle vit un autre homme qui courait ; elle cria au portier : Voici un homme qui court tout
27 seul. Le roi dit : Il apporte aussi des nouvelles. La sentinelle dit : La manière de courir du premier me
paraît celle d'Achimaats, fils de Tsadok. Et le roi dit : C'est un homme de bien, et il apporte de bonnes
28 nouvelles. Achimaats cria, et il dit au roi : Tout va bien ! Il se prosterna devant le roi la face contre
terre, et dit : Béni soit l'Éternel, ton Dieu, qui a livré les hommes qui levaient la main contre le roi mon
29 seigneur ! Le roi dit : Le jeune Absalom est-il en bonne santé ? Achimaats répondit : J'ai aperçu un
grand tumulte au moment où Joab envoya le serviteur du roi et moi ton serviteur ; mais je ne sais ce
30, 31 que c'était. Et le roi dit : Mets -toi là de côté. Et Achimaats se tint de côté. Aussitôt arriva Cuschi. Et
il dit : Que le roi mon seigneur apprenne la bonne nouvelle ! Aujourd'hui l'Éternel t'a rendu justice en
32 te délivrant de la main de tous ceux qui s'élevaient contre toi. Le roi dit à Cuschi : Le jeune homme
Absalom est-il en bonne santé ? Cuschi répondit : Qu'ils soient comme ce jeune homme, les ennemis du
33 roi mon seigneur et tous ceux qui s'élèvent contre toi pour te faire du mal ! Alors le roi, saisi d'émotion,
monta dans la chambre au-dessus de la porte et pleura. Il disait en marchant : Mon fils Absalom ! mon
fils, mon fils Absalom ! Que ne suis-je mort à ta place ! Absalom, mon fils, mon fils !

19, 2 On vint dire à Joab : Voici, le roi pleure et se lamente à cause d'Absalom. Et la victoire, ce jour -là,
fut changée en deuil pour tout le peuple, car en ce jour le peuple entendait dire : Le roi est affligé à
3 cause de son fils. Ce même jour, le peuple rentra dans la ville à la dérobée, comme l'auraient fait des
4 gens honteux d'avoir pris la fuite dans le combat. Le roi s'était couvert le visage, et il criait à haute
5 voix : Mon fils Absalom ! Absalom, mon fils, mon fils ! Joab entra dans la chambre où était le roi, et
dit : Tu couvres aujourd'hui de confusion la face de tous tes serviteurs, qui ont aujourd'hui sauvé ta vie,
6 celle de tes fils et de tes filles, celle de tes femmes et de tes concubines. Tu aimes ceux qui te haïssent
et tu hais ceux qui t'aiment, car tu montres aujourd'hui qu'il n'y a pour toi ni chefs ni serviteurs ; et je
vois maintenant que, si Absalom vivait et que nous fussions tous morts en ce jour, cela serait agréable
7 à tes yeux. Lève -toi donc, sors, et parle au coeur de tes serviteurs ! Car je jure par l'Éternel que, si
tu ne sors pas, il ne restera pas un homme avec toi cette nuit ; et ce sera pour toi pire que tous les
8 malheurs qui te sont arrivés depuis ta jeunesse jusqu'à présent. Alors le roi se leva, et il s'assit à la
porte. On fit dire à tout le peuple : Voici, le roi est assis à la porte. Et tout le peuple vint devant le roi.
9 Cependant Israël s'était enfui, chacun dans sa tente. Et dans toutes les tribus d'Israël, tout le peuple
était en contestation, disant : Le roi nous a délivrés de la main de nos ennemis, c'est lui qui nous a
10 sauvés de la main des Philistins ; et maintenant il a dû fuir du pays devant Absalom. Or Absalom, que
nous avions oint pour qu'il régnât sur nous, est mort dans la bataille : pourquoi ne parlez -vous pas de
11 faire revenir le roi ? De son côté, le roi David envoya dire aux sacrificateurs Tsadok et Abiathar : Parlez
aux anciens de Juda, et dites -leur : Pourquoi seriez-vous les derniers à ramener le roi dans sa maison ?
12 -Car ce qui se disait dans tout Israël était parvenu jusqu'au roi. Vous êtes mes frères, vous êtes mes
13 os et ma chair ; pourquoi seriez-vous les derniers à ramener le roi ? Vous direz aussi à Amasa : N'es-tu
pas mon os et ma chair ? Que Dieu me traite dans toute sa rigueur, si tu ne deviens pas devant moi
14 pour toujours chef de l'armée à la place de Joab ! David fléchit le coeur de tous ceux de Juda, comme
s'ils n'eussent été qu'un seul homme ; et ils envoyèrent dire au roi : Reviens, toi, et tous tes serviteurs.
15 Le roi revint et arriva jusqu'au Jourdain ; et Juda se rendit à Guilgal, afin d'aller à la rencontre du
16 roi et de lui faire passer le Jourdain. Schimeï, fils de Guéra, Benjamite, qui était de Bachurim, se
17 hâta de descendre avec ceux de Juda à la rencontre du roi David. Il avait avec lui mille hommes de
Benjamin, et Tsiba, serviteur de la maison de Saül, et les quinze fils et les vingt serviteurs de Tsiba.
18 Ils passèrent le Jourdain à la vue du roi. Le bateau, mis à la disposition du roi, faisait la traversée

pour transporter sa maison ; et au moment où le roi allait passer le Jourdain, Schimeï, fils de Guéra, se
prosterna devant lui. Et il dit au roi : Que mon seigneur ne tienne pas compte de mon iniquité, qu'il 19
oublie que ton serviteur l'a offensé le jour où le roi mon seigneur sortait de Jérusalem, et que le roi
n'y ait point égard ! Car ton serviteur reconnaît qu'il a péché. Et voici, je viens aujourd'hui le premier 20
de toute la maison de Joseph à la rencontre du roi mon seigneur. Alors Abischaï, fils de Tseruja, prit 21
la parole et dit : Schimeï ne doit-il pas mourir pour avoir maudit l'oint de l'Éternel ? Mais David dit : 22
Qu'ai-je affaire avec vous, fils de Tseruja, et pourquoi vous montrez-vous aujourd'hui mes adversaires ?
Aujourd'hui ferait-on mourir un homme en Israël ? Ne sais -je donc pas que je règne aujourd'hui sur
Israël ? Et le roi dit à Schimeï : Tu ne mourras point ! Et le roi le lui jura. Mephiboscheth, fils de 23, 24
Saül, descendit aussi à la rencontre du roi. Il n'avait point soigné ses pieds, ni fait sa barbe, ni lavé ses
vêtements, depuis le jour où le roi s'en était allé jusqu'à celui où il revenait en paix. Lorsqu'il se rendit 25
au-devant du roi à Jérusalem, le roi lui dit : Pourquoi n'es-tu pas venu avec moi, Mephiboscheth ? Et 26
il répondit : O roi mon seigneur, mon serviteur m'a trompé, car ton serviteur, qui est boiteux, avait dit :
Je ferai seller mon âne, je le monterai, et j'irai avec le roi. Et il a calomnié ton serviteur auprès de mon 27
seigneur le roi. Mais mon seigneur le roi est comme un ange de Dieu. Fais ce qui te semblera bon. Car 28
tous ceux de la maison de mon père n'ont été que des gens dignes de mort devant le roi mon seigneur ; et
cependant tu as mis ton serviteur au nombre de ceux qui mangent à ta table. Quel droit puis-je encore
avoir, et qu'ai-je à demander au roi ? Le roi lui dit : À quoi bon toutes tes paroles ? Je l'ai déclaré : Toi 29
et Tsiba, vous partagerez les terres. Et Mephiboscheth dit au roi : Qu'il prenne même le tout, puisque 30
le roi mon seigneur rentre en paix dans sa maison. Barzillaï, le Galaadite, descendit de Roguelim, 31
et passa le Jourdain avec le roi, pour l'accompagner jusqu'au delà du Jourdain. Barzillaï était très 32
vieux, âgé de quatre-vingts ans. Il avait entretenu le roi pendant son séjour à Mahanaïm, car c'était
un homme fort riche. Le roi dit à Barzillaï : Viens avec moi, je te nourrirai chez moi à Jérusalem. 33
Mais Barzillaï répondit au roi : Combien d'années vivrai -je encore, pour que je monte avec le roi à 34
Jérusalem ? Je suis aujourd'hui âgé de quatre-vingts ans. Puis-je connaître ce qui est bon et ce qui est 35
mauvais ? Ton serviteur peut-il savourer ce qu'il mange et ce qu'il boit ? Puis-je encore entendre la voix
des chanteurs et des chanteuses ? Et pourquoi ton serviteur serait-il encore à charge à mon seigneur le
roi ? Ton serviteur ira un peu au delà du Jourdain avec le roi. Pourquoi, d'ailleurs, le roi m'accorderait- 36
il ce bienfait ? Que ton serviteur s'en retourne, et que je meure dans ma ville, près du sépulcre de mon 37
père et de ma mère ! Mais voici ton serviteur Kimham, qui passera avec le roi mon seigneur ; fais pour
lui ce que tu trouveras bon. Le roi dit : Que Kimham passe avec moi, et je ferai pour lui ce qui te 38
plaira ; tout ce que tu désireras de moi, je te l'accorderai. Quand tout le peuple eut passé le Jourdain 39
et que le roi l'eut aussi passé, le roi baisa Barzillaï et le bénit. Et Barzillaï retourna dans sa demeure.
Le roi se dirigea vers Guilgal, et Kimham l'accompagna. Tout le peuple de Juda et la moitié du peuple 40
d'Israël avaient fait passer le Jourdain au roi. Mais voici, tous les hommes d'Israël abordèrent le roi, 41
et lui dirent : Pourquoi nos frères, les hommes de Juda, t'ont-ils enlevé, et ont-ils fait passer le Jourdain
au roi, à sa maison, et à tous les gens de David ? Tous les hommes de Juda répondirent aux hommes 42
d'Israël : C'est que le roi nous tient de plus près ; et qu'y a-t-il là pour vous irriter ? Avons-nous vécu
aux dépens du roi ? Nous a-t-il fait des présents ? Et les hommes d'Israël répondirent aux hommes de 43
Juda : Le roi nous appartient dix fois autant, et David même plus qu'à vous. Pourquoi nous avez-vous
méprisés ? N'avons-nous pas été les premiers à proposer de faire revenir notre roi ? Et les hommes de
Juda parlèrent avec plus de violence que les hommes d'Israël.

Il se trouvait là un méchant homme, nommé Schéba, fils de Bicri, Benjamite. Il sonna de la trom- **20**
pette, et dit : Point de part pour nous avec David, point d'héritage pour nous avec le fils d'Isaï ! Chacun
à sa tente, Israël ! Et tous les hommes d'Israël s'éloignèrent de David, et suivirent Schéba, fils de Bicri. 2
Mais les hommes de Juda restèrent fidèles à leur roi, et l'accompagnèrent depuis le Jourdain jusqu'à
Jérusalem. David rentra dans sa maison à Jérusalem. Le roi prit les dix concubines qu'il avait laissées 3
pour garder la maison, et il les mit dans un lieu où elles étaient séquestrées ; il pourvut à leur entretien,
mais il n'alla point vers elles. Et elles furent enfermées jusqu'au jour de leur mort, vivant dans un état
de veuvage. Le roi dit à Amasa : Convoque -moi d'ici à trois jours les hommes de Juda ; et toi, sois ici 4
présent. Amasa partit pour convoquer Juda ; mais il tarda au delà du temps que le roi lui avait fixé. 5
David dit alors à Abischaï : Schéba, fils de Bicri, va maintenant nous faire plus de mal qu'Absalom. 6
Prends toi-même les serviteurs de ton maître et poursuis -le, de peur qu'il ne trouve des villes fortes et
ne se dérobe à nos yeux. Et Abischaï partit, suivi des gens de Joab, des Kéréthiens et des Péléthiens, 7
et de tous les vaillants hommes ; ils sortirent de Jérusalem, afin de poursuivre Schéba, fils de Bicri.
Lorsqu'ils furent près de la grande pierre qui est à Gabaon, Amasa arriva devant eux. Joab était ceint 8
d'une épée par-dessus les habits dont il était revêtu ; elle était attachée à ses reins dans le fourreau,
d'où elle glissa, comme Joab s'avançait. Joab dit à Amasa : Te portes-tu bien, mon frère ? Et de la main 9
droite il saisit la barbe d'Amasa pour le baiser. Amasa ne prit point garde à l'épée qui était dans la 10

main de Joab ; et Joab l'en frappa au ventre et répandit ses entrailles à terre, sans lui porter un second
coup. Et Amasa mourut. Joab et son frère Abischaï marchèrent à la poursuite de Schéba, fils de Bicri.
11 Un homme d'entre les gens de Joab resta près d'Amasa, et il disait : Qui veut de Joab et qui est pour
12 David ? Qu'il suive Joab ! Amasa se roulait dans le sang au milieu de la route ; et cet homme, ayant vu
que tout le peuple s'arrêtait, poussa Amasa hors de la route dans un champ, et jeta sur lui un vêtement,
13 lorsqu'il vit que tous ceux qui arrivaient près de lui s'arrêtaient. Quand il fut ôté de la route, chacun
14 suivit Joab, afin de poursuivre Schéba, fils de Bicri. Joab traversa toutes les tribus d'Israël dans la
15 direction d'Abel -Beth-Maaca, et tous les hommes d'élite se rassemblèrent et le suivirent. Ils vinrent
assiéger Schéba dans Abel -Beth-Maaca, et ils élevèrent contre la ville une terrasse qui atteignait le
16 rempart. Tout le peuple qui était avec Joab sapait la muraille pour la faire tomber. Alors une femme
habile se mit à crier de la ville : Écoutez, écoutez ! Dites, je vous prie, à Joab : Approche jusqu'ici, je
17 veux te parler ! Il s'approcha d'elle, et la femme dit : Es-tu Joab ? Il répondit : Je le suis. Et elle lui dit :
18 Écoute les paroles de ta servante. Il répondit : J'écoute. Et elle dit : Autrefois on avait coutume de dire :
19 Que l'on consulte Abel ! Et tout se terminait ainsi. Je suis une des villes paisibles et fidèles en Israël ;
et tu cherches à faire périr une ville qui est une mère en Israël ! Pourquoi détruirais -tu l'héritage de
20, 21 l'Éternel ? Joab répondit : Loin, loin de moi la pensée de détruire et de ruiner ! La chose n'est pas
ainsi. Mais un homme de la montagne d'Éphraïm, nommé Schéba, fils de Bicri, a levé la main contre le
roi David ; livrez -le, lui seul, et je m'éloignerai de la ville. La femme dit à Joab : Voici, sa tête te sera
22 jetée par la muraille. Et la femme alla vers tout le peuple avec sa sagesse ; et ils coupèrent la tête à
Schéba, fils de Bicri, et la jetèrent à Joab. Joab sonna de la trompette ; on se dispersa loin de la ville,
23 et chacun s'en alla dans sa tente. Et Joab retourna à Jérusalem, vers le roi. Joab commandait toute
24 l'armée d'Israël ; Benaja, fils de Jehojada, était à la tête des Kéréthiens et des Péléthiens ; Adoram
25 était préposé aux impôts ; Josaphat, fils d'Achilud, était archiviste ; Scheja était secrétaire ; Tsadok et
26 Abiathar étaient sacrificateurs ; et Ira de Jaïr était ministre d'état de David.

21 Du temps de David, il y eut une famine qui dura trois ans. David chercha la face de l'Éternel,
et l'Éternel dit : C'est à cause de Saül et de sa maison sanguinaire, c'est parce qu'il a fait périr les
2 Gabaonites. Le roi appela les Gabaonites pour leur parler. -Les Gabaonites n'étaient point d'entre les
enfants d'Israël, mais c'était un reste des Amoréens ; les enfants d'Israël s'étaient liés envers eux par
un serment, et néanmoins Saül avait voulu les frapper, dans son zèle pour les enfants d'Israël et de
3 Juda. - David dit aux Gabaonites : Que puis-je faire pour vous, et avec quoi ferai-je expiation, afin que
4 vous bénissiez l'héritage de l'Éternel ? Les Gabaonites lui répondirent : Ce n'est pas pour nous une
question d'argent et d'or avec Saül et avec sa maison, et ce n'est pas à nous qu'il appartient de faire
5 mourir personne en Israël. Et le roi dit : Que voulez -vous donc que je fasse pour vous ? Ils répondirent
au roi : Puisque cet homme nous a consumés, et qu'il avait le projet de nous détruire pour nous faire
6 disparaître de tout le territoire d'Israël, qu'on nous livre sept hommes d'entre ses fils, et nous les
7 pendrons devant l'Éternel à Guibea de Saül, l'élu de l'Éternel. Et le roi dit : Je les livrerai. Le roi
épargna Mephiboscheth, fils de Jonathan, fils de Saül, à cause du serment qu'avaient fait entre eux,
8 devant l'Éternel, David et Jonathan, fils de Saül. Mais le roi prit les deux fils que Ritspa, fille d'Ajja,
avait enfantés à Saül, Armoni et Mephiboscheth, et les cinq fils que Mérab, fille de Saül, avait enfantés
9 à Adriel de Mehola, fils de Barzillaï ; et il les livra entre les mains des Gabaonites, qui les pendirent
sur la montagne, devant l'Éternel. Tous les sept périrent ensemble ; ils furent mis à mort dans les
10 premiers jours de la moisson, au commencement de la moisson des orges. Ritspa, fille d'Ajja, prit un
sac et l'étendit sous elle contre le rocher, depuis le commencement de la moisson jusqu'à ce que la pluie
du ciel tombât sur eux ; et elle empêcha les oiseaux du ciel de s'approcher d'eux pendant le jour, et les
11 bêtes des champs pendant la nuit. On informa David de ce qu'avait fait Ritspa, fille d'Ajja, concubine
12 de Saül. Et David alla prendre les os de Saül et les os de Jonathan, son fils, chez les habitants de Jabès
en Galaad, qui les avaient enlevés de la place de Beth-Schan, où les Philistins les avaient suspendus
13 lorsqu 'ils battirent Saül à Guilboa. Il emporta de là les os de Saül et de Jonathan, son fils ; et l'on
14 recueillit aussi les os de ceux qui avaient été pendus. On enterra les os de Saül et de Jonathan, son fils,
au pays de Benjamin, à Tséla, dans le sépulcre de Kis, père de Saül. Et l'on fit tout ce que le roi avait
15 ordonné. Après cela, Dieu fut apaisé envers le pays. Les Philistins firent encore la guerre à Israël.
16 David descendit avec ses serviteurs, et ils combattirent les Philistins. David était fatigué. Et Jischbi-
Benob, l'un des enfants de Rapha, eut la pensée de tuer David ; il avait une lance du poids de trois cents
17 sicles d'airain, et il était ceint d'une épée neuve. Abischaï, fils de Tseruja, vint au secours de David,
frappa le Philistin et le tua. Alors les gens de David jurèrent, en lui disant : Tu ne sortiras plus avec
18 nous pour combattre, et tu n'éteindras pas la lampe d'Israël. Il y eut encore, après cela, une bataille à
19 Gob avec les Philistins. Alors Sibbecaï, le Huschatite, tua Saph, qui était un des enfants de Rapha. Il
y eut encore une bataille à Gob avec les Philistins. Et Elchanan, fils de Jaaré-Oreguim, de Bethléhem,

tua Goliath de Gath, qui avait une lance dont le bois était comme une ensouple de tisserand. 20
Il y eut encore une bataille à Gath. Il s'y trouva un homme de haute taille, qui avait six doigts à chaque main et à chaque pied, vingt -quatre en tout, et qui était aussi issu de Rapha. 21
Il jeta un défi à Israël ; et Jonathan, fils de Schimea, frère de David, le tua. 22
Ces quatre hommes étaient des enfants de Rapha à Gath. Ils périrent par la main de David et par la main de ses serviteurs.

David adressa à l'Éternel les paroles de ce cantique, lorsque l'Éternel l'eut délivré de la main de **22**
tous ses ennemis et de la main de Saül. Il dit : L'Éternel est mon rocher, ma forteresse, mon libérateur. 2
Dieu est mon rocher, où je trouve un abri, Mon bouclier et la force qui me sauve, Ma haute retraite et 3
mon refuge. O mon Sauveur ! tu me garantis de la violence. Je m'écrie : Loué soit l'Éternel ! Et je suis 4
délivré de mes ennemis. Car les flots de la mort m'avaient environné, Les torrents de la destruction 5
m'avaient épouvanté ; Les liens du sépulcre m'avaient entouré, Les filets de la mort m'avaient surpris. 6
Dans ma détresse, j'ai invoqué l'Éternel, J'ai invoqué mon Dieu ; De son palais, il a entendu ma voix, 7
Et mon cri est parvenu à ses oreilles. La terre fut ébranlée et trembla, Les fondements des cieux 8
frémirent, Et ils furent ébranlés, parce qu'il était irrité. Il s'élevait de la fumée dans ses narines, Et 9
un feu dévorant sortait de sa bouche : Il en jaillissait des charbons embrasés. Il abaissa les cieux, et 10
il descendit : Il y avait une épaisse nuée sous ses pieds. Il était monté sur un chérubin, et il volait, 11
Il paraissait sur les ailes du vent. Il faisait des ténèbres une tente autour de lui, Il était enveloppé 12
d'amas d'eaux et de sombres nuages. De la splendeur qui le précédait S'élançaient des charbons de 13
feu. L'Éternel tonna des cieux, Le Très-Haut fit retentir sa voix ; Il lança des flèches et dispersa mes 14, 15
ennemis, La foudre, et les mit en déroute. Le lit de la mer apparut, Les fondements du monde furent 16
découverts, Par la menace de l'Éternel, Par le bruit du souffle de ses narines. Il étendit sa main d'en 17
haut, il me saisit, Il me retira des grandes eaux ; Il me délivra de mon adversaire puissant, De mes 18
ennemis qui étaient plus forts que moi. Ils m'avaient surpris au jour de ma détresse, Mais l'Éternel 19
fut mon appui. Il m'a mis au large, Il m'a sauvé, parce qu'il m'aime. L'Éternel m'a traité selon ma 20, 21
droiture, Il m'a rendu selon la pureté de mes mains ; Car j'ai observé les voies de l'Éternel, Et je n'ai 22
point été coupable envers mon Dieu. Toutes ses ordonnances ont été devant moi, Et je ne me suis point 23
écarté de ses lois. J'ai été sans reproche envers lui, Et je me suis tenu en garde contre mon iniquité. 24
Aussi l'Éternel m'a rendu selon ma droiture, Selon ma pureté devant ses yeux. Avec celui qui est bon 25, 26
tu te montres bon, Avec l'homme droit tu agis selon la droiture, Avec celui qui est pur tu te montres 27
pur, Et avec le pervers tu agis selon sa perversité. Tu sauves le peuple qui s'humilie, Et de ton regard, 28
tu abaisses les orgueilleux. Oui, tu es ma lumière, ô Éternel ! L'Éternel éclaire mes ténèbres. Avec toi 29, 30
je me précipite sur une troupe en armes, Avec mon Dieu je franchis une muraille. Les voies de Dieu 31
sont parfaites, La parole de l'Éternel est éprouvée ; Il est un bouclier pour tous ceux qui se confient en
lui. Car qui est Dieu, si ce n'est l'Éternel ? Et qui est un rocher, si ce n'est notre Dieu ? C'est Dieu qui 32, 33
est ma puissante forteresse, Et qui me conduit dans la voie droite. Il rend mes pieds semblables à ceux 34
des biches, Et il me place sur mes lieux élevés. Il exerce mes mains au combat, Et mes bras tendent 35
l'arc d'airain. Tu me donnes le bouclier de ton salut, Et je deviens grand par ta bonté. Tu élargis le 36, 37
chemin sous mes pas, Et mes pieds ne chancellent point. Je poursuis mes ennemis, et je les détruis ; 38
Je ne reviens pas avant de les avoir anéantis. Je les anéantis, je les brise, et ils ne se relèvent plus ; Ils 39
tombent sous mes pieds. Tu me ceins de force pour le combat, Tu fais plier sous moi mes adversaires. 40
Tu fais tourner le dos à mes ennemis devant moi, Et j'extermine ceux qui me haïssent. Ils regardent 41, 42
autour d'eux, et personne pour les sauver ! Ils crient à l'Éternel, et il ne leur répond pas ! Je les broie 43
comme la poussière de la terre, Je les écrase, je les foule, comme la boue des rues. Tu me délivres des 44
dissensions de mon peuple ; Tu me conserves pour chef des nations ; Un peuple que je ne connaissais pas
m'est asservi. Les fils de l'étranger me flattent, Ils m'obéissent au premier ordre. Les fils de l'étranger 45, 46
sont en défaillance, Ils tremblent hors de leurs forteresses. Vive l'Éternel, et béni soit mon rocher ! Que 47
Dieu, le rocher de mon salut, soit exalté, Le Dieu qui est mon vengeur, Qui m'assujettit les peuples, 48
Et qui me fait échapper à mes ennemis ! Tu m'élèves au-dessus de mes adversaires, Tu me délivres de 49
l'homme violent. C'est pourquoi je te louerai parmi les nations, ô Éternel ! Et je chanterai à la gloire de 50
ton nom. Il accorde de grandes délivrances à son roi, Et il fait miséricorde à son oint, À David, et à sa 51
postérité, pour toujours.

Voici les dernières paroles de David. Parole de David, fils d'Isaï, Parole de l'homme haut placé, **23**
De l'oint du Dieu de Jacob, Du chantre agréable d'Israël. L'esprit de l'Éternel parle par moi, Et sa 2
parole est sur ma langue. Le Dieu d'Israël a parlé, Le rocher d'Israël m'a dit : Celui qui règne parmi 3
les hommes avec justice, Celui qui règne dans la crainte de Dieu, Est pareil à la lumière du matin, 4
quand le soleil brille Et que la matinée est sans nuages ; Ses rayons après la pluie font sortir de terre

5 la verdure. N'en est-il pas ainsi de ma maison devant Dieu, Puisqu'il a fait avec moi une alliance
éternelle, En tous points bien réglée et offrant pleine sécurité ? Ne fera-t-il pas germer tout mon salut
6 et tous mes désirs ? Mais les méchants sont tous comme des épines que l'on rejette, Et que l'on ne prend
7 pas avec la main ; Celui qui les touche s'arme d'un fer ou du bois d'une lance, Et on les brûle au feu
8 sur place. Voici les noms des vaillants hommes qui étaient au service de David. Joscheb -Basschébeth,
le Tachkemonite, l'un des principaux officiers. Il brandit sa lance sur huit cents hommes, qu'il fit périr
9 en une seule fois. Après lui, Éléazar, fils de Dodo, fils d'Achochi. Il était l'un des trois guerriers qui
affrontèrent avec David les Philistins rassemblés pour combattre, tandis que les hommes d'Israël se
10 retiraient sur les hauteurs. Il se leva, et frappa les Philistins jusqu'à ce que sa main fût lasse et
qu'elle restât attachée à son épée. L'Éternel opéra une grande délivrance ce jour -là. Le peuple revint
11 après Éléazar, seulement pour prendre les dépouilles. Après lui, Schamma, fils d'Agué, d'Harar. Les
Philistins s'étaient rassemblés à Léchi. Il y avait là une pièce de terre remplie de lentilles ; et le peuple
12 fuyait devant les Philistins. Schamma se plaça au milieu du champ, le protégea, et battit les Philistins.
13 Et l'Éternel opéra une grande délivrance. Trois des trente chefs descendirent au temps de la moisson
et vinrent auprès de David, dans la caverne d'Adullam, lorsqu'une troupe de Philistins était campée
14 dans la vallée des Rephaïm. David était alors dans la forteresse, et il y avait un poste de Philistins à
15 Bethléhem. David eut un désir, et il dit : Qui me fera boire de l'eau de la citerne qui est à la porte de
16 Bethléhem ? Alors les trois vaillants hommes passèrent au travers du camp des Philistins, et puisèrent
de l'eau de la citerne qui est à la porte de Bethléhem. Ils l'apportèrent et la présentèrent à David ; mais
17 il ne voulut pas la boire, et il la répandit devant l'Éternel. Il dit : Loin de moi, ô Éternel, la pensée
de faire cela ! Boirais-je le sang de ces hommes qui sont allés au péril de leur vie ? Et il ne voulut
18 pas la boire. Voilà ce que firent ces trois vaillants hommes. Abischaï, frère de Joab, fils de Tseruja,
était le chef des trois. Il brandit sa lance sur trois cents hommes, et les tua ; et il eut du renom parmi
19 les trois. Il était le plus considéré des trois, et il fut leur chef ; mais il n'égala pas les trois premiers.
20 Benaja, fils de Jehojada, fils d'un homme de Kabtseel, rempli de valeur et célèbre par ses exploits.
Il frappa les deux lions de Moab. Il descendit au milieu d'une citerne, où il frappa un lion, un jour
21 de neige. Il frappa un Égyptien d'un aspect formidable et ayant une lance à la main ; il descendit
22 contre lui avec un bâton, arracha la lance de la main de l'Égyptien, et s'en servit pour le tuer. Voilà
23 ce que fit Benaja, fils de Jehojada ; et il eut du renom parmi les trois vaillants hommes. Il était le
plus considéré des trente ; mais il n'égala pas les trois premiers. David l'admit dans son conseil secret.
24, 25 Asaël, frère de Joab, du nombre des trente. Elchanan, fils de Dodo, de Bethléhem. Schamma, de Harod.
26, 27 Élika, de Harod. Hélets, de Péleth. Ira, fils d'Ikkesch, de Tekoa. Abiézer, d'Anathoth. Mebunnaï, de
28, 29 Huscha. Tsalmon, d'Achoach. Maharaï, de Nethopha. Héleb, fils de Baana, de Nethopha. Ittaï, fils
30, 31 de Ribaï, de Guibea des fils de Benjamin. Benaja, de Pirathon. Hiddaï, de Nachalé -Gaasch. Abi-
32, 33 Albon, d'Araba. Azmaveth, de Barchum. Éliachba, de Schaalbon. Bené -Jaschen. Jonathan. Schamma,
34 d'Harar. Achiam, fils de Scharar, d'Arar. Éliphéleth, fils d'Achasbaï, fils d'un Maacathien. Éliam, fils
35, 36 d'Achitophel, de Guilo. Hetsraï, de Carmel. Paaraï, d'Arab. Jigueal, fils de Nathan, de Tsoba. Bani,
37, 38 de Gad. Tsélek, l'Ammonite. Naharaï, de Beéroth, qui portait les armes de Joab, fils de Tseruja. Ira,
39 de Jéther. Gareb, de Jéther. Urie, le Héthien. En tout, trente -sept.

24 La colère de l'Éternel s'enflamma de nouveau contre Israël, et il excita David contre eux, en disant :
2 Va, fais le dénombrement d'Israël et de Juda. Et le roi dit à Joab, qui était chef de l'armée et qui se
trouvait près de lui : Parcours toutes les tribus d'Israël, depuis Dan jusqu'à Beer-Schéba ; qu'on fasse le
3 dénombrement du peuple, et que je sache à combien il s'élève. Joab dit au roi : Que l'Éternel, ton Dieu,
rende le peuple cent fois plus nombreux, et que les yeux du roi mon seigneur le voient ! Mais pourquoi
4 le roi mon seigneur veut -il faire cela ? Le roi persista dans l'ordre qu'il donnait à Joab et aux chefs de
l'armée ; et Joab et les chefs de l'armée quittèrent le roi pour faire le dénombrement du peuple d'Israël.
5 Ils passèrent le Jourdain, et ils campèrent à Aroër, à droite de la ville qui est au milieu de la vallée de
6 Gad, et près de Jaezer. Ils allèrent en Galaad et dans le pays de Thachthim-Hodschi. Ils allèrent à Dan-
7 Jaan, et aux environs de Sidon. Ils allèrent à la forteresse de Tyr, et dans toutes les villes des Héviens
8 et des Cananéens. Ils terminèrent par le midi de Juda, à Beer-Schéba. Ils parcoururent ainsi tout le
9 pays, et ils arrivèrent à Jérusalem au bout de neuf mois et vingt jours. Joab remit au roi le rôle du
dénombrement du peuple : il y avait en Israël huit cent mille hommes de guerre tirant l'épée, et en Juda
10 cinq cent mille hommes. David sentit battre son coeur, après qu'il eut ainsi fait le dénombrement du
peuple. Et il dit à l'Éternel : J'ai commis un grand péché en faisant cela ! Maintenant, ô Éternel, daigne
11 pardonner l'iniquité de ton serviteur, car j'ai complètement agi en insensé ! Le lendemain, quand David
12 se leva, la parole de l'Éternel fut ainsi adressée à Gad le prophète, le voyant de David : Va dire à David :
13 Ainsi parle l'Éternel : Je te propose trois fléaux ; choisis -en un, et je t'en frapperai. Gad alla vers David,

et lui fit connaître la chose, en disant : Veux -tu sept années de famine dans ton pays, ou bien trois mois
de fuite devant tes ennemis qui te poursuivront, ou bien trois jours de peste dans ton pays ? Maintenant
choisis, et vois ce que je dois répondre à celui qui m'envoie. David répondit à Gad : Je suis dans une 14
grande angoisse ! Oh ! tombons entre les mains de l'Éternel, car ses compassions sont immenses ; mais
que je ne tombe pas entre les mains des hommes ! L'Éternel envoya la peste en Israël, depuis le matin 15
jusqu'au temps fixé ; et, de Dan à Beer-Schéba, il mourut soixante-dix mille hommes parmi le peuple.
Comme l'ange étendait la main sur Jérusalem pour la détruire, l'Éternel se repentit de ce mal, et il dit 16
à l'ange qui faisait périr le peuple : Assez ! Retire maintenant ta main. L'ange de l'Éternel était près de
l'aire d'Aravna, le Jébusien. David, voyant l'ange qui frappait parmi le peuple, dit à l'Éternel : Voici, 17
j'ai péché ! C'est moi qui suis coupable ; mais ces brebis, qu'ont-elles fait ? Que ta main soit donc sur moi
et sur la maison de mon père ! Ce jour -là, Gad vint auprès de David, et lui dit : Monte, élève un autel 18
à l'Éternel dans l'aire d'Aravna, le Jébusien. David monta, selon la parole de Gad, comme l'Éternel 19
l'avait ordonné. Aravna regarda, et il vit le roi et ses serviteurs qui se dirigeaient vers lui ; et Aravna 20
sortit, et se prosterna devant le roi, le visage contre terre. Aravna dit : Pourquoi mon seigneur le roi 21
vient -il vers son serviteur ? Et David répondit : Pour acheter de toi l'aire et pour y bâtir un autel à
l'Éternel, afin que la plaie se retire de dessus le peuple. Aravna dit à David : Que mon seigneur le 22
roi prenne l'aire, et qu'il y offre les sacrifices qu'il lui plaira ; vois, les boeufs seront pour l'holocauste,
et les chars avec l'attelage serviront de bois. Aravna donna le tout au roi. Et Aravna dit au roi : Que 23
l'Éternel, ton Dieu, te soit favorable ! Mais le roi dit à Aravna : Non ! Je veux l'acheter de toi à prix 24
d'argent, et je n'offrirai point à l'Éternel, mon Dieu, des holocaustes qui ne me coûtent rien. Et David
acheta l'aire et les boeufs pour cinquante sicles d'argent. David bâtit là un autel à l'Éternel, et il offrit 25
des holocaustes et des sacrifices d'actions de grâces. Alors l'Éternel fut apaisé envers le pays, et la plaie
se retira d'Israël.

I ROIS

1 Le roi David était vieux, avancé en âge ; on le couvrait de vêtements, et il ne pouvait se réchauffer. Ses serviteurs lui dirent : Que l'on cherche pour mon seigneur le roi une jeune fille vierge ; qu'elle se tienne devant le roi, qu'elle le soigne, et qu'elle couche dans ton sein ; et mon seigneur le roi se réchauffera. On chercha dans tout le territoire d'Israël une fille jeune et belle, et on trouva Abischag, la Sunamite, que l'on conduisit auprès du roi. Cette jeune fille était fort belle. Elle soigna le roi, et le servit ; mais le roi ne la connut point. Adonija, fils de Haggith, se laissa emporter par l'orgueil jusqu'à dire : C'est moi qui serai roi ! Et il se procura un char et des cavaliers, et cinquante hommes qui couraient devant lui. Son père ne lui avait de sa vie fait un reproche, en lui disant : Pourquoi agis -tu ainsi ? Adonija était, en outre, très beau de figure, et il était né après Absalom. Il eut un entretien avec Joab, fils de Tseruja, et avec le sacrificateur Abiathar ; et ils embrassèrent son parti. Mais le sacrificateur Tsadok, Benaja, fils de Jehojada, Nathan le prophète, Schimeï, Réï, et les vaillants hommes de David, ne furent point avec Adonija. Adonija tua des brebis, des boeufs et des veaux gras, près de la pierre de Zohéleth, qui est à côté d'En-Roguel ; et il invita tous ses frères, fils du roi, et tous les hommes de Juda au service du roi. Mais il n'invita point Nathan le prophète, ni Benaja, ni les vaillants hommes, ni Salomon, son frère. Alors Nathan dit à Bath-Schéba, mère de Salomon : N'as-tu pas appris qu'Adonija, fils de Haggith, est devenu roi, sans que notre seigneur David le sache ? Viens donc maintenant, je te donnerai un conseil, afin que tu sauves ta vie et la vie de ton fils Salomon. Va, entre chez le roi David, et dis -lui : O roi mon seigneur, n'as-tu pas juré à ta servante, en disant : Salomon, ton fils, régnera après moi, et il s'assiéra sur mon trône ? Pourquoi donc Adonija règne -t-il ? Et voici, pendant que tu parleras là avec le roi, j'entrerai moi-même après toi, et je compléterai tes paroles. Bath-Schéba se rendit dans la chambre du roi. Il était très vieux ; et Abischag, la Sunamite, le servait. Bath-Schéba s'inclina et se prosterna devant le roi. Et le roi dit : Qu'as-tu ? Elle lui répondit : Mon seigneur, tu as juré à ta servante par l'Éternel, ton Dieu, en disant : Salomon, ton fils, régnera après moi, et il s'assiéra sur mon trône. Et maintenant voici, Adonija règne ! Et tu ne le sais pas, ô roi mon seigneur ! Il a tué des boeufs, des veaux gras et des brebis en quantité ; et il a invité tous les fils du roi, le sacrificateur Abiathar, et Joab, chef de l'armée, mais il n'a point invité Salomon, ton serviteur. O roi mon seigneur, tout Israël a les yeux sur toi, pour que tu lui fasses connaître qui s'assiéra sur le trône du roi mon seigneur après lui. Et lorsque le roi mon seigneur sera couché avec ses pères, il arrivera que moi et mon fils Salomon nous serons traités comme des coupables. Tandis qu'elle parlait encore avec le roi, voici, Nathan le prophète arriva. On l'annonça au roi, en disant : Voici Nathan le prophète ! Il entra en présence du roi, et se prosterna devant le roi, le visage contre terre. Et Nathan dit : O roi mon seigneur, c'est donc toi qui as dit : Adonija régnera après moi, et il s'assiéra sur mon trône ! Car il est descendu aujourd'hui, il a tué des boeufs, des veaux gras et des brebis en quantité ; et il a invité tous les fils du roi, les chefs de l'armée, et le sacrificateur Abiathar. Et voici, ils mangent et boivent devant lui, et ils disent : Vive le roi Adonija ! Mais il n'a invité ni moi qui suis ton serviteur, ni le sacrificateur Tsadok, ni Benaja, fils de Jehojada, ni Salomon, ton serviteur. Est-ce bien par ordre de mon seigneur le roi que cette chose a lieu, et sans que tu aies fait connaître à ton serviteur qui doit s'asseoir sur le trône du roi mon seigneur après lui ? Le roi David répondit : Appelez -moi Bath-Schéba. Elle entra, et se présenta devant le roi. Et le roi jura, et dit : L'Éternel qui m 'a délivré de toutes les détresses est vivant ! Ainsi que je te l'ai juré par l'Éternel, le Dieu d'Israël, en disant : Salomon, ton fils, régnera après moi, et il s'assiéra sur mon trône à ma place, -ainsi ferai -je aujourd'hui. Bath-Schéba s'inclina le visage contre terre, et se prosterna devant le roi. Et elle dit : Vive à jamais mon seigneur le roi David ! Le roi David dit : Appelez -moi le sacrificateur Tsadok, Nathan le prophète, et Benaja, fils de Jehojada. Ils entrèrent en présence du roi. Et le roi leur dit : Prenez avec vous les serviteurs de votre maître, faites monter Salomon, mon fils, sur ma mule, et faites-le descendre à Guihon. Là, le sacrificateur Tsadok et Nathan le prophète l'oindront pour roi sur Israël. Vous sonnerez de la trompette, et vous direz : Vive le roi Salomon ! Vous monterez après lui ; il viendra s'asseoir sur mon trône, et il régnera à ma place. C'est lui qui, par mon ordre, sera chef d'Israël et de Juda. Benaja, fils de Jehojada, répondit au roi : Amen ! Ainsi dise l'Éternel, le Dieu de mon seigneur le roi ! Que l'Éternel soit avec Salomon comme il a été avec mon seigneur le roi, et qu'il élève son trône au-dessus du trône de mon seigneur le roi David ! Alors le sacrificateur Tsadok descendit avec Nathan le prophète, Benaja, fils de Jehojada, les Kéréthiens et les Péléthiens ; ils firent monter Salomon sur la mule du roi David, et ils le menèrent à Guihon. Le sacrificateur Tsadok prit la corne d'huile dans la tente, et il oignit Salomon. On sonna de la trompette, et tout le peuple dit : Vive le roi Salomon ! Tout le peuple monta après lui, et le peuple jouait de la flûte et se livrait à une grande joie ; la terre s'ébranlait par leurs cris. Ce bruit fut entendu d'Adonija et de tous les conviés qui étaient avec lui, au moment où ils finissaient de manger.

Joab, entendant le son de la trompette, dit : Pourquoi ce bruit de la ville en tumulte ? 42
Il parlait encore lorsque Jonathan, fils du sacrificateur Abiathar, arriva. Et Adonija dit : Approche, car tu es un vaillant homme, et tu apportes de bonnes nouvelles. Oui ! répondit Jonathan à Adonija, notre seigneur le roi 43
David a fait Salomon roi. Il a envoyé avec lui le sacrificateur Tsadok, Nathan le prophète, Benaja, fils 44
de Jehojada, les Kéréthiens et les Péléthiens, et ils l'ont fait monter sur la mule du roi. Le sacrificateur 45
Tsadok et Nathan le prophète l'ont oint pour roi à Guihon. De là ils sont remontés en se livrant à la joie, et la ville a été émue : c'est là le bruit que vous avez entendu. Salomon s'est même assis sur le 46
trône royal. Et les serviteurs du roi sont venus pour bénir notre seigneur le roi David, en disant : Que 47
ton Dieu rende le nom de Salomon plus célèbre que ton nom, et qu'il élève son trône au-dessus de ton trône ! Et le roi s'est prosterné sur son lit. Voici encore ce qu'a dit le roi : Béni soit l'Éternel, le Dieu 48
d'Israël, qui m'a donné aujourd'hui un successeur sur mon trône, et qui m'a permis de le voir ! Tous les 49
conviés d'Adonija furent saisis d'épouvante ; ils se levèrent et s'en allèrent chacun de son côté. Adonija 50
eut peur de Salomon ; il se leva aussi, s'en alla, et saisit les cornes de l'autel. On vint dire à Salomon : 51
Voici, Adonija a peur du roi Salomon, et il a saisi les cornes de l'autel, en disant : Que le roi Salomon me jure aujourd'hui qu'il ne fera point mourir son serviteur par l'épée ! Salomon dit : S'il se montre un 52
honnête homme, il ne tombera pas à terre un de ses cheveux ; mais s'il se trouve en lui de la méchanceté, il mourra. Et le roi Salomon envoya des gens, qui le firent descendre de l'autel. Il vint se prosterner 53
devant le roi Salomon, et Salomon lui dit : Va dans ta maison.

David approchait du moment de sa mort, et il donna ses ordres à Salomon, son fils, en disant : Je **2**, 2
m'en vais par le chemin de toute la terre. Fortifie -toi, et sois un homme ! Observe les commandements 3
de l'Éternel, ton Dieu, en marchant dans ses voies, et en gardant ses lois, ses ordonnances, ses jugements et ses préceptes, selon ce qui est écrit dans la loi de Moïse, afin que tu réussisses dans tout ce que tu feras et partout où tu te tourneras, et afin que l'Éternel accomplisse cette parole qu'il a prononcée 4
sur moi : Si tes fils prennent garde à leur voie, en marchant avec fidélité devant moi, de tout leur coeur, et de toute leur âme, tu ne manqueras jamais d'un successeur sur le trône d'Israël. Tu sais ce que m'a 5
fait Joab, fils de Tseruja, ce qu'il a fait à deux chefs de l'armée d'Israël, à Abner, fils de Ner, et à Amasa, fils de Jéther. Il les a tués ; il a versé pendant la paix le sang de la guerre, et il a mis le sang de la guerre sur la ceinture qu'il avait aux reins et sur la chaussure qu'il avait aux pieds. Tu agiras selon 6
ta sagesse, et tu ne laisseras pas ses cheveux blancs descendre en paix dans le séjour des morts. Tu 7
traiteras avec bienveillance les fils de Barzillaï, le Galaadite, et ils seront de ceux qui se nourrissent de ta table ; car ils ont agi de la même manière à mon égard, en venant au-devant de moi lorsque je fuyais Absalom, ton frère. Voici, tu as près de toi Schimeï, fils de Guéra, Benjamite, de Bachurim. Il 8
a prononcé contre moi des malédictions violentes le jour où j'allais à Mahanaïm. Mais il descendit à ma rencontre vers le Jourdain, et je lui jurai par l'Éternel, en disant : Je ne te ferai point mourir par l'épée. Maintenant, tu ne le laisseras pas impuni ; car tu es un homme sage, et tu sais comment tu 9
dois le traiter. Tu feras descendre ensanglantés ses cheveux blancs dans le séjour des morts. David se 10
coucha avec ses pères, et il fut enterré dans la ville de David. Le temps que David régna sur Israël 11
fut de quarante ans : à Hébron il régna sept ans, et à Jérusalem il régna trente -trois ans. Salomon 12
s'assit sur le trône de David, son père, et son règne fut très affermi. Adonija, fils de Haggith, alla vers 13
Bath-Schéba, mère de Salomon. Elle lui dit : Viens -tu dans des intentions paisibles ? Il répondit : Oui. Et il ajouta : J'ai un mot à te dire. Elle dit : Parle ! Et il dit : Tu sais que la royauté m'appartenait, et 14, 15
que tout Israël portait ses regards sur moi pour me faire régner. Mais la royauté a tourné, et elle est échue à mon frère, parce que l'Éternel la lui a donnée. Maintenant, je te demande une chose : ne me 16
la refuse pas ! Elle lui répondit : Parle ! Et il dit : Dis, je te prie, au roi Salomon -car il ne te le refusera 17
pas-qu'il me donne pour femme Abischag, la Sunamite. Bath-Schéba dit : Bien ! je parlerai pour toi au 18
roi. Bath-Schéba se rendit auprès du roi Salomon, pour lui parler en faveur d'Adonija. Le roi se leva 19
pour aller à sa rencontre, il se prosterna devant elle, et il s'assit sur son trône. On plaça un siège pour la mère du roi, et elle s'assit à sa droite. Puis elle dit : J'ai une petite demande à te faire : ne me la 20
refuse pas ! Et le roi lui dit : Demande, ma mère, car je ne te refuserai pas. Elle dit : Qu'Abischag, la 21
Sunamite, soit donnée pour femme à Adonija, ton frère. Le roi Salomon répondit à sa mère : Pourquoi 22
demandes -tu Abischag, la Sunamite, pour Adonija ? Demande donc la royauté pour lui, -car il est mon frère aîné, -pour lui, pour le sacrificateur Abiathar, et pour Joab, fils de Tseruja ! Alors le roi Salomon 23
jura par l'Éternel, en disant : Que Dieu me traite dans toute sa rigueur, si ce n'est pas au prix de sa vie qu'Adonija a prononcé cette parole ! Maintenant, l'Éternel est vivant, lui qui m'a affermi et m'a 24
fait asseoir sur le trône de David, mon père, et qui m'a fait une maison selon sa promesse ! aujourd'hui Adonija mourra. Et le roi Salomon envoya Benaja, fils de Jehojada, qui le frappa ; et Adonija mourut. 25
Le roi dit ensuite au sacrificateur Abiathar : Va -t'en à Anathoth dans tes terres, car tu mérites la mort ; 26
mais je ne te ferai pas mourir aujourd'hui, parce que tu as porté l'arche du Seigneur l'Éternel devant

27 David, mon père, et parce que tu as eu part à toutes les souffrances de mon père. Ainsi Salomon dépouilla Abiathar de ses fonctions de sacrificateur de l'Éternel, afin d'accomplir la parole que l'Éternel
28 avait prononcée sur la maison d'Éli à Silo. Le bruit en parvint à Joab, qui avait suivi le parti d'Adonija, quoiqu'il n'eût pas suivi le parti d'Absalom. Et Joab se réfugia vers la tente de l'Éternel, et saisit les
29 cornes de l'autel. On annonça au roi Salomon que Joab s'était réfugié vers la tente de l'Éternel, et qu'il
30 était auprès de l'autel. Et Salomon envoya Benaja, fils de Jehojada, en lui disant : Va, frappe -le. Benaja arriva à la tente de l'Éternel, et dit à Joab : Sors ! c'est le roi qui l'ordonne. Mais il répondit : Non ! je veux mourir ici. Benaja rapporta la chose au roi, en disant : C'est ainsi qu'a parlé Joab, et c'est ainsi
31 qu'il m'a répondu. Le roi dit à Benaja : Fais comme il a dit, frappe -le, et enterre -le ; tu ôteras ainsi de
32 dessus moi et de dessus la maison de mon père le sang que Joab a répandu sans cause. L'Éternel fera retomber son sang sur sa tête, parce qu'il a frappé deux hommes plus justes et meilleurs que lui et les a tués par l'épée, sans que mon père David le sût : Abner, fils de Ner, chef de l'armée d'Israël, et Amasa,
33 fils de Jéther, chef de l'armée de Juda. Leur sang retombera sur la tête de Joab et sur la tête de ses descendants à perpétuité ; mais il y aura paix à toujours, de par l'Éternel, pour David, pour sa postérité,
34 pour sa maison et pour son trône. Benaja, fils de Jehojada, monta, frappa Joab, et le fit mourir. Il fut
35 enterré dans sa maison, au désert. Le roi mit à la tête de l'armée Benaja, fils de Jehojada, en remplacement de Joab, et il mit le sacrificateur Tsadok à la place d'Abiathar. Le roi fit appeler Schimeï, et lui
36 dit : Bâtis -toi une maison à Jérusalem ; tu y demeureras, et tu n'en sortiras point pour aller de côté ou
37 d'autre. Sache bien que tu mourras le jour où tu sortiras et passeras le torrent de Cédron ; ton sang
38 sera sur ta tête. Schimeï répondit au roi : C 'est bien ! ton serviteur fera ce que dit mon seigneur le
39 roi. Et Schimeï demeura longtemps à Jérusalem. Au bout de trois ans, il arriva que deux serviteurs de Schimeï s'enfuirent chez Akisch, fils de Maaca, roi de Gath. On le rapporta à Schimeï, en disant : Voici,
40 tes serviteurs sont à Gath. Schimeï se leva, sella son âne, et s'en alla à Gath chez Akisch pour chercher
41 ses serviteurs. Schimeï donc s'en alla, et il ramena de Gath ses serviteurs. On informa Salomon que
42 Schimeï était allé de Jérusalem à Gath, et qu'il était de retour. Le roi fit appeler Schimeï, et lui dit : Ne t'avais-je pas fait jurer par l'Éternel, et ne t'avais-je pas fait cette déclaration formelle : Sache bien que tu mourras le jour où tu sortiras pour aller de côté ou d'autre ? Et ne m'as-tu pas répondu : C 'est bien !
43 j'ai entendu ? Pourquoi donc n'as-tu pas observé le serment de l'Éternel et l'ordre que je t'avais donné ?
44 Et le roi dit à Schimeï : Tu sais au dedans de ton coeur tout le mal que tu as fait à David, mon père ;
45 l'Éternel fait retomber ta méchanceté sur ta tête. Mais le roi Salomon sera béni, et le trône de David
46 sera pour toujours affermi devant l'Éternel. Et le roi donna ses ordres à Benaja, fils de Jehojada, qui sortit et frappa Schimeï ; et Schimeï mourut. La royauté fut ainsi affermie entre les mains de Salomon.

3 Salomon s'allia par mariage avec Pharaon, roi d'Égypte. Il prit pour femme la fille de Pharaon, et il l'amena dans la ville de David, jusqu'à ce qu'il eût achevé de bâtir sa maison, la maison de l'Éternel,
2 et le mur d'enceinte de Jérusalem. Le peuple ne sacrifiait que sur les hauts lieux, car jusqu'à cette
3 époque il n'avait point été bâti de maison au nom de l'Éternel. Salomon aimait l'Éternel, et suivait les coutumes de David, son père. Seulement c'était sur les hauts lieux qu'il offrait des sacrifices et des
4 parfums. Le roi se rendit à Gabaon pour y sacrifier, car c 'était le principal des hauts lieux. Salomon
5 offrit mille holocaustes sur l'autel. À Gabaon, l'Éternel apparut en songe à Salomon pendant la nuit, et
6 Dieu lui dit : Demande ce que tu veux que je te donne. Salomon répondit : Tu as traité avec une grande bienveillance ton serviteur David, mon père, parce qu'il marchait en ta présence dans la fidélité, dans la justice, et dans la droiture de coeur envers toi ; tu lui as conservé cette grande bienveillance, et tu lui
7 as donné un fils qui est assis sur son trône, comme on le voit aujourd'hui. Maintenant, Éternel mon Dieu, tu as fait régner ton serviteur à la place de David, mon père ; et moi je ne suis qu'un jeune homme,
8 je n'ai point d'expérience. Ton serviteur est au milieu du peuple que tu as choisi, peuple immense, qui
9 ne peut être ni compté ni nombré, à cause de sa multitude. Accorde donc à ton serviteur un coeur intelligent pour juger ton peuple, pour discerner le bien du mal ! Car qui pourrait juger ton peuple, ce
10, 11 peuple si nombreux ? Cette demande de Salomon plut au Seigneur. Et Dieu lui dit : Puisque c'est là ce que tu demandes, puisque tu ne demandes pour toi ni une longue vie, ni les richesses, ni la mort de tes
12 ennemis, et que tu demandes de l'intelligence pour exercer la justice, voici, j'agirai selon ta parole. Je te donnerai un coeur sage et intelligent, de telle sorte qu'il n'y aura eu personne avant toi et qu'on ne verra
13 jamais personne de semblable à toi. Je te donnerai, en outre, ce que tu n'as pas demandé, des richesses
14 et de la gloire, de telle sorte qu'il n'y aura pendant toute ta vie aucun roi qui soit ton pareil. Et si tu marches dans mes voies, en observant mes lois et mes commandements, comme l'a fait David, ton père,
15 je prolongerai tes jours. Salomon s'éveilla. Et voilà le songe. Salomon revint à Jérusalem, et se présenta devant l'arche de l'alliance de l'Éternel. Il offrit des holocaustes et des sacrifices d'actions de grâces, et il
16 fit un festin à tous ses serviteurs. Alors deux femmes prostituées vinrent chez le roi, et se présentèrent

devant lui. L'une des femmes dit : Pardon ! mon seigneur, moi et cette femme nous demeurions dans la 17
même maison, et je suis accouchée près d'elle dans la maison. Trois jours après, cette femme est aussi 18
accouchée. Nous habitions ensemble, aucun étranger n'était avec nous dans la maison, il n'y avait que
nous deux. Le fils de cette femme est mort pendant la nuit, parce qu'elle s'était couchée sur lui. Elle 19, 20
s'est levée au milieu de la nuit, elle a pris mon fils à mes côtés tandis que ta servante dormait, et elle
l'a couché dans son sein ; et son fils qui était mort, elle l'a couché dans mon sein. Le matin, je me suis 21
levée pour allaiter mon fils ; et voici, il était mort. Je l'ai regardé attentivement le matin ; et voici, ce
n'était pas mon fils que j'avais enfanté. L'autre femme dit : Au contraire ! c'est mon fils qui est vivant, 22
et c'est ton fils qui est mort. Mais la première répliqua : Nullement ! C'est ton fils qui est mort, et c'est
mon fils qui est vivant. C'est ainsi qu'elles parlèrent devant le roi. Le roi dit : L'une dit : C'est mon fils 23
qui est vivant, et c'est ton fils qui est mort ; et l'autre dit : Nullement ! c'est ton fils qui est mort, et c'est
mon fils qui est vivant. Puis il ajouta : Apportez -moi une épée. On apporta une épée devant le roi. Et 24, 25
le roi dit : Coupez en deux l'enfant qui vit, et donnez -en la moitié à l'une et la moitié à l'autre. Alors 26
la femme dont le fils était vivant sentit ses entrailles s'émouvoir pour son fils, et elle dit au roi : Ah !
mon seigneur, donnez -lui l'enfant qui vit, et ne le faites point mourir. Mais l'autre dit : Il ne sera ni à
moi ni à toi ; coupez -le ! Et le roi, prenant la parole, dit : Donnez à la première l'enfant qui vit, et ne le 27
faites point mourir. C'est elle qui est sa mère. Tout Israël apprit le jugement que le roi avait prononcé. 28
Et l'on craignit le roi, car on vit que la sagesse de Dieu était en lui pour le diriger dans ses jugements.

Le roi Salomon était roi sur tout Israël. Voici les chefs qu'il avait à son service. Azaria, fils du sacrifi- **4**, 2
cateur Tsadok, Elihoreph et Achija, fils de Schischa, étaient secrétaires ; Josaphat, fils d'Achilud, était 3
archiviste ; Benaja, fils de Jehojada, commandait l'armée ; Tsadok et Abiathar étaient sacrificateurs ; 4
Azaria, fils de Nathan, était chef des intendants ; Zabud, fils de Nathan, était ministre d'état, favori du 5
roi ; Achischar était chef de la maison du roi ; et Adoniram, fils d'Abda, était préposé sur les impôts. 6
Salomon avait douze intendants sur tout Israël. Ils pourvoyaient à l'entretien du roi et de sa maison, 7
chacun pendant un mois de l'année. Voici leurs noms. Le fils de Hur, dans la montagne d'Éphraïm. 8
Le fils de Déker, à Makats, à Saalbim, à Beth-Schémesch, à Élon et à Beth-Hanan. Le fils de Hésed, 9, 10
à Arubboth ; il avait Soco et tout le pays de Hépher. Le fils d'Abinadab avait toute la contrée de Dor. 11
Thaphath, fille de Salomon, était sa femme. Baana, fils d'Achilud, avait Thaanac et Meguiddo, et tout 12
Beth-Schean qui est près de Tsarthan au-dessous de Jizreel, depuis Beth-Schean jusqu'à Abel-Mehola,
jusqu'au delà de Jokmeam. Le fils de Guéber, à Ramoth en Galaad ; il avait les bourgs de Jaïr, fils de 13
Manassé, en Galaad ; il avait encore la contrée d'Argob en Basan, soixante grandes villes à murailles
et à barres d'airain. Achinadab, fils d'Iddo, à Mahanaïm. Achimaats, en Nephthali. Il avait pris pour 14, 15
femme Basmath, fille de Salomon. Baana, fils de Huschaï, en Aser et à Bealoth. Josaphat, fils de Pa- 16, 17
ruach, en Issacar. Schimeï, fils d'Éla, en Benjamin. Guéber, fils d'Uri, dans le pays de Galaad ; il avait 18, 19
la contrée de Sihon, roi des Amoréens, et d'Og, roi de Basan. Il y avait un seul intendant pour ce pays.
Juda et Israël étaient très nombreux, pareils au sable qui est sur le bord de la mer. Ils mangeaient, 20
buvaient et se réjouissaient. Salomon dominait encore sur tous les royaumes depuis le fleuve jusqu'au 21
pays des Philistins et jusqu'à la frontière d'Égypte ; ils apportaient des présents, et ils furent assujettis
à Salomon tout le temps de sa vie. Chaque jour Salomon consommait en vivres : trente cors de fleur 22
de farine et soixante cors de farine, dix boeufs gras, vingt boeufs de pâturage, et cent brebis, outre les 23
cerfs, les gazelles, les daims, et les volailles engraissées. Il dominait sur tout le pays de l'autre côté du 24
fleuve, depuis Thiphsach jusqu'à Gaza, sur tous les rois de l'autre côté du fleuve. Et il avait la paix de
tous les côtés alentour. Juda et Israël, depuis Dan jusqu'à Beer-Schéba, habitèrent en sécurité, chacun 25
sous sa vigne et sous son figuier, tout le temps de Salomon. Salomon avait quarante mille crèches pour 26
les chevaux destinés à ses chars, et douze mille cavaliers. Les intendants pourvoyaient à l'entretien du 27
roi Salomon et de tous ceux qui s'approchaient de sa table, chacun pendant son mois ; ils ne laissaient
manquer de rien. Ils faisaient aussi venir de l'orge et de la paille pour les chevaux et les coursiers 28
dans le lieu où se trouvait le roi, chacun selon les ordres qu'il avait reçus. Dieu donna à Salomon de la 29
sagesse, une très grande intelligence, et des connaissances multipliées comme le sable qui est au bord
de la mer. La sagesse de Salomon surpassait la sagesse de tous les fils de l'Orient et toute la sagesse 30
des Égyptiens. Il était plus sage qu'aucun homme, plus qu'Éthan, l'Ézrachite, plus qu'Héman, Calcol 31
et Darda, les fils de Machol ; et sa renommée était répandue parmi toutes les nations d'alentour. Il 32
a prononcé trois mille sentences, et composé mille cinq cantiques. Il a parlé sur les arbres, depuis le 33
cèdre du Liban jusqu'à l'hysope qui sort de la muraille ; il a aussi parlé sur les animaux, sur les oiseaux,
sur les reptiles et sur les poissons. Il venait des gens de tous les peuples pour entendre la sagesse de 34
Salomon, de la part de tous les rois de la terre qui avaient entendu parler de sa sagesse.

Hiram, roi de Tyr, envoya ses serviteurs vers Salomon, car il apprit qu'on l'avait oint pour roi à la **5**
place de son père, et il avait toujours aimé David. Salomon fit dire à Hiram : Tu sais que David, mon 2, 3

père, n'a pas pu bâtir une maison à l'Éternel, son Dieu, à cause des guerres dont ses ennemis l'ont
4 enveloppé jusqu'à ce que l'Éternel les eût mis sous la plante de ses pieds. Maintenant l'Éternel, mon
5 Dieu, m'a donné du repos de toutes parts ; plus d'adversaires, plus de calamités ! Voici, j'ai l'intention
de bâtir une maison au nom de l'Éternel, mon Dieu, comme l'Éternel l'a déclaré à David, mon père,
en disant : Ton fils que je mettrai à ta place sur ton trône, ce sera lui qui bâtira une maison à mon
6 nom. Ordonne maintenant que l'on coupe pour moi des cèdres du Liban. Mes serviteurs seront avec les
tiens, et je te paierai le salaire de tes serviteurs tel que tu l'auras fixé ; car tu sais qu'il n'y a personne
7 parmi nous qui s'entende à couper les bois comme les Sidoniens. Lorsqu'il entendit les paroles de
Salomon, Hiram eut une grande joie, et il dit : Béni soit aujourd'hui l'Éternel, qui a donné à David
8 un fils sage pour chef de ce grand peuple ! Et Hiram fit répondre à Salomon : J'ai entendu ce que tu
9 m'as envoyé dire. Je ferai tout ce qui te plaira au sujet des bois de cèdre et des bois de cyprès. Mes
serviteurs les descendront du Liban à la mer, et je les expédierai par mer en radeaux jusqu'au lieu
que tu m'indiqueras ; là, je les ferai délier, et tu les prendras. Ce que je désire en retour, c'est que tu
10 fournisses des vivres à ma maison. Hiram donna à Salomon des bois de cèdre et des bois de cyprès
11 autant qu'il en voulut. Et Salomon donna à Hiram vingt mille cors de froment pour l'entretien de sa
maison et vingt cors d'huile d'olives concassées ; c'est ce que Salomon donna chaque année à Hiram.
12 L'Éternel donna de la sagesse à Salomon, comme il le lui avait promis. Et il y eut paix entre Hiram et
13 Salomon, et ils firent alliance ensemble. Le roi Salomon leva sur tout Israël des hommes de corvée ;
14 ils étaient au nombre de trente mille. Il les envoya au Liban, dix mille par mois alternativement ; ils
étaient un mois au Liban, et deux mois chez eux. Adoniram était préposé sur les hommes de corvée.
15 Salomon avait encore soixante-dix mille hommes qui portaient les fardeaux et quatre-vingt mille qui
16 taillaient les pierres dans la montagne, sans compter les chefs, au nombre de trois mille trois cents,
17 préposés par Salomon sur les travaux et chargés de surveiller les ouvriers. Le roi ordonna d'extraire de
18 grandes et magnifiques pierres de taille pour les fondements de la maison. Les ouvriers de Salomon,
ceux de Hiram, et les Guibliens, les taillèrent, et ils préparèrent les bois et les pierres pour bâtir la
maison.

6 Ce fut la quatre cent quatre-vingtième année après la sortie des enfants d'Israël du pays d'Égypte
que Salomon bâtit la maison à l'Éternel, la quatrième année de son règne sur Israël, au mois de Ziv, qui
2 est le second mois. La maison que le roi Salomon bâtit à l'Éternel avait soixante coudées de longueur,
3 vingt de largeur, et trente de hauteur. Le portique devant le temple de la maison avait vingt coudées
de longueur répondant à la largeur de la maison, et dix coudées de profondeur sur la face de la maison.
4, 5 Le roi fit à la maison des fenêtres solidement grillées. Il bâtit contre le mur de la maison des étages
circulaires, qui entouraient les murs de la maison, le temple et le sanctuaire ; et il fit des chambres
6 latérales tout autour. L'étage inférieur était large de cinq coudées, celui du milieu de six coudées,
et le troisième de sept coudées ; car il ménagea des retraites à la maison tout autour en dehors, afin
7 que la charpente n'entrât pas dans les murs de la maison. Lorsqu'on bâtit la maison, on se servit
de pierres toutes taillées, et ni marteau, ni hache, ni aucun instrument de fer, ne furent entendus
8 dans la maison pendant qu'on la construisait. L'entrée des chambres de l'étage inférieur était au côté
droit de la maison ; on montait à l'étage du milieu par un escalier tournant, et de l'étage du milieu
9 au troisième. Après avoir achevé de bâtir la maison, Salomon la couvrit de planches et de poutres de
10 cèdre. Il donna cinq coudées de hauteur à chacun des étages qui entouraient toute la maison, et il les
11, 12 lia à la maison par des bois de cèdre. L'Éternel adressa la parole à Salomon, et lui dit : Tu bâtis cette
maison ! Si tu marches selon mes lois, si tu pratiques mes ordonnances, si tu observes et suis tous mes
13 commandements, j'accomplirai à ton égard la promesse que j'ai faite à David, ton père, j'habiterai au
14 milieu des enfants d'Israël, et je n'abandonnerai point mon peuple d'Israël. Après avoir achevé de bâtir
15 la maison, Salomon en revêtit intérieurement les murs de planches de cèdre, depuis le sol jusqu'au
16 plafond ; il revêtit ainsi de bois l'intérieur, et il couvrit le sol de la maison de planches de cyprès. Il
revêtit de planches de cèdre les vingt coudées du fond de la maison, depuis le sol jusqu'au haut des
17 murs, et il réserva cet espace pour en faire le sanctuaire, le lieu très saint. Les quarante coudées sur
18 le devant formaient la maison, c'est-à-dire le temple. Le bois de cèdre à l'intérieur de la maison offrait
des sculptures de coloquintes et de fleurs épanouies ; tout était de cèdre, on ne voyait aucune pierre.
19 Salomon établit le sanctuaire intérieurement au milieu de la maison, pour y placer l'arche de l'alliance
20 de l'Éternel. Le sanctuaire avait vingt coudées de longueur, vingt coudées de largeur, et vingt coudées
de hauteur. Salomon le couvrit d'or pur. Il fit devant le sanctuaire un autel de bois de cèdre et le couvrit
21 d'or. Il couvrit d'or pur l'intérieur de la maison, et il fit passer le voile dans des chaînettes d'or devant le
22 sanctuaire, qu'il couvrit d'or. Il couvrit d'or toute la maison, la maison tout entière, et il couvrit d'or tout
23 l'autel qui était devant le sanctuaire. Il fit dans le sanctuaire deux chérubins de bois d'olivier sauvage,
24 ayant dix coudées de hauteur. Chacune des deux ailes de l'un des chérubins avait cinq coudées, ce qui

faisait dix coudées de l'extrémité d'une de ses ailes à l'extrémité de l'autre. Le second chérubin avait 25
aussi dix coudées. La mesure et la forme étaient les mêmes pour les deux chérubins. La hauteur de 26
chacun des deux chérubins était de dix coudées. Salomon plaça les chérubins au milieu de la maison, 27
dans l'intérieur. Leurs ailes étaient déployées : l'aile du premier touchait à l'un des murs, et l'aile du
second touchait à l'autre mur ; et leurs autres ailes se rencontraient par l'extrémité au milieu de la
maison. Salomon couvrit d'or les chérubins. Il fit sculpter sur tout le pourtour des murs de la maison, 28, 29
à l'intérieur et à l'extérieur, des chérubins, des palmes et des fleurs épanouies. Il couvrit d'or le sol de 30
la maison, à l'intérieur et à l'extérieur. Il fit à l'entrée du sanctuaire une porte à deux battants, de bois 31
d'olivier sauvage ; l'encadrement avec les poteaux équivalait à un cinquième du mur. Les deux battants 32
étaient de bois d'olivier sauvage. Il y fit sculpter des chérubins, des palmes et des fleurs épanouies, et
il les couvrit d'or ; il étendit aussi l'or sur les chérubins et sur les palmes. Il fit de même, pour la 33
porte du temple, des poteaux de bois d'olivier sauvage, ayant le quart de la dimension du mur, et deux 34
battants de bois de cyprès ; chacun des battants était formé de deux planches brisées. Il y fit sculpter 35
des chérubins, des palmes et des fleurs épanouies, et il les couvrit d'or, qu'il étendit sur la sculpture. Il 36
bâtit le parvis intérieur de trois rangées de pierres de taille et d'une rangée de poutres de cèdre. La 37
quatrième année, au mois de Ziv, les fondements de la maison de l'Éternel furent posés ; et la onzième 38
année, au mois de Bul, qui est le huitième mois, la maison fut achevée dans toutes ses parties et telle
qu'elle devait être. Salomon la construisit dans l'espace de sept ans.

Salomon bâtit encore sa maison, ce qui dura treize ans jusqu'à ce qu'il l'eût entièrement achevée. Il **7**, 2
construisit d'abord la maison de la forêt du Liban, longue de cent coudées, large de cinquante coudées,
et haute de trente coudées. Elle reposait sur quatre rangées de colonnes de cèdre, et il y avait des
poutres de cèdre sur les colonnes. On couvrit de cèdre les chambres qui portaient sur les colonnes et 3
qui étaient au nombre de quarante -cinq, quinze par étage. Il y avait trois étages, à chacun desquels 4
se trouvaient des fenêtres les unes vis-à-vis des autres. Toutes les portes et tous les poteaux étaient 5
formés de poutres en carré ; et, à chacun des trois étages, les ouvertures étaient les unes vis-à-vis des
autres. Il fit le portique des colonnes, long de cinquante coudées et large de trente coudées, et un 6
autre portique en avant avec des colonnes et des degrés sur leur front. Il fit le portique du trône, où il 7
rendait la justice, le portique du jugement ; et il le couvrit de cèdre, depuis le sol jusqu'au plafond. Sa 8
maison d'habitation fut construite de la même manière, dans une autre cour, derrière le portique. Et il
fit une maison du même genre que ce portique pour la fille de Pharaon, qu'il avait prise pour femme.
Pour toutes ces constructions on employa de magnifiques pierres, taillées d'après des mesures, sciées 9
avec la scie, intérieurement et extérieurement, et cela depuis les fondements jusqu'aux corniches, et en
dehors jusqu'à la grande cour. Les fondements étaient en pierres magnifiques et de grande dimension, 10
en pierres de dix coudées et en pierres de huit coudées. Au-dessus il y avait encore de magnifiques 11
pierres, taillées d'après des mesures, et du bois de cèdre. La grande cour avait dans tout son circuit 12
trois rangées de pierres de taille et une rangée de poutres de cèdre, comme le parvis intérieur de la
maison de l'Éternel, et comme le portique de la maison. Le roi Salomon fit venir de Tyr Hiram, fils 13, 14
d'une veuve de la tribu de Nephthali, et d'un père Tyrien, qui travaillait sur l'airain. Hiram était rempli
de sagesse, d'intelligence, et de savoir pour faire toutes sortes d'ouvrages d'airain. Il arriva auprès du
roi Salomon, et il exécuta tous ses ouvrages. Il fit les deux colonnes d'airain. La première avait dix- 15
huit coudées de hauteur, et un fil de douze coudées mesurait la circonférence de la seconde. Il fondit 16
deux chapiteaux d'airain, pour mettre sur les sommets des colonnes ; le premier avait cinq coudées de
hauteur, et le second avait cinq coudées de hauteur. Il fit des treillis en forme de réseaux, des festons 17
façonnés en chaînettes, pour les chapiteaux qui étaient sur le sommet des colonnes, sept pour le premier
chapiteau, et sept pour le second chapiteau. Il fit deux rangs de grenades autour de l'un des treillis, 18
pour couvrir le chapiteau qui était sur le sommet d'une des colonnes ; il fit de même pour le second
chapiteau. Les chapiteaux qui étaient sur le sommet des colonnes, dans le portique, figuraient des lis 19
et avaient quatre coudées. Les chapiteaux placés sur les deux colonnes étaient entourés de deux cents 20
grenades, en haut, près du renflement qui était au delà du treillis ; il y avait aussi deux cents grenades
rangées autour du second chapiteau. Il dressa les colonnes dans le portique du temple ; il dressa la 21
colonne de droite, et la nomma Jakin ; puis il dressa la colonne de gauche, et la nomma Boaz. Il y avait 22
sur le sommet des colonnes un travail figurant des lis. Ainsi fut achevé l'ouvrage des colonnes. Il fit la 23
mer de fonte. Elle avait dix coudées d'un bord à l'autre, une forme entièrement ronde, cinq coudées de
hauteur, et une circonférence que mesurait un cordon de trente coudées. Des coloquintes l'entouraient 24
au-dessous de son bord, dix par coudée, faisant tout le tour de la mer ; les coloquintes, disposées sur deux
rangs, étaient fondues avec elle en une seule pièce. Elle était posée sur douze boeufs, dont trois tournés 25
vers le nord, trois tournés vers l'occident, trois tournés vers le midi, et trois tournés vers l'orient ; la
mer était sur eux, et toute la partie postérieure de leur corps était en dedans. Son épaisseur était d'un 26
palme ; et son bord, semblable au bord d'une coupe, était façonné en fleur de lis. Elle contenait deux

27 mille baths. Il fit les dix bases d'airain. Chacune avait quatre coudées de longueur, quatre coudées
28 de largeur, et trois coudées de hauteur. Voici en quoi consistaient ces bases. Elles étaient formées de
29 panneaux, liés aux coins par des montants. Sur les panneaux qui étaient entre les montants il y avait
des lions, des boeufs et des chérubins ; et sur les montants, au-dessus comme au-dessous des lions et des
30 boeufs, il y avait des ornements qui pendaient en festons. Chaque base avait quatre roues d'airain avec
des essieux d'airain ; et aux quatre angles étaient des consoles de fonte, au-dessous du bassin, et au delà
31 des festons. Le couronnement de la base offrait à son intérieur une ouverture avec un prolongement
d'une coudée vers le haut ; cette ouverture était ronde, comme pour les ouvrages de ce genre, et elle avait
une coudée et demie de largeur ; il s'y trouvait aussi des sculptures. Les panneaux étaient carrés, et non
32 arrondis. Les quatre roues étaient sous les panneaux, et les essieux des roues fixés à la base ; chacune
33 avait une coudée et demie de hauteur. Les roues étaient faites comme celles d'un char. Leurs essieux,
34 leurs jantes, leurs rais et leurs moyeux, tout était de fonte. Il y avait aux quatre angles de chaque
35 base quatre consoles d'une même pièce que la base. La partie supérieure de la base se terminait par
36 un cercle d'une demi -coudée de hauteur, et elle avait ses appuis et ses panneaux de la même pièce. Il
grava sur les plaques des appuis, et sur les panneaux, des chérubins, des lions et des palmes, selon les
37 espaces libres, et des guirlandes tout autour. C'est ainsi qu'il fit les dix bases : la fonte, la mesure et
38 la forme étaient les mêmes pour toutes. Il fit dix bassins d'airain. Chaque bassin contenait quarante
39 baths, chaque bassin avait quatre coudées, chaque bassin était sur l'une des dix bases. Il plaça cinq
bases sur le côté droit de la maison, et cinq bases sur le côté gauche de la maison ; et il plaça la mer
40 du côté droit de la maison, au sud -est. Hiram fit les cendriers, les pelles et les coupes. Ainsi Hiram
41 acheva tout l'ouvrage que le roi Salomon lui fit faire pour la maison de l'Éternel ; deux colonnes, avec
les deux chapiteaux et leurs bourrelets sur le sommet des colonnes ; les deux treillis, pour couvrir les
42 deux bourrelets des chapiteaux sur le sommet des colonnes ; les quatre cents grenades pour les deux
treillis, deux rangées de grenades par treillis, pour couvrir les deux bourrelets des chapiteaux sur le
43, 44 sommet des colonnes ; les dix bases, et les dix bassins sur les bases ; la mer, et les douze boeufs sous
45 la mer ; les cendriers, les pelles et les coupes. Tous ces ustensiles que le roi Salomon fit faire à Hiram
46 pour la maison de l'Éternel étaient d'airain poli. Le roi les fit fondre dans la plaine du Jourdain dans
47 un sol argileux, entre Succoth et Tsarthan. Salomon laissa tous ces ustensiles sans vérifier le poids
48 de l'airain, parce qu'ils étaient en très grande quantité. Salomon fit encore tous les autres ustensiles
pour la maison de l'Éternel : l'autel d'or ; la table d'or, sur laquelle on mettait les pains de proposition ;
49 les chandeliers d'or pur, cinq à droite et cinq à gauche, devant le sanctuaire, avec les fleurs, les lampes
50 et les mouchettes d'or ; les bassins, les couteaux, les coupes, les tasses et les brasiers d'or pur ; et les
gonds d'or pour la porte de l'intérieur de la maison à l'entrée du lieu très saint, et pour la porte de la
51 maison à l'entrée du temple. Ainsi fut achevé tout l'ouvrage que le roi Salomon fit pour la maison de
l'Éternel. Puis il apporta l'argent, l'or et les ustensiles, que David, son père, avait consacrés, et il les mit
dans les trésors de la maison de l'Éternel.

8 Alors le roi Salomon assembla près de lui à Jérusalem les anciens d'Israël et tous les chefs des
tribus, les chefs de famille des enfants d'Israël, pour transporter de la cité de David, qui est Sion,
2 l'arche de l'alliance de l'Éternel. Tous les hommes d'Israël se réunirent auprès du roi Salomon, au mois
3 d'Éthanim, qui est le septième mois, pendant la fête. Lorsque tous les anciens d'Israël furent arrivés,
4 les sacrificateurs portèrent l'arche. Ils transportèrent l'arche de l'Éternel, la tente d'assignation, et
tous les ustensiles sacrés qui étaient dans la tente : ce furent les sacrificateurs et les Lévites qui les
5 transportèrent. Le roi Salomon et toute l'assemblée d'Israël convoquée auprès de lui se tinrent devant
l'arche. Ils sacrifièrent des brebis et des boeufs, qui ne purent être ni comptés, ni nombrés, à cause
6 de leur multitude. Les sacrificateurs portèrent l'arche de l'alliance de l'Éternel à sa place, dans le
7 sanctuaire de la maison, dans le lieu très saint, sous les ailes des chérubins. Car les chérubins avaient
8 les ailes étendues sur la place de l'arche, et ils couvraient l'arche et ses barres par-dessus. On avait
donné aux barres une longueur telle que leurs extrémités se voyaient du lieu saint devant le sanctuaire,
9 mais ne se voyaient point du dehors. Elles ont été là jusqu'à ce jour. Il n'y avait dans l'arche que les deux
tables de pierre, que Moïse y déposa en Horeb, lorsque l'Éternel fit alliance avec les enfants d'Israël, à
10 leur sortie du pays d'Égypte. Au moment où les sacrificateurs sortirent du lieu saint, la nuée remplit la
11 maison de l'Éternel. Les sacrificateurs ne purent pas y rester pour faire le service, à cause de la nuée ;
12 car la gloire de l'Éternel remplissait la maison de l'Éternel. Alors Salomon dit : L'Éternel veut habiter
13, 14 dans l'obscurité ! J'ai bâti une maison qui sera ta demeure, un lieu où tu résideras éternellement ! Le
15 roi tourna son visage, et bénit toute l'assemblée d'Israël ; et toute l'assemblée d'Israël était debout. Et
il dit : Béni soit l'Éternel, le Dieu d'Israël, qui a parlé de sa bouche à David, mon père, et qui accomplit
16 par sa puissance ce qu'il avait déclaré en disant : Depuis le jour où j'ai fait sortir d'Égypte mon peuple

d'Israël, je n'ai point choisi de ville parmi toutes les tribus d'Israël pour qu'il y fût bâti une maison où résidât mon nom, mais j'ai choisi David pour qu'il régnât sur mon peuple d'Israël ! David, mon père, 17
avait l'intention de bâtir une maison au nom de l'Éternel, le Dieu d'Israël. Et l'Éternel dit à David, 18
mon père : Puisque tu as eu l'intention de bâtir une maison à mon nom, tu as bien fait d'avoir eu
cette intention. Seulement, ce ne sera pas toi qui bâtiras la maison ; mais ce sera ton fils, sorti de tes 19
entrailles, qui bâtira la maison à mon nom. L'Éternel a accompli la parole qu'il avait prononcée. Je me 20
suis élevé à la place de David, mon père, et je me suis assis sur le trône d'Israël, comme l'avait annoncé
l'Éternel, et j'ai bâti la maison au nom de l'Éternel, le Dieu d'Israël. J'y ai disposé un lieu pour l'arche 21
où est l'alliance de l'Éternel, l'alliance qu'il a faite avec nos pères quand il les fit sortir du pays d'Égypte.
Salomon se plaça devant l'autel de l'Éternel, en face de toute l'assemblée d'Israël. Il étendit ses mains 22
vers le ciel, et il dit : O Éternel, Dieu d'Israël ! Il n'y a point de Dieu semblable à toi, ni en haut dans les 23
cieux, ni en bas sur la terre : tu gardes l'alliance et la miséricorde envers tes serviteurs qui marchent
en ta présence de tout leur coeur ! Ainsi tu as tenu parole à ton serviteur David, mon père ; et ce 24
que tu as déclaré de ta bouche, tu l'accomplis en ce jour par ta puissance. Maintenant, Éternel, Dieu 25
d'Israël, observe la promesse que tu as faite à David, mon père, en disant : Tu ne manqueras jamais
devant moi d'un successeur assis sur le trône d'Israël, pourvu que tes fils prennent garde à leur voie
et qu'ils marchent en ma présence comme tu as marché en ma présence. Oh ! qu'elle s'accomplisse, 26
Dieu d'Israël, la promesse que tu as faite à ton serviteur David, mon père ! Mais quoi ! Dieu habiterait 27
-il véritablement sur la terre ? Voici, les cieux et les cieux des cieux ne peuvent te contenir : combien
moins cette maison que je t'ai bâtie ! Toutefois, Éternel, mon Dieu, sois attentif à la prière de ton 28
serviteur et à sa supplication ; écoute le cri et la prière que t'adresse aujourd'hui ton serviteur. Que 29
tes yeux soient nuit et jour ouverts sur cette maison, sur le lieu dont tu as dit : Là sera mon nom !
Écoute la prière que ton serviteur fait en ce lieu. Daigne exaucer la supplication de ton serviteur et 30
de ton peuple d'Israël, lorsqu'ils prieront en ce lieu ! Exauce du lieu de ta demeure, des cieux, exauce et
pardonne ! Si quelqu'un pèche contre son prochain et qu'on lui impose un serment pour le faire jurer, 31
et s'il vient jurer devant ton autel, dans cette maison, - écoute -le des cieux, agis, et juge tes serviteurs ; 32
condamne le coupable, et fais retomber sa conduite sur sa tête ; rends justice à l'innocent, et traite -le
selon son innocence ! Quand ton peuple d'Israël sera battu par l'ennemi, pour avoir péché contre toi ; 33
s'ils reviennent à toi et rendent gloire à ton nom, s'ils t'adressent des prières et des supplications dans
cette maison, - exauce -les des cieux, pardonne le péché de ton peuple d'Israël, et ramène -les dans le 34
pays que tu as donné à leurs pères ! Quand le ciel sera fermé et qu'il n'y aura point de pluie, à cause de 35
leurs péchés contre toi, s'ils prient dans ce lieu et rendent gloire à ton nom, et s'ils se détournent de leurs
péchés, parce que tu les auras châtiés, - exauce -les des cieux, pardonne le péché de tes serviteurs et 36
de ton peuple d'Israël, à qui tu enseigneras la bonne voie dans laquelle ils doivent marcher, et fais venir
la pluie sur la terre que tu as donnée en héritage à ton peuple ! Quand la famine, la peste, la rouille, 37
la nielle, les sauterelles d'une espèce ou d'une autre, seront dans le pays, quand l'ennemi assiégera
ton peuple dans son pays, dans ses portes, quand il y aura des fléaux ou des maladies quelconques ;
si un homme, si tout ton peuple d'Israël fait entendre des prières et des supplications, et que chacun 38
reconnaisse la plaie de son coeur et étende les mains vers cette maison, - exauce -le des cieux, du lieu 39
de ta demeure, et pardonne ; agis, et rends à chacun selon ses voies, toi qui connais le coeur de chacun,
car seul tu connais le coeur de tous les enfants des hommes, et ils te craindront tout le temps qu'ils 40
vivront dans le pays que tu as donné à nos pères ! Quand l'étranger, qui n'est pas de ton peuple d'Israël, 41
viendra d'un pays lointain, à cause de ton nom, car on saura que ton nom est grand, ta main forte, et 42
ton bras étendu, quand il viendra prier dans cette maison, - exauce -le des cieux, du lieu de ta demeure, 43
et accorde à cet étranger tout ce qu'il te demandera, afin que tous les peuples de la terre connaissent ton
nom pour te craindre, comme ton peuple d'Israël, et sachent que ton nom est invoqué sur cette maison
que j'ai bâtie ! Quand ton peuple sortira pour combattre son ennemi, en suivant la voie que tu lui auras 44
prescrite ; s'ils adressent à l'Éternel des prières, les regards tournés vers la ville que tu as choisie et vers
la maison que j'ai bâtie à ton nom, exauce des cieux leurs prières et leurs supplications, et fais -leur 45
droit ! Quand ils pécheront contre toi, car il n'y a point d'homme qui ne pèche, quand tu seras irrité 46
contre eux et que tu les livreras à l'ennemi, qui les emmènera captifs dans un pays ennemi, lointain
ou rapproché ; s'ils rentrent en eux-mêmes dans le pays où ils seront captifs, s'ils reviennent à toi et 47
t'adressent des supplications dans le pays de ceux qui les ont emmenés, et qu'ils disent : Nous avons
péché, nous avons commis des iniquités, nous avons fait le mal ! s'ils reviennent à toi de tout leur coeur 48
et de toute leur âme, dans le pays de leurs ennemis qui les ont emmenés captifs, s'ils t'adressent des
prières, les regards tournés vers leur pays que tu as donné à leurs pères, vers la ville que tu as choisie et
vers la maison que j'ai bâtie à ton nom, - exauce des cieux, du lieu de ta demeure, leurs prières et leurs 49
supplications, et fais -leur droit ; pardonne à ton peuple ses péchés et toutes ses transgressions contre 50

51 toi ; excite la compassion de ceux qui les retiennent captifs, afin qu'ils aient pitié d'eux, car ils sont ton
52 peuple et ton héritage, et tu les as fait sortir d'Égypte, du milieu d'une fournaise de fer ! Que tes yeux
soient ouverts sur la supplication de ton serviteur et sur la supplication de ton peuple d'Israël, pour les
53 exaucer en tout ce qu'ils te demanderont ! Car tu les as séparés de tous les autres peuples de la terre
pour en faire ton héritage, comme tu l'as déclaré par Moïse, ton serviteur, quand tu fis sortir d'Égypte
54 nos pères, Seigneur Éternel ! Lorsque Salomon eut achevé d'adresser à l'Éternel toute cette prière et
cette supplication, il se leva de devant l'autel de l'Éternel, où il était agenouillé, les mains étendues
55, 56 vers le ciel. Debout, il bénit à haute voix toute l'assemblée d'Israël, en disant : Béni soit l'Éternel, qui
a donné du repos à son peuple d'Israël, selon toutes ses promesses ! De toutes les bonnes paroles qu'il
57 avait prononcées par Moïse, son serviteur, aucune n'est restée sans effet. Que l'Éternel, notre Dieu, soit
58 avec nous, comme il a été avec nos pères ; qu'il ne nous abandonne point et ne nous délaisse point, mais
qu'il incline nos coeurs vers lui, afin que nous marchions dans toutes ses voies, et que nous observions
59 ses commandements, ses lois et ses ordonnances, qu'il a prescrits à nos pères ! Que ces paroles, objet
de mes supplications devant l'Éternel, soient jour et nuit présentes à l'Éternel, notre Dieu, et qu'il
60 fasse en tout temps droit à son serviteur et à son peuple d'Israël, afin que tous les peuples de la terre
61 reconnaissent que l'Éternel est Dieu, qu'il n'y en a point d'autre ! Que votre coeur soit tout à l'Éternel,
62 notre Dieu, comme il l'est aujourd'hui, pour suivre ses lois et pour observer ses commandements. Le
63 roi et tout Israël avec lui offrirent des sacrifices devant l'Éternel. Salomon immola vingt -deux mille
boeufs et cent vingt mille brebis pour le sacrifice d'actions de grâces qu'il offrit à l'Éternel. Ainsi le roi
64 et tous les enfants d'Israël firent la dédicace de la maison de l'Éternel. En ce jour, le roi consacra le
milieu du parvis, qui est devant la maison de l'Éternel ; car il offrit là les holocaustes, les offrandes, et
les graisses des sacrifices d'actions de grâces, parce que l'autel d'airain qui est devant l'Éternel était
trop petit pour contenir les holocaustes, les offrandes, et les graisses des sacrifices d'actions de grâces.
65 Salomon célébra la fête en ce temps -là, et tout Israël avec lui. Une grande multitude, venue depuis les
environs de Hamath jusqu'au torrent d'Égypte, s'assembla devant l'Éternel, notre Dieu, pendant sept
66 jours, et sept autres jours, soit quatorze jours. Le huitième jour, il renvoya le peuple. Et ils bénirent le
roi, et s'en allèrent dans leurs tentes, joyeux et le coeur content pour tout le bien que l'Éternel avait fait
à David, son serviteur, et à Israël, son peuple.

9 Lorsque Salomon eut achevé de bâtir la maison de l'Éternel, la maison du roi, et tout ce qu'il lui
2, 3 plut de faire, l'Éternel apparut à Salomon une seconde fois, comme il lui était apparu à Gabaon. Et
l'Éternel lui dit : J'exauce ta prière et ta supplication que tu m'as adressées, je sanctifie cette maison
4 que tu as bâtie pour y mettre à jamais mon nom, et j'aurai toujours là mes yeux et mon coeur. Et
toi, si tu marches en ma présence comme a marché David, ton père, avec sincérité de coeur et avec
5 droiture, faisant tout ce que je t'ai commandé, si tu observes mes lois et mes ordonnances, j'établirai
pour toujours le trône de ton royaume en Israël, comme je l'ai déclaré à David, ton père, en disant : Tu
6 ne manqueras jamais d'un successeur sur le trône d'Israël. Mais si vous vous détournez de moi, vous et
vos fils, si vous n'observez pas mes commandements, mes lois que je vous ai prescrites, et si vous allez
7 servir d'autres dieux et vous prosterner devant eux, j'exterminerai Israël du pays que je lui ai donné,
je rejetterai loin de moi la maison que j'ai consacrée à mon nom, et Israël sera un sujet de sarcasme et
8 de raillerie parmi tous les peuples. Et si haut placée qu'ait été cette maison, quiconque passera près
d'elle sera dans l'étonnement et sifflera. On dira : Pourquoi l'Éternel a-t-il ainsi traité ce pays et cette
9 maison ? Et l'on répondra : Parce qu'ils ont abandonné l'Éternel, leur Dieu, qui a fait sortir leurs pères
du pays d'Égypte, parce qu'ils se sont attachés à d'autres dieux, se sont prosternés devant eux et les
10 ont servis ; voilà pourquoi l'Éternel a fait venir sur eux tous ces maux. Au bout de vingt ans, Salomon
11 avait bâti les deux maisons, la maison de l'Éternel et la maison du roi. Alors, comme Hiram, roi de
Tyr, avait fourni à Salomon des bois de cèdre et des bois de cyprès, et de l'or, autant qu'il en voulut,
12 le roi Salomon donna à Hiram vingt villes dans le pays de Galilée. Hiram sortit de Tyr, pour voir les
13 villes que lui donnait Salomon. Mais elles ne lui plurent point, et il dit : Quelles villes m'as-tu données
14 là, mon frère ? Et il les appela pays de Cabul, nom qu'elles ont conservé jusqu'à ce jour. Hiram avait
15 envoyé au roi cent vingt talents d'or. Voici ce qui concerne les hommes de corvée que leva le roi Salomon
pour bâtir la maison de l'Éternel et sa propre maison, Millo, et le mur de Jérusalem, Hatsor, Meguiddo
16 et Guézer. Pharaon, roi d'Égypte, était venu s'emparer de Guézer, l'avait incendiée, et avait tué les
Cananéens qui habitaient dans la ville. Puis il l'avait donnée pour dot à sa fille, femme de Salomon.
17, 18, 19 Et Salomon bâtit Guézer, Beth-Horon la basse, Baalath, et Thadmor, au désert dans le pays, toutes
les villes servant de magasins et lui appartenant, les villes pour les chars, les villes pour la cavalerie,

et tout ce qu'il plut à Salomon de bâtir à Jérusalem, au Liban, et dans tout le pays dont il était le
souverain. Tout le peuple qui était resté des Amoréens, des Héthiens, des Phéréziens, des Héviens et 20
des Jébusiens, ne faisant point partie des enfants d'Israël, leurs descendants qui étaient restés après 21
eux dans le pays et que les enfants d'Israël n'avaient pu dévouer par interdit, Salomon les leva comme
esclaves de corvée, ce qu'ils ont été jusqu'à ce jour. Mais Salomon n'employa point comme esclaves 22
les enfants d'Israël ; car ils étaient des hommes de guerre, ses serviteurs, ses chefs, ses officiers, les
commandants de ses chars et de sa cavalerie. Les chefs préposés par Salomon sur les travaux étaient 23
au nombre de cinq cent cinquante, chargés de surveiller les ouvriers. La fille de Pharaon monta de la 24
cité de David dans sa maison que Salomon lui avait construite. Ce fut alors qu'il bâtit Millo. Salomon 25
offrit trois fois dans l'année des holocaustes et des sacrifices d'actions de grâces sur l'autel qu'il avait
bâti à l'Éternel, et il brûla des parfums sur celui qui était devant l'Éternel. Et il acheva la maison.
Le roi Salomon construisit des navires à Etsjon-Guéber, près d'Éloth, sur les bords de la mer Rouge, 26
dans le pays d'Édom. Et Hiram envoya sur ces navires, auprès des serviteurs de Salomon, ses propres 27
serviteurs, des matelots connaissant la mer. Ils allèrent à Ophir, et ils y prirent de l'or, quatre cent 28
vingt talents, qu'ils apportèrent au roi Salomon.

La reine de Séba apprit la renommée que possédait Salomon, à la gloire de l'Éternel, et elle vint **10**
pour l'éprouver par des énigmes. Elle arriva à Jérusalem avec une suite fort nombreuse, et avec des 2
chameaux portant des aromates, de l'or en très grande quantité, et des pierres précieuses. Elle se rendit
auprès de Salomon, et elle lui dit tout ce qu'elle avait dans le coeur. Salomon répondit à toutes ses 3
questions, et il n'y eut rien que le roi ne sût lui expliquer. La reine de Séba vit toute la sagesse de 4
Salomon, et la maison qu'il avait bâtie, et les mets de sa table, et la demeure de ses serviteurs, et les 5
fonctions et les vêtements de ceux qui le servaient, et ses échansons, et ses holocaustes qu'il offrait dans
la maison de l'Éternel. Hors d'elle même, elle dit au roi : C'était donc vrai ce que j'ai appris dans mon 6
pays au sujet de ta position et de ta sagesse ! Je ne le croyais pas, avant d'être venue et d'avoir vu de 7
mes yeux. Et voici, on ne m'en a pas dit la moitié. Tu as plus de sagesse et de prospérité que la renommée
ne me l'a fait connaître. Heureux tes gens, heureux tes serviteurs qui sont continuellement devant toi, 8
qui entendent ta sagesse ! Béni soit l'Éternel, ton Dieu, qui t'a accordé la faveur de te placer sur le 9
trône d'Israël ! C'est parce que l'Éternel aime à toujours Israël, qu'il t'a établi roi pour que tu fasses
droit et justice. Elle donna au roi cent vingt talents d'or, une très grande quantité d'aromates, et des 10
pierres précieuses. Il ne vint plus autant d'aromates que la reine de Séba en donna au roi Salomon.
Les navires de Hiram, qui apportèrent de l'or d'Ophir, amenèrent aussi d'Ophir une grande quantité de 11
bois de sandal et des pierres précieuses. Le roi fit avec le bois de sandal des balustrades pour la maison 12
de l'Éternel et pour la maison du roi, et des harpes et des luths pour les chantres. Il ne vint plus de ce
bois de sandal, et on n'en a plus vu jusqu'à ce jour. Le roi Salomon donna à la reine de Séba tout ce 13
qu'elle désira, ce qu'elle demanda, et lui fit en outre des présents dignes d'un roi tel que Salomon. Puis
elle s'en retourna et alla dans son pays, elle et ses serviteurs. Le poids de l'or qui arrivait à Salomon 14
chaque année était de six cent soixante -six talents d'or, outre ce qu'il retirait des négociants et du 15
trafic des marchands, de tous les rois d'Arabie, et des gouverneurs du pays. Le roi Salomon fit deux 16
cents grands boucliers d'or battu, pour chacun desquels il employa six cents sicles d'or, et trois cents 17
autres boucliers d'or battu, pour chacun desquels il employa trois mines d'or ; et le roi les mit dans la
maison de la forêt du Liban. Le roi fit un grand trône d'ivoire, et le couvrit d'or pur. Ce trône avait 18, 19
six degrés, et la partie supérieure en était arrondie par derrière ; il y avait des bras de chaque côté
du siège ; deux lions étaient près des bras, et douze lions sur les six degrés de part et d'autre. Il ne 20
s'est rien fait de pareil pour aucun royaume. Toutes les coupes du roi Salomon étaient d'or, et toute la 21
vaisselle de la maison de la forêt du Liban était d'or pur. Rien n'était d'argent : on n'en faisait aucun
cas du temps de Salomon. Car le roi avait en mer des navires de Tarsis avec ceux de Hiram ; et tous les 22
trois ans arrivaient les navires de Tarsis, apportant de l'or et de l'argent, de l'ivoire, des singes et des
paons. Le roi Salomon fut plus grand que tous les rois de la terre par les richesses et par la sagesse. 23
Tout le monde cherchait à voir Salomon, pour entendre la sagesse que Dieu avait mise dans son coeur. 24
Et chacun apportait son présent, des objets d'argent et des objets d'or, des vêtements, des armes, des 25
aromates, des chevaux et des mulets ; et il en était ainsi chaque année. Salomon rassembla des chars 26
et de la cavalerie ; il avait quatorze cents chars et douze mille cavaliers, qu'il plaça dans les villes où il
tenait ses chars et à Jérusalem près du roi. Le roi rendit l'argent aussi commun à Jérusalem que les 27
pierres, et les cèdres aussi nombreux que les sycomores qui croissent dans la plaine. C'était de l'Égypte 28
que Salomon tirait ses chevaux ; une caravane de marchands du roi les allait chercher par troupes à
un prix fixe : un char montait et sortait d'Égypte pour six cents sicles d'argent, et un cheval pour cent 29
cinquante sicles. Ils en amenaient de même avec eux pour tous les rois des Héthiens et pour les rois de
Syrie.

11 Le roi Salomon aima beaucoup de femmes étrangères, outre la fille de Pharaon : des Moabites, des
2 Ammonites, des Édomites, des Sidoniennes, des Héthiennes, appartenant aux nations dont l'Éternel
avait dit aux enfants d'Israël : Vous n'irez point chez elles, et elles ne viendront point chez vous ; elles
tourneraient certainement vos coeurs du côté de leurs dieux. Ce fut à ces nations que s'attacha Salomon,
3 entraîné par l'amour. Il eut sept cents princesses pour femmes et trois cents concubines ; et ses femmes
4 détournèrent son coeur. À l'époque de la vieillesse de Salomon, ses femmes inclinèrent son coeur vers
d'autres dieux ; et son coeur ne fut point tout entier à l'Éternel, son Dieu, comme l'avait été le coeur de
5 David, son père. Salomon alla après Astarté, divinité des Sidoniens, et après Milcom, l'abomination
6 des Ammonites. Et Salomon fit ce qui est mal aux yeux de l'Éternel, et il ne suivit point pleinement
7 l'Éternel, comme David, son père. Alors Salomon bâtit sur la montagne qui est en face de Jérusalem
8 un haut lieu pour Kemosch, l'abomination de Moab, et pour Moloc, l'abomination des fils d'Ammon. Et
il fit ainsi pour toutes ses femmes étrangères, qui offraient des parfums et des sacrifices à leurs dieux.
9 L'Éternel fut irrité contre Salomon, parce qu'il avait détourné son coeur de l'Éternel, le Dieu d'Israël, qui
10 lui était apparu deux fois. Il lui avait à cet égard défendu d'aller après d'autres dieux ; mais Salomon
11 n'observa point les ordres de l'Éternel. Et l'Éternel dit à Salomon : Puisque tu as agi de la sorte, et
que tu n'as point observé mon alliance et mes lois que je t'avais prescrites, je déchirerai le royaume de
12 dessus toi et je le donnerai à ton serviteur. Seulement, je ne le ferai point pendant ta vie, à cause de
13 David, ton père. C'est de la main de ton fils que je l'arracherai. Je n'arracherai cependant pas tout le
royaume ; je laisserai une tribu à ton fils, à cause de David, mon serviteur, et à cause de Jérusalem, que
14, 15 j'ai choisie. L'Éternel suscita un ennemi à Salomon : Hadad, l'Édomite, de la race royale d'Édom. Dans
le temps où David battit Édom, Joab, chef de l'armée, étant monté pour enterrer les morts, tua tous les
16 mâles qui étaient en Édom ; il y resta six mois avec tout Israël, jusqu'à ce qu'il en eût exterminé tous
17 les mâles. Ce fut alors qu'Hadad prit la fuite avec des Édomites, serviteurs de son père, pour se rendre
18 en Égypte. Hadad était encore un jeune garçon. Partis de Madian, ils allèrent à Paran, prirent avec
eux des hommes de Paran, et arrivèrent en Égypte auprès de Pharaon, roi d'Égypte, Pharaon donna
19 une maison à Hadad, pourvut à sa subsistance, et lui accorda des terres. Hadad trouva grâce aux yeux
de Pharaon, à tel point que Pharaon lui donna pour femme la soeur de sa femme, la soeur de la reine
20 Thachpenès. La soeur de Thachpenès lui enfanta son fils Guenubath. Thachpenès le sevra dans la
maison de Pharaon ; et Guenubath fut dans la maison de Pharaon, au milieu des enfants de Pharaon.
21 Lorsque Hadad apprit en Égypte que David était couché avec ses pères, et que Joab, chef de l'armée,
22 était mort, il dit à Pharaon : Laisse-moi aller dans mon pays. Et Pharaon lui dit : Que te manque -t-il
23 auprès de moi, pour que tu désires aller dans ton pays ? Il répondit : Rien, mais laisse-moi partir. Dieu
suscita un autre ennemi à Salomon : Rezon, fils d'Éliada, qui s'était enfui de chez son maître Hadadézer,
24 roi de Tsoba. Il avait rassemblé des gens auprès de lui, et il était chef de bande, lorsque David massacra
25 les troupes de son maître. Ils allèrent à Damas, et s'y établirent, et ils régnèrent à Damas. Il fut un
ennemi d'Israël pendant toute la vie de Salomon, en même temps qu'Hadad lui faisait du mal, et il avait
26 Israël en aversion. Il régna sur la Syrie. Jéroboam aussi, serviteur de Salomon, leva la main contre le
27 roi. Il était fils de Nebath, Éphratien de Tseréda, et il avait pour mère une veuve nommée Tserua. Voici
à quelle occasion il leva la main contre le roi. Salomon bâtissait Millo, et fermait la brèche de la cité de
28 David, son père. Jéroboam était fort et vaillant ; et Salomon, ayant vu ce jeune homme à l'oeuvre, lui
29 donna la surveillance de tous les gens de corvée de la maison de Joseph. Dans ce temps -là, Jéroboam,
étant sorti de Jérusalem, fut rencontré en chemin par le prophète Achija de Silo, revêtu d'un manteau
30 neuf. Ils étaient tous deux seuls dans les champs. Achija saisit le manteau neuf qu'il avait sur lui,
31 le déchira en douze morceaux, et dit à Jéroboam : Prends pour toi dix morceaux ! Car ainsi parle
l'Éternel, le Dieu d'Israël : Voici, je vais arracher le royaume de la main de Salomon, et je te donnerai
32 dix tribus. Mais il aura une tribu, à cause de mon serviteur David, et à cause de Jérusalem, la ville que
33 j'ai choisie sur toutes les tribus d'Israël. Et cela, parce qu'ils m'ont abandonné, et se sont prosternés
devant Astarté, divinité des Sidoniens, devant Kemosch, dieu de Moab, et devant Milcom, dieu des fils
d'Ammon, et parce qu'ils n'ont point marché dans mes voies pour faire ce qui est droit à mes yeux et
34 pour observer mes lois et mes ordonnances, comme l'a fait David, père de Salomon. Je n'ôterai pas de
sa main tout le royaume, car je le maintiendrai prince tout le temps de sa vie, à cause de David, mon
35 serviteur, que j'ai choisi, et qui a observé mes commandements et mes lois. Mais j'ôterai le royaume de
36 la main de son fils, et je t'en donnerai dix tribus ; je laisserai une tribu à son fils, afin que David, mon
serviteur, ait toujours une lampe devant moi à Jérusalem, la ville que j'ai choisie pour y mettre mon
37, 38 nom. Je te prendrai, et tu régneras sur tout ce que ton âme désirera, tu seras roi d'Israël. Si tu obéis
à tout ce que je t'ordonnerai, si tu marches dans mes voies et si tu fais ce qui est droit à mes yeux, en
observant mes lois et mes commandements, comme l'a fait David, mon serviteur, je serai avec toi, je te

bâtirai une maison stable, comme j'en ai bâti une à David, et je te donnerai Israël. J'humilierai par là 39
la postérité de David, mais ce ne sera pas pour toujours. Salomon chercha à faire mourir Jéroboam. Et 40
Jéroboam se leva et s'enfuit en Égypte auprès de Schischak, roi d'Égypte ; il demeura en Égypte jusqu'à
la mort de Salomon. Le reste des actions de Salomon, tout ce qu'il a fait, et sa sagesse, cela n'est-il pas 41
écrit dans le livre des actes de Salomon ? Salomon régna quarante ans à Jérusalem sur tout Israël. 42
Puis Salomon se coucha avec ses pères, et il fut enterré dans la ville de David, son père. Roboam, son 43
fils, régna à sa place.

Roboam se rendit à Sichem, car tout Israël était venu à Sichem pour le faire roi. Lorsque Jéroboam, **12**, 2
fils de Nebath, eut des nouvelles, il était encore en Égypte, où il s'était enfui loin du roi Salomon, et
c'était en Égypte qu'il demeurait. On l'envoya appeler. Alors Jéroboam et toute l'assemblée d'Israël 3
vinrent à Roboam et lui parlèrent ainsi : Ton père a rendu notre joug dur ; toi maintenant, allège cette 4
rude servitude et le joug pesant que nous a imposé ton père. Et nous te servirons. Il leur dit : Allez, 5
et revenez vers moi dans trois jours. Et le peuple s'en alla. Le roi Roboam consulta les vieillards qui 6
avaient été auprès de Salomon, son père, pendant sa vie, et il dit : Que conseillez -vous de répondre à
ce peuple ? Et voici ce qu'ils lui dirent : Si aujourd'hui tu rends service à ce peuple, si tu leur cèdes, et 7
si tu leur réponds par des paroles bienveillantes, ils seront pour toujours tes serviteurs. Mais Roboam 8
laissa le conseil que lui donnaient les vieillards, et il consulta les jeunes gens qui avaient grandi avec lui
et qui l'entouraient. Il leur dit : Que conseillez -vous de répondre à ce peuple qui me tient ce langage : 9
Allège le joug que nous a imposé ton père ? Et voici ce que lui dirent les jeunes gens qui avaient grandi 10
avec lui : Tu parleras ainsi à ce peuple qui t'a tenu ce langage : Ton père a rendu notre joug pesant,
et toi, allège -le-nous ! tu leur parleras ainsi : Mon petit doigt est plus gros que les reins de mon père.
Maintenant, mon père vous a chargés d'un joug pesant, et moi je vous le rendrai plus pesant ; mon père 11
vous a châtiés avec des fouets, et moi je vous châtierai avec des scorpions. Jéroboam et tout le peuple 12
vinrent à Roboam le troisième jour, suivant ce qu'avait dit le roi : Revenez vers moi dans trois jours. Le 13
roi répondit durement au peuple. Il laissa le conseil que lui avaient donné les vieillards, et il leur parla 14
ainsi d'après le conseil des jeunes gens : Mon père a rendu votre joug pesant, et moi je vous le rendrai
plus pesant ; mon père vous a châtiés avec des fouets, et moi je vous châtierai avec des scorpions. Ainsi 15
le roi n'écouta point le peuple ; car cela fut dirigé par l'Éternel, en vue de l'accomplissement de la parole
que l'Éternel avait dite par Achija de Silo à Jéroboam, fils de Nebath. Lorsque tout Israël vit que le 16
roi ne l'écoutait pas, le peuple répondit au roi : Quelle part avons-nous avec David ? Nous n'avons point
d'héritage avec le fils d'Isaï ! À tes tentes, Israël ! Maintenant, pourvois à ta maison, David ! Et Israël
s'en alla dans ses tentes. Les enfants d'Israël qui habitaient les villes de Juda furent les seuls sur 17
qui régna Roboam. Alors le roi Roboam envoya Adoram, qui était préposé aux impôts. Mais Adoram 18
fut lapidé par tout Israël, et il mourut. Et le roi Roboam se hâta de monter sur un char, pour s'enfuir
à Jérusalem. C'est ainsi qu'Israël s'est détaché de la maison de David jusqu'à ce jour. Tout Israël 19, 20
ayant appris que Jéroboam était de retour, ils l'envoyèrent appeler dans l'assemblée, et ils le firent
roi sur tout Israël. La tribu de Juda fut la seule qui suivit la maison de David. Roboam, arrivé à 21
Jérusalem, rassembla toute la maison de Juda et la tribu de Benjamin, cent quatre-vingt mille hommes
d'élite propres à la guerre, pour qu'ils combattissent contre la maison d'Israël afin de la ramener sous la
domination de Roboam, fils de Salomon. Mais la parole de Dieu fut ainsi adressée à Schemaeja, homme 22
de Dieu : Parle à Roboam, fils de Salomon, roi de Juda, et à toute la maison de Juda et de Benjamin, 23
et au reste du peuple. Et dis -leur : Ainsi parle l'Éternel : Ne montez point, et ne faites pas la guerre à 24
vos frères, les enfants d'Israël ! Que chacun de vous retourne dans sa maison, car c'est de par moi que
cette chose est arrivée. Ils obéirent à la parole de l'Éternel, et ils s'en retournèrent, selon la parole de
l'Éternel. Jéroboam bâtit Sichem sur la montagne d'Éphraïm, et il y demeura ; puis il en sortit, et bâtit 25
Penuel. Jéroboam dit en son coeur : Le royaume pourrait bien maintenant retourner à la maison de 26
David. Si ce peuple monte à Jérusalem pour faire des sacrifices dans la maison de l'Éternel, le coeur de 27
ce peuple retournera à son seigneur, à Roboam, roi de Juda, et ils me tueront et retourneront à Roboam,
roi de Juda. Après s'être consulté, le roi fit deux veaux d'or, et il dit au peuple : Assez longtemps vous 28
êtes montés à Jérusalem ; Israël ! voici ton Dieu, qui t'a fait sortir du pays d'Égypte. Il plaça l'un de 29
ces veaux à Béthel, et il mit l'autre à Dan. Ce fut là une occasion de péché. Le peuple alla devant l'un 30
des veaux jusqu'à Dan. Jéroboam fit une maison de hauts lieux, et il créa des sacrificateurs pris parmi 31
tout le peuple et n'appartenant point aux fils de Lévi. Il établit une fête au huitième mois, le quinzième 32
jour du mois, comme la fête qui se célébrait en Juda, et il offrit des sacrifices sur l'autel. Voici ce qu'il fit
à Béthel afin que l'on sacrifiât aux veaux qu'il avait faits. Il plaça à Béthel les prêtres des hauts lieux
qu'il avait élevés. Et il monta sur l'autel qu'il avait fait à Béthel, le quinzième jour du huitième mois, 33
mois qu'il avait choisi de son gré. Il fit une fête pour les enfants d'Israël, et il monta sur l'autel pour
brûler des parfums.

13 Voici, un homme de Dieu arriva de Juda à Béthel, par la parole de l'Éternel, pendant que Jéroboam
2 se tenait à l'autel pour brûler des parfums. Il cria contre l'autel, par la parole de l'Éternel, et il dit :
Autel ! autel ! ainsi parle l'Éternel : Voici, il naîtra un fils à la maison de David ; son nom sera Josias ;
il immolera sur toi les prêtres des hauts lieux qui brûlent sur toi des parfums, et l'on brûlera sur toi
3 des ossements d'hommes ! Et le même jour il donna un signe, en disant : C'est ici le signe que l'Éternel
4 a parlé : Voici, l'autel se fendra, et la cendre qui est dessus sera répandue. Lorsque le roi entendit la
parole que l'homme de Dieu avait criée contre l'autel de Béthel, il avança la main de dessus l'autel,
en disant : Saisissez le ! Et la main que Jéroboam avait étendue contre lui devint sèche, et il ne put
5 la ramener à soi. L'autel se fendit, et la cendre qui était dessus fut répandue, selon le signe qu'avait
6 donné l'homme de Dieu, par la parole de l'Éternel. Alors le roi prit la parole, et dit à l'homme de Dieu :
Implore l'Éternel, ton Dieu, et prie pour moi, afin que je puisse retirer ma main. L'homme de Dieu
7 implora l'Éternel, et le roi put retirer sa main, qui fut comme auparavant. Le roi dit à l'homme de
Dieu : Entre avec moi dans la maison, tu prendras quelque nourriture, et je te donnerai un présent.
8 L'homme de Dieu dit au roi : Quand tu me donnerais la moitié de ta maison, je n'entrerais pas avec
9 toi. Je ne mangerai point de pain, et je ne boirai point d'eau dans ce lieu -ci ; car cet ordre m'a été
donné, par la parole de l'Éternel : Tu ne mangeras point de pain et tu ne boiras point d'eau, et tu ne
10 prendras pas à ton retour le chemin par lequel tu seras allé. Et il s'en alla par un autre chemin, il ne
11 prit pas à son retour le chemin par lequel il était venu à Béthel. Or il y avait un vieux prophète qui
demeurait à Béthel. Ses fils vinrent lui raconter toutes les choses que l'homme de Dieu avait faites à
12 Béthel ce jour -là, et les paroles qu'il avait dites au roi. Lorsqu'ils en eurent fait le récit à leur père, il
leur dit : Par quel chemin s'en est-il allé ? Ses fils avaient vu par quel chemin s'en était allé l'homme
13 de Dieu qui était venu de Juda. Et il dit à ses fils : Sellez -moi l'âne. Ils lui sellèrent l'âne, et il monta
14 dessus. Il alla après l'homme de Dieu, et il le trouva assis sous un térébinthe. Il lui dit : Es-tu l'homme
15 de Dieu qui est venu de Juda ? Il répondit : Je le suis. Alors il lui dit : Viens avec moi à la maison, et
16 tu prendras quelque nourriture. Mais il répondit : Je ne puis ni retourner avec toi, ni entrer chez toi.
17 Je ne mangerai point de pain, je ne boirai point d'eau avec toi en ce lieu -ci ; car il m'a été dit, par la
parole de l'Éternel : Tu n'y mangeras point de pain et tu n'y boiras point d'eau, et tu ne prendras pas à
18 ton retour le chemin par lequel tu seras allé. Et il lui dit : Moi aussi, je suis prophète comme toi ; et un
ange m'a parlé de la part de l'Éternel, et m'a dit : Ramène -le avec toi dans ta maison, et qu'il mange du
19 pain et boive de l'eau. Il lui mentait. L'homme de Dieu retourna avec lui, et il mangea du pain et but de
20 l'eau dans sa maison. Comme ils étaient assis à table, la parole de l'Éternel fut adressée au prophète
21 qui l'avait ramené. Et il cria à l'homme de Dieu qui était venu de Juda : Ainsi parle l'Éternel : Parce
que tu as été rebelle à l'ordre de l'Éternel, et que tu n'as pas observé le commandement que l'Éternel,
22 ton Dieu, t'avait donné ; parce que tu es retourné, et que tu as mangé du pain et bu de l'eau dans le
lieu dont il t'avait dit : Tu n'y mangeras point de pain et tu n'y boiras point d'eau, -ton cadavre n'entrera
23 pas dans le sépulcre de tes pères. Et quand le prophète qu'il avait ramené eut mangé du pain et qu'il
24 eut bu de l'eau, il sella l'âne pour lui. L'homme de Dieu s'en alla : et il fut rencontré dans le chemin par
un lion qui le tua. Son cadavre était étendu dans le chemin ; l'âne resta près de lui, et le lion se tint à
25 côté du cadavre. Et voici, des gens qui passaient virent le cadavre étendu dans le chemin et le lion se
tenant à côté du cadavre ; et ils en parlèrent à leur arrivée dans la ville où demeurait le vieux prophète.
26 Lorsque le prophète qui avait ramené du chemin l'homme de Dieu l'eut appris, il dit : C'est l'homme de
Dieu qui a été rebelle à l'ordre de l'Éternel, et l'Éternel l'a livré au lion, qui l'a déchiré et l'a fait mourir,
27 selon la parole que l'Éternel lui avait dite. Puis, s'adressant à ses fils, il dit : Sellez -moi l'âne. Ils le
28 sellèrent, et il partit. Il trouva le cadavre étendu dans le chemin, et l'âne et le lion qui se tenaient à
29 côté du cadavre. Le lion n'avait pas dévoré le cadavre et n'avait pas déchiré l'âne. Le prophète releva
le cadavre de l'homme de Dieu, le plaça sur l'âne, et le ramena ; et le vieux prophète rentra dans la ville
30 pour le pleurer et pour l'enterrer. Il mit son cadavre dans le sépulcre, et l'on pleura sur lui, en disant :
31 Hélas, mon frère ! Après l'avoir enterré, il dit à ses fils : Quand je serai mort, vous m'enterrerez dans le
32 sépulcre où est enterré l'homme de Dieu, vous déposerez mes os à côté de ses os. Car elle s'accomplira,
la parole qu'il a criée, de la part de l'Éternel, contre l'autel de Béthel et contre toutes les maisons des
33 hauts lieux qui sont dans les villes de Samarie. Après cet événement, Jéroboam ne se détourna point
de sa mauvaise voie. Il créa de nouveau des prêtres des hauts lieux pris parmi tout le peuple ; quiconque
34 en avait le désir, il le consacrait prêtre des hauts lieux. Ce fut là une occasion de péché pour la maison
de Jéroboam, et c'est pour cela qu'elle a été exterminée et détruite de dessus la face de la terre.

14, 2 Dans ce temps -là, Abija, fils de Jéroboam, devint malade. Et Jéroboam dit à sa femme : Lève -toi,
je te prie, et déguise -toi pour qu'on ne sache pas que tu es la femme de Jéroboam, et va à Silo. Voici,
3 là est Achija, le prophète ; c'est lui qui m'a dit que je serais roi de ce peuple. Prends avec toi dix pains,

des gâteaux et un vase de miel, et entre chez lui ; il te dira ce qui arrivera à l'enfant. La femme de 4
Jéroboam fit ainsi ; elle se leva, alla à Silo, et entra dans la maison d'Achija. Achija ne pouvait plus
voir, car il avait les yeux fixes par suite de la vieillesse. L'Éternel avait dit à Achija : La femme de 5
Jéroboam va venir te consulter au sujet de son fils, parce qu'il est malade. Tu lui parleras de telle
et de telle manière. Quand elle arrivera, elle se donnera pour une autre. Lorsque Achija entendit le 6
bruit de ses pas, au moment où elle franchissait la porte, il dit : Entre, femme de Jéroboam ; pourquoi
veux-tu te donner pour une autre ? Je suis chargé de t'annoncer des choses dures. Va, dis à Jéroboam : 7
Ainsi parle l'Éternel, le Dieu d'Israël : Je t'ai élevé du milieu du peuple, je t'ai établi chef de mon peuple
d'Israël, j'ai arraché le royaume de la maison de David et je te l'ai donné. Et tu n'as pas été comme mon 8
serviteur David, qui a observé mes commandements et qui a marché après moi de tout son coeur, ne
faisant que ce qui est droit à mes yeux. Tu as agi plus mal que tous ceux qui ont été avant toi, tu es allé 9
te faire d'autres dieux, et des images de fonte pour m'irriter, et tu m'as rejeté derrière ton dos ! Voilà 10
pourquoi je vais faire venir le malheur sur la maison de Jéroboam ; j'exterminerai quiconque appartient
à Jéroboam, celui qui est esclave et celui qui est libre en Israël, et je balaierai la maison de Jéroboam
comme on balaie les ordures, jusqu'à ce qu'elle ait disparu. Celui de la maison de Jéroboam qui mourra 11
dans la ville sera mangé par les chiens, et celui qui mourra dans les champs sera mangé par les oiseaux
du ciel. Car l'Éternel a parlé. Et toi, lève -toi, va dans ta maison. Dès que tes pieds entreront dans 12
la ville, l'enfant mourra. Tout Israël le pleurera, et on l'enterrera ; car il est le seul de la maison de 13
Jéroboam qui sera mis dans un sépulcre, parce qu'il est le seul de la maison de Jéroboam en qui se soit
trouvé quelque chose de bon devant l'Éternel, le Dieu d'Israël. L'Éternel établira sur Israël un roi qui 14
exterminera la maison de Jéroboam ce jour -là. Et n'est-ce pas déjà ce qui arrive ? L'Éternel frappera 15
Israël, et il en sera de lui comme du roseau qui est agité dans les eaux ; il arrachera Israël de ce bon
pays qu'il avait donné à leurs pères, et il les dispersera de l'autre côté du fleuve, parce qu'ils se sont
fait des idoles, irritant l'Éternel. Il livrera Israël à cause des péchés que Jéroboam a commis et qu'il 16
a fait commettre à Israël. La femme de Jéroboam se leva, et partit. Elle arriva à Thirtsa ; et, comme 17
elle atteignait le seuil de la maison, l'enfant mourut. On l'enterra, et tout Israël le pleura, selon la 18
parole que l'Éternel avait dite par son serviteur Achija, le prophète. Le reste des actions de Jéroboam, 19
comment il fit la guerre et comment il régna, cela est écrit dans le livre des Chroniques des rois d'Israël.
Jéroboam régna vingt -deux ans, puis il se coucha avec ses pères. Et Nadab, son fils, régna à sa place. 20
Roboam, fils de Salomon, régna sur Juda. Il avait quarante et un ans lorsqu'il devint roi, et il régna 21
dix-sept ans à Jérusalem, la ville que l'Éternel avait choisie sur toutes les tribus d'Israël pour y mettre
son nom. Sa mère s'appelait Naama, l'Ammonite. Juda fit ce qui est mal aux yeux de l'Éternel ; et, 22
par les péchés qu'ils commirent, ils excitèrent sa jalousie plus que ne l'avaient jamais fait leurs pères.
Ils se bâtirent, eux aussi, des hauts lieux avec des statues et des idoles sur toute colline élevée et 23
sous tout arbre vert. Il y eut même des prostitués dans le pays. Ils imitèrent toutes les abominations 24
des nations que l'Éternel avait chassées devant les enfants d'Israël. La cinquième année du règne de 25
Roboam, Schischak, roi d'Égypte, monta contre Jérusalem. Il prit les trésors de la maison de l'Éternel 26
et les trésors de la maison du roi, il prit tout. Il prit tous les boucliers d'or que Salomon avait faits.
Le roi Roboam fit à leur place des boucliers d'airain, et il les remit aux soins des chefs des coureurs, 27
qui gardaient l'entrée de la maison du roi. Toutes les fois que le roi allait à la maison de l'Éternel, les 28
coureurs les portaient ; puis ils les rapportaient dans la chambre des coureurs. Le reste des actions de 29
Roboam, et tout ce qu'il a fait, cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? Il y 30
eut toujours guerre entre Roboam et Jéroboam. Roboam se coucha avec ses pères, et il fut enterré avec 31
ses pères dans la ville de David. Sa mère s'appelait Naama, l'Ammonite. Et Abijam, son fils, régna à sa
place.

La dix-huitième année du règne de Jéroboam, fils de Nebath, Abijam régna sur Juda. Il régna **15**, 2
trois ans à Jérusalem. Sa mère s'appelait Maaca, fille d'Abisalom. Il se livra à tous les péchés que son 3
père avait commis avant lui ; et son coeur ne fut point tout entier à l'Éternel, son Dieu, comme l'avait
été le coeur de David, son père. Mais à cause de David, l'Éternel, son Dieu, lui donna une lampe à 4
Jérusalem, en établissant son fils après lui et en laissant subsister Jérusalem. Car David avait fait ce 5
qui est droit aux yeux de l'Éternel, et il ne s'était détourné d'aucun de ses commandements pendant
toute sa vie, excepté dans l'affaire d'Urie, le Héthien. Il y eut guerre entre Roboam et Jéroboam, tant 6
que vécut Roboam. Le reste des actions d'Abijam, et tout ce qu'il a fait, cela n'est-il pas écrit dans le 7
livre des Chroniques des rois de Juda ? Il y eut guerre entre Abijam et Jéroboam. Abijam se coucha 8
avec ses pères, et on l'enterra dans la ville de David. Et Asa, son fils, régna à sa place. La vingtième 9
année de Jéroboam, roi d'Israël, Asa régna sur Juda. Il régna quarante et un ans à Jérusalem. Sa 10
mère s'appelait Maaca, fille d'Abisalom. Asa fit ce qui est droit aux yeux de l'Éternel, comme David, 11

12 son père. Il ôta du pays les prostitués, et il fit disparaître toutes les idoles que ses pères avaient faites.
13 Et même il enleva la dignité de reine à Maaca, sa mère, parce qu'elle avait fait une idole pour Astarté.
14 Asa abattit son idole, et la brûla au torrent de Cédron. Mais les hauts lieux ne disparurent point,
15 quoique le coeur d'Asa fût en entier à l'Éternel pendant toute sa vie. Il mit dans la maison de l'Éternel
16 les choses consacrées par son père et par lui-même, de l'argent, de l'or et des vases. Il y eut guerre
17 entre Asa et Baescha, roi d'Israël, pendant toute leur vie. Baescha, roi d'Israël, monta contre Juda ;
18 et il bâtit Rama, pour empêcher ceux d'Asa, roi de Juda, de sortir et d'entrer. Asa prit tout l'argent et
tout l'or qui étaient restés dans les trésors de la maison de l'Éternel et les trésors de la maison du roi,
et il les mit entre les mains de ses serviteurs qu'il envoya vers Ben-Hadad, fils de Thabrimmon, fils de
19 Hezjon, roi de Syrie, qui habitait à Damas. Le roi Asa lui fit dire : Qu'il y ait une alliance entre moi et
toi, comme il y en eut une entre mon père et ton père. Voici, je t'envoie un présent en argent et en or.
20 Va, romps ton alliance avec Baescha, roi d'Israël, afin qu'il s'éloigne de moi. Ben-Hadad écouta le roi
Asa ; il envoya les chefs de son armée contre les villes d'Israël, et il battit Ijjon, Dan, Abel-Beth-Maaca,
21 tout Kinneroth, et tout le pays de Nephthali. Lorsque Baescha l'apprit, il cessa de bâtir Rama, et il
22 resta à Thirtsa. Le roi Asa convoqua tout Juda, sans exempter personne, et ils emportèrent les pierres
et le bois que Baescha employait à la construction de Rama ; et le roi Asa s'en servit pour bâtir Guéba
23 de Benjamin et Mitspa. Le reste de toutes les actions d'Asa, tous ses exploits et tout ce qu'il a fait, et
les villes qu'il a bâties, cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? Toutefois, à
24 l'époque de sa vieillesse, il eut les pieds malades. Asa se coucha avec ses pères, et il fut enterré avec ses
25 pères dans la ville de David, son père. Et Josaphat, son fils, régna à sa place. Nadab, fils de Jéroboam,
26 régna sur Israël, la seconde année d'Asa, roi de Juda. Il régna deux ans sur Israël. Il fit ce qui est mal
aux yeux de l'Éternel ; et il marcha dans la voie de son père, se livrant aux péchés que son père avait
27 fait commettre à Israël. Baescha, fils d'Achija, de la maison d'Issacar, conspira contre lui, et Baescha
le tua à Guibbethon, qui appartenait aux Philistins, pendant que Nadab et tout Israël assiégeaient
28, 29 Guibbethon. Baescha le fit périr la troisième année d'Asa, roi de Juda, et il régna à sa place. Lorsqu'il
fut roi, il frappa toute la maison de Jéroboam, il n'en laissa échapper personne et il détruisit tout ce
30 qui respirait, selon la parole que l'Éternel avait dite par son serviteur Achija de Silo, à cause des
péchés que Jéroboam avait commis et qu'il avait fait commettre à Israël, irritant ainsi l'Éternel, le Dieu
31 d'Israël. Le reste des actions de Nadab, et tout ce qu'il a fait, cela n'est-il pas écrit dans le livre des
32 Chroniques des rois d'Israël ? Il y eut guerre entre Asa et Baescha, roi d'Israël, pendant toute leur vie.
33 La troisième année d'Asa, roi de Juda, Baescha, fils d'Achija, régna sur tout Israël à Thirtsa. Il régna
34 vingt -quatre ans. Il fit ce qui est mal aux yeux de l'Éternel, et il marcha dans la voie de Jéroboam, se
livrant aux péchés que Jéroboam avait fait commettre à Israël.

16, 2 La parole de l'Éternel fut ainsi adressée à Jéhu, fils de Hanani, contre Baescha : Je t'ai élevé de
la poussière, et je t'ai établi chef de mon peuple d'Israël ; mais parce que tu as marché dans la voie
3 de Jéroboam, et que tu as fait pécher mon peuple d'Israël, pour m'irriter par leurs péchés, voici, je
vais balayer Baescha et sa maison, et je rendrai ta maison semblable à la maison de Jéroboam, fils
4 de Nebath. Celui de la maison de Baescha qui mourra dans la ville sera mangé par les chiens, et
5 celui des siens qui mourra dans les champs sera mangé par les oiseaux du ciel. Le reste des actions
de Baescha, ce qu'il a fait, et ses exploits, cela n'est-il pas écrit dans le livre des Chroniques des rois
6 d'Israël ? Baescha se coucha avec ses pères, et il fut enterré à Thirtsa. Et Éla, son fils, régna à sa
7 place. La parole de l'Éternel s'était manifestée par le prophète Jéhu, fils de Hanani, contre Baescha et
contre sa maison, soit à cause de tout le mal qu'il avait fait sous les yeux de l'Éternel, en l'irritant par
l'oeuvre de ses mains et en devenant semblable à la maison de Jéroboam, soit parce qu'il avait frappé la
8 maison de Jéroboam. La vingt -sixième année d'Asa, roi de Juda, Éla, fils de Baescha, régna sur Israël
9 à Thirtsa. Il régna deux ans. Son serviteur Zimri, chef de la moitié des chars, conspira contre lui. Éla
10 était à Thirtsa, buvant et s'enivrant dans la maison d'Artsa, chef de la maison du roi à Thirtsa. Zimri
11 entra, le frappa et le tua, la vingt -septième année d'Asa, roi de Juda, et il régna à sa place. Lorsqu'il fut
roi et qu'il fut assis sur son trône, il frappa toute la maison de Baescha, il ne laissa échapper personne
12 qui lui appartînt, ni parent ni ami. Zimri détruisit toute la maison de Baescha, selon la parole que
13 l'Éternel avait dite contre Baescha par Jéhu, le prophète, à cause de tous les péchés que Baescha et
Éla, son fils, avaient commis et qu'ils avaient fait commettre à Israël, irritant par leurs idoles l'Éternel,
14 le Dieu d'Israël. Le reste des actions d'Éla, et tout ce qu'il a fait, cela n'est-il pas écrit dans le livre des
15 Chroniques des rois d'Israël ? La vingt -septième année d'Asa, roi de Juda, Zimri régna sept jours à
16 Thirtsa. Le peuple campait contre Guibbethon, qui appartenait aux Philistins. Et le peuple qui campait
apprit cette nouvelle : Zimri a conspiré, et même il a tué le roi ! Et ce jour -là, tout Israël établit dans le
17 camp pour roi d'Israël Omri, chef de l'armée. Omri et tout Israël avec lui partirent de Guibbethon, et ils

assiégèrent Thirtsa. Zimri, voyant que la ville était prise, se retira dans le palais de la maison du roi, et 18
brûla sur lui la maison du roi. C'est ainsi qu'il mourut, à cause des péchés qu'il avait commis en faisant 19
ce qui est mal aux yeux de l'Éternel, en marchant dans la voie de Jéroboam, et en se livrant aux péchés
que Jéroboam avait commis pour faire pécher Israël. Le reste des actions de Zimri, et la conspiration 20
qu'il forma, cela n'est-il pas écrit dans le livre des Chroniques des rois d'Israël ? Alors le peuple d'Israël 21
se divisa en deux partis : une moitié du peuple voulait faire roi Thibni, fils de Guinath, et l'autre moitié
était pour Omri. Ceux qui suivaient Omri l'emportèrent sur ceux qui suivaient Thibni, fils de Guinath. 22
Thibni mourut, et Omri régna. La trente et unième année d'Asa, roi de Juda, Omri régna sur Israël. 23
Il régna douze ans. Après avoir régné six ans à Thirtsa, il acheta de Schémer la montagne de Samarie 24
pour deux talents d'argent ; il bâtit sur la montagne, et il donna à la ville qu'il bâtit le nom de Samarie,
d'après le nom de Schémer, seigneur de la montagne. Omri fit ce qui est mal aux yeux de l'Éternel, et 25
il agit plus mal que tous ceux qui avaient été avant lui. Il marcha dans toute la voie de Jéroboam, fils 26
de Nebath, et se livra aux péchés que Jéroboam avait fait commettre à Israël, irritant par leurs idoles
l'Éternel, le Dieu d'Israël. Le reste des actions d'Omri, ce qu'il a fait, et ses exploits, cela n'est-il pas 27
écrit dans le livre des Chroniques des rois d'Israël ? Omri se coucha avec ses pères, et il fut enterré à 28
Samarie. Et Achab, son fils, régna à sa place. Achab, fils d'Omri, régna sur Israël, la trente -huitième 29
année d'Asa, roi de Juda. Achab, fils d'Omri, régna vingt -deux ans sur Israël à Samarie. Achab, fils 30
d'Omri, fit ce qui est mal aux yeux de l'Éternel, plus que tous ceux qui avaient été avant lui. Et comme 31
si c'eût été pour lui peu de chose de se livrer aux péchés de Jéroboam, fils de Nebath, il prit pour femme
Jézabel, fille d'Ethbaal, roi des Sidoniens, et il alla servir Baal et se prosterner devant lui. Il éleva un 32
autel à Baal dans la maison de Baal qu'il bâtit à Samarie, et il fit une idole d'Astarté. Achab fit plus 33
encore que tous les rois d'Israël qui avaient été avant lui, pour irriter l'Éternel, le Dieu d'Israël. De son 34
temps, Hiel de Béthel bâtit Jéricho ; il en jeta les fondements au prix d'Abiram, son premier-né, et il en
posa les portes au prix de Segub, son plus jeune fils, selon la parole que l'Éternel avait dite par Josué,
fils de Nun.

Élie, le Thischbite, l'un des habitants de Galaad, dit à Achab : L'Éternel est vivant, le Dieu d'Israël, **17**
dont je suis le serviteur ! il n'y aura ces années -ci ni rosée ni pluie, sinon à ma parole. Et la parole de 2
l'Éternel fut adressée à Élie, en ces mots : Pars d'ici, dirige -toi vers l'orient, et cache -toi près du torrent 3
de Kerith, qui est en face du Jourdain. Tu boiras de l'eau du torrent, et j'ai ordonné aux corbeaux de 4
te nourrir là. Il partit et fit selon la parole de l'Éternel, et il alla s'établir près du torrent de Kerith, 5
qui est en face du Jourdain. Les corbeaux lui apportaient du pain et de la viande le matin, et du pain 6
et de la viande le soir, et il buvait de l'eau du torrent. Mais au bout d'un certain temps le torrent fut à 7
sec, car il n'était point tombé de pluie dans le pays. Alors la parole de l'Éternel lui fut adressée en ces 8
mots : Lève -toi, va à Sarepta, qui appartient à Sidon, et demeure là. Voici, j'y ai ordonné à une femme 9
veuve de te nourrir. Il se leva, et il alla à Sarepta. Comme il arrivait à l'entrée de la ville, voici, il y 10
avait là une femme veuve qui ramassait du bois. Il l'appela, et dit : Va me chercher, je te prie, un peu
d'eau dans un vase, afin que je boive. Et elle alla en chercher. Il l'appela de nouveau, et dit : Apporte 11
-moi, je te prie, un morceau de pain dans ta main. Et elle répondit : L'Éternel, ton Dieu, est vivant ! 12
je n'ai rien de cuit, je n'ai qu'une poignée de farine dans un pot et un peu d'huile dans une cruche. Et
voici, je ramasse deux morceaux de bois, puis je rentrerai et je préparerai cela pour moi et pour mon
fils ; nous mangerons, après quoi nous mourrons. Élie lui dit : Ne crains point, rentre, fais comme tu 13
as dit. Seulement, prépare -moi d'abord avec cela un petit gâteau, et tu me l'apporteras ; tu en feras
ensuite pour toi et pour ton fils. Car ainsi parle l'Éternel, le Dieu d'Israël : La farine qui est dans le pot 14
ne manquera point et l'huile qui est dans la cruche ne diminuera point, jusqu'au jour où l'Éternel fera
tomber de la pluie sur la face du sol. Elle alla, et elle fit selon la parole d'Élie. Et pendant longtemps 15
elle eut de quoi manger, elle et sa famille, aussi bien qu'Élie. La farine qui était dans le pot ne manqua 16
point, et l'huile qui était dans la cruche ne diminua point, selon la parole que l'Éternel avait prononcée
par Élie. Après ces choses, le fils de la femme, maîtresse de la maison, devint malade, et sa maladie fut 17
si violente qu'il ne resta plus en lui de respiration. Cette femme dit alors à Élie : Qu'y a-t-il entre moi 18
et toi, homme de Dieu ? Es-tu venu chez moi pour rappeler le souvenir de mon iniquité, et pour faire
mourir mon fils ? Il lui répondit : Donne -moi ton fils. Et il le prit du sein de la femme, le monta dans la 19
chambre haute où il demeurait, et le coucha sur son lit. Puis il invoqua l'Éternel, et dit : Éternel, mon 20
Dieu, est-ce que tu affligerais, au point de faire mourir son fils, même cette veuve chez qui j'ai été reçu
comme un hôte ? Et il s'étendit trois fois sur l'enfant, invoqua l'Éternel, et dit : Éternel, mon Dieu, je 21
t'en prie, que l'âme de cet enfant revienne au dedans de lui ! L'Éternel écouta la voix d'Élie, et l'âme de 22
l'enfant revint au dedans de lui, et il fut rendu à la vie. Élie prit l'enfant, le descendit de la chambre 23

24 haute dans la maison, et le donna à sa mère. Et Élie dit : Vois, ton fils est vivant. Et la femme dit à
Élie : Je reconnais maintenant que tu es un homme de Dieu, et que la parole de l'Éternel dans ta bouche
est vérité.
18 Bien des jours s'écoulèrent, et la parole de l'Éternel fut ainsi adressée à Élie, dans la troisième
2 année : Va, présente -toi devant Achab, et je ferai tomber de la pluie sur la face du sol. Et Élie alla,
3 pour se présenter devant Achab. La famine était grande à Samarie. Et Achab fit appeler Abdias, chef
4 de sa maison. -Or Abdias craignait beaucoup l'Éternel ; et lorsque Jézabel extermina les prophètes de
l'Éternel, Abdias prit cent prophètes qu'il cacha cinquante par cinquante dans une caverne, et il les
5 avait nourris de pain et d'eau. - Achab dit à Abdias : Va par le pays vers toutes les sources d'eau et vers
tous les torrents ; peut-être se trouvera -t-il de l'herbe, et nous conserverons la vie aux chevaux et aux
6 mulets, et nous n'aurons pas besoin d'abattre du bétail. Ils se partagèrent le pays pour le parcourir ;
7 Achab alla seul par un chemin, et Abdias alla seul par un autre chemin. Comme Abdias était en route,
voici, Élie le rencontra. Abdias, l'ayant reconnu, tomba sur son visage, et dit : Est-ce toi, mon seigneur
8, 9 Élie ? Il lui répondit : C'est moi ; va, dis à ton maître : Voici Élie ! Et Abdias dit : Quel péché ai-je
10 commis, pour que tu livres ton serviteur entre les mains d'Achab, qui me fera mourir ? L'Éternel est
vivant ! il n'est ni nation ni royaume où mon maître n'ait envoyé pour te chercher ; et quand on disait que
11 tu n'y étais pas, il faisait jurer le royaume et la nation que l'on ne t'avait pas trouvé. Et maintenant tu
12 dis : Va, dis à ton maître : Voici Élie ! Puis, lorsque je t'aurai quitté l'esprit de l'Éternel te transportera
je ne sais où ; et j'irai informer Achab, qui ne te trouvera pas, et qui me tuera. Cependant ton serviteur
13 craint l'Éternel dès sa jeunesse. N'a-t-on pas dit à mon seigneur ce que j'ai fait quand Jézabel tua
les prophètes de l'Éternel ? J'ai caché cent prophètes de l'Éternel, cinquante par cinquante dans une
14 caverne, et je les ai nourris de pain et d'eau. Et maintenant tu dis : Va, dis à ton maître : Voici Élie ! Il
15 me tuera. Mais Élie dit : L'Éternel des armées, dont je suis le serviteur, est vivant ! aujourd'hui je me
16 présenterai devant Achab. Abdias, étant allé à la rencontre d'Achab, l'informa de la chose. Et Achab
17 se rendit au-devant d'Élie. À peine Achab aperçut -il Élie qu'il lui dit : Est-ce toi, qui jettes le trouble
18 en Israël ? Élie répondit : Je ne trouble point Israël ; c'est toi, au contraire, et la maison de ton père,
19 puisque vous avez abandonné les commandements de l'Éternel et que tu es allé après les Baals. Fais
maintenant rassembler tout Israël auprès de moi, à la montagne du Carmel, et aussi les quatre cent
cinquante prophètes de Baal et les quatre cents prophètes d'Astarté qui mangent à la table de Jézabel.
20 Achab envoya des messagers vers tous les enfants d'Israël, et il rassembla les prophètes à la montagne
21 du Carmel. Alors Élie s'approcha de tout le peuple, et dit : Jusqu'à quand clocherez -vous des deux
côtés ? Si l'Éternel est Dieu, allez après lui ; si c'est Baal, allez après lui ! Le peuple ne lui répondit rien.
22 Et Élie dit au peuple : Je suis resté seul des prophètes de l'Éternel, et il y a quatre cent cinquante
23 prophètes de Baal. Que l'on nous donne deux taureaux ; qu'ils choisissent pour eux l'un des taureaux,
qu'ils le coupent par morceaux, et qu'ils le placent sur le bois, sans y mettre le feu ; et moi, je préparerai
24 l'autre taureau, et je le placerai sur le bois, sans y mettre le feu. Puis invoquez le nom de votre dieu ;
et moi, j'invoquerai le nom de l'Éternel. Le dieu qui répondra par le feu, c'est celui-là qui sera Dieu. Et
25 tout le peuple répondit, en disant : C'est bien ! Élie dit aux prophètes de Baal : Choisissez pour vous
l'un des taureaux, préparez -le les premiers, car vous êtes les plus nombreux, et invoquez le nom de
26 votre dieu ; mais ne mettez pas le feu. Ils prirent le taureau qu'on leur donna, et le préparèrent ; et ils
invoquèrent le nom de Baal, depuis le matin jusqu'à midi, en disant : Baal réponds nous ! Mais il n'y
27 eut ni voix ni réponse. Et ils sautaient devant l'autel qu'ils avaient fait. À midi, Élie se moqua d'eux,
et dit : Criez à haute voix, puisqu'il est dieu ; il pense à quelque chose, ou il est occupé, ou il est en
28 voyage ; peut-être qu'il dort, et il se réveillera. Et ils crièrent à haute voix, et ils se firent, selon leur
29 coutume, des incisions avec des épées et avec des lances, jusqu'à ce que le sang coulât sur eux. Lorsque
midi fut passé, ils prophétisèrent jusqu'au moment de la présentation de l'offrande. Mais il n'y eut ni
30 voix, ni réponse, ni signe d'attention. Élie dit alors à tout le peuple : Approchez -vous de moi ! Tout
31 le peuple s'approcha de lui. Et Élie rétablit l'autel de l'Éternel, qui avait été renversé. Il prit douze
pierres d'après le nombre des tribus des fils de Jacob, auquel l'Éternel avait dit : Israël sera ton nom ;
32 et il bâtit avec ces pierres un autel au nom de l'Éternel. Il fit autour de l'autel un fossé de la capacité
33 de deux mesures de semence. Il arrangea le bois, coupa le taureau par morceaux, et le plaça sur le
34 bois. Puis il dit : Remplissez d'eau quatre cruches, et versez -les sur l'holocauste et sur le bois. Il dit :
Faites-le une seconde fois. Et ils le firent une seconde fois. Il dit : Faites-le une troisième fois. Et ils le
35, 36 firent une troisième fois. L'eau coula autour de l'autel, et l'on remplit aussi d'eau le fossé. Au moment
de la présentation de l'offrande, Élie, le prophète, s'avança et dit : Éternel, Dieu d'Abraham, d'Isaac et

d'Israël ! que l'on sache aujourd'hui que tu es Dieu en Israël, que je suis ton serviteur, et que j'ai fait
toutes ces choses par ta parole ! Réponds -moi, Éternel, réponds -moi, afin que ce peuple reconnaisse 37
que c'est toi, Éternel, qui es Dieu, et que c'est toi qui ramènes leur coeur ! Et le feu de l'Éternel tomba, 38
et il consuma l'holocauste, le bois, les pierres et la terre, et il absorba l'eau qui était dans le fossé.
Quand tout le peuple vit cela, ils tombèrent sur leur visage et dirent : C'est l'Éternel qui est Dieu ! C'est 39
l'Éternel qui est Dieu ! Saisissez les prophètes de Baal, leur dit Élie ; qu'aucun d'eux n'échappe ! Et ils 40
les saisirent. Élie les fit descendre au torrent de Kison, où il les égorgea. Et Élie dit à Achab : Monte, 41
mange et bois ; car il se fait un bruit qui annonce la pluie. Achab monta pour manger et pour boire. 42
Mais Élie monta au sommet du Carmel ; et, se penchant contre terre, il mit son visage entre ses genoux,
et dit à son serviteur : Monte, regarde du côté de la mer. Le serviteur monta, il regarda, et dit : Il n'y a 43
rien. Élie dit sept fois : Retourne. À la septième fois, il dit : Voici un petit nuage qui s'élève de la mer, 44
et qui est comme la paume de la main d'un homme. Élie dit : Monte, et dis à Achab : Attelle et descends,
afin que la pluie ne t'arrête pas. En peu d'instants, le ciel s'obscurcit par les nuages, le vent s'établit, 45
et il y eut une forte pluie. Achab monta sur son char, et partit pour Jizreel. Et la main de l'Éternel fut 46
sur Élie, qui se ceignit les reins et courut devant Achab jusqu'à l'entrée de Jizreel.

19 Achab rapporta à Jézabel tout ce qu'avait fait Élie, et comment il avait tué par l'épée tous les pro-
phètes. Jézabel envoya un messager à Élie, pour lui dire : Que les dieux me traitent dans toute leur 2
rigueur, si demain, à cette heure, je ne fais de ta vie ce que tu as fait de la vie de chacun d'eux ! Élie, 3
voyant cela, se leva et s'en alla, pour sauver sa vie. Il arriva à Beer-Schéba, qui appartient à Juda, et il
y laissa son serviteur. Pour lui, il alla dans le désert où, après une journée de marche, il s'assit sous un 4
genêt, et demanda la mort, en disant : C'est assez ! Maintenant, Éternel, prends mon âme, car je ne suis
pas meilleur que mes pères. Il se coucha et s'endormit sous un genêt. Et voici, un ange le toucha, et 5
lui dit : Lève -toi, mange. Il regarda, et il y avait à son chevet un gâteau cuit sur des pierres chauffées 6
et une cruche d'eau. Il mangea et but, puis se recoucha. L'ange de l'Éternel vint une seconde fois, le 7
toucha, et dit : Lève -toi, mange, car le chemin est trop long pour toi. Il se leva, mangea et but ; et avec 8
la force que lui donna cette nourriture, il marcha quarante jours et quarante nuits jusqu'à la montagne
de Dieu, à Horeb. Et là, il entra dans la caverne, et il y passa la nuit. Et voici, la parole de l'Éternel 9
lui fut adressée, en ces mots : Que fais-tu ici, Élie ? Il répondit : J'ai déployé mon zèle pour l'Éternel, le 10
Dieu des armées ; car les enfants d'Israël ont abandonné ton alliance, ils ont renversé tes autels, et ils
ont tué par l'épée tes prophètes ; je suis resté, moi seul, et ils cherchent à m'ôter la vie. L'Éternel dit : 11
Sors, et tiens -toi dans la montagne devant l'Éternel ! Et voici, l'Éternel passa. Et devant l'Éternel, il y
eut un vent fort et violent qui déchirait les montagnes et brisait les rochers : l'Éternel n'était pas dans
le vent. Et après le vent, ce fut un tremblement de terre : l'Éternel n'était pas dans le tremblement de
terre. Et après le tremblement de terre, un feu : l'Éternel n'était pas dans le feu. Et après le feu, un 12
murmure doux et léger. Quand Élie l'entendit, il s'enveloppa le visage de son manteau, il sortit et se 13
tint à l'entrée de la caverne. Et voici, une voix lui fit entendre ces paroles : Que fais-tu ici, Élie ? Il ré- 14
pondit : J'ai déployé mon zèle pour l'Éternel, le Dieu des armées ; car les enfants d'Israël ont abandonné
ton alliance, ils ont renversé tes autels, et ils ont tué par l'épée tes prophètes ; je suis resté, moi seul, et
ils cherchent à m'ôter la vie. L'Éternel lui dit : Va, reprends ton chemin par le désert jusqu'à Damas ; 15
et quand tu seras arrivé, tu oindras Hazaël pour roi de Syrie. Tu oindras aussi Jéhu, fils de Nimschi, 16
pour roi d'Israël ; et tu oindras Élisée, fils de Schaphath, d'Abel-Mehola, pour prophète à ta place. Et il 17
arrivera que celui qui échappera à l'épée de Hazaël, Jéhu le fera mourir ; et celui qui échappera à l'épée
de Jéhu, Élisée le fera mourir. Mais je laisserai en Israël sept mille hommes, tous ceux qui n'ont point 18
fléchi les genoux devant Baal, et dont la bouche ne l'a point baisé. Élie partit de là, et il trouva Élisée, 19
fils de Schaphath, qui labourait. Il y avait devant lui douze paires de boeufs, et il était avec la douzième.
Élie s'approcha de lui, et il jeta sur lui son manteau. Élisée, quittant ses boeufs, courut après Élie, et 20
dit : Laisse-moi embrasser mon père et ma mère, et je te suivrai. Élie lui répondit : Va, et reviens ; car
pense à ce que je t'ai fait. Après s'être éloigné d'Élie, il revint prendre une paire de boeufs, qu'il offrit 21
en sacrifice ; avec l'attelage des boeufs, il fit cuire leur chair, et la donna à manger au peuple. Puis il se
leva, suivit Élie, et fut à son service.

20 Ben-Hadad, roi de Syrie, rassembla toute son armée ; il avait avec lui trente -deux rois, des chevaux
et des chars. Il monta, mit le siège devant Samarie et l'attaqua. Il envoya dans la ville des messagers à 2
Achab, roi d'Israël, et lui fit dire : Ainsi parle Ben-Hadad : Ton argent et ton or sont à moi, tes femmes 3
et tes plus beaux enfants sont à moi. Le roi d'Israël répondit : Roi, mon seigneur, comme tu le dis, 4

je suis à toi avec tout ce que j'ai. Les messagers retournèrent, et dirent : Ainsi parle Ben-Hadad : Je
t'ai fait dire : Tu me livreras ton argent et ton or, tes femmes et tes enfants. J'enverrai donc demain,
à cette heure, mes serviteurs chez toi ; ils fouilleront ta maison et les maisons de tes serviteurs, ils
mettront la main sur tout ce que tu as de précieux, et ils l'emporteront. Le roi d'Israël appela tous les
anciens du pays, et il dit : Sentez bien et comprenez que cet homme nous veut du mal ; car il m'a envoyé
demander mes femmes et mes enfants, mon argent et mon or, et je ne lui avais pas refusé ! Tous les
anciens et tout le peuple dirent à Achab : Ne l'écoute pas et ne consens pas. Et il dit aux messagers de
Ben-Hadad : Dites à mon seigneur le roi : Je ferai tout ce que tu as envoyé demander à ton serviteur la
première fois ; mais pour cette chose, je ne puis pas la faire. Les messagers s'en allèrent, et lui portèrent
la réponse. Ben-Hadad envoya dire à Achab : Que les dieux me traitent dans toute leur rigueur, si la
poussière de Samarie suffit pour remplir le creux de la main de tout le peuple qui me suit ! Et le roi
d'Israël répondit : Que celui qui revêt une armure ne se glorifie pas comme celui qui la dépose ! Lorsque
Ben-Hadad reçut cette réponse, il était à boire avec les rois sous les tentes, et il dit à ses serviteurs :
Faites vos préparatifs ! Et ils firent leurs préparatifs contre la ville. Mais voici, un prophète s'approcha
d'Achab, roi d'Israël, et il dit : Ainsi parle l'Éternel : Vois -tu toute cette grande multitude ? Je vais
la livrer aujourd'hui entre tes mains, et tu sauras que je suis l'Éternel. Achab dit : Par qui ? Et il
répondit : Ainsi parle l'Éternel : Par les serviteurs des chefs des provinces. Achab dit : Qui engagera
le combat ? Et il répondit : Toi. Alors Achab passa en revue les serviteurs des chefs des provinces, et
il s'en trouva deux cent trente -deux ; et après eux, il passa en revue tout le peuple, tous les enfants
d'Israël, et ils étaient sept mille. Ils firent une sortie à midi. Ben-Hadad buvait et s'enivrait sous les
tentes avec les trente -deux rois, ses auxiliaires. Les serviteurs des chefs des provinces sortirent les
premiers. Ben-Hadad s'informa, et on lui fit ce rapport : Des hommes sont sortis de Samarie. Il dit :
S'ils sortent pour la paix, saisissez -les vivants ; et s'ils sortent pour le combat, saisissez -les vivants.
Lorsque les serviteurs des chefs des provinces et l'armée qui les suivait furent sortis de la ville, chacun
frappa son homme, et les Syriens prirent la fuite. Israël les poursuivit. Ben-Hadad, roi de Syrie, se
sauva sur un cheval, avec des cavaliers. Le roi d'Israël sortit, frappa les chevaux et les chars, et fit
éprouver aux Syriens une grande défaite. Alors le prophète s'approcha du roi d'Israël, et lui dit : Va,
fortifie toi, examine et vois ce que tu as à faire ; car, au retour de l'année, le roi de Syrie montera contre
toi. Les serviteurs du roi de Syrie lui dirent : Leur dieu est un dieu de montagnes ; c'est pourquoi ils
ont été plus forts que nous. Mais combattons -les dans la plaine, et l'on verra si nous ne serons pas plus
forts qu'eux. Fais encore ceci : ôte chacun des rois de son poste, et remplace -les par des chefs ; et forme
-toi une armée pareille à celle que tu as perdue, avec autant de chevaux et autant de chars. Puis nous
les combattrons dans la plaine, et l'on verra si nous ne serons pas plus forts qu'eux. Il les écouta, et fit
ainsi. L'année suivante, Ben-Hadad passa les Syriens en revue, et monta vers Aphek pour combattre
Israël. Les enfants d'Israël furent aussi passés en revue ; ils reçurent des vivres, et ils marchèrent à
la rencontre des Syriens. Ils campèrent vis-à-vis d'eux, semblables à deux petits troupeaux de chèvres,
tandis que les Syriens remplissaient le pays. L'homme de Dieu s'approcha, et dit au roi d'Israël : Ainsi
parle l'Éternel : Parce que les Syriens ont dit : L'Éternel est un dieu des montagnes et non un dieu des
vallées, je livrerai toute cette grande multitude entre tes mains, et vous saurez que je suis l'Éternel.
Ils campèrent sept jours en face les uns des autres. Le septième jour, le combat s'engagea, et les enfants
d'Israël tuèrent aux Syriens cent mille hommes de pied en un jour. Le reste s'enfuit à la ville d'Aphek,
et la muraille tomba sur vingt -sept mille hommes qui restaient. Ben-Hadad s'était réfugié dans la ville,
où il allait de chambre en chambre. Ses serviteurs lui dirent : Voici, nous avons appris que les rois de
la maison d'Israël sont des rois miséricordieux ; nous allons mettre des sacs sur nos reins et des cordes
à nos têtes, et nous sortirons vers le roi d'Israël : peut-être qu'il te laissera la vie. Ils se mirent des
sacs autour des reins et des cordes autour de la tête, et ils allèrent auprès du roi d'Israël. Ils dirent :
Ton serviteur Ben-Hadad dit : Laisse-moi la vie ! Achab répondit : Est-il encore vivant ? Il est mon frère.
Ces hommes tirèrent de là un bon augure, et ils se hâtèrent de le prendre au mot et de dire : Ben-Hadad
est ton frère ! Et il dit : Allez, amenez -le. Ben-Hadad vint vers lui, et Achab le fit monter sur son char.
Ben-Hadad lui dit : Je te rendrai les villes que mon père a prises à ton père ; et tu établiras pour toi
des rues à Damas, comme mon père en avait établi à Samarie. Et moi, reprit Achab, je te laisserai aller,
en faisant une alliance. Il fit alliance avec lui, et le laissa aller. L'un des fils des prophètes dit à son
compagnon, d'après l'ordre de l'Éternel : Frappe -moi, je te prie ! Mais cet homme refusa de le frapper.
Alors il lui dit : Parce que tu n'as pas obéi à la voix de l'Éternel, voici, quand tu m'auras quitté, le lion
te frappera. Et quand il l 'eut quitté, le lion le rencontra et le frappa. Il trouva un autre homme, et il
dit : Frappe -moi, je te prie ! Cet homme le frappa et le blessa. Le prophète alla se placer sur le chemin
du roi, et il se déguisa avec un bandeau sur les yeux. Lorsque le roi passa, il cria vers lui, et dit : Ton
serviteur était au milieu du combat ; et voici, un homme s'approche et m'amène un homme, en disant :

Garde cet homme ; s'il vient à manquer, ta vie répondra de sa vie, ou tu paieras un talent d'argent !
Et pendant que ton serviteur agissait çà et là, l'homme a disparu. Le roi d'Israël lui dit : C'est là ton 40
jugement ; tu l'as prononcé toi-même. Aussitôt le prophète ôta le bandeau de dessus ses yeux, et le roi 41
d'Israël le reconnut pour l'un des prophètes. Il dit alors au roi : Ainsi parle l'Éternel : Parce que tu as 42
laissé échapper de tes mains l'homme que j'avais dévoué par interdit, ta vie répondra de sa vie, et ton
peuple de son peuple. Le roi d'Israël s'en alla chez lui, triste et irrité, et il arriva à Samarie. 43

Après ces choses, voici ce qui arriva. Naboth, de Jizreel, avait une vigne à Jizreel, à côté du palais **21**
d'Achab, roi de Samarie. Et Achab parla ainsi à Naboth : Cède -moi ta vigne, pour que j'en fasse un 2
jardin potager, car elle est tout près de ma maison. Je te donnerai à la place une vigne meilleure ; ou,
si cela te convient, je te paierai la valeur en argent. Mais Naboth répondit à Achab : Que l'Éternel me 3
garde de te donner l'héritage de mes pères ! Achab rentra dans sa maison, triste et irrité, à cause de 4
cette parole que lui avait dite Naboth de Jizreel : Je ne te donnerai pas l'héritage de mes pères ! Et il
se coucha sur son lit, détourna le visage, et ne mangea rien. Jézabel, sa femme, vint auprès de lui, et 5
lui dit : Pourquoi as-tu l'esprit triste et ne manges -tu point ? Il lui répondit : J'ai parlé à Naboth de 6
Jizreel, et je lui ai dit : Cède -moi ta vigne pour de l'argent ; ou, si tu veux, je te donnerai une autre vigne
à la place. Mais il a dit : Je ne te donnerai pas ma vigne ! Alors Jézabel, sa femme, lui dit : Est-ce bien 7
toi maintenant qui exerces la souveraineté sur Israël ? Lève -toi, prends de la nourriture, et que ton
coeur se réjouisse ; moi, je te donnerai la vigne de Naboth de Jizreel. Et elle écrivit au nom d'Achab des 8
lettres qu'elle scella du sceau d'Achab, et qu'elle envoya aux anciens et aux magistrats qui habitaient
avec Naboth dans sa ville. Voici ce qu'elle écrivit dans ces lettres : Publiez un jeûne ; placez Naboth 9
à la tête du peuple, et mettez en face de lui deux méchants hommes qui déposeront ainsi contre lui : 10
Tu as maudit Dieu et le roi ! Puis menez -le dehors, lapidez -le, et qu'il meure. Les gens de la ville de 11
Naboth, les anciens et les magistrats qui habitaient dans la ville, agirent comme Jézabel le leur avait
fait dire, d'après ce qui était écrit dans les lettres qu'elle leur avait envoyées. Ils publièrent un jeûne, 12
et ils placèrent Naboth à la tête du peuple ; les deux méchants hommes vinrent se mettre en face de 13
lui, et ces méchants hommes déposèrent ainsi devant le peuple contre Naboth : Naboth a maudit Dieu
et le roi ! Puis ils le menèrent hors de la ville, ils le lapidèrent, et il mourut. Et ils envoyèrent dire à 14
Jézabel : Naboth a été lapidé, et il est mort. Lorsque Jézabel apprit que Naboth avait été lapidé et qu'il 15
était mort, elle dit à Achab : Lève -toi, prends possession de la vigne de Naboth de Jizreel, qui a refusé
de te la céder pour de l'argent ; car Naboth n'est plus en vie, il est mort. Achab, entendant que Naboth 16
était mort, se leva pour descendre à la vigne de Naboth de Jizreel, afin d'en prendre possession. Alors 17
la parole de l'Éternel fut adressée à Élie, le Thischbite, en ces mots : Lève -toi, descends au-devant 18
d'Achab, roi d'Israël à Samarie ; le voilà dans la vigne de Naboth, où il est descendu pour en prendre
possession. Tu lui diras : Ainsi parle l'Éternel : N'es-tu pas un assassin et un voleur ? Et tu lui diras : 19
Ainsi parle l'Éternel : Au lieu même où les chiens ont léché le sang de Naboth, les chiens lécheront aussi
ton propre sang. Achab dit à Élie : M'as-tu trouvé, mon ennemi ? Et il répondit : Je t'ai trouvé, parce 20
que tu t'es vendu pour faire ce qui est mal aux yeux de l'Éternel. Voici, je vais faire venir le malheur 21
sur toi ; je te balaierai, j'exterminerai quiconque appartient à Achab, celui qui est esclave et celui qui
est libre en Israël, et je rendrai ta maison semblable à la maison de Jéroboam, fils de Nebath, et à 22
la maison de Baescha, fils d'Achija, parce que tu m'as irrité et que tu as fait pécher Israël. L'Éternel 23
parle aussi sur Jézabel, et il dit : Les chiens mangeront Jézabel près du rempart de Jizreel. Celui de la 24
maison d'Achab qui mourra dans la ville sera mangé par les chiens, et celui qui mourra dans les champs
sera mangé par les oiseaux du ciel. Il n'y a eu personne qui se soit vendu comme Achab pour faire ce 25
qui est mal aux yeux de l'Éternel, et Jézabel, sa femme, l'y excitait. Il a agi de la manière la plus 26
abominable, en allant après les idoles, comme le faisaient les Amoréens, que l'Éternel chassa devant
les enfants d'Israël. Après avoir entendu les paroles d'Élie, Achab déchira ses vêtements, il mit un sac 27
sur son corps, et il jeûna ; il couchait avec ce sac, et il marchait lentement. Et la parole de l'Éternel fut 28
adressée à Élie, le Thischbite, en ces mots : As-tu vu comment Achab s'est humilié devant moi ? Parce 29
qu 'il s'est humilié devant moi, je ne ferai pas venir le malheur pendant sa vie ; ce sera pendant la vie
de son fils que je ferai venir le malheur sur sa maison.

On resta trois ans sans qu'il y eût guerre entre la Syrie et Israël. La troisième année, Josaphat, roi **22**, 2
de Juda, descendit auprès du roi d'Israël. Le roi d'Israël dit à ses serviteurs : Savez -vous que Ramoth 3
en Galaad est à nous ? Et nous ne nous inquiétons pas de la reprendre des mains du roi de Syrie ! Et il 4
dit à Josaphat : Veux-tu venir avec moi attaquer Ramoth en Galaad ? Josaphat répondit au roi d'Israël :
Nous irons, moi comme toi, mon peuple comme ton peuple, mes chevaux comme tes chevaux. Puis 5
Josaphat dit au roi d'Israël : Consulte maintenant, je te prie, la parole de l'Éternel. Le roi d'Israël 6
assembla les prophètes, au nombre d'environ quatre cents, et leur dit : Irai -je attaquer Ramoth en

Galaad, ou dois-je y renoncer ? Et ils répondirent : Monte, et le Seigneur la livrera entre les mains
7 du roi. Mais Josaphat dit : N'y a-t-il plus ici aucun prophète de l'Éternel, par qui nous puissions le
8 consulter ? Le roi d'Israël répondit à Josaphat : Il y a encore un homme par qui l'on pourrait consulter
l'Éternel ; mais je le hais, car il ne me prophétise rien de bon, il ne prophétise que du mal : c'est Michée,
9 fils de Jimla. Et Josaphat dit : Que le roi ne parle pas ainsi ! Alors le roi d'Israël appela un eunuque,
10 et dit : Fais venir de suite Michée, fils de Jimla. Le roi d'Israël et Josaphat, roi de Juda, étaient assis
chacun sur son trône, revêtus de leurs habits royaux, dans la place à l'entrée de la porte de Samarie. Et
11 tous les prophètes prophétisaient devant eux. Sédécias, fils de Kenaana, s'était fait des cornes de fer,
12 et il dit : Ainsi parle l'Éternel : Avec ces cornes tu frapperas les Syriens jusqu'à les détruire. Et tous
les prophètes prophétisaient de même, en disant : Monte à Ramoth en Galaad ! tu auras du succès, et
13 l'Éternel la livrera entre les mains du roi. Le messager qui était allé appeler Michée lui parla ainsi :
Voici, les prophètes, d'un commun accord, prophétisent du bien au roi ; que ta parole soit donc comme
14 la parole de chacun d'eux ! annonce du bien ! Michée répondit : L'Éternel est vivant ! j'annoncerai ce
15 que l'Éternel me dira. Lorsqu'il fut arrivé auprès du roi, le roi lui dit : Michée, irons -nous attaquer
Ramoth en Galaad, ou devons-nous y renoncer ? Il lui répondit : Monte ! tu auras du succès, et l'Éternel
16 la livrera entre les mains du roi. Et le roi lui dit : Combien de fois me faudra-t-il te faire jurer de ne me
17 dire que la vérité au nom de l'Éternel ? Michée répondit : Je vois tout Israël dispersé sur les montagnes,
comme des brebis qui n'ont point de berger ; et l'Éternel dit : Ces gens n'ont point de maître, que chacun
18 retourne en paix dans sa maison ! Le roi d'Israël dit à Josaphat : Ne te l'ai-je pas dit ? Il ne prophétise
19 sur moi rien de bon, il ne prophétise que du mal. Et Michée dit : Écoute donc la parole de l'Éternel !
J'ai vu l'Éternel assis sur son trône, et toute l'armée des cieux se tenant auprès de lui, à sa droite et à sa
20 gauche. Et l'Éternel dit : Qui séduira Achab, pour qu'il monte à Ramoth en Galaad et qu'il y périsse ?
21 Ils répondirent l'un d'une manière, l'autre d'une autre. Et un esprit vint se présenter devant l'Éternel,
22 et dit : Moi, je le séduirai. L'Éternel lui dit : Comment ? Je sortirai, répondit -il, et je serai un esprit de
mensonge dans la bouche de tous ses prophètes. L'Éternel dit : Tu le séduiras, et tu en viendras à bout ;
23 sors, et fais ainsi ! Et maintenant, voici, l'Éternel a mis un esprit de mensonge dans la bouche de tous
24 tes prophètes qui sont là. Et l'Éternel a prononcé du mal contre toi. Alors Sédécias, fils de Kenaana,
s'étant approché, frappa Michée sur la joue, et dit : Par où l'esprit de l'Éternel est-il sorti de moi pour te
25, 26 parler ? Michée répondit : Tu le verras au jour où tu iras de chambre en chambre pour te cacher. Le
27 roi d'Israël dit : Prends Michée, et emmène -le vers Amon, chef de la ville, et vers Joas, fils du roi. Tu
diras : Ainsi parle le roi : Mettez cet homme en prison, et nourrissez -le du pain et de l'eau d'affliction,
28 jusqu'à ce que je revienne en paix. Et Michée dit : Si tu reviens en paix, l'Éternel n'a point parlé par
29 moi. Il dit encore : Vous tous, peuples, entendez ! Le roi d'Israël et Josaphat, roi de Juda, montèrent à
30 Ramoth en Galaad. Le roi d'Israël dit à Josaphat : Je veux me déguiser pour aller au combat ; mais toi,
31 revêts -toi de tes habits. Et le roi d'Israël se déguisa, et alla au combat. Le roi de Syrie avait donné cet
ordre aux trente -deux chefs de ses chars : Vous n'attaquerez ni petits ni grands, mais vous attaquerez
32 seulement le roi d'Israël. Quand les chefs des chars aperçurent Josaphat, ils dirent : Certainement,
33 c'est le roi d'Israël. Et ils s'approchèrent de lui pour l'attaquer. Josaphat poussa un cri. Les chefs des
34 chars, voyant que ce n'était pas le roi d'Israël, s'éloignèrent de lui. Alors un homme tira de son arc
au hasard, et frappa le roi d'Israël au défaut de la cuirasse. Le roi dit à celui qui dirigeait son char :
35 Tourne, et fais-moi sortir du champ de bataille, car je suis blessé. Le combat devint acharné ce jour
-là. Le roi fut retenu dans son char en face des Syriens, et il mourut le soir. Le sang de la blessure
36 coula dans l'intérieur du char. Au coucher du soleil, on cria par tout le camp : Chacun à sa ville et
37 chacun dans son pays ! Ainsi mourut le roi, qui fut ramené à Samarie ; et on enterra le roi à Samarie.
38 Lorsqu'on lava le char à l'étang de Samarie, les chiens léchèrent le sang d'Achab, et les prostituées s'y
39 baignèrent, selon la parole que l'Éternel avait prononcée. Le reste des actions d'Achab, tout ce qu'il a
fait, la maison d'ivoire qu'il construisit, et toutes les villes qu'il a bâties, cela n'est-il pas écrit dans le
40 livre des Chroniques des rois d'Israël ? Achab se coucha avec ses pères. Et Achazia, son fils, régna à sa
41, 42 place. Josaphat, fils d'Asa, régna sur Juda, la quatrième année d'Achab, roi d'Israël. Josaphat avait
trente -cinq ans lorsqu'il devint roi, et il régna vingt cinq ans à Jérusalem. Sa mère s'appelait Azuba,
43 fille de Schilchi. Il marcha dans toute la voie d'Asa, son père, et ne s'en détourna point, faisant ce qui
est droit aux yeux de l'Éternel. Seulement, les hauts lieux ne disparurent point ; le peuple offrait encore
44, 45 des sacrifices et des parfums sur les hauts lieux. Josaphat fut en paix avec le roi d'Israël. Le reste des
actions de Josaphat, ses exploits et ses guerres, cela n'est-il pas écrit dans le livre des Chroniques des
46 rois de Juda ? Il ôta du pays le reste des prostitués, qui s'y trouvaient encore depuis le temps d'Asa,
47, 48 son père. Il n'y avait point de roi en Édom : c'était un intendant qui gouvernait. Josaphat construisit

des navires de Tarsis pour aller à Ophir chercher de l'or ; mais il n'y alla point, parce que les navires
se brisèrent à Etsjon-Guéber. Alors Achazia, fils d'Achab, dit à Josaphat : Veux-tu que mes serviteurs 49
aillent avec les tiens sur des navires ? Et Josaphat ne voulut pas. Josaphat se coucha avec ses pères, 50
et il fut enterré avec ses pères dans la ville de David, son père. Et Joram, son fils, régna à sa place.
Achazia, fils d'Achab, régna sur Israël à Samarie, la dix-septième année de Josaphat, roi de Juda. Il 51
régna deux ans sur Israël. Il fit ce qui est mal aux yeux de l'Éternel, et il marcha dans la voie de son 52
père et dans la voie de sa mère, et dans la voie de Jéroboam, fils de Nebath, qui avait fait pécher Israël.
Il servit Baal et se prosterna devant lui, et il irrita l'Éternel, le Dieu d'Israël, comme avait fait son père. 53

II ROIS

1, 2 Moab se révolta contre Israël, après la mort d'Achab. Or Achazia tomba par le treillis de sa
chambre haute à Samarie, et il en fut malade. Il fit partir des messagers, et leur dit : Allez,
3 consultez Baal-Zebub, dieu d'Ékron, pour savoir si je guérirai de cette maladie. Mais l'ange
de l'Éternel dit à Élie, le Thischbite : Lève -toi, monte à la rencontre des messagers du roi de
Samarie, et dis -leur : Est-ce parce qu'il n'y a point de Dieu en Israël que vous allez consulter Baal-
4 Zebub, dieu d'Ékron ? C'est pourquoi ainsi parle l'Éternel : Tu ne descendras pas du lit sur lequel tu es
5 monté, car tu mourras. Et Élie s'en alla. Les messagers retournèrent auprès d'Achazia. Et il leur dit :
6 Pourquoi revenez -vous ? Ils lui répondirent : Un homme est monté à notre rencontre, et nous a dit :
Allez, retournez vers le roi qui vous a envoyés, et dites -lui : Ainsi parle l'Éternel : Est-ce parce qu'il
n'y a point de Dieu en Israël que tu envoies consulter Baal-Zebub, dieu d'Ékron ? C'est pourquoi tu ne
7 descendras pas du lit sur lequel tu es monté, car tu mourras. Achazia leur dit : Quel air avait l'homme
8 qui est monté à votre rencontre et qui vous a dit ces paroles ? Ils lui répondirent : C'était un homme
vêtu de poil et ayant une ceinture de cuir autour des reins. Et Achazia dit : C'est Élie, le Thischbite.
9 Il envoya vers lui un chef de cinquante avec ses cinquante hommes. Ce chef monta auprès d'Élie, qui
10 était assis sur le sommet de la montagne, et il lui dit : Homme de Dieu, le roi a dit : Descends ! Élie
répondit au chef de cinquante : Si je suis un homme de Dieu, que le feu descende du ciel et te consume,
toi et tes cinquante hommes ! Et le feu descendit du ciel et le consuma, lui et ses cinquante hommes.
11 Achazia envoya de nouveau vers lui un autre chef de cinquante avec ses cinquante hommes. Ce chef prit
12 la parole et dit à Élie : Homme de Dieu, ainsi a dit le roi : Hâte -toi de descendre ! Élie leur répondit : Si
je suis un homme de Dieu, que le feu descende du ciel et te consume, toi et tes cinquante hommes ! Et le
13 feu de Dieu descendit du ciel et le consuma, lui et ses cinquante hommes. Achazia envoya de nouveau
un troisième chef de cinquante avec ses cinquante hommes. Ce troisième chef de cinquante monta ; et
à son arrivée, il fléchit les genoux devant Élie, et lui dit en suppliant : Homme de Dieu, que ma vie, je
14 te prie, et que la vie de ces cinquante hommes tes serviteurs soit précieuse à tes yeux ! Voici, le feu
est descendu du ciel et a consumé les deux premiers chefs de cinquante et leurs cinquante hommes :
15 mais maintenant, que ma vie soit précieuse à tes yeux ! L'ange de l'Éternel dit à Élie : Descends avec
16 lui, n'aie aucune crainte de lui. Élie se leva et descendit avec lui vers le roi. Il lui dit : Ainsi parle
l'Éternel : Parce que tu as envoyé des messagers pour consulter Baal-Zebub, dieu d'Ékron, comme s'il
n'y avait en Israël point de Dieu dont on puisse consulter la parole, tu ne descendras pas du lit sur
17 lequel tu es monté, car tu mourras. Achazia mourut, selon la parole de l'Éternel prononcée par Élie. Et
Joram régna à sa place, la seconde année de Joram, fils de Josaphat, roi de Juda ; car il n'avait point de
18 fils. Le reste des actions d'Achazia, et ce qu'il a fait, cela n'est-il pas écrit dans le livre des Chroniques
des rois d'Israël ?

2, 2 Lorsque l'Éternel fit monter Élie au ciel dans un tourbillon, Élie partait de Guilgal avec Élisée. Élie
dit à Élisée : Reste ici, je te prie, car l'Éternel m'envoie jusqu'à Béthel. Élisée répondit : L'Éternel est
3 vivant et ton âme est vivante ! je ne te quitterai point. Et ils descendirent à Béthel. Les fils des pro-
phètes qui étaient à Béthel sortirent vers Élisée, et lui dirent : Sais -tu que l'Éternel enlève aujourd'hui
4 ton maître au-dessus de ta tête ? Et il répondit : Je le sais aussi ; taisez -vous. Élie lui dit : Élisée,
reste ici, je te prie, car l'Éternel m'envoie à Jéricho. Il répondit : L'Éternel est vivant et ton âme est
5 vivante ! je ne te quitterai point. Et ils arrivèrent à Jéricho. Les fils des prophètes qui étaient à Jéricho
s'approchèrent d'Élisée, et lui dirent : Sais -tu que l'Éternel enlève aujourd'hui ton maître au-dessus
6 de ta tête ? Et il répondit : Je le sais aussi ; taisez -vous. Élie lui dit : Reste ici, je te prie, car l'Éternel
m'envoie au Jourdain. Il répondit : L'Éternel est vivant et ton âme est vivante ! je ne te quitterai point.
7 Et ils poursuivirent tous deux leur chemin. Cinquante hommes d'entre les fils des prophètes arrivèrent
8 et s'arrêtèrent à distance vis-à-vis, et eux deux s'arrêtèrent au bord du Jourdain. Alors Élie prit son
manteau, le roula, et en frappa les eaux, qui se partagèrent çà et là, et ils passèrent tous deux à sec.
9 Lorsqu'ils eurent passé, Élie dit à Élisée : Demande ce que tu veux que je fasse pour toi, avant que je
sois enlevé d'avec toi. Élisée répondit : Qu'il y ait sur moi, je te prie, une double portion de ton esprit !
10 Élie dit : Tu demandes une chose difficile. Mais si tu me vois pendant que je serai enlevé d'avec toi,
11 cela t'arrivera ainsi ; sinon, cela n'arrivera pas. Comme ils continuaient à marcher en parlant, voici,
un char de feu et des chevaux de feu les séparèrent l'un de l'autre, et Élie monta au ciel dans un tour-
12 billon. Élisée regardait et criait : Mon père ! mon père ! Char d'Israël et sa cavalerie ! Et il ne le vit plus.

Saisissant alors ses vêtements, il les déchira en deux morceaux, et il releva le manteau qu'Élie avait 13
laissé tomber. Puis il retourna, et s'arrêta au bord du Jourdain ; il prit le manteau qu'Élie avait laissé 14
tomber, et il en frappa les eaux, et dit : Où est l'Éternel, le Dieu d'Élie ? Lui aussi, il frappa les eaux, qui
se partagèrent çà et là, et Élisée passa. Les fils des prophètes qui étaient à Jéricho, vis-à-vis, l'ayant 15
vu, dirent : L'esprit d'Élie repose sur Élisée ! Et ils allèrent à sa rencontre, et se prosternèrent contre
terre devant lui. Ils lui dirent : Voici, il y a parmi tes serviteurs cinquante hommes vaillants ; veux-tu 16
qu'ils aillent chercher ton maître ? Peut-être que l'esprit de l'Éternel l'a emporté et l'a jeté sur quelque
montagne ou dans quelque vallée. Il répondit : Ne les envoyez pas. Mais ils le pressèrent longtemps ; 17
et il dit : Envoyez -les. Ils envoyèrent les cinquante hommes, qui cherchèrent Élie pendant trois jours
et ne le trouvèrent point. Lorsqu'ils furent de retour auprès d'Élisée, qui était à Jéricho, il leur dit : Ne 18
vous avais-je pas dit : N'allez pas ? Les gens de la ville dirent à Élisée : Voici, le séjour de la ville est 19
bon, comme le voit mon seigneur ; mais les eaux sont mauvaises, et le pays est stérile. Il dit : Apportez 20
-moi un plat neuf, et mettez -y du sel. Et ils le lui apportèrent. Il alla vers la source des eaux, et il y 21
jeta du sel, et dit : Ainsi parle l'Éternel : J'assainis ces eaux ; il n'en proviendra plus ni mort, ni stérilité.
Et les eaux furent assainies, jusqu'à ce jour, selon la parole qu'Élisée avait prononcée. Il monta de là à 22, 23
Béthel ; et comme il cheminait à la montée, des petits garçons sortirent de la ville, et se moquèrent de
lui. Ils lui disaient : Monte, chauve ! monte, chauve ! Il se retourna pour les regarder, et il les maudit 24
au nom de l'Éternel. Alors deux ours sortirent de la forêt, et déchirèrent quarante -deux de ces enfants.
De là il alla sur la montagne du Carmel, d'où il retourna à Samarie. 25

Joram, fils d'Achab, régna sur Israël à Samarie, la dix-huitième année de Josaphat, roi de Juda. Il **3**
régna douze ans. Il fit ce qui est mal aux yeux de l'Éternel, non pas toutefois comme son père et sa 2
mère. Il renversa les statues de Baal que son père avait faites ; mais il se livra aux péchés de Jéroboam, 3
fils de Nebath, qui avait fait pécher Israël, et il ne s'en détourna point. Méscha, roi de Moab, possédait 4
des troupeaux, et il payait au roi d'Israël un tribut de cent mille agneaux et de cent mille béliers avec
leur laine. À la mort d'Achab, le roi de Moab se révolta contre le roi d'Israël. Le roi Joram sortit alors 5, 6
de Samarie, et passa en revue tout Israël. Il se mit en marche, et il fit dire à Josaphat, roi de Juda : 7
Le roi de Moab s'est révolté contre moi ; veux-tu venir avec moi attaquer Moab ? Josaphat répondit :
J'irai, moi comme toi, mon peuple comme ton peuple, mes chevaux comme tes chevaux. Et il dit : Par 8
quel chemin monterons -nous ? Joram dit : Par le chemin du désert d'Édom. Le roi d'Israël, le roi de 9
Juda et le roi d'Édom, partirent ; et après une marche de sept jours, ils manquèrent d'eau pour l'armée
et pour les bêtes qui la suivaient. Alors le roi d'Israël dit : Hélas ! l'Éternel a appelé ces trois rois pour 10
les livrer entre les mains de Moab. Mais Josaphat dit : N'y a-t-il ici aucun prophète de l'Éternel, par 11
qui nous puissions consulter l'Éternel ? L'un des serviteurs du roi d'Israël répondit : Il y a ici Élisée, fils
de Schaphath, qui versait l'eau sur les mains d'Élie. Et Josaphat dit : La parole de l'Éternel est avec 12
lui. Le roi d'Israël, Josaphat et le roi d'Édom, descendirent auprès de lui. Élisée dit au roi d'Israël : 13
Qu'y a-t-il entre moi et toi ? Va vers les prophètes de ton père et vers les prophètes de ta mère. Et le
roi d'Israël lui dit : Non ! car l'Éternel a appelé ces trois rois pour les livrer entre les mains de Moab.
Élisée dit : L'Éternel des armées, dont je suis le serviteur, est vivant ! si je n'avais égard à Josaphat, 14
roi de Juda, je ne ferais aucune attention à toi et je ne te regarderais pas. Maintenant, amenez -moi 15
un joueur de harpe. Et comme le joueur de harpe jouait, la main de l'Éternel fut sur Élisée. Et il dit : 16
Ainsi parle l'Éternel : Faites dans cette vallée des fosses, des fosses ! Car ainsi parle l'Éternel : Vous 17
n'apercevrez point de vent et vous ne verrez point de pluie, et cette vallée se remplira d'eau, et vous
boirez, vous, vos troupeaux et votre bétail. Mais cela est peu de chose aux yeux de l'Éternel. Il livrera 18
Moab entre vos mains ; vous frapperez toutes les villes fortes et toutes les villes d'élite, vous abattrez 19
tous les bons arbres, vous boucherez toutes les sources d'eau, et vous ruinerez avec des pierres tous
les meilleurs champs. Or le matin, au moment de la présentation de l'offrande, voici, l'eau arriva du 20
chemin d'Édom, et le pays fut rempli d'eau. Cependant, tous les Moabites ayant appris que les rois 21
montaient pour les attaquer, on convoqua tous ceux en âge de porter les armes et même au-dessus, et
ils se tinrent sur la frontière. Ils se levèrent de bon matin, et quand le soleil brilla sur les eaux, les 22
Moabites virent en face d'eux les eaux rouges comme du sang. Ils dirent : C'est du sang ! les rois ont 23
tiré l'épée entre eux, ils se sont frappés les uns les autres ; maintenant, Moabites, au pillage ! Et ils 24
marchèrent contre le camp d'Israël. Mais Israël se leva, et frappa Moab, qui prit la fuite devant eux.
Ils pénétrèrent dans le pays, et frappèrent Moab. Ils renversèrent les villes, ils jetèrent chacun des 25
pierres dans tous les meilleurs champs et les en remplirent, ils bouchèrent toutes les sources d'eau, et
ils abattirent tous les bons arbres ; et les frondeurs enveloppèrent et battirent Kir-Haréseth, dont on ne

laissa que les pierres. Le roi de Moab, voyant qu'il avait le dessous dans le combat, prit avec lui sept
cents hommes tirant l'épée pour se frayer un passage jusqu'au roi d'Édom ; mais ils ne purent pas. Il
prit alors son fils premier-né, qui devait régner à sa place, et il l'offrit en holocauste sur la muraille. Et
une grande indignation s'empara d'Israël, qui s'éloigna du roi de Moab et retourna dans son pays.

4 Une femme d'entre les femmes des fils des prophètes cria à Élisée, en disant : Ton serviteur mon
mari est mort, et tu sais que ton serviteur craignait l'Éternel ; or le créancier est venu pour prendre
mes deux enfants et en faire ses esclaves. Élisée lui dit : Que puis-je faire pour toi ? Dis -moi, qu'as
-tu à la maison ? Elle répondit : Ta servante n'a rien du tout à la maison qu'un vase d'huile. Et il dit :
Va demander au dehors des vases chez tous tes voisins, des vases vides, et n'en demande pas un petit
nombre. Quand tu seras rentrée, tu fermeras la porte sur toi et sur tes enfants ; tu verseras dans tous
ces vases, et tu mettras de côté ceux qui seront pleins. Alors elle le quitta. Elle ferma la porte sur elle
et sur ses enfants ; ils lui présentaient les vases, et elle versait. Lorsque les vases furent pleins, elle dit
à son fils : Présente -moi encore un vase. Mais il lui répondit : Il n'y a plus de vase. Et l'huile s'arrêta.
Elle alla le rapporter à l'homme de Dieu, et il dit : Va vendre l'huile, et paie ta dette ; et tu vivras, toi et
tes fils, de ce qui restera. Un jour Élisée passait par Sunem. Il y avait là une femme de distinction, qui
le pressa d'accepter à manger. Et toutes les fois qu'il passait, il se rendait chez elle pour manger. Elle
dit à son mari : Voici, je sais que cet homme qui passe toujours chez nous est un saint homme de Dieu.
Faisons une petite chambre haute avec des murs, et mettons -y pour lui un lit, une table, un siège et
un chandelier, afin qu'il s'y retire quand il viendra chez nous. Élisée, étant revenu à Sunem, se retira
dans la chambre haute et y coucha. Il dit à Guéhazi, son serviteur : Appelle cette Sunamite. Guéhazi
l'appela, et elle se présenta devant lui. Et Élisée dit à Guéhazi : Dis -lui : Voici, tu nous as montré tout
cet empressement ; que peut-on faire pour toi ? Faut -il parler pour toi au roi ou au chef de l'armée ? Elle
répondit : J'habite au milieu de mon peuple. Et il dit : Que faire pour elle ? Guéhazi répondit : Mais,
elle n'a point de fils, et son mari est vieux. Et il dit : Appelle -la. Guéhazi l'appela, et elle se présenta
à la porte. Élisée lui dit : À cette même époque, l'année prochaine, tu embrasseras un fils. Et elle dit :
Non ! mon seigneur, homme de Dieu, ne trompe pas ta servante ! Cette femme devint enceinte, et elle
enfanta un fils à la même époque, l'année suivante, comme Élisée lui avait dit. L'enfant grandit. Et un
jour qu'il était allé trouver son père vers les moissonneurs, il dit à son père : Ma tête ! ma tête ! Le père
dit à son serviteur : Porte -le à sa mère. Le serviteur l'emporta et l'amena à sa mère. Et l'enfant resta
sur les genoux de sa mère jusqu'à midi, puis il mourut. Elle monta, le coucha sur le lit de l'homme
de Dieu, ferma la porte sur lui, et sortit. Elle appela son mari, et dit : Envoie -moi, je te prie, un des
serviteurs et une des ânesses ; je veux aller en hâte vers l'homme de Dieu, et je reviendrai. Et il dit :
Pourquoi veux-tu aller aujourd'hui vers lui ? Ce n'est ni nouvelle lune ni sabbat. Elle répondit : Tout va
bien. Puis elle fit seller l'ânesse, et dit à son serviteur : Mène et pars ; ne m'arrête pas en route sans que
je te le dise. Elle partit donc et se rendit vers l'homme de Dieu sur la montagne du Carmel. L'homme de
Dieu, l'ayant aperçue de loin, dit à Guéhazi, son serviteur : Voici cette Sunamite ! Maintenant, cours
donc à sa rencontre, et dis -lui : Te portes-tu bien ? Ton mari et ton enfant se portent-ils bien ? Elle
répondit : Bien. Et dès qu'elle fut arrivée auprès de l'homme de Dieu sur la montagne, elle embrassa
ses pieds. Guéhazi s'approcha pour la repousser. Mais l'homme de Dieu dit : Laisse -la, car son âme
est dans l'amertume, et l'Éternel me l'a caché et ne me l'a point fait connaître. Alors elle dit : Ai-je
demandé un fils à mon seigneur ? N'ai-je pas dit : Ne me trompe pas ? Et Élisée dit à Guéhazi : Ceins
tes reins, prends mon bâton dans ta main, et pars. Si tu rencontres quelqu'un, ne le salue pas ; et si
quelqu'un te salue, ne lui réponds pas. Tu mettras mon bâton sur le visage de l'enfant. La mère de
l'enfant dit : L'Éternel est vivant et ton âme est vivante ! je ne te quitterai point. Et il se leva et la
suivit. Guéhazi les avait devancés, et il avait mis le bâton sur le visage de l'enfant ; mais il n'y eut ni
voix ni signe d'attention. Il s'en retourna à la rencontre d'Élisée, et lui rapporta la chose, en disant :
L'enfant ne s'est pas réveillé. Lorsque Élisée arriva dans la maison, voici, l'enfant était mort, couché
sur son lit. Élisée entra et ferma la porte sur eux deux, et il pria l'Éternel. Il monta, et se coucha sur
l'enfant ; il mit sa bouche sur sa bouche, ses yeux sur ses yeux, ses mains sur ses mains, et il s'étendit
sur lui. Et la chair de l'enfant se réchauffa. Élisée s'éloigna, alla çà et là par la maison, puis remonta et
s'étendit sur l'enfant. Et l'enfant éternua sept fois, et il ouvrit les yeux. Élisée appela Guéhazi, et dit :
Appelle cette Sunamite. Guéhazi l'appela, et elle vint vers Élisée, qui dit : Prends ton fils ! Elle alla
se jeter à ses pieds, et se prosterna contre terre. Et elle prit son fils, et sortit. Élisée revint à Guilgal,
et il y avait une famine dans le pays. Comme les fils des prophètes étaient assis devant lui, il dit à
son serviteur : Mets le grand pot, et fais cuire un potage pour les fils des prophètes. L'un d'eux sortit
dans les champs pour cueillir des herbes ; il trouva de la vigne sauvage et il y cueillit des coloquintes

sauvages, plein son vêtement. Quand il rentra, il les coupa en morceaux dans le pot où était le potage,
car on ne les connaissait pas. On servit à manger à ces hommes ; mais dès qu'ils eurent mangé du 40
potage, ils s'écrièrent : La mort est dans le pot, homme de Dieu ! Et ils ne purent manger. Élisée dit : 41
Prenez de la farine. Il en jeta dans le pot, et dit : Sers à ces gens, et qu'ils mangent. Et il n'y avait plus
rien de mauvais dans le pot. Un homme arriva de Baal-Schalischa. Il apporta du pain des prémices à 42
l'homme de Dieu, vingt pains d'orge, et des épis nouveaux dans son sac. Élisée dit : Donne à ces gens,
et qu'ils mangent. Son serviteur répondit : Comment pourrais-je en donner à cent personnes ? Mais 43
Élisée dit : Donne à ces gens, et qu'ils mangent ; car ainsi parle l'Éternel : On mangera, et on en aura
de reste. Il mit alors les pains devant eux ; et ils mangèrent et en eurent de reste, selon la parole de 44
l'Éternel.

Naaman, chef de l'armée du roi de Syrie, jouissait de la faveur de son maître et d'une grande consi- **5**
dération ; car c'était par lui que l'Éternel avait délivré les Syriens. Mais cet homme fort et vaillant était
lépreux. Or les Syriens étaient sortis par troupes, et ils avaient emmené captive une petite fille du 2
pays d'Israël, qui était au service de la femme de Naaman. Et elle dit à sa maîtresse : Oh ! si mon 3
seigneur était auprès du prophète qui est à Samarie, le prophète le guérirait de sa lèpre ! Naaman alla 4
dire à son maître : La jeune fille du pays d'Israël a parlé de telle et telle manière. Et le roi de Syrie dit : 5
Va, rends -toi à Samarie, et j'enverrai une lettre au roi d'Israël. Il partit, prenant avec lui dix talents
d'argent, six mille sicles d'or, et dix vêtements de rechange. Il porta au roi d'Israël la lettre, où il était 6
dit : Maintenant, quand cette lettre te sera parvenue, tu sauras que je t'envoie Naaman, mon serviteur,
afin que tu le guérisses de sa lèpre. Après avoir lu la lettre, le roi d'Israël déchira ses vêtements, et 7
dit : Suis-je un dieu, pour faire mourir et pour faire vivre, qu'il s'adresse à moi afin que je guérisse un
homme de sa lèpre ? Sachez donc et comprenez qu'il cherche une occasion de dispute avec moi. Lors- 8
qu'Élisée, homme de Dieu, apprit que le roi d'Israël avait déchiré ses vêtements, il envoya dire au roi :
Pourquoi as-tu déchiré tes vêtements ? Laisse-le venir à moi, et il saura qu'il y a un prophète en Is-
raël. Naaman vint avec ses chevaux et son char, et il s'arrêta à la porte de la maison d'Élisée. Élisée 9, 10
lui fit dire par un messager : Va, et lave -toi sept fois dans le Jourdain ; ta chair redeviendra saine,
et tu seras pur. Naaman fut irrité, et il s'en alla, en disant : Voici, je me disais : Il sortira vers moi, 11
il se présentera lui-même, il invoquera le nom de l'Éternel, son Dieu, il agitera sa main sur la place
et guérira le lépreux. Les fleuves de Damas, l'Abana et le Parpar, ne valent-ils pas mieux que toutes 12
les eaux d'Israël ? Ne pourrais-je pas m'y laver et devenir pur ? Et il s'en retournait et partait avec
fureur. Mais ses serviteurs s'approchèrent pour lui parler, et ils dirent : Mon père, si le prophète t'eût 13
demandé quelque chose de difficile, ne l'aurais-tu pas fait ? Combien plus dois-tu faire ce qu'il t'a dit :
Lave -toi, et tu seras pur ! Il descendit alors et se plongea sept fois dans le Jourdain, selon la parole 14
de l'homme de Dieu ; et sa chair redevint comme la chair d'un jeune enfant, et il fut pur. Naaman 15
retourna vers l'homme de Dieu, avec toute sa suite. Lorsqu'il fut arrivé, il se présenta devant lui, et
dit : Voici, je reconnais qu'il n'y a point de Dieu sur toute la terre, si ce n'est en Israël. Et maintenant,
accepte, je te prie, un présent de la part de ton serviteur. Élisée répondit : L'Éternel, dont je suis le 16
serviteur, est vivant ! je n'accepterai pas. Naaman le pressa d'accepter, mais il refusa. Alors Naaman 17
dit : Puisque tu refuses, permets que l'on donne de la terre à ton serviteur, une charge de deux mulets ;
car ton serviteur ne veut plus offrir à d'autres dieux ni holocauste ni sacrifice, il n'en offrira qu'à l'Éter-
nel. Voici toutefois ce que je prie l'Éternel de pardonner à ton serviteur. Quand mon maître entre dans 18
la maison de Rimmon pour s'y prosterner et qu'il s'appuie sur ma main, je me prosterne aussi dans
la maison de Rimmon : veuille l'Éternel pardonner à ton serviteur, lorsque je me prosternerai dans la
maison de Rimmon ! Élisée lui dit : Va en paix. Lorsque Naaman eut quitté Élisée et qu'il fut à une 19
certaine distance, Guéhazi, serviteur d'Élisée, homme de Dieu, se dit en lui-même : Voici, mon maître 20
a ménagé Naaman, ce Syrien, en n'acceptant pas de sa main ce qu'il avait apporté ; l'Éternel est vivant !
je vais courir après lui, et j'en obtiendrai quelque chose. Et Guéhazi courut après Naaman. Naaman, 21
le voyant courir après lui, descendit de son char pour aller à sa rencontre, et dit : Tout va-t-il bien ? Il 22
répondit : Tout va bien. Mon maître m'envoie te dire : Voici, il vient d'arriver chez moi deux jeunes gens
de la montagne d'Éphraïm, d'entre les fils des prophètes ; donne pour eux, je te prie, un talent d'argent
et deux vêtements de rechange. Naaman dit : Consens à prendre deux talents. Il le pressa, et il serra 23
deux talents d'argent dans deux sacs, donna deux habits de rechange, et les fit porter devant Guéhazi
par deux de ses serviteurs. Arrivé à la colline, Guéhazi les prit de leurs mains et les déposa dans la 24
maison, et il renvoya ces gens qui partirent. Puis il alla se présenter à son maître. Élisée lui dit : D'où 25
viens-tu, Guéhazi ? Il répondit : Ton serviteur n'est allé ni d'un côté ni d'un autre. Mais Élisée lui dit : 26
Mon esprit n'était pas absent, lorsque cet homme a quitté son char pour venir à ta rencontre. Est-ce le
temps de prendre de l'argent et de prendre des vêtements, puis des oliviers, des vignes, des brebis, des

27 boeufs, des serviteurs et des servantes ? La lèpre de Naaman s'attachera à toi et à ta postérité pour
toujours. Et Guéhazi sortit de la présence d'Élisée avec une lèpre comme la neige.
6 Les fils des prophètes dirent à Élisée : Voici, le lieu où nous sommes assis devant toi est trop étroit
2 pour nous. Allons jusqu'au Jourdain ; nous prendrons là chacun une poutre, et nous nous y ferons un
3 lieu d'habitation. Élisée répondit : Allez. Et l'un d'eux dit : Consens à venir avec tes serviteurs. Il
4, 5 répondit : J'irai. Il partit donc avec eux. Arrivés au Jourdain, ils coupèrent du bois. Et comme l'un
d'eux abattait une poutre, le fer tomba dans l'eau. Il s'écria : Ah ! mon seigneur, il était emprunté !
6 L'homme de Dieu dit : Où est-il tombé ? Et il lui montra la place. Alors Élisée coupa un morceau de bois,
7 le jeta à la même place, et fit surnager le fer. Puis il dit : Enlève -le ! Et il avança la main, et le prit.
8 Le roi de Syrie était en guerre avec Israël, et, dans un conseil qu'il tint avec ses serviteurs, il dit : Mon
9 camp sera dans un tel lieu. Mais l'homme de Dieu fit dire au roi d'Israël : Garde -toi de passer dans ce
10 lieu, car les Syriens y descendent. Et le roi d'Israël envoya des gens, pour s'y tenir en observation, vers
11 le lieu que lui avait mentionné et signalé l'homme de Dieu. Cela arriva non pas une fois ni deux fois. Le
roi de Syrie en eut le coeur agité ; il appela ses serviteurs, et leur dit : Ne voulez-vous pas me déclarer
12 lequel de nous est pour le roi d'Israël ? L'un de ses serviteurs répondit : Personne ! ô roi mon seigneur ;
mais Élisée, le prophète, qui est en Israël, rapporte au roi d'Israël les paroles que tu prononces dans ta
13 chambre à coucher. Et le roi dit : Allez et voyez où il est, et je le ferai prendre. On vint lui dire : Voici,
14 il est à Dothan. Il y envoya des chevaux, des chars et une forte troupe, qui arrivèrent de nuit et qui
15 enveloppèrent la ville. Le serviteur de l'homme de Dieu se leva de bon matin et sortit ; et voici, une
troupe entourait la ville, avec des chevaux et des chars. Et le serviteur dit à l'homme de Dieu : Ah ! mon
16 seigneur, comment ferons -nous ? Il répondit : Ne crains point, car ceux qui sont avec nous sont en plus
17 grand nombre que ceux qui sont avec eux. Élisée pria, et dit : Éternel, ouvre ses yeux, pour qu'il voie.
Et l'Éternel ouvrit les yeux du serviteur, qui vit la montagne pleine de chevaux et de chars de feu autour
18 d'Élisée. Les Syriens descendirent vers Élisée. Il adressa alors cette prière à l'Éternel : Daigne frapper
19 d'aveuglement cette nation ! Et l'Éternel les frappa d'aveuglement, selon la parole d'Élisée. Élisée leur
dit : Ce n'est pas ici le chemin, et ce n'est pas ici la ville ; suivez -moi, et je vous conduirai vers l'homme
20 que vous cherchez. Et il les conduisit à Samarie. Lorsqu'ils furent entrés dans Samarie, Élisée dit :
Éternel, ouvre les yeux de ces gens, pour qu'ils voient ! Et l'Éternel ouvrit leurs yeux, et ils virent qu'ils
21 étaient au milieu de Samarie. Le roi d'Israël, en les voyant, dit à Élisée : Frapperai -je, frapperai -je,
22 mon père ? Tu ne frapperas point, répondit Élisée ; est-ce que tu frappes ceux que tu fais prisonniers
avec ton épée et avec ton arc ? Donne -leur du pain et de l'eau, afin qu'ils mangent et boivent ; et qu'ils
23 s'en aillent ensuite vers leur maître. Le roi d'Israël leur fit servir un grand repas, et ils mangèrent et
burent ; puis il les renvoya, et ils s'en allèrent vers leur maître. Et les troupes des Syriens ne revinrent
24 plus sur le territoire d'Israël. Après cela, Ben-Hadad, roi de Syrie, ayant rassemblé toute son armée,
25 monta et assiégea Samarie. Il y eut une grande famine dans Samarie ; et ils la serrèrent tellement
qu'une tête d'âne valait quatre-vingts sicles d'argent, et le quart d'un kab de fiente de pigeon cinq sicles
26 d'argent. Et comme le roi passait sur la muraille, une femme lui cria : Sauve -moi, ô roi, mon seigneur !
27 Il répondit : Si l'Éternel ne te sauve pas, avec quoi te sauverais -je ? avec le produit de l'aire ou du
28 pressoir ? Et le roi lui dit : Qu'as-tu ? Elle répondit : Cette femme -là m'a dit : Donne ton fils ! nous le
29 mangerons aujourd'hui, et demain nous mangerons mon fils. Nous avons fait cuire mon fils, et nous
l'avons mangé. Et le jour suivant, je lui ai dit : Donne ton fils, et nous le mangerons. Mais elle a caché
30 son fils. Lorsque le roi entendit les paroles de cette femme, il déchira ses vêtements, en passant sur la
31 muraille ; et le peuple vit qu'il avait en dedans un sac sur son corps. Le roi dit : Que Dieu me punisse
32 dans toute sa rigueur, si la tête d'Élisée, fils de Schaphath, reste aujourd'hui sur lui ! Or Élisée était
assis dans sa maison, et les anciens étaient assis auprès de lui. Le roi envoya quelqu'un devant lui.
Mais avant que le messager soit arrivé, Élisée dit aux anciens : Voyez -vous que ce fils d'assassin envoie
quelqu'un pour m'ôter la tête ? Écoutez ! quand le messager viendra, fermez la porte, et repoussez -le
33 avec la porte : le bruit des pas de son maître ne se fait-il pas entendre derrière lui ? Il leur parlait
encore, et déjà le messager était descendu vers lui, et disait : Voici, ce mal vient de l'Éternel ; qu'ai-je à
espérer encore de l'Éternel ?
7 Élisée dit : Écoutez la parole de l'Éternel ! Ainsi parle l'Éternel : Demain, à cette heure, on aura une
mesure de fleur de farine pour un sicle et deux mesures d'orge pour un sicle, à la porte de Samarie.
2 L'officier sur la main duquel s'appuyait le roi répondit à l'homme de Dieu : Quand l'Éternel ferait des
fenêtres au ciel, pareille chose arriverait-elle ? Et Élisée dit : Tu le verras de tes yeux ; mais tu n'en
3 mangeras point. Il y avait à l'entrée de la porte quatre lépreux, qui se dirent l'un à l'autre : Quoi !
4 resterons -nous ici jusqu'à ce que nous mourions ? Si nous songeons à entrer dans la ville, la famine

est dans la ville, et nous y mourrons ; et si nous restons ici, nous mourrons également. Allons nous
jeter dans le camp des Syriens ; s'ils nous laissent vivre, nous vivrons et s'ils nous font mourir, nous
mourrons. Ils partirent donc au crépuscule, pour se rendre au camp des Syriens ; et lorsqu'ils furent 5
arrivés à l'entrée du camp des Syriens, voici, il n'y avait personne. Le Seigneur avait fait entendre dans 6
le camp des Syriens un bruit de chars et un bruit de chevaux, le bruit d'une grande armée, et ils s'étaient
dit l'un à l'autre : Voici, le roi d'Israël a pris à sa solde contre nous les rois des Héthiens et les rois des
Égyptiens pour venir nous attaquer. Et ils se levèrent et prirent la fuite au crépuscule, abandonnant 7
leurs tentes, leurs chevaux et leurs ânes, le camp tel qu'il était, et ils s'enfuirent pour sauver leur vie.
Les lépreux, étant arrivés à l'entrée du camp, pénétrèrent dans une tente, mangèrent et burent, et en 8
emportèrent de l'argent, de l'or, et des vêtements, qu'ils allèrent cacher. Ils revinrent, pénétrèrent dans
une autre tente, et en emportèrent des objets qu'ils allèrent cacher. Puis ils se dirent l'un à l'autre : 9
Nous n'agissons pas bien ! Cette journée est une journée de bonne nouvelle ; si nous gardons le silence et
si nous attendons jusqu'à la lumière du matin, le châtiment nous atteindra. Venez maintenant, et allons
informer la maison du roi. Ils partirent, et ils appelèrent les gardes de la porte de la ville, auxquels ils 10
firent ce rapport : Nous sommes entrés dans le camp des Syriens, et voici, il n'y a personne, on n'y entend
aucune voix d'homme ; il n'y a que des chevaux attachés et des ânes attachés, et les tentes comme elles
étaient. Les gardes de la porte crièrent, et ils transmirent ce rapport à l'intérieur de la maison du roi. 11
Le roi se leva de nuit, et il dit à ses serviteurs : Je veux vous communiquer ce que nous font les Syriens. 12
Comme ils savent que nous sommes affamés, ils ont quitté le camp pour se cacher dans les champs, et
ils se sont dit : Quand ils sortiront de la ville, nous les saisirons vivants, et nous entrerons dans la ville.
L'un des serviteurs du roi répondit : Que l'on prenne cinq des chevaux qui restent encore dans la ville, 13
-ils sont comme toute la multitude d'Israël qui y est restée, ils sont comme toute la multitude d'Israël
qui dépérit, -et envoyons voir ce qui se passe. On prit deux chars avec les chevaux, et le roi envoya 14
des messagers sur les traces de l'armée des Syriens, en disant : Allez et voyez. Ils allèrent après eux 15
jusqu'au Jourdain ; et voici, toute la route était pleine de vêtements et d'objets que les Syriens avaient
jetés dans leur précipitation. Les messagers revinrent, et le rapportèrent au roi. Le peuple sortit, et 16
pilla le camp des Syriens. Et l'on eut une mesure de fleur de farine pour un sicle et deux mesures d'orge
pour un sicle, selon la parole de l'Éternel. Le roi avait remis la garde de la porte à l'officier sur la main 17
duquel il s'appuyait ; mais cet officier fut écrasé à la porte par le peuple et il mourut, selon la parole
qu'avait prononcée l'homme de Dieu quand le roi était descendu vers lui. L'homme de Dieu avait dit 18
alors au roi : On aura deux mesures d'orge pour un sicle et une mesure de fleur de farine pour un sicle,
demain, à cette heure, à la porte de Samarie. Et l'officier avait répondu à l'homme de Dieu : Quand 19
l'Éternel ferait des fenêtres au ciel, pareille chose arriverait-elle ? Et Élisée avait dit : Tu le verras de
tes yeux ; mais tu n'en mangeras point. C'est en effet ce qui lui arriva : il fut écrasé à la porte par le 20
peuple, et il mourut.

Élisée dit à la femme dont il avait fait revivre le fils : Lève -toi, va t'en, toi et ta maison, et séjourne **8**
où tu pourras ; car l'Éternel appelle la famine, et même elle vient sur le pays pour sept années. La 2
femme se leva, et elle fit selon la parole de l'homme de Dieu : elle s'en alla, elle et sa maison, et séjourna
sept ans au pays des Philistins. Au bout des sept ans, la femme revint du pays des Philistins, et elle 3
alla implorer le roi au sujet de sa maison et de son champ. Le roi s'entretenait avec Guéhazi, serviteur 4
de l'homme de Dieu, et il disait : Raconte -moi, je te prie, toutes les grandes choses qu'Élisée a faites.
Et pendant qu'il racontait au roi comment Élisée avait rendu la vie à un mort, la femme dont Élisée 5
avait fait revivre le fils vint implorer le roi au sujet de sa maison et de son champ. Guéhazi dit : O roi,
mon seigneur, voici la femme, et voici son fils qu'Élisée a fait revivre. Le roi interrogea la femme, et 6
elle lui fit le récit. Puis le roi lui donna un eunuque, auquel il dit : Fais restituer tout ce qui appartient à
cette femme, avec tous les revenus du champ, depuis le jour où elle a quitté le pays jusqu'à maintenant.
Élisée se rendit à Damas. Ben-Hadad, roi de Syrie, était malade ; et on l'avertit, en disant : L'homme 7
de Dieu est arrivé ici. Le roi dit à Hazaël : Prends avec toi un présent, et va au-devant de l'homme 8
de Dieu ; consulte par lui l'Éternel, en disant : Guérirai -je de cette maladie ? Hazaël alla au-devant 9
d'Élisée, prenant avec lui un présent, tout ce qu'il y avait de meilleur à Damas, la charge de quarante
chameaux. Lorsqu'il fut arrivé, il se présenta à lui, et dit : Ton fils Ben-Hadad, roi de Syrie, m'envoie
vers toi pour dire : Guérirai -je de cette maladie ? Élisée lui répondit : Va, dis -lui : Tu guériras ! Mais 10
l'Éternel m'a révélé qu'il mourra. L'homme de Dieu arrêta son regard sur Hazaël, et le fixa longtemps, 11
puis il pleura. Hazaël dit : Pourquoi mon seigneur pleure -t-il ? Et Élisée répondit : Parce que je sais 12
le mal que tu feras aux enfants d'Israël ; tu mettras le feu à leurs villes fortes, tu tueras avec l'épée
leurs jeunes gens, tu écraseras leurs petits enfants, et tu fendras le ventre de leurs femmes enceintes.
Hazaël dit : Mais qu'est-ce que ton serviteur, ce chien, pour faire de si grandes choses ? Et Élisée dit : 13

14 L'Éternel m'a révélé que tu seras roi de Syrie. Hazaël quitta Élisée, et revint auprès de son maître,
15 qui lui dit : Que t'a dit Élisée ? Et il répondit : Il m'a dit : Tu guériras ! Le lendemain, Hazaël prit une
couverture, qu'il plongea dans l'eau, et il l'étendit sur le visage du roi, qui mourut. Et Hazaël régna à
16 sa place. La cinquième année de Joram, fils d'Achab, roi d'Israël, Joram, fils de Josaphat, roi de Juda,
17, 18 régna. Il avait trente -deux ans lorsqu'il devint roi, et il régna huit ans à Jérusalem. Il marcha dans
la voie des rois d'Israël, comme avait fait la maison d'Achab, car il avait pour femme une fille d'Achab,
19 et il fit ce qui est mal aux yeux de l'Éternel. Mais l'Éternel ne voulut point détruire Juda, à cause de
David, son serviteur, selon la promesse qu'il lui avait faite de lui donner toujours une lampe parmi ses
20, 21 fils. De son temps, Édom se révolta contre l'autorité de Juda, et se donna un roi. Joram passa à Tsaïr,
avec tous ses chars ; s'étant levé de nuit, il battit les Édomites, qui l'entouraient et les chefs des chars, et
22 le peuple s'enfuit dans ses tentes. La rébellion d'Édom contre l'autorité de Juda a duré jusqu'à ce jour.
23 Libna se révolta aussi dans le même temps. Le reste des actions de Joram, et tout ce qu'il a fait, cela
24 n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? Joram se coucha avec ses pères, et il fut
25 enterré avec ses pères dans la ville de David. Et Achazia, son fils, régna à sa place. La douzième année
26 de Joram, fils d'Achab, roi d'Israël, Achazia, fils de Joram, roi de Juda, régna. Achazia avait vingt
-deux ans lorsqu'il devint roi, et il régna un an à Jérusalem. Sa mère s'appelait Athalie, fille d'Omri,
27 roi d'Israël. Il marcha dans la voie de la maison d'Achab, et il fit ce qui est mal aux yeux de l'Éternel,
28 comme la maison d'Achab, car il était allié par mariage à la maison d'Achab. Il alla avec Joram, fils
d'Achab, à la guerre contre Hazaël, roi de Syrie, à Ramoth en Galaad. Et les Syriens blessèrent Joram.
29 Le roi Joram s'en retourna pour se faire guérir à Jizreel des blessures que les Syriens lui avaient faites
à Rama, lorsqu'il se battait contre Hazaël, roi de Syrie. Achazia, fils de Joram, roi de Juda, descendit
pour voir Joram, fils d'Achab, à Jizreel, parce qu'il était malade.

9 Élisée, le prophète, appela l'un des fils des prophètes, et lui dit : Ceins tes reins, prends avec toi
2 cette fiole d'huile, et va à Ramoth en Galaad. Quand tu y seras arrivé, vois Jéhu, fils de Josaphat, fils
de Nimschi. Tu iras le faire lever du milieu de ses frères, et tu le conduiras dans une chambre retirée.
3 Tu prendras la fiole d'huile, que tu répandras sur sa tête, et tu diras : Ainsi parle l'Éternel : Je t'oins
4 roi d'Israël ! Puis tu ouvriras la porte, et tu t'enfuiras sans t'arrêter. Le jeune homme, serviteur du
5 prophète, partit pour Ramoth en Galaad. Quand il arriva, voici, les chefs de l'armée étaient assis. Il
6 dit : Chef, j'ai un mot à te dire. Et Jéhu dit : Auquel de nous tous ? Il répondit : À toi, chef. Jéhu
se leva et entra dans la maison, et le jeune homme répandit l'huile sur sa tête, en lui disant : Ainsi
7 parle l'Éternel, le Dieu d'Israël : Je t'oins roi d'Israël, du peuple de l'Éternel. Tu frapperas la maison
d'Achab, ton maître, et je vengerai sur Jézabel le sang de mes serviteurs les prophètes et le sang de
8 tous les serviteurs de l'Éternel. Toute la maison d'Achab périra ; j'exterminerai quiconque appartient à
9 Achab, celui qui est esclave et celui qui est libre en Israël, et je rendrai la maison d'Achab semblable à
10 la maison de Jéroboam, fils de Nebath, et à la maison de Baescha, fils d'Achija. Les chiens mangeront
Jézabel dans le champ de Jizreel, et il n'y aura personne pour l'enterrer. Puis le jeune homme ouvrit
11 la porte, et s'enfuit. Lorsque Jéhu sortit pour rejoindre les serviteurs de son maître, on lui dit : Tout
va-t-il bien ? Pourquoi ce fou est-il venu vers toi ? Jéhu leur répondit : Vous connaissez bien l'homme
12 et ce qu'il peut dire. Mais ils répliquèrent : Mensonge ! Réponds -nous donc ! Et il dit : Il m'a parlé de
13 telle et telle manière, disant : Ainsi parle l'Éternel : Je t'oins roi d'Israël. Aussitôt ils prirent chacun
leurs vêtements, qu'ils mirent sous Jéhu au haut des degrés ; ils sonnèrent de la trompette, et dirent :
14 Jéhu est roi ! Ainsi Jéhu, fils de Josaphat, fils de Nimschi, forma une conspiration contre Joram. -Or
15 Joram et tout Israël défendaient Ramoth en Galaad contre Hazaël, roi de Syrie ; mais le roi Joram s'en
était retourné pour se faire guérir à Jizreel des blessures que les Syriens lui avaient faites, lorsqu'il se
battait contre Hazaël, roi de Syrie. -Jéhu dit : Si c'est votre volonté, personne ne s'échappera de la ville
16 pour aller porter la nouvelle à Jizreel. Et Jéhu monta sur son char et partit pour Jizreel, car Joram y
17 était alité, et Achazia, roi de Juda, était descendu pour le visiter. La sentinelle placée sur la tour de
Jizreel vit venir la troupe de Jéhu, et dit : Je vois une troupe. Joram dit : Prends un cavalier, et envoie
18 -le au-devant d'eux pour demander si c'est la paix. Le cavalier alla au-devant de Jéhu, et dit : Ainsi
parle le roi : Est-ce la paix ? Et Jéhu répondit : Que t'importe la paix ? Passe derrière moi. La sentinelle
19 en donna avis, et dit : Le messager est allé jusqu'à eux, et il ne revient pas. Joram envoya un second
cavalier, qui arriva vers eux et dit : Ainsi parle le roi : Est-ce la paix ? Et Jéhu répondit : Que t'importe
20 la paix ? Passe derrière moi. La sentinelle en donna avis, et dit : Il est allé jusqu'à eux, et il ne revient
21 pas. Et le train est comme celui de Jéhu, fils de Nimschi, car il conduit d'une manière insensée. Alors
Joram dit : Attelle ! Et on attela son char. Joram, roi d'Israël, et Achazia, roi de Juda, sortirent chacun
dans son char pour aller au-devant de Jéhu, et ils le rencontrèrent dans le champ de Naboth de Jizreel.
22 Dès que Joram vit Jéhu, il dit : Est-ce la paix, Jéhu ? Jéhu répondit : Quoi, la paix ! tant que durent les
23 prostitutions de Jézabel, ta mère, et la multitude de ses sortilèges ! Joram tourna bride et s'enfuit, et

il dit à Achazia : Trahison, Achazia ! Mais Jéhu saisit son arc, et il frappa Joram entre les épaules : la 24
flèche sortit par le coeur, et Joram s'affaissa dans son char. Jéhu dit à son officier Bidkar : Prends -le, et 25
jette -le dans le champ de Naboth de Jizreel ; car souviens -t'en, lorsque moi et toi, nous étions ensemble
à cheval derrière Achab, son père, l'Éternel prononça contre lui cette sentence : J'ai vu hier le sang de 26
Naboth et le sang de ses fils, dit l'Éternel, et je te rendrai la pareille dans ce champ même, dit l'Éternel !
Prends -le donc, et jette -le dans le champ, selon la parole de l'Éternel. Achazia, roi de Juda, ayant vu 27
cela, s'enfuit par le chemin de la maison du jardin. Jéhu le poursuivit, et dit : Lui aussi, frappez -le sur
le char ! Et on le frappa à la montée de Gur, près de Jibleam. Il se réfugia à Meguiddo, et il y mourut.
Ses serviteurs le transportèrent sur un char à Jérusalem, et ils l'enterrèrent dans son sépulcre avec ses 28
pères, dans la ville de David. Achazia était devenu roi de Juda la onzième année de Joram, fils d'Achab. 29
Jéhu entra dans Jizreel. Jézabel, l'ayant appris, mit du fard à ses yeux, se para la tête, et regarda par 30
la fenêtre. Comme Jéhu franchissait la porte, elle dit : Est-ce la paix, nouveau Zimri, assassin de son 31
maître ? Il leva le visage vers la fenêtre, et dit : Qui est pour moi ? qui ? Et deux ou trois eunuques le 32
regardèrent en s'approchant de la fenêtre. Il dit : Jetez-la en bas ! Ils la jetèrent, et il rejaillit de son 33
sang sur la muraille et sur les chevaux. Jéhu la foula aux pieds ; puis il entra, mangea et but, et il 34
dit : Allez voir cette maudite, et enterrez -la, car elle est fille de roi. Ils allèrent pour l'enterrer ; mais 35
ils ne trouvèrent d'elle que le crâne, les pieds et les paumes des mains. Ils retournèrent l'annoncer à 36
Jéhu, qui dit : C'est ce qu'avait déclaré l'Éternel par son serviteur Élie, le Thischbite, en disant : Les
chiens mangeront la chair de Jézabel dans le champ de Jizreel ; et le cadavre de Jézabel sera comme 37
du fumier sur la face des champs, dans le champ de Jizreel, de sorte qu'on ne pourra dire : C'est Jézabel.

Il y avait dans Samarie soixante-dix fils d'Achab. Jéhu écrivit des lettres qu'il envoya à Samarie **10**
aux chefs de Jizreel, aux anciens, et aux gouverneurs des enfants d'Achab. Il y était dit : Maintenant, 2
quand cette lettre vous sera parvenue, -puisque vous avez avec vous les fils de votre maître, avec vous
les chars et les chevaux, une ville forte et les armes, - voyez lequel des fils de votre maître est le 3
meilleur et convient le mieux, mettez -le sur le trône de son père, et combattez pour la maison de votre
maître ! Ils eurent une très grande peur, et ils dirent : Voici, deux rois n'ont pu lui résister ; comment 4
résisterions -nous ? Et le chef de la maison, le chef de la ville, les anciens, et les gouverneurs des 5
enfants, envoyèrent dire à Jéhu : Nous sommes tes serviteurs, et nous ferons tout ce que tu nous diras ;
nous n'établirons personne roi, fais ce qui te semble bon. Jéhu leur écrivit une seconde lettre où il 6
était dit : Si vous êtes à moi et si vous obéissez à ma voix, prenez les têtes de ces hommes, fils de votre
maître, et venez auprès de moi demain à cette heure, à Jizreel. Or les soixante-dix fils du roi étaient
chez les grands de la ville, qui les élevaient. Quand la lettre leur fut parvenue, ils prirent les fils du 7
roi, et ils égorgèrent ces soixante-dix hommes ; puis ils mirent leurs têtes dans des corbeilles, et les
envoyèrent à Jéhu, à Jizreel. Le messager vint l'en informer, en disant : Ils ont apporté les têtes des 8
fils du roi. Et il dit : Mettez -les en deux tas à l'entrée de la porte, jusqu'au matin. Le matin, il sortit ; 9
et se présentant à tout le peuple, il dit : Vous êtes justes ! voici, moi, j'ai conspiré contre mon maître et
je l'ai tué ; mais qui a frappé tous ceux-ci ? Sachez donc qu'il ne tombera rien à terre de la parole de 10
l'Éternel, de la parole que l'Éternel a prononcée contre la maison d'Achab ; l'Éternel accomplit ce qu'il a
déclaré par son serviteur Élie. Et Jéhu frappa tous ceux qui restaient de la maison d'Achab à Jizreel, 11
tous ses grands, ses familiers et ses ministres, sans en laisser échapper un seul. Puis il se leva, et 12
partit pour aller à Samarie. Arrivé à une maison de réunion des bergers, sur le chemin, Jéhu trouva 13
les frères d'Achazia, roi de Juda, et il dit : Qui êtes-vous ? Ils répondirent : Nous sommes les frères
d'Achazia, et nous descendons pour saluer les fils du roi et les fils de la reine. Jéhu dit : Saisissez -les 14
vivants. Et ils les saisirent vivants, et les égorgèrent au nombre de quarante -deux, à la citerne de la
maison de réunion ; Jéhu n'en laissa échapper aucun. Étant parti de là, il rencontra Jonadab, fils de 15
Récab, qui venait au-devant de lui. Il le salua, et lui dit : Ton coeur est -il sincère, comme mon coeur
l'est envers le tien ? Et Jonadab répondit : Il l'est. S'il l'est, répliqua Jéhu, donne -moi ta main. Jonadab
lui donna la main. Et Jéhu le fit monter auprès de lui dans son char, et dit : Viens avec moi, et tu 16
verras mon zèle pour l'Éternel. Il l'emmena ainsi dans son char. Lorsque Jéhu fut arrivé à Samarie, 17
il frappa tous ceux qui restaient d'Achab à Samarie, et il les détruisit entièrement, selon la parole que
l'Éternel avait dite à Élie. Puis il assembla tout le peuple, et leur dit : Achab a peu servi Baal, Jéhu le 18
servira beaucoup. Maintenant convoquez auprès de moi tous les prophètes de Baal, tous ses serviteurs 19
et tous ses prêtres, sans qu'il en manque un seul, car je veux offrir un grand sacrifice à Baal : quiconque
manquera ne vivra pas. Jéhu agissait avec ruse, pour faire périr les serviteurs de Baal. Il dit : Publiez 20
une fête en l'honneur de Baal. Et ils la publièrent. Il envoya des messagers dans tout Israël ; et tous les 21
serviteurs de Baal arrivèrent, il n'y en eut pas un qui ne vînt ; ils entrèrent dans la maison de Baal, et
la maison de Baal fut remplie d'un bout à l'autre. Jéhu dit à celui qui avait la garde du vestiaire : Sors 22
des vêtements pour tous les serviteurs de Baal. Et cet homme sortit des vêtements pour eux. Alors 23

Jéhu vint à la maison de Baal avec Jonadab, fils de Récab, et il dit aux serviteurs de Baal : Cherchez et
regardez, afin qu'il n'y ait pas ici des serviteurs de l'Éternel, mais qu'il y ait seulement des serviteurs
24 de Baal. Et ils entrèrent pour offrir des sacrifices et des holocaustes. Jéhu avait placé dehors quatre-
vingts hommes, en leur disant : Celui qui laissera échapper quelqu'un des hommes que je remets entre
25 vos mains, sa vie répondra de la sienne. Lorsqu'on eut achevé d'offrir les holocaustes, Jéhu dit aux
coureurs et aux officiers : Entrez, frappez -les, que pas un ne sorte. Et ils les frappèrent du tranchant
de l'épée. Les coureurs et les officiers les jetèrent là, et ils allèrent jusqu'à la ville de la maison de Baal.
26, 27 Ils tirèrent dehors les statues de la maison de Baal, et les brûlèrent. Ils renversèrent la statue de
Baal, ils renversèrent aussi la maison de Baal, et ils en firent un cloaque, qui a subsisté jusqu'à ce jour.
28, 29 Jéhu extermina Baal du milieu d'Israël ; mais il ne se détourna point des péchés de Jéroboam, fils de
Nebath, qui avait fait pécher Israël, il n'abandonna point les veaux d'or qui étaient à Béthel et à Dan.
30 L'Éternel dit à Jéhu : Parce que tu as bien exécuté ce qui était droit à mes yeux, et que tu as fait à la
maison d'Achab tout ce qui était conforme à ma volonté, tes fils jusqu'à la quatrième génération seront
31 assis sur le trône d'Israël. Toutefois Jéhu ne prit point garde à marcher de tout son coeur dans la loi
de l'Éternel, le Dieu d'Israël ; il ne se détourna point des péchés que Jéroboam avait fait commettre à
32 Israël. Dans ce temps -là, l'Éternel commença à entamer le territoire d'Israël ; et Hazaël les battit sur
33 toute la frontière d'Israël. Depuis le Jourdain, vers le soleil levant, il battit tout le pays de Galaad,
les Gadites, les Rubénites et les Manassites, depuis Aroër sur le torrent de l'Arnon jusqu'à Galaad et à
34 Basan. Le reste des actions de Jéhu, tout ce qu'il a fait, et tous ses exploits, cela n'est-il pas écrit dans
35 le livre des Chroniques des rois d'Israël ? Jéhu se coucha avec ses pères, et on l'enterra à Samarie. Et
36 Joachaz, son fils, régna à sa place. Jéhu avait régné vingt -huit ans sur Israël à Samarie.

11, 2 Athalie, mère d'Achazia, voyant que son fils était mort, se leva et fit périr toute la race royale. Mais
Joschéba, fille du roi Joram, soeur d'Achazia, prit Joas, fils d'Achazia, et l'enleva du milieu des fils du
roi, quand on les fit mourir : elle le mit avec sa nourrice dans la chambre des lits. Il fut ainsi dérobé
3 aux regards d'Athalie, et ne fut point mis à mort. Il resta six ans caché avec Joschéba dans la maison
4 de l'Éternel. Et c'était Athalie qui régnait dans le pays. La septième année, Jehojada envoya chercher
les chefs de centaines des Kéréthiens et des coureurs, et il les fit venir auprès de lui dans la maison de
l'Éternel. Il traita alliance avec eux et les fit jurer dans la maison de l'Éternel, et il leur montra le fils
5 du roi. Puis il leur donna ses ordres, en disant : Voici ce que vous ferez. Parmi ceux de vous qui entrent
6 en service le jour du sabbat, un tiers doit monter la garde à la maison du roi, un tiers à la porte de
Sur, et un tiers à la porte derrière les coureurs : vous veillerez à la garde de la maison, de manière à en
7 empêcher l'entrée. Vos deux autres divisions, tous ceux qui sortent de service le jour du sabbat feront la
8 garde de la maison de l'Éternel auprès du roi : vous entourerez le roi de toutes parts, chacun les armes
à la main, et l'on donnera la mort à quiconque s'avancera dans les rangs ; vous serez près du roi quand
9 il sortira et quand il entrera. Les chefs de centaines exécutèrent tous les ordres qu'avait donnés le
sacrificateur Jehojada. Ils prirent chacun leurs gens, ceux qui entraient en service et ceux qui sortaient
10 de service le jour du sabbat, et ils se rendirent vers le sacrificateur Jehojada. Le sacrificateur remit aux
chefs de centaines les lances et les boucliers qui provenaient du roi David, et qui se trouvaient dans la
11 maison de l'Éternel. Les coureurs, chacun les armes à la main, entourèrent le roi, en se plaçant depuis
12 le côté droit jusqu'au côté gauche de la maison, près de l'autel et près de la maison. Le sacrificateur fit
avancer le fils du roi, et il mit sur lui le diadème et le témoignage. Ils l'établirent roi et l'oignirent, et
13 frappant des mains, ils dirent : Vive le roi ! Athalie entendit le bruit des coureurs et du peuple, et elle
14 vint vers le peuple à la maison de l'Éternel. Elle regarda. Et voici, le roi se tenait sur l'estrade, selon
l'usage ; les chefs et les trompettes étaient près du roi : tout le peuple du pays était dans la joie, et l'on
15 sonnait des trompettes. Athalie déchira ses vêtements, et cria : Conspiration ! conspiration ! Alors le
sacrificateur Jehojada donna cet ordre aux chefs de centaines, qui étaient à la tête de l'armée : Faites-la
sortir en dehors des rangs, et tuez par l'épée quiconque la suivra. Car le sacrificateur avait dit : Qu'elle
16 ne soit pas mise à mort dans la maison de l'Éternel ! On lui fit place, et elle se rendit à la maison du
17 roi par le chemin de l'entrée des chevaux : c'est là qu'elle fut tuée. Jehojada traita entre l'Éternel, le
roi et le peuple, l'alliance par laquelle ils devaient être le peuple de l'Éternel ; il établit aussi l'alliance
18 entre le roi et le peuple. Tout le peuple du pays entra dans la maison de Baal, et ils la démolirent ;
ils brisèrent entièrement ses autels et ses images, et ils tuèrent devant les autels Matthan, prêtre de
19 Baal. Le sacrificateur Jehojada mit des surveillants dans la maison de l'Éternel. Il prit les chefs de
centaines, les Kéréthiens et les coureurs, et tout le peuple du pays ; et ils firent descendre le roi de la
maison de l'Éternel, et ils entrèrent dans la maison du roi par le chemin de la porte des coureurs. Et
20 Joas s'assit sur le trône des rois. Tout le peuple du pays se réjouissait, et la ville était tranquille. On
21 avait fait mourir Athalie par l'épée dans la maison du roi. Joas avait sept ans lorsqu'il devint roi.

12 La septième année de Jéhu, Joas devint roi, et il régna quarante ans à Jérusalem. Sa mère s'ap-

pelait Tsibja, de Beer-Schéba. Joas fit ce qui est droit aux yeux de l'Éternel tout le temps qu'il suivit 2
les directions du sacrificateur Jehojada. Seulement, les hauts lieux ne disparurent point ; le peuple of- 3
frait encore des sacrifices et des parfums sur les hauts lieux. Joas dit aux sacrificateurs : Tout l'argent 4
consacré qu'on apporte dans la maison de l'Éternel, l'argent ayant cours, savoir l'argent pour le rachat
des personnes d'après l'estimation qui en est faite, et tout l'argent qu'il vient au coeur de quelqu'un
d'apporter à la maison de l'Éternel, que les sacrificateurs le prennent chacun de la part des gens de sa 5
connaissance, et qu'ils l'emploient à réparer la maison partout où il se trouvera quelque chose à réparer.
Mais il arriva que, la vingt -troisième année du roi Joas, les sacrificateurs n'avaient point réparé ce qui 6
était à réparer à la maison. Le roi Joas appela le sacrificateur Jehojada et les autres sacrificateurs, 7
et leur dit : Pourquoi n'avez-vous pas réparé ce qui est à réparer à la maison ? Maintenant, vous ne
prendrez plus l'argent de vos connaissances, mais vous le livrerez pour les réparations de la maison.
Les sacrificateurs convinrent de ne pas prendre l'argent du peuple, et de n 'être pas chargés des répa- 8
rations de la maison. Alors le sacrificateur Jehojada prit un coffre, perça un trou dans son couvercle, 9
et le plaça à côté de l'autel, à droite, sur le passage par lequel on entrait à la maison de l'Éternel. Les
sacrificateurs qui avaient la garde du seuil y mettaient tout l'argent qu'on apportait dans la maison de
l'Éternel. Quand ils voyaient qu'il y avait beaucoup d'argent dans le coffre, le secrétaire du roi montait 10
avec le souverain sacrificateur, et ils serraient et comptaient l'argent qui se trouvait dans la maison de
l'Éternel. Ils remettaient l'argent pesé entre les mains de ceux qui étaient chargés de faire exécuter 11
l'ouvrage dans la maison de l'Éternel. Et l'on employait cet argent pour les charpentiers et pour les
ouvriers qui travaillaient à la maison de l'Éternel, pour les maçons et les tailleurs de pierres, pour 12
les achats de bois et de pierres de taille nécessaires aux réparations de la maison de l'Éternel, et pour
toutes les dépenses concernant les réparations de la maison. Mais, avec l'argent qu'on apportait dans 13
la maison de l'Éternel, on ne fit pour la maison de l'Éternel ni bassins d'argent, ni couteaux, ni coupes,
ni trompettes, ni aucun ustensile d'or ou d'argent : on le donnait à ceux qui faisaient l'ouvrage, afin 14
qu'ils l'employassent à réparer la maison de l'Éternel. On ne demandait pas de compte aux hommes 15
entre les mains desquels on remettait l'argent pour qu'ils le donnassent à ceux qui faisaient l'ouvrage,
car ils agissaient avec probité. L'argent des sacrifices de culpabilité et des sacrifices d'expiation n'était 16
point apporté dans la maison de l'Éternel : il était pour les sacrificateurs. Alors Hazaël, roi de Syrie, 17
monta et se battit contre Gath, dont il s'empara. Hazaël avait l'intention de monter contre Jérusalem.
Joas, roi de Juda, prit toutes les choses consacrées, ce qui avait été consacré par Josaphat, par Joram 18
et par Achazia, ses pères, rois de Juda, ce qu'il avait consacré lui-même, et tout l'or qui se trouvait dans
les trésors de la maison de l'Éternel et de la maison du roi, et il envoya le tout à Hazaël, roi de Syrie,
qui ne monta pas contre Jérusalem. Le reste des actions de Joas, et tout ce qu'il a fait, cela n'est-il pas 19
écrit dans le livre des Chroniques des rois de Juda ? Ses serviteurs se soulevèrent et formèrent une 20
conspiration ; ils frappèrent Joas dans la maison de Millo, qui est à la descente de Silla. Jozacar, fils 21
de Schimeath, et Jozabad, fils de Schomer, ses serviteurs, le frappèrent, et il mourut. On l'enterra avec
ses pères, dans la ville de David. Et Amatsia, son fils, régna à sa place.

La vingt -troisième année de Joas, fils d'Achazia, roi de Juda, Joachaz, fils de Jéhu, régna sur Israël **13**
à Samarie. Il régna dix-sept ans. Il fit ce qui est mal aux yeux de l'Éternel ; il commit les mêmes péchés 2
que Jéroboam, fils de Nebath, qui avait fait pécher Israël, et il ne s'en détourna point. La colère de 3
l'Éternel s'enflamma contre Israël, et il les livra entre les mains de Hazaël, roi de Syrie, et entre les
mains de Ben-Hadad, fils de Hazaël, tout le temps que ces rois vécurent. Joachaz implora l'Éternel. 4
L'Éternel l'exauça, car il vit l'oppression sous laquelle le roi de Syrie tenait Israël, et l'Éternel donna un 5
libérateur à Israël. Les enfants d'Israël échappèrent aux mains des Syriens, et ils habitèrent dans leurs
tentes comme auparavant. Mais ils ne se détournèrent point des péchés de la maison de Jéroboam, 6
qui avait fait pécher Israël ; ils s'y livrèrent aussi, et même l'idole d'Astarté était debout à Samarie. De 7
tout le peuple de Joachaz l'Éternel ne lui avait laissé que cinquante cavaliers, dix chars, et dix mille
hommes de pied ; car le roi de Syrie les avait fait périr et les avait rendus semblables à la poussière
qu'on foule aux pieds. Le reste des actions de Joachaz, tout ce qu'il a fait, et ses exploits, cela n'est- 8
il pas écrit dans le livre des Chroniques des rois d'Israël ? Joachaz se coucha avec ses pères, et on 9
l'enterra à Samarie. Et Joas, son fils, régna à sa place. La trente -septième année de Joas, roi de Juda, 10
Joas, fils de Joachaz, régna sur Israël à Samarie. Il régna seize ans. Il fit ce qui est mal aux yeux 11
de l'Éternel ; il ne se détourna d'aucun des péchés de Jéroboam, fils de Nebath, qui avait fait pécher
Israël, et il s'y livra comme lui. Le reste des actions de Joas, tout ce qu'il a fait, ses exploits, et la 12
guerre qu'il eut avec Amatsia, roi de Juda, cela n'est-il pas écrit dans le livre des Chroniques des rois
d'Israël ? Joas se coucha avec ses pères. Et Jéroboam s'assit sur son trône. Joas fut enterré à Samarie 13

avec les rois d'Israël. Élisée était atteint de la maladie dont il mourut ; et Joas, roi d'Israël, descendit vers lui, pleura sur son visage, et dit : Mon père ! mon père ! Char d'Israël et sa cavalerie ! Élisée lui dit : Prends un arc et des flèches. Et il prit un arc et des flèches. Puis Élisée dit au roi d'Israël : Bande l'arc avec ta main. Et quand il l'eut bandé de sa main, Élisée mit ses mains sur les mains du roi, et il dit : Ouvre la fenêtre à l'orient. Et il l'ouvrit. Élisée dit : Tire. Et il tira. Élisée dit : C'est une flèche de délivrance de la part de l'Éternel, une flèche de délivrance contre les Syriens ; tu battras les Syriens à Aphek jusqu'à leur extermination. Élisée dit encore : Prends les flèches. Et il les prit. Élisée dit au roi d'Israël : Frappe contre terre. Et il frappa trois fois, et s'arrêta. L'homme de Dieu s'irrita contre lui, et dit : Il fallait frapper cinq ou six fois ; alors tu aurais battu les Syriens jusqu'à leur extermination ; maintenant tu les battras trois fois. Élisée mourut, et on l'enterra. L'année suivante, des troupes de Moabites pénétrèrent dans le pays. Et comme on enterrait un homme, voici, on aperçut une de ces troupes, et l'on jeta l'homme dans le sépulcre d'Élisée. L'homme alla toucher les os d'Élisée, et il reprit vie et se leva sur ses pieds. Hazaël, roi de Syrie, avait opprimé Israël pendant toute la vie de Joachaz. Mais l'Éternel leur fit miséricorde et eut compassion d'eux, il tourna sa face vers eux à cause de son alliance avec Abraham, Isaac et Jacob, il ne voulut pas les détruire, et jusqu'à présent il ne les a pas rejetés de sa face. Hazaël, roi de Syrie, mourut, et Ben-Hadad, son fils, régna à sa place. Joas, fils de Joachaz, reprit des mains de Ben-Hadad, fils de Hazaël, les villes enlevées par Hazaël à Joachaz, son père, pendant la guerre. Joas le battit trois fois, et il recouvra les villes d'Israël.

14 La seconde année de Joas, fils de Joachaz, roi d'Israël, Amatsia, fils de Joas, roi de Juda, régna. Il avait vingt -cinq ans lorsqu'il devint roi, et il régna vingt -neuf ans à Jérusalem. Sa mère s'appelait Joaddan, de Jérusalem. Il fit ce qui est droit aux yeux de l'Éternel, non pas toutefois comme David, son père ; il agit entièrement comme avait agi Joas, son père. Seulement, les hauts lieux ne disparurent point ; le peuple offrait encore des sacrifices et des parfums sur les hauts lieux. Lorsque la royauté fut affermie entre ses mains, il frappa ses serviteurs qui avaient tué le roi, son père. Mais il ne fit pas mourir les fils des meurtriers, selon ce qui est écrit dans le livre de la loi de Moïse, où l'Éternel donne ce commandement : On ne fera point mourir les pères pour les enfants, et l'on ne fera point mourir les enfants pour les pères ; mais on fera mourir chacun pour son péché. Il battit dix mille Édomites dans la vallée du sel ; et durant la guerre, il prit Séla, et l'appela Joktheel, nom qu'elle a conservé jusqu'à ce jour. Alors Amatsia envoya des messagers à Joas, fils de Joachaz, fils de Jéhu, roi d'Israël, pour lui dire : Viens, voyons -nous en face ! Et Joas, roi d'Israël, fit dire à Amatsia, roi de Juda : L'épine du Liban envoya dire au cèdre du Liban : Donne ta fille pour femme à mon fils ! Et les bêtes sauvages qui sont au Liban passèrent et foulèrent l'épine. Tu as battu les Édomites, et ton coeur s'élève. Jouis de ta gloire, et reste chez toi. Pourquoi t'engager dans une malheureuse entreprise, qui amènerait ta ruine et celle de Juda ? Mais Amatsia ne l'écouta pas. Et Joas, roi d'Israël, monta ; et ils se virent en face, lui et Amatsia, roi de Juda, à Beth-Schémesch, qui est à Juda. Juda fut battu par Israël, et chacun s'enfuit dans sa tente. Joas, roi d'Israël, prit à Beth-Schémesch Amatsia, roi de Juda, fils de Joas, fils d'Achazia. Il vint à Jérusalem, et fit une brèche de quatre cents coudées dans la muraille de Jérusalem, depuis la porte d'Éphraïm jusqu'à la porte de l'angle. Il prit tout l'or et l'argent et tous les vases qui se trouvaient dans la maison de l'Éternel et dans les trésors de la maison du roi ; il prit aussi des otages, et il retourna à Samarie. Le reste des actions de Joas, ce qu'il a fait, ses exploits, et la guerre qu'il eut avec Amatsia, roi de Juda, cela n'est-il pas écrit dans le livre des Chroniques des rois d'Israël ? Joas se coucha avec ses pères, et il fut enterré à Samarie avec les rois d'Israël. Et Jéroboam, son fils, régna à sa place. Amatsia, fils de Joas, roi de Juda, vécut quinze ans après la mort de Joas, fils de Joachaz, roi d'Israël. Le reste des actions d'Amatsia, cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? On forma contre lui une conspiration à Jérusalem, et il s'enfuit à Lakis ; mais on le poursuivit à Lakis, où on le fit mourir. On le transporta sur des chevaux, et il fut enterré à Jérusalem avec ses pères, dans la ville de David. Et tout le peuple de Juda prit Azaria, âgé de seize ans, et l'établit roi à la place de son père Amatsia. Azaria rebâtit Élath et la fit rentrer sous la puissance de Juda, après que le roi fut couché avec ses pères. La quinzième année d'Amatsia, fils de Joas, roi de Juda, Jéroboam, fils de Joas, roi d'Israël, régna à Samarie. Il régna quarante et un ans. Il fit ce qui est mal aux yeux de l'Éternel ; il ne se détourna d'aucun des péchés de Jéroboam, fils de Nebath, qui avait fait pécher Israël. Il rétablit les limites d'Israël depuis l'entrée de Hamath jusqu'à la mer de la plaine, selon la parole que l'Éternel, le Dieu d'Israël, avait prononcée par son serviteur Jonas, le prophète, fils d'Amitthaï, de Gath-Hépher. Car l'Éternel vit l'affliction d'Israël à son comble et l'extrémité à laquelle se trouvaient réduits esclaves et hommes libres, sans qu'il y eût personne pour venir au secours d'Israël. Or l'Éternel n'avait point résolu d'effacer le nom d'Israël de dessous les cieux, et il les délivra par Jéroboam, fils de

Joas. Le reste des actions de Jéroboam, tout ce qu'il a fait, ses exploits à la guerre, et comment il fit 28
rentrer sous la puissance d'Israël Damas et Hamath qui avaient appartenu à Juda, cela n'est-il pas
écrit dans le livre des Chroniques des rois d'Israël ? Jéroboam se coucha avec ses pères, avec les rois 29
d'Israël. Et Zacharie, son fils, régna à sa place.

La vingt -septième année de Jéroboam, roi d'Israël, Azaria, fils d'Amatsia, roi de Juda, régna. Il **15**, 2
avait seize ans lorsqu'il devint roi, et il régna cinquante -deux ans à Jérusalem. Sa mère s'appelait
Jecolia, de Jérusalem. Il fit ce qui est droit aux yeux de l'Éternel, entièrement comme avait fait Amat- 3
sia, son père. Seulement, les hauts lieux ne disparurent point ; le peuple offrait encore des sacrifices 4
et des parfums sur les hauts lieux. L'Éternel frappa le roi, qui fut lépreux jusqu'au jour de sa mort 5
et demeura dans une maison écartée. Et Jotham, fils du roi, était à la tête de la maison et jugeait le
peuple du pays. Le reste des actions d'Azaria, et tout ce qu'il a fait, cela n'est-il pas écrit dans le livre 6
des Chroniques des rois de Juda ? Azaria se coucha avec ses pères, et on l'enterra avec ses pères dans 7
la ville de David. Et Jotham, son fils, régna à sa place. La trente -huitième année d'Azaria, roi de 8
Juda, Zacharie, fils de Jéroboam, régna sur Israël à Samarie. Il régna six mois. Il fit ce qui est mal 9
aux yeux de l'Éternel, comme avaient fait ses pères ; il ne se détourna point des péchés de Jéroboam,
fils de Nebath, qui avait fait pécher Israël. Schallum, fils de Jabesch, conspira contre lui, le frappa 10
devant le peuple, et le fit mourir ; et il régna à sa place. Le reste des actions de Zacharie, cela est écrit 11
dans le livre des Chroniques des rois d'Israël. Ainsi s'accomplit ce que l'Éternel avait déclaré à Jéhu, 12
en disant : Tes fils jusqu'à la quatrième génération seront assis sur le trône d'Israël. Schallum, fils de 13
Jabesch, régna la trente -neuvième année d'Ozias, roi de Juda. Il régna pendant un mois à Samarie.
Menahem, fils de Gadi, monta de Thirtsa et vint à Samarie, frappa dans Samarie Schallum, fils de 14
Jabesch, et le fit mourir ; et il régna à sa place. Le reste des actions de Schallum, et la conspiration 15
qu'il forma, cela est écrit dans le livre des Chroniques des rois d'Israël. Alors Menahem frappa Thiph- 16
sach et tous ceux qui y étaient, avec son territoire depuis Thirtsa ; il la frappa parce qu'elle n'avait pas
ouvert ses portes, et il fendit le ventre de toutes les femmes enceintes. La trente -neuvième année 17
d'Azaria, roi de Juda, Menahem, fils de Gadi, régna sur Israël. Il régna dix ans à Samarie. Il fit ce 18
qui est mal aux yeux de l'Éternel ; il ne se détourna point, tant qu'il vécut, des péchés de Jéroboam,
fils de Nebath, qui avait fait pécher Israël. Pul, roi d'Assyrie, vint dans le pays ; et Menahem donna à 19
Pul mille talents d'argent, pour qu'il l'aidât à affermir la royauté entre ses mains. Menahem leva cet 20
argent sur tous ceux d'Israël qui avaient de la richesse, afin de le donner au roi d'Assyrie ; il les taxa
chacun à cinquante sicles d'argent. Le roi d'Assyrie s'en retourna, et ne s'arrêta pas alors dans le pays.
Le reste des actions de Menahem, et tout ce qu'il a fait, cela n'est-il pas écrit dans le livre des Chro- 21
niques des rois d'Israël ? Menahem se coucha avec ses pères. Et Pekachia, son fils, régna à sa place. 22
La cinquantième année d'Azaria, roi de Juda, Pekachia, fils de Menahem, régna sur Israël à Samarie. 23
Il régna deux ans. Il fit ce qui est mal aux yeux de l'Éternel ; il ne se détourna point des péchés de 24
Jéroboam, fils de Nebath, qui avait fait pécher Israël. Pékach, fils de Remalia, son officier, conspira 25
contre lui ; il le frappa à Samarie, dans le palais de la maison du roi, de même qu'Argob et Arié ; il avait
avec lui cinquante hommes d'entre les fils des Galaadites. Il fit ainsi mourir Pekachia, et il régna à sa
place. Le reste des actions de Pekachia, et tout ce qu'il a fait, cela est écrit dans le livre des Chroniques 26
des rois d'Israël. La cinquante -deuxième année d'Azaria, roi de Juda, Pékach, fils de Remalia, régna 27
sur Israël à Samarie. Il régna vingt ans. Il fit ce qui est mal aux yeux de l'Éternel ; il ne se détourna 28
point des péchés de Jéroboam, fils de Nebath, qui avait fait pécher Israël. Du temps de Pékach, roi 29
d'Israël, Tiglath-Piléser, roi d'Assyrie, vint et prit Ijjon, Abel-Beth-Maaca, Janoach, Kédesch, Hatsor,
Galaad et la Galilée, tout le pays de Nephthali, et il emmena captifs les habitants en Assyrie. Osée, 30
fils d'Éla, forma une conspiration contre Pékach, fils de Remalia, le frappa et le fit mourir ; et il régna
à sa place, la vingtième année de Jotham, fils d'Ozias. Le reste des actions de Pékach, et tout ce qu'il 31
a fait, cela est écrit dans le livre des Chroniques des rois d'Israël. La seconde année de Pékach, fils de 32
Remalia, roi d'Israël, Jotham, fils d'Ozias, roi de Juda, régna. Il avait vingt -cinq ans lorsqu'il devint 33
roi, et il régna seize ans à Jérusalem. Sa mère s'appelait Jeruscha, fille de Tsadok. Il fit ce qui est droit 34
aux yeux de l'Éternel ; il agit entièrement comme avait agi Ozias, son père. Seulement, les hauts lieux 35
ne disparurent point ; le peuple offrait encore des sacrifices et des parfums sur les hauts lieux. Jotham
bâtit la porte supérieure de la maison de l'Éternel. Le reste des actions de Jotham, et tout ce qu'il a 36
fait, cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? Dans ce temps -là, l'Éternel 37
commença à envoyer contre Juda Retsin, roi de Syrie, et Pékach, fils de Remalia. Jotham se coucha 38
avec ses pères, et il fut enterré avec ses pères dans la ville de David, son père. Et Achaz, son fils, régna
à sa place.

La dix-septième année de Pékach, fils de Remalia, Achaz, fils de Jotham, roi de Juda, régna. Achaz **16**, 2

avait vingt ans lorsqu'il devint roi, et il régna seize ans à Jérusalem. Il ne fit point ce qui est droit aux
3 yeux de l'Éternel, son Dieu, comme avait fait David, son père. Il marcha dans la voie des rois d'Israël ;
et même il fit passer son fils par le feu, suivant les abominations des nations que l'Éternel avait chassées
4 devant les enfants d'Israël. Il offrait des sacrifices et des parfums sur les hauts lieux, sur les collines
5 et sous tout arbre vert. Alors Retsin, roi de Syrie, et Pékach, fils de Remalia, roi d'Israël, montèrent
6 contre Jérusalem pour l'attaquer. Ils assiégèrent Achaz ; mais ils ne purent pas le vaincre. Dans ce
même temps, Retsin, roi de Syrie, fit rentrer Élath au pouvoir des Syriens ; il expulsa d'Élath les Juifs,
7 et les Syriens vinrent à Élath, où ils ont habité jusqu'à ce jour. Achaz envoya des messagers à Tiglath-
Piléser, roi d'Assyrie, pour lui dire : Je suis ton serviteur et ton fils ; monte, et délivre -moi de la main du
8 roi de Syrie et de la main du roi d'Israël, qui s'élèvent contre moi. Et Achaz prit l'argent et l'or qui se
trouvaient dans la maison de l'Éternel et dans les trésors de la maison du roi, et il l'envoya en présent
9 au roi d'Assyrie. Le roi d'Assyrie l'écouta ; il monta contre Damas, la prit, emmena les habitants en
10 captivité à Kir, et fit mourir Retsin. Le roi Achaz se rendit à Damas au-devant de Tiglath-Piléser, roi
d'Assyrie. Et ayant vu l'autel qui était à Damas, le roi Achaz envoya au sacrificateur Urie le modèle et
11 la forme exacte de cet autel. Le sacrificateur Urie construisit un autel entièrement d'après le modèle
envoyé de Damas par le roi Achaz, et le sacrificateur Urie le fit avant que le roi Achaz fût de retour de
12, 13 Damas. À son arrivée de Damas, le roi vit l'autel, s'en approcha et y monta : il fit brûler son holocauste
et son offrande, versa ses libations, et répandit sur l'autel le sang de ses sacrifices d'actions de grâces.
14 Il éloigna de la face de la maison l'autel d'airain qui était devant l'Éternel, afin qu'il ne fût pas entre le
15 nouvel autel et la maison de l'Éternel ; et il le plaça à côté du nouvel autel, vers le nord. Et le roi Achaz
donna cet ordre au sacrificateur Urie : Fais brûler sur le grand autel l'holocauste du matin et l'offrande
du soir, l'holocauste du roi et son offrande, les holocaustes de tout le peuple du pays et leurs offrandes,
verses-y leurs libations, et répands -y tout le sang des holocaustes et tout le sang des sacrifices ; pour
16 ce qui concerne l'autel d'airain, je m'en occuperai. Le sacrificateur Urie se conforma à tout ce que le
17 roi Achaz avait ordonné. Et le roi Achaz brisa les panneaux des bases, et en ôta les bassins qui étaient
dessus. Il descendit la mer de dessus les boeufs d'airain qui étaient sous elle, et il la posa sur un pavé
18 de pierres. Il changea dans la maison de l'Éternel, à cause du roi d'Assyrie, le portique du sabbat qu'on
19 y avait bâti et l'entrée extérieure du roi. Le reste des actions d'Achaz, et tout ce qu'il a fait, cela n'est-il
20 pas écrit dans le livre des Chroniques des rois de Juda ? Achaz se coucha avec ses pères, et il fut enterré
avec ses pères dans la ville de David. Et Ézéchias, son fils, régna à sa place.

17 La douzième année d'Achaz, roi de Juda, Osée, fils d'Éla, régna sur Israël à Samarie. Il régna neuf
2 ans. Il fit ce qui est mal aux yeux de l'Éternel, non pas toutefois comme les rois d'Israël qui avaient
3 été avant lui. Salmanasar, roi d'Assyrie, monta contre lui ; et Osée lui fut assujetti, et lui paya un
4 tribut. Mais le roi d'Assyrie découvrit une conspiration chez Osée, qui avait envoyé des messagers à
So, roi d'Égypte, et qui ne payait plus annuellement le tribut au roi d'Assyrie. Le roi d'Assyrie le fit
5 enfermer et enchaîner dans une prison. Et le roi d'Assyrie parcourut tout le pays, et monta contre
6 Samarie, qu'il assiégea pendant trois ans. La neuvième année d'Osée, le roi d'Assyrie prit Samarie,
et emmena Israël captif en Assyrie. Il les fit habiter à Chalach, et sur le Chabor, fleuve de Gozan,
7 et dans les villes des Mèdes. Cela arriva parce que les enfants d'Israël péchèrent contre l'Éternel,
leur Dieu, qui les avait fait monter du pays d'Égypte, de dessous la main de Pharaon, roi d'Égypte,
8 et parce qu'ils craignirent d'autres dieux. Ils suivirent les coutumes des nations que l'Éternel avait
9 chassées devant les enfants d'Israël, et celles que les rois d'Israël avaient établies. Les enfants d'Israël
firent en secret contre l'Éternel, leur Dieu, des choses qui ne sont pas bien. Ils se bâtirent des hauts
10 lieux dans toutes leurs villes, depuis les tours des gardes jusqu'aux villes fortes. Ils se dressèrent des
11 statues et des idoles sur toute colline élevée et sous tout arbre vert. Et là ils brûlèrent des parfums
sur tous les hauts lieux, comme les nations que l'Éternel avait chassées devant eux, et ils firent des
12 choses mauvaises, par lesquelles ils irritèrent l'Éternel. Ils servirent les idoles dont l'Éternel leur
13 avait dit : Vous ne ferez pas cela. L'Éternel fit avertir Israël et Juda par tous ses prophètes, par tous
les voyants, et leur dit : Revenez de vos mauvaises voies, et observez mes commandements et mes
ordonnances, en suivant entièrement la loi que j'ai prescrite à vos pères et que je vous ai envoyée par
14 mes serviteurs les prophètes. Mais ils n'écoutèrent point, et ils roidirent leur cou, comme leurs pères,
15 qui n'avaient pas cru en l'Éternel, leur Dieu. Ils rejetèrent ses lois, l'alliance qu'il avait faite avec
leurs pères, et les avertissements qu'il leur avait adressés. Ils allèrent après des choses de néant et ne
furent eux-mêmes que néant, et après les nations qui les entouraient et que l'Éternel leur avait défendu
16 d'imiter. Ils abandonnèrent tous les commandements de l'Éternel, leur Dieu, ils se firent deux veaux
en fonte, ils fabriquèrent des idoles d'Astarté, ils se prosternèrent devant toute l'armée des cieux, et ils

servirent Baal. Ils firent passer par le feu leurs fils et leurs filles, ils se livrèrent à la divination et aux 17
enchantements, et ils se vendirent pour faire ce qui est mal aux yeux de l'Éternel, afin de l'irriter. Aussi 18
l'Éternel s'est-il fortement irrité contre Israël, et les a-t-il éloignés de sa face. -Il n'est resté que la seule
tribu de Juda. Juda même n'avait pas gardé les commandements de l'Éternel, son Dieu, et ils avaient 19
suivi les coutumes établies par Israël. - L'Éternel a rejeté toute la race d'Israël ; il les a humiliés, il 20
les a livrés entre les mains des pillards, et il a fini par les chasser loin de sa face. Car Israël s'était 21
détaché de la maison de David, et ils avaient fait roi Jéroboam, fils de Nebath, qui les avait détournés
de l'Éternel, et avait fait commettre à Israël un grand péché. Les enfants d'Israël s'étaient livrés à 22
tous les péchés que Jéroboam avait commis ; ils ne s'en détournèrent point, jusqu'à ce que l'Éternel eût 23
chassé Israël loin de sa face, comme il l'avait annoncé par tous ses serviteurs les prophètes. Et Israël a
été emmené captif loin de son pays en Assyrie, où il est resté jusqu'à ce jour. Le roi d'Assyrie fit venir 24
des gens de Babylone, de Cutha, d'Avva, de Hamath et de Sepharvaïm, et les établit dans les villes de
Samarie à la place des enfants d'Israël. Ils prirent possession de Samarie, et ils habitèrent dans ses
villes. Lorsqu'ils commencèrent à y habiter, ils ne craignaient pas l'Éternel, et l'Éternel envoya contre 25
eux des lions qui les tuaient. On dit au roi d'Assyrie : Les nations que tu as transportées et établies 26
dans les villes de Samarie ne connaissent pas la manière de servir le dieu du pays, et il a envoyé contre
elles des lions qui les font mourir, parce qu'elles ne connaissent pas la manière de servir le dieu du
pays. Le roi d'Assyrie donna cet ordre : Faites-y aller l'un des prêtres que vous avez emmenés de là 27
en captivité ; qu'il parte pour s'y établir, et qu'il leur enseigne la manière de servir le dieu du pays.
Un des prêtres qui avaient été emmenés captifs de Samarie vint s'établir à Béthel, et leur enseigna 28
comment ils devaient craindre l'Éternel. Mais les nations firent chacune leurs dieux dans les villes 29
qu'elles habitaient, et les placèrent dans les maisons des hauts lieux bâties par les Samaritains. Les 30
gens de Babylone firent Succoth-Benoth, les gens de Cuth firent Nergal, les gens de Hamath firent
Aschima, ceux d'Avva firent Nibchaz et Tharthak ; ceux de Sepharvaïm brûlaient leurs enfants par le 31
feu en l'honneur d'Adrammélec et d'Anammélec, dieux de Sepharvaïm. Ils craignaient aussi l'Éternel, 32
et ils se créèrent des prêtres des hauts lieux pris parmi tout le peuple : ces prêtres offraient pour
eux des sacrifices dans les maisons des hauts lieux. Ainsi ils craignaient l'Éternel, et ils servaient 33
en même temps leurs dieux d'après la coutume des nations d'où on les avait transportés. Ils suivent 34
encore aujourd'hui leurs premiers usages : ils ne craignent point l'Éternel, et ils ne se conforment ni à
leurs lois et à leurs ordonnances, ni à la loi et aux commandements prescrits par l'Éternel aux enfants
de Jacob qu'il appela du nom d'Israël. L'Éternel avait fait alliance avec eux, et leur avait donné cet 35
ordre : Vous ne craindrez point d'autres dieux ; vous ne vous prosternerez point devant eux, vous ne
les servirez point, et vous ne leur offrirez point de sacrifices. Mais vous craindrez l'Éternel, qui vous 36
a fait monter du pays d'Égypte avec une grande puissance et à bras étendu ; c'est devant lui que vous
vous prosternerez, et c'est à lui que vous offrirez des sacrifices. Vous observerez et mettrez toujours en 37
pratique les préceptes, les ordonnances, la loi et les commandements, qu'il a écrits pour vous, et vous
ne craindrez point d'autres dieux. Vous n'oublierez pas l'alliance que j'ai faite avec vous, et vous ne 38
craindrez point d'autres dieux. Mais vous craindrez l'Éternel, votre Dieu ; et il vous délivrera de la 39
main de tous vos ennemis. Et ils n'ont point obéi, et ils ont suivi leurs premiers usages. Ces nations 40, 41
craignaient l'Éternel et servaient leurs images ; et leurs enfants et les enfants de leurs enfants font
jusqu'à ce jour ce que leurs pères ont fait.

La troisième année d'Osée, fils d'Éla, roi d'Israël, Ézéchias, fils d'Achaz, roi de Juda, régna. Il avait **18**, 2
vingt -cinq ans lorsqu'il devint roi, et il régna vingt -neuf ans à Jérusalem. Sa mère s'appelait Abi,
fille de Zacharie. Il fit ce qui est droit aux yeux de l'Éternel, entièrement comme avait fait David, 3
son père. Il fit disparaître les hauts lieux, brisa les statues, abattit les idoles, et mit en pièces le 4
serpent d'airain que Moïse avait fait, car les enfants d'Israël avaient jusqu'alors brûlé des parfums
devant lui : on l'appelait Nehuschtan. Il mit sa confiance en l'Éternel, le Dieu d'Israël ; et parmi tous 5
les rois de Juda qui vinrent après lui ou qui le précédèrent, il n'y en eut point de semblable à lui. Il 6
fut attaché à l'Éternel, il ne se détourna point de lui, et il observa les commandements que l'Éternel
avait prescrits à Moïse. Et l'Éternel fut avec Ézéchias, qui réussit dans toutes ses entreprises. Il se 7
révolta contre le roi d'Assyrie, et ne lui fut plus assujetti. Il battit les Philistins jusqu'à Gaza, et 8
ravagea leur territoire depuis les tours des gardes jusqu'aux villes fortes. La quatrième année du roi 9
Ézéchias, qui était la septième année d'Osée, fils d'Éla, roi d'Israël, Salmanasar, roi d'Assyrie, monta
contre Samarie et l'assiégea. Il la prit au bout de trois ans, la sixième année d'Ézéchias, qui était la 10
neuvième année d'Osée, roi d'Israël : alors Samarie fut prise. Le roi d'Assyrie emmena Israël captif 11
en Assyrie, et il les établit à Chalach, et sur le Chabor, fleuve de Gozan, et dans les villes des Mèdes,

12 parce qu'ils n'avaient point écouté la voix de l'Éternel, leur Dieu, et qu'ils avaient transgressé son
alliance, parce qu'ils n'avaient ni écouté ni mis en pratique tout ce qu'avait ordonné Moïse, serviteur
13 de l'Éternel. La quatorzième année du roi Ézéchias, Sanchérib, roi d'Assyrie, monta contre toutes les
14 villes fortes de Juda, et s'en empara. Ézéchias, roi de Juda, envoya dire au roi d'Assyrie à Lakis : J'ai
commis une faute ! Éloigne -toi de moi. Ce que tu m'imposeras, je le supporterai. Et le roi d'Assyrie
15 imposa à Ézéchias, roi de Juda, trois cents talents d'argent et trente talents d'or. Ézéchias donna tout
16 l'argent qui se trouvait dans la maison de l'Éternel et dans les trésors de la maison du roi. Ce fut alors
qu'Ézéchias, roi de Juda, enleva, pour les livrer au roi d'Assyrie, les lames d'or dont il avait couvert les
17 portes et les linteaux du temple de l'Éternel. Le roi d'Assyrie envoya de Lakis à Jérusalem, vers le roi
Ézéchias, Tharthan, Rab-Saris et Rabschaké avec une puissante armée. Ils montèrent, et ils arrivèrent
à Jérusalem. Lorsqu'ils furent montés et arrivés, ils s'arrêtèrent à l'aqueduc de l'étang supérieur, sur le
18 chemin du champ du foulon. Ils appelèrent le roi ; et Éliakim, fils de Hilkija, chef de la maison du roi,
19 se rendit auprès d'eux, avec Schebna, le secrétaire, et Joach, fils d'Asaph, l'archiviste. Rabschaké leur
dit : Dites à Ézéchias : Ainsi parle le grand roi, le roi d'Assyrie : Quelle est cette confiance, sur laquelle
20 tu t'appuies ? Tu as dit : Il faut pour la guerre de la prudence et de la force. Mais ce ne sont que
21 des paroles en l'air. En qui donc as-tu placé ta confiance, pour t'être révolté contre moi ? Voici, tu l'as
placée dans l'Égypte, tu as pris pour soutien ce roseau cassé, qui pénètre et perce la main de quiconque
22 s'appuie dessus : tel est Pharaon, roi d'Égypte, pour tous ceux qui se confient en lui. Peut-être me direz
-vous : C'est en l'Éternel, notre Dieu, que nous nous confions. Mais n'est-ce pas lui dont Ézéchias a fait
disparaître les hauts lieux et les autels, en disant à Juda et à Jérusalem : Vous vous prosternerez devant
23 cet autel à Jérusalem ? Maintenant, fais une convention avec mon maître, le roi d'Assyrie, et je te
24 donnerai deux mille chevaux, si tu peux fournir des cavaliers pour les monter. Comment repousserais
-tu un seul chef d'entre les moindres serviteurs de mon maître ? Tu mets ta confiance dans l'Égypte pour
25 les chars et pour les cavaliers. D'ailleurs, est-ce sans la volonté de l'Éternel que je suis monté contre ce
26 lieu, pour le détruire ? L'Éternel m'a dit : Monte contre ce pays, et détruis -le. Éliakim, fils de Hilkija,
Schebna et Joach, dirent à Rabschaké : Parle à tes serviteurs en araméen, car nous le comprenons ; et
27 ne nous parle pas en langue judaïque, aux oreilles du peuple qui est sur la muraille. Rabschaké leur
répondit : Est-ce à ton maître et à toi que mon maître m'a envoyé dire ces paroles ? N'est-ce pas à ces
28 hommes assis sur la muraille pour manger leurs excréments et pour boire leur urine avec vous ? Alors
Rabschaké, s'étant avancé, cria à haute voix en langue judaïque, et dit : Écoutez la parole du grand roi,
29 du roi d'Assyrie ! Ainsi parle le roi : Qu'Ézéchias ne vous abuse point, car il ne pourra vous délivrer
30 de ma main. Qu'Ézéchias ne vous amène point à vous confier en l'Éternel, en disant : L'Éternel nous
31 délivrera, et cette ville ne sera pas livrée entre les mains du roi d'Assyrie. N'écoutez point Ézéchias ;
car ainsi parle le roi d'Assyrie : Faites la paix avec moi, rendez -vous à moi, et chacun de vous mangera
32 de sa vigne et de son figuier, et chacun boira de l'eau de sa citerne, jusqu'à ce que je vienne, et que
je vous emmène dans un pays comme le vôtre, dans un pays de blé et de vin, un pays de pain et de
vignes, un pays d'oliviers à huile et de miel, et vous vivrez et vous ne mourrez point. N'écoutez donc
33 point Ézéchias ; car il pourrait vous séduire en disant : L'Éternel nous délivrera. Les dieux des nations
34 ont-ils délivré chacun son pays de la main du roi d'Assyrie ? Où sont les dieux de Hamath et d'Arpad ?
35 Où sont les dieux de Sepharvaïm, d'Héna et d'Ivva ? Ont-ils délivré Samarie de ma main ? Parmi tous
les dieux de ces pays, quels sont ceux qui ont délivré leur pays de ma main, pour que l'Éternel délivre
36 Jérusalem de ma main ? Le peuple se tut, et ne lui répondit pas un mot ; car le roi avait donné cet
37 ordre : Vous ne lui répondrez pas. Et Éliakim, fils de Hilkija, chef de la maison du roi, Schebna, le
secrétaire, et Joach, fils d'Asaph, l'archiviste, vinrent auprès d'Ézéchias, les vêtements déchirés, et lui
rapportèrent les paroles de Rabschaké.

19 Lorsque le roi Ézéchias eut entendu cela, il déchira ses vêtements, se couvrit d'un sac, et alla dans
2 la maison de l'Éternel. Il envoya Éliakim, chef de la maison du roi, Schebna, le secrétaire, et les plus
3 anciens des sacrificateurs, couverts de sacs, vers Ésaïe, le prophète, fils d'Amots. Et ils lui dirent : Ainsi
parle Ézéchias : Ce jour est un jour d'angoisse, de châtiment et d'opprobre ; car les enfants sont près
4 de sortir du sein maternel, et il n'y a point de force pour l'enfantement. Peut-être l'Éternel, ton Dieu,
a-t-il entendu toutes les paroles de Rabschaké, que le roi d'Assyrie, son maître, a envoyé pour insulter
au Dieu vivant, et peut-être l'Éternel, ton Dieu, exercera-t-il ses châtiments à cause des paroles qu'il
5 a entendues. Fais donc monter une prière pour le reste qui subsiste encore. Les serviteurs du roi
6 Ézéchias allèrent donc auprès d'Ésaïe. Et Ésaïe leur dit : Voici ce que vous direz à votre maître : Ainsi

parle l'Éternel : Ne t'effraie point des paroles que tu as entendues et par lesquelles m'ont outragé les
serviteurs du roi d'Assyrie. Je vais mettre en lui un esprit tel que, sur une nouvelle qu'il recevra, 7
il retournera dans son pays ; et je le ferai tomber par l'épée dans son pays. Rabschaké, s'étant retiré, 8
trouva le roi d'Assyrie qui attaquait Libna, car il avait appris son départ de Lakis. Alors le roi d'Assyrie 9
reçut une nouvelle au sujet de Tirhaka, roi d'Éthiopie ; on lui dit : Voici, il s'est mis en marche pour te
faire la guerre. Et le roi d'Assyrie envoya de nouveau des messagers à Ézéchias, en disant : Vous 10
parlerez ainsi à Ézéchias, roi de Juda : Que ton Dieu, auquel tu te confies, ne t'abuse point en disant :
Jérusalem ne sera pas livrée entre les mains du roi d'Assyrie. Voici, tu as appris ce qu'ont fait les 11
rois d'Assyrie à tous les pays, et comment ils les ont détruits ; et toi, tu serais délivré ! Les dieux des 12
nations que mes pères ont détruites les ont-ils délivrées, Gozan, Charan, Retseph, et les fils d'Éden qui
sont à Telassar ? Où sont le roi de Hamath, le roi d'Arpad, et le roi de la ville de Sepharvaïm, d'Héna 13
et d'Ivva ? Ézéchias prit la lettre de la main des messagers, et la lut. Puis il monta à la maison de 14
l'Éternel, et la déploya devant l'Éternel, à qui il adressa cette prière : Éternel, Dieu d'Israël, assis sur 15
les chérubins ! C'est toi qui es le seul Dieu de tous les royaumes de la terre, c'est toi qui as fait les
cieux et la terre. Éternel ! incline ton oreille, et écoute. Éternel ! ouvre tes yeux, et regarde. Entends 16
les paroles de Sanchérib, qui a envoyé Rabschaké pour insulter au Dieu vivant. Il est vrai, ô Éternel ! 17
que les rois d'Assyrie ont détruit les nations et ravagé leurs pays, et qu'ils ont jeté leurs dieux dans le 18
feu ; mais ce n'étaient point des dieux, c'étaient des ouvrages de mains d'homme, du bois et de la pierre ;
et ils les ont anéantis. Maintenant, Éternel, notre Dieu ! délivre -nous de la main de Sanchérib, et que 19
tous les royaumes de la terre sachent que toi seul es Dieu, ô Éternel ! Alors Ésaïe, fils d'Amots, envoya 20
dire à Ézéchias : Ainsi parle l'Éternel, le Dieu d'Israël : J'ai entendu la prière que tu m'as adressée au
sujet de Sanchérib, roi d'Assyrie. Voici la parole que l'Éternel a prononcée contre lui : Elle te méprise, 21
elle se moque de toi, La vierge, fille de Sion ; Elle hoche la tête après toi, La fille de Jérusalem. Qui 22
as-tu insulté et outragé ? Contre qui as-tu élevé la voix ? Tu as porté tes yeux en haut Sur le Saint
d'Israël ! Par tes messagers tu as insulté le Seigneur, Et tu as dit : Avec la multitude de mes chars, J'ai 23
gravi le sommet des montagnes, Les extrémités du Liban ; Je couperai les plus élevés de ses cèdres, Les
plus beaux de ses cyprès, Et j'atteindrai sa dernière cime, Sa forêt semblable à un verger ; J'ai creusé, 24
et j'ai bu des eaux étrangères, Et je tarirai avec la plante de mes pieds Tous les fleuves de l'Égypte.
N'as-tu pas appris que j'ai préparé ces choses de loin, Et que je les ai résolues dès les temps anciens ? 25
Maintenant j'ai permis qu'elles s'accomplissent, Et que tu réduisisses des villes fortes en monceaux de
ruines. Leurs habitants sont impuissants, Épouvantés et confus ; Ils sont comme l'herbe des champs 26
et la tendre verdure, Comme le gazon des toits Et le blé qui sèche avant la formation de sa tige. Mais 27
je sais quand tu t'assieds, quand tu sors et quand tu entres, Et quand tu es furieux contre moi. Parce 28
que tu es furieux contre moi, Et que ton arrogance est montée à mes oreilles, Je mettrai ma boucle à tes
narines et mon mors entre tes lèvres, Et je te ferai retourner par le chemin par lequel tu es venu. Que 29
ceci soit un signe pour toi : On a mangé une année le produit du grain tombé, et une seconde année ce
qui croît de soi-même ; mais la troisième année, vous sèmerez, vous moissonnerez, vous planterez des
vignes, et vous en mangerez le fruit. Ce qui aura été sauvé de la maison de Juda, ce qui sera resté 30
poussera encore des racines par-dessous, et portera du fruit par-dessus. Car de Jérusalem il sortira 31
un reste, et de la montagne de Sion des réchappés. Voilà ce que fera le zèle de l'Éternel des armées.
C'est pourquoi ainsi parle l'Éternel sur le roi d'Assyrie : Il n'entrera point dans cette ville, Il n'y lancera 32
point de traits, Il ne lui présentera point de boucliers, Et il n'élèvera point de retranchements contre
elle. Il s'en retournera par le chemin par lequel il est venu, Et il n'entrera point dans cette ville, dit 33
l'Éternel. Je protégerai cette ville pour la sauver, À cause de moi, et à cause de David, mon serviteur. 34
Cette nuit -là, l'ange de l'Éternel sortit, et frappa dans le camp des Assyriens cent quatre-vingt -cinq 35
mille hommes. Et quand on se leva le matin, voici, c'étaient tous des corps morts. Alors Sanchérib, 36
roi d'Assyrie, leva son camp, partit et s'en retourna ; et il resta à Ninive. Or, comme il était prosterné 37
dans la maison de Nisroc, son dieu, Adrammélec et Scharetser, ses fils, le frappèrent avec l'épée, et
s'enfuirent au pays d'Ararat. Et Ésar-Haddon, son fils, régna à sa place.

En ce temps -là, Ézéchias fut malade à la mort. Le prophète Ésaïe, fils d'Amots, vint auprès de **20**
lui, et lui dit : Ainsi parle l'Éternel : Donne tes ordres à ta maison, car tu vas mourir, et tu ne vivras
plus. Ézéchias tourna son visage contre le mur, et fit cette prière à l'Éternel : O Éternel ! souviens 2, 3
-toi que j'ai marché devant ta face avec fidélité et intégrité de coeur, et que j'ai fait ce qui est bien à tes
yeux ! Et Ézéchias répandit d'abondantes larmes. Ésaïe, qui était sorti, n'était pas encore dans la cour 4
du milieu, lorsque la parole de l'Éternel lui fut adressée en ces termes : Retourne, et dis à Ézéchias, 5

chef de mon peuple : Ainsi parle l'Éternel, le Dieu de David, ton père : J'ai entendu ta prière, j'ai vu
6 tes larmes. Voici, je te guérirai ; le troisième jour, tu monteras à la maison de l'Éternel. J'ajouterai à
tes jours quinze années. Je te délivrerai, toi et cette ville, de la main du roi d'Assyrie ; je protégerai
7 cette ville, à cause de moi, et à cause de David, mon serviteur. Ésaïe dit : Prenez une masse de figues.
8 On la prit, et on l'appliqua sur l'ulcère. Et Ézéchias guérit. Ézéchias avait dit à Ésaïe : À quel signe
9 connaîtrai-je que l'Éternel me guérira, et que je monterai le troisième jour à la maison de l'Éternel ? Et
Ésaïe dit : Voici, de la part de l'Éternel, le signe auquel tu connaîtras que l'Éternel accomplira la parole
10 qu'il a prononcée : L'ombre avancera -t-elle de dix degrés, ou reculera -t-elle de dix degrés ? Ézéchias
répondit : C'est peu de chose que l'ombre avance de dix degrés ; mais plutôt qu'elle recule de dix degrés.
11 Alors Ésaïe, le prophète, invoqua l'Éternel, qui fit reculer l'ombre de dix degrés sur les degrés d'Achaz,
12 où elle était descendue. En ce même temps, Berodac-Baladan, fils de Baladan, roi de Babylone, envoya
13 une lettre et un présent à Ézéchias, car il avait appris la maladie d'Ézéchias. Ézéchias donna audience
aux envoyés, et il leur montra le lieu où étaient ses choses de prix, l'argent et l'or, les aromates et l'huile
précieuse, son arsenal, et tout ce qui se trouvait dans ses trésors : il n'y eut rien qu'Ézéchias ne leur fît
14 voir dans sa maison et dans tous ses domaines. Ésaïe, le prophète, vint ensuite auprès du roi Ézéchias,
et lui dit : Qu'ont dit ces gens -là, et d'où sont-ils venus vers toi ? Ézéchias répondit : Ils sont venus d'un
15 pays éloigné, de Babylone. Ésaïe dit encore : Qu'ont-ils vu dans ta maison ? Ézéchias répondit : Ils ont
16 vu tout ce qui est dans ma maison : il n'y a rien dans mes trésors que je ne leur aie fait voir. Alors Ésaïe
17 dit à Ézéchias : Écoute la parole de l'Éternel ! Voici, les temps viendront où l'on emportera à Babylone
tout ce qui est dans ta maison et ce que tes pères ont amassé jusqu'à ce jour ; il n'en restera rien, dit
18 l'Éternel. Et l'on prendra de tes fils, qui seront sortis de toi, que tu auras engendrés, pour en faire des
19 eunuques dans le palais du roi de Babylone. Ézéchias répondit à Ésaïe : La parole de l'Éternel, que tu
20 as prononcée, est bonne. Et il ajouta : N'y aura-t-il pas paix et sécurité pendant ma vie ? Le reste des
actions d'Ézéchias, tous ses exploits, et comment il fit l'étang et l'aqueduc, et amena les eaux dans la
21 ville, cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? Ézéchias se coucha avec ses
pères. Et Manassé, son fils, régna à sa place.

21 Manassé avait douze ans lorsqu'il devint roi, et il régna cinquante -cinq ans à Jérusalem. Sa mère
2 s'appelait Hephtsiba. Il fit ce qui est mal aux yeux de l'Éternel, selon les abominations des nations que
3 l'Éternel avait chassées devant les enfants d'Israël. Il rebâtit les hauts lieux qu'Ézéchias, son père,
avait détruits, il éleva des autels à Baal, il fit une idole d'Astarté, comme avait fait Achab, roi d'Israël,
4 et il se prosterna devant toute l'armée des cieux et la servit. Il bâtit des autels dans la maison de
5 l'Éternel, quoique l'Éternel eût dit : C'est dans Jérusalem que je placerai mon nom. Il bâtit des autels
6 à toute l'armée des cieux dans les deux parvis de la maison de l'Éternel. Il fit passer son fils par le feu ;
il observait les nuages et les serpents pour en tirer des pronostics, et il établit des gens qui évoquaient
les esprits et qui prédisaient l'avenir. Il fit de plus en plus ce qui est mal aux yeux de l'Éternel, afin de
7 l'irriter. Il mit l'idole d'Astarté, qu'il avait faite, dans la maison de laquelle l'Éternel avait dit à David
et à Salomon, son fils : C'est dans cette maison, et c'est dans Jérusalem, que j'ai choisie parmi toutes les
8 tribus d'Israël, que je veux à toujours placer mon nom. Je ne ferai plus errer le pied d'Israël hors du
pays que j'ai donné à ses pères, pourvu seulement qu'ils aient soin de mettre en pratique tout ce que je
9 leur ai commandé et toute la loi que leur a prescrite mon serviteur Moïse. Mais ils n'obéirent point ; et
Manassé fut cause qu'ils s'égarèrent et firent le mal plus que les nations que l'Éternel avait détruites
10, 11 devant les enfants d'Israël. Alors l'Éternel parla en ces termes par ses serviteurs les prophètes : Parce
que Manassé, roi de Juda, a commis ces abominations, parce qu'il a fait pis que tout ce qu'avaient fait
12 avant lui les Amoréens, et parce qu'il a aussi fait pécher Juda par ses idoles, voici ce que dit l'Éternel,
le Dieu d'Israël : Je vais faire venir sur Jérusalem et sur Juda des malheurs qui étourdiront les oreilles
13 de quiconque en entendra parler. J'étendrai sur Jérusalem le cordeau de Samarie et le niveau de la
maison d'Achab ; et je nettoierai Jérusalem comme un plat qu'on nettoie, et qu'on renverse sens dessus
14 dessous après l'avoir nettoyé. J'abandonnerai le reste de mon héritage, et je les livrerai entre les mains
15 de leurs ennemis ; et ils deviendront le butin et la proie de tous leurs ennemis, parce qu'ils ont fait ce
qui est mal à mes yeux et qu'ils m'ont irrité depuis le jour où leurs pères sont sortis d'Égypte jusqu'à
16 ce jour. Manassé répandit aussi beaucoup de sang innocent, jusqu'à en remplir Jérusalem d'un bout à
l'autre, outre les péchés qu'il commit et qu'il fit commettre à Juda en faisant ce qui est mal aux yeux de
17 l'Éternel. Le reste des actions de Manassé, tout ce qu'il a fait, et les péchés auxquels il se livra, cela
18 n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? Manassé se coucha avec ses pères, et
il fut enterré dans le jardin de sa maison, dans le jardin d'Uzza. Et Amon, son fils, régna à sa place.

Amon avait vingt -deux ans lorsqu'il devint roi, et il régna deux ans à Jérusalem. Sa mère s'appelait 19
Meschullémeth, fille de Haruts, de Jotba. Il fit ce qui est mal aux yeux de l'Éternel, comme avait fait 20
Manassé, son père ; il marcha dans toute la voie où avait marché son père, il servit les idoles qu'avait 21
servies son père, et il se prosterna devant elles ; il abandonna l'Éternel, le Dieu de ses pères, et il ne 22
marcha point dans la voie de l'Éternel. Les serviteurs d'Amon conspirèrent contre lui, et firent mourir 23
le roi dans sa maison. Mais le peuple du pays frappa tous ceux qui avaient conspiré contre le roi Amon ; 24
et le peuple du pays établit roi Josias, son fils, à sa place. Le reste des actions d'Amon, et ce qu'il a fait, 25
cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? On l'enterra dans son sépulcre, 26
dans le jardin d'Uzza. Et Josias, son fils, régna à sa place.

Josias avait huit ans lorsqu'il devint roi, et il régna trente et un ans à Jérusalem. Sa mère s'appelait **22**
Jedida, fille d'Adaja, de Botskath. Il fit ce qui est droit aux yeux de l'Éternel, et il marcha dans toute la 2
voie de David, son père ; il ne s'en détourna ni à droite ni à gauche. La dix-huitième année du roi Josias, 3
le roi envoya dans la maison de l'Éternel Schaphan, le secrétaire, fils d'Atsalia, fils de Meschullam. Il
lui dit : Monte vers Hilkija, le souverain sacrificateur, et qu'il amasse l'argent qui a été apporté dans la 4
maison de l'Éternel et que ceux qui ont la garde du seuil ont recueilli du peuple. On remettra cet argent 5
entre les mains de ceux qui sont chargés de faire exécuter l'ouvrage dans la maison de l'Éternel. Et ils
l'emploieront pour ceux qui travaillent aux réparations de la maison de l'Éternel, pour les charpentiers, 6
les manoeuvres et les maçons, pour les achats de bois et de pierres de taille nécessaires aux réparations
de la maison. Mais on ne leur demandera pas de compte pour l'argent remis entre leurs mains, car 7
ils agissent avec probité. Alors Hilkija, le souverain sacrificateur, dit à Schaphan, le secrétaire : J'ai 8
trouvé le livre de la loi dans la maison de l'Éternel. Et Hilkija donna le livre à Schaphan, et Schaphan le
lut. Puis Schaphan, le secrétaire, alla rendre compte au roi, et dit : Tes serviteurs ont amassé l'argent 9
qui se trouvait dans la maison, et l'ont remis entre les mains de ceux qui sont chargés de faire exécuter
l'ouvrage dans la maison de l'Éternel. Schaphan, le secrétaire, dit encore au roi : Le sacrificateur 10
Hilkija m'a donné un livre. Et Schaphan le lut devant le roi. Lorsque le roi entendit les paroles du 11
livre de la loi, il déchira ses vêtements. Et le roi donna cet ordre au sacrificateur Hilkija, à Achikam, 12
fils de Schaphan, à Acbor, fils de Michée, à Schaphan, le secrétaire, et à Asaja, serviteur du roi : Allez, 13
consultez l'Éternel pour moi, pour le peuple, et pour tout Juda, au sujet des paroles de ce livre qu'on
a trouvé ; car grande est la colère de l'Éternel, qui s'est enflammée contre nous, parce que nos pères
n'ont point obéi aux paroles de ce livre et n'ont point mis en pratique tout ce qui nous y est prescrit.
Le sacrificateur Hilkija, Achikam, Acbor, Schaphan et Asaja, allèrent auprès de la prophétesse Hulda, 14
femme de Schallum, fils de Thikva, fils de Harhas, gardien des vêtements. Elle habitait à Jérusalem,
dans l'autre quartier de la ville. Après qu'ils lui eurent parlé, elle leur dit : Ainsi parle l'Éternel, le Dieu 15
d'Israël : Dites à l'homme qui vous a envoyés vers moi : Ainsi parle l'Éternel : Voici, je vais faire venir 16
des malheurs sur ce lieu et sur ses habitants, selon toutes les paroles du livre qu'a lu le roi de Juda.
Parce qu'ils m'ont abandonné et qu'ils ont offert des parfums à d'autres dieux, afin de m'irriter par tous 17
les ouvrages de leurs mains, ma colère s'est enflammée contre ce lieu, et elle ne s'éteindra point. Mais 18
vous direz au roi de Juda, qui vous a envoyés pour consulter l'Éternel : Ainsi parle l'Éternel, le Dieu
d'Israël, au sujet des paroles que tu as entendues : Parce que ton coeur a été touché, parce que tu t'es 19
humilié devant l'Éternel en entendant ce que j'ai prononcé contre ce lieu et contre ses habitants, qui
seront un objet d'épouvante et de malédiction, et parce que tu as déchiré tes vêtements et que tu as
pleuré devant moi, moi aussi, j'ai entendu, dit l'Éternel. C'est pourquoi, voici, je te recueillerai auprès 20
de tes pères, tu seras recueilli en paix dans ton sépulcre, et tes yeux ne verront pas tous les malheurs
que je ferai venir sur ce lieu. Ils rapportèrent au roi cette réponse.

Le roi Josias fit assembler auprès de lui tous les anciens de Juda et de Jérusalem. Puis il monta à **23**, 2
la maison de l'Éternel, avec tous les hommes de Juda et tous les habitants de Jérusalem, les sacrifica-
teurs, les prophètes, et tout le peuple, depuis le plus petit jusqu'au plus grand. Il lut devant eux toutes
les paroles du livre de l'alliance, qu'on avait trouvé dans la maison de l'Éternel. Le roi se tenait sur 3
l'estrade, et il traita alliance devant l'Éternel, s'engageant à suivre l'Éternel, et à observer ses ordon-
nances, ses préceptes et ses lois, de tout son coeur et de toute son âme, afin de mettre en pratique les
paroles de cette alliance, écrites dans ce livre. Et tout le peuple entra dans l'alliance. Le roi ordonna à 4
Hilkija, le souverain sacrificateur, aux sacrificateurs du second ordre, et à ceux qui gardaient le seuil,
de sortir du temple de l'Éternel tous les ustensiles qui avaient été faits pour Baal, pour Astarté, et pour
toute l'armée des cieux ; et il les brûla hors de Jérusalem, dans les champs du Cédron, et en fit porter
la poussière à Béthel. Il chassa les prêtres des idoles, établis par les rois de Juda pour brûler des par- 5
fums sur les hauts lieux dans les villes de Juda et aux environs de Jérusalem, et ceux qui offraient des

parfums à Baal, au soleil, à la lune, au zodiaque et à toute l'armée des cieux. Il sortit de la maison de
l'Éternel l'idole d'Astarté, qu'il transporta hors de Jérusalem vers le torrent de Cédron ; il la brûla au
torrent de Cédron et la réduisit en poussière, et il en jeta la poussière sur les sépulcres des enfants du
peuple. Il abattit les maisons des prostitués qui étaient dans la maison de l'Éternel, et où les femmes
tissaient des tentes pour Astarté. Il fit venir tous les prêtres des villes de Juda ; il souilla les hauts
lieux où les prêtres brûlaient des parfums, depuis Guéba jusqu'à Beer-Schéba ; et il renversa les hauts
lieux des portes, celui qui était à l'entrée de la porte de Josué, chef de la ville, et celui qui était à gauche
de la porte de la ville. Toutefois les prêtres des hauts lieux ne montaient pas à l'autel de l'Éternel à
Jérusalem, mais ils mangeaient des pains sans levain au milieu de leurs frères. Le roi souilla Topheth
dans la vallée des fils de Hinnom, afin que personne ne fît plus passer son fils ou sa fille par le feu en
l'honneur de Moloc. Il fit disparaître de l'entrée de la maison de l'Éternel les chevaux que les rois de
Juda avaient consacrés au soleil, près de la chambre de l'eunuque Nethan-Mélec, qui demeurait dans
le faubourg ; et il brûla au feu les chars du soleil. Le roi démolit les autels qui étaient sur le toit de la
chambre haute d'Achaz et que les rois de Juda avaient faits, et les autels qu'avait faits Manassé dans les
deux parvis de la maison de l'Éternel ; après les avoir brisés et enlevés de là, il en jeta la poussière dans
le torrent de Cédron. Le roi souilla les hauts lieux qui étaient en face de Jérusalem, sur la droite de la
montagne de perdition, et que Salomon, roi d'Israël, avait bâtis à Astarté, l'abomination des Sidoniens,
à Kemosch, l'abomination de Moab, et à Milcom, l'abomination des fils d'Ammon. Il brisa les statues
et abattit les idoles, et il remplit d'ossements d'hommes la place qu'elles occupaient. Il renversa aussi
l'autel qui était à Béthel, et le haut lieu qu'avait fait Jéroboam, fils de Nebath, qui avait fait pécher
Israël ; il brûla le haut lieu et le réduisit en poussière, et il brûla l'idole. Josias, s'étant tourné et ayant
vu les sépulcres qui étaient là dans la montagne, envoya prendre les ossements des sépulcres, et il les
brûla sur l'autel et le souilla, selon la parole de l'Éternel prononcée par l'homme de Dieu qui avait an-
noncé ces choses. Il dit : Quel est ce monument que je vois ? Les gens de la ville lui répondirent : C'est le
sépulcre de l'homme de Dieu, qui est venu de Juda, et qui a crié contre l'autel de Béthel ces choses que
tu as accomplies. Et il dit : Laissez -le ; que personne ne remue ses os ! On conserva ainsi ses os avec
les os du prophète qui était venu de Samarie. Josias fit encore disparaître toutes les maisons des hauts
lieux, qui étaient dans les villes de Samarie, et qu'avaient faites les rois d'Israël pour irriter l'Éternel ;
il fit à leur égard entièrement comme il avait fait à Béthel. Il immola sur les autels tous les prêtres des
hauts lieux, qui étaient là, et il y brûla des ossements d'hommes. Puis il retourna à Jérusalem. Le roi
donna cet ordre à tout le peuple : Célébrez la Pâque en l'honneur de l'Éternel, votre Dieu, comme il est
écrit dans ce livre de l'alliance. Aucune Pâque pareille à celle-ci n'avait été célébrée depuis le temps
où les juges jugeaient Israël et pendant tous les jours des rois d'Israël et des rois de Juda. Ce fut la
dix-huitième année du roi Josias qu'on célébra cette Pâque en l'honneur de l'Éternel à Jérusalem. De
plus, Josias fit disparaître ceux qui évoquaient les esprits et ceux qui prédisaient l'avenir, et les théra-
phim, et les idoles, et toutes les abominations qui se voyaient dans le pays de Juda et à Jérusalem, afin
de mettre en pratique les paroles de la loi, écrites dans le livre que le sacrificateur Hilkija avait trouvé
dans la maison de l'Éternel. Avant Josias, il n'y eut point de roi qui, comme lui, revînt à l'Éternel de
tout son coeur, de toute son âme et de toute sa force, selon toute la loi de Moïse ; et après lui, il n'en a
point paru de semblable. Toutefois l'Éternel ne se désista point de l'ardeur de sa grande colère dont
il était enflammé contre Juda, à cause de tout ce qu'avait fait Manassé pour l'irriter. Et l'Éternel dit :
J'ôterai aussi Juda de devant ma face comme j'ai ôté Israël, et je rejetterai cette ville de Jérusalem que
j'avais choisie, et la maison de laquelle j'avais dit : Là sera mon nom. Le reste des actions de Josias, et
tout ce qu'il a fait, cela n'est-il pas écrit dans le livre des Chroniques des rois de Juda ? De son temps,
Pharaon Néco, roi d'Égypte, monta contre le roi d'Assyrie, vers le fleuve de l'Euphrate. Le roi Josias
marcha à sa rencontre ; et Pharaon le tua à Meguiddo, dès qu'il le vit. Ses serviteurs l'emportèrent
mort sur un char ; ils l'amenèrent de Meguiddo à Jérusalem, et ils l'enterrèrent dans son sépulcre. Et
le peuple du pays prit Joachaz, fils de Josias ; ils l'oignirent, et le firent roi à la place de son père. Joa-
chaz avait vingt -trois ans lorsqu'il devint roi, et il régna trois mois à Jérusalem. Sa mère s'appelait
Hamuthal, fille de Jérémie, de Libna. Il fit ce qui est mal aux yeux de l'Éternel, entièrement comme
avaient fait ses pères. Pharaon Néco l'enchaîna à Ribla, dans le pays de Hamath, pour qu'il ne régnât
plus à Jérusalem ; et il mit sur le pays une contribution de cent talents d'argent et d'un talent d'or. Et
Pharaon Néco établit roi Éliakim, fils de Josias, à la place de Josias, son père, et il changea son nom en
celui de Jojakim. Il prit Joachaz, qui alla en Égypte et y mourut. Jojakim donna à Pharaon l'argent
et l'or ; mais il taxa le pays pour fournir cet argent, d'après l'ordre de Pharaon ; il détermina la part de
chacun et exigea du peuple du pays l'argent et l'or qu'il devait livrer à Pharaon Néco. Jojakim avait
vingt -cinq ans lorsqu'il devint roi, et il régna onze ans à Jérusalem. Sa mère s'appelait Zebudda, fille

de Pedaja, de Ruma. Il fit ce qui est mal aux yeux de l'Éternel, entièrement comme avaient fait ses 37
pères.

De son temps, Nebucadnetsar, roi de Babylone, se mit en campagne. Jojakim lui fut assujetti pen- **24**
dant trois ans ; mais il se révolta de nouveau contre lui. Alors l'Éternel envoya contre Jojakim des 2
troupes de Chaldéens, des troupes de Syriens, des troupes de Moabites et des troupes d'Ammonites ;
il les envoya contre Juda pour le détruire, selon la parole que l'Éternel avait prononcée par ses servi-
teurs les prophètes. Cela arriva uniquement sur l'ordre de l'Éternel, qui voulait ôter Juda de devant 3
sa face, à cause de tous les péchés commis par Manassé, et à cause du sang innocent qu'avait répandu 4
Manassé et dont il avait rempli Jérusalem. Aussi l'Éternel ne voulut -il point pardonner. Le reste des 5
actions de Jojakim, et tout ce qu'il a fait, cela n'est-il pas écrit dans le livre des Chroniques des rois
de Juda ? Jojakim se coucha avec ses pères. Et Jojakin, son fils, régna à sa place. Le roi d'Égypte ne 6, 7
sortit plus de son pays, car le roi de Babylone avait pris tout ce qui était au roi d'Égypte depuis le tor-
rent d'Égypte jusqu'au fleuve de l'Euphrate. Jojakin avait dix-huit ans lorsqu'il devint roi, et il régna 8
trois mois à Jérusalem. Sa mère s'appelait Nehuschtha, fille d'Elnathan, de Jérusalem. Il fit ce qui est 9
mal aux yeux de l'Éternel, entièrement comme avait fait son père. En ce temps -là, les serviteurs de 10
Nebucadnetsar, roi de Babylone, montèrent contre Jérusalem, et la ville fut assiégée. Nebucadnetsar, 11
roi de Babylone, arriva devant la ville pendant que ses serviteurs l'assiégeaient. Alors Jojakin, roi de 12
Juda, se rendit auprès du roi de Babylone, avec sa mère, ses serviteurs, ses chefs et ses eunuques. Et
le roi de Babylone le fit prisonnier, la huitième année de son règne. Il tira de là tous les trésors de la 13
maison de l'Éternel et les trésors de la maison du roi ; et il brisa tous les ustensiles d'or que Salomon,
roi d'Israël, avait faits dans le temple de l'Éternel, comme l'Éternel l'avait prononcé. Il emmena en 14
captivité tout Jérusalem, tous les chefs et tous les hommes vaillants, au nombre de dix mille exilés,
avec tous les charpentiers et les serruriers : il ne resta que le peuple pauvre du pays. Il transporta 15
Jojakin à Babylone ; et il emmena captifs de Jérusalem à Babylone la mère du roi, les femmes du roi
et ses eunuques, et les grands du pays, tous les guerriers au nombre de sept mille, et les charpentiers 16
et les serruriers au nombre de mille, tous hommes vaillants et propres à la guerre. Le roi de Babylone
les emmena captifs à Babylone. Et le roi de Babylone établit roi, à la place de Jojakin, Matthania, son 17
oncle, dont il changea le nom en celui de Sédécias. Sédécias avait vingt et un ans lorsqu'il devint roi, et 18
il régna onze ans à Jérusalem. Sa mère s'appelait Hamuthal, fille de Jérémie, de Libna. Il fit ce qui est 19
mal aux yeux de l'Éternel, entièrement comme avait fait Jojakim. Et cela arriva à cause de la colère de 20
l'Éternel contre Jérusalem et contre Juda, qu'il voulait rejeter de devant sa face. Et Sédécias se révolta
contre le roi de Babylone.

La neuvième année du règne de Sédécias, le dixième jour du dixième mois, Nebucadnetsar, roi de Ba- **25**
bylone, vint avec toute son armée contre Jérusalem ; il campa devant elle, et éleva des retranchements
tout autour. La ville fut assiégée jusqu'à la onzième année du roi Sédécias. Le neuvième jour du mois, 2, 3
la famine était forte dans la ville, et il n'y avait pas de pain pour le peuple du pays. Alors la brèche 4
fut faite à la ville ; et tous les gens de guerre s'enfuirent de nuit par le chemin de la porte entre les
deux murs près du jardin du roi, pendant que les Chaldéens environnaient la ville. Les fuyards prirent
le chemin de la plaine. Mais l'armée des Chaldéens poursuivit le roi et l'atteignit dans les plaines de 5
Jéricho, et toute son armée se dispersa loin de lui. Ils saisirent le roi, et le firent monter vers le roi de 6
Babylone à Ribla ; et l'on prononça contre lui une sentence. Les fils de Sédécias furent égorgés en sa 7
présence ; puis on creva les yeux à Sédécias, on le lia avec des chaînes d'airain, et on le mena à Babylone.
Le septième jour du cinquième mois, -c'était la dix-neuvième année du règne de Nebucadnetsar, roi de 8
Babylone, -Nebuzaradan, chef des gardes, serviteur du roi de Babylone, entra dans Jérusalem. Il brûla 9
la maison de l'Éternel, la maison du roi, et toutes les maisons de Jérusalem ; il livra au feu toutes les
maisons de quelque importance. Toute l'armée des Chaldéens, qui était avec le chef des gardes, démolit 10
les murailles formant l'enceinte de Jérusalem. Nebuzaradan, chef des gardes, emmena captifs ceux du 11
peuple qui étaient demeurés dans la ville, ceux qui s'étaient rendus au roi de Babylone, et le reste de la
multitude. Cependant le chef des gardes laissa comme vignerons et comme laboureurs quelques-uns 12
des plus pauvres du pays. Les Chaldéens brisèrent les colonnes d'airain qui étaient dans la maison de 13
l'Éternel, les bases, la mer d'airain qui était dans la maison de l'Éternel, et ils en emportèrent l'airain
à Babylone. Ils prirent les cendriers, les pelles, les couteaux, les tasses, et tous les ustensiles d'airain 14
avec lesquels on faisait le service. Le chef des gardes prit encore les brasiers et les coupes, ce qui était 15
d'or et ce qui était d'argent. Les deux colonnes, la mer, et les bases, que Salomon avait faites pour la 16
maison de l'Éternel, tous ces ustensiles d'airain avaient un poids inconnu. La hauteur d'une colonne 17
était de dix-huit coudées, et il y avait au-dessus un chapiteau d'airain dont la hauteur était de trois cou-
dées ; autour du chapiteau il y avait un treillis et des grenades, le tout d'airain ; il en était de même pour

18 la seconde colonne avec le treillis. Le chef des gardes prit Seraja, le souverain sacrificateur, Sophonie,
19 le second sacrificateur, et les trois gardiens du seuil. Et dans la ville il prit un eunuque qui avait sous
son commandement les gens de guerre, cinq hommes qui faisaient partie des conseillers du roi et qui
furent trouvés dans la ville, le secrétaire du chef de l'armée qui était chargé d'enrôler le peuple du pays,
20 et soixante hommes du peuple du pays qui se trouvèrent dans la ville. Nebuzaradan, chef des gardes,
21 les prit, et les conduisit vers le roi de Babylone à Ribla. Le roi de Babylone les frappa et les fit mourir
22 à Ribla, dans le pays de Hamath. Ainsi Juda fut emmené captif loin de son pays. Et Nebucadnetsar,
roi de Babylone, plaça le reste du peuple, qu'il laissa dans le pays de Juda, sous le commandement de
23 Guedalia, fils d'Achikam, fils de Schaphan. Lorsque tous les chefs des troupes eurent appris, eux et
leurs hommes, que le roi de Babylone avait établi Guedalia pour gouverneur, ils se rendirent auprès de
Guedalia à Mitspa, savoir Ismaël, fils de Nethania, Jochanan, fils de Karéach, Seraja, fils de Thanhu-
24 meth, de Nethopha, et Jaazania, fils du Maacathien, eux et leurs hommes. Guedalia leur jura, à eux
et à leurs hommes, et leur dit : Ne craignez rien de la part des serviteurs des Chaldéens ; demeurez
25 dans le pays, servez le roi de Babylone, et vous vous en trouverez bien. Mais au septième mois, Ismaël,
fils de Nethania, fils d'Élischama, de la race royale, vint, accompagné de dix hommes, et ils frappèrent
26 mortellement Guedalia, ainsi que les Juifs et les Chaldéens qui étaient avec lui à Mitspa. Alors tout le
peuple, depuis le plus petit jusqu'au plus grand, et les chefs des troupes, se levèrent et s'en allèrent en
27 Égypte, parce qu'ils avaient peur des Chaldéens. La trente -septième année de la captivité de Jojakin,
roi de Juda, le vingt -septième jour du douzième mois, Évil-Merodac, roi de Babylone, dans la première
28 année de son règne, releva la tête de Jojakin, roi de Juda, et le tira de prison. Il lui parla avec bonté,
29 et il mit son trône au-dessus du trône des rois qui étaient avec lui à Babylone. Il lui fit changer ses
30 vêtements de prison, et Jojakin mangea toujours à sa table tout le temps de sa vie. Le roi pourvut
constamment à son entretien journalier tout le temps de sa vie.

I CHRONIQUES

1 Adam, Seth, Énosch, Kénan, Mahalaleel, Jéred, Hénoc, Metuschélah, Lémec, Noé, Sem, Cham 1, 2, 3, 4
et Japhet. Fils de Japhet : Gomer, Magog, Madaï, Javan, Tubal, Méschec et Tiras. - Fils de 5, 6
Gomer : Aschkenaz, Diphat et Togarma. - Fils de Javan : Élischa, Tarsisa, Kittim et Roda- 7
nim. Fils de Cham : Cusch, Mitsraïm, Puth et Canaan. - Fils de Cusch : Saba, Havila, Sabta, 8, 9
Raema et Sabteca. -Fils de Raema : Séba et Dedan. Cusch engendra Nimrod ; c'est lui qui commença à 10
être puissant sur la terre. - Mitsraïm engendra les Ludim, les Ananim, les Lehabim, les Naphtuhim, 11
les Patrusim, les Casluhim, d'où sont sortis les Philistins, et les Caphtorim. - Canaan engendra Sidon, 12, 13
son premier-né, et Heth, et les Jébusiens, les Amoréens, les Guirgasiens, les Héviens, les Arkiens, 14, 15
les Siniens, les Arvadiens, les Tsemariens, les Hamathiens. Fils de Sem : Élam, Assur, Arpacschad, 16, 17
Lud et Aram ; Uts, Hul, Guéter et Méschec. - Arpacschad engendra Schélach ; et Schélach engendra 18
Héber. Il naquit à Héber deux fils : le nom de l'un était Péleg, parce que de son temps la terre fut 19
partagée, et le nom de son frère était Jokthan. Jokthan engendra Almodad, Schéleph, Hatsarmaveth, 20
Jérach, Hadoram, Uzal, Dikla, Ébal, Abimaël, Séba, Ophir, Havila et Jobab. Tous ceux-là furent fils 21, 22, 23
de Jokthan. Sem, Arpacschad, Schélach, Héber, Péleg, Rehu, Serug, Nachor, Térach, Abram, qui 24, 25, 26, 27
est Abraham. Fils d'Abraham : Isaac et Ismaël. Voici leur postérité. Nebajoth, premier-né d'Ismaël, 28, 29
Kédar, Adbeel, Mibsam, Mischma, Duma, Massa, Hadad, Téma, Jethur, Naphisch et Kedma. Ce sont 30, 31
là les fils d'Ismaël. Fils de Ketura, concubine d'Abraham. Elle enfanta Zimran, Jokschan, Medan, Ma- 32
dian, Jischbak et Schuach. -Fils de Jokschan : Séba et Dedan. - Fils de Madian : Épha, Épher, Hénoc, 33
Abida et Eldaa. -Ce sont là tous les fils de Ketura. Abraham engendra Isaac. Fils d'Isaac : Ésaü et 34
Israël. Fils d'Ésaü : Éliphaz, Reuel, Jeusch, Jaelam et Koré. - Fils d'Éliphaz : Théman, Omar, Tsephi, 35, 36
Gaetham, Kenaz, Thimna et Amalek. - Fils de Reuel : Nahath, Zérach, Schamma et Mizza. Fils de 37, 38
Séir : Lothan, Schobal, Tsibeon, Ana, Dischon, Etser et Dischan. - Fils de Lothan : Hori et Homam. 39
Soeur de Lothan : Thimna. - Fils de Schobal : Aljan, Manahath, Ébal, Schephi et Onam. -Fils de Tsi- 40
beon : Ajja et Ana. - Fils d'Ana : Dischon. Fils de Dischon : Hamran, Eschban, Jithran et Keran. - Fils 41, 42
d'Etser : Bilhan, Zaavan et Jaakan. -Fils de Dischan : Uts et Aran. - Voici les rois qui ont régné dans 43
le pays d'Édom, avant qu'un roi régnât sur les enfants d'Israël. -Béla, fils de Beor ; et le nom de sa ville
était Dinhaba. - Béla mourut ; et Jobab, fils de Zérach, de Botsra, régna à sa place. - Jobab mourut ; 44, 45
et Huscham, du pays des Thémanites, régna à sa place. - Huscham mourut ; et Hadad, fils de Bedad, 46
régna à sa place. C'est lui qui frappa Madian dans les champs de Moab. Le nom de sa ville était Avith.
- Hadad mourut ; et Samla, de Masréka, régna à sa place. - Samla mourut ; et Saül, de Rehoboth sur 47, 48
le fleuve, régna à sa place. - Saül mourut ; et Baal-Hanan, fils d'Acbor, régna à sa place. - Baal-Hanan 49, 50
mourut ; et Hadad régna à sa place. Le nom de sa ville était Pahi ; et le nom de sa femme Mehéthabeel,
fille de Mathred, fille de Mézahab. - Hadad mourut. Les chefs d'Édom furent : le chef Thimna, le chef 51
Alja, le chef Jetheth, le chef Oholibama, le chef Éla, le chef Pinon, le chef Kenaz, le chef Théman, le 52, 53
chef Mibtsar, le chef Magdiel, le chef Iram. Ce sont là des chefs d'Édom. 54

2 Voici les fils d'Israël. Ruben, Siméon, Lévi, Juda, Issacar, Zabulon, Dan, Joseph, Benjamin, Neph- 1, 2
thali, Gad et Aser. Fils de Juda : Er, Onan, Schéla ; ces trois lui naquirent de la fille de Schua, la 3
Cananéenne. Er, premier-né de Juda, était méchant aux yeux de l'Éternel, qui le fit mourir. Tamar, 4
belle-fille de Juda, lui enfanta Pérets et Zérach. Total des fils de Juda : cinq. Fils de Pérets : Hetsron et 5
Hamul. Fils de Zérach : Zimri, Éthan, Héman, Calcol et Dara. En tout : cinq. - Fils de Carmi : Acar, qui 6, 7
troubla Israël lorsqu'il commit une infidélité au sujet des choses dévouées par interdit. - Fils d'Éthan : 8
Azaria. Fils qui naquirent à Hetsron : Jerachmeel, Ram et Kelubaï. Ram engendra Amminadab. Am- 9, 10
minadab engendra Nachschon, prince des fils de Juda. Nachschon engendra Salma. Salma engendra 11
Boaz. Boaz engendra Obed. Obed engendra Isaï. Isaï engendra Éliab, son premier-né, Abinadab le 12, 13
second, Schimea le troisième, Nethaneel le quatrième, Raddaï le cinquième, Otsem le sixième, David 14, 15
le septième. Leurs soeurs étaient : Tseruja et Abigaïl. Fils de Tseruja : Abischaï, Joab et Asaël, trois. 16
Abigaïl enfanta Amasa ; le père d'Amasa fut Jéther, l'Ismaélite. Caleb, fils de Hetsron, eut des enfants 17, 18
d 'Azuba, sa femme, et de Jerioth. Voici les fils qu'il eut d'Azuba : Jéscher, Schobab et Ardon. Azuba 19
mourut ; et Caleb prit Éphrath, qui lui enfanta Hur. Hur engendra Uri, et Uri engendra Betsaleel. - 20
Ensuite, Hetsron alla vers la fille de Makir, père de Galaad, et il avait soixante ans lorsqu'il la prit ; elle 21
lui enfanta Segub. Segub engendra Jaïr, qui eut vingt -trois villes dans le pays de Galaad. Les Gues- 22, 23
churiens et les Syriens leur prirent les bourgs de Jaïr avec Kenath et les villes de son ressort, soixante
villes. Tous ceux-là étaient fils de Makir, père de Galaad. Après la mort de Hetsron à Caleb-Éphratha, 24
Abija, femme de Hetsron, lui enfanta Aschchur, père de Tekoa. Les fils de Jerachmeel, premier-né de 25

26 Hetsron, furent : Ram, le premier-né, Buna, Oren et Otsem, nés d'Achija. Jerachmeel eut une autre
27 femme, nommée Athara, qui fut mère d'Onam. - Les fils de Ram, premier-né de Jerachmeel, furent :
28 Maats, Jamin et Éker. - Les fils d'Onam furent : Schammaï et Jada. Fils de Schammaï : Nadab et
29, 30 Abischur. Le nom de la femme d'Abischur était Abichaïl, et elle lui enfanta Achban et Molid. Fils de
31 Nadab : Séled et Appaïm. Séled mourut sans fils. Fils d'Appaïm : Jischeï. Fils de Jischeï : Schéschan.
32 Fils de Schéschan : Achlaï. - Fils de Jada, frère de Schammaï : Jéther et Jonathan. Jéther mourut sans
33, 34 fils. Fils de Jonathan : Péleth et Zara. -Ce sont là les fils de Jerachmeel. - Schéschan n'eut point de
35 fils, mais il eut des filles. Schéschan avait un esclave égyptien nommé Jarcha. Et Schéschan donna
36 sa fille pour femme à Jarcha, son esclave, à qui elle enfanta Attaï. Attaï engendra Nathan ; Nathan
37, 38 engendra Zabad ; Zabad engendra Ephlal ; Ephlal engendra Obed ; Obed engendra Jéhu ; Jéhu en-
39, 40 gendra Azaria ; Azaria engendra Halets ; Halets engendra Élasa ; Élasa engendra Sismaï ; Sismaï
41, 42 engendra Schallum ; Schallum engendra Jekamja ; Jekamja engendra Élischama. Fils de Caleb, frère
de Jerachmeel : Méscha, son premier-né, qui fut père de Ziph, et les fils de Maréscha, père d'Hébron.
43, 44 Fils d'Hébron : Koré, Thappuach, Rékem et Schéma. Schéma engendra Racham, père de Jorkeam. Ré-
45, 46 kem engendra Schammaï. Fils de Schammaï : Maon ; et Maon, père de Beth-Tsur. Épha, concubine
47 de Caleb, enfanta Haran, Motsa et Gazez. Haran engendra Gazez. Fils de Jahdaï : Réguem, Jotham,
48, 49 Guéschan, Péleth, Épha et Schaaph. Maaca, concubine de Caleb, enfanta Schéber et Tirchana. Elle
enfanta encore Schaaph, père de Madmanna, et Scheva, père de Macbéna et père de Guibea. La fille de
50 Caleb était Acsa. Ceux-ci furent fils de Caleb : Schobal, fils de Hur, premier-né d'Éphrata, et père de
51, 52 Kirjath-Jearim ; Salma, père de Bethléhem ; Hareph, père de Beth-Gader. Les fils de Schobal, père de
53 Kirjath-Jearim, furent : Haroé, Hatsi -Hammenuhoth. Les familles de Kirjath-Jearim furent : les Jé-
thriens, les Puthiens, les Schumathiens et les Mischraïens ; de ces familles sont sortis les Tsoreathiens
54 et les Eschthaoliens. Fils de Salma : Bethléhem et les Nethophatiens, Athroth -Beth-Joab, Hatsi -
55 Hammanachthi, les Tsoreïens ; et les familles des scribes demeurant à Jaebets, les Thireathiens, les
Schimeathiens et les Sucathiens. Ce sont les Kéniens, issus de Hamath, père de la maison de Récab.

3 Voici les fils de David, qui lui naquirent à Hébron. Le premier-né, Amnon, d'Achinoam de Jizreel ; le
2 second, Daniel, d'Abigaïl de Carmel ; le troisième, Absalom, fils de Maaca, fille de Talmaï, roi de Gues-
3 chur ; le quatrième, Adonija, fils de Haggith ; le cinquième, Schephatia, d'Abithal ; le sixième, Jithream,
4 d'Égla, sa femme. Ces six lui naquirent à Hébron. Il régna là sept ans et six mois, et il régna trente
5 -trois ans à Jérusalem. Voici ceux qui lui naquirent à Jérusalem. Schimea, Schobab, Nathan et Sa-
6, 7 lomon, quatre de Bath-Schua, fille d'Ammiel ; Jibhar, Élischama, Éliphéleth, Noga, Népheg, Japhia,
8, 9 Élischama, Éliada et Éliphéleth, neuf. Ce sont là tous les fils de David, outre les fils des concubines.
10 Et Tamar était leur soeur. Fils de Salomon : Roboam. Abija, son fils ; Asa, son fils ; Josaphat, son fils ;
11, 12 Joram, son fils ; Achazia, son fils ; Joas, son fils ; Amatsia, son fils ; Azaria, son fils ; Jotham, son fils ;
13, 14, 15 Achaz, son fils ; Ézéchias, son fils ; Manassé, son fils ; Amon, son fils ; Josias, son fils. Fils de Josias :
16 le premier-né, Jochanan ; le second, Jojakim ; le troisième, Sédécias ; le quatrième, Schallum. Fils de
17, 18 Jojakim : Jéconias, son fils ; Sédécias, son fils. Fils de Jéconias : Assir, dont le fils fut Schealthiel, Mal-
19 kiram, Pedaja, Schénatsar, Jekamia, Hoschama et Nedabia. Fils de Pedaja : Zorobabel et Schimeï. Fils
20 de Zorobabel : Meschullam et Hanania ; Schelomith, leur soeur ; et Haschuba, Ohel, Bérékia, Hasa-
21 dia, Juschab-Hésed, cinq. Fils de Hanania : Pelathia et Ésaïe ; les fils de Rephaja, les fils d'Arnan,
22 les fils d'Abdias, les fils de Schecania. Fils de Schecania : Schemaeja. Fils de Schemaeja : Hattusch,
23, 24 Jigueal, Bariach, Nearia et Schaphath, six. Fils de Nearia : Eljoénaï, Ézéchias et Azrikam, trois. Fils
d'Eljoénaï : Hodavia, Éliaschib, Pelaja, Akkub, Jochanan, Delaja et Anani, sept.

4, 2 Fils de Juda : Pérets, Hetsron, Carmi, Hur et Schobal. Reaja, fils de Schobal, engendra Jachath ;
3 Jachath engendra Achumaï et Lahad. Ce sont les familles des Tsoreathiens. Voici les descendants du
4 père d'Étham : Jizreel, Jischma et Jidbasch ; le nom de leur soeur était Hatselelponi. Penuel était père
de Guedor, et Ézer père de Huscha. Ce sont là les fils de Hur, premier-né d'Éphrata, père de Bethléhem.
5, 6 Aschchur, père de Tekoa, eut deux femmes, Hélea et Naara. Naara lui enfanta Achuzzam, Hépher,
7, 8 Thémeni et Achaschthari : ce sont là les fils de Naara. Fils de Hélea : Tséreth, Tsochar et Ethnan. Kots
9 engendra Anub et Hatsobéba, et les familles d'Acharchel, fils d'Harum. Jaebets était plus considéré que
ses frères ; sa mère lui donna le nom de Jaebets, en disant : C'est parce que je l'ai enfanté avec douleur.
10 Jaebets invoqua le Dieu d'Israël, en disant : Si tu me bénis et que tu étendes mes limites, si ta main est
avec moi, et si tu me préserves du malheur, en sorte que je ne sois pas dans la souffrance !... Et Dieu
11 accorda ce qu'il avait demandé. Kelub, frère de Schucha, engendra Mechir, qui fut père d'Eschthon.
12 Eschthon engendra la maison de Rapha, Paséach, et Thechinna, père de la ville de Nachasch. Ce sont là
13, 14 les hommes de Réca. Fils de Kenaz : Othniel et Seraja. Fils d'Othniel : Hathath. Meonothaï engendra

Ophra. Seraja engendra Joab, père de la vallée des ouvriers ; car ils étaient ouvriers. Fils de Caleb, fils 15
de Jephunné : Iru, Éla et Naam, et les fils d'Éla, et Kenaz. Fils de Jehalléleel : Ziph, Zipha, Thirja et 16
Asareel. Fils d'Esdras : Jéther, Méred, Épher et Jalon. La femme de Méred enfanta Miriam, Schammaï, 17
et Jischbach, père d'Eschthemoa. Sa femme, la Juive, enfanta Jéred, père de Guedor, Héber, père de 18
Soco, et Jekuthiel, père de Zanoach. Ceux-là sont les fils de Bithja, fille de Pharaon, que Méred prit pour
femme. Fils de la femme d'Hodija, soeur de Nacham : le père de Kehila, le Garmien, et Eschthemoa, 19
le Maacathien. Fils de Simon : Amnon, Rinna, Ben-Hanan et Thilon. Fils de Jischeï : Zocheth et Ben- 20
Zocheth. Fils de Schéla, fils de Juda : Er, père de Léca, Laeda, père de Maréscha, et les familles de la 21
maison où l'on travaille le byssus, de la maison d'Aschbéa, et Jokim, et les hommes de Cozéba, et Joas 22
et Saraph, qui dominèrent sur Moab, et Jaschubi-Léchem. Ces choses sont anciennes. C'étaient les 23
potiers et les habitants des plantations et des parcs ; ils demeuraient là près du roi et travaillaient pour
lui. Fils de Siméon : Nemuel, Jamin, Jarib, Zérach, Saül. Fils de Saül : Schallum. Mibsam, son fils ; 24, 25
Mischma, son fils. Fils de Mischma : Hammuel, son fils. Zaccur, son fils ; Schimeï, son fils. Schimeï eut 26, 27
seize fils et six filles. Ses frères n'eurent pas beaucoup de fils. Et toutes leurs familles ne se multiplièrent
pas autant que les fils de Juda. Ils habitaient à Beer-Schéba, à Molada, à Hatsar-Schual, à Bilha, à 28, 29
Etsem, à Tholad, à Bethuel, à Horma, à Tsiklag, à Beth-Marcaboth, à Hatsar-Susim, à Beth-Bireï 30, 31
et à Schaaraïm. Ce furent là leurs villes jusqu'au règne de David, et leurs villages. Ils avaient encore 32
Etham, Aïn, Rimmon, Thoken et Aschan, cinq villes ; et tous les villages aux environs de ces villes, 33
jusqu'à Baal. Voilà leurs habitations et leur généalogie. Meschobab ; Jamlec ; Joscha, fils d'Amatsia ; 34
Joël ; Jéhu, fils de Joschibia, fils de Seraja, fils d'Asiel ; Eljoénaï ; Jaakoba ; Jeschochaja ; Asaja ; Adiel ; 35, 36
Jesimiel ; Benaja ; Ziza, fils de Schipheï, fils d'Allon, fils de Jedaja, fils de Schimri, fils de Schemaeja. 37
Ceux-là, désignés par leurs noms, étaient princes dans leurs familles, et leurs maisons paternelles 38
prirent un grand accroissement. Ils allèrent du côté de Guedor jusqu'à l'orient de la vallée, afin de 39
chercher des pâturages pour leurs troupeaux. Ils trouvèrent de gras et bons pâturages, et un pays 40
vaste, tranquille et paisible, car ceux qui l'habitaient auparavant descendaient de Cham. Ces hommes, 41
inscrits par leurs noms, arrivèrent du temps d'Ézéchias, roi de Juda ; ils attaquèrent leurs tentes et les
Maonites qui se trouvaient là, ils les dévouèrent par interdit jusqu'à ce jour, et ils s'établirent à leur
place, car il y avait là des pâturages pour leurs troupeaux. Il y eut aussi des fils de Siméon qui allèrent à 42
la montagne de Séir, au nombre de cinq cents hommes. Ils avaient à leur tête Pelathia, Nearia, Rephaja
et Uziel, fils de Jischeï. Ils battirent le reste des réchappés d'Amalek, et ils s'établirent là jusqu'à ce 43
jour.

Fils de Ruben, premier-né d'Israël. -Car il était le premier-né ; mais, parce qu'il souilla la couche de **5**
son père, son droit d'aînesse fut donné aux fils de Joseph, fils d'Israël ; toutefois Joseph ne dut pas être
enregistré dans les généalogies comme premier-né. Juda fut, à la vérité, puissant parmi ses frères, 2
et de lui est issu un prince ; mais le droit d'aînesse est à Joseph. Fils de Ruben, premier-né d'Israël : 3
Hénoc, Pallu, Hetsron et Carmi. Fils de Joël : Schemaeja, son fils ; Gog, son fils ; Schimeï, son fils ; 4
Michée, son fils ; Reaja, son fils ; Baal, son fils ; Beéra, son fils, que Tilgath-Pilnéser, roi d'Assyrie, 5, 6
emmena captif : il était prince des Rubénites. Frères de Beéra, d'après leurs familles, tels qu'ils sont 7
enregistrés dans les généalogies selon leurs générations : le premier, Jeïel ; Zacharie ; Béla, fils d'Azaz, 8
fils de Schéma, fils de Joël. Béla habitait à Aroër, et jusqu'à Nebo et à Baal-Meon ; à l'orient, il habitait 9
jusqu'à l'entrée du désert depuis le fleuve de l'Euphrate, car leurs troupeaux étaient nombreux dans
le pays de Galaad. Du temps de Saül, ils firent la guerre aux Hagaréniens, qui tombèrent entre leurs 10
mains ; et ils habitèrent dans leurs tentes, sur tout le côté oriental de Galaad. Les fils de Gad habitaient 11
vis-à-vis d'eux, dans le pays de Basan, jusqu'à Salca. Joël, le premier, Schapham, le second, Jaenaï, et 12
Schaphath, en Basan. Leurs frères, d'après les maisons de leurs pères : Micaël, Meschullam, Schéba, 13
Joraï, Jaecan, Zia et Éber, sept. Voici les fils d'Abichaïl, fils de Huri, fils de Jaroach, fils de Galaad, fils 14
de Micaël, fils de Jeschischaï, fils de Jachdo, fils de Buz ; Achi, fils d'Abdiel, fils de Guni, était chef des 15
maisons de leurs pères. Ils habitaient en Galaad, en Basan, et dans les villes de leur ressort, et dans 16
toutes les banlieues de Saron jusqu'à leurs extrémités. Ils furent tous enregistrés dans les généalogies, 17
du temps de Jotham, roi de Juda, et du temps de Jéroboam, roi d'Israël. Les fils de Ruben, les Gadites 18
et la demi -tribu de Manassé avaient de vaillants hommes, portant le bouclier et l'épée, tirant de l'arc,
et exercés à la guerre, au nombre de quarante -quatre mille sept cent soixante, en état d'aller à l'armée.
Ils firent la guerre aux Hagaréniens, à Jethur, à Naphisch et à Nodab. Ils reçurent du secours contre 19, 20
eux, et les Hagaréniens et tous ceux qui étaient avec eux furent livrés entre leurs mains. Car, pendant
le combat, ils avaient crié à Dieu, qui les exauça, parce qu'ils s'étaient confiés en lui. Ils prirent leurs 21
troupeaux, cinquante mille chameaux, deux cent cinquante mille brebis, deux mille ânes, et cent mille
personnes ; car il y eut beaucoup de morts, parce que le combat venait de Dieu. Et ils s'établirent à leur 22
place jusqu'au temps où ils furent emmenés captifs. Les fils de la demi -tribu de Manassé habitaient 23
dans le pays, depuis Basan jusqu'à Baal-Hermon et à Senir, et à la montagne d'Hermon ; ils étaient

24 nombreux. Voici les chefs des maisons de leurs pères : Épher, Jischeï, Éliel, Azriel, Jérémie, Hodavia
25 et Jachdiel, vaillants hommes, gens de renom, chefs des maisons de leurs pères. Mais ils péchèrent
contre le Dieu de leurs pères, et ils se prostituèrent après les dieux des peuples du pays, que Dieu
26 avait détruits devant eux. Le Dieu d'Israël excita l'esprit de Pul, roi d'Assyrie, et l'esprit de Tilgath-
Pilnéser, roi d'Assyrie, et Tilgath-Pilnéser emmena captifs les Rubénites, les Gadites et la demi -tribu
de Manassé, et il les conduisit à Chalach, à Chabor, à Hara, et au fleuve de Gozan, où ils sont demeurés
jusqu'à ce jour.

6, 2 Fils de Lévi : Guerschom, Kehath et Merari. Fils de Kehath : Amram, Jitsehar, Hébron et Uziel.
3, 4 Fils d'Amram : Aaron et Moïse ; et Marie. Fils d'Aaron : Nadab, Abihu, Éléazar et Ithamar. Éléazar
5 engendra Phinées ; Phinées engendra Abischua ; Abischua engendra Bukki ; Bukki engendra Uzzi ;
6, 7 Uzzi engendra Zerachja ; Zerachja engendra Merajoth ; Merajoth engendra Amaria ; Amaria engendra
8, 9 Achithub ; Achithub engendra Tsadok ; Tsadok engendra Achimaats ; Achimaats engendra Azaria ;
10 Azaria engendra Jochanan ; Jochanan engendra Azaria, qui exerça le sacerdoce dans la maison que
11, 12 Salomon bâtit à Jérusalem ; Azaria engendra Amaria ; Amaria engendra Achithub ; Achithub engen-
13, 14 dra Tsadok ; Tsadok engendra Schallum ; Schallum engendra Hilkija ; Hilkija engendra Azaria ; et
15 Azaria engendra Seraja ; Seraja engendra Jehotsadak, Jehotsadak s'en alla quand l'Éternel emmena
16, 17 en captivité Juda et Jérusalem par Nebucadnetsar. Fils de Lévi : Guerschom, Kehath et Merari. Voici
18 les noms des fils de Guerschom : Libni et Schimeï. Fils de Kehath : Amram, Jitsehar, Hébron et Uziel.
19, 20 Fils de Merari : Machli et Muschi. -Ce sont là les familles de Lévi, selon leurs pères. De Guerschom :
21 Libni, son fils ; Jachath, son fils ; Zimma, son fils ; Joach, son fils ; Iddo, son fils ; Zérach, son fils ; Jea-
22, 23 thraï, son fils. Fils de Kehath : Amminadab, son fils ; Koré, son fils ; Assir, son fils ; Elkana, son fils ;
24, 25 Ebjasaph, son fils ; Assir, son fils ; Thachath, son fils ; Uriel, son fils ; Ozias, son fils ; Saül, son fils. Fils
26, 27 d'Elkana : Amasaï et Achimoth ; Elkana, son fils ; Elkana Tsophaï, son fils ; Nachath, son fils ; Éliab,
28, 29 son fils ; Jerocham, son fils ; Elkana, son fils ; et les fils de Samuel, le premier-né Vaschni et Abija. Fils
30 de Merari : Machli ; Libni, son fils ; Schimeï, son fils ; Uzza, son fils ; Schimea, son fils ; Hagguija, son
31 fils ; Asaja, son fils. Voici ceux que David établit pour la direction du chant dans la maison de l'Éternel,
32 depuis que l'arche eut un lieu de repos : ils remplirent les fonctions de chantres devant le tabernacle,
devant la tente d'assignation, jusqu'à ce que Salomon eût bâti la maison de l'Éternel à Jérusalem, et ils
33 faisaient leur service d'après la règle qui leur était prescrite. Voici ceux qui officiaient avec leurs fils.
34 -D'entre les fils des Kehathites : Héman, le chantre, fils de Joël, fils de Samuel, fils d'Elkana, fils de
35, 36 Jerocham, fils d'Éliel, fils de Thoach, fils de Tsuph, fils d'Elkana, fils de Machath, fils d'Amasaï, fils
37 d'Elkana, fils de Joël, fils d'Azaria, fils de Sophonie, fils de Thachath, fils d'Assir, fils d'Ebjasaph, fils
38, 39 de Koré, fils de Jitsehar, fils de Kehath, fils de Lévi, fils d'Israël. - Son frère Asaph, qui se tenait à
40, 41 sa droite, Asaph, fils de Bérékia, fils de Schimea, fils de Micaël, fils de Baaséja, fils de Malkija, fils
42, 43 d'Ethni, fils de Zérach, fils d'Adaja, fils d'Éthan, fils de Zimma, fils de Schimeï, fils de Jachath, fils de
44 Guerschom, fils de Lévi. - Fils de Merari, leurs frères, à la gauche ; Éthan, fils de Kischi, fils d'Abdi, fils
45, 46 de Malluc, fils de Haschabia, fils d'Amatsia, fils de Hilkija, fils d'Amtsi, fils de Bani, fils de Schémer,
47, 48 fils de Machli, fils de Muschi, fils de Merari, fils de Lévi. Leurs frères, les Lévites, étaient chargés de
49 tout le service du tabernacle, de la maison de Dieu. Aaron et ses fils offraient les sacrifices sur l'autel
des holocaustes et l'encens sur l'autel des parfums, ils remplissaient toutes les fonctions dans le lieu
très saint, et faisaient l'expiation pour Israël, selon tout ce qu'avait ordonné Moïse, serviteur de Dieu.
50, 51 Voici les fils d'Aaron : Éléazar, son fils ; Phinées, son fils : Abischua, son fils ; Bukki, son fils ; Uzzi, son
52, 53 fils ; Zerachja, son fils ; Merajoth, son fils ; Amaria, son fils ; Achithub, son fils ; Tsadok, son fils ; Achi-
54 maats, son fils. Voici leurs habitations, selon leurs enclos, dans les limites qui leur furent assignées.
55 Aux fils d'Aaron de la famille des Kehathites, indiqués les premiers par le sort, on donna Hébron,
56 dans le pays de Juda, et la banlieue qui l'entoure ; mais le territoire de la ville et ses villages furent
57 accordés à Caleb, fils de Jephunné. Aux fils d'Aaron on donna la ville de refuge Hébron, Libna et sa
58, 59 banlieue, Jatthir, Eschthemoa et sa banlieue, Hilen et sa banlieue, Debir et sa banlieue, Aschan et sa
60 banlieue, Beth-Schémesch et sa banlieue ; et de la tribu de Benjamin, Guéba et sa banlieue, Allémeth
61 et sa banlieue, Anathoth et sa banlieue. Total de leurs villes : treize villes, d'après leurs familles. Les
autres fils de Kehath eurent par le sort dix villes des familles de la tribu d'Éphraïm, de la tribu de Dan
62 et de la demi -tribu de Manassé. Les fils de Guerschom, d'après leurs familles, eurent treize villes de
63 la tribu d'Issacar, de la tribu d'Aser, de la tribu de Nephthali et de la tribu de Manassé en Basan. Les
fils de Merari, d'après leurs familles, eurent par le sort douze villes de la tribu de Ruben, de la tribu de
64 Gad et de la tribu de Zabulon. Les enfants d'Israël donnèrent aux Lévites les villes et leurs banlieues.
65 Ils donnèrent par le sort, de la tribu des fils de Juda, de la tribu des fils de Siméon et de la tribu des
66 fils de Benjamin, ces villes qu'ils désignèrent nominativement. Et pour les autres familles des fils de

Kehath les villes de leur territoire furent de la tribu d'Éphraïm. Ils leur donnèrent la ville de refuge 67
Sichem et sa banlieue, dans la montagne d'Éphraïm, Guézer et sa banlieue, Jokmeam et sa banlieue, 68
Beth-Horon et sa banlieue, Ajalon et sa banlieue, et Gath-Rimmon et sa banlieue ; et de la demi -tribu 69, 70
de Manassé, Aner et sa banlieue, et Bileam et sa banlieue, pour la famille des autres fils de Kehath.
On donna aux fils de Guerschom : de la famille de la demi -tribu de Manassé, Golan en Basan et sa 71
banlieue, et Aschtaroth et sa banlieue ; de la tribu d'Issacar, Kédesch et sa banlieue, Dobrath et sa 72
banlieue, Ramoth et sa banlieue, et Anem et sa banlieue ; de la tribu d'Aser, Maschal et sa banlieue, 73, 74
Abdon et sa banlieue, Hukok et sa banlieue, et Rehob et sa banlieue ; et de la tribu de Nephthali, 75, 76
Kédesch en Galilée et sa banlieue, Hammon et sa banlieue, et Kirjathaïm et sa banlieue. On donna 77
au reste des Lévites, aux fils de Merari : de la tribu de Zabulon, Rimmono et sa banlieue, et Thabor et
sa banlieue ; et de l'autre côté du Jourdain, vis-à-vis de Jéricho, à l'orient du Jourdain : de la tribu de 78
Ruben, Betser au désert et sa banlieue, Jahtsa et sa banlieue, Kedémoth et sa banlieue, et Méphaath 79
et sa banlieue ; et de la tribu de Gad, Ramoth en Galaad et sa banlieue, Mahanaïm et sa banlieue, 80
Hesbon et sa banlieue, et Jaezer et sa banlieue. 81

Fils d'Issacar : Thola, Pua, Jaschub et Schimron, quatre. Fils de Thola : Uzzi, Rephaja, Jeriel, **7**, 2
Jachmaï, Jibsam et Samuel, chefs des maisons de leurs pères, de Thola, vaillants hommes dans leurs
générations ; leur nombre, du temps de David, était de vingt -deux mille six cents. Fils d'Uzzi : Jizra- 3
chja. Fils de Jizrachja : Micaël, Abdias, Joël, Jischija, en tout cinq chefs ; ils avaient avec eux, selon 4
leurs générations, selon les maisons de leurs pères, trente -six mille hommes de troupes armées pour la
guerre, car ils avaient beaucoup de femmes et de fils. Leurs frères, d'après toutes les familles d'Issa- 5
car, hommes vaillants, formaient un total de quatre-vingt -sept mille, enregistrés dans les généalogies.
Fils de Benjamin : Béla, Béker et Jediaël, trois. Fils de Béla : Etsbon, Uzzi, Uziel, Jerimoth et Iri, cinq 6, 7
chefs des maisons de leurs pères, hommes vaillants, et enregistrés dans les généalogies au nombre de
vingt -deux mille trente -quatre. - Fils de Béker : Zemira, Joasch, Éliézer, Eljoénaï, Omri, Jerémoth, 8
Abija, Anathoth et Alameth, tous ceux-là fils de Béker, et enregistrés dans les généalogies, selon leurs 9
générations, comme chefs des maisons de leurs pères, hommes vaillants au nombre de vingt mille deux
cents. - Fils de Jediaël : Bilhan. Fils de Bilhan : Jeusch, Benjamin, Éhud, Kenaana, Zéthan, Tarsis 10
et Achischachar, tous ceux-là fils de Jediaël, chefs des maisons de leurs pères, hommes vaillants au 11
nombre de dix-sept mille deux cents, en état de porter les armes et d'aller à la guerre. Schuppim et 12
Huppim, fils d'Ir ; Huschim, fils d'Acher. Fils de Nephthali : Jahtsiel, Guni, Jetser et Schallum, fils de 13
Bilha. Fils de Manassé : Asriel, qu'enfanta sa concubine syrienne ; elle enfanta Makir, père de Galaad. 14
Makir prit une femme de Huppim et de Schuppim. Le nom de sa soeur était Maaca. Le nom du second 15
fils était Tselophchad ; et Tselophchad eut des filles. Maaca, femme de Makir, enfanta un fils, et l'ap- 16
pela du nom de Péresch ; le nom de son frère était Schéresch, et ses fils étaient Ulam et Rékem. Fils 17
d'Ulam : Bedan. Ce sont là les fils de Galaad, fils de Makir, fils de Manassé. Sa soeur Hammoléketh 18
enfanta Ischhod, Abiézer et Machla. Les fils de Schemida étaient : Achjan, Sichem, Likchi et Aniam. 19
Fils d'Éphraïm : Schutélach ; Béred, son fils ; Thachath, son fils ; Éleada, son fils ; Thachath, son fils ; 20
Zabad, son fils ; Schutélach, son fils ; Ézer et Élead. Les hommes de Gath, nés dans le pays, les tuèrent, 21
parce qu'ils étaient descendus pour prendre leurs troupeaux. Éphraïm, leur père, fut longtemps dans le 22
deuil, et ses frères vinrent pour le consoler. Puis il alla vers sa femme, et elle conçut et enfanta un fils ; 23
il l'appela du nom de Beria, parce que le malheur était dans sa maison. Il eut pour fille Schééra, qui 24
bâtit Beth-Horon la basse et Beth-Horon la haute, et Uzzen-Schééra. Réphach, son fils, et Réscheph ; 25
Thélach, son fils ; Thachan, son fils ; Laedan, son fils ; Ammihud, son fils ; Élischama, son fils ; Nun, 26, 27
son fils ; Josué, son fils. Ils avaient en propriété et pour habitations Béthel et les villes de son ressort ; 28
à l'orient, Naaran ; à l'occident, Guézer et les villes de son ressort, Sichem et les villes de son ressort,
jusqu'à Gaza et aux villes de son ressort. Les fils de Manassé possédaient Beth-Schean et les villes de 29
son ressort, Thaanac et les villes de son ressort, Meguiddo et les villes de son ressort, Dor et les villes
de son ressort. Ce fut dans ces villes qu'habitèrent les fils de Joseph, fils d'Israël. Fils d'Aser : Jimna, 30
Jischva, Jischvi et Beria ; et Sérach, leur soeur. Fils de Beria : Héber et Malkiel. Malkiel fut père de 31
Birzavith. Et Héber engendra Japhleth, Schomer et Hotham, et Schua, leur soeur. - Fils de Japhleth : 32, 33
Pasac, Bimhal et Aschvath. Ce sont là les fils de Japhleth. - Fils de Schamer : Achi, Rohega, Hubba 34
et Aram. - Fils d'Hélem, son frère : Tsophach, Jimna, Schélesch et Amal. Fils de Tsophach : Suach, 35, 36
Harnépher, Schual, Béri, Jimra, Betser, Hod, Schamma, Schilscha, Jithran et Beéra. Fils de Jéther : 37, 38
Jephunné, Pispa et Ara. Fils d'Ulla : Arach, Hanniel et Ritsja. - Tous ceux-là étaient fils d'Aser, chefs 39, 40
des maisons de leurs pères, hommes d'élite et vaillants, chefs des princes, enregistrés au nombre de
vingt -six mille hommes, en état de porter les armes et d'aller à la guerre.

Benjamin engendra Béla, son premier-né, Aschbel le second, Achrach le troisième, Nocha le qua- **8**, 2
trième, et Rapha le cinquième. Les fils de Béla furent : Addar, Guéra, Abihud, Abischua, Naaman, 3, 4

5, 6 Achoach, Guéra, Schephuphan et Huram. Voici les fils d'Échud, qui étaient chefs de famille parmi
7 les habitants de Guéba, et qui les transportèrent à Manachath : Naaman, Achija et Guéra. Guéra,
8 qui les transporta, engendra Uzza et Achichud. Schacharaïm eut des enfants au pays de Moab, après
9 qu'il eut renvoyé Huschim et Baara, ses femmes. Il eut de Hodesch, sa femme : Jobab, Tsibja, Méscha,
10, 11 Malcam, Jeuts, Schocja et Mirma. Ce sont là ses fils, chefs de famille. Il eut de Huschim : Abithub
12 et Elpaal. Fils d'Elpaal : Éber, Mischeam, et Schémer, qui bâtit Ono, Lod et les villes de son ressort.
13 Beria et Schéma, qui étaient chefs de famille parmi les habitants d'Ajalon, mirent en fuite les habi-
14, 15, 16 tants de Gath. Achjo, Schaschak, Jerémoth, Zebadja, Arad, Éder, Micaël, Jischpha et Jocha étaient
17, 18 fils de Beria. - Zebadja, Meschullam, Hizki, Héber, Jischmeraï, Jizlia et Jobab étaient fils d'Elpaal. -
19, 20, 21, 22 Jakim, Zicri, Zabdi, Éliénaï, Tsilthaï, Éliel, Adaja, Beraja et Schimrath étaient fils de Schimeï. - Ji-
23, 24, 25 schpan, Éber, Éliel, Abdon, Zicri, Hanan, Hanania, Élam, Anthothija, Jiphdeja et Penuel étaient fils
26, 27 de Schaschak. - Schamscheraï, Schecharia, Athalia, Jaaréschia, Élija et Zicri étaient fils de Jerocham.
28, 29 - Ce sont là des chefs de famille, chefs selon leurs générations. Ils habitaient à Jérusalem. Le père de
30 Gabaon habitait à Gabaon, et le nom de sa femme était Maaca. Abdon, son fils premier-né, puis Tsur,
31, 32 Kis, Baal, Nadab, Guedor, Achjo, et Zéker. Mikloth engendra Schimea. Ils habitaient aussi à Jéru-
33 salem près de leurs frères, avec leurs frères. - Ner engendra Kis ; Kis engendra Saül ; Saül engendra
34 Jonathan, Malki-Schua, Abinadab et Eschbaal. Fils de Jonathan : Merib-Baal. Merib-Baal engendra
35, 36 Michée. Fils de Michée : Pithon, Mélec, Thaeréa et Achaz. Achaz engendra Jehoadda ; Jehoadda en-
37 gendra Alémeth, Azmaveth et Zimri ; Zimri engendra Motsa ; Motsa engendra Binea. Rapha, son fils ;
38 Éleasa, son fils ; Atsel, son fils ; Atsel eut six fils, dont voici les noms : Azrikam, Bocru, Ismaël, Schea-
39 ria, Abdias et Hanan. Tous ceux-là étaient fils d'Atsel. - Fils d'Éschek, son frère : Ulam, son premier-né,
40 Jeusch le second, et Éliphéleth le troisième. Les fils d'Ulam furent de vaillants hommes, tirant de l'arc ;
et ils eurent beaucoup de fils et de petits-fils, cent cinquante. Tous ceux-là sont des fils de Benjamin.

9 Tout Israël est enregistré dans les généalogies et inscrit dans le livre des rois d'Israël. Et Juda fut
2 emmené captif à Babylone, à cause de ses infidélités. Les premiers habitants qui demeuraient dans
leurs possessions, dans leurs villes, étaient les Israélites, les sacrificateurs, les Lévites, et les Néthi-
3 niens. À Jérusalem habitaient des fils de Juda, des fils de Benjamin, et des fils d'Éphraïm et de Ma-
4, 5 nassé. - Des fils de Pérets, fils de Juda : Uthaï, fils d'Ammihud, fils d'Omri, fils d'Imri, fils de Bani. Des
6 Schilonites : Asaja, le premier-né, et ses fils. Des fils de Zérach : Jeuel, et ses frères, six cent quatre-
7, 8 vingt-dix. - Des fils de Benjamin : Sallu, fils de Meschullam, fils d'Hodavia, fils d'Assenua ; Jibneja,
fils de Jerocham ; Éla, fils d'Uzzi, fils de Micri ; Meschullam, fils de Schephathia, fils de Reuel, fils de
9 Jibnija ; et leurs frères, selon leurs générations, neuf cent cinquante -six. Tous ces hommes étaient
10, 11 chefs de famille dans les maisons de leurs pères. Des sacrificateurs : Jedaeja ; Jehojarib ; Jakin ; Aza-
ria, fils de Hilkija, fils de Meschullam, fils de Tsadok, fils de Merajoth, fils d'Achithub, prince de la
12 maison de Dieu ; Adaja, fils de Jerocham, fils de Paschhur, fils de Malkija ; Maesaï, fils d'Adiel, fils de
13 Jachzéra, fils de Meschullam, fils de Meschillémith, fils d'Immer ; et leurs frères, chefs des maisons de
14 leurs pères, mille sept cent soixante, hommes vaillants, occupés au service de la maison de Dieu. Des
15 Lévites : Schemaeja, fils de Haschub, fils d'Azrikam, fils de Haschabia, des fils de Merari ; Bakbakkar ;
16 Héresch ; Galal ; Matthania, fils de Michée, fils de Zicri, fils d'Asaph ; Abdias, fils de Schemaeja, fils de
Galal, fils de Jeduthun ; Bérékia, fils d'Asa, fils d'Elkana, qui habitait dans les villages des Nethopha-
17 thiens. Et les portiers : Schallum, Akkub, Thalmon, Achiman, et leurs frères ; Schallum était le chef,
18 et jusqu'à présent il est à la porte du roi, à l'orient. Ce sont là les portiers pour le camp des fils de Lévi.
19 Schallum, fils de Koré, fils d'Ébiasaph, fils de Koré, et ses frères de la maison de son père, les Koréites,
remplissaient les fonctions de gardiens des seuils de la tente ; leurs pères avaient gardé l'entrée du camp
20, 21 de l'Éternel, et Phinées, fils d'Éléazar, avait été autrefois leur chef, et l'Éternel était avec lui. Zacha-
22 rie, fils de Meschélémia, était portier à l'entrée de la tente d'assignation. Ils étaient en tout deux cent
douze, choisis pour portiers des seuils, et enregistrés dans les généalogies d'après leurs villages ; David
23 et Samuel le voyant les avaient établis dans leurs fonctions. Eux et leurs enfants gardaient les portes
24 de la maison de l'Éternel, de la maison de la tente. Il y avait des portiers aux quatre vents, à l'orient,
25 à l'occident, au nord et au midi. Leurs frères, qui demeuraient dans leurs villages, devaient de temps
26 à autre venir auprès d'eux pendant sept jours. Car ces quatre chefs des portiers, ces Lévites, étaient
toujours en fonctions, et ils avaient encore la surveillance des chambres et des trésors de la maison de
27 Dieu ; ils passaient la nuit autour de la maison de Dieu, dont ils avaient la garde, et qu'ils devaient
28 ouvrir chaque matin. Quelques-uns des Lévites prenaient soin des ustensiles du service, qu'ils ren-
29 traient en les comptant et sortaient en les comptant. D'autres veillaient sur les ustensiles, sur tous les
30 ustensiles du sanctuaire, et sur la fleur de farine, le vin, l'huile, l'encens et les aromates. C'étaient des
31 fils de sacrificateurs qui composaient les parfums aromatiques. Matthithia, l'un des Lévites, premier-

né de Schallum le Koréite, s'occupait des gâteaux cuits sur la plaque. Et quelques-uns de leurs frères, 32
parmi les Kehathites, étaient chargés de préparer pour chaque sabbat les pains de proposition. Ce 33
sont là les chantres, chefs de famille des Lévites, demeurant dans les chambres, exempts des autres
fonctions parce qu'ils étaient à l'oeuvre jour et nuit. Ce sont là les chefs de famille des Lévites, chefs 34
selon leurs générations. Ils habitaient à Jérusalem. Le père de Gabaon, Jeïel, habitait à Gabaon, et 35
le nom de sa femme était Maaca. Abdon, son fils premier-né, puis Tsur, Kis, Baal, Ner, Nadab, Gue- 36, 37
dor, Achjo, Zacharie et Mikloth. Mikloth engendra Schimeam. Ils habitaient aussi à Jérusalem près de 38
leurs frères, avec leurs frères. - Ner engendra Kis ; Kis engendra Saül ; Saül engendra Jonathan, Malki- 39
Schua, Abinadab et Eschbaal. Fils de Jonathan : Merib-Baal. Merib-Baal engendra Michée. Fils de 40, 41
Michée : Pithon, Mélec, et Thachréa. Achaz engendra Jaera ; Jaera engendra Alémeth, Azmaveth et 42
Zimri ; Zimri engendra Motsa ; Motsa engendra Binea. Rephaja, son fils ; Éleasa, son fils ; Atsel, son 43
fils. Atsel eut six fils, dont voici les noms : Azrikam, Bocru, Ismaël, Schearia, Abdias et Hanan. Ce sont 44
là les fils d'Atsel.

Les Philistins livrèrent bataille à Israël, et les hommes d'Israël prirent la fuite devant les Philistins **10**
et tombèrent morts sur la montagne de Guilboa. Les Philistins poursuivirent Saül et ses fils, et tuèrent 2
Jonathan, Abinadab et Malki-Schua, fils de Saül. L'effort du combat porta sur Saül ; les archers l'at- 3
teignirent et le blessèrent. Saül dit alors à celui qui portait ses armes : Tire ton épée, et transperce 4
-m'en, de peur que ces incirconcis ne viennent me faire subir leurs outrages. Celui qui portait ses armes
ne voulut pas, car il était saisi de crainte. Et Saül prit son épée, et se jeta dessus. Celui qui portait les 5
armes de Saül, le voyant mort, se jeta aussi sur son épée, et mourut. Ainsi périrent Saül et ses trois fils, 6
et toute sa maison périt en même temps. Tous ceux d'Israël qui étaient dans la vallée, ayant vu qu'on 7
avait fui et que Saül et ses fils étaient morts, abandonnèrent leurs villes pour prendre aussi la fuite. Et
les Philistins allèrent s'y établir. Le lendemain, les Philistins vinrent pour dépouiller les morts, et ils 8
trouvèrent Saül et ses fils tombés sur la montagne de Guilboa. Ils le dépouillèrent, et emportèrent sa 9
tête et ses armes. Puis ils firent annoncer ces bonnes nouvelles par tout le pays des Philistins à leurs
idoles et au peuple. Ils mirent les armes de Saül dans la maison de leur dieu, et ils attachèrent son 10
crâne dans le temple de Dagon. Tout Jabès en Galaad ayant appris tout ce que les Philistins avaient 11
fait à Saül, tous les hommes vaillants se levèrent, prirent le corps de Saül et ceux de ses fils, et les 12
transportèrent à Jabès. Ils enterrèrent leurs os sous le térébinthe, à Jabès, et ils jeûnèrent sept jours.
Saül mourut, parce qu'il se rendit coupable d'infidélité envers l'Éternel, dont il n'observa point la parole, 13
et parce qu'il interrogea et consulta ceux qui évoquent les morts. Il ne consulta point l'Éternel ; alors 14
l'Éternel le fit mourir, et transféra la royauté à David, fils d'Isaï.

Tout Israël s'assembla auprès de David à Hébron, en disant : Voici, nous sommes tes os et ta chair. **11**
Autrefois déjà, même lorsque Saül était roi, c'était toi qui conduisais et qui ramenais Israël. L'Éternel, 2
ton Dieu, t'a dit : Tu paîtras mon peuple d'Israël, et tu seras le chef de mon peuple d'Israël. Ainsi tous 3
les anciens d'Israël vinrent auprès du roi à Hébron, et David fit alliance avec eux à Hébron, devant
l'Éternel. Ils oignirent David pour roi sur Israël, selon la parole de l'Éternel, prononcée par Samuel.
David marcha avec tout Israël sur Jérusalem, qui est Jebus. Là étaient les Jébusiens, habitants du 4
pays. Les habitants de Jebus dirent à David : Tu n'entreras point ici. Mais David s'empara de la 5
forteresse de Sion : c'est la cité de David. David avait dit : Quiconque battra le premier les Jébusiens 6
sera chef et prince. Joab, fils de Tseruja, monta le premier, et il devint chef. David s'établit dans la 7
forteresse ; c'est pourquoi on l'appela cité de David. Il fit tout autour de la ville des constructions, 8
depuis Millo et aux environs ; et Joab répara le reste de la ville. David devenait de plus en plus grand, 9
et l'Éternel des armées était avec lui. Voici les chefs des vaillants hommes qui étaient au service de 10
David, et qui l'aidèrent avec tout Israël à assurer sa domination, afin de l'établir roi, selon la parole
de l'Éternel au sujet d'Israël. Voici, d'après leur nombre, les vaillants hommes qui étaient au service 11
de David. Jaschobeam, fils de Hacmoni, l'un des principaux officiers. Il brandit sa lance sur trois cents
hommes, qu'il fit périr en une seule fois. Après lui, Éléazar, fils de Dodo, l'Achochite, l'un des trois 12
guerriers. Il était avec David à Pas-Dammim, où les Philistins s'étaient rassemblés pour combattre. Il 13
y avait là une pièce de terre remplie d'orge ; et le peuple fuyait devant les Philistins. Ils se placèrent au 14
milieu du champ, le protégèrent, et battirent les Philistins. Et l'Éternel opéra une grande délivrance.
Trois des trente chefs descendirent auprès de David sur le rocher dans la caverne d'Adullam, lorsque 15
le camp des Philistins était dressé dans la vallée des Rephaïm. David était alors dans la forteresse, et 16
il y avait un poste de Philistins à Bethléhem. David eut un désir, et il dit : Qui me fera boire de l'eau 17
de la citerne qui est à la porte de Bethléhem ? Alors les trois hommes passèrent au travers du camp 18
des Philistins, et puisèrent de l'eau de la citerne qui est à la porte de Bethléhem. Ils l'apportèrent et la
présentèrent à David ; mais David ne voulut pas la boire, et il la répandit devant l'Éternel. Il dit : Que 19
mon Dieu me garde de faire cela ! Boirais -je le sang de ces hommes qui sont allés au péril de leur vie ?

Car c'est au péril de leur vie qu'ils l'ont apportée. Et il ne voulut pas la boire. Voilà ce que firent ces
20 trois vaillants hommes. Abischaï, frère de Joab, était le chef des trois. Il brandit sa lance sur trois cents
21 hommes, et les tua ; et il eut du renom parmi les trois. Il était le plus considéré des trois de la seconde
22 série, et il fut leur chef ; mais il n'égala pas les trois premiers. Benaja, fils de Jehojada, fils d'un homme de Kabtseel, rempli de valeur et célèbre par ses exploits. Il frappa les deux lions de Moab. Il descendit
23 au milieu d'une citerne, où il frappa un lion, un jour de neige. Il frappa un Égyptien d'une stature de cinq coudées et ayant à la main une lance comme une ensouple de tisserand ; il descendit contre lui avec
24 un bâton, arracha la lance de la main de l'Égyptien, et s'en servit pour le tuer. Voilà ce que fit Benaja,
25 fils de Jehojada ; et il eut du renom parmi les trois vaillants hommes. Il était le plus considéré des
26 trente ; mais il n'égala pas les trois premiers. David l'admit dans son conseil secret. Hommes vaillants
27 de l'armée : Asaël, frère de Joab. Elchanan, fils de Dodo, de Bethléhem. Schammoth, d'Haror. Hélets,
28, 29 de Palon. Ira, fils d'Ikkesch, de Tekoa. Abiézer, d'Anathoth. Sibbecaï, le Huschatite. Ilaï, d'Achoach.
30, 31 Maharaï, de Nethopha. Héled, fils de Baana, de Nethopha. Ithaï, fils de Ribaï, de Guibea des fils de
32, 33 Benjamin. Benaja, de Pirathon. Huraï, de Nachalé -Gaasch. Abiel, d'Araba. Azmaveth, de Bacharum.
34, 35 Éliachba, de Schaalbon. Bené -Haschem, de Guizon. Jonathan, fils de Schagué, d'Harar. Achiam, fils
36, 37 de Sacar, d'Harar. Éliphal, fils d'Ur. Hépher, de Mekéra. Achija, de Palon. Hetsro, de Carmel. Naaraï,
38, 39 fils d'Ezbaï. Joël, frère de Nathan. Mibchar, fils d'Hagri. Tsélek, l'Ammonite. Nachraï, de Béroth, qui
40, 41 portait les armes de Joab, fils de Tseruja. Ira, de Jéther. Gareb, de Jéther. Urie, le Héthien. Zabad,
42, 43 fils d'Achlaï. Adina, fils de Schiza, le Rubénite, chef des Rubénites, et trente avec lui. Hanan, fils de
44, 45 Maaca. Josaphat, de Mithni. Ozias, d'Aschtharoth. Schama et Jehiel, fils de Hotham, d'Aroër. Jediaël,
46 fils de Schimri. Jocha, son frère, le Thitsite. Éliel, de Machavim, Jeribaï et Joschavia, fils d'Elnaam.
47 Jithma, le Moabite. Éliel, Obed et Jaasiel -Metsobaja.

12 Voici ceux qui se rendirent auprès de David à Tsiklag, lorsqu'il était encore éloigné de la présence de Saül, fils de Kis. Ils faisaient partie des vaillants hommes qui lui prêtèrent leur secours pendant la
2 guerre. C'étaient des archers, lançant des pierres de la main droite et de la main gauche, et tirant des
3 flèches avec leur arc : ils étaient de Benjamin, du nombre des frères de Saül. Le chef Achiézer et Joas,
4 fils de Schemaa, de Guibea ; Jeziel, et Péleth, fils d'Azmaveth ; Beraca ; Jéhu, d'Anathoth ; Jischmaeja, de Gabaon, vaillant parmi les trente et chef des trente ; Jérémie ; Jachaziel ; Jochanan ; Jozabad, de
5, 6 Guedéra ; Éluzaï ; Jerimoth ; Bealia ; Schemaria ; Schephathia, de Haroph ; Elkana, Jischija, Azareel,
7, 8 Joézer et Jaschobeam, Koréites ; Joéla et Zebadia, fils de Jerocham, de Guedor. Parmi les Gadites, des hommes vaillants partirent pour se rendre auprès de David dans la forteresse du désert, des soldats exercés à la guerre, armés du bouclier et de la lance, semblables à des lions, et aussi prompts que
9, 10 des gazelles sur les montagnes. Ézer, le chef ; Abdias, le second ; Éliab, le troisième ; Mischmanna,
11, 12 le quatrième ; Jérémie, le cinquième ; Attaï, le sixième ; Éliel, le septième ; Jochanan, le huitième ;
13, 14 Elzabad, le neuvième ; Jérémie, le dixième ; Macbannaï, le onzième. C'étaient des fils de Gad, chefs
15 de l'armée ; un seul, le plus petit, pouvait s'attaquer à cent hommes, et le plus grand à mille. Voilà ceux qui passèrent le Jourdain au premier mois, lorsqu'il débordait sur toutes ses rives, et qui mirent
16 en fuite tous les habitants des vallées, à l'orient et à l'occident. Il y eut aussi des fils de Benjamin
17 et de Juda qui se rendirent auprès de David dans la forteresse. David sortit au-devant d'eux, et leur adressa la parole, en disant : Si vous venez à moi dans de bonnes intentions pour me secourir, mon coeur s'unira à vous ; mais si c'est pour me tromper au profit de mes ennemis, quand je ne commets
18 aucune violence, que le Dieu de nos pères le voie et qu'il fasse justice ! Amasaï, l'un des principaux officiers, fut revêtu de l'esprit, et dit : Nous sommes à toi, David, et avec toi, fils d'Isaï ! Paix, paix à toi, et paix à ceux qui te secourent, car ton Dieu t'a secouru ! Et David les accueillit, et les plaça parmi les
19 chefs de la troupe. Des hommes de Manassé se joignirent à David, lorsqu'il alla faire la guerre à Saül avec les Philistins. Mais ils ne furent pas en aide aux Philistins ; car, après s'être consultés, les princes des Philistins renvoyèrent David, en disant : Il passerait du côté de son maître Saül, au péril de nos
20 têtes. Quand il retourna à Tsiklag, voici ceux de Manassé qui se joignirent à lui : Adnach, Jozabad,
21 Jediaël, Micaël, Jozabad, Élihu et Tsilthaï, chefs des milliers de Manassé. Ils prêtèrent leur secours à David contre la troupe [des pillards Amalécites], car ils étaient tous de vaillants hommes, et ils furent
22 chefs dans l'armée. Et de jour en jour des gens arrivaient auprès de David pour le secourir, jusqu'à ce
23 qu'il eût un grand camp, comme un camp de Dieu. Voici le nombre des hommes armés pour la guerre qui se rendirent auprès de David à Hébron, afin de lui transférer la royauté de Saül, selon l'ordre de
24, 25 l'Éternel. Fils de Juda, portant le bouclier et la lance, six mille huit cents, armés pour la guerre. Des
26 fils de Siméon, hommes vaillants à la guerre, sept mille cent. Des fils de Lévi, quatre mille six cents ;
27, 28 et Jehojada, prince d'Aaron, et avec lui trois mille sept cents ; et Tsadok, vaillant jeune homme, et la
29 maison de son père, vingt -deux chefs. Des fils de Benjamin, frères de Saül, trois mille ; car jusqu'alors
30 la plus grande partie d'entre eux étaient restés fidèles à la maison de Saül. Des fils d'Éphraïm, vingt

mille huit cents, hommes vaillants, gens de renom, d'après les maisons de leurs pères. De la demi - 31
tribu de Manassé, dix-huit mille, qui furent nominativement désignés pour aller établir roi David. Des 32
fils d'Issacar, ayant l'intelligence des temps pour savoir ce que devait faire Israël, deux cents chefs, et
tous leurs frères sous leurs ordres. De Zabulon, cinquante mille, en état d'aller à l'armée, munis pour 33
le combat de toutes les armes de guerre, et prêts à livrer bataille d'un coeur résolu. De Nephthali, mille 34
chefs, et avec eux trente -sept mille, portant le bouclier et la lance. Des Danites, armés pour la guerre, 35
vingt -huit mille six cents. D'Aser, en état d'aller à l'armée et prêts à combattre : quarante mille. Et 36, 37
de l'autre côté du Jourdain, des Rubénites, des Gadites, et de la demi -tribu de Manassé, avec toutes
les armes de guerre, cent vingt mille. Tous ces hommes, gens de guerre, prêts à combattre, arrivèrent 38
à Hébron en sincérité de coeur pour établir David roi sur tout Israël. Et tout le reste d'Israël était
également unanime pour faire régner David. Ils furent là trois jours avec David, mangeant et buvant, 39
car leurs frères leur avaient préparé des vivres. Et même ceux qui habitaient près d'eux jusqu'à Issacar, 40
à Zabulon et à Nephthali, apportaient des aliments sur des ânes, sur des chameaux, sur des mulets et
sur des boeufs, des mets de farine, des masses de figues sèches et de raisins secs, du vin, de l'huile, des
boeufs et des brebis en abondance, car Israël était dans la joie.

David tint conseil avec les chefs de milliers et de centaines, avec tous les princes. Et David dit à **13**, 2
toute l'assemblée d'Israël : Si vous le trouvez bon, et si cela vient de l'Éternel, notre Dieu, envoyons de
tous côtés vers nos frères qui restent dans toutes les contrées d'Israël, et aussi vers les sacrificateurs
et les Lévites dans les villes où sont leurs banlieues, afin qu'ils se réunissent à nous, et ramenons 3
auprès de nous l'arche de notre Dieu, car nous ne nous en sommes pas occupés du temps de Saül.
Toute l'assemblée décida de faire ainsi, car la chose parut convenable à tout le peuple. David assembla 4, 5
tout Israël, depuis le Schichor d'Égypte jusqu'à l'entrée de Hamath, pour faire venir de Kirjath-Jearim
l'arche de Dieu. Et David, avec tout Israël, monta à Baala, à Kirjath-Jearim, qui est à Juda, pour 6
faire monter de là l'arche de Dieu, devant laquelle est invoqué le nom de l'Éternel qui réside entre les
chérubins. Ils mirent sur un char neuf l'arche de Dieu, qu'ils emportèrent de la maison d'Abinadab : 7
Uzza et Achjo conduisaient le char. David et tout Israël dansaient devant Dieu de toute leur force, en 8
chantant, et en jouant des harpes, des luths, des tambourins, des cymbales et des trompettes. Lorsqu'ils 9
furent arrivés à l'aire de Kidon, Uzza étendit la main pour saisir l'arche, parce que les boeufs la faisaient
pencher. La colère de l'Éternel s'enflamma contre Uzza, et l'Éternel le frappa parce qu'il avait étendu 10
la main sur l'arche. Uzza mourut là, devant Dieu. David fut irrité de ce que l'Éternel avait frappé Uzza 11
d'un tel châtiment. Et ce lieu a été appelé jusqu'à ce jour Pérets-Uzza. David eut peur de Dieu en ce jour 12
-là, et il dit : Comment ferais-je entrer chez moi l'arche de Dieu ? David ne retira pas l'arche chez lui 13
dans la cité de David, et il la fit conduire dans la maison d'Obed-Édom de Gath. L'arche de Dieu resta 14
trois mois dans la maison d'Obed-Édom, dans sa maison. Et l'Éternel bénit la maison d'Obed-Édom et
tout ce qui lui appartenait.

Hiram, roi de Tyr, envoya des messagers à David, et du bois de cèdre, et des tailleurs de pierres **14**
et des charpentiers, pour lui bâtir une maison. David reconnut que l'Éternel l'affermissait comme 2
roi d'Israël, et que son royaume était haut élevé, à cause de son peuple d'Israël. David prit encore 3
des femmes à Jérusalem, et il engendra encore des fils et des filles. Voici les noms de ceux qui lui 4
naquirent à Jérusalem : Schammua, Schobab, Nathan, Salomon, Jibhar, Élischua, Elphéleth, Noga, 5, 6
Népheg, Japhia, Élischama, Beéliada et Éliphéleth. Les Philistins apprirent que David avait été oint 7, 8
pour roi sur tout Israël, et ils montèrent tous à sa recherche. David, qui en fut informé, sortit au-devant
d'eux. Les Philistins arrivèrent, et se répandirent dans la vallée des Rephaïm. David consulta Dieu, 9, 10
en disant : Monterai -je contre les Philistins, et les livreras -tu entre mes mains ? Et l'Éternel lui dit :
Monte, et je les livrerai entre tes mains. Ils montèrent à Baal-Peratsim, où David les battit. Puis il dit : 11
Dieu a dispersé mes ennemis par ma main, comme des eaux qui s'écoulent. C'est pourquoi l'on a donné à
ce lieu le nom de Baal-Peratsim. Ils laissèrent là leurs dieux, qui furent brûlés au feu d'après l'ordre de 12
David. Les Philistins se répandirent de nouveau dans la vallée. David consulta encore Dieu. Et Dieu 13, 14
lui dit : Tu ne monteras pas après eux ; détourne -toi d'eux, et tu arriveras sur eux vis-à-vis des mûriers.
Quand tu entendras un bruit de pas dans les cimes des mûriers, alors tu sortiras pour combattre, car 15
c'est Dieu qui marche devant toi pour battre l'armée des Philistins. David fit ce que Dieu lui avait 16
ordonné, et l'armée des Philistins fut battue depuis Gabaon jusqu'à Guézer. La renommée de David se 17
répandit dans tous les pays, et l'Éternel le rendit redoutable à toutes les nations.

David se bâtit des maisons dans la cité de David ; il prépara une place à l'arche de Dieu, et dressa **15**
pour elle une tente. Alors David dit : L'arche de Dieu ne doit être portée que par les Lévites, car l'Éter- 2
nel les a choisis pour porter l'arche de Dieu et pour en faire le service à toujours. Et David assembla 3
tout Israël à Jérusalem pour faire monter l'arche de l'Éternel à la place qu'il lui avait préparée. David 4

5, 6 assembla les fils d'Aaron et les Lévites : des fils de Kehath, Uriel le chef et ses frères, cent vingt ; des
7 fils de Merari, Asaja le chef et ses frères, deux cent vingt ; des fils de Guerschom, Joël le chef et ses
8, 9 frères, cent trente ; des fils d'Élitsaphan, Schemaeja le chef et ses frères, deux cents ; des fils d'Hébron,
10 Éliel le chef et ses frères, quatre-vingts ; des fils d'Uziel, Amminadab le chef et ses frères, cent douze.
11 David appela les sacrificateurs Tsadok et Abiathar, et les Lévites Uriel, Asaja, Joël, Schemaeja, Éliel et
12 Amminadab. Il leur dit : Vous êtes les chefs de famille des Lévites ; sanctifiez -vous, vous et vos frères,
13 et faites monter à la place que je lui ai préparée l'arche de l'Éternel, du Dieu d'Israël. Parce que vous
n'y étiez pas la première fois, l'Éternel, notre Dieu, nous a frappés ; car nous ne l'avons pas cherché
14 selon la loi. Les sacrificateurs et les Lévites se sanctifièrent pour faire monter l'arche de l'Éternel, du
15 Dieu d'Israël. Les fils des Lévites portèrent l'arche de Dieu sur leurs épaules avec des barres, comme
16 Moïse l'avait ordonné d'après la parole de l'Éternel. Et David dit aux chefs des Lévites de disposer
leurs frères les chantres avec des instruments de musique, des luths, des harpes et des cymbales, qu'ils
17 devaient faire retentir de sons éclatants en signe de réjouissance. Les Lévites disposèrent Héman, fils
de Joël ; parmi ses frères, Asaph, fils de Bérékia ; et parmi les fils de Merari, leurs frères, Éthan, fils
18 de Kuschaja ; puis avec eux leurs frères du second ordre Zacharie, Ben, Jaaziel, Schemiramoth, Jehiel,
19 Unni, Éliab, Benaja, Maaséja, Matthithia, Éliphelé et Miknéja, et Obed-Édom et Jeïel, les portiers. Les
20 chantres Héman, Asaph et Éthan avaient des cymbales d'airain, pour les faire retentir. Zacharie, Aziel,
21 Schemiramoth, Jehiel, Unni, Éliab, Maaséja et Benaja avaient des luths sur alamoth ; et Matthithia,
Éliphelé, Miknéja, Obed-Édom, Jeïel et Azazia, avaient des harpes à huit cordes, pour conduire le chant.
22, 23 Kenania, chef de musique parmi les Lévites, dirigeait la musique, car il était habile. Bérékia et Elkana
24 étaient portiers de l'arche. Schebania, Josaphat, Nethaneel, Amasaï, Zacharie, Benaja et Éliézer, les
sacrificateurs, sonnaient des trompettes devant l'arche de Dieu. Obed-Édom et Jechija étaient portiers
25 de l'arche. David, les anciens d'Israël, et les chefs de milliers se mirent en route pour faire monter
26 l'arche de l'alliance de l'Éternel depuis la maison d'Obed-Édom, au milieu des réjouissances. Ce fut
avec l'assistance de Dieu que les Lévites portèrent l'arche de l'alliance de l'Éternel ; et l'on sacrifia sept
27 taureaux et sept béliers. David était revêtu d'un manteau de byssus ; il en était de même de tous les
Lévites qui portaient l'arche, des chantres, et de Kenania, chef de musique parmi les chantres ; et David
28 avait sur lui un éphod de lin. Tout Israël fit monter l'arche de l'alliance de l'Éternel avec des cris de
joie, au son des clairons, des trompettes et des cymbales, et en faisant retentir les luths et les harpes.
29 Comme l'arche de l'alliance de l'Éternel entrait dans la cité de David, Mical, fille de Saül, regardait par
la fenêtre, et voyant le roi David sauter et danser, elle le méprisa dans son coeur.

16 Après qu'on eut amené l'arche de Dieu, on la plaça au milieu de la tente que David avait dressée
2 pour elle, et l'on offrit devant Dieu des holocaustes et des sacrifices d'actions de grâces. Quand David
eut achevé d'offrir les holocaustes et les sacrifices d'actions de grâces, il bénit le peuple au nom de
3 l'Éternel. Puis il distribua à tous ceux d'Israël, hommes et femmes, à chacun un pain, une portion
4 de viande et un gâteau de raisins. Il remit à des Lévites la charge de faire le service devant l'arche
5 de l'Éternel, d'invoquer, de louer et de célébrer l'Éternel, le Dieu d'Israël. C'étaient : Asaph, le chef ;
Zacharie, le second après lui, Jeïel, Schemiramoth, Jehiel, Matthithia, Éliab, Benaja, Obed-Édom et
Jeïel. Ils avaient des instruments de musique, des luths et des harpes ; et Asaph faisait retentir les
6 cymbales. Les sacrificateurs Benaja et Jachaziel sonnaient continuellement des trompettes devant
7 l'arche de l'alliance de Dieu. Ce fut en ce jour que David chargea pour la première fois Asaph et
8 ses frères de célébrer les louanges de l'Éternel. Louez l'Éternel, invoquez son nom ! Faites connaître
9 parmi les peuples ses hauts faits ! Chantez, chantez en son honneur ! Parlez de toutes ses merveilles !
10, 11 Glorifiez -vous de son saint nom ! Que le coeur de ceux qui cherchent l'Éternel se réjouisse ! Ayez
12 recours à l'Éternel et à son appui, Cherchez continuellement sa face ! Souvenez -vous des prodiges
13 qu'il a faits, De ses miracles et des jugements de sa bouche, Race d'Israël, son serviteur, Enfants
14, 15 de Jacob, ses élus ! L'Éternel est notre Dieu ; Ses jugements s'exercent sur toute la terre. Rappelez
16 -vous à toujours son alliance, Ses promesses pour mille générations, L'alliance qu'il a traitée avec
17 Abraham, Et le serment qu'il a fait à Isaac ; Il l'a érigée pour Jacob en loi, Pour Israël en alliance
18, 19 éternelle, Disant : Je te donnerai le pays de Canaan Comme l'héritage qui vous est échu. Ils étaient
20 alors peu nombreux, Très peu nombreux, et étrangers dans le pays, Et ils allaient d'une nation à
21 l'autre Et d'un royaume vers un autre peuple ; Mais il ne permit à personne de les opprimer, Et il
22 châtia des rois à cause d'eux : Ne touchez pas à mes oints, Et ne faites pas de mal à mes prophètes !
23, 24 Chantez à l'Éternel, vous tous habitants de la terre ! Annoncez de jour en jour son salut ; Racontez

parmi les nations sa gloire, Parmi tous les peuples ses merveilles ! Car l'Éternel est grand et très 25
digne de louange, Il est redoutable par-dessus tous les dieux ; Car tous les dieux des peuples sont 26
des idoles, Et l'Éternel a fait les cieux. La majesté et la splendeur sont devant sa face, La force et 27
la joie sont dans sa demeure. Familles des peuples, rendez à l'Éternel, Rendez à l'Éternel gloire et 28
honneur ! Rendez à l'Éternel gloire pour son nom ! Apportez des offrandes et venez en sa présence, 29
Prosternez -vous devant l'Éternel avec de saints ornements ! Tremblez devant lui, vous tous habitants 30
de la terre ! Le monde est affermi, il ne chancelle point. Que les cieux se réjouissent, et que la terre soit 31
dans l'allégresse ! Que l'on dise parmi les nations : L'Éternel règne ! Que la mer retentisse avec tout 32
ce qu'elle contient ! Que la campagne s'égaie avec tout ce qu'elle renferme ! Que les arbres des forêts 33
poussent des cris de joie Devant l'Éternel ! Car il vient pour juger la terre. Louez l'Éternel, car il est 34
bon, Car sa miséricorde dure à toujours ! Dites : Sauve -nous, Dieu de notre salut, Rassemble -nous, et 35
retire -nous du milieu des nations, Afin que nous célébrions ton saint nom Et que nous mettions notre
gloire à te louer ! Béni soit l'Éternel, le Dieu d'Israël, D'éternité en éternité ! Et que tout le peuple dise : 36
Amen ! Louez l'Éternel ! David laissa là, devant l'arche de l'alliance de l'Éternel, Asaph et ses frères, 37
afin qu'ils fussent continuellement de service devant l'arche, remplissant leur tâche jour par jour. Il 38
laissa Obed-Édom et Hosa avec leurs frères, au nombre de soixante -huit, Obed-Édom, fils de Jeduthun,
et Hosa, comme portiers. Il établit le sacrificateur Tsadok et les sacrificateurs, ses frères, devant le 39
tabernacle de l'Éternel, sur le haut lieu qui était à Gabaon, pour qu'ils offrissent continuellement à 40
l'Éternel des holocaustes, matin et soir, sur l'autel des holocaustes, et qu'ils accomplissent tout ce qui est
écrit dans la loi de l'Éternel, imposée par l'Éternel à Israël. Auprès d'eux étaient Héman et Jeduthun, 41
et les autres qui avaient été choisis et désignés par leurs noms pour louer l'Éternel. Car sa miséricorde
dure à toujours. Auprès d'eux étaient Héman et Jeduthun, avec des trompettes et des cymbales pour 42
ceux qui les faisaient retentir, et avec des instruments pour les cantiques en l'honneur de Dieu. Les fils
de Jeduthun étaient portiers. Tout le peuple s'en alla chacun dans sa maison, et David s'en retourna 43
pour bénir sa maison.

Lorsque David fut établi dans sa maison, il dit à Nathan le prophète : Voici, j'habite dans une maison **17**
de cèdre, et l'arche de l'alliance de l'Éternel est sous une tente. Nathan répondit à David : Fais tout 2
ce que tu as dans le coeur, car Dieu est avec toi. La nuit suivante, la parole de Dieu fut adressée à 3
Nathan : Va dire à mon serviteur David : Ainsi parle l'Éternel : Ce ne sera pas toi qui me bâtiras une 4
maison pour que j'en fasse ma demeure. Car je n'ai point habité dans une maison depuis le jour où j'ai 5
fait monter Israël jusqu'à ce jour ; mais j'ai été de tente en tente et de demeure en demeure. Partout 6
où j'ai marché avec tout Israël, ai-je dit un mot à quelqu'un des juges d'Israël à qui j'avais ordonné de
paître mon peuple, ai-je dit : Pourquoi ne me bâtissez -vous pas une maison de cèdre ? Maintenant tu 7
diras à mon serviteur David : Ainsi parle l'Éternel des armées : Je t'ai pris au pâturage, derrière les
brebis, pour que tu fusses chef de mon peuple d'Israël ; j'ai été avec toi partout où tu as marché, j'ai 8
exterminé tous tes ennemis devant toi, et j'ai rendu ton nom semblable au nom des grands qui sont
sur la terre ; j'ai donné une demeure à mon peuple d'Israël, et je l'ai planté pour qu'il y soit fixé et ne 9
soit plus agité, pour que les méchants ne le détruisent plus comme auparavant et comme à l'époque 10
où j'avais établi des juges sur mon peuple d'Israël. J'ai humilié tous tes ennemis. Et je t'annonce que
l'Éternel te bâtira une maison. Quand tes jours seront accomplis et que tu iras auprès de tes pères, 11
j'élèverai ta postérité après toi, l'un de tes fils, et j'affermirai son règne. Ce sera lui qui me bâtira 12
une maison, et j'affermirai pour toujours son trône. Je serai pour lui un père, et il sera pour moi un 13
fils ; et je ne lui retirerai point ma grâce, comme je l'ai retirée à celui qui t'a précédé. Je l'établirai 14
pour toujours dans ma maison et dans mon royaume, et son trône sera pour toujours affermi. Nathan 15
rapporta à David toutes ces paroles et toute cette vision. Et le roi David alla se présenter devant 16
l'Éternel, et dit : Qui suis-je, Éternel Dieu, et quelle est ma maison, pour que tu m'aies fait parvenir où
je suis ? C'est peu de chose à tes yeux, ô Dieu ! Tu parles de la maison de ton serviteur pour les temps à 17
venir. Et tu daignes porter les regards sur moi à la manière des hommes, toi qui es élevé, Éternel Dieu !
Que pourrait te dire encore David sur la gloire accordée à ton serviteur ? Tu connais ton serviteur. O 18, 19
Éternel ! c'est à cause de ton serviteur, et selon ton coeur, que tu as fait toutes ces grandes choses, pour
les lui révéler. O Éternel ! nul n'est semblable à toi et il n'y a point d'autre Dieu que toi, d'après tout ce 20
que nous avons entendu de nos oreilles. Est-il sur la terre une seule nation qui soit comme ton peuple 21
d'Israël, que Dieu est venu racheter pour en former son peuple, pour te faire un nom et pour accomplir
des miracles et des prodiges, en chassant des nations devant ton peuple que tu as racheté d'Égypte ? Tu 22
as établi ton peuple d'Israël, pour qu'il fût ton peuple à toujours ; et toi, Éternel, tu es devenu son Dieu.

23 Maintenant, ô Éternel ! que la parole que tu as prononcée sur ton serviteur et sur sa maison subsiste
24 éternellement, et agis selon ta parole ! Qu'elle subsiste, afin que ton nom soit à jamais glorifié et que
l'on dise : L'Éternel des armées, le Dieu d'Israël, est un Dieu pour Israël ! Et que la maison de David,
25 ton serviteur, soit affermie devant toi ! Car toi-même, ô mon Dieu, tu as révélé à ton serviteur que tu
26 lui bâtirais une maison. C'est pourquoi ton serviteur a osé prier devant toi. Maintenant, ô Éternel ! tu
27 es Dieu, et tu as annoncé cette grâce à ton serviteur. Veuille donc bénir la maison de ton serviteur, afin
qu'elle subsiste à toujours devant toi ! Car ce que tu bénis, ô Éternel ! est béni pour l'éternité.

18 Après cela, David battit les Philistins et les humilia, et il enleva de la main des Philistins Gath et
2 les villes de son ressort. Il battit les Moabites, et les Moabites furent assujettis à David et lui payèrent
3 un tribut. David battit Hadarézer, roi de Tsoba, vers Hamath, lorsqu'il alla établir sa domination sur
4 le fleuve de l'Euphrate. David lui prit mille chars, sept mille cavaliers, et vingt mille hommes de pied ;
5 il coupa les jarrets à tous les chevaux de trait, et ne conserva que cent attelages. Les Syriens de Damas
6 vinrent au secours d'Hadarézer, roi de Tsoba, et David battit vingt -deux mille Syriens. David mit des
garnisons dans la Syrie de Damas. Et les Syriens furent assujettis à David, et lui payèrent un tribut.
7 L'Éternel protégeait David partout où il allait. Et David prit les boucliers d'or qu'avaient les serviteurs
8 d'Hadarézer, et les apporta à Jérusalem. David prit encore une grande quantité d'airain à Thibchath et
9 à Cun, villes d'Hadarézer. Salomon en fit la mer d'airain, les colonnes et les ustensiles d'airain. Thohu,
10 roi de Hamath, apprit que David avait battu toute l'armée d'Hadarézer, roi de Tsoba, et il envoya
Hadoram, son fils, vers le roi David, pour le saluer, et pour le féliciter d'avoir attaqué Hadarézer et de
l'avoir battu. Car Thohu était en guerre avec Hadarézer. Il envoya aussi toutes sortes de vases d'or,
11 d'argent et d'airain. Le roi David les consacra à l'Éternel, avec l'argent et l'or qu'il avait pris sur toutes
12 les nations, sur Édom, sur Moab, sur les fils d'Ammon, sur les Philistins et sur Amalek. Abischaï, fils
13 de Tseruja, battit dans la vallée du sel dix-huit mille Édomites. Il mit des garnisons dans Édom, et tout
14 Édom fut assujetti à David. L'Éternel protégeait David partout où il allait. David régna sur tout Israël,
15 et il faisait droit et justice à tout son peuple. Joab, fils de Tseruja, commandait l'armée ; Josaphat, fils
16 d'Achilud, était archiviste ; Tsadok, fils d'Achithub, et Abimélec, fils d'Abiathar, étaient sacrificateurs ;
17 Schavscha était secrétaire ; Benaja, fils de Jehojada, était chef des Kéréthiens et des Péléthiens ; et les
fils de David étaient les premiers auprès du roi.

19, 2 Après cela, Nachasch, roi des fils d'Ammon, mourut, et son fils régna à sa place. David dit : Je
montrerai de la bienveillance à Hanun, fils de Nachasch, car son père en a montré à mon égard. Et
David envoya des messagers pour le consoler au sujet de son père. Lorsque les serviteurs de David
3 arrivèrent dans le pays des fils d'Ammon auprès de Hanun, pour le consoler, les chefs des fils d'Ammon
dirent à Hanun : Penses -tu que ce soit pour honorer ton père que David t'envoie des consolateurs ?
N'est-ce pas pour reconnaître la ville et pour la détruire, et pour explorer le pays, que ses serviteurs
4 sont venus auprès de toi ? Alors Hanun saisit les serviteurs de David, les fit raser, et fit couper leurs
5 habits par le milieu jusqu'au haut des cuisses. Puis il les congédia. David, que l'on vint informer de
ce qui était arrivé à ces hommes, envoya des gens à leur rencontre, car ils étaient dans une grande
confusion ; et le roi leur fit dire : Restez à Jéricho jusqu'à ce que votre barbe ait repoussé, et revenez
6 ensuite. Les fils d'Ammon virent qu'ils s'étaient rendus odieux à David, et Hanun et les fils d'Ammon
envoyèrent mille talents d'argent pour prendre à leur solde des chars et des cavaliers chez les Syriens
7 de Mésopotamie et chez les Syriens de Maaca et de Tsoba. Ils prirent à leur solde trente -deux mille
chars et le roi de Maaca avec son peuple, lesquels vinrent camper devant Médeba. Les fils d'Ammon
8 se rassemblèrent de leurs villes, et marchèrent au combat. À cette nouvelle, David envoya contre eux
9 Joab et toute l'armée, les hommes vaillants. Les fils d'Ammon sortirent, et se rangèrent en bataille
10 à l'entrée de la ville ; les rois qui étaient venus prirent position séparément dans la campagne. Joab
vit qu'il avait à combattre par devant et par derrière. Il choisit alors sur toute l'élite d'Israël un corps,
11 qu'il opposa aux Syriens ; et il plaça sous le commandement de son frère Abischaï le reste du peuple,
12 pour faire face aux fils d'Ammon. Il dit : Si les Syriens sont plus forts que moi, tu viendras à mon
13 secours ; et si les fils d'Ammon sont plus forts que toi, j'irai à ton secours. Sois ferme, et montrons du
courage pour notre peuple et pour les villes de notre Dieu, et que l'Éternel fasse ce qui lui semblera
14, 15 bon ! Joab, avec son peuple, s'avança pour attaquer les Syriens, et ils s'enfuirent devant lui. Et quand
les fils d'Ammon virent que les Syriens avaient pris la fuite, ils s'enfuirent aussi devant Abischaï, frère
16 de Joab, et rentrèrent dans la ville. Et Joab revint à Jérusalem. Les Syriens, voyant qu'ils avaient été
battus par Israël, envoyèrent chercher les Syriens qui étaient de l'autre côté du fleuve ; et Schophach,
17 chef de l'armée d'Hadarézer, était à leur tête. On l'annonça à David, qui assembla tout Israël, passa le
Jourdain, marcha contre eux, et se prépara à les attaquer. David se rangea en bataille contre les Syriens.
18 Mais les Syriens, après s'être battus avec lui, s'enfuirent devant Israël. David leur tua les troupes de
19 sept mille chars et quarante mille hommes de pied, et il fit mourir Schophach, chef de l'armée. Les

serviteurs d'Hadarézer, se voyant battus par Israël, firent la paix avec David et lui furent assujettis. Et
les Syriens ne voulurent plus secourir les fils d'Ammon.

20 L'année suivante, au temps où les rois se mettaient en campagne, Joab, à la tête d'une forte armée,
alla ravager le pays des fils d'Ammon et assiéger Rabba. Mais David resta à Jérusalem. Joab battit
2 Rabba et la détruisit. David enleva la couronne de dessus la tête de son roi, et la trouva du poids d'un
talent d'or : elle était garnie de pierres précieuses. On la mit sur la tête de David, qui emporta de la ville
3 un très grand butin. Il fit sortir les habitants, et il les mit en pièces avec des scies, des herses de fer et
des haches ; il traita de même toutes les villes des fils d'Ammon. David retourna à Jérusalem avec tout
4 le peuple. Après cela, il y eut une bataille à Guézer avec les Philistins. Alors Sibbecaï, le Huschatite,
5 tua Sippaï, l'un des enfants de Rapha. Et les Philistins furent humiliés. Il y eut encore une bataille
avec les Philistins. Et Elchanan, fils de Jaïr, tua le frère de Goliath, Lachmi de Gath, qui avait une lance
6 dont le bois était comme une ensouple de tisserand. Il y eut encore une bataille à Gath. Il s'y trouva
un homme de haute taille, qui avait six doigts à chaque main et à chaque pied, vingt -quatre en tout,
7 et qui était aussi issu de Rapha. Il jeta un défi à Israël ; et Jonathan, fils de Schimea, frère de David,
8 le tua. Ces hommes étaient des enfants de Rapha à Gath. Ils périrent par la main de David et par la
main de ses serviteurs.

21, 2 Satan se leva contre Israël, et il excita David à faire le dénombrement d'Israël. Et David dit à
Joab et aux chefs du peuple : Allez, faites le dénombrement d'Israël, depuis Beer-Schéba jusqu'à Dan,
3 et rapportez -le-moi, afin que je sache à combien il s'élève. Joab répondit : Que l'Éternel rende son
peuple cent fois plus nombreux ! O roi mon seigneur, ne sont-ils pas tous serviteurs de mon seigneur ?
4 Mais pourquoi mon seigneur demande -t-il cela ? Pourquoi faire ainsi pécher Israël ? Le roi persista
dans l'ordre qu'il donnait à Joab. Et Joab partit, et parcourut tout Israël ; puis il revint à Jérusalem.
5 Joab remit à David le rôle du dénombrement du peuple : il y avait dans tout Israël onze cent mille
6 hommes tirant l'épée, et en Juda quatre cent soixante-dix mille hommes tirant l'épée. Il ne fit point
parmi eux le dénombrement de Lévi et de Benjamin, car l'ordre du roi lui paraissait une abomination.
7, 8 Cet ordre déplut à Dieu, qui frappa Israël. Et David dit à Dieu : J'ai commis un grand péché en faisant
cela ! Maintenant, daigne pardonner l'iniquité de ton serviteur, car j'ai complètement agi en insensé !
9, 10 L'Éternel adressa ainsi la parole à Gad, le voyant de David : Va dire à David : Ainsi parle l'Éternel : Je
11 te propose trois fléaux ; choisis -en un, et je t'en frapperai. Gad alla vers David, et lui dit : Ainsi parle
l'Éternel : Accepte,
12 ou trois années de famine, ou trois mois pendant lesquels tu seras détruit par tes
adversaires et atteint par l'épée de tes ennemis, ou trois jours pendant lesquels l'épée de l'Éternel et
la peste seront dans le pays et l'ange de l'Éternel portera la destruction dans tout le territoire d'Israël.
Vois maintenant ce que je dois répondre à celui qui m'envoie. David répondit à Gad : Je suis dans une
13 grande angoisse ! Oh ! que je tombe entre les mains de l'Éternel, car ses compassions sont immenses ;
mais que je ne tombe pas entre les mains des hommes ! L'Éternel envoya la peste en Israël, et il tomba
14 soixante-dix mille hommes d'Israël. Dieu envoya un ange à Jérusalem pour la détruire ; et comme il
15 la détruisait, l'Éternel regarda et se repentit de ce mal, et il dit à l'ange qui détruisait : Assez ! Retire
maintenant ta main. L'ange de l'Éternel se tenait près de l'aire d'Ornan, le Jébusien. David leva les
16 yeux, et vit l'ange de l'Éternel se tenant entre la terre et le ciel et ayant à la main son épée nue tournée
contre Jérusalem. Alors David et les anciens, couverts de sacs, tombèrent sur leur visage. Et David dit
17 à Dieu : N'est-ce pas moi qui ai ordonné le dénombrement du peuple ? C'est moi qui ai péché et qui ai
fait le mal ; mais ces brebis, qu'ont-elles fait ? Éternel, mon Dieu, que ta main soit donc sur moi et sur la
maison de mon père, et qu'elle ne fasse point une plaie parmi ton peuple ! L'ange de l'Éternel dit à Gad
18 de parler à David, afin qu'il montât pour élever un autel à l'Éternel dans l'aire d'Ornan, le Jébusien.
19, 20 David monta, selon la parole que Gad avait prononcée au nom de l'Éternel. Ornan se retourna et vit
21 l'ange, et ses quatre fils se cachèrent avec lui : il foulait alors du froment. Lorsque David arriva auprès
d'Ornan, Ornan regarda, et il aperçut David ; puis il sortit de l'aire, et se prosterna devant David, le
22 visage contre terre. David dit à Ornan : Cède -moi l'emplacement de l'aire pour que j'y bâtisse un
autel à l'Éternel ; cède -le-moi contre sa valeur en argent, afin que la plaie se retire de dessus le peuple.
23 Ornan répondit à David : Prends -le, et que mon seigneur le roi fasse ce qui lui semblera bon ; vois, je
donne les boeufs pour l'holocauste, les chars pour le bois, et le froment pour l'offrande, je donne tout cela.
24 Mais le roi David dit à Ornan : Non ! je veux l'acheter contre sa valeur en argent, car je ne présenterai
25 point à l'Éternel ce qui est à toi, et je n'offrirai point un holocauste qui ne me coûte rien. Et David
26 donna à Ornan six cents sicles d'or pour l'emplacement. David bâtit là un autel à l'Éternel, et il offrit
des holocaustes et des sacrifices d'actions de grâces. Il invoqua l'Éternel, et l'Éternel lui répondit par le
27 feu, qui descendit du ciel sur l'autel de l'holocauste. Alors l'Éternel parla à l'ange, qui remit son épée

28 dans le fourreau. À cette époque -là, David, voyant que l'Éternel l'avait exaucé dans l'aire d'Ornan,
29 le Jébusien, y offrait des sacrifices. Mais le tabernacle de l'Éternel, construit par Moïse au désert, et
30 l'autel des holocaustes, étaient alors sur le haut lieu de Gabaon. David ne pouvait pas aller devant cet
autel pour chercher Dieu, parce que l'épée de l'ange de l'Éternel lui avait causé de l'épouvante.

22 Et David dit : Ici sera la maison de l'Éternel Dieu, et ici sera l'autel des holocaustes pour Israël.
2 David fit rassembler les étrangers qui étaient dans le pays d'Israël, et il chargea des tailleurs de pierres
3 de préparer des pierres de taille pour la construction de la maison de Dieu. Il prépara aussi du fer
en abondance pour les clous des battants des portes et pour les crampons, de l'airain en quantité telle
4 qu'il n'était pas possible de le peser, et des bois de cèdre sans nombre, car les Sidoniens et les Tyriens
5 avaient amené à David des bois de cèdre en abondance. David disait : Mon fils Salomon est jeune et
d'un âge faible, et la maison qui sera bâtie à l'Éternel s'élèvera à un haut degré de renommée et de
gloire dans tous les pays ; c'est pourquoi je veux faire pour lui des préparatifs. Et David fit beaucoup
6 de préparatifs avant sa mort. David appela Salomon, son fils, et lui ordonna de bâtir une maison à
7 l'Éternel, le Dieu d'Israël. David dit à Salomon : Mon fils, j'avais l'intention de bâtir une maison au
8 nom de l'Éternel, mon Dieu. Mais la parole de l'Éternel m'a été ainsi adressée : Tu as versé beaucoup
de sang, et tu as fait de grandes guerres ; tu ne bâtiras pas une maison à mon nom, car tu as versé
9 devant moi beaucoup de sang sur la terre. Voici, il te naîtra un fils, qui sera un homme de repos, et
à qui je donnerai du repos en le délivrant de tous ses ennemis d'alentour ; car Salomon sera son nom,
10 et je ferai venir sur Israël la paix et la tranquillité pendant sa vie. Ce sera lui qui bâtira une maison
à mon nom. Il sera pour moi un fils, et je serai pour lui un père ; et j'affermirai pour toujours le trône
11 de son royaume en Israël. Maintenant, mon fils, que l'Éternel soit avec toi, afin que tu prospères et
12 que tu bâtisses la maison de l'Éternel, ton Dieu, comme il l'a déclaré à ton égard ! Veuille seulement
l'Éternel t'accorder de la sagesse et de l'intelligence, et te faire régner sur Israël dans l'observation de
13 la loi de l'Éternel, ton Dieu ! Alors tu prospéreras, si tu as soin de mettre en pratique les lois et les
ordonnances que l'Éternel a prescrites à Moïse pour Israël. Fortifie -toi et prends courage, ne crains
14 point et ne t'effraie point. Voici, par mes efforts, j'ai préparé pour la maison de l'Éternel cent mille
talents d'or, un million de talents d'argent, et une quantité d'airain et de fer qu'il n'est pas possible de
peser, car il y en a en abondance ; j'ai aussi préparé du bois et des pierres, et tu en ajouteras encore.
15 Tu as auprès de toi un grand nombre d'ouvriers, des tailleurs de pierres, et des charpentiers, et des
16 hommes habiles dans toute espèce d'ouvrages. L'or, l'argent, l'airain et le fer, sont sans nombre. Lève
17 -toi et agis, et que l'Éternel soit avec toi ! David ordonna à tous les chefs d'Israël de venir en aide à
18 Salomon, son fils. L'Éternel, votre Dieu, n'est-il pas avec vous, et ne vous a-t-il pas donné du repos de
tous côtés ? Car il a livré entre mes mains les habitants du pays, et le pays est assujetti devant l'Éternel
19 et devant son peuple. Appliquez maintenant votre coeur et votre âme à chercher l'Éternel, votre Dieu ;
levez -vous, et bâtissez le sanctuaire de l'Éternel Dieu, afin d'amener l'arche de l'alliance de l'Éternel et
les ustensiles consacrés à Dieu dans la maison qui sera bâtie au nom de l'Éternel.

23, 2 David, âgé et rassasié de jours, établit Salomon, son fils, roi sur Israël. Il assembla tous les chefs
3 d'Israël, les sacrificateurs et les Lévites. On fit le dénombrement des Lévites, depuis l'âge de trente
4 ans et au-dessus ; comptés par tête et par homme, ils se trouvèrent au nombre de trente -huit mille. Et
David dit : Qu'il y en ait vingt -quatre mille pour veiller aux offices de la maison de l'Éternel, six mille
5 comme magistrats et juges, quatre mille comme portiers, et quatre mille chargés de louer l'Éternel
6 avec les instruments que j'ai faits pour le célébrer. David les divisa en classes d'après les fils de Lévi,
7, 8 Guerschon, Kehath et Merari. Des Guerschonites : Laedan et Schimeï. - Fils de Laedan : le chef
9 Jehiel, Zétham et Joël, trois. Fils de Schimeï : Schelomith, Haziel et Haran, trois. Ce sont là les chefs
10 des maisons paternelles de la famille de Laedan. - Fils de Schimeï : Jachath, Zina, Jeusch et Beria. Ce
11 sont là les quatre fils de Schimeï. Jachath était le chef, et Zina le second ; Jeusch et Beria n'eurent pas
12 beaucoup de fils, et ils formèrent une seule maison paternelle dans le dénombrement. Fils de Kehath :
13 Amram, Jitsehar, Hébron et Uziel, quatre. - Fils d'Amram : Aaron et Moïse. Aaron fut mis à part pour
être sanctifié comme très saint, lui et ses fils à perpétuité, pour offrir les parfums devant l'Éternel, pour
14 faire son service, et pour bénir à toujours en son nom. Mais les fils de Moïse, homme de Dieu, furent
15, 16 comptés dans la tribu de Lévi. Fils de Moïse : Guerschom et Éliézer. Fils de Guerschom : Schebuel,
17 le chef. Et les fils d'Éliézer furent : Rechabia, le chef ; Éliézer n'eut pas d'autre fils, mais les fils de
18, 19 Rechabia furent très nombreux. - Fils de Jitsehar : Schelomith, le chef. - Fils d'Hébron : Jerija, le
20 chef ; Amaria, le second ; Jachaziel, le troisième ; et Jekameam, le quatrième. - Fils d'Uziel : Michée, le
21, 22 chef ; et Jischija, le second. Fils de Merari : Machli et Muschi. -Fils de Machli : Éléazar et Kis. Éléazar

mourut sans avoir de fils ; mais il eut des filles, que prirent pour femmes les fils de Kis, leurs frères.
- Fils de Muschi : Machli, Éder et Jerémoth, trois. Ce sont là les fils de Lévi, selon leurs maisons 23, 24
paternelles, les chefs des maisons paternelles, d'après le dénombrement qu'on en fit en comptant les noms par tête. Ils étaient employés au service de la maison de l'Éternel, depuis l'âge de vingt ans et au-dessus. Car David dit : L'Éternel, le Dieu d'Israël, a donné du repos à son peuple, et il habitera pour 25
toujours à Jérusalem ; et les Lévites n'auront plus à porter le tabernacle et tous les ustensiles pour son 26
service. Ce fut d'après les derniers ordres de David qu'eut lieu le dénombrement des fils de Lévi depuis 27
l'âge de vingt ans et au-dessus. Placés auprès des fils d'Aaron pour le service de la maison de l'Éternel, 28
ils avaient à prendre soin des parvis et des chambres, de la purification de toutes les choses saintes, des ouvrages concernant le service de la maison de Dieu, des pains de proposition, de la fleur de farine 29
pour les offrandes, des galettes sans levain, des gâteaux cuits sur la plaque et des gâteaux frits, de toutes les mesures de capacité et de longueur : ils avaient à se présenter chaque matin et chaque soir, 30
afin de louer et de célébrer l'Éternel, et à offrir continuellement devant l'Éternel tous les holocaustes 31
à l'Éternel, aux sabbats, aux nouvelles lunes et aux fêtes, selon le nombre et les usages prescrits. Ils 32
donnaient leurs soins à la tente d'assignation, au sanctuaire, et aux fils d'Aaron, leurs frères, pour le service de la maison de l'Éternel.

Voici les classes des fils d'Aaron. Fils d'Aaron : Nadab, Abihu, Éléazar et Ithamar. Nadab et Abihu **24**, 2
moururent avant leur père, sans avoir de fils ; et Éléazar et Ithamar remplirent les fonctions du sacerdoce. David divisa les fils d'Aaron en les classant pour le service qu'ils avaient à faire ; Tsadok 3
appartenait aux descendants d'Éléazar, et Achimélec aux descendants d'Ithamar. Il se trouva parmi 4
les fils d'Éléazar plus de chefs que parmi les fils d'Ithamar, et on en fit la division ; les fils d'Éléazar avaient seize chefs de maisons paternelles, et les fils d'Ithamar huit chefs de maisons paternelles. On 5
les classa par le sort, les uns avec les autres, car les chefs du sanctuaire et les chefs de Dieu étaient des fils d'Éléazar et des fils d'Ithamar. Schemaeja, fils de Nethaneel, le secrétaire, de la tribu de Lévi, 6
les inscrivit devant le roi et les princes, devant Tsadok, le sacrificateur, et Achimélec, fils d'Abiathar, et devant les chefs des maisons paternelles des sacrificateurs et des Lévites. On tira au sort une maison paternelle pour Éléazar, et on en tira une autre pour Ithamar. Le premier sort échut à Jehojarib ; le se- 7
cond, à Jedaeja ; le troisième, à Harim ; le quatrième, à Seorim ; le cinquième, à Malkija ; le sixième, à 8, 9
Mijamin ; le septième, à Hakkots ; le huitième, à Abija ; le neuvième, à Josué ; le dixième, à Schecania ; 10, 11
le onzième, à Éliaschib ; le douzième, à Jakim ; le treizième, à Huppa ; le quatorzième, à Jeschébeab ; 12, 13
le quinzième, à Bilga ; le seizième, à Immer ; le dix-septième, à Hézir ; le dix-huitième, à Happitsets ; 14, 15
le dix-neuvième, à Pethachja ; le vingtième, à Ézéchiel ; le vingt et unième, à Jakin ; le vingt -deuxième, 16, 17
à Gamul ; le vingt -troisième, à Delaja ; le vingt -quatrième, à Maazia. C'est ainsi qu'ils furent classés 18, 19
pour leur service, afin qu'ils entrassent dans la maison de l'Éternel en se conformant à la règle établie par Aaron, leur père, d'après les ordres que lui avait donnés l'Éternel, le Dieu d'Israël. Voici les chefs 20
du reste des Lévites. -Des fils d'Amram : Schubaël ; des fils de Schubaël : Jechdia ; de Rechabia, des fils 21
de Rechabia : le chef Jischija. Des Jitseharites : Schelomoth ; des fils de Schelomoth : Jachath. Fils 22, 23
d'Hébron : Jerija, Amaria le second, Jachaziel le troisième, Jekameam le quatrième. Fils d'Uziel : Mi- 24
chée ; des fils de Michée : Schamir ; frère de Michée : Jischija ; des fils de Jischija : Zacharie. - Fils de 25, 26
Merari : Machli et Muschi, et les fils de Jaazija, son fils. Fils de Merari, de Jaazija, son fils : Schoham, 27
Zaccur et Ibri. De Machli : Éléazar, qui n'eut point de fils ; de Kis, les fils de Kis : Jerachmeel. Fils 28, 29, 30
de Muschi : Machli, Éder et Jerimoth. Ce sont là les fils de Lévi, selon leurs maisons paternelles. Eux 31
aussi, comme leurs frères, les fils d'Aaron, ils tirèrent au sort devant le roi David, Tsadok et Achimélec, et les chefs des maisons paternelles des sacrificateurs et des Lévites. Il en fut ainsi pour chaque chef de maison comme pour le moindre de ses frères.

David et les chefs de l'armée mirent à part pour le service ceux des fils d'Asaph, d'Héman et de Je- **25**
duthun qui prophétisaient en s'accompagnant de la harpe, du luth et des cymbales. Et voici le nombre de ceux qui avaient des fonctions à remplir. Des fils d'Asaph : Zaccur, Joseph, Nethania et Ascha- 2
reéla, fils d'Asaph, sous la direction d'Asaph qui prophétisait suivant les ordres du roi. De Jeduthun, 3
les fils de Jeduthun : Guedalia, Tseri, Ésaïe, Haschabia, Matthithia et Schimeï, six, sous la direction de leur père Jeduthun qui prophétisait avec la harpe pour louer et célébrer l'Éternel. D'Héman, les 4
fils d'Héman : Bukkija, Matthania, Uziel, Schebuel, Jerimoth, Hanania, Hanani, Éliatha, Guiddalthi, Romamthi-Ézer, Joschbekascha, Mallothi, Hothir, Machazioth, tous fils d'Héman, qui était voyant du 5
roi pour révéler les paroles de Dieu et pour exalter sa puissance ; Dieu avait donné à Héman quatorze fils et trois filles. Tous ceux-là étaient sous la direction de leurs pères, pour le chant de la maison de 6
l'Éternel, et avaient des cymbales, des luths et des harpes pour le service de la maison de Dieu. Asaph,

7 Jeduthun et Héman recevaient les ordres du roi. Ils étaient au nombre de deux cent quatre-vingt -
8 huit, y compris leurs frères exercés au chant de l'Éternel, tous ceux qui étaient habiles. Ils tirèrent
9 au sort pour leurs fonctions, petits et grands, maîtres et disciples. Le premier sort échut, pour Asaph,
10 à Joseph ; le second, à Guedalia, lui, ses frères et ses fils, douze ; le troisième, à Zaccur, ses fils et ses
11, 12 frères, douze ; le quatrième, à Jitseri, ses fils et ses frères, douze ; le cinquième, à Nethania, ses fils
13, 14 et ses frères, douze ; le sixième, à Bukkija, ses fils et ses frères, douze ; le septième, à Jesareéla, ses
15, 16 fils et ses frères, douze ; le huitième, à Ésaïe, ses fils et ses frères, douze ; le neuvième, à Matthania,
17, 18 ses fils et ses frères, douze ; le dixième, à Schimeï, ses fils et ses frères, douze ; le onzième, à Azareel,
19, 20 ses fils et ses frères, douze ; le douzième, à Haschabia, ses fils et ses frères, douze ; le treizième, à
21, 22 Schubaël, ses fils et ses frères, douze ; le quatorzième, à Matthithia, ses fils et ses frères, douze ; le
23 quinzième, à Jerémoth, ses fils et ses frères, douze ; le seizième, à Hanania, ses fils et ses frères, douze ;
24, 25 le dix-septième, à Joschbekascha, ses fils et ses frères, douze ; le dix-huitième, à Hanani, ses fils et ses
26, 27 frères, douze ; le dix-neuvième, à Mallothi, ses fils et ses frères, douze ; le vingtième, à Élijatha, ses
28, 29 fils et ses frères, douze ; le vingt et unième, à Hothir, ses fils et ses frères, douze ; le vingt -deuxième, à
30 Guiddalthi, ses fils et ses frères, douze ; le vingt -troisième, à Machazioth, ses fils et ses frères, douze ;
31 le vingt -quatrième, à Romamthi-Ézer, ses fils et ses frères, douze.

26 Voici les classes des portiers. Des Koréites : Meschélémia, fils de Koré, d'entre les fils d'Asaph.
2 Fils de Meschélémia : Zacharie, le premier-né, Jediaël le second, Zebadia le troisième, Jathniel le qua-
3, 4 trième, Élam le cinquième, Jochanan le sixième, Eljoénaï le septième. Fils d'Obed-Édom : Schemaeja,
5 le premier-né, Jozabad le second, Joach le troisième, Sacar le quatrième, Nethaneel le cinquième, Am-
6 miel le sixième, Issacar le septième, Peulthaï le huitième ; car Dieu l'avait béni. À Schemaeja, son fils,
naquirent des fils qui dominèrent dans la maison de leur père, car ils étaient de vaillants hommes ;
7 fils de Schemaeja : Othni, Rephaël, Obed, Elzabad et ses frères, hommes vaillants, Élihu et Semaeja.
8 Tous ceux-là étaient des fils d'Obed-Édom ; eux, leurs fils et leurs frères, étaient des hommes pleins
9 de vigueur et de force pour le service, soixante deux d'Obed-Édom. Les fils et les frères de Meschélémia, hommes vaillants, étaient au nombre de dix-huit. - Des fils de Merari : Hosa, qui avait pour
10 fils : Schimri, le chef, établi chef par son père, quoiqu'il ne fût pas le premier-né, Hilkija le second,
11 Thebalia le troisième, Zacharie le quatrième. Tous les fils et les frères de Hosa étaient au nombre de
12 treize. À ces classes de portiers, aux chefs de ces hommes et à leurs frères, fut remise la garde pour le
13 service de la maison de l'Éternel. Ils tirèrent au sort pour chaque porte, petits et grands, selon leurs
14 maisons paternelles. Le sort échut à Schélémia pour le côté de l'orient. On tira au sort pour Zacharie,
15 son fils, qui était un sage conseiller, et le côté du septentrion lui échut par le sort. Le côté du midi
16 échut à Obed-Édom, et la maison des magasins à ses fils. Le côté de l'occident échut à Schuppim et à
17 Hosa, avec la porte Schalléketh, sur le chemin montant : une garde était vis-à-vis de l'autre. Il y avait
à l'orient six Lévites, au nord quatre par jour, au midi quatre par jour, et quatre aux magasins en deux
18, 19 places différentes ; du côté du faubourg, à l'occident, quatre vers le chemin, deux vers le faubourg. Ce
20 sont là les classes des portiers, d'entre les fils des Koréites et d'entre les fils de Merari. L'un des Lévites,
21 Achija, avait l'intendance des trésors de la maison de Dieu et des trésors des choses saintes. Parmi les
fils de Laedan, les fils des Guerschonites issus de Laedan, chefs des maisons paternelles de Laedan le
22 Guerschonite, c'étaient Jehiéli, et les fils de Jehiéli, Zétham et Joël, son frère, qui gardaient les tré-
23 sors de la maison de l'Éternel. Parmi les Amramites, les Jitseharites, les Hébronites et les Uziélites,
24, 25 c'était Schebuel, fils de Guerschom, fils de Moïse, qui était intendant des trésors. Parmi ses frères issus d'Éliézer, dont le fils fut Rechabia, dont le fils fut Ésaïe, dont le fils fut Joram, dont le fils fut Zicri,
26 dont le fils fut Schelomith, c'étaient Schelomith et ses frères qui gardaient tous les trésors des choses
saintes qu'avaient consacrées le roi David, les chefs des maisons paternelles, les chefs de milliers et de
27 centaines, et les chefs de l'armée : c'était sur le butin pris à la guerre qu'ils les avaient consacrées pour
28 l'entretien de la maison de l'Éternel. Tout ce qui avait été consacré par Samuel, le voyant, par Saül,
fils de Kis, par Abner, fils de Ner, par Joab, fils de Tseruja, toutes les choses consacrées étaient sous la
29 garde de Schelomith et de ses frères. Parmi les Jitseharites, Kenania et ses frères étaient employés
30 pour les affaires extérieures, comme magistrats et juges en Israël. Parmi les Hébronites, Haschabia et
ses frères, hommes vaillants, au nombre de mille sept cents, avaient la surveillance d'Israël, de l'autre
31 côté du Jourdain, à l'occident, pour toutes les affaires de l'Éternel et pour le service du roi. En ce qui
concerne les Hébronites, dont Jerija était le chef, on fit, la quarantième année du règne de David, des
recherches à leur égard d'après leurs généalogies et leurs maisons paternelles, et l'on trouva parmi eux
32 de vaillants hommes à Jaezer en Galaad. Les frères de Jerija, hommes vaillants, étaient au nombre de
deux mille sept cents chefs de maisons paternelles. Le roi David les établit sur les Rubénites, sur les
Gadites et sur la demi -tribu de Manassé pour toutes les affaires de Dieu et pour les affaires du roi.

27 Enfants d'Israël selon leur nombre, chefs de maisons paternelles, chefs de milliers et de centaines, et officiers au service du roi pour tout ce qui concernait les divisions, leur arrivée et leur départ, mois par mois, pendant tous les mois de l'année, chaque division étant de vingt -quatre mille hommes. 2 À la tête de la première division, pour le premier mois, était Jaschobeam, fils de Zabdiel ; et il avait une division de vingt -quatre mille hommes. 3 Il était des fils de Pérets, et il commandait tous les chefs des troupes du premier mois. 4 À la tête de la division du second mois était Dodaï, l'Achochite ; Mikloth était l'un des chefs de sa division ; et il avait une division de vingt -quatre mille hommes. 5 Le chef de la troisième division, pour le troisième mois, était Benaja, fils du sacrificateur Jehojada, chef ; et il avait une division de vingt -quatre mille hommes. 6 Ce Benaja était un héros parmi les trente et à la tête des trente ; et Ammizadab, son fils, était l'un des chefs de sa division. 7 Le quatrième, pour le quatrième mois, était Asaël, frère de Joab, et, après lui, Zebadia, son fils ; et il avait une division de vingt -quatre mille hommes. 8 Le cinquième, pour le cinquième mois, était le chef Schamehuth, le Jizrachite ; et il avait une division de vingt -quatre mille hommes. 9 Le sixième, pour le sixième mois, était Ira, fils d'Ikkesch, le Tekoïte ; et il avait une division de vingt -quatre mille hommes. 10 Le septième, pour le septième mois, était Hélets, le Pelonite, des fils d'Éphraïm ; et il avait une division de vingt -quatre mille hommes. Le huitième, pour le huitième mois, était Sibbecaï, le Huschatite, de la famille des Zérachites ; et il 11 avait une division de vingt -quatre mille hommes. 12 Le neuvième, pour le neuvième mois, était Abiézer, d'Anathoth, des Benjamites ; et il avait une division de vingt -quatre mille hommes. 13 Le dixième, pour le dixième mois, était Maharaï, de Nethopha, de la famille des Zérachites ; et il avait une division de vingt -quatre mille hommes. 14 Le onzième, pour le onzième mois, était Benaja, de Pirathon, des fils d'Éphraïm ; et il avait une division de vingt -quatre mille hommes. 15 Le douzième, pour le douzième mois, était Heldaï, de Nethopha, de la famille d'Othniel ; et il avait une division de vingt -quatre mille hommes. 16 Voici les chefs des tribus d'Israël. Chef des Rubénites : Éliézer, fils de Zicri ; des Siméonites : Schephathia, fils de Maaca ; 17 des Lévites : Haschabia, fils de Kemuel ; de la famille d'Aaron : Tsadok ; de Juda : Élihu, des frères de David ; 18, 19 d'Issacar : Omri, fils de Micaël ; de Zabulon : Jischemaeja, fils d'Abdias ; 20 de Nephthali : Jerimoth, fils d'Azriel ; des fils d'Éphraïm : Hosée, fils d'Azazia ; de la demi -tribu de Manassé : Joël, fils de Pedaja ; 21 de la demi -tribu de Manassé en Galaad : Jiddo, fils de Zacharie ; de Benjamin : Jaasiel, fils d'Abner ; 22 de Dan : Azareel, fils de Jerocham. Ce sont là les chefs des tribus d'Israël. 23 David ne fit point le dénombrement de ceux d'Israël qui étaient âgés de vingt ans et au-dessous, car l'Éternel avait promis de multiplier Israël comme les étoiles du ciel. 24 Joab, fils de Tseruja, avait commencé le dénombrement, mais il ne l'acheva pas, l'Éternel s'étant irrité contre Israël à cause de ce dénombrement, qui ne fut point porté parmi ceux des Chroniques du roi David. 25 Azmaveth, fils d'Adiel, était préposé sur les trésors du roi ; Jonathan, fils d'Ozias, sur les provisions dans les champs, les villes, les villages et les tours ; 26 Ezri, fils de Kelub, sur les ouvriers de la campagne qui cultivaient la terre ; 27 Schimeï, de Rama, sur les vignes ; Zabdi, de Schepham, sur les provisions de vin dans les vignes ; 28 Baal-Hanan, de Guéder, sur les oliviers et les sycomores dans la plaine ; Joasch, sur les provisions d'huile ; 29 Schithraï, de Saron, sur les boeufs qui paissaient en Saron ; Schaphath, fils d'Adlaï, sur les boeufs dans les vallées ; 30 Obil, l'Ismaélite, sur les chameaux ; Jechdia, de Méronoth, sur les ânesses ; Jaziz, l'Hagarénien, sur les brebis. 31, 32 Tous ceux-là étaient intendants des biens du roi David. Jonathan, oncle de David, était conseiller, homme de sens et de savoir ; Jehiel, fils de Hacmoni, était auprès des fils du roi ; 33, 34 Achitophel était conseiller du roi ; Huschaï, l'Arkien, était ami du roi ; après Achitophel, Jehojada, fils de Benaja, et Abiathar, furent conseillers ; Joab était chef de l'armée du roi.

28 David convoqua à Jérusalem tous les chefs d'Israël, les chefs des tribus, les chefs des divisions au service du roi, les chefs de milliers et les chefs de centaines, ceux qui étaient en charge sur tous les biens et les troupeaux du roi et auprès de ses fils, les eunuques, les héros et tous les hommes vaillants. 2 Le roi David se leva sur ses pieds, et dit : Écoutez -moi, mes frères et mon peuple ! J'avais l'intention de bâtir une maison de repos pour l'arche de l'alliance de l'Éternel et pour le marchepied de notre Dieu, et je me préparais à bâtir. 3 Mais Dieu m'a dit : Tu ne bâtiras pas une maison à mon nom, car tu es un homme de guerre et tu as versé du sang. 4 L'Éternel, le Dieu d'Israël, m'a choisi dans toute la maison de mon père, pour que je fusse roi d'Israël à toujours ; car il a choisi Juda pour chef, il a choisi la maison de mon père dans la maison de Juda, et parmi les fils de mon père c'est moi qu'il a voulu faire régner sur tout Israël. Entre tous mes fils -car l'Éternel m'a donné beaucoup de fils -il a choisi mon fils Salomon pour le faire 5 asseoir sur le trône du royaume de l'Éternel, sur Israël. 6 Il m'a dit : Salomon, ton fils, bâtira ma maison et mes parvis ; car je l'ai choisi pour mon fils, et je serai pour lui un père. 7 J'affermirai pour toujours son royaume, s'il reste attaché comme aujourd'hui à la pratique de mes commandements et de mes ordonnances. 8 Maintenant, aux yeux de tout Israël, de l'assemblée de l'Éternel, et en présence de notre Dieu qui vous entend, observez et prenez à coeur tous les commandements de l'Éternel, votre Dieu, afin

que vous possédiez ce bon pays et que vous le laissiez en héritage à vos fils après vous à perpétuité.
9 Et toi, Salomon, mon fils, connais le Dieu de ton père, et sers -le d'un coeur dévoué et d'une âme bien disposée, car l'Éternel sonde tous les coeurs et pénètre tous les desseins et toutes les pensées. Si tu le
10 cherches, il se laissera trouver par toi ; mais si tu l'abandonnes, il te rejettera pour toujours. Considère maintenant que l'Éternel t'a choisi, afin que tu bâtisses une maison qui serve de sanctuaire. Fortifie
11 -toi et agis. David donna à Salomon, son fils, le modèle du portique et des bâtiments, des chambres du
12 trésor, des chambres hautes, des chambres intérieures, et de la chambre du propitiatoire. Il lui donna le plan de tout ce qu'il avait dans l'esprit touchant les parvis de la maison de l'Éternel, et toutes les
13 chambres à l'entour pour les trésors de la maison de Dieu et les trésors du sanctuaire, et touchant les classes des sacrificateurs et des Lévites, tout ce qui concernait le service de la maison de l'Éternel, et
14 tous les ustensiles pour le service de la maison de l'Éternel. Il lui donna le modèle des ustensiles d'or, avec le poids de ce qui devait être d'or, pour tous les ustensiles de chaque service ; et le modèle de tous
15 les ustensiles d'argent, avec le poids, pour tous les ustensiles de chaque service. Il donna le poids des chandeliers d'or et de leurs lampes d'or, avec le poids de chaque chandelier et de ses lampes ; et le poids des chandeliers d'argent, avec le poids de chaque chandelier et de ses lampes, selon l'usage de chaque
16 chandelier. Il lui donna l'or au poids pour les tables des pains de proposition, pour chaque table ; et
17 de l'argent pour les tables d'argent. Il lui donna le modèle des fourchettes, des bassins et des calices d'or pur ; le modèle des coupes d'or, avec le poids de chaque coupe, et des coupes d'argent, avec le poids
18 de chaque coupe ; et le modèle de l'autel des parfums en or épuré, avec le poids. Il lui donna encore le modèle du char, des chérubins d'or qui étendent leurs ailes et couvrent l'arche de l'alliance de l'Éternel.
19 C'est par un écrit de sa main, dit David, que l'Éternel m'a donné l'intelligence de tout cela, de tous les
20 ouvrages de ce modèle. David dit à Salomon, son fils : Fortifie -toi, prends courage et agis ; ne crains point, et ne t'effraie point. Car l'Éternel Dieu, mon Dieu, sera avec toi ; il ne te délaissera point, il ne t'abandonnera point, jusqu'à ce que tout l'ouvrage pour le service de la maison de l'Éternel soit achevé.
21 Voici les classes des sacrificateurs et des Lévites pour tout le service de la maison de Dieu ; et voici près de toi, pour toute l'oeuvre, tous les hommes bien disposés et habiles dans toute espèce d'ouvrages, et les chefs et tout le peuple dociles à tous tes ordres.

29 Le roi David dit à toute l'assemblée : Mon fils Salomon, le seul que Dieu ait choisi, est jeune et d'un âge faible, et l'ouvrage est considérable, car ce palais n'est pas pour un homme, mais il est pour
2 l'Éternel Dieu. J'ai mis toutes mes forces à préparer pour la maison de mon Dieu de l'or pour ce qui doit être d'or, de l'argent pour ce qui doit être d'argent, de l'airain pour ce qui doit être d'airain, du fer pour ce qui doit être de fer, et du bois pour ce qui doit être de bois, des pierres d'onyx et des pierres à enchâsser, des pierres brillantes et de diverses couleurs, toutes sortes de pierres précieuses, et du
3 marbre blanc en quantité. De plus, dans mon attachement pour la maison de mon Dieu, je donne à la maison de mon Dieu l'or et l'argent que je possède en propre, outre tout ce que j'ai préparé pour
4 la maison du sanctuaire : trois mille talents d'or, d'or d'Ophir, et sept mille talents d'argent épuré,
5 pour en revêtir les parois des bâtiments, l'or pour ce qui doit être d'or, et l'argent pour ce qui doit être d'argent, et pour tous les travaux qu'exécuteront les ouvriers. Qui veut encore présenter volontairement
6 aujourd'hui ses offrandes à l'Éternel ? Les chefs des maisons paternelles, les chefs des tribus d'Israël,
7 les chefs de milliers et de centaines, et les intendants du roi firent volontairement des offrandes. Ils donnèrent pour le service de la maison de Dieu cinq mille talents d'or, dix mille dariques, dix mille
8 talents d'argent, dix-huit mille talents d'airain, et cent mille talents de fer. Ceux qui possédaient des pierres les livrèrent pour le trésor de la maison de l'Éternel entre les mains de Jehiel, le Guerschonite.
9 Le peuple se réjouit de leurs offrandes volontaires, car c'était avec un coeur bien disposé qu'ils les
10 faisaient à l'Éternel ; et le roi David en eut aussi une grande joie. David bénit l'Éternel en présence
11 de toute l'assemblée. Il dit : Béni sois-tu, d'éternité en éternité, Éternel, Dieu de notre père Israël. À toi, Éternel, la grandeur, la force et la magnificence, l'éternité et la gloire, car tout ce qui est au ciel et sur la terre t'appartient ; à toi, Éternel, le règne, car tu t'élèves souverainement au-dessus de tout !
12 C'est de toi que viennent la richesse et la gloire, c'est toi qui domines sur tout, c'est dans ta main que sont la force et la puissance, et c'est ta main qui a le pouvoir d'agrandir et d'affermir toutes choses.
13, 14 Maintenant, ô notre Dieu, nous te louons, et nous célébrons ton nom glorieux. Car qui suis-je et qui est mon peuple, pour que nous puissions te faire volontairement ces offrandes ? Tout vient de toi, et nous
15 recevons de ta main ce que nous t'offrons. Nous sommes devant toi des étrangers et des habitants,
16 comme tous nos pères ; nos jours sur la terre sont comme l'ombre, et il n'y a point d'espérance. Éternel, notre Dieu, c'est de ta main que viennent toutes ces richesses que nous avons préparées pour te bâtir
17 une maison, à toi, à ton saint nom, et c'est à toi que tout appartient. Je sais, ô mon Dieu, que tu sondes le coeur, et que tu aimes la droiture ; aussi je t'ai fait toutes ces offrandes volontaires dans la droiture

de mon coeur, et j'ai vu maintenant avec joie ton peuple qui se trouve ici t'offrir volontairement ses
dons. Éternel, Dieu d'Abraham, d'Isaac et d'Israël, nos pères, maintiens à toujours dans le coeur de 18
ton peuple ces dispositions et ces pensées, et affermis son coeur en toi. Donne à mon fils Salomon un 19
coeur dévoué à l'observation de tes commandements, de tes préceptes et de tes lois, afin qu'il mette en
pratique toutes ces choses, et qu'il bâtisse le palais pour lequel j'ai fait des préparatifs. David dit à 20
toute l'assemblée : Bénissez l'Éternel, votre Dieu ! Et toute l'assemblée bénit l'Éternel, le Dieu de leurs
pères. Ils s'inclinèrent et se prosternèrent devant l'Éternel et devant le roi. Le lendemain de ce jour, ils 21
offrirent en sacrifice et en holocauste à l'Éternel mille taureaux, mille béliers et mille agneaux, avec les
libations ordinaires, et d'autres sacrifices en grand nombre pour tout Israël. Ils mangèrent et burent 22
ce jour -là devant l'Éternel avec une grande joie, ils proclamèrent roi pour la seconde fois Salomon,
fils de David, ils l'oignirent devant l'Éternel comme chef, et ils oignirent Tsadok comme sacrificateur.
Salomon s'assit sur le trône de l'Éternel, comme roi à la place de David, son père. Il prospéra, et tout 23
Israël lui obéit. Tous les chefs et les héros, et même tous les fils du roi David se soumirent au roi 24
Salomon. L'Éternel éleva au plus haut degré Salomon sous les yeux de tout Israël, et il rendit son 25
règne plus éclatant que ne fut celui d'aucun roi d'Israël avant lui. David, fils d'Isaï, régna sur tout 26
Israël. Le temps qu'il régna sur Israël fut de quarante ans : à Hébron il régna sept ans, et à Jérusalem 27
il régna trente -trois ans. Il mourut dans une heureuse vieillesse, rassasié de jours, de richesse et de 28
gloire. Et Salomon, son fils, régna à sa place. Les actions du roi David, les premières et les dernières, 29
sont écrites dans le livre de Samuel le voyant, dans le livre de Nathan, le prophète, et dans le livre de
Gad, le prophète, avec tout son règne et tous ses exploits, et ce qui s'est passé de son temps, soit en 30
Israël, soit dans tous les royaumes des autres pays.

II CHRONIQUES

1 Salomon, fils de David, s'affermit dans son règne ; l'Éternel, son Dieu, fut avec lui, et l'éleva à
2 un haut degré. Salomon donna des ordres à tout Israël, aux chefs de milliers et de centaines,
3 aux juges, aux princes de tout Israël, aux chefs des maisons paternelles ; et Salomon se rendit avec toute l'assemblée au haut lieu qui était à Gabaon. Là se trouvait la tente d'assignation
4 de Dieu, faite dans le désert par Moïse, serviteur de l'Éternel ; mais l'arche de Dieu avait été transportée par David de Kirjath-Jearim à la place qu'il lui avait préparée, car il avait dressé pour elle une
5 tente à Jérusalem. Là se trouvait aussi, devant le tabernacle de l'Éternel, l'autel d'airain qu'avait fait
6 Betsaleel, fils d'Uri, fils de Hur. Salomon et l'assemblée cherchèrent l'Éternel. Et ce fut là, sur l'autel
7 d'airain qui était devant la tente d'assignation, que Salomon offrit à l'Éternel mille holocaustes. Pen-
8 dant la nuit, Dieu apparut à Salomon et lui dit : Demande ce que tu veux que je te donne. Salomon répondit à Dieu : Tu as traité David, mon père, avec une grande bienveillance, et tu m'as fait régner à
9 sa place. Maintenant, Éternel Dieu, que ta promesse à David, mon père, s'accomplisse, puisque tu m'as
10 fait régner sur un peuple nombreux comme la poussière de la terre ! Accorde -moi donc de la sagesse et de l'intelligence, afin que je sache me conduire à la tête de ce peuple ! Car qui pourrait juger ton peuple,
11 ce peuple si grand ? Dieu dit à Salomon : Puisque c'est là ce qui est dans ton coeur, puisque tu ne demandes ni des richesses, ni des biens, ni de la gloire, ni la mort de tes ennemis, ni même une longue vie, et que tu demandes pour toi de la sagesse et de l'intelligence afin de juger mon peuple sur lequel je
12 t'ai fait régner, la sagesse et l'intelligence te sont accordées. Je te donnerai, en outre, des richesses, des biens et de la gloire, comme n'en a jamais eu aucun roi avant toi et comme n'en aura aucun après toi.
13 Salomon revint à Jérusalem, après avoir quitté le haut lieu qui était à Gabaon et la tente d'assignation.
14 Et il régna sur Israël. Salomon rassembla des chars et de la cavalerie ; il avait quatorze cents chars et douze mille cavaliers, qu'il plaça dans les villes où il tenait ses chars et à Jérusalem près du roi.
15 Le roi rendit l'argent et l'or aussi communs à Jérusalem que les pierres, et les cèdres aussi communs
16 que les sycomores qui croissent dans la plaine. C'était de l'Égypte que Salomon tirait ses chevaux ;
17 une caravane de marchands du roi allait les chercher par troupes à un prix fixe ; on faisait monter et sortir d'Égypte un char pour six cents sicles d'argent, et un cheval pour cent cinquante sicles. Ils en amenaient de même avec eux pour tous les rois des Héthiens et pour les rois de Syrie.

2 Salomon ordonna que l'on bâtît une maison au nom de l'Éternel et une maison royale pour lui.
2 Salomon compta soixante-dix mille hommes pour porter les fardeaux, quatre-vingt mille pour tailler les
3 pierres dans la montagne, et trois mille six cents pour les surveiller. Salomon envoya dire à Huram, roi de Tyr : Fais pour moi comme tu as fait pour David, mon père, à qui tu as envoyé des cèdres afin
4 qu'il se bâtît une maison d'habitation. Voici, j'élève une maison au nom de l'Éternel, mon Dieu, pour la lui consacrer, pour brûler devant lui le parfum odoriférant, pour présenter continuellement les pains de proposition, et pour offrir les holocaustes du matin et du soir, des sabbats, des nouvelles lunes, et
5 des fêtes de l'Éternel, notre Dieu, suivant une loi perpétuelle pour Israël. La maison que je vais bâtir
6 doit être grande, car notre Dieu est plus grand que tous les dieux. Mais qui a le pouvoir de lui bâtir une maison, puisque les cieux et les cieux des cieux ne peuvent le contenir ? Et qui suis-je pour lui bâtir
7 une maison, si ce n'est pour faire brûler des parfums devant lui ? Envoie -moi donc un homme habile pour les ouvrages en or, en argent, en airain et en fer, en étoffes teintes en pourpre, en cramoisi et en bleu, et connaissant la sculpture, afin qu'il travaille avec les hommes habiles qui sont auprès de moi en
8 Juda et à Jérusalem et que David, mon père, a choisis. Envoie -moi aussi du Liban des bois de cèdre, de cyprès et de sandal ; car je sais que tes serviteurs s'entendent à couper les bois du Liban. Voici, mes
9 serviteurs seront avec les tiens. Que l'on me prépare du bois en abondance, car la maison que je vais
10 bâtir sera grande et magnifique. Je donnerai à tes serviteurs qui couperont, qui abattront les bois, vingt mille cors de froment foulé, vingt mille cors d'orge, vingt mille baths de vin, et vingt mille baths
11 d'huile. Huram, roi de Tyr, répondit dans une lettre qu'il envoya à Salomon : C'est parce que l'Éternel
12 aime son peuple qu'il t'a établi roi sur eux. Huram dit encore : Béni soit l'Éternel, le Dieu d'Israël, qui a fait les cieux et la terre, de ce qu'il a donné au roi David un fils sage, prudent et intelligent, qui
13 va bâtir une maison à l'Éternel et une maison royale pour lui ! Je t'envoie donc un homme habile et
14 intelligent, Huram -Abi, fils d'une femme d'entre les filles de Dan, et d'un père Tyrien. Il est habile pour les ouvrages en or, en argent, en airain et en fer, en pierre et en bois, en étoffes teintes en pourpre et en bleu, en étoffes de byssus et de carmin, et pour toute espèce de sculptures et d'objets d'art qu'on lui donne à exécuter. Il travaillera avec tes hommes habiles et avec les hommes habiles de mon seigneur
15 David, ton père. Maintenant, que mon seigneur envoie à ses serviteurs le froment, l'orge, l'huile et le
16 vin dont il a parlé. Et nous, nous couperons des bois du Liban autant que tu en auras besoin ; nous

te les expédierons par mer en radeaux jusqu'à Japho, et tu les feras monter à Jérusalem. Salomon 17
compta tous les étrangers qui étaient dans le pays d'Israël, et dont le dénombrement avait été fait par
David, son père. On en trouva cent cinquante -trois mille six cents. Et il en prit soixante-dix mille pour 18
porter les fardeaux, quatre-vingt mille pour tailler les pierres dans la montagne, et trois mille six cents
pour surveiller et faire travailler le peuple.

Salomon commença à bâtir la maison de l'Éternel à Jérusalem, sur la montagne de Morija, qui **3**
avait été indiquée à David, son père, dans le lieu préparé par David sur l'aire d'Ornan, le Jébusien. Il 2
commença à bâtir le second jour du second mois de la quatrième année de son règne. Voici sur quels 3
fondements Salomon bâtit la maison de Dieu. La longueur en coudées de l'ancienne mesure était de
soixante coudées, et la largeur de vingt coudées. Le portique sur le devant avait vingt coudées de lon- 4
gueur, répondant à la largeur de la maison, et cent vingt de hauteur ; Salomon le couvrit intérieurement
d'or pur. Il revêtit de bois de cyprès la grande maison, la couvrit d'or pur, et y fit sculpter des palmes 5
et des chaînettes. Il couvrit la maison de pierres précieuses comme ornement ; et l'or était de l'or de 6
Parvaïm. Il couvrit d'or la maison, les poutres, les seuils, les parois et les battants des portes, et il fit 7
sculpter des chérubins sur les parois. Il fit la maison du lieu très saint ; elle avait vingt coudées de 8
longueur répondant à la largeur de la maison, et vingt coudées de largeur. Il la couvrit d'or pur, pour
une valeur de six cents talents ; et le poids de l'or pour les clous montait à cinquante sicles. Il couvrit 9
aussi d'or les chambres hautes. Il fit dans la maison du lieu très saint deux chérubins sculptés, et on 10
les couvrit d'or. Les ailes des chérubins avaient vingt coudées de longueur. L'aile du premier, longue 11
de cinq coudées, touchait au mur de la maison ; et l'autre aile, longue de cinq coudées, touchait à l'aile
du second chérubin. L'aile du second chérubin, longue de cinq coudées, touchait au mur de la maison ; 12
et l'autre aile, longue de cinq coudées, joignait l'aile du premier chérubin. Les ailes de ces chérubins, 13
déployées, avaient vingt coudées. Ils étaient debout sur leurs pieds, la face tournée vers la maison. Il 14
fit le voile bleu, pourpre et cramoisi, et de byssus, et il y représenta des chérubins. Il fit devant la 15
maison deux colonnes de trente -cinq coudées de hauteur, avec un chapiteau de cinq coudées sur leur
sommet. Il fit des chaînettes comme celles qui étaient dans le sanctuaire, et les plaça sur le sommet 16
des colonnes, et il fit cent grenades qu'il mit dans les chaînettes. Il dressa les colonnes sur le devant 17
du temple, l'une à droite et l'autre à gauche ; il nomma celle de droite Jakin, et celle de gauche Boaz.

Il fit un autel d'airain, long de vingt coudées, large de vingt coudées, et haut de dix coudées. Il fit **4**, 2
la mer de fonte. Elle avait dix coudées d'un bord à l'autre, une forme entièrement ronde, cinq coudées
de hauteur, et une circonférence que mesurait un cordon de trente coudées. Des figures de boeufs 3
l'entouraient au-dessous de son bord, dix par coudée, faisant tout le tour de la mer ; les boeufs, disposés
sur deux rangs, étaient fondus avec elle en une seule pièce. Elle était posée sur douze boeufs, dont 4
trois tournés vers le nord, trois tournés vers l'occident, trois tournés vers le midi, et trois tournés vers
l'orient ; la mer était sur eux, et toute la partie postérieure de leur corps était en dedans. Son épaisseur 5
était d'un palme ; et son bord, semblable au bord d'une coupe, était façonné en fleur de lis. Elle pouvait
contenir trois mille baths. Il fit dix bassins, et il en plaça cinq à droite et cinq à gauche, pour qu'ils 6
servissent aux purifications : on y lavait les diverses parties des holocaustes. La mer était destinée aux
ablutions des sacrificateurs. Il fit dix chandeliers d'or, selon l'ordonnance qui les concernait, et il les 7
plaça dans le temple, cinq à droite et cinq à gauche. Il fit dix tables, et il les plaça dans le temple, cinq 8
à droite et cinq à gauche. Il fit cent coupes d'or. Il fit le parvis des sacrificateurs, et le grand parvis 9
avec ses portes, dont il couvrit d'airain les battants. Il plaça la mer du côté droit, au sud -est. Huram 10, 11
fit les cendriers, les pelles et les coupes. Ainsi Huram acheva l'ouvrage que le roi Salomon lui fit faire
pour la maison de Dieu : deux colonnes, avec les deux chapiteaux et leurs bourrelets sur le sommet des 12
colonnes ; les deux treillis, pour couvrir les deux bourrelets des chapiteaux sur le sommet des colonnes ;
les quatre cents grenades pour les deux treillis, deux rangées de grenades par treillis, pour couvrir 13
les deux bourrelets des chapiteaux sur le sommet des colonnes ; les dix bases, et les dix bassins sur 14
les bases ; la mer, et les douze boeufs sous elle ; les cendriers, les pelles et les fourchettes. Tous ces 15, 16
ustensiles que le roi Salomon fit faire à Huram -Abi pour la maison de l'Éternel étaient d'airain poli. Le 17
roi les fit fondre dans la plaine du Jourdain, dans un sol argileux, entre Succoth et Tseréda. Salomon fit 18
tous ces ustensiles en si grande quantité que l'on ne vérifia pas le poids de l'airain. Salomon fit encore 19
tous les autres ustensiles pour la maison de Dieu : l'autel d'or ; les tables sur lesquelles on mettait les
pains de proposition ; les chandeliers et leurs lampes d'or pur, qu'on devait allumer selon l'ordonnance 20
devant le sanctuaire, les fleurs, les lampes et les mouchettes d'or, d'or très pur ; les couteaux, les 21, 22
coupes, les tasses et les brasiers d'or pur ; et les battants d'or pour la porte de l'intérieur de la maison à
l'entrée du lieu très saint, et pour la porte de la maison à l'entrée du temple.

Ainsi fut achevé tout l'ouvrage que Salomon fit pour la maison de l'Éternel. Puis il apporta l'argent, **5**
l'or et tous les ustensiles que David, son père, avait consacrés, et il les mit dans les trésors de la maison
de Dieu. Alors Salomon assembla à Jérusalem les anciens d'Israël et tous les chefs des tribus, les 2

chefs de famille des enfants d'Israël, pour transporter de la cité de David, qui est Sion, l'arche de
3 l'alliance de l'Éternel. Tous les hommes d'Israël se réunirent auprès du roi pour la fête, qui se célébra
4, 5 le septième mois. Lorsque tous les anciens d'Israël furent arrivés, les Lévites portèrent l'arche. Ils
transportèrent l'arche, la tente d'assignation, et tous les ustensiles sacrés qui étaient dans la tente :
6 ce furent les sacrificateurs et les Lévites qui les transportèrent. Le roi Salomon et toute l'assemblée
d'Israël convoquée auprès de lui se tinrent devant l'arche. Ils sacrifièrent des brebis et des boeufs, qui
7 ne purent être ni comptés, ni nombrés, à cause de leur multitude. Les sacrificateurs portèrent l'arche
de l'alliance de l'Éternel à sa place, dans le sanctuaire de la maison, dans le lieu très saint, sous les ailes
8 des chérubins. Les chérubins avaient les ailes étendues sur la place de l'arche, et ils couvraient l'arche
9 et ses barres par-dessus. On avait donné aux barres une longueur telle que leurs extrémités se voyaient
à distance de l'arche devant le sanctuaire, mais ne se voyaient point du dehors. L'arche a été là jusqu'à
10 ce jour. Il n'y avait dans l'arche que les deux tables que Moïse y plaça en Horeb, lorsque l'Éternel fit
11 alliance avec les enfants d'Israël, à leur sortie d'Égypte. Au moment où les sacrificateurs sortirent du
12 lieu saint, -car tous les sacrificateurs présents s'étaient sanctifiés sans observer l'ordre des classes, et
tous les Lévites qui étaient chantres, Asaph, Héman, Jeduthun, leurs fils et leurs frères, revêtus de
byssus, se tenaient à l'orient de l'autel avec des cymbales, des luths et des harpes, et avaient auprès
13 d'eux cent vingt sacrificateurs sonnant des trompettes, et lorsque ceux qui sonnaient des trompettes et
ceux qui chantaient, s'unissant d'un même accord pour célébrer et pour louer l'Éternel, firent retentir
les trompettes, les cymbales et les autres instruments, et célébrèrent l'Éternel par ces paroles : Car il
est bon, car sa miséricorde dure à toujours ! en ce moment, la maison, la maison de l'Éternel fut remplie
14 d'une nuée. Les sacrificateurs ne purent pas y rester pour faire le service, à cause de la nuée ; car la
gloire de l'Éternel remplissait la maison de Dieu.

6, 2 Alors Salomon dit : L'Éternel veut habiter dans l'obscurité ! Et moi, j'ai bâti une maison qui sera ta
3 demeure, un lieu où tu résideras éternellement ! Le roi tourna son visage, et bénit toute l'assemblée
4 d'Israël ; et toute l'assemblée d'Israël était debout. Et il dit : Béni soit l'Éternel, le Dieu d'Israël, qui a
parlé de sa bouche à David, mon père, et qui accomplit par sa puissance ce qu'il avait déclaré en disant :
5 Depuis le jour où j'ai fait sortir mon peuple du pays d'Égypte, je n'ai point choisi de ville parmi toutes
les tribus d'Israël pour qu'il y fût bâti une maison où résidât mon nom, et je n'ai point choisi d'homme
6 pour qu'il fût chef de mon peuple d'Israël ; mais j'ai choisi Jérusalem pour que mon nom y résidât, et
7 j'ai choisi David pour qu'il régnât sur mon peuple d'Israël ! David, mon père, avait l'intention de bâtir
8 une maison au nom de l'Éternel, le Dieu d'Israël. Et l'Éternel dit à David, mon père : Puisque tu as
9 eu l'intention de bâtir une maison à mon nom, tu as bien fait d'avoir eu cette intention. Seulement, ce
ne sera pas toi qui bâtiras la maison ; mais ce sera ton fils, sorti de tes entrailles, qui bâtira la maison
10 à mon nom. L'Éternel a accompli la parole qu'il avait prononcée. Je me suis élevé à la place de David,
mon père, et je me suis assis sur le trône d'Israël, comme l'avait annoncé l'Éternel, et j'ai bâti la maison
11 au nom de l'Éternel, le Dieu d'Israël. J'y ai placé l'arche où est l'alliance de l'Éternel, l'alliance qu'il a
12 faite avec les enfants d'Israël. Salomon se plaça devant l'autel de l'Éternel, en face de toute l'assemblée
13 d'Israël, et il étendit ses mains. Car Salomon avait fait une tribune d'airain, et l'avait mise au milieu
du parvis ; elle était longue de cinq coudées, large de cinq coudées, et haute de trois coudées ; il s'y
14 plaça, se mit à genoux en face de toute l'assemblée d'Israël, et étendit ses mains vers le ciel. Et il
dit : O Éternel, Dieu d'Israël ! Il n'y a point de Dieu semblable à toi, dans les cieux et sur la terre :
tu gardes l'alliance et la miséricorde envers tes serviteurs qui marchent en ta présence de tout leur
15 coeur ! Ainsi tu as tenu parole à ton serviteur David, mon père ; et ce que tu as déclaré de ta bouche,
16 tu l'accomplis en ce jour par ta puissance. Maintenant, Éternel, Dieu d'Israël, observe la promesse
que tu as faite à David, mon père, en disant : Tu ne manqueras jamais devant moi d'un successeur
assis sur le trône d'Israël, pourvu que tes fils prennent garde à leur voie et qu'ils marchent dans ma loi
17 comme tu as marché en ma présence. Qu'elle s'accomplisse donc, Éternel, Dieu d'Israël, la promesse
18 que tu as faite à ton serviteur David ! Mais quoi ! Dieu habiterait -il véritablement avec l'homme sur
la terre ? Voici, les cieux et les cieux des cieux ne peuvent te contenir : combien moins cette maison que
19 j'ai bâtie ! Toutefois, Éternel mon Dieu, sois attentif à la prière de ton serviteur et à sa supplication ;
20 écoute le cri et la prière que t'adresse ton serviteur. Que tes yeux soient jour et nuit ouverts sur cette
maison, sur le lieu dont tu as dit que là serait ton nom ! Écoute la prière que ton serviteur fait en ce lieu.
21 Daigne exaucer les supplications de ton serviteur et de ton peuple d'Israël, lorsqu'ils prieront en ce lieu !
22 Exauce du lieu de ta demeure, des cieux, exauce et pardonne ! Si quelqu'un pèche contre son prochain
et qu'on lui impose un serment pour le faire jurer, et s'il vient jurer devant ton autel, dans cette maison,
23 écoute -le des cieux, agis, et juge tes serviteurs ; condamne le coupable, et fais retomber sa conduite

sur sa tête, rends justice à l'innocent, et traite -le selon son innocence ! Quand ton peuple d'Israël sera 24
battu par l'ennemi, pour avoir péché contre toi ; s'ils reviennent à toi et rendent gloire à ton nom, s'ils
t'adressent des prières et des supplications dans cette maison, exauce -les des cieux, pardonne le péché 25
de ton peuple d'Israël, et ramène -les dans le pays que tu as donné à eux et à leurs pères ! Quand le 26
ciel sera fermé et qu'il n'y aura point de pluie, à cause de leurs péchés contre toi ; s'ils prient dans ce
lieu et rendent gloire à ton nom, et s'ils se détournent de leurs péchés, parce que tu les auras châtiés ;
exauce -les des cieux, pardonne le péché de tes serviteurs et de ton peuple d'Israël, à qui tu enseigneras 27
la bonne voie dans laquelle ils doivent marcher, et fais venir la pluie sur la terre que tu as donnée
pour héritage à ton peuple ! Quand la famine, la peste, la rouille et la nielle, les sauterelles d'une 28
espèce ou d'une autre, seront dans le pays, quand l'ennemi assiégera ton peuple dans son pays, dans
ses portes, quand il y aura des fléaux ou des maladies quelconques ; si un homme, si tout ton peuple 29
d'Israël fait entendre des prières et des supplications, et que chacun reconnaisse sa plaie et sa douleur
et étende les mains vers cette maison, exauce -le des cieux, du lieu de ta demeure, et pardonne ; rends 30
à chacun selon ses voies, toi qui connais le coeur de chacun, car seul tu connais le coeur des enfants
des hommes, et ils te craindront pour marcher dans tes voies tout le temps qu'ils vivront dans le pays 31
que tu as donné à nos pères ! Quand l'étranger, qui n'est pas de ton peuple d'Israël, viendra d'un pays 32
lointain, à cause de ton grand nom, de ta main forte et de ton bras étendu, quand il viendra prier
dans cette maison, exauce -le des cieux, du lieu de ta demeure, et accorde à cet étranger tout ce qu'il 33
te demandera, afin que tous les peuples de la terre connaissent ton nom pour te craindre, comme ton
peuple d'Israël, et sachent que ton nom est invoqué sur cette maison que j'ai bâtie ! Quand ton peuple 34
sortira pour combattre ses ennemis, en suivant la voie que tu lui auras prescrite ; s'ils t'adressent des
prières, les regards tournés vers cette ville que tu as choisie et vers la maison que j'ai bâtie en ton nom,
exauce des cieux leurs prières et leurs supplications, et fais -leur droit ! Quand ils pécheront contre 35, 36
toi, car il n'y a point d'homme qui ne pèche, quand tu seras irrité contre eux et que tu les livreras à
l'ennemi, qui les emmènera captifs dans un pays lointain ou rapproché ; s'ils rentrent en eux-mêmes 37
dans le pays où ils seront captifs, s'ils reviennent à toi et t'adressent des supplications dans le pays de
leur captivité, et qu'ils disent : Nous avons péché, nous avons commis des iniquités, nous avons fait le
mal ! s'ils reviennent à toi de tout leur coeur et de toute leur âme, dans le pays de leur captivité où 38
ils ont été emmenés captifs, s'ils t'adressent des prières, les regards tournés vers leur pays que tu as
donné à leurs pères, vers la ville que tu as choisie et vers la maison que j'ai bâtie à ton nom, exauce 39
des cieux, du lieu de ta demeure, leurs prières et leurs supplications, et fais -leur droit ; pardonne à ton
peuple ses péchés contre toi ! Maintenant, ô mon Dieu, que tes yeux soient ouverts, et que tes oreilles 40
soient attentives à la prière faite en ce lieu ! Maintenant, Éternel Dieu, lève -toi, viens à ton lieu de 41
repos, toi et l'arche de ta majesté ! Que tes sacrificateurs, Éternel Dieu, soient revêtus de salut, et que
tes bien-aimés jouissent du bonheur ! Éternel Dieu, ne repousse pas ton oint, souviens -toi des grâces 42
accordées à David, ton serviteur !

7 Lorsque Salomon eut achevé de prier, le feu descendit du ciel et consuma l'holocauste et les sacrifices,
et la gloire de l'Éternel remplit la maison. Les sacrificateurs ne pouvaient entrer dans la maison de 2
l'Éternel, car la gloire de l'Éternel remplissait la maison de l'Éternel. Tous les enfants d'Israël virent 3
descendre le feu et la gloire de l'Éternel sur la maison ; ils s'inclinèrent le visage contre terre sur le pavé,
se prosternèrent et louèrent l'Éternel, en disant : Car il est bon, car sa miséricorde dure à toujours ! Le 4
roi et tout le peuple offrirent des sacrifices devant l'Éternel. Le roi Salomon immola vingt -deux mille 5
boeufs et cent vingt mille brebis. Ainsi le roi et tout le peuple firent la dédicace de la maison de Dieu.
Les sacrificateurs se tenaient à leur poste, et les Lévites aussi avec les instruments faits en l'honneur de 6
l'Éternel par le roi David pour le chant des louanges de l'Éternel, lorsque David les chargea de célébrer
l'Éternel en disant : Car sa miséricorde dure à toujours ! Les sacrificateurs sonnaient des trompettes
vis-à-vis d'eux. Et tout Israël était là. Salomon consacra le milieu du parvis, qui est devant la maison 7
de l'Éternel ; car il offrit là les holocaustes et les graisses des sacrifices d'actions de grâces, parce que
l'autel d'airain qu'avait fait Salomon ne pouvait contenir les holocaustes, les offrandes et les graisses.
Salomon célébra la fête en ce temps -là pendant sept jours, et tout Israël avec lui ; une grande multitude 8
était venue depuis les environs de Hamath jusqu'au torrent d'Égypte. Le huitième jour, ils eurent une 9
assemblée solennelle ; car ils firent la dédicace de l'autel pendant sept jours, et la fête pendant sept jours.
Le vingt -troisième jour du septième mois, Salomon renvoya dans ses tentes le peuple joyeux et content 10
pour le bien que l'Éternel avait fait à David, à Salomon, et à Israël, son peuple. Lorsque Salomon eut 11
achevé la maison de l'Éternel et la maison du roi, et qu'il eut réussi dans tout ce qu'il s'était proposé
de faire dans la maison de l'Éternel et dans la maison du roi, l'Éternel apparut à Salomon pendant 12
la nuit, et lui dit : J'exauce ta prière, et je choisis ce lieu comme la maison où l'on devra m'offrir des

13 sacrifices. Quand je fermerai le ciel et qu'il n'y aura point de pluie, quand j'ordonnerai aux sauterelles
14 de consumer le pays, quand j'enverrai la peste parmi mon peuple ; si mon peuple sur qui est invoqué
mon nom s'humilie, prie, et cherche ma face, et s'il se détourne de ses mauvaises voies, -je l'exaucerai
15 des cieux, je lui pardonnerai son péché, et je guérirai son pays. Mes yeux seront ouverts désormais,
16 et mes oreilles seront attentives à la prière faite en ce lieu. Maintenant, je choisis et je sanctifie cette
17 maison pour que mon nom y réside à jamais, et j'aurai toujours là mes yeux et mon coeur. Et toi, si tu
marches en ma présence comme a marché David, ton père, faisant tout ce que je t'ai commandé, et si
18 tu observes mes lois et mes ordonnances, j'affermirai le trône de ton royaume, comme je l'ai promis à
19 David, ton père, en disant : Tu ne manqueras jamais d'un successeur qui règne en Israël. Mais si vous
vous détournez, si vous abandonnez mes lois et mes commandements que je vous ai prescrits, et si vous
20 allez servir d'autres dieux et vous prosterner devant eux, je vous arracherai de mon pays que je vous
ai donné, je rejetterai loin de moi cette maison que j'ai consacrée à mon nom, et j'en ferai un sujet de
21 sarcasme et de raillerie parmi tous les peuples. Et si haut placée qu'ait été cette maison, quiconque
passera près d'elle sera dans l'étonnement, et dira : Pourquoi l'Éternel a-t-il ainsi traité ce pays et cette
22 maison ? Et l'on répondra : Parce qu'ils ont abandonné l'Éternel, le Dieu de leurs pères, qui les a fait
sortir du pays d'Égypte, parce qu'ils se sont attachés à d'autres dieux, se sont prosternés devant eux et
les ont servis ; voilà pourquoi il a fait venir sur eux tous ces maux.

8, 2 Au bout de vingt ans, pendant lesquels Salomon bâtit la maison de l'Éternel et sa propre maison, il
3 reconstruisit les villes que lui donna Huram et y établit des enfants d'Israël. Salomon marcha contre
4 Hamath, vers Tsoba, et s'en empara. Il bâtit Thadmor au désert, et toutes les villes servant de ma-
5 gasins en Hamath. Il bâtit Beth-Horon la haute et Beth-Horon la basse, villes fortes, ayant des murs,
6 des portes et des barres ; Baalath, et toutes les villes servant de magasins et lui appartenant, toutes
les villes pour les chars, les villes pour la cavalerie, et tout ce qu'il plut à Salomon de bâtir à Jérusalem,
7 au Liban, et dans tout le pays dont il était le souverain. Tout le peuple qui était resté des Héthiens,
8 des Amoréens, des Phéréziens, des Héviens et des Jébusiens, ne faisant point partie d'Israël, leurs
descendants qui étaient restés après eux dans le pays et que les enfants d'Israël n'avaient pas détruits,
9 Salomon les leva comme gens de corvée, ce qu'ils ont été jusqu'à ce jour. Salomon n'employa comme
esclave pour ses travaux aucun des enfants d'Israël ; car ils étaient des hommes de guerre, ses chefs, ses
10 officiers, les commandants de ses chars et de sa cavalerie. Les chefs placés par le roi Salomon à la tête
11 du peuple, et chargés de le surveiller, étaient au nombre de deux cent cinquante. Salomon fit monter la
fille de Pharaon de la cité de David dans la maison qu'il lui avait bâtie ; car il dit : Ma femme n'habitera
pas dans la maison de David, roi d'Israël, parce que les lieux où est entrée l'arche de l'Éternel sont
12 saints. Alors Salomon offrit des holocaustes à l'Éternel sur l'autel de l'Éternel, qu'il avait construit
13 devant le portique. Il offrait ce qui était prescrit par Moïse pour chaque jour, pour les sabbats, pour les
nouvelles lunes, et pour les fêtes, trois fois l'année, à la fête des pains sans levain, à la fête des semaines,
14 et à la fête des tabernacles. Il établit dans leurs fonctions, telles que les avait réglées David, son père,
les classes des sacrificateurs selon leur office, les Lévites selon leur charge, consistant à célébrer l'Éter-
nel et à faire jour par jour le service en présence des sacrificateurs, et les portiers distribués à chaque
15 porte d'après leurs classes ; car ainsi l'avait ordonné David, homme de Dieu. On ne s'écarta point de
l'ordre du roi pour les sacrificateurs et les Lévites, ni pour aucune chose, ni pour ce qui concernait les
16 trésors. Ainsi fut dirigée toute l'oeuvre de Salomon, jusqu'au jour où la maison de l'Éternel fut fondée
17 et jusqu'à celui où elle fut terminée. La maison de l'Éternel fut donc achevée. Salomon partit alors
18 pour Etsjon-Guéber et pour Éloth, sur les bords de la mer, dans le pays d'Édom. Et Huram lui envoya
par ses serviteurs des navires et des serviteurs connaissant la mer. Ils allèrent avec les serviteurs de
Salomon à Ophir, et ils y prirent quatre cent cinquante talents d'or, qu'ils apportèrent au roi Salomon.

9 La reine de Séba apprit la renommée de Salomon, et elle vint à Jérusalem pour l 'éprouver par
des énigmes. Elle avait une suite fort nombreuse, et des chameaux portant des aromates, de l'or en
grande quantité et des pierres précieuses. Elle se rendit auprès de Salomon, et elle lui dit tout ce qu'elle
2 avait dans le coeur. Salomon répondit à toutes ses questions, et il n'y eut rien que Salomon ne sût lui
3, 4 expliquer. La reine de Séba vit la sagesse de Salomon, et la maison qu'il avait bâtie, et les mets de
sa table, et la demeure de ses serviteurs, et les fonctions et les vêtements de ceux qui le servaient, et
ses échansons et leurs vêtements, et les degrés par lesquels on montait à la maison de l'Éternel. Hors
5 d'elle-même, elle dit au roi : C'était donc vrai ce que j'ai appris dans mon pays au sujet de ta position
6 et de ta sagesse ! Je ne croyais pas ce qu'on en disait, avant d'être venue et d'avoir vu de mes yeux. Et
voici, on ne m'a pas raconté la moitié de la grandeur de ta sagesse. Tu surpasses ce que la renommée
7 m'a fait connaître. Heureux tes gens, heureux tes serviteurs, qui sont continuellement devant toi et
8 qui entendent ta sagesse ! Béni soit l'Éternel, ton Dieu, qui t'a accordé la faveur de te placer sur son

trône comme roi pour l'Éternel, ton Dieu ! C'est parce que ton Dieu aime Israël et veut le faire subsister
à toujours, qu'il t'a établi roi sur lui pour que tu fasses droit et justice. Elle donna au roi cent vingt 9
talents d'or, une très grande quantité d'aromates et des pierres précieuses. Il n'y eut plus d'aromates
tels que ceux donnés au roi Salomon par la reine de Séba. Les serviteurs de Huram et les serviteurs de 10
Salomon, qui apportèrent de l'or d'Ophir, amenèrent aussi du bois de sandal et des pierres précieuses.
Le roi fit avec le bois de sandal des escaliers pour la maison de l'Éternel et pour la maison du roi, 11
et des harpes et des luths pour les chantres. On n'en avait pas vu de semblable auparavant dans le
pays de Juda. Le roi Salomon donna à la reine de Séba tout ce qu'elle désira, ce qu'elle demanda, plus 12
qu'elle n'avait apporté au roi. Puis elle s'en retourna et alla dans son pays, elle et ses serviteurs. Le 13
poids de l'or qui arrivait chaque année à Salomon était de six cent soixante -six talents d'or, outre 14
ce qu'il retirait des négociants et des marchands qui en apportaient, de tous les rois d'Arabie et des
gouverneurs du pays, qui apportaient de l'or et de l'argent à Salomon. Le roi Salomon fit deux cents 15
grands boucliers d'or battu, pour chacun desquels il employa six cents sicles d'or battu, et trois cents 16
autres boucliers d'or battu, pour chacun desquels il employa trois cents sicles d'or ; et le roi les mit dans
la maison de la forêt du Liban. Le roi fit un grand trône d'ivoire, et le couvrit d'or pur. Ce trône avait 17, 18
six degrés, et un marchepied d'or attenant au trône ; il y avait des bras de chaque côté du siège ; deux
lions étaient près des bras, et douze lions sur les six degrés de part et d'autre. Il ne s'est rien fait de 19
pareil pour aucun royaume. Toutes les coupes du roi Salomon étaient d'or, et toute la vaisselle de la 20
maison de la forêt du Liban était d'or pur. Rien n'était d'argent : on n'en faisait aucun cas du temps de
Salomon. Car le roi avait des navires de Tarsis naviguant avec les serviteurs de Huram ; et tous les 21
trois ans arrivaient les navires de Tarsis, apportant de l'or et de l'argent, de l'ivoire, des singes et des
paons. Le roi Salomon fut plus grand que tous les rois de la terre par les richesses et par la sagesse. 22
Tous les rois de la terre cherchaient à voir Salomon, pour entendre la sagesse que Dieu avait mise dans 23
son coeur. Et chacun d'eux apportait son présent, des objets d'argent et des objets d'or, des vêtements, 24
des armes, des aromates, des chevaux et des mulets ; et il en était ainsi chaque année. Salomon avait 25
quatre mille crèches pour les chevaux destinés à ses chars, et douze mille cavaliers qu'il plaça dans les
villes où il tenait ses chars et à Jérusalem près du roi. Il dominait sur tous les rois, depuis le fleuve 26
jusqu'au pays des Philistins et jusqu'à la frontière d'Égypte. Le roi rendit l'argent aussi commun à 27
Jérusalem que les pierres, et les cèdres aussi nombreux que les sycomores qui croissent dans la plaine.
C'était de l'Égypte et de tous les pays que l'on tirait des chevaux pour Salomon. Le reste des actions 28, 29
de Salomon, les premières et les dernières, cela n'est-il pas écrit dans le livre de Nathan, le prophète,
dans la prophétie d'Achija de Silo, et dans les révélations de Jéedo, le prophète sur Jéroboam, fils de
Nebath ? Salomon régna quarante ans à Jérusalem sur tout Israël. Puis Salomon se coucha avec ses 30, 31
pères, et on l'enterra dans la ville de David, son père. Et Roboam, son fils, régna à sa place.

Roboam se rendit à Sichem, car tout Israël était venu à Sichem pour le faire roi. Lorsque Jéroboam, **10**, 2
fils de Nebath, eut des nouvelles, il était en Égypte, où il s'était enfui loin du roi Salomon, et il revint
d'Égypte. On l'envoya appeler. Alors Jéroboam et tout Israël vinrent vers Roboam et lui parlèrent 3
ainsi : Ton père a rendu notre joug dur ; maintenant allège cette rude servitude et le joug pesant que 4
nous a imposé ton père. Et nous te servirons. Il leur dit : Revenez vers moi dans trois jours. Et le peuple 5
s'en alla. Le roi Roboam consulta les vieillards qui avaient été auprès de Salomon, son père, pendant 6
sa vie, et il dit : Que conseillez -vous de répondre à ce peuple ? Et voici ce qu'ils lui dirent : Si tu es bon 7
envers ce peuple, si tu les reçois favorablement, et si tu leur parles avec bienveillance, ils seront pour
toujours tes serviteurs. Mais Roboam laissa le conseil que lui donnaient les vieillards, et il consulta 8
les jeunes gens qui avaient grandi avec lui et qui l'entouraient. Il leur dit : Que conseillez -vous de 9
répondre à ce peuple qui me tient ce langage : Allège le joug que nous a imposé ton père ? Et voici ce 10
que lui dirent les jeunes gens qui avaient grandi avec lui : Tu parleras ainsi à ce peuple qui t'a tenu ce
langage : Ton père a rendu notre joug pesant, et toi, allège -le-nous ! tu leur parleras ainsi : Mon petit
doigt est plus gros que les reins de mon père. Maintenant, mon père vous a chargés d'un joug pesant, 11
et moi je vous le rendrai plus pesant ; mon père vous a châtiés avec des fouets, et moi je vous châtierai
avec des scorpions. Jéroboam et tout le peuple vinrent à Roboam le troisième jour, suivant ce qu'avait 12
dit le roi : Revenez vers moi dans trois jours. Le roi leur répondit durement. Le roi Roboam laissa le 13
conseil des vieillards, et leur parla ainsi d'après le conseil des jeunes gens : Mon père a rendu votre 14
joug pesant, et moi je le rendrai plus pesant ; mon père vous a châtiés avec des fouets, et moi je vous
châtierai avec des scorpions. Ainsi le roi n'écouta point le peuple ; car cela fut dirigé par Dieu, en vue 15
de l'accomplissement de la parole que l'Éternel avait dite par Achija de Silo à Jéroboam, fils de Nebath.
Lorsque tout Israël vit que le roi ne l'écoutait pas, le peuple répondit au roi : Quelle part avons-nous 16
avec David ? Nous n'avons point d'héritage avec le fils d'Isaï ! À tes tentes, Israël ! Maintenant, pourvois
à ta maison, David ! Et tout Israël s'en alla dans ses tentes. Les enfants d'Israël qui habitaient les 17

18 villes de Juda furent les seuls sur qui régna Roboam. Alors le roi Roboam envoya Hadoram, qui était
préposé aux impôts. Mais Hadoram fut lapidé par les enfants d'Israël, et il mourut. Et le roi Roboam se
19 hâta de monter sur un char, pour s'enfuir à Jérusalem. C'est ainsi qu'Israël s'est détaché de la maison
de David jusqu'à ce jour.

11 Roboam, arrivé à Jérusalem, rassembla la maison de Juda et de Benjamin, cent quatre-vingt mille
hommes d'élite propres à la guerre, pour qu'ils combattissent contre Israël afin de le ramener sous la
2 domination de Roboam. Mais la parole de l'Éternel fut ainsi adressée à Schemaeja, homme de Dieu :
3 Parle à Roboam, fils de Salomon, roi de Juda, et à tout Israël en Juda et en Benjamin. Et dis -leur :
4 Ainsi parle l'Éternel : Ne montez point, et ne faites pas la guerre à vos frères ! Que chacun de vous
retourne dans sa maison, car c'est de par moi que cette chose est arrivée. Ils obéirent aux paroles de
5 l'Éternel, et ils s'en retournèrent, renonçant à marcher contre Jéroboam. Roboam demeura à Jérusa-
6, 7 lem, et il bâtit des villes fortes en Juda. Il bâtit Bethléhem, Étham, Tekoa, Beth-Tsur, Soco, Adullam,
8, 9, 10 Gath, Maréscha, Ziph, Adoraïm, Lakis, Azéka, Tsorea, Ajalon et Hébron, qui étaient en Juda et en
11 Benjamin, et il en fit des villes fortes. Il les fortifia, et y établit des commandants, et des magasins de
12 vivres, d'huile et de vin. Il mit dans chacune de ces villes des boucliers et des lances, et il les rendit
13 très fortes. Juda et Benjamin étaient à lui. Les sacrificateurs et les Lévites qui se trouvaient dans
14 tout Israël quittèrent leurs demeures pour se rendre auprès de lui ; car les Lévites abandonnèrent
leurs banlieues et leurs propriétés et vinrent en Juda et à Jérusalem, parce que Jéroboam et ses fils
15 les empêchèrent de remplir leurs fonctions comme sacrificateurs de l'Éternel. Jéroboam établit des
16 sacrificateurs pour les hauts lieux, pour les boucs, et pour les veaux qu'il avait faits. Ceux de toutes
les tribus d'Israël qui avaient à coeur de chercher l'Éternel, le Dieu d'Israël, suivirent les Lévites à
17 Jérusalem pour sacrifier à l'Éternel, le Dieu de leurs pères. Ils donnèrent ainsi de la force au royaume
de Juda, et affermirent Roboam, fils de Salomon, pendant trois ans ; car ils marchèrent pendant trois
18 ans dans la voie de David et de Salomon. Roboam prit pour femme Mahalath, fille de Jerimoth, fils
19 de David et d'Abichaïl, fille d'Éliab, fils d'Isaï. Elle lui enfanta des fils : Jeusch, Schemaria et Zaham.
20, 21 Après elle, il prit Maaca, fille d'Absalom. Elle lui enfanta Abija, Attaï, Ziza et Schelomith. Roboam
aimait Maaca, fille d'Absalom, plus que toutes ses femmes et ses concubines ; car il eut dix-huit femmes
22 et soixante concubines, et il engendra vingt -huit fils et soixante filles. Roboam donna le premier rang
23 à Abija, fils de Maaca, et l'établit chef parmi ses frères, car il voulait le faire roi. Il agit avec habileté
en dispersant tous ses fils dans toutes les contrées de Juda et de Benjamin, dans toutes les villes fortes ;
il leur fournit des vivres en abondance, et demanda pour eux une multitude de femmes.

12 Lorsque Roboam se fut affermi dans son royaume et qu'il eut acquis de la force, il abandonna la loi
2 de l'Éternel, et tout Israël l'abandonna avec lui. La cinquième année du règne de Roboam, Schischak,
3 roi d'Égypte, monta contre Jérusalem, parce qu'ils avaient péché contre l'Éternel. Il avait mille deux
cents chars et soixante mille cavaliers ; et il vint d'Égypte avec lui un peuple innombrable, des Libyens,
4 des Sukkiens et des Éthiopiens. Il prit les villes fortes qui appartenaient à Juda, et arriva jusqu'à
5 Jérusalem. Alors Schemaeja, le prophète, se rendit auprès de Roboam et des chefs de Juda qui s'étaient
retirés dans Jérusalem à l'approche de Schischak, et il leur dit : Ainsi parle l'Éternel : Vous m'avez
6 abandonné ; je vous abandonne aussi, et je vous livre entre les mains de Schischak. Les chefs d'Israël
7 et le roi s'humilièrent et dirent : L'Éternel est juste ! Et quand l'Éternel vit qu'ils s'humiliaient, la
parole de l'Éternel fut ainsi adressée à Schemaeja : Ils se sont humiliés, je ne les détruirai pas, je ne
8 tarderai pas à les secourir, et ma colère ne se répandra pas sur Jérusalem par Schischak ; mais ils
lui seront assujettis, et ils sauront ce que c'est que me servir ou servir les royaumes des autres pays.
9 Schischak, roi d'Égypte, monta contre Jérusalem. Il prit les trésors de la maison de l'Éternel et les
10 trésors de la maison du roi, il prit tout. Il prit les boucliers d'or que Salomon avait faits. Le roi Roboam
fit à leur place des boucliers d'airain, et il les remit aux soins des chefs des coureurs, qui gardaient
11 l'entrée de la maison du roi. Toutes les fois que le roi allait à la maison de l'Éternel, les coureurs
12 venaient et les portaient ; puis ils les rapportaient dans la chambre des coureurs. Comme Roboam
s'était humilié, l'Éternel détourna de lui sa colère et ne le détruisit pas entièrement. Et il y avait encore
13 de bonnes choses en Juda. Le roi Roboam s'affermit dans Jérusalem et régna. Il avait quarante et
un ans lorsqu'il devint roi, et il régna dix-sept ans à Jérusalem, la ville que l'Éternel avait choisie sur
14 toutes les tribus d'Israël pour y mettre son nom. Sa mère s'appelait Naama, l'Ammonite. Il fit le mal,
15 parce qu'il n'appliqua pas son coeur à chercher l'Éternel. Les actions de Roboam, les premières et les
dernières, ne sont-elles pas écrites dans les livres de Schemaeja, le prophète et d'Iddo, le prophète,
16 parmi les registres généalogiques ? Il y eut toujours guerre entre Roboam et Jéroboam. Roboam se
coucha avec ses pères, et il fut enterré dans la ville de David. Et Abija, son fils, régna à sa place.

La dix-huitième année du règne de Jéroboam, Abija régna sur Juda. Il régna trois ans à Jérusalem. **13**, 2
Sa mère s'appelait Micaja, fille d'Uriel, de Guibea. Il y eut guerre entre Abija et Jéroboam. Abija enga- 3
gea les hostilités avec une armée de vaillants guerriers, quatre cent mille hommes d'élite ; et Jéroboam
se rangea en bataille contre lui avec huit cent mille hommes d'élite, vaillants guerriers. Du haut du 4
mont Tsemaraïm, qui fait partie de la montagne d'Éphraïm, Abija se leva et dit : Écoutez -moi, Jéro-
boam, et tout Israël ! Ne devez-vous pas savoir que l'Éternel, le Dieu d'Israël, a donné pour toujours 5
à David la royauté sur Israël, à lui et à ses fils, par une alliance inviolable ? Mais Jéroboam, fils de 6
Nebath, serviteur de Salomon, fils de David, s'est levé et s'est révolté contre son maître. Des gens de 7
rien, des hommes pervers, se sont rassemblés auprès de lui et l'ont emporté sur Roboam, fils de Sa-
lomon. Roboam était jeune et craintif, et il manqua de force devant eux. Et maintenant, vous pensez 8
triompher du royaume de l'Éternel, qui est entre les mains des fils de David ; et vous êtes une multitude
nombreuse, et vous avez avec vous les veaux d'or que Jéroboam vous a faits pour dieux. N'avez-vous 9
pas repoussé les sacrificateurs de l'Éternel, les fils d'Aaron et les Lévites, et ne vous êtes-vous pas fait
des sacrificateurs, comme les peuples des autres pays ? Quiconque venait avec un jeune taureau et sept
béliers, afin d'être consacré, devenait sacrificateur de ce qui n'est point Dieu. Mais pour nous, l'Éternel 10
est notre Dieu, et nous ne l'avons point abandonné, les sacrificateurs au service de l'Éternel sont fils
d'Aaron, et les Lévites remplissent leurs fonctions. Nous offrons chaque matin et chaque soir des ho- 11
locaustes à l'Éternel, nous brûlons le parfum odoriférant, nous mettons les pains de proposition sur la
table pure, et nous allumons chaque soir le chandelier d'or et ses lampes ; car nous observons les com-
mandements de l'Éternel, notre Dieu. Et vous, vous l'avez abandonné. Voici, Dieu et ses sacrificateurs 12
sont avec nous, à notre tête, et nous avons les trompettes retentissantes pour les faire résonner contre
vous. Enfants d'Israël ! ne faites pas la guerre à l'Éternel, le Dieu de vos pères, car vous n'auriez aucun
succès. Jéroboam les prit par derrière au moyen d'une embuscade, et ses troupes étaient en face de 13
Juda, qui avait l'embuscade par derrière. Ceux de Juda s'étant retournés eurent à combattre devant et 14
derrière. Ils crièrent à l'Éternel, et les sacrificateurs sonnèrent des trompettes. Les hommes de Juda 15
poussèrent un cri de guerre et, au cri de guerre des hommes de Juda, l'Éternel frappa Jéroboam et tout
Israël devant Abija et Juda. Les enfants d'Israël s'enfuirent devant Juda, et Dieu les livra entre ses 16
mains. Abija et son peuple leur firent éprouver une grande défaite, et cinq cent mille hommes d'élite 17
tombèrent morts parmi ceux d'Israël. Les enfants d'Israël furent humiliés en ce temps, et les enfants 18
de Juda remportèrent la victoire, parce qu'ils s'étaient appuyés sur l'Éternel, le Dieu de leurs pères.
Abija poursuivit Jéroboam et lui prit des villes, Béthel et les villes de son ressort, Jeschana et les villes 19
de son ressort, et Éphron et les villes de son ressort. Jéroboam n'eut plus de force du temps d'Abija ; 20
et l'Éternel le frappa, et il mourut. Mais Abija devint puissant ; il eut quatorze femmes, et engendra 21
vingt -deux fils et seize filles. Le reste des actions d'Abija, ce qu'il a fait et ce qu'il a dit, cela est écrit 22
dans les mémoires du prophète Iddo.

Abija se coucha avec ses pères, et on l'enterra dans la ville de David. Et Asa, son fils, régna à sa place. **14**
De son temps, le pays fut en repos pendant dix ans. Asa fit ce qui est bien et droit aux yeux de l'Éternel, 2
son Dieu. Il fit disparaître les autels de l'étranger et les hauts lieux, il brisa les statues et abattit les 3
idoles. Il ordonna à Juda de rechercher l'Éternel, le Dieu de ses pères, et de pratiquer la loi et les 4
commandements. Il fit disparaître de toutes les villes de Juda les hauts lieux et les statues consacrées 5
au soleil. Et le royaume fut en repos devant lui. Il bâtit des villes fortes en Juda ; car le pays fut 6
tranquille et il n'y eut pas de guerre contre lui pendant ces années -là, parce que l'Éternel lui donna du
repos. Il dit à Juda : Bâtissons ces villes, et entourons -les de murs, de tours, de portes et de barres ; le 7
pays est encore devant nous, car nous avons recherché l'Éternel, notre Dieu, nous l'avons recherché, et il
nous a donné du repos de tous côtés. Ils bâtirent donc, et réussirent. Asa avait une armée de trois cent 8
mille hommes de Juda, portant le bouclier et la lance, et de deux cent quatre-vingt mille de Benjamin,
portant le bouclier et tirant de l'arc, tous vaillants hommes. Zérach, l'Éthiopien, sortit contre eux avec 9
une armée d'un million d'hommes et trois cents chars, et il s'avança jusqu'à Maréscha. Asa marcha 10
au-devant de lui, et ils se rangèrent en bataille dans la vallée de Tsephata, près de Maréscha. Asa 11
invoqua l'Éternel, son Dieu, et dit : Éternel, toi seul peux venir en aide au faible comme au fort : viens à
notre aide, Éternel, notre Dieu ! car c'est sur toi que nous nous appuyons, et nous sommes venus en ton
nom contre cette multitude. Éternel, tu es notre Dieu : que ce ne soit pas l'homme qui l'emporte sur toi !
L'Éternel frappa les Éthiopiens devant Asa et devant Juda, et les Éthiopiens prirent la fuite. Asa et 12, 13
le peuple qui était avec lui les poursuivirent jusqu'à Guérar, et les Éthiopiens tombèrent sans pouvoir
sauver leur vie, car ils furent détruits par l'Éternel et par son armée. Asa et son peuple firent un très

14 grand butin ; ils frappèrent toutes les villes des environs de Guérar, car la terreur de l'Éternel s'était
15 emparée d'elles, et ils pillèrent toutes les villes, dont les dépouilles furent considérables. Ils frappèrent
aussi les tentes des troupeaux, et ils emmenèrent une grande quantité de brebis et de chameaux. Puis
ils retournèrent à Jérusalem.
15, 2 L'esprit de Dieu fut sur Azaria, fils d'Obed, et Azaria alla au-devant d'Asa et lui dit : Écoutez -moi,
Asa, et tout Juda et Benjamin ! L'Éternel est avec vous quand vous êtes avec lui ; si vous le cherchez,
3 vous le trouverez ; mais si vous l'abandonnez, il vous abandonnera. Pendant longtemps il n'y a eu
4 pour Israël ni vrai Dieu, ni sacrificateur qui enseignât, ni loi. Mais au sein de leur détresse ils sont
5 retournés à l'Éternel, le Dieu d'Israël, ils l'ont cherché, et ils l'ont trouvé. Dans ces temps -là, point de
sécurité pour ceux qui allaient et venaient, car il y avait de grands troubles parmi tous les habitants du
6 pays ; on se heurtait peuple contre peuple, ville contre ville, parce que Dieu les agitait par toutes sortes
7 d'angoisses. Vous donc, fortifiez -vous, et ne laissez pas vos mains s'affaiblir, car il y aura un salaire
8 pour vos oeuvres. Après avoir entendu ces paroles et la prophétie d'Obed le prophète, Asa se fortifia et
fit disparaître les abominations de tout le pays de Juda et de Benjamin et des villes qu'il avait prises
dans la montagne d'Éphraïm, et il restaura l'autel de l'Éternel qui était devant le portique de l'Éternel.
9 Il rassembla tout Juda et Benjamin, et ceux d'Éphraïm, de Manassé et de Siméon qui habitaient parmi
eux, car un grand nombre de gens d'Israël se joignirent à lui lorsqu'ils virent que l'Éternel, son Dieu,
10 était avec lui. Ils s'assemblèrent à Jérusalem le troisième mois de la quinzième année du règne d'Asa.
11 Ce jour -là, ils sacrifièrent à l'Éternel, sur le butin qu'ils avaient amené, sept cents boeufs et sept mille
12 brebis. Ils prirent l'engagement de chercher l'Éternel, le Dieu de leurs pères, de tout leur coeur et de
13 toute leur âme ; et quiconque ne chercherait pas l'Éternel, le Dieu d'Israël, devait être mis à mort, petit
14 ou grand, homme ou femme. Ils jurèrent fidélité à l'Éternel à voix haute, avec des cris de joie, et au son
15 des trompettes et des cors ; tout Juda se réjouit de ce serment, car ils avaient juré de tout leur coeur,
ils avaient cherché l'Éternel de plein gré, et ils l'avaient trouvé, et l'Éternel leur donna du repos de tous
16 côtés. Le roi Asa enleva même à Maaca, sa mère, la dignité de reine, parce qu'elle avait fait une idole
17 pour Astarté. Asa abattit son idole, qu'il réduisit en poussière, et la brûla au torrent de Cédron. Mais
les hauts lieux ne disparurent point d'Israël, quoique le coeur d'Asa fût en entier à l'Éternel pendant
18 toute sa vie. Il mit dans la maison de Dieu les choses consacrées par son père et par lui-même, de
19 l'argent, de l'or et des vases. Il n'y eut point de guerre jusqu'à la trente -cinquième année du règne
d'Asa.
16 La trente -sixième année du règne d'Asa, Baescha, roi d'Israël, monta contre Juda ; et il bâtit Rama,
2 pour empêcher ceux d'Asa, roi de Juda, de sortir et d'entrer. Asa sortit de l'argent et de l'or des trésors
de la maison de l'Éternel et de la maison du roi, et il envoya des messagers vers Ben-Hadad, roi de
3 Syrie, qui habitait à Damas. Il lui fit dire : Qu'il y ait une alliance entre moi et toi, comme il y en
eut une entre mon père et ton père. Voici, je t'envoie de l'argent et de l'or. Va, romps ton alliance avec
4 Baescha, roi d'Israël, afin qu'il s'éloigne de moi. Ben-Hadad écouta le roi Asa ; il envoya les chefs de
son armée contre les villes d'Israël, et ils frappèrent Ijjon, Dan, Abel-Maïm, et tous les magasins des
5, 6 villes de Nephthali. Lorsque Baescha l'apprit, il cessa de bâtir Rama et interrompit ses travaux. Le
roi Asa occupa tout Juda à emporter les pierres et le bois que Baescha employait à la construction
7 de Rama, et il s'en servit pour bâtir Guéba et Mitspa. Dans ce temps -là, Hanani, le voyant, alla
auprès d'Asa, roi de Juda, et lui dit : Parce que tu t'es appuyé sur le roi de Syrie et que tu ne t'es pas
8 appuyé sur l'Éternel, ton Dieu, l'armée du roi de Syrie s'est échappée de tes mains. Les Éthiopiens
et les Libyens ne formaient-ils pas une grande armée, avec des chars et une multitude de cavaliers ?
9 Et cependant l'Éternel les a livrés entre tes mains, parce que tu t'étais appuyé sur lui. Car l'Éternel
étend ses regards sur toute la terre, pour soutenir ceux dont le coeur est tout entier à lui. Tu as agi en
10 insensé dans cette affaire, car dès à présent tu auras des guerres. Asa fut irrité contre le voyant, et il
le fit mettre en prison, parce qu'il était en colère contre lui. Et dans le même temps Asa opprima aussi
11 quelques-uns du peuple. Les actions d'Asa, les premières et les dernières, sont écrites dans le livre
12 des rois de Juda et d'Israël. La trente -neuvième année de son règne, Asa eut les pieds malades au
point d'éprouver de grandes souffrances ; même pendant sa maladie, il ne chercha pas l'Éternel, mais il
13 consulta les médecins. Asa se coucha avec ses pères, et il mourut la quarante et unième année de son
14 règne ; on l'enterra dans le sépulcre qu'il s'était creusé dans la ville de David. On le coucha sur un lit
qu'on avait garni d'aromates et de parfums préparés selon l'art du parfumeur, et l'on en brûla en son
honneur une quantité très considérable.
17, 2 Josaphat, son fils, régna à sa place. Il se fortifia contre Israël : il mit des troupes dans toutes les
villes fortes de Juda, et des garnisons dans le pays de Juda et dans les villes d'Éphraïm dont Asa,
3 son père, s'était emparé. L'Éternel fut avec Josaphat, parce qu'il marcha dans les premières voies de

David, son père, et qu'il ne rechercha point les Baals ; car il eut recours au Dieu de son père, et il 4
suivit ses commandements, sans imiter ce que faisait Israël. L'Éternel affermit la royauté entre les 5
mains de Josaphat, à qui tout Juda apportait des présents, et qui eut en abondance des richesses et de
la gloire. Son coeur grandit dans les voies de l'Éternel, et il fit encore disparaître de Juda les hauts 6
lieux et les idoles. La troisième année de son règne, il chargea ses chefs Ben-Haïl, Abdias, Zacharie, 7
Nethaneel et Michée, d'aller enseigner dans les villes de Juda. Il envoya avec eux les Lévites Sche- 8
maeja, Nethania, Zebadia, Asaël, Schemiramoth, Jonathan, Adonija, Tobija et Tob-Adonija, Lévites, et
les sacrificateurs Élischama et Joram. Ils enseignèrent dans Juda, ayant avec eux le livre de la loi de 9
l'Éternel. Ils parcoururent toutes les villes de Juda, et ils enseignèrent parmi le peuple. La terreur de 10
l'Éternel s'empara de tous les royaumes des pays qui environnaient Juda, et ils ne firent point la guerre
à Josaphat. Des Philistins apportèrent à Josaphat des présents et un tribut en argent ; et les Arabes lui 11
amenèrent aussi du bétail, sept mille sept cents béliers et sept mille sept cents boucs. Josaphat s'éle- 12
vait au plus haut degré de grandeur. Il bâtit en Juda des châteaux et des villes pour servir de magasins.
Il fit exécuter beaucoup de travaux dans les villes de Juda, et il avait à Jérusalem de vaillants hommes 13
pour soldats. Voici leur dénombrement, selon les maisons de leurs pères. De Juda, chefs de milliers : 14
Adna, le chef, avec trois cent mille vaillants hommes ; et à ses côtés, Jochanan, le chef, avec deux cent 15
quatre-vingt mille hommes ; et à ses côtés, Amasia, fils de Zicri, qui s'était volontairement consacré à 16
l'Éternel, avec deux cent mille vaillants hommes. De Benjamin : Éliada, vaillant homme, avec deux 17
cent mille hommes armés de l'arc et du bouclier, et à ses côtés, Zozabad, avec cent quatre-vingt mille 18
hommes armés pour la guerre. Tels sont ceux qui étaient au service du roi, outre ceux que le roi avait 19
placés dans toutes les villes fortes de Juda.

Josaphat eut en abondance des richesses et de la gloire, et il s'allia par mariage avec Achab. Au **18**, 2
bout de quelques années, il descendit auprès d'Achab à Samarie ; et Achab tua pour lui et pour le
peuple qui était avec lui un grand nombre de brebis et de boeufs, et il le sollicita de monter à Ramoth en
Galaad. Achab, roi d'Israël, dit à Josaphat, roi de Juda : Veux-tu venir avec moi à Ramoth en Galaad ? 3
Josaphat lui répondit : Moi comme toi, et mon peuple comme ton peuple, nous irons l'attaquer avec
toi. Puis Josaphat dit au roi d'Israël : Consulte maintenant, je te prie, la parole de l'Éternel. Le roi 4, 5
d'Israël assembla les prophètes, au nombre de quatre cents, et leur dit : Irons -nous attaquer Ramoth
en Galaad, ou dois-je y renoncer ? Et ils répondirent : Monte, et Dieu la livrera entre les mains du roi.
Mais Josaphat dit : N'y a-t-il plus ici aucun prophète de l'Éternel, par qui nous puissions le consulter ? 6
Le roi d'Israël répondit à Josaphat : Il y a encore un homme par qui l'on pourrait consulter l'Éternel ; 7
mais je le hais, car il ne me prophétise rien de bon, il ne prophétise jamais que du mal : c'est Michée,
fils de Jimla. Et Josaphat dit : Que le roi ne parle pas ainsi ! Alors le roi d'Israël appela un eunuque, 8
et dit : Fais venir tout de suite Michée, fils de Jimla. Le roi d'Israël et Josaphat, roi de Juda, étaient 9
assis chacun sur son trône, revêtus de leurs habits royaux ; ils étaient assis dans la place à l'entrée de
la porte de Samarie. Et tous les prophètes prophétisaient devant eux. Sédécias, fils de Kenaana, s'était 10
fait des cornes de fer, et il dit : Ainsi parle l'Éternel : Avec ces cornes, tu frapperas les Syriens jusqu'à
les détruire. Et tous les prophètes prophétisèrent de même, en disant : Monte à Ramoth en Galaad ! 11
tu auras du succès, et l'Éternel la livrera entre les mains du roi. Le messager qui était allé appeler 12
Michée lui parla ainsi : Voici, les prophètes d'un commun accord prophétisent du bien au roi ; que ta
parole soit donc comme la parole de chacun d'eux ! annonce du bien ! Michée répondit : L'Éternel est 13
vivant ! j'annoncerai ce que dira mon Dieu. Lorsqu'il fut arrivé auprès du roi, le roi lui dit : Michée, 14
irons -nous attaquer Ramoth en Galaad, ou dois-je y renoncer ? Il répondit : Montez ! vous aurez du
succès, et ils seront livrés entre vos mains. Et le roi lui dit : Combien de fois me faudra-t-il te faire 15
jurer de ne me dire que la vérité au nom de l'Éternel ? Michée répondit : Je vois tout Israël dispersé 16
sur les montagnes, comme des brebis qui n'ont point de berger ; et l'Éternel dit : Ces gens n'ont point de
maître, que chacun retourne en paix dans sa maison ! Le roi d'Israël dit à Josaphat : Ne te l'ai-je pas 17
dit ? Il ne prophétise sur moi rien de bon, il ne prophétise que du mal. Et Michée dit : Écoutez donc la 18
parole de l'Éternel ! J'ai vu l'Éternel assis sur son trône, et toute l'armée des cieux se tenant à sa droite
et à sa gauche. Et l'Éternel dit : Qui séduira Achab, roi d'Israël, pour qu'il monte à Ramoth en Galaad 19
et qu'il y périsse ? Ils répondirent l'un d'une manière, l'autre d'une autre. Et un esprit vint se présenter 20
devant l'Éternel, et dit : Moi, je le séduirai. L'Éternel lui dit : Comment ? Je sortirai, répondit -il, et je 21
serai un esprit de mensonge dans la bouche de tous ses prophètes. L'Éternel dit : Tu le séduiras, et tu en
viendras à bout ; sors, et fais ainsi. Et maintenant, voici, l'Éternel a mis un esprit de mensonge dans 22
la bouche de tes prophètes qui sont là. Et l'Éternel a prononcé du mal contre toi. Alors Sédécias, fils de 23
Kenaana, s'étant approché, frappa Michée sur la joue, et dit : Par quel chemin l'esprit de l'Éternel est-il

24 sorti de moi pour te parler ? Michée répondit : Tu le verras au jour où tu iras de chambre en chambre
25 pour te cacher. Le roi d'Israël dit : Prenez Michée et emmenez -le vers Amon, chef de la ville, et vers
26 Joas, fils du roi. Vous direz : Ainsi parle le roi : Mettez cet homme en prison, et nourrissez -le du pain
27 et de l'eau d'affliction, jusqu'à ce que je revienne en paix. Et Michée dit : Si tu reviens en paix, l'Éternel
28 n'a point parlé par moi. Il dit encore : Vous tous, peuples, entendez ! Le roi d'Israël et Josaphat, roi de
29 Juda, montèrent à Ramoth en Galaad. Le roi d'Israël dit à Josaphat : Je veux me déguiser pour aller
au combat ; mais toi, revêts -toi de tes habits. Et le roi d'Israël se déguisa, et ils allèrent au combat.
30 Le roi de Syrie avait donné cet ordre aux chefs de ses chars : Vous n'attaquerez ni petit ni grand, mais
31 vous attaquerez seulement le roi d'Israël. Quand les chefs des chars aperçurent Josaphat, ils dirent :
C'est le roi d'Israël. Et ils l'entourèrent pour l'attaquer. Josaphat poussa un cri, et l'Éternel le secourut,
32 et Dieu les écarta de lui. Les chefs des chars, voyant que ce n'était pas le roi d'Israël, s'éloignèrent de
33 lui. Alors un homme tira de son arc au hasard, et frappa le roi d'Israël au défaut de la cuirasse. Le roi
34 dit à celui qui dirigeait son char : Tourne, et fais-moi sortir du champ de bataille, car je suis blessé. Le
combat devint acharné ce jour -là. Le roi d'Israël fut retenu dans son char, en face des Syriens, jusqu'au
soir, et il mourut vers le coucher du soleil.

19, 2 Josaphat, roi de Juda, revint en paix dans sa maison à Jérusalem. Jéhu, fils de Hanani, le pro-
phète, alla au-devant de lui. Et il dit au roi Josaphat : Doit-on secourir le méchant, et aimes -tu ceux
3 qui haïssent l'Éternel ? À cause de cela, l'Éternel est irrité contre toi. Mais il s'est trouvé de bonnes
choses en toi, car tu as fait disparaître du pays les idoles, et tu as appliqué ton coeur à chercher Dieu.
4 Josaphat resta à Jérusalem. Puis il fit encore une tournée parmi le peuple, depuis Beer-Schéba jusqu'à
5 la montagne d'Éphraïm, et il les ramena à l'Éternel, le Dieu de leurs pères. Il établit des juges dans
6 toutes les villes fortes du pays de Juda, dans chaque ville. Et il dit aux juges : Prenez garde à ce que
vous ferez, car ce n'est pas pour les hommes que vous prononcerez des jugements ; c'est pour l'Éternel,
7 qui sera près de vous quand vous les prononcerez. Maintenant, que la crainte de l'Éternel soit sur
vous ; veillez sur vos actes, car il n'y a chez l'Éternel, notre Dieu, ni iniquité, ni égards pour l'apparence
8 des personnes, ni acceptation de présents. Quand on fut de retour à Jérusalem, Josaphat y établit
aussi, pour les jugements de l'Éternel et pour les contestations, des Lévites, des sacrificateurs et des
9 chefs de maisons paternelles d'Israël. Et voici les ordres qu'il leur donna : Vous agirez de la manière
10 suivante dans la crainte de l'Éternel, avec fidélité et avec intégrité de coeur. Dans toute contestation
qui vous sera soumise par vos frères, établis dans leurs villes, relativement à un meurtre, à une loi, à
un commandement, à des préceptes et à des ordonnances, vous les éclairerez, afin qu'ils ne se rendent
pas coupables envers l'Éternel, et que sa colère n'éclate pas sur vous et sur vos frères. C'est ainsi que
11 vous agirez, et vous ne serez point coupables. Et voici, vous avez à votre tête Amaria, le souverain
sacrificateur, pour toutes les affaires de l'Éternel, et Zebadia, fils d'Ismaël, chef de la maison de Juda,
pour toutes les affaires du roi, et vous avez devant vous des Lévites comme magistrats. Fortifiez -vous
et agissez, et que l'Éternel soit avec celui qui fera le bien !

20 Après cela, les fils de Moab et les fils d'Ammon, et avec eux des Maonites, marchèrent contre Jo-
2 saphat pour lui faire la guerre. On vint en informer Josaphat, en disant : Une multitude nombreuse
s'avance contre toi depuis l'autre côté de la mer, depuis la Syrie, et ils sont à Hatsatson-Thamar, qui est
3 En-Guédi. Dans sa frayeur, Josaphat se disposa à chercher l'Éternel, et il publia un jeûne pour tout
4 Juda. Juda s'assembla pour invoquer l'Éternel, et l'on vint de toutes les villes de Juda pour chercher
5 l'Éternel. Josaphat se présenta au milieu de l'assemblée de Juda et de Jérusalem, dans la maison de
6 l'Éternel, devant le nouveau parvis. Et il dit : Éternel, Dieu de nos pères, n'es-tu pas Dieu dans les
cieux, et n'est-ce pas toi qui domines sur tous les royaumes des nations ? N'est-ce pas toi qui as en main
7 la force et la puissance, et à qui nul ne peut résister ? N'est-ce pas toi, ô notre Dieu, qui as chassé les
habitants de ce pays devant ton peuple d'Israël, et qui l'as donné pour toujours à la postérité d'Abraham
8, 9 qui t'aimait ? Ils l'ont habité, et ils t'y ont bâti un sanctuaire pour ton nom, en disant : S'il nous sur-
vient quelque calamité, l'épée, le jugement, la peste ou la famine, nous nous présenterons devant cette
maison et devant toi, car ton nom est dans cette maison, nous crierons à toi du sein de notre détresse,
10 et tu exauceras et tu sauveras ! Maintenant voici, les fils d'Ammon et de Moab et ceux de la montagne
de Séir, chez lesquels tu n'as pas permis à Israël d'entrer quand il venait du pays d'Égypte, -car il s'est
11 détourné d'eux et ne les a pas détruits, - les voici qui nous récompensent en venant nous chasser de
12 ton héritage, dont tu nous as mis en possession. O notre Dieu, n'exerceras-tu pas tes jugements sur
eux ? Car nous sommes sans force devant cette multitude nombreuse qui s'avance contre nous, et nous
13 ne savons que faire, mais nos yeux sont sur toi. Tout Juda se tenait debout devant l'Éternel, avec leurs
14 petits enfants, leurs femmes et leurs fils. Alors l'esprit de l'Éternel saisit au milieu de l'assemblée Ja-

chaziel, fils de Zacharie, fils de Benaja, fils de Jeïel, fils de Matthania, Lévite, d'entre les fils d'Asaph.
Et Jachaziel dit : Soyez attentifs, tout Juda et habitants de Jérusalem, et toi, roi Josaphat ! Ainsi vous 15
parle l'Éternel : Ne craignez point et ne vous effrayez point devant cette multitude nombreuse, car ce
ne sera pas vous qui combattrez, ce sera Dieu. Demain, descendez contre eux ; ils vont monter par 16
la colline de Tsits, et vous les trouverez à l'extrémité de la vallée, en face du désert de Jeruel. Vous 17
n'aurez point à combattre en cette affaire : présentez -vous, tenez -vous là, et vous verrez la délivrance
que l'Éternel vous accordera. Juda et Jérusalem, ne craignez point et ne vous effrayez point, demain,
sortez à leur rencontre, et l'Éternel sera avec vous ! Josaphat s'inclina le visage contre terre, et tout 18
Juda et les habitants de Jérusalem tombèrent devant l'Éternel pour se prosterner en sa présence. Les 19
Lévites d'entre les fils des Kehathites et d'entre les fils des Koréites se levèrent pour célébrer d'une voix
forte et haute l'Éternel, le Dieu d'Israël. Le lendemain, ils se mirent en marche de grand matin pour 20
le désert de Tekoa. À leur départ, Josaphat se présenta et dit : Écoutez -moi, Juda et habitants de Jéru-
salem ! Confiez -vous en l'Éternel, votre Dieu, et vous serez affermis ; confiez -vous en ses prophètes, et
vous réussirez. Puis, d'accord avec le peuple, il nomma des chantres qui, revêtus d'ornements sacrés, 21
et marchant devant l'armée, célébraient l'Éternel et disaient : Louez l'Éternel, car sa miséricorde dure
à toujours ! Au moment où l'on commençait les chants et les louanges, l'Éternel plaça une embuscade 22
contre les fils d'Ammon et de Moab et ceux de la montagne de Séir, qui étaient venus contre Juda. Et
ils furent battus. Les fils d'Ammon et de Moab se jetèrent sur les habitants de la montagne de Séir 23
pour les dévouer par interdit et les exterminer ; et quand ils en eurent fini avec les habitants de Séir,
ils s'aidèrent les uns les autres à se détruire. Lorsque Juda fut arrivé sur la hauteur d'où l'on aperçoit 24
le désert, ils regardèrent du côté de la multitude, et voici, c'étaient des cadavres étendus à terre, et per-
sonne n'avait échappé. Josaphat et son peuple allèrent prendre leurs dépouilles ; ils trouvèrent parmi 25
les cadavres d'abondantes richesses et des objets précieux, et ils en enlevèrent tant qu'ils ne purent
tout emporter. Ils mirent trois jours au pillage du butin, car il était considérable. Le quatrième jour, ils 26
s'assemblèrent dans la vallée de Beraca, où ils bénirent l'Éternel ; c'est pourquoi ils appelèrent ce lieu
vallée de Beraca, nom qui lui est resté jusqu'à ce jour. Tous les hommes de Juda et de Jérusalem, ayant 27
à leur tête Josaphat, partirent joyeux pour retourner à Jérusalem, car l'Éternel les avait remplis de joie
en les délivrant de leurs ennemis. Ils entrèrent à Jérusalem et dans la maison de l'Éternel, au son des 28
luths, des harpes et des trompettes. La terreur de l'Éternel s'empara de tous les royaumes des autres 29
pays, lorsqu'ils apprirent que l'Éternel avait combattu contre les ennemis d'Israël. Et le royaume de 30
Josaphat fut tranquille, et son Dieu lui donna du repos de tous côtés. Josaphat régna sur Juda. Il avait 31
trente -cinq ans lorsqu'il devint roi, et il régna vingt -cinq ans à Jérusalem. Sa mère s'appelait Azuba,
fille de Schilchi. Il marcha dans la voie de son père Asa, et ne s'en détourna point, faisant ce qui est 32
droit aux yeux de l'Éternel. Seulement, les hauts lieux ne disparurent point, et le peuple n'avait point 33
encore le coeur fermement attaché au Dieu de ses pères. Le reste des actions de Josaphat, les pre- 34
mières et les dernières, cela est écrit dans les mémoires de Jéhu, fils de Hanani, lesquels sont insérés
dans le livre des rois d'Israël. Après cela, Josaphat, roi de Juda, s'associa avec le roi d'Israël, Achazia, 35
dont la conduite était impie. Il s'associa avec lui pour construire des navires destinés à aller à Tarsis, 36
et ils firent les navires à Etsjon-Guéber. Alors Éliézer, fils de Dodava, de Maréscha, prophétisa contre 37
Josaphat, et dit : Parce que tu t'es associé avec Achazia, l'Éternel détruit ton oeuvre. Et les navires
furent brisés, et ne purent aller à Tarsis.

Josaphat se coucha avec ses pères, et il fut enterré avec ses pères dans la ville de David. Et Joram, **21**
son fils, régna à sa place. Joram avait des frères, fils de Josaphat : Azaria, Jehiel, Zacharie, Azaria, 2
Micaël et Schephathia, tous fils de Josaphat, roi d'Israël. Leur père leur avait donné des présents 3
considérables en argent, en or, et en objets précieux, avec des villes fortes en Juda ; mais il laissa le
royaume à Joram, parce qu'il était le premier-né. Lorsque Joram eut pris possession du royaume de 4
son père et qu'il se fut fortifié, il fit mourir par l'épée tous ses frères et quelques-uns aussi des chefs
d'Israël. Joram avait trente -deux ans lorsqu'il devint roi, et il régna huit ans à Jérusalem. Il marcha 5, 6
dans la voie des rois d'Israël, comme avait fait la maison d'Achab, car il avait pour femme une fille
d'Achab, et il fit ce qui est mal aux yeux de l'Éternel. Mais l'Éternel ne voulut point détruire la maison 7
de David, à cause de l'alliance qu'il avait traitée avec David et de la promesse qu'il avait faite de lui
donner toujours une lampe, à lui et à ses fils. De son temps, Édom se révolta contre l'autorité de Juda, et 8
se donna un roi. Joram partit avec ses chefs et tous ses chars ; s'étant levé de nuit, il battit les Édomites 9
qui l'entouraient et les chefs des chars. La rébellion d'Édom contre l'autorité de Juda a duré jusqu'à ce 10
jour. Libna se révolta dans le même temps contre son autorité, parce qu'il avait abandonné l'Éternel, le
Dieu de ses pères. Joram fit même des hauts lieux dans les montagnes de Juda ; il poussa les habitants 11

12 de Jérusalem à la prostitution, et il séduisit Juda. Il lui vint un écrit du prophète Élie, disant : Ainsi
parle l'Éternel, le Dieu de David, ton père : Parce que tu n'as pas marché dans les voies de Josaphat,
13 ton père, et dans les voies d'Asa, roi de Juda, mais que tu as marché dans la voie des rois d'Israël ;
parce que tu as entraîné à la prostitution Juda et les habitants de Jérusalem, comme l'a fait la maison
d'Achab à l'égard d'Israël ; et parce que tu as fait mourir tes frères, meilleurs que toi, la maison même
14 de ton père ; - voici, l'Éternel frappera ton peuple d'une grande plaie, tes fils, tes femmes, et tout ce qui
15 t'appartient ; et toi, il te frappera d'une maladie violente, d'une maladie d'entrailles, qui augmentera
16 de jour en jour jusqu'à ce que tes entrailles sortent par la force du mal. Et l'Éternel excita contre
17 Joram l'esprit des Philistins et des Arabes qui sont dans le voisinage des Éthiopiens. Ils montèrent
contre Juda, y firent une invasion, pillèrent toutes les richesses qui se trouvaient dans la maison du roi,
et emmenèrent ses fils et ses femmes, de sorte qu'il ne lui resta d'autre fils que Joachaz, le plus jeune
18, 19 de ses fils. Après tout cela, l'Éternel le frappa d'une maladie d'entrailles qui était sans remède ; elle
augmenta de jour en jour, et sur la fin de la seconde année les entrailles de Joram sortirent par la force
de son mal. Il mourut dans de violentes souffrances ; et son peuple ne brûla point de parfums en son
20 honneur, comme il l'avait fait pour ses pères. Il avait trente -deux ans lorsqu'il devint roi, et il régna
huit ans à Jérusalem. Il s'en alla sans être regretté, et on l'enterra dans la ville de David, mais non
dans les sépulcres des rois.

22 Les habitants de Jérusalem firent régner à sa place Achazia, son plus jeune fils ; car la troupe venue
au camp avec les Arabes avait tué tous les plus âgés. Ainsi régna Achazia, fils de Joram, roi de Juda.
2 Achazia avait quarante -deux ans lorsqu'il devint roi, et il régna un an à Jérusalem. Sa mère s'appelait
3 Athalie, fille d'Omri. Il marcha dans les voies de la maison d'Achab, car sa mère lui donnait des conseils
4 impies. Il fit ce qui est mal aux yeux de l'Éternel, comme la maison d'Achab, où il eut après la mort
5 de son père des conseillers pour sa perte. Entraîné par leur conseil, il alla avec Joram, fils d'Achab, roi
d'Israël, à la guerre contre Hazaël, roi de Syrie, à Ramoth en Galaad. Et les Syriens blessèrent Joram.
6 Joram s'en retourna pour se faire guérir à Jizreel des blessures que les Syriens lui avaient faites à
Rama, lorsqu'il se battait contre Hazaël, roi de Syrie. Azaria, fils de Joram, roi de Juda, descendit pour
7 voir Joram, fils d'Achab, à Jizreel, parce qu'il était malade. Par la volonté de Dieu, ce fut pour sa ruine
qu'Achazia se rendit auprès de Joram. Lorsqu'il fut arrivé, il sortit avec Joram pour aller au-devant
8 de Jéhu, fils de Nimschi, que l'Éternel avait oint pour exterminer la maison d'Achab. Et comme Jéhu
faisait justice de la maison d'Achab, il trouva les chefs de Juda et les fils des frères d'Achazia, qui étaient
9 au service d'Achazia, et il les tua. Il chercha Achazia, et on le saisit dans Samarie, où il s'était caché.
On l'amena auprès de Jéhu, et on le fit mourir. Puis ils l'enterrèrent, car ils disaient : C'est le fils de
Josaphat, qui cherchait l'Éternel de tout son coeur. Et il ne resta personne de la maison d'Achazia qui
10 fût en état de régner. Athalie, mère d'Achazia, voyant que son fils était mort, se leva et fit périr toute
11 la race royale de la maison de Juda. Mais Joschabeath, fille du roi, prit Joas, fils d'Achazia, et l'enleva
du milieu des fils du roi, quand on les fit mourir : elle le mit avec sa nourrice dans la chambre des lits.
Ainsi Joschabeath, fille du roi Joram, femme du sacrificateur Jehojada, et soeur d'Achazia, le déroba
12 aux regards d'Athalie, qui ne le fit point mourir. Il resta six ans caché avec eux dans la maison de Dieu.
Et c'était Athalie qui régnait dans le pays.

23 La septième année, Jehojada s'anima de courage, et traita alliance avec les chefs de centaines, Aza-
ria, fils de Jerocham, Ismaël, fils de Jochanan, Azaria, fils d'Obed, Maaséja, fils d'Adaja, et Élischa-
2 phath, fils de Zicri. Ils parcoururent Juda, et ils rassemblèrent les Lévites de toutes les villes de Juda
3 et les chefs de famille d'Israël ; et ils vinrent à Jérusalem. Toute l'assemblée traita alliance avec le roi
dans la maison de Dieu. Et Jehojada leur dit : Voici, le fils du roi régnera, comme l'Éternel l'a déclaré
4 à l'égard des fils de David. Voici ce que vous ferez. Le tiers qui parmi vous entre en service le jour du
5 sabbat, sacrificateurs et Lévites, fera la garde des seuils, un autre tiers se tiendra dans la maison du
6 roi, et un tiers à la porte de Jesod. Tout le peuple sera dans les parvis de la maison de l'Éternel. Que
personne n'entre dans la maison de l'Éternel, excepté les sacrificateurs et les Lévites de service : ils en-
7 treront, car ils sont saints. Et tout le peuple fera la garde de l'Éternel. Les Lévites entoureront le roi de
toutes parts, chacun les armes à la main, et l'on donnera la mort à quiconque entrera dans la maison :
8 vous serez près du roi quand il entrera et quand il sortira. Les Lévites et tout Juda exécutèrent tous
les ordres qu'avait donnés le sacrificateur Jehojada. Ils prirent chacun leurs gens, ceux qui entraient en
service et ceux qui sortaient de service le jour du sabbat ; car le sacrificateur Jehojada n'avait exempté
9 aucune des divisions. Le sacrificateur Jehojada remit aux chefs de centaines les lances et les boucliers,
10 grands et petits, qui provenaient du roi David, et qui se trouvaient dans la maison de Dieu. Il fit en-
tourer le roi en plaçant tout le peuple, chacun les armes à la main, depuis le côté droit jusqu'au côté
11 gauche de la maison, près de l'autel et près de la maison. On fit avancer le fils du roi, on mit sur lui

le diadème et le témoignage, et on l'établit roi. Et Jehojada et ses fils l'oignirent, et ils dirent : Vive le
roi ! Athalie entendit le bruit du peuple accourant et célébrant le roi, et elle vint vers le peuple à la 12
maison de l'Éternel. Elle regarda. Et voici, le roi se tenait sur son estrade à l'entrée ; les chefs et les 13
trompettes étaient près du roi ; tout le peuple du pays était dans la joie, et l'on sonnait des trompettes,
et les chantres avec les instruments de musique dirigeaient les chants de louanges. Athalie déchira ses
vêtements, et dit : Conspiration ! conspiration ! Alors le sacrificateur Jehojada, faisant approcher les 14
chefs de centaines qui étaient à la tête de l'armée, leur dit : Faites-la sortir en dehors des rangs, et que
l'on tue par l'épée quiconque la suivra. Car le sacrificateur avait dit : Ne la mettez pas à mort dans la
maison de l'Éternel. On lui fit place, et elle se rendit à la maison du roi par l'entrée de la porte des che- 15
vaux : c'est là qu'ils lui donnèrent la mort. Jehojada traita entre lui, tout le peuple et le roi, une alliance 16
par laquelle ils devaient être le peuple de l'Éternel. Tout le peuple entra dans la maison de Baal, et 17
ils la démolirent ; ils brisèrent ses autels et ses images, et ils tuèrent devant les autels Matthan, prêtre
de Baal. Jehojada remit les fonctions de la maison de l'Éternel entre les mains des sacrificateurs, des 18
Lévites, que David avait distribués dans la maison de l'Éternel pour qu'ils offrissent des holocaustes
à l'Éternel, comme il est écrit dans la loi de Moïse, au milieu des réjouissances et des chants, d'après
les ordonnances de David. Il plaça les portiers aux portes de la maison de l'Éternel, afin qu'il n'entrât 19
aucune personne souillée de quelque manière que ce fût. Il prit les chefs de centaines, les hommes 20
considérés, ceux qui avaient autorité parmi le peuple, et tout le peuple du pays, et il fit descendre le
roi de la maison de l'Éternel. Ils entrèrent dans la maison du roi par la porte supérieure, et ils firent
asseoir le roi sur le trône royal. Tout le peuple du pays se réjouissait, et la ville était tranquille. On 21
avait fait mourir Athalie par l'épée.

Joas avait sept ans lorsqu'il devint roi, et il régna quarante ans à Jérusalem. Sa mère s'appelait **24**
Tsibja, de Beer-Schéba. Joas fit ce qui est droit aux yeux de l'Éternel pendant toute la vie du sacrifi- 2
cateur Jehojada. Jehojada prit pour Joas deux femmes, et Joas engendra des fils et des filles. Après 3, 4
cela, Joas eut la pensée de réparer la maison de l'Éternel. Il assembla les sacrificateurs et les Lévites, 5
et leur dit : Allez par les villes de Juda, et vous recueillerez dans tout Israël de l'argent, chaque année,
pour réparer la maison de votre Dieu ; et mettez à cette affaire de l'empressement. Mais les Lévites ne
se hâtèrent point. Le roi appela Jehojada, le souverain sacrificateur, et lui dit : Pourquoi n'as-tu pas 6
veillé à ce que les Lévites apportassent de Juda et de Jérusalem l'impôt ordonné par Moïse, serviteur
de l'Éternel, et mis sur l'assemblée d'Israël pour la tente du témoignage ? Car l'impie Athalie et ses fils 7
ont ravagé la maison de Dieu et fait servir pour les Baals toutes les choses consacrées à la maison de
l'Éternel. Alors le roi ordonna qu'on fît un coffre, et qu'on le plaçât à la porte de la maison de l'Éter- 8
nel, en dehors. Et l'on publia dans Juda et dans Jérusalem qu'on apportât à l'Éternel l'impôt mis par 9
Moïse, serviteur de l'Éternel, sur Israël dans le désert. Tous les chefs et tout le peuple s'en réjouirent, 10
et l'on apporta et jeta dans le coffre tout ce qu'on avait à payer. Quand c'était le moment où les Lévites, 11
voyant qu'il y avait beaucoup d'argent dans le coffre, devaient le livrer aux inspecteurs royaux, le se-
crétaire du roi et le commissaire du souverain sacrificateur venaient vider le coffre ; ils le prenaient et
le remettaient à sa place ; ils faisaient ainsi journellement, et ils recueillirent de l'argent en abondance.
Le roi et Jehojada le donnaient à ceux qui étaient chargés de faire exécuter l'ouvrage dans la maison 12
de l'Éternel, et qui prenaient à gage des tailleurs de pierres et des charpentiers pour réparer la maison
de l'Éternel, et aussi des ouvriers en fer ou en airain pour réparer la maison de l'Éternel. Ceux qui 13
étaient chargés de l'ouvrage travaillèrent, et les réparations s'exécutèrent par leurs soins ; ils remirent
en état la maison de Dieu et la consolidèrent. Lorsqu'ils eurent achevé, ils apportèrent devant le roi 14
et devant Jehojada le reste de l'argent ; et l'on en fit des ustensiles pour la maison de l'Éternel, des
ustensiles pour le service et pour les holocaustes, des coupes, et d'autres ustensiles d'or et d'argent. Et,
pendant toute la vie de Jehojada, on offrit continuellement des holocaustes dans la maison de l'Éternel.
Jehojada mourut, âgé et rassasié de jours ; il avait à sa mort cent trente ans. On l'enterra dans la 15, 16
ville de David avec les rois, parce qu'il avait fait du bien en Israël, et à l'égard de Dieu et à l'égard de
sa maison. Après la mort de Jehojada, les chefs de Juda vinrent se prosterner devant le roi. Alors le 17
roi les écouta. Et ils abandonnèrent la maison de l'Éternel, le Dieu de leurs pères, et ils servirent les 18
Astartés et les idoles. La colère de l'Éternel fut sur Juda et sur Jérusalem, parce qu'ils s'étaient ainsi
rendus coupables. L'Éternel envoya parmi eux des prophètes pour les ramener à lui, mais ils n'écou- 19
tèrent point les avertissements qu'ils en reçurent. Zacharie, fils du sacrificateur Jehojada, fut revêtu 20
de l'esprit de Dieu ; il se présenta devant le peuple et lui dit : Ainsi parle Dieu : Pourquoi transgressez
-vous les commandements de l'Éternel ? Vous ne prospérerez point ; car vous avez abandonné l'Éternel,
et il vous abandonnera. Et ils conspirèrent contre lui, et le lapidèrent par ordre du roi, dans le par- 21

22 vis de la maison de l'Éternel. Le roi Joas ne se souvint pas de la bienveillance qu'avait eue pour lui
Jehojada, père de Zacharie, et il fit périr son fils. Zacharie dit en mourant : Que l'Éternel voie, et qu'il
23 fasse justice ! Quand l'année fut révolue, l'armée des Syriens monta contre Joas, et vint en Juda et
à Jérusalem. Ils tuèrent parmi le peuple tous les chefs du peuple, et ils envoyèrent au roi de Damas
24 tout leur butin. L'armée des Syriens arriva avec un petit nombre d'hommes ; et cependant l'Éternel
livra entre leurs mains une armée très considérable, parce qu'ils avaient abandonné l'Éternel, le Dieu
25 de leurs pères. Et les Syriens firent justice de Joas. Lorsqu'ils se furent éloignés de lui, après l'avoir
laissé dans de grandes souffrances, ses serviteurs conspirèrent contre lui à cause du sang des fils du
sacrificateur Jehojada ; ils le tuèrent sur son lit, et il mourut. On l'enterra dans la ville de David, mais
26 on ne l'enterra pas dans les sépulcres des rois. Voici ceux qui conspirèrent contre lui : Zabad, fils de
27 Schimeath, femme Ammonite, et Jozabad, fils de Schimrith, femme Moabite. Pour ce qui concerne ses
fils, le grand nombre de prophéties dont il fut l'objet, et les réparations faites à la maison de Dieu, cela
est écrit dans les mémoires sur le livre des rois. Amatsia, son fils, régna à sa place.

25 Amatsia devint roi à l'âge de vingt -cinq ans, et il régna vingt -neuf ans à Jérusalem. Sa mère
2 s'appelait Joaddan, de Jérusalem. Il fit ce qui est droit aux yeux de l'Éternel, mais avec un coeur
3 qui n'était pas entièrement dévoué. Lorsque la royauté fut affermie entre ses mains, il fit périr ses
4 serviteurs qui avaient tué le roi son père. Mais il ne fit pas mourir leurs fils, car il agit selon ce qui
est écrit dans la loi, dans le livre de Moïse, où l'Éternel donne ce commandement : On ne fera point
mourir les pères pour les enfants, et l'on ne fera point mourir les enfants pour les pères ; mais on
5 fera mourir chacun pour son péché. Amatsia rassembla les hommes de Juda et les plaça d'après les
maisons paternelles, les chefs de milliers et les chefs de centaines, pour tout Juda et Benjamin ; il en
fit le dénombrement depuis l'âge de vingt ans et au-dessus, et il trouva trois cent mille hommes d'élite,
6 en état de porter les armes, maniant la lance et le bouclier. Il prit encore à sa solde dans Israël cent
7 mille vaillants hommes pour cent talents d'argent. Un homme de Dieu vint auprès de lui, et dit : O
roi, qu'une armée d'Israël ne marche point avec toi, car l'Éternel n'est pas avec Israël, avec tous ces fils
8 d'Éphraïm. Si tu vas avec eux, quand même tu ferais au combat des actes de vaillance, Dieu te fera
9 tomber devant l'ennemi, car Dieu a le pouvoir d'aider et de faire tomber. Amatsia dit à l'homme de
Dieu : Et comment agir à l'égard des cent talents que j'ai donnés à la troupe d'Israël ? L'homme de Dieu
10 répondit : L'Éternel peut te donner bien plus que cela. Alors Amatsia sépara la troupe qui lui était
venue d'Éphraïm, afin que ces gens retournassent chez eux. Mais ils furent très irrités contre Juda, et
11 ils s'en allèrent chez eux avec une ardente colère. Amatsia prit courage, et conduisit son peuple. Il alla
12 dans la vallée du sel, et il battit dix mille hommes des fils de Séir. Et les fils de Juda en saisirent dix
mille vivants, qu'ils menèrent au sommet d'un rocher, d'où ils les précipitèrent ; et tous furent écrasés.
13 Cependant, les gens de la troupe qu'Amatsia avait renvoyés pour qu'ils n'allassent pas à la guerre avec
lui firent une invasion dans les villes de Juda depuis Samarie jusqu'à Beth-Horon, y tuèrent trois mille
14 personnes, et enlevèrent de nombreuses dépouilles. Lorsqu 'Amatsia fut de retour après la défaite des
Édomites, il fit venir les dieux des fils de Séir, et se les établit pour dieux ; il se prosterna devant eux, et
15 leur offrit des parfums. Alors la colère de l'Éternel s'enflamma contre Amatsia, et il envoya vers lui un
prophète, qui lui dit : Pourquoi as-tu recherché les dieux de ce peuple, quand ils n'ont pu délivrer leur
16 peuple de ta main ? Comme il parlait, Amatsia lui dit : Est-ce que nous t'avons fait conseiller du roi ?
Retire -toi ! Pourquoi veux-tu qu'on te frappe ? Le prophète se retira, en disant : Je sais que Dieu a résolu
17 de te détruire, parce que tu as fait cela et que tu n'as pas écouté mon conseil. Après s'être consulté,
Amatsia, roi de Juda, envoya dire à Joas, fils de Joachaz, fils de Jéhu, roi d'Israël : Viens, voyons -nous
18 en face ! Et Joas, roi d'Israël, fit dire à Amatsia, roi de Juda : L'épine du Liban envoya dire au cèdre
du Liban : Donne ta fille pour femme à mon fils ! Et les bêtes sauvages qui sont au Liban passèrent
19 et foulèrent l'épine. Tu as battu les Édomites, penses -tu, et ton coeur s'élève pour te glorifier. Reste
maintenant chez toi. Pourquoi t'engager dans une malheureuse entreprise, qui amènerait ta ruine et
20 celle de Juda ? Mais Amatsia ne l'écouta pas, car Dieu avait résolu de les livrer entre les mains de
21 l'ennemi, parce qu'ils avaient recherché les dieux d'Édom. Et Joas, roi d'Israël, monta ; et ils se virent
22 en face, lui et Amatsia, roi de Juda, à Beth-Schémesch, qui est à Juda. Juda fut battu par Israël, et
23 chacun s'enfuit dans sa tente. Joas, roi d'Israël, prit à Beth-Schémesch Amatsia, roi de Juda, fils de
Joas, fils de Joachaz. Il l'emmena à Jérusalem, et il fit une brèche de quatre cents coudées dans la
24 muraille de Jérusalem, depuis la porte d'Éphraïm jusqu'à la porte de l'angle. Il prit tout l'or et l'argent
et tous les vases qui se trouvaient dans la maison de Dieu, chez Obed-Édom, et les trésors de la maison
25 du roi ; il prit aussi des otages, et il retourna à Samarie. Amatsia, fils de Joas, roi de Juda, vécut quinze
26 ans après la mort de Joas, fils de Joachaz, roi d'Israël. Le reste des actions d'Amatsia, les premières et
27 les dernières, cela n'est-il pas écrit dans le livre des rois de Juda et d'Israël ? Depuis qu'Amatsia se fut

détourné de l'Éternel, il se forma contre lui une conspiration à Jérusalem, et il s'enfuit à Lakis ; mais
on le poursuivit à Lakis, où on le fit mourir. On le transporta sur des chevaux, et on l'enterra avec ses 28
pères dans la ville de Juda.

Tout le peuple de Juda prit Ozias, âgé de seize ans, et l'établit roi à la place de son père Amatsia. **26**
Ozias rebâtit Éloth et la fit rentrer sous la puissance de Juda, après que le roi fut couché avec ses pères. 2
Ozias avait seize ans lorsqu'il devint roi, et il régna cinquante -deux ans à Jérusalem. Sa mère s'appe- 3
lait Jecolia, de Jérusalem. Il fit ce qui est droit aux yeux de l'Éternel, entièrement comme avait fait 4
Amatsia, son père. Il s'appliqua à rechercher Dieu pendant la vie de Zacharie, qui avait l'intelligence 5
des visions de Dieu ; et dans le temps où il rechercha l'Éternel, Dieu le fit prospérer. Il se mit en guerre 6
contre les Philistins ; et il abattit les murs de Gath, les murs de Jabné, et les murs d'Asdod, et construi-
sit des villes dans le territoire d'Asdod, et parmi les Philistins. Dieu l'aida contre les Philistins, contre 7
les Arabes qui habitaient à Gur-Baal, et contre les Maonites. Les Ammonites faisaient des présents 8
à Ozias, et sa renommée s'étendit jusqu'aux frontières de l'Égypte, car il devint très puissant. Ozias 9
bâtit des tours à Jérusalem sur la porte de l'angle, sur la porte de la vallée, et sur l'angle, et il les for-
tifia. Il bâtit des tours dans le désert, et il creusa beaucoup de citernes, parce qu'il avait de nombreux 10
troupeaux dans les vallées et dans la plaine, et des laboureurs et des vignerons dans les montagnes et
au Carmel, car il aimait l'agriculture. Ozias avait une armée de soldats qui allaient à la guerre par 11
bandes, comptées d'après le dénombrement qu'en firent le secrétaire Jeïel et le commissaire Maaséja,
et placées sous les ordres de Hanania, l'un des chefs du roi. Le nombre total des chefs de maisons 12
paternelles, des vaillants guerriers, était de deux mille six cents. Ils commandaient à une armée de 13
trois cent sept mille cinq cents soldats capables de soutenir le roi contre l'ennemi. Ozias leur procura 14
pour toute l'armée des boucliers, des lances, des casques, des cuirasses, des arcs et des frondes. Il fit 15
faire à Jérusalem des machines inventées par un ingénieur, et destinées à être placées sur les tours
et sur les angles, pour lancer des flèches et de grosses pierres. Sa renommée s'étendit au loin, car il
fut merveilleusement soutenu jusqu'à ce qu'il devînt puissant. Mais lorsqu'il fut puissant, son coeur 16
s'éleva pour le perdre. Il pécha contre l'Éternel, son Dieu : il entra dans le temple de l'Éternel pour
brûler des parfums sur l'autel des parfums. Le sacrificateur Azaria entra après lui, avec quatre-vingts 17
sacrificateurs de l'Éternel, hommes courageux, qui s'opposèrent au roi Ozias et lui dirent : Tu n'as pas 18
le droit, Ozias, d'offrir des parfums à l'Éternel ! Ce droit appartient aux sacrificateurs, fils d'Aaron, qui
ont été consacrés pour les offrir. Sors du sanctuaire, car tu commets un péché ! Et cela ne tournera pas
à ton honneur devant l'Éternel Dieu. La colère s'empara d'Ozias, qui tenait un encensoir à la main. Et 19
comme il s'irritait contre les sacrificateurs, la lèpre éclata sur son front, en présence des sacrificateurs,
dans la maison de l'Éternel, près de l'autel des parfums. Le souverain sacrificateur Azaria et tous les 20
sacrificateurs portèrent les regards sur lui, et voici, il avait la lèpre au front. Ils le mirent précipitam-
ment dehors, et lui-même se hâta de sortir, parce que l'Éternel l'avait frappé. Le roi Ozias fut lépreux 21
jusqu'au jour de sa mort, et il demeura dans une maison écartée comme lépreux, car il fut exclu de
la maison de l'Éternel. Et Jotham, son fils, était à la tête de la maison du roi et jugeait le peuple du
pays. Le reste des actions d'Ozias, les premières et les dernières, a été écrit par Ésaïe, fils d'Amots, le 22
prophète. Ozias se coucha avec ses pères, et on l'enterra avec ses pères dans le champ de la sépulture 23
des rois, car on disait : Il est lépreux. Et Jotham, son fils, régna à sa place.

Jotham avait vingt -cinq ans lorsqu'il devint roi, et il régna seize ans à Jérusalem. Sa mère s'ap- **27**
pelait Jeruscha, fille de Tsadok. Il fit ce qui est droit aux yeux de l'Éternel, entièrement comme avait 2
fait Ozias, son père. Seulement, il n'entra point dans le temple de l'Éternel. Toutefois, le peuple se
corrompait encore. Jotham bâtit la porte supérieure de la maison de l'Éternel, et il fit beaucoup de 3
constructions sur les murs de la colline. Il bâtit des villes dans la montagne de Juda, et des châteaux 4
et des tours dans les bois. Il fut en guerre avec le roi des fils d'Ammon, et il l'emporta sur eux. Les 5
fils d'Ammon lui donnèrent cette année -là cent talents d'argent, dix mille cors de froment, et dix mille
d'orge ; et ils lui en payèrent autant la seconde année et la troisième. Jotham devint puissant, parce 6
qu'il affermit ses voies devant l'Éternel, son Dieu. Le reste des actions de Jotham, toutes ses guerres, 7
et tout ce qu'il a fait, cela est écrit dans le livre des rois d'Israël et de Juda. Il avait vingt -cinq ans 8
lorsqu'il devint roi, et il régna seize ans à Jérusalem. Jotham se coucha avec ses pères, et on l'enterra 9
dans la ville de David. Et Achaz, son fils, régna à sa place.

Achaz avait vingt ans lorsqu'il devint roi, et il régna seize ans à Jérusalem. Il ne fit point ce qui est **28**
droit aux yeux de l'Éternel, comme avait fait David, son père. Il marcha dans les voies des rois d'Israël ; 2
et même il fit des images en fonte pour les Baals, il brûla des parfums dans la vallée des fils de Hinnom, 3
et il fit passer ses fils par le feu, suivant les abominations des nations que l'Éternel avait chassées

4 devant les enfants d'Israël. Il offrait des sacrifices et des parfums sur les hauts lieux, sur les collines
5 et sous tout arbre vert. L'Éternel, son Dieu, le livra entre les mains du roi de Syrie ; et les Syriens le
battirent et lui firent un grand nombre de prisonniers, qu'ils emmenèrent à Damas. Il fut aussi livré
6 entre les mains du roi d'Israël, qui lui fit éprouver une grande défaite. Pékach, fils de Remalia, tua dans
un seul jour en Juda cent vingt mille hommes, tous vaillants, parce qu'ils avaient abandonné l'Éternel,
7 le Dieu de leurs pères. Zicri, guerrier d'Éphraïm, tua Maaséja, fils du roi, Azrikam, chef de la maison
8 royale, et Elkana, le second après le roi. Les enfants d'Israël firent parmi leurs frères deux cent mille
prisonniers, femmes, fils et filles, et ils leur prirent beaucoup de butin, qu 'ils emmenèrent à Samarie.
9 Il y avait là un prophète de l'Éternel, nommé Oded. Il alla au-devant de l'armée qui revenait à Samarie,
et il leur dit : C'est dans sa colère contre Juda que l'Éternel, le Dieu de vos pères, les a livrés entre vos
10 mains, et vous les avez tués avec une fureur qui est montée jusqu'aux cieux. Et vous pensez maintenant
faire des enfants de Juda et de Jérusalem vos serviteurs et vos servantes ! Mais vous, n'êtes-vous pas
11 coupables envers l'Éternel, votre Dieu ? Écoutez -moi donc, et renvoyez ces captifs que vous avez faits
12 parmi vos frères ; car la colère ardente de l'Éternel est sur vous. Quelques-uns d'entre les chefs des
fils d'Éphraïm, Azaria, fils de Jochanan, Bérékia, fils de Meschillémoth, Ézéchias, fils de Schallum, et
13 Amasa, fils de Hadlaï, s'élevèrent contre ceux qui revenaient de l'armée, et leur dirent : Vous ne ferez
point entrer ici des captifs ; car, pour nous rendre coupables envers l'Éternel, vous voulez ajouter à nos
péchés et à nos fautes. Nous sommes déjà bien coupables, et la colère ardente de l'Éternel est sur Israël.
14, 15 Les soldats abandonnèrent les captifs et le butin devant les chefs et devant toute l'assemblée. Et les
hommes dont les noms viennent d'être mentionnés se levèrent et prirent les captifs ; ils employèrent
le butin à vêtir tous ceux qui étaient nus, ils leur donnèrent des habits et des chaussures, ils les firent
manger et boire, ils les oignirent, ils conduisirent sur des ânes tous ceux qui étaient fatigués, et ils
les menèrent à Jéricho, la ville des palmiers, auprès de leurs frères. Puis ils retournèrent à Samarie.
16, 17 En ce temps -là, le roi Achaz envoya demander du secours aux rois d'Assyrie. Les Édomites vinrent
18 encore, battirent Juda, et emmenèrent des captifs. Les Philistins firent une invasion dans les villes de
la plaine et du midi de Juda ; ils prirent Beth-Schémesch, Ajalon, Guedéroth, Soco et les villes de son
19 ressort, Thimna et les villes de son ressort Guimzo et les villes de son ressort, et ils s'y établirent. Car
l'Éternel humilia Juda, à cause d'Achaz, roi d'Israël, qui avait jeté le désordre dans Juda et commis
20 des péchés contre l'Éternel. Tilgath-Pilnéser, roi d'Assyrie, vint contre lui, le traita en ennemi, et ne le
21 soutint pas. Car Achaz dépouilla la maison de l'Éternel, la maison du roi et celle des chefs, pour faire
22 des présents au roi d'Assyrie ; ce qui ne lui fut d'aucun secours. Pendant qu'il était dans la détresse,
23 il continuait à pécher contre l'Éternel, lui, le roi Achaz. Il sacrifia aux dieux de Damas, qui l'avaient
frappé, et il dit : Puisque les dieux des rois de Syrie leur viennent en aide, je leur sacrifierai pour qu'ils
24 me secourent. Mais ils furent l'occasion de sa chute et de celle de tout Israël. Achaz rassembla les
ustensiles de la maison de Dieu, et il mit en pièces les ustensiles de la maison de Dieu. Il ferma les
25 portes de la maison de l'Éternel, il se fit des autels à tous les coins de Jérusalem, et il établit des hauts
lieux dans chacune des villes de Juda pour offrir des parfums à d'autres dieux. Il irrita ainsi l'Éternel,
26 le Dieu de ses pères. Le reste de ses actions et toutes ses voies, les premières et les dernières, cela est
27 écrit dans le livre des rois de Juda et d'Israël. Achaz se coucha avec ses pères, et on l'enterra dans la
ville de Jérusalem, car on ne le mit point dans les sépulcres des rois d'Israël. Et Ézéchias, son fils, régna
à sa place.

29 Ézéchias devint roi à l'âge de vingt -cinq ans, et il régna vingt -neuf ans à Jérusalem. Sa mère s'ap-
2 pelait Abija, fille de Zacharie. Il fit ce qui est droit aux yeux de l'Éternel, entièrement comme avait fait
3 David, son père. La première année de son règne, au premier mois, il ouvrit les portes de la maison
4 de l'Éternel, et il les répara. Il fit venir les sacrificateurs et les Lévites, qu'il assembla dans la place
5 orientale, et il leur dit : Écoutez -moi, Lévites ! Maintenant sanctifiez -vous, sanctifiez la maison de
6 l'Éternel, le Dieu de vos pères, et mettez ce qui est impur hors du sanctuaire. Car nos pères ont péché,
ils ont fait ce qui est mal aux yeux de l'Éternel, notre Dieu, ils l'ont abandonné, ils ont détourné leurs
7 regards du tabernacle de l'Éternel et lui ont tourné le dos. Ils ont même fermé les portes du portique
et éteint les lampes, et ils n'ont offert au Dieu d'Israël ni parfums ni holocaustes dans le sanctuaire.
8 Aussi la colère de l'Éternel a été sur Juda et sur Jérusalem, et il les a livrés au trouble, à la désolation
9 et à la moquerie, comme vous le voyez de vos yeux. Et voici, à cause de cela nos pères sont tombés
10 par l'épée, et nos fils, nos filles et nos femmes sont en captivité. J'ai donc l'intention de faire alliance
11 avec l'Éternel, le Dieu d'Israël, pour que son ardente colère se détourne de nous. Maintenant, mes fils,
cessez d'être négligents ; car vous avez été choisis par l'Éternel pour vous tenir à son service devant lui,

pour être ses serviteurs, et pour lui offrir des parfums. Et les Lévites se levèrent : Machath, fils d'Amasaï, Joël, fils d'Azaria, des fils des Kehathites ; et des fils des Merarites, Kis, fils d'Abdi, Azaria, fils de Jehalléleel ; et des Guerschonites, Joach, fils de Zimma, Éden, fils de Joach ; et des fils d'Élitsaphan, Schimri et Jeïel ; et des fils d'Asaph, Zacharie et Matthania ; et des fils d'Héman, Jehiel et Schimeï ; et des fils de Jeduthun, Schemaeja et Uzziel. Ils réunirent leurs frères, et, après s'être sanctifiés, ils vinrent pour purifier la maison de l'Éternel, selon l'ordre du roi et d'après les paroles de l'Éternel. Les sacrificateurs entrèrent dans l'intérieur de la maison de l'Éternel pour la purifier ; ils sortirent toutes les impuretés qu'ils trouvèrent dans le temple de l'Éternel et les mirent dans le parvis de la maison de l'Éternel, où les Lévites les reçurent pour les emporter dehors au torrent de Cédron. Ils commencèrent ces purifications le premier jour du premier mois ; le huitième jour du mois, ils entrèrent dans le portique de l'Éternel, et ils mirent huit jours à purifier la maison de l'Éternel ; le seizième jour du premier mois, ils avaient achevé. Ils se rendirent ensuite chez le roi Ézéchias, et dirent : Nous avons purifié toute la maison de l'Éternel, l'autel des holocaustes et tous ses ustensiles, et la table des pains de proposition et tous ses ustensiles. Nous avons remis en état et purifié tous les ustensiles que le roi Achaz avait profanés pendant son règne, lors de ses transgressions : ils sont devant l'autel de l'Éternel. Le roi Ézéchias se leva de bon matin, assembla les chefs de la ville, et monta à la maison de l'Éternel. Ils offrirent sept taureaux, sept béliers, sept agneaux et sept boucs, en sacrifice d'expiation pour le royaume, pour le sanctuaire, et pour Juda. Le roi ordonna aux sacrificateurs, fils d'Aaron, de les offrir sur l'autel de l'Éternel. Les sacrificateurs égorgèrent les boeufs, et reçurent le sang, qu'ils répandirent sur l'autel ; ils égorgèrent les béliers, et répandirent le sang sur l'autel ; ils égorgèrent les agneaux, et répandirent le sang sur l'autel. On amena ensuite les boucs expiatoires devant le roi et devant l'assemblée, qui posèrent leurs mains sur eux. Les sacrificateurs les égorgèrent, et répandirent leur sang au pied de l'autel en expiation pour les péchés de tout Israël ; car c'était pour tout Israël que le roi avait ordonné l'holocauste et le sacrifice d'expiation. Il fit placer les Lévites dans la maison de l'Éternel avec des cymbales, des luths et des harpes, selon l'ordre de David, de Gad le voyant du roi, et de Nathan, le prophète ; car c'était un ordre de l'Éternel, transmis par ses prophètes. Les Lévites prirent place avec les instruments de David, et les sacrificateurs avec les trompettes. Ézéchias ordonna d'offrir l'holocauste sur l'autel ; et au moment où commença l'holocauste, commença aussi le chant de l'Éternel, au son des trompettes et avec accompagnement des instruments de David, roi d'Israël. Toute l'assemblée se prosterna, on chanta le cantique, et l'on sonna des trompettes, le tout jusqu'à ce que l'holocauste fût achevé. Et quand on eut achevé d'offrir l'holocauste, le roi et tous ceux qui étaient avec lui fléchirent le genou et se prosternèrent. Puis le roi Ézéchias et les chefs dirent aux Lévites de célébrer l'Éternel avec les paroles de David et du prophète Asaph ; et ils le célébrèrent avec des transports de joie, et ils s'inclinèrent et se prosternèrent. Ézéchias prit alors la parole, et dit : Maintenant que vous vous êtes consacrés à l'Éternel, approchez -vous, amenez des victimes et offrez en sacrifices d'actions de grâces à la maison de l'Éternel. Et l'assemblée amena des victimes et offrit des sacrifices d'actions de grâces, et tous ceux dont le coeur était bien disposé offrirent des holocaustes. Le nombre des holocaustes offerts par l'assemblée fut de soixante-dix boeufs, cent béliers, et deux cents agneaux ; toutes ces victimes furent immolées en holocauste à l'Éternel. Et l'on consacra encore six cents boeufs et trois mille brebis. Mais les sacrificateurs étaient en petit nombre, et ils ne purent dépouiller tous les holocaustes ; leurs frères, les Lévites, les aidèrent jusqu'à ce que l'ouvrage fût fini, et jusqu'à ce que les autres sacrificateurs se fussent sanctifiés, car les Lévites avaient eu plus à coeur de se sanctifier que les sacrificateurs. Il y avait d'ailleurs beaucoup d'holocaustes, avec les graisses des sacrifices d'actions de grâces, et avec les libations des holocaustes. Ainsi fut rétabli le service de la maison de l'Éternel. Ézéchias et tout le peuple se réjouirent de ce que Dieu avait bien disposé le peuple, car la chose se fit subitement.

30 Ézéchias envoya des messagers dans tout Israël et Juda, et il écrivit aussi des lettres à Éphraïm et à Manassé, pour qu'ils vinssent à la maison de l'Éternel à Jérusalem célébrer la Pâque en l'honneur de l'Éternel, le Dieu d'Israël. Le roi, ses chefs, et toute l'assemblée avaient tenu conseil à Jérusalem, afin que la Pâque fût célébrée au second mois ; car on ne pouvait la faire en son temps, parce que les sacrificateurs ne s'étaient pas sanctifiés en assez grand nombre et que le peuple n'était pas rassemblé à Jérusalem. La chose ayant eu l'approbation du roi et de toute l'assemblée, ils décidèrent de faire une publication dans tout Israël, depuis Beer-Schéba jusqu'à Dan, pour que l'on vînt à Jérusalem célébrer la Pâque en l'honneur de l'Éternel, le Dieu d'Israël. Car elle n'était plus célébrée par la multitude comme il est écrit. Les coureurs allèrent avec les lettres du roi et de ses chefs dans tout Israël et Juda. Et, d'après l'ordre du roi, ils dirent : Enfants d'Israël, revenez à l'Éternel, le Dieu d'Abraham, d'Isaac et d'Israël, afin qu'il revienne à vous, reste échappé de la main des rois d'Assyrie. Ne soyez pas comme

vos pères et comme vos frères, qui ont péché contre l'Éternel, le Dieu de leurs pères, et qu'il a livrés à
8 la désolation, comme vous le voyez. Ne raidissez donc pas votre cou, comme vos pères ; donnez la main
à l'Éternel, venez à son sanctuaire qu'il a sanctifié pour toujours, et servez l'Éternel, votre Dieu, pour
9 que sa colère ardente se détourne de vous. Si vous revenez à l'Éternel, vos frères et vos fils trouveront
miséricorde auprès de ceux qui les ont emmenés captifs, et ils reviendront dans ce pays ; car l'Éternel,
votre Dieu, est compatissant et miséricordieux, et il ne détournera pas sa face de vous, si vous revenez
10 à lui. Les coureurs allèrent ainsi de ville en ville dans le pays d'Éphraïm et de Manassé, et jusqu'à
11 Zabulon. Mais on se riait et l'on se moquait d'eux. Cependant quelques hommes d'Aser, de Manassé et
12 de Zabulon s'humilièrent et vinrent à Jérusalem. Dans Juda aussi la main de Dieu se déploya pour leur
13 donner un même coeur et leur faire exécuter l'ordre du roi et des chefs, selon la parole de l'Éternel. Un
peuple nombreux se réunit à Jérusalem pour célébrer la fête des pains sans levain au second mois : ce
14 fut une immense assemblée. Ils se levèrent, et ils firent disparaître les autels sur lesquels on sacrifiait
dans Jérusalem et tous ceux sur lesquels on offrait des parfums, et ils les jetèrent dans le torrent de
15 Cédron. Ils immolèrent ensuite la Pâque le quatorzième jour du second mois. Les sacrificateurs et
les Lévites, saisis de confusion, s'étaient sanctifiés, et ils offrirent des holocaustes dans la maison de
16 l'Éternel. Ils occupaient leur place ordinaire, conformément à la loi de Moïse, homme de Dieu, et les
17 sacrificateurs répandaient le sang, qu'ils recevaient de la main des Lévites. Comme il y avait dans
l'assemblée beaucoup de gens qui ne s'étaient pas sanctifiés, les Lévites se chargèrent d'immoler les
18 victimes de la Pâque pour tous ceux qui n'étaient pas purs, afin de les consacrer à l'Éternel. Car une
grande partie du peuple, beaucoup de ceux d'Éphraïm, de Manassé, d'Issacar et de Zabulon, ne s'étaient
pas purifiés, et ils mangèrent la Pâque sans se conformer à ce qui est écrit. Mais Ézéchias pria pour eux,
19 en disant : Veuille l'Éternel, qui est bon, pardonner à tous ceux qui ont appliqué leur coeur à chercher
20 Dieu, l'Éternel, le Dieu de leurs pères, quoiqu'ils n'aient pas pratiqué la sainte purification ! L'Éternel
21 exauça Ézéchias, et il pardonna au peuple. Ainsi les enfants d'Israël qui se trouvèrent à Jérusalem
célébrèrent la fête des pains sans levain, pendant sept jours, avec une grande joie ; et chaque jour les
Lévites et les sacrificateurs louaient l'Éternel avec les instruments qui retentissaient en son honneur.
22 Ézéchias parla au coeur de tous les Lévites, qui montraient une grande intelligence pour le service
de l'Éternel. Ils mangèrent les victimes pendant sept jours, offrant des sacrifices d'actions de grâces,
23 et louant l'Éternel, le Dieu de leurs pères. Toute l'assemblée fut d'avis de célébrer sept autres jours.
24 Et ils célébrèrent joyeusement ces sept jours ; car Ézéchias, roi de Juda, avait donné à l'assemblée
mille taureaux et sept mille brebis, et les chefs lui donnèrent mille taureaux et dix mille brebis, et des
25 sacrificateurs en grand nombre s'étaient sanctifiés. Toute l'assemblée de Juda, et les sacrificateurs et
les Lévites, et tout le peuple venu d'Israël, et les étrangers venus du pays d'Israël ou établis en Juda,
26 se livrèrent à la joie. Il y eut à Jérusalem de grandes réjouissances ; et depuis le temps de Salomon,
27 fils de David, roi d'Israël, rien de semblable n'avait eu lieu dans Jérusalem. Les sacrificateurs et les
Lévites se levèrent et bénirent le peuple ; et leur voix fut entendue, et leur prière parvint jusqu'aux
cieux, jusqu'à la sainte demeure de l'Éternel.

31 Lorsque tout cela fut terminé, tous ceux d'Israël qui étaient présents partirent pour les villes de
Juda, et ils brisèrent les statues, abattirent les idoles, et renversèrent entièrement les hauts lieux
et les autels dans tout Juda et Benjamin et dans Éphraïm et Manassé. Puis tous les enfants d'Israël
2 retournèrent dans leurs villes, chacun dans sa propriété. Ézéchias rétablit les classes des sacrificateurs
et des Lévites d'après leurs divisions, chacun selon ses fonctions, sacrificateurs et Lévites, pour les
holocaustes et les sacrifices d'actions de grâces, pour le service, pour les chants et les louanges, aux
3 portes du camp de l'Éternel. Le roi donna une portion de ses biens pour les holocaustes, pour les
holocaustes du matin et du soir, et pour les holocaustes des sabbats, des nouvelles lunes et des fêtes,
4 comme il est écrit dans la loi de l'Éternel. Et il dit au peuple, aux habitants de Jérusalem, de donner la
5 portion des sacrificateurs et des Lévites, afin qu'ils observassent fidèlement la loi de l'Éternel. Lorsque
la chose fut répandue, les enfants d'Israël donnèrent en abondance les prémices du blé, du moût, de
l'huile, du miel, et de tous les produits des champs ; ils apportèrent aussi en abondance la dîme de tout.
6 De même, les enfants d'Israël et de Juda qui demeuraient dans les villes de Juda donnèrent la dîme du
gros et du menu bétail, et la dîme des choses saintes qui étaient consacrées à l'Éternel, leur Dieu, et
7 dont on fit plusieurs tas. On commença à former les tas au troisième mois, et l'on acheva au septième
8, 9 mois. Ézéchias et les chefs vinrent voir les tas, et ils bénirent l'Éternel et son peuple d'Israël. Et
10 Ézéchias interrogea les sacrificateurs et les Lévites au sujet de ces tas. Alors le souverain sacrificateur
Azaria, de la maison de Tsadok, lui répondit : Depuis qu'on a commencé d'apporter les offrandes dans la
maison de l'Éternel, nous avons mangé, nous nous sommes rassasiés, et nous en avons beaucoup laissé,

car l'Éternel a béni son peuple ; et voici la grande quantité qu'il y a de reste. Ézéchias donna l'ordre 11
de préparer des chambres dans la maison de l'Éternel ; et on les prépara. On y apporta fidèlement 12
les offrandes, la dîme, et les choses saintes. Le Lévite Conania en eut l'intendance, et son frère Schimeï
était en second. Jehiel, Azazia, Nachath, Asaël, Jerimoth, Jozabad, Éliel, Jismakia, Machath et Benaja 13
étaient employés sous la direction de Conania et de son frère Schimeï, d'après l'ordre du roi Ézéchias, et
d'Azaria, chef de la maison de Dieu. Le Lévite Koré, fils de Jimna, portier de l'orient, avait l'intendance 14
des dons volontaires faits à Dieu, pour distribuer ce qui était présenté à l'Éternel par élévation et
les choses très saintes. Dans les villes sacerdotales, Éden, Minjamin, Josué, Schemaeja, Amaria et 15
Schecania étaient placés sous sa direction pour faire fidèlement les distributions à leurs frères, grands
et petits, selon leurs divisions : aux mâles enregistrés depuis l'âge de trois ans et au-dessus ; à tous ceux 16
qui entraient journellement dans la maison de l'Éternel pour faire leur service selon leurs fonctions et
selon leurs divisions ; aux sacrificateurs enregistrés d'après leurs maisons paternelles, et aux Lévites 17
de vingt ans et au-dessus, selon leurs fonctions et selon leurs divisions ; à ceux de toute l'assemblée 18
enregistrés avec tous leurs petits enfants, leurs femmes, leurs fils et leurs filles, car ils se consacraient
fidèlement au service du sanctuaire. Et pour les fils d'Aaron, les sacrificateurs, qui demeuraient à la 19
campagne dans les banlieues de leurs villes, il y avait dans chaque ville des hommes désignés par leurs
noms pour distribuer les portions à tous les mâles des sacrificateurs et à tous les Lévites enregistrés.
Voilà ce que fit Ézéchias dans tout Juda ; il fit ce qui est bien, ce qui est droit, ce qui est vrai, devant 20
l'Éternel, son Dieu. Il agit de tout son coeur, et il réussit dans tout ce qu'il entreprit, en recherchant 21
son Dieu, pour le service de la maison de Dieu, pour la loi et pour les commandements.

Après ces choses et ces actes de fidélité, parut Sanchérib, roi d'Assyrie, qui pénétra en Juda, et assié- **32**
gea les villes fortes, dans l'intention de s'en emparer. Ézéchias, voyant que Sanchérib était venu et qu'il 2
se proposait d'attaquer Jérusalem, tint conseil avec ses chefs et ses hommes vaillants, afin de boucher 3
les sources d'eau qui étaient hors de la ville ; et ils furent de son avis. Une foule de gens se rassem- 4
blèrent, et ils bouchèrent toutes les sources et le ruisseau qui coule au milieu de la contrée. Pourquoi,
disaient -ils, les rois d'Assyrie trouveraient -ils à leur arrivée des eaux en abondance ? Ézéchias prit 5
courage ; il reconstruisit la muraille qui était en ruine et l'éleva jusqu'aux tours, bâtit un autre mur en
dehors, fortifia Millo dans la cité de David, et prépara une quantité d'armes et de boucliers. Il donna 6
des chefs militaires au peuple, et les réunit auprès de lui sur la place de la porte de la ville. S'adressant
à leur coeur, il dit : Fortifiez -vous et ayez du courage ! Ne craignez point et ne soyez point effrayés 7
devant le roi d'Assyrie et devant toute la multitude qui est avec lui ; car avec nous il y a plus qu'avec
lui. Avec lui est un bras de chair, et avec nous l'Éternel, notre Dieu, qui nous aidera et qui combattra 8
pour nous. Le peuple eut confiance dans les paroles d'Ézéchias, roi de Juda. Après cela, Sanchérib, roi 9
d'Assyrie, envoya ses serviteurs à Jérusalem, pendant qu'il était devant Lakis avec toutes ses forces ;
il les envoya vers Ézéchias, roi de Juda, et vers tous ceux de Juda qui étaient à Jérusalem, pour leur
dire : Ainsi parle Sanchérib, roi d'Assyrie : Sur quoi repose votre confiance, pour que vous restiez à 10
Jérusalem dans la détresse ? Ézéchias ne vous abuse -t-il pas pour vous livrer à la mort par la famine 11
et par la soif, quand il dit : L'Éternel, notre Dieu, nous sauvera de la main du roi d'Assyrie ? N'est-ce 12
pas lui, Ézéchias, qui a fait disparaître les hauts lieux et les autels de l'Éternel, et qui a donné cet ordre
à Juda et à Jérusalem : Vous vous prosternerez devant un seul autel, et vous y offrirez les parfums ?
Ne savez -vous pas ce que nous avons fait, moi et mes pères, à tous les peuples des autres pays ? Les 13
dieux des nations de ces pays ont-ils pu délivrer leurs pays de ma main ? Parmi tous les dieux de ces 14
nations que mes pères ont exterminées, quel est celui qui a pu délivrer son peuple de ma main, pour
que votre Dieu puisse vous délivrer de ma main ? Qu'Ézéchias ne vous séduise donc point et qu'il ne 15
vous abuse point ainsi ; ne vous fiez pas à lui ! Car aucun dieu d'aucune nation ni d'aucun royaume n'a
pu délivrer son peuple de ma main et de la main de mes pères : combien moins votre Dieu vous déli-
vrera -t-il de ma main ? Les serviteurs de Sanchérib parlèrent encore contre l'Éternel Dieu, et contre 16
Ézéchias, son serviteur. Et il envoya une lettre insultante pour l'Éternel, le Dieu d'Israël, en s'expri- 17
mant ainsi contre lui : De même que les dieux des nations des autres pays n'ont pu délivrer leur peuple
de ma main, de même le Dieu d'Ézéchias ne délivrera pas son peuple de ma main. Les serviteurs de 18
Sanchérib crièrent à haute voix en langue judaïque, afin de jeter l'effroi et l'épouvante parmi le peuple
de Jérusalem qui était sur la muraille, et de pouvoir ainsi s'emparer de la ville. Ils parlèrent du Dieu 19
de Jérusalem comme des dieux des peuples de la terre, ouvrages de mains d'homme. Le roi Ézéchias 20
et le prophète Ésaïe, fils d'Amots, se mirent à prier à ce sujet, et ils crièrent au ciel. Alors l'Éternel en- 21
voya un ange, qui extermina dans le camp du roi d'Assyrie tous les vaillants hommes, les princes et les
chefs. Et le roi confus retourna dans son pays. Il entra dans la maison de son dieu, et là ceux qui étaient

22 sortis de ses entrailles le firent tomber par l'épée. Ainsi l'Éternel sauva Ézéchias et les habitants de
Jérusalem de la main de Sanchérib, roi d'Assyrie, et de la main de tous, et il les protégea contre ceux
23 qui les entouraient. Beaucoup de gens apportèrent dans Jérusalem des offrandes à l'Éternel, et de
24 riches présents à Ézéchias, roi de Juda, qui depuis lors fut élevé aux yeux de toutes les nations. En ce
temps -là, Ézéchias fut malade à la mort. Il fit une prière à l'Éternel ; et l'Éternel lui adressa la parole,
25 et lui accorda un prodige. Mais Ézéchias ne répondit point au bienfait qu'il avait reçu, car son coeur
26 s'éleva ; et la colère de l'Éternel fut sur lui, sur Juda et sur Jérusalem. Alors Ézéchias, du sein de son
orgueil, s'humilia avec les habitants de Jérusalem, et la colère de l'Éternel ne vint pas sur eux pendant
27 la vie d'Ézéchias. Ézéchias eut beaucoup de richesses et de gloire. Il se fit des trésors d'argent, d'or, de
28 pierres précieuses, d'aromates, de boucliers et de tous les objets qu'on peut désirer ; des magasins pour
les produits en blé, en moût et en huile, des crèches pour toute espèce de bétail, et des étables pour les
29 troupeaux. Il se bâtit des villes, et il eut en abondance des troupeaux de menu et de gros bétail ; car
30 Dieu lui avait donné des biens considérables. Ce fut aussi lui, Ézéchias, qui boucha l'issue supérieure
des eaux de Guihon, et les conduisit en bas vers l'occident de la cité de David. Ézéchias réussit dans
31 toutes ses entreprises. Cependant, lorsque les chefs de Babylone envoyèrent des messagers auprès de
lui pour s'informer du prodige qui avait eu lieu dans le pays, Dieu l'abandonna pour l'éprouver, afin
32 de connaître tout ce qui était dans son coeur. Le reste des actions d'Ézéchias, et ses oeuvres de piété,
cela est écrit dans la vision du prophète Ésaïe, fils d'Amots, dans le livre des rois de Juda et d'Israël.
33 Ézéchias se coucha avec ses pères, et on l'enterra dans le lieu le plus élevé des sépulcres des fils de
David ; tout Juda et les habitants de Jérusalem lui rendirent honneur à sa mort. Et Manassé, son fils,
régna à sa place.

33, 2 Manassé avait douze ans lorsqu'il devint roi, et il régna cinquante -cinq ans à Jérusalem. Il fit
ce qui est mal aux yeux de l'Éternel, selon les abominations des nations que l'Éternel avait chassées
3 devant les enfants d'Israël. Il rebâtit les hauts lieux qu'Ézéchias, son père, avait renversés ; il éleva
des autels aux Baals, il fit des idoles d'Astarté, et il se prosterna devant toute l'armée des cieux et la
4 servit. Il bâtit des autels dans la maison de l'Éternel, quoique l'Éternel eût dit : C'est dans Jérusalem
5 que sera mon nom à perpétuité. Il bâtit des autels à toute l'armée des cieux dans les deux parvis de
6 la maison de l'Éternel. Il fit passer ses fils par le feu dans la vallée des fils de Hinnom ; il observait
les nuages et les serpents pour en tirer des pronostics, il s'adonnait à la magie, et il établit des gens
qui évoquaient les esprits et qui prédisaient l'avenir. Il fit de plus en plus ce qui est mal aux yeux de
7 l'Éternel, afin de l'irriter. Il plaça l'image taillée de l'idole qu'il avait faite dans la maison de Dieu, de
laquelle Dieu avait dit à David et à Salomon, son fils : C'est dans cette maison, et c'est dans Jérusalem
8 que j'ai choisie parmi toutes les tribus d'Israël, que je veux à toujours placer mon nom. Je ne ferai
plus sortir Israël du pays que j'ai destiné à vos pères, pourvu seulement qu'ils aient soin de mettre en
pratique tout ce que je leur ai commandé, selon toute la loi, les préceptes et les ordonnances prescrits
9 par Moïse. Mais Manassé fut cause que Juda et les habitants de Jérusalem s'égarèrent et firent le
10 mal plus que les nations que l'Éternel avait détruites devant les enfants d'Israël. L'Éternel parla à
11 Manassé et à son peuple, et ils n'y firent point attention. Alors l'Éternel fit venir contre eux les chefs
de l'armée du roi d'Assyrie, qui saisirent Manassé et le mirent dans les fers ; ils le lièrent avec des
12 chaînes d'airain, et le menèrent à Babylone. Lorsqu'il fut dans la détresse, il implora l'Éternel, son
13 Dieu, et il s'humilia profondément devant le Dieu de ses pères. Il lui adressa ses prières ; et l'Éternel,
se laissant fléchir, exauça ses supplications, et le ramena à Jérusalem dans son royaume. Et Manassé
14 reconnut que l'Éternel est Dieu. Après cela, il bâtit en dehors de la ville de David, à l'occident, vers
Guihon dans la vallée, un mur qui se prolongeait jusqu'à la porte des poissons et dont il entoura la
colline, et il l'éleva à une grande hauteur ; il mit aussi des chefs militaires dans toutes les villes fortes
15 de Juda. Il fit disparaître de la maison de l'Éternel les dieux étrangers et l'idole, et il renversa tous les
autels qu'il avait bâtis sur la montagne de la maison de l'Éternel et à Jérusalem ; et il les jeta hors de
16 la ville. Il rétablit l'autel de l'Éternel et y offrit des sacrifices d'actions de grâces et de reconnaissance,
17 et il ordonna à Juda de servir l'Éternel, le Dieu d'Israël. Le peuple sacrifiait bien encore sur les hauts
18 lieux, mais seulement à l'Éternel, son Dieu. Le reste des actions de Manassé, sa prière à son Dieu,
et les paroles des prophètes qui lui parlèrent au nom de l'Éternel, le Dieu d'Israël, cela est écrit dans
19 les actes des rois d'Israël. Sa prière et la manière dont Dieu l'exauça, ses péchés et ses infidélités, les
places où il bâtit des hauts lieux et dressa des idoles et des images taillées avant de s'être humilié,
20 cela est écrit dans le livre de Hozaï. Manassé se coucha avec ses pères, et on l'enterra dans sa maison.
21 Et Amon, son fils, régna à sa place. Amon avait vingt -deux ans lorsqu'il devint roi, et il régna deux

ans à Jérusalem. Il fit ce qui est mal aux yeux de l'Éternel, comme avait fait Manassé, son père ; il 22
sacrifia à toutes les images taillées qu'avait faites Manassé, son père, et il les servit ; et il ne s'humilia 23
pas devant l'Éternel, comme s'était humilié Manassé, son père, car lui, Amon, se rendit de plus en plus
coupable. Ses serviteurs conspirèrent contre lui, et le firent mourir dans sa maison. Mais le peuple du 24, 25
pays frappa tous ceux qui avaient conspiré contre le roi Amon ; et le peuple du pays établit roi Josias,
son fils, à sa place.

Josias avait huit ans lorsqu'il devint roi, et il régna trente et un ans à Jérusalem. Il fit ce qui est **34**, 2
droit aux yeux de l'Éternel, et il marcha dans les voies de David, son père ; il ne s'en détourna ni à droite
ni à gauche. La huitième année de son règne, comme il était encore jeune, il commença à rechercher 3
le Dieu de David, son père ; et la douzième année, il commença à purifier Juda et Jérusalem des hauts
lieux, des idoles, des images taillées et des images en fonte. On renversa devant lui les autels des Baals, 4
et il abattit les statues consacrées au soleil qui étaient dessus ; il brisa les idoles, les images taillées et
les images en fonte, et les réduisit en poussière, et il répandit la poussière sur les sépulcres de ceux
qui leur avaient sacrifié ; et il brûla les ossements des prêtres sur leurs autels. C'est ainsi qu'il purifia 5
Juda et Jérusalem. Dans les villes de Manassé, d'Éphraïm, de Siméon, et même de Nephthali, partout 6
au milieu de leurs ruines, il renversa les autels, il mit en pièces les idoles et les images taillées et les 7
réduisit en poussière, et il abattit toutes les statues consacrées au soleil dans tout le pays d'Israël. Puis il
retourna à Jérusalem. La dix-huitième année de son règne, après qu'il eut purifié le pays et la maison, 8
il envoya Schaphan, fils d'Atsalia, Maaséja, chef de la ville, et Joach, fils de Joachaz, l'archiviste, pour
réparer la maison de l'Éternel, son Dieu. Ils se rendirent auprès du souverain sacrificateur Hilkija, 9
et on livra l'argent qui avait été apporté dans la maison de Dieu, et que les Lévites gardiens du seuil
avaient recueilli de Manassé et d'Éphraïm et de tout le reste d'Israël, et de tout Juda et Benjamin et
des habitants de Jérusalem. On le remit entre les mains de ceux qui étaient chargés de faire exécuter 10
l'ouvrage dans la maison de l'Éternel. Et ils l'employèrent pour ceux qui travaillaient aux réparations
de la maison de l'Éternel, pour les charpentiers et les maçons, pour les achats de pierres de taille 11
et de bois destiné aux poutres et à la charpente des bâtiments qu'avaient détruits les rois de Juda.
Ces hommes agirent avec probité dans leur travail. Ils étaient placés sous l'inspection de Jachath et 12
Abdias, Lévites d'entre les fils de Merari, et de Zacharie et Meschullam, d'entre les fils des Kehathites ;
tous ceux des Lévites qui étaient habiles musiciens surveillaient les manoeuvres et dirigeaient tous 13
les ouvriers occupés aux divers travaux ; il y avait encore d'autres Lévites secrétaires, commissaires
et portiers. Au moment où l'on sortit l'argent qui avait été apporté dans la maison de l'Éternel, le 14
sacrificateur Hilkija trouva le livre de la loi de l'Éternel donnée par Moïse. Alors Hilkija prit la parole 15
et dit à Schaphan, le secrétaire : J'ai trouvé le livre de la loi dans la maison de l'Éternel. Et Hilkija
donna le livre à Schaphan. Schaphan apporta le livre au roi, et lui rendit aussi compte, en disant : 16
Tes serviteurs ont fait tout ce qui leur a été commandé ; ils ont amassé l'argent qui se trouvait dans 17
la maison de l'Éternel, et l'ont remis entre les mains des inspecteurs et des ouvriers. Schaphan, le 18
secrétaire, dit encore au roi : Le sacrificateur Hilkija m'a donné un livre. Et Schaphan le lut devant le
roi. Lorsque le roi entendit les paroles de la loi, il déchira ses vêtements. Et le roi donna cet ordre 19, 20
à Hilkija, à Achikam, fils de Schaphan, à Abdon, fils de Michée, à Schaphan, le secrétaire, et à Asaja,
serviteur du roi : Allez, consultez l'Éternel pour moi et pour ce qui reste en Israël et en Juda, au sujet 21
des paroles de ce livre qu'on a trouvé ; car grande est la colère de l'Éternel qui s'est répandue sur nous,
parce que nos pères n'ont point observé la parole de l'Éternel et n'ont point mis en pratique tout ce
qui est écrit dans ce livre. Hilkija et ceux qu'avait désignés le roi allèrent auprès de la prophétesse 22
Hulda, femme de Schallum, fils de Thokehath, fils de Hasra, gardien des vêtements. Elle habitait à
Jérusalem, dans l'autre quartier de la ville. Après qu'ils eurent exprimé ce qu'ils avaient à lui dire, elle 23
leur répondit : Ainsi parle l'Éternel, le Dieu d'Israël : Dites à l'homme qui vous a envoyés vers moi :
Ainsi parle l'Éternel : Voici, je vais faire venir des malheurs sur ce lieu et sur ses habitants, toutes les 24
malédictions écrites dans le livre qu'on a lu devant le roi de Juda. Parce qu'ils m'ont abandonné et 25
qu'ils ont offert des parfums à d'autres dieux, afin de m'irriter par tous les ouvrages de leurs mains,
ma colère s'est répandue sur ce lieu, et elle ne s'éteindra point. Mais vous direz au roi de Juda qui 26
vous a envoyés pour consulter l'Éternel : Ainsi parle l'Éternel, le Dieu d'Israël, au sujet des paroles
que tu as entendues : Parce que ton coeur a été touché, parce que tu t'es humilié devant Dieu en 27
entendant ses paroles contre ce lieu et contre ses habitants, parce que tu t'es humilié devant moi, parce
que tu as déchiré tes vêtements et que tu as pleuré devant moi, moi aussi, j'ai entendu, dit l'Éternel.
Voici, je te recueillerai auprès de tes pères, tu seras recueilli en paix dans ton sépulcre, et tes yeux ne 28
verront pas tous les malheurs que je ferai venir sur ce lieu et sur ses habitants. Ils rapportèrent au
roi cette réponse. Le roi fit assembler tous les anciens de Juda et de Jérusalem. Puis il monta à la 29, 30

maison de l'Éternel avec tous les hommes de Juda et les habitants de Jérusalem, les sacrificateurs et les
Lévites, et tout le peuple, depuis le plus grand jusqu'au plus petit. Il lut devant eux toutes les paroles
31 du livre de l'alliance, qu'on avait trouvé dans la maison de l'Éternel. Le roi se tenait sur son estrade,
et il traita alliance devant l'Éternel, s'engageant à suivre l'Éternel, et à observer ses ordonnances, ses
préceptes et ses lois, de tout son coeur et de toute son âme, afin de mettre en pratique les paroles de
32 l'alliance écrites dans ce livre. Et il fit entrer dans l'alliance tous ceux qui se trouvaient à Jérusalem
et en Benjamin ; et les habitants de Jérusalem agirent selon l'alliance de Dieu, du Dieu de leurs pères.
33 Josias fit disparaître toutes les abominations de tous les pays appartenant aux enfants d'Israël, et il
obligea tous ceux qui se trouvaient en Israël à servir l'Éternel, leur Dieu. Pendant toute sa vie, ils ne se
détournèrent point de l'Éternel, le Dieu de leurs pères.

35 Josias célébra la Pâque en l'honneur de l'Éternel à Jérusalem, et l'on immola la Pâque le quatorzième
2 jour du premier mois. Il établit les sacrificateurs dans leurs fonctions, et les encouragea au service de la
3 maison de l'Éternel. Il dit aux Lévites qui enseignaient tout Israël et qui étaient consacrés à l'Éternel :
Placez l'arche sainte dans la maison qu'a bâtie Salomon, fils de David, roi d'Israël ; vous n'avez plus à la
4 porter sur l'épaule. Servez maintenant l'Éternel, votre Dieu, et son peuple d'Israël. Tenez-vous prêts,
selon vos maisons paternelles, selon vos divisions, comme l'ont réglé par écrit David, roi d'Israël, et
5 Salomon, son fils ; occupez vos places dans le sanctuaire, d'après les différentes maisons paternelles de
6 vos frères les fils du peuple, et d'après la classification des maisons paternelles des Lévites. Immolez
la Pâque, sanctifiez -vous, et préparez -la pour vos frères, en vous conformant à la parole de l'Éternel
7 prononcée par Moïse. Josias donna aux gens du peuple, à tous ceux qui se trouvaient là, des agneaux et
des chevreaux au nombre de trente mille, le tout pour la Pâque, et trois mille boeufs ; cela fut pris sur les
8 biens du roi. Ses chefs firent de bon gré un présent au peuple, aux sacrificateurs et aux Lévites. Hilkija,
Zacharie, et Jehiel, princes de la maison de Dieu, donnèrent aux sacrificateurs pour la Pâque deux
9 mille six cents agneaux et trois cents boeufs. Conania, Schemaeja et Nethaneel, ses frères, Haschabia,
Jeïel et Jozabad, chefs des Lévites, donnèrent aux Lévites pour la Pâque cinq mille agneaux et cinq
10 cents boeufs. Le service s'organisa, et les sacrificateurs et les Lévites occupèrent leur place, selon
11 leurs divisions, d'après l'ordre du roi. Ils immolèrent la Pâque ; les sacrificateurs répandirent le sang
12 qu'ils recevaient de la main des Lévites, et les Lévites dépouillèrent les victimes. Ils mirent à part
les holocaustes pour les donner aux différentes maisons paternelles des gens du peuple, afin qu'ils les
13 offrissent à l'Éternel, comme il est écrit dans le livre de Moïse ; et de même pour les boeufs. Ils firent
cuire la Pâque au feu, selon l'ordonnance, et ils firent cuire les choses saintes dans des chaudières, des
14 chaudrons et des poêles ; et ils s'empressèrent de les distribuer à tout le peuple. Ensuite ils préparèrent
ce qui était pour eux et pour les sacrificateurs, car les sacrificateurs, fils d'Aaron, furent occupés jusqu'à
la nuit à offrir les holocaustes et les graisses ; c'est pourquoi les Lévites préparèrent pour eux et pour
15 les sacrificateurs, fils d'Aaron. Les chantres, fils d'Asaph, étaient à leur place, selon l'ordre de David,
d'Asaph, d'Héman, et de Jeduthun le voyant du roi, et les portiers étaient à chaque porte ; ils n'eurent
16 pas à se détourner de leur office, car leurs frères les Lévites préparèrent ce qui était pour eux. Ainsi
fut organisé ce jour -là tout le service de l'Éternel pour faire la Pâque et pour offrir des holocaustes sur
17 l'autel de l'Éternel, d'après l'ordre du roi Josias. Les enfants d'Israël qui se trouvaient là célébrèrent
18 la Pâque en ce temps et la fête des pains sans levain pendant sept jours. Aucune Pâque pareille à
celle-là n'avait été célébrée en Israël depuis les jours de Samuel le prophète ; et aucun des rois d'Israël
n'avait célébré une Pâque pareille à celle que célébrèrent Josias, les sacrificateurs et les Lévites, tout
19 Juda et Israël qui s'y trouvaient, et les habitants de Jérusalem. Ce fut la dix-huitième année du règne
20 de Josias que cette Pâque fut célébrée. Après tout cela, après que Josias eut réparé la maison de
l'Éternel, Néco, roi d'Égypte, monta pour combattre à Carkemisch sur l'Euphrate. Josias marcha à sa
21 rencontre ; et Néco lui envoya des messagers pour dire : Qu'y a-t-il entre moi et toi, roi de Juda ? Ce
n'est pas contre toi que je viens aujourd'hui ; c'est contre une maison avec laquelle je suis en guerre. Et
22 Dieu m'a dit de me hâter. Ne t'oppose pas à Dieu, qui est avec moi, de peur qu'il ne te détruise. Mais
Josias ne se détourna point de lui, et il se déguisa pour l'attaquer, sans écouter les paroles de Néco, qui
23 venaient de la bouche de Dieu. Il s'avança pour combattre dans la vallée de Meguiddo. Les archers
tirèrent sur le roi Josias, et le roi dit à ses serviteurs : Emportez -moi, car je suis gravement blessé.
24 Ses serviteurs l'emportèrent du char, le mirent dans un second char qui était à lui, et l'amenèrent à
Jérusalem. Il mourut, et fut enterré dans le sépulcre de ses pères. Tout Juda et Jérusalem pleurèrent
25 Josias. Jérémie fit une complainte sur Josias ; tous les chanteurs et toutes les chanteuses ont parlé
de Josias dans leurs complaintes jusqu'à ce jour, et en ont établi la coutume en Israël. Ces chants
26 sont écrits dans les Complaintes. Le reste des actions de Josias, et ses oeuvres de piété, telles que les
27 prescrit la loi de l'Éternel, ses premières et ses dernières actions, cela est écrit dans le livre des rois

d'Israël et de Juda.

36 Le peuple du pays prit Joachaz, fils de Josias, et l'établit roi à la place de son père à Jérusalem.
2, 3 Joachaz avait vingt -trois ans lorsqu'il devint roi, et il régna trois mois à Jérusalem. Le roi d'Égypte le
destitua à Jérusalem, et frappa le pays d'une contribution de cent talents d'argent et d'un talent d'or.
4 Et le roi d'Égypte établit roi sur Juda et sur Jérusalem Éliakim, frère de Joachaz ; et il changea son
nom en celui de Jojakim. Néco prit son frère Joachaz, et l'emmena en Égypte.
5 Jojakim avait vingt -cinq ans lorsqu'il devint roi, et il régna onze ans à Jérusalem. Il fit ce qui est mal aux yeux de l'Éternel,
6 son Dieu. Nebucadnetsar, roi de Babylone, monta contre lui, et le lia avec des chaînes d'airain pour le
7 conduire à Babylone. Nebucadnetsar emporta à Babylone des ustensiles de la maison de l'Éternel, et
8 il les mit dans son palais à Babylone. Le reste des actions de Jojakim, les abominations qu'il commit, et ce qui se trouvait en lui, cela est écrit dans le livre des rois d'Israël et de Juda. Et Jojakin, son
9 fils, régna à sa place. Jojakin avait huit ans lorsqu'il devint roi, et il régna trois mois et dix jours à
10 Jérusalem. Il fit ce qui est mal aux yeux de l'Éternel. L'année suivante, le roi Nebucadnetsar le fit emmener à Babylone avec les ustensiles précieux de la maison de l'Éternel. Et il établit roi sur Juda
11 et sur Jérusalem Sédécias, frère de Jojakin. Sédécias avait vingt et un ans lorsqu'il devint roi, et il
12 régna onze ans à Jérusalem. Il fit ce qui est mal aux yeux de l'Éternel, son Dieu ; et il ne s'humilia
13 point devant Jérémie, le prophète, qui lui parlait de la part de l'Éternel. Il se révolta même contre le roi Nebucadnetsar, qui l'avait fait jurer par le nom de Dieu ; et il raidit son cou et endurcit son coeur, au point de ne pas retourner à l'Éternel, le Dieu d'Israël. Tous les chefs des sacrificateurs et le peuple
14 multiplièrent aussi les transgressions, selon toutes les abominations des nations ; et ils profanèrent la maison de l'Éternel, qu'il avait sanctifiée à Jérusalem. L'Éternel, le Dieu de leurs pères, donna de
15 bonne heure à ses envoyés la mission de les avertir, car il voulait épargner son peuple et sa propre demeure. Mais ils se moquèrent des envoyés de Dieu, ils méprisèrent ses paroles, et ils se raillèrent
16 de ses prophètes, jusqu'à ce que la colère de l'Éternel contre son peuple devînt sans remède. Alors
17 l'Éternel fit monter contre eux le roi des Chaldéens, et tua par l'épée leurs jeunes gens dans la maison de leur sanctuaire ; il n'épargna ni le jeune homme, ni la jeune fille, ni le vieillard, ni l'homme aux cheveux blancs, il livra tout entre ses mains. Nebucadnetsar emporta à Babylone tous les ustensiles
18 de la maison de Dieu, grands et petits, les trésors de la maison de l'Éternel, et les trésors du roi et de ses chefs. Ils brûlèrent la maison de Dieu, ils démolirent les murailles de Jérusalem, ils livrèrent au feu
19 tous ses palais et détruisirent tous les objets précieux. Nebucadnetsar emmena captifs à Babylone ceux
20 qui échappèrent à l'épée ; et ils lui furent assujettis, à lui et à ses fils, jusqu'à la domination du royaume de Perse, afin que s'accomplît la parole de l'Éternel prononcée par la bouche de Jérémie ; jusqu'à ce que
21 le pays eût joui de ses sabbats, il se reposa tout le temps qu'il fut dévasté, jusqu'à l'accomplissement de soixante-dix ans. La première année de Cyrus, roi de Perse, afin que s'accomplît la parole de l'Éternel
22 prononcée par la bouche de Jérémie, l'Éternel réveilla l'esprit de Cyrus, roi de Perse, qui fit faire de vive voix et par écrit cette publication dans tout son royaume : Ainsi parle Cyrus, roi de Perse : L'Éternel,
23 le Dieu des cieux, m'a donné tous les royaumes de la terre, et il m'a commandé de lui bâtir une maison à Jérusalem en Juda. Qui d'entre vous est de son peuple ? Que l'Éternel, son Dieu, soit avec lui, et qu'il monte !

ESDRAS

1 La première année de Cyrus, roi de Perse, afin que s'accomplît la parole de l'Éternel prononcée
par la bouche de Jérémie, l'Éternel réveilla l'esprit de Cyrus, roi de Perse, qui fit faire de vive
2 voix et par écrit cette publication dans tout son royaume : Ainsi parle Cyrus, roi des Perses :
L'Éternel, le Dieu des cieux, m'a donné tous les royaumes de la terre, et il m'a commandé de
3 lui bâtir une maison à Jérusalem en Juda. Qui d'entre vous est de son peuple ? Que son Dieu soit
avec lui, et qu'il monte à Jérusalem en Juda et bâtisse la maison de l'Éternel, le Dieu d'Israël ! C'est
4 le Dieu qui est à Jérusalem. Dans tout lieu où séjournent des restes du peuple de l'Éternel, les gens
du lieu leur donneront de l'argent, de l'or, des effets, et du bétail, avec des offrandes volontaires pour
5 la maison de Dieu qui est à Jérusalem. Les chefs de famille de Juda et de Benjamin, les sacrificateurs
et les Lévites, tous ceux dont Dieu réveilla l'esprit, se levèrent pour aller bâtir la maison de l'Éternel
6 à Jérusalem. Tous leurs alentours leur donnèrent des objets d'argent, de l'or, des effets, du bétail,
7 et des choses précieuses, outre toutes les offrandes volontaires. Le roi Cyrus rendit les ustensiles de
la maison de l'Éternel, que Nebucadnetsar avait emportés de Jérusalem et placés dans la maison de
8 son dieu. Cyrus, roi de Perse, les fit sortir par Mithredath, le trésorier, qui les remit à Scheschbatsar,
9 prince de Juda. En voici le nombre : trente bassins d'or, mille bassins d'argent, vingt -neuf couteaux,
10, 11 trente coupes d'or, quatre cent dix coupes d'argent de second ordre, mille autres ustensiles. Tous les
objets d'or et d'argent étaient au nombre de cinq mille quatre cents. Scheschbatsar emporta le tout de
Babylone à Jérusalem, au retour de la captivité.

2 Voici ceux de la province qui revinrent de l'exil, ceux que Nebucadnetsar, roi de Babylone, avait
2 emmenés captifs à Babylone, et qui retournèrent à Jérusalem et en Juda, chacun dans sa ville. Ils par-
tirent avec Zorobabel, Josué, Néhémie, Seraja, Reélaja, Mardochée, Bilschan, Mispar, Bigvaï, Rehum,
3 Baana. Nombre des hommes du peuple d'Israël : les fils de Pareosch, deux mille cent soixante-douze ;
4, 5, 6 les fils de Schephathia, trois cent soixante-douze ; les fils d'Arach, sept cent soixante -quinze ; les
7 fils de Pachath-Moab, des fils de Josué et de Joab, deux mille huit cent douze ; les fils d'Élam, mille
8, 9 deux cent cinquante -quatre ; les fils de Zatthu, neuf cent quarante -cinq ; les fils de Zaccaï, sept cent
10, 11, 12 soixante ; les fils de Bani, six cent quarante -deux ; les fils de Bébaï, six cent vingt -trois ; les fils
13, 14 d'Azgad, mille deux cent vingt -deux ; les fils d'Adonikam, six cent soixante -six ; les fils de Bigvaï,
15, 16 deux mille cinquante -six ; les fils d'Adin, quatre cent cinquante -quatre ; les fils d'Ather, de la fa-
17, 18 mille d'Ézéchias, quatre-vingt-dix-huit ; les fils de Betsaï, trois cent vingt -trois ; les fils de Jora, cent
19, 20, 21 douze ; les fils de Haschum, deux cent vingt -trois ; les fils de Guibbar, quatre-vingt-quinze ; les fils
22, 23 de Bethléhem, cent vingt -trois ; les gens de Nethopha, cinquante -six ; les gens d'Anathoth, cent vingt
24, 25 -huit ; les fils d'Azmaveth, quarante -deux ; les fils de Kirjath-Arim, de Kephira et de Beéroth, sept
26, 27 cent quarante trois ; les fils de Rama et de Guéba, six cent vingt et un ; les gens de Micmas, cent
28, 29, 30 vingt -deux ; les gens de Béthel et d'Aï, deux cent vingt -trois ; les fils de Nebo, cinquante -deux ; les
31, 32 fils de Magbisch, cent cinquante -six ; les fils de l'autre Élam, mille deux cent cinquante -quatre ; les
33, 34 fils de Harim, trois cent vingt ; les fils de Lod, de Hadid et d'Ono, sept cent vingt -cinq ; les fils de
35, 36 Jéricho, trois cent quarante -cinq ; les fils de Senaa, trois mille six cent trente. Sacrificateurs : les fils
37 de Jedaeja, de la maison de Josué, neuf cent soixante-treize ; les fils d'Immer, mille cinquante -deux ;
38, 39, 40 les fils de Paschhur, mille deux cent quarante -sept ; les fils de Harim, mille dix-sept. Lévites : les fils
41 de Josué et de Kadmiel, des fils d'Hodavia, soixante quatorze. Chantres : les fils d'Asaph, cent vingt
42 -huit. Fils des portiers : les fils de Schallum, les fils d'Ather, les fils de Thalmon, les fils d'Akkub, les
43 fils de Hathitha, les fils de Schobaï, en tout cent trente -neuf. Néthiniens : les fils de Tsicha, les fils
44, 45 de Hasupha, les fils de Thabbaoth, les fils de Kéros, les fils de Siaha, les fils de Padon, les fils de
46 Lebana, les fils de Hagaba, les fils d'Akkub, les fils de Hagab, les fils de Schamlaï, les fils de Hanan,
47, 48 les fils de Guiddel, les fils de Gachar, les fils de Reaja, les fils de Retsin, les fils de Nekoda, les fils de
49, 50 Gazzam, les fils d'Uzza, les fils de Paséach, les fils de Bésaï, les fils d'Asna, les fils de Mehunim, les
51, 52 fils de Nephusim, les fils de Bakbuk, les fils de Hakupha, les fils de Harhur, les fils de Batsluth, les
53, 54 fils de Mehida, les fils de Harscha, les fils de Barkos, les fils de Sisera, les fils de Thamach, les fils de
55 Netsiach, les fils de Hathipha. Fils des serviteurs de Salomon : les fils de Sothaï, les fils de Sophéreth,
56, 57 les fils de Peruda, les fils de Jaala, les fils de Darkon, les fils de Guiddel, les fils de Schephathia, les fils
58 de Hatthil, les fils de Pokéreth-Hatsebaïm, les fils d'Ami. Total des Néthiniens et des fils des serviteurs
59 de Salomon : trois cent quatre-vingt-douze. Voici ceux qui partirent de Thel-Mélach, de Thel-Harscha,
de Kerub -Addan, et qui ne purent pas faire connaître leur maison paternelle et leur race, pour prouver
60 qu'ils étaient d'Israël. Les fils de Delaja, les fils de Tobija, les fils de Nekoda, six cent cinquante -deux.
61 Et parmi les fils des sacrificateurs : les fils de Habaja, les fils d'Hakkots, les fils de Barzillaï, qui avait

pris pour femme une des filles de Barzillaï, le Galaadite, et fut appelé de leur nom. Ils cherchèrent 62
leurs titres généalogiques, mais ils ne les trouvèrent point. On les exclut du sacerdoce, et le gouver- 63
neur leur dit de ne pas manger des choses très saintes jusqu'à ce qu'un sacrificateur ait consulté l'urim
et le thummim. L'assemblée tout entière était de quarante -deux mille trois cent soixante personnes, 64
sans compter leurs serviteurs et leurs servantes, au nombre de sept mille trois cent trente -sept. Parmi 65
eux se trouvaient deux cents chantres et chanteuses. Ils avaient sept cent trente -six chevaux, deux 66
cent quarante -cinq mulets, quatre cent trente -cinq chameaux, et six mille sept cent vingt ânes. Plu- 67, 68
sieurs des chefs de famille, à leur arrivée vers la maison de l'Éternel à Jérusalem, firent des offrandes
volontaires pour la maison de Dieu, afin qu'on la rétablît sur le lieu où elle avait été. Ils donnèrent 69
au trésor de l'oeuvre, selon leurs moyens, soixante et un mille dariques d'or, cinq mille mines d'argent,
et cent tuniques sacerdotales. Les sacrificateurs et les Lévites, les gens du peuple, les chantres, les 70
portiers et les Néthiniens s'établirent dans leurs villes. Tout Israël habita dans ses villes.

Le septième mois arriva, et les enfants d'Israël étaient dans leurs villes. Alors le peuple s'assem- **3**
bla comme un seul homme à Jérusalem. Josué, fils de Jotsadak, avec ses frères les sacrificateurs, et 2
Zorobabel, fils de Schealthiel, avec ses frères, se levèrent et bâtirent l'autel du Dieu d'Israël, pour y
offrir des holocaustes, selon ce qui est écrit dans la loi de Moïse, homme de Dieu. Ils rétablirent l'autel 3
sur ses fondements, quoiqu'ils eussent à craindre les peuples du pays, et ils y offrirent des holocaustes
à l'Éternel, les holocaustes du matin et du soir. Ils célébrèrent la fête des tabernacles, comme il est 4
écrit, et ils offrirent jour par jour des holocaustes, selon le nombre ordonné pour chaque jour. Après 5
cela, ils offrirent l'holocauste perpétuel, les holocaustes des nouvelles lunes et de toutes les solenni-
tés consacrées à l'Éternel, et ceux de quiconque faisait des offrandes volontaires à l'Éternel. Dès le 6
premier jour du septième mois, ils commencèrent à offrir à l'Éternel des holocaustes. Cependant les
fondements du temple de l'Éternel n'étaient pas encore posés. On donna de l'argent aux tailleurs de 7
pierres et aux charpentiers, et des vivres, des boissons et de l'huile aux Sidoniens et aux Tyriens, pour
qu'ils amenassent par mer jusqu'à Japho des bois de cèdre du Liban, suivant l'autorisation qu'on avait
eue de Cyrus, roi de Perse. La seconde année depuis leur arrivée à la maison de Dieu à Jérusalem, 8
au second mois, Zorobabel, fils de Schealthiel, Josué, fils de Jotsadak, avec le reste de leurs frères les
sacrificateurs et les Lévites, et tous ceux qui étaient revenus de la captivité à Jérusalem, se mirent à
l'oeuvre et chargèrent les Lévites de vingt ans et au-dessus de surveiller les travaux de la maison de
l'Éternel. Et Josué, avec ses fils et ses frères, Kadmiel, avec ses fils, fils de Juda, les fils de Hénadad, 9
avec leurs fils et leurs frères les Lévites, se préparèrent tous ensemble à surveiller ceux qui travaillaient
à la maison de Dieu. Lorsque les ouvriers posèrent les fondements du temple de l'Éternel, on fit assis- 10
ter les sacrificateurs en costume, avec les trompettes, et les Lévites, fils d'Asaph, avec les cymbales, afin
qu'ils célébrassent l'Éternel, d'après les ordonnances de David, roi d'Israël. Ils chantaient, célébrant 11
et louant l'Éternel par ces paroles : Car il est bon, car sa miséricorde pour Israël dure à toujours ! Et
tout le peuple poussait de grands cris de joie en célébrant l'Éternel, parce qu'on posait les fondements
de la maison de l'Éternel. Mais plusieurs des sacrificateurs et des Lévites, et des chefs de famille âgés, 12
qui avaient vu la première maison, pleuraient à grand bruit pendant qu'on posait sous leurs yeux les
fondements de cette maison. Beaucoup d'autres faisaient éclater leur joie par des cris, en sorte qu'on 13
ne pouvait distinguer le bruit des cris de joie d'avec le bruit des pleurs parmi le peuple, car le peuple
poussait de grands cris dont le son s'entendait au loin.

Les ennemis de Juda et de Benjamin apprirent que les fils de la captivité bâtissaient un temple **4**
à l'Éternel, le Dieu d'Israël. Ils vinrent auprès de Zorobabel et des chefs de familles, et leur dirent : 2
Nous bâtirons avec vous ; car, comme vous, nous invoquons votre Dieu, et nous lui offrons des sacrifices
depuis le temps d'Ésar-Haddon, roi d'Assyrie, qui nous a fait monter ici. Mais Zorobabel, Josué, et les 3
autres chefs des familles d'Israël, leur répondirent : Ce n'est pas à vous et à nous de bâtir la maison
de notre Dieu ; nous la bâtirons nous seuls à l'Éternel, le Dieu d'Israël, comme nous l'a ordonné le roi
Cyrus, roi de Perse. Alors les gens du pays découragèrent le peuple de Juda ; ils l'intimidèrent pour 4
l'empêcher de bâtir, et ils gagnèrent à prix d'argent des conseillers pour faire échouer son entreprise. Il 5
en fut ainsi pendant toute la vie de Cyrus, roi de Perse, et jusqu'au règne de Darius, roi de Perse. Sous 6
le règne d'Assuérus, au commencement de son règne, ils écrivirent une accusation contre les habitants
de Juda et de Jérusalem. Et du temps d'Artaxerxès, Bischlam, Mithredath, Thabeel, et le reste de 7
leurs collègues, écrivirent à Artaxerxès, roi de Perse. La lettre fut transcrite en caractères araméens
et traduite en araméen. Rehum, gouverneur, et Schimschaï, secrétaire écrivirent au roi Artaxerxès la 8
lettre suivante concernant Jérusalem : Rehum, gouverneur, Schimschaï, secrétaire, et le reste de leurs 9
collègues, ceux de Din, d'Arpharsathac, de Tharpel, d'Apharas, d'Érec, de Babylone, de Suse, de Déha,
d'Élam, et les autres peuples que le grand et illustre Osnappar a transportés et établis dans la ville de 10

11 Samarie et autres lieux de ce côté du fleuve, etc. C'est ici la copie de la lettre qu 'ils envoyèrent au roi
12 Artaxerxès : Tes serviteurs, les gens de ce côté du fleuve, etc. Que le roi sache que les Juifs partis de
chez toi et arrivés parmi nous à Jérusalem rebâtissent la ville rebelle et méchante, en relèvent les murs
13 et en restaurent les fondements. Que le roi sache donc que, si cette ville est rebâtie et si ses murs sont
14 relevés, ils ne paieront ni tribut, ni impôt, ni droit de passage, et que le trésor royal en souffrira. Or,
comme nous mangeons le sel du palais et qu'il ne nous paraît pas convenable de voir mépriser le roi,
15 nous envoyons au roi ces informations. Qu'on fasse des recherches dans le livre des mémoires de tes
pères ; et tu trouveras et verras dans le livre des mémoires que cette ville est une ville rebelle, funeste
aux rois et aux provinces, et qu'on s'y est livré à la révolte dès les temps anciens. C'est pourquoi cette
16 ville a été détruite. Nous faisons savoir au roi que, si cette ville est rebâtie et si ses murs sont relevés,
17 par cela même tu n'auras plus de possession de ce côté du fleuve. Réponse envoyée par le roi à Rehum,
gouverneur, à Schimschaï, secrétaire, et au reste de leurs collègues, demeurant à Samarie et autres
18 lieux de l'autre côté du fleuve : Salut, etc. La lettre que vous nous avez envoyée a été lue exactement
19 devant moi. J 'ai donné ordre de faire des recherches ; et l'on a trouvé que dès les temps anciens cette
20 ville s'est soulevée contre les rois, et qu'on s'y est livré à la sédition et à la révolte. Il y eut à Jérusalem
des rois puissants, maîtres de tout le pays de l'autre côté du fleuve, et auxquels on payait tribut, impôt,
21 et droit de passage. En conséquence, ordonnez de faire cesser les travaux de ces gens, afin que cette
22 ville ne se rebâtisse point avant une autorisation de ma part. Gardez -vous de mettre en cela de la
23 négligence, de peur que le mal n'augmente au préjudice des rois. Aussitôt que la copie de la lettre du
roi Artaxerxès eut été lue devant Rehum, Schimschaï, le secrétaire, et leurs collègues, ils allèrent en
24 hâte à Jérusalem vers les Juifs, et firent cesser leurs travaux par violence et par force. Alors s'arrêta
l'ouvrage de la maison de Dieu à Jérusalem, et il fut interrompu jusqu'à la seconde année du règne de
Darius, roi de Perse.

5 Aggée, le prophète, et Zacharie, fils d'Iddo, le prophète, prophétisèrent aux Juifs qui étaient en Juda
2 et à Jérusalem, au nom du Dieu d'Israël. Alors Zorobabel, fils de Schealthiel, et Josué, fils de Jotsadak,
se levèrent et commencèrent à bâtir la maison de Dieu à Jérusalem. Et avec eux étaient les prophètes
3 de Dieu, qui les assistaient. Dans ce même temps, Thathnaï, gouverneur de ce côté du fleuve, Schethar-
Boznaï, et leurs collègues, vinrent auprès d'eux et leur parlèrent ainsi : Qui vous a donné l'autorisation
4 de bâtir cette maison et de relever ces murs ? Ils leur dirent encore : Quels sont les noms des hommes
5 qui construisent cet édifice ? Mais l'oeil de Dieu veillait sur les anciens des Juifs. Et on laissa continuer
6 les travaux pendant l'envoi d'un rapport à Darius et jusqu'à la réception d'une lettre sur cet objet. Copie
de la lettre envoyée au roi Darius par Thathnaï, gouverneur de ce côté du fleuve. Schethar-Boznaï, et
7 leurs collègues d'Apharsac, demeurant de ce côté du fleuve. Ils lui adressèrent un rapport ainsi conçu :
8 Au roi Darius, salut ! Que le roi sache que nous sommes allés dans la province de Juda, à la maison
du grand Dieu. Elle se construit en pierres de taille, et le bois se pose dans les murs ; le travail marche
9 rapidement et réussit entre leurs mains. Nous avons interrogé les anciens, et nous leur avons ainsi
10 parlé : Qui vous a donné l'autorisation de bâtir cette maison et de relever ces murs ? Nous leur avons
aussi demandé leurs noms pour te les faire connaître, et nous avons mis par écrit les noms des hommes
11 qui sont à leur tête. Voici la réponse qu'ils nous ont faite : Nous sommes les serviteurs du Dieu des
cieux et de la terre, et nous rebâtissons la maison qui avait été construite il y a bien des années ; un
12 grand roi d'Israël l'avait bâtie et achevée. Mais après que nos pères eurent irrité le Dieu des cieux,
il les livra entre les mains de Nebucadnetsar, roi de Babylone, le Chaldéen, qui détruisit cette maison
13 et emmena le peuple captif à Babylone. Toutefois, la première année de Cyrus, roi de Babylone, le roi
14 Cyrus donna l'ordre de rebâtir cette maison de Dieu. Et même le roi Cyrus ôta du temple de Babylone
les ustensiles d 'or et d'argent de la maison de Dieu, que Nebucadnetsar avait enlevés du temple de
Jérusalem et transportés dans le temple de Babylone, il les fit remettre au nommé Scheschbatsar, qu'il
15 établit gouverneur, et il lui dit : Prends ces ustensiles, va les déposer dans le temple de Jérusalem,
16 et que la maison de Dieu soit rebâtie sur le lieu où elle était. Ce Scheschbatsar est donc venu, et il a
posé les fondements de la maison de Dieu à Jérusalem ; depuis lors jusqu'à présent elle se construit, et
17 elle n'est pas achevée. Maintenant, si le roi le trouve bon, que l'on fasse des recherches dans la maison
des trésors du roi à Babylone, pour voir s 'il y a eu de la part du roi Cyrus un ordre donné pour la
construction de cette maison de Dieu à Jérusalem. Puis, que le roi nous transmette sa volonté sur cet
objet.

6 Alors le roi Darius donna ordre de faire des recherches dans la maison des archives où l'on déposait
2 les trésors à Babylone. Et l'on trouva à Achmetha, capitale de la province de Médie, un rouleau sur
3 lequel était écrit le mémoire suivant : La première année du roi Cyrus, le roi Cyrus a donné cet ordre
au sujet de la maison de Dieu à Jérusalem : Que la maison soit rebâtie, pour être un lieu où l'on offre
des sacrifices, et qu'elle ait des solides fondements. Elle aura soixante coudées de hauteur, soixante
4 coudées de largeur, trois rangées de pierres de taille et une rangée de bois neuf. Les frais seront payés

par la maison du roi. De plus, les ustensiles d'or et d'argent de la maison de Dieu, que Nebucadnetsar 5
avait enlevés du temple de Jérusalem et transportés à Babylone, seront rendus, transportés au temple
de Jérusalem à la place où ils étaient, et déposés dans la maison de Dieu. Maintenant, Thathnaï, 6
gouverneur de l'autre côté du fleuve, Schethar-Boznaï, et vos collègues d'Apharsac, qui demeurez de
l'autre côté du fleuve, tenez-vous loin de ce lieu. Laissez continuer les travaux de cette maison de 7
Dieu ; que le gouverneur des Juifs et les anciens des Juifs la rebâtissent sur l'emplacement qu'elle
occupait. Voici l'ordre que je donne touchant ce que vous aurez à faire à l'égard de ces anciens des Juifs 8
pour la construction de cette maison de Dieu : les frais, pris sur les biens du roi provenant des tributs
de l'autre côté du fleuve, seront exactement payés à ces hommes, afin qu'il n'y ait pas d'interruption.
Les choses nécessaires pour les holocaustes du Dieu des cieux, jeunes taureaux, béliers et agneaux, 9
froment, sel, vin et huile, seront livrées, sur leur demande, aux sacrificateurs de Jérusalem, jour par
jour et sans manquer, afin qu'ils offrent des sacrifices de bonne odeur au Dieu des cieux et qu'ils prient 10
pour la vie du roi et de ses fils. Et voici l'ordre que je donne touchant quiconque transgressera cette 11
parole : on arrachera de sa maison une pièce de bois, on la dressera pour qu'il y soit attaché, et l'on
fera de sa maison un tas d'immondices. Que le Dieu qui fait résider en ce lieu son nom renverse tout 12
roi et tout peuple qui étendraient la main pour transgresser ma parole, pour détruire cette maison
de Dieu à Jérusalem ! Moi, Darius, j'ai donné cet ordre. Qu'il soit ponctuellement exécuté. Thathnaï, 13
gouverneur de ce côté du fleuve, Schethar-Boznaï, et leurs collègues, se conformèrent ponctuellement
à cet ordre que leur envoya le roi Darius. Et les anciens des Juifs bâtirent avec succès, selon les 14
prophéties d'Aggée, le prophète, et de Zacharie, fils d'Iddo ; ils bâtirent et achevèrent, d'après l'ordre
du Dieu d'Israël, et d'après l'ordre de Cyrus, de Darius, et d'Artaxerxès, roi de Perse. La maison fut 15
achevée le troisième jour du mois d'Adar, dans la sixième année du règne du roi Darius. Les enfants 16
d'Israël, les sacrificateurs et les Lévites, et le reste des fils de la captivité, firent avec joie la dédicace de
cette maison de Dieu. Ils offrirent, pour la dédicace de cette maison de Dieu, cent taureaux, deux cents 17
béliers, quatre cents agneaux, et, comme victimes expiatoires pour tout Israël, douze boucs, d'après le
nombre des tribus d'Israël. Ils établirent les sacrificateurs selon leurs classes et les Lévites selon leurs 18
divisions pour le service de Dieu à Jérusalem, comme il est écrit dans le livre de Moïse. Les fils de la 19
captivité célébrèrent la Pâque le quatorzième jour du premier mois. Les sacrificateurs et les Lévites 20
s'étaient purifiés de concert, tous étaient purs ; ils immolèrent la Pâque pour tous les fils de la captivité,
pour leurs frères les sacrificateurs, et pour eux-mêmes. Les enfants d'Israël revenus de la captivité 21
mangèrent la Pâque, avec tous ceux qui s'étaient éloignés de l'impureté des nations du pays et qui se
joignirent à eux pour chercher l'Éternel, le Dieu d'Israël. Ils célébrèrent avec joie pendant sept jours 22
la fête des pains sans levain, car l'Éternel les avait réjouis en disposant le roi d'Assyrie à les soutenir
dans l'oeuvre de la maison de Dieu, du Dieu d'Israël.

Après ces choses, sous le règne d'Artaxerxès, roi de Perse, vint Esdras, fils de Seraja, fils d'Azaria, **7**
fils de Hilkija, fils de Schallum, fils de Tsadok, fils d'Achithub, fils d'Amaria, fils d'Azaria, fils de 2, 3
Merajoth, fils de Zerachja, fils d'Uzzi, fils de Bukki, fils d'Abischua, fils de Phinées, fils d'Éléazar, fils 4, 5
d'Aaron, le souverain sacrificateur. Cet Esdras vint de Babylone : c'était un scribe versé dans la loi 6
de Moïse, donnée par l'Éternel, le Dieu d'Israël. Et comme la main de l'Éternel, son Dieu, était sur
lui, le roi lui accorda tout ce qu'il avait demandé. Plusieurs des enfants d'Israël, des sacrificateurs 7
et des Lévites, des chantres, des portiers, et des Néthiniens, vinrent aussi à Jérusalem, la septième
année du roi Artaxerxès. Esdras arriva à Jérusalem au cinquième mois de la septième année du roi ; 8
il était parti de Babylone le premier jour du premier mois, et il arriva à Jérusalem le premier jour 9
du cinquième mois, la bonne main de son Dieu étant sur lui. Car Esdras avait appliqué son coeur 10
à étudier et à mettre en pratique la loi de l'Éternel, et à enseigner au milieu d'Israël les lois et les
ordonnances. Voici la copie de la lettre donnée par le roi Artaxerxès à Esdras, sacrificateur et scribe, 11
enseignant les commandements et les lois de l'Éternel concernant Israël : Artaxerxès, roi des rois, à 12
Esdras, sacrificateur et scribe, versé dans la loi du Dieu des cieux, etc. J 'ai donné ordre de laisser 13
aller tous ceux du peuple d'Israël, de ses sacrificateurs et de ses Lévites, qui se trouvent dans mon
royaume, et qui sont disposés à partir avec toi pour Jérusalem. Tu es envoyé par le roi et ses sept 14
conseillers pour inspecter Juda et Jérusalem d'après la loi de ton Dieu, laquelle est entre tes mains, et 15
pour porter l'argent et l'or que le roi et ses conseillers ont généreusement offerts au Dieu d'Israël, dont
la demeure est à Jérusalem, tout l'argent et l'or que tu trouveras dans toute la province de Babylone, 16
et les dons volontaires faits par le peuple et les sacrificateurs pour la maison de leur Dieu à Jérusalem.
En conséquence, tu auras soin d'acheter avec cet argent des taureaux, des béliers, des agneaux, et ce qui 17
est nécessaire pour les offrandes et les libations, et tu les offriras sur l'autel de la maison de votre Dieu à
Jérusalem. Vous ferez avec le reste de l'argent et de l'or ce que vous jugerez bon de faire, toi et tes frères, 18
en vous conformant à la volonté de votre Dieu. Dépose devant le Dieu de Jérusalem les ustensiles qui 19

20 te sont remis pour le service de la maison de ton Dieu. Tu tireras de la maison des trésors du roi ce
21 qu'il faudra pour les autres dépenses que tu auras à faire concernant la maison de ton Dieu. Moi, le roi
Artaxerxès, je donne l'ordre à tous les trésoriers de l'autre côté du fleuve de livrer exactement à Esdras,
22 sacrificateur et scribe, versé dans la loi du Dieu des cieux, tout ce qu'il vous demandera, jusqu'à cent
23 talents d'argent, cent cors de froment, cent baths de vin, cent baths d'huile, et du sel à discrétion. Que
tout ce qui est ordonné par le Dieu des cieux se fasse ponctuellement pour la maison du Dieu des cieux,
24 afin que sa colère ne soit pas sur le royaume, sur le roi et sur ses fils. Nous vous faisons savoir qu'il
ne peut être levé ni tribut, ni impôt, ni droit de passage, sur aucun des sacrificateurs, des Lévites, des
25 chantres, des portiers, des Néthiniens, et des serviteurs de cette maison de Dieu. Et toi, Esdras, selon
la sagesse de Dieu que tu possèdes, établis des juges et des magistrats qui rendent la justice à tout le
peuple de l'autre côté du fleuve, à tous ceux qui connaissent les lois de ton Dieu ; et fais-les connaître à
26 ceux qui ne les connaissent pas. Quiconque n'observera pas ponctuellement la loi de ton Dieu et la loi
27 du roi sera condamné à la mort, au bannissement, à une amende, ou à la prison. Béni soit l'Éternel,
le Dieu de nos pères, qui a disposé le coeur du roi à glorifier ainsi la maison de l'Éternel à Jérusalem,
28 et qui m'a rendu l'objet de la bienveillance du roi, de ses conseillers, et de tous ses puissants chefs !
Fortifié par la main de l'Éternel, mon Dieu, qui était sur moi, j'ai rassemblé les chefs d'Israël, afin qu'ils
partissent avec moi.

8 Voici les chefs de familles et les généalogies de ceux qui montèrent avec moi de Babylone, sous le
2 règne du roi Artaxerxès. Des fils de Phinées, Guerschom ; des fils d'Ithamar, Daniel ; des fils de David,
3 Hatthusch, des fils de Schecania ; des fils de Pareosch, Zacharie, et avec lui cent cinquante mâles
4, 5 enregistrés ; des fils de Pachat Moab, Eljoénaï, fils de Zerachja, et avec lui deux cents mâles ; des fils
6 de Schecania, le fils de Jachaziel, et avec lui trois cents mâles ; des fils d'Adin, Ébed, fils de Jonathan,
7, 8 et avec lui cinquante mâles ; des fils d'Élam, Ésaïe, fils d'Athalia, et avec lui soixante-dix mâles ; des
9 fils de Schephathia, Zebadia, fils de Micaël, et avec lui quatre-vingts mâles ; des fils de Joab, Abdias,
10 fils de Jehiel, et avec lui deux cent dix-huit mâles ; des fils de Schelomith, le fils de Josiphia, et avec lui
11, 12 cent soixante mâles ; des fils de Bébaï, Zacharie, fils de Bébaï, et avec lui vingt -huit mâles ; des fils
13 d'Azgad, Jochanan, fils d'Hakkathan, et avec lui cent dix mâles ; des fils d'Adonikam, les derniers, dont
14 voici les noms : Éliphéleth, Jeïel et Schemaeja, et avec eux soixante mâles ; des fils de Bigvaï, Uthaï
15 et Zabbud, et avec eux soixante-dix mâles. Je les rassemblai près du fleuve qui coule vers Ahava, et
nous campâmes là trois jours. Je dirigeai mon attention sur le peuple et sur les sacrificateurs, et je ne
16 trouvai là aucun des fils de Lévi. Alors je fis appeler les chefs Éliézer, Ariel, Schemaeja, Elnathan,
17 Jarib, Elnathan, Nathan, Zacharie et Meschullam, et les docteurs Jojarib et Elnathan. Je les envoyai
vers le chef Iddo, demeurant à Casiphia, et je mis dans leur bouche ce qu'ils devaient dire à Iddo et à ses
frères les Néthiniens qui étaient à Casiphia, afin qu'ils nous amenassent des serviteurs pour la maison
18 de notre Dieu. Et, comme la bonne main de notre Dieu était sur nous, ils nous amenèrent Schérébia,
homme de sens, d'entre les fils de Machli, fils de Lévi, fils d'Israël, et avec lui ses fils et ses frères, au
19 nombre de dix-huit ; Haschabia, et avec lui Ésaïe, d'entre les fils de Merari, ses frères et leurs fils, au
20 nombre de vingt ; et d'entre les Néthiniens, que David et les chefs avaient mis au service des Lévites,
21 deux cent vingt Néthiniens, tous désignés par leurs noms. Là, près du fleuve d'Ahava, je publiai un
jeûne d'humiliation devant notre Dieu, afin d'implorer de lui un heureux voyage pour nous, pour nos
22 enfants, et pour tout ce qui nous appartenait. J'aurais eu honte de demander au roi une escorte et des
cavaliers pour nous protéger contre l'ennemi pendant la route, car nous avions dit au roi : La main de
notre Dieu est pour leur bien sur tous ceux qui le cherchent, mais sa force et sa colère sont sur tous ceux
23 qui l'abandonnent. C'est à cause de cela que nous jeûnâmes et que nous invoquâmes notre Dieu. Et il
24, 25 nous exauça. Je choisis douze chefs des sacrificateurs, Schérébia, Haschabia, et dix de leurs frères. Je
pesai devant eux l'argent, l'or, et les ustensiles, donnés en offrande pour la maison de notre Dieu par
26 le roi, ses conseillers et ses chefs, et par tous ceux d'Israël qu'on avait trouvés. Je remis entre leurs
mains six cent cinquante talents d'argent, des ustensiles d'argent pour cent talents, cent talents d'or,
27, 28 vingt coupes d'or valant mille dariques, et deux vases d'un bel airain poli, aussi précieux que l'or. Puis
je leur dis : Vous êtes consacrés à l'Éternel ; ces ustensiles sont des choses saintes, et cet argent et cet or
29 sont une offrande volontaire à l'Éternel, le Dieu de vos pères. Soyez vigilants, et prenez cela sous votre
garde, jusqu'à ce que vous le pesiez devant les chefs des sacrificateurs et les Lévites, et devant les chefs
30 de familles d'Israël, à Jérusalem, dans les chambres de la maison de l'Éternel. Et les sacrificateurs et
les Lévites reçurent au poids l'argent, l'or et les ustensiles, pour les porter à Jérusalem, dans la maison
31 de notre Dieu. Nous partîmes du fleuve d'Ahava pour nous rendre à Jérusalem, le douzième jour du
premier mois. La main de notre Dieu fut sur nous et nous préserva des attaques de l'ennemi et de toute
32, 33 embûche pendant la route. Nous arrivâmes à Jérusalem, et nous nous y reposâmes trois jours. Le
quatrième jour, nous pesâmes dans la maison de notre Dieu l'argent, l'or, et les ustensiles, que nous

remîmes à Merémoth, fils d'Urie, le sacrificateur ; il y avait avec lui Éléazar, fils de Phinées, et avec
eux les Lévites Jozabad, fils de Josué, et Noadia, fils de Binnuï. Le tout ayant été vérifié, soit pour 34
le nombre, soit pour le poids, on mit alors par écrit le poids du tout. Les fils de la captivité revenus 35
de l'exil offrirent en holocauste au Dieu d'Israël douze taureaux pour tout Israël, quatre-vingt-seize
béliers, soixante-dix-sept agneaux, et douze boucs comme victimes expiatoires, le tout en holocauste à
l'Éternel. Ils transmirent les ordres du roi aux satrapes du roi et aux gouverneurs de ce côté du fleuve, 36
lesquels honorèrent le peuple et la maison de Dieu.

Après que cela fut terminé, les chefs s'approchèrent de moi, en disant : Le peuple d'Israël, les sacrifi- **9**
cateurs et les Lévites ne se sont point séparés des peuples de ces pays, et ils imitent leurs abominations,
celles des Cananéens, des Héthiens, des Phéréziens, des Jébusiens, des Ammonites, des Moabites, des
Égyptiens et des Amoréens. Car ils ont pris de leurs filles pour eux et pour leurs fils, et ont mêlé la race 2
sainte avec les peuples de ces pays ; et les chefs et les magistrats ont été les premiers à commettre ce
péché. Lorsque j'entendis cela, je déchirai mes vêtements et mon manteau, je m'arrachai les cheveux 3
de la tête et les poils de la barbe, et je m'assis désolé. Auprès de moi s'assemblèrent tous ceux que 4
faisaient trembler les paroles du Dieu d'Israël, à cause du péché des fils de la captivité ; et moi, je restai
assis et désolé, jusqu'à l'offrande du soir. Puis, au moment de l'offrande du soir, je me levai du sein de 5
mon humiliation, avec mes vêtements et mon manteau déchirés, je tombai à genoux, j'étendis les mains
vers l'Éternel, mon Dieu, et je dis : Mon Dieu, je suis dans la confusion, et j'ai honte, ô mon Dieu, de le- 6
ver ma face vers toi ; car nos iniquités se sont multipliées par-dessus nos têtes, et nos fautes ont atteint
jusqu'aux cieux. Depuis les jours de nos pères nous avons été grandement coupables jusqu'à ce jour, et 7
c'est à cause de nos iniquités que nous avons été livrés, nous, nos rois et nos sacrificateurs, aux mains
des rois étrangers, à l'épée, à la captivité, au pillage, et à la honte qui couvre aujourd'hui notre visage.
Et cependant l'Éternel, notre Dieu, vient de nous faire grâce en nous laissant quelques réchappés et en 8
nous accordant un abri dans son saint lieu, afin d'éclaircir nos yeux et de nous donner un peu de vie
au milieu de notre servitude. Car nous sommes esclaves, mais Dieu ne nous a pas abandonnés dans 9
notre servitude. Il nous a rendus les objets de la bienveillance des rois de Perse, pour nous conserver la
vie afin que nous puissions bâtir la maison de notre Dieu et en relever les ruines, et pour nous donner
une retraite en Juda et à Jérusalem. Maintenant, que dirons -nous après cela, ô notre Dieu ? Car nous 10
avons abandonné tes commandements, que tu nous avais prescrits par tes serviteurs les prophètes, 11
en disant : Le pays dans lequel vous entrez pour le posséder est un pays souillé par les impuretés des
peuples de ces contrées, par les abominations dont ils l'ont rempli d'un bout à l'autre avec leurs impu-
retés ; ne donnez donc point vos filles à leurs fils et ne prenez point leurs filles pour vos fils, et n'ayez 12
jamais souci ni de leur prospérité ni de leur bien-être, et ainsi vous deviendrez forts, vous mangerez
les meilleures productions du pays, et vous le laisserez pour toujours en héritage à vos fils. Après tout 13
ce qui nous est arrivé à cause des mauvaises actions et des grandes fautes que nous avons commises,
quoique tu ne nous aies pas, ô notre Dieu, punis en proportion de nos iniquités, et maintenant que tu
nous as conservé ces réchappés, recommencerions -nous à violer tes commandements et à nous allier 14
avec ces peuples abominables ? Ta colère n'éclaterait-elle pas encore contre nous jusqu'à nous détruire,
sans laisser ni reste ni réchappés ? Éternel, Dieu d'Israël, tu es juste, car nous sommes aujourd'hui 15
un reste de réchappés. Nous voici devant toi comme des coupables, et nous ne saurions ainsi subsister
devant ta face.

Pendant qu'Esdras, pleurant et prosterné devant la maison de Dieu, faisait cette prière et cette **10**
confession, il s'était rassemblé auprès de lui une foule très nombreuse de gens d'Israël, hommes, femmes
et enfants, et le peuple répandait d'abondantes larmes. Alors Schecania, fils de Jehiel, d'entre les fils 2
d'Élam, prit la parole et dit à Esdras : Nous avons péché contre notre Dieu, en nous alliant à des femmes
étrangères qui appartiennent aux peuples du pays. Mais Israël ne reste pas pour cela sans espérance.
Faisons maintenant une alliance avec notre Dieu pour le renvoi de toutes ces femmes et de leurs en- 3
fants, selon l'avis de mon seigneur et de ceux qui tremblent devant les commandements de notre Dieu.
Et que l'on agisse d'après la loi. Lève -toi, car cette affaire te regarde. Nous serons avec toi. Prends 4
courage et agis. Esdras se leva, et il fit jurer aux chefs des sacrificateurs, des Lévites, et de tout Is- 5
raël, de faire ce qui venait d'être dit. Et ils le jurèrent. Puis Esdras se retira de devant la maison 6
de Dieu, et il alla dans la chambre de Jochanan, fils d'Éliaschib ; quand il y fut entré, il ne mangea
point de pain et il ne but point d'eau, parce qu'il était dans la désolation à cause du péché des fils de
la captivité. On publia dans Juda et à Jérusalem que tous les fils de la captivité eussent à se réunir à 7
Jérusalem, et que, d'après l'avis des chefs et des anciens, quiconque ne s'y serait pas rendu dans trois 8
jours aurait tous ses biens confisqués et serait lui-même exclu de l'assemblée des fils de la captivité.
Tous les hommes de Juda et de Benjamin se rassemblèrent à Jérusalem dans les trois jours. C'était le 9
vingtième jour du neuvième mois. Tout le peuple se tenait sur la place de la maison de Dieu, tremblant
à cause de la circonstance et par suite de la pluie. Esdras, le sacrificateur, se leva et leur dit : Vous 10

avez péché en vous alliant à des femmes étrangères, et vous avez rendu Israël encore plus coupable.
11 Confessez maintenant votre faute à l'Éternel, le Dieu de vos pères, et faites sa volonté ! Séparez -vous
12 des peuples du pays et des femmes étrangères. Toute l'assemblée répondit d'une voix haute : À nous de
13 faire comme tu l'as dit ! Mais le peuple est nombreux, le temps est à la pluie, et il n'est pas possible de
rester dehors ; d'ailleurs, ce n'est pas l'oeuvre d'un jour ou deux, car il y en a beaucoup parmi nous qui
14 ont péché dans cette affaire. Que nos chefs restent donc pour toute l'assemblée ; et tous ceux qui dans
nos villes se sont alliés à des femmes étrangères viendront à des époques fixes, avec les anciens et les
juges de chaque ville, jusqu'à ce que l'ardente colère de notre Dieu se soit détournée de nous au sujet
15 de cette affaire. Jonathan, fils d'Asaël, et Jachzia, fils de Thikva, appuyés par Meschullam et par le
16 Lévite Schabthaï, furent les seuls à combattre cet avis, auquel se conformèrent les fils de la captivité.
On choisit Esdras, le sacrificateur, et des chefs de famille selon leurs maisons paternelles, tous désignés
17 par leurs noms ; et ils siégèrent le premier jour du dixième mois pour s'occuper de la chose. Le premier
jour du premier mois, ils en finirent avec tous les hommes qui s'étaient alliés à des femmes étrangères.
18 Parmi les fils de sacrificateurs, il s'en trouva qui s'étaient alliés à des femmes étrangères : des fils de
19 Josué, fils de Jotsadak, et de ses frères, Maaséja, Éliézer, Jarib et Guedalia, qui s'engagèrent, en don-
20 nant la main, à renvoyer leurs femmes et à offrir un bélier en sacrifice de culpabilité ; des fils d'Immer,
21, 22 Hanani et Zebadia ; des fils de Harim, Maaséja, Élie, Schemaeja, Jehiel et Ozias ; des fils de Paschhur,
23 Eljoénaï, Maaséja, Ismaël, Nethaneel, Jozabad et Éleasa. Parmi les Lévites : Jozabad, Schimeï, Kélaja
24 ou Kelitha, Pethachja, Juda et Éliézer. Parmi les chantres : Éliaschib. Parmi les portiers : Schallum,
25 Thélem et Uri. Parmi ceux d'Israël : des fils de Pareosch, Ramia, Jizzija, Malkija, Mijamin, Éléazar,
26, 27 Malkija et Benaja ; des fils d'Élam, Matthania, Zacharie, Jehiel, Abdi, Jerémoth et Élie ; des fils de
28 Zatthu, Eljoénaï, Éliaschib, Matthania, Jerémoth, Zabad et Aziza ; des fils de Bébaï, Jochanan, Hana-
29, 30 nia, Zabbaï et Athlaï ; des fils de Bani, Meschullam, Malluc, Adaja, Jaschub, Scheal et Ramoth ; des
31 fils de Pachath-Moab, Adna, Kelal, Benaja, Maaséja, Matthania, Betsaleel, Binnuï et Manassé ; des fils
32, 33 de Harim, Éliézer, Jischija, Malkija, Schemaeja, Siméon, Benjamin, Malluc et Schemaria ; des fils de
34 Haschum, Matthnaï, Matthattha, Zabad, Éliphéleth, Jerémaï, Manassé et Schimeï ; des fils de Bani,
35, 36, 37 Maadaï, Amram, Uel, Benaja, Bédia, Keluhu, Vania, Merémoth, Éliaschib, Matthania, Matthnaï,
38, 39, 40, 41 Jaasaï, Bani, Binnuï, Schimeï, Schélémia, Nathan, Adaja, Macnadbaï, Schaschaï, Scharaï, Azareel,
42, 43 Schélémia, Schemaria, Schallum, Amaria et Joseph ; des fils de Nebo, Jeïel, Matthithia, Zabad, Ze-
44 bina, Jaddaï, Joël et Benaja. Tous ceux-là avaient pris des femmes étrangères, et plusieurs en avaient
eu des enfants.

NÉHÉMIE

Paroles de Néhémie, fils de Hacalia. Au mois de Kisleu, la vingtième année, comme j'étais à **1**
Suse, dans la capitale, Hanani, l'un de mes frères, et quelques hommes arrivèrent de Juda. 2
Je les questionnai au sujet des Juifs réchappés qui étaient restés de la captivité, et au sujet de
Jérusalem. Ils me répondirent : Ceux qui sont restés de la captivité sont là dans la province, 3
au comble du malheur et de l'opprobre ; les murailles de Jérusalem sont en ruines, et ses portes sont
consumées par le feu. Lorsque j'entendis ces choses, je m'assis, je pleurai, et je fus plusieurs jours 4
dans la désolation. Je jeûnai et je priai devant le Dieu des cieux, et je dis : O Éternel, Dieu des cieux, 5
Dieu grand et redoutable, toi qui gardes ton alliance et qui fais miséricorde à ceux qui t'aiment et qui
observent tes commandements ! Que ton oreille soit attentive et que tes yeux soient ouverts : écoute la 6
prière que ton serviteur t 'adresse en ce moment, jour et nuit, pour tes serviteurs les enfants d'Israël,
en confessant les péchés des enfants d'Israël, nos péchés contre toi ; car moi et la maison de mon père,
nous avons péché. Nous t'avons offensé, et nous n'avons point observé les commandements, les lois et 7
les ordonnances que tu prescrivis à Moïse, ton serviteur. Souviens -toi de cette parole que tu donnas 8
ordre à Moïse, ton serviteur, de prononcer. Lorsque vous pécherez, je vous disperserai parmi les peuples ;
mais si vous revenez à moi, et si vous observez mes commandements et les mettez en pratique, alors, 9
quand vous seriez exilés à l'extrémité du ciel, de là je vous rassemblerai et je vous ramènerai dans le
lieu que j'ai choisi pour y faire résider mon nom. Ils sont tes serviteurs et ton peuple, que tu as rachetés 10
par ta grande puissance et par ta main forte. Ah ! Seigneur, que ton oreille soit attentive à la prière 11
de ton serviteur, et à la prière de tes serviteurs qui veulent craindre ton nom ! Donne aujourd'hui du
succès à ton serviteur, et fais-lui trouver grâce devant cet homme ! J'étais alors échanson du roi.

Au mois de Nisan, la vingtième année du roi Artaxerxès, comme le vin était devant lui, je pris le vin **2**
et je l'offris au roi. Jamais je n'avais paru triste en sa présence. Le roi me dit : Pourquoi as-tu mauvais 2
visage ? Tu n'es pourtant pas malade ; ce ne peut être qu'un chagrin de coeur. Je fus saisi d'une grande
crainte, et je répondis au roi : Que le roi vive éternellement ! Comment n'aurais-je pas mauvais visage, 3
lorsque la ville où sont les sépulcres de mes pères est détruite et que ses portes sont consumées par le
feu ? Et le roi me dit : Que demandes -tu ? Je priai le Dieu des cieux, et je répondis au roi : Si le roi 4, 5
le trouve bon, et si ton serviteur lui est agréable, envoie -moi en Juda, vers la ville des sépulcres de
mes pères, pour que je la rebâtisse. Le roi, auprès duquel la reine était assise, me dit alors : Combien 6
ton voyage durera-t-il, et quand seras-tu de retour ? Il plut au roi de me laisser partir, et je lui fixai
un temps. Puis je dis au roi : Si le roi le trouve bon, qu'on me donne des lettres pour les gouverneurs 7
de l'autre côté du fleuve, afin qu'ils me laissent passer et entrer en Juda, et une lettre pour Asaph, 8
garde forestier du roi, afin qu'il me fournisse du bois de charpente pour les portes de la citadelle près
de la maison, pour la muraille de la ville, et pour la maison que j'occuperai. Le roi me donna ces lettres,
car la bonne main de mon Dieu était sur moi. Je me rendis auprès des gouverneurs de l'autre côté du 9
fleuve, et je leur remis les lettres du roi, qui m'avait fait accompagner par des chefs de l'armée et par
des cavaliers. Sanballat, le Horonite, et Tobija, le serviteur ammonite, l'ayant appris, eurent un grand 10
déplaisir de ce qu'il venait un homme pour chercher le bien des enfants d'Israël. J'arrivai à Jérusalem, 11
et j'y passai trois jours. Après quoi, je me levai pendant la nuit avec quelques hommes, sans avoir 12
dit à personne ce que mon Dieu m'avait mis au coeur de faire pour Jérusalem. Il n'y avait avec moi
d'autre bête de somme que ma propre monture. Je sortis de nuit par la porte de la vallée, et je me 13
dirigeai contre la source du dragon et vers la porte du fumier, considérant les murailles en ruines de
Jérusalem et réfléchissant à ses portes consumées par le feu. Je passai près de la porte de la source et 14
de l'étang du roi, et il n'y avait point de place par où pût passer la bête qui était sous moi. Je montai 15
de nuit par le torrent, et je considérai encore la muraille. Puis je rentrai par la porte de la vallée, et je
fus ainsi de retour. Les magistrats ignoraient où j'étais allé, et ce que je faisais. Jusqu'à ce moment, je 16
n'avais rien dit aux Juifs, ni aux sacrificateurs, ni aux grands, ni aux magistrats, ni à aucun de ceux qui
s'occupaient des affaires. Je leur dis alors : Vous voyez le malheureux état où nous sommes ! Jérusalem 17
est détruite, et ses portes sont consumées par le feu ! Venez, rebâtissons la muraille de Jérusalem, et
nous ne serons plus dans l'opprobre. Et je leur racontai comment la bonne main de mon Dieu avait 18
été sur moi, et quelles paroles le roi m'avait adressées. Ils dirent : Levons -nous, et bâtissons ! Et ils
se fortifièrent dans cette bonne résolution. Sanballat, le Horonite, Tobija, le serviteur ammonite, et 19
Guéschem, l'Arabe, en ayant été informés, se moquèrent de nous et nous méprisèrent. Ils dirent : Que
faites -vous là ? Vous révoltez -vous contre le roi ? Et je leur fis cette réponse : Le Dieu des cieux nous 20
donnera le succès. Nous, ses serviteurs, nous nous lèverons et nous bâtirons ; mais vous, vous n'avez ni
part, ni droit, ni souvenir dans Jérusalem.

Éliaschib, le souverain sacrificateur, se leva avec ses frères, les sacrificateurs, et ils bâtirent la porte **3**

des brebis. Ils la consacrèrent et en posèrent les battants ; ils la consacrèrent, depuis la tour de Méa
2 jusqu'à la tour de Hananeel. À côté d'Éliaschib bâtirent les hommes de Jéricho ; à côté de lui bâtit
3 aussi Zaccur, fils d'Imri. Les fils de Senaa bâtirent la porte des poissons. Ils la couvrirent, et en po-
4 sèrent les battants, les verrous et les barres. À côté d'eux travailla aux réparations Merémoth, fils
d'Urie, fils d'Hakkots ; à côté d'eux travailla Meschullam, fils de Bérékia, fils de Meschézabeel ; à côté
5 d'eux travailla Tsadok, fils de Baana ; à côté d'eux travaillèrent les Tekoïtes, dont les principaux ne
6 se soumirent pas au service de leur seigneur. Jojada, fils de Paséach, et Meschullam, fils de Besodia,
7 réparèrent la vieille porte. Ils la couvrirent, et en posèrent les battants, les verrous et les barres. À
côté d'eux travaillèrent Melatia, le Gabaonite, Jadon, le Méronothite, et les hommes de Gabaon et de
8 Mitspa, ressortissant au siège du gouverneur de ce côté du fleuve ; à côté d'eux travailla Uzziel, fils de
Harhaja, d'entre les orfèvres, et à côté de lui travailla Hanania, d'entre les parfumeurs. Ils laissèrent
9 Jérusalem jusqu'à la muraille large. À côté d'eux travailla aux réparations Rephaja, fils de Hur, chef
10 de la moitié du district de Jérusalem. À côté d'eux travailla vis-à-vis de sa maison Jedaja, fils de Ha-
11 rumaph, et à côté de lui travailla Hattusch, fils de Haschabnia. Une autre portion de la muraille et la
12 tour des fours furent réparées par Malkija, fils de Harim, et par Haschub, fils de Pachath-Moab. À côté
d'eux travailla, avec ses filles, Schallum, fils d'Hallochesch, chef de la moitié du district de Jérusalem.
13 Hanun et les habitants de Zanoach réparèrent la porte de la vallée. Ils la bâtirent, et en posèrent les
battants, les verrous et les barres. Ils firent de plus mille coudées de mur jusqu'à la porte du fumier.
14 Malkija, fils de Récab, chef du district de Beth-Hakkérem, répara la porte du fumier. Il la bâtit, et en
15 posa les battants, les verrous et les barres. Schallum, fils de Col-Hozé, chef du district de Mitspa, ré-
para la porte de la source. Il la bâtit, la couvrit, et en posa les battants, les verrous et les barres. Il
fit de plus le mur de l'étang de Siloé, près du jardin du roi, jusqu'aux degrés qui descendent de la cité
16 de David. Après lui Néhémie, fils d'Azbuk, chef de la moitié du district de Beth-Tsur, travailla aux
réparations jusque vis-à-vis des sépulcres de David, jusqu'à l'étang qui avait été construit, et jusqu'à
17 la maison des héros. Après lui travaillèrent les Lévites, Rehum, fils de Bani, et à côté de lui travailla
18 pour son district Haschabia, chef de la moitié du district de Keïla. Après lui travaillèrent leurs frères,
19 Bavvaï, fils de Hénadad, chef de la moitié du district de Keïla ; et à côté de lui Ézer, fils de Josué, chef
20 de Mitspa, répara une autre portion de la muraille, vis-à-vis de la montée de l'arsenal, à l'angle. Après
lui Baruc, fils de Zabbaï, répara avec ardeur une autre portion, depuis l'angle jusqu'à la porte de la
21 maison d'Éliaschib, le souverain sacrificateur. Après lui Merémoth, fils d'Urie, fils d'Hakkots, répara
une autre portion depuis la porte de la maison d'Éliaschib jusqu'à l'extrémité de la maison d'Éliaschib.
22, 23 Après lui travaillèrent les sacrificateurs des environs de Jérusalem. Après eux Benjamin et Haschub
travaillèrent vis-à-vis de leur maison. Après eux Azaria, fils de Maaséja, fils d'Anania, travailla à côté
24 de sa maison. Après lui Binnuï, fils de Hénadad, répara une autre portion, depuis la maison d'Azaria
25 jusqu'à l'angle et jusqu'au coin. Palal, fils d'Uzaï, travailla vis-à-vis de l'angle et de la tour supérieure
qui fait saillie en avant de la maison du roi près de la cour de la prison. Après lui travailla Pedaja, fils de
26 Pareosch. Les Néthiniens demeurant sur la colline travaillèrent jusque vis-à-vis de la porte des eaux,
27 à l'orient, et de la tour en saillie. Après eux les Tekoïtes réparèrent une autre portion, vis-à-vis de la
28 grande tour en saillie jusqu'au mur de la colline. Au-dessus de la porte des chevaux, les sacrificateurs
29 travaillèrent chacun devant sa maison. Après eux Tsadok, fils d'Immer, travailla devant sa maison.
30 Après lui travailla Schemaeja, fils de Schecania, gardien de la porte de l'orient. Après eux Hanania,
fils de Schélémia, et Hanun, le sixième fils de Tsalaph, réparèrent une autre portion de la muraille.
31 Après eux Meschullam, fils de Bérékia, travailla vis-à-vis de sa chambre. Après lui Malkija, d'entre les
orfèvres, travailla jusqu'aux maisons des Néthiniens et des marchands, vis-à-vis de la porte de Miph-
32 kad, et jusqu'à la chambre haute du coin. Les orfèvres et les marchands travaillèrent entre la chambre
haute du coin et la porte des brebis.

4 Lorsque Sanballat apprit que nous rebâtissions la muraille, il fut en colère et très irrité. Il se moqua
2 des Juifs, et dit devant ses frères et devant les soldats de Samarie : À quoi travaillent ces Juifs im-
puissants ? Les laissera-t-on faire ? Sacrifieront -ils ? Vont-ils achever ? Redonneront-ils vie à des pierres
3 ensevelies sous des monceaux de poussière et consumées par le feu ? Tobija, l'Ammonite, était à côté de
lui, et il dit : Qu'ils bâtissent seulement ! Si un renard s'élance, il renversera leur muraille de pierres !
4 Écoute, ô notre Dieu, comme nous sommes méprisés ! Fais retomber leurs insultes sur leur tête, et livre
5 -les au pillage sur une terre où ils soient captifs. Ne pardonne pas leur iniquité, et que leur péché ne
6 soit pas effacé de devant toi ; car ils ont offensé ceux qui bâtissent. Nous rebâtîmes la muraille, qui fut
7 partout achevée jusqu'à la moitié de sa hauteur. Et le peuple prit à coeur ce travail. Mais Sanballat, To-
bija, les Arabes, les Ammonites et les Asdodiens, furent très irrités en apprenant que la réparation des
8 murs avançait et que les brèches commençaient à se fermer. Ils se liguèrent tous ensemble pour venir
9 attaquer Jérusalem et lui causer du dommage. Nous priâmes notre Dieu, et nous établîmes une garde

jour et nuit pour nous défendre contre leurs attaques. Cependant Juda disait : Les forces manquent 10
à ceux qui portent les fardeaux, et les décombres sont considérables ; nous ne pourrons pas bâtir la
muraille. Et nos ennemis disaient : Ils ne sauront et ne verront rien jusqu'à ce que nous arrivions au 11
milieu d'eux ; nous les tuerons, et nous ferons ainsi cesser l'ouvrage. Or les Juifs qui habitaient près 12
d'eux vinrent dix fois nous avertir, de tous les lieux d'où ils se rendaient vers nous. C'est pourquoi je 13
plaçai, dans les enfoncements derrière la muraille et sur des terrains secs, le peuple par familles, tous
avec leurs épées, leurs lances et leurs arcs. Je regardai, et m'étant levé, je dis aux grands, aux magis- 14
trats, et au reste du peuple : Ne les craignez pas ! Souvenez -vous du Seigneur, grand et redoutable, et
combattez pour vos frères, pour vos fils et vos filles, pour vos femmes et pour vos maisons ! Lorsque 15
nos ennemis apprirent que nous étions avertis, Dieu anéantit leur projet, et nous retournâmes tous à
la muraille, chacun à son ouvrage. Depuis ce jour, la moitié de mes serviteurs travaillaient, et l'autre 16
moitié était armée de lances, de boucliers, d'arcs et de cuirasses. Les chefs étaient derrière toute la
maison de Juda. Ceux qui bâtissaient la muraille, et ceux qui portaient ou chargeaient les fardeaux, 17
travaillaient d'une main et tenaient une arme de l'autre ; chacun d'eux, en travaillant, avait son épée 18
ceinte autour des reins. Celui qui sonnait de la trompette se tenait près de moi. Je dis aux grands, 19
aux magistrats, et au reste du peuple : L'ouvrage est considérable et étendu, et nous sommes dispersés
sur la muraille, éloignés les uns des autres. Au son de la trompette, rassemblez -vous auprès de nous, 20
vers le lieu d'où vous l'entendrez ; notre Dieu combattra pour nous. C'est ainsi que nous poursuivions 21
l'ouvrage, la moitié d'entre nous la lance à la main depuis le lever de l'aurore jusqu'à l'apparition des
étoiles. Dans ce même temps, je dis encore au peuple : Que chacun passe la nuit dans Jérusalem avec 22
son serviteur ; faisons la garde pendant la nuit, et travaillons pendant le jour. Et nous ne quittions 23
point nos vêtements, ni moi, ni mes frères, ni mes serviteurs, ni les hommes de garde qui me suivaient ;
chacun n'avait que ses armes et de l'eau.

Il s'éleva de la part des gens du peuple et de leurs femmes de grandes plaintes contre leurs frères **5**
les Juifs. Les uns disaient : Nous, nos fils et nos filles, nous sommes nombreux ; qu'on nous donne du 2
blé, afin que nous mangions et que nous vivions. D'autres disaient : Nous engageons nos champs, nos 3
vignes, et nos maisons, pour avoir du blé pendant la famine. D'autres disaient : Nous avons emprunté 4
de l'argent sur nos champs et nos vignes pour le tribut du roi. Et pourtant notre chair est comme la 5
chair de nos frères, nos enfants sont comme leurs enfants ; et voici, nous soumettons à la servitude nos
fils et nos filles, et plusieurs de nos filles y sont déjà réduites ; nous sommes sans force, et nos champs
et nos vignes sont à d'autres. Je fus très irrité lorsque j'entendis leurs plaintes et ces paroles -là. Je 6, 7
résolus de faire des réprimandes aux grands et aux magistrats, et je leur dis : Quoi ! vous prêtez à
intérêt à vos frères ! Et je rassemblai autour d'eux une grande foule, et je leur dis : Nous avons racheté 8
selon notre pouvoir nos frères les Juifs vendus aux nations ; et vous vendriez vous-mêmes vos frères,
et c'est à nous qu'ils seraient vendus ! Ils se turent, ne trouvant rien à répondre. Puis je dis : Ce que 9
vous faites n'est pas bien. Ne devriez-vous pas marcher dans la crainte de notre Dieu, pour n'être pas
insultés par les nations nos ennemies ? Moi aussi, et mes frères et mes serviteurs, nous leur avons 10
prêté de l'argent et du blé. Abandonnons ce qu'ils nous doivent ! Rendez -leur donc aujourd'hui leurs 11
champs, leurs vignes, leurs oliviers et leurs maisons, et le centième de l'argent, du blé, du moût et de
l'huile que vous avez exigé d'eux comme intérêt. Ils répondirent : Nous les rendrons, et nous ne leur 12
demanderons rien, nous ferons ce que tu dis. Alors j'appelai les sacrificateurs, devant lesquels je les fis
jurer de tenir parole. Et je secouai mon manteau, en disant : Que Dieu secoue de la même manière hors 13
de sa maison et de ses biens tout homme qui n'aura point tenu parole, et qu'ainsi cet homme soit secoué
et laissé à vide ! Toute l'assemblée dit : Amen ! On célébra l'Éternel. Et le peuple tint parole. Dès le jour 14
où le roi m'établit leur gouverneur dans le pays de Juda, depuis la vingtième année jusqu'à la trente
-deuxième année du roi Artaxerxès, pendant douze ans, ni moi ni mes frères n'avons vécu des revenus
du gouverneur. Avant moi, les premiers gouverneurs accablaient le peuple, et recevaient de lui du pain 15
et du vin, outre quarante sicles d'argent ; leurs serviteurs mêmes opprimaient le peuple. Je n'ai point
agi de la sorte, par crainte de Dieu. Bien plus, j'ai travaillé à la réparation de cette muraille, et nous 16
n'avons acheté aucun champ, et mes serviteurs tous ensemble étaient à l'ouvrage. J'avais à ma table 17
cent cinquante hommes, Juifs et magistrats, outre ceux qui venaient à nous des nations d'alentour. On 18
m'apprêtait chaque jour un boeuf, six moutons choisis, et des oiseaux ; et tous les dix jours on préparait
en abondance tout le vin nécessaire. Malgré cela, je n'ai point réclamé les revenus du gouverneur, parce
que les travaux étaient à la charge de ce peuple. Souviens -toi favorablement de moi, ô mon Dieu, à 19
cause de tout ce que j'ai fait pour ce peuple !

Je n'avais pas encore posé les battants des portes, lorsque Sanballat, Tobija, Guéschem, l'Arabe, et **6**
nos autres ennemis apprirent que j'avais rebâti la muraille et qu'il n'y restait plus de brèche. Alors 2
Sanballat et Guéschem m'envoyèrent dire : Viens, et ayons ensemble une entrevue dans les villages
de la vallée d'Ono. Ils avaient médité de me faire du mal. Je leur envoyai des messagers avec cette 3

réponse : J'ai un grand ouvrage à exécuter, et je ne puis descendre ; le travail serait interrompu pendant
4 que je le quitterais pour aller vers vous. Ils m'adressèrent quatre fois la même demande, et je leur fis
5 la même réponse. Sanballat m'envoya ce message une cinquième fois par son serviteur, qui tenait à la
6 main une lettre ouverte. Il y était écrit : Le bruit se répand parmi les nations et Gaschmu affirme que
toi et les Juifs vous pensez à vous révolter, et que c'est dans ce but que tu rebâtis la muraille. Tu vas, dit
7 -on, devenir leur roi, tu as même établi des prophètes pour te proclamer à Jérusalem roi de Juda. Et
maintenant ces choses arriveront à la connaissance du roi. Viens donc, et consultons -nous ensemble.
8, 9 Je fis répondre à Sanballat : Ce que tu dis là n'est pas ; c'est toi qui l'inventes ! Tous ces gens voulaient
nous effrayer, et ils se disaient : Ils perdront courage, et l'oeuvre ne se fera pas. Maintenant, ô Dieu,
10 fortifie -moi ! Je me rendis chez Schemaeja, fils de Delaja, fils de Mehétabeel. Il s'était enfermé, et il
dit : Allons ensemble dans la maison de Dieu, au milieu du temple, et fermons les portes du temple ; car
11 ils viennent pour te tuer, et c'est pendant la nuit qu'ils viendront pour te tuer. Je répondis : Un homme
comme moi prendre la fuite ! Et quel homme tel que moi pourrait entrer dans le temple et vivre ? Je
12 n'entrerai point. Et je reconnus que ce n'était pas Dieu qui l'envoyait. Mais il prophétisa ainsi sur
13 moi parce que Sanballat et Tobija lui avaient donné de l'argent. En le gagnant ainsi, ils espéraient que
j'aurais peur, et que je suivrais ses avis et commettrais un péché ; et ils auraient profité de cette atteinte
14 à ma réputation pour me couvrir d'opprobre. Souviens -toi, ô mon Dieu, de Tobija et de Sanballat, et
de leurs oeuvres ! Souviens-toi aussi de Noadia, la prophétesse, et des autres prophètes qui cherchaient
15 à m'effrayer ! La muraille fut achevée le vingt -cinquième jour du mois d'Élul, en cinquante -deux
16 jours. Lorsque tous nos ennemis l'apprirent, toutes les nations qui étaient autour de nous furent dans
la crainte ; elles éprouvèrent une grande humiliation, et reconnurent que l'oeuvre s'était accomplie
17 par la volonté de notre Dieu. Dans ce temps -là, il y avait aussi des grands de Juda qui adressaient
18 fréquemment des lettres à Tobija et qui en recevaient de lui. Car plusieurs en Juda étaient liés à lui par
serment, parce qu'il était gendre de Schecania, fils d'Arach, et que son fils Jochanan avait pris la fille de
19 Meschullam, fils de Bérékia. Ils disaient même du bien de lui en ma présence, et ils lui rapportaient
mes paroles. Tobija envoyait des lettres pour m'effrayer.

7 Lorsque la muraille fut rebâtie et que j'eus posé les battants des portes, on établit dans leurs fonc-
2 tions les portiers, les chantres et les Lévites. Je donnai mes ordres à Hanani, mon frère, et à Hanania,
chef de la citadelle de Jérusalem, homme supérieur au grand nombre par sa fidélité et par sa crainte
3 de Dieu. Je leur dis : Les portes de Jérusalem ne s'ouvriront pas avant que la chaleur du soleil soit
venue, et l'on fermera les battants aux verrous en votre présence ; les habitants de Jérusalem feront
4 la garde, chacun à son poste devant sa maison. La ville était spacieuse et grande, mais peu peuplée,
5 et les maisons n'étaient pas bâties. Mon Dieu me mit au coeur d'assembler les grands, les magistrats
et le peuple, pour en faire le dénombrement. Je trouvai un registre généalogique de ceux qui étaient
6 montés les premiers, et j'y vis écrit ce qui suit. Voici ceux de la province qui revinrent de l'exil, ceux que
Nebucadnetsar, roi de Babylone, avait emmenés captifs, et qui retournèrent à Jérusalem et en Juda,
7 chacun dans sa ville. Ils partirent avec Zorobabel, Josué, Néhémie, Azaria, Raamia, Nachamani, Mar-
8 dochée, Bilschan, Mispéreth, Bigvaï, Nehum, Baana. Nombre des hommes du peuple d'Israël : les fils
9, 10 de Pareosch, deux mille cent soixante-douze ; les fils de Schephathia, trois cent soixante-douze ; les
11 fils d'Arach, six cent cinquante -deux ; les fils de Pachath-Moab, des fils de Josué et de Joab, deux mille
12, 13 huit cent dix-huit ; les fils d'Élam, mille deux cent cinquante -quatre ; les fils de Zatthu, huit cent
14, 15, 16 quarante -cinq ; les fils de Zaccaï, sept cent soixante ; les fils de Binnuï, six cent quarante -huit ; les
17, 18 fils de Bébaï, six cent vingt -huit ; les fils d'Azgad, deux mille trois cent vingt -deux ; les fils d'Ado-
19, 20 nikam, six cent soixante-sept ; les fils de Bigvaï, deux mille soixante-sept ; les fils d'Adin, six cent
21, 22 cinquante -cinq ; les fils d'Ather, de la famille d'Ézéchias, quatre-vingt-dix-huit ; les fils de Haschum,
23, 24, 25 trois cent vingt -huit ; les fils de Betsaï, trois cent vingt -quatre ; les fils de Hariph, cent douze ; les fils
26, 27 de Gabaon, quatre-vingt-quinze ; les gens de Bethléhem et de Netopha, cent quatre-vingt -huit ; les
28, 29 gens d'Anathoth, cent vingt -huit ; les gens de Beth-Azmaveth, quarante -deux ; les gens de Kirjath-
30 Jearim, de Kephira et de Beéroth, sept cent quarante -trois ; les gens de Rama et de Guéba, six cent
31, 32, 33 vingt et un ; les gens de Micmas, cent vingt -deux ; les gens de Béthel et d'Aï, cent vingt -trois ; les
34, 35 gens de l'autre Nebo, cinquante -deux ; les fils de l'autre Élam, mille deux cent cinquante -quatre ; les
36, 37 fils de Harim, trois cent vingt ; les fils de Jéricho, trois cent quarante -cinq ; les fils de Lod, de Hadid
38, 39 et d'Ono, sept cent vingt et un ; les fils de Senaa, trois mille neuf cent trente. Sacrificateurs : les fils
40 de Jedaeja, de la maison de Josué, neuf cent soixante-treize ; les fils d'Immer, mille cinquante -deux ;
41, 42, 43 les fils de Paschhur, mille deux cent quarante -sept ; les fils de Harim, mille dix-sept. Lévites : les fils
44 de Josué et de Kadmiel, des fils d'Hodva, soixante-quatorze. Chantres : les fils d'Asaph, cent quarante
45 -huit. Portiers : les fils de Schallum, les fils d'Ather, les fils de Thalmon, les fils d'Akkub, les fils de Ha-
46 thitha, les fils de Schobaï, cent trente -huit. Néthiniens : les fils de Tsicha, les fils de Hasupha, les fils
47, 48 de Thabbaoth, les fils de Kéros, les fils de Sia, les fils de Padon, les fils de Lebana, les fils de Hagaba,

les fils de Salmaï, les fils de Hanan, les fils de Guiddel, les fils de Gachar, les fils de Reaja, les fils de 49, 50
Retsin, les fils de Nekoda, les fils de Gazzam, les fils d'Uzza, les fils de Paséach, les fils de Bésaï, les 51, 52
fils de Mehunim, les fils de Nephischsim, les fils de Bakbuk, les fils de Hakupha, les fils de Harhur, 53
les fils de Batslith, les fils de Mehida, les fils de Harscha, les fils de Barkos, les fils de Sisera, les fils de 54, 55
Thamach, les fils de Netsiach, les fils de Hathipha. Fils des serviteurs de Salomon : les fils de Sothaï, 56, 57
les fils de Sophéreth, les fils de Perida, les fils de Jaala, les fils de Darkon, les fils de Guiddel, les 58, 59
fils de Schephathia, les fils de Hatthil, les fils de Pokéreth-Hatsebaïm, les fils d'Amon. Total des Né- 60
thiniens et des fils des serviteurs de Salomon : trois cent quatre-vingt-douze. Voici ceux qui partirent 61
de Thel-Mélach, de Thel-Harscha, de Kerub -Addon, et d'Immer, et qui ne purent pas faire connaître
leur maison paternelle et leur race, pour prouver qu'ils étaient d'Israël. Les fils de Delaja, les fils de 62
Tobija, les fils de Nekoda, six cent quarante -deux. Et parmi les sacrificateurs : les fils de Hobaja, les 63
fils d'Hakkots, les fils de Barzillaï, qui avait pris pour femme une des filles de Barzillaï, le Galaadite,
et fut appelé de leur nom. Ils cherchèrent leurs titres généalogiques, mais ils ne les trouvèrent point. 64
On les exclut du sacerdoce, et le gouverneur leur dit de ne pas manger des choses très saintes jusqu'à 65
ce qu'un sacrificateur eût consulté l'urim et le thummim. L'assemblée tout entière était de quarante 66
-deux mille trois cent soixante personnes, sans compter leurs serviteurs et leurs servantes, au nombre 67
de sept mille trois cent trente -sept. Parmi eux se trouvaient deux cent quarante -cinq chantres et
chanteuses. Ils avaient sept cent trente -six chevaux, deux cent quarante -cinq mulets, quatre cent 68, 69
trente -cinq chameaux, et six mille sept cent vingt ânes. Plusieurs des chefs de famille firent des dons 70
pour l'oeuvre. Le gouverneur donna au trésor mille dariques d'or, cinquante coupes, cinq cent trente
tuniques sacerdotales. Les chefs de familles donnèrent au trésor de l'oeuvre vingt mille dariques d'or 71
et deux mille deux cents mines d'argent. Le reste du peuple donna vingt mille dariques d'or, deux mille 72
mines d'argent, et soixante -sept tuniques sacerdotales. Les sacrificateurs et les Lévites, les portiers, 73
les chantres, les gens du peuple, les Néthiniens et tout Israël s'établirent dans leurs villes. Le septième
mois arriva, et les enfants d'Israël étaient dans leurs villes.

Alors tout le peuple s'assembla comme un seul homme sur la place qui est devant la porte des eaux. **8**
Ils dirent à Esdras, le scribe, d'apporter le livre de la loi de Moïse, prescrite par l'Éternel à Israël. Et 2
le sacrificateur Esdras apporta la loi devant l'assemblée, composée d'hommes et de femmes et de tous
ceux qui étaient capables de l'entendre. C'était le premier jour du septième mois. Esdras lut dans le 3
livre depuis le matin jusqu'au milieu du jour, sur la place qui est devant la porte des eaux, en présence
des hommes et des femmes et de ceux qui étaient capables de l'entendre. Tout le peuple fut attentif
à la lecture du livre de la loi. Esdras, le scribe, était placé sur une estrade de bois, dressée à cette 4
occasion. Auprès de lui, à sa droite, se tenaient Matthithia, Schéma, Anaja, Urie, Hilkija et Maaséja,
et à sa gauche, Pedaja, Mischaël, Malkija, Haschum, Haschbaddana, Zacharie et Meschullam. Esdras 5
ouvrit le livre à la vue de tout le peuple, car il était élevé au-dessus de tout le peuple ; et lorsqu'il l'eut
ouvert, tout le peuple se tint en place. Esdras bénit l'Éternel, le grand Dieu, et tout le peuple répondit, 6
en levant les mains : Amen ! amen ! Et ils s'inclinèrent et se prosternèrent devant l'Éternel, le visage
contre terre. Josué, Bani, Schérébia, Jamin, Akkub, Schabbethaï, Hodija, Maaséja, Kelitha, Azaria, 7
Jozabad, Hanan, Pelaja, et les Lévites, expliquaient la loi au peuple, et chacun restait à sa place. Ils 8
lisaient distinctement dans le livre de la loi de Dieu, et ils en donnaient le sens pour faire comprendre
ce qu'ils avaient lu. Néhémie, le gouverneur, Esdras, le sacrificateur et le scribe, et les Lévites qui 9
enseignaient le peuple, dirent à tout le peuple : Ce jour est consacré à l'Éternel, votre Dieu ; ne soyez
pas dans la désolation et dans les larmes ! Car tout le peuple pleurait en entendant les paroles de la
loi. Ils leur dirent : Allez, mangez des viandes grasses et buvez des liqueurs douces, et envoyez des 10
portions à ceux qui n'ont rien de préparé, car ce jour est consacré à notre Seigneur ; ne vous affligez
pas, car la joie de l'Éternel sera votre force. Les Lévites calmaient tout le peuple, en disant : Taisez 11
-vous, car ce jour est saint ; ne vous affligez pas ! Et tout le peuple s'en alla pour manger et boire, pour 12
envoyer des portions, et pour se livrer à de grandes réjouissances. Car ils avaient compris les paroles
qu'on leur avait expliquées. Le second jour, les chefs de famille de tout le peuple, les sacrificateurs et les 13
Lévites, s'assemblèrent auprès d'Esdras, le scribe, pour entendre l'explication des paroles de la loi. Et 14
ils trouvèrent écrit dans la loi que l'Éternel avait prescrite par Moïse, que les enfants d'Israël devaient
habiter sous des tentes pendant la fête du septième mois, et proclamer cette publication dans toutes 15
leurs villes et à Jérusalem : Allez chercher à la montagne des rameaux d'olivier, des rameaux d'olivier
sauvage, des rameaux de myrte, des rameaux de palmier, et des rameaux d'arbres touffus, pour faire
des tentes, comme il est écrit. Alors le peuple alla chercher des rameaux, et ils se firent des tentes sur 16
le toit de leurs maisons, dans leurs cours, dans les parvis de la maison de Dieu, sur la place de la porte
des eaux et sur la place de la porte d'Éphraïm. Toute l'assemblée de ceux qui étaient revenus de la 17
captivité fit des tentes, et ils habitèrent sous ces tentes. Depuis le temps de Josué, fils de Nun, jusqu'à

18 ce jour, les enfants d'Israël n'avaient rien fait de pareil. Et il y eut de très grandes réjouissances. On
lut dans le livre de la loi de Dieu chaque jour, depuis le premier jour jusqu'au dernier. On célébra la fête
pendant sept jours, et il y eut une assemblée solennelle le huitième jour, comme cela est ordonné.
9 Le vingt -quatrième jour du même mois, les enfants d'Israël s'assemblèrent, revêtus de sacs et cou-
2 verts de poussière, pour la célébration d'un jeûne. Ceux qui étaient de la race d'Israël, s'étant séparés
3 de tous les étrangers, se présentèrent et confessèrent leurs péchés et les iniquités de leurs pères. Lors-
qu'ils furent placés, on lut dans le livre de la loi de l'Éternel, leur Dieu, pendant un quart de la journée ;
et pendant un autre quart ils confessèrent leurs péchés et se prosternèrent devant l'Éternel, leur Dieu.
4 Josué, Bani, Kadmiel, Schebania, Bunni, Schérébia, Bani et Kenani montèrent sur l'estrade des Lévites
5 et crièrent à haute voix vers l'Éternel, leur Dieu. Et les Lévites Josué, Kadmiel, Bani, Haschabnia,
Schérébia, Hodija, Schebania et Pethachja, dirent : Levez -vous, bénissez l'Éternel, votre Dieu, d'éter-
nité en éternité ! Que l'on bénisse ton nom glorieux, qui est au-dessus de toute bénédiction et de toute
6 louange ! C'est toi, Éternel, toi seul, qui as fait les cieux, les cieux des cieux et toute leur armée, la
terre et tout ce qui est sur elle, les mers et tout ce qu'elles renferment. Tu donnes la vie à toutes ces
7 choses, et l'armée des cieux se prosterne devant toi. C'est toi, Éternel Dieu, qui as choisi Abram, qui
8 l'as fait sortir d'Ur en Chaldée, et qui lui as donné le nom d'Abraham. Tu trouvas son coeur fidèle
devant toi, tu fis alliance avec lui, et tu promis de donner à sa postérité le pays des Cananéens, des
Héthiens, des Amoréens, des Phéréziens, des Jébusiens et des Guirgasiens. Et tu as tenu ta parole, car
9, 10 tu es juste. Tu vis l'affliction de nos pères en Égypte, et tu entendis leurs cris vers la mer Rouge. Tu
opéras des miracles et des prodiges contre Pharaon, contre tous ses serviteurs et contre tout le peuple
de son pays, parce que tu savais avec quelle méchanceté ils avaient traité nos pères, et tu fis paraître
11 ta gloire comme elle paraît aujourd'hui. Tu fendis la mer devant eux, et ils passèrent à sec au milieu
de la mer ; mais tu précipitas dans l'abîme, comme une pierre au fond des eaux, ceux qui marchaient
12 à leur poursuite. Tu les guidas le jour par une colonne de nuée, et la nuit par une colonne de feu qui
13 les éclairait dans le chemin qu'ils avaient à suivre. Tu descendis sur la montagne de Sinaï, tu leur
parlas du haut des cieux, et tu leur donnas des ordonnances justes, des lois de vérité, des préceptes et
14 des commandements excellents. Tu leur fis connaître ton saint sabbat, et tu leur prescrivis par Moïse,
15 ton serviteur, des commandements, des préceptes et une loi. Tu leur donnas, du haut des cieux, du
pain quand ils avaient faim, et tu fis sortir de l'eau du rocher quand ils avaient soif. Et tu leur dis
16 d'entrer en possession du pays que tu avais juré de leur donner. Mais nos pères se livrèrent à l'orgueil
17 et raidirent leur cou. Ils n'écoutèrent point tes commandements, ils refusèrent d'obéir, et ils mirent en
oubli les merveilles que tu avais faites en leur faveur. Ils raidirent leur cou ; et, dans leur rébellion, ils
se donnèrent un chef pour retourner à leur servitude. Mais toi, tu es un Dieu prêt à pardonner, compa-
18 tissant et miséricordieux, lent à la colère et riche en bonté, et tu ne les abandonnas pas, même quand
ils se firent un veau en fonte et dirent : Voici ton Dieu qui t'a fait sortir d'Égypte, et qu'ils se livrèrent
19 envers toi à de grands outrages. Dans ton immense miséricorde, tu ne les abandonnas pas au désert,
et la colonne de nuée ne cessa point de les guider le jour dans leur chemin, ni la colonne de feu de les
20 éclairer la nuit dans le chemin qu'ils avaient à suivre. Tu leur donnas ton bon esprit pour les rendre
21 sages, tu ne refusas point ta manne à leur bouche, et tu leur fournis de l'eau pour leur soif. Pendant
quarante ans, tu pourvus à leur entretien dans le désert, et ils ne manquèrent de rien, leurs vêtements
22 ne s'usèrent point, et leurs pieds ne s'enflèrent point. Tu leur livras des royaumes et des peuples, dont
tu partageas entre eux les contrées, et ils possédèrent le pays de Sihon, roi de Hesbon, et le pays d'Og,
23 roi de Basan. Tu multiplias leurs fils comme les étoiles des cieux, et tu les fis entrer dans le pays dont
24 tu avais dit à leurs pères qu'ils prendraient possession. Et leurs fils entrèrent et prirent possession du
pays ; tu humilias devant eux les habitants du pays, les Cananéens, et tu les livras entre leurs mains,
25 avec leurs rois et les peuples du pays, pour qu'ils les traitassent à leur gré. Ils devinrent maîtres de
villes fortifiées et de terres fertiles ; ils possédèrent des maisons remplies de toutes sortes de biens, des
citernes creusées, des vignes, des oliviers, et des arbres fruitiers en abondance ; ils mangèrent, ils se
26 rassasièrent, ils s'engraissèrent, et ils vécurent dans les délices par ta grande bonté. Néanmoins, ils
se soulevèrent et se révoltèrent contre toi. Ils jetèrent ta loi derrière leur dos, ils tuèrent tes prophètes
27 qui les conjuraient de revenir à toi, et ils se livrèrent envers toi à de grands outrages. Alors tu les
abandonnas entre les mains de leurs ennemis, qui les opprimèrent. Mais, au temps de leur détresse, ils
crièrent à toi ; et toi, tu les entendis du haut des cieux, et, dans ta grande miséricorde, tu leur donnas
28 des libérateurs qui les sauvèrent de la main de leurs ennemis. Quand ils eurent du repos, ils recom-
mencèrent à faire le mal devant toi. Alors tu les abandonnas entre les mains de leurs ennemis, qui les
dominèrent. Mais, de nouveau, ils crièrent à toi ; et toi, tu les entendis du haut des cieux, et, dans ta
29 grande miséricorde, tu les délivras maintes fois. Tu les conjuras de revenir à ta loi ; et ils persévérèrent
dans l'orgueil, ils n'écoutèrent point tes commandements, ils péchèrent contre tes ordonnances, qui font

vivre celui qui les met en pratique, ils eurent une épaule rebelle, ils raidirent leur cou, et ils n'obéirent
point. Tu les supportas de nombreuses années, tu leur donnas des avertissements par ton esprit, par 30
tes prophètes ; et ils ne prêtèrent point l'oreille. Alors tu les livras entre les mains des peuples étrangers.
Mais, dans ta grande miséricorde, tu ne les anéantis pas, et tu ne les abandonnas pas, car tu es un Dieu 31
compatissant et miséricordieux. Et maintenant, ô notre Dieu, Dieu grand, puissant et redoutable, toi 32
qui gardes ton alliance et qui exerces la miséricorde, ne regarde pas comme peu de chose toutes les
souffrances que nous avons éprouvées, nous, nos rois, nos chefs, nos sacrificateurs, nos prophètes, nos
pères et tout ton peuple, depuis le temps des rois d'Assyrie jusqu'à ce jour. Tu as été juste dans tout 33
ce qui nous est arrivé, car tu t'es montré fidèle, et nous avons fait le mal. Nos rois, nos chefs, nos sa- 34
crificateurs et nos pères n'ont point observé ta loi, et ils n'ont été attentifs ni à tes commandements ni
aux avertissements que tu leur adressais. Pendant qu'ils étaient les maîtres, au milieu des bienfaits 35
nombreux que tu leur accordais, dans le pays vaste et fertile que tu leur avais livré, ils ne t'ont point
servi et ils ne se sont point détournés de leurs oeuvres mauvaises. Et aujourd'hui, nous voici esclaves ! 36
Nous voici esclaves sur la terre que tu as donnée à nos pères, pour qu'ils jouissent de ses fruits et de ses
biens ! Elle multiplie ses produits pour les rois auxquels tu nous as assujettis, à cause de nos péchés ; 37
ils dominent à leur gré sur nos corps et sur notre bétail, et nous sommes dans une grande angoisse !
Pour tout cela, nous contractâmes une alliance, que nous mîmes par écrit ; et nos chefs, nos Lévites et 38
nos sacrificateurs y apposèrent leur sceau.

Voici ceux qui apposèrent leur sceau. Néhémie, le gouverneur, fils de Hacalia. Sédécias, Seraja, **10**, 2
Azaria, Jérémie, Paschhur, Amaria, Malkija, Hattusch, Schebania, Malluc, Harim, Merémoth, Ab- 3, 4, 5
dias, Daniel, Guinnethon, Baruc, Meschullam, Abija, Mijamin, Maazia, Bilgaï, Schemaeja, sacrifica- 6, 7, 8
teurs. Lévites : Josué, fils d'Azania, Binnuï, des fils de Hénadad, Kadmiel, et leurs frères, Schebania, 9, 10
Hodija, Kelitha, Pelaja, Hanan, Michée, Rehob, Haschabia, Zaccur, Schérébia, Schebania, Hodija, 11, 12, 13
Bani, Beninu. Chefs du peuple : Pareosch, Pachath-Moab, Élam, Zatthu, Bani, Bunni, Azgad, Bébaï, 14, 15
Adonija, Bigvaï, Adin, Ather, Ézéchias, Azzur, Hodija, Haschum, Betsaï, Hariph, Anathoth, Nébaï, 16, 17, 18, 19
Magpiasch, Meschullam, Hézir, Meschézabeel, Tsadok, Jaddua, Pelathia, Hanan, Anaja, Hosée, Ha- 20, 21, 22, 23
nania, Haschub, Hallochesch, Pilcha, Schobek, Rehum, Haschabna, Maaséja, Achija, Hanan, Anan, 24, 25, 26
Malluc, Harim, Baana. Le reste du peuple, les sacrificateurs, les Lévites, les portiers, les chantres, les 27, 28
Néthiniens, et tous ceux qui s'étaient séparés des peuples étrangers pour suivre la loi de Dieu, leurs
femmes, leurs fils et leurs filles, tous ceux qui étaient capables de connaissance et d'intelligence, se 29
joignirent à leurs frères les plus considérables d'entre eux. Ils promirent avec serment et jurèrent de
marcher dans la loi de Dieu donnée par Moïse, serviteur de Dieu, d'observer et de mettre en pratique
tous les commandements de l'Éternel, notre Seigneur, ses ordonnances et ses lois. Nous promîmes de 30
ne pas donner nos filles aux peuples du pays et de ne pas prendre leurs filles pour nos fils ; de ne rien 31
acheter, le jour du sabbat et les jours de fête, des peuples du pays qui apporteraient à vendre, le jour
du sabbat, des marchandises ou denrées quelconques ; et de faire relâche la septième année, en n'exi-
geant le paiement d'aucune dette. Nous nous imposâmes aussi des ordonnances qui nous obligeaient 32
à donner un tiers de sicle par année pour le service de la maison de notre Dieu, pour les pains de 33
proposition, pour l'offrande perpétuelle, pour l'holocauste perpétuel des sabbats, des nouvelles lunes
et des fêtes, pour les choses consacrées, pour les sacrifices d'expiation en faveur d'Israël, et pour tout
ce qui se fait dans la maison de notre Dieu. Nous tirâmes au sort, sacrificateurs, Lévites et peuple, 34
au sujet du bois qu'on devait chaque année apporter en offrande à la maison de notre Dieu, selon nos
maisons paternelles, à des époques fixes, pour qu'il fût brûlé sur l'autel de l'Éternel, notre Dieu, comme
il est écrit dans la loi. Nous résolûmes d'apporter chaque année à la maison de l'Éternel les prémices 35
de notre sol et les prémices de tous les fruits de tous les arbres ; d'amener à la maison de notre Dieu, 36
aux sacrificateurs qui font le service dans la maison de notre Dieu, les premiers-nés de nos fils et de
notre bétail, comme il est écrit dans la loi, les premiers-nés de nos boeufs et de nos brebis ; d'apporter 37
aux sacrificateurs, dans les chambres de la maison de notre Dieu, les prémices de notre pâte et nos of-
frandes, des fruits de tous les arbres, du moût et de l'huile ; et de livrer la dîme de notre sol aux Lévites
qui doivent la prendre eux-mêmes dans toutes les villes situées sur les terres que nous cultivons. Le 38
sacrificateur, fils d'Aaron, sera avec les Lévites quand ils lèveront la dîme ; et les Lévites apporteront la
dîme de la dîme à la maison de notre Dieu, dans les chambres de la maison du trésor. Car les enfants 39
d'Israël et les fils de Lévi apporteront dans ces chambres les offrandes de blé, de moût et d'huile ; là
sont les ustensiles du sanctuaire, et se tiennent les sacrificateurs qui font le service, les portiers et les
chantres. C'est ainsi que nous résolûmes de ne pas abandonner la maison de notre Dieu.

Les chefs du peuple s'établirent à Jérusalem. Le reste du peuple tira au sort, pour qu'un sur dix **11**
vînt habiter Jérusalem, la ville sainte, et que les autres demeurassent dans les villes. Le peuple bénit 2
tous ceux qui consentirent volontairement à résider à Jérusalem. Voici les chefs de la province qui 3
s'établirent à Jérusalem. Dans les villes de Juda, chacun s'établit dans sa propriété, dans sa ville, Israël,

4 les sacrificateurs et les Lévites, les Néthiniens, et les fils des serviteurs de Salomon. À Jérusalem
s'établirent des fils de Juda et des fils de Benjamin. -Des fils de Juda : Athaja, fils d'Ozias, fils de
5 Zacharie, fils d'Amaria, fils de Schephathia, fils de Mahalaleel, des fils de Pérets, et Maaséja, fils de
6 Baruc, fils de Col-Hozé, fils de Hazaja, fils d'Adaja, fils de Jojarib, fils de Zacharie, fils de Schiloni. Total
7 des fils de Pérets qui s'établirent à Jérusalem : quatre cent soixante -huit hommes vaillants. - Voici les
fils de Benjamin : Sallu, fils de Meschullam, fils de Joëd, fils de Pedaja, fils de Kolaja, fils de Maaséja, fils
8, 9 d'Ithiel, fils d'Ésaïe, et, après lui, Gabbaï et Sallaï, neuf cent vingt -huit. Joël, fils de Zicri, était leur
10 chef ; et Juda, fils de Senua, était le second chef de la ville. Des sacrificateurs : Jedaeja, fils de Jojarib,
11 Jakin, Seraja, fils de Hilkija, fils de Meschullam, fils de Tsadok, fils de Merajoth, fils d'Achithub, prince
12 de la maison de Dieu, et leurs frères occupés au service de la maison, huit cent vingt -deux ; Adaja, fils
13 de Jerocham, fils de Pelalia, fils d'Amtsi, fils de Zacharie, fils de Paschhur, fils de Malkija, et ses frères,
chefs des maisons paternelles, deux cent quarante -deux ; et Amaschsaï, fils d'Azareel, fils d'Achzaï,
14 fils de Meschillémoth, fils d'Immer, et leurs frères, vaillants hommes, cent vingt -huit. Zabdiel, fils de
15 Guedolim, était leur chef. Des Lévites : Schemaeja, fils de Haschub, fils d'Azrikam, fils de Haschabia,
16 fils de Bunni, Schabbethaï et Jozabad, chargés des affaires extérieures de la maison de Dieu, et faisant
17 partie des chefs des Lévites ; Matthania, fils de Michée, fils de Zabdi, fils d'Asaph, le chef qui entonnait
la louange à la prière, et Bakbukia, le second parmi ses frères, et Abda, fils de Schammua, fils de
18, 19 Galal, fils de Jeduthun. Total des Lévites dans la ville sainte : deux cent quatre-vingt-quatre. Et les
20 portiers : Akkub, Thalmon, et leurs frères, gardiens des portes, cent soixante-douze. Le reste d'Israël,
21 les sacrificateurs, les Lévites, s'établirent dans toutes les villes de Juda, chacun dans sa propriété. Les
22 Néthiniens s'établirent sur la colline, et ils avaient pour chefs Tsicha et Guischpa. Le chef des Lévites
à Jérusalem était Uzzi, fils de Bani, fils de Haschabia, fils de Matthania, fils de Michée, d'entre les fils
23 d'Asaph, les chantres chargés des offices de la maison de Dieu ; car il y avait un ordre du roi concernant
24 les chantres, et un salaire fixe leur était accordé pour chaque jour. Pethachja, fils de Meschézabeel, des
25 fils de Zérach, fils de Juda, était commissaire du roi pour toutes les affaires du peuple. Dans les villages
et leurs territoires, des fils de Juda s'établirent à Kirjath-Arba et dans les lieux de son ressort, à Dibon
26 et dans les lieux de son ressort, à Jekabtseel et dans les villages de son ressort, à Jéschua, à Molada,
27, 28 à Beth-Paleth, à Hatsar-Schual, à Beer-Schéba, et dans les lieux de son ressort, à Tsiklag, à Mecona
29, 30 et dans les lieux de son ressort, à En-Rimmon, à Tsorea, à Jarmuth, à Zanoach, à Adullam, et dans
les villages de leur ressort, à Lakis et dans son territoire, à Azéka et dans les lieux de son ressort. Ils
31 s'établirent depuis Beer-Schéba jusqu'à la vallée de Hinnom. Les fils de Benjamin s'établirent, depuis
32, 33 Guéba, à Micmasch, à Ajja, à Béthel et dans les lieux de son ressort, à Anathoth, à Nob, à Hanania, à
34, 35 Hatsor, à Rama, à Guitthaïm, à Hadid, à Tseboïm, à Neballath, à Lod et à Ono, la vallée des ouvriers.
36 Il y eut des Lévites qui se joignirent à Benjamin, quoique appartenant aux divisions de Juda.

12 Voici les sacrificateurs et les Lévites qui revinrent avec Zorobabel, fils de Schealthiel, et avec Josué :
2, 3, 4 Seraja, Jérémie, Esdras, Amaria, Malluc, Hattusch, Schecania, Rehum, Merémoth, Iddo, Guinne-
5, 6, 7 thoï, Abija, Mijamin, Maadia, Bilga, Schemaeja, Jojarib, Jedaeja, Sallu, Amok, Hilkija, Jedaeja. Ce
8 furent là les chefs des sacrificateurs et de leurs frères, au temps de Josué. - Lévites : Josué, Binnuï,
9 Kadmiel, Schérébia, Juda, Matthania, qui dirigeait avec ses frères le chant des louanges ; Bakbukia et
10 Unni, qui remplissaient leurs fonctions auprès de leurs frères. Josué engendra Jojakim, Jojakim en-
11 gendra Éliaschib, Éliaschib engendra Jojada, Jojada engendra Jonathan, et Jonathan engendra Jad-
12 dua. Voici, au temps de Jojakim, quels étaient les sacrificateurs, chefs de famille : pour Seraja, Meraja ;
13, 14 pour Jérémie, Hanania ; pour Esdras, Meschullam ; pour Amaria, Jochanan ; pour Meluki, Jonathan ;
15, 16 pour Schebania, Joseph ; pour Harim, Adna ; pour Merajoth, Helkaï ; pour Iddo, Zacharie ; pour Guin-
17, 18 nethon, Meschullam ; pour Abija, Zicri ; pour Minjamin et Moadia, Pilthaï ; pour Bilga, Schammua ;
19, 20 pour Schemaeja, Jonathan ; pour Jojarib, Matthnaï ; pour Jedaeja, Uzzi ; pour Sallaï, Kallaï ; pour
21, 22 Amok, Éber ; pour Hilkija, Haschabia ; pour Jedaeja, Nethaneel. Au temps d'Éliaschib, de Jojada, de
Jochanan et de Jaddua, les Lévites, chefs de familles, et les sacrificateurs, furent inscrits, sous le règne
23 de Darius, le Perse. Les fils de Lévi, chefs de familles, furent inscrits dans le livre des Chroniques
24 jusqu'au temps de Jochanan, fils d'Éliaschib. Les chefs des Lévites, Haschabia, Schérébia, et Josué,
fils de Kadmiel, et leurs frères avec eux, les uns vis-à-vis des autres, étaient chargés de célébrer et de
25 louer l'Éternel, selon l'ordre de David, homme de Dieu. Matthania, Bakbukia, Abdias, Meschullam,
26 Thalmon et Akkub, portiers, faisaient la garde aux seuils des portes. Ils vivaient au temps de Jojakim,
fils de Josué, fils de Jotsadak, et au temps de Néhémie, le gouverneur, et d'Esdras, le sacrificateur et
27 le scribe. Lors de la dédicace des murailles de Jérusalem, on appela les Lévites de tous les lieux qu'ils
habitaient et on les fit venir à Jérusalem, afin de célébrer la dédicace et la fête par des louanges et par
28 des chants, au son des cymbales, des luths et des harpes. Les fils des chantres se rassemblèrent des
29 environs de Jérusalem, des villages des Nethophatiens, de Beth -Guilgal, et du territoire de Guéba et
30 d'Azmaveth ; car les chantres s'étaient bâti des villages aux alentours de Jérusalem. Les sacrificateurs

et les Lévites se purifièrent, et ils purifièrent le peuple, les portes et la muraille. Je fis monter sur la 31
muraille les chefs de Juda, et je formai deux grands choeurs. Le premier se mit en marche du côté droit
sur la muraille, vers la porte du fumier. Derrière ce choeur marchaient Hosée et la moitié des chefs de 32
Juda, Azaria, Esdras, Meschullam, Juda, Benjamin, Schemaeja et Jérémie, des fils de sacrificateurs 33, 34, 35
avec des trompettes, Zacharie, fils de Jonathan, fils de Schemaeja, fils de Matthania, fils de Michée, fils
de Zaccur, fils d'Asaph, et ses frères, Schemaeja, Azareel, Milalaï, Guilalaï, Maaï, Nethaneel, Juda et 36
Hanani, avec les instruments de musique de David, homme de Dieu. Esdras, le scribe, était à leur tête.
À la porte de la source, ils montèrent vis-à-vis d'eux les degrés de la cité de David par la montée de la 37
muraille, au-dessus de la maison de David, jusqu'à la porte des eaux, vers l'orient. Le second choeur se 38
mit en marche à l'opposite. J'étais derrière lui avec l'autre moitié du peuple, sur la muraille. Passant au-
dessus de la tour des fours, on alla jusqu'à la muraille large ; puis au-dessus de la porte d'Éphraïm, de 39
la vieille porte, de la porte des poissons, de la tour de Hananeel et de la tour de Méa, jusqu'à la porte des
brebis. Et l'on s'arrêta à la porte de la prison. Les deux choeurs s'arrêtèrent dans la maison de Dieu ; et 40
nous fîmes de même, moi et les magistrats qui étaient avec moi, et les sacrificateurs Éliakim, Maaséja, 41
Minjamin, Michée, Eljoénaï, Zacharie, Hanania, avec des trompettes, et Maaséja, Schemaeja, Éléazar, 42
Uzzi, Jochanan, Malkija, Élam et Ézer. Les chantres se firent entendre, dirigés par Jizrachja. On offrit 43
ce jour -là de nombreux sacrifices, et on se livra aux réjouissances, car Dieu avait donné au peuple un
grand sujet de joie. Les femmes et les enfants se réjouirent aussi, et les cris de joie de Jérusalem furent
entendus au loin. En ce jour, on établit des hommes ayant la surveillance des chambres qui servaient 44
de magasins pour les offrandes, les prémices et les dîmes, et on les chargea d'y recueillir du territoire
des villes les portions assignées par la loi aux sacrificateurs et aux Lévites. Car Juda se réjouissait de ce
que les sacrificateurs et les Lévites étaient à leur poste, observant tout ce qui concernait le service de 45
Dieu et des purifications. Les chantres et les portiers remplissaient aussi leurs fonctions, selon l'ordre
de David et de Salomon, son fils ; car autrefois, du temps de David et d'Asaph, il y avait des chefs de 46
chantres et des chants de louanges et d'actions de grâces en l'honneur de Dieu. Tout Israël, au temps 47
de Zorobabel et de Néhémie, donna les portions des chantres et des portiers, jour par jour ; on donna
aux Lévites les choses consacrées, et les Lévites donnèrent aux fils d'Aaron les choses consacrées.

Dans ce temps, on lut en présence du peuple dans le livre de Moïse, et l'on y trouva écrit que l'Am- **13**
monite et le Moabite ne devraient jamais entrer dans l'assemblée de Dieu, parce qu'ils n'étaient pas 2
venus au-devant des enfants d'Israël avec du pain et de l'eau, et parce qu'ils avaient appelé contre eux
à prix d'argent Balaam pour qu'il les maudît ; mais notre Dieu changea la malédiction en bénédiction.
Lorsqu'on eut entendu la loi, on sépara d'Israël tous les étrangers. Avant cela, le sacrificateur Élia- 3, 4
schib, établi dans les chambres de la maison de notre Dieu, et parent de Tobija, avait disposé pour 5
lui une grande chambre où l'on mettait auparavant les offrandes, l'encens, les ustensiles, la dîme du
blé, du moût et de l'huile, ce qui était ordonné pour les Lévites, les chantres et les portiers, et ce qui
était prélevé pour les sacrificateurs. Je n'étais point à Jérusalem quand tout cela eut lieu, car j'étais 6
retourné auprès du roi la trente -deuxième année d'Artaxerxès, roi de Babylone. À la fin de l'année,
j'obtins du roi la permission de revenir à Jérusalem, et je m'aperçus du mal qu'avait fait Éliaschib, en 7
disposant une chambre pour Tobija dans les parvis de la maison de Dieu. J'en éprouvai un vif déplaisir, 8
et je jetai hors de la chambre tous les objets qui appartenaient à Tobija ; j'ordonnai qu'on purifiât les 9
chambres, et j'y replaçai les ustensiles de la maison de Dieu, les offrandes et l'encens. J'appris aussi 10
que les portions des Lévites n'avaient point été livrées, et que les Lévites et les chantres chargés du
service s'étaient enfuis chacun dans son territoire. Je fis des réprimandes aux magistrats, et je dis : 11
Pourquoi la maison de Dieu a-t-elle été abandonnée ? Et je rassemblai les Lévites et les chantres, et je
les remis à leur poste. Alors tout Juda apporta dans les magasins la dîme du blé, du moût et de l'huile. 12
Je confiai la surveillance des magasins à Schélémia, le sacrificateur, à Tsadok, le scribe, et à Pedaja, l'un 13
des Lévites, et je leur adjoignis Hanan, fils de Zaccur, fils de Matthania, car ils avaient la réputation
d'être fidèles. Ils furent chargés de faire les distributions à leurs frères. Souviens -toi de moi, ô mon 14
Dieu, à cause de cela, et n'oublie pas mes actes de piété à l'égard de la maison de mon Dieu et des choses
qui doivent être observées ! À cette époque, je vis en Juda des hommes fouler au pressoir pendant le 15
sabbat, rentrer des gerbes, charger sur des ânes même du vin, des raisins et des figues, et toutes sortes
de choses, et les amener à Jérusalem le jour du sabbat ; et je leur donnai des avertissements le jour
où ils vendaient leurs denrées. Il y avait aussi des Tyriens, établis à Jérusalem, qui apportaient du 16
poisson et toutes sortes de marchandises, et qui les vendaient aux fils de Juda le jour du sabbat et
dans Jérusalem. Je fis des réprimandes aux grands de Juda, et je leur dis : Que signifie cette mau- 17
vaise action que vous faites, en profanant le jour du sabbat ? N'est-ce pas ainsi qu'ont agi vos pères, et 18
n'est-ce pas à cause de cela que notre Dieu a fait venir tous ces malheurs sur nous et sur cette ville ?
Et vous, vous attirez de nouveau sa colère contre Israël, en profanant le sabbat ! Puis j'ordonnai qu'on 19

fermât les portes de Jérusalem avant le sabbat, dès qu'elles seraient dans l'ombre, et qu'on ne les ouvrît
qu'après le sabbat. Et je plaçai quelques-uns de mes serviteurs aux portes, pour empêcher l'entrée des
20 fardeaux le jour du sabbat. Alors les marchands et les vendeurs de toutes sortes de choses passèrent
21 une ou deux fois la nuit hors de Jérusalem. Je les avertis, en leur disant : Pourquoi passez-vous la nuit
devant la muraille ? Si vous le faites encore, je mettrai la main sur vous. Dès ce moment, ils ne vinrent
22 plus pendant le sabbat. J'ordonnai aussi aux Lévites de se purifier et de venir garder les portes pour
sanctifier le jour du sabbat. Souviens -toi de moi, ô mon Dieu, à cause de cela, et protège -moi selon ta
23 grande miséricorde ! À cette même époque, je vis des Juifs qui avaient pris des femmes asdodiennes,
24 ammonites, moabites. La moitié de leurs fils parlaient l'asdodien, et ne savaient pas parler le juif ; ils
25 ne connaissaient que la langue de tel ou tel peuple. Je leur fis des réprimandes, et je les maudis ; j'en
frappai quelques-uns, je leur arrachai les cheveux, et je les fis jurer au nom de Dieu, en disant : Vous ne
26 donnerez pas vos filles à leurs fils, et vous ne prendrez leurs filles ni pour vos fils ni pour vous. N'est-ce
pas en cela qu'a péché Salomon, roi d'Israël ? Il n'y avait point de roi semblable à lui parmi la multitude
des nations, il était aimé de son Dieu, et Dieu l'avait établi roi sur tout Israël ; néanmoins, les femmes
27 étrangères l'entraînèrent aussi dans le péché. Faut-il donc apprendre à votre sujet que vous commettez
28 un aussi grand crime et que vous péchez contre notre Dieu en prenant des femmes étrangères ? Un
des fils de Jojada, fils d'Éliaschib, le souverain sacrificateur, était gendre de Sanballat, le Horonite. Je
29 le chassai loin de moi. Souviens -toi d'eux, ô mon Dieu, car ils ont souillé le sacerdoce et l'alliance
30 contractée par les sacrificateurs et les Lévites. Je les purifiai de tout étranger, et je remis en vigueur
31 ce que devaient observer les sacrificateurs et les Lévites, chacun dans sa fonction, et ce qui concernait
l'offrande du bois aux époques fixées, de même que les prémices. Souviens -toi favorablement de moi, ô
mon Dieu !

ESTHER

C'était du temps d'Assuérus, de cet Assuérus qui régnait depuis l'Inde jusqu'en Éthiopie sur **1**
cent vingt -sept provinces ; et le roi Assuérus était alors assis sur son trône royal à Suse, 2
dans la capitale. La troisième année de son règne, il fit un festin à tous ses princes et à ses 3
serviteurs ; les commandants de l'armée des Perses et des Mèdes, les grands et les chefs des
provinces furent réunis en sa présence. Il montra la splendide richesse de son royaume et l'éclatante 4
magnificence de sa grandeur pendant nombre de jours, pendant cent quatre-vingts jours. Lorsque ces 5
jours furent écoulés, le roi fit pour tout le peuple qui se trouvait à Suse, la capitale, depuis le plus
grand jusqu'au plus petit, un festin qui dura sept jours, dans la cour du jardin de la maison royale.
Des tentures blanches, vertes et bleues, étaient attachées par des cordons de byssus et de pourpre à 6
des anneaux d'argent et à des colonnes de marbre. Des lits d'or et d'argent reposaient sur un pavé de
porphyre, de marbre, de nacre et de pierres noires. On servait à boire dans des vases d'or, de différentes 7
espèces, et il y avait abondance de vin royal, grâce à la libéralité du roi. Mais on ne forçait personne à 8
boire, car le roi avait ordonné à tous les gens de sa maison de se conformer à la volonté de chacun. La 9
reine Vasthi fit aussi un festin pour les femmes dans la maison royale du roi Assuérus. Le septième 10
jour, comme le coeur du roi était réjoui par le vin, il ordonna à Mehuman, Biztha, Harbona, Bigtha,
Abagtha, Zéthar et Carcas, les sept eunuques qui servaient devant le roi Assuérus, d'amener en sa 11
présence la reine Vasthi, avec la couronne royale, pour montrer sa beauté aux peuples et aux grands,
car elle était belle de figure. Mais la reine Vasthi refusa de venir, quand elle reçut par les eunuques 12
l'ordre du roi. Et le roi fut très irrité, il fut enflammé de colère. Alors le roi s'adressa aux sages qui 13
avaient la connaissance des temps. Car ainsi se traitaient les affaires du roi, devant tous ceux qui
connaissaient les lois et le droit. Il avait auprès de lui Carschena, Schéthar, Admatha, Tarsis, Mérès, 14
Marsena, Memucan, sept princes de Perse et de Médie, qui voyaient la face du roi et qui occupaient le
premier rang dans le royaume. Quelle loi, dit-il, faut-il appliquer à la reine Vasthi, pour n'avoir point 15
exécuté ce que le roi Assuérus lui a ordonné par les eunuques ? Memucan répondit devant le roi et 16
les princes : Ce n'est pas seulement à l'égard du roi que la reine Vasthi a mal agi ; c'est aussi envers
tous les princes et tous les peuples qui sont dans toutes les provinces du roi Assuérus. Car l'action 17
de la reine parviendra à la connaissance de toutes les femmes, et les portera à mépriser leurs maris ;
elles diront : Le roi Assuérus avait ordonné qu'on amenât en sa présence la reine Vasthi, et elle n'y
est pas allée. Et dès ce jour les princesses de Perse et de Médie qui auront appris l'action de la reine 18
la rapporteront à tous les chefs du roi ; de là beaucoup de mépris et de colère. Si le roi le trouve bon, 19
qu'on publie de sa part et qu'on inscrive parmi les lois des Perses et des Mèdes, avec défense de la
transgresser, une ordonnance royale d'après laquelle Vasthi ne paraîtra plus devant le roi Assuérus et
le roi donnera la dignité de reine à une autre qui soit meilleure qu'elle. L'édit du roi sera connu dans 20
tout son royaume, quelque grand qu'il soit, et toutes les femmes rendront honneur à leurs maris, depuis
le plus grand jusqu'au plus petit. Cet avis fut approuvé du roi et des princes, et le roi agit d'après la 21
parole de Memucan. Il envoya des lettres à toutes les provinces du royaume, à chaque province selon 22
son écriture et à chaque peuple selon sa langue ; elles portaient que tout homme devait être le maître
dans sa maison, et qu'il parlerait la langue de son peuple.

Après ces choses, lorsque la colère du roi Assuérus se fut calmée, il pensa à Vasthi, à ce qu'elle avait **2**
fait, et à la décision qui avait été prise à son sujet. Alors ceux qui servaient le roi dirent : Qu'on cherche 2
pour le roi des jeunes filles, vierges et belles de figure ; que le roi établisse dans toutes les provinces 3
de son royaume des commissaires chargés de rassembler toutes les jeunes filles, vierges et belles de
figure, à Suse, la capitale, dans la maison des femmes, sous la surveillance d'Hégué, eunuque du roi
et gardien des femmes, qui leur donnera les choses nécessaires pour leur toilette ; et que la jeune fille 4
qui plaira au roi devienne reine à la place de Vasthi. Cet avis eut l'approbation du roi, et il fit ainsi.
Il y avait dans Suse, la capitale, un Juif nommé Mardochée, fils de Jaïr, fils de Schimeï, fils de Kis, 5
homme de Benjamin, qui avait été emmené de Jérusalem parmi les captifs déportés avec Jeconia, roi 6
de Juda, par Nebucadnetsar, roi de Babylone. Il élevait Hadassa, qui est Esther, fille de son oncle ; 7
car elle n'avait ni père ni mère. La jeune fille était belle de taille et belle de figure. À la mort de son
père et de sa mère, Mardochée l'avait adoptée pour fille. Lorsqu'on eut publié l'ordre du roi et son 8
édit, et qu'un grand nombre de jeunes filles furent rassemblées à Suse, la capitale, sous la surveillance
d'Hégaï, Esther fut aussi prise et conduite dans la maison du roi, sous la surveillance d'Hégaï, gardien
des femmes. La jeune fille lui plut, et trouva grâce devant lui ; il s'empressa de lui fournir les choses 9
nécessaires pour sa toilette et pour sa subsistance, lui donna sept jeunes filles choisies dans la maison
du roi, et la plaça avec ses jeunes filles dans le meilleur appartement de la maison des femmes. Esther 10
ne fit connaître ni son peuple ni sa naissance, car Mardochée lui avait défendu d'en parler. Et chaque 11
jour Mardochée allait et venait devant la cour de la maison des femmes, pour savoir comment se portait

12 Esther et comment on la traitait. Chaque jeune fille allait à son tour vers le roi Assuérus, après avoir
employé douze mois à s'acquitter de ce qui était prescrit aux femmes ; pendant ce temps, elles prenaient
soin de leur toilette, six mois avec de l'huile de myrrhe, et six mois avec des aromates et des parfums en
13 usage parmi les femmes. C'est ainsi que chaque jeune fille allait vers le roi ; et, quand elle passait de la
14 maison des femmes dans la maison du roi, on lui laissait prendre avec elle tout ce qu'elle voulait. Elle y
allait le soir ; et le lendemain matin elle passait dans la seconde maison des femmes, sous la surveillance
de Schaaschgaz, eunuque du roi et gardien des concubines. Elle ne retournait plus vers le roi, à moins
15 que le roi n'en eût le désir et qu'elle ne fût appelée par son nom. Lorsque son tour d'aller vers le roi fut
arrivé, Esther, fille d'Abichaïl, oncle de Mardochée qui l'avait adoptée pour fille, ne demanda que ce qui
fut désigné par Hégaï, eunuque du roi et gardien des femmes. Esther trouvait grâce aux yeux de tous
16 ceux qui la voyaient. Esther fut conduite auprès du roi Assuérus, dans sa maison royale, le dixième
17 mois, qui est le mois de Tébeth, la septième année de son règne. Le roi aima Esther plus que toutes les
autres femmes, et elle obtint grâce et faveur devant lui plus que toutes les autres jeunes filles. Il mit la
18 couronne royale sur sa tête, et la fit reine à la place de Vasthi. Le roi donna un grand festin à tous ses
princes et à ses serviteurs, un festin en l'honneur d'Esther ; il accorda du repos aux provinces, et fit des
19 présents avec une libéralité royale. La seconde fois qu'on assembla les jeunes filles, Mardochée était
20 assis à la porte du roi. Esther n'avait fait connaître ni sa naissance ni son peuple, car Mardochée le lui
avait défendu, et elle suivait les ordres de Mardochée aussi fidèlement qu'à l'époque où elle était sous
21 sa tutelle. Dans ce même temps, comme Mardochée était assis à la porte du roi, Bigthan et Théresch,
deux eunuques du roi, gardes du seuil, cédèrent à un mouvement d'irritation et voulurent porter la
22 main sur le roi Assuérus. Mardochée eut connaissance de la chose et en informa la reine Esther, qui la
23 redit au roi de la part de Mardochée. Le fait ayant été vérifié et trouvé exact, les deux eunuques furent
pendus à un bois. Et cela fut écrit dans le livre des Chroniques en présence du roi.

3 Après ces choses, le roi Assuérus fit monter au pouvoir Haman, fils d'Hammedatha, l'Agaguite ; il
2 l'éleva en dignité et plaça son siège au-dessus de ceux de tous les chefs qui étaient auprès de lui. Tous
les serviteurs du roi, qui se tenaient à la porte du roi, fléchissaient le genou et se prosternaient devant
Haman, car tel était l'ordre du roi à son égard. Mais Mardochée ne fléchissait point le genou et ne
3 se prosternait point. Et les serviteurs du roi, qui se tenaient à la porte du roi, dirent à Mardochée :
4 Pourquoi transgresses -tu l'ordre du roi ? Comme ils le lui répétaient chaque jour et qu'il ne les écoutait
pas, ils en firent rapport à Haman, pour voir si Mardochée persisterait dans sa résolution ; car il leur
5 avait dit qu'il était Juif. Et Haman vit que Mardochée ne fléchissait point le genou et ne se prosternait
6 point devant lui. Il fut rempli de fureur ; mais il dédaigna de porter la main sur Mardochée seul, car
on lui avait dit de quel peuple était Mardochée, et il voulut détruire le peuple de Mardochée, tous les
7 Juifs qui se trouvaient dans tout le royaume d'Assuérus. Au premier mois, qui est le mois de Nisan, la
douzième année du roi Assuérus, on jeta le pur, c'est-à-dire le sort, devant Haman, pour chaque jour et
8 pour chaque mois, jusqu'au douzième mois, qui est le mois d'Adar. Alors Haman dit au roi Assuérus :
Il y a dans toutes les provinces de ton royaume un peuple dispersé et à part parmi les peuples, ayant
des lois différentes de celles de tous les peuples et n'observant point les lois du roi. Il n'est pas dans
9 l'intérêt du roi de le laisser en repos. Si le roi le trouve bon, qu'on écrive l'ordre de les faire périr ; et je
pèserai dix mille talents d'argent entre les mains des fonctionnaires, pour qu'on les porte dans le trésor
10 du roi. Le roi ôta son anneau de la main, et le remit à Haman, fils d'Hammedatha, l'Agaguite, ennemi
11 des Juifs. Et le roi dit à Haman : L'argent t'est donné, et ce peuple aussi ; fais -en ce que tu voudras.
12 Les secrétaires du roi furent appelés le treizième jour du premier mois, et l'on écrivit, suivant tout ce
qui fut ordonné par Haman, aux satrapes du roi, aux gouverneurs de chaque province et aux chefs de
chaque peuple, à chaque province selon son écriture et à chaque peuple selon sa langue. Ce fut au nom
13 du roi Assuérus que l'on écrivit, et on scella avec l'anneau du roi. Les lettres furent envoyées par les
courriers dans toutes les provinces du roi, pour qu'on détruisît, qu'on tuât et qu'on fît périr tous les
Juifs, jeunes et vieux, petits enfants et femmes, en un seul jour, le treizième du douzième mois, qui est
14 le mois d'Adar, et pour que leurs biens fussent livrés au pillage. Ces lettres renfermaient une copie de
l'édit qui devait être publié dans chaque province, et invitaient tous les peuples à se tenir prêts pour ce
15 jour -là. Les courriers partirent en toute hâte, d'après l'ordre du roi. L'édit fut aussi publié dans Suse,
la capitale ; et tandis que le roi et Haman étaient à boire, la ville de Suse était dans la consternation.

4 Mardochée, ayant appris tout ce qui se passait, déchira ses vêtements, s'enveloppa d'un sac et se
2 couvrit de cendre. Puis il alla au milieu de la ville en poussant avec force des cris amers, et se rendit
3 jusqu'à la porte du roi, dont l'entrée était interdite à toute personne revêtue d'un sac. Dans chaque
province, partout où arrivaient l'ordre du roi et son édit, il y eut une grande désolation parmi les Juifs ;
4 ils jeûnaient, pleuraient et se lamentaient, et beaucoup se couchaient sur le sac et la cendre. Les
servantes d'Esther et ses eunuques vinrent lui annoncer cela, et la reine fut très effrayée. Elle envoya
5 des vêtements à Mardochée pour le couvrir et lui faire ôter son sac, mais il ne les accepta pas. Alors

Esther appela Hathac, l'un des eunuques que le roi avait placés auprès d'elle, et elle le chargea d'aller
demander à Mardochée ce que c'était et d'où cela venait. Hathac se rendit vers Mardochée sur la place 6
de la ville, devant la porte du roi. Et Mardochée lui raconta tout ce qui lui était arrivé, et lui indiqua 7
la somme d'argent qu'Haman avait promis de livrer au trésor du roi en retour du massacre des Juifs.
Il lui donna aussi une copie de l'édit publié dans Suse en vue de leur destruction, afin qu'il le montrât à 8
Esther et lui fît tout connaître ; et il ordonna qu'Esther se rendît chez le roi pour lui demander grâce et
l'implorer en faveur de son peuple. Hathac vint rapporter à Esther les paroles de Mardochée. Esther 9, 10
chargea Hathac d'aller dire à Mardochée : Tous les serviteurs du roi et le peuple des provinces du 11
roi savent qu'il existe une loi portant peine de mort contre quiconque, homme ou femme, entre chez
le roi, dans la cour intérieure, sans avoir été appelé ; celui-là seul a la vie sauve, à qui le roi tend le
sceptre d'or. Et moi, je n'ai point été appelée auprès du roi depuis trente jours. Lorsque les paroles 12
d'Esther eurent été rapportées à Mardochée, Mardochée fit répondre à Esther : Ne t'imagine pas que 13
tu échapperas seule d'entre tous les Juifs, parce que tu es dans la maison du roi ; car, si tu te tais 14
maintenant, le secours et la délivrance surgiront d'autre part pour les Juifs, et toi et la maison de ton
père vous périrez. Et qui sait si ce n'est pas pour un temps comme celui-ci que tu es parvenue à la
royauté ? Esther envoya dire à Mardochée : Va, rassemble tous les Juifs qui se trouvent à Suse, et 15, 16
jeûnez pour moi, sans manger ni boire pendant trois jours, ni la nuit ni le jour. Moi aussi, je jeûnerai
de même avec mes servantes, puis j'entrerai chez le roi, malgré la loi ; et si je dois périr, je périrai.
Mardochée s'en alla, et fit tout ce qu'Esther lui avait ordonné. 17

Le troisième jour, Esther mit ses vêtements royaux et se présenta dans la cour intérieure de la **5**
maison du roi, devant la maison du roi. Le roi était assis sur son trône royal dans la maison royale, en
face de l'entrée de la maison. Lorsque le roi vit la reine Esther debout dans la cour, elle trouva grâce à 2
ses yeux ; et le roi tendit à Esther le sceptre d'or qu'il tenait à la main. Esther s'approcha, et toucha le
bout du sceptre. Le roi lui dit : Qu'as-tu, reine Esther, et que demandes -tu ? Quand ce serait la moitié 3
du royaume, elle te serait donnée. Esther répondit : Si le roi le trouve bon, que le roi vienne aujourd'hui 4
avec Haman au festin que je lui ai préparé. Et le roi dit : Allez tout de suite chercher Haman, comme le 5
désire Esther. Le roi se rendit avec Haman au festin qu'avait préparé Esther. Et pendant qu'on buvait 6
le vin, le roi dit à Esther : Quelle est ta demande ? Elle te sera accordée. Que désires -tu ? Quand ce
serait la moitié du royaume, tu l'obtiendras. Esther répondit : Voici ce que je demande et ce que je 7
désire. Si j'ai trouvé grâce aux yeux du roi, et s'il plaît au roi d'accorder ma demande et de satisfaire 8
mon désir, que le roi vienne avec Haman au festin que je leur préparerai, et demain je donnerai réponse
au roi selon son ordre. Haman sortit ce jour -là, joyeux et le coeur content. Mais lorsqu'il vit, à la porte 9
du roi, Mardochée qui ne se levait ni ne se remuait devant lui, il fut rempli de colère contre Mardochée.
Il sut néanmoins se contenir, et il alla chez lui. Puis il envoya chercher ses amis et Zéresch, sa femme. 10
Haman leur parla de la magnificence de ses richesses, du nombre de ses fils, de tout ce qu'avait fait le 11
roi pour l'élever en dignité, et du rang qu'il lui avait donné au-dessus des chefs et des serviteurs du roi.
Et il ajouta : Je suis même le seul que la reine Esther ait admis avec le roi au festin qu'elle a fait, et je 12
suis encore invité pour demain chez elle avec le roi. Mais tout cela n'est d'aucun prix pour moi aussi 13
longtemps que je verrai Mardochée, le Juif, assis à la porte du roi. Zéresch, sa femme, et tous ses amis 14
lui dirent : Qu'on prépare un bois haut de cinquante coudées, et demain matin demande au roi qu'on y
pende Mardochée ; puis tu iras joyeux au festin avec le roi. Cet avis plut à Haman, et il fit préparer le
bois.

Cette nuit -là, le roi ne put pas dormir, et il se fit apporter le livre des annales, les Chroniques. On les **6**
lut devant le roi, et l'on trouva écrit ce que Mardochée avait révélé au sujet de Bigthan et de Théresch, 2
les deux eunuques du roi, gardes du seuil, qui avaient voulu porter la main sur le roi Assuérus. Le 3
roi dit : Quelle marque de distinction et d'honneur Mardochée a-t-il reçue pour cela ? Il n'a rien reçu,
répondirent ceux qui servaient le roi. Alors le roi dit : Qui est dans la cour ? -Haman était venu dans 4
la cour extérieure de la maison du roi, pour demander au roi de faire pendre Mardochée au bois qu'il
avait préparé pour lui. - Les serviteurs du roi lui répondirent : C'est Haman qui se tient dans la cour. 5
Et le roi dit : Qu'il entre. Haman entra, et le roi lui dit : Que faut-il faire pour un homme que le roi 6
veut honorer ? Haman se dit en lui-même : Quel autre que moi le roi voudrait -il honorer ? Et Haman 7
répondit au roi : Pour un homme que le roi veut honorer, il faut prendre le vêtement royal dont le roi 8
se couvre et le cheval que le roi monte et sur la tête duquel se pose une couronne royale, remettre le 9
vêtement et le cheval à l'un des principaux chefs du roi, puis revêtir l'homme que le roi veut honorer, le
promener à cheval à travers la place de la ville, et crier devant lui : C'est ainsi que l'on fait à l'homme
que le roi veut honorer ! Le roi dit à Haman : Prends tout de suite le vêtement et le cheval, comme tu 10
l'as dit, et fais ainsi pour Mardochée, le Juif, qui est assis à la porte du roi ; ne néglige rien de tout ce que
tu as mentionné. Et Haman prit le vêtement et le cheval, il revêtit Mardochée, il le promena à cheval 11
à travers la place de la ville, et il cria devant lui : C'est ainsi que l'on fait à l'homme que le roi veut

12 honorer ! Mardochée retourna à la porte du roi, et Haman se rendit en hâte chez lui, désolé et la tête
13 voilée. Haman raconta à Zéresch, sa femme, et à tous ses amis, tout ce qui lui était arrivé. Et ses sages,
et Zéresch, sa femme, lui dirent : Si Mardochée, devant lequel tu as commencé de tomber, est de la race
14 des Juifs, tu ne pourras rien contre lui, mais tu tomberas devant lui. Comme ils lui parlaient encore,
les eunuques du roi arrivèrent et conduisirent aussitôt Haman au festin qu'Esther avait préparé.

7, 2 Le roi et Haman allèrent au festin chez la reine Esther. Ce second jour, le roi dit encore à Esther,
pendant qu'on buvait le vin : Quelle est ta demande, reine Esther ? Elle te sera accordée. Que désires
3 -tu ? Quand ce serait la moitié du royaume, tu l'obtiendras. La reine Esther répondit : Si j'ai trouvé
grâce à tes yeux, ô roi, et si le roi le trouve bon, accorde -moi la vie, voilà ma demande, et sauve mon
4 peuple, voilà mon désir ! Car nous sommes vendus, moi et mon peuple, pour être détruits, égorgés,
anéantis. Encore si nous étions vendus pour devenir esclaves et servantes, je me tairais, mais l'ennemi
5 ne saurait compenser le dommage fait au roi. Le roi Assuérus prit la parole et dit à la reine Esther :
6 Qui est-il et où est-il celui qui se propose d'agir ainsi ? Esther répondit : L'oppresseur, l'ennemi, c'est
7 Haman, ce méchant -là ! Haman fut saisi de terreur en présence du roi et de la reine. Et le roi, dans sa
colère, se leva et quitta le festin, pour aller dans le jardin du palais. Haman resta pour demander grâce
8 de la vie à la reine Esther, car il voyait bien que sa perte était arrêtée dans l'esprit du roi. Lorsque le
roi revint du jardin du palais dans la salle du festin, il vit Haman qui s'était précipité vers le lit sur
lequel était Esther, et il dit : Serait-ce encore pour faire violence à la reine, chez moi, dans le palais ?
9 Dès que cette parole fut sortie de la bouche du roi, on voila le visage d'Haman. Et Harbona, l'un des
eunuques, dit en présence du roi : Voici, le bois préparé par Haman pour Mardochée, qui a parlé pour le
bien du roi, est dressé dans la maison d'Haman, à une hauteur de cinquante coudées. Le roi dit : Qu'on
10 y pende Haman ! Et l'on pendit Haman au bois qu'il avait préparé pour Mardochée. Et la colère du roi
s'apaisa.

8 En ce même jour, le roi Assuérus donna à la reine Esther la maison d'Haman, l'ennemi des Juifs ;
2 et Mardochée parut devant le roi, car Esther avait fait connaître la parenté qui l'unissait à elle. Le
roi ôta son anneau, qu'il avait repris à Haman, et le donna à Mardochée ; Esther, de son côté, établit
3 Mardochée sur la maison d'Haman. Puis Esther parla de nouveau en présence du roi. Elle se jeta à
ses pieds, elle pleura, elle le supplia d'empêcher les effets de la méchanceté d'Haman, l'Agaguite, et
4 la réussite de ses projets contre les Juifs. Le roi tendit le sceptre d'or à Esther, qui se releva et resta
5 debout devant le roi. Elle dit alors : Si le roi le trouve bon et si j'ai trouvé grâce devant lui, si la chose
paraît convenable au roi et si je suis agréable à ses yeux, qu'on écrive pour révoquer les lettres conçues
par Haman, fils d'Hammedatha, l'Agaguite, et écrites par lui dans le but de faire périr les Juifs qui sont
6 dans toutes les provinces du roi. Car comment pourrais -je voir le malheur qui atteindrait mon peuple,
7 et comment pourrais -je voir la destruction de ma race ? Le roi Assuérus dit à la reine Esther et au Juif
Mardochée : Voici, j'ai donné à Esther la maison d'Haman, et il a été pendu au bois pour avoir étendu la
8 main contre les Juifs. Écrivez donc en faveur des Juifs comme il vous plaira, au nom du roi, et scellez
avec l'anneau du roi ; car une lettre écrite au nom du roi et scellée avec l'anneau du roi ne peut être
9 révoquée. Les secrétaires du roi furent appelés en ce temps, le vingt -troisième jour du troisième mois,
qui est le mois de Sivan, et l'on écrivit, suivant tout ce qui fut ordonné par Mardochée, aux Juifs, aux
satrapes, aux gouverneurs et aux chefs des cent vingt -sept provinces situées de l'Inde à l'Éthiopie, à
chaque province selon son écriture, à chaque peuple selon sa langue, et aux Juifs selon leur écriture et
10 selon leur langue. On écrivit au nom du roi Assuérus, et l'on scella avec l'anneau du roi. On envoya
11 les lettres par des courriers ayant pour montures des chevaux et des mulets nés de juments. Par ces
lettres, le roi donnait aux Juifs, en quelque ville qu'ils fussent, la permission de se rassembler et de
défendre leur vie, de détruire, de tuer et de faire périr, avec leurs petits enfants et leurs femmes, tous
ceux de chaque peuple et de chaque province qui prendraient les armes pour les attaquer, et de livrer
12 leurs biens au pillage, et cela en un seul jour, dans toutes les provinces du roi Assuérus, le treizième
13 du douzième mois, qui est le mois d'Adar. Ces lettres renfermaient une copie de l'édit qui devait être
publié dans chaque province, et informaient tous les peuples que les Juifs se tiendraient prêts pour ce
14 jour -là à se venger de leurs ennemis. Les courriers, montés sur des chevaux et des mulets, partirent
15 aussitôt et en toute hâte, d'après l'ordre du roi. L'édit fut aussi publié dans Suse, la capitale. Mardochée
sortit de chez le roi, avec un vêtement royal bleu et blanc, une grande couronne d'or, et un manteau de
16 byssus et de pourpre. La ville de Suse poussait des cris et se réjouissait. Il n'y avait pour les Juifs que
17 bonheur et joie, allégresse et gloire. Dans chaque province et dans chaque ville, partout où arrivaient
l'ordre du roi et son édit, il y eut parmi les Juifs de la joie et de l'allégresse, des festins et des fêtes. Et
beaucoup de gens d'entre les peuples du pays se firent Juifs, car la crainte des Juifs les avait saisis.

9 Au douzième mois, qui est le mois d'Adar, le treizième jour du mois, jour où devaient s'exécuter
l'ordre et l'édit du roi, et où les ennemis des Juifs avaient espéré dominer sur eux, ce fut le contraire
2 qui arriva, et les Juifs dominèrent sur leurs ennemis. Les Juifs se rassemblèrent dans leurs villes,

dans toutes les provinces du roi Assuérus, pour mettre la main sur ceux qui cherchaient leur perte ; et
personne ne put leur résister, car la crainte qu'on avait d'eux s'était emparée de tous les peuples. Et 3
tous les chefs des provinces, les satrapes, les gouverneurs, les fonctionnaires du roi, soutinrent les Juifs,
à cause de l'effroi que leur inspirait Mardochée. Car Mardochée était puissant dans la maison du roi, 4
et sa renommée se répandait dans toutes les provinces, parce qu'il devenait de plus en plus puissant.
Les Juifs frappèrent à coups d'épée tous leurs ennemis, ils les tuèrent et les firent périr ; ils traitèrent 5
comme il leur plut ceux qui leur étaient hostiles. Dans Suse, la capitale, les Juifs tuèrent et firent périr 6
cinq cents hommes, et ils égorgèrent Parschandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, 7, 8
Parmaschtha, Arizaï, Aridaï et Vajezatha, les dix fils d'Haman, fils d'Hammedatha, l'ennemi des Juifs. 9, 10
Mais ils ne mirent pas la main au pillage. Ce jour -là, le nombre de ceux qui avaient été tués dans 11
Suse, la capitale, parvint à la connaissance du roi. Et le roi dit à la reine Esther : Les Juifs ont tué 12
et fait périr dans Suse, la capitale, cinq cents hommes et les dix fils d'Haman ; qu'auront-ils fait dans
le reste des provinces du roi ? Quelle est ta demande ? Elle te sera accordée. Que désires -tu encore ?
Tu l'obtiendras. Esther répondit : Si le roi le trouve bon, qu'il soit permis aux Juifs qui sont à Suse 13
d'agir encore demain selon le décret d'aujourd'hui, et que l'on pende au bois les dix fils d'Haman. Et 14
le roi ordonna de faire ainsi. L'édit fut publié dans Suse. On pendit les dix fils d'Haman ; et les Juifs 15
qui se trouvaient à Suse se rassemblèrent de nouveau le quatorzième jour du mois d'Adar et tuèrent
dans Suse trois cents hommes. Mais ils ne mirent pas la main au pillage. Les autres Juifs qui étaient 16
dans les provinces du roi se rassemblèrent et défendirent leur vie ; ils se procurèrent du repos en se
délivrant de leurs ennemis, et ils tuèrent soixante-quinze mille de ceux qui leur étaient hostiles. Mais
ils ne mirent pas la main au pillage. Ces choses arrivèrent le treizième jour du mois d'Adar. Les Juifs 17
se reposèrent le quatorzième, et ils en firent un jour de festin et de joie. Ceux qui se trouvaient à 18
Suse, s'étant rassemblés le treizième jour et le quatorzième jour, se reposèrent le quinzième, et ils en
firent un jour de festin et de joie. C'est pourquoi les Juifs de la campagne, qui habitent des villes 19
sans murailles, font du quatorzième jour du mois d'Adar un jour de joie, de festin et de fête, où l'on
s'envoie des portions les uns aux autres. Mardochée écrivit ces choses, et il envoya des lettres à tous 20
les Juifs qui étaient dans toutes les provinces du roi Assuérus, auprès et au loin. Il leur prescrivait de 21
célébrer chaque année le quatorzième jour et le quinzième jour du mois d'Adar comme les jours où ils 22
avaient obtenu du repos en se délivrant de leurs ennemis, de célébrer le mois où leur tristesse avait été
changée en joie et leur désolation en jour de fête, et de faire de ces jours des jours de festin et de joie
où l'on s'envoie des portions les uns aux autres et où l'on distribue des dons aux indigents. Les Juifs 23
s'engagèrent à faire ce qu'ils avaient déjà commencé et ce que Mardochée leur écrivit. Car Haman, fils 24
d'Hammedatha, l'Agaguite, ennemi de tous les Juifs, avait formé le projet de les faire périr, et il avait
jeté le pur, c'est-à-dire le sort, afin de les tuer et de les détruire ; mais Esther s'étant présentée devant 25
le roi, le roi ordonna par écrit de faire retomber sur la tête d'Haman le méchant projet qu'il avait formé
contre les Juifs, et de le pendre au bois, lui et ses fils. C'est pourquoi on appela ces jours Purim, du 26
nom de pur. D'après tout le contenu de cette lettre, d'après ce qu'ils avaient eux-mêmes vu et ce qui
leur était arrivé, les Juifs prirent pour eux, pour leur postérité, et pour tous ceux qui s'attacheraient à 27
eux, la résolution et l'engagement irrévocables de célébrer chaque année ces deux jours, selon le mode
prescrit et au temps fixé. Ces jours devaient être rappelés et célébrés de génération en génération, dans 28
chaque famille, dans chaque province et dans chaque ville ; et ces jours de Purim ne devaient jamais
être abolis au milieu des Juifs, ni le souvenir s'en effacer parmi leurs descendants. La reine Esther, 29
fille d'Abichaïl, et le Juif Mardochée écrivirent d'une manière pressante une seconde fois pour confirmer
la lettre sur les Purim. On envoya des lettres à tous les Juifs, dans les cent vingt -sept provinces du 30
roi Assuérus. Elles contenaient des paroles de paix et de fidélité, pour prescrire ces jours de Purim au 31
temps fixé, comme le Juif Mardochée et la reine Esther les avaient établis pour eux, et comme ils les
avaient établis pour eux-mêmes et pour leur postérité, à l'occasion de leur jeûne et de leurs cris. Ainsi 32
l'ordre d'Esther confirma l'institution des Purim, et cela fut écrit dans le livre.

Le roi Assuérus imposa un tribut au pays et aux îles de la mer. Tous les faits concernant sa puis- **10**, 2
sance et ses exploits, et les détails sur la grandeur à laquelle le roi éleva Mardochée, ne sont-ils pas
écrits dans le livre des Chroniques des rois des Mèdes et des Perses ? Car le Juif Mardochée était 3
le premier après le roi Assuérus ; considéré parmi les Juifs et aimé de la multitude de ses frères, il
rechercha le bien de son peuple et parla pour le bonheur de toute sa race.

JOB

1 Il y avait dans le pays d'Uts un homme qui s'appelait Job. Et cet homme était intègre et droit ;
2, 3 il craignait Dieu, et se détournait du mal. Il lui naquit sept fils et trois filles. Il possédait
sept mille brebis, trois mille chameaux, cinq cents paires de boeufs, cinq cents ânesses, et
un très grand nombre de serviteurs. Et cet homme était le plus considérable de tous les fils
4 de l'Orient. Ses fils allaient les uns chez les autres et donnaient tour à tour un festin, et ils invitaient
5 leurs trois soeurs à manger et à boire avec eux. Et quand les jours de festin étaient passés, Job appelait
et sanctifiait ses fils, puis il se levait de bon matin et offrait pour chacun d'eux un holocauste ; car Job
disait : Peut-être mes fils ont-ils péché et ont-ils offensé Dieu dans leur coeur. C'est ainsi que Job avait
6 coutume d'agir. Or, les fils de Dieu vinrent un jour se présenter devant l'Éternel, et Satan vint aussi
7 au milieu d'eux. L'Éternel dit à Satan : D'où viens -tu ? Et Satan répondit à l'Éternel : De parcourir la
8 terre et de m'y promener. L'Éternel dit à Satan : As-tu remarqué mon serviteur Job ? Il n'y a personne
9 comme lui sur la terre ; c'est un homme intègre et droit, craignant Dieu, et se détournant du mal. Et
10 Satan répondit à l'Éternel : Est-ce d'une manière désintéressée que Job craint Dieu ? Ne l'as-tu pas
protégé, lui, sa maison, et tout ce qui est à lui ? Tu as béni l'oeuvre de ses mains, et ses troupeaux
11 couvrent le pays. Mais étends ta main, touche à tout ce qui lui appartient, et je suis sûr qu'il te maudit
12 en face. L'Éternel dit à Satan : Voici, tout ce qui lui appartient, je te le livre ; seulement, ne porte
13 pas la main sur lui. Et Satan se retira de devant la face de l'Éternel. Un jour que les fils et les filles
14 de Job mangeaient et buvaient du vin dans la maison de leur frère aîné, il arriva auprès de Job un
15 messager qui dit : Les boeufs labouraient et les ânesses paissaient à côté d'eux ; des Sabéens se sont
jetés dessus, les ont enlevés, et ont passé les serviteurs au fil de l'épée. Et je me suis échappé moi seul,
16 pour t'en apporter la nouvelle. Il parlait encore, lorsqu'un autre vint et dit : Le feu de Dieu est tombé
du ciel, a embrasé les brebis et les serviteurs, et les a consumés. Et je me suis échappé moi seul, pour
17 t'en apporter la nouvelle. Il parlait encore, lorsqu'un autre vint et dit : Des Chaldéens, formés en trois
bandes, se sont jetés sur les chameaux, les ont enlevés, et ont passé les serviteurs au fil de l'épée. Et
18 je me suis échappé moi seul, pour t'en apporter la nouvelle. Il parlait encore, lorsqu'un autre vint et
19 dit : Tes fils et tes filles mangeaient et buvaient du vin dans la maison de leur frère aîné ; et voici,
un grand vent est venu de l'autre côté du désert, et a frappé contre les quatre coins de la maison ; elle
s'est écroulée sur les jeunes gens, et ils sont morts. Et je me suis échappé moi seul, pour t'en apporter
20 la nouvelle. Alors Job se leva, déchira son manteau, et se rasa la tête ; puis, se jetant par terre, il se
21 prosterna, et dit : Je suis sorti nu du sein de ma mère, et nu je retournerai dans le sein de la terre.
22 L'Éternel a donné, et l'Éternel a ôté ; que le nom de l'Éternel soit béni ! En tout cela, Job ne pécha point
et n'attribua rien d'injuste à Dieu.

2 Or, les fils de Dieu vinrent un jour se présenter devant l'Éternel, et Satan vint aussi au milieu d'eux
2 se présenter devant l'Éternel. L'Éternel dit à Satan : D'où viens -tu ? Et Satan répondit à l'Éternel : De
3 parcourir la terre et de m'y promener. L'Éternel dit à Satan : As-tu remarqué mon serviteur Job ? Il n'y
a personne comme lui sur la terre ; c'est un homme intègre et droit, craignant Dieu, et se détournant
4 du mal. Il demeure ferme dans son intégrité, et tu m'excites à le perdre sans motif. Et Satan répondit
5 à l'Éternel : Peau pour peau ! tout ce que possède un homme, il le donne pour sa vie. Mais étends ta
6 main, touche à ses os et à sa chair, et je suis sûr qu'il te maudit en face. L'Éternel dit à Satan : Voici, je
7 te le livre : seulement, épargne sa vie. Et Satan se retira de devant la face de l'Éternel. Puis il frappa
8 Job d'un ulcère malin, depuis la plante du pied jusqu'au sommet de la tête. Et Job prit un tesson pour
9 se gratter et s'assit sur la cendre. Sa femme lui dit : Tu demeures ferme dans ton intégrité ! Maudis
10 Dieu, et meurs ! Mais Job lui répondit : Tu parles comme une femme insensée. Quoi ! nous recevons
de Dieu le bien, et nous ne recevrions pas aussi le mal ! En tout cela Job ne pécha point par ses lèvres.
11 Trois amis de Job, Éliphaz de Théman, Bildad de Schuach, et Tsophar de Naama, apprirent tous les
malheurs qui lui étaient arrivés. Ils se concertèrent et partirent de chez eux pour aller le plaindre et
12 le consoler ! Ayant de loin porté les regards sur lui, ils ne le reconnurent pas, et ils élevèrent la voix
et pleurèrent. Ils déchirèrent leurs manteaux, et ils jetèrent de la poussière en l'air au-dessus de leur
13 tête. Et ils se tinrent assis à terre auprès de lui sept jours et sept nuits, sans lui dire une parole, car
ils voyaient combien sa douleur était grande.

3, 2, 3 Après cela, Job ouvrit la bouche et maudit le jour de sa naissance. Il prit la parole et dit : Périsse
4 le jour où je suis né, Et la nuit qui dit : Un enfant mâle est conçu ! Ce jour ! qu'il se change en ténèbres,
5 Que Dieu n'en ait point souci dans le ciel, Et que la lumière ne rayonne plus sur lui ! Que l'obscurité
et l'ombre de la mort s'en emparent, Que des nuées établissent leur demeure au-dessus de lui, Et

que de noirs phénomènes l'épouvantent ! Cette nuit ! que les ténèbres en fassent leur proie, Qu'elle 6
disparaisse de l'année, Qu'elle ne soit plus comptée parmi les mois ! Que cette nuit devienne stérile, 7
Que l'allégresse en soit bannie ! Qu'elle soit maudite par ceux qui maudissent les jours, Par ceux qui 8
savent exciter le léviathan ! Que les étoiles de son crépuscule s'obscurcissent, Qu'elle attende en vain 9
la lumière, Et qu'elle ne voie point les paupières de l'aurore ! Car elle n'a pas fermé le sein qui me 10
conçut, Ni dérobé la souffrance à mes regards. Pourquoi ne suis-je pas mort dans le ventre de ma 11
mère ? Pourquoi n'ai-je pas expiré au sortir de ses entrailles ? Pourquoi ai-je trouvé des genoux pour 12
me recevoir, Et des mamelles pour m'allaiter ? Je serais couché maintenant, je serais tranquille, Je 13
dormirais, je reposerais, Avec les rois et les grands de la terre, Qui se bâtirent des mausolées, Avec 14, 15
les princes qui avaient de l'or, Et qui remplirent d'argent leurs demeures. Ou je n'existerais pas, je 16
serais comme un avorton caché, Comme des enfants qui n'ont pas vu la lumière. Là ne s'agitent plus 17
les méchants, Et là se reposent ceux qui sont fatigués et sans force ; Les captifs sont tous en paix, Ils 18
n'entendent pas la voix de l'oppresseur ; Le petit et le grand sont là, Et l'esclave n'est plus soumis à 19
son maître. Pourquoi donne -t-il la lumière à celui qui souffre, Et la vie à ceux qui ont l'amertume dans 20
l'âme, Qui espèrent en vain la mort, Et qui la convoitent plus qu'un trésor, Qui seraient transportés 21, 22
de joie Et saisis d'allégresse, s'ils trouvaient le tombeau ? À l'homme qui ne sait où aller, Et que Dieu 23
cerne de toutes parts ? Mes soupirs sont ma nourriture, Et mes cris se répandent comme l'eau. Ce que 24, 25
je crains, c'est ce qui m'arrive ; Ce que je redoute, c'est ce qui m'atteint. Je n'ai ni tranquillité, ni paix, 26
ni repos, Et le trouble s'est emparé de moi.

Éliphaz de Théman prit la parole et dit : Si nous osons ouvrir la bouche, en seras-tu peiné ? Mais **4**, 2
qui pourrait garder le silence ? Voici, tu as souvent enseigné les autres, Tu as fortifié les mains lan- 3
guissantes, Tes paroles ont relevé ceux qui chancelaient, Tu as affermi les genoux qui pliaient. Et 4, 5
maintenant qu'il s'agit de toi, tu faiblis ! Maintenant que tu es atteint, tu te troubles ! Ta crainte de 6
Dieu n'est-elle pas ton soutien ? Ton espérance, n'est-ce pas ton intégrité ? Cherche dans ton souvenir : 7
quel est l'innocent qui a péri ? Quels sont les justes qui ont été exterminés ? Pour moi, je l'ai vu, ceux 8
qui labourent l'iniquité Et qui sèment l'injustice en moissonnent les fruits ; Ils périssent par le souffle 9
de Dieu, Ils sont consumés par le vent de sa colère, Le rugissement des lions prend fin, Les dents 10
des lionceaux sont brisées ; Le lion périt faute de proie, Et les petits de la lionne se dispersent. Une 11, 12
parole est arrivée furtivement jusqu'à moi, Et mon oreille en a recueilli les sons légers. Au moment 13
où les visions de la nuit agitent la pensée, Quand les hommes sont livrés à un profond sommeil, Je 14
fus saisi de frayeur et d'épouvante, Et tous mes os tremblèrent. Un esprit passa près de moi.... Tous 15
mes cheveux se hérissèrent.... Une figure d'un aspect inconnu était devant mes yeux, Et j'entendis une 16
voix qui murmurait doucement : L'homme serait-il juste devant Dieu ? Serait-il pur devant celui qui l'a 17
fait ? Si Dieu n'a pas confiance en ses serviteurs, S'il trouve de la folie chez ses anges, Combien plus 18, 19
chez ceux qui habitent des maisons d'argile, Qui tirent leur origine de la poussière, Et qui peuvent être
écrasés comme un vermisseau ! Du matin au soir ils sont brisés, Ils périssent pour toujours, et nul n'y 20
prend garde ; Le fil de leur vie est coupé, Ils meurent, et ils n'ont pas acquis la sagesse. 21

Crie maintenant ! Qui te répondra ? Auquel des saints t'adresseras -tu ? L'insensé périt dans sa **5**, 2
colère, Le fou meurt dans ses emportements. J'ai vu l'insensé prendre racine ; Puis soudain j'ai maudit 3
sa demeure. Plus de prospérité pour ses fils ; Ils sont foulés à la porte, et personne qui les délivre ! Sa 4, 5
moisson est dévorée par des affamés, Qui viennent l'enlever jusque dans les épines, Et ses biens sont
engloutis par des hommes altérés. Le malheur ne sort pas de la poussière, Et la souffrance ne germe 6
pas du sol ; L'homme naît pour souffrir, Comme l'étincelle pour voler. Pour moi, j'aurais recours à Dieu, 7, 8
Et c'est à Dieu que j'exposerais ma cause. Il fait des choses grandes et insondables, Des merveilles sans 9
nombre ; Il répand la pluie sur la terre, Et envoie l'eau sur les campagnes ; Il relève les humbles, Et 10, 11
délivre les affligés ; Il anéantit les projets des hommes rusés, Et leurs mains ne peuvent les accomplir ; 12
Il prend les sages dans leur propre ruse, Et les desseins des hommes artificieux sont renversés : Ils 13, 14
rencontrent les ténèbres au milieu du jour, Ils tâtonnent en plein midi comme dans la nuit. Ainsi Dieu 15
protège le faible contre leurs menaces, Et le sauve de la main des puissants ; Et l'espérance soutient 16
le malheureux, Mais l'iniquité ferme la bouche. Heureux l'homme que Dieu châtie ! Ne méprise pas 17
la correction du Tout-Puissant. Il fait la plaie, et il la bande ; Il blesse, et sa main guérit. Six fois il 18, 19
te délivrera de l'angoisse, Et sept fois le mal ne t'atteindra pas. Il te sauvera de la mort pendant la 20
famine, Et des coups du glaive pendant la guerre. Tu seras à l'abri du fléau de la langue, Tu seras sans 21
crainte quand viendra la dévastation. Tu te riras de la dévastation comme de la famine, Et tu n'auras 22
pas à redouter les bêtes de la terre ; Car tu feras alliance avec les pierres des champs, Et les bêtes de 23
la terre seront en paix avec toi. Tu jouiras du bonheur sous ta tente, Tu retrouveras tes troupeaux au 24
complet, Tu verras ta postérité s'accroître, Et tes rejetons se multiplier comme l'herbe des champs. Tu 25, 26
entreras au sépulcre dans la vieillesse, Comme on emporte une gerbe en son temps. Voilà ce que nous 27
avons reconnu, voilà ce qui est ; À toi d'entendre et de mettre à profit.

6, 2 Job prit la parole et dit : Oh ! s'il était possible de peser ma douleur, Et si toutes mes calamités
3 étaient sur la balance, Elles seraient plus pesantes que le sable de la mer ; Voilà pourquoi mes paroles
4 vont jusqu'à la folie ! Car les flèches du Tout-Puissant m'ont percé, Et mon âme en suce le venin ; Les
5 terreurs de Dieu se rangent en bataille contre moi. L'âne sauvage crie -t-il auprès de l'herbe tendre ?
6 Le boeuf mugit -il auprès de son fourrage ? Peut-on manger ce qui est fade et sans sel ? Y a -t-il de la
7 saveur dans le blanc d'un oeuf ? Ce que je voudrais ne pas toucher, C'est là ma nourriture, si dégoûtante
8, 9 soit-elle ! Puisse mon voeu s'accomplir, Et Dieu veuille réaliser mon espérance ! Qu'il plaise à Dieu de
10 m'écraser, Qu'il étende sa main et qu'il m'achève ! Il me restera du moins une consolation, Une joie
11 dans les maux dont il m'accable : Jamais je n'ai transgressé les ordres du Saint. Pourquoi espérer
12 quand je n'ai plus de force ? Pourquoi attendre quand ma fin est certaine ? Ma force est-elle une force
13 de pierre ? Mon corps est-il d'airain ? Ne suis-je pas sans ressource, Et le salut n'est-il pas loin de
14 moi ? Celui qui souffre a droit à la compassion de son ami, Même quand il abandonnerait la crainte du
15 Tout-Puissant. Mes frères sont perfides comme un torrent, Comme le lit des torrents qui disparaissent.
16, 17 Les glaçons en troublent le cours, La neige s'y précipite ; Viennent les chaleurs, et ils tarissent, Les
18 feux du soleil, et leur lit demeure à sec. Les caravanes se détournent de leur chemin, S'enfoncent
19 dans le désert, et périssent. Les caravanes de Théma fixent le regard, Les voyageurs de Séba sont
20, 21 pleins d'espoir ; Ils sont honteux d'avoir eu confiance, Ils restent confondus quand ils arrivent. Ainsi,
22 vous êtes comme si vous n'existiez pas ; Vous voyez mon angoisse, et vous en avez horreur ! Vous ai-je
23 dit : Donnez -moi quelque chose, Faites en ma faveur des présents avec vos biens, Délivrez -moi de la
24 main de l'ennemi, Rachetez -moi de la main des méchants ? Instruisez -moi, et je me tairai ; Faites-
25 moi comprendre en quoi j'ai péché. Que les paroles vraies sont persuasives ! Mais que prouvent vos
26 remontrances ? Voulez -vous donc blâmer ce que j'ai dit, Et ne voir que du vent dans les discours d'un
27, 28 désespéré ? Vous accablez un orphelin, Vous persécutez votre ami. Regardez -moi, je vous prie ! Vous
29, 30 mentirais -je en face ? Revenez, ne soyez pas injustes ; Revenez, et reconnaissez mon innocence. Y a
-t-il de l'iniquité sur ma langue, Et ma bouche ne discerne -t-elle pas le mal ?

7, 2 Le sort de l'homme sur la terre est celui d'un soldat, Et ses jours sont ceux d'un mercenaire. Comme
3 l'esclave soupire après l'ombre, Comme l'ouvrier attend son salaire, Ainsi j'ai pour partage des mois
4 de douleur, J'ai pour mon lot des nuits de souffrance. Je me couche, et je dis : Quand me lèverai -je ?
5 quand finira la nuit ? Et je suis rassasié d'agitations jusqu'au point du jour. Mon corps se couvre de
6 vers et d'une croûte terreuse, Ma peau se crevasse et se dissout. Mes jours sont plus rapides que la
7 navette du tisserand, Ils s'évanouissent : plus d'espérance ! Souviens -toi que ma vie est un souffle ! Mes
8 yeux ne reverront pas le bonheur. L'oeil qui me regarde ne me regardera plus ; Ton oeil me cherchera,
9 et je ne serai plus. Comme la nuée se dissipe et s'en va, Celui qui descend au séjour des morts ne
10, 11 remontera pas ; Il ne reviendra plus dans sa maison, Et le lieu qu'il habitait ne le connaîtra plus. C'est
pourquoi je ne retiendrai point ma bouche, Je parlerai dans l'angoisse de mon coeur, Je me plaindrai
12 dans l'amertume de mon âme. Suis-je une mer, ou un monstre marin, Pour que tu établisses des gardes
13, 14 autour de moi ? Quand je dis : Mon lit me soulagera, Ma couche calmera mes douleurs, C'est alors que
15 tu m'effraies par des songes, Que tu m'épouvantes par des visions. Ah ! je voudrais être étranglé ! Je
16 voudrais la mort plutôt que ces os ! Je les méprise !... je ne vivrai pas toujours... Laisse -moi, car ma
17 vie n'est qu'un souffle. Qu'est-ce que l'homme, pour que tu en fasses tant de cas, Pour que tu daignes
18 prendre garde à lui, Pour que tu le visites tous les matins, Pour que tu l'éprouves à tous les instants ?
19, 20 Quand cesseras-tu d'avoir le regard sur moi ? Quand me laisseras -tu le temps d'avaler ma salive ? Si
j'ai péché, qu'ai-je pu te faire, gardien des hommes ? Pourquoi me mettre en butte à tes traits ? Pourquoi
21 me rendre à charge à moi-même ? Que ne pardonnes -tu mon péché, Et que n'oublies -tu mon iniquité ?
Car je vais me coucher dans la poussière ; Tu me chercheras, et je ne serai plus.

8, 2 Bildad de Schuach prit la parole et dit : Jusqu'à quand veux-tu discourir de la sorte, Et les paroles
3 de ta bouche seront-elles un vent impétueux ? Dieu renverserait -il le droit ? Le Tout-Puissant renver-
4, 5 serait -il la justice ? Si tes fils ont péché contre lui, Il les a livrés à leur péché. Mais toi, si tu as recours
6 à Dieu, Si tu implores le Tout-Puissant ; Si tu es juste et droit, Certainement alors il veillera sur toi,
7 Et rendra le bonheur à ton innocente demeure ; Ton ancienne prospérité semblera peu de chose, Celle
8 qui t'est réservée sera bien plus grande. Interroge ceux des générations passées, Sois attentif à l'expé-
9 rience de leurs pères. Car nous sommes d'hier, et nous ne savons rien, Nos jours sur la terre ne sont
10, 11 qu'une ombre. Ils t'instruiront, ils te parleront, Ils tireront de leur coeur ces sentences : Le jonc croît
12 -il sans marais ? Le roseau croît -il sans humidité ? Encore vert et sans qu'on le coupe, Il sèche plus vite
13 que toutes les herbes. Ainsi arrive -t-il à tous ceux qui oublient Dieu, Et l'espérance de l'impie périra.
14, 15 Son assurance est brisée, Son soutien est une toile d'araignée. Il s'appuie sur sa maison, et elle n'est
16 pas ferme ; Il s'y cramponne, et elle ne résiste pas. Dans toute sa vigueur, en plein soleil, Il étend ses
17 rameaux sur son jardin, Il entrelace ses racines parmi les pierres, Il pénètre jusque dans les murailles ;
18, 19 L'arrache -t-on du lieu qu'il occupe, Ce lieu le renie : Je ne t'ai point connu ! Telles sont les délices que

ses voies lui procurent. Puis sur le même sol d'autres s'élèvent après lui. Non, Dieu ne rejette point 20
l'homme intègre, Et il ne protège point les méchants. Il remplira ta bouche de cris de joie, Et tes lèvres 21
de chants d'allégresse. Tes ennemis seront couverts de honte ; La tente des méchants disparaîtra. 22

Job prit la parole et dit : Je sais bien qu'il en est ainsi ; Comment l'homme serait-il juste devant **9**, 2
Dieu ? S'il voulait contester avec lui, Sur mille choses il ne pourrait répondre à une seule. À lui la 3, 4
sagesse et la toute-puissance : Qui lui résisterait impunément ? Il transporte soudain les montagnes, Il 5
les renverse dans sa colère. Il secoue la terre sur sa base, Et ses colonnes sont ébranlées. Il commande 6, 7
au soleil, et le soleil ne paraît pas ; Il met un sceau sur les étoiles. Seul, il étend les cieux, Il marche 8
sur les hauteurs de la mer. Il a créé la Grande Ourse, l'Orion et les Pléiades, Et les étoiles des régions 9
australes. Il fait des choses grandes et insondables, Des merveilles sans nombre. Voici, il passe près 10, 11
de moi, et je ne le vois pas, Il s'en va, et je ne l'aperçois pas. S'il enlève, qui s'y opposera ? Qui lui 12
dira : Que fais -tu ? Dieu ne retire point sa colère ; Sous lui s'inclinent les appuis de l'orgueil. Et moi, 13, 14
comment lui répondre ? Quelles paroles choisir ? Quand je serais juste, je ne répondrais pas ; Je ne 15
puis qu'implorer mon juge. Et quand il m'exaucerait, si je l'invoque, Je ne croirais pas qu'il eût écouté 16
ma voix, Lui qui m'assaille comme par une tempête, Qui multiplie sans raison mes blessures, Qui 17, 18
ne me laisse pas respirer, Qui me rassasie d'amertume. Recourir à la force ? Il est tout-puissant. À 19
la justice ? Qui me fera comparaître ? Suis-je juste, ma bouche me condamnera ; Suis-je innocent, il 20
me déclarera coupable. Innocent ! Je le suis ; mais je ne tiens pas à la vie, Je méprise mon existence. 21
Qu'importe après tout ? Car, j'ose le dire, Il détruit l'innocent comme le coupable. Si du moins le fléau 22, 23
donnait soudain la mort !... Mais il se rit des épreuves de l'innocent. La terre est livrée aux mains de 24
l'impie ; Il voile la face des juges. Si ce n'est pas lui, qui est-ce donc ? Mes jours sont plus rapides qu'un 25
courrier ; Ils fuient sans avoir vu le bonheur ; Ils passent comme les navires de jonc, Comme l'aigle qui 26
fond sur sa proie. Si je dis : Je veux oublier mes souffrances, Laisser ma tristesse, reprendre courage, 27
Je suis effrayé de toutes mes douleurs. Je sais que tu ne me tiendras pas pour innocent. Je serai jugé 28, 29
coupable ; Pourquoi me fatiguer en vain ? Quand je me laverais dans la neige, Quand je purifierais mes 30
mains avec du savon, Tu me plongerais dans la fange, Et mes vêtements m'auraient en horreur. Il 31, 32
n'est pas un homme comme moi, pour que je lui réponde, Pour que nous allions ensemble en justice. Il 33
n'y a pas entre nous d'arbitre, Qui pose sa main sur nous deux. Qu'il retire sa verge de dessus moi, 34
Que ses terreurs ne me troublent plus ; Alors je parlerai et je ne le craindrai pas. Autrement, je ne suis 35
point à moi-même.

Mon âme est dégoûtée de la vie ! Je donnerai cours à ma plainte, Je parlerai dans l'amertume de **10**
mon âme. Je dis à Dieu : Ne me condamne pas ! Fais-moi savoir pourquoi tu me prends à partie ! Te 2, 3
paraît-il bien de maltraiter, De repousser l'ouvrage de tes mains, Et de faire briller ta faveur sur le
conseil des méchants ? As-tu des yeux de chair, Vois -tu comme voit un homme ? Tes jours sont-ils 4, 5
comme les jours de l'homme, Et tes années comme ses années, Pour que tu recherches mon iniquité, 6
Pour que tu t'enquières de mon péché, Sachant bien que je ne suis pas coupable, Et que nul ne peut me 7
délivrer de ta main ? Tes mains m'ont formé, elles m'ont créé, Elles m'ont fait tout entier... Et tu me 8
détruirais ! Souviens -toi que tu m'as façonné comme de l'argile ; Voudrais-tu de nouveau me réduire 9
en poussière ? Ne m'as-tu pas coulé comme du lait ? Ne m'as-tu pas caillé comme du fromage ? Tu 10, 11
m'as revêtu de peau et de chair, Tu m'as tissé d'os et de nerfs ; Tu m'as accordé ta grâce avec la vie, 12
Tu m 'as conservé par tes soins et sous ta garde. Voici néanmoins ce que tu cachais dans ton coeur, 13
Voici, je le sais, ce que tu as résolu en toi-même. Si je pèche, tu m'observes, Tu ne pardonnes pas mon 14
iniquité. Suis-je coupable, malheur à moi ! Suis-je innocent, je n'ose lever la tête, Rassasié de honte et 15
absorbé dans ma misère. Et si j'ose la lever, tu me poursuis comme un lion, Tu me frappes encore par 16
des prodiges. Tu m'opposes de nouveaux témoins, Tu multiplies tes fureurs contre moi, Tu m'assailles 17
d'une succession de calamités. Pourquoi m'as-tu fait sortir du sein de ma mère ? Je serais mort, et 18
aucun oeil ne m'aurait vu ; Je serais comme si je n'eusse pas existé, Et j'aurais passé du ventre de ma 19
mère au sépulcre. Mes jours ne sont-ils pas en petit nombre ? Qu'il me laisse, Qu'il se retire de moi, et 20
que je respire un peu, Avant que je m'en aille, pour ne plus revenir, Dans le pays des ténèbres et de 21
l'ombre de la mort, Pays d'une obscurité profonde, Où règnent l'ombre de la mort et la confusion, Et où 22
la lumière est semblable aux ténèbres.

Tsophar de Naama prit la parole et dit : Cette multitude de paroles ne trouvera-t-elle point de **11**, 2
réponse, Et suffira-t-il d'être un discoureur pour avoir raison ? Tes vains propos feront-ils taire les 3
gens ? Te moqueras -tu, sans que personne te confonde ? Tu dis : Ma manière de voir est juste, Et 4
je suis pur à tes yeux. Oh ! si Dieu voulait parler, S'il ouvrait les lèvres pour te répondre, Et s'il te 5, 6
révélait les secrets de sa sagesse, De son immense sagesse, Tu verrais alors qu'il ne te traite pas selon
ton iniquité. Prétends-tu sonder les pensées de Dieu, Parvenir à la connaissance parfaite du Tout- 7
Puissant ? Elle est aussi haute que les cieux : que feras -tu ? Plus profonde que le séjour des morts : 8
que sauras -tu ? La mesure en est plus longue que la terre, Elle est plus large que la mer. S'il passe, 9, 10

s'il saisit, S'il traîne à son tribunal, qui s'y opposera ? Car il connaît les vicieux, Il voit facilement les
coupables. L'homme, au contraire, a l'intelligence d'un fou, Il est né comme le petit d'un âne sauvage.
Pour toi, dirige ton coeur vers Dieu, Étends vers lui tes mains, Éloigne -toi de l'iniquité, Et ne laisse
pas habiter l'injustice sous ta tente. Alors tu lèveras ton front sans tache, Tu seras ferme et sans
crainte ; Tu oublieras tes souffrances, Tu t'en souviendras comme des eaux écoulées. Tes jours auront
plus d'éclat que le soleil à son midi, Tes ténèbres seront comme la lumière du matin, Tu seras plein de
confiance, et ton attente ne sera plus vaine ; Tu regarderas autour de toi, et tu reposeras en sûreté. Tu
te coucheras sans que personne ne te trouble, Et plusieurs caresseront ton visage. Mais les yeux des
méchants seront consumés ; Pour eux point de refuge ; La mort, voilà leur espérance !

12 Job prit la parole et dit : On dirait, en vérité, que le genre humain c'est vous, Et qu'avec vous doit
mourir la sagesse. J'ai tout aussi bien que vous de l'intelligence, moi, Je ne vous suis point inférieur ;
Et qui ne sait les choses que vous dites ? Je suis pour mes amis un objet de raillerie, Quand j'implore
le secours de Dieu ; Le juste, l'innocent, un objet de raillerie ! Au malheur le mépris ! c'est la devise
des heureux ; À celui dont le pied chancelle est réservé le mépris. Il y a paix sous la tente des pillards,
Sécurité pour ceux qui offensent Dieu, Pour quiconque se fait un dieu de sa force. Interroge les bêtes,
elles t'instruiront, Les oiseaux du ciel, ils te l'apprendront ; Parle à la terre, elle t'instruira ; Et les
poissons de la mer te le raconteront. Qui ne reconnaît chez eux la preuve Que la main de l'Éternel a
fait toutes choses ? Il tient dans sa main l'âme de tout ce qui vit, Le souffle de toute chair d'homme.
L'oreille ne discerne -t-elle pas les paroles, Comme le palais savoure les aliments ? Dans les vieillards
se trouve la sagesse, Et dans une longue vie l'intelligence. En Dieu résident la sagesse et la puissance.
Le conseil et l'intelligence lui appartiennent. Ce qu'il renverse ne sera point rebâti, Celui qu'il enferme
ne sera point délivré. Il retient les eaux et tout se dessèche ; Il les lâche, et la terre en est dévastée. Il
possède la force et la prudence ; Il maîtrise celui qui s'égare ou fait égarer les autres. Il emmène captifs
les conseillers ; Il trouble la raison des juges. Il délie la ceinture des rois, Il met une corde autour de
leurs reins. Il emmène captifs les sacrificateurs ; Il fait tomber les puissants. Il ôte la parole à ceux
qui ont de l'assurance ; Il prive de jugement les vieillards. Il verse le mépris sur les grands ; Il relâche
la ceinture des forts. Il met à découvert ce qui est caché dans les ténèbres, Il produit à la lumière
l'ombre de la mort. Il donne de l'accroissement aux nations, et il les anéantit ; Il les étend au loin, et
il les ramène dans leurs limites. Il enlève l'intelligence aux chefs des peuples, Il les fait errer dans les
déserts sans chemin ; Ils tâtonnent dans les ténèbres, et ne voient pas clair ; Il les fait errer comme des
gens ivres.

13 Voici, mon oeil a vu tout cela, Mon oreille l'a entendu et y a pris garde. Ce que vous savez, je
le sais aussi, Je ne vous suis point inférieur. Mais je veux parler au Tout-Puissant, Je veux plaider
ma cause devant Dieu ; Car vous, vous n'imaginez que des faussetés, Vous êtes tous des médecins de
néant. Que n'avez-vous gardé le silence ? Vous auriez passé pour avoir de la sagesse. Écoutez, je vous
prie, ma défense, Et soyez attentifs à la réplique de mes lèvres. Direz -vous en faveur de Dieu ce qui
est injuste, Et pour le soutenir alléguerez -vous des faussetés ? Voulez-vous avoir égard à sa personne ?
Voulez-vous plaider pour Dieu ? S'il vous sonde, vous approuvera -t-il ? Ou le tromperez -vous comme on
trompe un homme ? Certainement il vous condamnera, Si vous n'agissez en secret que par égard pour
sa personne. Sa majesté ne vous épouvantera -t-elle pas ? Sa terreur ne tombera -t-elle pas sur vous ?
Vos sentences sont des sentences de cendre, Vos retranchements sont des retranchements de boue.
Taisez -vous, laissez-moi, je veux parler ! Il m'en arrivera ce qu'il pourra. Pourquoi saisirais -je ma
chair entre les dents ? J'exposerai plutôt ma vie. Voici, il me tuera ; je n'ai rien à espérer ; Mais devant
lui je défendrai ma conduite. Cela même peut servir à mon salut, Car un impie n'ose paraître en sa
présence. Écoutez, écoutez mes paroles, Prêtez l'oreille à ce que je vais dire. Me voici prêt à plaider ma
cause ; Je sais que j'ai raison. Quelqu'un disputera -t-il contre moi ? Alors je me tais, et je veux mourir.
Seulement, accorde -moi deux choses Et je ne me cacherai pas loin de ta face : Retire ta main de dessus
moi, Et que tes terreurs ne me troublent plus. Puis appelle, et je répondrai, Ou si je parle, réponds
-moi ! Quel est le nombre de mes iniquités et de mes péchés ? Fais-moi connaître mes transgressions
et mes péchés. Pourquoi caches -tu ton visage, Et me prends -tu pour ton ennemi ? Veux-tu frapper
une feuille agitée ? Veux-tu poursuivre une paille desséchée ? Pourquoi m'infliger d'amères souffrances,
Me punir pour des fautes de jeunesse ? Pourquoi mettre mes pieds dans les ceps, Surveiller tous mes
mouvements, Tracer une limite à mes pas, Quand mon corps tombe en pourriture, Comme un vêtement
que dévore la teigne ?

14 L'homme né de la femme ! Sa vie est courte, sans cesse agitée. Il naît, il est coupé comme une fleur ;
Il fuit et disparaît comme une ombre. Et c'est sur lui que tu as l'oeil ouvert ! Et tu me fais aller en
justice avec toi ! Comment d'un être souillé sortira -t-il un homme pur ? Il n'en peut sortir aucun. Si
ses jours sont fixés, si tu as compté ses mois, Si tu en as marqué le terme qu'il ne saurait franchir,

Détourne de lui les regards, et donne-lui du relâche, Pour qu'il ait au moins la joie du mercenaire à 6
la fin de sa journée. Un arbre a de l'espérance : Quand on le coupe, il repousse, Il produit encore des 7
rejetons ; Quand sa racine a vieilli dans la terre, Quand son tronc meurt dans la poussière, Il reverdit 8, 9
à l'approche de l'eau, Il pousse des branches comme une jeune plante. Mais l'homme meurt, et il perd 10
sa force ; L'homme expire, et où est-il ? Les eaux des lacs s'évanouissent, Les fleuves tarissent et se 11
dessèchent ; Ainsi l'homme se couche et ne se relèvera plus, Il ne se réveillera pas tant que les cieux 12
subsisteront, Il ne sortira pas de son sommeil. Oh ! si tu voulais me cacher dans le séjour des morts, M'y 13
tenir à couvert jusqu'à ce que ta colère fût passée, Et me fixer un terme auquel tu te souviendras de moi !
Si l'homme une fois mort pouvait revivre, J'aurais de l'espoir tout le temps de mes souffrances, Jusqu'à 14
ce que mon état vînt à changer. Tu appellerais alors, et je te répondrais, Tu languirais après l'ouvrage 15
de tes mains. Mais aujourd'hui tu comptes mes pas, Tu as l'oeil sur mes péchés ; Mes transgressions 16, 17
sont scellées en un faisceau, Et tu imagines des iniquités à ma charge. La montagne s'écroule et périt, 18
Le rocher disparaît de sa place, La pierre est broyée par les eaux, Et la terre emportée par leur courant ; 19
Ainsi tu détruis l'espérance de l'homme. Tu es sans cesse à l'assaillir, et il s'en va ; Tu le défigures, puis 20
tu le renvoies. Que ses fils soient honorés, il n'en sait rien ; Qu'ils soient dans l'abaissement, il l'ignore. 21
C'est pour lui seul qu'il éprouve de la douleur en son corps, C'est pour lui seul qu'il ressent de la tristesse 22
en son âme.

Éliphaz de Théman prit la parole et dit : Le sage répond -il par un vain savoir ? Se gonfle -t-il la **15**, 2
poitrine du vent d'orient ? Est-ce par d'inutiles propos qu'il se défend ? Est-ce par des discours qui 3
ne servent à rien ? Toi, tu détruis même la crainte de Dieu, Tu anéantis tout mouvement de piété 4
devant Dieu. Ton iniquité dirige ta bouche, Et tu prends le langage des hommes rusés. Ce n'est pas 5, 6
moi, c'est ta bouche qui te condamne. Ce sont tes lèvres qui déposent contre toi. Es-tu né le premier 7
des hommes ? As-tu été enfanté avant les collines ? As-tu reçu les confidences de Dieu ? As-tu dérobé 8
la sagesse à ton profit ? Que sais -tu que nous ne sachions pas ? Quelle connaissance as-tu que nous 9
n'ayons pas ? Il y a parmi nous des cheveux blancs, des vieillards, Plus riches de jours que ton père. 10
Tiens-tu pour peu de chose les consolations de Dieu, Et les paroles qui doucement se font entendre à 11
toi ?... Où ton coeur t'entraîne -t-il, Et que signifie ce roulement de tes yeux ? Quoi ! c'est contre Dieu 12, 13
que tu tournes ta colère Et que ta bouche exhale de pareils discours ! Qu'est-ce que l'homme, pour qu'il 14
soit pur ? Celui qui est né de la femme peut-il être juste ? Si Dieu n'a pas confiance en ses saints, Si 15
les cieux ne sont pas purs devant lui, Combien moins l'être abominable et pervers, L'homme qui boit 16
l'iniquité comme l'eau ! Je vais te parler, écoute -moi ! Je raconterai ce que j'ai vu, Ce que les sages 17, 18
ont fait connaître, Ce qu'ils ont révélé, l'ayant appris de leurs pères. À eux seuls appartenait le pays, 19
Et parmi eux nul étranger n'était encore venu. Le méchant passe dans l'angoisse tous les jours de sa 20
vie, Toutes les années qui sont le partage de l'impie. La voix de la terreur retentit à ses oreilles ; Au 21
sein de la paix, le dévastateur va fondre sur lui ; Il n'espère pas échapper aux ténèbres, Il voit l'épée 22
qui le menace ; Il court çà et là pour chercher du pain, Il sait que le jour des ténèbres l'attend. La 23, 24
détresse et l'angoisse l'épouvantent, Elles l'assaillent comme un roi prêt à combattre ; Car il a levé la 25
main contre Dieu, Il a bravé le Tout-Puissant, Il a eu l'audace de courir à lui Sous le dos épais de ses 26
boucliers. Il avait le visage couvert de graisse, Les flancs chargés d'embonpoint ; Et il habite des villes 27, 28
détruites, Des maisons abandonnées, Sur le point de tomber en ruines. Il ne s'enrichira plus, sa fortune 29
ne se relèvera pas, Sa prospérité ne s'étendra plus sur la terre. Il ne pourra se dérober aux ténèbres, 30
La flamme consumera ses rejetons, Et Dieu le fera périr par le souffle de sa bouche. S'il a confiance 31
dans le mal, il se trompe, Car le mal sera sa récompense. Elle arrivera avant le terme de ses jours, Et 32
son rameau ne verdira plus. Il sera comme une vigne dépouillée de ses fruits encore verts, Comme un 33
olivier dont on a fait tomber les fleurs. La maison de l'impie deviendra stérile, Et le feu dévorera la 34
tente de l'homme corrompu. Il conçoit le mal et il enfante le mal, Il mûrit dans son sein des fruits qui 35
le trompent.

Job prit la parole et dit : J'ai souvent entendu pareilles choses ; Vous êtes tous des consolateurs fâ- **16**, 2
cheux. Quand finiront ces discours en l'air ? Pourquoi cette irritation dans tes réponses ? Moi aussi, je 3, 4
pourrais parler comme vous, Si vous étiez à ma place : Je vous accablerais de paroles, Je secouerais sur
vous la tête, Je vous fortifierais de la bouche, Je remuerais les lèvres pour vous soulager. Si je parle, 5, 6
mes souffrances ne seront point calmées, Si je me tais, en quoi seront-elles moindres ? Maintenant, 7
hélas ! il m'a épuisé... Tu as ravagé toute ma maison ; Tu m'as saisi, pour témoigner contre moi ; Ma 8
maigreur se lève, et m'accuse en face. Il me déchire et me poursuit dans sa fureur, Il grince des dents 9
contre moi, Il m'attaque et me perce de son regard. Ils ouvrent la bouche pour me dévorer, Ils m'in- 10
sultent et me frappent les joues, Ils s'acharnent tous après moi. Dieu me livre à la merci des impies, Il 11
me précipite entre les mains des méchants. J'étais tranquille, et il m'a secoué, Il m'a saisi par la nuque 12
et m'a brisé, Il a tiré sur moi comme à un but. Ses traits m'environnent de toutes parts ; Il me perce 13
les reins sans pitié, Il répand ma bile sur la terre. Il me fait brèche sur brèche, Il fond sur moi comme 14

un guerrier. J'ai cousu un sac sur ma peau ; J'ai roulé ma tête dans la poussière. Les pleurs ont altéré
mon visage ; L'ombre de la mort est sur mes paupières. Je n'ai pourtant commis aucune violence, Et ma
prière fut toujours pure. O terre, ne couvre point mon sang, Et que mes cris prennent librement leur
essor ! Déjà maintenant, mon témoin est dans le ciel, Mon témoin est dans les lieux élevés. Mes amis
se jouent de moi ; C'est Dieu que j 'implore avec larmes. Puisse-t-il donner à l'homme raison contre
Dieu, Et au fils de l'homme contre ses amis ! Car le nombre de mes années touche à son terme, Et je
m'en irai par un sentier d'où je ne reviendrai pas.

17 Mon souffle se perd, Mes jours s'éteignent, Le sépulcre m'attend. Je suis environné de moqueurs,
Et mon oeil doit contempler leurs insultes. Sois auprès de toi-même ma caution ; Autrement, qui ré-
pondrait pour moi ? Car tu as fermé leur coeur à l'intelligence ; Aussi ne les laisseras-tu pas triompher.
On invite ses amis au partage du butin, Et l'on a des enfants dont les yeux se consument. Il m'a rendu
la fable des peuples, Et ma personne est un objet de mépris. Mon oeil est obscurci par la douleur ; Tous
mes membres sont comme une ombre. Les hommes droits en sont stupéfaits, Et l'innocent se soulève
contre l'impie. Le juste néanmoins demeure ferme dans sa voie, Celui qui a les mains pures se fortifie
de plus en plus. Mais vous tous, revenez à vos mêmes discours, Et je ne trouverai pas un sage parmi
vous. Quoi ! mes jours sont passés, mes projets sont anéantis, Les projets qui remplissaient mon coeur...
Et ils prétendent que la nuit c'est le jour, Que la lumière est proche quand les ténèbres sont là ! C'est
le séjour des morts que j'attends pour demeure, C'est dans les ténèbres que je dresserai ma couche ; Je
crie à la fosse : Tu es mon père ! Et aux vers : Vous êtes ma mère et ma soeur ! Mon espérance, où donc
est-elle ? Mon espérance, qui peut la voir ? Elle descendra vers les portes du séjour des morts, Quand
nous irons ensemble reposer dans la poussière.

18 Bildad de Schuach prit la parole et dit : Quand mettrez -vous un terme à ces discours ? Ayez de
l'intelligence, puis nous parlerons. Pourquoi sommes-nous regardés comme des bêtes ? Pourquoi ne
sommes-nous à vos yeux que des brutes ? O toi qui te déchires dans ta fureur, Faut-il, à cause de
toi, que la terre devienne déserte ? Faut-il que les rochers disparaissent de leur place ? La lumière
du méchant s'éteindra, Et la flamme qui en jaillit cessera de briller. La lumière s'obscurcira sous sa
tente, Et sa lampe au-dessus de lui s'éteindra. Ses pas assurés seront à l'étroit ; Malgré ses efforts, il
tombera. Car il met les pieds sur un filet, Il marche dans les mailles, Il est saisi au piège par le talon,
Et le filet s'empare de lui ; Le cordeau est caché dans la terre, Et la trappe est sur son sentier. Des
terreurs l'assiègent, l'entourent, Le poursuivent par derrière. La faim consume ses forces, La misère
est à ses côtés. Les parties de sa peau sont l'une après l'autre dévorées, Ses membres sont dévorés par
le premier-né de la mort. Il est arraché de sa tente où il se croyait en sûreté, Il se traîne vers le roi des
épouvantements. Nul des siens n'habite sa tente, Le soufre est répandu sur sa demeure. En bas, ses
racines se dessèchent ; En haut, ses branches sont coupées. Sa mémoire disparaît de la terre, Son nom
n'est plus sur la face des champs. Il est poussé de la lumière dans les ténèbres, Il est chassé du monde.
Il ne laisse ni descendants ni postérité parmi son peuple, Ni survivant dans les lieux qu'il habitait. Les
générations à venir seront étonnées de sa ruine, Et la génération présente sera saisie d'effroi. Point
d'autre destinée pour le méchant, Point d'autre sort pour qui ne connaît pas Dieu !

19 Job prit la parole et dit : Jusques à quand affligerez -vous mon âme, Et m'écraserez -vous de vos dis-
cours ? Voilà dix fois que vous m'outragez ; N'avez-vous pas honte de m'étourdir ainsi ? Si réellement
j'ai péché, Seul j'en suis responsable. Pensez-vous me traiter avec hauteur ? Pensez-vous démontrer
que je suis coupable ? Sachez alors que c'est Dieu qui me poursuit, Et qui m'enveloppe de son filet.
Voici, je crie à la violence, et nul ne répond ; J'implore justice, et point de justice ! Il m'a fermé toute
issue, et je ne puis passer ; Il a répandu des ténèbres sur mes sentiers. Il m'a dépouillé de ma gloire,
Il a enlevé la couronne de ma tête. Il m'a brisé de toutes parts, et je m'en vais ; Il a arraché mon espé-
rance comme un arbre. Il s'est enflammé de colère contre moi, Il m'a traité comme l'un de ses ennemis.
Ses troupes se sont de concert mises en marche, Elles se sont frayé leur chemin jusqu'à moi, Elles ont
campées autour de ma tente. Il a éloigné de moi mes frères, Et mes amis se sont détournés de moi ; Je
suis abandonné de mes proches, Je suis oublié de mes intimes. Je suis un étranger pour mes serviteurs
et mes servantes, Je ne suis plus à leurs yeux qu'un inconnu. J'appelle mon serviteur, et il ne répond
pas ; Je le supplie de ma bouche, et c'est en vain. Mon humeur est à charge à ma femme, Et ma plainte
aux fils de mes entrailles. Je suis méprisé même par des enfants ; Si je me lève, je reçois leurs insultes.
Ceux que j'avais pour confidents m'ont en horreur, Ceux que j'aimais se sont tournés contre moi. Mes
os sont attachés à ma peau et à ma chair ; Il ne me reste que la peau des dents. Ayez pitié, ayez pitié
de moi, vous, mes amis ! Car la main de Dieu m'a frappé. Pourquoi me poursuivre comme Dieu me
poursuit ? Pourquoi vous montrer insatiables de ma chair ? Oh ! je voudrais que mes paroles fussent
écrites, Qu'elles fussent écrites dans un livre ; Je voudrais qu'avec un burin de fer et avec du plomb
Elles fussent pour toujours gravées dans le roc... Mais je sais que mon rédempteur est vivant, Et qu'il
se lèvera le dernier sur la terre. Quand ma peau sera détruite, il se lèvera ; Quand je n'aurai plus de

chair, je verrai Dieu. Je le verrai, et il me sera favorable ; Mes yeux le verront, et non ceux d'un autre ; 27
Mon âme languit d'attente au dedans de moi. Vous direz alors : Pourquoi le poursuivions -nous ? Car 28
la justice de ma cause sera reconnue. Craignez pour vous le glaive : Les châtiments par le glaive sont 29
terribles ! Et sachez qu'il y a un jugement.

Tsophar de Naama prit la parole et dit : Mes pensées me forcent à répondre, Et mon agitation ne **20**, 2
peut se contenir. J'ai entendu des reproches qui m'outragent ; Le souffle de mon intelligence donnera la 3
réplique. Ne sais -tu pas que, de tout temps, Depuis que l'homme a été placé sur la terre, Le triomphe 4, 5
des méchants a été court, Et la joie de l'impie momentanée ? Quand il s'élèverait jusqu'aux cieux, Et 6
que sa tête toucherait aux nues, Il périra pour toujours comme son ordure, Et ceux qui le voyaient 7
diront : Où est-il ? Il s'envolera comme un songe, et on ne le trouvera plus ; Il disparaîtra comme une 8
vision nocturne ; L'oeil qui le regardait ne le regardera plus, Le lieu qu'il habitait ne l'apercevra plus. 9
Ses fils seront assaillis par les pauvres, Et ses mains restitueront ce qu'il a pris par violence. La vigueur 10, 11
de la jeunesse, qui remplissait ses membres, Aura sa couche avec lui dans la poussière. Le mal était 12
doux à sa bouche, Il le cachait sous sa langue, Il le savourait sans l'abandonner, Il le retenait au milieu 13
de son palais ; Mais sa nourriture se transformera dans ses entrailles, Elle deviendra dans son corps 14
un venin d'aspic. Il a englouti des richesses, il les vomira ; Dieu les chassera de son ventre. Il a sucé du 15, 16
venin d'aspic, La langue de la vipère le tuera. Il ne reposera plus ses regards sur les ruisseaux, Sur les 17
torrents, sur les fleuves de miel et de lait. Il rendra ce qu'il a gagné, et n'en profitera plus ; Il restituera 18
tout ce qu'il a pris, et n'en jouira plus. Car il a opprimé, délaissé les pauvres, Il a ruiné des maisons et 19
ne les a pas rétablies. Son avidité n'a point connu de bornes ; Mais il ne sauvera pas ce qu'il avait de 20
plus cher. Rien n'échappait à sa voracité ; Mais son bien-être ne durera pas. Au milieu de l'abondance 21, 22
il sera dans la détresse ; La main de tous les misérables se lèvera sur lui. Et voici, pour lui remplir le 23
ventre, Dieu enverra sur lui le feu de sa colère, Et le rassasiera par une pluie de traits. S'il échappe 24
aux armes de fer, L'arc d'airain le transpercera. Il arrache de son corps le trait, Qui étincelle au sortir 25
de ses entrailles, Et il est en proie aux terreurs de la mort. Toutes les calamités sont réservées à ses 26
trésors ; Il sera consumé par un feu que n'allumera point l'homme, Et ce qui restera dans sa tente en
deviendra la pâture. Les cieux dévoileront son iniquité, Et la terre s'élèvera contre lui. Les revenus 27, 28
de sa maison seront emportés, Ils disparaîtront au jour de la colère de Dieu. Telle est la part que Dieu 29
réserve au méchant, Tel est l'héritage que Dieu lui destine.

Job prit la parole et dit : Écoutez, écoutez mes paroles, Donnez-moi seulement cette consolation. **21**, 2
Laissez -moi parler, je vous prie ; Et, quand j'aurai parlé, tu pourras te moquer. Est-ce contre un homme 3, 4
que se dirige ma plainte ? Et pourquoi mon âme ne serait-elle pas impatiente ? Regardez -moi, soyez 5
étonnés, Et mettez la main sur la bouche. Quand j'y pense, cela m'épouvante, Et un tremblement 6
saisit mon corps. Pourquoi les méchants vivent -ils ? Pourquoi les voit-on vieillir et accroître leur force ? 7
Leur postérité s'affermit avec eux et en leur présence, Leurs rejetons prospèrent sous leurs yeux. Dans 8, 9
leurs maisons règne la paix, sans mélange de crainte ; La verge de Dieu ne vient pas les frapper. Leurs 10
taureaux sont vigoureux et féconds, Leurs génisses conçoivent et n'avortent point. Ils laissent courir 11
leurs enfants comme des brebis, Et les enfants prennent leurs ébats. Ils chantent au son du tambourin 12
et de la harpe, Ils se réjouissent au son du chalumeau. Ils passent leurs jours dans le bonheur, Et 13
ils descendent en un instant au séjour des morts. Ils disaient pourtant à Dieu : Retire -toi de nous ; 14
Nous ne voulons pas connaître tes voies. Qu'est-ce que le Tout-Puissant, pour que nous le servions ? 15
Que gagnerons -nous à lui adresser nos prières ? Quoi donc ! ne sont-ils pas en possession du bonheur ? 16
-Loin de moi le conseil des méchants ! Mais arrive-t-il souvent que leur lampe s'éteigne, Que la misère 17
fonde sur eux, Que Dieu leur distribue leur part dans sa colère, Qu'ils soient comme la paille emportée 18
par le vent, Comme la balle enlevée par le tourbillon ? Est-ce pour les fils que Dieu réserve le châtiment 19
du père ? Mais c'est lui que Dieu devrait punir, pour qu'il le sente ; C'est lui qui devrait contempler sa 20
propre ruine, C'est lui qui devrait boire la colère du Tout-Puissant. Car, que lui importe sa maison 21
après lui, Quand le nombre de ses mois est achevé ? Est-ce à Dieu qu'on donnera de la science, À lui 22
qui gouverne les esprits célestes ? L'un meurt au sein du bien-être, De la paix et du bonheur, Les flancs 23, 24
chargés de graisse Et la moelle des os remplie de sève ; L'autre meurt, l'amertume dans l'âme, Sans 25
avoir joui d'aucun bien. Et tous deux se couchent dans la poussière, Tous deux deviennent la pâture 26
des vers. Je sais bien quelles sont vos pensées, Quels jugements iniques vous portez sur moi. Vous 27, 28
dites : Où est la maison de l'homme puissant ? Où est la tente qu'habitaient les impies ? Mais quoi ! 29
n'avez-vous point interrogé les voyageurs, Et voulez-vous méconnaître ce qu'ils prouvent ? Au jour du 30
malheur, le méchant est épargné ; Au jour de la colère, il échappe. Qui lui reproche en face sa conduite ? 31
Qui lui rend ce qu'il a fait ? Il est porté dans un sépulcre, Et il veille encore sur sa tombe. Les mottes 32, 33
de la vallée lui sont légères ; Et tous après lui suivront la même voie, Comme une multitude l'a déjà
suivie. Pourquoi donc m'offrir de vaines consolations ? Ce qui reste de vos réponses n'est que perfidie. 34

Éliphaz de Théman prit la parole et dit : Un homme peut-il être utile à Dieu ? Non ; le sage n'est **22**, 2

utile qu'à lui-même. Si tu es juste, est-ce à l'avantage du Tout-Puissant ? Si tu es intègre dans tes
voies, qu'y gagne -t-il ? Est-ce par crainte de toi qu'il te châtie, Qu'il entre en jugement avec toi ? Ta
méchanceté n'est-elle pas grande ? Tes iniquités ne sont-elles pas infinies ? Tu enlevais sans motif des
gages à tes frères, Tu privais de leurs vêtements ceux qui étaient nus ; Tu ne donnais point d'eau à
l'homme altéré, Tu refusais du pain à l'homme affamé. Le pays était au plus fort, Et le puissant s'y
établissait. Tu renvoyais les veuves à vide ; Les bras des orphelins étaient brisés. C'est pour cela que
tu es entouré de pièges, Et que la terreur t'a saisi tout à coup. Ne vois -tu donc pas ces ténèbres, Ces
eaux débordées qui t'envahissent ? Dieu n'est-il pas en haut dans les cieux ? Regarde le sommet des
étoiles, comme il est élevé ! Et tu dis : Qu'est-ce que Dieu sait ? Peut-il juger à travers l'obscurité ?
Les nuées l'enveloppent, et il ne voit rien ; Il ne parcourt que la voûte des cieux. Eh quoi ! tu voudrais
prendre l'ancienne route Qu'ont suivie les hommes d'iniquité ? Ils ont été emportés avant le temps, Ils
ont eu la durée d'un torrent qui s'écoule. Ils disaient à Dieu : Retire -toi de nous ; Que peut faire pour
nous le Tout-Puissant ? Dieu cependant avait rempli de biens leurs maisons. -Loin de moi le conseil
des méchants ! Les justes, témoins de leur chute, se réjouiront, Et l'innocent se moquera d'eux : Voilà
nos adversaires anéantis ! Voilà leurs richesses dévorées par le feu ! Attache -toi donc à Dieu, et tu
auras la paix ; Tu jouiras ainsi du bonheur. Reçois de sa bouche l'instruction, Et mets dans ton coeur
ses paroles. Tu seras rétabli, si tu reviens au Tout-Puissant, Si tu éloignes l'iniquité de ta tente. Jette
l'or dans la poussière, L'or d'Ophir parmi les cailloux des torrents ; Et le Tout-Puissant sera ton or,
Ton argent, ta richesse. Alors tu feras du Tout-Puissant tes délices, Tu élèveras vers Dieu ta face ; Tu
le prieras, et il t'exaucera, Et tu accompliras tes voeux. À tes résolutions répondra le succès ; Sur tes
sentiers brillera la lumière. Vienne l'humiliation, tu prieras pour ton relèvement : Dieu secourt celui
dont le regard est abattu. Il délivrera même le coupable, Qui devra son salut à la pureté de tes mains.

23 Job prit la parole et dit : Maintenant encore ma plainte est une révolte, Mais la souffrance étouffe
mes soupirs. Oh ! si je savais où le trouver, Si je pouvais arriver jusqu'à son trône, Je plaiderais ma
cause devant lui, Je remplirais ma bouche d'arguments, Je connaîtrais ce qu'il peut avoir à répondre,
Je verrais ce qu'il peut avoir à me dire. Emploierait -il toute sa force à me combattre ? Ne daignerait -il
pas au moins m'écouter ? Ce serait un homme droit qui plaiderait avec lui, Et je serais pour toujours
absous par mon juge. Mais, si je vais à l'orient, il n'y est pas ; Si je vais à l'occident, je ne le trouve pas ;
Est-il occupé au nord, je ne puis le voir ; Se cache -t-il au midi, je ne puis le découvrir. Il sait néanmoins
quelle voie j'ai suivie ; Et, s'il m'éprouvait, je sortirais pur comme l'or. Mon pied s'est attaché à ses pas ;
J'ai gardé sa voie, et je ne m'en suis point détourné. Je n'ai pas abandonné les commandements de
ses lèvres ; J'ai fait plier ma volonté aux paroles de sa bouche. Mais sa résolution est arrêtée ; qui s'y
opposera ? Ce que son âme désire, il l'exécute. Il accomplira donc ses desseins à mon égard, Et il en
concevra bien d'autres encore. Voilà pourquoi sa présence m'épouvante ; Quand j'y pense, j'ai peur de
lui. Dieu a brisé mon courage, Le Tout-Puissant m'a rempli d'effroi. Car ce ne sont pas les ténèbres
qui m'anéantissent, Ce n'est pas l'obscurité dont je suis couvert.

24 Pourquoi le Tout-Puissant ne met-il pas des temps en réserve, Et pourquoi ceux qui le connaissent ne
voient -ils pas ses jours ? On déplace les bornes, On vole des troupeaux, et on les fait paître ; On enlève
l'âne de l'orphelin, On prend pour gage le boeuf de la veuve ; On repousse du chemin les indigents, On
force tous les malheureux du pays à se cacher. Et voici, comme les ânes sauvages du désert, Ils sortent
le matin pour chercher de la nourriture, Ils n'ont que le désert pour trouver le pain de leurs enfants ;
Ils coupent le fourrage qui reste dans les champs, Ils grappillent dans la vigne de l'impie ; Ils passent
la nuit dans la nudité, sans vêtement, Sans couverture contre le froid ; Ils sont percés par la pluie des
montagnes, Et ils embrassent les rochers comme unique refuge. On arrache l'orphelin à la mamelle,
On prend des gages sur le pauvre. Ils vont tout nus, sans vêtement, Ils sont affamés, et ils portent
les gerbes ; Dans les enclos de l'impie ils font de l'huile, Ils foulent le pressoir, et ils ont soif ; Dans
les villes s'exhalent les soupirs des mourants, L'âme des blessés jette des cris.... Et Dieu ne prend pas
garde à ces infamies ! D'autres sont ennemis de la lumière, Ils n'en connaissent pas les voies, Ils n'en
pratiquent pas les sentiers. L'assassin se lève au point du jour, Tue le pauvre et l'indigent, Et il dérobe
pendant la nuit. L'oeil de l'adultère épie le crépuscule ; Personne ne me verra, dit -il, Et il met un
voile sur sa figure. La nuit ils forcent les maisons, Le jour ils se tiennent enfermés ; Ils ne connaissent
pas la lumière. Pour eux, le matin c'est l'ombre de la mort, Ils en éprouvent toutes les terreurs. Eh
quoi ! l'impie est d'un poids léger sur la face des eaux, Il n'a sur la terre qu'une part maudite, Il ne
prend jamais le chemin des vignes ! Comme la sécheresse et la chaleur absorbent les eaux de la neige,
Ainsi le séjour des morts engloutit ceux qui pèchent ! Quoi ! le sein maternel l'oublie, Les vers en font
leurs délices, On ne se souvient plus de lui ! L'impie est brisé comme un arbre, Lui qui dépouille la
femme stérile et sans enfants, Lui qui ne répand aucun bienfait sur la veuve !... Non ! Dieu par sa force
prolonge les jours des violents, Et les voilà debout quand ils désespéraient de la vie ; Il leur donne de
la sécurité et de la confiance, Il a les regards sur leurs voies. Ils se sont élevés ; et en un instant ils ne

sont plus, Ils tombent, ils meurent comme tous les hommes, Ils sont coupés comme la tête des épis. S'il n'en est pas ainsi, qui me démentira, Qui réduira mes paroles à néant ? 25

Bildad de Schuach prit la parole et dit : La puissance et la terreur appartiennent à Dieu ; Il fait régner la paix dans ses hautes régions. **25**, 2 Ses armées ne sont -elles pas innombrables ? Sur qui sa lumière ne se lève -t-elle pas ? 3 Comment l'homme serait-il juste devant Dieu ? Comment celui qui est né de la femme serait-il pur ? 4 Voici, la lune même n'est pas brillante, Et les étoiles ne sont pas pures à ses yeux ; 5 Combien moins l'homme, qui n'est qu'un ver, Le fils de l'homme, qui n'est qu'un vermisseau ! 6

Job prit la parole et dit : Comme tu sais bien venir en aide à la faiblesse ! Comme tu prêtes secours au bras sans force ! **26**, 2 Quels bons conseils tu donnes à celui qui manque d'intelligence ! Quelle abondance de sagesse tu fais paraître ! 3 À qui s'adressent tes paroles ? Et qui est-ce qui t'inspire ? 4, 5 Devant Dieu les ombres tremblent Au-dessous des eaux et de leurs habitants ; 6 Devant lui le séjour des morts est nu, L'abîme n'a point de voile. Il étend le septentrion sur le vide, Il suspend la terre sur le néant. 7, 8 Il renferme les eaux dans ses nuages, Et les nuages n'éclatent pas sous leur poids. 9 Il couvre la face de son trône, Il répand sur lui sa nuée. 10 Il a tracé un cercle à la surface des eaux, Comme limite entre la lumière et les ténèbres. 11, 12 Les colonnes du ciel s'ébranlent, Et s'étonnent à sa menace. Par sa force il soulève la mer, Par son intelligence il en brise l'orgueil. 13 Son souffle donne au ciel la sérénité, Sa main transperce le serpent fuyard. 14 Ce sont là les bords de ses voies, C'est le bruit léger qui nous en parvient ; Mais qui entendra le tonnerre de sa puissance ?

Job prit de nouveau la parole sous forme sentencieuse et dit : Dieu qui me refuse justice est vivant ! **27**, 2 Le Tout-Puissant qui remplit mon âme d'amertume est vivant ! 3 Aussi longtemps que j'aurai ma respiration, Et que le souffle de Dieu sera dans mes narines, 4 Mes lèvres ne prononceront rien d'injuste, Ma langue ne dira rien de faux. 5 Loin de moi la pensée de vous donner raison ! Jusqu'à mon dernier soupir je défendrai mon innocence ; 6 Je tiens à me justifier, et je ne faiblirai pas ; Mon coeur ne me fait de reproche sur aucun de mes jours. 7 Que mon ennemi soit comme le méchant, Et mon adversaire comme l'impie ! 8 Quelle espérance reste-t-il à l'impie, Quand Dieu coupe le fil de sa vie, Quand il lui retire son âme ? 9, 10 Est-ce que Dieu écoute ses cris, Quand l'angoisse vient l'assaillir ? Fait -il du Tout-Puissant ses délices ? Adresse -t-il en tout temps ses prières à Dieu ? 11 Je vous enseignerai les voies de Dieu, Je ne vous cacherai pas les desseins du Tout-Puissant. 12 Mais vous les connaissez, et vous êtes d'accord ; Pourquoi donc vous laisser aller à de vaines pensées ? 13 Voici la part que Dieu réserve au méchant, L'héritage que le Tout-Puissant destine à l'impie. 14 S'il a des fils en grand nombre, c'est pour le glaive, Et ses rejetons manquent de pain ; 15 Ceux qui échappent sont enterrés par la peste, Et leurs veuves ne les pleurent pas. 16, 17 S'il amasse l'argent comme la poussière, S'il entasse les vêtements comme la boue, C'est lui qui entasse, mais c'est le juste qui se revêt, C'est l'homme intègre qui a l'argent en partage. 18 Sa maison est comme celle que bâtit la teigne, Comme la cabane que fait un gardien. 19 Il se couche riche, et il meurt dépouillé ; Il ouvre les yeux, et tout a disparu. 20 Les terreurs le surprennent comme des eaux ; Un tourbillon l'enlève au milieu de la nuit. 21 Le vent d'orient l'emporte, et il s'en va ; Il l'arrache violemment de sa demeure. 22 Dieu lance sans pitié des traits contre lui, Et le méchant voudrait fuir pour les éviter. 23 On bat des mains à sa chute, Et on le siffle à son départ.

Il y a pour l'argent une mine d'où on le fait sortir, Et pour l'or un lieu d'où on l'extrait pour l'affiner ; **28** Le fer se tire de la poussière, Et la pierre se fond pour produire l'airain. 2, 3 L'homme fait cesser les ténèbres ; Il explore, jusque dans les endroits les plus profonds, Les pierres cachées dans l'obscurité et dans l'ombre de la mort. 4 Il creuse un puits loin des lieux habités ; Ses pieds ne lui sont plus en aide, Et il est suspendu, balancé, loin des humains. 5 La terre, d'où sort le pain, Est bouleversée dans ses entrailles comme par le feu. 6, 7 Ses pierres contiennent du saphir, Et l'on y trouve de la poudre d'or. L'oiseau de proie n'en connaît pas le sentier, L'oeil du vautour ne l'a point aperçu ; 8 Les plus fiers animaux ne l'ont point foulé, Le lion n'y a jamais passé. 9 L'homme porte sa main sur le roc, Il renverse les montagnes depuis la racine ; 10 Il ouvre des tranchées dans les rochers, Et son oeil contemple tout ce qu'il y a de précieux ; 11, 12 Il arrête l'écoulement des eaux, Et il produit à la lumière ce qui est caché. Mais la sagesse, où se trouve -t-elle ? Où est la demeure de l'intelligence ? 13 L'homme n'en connaît point le prix ; Elle ne se trouve pas dans la terre des vivants. 14 L'abîme dit : Elle n'est point en moi ; Et la mer dit : Elle n'est point avec moi. 15, 16 Elle ne se donne pas contre de l'or pur, Elle ne s'achète pas au poids de l'argent ; Elle ne se pèse pas contre l'or d'Ophir, Ni contre le précieux onyx, ni contre le saphir ; 17 Elle ne peut se comparer à l'or ni au verre, Elle ne peut s'échanger pour un vase d'or fin. 18 Le corail et le cristal ne sont rien auprès d'elle : La sagesse vaut plus que les perles. 19 La topaze d'Éthiopie n'est point son égale, Et l'or pur n'entre pas en balance avec elle. 20 D'où vient donc la sagesse ? Où est la demeure de l'intelligence ? 21, 22 Elle est cachée aux yeux de tout vivant, Elle est cachée aux oiseaux du ciel. Le gouffre et la mort disent : Nous en avons entendu parler. 23 C'est Dieu qui en sait le chemin, C'est lui qui en connaît la demeure ; 24, 25 Car il voit jusqu'aux extrémités de la terre, Il aperçoit tout sous les cieux. Quand il régla le poids du vent, Et qu'il fixa la mesure des eaux, 26 Quand il donna des lois à la pluie, Et qu'il traça la

route de l'éclair et du tonnerre, Alors il vit la sagesse et la manifesta, Il en posa les fondements et la
mit à l'épreuve. Puis il dit à l'homme : Voici, la crainte du Seigneur, c'est la sagesse ; S'éloigner du mal,
c'est l'intelligence.

29 Job prit de nouveau la parole sous forme sentencieuse et dit : Oh ! que ne puis-je être comme aux
mois du passé, Comme aux jours où Dieu me gardait, Quand sa lampe brillait sur ma tête, Et que sa
lumière me guidait dans les ténèbres ! Que ne suis-je comme aux jours de ma vigueur, Où Dieu veillait
en ami sur ma tente, Quand le Tout-Puissant était encore avec moi, Et que mes enfants m'entouraient ;
Quand mes pieds se baignaient dans la crème Et que le rocher répandait près de moi des ruisseaux
d'huile ! Si je sortais pour aller à la porte de la ville, Et si je me faisais préparer un siège dans la place,
Les jeunes gens se retiraient à mon approche, Les vieillards se levaient et se tenaient debout. Les
princes arrêtaient leurs discours, Et mettaient la main sur leur bouche ; La voix des chefs se taisait, Et
leur langue s'attachait à leur palais. L'oreille qui m'entendait me disait heureux, L'oeil qui me voyait
me rendait témoignage ; Car je sauvais le pauvre qui implorait du secours, Et l'orphelin qui manquait
d'appui. La bénédiction du malheureux venait sur moi ; Je remplissais de joie le coeur de la veuve. Je
me revêtais de la justice et je lui servais de vêtement, J'avais ma droiture pour manteau et pour turban.
J'étais l'oeil de l'aveugle Et le pied du boiteux. J'étais le père des misérables, J'examinais la cause de
l'inconnu ; Je brisais la mâchoire de l'injuste, Et j'arrachais de ses dents la proie. Alors je disais : Je
mourrai dans mon nid, Mes jours seront abondants comme le sable ; L'eau pénétrera dans mes racines,
La rosée passera la nuit sur mes branches ; Ma gloire reverdira sans cesse, Et mon arc rajeunira dans
ma main. On m'écoutait et l'on restait dans l'attente, On gardait le silence devant mes conseils. Après
mes discours, nul ne répliquait, Et ma parole était pour tous une bienfaisante rosée ; Ils comptaient sur
moi comme sur la pluie, Ils ouvraient la bouche comme pour une pluie du printemps. Je leur souriais
quand ils perdaient courage, Et l'on ne pouvait chasser la sérénité de mon front. J'aimais à aller vers
eux, et je m'asseyais à leur tête ; J'étais comme un roi au milieu d'une troupe, Comme un consolateur
auprès des affligés.

30 Et maintenant !... je suis la risée de plus jeunes que moi, De ceux dont je dédaignais de mettre les
pères Parmi les chiens de mon troupeau. Mais à quoi me servirait la force de leurs mains ? Ils sont
incapables d'atteindre la vieillesse. Desséchés par la misère et la faim, Ils fuient dans les lieux arides,
Depuis longtemps abandonnés et déserts ; Ils arrachent près des arbrisseaux les herbes sauvages, Et
ils n'ont pour pain que la racine des genêts. On les chasse du milieu des hommes, On crie après eux
comme après des voleurs. Ils habitent dans d'affreuses vallées, Dans les cavernes de la terre et dans
les rochers ; Ils hurlent parmi les buissons, Ils se rassemblent sous les ronces. Êtres vils et méprisés,
On les repousse du pays. Et maintenant, je suis l'objet de leurs chansons, Je suis en butte à leurs
propos. Ils ont horreur de moi, ils se détournent, Ils me crachent au visage. Ils n'ont plus de retenue
et ils m'humilient, Ils rejettent tout frein devant moi. Ces misérables se lèvent à ma droite et me
poussent les pieds, Ils se fraient contre moi des sentiers pour ma ruine ; Ils détruisent mon propre
sentier et travaillent à ma perte, Eux à qui personne ne viendrait en aide ; Ils arrivent comme par une
large brèche, Ils se précipitent sous les craquements. Les terreurs m'assiègent ; Ma gloire est emportée
comme par le vent, Mon bonheur a passé comme un nuage. Et maintenant, mon âme s'épanche en
mon sein, Les jours de la souffrance m'ont saisi. La nuit me perce et m'arrache les os, La douleur qui
me ronge ne se donne aucun repos, Par la violence du mal mon vêtement perd sa forme, Il se colle
à mon corps comme ma tunique. Dieu m'a jeté dans la boue, Et je ressemble à la poussière et à la
cendre. Je crie vers toi, et tu ne me réponds pas ; Je me tiens debout, et tu me lances ton regard. Tu
deviens cruel contre moi, Tu me combats avec la force de ta main. Tu me soulèves, tu me fais voler
au-dessus du vent, Et tu m'anéantis au bruit de la tempête. Car, je le sais, tu me mènes à la mort,
Au rendez-vous de tous les vivants. Mais celui qui va périr n'étend -il pas les mains ? Celui qui est
dans le malheur n'implore -t-il pas du secours ? N'avais-je pas des larmes pour l'infortuné ? Mon coeur
n'avait-il pas pitié de l'indigent ? J'attendais le bonheur, et le malheur est arrivé ; J'espérais la lumière,
et les ténèbres sont venues. Mes entrailles bouillonnent sans relâche, Les jours de la calamité m'ont
surpris. Je marche noirci, mais non par le soleil ; Je me lève en pleine assemblée, et je crie. Je suis
devenu le frère des chacals, Le compagnon des autruches. Ma peau noircit et tombe, Mes os brûlent et
se dessèchent. Ma harpe n'est plus qu'un instrument de deuil, Et mon chalumeau ne peut rendre que
des sons plaintifs.

31 J'avais fait un pacte avec mes yeux, Et je n'aurais pas arrêté mes regards sur une vierge. Quelle
part Dieu m'eût-il réservée d'en haut ? Quel héritage le Tout-Puissant m'eût-il envoyé des cieux ? La
ruine n'est-elle pas pour le méchant, Et le malheur pour ceux qui commettent l'iniquité ? Dieu n'a-t-il
pas connu mes voies ? N'a-t-il pas compté tous mes pas ? Si j'ai marché dans le mensonge, Si mon pied
a couru vers la fraude, Que Dieu me pèse dans des balances justes, Et il reconnaîtra mon intégrité !
Si mon pas s'est détourné du droit chemin, Si mon coeur a suivi mes yeux, Si quelque souillure s'est

attachée à mes mains, Que je sème et qu'un autre moissonne, Et que mes rejetons soient déracinés ! 8
Si mon coeur a été séduit par une femme, Si j'ai fait le guet à la porte de mon prochain, Que ma femme 9, 10
tourne la meule pour un autre, Et que d'autres la déshonorent ! Car c'est un crime, Un forfait que 11
punissent les juges ; C'est un feu qui dévore jusqu'à la ruine, Et qui aurait détruit toute ma richesse. 12
Si j'ai méprisé le droit de mon serviteur ou de ma servante Lorsqu'ils étaient en contestation avec moi, 13
Qu'ai-je à faire, quand Dieu se lève ? Qu'ai-je à répondre, quand il châtie ? Celui qui m'a créé dans le 14, 15
ventre de ma mère ne l'a-t-il pas créé ? Le même Dieu ne nous a-t-il pas formés dans le sein maternel ?
Si j'ai refusé aux pauvres ce qu'ils demandaient, Si j'ai fait languir les yeux de la veuve, Si j'ai mangé 16, 17
seul mon pain, Sans que l'orphelin en ait eu sa part, Moi qui l'ai dès ma jeunesse élevé comme un 18
père, Moi qui dès ma naissance ai soutenu la veuve ; Si j'ai vu le malheureux manquer de vêtements, 19
L'indigent n'avoir point de couverture, Sans que ses reins m'aient béni, Sans qu'il ait été réchauffé 20
par la toison de mes agneaux ; Si j'ai levé la main contre l'orphelin, Parce que je me sentais un appui 21
dans les juges ; Que mon épaule se détache de sa jointure, Que mon bras tombe et qu'il se brise ! Car 22, 23
les châtiments de Dieu m'épouvantent, Et je ne puis rien devant sa majesté. Si j'ai mis dans l'or ma 24
confiance, Si j'ai dit à l'or : Tu es mon espoir ; Si je me suis réjoui de la grandeur de mes biens, De la 25
quantité des richesses que j'avais acquises ; Si j'ai regardé le soleil quand il brillait, La lune quand elle 26
s'avançait majestueuse, Et si mon coeur s'est laissé séduire en secret, Si ma main s'est portée sur ma 27
bouche ; C'est encore un crime que doivent punir les juges, Et j'aurais renié le Dieu d'en haut ! Si j'ai 28, 29
été joyeux du malheur de mon ennemi, Si j'ai sauté d'allégresse quand les revers l'ont atteint, Moi qui 30
n'ai pas permis à ma langue de pécher, De demander sa mort avec imprécation ; Si les gens de ma tente 31
ne disaient pas : Où est celui qui n'a pas été rassasié de sa viande ? Si l'étranger passait la nuit dehors, 32
Si je n'ouvrais pas ma porte au voyageur ; Si, comme les hommes, j'ai caché mes transgressions, Et 33
renfermé mes iniquités dans mon sein, Parce que j'avais peur de la multitude, Parce que je craignais 34
le mépris des familles, Me tenant à l'écart et n'osant franchir ma porte... Oh ! qui me fera trouver 35
quelqu'un qui m'écoute ? Voilà ma défense toute signée : Que le Tout-Puissant me réponde ! Qui me
donnera la plainte écrite par mon adversaire ? Je porterai son écrit sur mon épaule, Je l'attacherai 36
sur mon front comme une couronne ; Je lui rendrai compte de tous mes pas, Je m'approcherai de lui 37
comme un prince. Si ma terre crie contre moi, Et que ses sillons versent des larmes ; Si j'en ai mangé 38, 39
le produit sans l'avoir payée, Et que j'aie attristé l'âme de ses anciens maîtres ; Qu'il y croisse des 40
épines au lieu de froment, Et de l'ivraie au lieu d'orge ! Fin des paroles de Job.

Ces trois hommes cessèrent de répondre à Job, parce qu'il se regardait comme juste. Alors s'en- **32**, 2
flamma de colère Élihu, fils de Barakeel de Buz, de la famille de Ram. Sa colère s'enflamma contre
Job, parce qu'il se disait juste devant Dieu. Et sa colère s'enflamma contre ses trois amis, parce qu'ils 3
ne trouvaient rien à répondre et que néanmoins ils condamnaient Job. Comme ils étaient plus âgés 4
que lui, Élihu avait attendu jusqu'à ce moment pour parler à Job. Mais, voyant qu'il n'y avait plus de 5
réponse dans la bouche de ces trois hommes, Élihu s'enflamma de colère. Et Élihu, fils de Barakeel de 6
Buz, prit la parole et dit : Je suis jeune, et vous êtes des vieillards ; C'est pourquoi j'ai craint, j'ai redouté
De vous faire connaître mon sentiment. Je disais en moi-même : Les jours parleront, Le grand nombre 7
des années enseignera la sagesse. Mais en réalité, dans l'homme, c'est l'esprit, Le souffle du Tout- 8
Puissant, qui donne l'intelligence ; Ce n'est pas l'âge qui procure la sagesse, Ce n'est pas la vieillesse 9
qui rend capable de juger. Voilà pourquoi je dis : Écoute ! Moi aussi, j'exposerai ma pensée. J'ai at- 10, 11
tendu la fin de vos discours, J'ai suivi vos raisonnements, Votre examen des paroles de Job. Je vous 12
ai donné toute mon attention ; Et voici, aucun de vous ne l 'a convaincu, Aucun n'a réfuté ses paroles.
Ne dites pas cependant : En lui nous avons trouvé la sagesse ; C'est Dieu qui peut le confondre, ce n'est 13
pas un homme ! Il ne s'est pas adressé directement à moi : Aussi lui répondrai -je tout autrement que 14
vous. Ils ont peur, ils ne répondent plus ! Ils ont la parole coupée ! J'ai attendu qu'ils eussent fini leurs 15, 16
discours, Qu'ils s'arrêtassent et ne sussent que répliquer. À mon tour, je veux répondre aussi, Je veux 17
dire aussi ce que je pense. Car je suis plein de paroles, L'esprit me presse au dedans de moi ; Mon 18, 19
intérieur est comme un vin qui n'a pas d'issue, Comme des outres neuves qui vont éclater. Je parlerai 20
pour respirer à l'aise, J'ouvrirai mes lèvres et je répondrai. Je n'aurai point égard à l'apparence, Et je 21
ne flatterai personne ; Car je ne sais pas flatter : Mon créateur m'enlèverait bien vite. 22

Maintenant donc, Job, écoute mes discours, Prête l'oreille à toutes mes paroles ! Voici, j'ouvre la **33**, 2
bouche, Ma langue se remue dans mon palais. C'est avec droiture de coeur que je vais parler, C'est 3
la vérité pure qu'exprimeront mes lèvres : L'esprit de Dieu m'a créé, Et le souffle du Tout-Puissant 4
m'anime. Si tu le peux, réponds -moi, Défends ta cause, tiens -toi prêt ! Devant Dieu je suis ton 5, 6
semblable, J'ai été comme toi formé de la boue ; Ainsi mes terreurs ne te troubleront pas, Et mon 7
poids ne saurait t'accabler. Mais tu as dit à mes oreilles, Et j'ai entendu le son de tes paroles : Je 8, 9
suis pur, je suis sans péché, Je suis net, il n'y a point en moi d'iniquité. Et Dieu trouve contre moi 10

des motifs de haine, Il me traite comme son ennemi ; Il met mes pieds dans les ceps, Il surveille tous
mes mouvements. Je te répondrai qu'en cela tu n'as pas raison, Car Dieu est plus grand que l'homme.
Veux-tu donc disputer avec lui, Parce qu'il ne rend aucun compte de ses actes ? Dieu parle cependant,
tantôt d'une manière, Tantôt d'une autre, et l'on n'y prend point garde. Il parle par des songes, par
des visions nocturnes, Quand les hommes sont livrés à un profond sommeil, Quand ils sont endormis
sur leur couche. Alors il leur donne des avertissements Et met le sceau à ses instructions, Afin de
détourner l'homme du mal Et de le préserver de l'orgueil, Afin de garantir son âme de la fosse Et sa vie
des coups du glaive. Par la douleur aussi l'homme est repris sur sa couche, Quand une lutte continue
vient agiter ses os. Alors il prend en dégoût le pain, Même les aliments les plus exquis ; Sa chair se
consume et disparaît, Ses os qu'on ne voyait pas sont mis à nu ; Son âme s'approche de la fosse, Et sa
vie des messagers de la mort. Mais s'il se trouve pour lui un ange intercesseur, Un d'entre les mille
Qui annoncent à l'homme la voie qu'il doit suivre, Dieu a compassion de lui et dit à l'ange : Délivre -le,
afin qu'il ne descende pas dans la fosse ; J'ai trouvé une rançon ! Et sa chair a plus de fraîcheur qu'au
premier âge, Il revient aux jours de sa jeunesse. Il adresse à Dieu sa prière ; et Dieu lui est propice, Lui
laisse voir sa face avec joie, Et lui rend son innocence. Il chante devant les hommes et dit : J'ai péché,
j'ai violé la justice, Et je n'ai pas été puni comme je le méritais ; Dieu a délivré mon âme pour qu'elle
n'entrât pas dans la fosse, Et ma vie s'épanouit à la lumière ! Voilà tout ce que Dieu fait, Deux fois,
trois fois, avec l'homme, Pour ramener son âme de la fosse, Pour l'éclairer de la lumière des vivants.
Sois attentif, Job, écoute -moi ! Tais -toi, et je parlerai ! Si tu as quelque chose à dire, réponds -moi !
Parle, car je voudrais te donner raison. Si tu n'as rien à dire, écoute -moi ! Tais -toi, et je t'enseignerai
la sagesse.

34 Élihu reprit et dit : Sages, écoutez mes discours ! Vous qui êtes intelligents, prêtez-moi l'oreille !
Car l'oreille discerne les paroles, Comme le palais savoure les aliments. Choisissons ce qui est juste,
Voyons entre nous ce qui est bon. Job dit : Je suis innocent, Et Dieu me refuse justice ; J'ai raison, et
je passe pour menteur ; Ma plaie est douloureuse, et je suis sans péché. Y a-t-il un homme semblable à
Job, Buvant la raillerie comme l'eau, Marchant en société de ceux qui font le mal, Cheminant de pair
avec les impies ? Car il a dit : Il est inutile à l'homme De mettre son plaisir en Dieu. Écoutez -moi
donc, hommes de sens ! Loin de Dieu l'injustice, Loin du Tout-Puissant l'iniquité ! Il rend à l'homme
selon ses oeuvres, Il rétribue chacun selon ses voies. Non certes, Dieu ne commet pas l'iniquité ; Le
Tout-Puissant ne viole pas la justice. Qui l'a chargé de gouverner la terre ? Qui a confié l'univers à ses
soins ? S'il ne pensait qu'à lui-même, S'il retirait à lui son esprit et son souffle, Toute chair périrait
soudain, Et l'homme rentrerait dans la poussière. Si tu as de l'intelligence, écoute ceci, Prête l'oreille
au son de mes paroles ! Un ennemi de la justice régnerait -il ? Et condamneras -tu le juste, le puissant,
Qui proclame la méchanceté des rois Et l'iniquité des princes, Qui n'a point égard à l'apparence des
grands Et ne distingue pas le riche du pauvre, Parce que tous sont l'ouvrage de ses mains ? En un
instant, ils perdent la vie ; Au milieu de la nuit, un peuple chancelle et périt ; Le puissant disparaît,
sans la main d'aucun homme. Car Dieu voit la conduite de tous, Il a les regards sur les pas de chacun.
Il n'y a ni ténèbres ni ombre de la mort, Où puissent se cacher ceux qui commettent l'iniquité. Dieu
n'a pas besoin d'observer longtemps, Pour qu'un homme entre en jugement avec lui ; Il brise les grands
sans information, Et il met d'autres à leur place ; Car il connaît leurs oeuvres. Il les renverse de nuit,
et ils sont écrasés ; Il les frappe comme des impies, À la face de tous les regards. En se détournant
de lui, En abandonnant toutes ses voies, Ils ont fait monter à Dieu le cri du pauvre, Ils l'ont rendu
attentif aux cris des malheureux. S'il donne le repos, qui répandra le trouble ? S'il cache sa face, qui
pourra le voir ? Il traite à l'égal soit une nation, soit un homme, Afin que l'impie ne domine plus, Et
qu'il ne soit plus un piège pour le peuple. Car a-t-il jamais dit à Dieu : J'ai été châtié, je ne pécherai
plus ; Montre -moi ce que je ne vois pas ; Si j'ai commis des injustices, je n'en commettrai plus ? Est-ce
d'après toi que Dieu rendra la justice ? C'est toi qui rejettes, qui choisis, mais non pas moi ; Ce que tu
sais, dis -le donc ! Les hommes de sens seront de mon avis, Le sage qui m'écoute pensera comme moi.
Job parle sans intelligence, Et ses discours manquent de raison. Qu'il continue donc à être éprouvé,
Puisqu'il répond comme font les méchants ! Car il ajoute à ses fautes de nouveaux péchés ; Il bat des
mains au milieu de nous, Il multiplie ses paroles contre Dieu.

35 Élihu reprit et dit : Imagines -tu avoir raison, Penses-tu te justifier devant Dieu, Quand tu dis :
Que me sert -il, Que me revient -il de ne pas pécher ? C'est à toi que je vais répondre, Et à tes amis en
même temps. Considère les cieux, et regarde ! Vois les nuées, comme elles sont au-dessus de toi ! Si tu
pèches, quel tort lui causes -tu ? Et quand tes péchés se multiplient, que lui fais -tu ? Si tu es juste, que
lui donnes -tu ? Que reçoit -il de ta main ? Ta méchanceté ne peut nuire qu'à ton semblable, Ta justice
n'est utile qu'au fils de l'homme. On crie contre la multitude des oppresseurs, On se plaint de la violence
d'un grand nombre ; Mais nul ne dit : Où est Dieu, mon créateur, Qui inspire des chants d'allégresse
pendant la nuit, Qui nous instruit plus que les bêtes de la terre, Et nous donne l'intelligence plus

qu'aux oiseaux du ciel ? On a beau crier alors, Dieu ne répond pas, À cause de l'orgueil des méchants. 12
C'est en vain que l'on crie, Dieu n'écoute pas, Le Tout-Puissant n'y a point égard. Bien que tu dises que 13, 14
tu ne le vois pas, Ta cause est devant lui : attends -le ! Mais, parce que sa colère ne sévit point encore, 15
Ce n'est pas à dire qu'il ait peu souci du crime. Ainsi Job ouvre vainement la bouche, Il multiplie les 16
paroles sans intelligence.

Élihu continua et dit : Attends un peu, et je vais poursuivre, Car j'ai des paroles encore pour la **36**, 2
cause de Dieu. Je prendrai mes raisons de haut, Et je prouverai la justice de mon créateur. Sois- 3, 4
en sûr, mes discours ne sont pas des mensonges, Mes sentiments devant toi sont sincères. Dieu est 5
puissant, mais il ne rejette personne ; Il est puissant par la force de son intelligence. Il ne laisse pas 6
vivre le méchant, Et il fait droit aux malheureux. Il ne détourne pas les yeux de dessus les justes, Il les 7
place sur le trône avec les rois, Il les y fait asseoir pour toujours, afin qu'ils soient élevés. Viennent-ils 8
à tomber dans les chaînes, Sont-ils pris dans les liens de l'adversité, Il leur dénonce leurs oeuvres, 9
Leurs transgressions, leur orgueil ; Il les avertit pour leur instruction, Il les exhorte à se détourner 10
de l'iniquité. S'ils écoutent et se soumettent, Ils achèvent leurs jours dans le bonheur, Leurs années 11
dans la joie. S'ils n'écoutent pas, ils périssent par le glaive, Ils expirent dans leur aveuglement. Les 12, 13
impies se livrent à la colère, Ils ne crient pas à Dieu quand il les enchaîne ; Ils perdent la vie dans leur 14
jeunesse, Ils meurent comme les débauchés. Mais Dieu sauve le malheureux dans sa misère, Et c'est 15
par la souffrance qu'il l'avertit. Il te retirera aussi de la détresse, Pour te mettre au large, en pleine 16
liberté, Et ta table sera chargée de mets succulents. Mais si tu défends ta cause comme un impie, 17
Le châtiment est inséparable de ta cause. Que l'irritation ne t'entraîne pas à la moquerie, Et que la 18
grandeur de la rançon ne te fasse pas dévier ! Tes cris suffiraient -ils pour te sortir d'angoisse, Et même 19
toutes les forces que tu pourrais déployer ? Ne soupire pas après la nuit, Qui enlève les peuples de leur 20
place. Garde -toi de te livrer au mal, Car la souffrance t'y dispose. Dieu est grand par sa puissance ; 21, 22
Qui saurait enseigner comme lui ? Qui lui prescrit ses voies ? Qui ose dire : Tu fais mal ? Souviens -toi 23, 24
d'exalter ses oeuvres, Que célèbrent tous les hommes. Tout homme les contemple, Chacun les voit de 25
loin. Dieu est grand, mais sa grandeur nous échappe, Le nombre de ses années est impénétrable. Il 26, 27
attire à lui les gouttes d'eau, Il les réduit en vapeur et forme la pluie ; Les nuages la laissent couler, 28
Ils la répandent sur la foule des hommes. Et qui comprendra le déchirement de la nuée, Le fracas de 29
sa tente ? Voici, il étend autour de lui sa lumière, Et il se cache jusque dans les profondeurs de la mer. 30
Par ces moyens il juge les peuples, Et il donne la nourriture avec abondance. Il prend la lumière dans 31, 32
sa main, Il la dirige sur ses adversaires. Il s'annonce par un grondement ; Les troupeaux pressentent 33
son approche.

Mon coeur est tout tremblant, Il bondit hors de sa place. Écoutez, écoutez le frémissement de sa **37**, 2
voix, Le grondement qui sort de sa bouche ! Il le fait rouler dans toute l'étendue des cieux, Et son éclair 3
brille jusqu'aux extrémités de la terre. Puis éclate un rugissement : il tonne de sa voix majestueuse ; Il 4
ne retient plus l'éclair, dès que sa voix retentit. Dieu tonne avec sa voix d'une manière merveilleuse ; 5
Il fait de grandes choses que nous ne comprenons pas. Il dit à la neige : Tombe sur la terre ! Il le dit 6
à la pluie, même aux plus fortes pluies. Il met un sceau sur la main de tous les hommes, Afin que 7
tous se reconnaissent comme ses créatures. L'animal sauvage se retire dans une caverne, Et se couche 8
dans sa tanière. L'ouragan vient du midi, Et le froid, des vents du nord. Par son souffle Dieu produit 9, 10
la glace, Il réduit l'espace où se répandaient les eaux. Il charge de vapeurs les nuages, Il les disperse 11
étincelants ; Leurs évolutions varient selon ses desseins, Pour l'accomplissement de tout ce qu'il leur 12
ordonne, Sur la face de la terre habitée ; C'est comme une verge dont il frappe sa terre, Ou comme 13
un signe de son amour, qu'il les fait apparaître. Job, sois attentif à ces choses ! Considère encore les 14
merveilles de Dieu ! Sais -tu comment Dieu les dirige, Et fait briller son nuage étincelant ? Comprends 15, 16
-tu le balancement des nuées, Les merveilles de celui dont la science est parfaite ? Sais-tu pourquoi tes 17
vêtements sont chauds Quand la terre se repose par le vent du midi ? Peux-tu comme lui étendre les 18
cieux, Aussi solides qu'un miroir de fonte ? Fais-nous connaître ce que nous devons lui dire ; Nous 19
sommes trop ignorants pour nous adresser à lui. Lui annoncera -t-on que je parlerai ? Mais quel est 20
l'homme qui désire sa perte ? On ne peut fixer le soleil qui resplendit dans les cieux, Lorsqu'un vent 21
passe et en ramène la pureté ; Le septentrion le rend éclatant comme l'or. Oh ! que la majesté de Dieu 22
est redoutable ! Nous ne saurions parvenir jusqu'au Tout-Puissant, Grand par la force, Par la justice, 23
par le droit souverain : Il ne répond pas ! C'est pourquoi les hommes doivent le craindre ; Il ne porte 24
les regards sur aucun sage.

L'Éternel répondit à Job du milieu de la tempête et dit : Qui est celui qui obscurcit mes desseins **38**, 2
Par des discours sans intelligence ? Ceins tes reins comme un vaillant homme ; Je t'interrogerai, et 3
tu m'instruiras. Où étais-tu quand je fondais la terre ? Dis -le, si tu as de l'intelligence. Qui en a 4, 5
fixé les dimensions, le sais -tu ? Ou qui a étendu sur elle le cordeau ? Sur quoi ses bases sont-elles 6
appuyées ? Ou qui en a posé la pierre angulaire, Alors que les étoiles du matin éclataient en chants 7

d'allégresse, Et que tous les fils de Dieu poussaient des cris de joie ? Qui a fermé la mer avec des portes, Quand elle s'élança du sein maternel ; Quand je fis de la nuée son vêtement, Et de l'obscurité ses langes ; Quand je lui imposai ma loi, Et que je lui mis des barrières et des portes ; Quand je dis : Tu viendras jusqu'ici, tu n'iras pas au delà ; Ici s'arrêtera l'orgueil de tes flots ? Depuis que tu existes, as-tu commandé au matin ? As-tu montré sa place à l'aurore, Pour qu'elle saisisse les extrémités de la terre, Et que les méchants en soient secoués ; Pour que la terre se transforme comme l'argile qui reçoit une empreinte, Et qu'elle soit parée comme d'un vêtement ; Pour que les méchants soient privés de leur lumière, Et que le bras qui se lève soit brisé ? As-tu pénétré jusqu'aux sources de la mer ? T'es-tu promené dans les profondeurs de l'abîme ? Les portes de la mort t'ont-elles été ouvertes ? As-tu vu les portes de l'ombre de la mort ? As-tu embrassé du regard l'étendue de la terre ? Parle, si tu sais toutes ces choses. Où est le chemin qui conduit au séjour de la lumière ? Et les ténèbres, où ont-elles leur demeure ? Peux-tu les saisir à leur limite, Et connaître les sentiers de leur habitation ? Tu le sais, car alors tu étais né, Et le nombre de tes jours est grand ! Es-tu parvenu jusqu'aux amas de neige ? As-tu vu les dépôts de grêle, Que je tiens en réserve pour les temps de détresse, Pour les jours de guerre et de bataille ? Par quel chemin la lumière se divise -t-elle, Et le vent d'orient se répand -il sur la terre ? Qui a ouvert un passage à la pluie, Et tracé la route de l'éclair et du tonnerre, Pour que la pluie tombe sur une terre sans habitants, Sur un désert où il n'y a point d'hommes ; Pour qu'elle abreuve les lieux solitaires et arides, Et qu'elle fasse germer et sortir l'herbe ? La pluie a -t-elle un père ? Qui fait naître les gouttes de la rosée ? Du sein de qui sort la glace, Et qui enfante le frimas du ciel, Pour que les eaux se cachent comme une pierre, Et que la surface de l'abîme soit enchaînée ? Noues -tu les liens des Pléiades, Ou détaches -tu les cordages de l'Orion ? Fais-tu paraître en leur temps les signes du zodiaque, Et conduis -tu la Grande Ourse avec ses petits ? Connais -tu les lois du ciel ? Règles -tu son pouvoir sur la terre ? Élèves -tu la voix jusqu'aux nuées, Pour appeler à toi des torrents d'eaux ? Lances -tu les éclairs ? Partent -ils ? Te disent -ils : Nous voici ? Qui a mis la sagesse dans le coeur, Ou qui a donné l'intelligence à l'esprit ? Qui peut avec sagesse compter les nuages, Et verser les outres des cieux, Pour que la poussière se mette à ruisseler, Et que les mottes de terre se collent ensemble ? Chasses -tu la proie pour la lionne, Et apaises -tu la faim des lionceaux, Quand ils sont couchés dans leur tanière, Quand ils sont en embuscade dans leur repaire ? Qui prépare au corbeau sa pâture, Quand ses petits crient vers Dieu, Quand ils sont errants et affamés ?

39 Sais -tu quand les chèvres sauvages font leurs petits ? Observes -tu les biches quand elles mettent bas ? Comptes -tu les mois pendant lesquels elles portent, Et connais -tu l'époque où elles enfantent ? Elles se courbent, laissent échapper leur progéniture, Et sont délivrées de leurs douleurs. Leurs petits prennent de la vigueur et grandissent en plein air, Ils s'éloignent et ne reviennent plus auprès d'elles. Qui met en liberté l'âne sauvage, Et l 'affranchit de tout lien ? J'ai fait du désert son habitation, De la terre salée sa demeure. Il se rit du tumulte des villes, Il n'entend pas les cris d'un maître. Il parcourt les montagnes pour trouver sa pâture, Il est à la recherche de tout ce qui est vert. Le buffle veut -il être à ton service ? Passe-t-il la nuit vers ta crèche ? L 'attaches -tu par une corde pour qu'il trace un sillon ? Va-t-il après toi briser les mottes des vallées ? Te reposes -tu sur lui, parce que sa force est grande ? Lui abandonnes -tu le soin de tes travaux ? Te fies -tu à lui pour la rentrée de ta récolte ? Est-ce lui qui doit l'amasser dans ton aire ? L'aile de l'autruche se déploie joyeuse ; On dirait l'aile, le plumage de la cigogne. Mais l'autruche abandonne ses oeufs à la terre, Et les fait chauffer sur la poussière ; Elle oublie que le pied peut les écraser, Qu'une bête des champs peut les fouler. Elle est dure envers ses petits comme s'ils n'étaient point à elle ; Elle ne s'inquiète pas de l'inutilité de son enfantement. Car Dieu lui a refusé la sagesse, Il ne lui a pas donné l'intelligence en partage. Quand elle se lève et prend sa course, Elle se rit du cheval et de son cavalier. Est-ce toi qui donnes la vigueur au cheval, Et qui revêts son cou d'une crinière flottante ? Le fais-tu bondir comme la sauterelle ? Son fier hennissement répand la terreur. Il creuse le sol et se réjouit de sa force, Il s'élance au-devant des armes ; Il se rit de la crainte, il n'a pas peur, Il ne recule pas en face de l'épée. Sur lui retentit le carquois, Brillent la lance et le javelot. Bouillonnant d'ardeur, il dévore la terre, Il ne peut se contenir au bruit de la trompette. Quand la trompette sonne, il dit : En avant ! Et de loin il flaire la bataille, La voix tonnante des chefs et les cris de guerre. Est-ce par ton intelligence que l'épervier prend son vol, Et qu'il étend ses ailes vers le midi ? Est-ce par ton ordre que l'aigle s'élève, Et qu'il place son nid sur les hauteurs ? C'est dans les rochers qu'il habite, qu'il a sa demeure, Sur la cime des rochers, sur le sommet des monts. De là il épie sa proie, Il plonge au loin les regards. Ses petits boivent le sang ; Et là où sont des cadavres, l'aigle se trouve.

40 L'Éternel, s'adressant à Job, dit : Celui qui dispute contre le Tout-Puissant est-il convaincu ? Celui qui conteste avec Dieu a-t-il une réplique à faire ? Job répondit à l'Éternel et dit : Voici, je suis trop peu de chose ; que te répliquerais -je ? Je mets la main sur ma bouche. J'ai parlé une fois, je ne répondrai plus ; Deux fois, je n'ajouterai rien. L'Éternel répondit à Job du milieu de la tempête et dit : Ceins

tes reins comme un vaillant homme ; Je t'interrogerai, et tu m'instruiras. Anéantiras -tu jusqu'à ma 8
justice ? Me condamneras -tu pour te donner droit ? As-tu un bras comme celui de Dieu, Une voix 9
tonnante comme la sienne ? Orne -toi de magnificence et de grandeur, Revêts -toi de splendeur et de 10
gloire ! Répands les flots de ta colère, Et d'un regard abaisse les hautains ! D'un regard humilie les 11, 12
hautains, Écrase sur place les méchants, Cache -les tous ensemble dans la poussière, Enferme leur 13
front dans les ténèbres ! Alors je rends hommage À la puissance de ta droite. Voici l'hippopotame, à 14, 15
qui j'ai donné la vie comme à toi ! Il mange de l'herbe comme le boeuf. Le voici ! Sa force est dans ses 16
reins, Et sa vigueur dans les muscles de son ventre ; Il plie sa queue aussi ferme qu'un cèdre ; Les nerfs 17
de ses cuisses sont entrelacés ; Ses os sont des tubes d'airain, Ses membres sont comme des barres de 18
fer. Il est la première des oeuvres de Dieu ; Celui qui l'a fait l'a pourvu d'un glaive. Il trouve sa pâture 19, 20
dans les montagnes, Où se jouent toutes les bêtes des champs. Il se couche sous les lotus, Au milieu des 21
roseaux et des marécages ; Les lotus le couvrent de leur ombre, Les saules du torrent l'environnent. 22
Que le fleuve vienne à déborder, il ne s'enfuit pas : Que le Jourdain se précipite dans sa gueule, il reste 23
calme. Est-ce à force ouverte qu'on pourra le saisir ? Est-ce au moyen de filets qu'on lui percera le nez ? 24

Prendras -tu le crocodile à l'hameçon ? Saisiras -tu sa langue avec une corde ? Mettras -tu un jonc **41**, 2
dans ses narines ? Lui perceras -tu la mâchoire avec un crochet ? Te pressera -t-il de supplication ? Te 3
parlera -t-il d'une voix douce ? Fera -t-il une alliance avec toi, Pour devenir à toujours ton esclave ? 4
Joueras -tu avec lui comme avec un oiseau ? L'attacheras -tu pour amuser tes jeunes filles ? Les pê- 5, 6
cheurs en trafiquent -ils ? Le partagent -ils entre les marchands ? Couvriras -tu sa peau de dards, Et 7
sa tête de harpons ? Dresse ta main contre lui, Et tu ne t'aviseras plus de l'attaquer. Voici, on est 8, 9
trompé dans son attente ; À son seul aspect n'est-on pas terrassé ? Nul n'est assez hardi pour l'exciter ; 10
Qui donc me résisterait en face ? De qui suis-je le débiteur ? Je le paierai. Sous le ciel tout m'appartient. 11
Je veux encore parler de ses membres, Et de sa force, et de la beauté de sa structure. Qui soulèvera 12, 13
son vêtement ? Qui pénétrera entre ses mâchoires ? Qui ouvrira les portes de sa gueule ? Autour de 14
ses dents habite la terreur. Ses magnifiques et puissants boucliers Sont unis ensemble comme par un 15
sceau ; Ils se serrent l'un contre l'autre, Et l'air ne passerait pas entre eux ; Ce sont des frères qui 16, 17
s'embrassent, Se saisissent, demeurent inséparables. Ses éternuements font briller la lumière ; Ses 18
yeux sont comme les paupières de l'aurore. Des flammes jaillissent de sa bouche, Des étincelles de feu 19
s'en échappent. Une fumée sort de ses narines, Comme d'un vase qui bout, d'une chaudière ardente. 20
Son souffle allume les charbons, Sa gueule lance la flamme. La force a son cou pour demeure, Et l'effroi 21, 22
bondit au-devant de lui. Ses parties charnues tiennent ensemble, Fondues sur lui, inébranlables. Son 23, 24
coeur est dur comme la pierre, Dur comme la meule inférieure. Quand il se lève, les plus vaillants ont 25
peur, Et l'épouvante les fait fuir. C'est en vain qu'on l'attaque avec l'épée ; La lance, le javelot, la cui- 26
rasse, ne servent à rien. Il regarde le fer comme de la paille, L'airain comme du bois pourri. La flèche 27, 28
ne le met pas en fuite, Les pierres de la fronde sont pour lui du chaume. Il ne voit dans la massue qu'un 29
brin de paille, Il rit au sifflement des dards. Sous son ventre sont des pointes aiguës : On dirait une 30
herse qu'il étend sur le limon. Il fait bouillir le fond de la mer comme une chaudière, Il l'agite comme 31
un vase rempli de parfums. Il laisse après lui un sentier lumineux ; L'abîme prend la chevelure d'un 32
vieillard. Sur la terre nul n'est son maître ; Il a été créé pour ne rien craindre. Il regarde avec dédain 33, 34
tout ce qui est élevé, Il est le roi des plus fiers animaux.

Job répondit à l'Éternel et dit : Je reconnais que tu peux tout, Et que rien ne s'oppose à tes pen- **42**, 2
sées. Quel est celui qui a la folie d'obscurcir mes desseins ? -Oui, j'ai parlé, sans les comprendre, De 3
merveilles qui me dépassent et que je ne conçois pas. Écoute -moi, et je parlerai ; Je t'interrogerai, et 4
tu m'instruiras. Mon oreille avait entendu parler de toi ; Mais maintenant mon oeil t'a vu. C'est pour- 5, 6
quoi je me condamne et je me repens Sur la poussière et sur la cendre. Après que l'Éternel eut adressé 7
ces paroles à Job, il dit à Éliphaz de Théman : Ma colère est enflammée contre toi et contre tes deux
amis, parce que vous n'avez pas parlé de moi avec droiture comme l'a fait mon serviteur Job. Prenez 8
maintenant sept taureaux et sept béliers, allez auprès de mon serviteur Job, et offrez pour vous un
holocauste. Job, mon serviteur, priera pour vous, et c'est par égard pour lui seul que je ne vous traiterai
pas selon votre folie ; car vous n'avez pas parlé de moi avec droiture, comme l'a fait mon serviteur Job.
Éliphaz de Théman, Bildad de Schuach, et Tsophar de Naama allèrent et firent comme l'Éternel leur 9
avait dit : et l'Éternel eut égard à la prière de Job. L'Éternel rétablit Job dans son premier état, quand 10
Job eut prié pour ses amis ; et l'Éternel lui accorda le double de tout ce qu'il avait possédé. Les frères, 11
les soeurs, et les anciens amis de Job vinrent tous le visiter, et ils mangèrent avec lui dans sa maison.
Ils le plaignirent et le consolèrent de tous les malheurs que l'Éternel avait fait venir sur lui, et chacun
lui donna un kesita et un anneau d'or. Pendant ses dernières années, Job reçut de l'Éternel plus de 12
bénédictions qu'il n'en avait reçu dans les premières. Il posséda quatorze mille brebis, six mille cha-

13, 14 meaux, mille paires de boeufs, et mille ânesses. Il eut sept fils et trois filles : il donna à la première le
15 nom de Jemima, à la seconde celui de Ketsia, et à la troisième celui de Kéren-Happuc. Il n'y avait pas
dans tout le pays d'aussi belles femmes que les filles de Job. Leur père leur accorda une part d'héritage
16 parmi leurs frères. Job vécut après cela cent quarante ans, et il vit ses fils et les fils de ses fils jusqu'à
17 la quatrième génération. Et Job mourut âgé et rassasié de jours.

PSAUMES

1 Heureux l'homme qui ne marche pas selon le conseil des méchants, Qui ne s'arrête pas sur la
2 voie des pécheurs, Et qui ne s'assied pas en compagnie des moqueurs, Mais qui trouve son
3 plaisir dans la loi de l'Éternel, Et qui la médite jour et nuit ! Il est comme un arbre planté
près d'un courant d'eau, Qui donne son fruit en sa saison, Et dont le feuillage ne se flétrit
4 point : Tout ce qu'il fait lui réussit. Il n'en est pas ainsi des méchants : Ils sont comme la paille que le
5 vent dissipe. C'est pourquoi les méchants ne résistent pas au jour du jugement, Ni les pécheurs dans
6 l'assemblée des justes ; Car l'Éternel connaît la voie des justes, Et la voie des pécheurs mène à la ruine.

2, 2 Pourquoi ce tumulte parmi les nations, Ces vaines pensées parmi les peuples ? Pourquoi les rois de
la terre se soulèvent -ils Et les princes se liguent -ils avec eux Contre l'Éternel et contre son oint ? -
3, 4 Brisons leurs liens, Délivrons -nous de leurs chaînes ! - Celui qui siège dans les cieux rit, Le Seigneur
5, 6 se moque d'eux. Puis il leur parle dans sa colère, Il les épouvante dans sa fureur : C'est moi qui ai
7 oint mon roi Sur Sion, ma montagne sainte ! Je publierai le décret ; L'Éternel m'a dit : Tu es mon fils !
8 Je t'ai engendré aujourd'hui. Demande -moi et je te donnerai les nations pour héritage, Les extrémités
9 de la terre pour possession ; Tu les briseras avec une verge de fer, Tu les briseras comme le vase
10 d'un potier. Et maintenant, rois, conduisez-vous avec sagesse ! Juges de la terre, recevez instruction !
11, 12 Servez l'Éternel avec crainte, Et réjouissez -vous avec tremblement. Baisez le fils, de peur qu'il ne
s'irrite, Et que vous ne périssiez dans votre voie, Car sa colère est prompte à s'enflammer. Heureux tous
ceux qui se confient en lui !

3 Psaume de David. À l'occasion de sa fuite devant Absalom, son fils. O Éternel, que mes ennemis sont
2 nombreux ! Quelle multitude se lève contre moi ! Combien qui disent à mon sujet : Plus de salut pour
3 lui auprès de Dieu ! -Pause. Mais toi, ô Éternel ! tu es mon bouclier, Tu es ma gloire, et tu relèves ma
4, 5 tête. De ma voix je crie à l'Éternel, Et il me répond de sa montagne sainte. -Pause. Je me couche, et je
6 m'endors ; Je me réveille, car l'Éternel est mon soutien. Je ne crains pas les myriades de peuples Qui
7 m'assiègent de toutes parts. Lève -toi, Éternel ! sauve -moi, mon Dieu ! Car tu frappes à la joue tous
8 mes ennemis, Tu brises les dents des méchants. Le salut est auprès de l'Éternel : Que ta bénédiction
soit sur ton peuple ! -Pause.

4 Au chef des chantres. Avec instruments à cordes. Psaume de David. Quand je crie, réponds -moi, Dieu
2 de ma justice ! Quand je suis dans la détresse, sauve -moi ! Aie pitié de moi, écoute ma prière ! Fils des
hommes, jusques à quand ma gloire sera-t-elle outragée ? Jusques à quand aimerez -vous la vanité,
3 Chercherez -vous le mensonge ? -Pause. Sachez que l'Éternel s'est choisi un homme pieux ; L'Éternel
4 entend, quand je crie à lui. Tremblez, et ne péchez point ; Parlez en vos coeurs sur votre couche, puis
5, 6 taisez -vous. -Pause. Offrez des sacrifices de justice, Et confiez -vous à l'Éternel. Plusieurs disent : Qui
7 nous fera voir le bonheur ? Fais lever sur nous la lumière de ta face, ô Éternel ! Tu mets dans mon coeur
8 plus de joie qu'ils n'en ont Quand abondent leur froment et leur moût. Je me couche et je m'endors en
paix, Car toi seul, ô Éternel ! tu me donnes la sécurité dans ma demeure.

5 Au chef des chantres. Avec les flûtes. Psaume de David. Prête l'oreille à mes paroles, ô Éternel !
2 Écoute mes gémissements ! Sois attentif à mes cris, mon roi et mon Dieu ! C'est à toi que j'adresse
3, 4 ma prière. Éternel ! le matin tu entends ma voix ; Le matin je me tourne vers toi, et je regarde. Car
5 tu n'es point un Dieu qui prenne plaisir au mal ; Le méchant n'a pas sa demeure auprès de toi. Les
6 insensés ne subsistent pas devant tes yeux ; Tu hais tous ceux qui commettent l'iniquité. Tu fais périr
7 les menteurs ; L'Éternel abhorre les hommes de sang et de fraude. Mais moi, par ta grande miséricorde,
8 je vais à ta maison, Je me prosterne dans ton saint temple avec crainte. Éternel ! conduis -moi dans ta
9 justice, à cause de mes ennemis, Aplanis ta voie sous mes pas. Car il n'y a point de sincérité dans leur
bouche ; Leur coeur est rempli de malice, Leur gosier est un sépulcre ouvert, Et ils ont sur la langue des
paroles flatteuses. Frappe -les comme des coupables, ô Dieu ! Que leurs desseins amènent leur chute !
10 Précipite -les au milieu de leurs péchés sans nombre ! Car ils se révoltent contre toi. Alors tous ceux
11 qui se confient en toi se réjouiront, Ils auront de l'allégresse à toujours, et tu les protégeras ; Tu seras
un sujet de joie Pour ceux qui aiment ton nom. Car tu bénis le juste, ô Éternel ! Tu l'entoures de ta
12 grâce comme d'un bouclier.

6 Au chef des chantres. Avec instruments à cordes. Sur la harpe à huit cordes. Psaume de David.
2 Éternel ! ne me punis pas dans ta colère, Et ne me châtie pas dans ta fureur. Aie pitié de moi, Éternel !
3 car je suis sans force ; Guéris -moi, Éternel ! car mes os sont tremblants. Mon âme est toute troublée ;

4 Et toi, Éternel ! jusques à quand ?... Reviens, Éternel ! délivre mon âme ; Sauve -moi, à cause de ta
5, 6 miséricorde. Car celui qui meurt n'a plus ton souvenir ; Qui te louera dans le séjour des morts ? Je
m'épuise à force de gémir ; Chaque nuit ma couche est baignée de mes larmes, Mon lit est arrosé de mes
7, 8 pleurs. J'ai le visage usé par le chagrin ; Tous ceux qui me persécutent le font vieillir. Éloignez -vous
9 de moi, vous tous qui faites le mal ! Car l'Éternel entend la voix de mes larmes ; L'Éternel exauce mes
10 supplications, L'Éternel accueille ma prière. Tous mes ennemis sont confondus, saisis d'épouvante ; Ils
reculent, soudain couverts de honte.

7 Complainte de David. Chantée à l'Éternel, au sujet de Cusch, Benjamite. Éternel, mon Dieu ! je
2 cherche en toi mon refuge ; Sauve -moi de tous mes persécuteurs, et délivre -moi, Afin qu'ils ne me
3 déchirent pas, comme un lion Qui dévore sans que personne vienne au secours. Éternel, mon Dieu !
4 si j'ai fait cela, S'il y a de l'iniquité dans mes mains, Si j'ai rendu le mal à celui qui était paisible
5 envers moi, Si j'ai dépouillé celui qui m'opprimait sans cause, Que l'ennemi me poursuive et m'atteigne,
6 Qu'il foule à terre ma vie, Et qu'il couche ma gloire dans la poussière ! -Pause. Lève -toi, ô Éternel !
dans ta colère, Lève -toi contre la fureur de mes adversaires, Réveille -toi pour me secourir, ordonne
7 un jugement ! Que l'assemblée des peuples t'environne ! Monte au-dessus d'elle vers les lieux élevés !
8, 9 L'Éternel juge les peuples : Rends-moi justice, ô Éternel ! Selon mon droit et selon mon innocence ! Mets
un terme à la malice des méchants, Et affermis le juste, Toi qui sondes les coeurs et les reins, Dieu juste !
10, 11 Mon bouclier est en Dieu, Qui sauve ceux dont le coeur est droit. Dieu est un juste juge, Dieu s'irrite
12, 13 en tout temps. Si le méchant ne se convertit pas, il aiguise son glaive, Il bande son arc, et il vise ; Il
14 dirige sur lui des traits meurtriers, Il rend ses flèches brûlantes. Voici, le méchant prépare le mal, Il
15 conçoit l'iniquité, et il enfante le néant. Il ouvre une fosse, il la creuse, Et il tombe dans la fosse qu'il
16, 17 a faite. Son iniquité retombe sur sa tête, Et sa violence redescend sur son front. Je louerai l'Éternel à
cause de sa justice, Je chanterai le nom de l'Éternel, du Très-Haut.

8 Au chef des chantres. Sur la guitthith. Psaume de David. Éternel, notre Seigneur ! Que ton nom
2 est magnifique sur toute la terre ! Ta majesté s'élève au-dessus des cieux. Par la bouche des enfants
et de ceux qui sont à la mamelle Tu as fondé ta gloire, pour confondre tes adversaires, Pour imposer
3 silence à l'ennemi et au vindicatif. Quand je contemple les cieux, ouvrage de tes mains, La lune et
4 les étoiles que tu as créées : Qu'est-ce que l'homme, pour que tu te souviennes de lui ? Et le fils de
5 l'homme, pour que tu prennes garde à lui ? Tu l'as fait de peu inférieur à Dieu, Et tu l'as couronné de
6 gloire et de magnificence. Tu lui as donné la domination sur les oeuvres de tes mains, Tu as tout mis
7, 8 sous ses pieds, Les brebis comme les boeufs, Et les animaux des champs, Les oiseaux du ciel et les
9 poissons de la mer, Tout ce qui parcourt les sentiers des mers. Éternel, notre Seigneur ! Que ton nom
est magnifique sur toute la terre !

9 Au chef des chantres. Sur <Meurs pour le fils». Psaume de David. Je louerai l'Éternel de tout mon
2 coeur, Je raconterai toutes tes merveilles. Je ferai de toi le sujet de ma joie et de mon allégresse, Je
3 chanterai ton nom, Dieu Très-Haut ! Mes ennemis reculent, Ils chancellent, ils périssent devant ta
4, 5 face. Car tu soutiens mon droit et ma cause, Tu sièges sur ton trône en juste juge. Tu châties les
6 nations, tu détruis le méchant, Tu effaces leur nom pour toujours et à perpétuité. Plus d'ennemis ! Des
7 ruines éternelles ! Des villes que tu as renversées ! Leur souvenir est anéanti. L'Éternel règne à jamais,
8 Il a dressé son trône pour le jugement ; Il juge le monde avec justice, Il juge les peuples avec droiture.
9, 10 L'Éternel est un refuge pour l'opprimé, Un refuge au temps de la détresse. Ceux qui connaissent ton
11 nom se confient en toi. Car tu n'abandonnes pas ceux qui te cherchent, ô Éternel ! Chantez à l'Éternel,
12 qui réside en Sion, Publiez parmi les peuples ses hauts faits ! Car il venge le sang et se souvient des
13 malheureux, Il n'oublie pas leurs cris. Aie pitié de moi, Éternel ! Vois la misère où me réduisent mes
14 ennemis, Enlève -moi des portes de la mort, Afin que je publie toutes tes louanges, Dans les portes de
15 la fille de Sion, Et que je me réjouisse de ton salut. Les nations tombent dans la fosse qu'elles ont faite,
16 Leur pied se prend au filet qu 'elles ont caché. L'Éternel se montre, il fait justice, Il enlace le méchant
17 dans l'oeuvre de ses mains. -Jeu d'instruments. Pause. Les méchants se tournent vers le séjour des
18 morts, Toutes les nations qui oublient Dieu. Car le malheureux n'est point oublié à jamais, L'espérance
19 des misérables ne périt pas à toujours. Lève -toi, ô Éternel ! Que l'homme ne triomphe pas ! Que les
20 nations soient jugées devant ta face ! Frappe -les d'épouvante, ô Éternel ! Que les peuples sachent qu'ils
sont des hommes ! -Pause.

10, 2 Pourquoi, ô Éternel ! te tiens -tu éloigné ? Pourquoi te caches -tu au temps de la détresse ? Le mé-
3 chant dans son orgueil poursuit les malheureux, Ils sont victimes des trames qu 'il a conçues. Car le
4 méchant se glorifie de sa convoitise, Et le ravisseur outrage, méprise l'Éternel. Le méchant dit avec
5 arrogance : Il ne punit pas ! Il n'y a point de Dieu ! -Voilà toutes ses pensées. Ses voies réussissent en

tout temps ; Tes jugements sont trop élevés pour l'atteindre, Il souffle contre tous ses adversaires. Il 6
dit en son coeur : Je ne chancelle pas, Je suis pour toujours à l'abri du malheur ! Sa bouche est pleine 7
de malédictions, de tromperies et de fraudes ; Il y a sous sa langue de la malice et de l'iniquité. Il se 8
tient en embuscade près des villages, Il assassine l'innocent dans des lieux écartés ; Ses yeux épient le
malheureux. Il est aux aguets dans sa retraite, comme le lion dans sa tanière, Il est aux aguets pour 9
surprendre le malheureux ; Il le surprend et l'attire dans son filet. Il se courbe, il se baisse, Et les misé- 10
rables tombent dans ses griffes. Il dit en son coeur : Dieu oublie ! Il cache sa face, il ne regarde jamais ! 11
Lève -toi, Éternel ! ô Dieu, lève ta main ! N'oublie pas les malheureux ! Pourquoi le méchant méprise 12, 13
-t-il Dieu ? Pourquoi dit -il en son coeur : Tu ne punis pas ? Tu regardes cependant, car tu vois la peine 14
et la souffrance, Pour prendre en main leur cause ; C'est à toi que s'abandonne le malheureux, C'est toi
qui viens en aide à l'orphelin. Brise le bras du méchant, Punis ses iniquités, et qu'il disparaisse à tes 15
yeux ! L'Éternel est roi à toujours et à perpétuité ; Les nations sont exterminées de son pays. Tu en- 16, 17
tends les voeux de ceux qui souffrent, ô Éternel ! Tu affermis leur coeur ; tu prêtes l'oreille Pour rendre 18
justice à l'orphelin et à l'opprimé, Afin que l'homme tiré de la terre cesse d'inspirer l'effroi.

Au chef des chantres. De David. C'est en l'Éternel que je cherche un refuge. Comment pouvez- **11**
vous me dire : Fuis dans vos montagnes, comme un oiseau ? Car voici, les méchants bandent l'arc, 2
Ils ajustent leur flèche sur la corde, Pour tirer dans l'ombre sur ceux dont le coeur est droit. Quand 3
les fondements sont renversés, Le juste, que ferait -il ? - L'Éternel est dans son saint temple, L'Éternel 4
a son trône dans les cieux ; Ses yeux regardent, Ses paupières sondent les fils de l'homme. L'Éternel 5
sonde le juste ; Il hait le méchant et celui qui se plaît à la violence. Il fait pleuvoir sur les méchants 6
Des charbons, du feu et du soufre ; Un vent brûlant, c'est le calice qu'ils ont en partage. Car l'Éternel 7
est juste, il aime la justice ; Les hommes droits contemplent sa face.

Au chef des chantres. Sur la harpe à huit cordes. Psaume de David. Sauve, Éternel ! car les hommes **12**
pieux s'en vont, Les fidèles disparaissent parmi les fils de l'homme. On se dit des faussetés les uns 2
aux autres, On a sur les lèvres des choses flatteuses, On parle avec un coeur double. Que l'Éternel 3
extermine toutes les lèvres flatteuses, La langue qui discourt avec arrogance, Ceux qui disent : Nous 4
sommes puissants par notre langue, Nous avons nos lèvres avec nous ; Qui serait notre maître ? - Parce 5
que les malheureux sont opprimés et que les pauvres gémissent, Maintenant, dit l'Éternel, je me lève,
J'apporte le salut à ceux contre qui l'on souffle. Les paroles de l'Éternel sont des paroles pures, Un 6
argent éprouvé sur terre au creuset, Et sept fois épuré. Toi, Éternel ! tu les garderas, Tu les préserveras 7
de cette race à jamais. Les méchants se promènent de toutes parts, Quand la bassesse règne parmi les 8
fils de l'homme.

Au chef des chantres. Psaume de David. Jusques à quand, Éternel ! m'oublieras -tu sans cesse ? **13**
Jusques à quand me cacheras -tu ta face ? Jusques à quand aurai-je des soucis dans mon âme, Et 2
chaque jour des chagrins dans mon coeur ? Jusques à quand mon ennemi s'élèvera -t-il contre moi ?
Regarde, réponds -moi, Éternel, mon Dieu ! Donne à mes yeux la clarté, Afin que je ne m'endorme pas 3
du sommeil de la mort, Afin que mon ennemi ne dise pas : Je l'ai vaincu ! Et que mes adversaires ne se 4
réjouissent pas, si je chancelle. Moi, j'ai confiance en ta bonté, J'ai de l'allégresse dans le coeur, à cause 5
de ton salut ; Je chante à l'Éternel, car il m'a fait du bien. 6

Au chef des chantres. De David. L'insensé dit en son coeur : Il n'y a point de Dieu ! Ils se sont **14**
corrompus, ils ont commis des actions abominables ; Il n'en est aucun qui fasse le bien. L'Éternel, du 2
haut des cieux, regarde les fils de l'homme, Pour voir s'il y a quelqu'un qui soit intelligent, Qui cherche
Dieu. Tous sont égarés, tous sont pervertis ; Il n'en est aucun qui fasse le bien, Pas même un seul. 3
Tous ceux qui commettent l'iniquité ont-ils perdu le sens ? Ils dévorent mon peuple, ils le prennent pour 4
nourriture ; Ils n'invoquent point l'Éternel. C'est alors qu'ils trembleront d'épouvante, Quand Dieu 5
paraîtra au milieu de la race juste. Jetez l'opprobre sur l'espérance du malheureux... L'Éternel est son 6
refuge. Oh ! qui fera partir de Sion la délivrance d'Israël ? Quand l'Éternel ramènera les captifs de son 7
peuple, Jacob sera dans l'allégresse, Israël se réjouira.

Psaume de David. O Éternel ! qui séjournera dans ta tente ? Qui demeurera sur ta montagne sainte ? **15**
- Celui qui marche dans l'intégrité, qui pratique la justice Et qui dit la vérité selon son coeur. Il ne 2, 3
calomnie point avec sa langue, Il ne fait point de mal à son semblable, Et il ne jette point l'opprobre
sur son prochain. Il regarde avec dédain celui qui est méprisable, Mais il honore ceux qui craignent 4
l'Éternel ; Il ne se rétracte point, s'il fait un serment à son préjudice. Il n'exige point d'intérêt de son 5
argent, Et il n'accepte point de don contre l'innocent. Celui qui se conduit ainsi ne chancelle jamais.

Hymne de David. Garde -moi, ô Dieu ! car je cherche en toi mon refuge. Je dis à l'Éternel : Tu es mon **16**, 2
Seigneur, Tu es mon souverain bien ! Les saints qui sont dans le pays, Les hommes pieux sont l'objet 3

de toute mon affection. On multiplie les idoles, on court après les dieux étrangers : Je ne répands pas
leurs libations de sang, Je ne mets pas leurs noms sur mes lèvres. L'Éternel est mon partage et mon
calice ; C'est toi qui m'assures mon lot ; Un héritage délicieux m'est échu, Une belle possession m'est
accordée. Je bénis l'Éternel, mon conseiller ; La nuit même mon coeur m'exhorte. J'ai constamment
l'Éternel sous mes yeux ; Quand il est à ma droite, je ne chancelle pas. Aussi mon coeur est dans la
joie, mon esprit dans l'allégresse, Et mon corps repose en sécurité. Car tu ne livreras pas mon âme au
séjour des morts, Tu ne permettras pas que ton bien-aimé voie la corruption. Tu me feras connaître le
sentier de la vie ; Il y a d'abondantes joies devant ta face, Des délices éternelles à ta droite.

17 Prière de David. Éternel ! écoute la droiture, sois attentif à mes cris, Prête l'oreille à ma prière faite
avec des lèvres sans tromperie ! Que ma justice paraisse devant ta face, Que tes yeux contemplent mon
intégrité ! Si tu sondes mon coeur, si tu le visites la nuit, Si tu m'éprouves, tu ne trouveras rien : Ma
pensée n'est pas autre que ce qui sort de ma bouche. À la vue des actions des hommes, fidèle à la parole
de tes lèvres, Je me tiens en garde contre la voie des violents ; Mes pas sont fermes dans tes sentiers,
Mes pieds ne chancellent point. Je t'invoque, car tu m'exauces, ô Dieu ! Incline vers moi ton oreille,
écoute ma parole ! Signale ta bonté, toi qui sauves ceux qui cherchent un refuge, Et qui par ta droite
les délivres de leurs adversaires ! Garde -moi comme la prunelle de l'oeil ; Protège -moi, à l'ombre de
tes ailes, Contre les méchants qui me persécutent, Contre mes ennemis acharnés qui m'enveloppent.
Ils ferment leurs entrailles, Ils ont à la bouche des paroles hautaines. Ils sont sur nos pas, déjà ils
nous entourent, Ils nous épient pour nous terrasser. On dirait un lion avide de déchirer, Un lionceau
aux aguets dans son repaire. Lève -toi, Éternel, marche à sa rencontre, renverse -le ! Délivre -moi du
méchant par ton glaive ! Délivre-moi des hommes par ta main, Éternel, des hommes de ce monde ! Leur
part est dans la vie, Et tu remplis leur ventre de tes biens ; Leurs enfants sont rassasiés, Et ils laissent
leur superflu à leurs petits-enfants. Pour moi, dans mon innocence, je verrai ta face ; Dès le réveil, je
me rassasierai de ton image.

18 Au chef des chantres. Du serviteur de l'Éternel, de David, qui adressa à l'Éternel les paroles de ce
cantique, lorsque l'Éternel l'eut délivré de la main de tous ses ennemis et de la main de Saül. Il dit :
Je t'aime, ô Éternel, ma force ! Éternel, mon rocher, ma forteresse, mon libérateur ! Mon Dieu, mon
rocher, où je trouve un abri ! Mon bouclier, la force qui me sauve, ma haute retraite ! Je m'écrie : Loué
soit l'Éternel ! Et je suis délivré de mes ennemis. Les liens de la mort m'avaient environné, Et les
torrents de la destruction m'avaient épouvanté ; Les liens du sépulcre m'avaient entouré, Les filets de
la mort m'avaient surpris. Dans ma détresse, j'ai invoqué l'Éternel, J'ai crié à mon Dieu ; De son palais,
il a entendu ma voix, Et mon cri est parvenu devant lui à ses oreilles. La terre fut ébranlée et trembla,
Les fondements des montagnes frémirent, Et ils furent ébranlés, parce qu'il était irrité. Il s'élevait
de la fumée dans ses narines, Et un feu dévorant sortait de sa bouche : Il en jaillissait des charbons
embrasés. Il abaissa les cieux, et il descendit : Il y avait une épaisse nuée sous ses pieds. Il était
monté sur un chérubin, et il volait, Il planait sur les ailes du vent. Il faisait des ténèbres sa retraite,
sa tente autour de lui, Il était enveloppé des eaux obscures et de sombres nuages. De la splendeur qui
le précédait s'échappaient les nuées, Lançant de la grêle et des charbons de feu. L'Éternel tonna dans
les cieux, Le Très-Haut fit retentir sa voix, Avec la grêle et les charbons de feu. Il lança ses flèches et
dispersa mes ennemis, Il multiplia les coups de la foudre et les mit en déroute. Le lit des eaux apparut,
Les fondements du monde furent découverts, Par ta menace, ô Éternel ! Par le bruit du souffle de tes
narines. Il étendit sa main d'en haut, il me saisit, Il me retira des grandes eaux ; Il me délivra de
mon adversaire puissant, De mes ennemis qui étaient plus forts que moi. Ils m'avaient surpris au jour
de ma détresse ; Mais l'Éternel fut mon appui. Il m'a mis au large, Il m'a sauvé, parce qu'il m'aime.
L'Éternel m'a traité selon ma droiture, Il m'a rendu selon la pureté de mes mains ; Car j'ai observé
les voies de l'Éternel, Et je n'ai point été coupable envers mon Dieu. Toutes ses ordonnances ont été
devant moi, Et je ne me suis point écarté de ses lois. J'ai été sans reproche envers lui, Et je me suis
tenu en garde contre mon iniquité. Aussi l'Éternel m'a rendu selon ma droiture, Selon la pureté de
mes mains devant ses yeux. Avec celui qui est bon tu te montres bon, Avec l'homme droit tu agis selon
la droiture, Avec celui qui est pur tu te montres pur, Et avec le pervers tu agis selon sa perversité. Tu
sauves le peuple qui s'humilie, Et tu abaisses les regards hautains. Oui, tu fais briller ma lumière ;
L'Éternel, mon Dieu, éclaire mes ténèbres. Avec toi je me précipite sur une troupe en armes, Avec mon
Dieu je franchis une muraille. Les voies de Dieu sont parfaites, La parole de l'Éternel est éprouvée ;
Il est un bouclier pour tous ceux qui se confient en lui. Car qui est Dieu, si ce n'est l'Éternel ; Et qui
est un rocher, si ce n'est notre Dieu ? C'est Dieu qui me ceint de force, Et qui me conduit dans la voie

droite. Il rend mes pieds semblables à ceux des biches, Et il me place sur mes lieux élevés. Il exerce 33, 34
mes mains au combat, Et mes bras tendent l'arc d'airain. Tu me donnes le bouclier de ton salut, Ta 35
droite me soutient, Et je deviens grand par ta bonté. Tu élargis le chemin sous mes pas, Et mes pieds 36
ne chancellent point. Je poursuis mes ennemis, je les atteins, Et je ne reviens pas avant de les avoir 37
anéantis. Je les brise, et ils ne peuvent se relever ; Ils tombent sous mes pieds. Tu me ceins de force 38, 39
pour le combat, Tu fais plier sous moi mes adversaires. Tu fais tourner le dos à mes ennemis devant 40
moi, Et j'extermine ceux qui me haïssent. Ils crient, et personne pour les sauver ! Ils crient à l'Éternel, 41
et il ne leur répond pas ! Je les broie comme la poussière qu'emporte le vent, Je les foule comme la boue 42
des rues. Tu me délivres des dissensions du peuple ; Tu me mets à la tête des nations ; Un peuple que 43
je ne connaissais pas m'est asservi. Ils m'obéissent au premier ordre, Les fils de l'étranger me flattent ; 44
Les fils de l'étranger sont en défaillance, Ils tremblent hors de leurs forteresses. Vive l'Éternel, et béni 45, 46
soit mon rocher ! Que le Dieu de mon salut soit exalté, Le Dieu qui est mon vengeur, Qui m'assujettit 47
les peuples, Qui me délivre de mes ennemis ! Tu m'élèves au-dessus de mes adversaires, Tu me sauves 48
de l'homme violent. C'est pourquoi je te louerai parmi les nations, ô Éternel ! Et je chanterai à la gloire 49
de ton nom. Il accorde de grandes délivrances à son roi, Et il fait miséricorde à son oint, À David, et à 50
sa postérité, pour toujours.

Au chef des chantres. Psaume de David. Les cieux racontent la gloire de Dieu, Et l'étendue manifeste **19**
l'oeuvre de ses mains. Le jour en instruit un autre jour, La nuit en donne connaissance à une autre 2
nuit. Ce n'est pas un langage, ce ne sont pas des paroles Dont le son ne soit point entendu : Leur 3, 4
retentissement parcourt toute la terre, Leurs accents vont aux extrémités du monde, Où il a dressé
une tente pour le soleil. Et le soleil, semblable à un époux qui sort de sa chambre, S'élance dans la 5
carrière avec la joie d'un héros ; Il se lève à une extrémité des cieux, Et achève sa course à l'autre 6
extrémité : Rien ne se dérobe à sa chaleur. La loi de l'Éternel est parfaite, elle restaure l'âme ; Le 7
témoignage de l'Éternel est véritable, il rend sage l'ignorant. Les ordonnances de l'Éternel sont droites, 8
elles réjouissent le coeur ; Les commandements de l'Éternel sont purs, ils éclairent les yeux. La crainte 9
de l'Éternel est pure, elle subsiste à toujours ; Les jugements de l'Éternel sont vrais, ils sont tous justes.
Ils sont plus précieux que l'or, que beaucoup d'or fin ; Ils sont plus doux que le miel, que celui qui 10
coule des rayons. Ton serviteur aussi en reçoit instruction ; Pour qui les observe la récompense est 11
grande. Qui connaît ses égarements ? Pardonne -moi ceux que j'ignore. Préserve aussi ton serviteur 12, 13
des orgueilleux ; Qu'ils ne dominent point sur moi ! Alors je serai intègre, innocent de grands péchés.
Reçois favorablement les paroles de ma bouche Et les sentiments de mon coeur, O Éternel, mon rocher 14
et mon libérateur !

Au chef des chantres. Psaume de David. Que l'Éternel t'exauce au jour de la détresse, Que le nom du **20**
Dieu de Jacob te protège ! Que du sanctuaire il t'envoie du secours, Que de Sion il te soutienne ! Qu'il 2, 3
se souvienne de toutes tes offrandes, Et qu'il agrée tes holocaustes ! -Pause. Qu'il te donne ce que ton 4
coeur désire, Et qu'il accomplisse tous tes desseins ! Nous nous réjouirons de ton salut, Nous lèverons 5
l'étendard au nom de notre Dieu ; L'Éternel exaucera tous tes voeux. Je sais déjà que l'Éternel sauve 6
son oint ; Il l'exaucera des cieux, de sa sainte demeure, Par le secours puissant de sa droite. Ceux-ci 7
s'appuient sur leurs chars, ceux-là sur leurs chevaux ; Nous, nous invoquons le nom de l'Éternel, notre
Dieu. Eux, ils plient, et ils tombent ; Nous, nous tenons ferme, et restons debout. Éternel, sauve le 8, 9
roi ! Qu'il nous exauce, quand nous l'invoquons !

Au chef des chantres. Psaume de David. Éternel ! le roi se réjouit de ta protection puissante. Oh ! **21**
comme ton secours le remplit d'allégresse ! Tu lui as donné ce que désirait son coeur, Et tu n'as pas 2
refusé ce que demandaient ses lèvres. -Pause. Car tu l'as prévenu par les bénédictions de ta grâce, Tu 3
as mis sur sa tête une couronne d'or pur. Il te demandait la vie, tu la lui as donnée, Une vie longue 4
pour toujours et à perpétuité. Sa gloire est grande à cause de ton secours ; Tu places sur lui l'éclat et la 5
magnificence. Tu le rends à jamais un objet de bénédictions, Tu le combles de joie devant ta face. Le 6, 7
roi se confie en l'Éternel ; Et, par la bonté du Très-Haut, il ne chancelle pas. Ta main trouvera tous tes 8
ennemis, Ta droite trouvera ceux qui te haïssent. Tu les rendras tels qu'une fournaise ardente, Le jour 9
où tu te montreras ; L'Éternel les anéantira dans sa colère, Et le feu les dévorera. Tu feras disparaître 10
leur postérité de la terre, Et leur race du milieu des fils de l'homme. Ils ont projeté du mal contre toi, 11
Ils ont conçu de mauvais desseins, mais ils seront impuissants. Car tu leur feras tourner le dos, Et 12
avec ton arc tu tireras sur eux. Lève -toi, Éternel, avec ta force ! Nous voulons chanter, célébrer ta 13
puissance.

Au chef des chantres. Sur <Biche de l'aurore». Psaume de David. Mon Dieu ! mon Dieu ! pourquoi **22**
m'as-tu abandonné, Et t'éloignes -tu sans me secourir, sans écouter mes plaintes ? Mon Dieu ! je crie le 2
jour, et tu ne réponds pas ; La nuit, et je n'ai point de repos. Pourtant tu es le Saint, Tu sièges au milieu 3

4, 5 des louanges d'Israël. En toi se confiaient nos pères ; Ils se confiaient, et tu les délivrais. Ils criaient à
6 toi, et ils étaient sauvés ; Ils se confiaient en toi, et ils n'étaient point confus. Et moi, je suis un ver et
7 non un homme, L'opprobre des hommes et le méprisé du peuple. Tous ceux qui me voient se moquent
8 de moi, Ils ouvrent la bouche, secouent la tête : Recommande -toi à l'Éternel ! L'Éternel le sauvera, Il
9 le délivrera, puisqu'il l'aime ! - Oui, tu m'as fait sortir du sein maternel, Tu m'as mis en sûreté sur
10 les mamelles de ma mère ; Dès le sein maternel j'ai été sous ta garde, Dès le ventre de ma mère tu
11 as été mon Dieu. Ne t'éloigne pas de moi quand la détresse est proche, Quand personne ne vient à
12, 13 mon secours ! De nombreux taureaux sont autour de moi, Des taureaux de Basan m'environnent. Ils
14 ouvrent contre moi leur gueule, Semblables au lion qui déchire et rugit. Je suis comme de l'eau qui
s'écoule, Et tous mes os se séparent ; Mon coeur est comme de la cire, Il se fond dans mes entrailles.
15 Ma force se dessèche comme l'argile, Et ma langue s'attache à mon palais ; Tu me réduis à la poussière
16 de la mort. Car des chiens m'environnent, Une bande de scélérats rôdent autour de moi, Ils ont percé
17, 18 mes mains et mes pieds. Je pourrais compter tous mes os. Eux, ils observent, ils me regardent ; Ils
19 se partagent mes vêtements, Ils tirent au sort ma tunique. Et toi, Éternel, ne t'éloigne pas ! Toi qui
20 es ma force, viens en hâte à mon secours ! Protège mon âme contre le glaive, Ma vie contre le pouvoir
21, 22 des chiens ! Sauve-moi de la gueule du lion, Délivre -moi des cornes du buffle ! Je publierai ton nom
23 parmi mes frères, Je te célébrerai au milieu de l'assemblée. Vous qui craignez l'Éternel, louez -le ! Vous
24 tous, postérité de Jacob, glorifiez -le ! Tremblez devant lui, vous tous, postérité d'Israël ! Car il n'a ni
mépris ni dédain pour les peines du misérable, Et il ne lui cache point sa face ; Mais il l'écoute quand
25 il crie à lui. Tu seras dans la grande assemblée l'objet de mes louanges ; J'accomplirai mes voeux en
26 présence de ceux qui te craignent. Les malheureux mangeront et se rassasieront, Ceux qui cherchent
27 l'Éternel le célébreront. Que votre coeur vive à toujours ! Toutes les extrémités de la terre penseront à
28 l'Éternel et se tourneront vers lui ; Toutes les familles des nations se prosterneront devant ta face. Car
29 à l'Éternel appartient le règne : Il domine sur les nations. Tous les puissants de la terre mangeront et
se prosterneront aussi ; Devant lui s'inclineront tous ceux qui descendent dans la poussière, Ceux qui
30 ne peuvent conserver leur vie. La postérité le servira ; On parlera du Seigneur à la génération future.
31 Quand elle viendra, elle annoncera sa justice, Elle annoncera son oeuvre au peuple nouveau-né.

23, 2 Cantique de David. L'Éternel est mon berger : je ne manquerai de rien. Il me fait reposer dans
3 de verts pâturages, Il me dirige près des eaux paisibles. Il restaure mon âme, Il me conduit dans les
4 sentiers de la justice, À cause de son nom. Quand je marche dans la vallée de l'ombre de la mort, Je ne
5 crains aucun mal, car tu es avec moi : Ta houlette et ton bâton me rassurent. Tu dresses devant moi
6 une table, En face de mes adversaires ; Tu oins d'huile ma tête, Et ma coupe déborde. Oui, le bonheur et
la grâce m'accompagneront Tous les jours de ma vie, Et j'habiterai dans la maison de l'Éternel Jusqu'à
la fin de mes jours.

24, 2 Psaume de David. À l'Éternel la terre et ce qu'elle renferme, Le monde et ceux qui l'habitent ! Car
3 il l'a fondée sur les mers, Et affermie sur les fleuves. Qui pourra monter à la montagne de l'Éternel ?
4 Qui s'élèvera jusqu'à son lieu saint ? - Celui qui a les mains innocentes et le coeur pur ; Celui qui
5 ne livre pas son âme au mensonge, Et qui ne jure pas pour tromper. Il obtiendra la bénédiction de
6 l'Éternel, La miséricorde du Dieu de son salut. Voilà le partage de la génération qui l'invoque, De ceux
7 qui cherchent ta face, de Jacob ! -Pause. Portes, élevez vos linteaux ; Élevez -vous, portes éternelles !
8 Que le roi de gloire fasse son entrée ! - Qui est ce roi de gloire ? -L'Éternel fort et puissant, L'Éternel
9 puissant dans les combats. Portes, élevez vos linteaux ; Élevez -les, portes éternelles ! Que le roi de
10 gloire fasse son entrée ! - Qui donc est ce roi de gloire ? -L'Éternel des armées : Voilà le roi de gloire !
-Pause.

25, 2 De David. Éternel ! j'élève à toi mon âme. Mon Dieu ! en toi je me confie : que je ne sois pas couvert
3 de honte ! Que mes ennemis ne se réjouissent pas à mon sujet ! Tous ceux qui espèrent en toi ne seront
4 point confondus ; Ceux-là seront confondus qui sont infidèles sans cause. Éternel ! fais-moi connaître
5 tes voies, Enseigne -moi tes sentiers. Conduis -moi dans ta vérité, et instruis -moi ; Car tu es le Dieu de
6 mon salut, Tu es toujours mon espérance. Éternel ! souviens -toi de ta miséricorde et de ta bonté ; Car
7 elles sont éternelles. Ne te souviens pas des fautes de ma jeunesse ni de mes transgressions ; Souviens -
8 toi de moi selon ta miséricorde, À cause de ta bonté, ô Éternel ! L'Éternel est bon et droit : C'est pourquoi
9 il montre aux pécheurs la voie. Il conduit les humbles dans la justice, Il enseigne aux humbles sa voie.
10 Tous les sentiers de l'Éternel sont miséricorde et fidélité, Pour ceux qui gardent son alliance et ses
11 commandements. C'est à cause de ton nom, ô Éternel ! Que tu pardonneras mon iniquité, car elle est
12, 13 grande. Quel est l'homme qui craint l'Éternel ? L'Éternel lui montre la voie qu'il doit choisir. Son âme

reposera dans le bonheur, Et sa postérité possédera le pays. L'amitié de l'Éternel est pour ceux qui le 14
craignent, Et son alliance leur donne instruction. Je tourne constamment les yeux vers l'Éternel, Car 15
il fera sortir mes pieds du filet. Regarde -moi et aie pitié de moi, Car je suis abandonné et malheureux. 16
Les angoisses de mon coeur augmentent ; Tire -moi de ma détresse. Vois ma misère et ma peine, Et 17, 18
pardonne tous mes péchés. Vois combien mes ennemis sont nombreux, Et de quelle haine violente ils 19
me poursuivent. Garde mon âme et sauve -moi ! Que je ne sois pas confus, Quand je cherche auprès de 20
toi mon refuge ! Que l'innocence et la droiture me protègent, Quand je mets en toi mon espérance ! O 21, 22
Dieu ! délivre Israël De toutes ses détresses !

De David. Rends-moi justice, Éternel ! car je marche dans l'intégrité, Je me confie en l'Éternel, je ne **26**
chancelle pas. Sonde -moi, Éternel ! éprouve -moi, Fais passer au creuset mes reins et mon coeur ; Car 2, 3
ta grâce est devant mes yeux, Et je marche dans ta vérité. Je ne m'assieds pas avec les hommes faux, 4
Je ne vais pas avec les gens dissimulés ; Je hais l'assemblée de ceux qui font le mal, Je ne m'assieds pas 5
avec les méchants. Je lave mes mains dans l'innocence, Et je vais autour de ton autel, ô Éternel ! Pour 6, 7
éclater en actions de grâces, Et raconter toutes tes merveilles. Éternel ! j'aime le séjour de ta maison, 8
Le lieu où ta gloire habite. N'enlève pas mon âme avec les pécheurs, Ma vie avec les hommes de sang, 9
Dont les mains sont criminelles Et la droite pleine de présents ! Moi, je marche dans l'intégrité ; Délivre 10, 11
-moi et aie pitié de moi ! Mon pied est ferme dans la droiture : Je bénirai l'Éternel dans les assemblées. 12

De David. L'Éternel est ma lumière et mon salut : De qui aurais-je crainte ? L'Éternel est le soutien **27**
de ma vie : De qui aurais-je peur ? Quand des méchants s'avancent contre moi, Pour dévorer ma chair, 2
Ce sont mes persécuteurs et mes ennemis Qui chancellent et tombent. Si une armée se campait contre 3
moi, Mon coeur n'aurait aucune crainte ; Si une guerre s'élevait contre moi, Je serais malgré cela plein
de confiance. Je demande à l'Éternel une chose, que je désire ardemment : Je voudrais habiter toute 4
ma vie dans la maison de l'Éternel, Pour contempler la magnificence de l'Éternel Et pour admirer son
temple. Car il me protégera dans son tabernacle au jour du malheur, Il me cachera sous l'abri de sa 5
tente ; Il m'élèvera sur un rocher. Et déjà ma tête s'élève sur mes ennemis qui m'entourent ; J'offrirai 6
des sacrifices dans sa tente, au son de la trompette ; Je chanterai, je célébrerai l'Éternel. Éternel ! 7
écoute ma voix, je t'invoque : Aie pitié de moi et exauce -moi ! Mon coeur dit de ta part : Cherchez 8
ma face ! Je cherche ta face, ô Éternel ! Ne me cache point ta face, Ne repousse pas avec colère ton 9
serviteur ! Tu es mon secours, ne me laisse pas, ne m'abandonne pas, Dieu de mon salut ! Car mon père 10
et ma mère m'abandonnent, Mais l'Éternel me recueillera. Éternel ! enseigne -moi ta voie, Conduis 11
-moi dans le sentier de la droiture, À cause de mes ennemis. Ne me livre pas au bon plaisir de mes 12
adversaires, Car il s'élève contre moi de faux témoins Et des gens qui ne respirent que la violence. Oh ! 13
si je n'étais pas sûr de voir la bonté de l'Éternel Sur la terre des vivants !... Espère en l'Éternel ! Fortifie 14
-toi et que ton coeur s'affermisse ! Espère en l'Éternel !

De David. Éternel ! c'est à toi que je crie. Mon rocher ! ne reste pas sourd à ma voix, De peur que, si tu **28**
t'éloignes sans me répondre, Je ne sois semblable à ceux qui descendent dans la fosse. Écoute la voix de 2
mes supplications, quand je crie à toi, Quand j'élève mes mains vers ton sanctuaire. Ne m'emporte pas 3
avec les méchants et les hommes iniques, Qui parlent de paix à leur prochain et qui ont la malice dans
le coeur. Rends -leur selon leurs oeuvres et selon la malice de leurs actions, Rends -leur selon l'ouvrage 4
de leurs mains ; Donne -leur le salaire qu'ils méritent. Car ils ne sont pas attentifs aux oeuvres de 5
l'Éternel, À l'ouvrage de ses mains. Qu'il les renverse et ne les relève point ! Béni soit l'Éternel ! Car il 6
exauce la voix de mes supplications. L'Éternel est ma force et mon bouclier ; En lui mon coeur se confie, 7
et je suis secouru ; J'ai de l'allégresse dans le coeur, Et je le loue par mes chants. L'Éternel est la force 8
de son peuple, Il est le rocher des délivrances de son oint. Sauve ton peuple et bénis ton héritage ! Sois 9
leur berger et leur soutien pour toujours !

Psaume de David. Fils de Dieu, rendez à l'Éternel, Rendez à l'Éternel gloire et honneur ! Rendez à **29**, 2
l'Éternel gloire pour son nom ! Prosternez -vous devant l'Éternel avec des ornements sacrés ! La voix de 3
l'Éternel retentit sur les eaux, Le Dieu de gloire fait gronder le tonnerre ; L'Éternel est sur les grandes
eaux. La voix de l'Éternel est puissante, La voix de l'Éternel est majestueuse. La voix de l'Éternel 4, 5
brise les cèdres ; L'Éternel brise les cèdres du Liban, Il les fait bondir comme des veaux, Et le Liban 6
et le Sirion comme de jeunes buffles. La voix de l'Éternel fait jaillir des flammes de feu. La voix de 7, 8
l'Éternel fait trembler le désert ; L'Éternel fait trembler le désert de Kadès. La voix de l'Éternel fait 9
enfanter les biches, Elle dépouille les forêts. Dans son palais tout s'écrie : Gloire ! L'Éternel était sur 10
son trône lors du déluge ; L'Éternel sur son trône règne éternellement. L'Éternel donne la force à son 11

peuple ; L'Éternel bénit son peuple et le rend heureux.

30 Psaume. Cantique pour la dédicace de la maison. De David. Je t'exalte, ô Éternel, car tu m'as relevé,
2 Tu n'as pas voulu que mes ennemis se réjouissent à mon sujet. Éternel, mon Dieu ! J'ai crié à toi, et
3 tu m'as guéri. Éternel ! tu as fait remonter mon âme du séjour des morts, Tu m'as fait revivre loin de
4 ceux qui descendent dans la fosse. Chantez à l'Éternel, vous qui l'aimez, Célébrez par vos louanges sa
5 sainteté ! Car sa colère dure un instant, Mais sa grâce toute la vie ; Le soir arrivent les pleurs, Et le
6, 7 matin l'allégresse. Je disais dans ma sécurité : Je ne chancellerai jamais ! Éternel ! par ta grâce tu
8 avais affermi ma montagne... Tu cachas ta face, et je fus troublé. Éternel ! j'ai crié à toi, J'ai imploré
9 l'Éternel : Que gagnes -tu à verser mon sang, À me faire descendre dans la fosse ? La poussière a-t-elle
10 pour toi des louanges ? Raconte -t-elle ta fidélité ? Écoute, Éternel, aie pitié de moi ! Éternel, secours
11 -moi ! - Et tu as changé mes lamentations en allégresse, Tu as délié mon sac, et tu m'as ceint de joie,
12 Afin que mon coeur te chante et ne soit pas muet. Éternel, mon Dieu ! je te louerai toujours.

31 Au chef des chantres. Psaume de David. Éternel ! je cherche en toi mon refuge : Que jamais je ne
2 sois confondu ! Délivre -moi dans ta justice ! Incline vers moi ton oreille, hâte -toi de me secourir !
3 Sois pour moi un rocher protecteur, une forteresse, Où je trouve mon salut ! Car tu es mon rocher, ma
4 forteresse ; Et à cause de ton nom tu me conduiras, tu me dirigeras. Tu me feras sortir du filet qu
5 'ils m'ont tendu ; Car tu es mon protecteur. Je remets mon esprit entre tes mains ; Tu me délivreras,
6 Éternel, Dieu de vérité ! Je hais ceux qui s'attachent à de vaines idoles, Et je me confie en l'Éternel.
7 Je serai par ta grâce dans l'allégresse et dans la joie ; Car tu vois ma misère, tu sais les angoisses
8, 9 de mon âme, Et tu ne me livreras pas aux mains de l'ennemi, Tu mettras mes pieds au large. Aie
pitié de moi, Éternel ! car je suis dans la détresse ; J'ai le visage, l'âme et le corps usés par le chagrin.
10 Ma vie se consume dans la douleur, Et mes années dans les soupirs ; Ma force est épuisée à cause de
11 mon iniquité, Et mes os dépérissent. Tous mes adversaires m'ont rendu un objet d'opprobre, De grand
opprobre pour mes voisins, et de terreur pour mes amis ; Ceux qui me voient dehors s'enfuient loin de
12, 13 moi. Je suis oublié des coeurs comme un mort, Je suis comme un vase brisé. J'apprends les mauvais
propos de plusieurs, L'épouvante qui règne à l'entour, Quand ils se concertent ensemble contre moi :
14, 15 Ils complotent de m'ôter la vie. Mais en toi je me confie, ô Éternel ! Je dis : Tu es mon Dieu ! Mes
16 destinées sont dans ta main ; Délivre -moi de mes ennemis et de mes persécuteurs ! Fais luire ta face
17 sur ton serviteur, Sauve -moi par ta grâce ! Éternel, que je ne sois pas confondu quand je t'invoque. Que
18 les méchants soient confondus, Qu'ils descendent en silence au séjour des morts ! Qu'elles deviennent
19 muettes, les lèvres menteuses, Qui parlent avec audace contre le juste, Avec arrogance et dédain ! Oh !
combien est grande ta bonté, Que tu tiens en réserve pour ceux qui te craignent, Que tu témoignes à
20 ceux qui cherchent en toi leur refuge, À la vue des fils de l'homme ! Tu les protèges sous l'abri de ta
face contre ceux qui les persécutent, Tu les protèges dans ta tente contre les langues qui les attaquent.
21, 22 Béni soit l'Éternel ! Car il a signalé sa grâce envers moi, Comme si j'avais été dans une ville forte. Je
disais dans ma précipitation : Je suis chassé loin de ton regard ! Mais tu as entendu la voix de mes
23 supplications, Quand j'ai crié vers toi. Aimez l'Éternel, vous qui avez de la piété ! L'Éternel garde les
24 fidèles, Et il punit sévèrement les orgueilleux. Fortifiez -vous et que votre coeur s'affermisse, Vous tous
qui espérez en l'Éternel !

32 De David. Cantique. Heureux celui à qui la transgression est remise, À qui le péché est pardonné !
2 Heureux l'homme à qui l'Éternel n'impute pas d'iniquité, Et dans l'esprit duquel il n'y a point de fraude !
3, 4 Tant que je me suis tu, mes os se consumaient, Je gémissais toute la journée ; Car nuit et jour ta main
5 s'appesantissait sur moi, Ma vigueur n'était plus que sécheresse, comme celle de l'été. -Pause. Je t'ai
fait connaître mon péché, je n'ai pas caché mon iniquité ; J'ai dit : J'avouerai mes transgressions à
6 l'Éternel ! Et tu as effacé la peine de mon péché. -Pause. Qu'ainsi tout homme pieux te prie au temps
7 convenable ! Si de grandes eaux débordent, elles ne l'atteindront nullement. Tu es un asile pour moi,
8 tu me garantis de la détresse, Tu m'entoures de chants de délivrance. -Pause. Je t'instruirai et te
9 montrerai la voie que tu dois suivre ; Je te conseillerai, j'aurai le regard sur toi. Ne soyez pas comme
un cheval ou un mulet sans intelligence ; On les bride avec un frein et un mors, dont on les pare, Afin
10 qu'ils ne s'approchent point de toi. Beaucoup de douleurs sont la part du méchant, Mais celui qui
11 se confie en l'Éternel est environné de sa grâce. Justes, réjouissez -vous en l'Éternel et soyez dans
l'allégresse ! Poussez des cris de joie, vous tous qui êtes droits de coeur !

33, 2 Justes, réjouissez -vous en l'Éternel ! La louange sied aux hommes droits. Célébrez l'Éternel avec
3 la harpe, Célébrez -le sur le luth à dix cordes. Chantez -lui un cantique nouveau ! Faites retentir vos
4 instruments et vos voix ! Car la parole de l'Éternel est droite, Et toutes ses oeuvres s'accomplissent

avec fidélité ; Il aime la justice et la droiture ; La bonté de l'Éternel remplit la terre. Les cieux ont 5, 6
été faits par la parole de l'Éternel, Et toute leur armée par le souffle de sa bouche. Il amoncelle en 7
un tas les eaux de la mer, Il met dans des réservoirs les abîmes. Que toute la terre craigne l'Éternel ! 8
Que tous les habitants du monde tremblent devant lui ! Car il dit, et la chose arrive ; Il ordonne, et elle 9
existe. L'Éternel renverse les desseins des nations, Il anéantit les projets des peuples ; Les desseins de 10, 11
l'Éternel subsistent à toujours, Et les projets de son coeur, de génération en génération. Heureuse la 12
nation dont l'Éternel est le Dieu ! Heureux le peuple qu'il choisit pour son héritage ! L'Éternel regarde 13
du haut des cieux, Il voit tous les fils de l'homme ; Du lieu de sa demeure il observe Tous les habitants 14
de la terre, Lui qui forme leur coeur à tous, Qui est attentif à toutes leurs actions. Ce n'est pas 15, 16
une grande armée qui sauve le roi, Ce n'est pas une grande force qui délivre le héros ; Le cheval 17
est impuissant pour assurer le salut, Et toute sa vigueur ne donne pas la délivrance. Voici, l'oeil de 18
l'Éternel est sur ceux qui le craignent, Sur ceux qui espèrent en sa bonté, Afin d'arracher leur âme à la 19
mort Et de les faire vivre au milieu de la famine. Notre âme espère en l'Éternel ; Il est notre secours et 20
notre bouclier. Car notre coeur met en lui sa joie, Car nous avons confiance en son saint nom. Éternel ! 21, 22
que ta grâce soit sur nous, Comme nous espérons en toi !

De David. Lorsqu'il contrefit l'insensé en présence d'Abimélec, et qu'il s'en alla chassé par lui. Je **34**
bénirai l'Éternel en tout temps ; Sa louange sera toujours dans ma bouche. Que mon âme se glorifie en 2
l'Éternel ! Que les malheureux écoutent et se réjouissent ! Exaltez avec moi l'Éternel ! Célébrons tous 3
son nom ! J'ai cherché l'Éternel, et il m'a répondu ; Il m'a délivré de toutes mes frayeurs. Quand on 4, 5
tourne vers lui les regards, on est rayonnant de joie, Et le visage ne se couvre pas de honte. Quand 6
un malheureux crie, l'Éternel entend, Et il le sauve de toutes ses détresses. L'ange de l'Éternel campe 7
autour de ceux qui le craignent, Et il les arrache au danger. Sentez et voyez combien l'Éternel est 8
bon ! Heureux l'homme qui cherche en lui son refuge ! Craignez l'Éternel, vous ses saints ! Car rien ne 9
manque à ceux qui le craignent. Les lionceaux éprouvent la disette et la faim, Mais ceux qui cherchent 10
l'Éternel ne sont privés d'aucun bien. Venez, mes fils, écoutez -moi ! Je vous enseignerai la crainte de 11
l'Éternel. Quel est l'homme qui aime la vie, Qui désire la prolonger pour jouir du bonheur ? Préserve 12, 13
ta langue du mal, Et tes lèvres des paroles trompeuses ; Éloigne -toi du mal, et fais le bien ; Recherche 14
et poursuis la paix. Les yeux de l'Éternel sont sur les justes, Et ses oreilles sont attentives à leurs 15
cris. L'Éternel tourne sa face contre les méchants, Pour retrancher de la terre leur souvenir. Quand 16, 17
les justes crient, l'Éternel entend, Et il les délivre de toutes leurs détresses ; L'Éternel est près de ceux 18
qui ont le coeur brisé, Et il sauve ceux qui ont l'esprit dans l'abattement. Le malheur atteint souvent 19
le juste, Mais l'Éternel l'en délivre toujours. Il garde tous ses os, Aucun d'eux n'est brisé. Le malheur 20, 21
tue le méchant, Et les ennemis du juste sont châtiés. L'Éternel délivre l'âme de ses serviteurs, Et tous 22
ceux qui l'ont pour refuge échappent au châtiment.

De David. Éternel ! défends -moi contre mes adversaires, Combats ceux qui me combattent ! Saisis **35**, 2
le petit et le grand bouclier, Et lève -toi pour me secourir ! Brandis la lance et le javelot contre mes 3
persécuteurs ! Dis à mon âme : Je suis ton salut ! Qu'ils soient honteux et confus, ceux qui en veulent 4
à ma vie ! Qu'ils reculent et rougissent, ceux qui méditent ma perte ! Qu'ils soient comme la balle 5
emportée par le vent, Et que l'ange de l'Éternel les chasse ! Que leur route soit ténébreuse et glissante, 6
Et que l'ange de l'Éternel les poursuive ! Car sans cause ils m'ont tendu leur filet sur une fosse, Sans 7
cause ils l'ont creusée pour m'ôter la vie. Que la ruine les atteigne à l'improviste, Qu'ils soient pris 8
dans le filet qu'ils ont tendu, Qu'ils y tombent et périssent ! Et mon âme aura de la joie en l'Éternel, 9
De l'allégresse en son salut. Tous mes os diront : Éternel ! qui peut, comme toi, Délivrer le malheureux 10
d'un plus fort que lui, Le malheureux et le pauvre de celui qui le dépouille ? De faux témoins se lèvent : 11
Ils m'interrogent sur ce que j'ignore. Ils me rendent le mal pour le bien : Mon âme est dans l'abandon. 12
Et moi, quand ils étaient malades, je revêtais un sac, J'humiliais mon âme par le jeûne, Je priais, la 13
tête penchée sur mon sein. Comme pour un ami, pour un frère, je me traînais lentement ; Comme 14
pour le deuil d'une mère, je me courbais avec tristesse. Puis, quand je chancelle, ils se réjouissent 15
et s'assemblent, Ils s'assemblent à mon insu pour m'outrager, Ils me déchirent sans relâche ; Avec 16
les impies, les parasites moqueurs, Ils grincent des dents contre moi. Seigneur ! Jusques à quand le 17
verras -tu ? Protège mon âme contre leurs embûches, Ma vie contre les lionceaux ! Je te louerai dans 18
la grande assemblée, Je te célébrerai au milieu d'un peuple nombreux. Que ceux qui sont à tort mes 19
ennemis ne se réjouissent pas à mon sujet, Que ceux qui me haïssent sans cause ne m'insultent pas
du regard ! Car ils tiennent un langage qui n'est point celui de la paix, Ils méditent la tromperie 20

contre les gens tranquilles du pays. Ils ouvrent contre moi leur bouche, Ils disent : Ah ! ah ! nos yeux
regardent ! - Éternel, tu le vois ! ne reste pas en silence ! Seigneur, ne t'éloigne pas de moi ! Réveille
-toi, réveille -toi pour me faire justice ! Mon Dieu et mon Seigneur, défends ma cause ! Juge -moi selon
ta justice, Éternel, mon Dieu ! Et qu'ils ne se réjouissent pas à mon sujet ! Qu'ils ne disent pas dans leur
coeur : Ah ! voilà ce que nous voulions ! Qu'ils ne disent pas : Nous l'avons englouti ! Que tous ensemble
ils soient honteux et confus, Ceux qui se réjouissent de mon malheur ! Qu'ils revêtent l'ignominie et
l'opprobre, Ceux qui s'élèvent contre moi ! Qu'ils aient de l'allégresse et de la joie, Ceux qui prennent
plaisir à mon innocence, Et que sans cesse ils disent : Exalté soit l'Éternel, Qui veut la paix de son
serviteur ! Et ma langue célébrera ta justice, Elle dira tous les jours ta louange.

36 Au chef des chantres. Du serviteur de l'Éternel, de David. La parole impie du méchant est au fond
de son coeur ; La crainte de Dieu n'est pas devant ses yeux. Car il se flatte à ses propres yeux, Pour
consommer son iniquité, pour assouvir sa haine. Les paroles de sa bouche sont fausses et trompeuses ;
Il renonce à agir avec sagesse, à faire le bien. Il médite l'injustice sur sa couche, Il se tient sur une voie
qui n'est pas bonne, Il ne repousse pas le mal. Éternel ! ta bonté atteint jusqu'aux cieux, Ta fidélité
jusqu'aux nues. Ta justice est comme les montagnes de Dieu, Tes jugements sont comme le grand
abîme. Éternel ! tu soutiens les hommes et les bêtes. Combien est précieuse ta bonté, ô Dieu ! À l'ombre
de tes ailes les fils de l'homme cherchent un refuge. Ils se rassasient de l'abondance de ta maison, Et
tu les abreuves au torrent de tes délices. Car auprès de toi est la source de la vie ; Par ta lumière nous
voyons la lumière. Étends ta bonté sur ceux qui te connaissent, Et ta justice sur ceux dont le coeur est
droit ! Que le pied de l'orgueil ne m'atteigne pas, Et que la main des méchants ne me fasse pas fuir !
Déjà tombent ceux qui commettent l'iniquité ; Ils sont renversés, et ils ne peuvent se relever.

37, 2 De David. Ne t'irrite pas contre les méchants, N'envie pas ceux qui font le mal. Car ils sont fauchés
aussi vite que l'herbe, Et ils se flétrissent comme le gazon vert. Confie -toi en l'Éternel, et pratique le
bien ; Aie le pays pour demeure et la fidélité pour pâture. Fais de l'Éternel tes délices, Et il te donnera
5, 6 ce que ton coeur désire. Recommande ton sort à l'Éternel, Mets en lui ta confiance, et il agira. Il fera
paraître ta justice comme la lumière, Et ton droit comme le soleil à son midi. Garde le silence devant
l'Éternel, et espère en lui ; Ne t'irrite pas contre celui qui réussit dans ses voies, Contre l'homme qui
vient à bout de ses mauvais desseins. Laisse la colère, abandonne la fureur ; Ne t'irrite pas, ce serait
mal faire. Car les méchants seront retranchés, Et ceux qui espèrent en l'Éternel posséderont le pays.
10, 11 Encore un peu de temps, et le méchant n'est plus ; Tu regardes le lieu où il était, et il a disparu. Les
misérables possèdent le pays, Et ils jouissent abondamment de la paix. Le méchant forme des projets
contre le juste, Et il grince des dents contre lui. Le Seigneur se rit du méchant, Car il voit que son
jour arrive. Les méchants tirent le glaive, Ils bandent leur arc, Pour faire tomber le malheureux et
l'indigent, Pour égorger ceux dont la voie est droite. Leur glaive entre dans leur propre coeur, Et leurs
16, 17 arcs se brisent. Mieux vaut le peu du juste Que l'abondance de beaucoup de méchants ; Car les bras
des méchants seront brisés, Mais l'Éternel soutient les justes. L'Éternel connaît les jours des hommes
intègres, Et leur héritage dure à jamais. Ils ne sont pas confondus au temps du malheur, Et ils sont
rassasiés aux jours de la famine. Mais les méchants périssent, Et les ennemis de l'Éternel, comme les
plus beaux pâturages ; Ils s'évanouissent, ils s'évanouissent en fumée. Le méchant emprunte, et il ne
rend pas ; Le juste est compatissant, et il donne. Car ceux que bénit l'Éternel possèdent le pays, Et ceux
23, 24 qu'il maudit sont retranchés. L'Éternel affermit les pas de l'homme, Et il prend plaisir à sa voie ; S'il
tombe, il n'est pas terrassé, Car l'Éternel lui prend la main. J'ai été jeune, j'ai vieilli ; Et je n'ai point vu
le juste abandonné, Ni sa postérité mendiant son pain. Toujours il est compatissant, et il prête ; Et sa
27, 28 postérité est bénie. Détourne -toi du mal, fais le bien, Et possède à jamais ta demeure. Car l'Éternel
aime la justice, Et il n'abandonne pas ses fidèles ; Ils sont toujours sous sa garde, Mais la postérité des
29, 30 méchants est retranchée. Les justes posséderont le pays, Et ils y demeureront à jamais. La bouche
du juste annonce la sagesse, Et sa langue proclame la justice. La loi de son Dieu est dans son coeur ;
32, 33 Ses pas ne chancellent point. Le méchant épie le juste, Et il cherche à le faire mourir. L'Éternel ne
le laisse pas entre ses mains, Et il ne le condamne pas quand il est en jugement. Espère en l'Éternel,
garde sa voie, Et il t'élèvera pour que tu possèdes le pays ; Tu verras les méchants retranchés. J'ai vu
le méchant dans toute sa puissance ; Il s'étendait comme un arbre verdoyant. Il a passé, et voici, il
n'est plus ; Je le cherche, et il ne se trouve plus. Observe celui qui est intègre, et regarde celui qui est
droit ; Car il y a une postérité pour l'homme de paix. Mais les rebelles sont tous anéantis, La postérité
des méchants est retranchée. Le salut des justes vient de l'Éternel ; Il est leur protecteur au temps de
la détresse. L'Éternel les secourt et les délivre ; Il les délivre des méchants et les sauve, Parce qu'ils

cherchent en lui leur refuge.

Psaume de David. Pour souvenir. Éternel ! ne me punis pas dans ta colère, Et ne me châtie pas dans **38**
ta fureur. Car tes flèches m'ont atteint, Et ta main s'est appesantie sur moi. Il n'y a rien de sain dans 2, 3
ma chair à cause de ta colère, Il n'y a plus de vigueur dans mes os à cause de mon péché. Car mes 4
iniquités s'élèvent au-dessus de ma tête ; Comme un lourd fardeau, elles sont trop pesantes pour moi.
Mes plaies sont infectes et purulentes, Par l'effet de ma folie. Je suis courbé, abattu au dernier point ; 5, 6
Tout le jour je marche dans la tristesse. Car un mal brûlant dévore mes entrailles, Et il n'y a rien 7
de sain dans ma chair. Je suis sans force, entièrement brisé ; Le trouble de mon coeur m'arrache des 8
gémissements. Seigneur ! tous mes désirs sont devant toi, Et mes soupirs ne te sont point cachés. Mon 9, 10
coeur est agité, ma force m'abandonne, Et la lumière de mes yeux n'est plus même avec moi. Mes amis 11
et mes connaissances s'éloignent de ma plaie, Et mes proches se tiennent à l'écart. Ceux qui en veulent 12
à ma vie tendent leurs pièges ; Ceux qui cherchent mon malheur disent des méchancetés, Et méditent
tout le jour des tromperies. Et moi, je suis comme un sourd, je n'entends pas ; Je suis comme un muet, 13
qui n'ouvre pas la bouche. Je suis comme un homme qui n'entend pas, Et dans la bouche duquel il n'y a 14
point de réplique. Éternel ! c'est en toi que j'espère ; Tu répondras, Seigneur, mon Dieu ! Car je dis : Ne 15, 16
permets pas qu'ils se réjouissent à mon sujet, Qu'ils s'élèvent contre moi, si mon pied chancelle ! Car 17
je suis près de tomber, Et ma douleur est toujours devant moi. Car je reconnais mon iniquité, Je suis 18
dans la crainte à cause de mon péché. Et mes ennemis sont pleins de vie, pleins de force ; Ceux qui me 19
haïssent sans cause sont nombreux. Ils me rendent le mal pour le bien ; Ils sont mes adversaires, parce 20
que je recherche le bien. Ne m'abandonne pas, Éternel ! Mon Dieu, ne t'éloigne pas de moi ! Viens en 21, 22
hâte à mon secours, Seigneur, mon salut !

Au chef des chantres. À Jeduthun, Psaume de David. Je disais : Je veillerai sur mes voies, De peur de **39**
pécher par ma langue ; Je mettrai un frein à ma bouche, Tant que le méchant sera devant moi. Je suis 2
resté muet, dans le silence ; Je me suis tu, quoique malheureux ; Et ma douleur n'était pas moins vive.
Mon coeur brûlait au dedans de moi, Un feu intérieur me consumait, Et la parole est venue sur ma 3
langue. Éternel ! dis -moi quel est le terme de ma vie, Quelle est la mesure de mes jours ; Que je sache 4
combien je suis fragile. Voici, tu as donné à mes jours la largeur de la main, Et ma vie est comme un 5
rien devant toi. Oui, tout homme debout n'est qu'un souffle. -Pause. Oui, l'homme se promène comme 6
une ombre, Il s'agite vainement ; Il amasse, et il ne sait qui recueillera. Maintenant, Seigneur, que 7
puis-je espérer ? En toi est mon espérance. Délivre -moi de toutes mes transgressions ! Ne me rends 8
pas l'opprobre de l'insensé ! Je reste muet, je n'ouvre pas la bouche, Car c'est toi qui agis. Détourne 9, 10
de moi tes coups ! Je succombe sous les attaques de ta main. Tu châties l'homme en le punissant de 11
son iniquité, Tu détruis comme la teigne ce qu'il a de plus cher. Oui, tout homme est un souffle. -Pause.
Écoute ma prière, Éternel, et prête l'oreille à mes cris ! Ne sois pas insensible à mes larmes ! Car je suis 12
un étranger chez toi, Un habitant, comme tous mes pères. Détourne de moi le regard, et laisse-moi 13
respirer, Avant que je m'en aille et que ne sois plus !

Au chef des chantres. De David. Psaume. J'avais mis en l'Éternel mon espérance ; Et il s'est incliné **40**
vers moi, il a écouté mes cris. Il m'a retiré de la fosse de destruction, Du fond de la boue ; Et il a 2
dressé mes pieds sur le roc, Il a affermi mes pas. Il a mis dans ma bouche un cantique nouveau, Une 3
louange à notre Dieu ; Beaucoup l'ont vu, et ont eu de la crainte, Et ils se sont confiés en l'Éternel.
Heureux l'homme qui place en l'Éternel sa confiance, Et qui ne se tourne pas vers les hautains et les 4
menteurs ! Tu as multiplié, Éternel, mon Dieu ! Tes merveilles et tes desseins en notre faveur ; Nul 5
n'est comparable à toi ; Je voudrais les publier et les proclamer, Mais leur nombre est trop grand pour
que je les raconte. Tu ne désires ni sacrifice ni offrande, Tu m'as ouvert les oreilles ; Tu ne demandes ni 6
holocauste ni victime expiatoire. Alors je dis : Voici, je viens Avec le rouleau du livre écrit pour moi. Je 7, 8
veux faire ta volonté, mon Dieu ! Et ta loi est au fond de mon coeur. J'annonce la justice dans la grande 9
assemblée ; Voici, je ne ferme pas mes lèvres, Éternel, tu le sais ! Je ne retiens pas dans mon coeur ta 10
justice, Je publie ta vérité et ton salut ; Je ne cache pas ta bonté et ta fidélité Dans la grande assemblée.
Toi, Éternel ! tu ne me refuseras pas tes compassions ; Ta bonté et ta fidélité me garderont toujours. 11
Car des maux sans nombre m'environnent ; Les châtiments de mes iniquités m'atteignent, Et je ne puis 12
en supporter la vue ; Ils sont plus nombreux que les cheveux de ma tête, Et mon courage m'abandonne.
Veuille me délivrer, ô Éternel ! Éternel, viens en hâte à mon secours ! Que tous ensemble ils soient 13, 14
honteux et confus, Ceux qui en veulent à ma vie pour l'enlever ! Qu'ils reculent et rougissent, Ceux qui
désirent ma perte ! Qu'ils soient dans la stupeur par l'effet de leur honte, Ceux qui me disent : Ah ! ah ! 15
Que tous ceux qui te cherchent Soient dans l'allégresse et se réjouissent en toi ! Que ceux qui aiment 16
ton salut Disent sans cesse : Exalté soit l'Éternel ! Moi, je suis pauvre et indigent ; Mais le Seigneur 17
pense à moi. Tu es mon aide et mon libérateur : Mon Dieu, ne tarde pas !

41 Au chef des chantres. Psaume de David. Heureux celui qui s'intéresse au pauvre ! Au jour du malheur
2 l'Éternel le délivre ; L'Éternel le garde et lui conserve la vie. Il est heureux sur la terre, Et tu ne le
3 livres pas au bon plaisir de ses ennemis. L'Éternel le soutient sur son lit de douleur ; Tu le soulages
4 dans toutes ses maladies. Je dis : Éternel, aie pitié de moi ! Guéris mon âme ! car j'ai péché contre toi.
5, 6 Mes ennemis disent méchamment de moi : Quand mourra -t-il ? quand périra son nom ? Si quelqu'un
vient me voir, il prend un langage faux, Il recueille des sujets de médire ; Il s'en va, et il parle au dehors.
7 Tous mes ennemis chuchotent entre eux contre moi ; Ils pensent que mon malheur causera ma ruine :
8, 9 Il est dangereusement atteint, Le voilà couché, il ne se relèvera pas ! Celui-là même avec qui j'étais
10 en paix, Qui avait ma confiance et qui mangeait mon pain, Lève le talon contre moi. Toi, Éternel, aie
11 pitié de moi et rétablis -moi ! Et je leur rendrai ce qui leur est dû. Je connaîtrai que tu m'aimes, Si
12 mon ennemi ne triomphe pas de moi. Tu m'as soutenu à cause de mon intégrité, Et tu m'as placé pour
13 toujours en ta présence. Béni soit l'Éternel, le Dieu d'Israël, d'éternité en éternité ! Amen ! Amen !

42 Au chef des chantres. Cantique des fils de Koré. Comme une biche soupire après des courants d'eau,
2 Ainsi mon âme soupire après toi, ô Dieu ! Mon âme a soif de Dieu, du Dieu vivant : Quand irai -je et
3 paraîtrai -je devant la face de Dieu ? Mes larmes sont ma nourriture jour et nuit, Pendant qu'on me dit
4 sans cesse : Où est ton Dieu ? Je me rappelle avec effusion de coeur Quand je marchais entouré de la
foule, Et que je m'avançais à sa tête vers la maison de Dieu, Au milieu des cris de joie et des actions de
5 grâces D'une multitude en fête. Pourquoi t'abats -tu, mon âme, et gémis -tu au dedans de moi ? Espère
6 en Dieu, car je le louerai encore ; Il est mon salut et mon Dieu. Mon âme est abattue au dedans de
moi : Aussi c'est à toi que je pense, depuis le pays du Jourdain, Depuis l'Hermon, depuis la montagne
7 de Mitsear. Un flot appelle un autre flot au bruit de tes ondées ; Toutes tes vagues et tous tes flots
8 passent sur moi. Le jour, l'Éternel m'accordait sa grâce ; La nuit, je chantais ses louanges, J'adressais
9 une prière au Dieu de ma vie. Je dis à Dieu, mon rocher : Pourquoi m'oublies -tu ? Pourquoi dois-je
10 marcher dans la tristesse, Sous l'oppression de l'ennemi ? Mes os se brisent quand mes persécuteurs
11 m'outragent, En me disant sans cesse : Où est ton Dieu ? Pourquoi t'abats -tu, mon âme, et gémis -tu
au dedans de moi ? Espère en Dieu, car je le louerai encore ; Il est mon salut et mon Dieu.

43 Rends-moi justice, ô Dieu, défends ma cause contre une nation infidèle ! Délivre -moi des hommes de
2 fraude et d'iniquité ! Toi, mon Dieu protecteur, pourquoi me repousses -tu ? Pourquoi dois-je marcher
3 dans la tristesse, Sous l'oppression de l'ennemi ? Envoie ta lumière et ta fidélité ! Qu'elles me guident,
4 Qu'elles me conduisent à ta montagne sainte et à tes demeures ! J'irai vers l'autel de Dieu, de Dieu,
5 ma joie et mon allégresse, Et je te célébrerai sur la harpe, ô Dieu, mon Dieu ! Pourquoi t'abats -tu, mon
âme, et gémis -tu au dedans de moi ? Espère en Dieu, car je le louerai encore ; Il est mon salut et mon
Dieu.

44 Au chef des chantres. Des fils de Koré. Cantique. O Dieu ! nous avons entendu de nos oreilles, Nos
2 pères nous ont raconté Les oeuvres que tu as accomplies de leur temps, Aux jours d'autrefois. De ta
3 main tu as chassé des nations pour les établir, Tu as frappé des peuples pour les étendre. Car ce
n'est point par leur épée qu'ils se sont emparés du pays, Ce n'est point leur bras qui les a sauvés ;
4 Mais c'est ta droite, c'est ton bras, c'est la lumière de ta face, Parce que tu les aimais. O Dieu ! tu es
5 mon roi : Ordonne la délivrance de Jacob ! Avec toi nous renversons nos ennemis, Avec ton nom nous
6 écrasons nos adversaires. Car ce n'est pas en mon arc que je me confie, Ce n'est pas mon épée qui
7 me sauvera ; Mais c'est toi qui nous délivres de nos ennemis, Et qui confonds ceux qui nous haïssent.
8, 9 Nous nous glorifions en Dieu chaque jour, Et nous célébrerons à jamais ton nom. -Pause. Cependant
10 tu nous repousses, tu nous couvres de honte, Tu ne sors plus avec nos armées ; Tu nous fais reculer
11 devant l'ennemi, Et ceux qui nous haïssent enlèvent nos dépouilles. Tu nous livres comme des brebis à
12 dévorer, Tu nous disperses parmi les nations. Tu vends ton peuple pour rien, Tu ne l'estimes pas à une
13 grande valeur. Tu fais de nous un objet d'opprobre pour nos voisins, De moquerie et de risée pour ceux
14 qui nous entourent ; Tu fais de nous un objet de sarcasme parmi les nations, Et de hochements de tête
15, 16 parmi les peuples. Ma honte est toujours devant moi, Et la confusion couvre mon visage, À la voix de
17 celui qui m'insulte et m'outrage, À la vue de l'ennemi et du vindicatif. Tout cela nous arrive, sans que
18 nous t'ayons oublié, Sans que nous ayons violé ton alliance : Notre coeur ne s'est point détourné, Nos
19 pas ne se sont point éloignés de ton sentier, Pour que tu nous écrases dans la demeure des chacals, Et
20 que tu nous couvres de l'ombre de la mort. Si nous avions oublié le nom de notre Dieu, Et étendu nos
21, 22 mains vers un dieu étranger, Dieu ne le saurait -il pas, Lui qui connaît les secrets du coeur ? Mais
c'est à cause de toi qu'on nous égorge tous les jours, Qu'on nous regarde comme des brebis destinées à
23 la boucherie. Réveille -toi ! Pourquoi dors -tu, Seigneur ? Réveille -toi ! ne nous repousse pas à jamais !
24, 25 Pourquoi caches -tu ta face ? Pourquoi oublies -tu notre misère et notre oppression ? Car notre âme est
26 abattue dans la poussière, Notre corps est attaché à la terre. Lève -toi, pour nous secourir ! Délivre
-nous à cause de ta bonté !

Au chef des chantres. Sur les lis. Des fils de Koré. Cantique. Chant d'amour. Des paroles pleines de **45**
charme bouillonnent dans mon coeur. Je dis : Mon oeuvre est pour le roi ! Que ma langue soit comme
la plume d'un habile écrivain ! Tu es le plus beau des fils de l'homme, La grâce est répandue sur tes 2
lèvres : C'est pourquoi Dieu t'a béni pour toujours. Vaillant guerrier, ceins ton épée, -Ta parure et ta 3
gloire, Oui, ta gloire ! -Sois vainqueur, monte sur ton char, Défends la vérité, la douceur et la justice, Et 4
que ta droite se signale par de merveilleux exploits ! Tes flèches sont aiguës ; Des peuples tomberont 5
sous toi ; Elles perceront le coeur des ennemis du roi. Ton trône, ô Dieu, est à toujours ; Le sceptre 6
de ton règne est un sceptre d'équité. Tu aimes la justice, et tu hais la méchanceté : C'est pourquoi, 7
ô Dieu, ton Dieu t'a oint D'une huile de joie, par privilège sur tes collègues. La myrrhe, l'aloès et la 8
casse parfument tous tes vêtements ; Dans les palais d'ivoire les instruments à cordes te réjouissent.
Des filles de rois sont parmi tes bien-aimées ; La reine est à ta droite, parée d'or d'Ophir. Écoute, ma 9, 10
fille, vois, et prête l'oreille ; Oublie ton peuple et la maison de ton père. Le roi porte ses désirs sur ta 11
beauté ; Puisqu'il est ton seigneur, rends-lui tes hommages. Et, avec des présents, la fille de Tyr, Les 12
plus riches du peuple rechercheront ta faveur. Toute resplendissante est la fille du roi dans l'intérieur 13
du palais ; Elle porte un vêtement tissu d'or. Elle est présentée au roi, vêtue de ses habits brodés, Et 14
suivie des jeunes filles, ses compagnes, qui sont amenées auprès de toi ; On les introduit au milieu des 15
réjouissances et de l'allégresse, Elles entrent dans le palais du roi. Tes enfants prendront la place de 16
tes pères ; Tu les établiras princes dans tout le pays. Je rappellerai ton nom dans tous les âges : Aussi 17
les peuples te loueront éternellement et à jamais.

Au chef des chantres. Des fils de Koré. Sur alamoth. Cantique. Dieu est pour nous un refuge et un **46**
appui, Un secours qui ne manque jamais dans la détresse. C'est pourquoi nous sommes sans crainte 2
quand la terre est bouleversée, Et que les montagnes chancellent au coeur des mers, Quand les flots de 3
la mer mugissent, écument, Se soulèvent jusqu'à faire trembler les montagnes. -Pause. Il est un fleuve 4
dont les courants réjouissent la cité de Dieu, Le sanctuaire des demeures du Très-Haut. Dieu est au 5
milieu d'elle : elle n'est point ébranlée ; Dieu la secourt dès l'aube du matin. Des nations s'agitent, des 6
royaumes s'ébranlent ; Il fait entendre sa voix : la terre se fond d'épouvante. L'Éternel des armées est 7
avec nous, Le Dieu de Jacob est pour nous une haute retraite. -Pause. Venez, contemplez les oeuvres 8
de l'Éternel, Les ravages qu'il a opérés sur la terre ! C'est lui qui a fait cesser les combats jusqu'au bout 9
de la terre ; Il a brisé l'arc, et il a rompu la lance, Il a consumé par le feu les chars de guerre. - Arrêtez, 10
et sachez que je suis Dieu : Je domine sur les nations, je domine sur la terre. - L'Éternel des armées 11
est avec nous, Le Dieu de Jacob est pour nous une haute retraite. -Pause.

Au chef des chantres. Des fils de Koré. Psaume. Vous tous, peuples, battez des mains ! Poussez vers **47**
Dieu des cris de joie ! Car l'Éternel, le Très-Haut, est redoutable, Il est un grand roi sur toute la terre. 2
Il nous assujettit des peuples, Il met des nations sous nos pieds ; Il nous choisit notre héritage, La 3, 4
gloire de Jacob qu'il aime. -Pause. Dieu monte au milieu des cris de triomphe, L'Éternel s'avance au 5
son de la trompette. Chantez à Dieu, chantez ! Chantez à notre roi, chantez ! Car Dieu est roi de toute 6, 7
la terre : Chantez un cantique ! Dieu règne sur les nations, Dieu a pour siège son saint trône. Les 8, 9
princes des peuples se réunissent Au peuple du Dieu d'Abraham ; Car à Dieu sont les boucliers de la
terre : Il est souverainement élevé.

Cantique. Psaume des fils de Koré. L'Éternel est grand, il est l'objet de toutes les louanges, Dans la **48**
ville de notre Dieu, sur sa montagne sainte. Belle est la colline, joie de toute la terre, la montagne de 2
Sion ; Le côté septentrional, c'est la ville du grand roi. Dieu, dans ses palais, est connu pour une haute 3
retraite. Car voici, les rois s'étaient concertés : Ils n'ont fait que passer ensemble. Ils ont regardé, 4, 5
tout stupéfaits, Ils ont eu peur, et ont pris la fuite. Là un tremblement les a saisis, Comme la douleur 6
d'une femme qui accouche. Ils ont été chassés comme par le vent d'orient, Qui brise les navires de 7
Tarsis. Ce que nous avions entendu dire, nous l'avons vu Dans la ville de l'Éternel des armées, Dans 8
la ville de notre Dieu : Dieu la fera subsister à toujours. -Pause. O Dieu, nous pensons à ta bonté Au 9
milieu de ton temple. Comme ton nom, ô Dieu ! Ta louange retentit jusqu'aux extrémités de la terre ; 10
Ta droite est pleine de justice. La montagne de Sion se réjouit, Les filles de Juda sont dans l'allégresse, 11
À cause de tes jugements. Parcourez Sion, parcourez-en l'enceinte, Comptez ses tours, Observez son 12, 13
rempart, Examinez ses palais, Pour le raconter à la génération future. Voilà le Dieu qui est notre Dieu 14
éternellement et à jamais ; Il sera notre guide jusqu'à la mort.

Au chef des chantres. Des fils de Koré. Psaume. Écoutez ceci, vous tous, peuples, Prêtez l'oreille, **49**
vous tous, habitants du monde, Petits et grands, Riches et pauvres ! Ma bouche va faire entendre 2, 3
des paroles sages, Et mon coeur a des pensées pleines de sens. Je prête l'oreille aux sentences qui me 4
sont inspirées, J'ouvre mon chant au son de la harpe. Pourquoi craindrais -je aux jours du malheur, 5
Lorsque l'iniquité de mes adversaires m'enveloppe ? Ils ont confiance en leurs biens, Et se glorifient 6
de leur grande richesse. Ils ne peuvent se racheter l'un l'autre, Ni donner à Dieu le prix du rachat. 7

8, 9 Le rachat de leur âme est cher, Et n'aura jamais lieu ; Ils ne vivront pas toujours, Ils n'éviteront pas
10 la vue de la fosse. Car ils la verront : les sages meurent, L'insensé et le stupide périssent également,
11 Et ils laissent à d'autres leurs biens. Ils s'imaginent que leurs maisons seront éternelles, Que leurs
12 demeures subsisteront d'âge en âge, Eux dont les noms sont honorés sur la terre. Mais l'homme qui
13 est en honneur n'a point de durée, Il est semblable aux bêtes que l'on égorge. Telle est leur voie, leur
14 folie, Et ceux qui les suivent se plaisent à leurs discours. -Pause. Comme un troupeau, ils sont mis dans
le séjour des morts, La mort en fait sa pâture ; Et bientôt les hommes droits les foulent aux pieds, Leur
15 beauté s'évanouit, le séjour des morts est leur demeure. Mais Dieu sauvera mon âme du séjour des
16 morts, Car il me prendra sous sa protection. -Pause. Ne sois pas dans la crainte parce qu'un homme
17 s'enrichit, Parce que les trésors de sa maison se multiplient ; Car il n'emporte rien en mourant, Ses
18 trésors ne descendent point après lui. Il aura beau s'estimer heureux pendant sa vie, On aura beau
19 te louer des jouissances que tu te donnes, Tu iras néanmoins au séjour de tes pères, Qui jamais ne
20 reverront la lumière. L'homme qui est en honneur, et qui n'a pas d'intelligence, Est semblable aux
bêtes que l'on égorge.

50 Psaume d'Asaph. Dieu, Dieu, l'Éternel, parle, et convoque la terre, Depuis le soleil levant jusqu'au
2, 3 soleil couchant. De Sion, beauté parfaite, Dieu resplendit. Il vient, notre Dieu, il ne reste pas en
4 silence ; Devant lui est un feu dévorant, Autour de lui une violente tempête. Il crie vers les cieux en
5 haut, Et vers la terre, pour juger son peuple : Rassemblez -moi mes fidèles, Qui ont fait alliance avec
6, 7 moi par le sacrifice ! - Et les cieux publieront sa justice, Car c'est Dieu qui est juge. -Pause. Écoute, mon
8 peuple ! et je parlerai ; Israël ! et je t'avertirai. Je suis Dieu, ton Dieu. Ce n'est pas pour tes sacrifices
9 que je te fais des reproches ; Tes holocaustes sont constamment devant moi. Je ne prendrai pas de
10 taureau dans ta maison, Ni de bouc dans tes bergeries. Car tous les animaux des forêts sont à moi,
11 Toutes les bêtes des montagnes par milliers ; Je connais tous les oiseaux des montagnes, Et tout ce qui
12 se meut dans les champs m'appartient. Si j'avais faim, je ne te le dirais pas, Car le monde est à moi
13 et tout ce qu'il renferme. Est-ce que je mange la chair des taureaux ? Est-ce que je bois le sang des
14 boucs ? Offre pour sacrifice à Dieu des actions de grâces, Et accomplis tes voeux envers le Très-Haut.
15, 16 Et invoque -moi au jour de la détresse ; Je te délivrerai, et tu me glorifieras. Et Dieu dit au méchant :
17 Quoi donc ! tu énumères mes lois, Et tu as mon alliance à la bouche, Toi qui hais les avis, Et qui jettes
18, 19 mes paroles derrière toi ! Si tu vois un voleur, tu te plais avec lui, Et ta part est avec les adultères. Tu
20 livres ta bouche au mal, Et ta langue est un tissu de tromperies. Tu t'assieds, et tu parles contre ton
21 frère, Tu diffames le fils de ta mère. Voilà ce que tu as fait, et je me suis tu. Tu t'es imaginé que je
22 te ressemblais ; Mais je vais te reprendre, et tout mettre sous tes yeux. Prenez-y donc garde, vous qui
23 oubliez Dieu, De peur que je ne déchire, sans que personne délivre. Celui qui offre pour sacrifice des
actions de grâces me glorifie, Et à celui qui veille sur sa voie Je ferai voir le salut de Dieu.

51 Au chef des chantres. Psaume de David. Lorsque Nathan, le prophète, vint à lui, après que David
fut allé vers Bath-Schéba. O Dieu ! aie pitié de moi dans ta bonté ; Selon ta grande miséricorde, efface
2, 3 mes transgressions ; Lave -moi complètement de mon iniquité, Et purifie -moi de mon péché. Car je
4 reconnais mes transgressions, Et mon péché est constamment devant moi. J'ai péché contre toi seul,
Et j'ai fait ce qui est mal à tes yeux, En sorte que tu seras juste dans ta sentence, Sans reproche dans
5, 6 ton jugement. Voici, je suis né dans l'iniquité, Et ma mère m'a conçu dans le péché. Mais tu veux que
7 la vérité soit au fond du coeur : Fais donc pénétrer la sagesse au dedans de moi ! Purifie -moi avec
8 l'hysope, et je serai pur ; Lave -moi, et je serai plus blanc que la neige. Annonce -moi l'allégresse et
9 la joie, Et les os que tu as brisés se réjouiront. Détourne ton regard de mes péchés, Efface toutes mes
10, 11 iniquités. O Dieu ! crée en moi un coeur pur, Renouvelle en moi un esprit bien disposé. Ne me rejette
12 pas loin de ta face, Ne me retire pas ton esprit saint. Rends -moi la joie de ton salut, Et qu'un esprit
13 de bonne volonté me soutienne ! J'enseignerai tes voies à ceux qui les transgressent, Et les pécheurs
14 reviendront à toi. O Dieu, Dieu de mon salut ! délivre -moi du sang versé, Et ma langue célébrera ta
15, 16 miséricorde. Seigneur ! ouvre mes lèvres, Et ma bouche publiera ta louange. Si tu eusses voulu des
17 sacrifices, je t'en aurais offert ; Mais tu ne prends point plaisir aux holocaustes. Les sacrifices qui sont
18 agréables à Dieu, c'est un esprit brisé : O Dieu ! tu ne dédaignes pas un coeur brisé et contrit. Répands
19 par ta grâce tes bienfaits sur Sion, Bâtis les murs de Jérusalem ! Alors tu agréeras des sacrifices de
justice, Des holocaustes et des victimes tout entières ; Alors on offrira des taureaux sur ton autel.

52 Au chef des chantres. Cantique de David. À l'occasion du rapport que Doëg, l'Édomite, vint faire
à Saül, en lui disant : David s'est rendu dans la maison d'Achimélec. Pourquoi te glorifies -tu de ta
2 méchanceté, tyran ? La bonté de Dieu subsiste toujours. Ta langue n'invente que malice, comme un
3 rasoir affilé, fourbe que tu es ! Tu aimes le mal plutôt que le bien, Le mensonge plutôt que la droiture.
4, 5 -Pause. Tu aimes toutes les paroles de destruction, Langue trompeuse ! Aussi Dieu t'abattra pour
6 toujours, Il te saisira et t'enlèvera de ta tente ; Il te déracinera de la terre des vivants. -Pause. Les justes
7 le verront, et auront de la crainte, Et ils feront de lui le sujet de leurs moqueries : Voilà l'homme qui

ne prenait point Dieu pour protecteur, Mais qui se confiait en ses grandes richesses, Et qui triomphait
dans sa malice ! Et moi, je suis dans la maison de Dieu comme un olivier verdoyant, Je me confie dans 8
la bonté de Dieu, éternellement et à jamais. Je te louerai toujours, parce que tu as agi ; Et je veux 9
espérer en ton nom, parce qu'il est favorable, En présence de tes fidèles.

Au chef des chantres. Sur la flûte. Cantique de David. L'insensé dit en son coeur : Il n'y a point **53**
de Dieu ! Ils se sont corrompus, ils ont commis des iniquités abominables ; Il n'en est aucun qui fasse
le bien. Dieu, du haut des cieux, regarde les fils de l'homme, Pour voir s'il y a quelqu'un qui soit 2
intelligent, Qui cherche Dieu. Tous sont égarés, tous sont pervertis ; Il n'en est aucun qui fasse le bien, 3
Pas même un seul. Ceux qui commettent l'iniquité ont-ils perdu le sens ? Ils dévorent mon peuple, ils 4
le prennent pour nourriture ; Ils n'invoquent point Dieu. Alors ils trembleront d'épouvante, Sans qu'il 5
y ait sujet d'épouvante ; Dieu dispersera les os de ceux qui campent contre toi ; Tu les confondras, car
Dieu les a rejetés. Oh ! qui fera partir de Sion la délivrance d'Israël ? Quand Dieu ramènera les captifs 6
de son peuple, Jacob sera dans l'allégresse, Israël se réjouira.

Au chef des chantres. Avec instruments à cordes. Cantique de David. Lorsque les Ziphiens vinrent **54**
dire à Saül : David n'est-il pas caché parmi nous ? O Dieu ! sauve -moi par ton nom, Et rends-moi
justice par ta puissance ! O Dieu ! écoute ma prière, Prête l'oreille aux paroles de ma bouche ! Car des 2, 3
étrangers se sont levés contre moi, Des hommes violents en veulent à ma vie ; Ils ne portent pas leurs
pensées sur Dieu. -Pause. Voici, Dieu est mon secours, Le Seigneur est le soutien de mon âme. Le mal 4, 5
retombera sur mes adversaires ; Anéantis -les, dans ta fidélité ! Je t'offrirai de bon coeur des sacrifices ; 6
Je louerai ton nom, ô Éternel ! car il est favorable, Car il me délivre de toute détresse, Et mes yeux se 7
réjouissent à la vue de mes ennemis.

Au chef des chantres. Avec instruments à cordes. Cantique de David. O Dieu ! prête l'oreille à ma **55**
prière, Et ne te dérobe pas à mes supplications ! Écoute -moi, et réponds -moi ! J'erre çà et là dans 2
mon chagrin et je m'agite, À cause de la voix de l'ennemi et de l'oppression du méchant ; Car ils font 3
tomber sur moi le malheur, Et me poursuivent avec colère. Mon coeur tremble au dedans de moi, Et les 4
terreurs de la mort me surprennent ; La crainte et l'épouvante m'assaillent, Et le frisson m'enveloppe. 5
Je dis : Oh ! si j'avais les ailes de la colombe, Je m'envolerais, et je trouverais le repos ; Voici, je fuirais 6, 7
bien loin, J'irais séjourner au désert ; -Pause. Je m'échapperais en toute hâte, Plus rapide que le vent 8
impétueux, que la tempête. Réduis à néant, Seigneur, divise leurs langues ! Car je vois dans la ville la 9
violence et les querelles ; Elles en font jour et nuit le tour sur les murs ; L'iniquité et la malice sont dans 10
son sein ; La méchanceté est au milieu d'elle, Et la fraude et la tromperie ne quittent point ses places. 11
Ce n'est pas un ennemi qui m'outrage, je le supporterais ; Ce n'est pas mon adversaire qui s'élève contre 12
moi, Je me cacherais devant lui. C'est toi, que j'estimais mon égal, Toi, mon confident et mon ami ! 13
Ensemble nous vivions dans une douce intimité, Nous allions avec la foule à la maison de Dieu ! Que 14, 15
la mort les surprenne, Qu'ils descendent vivants au séjour des morts ! Car la méchanceté est dans leur
demeure, au milieu d'eux. Et moi, je crie à Dieu, Et l'Éternel me sauvera. Le soir, le matin, et à midi, 16, 17
je soupire et je gémis, Et il entendra ma voix. Il me délivrera de leur approche et me rendra la paix, 18
Car ils sont nombreux contre moi. Dieu entendra, et il les humiliera, Lui qui de toute éternité est assis 19
sur son trône ; -Pause. Car il n'y a point en eux de changement, Et ils ne craignent point Dieu. Il porte 20
la main sur ceux qui étaient en paix avec lui, Il viole son alliance ; Sa bouche est plus douce que la 21
crème, Mais la guerre est dans son coeur ; Ses paroles sont plus onctueuses que l'huile, Mais ce sont des
épées nues. Remets ton sort à l'Éternel, et il te soutiendra, Il ne laissera jamais chanceler le juste. Et 22, 23
toi, ô Dieu ! tu les feras descendre au fond de la fosse ; Les hommes de sang et de fraude N'atteindront
pas la moitié de leurs jours. C'est en toi que je me confie.

Au chef des chantres. Sur <Colombe des térébinthes lointains». Hymne de David. Lorsque les Phi- **56**
listins le saisirent à Gath. Aie pitié de moi, ô Dieu ! car des hommes me harcèlent ; Tout le jour ils me
font la guerre, ils me tourmentent. Tout le jour mes adversaires me harcèlent ; Ils sont nombreux, 2
ils me font la guerre comme des hautains. Quand je suis dans la crainte, En toi je me confie. Je me 3, 4
glorifierai en Dieu, en sa parole ; Je me confie en Dieu, je ne crains rien : Que peuvent me faire des
hommes ? Sans cesse ils portent atteinte à mes droits, Ils n'ont à mon égard que de mauvaises pen- 5
sées. Ils complotent, ils épient, ils observent mes traces, Parce qu'ils en veulent à ma vie. C'est par 6, 7
l'iniquité qu'ils espèrent échapper : Dans ta colère, ô Dieu, précipite les peuples ! Tu comptes les pas 8
de ma vie errante ; Recueille mes larmes dans ton outre : Ne sont-elles pas inscrites dans ton livre ?
Mes ennemis reculent, au jour où je crie ; Je sais que Dieu est pour moi. Je me glorifierai en Dieu, en 9, 10
sa parole ; Je me glorifierai en l'Éternel, en sa parole ; Je me confie en Dieu, je ne crains rien : Que 11
peuvent me faire des hommes ? O Dieu ! je dois accomplir les voeux que je t'ai faits ; Je t'offrirai des 12
actions de grâces. Car tu as délivré mon âme de la mort, Tu as garanti mes pieds de la chute, Afin que 13
je marche devant Dieu, à la lumière des vivants.

57 Au chef des chantres. <Ne détruis pas.> Hymne de David. Lorsqu'il se réfugia dans la caverne,
poursuivi par Saül. Aie pitié de moi, ô Dieu, aie pitié de moi ! Car en toi mon âme cherche un refuge ; Je
2 cherche un refuge à l'ombre de tes ailes, Jusqu'à ce que les calamités soient passées. Je crie au Dieu
3 Très-Haut, Au Dieu qui agit en ma faveur. Il m'enverra du ciel le salut, Tandis que mon persécuteur se
4 répand en outrages ; -Pause. Dieu enverra sa bonté et sa fidélité. Mon âme est parmi des lions ; Je suis
couché au milieu de gens qui vomissent la flamme, Au milieu d'hommes qui ont pour dents la lance et
5 les flèches, Et dont la langue est un glaive tranchant. Élève -toi sur les cieux, ô Dieu ! Que ta gloire soit
6 sur toute la terre ! Ils avaient tendu un filet sous mes pas : Mon âme se courbait ; Ils avaient creusé
7 une fosse devant moi : Ils y sont tombés. -Pause. Mon coeur est affermi, ô Dieu ! mon coeur est affermi ;
8 Je chanterai, je ferai retentir mes instruments. Réveille -toi, mon âme ! réveillez -vous, mon luth et
9 ma harpe ! Je réveillerai l'aurore. Je te louerai parmi les peuples, Seigneur ! Je te chanterai parmi les
10, 11 nations. Car ta bonté atteint jusqu'aux cieux, Et ta fidélité jusqu'aux nues. Élève -toi sur les cieux, ô
Dieu ! Que ta gloire soit sur toute la terre !

58 Au chef des chantres. <Ne détruis pas.> Hymne de David. Est-ce donc en vous taisant que vous
2 rendez la justice ? Est-ce ainsi que vous jugez avec droiture, fils de l'homme ? Loin de là ! Dans le
coeur, vous consommez des iniquités ; Dans le pays, c'est la violence de vos mains que vous placez sur la
3 balance. Les méchants sont pervertis dès le sein maternel, Les menteurs s'égarent au sortir du ventre
4 de leur mère. Ils ont un venin pareil au venin d'un serpent, D'un aspic sourd qui ferme son oreille,
5, 6 Qui n'entend pas la voix des enchanteurs, Du magicien le plus habile. O Dieu, brise -leur les dents
7 dans la bouche ! Éternel, arrache les mâchoires des lionceaux ! Qu'ils se dissipent comme des eaux
8 qui s'écoulent ! Qu'ils ne lancent que des traits émoussés ! Qu'ils périssent en se fondant, comme un
9 limaçon ; Sans voir le soleil, comme l'avorton d'une femme ! Avant que vos chaudières sentent l'épine,
10 Verte ou enflammée, le tourbillon l'emportera. Le juste sera dans la joie, à la vue de la vengeance ; Il
11 baignera ses pieds dans le sang des méchants. Et les hommes diront : Oui, il est une récompense pour
le juste ; Oui, il est un Dieu qui juge sur la terre.

59 Au chef des chantres. <Ne détruis pas.> Hymne de David. Lorsque Saül envoya cerner la maison,
pour le faire mourir. Mon Dieu ! délivre -moi de mes ennemis, Protège -moi contre mes adversaires !
2, 3 Délivre -moi des malfaiteurs, Et sauve -moi des hommes de sang ! Car voici, ils sont aux aguets pour
m'ôter la vie ; Des hommes violents complotent contre moi, Sans que je sois coupable, sans que j'aie
4 péché, ô Éternel ! Malgré mon innocence, ils courent, ils se préparent : Réveille -toi, viens à ma ren-
5 contre, et regarde ! Toi, Éternel, Dieu des armées, Dieu d'Israël, Lève -toi, pour châtier toutes les
6 nations ! N'aie pitié d'aucun de ces méchants infidèles ! -Pause. Ils reviennent chaque soir, ils hurlent
7 comme des chiens, Ils font le tour de la ville. Voici, de leur bouche ils font jaillir le mal, Des glaives sont
8 sur leurs lèvres ; Car, qui est-ce qui entend ? Et toi, Éternel, tu te ris d'eux, Tu te moques de toutes les
9, 10 nations. Quelle que soit leur force, c'est en toi que j'espère, Car Dieu est ma haute retraite. Mon Dieu
11 vient au-devant de moi dans sa bonté, Dieu me fait contempler avec joie ceux qui me persécutent. Ne
les tue pas, de peur que mon peuple ne l'oublie ; Fais-les errer par ta puissance, et précipite -les, Sei-
12 gneur, notre bouclier ! Leur bouche pèche à chaque parole de leurs lèvres : Qu'ils soient pris dans leur
13 propre orgueil ! Ils ne profèrent que malédictions et mensonges. Détruis -les, dans ta fureur, détruis
-les, et qu'ils ne soient plus ! Qu'ils sachent que Dieu règne sur Jacob, Jusqu'aux extrémités de la terre !
14, 15 -Pause. Ils reviennent chaque soir, ils hurlent comme des chiens, Ils font le tour de la ville. Ils errent
16 çà et là, cherchant leur nourriture, Et ils passent la nuit sans être rassasiés. Et moi, je chanterai ta
force ; Dès le matin, je célébrerai ta bonté. Car tu es pour moi une haute retraite, Un refuge au jour
17 de ma détresse. O ma force ! c'est toi que je célébrerai, Car Dieu, mon Dieu tout bon, est ma haute
retraite.

60 Au chef des chantres. Sur le lis lyrique. Hymne de David, pour enseigner. Lorsqu'il fit la guerre
aux Syriens de Mésopotamie et aux Syriens de Tsoba, et que Joab revint et battit dans la vallée du
2 sel douze mille Édomites. O Dieu ! tu nous as repoussés, dispersés, Tu t'es irrité : relève -nous ! Tu as
3 ébranlé la terre, tu l'as déchirée : Répare ses brèches, car elle chancelle ! Tu as fait voir à ton peuple
4 des choses dures, Tu nous as abreuvés d'un vin d'étourdissement. Tu as donné à ceux qui te craignent
5 une bannière, Pour qu'elle s'élève à cause de la vérité. -Pause. Afin que tes bien-aimés soient délivrés,
6 Sauve par ta droite, et exauce -nous ! Dieu a dit dans sa sainteté : Je triompherai, Je partagerai Sichem,
7 je mesurerai la vallée de Succoth ; À moi Galaad, à moi Manassé ; Éphraïm est le rempart de ma tête,
8 Et Juda, mon sceptre ; Moab est le bassin où je me lave ; Je jette mon soulier sur Édom ; Pays des
9 Philistins, pousse à mon sujet des cris de joie ! - Qui me mènera dans la ville forte ? Qui me conduira à
10 Édom ? N'est-ce pas toi, ô Dieu, qui nous as repoussés, Et qui ne sortais plus, ô Dieu, avec nos armées ?
11, 12 Donne -nous du secours contre la détresse ! Le secours de l'homme n'est que vanité. Avec Dieu, nous
ferons des exploits ; Il écrasera nos ennemis.

Au chef des chantres. Sur instruments à cordes. De David. O Dieu ! écoute mes cris, Sois attentif à **61**
ma prière ! Du bout de la terre je crie à toi, le coeur abattu ; Conduis -moi sur le rocher que je ne puis 2
atteindre ! Car tu es pour moi un refuge, Une tour forte, en face de l'ennemi. Je voudrais séjourner 3, 4
éternellement dans ta tente, Me réfugier à l'abri de tes ailes. -Pause. Car toi, ô Dieu ! tu exauces mes 5
voeux, Tu me donnes l'héritage de ceux qui craignent ton nom. Ajoute des jours aux jours du roi ; Que 6
ses années se prolongent à jamais ! Qu'il reste sur le trône éternellement devant Dieu ! Fais que ta 7
bonté et ta fidélité veillent sur lui ! Alors je chanterai sans cesse ton nom, En accomplissant chaque 8
jour mes voeux.

Au chef des chantres. D'après Jeduthun. Psaume de David. Oui, c'est en Dieu que mon âme se **62**
confie ; De lui vient mon salut. Oui, c'est lui qui est mon rocher et mon salut ; Ma haute retraite : je ne 2
chancellerai guère. Jusqu'à quand vous jetterez -vous sur un homme, Chercherez-vous tous à l'abattre, 3
Comme une muraille qui penche, Comme une clôture qu'on renverse ? Ils conspirent pour le précipiter 4
de son poste élevé ; Ils prennent plaisir au mensonge ; Ils bénissent de leur bouche, Et ils maudissent
dans leur coeur. -Pause. Oui, mon âme, confie -toi en Dieu ! Car de lui vient mon espérance. Oui, c'est 5, 6
lui qui est mon rocher et mon salut ; Ma haute retraite : je ne chancellerai pas. Sur Dieu reposent mon 7
salut et ma gloire ; Le rocher de ma force, mon refuge, est en Dieu. En tout temps, peuples, confiez 8
-vous en lui, Répandez vos coeurs en sa présence ! Dieu est notre refuge, -Pause. Oui, vanité, les fils de 9
l'homme ! Mensonge, les fils de l'homme ! Dans une balance ils monteraient Tous ensemble, plus légers
qu'un souffle. Ne vous confiez pas dans la violence, Et ne mettez pas un vain espoir dans la rapine ; 10
Quand les richesses s'accroissent, N'y attachez pas votre coeur. Dieu a parlé une fois ; Deux fois j'ai 11
entendu ceci : C'est que la force est à Dieu. À toi aussi, Seigneur ! la bonté ; Car tu rends à chacun selon 12
ses oeuvres.

Psaume de David. Lorsqu'il était dans le désert de Juda. O Dieu ! tu es mon Dieu, je te cherche ; Mon **63**
âme a soif de toi, mon corps soupire après toi, Dans une terre aride, desséchée, sans eau. Ainsi je te 2
contemple dans le sanctuaire, Pour voir ta puissance et ta gloire. Car ta bonté vaut mieux que la vie : 3
Mes lèvres célèbrent tes louanges. Je te bénirai donc toute ma vie, J'élèverai mes mains en ton nom. 4
Mon âme sera rassasiée comme de mets gras et succulents, Et, avec des cris de joie sur les lèvres, ma 5
bouche te célébrera. Lorsque je pense à toi sur ma couche, Je médite sur toi pendant les veilles de la 6
nuit. Car tu es mon secours, Et je suis dans l'allégresse à l'ombre de tes ailes. Mon âme est attachée 7, 8
à toi ; Ta droite me soutient. Mais ceux qui cherchent à m'ôter la vie Iront dans les profondeurs de 9
la terre ; Ils seront livrés au glaive, Ils seront la proie des chacals. Et le roi se réjouira en Dieu ; 10, 11
Quiconque jure par lui s'en glorifiera, Car la bouche des menteurs sera fermée.

Au chef des chantres. Psaume de David. O Dieu, écoute ma voix, quand je gémis ! Protège ma vie **64**
contre l'ennemi que je crains ! Garantis -moi des complots des méchants, De la troupe bruyante des 2
hommes iniques ! Ils aiguisent leur langue comme un glaive, Ils lancent comme des traits leurs paroles 3
amères, Pour tirer en cachette sur l'innocent ; Ils tirent sur lui à l'improviste, et n'ont aucune crainte. 4
Ils se fortifient dans leur méchanceté : Ils se concertent pour tendre des pièges, Ils disent : Qui les verra ? 5
Ils méditent des crimes : Nous voici prêts, le plan est conçu ! La pensée intime, le coeur de chacun est 6
un abîme. Dieu lance contre eux ses traits : Soudain les voilà frappés. Leur langue a causé leur chute ; 7, 8
Tous ceux qui les voient secouent la tête. Tous les hommes sont saisis de crainte, Ils publient ce que 9
Dieu fait, Et prennent garde à son oeuvre. Le juste se réjouit en l'Éternel et cherche en lui son refuge, 10
Tous ceux qui ont le coeur droit se glorifient.

Au chef des chantres. Psaume de David. Cantique. Avec confiance, ô Dieu ! on te louera dans Sion, Et **65**
l'on accomplira les voeux qu'on t'a faits. O toi, qui écoutes la prière ! Tous les hommes viendront à toi. 2
Les iniquités m'accablent : Tu pardonneras nos transgressions. Heureux celui que tu choisis et que 3, 4
tu admets en ta présence, Pour qu'il habite dans tes parvis ! Nous nous rassasierons du bonheur de ta
maison, De la sainteté de ton temple. Dans ta bonté, tu nous exauces par des prodiges, Dieu de notre 5
salut, Espoir de toutes les extrémités lointaines de la terre et de la mer ! Il affermit les montagnes par 6
sa force, Il est ceint de puissance ; Il apaise le mugissement des mers, le mugissement de leurs flots, 7
Et le tumulte des peuples. Ceux qui habitent aux extrémités du monde s'effraient de tes prodiges ; Tu 8
remplis d'allégresse l'orient et l'occident. Tu visites la terre et tu lui donnes l'abondance, Tu la combles 9
de richesses ; Le ruisseau de Dieu est plein d'eau ; Tu prépares le blé, quand tu la fertilises ainsi. En 10
arrosant ses sillons, en aplanissant ses mottes, Tu la détrempes par des pluies, tu bénis son germe. Tu 11
couronnes l'année de tes biens, Et tes pas versent l'abondance ; Les plaines du désert sont abreuvées, 12
Et les collines sont ceintes d'allégresse ; Les pâturages se couvrent de brebis, Et les vallées se revêtent 13
de froment. Les cris de joie et les chants retentissent.

Au chef des chantres. Cantique. Psaume. Poussez vers Dieu des cris de joie, Vous tous, habitants de **66**
la terre ! Chantez la gloire de son nom, Célébrez sa gloire par vos louanges ! Dites à Dieu : Que tes 2, 3
oeuvres sont redoutables ! À cause de la grandeur de ta force, tes ennemis te flattent. Toute la terre 4

se prosterne devant toi et chante en ton honneur ; Elle chante ton nom. -Pause. Venez et contemplez les oeuvres de Dieu ! Il est redoutable quand il agit sur les fils de l'homme. Il changea la mer en une terre sèche, On traversa le fleuve à pied : Alors nous nous réjouîmes en lui. Il domine éternellement par sa puissance, Ses yeux observent les nations : Que les rebelles ne s'élèvent pas ! -Pause. Peuples, bénissez notre Dieu, Faites retentir sa louange ! Il a conservé la vie à notre âme, Et il n'a pas permis que notre pied chancelât. Car tu nous as éprouvés, ô Dieu ! Tu nous as fait passer au creuset comme l'argent. Tu nous as amenés dans le filet, Tu as mis sur nos reins un pesant fardeau, Tu as fait monter des hommes sur nos têtes ; Nous avons passé par le feu et par l'eau. Mais tu nous en as tirés pour nous donner l'abondance. J'irai dans ta maison avec des holocaustes, J'accomplirai mes voeux envers toi : Pour eux mes lèvres se sont ouvertes, Et ma bouche les a prononcés dans ma détresse. Je t'offrirai des brebis grasses en holocauste, Avec la graisse des béliers ; Je sacrifierai des brebis avec des boucs. -Pause. Venez, écoutez, vous tous qui craignez Dieu, et je raconterai Ce qu'il a fait à mon âme. J'ai crié à lui de ma bouche, Et la louange a été sur ma langue. Si j'avais conçu l'iniquité dans mon coeur, Le Seigneur ne m'aurait pas exaucé. Mais Dieu m'a exaucé, Il a été attentif à la voix de ma prière. Béni soit Dieu, Qui n'a pas rejeté ma prière, Et qui ne m'a pas retiré sa bonté !

67 Au chef des chantres. Avec instruments à cordes. Psaume. Cantique. Que Dieu ait pitié de nous et qu'il nous bénisse, Qu'il fasse luire sur nous sa face, -Pause. Afin que l'on connaisse sur la terre ta voie, Et parmi toutes les nations ton salut ! Les peuples te louent, ô Dieu ! Tous les peuples te louent. Les nations se réjouissent et sont dans l'allégresse ; Car tu juges les peuples avec droiture, Et tu conduis les nations sur la terre. -Pause. Les peuples te louent, ô Dieu ! Tous les peuples te louent. La terre donne ses produits ; Dieu, notre Dieu, nous bénit. Dieu, nous bénit, Et toutes les extrémités de la terre le craignent.

68 Au chef des chantres. De David. Psaume. Cantique. Dieu se lève, ses ennemis se dispersent, Et ses adversaires fuient devant sa face. Comme la fumée se dissipe, tu les dissipes ; Comme la cire se fond au feu, Les méchants disparaissent devant Dieu. Mais les justes se réjouissent, ils triomphent devant Dieu, Ils ont des transports d'allégresse. Chantez à Dieu, célébrez son nom ! Frayez le chemin à celui qui s'avance à travers les plaines ! L'Éternel est son nom : réjouissez -vous devant lui ! Le père des orphelins, le défenseur des veuves, C'est Dieu dans sa demeure sainte. Dieu donne une famille à ceux qui étaient abandonnés, Il délivre les captifs et les rend heureux ; Les rebelles seuls habitent des lieux arides. O Dieu ! quand tu sortis à la tête de ton peuple, Quand tu marchais dans le désert, -Pause. La terre trembla, les cieux se fondirent devant Dieu, Le Sinaï s'ébranla devant Dieu, le Dieu d'Israël. Tu fis tomber une pluie bienfaisante, ô Dieu ! Tu fortifias ton héritage épuisé. Ton peuple établit sa demeure dans le pays Que par ta bonté, ô Dieu ! tu avais préparé pour les malheureux. Le Seigneur dit une parole, Et les messagères de bonnes nouvelles sont une grande armée : - Les rois des armées fuient, fuient, Et celle qui reste à la maison partage le butin. Tandis que vous reposez au milieu des étables, Les ailes de la colombe sont couvertes d'argent, Et son plumage est d'un jaune d'or. - Lorsque le Tout-Puissant dispersa les rois dans le pays, La terre devint blanche comme la neige du Tsalmon. Montagnes de Dieu, montagnes de Basan, Montagnes aux cimes nombreuses, montagnes de Basan, Pourquoi, montagnes aux cimes nombreuses, avez-vous de l'envie Contre la montagne que Dieu a voulue pour résidence ? L'Éternel n'en fera pas moins sa demeure à perpétuité. Les chars de l'Éternel se comptent par vingt mille, Par milliers et par milliers ; Le Seigneur est au milieu d'eux, le Sinaï est dans le sanctuaire. Tu es monté dans les hauteurs, tu as emmené des captifs, Tu as pris en don des hommes ; Les rebelles habiteront aussi près de l'Éternel Dieu. Béni soit le Seigneur chaque jour ! Quand on nous accable, Dieu nous délivre. -Pause. Dieu est pour nous le Dieu des délivrances, Et l'Éternel, le Seigneur, peut nous garantir de la mort. Oui, Dieu brisera la tête de ses ennemis, Le sommet de la tête de ceux qui vivent dans le péché. Le Seigneur dit : Je les ramènerai de Basan, Je les ramènerai du fond de la mer, Afin que tu plonges ton pied dans le sang, Et que la langue de tes chiens ait sa part des ennemis. Ils voient ta marche, ô Dieu ! La marche de mon Dieu, de mon roi, dans le sanctuaire. En tête vont les chanteurs, puis ceux qui jouent des instruments, Au milieu de jeunes filles battant du tambourin. Bénissez Dieu dans les assemblées, Bénissez le Seigneur, descendants d'Israël ! Là sont Benjamin, le plus jeune, qui domine sur eux, Les chefs de Juda et leur troupe, Les chefs de Zabulon, les chefs de Nephthali. Ton Dieu ordonne que tu sois puissant ; Affermis, ô Dieu, ce que tu as fait pour nous ! De ton temple tu règnes sur Jérusalem ; Les rois t'apporteront des présents. Épouvante l'animal des roseaux, La troupe des taureaux avec les veaux des peuples, Qui se prosternent avec des pièces d'argent ! Disperse les peuples qui prennent plaisir à combattre ! Des grands viennent de l'Égypte ; L'Éthiopie accourt, les mains tendues vers Dieu. Royaumes de la terre, chantez à Dieu, Célébrez le Seigneur ! -Pause. Chantez à celui qui s'avance dans les cieux, les cieux éternels ! Voici, il fait entendre sa voix, sa voix puissante. Rendez gloire à Dieu ! Sa majesté est sur Israël, et sa force

dans les cieux. De ton sanctuaire, ô Dieu ! tu es redoutable. Le Dieu d'Israël donne à son peuple la force 35
et la puissance. Béni soit Dieu !

Au chef des chantres. Sur les lis. De David. Sauve -moi, ô Dieu ! Car les eaux menacent ma vie. **69**
J'enfonce dans la boue, sans pouvoir me tenir ; Je suis tombé dans un gouffre, et les eaux m'inondent. 2
Je m'épuise à crier, mon gosier se dessèche, Mes yeux se consument, tandis que je regarde vers mon 3
Dieu. Ils sont plus nombreux que les cheveux de ma tête, Ceux qui me haïssent sans cause ; Ils sont 4
puissants, ceux qui veulent me perdre, Qui sont à tort mes ennemis. Ce que je n'ai pas dérobé, il faut
que je le restitue. O Dieu ! tu connais ma folie, Et mes fautes ne te sont point cachées. Que ceux qui 5, 6
espèrent en toi ne soient pas confus à cause de moi, Seigneur, Éternel des armées ! Que ceux qui te
cherchent ne soient pas dans la honte à cause de moi, Dieu d'Israël ! Car c'est pour toi que je porte 7
l'opprobre, Que la honte couvre mon visage ; Je suis devenu un étranger pour mes frères, Un inconnu 8
pour les fils de ma mère. Car le zèle de ta maison me dévore, Et les outrages de ceux qui t'insultent 9
tombent sur moi. Je verse des larmes et je jeûne, Et c'est ce qui m'attire l'opprobre ; Je prends un 10, 11
sac pour vêtement, Et je suis l'objet de leurs sarcasmes. Ceux qui sont assis à la porte parlent de moi, 12
Et les buveurs de liqueurs fortes me mettent en chansons. Mais je t'adresse ma prière, ô Éternel ! 13
Que ce soit le temps favorable, ô Dieu, par ta grande bonté ! Réponds -moi, en m'assurant ton secours !
Retire -moi de la boue, et que je n'enfonce plus ! Que je sois délivré de mes ennemis et du gouffre ! 14
Que les flots ne m'inondent plus, Que l'abîme ne m'engloutisse pas, Et que la fosse ne se ferme pas 15
sur moi ! Exauce -moi, Éternel ! car ta bonté est immense. Dans tes grandes compassions, tourne vers 16
moi les regards, Et ne cache pas ta face à ton serviteur ! Puisque je suis dans la détresse, hâte -toi de 17
m'exaucer ! Approche -toi de mon âme, délivre -la ! Sauve -moi, à cause de mes ennemis ! Tu connais 18, 19
mon opprobre, ma honte, mon ignominie ; Tous mes adversaires sont devant toi. L'opprobre me brise le 20
coeur, et je suis malade ; J'attends de la pitié, mais en vain, Des consolateurs, et je n'en trouve aucun.
Ils mettent du fiel dans ma nourriture, Et, pour apaiser ma soif, ils m'abreuvent de vinaigre. Que leur 21, 22
table soit pour eux un piège, Et un filet au sein de leur sécurité ! Que leurs yeux s'obscurcissent et 23
ne voient plus, Et fais continuellement chanceler leurs reins ! Répands sur eux ta colère, Et que ton 24
ardente fureur les atteigne ! Que leur demeure soit dévastée, Qu'il n'y ait plus d'habitants dans leurs 25
tentes ! Car ils persécutent celui que tu frappes, Ils racontent les souffrances de ceux que tu blesses. 26
Ajoute des iniquités à leurs iniquités, Et qu'ils n'aient point part à ta miséricorde ! Qu'ils soient effacés 27, 28
du livre de vie, Et qu'ils ne soient point inscrits avec les justes ! Moi, je suis malheureux et souffrant : 29
O Dieu, que ton secours me relève ! Je célébrerai le nom de Dieu par des cantiques, Je l'exalterai par 30
des louanges. Cela est agréable à l'Éternel, plus qu'un taureau Avec des cornes et des sabots. Les 31, 32
malheureux le voient et se réjouissent ; Vous qui cherchez Dieu, que votre coeur vive ! Car l'Éternel 33
écoute les pauvres, Et il ne méprise point ses captifs. Que les cieux et la terre le célèbrent, Les mers 34
et tout ce qui s'y meut ! Car Dieu sauvera Sion, et bâtira les villes de Juda ; On s'y établira, et l'on en 35
prendra possession ; La postérité de ses serviteurs en fera son héritage, Et ceux qui aiment son nom y 36
auront leur demeure.

Au chef des chantres. De David. Pour souvenir. O Dieu, hâte-toi de me délivrer ! Éternel, hâte - **70**
toi de me secourir ! Qu'ils soient honteux et confus, ceux qui en veulent à ma vie ! Qu'ils reculent et 2
rougissent, ceux qui désirent ma perte ! Qu'ils retournent en arrière par l'effet de leur honte, Ceux qui 3
disent : Ah ! ah ! Que tous ceux qui te cherchent Soient dans l'allégresse et se réjouissent en toi ! Que 4
ceux qui aiment ton salut Disent sans cesse : Exalté soit Dieu ! Moi, je suis pauvre et indigent : O Dieu, 5
hâte -toi en ma faveur ! Tu es mon aide et mon libérateur : Éternel, ne tarde pas !

Éternel ! je cherche en toi mon refuge : Que jamais je ne sois confondu ! Dans ta justice, sauve **71**, 2
-moi et délivre -moi ! Incline vers moi ton oreille, et secours -moi ! Sois pour moi un rocher qui me 3
serve d'asile, Où je puisse toujours me retirer ! Tu as résolu de me sauver, Car tu es mon rocher et ma
forteresse. Mon Dieu, délivre -moi de la main du méchant, De la main de l'homme inique et violent ! 4
Car tu es mon espérance, Seigneur Éternel ! En toi je me confie dès ma jeunesse. Dès le ventre de 5, 6
ma mère je m'appuie sur toi ; C'est toi qui m'as fait sortir du sein maternel ; tu es sans cesse l'objet de
mes louanges. Je suis pour plusieurs comme un prodige, Et toi, tu es mon puissant refuge. Que ma 7, 8
bouche soit remplie de tes louanges, Que chaque jour elle te glorifie ! Ne me rejette pas au temps de 9
la vieillesse ; Quand mes forces s'en vont, ne m'abandonne pas ! Car mes ennemis parlent de moi, Et 10
ceux qui guettent ma vie se consultent entre eux, Disant : Dieu l'abandonne ; Poursuivez, saisissez -le ; 11
il n'y a personne pour le délivrer. O Dieu, ne t'éloigne pas de moi ! Mon Dieu, viens en hâte à mon 12
secours ! Qu'ils soient confus, anéantis, ceux qui en veulent à ma vie ! Qu'ils soient couverts de honte 13
et d'opprobre, ceux qui cherchent ma perte ! Et moi, j'espérerai toujours, Je te louerai de plus en plus. 14
Ma bouche publiera ta justice, ton salut, chaque jour, Car j'ignore quelles en sont les bornes. Je dirai 15, 16
tes oeuvres puissantes, Seigneur Éternel ! Je rappellerai ta justice, la tienne seule. O Dieu ! tu m'as 17

instruit dès ma jeunesse, Et jusqu'à présent j'annonce tes merveilles. Ne m'abandonne pas, ô Dieu ! même dans la blanche vieillesse, Afin que j'annonce ta force à la génération présente, Ta puissance à la génération future ! Ta justice, ô Dieu ! atteint jusqu'au ciel ; Tu as accompli de grandes choses : ô Dieu ! qui est semblable à toi ? Tu nous as fait éprouver bien des détresses et des malheurs ; Mais tu nous redonneras la vie, Tu nous feras remonter des abîmes de la terre. Relève ma grandeur, Console -moi de nouveau ! Et je te louerai au son du luth, je chanterai ta fidélité, mon Dieu, Je te célébrerai avec la harpe, Saint d'Israël ! En te célébrant, j'aurai la joie sur les lèvres, La joie dans mon âme que tu as délivrée ; Ma langue chaque jour publiera ta justice, Car ceux qui cherchent ma perte sont honteux et confus.

72, 2 De Salomon. O Dieu, donne tes jugements au roi, Et ta justice au fils du roi ! Il jugera ton peuple
3 avec justice, Et tes malheureux avec équité. Les montagnes porteront la paix pour le peuple, Et les
4 collines aussi, par l'effet de ta justice. Il fera droit aux malheureux du peuple, Il sauvera les enfants
5 du pauvre, Et il écrasera l'oppresseur. On te craindra, tant que subsistera le soleil, Tant que paraîtra
6 la lune, de génération en génération. Il sera comme une pluie qui tombe sur un terrain fauché, Comme
7 des ondées qui arrosent la campagne. En ses jours le juste fleurira, Et la paix sera grande jusqu'à
8 ce qu'il n'y ait plus de lune. Il dominera d'une mer à l'autre, Et du fleuve aux extrémités de la terre.
9, 10 Devant lui, les habitants du désert fléchiront le genou, Et ses ennemis lécheront la poussière. Les rois
11 de Tarsis et des îles paieront des tributs, Les rois de Séba et de Saba offriront des présents. Tous les
12 rois se prosterneront devant lui, Toutes les nations le serviront. Car il délivrera le pauvre qui crie, Et
13 le malheureux qui n'a point d'aide. Il aura pitié du misérable et de l'indigent, Et il sauvera la vie des
14, 15 pauvres ; Il les affranchira de l'oppression et de la violence, Et leur sang aura du prix à ses yeux. Ils
16 vivront, et lui donneront de l'or de Séba ; Ils prieront pour lui sans cesse, ils le béniront chaque jour. Les
blés abonderont dans le pays, au sommet des montagnes, Et leurs épis s'agiteront comme les arbres du
17 Liban ; Les hommes fleuriront dans les villes comme l'herbe de la terre. Son nom subsistera toujours,
Aussi longtemps que le soleil son nom se perpétuera ; Par lui on se bénira mutuellement, Et toutes les
18, 19 nations le diront heureux. Béni soit l'Éternel Dieu, le Dieu d'Israël, qui seul fait des prodiges ! Béni
20 soit à jamais son nom glorieux ! Que toute la terre soit remplie de sa gloire ! Amen ! Amen ! Fin des
prières de David, fils d'Isaï.

73, 2 Psaume d'Asaph. Oui, Dieu est bon pour Israël, Pour ceux qui ont le coeur pur. Toutefois, mon pied
3 allait fléchir, Mes pas étaient sur le point de glisser ; Car je portais envie aux insensés, En voyant le
4 bonheur des méchants. Rien ne les tourmente jusqu'à leur mort, Et leur corps est chargé d'embonpoint ;
5 Ils n'ont aucune part aux souffrances humaines, Ils ne sont point frappés comme le reste des hommes.
6, 7 Aussi l'orgueil leur sert de collier, La violence est le vêtement qui les enveloppe ; L'iniquité sort de leurs
8 entrailles, Les pensées de leur coeur se font jour. Ils raillent, et parlent méchamment d'opprimer ; Ils
9 profèrent des discours hautains, Ils élèvent leur bouche jusqu'aux cieux, Et leur langue se promène
10, 11 sur la terre. Voilà pourquoi son peuple se tourne de leur côté, Il avale l'eau abondamment, Et il dit :
12 Comment Dieu saurait -il, Comment le Très-Haut connaîtrait -il ? Ainsi sont les méchants : Toujours
13 heureux, ils accroissent leurs richesses. C'est donc en vain que j'ai purifié mon coeur, Et que j'ai lavé
14, 15 mes mains dans l'innocence : Chaque jour je suis frappé, Tous les matins mon châtiment est là. Si je
16 disais : Je veux parler comme eux, Voici, je trahirais la race de tes enfants. Quand j'ai réfléchi là-dessus
17 pour m'éclairer, La difficulté fut grande à mes yeux, Jusqu'à ce que j'eusse pénétré dans les sanctuaires
18 de Dieu, Et que j'eusse pris garde au sort final des méchants. Oui, tu les places sur des voies glissantes,
19 Tu les fais tomber et les mets en ruines. Eh quoi ! en un instant les voilà détruits ! Ils sont enlevés,
20 anéantis par une fin soudaine ! Comme un songe au réveil, Seigneur, à ton réveil, tu repousses leur
21, 22 image. Lorsque mon coeur s'aigrissait, Et que je me sentais percé dans les entrailles, J'étais stupide
23 et sans intelligence, J'étais à ton égard comme les bêtes. Cependant je suis toujours avec toi, Tu m'as
24, 25 saisi la main droite ; Tu me conduiras par ton conseil, Puis tu me recevras dans la gloire. Quel autre
26 ai-je au ciel que toi ! Et sur la terre je ne prends plaisir qu'en toi. Ma chair et mon coeur peuvent se
27 consumer : Dieu sera toujours le rocher de mon coeur et mon partage. Car voici, ceux qui s'éloignent
28 de toi périssent ; Tu anéantis tous ceux qui te sont infidèles. Pour moi, m'approcher de Dieu, c'est mon
bien : Je place mon refuge dans le Seigneur, l'Éternel, Afin de raconter toutes tes oeuvres.

74 Cantique d'Asaph. Pourquoi, ô Dieu ! rejettes -tu pour toujours ? Pourquoi t'irrites -tu contre le trou-
2 peau de ton pâturage ? Souviens -toi de ton peuple que tu as acquis autrefois, Que tu as racheté comme
3 la tribu de ton héritage ! Souviens-toi de la montagne de Sion, où tu faisais ta résidence ; Porte tes pas
4 vers ces lieux constamment dévastés ! L'ennemi a tout ravagé dans le sanctuaire. Tes adversaires ont
5 rugi au milieu de ton temple ; Ils ont établi pour signes leurs signes. On les a vus, pareils à celui qui
6 lève La cognée dans une épaisse forêt ; Et bientôt ils ont brisé toutes les sculptures, À coups de haches
7, 8 et de marteaux. Ils ont mis le feu à ton sanctuaire ; Ils ont abattu, profané la demeure de ton nom. Ils
disaient en leur coeur : Traitons-les tous avec violence ! Ils ont brûlé dans le pays tous les lieux saints.

Nous ne voyons plus nos signes ; Il n'y a plus de prophète, Et personne parmi nous qui sache jusqu'à 9
quand... Jusqu'à quand, ô Dieu ! l'oppresseur outragera -t-il, L'ennemi méprisera -t-il sans cesse ton 10
nom ? Pourquoi retires -tu ta main et ta droite ? Sors -la de ton sein ! détruis ! Dieu est mon roi dès 11, 12
les temps anciens, Lui qui opère des délivrances au milieu de la terre. Tu as fendu la mer par ta puis- 13
sance, Tu as brisé les têtes des monstres sur les eaux ; Tu as écrasé la tête du crocodile, Tu l'as donné 14
pour nourriture au peuple du désert. Tu as fait jaillir des sources et des torrents. Tu as mis à sec des 15
fleuves qui ne tarissent point. À toi est le jour, à toi est la nuit ; Tu as créé la lumière et le soleil. Tu 16, 17
as fixé toutes les limites de la terre, Tu as établi l'été et l'hiver. Souviens -toi que l'ennemi outrage 18
l'Éternel, Et qu'un peuple insensé méprise ton nom ! Ne livre pas aux bêtes l'âme de ta tourterelle, 19
N'oublie pas à toujours la vie de tes malheureux ! Aie égard à l'alliance ! Car les lieux sombres du pays 20
sont pleins de repaires de brigands. Que l'opprimé ne retourne pas confus ! Que le malheureux et le 21
pauvre célèbrent ton nom ! Lève -toi, ô Dieu ! défends ta cause ! Souviens -toi des outrages que te fait 22
chaque jour l'insensé ! N'oublie pas les clameurs de tes adversaires, Le tumulte sans cesse croissant de 23
ceux qui s'élèvent contre toi !

Au chef des chantres. <Ne détruis pas.> Psaume d'Asaph. Cantique. Nous te louons, ô Dieu ! nous **75**
te louons ; Ton nom est dans nos bouches ; Nous publions tes merveilles. Au temps que j'aurai fixé, 2
Je jugerai avec droiture. La terre tremble avec tous ceux qui l'habitent : Moi, j'affermis ses colonnes. 3
-Pause. Je dis à ceux qui se glorifient : Ne vous glorifiez pas ! Et aux méchants : N'élevez pas la tête ! 4
N'élevez pas si haut votre tête, Ne parlez pas avec tant d'arrogance ! Car ce n'est ni de l'orient, ni de 5, 6
l'occident, Ni du désert, que vient l'élévation. Mais Dieu est celui qui juge : Il abaisse l'un, et il élève 7
l'autre. Il y a dans la main de l'Éternel une coupe, Où fermente un vin plein de mélange, Et il en 8
verse : Tous les méchants de la terre sucent, boivent jusqu'à la lie. Je publierai ces choses à jamais ; Je 9
chanterai en l'honneur du Dieu de Jacob. - Et j'abattrai toutes les forces des méchants ; Les forces du 10
juste seront élevées.

Au chef des chantres. Avec instruments à cordes. Psaume d'Asaph. Cantique. Dieu est connu en **76**
Juda, Son nom est grand en Israël. Sa tente est à Salem, Et sa demeure à Sion. C'est là qu'il a brisé 2, 3
les flèches, Le bouclier, l'épée et les armes de guerre. -Pause. Tu es plus majestueux, plus puissant Que 4
les montagnes des ravisseurs. Ils ont été dépouillés, ces héros pleins de courage, Ils se sont endormis 5
de leur dernier sommeil ; Ils n'ont pas su se défendre, tous ces vaillants hommes. À ta menace, Dieu 6
de Jacob ! Ils se sont endormis, cavaliers et chevaux. Tu es redoutable, ô toi ! Qui peut te résister, 7
quand ta colère éclate ? Du haut des cieux tu as proclamé la sentence ; La terre effrayée s'est tenue 8
tranquille, Lorsque Dieu s'est levé pour faire justice, Pour sauver tous les malheureux de la terre. 9
-Pause. L'homme te célèbre même dans sa fureur, Quand tu te revêts de tout ton courroux. Faites des 10, 11
voeux à l'Éternel, votre Dieu, et accomplissez -les ! Que tous ceux qui l'environnent apportent des dons
au Dieu terrible ! Il abat l'orgueil des princes, Il est redoutable aux rois de la terre. 12

Au chef des chantres. D'après Jeduthun. Psaume d'Asaph. Ma voix s'élève à Dieu, et je crie ; Ma voix **77**
s'élève à Dieu, et il m'écoutera. Au jour de ma détresse, je cherche le Seigneur ; La nuit, mes mains 2
sont étendues sans se lasser ; Mon âme refuse toute consolation. Je me souviens de Dieu, et je gémis ; 3
Je médite, et mon esprit est abattu. -Pause. Tu tiens mes paupières en éveil ; Et, dans mon trouble, je 4
ne puis parler. Je pense aux jours anciens, Aux années d'autrefois. Je pense à mes cantiques pendant 5, 6
la nuit, Je fais des réflexions au dedans de mon coeur, Et mon esprit médite. Le Seigneur rejettera 7
-t-il pour toujours ? Ne sera -t-il plus favorable ? Sa bonté est-elle à jamais épuisée ? Sa parole est- 8
elle anéantie pour l'éternité ? Dieu a-t-il oublié d'avoir compassion ? A-t-il, dans sa colère, retiré sa 9
miséricorde ? -Pause. Je dis : Ce qui fait ma souffrance, C'est que la droite du Très-Haut n'est plus 10
la même... Je rappellerai les oeuvres de l'Éternel, Car je me souviens de tes merveilles d'autrefois ; 11
Je parlerai de toutes tes oeuvres, Je raconterai tes hauts faits. O Dieu ! tes voies sont saintes ; Quel 12, 13
dieu est grand comme Dieu ? Tu es le Dieu qui fait des prodiges ; Tu as manifesté parmi les peuples 14
ta puissance. Par ton bras tu as délivré ton peuple, Les fils de Jacob et de Joseph. -Pause. Les eaux 15, 16
t'ont vu, ô Dieu ! Les eaux t'ont vu, elles ont tremblé ; Les abîmes se sont émus. Les nuages versèrent 17
de l'eau par torrents, Le tonnerre retentit dans les nues, Et tes flèches volèrent de toutes parts. Ton 18
tonnerre éclata dans le tourbillon, Les éclairs illuminèrent le monde ; La terre s'émut et trembla. Tu 19
te frayas un chemin par la mer, Un sentier par les grandes eaux, Et tes traces ne furent plus reconnues.
Tu as conduit ton peuple comme un troupeau, Par la main de Moïse et d'Aaron. 20

Cantique d'Asaph. Mon peuple, écoute mes instructions ! Prêtez l'oreille aux paroles de ma bouche ! **78**
J'ouvre la bouche par des sentences, Je publie la sagesse des temps anciens. Ce que nous avons en- 2, 3
tendu, ce que nous savons, Ce que nos pères nous ont raconté, Nous ne le cacherons point à leurs en- 4
fants ; Nous dirons à la génération future les louanges de l'Éternel, Et sa puissance, et les prodiges qu'il
a opérés. Il a établi un témoignage en Jacob, Il a mis une loi en Israël, Et il a ordonné à nos pères de 5

l'enseigner à leurs enfants, Pour qu'elle fût connue de la génération future, Des enfants qui naîtraient,
Et que, devenus grands, ils en parlassent à leurs enfants, Afin qu'ils missent en Dieu leur confiance,
Qu'ils n'oubliassent pas les oeuvres de Dieu, Et qu'ils observassent ses commandements, Afin qu'ils ne
fussent pas, comme leurs pères, Une race indocile et rebelle, Une race dont le coeur n'était pas ferme, Et
dont l'esprit n'était pas fidèle à Dieu. Les fils d'Éphraïm, armés et tirant de l'arc, Tournèrent le dos le
jour du combat. Ils ne gardèrent point l'alliance de Dieu, Et ils refusèrent de marcher selon sa loi. Ils
mirent en oubli ses oeuvres, Ses merveilles qu'il leur avait fait voir. Devant leurs pères il avait fait des
prodiges, Au pays d'Égypte, dans les campagnes de Tsoan. Il fendit la mer et leur ouvrit un passage, Il
fit dresser les eaux comme une muraille. Il les conduisit le jour par la nuée, Et toute la nuit par un feu
éclatant. Il fendit des rochers dans le désert, Et il donna à boire comme des flots abondants ; Du rocher
il fit jaillir des sources, Et couler des eaux comme des fleuves. Mais ils continuèrent à pécher contre lui,
À se révolter contre le Très-Haut dans le désert. Ils tentèrent Dieu dans leur coeur, En demandant de
la nourriture selon leur désir. Ils parlèrent contre Dieu, Ils dirent : Dieu pourrait -il Dresser une table
dans le désert ? Voici, il a frappé le rocher, et des eaux ont coulé, Et des torrents se sont répandus ;
Pourra -t-il aussi donner du pain, Ou fournir de la viande à son peuple ? L'Éternel entendit, et il fut
irrité ; Un feu s'alluma contre Jacob, Et la colère s'éleva contre Israël, Parce qu'ils ne crurent pas en
Dieu, Parce qu'ils n'eurent pas confiance dans son secours. Il commanda aux nuages d'en haut, Et il
ouvrit les portes des cieux ; Il fit pleuvoir sur eux la manne pour nourriture, Il leur donna le blé du ciel.
Ils mangèrent tous le pain des grands, Il leur envoya de la nourriture à satiété. Il fit souffler dans les
cieux le vent d'orient, Et il amena par sa puissance le vent du midi ; Il fit pleuvoir sur eux la viande
comme de la poussière, Et comme le sable des mers les oiseaux ailés ; Il les fit tomber au milieu de
leur camp, Tout autour de leurs demeures. Ils mangèrent et se rassasièrent abondamment : Dieu leur
donna ce qu'ils avaient désiré. Ils n'avaient pas satisfait leur désir, Ils avaient encore leur nourriture
dans la bouche, Lorsque la colère de Dieu s'éleva contre eux ; Il frappa de mort les plus vigoureux, Il
abattit les jeunes hommes d'Israël. Malgré tout cela, ils continuèrent à pécher, Et ne crurent point à
ses prodiges. Il consuma leurs jours par la vanité, Et leurs années par une fin soudaine. Quand il
les frappait de mort, ils le cherchaient, Ils revenaient et se tournaient vers Dieu ; Ils se souvenaient
que Dieu était leur rocher, Que le Dieu Très-Haut était leur libérateur. Mais ils le trompaient de la
bouche, Et ils lui mentaient de la langue ; Leur coeur n'était pas ferme envers lui, Et ils n'étaient pas
fidèles à son alliance. Toutefois, dans sa miséricorde, il pardonne l'iniquité et ne détruit pas ; Il retient
souvent sa colère et ne se livre pas à toute sa fureur. Il se souvint qu'ils n'étaient que chair, Un souffle
qui s'en va et ne revient pas. Que de fois ils se révoltèrent contre lui dans le désert ! Que de fois ils
l'irritèrent dans la solitude ! Ils ne cessèrent de tenter Dieu, Et de provoquer le Saint d'Israël. Ils ne
se souvinrent pas de sa puissance, Du jour où il les délivra de l'ennemi, Des miracles qu'il accomplit
en Égypte, Et de ses prodiges dans les campagnes de Tsoan. Il changea leurs fleuves en sang, Et ils
ne purent en boire les eaux. Il envoya contre eux des mouches venimeuses qui les dévorèrent, Et des
grenouilles qui les détruisirent. Il livra leurs récoltes aux sauterelles, Le produit de leur travail aux
sauterelles. Il fit périr leurs vignes par la grêle, Et leurs sycomores par la gelée. Il abandonna leur
bétail à la grêle, Et leurs troupeaux au feu du ciel. Il lança contre eux son ardente colère, La fureur, la
rage et la détresse, Une troupe de messagers de malheur. Il donna libre cours à sa colère, Il ne sauva
pas leur âme de la mort, Il livra leur vie à la mortalité ; Il frappa tous les premiers-nés en Égypte,
Les prémices de la force sous les tentes de Cham. Il fit partir son peuple comme des brebis, Il les
conduisit comme un troupeau dans le désert. Il les dirigea sûrement, pour qu'ils fussent sans crainte,
Et la mer couvrit leurs ennemis. Il les amena vers sa frontière sainte, Vers cette montagne que sa
droite a acquise. Il chassa devant eux les nations, Leur distribua le pays en héritage, Et fit habiter
dans leurs tentes les tribus d'Israël. Mais ils tentèrent le Dieu Très-Haut et se révoltèrent contre lui,
Et ils n'observèrent point ses ordonnances. Ils s'éloignèrent et furent infidèles, comme leurs pères, Ils
tournèrent, comme un arc trompeur. Ils l'irritèrent par leurs hauts lieux, Et ils excitèrent sa jalousie
par leurs idoles. Dieu entendit, et il fut irrité ; Il repoussa fortement Israël. Il abandonna la demeure
de Silo, La tente où il habitait parmi les hommes ; Il livra sa gloire à la captivité, Et sa majesté entre
les mains de l'ennemi. Il mit son peuple à la merci du glaive, Et il s'indigna contre son héritage. Le
feu dévora ses jeunes hommes, Et ses vierges ne furent pas célébrées ; Ses sacrificateurs tombèrent
par l'épée, Et ses veuves ne pleurèrent pas. Le Seigneur s'éveilla comme celui qui a dormi, Comme
un héros qu'a subjugué le vin. Il frappa ses adversaires en fuite, Il les couvrit d'un opprobre éternel.
Cependant il rejeta la tente de Joseph, Et il ne choisit point la tribu d'Éphraïm ; Il préféra la tribu
de Juda, La montagne de Sion qu'il aimait. Et il bâtit son sanctuaire comme les lieux élevés, Comme
la terre qu'il a fondée pour toujours. Il choisit David, son serviteur, Et il le tira des bergeries ; Il le
prit derrière les brebis qui allaitent, Pour lui faire paître Jacob, son peuple, Et Israël, son héritage. Et

David les dirigea avec un coeur intègre, Et les conduisit avec des mains intelligentes.

Psaume d'Asaph. O Dieu ! les nations ont envahi ton héritage, Elles ont profané ton saint temple, **79**
Elles ont fait de Jérusalem un monceau de pierres. Elles ont livré les cadavres de tes serviteurs En 2
pâture aux oiseaux du ciel, La chair de tes fidèles aux bêtes de la terre ; Elles ont versé leur sang 3
comme de l'eau Tout autour de Jérusalem, Et il n'y a eu personne pour les enterrer. Nous sommes 4
devenus un objet d'opprobre pour nos voisins, De moquerie et de risée pour ceux qui nous entourent.
Jusques à quand, Éternel ! t'irriteras -tu sans cesse, Et ta colère s'embrasera -t-elle comme le feu ? 5
Répands ta fureur sur les nations qui ne te connaissent pas, Et sur les royaumes qui n'invoquent pas 6
ton nom ! Car on a dévoré Jacob, Et ravagé sa demeure. Ne te souviens plus de nos iniquités passées ! 7, 8
Que tes compassions viennent en hâte au-devant de nous ! Car nous sommes bien malheureux. Secours 9
-nous, Dieu de notre salut, pour la gloire de ton nom ! Délivre -nous, et pardonne nos péchés, à cause
de ton nom ! Pourquoi les nations diraient -elles : Où est leur Dieu ? Qu'on sache, en notre présence, 10
parmi les nations, Que tu venges le sang de tes serviteurs, le sang répandu ! Que les gémissements des 11
captifs parviennent jusqu'à toi ! Par ton bras puissant sauve ceux qui vont périr ! Rends à nos voisins 12
sept fois dans leur sein Les outrages qu'ils t'ont faits, Seigneur ! Et nous, ton peuple, le troupeau 13
de ton pâturage, Nous te célébrerons éternellement ; De génération en génération nous publierons tes
louanges.

Au chef des chantres. Sur les lis lyriques. D'Asaph. Psaume. Prête l'oreille, berger d'Israël, Toi qui **80**
conduis Joseph comme un troupeau ! Parais dans ta splendeur, Toi qui es assis sur les chérubins ! De- 2
vant Éphraïm, Benjamin et Manassé, réveille ta force, Et viens à notre secours ! O Dieu, relève -nous ! 3
Fais briller ta face, et nous serons sauvés ! Éternel, Dieu des armées ! Jusques à quand t'irriteras -tu 4
contre la prière de ton peuple ? Tu les nourris d'un pain de larmes. Tu les abreuves de larmes à pleine 5
mesure. Tu fais de nous un objet de discorde pour nos voisins, Et nos ennemis se raillent de nous. Dieu 6, 7
des armées, relève -nous ! Fais briller ta face, et nous serons sauvés ! Tu avais arraché de l'Égypte une 8
vigne ; Tu as chassé des nations, et tu l'as plantée. Tu as fait place devant elle : Elle a jeté des racines 9
et rempli la terre ; Les montagnes étaient couvertes de son ombre, Et ses rameaux étaient comme des 10
cèdres de Dieu ; Elle étendait ses branches jusqu'à la mer, Et ses rejetons jusqu'au fleuve. Pourquoi 11, 12
as-tu rompu ses clôtures, En sorte que tous les passants la dépouillent ? Le sanglier de la forêt la 13
ronge, Et les bêtes des champs en font leur pâture. Dieu des armées, reviens donc ! Regarde du haut 14
des cieux, et vois ! considère cette vigne ! Protège ce que ta droite a planté, Et le fils que tu t'es choisi !... 15
Elle est brûlée par le feu, elle est coupée ! Ils périssent devant ta face menaçante. Que ta main soit sur 16, 17
l'homme de ta droite, Sur le fils de l'homme que tu t'es choisi ! Et nous ne nous éloignerons plus de toi. 18
Fais-nous revivre, et nous invoquerons ton nom. Éternel, Dieu des armées, relève -nous ! Fais briller 19
ta face, et nous serons sauvés !

Au chef des chantres. Sur la guitthith. D'Asaph. Chantez avec allégresse à Dieu, notre force ! Poussez **81**
des cris de joie vers le Dieu de Jacob ! Entonnez des cantiques, faites résonner le tambourin, La harpe 2
mélodieuse et le luth ! Sonnez de la trompette à la nouvelle lune, À la pleine lune, au jour de notre fête ! 3
Car c'est une loi pour Israël, Une ordonnance du Dieu de Jacob. Il en fit un statut pour Joseph, Quand 4, 5
il marcha contre le pays d'Égypte... J'entends une voix qui m'est inconnue : J'ai déchargé son épaule du 6
fardeau, Et ses mains ont lâché la corbeille. Tu as crié dans la détresse, et je t'ai délivré ; Je t'ai répondu 7
dans la retraite du tonnerre ; Je t'ai éprouvé près des eaux de Meriba. Pause. Écoute, mon peuple ! et 8
je t'avertirai ; Israël, puisses-tu m'écouter ! Qu'il n'y ait au milieu de toi point de dieu étranger ! Ne 9
te prosterne pas devant des dieux étrangers ! Je suis l'Éternel, ton Dieu, qui t'ai fait monter du pays 10
d'Égypte ; Ouvre ta bouche, et je la remplirai. Mais mon peuple n'a point écouté ma voix, Israël ne m'a 11
point obéi. Alors je les ai livrés aux penchants de leur coeur, Et ils ont suivi leurs propres conseils. 12
Oh ! si mon peuple m'écoutait, Si Israël marchait dans mes voies ! En un instant je confondrais leurs 13, 14
ennemis, Je tournerais ma main contre leurs adversaires ; Ceux qui haïssent l'Éternel le flatteraient, 15
Et le bonheur d'Israël durerait toujours ; Je le nourrirais du meilleur froment, Et je le rassasierais du 16
miel du rocher.

Psaume d'Asaph. Dieu se tient dans l'assemblée de Dieu ; Il juge au milieu des dieux. Jusques à **82**, 2
quand jugerez -vous avec iniquité, Et aurez-vous égard à la personne des méchants ? Pause. Rendez 3
justice au faible et à l'orphelin, Faites droit au malheureux et au pauvre, Sauvez le misérable et l'in- 4
digent, Délivrez -les de la main des méchants. Ils n'ont ni savoir ni intelligence, Ils marchent dans les 5
ténèbres ; Tous les fondements de la terre sont ébranlés. J'avais dit : Vous êtes des dieux, Vous êtes 6
tous des fils du Très-Haut. Cependant vous mourrez comme des hommes, Vous tomberez comme un 7
prince quelconque. Lève -toi, ô Dieu, juge la terre ! Car toutes les nations t'appartiennent. 8

Cantique. Psaume d'Asaph. O Dieu, ne reste pas dans le silence ! Ne te tais pas, et ne te repose **83**

pas, ô Dieu ! Car voici, tes ennemis s'agitent, Ceux qui te haïssent lèvent la tête. Ils forment contre ton peuple des projets pleins de ruse, Et ils délibèrent contre ceux que tu protèges. Venez, disent -ils, exterminons -les du milieu des nations, Et qu'on ne se souvienne plus du nom d'Israël ! Ils se concertent tous d'un même coeur, Ils font une alliance contre toi ; Les tentes d'Édom et les Ismaélites, Moab et les Hagaréniens, Guebal, Ammon, Amalek, Les Philistins avec les habitants de Tyr ; L'Assyrie aussi se joint à eux, Elle prête son bras aux enfants de Lot. Pause. Traite -les comme Madian, Comme Sisera, comme Jabin au torrent de Kison ! Ils ont été détruits à En-Dor, Ils sont devenus du fumier pour la terre. Traite leurs chefs comme Oreb et Zeeb, Et tous leurs princes comme Zébach et Tsalmunna ! Car ils disent : Emparons -nous Des demeures de Dieu ! Mon Dieu ! rends -les semblables au tourbillon, Au chaume qu'emporte le vent, Au feu qui brûle la forêt, À la flamme qui embrase les montagnes ! Poursuis -les ainsi de ta tempête, Et fais-les trembler par ton ouragan ! Couvre leur face d'ignominie, Afin qu'ils cherchent ton nom, ô Éternel ! Qu'ils soient confus et épouvantés pour toujours, Qu'ils soient honteux et qu'ils périssent ! Qu'ils sachent que toi seul, dont le nom est l'Éternel, Tu es le Très-Haut sur toute la terre !

84 Au chef des chantres. Sur la guitthith. Des fils de Koré. Psaume. Que tes demeures sont aimables, Éternel des armées ! Mon âme soupire et languit après les parvis de l'Éternel, Mon coeur et ma chair poussent des cris vers le Dieu vivant. Le passereau même trouve une maison, Et l'hirondelle un nid où elle dépose ses petits... Tes autels, Éternel des armées ! Mon roi et mon Dieu ! Heureux ceux qui habitent ta maison ! Ils peuvent te célébrer encore. Pause. Heureux ceux qui placent en toi leur appui ! Ils trouvent dans leur coeur des chemins tout tracés. Lorsqu'ils traversent la vallée de Baca, Ils la transforment en un lieu plein de sources, Et la pluie la couvre aussi de bénédictions. Leur force augmente pendant la marche, Et ils se présentent devant Dieu à Sion. Éternel, Dieu des armées, écoute ma prière ! Prête l'oreille, Dieu de Jacob ! Pause. Toi qui es notre bouclier, vois, ô Dieu ! Et regarde la face de ton oint ! Mieux vaut un jour dans tes parvis que mille ailleurs ; Je préfère me tenir sur le seuil de la maison de mon Dieu, Plutôt que d'habiter sous les tentes de la méchanceté. Car l'Éternel Dieu est un soleil et un bouclier, L'Éternel donne la grâce et la gloire, Il ne refuse aucun bien à ceux qui marchent dans l'intégrité. Éternel des armées ! Heureux l'homme qui se confie en toi !

85 Au chef des chantres. Des fils de Koré. Psaume. Tu as été favorable à ton pays, ô Éternel ! Tu as ramené les captifs de Jacob ; Tu as pardonné l'iniquité de ton peuple, Tu as couvert tous ses péchés ; Pause. Tu as retiré toute ta fureur, Tu es revenu de l'ardeur de ta colère. Rétablis -nous, Dieu de notre salut ! Cesse ton indignation contre nous ! T'irriteras -tu contre nous à jamais ? Prolongeras -tu ta colère éternellement ? Ne nous rendras-tu pas à la vie, Afin que ton peuple se réjouisse en toi ? Éternel ! fais-nous voir ta bonté, Et accorde -nous ton salut ! J'écouterai ce que dit Dieu, l'Éternel ; Car il parle de paix à son peuple et à ses fidèles, Pourvu qu'ils ne retombent pas dans la folie. Oui, son salut est près de ceux qui le craignent, Afin que la gloire habite dans notre pays. La bonté et la fidélité se rencontrent, La justice et la paix s'embrassent ; La fidélité germe de la terre, Et la justice regarde du haut des cieux. L'Éternel aussi accordera le bonheur, Et notre terre donnera ses fruits. La justice marchera devant lui, Et imprimera ses pas sur le chemin.

86 Prière de David. Éternel, prête l'oreille, exauce -moi ! Car je suis malheureux et indigent. Garde mon âme, car je suis pieux ! Mon Dieu, sauve ton serviteur qui se confie en toi ! Aie pitié de moi, Seigneur ! Car je crie à toi tout le jour. Réjouis l'âme de ton serviteur, Car à toi, Seigneur, j'élève mon âme. Car tu es bon, Seigneur, tu pardonnes, Tu es plein d'amour pour tous ceux qui t'invoquent. Éternel, prête l'oreille à ma prière, Sois attentif à la voix de mes supplications ! Je t'invoque au jour de ma détresse, Car tu m'exauces. Nul n'est comme toi parmi les dieux, Seigneur, Et rien ne ressemble à tes oeuvres. Toutes les nations que tu as faites viendront Se prosterner devant ta face, Seigneur, Et rendre gloire à ton nom. Car tu es grand, et tu opères des prodiges ; Toi seul, tu es Dieu. Enseigne -moi tes voies, ô Éternel ! Je marcherai dans ta fidélité. Dispose mon coeur à la crainte de ton nom. Je te louerai de tout mon coeur, Seigneur, mon Dieu ! Et je glorifierai ton nom à perpétuité. Car ta bonté est grande envers moi, Et tu délivres mon âme du séjour profond des morts. O Dieu ! des orgueilleux se sont levés contre moi, Une troupe d'hommes violents en veulent à ma vie ; Ils ne portent pas leurs pensées sur toi. Mais toi, Seigneur, tu es un Dieu miséricordieux et compatissant, Lent à la colère, riche en bonté et en fidélité ; Tourne vers moi les regards et aie pitié de moi, Donne la force à ton serviteur, Et sauve le fils de ta servante ! Opère un signe en ma faveur ! Que mes ennemis le voient et soient confus ! Car tu me secours et tu me consoles, ô Éternel !

87 Des fils de Koré. Psaume. Cantique. Elle est fondée sur les montagnes saintes. L'Éternel aime les portes de Sion Plus que toutes les demeures de Jacob. Des choses glorieuses ont été dites sur toi, Ville

de Dieu ! Pause. Je proclame l'Égypte et Babylone parmi ceux qui me connaissent ; Voici, le pays des 4
Philistins, Tyr, avec l'Éthiopie : C'est dans Sion qu'ils sont nés. Et de Sion il est dit : Tous y sont nés, 5
Et c'est le Très-Haut qui l'affermit. L'Éternel compte en inscrivant les peuples : C'est là qu'ils sont nés. 6
Pause. Et ceux qui chantent et ceux qui dansent s'écrient : Toutes mes sources sont en toi. 7

Cantique. Psaume des fils de Koré. Au chef des chantres. Pour chanter sur la flûte. Cantique d'Hé- **88**
man, l'Ézrachite. Éternel, Dieu de mon salut ! Je crie jour et nuit devant toi. Que ma prière parvienne 2
en ta présence ! Prête l'oreille à mes supplications ! Car mon âme est rassasiée de maux, Et ma vie 3
s'approche du séjour des morts. Je suis mis au rang de ceux qui descendent dans la fosse, Je suis 4
comme un homme qui n'a plus de force. Je suis étendu parmi les morts, Semblable à ceux qui sont 5
tués et couchés dans le sépulcre, À ceux dont tu n'as plus le souvenir, Et qui sont séparés de ta main.
Tu m'as jeté dans une fosse profonde, Dans les ténèbres, dans les abîmes. Ta fureur s'appesantit sur 6, 7
moi, Et tu m'accables de tous tes flots. Pause. Tu as éloigné de moi mes amis, Tu m'as rendu pour eux 8
un objet d'horreur ; Je suis enfermé et je ne puis sortir. Mes yeux se consument dans la souffrance ; Je 9
t'invoque tous les jours, ô Éternel ! J'étends vers toi les mains. Est-ce pour les morts que tu fais des 10
miracles ? Les morts se lèvent -ils pour te louer ? Pause. Parle -t-on de ta bonté dans le sépulcre, De ta 11
fidélité dans l'abîme ? Tes prodiges sont-ils connus dans les ténèbres, Et ta justice dans la terre de l'ou- 12
bli ? O Éternel ! j'implore ton secours, Et le matin ma prière s'élève à toi. Pourquoi, Éternel, repousses 13, 14
-tu mon âme ? Pourquoi me caches -tu ta face ? Je suis malheureux et moribond dès ma jeunesse, Je 15
suis chargé de tes terreurs, je suis troublé. Tes fureurs passent sur moi, Tes terreurs m'anéantissent ; 16
Elles m'environnent tout le jour comme des eaux, Elles m'enveloppent toutes à la fois. Tu as éloigné 17, 18
de moi amis et compagnons ; Mes intimes ont disparu.

Cantique d'Éthan, l'Ézrachite. Je chanterai toujours les bontés de l'Éternel ; Ma bouche fera con- **89**
naître à jamais ta fidélité. Car je dis : La bonté a des fondements éternels ; Tu établis ta fidélité dans 2
les cieux. J'ai fait alliance avec mon élu ; Voici ce que j'ai juré à David, mon serviteur : J'affermirai ta 3, 4
postérité pour toujours, Et j'établirai ton trône à perpétuité. Pause. Les cieux célèbrent tes merveilles, 5
ô Éternel ! Et ta fidélité dans l'assemblée des saints. Car qui, dans le ciel, peut se comparer à l'Éternel ? 6
Qui est semblable à toi parmi les fils de Dieu ? Dieu est terrible dans la grande assemblée des saints, 7
Il est redoutable pour tous ceux qui l'entourent. Éternel, Dieu des armées ! qui est comme toi puissant, 8
ô Éternel ? Ta fidélité t'environne. Tu domptes l'orgueil de la mer ; Quand ses flots se soulèvent, tu les 9
apaises. Tu écrasas l'Égypte comme un cadavre, Tu dispersas tes ennemis par la puissance de ton bras. 10
C'est à toi qu'appartiennent les cieux et la terre, C'est toi qui as fondé le monde et ce qu'il renferme. 11
Tu as créé le nord et le midi ; Le Thabor et l'Hermon se réjouissent à ton nom. Ton bras est puissant, 12, 13
Ta main forte, ta droite élevée. La justice et l'équité sont la base de ton trône. La bonté et la fidélité 14
sont devant ta face. Heureux le peuple qui connaît le son de la trompette ; Il marche à la clarté de ta 15
face, ô Éternel ! Il se réjouit sans cesse de ton nom, Et il se glorifie de ta justice. Car tu es la gloire de 16, 17
sa puissance ; C'est ta faveur qui relève notre force. Car l'Éternel est notre bouclier, Le Saint d'Israël 18
est notre roi. Alors tu parlas dans une vision à ton bien-aimé, Et tu dis : J'ai prêté mon secours à un 19
héros, J'ai élevé du milieu du peuple un jeune homme ; J'ai trouvé David, mon serviteur, Je l'ai oint de 20
mon huile sainte. Ma main le soutiendra, Et mon bras le fortifiera. L'ennemi ne le surprendra pas, 21, 22
Et le méchant ne l'opprimera point ; J'écraserai devant lui ses adversaires, Et je frapperai ceux qui 23
le haïssent. Ma fidélité et ma bonté seront avec lui, Et sa force s'élèvera par mon nom. Je mettrai 24, 25
sa main sur la mer, Et sa droite sur les fleuves. Lui, il m'invoquera : Tu es mon père, Mon Dieu et 26
le rocher de mon salut ! Et moi, je ferai de lui le premier-né, Le plus élevé des rois de la terre. Je 27, 28
lui conserverai toujours ma bonté, Et mon alliance lui sera fidèle ; Je rendrai sa postérité éternelle, 29
Et son trône comme les jours des cieux. Si ses fils abandonnent ma loi Et ne marchent pas selon ses 30
ordonnances, S'ils violent mes préceptes Et n'observent pas mes commandements, Je punirai de la 31, 32
verge leurs transgressions, Et par des coups leurs iniquités ; Mais je ne lui retirerai point ma bonté 33
Et je ne trahirai pas ma fidélité, Je ne violerai point mon alliance Et je ne changerai pas ce qui est 34
sorti de mes lèvres. J'ai juré une fois par ma sainteté : Mentirai -je à David ? Sa postérité subsistera 35, 36
toujours ; Son trône sera devant moi comme le soleil, Comme la lune il aura une éternelle durée. Le 37
témoin qui est dans le ciel est fidèle. Pause. Et pourtant, tu as rejeté, tu as repoussé ! Tu t'es irrité 38
contre ton oint ! Tu as dédaigné l'alliance avec ton serviteur ; Tu as abattu, profané sa couronne. Tu 39, 40
as détruit toutes ses murailles, Tu as mis en ruines ses forteresses. Tous les passants le dépouillent ; Il 41
est un objet d'opprobre pour ses voisins. Tu as élevé la droite de ses adversaires, Tu as réjoui tous ses 42
ennemis ; Tu as fait reculer le tranchant de son glaive, Et tu ne l'as pas soutenu dans le combat. Tu 43, 44
as mis un terme à sa splendeur, Et tu as jeté son trône à terre ; Tu as abrégé les jours de sa jeunesse, 45
Tu l'as couvert de honte. Pause. Jusques à quand, Éternel ! te cacheras -tu sans cesse, Et ta fureur 46

47 s'embrasera -t-elle comme le feu ? Rappelle -toi ce qu'est la durée de ma vie, Et pour quel néant tu as
48 créé tous les fils de l'homme. Y a-t-il un homme qui puisse vivre et ne pas voir la mort, Qui puisse
49 sauver son âme du séjour des morts ? Pause. Où sont, Seigneur ! tes bontés premières, Que tu juras
50 à David dans ta fidélité ? Souviens -toi, Seigneur ! de l'opprobre de tes serviteurs, Souviens-toi que je
51 porte en mon sein tous les peuples nombreux ; Souviens-toi des outrages de tes ennemis, ô Éternel ! De
52 leurs outrages contre les pas de ton oint. Béni soit à jamais l'Éternel ! Amen ! Amen !

90 Prière de Moïse, homme de Dieu. Seigneur ! tu as été pour nous un refuge, De génération en géné-
2 ration. Avant que les montagnes fussent nées, Et que tu eusses créé la terre et le monde, D'éternité
3 en éternité tu es Dieu. Tu fais rentrer les hommes dans la poussière, Et tu dis : Fils de l'homme, re-
4 tournez ! Car mille ans sont, à tes yeux, Comme le jour d'hier, quand il n'est plus, Et comme une veille
5, 6 de la nuit. Tu les emportes, semblables à un songe, Qui, le matin, passe comme l'herbe : Elle fleurit
7 le matin, et elle passe, On la coupe le soir, et elle sèche. Nous sommes consumés par ta colère, Et ta
8 fureur nous épouvante. Tu mets devant toi nos iniquités, Et à la lumière de ta face nos fautes cachées.
9, 10 Tous nos jours disparaissent par ton courroux ; Nous voyons nos années s'évanouir comme un son. Les
jours de nos années s'élèvent à soixante-dix ans, Et, pour les plus robustes, à quatre-vingts ans ; Et
11 l'orgueil qu'ils en tirent n'est que peine et misère, Car il passe vite, et nous nous envolons. Qui prend
12 garde à la force de ta colère, Et à ton courroux, selon la crainte qui t'est due ? Enseigne -nous à bien
13 compter nos jours, Afin que nous appliquions notre coeur à la sagesse. Reviens, Éternel ! Jusques à
14 quand ?... Aie pitié de tes serviteurs ! Rassasie -nous chaque matin de ta bonté, Et nous serons toute
15 notre vie dans la joie et l'allégresse. Réjouis -nous autant de jours que tu nous as humiliés, Autant
16 d'années que nous avons vu le malheur. Que ton oeuvre se manifeste à tes serviteurs, Et ta gloire sur
17 leurs enfants ! Que la grâce de l'Éternel, notre Dieu, soit sur nous ! Affermis l'ouvrage de nos mains,
Oui, affermis l'ouvrage de nos mains !

91, 2 Celui qui demeure sous l'abri du Très-Haut Repose à l'ombre du Tout Puissant. Je dis à l'Éternel :
3 Mon refuge et ma forteresse, Mon Dieu en qui je me confie ! Car c'est lui qui te délivre du filet de
4 l'oiseleur, De la peste et de ses ravages. Il te couvrira de ses plumes, Et tu trouveras un refuge sous
5 ses ailes ; Sa fidélité est un bouclier et une cuirasse. Tu ne craindras ni les terreurs de la nuit, Ni la
6 flèche qui vole de jour, Ni la peste qui marche dans les ténèbres, Ni la contagion qui frappe en plein
7, 8 midi. Que mille tombent à ton côté, Et dix mille à ta droite, Tu ne seras pas atteint ; De tes yeux
9 seulement tu regarderas, Et tu verras la rétribution des méchants. Car tu es mon refuge, ô Éternel !
10 Tu fais du Très-Haut ta retraite. Aucun malheur ne t'arrivera, Aucun fléau n'approchera de ta tente.
11, 12 Car il ordonnera à ses anges De te garder dans toutes tes voies ; Ils te porteront sur les mains, De
13 peur que ton pied ne heurte contre une pierre. Tu marcheras sur le lion et sur l'aspic, Tu fouleras le
14 lionceau et le dragon. Puisqu'il m'aime, je le délivrerai ; Je le protégerai, puisqu'il connaît mon nom.
15 Il m'invoquera, et je lui répondrai ; Je serai avec lui dans la détresse, Je le délivrerai et je le glorifierai.
16 Je le rassasierai de longs jours, Et je lui ferai voir mon salut.

92 Psaume. Cantique pour le jour du sabbat. Il est beau de louer l'Éternel, Et de célébrer ton nom,
2, 3 ô Très-Haut ! D'annoncer le matin ta bonté, Et ta fidélité pendant les nuits, Sur l'instrument à dix
4 cordes et sur le luth, Aux sons de la harpe. Tu me réjouis par tes oeuvres, ô Éternel ! Et je chante
5 avec allégresse l'ouvrage de tes mains. Que tes oeuvres sont grandes, ô Éternel ! Que tes pensées sont
6, 7 profondes ! L'homme stupide n'y connaît rien, Et l'insensé n'y prend point garde. Si les méchants
croissent comme l'herbe, Si tous ceux qui font le mal fleurissent, C'est pour être anéantis à jamais.
8, 9 Mais toi, tu es le Très-Haut, À perpétuité, ô Éternel ! Car voici, tes ennemis, ô Éternel ! Car voici,
10 tes ennemis périssent ; Tous ceux qui font le mal sont dispersés. Et tu me donnes la force du buffle ;
11 Je suis arrosé avec une huile fraîche. Mon oeil se plaît à contempler mes ennemis, Et mon oreille à
12 entendre mes méchants adversaires. Les justes croissent comme le palmier, Ils s'élèvent comme le
13, 14 cèdre du Liban. Plantés dans la maison de l'Éternel, Ils prospèrent dans les parvis de notre Dieu ; Ils
15 portent encore des fruits dans la vieillesse, Ils sont pleins de sève et verdoyants, Pour faire connaître
que l'Éternel est juste. Il est mon rocher, et il n'y a point en lui d'iniquité.

93 L'Éternel règne, il est revêtu de majesté, L'Éternel est revêtu, il est ceint de force. Aussi le monde est
2, 3 ferme, il ne chancelle pas. Ton trône est établi dès les temps anciens ; Tu existes de toute éternité. Les
fleuves élèvent, ô Éternel ! Les fleuves élèvent leur voix, Les fleuves élèvent leurs ondes retentissantes.
4 Plus que la voix des grandes, des puissantes eaux, Des flots impétueux de la mer, L'Éternel est puissant
5 dans les lieux célestes. Tes témoignages sont entièrement véritables ; La sainteté convient à ta maison,
O Éternel ! pour toute la durée des temps.

94, 2 Dieu des vengeances, Éternel ! Dieu des vengeances, parais ! Lève -toi, juge de la terre ! Rends

aux superbes selon leurs oeuvres ! Jusques à quand les méchants, ô Éternel ! Jusques à quand les 3
méchants triompheront -ils ? Ils discourent, ils parlent avec arrogance ; Tous ceux qui font le mal 4
se glorifient. Éternel ! ils écrasent ton peuple, Ils oppriment ton héritage ; Ils égorgent la veuve et 5, 6
l'étranger, Ils assassinent les orphelins. Et ils disent : L'Éternel ne regarde pas, Le Dieu de Jacob ne 7
fait pas attention ! Prenez-y garde, hommes stupides ! Insensés, quand serez-vous sages ? Celui qui 8, 9
a planté l'oreille n'entendrait -il pas ? Celui qui a formé l'oeil ne verrait -il pas ? Celui qui châtie les 10
nations ne punirait -il point, Lui qui donne à l'homme l'intelligence ? L'Éternel connaît les pensées de 11
l'homme, Il sait qu'elles sont vaines. Heureux l'homme que tu châties, ô Éternel ! Et que tu instruis par 12
ta loi, Pour le calmer aux jours du malheur, Jusqu'à ce que la fosse soit creusée pour le méchant ! Car 13, 14
l'Éternel ne délaisse pas son peuple, Il n'abandonne pas son héritage ; Car le jugement sera conforme 15
à la justice, Et tous ceux dont le coeur est droit l'approuveront. Qui se lèvera pour moi contre les 16
méchants ? Qui me soutiendra contre ceux qui font le mal ? Si l'Éternel n'était pas mon secours, Mon 17
âme serait bien vite dans la demeure du silence. Quand je dis : Mon pied chancelle ! Ta bonté, ô Éternel ! 18
me sert d'appui. Quand les pensées s'agitent en foule au dedans de moi, Tes consolations réjouissent 19
mon âme. Les méchants te feraient-ils siéger sur leur trône, Eux qui forment des desseins iniques en 20
dépit de la loi ? Ils se rassemblent contre la vie du juste, Et ils condamnent le sang innocent. Mais 21, 22
l'Éternel est ma retraite, Mon Dieu est le rocher de mon refuge. Il fera retomber sur eux leur iniquité, 23
Il les anéantira par leur méchanceté ; L'Éternel, notre Dieu, les anéantira.

Venez, chantons avec allégresse à l'Éternel ! Poussons des cris de joie vers le rocher de notre salut. **95**
Allons au-devant de lui avec des louanges, Faisons retentir des cantiques en son honneur ! Car l'Éternel 2, 3
est un grand Dieu, Il est un grand roi au-dessus de tous les dieux. Il tient dans sa main les profondeurs 4
de la terre, Et les sommets des montagnes sont à lui. La mer est à lui, c'est lui qui l'a faite ; La 5
terre aussi, ses mains l'ont formée. Venez, prosternons -nous et humilions -nous, Fléchissons le genou 6
devant l'Éternel, notre créateur ! Car il est notre Dieu, Et nous sommes le peuple de son pâturage, Le 7
troupeau que sa main conduit... Oh ! si vous pouviez écouter aujourd'hui sa voix ! N'endurcissez pas 8
votre coeur, comme à Meriba, Comme à la journée de Massa, dans le désert, Où vos pères me tentèrent, 9
M'éprouvèrent, quoiqu'ils vissent mes oeuvres. Pendant quarante ans j'eus cette race en dégoût, Et je 10
dis : C'est un peuple dont le coeur est égaré ; Ils ne connaissent pas mes voies. Aussi je jurai dans ma 11
colère : Ils n'entreront pas dans mon repos !

Chantez à l'Éternel un cantique nouveau ! Chantez à l'Éternel, vous tous, habitants de la terre ! **96**
Chantez à l'Éternel, bénissez son nom, Annoncez de jour en jour son salut ! Racontez parmi les nations 2, 3
sa gloire, Parmi tous les peuples ses merveilles ! Car l'Éternel est grand et très digne de louange, Il 4
est redoutable par-dessus tous les dieux ; Car tous les dieux des peuples sont des idoles, Et l'Éternel 5
a fait les cieux. La splendeur et la magnificence sont devant sa face, La gloire et la majesté sont 6
dans son sanctuaire. Familles des peuples, rendez à l'Éternel, Rendez à l'Éternel gloire et honneur ! 7
Rendez à l'Éternel gloire pour son nom ! Apportez des offrandes, et entrez dans ses parvis ! Prosternez 8, 9
-vous devant l'Éternel avec des ornements sacrés. Tremblez devant lui, vous tous, habitants de la terre !
Dites parmi les nations : L'Éternel règne ; Aussi le monde est ferme, il ne chancelle pas ; L'Éternel juge 10
les peuples avec droiture. Que les cieux se réjouissent, et que la terre soit dans l'allégresse, Que la mer 11
retentisse avec tout ce qu'elle contient, Que la campagne s'égaie avec tout ce qu'elle renferme, Que 12
tous les arbres des forêts poussent des cris de joie, Devant l'Éternel ! Car il vient, Car il vient pour 13
juger la terre ; Il jugera le monde avec justice, Et les peuples selon sa fidélité.

L'Éternel règne : que la terre soit dans l'allégresse, Que les îles nombreuses se réjouissent ! Les **97**, 2
nuages et l'obscurité l'environnent, La justice et l'équité sont la base de son trône. Le feu marche 3
devant lui, Et embrase à l'entour ses adversaires. Ses éclairs illuminent le monde, La terre le voit et 4
tremble ; Les montagnes se fondent comme la cire devant l'Éternel, Devant le Seigneur de toute la 5
terre. Les cieux publient sa justice, Et tous les peuples voient sa gloire. Ils sont confus, tous ceux qui 6, 7
servent les images, Qui se font gloire des idoles. Tous les dieux se prosternent devant lui. Sion l'entend 8
et se réjouit, Les filles de Juda sont dans l'allégresse, À cause de tes jugements, ô Éternel ! Car toi, 9
Éternel ! tu es le Très-Haut sur toute la terre, Tu es souverainement élevé au-dessus de tous les dieux.
Vous qui aimez l'Éternel, haïssez le mal ! Il garde les âmes de ses fidèles, Il les délivre de la main des 10
méchants. La lumière est semée pour le juste, Et la joie pour ceux dont le coeur est droit. Justes, 11, 12
réjouissez -vous en l'Éternel, Et célébrez par vos louanges sa sainteté !

Psaume. Chantez à l'Éternel un cantique nouveau ! Car il a fait des prodiges. Sa droite et son bras **98**

saint lui sont venus en aide. L'Éternel a manifesté son salut, Il a révélé sa justice aux yeux des nations.
Il s'est souvenu de sa bonté et de sa fidélité envers la maison d'Israël, Toutes les extrémités de la
terre ont vu le salut de notre Dieu. Poussez vers l'Éternel des cris de joie, Vous tous, habitants de la
terre ! Faites éclater votre allégresse, et chantez ! Chantez à l'Éternel avec la harpe ; Avec la harpe
chantez des cantiques ! Avec les trompettes et au son du cor, Poussez des cris de joie devant le roi,
l'Éternel ! Que la mer retentisse avec tout ce qu'elle contient, Que le monde et ceux qui l'habitent
éclatent d'allégresse, Que les fleuves battent des mains, Que toutes les montagnes poussent des cris de
joie, Devant l'Éternel ! Car il vient pour juger la terre ; Il jugera le monde avec justice, Et les peuples
avec équité.

99 L'Éternel règne : les peuples tremblent ; Il est assis sur les chérubins : la terre chancelle. L'Éternel
est grand dans Sion, Il est élevé au-dessus de tous les peuples. Qu'on célèbre ton nom grand et redou-
table ! Il est saint ! Qu'on célèbre la force du roi qui aime la justice ! Tu affermis la droiture, Tu exerces
en Jacob la justice et l'équité. Exaltez l'Éternel, notre Dieu, Et prosternez -vous devant son marche-
pied ! Il est saint ! Moïse et Aaron parmi ses sacrificateurs, Et Samuel parmi ceux qui invoquaient son
nom, Invoquèrent l'Éternel, et il les exauça. Il leur parla dans la colonne de nuée ; Ils observèrent ses
commandements Et la loi qu'il leur donna. Éternel, notre Dieu, tu les exauças, Tu fus pour eux un
Dieu qui pardonne, Mais tu les as punis de leurs fautes. Exaltez l'Éternel, notre Dieu, Et prosternez
-vous sur sa montagne sainte ! Car il est saint, l'Éternel, notre Dieu !

100 Psaume de louange. Poussez vers l'Éternel des cris de joie, Vous tous, habitants de la terre ! Servez
l'Éternel, avec joie, Venez avec allégresse en sa présence ! Sachez que l'Éternel est Dieu ! C'est lui qui
nous a faits, et nous lui appartenons ; Nous sommes son peuple, et le troupeau de son pâturage. Entrez
dans ses portes avec des louanges, Dans ses parvis avec des cantiques ! Célébrez -le, bénissez son nom !
Car l'Éternel est bon ; sa bonté dure toujours, Et sa fidélité de génération en génération.

101 De David. Psaume. Je chanterai la bonté et la justice ; C'est à toi, Éternel ! que je chanterai. Je
prendrai garde à la voie droite. Quand viendras -tu à moi ? Je marcherai dans l'intégrité de mon coeur,
Au milieu de ma maison. Je ne mettrai rien de mauvais devant mes yeux ; Je hais la conduite des
pécheurs ; Elle ne s'attachera point à moi. Le coeur pervers s'éloignera de moi ; Je ne veux pas connaître
le méchant. Celui qui calomnie en secret son prochain, je l'anéantirai ; Celui qui a des regards hautains
et un coeur enflé, je ne le supporterai pas. J'aurai les yeux sur les fidèles du pays, Pour qu'ils demeurent
auprès de moi ; Celui qui marche dans une voie intègre sera mon serviteur. Celui qui se livre à la
fraude n'habitera pas dans ma maison ; Celui qui dit des mensonges ne subsistera pas en ma présence.
Chaque matin j'anéantirai tous les méchants du pays, Afin d'exterminer de la ville de l'Éternel Tous
ceux qui commettent l'iniquité.

102 Prière d'un malheureux, lorsqu'il est abattu et qu'il répand sa plainte devant l'Éternel. Éternel,
écoute ma prière, Et que mon cri parvienne jusqu'à toi ! Ne me cache pas ta face au jour de ma détresse !
Incline vers moi ton oreille quand je crie ! Hâte -toi de m'exaucer ! Car mes jours s'évanouissent en
fumée, Et mes os sont enflammés comme un tison. Mon coeur est frappé et se dessèche comme l'herbe ;
J'oublie même de manger mon pain. Mes gémissements sont tels Que mes os s'attachent à ma chair.
Je ressemble au pélican du désert, Je suis comme le chat-huant des ruines ; Je n'ai plus de sommeil,
et je suis Comme l'oiseau solitaire sur un toit. Chaque jour mes ennemis m'outragent, Et c'est par moi
que jurent mes adversaires en fureur. Je mange la poussière au lieu de pain, Et je mêle des larmes
à ma boisson, À cause de ta colère et de ta fureur ; Car tu m'as soulevé et jeté au loin. Mes jours
sont comme l'ombre à son déclin, Et je me dessèche comme l'herbe. Mais toi, Éternel ! tu règnes à
perpétuité, Et ta mémoire dure de génération en génération. Tu te lèveras, tu auras pitié de Sion ; Car
le temps d'avoir pitié d'elle, Le temps fixé est à son terme ; Car tes serviteurs en aiment les pierres,
Ils en chérissent la poussière. Alors les nations craindront le nom de l'Éternel, Et tous les rois de la
terre ta gloire. Oui, l'Éternel rebâtira Sion, Il se montrera dans sa gloire. Il est attentif à la prière du
misérable, Il ne dédaigne pas sa prière. Que cela soit écrit pour la génération future, Et que le peuple
qui sera créé célèbre l'Éternel ! Car il regarde du lieu élevé de sa sainteté ; Du haut des cieux l'Éternel
regarde sur la terre, Pour écouter les gémissements des captifs, Pour délivrer ceux qui vont périr,
Afin qu'ils publient dans Sion le nom de l'Éternel, Et ses louanges dans Jérusalem, Quand tous les
peuples s'assembleront, Et tous les royaumes, pour servir l'Éternel. Il a brisé ma force dans la route,
Il a abrégé mes jours. Je dis : Mon Dieu, ne m'enlève pas au milieu de mes jours, Toi, dont les années
durent éternellement ! Tu as anciennement fondé la terre, Et les cieux sont l'ouvrage de tes mains.
Ils périront, mais tu subsisteras ; Ils s'useront tous comme un vêtement ; Tu les changeras comme un

habit, et ils seront changés. Mais toi, tu restes le même, Et tes années ne finiront point. Les fils de tes 27, 28
serviteurs habiteront leur pays, Et leur postérité s'affermira devant toi.

De David. Mon âme, bénis l'Éternel ! Que tout ce qui est en moi bénisse son saint nom ! Mon âme, **103**, 2
bénis l'Éternel, Et n'oublie aucun de ses bienfaits ! C'est lui qui pardonne toutes tes iniquités, Qui 3
guérit toutes tes maladies ; C'est lui qui délivre ta vie de la fosse, Qui te couronne de bonté et de 4
miséricorde ; C'est lui qui rassasie de biens ta vieillesse, Qui te fait rajeunir comme l'aigle. L'Éternel 5, 6
fait justice, Il fait droit à tous les opprimés. Il a manifesté ses voies à Moïse, Ses oeuvres aux enfants 7
d'Israël. L'Éternel est miséricordieux et compatissant, Lent à la colère et riche en bonté ; Il ne conteste 8, 9
pas sans cesse, Il ne garde pas sa colère à toujours ; Il ne nous traite pas selon nos péchés, Il ne nous 10
punit pas selon nos iniquités. Mais autant les cieux sont élevés au-dessus de la terre, Autant sa bonté 11
est grande pour ceux qui le craignent ; Autant l'orient est éloigné de l'occident, Autant il éloigne de 12
nous nos transgressions. Comme un père a compassion de ses enfants, L'Éternel a compassion de ceux 13
qui le craignent. Car il sait de quoi nous sommes formés, Il se souvient que nous sommes poussière. 14
L'homme ! ses jours sont comme l'herbe, Il fleurit comme la fleur des champs. Lorsqu'un vent passe sur 15, 16
elle, elle n'est plus, Et le lieu qu'elle occupait ne la reconnaît plus. Mais la bonté de l'Éternel dure à 17
jamais pour ceux qui le craignent, Et sa miséricorde pour les enfants de leurs enfants, Pour ceux qui 18
gardent son alliance, Et se souviennent de ses commandements afin de les accomplir. L'Éternel a établi 19
son trône dans les cieux, Et son règne domine sur toutes choses. Bénissez l'Éternel, vous ses anges, 20
Qui êtes puissants en force, et qui exécutez ses ordres, En obéissant à la voix de sa parole ! Bénissez 21
l'Éternel, vous toutes ses armées, Qui êtes ses serviteurs, et qui faites sa volonté ! Bénissez l'Éternel, 22
vous toutes ses oeuvres, Dans tous les lieux de sa domination ! Mon âme, bénis l'Éternel !

Mon âme, bénis l'Éternel ! Éternel, mon Dieu, tu es infiniment grand ! Tu es revêtu d'éclat et de **104**
magnificence ! Il s'enveloppe de lumière comme d'un manteau ; Il étend les cieux comme un pavillon. 2
Il forme avec les eaux le faîte de sa demeure ; Il prend les nuées pour son char, Il s'avance sur les ailes 3
du vent. Il fait des vents ses messagers, Des flammes de feu ses serviteurs. Il a établi la terre sur 4, 5
ses fondements, Elle ne sera jamais ébranlée. Tu l'avais couverte de l'abîme comme d'un vêtement, 6
Les eaux s'arrêtaient sur les montagnes ; Elles ont fui devant ta menace, Elles se sont précipitées à la 7
voix de ton tonnerre. Des montagnes se sont élevées, des vallées se sont abaissées, Au lieu que tu leur 8
avais fixé. Tu as posé une limite que les eaux ne doivent point franchir, Afin qu'elles ne reviennent 9
plus couvrir la terre. Il conduit les sources dans des torrents Qui coulent entre les montagnes. Elles 10, 11
abreuvent tous les animaux des champs ; Les ânes sauvages y étanchent leur soif. Les oiseaux du ciel 12
habitent sur leurs bords, Et font résonner leur voix parmi les rameaux. De sa haute demeure, il arrose 13
les montagnes ; La terre est rassasiée du fruit de tes oeuvres. Il fait germer l'herbe pour le bétail, Et 14
les plantes pour les besoins de l'homme, Afin que la terre produise de la nourriture, Le vin qui réjouit 15
le coeur de l'homme, Et fait plus que l'huile resplendir son visage, Et le pain qui soutient le coeur de
l'homme. Les arbres de l'Éternel se rassasient, Les cèdres du Liban, qu'il a plantés. C'est là que les 16, 17
oiseaux font leurs nids ; La cigogne a sa demeure dans les cyprès, Les montagnes élevées sont pour 18
les boucs sauvages, Les rochers servent de retraite aux damans. Il a fait la lune pour marquer les 19
temps ; Le soleil sait quand il doit se coucher. Tu amènes les ténèbres, et il est nuit : Alors tous les 20
animaux des forêts sont en mouvement ; Les lionceaux rugissent après la proie, Et demandent à Dieu 21
leur nourriture. Le soleil se lève : ils se retirent, Et se couchent dans leurs tanières. L'homme sort 22, 23
pour se rendre à son ouvrage, Et à son travail, jusqu'au soir. Que tes oeuvres sont en grand nombre, ô 24
Éternel ! Tu les as toutes faites avec sagesse. La terre est remplie de tes biens. Voici la grande et vaste 25
mer : Là se meuvent sans nombre Des animaux petits et grands ; Là se promènent les navires, Et ce 26
léviathan que tu as formé pour se jouer dans les flots. Tous ces animaux espèrent en toi, Pour que tu 27
leur donnes la nourriture en son temps. Tu la leur donnes, et ils la recueillent ; Tu ouvres ta main, et 28
ils se rassasient de biens. Tu caches ta face : ils sont tremblants ; Tu leur retires le souffle : ils expirent, 29
Et retournent dans leur poussière. Tu envoies ton souffle : ils sont créés, Et tu renouvelles la face de 30
la terre. Que la gloire de l'Éternel subsiste à jamais ! Que l'Éternel se réjouisse de ses oeuvres ! Il 31, 32
regarde la terre, et elle tremble ; Il touche les montagnes, et elles sont fumantes. Je chanterai l'Éternel 33
tant que je vivrai, Je célébrerai mon Dieu tant que j'existerai. Que mes paroles lui soient agréables ! Je 34
veux me réjouir en l'Éternel. Que les pécheurs disparaissent de la terre, Et que les méchants ne soient 35
plus ! Mon âme, bénis l'Éternel ! Louez l'Éternel !

Louez l'Éternel, invoquez son nom ! Faites connaître parmi les peuples ses hauts faits ! Chantez, **105**, 2
chantez en son honneur ! Parlez de toutes ses merveilles ! Glorifiez -vous de son saint nom ! Que le 3
coeur de ceux qui cherchent l'Éternel se réjouisse ! Ayez recours à l'Éternel et à son appui, Cherchez 4

continuellement sa face ! Souvenez -vous des prodiges qu'il a faits, De ses miracles et des jugements de
6, 7 sa bouche, Postérité d'Abraham, son serviteur, Enfants de Jacob, ses élus ! L'Éternel est notre Dieu ;
8 Ses jugements s'exercent sur toute la terre. Il se rappelle à toujours son alliance, Ses promesses pour
9, 10 mille générations, L'alliance qu'il a traitée avec Abraham, Et le serment qu'il a fait à Isaac ; Il l'a
11 érigée pour Jacob en loi, Pour Israël en alliance éternelle, Disant : Je te donnerai le pays de Canaan
12 Comme héritage qui vous est échu. Ils étaient alors peu nombreux, Très peu nombreux, et étrangers
13, 14 dans le pays, Et ils allaient d'une nation à l'autre Et d'un royaume vers un autre peuple ; Mais il ne
15 permit à personne de les opprimer, Et il châtia des rois à cause d'eux : Ne touchez pas à mes oints,
16 Et ne faites pas de mal à mes prophètes ! Il appela sur le pays la famine, Il coupa tout moyen de
17, 18 subsistance. Il envoya devant eux un homme : Joseph fut vendu comme esclave. On serra ses pieds
19 dans des liens, On le mit aux fers, Jusqu'au temps où arriva ce qu'il avait annoncé, Et où la parole de
20, 21 l'Éternel l'éprouva. Le roi fit ôter ses liens, Le dominateur des peuples le délivra. Il l'établit seigneur
22 sur sa maison, Et gouverneur de tous ses biens, Afin qu'il pût à son gré enchaîner ses princes, Et qu'il
23 enseignât la sagesse à ses anciens. Alors Israël vint en Égypte, Et Jacob séjourna dans le pays de
24, 25 Cham. Il rendit son peuple très fécond, Et plus puissant que ses adversaires. Il changea leur coeur,
26 au point qu'ils haïrent son peuple Et qu'ils traitèrent ses serviteurs avec perfidie. Il envoya Moïse, son
27 serviteur, Et Aaron, qu'il avait choisi. Ils accomplirent par son pouvoir des prodiges au milieu d'eux, Ils
28 firent des miracles dans le pays de Cham. Il envoya des ténèbres et amena l'obscurité, Et ils ne furent
29, 30 pas rebelles à sa parole. Il changea leurs eaux en sang, Et fit périr leurs poissons. Le pays fourmilla
31 de grenouilles, Jusque dans les chambres de leurs rois. Il dit, et parurent les mouches venimeuses,
32 Les poux sur tout leur territoire. Il leur donna pour pluie de la grêle, Des flammes de feu dans leur
33, 34 pays. Il frappa leurs vignes et leurs figuiers, Et brisa les arbres de leur contrée. Il dit, et parurent
35 les sauterelles, Des sauterelles sans nombre, Qui dévorèrent toute l'herbe du pays, Qui dévorèrent les
36 fruits de leurs champs. Il frappa tous les premiers-nés dans leur pays, Toutes les prémices de leur force.
37, 38 Il fit sortir son peuple avec de l'argent et de l'or, Et nul ne chancela parmi ses tribus. Les Égyptiens se
39 réjouirent de leur départ, Car la terreur qu'ils avaient d'eux les saisissait. Il étendit la nuée pour les
40 couvrir, Et le feu pour éclairer la nuit. À leur demande, il fit venir des cailles, Et il les rassasia du pain
41 du ciel. Il ouvrit le rocher, et des eaux coulèrent ; Elles se répandirent comme un fleuve dans les lieux
42, 43 arides. Car il se souvint de sa parole sainte, Et d'Abraham, son serviteur. Il fit sortir son peuple dans
44 l'allégresse, Ses élus au milieu des cris de joie. Il leur donna les terres des nations, Et ils possédèrent
45 le fruit du travail des peuples, Afin qu'ils gardassent ses ordonnances, Et qu'ils observassent ses lois.
Louez l'Éternel !

106, 2 Louez l'Éternel ! Louez l'Éternel, car il est bon, Car sa miséricorde dure à toujours ! Qui dira les
3 hauts faits de l'Éternel ? Qui publiera toute sa louange ? Heureux ceux qui observent la loi, Qui pra-
4 tiquent la justice en tout temps ! Éternel, souviens -toi de moi dans ta bienveillance pour ton peuple !
5 Souviens -toi de moi en lui accordant ton secours, Afin que je voie le bonheur de tes élus, Que je me
6 réjouisse de la joie de ton peuple, Et que je me glorifie avec ton héritage ! Nous avons péché comme
7 nos pères, Nous avons commis l'iniquité, nous avons fait le mal. Nos pères en Égypte ne furent pas
attentifs à tes miracles, Ils ne se rappelèrent pas la multitude de tes grâces, Ils furent rebelles près de
8, 9 la mer, près de la mer Rouge. Mais il les sauva à cause de son nom, Pour manifester sa puissance. Il
menaça la mer Rouge, et elle se dessécha ; Et il les fit marcher à travers les abîmes comme dans un
10, 11 désert. Il les sauva de la main de celui qui les haïssait, Il les délivra de la main de l'ennemi. Les eaux
12 couvrirent leurs adversaires : Il n'en resta pas un seul. Et ils crurent à ses paroles, Ils chantèrent ses
13, 14 louanges. Mais ils oublièrent bientôt ses oeuvres, Ils n'attendirent pas l'exécution de ses desseins. Ils
15 furent saisis de convoitise dans le désert, Et ils tentèrent Dieu dans la solitude. Il leur accorda ce qu'ils
16 demandaient ; Puis il envoya le dépérissement dans leur corps. Ils se montrèrent, dans le camp, jaloux
17 contre Moïse, Contre Aaron, le saint de l'Éternel. La terre s'ouvrit et engloutit Dathan, Et elle se re-
18, 19 ferma sur la troupe d'Abiram ; Le feu embrasa leur troupe, La flamme consuma les méchants. Ils firent
20 un veau en Horeb, Ils se prosternèrent devant une image de fonte, Ils échangèrent leur gloire Contre la
21 figure d'un boeuf qui mange l'herbe. Ils oublièrent Dieu, leur sauveur, Qui avait fait de grandes choses
22, 23 en Égypte, Des miracles dans le pays de Cham, Des prodiges sur la mer Rouge. Et il parla de les
exterminer ; Mais Moïse, son élu, se tint à la brèche devant lui, Pour détourner sa fureur et l'empêcher
24, 25 de les détruire. Ils méprisèrent le pays des délices ; Ils ne crurent pas à la parole de l'Éternel, Ils
26 murmurèrent dans leurs tentes, Ils n'obéirent point à sa voix. Et il leva la main pour jurer De les faire
27 tomber dans le désert, De faire tomber leur postérité parmi les nations, Et de les disperser au milieu
28, 29 des pays. Ils s'attachèrent à Baal-Peor, Et mangèrent des victimes sacrifiées aux morts. Ils irritèrent
30 l'Éternel par leurs actions, Et une plaie fit irruption parmi eux. Phinées se leva pour intervenir, Et la

plaie s'arrêta ; Cela lui fut imputé à justice, De génération en génération pour toujours. Ils irritèrent 31, 32
l'Éternel près des eaux de Meriba ; Et Moïse fut puni à cause d'eux, Car ils aigrirent son esprit, Et il 33
s'exprima légèrement des lèvres. Ils ne détruisirent point les peuples Que l'Éternel leur avait ordonné 34
de détruire. Ils se mêlèrent avec les nations, Et ils apprirent leurs oeuvres. Ils servirent leurs idoles, 35, 36
Qui furent pour eux un piège ; Ils sacrifièrent leurs fils Et leurs filles aux idoles, Ils répandirent le 37, 38
sang innocent, Le sang de leurs fils et de leurs filles, Qu'ils sacrifièrent aux idoles de Canaan, Et le pays
fut profané par des meurtres. Ils se souillèrent par leurs oeuvres, Ils se prostituèrent par leurs actions. 39
La colère de l'Éternel s'enflamma contre son peuple, Et il prit en horreur son héritage. Il les livra entre 40, 41
les mains des nations ; Ceux qui les haïssaient dominèrent sur eux ; Leurs ennemis les opprimèrent, 42
Et ils furent humiliés sous leur puissance. Plusieurs fois il les délivra ; Mais ils se montrèrent rebelles 43
dans leurs desseins, Et ils devinrent malheureux par leur iniquité. Il vit leur détresse, Lorsqu'il enten- 44
dit leurs supplications. Il se souvint en leur faveur de son alliance ; Il eut pitié selon sa grande bonté, 45, 46
Et il excita pour eux la compassion De tous ceux qui les retenaient captifs. Sauve -nous, Éternel, notre 47
Dieu ! Et rassemble -nous du milieu des nations, Afin que nous célébrions ton saint nom, Et que nous
mettions notre gloire à te louer ! Béni soit l'Éternel, le Dieu d'Israël, d'éternité en éternité ! Et que tout 48
le peuple dise : Amen ! Louez l'Éternel !

Louez l'Éternel, car il est bon, Car sa miséricorde dure à toujours ! Qu'ainsi disent les rachetés **107**, 2
de l'Éternel, Ceux qu'il a délivrés de la main de l'ennemi, Et qu'il a rassemblés de tous les pays, De 3
l'orient et de l'occident, du nord et de la mer ! Ils erraient dans le désert, ils marchaient dans la solitude, 4
Sans trouver une ville où ils pussent habiter. Ils souffraient de la faim et de la soif ; Leur âme était 5
languissante. Dans leur détresse, ils crièrent à l'Éternel, Et il les délivra de leurs angoisses ; Il les 6, 7
conduisit par le droit chemin, Pour qu'ils arrivassent dans une ville habitable. Qu'ils louent l'Éternel 8
pour sa bonté, Et pour ses merveilles en faveur des fils de l'homme ! Car il a satisfait l'âme altérée, 9
Il a comblé de biens l'âme affamée. Ceux qui avaient pour demeure les ténèbres et l'ombre de la mort 10
Vivaient captifs dans la misère et dans les chaînes, Parce qu'ils s'étaient révoltés contre les paroles 11
de Dieu, Parce qu'ils avaient méprisé le conseil du Très-Haut. Il humilia leur coeur par la souffrance ; 12
Ils succombèrent, et personne ne les secourut. Dans leur détresse, ils crièrent à l'Éternel, Et il les 13
délivra de leurs angoisses ; Il les fit sortir des ténèbres et de l'ombre de la mort, Et il rompit leurs 14
liens. Qu'ils louent l'Éternel pour sa bonté, Et pour ses merveilles en faveur des fils de l'homme ! Car 15, 16
il a brisé les portes d'airain, Il a rompu les verrous de fer. Les insensés, par leur conduite coupable Et 17
par leurs iniquités, s'étaient rendus malheureux. Leur âme avait en horreur toute nourriture, Et ils 18
touchaient aux portes de la mort. Dans leur détresse, ils crièrent à l'Éternel, Et il les délivra de leurs 19
angoisses ; Il envoya sa parole et les guérit, Il les fit échapper de la fosse. Qu'ils louent l'Éternel pour 20, 21
sa bonté, Et pour ses merveilles en faveur des fils de l'homme ! Qu'ils offrent des sacrifices d'actions 22
de grâces, Et qu'ils publient ses oeuvres avec des cris de joie ! Ceux qui étaient descendus sur la mer 23
dans des navires, Et qui travaillaient sur les grandes eaux, Ceux-là virent les oeuvres de l'Éternel 24
Et ses merveilles au milieu de l'abîme. Il dit, et il fit souffler la tempête, Qui souleva les flots de la 25
mer. Ils montaient vers les cieux, ils descendaient dans l'abîme ; Leur âme était éperdue en face du 26
danger ; Saisis de vertige, ils chancelaient comme un homme ivre, Et toute leur habileté était anéantie. 27
Dans leur détresse, ils crièrent à l'Éternel, Et il les délivra de leurs angoisses ; Il arrêta la tempête, 28, 29
ramena le calme, Et les ondes se turent. Ils se réjouirent de ce qu'elles s'étaient apaisées, Et l'Éternel 30
les conduisit au port désiré. Qu'ils louent l'Éternel pour sa bonté, Et pour ses merveilles en faveur 31
des fils de l'homme ! Qu'ils l'exaltent dans l'assemblée du peuple, Et qu'ils le célèbrent dans la réunion 32
des anciens ! Il change les fleuves en désert, Et les sources d'eaux en terre desséchée, Le pays fertile 33, 34
en pays salé, À cause de la méchanceté de ses habitants. Il change le désert en étang, Et la terre 35
aride en sources d'eaux, Et il y établit ceux qui sont affamés. Ils fondent une ville pour l'habiter ; 36
Ils ensemencent des champs, plantent des vignes, Et ils en recueillent les produits. Il les bénit, et 37, 38
ils deviennent très nombreux, Et il ne diminue point leur bétail. Sont-ils amoindris et humiliés Par 39
l'oppression, le malheur et la souffrance ; Verse -t-il le mépris sur les grands, Les fait-il errer dans des 40
déserts sans chemin, Il relève l'indigent et le délivre de la misère, Il multiplie les familles comme des 41
troupeaux. Les hommes droits le voient et se réjouissent, Mais toute iniquité ferme la bouche. Que 42, 43
celui qui est sage prenne garde à ces choses, Et qu'il soit attentif aux bontés de l'Éternel.

Cantique. Psaume de David. Mon coeur est affermi, ô Dieu ! Je chanterai, je ferai retentir mes ins- **108**
truments : c'est ma gloire ! Réveillez -vous, mon luth et ma harpe ! Je réveillerai l'aurore. Je te louerai 2, 3
parmi les peuples, Éternel ! Je te chanterai parmi les nations. Car ta bonté s'élève au-dessus des cieux, 4

Et ta fidélité jusqu'aux nues. Élève -toi sur les cieux, ô Dieu ! Et que ta gloire soit sur toute la terre !
Afin que tes bien-aimés soient délivrés, Sauve par ta droite, et exauce -nous ! Dieu a dit dans sa sainteté : Je triompherai, Je partagerai Sichem, je mesurerai la vallée de Succoth ; À moi Galaad, à moi Manassé ; Éphraïm est le rempart de ma tête, Et Juda, mon sceptre ; Moab est le bassin où je me lave ; Je jette mon soulier sur Édom ; Je pousse des cris de joie sur le pays des Philistins ! Qui me mènera dans la ville forte ? Qui me conduit à Édom ? N'est-ce pas toi, ô Dieu, qui nous as repoussés, Et qui ne sortais plus, ô Dieu, avec nos armées ? Donne -nous du secours contre la détresse ! Le secours de l'homme n'est que vanité. Avec Dieu, nous ferons des exploits ; Il écrasera nos ennemis.

109 Au chef des chantres. De David. Psaume. Dieu de ma louange, ne te tais point ! Car ils ouvrent contre moi une bouche méchante et trompeuse, Ils me parlent avec une langue mensongère, Ils m'environnent de discours haineux Et ils me font la guerre sans cause. Tandis que je les aime, ils sont mes adversaires ; Mais moi je recours à la prière. Ils me rendent le mal pour le bien, Et de la haine pour mon amour. Place -le sous l'autorité d'un méchant, Et qu'un accusateur se tienne à sa droite ! Quand on le jugera, qu'il soit déclaré coupable, Et que sa prière passe pour un péché ! Que ses jours soient peu nombreux, Qu'un autre prenne sa charge ! Que ses enfants deviennent orphelins, Et sa femme veuve ! Que ses enfants soient vagabonds et qu'ils mendient, Qu'ils cherchent du pain loin de leur demeure en ruines ! Que le créancier s'empare de tout ce qui est à lui, Et que les étrangers pillent le fruit de son travail ! Que nul ne conserve pour lui de l'affection, Et que personne n'ait pitié de ses orphelins ! Que ses descendants soient exterminés, Et que leur nom s'éteigne dans la génération suivante ! Que l'iniquité de ses pères reste en souvenir devant l'Éternel, Et que le péché de sa mère ne soit point effacé ! Qu'ils soient toujours présents devant l'Éternel, Et qu'il retranche de la terre leur mémoire, Parce qu'il ne s'est pas souvenu d'exercer la miséricorde, Parce qu'il a persécuté le malheureux et l'indigent, Jusqu'à faire mourir l'homme au coeur brisé ! Il aimait la malédiction : qu'elle tombe sur lui ! Il ne se plaisait pas à la bénédiction : qu'elle s'éloigne de lui ! Qu'il revête la malédiction comme son vêtement, Qu'elle pénètre comme de l'eau dans son intérieur, Comme de l'huile dans ses os ! Qu'elle lui serve de vêtement pour se couvrir, De ceinture dont il soit toujours ceint ! Tel soit, de la part de l'Éternel, le salaire de mes ennemis, Et de ceux qui parlent méchamment de moi ! Et toi, Éternel, Seigneur ! agis en ma faveur à cause de ton nom, Car ta bonté est grande ; délivre -moi ! Je suis malheureux et indigent, Et mon coeur est blessé au dedans de moi. Je m'en vais comme l'ombre à son déclin, Je suis chassé comme la sauterelle. Mes genoux sont affaiblis par le jeûne, Et mon corps est épuisé de maigreur. Je suis pour eux un objet d'opprobre ; Ils me regardent, et secouent la tête. Secours -moi, Éternel, mon Dieu ! Sauve -moi par ta bonté ! Et qu'ils sachent que c'est ta main, Que c'est toi, Éternel, qui l'as fait ! S'ils maudissent, toi tu béniras ; S'ils se lèvent, ils seront confus, Et ton serviteur se réjouira. Que mes adversaires revêtent l'ignominie, Qu'ils se couvrent de leur honte comme d'un manteau ! Je louerai de ma bouche hautement l'Éternel, Je le célébrerai au milieu de la multitude ; Car il se tient à la droite du pauvre, Pour le délivrer de ceux qui le condamnent.

110 De David. Psaume. Parole de l'Éternel à mon Seigneur : Assieds -toi à ma droite, Jusqu'à ce que je fasse de tes ennemis ton marchepied. L'Éternel étendra de Sion le sceptre de ta puissance : Domine au milieu de tes ennemis ! Ton peuple est plein d'ardeur, quand tu rassembles ton armée ; Avec des ornements sacrés, du sein de l'aurore Ta jeunesse vient à toi comme une rosée. L'Éternel l'a juré, et il ne s'en repentira point : Tu es sacrificateur pour toujours, À la manière de Melchisédek. Le Seigneur, à ta droite, Brise des rois au jour de sa colère. Il exerce la justice parmi les nations : tout est plein de cadavres ; Il brise des têtes sur toute l'étendue du pays. Il boit au torrent pendant la marche : C'est pourquoi il relève la tête.

111 Louez l'Éternel ! Je louerai l'Éternel de tout mon coeur, Dans la réunion des hommes droits et dans l'assemblée. Les oeuvres de l'Éternel sont grandes, Recherchées par tous ceux qui les aiment. Son oeuvre n'est que splendeur et magnificence, Et sa justice subsiste à jamais. Il a laissé la mémoire de ses prodiges, L'Éternel miséricordieux et compatissant. Il a donné de la nourriture à ceux qui le craignent ; Il se souvient toujours de son alliance. Il a manifesté à son peuple la puissance de ses oeuvres, En lui livrant l'héritage des nations. Les oeuvres de ses mains sont fidélité et justice ; Toutes ses ordonnances sont véritables, Affermies pour l'éternité, Faites avec fidélité et droiture. Il a envoyé la délivrance à son peuple, Il a établi pour toujours son alliance ; Son nom est saint et redoutable. La crainte de l'Éternel est le commencement de la sagesse ; Tous ceux qui l'observent ont une raison saine. Sa gloire subsiste à jamais.

112 Louez l'Éternel ! Heureux l'homme qui craint l'Éternel, Qui trouve un grand plaisir à ses commandements. Sa postérité sera puissante sur la terre, La génération des hommes droits sera bénie. Il a dans

sa maison bien-être et richesse, Et sa justice subsiste à jamais. La lumière se lève dans les ténèbres 4
pour les hommes droits, Pour celui qui est miséricordieux, compatissant et juste. Heureux l'homme qui 5
exerce la miséricorde et qui prête. Qui règle ses actions d'après la justice. Car il ne chancelle jamais ; 6
La mémoire du juste dure toujours. Il ne craint point les mauvaises nouvelles ; Son coeur est ferme, 7
confiant en l'Éternel. Son coeur est affermi ; il n'a point de crainte, Jusqu'à ce qu'il mette son plaisir à 8
regarder ses adversaires. Il fait des largesses, il donne aux indigents ; Sa justice subsiste à jamais ; Sa 9
tête s'élève avec gloire, Le méchant le voit et s'irrite, Il grince les dents et se consume ; Les désirs des 10
méchants périssent.

Louez l'Éternel ! Serviteurs de l'Éternel, louez, Louez le nom de l'Éternel ! Que le nom de l'Éternel **113**, 2
soit béni, Dès maintenant et à jamais ! Du lever du soleil jusqu'à son couchant, Que le nom de l'Éternel 3
soit célébré ! L'Éternel est élevé au-dessus de toutes les nations, Sa gloire est au-dessus des cieux. Qui 4, 5
est semblable à l'Éternel, notre Dieu ? Il a sa demeure en haut ; Il abaisse les regards Sur les cieux et 6
sur la terre. De la poussière il retire le pauvre, Du fumier il relève l'indigent, Pour les faire asseoir 7, 8
avec les grands, Avec les grands de son peuple. Il donne une maison à celle qui était stérile, Il en fait 9
une mère joyeuse au milieu de ses enfants. Louez l'Éternel !

Quand Israël sortit d'Égypte, Quand la maison de Jacob s'éloigna d'un peuple barbare, Juda devint **114**, 2
son sanctuaire, Israël fut son domaine. La mer le vit et s'enfuit, Le Jourdain retourna en arrière ; Les 3, 4
montagnes sautèrent comme des béliers, Les collines comme des agneaux. Qu'as-tu, mer, pour t'enfuir, 5
Jourdain, pour retourner en arrière ? Qu'avez-vous, montagnes, pour sauter comme des béliers, Et 6
vous, collines, comme des agneaux ? Tremble devant le Seigneur, ô terre ! Devant le Dieu de Jacob, 7
Qui change le rocher en étang, Le roc en source d'eaux. 8

Non pas à nous, Éternel, non pas à nous, Mais à ton nom donne gloire, À cause de ta bonté, à cause de **115**
ta fidélité ! Pourquoi les nations diraient -elles : Où donc est leur Dieu ? Notre Dieu est au ciel, Il fait 2, 3
tout ce qu'il veut. Leurs idoles sont de l'argent et de l'or, Elles sont l'ouvrage de la main des hommes. 4
Elles ont une bouche et ne parlent point, Elles ont des yeux et ne voient point, Elles ont des oreilles 5, 6
et n'entendent point, Elles ont un nez et ne sentent point, Elles ont des mains et ne touchent point, 7
Des pieds et ne marchent point, Elles ne produisent aucun son dans leur gosier. Ils leur ressemblent, 8
ceux qui les fabriquent, Tous ceux qui se confient en elles. Israël, confie -toi en l'Éternel ! Il est leur 9
secours et leur bouclier. Maison d'Aaron, confie -toi en l'Éternel ! Il est leur secours et leur bouclier. 10
Vous qui craignez l'Éternel, confiez -vous en l'Éternel ! Il est leur secours et leur bouclier. L'Éternel se 11, 12
souvient de nous : il bénira, Il bénira la maison d'Israël, Il bénira la maison d'Aaron, Il bénira ceux 13
qui craignent l'Éternel, les petits et les grands ; L'Éternel vous multipliera ses faveurs, À vous et à 14
vos enfants. Soyez bénis par l'Éternel, Qui a fait les cieux et la terre ! Les cieux sont les cieux de 15, 16
l'Éternel, Mais il a donné la terre aux fils de l'homme. Ce ne sont pas les morts qui célèbrent l'Éternel, 17
Ce n'est aucun de ceux qui descendent dans le lieu du silence ; Mais nous, nous bénirons l'Éternel, Dès 18
maintenant et à jamais. Louez l'Éternel !

J'aime l'Éternel, car il entend Ma voix, mes supplications ; Car il a penché son oreille vers moi ; Et **116**, 2
je l'invoquerai toute ma vie. Les liens de la mort m'avaient environné, Et les angoisses du sépulcre 3
m'avaient saisi ; J'étais en proie à la détresse et à la douleur. Mais j'invoquai le nom de l'Éternel : O 4
Éternel, sauve mon âme ! L'Éternel est miséricordieux et juste, Notre Dieu est plein de compassion ; 5
L'Éternel garde les simples ; J'étais malheureux, et il m'a sauvé. Mon âme, retourne à ton repos, Car 6, 7
l'Éternel t'a fait du bien. Oui, tu as délivré mon âme de la mort, Mes yeux des larmes, Mes pieds de la 8
chute. Je marcherai devant l'Éternel, Sur la terre des vivants. J'avais confiance, lorsque je disais : Je 9, 10
suis bien malheureux ! Je disais dans mon angoisse : Tout homme est trompeur. Comment rendrai -je 11, 12
à l'Éternel Tous ses bienfaits envers moi ? J'élèverai la coupe des délivrances, Et j'invoquerai le nom 13
de l'Éternel ; J'accomplirai mes voeux envers l'Éternel, En présence de tout son peuple. Elle a du prix 14, 15
aux yeux de l'Éternel, La mort de ceux qui l'aiment. Écoute-moi, ô Éternel ! car je suis ton serviteur, 16
Ton serviteur, fils de ta servante. Tu as détaché mes liens. Je t'offrirai un sacrifice d'actions de grâces, 17
Et j'invoquerai le nom de l'Éternel ; J'accomplirai mes voeux envers l'Éternel, En présence de tout son 18
peuple, Dans les parvis de la maison de l'Éternel, Au milieu de toi, Jérusalem ! Louez l'Éternel ! 19

Louez l'Éternel, vous toutes les nations, Célébrez -le, vous tous les peuples ! Car sa bonté pour nous **117**, 2
est grande, Et sa fidélité dure à toujours. Louez l'Éternel !

Louez l'Éternel, car il est bon, Car sa miséricorde dure à toujours ! Qu'Israël dise : Car sa miséri- **118**, 2
corde dure à toujours ! Que la maison d'Aaron dise : Car sa miséricorde dure à toujours ! Que ceux 3, 4

qui craignent l'Éternel disent : Car sa miséricorde dure à toujours ! Du sein de la détresse j'ai invoqué l'Éternel : L'Éternel m'a exaucé, m'a mis au large. L'Éternel est pour moi, je ne crains rien : Que peuvent me faire des hommes ? L'Éternel est mon secours, Et je me réjouis à la vue de mes ennemis. Mieux vaut chercher un refuge en l'Éternel Que de se confier à l'homme ; Mieux vaut chercher un refuge en l'Éternel Que de se confier aux grands. Toutes les nations m'environnaient : Au nom de l'Éternel, je les taille en pièces. Elles m'environnaient, m'enveloppaient : Au nom de l'Éternel, je les taille en pièces. Elles m'environnaient comme des abeilles ; Elles s'éteignent comme un feu d'épines ; Au nom de l'Éternel, je les taille en pièces. Tu me poussais pour me faire tomber ; Mais l'Éternel m'a secouru. L'Éternel est ma force et le sujet de mes louanges ; C'est lui qui m'a sauvé. Des cris de triomphe et de salut s'élèvent dans les tentes des justes : La droite de l'Éternel manifeste sa puissance ! La droite de l'Éternel est élevée ! La droite de l'Éternel manifeste sa puissance ! Je ne mourrai pas, je vivrai, Et je raconterai les oeuvres de l'Éternel. L'Éternel m'a châtié, Mais il ne m'a pas livré à la mort. Ouvrez -moi les portes de la justice : J'entrerai, je louerai l'Éternel. Voici la porte de l'Éternel : C'est par elle qu'entrent les justes. Je te loue, parce que tu m'as exaucé, Parce que tu m'as sauvé. La pierre qu'ont rejetée ceux qui bâtissaient Est devenue la principale de l'angle. C'est de l'Éternel que cela est venu : C'est un prodige à nos yeux. C'est ici la journée que l'Éternel a faite : Qu'elle soit pour nous un sujet d'allégresse et de joie ! O Éternel, accorde le salut ! O Éternel, donne la prospérité ! Béni soit celui qui vient au nom de l'Éternel ! Nous vous bénissons de la maison de l'Éternel. L'Éternel est Dieu, et il nous éclaire. Attachez la victime avec des liens, Amenez-la jusqu'aux cornes de l'autel ! Tu es mon Dieu, et je te louerai ; Mon Dieu ! je t'exalterai. Louez l'Éternel, car il est bon, Car sa miséricorde dure à toujours !

119 Heureux ceux qui sont intègres dans leur voie, Qui marchent selon la loi de l'Éternel ! Heureux ceux qui gardent ses préceptes, Qui le cherchent de tout leur coeur, Qui ne commettent point d'iniquité, Et qui marchent dans ses voies ! Tu as prescrit tes ordonnances, Pour qu'on les observe avec soin. Puissent mes actions être bien réglées, Afin que je garde tes statuts ! Alors je ne rougirai point, À la vue de tous tes commandements. Je te louerai dans la droiture de mon coeur, En apprenant les lois de ta justice. Je veux garder tes statuts : Ne m'abandonne pas entièrement ! Comment le jeune homme rendra-t-il pur son sentier ? En se dirigeant d'après ta parole. Je te cherche de tout mon coeur : Ne me laisse pas égarer loin de tes commandements ! Je serre ta parole dans mon coeur, Afin de ne pas pécher contre toi. Béni sois-tu, ô Éternel ! Enseigne -moi tes statuts ! De mes lèvres j'énumère Toutes les sentences de ta bouche. Je me réjouis en suivant tes préceptes, Comme si je possédais tous les trésors. Je médite tes ordonnances, J'ai tes sentiers sous les yeux. Je fais mes délices de tes statuts, Je n'oublie point ta parole. Fais du bien à ton serviteur, pour que je vive Et que j'observe ta parole ! Ouvre mes yeux, pour que je contemple Les merveilles de ta loi ! Je suis un étranger sur la terre : Ne me cache pas tes commandements ! Mon âme est brisée par le désir Qui toujours la porte vers tes lois. Tu menaces les orgueilleux, ces maudits, Qui s'égarent loin de tes commandements. Décharge -moi de l'opprobre et du mépris ! Car j'observe tes préceptes. Des princes ont beau s'asseoir et parler contre moi, Ton serviteur médite tes statuts. Tes préceptes font mes délices, Ce sont mes conseillers. Mon âme est attachée à la poussière : Rends-moi la vie selon ta parole ! Je raconte mes voies, et tu m'exauces : Enseigne -moi tes statuts ! Fais-moi comprendre la voie de tes ordonnances, Et je méditerai sur tes merveilles ! Mon âme pleure de chagrin : Relève -moi selon ta parole ! Éloigne de moi la voie du mensonge, Et accorde-moi la grâce de suivre ta loi ! Je choisis la voie de la vérité, Je place tes lois sous mes yeux. Je m'attache à tes préceptes : Éternel, ne me rends point confus ! Je cours dans la voie de tes commandements, Car tu élargis mon coeur. Enseigne -moi, Éternel, la voie de tes statuts, pour que je la retienne jusqu'à la fin ! Donne-moi l'intelligence, pour que je garde ta loi Et que je l'observe de tout mon coeur ! Conduis -moi dans le sentier de tes commandements ! Car je l'aime. Incline mon coeur vers tes préceptes, Et non vers le gain ! Détourne mes yeux de la vue des choses vaines, Fais-moi vivre dans ta voie ! Accomplis envers ton serviteur ta promesse, Qui est pour ceux qui te craignent ! Éloigne de moi l'opprobre que je redoute ! Car tes jugements sont pleins de bonté. Voici, je désire pratiquer tes ordonnances : Fais-moi vivre dans ta justice ! Éternel, que ta miséricorde vienne sur moi, Ton salut selon ta promesse ! Et je pourrai répondre à celui qui m'outrage, Car je me confie en ta parole. N'ôte pas entièrement de ma bouche la parole de la vérité ! Car j'espère en tes jugements. Je garderai ta loi constamment, À toujours et à perpétuité. Je marcherai au large, Car je recherche tes ordonnances. Je parlerai de tes préceptes devant les rois, Et je ne rougirai point. Je fais mes délices de tes commandements. Je les aime. Je lève mes mains vers tes commandements que j'aime, Et je veux

méditer tes statuts. Souviens -toi de ta promesse à ton serviteur, Puisque tu m'as donné l'espérance ! 49
C'est ma consolation dans ma misère, Car ta promesse me rend la vie. Des orgueilleux me chargent 50, 51
de railleries ; Je ne m'écarte point de ta loi. Je pense à tes jugements d'autrefois, ô Éternel ! Et je me 52
console. Une colère ardente me saisit à la vue des méchants Qui abandonnent ta loi. Tes statuts sont le 53, 54
sujet de mes cantiques, Dans la maison où je suis étranger. La nuit je me rappelle ton nom, ô Éternel ! 55
Et je garde ta loi. C'est là ce qui m'est propre, Car j'observe tes ordonnances. Ma part, ô Éternel ! je 56, 57
le dis, C'est de garder tes paroles. Je t'implore de tout mon coeur : Aie pitié de moi, selon ta promesse ! 58
Je réfléchis à mes voies, Et je dirige mes pieds vers tes préceptes. Je me hâte, je ne diffère point 59, 60
D'observer tes commandements. Les pièges des méchants m'environnent ; Je n'oublie point ta loi. Au 61, 62
milieu de la nuit je me lève pour te louer, À cause des jugements de ta justice. Je suis l'ami de tous ceux 63
qui te craignent, Et de ceux qui gardent tes ordonnances. La terre, ô Éternel ! est pleine de ta bonté ; 64
Enseigne -moi tes statuts ! Tu fais du bien à ton serviteur, O Éternel ! selon ta promesse. Enseigne 65, 66
-moi le bon sens et l'intelligence ! Car je crois à tes commandements. Avant d'avoir été humilié, je 67
m'égarais ; Maintenant j'observe ta parole. Tu es bon et bienfaisant ; Enseigne -moi tes statuts ! Des 68, 69
orgueilleux imaginent contre moi des faussetés ; Moi, je garde de tout mon coeur tes ordonnances. Leur 70
coeur est insensible comme la graisse ; Moi, je fais mes délices de ta loi. Il m'est bon d'être humilié, 71
Afin que j'apprenne tes statuts. Mieux vaut pour moi la loi de ta bouche Que mille objets d'or et 72
d'argent. Tes mains m'ont créé, elles m'ont formé ; Donne-moi l'intelligence, pour que j'apprenne tes 73
commandements ! Ceux qui te craignent me voient et se réjouissent, Car j'espère en tes promesses. Je 74, 75
sais, ô Éternel ! que tes jugements sont justes ; C'est par fidélité que tu m'as humilié. Que ta bonté soit 76
ma consolation, Comme tu l'as promis à ton serviteur ! Que tes compassions viennent sur moi, pour 77
que je vive ! Car ta loi fait mes délices. Qu'ils soient confondus, les orgueilleux qui m'oppriment sans 78
cause ! Moi, je médite sur tes ordonnances. Qu'ils reviennent à moi, ceux qui te craignent, Et ceux qui 79
connaissent tes préceptes ! Que mon coeur soit sincère dans tes statuts, Afin que je ne sois pas couvert 80
de honte ! Mon âme languit après ton salut ; J'espère en ta promesse. Mes yeux languissent après ta 81, 82
promesse ; Je dis : Quand me consoleras -tu ? Car je suis comme une outre dans la fumée ; Je n'oublie 83
point tes statuts. Quel est le nombre des jours de ton serviteur ? Quand feras -tu justice de ceux qui me 84
persécutent ? Des orgueilleux creusent des fosses devant moi ; Ils n'agissent point selon ta loi. Tous 85, 86
tes commandements ne sont que fidélité ; Ils me persécutent sans cause : secours -moi ! Ils ont failli 87
me terrasser et m'anéantir ; Et moi, je n'abandonne point tes ordonnances. Rends-moi la vie selon ta 88
bonté, Afin que j'observe les préceptes de ta bouche ! À toujours, ô Éternel ! Ta parole subsiste dans 89
les cieux. De génération en génération ta fidélité subsiste ; Tu as fondé la terre, et elle demeure ferme. 90
C'est d'après tes lois que tout subsiste aujourd'hui, Car toutes choses te sont assujetties. Si ta loi n'eût 91, 92
fait mes délices, J'eusse alors péri dans ma misère. Je n'oublierai jamais tes ordonnances, Car c'est 93
par elles que tu me rends la vie. Je suis à toi : sauve -moi ! Car je recherche tes ordonnances. Des 94, 95
méchants m'attendent pour me faire périr ; Je suis attentif à tes préceptes. Je vois des bornes à tout 96
ce qui est parfait : Tes commandements n'ont point de limite. Combien j'aime ta loi ! Elle est tout le 97
jour l'objet de ma méditation. Tes commandements me rendent plus sage que mes ennemis, Car je les 98
ai toujours avec moi. Je suis plus instruit que tous mes maîtres, Car tes préceptes sont l'objet de ma 99
méditation. J'ai plus d'intelligence que les vieillards, Car j'observe tes ordonnances. Je retiens mon 100, 101
pied loin de tout mauvais chemin, Afin de garder ta parole. Je ne m'écarte pas de tes lois, Car c'est 102
toi qui m'enseignes. Que tes paroles sont douces à mon palais, Plus que le miel à ma bouche ! Par tes 103, 104
ordonnances je deviens intelligent, Aussi je hais toute voie de mensonge. Ta parole est une lampe à mes 105
pieds, Et une lumière sur mon sentier. Je jure, et je le tiendrai, D'observer les lois de ta justice. Je suis 106, 107
bien humilié : Éternel, rends-moi la vie selon ta parole ! Agrée, ô Éternel ! les sentiments que ma bouche 108
exprime, Et enseigne -moi tes lois ! Ma vie est continuellement exposée, Et je n'oublie point ta loi. Des 109, 110
méchants me tendent des pièges, Et je ne m'égare pas loin de tes ordonnances. Tes préceptes sont pour 111
toujours mon héritage, Car ils sont la joie de mon coeur. J'incline mon coeur à pratiquer tes statuts, 112
Toujours, jusqu'à la fin. Je hais les hommes indécis, Et j'aime ta loi. Tu es mon asile et mon bouclier ; 113, 114
J'espère en ta promesse. Éloignez -vous de moi, méchants, Afin que j'observe les commandements de 115
mon Dieu ! Soutiens -moi selon ta promesse, afin que je vive, Et ne me rends point confus dans mon 116
espérance ! Sois mon appui, pour que je sois sauvé, Et que je m'occupe sans cesse de tes statuts ! Tu 117, 118
méprises tous ceux qui s'écartent de tes statuts, Car leur tromperie est sans effet. Tu enlèves comme 119
de l'écume tous les méchants de la terre ; C'est pourquoi j'aime tes préceptes. Ma chair frissonne de 120
l'effroi que tu m'inspires, Et je crains tes jugements. J'observe la loi et la justice : Ne m'abandonne pas 121
à mes oppresseurs ! Prends sous ta garantie le bien de ton serviteur, Ne me laisse pas opprimer par des 122
orgueilleux ! Mes yeux languissent après ton salut, Et après la promesse de ta justice. Agis envers ton 123, 124

serviteur selon ta bonté, Et enseigne -moi tes statuts ! Je suis ton serviteur : donne-moi l'intelligence,
Pour que je connaisse tes préceptes ! Il est temps que l'Éternel agisse : Ils transgressent ta loi. C'est
pourquoi j'aime tes commandements, Plus que l'or et que l'or fin ; C'est pourquoi je trouve justes toutes
tes ordonnances, Je hais toute voie de mensonge. Tes préceptes sont admirables : Aussi mon âme
les observe. La révélation de tes paroles éclaire, Elle donne de l'intelligence aux simples. J'ouvre la
bouche et je soupire, Car je suis avide de tes commandements. Tourne vers moi ta face, et aie pitié de
moi, Selon ta coutume à l'égard de ceux qui aiment ton nom ! Affermis mes pas dans ta parole, Et ne
laisse aucune iniquité dominer sur moi ! Délivre -moi de l'oppression des hommes, Afin que je garde tes
ordonnances ! Fais luire ta face sur ton serviteur, Et enseigne -moi tes statuts ! Mes yeux répandent
des torrents d'eaux, Parce qu'on n'observe point ta loi. Tu es juste, ô Éternel ! Et tes jugements sont
équitables ; Tu fondes tes préceptes sur la justice Et sur la plus grande fidélité. Mon zèle me consume,
Parce que mes adversaires oublient tes paroles. Ta parole est entièrement éprouvée, Et ton serviteur
l'aime. Je suis petit et méprisé ; Je n'oublie point tes ordonnances. Ta justice est une justice éternelle,
Et ta loi est la vérité. La détresse et l'angoisse m'atteignent : Tes commandements font mes délices.
Tes préceptes sont éternellement justes : Donne-moi l'intelligence, pour que je vive ! Je t'invoque de
tout mon coeur : exauce -moi, Éternel, Afin que je garde tes statuts ! Je t'invoque : sauve -moi, Afin que
j'observe tes préceptes ! Je devance l'aurore et je crie ; J'espère en tes promesses. Je devance les veilles
et j'ouvre les yeux, Pour méditer ta parole. Écoute ma voix selon ta bonté ! Rends-moi la vie selon ton
jugement ! Ils s'approchent, ceux qui poursuivent le crime, Ils s'éloignent de la loi. Tu es proche, ô
Éternel ! Et tous tes commandements sont la vérité. Dès longtemps je sais par tes préceptes Que tu
les as établis pour toujours. Vois ma misère, et délivre -moi ! Car je n'oublie point ta loi. Défends ma
cause, et rachète -moi ; Rends-moi la vie selon ta promesse ! Le salut est loin des méchants, Car ils
ne recherchent pas tes statuts. Tes compassions sont grandes, ô Éternel ! Rends-moi la vie selon tes
jugements ! Mes persécuteurs et mes adversaires sont nombreux ; Je ne m'écarte point de tes préceptes,
Je vois avec dégoût des traîtres Qui n'observent pas ta parole. Considère que j'aime tes ordonnances :
Éternel, rends-moi la vie selon ta bonté ! Le fondement de ta parole est la vérité, Et toutes les lois de
ta justice sont éternelles. Des princes me persécutent sans cause ; Mais mon coeur ne tremble qu'à
tes paroles. Je me réjouis de ta parole, Comme celui qui trouve un grand butin. Je hais, je déteste le
mensonge ; J'aime ta loi. Sept fois le jour je te célèbre, À cause des lois de ta justice. Il y a beaucoup de
paix pour ceux qui aiment ta loi, Et il ne leur arrive aucun malheur. J'espère en ton salut, ô Éternel !
Et je pratique tes commandements. Mon âme observe tes préceptes, Et je les aime beaucoup. Je garde
tes ordonnances et tes préceptes, Car toutes mes voies sont devant toi. Que mon cri parvienne jusqu'à
toi, ô Éternel ! Donne-moi l'intelligence, selon ta promesse ! Que ma supplication arrive jusqu'à toi !
Délivre -moi, selon ta promesse ! Que mes lèvres publient ta louange ! Car tu m'enseignes tes statuts.
Que ma langue chante ta parole ! Car tous tes commandements sont justes. Que ta main me soit en
aide ! Car j'ai choisi tes ordonnances. Je soupire après ton salut, ô Éternel ! Et ta loi fait mes délices.
Que mon âme vive et qu'elle te loue ! Et que tes jugements me soutiennent ! Je suis errant comme une
brebis perdue ; cherche ton serviteur, Car je n'oublie point tes commandements.

120 Cantique des degrés. Dans ma détresse, c'est à l'Éternel Que je crie, et il m'exauce. Éternel, délivre
mon âme de la lèvre mensongère, De la langue trompeuse ! Que te donne, que te rapporte Une langue
trompeuse ? Les traits aigus du guerrier, Avec les charbons ardents du genêt. Malheureux que je suis
de séjourner à Méschec, D'habiter parmi les tentes de Kédar ! Assez longtemps mon âme a demeuré
Auprès de ceux qui haïssent la paix. Je suis pour la paix ; mais dès que je parle, Ils sont pour la guerre.

121 Cantique des degrés. Je lève mes yeux vers les montagnes... D'où me viendra le secours ? Le secours
me vient de l'Éternel, Qui a fait les cieux et la terre. Il ne permettra point que ton pied chancelle ; Celui
qui te garde ne sommeillera point. Voici, il ne sommeille ni ne dort, Celui qui garde Israël. L'Éternel
est celui qui te garde, L'Éternel est ton ombre à ta main droite. Pendant le jour le soleil ne te frappera
point, Ni la lune pendant la nuit. L'Éternel te gardera de tout mal, Il gardera ton âme ; L'Éternel
gardera ton départ et ton arrivée, Dès maintenant et à jamais.

122 Cantique des degrés. De David. Je suis dans la joie quand on me dit : Allons à la maison de l'Éternel !
Nos pieds s'arrêtent Dans tes portes, Jérusalem ! Jérusalem, tu es bâtie Comme une ville dont les
parties sont liées ensemble. C'est là que montent les tribus, les tribus de l'Éternel, Selon la loi d'Israël,
Pour louer le nom de l'Éternel. Car là sont les trônes pour la justice, Les trônes de la maison de David.
Demandez la paix de Jérusalem. Que ceux qui t'aiment jouissent du repos ! Que la paix soit dans tes
murs, Et la tranquillité dans tes palais ! À cause de mes frères et de mes amis, Je désire la paix dans

ton sein ; À cause de la maison de l'Éternel, notre Dieu, Je fais des voeux pour ton bonheur. 9

Cantique des degrés, Je lève mes yeux vers toi, Qui sièges dans les cieux. **123**, 2
Voici, comme les yeux des serviteurs sont fixés sur la main de leurs maîtres, Et les yeux de la servante sur la main de sa maîtresse, Ainsi nos yeux se tournent vers l'Éternel, notre Dieu, Jusqu'à ce qu'il ait pitié de nous. 3
Aie pitié de nous, Éternel, aie pitié de nous ! Car nous sommes assez rassasiés de mépris ; 4
Notre âme est assez rassasiée Des moqueries des orgueilleux, du mépris des hautains.

Cantique des degrés. De David. Sans l'Éternel qui nous protégea, Qu'Israël le dise ! **124**, 2
Sans l'Éternel qui nous protégea, Quand les hommes s'élevèrent contre nous, 3
Ils nous auraient engloutis tout vivants, Quand leur colère s'enflamma contre nous ; 4
Alors les eaux nous auraient submergés, Les torrents auraient passé sur notre âme ; 5, 6
Alors auraient passé sur notre âme Les flots impétueux. Béni soit l'Éternel, Qui ne nous a pas livrés en proie à leurs dents ! 7
Notre âme s'est échappée comme l'oiseau du filet des oiseleurs ; Le filet s'est rompu, et nous nous sommes échappés. 8
Notre secours est dans le nom de l'Éternel, Qui a fait les cieux et la terre.

Cantique des degrés. Ceux qui se confient en l'Éternel Sont comme la montagne de Sion : elle ne **125**
chancelle point, Elle est affermie pour toujours. 2
Des montagnes entourent Jérusalem ; Ainsi l'Éternel entoure son peuple, Dès maintenant et à jamais. 3
Car le sceptre de la méchanceté ne restera pas sur le lot des justes, Afin que les justes ne tendent pas les mains vers l'iniquité. 4
Éternel, répands tes bienfaits sur les bons Et sur ceux dont le coeur est droit ! 5
Mais ceux qui s'engagent dans des voies détournées, Que l'Éternel les détruise avec ceux qui font le mal ! Que la paix soit sur Israël !

Cantique des degrés. Quand l'Éternel ramena les captifs de Sion, Nous étions comme ceux qui font **126**
un rêve. Alors notre bouche était remplie de cris de joie, Et notre langue de chants d'allégresse ; Alors 2
on disait parmi les nations : L'Éternel a fait pour eux de grandes choses ! 3
L'Éternel a fait pour nous de grandes choses ; Nous sommes dans la joie. 4
Éternel, ramène nos captifs, Comme des ruisseaux dans le midi ! 5, 6
Ceux qui sèment avec larmes Moissonneront avec chants d'allégresse. Celui qui marche en pleurant, quand il porte la semence, Revient avec allégresse, quand il porte ses gerbes.

Cantique des degrés. De Salomon. Si l'Éternel ne bâtit la maison, Ceux qui la bâtissent travaillent **127**
en vain ; Si l'Éternel ne garde la ville, Celui qui la garde veille en vain. 2
En vain vous levez -vous matin, vous couchez -vous tard, Et mangez -vous le pain de douleur ; Il en donne autant à ses bien-aimés pendant leur sommeil. 3
Voici, des fils sont un héritage de l'Éternel, Le fruit des entrailles est une récompense. 4, 5
Comme les flèches dans la main d'un guerrier, Ainsi sont les fils de la jeunesse. Heureux l'homme qui en a rempli son carquois ! Ils ne seront pas confus, Quand ils parleront avec des ennemis à la porte.

Cantique des degrés. Heureux tout homme qui craint l'Éternel, Qui marche dans ses voies ! **128**, 2
Tu jouis alors du travail de tes mains, Tu es heureux, tu prospères. 3
Ta femme est comme une vigne féconde Dans l'intérieur de ta maison ; Tes fils sont comme des plants d'olivier, Autour de ta table. 4
C'est ainsi qu'est béni L'homme qui craint l'Éternel. 5
L'Éternel te bénira de Sion, Et tu verras le bonheur de Jérusalem Tous les jours de ta vie ; 6
Tu verras les fils de tes fils. Que la paix soit sur Israël !

Cantique des degrés. Ils m'ont assez opprimé dès ma jeunesse, Qu'Israël le dise ! **129**, 2
Ils m'ont assez opprimé dès ma jeunesse, Mais ils ne m'ont pas vaincu. 3
Des laboureurs ont labouré mon dos, Ils y ont tracé de longs sillons. 4, 5
L'Éternel est juste : Il a coupé les cordes des méchants. Qu'ils soient confondus et qu'ils reculent, Tous ceux qui haïssent Sion ! 6
Qu'ils soient comme l'herbe des toits, Qui sèche avant qu'on l'arrache ! 7
Le moissonneur n'en remplit point sa main, Celui qui lie les gerbes n'en charge point son bras, 8
Et les passants ne disent point : Que la bénédiction de l'Éternel soit sur vous ! Nous vous bénissons au nom de l'Éternel !

Cantique des degrés. Du fond de l'abîme je t'invoque, ô Éternel ! **130**, 2
Seigneur, écoute ma voix ! Que tes oreilles soient attentives À la voix de mes supplications ! 3
Si tu gardais le souvenir des iniquités, Éternel, Seigneur, qui pourrait subsister ? 4
Mais le pardon se trouve auprès de toi, Afin qu'on te craigne. 5, 6
J'espère en l'Éternel, mon âme espère, Et j'attends sa promesse. Mon âme compte sur le Seigneur, Plus que les gardes ne comptent sur le matin, Que les gardes ne comptent sur le matin. 7
Israël, mets ton espoir en l'Éternel ! Car la miséricorde est auprès de l'Éternel, Et la rédemption est auprès de lui en abondance. 8
C'est lui qui rachètera Israël De toutes ses iniquités.

Cantique des degrés. De David. Éternel ! je n'ai ni un coeur qui s'enfle, ni des regards hautains ; Je ne **131**
m'occupe pas de choses trop grandes et trop relevées pour moi. 2
Loin de là, j'ai l'âme calme et tranquille, Comme un enfant sevré qui est auprès de sa mère ; J'ai l'âme comme un enfant sevré. 3
Israël, mets ton espoir en l'Éternel, Dès maintenant et à jamais !

132, 2 Cantique des degrés. Éternel, souviens -toi de David, De toutes ses peines ! Il jura à l'Éternel,
3 Il fit ce voeu au puissant de Jacob : Je n'entrerai pas dans la tente où j'habite, Je ne monterai pas
4 sur le lit où je repose, Je ne donnerai ni sommeil à mes yeux, Ni assoupissement à mes paupières.
5, 6 Jusqu'à ce que j'aie trouvé un lieu pour l'Éternel, Une demeure pour le puissant de Jacob. Voici, nous
7 en entendîmes parler à Éphrata, Nous la trouvâmes dans les champs de Jaar... Allons à sa demeure,
8 Prosternons -nous devant son marchepied !... Lève -toi, Éternel, viens à ton lieu de repos, Toi et l'arche
9 de ta majesté ! Que tes sacrificateurs soient revêtus de justice, Et que tes fidèles poussent des cris de
10, 11 joie ! À cause de David, ton serviteur, Ne repousse pas ton oint ! L'Éternel a juré la vérité à David, Il
12 n'en reviendra pas ; Je mettrai sur ton trône un fruit de tes entrailles. Si tes fils observent mon alliance
13 Et mes préceptes que je leur enseigne, Leurs fils aussi pour toujours Seront assis sur ton trône. Oui,
14 l'Éternel a choisi Sion, Il l'a désirée pour sa demeure : C'est mon lieu de repos à toujours ; J'y habiterai,
15, 16 car je l'ai désirée. Je bénirai sa nourriture, Je rassasierai de pain ses indigents ; Je revêtirai de salut
17 ses sacrificateurs, Et ses fidèles pousseront des cris de joie. Là j'élèverai la puissance de David, Je
18 préparerai une lampe à mon oint, Je revêtirai de honte ses ennemis, Et sur lui brillera sa couronne.

133 Cantique des degrés. De David. Voici, oh ! qu'il est agréable, qu'il est doux Pour des frères de demeu-
2 rer ensemble ! C'est comme l'huile précieuse qui, répandue sur la tête, Descend sur la barbe, sur la
3 barbe d'Aaron, Qui descend sur le bord de ses vêtements. C'est comme la rosée de l'Hermon, Qui des-
cend sur les montagnes de Sion ; Car c'est là que l'Éternel envoie la bénédiction, La vie, pour l'éternité.

134 Cantique des degrés. Voici, bénissez l'Éternel, vous tous, serviteurs de l'Éternel, Qui vous tenez dans
2 la maison de l'Éternel pendant les nuits ! Élevez vos mains vers le sanctuaire, Et bénissez l'Éternel !
3 Que l'Éternel te bénisse de Sion, Lui qui a fait les cieux et la terre !

135, 2 Louez l'Éternel ! Louez le nom de l'Éternel, Louez -le, serviteurs de l'Éternel, Qui vous tenez dans
3 la maison de l'Éternel, Dans les parvis de la maison de notre Dieu ! Louez l'Éternel ! car l'Éternel est
4 bon. Chantez à son nom ! car il est favorable. Car l'Éternel s'est choisi Jacob, Israël, pour qu'il lui ap-
5, 6 partînt. Je sais que l'Éternel est grand, Et que notre Seigneur est au-dessus de tous les dieux. Tout
7 ce que l'Éternel veut, il le fait, Dans les cieux et sur la terre, Dans les mers et dans tous les abîmes. Il
fait monter les nuages des extrémités de la terre, Il produit les éclairs et la pluie, Il tire le vent de ses
8, 9 trésors. Il frappa les premiers-nés de l'Égypte, Depuis les hommes jusqu'aux animaux. Il envoya des
10 signes et des miracles au milieu de toi, Égypte ! Contre Pharaon et contre tous ses serviteurs. Il frappa
11 des nations nombreuses, Et tua des rois puissants, Sihon, roi des Amoréens, Og, roi de Basan, Et tous
12, 13 les rois de Canaan ; Et il donna leur pays en héritage, En héritage à Israël, son peuple. Éternel ! ton
14 nom subsiste à toujours, Éternel ! ta mémoire dure de génération en génération. Car l'Éternel jugera
15 son peuple, Et il aura pitié de ses serviteurs. Les idoles des nations sont de l'argent et de l'or, Elles
16 sont l'ouvrage de la main des hommes. Elles ont une bouche et ne parlent point, Elles ont des yeux
17 et ne voient point, Elles ont des oreilles et n'entendent point, Elles n'ont point de souffle dans leur
18, 19 bouche. Ils leur ressemblent, ceux qui les fabriquent, Tous ceux qui se confient en elles. Maison d'Is-
20 raël, bénissez l'Éternel ! Maison d'Aaron, bénissez l'Éternel ! Maison de Lévi, bénissez l'Éternel ! Vous
21 qui craignez l'Éternel, bénissez l'Éternel ! Que de Sion l'on bénisse l'Éternel, Qui habite à Jérusalem !
Louez l'Éternel !

136, 2 Louez l'Éternel, car il est bon, Car sa miséricorde dure à toujours ! Louez le Dieu des dieux, Car
3 sa miséricorde dure à toujours ! Louez le Seigneur des seigneurs, Car sa miséricorde dure à toujours !
4, 5 Celui qui seul fait de grands prodiges, Car sa miséricorde dure à toujours ! Celui qui a fait les cieux
6 avec intelligence, Car sa miséricorde dure à toujours ! Celui qui a étendu la terre sur les eaux, Car sa
7 miséricorde dure à toujours ! Celui qui a fait les grands luminaires, Car sa miséricorde dure à toujours !
8, 9 Le soleil pour présider au jour, Car sa miséricorde dure à toujours ! La lune et les étoiles pour présider
10 à la nuit, Car sa miséricorde dure à toujours ! Celui qui frappa les Égyptiens dans leurs premiers-
11 nés, Car sa miséricorde dure à toujours ! Et fit sortir Israël du milieu d'eux, Car sa miséricorde dure
12, 13 à toujours ! À main forte et à bras étendu, Car sa miséricorde dure à toujours ! Celui qui coupa en
14 deux la mer Rouge, Car sa miséricorde dure à toujours ! Qui fit passer Israël au milieu d'elle, Car sa
15 miséricorde dure à toujours ! Et précipita Pharaon et son armée dans la mer Rouge, Car sa miséricorde
16 dure à toujours ! Celui qui conduisit son peuple dans le désert, Car sa miséricorde dure à toujours !
17, 18 Celui qui frappa de grands rois, Car sa miséricorde dure à toujours ! Qui tua des rois puissants, Car
19, 20 sa miséricorde dure à toujours ! Sihon, roi des Amoréens, Car sa miséricorde dure à toujours ! Et Og,
21 roi de Basan, Car sa miséricorde dure à toujours ! Et donna leur pays en héritage, Car sa miséricorde
22, 23 dure à toujours ! En héritage à Israël, son serviteur, Car sa miséricorde dure à toujours ! Celui qui se

souvint de nous quand nous étions humiliés, Car sa miséricorde dure à toujours ! Et nous délivra de 24
nos oppresseurs, Car sa miséricorde dure à toujours ! Celui qui donne la nourriture à toute chair, Car 25
sa miséricorde dure à toujours ! Louez le Dieu des cieux, Car sa miséricorde dure à toujours ! 26

Sur les bords des fleuves de Babylone, Nous étions assis et nous pleurions, en nous souvenant de **137**
Sion. Aux saules de la contrée Nous avions suspendu nos harpes. Là, nos vainqueurs nous deman- 2, 3
daient des chants, Et nos oppresseurs de la joie : Chantez -nous quelques-uns des cantiques de Sion !
Comment chanterions -nous les cantiques de l'Éternel Sur une terre étrangère ? Si je t'oublie, Jérusa- 4, 5
lem, Que ma droite m'oublie ! Que ma langue s'attache à mon palais, Si je ne me souviens de toi, Si 6
je ne fais de Jérusalem Le principal sujet de ma joie ! Éternel, souviens -toi des enfants d'Édom, Qui, 7
dans la journée de Jérusalem, Disaient : Rasez, rasez Jusqu'à ses fondements ! Fille de Babylone, la 8
dévastée, Heureux qui te rend la pareille, Le mal que tu nous as fait ! Heureux qui saisit tes enfants, 9
Et les écrase sur le roc !

De David. Je te célèbre de tout mon coeur, Je chante tes louanges en la présence de Dieu. Je me **138**, 2
prosterne dans ton saint temple, Et je célèbre ton nom, à cause de ta bonté et de ta fidélité, Car ta
renommée s'est accrue par l'accomplissement de tes promesses. Le jour où je t'ai invoqué, tu m'as 3
exaucé, Tu m'as rassuré, tu as fortifié mon âme. Tous les rois de la terre te loueront, ô Éternel ! En 4
entendant les paroles de ta bouche ; Ils célébreront les voies de l'Éternel, Car la gloire de l'Éternel 5
est grande. L'Éternel est élevé : il voit les humbles, Et il reconnaît de loin les orgueilleux. Quand je 6, 7
marche au milieu de la détresse, tu me rends la vie, Tu étends ta main sur la colère de mes ennemis,
Et ta droite me sauve. L'Éternel agira en ma faveur. Éternel, ta bonté dure toujours, N'abandonne pas 8
les oeuvres de tes mains !

Au chef des chantres. De David. Psaume. Éternel ! tu me sondes et tu me connais, Tu sais quand je **139**, 2
m'assieds et quand je me lève, Tu pénètres de loin ma pensée ; Tu sais quand je marche et quand je me 3
couche, Et tu pénètres toutes mes voies. Car la parole n'est pas sur ma langue, Que déjà, ô Éternel ! tu 4
la connais entièrement. Tu m'entoures par derrière et par devant, Et tu mets ta main sur moi. Une 5, 6
science aussi merveilleuse est au-dessus de ma portée, Elle est trop élevée pour que je puisse la saisir.
Où irais -je loin de ton esprit, Et où fuirais -je loin de ta face ? Si je monte aux cieux, tu y es ; Si je me 7, 8
couche au séjour des morts, t'y voilà. Si je prends les ailes de l'aurore, Et que j'aille habiter à l'extrémité 9
de la mer, Là aussi ta main me conduira, Et ta droite me saisira. Si je dis : Au moins les ténèbres me 10, 11
couvriront, La nuit devient lumière autour de moi ; Même les ténèbres ne sont pas obscures pour toi, 12
La nuit brille comme le jour, Et les ténèbres comme la lumière. C'est toi qui as formé mes reins, Qui 13
m'as tissé dans le sein de ma mère. Je te loue de ce que je suis une créature si merveilleuse. Tes oeuvres 14
sont admirables, Et mon âme le reconnaît bien. Mon corps n'était point caché devant toi, Lorsque j'ai 15
été fait dans un lieu secret, Tissé dans les profondeurs de la terre. Quand je n'étais qu'une masse 16
informe, tes yeux me voyaient ; Et sur ton livre étaient tous inscrits Les jours qui m'étaient destinés,
Avant qu'aucun d'eux existât. Que tes pensées, ô Dieu, me semblent impénétrables ! Que le nombre 17
en est grand ! Si je les compte, elles sont plus nombreuses que les grains de sable. Je m'éveille, et je 18
suis encore avec toi. O Dieu, puisses-tu faire mourir le méchant ! Hommes de sang, éloignez -vous de 19
moi ! Ils parlent de toi d'une manière criminelle, Ils prennent ton nom pour mentir, eux, tes ennemis ! 20
Éternel, n'aurais-je pas de la haine pour ceux qui te haïssent, Du dégoût pour ceux qui s'élèvent contre 21
toi ? Je les hais d'une parfaite haine ; Ils sont pour moi des ennemis. Sonde -moi, ô Dieu, et connais 22, 23
mon coeur ! Éprouve -moi, et connais mes pensées ! Regarde si je suis sur une mauvaise voie, Et conduis 24
-moi sur la voie de l'éternité !

Au chef des chantres. Psaume de David. Éternel, délivre -moi des hommes méchants ! Préserve -moi **140**
des hommes violents. Qui méditent de mauvais desseins dans leur coeur, Et sont toujours prêts à faire 2
la guerre ! Ils aiguisent leur langue comme un serpent, Ils ont sous leurs lèvres un venin d'aspic. Pause. 3
Éternel, garantis -moi des mains du méchant ! Préserve -moi des hommes violents, Qui méditent de me 4
faire tomber ! Des orgueilleux me tendent un piège et des filets, Ils placent des rets le long du chemin, 5
Ils me dressent des embûches. Pause. Je dis à l'Éternel : Tu es mon Dieu ! Éternel, prête l'oreille à 6
la voix de mes supplications ! Éternel, Seigneur, force de mon salut ! Tu couvres ma tête au jour du 7
combat. Éternel, n'accomplis pas les désirs du méchant, Ne laisse pas réussir ses projets, de peur qu'il 8
ne s'en glorifie ! Pause. Que sur la tête de ceux qui m'environnent Retombe l'iniquité de leurs lèvres ! 9
Que des charbons ardents soient jetés sur eux ! Qu'il les précipite dans le feu, Dans des abîmes, d'où 10
ils ne se relèvent plus ! L'homme dont la langue est fausse ne s'affermit pas sur la terre ; Et l'homme 11
violent, le malheur l'entraîne à sa perte. Je sais que l'Éternel fait droit au misérable, Justice aux 12
indigents. Oui, les justes célébreront ton nom, Les hommes droits habiteront devant ta face. 13

Psaume de David. Éternel, je t'invoque : viens en hâte auprès de moi ! Prête l'oreille à ma voix, quand **141**

je t'invoque ! Que ma prière soit devant ta face comme l'encens, Et l'élévation de mes mains comme
l'offrande du soir ! Éternel, mets une garde à ma bouche, Veille sur la porte de mes lèvres ! N'entraîne
pas mon coeur à des choses mauvaises, À des actions coupables avec les hommes qui font le mal, Et
que je ne prenne aucune part à leurs festins ! Que le juste me frappe, c'est une faveur ; Qu'il me châtie,
c'est de l'huile sur ma tête : Ma tête ne se détournera pas ; Mais de nouveau ma prière s'élèvera contre
leur méchanceté. Que leurs juges soient précipités le long des rochers, Et l'on écoutera mes paroles,
car elles sont agréables. Comme quand on laboure et qu'on fend la terre, Ainsi nos os sont dispersés à
l'entrée du séjour des morts. C'est vers toi, Éternel, Seigneur ! que se tournent mes yeux, C'est auprès
de toi que je cherche un refuge : N'abandonne pas mon âme ! Garantis -moi du piège qu'ils me tendent,
Et des embûches de ceux qui font le mal ! Que les méchants tombent dans leurs filets, Et que j'échappe
en même temps !

142 Cantique de David. Lorsqu'il était dans la caverne. Prière. De ma voix je crie à l'Éternel, De ma voix
j'implore l'Éternel. Je répands ma plainte devant lui, Je lui raconte ma détresse. Quand mon esprit
est abattu au dedans de moi, Toi, tu connais mon sentier. Sur la route où je marche Ils m'ont tendu un
piège. Jette les yeux à droite, et regarde ! Personne ne me reconnaît, Tout refuge est perdu pour moi,
Nul ne prend souci de mon âme. Éternel ! c'est à toi que je crie. Je dis : Tu es mon refuge, Mon partage
sur la terre des vivants. Sois attentif à mes cris ! Car je suis bien malheureux. Délivre -moi de ceux
qui me poursuivent ! Car ils sont plus forts que moi. Tire mon âme de sa prison, Afin que je célèbre ton
nom ! Les justes viendront m'entourer, Quand tu m'auras fait du bien.

143 Psaume de David. Éternel, écoute ma prière, prête l'oreille à mes supplications ! Exauce -moi dans
ta fidélité, dans ta justice ! N'entre pas en jugement avec ton serviteur ! Car aucun vivant n'est juste
devant toi. L'ennemi poursuit mon âme, Il foule à terre ma vie ; Il me fait habiter dans les ténèbres,
Comme ceux qui sont morts depuis longtemps. Mon esprit est abattu au dedans de moi, Mon coeur
est troublé dans mon sein. Je me souviens des jours d'autrefois, Je médite sur toutes tes oeuvres, Je
réfléchis sur l'ouvrage de tes mains. J'étends mes mains vers toi ; Mon âme soupire après toi, comme
une terre desséchée. Pause. Hâte -toi de m'exaucer, ô Éternel ! Mon esprit se consume. Ne me cache
pas ta face ! Je serais semblable à ceux qui descendent dans la fosse. Fais-moi dès le matin entendre
ta bonté ! Car je me confie en toi. Fais-moi connaître le chemin où je dois marcher ! Car j'élève à toi mon
âme. Délivre -moi de mes ennemis, ô Éternel ! Auprès de toi je cherche un refuge. Enseigne -moi à
faire ta volonté ! Car tu es mon Dieu. Que ton bon esprit me conduise sur la voie droite ! À cause de
ton nom, Éternel, rends-moi la vie ! Dans ta justice, retire mon âme de la détresse ! Dans ta bonté,
anéantis mes ennemis, Et fais périr tous les oppresseurs de mon âme ! Car je suis ton serviteur.

144 De David. Béni soit l'Éternel, mon rocher, Qui exerce mes mains au combat, Mes doigts à la bataille,
Mon bienfaiteur et ma forteresse, Ma haute retraite et mon libérateur, Mon bouclier, celui qui est mon
refuge, Qui m'assujettit mon peuple ! Éternel, qu'est-ce que l'homme, pour que tu le connaisses ? Le
fils de l'homme, pour que tu prennes garde à lui ? L'homme est semblable à un souffle, Ses jours sont
comme l'ombre qui passe. Éternel, abaisse tes cieux, et descends ! Touche les montagnes, et qu'elles
soient fumantes ! Fais briller les éclairs, et disperse mes ennemis ! Lance tes flèches, et mets-les en
déroute ! Étends tes mains d'en haut ; Délivre -moi et sauve -moi des grandes eaux, De la main des fils
de l'étranger, Dont la bouche profère la fausseté, Et dont la droite est une droite mensongère. O Dieu !
je te chanterai un cantique nouveau, Je te célébrerai sur le luth à dix cordes. Toi, qui donnes le salut
aux rois, Qui sauvas du glaive meurtrier David, ton serviteur, Délivre -moi et sauve -moi de la main des
fils de l'étranger, Dont la bouche profère la fausseté, Et dont la droite est une droite mensongère !... Nos
fils sont comme des plantes Qui croissent dans leur jeunesse ; Nos filles comme les colonnes sculptées
Qui font l'ornement des palais. Nos greniers sont pleins, Regorgeant de toute espèce de provisions ;
Nos troupeaux se multiplient par milliers, par dix milliers, Dans nos campagnes ; Nos génisses sont
fécondes ; Point de désastre, point de captivité, Point de cris dans nos rues ! Heureux le peuple pour
qui il en est ainsi ! Heureux le peuple dont l'Éternel est le Dieu !

145 Louange. De David. Je t'exalterai, ô mon Dieu, mon roi ! Et je bénirai ton nom à toujours et à perpé-
tuité. Chaque jour je te bénirai, Et je célébrerai ton nom à toujours et à perpétuité. L'Éternel est grand
et très digne de louange, Et sa grandeur est insondable. Que chaque génération célèbre tes oeuvres,
Et publie tes hauts faits ! Je dirai la splendeur glorieuse de ta majesté ; Je chanterai tes merveilles.
On parlera de ta puissance redoutable, Et je raconterai ta grandeur. Qu'on proclame le souvenir de
ton immense bonté, Et qu'on célèbre ta justice ! L'Éternel est miséricordieux et compatissant, Lent à
la colère et plein de bonté. L'Éternel est bon envers tous, Et ses compassions s'étendent sur toutes ses
oeuvres. Toutes tes oeuvres te loueront, ô Éternel ! Et tes fidèles te béniront. Ils diront la gloire de ton

règne, Et ils proclameront ta puissance, Pour faire connaître aux fils de l'homme ta puissance Et la 12
splendeur glorieuse de ton règne. Ton règne est un règne de tous les siècles, Et ta domination subsiste 13
dans tous les âges. L'Éternel soutient tous ceux qui tombent, Et il redresse tous ceux qui sont courbés. 14
Les yeux de tous espèrent en toi, Et tu leur donnes la nourriture en son temps. Tu ouvres ta main, 15, 16
Et tu rassasies à souhait tout ce qui a vie. L'Éternel est juste dans toutes ses voies, Et miséricordieux 17
dans toutes ses oeuvres. L'Éternel est près de tous ceux qui l'invoquent, De tous ceux qui l'invoquent 18
avec sincérité ; Il accomplit les désirs de ceux qui le craignent, Il entend leur cri et il les sauve. L'Éter- 19, 20
nel garde tous ceux qui l'aiment, Et il détruit tous les méchants. Que ma bouche publie la louange de 21
l'Éternel, Et que toute chair bénisse son saint nom, À toujours et à perpétuité !

Louez l'Éternel ! Mon âme, loue l'Éternel ! Je louerai l'Éternel tant que je vivrai, Je célébrerai mon **146**, 2
Dieu tant que j'existerai. Ne vous confiez pas aux grands, Aux fils de l'homme, qui ne peuvent sauver. 3
Leur souffle s'en va, ils rentrent dans la terre, Et ce même jour leurs desseins périssent. Heureux celui 4, 5
qui a pour secours le Dieu de Jacob, Qui met son espoir en l'Éternel, son Dieu ! Il a fait les cieux et la 6
terre, La mer et tout ce qui s'y trouve. Il garde la fidélité à toujours. Il fait droit aux opprimés ; Il donne 7
du pain aux affamés ; L'Éternel délivre les captifs ; L'Éternel ouvre les yeux des aveugles ; L'Éternel 8
redresse ceux qui sont courbés ; L'Éternel aime les justes. L'Éternel protège les étrangers, Il soutient 9
l'orphelin et la veuve, Mais il renverse la voie des méchants. L'Éternel règne éternellement ; Ton Dieu, 10
ô Sion ! subsiste d'âge en âge ! Louez l'Éternel !

Louez l'Éternel ! Car il est beau de célébrer notre Dieu, Car il est doux, il est bienséant de le louer. **147**
L'Éternel rebâtit Jérusalem, Il rassemble les exilés d'Israël ; Il guérit ceux qui ont le coeur brisé, Et il 2, 3
panse leurs blessures. Il compte le nombre des étoiles, Il leur donne à toutes des noms. Notre Seigneur 4, 5
est grand, puissant par sa force, Son intelligence n'a point de limite. L'Éternel soutient les malheureux, 6
Il abaisse les méchants jusqu'à terre. Chantez à l'Éternel avec actions de grâces, Célébrez notre Dieu 7
avec la harpe ! Il couvre les cieux de nuages, Il prépare la pluie pour la terre ; Il fait germer l'herbe 8
sur les montagnes. Il donne la nourriture au bétail, Aux petits du corbeau quand ils crient, Ce n'est 9, 10
pas dans la vigueur du cheval qu'il se complaît, Ce n'est pas dans les jambes de l'homme qu'il met
son plaisir ; L'Éternel aime ceux qui le craignent, Ceux qui espèrent en sa bonté. Jérusalem, célèbre 11, 12
l'Éternel ! Sion, loue ton Dieu ! Car il affermit les barres de tes portes, Il bénit tes fils au milieu de toi ; 13
Il rend la paix à ton territoire, Il te rassasie du meilleur froment. Il envoie ses ordres sur la terre : 14, 15
Sa parole court avec vitesse Il donne la neige comme de la laine, Il répand la gelée blanche comme 16
de la cendre ; Il lance sa glace par morceaux ; Qui peut résister devant son froid ? Il envoie sa parole, 17, 18
et il les fond ; Il fait souffler son vent, et les eaux coulent. Il révèle sa parole à Jacob, Ses lois et ses 19
ordonnances à Israël ; Il n'a pas agi de même pour toutes les nations, Et elles ne connaissent point ses 20
ordonnances. Louez l'Éternel !

Louez l'Éternel ! Louez l'Éternel du haut des cieux ! Louez -le dans les lieux élevés ! Louez -le, vous **148**, 2
tous ses anges ! Louez -le, vous toutes ses armées ! Louez -le, soleil et lune ! Louez -le, vous toutes, 3
étoiles lumineuses ! Louez -le, cieux des cieux, Et vous, eaux qui êtes au-dessus des cieux ! Qu'ils 4, 5
louent le nom de l'Éternel ! Car il a commandé, et ils ont été créés. Il les a affermis pour toujours et à 6
perpétuité ; Il a donné des lois, et il ne les violera point. Louez l'Éternel du bas de la terre, Monstres 7
marins, et vous tous, abîmes, Feu et grêle, neige et brouillards, Vents impétueux, qui exécutez ses 8
ordres, Montagnes et toutes les collines, Arbres fruitiers et tous les cèdres, Animaux et tout le bétail, 9, 10
Reptiles et oiseaux ailés, Rois de la terre et tous les peuples, Princes et tous les juges de la terre, 11
Jeunes hommes et jeunes filles, Vieillards et enfants ! Qu'ils louent le nom de l'Éternel ! Car son nom 12, 13
seul est élevé ; Sa majesté est au-dessus de la terre et des cieux. Il a relevé la force de son peuple : 14
Sujet de louange pour tous ses fidèles, Pour les enfants d'Israël, du peuple qui est près de lui. Louez
l'Éternel !

Louez l'Éternel ! Chantez à l'Éternel un cantique nouveau ! Chantez ses louanges dans l'assemblée **149**
des fidèles ! Qu'Israël se réjouisse en celui qui l'a créé ! Que les fils de Sion soient dans l'allégresse à 2
cause de leur roi ! Qu'ils louent son nom avec des danses, Qu'ils le célèbrent avec le tambourin et la 3
harpe ! Car l'Éternel prend plaisir à son peuple, Il glorifie les malheureux en les sauvant. Que les 4, 5
fidèles triomphent dans la gloire, Qu'ils poussent des cris de joie sur leur couche ! Que les louanges de 6
Dieu soient dans leur bouche, Et le glaive à deux tranchants dans leur main, Pour exercer la vengeance 7
sur les nations, Pour châtier les peuples, Pour lier leurs rois avec des chaînes Et leurs grands avec des 8
ceps de fer, Pour exécuter contre eux le jugement qui est écrit ! C'est une gloire pour tous ses fidèles. 9
Louez l'Éternel !

150 Louez l'Éternel ! Louez Dieu dans son sanctuaire ! Louez -le dans l'étendue, où éclate sa puissance !
2, 3 Louez -le pour ses hauts faits ! Louez -le selon l'immensité de sa grandeur ! Louez -le au son de la
4 trompette ! Louez -le avec le luth et la harpe ! Louez -le avec le tambourin et avec des danses ! Louez
5 -le avec les instruments à cordes et le chalumeau ! Louez -le avec les cymbales sonores ! Louez -le avec
6 les cymbales retentissantes ! Que tout ce qui respire loue l'Éternel ! Louez l'Éternel !

PROVERBES

1, 2 Proverbes de Salomon, fils de David, roi d'Israël, Pour connaître la sagesse et l'instruction,
3 Pour comprendre les paroles de l'intelligence ; Pour recevoir des leçons de bon sens, De jus-
4 tice, d'équité et de droiture ; Pour donner aux simples du discernement, Au jeune homme de
5 la connaissance et de la réflexion. Que le sage écoute, et il augmentera son savoir, Et celui
qui est intelligent acquerra de l'habileté, Pour saisir le sens d'un proverbe ou d'une énigme, Des pa-
6 roles des sages et de leurs sentences. La crainte de l'Éternel est le commencement de la science ; Les
7 insensés méprisent la sagesse et l'instruction. Écoute, mon fils, l'instruction de ton père, Et ne rejette
8 pas l'enseignement de ta mère ; Car c'est une couronne de grâce pour ta tête, Et une parure pour ton
9 cou. Mon fils, si des pécheurs veulent te séduire, Ne te laisse pas gagner. S'ils disent : Viens avec
10, 11 nous ! dressons des embûches, versons du sang, Tendons des pièges à celui qui se repose en vain sur
son innocence, Engloutissons -les tout vifs, comme le séjour des morts, Et tout entiers, comme ceux qui
12 descendent dans la fosse ; Nous trouverons toute sorte de biens précieux, Nous remplirons de butin
13 nos maisons ; Tu auras ta part avec nous, Il n'y aura qu'une bourse pour nous tous ! Mon fils, ne te
14, 15 mets pas en chemin avec eux, Détourne ton pied de leur sentier ; Car leurs pieds courent au mal, Et
16 ils ont hâte de répandre le sang. Mais en vain jette -t-on le filet Devant les yeux de tout ce qui a des
17 ailes ; Et eux, c'est contre leur propre sang qu'ils dressent des embûches, C'est à leur âme qu'ils tendent
18 des pièges. Ainsi arrive -t-il à tout homme avide de gain ; La cupidité cause la perte de ceux qui s'y
19 livrent. La sagesse crie dans les rues, Elle élève sa voix dans les places : Elle crie à l'entrée des lieux
20, 21 bruyants ; Aux portes, dans la ville, elle fait entendre ses paroles : Jusqu'à quand, stupides, aimerez
22 -vous la stupidité ? Jusqu'à quand les moqueurs se plairont -ils à la moquerie, Et les insensés haïront
-ils la science ? Tournez -vous pour écouter mes réprimandes ! Voici, je répandrai sur vous mon esprit,
23 Je vous ferai connaître mes paroles... Puisque j'appelle et que vous résistez, Puisque j'étends ma main
24 et que personne n'y prend garde, Puisque vous rejetez tous mes conseils, Et que vous n'aimez pas mes
25 réprimandes, Moi aussi, je rirai quand vous serez dans le malheur, Je me moquerai quand la terreur
26 vous saisira, Quand la terreur vous saisira comme une tempête, Et que le malheur vous enveloppera
27 comme un tourbillon, Quand la détresse et l'angoisse fondront sur vous. Alors ils m'appelleront, et je
28 ne répondrai pas ; Ils me chercheront, et ils ne me trouveront pas. Parce qu'ils ont haï la science, Et
29 qu'ils n'ont pas choisi la crainte de l'Éternel, Parce qu'ils n'ont point aimé mes conseils, Et qu'ils ont
30 dédaigné toutes mes réprimandes, Ils se nourriront du fruit de leur voie, Et ils se rassasieront de leurs
31 propres conseils, Car la résistance des stupides les tue, Et la sécurité des insensés les perd ; Mais
32, 33 celui qui m'écoute reposera avec assurance, Il vivra tranquille et sans craindre aucun mal.

2, 2 Mon fils, si tu reçois mes paroles, Et si tu gardes avec toi mes préceptes, Si tu rends ton oreille
3 attentive à la sagesse, Et si tu inclines ton coeur à l'intelligence ; Oui, si tu appelles la sagesse, Et si tu
4 élèves ta voix vers l'intelligence, Si tu la cherches comme l'argent, Si tu la poursuis comme un trésor,
Alors tu comprendras la crainte de l'Éternel, Et tu trouveras la connaissance de Dieu. Car l'Éternel
5, 6 donne la sagesse ; De sa bouche sortent la connaissance et l'intelligence ; Il tient en réserve le salut pour
7 les hommes droits, Un bouclier pour ceux qui marchent dans l'intégrité, En protégeant les sentiers de
8 la justice Et en gardant la voie de ses fidèles. Alors tu comprendras la justice, l'équité, La droiture,
9 toutes les routes qui mènent au bien. Car la sagesse viendra dans ton coeur, Et la connaissance fera
10 les délices de ton âme ; La réflexion veillera sur toi, L'intelligence te gardera, Pour te délivrer de la
11, 12 voie du mal, De l'homme qui tient des discours pervers, De ceux qui abandonnent les sentiers de la
13 droiture Afin de marcher dans des chemins ténébreux, Qui trouvent de la jouissance à faire le mal,
14 Qui mettent leur plaisir dans la perversité, Qui suivent des sentiers détournés, Et qui prennent des
15 routes tortueuses ; Pour te délivrer de la femme étrangère, De l'étrangère qui emploie des paroles
16 doucereuses, Qui abandonne l'ami de sa jeunesse, Et qui oublie l'alliance de son Dieu ; Car sa maison
17, 18 penche vers la mort, Et sa route mène chez les morts : Aucun de ceux qui vont à elle ne revient, Et
19 ne retrouve les sentiers de la vie. Tu marcheras ainsi dans la voie des gens de bien, Tu garderas les
20 sentiers des justes. Car les hommes droits habiteront le pays, Les hommes intègres y resteront ; Mais
21, 22 les méchants seront retranchés du pays, Les infidèles en seront arrachés.

3, 2 Mon fils, n'oublie pas mes enseignements, Et que ton coeur garde mes préceptes ; Car ils prolon-
3 geront les jours et les années de ta vie, Et ils augmenteront ta paix. Que la bonté et la fidélité ne
4 t'abandonnent pas ; Lie -les à ton cou, écris -les sur la table de ton coeur. Tu acquerras ainsi de la
grâce et une raison saine, Aux yeux de Dieu et des hommes. Confie -toi en l'Éternel de tout ton coeur,
5 Et ne t'appuie pas sur ta sagesse ; Reconnais -le dans toutes tes voies, Et il aplanira tes sentiers. Ne
6, 7 sois point sage à tes propres yeux, Crains l'Éternel, et détourne -toi du mal : Ce sera la santé pour
8

tes muscles, Et un rafraîchissement pour tes os. Honore l'Éternel avec tes biens, Et avec les prémices
de tout ton revenu : Alors tes greniers seront remplis d'abondance, Et tes cuves regorgeront de moût.
Mon fils, ne méprise pas la correction de l'Éternel, Et ne t'effraie point de ses châtiments ; Car l'Éternel
châtie celui qu'il aime, Comme un père l'enfant qu'il chérit. Heureux l'homme qui a trouvé la sagesse,
Et l'homme qui possède l'intelligence ! Car le gain qu'elle procure est préférable à celui de l'argent, Et
le profit qu'on en tire vaut mieux que l'or ; Elle est plus précieuse que les perles, Elle a plus de valeur
que tous les objets de prix. Dans sa droite est une longue vie ; Dans sa gauche, la richesse et la gloire.
Ses voies sont des voies agréables, Et tous ses sentiers sont paisibles. Elle est un arbre de vie pour
ceux qui la saisissent, Et ceux qui la possèdent sont heureux. C'est par la sagesse que l'Éternel a fondé
la terre, C'est par l'intelligence qu'il a affermi les cieux ; C'est par sa science que les abîmes se sont
ouverts, Et que les nuages distillent la rosée. Mon fils, que ces enseignements ne s'éloignent pas de tes
yeux, Garde la sagesse et la réflexion : Elles seront la vie de ton âme, Et l'ornement de ton cou. Alors
tu marcheras avec assurance dans ton chemin, Et ton pied ne heurtera pas. Si tu te couches, tu seras
sans crainte ; Et quand tu seras couché, ton sommeil sera doux. Ne redoute ni une terreur soudaine,
Ni une attaque de la part des méchants ; Car l'Éternel sera ton assurance, Et il préservera ton pied
de toute embûche. Ne refuse pas un bienfait à celui qui y a droit, Quand tu as le pouvoir de l'accorder.
Ne dis pas à ton prochain : Va et reviens, Demain je donnerai ! quand tu as de quoi donner. Ne médite
pas le mal contre ton prochain, Lorsqu'il demeure tranquillement près de toi. Ne conteste pas sans
motif avec quelqu'un, Lorsqu'il ne t'a point fait de mal. Ne porte pas envie à l'homme violent, Et ne
choisis aucune de ses voies. Car l'Éternel a en horreur les hommes pervers, Mais il est un ami pour les
hommes droits ; La malédiction de l'Éternel est dans la maison du méchant, Mais il bénit la demeure
des justes ; Il se moque des moqueurs, Mais il fait grâce aux humbles ; Les sages hériteront la gloire,
Mais les insensés ont la honte en partage.

4 Écoutez, mes fils, l'instruction d'un père, Et soyez attentifs, pour connaître la sagesse ; Car je vous
donne de bons conseils : Ne rejetez pas mon enseignement. J'étais un fils pour mon père, Un fils
tendre et unique auprès de ma mère. Il m'instruisait alors, et il me disait : Que ton coeur retienne mes
paroles ; Observe mes préceptes, et tu vivras. Acquiers la sagesse, acquiers l'intelligence ; N'oublie pas
les paroles de ma bouche, et ne t'en détourne pas. Ne l'abandonne pas, et elle te gardera ; Aime -la, et
elle te protégera. Voici le commencement de la sagesse : Acquiers la sagesse, Et avec tout ce que tu
possèdes acquiers l'intelligence. Exalte -la, et elle t'élèvera ; Elle fera ta gloire, si tu l'embrasses ; Elle
mettra sur ta tête une couronne de grâce, Elle t'ornera d'un magnifique diadème. Écoute, mon fils, et
reçois mes paroles ; Et les années de ta vie se multiplieront. Je te montre la voie de la sagesse, Je te
conduis dans les sentiers de la droiture. Si tu marches, ton pas ne sera point gêné ; Et si tu cours, tu ne
chancelleras point. Retiens l'instruction, ne t'en dessaisis pas ; Garde -la, car elle est ta vie. N'entre
pas dans le sentier des méchants, Et ne marche pas dans la voie des hommes mauvais. Évite -la,
n'y passe point ; Détourne -t'en, et passe outre. Car ils ne dormiraient pas s'ils n'avaient fait le mal,
Le sommeil leur serait ravi s'ils n'avaient fait tomber personne ; Car c'est le pain de la méchanceté
qu'ils mangent, C'est le vin de la violence qu'ils boivent. Le sentier des justes est comme la lumière
resplendissante, Dont l'éclat va croissant jusqu'au milieu du jour. La voie des méchants est comme
les ténèbres ; Ils n'aperçoivent pas ce qui les fera tomber. Mon fils, sois attentif à mes paroles, Prête
l'oreille à mes discours. Qu'ils ne s'éloignent pas de tes yeux ; Garde -les dans le fond de ton coeur ;
Car c'est la vie pour ceux qui les trouvent, C'est la santé pour tout leur corps. Garde ton coeur plus que
toute autre chose, Car de lui viennent les sources de la vie. Écarte de ta bouche la fausseté, Éloigne
de tes lèvres les détours. Que tes yeux regardent en face, Et que tes paupières se dirigent devant toi.
Considère le chemin par où tu passes, Et que toutes tes voies soient bien réglées ; N'incline ni à droite
ni à gauche, Et détourne ton pied du mal.

5 Mon fils, sois attentif à ma sagesse, Prête l'oreille à mon intelligence, Afin que tu conserves la
réflexion, Et que tes lèvres gardent la connaissance. Car les lèvres de l'étrangère distillent le miel, Et
son palais est plus doux que l'huile ; Mais à la fin elle est amère comme l'absinthe, Aiguë comme un
glaive à deux tranchants. Ses pieds descendent vers la mort, Ses pas atteignent le séjour des morts.
Afin de ne pas considérer le chemin de la vie, Elle est errante dans ses voies, elle ne sait où elle va. Et
maintenant, mes fils, écoutez -moi, Et ne vous écartez pas des paroles de ma bouche. Éloigne -toi du
chemin qui conduit chez elle, Et ne t'approche pas de la porte de sa maison, De peur que tu ne livres
ta vigueur à d'autres, Et tes années à un homme cruel ; De peur que des étrangers ne se rassasient de
ton bien, Et du produit de ton travail dans la maison d'autrui ; De peur que tu ne gémisses, près de ta
fin, Quand ta chair et ton corps se consumeront, Et que tu ne dises : Comment donc ai-je pu haïr la
correction, Et comment mon coeur a-t-il dédaigné la réprimande ? Comment ai-je pu ne pas écouter la
voix de mes maîtres, Ne pas prêter l'oreille à ceux qui m'instruisaient ? Peu s'en est fallu que je n'aie

éprouvé tous les malheurs Au milieu du peuple et de l'assemblée. Bois les eaux de ta citerne, Les eaux 15
qui sortent de ton puits. Tes sources doivent-elles se répandre au dehors ? Tes ruisseaux doivent ils 16
couler sur les places publiques ? Qu'ils soient pour toi seul, Et non pour des étrangers avec toi. Que 17, 18
ta source soit bénie, Et fais ta joie de la femme de ta jeunesse, Biche des amours, gazelle pleine de 19
grâce : Sois en tout temps enivré de ses charmes, Sans cesse épris de son amour. Et pourquoi, mon fils, 20
serais-tu épris d'une étrangère, Et embrasserais -tu le sein d'une inconnue ? Car les voies de l'homme 21
sont devant les yeux de l'Éternel, Qui observe tous ses sentiers. Le méchant est pris dans ses propres 22
iniquités, Il est saisi par les liens de son péché. Il mourra faute d'instruction, Il chancellera par l'excès 23
de sa folie.

Mon fils, si tu as cautionné ton prochain, Si tu t'es engagé pour autrui, Si tu es enlacé par les paroles **6**, 2
de ta bouche, Si tu es pris par les paroles de ta bouche, Fais donc ceci, mon fils, dégage -toi, Puisque tu 3
es tombé au pouvoir de ton prochain ; Va, prosterne -toi, et fais des instances auprès de lui ; Ne donne 4
ni sommeil à tes yeux, Ni assoupissement à tes paupières ; Dégage -toi comme la gazelle de la main du 5
chasseur, Comme l'oiseau de la main de l'oiseleur. Va vers la fourmi, paresseux ; Considère ses voies, et 6
deviens sage. Elle n'a ni chef, Ni inspecteur, ni maître ; Elle prépare en été sa nourriture, Elle amasse 7, 8
pendant la moisson de quoi manger. Paresseux, jusqu'à quand seras-tu couché ? Quand te lèveras - 9
tu de ton sommeil ? Un peu de sommeil, un peu d'assoupissement, Un peu croiser les mains pour 10
dormir !... Et la pauvreté te surprendra, comme un rôdeur, Et la disette, comme un homme en armes. 11
L'homme pervers, l'homme inique, Marche la fausseté dans la bouche ; Il cligne des yeux, parle du 12, 13
pied, Fait des signes avec les doigts ; La perversité est dans son coeur, Il médite le mal en tout temps, 14
Il excite des querelles. Aussi sa ruine arrivera -t-elle subitement ; Il sera brisé tout d'un coup, et sans 15
remède. Il y a six choses que hait l'Éternel, Et même sept qu'il a en horreur ; Les yeux hautains, la 16, 17
langue menteuse, Les mains qui répandent le sang innocent, Le coeur qui médite des projets iniques, 18
Les pieds qui se hâtent de courir au mal, Le faux témoin qui dit des mensonges, Et celui qui excite 19
des querelles entre frères. Mon fils, garde les préceptes de ton père, Et ne rejette pas l'enseignement 20
de ta mère. Lie -les constamment sur ton coeur, Attache -les à ton cou. Ils te dirigeront dans ta 21, 22
marche, Ils te garderont sur ta couche, Ils te parleront à ton réveil. Car le précepte est une lampe, 23
et l'enseignement une lumière, Et les avertissements de la correction sont le chemin de la vie : Ils te 24
préserveront de la femme corrompue, De la langue doucereuse de l'étrangère. Ne la convoite pas dans 25
ton coeur pour sa beauté, Et ne te laisse pas séduire par ses paupières. Car pour la femme prostituée 26
on se réduit à un morceau de pain, Et la femme mariée tend un piège à la vie précieuse. Quelqu'un 27
mettra -t-il du feu dans son sein, Sans que ses vêtements s'enflamment ? Quelqu'un marchera -t-il sur 28
des charbons ardents, Sans que ses pieds soient brûlés ? Il en est de même pour celui qui va vers la 29
femme de son prochain : Quiconque la touche ne restera pas impuni. On ne tient pas pour innocent le 30
voleur qui dérobe Pour satisfaire son appétit, quand il a faim ; Si on le trouve, il fera une restitution au 31
septuple, Il donnera tout ce qu'il a dans sa maison. Mais celui qui commet un adultère avec une femme 32
est dépourvu de sens, Celui qui veut se perdre agit de la sorte ; Il n'aura que plaie et ignominie, Et son 33
opprobre ne s'effacera point. Car la jalousie met un homme en fureur, Et il est sans pitié au jour de la 34
vengeance ; Il n'a égard à aucune rançon, Et il est inflexible, quand même tu multiplierais les dons. 35

Mon fils, retiens mes paroles, Et garde avec toi mes préceptes. Observe mes préceptes, et tu vivras ; **7**, 2
Garde mes enseignements comme la prunelle de tes yeux. Lie -les sur tes doigts, Écris -les sur la 3
table de ton coeur. Dis à la sagesse : Tu es ma soeur ! Et appelle l'intelligence ton amie, Pour qu'elles 4, 5
te préservent de la femme étrangère, De l'étrangère qui emploie des paroles doucereuses. J'étais à la 6
fenêtre de ma maison, Et je regardais à travers mon treillis. J'aperçus parmi les stupides, Je remarquai 7
parmi les jeunes gens un garçon dépourvu de sens. Il passait dans la rue, près de l'angle où se tenait 8
une de ces étrangères, Et il se dirigeait lentement du côté de sa demeure : C'était au crépuscule, 9
pendant la soirée, Au milieu de la nuit et de l'obscurité. Et voici, il fut abordé par une femme Ayant 10
la mise d'une prostituée et la ruse dans le coeur. Elle était bruyante et rétive ; Ses pieds ne restaient 11
point dans sa maison ; Tantôt dans la rue, tantôt sur les places, Et près de tous les angles, elle était 12
aux aguets. Elle le saisit et l'embrassa, Et d'un air effronté lui dit : Je devais un sacrifice d'actions 13, 14
de grâces, Aujourd'hui j'ai accompli mes voeux. C'est pourquoi je suis sortie au-devant de toi Pour te 15
chercher, et je t'ai trouvé. J'ai orné mon lit de couvertures, De tapis de fil d'Égypte ; J'ai parfumé ma 16, 17
couche De myrrhe, d'aloès et de cinnamome. Viens, enivrons -nous d'amour jusqu'au matin, Livrons- 18
nous joyeusement à la volupté. Car mon mari n'est pas à la maison, Il est parti pour un voyage lointain ; 19
Il a pris avec lui le sac de l'argent, Il ne reviendra à la maison qu'à la nouvelle lune. Elle le séduisit 20, 21
à force de paroles, Elle l'entraîna par ses lèvres doucereuses. Il se mit tout à coup à la suivre, Comme 22
le boeuf qui va à la boucherie, Comme un fou qu'on lie pour le châtier, Jusqu'à ce qu'une flèche lui 23
perce le foie, Comme l'oiseau qui se précipite dans le filet, Sans savoir que c'est au prix de sa vie. Et 24
maintenant, mes fils, écoutez -moi, Et soyez attentifs aux paroles de ma bouche. Que ton coeur ne se 25

détourne pas vers les voies d'une telle femme, Ne t'égare pas dans ses sentiers. Car elle a fait tomber
beaucoup de victimes, Et ils sont nombreux, tous ceux qu'elle a tués. Sa maison, c'est le chemin du
séjour des morts ; Il descend vers les demeures de la mort.
8, La sagesse ne crie -t-elle pas ? L'intelligence n'élève -t-elle pas sa voix ? C'est au sommet des hau-
teurs près de la route, C'est à la croisée des chemins qu'elle se place ; À côté des portes, à l'entrée de la
ville, À l'intérieur des portes, elle fait entendre ses cris : Hommes, c'est à vous que je crie, Et ma voix
s'adresse aux fils de l'homme. Stupides, apprenez le discernement ; Insensés, apprenez l'intelligence.
Écoutez, car j'ai de grandes choses à dire, Et mes lèvres s'ouvrent pour enseigner ce qui est droit. Car
ma bouche proclame la vérité, Et mes lèvres ont en horreur le mensonge ; Toutes les paroles de ma
bouche sont justes, Elles n'ont rien de faux ni de détourné ; Toutes sont claires pour celui qui est in-
telligent, Et droites pour ceux qui ont trouvé la science. Préférez mes instructions à l'argent, Et la
science à l'or le plus précieux ; Car la sagesse vaut mieux que les perles, Elle a plus de valeur que tous
les objets de prix. Moi, la sagesse, j'ai pour demeure le discernement, Et je possède la science de la
réflexion. La crainte de l'Éternel, c'est la haine du mal ; L'arrogance et l'orgueil, la voie du mal, Et la
bouche perverse, voilà ce que je hais. Le conseil et le succès m'appartiennent ; Je suis l'intelligence, la
force est à moi. Par moi les rois règnent, Et les princes ordonnent ce qui est juste ; Par moi gouvernent
les chefs, Les grands, tous les juges de la terre. J'aime ceux qui m'aiment, Et ceux qui me cherchent me
trouvent. Avec moi sont la richesse et la gloire, Les biens durables et la justice. Mon fruit est meilleur
que l'or, que l'or pur, Et mon produit est préférable à l'argent. Je marche dans le chemin de la justice,
Au milieu des sentiers de la droiture, Pour donner des biens à ceux qui m'aiment, Et pour remplir leurs
trésors. L'Éternel m'a créée la première de ses oeuvres, Avant ses oeuvres les plus anciennes. J'ai été
établie depuis l'éternité, Dès le commencement, avant l'origine de la terre. Je fus enfantée quand il
n'y avait point d'abîmes, Point de sources chargées d'eaux ; Avant que les montagnes soient affermies,
Avant que les collines existent, je fus enfantée ; Il n'avait encore fait ni la terre, ni les campagnes, Ni
le premier atome de la poussière du monde. Lorsqu'il disposa les cieux, j'étais là ; Lorsqu'il traça un
cercle à la surface de l'abîme, Lorsqu'il fixa les nuages en haut, Et que les sources de l'abîme jaillirent
avec force, Lorsqu'il donna une limite à la mer, Pour que les eaux n'en franchissent pas les bords, Lors-
qu'il posa les fondements de la terre, J'étais à l'oeuvre auprès de lui, Et je faisais tous les jours ses
délices, Jouant sans cesse en sa présence, Jouant sur le globe de sa terre, Et trouvant mon bonheur
parmi les fils de l'homme. Et maintenant, mes fils, écoutez -moi, Et heureux ceux qui observent mes
voies ! Écoutez l'instruction, pour devenir sages, Ne la rejetez pas. Heureux l'homme qui m'écoute,
Qui veille chaque jour à mes portes, Et qui en garde les poteaux ! Car celui qui me trouve a trouvé la
vie, Et il obtient la faveur de l'Éternel. Mais celui qui pèche contre moi nuit à son âme ; Tous ceux qui
me haïssent aiment la mort.
9, La sagesse a bâti sa maison, Elle a taillé ses sept colonnes. Elle a égorgé ses victimes, mêlé son
vin, Et dressé sa table. Elle a envoyé ses servantes, elle crie Sur le sommet des hauteurs de la ville :
Que celui qui est stupide entre ici ! Elle dit à ceux qui sont dépourvus de sens : Venez, mangez de
mon pain, Et buvez du vin que j'ai mêlé ; Quittez la stupidité, et vous vivrez, Et marchez dans la
voie de l'intelligence ! Celui qui reprend le moqueur s'attire le dédain, Et celui qui corrige le méchant
reçoit un outrage. Ne reprends pas le moqueur, de crainte qu'il ne te haïsse ; Reprends le sage, et il
t'aimera. Donne au sage, et il deviendra plus sage ; Instruis le juste, et il augmentera son savoir. Le
commencement de la sagesse, c'est la crainte de l'Éternel ; Et la science des saints, c'est l'intelligence.
C'est par moi que tes jours se multiplieront, Et que les années de ta vie augmenteront. Si tu es sage,
tu es sage pour toi ; Si tu es moqueur, tu en porteras seul la peine. La folie est une femme bruyante,
Stupide et ne sachant rien. Elle s'assied à l'entrée de sa maison, Sur un siège, dans les hauteurs de la
ville, Pour crier aux passants, Qui vont droit leur chemin : Que celui qui est stupide entre ici ! Elle dit
à celui qui est dépourvu de sens : Les eaux dérobées sont douces, Et le pain du mystère est agréable !
Et il ne sait pas que là sont les morts, Et que ses invités sont dans les vallées du séjour des morts.
10 Proverbes de Salomon. Un fils sage fait la joie d'un père, Et un fils insensé le chagrin de sa mère.
Les trésors de la méchanceté ne profitent pas, Mais la justice délivre de la mort. L'Éternel ne laisse
pas le juste souffrir de la faim, Mais il repousse l'avidité des méchants. Celui qui agit d'une main lâche
s'appauvrit, Mais la main des diligents enrichit. Celui qui amasse pendant l'été est un fils prudent,
Celui qui dort pendant la moisson est un fils qui fait honte. Il y a des bénédictions sur la tête du juste,
Mais la violence couvre la bouche des méchants. La mémoire du juste est en bénédiction, Mais le nom
des méchants tombe en pourriture. Celui qui est sage de coeur reçoit les préceptes, Mais celui qui est
insensé des lèvres court à sa perte. Celui qui marche dans l'intégrité marche avec assurance, Mais
celui qui prend des voies tortueuses sera découvert. Celui qui cligne des yeux est une cause de chagrin,
Et celui qui est insensé des lèvres court à sa perte. La bouche du juste est une source de vie, Mais

la violence couvre la bouche des méchants. La haine excite des querelles, Mais l'amour couvre toutes 12
les fautes. Sur les lèvres de l'homme intelligent se trouve la sagesse, Mais la verge est pour le dos de 13
celui qui est dépourvu de sens. Les sages tiennent la science en réserve, Mais la bouche de l'insensé 14
est une ruine prochaine. La fortune est pour le riche une ville forte ; La ruine des misérables, c'est 15
leur pauvreté. L'oeuvre du juste est pour la vie, Le gain du méchant est pour le péché. Celui qui se 16, 17
souvient de la correction prend le chemin de la vie, Mais celui qui oublie la réprimande s'égare. Celui 18
qui dissimule la haine a des lèvres menteuses, Et celui qui répand la calomnie est un insensé. Celui 19
qui parle beaucoup ne manque pas de pécher, Mais celui qui retient ses lèvres est un homme prudent.
La langue du juste est un argent de choix ; Le coeur des méchants est peu de chose. Les lèvres du 20, 21
juste dirigent beaucoup d'hommes, Et les insensés meurent par défaut de raison. C'est la bénédiction 22
de l'Éternel qui enrichit, Et il ne la fait suivre d'aucun chagrin. Commettre le crime paraît un jeu à 23
l'insensé, Mais la sagesse appartient à l'homme intelligent. Ce que redoute le méchant, c'est ce qui 24
lui arrive ; Et ce que désirent les justes leur est accordé. Comme passe le tourbillon, ainsi disparaît le 25
méchant ; Mais le juste a des fondements éternels. Ce que le vinaigre est aux dents et la fumée aux 26
yeux, Tel est le paresseux pour celui qui l'envoie. La crainte de l'Éternel augmente les jours, Mais les 27
années des méchants sont abrégées. L'attente des justes n'est que joie, Mais l'espérance des méchants 28
périra. La voie de l'Éternel est un rempart pour l'intégrité, Mais elle est une ruine pour ceux qui font 29
le mal. Le juste ne chancellera jamais, Mais les méchants n'habiteront pas le pays. La bouche du juste 30, 31
produit la sagesse, Mais la langue perverse sera retranchée. Les lèvres du juste connaissent la grâce, 32
Et la bouche des méchants la perversité.

La balance fausse est en horreur à l'Éternel, Mais le poids juste lui est agréable. Quand vient **11**, 2
l'orgueil, vient aussi l'ignominie ; Mais la sagesse est avec les humbles. L'intégrité des hommes droits 3
les dirige, Mais les détours des perfides causent leur ruine. Au jour de la colère, la richesse ne sert à 4
rien ; Mais la justice délivre de la mort. La justice de l'homme intègre aplanit sa voie, Mais le méchant 5
tombe par sa méchanceté. La justice des hommes droits les délivre, Mais les méchants sont pris par 6
leur malice. À la mort du méchant, son espoir périt, Et l'attente des hommes iniques est anéantie. Le 7, 8
juste est délivré de la détresse, Et le méchant prend sa place. Par sa bouche l'impie perd son prochain, 9
Mais les justes sont délivrés par la science. Quand les justes sont heureux, la ville est dans la joie ; Et 10
quand les méchants périssent, on pousse des cris d'allégresse. La ville s'élève par la bénédiction des 11
hommes droits, Mais elle est renversée par la bouche des méchants. Celui qui méprise son prochain 12
est dépourvu de sens, Mais l'homme qui a de l'intelligence se tait. Celui qui répand la calomnie dévoile 13
les secrets, Mais celui qui a l'esprit fidèle les garde. Quand la prudence fait défaut, le peuple tombe ; 14
Et le salut est dans le grand nombre des conseillers. Celui qui cautionne autrui s'en trouve mal, Mais 15
celui qui craint de s'engager est en sécurité. Une femme qui a de la grâce obtient la gloire, Et ceux 16
qui ont de la force obtiennent la richesse. L'homme bon fait du bien à son âme, Mais l'homme cruel 17
trouble sa propre chair. Le méchant fait un gain trompeur, Mais celui qui sème la justice a un salaire 18
véritable. Ainsi la justice conduit à la vie, Mais celui qui poursuit le mal trouve la mort. Ceux qui ont 19, 20
le coeur pervers sont en abomination à l'Éternel, Mais ceux dont la voie est intègre lui sont agréables.
Certes, le méchant ne restera pas impuni, Mais la postérité des justes sera sauvée. Un anneau d'or au 21, 22
nez d'un pourceau, C'est une femme belle et dépourvue de sens. Le désir des justes, c'est seulement le 23
bien ; L'attente des méchants, c'est la fureur. Tel, qui donne libéralement, devient plus riche ; Et tel, 24
qui épargne à l'excès, ne fait que s'appauvrir. L'âme bienfaisante sera rassasiée, Et celui qui arrose 25
sera lui-même arrosé. Celui qui retient le blé est maudit du peuple, Mais la bénédiction est sur la 26
tête de celui qui le vend. Celui qui recherche le bien s'attire de la faveur, Mais celui qui poursuit le 27
mal en est atteint. Celui qui se confie dans ses richesses tombera, Mais les justes verdiront comme le 28
feuillage. Celui qui trouble sa maison héritera du vent, Et l'insensé sera l'esclave de l'homme sage. Le 29, 30
fruit du juste est un arbre de vie, Et le sage s'empare des âmes. Voici, le juste reçoit sur la terre une 31
rétribution ; Combien plus le méchant et le pécheur !

Celui qui aime la correction aime la science ; Celui qui hait la réprimande est stupide. L'homme **12**, 2
de bien obtient la faveur de l'Éternel, Mais l'Éternel condamne celui qui est plein de malice. L'homme 3
ne s'affermit pas par la méchanceté, Mais la racine des justes ne sera point ébranlée. Une femme 4
vertueuse est la couronne de son mari, Mais celle qui fait honte est comme la carie dans ses os. Les 5
pensées des justes ne sont qu'équité ; Les desseins des méchants ne sont que fraude. Les paroles des 6
méchants sont des embûches pour verser le sang, Mais la bouche des hommes droits est une délivrance.
Renversés, les méchants ne sont plus ; Et la maison des justes reste debout. Un homme est estimé 7, 8
en raison de son intelligence, Et celui qui a le coeur pervers est l'objet du mépris. Mieux vaut être 9
d'une condition humble et avoir un serviteur Que de faire le glorieux et de manquer de pain. Le juste 10
prend soin de son bétail, Mais les entrailles des méchants sont cruelles. Celui qui cultive son champ 11

12 est rassasié de pain, Mais celui qui poursuit des choses vaines est dépourvu de sens. Le méchant
13 convoite ce que prennent les méchants, Mais la racine des justes donne du fruit. Il y a dans le péché
14 des lèvres un piège pernicieux, Mais le juste se tire de la détresse. Par le fruit de la bouche on est
15 rassasié de biens, Et chacun reçoit selon l'oeuvre de ses mains. La voie de l'insensé est droite à ses
16 yeux, Mais celui qui écoute les conseils est sage. L'insensé laisse voir à l'instant sa colère, Mais celui
17 qui cache un outrage est un homme prudent. Celui qui dit la vérité proclame la justice, Et le faux
18 témoin la tromperie. Tel, qui parle légèrement, blesse comme un glaive ; Mais la langue des sages
19 apporte la guérison. La lèvre véridique est affermie pour toujours, Mais la langue fausse ne subsiste
20 qu'un instant. La tromperie est dans le coeur de ceux qui méditent le mal, Mais la joie est pour ceux
21 qui conseillent la paix. Aucun malheur n'arrive au juste, Mais les méchants sont accablés de maux.
22 Les lèvres fausses sont en horreur à l'Éternel, Mais ceux qui agissent avec vérité lui sont agréables.
23, 24 L'homme prudent cache sa science, Mais le coeur des insensés proclame la folie. La main des diligents
25 dominera, Mais la main lâche sera tributaire. L'inquiétude dans le coeur de l'homme l'abat, Mais une
26 bonne parole le réjouit. Le juste montre à son ami la bonne voie, Mais la voie des méchants les égare.
27, 28 Le paresseux ne rôtit pas son gibier ; Mais le précieux trésor d'un homme, c'est l'activité. La vie est
dans le sentier de la justice, La mort n'est pas dans le chemin qu'elle trace.

13, 2 Un fils sage écoute l'instruction de son père, Mais le moqueur n'écoute pas la réprimande. Par le
3 fruit de la bouche on jouit du bien ; Mais ce que désirent les perfides, c'est la violence. Celui qui veille
4 sur sa bouche garde son âme ; Celui qui ouvre de grandes lèvres court à sa perte. L'âme du paresseux
5 a des désirs qu'il ne peut satisfaire ; Mais l'âme des hommes diligents sera rassasiée. Le juste hait les
6 paroles mensongères ; Le méchant se rend odieux et se couvre de honte. La justice garde celui dont la
7 voie est intègre, Mais la méchanceté cause la ruine du pécheur. Tel fait le riche et n'a rien du tout, Tel
8 fait le pauvre et a de grands biens. La richesse d'un homme sert de rançon pour sa vie, Mais le pauvre
9 n'écoute pas la réprimande. La lumière des justes est joyeuse, Mais la lampe des méchants s'éteint.
10 C'est seulement par orgueil qu'on excite des querelles, Mais la sagesse est avec ceux qui écoutent les
11, 12 conseils. La richesse mal acquise diminue, Mais celui qui amasse peu à peu l'augmente. Un espoir
13 différé rend le coeur malade, Mais un désir accompli est un arbre de vie. Celui qui méprise la parole se
14 perd, Mais celui qui craint le précepte est récompensé. L'enseignement du sage est une source de vie,
15 Pour détourner des pièges de la mort. Une raison saine a pour fruit la grâce, Mais la voie des perfides
16, 17 est rude. Tout homme prudent agit avec connaissance, Mais l'insensé fait étalage de folie. Un envoyé
18 méchant tombe dans le malheur, Mais un messager fidèle apporte la guérison. La pauvreté et la honte
19 sont le partage de celui qui rejette la correction, Mais celui qui a égard à la réprimande est honoré. Un
20 désir accompli est doux à l'âme, Mais s'éloigner du mal fait horreur aux insensés. Celui qui fréquente
21 les sages devient sage, Mais celui qui se plaît avec les insensés s'en trouve mal. Le malheur poursuit
22 ceux qui pèchent, Mais le bonheur récompense les justes. L'homme de bien a pour héritiers les enfants
23 de ses enfants, Mais les richesses du pécheur sont réservées pour le juste. Le champ que défriche le
24 pauvre donne une nourriture abondante, Mais tel périt par défaut de justice. Celui qui ménage sa
25 verge hait son fils, Mais celui qui l'aime cherche à le corriger. Le juste mange et satisfait son appétit,
Mais le ventre des méchants éprouve la disette.

14, 2 La femme sage bâtit sa maison, Et la femme insensée la renverse de ses propres mains. Celui qui
3 marche dans la droiture craint l'Éternel, Mais celui qui prend des voies tortueuses le méprise. Dans
4 la bouche de l'insensé est une verge pour son orgueil, Mais les lèvres des sages les gardent. S'il n'y a
5 pas de boeufs, la crèche est vide ; C'est à la vigueur des boeufs qu'on doit l'abondance des revenus. Un
6 témoin fidèle ne ment pas, Mais un faux témoin dit des mensonges. Le moqueur cherche la sagesse et
7 ne la trouve pas, Mais pour l'homme intelligent la science est chose facile. Éloigne -toi de l'insensé ; Ce
8 n'est pas sur ses lèvres que tu aperçois la science. La sagesse de l'homme prudent, c'est l'intelligence
9 de sa voie ; La folie des insensés, c'est la tromperie. Les insensés se font un jeu du péché, Mais parmi
10 les hommes droits se trouve la bienveillance. Le coeur connaît ses propres chagrins, Et un étranger
11 ne saurait partager sa joie. La maison des méchants sera détruite, Mais la tente des hommes droits
12, 13 fleurira. Telle voie paraît droite à un homme, Mais son issue, c'est la voie de la mort. Au milieu même
14 du rire le coeur peut être affligé, Et la joie peut finir par la détresse. Celui dont le coeur s'égare se
15 rassasie de ses voies, Et l'homme de bien se rassasie de ce qui est en lui. L'homme simple croit tout ce
16 qu'on dit, Mais l'homme prudent est attentif à ses pas. Le sage a de la retenue et se détourne du mal,
17 Mais l'insensé est arrogant et plein de sécurité. Celui qui est prompt à la colère fait des sottises, Et
18 l'homme plein de malice s'attire la haine. Les simples ont en partage la folie, Et les hommes prudents
19 se font de la science une couronne. Les mauvais s'inclinent devant les bons, Et les méchants aux
20, 21 portes du juste. Le pauvre est odieux même à son ami, Mais les amis du riche sont nombreux. Celui
22 qui méprise son prochain commet un péché, Mais heureux celui qui a pitié des misérables ! Ceux qui
méditent le mal ne s'égarent -ils pas ? Mais ceux qui méditent le bien agissent avec bonté et fidélité.

Tout travail procure l'abondance, Mais les paroles en l'air ne mènent qu'à la disette. La richesse est 23, 24
une couronne pour les sages ; La folie des insensés est toujours de la folie. Le témoin véridique délivre 25
des âmes, Mais le trompeur dit des mensonges. Celui qui craint l'Éternel possède un appui ferme, Et 26
ses enfants ont un refuge auprès de lui. La crainte de l'Éternel est une source de vie, Pour détourner 27
des pièges de la mort. Quand le peuple est nombreux, c'est la gloire d'un roi ; Quand le peuple manque, 28
c'est la ruine du prince. Celui qui est lent à la colère a une grande intelligence, Mais celui qui est 29
prompt à s'emporter proclame sa folie. Un coeur calme est la vie du corps, Mais l'envie est la carie des 30
os. Opprimer le pauvre, c'est outrager celui qui l'a fait ; Mais avoir pitié de l'indigent, c'est l'honorer. 31
Le méchant est renversé par sa méchanceté, Mais le juste trouve un refuge même en sa mort. Dans un 32, 33
coeur intelligent repose la sagesse, Mais au milieu des insensés elle se montre à découvert. La justice 34
élève une nation, Mais le péché est la honte des peuples. La faveur du roi est pour le serviteur prudent, 35
Et sa colère pour celui qui fait honte.

Une réponse douce calme la fureur, Mais une parole dure excite la colère. La langue des sages rend **15**, 2
la science aimable, Et la bouche des insensés répand la folie. Les yeux de l'Éternel sont en tout lieu, 3
Observant les méchants et les bons. La langue douce est un arbre de vie, Mais la langue perverse brise 4
l'âme. L'insensé dédaigne l'instruction de son père, Mais celui qui a égard à la réprimande agit avec 5
prudence. Il y a grande abondance dans la maison du juste, Mais il y a du trouble dans les profits du 6
méchant. Les lèvres des sages répandent la science, Mais le coeur des insensés n'est pas droit. Le 7, 8
sacrifice des méchants est en horreur à l'Éternel, Mais la prière des hommes droits lui est agréable. La 9
voie du méchant est en horreur à l'Éternel, Mais il aime celui qui poursuit la justice. Une correction 10
sévère menace celui qui abandonne le sentier ; Celui qui hait la réprimande mourra. Le séjour des 11
morts et l'abîme sont devant l'Éternel ; Combien plus les coeurs des fils de l'homme ! Le moqueur 12
n'aime pas qu'on le reprenne, Il ne va point vers les sages. Un coeur joyeux rend le visage serein ; Mais 13
quand le coeur est triste, l'esprit est abattu. Un coeur intelligent cherche la science, Mais la bouche 14
des insensés se plaît à la folie. Tous les jours du malheureux sont mauvais, Mais le coeur content est 15
un festin perpétuel. Mieux vaut peu, avec la crainte de l'Éternel, Qu'un grand trésor, avec le trouble. 16
Mieux vaut de l'herbe pour nourriture, là où règne l'amour, Qu'un boeuf engraissé, si la haine est là. 17
Un homme violent excite des querelles, Mais celui qui est lent à la colère apaise les disputes. Le chemin 18, 19
du paresseux est comme une haie d'épines, Mais le sentier des hommes droits est aplani. Un fils sage 20
fait la joie de son père, Et un homme insensé méprise sa mère. La folie est une joie pour celui qui est 21
dépourvu de sens, Mais un homme intelligent va le droit chemin. Les projets échouent, faute d'une 22
assemblée qui délibère ; Mais ils réussissent quand il y a de nombreux conseillers. On éprouve de la 23
joie à donner une réponse de sa bouche ; Et combien est agréable une parole dite à propos ! Pour le sage, 24
le sentier de la vie mène en haut, Afin qu'il se détourne du séjour des morts qui est en bas. L'Éternel 25
renverse la maison des orgueilleux, Mais il affermit les bornes de la veuve. Les pensées mauvaises 26
sont en horreur à l'Éternel, Mais les paroles agréables sont pures à ses yeux. Celui qui est avide de 27
gain trouble sa maison, Mais celui qui hait les présents vivra. Le coeur du juste médite pour répondre, 28
Mais la bouche des méchants répand des méchancetés. L'Éternel s'éloigne des méchants, Mais il écoute 29
la prière des justes. Ce qui plaît aux yeux réjouit le coeur ; Une bonne nouvelle fortifie les membres. 30
L'oreille attentive aux réprimandes qui mènent à la vie Fait son séjour au milieu des sages. Celui qui 31, 32
rejette la correction méprise son âme, Mais celui qui écoute la réprimande acquiert l'intelligence. La 33
crainte de l'Éternel enseigne la sagesse, Et l'humilité précède la gloire.

Les projets que forme le coeur dépendent de l'homme, Mais la réponse que donne la bouche vient de **16**
l'Éternel. Toutes les voies de l'homme sont pures à ses yeux ; Mais celui qui pèse les esprits, c'est l'Éter- 2
nel. Recommande à l'Éternel tes oeuvres, Et tes projets réussiront. L'Éternel a tout fait pour un but, 3, 4
Même le méchant pour le jour du malheur. Tout coeur hautain est en abomination à l'Éternel ; Certes, 5
il ne restera pas impuni. Par la bonté et la fidélité on expie l'iniquité, Et par la crainte de l'Éternel 6
on se détourne du mal. Quand l'Éternel approuve les voies d'un homme, Il dispose favorablement à 7
son égard même ses ennemis. Mieux vaut peu, avec la justice, Que de grands revenus, avec l'injustice. 8
Le coeur de l'homme médite sa voie, Mais c'est l'Éternel qui dirige ses pas. Des oracles sont sur les 9, 10
lèvres du roi : Sa bouche ne doit pas être infidèle quand il juge. Le poids et la balance justes sont à 11
l'Éternel ; Tous les poids du sac sont son ouvrage. Les rois ont horreur de faire le mal, Car c'est par la 12
justice que le trône s'affermit. Les lèvres justes gagnent la faveur des rois, Et ils aiment celui qui parle 13
avec droiture. La fureur du roi est un messager de mort, Et un homme sage doit l'apaiser. La sérénité 14, 15
du visage du roi donne la vie, Et sa faveur est comme une pluie du printemps. Combien acquérir la 16
sagesse vaut mieux que l'or ! Combien acquérir l'intelligence est préférable à l'argent ! Le chemin des 17

hommes droits, c'est d'éviter le mal ; Celui qui garde son âme veille sur sa voie. L'arrogance précède la
ruine, Et l'orgueil précède la chute. Mieux vaut être humble avec les humbles Que de partager le butin
avec les orgueilleux. Celui qui réfléchit sur les choses trouve le bonheur, Et celui qui se confie en l'Éter-
nel est heureux. Celui qui est sage de coeur est appelé intelligent, Et la douceur des lèvres augmente
le savoir. La sagesse est une source de vie pour celui qui la possède ; Et le châtiment des insensés,
c'est leur folie. Celui qui est sage de coeur manifeste la sagesse par sa bouche, Et l'accroissement de
son savoir paraît sur ses lèvres. Les paroles agréables sont un rayon de miel, Douces pour l'âme et
salutaires pour le corps. Telle voie paraît droite à un homme, Mais son issue, c'est la voie de la mort.
Celui qui travaille, travaille pour lui, Car sa bouche l'y excite. L'homme pervers prépare le malheur,
Et il y a sur ses lèvres comme un feu ardent. L'homme pervers excite des querelles, Et le rapporteur
divise les amis. L'homme violent séduit son prochain, Et le fait marcher dans une voie qui n'est pas
bonne. Celui qui ferme les yeux pour se livrer à des pensées perverses, Celui qui se mord les lèvres, a
déjà consommé le mal. Les cheveux blancs sont une couronne d'honneur ; C'est dans le chemin de la
justice qu'on la trouve. Celui qui est lent à la colère vaut mieux qu'un héros, Et celui qui est maître
de lui-même, que celui qui prend des villes. On jette le sort dans le pan de la robe, Mais toute décision
vient de l'Éternel.

17 Mieux vaut un morceau de pain sec, avec la paix, Qu'une maison pleine de viandes, avec des que-
relles. Un serviteur prudent domine sur le fils qui fait honte, Et il aura part à l'héritage au milieu des
frères. Le creuset est pour l'argent, et le fourneau pour l'or ; Mais celui qui éprouve les coeurs, c'est
l'Éternel. Le méchant est attentif à la lèvre inique, Le menteur prête l'oreille à la langue pernicieuse.
Celui qui se moque du pauvre outrage celui qui l'a fait ; Celui qui se réjouit d'un malheur ne restera pas
impuni. Les enfants des enfants sont la couronne des vieillards, Et les pères sont la gloire de leurs en-
fants. Les paroles distinguées ne conviennent pas à un insensé ; Combien moins à un noble les paroles
mensongères ! Les présents sont une pierre précieuse aux yeux de qui en reçoit ; De quelque côté qu'ils
se tournent, ils ont du succès. Celui qui couvre une faute cherche l'amour, Et celui qui la rappelle dans
ses discours divise les amis. Une réprimande fait plus d'impression sur l'homme intelligent Que cent
coups sur l'insensé. Le méchant ne cherche que révolte, Mais un messager cruel sera envoyé contre lui.
Rencontre une ourse privée de ses petits, Plutôt qu'un insensé pendant sa folie. De celui qui rend le
mal pour le bien Le mal ne quittera point la maison. Commencer une querelle, c'est ouvrir une digue ;
Avant que la dispute s'anime, retire -toi. Celui qui absout le coupable et celui qui condamne le juste
Sont tous deux en abomination à l'Éternel. À quoi sert l'argent dans la main de l'insensé ? À acheter
la sagesse ?... Mais il n'a point de sens. L'ami aime en tout temps, Et dans le malheur il se montre un
frère. L'homme dépourvu de sens prend des engagements, Il cautionne son prochain. Celui qui aime
les querelles aime le péché ; Celui qui élève sa porte cherche la ruine. Un coeur faux ne trouve pas le
bonheur, Et celui dont la langue est perverse tombe dans le malheur. Celui qui donne naissance à un
insensé aura du chagrin ; Le père d'un fou ne peut pas se réjouir. Un coeur joyeux est un bon remède,
Mais un esprit abattu dessèche les os. Le méchant accepte en secret des présents, Pour pervertir les
voies de la justice. La sagesse est en face de l'homme intelligent, Mais les yeux de l'insensé sont à l'ex-
trémité de la terre. Un fils insensé fait le chagrin de son père, Et l'amertume de celle qui l'a enfanté.
Il n'est pas bon de condamner le juste à une amende, Ni de frapper les nobles à cause de leur droiture.
Celui qui retient ses paroles connaît la science, Et celui qui a l'esprit calme est un homme intelligent.
L'insensé même, quand il se tait, passe pour sage ; Celui qui ferme ses lèvres est un homme intelligent.

18 Celui qui se tient à l'écart cherche ce qui lui plaît, Il s'irrite contre tout ce qui est sage. Ce n'est
pas à l'intelligence que l'insensé prend plaisir, C'est à la manifestation de ses pensées. Quand vient
le méchant, vient aussi le mépris ; Et avec la honte, vient l'opprobre. Les paroles de la bouche d'un
homme sont des eaux profondes ; La source de la sagesse est un torrent qui jaillit. Il n'est pas bon
d'avoir égard à la personne du méchant, Pour faire tort au juste dans le jugement. Les lèvres de
l'insensé se mêlent aux querelles, Et sa bouche provoque les coups. La bouche de l'insensé cause sa
ruine, Et ses lèvres sont un piège pour son âme. Les paroles du rapporteur sont comme des friandises,
Elles descendent jusqu'au fond des entrailles. Celui qui se relâche dans son travail Est frère de celui
qui détruit. Le nom de l'Éternel est une tour forte ; Le juste s'y réfugie, et se trouve en sûreté. La
fortune est pour le riche une ville forte ; Dans son imagination, c'est une haute muraille. Avant la
ruine, le coeur de l'homme s'élève ; Mais l'humilité précède la gloire. Celui qui répond avant d'avoir
écouté Fait un acte de folie et s'attire la confusion. L'esprit de l'homme le soutient dans la maladie ;
Mais l'esprit abattu, qui le relèvera ? Un coeur intelligent acquiert la science, Et l'oreille des sages
cherche la science. Les présents d'un homme lui élargissent la voie, Et lui donnent accès auprès des
grands. Le premier qui parle dans sa cause paraît juste ; Vient sa partie adverse, et on l'examine.
Le sort fait cesser les contestations, Et décide entre les puissants. Des frères sont plus intraitables

qu'une ville forte, Et leurs querelles sont comme les verrous d'un palais. C'est du fruit de sa bouche 20
que l'homme rassasie son corps, C'est du produit de ses lèvres qu'il se rassasie. La mort et la vie sont 21
au pouvoir de la langue ; Quiconque l'aime en mangera les fruits. Celui qui trouve une femme trouve 22
le bonheur ; C'est une grâce qu'il obtient de l'Éternel. Le pauvre parle en suppliant, Et le riche répond 23
avec dureté. Celui qui a beaucoup d'amis les a pour son malheur, Mais il est tel ami plus attaché qu'un 24
frère.

Mieux vaut le pauvre qui marche dans son intégrité, Que l'homme qui a des lèvres perverses et qui **19**
est un insensé. Le manque de science n'est bon pour personne, Et celui qui précipite ses pas tombe 2
dans le péché. La folie de l'homme pervertit sa voie, Et c'est contre l'Éternel que son coeur s'irrite. 3
La richesse procure un grand nombre d'amis, Mais le pauvre est séparé de son ami. Le faux témoin 4, 5
ne restera pas impuni, Et celui qui dit des mensonges n'échappera pas. Beaucoup de gens flattent 6
l'homme généreux, Et tous sont les amis de celui qui fait des présents. Tous les frères du pauvre le 7
haïssent ; Combien plus ses amis s'éloignent -ils de lui ! Il leur adresse des paroles suppliantes, mais
ils disparaissent. Celui qui acquiert du sens aime son âme ; Celui qui garde l'intelligence trouve le 8
bonheur. Le faux témoin ne restera pas impuni, Et celui qui dit des mensonges périra. Il ne sied pas à 9, 10
un insensé de vivre dans les délices ; Combien moins à un esclave de dominer sur des princes ! L'homme 11
qui a de la sagesse est lent à la colère, Et il met sa gloire à oublier les offenses. La colère du roi est 12
comme le rugissement d'un lion, Et sa faveur est comme la rosée sur l'herbe. Un fils insensé est une 13
calamité pour son père, Et les querelles d'une femme sont une gouttière sans fin. On peut hériter de 14
ses pères une maison et des richesses, Mais une femme intelligente est un don de l'Éternel. La paresse 15
fait tomber dans l'assoupissement, Et l'âme nonchalante éprouve la faim. Celui qui garde ce qui est 16
commandé garde son âme ; Celui qui ne veille pas sur sa voie mourra. Celui qui a pitié du pauvre prête 17
à l'Éternel, Qui lui rendra selon son oeuvre. Châtie ton fils, car il y a encore de l'espérance ; Mais ne 18
désire point le faire mourir. Celui que la colère emporte doit en subir la peine ; Car si tu le libères, tu 19
devras y revenir. Écoute les conseils, et reçois l'instruction, Afin que tu sois sage dans la suite de ta vie. 20
Il y a dans le coeur de l'homme beaucoup de projets, Mais c'est le dessein de l'Éternel qui s'accomplit. 21
Ce qui fait le charme d'un homme, c'est sa bonté ; Et mieux vaut un pauvre qu 'un menteur. La crainte 22, 23
de l'Éternel mène à la vie, Et l'on passe la nuit rassasié, sans être visité par le malheur. Le paresseux 24
plonge sa main dans le plat, Et il ne la ramène pas à sa bouche. Frappe le moqueur, et le sot deviendra 25
sage ; Reprends l'homme intelligent, et il comprendra la science. Celui qui ruine son père et qui met 26
en fuite sa mère Est un fils qui fait honte et qui fait rougir. Cesse, mon fils, d'écouter l'instruction, Si 27
c'est pour t'éloigner des paroles de la science. Un témoin pervers se moque de la justice, Et la bouche 28
des méchants dévore l'iniquité. Les châtiments sont prêts pour les moqueurs, Et les coups pour le dos 29
des insensés.

Le vin est moqueur, les boissons fortes sont tumultueuses ; Quiconque en fait excès n'est pas sage. **20**
La terreur qu'inspire le roi est comme le rugissement d'un lion ; Celui qui l'irrite pèche contre lui-même. 2
C'est une gloire pour l'homme de s'abstenir des querelles, Mais tout insensé se livre à l'emportement. 3
À cause du froid, le paresseux ne laboure pas ; À la moisson, il voudrait récolter, mais il n'y a rien. 4
Les desseins dans le coeur de l'homme sont des eaux profondes, Mais l'homme intelligent sait y puiser. 5
Beaucoup de gens proclament leur bonté ; Mais un homme fidèle, qui le trouvera ? Le juste marche 6, 7
dans son intégrité ; Heureux ses enfants après lui ! Le roi assis sur le trône de la justice Dissipe tout 8
mal par son regard. Qui dira : J'ai purifié mon coeur, Je suis net de mon péché ? Deux sortes de poids, 9, 10
deux sortes d'épha, Sont l'un et l'autre en abomination à l'Éternel. L'enfant laisse déjà voir par ses 11
actions Si sa conduite sera pure et droite. L'oreille qui entend, et l'oeil qui voit, C'est l'Éternel qui les 12
a faits l'un et l'autre. N'aime pas le sommeil, de peur que tu ne deviennes pauvre ; Ouvre les yeux, 13
tu seras rassasié de pain. Mauvais ! mauvais ! dit l'acheteur ; Et en s'en allant, il se félicite. Il y a de 14, 15
l'or et beaucoup de perles ; Mais les lèvres savantes sont un objet précieux. Prends son vêtement, car 16
il a cautionné autrui ; Exige de lui des gages, à cause des étrangers. Le pain du mensonge est doux 17
à l'homme, Et plus tard sa bouche est remplie de gravier. Les projets s'affermissent par le conseil ; 18
Fais la guerre avec prudence. Celui qui répand la calomnie dévoile les secrets ; Ne te mêle pas avec 19
celui qui ouvre ses lèvres. Si quelqu'un maudit son père et sa mère, Sa lampe s'éteindra au milieu des 20
ténèbres. Un héritage promptement acquis dès l'origine Ne sera pas béni quand viendra la fin. Ne 21, 22
dis pas : Je rendrai le mal. Espère en l'Éternel, et il te délivrera. L'Éternel a en horreur deux sortes 23
de poids, Et la balance fausse n'est pas une chose bonne. C'est l'Éternel qui dirige les pas de l'homme, 24
Mais l'homme peut-il comprendre sa voie ? C'est un piège pour l'homme que de prendre à la légère un 25
engagement sacré, Et de ne réfléchir qu'après avoir fait un voeu. Un roi sage dissipe les méchants, Et 26
fait passer sur eux la roue. Le souffle de l'homme est une lampe de l'Éternel ; Il pénètre jusqu'au fond 27

28, 29 des entrailles. La bonté et la fidélité gardent le roi, Et il soutient son trône par la bonté. La force est la
30 gloire des jeunes gens, Et les cheveux blancs sont l'ornement des vieillards. Les plaies d'une blessure
sont un remède pour le méchant ; De même les coups qui pénètrent jusqu'au fond des entrailles.
21, 2 Le coeur du roi est un courant d'eau dans la main de l'Éternel ; Il l'incline partout où il veut. Toutes
3 les voies de l'homme sont droites à ses yeux ; Mais celui qui pèse les coeurs, c'est l'Éternel. La pratique
4 de la justice et de l'équité, Voilà ce que l'Éternel préfère aux sacrifices. Des regards hautains et un
5 coeur qui s'enfle, Cette lampe des méchants, ce n'est que péché. Les projets de l'homme diligent ne
6 mènent qu'à l'abondance, Mais celui qui agit avec précipitation n'arrive qu'à la disette. Des trésors
7 acquis par une langue mensongère Sont une vanité fugitive et l'avant-coureur de la mort. La violence
8 des méchants les emporte, Parce qu'ils refusent de faire ce qui est juste. Le coupable suit des voies
9 détournées, Mais l'innocent agit avec droiture. Mieux vaut habiter à l'angle d'un toit, Que de partager
10 la demeure d'une femme querelleuse. L'âme du méchant désire le mal ; Son ami ne trouve pas grâce à
11 ses yeux. Quand on châtie le moqueur, le sot devient sage ; Et quand on instruit le sage, il accueille la
12 science. Le juste considère la maison du méchant ; L'Éternel précipite les méchants dans le malheur.
13, 14 Celui qui ferme son oreille au cri du pauvre Criera lui-même et n'aura point de réponse. Un don
15 fait en secret apaise la colère, Et un présent fait en cachette calme une fureur violente. C'est une
16 joie pour le juste de pratiquer la justice, Mais la ruine est pour ceux qui font le mal. L'homme qui
17 s'écarte du chemin de la sagesse Reposera dans l'assemblée des morts. Celui qui aime la joie reste
18 dans l'indigence ; Celui qui aime le vin et l'huile ne s'enrichit pas. Le méchant sert de rançon pour le
19 juste, Et le perfide pour les hommes droits. Mieux vaut habiter dans une terre déserte, Qu'avec une
20 femme querelleuse et irritable. De précieux trésors et de l'huile sont dans la demeure du sage ; Mais
21 l'homme insensé les engloutit. Celui qui poursuit la justice et la bonté Trouve la vie, la justice et la
22, 23 gloire. Le sage monte dans la ville des héros, Et il abat la force qui lui donnait de l'assurance. Celui
24 qui veille sur sa bouche et sur sa langue Préserve son âme des angoisses. L'orgueilleux, le hautain,
25 s'appelle un moqueur ; Il agit avec la fureur de l'arrogance. Les désirs du paresseux le tuent, Parce
26 que ses mains refusent de travailler ; Tout le jour il éprouve des désirs ; Mais le juste donne sans
27 parcimonie. Le sacrifice des méchants est quelque chose d'abominable ; Combien plus quand ils l'offrent
28, 29 avec des pensées criminelles ! Le témoin menteur périra, Mais l'homme qui écoute parlera toujours. Le
30 méchant prend un air effronté, Mais l'homme droit affermit sa voie. Il n'y a ni sagesse, ni intelligence,
31 Ni conseil, en face de l'Éternel. Le cheval est équipé pour le jour de la bataille, Mais la délivrance
appartient à l'Éternel.
22 La réputation est préférable à de grandes richesses, Et la grâce vaut mieux que l'argent et que l'or.
2, 3 Le riche et le pauvre se rencontrent ; C'est l'Éternel qui les a faits l'un et l'autre. L'homme prudent
4 voit le mal et se cache, Mais les simples avancent et sont punis. Le fruit de l'humilité, de la crainte de
5 l'Éternel, C'est la richesse, la gloire et la vie. Des épines, des pièges sont sur la voie de l'homme pervers ;
6 Celui qui garde son âme s'en éloigne. Instruis l'enfant selon la voie qu'il doit suivre ; Et quand il sera
7 vieux, il ne s'en détournera pas. Le riche domine sur les pauvres, Et celui qui emprunte est l'esclave
8 de celui qui prête. Celui qui sème l'iniquité moissonne l'iniquité, Et la verge de sa fureur disparaît.
9, 10 L'homme dont le regard est bienveillant sera béni, Parce qu'il donne de son pain au pauvre. Chasse le
11 moqueur, et la querelle prendra fin ; Les disputes et les outrages cesseront. Celui qui aime la pureté
12 du coeur, Et qui a la grâce sur les lèvres, a le roi pour ami. Les yeux de l'Éternel gardent la science,
13 Mais il confond les paroles du perfide. Le paresseux dit : Il y a un lion dehors ! Je serai tué dans les
14 rues ! La bouche des étrangères est une fosse profonde ; Celui contre qui l'Éternel est irrité y tombera.
15, 16 La folie est attachée au coeur de l'enfant ; La verge de la correction l'éloignera de lui. Opprimer le
17 pauvre pour augmenter son bien, C'est donner au riche pour n'arriver qu'à la disette. Prête l'oreille,
18 et écoute les paroles des sages ; Applique ton coeur à ma science. Car il est bon que tu les gardes
19 au dedans de toi, Et qu'elles soient toutes présentes sur tes lèvres. Afin que ta confiance repose sur
20 l'Éternel, Je veux t'instruire aujourd'hui, oui, toi. N'ai-je pas déjà pour toi mis par écrit Des conseils
21 et des réflexions, Pour t'enseigner des choses sûres, des paroles vraies, Afin que tu répondes par des
22 paroles vraies à celui qui t'envoie ? Ne dépouille pas le pauvre, parce qu'il est pauvre, Et n'opprime
23 pas le malheureux à la porte ; Car l'Éternel défendra leur cause, Et il ôtera la vie à ceux qui les auront
24, 25 dépouillés. Ne fréquente pas l'homme colère, Ne va pas avec l'homme violent, De peur que tu ne
26 t'habitues à ses sentiers, Et qu'ils ne deviennent un piège pour ton âme. Ne sois pas parmi ceux qui
27 prennent des engagements, Parmi ceux qui cautionnent pour des dettes ; Si tu n'as pas de quoi payer,
28 Pourquoi voudrais-tu qu'on enlève ton lit de dessous toi ? Ne déplace pas la borne ancienne, Que tes
29 pères ont posée. Si tu vois un homme habile dans son ouvrage, Il se tient auprès des rois ; Il ne se tient
pas auprès des gens obscurs.

Si tu es à table avec un grand, Fais attention à ce qui est devant toi ; **23**, 2
Mets un couteau à ta gorge, Si tu as trop d'avidité. 3, 4
Ne convoite pas ses friandises : C'est un aliment trompeur.
Ne te tourmente pas pour t'enrichir, N'y applique pas ton intelligence. 5
Veux-tu poursuivre du regard ce qui va disparaître ?
Car la richesse se fait des ailes, Et comme l'aigle, elle prend son vol vers les cieux. 6
Ne mange pas le pain de celui dont le regard est malveillant, Et ne convoite pas ses friandises ; 7
Car il est comme les pensées de son âme. Mange et bois, te dira -t-il ; Mais son coeur n'est point avec toi. 8
Tu vomiras le morceau que tu as mangé, Et tu auras perdu tes propos agréables. 9
Ne parle pas aux oreilles de l'insensé, Car il méprise la sagesse de tes discours. 10
Ne déplace pas la borne ancienne, Et n'entre pas dans le champ des orphelins ; 11, 12
Car leur vengeur est puissant : Il défendra leur cause contre toi.
Ouvre ton coeur à l'instruction, Et tes oreilles aux paroles de la science. 13
N'épargne pas la correction à l'enfant ; Si tu le frappes de la verge, il ne mourra point. 14
En le frappant de la verge, Tu délivres son âme du séjour des morts.
Mon fils, si ton coeur est sage, Mon coeur à moi sera dans la joie ; 15, 16
Mes entrailles seront émues d'allégresse, Quand tes lèvres diront ce qui est droit.
Que ton coeur n'envie point les pécheurs, Mais qu'il ait toujours la crainte de l'Éternel ; 17
Car il est un avenir, Et ton espérance ne sera pas anéantie. 18
Écoute, mon fils, et sois sage ; Dirige ton coeur dans la voie droite. 19, 20
Ne sois pas parmi les buveurs de vin, Parmi ceux qui font excès des viandes :
Car l'ivrogne et celui qui se livre à des excès s'appauvrissent, 21
Et l'assoupissement fait porter des haillons.
Écoute ton père, lui qui t'a engendré, Et ne méprise pas ta mère, quand elle est devenue vieille. 22
Acquiers la vérité, et ne la vends pas, La sagesse, l'instruction et l'intelligence. 23
Le père du juste est dans l'allégresse, Celui qui donne naissance à un sage aura de la joie. 24
Que ton père et ta mère se réjouissent, Que celle qui t'a enfanté soit dans l'allégresse ! 25, 26
Mon fils, donne -moi ton coeur, Et que tes yeux se plaisent dans mes voies.
Car la prostituée est une fosse profonde, Et l'étrangère un puits étroit. 27
Elle dresse des embûches comme un brigand, Et elle augmente parmi les hommes le nombre des perfides. 28
Pour qui les ah ? pour qui les hélas ? Pour qui les disputes ? 29
pour qui les plaintes ? Pour qui les blessures sans raison ? pour qui les yeux rouges ? 30
Pour ceux qui s'attardent auprès du vin, Pour ceux qui vont déguster du vin mêlé.
Ne regarde pas le vin qui paraît d'un beau rouge, Qui fait des perles dans la coupe, Et qui coule aisément. 31
Il finit par mordre comme un serpent, Et par piquer comme un basilic. 32
Tes yeux se porteront sur des étrangères, Et ton coeur parlera d'une manière perverse. 33
Tu seras comme un homme couché au milieu de la mer, Comme un homme couché sur le sommet d'un mât : 34
On m'a frappé,... je n'ai point de mal !... On m'a battu,... je ne sens rien !... 35
Quand me réveillerai -je ?... J'en veux encore !

Ne porte pas envie aux hommes méchants, Et ne désire pas être avec eux ; **24**, 2
Car leur coeur médite la ruine, Et leurs lèvres parlent d'iniquité. 3
C'est par la sagesse qu'une maison s'élève, Et par l'intelligence qu'elle s'affermit ; 4
C'est par la science que les chambres se remplissent De tous les biens précieux et agréables.
Un homme sage est plein de force, Et celui qui a de la science affermit sa vigueur ; 5, 6
Car tu feras la guerre avec prudence, Et le salut est dans le grand nombre des conseillers. 7
La sagesse est trop élevée pour l'insensé ; Il n'ouvrira pas la bouche à la porte. 8
Celui qui médite de faire le mal S'appelle un homme plein de malice. 9
La pensée de la folie n'est que péché, Et le moqueur est en abomination parmi les hommes.
Si tu faiblis au jour de la détresse, Ta force n'est que détresse. 10, 11
Délivre ceux qu'on traîne à la mort, Ceux qu'on va égorger, sauve -les !
Si tu dis : Ah ! nous ne savions pas !... 12
Celui qui pèse les coeurs ne le voit -il pas ? Celui qui veille sur ton âme ne le connaît -il pas ? Et ne rendra -t-il pas à chacun selon ses oeuvres ?
Mon fils, mange du miel, car il est bon ; Un rayon de miel sera doux à ton palais. 13
De même, connais la sagesse pour ton âme ; Si tu la trouves, il est un avenir, Et ton espérance ne sera pas anéantie. 14
Ne tends pas méchamment des embûches à la demeure du juste, Et ne dévaste pas le lieu où il repose ; 15
Car sept fois le juste tombe, et il se relève, Mais les méchants sont précipités dans le malheur. 16
Ne te réjouis pas de la chute de ton ennemi, Et que ton coeur ne soit pas dans l'allégresse quand il chancelle, 17
De peur que l'Éternel ne le voie, que cela ne lui déplaise, Et qu'il ne détourne de lui sa colère. 18
Ne t'irrite pas à cause de ceux qui font le mal, Ne porte pas envie aux méchants ; 19
Car il n'y a point d'avenir pour celui qui fait le mal, La lampe des méchants s'éteint. 20, 21
Mon fils, crains l'Éternel et le roi ; Ne te mêle pas avec les hommes remuants ; 22
Car soudain leur ruine surgira, Et qui connaît les châtiments des uns et des autres ? 23
Voici encore ce qui vient des sages : Il n'est pas bon, dans les jugements, d'avoir égard aux personnes.
Celui qui dit au méchant : Tu es juste ! Les peuples le maudissent, les nations le maudissent. 24
Mais ceux qui le châtient s'en trouvent bien, Et le bonheur vient sur eux comme une bénédiction. 25
Il baise les lèvres, Celui qui répond des paroles justes. 26, 27
Soigne tes affaires au dehors, Mets ton champ en état, Puis tu bâtiras ta maison.
Ne témoigne pas à la légère contre ton prochain ; Voudrais-tu tromper par tes lèvres ? 28
Ne dis pas : Je lui ferai comme il m'a fait, Je rendrai à chacun selon ses oeuvres. 29
J'ai passé près du champ d'un paresseux, Et près de la vigne d'un homme dépourvu de sens. 30
Et voici, les épines y croissaient partout, Les ronces en couvraient la face, 31
Et le mur de pierres était écroulé.
J'ai regardé attentivement, Et j'ai tiré instruction de ce que j'ai vu. 32

33, 34 Un peu de sommeil, un peu d'assoupissement, Un peu croiser les mains pour dormir !... Et la pauvreté
te surprendra, comme un rôdeur, Et la disette, comme un homme en armes.

25, 2 Voici encore des Proverbes de Salomon, recueillis par les gens d'Ézéchias, roi de Juda. La gloire
3 de Dieu, c'est de cacher les choses ; La gloire des rois, c'est de sonder les choses. Les cieux dans leur
4 hauteur, la terre dans sa profondeur, Et le coeur des rois, sont impénétrables. Ote de l'argent les scories,
5 Et il en sortira un vase pour le fondeur. Ote le méchant de devant le roi, Et son trône s'affermira par la
6, 7 justice. Ne t'élève pas devant le roi, Et ne prends pas la place des grands ; Car il vaut mieux qu'on te
8 dise : Monte -ici ! Que si l'on t'abaisse devant le prince que tes yeux voient. Ne te hâte pas d'entrer en
9 contestation, De peur qu'à la fin tu ne saches que faire, Lorsque ton prochain t'aura outragé. Défends
10 ta cause contre ton prochain, Mais ne révèle pas le secret d'un autre, De peur qu'en l'apprenant il ne
11 te couvre de honte, Et que ta mauvaise renommée ne s'efface pas. Comme des pommes d'or sur des
12 ciselures d'argent, Ainsi est une parole dite à propos. Comme un anneau d'or et une parure d'or fin,
13 Ainsi pour une oreille docile est le sage qui réprimande. Comme la fraîcheur de la neige au temps
de la moisson, Ainsi est un messager fidèle pour celui qui l'envoie ; Il restaure l'âme de son maître.
14 Comme des nuages et du vent sans pluie, Ainsi est un homme se glorifiant à tort de ses libéralités.
15, 16 Par la lenteur à la colère on fléchit un prince, Et une langue douce peut briser des os. Si tu trouves
du miel, n'en mange que ce qui te suffit, De peur que tu n'en sois rassasié et que tu ne le vomisses.
17 Mets rarement le pied dans la maison de ton prochain, De peur qu'il ne soit rassasié de toi et qu'il
18 ne te haïsse. Comme une massue, une épée et une flèche aiguë, Ainsi est un homme qui porte un
19 faux témoignage contre son prochain. Comme une dent cassée et un pied qui chancelle, Ainsi est la
20 confiance en un perfide au jour de la détresse. Oter son vêtement dans un jour froid, Répandre du
21 vinaigre sur du nitre, C'est dire des chansons à un coeur attristé. Si ton ennemi a faim, donne-lui du
22 pain à manger ; S'il a soif, donne-lui de l'eau à boire. Car ce sont des charbons ardents que tu amasses
23 sur sa tête, Et l'Éternel te récompensera. Le vent du nord enfante la pluie, Et la langue mystérieuse
24 un visage irrité. Mieux vaut habiter à l'angle d'un toit, Que de partager la demeure d'une femme
25 querelleuse. Comme de l'eau fraîche pour une personne fatiguée, Ainsi est une bonne nouvelle venant
26 d'une terre lointaine. Comme une fontaine troublée et une source corrompue, Ainsi est le juste qui
27 chancelle devant le méchant. Il n'est pas bon de manger beaucoup de miel, Mais rechercher la gloire
28 des autres est un honneur. Comme une ville forcée et sans murailles, Ainsi est l'homme qui n'est pas
maître de lui-même.

26 Comme la neige en été, et la pluie pendant la moisson, Ainsi la gloire ne convient pas à un insensé.
2 Comme l'oiseau s'échappe, comme l'hirondelle s'envole, Ainsi la malédiction sans cause n'a point d'effet.
3, 4 Le fouet est pour le cheval, le mors pour l'âne, Et la verge pour le dos des insensés. Ne réponds pas
5 à l'insensé selon sa folie, De peur que tu ne lui ressembles toi-même. Réponds à l'insensé selon sa
6 folie, Afin qu'il ne se regarde pas comme sage. Il se coupe les pieds, il boit l'injustice, Celui qui donne
7 des messages à un insensé. Comme les jambes du boiteux sont faibles, Ainsi est une sentence dans la
8 bouche des insensés. C'est attacher une pierre à la fronde, Que d'accorder des honneurs à un insensé.
9 Comme une épine qui se dresse dans la main d'un homme ivre, Ainsi est une sentence dans la bouche
10 des insensés. Comme un archer qui blesse tout le monde, Ainsi est celui qui prend à gage les insensés
11 et les premiers venus. Comme un chien qui retourne à ce qu'il a vomi, Ainsi est un insensé qui revient
12, 13 à sa folie. Si tu vois un homme qui se croit sage, Il y a plus à espérer d'un insensé que de lui. Le
14 paresseux dit : Il y a un lion sur le chemin, Il y a un lion dans les rues ! La porte tourne sur ses
15 gonds, Et le paresseux sur son lit. Le paresseux plonge sa main dans le plat, Et il trouve pénible de la
16 ramener à sa bouche. Le paresseux se croit plus sage Que sept hommes qui répondent avec bon sens.
17 Comme celui qui saisit un chien par les oreilles, Ainsi est un passant qui s'irrite pour une querelle où
18, 19 il n'a que faire. Comme un furieux qui lance des flammes, Des flèches et la mort, Ainsi est un homme
20 qui trompe son prochain, Et qui dit : N'était-ce pas pour plaisanter ? Faute de bois, le feu s'éteint ;
21 Et quand il n'y a point de rapporteur, la querelle s'apaise. Le charbon produit un brasier, et le bois
22 du feu ; Ainsi un homme querelleur échauffe une dispute. Les paroles du rapporteur sont comme des
23 friandises, Elles descendent jusqu'au fond des entrailles. Comme des scories d'argent appliquées sur
24 un vase de terre, Ainsi sont des lèvres brûlantes et un coeur mauvais. Par ses lèvres celui qui hait
25 se déguise, Et il met au dedans de lui la tromperie. Lorsqu'il prend une voix douce, ne le crois pas,
26 Car il y a sept abominations dans son coeur. S'il cache sa haine sous la dissimulation, Sa méchanceté
27 se révélera dans l'assemblée. Celui qui creuse une fosse y tombe, Et la pierre revient sur celui qui la
28 roule. La langue fausse hait ceux qu'elle écrase, Et la bouche flatteuse prépare la ruine.

27, 2 Ne te vante pas du lendemain, Car tu ne sais pas ce qu'un jour peut enfanter. Qu'un autre te
3 loue, et non ta bouche, Un étranger, et non tes lèvres. La pierre est pesante et le sable est lourd,
4 Mais l'humeur de l'insensé pèse plus que l'un et l'autre. La fureur est cruelle et la colère impétueuse,
5 Mais qui résistera devant la jalousie ? Mieux vaut une réprimande ouverte Qu'une amitié cachée.

Les blessures d'un ami prouvent sa fidélité, Mais les baisers d'un ennemi sont trompeurs. 6, 7
Celui qui est rassasié foule aux pieds le rayon de miel, Mais celui qui a faim trouve doux tout ce qui est amer.
Comme l'oiseau qui erre loin de son nid, Ainsi est l'homme qui erre loin de son lieu. 8, 9
L'huile et les parfums réjouissent le coeur, Et les conseils affectueux d'un ami sont doux. 10
N'abandonne pas ton ami et l'ami de ton père, Et n'entre pas dans la maison de ton frère au jour de ta détresse ; Mieux vaut un voisin proche qu'un frère éloigné.
Mon fils, sois sage, et réjouis mon coeur, Et je pourrai répondre à celui qui m'outrage. 11
L'homme prudent voit le mal et se cache ; Les simples avancent et sont punis. 12
Prends son vêtement, car il a cautionné autrui ; Exige de lui des gages, à cause des étrangers. 13, 14
Si l'on bénit son prochain à haute voix et de grand matin, Cela est envisagé comme une malédiction. 15
Une gouttière continue dans un jour de pluie Et une femme querelleuse sont choses semblables. 16
Celui qui la retient retient le vent, Et sa main saisit de l'huile.
Comme le fer aiguise le fer, Ainsi un homme excite la colère d'un homme. 17
Celui qui soigne un figuier en mangera le fruit, Et celui qui garde son maître sera honoré. 18
Comme dans l'eau le visage répond au visage, Ainsi le coeur de l'homme répond au coeur de l'homme. 19
Le séjour des morts et l'abîme sont insatiables ; De même les yeux de l'homme sont insatiables. 20
Le creuset est pour l'argent, et le fourneau pour l'or ; Mais un homme est jugé d'après sa renommée. 21
Quand tu pilerais l'insensé dans un mortier, Au milieu des grains avec le pilon, Sa folie ne se séparerait pas de lui. 22
Connais bien chacune de tes brebis, Donne tes soins à tes troupeaux ; 23, 24
Car la richesse ne dure pas toujours, Ni une couronne éternellement.
Le foin s'enlève, la verdure paraît, Et les herbes des montagnes sont recueillies. 25
Les agneaux sont pour te vêtir, Et les boucs pour payer le champ ; 26
Le lait des chèvres suffit à ta nourriture, à celle de ta maison, Et à l'entretien de tes servantes. 27

Le méchant prend la fuite sans qu'on le poursuive, Le juste a de l'assurance comme un jeune lion. **28**
Quand un pays est en révolte, les chefs sont nombreux ; Mais avec un homme qui a de l'intelligence et de la science, Le règne se prolonge. 2
Un homme pauvre qui opprime les misérables Est une pluie violente qui fait manquer le pain. 3
Ceux qui abandonnent la loi louent le méchant, Mais ceux qui observent la loi s'irritent contre lui. 4
Les hommes livrés au mal ne comprennent pas ce qui est juste, Mais ceux qui cherchent l'Éternel comprennent tout. 5
Mieux vaut le pauvre qui marche dans son intégrité, Que celui qui a des voies tortueuses et qui est riche. 6
Celui qui observe la loi est un fils intelligent, Mais celui qui fréquente les débauchés fait honte à son père. 7
Celui qui augmente ses biens par l'intérêt et l'usure Les amasse pour celui qui a pitié des pauvres. 8
Si quelqu'un détourne l'oreille pour ne pas écouter la loi, Sa prière même est une abomination. 9
Celui qui égare les hommes droits dans la mauvaise voie Tombe dans la fosse qu'il a creusée ; 10
Mais les hommes intègres héritent le bonheur.
L'homme riche se croit sage ; Mais le pauvre qui est intelligent le sonde. 11
Quand les justes triomphent, c'est une grande gloire ; 12
Quand les méchants s'élèvent, chacun se cache.
Celui qui cache ses transgressions ne prospère point, 13
Mais celui qui les avoue et les délaisse obtient miséricorde.
Heureux l'homme qui est continuellement dans la crainte ! 14
Mais celui qui endurcit son coeur tombe dans le malheur.
Comme un lion rugissant et un ours affamé, Ainsi est le méchant qui domine sur un peuple pauvre. 15
Un prince sans intelligence multiplie les actes d'oppression, 16
Mais celui qui est ennemi de la cupidité prolonge ses jours.
Un homme chargé du sang d'un autre Fuit jusqu'à la fosse : qu'on ne l'arrête pas ! 17
Celui qui marche dans l'intégrité trouve le salut, 18
Mais celui qui suit deux voies tortueuses tombe dans l'une d'elles.
Celui qui cultive son champ est rassasié de pain, 19
Mais celui qui poursuit des choses vaines est rassasié de pauvreté.
Un homme fidèle est comblé de bénédictions, 20
Mais celui qui a hâte de s'enrichir ne reste pas impuni.
Il n'est pas bon d'avoir égard aux personnes, 21
Et pour un morceau de pain un homme se livre au péché.
Un homme envieux a hâte de s'enrichir, 22
Et il ne sait pas que la disette viendra sur lui.
Celui qui reprend les autres trouve ensuite plus de faveur 23
Que celui dont la langue est flatteuse.
Celui qui vole son père et sa mère, 24
Et qui dit : Ce n'est pas un péché ! Est le compagnon du destructeur.
L'orgueilleux excite les querelles, 25
Mais celui qui se confie en l'Éternel est rassasié.
Celui qui a confiance dans son propre coeur est un insensé, 26
Mais celui qui marche dans la sagesse sera sauvé.
Celui qui donne au pauvre n'éprouve pas la disette, 27
Mais celui qui ferme les yeux est chargé de malédictions.
Quand les méchants s'élèvent, chacun se cache ; 28
Et quand ils périssent, les justes se multiplient.

Un homme qui mérite d'être repris, et qui raidit le cou, Sera brisé subitement et sans remède. **29**
Quand les justes se multiplient, le peuple est dans la joie ; Quand le méchant domine, le peuple gémit. 2
Un homme qui aime la sagesse réjouit son père, Mais celui qui fréquente des prostituées dissipe son bien. 3
Un roi affermit le pays par la justice, Mais celui qui reçoit des présents le ruine. 4, 5
Un homme qui flatte son prochain Tend un filet sous ses pas.
Il y a un piège dans le péché de l'homme méchant, Mais le juste triomphe et se réjouit. 6
Le juste connaît la cause des pauvres, Mais le méchant ne comprend pas la science. 7
Les moqueurs soufflent le feu dans la ville, Mais les sages calment la colère. 8, 9
Si un homme sage conteste avec un insensé, Il aura beau se fâcher ou rire, la paix n'aura pas lieu. 10
Les hommes de sang haïssent l'homme intègre, Mais les hommes droits protègent sa vie.
L'insensé met en dehors toute sa passion, 11
Mais le sage la contient.
Quand celui qui domine a égard aux paroles mensongères, 12

13 Tous ses serviteurs sont des méchants. Le pauvre et l'oppresseur se rencontrent ; C'est l'Éternel qui
14 éclaire les yeux de l'un et de l'autre. Un roi qui juge fidèlement les pauvres Aura son trône affermi
15 pour toujours. La verge et la correction donnent la sagesse, Mais l'enfant livré à lui-même fait honte
16 à sa mère. Quand les méchants se multiplient, le péché s'accroît ; Mais les justes contempleront leur
17, 18 chute. Châtie ton fils, et il te donnera du repos, Et il procurera des délices à ton âme. Quand il n'y
19 a pas de révélation, le peuple est sans frein ; Heureux s'il observe la loi ! Ce n'est pas par des paroles
20 qu'on châtie un esclave ; Même s'il comprend, il n'obéit pas. Si tu vois un homme irréfléchi dans ses
21 paroles, Il y a plus à espérer d'un insensé que de lui. Le serviteur qu'on traite mollement dès l'enfance
22 Finit par se croire un fils. Un homme colère excite des querelles, Et un furieux commet beaucoup de
23, 24 péchés. L'orgueil d'un homme l'abaisse, Mais celui qui est humble d'esprit obtient la gloire. Celui
25 qui partage avec un voleur est ennemi de son âme ; Il entend la malédiction, et il ne déclare rien. La
26 crainte des hommes tend un piège, Mais celui qui se confie en l'Éternel est protégé. Beaucoup de gens
27 recherchent la faveur de celui qui domine, Mais c'est l'Éternel qui fait droit à chacun. L'homme inique
est en abomination aux justes, Et celui dont la voie est droite est en abomination aux méchants.

30 Paroles d'Agur, fils de Jaké. Sentences prononcées par cet homme pour Ithiel, pour Ithiel et pour
2, 3 Ucal. Certes, je suis plus stupide que personne, Et je n'ai pas l'intelligence d'un homme ; Je n'ai pas
4 appris la sagesse, Et je ne connais pas la science des saints. Qui est monté aux cieux, et qui en est
descendu ? Qui a recueilli le vent dans ses mains ? Qui a serré les eaux dans son vêtement ? Qui a fait
5 paraître les extrémités de la terre ? Quel est son nom, et quel est le nom de son fils ? Le sais -tu ?
6 Toute parole de Dieu est éprouvée. Il est un bouclier pour ceux qui cherchent en lui un refuge.
7 N'ajoute rien à ses paroles, De peur qu'il ne te reprenne et que tu ne sois trouvé menteur. Je te
8 demande deux choses : Ne me les refuse pas, avant que je meure ! Éloigne de moi la fausseté et la
9 parole mensongère ; Ne me donne ni pauvreté, ni richesse, Accorde -moi le pain qui m'est nécessaire.
De peur que, dans l'abondance, je ne te renie Et ne dise : Qui est l'Éternel ? Ou que, dans la pauvreté, je ne dérobe, Et ne
10 m'attaque au nom de mon Dieu. Ne calomnie pas un serviteur auprès de son maître, De peur qu'il ne
11 te maudisse et que tu ne te rendes coupable. Il est une race qui maudit son père, Et qui ne bénit point
12, 13 sa mère. Il est une race qui se croit pure, Et qui n'est pas lavée de sa souillure. Il est une race dont
14 les yeux sont hautains, Et les paupières élevées. Il est une race dont les dents sont des glaives Et les
mâchoires des couteaux, Pour dévorer le malheureux sur la terre Et les indigents parmi les hommes.
15 La sangsue a deux filles : Donne ! donne ! Trois choses sont insatiables, Quatre ne disent jamais : Assez !
16 Le séjour des morts, la femme stérile, La terre, qui n'est pas rassasiée d'eau, Et le feu, qui ne dit jamais :
17 Assez ! L'oeil qui se moque d'un père Et qui dédaigne l'obéissance envers une mère, Les corbeaux du
18 torrent le perceront, Et les petits de l'aigle le mangeront. Il y a trois choses qui sont au-dessus de ma
19 portée, Même quatre que je ne puis comprendre : La trace de l'aigle dans les cieux, La trace du serpent
20 sur le rocher, La trace du navire au milieu de la mer, Et la trace de l'homme chez la jeune femme.
Telle est la voie de la femme adultère : Elle mange, et s'essuie la bouche, Puis elle dit : Je n'ai point fait de
21, 22 mal. Trois choses font trembler la terre, Et il en est quatre qu'elle ne peut supporter : Un esclave
23 qui vient à régner, Un insensé qui est rassasié de pain, Une femme dédaignée qui se marie, Et une
24 servante qui hérite de sa maîtresse. Il y a sur la terre quatre animaux petits, Et cependant des plus
25, 26 sages ; Les fourmis, peuple sans force, Préparent en été leur nourriture ; Les damans, peuple sans
27 puissance, Placent leur demeure dans les rochers ; Les sauterelles n'ont point de roi, Et elles sortent
28, 29 toutes par divisions ; Le lézard saisit avec les mains, Et se trouve dans les palais des rois. Il y en a
30 trois qui ont une belle allure, Et quatre qui ont une belle démarche : Le lion, le héros des animaux, Ne
31 reculant devant qui que ce soit ; Le cheval tout équipé ; ou le bouc ; Et le roi à qui personne ne résiste.
32 Si l'orgueil te pousse à des actes de folie, Et si tu as de mauvaises pensées, mets la main sur la bouche :
33 Car la pression du lait produit de la crème, La pression du nez produit du sang, Et la pression de la
colère produit des querelles.

31, 2 Paroles du roi Lemuel. Sentences par lesquelles sa mère l'instruisit. Que te dirai-je, mon fils ? que
3 te dirai-je, fils de mes entrailles ? Que te dirai-je, mon fils, objet de mes voeux ? Ne livre pas ta vigueur
4 aux femmes, Et tes voies à celles qui perdent les rois. Ce n'est point aux rois, Lemuel, Ce n'est point
5 aux rois de boire du vin, Ni aux princes de rechercher des liqueurs fortes, De peur qu'en buvant ils
6 n'oublient la loi, Et ne méconnaissent les droits de tous les malheureux. Donnez des liqueurs fortes à
7 celui qui périt, Et du vin à celui qui a l'amertume dans l'âme ; Qu'il boive et oublie sa pauvreté, Et qu'il
8 ne se souvienne plus de ses peines. Ouvre ta bouche pour le muet, Pour la cause de tous les délaissés.
9, 10 Ouvre ta bouche, juge avec justice, Et défends le malheureux et l'indigent. Qui peut trouver une femme
11 vertueuse ? Elle a bien plus de valeur que les perles. Le coeur de son mari a confiance en elle, Et les
12, 13 produits ne lui feront pas défaut. Elle lui fait du bien, et non du mal, Tous les jours de sa vie. Elle se
14 procure de la laine et du lin, Et travaille d'une main joyeuse. Elle est comme un navire marchand, Elle
15 amène son pain de loin. Elle se lève lorsqu'il est encore nuit, Et elle donne la nourriture à sa maison

Et la tâche à ses servantes. Elle pense à un champ, et elle l'acquiert ; Du fruit de son travail elle plante 16
une vigne. Elle ceint de force ses reins, Et elle affermit ses bras. Elle sent que ce qu'elle gagne est bon ; 17, 18
Sa lampe ne s'éteint point pendant la nuit. Elle met la main à la quenouille, Et ses doigts tiennent le 19
fuseau. Elle tend la main au malheureux, Elle tend la main à l'indigent. Elle ne craint pas la neige 20, 21
pour sa maison, Car toute sa maison est vêtue de cramoisi. Elle se fait des couvertures, Elle a des 22
vêtements de fin lin et de pourpre. Son mari est considéré aux portes, Lorsqu'il siège avec les anciens 23
du pays. Elle fait des chemises, et les vend, Et elle livre des ceintures au marchand. Elle est revêtue 24, 25
de force et de gloire, Et elle se rit de l'avenir. Elle ouvre la bouche avec sagesse, Et des instructions 26
aimables sont sur sa langue. Elle veille sur ce qui se passe dans sa maison, Et elle ne mange pas le 27
pain de paresse. Ses fils se lèvent, et la disent heureuse ; Son mari se lève, et lui donne des louanges : 28
Plusieurs filles ont une conduite vertueuse ; Mais toi, tu les surpasses toutes. La grâce est trompeuse, 29, 30
et la beauté est vaine ; La femme qui craint l'Éternel est celle qui sera louée. Récompensez -la du fruit 31
de son travail, Et qu'aux portes ses oeuvres la louent.

ECCLÉSIASTE

1, 2 Paroles de l'Ecclésiaste, fils de David, roi de Jérusalem. Vanité des vanités, dit l'Ecclésiaste,
3 vanité des vanités, tout est vanité. Quel avantage revient-il à l'homme de toute la peine qu'il
4 se donne sous le soleil ? Une génération s'en va, une autre vient, et la terre subsiste toujours.
5, 6 Le soleil se lève, le soleil se couche ; il soupire après le lieu d'où il se lève de nouveau. Le vent
7 se dirige vers le midi, tourne vers le nord ; puis il tourne encore, et reprend les mêmes circuits. Tous les
fleuves vont à la mer, et la mer n'est point remplie ; ils continuent à aller vers le lieu où ils se dirigent.
8 Toutes choses sont en travail au delà de ce qu'on peut dire ; l'oeil ne se rassasie pas de voir, et l'oreille
9 ne se lasse pas d'entendre. Ce qui a été, c'est ce qui sera, et ce qui s'est fait, c'est ce qui se fera, il n'y
10 a rien de nouveau sous le soleil. S 'il est une chose dont on dise : Vois ceci, c'est nouveau ! cette chose
11 existait déjà dans les siècles qui nous ont précédés. On ne se souvient pas de ce qui est ancien ; et ce qui
12 arrivera dans la suite ne laissera pas de souvenir chez ceux qui vivront plus tard. Moi, l'Ecclésiaste,
13 j'ai été roi d'Israël à Jérusalem. J'ai appliqué mon coeur à rechercher et à sonder par la sagesse tout
ce qui se fait sous les cieux : c'est là une occupation pénible, à laquelle Dieu soumet les fils de l'homme.
14, 15 J'ai vu tout ce qui se fait sous le soleil ; et voici, tout est vanité et poursuite du vent. Ce qui est courbé
16 ne peut se redresser, et ce qui manque ne peut être compté. J'ai dit en mon coeur : Voici, j'ai grandi et
surpassé en sagesse tous ceux qui ont dominé avant moi sur Jérusalem, et mon coeur a vu beaucoup de
17 sagesse et de science. J'ai appliqué mon coeur à connaître la sagesse, et à connaître la sottise et la folie ;
18 j'ai compris que cela aussi c'est la poursuite du vent. Car avec beaucoup de sagesse on a beaucoup de
chagrin, et celui qui augmente sa science augmente sa douleur.

2 J'ai dit en mon coeur : Allons ! je t'éprouverai par la joie, et tu goûteras le bonheur. Et voici, c'est
2, 3 encore là une vanité. J'ai dit du rire : Insensé ! et de la joie : À quoi sert -elle ? Je résolus en mon
coeur de livrer ma chair au vin, tandis que mon coeur me conduirait avec sagesse, et de m'attacher à
la folie jusqu'à ce que je visse ce qu'il est bon pour les fils de l'homme de faire sous les cieux pendant le
4 nombre des jours de leur vie. J'exécutai de grands ouvrages : je me bâtis des maisons ; je me plantai des
5, 6 vignes ; je me fis des jardins et des vergers, et j'y plantai des arbres à fruit de toute espèce ; je me créai
7 des étangs, pour arroser la forêt où croissaient les arbres. J'achetai des serviteurs et des servantes, et
j'eus leurs enfants nés dans la maison ; je possédai des troupeaux de boeufs et de brebis, plus que tous
8 ceux qui étaient avant moi dans Jérusalem. Je m'amassai de l'argent et de l'or, et les richesses des
rois et des provinces. Je me procurai des chanteurs et des chanteuses, et les délices des fils de l'homme,
9 des femmes en grand nombre. Je devins grand, plus grand que tous ceux qui étaient avant moi dans
10 Jérusalem. Et même ma sagesse demeura avec moi. Tout ce que mes yeux avaient désiré, je ne les en
ai point privés ; je n'ai refusé à mon coeur aucune joie ; car mon coeur prenait plaisir à tout mon travail,
11 et c'est la part qui m'en est revenue. Puis, j'ai considéré tous les ouvrages que mes mains avaient faits,
et la peine que j'avais prise à les exécuter ; et voici, tout est vanité et poursuite du vent, et il n'y a aucun
12 avantage à tirer de ce qu'on fait sous le soleil. Alors j'ai tourné mes regards vers la sagesse, et vers la
13 sottise et la folie. -Car que fera l'homme qui succédera au roi ? Ce qu'on a déjà fait. Et j'ai vu que la
14 sagesse a de l'avantage sur la folie, comme la lumière a de l'avantage sur les ténèbres ; le sage a ses
yeux à la tête, et l'insensé marche dans les ténèbres. Mais j'ai reconnu aussi qu'ils ont l'un et l'autre
15 un même sort. Et j'ai dit en mon coeur : J'aurai le même sort que l'insensé ; pourquoi donc ai-je été
16 plus sage ? Et j'ai dit en mon coeur que c'est encore là une vanité. Car la mémoire du sage n'est pas
plus éternelle que celle de l'insensé, puisque déjà les jours qui suivent, tout est oublié. Eh quoi ! le sage
17 meurt aussi bien que l'insensé ! Et j'ai haï la vie, car ce qui se fait sous le soleil m'a déplu, car tout est
18 vanité et poursuite du vent. J'ai haï tout le travail que j'ai fait sous le soleil, et dont je dois laisser la
19 jouissance à l'homme qui me succédera. Et qui sait s'il sera sage ou insensé ? Cependant il sera maître
20 de tout mon travail, de tout le fruit de ma sagesse sous le soleil. C'est encore là une vanité. Et j'en suis
21 venu à livrer mon coeur au désespoir, à cause de tout le travail que j'ai fait sous le soleil. Car tel homme
a travaillé avec sagesse et science et avec succès, et il laisse le produit de son travail à un homme qui ne
22 s'en est point occupé. C'est encore là une vanité et un grand mal. Que revient -il, en effet, à l'homme
23 de tout son travail et de la préoccupation de son coeur, objet de ses fatigues sous le soleil ? Tous ses
jours ne sont que douleur, et son partage n'est que chagrin ; même la nuit son coeur ne repose pas. C'est
24 encore là une vanité. Il n'y a de bonheur pour l'homme qu'à manger et à boire, et à faire jouir son âme
25 du bien-être, au milieu de son travail ; mais j'ai vu que cela aussi vient de la main de Dieu. Qui, en
26 effet, peut manger et jouir, si ce n'est moi ? Car il donne à l'homme qui lui est agréable la sagesse, la
science et la joie ; mais il donne au pécheur le soin de recueillir et d'amasser, afin de donner à celui qui
est agréable à Dieu. C'est encore là une vanité et la poursuite du vent.

3, 2 Il y a un temps pour tout, un temps pour toute chose sous les cieux : un temps pour naître, et

un temps pour mourir ; un temps pour planter, et un temps pour arracher ce qui a été planté ; 3
un temps pour tuer, et un temps pour guérir ; un temps pour abattre, et un temps pour bâtir ; 4
un temps pour pleurer, et un temps pour rire ; un temps pour se lamenter, et un temps pour danser ; 5
un temps pour lancer des pierres, et un temps pour ramasser des pierres ; un temps pour embrasser, et un temps pour s'éloigner des embrassements ; 6
un temps pour chercher, et un temps pour perdre ; un temps pour garder, et un temps pour jeter ; 7
un temps pour déchirer, et un temps pour coudre ; un temps pour se taire, et un temps pour parler ; 8
un temps pour aimer, et un temps pour haïr ; un temps pour la guerre, et un temps pour la paix. 9, 10
Quel avantage celui qui travaille retire -t-il de sa peine ? J'ai vu à quelle occupation Dieu soumet les fils de l'homme. 11
Il fait toute chose bonne en son temps ; même il a mis dans leur coeur la pensée de l'éternité, bien que l'homme ne puisse pas saisir l'oeuvre que Dieu fait, du commencement jusqu'à la fin.
J'ai reconnu qu'il n'y a de bonheur pour eux qu'à se réjouir et à se donner du bien-être pendant leur vie ; 12
mais que, si un homme mange et boit et jouit du bien-être au milieu de tout son travail, c'est là un don de Dieu. 13
J'ai reconnu que tout ce que Dieu fait durera toujours, qu'il n'y a rien à y ajouter et rien à en retrancher, et que Dieu agit ainsi afin qu'on le craigne. 14
Ce qui est a déjà été, et ce qui sera a déjà été, et Dieu ramène ce qui est passé. 15
J'ai encore vu sous le soleil qu'au lieu établi pour juger il y a de la méchanceté, et qu'au lieu établi pour la justice il y a de la méchanceté. 16
J'ai dit en mon coeur : Dieu jugera le juste et le méchant ; car il y a là un temps pour toute chose et pour toute oeuvre. 17
J'ai dit en mon coeur, au sujet des fils de l'homme, que Dieu les éprouverait, et qu'eux-mêmes verraient qu'ils ne sont que des bêtes. 18
Car le sort des fils de l'homme et celui de la bête sont pour eux un même sort ; comme meurt l'un, ainsi meurt l'autre, ils ont tous un même souffle, et la supériorité de l'homme sur la bête est nulle ; car tout est vanité. 19
Tout va dans un même lieu ; tout a été fait de la poussière, et tout retourne à la poussière. 20
Qui sait si le souffle des fils de l'homme monte en haut, et si le souffle de la bête descend en bas dans la terre ? 21
Et j'ai vu qu'il n'y a rien de mieux pour l'homme que de se réjouir de ses oeuvres : c'est là sa part. Car qui le fera jouir de ce qui sera après lui ? 22

J'ai considéré ensuite toutes les oppressions qui se commettent sous le soleil ; et voici, les opprimés **4**
sont dans les larmes, et personne qui les console ! ils sont en butte à la violence de leurs oppresseurs, et personne qui les console !
Et j'ai trouvé les morts qui sont déjà morts plus heureux que les vivants qui 2
sont encore vivants, 3
et plus heureux que les uns et les autres celui qui n'a point encore existé et qui n'a pas vu les mauvaises actions qui se commettent sous le soleil.
J'ai vu que tout travail et toute habileté dans le travail n'est que jalousie de l'homme à l'égard de son prochain. C'est encore là une vanité et la poursuite du vent. 4
L'insensé se croise les mains, et mange sa propre chair. 5, 6
Mieux vaut une main pleine avec repos, que les deux mains pleines avec travail et poursuite du vent.
J'ai considéré une autre vanité sous le soleil. 7
Tel homme est seul et sans personne qui lui tienne de près, il n'a ni fils ni frère, et pourtant son travail n'a point de fin et ses yeux ne sont jamais rassasiés de richesses. Pour qui donc est-ce que je travaille, et que je prive mon âme de jouissances ? C'est encore là une vanité et une chose mauvaise. 8
Deux valent mieux qu'un, parce qu'ils retirent un bon salaire de leur travail. 9, 10
Car, s'ils tombent, l'un relève son compagnon ; mais malheur à celui qui est seul et qui tombe, sans avoir un second pour le relever !
De même, si deux couchent ensemble, ils auront chaud ; mais celui qui est seul, comment aura-t-il chaud ? 11
Et si quelqu'un est plus fort qu'un seul, les deux peuvent lui résister ; 12
et la corde à trois fils ne se rompt pas facilement. 13
Mieux vaut un enfant pauvre et sage qu'un roi vieux et insensé qui ne sait plus écouter les avis ; 14
car il peut sortir de prison pour régner, et même être né pauvre dans son royaume.
J'ai vu tous les vivants qui marchent sous le soleil entourer l'enfant qui devait succéder au roi et régner à sa place. 15
Il n'y avait point de fin à tout ce peuple, à tous ceux à la tête desquels il était. 16
Et toutefois, ceux qui viendront après ne se réjouiront pas à son sujet. Car c'est encore là une vanité et la poursuite du vent.

Prends garde à ton pied, lorsque tu entres dans la maison de Dieu ; approche -toi pour écouter, plutôt **5**
que pour offrir le sacrifice des insensés, car ils ne savent pas qu'ils font mal.
Ne te presse pas d'ouvrir la bouche, et que ton coeur ne se hâte pas d'exprimer une parole devant Dieu ; car Dieu est au ciel, et toi sur la terre : que tes paroles soient donc peu nombreuses. 2
Car, si les songes naissent de la multitude des occupations, la voix de l'insensé se fait entendre dans la multitude des paroles. 3
Lorsque tu as fait un voeu à Dieu, ne tarde pas à l'accomplir, car il n'aime pas les insensés : accomplis le voeu que tu as fait. 4
Mieux vaut pour toi ne point faire de voeu, que d'en faire un et de ne pas l'accomplir.
Ne permets pas à ta bouche de faire pécher ta chair, et ne dis pas en présence de l'envoyé que c'est une inadvertance. Pourquoi Dieu s'irriterait -il de tes paroles, et détruirait -il l'ouvrage de tes mains ? 5, 6
Car, s'il y a des vanités dans la multitude des songes, il y en a aussi dans beaucoup de paroles ; c'est pourquoi, crains Dieu. 7
Si tu vois dans une province le pauvre opprimé et la violation du droit et de la justice, ne t'en étonne point ; car un homme élevé est placé sous la surveillance d'un autre plus élevé, et au-dessus d'eux il en est de plus élevés encore. 8
Un avantage pour le pays à tous égards, c'est un roi honoré du pays. 9
Celui qui aime l'argent n'est pas rassasié par l'argent, et celui qui aime les richesses n'en profite 10

11 pas. C'est encore là une vanité. Quand le bien abonde, ceux qui le mangent abondent ; et quel avantage
12 en revient-il à son possesseur, sinon qu'il le voit de ses yeux ? Le sommeil du travailleur est doux, qu'il
13 ait peu ou beaucoup à manger ; mais le rassasiement du riche ne le laisse pas dormir. Il est un mal
grave que j'ai vu sous le soleil : des richesses conservées, pour son malheur, par celui qui les possède.
14 Ces richesses se perdent par quelque événement fâcheux ; il a engendré un fils, et il ne reste rien entre
15 ses mains. Comme il est sorti du ventre de sa mère, il s'en retourne nu ainsi qu'il était venu, et pour
16 son travail n'emporte rien qu'il puisse prendre dans sa main. C'est encore là un mal grave. Il s'en va
17 comme il était venu ; et quel avantage lui revient-il d'avoir travaillé pour du vent ? De plus, toute sa
18 vie il mange dans les ténèbres, et il a beaucoup de chagrin, de maux et d'irritation. Voici ce que j'ai vu :
c'est pour l'homme une chose bonne et belle de manger et de boire, et de jouir du bien-être au milieu
de tout le travail qu'il fait sous le soleil, pendant le nombre des jours de vie que Dieu lui a donnés ; car
19 c'est là sa part. Mais, si Dieu a donné à un homme des richesses et des biens, s'il l'a rendu maître d'en
20 manger, d'en prendre sa part, et de se réjouir au milieu de son travail, c'est là un don de Dieu. Car il
ne se souviendra pas beaucoup des jours de sa vie, parce que Dieu répand la joie dans son coeur.

6, 2 Il est un mal que j'ai vu sous le soleil, et qui est fréquent parmi les hommes. Il y a tel homme à qui
Dieu a donné des richesses, des biens, et de la gloire, et qui ne manque pour son âme de rien de ce qu'il
désire, mais que Dieu ne laisse pas maître d'en jouir, car c'est un étranger qui en jouira. C'est là une
3 vanité et un mal grave. Quand un homme aurait cent fils, vivrait un grand nombre d'années, et que
les jours de ses années se multiplieraient, si son âme ne s'est point rassasiée de bonheur, et si de plus
4 il n'a point de sépulture, je dis qu'un avorton est plus heureux que lui. Car il est venu en vain, il s'en
5 va dans les ténèbres, et son nom reste couvert de ténèbres ; il n'a point vu, il n'a point connu le soleil ;
6 il a plus de repos que cet homme. Et quand celui-ci vivrait deux fois mille ans, sans jouir du bonheur,
7 tout ne va -t-il pas dans un même lieu ? Tout le travail de l'homme est pour sa bouche, et cependant
8 ses désirs ne sont jamais satisfaits. Car quel avantage le sage a-t-il sur l'insensé ? quel avantage a
9 le malheureux qui sait se conduire en présence des vivants ? Ce que les yeux voient est préférable à
10 l'agitation des désirs : c'est encore là une vanité et la poursuite du vent. Ce qui existe a déjà été appelé
11 par son nom ; et l'on sait que celui qui est homme ne peut contester avec un plus fort que lui. S'il y a
12 beaucoup de choses, il y a beaucoup de vanités : quel avantage en revient-il à l'homme ? Car qui sait
ce qui est bon pour l'homme dans la vie, pendant le nombre des jours de sa vie de vanité, qu'il passe
comme une ombre ? Et qui peut dire à l'homme ce qui sera après lui sous le soleil ?

7 Une bonne réputation vaut mieux que le bon parfum, et le jour de la mort que le jour de la naissance.
2 Mieux vaut aller dans une maison de deuil que d'aller dans une maison de festin ; car c'est là la fin de
3 tout homme, et celui qui vit prend la chose à coeur. Mieux vaut le chagrin que le rire ; car avec un
4 visage triste le coeur peut être content. Le coeur des sages est dans la maison de deuil, et le coeur des
5 insensés dans la maison de joie. Mieux vaut entendre la réprimande du sage que d'entendre le chant
6 des insensés. Car comme le bruit des épines sous la chaudière, ainsi est le rire des insensés. C'est
7, 8 encore là une vanité. L'oppression rend insensé le sage, et les présents corrompent le coeur. Mieux
9 vaut la fin d'une chose que son commencement ; mieux vaut un esprit patient qu'un esprit hautain. Ne
10 te hâte pas en ton esprit de t'irriter, car l'irritation repose dans le sein des insensés. Ne dis pas : D'où
vient que les jours passés étaient meilleurs que ceux ci ? Car ce n'est point par sagesse que tu demandes
11, 12 cela. La sagesse vaut autant qu'un héritage, et même plus pour ceux qui voient le soleil. Car à l'ombre
de la sagesse on est abrité comme à l'ombre de l'argent ; mais un avantage de la science, c'est que la
13 sagesse fait vivre ceux qui la possèdent. Regarde l'oeuvre de Dieu : qui pourra redresser ce qu'il a
14 courbé ? Au jour du bonheur, sois heureux, et au jour du malheur, réfléchis : Dieu a fait l'un comme
15 l'autre, afin que l'homme ne découvre en rien ce qui sera après lui. J'ai vu tout cela pendant les jours
de ma vanité. Il y a tel juste qui périt dans sa justice, et il y a tel méchant qui prolonge son existence
16 dans sa méchanceté. Ne sois pas juste à l'excès, et ne te montre pas trop sage : pourquoi te détruirais
17 -tu ? Ne sois pas méchant à l'excès, et ne sois pas insensé : pourquoi mourrais -tu avant ton temps ?
18 Il est bon que tu retiennes ceci, et que tu ne négliges point cela ; car celui qui craint Dieu échappe à
19, 20 toutes ces choses. La sagesse rend le sage plus fort que dix chefs qui sont dans une ville. Non, il n'y a
21 sur la terre point d'homme juste qui fasse le bien et qui ne pèche jamais. Ne fais donc pas attention à
22 toutes les paroles qu'on dit, de peur que tu n'entendes ton serviteur te maudire ; car ton coeur a senti
23 bien des fois que tu as toi-même maudit les autres. J'ai éprouvé tout cela par la sagesse. J'ai dit : Je
24 serai sage. Et la sagesse est restée loin de moi. Ce qui est loin, ce qui est profond, profond, qui peut
25 l'atteindre ? Je me suis appliqué dans mon coeur à connaître, à sonder, et à chercher la sagesse et la
26 raison des choses, et à connaître la folie de la méchanceté et la stupidité de la sottise. Et j'ai trouvé
plus amère que la mort la femme dont le coeur est un piège et un filet, et dont les mains sont des liens ;
27 celui qui est agréable à Dieu lui échappe, mais le pécheur est pris par elle. Voici ce que j'ai trouvé, dit
28 l'Ecclésiaste, en examinant les choses une à une pour en saisir la raison ; voici ce que mon âme cherche

encore, et que je n'ai point trouvé. J'ai trouvé un homme entre mille ; mais je n'ai pas trouvé une femme
entre elles toutes. Seulement, voici ce que j'ai trouvé, c'est que Dieu a fait les hommes droits ; mais ils 29
ont cherché beaucoup de détours.

Qui est comme le sage, et qui connaît l'explication des choses ? La sagesse d'un homme fait briller **8**
son visage, et la sévérité de sa face est changée. Je te dis : Observe les ordres du roi, et cela à cause du 2
serment fait à Dieu. Ne te hâte pas de t'éloigner de lui, et ne persiste pas dans une chose mauvaise : car 3
il peut faire tout ce qui lui plaît, parce que la parole du roi est puissante ; et qui lui dira : Que fais -tu ? 4
Celui qui observe le commandement ne connaît point de chose mauvaise, et le coeur du sage connaît le 5
temps et le jugement. Car il y a pour toute chose un temps et un jugement, quand le malheur accable 6
l'homme. Mais il ne sait point ce qui arrivera, et qui lui dira comment cela arrivera ? L'homme n'est 7, 8
pas maître de son souffle pour pouvoir le retenir, et il n'a aucune puissance sur le jour de la mort ; il n'y
a point de délivrance dans ce combat, et la méchanceté ne saurait sauver les méchants. J'ai vu tout 9
cela, et j'ai appliqué mon coeur à tout ce qui se fait sous le soleil. Il y a un temps où l'homme domine
sur l'homme pour le rendre malheureux. Alors j'ai vu des méchants recevoir la sépulture et entrer 10
dans leur repos, et ceux qui avaient agi avec droiture s'en aller loin du lieu saint et être oubliés dans
la ville. C'est encore là une vanité. Parce qu'une sentence contre les mauvaises actions ne s'exécute 11
pas promptement, le coeur des fils de l'homme se remplit en eux du désir de faire le mal. Cependant, 12
quoique le pécheur fasse cent fois le mal et qu'il y persévère longtemps, je sais aussi que le bonheur est
pour ceux qui craignent Dieu, parce qu'ils ont de la crainte devant lui. Mais le bonheur n'est pas pour 13
le méchant, et il ne prolongera point ses jours, pas plus que l'ombre, parce qu'il n'a pas de la crainte
devant Dieu. Il est une vanité qui a lieu sur la terre : c'est qu'il y a des justes auxquels il arrive selon 14
l'oeuvre des méchants, et des méchants auxquels il arrive selon l'oeuvre des justes. Je dis que c'est
encore là une vanité. J'ai donc loué la joie, parce qu'il n'y a de bonheur pour l'homme sous le soleil qu'à 15
manger et à boire et à se réjouir ; c'est là ce qui doit l'accompagner au milieu de son travail, pendant les
jours de vie que Dieu lui donne sous le soleil. Lorsque j'ai appliqué mon coeur à connaître la sagesse 16
et à considérer les choses qui se passent sur la terre, -car les yeux de l'homme ne goûtent le sommeil ni
jour ni nuit, j'ai vu toute l'oeuvre de Dieu, j'ai vu que l'homme ne peut pas trouver ce qui se fait sous 17
le soleil ; il a beau se fatiguer à chercher, il ne trouve pas ; et même si le sage veut connaître, il ne peut
pas trouver.

Oui, j'ai appliqué mon coeur à tout cela, j'ai fait de tout cela l'objet de mon examen, et j'ai vu que les **9**
justes et les sages, et leurs travaux, sont dans la main de Dieu, et l'amour aussi bien que la haine ; les
hommes ne savent rien : tout est devant eux. Tout arrive également à tous ; même sort pour le juste 2
et pour le méchant, pour celui qui est bon et pur et pour celui qui est impur, pour celui qui sacrifie et
pour celui qui ne sacrifie pas ; il en est du bon comme du pécheur, de celui qui jure comme de celui qui
craint de jurer. Ceci est un mal parmi tout ce qui se fait sous le soleil, c'est qu'il y a pour tous un même 3
sort ; aussi le coeur des fils de l'homme est-il plein de méchanceté, et la folie est dans leur coeur pendant
leur vie ; après quoi, ils vont chez les morts. Car, qui est excepté ? Pour tous ceux qui vivent il y a de 4
l'espérance ; et même un chien vivant vaut mieux qu'un lion mort. Les vivants, en effet, savent qu'ils 5
mourront ; mais les morts ne savent rien, et il n'y a pour eux plus de salaire, puisque leur mémoire est
oubliée. Et leur amour, et leur haine, et leur envie, ont déjà péri ; et ils n'auront plus jamais aucune 6
part à tout ce qui se fait sous le soleil. Va, mange avec joie ton pain, et bois gaiement ton vin ; car dès 7
longtemps Dieu prend plaisir à ce que tu fais. Qu'en tout temps tes vêtements soient blancs, et que 8
l'huile ne manque point sur ta tête. Jouis de la vie avec la femme que tu aimes, pendant tous les jours 9
de ta vie de vanité, que Dieu t'a donnés sous le soleil, pendant tous les jours de ta vanité ; car c'est ta
part dans la vie, au milieu de ton travail que tu fais sous le soleil. Tout ce que ta main trouve à faire 10
avec ta force, fais -le ; car il n'y a ni oeuvre, ni pensée, ni science, ni sagesse, dans le séjour des morts,
où tu vas. J'ai encore vu sous le soleil que la course n'est point aux agiles ni la guerre aux vaillants, 11
ni le pain aux sages, ni la richesse aux intelligents, ni la faveur aux savants ; car tout dépend pour
eux du temps et des circonstances. L'homme ne connaît pas non plus son heure, pareil aux poissons 12
qui sont pris au filet fatal, et aux oiseaux qui sont pris au piège ; comme eux, les fils de l'homme sont
enlacés au temps du malheur, lorsqu'il tombe sur eux tout à coup. J'ai aussi vu sous le soleil ce trait 13
d'une sagesse qui m'a paru grande. Il y avait une petite ville, avec peu d'hommes dans son sein ; un 14
roi puissant marcha sur elle, l'investit, et éleva contre elle de grands forts. Il s'y trouvait un homme 15
pauvre et sage, qui sauva la ville par sa sagesse. Et personne ne s'est souvenu de cet homme pauvre.
Et j'ai dit : La sagesse vaut mieux que la force. Cependant la sagesse du pauvre est méprisée, et ses 16
paroles ne sont pas écoutées. Les paroles des sages tranquillement écoutées valent mieux que les cris 17
de celui qui domine parmi les insensés. La sagesse vaut mieux que les instruments de guerre ; mais 18
un seul pécheur détruit beaucoup de bien.

Les mouches mortes infectent et font fermenter l'huile du parfumeur ; un peu de folie l'emporte sur **10**

2, 3 la sagesse et sur la gloire. Le coeur du sage est à sa droite, et le coeur de l'insensé à sa gauche. Quand
4 l'insensé marche dans un chemin, le sens lui manque, et il dit de chacun : Voilà un fou ! Si l'esprit de
celui qui domine s'élève contre toi, ne quitte point ta place ; car le calme prévient de grands péchés.
5, 6 Il est un mal que j'ai vu sous le soleil, comme une erreur provenant de celui qui gouverne : la folie
7 occupe des postes très élevés, et des riches sont assis dans l'abaissement. J'ai vu des esclaves sur des
8 chevaux, et des princes marchant sur terre comme des esclaves. Celui qui creuse une fosse y tombera,
9 et celui qui renverse une muraille sera mordu par un serpent. Celui qui remue des pierres en sera
10 blessé, et celui qui fend du bois en éprouvera du danger. S'il a émoussé le fer, et s'il n'en a pas aiguisé
11 le tranchant, il devra redoubler de force ; mais la sagesse a l'avantage du succès. Si le serpent mord
12 faute d'enchantement, il n'y a point d'avantage pour l'enchanteur. Les paroles de la bouche du sage
13 sont pleines de grâce ; mais les lèvres de l'insensé causent sa perte. Le commencement des paroles de
14 sa bouche est folie, et la fin de son discours est une méchante folie. L'insensé multiplie les paroles.
15 L'homme ne sait point ce qui arrivera, et qui lui dira ce qui sera après lui ? Le travail de l'insensé le
16 fatigue, parce qu'il ne sait pas aller à la ville. Malheur à toi, pays dont le roi est un enfant, et dont
17 les princes mangent dès le matin ! Heureux toi, pays dont le roi est de race illustre, et dont les princes
18 mangent au temps convenable, pour soutenir leurs forces, et non pour se livrer à la boisson ! Quand
les mains sont paresseuses, la charpente s'affaisse ; et quand les mains sont lâches, la maison a des
19, 20 gouttières. On fait des repas pour se divertir, le vin rend la vie joyeuse, et l'argent répond à tout. Ne
maudis pas le roi, même dans ta pensée, et ne maudis pas le riche dans la chambre où tu couches ; car
l'oiseau du ciel emporterait ta voix, l'animal ailé publierait tes paroles.

11, 2 Jette ton pain sur la face des eaux, car avec le temps tu le retrouveras ; donnes -en une part à sept
3 et même à huit, car tu ne sais pas quel malheur peut arriver sur la terre. Quand les nuages sont pleins
de pluie, ils la répandent sur la terre ; et si un arbre tombe, au midi ou au nord, il reste à la place où il
4 est tombé. Celui qui observe le vent ne sèmera point, et celui qui regarde les nuages ne moissonnera
5 point. Comme tu ne sais pas quel est le chemin du vent, ni comment se forment les os dans le ventre
6 de la femme enceinte, tu ne connais pas non plus l'oeuvre de Dieu qui fait tout. Dès le matin sème ta
semence, et le soir ne laisse pas reposer ta main ; car tu ne sais point ce qui réussira, ceci ou cela, ou si
7 l'un et l'autre sont également bons. La lumière est douce, et il est agréable aux yeux de voir le soleil.
8 Si donc un homme vit beaucoup d'années, qu'il se réjouisse pendant toutes ces années, et qu'il pense
9 aux jours de ténèbres qui seront nombreux ; tout ce qui arrivera est vanité. Jeune homme, réjouis -toi
dans ta jeunesse, livre ton coeur à la joie pendant les jours de ta jeunesse, marche dans les voies de
ton coeur et selon les regards de tes yeux ; mais sache que pour tout cela Dieu t'appellera en jugement.
10 Bannis de ton coeur le chagrin, et éloigne le mal de ton corps ; car la jeunesse et l'aurore sont vanité.

12 Mais souviens -toi de ton créateur pendant les jours de ta jeunesse, avant que les jours mauvais
2 arrivent et que les années s'approchent où tu diras : Je n'y prends point de plaisir ; avant que s'obs-
curcissent le soleil et la lumière, la lune et les étoiles, et que les nuages reviennent après la pluie,
3 temps où les gardiens de la maison tremblent, où les hommes forts se courbent, où celles qui moulent
4 s'arrêtent parce qu'elles sont diminuées, où ceux qui regardent par les fenêtres sont obscurcis, où les
deux battants de la porte se ferment sur la rue quand s'abaisse le bruit de la meule, où l'on se lève
5 au chant de l'oiseau, où s'affaiblissent toutes les filles du chant, où l'on redoute ce qui est élevé, où
l'on a des terreurs en chemin, où l'amandier fleurit, où la sauterelle devient pesante, et où la câpre n'a
6 plus d'effet, car l'homme s'en va vers sa demeure éternelle, et les pleureurs parcourent les rues ; avant
que le cordon d'argent se détache, que le vase d'or se brise, que le seau se rompe sur la source, et que
7 la roue se casse sur la citerne ; avant que la poussière retourne à la terre, comme elle y était, et que
8, 9 l'esprit retourne à Dieu qui l'a donné. Vanité des vanités, dit l'Ecclésiaste, tout est vanité. Outre que
l'Ecclésiaste fut un sage, il a encore enseigné la science au peuple, et il a examiné, sondé, mis en ordre
10 un grand nombre de sentences. L'Ecclésiaste s'est efforcé de trouver des paroles agréables ; et ce qui a
11 été écrit avec droiture, ce sont des paroles de vérité. Les paroles des sages sont comme des aiguillons ;
12 et, rassemblées en un recueil, elles sont comme des clous plantés, données par un seul maître. Du
reste, mon fils, tire instruction de ces choses ; on ne finirait pas, si l'on voulait faire un grand nombre
13 de livres, et beaucoup d'étude est une fatigue pour le corps. Écoutons la fin du discours : Crains Dieu
14 et observe ses commandements. C'est là ce que doit faire tout homme. Car Dieu amènera toute oeuvre
en jugement, au sujet de tout ce qui est caché, soit bien, soit mal.

CANTIQUE

Cantique des cantiques, de Salomon. Qu'il me baise des baisers de sa bouche ! Car ton amour **1**, 2
vaut mieux que le vin, Tes parfums ont une odeur suave ; Ton nom est un parfum qui se 3
répand ; C'est pourquoi les jeunes filles t'aiment. Entraîne -moi après toi ! Nous courrons ! Le 4
roi m'introduit dans ses appartements... Nous nous égaierons, nous nous réjouirons à cause
de toi ; Nous célébrerons ton amour plus que le vin. C'est avec raison que l'on t'aime. Je suis noire, 5
mais je suis belle, filles de Jérusalem, Comme les tentes de Kédar, comme les pavillons de Salomon.
Ne prenez pas garde à mon teint noir : C'est le soleil qui m'a brûlée. Les fils de ma mère se sont irrités 6
contre moi, Ils m'ont faite gardienne des vignes. Ma vigne, à moi, je ne l'ai pas gardée. Dis -moi, ô toi 7
que mon coeur aime, Où tu fais paître tes brebis, Où tu les fais reposer à midi ; Car pourquoi serais-je
comme une égarée Près des troupeaux de tes compagnons ? - Si tu ne le sais pas, ô la plus belle des 8
femmes, Sors sur les traces des brebis, Et fais paître tes chevreaux Près des demeures des bergers. -
À ma jument qu'on attelle aux chars de Pharaon Je te compare, ô mon amie. Tes joues sont belles au 9, 10
milieu des colliers, Ton cou est beau au milieu des rangées de perles. Nous te ferons des colliers d'or, 11
Avec des points d'argent. - Tandis que le roi est dans son entourage, Mon nard exhale son parfum. 12
Mon bien-aimé est pour moi un bouquet de myrrhe, Qui repose entre mes seins. Mon bien-aimé est 13, 14
pour moi une grappe de troëne Des vignes d'En-Guédi. - Que tu es belle, mon amie, que tu es belle ! Tes 15
yeux sont des colombes. - Que tu es beau, mon bien-aimé, que tu es aimable ! Notre lit, c'est la verdure. 16
- Les solives de nos maisons sont des cèdres, Nos lambris sont des cyprès. - 17

Je suis un narcisse de Saron, Un lis des vallées. - Comme un lis au milieu des épines, Telle est mon **2**, 2
amie parmi les jeunes filles. - Comme un pommier au milieu des arbres de la forêt, Tel est mon bien- 3
aimé parmi les jeunes hommes. J'ai désiré m'asseoir à son ombre, Et son fruit est doux à mon palais.
Il m'a fait entrer dans la maison du vin ; Et la bannière qu'il déploie sur moi, c'est l'amour. Soutenez 4, 5
-moi avec des gâteaux de raisins, Fortifiez -moi avec des pommes ; Car je suis malade d'amour. Que sa 6
main gauche soit sous ma tête, Et que sa droite m'embrasse ! - Je vous en conjure, filles de Jérusalem, 7
Par les gazelles et les biches des champs, Ne réveillez pas, ne réveillez pas l'amour, Avant qu'elle le
veuille. - C'est la voix de mon bien-aimé ! Le voici, il vient, Sautant sur les montagnes, Bondissant sur 8
les collines. Mon bien-aimé est semblable à la gazelle Ou au faon des biches. Le voici, il est derrière 9
notre mur, Il regarde par la fenêtre, Il regarde par le treillis. Mon bien-aimé parle et me dit : Lève 10
-toi, mon amie, ma belle, et viens ! Car voici, l'hiver est passé ; La pluie a cessé, elle s'en est allée. Les 11, 12
fleurs paraissent sur la terre, Le temps de chanter est arrivé, Et la voix de la tourterelle se fait entendre
dans nos campagnes. Le figuier embaume ses fruits, Et les vignes en fleur exhalent leur parfum. Lève 13
-toi, mon amie, ma belle, et viens ! Ma colombe, qui te tiens dans les fentes du rocher, Qui te caches 14
dans les parois escarpées, Fais-moi voir ta figure, Fais-moi entendre ta voix ; Car ta voix est douce, et
ta figure est agréable. Prenez -nous les renards, Les petits renards qui ravagent les vignes ; Car nos 15
vignes sont en fleur. Mon bien-aimé est à moi, et je suis à lui ; Il fait paître son troupeau parmi les lis. 16
Avant que le jour se rafraîchisse, Et que les ombres fuient, Reviens !... sois semblable, mon bien-aimé, 17
À la gazelle ou au faon des biches, Sur les montagnes qui nous séparent.

Sur ma couche, pendant les nuits, J'ai cherché celui que mon coeur aime ; Je l'ai cherché, et je ne l'ai **3**
point trouvé... Je me lèverai, et je ferai le tour de la ville, Dans les rues et sur les places ; Je chercherai 2
celui que mon coeur aime... Je l'ai cherché, et je ne l'ai point trouvé. Les gardes qui font la ronde dans 3
la ville m'ont rencontrée : Avez-vous vu celui que mon coeur aime ? À peine les avais-je passés, Que 4
j'ai trouvé celui que mon coeur aime ; Je l'ai saisi, et je ne l'ai point lâché Jusqu'à ce que je l'aie amené
dans la maison de ma mère, Dans la chambre de celle qui m'a conçue. - Je vous en conjure, filles de 5
Jérusalem, Par les gazelles et les biches des champs, Ne réveillez pas, ne réveillez pas l'amour, Avant
qu'elle le veuille. - Qui est celle qui monte du désert, Comme des colonnes de fumée, Au milieu des 6
vapeurs de myrrhe et d'encens Et de tous les aromates des marchands ? - Voici la litière de Salomon, 7
Et autour d'elle soixante vaillants hommes, Des plus vaillants d'Israël. Tous sont armés de l'épée, Sont 8
exercés au combat ; Chacun porte l'épée sur sa hanche, En vue des alarmes nocturnes. Le roi Salomon 9
s'est fait une litière De bois du Liban. Il en a fait les colonnes d'argent, Le dossier d'or, Le siège de 10
pourpre ; Au milieu est une broderie, oeuvre d'amour Des filles de Jérusalem. Sortez, filles de Sion, 11
regardez Le roi Salomon, Avec la couronne dont sa mère l'a couronné Le jour de ses fiançailles, Le jour
de la joie de son coeur. -

Que tu es belle, mon amie, que tu es belle ! Tes yeux sont des colombes, Derrière ton voile. Tes che- **4**
veux sont comme un troupeau de chèvres, Suspendues aux flancs de la montagne de Galaad. Tes dents 2
sont comme un troupeau de brebis tondues, Qui remontent de l'abreuvoir ; Toutes portent des jumeaux,
Aucune d'elles n'est stérile. Tes lèvres sont comme un fil cramoisi, Et ta bouche est charmante ; Ta 3

joue est comme une moitié de grenade, Derrière ton voile. Ton cou est comme la tour de David, Bâtie
pour être un arsenal ; Mille boucliers y sont suspendus, Tous les boucliers des héros. Tes deux seins
sont comme deux faons, Comme les jumeaux d'une gazelle, Qui paissent au milieu des lis. Avant que
le jour se rafraîchisse, Et que les ombres fuient, J'irai à la montagne de la myrrhe Et à la colline de
l'encens. Tu es toute belle, mon amie, Et il n'y a point en toi de défaut. Viens avec moi du Liban, ma
fiancée, Viens avec moi du Liban ! Regarde du sommet de l'Amana, Du sommet du Senir et de l'Hermon,
Des tanières des lions, Des montagnes des léopards. Tu me ravis le coeur, ma soeur, ma fiancée, Tu
me ravis le coeur par l'un de tes regards, Par l'un des colliers de ton cou. Que de charmes dans ton
amour, ma soeur, ma fiancée ! Comme ton amour vaut mieux que le vin, Et combien tes parfums sont
plus suaves que tous les aromates ! Tes lèvres distillent le miel, ma fiancée ; Il y a sous ta langue du
miel et du lait, Et l'odeur de tes vêtements est comme l'odeur du Liban. Tu es un jardin fermé, ma
soeur, ma fiancée, Une source fermée, une fontaine scellée. Tes jets forment un jardin, où sont des
grenadiers, Avec les fruits les plus excellents, Les troënes avec le nard ; Le nard et le safran, le roseau
aromatique et le cinnamome, Avec tous les arbres qui donnent l'encens ; La myrrhe et l'aloès, Avec tous
les principaux aromates ; Une fontaine des jardins, Une source d'eaux vives, Des ruisseaux du Liban.
Lève -toi, aquilon ! viens, autan ! Soufflez sur mon jardin, et que les parfums s'en exhalent ! -Que mon
bien-aimé entre dans son jardin, Et qu'il mange de ses fruits excellents ! -

5 J'entre dans mon jardin, ma soeur, ma fiancée ; Je cueille ma myrrhe avec mes aromates, Je mange
mon rayon de miel avec mon miel, Je bois mon vin avec mon lait... -Mangez, amis, buvez, enivrez -vous
d'amour ! - J'étais endormie, mais mon coeur veillait... C'est la voix de mon bien-aimé, qui frappe :
-Ouvre -moi, ma soeur, mon amie, Ma colombe, ma parfaite ! Car ma tête est couverte de rosée, Mes
boucles sont pleines des gouttes de la nuit. - J'ai ôté ma tunique ; comment la remettrais -je ? J'ai lavé
mes pieds ; comment les salirais -je ? Mon bien-aimé a passé la main par la fenêtre, Et mes entrailles
se sont émues pour lui. Je me suis levée pour ouvrir à mon bien-aimé ; Et de mes mains a dégoutté la
myrrhe, De mes doigts, la myrrhe répandue Sur la poignée du verrou. J'ai ouvert à mon bien-aimé ;
Mais mon bien-aimé s'en était allé, il avait disparu. J 'étais hors de moi, quand il me parlait. Je l'ai
cherché, et je ne l'ai point trouvé ; Je l'ai appelé, et il ne m'a point répondu. Les gardes qui font la
ronde dans la ville m'ont rencontrée ; Ils m'ont frappée, ils m'ont blessée ; Ils m'ont enlevé mon voile, les
gardes des murs. Je vous en conjure, filles de Jérusalem, Si vous trouvez mon bien-aimé, Que lui direz
-vous ?... Que je suis malade d'amour. - Qu'a ton bien-aimé de plus qu'un autre, O la plus belle des
femmes ? Qu'a ton bien-aimé de plus qu'un autre, Pour que tu nous conjures ainsi ? - Mon bien-aimé
est blanc et vermeil ; Il se distingue entre dix mille. Sa tête est de l'or pur ; Ses boucles sont flottantes,
Noires comme le corbeau. Ses yeux sont comme des colombes au bord des ruisseaux, Se baignant dans
le lait, Reposant au sein de l'abondance. Ses joues sont comme un parterre d'aromates, Une couche de
plantes odorantes ; Ses lèvres sont des lis, D'où découle la myrrhe. Ses mains sont des anneaux d'or,
Garnis de chrysolithes ; Son corps est de l'ivoire poli, Couvert de saphirs ; Ses jambes sont des colonnes
de marbre blanc, Posées sur des bases d'or pur. Son aspect est comme le Liban, Distingué comme les
cèdres. Son palais n'est que douceur, Et toute sa personne est pleine de charme. Tel est mon bien-aimé,
tel est mon ami, Filles de Jérusalem ! -

6 Où est allé ton bien-aimé, O la plus belle des femmes ? De quel côté ton bien-aimé s'est-il dirigé ?
Nous le chercherons avec toi. Mon bien-aimé est descendu à son jardin, Au parterre d'aromates, Pour
faire paître son troupeau dans les jardins, Et pour cueillir des lis. Je suis à mon bien-aimé, et mon
bien-aimé est à moi ; Il fait paître son troupeau parmi les lis. - Tu es belle, mon amie, comme Thirtsa,
Agréable comme Jérusalem, Mais terrible comme des troupes sous leurs bannières. Détourne de moi
tes yeux, car ils me troublent. Tes cheveux sont comme un troupeau de chèvres, Suspendues aux flancs
de Galaad. Tes dents sont comme un troupeau de brebis, Qui remontent de l'abreuvoir ; Toutes portent
des jumeaux, Aucune d'elles n'est stérile. Ta joue est comme une moitié de grenade, Derrière ton voile...
Il y a soixante reines, quatre-vingts concubines, Et des jeunes filles sans nombre. Une seule est ma
colombe, ma parfaite ; Elle est l'unique de sa mère, La préférée de celle qui lui donna le jour. Les jeunes
filles la voient, et la disent heureuse ; Les reines et les concubines aussi, et elles la louent. - Qui est
celle qui apparaît comme l'aurore, Belle comme la lune, pure comme le soleil, Mais terrible comme des
troupes sous leurs bannières ? - Je suis descendue au jardin des noyers, Pour voir la verdure de la
vallée, Pour voir si la vigne pousse, Si les grenadiers fleurissent. Je ne sais, mais mon désir m'a rendue
semblable Aux chars de mon noble peuple. - Reviens, reviens, Sulamithe ! Reviens, reviens, afin que
nous te regardions. -Qu'avez-vous à regarder la Sulamithe Comme une danse de deux choeurs ?

7 Que tes pieds sont beaux dans ta chaussure, fille de prince ! Les contours de ta hanche sont comme
des colliers, Oeuvre des mains d'un artiste. Ton sein est une coupe arrondie, Où le vin parfumé ne
manque pas ; Ton corps est un tas de froment, Entouré de lis. Tes deux seins sont comme deux faons,
Comme les jumeaux d'une gazelle. Ton cou est comme une tour d'ivoire ; Tes yeux sont comme les

étangs de Hesbon, Près de la porte de Bath-Rabbim ; Ton nez est comme la tour du Liban, Qui regarde
du côté de Damas. Ta tête est élevée comme le Carmel, Et les cheveux de ta tête sont comme la pourpre ; 5
Un roi est enchaîné par des boucles !... Que tu es belle, que tu es agréable, O mon amour, au milieu 6
des délices ! Ta taille ressemble au palmier, Et tes seins à des grappes. Je me dis : Je monterai sur 7, 8
le palmier, J'en saisirai les rameaux ! Que tes seins soient comme les grappes de la vigne, Le parfum
de ton souffle comme celui des pommes, Et ta bouche comme un vin excellent,... -Qui coule aisément 9
pour mon bien-aimé, Et glisse sur les lèvres de ceux qui s'endorment ! Je suis à mon bien-aimé, Et 10
ses désirs se portent vers moi. Viens, mon bien-aimé, sortons dans les champs, Demeurons dans les 11
villages ! Dès le matin nous irons aux vignes, Nous verrons si la vigne pousse, si la fleur s'ouvre, Si 12
les grenadiers fleurissent. Là je te donnerai mon amour. Les mandragores répandent leur parfum, Et 13
nous avons à nos portes tous les meilleurs fruits, Nouveaux et anciens : Mon bien-aimé, je les ai gardés
pour toi.

Oh ! Que n'es-tu mon frère, Allaité des mamelles de ma mère ! Je te rencontrerais dehors, je t'em- **8**
brasserais, Et l'on ne me mépriserait pas. Je veux te conduire, t'amener à la maison de ma mère ; Tu 2
me donneras tes instructions, Et je te ferai boire du vin parfumé, Du moût de mes grenades. Que sa 3
main gauche soit sous ma tête, Et que sa droite m'embrasse ! - Je vous en conjure, filles de Jérusalem, 4
Ne réveillez pas, ne réveillez pas l'amour, Avant qu'elle le veuille. - Qui est celle qui monte du désert, 5
Appuyée sur son bien-aimé ? -Je t'ai réveillée sous le pommier ; Là ta mère t'a enfantée, C'est là qu'elle
t'a enfantée, qu'elle t'a donné le jour. - Mets -moi comme un sceau sur ton coeur, Comme un sceau 6
sur ton bras ; Car l'amour est fort comme la mort, La jalousie est inflexible comme le séjour des morts ;
Ses ardeurs sont des ardeurs de feu, Une flamme de l'Éternel. Les grandes eaux ne peuvent éteindre 7
l'amour, Et les fleuves ne le submergeraient pas ; Quand un homme offrirait tous les biens de sa maison
contre l'amour, Il ne s'attirerait que le mépris. Nous avons une petite soeur, Qui n'a point encore de 8
mamelles ; Que ferons -nous de notre soeur, Le jour où on la recherchera ? Si elle est un mur, Nous 9
bâtirons sur elle des créneaux d'argent ; Si elle est une porte, Nous la fermerons avec une planche de
cèdre. - Je suis un mur, Et mes seins sont comme des tours ; J'ai été à ses yeux comme celle qui trouve 10
la paix. Salomon avait une vigne à Baal-Hamon ; Il remit la vigne à des gardiens ; Chacun apportait 11
pour son fruit mille sicles d'argent. Ma vigne, qui est à moi, je la garde. À toi, Salomon, les mille sicles, 12
Et deux cents à ceux qui gardent le fruit ! - Habitante des jardins ! Des amis prêtent l'oreille à ta voix. 13
Daigne me la faire entendre ! - Fuis, mon bien-aimé ! Sois semblable à la gazelle ou au faon des biches, 14
Sur les montagnes des aromates !

ESAÏE

1 Prophétie d'Ésaïe, fils d'Amots, sur Juda et Jérusalem, au temps d'Ozias, de Jotham, d'Achaz,
2 d'Ézéchias, rois de Juda. Cieux, écoutez ! terre, prête l'oreille ! Car l'Éternel parle. J'ai nourri
3 et élevé des enfants, Mais ils se sont révoltés contre moi. Le boeuf connaît son possesseur,
Et l'âne la crèche de son maître : Israël ne connaît rien, Mon peuple n'a point d'intelligence.
4 Malheur à la nation pécheresse, au peuple chargé d'iniquités, À la race des méchants, aux enfants cor-
rompus ! Ils ont abandonné l'Éternel, ils ont méprisé le Saint d'Israël. Ils se sont retirés en arrière...
5 Quels châtiments nouveaux vous infliger, Quand vous multipliez vos révoltes ? La tête entière est ma-
6 lade, Et tout le coeur est souffrant. De la plante du pied jusqu'à la tête, rien n'est en bon état : Ce
ne sont que blessures, contusions et plaies vives, Qui n'ont été ni pansées, ni bandées, Ni adoucies par
7 l'huile. Votre pays est dévasté, Vos villes sont consumées par le feu, Des étrangers dévorent vos cam-
8 pagnes sous vos yeux, Ils ravagent et détruisent, comme des barbares. Et la fille de Sion est restée
Comme une cabane dans une vigne, Comme une hutte dans un champ de concombres, Comme une ville
9 épargnée. Si l'Éternel des armées Ne nous eût conservé un faible reste, Nous serions comme Sodome,
10 Nous ressemblerions à Gomorrhe. Écoutez la parole de l'Éternel, chefs de Sodome ! Prête l'oreille à la
11 loi de notre Dieu, peuple de Gomorrhe ! Qu'ai-je affaire de la multitude de vos sacrifices ? dit l'Éternel.
Je suis rassasié des holocaustes de béliers et de la graisse des veaux ; Je ne prends point plaisir au
12 sang des taureaux, des brebis et des boucs. Quand vous venez vous présenter devant moi, Qui vous
13 demande de souiller mes parvis ? Cessez d'apporter de vaines offrandes : J'ai en horreur l'encens, Les
14 nouvelles lunes, les sabbats et les assemblées ; Je ne puis voir le crime s'associer aux solennités. Mon
15 âme hait vos nouvelles lunes et vos fêtes ; Elles me sont à charge ; Je suis las de les supporter. Quand
vous étendez vos mains, je détourne de vous mes yeux ; Quand vous multipliez les prières, je n'écoute
16 pas : Vos mains sont pleines de sang. Lavez -vous, purifiez -vous, Otez de devant mes yeux la méchan-
17 ceté de vos actions ; Cessez de faire le mal. Apprenez à faire le bien, recherchez la justice, Protégez
18 l'opprimé ; Faites droit à l'orphelin, Défendez la veuve. Venez et plaidons ! dit l'Éternel. Si vos péchés
sont comme le cramoisi, ils deviendront blancs comme la neige ; S'ils sont rouges comme la pourpre, ils
19 deviendront comme la laine. Si vous avez de la bonne volonté et si vous êtes dociles, Vous mangerez les
20 meilleures productions du pays ; Mais si vous résistez et si vous êtes rebelles, Vous serez dévorés par
21 le glaive, Car la bouche de l'Éternel a parlé. Quoi donc ! la cité fidèle est devenue une prostituée ! Elle
22 était remplie d'équité, la justice y habitait, Et maintenant il y a des assassins ! Ton argent s'est changé
23 en scories, Ton vin a été coupé d'eau. Tes chefs sont rebelles et complices des voleurs, Tous aiment les
présents et courent après les récompenses ; Ils ne font pas droit à l'orphelin, Et la cause de la veuve ne
24 vient pas jusqu'à eux. C'est pourquoi voici ce que dit le Seigneur, l'Éternel des armées, Le Fort d'Israël :
25 Ah ! je tirerai satisfaction de mes adversaires, Et je me vengerai de mes ennemis. Je porterai ma main
26 sur toi, Je fondrai tes scories, comme avec de la potasse, Et j'enlèverai toutes tes parcelles de plomb. Je
rétablirai tes juges tels qu'ils étaient autrefois, Et tes conseillers tels qu'ils étaient au commencement.
27 Après cela, on t'appellera ville de la justice, Cité fidèle. Sion sera sauvée par la droiture, Et ceux qui s'y
28 convertiront seront sauvés par la justice. Mais la ruine atteindra tous les rebelles et les pécheurs, Et
29 ceux qui abandonnent l'Éternel périront. On aura honte à cause des térébinthes auxquels vous prenez
30 plaisir, Et vous rougirez à cause des jardins dont vous faites vos délices ; Car vous serez comme un té-
31 rébinthe au feuillage flétri, Comme un jardin qui n'a pas d'eau. L'homme fort sera comme de l'étoupe,
Et son oeuvre comme une étincelle ; Ils brûleront l'un et l'autre ensemble, Et il n'y aura personne pour
éteindre.

2, 2 Prophétie d'Ésaïe, fils d'Amots, sur Juda et Jérusalem. Il arrivera, dans la suite des temps, Que la
montagne de la maison de l'Éternel Sera fondée sur le sommet des montagnes, Qu'elle s'élèvera par-
3 dessus les collines, Et que toutes les nations y afflueront. Des peuples s'y rendront en foule, et diront :
Venez, et montons à la montagne de l'Éternel, À la maison du Dieu de Jacob, Afin qu'il nous enseigne
ses voies, Et que nous marchions dans ses sentiers. Car de Sion sortira la loi, Et de Jérusalem la parole
4 de l'Éternel. Il sera le juge des nations, L'arbitre d'un grand nombre de peuples. De leurs glaives ils
forgeront des hoyaux, Et de leurs lances des serpes : Une nation ne tirera plus l'épée contre une autre,
5, 6 Et l'on n'apprendra plus la guerre. Maison de Jacob, Venez, et marchons à la lumière de l'Éternel ! Car
tu as abandonné ton peuple, la maison de Jacob, Parce qu'ils sont pleins de l'Orient, Et adonnés à la
7 magie comme les Philistins, Et parce qu'ils s'allient aux fils des étrangers. Le pays est rempli d'argent
8 et d'or, Et il y a des trésors sans fin ; Le pays est rempli de chevaux, Et il y a des chars sans nombre. Le
pays est rempli d'idoles ; Ils se prosternent devant l'ouvrage de leurs mains, Devant ce que leurs doigts

ont fabriqué. Les petits seront abattus, et les grands seront abaissés : Tu ne leur pardonneras point. 9
Entre dans les rochers, Et cache -toi dans la poussière, Pour éviter la terreur de l'Éternel Et l'éclat 10
de sa majesté. L'homme au regard hautain sera abaissé, Et l'orgueilleux sera humilié : L'Éternel seul 11
sera élevé ce jour -là. Car il y a un jour pour l'Éternel des armées Contre tout homme orgueilleux 12
et hautain, Contre quiconque s'élève, afin qu'il soit abaissé ; Contre tous les cèdres du Liban, hauts 13
et élevés, Et contre tous les chênes de Basan ; Contre toutes les hautes montagnes, Et contre toutes 14
les collines élevées ; Contre toutes les hautes tours, Et contre toutes les murailles fortifiées ; Contre 15, 16
tous les navires de Tarsis, Et contre tout ce qui plaît à la vue. L'homme orgueilleux sera humilié, 17
Et le hautain sera abaissé : L'Éternel seul sera élevé ce jour -là. Toutes les idoles disparaîtront. On 18, 19
entrera dans les cavernes des rochers Et dans les profondeurs de la poussière, Pour éviter la terreur
de l'Éternel et l'éclat de sa majesté, Quand il se lèvera pour effrayer la terre. En ce jour, les hommes 20
jetteront Leurs idoles d'argent et leurs idoles d'or, Qu'ils s'étaient faites pour les adorer, Aux rats et aux
chauves-souris ; Et ils entreront dans les fentes des rochers Et dans les creux des pierres, Pour éviter 21
la terreur de l'Éternel et l'éclat de sa majesté, Quand il se lèvera pour effrayer la terre. Cessez de vous 22
confier en l'homme, Dans les narines duquel il n'y a qu'un souffle : Car de quelle valeur est-il ?

Le Seigneur, l'Éternel des armées, Va ôter de Jérusalem et de Juda Tout appui et toute ressource, **3**
Toute ressource de pain Et toute ressource d'eau, Le héros et l'homme de guerre, Le juge et le prophète, 2
le devin et l'ancien, Le chef de cinquante et le magistrat, Le conseiller, l'artisan distingué et l'habile 3
enchanteur. Je leur donnerai des jeunes gens pour chefs, Et des enfants domineront sur eux. Il y 4, 5
aura réciprocité d'oppression parmi le peuple ; L'un opprimera l'autre, chacun son prochain ; Le jeune
homme attaquera le vieillard, Et l'homme de rien celui qui est honoré. On ira jusqu'à saisir son frère 6
dans la maison paternelle : Tu as un habit, sois notre chef ! Prends ces ruines sous ta main ! - Ce jour 7
-là même il répondra : Je ne saurais être un médecin, Et dans ma maison il n'y a ni pain ni vêtement ;
Ne m'établissez pas chef du peuple ! Jérusalem chancelle, Et Juda s'écroule, Parce que leurs paroles et 8
leurs oeuvres sont contre l'Éternel, Bravant les regards de sa majesté. L'aspect de leur visage témoigne 9
contre eux, Et, comme Sodome, ils publient leur crime, sans dissimuler. Malheur à leur âme ! Car ils
se préparent des maux. Dites que le juste prospérera, Car il jouira du fruit de ses oeuvres. Malheur 10, 11
au méchant ! il sera dans l'infortune, Car il recueillera le produit de ses mains. Mon peuple a pour 12
oppresseurs des enfants, Et des femmes dominent sur lui ; Mon peuple, ceux qui te conduisent t'égarent,
Et ils corrompent la voie dans laquelle tu marches. L'Éternel se présente pour plaider, Il est debout 13
pour juger les peuples. L'Éternel entre en jugement Avec les anciens de son peuple et avec ses chefs : 14
Vous avez brouté la vigne ! La dépouille du pauvre est dans vos maisons ! De quel droit foulez -vous 15
mon peuple, Et écrasez -vous la face des pauvres ? Dit le Seigneur, l'Éternel des armées. L'Éternel dit : 16
Parce que les filles de Sion sont orgueilleuses, Et qu'elles marchent le cou tendu Et les regards effrontés,
Parce qu'elles vont à petits pas, Et qu'elles font résonner les boucles de leurs pieds, Le Seigneur rendra 17
chauve le sommet de la tête des filles de Sion, L'Éternel découvrira leur nudité. En ce jour, le Seigneur 18
ôtera les boucles qui servent d'ornement à leurs pieds, Et les filets et les croissants ; Les pendants 19
d'oreilles, les bracelets et les voiles ; Les diadèmes, les chaînettes des pieds et les ceintures, Les boîtes 20
de senteur et les amulettes ; Les bagues et les anneaux du nez ; Les vêtements précieux et les larges 21, 22
tuniques, Les manteaux et les gibecières ; Les miroirs et les chemises fines, Les turbans et les surtouts 23
légers. Au lieu de parfum, il y aura de l'infection ; Au lieu de ceinture, une corde ; Au lieu de cheveux 24
bouclés, une tête chauve ; Au lieu d'un large manteau, un sac étroit ; Une marque flétrissante, au lieu
de beauté. Tes hommes tomberont sous le glaive, Et tes héros dans le combat. Les portes de Sion 25, 26
gémiront et seront dans le deuil ; Dépouillée, elle s'assiéra par terre.

Et sept femmes saisiront en ce jour un seul homme, et diront : Nous mangerons notre pain, Et **4**
nous nous vêtirons de nos habits ; Fais-nous seulement porter ton nom ! Enlève notre opprobre ! En 2
ce temps -là, le germe de l'Éternel Aura de la magnificence et de la gloire, Et le fruit du pays aura de
l'éclat et de la beauté Pour les réchappés d'Israël. Et les restes de Sion, les restes de Jérusalem, Seront 3
appelés saints, Quiconque à Jérusalem sera inscrit parmi les vivants, Après que le Seigneur aura lavé 4
les ordures des filles de Sion, Et purifié Jérusalem du sang qui est au milieu d'elle, Par le souffle de
la justice et par le souffle de la destruction. L'Éternel établira, sur toute l'étendue de la montagne de 5
Sion Et sur ses lieux d'assemblées, Une nuée fumante pendant le jour, Et un feu de flammes éclatantes
pendant la nuit ; Car tout ce qui est glorieux sera mis à couvert. Il y aura un abri pour donner de 6
l'ombre contre la chaleur du jour, Pour servir de refuge et d'asile contre l'orage et la pluie.

Je chanterai à mon bien-aimé Le cantique de mon bien-aimé sur sa vigne. Mon bien-aimé avait une **5**
vigne, Sur un coteau fertile. Il en remua le sol, ôta les pierres, et y mit un plant délicieux ; Il bâtit une 2
tour au milieu d'elle, Et il y creusa aussi une cuve. Puis il espéra qu'elle produirait de bons raisins,

3 Mais elle en a produit de mauvais. Maintenant donc, habitants de Jérusalem et hommes de Juda,
4 Soyez juges entre moi et ma vigne ! Qu'y avait-il encore à faire à ma vigne, Que je n'aie pas fait pour
elle ? Pourquoi, quand j'ai espéré qu'elle produirait de bons raisins, En a-t-elle produit de mauvais ?
5 Je vous dirai maintenant Ce que je vais faire à ma vigne. J'en arracherai la haie, pour qu'elle soit
6 broutée ; J'en abattrai la clôture, pour qu'elle soit foulée aux pieds. Je la réduirai en ruine ; elle ne
sera plus taillée, ni cultivée ; Les ronces et les épines y croîtront ; Et je donnerai mes ordres aux nuées,
7 Afin qu'elles ne laissent plus tomber la pluie sur elle. La vigne de l'Éternel des armées, c'est la maison
d'Israël, Et les hommes de Juda, c'est le plant qu'il chérissait. Il avait espéré de la droiture, et voici du
8 sang versé ! De la justice, et voici des cris de détresse ! Malheur à ceux qui ajoutent maison à maison,
Et qui joignent champ à champ, Jusqu'à ce qu'il n'y ait plus d'espace, Et qu'ils habitent seuls au milieu
9 du pays ! Voici ce que m'a révélé l'Éternel des armées : Certainement, ces maisons nombreuses seront
10 dévastées, Ces grandes et belles maisons n'auront plus d'habitants. Même dix arpents de vigne ne
11 produiront qu'un bath, Et un homer de semence ne produira qu'un épha. Malheur à ceux qui de bon
matin Courent après les boissons enivrantes, Et qui bien avant dans la nuit Sont échauffés par le vin !
12 La harpe et le luth, le tambourin, la flûte et le vin, animent leurs festins ; Mais ils ne prennent point
13 garde à l'oeuvre de l'Éternel, Et ils ne voient point le travail de ses mains. C'est pourquoi mon peuple
sera soudain emmené captif ; Sa noblesse mourra de faim, Et sa multitude sera desséchée par la soif.
14 C'est pourquoi le séjour des morts ouvre sa bouche, Élargit sa gueule outre mesure ; Alors descendent
15 la magnificence et la richesse de Sion, Et sa foule bruyante et joyeuse. Les petits seront abattus, les
16 grands seront humiliés, Et les regards des hautains seront abaissés. L'Éternel des armées sera élevé
17 par le jugement, Et le Dieu saint sera sanctifié par la justice. Des brebis paîtront comme sur leur
18 pâturage, Et des étrangers dévoreront les possessions ruinées des riches. Malheur à ceux qui tirent
19 l'iniquité avec les cordes du vice, Et le péché comme avec les traits d'un char, Et qui disent : Qu'il hâte,
qu'il accélère son oeuvre, Afin que nous la voyions ! Que le décret du Saint d'Israël arrive et s'exécute,
20 Afin que nous le connaissions ! Malheur à ceux qui appellent le mal bien, et le bien mal, Qui changent
les ténèbres en lumière, et la lumière en ténèbres, Qui changent l'amertume en douceur, et la douceur
21, 22 en amertume ! Malheur à ceux qui sont sages à leurs yeux, Et qui se croient intelligents ! Malheur à
23 ceux qui ont de la bravoure pour boire du vin, Et de la vaillance pour mêler des liqueurs fortes ; Qui
24 justifient le coupable pour un présent, Et enlèvent aux innocents leurs droits ! C'est pourquoi, comme
une langue de feu dévore le chaume, Et comme la flamme consume l'herbe sèche, Ainsi leur racine sera
comme de la pourriture, Et leur fleur se dissipera comme de la poussière ; Car ils ont dédaigné la loi de
25 l'Éternel des armées, Et ils ont méprisé la parole du Saint d'Israël. C'est pourquoi la colère de l'Éternel
s'enflamme contre son peuple, Il étend sa main sur lui, et il le frappe ; Les montagnes s'ébranlent ; Et
les cadavres sont comme des balayures au milieu des rues. Malgré tout cela, sa colère ne s'apaise point,
26 Et sa main est encore étendue. Il élève une bannière pour les peuples lointains, Et il en siffle un
27 des extrémités de la terre : Et voici, il arrive avec promptitude et légèreté. Nul n'est fatigué, nul ne
chancelle de lassitude, Personne ne sommeille, ni ne dort ; Aucun n'a la ceinture de ses reins détachée,
28 Ni la courroie de ses souliers rompue. Ses flèches sont aiguës, Et tous ses arcs tendus ; Les sabots de
29 ses chevaux ressemblent à des cailloux, Et les roues de ses chars à un tourbillon. Son rugissement
est comme celui d'une lionne ; Il rugit comme des lionceaux, il gronde, et saisit la proie, Il l'emporte,
30 et personne ne vient au secours. En ce jour, il y aura près de lui un mugissement, Comme celui d'une
tempête sur mer ; En regardant la terre, on ne verra que ténèbres, Avec des alternatives d'angoisse et
d'espérance ; Au ciel, l'obscurité régnera.

6 L'année de la mort du roi Ozias, je vis le Seigneur assis sur un trône très élevé, et les pans de sa robe
2 remplissaient le temple. Des séraphins se tenaient au-dessus de lui ; ils avaient chacun six ailes ; deux
dont ils se couvraient la face, deux dont ils se couvraient les pieds, et deux dont ils se servaient pour
3 voler. Ils criaient l'un à l'autre, et disaient : Saint, saint, saint est l'Éternel des armées ! toute la terre
4 est pleine de sa gloire ! Les portes furent ébranlées dans leurs fondements par la voix qui retentissait,
5 et la maison se remplit de fumée. Alors je dis : Malheur à moi ! je suis perdu, car je suis un homme
dont les lèvres sont impures, j'habite au milieu d'un peuple dont les lèvres sont impures, et mes yeux
6 ont vu le Roi, l'Éternel des armées. Mais l'un des séraphins vola vers moi, tenant à la main une pierre
7 ardente, qu'il avait prise sur l'autel avec des pincettes. Il en toucha ma bouche, et dit : Ceci a touché
8 tes lèvres ; ton iniquité est enlevée, et ton péché est expié. J'entendis la voix du Seigneur, disant : Qui
9 enverrai -je, et qui marchera pour nous ? Je répondis : Me voici, envoie -moi. Il dit alors : Va, et dis à ce
10 peuple : Vous entendrez, et vous ne comprendrez point ; Vous verrez, et vous ne saisirez point. Rends
insensible le coeur de ce peuple, Endurcis ses oreilles, et bouche -lui les yeux, Pour qu'il ne voie point
de ses yeux, n'entende point de ses oreilles, Ne comprenne point de son coeur, Ne se convertisse point
11 et ne soit point guéri. Je dis : Jusqu'à quand, Seigneur ? Et il répondit : Jusqu'à ce que les villes soient
dévastées Et privées d'habitants ; Jusqu'à ce qu'il n'y ait personne dans les maisons, Et que le pays soit

ravagé par la solitude ; Jusqu'à ce que l'Éternel ait éloigné les hommes, Et que le pays devienne un 12
immense désert, Et s'il y reste encore un dixième des habitants, Ils seront à leur tour anéantis. Mais, 13
comme le térébinthe et le chêne Conservent leur tronc quand ils sont abattus, Une sainte postérité
renaîtra de ce peuple.

7 Il arriva, du temps d'Achaz, fils de Jotham, fils d'Ozias, roi de Juda, que Retsin, roi de Syrie, monta
avec Pékach, fils de Remalia, roi d'Israël, contre Jérusalem, pour l'assiéger ; mais il ne put l'assiéger.
On vint dire à la maison de David : Les Syriens sont campés en Éphraïm. Et le coeur d'Achaz et le coeur 2
de son peuple furent agités, comme les arbres de la forêt sont agités par le vent. Alors l'Éternel dit à 3
Ésaïe : Va à la rencontre d'Achaz, toi et Schear-Jaschub, ton fils, vers l'extrémité de l'aqueduc de l'étang
supérieur, sur la route du champ du foulon. Et dis -lui : Sois tranquille, ne crains rien, Et que ton coeur 4
ne s'alarme pas, Devant ces deux bouts de tisons fumants, Devant la colère de Retsin et de la Syrie, et
du fils de Remalia, De ce que la Syrie médite du mal contre toi, De ce qu'Éphraïm et le fils de Remalia 5
disent : Montons contre Juda, assiégeons la ville, Et battons-la en brèche, Et proclamons -y pour roi le 6
fils de Tabeel. Ainsi parle le Seigneur, l'Éternel : Cela n'arrivera pas, cela n'aura pas lieu. Car Damas 7, 8
est la tête de la Syrie, Et Retsin est la tête de Damas. (Encore soixante -cinq ans, Éphraïm ne sera
plus un peuple.) La Samarie est la tête d'Éphraïm, Et le fils de Remalia est la tête de la Samarie. Si 9
vous ne croyez pas, Vous ne subsisterez pas. L'Éternel parla de nouveau à Achaz, et lui dit : Demande 10, 11
en ta faveur un signe à l'Éternel, ton Dieu ; demande -le, soit dans les lieux bas, soit dans les lieux
élevés. Achaz répondit : Je ne demanderai rien, je ne tenterai pas l'Éternel. Ésaïe dit alors : Écoutez 12, 13
donc, maison de David ! Est-ce trop peu pour vous de lasser la patience des hommes, Que vous lassiez
encore celle de mon Dieu ? C'est pourquoi le Seigneur lui-même vous donnera un signe, Voici, la jeune 14
fille deviendra enceinte, elle enfantera un fils, Et elle lui donnera le nom d'Emmanuel. Il mangera de 15
la crème et du miel, Jusqu'à ce qu'il sache rejeter le mal et choisir le bien. Mais avant que l'enfant 16
sache rejeter le mal et choisir le bien, Le pays dont tu crains les deux rois sera abandonné. L'Éternel 17
fera venir sur toi, Sur ton peuple et sur la maison de ton père, Des jours tels qu'il n'y en a point eu
Depuis le jour où Éphraïm s'est séparé de Juda (Le roi d'Assyrie.) En ce jour -là, l'Éternel sifflera les 18
mouches Qui sont à l'extrémité des canaux de l'Égypte, Et les abeilles qui sont au pays d'Assyrie ; Elles 19
viendront, et se poseront toutes dans les vallons désolés, Et dans les fentes des rochers, Sur tous les
buissons, Et sur tous les pâturages. En ce jour -là, le Seigneur rasera, avec un rasoir pris à louage Au 20
delà du fleuve, Avec le roi d'Assyrie, La tête et le poil des pieds ; Il enlèvera aussi la barbe. En ce jour 21
-là, Chacun entretiendra une jeune vache et deux brebis ; Et il y aura une telle abondance de lait Qu'on 22
mangera de la crème, Car c'est de crème et de miel que se nourriront Tous ceux qui seront restés dans
le pays. En ce jour -là, Tout lieu qui contiendra mille ceps de vigne, Valant mille sicles d'argent, Sera 23
livré aux ronces et aux épines : On y entrera avec les flèches et avec l'arc, Car tout le pays ne sera que 24
ronces et épines. Et toutes les montagnes que l'on cultivait avec la bêche Ne seront plus fréquentées, 25
par crainte des ronces et des épines : On y lâchera le boeuf, et la brebis en foulera le sol.

8 L'Éternel me dit : Prends une grande table, et écris dessus, d'une manière intelligible : Qu'on se hâte
de piller, qu'on se précipite sur le butin. Je pris avec moi des témoins dignes de foi, le sacrificateur 2
Urie, et Zacharie, fils de Bérékia. Je m'étais approché de la prophétesse ; elle conçut, et elle enfanta un 3
fils. L'Éternel me dit : Donne -lui pour nom Maher-Schalal-Chasch-Baz. Car, avant que l'enfant sache 4
dire : Mon père ! ma mère ! on emportera devant le roi d'Assyrie les richesses de Damas et le butin de
Samarie. L'Éternel me parla encore, et me dit : Parce que ce peuple a méprisé les eaux de Siloé qui 5, 6
coulent doucement Et qu'il s'est réjoui au sujet de Retsin et du fils de Remalia, Voici, le Seigneur va 7
faire monter contre eux Les puissantes et grandes eaux du fleuve (Le roi d'Assyrie et toute sa gloire) ; Il
s'élèvera partout au-dessus de son lit, Et il se répandra sur toutes ses rives ; Il pénétrera dans Juda, il 8
débordera et inondera, Il atteindra jusqu'au cou. Le déploiement de ses ailes Remplira l'étendue de ton
pays, ô Emmanuel ! Poussez des cris de guerre, peuples ! et vous serez brisés ; Prêtez l'oreille, vous tous 9
qui habitez au loin ! Préparez -vous au combat, et vous serez brisés ; Préparez -vous au combat, et vous
serez brisés. Formez des projets, et ils seront anéantis ; Donnez des ordres, et ils seront sans effet : 10
Car Dieu est avec nous. Ainsi m'a parlé l'Éternel, quand sa main me saisit, Et qu'il m'avertit de ne pas 11
marcher dans la voie de ce peuple : N'appelez pas conjuration tout ce que ce peuple appelle conjuration ; 12
Ne craignez pas ce qu'il craint, et ne soyez pas effrayés. C'est l'Éternel des armées que vous devez 13
sanctifier, C'est lui que vous devez craindre et redouter. Et il sera un sanctuaire, Mais aussi une pierre 14
d'achoppement, Un rocher de scandale pour les deux maisons d'Israël, Un filet et un piège Pour les
habitants de Jérusalem. Plusieurs trébucheront ; Ils tomberont et se briseront, Ils seront enlacés et 15
pris. Enveloppe cet oracle, Scelle cette révélation, parmi mes disciples. - J'espère en l'Éternel, Qui 16, 17

18 cache sa face à la maison de Jacob ; Je place en lui ma confiance. Voici, moi et les enfants que l'Éternel
m'a donnés, Nous sommes des signes et des présages en Israël, De la part de l'Éternel des armées, Qui
19 habite sur la montagne de Sion. Si l'on vous dit : Consultez ceux qui évoquent les morts et ceux qui
prédisent l'avenir, Qui poussent des sifflements et des soupirs, Répondez : Un peuple ne consultera -t-il
20 pas son Dieu ? S'adressera-t-il aux morts en faveur des vivants ? À la loi et au témoignage ! Si l'on ne
21 parle pas ainsi, Il n'y aura point d'aurore pour le peuple. Il sera errant dans le pays, accablé et affamé ;
22 Et, quand il aura faim, il s'irritera, Maudira son roi et son Dieu, Et tournera les yeux en haut ; Puis
il regardera vers la terre, Et voici, il n'y aura que détresse, obscurité et de sombres angoisses : Il sera
repoussé dans d'épaisses ténèbres.

9 Mais les ténèbres ne régneront pas toujours Sur la terre où il y a maintenant des angoisses : Si les
temps passés ont couvert d'opprobre Le pays de Zabulon et le pays de Nephthali, Les temps à venir
2 couvriront de gloire La contrée voisine de la mer, au delà du Jourdain, Le territoire des Gentils. Le
peuple qui marchait dans les ténèbres Voit une grande lumière ; Sur ceux qui habitaient le pays de
3 l'ombre de la mort Une lumière resplendit. Tu rends le peuple nombreux, Tu lui accordes de grandes
joies ; Il se réjouit devant toi, comme on se réjouit à la moisson, Comme on pousse des cris d'allégresse
4 au partage du butin. Car le joug qui pesait sur lui, Le bâton qui frappait son dos, La verge de celui
5 qui l'opprimait, Tu les brises, comme à la journée de Madian. Car toute chaussure qu'on porte dans la
mêlée, Et tout vêtement guerrier roulé dans le sang, Seront livrés aux flammes, Pour être dévorés par
6 le feu. Car un enfant nous est né, un fils nous est donné, Et la domination reposera sur son épaule ; On
7 l'appellera Admirable, Conseiller, Dieu puissant, Père éternel, Prince de la paix. Donner à l'empire de
l'accroissement, Et une paix sans fin au trône de David et à son royaume, L'affermir et le soutenir par
le droit et par la justice, Dès maintenant et à toujours : Voilà ce que fera le zèle de l'Éternel des armées.
8, 9 Le Seigneur envoie une parole à Jacob : Elle tombe sur Israël. Tout le peuple en aura connaissance,
10 Éphraïm et les habitants de Samarie, Qui disent avec orgueil et fierté : Des briques sont tombées,
Nous bâtirons en pierres de taille ; Des sycomores ont été coupés, Nous les remplacerons par des cèdres.
11, 12 L'Éternel élèvera contre eux les ennemis de Retsin, Et il armera leurs ennemis, Les Syriens à l'orient,
les Philistins à l'occident ; Et ils dévoreront Israël à pleine bouche. Malgré tout cela, sa colère ne s'apaise
13 point, Et sa main est encore étendue. Le peuple ne revient pas à celui qui le frappe, Et il ne cherche
14 pas l'Éternel des armées. Aussi l'Éternel arrachera d'Israël la tête et la queue, La branche de palmier
15 et le roseau, En un seul jour. (L'ancien et le magistrat, c'est la tête, Et le prophète qui enseigne le
16 mensonge, c'est la queue.) Ceux qui conduisent ce peuple l'égarent, Et ceux qui se laissent conduire
17 se perdent. C'est pourquoi le Seigneur ne saurait se réjouir de leurs jeunes hommes, Ni avoir pitié
de leurs orphelins et de leurs veuves ; Car tous sont des impies et des méchants, Et toutes les bouches
18 profèrent des infamies. Malgré tout cela, sa colère ne s'apaise point, Et sa main est encore étendue. Car
la méchanceté consume comme un feu, Qui dévore ronces et épines ; Il embrase l'épaisseur de la forêt,
19 D'où s'élèvent des colonnes de fumée. Par la colère de l'Éternel des armées le pays est embrasé, Et le
20 peuple est comme la proie du feu ; Nul n'épargne son frère. On pille à droite, et l'on a faim ; On dévore
21 à gauche, et l'on n'est pas rassasié ; Chacun dévore la chair de son bras. Manassé dévore Éphraïm,
Éphraïm Manassé, Et ensemble ils fondent sur Juda. Malgré tout cela, sa colère ne s'apaise point, Et
sa main est encore étendue.

10 Malheur à ceux qui prononcent des ordonnances iniques, Et à ceux qui transcrivent des arrêts in-
2 justes, Pour refuser justice aux pauvres, Et ravir leur droit aux malheureux de mon peuple, Pour faire
3 des veuves leur proie, Et des orphelins leur butin ! Que ferez -vous au jour du châtiment, Et de la ruine
qui du lointain fondra sur vous ? Vers qui fuirez -vous, pour avoir du secours, Et où laisserez -vous votre
4 gloire ? Les uns seront courbés parmi les captifs, Les autres tomberont parmi les morts. Malgré tout
5 cela, sa colère ne s'apaise point, Et sa main est encore étendue. Malheur à l'Assyrien, verge de ma
6 colère ! La verge dans sa main, c'est l'instrument de ma fureur. Je l'ai lâché contre une nation impie, Je
l'ai fait marcher contre le peuple de mon courroux, Pour qu'il se livre au pillage et fasse du butin, Pour
7 qu'il le foule aux pieds comme la boue des rues. Mais il n'en juge pas ainsi, Et ce n'est pas là la pensée
8 de son coeur ; Il ne songe qu'à détruire, Qu'à exterminer les nations en foule. Car il dit : Mes princes ne
9 sont-ils pas autant de rois ? N'en a-t-il pas été de Calno comme de Carkemisch ? N'en a-t-il pas été de
10 Hamath comme d'Arpad ? N'en a-t-il pas été de Samarie comme de Damas ? De même que ma main a
11 atteint les royaumes des idoles, Où il y avait plus d'images qu'à Jérusalem et à Samarie, Ce que j'ai fait
12 à Samarie et à ses idoles, Ne le ferai -je pas à Jérusalem et à ses images ? Mais, quand le Seigneur aura
accompli toute son oeuvre Sur la montagne de Sion et à Jérusalem, Je punirai le roi d'Assyrie pour le
13 fruit de son coeur orgueilleux, Et pour l'arrogance de ses regards hautains. Car il dit : C'est par la force
de ma main que j'ai agi, C'est par ma sagesse, car je suis intelligent ; J'ai reculé les limites des peuples,
14 et pillé leurs trésors, Et, comme un héros, j'ai renversé ceux qui siégeaient sur des trônes ; J'ai mis la

main sur les richesses des peuples, comme sur un nid, Et, comme on ramasse des oeufs abandonnés,
J'ai ramassé toute la terre : Nul n'a remué l'aile, Ni ouvert le bec, ni poussé un cri. - La hache se glorifie 15
-t-elle envers celui qui s'en sert ? Ou la scie est-elle arrogante envers celui qui la manie ? Comme si la
verge faisait mouvoir celui qui la lève, Comme si le bâton soulevait celui qui n'est pas du bois ! C'est 16
pourquoi le Seigneur, le Seigneur des armées, enverra Le dépérissement parmi ses robustes guerriers ;
Et, sous sa magnificence, éclatera un embrasement, Comme l'embrasement d'un feu. La lumière d'Is- 17
raël deviendra un feu, Et son Saint une flamme, Qui consumera et dévorera ses épines et ses ronces, En
un seul jour ; Qui consumera, corps et âme, La magnificence de sa forêt et de ses campagnes. Il en sera 18
comme d'un malade, qui tombe en défaillance. Le reste des arbres de sa forêt pourra être compté, Et 19
un enfant en écrirait le nombre. En ce jour -là, Le reste d'Israël et les réchappés de la maison de Jacob, 20
Cesseront de s'appuyer sur celui qui les frappait ; Ils s'appuieront avec confiance sur l'Éternel, le Saint
d'Israël. Le reste reviendra, le reste de Jacob, Au Dieu puissant. Quand ton peuple, ô Israël, serait 21, 22
comme le sable de la mer, Un reste seulement reviendra ; La destruction est résolue, elle fera déborder
la justice. Et cette destruction qui a été résolue, Le Seigneur, l'Éternel des armées, l'accomplira dans 23
tout le pays. Cependant, ainsi parle le Seigneur, l'Éternel des armées : O mon peuple, qui habites en 24
Sion, ne crains pas l'Assyrien ! Il te frappe de la verge, Et il lève son bâton sur toi, comme faisaient les
Égyptiens. Mais, encore un peu de temps, Et le châtiment cessera, Puis ma colère se tournera contre 25
lui pour l'anéantir. L'Éternel des armées agitera le fouet contre lui, Comme il frappa Madian au rocher 26
d'Oreb ; Et, de même qu'il leva son bâton sur la mer, Il le lèvera encore, comme en Égypte. En ce jour, 27
son fardeau sera ôté de dessus ton épaule, Et son joug de dessus ton cou ; Et la graisse fera éclater le
joug. Il marche sur Ajjath, traverse Migron, Laisse ses bagages à Micmasch. Ils passent le défilé, Ils 28, 29
couchent à Guéba ; Rama tremble, Guibea de Saül prend la fuite. Fais éclater ta voix, fille de Gallim ! 30
Prends garde, Laïs ! malheur à toi, Anathoth ! Madména se disperse, Les habitants de Guébim sont 31
en fuite. Encore un jour de halte à Nob, Et il menace de sa main la montagne de la fille de Sion, La 32
colline de Jérusalem. Voici, le Seigneur, l'Éternel des armées, Brise les rameaux avec violence : Les 33
plus grands sont coupés, Les plus élevés sont abattus. Il renverse avec le fer les taillis de la forêt, Et 34
le Liban tombe sous le Puissant.

Puis un rameau sortira du tronc d'Isaï, Et un rejeton naîtra de ses racines. L'Esprit de l'Éternel **11**, 2
reposera sur lui : Esprit de sagesse et d'intelligence, Esprit de conseil et de force, Esprit de connaissance
et de crainte de l'Éternel. Il respirera la crainte de l'Éternel ; Il ne jugera point sur l'apparence, Il ne 3
prononcera point sur un ouï-dire. Mais il jugera les pauvres avec équité, Et il prononcera avec droiture 4
sur les malheureux de la terre ; Il frappera la terre de sa parole comme d'une verge, Et du souffle de
ses lèvres il fera mourir le méchant. La justice sera la ceinture de ses flancs, Et la fidélité la ceinture 5
de ses reins. Le loup habitera avec l'agneau, Et la panthère se couchera avec le chevreau ; Le veau, 6
le lionceau, et le bétail qu'on engraisse, seront ensemble, Et un petit enfant les conduira. La vache 7
et l'ourse auront un même pâturage, Leurs petits un même gîte ; Et le lion, comme le boeuf, mangera
de la paille. Le nourrisson s'ébattra sur l'antre de la vipère, Et l'enfant sevré mettra sa main dans la 8
caverne du basilic. Il ne se fera ni tort ni dommage Sur toute ma montagne sainte ; Car la terre sera 9
remplie de la connaissance de l'Éternel, Comme le fond de la mer par les eaux qui le couvrent. En 10
ce jour, le rejeton d'Isaï Sera là comme une bannière pour les peuples ; Les nations se tourneront vers
lui, Et la gloire sera sa demeure. Dans ce même temps, le Seigneur étendra une seconde fois sa main, 11
Pour racheter le reste de son peuple, Dispersé en Assyrie et en Égypte, À Pathros et en Éthiopie, À
Élam, à Schinear et à Hamath, Et dans les îles de la mer. Il élèvera une bannière pour les nations, 12
Il rassemblera les exilés d'Israël, Et il recueillera les dispersés de Juda, Des quatre extrémités de la
terre. La jalousie d'Éphraïm disparaîtra, Et ses ennemis en Juda seront anéantis ; Éphraïm ne sera 13
plus jaloux de Juda, Et Juda ne sera plus hostile à Éphraïm. Ils voleront sur l'épaule des Philistins à 14
l'occident, Ils pilleront ensemble les fils de l'Orient ; Édom et Moab seront la proie de leurs mains, Et les
fils d'Ammon leur seront assujettis. L'Éternel desséchera la langue de la mer d'Égypte, Et il lèvera sa 15
main sur le fleuve, en soufflant avec violence : Il le partagera en sept canaux, Et on le traversera avec
des souliers. Et il y aura une route pour le reste de son peuple, Qui sera échappé de l'Assyrie, Comme 16
il y en eut une pour Israël, Le jour où il sortit du pays d'Égypte.

Tu diras en ce jour -là : Je te loue, ô Éternel ! Car tu as été irrité contre moi, Ta colère s'est apaisée, **12**
et tu m'as consolé. Voici, Dieu est ma délivrance, Je serai plein de confiance, et je ne craindrai rien ; 2
Car l'Éternel, l'Éternel est ma force et le sujet de mes louanges ; C'est lui qui m'a sauvé. Vous puiserez 3
de l'eau avec joie Aux sources du salut, Et vous direz en ce jour -là : Louez l'Éternel, invoquez son 4
nom, Publiez ses oeuvres parmi les peuples, Rappelez la grandeur de son nom ! Célébrez l'Éternel, car 5

6 il a fait des choses magnifiques : Qu'elles soient connues par toute la terre ! Pousse des cris de joie et
d'allégresse, habitant de Sion ! Car il est grand au milieu de toi, le Saint d'Israël.
13, 2 Oracle sur Babylone, révélé à Ésaïe, fils d'Amots. Sur une montagne nue dressez une bannière,
Élevez la voix vers eux, Faites des signes avec la main, Et qu'ils franchissent les portes des tyrans !
3 J'ai donné des ordres à ma sainte milice, J'ai appelé les héros de ma colère, Ceux qui se réjouissent
4 de ma grandeur. On entend une rumeur sur les montagnes, Comme celle d'un peuple nombreux ; On
entend un tumulte de royaumes, de nations rassemblées : L'Éternel des armées passe en revue l'armée
5 qui va combattre. Ils viennent d'un pays lointain, De l'extrémité des cieux : L'Éternel et les instruments
6 de sa colère Vont détruire toute la contrée. Gémissez, car le jour de l'Éternel est proche : Il vient comme
7 un ravage du Tout-Puissant. C'est pourquoi toutes les mains s'affaiblissent, Et tout coeur d'homme est
8 abattu. Ils sont frappés d'épouvante ; Les spasmes et les douleurs les saisissent ; Ils se tordent comme
une femme en travail ; Ils se regardent les uns les autres avec stupeur ; Leurs visages sont enflammés.
9 Voici, le jour de l'Éternel arrive, Jour cruel, jour de colère et d'ardente fureur, Qui réduira la terre en
10 solitude, Et en exterminera les pécheurs. Car les étoiles des cieux et leurs astres Ne feront plus briller
11 leur lumière, Le soleil s'obscurcira dès son lever, Et la lune ne fera plus luire sa clarté. Je punirai
le monde pour sa malice, Et les méchants pour leurs iniquités ; Je ferai cesser l'orgueil des hautains,
12 Et j'abattrai l'arrogance des tyrans. Je rendrai les hommes plus rares que l'or fin, Je les rendrai plus
13 rares que l'or d'Ophir. C'est pourquoi j'ébranlerai les cieux, Et la terre sera secouée sur sa base, Par la
14 colère de l'Éternel des armées, Au jour de son ardente fureur. Alors, comme une gazelle effarouchée,
Comme un troupeau sans berger, Chacun se tournera vers son peuple, Chacun fuira vers son pays ;
15, 16 Tous ceux qu'on trouvera seront percés, Et tous ceux qu'on saisira tomberont par l'épée. Leurs enfants
17 seront écrasés sous leurs yeux, Leurs maisons seront pillées, et leurs femmes violées. Voici, j'excite
18 contre eux les Mèdes, Qui ne font point cas de l'argent, Et qui ne convoitent point l'or. De leurs arcs
ils abattront les jeunes gens, Et ils seront sans pitié pour le fruit des entrailles : Leur oeil n'épargnera
19 point les enfants. Et Babylone, l'ornement des royaumes, La fière parure des Chaldéens, Sera comme
20 Sodome et Gomorrhe, que Dieu détruisit. Elle ne sera plus jamais habitée, Elle ne sera plus jamais
21 peuplée ; L'Arabe n'y dressera point sa tente, Et les bergers n'y parqueront point leurs troupeaux. Les
animaux du désert y prendront leur gîte, Les hiboux rempliront ses maisons, Les autruches en feront
22 leur demeure Et les boucs y sauteront. Les chacals hurleront dans ses palais, Et les chiens sauvages
dans ses maisons de plaisance. Son temps est près d'arriver, Et ses jours ne se prolongeront pas.
14 Car l'Éternel aura pitié de Jacob, Il choisira encore Israël, Et il les rétablira dans leur pays ; Les
2 étrangers se joindront à eux, Et ils s'uniront à la maison de Jacob. Les peuples les prendront, et les
ramèneront à leur demeure, Et la maison d'Israël les possédera dans le pays de l'Éternel, Comme ser-
viteurs et comme servantes ; Ils retiendront captifs ceux qui les avaient faits captifs, Et ils domineront
3 sur leurs oppresseurs. Et quand l'Éternel t'aura donné du repos, Après tes fatigues et tes agitations,
4 Et après la dure servitude qui te fut imposée, Alors tu prononceras ce chant sur le roi de Babylone, Et
5 tu diras : Eh quoi ! le tyran n'est plus ! L'oppression a cessé ! L'Éternel a brisé le bâton des méchants,
6 La verge des dominateurs. Celui qui dans sa fureur frappait les peuples, Par des coups sans relâche,
7 Celui qui dans sa colère subjuguait les nations, Est poursuivi sans ménagement. Toute la terre jouit
8 du repos et de la paix ; On éclate en chants d'allégresse, Les cyprès même, les cèdres du Liban, se
9 réjouissent de ta chute : Depuis que tu es tombé, personne ne monte pour nous abattre. Le séjour
des morts s'émeut jusque dans ses profondeurs, Pour t'accueillir à ton arrivée ; Il réveille devant toi les
10 ombres, tous les grands de la terre, Il fait lever de leurs trônes tous les rois des nations. Tous prennent
11 la parole pour te dire : Toi aussi, tu es sans force comme nous, Tu es devenu semblable à nous ! Ta
magnificence est descendue dans le séjour des morts, Avec le son de tes luths ; Sous toi est une couche
12 de vers, Et les vers sont ta couverture. Te voilà tombé du ciel, Astre brillant, fils de l'aurore ! Tu es
13 abattu à terre, Toi, le vainqueur des nations ! Tu disais en ton coeur : Je monterai au ciel, J'élèverai
mon trône au-dessus des étoiles de Dieu ; Je m'assiérai sur la montagne de l'assemblée, À l'extrémité
14, 15 du septentrion ; Je monterai sur le sommet des nues, Je serai semblable au Très-Haut. Mais tu as
16 été précipité dans le séjour des morts, Dans les profondeurs de la fosse. Ceux qui te voient fixent sur
toi leurs regards, Ils te considèrent attentivement : Est-ce là cet homme qui faisait trembler la terre,
17 Qui ébranlait les royaumes, Qui réduisait le monde en désert, Qui ravageait les villes, Et ne relâchait
18 point ses prisonniers ? Tous les rois des nations, oui, tous, Reposent avec honneur, chacun dans son
19 tombeau. Mais toi, tu as été jeté loin de ton sépulcre, Comme un rameau qu'on dédaigne, Comme une
dépouille de gens tués à coups d'épée, Et précipités sur les pierres d'une fosse, Comme un cadavre foulé
20 aux pieds. Tu n'es pas réuni à eux dans le sépulcre, Car tu as détruit ton pays, tu as fait périr ton
21 peuple : On ne parlera plus jamais de la race des méchants. Préparez le massacre des fils, À cause de

l'iniquité de leurs pères ! Qu'ils ne se relèvent pas pour conquérir la terre, Et remplir le monde d'ennemis ! - Je me lèverai contre eux, Dit l'Éternel des armées ; J'anéantirai le nom et la trace de Babylone, 22
Ses descendants et sa postérité, dit l'Éternel. J'en ferai le gîte du hérisson et un marécage, Et je la 23
balaierai avec le balai de la destruction, Dit l'Éternel des armées. L'Éternel des armées l'a juré, en 24
disant : Oui, ce que j'ai décidé arrivera, Ce que j'ai résolu s'accomplira. Je briserai l'Assyrien dans mon 25
pays, Je le foulerai aux pieds sur mes montagnes ; Et son joug leur sera ôté, Et son fardeau sera ôté
de leurs épaules. Voilà la résolution prise contre toute la terre, Voilà la main étendue sur toutes les 26
nations. L'Éternel des armées a pris cette résolution : qui s'y opposera ? Sa main est étendue : qui la 27
détournera ? L'année de la mort du roi Achaz, cet oracle fut prononcé : Ne te réjouis pas, pays des 28, 29
Philistins, De ce que la verge qui te frappait est brisée ! Car de la racine du serpent sortira un basilic,
Et son fruit sera un dragon volant. Alors les plus pauvres pourront paître, Et les malheureux reposer 30
en sécurité ; Mais je ferai mourir ta racine par la faim, Et ce qui restera de toi sera tué. Porte, gémis ! 31
ville, lamente -toi ! Tremble, pays tout entier des Philistins ! Car du nord vient une fumée, Et les rangs
de l'ennemi sont serrés. - Et que répondra -t-on aux envoyés du peuple ? -Que l'Éternel a fondé Sion, 32
Et que les malheureux de son peuple y trouvent un refuge.

Oracle sur Moab. La nuit même où elle est ravagée, Ar -Moab est détruite ! La nuit même où elle est **15**
ravagée, Kir -Moab est détruite !... On monte au temple et à Dibon, Sur les hauts lieux, pour pleurer ; 2
Moab est en lamentations, sur Nebo et sur Médeba : Toutes les têtes sont rasées, Toutes les barbes sont
coupées. Dans les rues, ils sont couverts de sacs ; Sur les toits et dans les places, Tout gémit et fond en 3
larmes. Hesbon et Élealé poussent des cris, On entend leur voix jusqu'à Jahats ; Même les guerriers de 4
Moab se lamentent, Ils ont l'effroi dans l'âme. Mon coeur gémit sur Moab, Dont les fugitifs se sauvent 5
jusqu'à Tsoar, Jusqu'à Églath -Schelischija ; Car ils font, en pleurant, la montée de Luchith, Et ils jettent
des cris de détresse sur le chemin de Choronaïm ; Car les eaux de Nimrim sont ravagées, L'herbe est 6
desséchée, le gazon est détruit, La verdure a disparu. C'est pourquoi ils ramassent ce qui leur reste, 7
Et ils transportent leurs biens au delà du torrent des saules. Car les cris environnent les frontières de 8
Moab ; Ses lamentations retentissent jusqu'à Églaïm, Ses lamentations retentissent jusqu'à Beer-Élim.
Les eaux de Dimon sont pleines de sang, Et j'enverrai sur Dimon de nouveaux malheurs, Un lion contre 9
les réchappés de Moab, Contre le reste du pays.

Envoyez les agneaux au souverain du pays, Envoyez-les de Séla, par le désert, À la montagne de **16**
la fille de Sion. Tel un oiseau fugitif, telle une nichée effarouchée, Telles seront les filles de Moab, au 2
passage de l'Arnon. - Donne conseil, fais justice, Couvre -nous en plein midi de ton ombre comme de la 3
nuit, Cache ceux que l'on poursuit, Ne trahis pas le fugitif ! Laisse séjourner chez toi les exilés de Moab, 4
Sois pour eux un refuge contre le dévastateur ! Car l'oppression cessera, la dévastation finira, Celui qui
foule le pays disparaîtra. Et le trône s'affermira par la clémence ; Et l'on y verra siéger fidèlement, 5
dans la maison de David, Un juge ami du droit et zélé pour la justice. - Nous entendons l'orgueil du 6
superbe Moab, Sa fierté et sa hauteur, son arrogance et ses vains discours. C'est pourquoi Moab gémit 7
sur Moab, tout gémit ; Vous soupirez sur les ruines de Kir-Haréseth, Profondément abattus. Car les 8
campagnes de Hesbon languissent ; Les maîtres des nations ont brisé les ceps de la vigne de Sibma, Qui
s'étendaient jusqu'à Jaezer, qui erraient dans le désert : Les rameaux se prolongeaient, et allaient au
delà de la mer. Aussi je pleure sur la vigne de Sibma, comme sur Jaezer ; Je vous arrose de mes larmes, 9
Hesbon, Élealé ! Car sur votre récolte et sur votre moisson Est venu fondre un cri de guerre. La joie 10
et l'allégresse ont disparu des campagnes ; Dans les vignes, plus de chants, plus de réjouissances ! Le
vendangeur ne foule plus le vin dans les cuves ; J'ai fait cesser les cris de joie. Aussi mes entrailles 11
frémissent sur Moab, comme une harpe, Et mon coeur sur Kir-Harès. On voit Moab, qui se fatigue sur 12
les hauts lieux ; Il entre dans son sanctuaire pour prier, et il ne peut rien obtenir. Telle est la parole que 13
l'Éternel a prononcée dès longtemps sur Moab. Et maintenant l'Éternel parle, et dit : Dans trois ans, 14
comme les années d'un mercenaire, La gloire de Moab sera l'objet du mépris, Avec toute cette grande
multitude ; Et ce qui restera sera peu de chose, presque rien.

Oracle sur Damas. Voici, Damas ne sera plus une ville, Elle ne sera qu'un monceau de ruines. Les **17**, 2
villes d'Aroër sont abandonnées, Elles sont livrées aux troupeaux ; Ils s'y couchent, et personne ne les
effraie. C'en est fait de la forteresse d'Éphraïm, Et du royaume de Damas, et du reste de la Syrie : 3
Il en sera comme de la gloire des enfants d'Israël, Dit l'Éternel des armées. En ce jour, la gloire de 4
Jacob sera affaiblie, Et la graisse de sa chair s'évanouira. Il en sera comme quand le moissonneur 5
récolte les blés, Et que son bras coupe les épis ; Comme quand on ramasse les épis, Dans la vallée de
Rephaïm. Il en restera un grappillage, comme quand on secoue l'olivier, Deux, trois olives, au haut de 6
la cime, Quatre, cinq, dans ses branches à fruits, Dit l'Éternel, le Dieu d'Israël. En ce jour, l'homme 7
regardera vers son créateur, Et ses yeux se tourneront vers le Saint d'Israël ; Il ne regardera plus 8

vers les autels, Ouvrage de ses mains, Et il ne contemplera plus ce que ses doigts ont fabriqué, Les
9 idoles d'Astarté et les statues du soleil. En ce jour, ses villes fortes seront Comme des débris dans
la forêt et sur la cime des montagnes, Abandonnés devant les enfants d'Israël : Et ce sera un désert.
10 Car tu as oublié le Dieu de ton salut, Tu ne t'es pas souvenu du rocher de ton refuge. Aussi tu as fait
11 des plantations d'agrément, Tu as planté des ceps étrangers ; Lorsque tu les plantas, tu les entouras
d'une haie, Et bientôt tu les fis venir en fleurs. Mais la récolte a fui, au moment de la jouissance : Et la
12 douleur est sans remède. Oh ! quelle rumeur de peuples nombreux ! Ils mugissent comme mugit la mer.
13 Quel tumulte de nations ! Elles grondent comme grondent les eaux puissantes. Les nations grondent
comme grondent les grandes eaux... Il les menace, et elles fuient au loin, Chassées comme la balle des
14 montagnes au souffle du vent, Comme la poussière par un tourbillon. Quand vient le soir, voici, c'est
une ruine soudaine ; Avant le matin, ils ne sont plus ! Voilà le partage de ceux qui nous dépouillent, Le
sort de ceux qui nous pillent.

18, 2 Terre, où retentit le cliquetis des armes, Au delà des fleuves de l'Éthiopie ! Toi qui envoies sur mer
des messagers, Dans des navires de jonc voguant à la surface des eaux ! Allez, messagers rapides, vers
la nation forte et vigoureuse, Vers ce peuple redoutable depuis qu'il existe, Nation puissante et qui
3 écrase tout, Et dont le pays est coupé par des fleuves. Vous tous, habitants du monde, habitants de la
4 terre, Voyez la bannière qui se dresse sur les montagnes, Écoutez la trompette qui sonne ! Car ainsi
m'a parlé l'Éternel : Je regarde tranquillement de ma demeure, Par la chaleur brillante de la lumière,
5 Et par la vapeur de la rosée, au temps de la chaude moisson. Mais avant la moisson, quand la pousse
est achevée, Quand la fleur devient un raisin qui mûrit, Il coupe les sarments avec des serpes, Il enlève,
6 il tranche les ceps... Ils seront tous abandonnés aux oiseaux de proie des montagnes Et aux bêtes de
la terre ; Les oiseaux de proie passeront l'été sur leurs cadavres, Et les bêtes de la terre y passeront
7 l'hiver. En ce temps -là, des offrandes seront apportées à l'Éternel des armées, Par le peuple fort et
vigoureux, Par le peuple redoutable depuis qu'il existe, Nation puissante et qui écrase tout, Et dont le
pays est coupé par des fleuves ; Elles seront apportées là où réside le nom de l'Éternel des armées, Sur
la montagne de Sion.

19 Oracle sur l'Égypte. Voici, l'Éternel est monté sur une nuée rapide, il vient en Égypte ; Et les idoles
2 de l'Égypte tremblent devant lui, Et le coeur des Égyptiens tombe en défaillance. J'armerai l'Égyptien
contre l'Égyptien, Et l'on se battra frère contre frère, ami contre ami, Ville contre ville, royaume contre
3 royaume. L'esprit de l'Égypte disparaîtra du milieu d'elle, Et j'anéantirai son conseil ; On consultera
4 les idoles et les enchanteurs, Ceux qui évoquent les morts et ceux qui prédisent l'avenir. Et je livrerai
l'Égypte entre les mains d'un maître sévère ; Un roi cruel dominera sur eux, Dit le Seigneur, l'Éternel
5, 6 des armées. Les eaux de la mer tariront, Le fleuve deviendra sec et aride ; Les rivières seront infectes,
7 Les canaux de l'Égypte seront bas et desséchés, Les joncs et les roseaux se flétriront. Ce ne sera
que nudité le long du fleuve, à l'embouchure du fleuve ; Tout ce qui aura été semé près du fleuve se
8 desséchera, Se réduira en poussière et périra. Les pêcheurs gémiront, Tous ceux qui jettent l'hameçon
9 dans le fleuve se lamenteront, Et ceux qui étendent des filets sur les eaux seront désolés. Ceux qui
10 travaillent le lin peigné Et qui tissent des étoffes blanches seront confus. Les soutiens du pays seront
11 dans l'abattement, Tous les mercenaires auront l'âme attristée. Les princes de Tsoan ne sont que
des insensés, Les sages conseillers de Pharaon forment un conseil stupide. Comment osez-vous dire à
12 Pharaon : Je suis fils des sages, fils des anciens rois ? Où sont-ils donc tes sages ? Qu'ils te fassent
13 des révélations, Et qu'on apprenne ce que l'Éternel des armées a résolu contre l'Égypte. Les princes
de Tsoan sont fous, Les princes de Noph sont dans l'illusion, Les chefs des tribus égarent l'Égypte ;
14 L'Éternel a répandu au milieu d'elle un esprit de vertige, Pour qu'ils fassent chanceler les Égyptiens
15 dans tous leurs actes, Comme un homme ivre chancelle en vomissant. Et l'Égypte sera hors d'état de
16 faire Ce que font la tête et la queue, La branche de palmier et le roseau. En ce jour, l'Égypte sera comme
des femmes : Elle tremblera et aura peur, En voyant s'agiter la main de l'Éternel des armées, Quand il
17 la lèvera contre elle. Et le pays de Juda sera pour l'Égypte un objet d'effroi : Dès qu'on lui en parlera,
18 elle sera dans l'épouvante, À cause de la résolution prise contre elle par l'Éternel des armées. En ce
temps -là, il y aura cinq villes au pays d'Égypte, Qui parleront la langue de Canaan, Et qui jureront par
19 l'Éternel des armées : L'une d'elles sera appelée ville de la destruction. En ce même temps, il y aura
20 un autel à l'Éternel Au milieu du pays d'Égypte, Et sur la frontière un monument à l'Éternel. Ce sera
pour l'Éternel des armées un signe et un témoignage Dans le pays d'Égypte ; Ils crieront à l'Éternel à
21 cause des oppresseurs, Et il leur enverra un sauveur et un défenseur pour les délivrer. Et l'Éternel sera
connu des Égyptiens, Et les Égyptiens connaîtront l'Éternel en ce jour -là ; Ils feront des sacrifices et des

offrandes, Ils feront des voeux à l'Éternel et les accompliront. Ainsi l'Éternel frappera les Égyptiens, Il 22
les frappera, mais il les guérira ; Et ils se convertiront à l'Éternel, Qui les exaucera et les guérira. En ce 23
même temps, il y aura une route d'Égypte en Assyrie : Les Assyriens iront en Égypte, et les Égyptiens
en Assyrie, Et les Égyptiens avec les Assyriens serviront l'Éternel. En ce même temps, Israël sera, 24
lui troisième, Uni à l'Égypte et à l'Assyrie, Et ces pays seront l'objet d'une bénédiction. L'Éternel des 25
armées les bénira, en disant : Bénis soient l'Égypte, mon peuple, Et l'Assyrie, oeuvre de mes mains, Et
Israël, mon héritage !

L'année où Tharthan, envoyé par Sargon, roi d'Assyrie, vint assiéger Asdod et s'en empara, en ce **20**, 2
temps -là l'Éternel adressa la parole à Ésaïe, fils d'Amots, et lui dit : Va, détache le sac de tes reins et
ôte tes souliers de tes pieds. Il fit ainsi, marcha nu et déchaussé. Et l'Éternel dit : De même que mon 3
serviteur Ésaïe marche nu et déchaussé, ce qui sera dans trois ans un signe et un présage pour l'Égypte
et pour l'Éthiopie, de même le roi d'Assyrie emmènera de l'Égypte et de l'Éthiopie captifs et exilés les 4
jeunes hommes et les vieillards, nus et déchaussés, et le dos découvert, à la honte de l'Égypte. Alors 5
on sera dans l'effroi et dans la confusion, à cause de l'Éthiopie en qui l'on avait mis sa confiance, et de
l'Égypte dont on se glorifiait. Et les habitants de cette côte diront en ce jour : Voilà ce qu'est devenu 6
l'objet de notre attente, sur lequel nous avions compté pour être secourus, pour être délivrés du roi
d'Assyrie ! Comment échapperons -nous ?

Oracle sur le désert de la mer. Comme s'avance l'ouragan du midi, Il vient du désert, du pays redou- **21**
table. Une vision terrible m'a été révélée. L'oppresseur opprime, le dévastateur dévaste. -Monte, Élam ! 2
Assiège, Médie ! Je fais cesser tous les soupirs. - C'est pourquoi mes reins sont remplis d'angoisses ; Des 3
douleurs me saisissent, Comme les douleurs d'une femme en travail ; Les spasmes m'empêchent d'en-
tendre, Le tremblement m'empêche de voir. Mon coeur est troublé, La terreur s'empare de moi ; La nuit 4
de mes plaisirs devient une nuit d'épouvante. On dresse la table, la garde veille, on mange, on boit... 5
Debout, princes ! oignez le bouclier ! Car ainsi m'a parlé le Seigneur : Va, place la sentinelle ; Qu'elle 6
annonce ce qu'elle verra. - Elle vit de la cavalerie, des cavaliers deux à deux, Des cavaliers sur des 7
ânes, des cavaliers sur des chameaux ; Et elle était attentive, très attentive. Puis elle s'écria, comme 8
un lion : Seigneur, je me tiens sur la tour toute la journée, Et je suis à mon poste toutes les nuits ;
Et voici, il vient de la cavalerie, des cavaliers deux à deux ! Elle prit encore la parole, et dit : Elle est 9
tombée, elle est tombée, Babylone, Et toutes les images de ses dieux sont brisées par terre ! - O mon 10
peuple, qui as été battu comme du grain dans mon aire ! Ce que j'ai appris de l'Éternel des armées, Dieu
d'Israël, Je vous l'ai annoncé. Oracle sur Duma. On me crie de Séir : Sentinelle, que dis-tu de la nuit ? 11
Sentinelle, que dis-tu de la nuit ? La sentinelle répond : Le matin vient, et la nuit aussi. Si vous voulez 12
interroger, interrogez ; Convertissez -vous, et revenez. Oracle sur l'Arabie. Vous passerez la nuit dans 13
les broussailles de l'Arabie, Caravanes de Dedan ! Portez de l'eau à ceux qui ont soif ; Les habitants du 14
pays de Théma Portent du pain aux fugitifs. Car ils fuient devant les épées, Devant l'épée nue, devant 15
l'arc tendu, Devant un combat acharné. Car ainsi m'a parlé le Seigneur : Encore une année, comme les 16
années d'un mercenaire, Et c'en est fait de toute la gloire de Kédar. Il ne restera qu'un petit nombre 17
des vaillants archers, fils de Kédar, Car l'Éternel, le Dieu d'Israël, l'a déclaré.

Oracle sur la vallée des visions. Qu'as-tu donc, que tout ton peuple monte sur les toits ? Ville **22**, 2
bruyante, pleine de tumulte, Cité joyeuse ! Tes morts ne périront pas par l'épée, Ils ne mourront pas
en combattant. Tous tes chefs fuient ensemble, Ils sont faits prisonniers par les archers ; Tous tes 3
habitants deviennent à la fois captifs, Tandis qu'ils prennent au loin la fuite. C'est pourquoi je dis : 4
Détournez de moi les regards, Laissez-moi pleurer amèrement ; N'insistez pas pour me consoler Du dé-
sastre de la fille de mon peuple. Car c'est un jour de trouble, d'écrasement et de confusion, Envoyé par 5
le Seigneur, l'Éternel des armées, Dans la vallée des visions. On démolit les murailles, Et les cris de dé-
tresse retentissent vers la montagne. Élam porte le carquois ; Des chars de combattants, des cavaliers, 6
s'avancent ; Kir met à nu le bouclier. Tes plus belles vallées sont remplies de chars, Et les cavaliers 7
se rangent en bataille à tes portes. Les derniers retranchements de Juda sont forcés, Et en ce jour tu 8
visites les armures de la maison de la forêt. Vous regardez les brèches nombreuses faites à la ville de 9
David, Et vous retenez les eaux de l'étang inférieur. Vous comptez les maisons de Jérusalem, Et vous 10
les abattez, pour fortifier la muraille. Vous faites un réservoir entre les deux murs, Pour les eaux de 11
l'ancien étang. Mais vous ne regardez pas vers celui qui a voulu ces choses, Vous ne voyez pas celui qui
les a préparées de loin. Le Seigneur, l'Éternel des armées, vous appelle en ce jour À pleurer et à vous 12
frapper la poitrine, À vous raser la tête et à ceindre le sac. Et voici de la gaîté et de la joie ! On égorge 13
des boeufs et l'on tue des brebis, On mange de la viande et l'on boit du vin : Mangeons et buvons, car de-
main nous mourrons ! - L'Éternel des armées me l'a révélé : Non, ce crime ne vous sera point pardonné 14

15 que vous ne soyez morts, Dit le Seigneur, l'Éternel des armées. Ainsi parle le Seigneur, l'Éternel des
16 armées : Va vers ce courtisan, Vers Schebna, gouverneur du palais : Qu'y a-t-il à toi ici, et qui as-tu ici,
Que tu creuses ici un sépulcre ? Il se creuse un sépulcre sur la hauteur, Il se taille une demeure dans le
17, 18 roc ! Voici, l'Éternel te lancera d'un jet vigoureux ; Il t'enveloppera comme une pelote, Il te fera rouler,
rouler comme une balle, Sur une terre spacieuse ; Là tu mourras, là seront tes chars magnifiques, O toi,
19 l'opprobre de la maison de ton maître ! Je te chasserai de ton poste, L'Éternel t'arrachera de ta place.
20, 21 En ce jour -là, J'appellerai mon serviteur Éliakim, fils de Hilkija ; Je le revêtirai de ta tunique, je le
ceindrai de ta ceinture, Et je remettrai ton pouvoir entre ses mains ; Il sera un père pour les habitants
22 de Jérusalem Et pour la maison de Juda. Je mettrai sur son épaule la clé de la maison de David :
23 Quand il ouvrira, nul ne fermera ; Quand il fermera, nul n'ouvrira. Je l'enfoncerai comme un clou dans
24 un lieu sûr, Et il sera un siège de gloire pour la maison de son père. Il sera le soutien de toute la gloire
de la maison de son père, Des rejetons nobles et ignobles, De tous les petits ustensiles, Des bassins
25 comme des vases. En ce jour, dit l'Éternel des armées, Le clou enfoncé dans un lieu sûr sera enlevé, Il
sera abattu et tombera, Et le fardeau qui était sur lui sera détruit, Car l'Éternel a parlé.

23 Oracle sur Tyr. Lamentez -vous, navires de Tarsis ! Car elle est détruite : plus de maisons ! plus
2 d'entrée ! C'est du pays de Kittim que la nouvelle leur en est venue. Soyez muets d'effroi, habitants de
3 la côte, Que remplissaient les marchands de Sidon, parcourant la mer ! À travers les vastes eaux, le blé
4 du Nil, La moisson du fleuve, était pour elle un revenu ; Elle était le marché des nations. Sois confuse,
Sidon ! Car ainsi parle la mer, la forteresse de la mer : Je n'ai point eu de douleurs, je n'ai point enfanté,
5 Je n'ai point nourri de jeunes gens, ni élevé de jeunes filles. Quand les Égyptiens sauront la nouvelle,
6 Ils trembleront en apprenant la chute de Tyr. Passez à Tarsis, Lamentez -vous, habitants de la côte !
7 Est-ce là votre ville joyeuse ? Elle avait une origine antique, Et ses pieds la mènent séjourner au loin.
8 Qui a pris cette résolution contre Tyr, la dispensatrice des couronnes, Elle dont les marchands étaient
9 des princes, Dont les commerçants étaient les plus riches de la terre ? C'est l'Éternel des armées qui
a pris cette résolution, Pour blesser l'orgueil de tout ce qui brille, Pour humilier tous les grands de la
10, 11 terre. Parcours librement ton pays, pareille au Nil, Fille de Tarsis ! Plus de joug ! L'Éternel a étendu sa
main sur la mer ; Il a fait trembler les royaumes ; Il a ordonné la destruction des forteresses de Canaan.
12 Il a dit : Tu ne te livreras plus à la joie, Vierge déshonorée, fille de Sidon ! Lève -toi, passe au pays de
13 Kittim ! Même là, il n'y aura pas de repos pour toi. Vois les Chaldéens, qui n'étaient pas un peuple,
Ces habitants du désert, pour qui l'Assyrien a fondé un pays ; Ils élèvent des tours, ils renversent les
14 palais de Tyr, Ils les mettent en ruines. Lamentez -vous, navires de Tarsis ! Car votre forteresse est
15 détruite ! En ce temps -là, Tyr tombera dans l'oubli soixante-dix ans, Ce que dure la vie d'un roi. Au
16 bout de soixante-dix ans, il en sera de Tyr Comme de la prostituée dont parle la chanson : - Prends la
harpe, parcours la ville, Prostituée qu'on oublie ! Joue bien, répète tes chants, Pour qu'on se souvienne
17 de toi ! - Au bout de soixante-dix ans, l'Éternel visitera Tyr, Et elle retournera à son salaire impur ;
18 Elle se prostituera à tous les royaumes de la terre, Sur la face du monde. Mais son gain et son salaire
impur seront consacrés à l'Éternel, Ils ne seront ni entassés ni conservés ; Car son gain fournira pour
ceux qui habitent devant l'Éternel Une nourriture abondante et des vêtements magnifiques.

24 Voici, l'Éternel dévaste le pays et le rend désert, Il en bouleverse la face et en disperse les habitants.
2 Et il en est du sacrificateur comme du peuple, Du maître comme du serviteur, De la maîtresse comme
de la servante, Du vendeur comme de l'acheteur, Du prêteur comme de l'emprunteur, Du créancier
3, 4 comme du débiteur. Le pays est dévasté, livré au pillage ; Car l'Éternel l'a décrété. Le pays est triste,
5 épuisé ; Les habitants sont abattus, languissants ; Les chefs du peuple sont sans force. Le pays était
profané par ses habitants ; Car ils transgressaient les lois, violaient les ordonnances, Ils rompaient
6 l'alliance éternelle. C'est pourquoi la malédiction dévore le pays, Et ses habitants portent la peine de
leurs crimes ; C'est pourquoi les habitants du pays sont consumés, Et il n'en reste qu'un petit nombre.
7, 8 Le moût est triste, la vigne est flétrie ; Tous ceux qui avaient le coeur joyeux soupirent. La joie des
9 tambourins a cessé, la gaîté bruyante a pris fin, La joie de la harpe a cessé. On ne boit plus de vin en
10 chantant ; Les liqueurs fortes sont amères au buveur. La ville déserte est en ruines ; Toutes les maisons
11 sont fermées, on n'y entre plus. On crie dans les rues, parce que le vin manque ; Toute réjouissance a
12 disparu, L'allégresse est bannie du pays. La dévastation est restée dans la ville, Et les portes abattues
13 sont en ruines. Car il en est dans le pays, au milieu des peuples, Comme quand on secoue l'olivier,
14 Comme quand on grappille après la vendange. Ils élèvent leur voix, ils poussent des cris d'allégresse ;
15 Des bords de la mer, ils célèbrent la majesté de l'Éternel. Glorifiez donc l'Éternel dans les lieux où
16 brille la lumière, Le nom de l'Éternel, Dieu d'Israël, dans les îles de la mer ! - De l'extrémité de la
terre nous entendons chanter : Gloire au juste ! Mais moi je dis : Je suis perdu ! je suis perdu ! malheur
17 à moi ! Les pillards pillent, et les pillards s'acharnent au pillage. La terreur, la fosse, et le filet, Sont

sur toi, habitant du pays ! Celui qui fuit devant les cris de terreur tombe dans la fosse, Et celui qui 18
remonte de la fosse se prend au filet ; Car les écluses d'en haut s'ouvrent, Et les fondements de la terre
sont ébranlés. La terre est déchirée, La terre se brise, La terre chancelle. La terre chancelle comme 19, 20
un homme ivre, Elle vacille comme une cabane ; Son péché pèse sur elle, Elle tombe, et ne se relève
plus. En ce temps -là, l'Éternel châtiera dans le ciel l'armée d'en haut, Et sur la terre les rois de la 21
terre. Ils seront assemblés captifs dans une prison, Ils seront enfermés dans des cachots, Et, après un 22
grand nombre de jours, ils seront châtiés. La lune sera couverte de honte, Et le soleil de confusion ; 23
Car l'Éternel des armées régnera Sur la montagne de Sion et à Jérusalem, Resplendissant de gloire en
présence de ses anciens.

O Éternel ! tu es mon Dieu ; Je t'exalterai, je célébrerai ton nom, Car tu as fait des choses mer- **25**
veilleuses ; Tes desseins conçus à l'avance se sont fidèlement accomplis. Car tu as réduit la ville en un 2
monceau de pierres, La cité forte en un tas de ruines ; La forteresse des barbares est détruite, Jamais
elle ne sera rebâtie. C'est pourquoi les peuples puissants te glorifient, Les villes des nations puissantes 3
te craignent. Tu as été un refuge pour le faible, Un refuge pour le malheureux dans la détresse, Un 4
abri contre la tempête, Un ombrage contre la chaleur ; Car le souffle des tyrans Est comme l'ouragan
qui frappe une muraille. Comme tu domptes la chaleur dans une terre brûlante, Tu as dompté le tu- 5
multe des barbares ; Comme la chaleur est étouffée par l'ombre d'un nuage, Ainsi ont été étouffés les
chants de triomphe des tyrans. L'Éternel des armées prépare à tous les peuples, sur cette montagne, 6
Un festin de mets succulents, Un festin de vins vieux, De mets succulents, pleins de moelle, De vins
vieux, clarifiés. Et, sur cette montagne, il anéantit le voile qui voile tous les peuples, La couverture qui 7
couvre toutes les nations ; Il anéantit la mort pour toujours ; Le Seigneur, l'Éternel, essuie les larmes 8
de tous les visages, Il fait disparaître de toute la terre l'opprobre de son peuple ; Car l'Éternel a parlé.
En ce jour l'on dira : Voici, c'est notre Dieu, en qui nous avons confiance, Et c'est lui qui nous sauve ; 9
C'est l'Éternel, en qui nous avons confiance ; Soyons dans l'allégresse, et réjouissons -nous de son salut !
Car la main de l'Éternel repose sur cette montagne ; Et Moab est foulé sur place, Comme la paille est 10
foulée dans une mare à fumier. Au milieu de cette mare, il étend ses mains, Comme le nageur les étend 11
pour nager ; Mais l'Éternel abat son orgueil, Et déjoue l'artifice de ses mains. Il renverse, il précipite 12
les fortifications élevées de tes murs, Il les fait crouler à terre, jusque dans la poussière.

En ce jour, on chantera ce cantique dans le pays de Juda : Nous avons une ville forte ; Il nous donne **26**
le salut pour murailles et pour rempart. Ouvrez les portes, Laissez entrer la nation juste et fidèle. À 2, 3
celui qui est ferme dans ses sentiments Tu assures la paix, la paix, Parce qu'il se confie en toi. Confiez 4
-vous en l'Éternel à perpétuité, Car l'Éternel, l'Éternel est le rocher des siècles. Il a renversé ceux qui 5
habitaient les hauteurs, Il a abaissé la ville superbe ; Il l'a abaissée jusqu'à terre, Il lui a fait toucher la
poussière. Elle est foulée aux pieds, Aux pieds des pauvres, sous les pas des misérables. Le chemin 6, 7
du juste est la droiture ; Toi qui es juste, tu aplanis le sentier du juste. Aussi nous t'attendons, ô 8
Éternel ! sur la voie de tes jugements ; Notre âme soupire après ton nom et après ton souvenir. Mon 9
âme te désire pendant la nuit, Et mon esprit te cherche au dedans de moi ; Car, lorsque tes jugements
s'exercent sur la terre, Les habitants du monde apprennent la justice. Si l'on fait grâce au méchant, il 10
n'apprend pas la justice, Il se livre au mal dans le pays de la droiture, Et il n'a point égard à la majesté
de Dieu. Éternel, ta main est puissante : Ils ne l'aperçoivent pas. Ils verront ton zèle pour le peuple, 11
et ils en seront confus ; Le feu consumera tes ennemis. Éternel, tu nous donnes la paix ; Car tout ce 12
que nous faisons, C'est toi qui l'accomplis pour nous. Éternel, notre Dieu, d'autres maîtres que toi ont 13
dominé sur nous ; Mais c'est grâce à toi seul que nous invoquons ton nom. Ceux qui sont morts ne 14
revivront pas, Des ombres ne se relèveront pas ; Car tu les as châtiés, tu les as anéantis, Et tu en as
détruit tout souvenir. Multiplie le peuple, ô Éternel ! Multiplie le peuple, manifeste ta gloire ; Recule 15
toutes les limites du pays. Éternel, ils t'ont cherché, quand ils étaient dans la détresse ; Ils se sont 16
répandus en prières, quand tu les as châtiés. Comme une femme enceinte, sur le point d'accoucher, 17
Se tord et crie au milieu de ses douleurs, Ainsi avons-nous été, loin de ta face, ô Éternel ! Nous avons 18
conçu, nous avons éprouvé des douleurs, Et, quand nous enfantons, ce n'est que du vent : Le pays n'est
pas sauvé, Et ses habitants ne sont pas nés. Que tes morts revivent ! Que mes cadavres se relèvent ! 19
-Réveillez -vous et tressaillez de joie, habitants de la poussière ! Car ta rosée est une rosée vivifiante,
Et la terre redonnera le jour aux ombres. Va, mon peuple, entre dans ta chambre, Et ferme la porte 20
derrière toi ; Cache -toi pour quelques instants, Jusqu'à ce que la colère soit passée. Car voici, l'Éternel 21
sort de sa demeure, Pour punir les crimes des habitants de la terre ; Et la terre mettra le sang à nu,
Elle ne couvrira plus les meurtres.

En ce jour, l'Éternel frappera de sa dure, grande et forte épée Le léviathan, serpent fuyard, Le **27**

léviathan, serpent tortueux ; Et il tuera le monstre qui est dans la mer. En ce jour -là, Chantez un
cantique sur la vigne. Moi l'Éternel, j'en suis le gardien, Je l'arrose à chaque instant ; De peur qu'on
ne l'attaque, Nuit et jour je la garde. Il n'y a point en moi de colère ; Mais si je trouve à combattre
des ronces et des épines, Je marcherai contre elles, je les consumerai toutes ensemble, À moins qu'on
ne me prenne pour refuge, Qu'on ne fasse la paix avec moi, qu'on ne fasse la paix avec moi. Dans les
temps à venir, Jacob prendra racine, Israël poussera des fleurs et des rejetons, Et il remplira le monde
de ses fruits. L'Éternel l'a-t-il frappé comme il a frappé ceux qui le frappaient ? L'a-t-il tué comme il a
tué ceux qui le tuaient ? C'est avec mesure que tu l'as châtié par l'exil, En l'emportant par le souffle
impétueux du vent d'orient. Ainsi le crime de Jacob a été expié, Et voici le fruit du pardon de son péché :
L'Éternel a rendu toutes les pierres des autels Pareilles à des pierres de chaux réduites en poussière ;
Les idoles d'Astarté et les statues du soleil ne se relèveront plus. Car la ville forte est solitaire, C'est
une demeure délaissée et abandonnée comme le désert ; Là pâture le veau, il s'y couche, et broute les
branches. Quand les rameaux sèchent, on les brise ; Des femmes viennent, pour les brûler. C'était un
peuple sans intelligence : Aussi celui qui l'a fait n'a point eu pitié de lui, Celui qui l'a formé ne lui
a point fait grâce. En ce temps -là, L'Éternel secouera des fruits, Depuis le cours du fleuve jusqu'au
torrent d'Égypte ; Et vous serez ramassés un à un, enfants d'Israël ! En ce jour, on sonnera de la grande
trompette, Et alors reviendront ceux qui étaient exilés au pays d'Assyrie Ou fugitifs au pays d'Égypte ;
Et ils se prosterneront devant l'Éternel, Sur la montagne sainte, à Jérusalem.

28 Malheur à la couronne superbe des ivrognes d'Éphraïm, À la fleur fanée, qui fait l'éclat de sa parure,
Sur la cime de la fertile vallée de ceux qui s'enivrent ! Voici venir, de la part du Seigneur, un homme fort
et puissant, Comme un orage de grêle, un ouragan destructeur, Comme une tempête qui précipite des
torrents d'eaux : Il la fait tomber en terre avec violence. Elle sera foulée aux pieds, La couronne superbe
des ivrognes d'Éphraïm ; Et la fleur fanée, qui fait l'éclat de sa parure, Sur la cime de la fertile vallée,
Sera comme une figue hâtive qu'on aperçoit avant la récolte, Et qui, à peine dans la main, est aussitôt
avalée. En ce jour, l'Éternel des armées sera Une couronne éclatante et une parure magnifique Pour
le reste de son peuple, Un esprit de justice pour celui qui est assis au siège de la justice, Et une force
pour ceux qui repoussent l'ennemi jusqu'à ses portes. Mais eux aussi, ils chancellent dans le vin, Et
les boissons fortes leur donnent des vertiges ; Sacrificateurs et prophètes chancellent dans les boissons
fortes, Ils sont absorbés par le vin, Ils ont des vertiges à cause des boissons fortes ; Ils chancellent
en prophétisant, Ils vacillent en rendant la justice. Toutes les tables sont pleines de vomissements,
d'ordures ; Il n'y a plus de place. - À qui veut-on enseigner la sagesse ? À qui veut-on donner des
leçons ? Est-ce à des enfants qui viennent d'être sevrés, Qui viennent de quitter la mamelle ? Car c'est
précepte sur précepte, précepte sur précepte, Règle sur règle, règle sur règle, Un peu ici, un peu là. -
Hé bien ! c'est par des hommes aux lèvres balbutiantes Et au langage barbare Que l'Éternel parlera à
ce peuple. Il lui disait : Voici le repos, Laissez reposer celui qui est fatigué ; Voici le lieu du repos ! Mais
ils n'ont point voulu écouter. Et pour eux la parole de l'Éternel sera Précepte sur précepte, précepte sur
précepte, Règle sur règle, règle sur règle, Un peu ici, un peu là, Afin qu'en marchant ils tombent à la
renverse et se brisent, Afin qu'ils soient enlacés et pris. Écoutez donc la parole de l'Éternel, moqueurs,
Vous qui dominez sur ce peuple de Jérusalem ! Vous dites : Nous avons fait une alliance avec la mort,
Nous avons fait un pacte avec le séjour des morts ; Quand le fléau débordé passera, il ne nous atteindra
pas, Car nous avons la fausseté pour refuge et le mensonge pour abri. C'est pourquoi ainsi parle le
Seigneur, l'Éternel : Voici, j'ai mis pour fondement en Sion une pierre, Une pierre éprouvée, une pierre
angulaire de prix, solidement posée ; Celui qui la prendra pour appui n'aura point hâte de fuir. Je ferai
de la droiture une règle, Et de la justice un niveau ; Et la grêle emportera le refuge de la fausseté, Et
les eaux inonderont l'abri du mensonge. Votre alliance avec la mort sera détruite, Votre pacte avec
le séjour des morts ne subsistera pas ; Quand le fléau débordé passera, Vous serez par lui foulés aux
pieds. Chaque fois qu'il passera, il vous saisira ; Car il passera tous les matins, le jour et la nuit,
Et son bruit seul donnera l'épouvante. Le lit sera trop court pour s'y étendre, Et la couverture trop
étroite pour s'en envelopper. Car l'Éternel se lèvera comme à la montagne de Peratsim, Il s'irritera
comme dans la vallée de Gabaon, Pour faire son oeuvre, son oeuvre étrange, Pour exécuter son travail,
son travail inouï. Maintenant, ne vous livrez point à la moquerie, De peur que vos liens ne soient
resserrés ; Car la destruction de tout le pays est résolue ; Je l'ai appris du Seigneur, de l'Éternel des
armées. Prêtez l'oreille, et écoutez ma voix ! Soyez attentifs, et écoutez ma parole ! Celui qui laboure
pour semer laboure -t-il toujours ? Ouvre -t-il et brise -t-il toujours son terrain ? N'est-ce pas après en
avoir aplani la surface Qu'il répand de la nielle et sème du cumin ; Qu'il met le froment par rangées,
L'orge à une place marquée, Et l'épeautre sur les bords ? Son Dieu lui a enseigné la marche à suivre, Il
lui a donné ses instructions. On ne foule pas la nielle avec le traîneau, Et la roue du chariot ne passe

pas sur le cumin ; Mais on bat la nielle avec le bâton, Et le cumin avec la verge. On bat le blé, Mais 28
on ne le bat pas toujours ; On y pousse la roue du chariot et les chevaux, Mais on ne l'écrase pas. Cela 29
aussi vient de l'Éternel des armées ; Admirable est son conseil, et grande est sa sagesse.

Malheur à Ariel, à Ariel, Cité dont David fit sa demeure ! Ajoutez année à année, Laissez les fêtes **29**
accomplir leur cycle. Puis j'assiégerai Ariel ; Il y aura des plaintes et des gémissements ; Et la ville 2
sera pour moi comme un Ariel. Je t'investirai de toutes parts, Je te cernerai par des postes armés, 3
J'élèverai contre toi des retranchements. Tu seras abaissée, ta parole viendra de terre, Et les sons 4
en seront étouffés par la poussière ; Ta voix sortira de terre comme celle d'un spectre, Et c'est de la
poussière que tu murmureras tes discours. La multitude de tes ennemis sera comme une fine poussière, 5
Cette multitude de guerriers sera comme la balle qui vole, Et cela tout à coup, en un instant. C'est de 6
l'Éternel des armées que viendra le châtiment, Avec des tonnerres, des tremblements de terre et un
bruit formidable, Avec l'ouragan et la tempête, Et avec la flamme d'un feu dévorant. Et, comme il en 7
est d'un songe, d'une vision nocturne, Ainsi en sera-t-il de la multitude des nations qui combattront
Ariel, De tous ceux qui l'attaqueront, elle et sa forteresse, Et qui la serreront de près. Comme celui 8
qui a faim rêve qu'il mange, Puis s'éveille, l'estomac vide, Et comme celui qui a soif rêve qu'il boit, Puis
s'éveille, épuisé et languissant ; Ainsi en sera-t-il de la multitude des nations Qui viendront attaquer la
montagne de Sion. Soyez stupéfaits et étonnés ! Fermez les yeux et devenez aveugles ! Ils sont ivres, 9
mais ce n'est pas de vin ; Ils chancellent, mais ce n'est pas l'effet des liqueurs fortes. Car l'Éternel a 10
répandu sur vous un esprit d'assoupissement ; Il a fermé vos yeux (les prophètes), Il a voilé vos têtes
(les voyants). Toute la révélation est pour vous comme les mots d'un livre cacheté Que l'on donne à 11
un homme qui sait lire, en disant : Lis donc cela ! Et qui répond : Je ne le puis, Car il est cacheté ;
Ou comme un livre que l'on donne À un homme qui ne sait pas lire, en disant : Lis donc cela ! Et qui 12
répond : Je ne sais pas lire. Le Seigneur dit : Quand ce peuple s'approche de moi, Il m'honore de la 13
bouche et des lèvres ; Mais son coeur est éloigné de moi, Et la crainte qu'il a de moi N'est qu'un précepte
de tradition humaine. C'est pourquoi je frapperai encore ce peuple Par des prodiges et des miracles ; 14
Et la sagesse de ses sages périra, Et l'intelligence de ses hommes intelligents disparaîtra. Malheur à 15
ceux qui cachent leurs desseins Pour les dérober à l'Éternel, Qui font leurs oeuvres dans les ténèbres,
Et qui disent : Qui nous voit et qui nous connaît ? Quelle perversité est la vôtre ! Le potier doit-il être 16
considéré comme de l'argile, Pour que l'ouvrage dise de l'ouvrier : Il ne m'a point fait ? Pour que le vase
dise du potier : Il n'a point d'intelligence ? Encore un peu de temps, Et le Liban se changera en verger, 17
Et le verger sera considéré comme une forêt. En ce jour -là, les sourds entendront les paroles du livre ; 18
Et, délivrés de l'obscurité et des ténèbres, Les yeux des aveugles verront. Les malheureux se réjouiront 19
de plus en plus en l'Éternel, Et les pauvres feront du Saint d'Israël le sujet de leur allégresse. Car le 20
violent ne sera plus, le moqueur aura fini, Et tous ceux qui veillaient pour l'iniquité seront exterminés,
Ceux qui condamnaient les autres en justice, Tendaient des pièges à qui défendait sa cause à la porte, 21
Et violaient par la fraude les droits de l'innocent. C'est pourquoi ainsi parle l'Éternel à la maison de 22
Jacob, Lui qui a racheté Abraham : Maintenant Jacob ne rougira plus, Maintenant son visage ne pâlira
plus. Car, lorsque ses enfants verront au milieu d'eux l'oeuvre de mes mains, Ils sanctifieront mon 23
nom ; Ils sanctifieront le Saint de Jacob, Et ils craindront le Dieu d'Israël ; Ceux dont l'esprit s'égarait 24
acquerront de l'intelligence, Et ceux qui murmuraient recevront instruction.

Malheur, dit l'Éternel, aux enfants rebelles, Qui prennent des résolutions sans moi, Et qui font **30**
des alliances sans ma volonté, Pour accumuler péché sur péché ! Qui descendent en Égypte sans me 2
consulter, Pour se réfugier sous la protection de Pharaon, Et chercher un abri sous l'ombre de l'Égypte !
La protection de Pharaon sera pour vous une honte, Et l'abri sous l'ombre de l'Égypte une ignominie. 3
Déjà ses princes sont à Tsoan, Et ses envoyés ont atteint Hanès. Tous seront confus au sujet d'un 4, 5
peuple qui ne leur sera point utile, Ni pour les secourir, ni pour les aider, Mais qui fera leur honte
et leur opprobre. Sentence des bêtes du midi : À travers une contrée de détresse et d'angoisse, D'où 6
viennent la lionne et le lion, La vipère et le dragon volant, Ils portent à dos d'ânes leurs richesses, Et sur
la bosse des chameaux leurs trésors, À un peuple qui ne leur sera point utile. Car le secours de l'Égypte 7
n'est que vanité et néant ; C'est pourquoi j'appelle cela du bruit qui n'aboutit à rien. Va maintenant, 8
écris ces choses devant eux sur une table, Et grave -les dans un livre, Afin qu'elles subsistent dans les
temps à venir, Éternellement et à perpétuité. Car c'est un peuple rebelle, Ce sont des enfants menteurs, 9
Des enfants qui ne veulent point écouter la loi de l'Éternel, Qui disent aux voyants : Ne voyez pas ! 10
Et aux prophètes : Ne nous prophétisez pas des vérités, Dites -nous des choses flatteuses, Prophétisez
des chimères ! Détournez -vous du chemin, Écartez -vous du sentier, Éloignez de notre présence le 11
Saint d'Israël ! C'est pourquoi ainsi parle le Saint d'Israël : Puisque vous rejetez cette parole, Que 12
vous vous confiez dans la violence et dans les détours Et que vous les prenez pour appuis, Ce crime 13

sera pour vous Comme une partie crevassée qui menace ruine Et fait saillie dans un mur élevé, Dont
14 l'écroulement arrive tout à coup, en un instant : Il se brise comme se brise un vase de terre, Que l'on
casse sans ménagement, Et dont les débris ne laissent pas un morceau Pour prendre du feu au foyer,
15 Ou pour puiser de l'eau à la citerne. Car ainsi a parlé le Seigneur, l'Éternel, le Saint d'Israël : C'est
dans la tranquillité et le repos que sera votre salut, C'est dans le calme et la confiance que sera votre
16 force. Mais vous ne l'avez pas voulu ! Vous avez dit : Non ! nous prendrons la course à cheval ! -C'est
pourquoi vous fuirez à la course. -Nous monterons des coursiers légers ! -C'est pourquoi ceux qui vous
17 poursuivront seront légers. Mille fuiront à la menace d'un seul, Et, à la menace de cinq, vous fuirez,
Jusqu'à ce que vous restiez Comme un signal au sommet de la montagne, Comme un étendard sur la
18 colline. Cependant l'Éternel désire vous faire grâce, Et il se lèvera pour vous faire miséricorde ; Car
19 l'Éternel est un Dieu juste : Heureux tous ceux qui espèrent en lui ! Oui, peuple de Sion, habitant de
Jérusalem, Tu ne pleureras plus ! Il te fera grâce, quand tu crieras ; Dès qu'il aura entendu, il t'exaucera.
20 Le Seigneur vous donnera du pain dans l'angoisse, Et de l'eau dans la détresse ; Ceux qui t'instruisent
21 ne se cacheront plus, Mais tes yeux verront ceux qui t'instruisent. Tes oreilles entendront derrière
22 toi la voix qui dira : Voici le chemin, marchez -y ! Car vous iriez à droite, ou vous iriez à gauche. Vous
tiendrez pour souillés l'argent qui recouvre vos idoles, Et l'or dont elles sont revêtues ; Tu en disperseras
23 les débris comme une impureté : Hors d'ici ! leur diras -tu. Alors il répandra la pluie sur la semence
que tu auras mise en terre, Et le pain que produira la terre sera savoureux et nourrissant ; En ce même
24 temps, tes troupeaux paîtront dans de vastes pâturages. Les boeufs et les ânes, qui labourent la terre,
25 Mangeront un fourrage salé, Qu'on aura vanné avec la pelle et le van. Sur toute haute montagne et sur
toute colline élevée, Il y aura des ruisseaux, des courants d'eau, Au jour du grand carnage, À la chute
26 des tours. La lumière de la lune sera comme la lumière du soleil, Et la lumière du soleil sera sept fois
plus grande (Comme la lumière de sept jours), Lorsque l'Éternel bandera la blessure de son peuple, Et
27 qu'il guérira la plaie de ses coups. Voici, le nom de l'Éternel vient de loin ; Sa colère est ardente, c'est
28 un violent incendie ; Ses lèvres sont pleines de fureur, Et sa langue est comme un feu dévorant ; Son
souffle est comme un torrent débordé qui atteint jusqu'au cou, Pour cribler les nations avec le crible de
29 la destruction, Et comme un mors trompeur Entre les mâchoires des peuples. Vous chanterez comme
la nuit où l'on célèbre la fête, Vous aurez le coeur joyeux comme celui qui marche au son de la flûte, Pour
30 aller à la montagne de l'Éternel, vers le rocher d'Israël. Et l'Éternel fera retentir sa voix majestueuse, Il
montrera son bras prêt à frapper, Dans l'ardeur de sa colère, Au milieu de la flamme d'un feu dévorant,
31 De l'inondation, de la tempête et des pierres de grêle. À la voix de l'Éternel, l'Assyrien tremblera ;
32 L'Éternel le frappera de sa verge. À chaque coup de la verge qui lui est destinée, Et que l'Éternel fera
tomber sur lui, On entendra les tambourins et les harpes ; L'Éternel combattra contre lui à main levée.
33 Depuis longtemps un bûcher est préparé, Il est préparé pour le roi, Il est profond, il est vaste ; Son
bûcher, c'est du feu et du bois en abondance ; Le souffle de l'Éternel l'enflamme, comme un torrent de
soufre.

31 Malheur à ceux qui descendent en Égypte pour avoir du secours, Qui s'appuient sur des chevaux,
Et se fient à la multitude des chars et à la force des cavaliers, Mais qui ne regardent pas vers le Saint
2 d'Israël, Et ne recherchent pas l'Éternel ! Lui aussi, cependant, il est sage, il fait venir le malheur,
Et ne retire point ses paroles ; Il s'élève contre la maison des méchants, Et contre le secours de ceux
3 qui commettent l'iniquité. L'Égyptien est homme et non dieu ; Ses chevaux sont chair et non esprit.
Quand l'Éternel étendra sa main, Le protecteur chancellera, le protégé tombera, Et tous ensemble
4 ils périront. Car ainsi m'a parlé l'Éternel : Comme le lion, comme le lionceau rugit sur sa proie, Et,
malgré tous les bergers rassemblés contre lui, Ne se laisse ni effrayer par leur voix, Ni intimider par
leur nombre ; De même l'Éternel des armées descendra Pour combattre sur la montagne de Sion et sur
5 sa colline. Comme des oiseaux déploient les ailes sur leur couvée, Ainsi l'Éternel des armées étendra
6 sa protection sur Jérusalem ; Il protégera et délivrera, Il épargnera et sauvera. Revenez à celui dont
7 on s'est profondément détourné, Enfants d'Israël ! En ce jour, chacun rejettera ses idoles d'argent et
8 ses idoles d'or, Que vous vous êtes fabriquées de vos mains criminelles. Et l'Assyrien tombera sous
un glaive qui n'est pas celui d'un homme, Et un glaive qui n'est pas celui d'un homme le dévorera ; Il
9 s'enfuira devant le glaive, Et ses jeunes guerriers seront asservis. Son rocher s'enfuira d'épouvante, Et
ses chefs trembleront devant la bannière, Dit l'Éternel, qui a son feu dans Sion Et sa fournaise dans
Jérusalem.

32, 2 Alors le roi régnera selon la justice, Et les princes gouverneront avec droiture. Chacun sera comme
un abri contre le vent, Et un refuge contre la tempête, Comme des courants d'eau dans un lieu desséché,
3 Comme l'ombre d'un grand rocher dans une terre altérée. Les yeux de ceux qui voient ne seront plus
4 bouchés, Et les oreilles de ceux qui entendent seront attentives. Le coeur des hommes légers sera

intelligent pour comprendre, Et la langue de ceux qui balbutient parlera vite et nettement. 5
On ne donnera plus à l'insensé le nom de noble, Ni au fourbe celui de magnanime. 6
Car l'insensé profère des folies, Et son coeur s'adonne au mal, Pour commettre l'impiété, Et dire des faussetés contre l'Éternel, Pour laisser à vide l'âme de celui qui a faim, Et enlever le breuvage de celui qui a soif.
Les armes du fourbe sont pernicieuses ; Il forme de coupables desseins, Pour perdre les malheureux par des paroles mensongères, Même quand la cause du pauvre est juste. 7
Mais celui qui est noble forme de nobles desseins, Et il persévère dans ses nobles desseins. 8
Femmes insouciantes, Levez -vous, écoutez ma voix ! Filles indolentes, Prêtez l'oreille à ma parole ! 9
Dans un an et quelques jours, Vous tremblerez, indolentes ; Car c'en est fait de la vendange, La récolte n'arrivera pas. 10
Soyez dans l'effroi, insouciantes ! Tremblez, indolentes ! Déshabillez -vous, mettez-vous à nu Et ceignez vos reins ! 11
On se frappe le sein, 12
Au souvenir de la beauté des champs Et de la fécondité des vignes. 13
Sur la terre de mon peuple Croissent les épines et les ronces, Même dans toutes les maisons de plaisance De la cité joyeuse. 14
Le palais est abandonné, La ville bruyante est délaissée ; La colline et la tour serviront à jamais de cavernes ; Les ânes sauvages y joueront, les troupeaux y paîtront, 15
Jusqu'à ce que l'esprit soit répandu d'en haut sur nous, Et que le désert se change en verger, Et que le verger soit considéré comme une forêt. 16
Alors la droiture habitera dans le désert, Et la justice aura sa demeure dans le verger. 17
L'oeuvre de la justice sera la paix, Et le fruit de la justice le repos et la sécurité pour toujours. 18
Mon peuple demeurera dans le séjour de la paix, Dans des habitations sûres, Dans des asiles tranquilles. 19
Mais la forêt sera précipitée sous la grêle, Et la ville profondément abaissée. 20
Heureux vous qui partout semez le long des eaux, Et qui laissez sans entraves le pied du boeuf et de l'âne !

33 Malheur à toi qui ravages, et qui n'as pas été ravagé ! Qui pilles, et qu'on n'a pas encore pillé ! Quand tu auras fini de ravager, tu seras ravagé ; Quand tu auras achevé de piller, on te pillera. 2
Éternel, aie pitié de nous ! Nous espérons en toi. Sois notre aide chaque matin, Et notre délivrance au temps de la détresse ! 3, 4
Quand ta voix retentit, Les peuples fuient ; Quand tu te lèves, Les nations se dispersent. On moissonne votre butin, Comme moissonne la sauterelle ; On se précipite dessus, Comme se précipitent les sauterelles. 5, 6
L'Éternel est élevé, Car il habite en haut ; Il remplit Sion De droiture et de justice. Tes jours seront en sûreté ; La sagesse et l'intelligence sont une source de salut ; La crainte de l'Éternel, C'est là le trésor de Sion. 7
Voici, les héros Poussent des cris au dehors ; Les messagers de paix Pleurent amèrement. 8
Les routes sont désertes ; On ne passe plus dans les chemins. Il a rompu l'alliance, il méprise les villes, Il n'a de respect pour personne. 9
Le pays est dans le deuil, dans la tristesse ; Le Liban est confus, languissant ; Le Saron est comme un désert ; Le Basan et le Carmel secouent leur feuillage.
Maintenant je me lèverai, Dit l'Éternel, Maintenant je serai exalté, Maintenant je serai élevé. 10, 11
Vous avez conçu du foin, Vous enfanterez de la paille ; Votre souffle, C'est un feu qui vous consumera. 12
Les peuples seront Des fournaises de chaux, Des épines coupées Qui brûlent dans le feu. 13
Vous qui êtes loin, écoutez ce que j'ai fait ! Et vous qui êtes près, sachez quelle est ma puissance ! 14
Les pécheurs sont effrayés dans Sion, Un tremblement saisit les impies : Qui de nous pourra rester auprès d'un feu dévorant ? Qui de nous pourra rester auprès de flammes éternelles ? -
Celui qui marche dans la justice, Et qui parle selon la droiture, Qui méprise un gain acquis par extorsion, Qui secoue les mains pour ne pas accepter un présent, Qui ferme l'oreille pour ne pas entendre des propos sanguinaires, Et qui se bande les yeux pour ne pas voir le mal, 15
Celui-là habitera dans des lieux élevés ; Des rochers fortifiés seront sa retraite ; Du pain lui sera donné, De l'eau lui sera assurée. 16
Tes yeux verront le roi dans sa magnificence, Ils contempleront le pays dans toute son étendue. 17
Ton coeur se souviendra de la terreur : Où est le secrétaire, où est le trésorier ? Où est celui qui inspectait les tours ? 18
Tu ne verras plus le peuple audacieux, Le peuple au langage obscur qu'on n'entend pas, À la langue barbare qu'on ne comprend pas. 19
Regarde Sion, la cité de nos fêtes ! Tes yeux verront Jérusalem, séjour tranquille, Tente qui ne sera plus transportée, Dont les pieux ne seront jamais enlevés, Et dont les cordages ne seront point détachés. 20
C'est là vraiment que l'Éternel est magnifique pour nous : Il nous tient lieu de fleuves, de vastes rivières, Où ne pénètrent point de navires à rames, Et que ne traverse aucun grand vaisseau. 21
Car l'Éternel est notre juge, L'Éternel est notre législateur, L'Éternel est notre roi : C'est lui qui nous sauve. 22
Tes cordages sont relâchés ; Ils ne serrent plus le pied du mât et ne tendent plus les voiles. Alors on partage la dépouille d'un immense butin ; Les boiteux même prennent part au pillage : 23
Aucun habitant ne dit : Je suis malade ! Le peuple de Jérusalem reçoit le pardon de ses iniquités. 24

34 Approchez, nations, pour entendre ! Peuples, soyez attentifs ! Que la terre écoute, elle et ce qui la remplit, Le monde et tout ce qu'il produit ! 2
Car la colère de l'Éternel va fondre sur toutes les nations, Et sa fureur sur toute leur armée : Il les voue à l'extermination, Il les livre au carnage. 3
Leurs morts sont jetés, Leurs cadavres exhalent la puanteur, Et les montagnes se fondent dans leur sang. 4
Toute l'armée des cieux se dissout ; Les cieux sont roulés comme un livre, Et toute leur armée tombe, Comme tombe la feuille de la vigne, Comme tombe celle du figuier.
Mon épée s'est enivrée dans les cieux ; 5

6 Voici, elle va descendre sur Édom, Sur le peuple que j'ai voué à l'extermination, pour le châtier. L'épée
de l'Éternel est pleine de sang, couverte de graisse, Du sang des agneaux et des boucs, De la graisse
des reins des béliers ; Car il y a des victimes de l'Éternel à Botsra, Et un grand carnage dans le pays
7 d'Édom, Les buffles tombent avec eux, Et les boeufs avec les taureaux ; La terre s'abreuve de sang, Et
8 le sol est imprégné de graisse. Car c'est un jour de vengeance pour l'Éternel, Une année de représailles
9 pour la cause de Sion. Les torrents d'Édom seront changés en poix, Et sa poussière en soufre ; Et
10 sa terre sera comme de la poix qui brûle. Elle ne s'éteindra ni jour ni nuit, La fumée s'en élèvera
11 éternellement ; D'âge en âge elle sera désolée, À tout jamais personne n'y passera. Le pélican et le
hérisson la posséderont, La chouette et le corbeau l'habiteront. On y étendra le cordeau de la désolation,
12 Et le niveau de la destruction. Il n'y aura plus de grands pour proclamer un roi, Tous ses princes seront
13 anéantis. Les épines croîtront dans ses palais, Les ronces et les chardons dans ses forteresses. Ce sera
14 la demeure des chacals, Le repaire des autruches ; Les animaux du désert y rencontreront les chiens
sauvages, Et les boucs s'y appelleront les uns les autres ; Là le spectre de la nuit aura sa demeure, Et
15 trouvera son lieu de repos ; Là le serpent fera son nid, déposera ses oeufs, Les couvera, et recueillera
16 ses petits à son ombre ; Là se rassembleront tous les vautours. Consultez le livre de l'Éternel, et lisez !
Aucun d'eux ne fera défaut, Ni l'un ni l'autre ne manqueront ; Car sa bouche l'a ordonné. C'est son esprit
17 qui les rassemblera. Il a jeté pour eux le sort, Et sa main leur a partagé cette terre au cordeau, Ils la
posséderont toujours, Ils l'habiteront d'âge en âge.

35, 2 Le désert et le pays aride se réjouiront ; La solitude s'égaiera, et fleurira comme un narcisse ; Elle
se couvrira de fleurs, et tressaillira de joie, Avec chants d'allégresse et cris de triomphe ; La gloire du
Liban lui sera donnée, La magnificence du Carmel et de Saron. Ils verront la gloire de l'Éternel, la ma-
3 gnificence de notre Dieu. Fortifiez les mains languissantes, Et affermissez les genoux qui chancellent ;
4 Dites à ceux qui ont le coeur troublé : Prenez courage, ne craignez point ; Voici votre Dieu, la vengeance
5 viendra, La rétribution de Dieu ; Il viendra lui-même, et vous sauvera. Alors s'ouvriront les yeux des
6 aveugles, S'ouvriront les oreilles des sourds ; Alors le boiteux sautera comme un cerf, Et la langue du
7 muet éclatera de joie. Car des eaux jailliront dans le désert, Et des ruisseaux dans la solitude ; Le
mirage se changera en étang Et la terre desséchée en sources d'eaux ; Dans le repaire qui servait de
8 gîte aux chacals, Croîtront des roseaux et des joncs. Il y aura là un chemin frayé, une route, Qu'on ap-
pellera la voie sainte ; Nul impur n'y passera ; elle sera pour eux seuls ; Ceux qui la suivront, même les
9 insensés, ne pourront s'égarer. Sur cette route, point de lion ; Nulle bête féroce ne la prendra, Nulle ne
10 s'y rencontrera ; Les délivrés y marcheront. Les rachetés de l'Éternel retourneront, Ils iront à Sion avec
chants de triomphe, Et une joie éternelle couronnera leur tête ; L'allégresse et la joie s'approcheront, La
douleur et les gémissements s'enfuiront.

36 La quatorzième année du roi Ézéchias, Sanchérib, roi d'Assyrie, monta contre toutes les villes fortes
2 de Juda et s'en empara. Et le roi d'Assyrie envoya de Lakis à Jérusalem, vers le roi Ézéchias, Rab-
schaké avec une puissante armée. Rabschaké s'arrêta à l'aqueduc de l'étang supérieur, sur le chemin
3 du champ du foulon. Alors Éliakim, fils de Hilkija, chef de la maison du roi, se rendit auprès de lui, avec
4 Schebna, le secrétaire, et Joach, fils d'Asaph, l'archiviste. Rabschaké leur dit : Dites à Ézéchias : Ainsi
5 parle le grand roi, le roi d'Assyrie : Quelle est cette confiance, sur laquelle tu t'appuies ? Je te le dis, ce
ne sont que des paroles en l'air : il faut pour la guerre de la prudence et de la force. En qui donc as-tu
6 placé ta confiance, pour t'être révolté contre moi ? Voici, tu l'as placée dans l'Égypte, tu as pris pour
soutien ce roseau cassé, qui pénètre et perce la main de quiconque s'appuie dessus : tel est Pharaon, roi
7 d'Égypte, pour tous ceux qui se confient en lui. Peut-être me diras -tu : C'est en l'Éternel, notre Dieu,
que nous nous confions. Mais n'est-ce pas lui dont Ézéchias a fait disparaître les hauts lieux et les au-
8 tels, en disant à Juda et à Jérusalem : Vous vous prosternerez devant cet autel ? Maintenant, fais une
convention avec mon maître, le roi d'Assyrie, et je te donnerai deux mille chevaux, si tu peux fournir des
9 cavaliers pour les monter. Comment repousserais -tu un seul chef d'entre les moindres serviteurs de
10 mon maître ? Tu mets ta confiance dans l'Égypte pour les chars et pour les cavaliers. D'ailleurs, est-ce
sans la volonté de l'Éternel que je suis monté contre ce pays pour le détruire ? L'Éternel m'a dit : Monte
11 contre ce pays, et détruis -le. Éliakim, Schebna et Joach dirent à Rabschaké : Parle à tes serviteurs
en araméen, car nous le comprenons ; et ne nous parle pas en langue judaïque aux oreilles du peuple
12 qui est sur la muraille. Rabschaké répondit : Est-ce à ton maître et à toi que mon maître m'a envoyé
dire ces paroles ? N'est-ce pas à ces hommes assis sur la muraille pour manger leurs excréments et pour
13 boire leur urine avec vous ? Puis Rabschaké s'avança et cria de toute sa force en langue judaïque :
14 Écoutez les paroles du grand roi, du roi d'Assyrie ! Ainsi parle le roi : Qu'Ézéchias ne vous abuse point,
15 car il ne pourra vous délivrer. Qu'Ézéchias ne vous amène point à vous confier en l'Éternel, en disant :

L'Éternel nous délivrera, cette ville ne sera pas livrée entre les mains du roi d'Assyrie. N'écoutez point 16
Ézéchias ; car ainsi parle le roi d'Assyrie : Faites la paix avec moi, rendez -vous à moi, et chacun de vous
mangera de sa vigne et de son figuier, et chacun boira de l'eau de sa citerne, jusqu'à ce que je vienne, et 17
que je vous emmène dans un pays comme le vôtre, dans un pays de blé et de vin, un pays de pain et de
vignes. Qu'Ézéchias ne vous séduise point, en disant : L'Éternel nous délivrera. Les dieux des nations 18
ont-ils délivré chacun son pays de la main du roi d'Assyrie ? Où sont les dieux de Hamath et d'Arpad ? 19
Où sont les dieux de Sepharvaïm ? Ont-ils délivré Samarie de ma main ? Parmi tous les dieux de ces 20
pays, quels sont ceux qui ont délivré leur pays de ma main, pour que l'Éternel délivre Jérusalem de ma
main ? Mais ils se turent, et ne lui répondirent pas un mot ; car le roi avait donné cet ordre : Vous ne lui 21
répondrez pas. Et Éliakim, fils de Hilkija, chef de la maison du roi, Schebna, le secrétaire, et Joach, fils 22
d'Asaph, l'archiviste, vinrent auprès d'Ézéchias, les vêtements déchirés, et lui rapportèrent les paroles
de Rabschaké.

Lorsque le roi Ézéchias eut entendu cela, il déchira ses vêtements, se couvrit d'un sac, et alla dans **37**
la maison de l'Éternel. Il envoya Éliakim, chef de la maison du roi, Schebna, le secrétaire, et les plus 2
anciens des sacrificateurs, couverts de sacs, vers Ésaïe, le prophète, fils d'Amots. Et ils lui dirent : Ainsi 3
parle Ézéchias : Ce jour est un jour d'angoisse, de châtiment et d'opprobre ; car les enfants sont près de
sortir du sein maternel, et il n'y a point de force pour l'enfantement. Peut-être l'Éternel, ton Dieu, a-t-il 4
entendu les paroles de Rabschaké, que le roi d'Assyrie, son maître, a envoyé pour insulter le Dieu vivant,
et peut-être l'Éternel, ton Dieu, exercera-t-il ses châtiments à cause des paroles qu'il a entendues. Fais
donc monter une prière pour le reste qui subsiste encore. Les serviteurs du roi Ézéchias allèrent donc 5
auprès d'Ésaïe. Et Ésaïe leur dit : Voici ce que vous direz à votre maître : Ainsi parle l'Éternel : Ne 6
t'effraie point des paroles que tu as entendues et par lesquelles m'ont outragé les serviteurs du roi
d'Assyrie. Je vais mettre en lui un esprit tel que, sur une nouvelle qu'il recevra, il retournera dans son 7
pays ; et je le ferai tomber par l'épée dans son pays. Rabschaké, s'étant retiré, trouva le roi d'Assyrie 8
qui attaquait Libna, car il avait appris son départ de Lakis. Alors le roi d'Assyrie reçut une nouvelle 9
au sujet de Tirhaka, roi d'Éthiopie ; on lui dit : Il s'est mis en marche pour te faire la guerre. Dès qu'il
eut entendu cela, il envoya des messagers à Ézéchias, en disant : Vous parlerez ainsi à Ézéchias, roi 10
de Juda : Que ton Dieu, auquel tu te confies, ne t'abuse point en disant : Jérusalem ne sera pas livrée
entre les mains du roi d'Assyrie. Voici, tu as appris ce qu'ont fait les rois d'Assyrie à tous les pays, et 11
comment ils les ont détruits ; et toi, tu serais délivré ! Les dieux des nations que mes pères ont détruites 12
les ont-ils délivrées, Gozan, Charan, Retseph, et les fils d'Éden qui sont à Telassar ? Où sont le roi de 13
Hamath, le roi d'Arpad, et le roi de la ville de Sepharvaïm, d'Héna et d'Ivva ? Ézéchias prit la lettre de 14
la main des messagers, et la lut. Puis il monta à la maison de l'Éternel, et la déploya devant l'Éternel,
à qui il adressa cette prière : Éternel des armées, Dieu d'Israël, assis sur les chérubins ! C'est toi qui es 15, 16
le seul Dieu de tous les royaumes de la terre, c'est toi qui as fait les cieux et la terre. Éternel, incline 17
ton oreille, et écoute ! Éternel, ouvre tes yeux, et regarde ! Entends toutes les paroles que Sanchérib a
envoyées pour insulter au Dieu vivant ! Il est vrai, ô Éternel ! que les rois d'Assyrie ont ravagé tous les 18
pays et leur propre pays, et qu'ils ont jeté leurs dieux dans le feu ; mais ce n'étaient point des dieux, 19
c'étaient des ouvrages de mains d'homme, du bois et de la pierre ; et ils les ont anéantis. Maintenant, 20
Éternel, notre Dieu, délivre -nous de la main de Sanchérib, et que tous les royaumes de la terre sachent
que toi seul es l'Éternel ! Alors Ésaïe, fils d'Amots, envoya dire à Ézéchias : Ainsi parle l'Éternel, le 21
Dieu d'Israël : J'ai entendu la prière que tu m'as adressée au sujet de Sanchérib, roi d'Assyrie. Voici la 22
parole que l'Éternel a prononcée contre lui : Elle te méprise, elle se moque de toi, La vierge, fille de Sion ;
Elle hoche la tête après toi, La fille de Jérusalem. Qui as-tu insulté et outragé ? Contre qui as-tu élevé 23
la voix ? Tu as porté tes yeux en haut Sur le Saint d'Israël. Par tes serviteurs tu as insulté le Seigneur, 24
Et tu as dit : Avec la multitude de mes chars, J'ai gravi le sommet des montagnes, Les extrémités du
Liban ; Je couperai les plus élevés de ses cèdres, Les plus beaux de ses cyprès, Et j'atteindrai sa dernière
cime, Sa forêt semblable à un verger ; J'ai ouvert des sources, et j'en ai bu les eaux, Et je tarirai avec la 25
plante de mes pieds Tous les fleuves de l'Égypte. N'as-tu pas appris que j'ai préparé ces choses de loin, 26
Et que je les ai résolues dès les temps anciens ? Maintenant j'ai permis qu'elles s'accomplissent, Et que
tu réduisisses des villes fortes en monceaux de ruines. Leurs habitants sont impuissants, Épouvantés 27
et confus ; Ils sont comme l'herbe des champs et la tendre verdure, Comme le gazon des toits Et le blé
qui sèche avant la formation de sa tige. Mais je sais quand tu t'assieds, quand tu sors et quand tu 28
entres, Et quand tu es furieux contre moi. Parce que tu es furieux contre moi, Et que ton arrogance est 29
montée à mes oreilles, Je mettrai ma boucle à tes narines et mon mors entre tes lèvres, Et je te ferai

30 retourner par le chemin par lequel tu es venu. Que ceci soit un signe pour toi : On a mangé une année
le produit du grain tombé, et une seconde année ce qui croît de soi-même ; mais la troisième année, vous
31 sèmerez, vous moissonnerez, vous planterez des vignes, et vous en mangerez le fruit. Ce qui aura été
sauvé de la maison de Juda, ce qui sera resté poussera encore des racines par-dessous, et portera du
32 fruit par-dessus. Car de Jérusalem il sortira un reste, et de la montagne de Sion des réchappés. Voilà
33 ce que fera le zèle de l'Éternel des armées. C'est pourquoi ainsi parle l'Éternel sur le roi d'Assyrie :
Il n'entrera point dans cette ville, Il n'y lancera point de traits, Il ne lui présentera point de boucliers,
34 Et il n'élèvera point de retranchements contre elle. Il s'en retournera par le chemin par lequel il est
35 venu, Et il n'entrera point dans cette ville, dit l'Éternel. Je protégerai cette ville pour la sauver, À
36 cause de moi, et à cause de David, mon serviteur. L'ange de l'Éternel sortit, et frappa dans le camp des
Assyriens cent quatre-vingt -cinq mille hommes. Et quand on se leva le matin, voici, c'étaient tous des
37 corps morts. Alors Sanchérib, roi d'Assyrie, leva son camp, partit et s'en retourna ; et il resta à Ninive.
38 Or, comme il était prosterné dans la maison de Nisroc, son dieu, Adrammélec et Scharetser, ses fils, le
frappèrent par l'épée, et s'enfuirent au pays d'Ararat. Et Ésar-Haddon, son fils, régna à sa place.

38 En ce temps -là, Ézéchias fut malade à la mort. Le prophète Ésaïe, fils d'Amots, vint auprès de lui,
et lui dit : Ainsi parle l'Éternel : Donne tes ordres à ta maison, car tu vas mourir, et tu ne vivras plus.
2, 3 Ézéchias tourna son visage contre le mur, et fit cette prière à l'Éternel : O Éternel ! souviens -toi que
j'ai marché devant ta face avec fidélité et intégrité de coeur, et que j'ai fait ce qui est bien à tes yeux ! Et
4 Ézéchias répandit d'abondantes larmes. Puis la parole de l'Éternel fut adressée à Ésaïe, en ces mots :
5 Va, et dis à Ézéchias : Ainsi parle l'Éternel, le Dieu de David, ton père : J'ai entendu ta prière, j'ai vu
6 tes larmes. Voici, j'ajouterai à tes jours quinze années. Je te délivrerai, toi et cette ville, de la main du
7 roi d'Assyrie ; je protégerai cette ville. Et voici, de la part de l'Éternel, le signe auquel tu connaîtras
8 que l'Éternel accomplira la parole qu'il a prononcée. Je ferai reculer de dix degrés en arrière avec le
soleil l'ombre des degrés qui est descendue sur les degrés d'Achaz. Et le soleil recula de dix degrés sur les
9 degrés où il était descendu. Cantique d'Ézéchias, roi de Juda, sur sa maladie et sur son rétablissement.
10 Je disais : Quand mes jours sont en repos, je dois m'en aller Aux portes du séjour des morts. Je suis
11 privé du reste de mes années ! Je disais : Je ne verrai plus l'Éternel, L'Éternel, sur la terre des vivants ;
12 Je ne verrai plus aucun homme Parmi les habitants du monde ! Ma demeure est enlevée et transportée
loin de moi, Comme une tente de berger ; Je sens le fil de ma vie coupé comme par un tisserand Qui me
13 retrancherait de sa trame. Du jour à la nuit tu m'auras achevé ! Je me suis contenu jusqu'au matin ;
14 Comme un lion, il brisait tous mes os, Du jour à la nuit tu m'auras achevé ! Je poussais des cris comme
une hirondelle en voltigeant, Je gémissais comme la colombe ; Mes yeux s'élevaient languissants vers
15 le ciel : O Éternel ! je suis dans l'angoisse, secours -moi ! Que dirai -je ? Il m'a répondu, et il m'a exaucé.
16 Je marcherai humblement jusqu'au terme de mes années, Après avoir été ainsi affligé. Seigneur, c'est
par tes bontés qu'on jouit de la vie, C'est par elles que je respire encore ; Tu me rétablis, tu me rends à
17 la vie. Voici, mes souffrances mêmes sont devenues mon salut ; Tu as pris plaisir à retirer mon âme de
18 la fosse du néant, Car tu as jeté derrière toi tous mes péchés. Ce n'est pas le séjour des morts qui te
loue, Ce n'est pas la mort qui te célèbre ; Ceux qui sont descendus dans la fosse n'espèrent plus en ta
19 fidélité. Le vivant, le vivant, c'est celui-là qui te loue, Comme moi aujourd'hui ; Le père fait connaître à
20 ses enfants ta fidélité. L'Éternel m'a sauvé ! Nous ferons résonner les cordes de nos instruments, Tous
21 les jours de notre vie, Dans la maison de l'Éternel. Ésaïe avait dit : Qu'on apporte une masse de figues,
22 et qu'on les étende sur l'ulcère ; et Ézéchias vivra. Et Ézéchias avait dit : À quel signe connaîtrai-je que
je monterai à la maison de l'Éternel ?

39 En ce même temps, Merodac-Baladan, fils de Baladan, roi de Babylone, envoya une lettre et un
2 présent à Ézéchias, parce qu'il avait appris sa maladie et son rétablissement. Ézéchias en eut de la
joie, et il montra aux envoyés le lieu où étaient ses choses de prix, l'argent et l'or, les aromates et l'huile
précieuse, tout son arsenal, et tout ce qui se trouvait dans ses trésors : il n'y eut rien qu'Ézéchias ne
3 leur fît voir dans sa maison et dans tous ses domaines. Ésaïe, le prophète, vint ensuite auprès du
roi Ézéchias, et lui dit : Qu'ont dit ces gens -là, et d'où sont-ils venus vers toi ? Ézéchias répondit : Ils
4 sont venus vers moi d'un pays éloigné, de Babylone. Ésaïe dit encore : Qu'ont-ils vu dans ta maison ?
Ézéchias répondit : Ils ont vu tout ce qui est dans ma maison : il n'y a rien dans mes trésors que je
5, 6 ne leur aie fait voir. Alors Ésaïe dit à Ézéchias : Écoute la parole de l'Éternel des armées ! Voici, les
temps viendront où l'on emportera à Babylone tout ce qui est dans ta maison et ce que tes pères ont
7 amassé jusqu'à ce jour ; il n'en restera rien, dit l'Éternel. Et l'on prendra de tes fils, qui seront sortis
8 de toi, que tu auras engendrés, pour en faire des eunuques dans le palais du roi de Babylone. Ézéchias

répondit à Ésaïe : La parole de l'Éternel, que tu as prononcée, est bonne ; car, ajouta -t-il, il y aura paix
et sécurité pendant ma vie.

Consolez, consolez mon peuple, Dit votre Dieu. Parlez au coeur de Jérusalem, et criez lui Que sa **40**, 2
servitude est finie, Que son iniquité est expiée, Qu'elle a reçu de la main de l'Éternel Au double de tous
ses péchés. Une voix crie : Préparez au désert le chemin de l'Éternel, Aplanissez dans les lieux arides 3
Une route pour notre Dieu. Que toute vallée soit exhaussée, Que toute montagne et toute colline soient 4
abaissées ! Que les coteaux se changent en plaines, Et les défilés étroits en vallons ! Alors la gloire de 5
l'Éternel sera révélée, Et au même instant toute chair la verra ; Car la bouche de l'Éternel a parlé.
Une voix dit : Crie ! -Et il répond : Que crierai -je ? Toute chair est comme l'herbe, Et tout son éclat 6
comme la fleur des champs. L'herbe sèche, la fleur tombe, Quand le vent de l'Éternel souffle dessus. 7
-Certainement le peuple est comme l'herbe : L'herbe sèche, la fleur tombe ; Mais la parole de notre Dieu 8
subsiste éternellement. Monte sur une haute montagne, Sion, pour publier la bonne nouvelle ; Élève 9
avec force ta voix, Jérusalem, pour publier la bonne nouvelle ; Élève ta voix, ne crains point, Dis aux
villes de Juda : Voici votre Dieu ! Voici, le Seigneur, l'Éternel vient avec puissance, Et de son bras il 10
commande ; Voici, le salaire est avec lui, Et les rétributions le précèdent. Comme un berger, il paîtra 11
son troupeau, Il prendra les agneaux dans ses bras, Et les portera dans son sein ; Il conduira les brebis
qui allaitent. Qui a mesuré les eaux dans le creux de sa main, Pris les dimensions des cieux avec la 12
paume, Et ramassé la poussière de la terre dans un tiers de mesure ? Qui a pesé les montagnes au
crochet, Et les collines à la balance ? Qui a sondé l'esprit de l'Éternel, Et qui l'a éclairé de ses conseils ? 13
Avec qui a-t-il délibéré pour en recevoir de l'instruction ? Qui lui a appris le sentier de la justice ? Qui 14
lui a enseigné la sagesse, Et fait connaître le chemin de l'intelligence ? Voici, les nations sont comme 15
une goutte d'un seau, Elles sont comme de la poussière sur une balance ; Voici, les îles sont comme
une fine poussière qui s'envole. Le Liban ne suffit pas pour le feu, Et ses animaux ne suffisent pas 16
pour l'holocauste. Toutes les nations sont devant lui comme un rien, Elles ne sont pour lui que néant 17
et vanité. À qui voulez-vous comparer Dieu ? Et quelle image ferez-vous son égale ? C'est un ouvrier 18, 19
qui fond l'idole, Et c'est un orfèvre qui la couvre d'or, Et y soude des chaînettes d'argent. Celui que 20
la pauvreté oblige à donner peu Choisit un bois qui résiste à la vermoulure ; Il se procure un ouvrier
capable, Pour faire une idole qui ne branle pas. Ne le savez -vous pas ? ne l'avez-vous pas appris ? Ne 21
vous l'a-t-on pas fait connaître dès le commencement ? N'avez-vous jamais réfléchi à la fondation de la
terre ? C'est lui qui est assis au-dessus du cercle de la terre, Et ceux qui l'habitent sont comme des 22
sauterelles ; Il étend les cieux comme une étoffe légère, Il les déploie comme une tente, pour en faire sa
demeure. C'est lui qui réduit les princes au néant, Et qui fait des juges de la terre une vanité ; Ils ne 23, 24
sont pas même plantés, pas même semés, Leur tronc n'a pas même de racine en terre : Il souffle sur eux,
et ils se dessèchent, Et un tourbillon les emporte comme le chaume. À qui me comparerez -vous, pour 25
que je lui ressemble ? Dit le Saint. Levez vos yeux en haut, et regardez ! Qui a créé ces choses ? Qui fait 26
marcher en ordre leur armée ? Il les appelle toutes par leur nom ; Par son grand pouvoir et par sa force
puissante, Il n'en est pas une qui fasse défaut. Pourquoi dis -tu, Jacob, Pourquoi dis -tu, Israël : Ma 27
destinée est cachée devant l'Éternel, Mon droit passe inaperçu devant mon Dieu ? Ne le sais -tu pas ? 28
ne l'as-tu pas appris ? C'est le Dieu d'éternité, l'Éternel, Qui a créé les extrémités de la terre ; Il ne se
fatigue point, il ne se lasse point ; On ne peut sonder son intelligence. Il donne de la force à celui qui 29
est fatigué, Et il augmente la vigueur de celui qui tombe en défaillance. Les adolescents se fatiguent 30
et se lassent, Et les jeunes hommes chancellent ; Mais ceux qui se confient en l'Éternel renouvellent 31
leur force. Ils prennent le vol comme les aigles ; Ils courent, et ne se lassent point, Ils marchent, et ne
se fatiguent point.

Iles, faites silence pour m'écouter ! Que les peuples raniment leur force, Qu'ils avancent, et qu'ils **41**
parlent ! Approchons pour plaider ensemble. Qui a suscité de l'orient Celui que le salut appelle à sa 2
suite ? Qui lui a livré les nations et assujetti des rois ? Qui a réduit leur glaive en poussière, Et leur arc
en un chaume qui s'envole ? Il s'est mis à leur poursuite, il a parcouru avec bonheur Un chemin que 3
son pied n'avait jamais foulé. Qui a fait et exécuté ces choses ? C'est celui qui a appelé les générations 4
dès le commencement, Moi, l'Éternel, le premier Et le même jusqu'aux derniers âges. Les îles le voient, 5
et sont dans la crainte, Les extrémités de la terre tremblent : Ils s'approchent, ils viennent. Ils s'aident 6
l'un l'autre, Et chacun dit à son frère : Courage ! Le sculpteur encourage le fondeur ; Celui qui polit au 7
marteau encourage celui qui frappe sur l'enclume ; Il dit de la soudure : Elle est bonne ! Et il fixe l'idole
avec des clous, pour qu'elle ne branle pas. Mais toi, Israël, mon serviteur, Jacob, que j'ai choisi, Race 8
d'Abraham que j'ai aimé ! Toi, que j'ai pris aux extrémités de la terre, Et que j'ai appelé d'une contrée 9
lointaine, À qui j'ai dit : Tu es mon serviteur, Je te choisis, et ne te rejette point ! Ne crains rien, car 10
je suis avec toi ; Ne promène pas des regards inquiets, car je suis ton Dieu ; Je te fortifie, je viens à ton

11 secours, Je te soutiens de ma droite triomphante. Voici, ils seront confondus, ils seront couverts de
honte, Tous ceux qui sont irrités contre toi ; Ils seront réduits à rien, ils périront, Ceux qui disputent
12 contre toi. Tu les chercheras, et ne les trouveras plus, Ceux qui te suscitaient querelle ; Ils seront
13 réduits à rien, réduits au néant, Ceux qui te faisaient la guerre. Car je suis l'Éternel, ton Dieu, Qui
14 fortifie ta droite, Qui te dis : Ne crains rien, Je viens à ton secours. Ne crains rien, vermisseau de Jacob,
15 Faible reste d'Israël ; Je viens à ton secours, dit l'Éternel, Et le Saint d'Israël est ton sauveur. Voici, je
fais de toi un traîneau aigu, tout neuf, Garni de pointes ; Tu écraseras, tu broieras les montagnes, Et tu
16 rendras les collines semblables à de la balle. Tu les vanneras, et le vent les emportera, Et un tourbillon
17 les dispersera. Mais toi, tu te réjouiras en l'Éternel, Tu mettras ta gloire dans le Saint d'Israël. Les
malheureux et les indigents cherchent de l'eau, et il n'y en a point ; Leur langue est desséchée par la
18 soif. Moi, l'Éternel, je les exaucerai ; Moi, le Dieu d'Israël, je ne les abandonnerai pas. Je ferai jaillir
des fleuves sur les collines, Et des sources au milieu des vallées ; Je changerai le désert en étang, Et
19 la terre aride en courants d'eau ; Je mettrai dans le désert le cèdre, l'acacia, Le myrte et l'olivier ; Je
20 mettrai dans les lieux stériles Le cyprès, l'orme et le buis, tous ensemble ; Afin qu'ils voient, qu'ils
sachent, Qu'ils observent et considèrent Que la main de l'Éternel a fait ces choses, Que le Saint d'Israël
21 en est l'auteur. Plaidez votre cause, Dit l'Éternel ; Produisez vos moyens de défense, Dit le roi de
22 Jacob. Qu'ils les produisent, et qu'ils nous déclarent Ce qui doit arriver. Quelles sont les prédictions
que jadis vous avez faites ? Dites-le, pour que nous y prenions garde, Et que nous en reconnaissions
23 l'accomplissement ; Ou bien, annoncez -nous l'avenir. Dites ce qui arrivera plus tard, Pour que nous
sachions si vous êtes des dieux ; Faites seulement quelque chose de bien ou de mal, Pour que nous
24 le voyions et le regardions ensemble. Voici, vous n'êtes rien, Et votre oeuvre est le néant ; C'est une
25 abomination que de se complaire en vous. Je l'ai suscité du septentrion, et il est venu ; De l'orient, il
26 invoque mon nom ; Il foule les puissants comme de la boue, Comme de l'argile que foule un potier. Qui
l'a annoncé dès le commencement, pour que nous le sachions, Et longtemps d'avance, pour que nous
27 disions : C'est vrai ? Nul ne l'a annoncé, nul ne l'a prédit, Et personne n'a entendu vos paroles. C'est
moi le premier qui ai dit à Sion : Les voici, les voici ! Et à Jérusalem : J'envoie un messager de bonnes
28 nouvelles ! Je regarde, et il n'y a personne, Personne parmi eux qui prophétise, Et qui puisse répondre,
29 si je l'interroge. Voici, ils ne sont tous que vanité, Leurs oeuvres ne sont que néant, Leurs idoles ne
sont qu'un vain souffle.

42 Voici mon serviteur, que je soutiendrai, Mon élu, en qui mon âme prend plaisir. J'ai mis mon esprit
2 sur lui ; Il annoncera la justice aux nations. Il ne criera point, il n'élèvera point la voix, Et ne la fera
3 point entendre dans les rues. Il ne brisera point le roseau cassé, Et il n'éteindra point la mèche qui
4 brûle encore ; Il annoncera la justice selon la vérité. Il ne se découragera point et ne se relâchera point,
5 Jusqu'à ce qu'il ait établi la justice sur la terre, Et que les îles espèrent en sa loi. Ainsi parle Dieu,
l'Éternel, Qui a créé les cieux et qui les a déployés, Qui a étendu la terre et ses productions, Qui a donné
6 la respiration à ceux qui la peuplent, Et le souffle à ceux qui y marchent. Moi, l'Éternel, je t'ai appelé
pour le salut, Et je te prendrai par la main, Je te garderai, et je t'établirai pour traiter alliance avec le
7 peuple, Pour être la lumière des nations, Pour ouvrir les yeux des aveugles, Pour faire sortir de prison
8 le captif, Et de leur cachot ceux qui habitent dans les ténèbres. Je suis l'Éternel, c'est là mon nom ; Et
9 je ne donnerai pas ma gloire à un autre, Ni mon honneur aux idoles. Voici, les premières choses se sont
10 accomplies, Et je vous en annonce de nouvelles ; Avant qu'elles arrivent, je vous les prédis. Chantez à
l'Éternel un cantique nouveau, Chantez ses louanges aux extrémités de la terre, Vous qui voguez sur la
11 mer et vous qui la peuplez, Iles et habitants des îles ! Que le désert et ses villes élèvent la voix ! Que les
villages occupés par Kédar élèvent la voix ! Que les habitants des rochers tressaillent d'allégresse ! Que
12 du sommet des montagnes retentissent des cris de joie ! Qu'on rende gloire à l'Éternel, Et que dans les
13 îles on publie ses louanges ! L'Éternel s'avance comme un héros, Il excite son ardeur comme un homme
14 de guerre ; Il élève la voix, il jette des cris, Il manifeste sa force contre ses ennemis. J'ai longtemps
gardé le silence, je me suis tu, je me suis contenu ; Je crierai comme une femme en travail, Je serai
15 haletant et je soufflerai tout à la fois. Je ravagerai montagnes et collines, Et j'en dessécherai toute
16 la verdure ; Je changerai les fleuves en terre ferme, Et je mettrai les étangs à sec. Je ferai marcher
les aveugles sur un chemin qu'ils ne connaissent pas, Je les conduirai par des sentiers qu'ils ignorent ;
Je changerai devant eux les ténèbres en lumière, Et les endroits tortueux en plaine : Voilà ce que je
17 ferai, et je ne les abandonnerai point. Ils reculeront, ils seront confus, Ceux qui se confient aux idoles
18 taillées, Ceux qui disent aux idoles de fonte : Vous êtes nos dieux ! Sourds, écoutez ! Aveugles, regardez
19 et voyez ! Qui est aveugle, sinon mon serviteur, Et sourd comme mon messager que j'envoie ? Qui est
20 aveugle, comme l'ami de Dieu, Aveugle comme le serviteur de l'Éternel ? Tu as vu beaucoup de choses,
21 mais tu n'y as point pris garde ; On a ouvert les oreilles, mais on n'a point entendu. L'Éternel a voulu,

pour le bonheur d'Israël, Publier une loi grande et magnifique. Et c'est un peuple pillé et dépouillé ! 22
On les a tous enchaînés dans des cavernes, Plongés dans des cachots ; Ils ont été mis au pillage, et
personne qui les délivre ! Dépouillés, et personne qui dise : Restitue ! Qui parmi vous prêtera l'oreille à 23
ces choses ? Qui voudra s'y rendre attentif et écouter à l'avenir ? Qui a livré Jacob au pillage, Et Israël 24
aux pillards ? N'est-ce pas l'Éternel ? Nous avons péché contre lui. Ils n'ont point voulu marcher dans
ses voies, Et ils n'ont point écouté sa loi. Aussi a-t-il versé sur Israël l'ardeur de sa colère Et la violence 25
de la guerre ; La guerre l'a embrasé de toutes parts, et il n'a point compris ; Elle l'a consumé, et il n'y a
point pris garde.

Ainsi parle maintenant l'Éternel, qui t'a créé, ô Jacob ! Celui qui t'a formé, ô Israël ! Ne crains rien, **43**
car je te rachète, Je t'appelle par ton nom : tu es à moi ! Si tu traverses les eaux, je serai avec toi ; Et les 2
fleuves, ils ne te submergeront point ; Si tu marches dans le feu, tu ne te brûleras pas, Et la flamme ne
t'embrasera pas. Car je suis l'Éternel, ton Dieu, Le Saint d'Israël, ton sauveur ; Je donne l'Égypte pour 3
ta rançon, L'Éthiopie et Saba à ta place. Parce que tu as du prix à mes yeux, Parce que tu es honoré et 4
que je t'aime, Je donne des hommes à ta place, Et des peuples pour ta vie. Ne crains rien, car je suis 5
avec toi ; Je ramènerai de l'orient ta race, Et je te rassemblerai de l'occident. Je dirai au septentrion : 6
Donne ! Et au midi : Ne retiens point ! Fais venir mes fils des pays lointains, Et mes filles de l'extrémité
de la terre, Tous ceux qui s'appellent de mon nom, Et que j'ai créés pour ma gloire, Que j'ai formés et 7
que j'ai faits. Qu'on fasse sortir le peuple aveugle, qui a des yeux, Et les sourds, qui ont des oreilles. 8
Que toutes les nations se rassemblent, Et que les peuples se réunissent. Qui d'entre eux a annoncé ces 9
choses ? Lesquels nous ont fait entendre les premières prédictions ? Qu'ils produisent leurs témoins et
établissent leur droit ; Qu'on écoute et qu'on dise : C'est vrai ! Vous êtes mes témoins, dit l'Éternel, 10
Vous, et mon serviteur que j'ai choisi, Afin que vous le sachiez, Que vous me croyiez et compreniez que
c'est moi : Avant moi il n'a point été formé de Dieu, Et après moi il n'y en aura point. C'est moi, moi 11
qui suis l'Éternel, Et hors moi il n'y a point de sauveur. C'est moi qui ai annoncé, sauvé, prédit, Ce 12
n'est point parmi vous un dieu étranger ; Vous êtes mes témoins, dit l'Éternel, C'est moi qui suis Dieu.
Je le suis dès le commencement, Et nul ne délivre de ma main ; J'agirai : qui s'y opposera ? Ainsi parle 13, 14
l'Éternel, Votre rédempteur, le Saint d'Israël : À cause de vous, j'envoie l'ennemi contre Babylone, Et
je fais descendre tous les fuyards, Même les Chaldéens, sur les navires dont ils tiraient gloire. Je suis 15
l'Éternel, votre Saint, Le créateur d'Israël, votre roi. Ainsi parle l'Éternel, Qui fraya dans la mer un 16
chemin, Et dans les eaux puissantes un sentier, Qui mit en campagne des chars et des chevaux, Une 17
armée et de vaillants guerriers, Soudain couchés ensemble, pour ne plus se relever, Anéantis, éteints
comme une mèche : Ne pensez plus aux événements passés, Et ne considérez plus ce qui est ancien. 18
Voici, je vais faire une chose nouvelle, sur le point d'arriver : Ne la connaîtrez -vous pas ? Je mettrai 19
un chemin dans le désert, Et des fleuves dans la solitude. Les bêtes des champs me glorifieront, Les 20
chacals et les autruches, Parce que j'aurai mis des eaux dans le désert, Des fleuves dans la solitude,
Pour abreuver mon peuple, mon élu. Le peuple que je me suis formé Publiera mes louanges. Et tu 21, 22
ne m'as pas invoqué, ô Jacob ! Car tu t'es lassé de moi, ô Israël ! Tu ne m'as pas offert tes brebis en 23
holocauste, Et tu ne m'as pas honoré par tes sacrifices ; Je ne t'ai point tourmenté pour des offrandes,
Et je ne t'ai point fatigué pour de l'encens. Tu n'as pas à prix d'argent acheté pour moi des aromates, 24
Et tu ne m'as pas rassasié de la graisse de tes sacrifices ; Mais tu m'as tourmenté par tes péchés, Tu
m'as fatigué par tes iniquités. C'est moi, moi qui efface tes transgressions pour l'amour de moi, Et je 25
ne me souviendrai plus de tes péchés. Réveille ma mémoire, plaidons ensemble, Parle toi-même, pour 26
te justifier. Ton premier père a péché, Et tes interprètes se sont rebellés contre moi. C'est pourquoi 27, 28
j'ai traité en profanes les chefs du sanctuaire, J'ai livré Jacob à la destruction, Et Israël aux outrages.

Écoute maintenant, ô Jacob, mon serviteur ! O Israël, que j'ai choisi ! Ainsi parle l'Éternel, qui t'a **44**, 2
fait, Et qui t'a formé dès ta naissance, Celui qui est ton soutien : Ne crains rien, mon serviteur Ja-
cob, Mon Israël, que j'ai choisi. Car je répandrai des eaux sur le sol altéré, Et des ruisseaux sur la 3
terre desséchée ; Je répandrai mon esprit sur ta race, Et ma bénédiction sur tes rejetons. Ils pousse- 4
ront comme au milieu de l'herbe, Comme les saules près des courants d'eau. Celui-ci dira : Je suis à 5
l'Éternel ; Celui-là se réclamera du nom de Jacob ; Cet autre écrira de sa main : à l'Éternel ! Et pro-
noncera avec amour le nom d'Israël. Ainsi parle l'Éternel, roi d'Israël et son rédempteur, L'Éternel des 6
armées : Je suis le premier et je suis le dernier, Et hors moi il n'y a point de Dieu. Qui a, comme moi, 7
fait des prédictions (Qu'il le déclare et me le prouve !), Depuis que j'ai fondé le peuple ancien ? Qu'ils
annoncent l'avenir et ce qui doit arriver ! N'ayez pas peur, et ne tremblez pas ; Ne te l'ai-je pas dès 8
longtemps annoncé et déclaré ? Vous êtes mes témoins : Y a-t-il un autre Dieu que moi ? Il n'y a pas
d'autre rocher, je n'en connais point. Ceux qui fabriquent des idoles ne sont tous que vanité, Et leurs 9
plus belles oeuvres ne servent à rien ; Elles le témoignent elles-mêmes : Elles n'ont ni la vue, ni l'intel-
ligence, Afin qu'ils soient dans la confusion. Qui est-ce qui fabrique un dieu, ou fond une idole, Pour 10

11 n'en retirer aucune utilité ? Voici, tous ceux qui y travaillent seront confondus, Et les ouvriers ne sont
que des hommes ; Qu'ils se réunissent tous, qu'ils se présentent, Et tous ensemble ils seront tremblants
12 et couverts de honte. Le forgeron fait une hache, Il travaille avec le charbon, Et il la façonne à coups
de marteau ; Il la forge d'un bras vigoureux ; Mais a-t-il faim, le voilà sans force ; Ne boit -il pas d'eau, le
13 voilà épuisé. Le charpentier étend le cordeau, Fait un tracé au crayon, Façonne le bois avec un couteau,
Et marque ses dimensions avec le compas ; Et il produit une figure d'homme, Une belle forme humaine,
14 Pour qu'elle habite dans une maison. Il se coupe des cèdres, Il prend des rouvres et des chênes, Et fait
15 un choix parmi les arbres de la forêt ; Il plante des pins, Et la pluie les fait croître. Ces arbres servent
à l'homme pour brûler, Il en prend et il se chauffe. Il y met aussi le feu pour cuire du pain ; Et il en fait
16 également un dieu, qu'il adore, Il en fait une idole, devant laquelle il se prosterne. Il brûle au feu la
moitié de son bois, Avec cette moitié il cuit de la viande, Il apprête un rôti, et se rassasie ; Il se chauffe
17 aussi, et dit : Ha ! Ha ! Je me chauffe, je vois la flamme ! Et avec le reste il fait un dieu, son idole, Il se
18 prosterne devant elle, il l'adore, il l'invoque, Et s'écrie : Sauve -moi ! Car tu es mon dieu ! Ils n'ont ni
intelligence, ni entendement, Car on leur a fermé les yeux pour qu'ils ne voient point, Et le coeur pour
19 qu'ils ne comprennent point. Il ne rentre pas en lui-même, Et il n'a ni l'intelligence, ni le bon sens de
dire : J'en ai brûlé une moitié au feu, J'ai cuit du pain sur les charbons, J'ai rôti de la viande et je l'ai
20 mangée ; Et avec le reste je ferais une abomination ! Je me prosternerais devant un morceau de bois ! Il
se repaît de cendres, Son coeur abusé l'égare, Et il ne sauvera point son âme, et ne dira point : N'est-ce
21 pas du mensonge que j'ai dans ma main ? Souviens -toi de ces choses, ô Jacob ! O Israël ! car tu es mon
22 serviteur ; Je t'ai formé, tu es mon serviteur ; Israël, je ne t'oublierai pas. J'efface tes transgressions
23 comme un nuage, Et tes péchés comme une nuée ; Reviens à moi, Car je t'ai racheté. Cieux, réjouissez
-vous ! car l'Éternel a agi ; Profondeurs de la terre, retentissez d'allégresse ! Montagnes, éclatez en cris
de joie ! Vous aussi, forêts, avec tous vos arbres ! Car l'Éternel a racheté Jacob, Il a manifesté sa gloire
24 en Israël. Ainsi parle l'Éternel, ton rédempteur, Celui qui t'a formé dès ta naissance : Moi, l'Éternel,
25 j'ai fait toutes choses, Seul j'ai déployé les cieux, Seul j'ai étendu la terre. J'anéantis les signes des
prophètes de mensonge, Et je proclame insensés les devins ; Je fais reculer les sages, Et je tourne leur
26 science en folie. Je confirme la parole de mon serviteur, Et j'accomplis ce que prédisent mes envoyés ;
Je dis de Jérusalem : Elle sera habitée, Et des villes de Juda : Elles seront rebâties ; Et je relèverai leurs
27, 28 ruines. Je dis à l'abîme : Dessèche -toi, Je tarirai tes fleuves. Je dis de Cyrus : Il est mon berger, Et il
accomplira toute ma volonté ; Il dira de Jérusalem : Qu'elle soit rebâtie ! Et du temple : Qu'il soit fondé !

45 Ainsi parle l'Éternel à son oint, à Cyrus, Qu'il tient par la main, Pour terrasser les nations devant
lui, Et pour relâcher la ceinture des rois, Pour lui ouvrir les portes, Afin qu'elles ne soient plus fermées ;
2 Je marcherai devant toi, J'aplanirai les chemins montueux, Je romprai les portes d'airain, Et je briserai
3 les verrous de fer. Je te donnerai des trésors cachés, Des richesses enfouies, Afin que tu saches Que
4 je suis l'Éternel qui t'appelle par ton nom, Le Dieu d'Israël. Pour l'amour de mon serviteur Jacob, Et
d'Israël, mon élu, Je t'ai appelé par ton nom, Je t'ai parlé avec bienveillance, avant que tu me connusses.
5 Je suis l'Éternel, et il n'y en a point d'autre, Hors moi il n'y a point de Dieu ; Je t'ai ceint, avant que tu me
6 connusses. C'est afin que l'on sache, du soleil levant au soleil couchant, Que hors moi il n'y a point de
7 Dieu : Je suis l'Éternel, et il n'y en a point d'autre. Je forme la lumière, et je crée les ténèbres, Je donne
8 la prospérité, et je crée l'adversité ; Moi, l'Éternel, je fais toutes ces choses. Que les cieux répandent
d'en haut Et que les nuées laissent couler la justice ! Que la terre s'ouvre, que le salut y fructifie, Et
9 qu'il en sorte à la fois la délivrance ! Moi, l'Éternel, je crée ces choses. Malheur à qui conteste avec
son créateur ! -Vase parmi des vases de terre ! -L'argile dit -elle à celui qui la façonne : Que fais -tu ? Et
10 ton oeuvre : Il n'a point de mains ? Malheur à qui dit à son père : Pourquoi m'as-tu engendré ? Et à sa
11 mère : Pourquoi m'as-tu enfanté ? Ainsi parle l'Éternel, le Saint d'Israël, et son créateur : Veut-on me
12 questionner sur l'avenir, Me donner des ordres sur mes enfants et sur l'oeuvre de mes mains ? C'est
moi qui ai fait la terre, Et qui sur elle ai créé l'homme ; C'est moi, ce sont mes mains qui ont déployé
13 les cieux, Et c'est moi qui ai disposé toute leur armée. C'est moi qui ai suscité Cyrus dans ma justice,
Et j'aplanirai toutes ses voies ; Il rebâtira ma ville, et libérera mes captifs, Sans rançon ni présents,
14 Dit l'Éternel des armées. Ainsi parle l'Éternel : Les gains de l'Égypte et les profits de l'Éthiopie, Et
ceux des Sabéens à la taille élevée, Passeront chez toi et seront à toi ; Ces peuples marcheront à ta
suite, Ils passeront enchaînés, Ils se prosterneront devant toi, et te diront en suppliant : C'est auprès
15 de toi seulement que se trouve Dieu, Et il n'y a point d'autre Dieu que lui. Mais tu es un Dieu qui te
16 caches, Dieu d'Israël, sauveur ! Ils sont tous honteux et confus, Ils s'en vont tous avec ignominie, Les
17 fabricateurs d'idoles. C'est par l'Éternel qu'Israël obtient le salut, Un salut éternel ; Vous ne serez ni
18 honteux ni confus, Jusque dans l'éternité. Car ainsi parle l'Éternel, Le créateur des cieux, le seul Dieu,
Qui a formé la terre, qui l'a faite et qui l'a affermie, Qui l'a créée pour qu'elle ne fût pas déserte, Qui

l'a formée pour qu'elle fût habitée : Je suis l'Éternel, et il n'y en a point d'autre. Je n'ai point parlé en 19
cachette, Dans un lieu ténébreux de la terre ; Je n'ai point dit à la postérité de Jacob : Cherchez -moi
vainement ! Moi, l'Éternel, je dis ce qui est vrai, Je proclame ce qui est droit. Assemblez -vous et venez, 20
approchez ensemble, Réchappés des nations ! Ils n'ont point d'intelligence, ceux qui portent leur idole
de bois, Et qui invoquent un dieu incapable de sauver. Déclarez -le, et faites-les venir ! Qu'ils prennent 21
conseil les uns des autres ! Qui a prédit ces choses dès le commencement, Et depuis longtemps les a
annoncées ? N'est-ce pas moi, l'Éternel ? Il n'y a point d'autre Dieu que moi, Je suis le seul Dieu juste et
qui sauve. Tournez -vous vers moi, et vous serez sauvés, Vous tous qui êtes aux extrémités de la terre ! 22
Car je suis Dieu, et il n'y en a point d'autre. Je le jure par moi-même, La vérité sort de ma bouche 23
et ma parole ne sera point révoquée : Tout genou fléchira devant moi, Toute langue jurera par moi.
En l'Éternel seul, me dira -t-on, résident la justice et la force ; À lui viendront, pour être confondus, 24
Tous ceux qui étaient irrités contre lui. Par l'Éternel seront justifiés et glorifiés Tous les descendants 25
d'Israël.

Bel s'écroule, Nebo tombe ; On met leurs idoles sur des animaux, sur des bêtes ; Vous les portiez, **46**
et les voilà chargées, Devenues un fardeau pour l'animal fatigué ! Ils sont tombés, ils se sont écroulés 2
ensemble, Ils ne peuvent sauver le fardeau, Et ils s'en vont eux-mêmes en captivité. Écoutez -moi, 3
maison de Jacob, Et vous tous, restes de la maison d'Israël, Vous que j'ai pris à ma charge dès votre
origine, Que j'ai portés dès votre naissance ! Jusqu'à votre vieillesse je serai le même, Jusqu'à votre 4
vieillesse je vous soutiendrai ; Je l'ai fait, et je veux encore vous porter, Vous soutenir et vous sauver. À 5
qui me comparerez -vous, pour le faire mon égal ? À qui me ferez-vous ressembler, pour que nous soyons
semblables ? Ils versent l'or de leur bourse, Et pèsent l'argent à la balance ; Ils paient un orfèvre, pour 6
qu'il en fasse un dieu, Et ils adorent et se prosternent. Ils le portent, ils le chargent sur l'épaule, Ils le 7
mettent en place, et il y reste ; Il ne bouge pas de sa place ; Puis on crie vers lui, mais il ne répond pas,
Il ne sauve pas de la détresse. Souvenez -vous de ces choses, et soyez des hommes ! Pécheurs, rentrez 8
en vous-mêmes ! Souvenez -vous de ce qui s'est passé dès les temps anciens ; Car je suis Dieu, et il n'y 9
en a point d'autre, Je suis Dieu, et nul n'est semblable à moi. J'annonce dès le commencement ce qui 10
doit arriver, Et longtemps d'avance ce qui n'est pas encore accompli ; Je dis : Mes arrêts subsisteront, Et
j'exécuterai toute ma volonté. C'est moi qui appelle de l'orient un oiseau de proie, D'une terre lointaine 11
un homme pour accomplir mes desseins, Je l'ai dit, et je le réaliserai ; Je l'ai conçu, et je l'exécuterai.
Écoutez -moi, gens endurcis de coeur, Ennemis de la droiture ! Je fais approcher ma justice : elle n'est 12, 13
pas loin ; Et mon salut : il ne tardera pas. Je mettrai le salut en Sion, Et ma gloire sur Israël.

Descends, et assieds -toi dans la poussière, Vierge, fille de Babylone ! Assieds -toi à terre, sans trône, **47**
Fille des Chaldéens ! On ne t'appellera plus délicate et voluptueuse. Prends les meules, et mouds de 2
la farine ; Ote ton voile, relève les pans de ta robe, Découvre tes jambes, traverse les fleuves ! Ta 3
nudité sera découverte, Et ta honte sera vue. J'exercerai ma vengeance, Je n'épargnerai personne. -
Notre rédempteur, c'est celui qui s'appelle l'Éternel des armées, C'est le Saint d'Israël. - Assieds -toi en 4, 5
silence, et va dans les ténèbres, Fille des Chaldéens ! On ne t'appellera plus la souveraine des royaumes.
J'étais irrité contre mon peuple, J'avais profané mon héritage, Et je les avais livrés entre tes mains : 6
Tu n'as pas eu pour eux de la compassion, Tu as durement appesanti ton joug sur le vieillard. Tu 7
disais : À toujours je serai souveraine ! Tu n'as point mis dans ton esprit, Tu n'as point songé que cela
prendrait fin. Écoute maintenant ceci, voluptueuse, Qui t'assieds avec assurance, Et qui dis en ton 8
coeur : Moi, et rien que moi ! Je ne serai jamais veuve, Et je ne serai jamais privée d'enfants ! Ces 9
deux choses t'arriveront subitement, au même jour, La privation d'enfants et le veuvage ; Elles fondront
en plein sur toi, Malgré la multitude de tes sortilèges, Malgré le grand nombre de tes enchantements.
Tu avais confiance dans ta méchanceté, Tu disais : Personne ne me voit ! Ta sagesse et ta science t'ont 10
séduite. Et tu disais en ton coeur : Moi, et rien que moi ! Le malheur viendra sur toi, Sans que tu en 11
voies l'aurore ; La calamité tombera sur toi, Sans que tu puisses la conjurer ; Et la ruine fondra sur
toi tout à coup, À l'improviste. Reste donc au milieu de tes enchantements Et de la multitude de tes 12
sortilèges, Auxquels tu as consacré ton travail dès ta jeunesse ; Peut-être pourras -tu en tirer profit,
Peut-être deviendras-tu redoutable. Tu t'es fatiguée à force de consulter : Qu'ils se lèvent donc et qu'ils 13
te sauvent, Ceux qui connaissent le ciel, Qui observent les astres, Qui annoncent, d'après les nouvelles
lunes, Ce qui doit t'arriver ! Voici, ils sont comme de la paille, le feu les consume, Ils ne sauveront 14
pas leur vie des flammes : Ce ne sera pas du charbon dont on se chauffe, Ni un feu auprès duquel on
s'assied. Tel sera le sort de ceux que tu te fatiguais à consulter. Et ceux avec qui tu as trafiqué dès ta 15
jeunesse Se disperseront chacun de son côté : Il n'y aura personne qui vienne à ton secours.

Écoutez ceci, maison de Jacob, Vous qui portez le nom d'Israël, Et qui êtes sortis des eaux de Juda ; **48**
Vous qui jurez par le nom de l'Éternel, Et qui invoquez le Dieu d'Israël, Mais sans vérité ni droiture !
Car ils prennent leur nom de la ville sainte, Et ils s'appuient sur le Dieu d'Israël, Dont le nom est 2

l'Éternel des armées. Dès longtemps j'ai fait les premières prédictions, Elles sont sorties de ma bouche,
et je les ai publiées : Soudain j'ai agi, et elles se sont accomplies. Sachant que tu es endurci, Que ton
cou est une barre de fer, Et que tu as un front d'airain, Je t'ai annoncé dès longtemps ces choses, je
te les ai déclarées avant qu'elles arrivassent, Afin que tu ne dises pas : C'est mon idole qui les a faites,
C'est mon image taillée ou mon image en fonte qui les a ordonnées. Tu entends ! Considère tout cela !
Et vous, ne l'avouerez -vous pas ?... Maintenant, je t'annonce des choses nouvelles, Cachées, inconnues
de toi. Elles se produisent à présent, et n'appartiennent point au passé ; Jusqu'à leur avènement tu
n'en avais aucune connaissance, Afin que tu ne dises pas : Voici, je le savais. Tu n'en as rien appris,
tu n'en as rien su, Et jadis ton oreille n'en a point été frappée : Car je savais que tu serais infidèle, Et
que dès ta naissance tu fus appelé rebelle. À cause de mon nom, je suspends ma colère ; À cause de ma
gloire, je me contiens envers toi, Pour ne pas t'exterminer. Je t'ai mis au creuset, mais non pour retirer
de l'argent ; Je t'ai éprouvé dans la fournaise de l'adversité. C'est pour l'amour de moi, pour l'amour de
moi, que je veux agir ; Car comment mon nom serait-il profané ? Je ne donnerai pas ma gloire à un autre.
Écoute -moi, Jacob ! Et toi, Israël, que j'ai appelé ! C'est moi, moi qui suis le premier, C'est aussi moi qui
suis le dernier. Ma main a fondé la terre, Et ma droite a étendu les cieux : Je les appelle, et aussitôt
ils se présentent. Vous tous, assemblez -vous, et écoutez ! Qui d'entre eux a annoncé ces choses ? Celui
que l'Éternel aime exécutera sa volonté contre Babylone, Et son bras s'appesantira sur les Chaldéens.
15, 16 Moi, moi, j'ai parlé, et je l'ai appelé ; Je l'ai fait venir, et son oeuvre réussira. Approchez -vous de moi, et
écoutez ! Dès le commencement, je n'ai point parlé en cachette, Dès l'origine de ces choses, j'ai été là. Et
maintenant, le Seigneur, l'Éternel, m'a envoyé avec son esprit. Ainsi parle l'Éternel, ton rédempteur, le
Saint d'Israël : Moi, l'Éternel, ton Dieu, je t'instruis pour ton bien, Je te conduis dans la voie que tu dois
suivre. Oh ! si tu étais attentif à mes commandements ! Ton bien-être serait comme un fleuve, Et ton
bonheur comme les flots de la mer ; Ta postérité serait comme le sable, Et les fruits de tes entrailles
comme les grains de sable ; Ton nom ne serait point effacé, anéanti devant moi. Sortez de Babylone,
fuyez du milieu des Chaldéens ! Avec une voix d'allégresse annoncez -le, publiez -le, Faites-le savoir
jusqu'à l'extrémité de la terre, Dites : L'Éternel a racheté son serviteur Jacob ! Et ils n'auront pas soif
dans les déserts où il les conduira : Il fera jaillir pour eux l'eau du rocher, Il fendra le rocher, Et l'eau
coulera. Il n'y a point de paix pour les méchants, dit l'Éternel.

49 Iles, écoutez -moi ! Peuples lointains, soyez attentifs ! L'Éternel m'a appelé dès ma naissance, Il m'a
nommé dès ma sortie des entrailles maternelles. Il a rendu ma bouche semblable à un glaive tranchant,
Il m'a couvert de l'ombre de sa main ; Il a fait de moi une flèche aiguë, Il m'a caché dans son carquois.
3, 4 Et il m'a dit : Tu es mon serviteur, Israël en qui je me glorifierai. Et moi j'ai dit : C'est en vain que
j'ai travaillé, C'est pour le vide et le néant que j'ai consumé ma force ; Mais mon droit est auprès de
l'Éternel, Et ma récompense auprès de mon Dieu. Maintenant, l'Éternel parle, Lui qui m'a formé dès
ma naissance Pour être son serviteur, Pour ramener à lui Jacob, Et Israël encore dispersé ; Car je suis
honoré aux yeux de l'Éternel, Et mon Dieu est ma force. Il dit : C'est peu que tu sois mon serviteur
Pour relever les tribus de Jacob Et pour ramener les restes d'Israël : Je t'établis pour être la lumière des
nations, Pour porter mon salut jusqu'aux extrémités de la terre. Ainsi parle l'Éternel, le rédempteur,
le Saint d'Israël, À celui qu'on méprise, qui est en horreur au peuple, À l'esclave des puissants : Des
rois le verront, et ils se lèveront, Des princes, et ils se prosterneront, À cause de l'Éternel, qui est fidèle,
Du Saint d'Israël, qui t'a choisi. Ainsi parle l'Éternel : Au temps de la grâce je t'exaucerai, Et au jour
du salut je te secourrai ; Je te garderai, et je t'établirai pour traiter alliance avec le peuple, Pour relever
le pays, Et pour distribuer les héritages désolés ; Pour dire aux captifs : Sortez ! Et à ceux qui sont
dans les ténèbres : Paraissez ! Ils paîtront sur les chemins, Et ils trouveront des pâturages sur tous les
coteaux. Ils n'auront pas faim et ils n'auront pas soif ; Le mirage et le soleil ne les feront point souffrir ;
Car celui qui a pitié d'eux sera leur guide, Et il les conduira vers des sources d'eaux. Je changerai
toutes mes montagnes en chemins, Et mes routes seront frayées. Les voici, ils viennent de loin, Les
uns du septentrion et de l'occident, Les autres du pays de Sinim. Cieux, réjouissez -vous ! Terre, sois
dans l'allégresse ! Montagnes, éclatez en cris de joie ! Car l'Éternel console son peuple, Il a pitié de ses
14, 15 malheureux. Sion disait : L'Éternel m'abandonne, Le Seigneur m'oublie ! - Une femme oublie -t-elle
l'enfant qu'elle allaite ? N'a-t-elle pas pitié du fruit de ses entrailles ? Quand elle l'oublierait, Moi je ne
16, 17 t'oublierai point. Voici, je t'ai gravée sur mes mains ; Tes murs sont toujours devant mes yeux. Tes fils
18 accourent ; Ceux qui t'avaient détruite et ravagée Sortiront du milieu de toi. Porte tes yeux alentour,
et regarde : Tous ils s'assemblent, ils viennent vers toi. Je suis vivant ! dit l'Éternel, Tu les revêtiras
19 tous comme une parure, Tu t'en ceindras comme une fiancée. Dans tes places ravagées et désertes,
Dans ton pays ruiné, Tes habitants seront désormais à l'étroit ; Et ceux qui te dévoraient s'éloigneront.
20 Ils répéteront à tes oreilles, Ces fils dont tu fus privée : L'espace est trop étroit pour moi ; Fais -moi de

la place, pour que je puisse m'établir. Et tu diras en ton coeur : Qui me les a engendrés ? Car j'étais 21
sans enfants, j'étais stérile. J'étais exilée, répudiée : qui les a élevés ? J'étais restée seule : ceux-ci, où
étaient-ils ? Ainsi a parlé le Seigneur, l'Éternel : Voici : Je lèverai ma main vers les nations, Je dresserai 22
ma bannière vers les peuples ; Et ils ramèneront tes fils entre leurs bras, Ils porteront tes filles sur les
épaules. Des rois seront tes nourriciers, et leurs princesses tes nourrices ; Ils se prosterneront devant 23
toi la face contre terre, Et ils lécheront la poussière de tes pieds, Et tu sauras que je suis l'Éternel, Et
que ceux qui espèrent en moi ne seront point confus. Le butin du puissant lui sera-t-il enlevé ? Et la 24
capture faite sur le juste échappera -t-elle ? - Oui, dit l'Éternel, la capture du puissant lui sera enlevée, 25
Et le butin du tyran lui échappera ; Je combattrai tes ennemis, Et je sauverai tes fils. Je ferai manger 26
à tes oppresseurs leur propre chair ; Ils s'enivreront de leur sang comme du moût ; Et toute chair saura
que je suis l'Éternel, ton sauveur, Ton rédempteur, le puissant de Jacob.

Ainsi parle l'Éternel : Où est la lettre de divorce par laquelle j'ai répudié votre mère ? Ou bien, auquel **50**
de mes créanciers vous ai-je vendus ? Voici, c'est à cause de vos iniquités que vous avez été vendus, Et
c'est à cause de vos péchés que votre mère a été répudiée. Je suis venu : pourquoi n'y avait-il personne ? 2
J'ai appelé : pourquoi personne n'a-t-il répondu ? Ma main est-elle trop courte pour racheter ? N'ai-je
pas assez de force pour délivrer ? Par ma menace, je dessèche la mer, Je réduis les fleuves en désert ;
Leurs poissons se corrompent, faute d'eau, Et ils périssent de soif. Je revêts les cieux d'obscurité, Et 3
je fais d'un sac leur couverture. Le Seigneur, l'Éternel, m'a donné une langue exercée, Pour que je 4
sache soutenir par la parole celui qui est abattu ; Il éveille, chaque matin, il éveille mon oreille, Pour
que j'écoute comme écoutent des disciples. Le Seigneur, l'Éternel, m'a ouvert l'oreille, Et je n'ai point 5
résisté, Je ne me suis point retiré en arrière. J'ai livré mon dos à ceux qui me frappaient, Et mes joues 6
à ceux qui m'arrachaient la barbe ; Je n'ai pas dérobé mon visage Aux ignominies et aux crachats. Mais 7
le Seigneur, l'Éternel, m'a secouru ; C'est pourquoi je n'ai point été déshonoré, C'est pourquoi j'ai rendu
mon visage semblable à un caillou, Sachant que je ne serais point confondu. Celui qui me justifie est 8
proche : Qui disputera contre moi ? Comparaissons ensemble ! Qui est mon adversaire ? Qu'il s'avance
vers moi ! Voici, le Seigneur, l'Éternel, me secourra : Qui me condamnera ? Voici, ils tomberont tous en 9
lambeaux comme un vêtement, La teigne les dévorera. Quiconque parmi vous craint l'Éternel, Qu'il 10
écoute la voix de son serviteur ! Quiconque marche dans l'obscurité et manque de lumière, Qu'il se confie
dans le nom de l'Éternel, Et qu'il s'appuie sur son Dieu ! Voici, vous tous qui allumez un feu, Et qui 11
êtes armés de torches, Allez au milieu de votre feu et de vos torches enflammées ! C'est par ma main
que ces choses vous arriveront ; Vous vous coucherez dans la douleur.

Écoutez -moi, vous qui poursuivez la justice, Qui cherchez l'Éternel ! Portez les regards sur le rocher **51**
d'où vous avez été taillés, Sur le creux de la fosse d'où vous avez été tirés. Portez les regards sur Abra- 2
ham votre père, Et sur Sara qui vous a enfantés ; Car lui seul je l'ai appelé, Je l'ai béni et multiplié.
Ainsi l'Éternel a pitié de Sion, Il a pitié de toutes ses ruines ; Il rendra son désert semblable à un Éden, 3
Et sa terre aride à un jardin de l'Éternel. La joie et l'allégresse se trouveront au milieu d'elle, Les actions
de grâces et le chant des cantiques. Mon peuple, sois attentif ! Ma nation, prête-moi l'oreille ! Car la loi 4
sortira de moi, Et j'établirai ma loi pour être la lumière des peuples. Ma justice est proche, mon salut 5
va paraître, Et mes bras jugeront les peuples ; Les îles espéreront en moi, Elles se confieront en mon
bras. Levez les yeux vers le ciel, et regardez en bas sur la terre ! Car les cieux s'évanouiront comme 6
une fumée, La terre tombera en lambeaux comme un vêtement, Et ses habitants périront comme des
mouches ; Mais mon salut durera éternellement, Et ma justice n'aura point de fin. Écoutez -moi, vous 7
qui connaissez la justice, Peuple, qui as ma loi dans ton coeur ! Ne craignez pas l'opprobre des hommes,
Et ne tremblez pas devant leurs outrages. Car la teigne les dévorera comme un vêtement, Et la gerce 8
les rongera comme de la laine ; Mais ma justice durera éternellement, Et mon salut s'étendra d'âge en
âge. Réveille -toi, réveille -toi ! revêts -toi de force, bras de l'Éternel ! Réveille -toi, comme aux jours 9
d'autrefois, Dans les anciens âges ! N'est-ce pas toi qui abattis l'Égypte, Qui transperças le monstre ?
N'est-ce pas toi qui mis à sec la mer, Les eaux du grand abîme, Qui frayas dans les profondeurs de la 10
mer Un chemin pour le passage des rachetés ? Ainsi les rachetés de l'Éternel retourneront, Ils iront à 11
Sion avec chants de triomphe, Et une joie éternelle couronnera leur tête ; L'allégresse et la joie s'appro-
cheront, La douleur et les gémissements s'enfuiront. C'est moi, c'est moi qui vous console. Qui es-tu, 12
pour avoir peur de l'homme mortel, Et du fils de l'homme, pareil à l'herbe ? Et tu oublierais l'Éternel, 13
qui t'a fait, Qui a étendu les cieux et fondé la terre ! Et tu tremblerais incessamment tout le jour Devant
la colère de l'oppresseur, Parce qu 'il cherche à détruire ! Où donc est la colère de l'oppresseur ? Bientôt 14
celui qui est courbé sous les fers sera délivré ; Il ne mourra pas dans la fosse, Et son pain ne lui man-
quera pas. Je suis l'Éternel, ton Dieu, Qui soulève la mer et fais mugir ses flots. L'Éternel des armées 15
est son nom. Je mets mes paroles dans ta bouche, Et je te couvre de l'ombre de ma main, Pour étendre 16

de nouveaux cieux et fonder une nouvelle terre, Et pour dire à Sion : Tu es mon peuple ! Réveille -toi,
réveille -toi ! lève -toi, Jérusalem, Qui as bu de la main de l'Éternel la coupe de sa colère, Qui as bu,
sucé jusqu'à la lie la coupe d'étourdissement ! Il n'y en a aucun pour la conduire De tous les fils qu'elle
a enfantés, Il n'y en a aucun pour la prendre par la main De tous les fils qu'elle a élevés. Ces deux
choses te sont arrivées : -Qui te plaindra ? -Le ravage et la ruine, la famine et l'épée. -Qui suis-je pour te
consoler ? - Tes fils en défaillance gisaient à tous les coins de rues, Comme le cerf dans un filet, Chargés
de la colère de l'Éternel, Des menaces de ton Dieu. C'est pourquoi, écoute ceci, malheureuse, Ivre, mais
non de vin ! Ainsi parle ton Seigneur, l'Éternel, Ton Dieu, qui défend son peuple : Voici, je prends de
ta main la coupe d'étourdissement, La coupe de ma colère ; Tu ne la boiras plus ! Je la mettrai dans la
main de tes oppresseurs, Qui te disaient : Courbe -toi, et nous passerons ! Tu faisais alors de ton dos
comme une terre, Comme une rue pour les passants.

52 Réveille -toi ! réveille -toi ! revêts ta parure, Sion ! Revêts tes habits de fête, Jérusalem, ville sainte !
Car il n'entrera plus chez toi ni incirconcis ni impur. Secoue ta poussière, lève -toi, Mets-toi sur ton
séant, Jérusalem ! Détache les liens de ton cou, Captive, fille de Sion ! Car ainsi parle l'Éternel : C'est
gratuitement que vous avez été vendus, Et ce n'est pas à prix d'argent que vous serez rachetés. Car
ainsi parle le Seigneur, l'Éternel : Jadis mon peuple descendit en Égypte, pour y séjourner ; Puis l'As-
syrien l'opprima sans cause. Et maintenant, qu'ai-je à faire, dit l'Éternel, Quand mon peuple a été
gratuitement enlevé ? Ses tyrans poussent des cris, dit l'Éternel, Et toute la durée du jour mon nom est
outragé. C'est pourquoi mon peuple connaîtra mon nom ; C'est pourquoi il saura, en ce jour, Que c'est
moi qui parle : me voici ! Qu'ils sont beaux sur les montagnes, Les pieds de celui qui apporte de bonnes
nouvelles, Qui publie la paix ! De celui qui apporte de bonnes nouvelles, Qui publie le salut ! De celui qui
dit à Sion : ton Dieu règne ! La voix de tes sentinelles retentit ; Elles élèvent la voix, Elles poussent en-
semble des cris d'allégresse ; Car de leurs propres yeux elles voient Que l'Éternel ramène Sion. Éclatez
ensemble en cris de joie, Ruines de Jérusalem ! Car l'Éternel console son peuple, Il rachète Jérusalem.
L'Éternel découvre le bras de sa sainteté, Aux yeux de toutes les nations ; Et toutes les extrémités de la
terre verront Le salut de notre Dieu. Partez, partez, sortez de là ! Ne touchez rien d'impur ! Sortez du
milieu d'elle ! Purifiez -vous, vous qui portez les vases de l'Éternel ! Ne sortez pas avec précipitation, Ne
partez pas en fuyant ; Car l'Éternel ira devant vous, Et le Dieu d'Israël fermera votre marche. Voici,
mon serviteur prospérera ; Il montera, il s'élèvera, il s'élèvera bien haut. De même qu'il a été pour
plusieurs un sujet d'effroi, -Tant son visage était défiguré, Tant son aspect différait de celui des fils de
l'homme, - De même il sera pour beaucoup de peuples un sujet de joie ; Devant lui des rois fermeront la
bouche ; Car ils verront ce qui ne leur avait point été raconté, Ils apprendront ce qu'ils n'avaient point
entendu.

53, 2 Qui a cru à ce qui nous était annoncé ? Qui a reconnu le bras de l'Éternel ? Il s'est élevé devant
lui comme une faible plante, Comme un rejeton qui sort d'une terre desséchée ; Il n'avait ni beauté, ni
éclat pour attirer nos regards, Et son aspect n'avait rien pour nous plaire. Méprisé et abandonné des
hommes, Homme de douleur et habitué à la souffrance, Semblable à celui dont on détourne le visage,
Nous l'avons dédaigné, nous n'avons fait de lui aucun cas. Cependant, ce sont nos souffrances qu'il
a portées, C'est de nos douleurs qu'il s'est chargé ; Et nous l'avons considéré comme puni, Frappé de
Dieu, et humilié. Mais il était blessé pour nos péchés, Brisé pour nos iniquités ; Le châtiment qui nous
donne la paix est tombé sur lui, Et c'est par ses meurtrissures que nous sommes guéris. Nous étions
tous errants comme des brebis, Chacun suivait sa propre voie ; Et l'Éternel a fait retomber sur lui
l'iniquité de nous tous. Il a été maltraité et opprimé, Et il n'a point ouvert la bouche, Semblable à un
agneau qu'on mène à la boucherie, À une brebis muette devant ceux qui la tondent ; Il n'a point ouvert
la bouche. Il a été enlevé par l'angoisse et le châtiment ; Et parmi ceux de sa génération, qui a cru
Qu'il était retranché de la terre des vivants Et frappé pour les péchés de mon peuple ? On a mis son
sépulcre parmi les méchants, Son tombeau avec le riche, Quoiqu'il n'eût point commis de violence Et
qu'il n'y eût point de fraude dans sa bouche. Il a plu à l'Éternel de le briser par la souffrance... Après
avoir livré sa vie en sacrifice pour le péché, Il verra une postérité et prolongera ses jours ; Et l'oeuvre
de l'Éternel prospérera entre ses mains. À cause du travail de son âme, il rassasiera ses regards ; Par
sa connaissance mon serviteur juste justifiera beaucoup d'hommes, Et il se chargera de leurs iniquités.
C'est pourquoi je lui donnerai sa part avec les grands ; Il partagera le butin avec les puissants, Parce
qu'il s'est livré lui-même à la mort, Et qu'il a été mis au nombre des malfaiteurs, Parce qu'il a porté les
péchés de beaucoup d'hommes, Et qu'il a intercédé pour les coupables.

54 Réjouis -toi, stérile, toi qui n'enfantes plus ! Fais éclater ton allégresse et ta joie, toi qui n'as plus
de douleurs ! Car les fils de la délaissée seront plus nombreux Que les fils de celle qui est mariée, dit
l'Éternel. Élargis l'espace de ta tente ; Qu'on déploie les couvertures de ta demeure : Ne retiens pas !

Allonge tes cordages, Et affermis tes pieux ! Car tu te répandras à droite et à gauche ; Ta postérité 3
envahira des nations, Et peuplera des villes désertes. Ne crains pas, car tu ne seras point confondue ; 4
Ne rougis pas, car tu ne seras pas déshonorée ; Mais tu oublieras la honte de ta jeunesse, Et tu ne te
souviendras plus de l'opprobre de ton veuvage. Car ton créateur est ton époux : L'Éternel des armées 5
est son nom ; Et ton rédempteur est le Saint d'Israël : Il se nomme Dieu de toute la terre ; Car l'Éternel 6
te rappelle comme une femme délaissée et au coeur attristé, Comme une épouse de la jeunesse qui a
été répudiée, dit ton Dieu. Quelques instants je t'avais abandonnée, Mais avec une grande affection je 7
t'accueillerai ; Dans un instant de colère, je t'avais un moment dérobé ma face, Mais avec un amour 8
éternel j'aurai compassion de toi, Dit ton rédempteur, l'Éternel. Il en sera pour moi comme des eaux de 9
Noé : J'avais juré que les eaux de Noé ne se répandraient plus sur la terre ; Je jure de même de ne plus
m'irriter contre toi Et de ne plus te menacer. Quand les montagnes s'éloigneraient, Quand les collines 10
chancelleraient, Mon amour ne s'éloignera point de toi, Et mon alliance de paix ne chancellera point,
Dit l'Éternel, qui a compassion de toi. Malheureuse, battue de la tempête, et que nul ne console ! Voici, 11
je garnirai tes pierres d'antimoine, Et je te donnerai des fondements de saphir ; Je ferai tes créneaux 12
de rubis, Tes portes d'escarboucles, Et toute ton enceinte de pierres précieuses. Tous tes fils seront 13
disciples de l'Éternel, Et grande sera la prospérité de tes fils. Tu seras affermie par la justice ; Bannis 14
l'inquiétude, car tu n'as rien à craindre, Et la frayeur, car elle n'approchera pas de toi. Si l'on forme des 15
complots, cela ne viendra pas de moi ; Quiconque se liguera contre toi tombera sous ton pouvoir. Voici, 16
j'ai créé l'ouvrier qui souffle le charbon au feu, Et qui fabrique une arme par son travail ; Mais j'ai créé
aussi le destructeur pour la briser. Toute arme forgée contre toi sera sans effet ; Et toute langue qui 17
s'élèvera en justice contre toi, Tu la condamneras. Tel est l'héritage des serviteurs de l'Éternel, Tel est
le salut qui leur viendra de moi, Dit l'Éternel.

Vous tous qui avez soif, venez aux eaux, Même celui qui n'a pas d'argent ! Venez, achetez et mangez, **55**
Venez, achetez du vin et du lait, sans argent, sans rien payer ! Pourquoi pesez -vous de l'argent pour 2
ce qui ne nourrit pas ? Pourquoi travaillez -vous pour ce qui ne rassasie pas ? Écoutez -moi donc, et vous
mangerez ce qui est bon, Et votre âme se délectera de mets succulents. Prêtez l'oreille, et venez à moi, 3
Écoutez, et votre âme vivra : Je traiterai avec vous une alliance éternelle, Pour rendre durables mes
faveurs envers David. Voici, je l'ai établi comme témoin auprès des peuples, Comme chef et dominateur 4
des peuples. Voici, tu appelleras des nations que tu ne connais pas, Et les nations qui ne te connaissent 5
pas accourront vers toi, À cause de l'Éternel, ton Dieu, Du Saint d'Israël, qui te glorifie. Cherchez 6
l'Éternel pendant qu'il se trouve ; Invoquez -le, tandis qu'il est près. Que le méchant abandonne sa 7
voie, Et l'homme d'iniquité ses pensées ; Qu'il retourne à l'Éternel, qui aura pitié de lui, À notre Dieu,
qui ne se lasse pas de pardonner. Car mes pensées ne sont pas vos pensées, Et vos voies ne sont 8
pas mes voies, Dit l'Éternel. Autant les cieux sont élevés au-dessus de la terre, Autant mes voies 9
sont élevées au-dessus de vos voies, Et mes pensées au-dessus de vos pensées. Comme la pluie et la 10
neige descendent des cieux, Et n'y retournent pas Sans avoir arrosé, fécondé la terre, et fait germer les
plantes, Sans avoir donné de la semence au semeur Et du pain à celui qui mange, Ainsi en est-il de ma 11
parole, qui sort de ma bouche : Elle ne retourne point à moi sans effet, Sans avoir exécuté ma volonté Et
accompli mes desseins. Oui, vous sortirez avec joie, Et vous serez conduits en paix ; Les montagnes et 12
les collines éclateront d'allégresse devant vous, Et tous les arbres de la campagne battront des mains.
Au lieu de l'épine s'élèvera le cyprès, Au lieu de la ronce croîtra le myrte ; Et ce sera pour l'Éternel une 13
gloire, Un monument perpétuel, impérissable.

Ainsi parle l'Éternel : Observez ce qui est droit, et pratiquez ce qui est juste ; Car mon salut ne **56**
tardera pas à venir, Et ma justice à se manifester. Heureux l'homme qui fait cela, Et le fils de l'homme 2
qui y demeure ferme, Gardant le sabbat, pour ne point le profaner, Et veillant sur sa main, pour ne
commettre aucun mal ! Que l'étranger qui s'attache à l'Éternel ne dise pas : L'Éternel me séparera de 3
son peuple ! Et que l'eunuque ne dise pas : Voici, je suis un arbre sec ! Car ainsi parle l'Éternel : Aux 4
eunuques qui garderont mes sabbats, Qui choisiront ce qui m'est agréable, Et qui persévéreront dans
mon alliance, Je donnerai dans ma maison et dans mes murs une place et un nom Préférables à des fils 5
et à des filles ; Je leur donnerai un nom éternel, Qui ne périra pas. Et les étrangers qui s'attacheront à 6
l'Éternel pour le servir, Pour aimer le nom de l'Éternel, Pour être ses serviteurs, Tous ceux qui garderont
le sabbat, pour ne point le profaner, Et qui persévéreront dans mon alliance, Je les amènerai sur ma 7
montagne sainte, Et je les réjouirai dans ma maison de prière ; Leurs holocaustes et leurs sacrifices
seront agréés sur mon autel ; Car ma maison sera appelée une maison de prière pour tous les peuples.
Le Seigneur, l'Éternel, parle, Lui qui rassemble les exilés d'Israël : Je réunirai d'autres peuples à lui, 8
aux siens déjà rassemblés. Vous toutes, bêtes des champs, Venez pour manger, vous toutes, bêtes de 9

10 la forêt ! Ses gardiens sont tous aveugles, sans intelligence ; Ils sont tous des chiens muets, incapables
11 d'aboyer ; Ils ont des rêveries, se tiennent couchés, Aiment à sommeiller. Et ce sont des chiens voraces,
insatiables ; Ce sont des bergers qui ne savent rien comprendre ; Tous suivent leur propre voie, Chacun
12 selon son intérêt, jusqu'au dernier : - Venez, je vais chercher du vin, Et nous boirons des liqueurs
fortes ! Nous en ferons autant demain, Et beaucoup plus encore ! -

57 Le juste périt, et nul n'y prend garde ; Les gens de bien sont enlevés, et nul ne fait attention Que c'est
2 par suite de la malice que le juste est enlevé. Il entrera dans la paix, Il reposera sur sa couche, Celui
3 qui aura suivi le droit chemin. Mais vous, approchez ici, fils de l'enchanteresse, Race de l'adultère
4 et de la prostituée ! De qui vous moquez -vous ? Contre qui ouvrez-vous une large bouche Et tirez -
5 vous la langue ? N'êtes-vous pas des enfants de péché, Une race de mensonge, S'échauffant près des
térébinthes, sous tout arbre vert, Égorgeant les enfants dans les vallées, Sous des fentes de rochers ?
6 C'est dans les pierres polies des torrents qu'est ton partage, Voilà, voilà ton lot ; C'est à elles que tu
7 verses des libations, Que tu fais des offrandes : Puis-je être insensible à cela ? C'est sur une montagne
8 haute et élevée que tu dresses ta couche ; C'est aussi là que tu montes pour offrir des sacrifices. Tu
mets ton souvenir derrière la porte et les poteaux ; Car, loin de moi, tu lèves la couverture et tu montes,
9 Tu élargis ta couche, et tu traites alliance avec eux, Tu aimes leur commerce, tu choisis une place. Tu
vas auprès du roi avec de l'huile, Tu multiplies tes aromates, Tu envoies au loin tes messagers, Tu
10 t'abaisses jusqu'au séjour des morts. À force de marcher tu te fatigues, Et tu ne dis pas : J'y renonce !
11 Tu trouves encore de la vigueur dans ta main : Aussi n'es-tu pas dans l'abattement. Et qui redoutais -
tu, qui craignais -tu, pour être infidèle, Pour ne pas te souvenir, te soucier de moi ? Est-ce que je ne garde
12 pas le silence, et depuis longtemps ? C'est pourquoi tu ne me crains pas. Je vais publier ta droiture,
13 Et tes oeuvres ne te profiteront pas. Quand tu crieras, la foule de tes idoles te délivrera -t-elle ? Le
vent les emportera toutes, un souffle les enlèvera. Mais celui qui se confie en moi héritera le pays, Et
14 possédera ma montagne sainte. On dira : Frayez, frayez, préparez le chemin, Enlevez tout obstacle du
15 chemin de mon peuple ! Car ainsi parle le Très-Haut, Dont la demeure est éternelle et dont le nom est
saint : J'habite dans les lieux élevés et dans la sainteté ; Mais je suis avec l'homme contrit et humilié,
16 Afin de ranimer les esprits humiliés, Afin de ranimer les coeurs contrits. Je ne veux pas contester à
toujours, Ni garder une éternelle colère, Quand devant moi tombent en défaillance les esprits, Les âmes
17 que j'ai faites. À cause de son avidité coupable, je me suis irrité et je l'ai frappé, Je me suis caché dans
18 mon indignation ; Et le rebelle a suivi le chemin de son coeur. J'ai vu ses voies, Et je le guérirai ; Je
19 lui servirai de guide, Et je le consolerai, lui et ceux qui pleurent avec lui. Je mettrai la louange sur
20 les lèvres. Paix, paix à celui qui est loin et à celui qui est près ! dit l'Éternel. Je les guérirai. Mais les
méchants sont comme la mer agitée, Qui ne peut se calmer, Et dont les eaux soulèvent la vase et le
21 limon. Il n'y a point de paix pour les méchants, dit mon Dieu.

58 Crie à plein gosier, ne te retiens pas, Élève ta voix comme une trompette, Et annonce à mon peuple
2 ses iniquités, À la maison de Jacob ses péchés ! Tous les jours ils me cherchent, Ils veulent connaître
mes voies ; Comme une nation qui aurait pratiqué la justice Et n'aurait pas abandonné la loi de son
3 Dieu, Ils me demandent des arrêts de justice, Ils désirent l'approche de Dieu. - Que nous sert de jeûner, si tu ne le vois pas ? De mortifier notre âme, si tu n'y as point égard ? -Voici, le jour de votre jeûne,
4 vous vous livrez à vos penchants, Et vous traitez durement tous vos mercenaires. Voici, vous jeûnez
pour disputer et vous quereller, Pour frapper méchamment du poing ; Vous ne jeûnez pas comme le veut
5 ce jour, Pour que votre voix soit entendue en haut. Est-ce là le jeûne auquel je prends plaisir, Un jour
où l'homme humilie son âme ? Courber la tête comme un jonc, Et se coucher sur le sac et la cendre,
6 Est-ce là ce que tu appelleras un jeûne, Un jour agréable à l'Éternel ? Voici le jeûne auquel je prends
plaisir : Détache les chaînes de la méchanceté, Dénoue les liens de la servitude, Renvoie libres les op-
7 primés, Et que l'on rompe toute espèce de joug ; Partage ton pain avec celui qui a faim, Et fais entrer
dans ta maison les malheureux sans asile ; Si tu vois un homme nu, couvre -le, Et ne te détourne pas
8 de ton semblable. Alors ta lumière poindra comme l'aurore, Et ta guérison germera promptement ; Ta
9 justice marchera devant toi, Et la gloire de l'Éternel t'accompagnera. Alors tu appelleras, et l'Éternel
répondra ; Tu crieras, et il dira : Me voici ! Si tu éloignes du milieu de toi le joug, Les gestes mena-
10 çants et les discours injurieux, Si tu donnes ta propre subsistance à celui qui a faim, Si tu rassasies
11 l'âme indigente, Ta lumière se lèvera sur l'obscurité, Et tes ténèbres seront comme le midi. L'Éternel
sera toujours ton guide, Il rassasiera ton âme dans les lieux arides, Et il redonnera de la vigueur à tes
12 membres ; Tu seras comme un jardin arrosé, Comme une source dont les eaux ne tarissent pas. Les
tiens rebâtiront sur d'anciennes ruines, Tu relèveras des fondements antiques ; On t'appellera répa-
13 rateur des brèches, Celui qui restaure les chemins, qui rend le pays habitable. Si tu retiens ton pied
pendant le sabbat, Pour ne pas faire ta volonté en mon saint jour, Si tu fais du sabbat tes délices, Pour
sanctifier l'Éternel en le glorifiant, Et si tu l'honores en ne suivant point tes voies, En ne te livrant pas

à tes penchants et à de vains discours, Alors tu mettras ton plaisir en l'Éternel, Et je te ferai monter 14
sur les hauteurs du pays, Je te ferai jouir de l'héritage de Jacob, ton père ; Car la bouche de l'Éternel a
parlé.

Non, la main de l'Éternel n'est pas trop courte pour sauver, Ni son oreille trop dure pour entendre. **59**
Mais ce sont vos crimes qui mettent une séparation Entre vous et votre Dieu ; Ce sont vos péchés 2
qui vous cachent sa face Et l'empêchent de vous écouter. Car vos mains sont souillées de sang, Et 3
vos doigts de crimes ; Vos lèvres profèrent le mensonge, Votre langue fait entendre l'iniquité. Nul ne 4
se plaint avec justice, Nul ne plaide avec droiture ; Ils s'appuient sur des choses vaines et disent des
faussetés, Ils conçoivent le mal et enfantent le crime. Ils couvent des oeufs de basilic, Et ils tissent des 5
toiles d'araignée. Celui qui mange de leurs oeufs meurt ; Et, si l'on en brise un, il sort une vipère. Leurs 6
toiles ne servent point à faire un vêtement, Et ils ne peuvent se couvrir de leur ouvrage ; Leurs oeuvres
sont des oeuvres d'iniquité, Et les actes de violence sont dans leurs mains. Leurs pieds courent au mal, 7
Et ils ont hâte de répandre le sang innocent ; Leurs pensées sont des pensées d'iniquité, Le ravage et
la ruine sont sur leur route. Ils ne connaissent pas le chemin de la paix, Et il n'y a point de justice 8
dans leurs voies ; Ils prennent des sentiers détournés : Quiconque y marche ne connaît point la paix. -
C'est pourquoi l'arrêt de délivrance est loin de nous, Et le salut ne nous atteint pas ; Nous attendons 9
la lumière, et voici les ténèbres, La clarté, et nous marchons dans l'obscurité. Nous tâtonnons comme 10
des aveugles le long d'un mur, Nous tâtonnons comme ceux qui n'ont point d'yeux ; Nous chancelons
à midi comme de nuit, Au milieu de l'abondance nous ressemblons à des morts. Nous grondons tous 11
comme des ours, Nous gémissons comme des colombes ; Nous attendons la délivrance, et elle n'est pas
là, Le salut, et il est loin de nous. Car nos transgressions sont nombreuses devant toi, Et nos péchés 12
témoignent contre nous ; Nos transgressions sont avec nous, Et nous connaissons nos crimes. Nous 13
avons été coupables et infidèles envers l'Éternel, Nous avons abandonné notre Dieu ; Nous avons proféré
la violence et la révolte, Conçu et médité dans le coeur des paroles de mensonge ; Et la délivrance s'est 14
retirée, Et le salut se tient éloigné ; Car la vérité trébuche sur la place publique, Et la droiture ne
peut approcher. La vérité a disparu, Et celui qui s'éloigne du mal est dépouillé. -L'Éternel voit, d'un 15
regard indigné, Qu'il n'y a plus de droiture. Il voit qu'il n'y a pas un homme, Il s'étonne de ce que 16
personne n'intercède ; Alors son bras lui vient en aide, Et sa justice lui sert d'appui. Il se revêt de 17
la justice comme d'une cuirasse, Et il met sur sa tête le casque du salut ; Il prend la vengeance pour
vêtement, Et il se couvre de la jalousie comme d'un manteau. Il rendra à chacun selon ses oeuvres, La 18
fureur à ses adversaires, La pareille à ses ennemis ; Il rendra la pareille aux îles. On craindra le nom 19
de l'Éternel depuis l'occident, Et sa gloire depuis le soleil levant ; Quand l'ennemi viendra comme un
fleuve, L'esprit de l'Éternel le mettra en fuite. Un rédempteur viendra pour Sion, Pour ceux de Jacob 20
qui se convertiront de leurs péchés, Dit l'Éternel. Voici mon alliance avec eux, dit l'Éternel : Mon esprit, 21
qui repose sur toi, Et mes paroles, que j'ai mises dans ta bouche, Ne se retireront point de ta bouche, ni
de la bouche de tes enfants, Ni de la bouche des enfants de tes enfants, Dit l'Éternel, dès maintenant et
à jamais.

Lève -toi, sois éclairée, car ta lumière arrive, Et la gloire de l'Éternel se lève sur toi. Voici, les **60**, 2
ténèbres couvrent la terre, Et l'obscurité les peuples ; Mais sur toi l'Éternel se lève, Sur toi sa gloire
apparaît. Des nations marchent à ta lumière, Et des rois à la clarté de tes rayons. Porte tes yeux 3, 4
alentour, et regarde : Tous ils s'assemblent, ils viennent vers toi ; Tes fils arrivent de loin, Et tes filles
sont portées sur les bras. Tu tressailliras alors et tu te réjouiras, Et ton coeur bondira et se dilatera, 5
Quand les richesses de la mer se tourneront vers toi, Quand les trésors des nations viendront à toi.
Tu seras couverte d'une foule de chameaux, De dromadaires de Madian et d'Épha ; Ils viendront tous 6
de Séba ; Ils porteront de l'or et de l'encens, Et publieront les louanges de l'Éternel. Les troupeaux de 7
Kédar se réuniront tous chez toi ; Les béliers de Nebajoth seront à ton service ; Ils monteront sur mon
autel et me seront agréables, Et je glorifierai la maison de ma gloire. Qui sont ceux-là qui volent comme 8
des nuées, Comme des colombes vers leur colombier ? Car les îles espèrent en moi, Et les navires de 9
Tarsis sont en tête, Pour ramener de loin tes enfants, Avec leur argent et leur or, À cause du nom de
l'Éternel, ton Dieu, Du Saint d'Israël qui te glorifie. Les fils de l'étranger rebâtiront tes murs, Et leurs 10
rois seront tes serviteurs ; Car je t'ai frappée dans ma colère, Mais dans ma miséricorde j'ai pitié de toi.
Tes portes seront toujours ouvertes, Elles ne seront fermées ni jour ni nuit, Afin de laisser entrer chez 11
toi les trésors des nations, Et leurs rois avec leur suite. Car la nation et le royaume qui ne te serviront 12
pas périront, Ces nations -là seront exterminées. La gloire du Liban viendra chez toi, Le cyprès, l'orme 13
et le buis, tous ensemble, Pour orner le lieu de mon sanctuaire, Et je glorifierai la place où reposent
mes pieds. Les fils de tes oppresseurs viendront s'humilier devant toi, Et tous ceux qui te méprisaient 14
se prosterneront à tes pieds ; Ils t'appelleront ville de l'Éternel, Sion du Saint d'Israël. Au lieu que tu 15

étais délaissée et haïe, Et que personne ne te parcourait, Je ferai de toi un ornement pour toujours, Un
16 sujet de joie de génération en génération. Tu suceras le lait des nations, Tu suceras la mamelle des
17 rois ; Et tu sauras que je suis l'Éternel, ton sauveur, Ton rédempteur, le puissant de Jacob. Au lieu de
l'airain je ferai venir de l'or, Au lieu du fer je ferai venir de l'argent, Au lieu du bois, de l'airain, Et au
18 lieu des pierres, du fer ; Je ferai régner sur toi la paix, Et dominer la justice. On n'entendra plus parler
de violence dans ton pays, Ni de ravage et de ruine dans ton territoire ; Tu donneras à tes murs le nom
19 de salut, Et à tes portes celui de gloire. Ce ne sera plus le soleil qui te servira de lumière pendant le
jour, Ni la lune qui t'éclairera de sa lueur ; Mais l'Éternel sera ta lumière à toujours, Ton Dieu sera ta
20 gloire. Ton soleil ne se couchera plus, Et ta lune ne s'obscurcira plus ; Car l'Éternel sera ta lumière à
21 toujours, Et les jours de ton deuil seront passés. Il n'y aura plus que des justes parmi ton peuple, Ils
posséderont à toujours le pays ; C'est le rejeton que j'ai planté, l'oeuvre de mes mains, Pour servir à ma
22 gloire. Le plus petit deviendra un millier, Et le moindre une nation puissante. Moi, l'Éternel, je hâterai
ces choses en leur temps.

61 L'esprit du Seigneur, l'Éternel, est sur moi, Car l'Éternel m'a oint pour porter de bonnes nouvelles
aux malheureux ; Il m'a envoyé pour guérir ceux qui ont le coeur brisé, Pour proclamer aux captifs la
2 liberté, Et aux prisonniers la délivrance ; Pour publier une année de grâce de l'Éternel, Et un jour de
3 vengeance de notre Dieu ; Pour consoler tous les affligés ; Pour accorder aux affligés de Sion, Pour leur
donner un diadème au lieu de la cendre, Une huile de joie au lieu du deuil, Un vêtement de louange
au lieu d'un esprit abattu, Afin qu'on les appelle des térébinthes de la justice, Une plantation de l'Éter-
4 nel, pour servir à sa gloire. Ils rebâtiront sur d'anciennes ruines, Ils relèveront d'antiques décombres,
5 Ils renouvelleront des villes ravagées, Dévastées depuis longtemps. Des étrangers seront là et feront
6 paître vos troupeaux, Des fils de l'étranger seront vos laboureurs et vos vignerons. Mais vous, on vous
appellera sacrificateurs de l'Éternel, On vous nommera serviteurs de notre Dieu ; Vous mangerez les
7 richesses des nations, Et vous vous glorifierez de leur gloire. Au lieu de votre opprobre, vous aurez une
portion double ; Au lieu de l'ignominie, ils seront joyeux de leur part ; Ils posséderont ainsi le double
8 dans leur pays, Et leur joie sera éternelle. Car moi, l'Éternel, j'aime la justice, Je hais la rapine avec
l'iniquité ; Je leur donnerai fidèlement leur récompense, Et je traiterai avec eux une alliance éternelle.
9 Leur race sera connue parmi les nations, Et leur postérité parmi les peuples ; Tous ceux qui les verront
10 reconnaîtront Qu'ils sont une race bénie de l'Éternel. Je me réjouirai en l'Éternel, Mon âme sera ravie
d'allégresse en mon Dieu ; Car il m'a revêtu des vêtements du salut, Il m'a couvert du manteau de la dé-
11 livrance, Comme le fiancé s'orne d'un diadème, Comme la fiancée se pare de ses joyaux. Car, comme la
terre fait éclore son germe, Et comme un jardin fait pousser ses semences, Ainsi le Seigneur, l'Éternel,
fera germer le salut et la louange, En présence de toutes les nations.

62 Pour l'amour de Sion je ne me tairai point, Pour l'amour de Jérusalem je ne prendrai point de repos,
Jusqu'à ce que son salut paraisse, comme l'aurore, Et sa délivrance, comme un flambeau qui s'allume.
2 Alors les nations verront ton salut, Et tous les rois ta gloire ; Et l'on t'appellera d'un nom nouveau, Que
3 la bouche de l'Éternel déterminera. Tu seras une couronne éclatante dans la main de l'Éternel, Un
4 turban royal dans la main de ton Dieu. On ne te nommera plus délaissée, On ne nommera plus ta
terre désolation ; Mais on t'appellera mon plaisir en elle, Et l'on appellera ta terre épouse ; Car l'Éternel
5 met son plaisir en toi, Et ta terre aura un époux. Comme un jeune homme s'unit à une vierge, Ainsi
tes fils s'uniront à toi ; Et comme la fiancée fait la joie de son fiancé, Ainsi tu feras la joie de ton Dieu.
6 Sur tes murs, Jérusalem, j'ai placé des gardes ; Ils ne se tairont ni jour ni nuit. Vous qui la rappelez
7 au souvenir de l'Éternel, Point de repos pour vous ! Et ne lui laissez aucun relâche, Jusqu'à ce qu'il
8 rétablisse Jérusalem Et la rende glorieuse sur la terre. L'Éternel l'a juré par sa droite et par son bras
puissant : Je ne donnerai plus ton blé pour nourriture à tes ennemis, Et les fils de l'étranger ne boiront
9 plus ton vin, Produit de tes labeurs ; Mais ceux qui auront amassé le blé le mangeront Et loueront
10 l'Éternel, Et ceux qui auront récolté le vin le boiront, Dans les parvis de mon sanctuaire. Franchissez,
franchissez les portes ! Préparez un chemin pour le peuple ! Frayez, frayez la route, ôtez les pierres !
11 Élevez une bannière vers les peuples ! Voici ce que l'Éternel proclame aux extrémités de la terre :
Dites à la fille de Sion : Voici, ton sauveur arrive ; Voici, le salaire est avec lui, Et les rétributions le
12 précèdent. On les appellera peuple saint, rachetés de l'Éternel ; Et toi, on t'appellera recherchée, ville
non délaissée.

63 Qui est celui-ci qui vient d'Édom, De Botsra, en vêtements rouges, En habits éclatants, Et se redres-
sant avec fierté dans la plénitude de sa force ? -C'est moi qui ai promis le salut, Qui ai le pouvoir de
2 délivrer. - Pourquoi tes habits sont-ils rouges, Et tes vêtements comme les vêtements de celui qui foule
3 dans la cuve ? - J'ai été seul à fouler au pressoir, Et nul homme d'entre les peuples n'était avec moi ; Je
les ai foulés dans ma colère, Je les ai écrasés dans ma fureur ; Leur sang a jailli sur mes vêtements, Et

j'ai souillé tous mes habits. Car un jour de vengeance était dans mon coeur, Et l'année de mes rachetés 4
est venue. Je regardais, et personne pour m'aider ; J'étais étonné, et personne pour me soutenir ; Alors 5
mon bras m'a été en aide, Et ma fureur m'a servi d'appui. J'ai foulé des peuples dans ma colère, Je 6
les ai rendus ivres dans ma fureur, Et j'ai répandu leur sang sur la terre. Je publierai les grâces de 7
l'Éternel, les louanges de l'Éternel, D'après tout ce que l'Éternel a fait pour nous ; Je dirai sa grande
bonté envers la maison d'Israël, Qu'il a traitée selon ses compassions et la richesse de son amour. Il 8
avait dit : Certainement ils sont mon peuple, Des enfants qui ne seront pas infidèles ! Et il a été pour
eux un sauveur. Dans toutes leurs détresses ils n'ont pas été sans secours, Et l'ange qui est devant sa 9
face les a sauvés ; Il les a lui-même rachetés, dans son amour et sa miséricorde, Et constamment il les a
soutenus et portés, aux anciens jours. Mais ils ont été rebelles, ils ont attristé son esprit saint ; Et il est 10
devenu leur ennemi, il a combattu contre eux. Alors son peuple se souvint des anciens jours de Moïse : 11
Où est celui qui les fit monter de la mer, Avec le berger de son troupeau ? Où est celui qui mettait au
milieu d'eux son esprit saint ; Qui dirigea la droite de Moïse, Par son bras glorieux ; Qui fendit les eaux 12
devant eux, Pour se faire un nom éternel ; Qui les dirigea au travers des flots, Comme un coursier dans 13
le désert, Sans qu'ils bronchassent ? Comme la bête qui descend dans la vallée, L'esprit de l'Éternel 14
les a menés au repos. C'est ainsi que tu as conduit ton peuple, Pour te faire un nom glorieux. Regarde 15
du ciel, et vois, De ta demeure sainte et glorieuse : Où sont ton zèle et ta puissance ? Le frémissement
de tes entrailles et tes compassions Ne se font plus sentir envers moi. Tu es cependant notre père, 16
Car Abraham ne nous connaît pas, Et Israël ignore qui nous sommes ; C'est toi, Éternel, qui es notre
père, Qui, dès l'éternité, t'appelles notre sauveur. Pourquoi, ô Éternel, nous fais-tu errer loin de tes 17
voies, Et endurcis -tu notre coeur contre ta crainte ? Reviens, pour l'amour de tes serviteurs, Des tribus
de ton héritage ! Ton peuple saint n'a possédé le pays que peu de temps ; Nos ennemis ont foulé ton 18
sanctuaire. Nous sommes depuis longtemps comme un peuple que tu ne gouvernes pas, Et qui n'est 19
point appelé de ton nom...

Oh ! si tu déchirais les cieux, et si tu descendais, Les montagnes s'ébranleraient devant toi, Comme **64**, 2
s'allume un feu de bois sec, Comme s'évapore l'eau qui bouillonne ; Tes ennemis connaîtraient ton nom,
Et les nations trembleraient devant toi. Lorsque tu fis des prodiges que nous n'attendions pas, Tu 3
descendis, et les montagnes s'ébranlèrent devant toi. Jamais on n'a appris ni entendu dire, Et jamais 4
l'oeil n'a vu qu'un autre dieu que toi Fît de telles choses pour ceux qui se confient en lui. Tu vas au- 5
devant de celui qui pratique avec joie la justice, De ceux qui marchent dans tes voies et se souviennent
de toi. Mais tu as été irrité, parce que nous avons péché ; Et nous en souffrons longtemps jusqu'à ce
que nous soyons sauvés. Nous sommes tous comme des impurs, Et toute notre justice est comme un 6
vêtement souillé ; Nous sommes tous flétris comme une feuille, Et nos crimes nous emportent comme
le vent. Il n'y a personne qui invoque ton nom, Qui se réveille pour s'attacher à toi : Aussi nous as-tu 7
caché ta face, Et nous laisses-tu périr par l'effet de nos crimes. Cependant, ô Éternel, tu es notre père ; 8
Nous sommes l'argile, et c'est toi qui nous as formés, Nous sommes tous l'ouvrage de tes mains. Ne 9
t'irrite pas à l'extrême, ô Éternel, Et ne te souviens pas à toujours du crime ; Regarde donc, nous sommes
tous ton peuple. Tes villes saintes sont un désert ; Sion est un désert, Jérusalem une solitude. Notre 10, 11
maison sainte et glorieuse, Où nos pères célébraient tes louanges, Est devenue la proie des flammes ;
Tout ce que nous avions de précieux a été dévasté. Après cela, ô Éternel, te contiendras -tu ? Est-ce que 12
tu te tairas, et nous affligeras à l'excès ?

J'ai exaucé ceux qui ne demandaient rien, Je me suis laissé trouver par ceux qui ne me cherchaient **65**
pas ; J'ai dit : Me voici, me voici ! À une nation qui ne s'appelait pas de mon nom. J'ai tendu mes mains 2
tous les jours vers un peuple rebelle, Qui marche dans une voie mauvaise, Au gré de ses pensées ; Vers 3
un peuple qui ne cesse de m'irriter en face, Sacrifiant dans les jardins, Et brûlant de l'encens sur les
briques : Qui fait des sépulcres sa demeure, Et passe la nuit dans les cavernes, Mangeant de la chair 4
de porc, Et ayant dans ses vases des mets impurs ; Qui dit : Retire -toi, Ne m'approche pas, car je 5
suis saint !... De pareilles choses, c'est une fumée dans mes narines, C'est un feu qui brûle toujours.
Voici ce que j'ai résolu par devers moi : Loin de me taire, je leur ferai porter la peine, Oui, je leur ferai 6
porter la peine De vos crimes, dit l'Éternel, et des crimes de vos pères, Qui ont brûlé de l'encens sur les 7
montagnes, Et qui m'ont outragé sur les collines ; Je leur mesurerai le salaire de leurs actions passées.
Ainsi parle l'Éternel : Quand il se trouve du jus dans une grappe, On dit : Ne la détruis pas, Car il y 8
a là une bénédiction ! J'agirai de même, pour l'amour de mes serviteurs, Afin de ne pas tout détruire.
Je ferai sortir de Jacob une postérité, Et de Juda un héritier de mes montagnes ; Mes élus posséderont 9
le pays, Et mes serviteurs y habiteront. Le Saron servira de pâturage au menu bétail, Et la vallée 10
d'Acor servira de gîte au gros bétail, Pour mon peuple qui m'aura cherché. Mais vous, qui abandonnez 11
l'Éternel, Qui oubliez ma montagne sainte, Qui dressez une table pour Gad, Et remplissez une coupe
pour Meni, Je vous destine au glaive, Et vous fléchirez tous le genou pour être égorgés ; Car j'ai appelé, 12

et vous n'avez point répondu, J'ai parlé, et vous n'avez point écouté ; Mais vous avez fait ce qui est mal
13 à mes yeux, Et vous avez choisi ce qui me déplaît. C'est pourquoi ainsi parle le Seigneur, l'Éternel :
Voici, mes serviteurs mangeront, et vous aurez faim ; Voici, mes serviteurs boiront, et vous aurez soif ;
14 Voici, mes serviteurs se réjouiront, et vous serez confondus ; Voici, mes serviteurs chanteront dans
la joie de leur coeur ; Mais vous, vous crierez dans la douleur de votre âme, Et vous vous lamenterez
15 dans l'abattement de votre esprit. Vous laisserez votre nom en imprécation à mes élus ; Le Seigneur,
16 l'Éternel, vous fera mourir, Et il donnera à ses serviteurs un autre nom. Celui qui voudra être béni
dans le pays Voudra l'être par le Dieu de vérité, Et celui qui jurera dans le pays Jurera par le Dieu
17 de vérité ; Car les anciennes souffrances seront oubliées, Elles seront cachées à mes yeux. Car je vais
créer de nouveaux cieux Et une nouvelle terre ; On ne se rappellera plus les choses passées, Elles ne
18 reviendront plus à l'esprit. Réjouissez -vous plutôt et soyez à toujours dans l'allégresse, À cause de ce
19 que je vais créer ; Car je vais créer Jérusalem pour l'allégresse, Et son peuple pour la joie. Je ferai de
Jérusalem mon allégresse, Et de mon peuple ma joie ; On n'y entendra plus Le bruit des pleurs et le
20 bruit des cris. Il n'y aura plus ni enfants ni vieillards Qui n'accomplissent leurs jours ; Car celui qui
21 mourra à cent ans sera jeune, Et le pécheur âgé de cent ans sera maudit. Ils bâtiront des maisons et
22 les habiteront ; Ils planteront des vignes et en mangeront le fruit. Ils ne bâtiront pas des maisons pour
qu'un autre les habite, Ils ne planteront pas des vignes pour qu'un autre en mange le fruit ; Car les
jours de mon peuple seront comme les jours des arbres, Et mes élus jouiront de l'oeuvre de leurs mains.
23 Ils ne travailleront pas en vain, Et ils n'auront pas des enfants pour les voir périr ; Car ils formeront
24 une race bénie de l'Éternel, Et leurs enfants seront avec eux. Avant qu'ils m'invoquent, je répondrai ;
25 Avant qu'ils aient cessé de parler, j'exaucerai. Le loup et l'agneau paîtront ensemble, Le lion, comme
le boeuf, mangera de la paille, Et le serpent aura la poussière pour nourriture. Il ne se fera ni tort ni
dommage Sur toute ma montagne sainte, Dit l'Éternel.

66 Ainsi parle l'Éternel : Le ciel est mon trône, Et la terre mon marchepied. Quelle maison pourriez-
2 vous me bâtir, Et quel lieu me donneriez-vous pour demeure ? Toutes ces choses, ma main les a faites,
Et toutes ont reçu l'existence, dit l'Éternel. Voici sur qui je porterai mes regards : Sur celui qui souffre
3 et qui a l'esprit abattu, Sur celui qui craint ma parole. Celui qui immole un boeuf est comme celui qui
tuerait un homme, Celui qui sacrifie un agneau est comme celui qui romprait la nuque à un chien, Celui
qui présente une offrande est comme celui qui répandrait du sang de porc, Celui qui brûle de l'encens est
comme celui qui adorerait des idoles ; Tous ceux-là se complaisent dans leurs voies, Et leur âme trouve
4 du plaisir dans leurs abominations. Moi aussi, je me complairai dans leur infortune, Et je ferai venir
sur eux ce qui cause leur effroi, Parce que j'ai appelé, et qu'ils n'ont point répondu, Parce que j'ai parlé, et
qu'ils n'ont point écouté ; Mais ils ont fait ce qui est mal à mes yeux, Et ils ont choisi ce qui me déplaît.
5 Écoutez la parole de l'Éternel, Vous qui craignez sa parole. Voici ce que disent vos frères, Qui vous
haïssent et vous repoussent À cause de mon nom : Que l'Éternel montre sa gloire, Et que nous voyions
6 votre joie ! -Mais ils seront confondus. Une voix éclatante sort de la ville, Une voix sort du temple.
7 C'est la voix de l'Éternel, Qui paie à ses ennemis leur salaire. Avant d'éprouver les douleurs, Elle a
8 enfanté ; Avant que les souffrances lui vinssent, Elle a donné naissance à un fils. Qui a jamais entendu
pareille chose ? Qui a jamais vu rien de semblable ? Un pays peut-il naître en un jour ? Une nation est-
9 elle enfantée d'un seul coup ? À peine en travail, Sion a enfanté ses fils ! Ouvrirais-je le sein maternel,
Pour ne pas laisser enfanter ? dit l'Éternel ; Moi, qui fais naître, Empêcherais-je d'enfanter ? dit ton
10 Dieu. Réjouissez -vous avec Jérusalem, Faites d'elle le sujet de votre allégresse, Vous tous qui l'aimez ;
11 Tressaillez avec elle de joie, Vous tous qui menez deuil sur elle ; Afin que vous soyez nourris et rassasiés
12 Du lait de ses consolations, Afin que vous savouriez avec bonheur La plénitude de sa gloire. Car ainsi
parle l'Éternel : Voici, je dirigerai vers elle la paix comme un fleuve, Et la gloire des nations comme
un torrent débordé, Et vous serez allaités ; Vous serez portés sur les bras, Et caressés sur les genoux.
13 Comme un homme que sa mère console, Ainsi je vous consolerai ; Vous serez consolés dans Jérusalem.
14 Vous le verrez, et votre coeur sera dans la joie, Et vos os reprendront de la vigueur comme l'herbe ;
L'Éternel manifestera sa puissance envers ses serviteurs, Mais il fera sentir sa colère à ses ennemis.
15 Car voici, l'Éternel arrive dans un feu, Et ses chars sont comme un tourbillon ; Il convertit sa colère en
16 un brasier, Et ses menaces en flammes de feu. C'est par le feu que l'Éternel exerce ses jugements, C'est
17 par son glaive qu'il châtie toute chair ; Et ceux que tuera l'Éternel seront en grand nombre. Ceux qui se
sanctifient et se purifient dans les jardins, Au milieu desquels ils vont un à un, Qui mangent de la chair
18 de porc, Des choses abominables et des souris, Tous ceux-là périront, dit l'Éternel. Je connais leurs
oeuvres et leurs pensées. Le temps est venu de rassembler toutes les nations Et toutes les langues ;
19 Elles viendront et verront ma gloire. Je mettrai un signe parmi elles, Et j'enverrai leurs réchappés

vers les nations, À Tarsis, à Pul et à Lud, qui tirent de l'arc, À Tubal et à Javan, Aux îles lointaines, Qui
jamais n'ont entendu parler de moi, Et qui n'ont pas vu ma gloire ; Et ils publieront ma gloire parmi
les nations. Ils amèneront tous vos frères du milieu de toutes les nations, En offrande à l'Éternel, Sur 20
des chevaux, des chars et des litières, Sur des mulets et des dromadaires, À ma montagne sainte, À
Jérusalem, dit l'Éternel, Comme les enfants d'Israël apportent leur offrande, Dans un vase pur, À la
maison de l'Éternel. Et je prendrai aussi parmi eux Des sacrificateurs, des Lévites, dit l'Éternel. Car, 21, 22
comme les nouveaux cieux Et la nouvelle terre que je vais créer Subsisteront devant moi, dit l'Éternel,
Ainsi subsisteront votre postérité et votre nom. À chaque nouvelle lune et à chaque sabbat, Toute 23
chair viendra se prosterner devant moi, dit l'Éternel. Et quand on sortira, on verra Les cadavres des 24
hommes qui se sont rebellés contre moi ; Car leur ver ne mourra point, et leur feu ne s'éteindra point ;
Et ils seront pour toute chair un objet d'horreur.

JÉRÉMIE

1 Paroles de Jérémie, fils de Hilkija, l'un des sacrificateurs d'Anathoth, dans le pays de Benjamin.
2 La parole de l'Éternel lui fut adressée au temps de Josias, fils d'Amon, roi de Juda, la treizième
3 année de son règne, et au temps de Jojakim, fils de Josias, roi de Juda, jusqu'à la fin de
la onzième année de Sédécias, fils de Josias, roi de Juda, jusqu'à l'époque où Jérusalem fut
4, 5 emmenée en captivité, au cinquième mois. La parole de l'Éternel me fut adressée, en ces mots : Avant
que je t'eusse formé dans le ventre de ta mère, je te connaissais, et avant que tu fusses sorti de son sein,
6 je t'avais consacré, je t'avais établi prophète des nations. Je répondis : Ah ! Seigneur Éternel ! voici, je
7 ne sais point parler, car je suis un enfant. Et l'Éternel me dit : Ne dis pas : Je suis un enfant. Car tu
8 iras vers tous ceux auprès de qui je t'enverrai, et tu diras tout ce que je t'ordonnerai. Ne les crains
9 point, car je suis avec toi pour te délivrer, dit l'Éternel. Puis l'Éternel étendit sa main, et toucha ma
10 bouche ; et l'Éternel me dit : Voici, je mets mes paroles dans ta bouche. Regarde, je t'établis aujourd'hui
sur les nations et sur les royaumes, pour que tu arraches et que tu abattes, pour que tu ruines et que tu
11 détruises, pour que tu bâtisses et que tu plantes. La parole de l'Éternel me fut adressée, en ces mots :
12 Que vois -tu, Jérémie ? Je répondis : Je vois une branche d'amandier. Et l'Éternel me dit : Tu as bien
13 vu ; car je veille sur ma parole, pour l'exécuter. La parole de l'Éternel me fut adressée une seconde
fois, en ces mots : Que vois -tu ? Je répondis : Je vois une chaudière bouillante, du côté du septentrion.
14 Et l'Éternel me dit : C'est du septentrion que la calamité se répandra sur tous les habitants du pays.
15 Car voici, je vais appeler tous les peuples des royaumes du septentrion, dit l'Éternel ; ils viendront,
et placeront chacun leur siège à l'entrée des portes de Jérusalem, contre ses murailles tout alentour,
16 et contre toutes les villes de Juda. Je prononcerai mes jugements contre eux, à cause de toute leur
méchanceté, parce qu'ils m'ont abandonné et ont offert de l'encens à d'autres dieux, et parce qu'ils se
17 sont prosternés devant l'ouvrage de leurs mains. Et toi, ceins tes reins, lève -toi, et dis -leur tout ce
que je t'ordonnerai. Ne tremble pas en leur présence, de peur que je ne te fasse trembler devant eux.
18 Voici, je t'établis en ce jour sur tout le pays comme une ville forte, une colonne de fer et un mur d'airain,
19 contre les rois de Juda, contre ses chefs, contre ses sacrificateurs, et contre le peuple du pays. Ils te
feront la guerre, mais ils ne te vaincront pas ; car je suis avec toi pour te délivrer, dit l'Éternel.

2, 2 La parole de l'Éternel me fut adressée, en ces mots : Va, et crie aux oreilles de Jérusalem : Ainsi
parle l'Éternel : Je me souviens de ton amour lorsque tu étais jeune, De ton affection lorsque tu étais
3 fiancée, Quand tu me suivais au désert, Dans une terre inculte. Israël était consacré à l'Éternel, Il était
les prémices de son revenu ; Tous ceux qui en mangeaient se rendaient coupables, Et le malheur fondait
4 sur eux, dit l'Éternel. Écoutez la parole de l'Éternel, maison de Jacob, Et vous toutes, familles de la
5 maison d'Israël ! Ainsi parle l'Éternel : Quelle iniquité vos pères ont-ils trouvée en moi, Pour s'éloigner
6 de moi, Et pour aller après des choses de néant et n'être eux-mêmes que néant ? Ils n'ont pas dit : Où est
l'Éternel, Qui nous a fait monter du pays d'Égypte, Qui nous a conduits dans le désert, Dans une terre
aride et pleine de fosses, Dans une terre où règnent la sécheresse et l'ombre de la mort, Dans une terre
7 par où personne ne passe, Et où n'habite aucun homme ? Je vous ai fait venir dans un pays semblable
à un verger, Pour que vous en mangiez les fruits et les meilleures productions ; Mais vous êtes venus,
8 et vous avez souillé mon pays, Et vous avez fait de mon héritage une abomination. Les sacrificateurs
n'ont pas dit : Où est l'Éternel ? Les dépositaires de la loi ne m'ont pas connu, Les pasteurs m'ont été
infidèles, Les prophètes ont prophétisé par Baal, Et sont allés après ceux qui ne sont d'aucun secours.
9 C'est pourquoi je veux encore contester avec vous, dit l'Éternel, Je veux contester avec les enfants de vos
10 enfants. Passez aux îles de Kittim, et regardez ! Envoyez quelqu'un à Kédar, observez bien, Et regardez
11 s'il y a rien de semblable ! Y a-t-il une nation qui change ses dieux, Quoiqu'ils ne soient pas des Dieux ?
12 Et mon peuple a changé sa gloire contre ce qui n'est d'aucun secours ! Cieux, soyez étonnés de cela ;
13 Frémissez d'épouvante et d'horreur ! dit l'Éternel. Car mon peuple a commis un double péché : Ils m'ont
abandonné, moi qui suis une source d'eau vive, Pour se creuser des citernes, des citernes crevassées, Qui
14 ne retiennent pas l'eau. Israël est-il un esclave acheté, ou né dans la maison ? Pourquoi donc devient-
15 il une proie ? Contre lui les lionceaux rugissent, poussent leurs cris, Et ils ravagent son pays ; Ses
16 villes sont brûlées, il n'y a plus d'habitants. Même les enfants de Noph et de Tachpanès Te briseront
17 le sommet de la tête. Cela ne t'arrive -t-il pas Parce que tu as abandonné l'Éternel, ton Dieu, Lorsqu
18 'il te dirigeait dans la bonne voie ? Et maintenant, qu'as-tu à faire d'aller en Égypte, Pour boire l'eau
19 du Nil ? Qu'as-tu à faire d'aller en Assyrie, Pour boire l'eau du fleuve ? Ta méchanceté te châtiera, et
ton infidélité te punira, Tu sauras et tu verras que c'est une chose mauvaise et amère D'abandonner

l'Éternel, ton Dieu, Et de n'avoir de moi aucune crainte, Dit le Seigneur, l'Éternel des armées. Tu as 20
dès longtemps brisé ton joug, Rompu tes liens, Et tu as dit : Je ne veux plus être dans la servitude !
Mais sur toute colline élevée Et sous tout arbre vert Tu t'es courbée comme une prostituée. Je t'avais 21
plantée comme une vigne excellente Et du meilleur plant ; Comment as-tu changé, Dégénéré en une
vigne étrangère ? Quand tu te laverais avec du nitre, Quand tu emploierais beaucoup de potasse, Ton 22
iniquité resterait marquée devant moi, Dit le Seigneur, l'Éternel. Comment dirais -tu : Je ne me suis 23
point souillée, Je ne suis point allée après les Baals ? Regarde tes pas dans la vallée, Reconnais ce que
tu as fait, Dromadaire à la course légère et vagabonde ! Anesse sauvage, habituée au désert, Haletante 24
dans l'ardeur de sa passion, Qui l'empêchera de satisfaire son désir ? Tous ceux qui la cherchent n'ont
pas à se fatiguer ; Ils la trouvent pendant son mois. Ne t'expose pas à avoir les pieds nus, Ne dessèche 25
pas ton gosier ! Mais tu dis : C'est en vain, non ! Car j'aime les dieux étrangers, je veux aller après eux.
Comme un voleur est confus lorsqu'il est surpris, Ainsi seront confus ceux de la maison d'Israël, Eux, 26
leurs rois, leurs chefs, Leurs sacrificateurs et leurs prophètes. Ils disent au bois : Tu es mon père ! Et à 27
la pierre : Tu m'as donné la vie ! Car ils me tournent le dos, ils ne me regardent pas. Et quand ils sont
dans le malheur, ils disent : Lève -toi, sauve -nous ! Où donc sont tes dieux que tu t'es faits ? Qu'ils se 28
lèvent, s'ils peuvent te sauver au temps du malheur ! Car tu as autant de dieux que de villes, ô Juda !
Pourquoi contesteriez -vous avec moi ? Vous m'avez tous été infidèles, dit l'Éternel. En vain ai-je frappé 29, 30
vos enfants ; Ils n'ont point eu égard à la correction ; Votre glaive a dévoré vos prophètes, Comme un
lion destructeur. Hommes de cette génération, considérez la parole de l'Éternel ! Ai-je été pour Israël 31
un désert, Ou un pays d'épaisses ténèbres ? Pourquoi mon peuple dit -il : Nous sommes libres, Nous ne
voulons pas retourner à toi ? La jeune fille oublie -t-elle ses ornements, La fiancée sa ceinture ? Et mon 32
peuple m'a oublié Depuis des jours sans nombre. Comme tu es habile dans tes voies pour chercher ce 33
que tu aimes ! C'est même au crime que tu les exerces. Jusque sur les pans de ton habit se trouve Le 34
sang de pauvres innocents, Que tu n'as pas surpris faisant effraction. Malgré cela, tu dis : Oui, je suis 35
innocente ! Certainement sa colère s'est détournée de moi ! Voici, je vais contester avec toi, Parce que tu
dis : Je n'ai point péché. Pourquoi tant d'empressement à changer ton chemin ? C'est de l'Égypte que 36
viendra ta honte, Comme elle est venue de l'Assyrie. De là aussi tu sortiras, les mains sur la tête ; Car 37
l'Éternel rejette ceux en qui tu te confies, Et tu ne réussiras pas auprès d'eux.

Il dit : Lorsqu'un homme répudie sa femme, Qu'elle le quitte et devient la femme d'un autre, Cet **3**
homme retourne -t-il encore vers elle ? Le pays même ne serait-il pas souillé ? Et toi, tu t'es prostituée
à de nombreux amants, Et tu reviendrais à moi ! dit l'Éternel. Lève tes yeux vers les hauteurs, et 2
regarde ! Où ne t'es-tu pas prostituée ! Tu te tenais sur les chemins, comme l'Arabe dans le désert, Et
tu as souillé le pays par tes prostitutions et par ta méchanceté. Aussi les pluies ont-elles été retenues, 3
Et la pluie du printemps a-t-elle manqué ; Mais tu as eu le front d'une femme prostituée, Tu n'as pas
voulu avoir honte. Maintenant, n'est-ce pas ? tu cries vers moi : Mon père ! Tu as été l'ami de ma 4
jeunesse ! Gardera -t-il à toujours sa colère ? La conservera -t-il à jamais ? Et voici, tu as dit, tu as 5
fait des choses criminelles, tu les as consommées. L'Éternel me dit, au temps du roi Josias : As-tu vu 6
ce qu'a fait l'infidèle Israël ? Elle est allée sur toute montagne élevée et sous tout arbre vert, et là elle
s'est prostituée. Je disais : Après avoir fait toutes ces choses, elle reviendra à moi. Mais elle n'est pas 7
revenue. Et sa soeur, la perfide Juda, en a été témoin. Quoique j'eusse répudié l'infidèle Israël à cause 8
de tous ses adultères, et que je lui eusse donné sa lettre de divorce, j'ai vu que la perfide Juda, sa soeur,
n'a point eu de crainte, et qu'elle est allée se prostituer pareillement. Par sa criante impudicité Israël 9
a souillé le pays, elle a commis un adultère avec la pierre et le bois. Malgré tout cela, la perfide Juda, 10
sa soeur, n'est pas revenue à moi de tout son coeur ; c'est avec fausseté qu'elle l'a fait, dit l'Éternel.
L'Éternel me dit : L'infidèle Israël paraît innocente En comparaison de la perfide Juda. Va, crie ces 11, 12
paroles vers le septentrion, et dis : Reviens, infidèle Israël ! dit l'Éternel. Je ne jetterai pas sur vous un
regard sévère ; Car je suis miséricordieux, dit l'Éternel, Je ne garde pas ma colère à toujours. Reconnais 13
seulement ton iniquité, Reconnais que tu as été infidèle à l'Éternel, ton Dieu, Que tu as dirigé çà et là
tes pas vers les dieux étrangers, Sous tout arbre vert, Et que tu n'as pas écouté ma voix, dit l'Éternel.
Revenez, enfants rebelles, dit l'Éternel ; Car je suis votre maître. Je vous prendrai, un d'une ville, deux 14
d'une famille, Et je vous ramènerai dans Sion. Je vous donnerai des bergers selon mon coeur, Et ils vous 15
paîtront avec intelligence et avec sagesse. Lorsque vous aurez multiplié et fructifié dans le pays, En 16
ces jours -là, dit l'Éternel, On ne parlera plus de l'arche de l'alliance de l'Éternel ; Elle ne viendra plus à
la pensée ; On ne se la rappellera plus, on ne s'apercevra plus de son absence, Et l'on n'en fera point une
autre. En ce temps -là, on appellera Jérusalem le trône de l'Éternel ; Toutes les nations s'assembleront 17
à Jérusalem, au nom de l'Éternel, Et elles ne suivront plus les penchants de leur mauvais coeur. En 18
ces jours, La maison de Juda marchera avec la maison d'Israël ; Elles viendront ensemble du pays du

19 septentrion Au pays dont j'ai donné la possession à vos pères. Je disais : Comment te mettrai -je parmi
mes enfants, Et te donnerai -je un pays de délices, Un héritage, le plus bel ornement des nations ? Je
20 disais : Tu m'appelleras : Mon père ! Et tu ne te détourneras pas de moi. Mais, comme une femme
21 est infidèle à son amant, Ainsi vous m'avez été infidèles, maison d'Israël, Dit l'Éternel. Une voix se
fait entendre sur les lieux élevés ; Ce sont les pleurs, les supplications des enfants d'Israël ; Car ils
22 ont perverti leur voie, Ils ont oublié l'Éternel, leur Dieu. Revenez, enfants rebelles, Je pardonnerai
23 vos infidélités. -Nous voici, nous allons à toi, Car tu es l'Éternel, notre Dieu. Oui, le bruit qui vient
des collines et des montagnes n'est que mensonge ; Oui, c'est en l'Éternel, notre Dieu, qu'est le salut
24 d'Israël. Les idoles ont dévoré le produit du travail de nos pères, Dès notre jeunesse, Leurs brebis et
25 leurs boeufs, leurs fils et leurs filles. Nous avons notre honte pour couche, Et notre ignominie pour
couverture ; Car nous avons péché contre l'Éternel, notre Dieu, Nous et nos pères, dès notre jeunesse
jusqu'à ce jour, Et nous n'avons pas écouté la voix de l'Éternel, notre Dieu. -

4 Israël, si tu reviens, si tu reviens à moi, dit l'Éternel, Si tu ôtes tes abominations de devant moi, Tu
2 ne seras plus errant. Si tu jures : L'Éternel est vivant ! Avec vérité, avec droiture et avec justice, Alors
3 les nations seront bénies en lui, Et se glorifieront en lui. Car ainsi parle l'Éternel aux hommes de Juda
4 et de Jérusalem : Défrichez -vous un champ nouveau, Et ne semez pas parmi les épines. Circoncisez -
vous pour l'Éternel, circoncisez vos coeurs, Hommes de Juda et habitants de Jérusalem, De peur que ma
colère n'éclate comme un feu, Et ne s'enflamme, sans qu'on puisse l'éteindre, À cause de la méchanceté
5 de vos actions. Annoncez en Juda, publiez à Jérusalem, Et dites : Sonnez de la trompette dans le
6 pays ! Criez à pleine voix, et dites : Rassemblez -vous, et allons dans les villes fortes ! Élevez une
bannière vers Sion, Fuyez, ne vous arrêtez pas ! Car je fais venir du septentrion le malheur Et un grand
7 désastre. Le lion s'élance de son taillis, Le destructeur des nations est en marche, il a quitté son lieu,
8 Pour ravager ton pays ; Tes villes seront ruinées, il n'y aura plus d'habitants. C'est pourquoi couvrez
9 -vous de sacs, pleurez et gémissez ; Car la colère ardente de l'Éternel ne se détourne pas de nous. En
ce jour -là, dit l'Éternel, Le roi et les chefs perdront courage, Les sacrificateurs seront étonnés, Et les
10 prophètes stupéfaits. Je dis : Ah ! Seigneur Éternel ! Tu as donc trompé ce peuple et Jérusalem, en
11 disant : Vous aurez la paix ! Et cependant l'épée menace leur vie. En ce temps -là, il sera dit à ce
peuple et à Jérusalem : Un vent brûlant souffle des lieux élevés du désert Sur le chemin de la fille
12 de mon peuple, Non pour vanner ni pour nettoyer le grain. C'est un vent impétueux qui vient de là
13 jusqu'à moi. Maintenant, je prononcerai leur sentence. Voici, le destructeur s'avance comme les nuées ;
Ses chars sont comme un tourbillon, Ses chevaux sont plus légers que les aigles. -Malheur à nous, car
14 nous sommes détruits ! - Purifie ton coeur du mal, Jérusalem, Afin que tu sois sauvée ! Jusques à quand
15 garderas -tu dans ton coeur tes pensées iniques ? Car une voix qui part de Dan annonce la calamité,
16 Elle la publie depuis la montagne d'Éphraïm. Dites -le aux nations, faites-le connaître à Jérusalem :
17 Des assiégeants viennent d'une terre lointaine ; Ils poussent des cris contre les villes de Juda. Comme
ceux qui gardent un champ, ils entourent Jérusalem, Car elle s'est révoltée contre moi, dit l'Éternel.
18 C'est là le produit de tes voies et de tes actions, C'est là le produit de ta méchanceté ; Certes cela est
19 amer, cela pénètre jusqu'à ton coeur. Mes entrailles ! mes entrailles : je souffre au dedans de mon
coeur, Le coeur me bat, je ne puis me taire ; Car tu entends, mon âme, le son de la trompette, Le cri
20 de guerre. On annonce ruine sur ruine, Car tout le pays est ravagé ; Mes tentes sont ravagées tout à
21 coup, Mes pavillons en un instant. Jusques à quand verrai -je la bannière, Et entendrai -je le son de
22 la trompette ? - Certainement mon peuple est fou, il ne me connaît pas ; Ce sont des enfants insensés,
23 dépourvus d'intelligence ; Ils sont habiles pour faire le mal, Mais ils ne savent pas faire le bien. - Je
24 regarde la terre, et voici, elle est informe et vide ; Les cieux, et leur lumière a disparu. Je regarde les
25 montagnes, et voici, elles sont ébranlées ; Et toutes les collines chancellent. Je regarde, et voici, il n'y
26 a point d'homme ; Et tous les oiseaux des cieux ont pris la fuite. Je regarde, et voici, le Carmel est
27 un désert ; Et toutes ses villes sont détruites, devant l'Éternel, Devant son ardente colère. Car ainsi
28 parle l'Éternel : Tout le pays sera dévasté ; Mais je ne ferai pas une entière destruction. À cause de
cela, le pays est en deuil, Et les cieux en haut sont obscurcis ; Car je l'ai dit, je l'ai résolu, Et je ne m'en
29 repens pas, je ne me rétracterai pas. Au bruit des cavaliers et des archers, toutes les villes sont en
fuite ; On entre dans les bois, on monte sur les rochers ; Toutes les villes sont abandonnées, il n'y a plus
30 d'habitants. Et toi, dévastée, que vas -tu faire ? Tu te revêtiras de cramoisi, tu te pareras d'ornements
d'or, Tu mettras du fard à tes yeux ; Mais c'est en vain que tu t'embelliras ; Tes amants te méprisent,
31 Ils en veulent à ta vie. Car j'entends des cris comme ceux d'une femme en travail, Des cris d'angoisse
comme dans un premier enfantement. C'est la voix de la fille de Sion ; elle soupire, elle étend les mains :
Malheureuse que je suis ! je succombe sous les meurtriers !

Parcourez les rues de Jérusalem, Regardez, informez -vous, cherchez dans les places, S'il s'y trouve **5**
un homme, s'il y en a un Qui pratique la justice, qui s'attache à la vérité, Et je pardonne à Jérusa-
lem. Même quand ils disent : L'Éternel est vivant ! C'est faussement qu'ils jurent. Éternel, tes yeux 2, 3
n'aperçoivent-ils pas la vérité ? Tu les frappes, et ils ne sentent rien ; Tu les consumes, et ils ne veulent
pas recevoir instruction ; Ils prennent un visage plus dur que le roc, Ils refusent de se convertir. Je 4
disais : Ce ne sont que les petits ; Ils agissent en insensés, parce qu'ils ne connaissent pas la voie de
l'Éternel, La loi de leur Dieu. J'irai vers les grands, et je leur parlerai ; Car eux, ils connaissent la voie 5
de l'Éternel, La loi de leur Dieu ; Mais ils ont tous aussi brisé le joug, Rompu les liens. C'est pourquoi 6
le lion de la forêt les tue, Le loup du désert les détruit, La panthère est aux aguets devant leurs villes ;
Tous ceux qui en sortiront seront déchirés ; Car leurs transgressions sont nombreuses, Leurs infidéli-
tés se sont multipliées. Pourquoi te pardonnerais -je ? Tes enfants m'ont abandonné, Et ils jurent par 7
des dieux qui n'existent pas. J'ai reçu leurs serments, et ils se livrent à l'adultère, Ils sont en foule
dans la maison de la prostituée. Semblables à des chevaux bien nourris, qui courent çà et là, Ils hen- 8
nissent chacun après la femme de son prochain. Ne châtierais -je pas ces choses-là, dit l'Éternel, Ne 9
me vengerais -je pas d'une pareille nation ? Montez sur ses murailles, et abattez, Mais ne détruisez 10
pas entièrement ! Enlevez ses ceps Qui n'appartiennent point à l'Éternel ! Car la maison d'Israël et la 11
maison de Juda m'ont été infidèles, Dit l'Éternel. Ils renient l'Éternel, ils disent : Il n'existe pas ! Et le 12
malheur ne viendra pas sur nous, Nous ne verrons ni l'épée ni la famine. Les prophètes ne sont que 13
du vent, Et personne ne parle en eux. Qu'il leur soit fait ainsi ! C'est pourquoi ainsi parle l'Éternel, 14
le Dieu des armées : Parce que vous avez dit cela, Voici, je veux que ma parole dans ta bouche soit
du feu, Et ce peuple du bois, et que ce feu les consume. Voici, je fais venir de loin une nation contre 15
vous, maison d'Israël, Dit l'Éternel ; C'est une nation forte, c'est une nation ancienne, Une nation dont
tu ne connais pas la langue, Et dont tu ne comprendras point les paroles. Son carquois est comme un 16
sépulcre ouvert ; Ils sont tous des héros. Elle dévorera ta moisson et ton pain, Elle dévorera tes fils et 17
tes filles, Elle dévorera tes brebis et tes boeufs, Elle dévorera ta vigne et ton figuier ; Elle détruira par
l'épée tes villes fortes dans lesquelles tu te confies. Mais en ces jours, dit l'Éternel, Je ne vous détruirai 18
pas entièrement. Si vous dites alors : Pourquoi l'Éternel, notre Dieu, nous fait -il tout cela ? Tu leur ré- 19
pondras : Comme vous m'avez abandonné, Et que vous avez servi des dieux étrangers dans votre pays,
Ainsi vous servirez des étrangers dans un pays qui n'est pas le vôtre. Annoncez ceci à la maison de 20
Jacob, Publiez -le en Juda, et dites : Écoutez ceci, peuple insensé, et qui n'as point de coeur ! Ils ont des 21
yeux et ne voient point, Ils ont des oreilles et n'entendent point. Ne me craindrez -vous pas, dit l'Éter- 22
nel, Ne tremblerez -vous pas devant moi ? C'est moi qui ai donné à la mer le sable pour limite, Limite
éternelle qu'elle ne doit pas franchir ; Ses flots s'agitent, mais ils sont impuissants ; Ils mugissent, mais
ils ne la franchissent pas. Ce peuple a un coeur indocile et rebelle ; Ils se révoltent, et s'en vont. Ils ne 23, 24
disent pas dans leur coeur : Craignons l'Éternel, notre Dieu, Qui donne la pluie en son temps, La pluie
de la première et de l'arrière saison, Et qui nous réserve les semaines destinées à la moisson. C'est 25
à cause de vos iniquités que ces dispensations n'ont pas lieu, Ce sont vos péchés qui vous privent de
ces biens. Car il se trouve parmi mon peuple des méchants ; Ils épient comme l'oiseleur qui dresse des 26
pièges, Ils tendent des filets, et prennent des hommes. Comme une cage est remplie d'oiseaux, Leurs 27
maisons sont remplies de fraude ; C'est ainsi qu'ils deviennent puissants et riches. Ils s'engraissent, 28
ils sont brillants d'embonpoint ; Ils dépassent toute mesure dans le mal, Ils ne défendent pas la cause,
la cause de l'orphelin, et ils prospèrent ; Ils ne font pas droit aux indigents. Ne châtierais -je pas ces 29
choses-là, dit l'Éternel, Ne me vengerais -je pas d'une pareille nation ? Des choses horribles, abomi- 30
nables, Se font dans le pays. Les prophètes prophétisent avec fausseté, Les sacrificateurs dominent 31
sous leur conduite, Et mon peuple prend plaisir à cela. Que ferez -vous à la fin ?

Fuyez, enfants de Benjamin, du milieu de Jérusalem, Sonnez de la trompette à Tekoa, Élevez un **6**
signal à Beth-Hakkérem ! Car on voit venir du septentrion le malheur Et un grand désastre. La belle 2
et la délicate, Je la détruis, la fille de Sion ! Vers elle marchent des bergers avec leurs troupeaux ; Ils 3
dressent des tentes autour d'elle, Ils broutent chacun sa part. - Préparez -vous à l'attaquer ! Allons ! 4
montons en plein midi !... Malheureusement pour nous, le jour baisse, Les ombres du soir s'allongent.
Allons ! montons de nuit ! Détruisons ses palais ! - Car ainsi parle l'Éternel des armées : Abattez les 5, 6
arbres, Élevez des terrasses contre Jérusalem ! C'est la ville qui doit être châtiée ; Il n'y a qu'oppression
au milieu d'elle. Comme un puits fait jaillir ses eaux, Ainsi elle fait jaillir sa méchanceté ; Il n'est bruit 7
en son sein que de violence et de ruine ; Sans cesse à mes regards s'offrent la douleur et les plaies.
Reçois instruction, Jérusalem, De peur que je ne m'éloigne de toi, Que je ne fasse de toi un désert, Un 8
pays inhabité ! Ainsi parle l'Éternel des armées : On grappillera comme une vigne les restes d'Israël. 9

10 Portes -y de nouveau la main, Comme le vendangeur sur les ceps. À qui m'adresser, et qui prendre
à témoin pour qu'on écoute ? Voici, leur oreille est incirconcise, Et ils sont incapables d'être attentifs ;
11 Voici, la parole de l'Éternel est pour eux un opprobre, Ils n'y trouvent aucun plaisir. Je suis plein de la
fureur de l'Éternel, je ne puis la contenir. Répands -la sur l'enfant dans la rue, Et sur les assemblées
des jeunes gens. Car l'homme et la femme seront pris, Le vieillard et celui qui est chargé de jours.
12 Leurs maisons passeront à d'autres, Les champs et les femmes aussi, Quand j'étendrai ma main sur
13 les habitants du pays, Dit l'Éternel. Car depuis le plus petit jusqu'au plus grand, Tous sont avides de
14 gain ; Depuis le prophète jusqu'au sacrificateur, Tous usent de tromperie. Ils pansent à la légère la
15 plaie de la fille de mon peuple : Paix ! paix ! disent -ils ; Et il n'y a point de paix ; Ils seront confus, car
ils commettent des abominations ; Ils ne rougissent pas, ils ne connaissent pas la honte ; C'est pourquoi
16 ils tomberont avec ceux qui tombent, Ils seront renversés quand je les châtierai, Dit l'Éternel. Ainsi
parle l'Éternel : Placez -vous sur les chemins, regardez, Et demandez quels sont les anciens sentiers,
Quelle est la bonne voie ; marchez -y, Et vous trouverez le repos de vos âmes ! Mais ils répondent : Nous
17 n'y marcherons pas. J'ai mis près de vous des sentinelles : Soyez attentifs au son de la trompette !
18 Mais ils répondent : Nous n'y serons pas attentifs. C'est pourquoi écoutez, nations ! Sachez ce qui leur
19 arrivera, assemblée des peuples ! Écoute, terre ! Voici, je fais venir sur ce peuple le malheur, Fruit de
20 ses pensées ; Car ils n'ont point été attentifs à mes paroles, Ils ont méprisé ma loi. Qu'ai-je besoin de
l'encens qui vient de Séba, Du roseau aromatique d'un pays lointain ? Vos holocaustes ne me plaisent
21 point, Et vos sacrifices ne me sont point agréables. C'est pourquoi ainsi parle l'Éternel : Voici, je mettrai
devant ce peuple des pierres d'achoppement, Contre lesquelles se heurteront ensemble pères et fils,
22 Voisins et amis, et ils périront. Ainsi parle l'Éternel : Voici, un peuple vient du pays du septentrion,
23 Une grande nation se lève des extrémités de la terre. Ils portent l'arc et le javelot ; Ils sont cruels,
sans miséricorde ; Leur voix mugit comme la mer ; Ils sont montés sur des chevaux, Prêts à combattre
24 comme un seul homme, Contre toi, fille de Sion ! Au bruit de leur approche, Nos mains s'affaiblissent,
25 L'angoisse nous saisit, Comme la douleur d'une femme qui accouche. Ne sortez pas dans les champs,
26 N'allez pas sur les chemins ; Car là est le glaive de l'ennemi, Et l'épouvante règne à l'entour ! Fille de
mon peuple, couvre -toi d'un sac et roule -toi dans la cendre, Prends le deuil comme pour un fils unique,
27 Verse des larmes, des larmes amères ! Car le dévastateur vient sur nous à l'improviste. Je t'avais établi
en observation parmi mon peuple, Comme une forteresse, Pour que tu connusses et sondasses leur voie.
28, 29 Ils sont tous des rebelles, des calomniateurs, De l'airain et du fer ; Ils sont tous corrompus. Le soufflet
est brûlant, Le plomb est consumé par le feu ; C'est en vain qu'on épure, Les scories ne se détachent
30 pas. On les appelle de l'argent méprisable, Car l'Éternel les a rejetés.

7, 2 La parole qui fut adressée à Jérémie de la part de l'Éternel, en ces mots : Place -toi à la porte de la
maison de l'Éternel, Et là publie cette parole, Et dis : Écoutez la parole de l'Éternel, Vous tous, hommes
3 de Juda, qui entrez par ces portes, Pour vous prosterner devant l'Éternel ! Ainsi parle l'Éternel des
armées, le Dieu d'Israël : Réformez vos voies et vos oeuvres, Et je vous laisserai demeurer dans ce lieu.
4 Ne vous livrez pas à des espérances trompeuses, en disant : C'est ici le temple de l'Éternel, le temple
5 de l'Éternel, Le temple de l'Éternel ! Si vous réformez vos voies et vos oeuvres, Si vous pratiquez la
6 justice envers les uns et les autres, Si vous n'opprimez pas l'étranger, l'orphelin et la veuve, Si vous ne
répandez pas en ce lieu le sang innocent, Et si vous n'allez pas après d'autres dieux, pour votre malheur,
7 Alors je vous laisserai demeurer dans ce lieu, Dans le pays que j'ai donné à vos pères, D'éternité en
8, 9 éternité. Mais voici, vous vous livrez à des espérances trompeuses, Qui ne servent à rien. Quoi !
dérober, tuer, commettre des adultères, Jurer faussement, offrir de l'encens à Baal, Aller après d'autres
10 dieux que vous ne connaissez pas !... Puis vous venez vous présenter devant moi, Dans cette maison
sur laquelle mon nom est invoqué, Et vous dites : Nous sommes délivrés !... Et c'est afin de commettre
11 toutes ces abominations ! Est-elle à vos yeux une caverne de voleurs, Cette maison sur laquelle mon
12 nom est invoqué ? Je le vois moi-même, dit l'Éternel. Allez donc au lieu qui m'était consacré à Silo, Où
j'avais fait autrefois résider mon nom. Et voyez comment je l'ai traité, À cause de la méchanceté de mon
13 peuple d'Israël. Et maintenant, puisque vous avez commis toutes ces actions, Dit l'Éternel, Puisque je
vous ai parlé dès le matin et que vous n'avez pas écouté, Puisque je vous ai appelés et que vous n'avez
14 pas répondu, Je traiterai la maison sur laquelle mon nom est invoqué, Sur laquelle vous faites reposer
votre confiance, Et le lieu que j'ai donné à vous et à vos pères, De la même manière que j'ai traité Silo ;
15 Et je vous rejetterai loin de ma face, Comme j'ai rejeté tous vos frères, Toute la postérité d'Éphraïm.
16 Et toi, n'intercède pas en faveur de ce peuple, N'élève pour eux ni supplications ni prières, Ne fais pas
17 des instances auprès de moi ; Car je ne t'écouterai pas. Ne vois -tu pas ce qu'ils font dans les villes de
18 Juda Et dans les rues de Jérusalem ? Les enfants ramassent du bois, Les pères allument le feu, Et les
femmes pétrissent la pâte, Pour préparer des gâteaux à la reine du ciel, Et pour faire des libations à

d'autres dieux, Afin de m'irriter. Est-ce moi qu'ils irritent ? dit l'Éternel ; N'est-ce pas eux-mêmes, À 19
leur propre confusion ? C'est pourquoi ainsi parle le Seigneur, l'Éternel : Voici, ma colère et ma fureur 20
se répandent sur ce lieu, Sur les hommes et sur les bêtes, Sur les arbres des champs et sur les fruits de
la terre ; Elle brûlera, et ne s'éteindra point. Ainsi parle l'Éternel des armées, le Dieu d'Israël : Ajoutez 21
vos holocaustes à vos sacrifices, Et mangez -en la chair ! Car je n'ai point parlé avec vos pères et je ne 22
leur ai donné aucun ordre, Le jour où je les ai fait sortir du pays d'Égypte, Au sujet des holocaustes et
des sacrifices. Mais voici l'ordre que je leur ai donné : Écoutez ma voix, Et je serai votre Dieu, Et vous 23
serez mon peuple ; Marchez dans toutes les voies que je vous prescris, Afin que vous soyez heureux.
Et ils n'ont point écouté, ils n'ont point prêté l'oreille ; Ils ont suivi les conseils, les penchants de leur 24
mauvais coeur, Ils ont été en arrière et non en avant. Depuis le jour où vos pères sont sortis du pays 25
d'Égypte, Jusqu'à ce jour, Je vous ai envoyé tous mes serviteurs, les prophètes, Je les ai envoyés chaque
jour, dès le matin. Mais ils ne m'ont point écouté, ils n'ont point prêté l'oreille ; Ils ont raidi leur cou, 26
Ils ont fait le mal plus que leurs pères. Si tu leur dis toutes ces choses, ils ne t'écouteront pas ; Si tu 27
cries vers eux, ils ne te répondront pas. Alors dis -leur : C'est ici la nation qui n'écoute pas la voix de 28
l'Éternel, son Dieu, Et qui ne veut pas recevoir instruction ; La vérité a disparu, elle s'est retirée de leur
bouche. Coupe ta chevelure, et jette -la au loin ; Monte sur les hauteurs, et prononce une complainte ! 29
Car l'Éternel rejette Et repousse la génération qui a provoqué sa fureur. Car les enfants de Juda ont 30
fait ce qui est mal à mes yeux, Dit l'Éternel ; Ils ont placé leurs abominations Dans la maison sur
laquelle mon nom est invoqué, Afin de la souiller. Ils ont bâti des hauts lieux à Topheth dans la vallée 31
de Ben -Hinnom, Pour brûler au feu leurs fils et leurs filles : Ce que je n'avais point ordonné, Ce qui ne
m'était point venu à la pensée. C'est pourquoi voici, les jours viennent, dit l'Éternel, Où l'on ne dira 32
plus Topheth et la vallée de Ben -Hinnom, Mais où l'on dira la vallée du carnage ; Et l'on enterrera les
morts à Topheth par défaut de place. Les cadavres de ce peuple seront la pâture Des oiseaux du ciel et 33
des bêtes de la terre ; Et il n'y aura personne pour les troubler. Je ferai cesser dans les villes de Juda 34
et dans les rues de Jérusalem Les cris de réjouissance et les cris d'allégresse, Les chants du fiancé et
les chants de la fiancée ; Car le pays sera un désert.

En ce temps -là, dit l'Éternel, on tirera de leurs sépulcres les os des rois de Juda, les os de ses chefs, **8**
les os des sacrificateurs, les os des prophètes, et les os des habitants de Jérusalem. On les étendra 2
devant le soleil, devant la lune, et devant toute l'armée des cieux, qu'ils ont aimés, qu'ils ont servis,
qu'ils ont suivis, qu'ils ont recherchés, et devant lesquels ils se sont prosternés ; on ne les recueillera
point, on ne les enterrera point, et ils seront comme du fumier sur la terre. La mort sera préférable à 3
la vie pour tous ceux qui resteront de cette race méchante, dans tous les lieux où je les aurai chassés,
dit l'Éternel des armées. Dis -leur : Ainsi parle l'Éternel : Est-ce que l'on tombe sans se relever ? Ou se 4
détourne -t-on sans revenir ? Pourquoi donc ce peuple de Jérusalem s'abandonne -t-il À de perpétuels 5
égarements ? Ils persistent dans la tromperie, Ils refusent de se convertir. Je suis attentif, et j'écoute : 6
Ils ne parlent pas comme ils devraient ; Aucun ne se repent de sa méchanceté, Et ne dit : Qu'ai-je fait ?
Tous reprennent leur course, Comme un cheval qui s'élance au combat. Même la cigogne connaît dans 7
les cieux sa saison ; La tourterelle, l'hirondelle et la grue Observent le temps de leur arrivée ; Mais mon
peuple ne connaît pas la loi de l'Éternel. Comment pouvez-vous dire : Nous sommes sages, La loi de 8
l'Éternel est avec nous ? C'est bien en vain que s'est mise à l'oeuvre La plume mensongère des scribes.
Les sages sont confondus, Ils sont consternés, ils sont pris ; Voici, ils ont méprisé la parole de l'Éternel, 9
Et quelle sagesse ont-ils ? C'est pourquoi je donnerai leurs femmes à d'autres, Et leurs champs à ceux 10
qui les dépossèderont. Car depuis le plus petit jusqu'au plus grand, Tous sont avides de gain ; Depuis le
prophète jusqu'au sacrificateur, Tous usent de tromperie. Ils pansent à la légère la plaie de la fille de 11
mon peuple : Paix ! paix ! disent -ils. Et il n'y a point de paix. Ils seront confus, car ils commettent des 12
abominations ; Ils ne rougissent pas, ils ne connaissent pas la honte ; C'est pourquoi ils tomberont avec
ceux qui tombent, Ils seront renversés quand je les châtierai, Dit l'Éternel. Je veux en finir avec eux, 13
dit l'Éternel ; Il n'y aura plus de raisins à la vigne, Plus de figues au figuier, Et les feuilles se flétriront ;
Ce que je leur avais donné leur échappera. - Pourquoi restons-nous assis ? Rassemblez -vous, et allons 14
dans les villes fortes, Pour y périr ! Car l'Éternel, notre Dieu, nous destine à la mort, Il nous fait boire
des eaux empoisonnées, Parce que nous avons péché contre l'Éternel. Nous espérions la paix, et il 15
n'arrive rien d'heureux ; Un temps de guérison, et voici la terreur ! - Le hennissement de ses chevaux 16
se fait entendre du côté de Dan, Et au bruit de leur hennissement toute la terre tremble ; Ils viennent,
ils dévorent le pays et ce qu'il renferme, La ville et ceux qui l'habitent. Car j'envoie parmi vous des 17
serpents, des basilics, Contre lesquels il n'y a point d'enchantement ; Ils vous mordront, dit l'Éternel.
Je voudrais soulager ma douleur ; Mon coeur souffre au dedans de moi. Voici les cris de la fille de 18, 19

mon peuple Retentissent sur la terre lointaine : L'Éternel n'est-il plus à Sion ? N'a-t-elle plus son roi
20 au milieu d'elle ? -Pourquoi m'ont-ils irrité par leurs images taillées, Par des idoles étrangères ? - La
21 moisson est passée, l'été est fini, Et nous ne sommes pas sauvés ! Je suis brisé par la douleur de la fille
22 de mon peuple, Je suis dans la tristesse, l'épouvante me saisit. N'y a-t-il point de baume en Galaad ?
N'y a-t-il point de médecin ? Pourquoi donc la guérison de la fille de mon peuple ne s'opère -t-elle pas ?
9 Oh ! si ma tête était remplie d'eau, Si mes yeux étaient une source de larmes, Je pleurerais jour et
2 nuit Les morts de la fille de mon peuple ! Oh ! si j'avais au désert une cabane de voyageurs, J'aban-
donnerais mon peuple, je m'en éloignerais ! Car ce sont tous des adultères, C'est une troupe de perfides.
3 Ils ont la langue tendue comme un arc et lancent le mensonge ; Ce n'est pas par la vérité qu'ils sont
puissants dans le pays ; Car ils vont de méchanceté en méchanceté, Et ils ne me connaissent pas, dit
4 l'Éternel. Que chacun se tienne en garde contre son ami, Et qu'on ne se fie à aucun de ses frères ; Car
5 tout frère cherche à tromper, Et tout ami répand des calomnies. Ils se jouent les uns des autres, Et ne
6 disent point la vérité ; Ils exercent leur langue à mentir, Ils s'étudient à faire le mal. Ta demeure est
7 au sein de la fausseté ; C'est par fausseté qu'ils refusent de me connaître, Dit l'Éternel. C'est pourquoi
ainsi parle l'Éternel des armées : Voici je les sonderai, je les éprouverai. Car comment agir à l'égard
8 de la fille de mon peuple ? Leur langue est un trait meurtrier, Ils ne disent que des mensonges ; De
9 la bouche ils parlent de paix à leur prochain, Et au fond du coeur ils lui dressent des pièges. Ne les
10 châtierais -je pas pour ces choses-là, dit l'Éternel, Ne me vengerais -je pas d'une pareille nation ? Sur
les montagnes je veux pleurer et gémir, Sur les plaines du désert je prononce une complainte ; Car
elles sont brûlées, personne n'y passe, On n'y entend plus la voix des troupeaux ; Les oiseaux du ciel
11 et les bêtes ont pris la fuite, ont disparu. - Je ferai de Jérusalem un monceau de ruines, un repaire
12 de chacals, Et je réduirai les villes de Juda en un désert sans habitants. - Où est l'homme sage qui
comprenne ces choses ? Qu'il le dise, celui à qui la bouche de l'Éternel a parlé ! Pourquoi le pays est-il
13 détruit, Brûlé comme un désert où personne ne passe ? L'Éternel dit : C'est parce qu'ils ont abandonné
ma loi, Que j'avais mise devant eux ; Parce qu'ils n'ont point écouté ma voix, Et qu'ils ne l'ont point
14 suivie ; Parce qu'ils ont suivi les penchants de leur coeur, Et qu'ils sont allés après les Baals, Comme
15 leurs pères le leur ont appris. C'est pourquoi ainsi parle l'Éternel des armées, le Dieu d'Israël : Voici, je
16 vais nourrir ce peuple d'absinthe, Et je lui ferai boire des eaux empoisonnées. Je les disperserai parmi
des nations Que n'ont connues ni eux ni leurs pères, Et j'enverrai derrière eux l'épée, Jusqu'à ce que
17 je les aie exterminés. Ainsi parle l'Éternel des armées : Cherchez, appelez les pleureuses, et qu'elles
18 viennent ! Envoyez vers les femmes habiles, et qu'elles viennent ! Qu'elles se hâtent de dire sur nous
19 une complainte ! Et que les larmes tombent de nos yeux, Que l'eau coule de nos paupières ! Car des
cris lamentables se font entendre de Sion : Eh quoi ! nous sommes détruits ! Nous sommes couverts de
20 honte ! Il nous faut abandonner le pays ! On a renversé nos demeures ! - Femmes, écoutez la parole de
l'Éternel, Et que votre oreille saisisse ce que dit sa bouche ! Apprenez à vos filles des chants lugubres,
21 Enseignez-vous des complaintes les unes aux autres ! Car la mort est montée par nos fenêtres, Elle a
22 pénétré dans nos palais ; Elle extermine les enfants dans la rue, Les jeunes gens sur les places. Dis :
Ainsi parle l'Éternel : Les cadavres des hommes tomberont Comme du fumier sur les champs, Comme
23 tombe derrière le moissonneur une gerbe Que personne ne ramasse. Ainsi parle l'Éternel : Que le sage
ne se glorifie pas de sa sagesse, Que le fort ne se glorifie pas de sa force, Que le riche ne se glorifie pas de
24 sa richesse. Mais que celui qui veut se glorifier se glorifie D'avoir de l'intelligence et de me connaître,
De savoir que je suis l'Éternel, Qui exerce la bonté, le droit et la justice sur la terre ; Car c'est à cela que
25 je prends plaisir, dit l'Éternel. Voici, les jours viennent, dit l'Éternel, Où je châtierai tous les circoncis
26 qui ne le sont pas de coeur, L'Égypte, Juda, Édom, les enfants d'Ammon, Moab, Tous ceux qui se rasent
les coins de la barbe, Ceux qui habitent dans le désert ; Car toutes les nations sont incirconcises, Et
toute la maison d'Israël a le coeur incirconcis.
10, 2 Écoutez la parole que l'Éternel vous adresse, Maison d'Israël ! Ainsi parle l'Éternel : N'imitez pas
3 la voie des nations, Et ne craignez pas les signes du ciel, Parce que les nations les craignent. Car les
coutumes des peuples ne sont que vanité. On coupe le bois dans la forêt ; La main de l'ouvrier le travaille
4 avec la hache ; On l'embellit avec de l'argent et de l'or, On le fixe avec des clous et des marteaux, Pour
5 qu'il ne branle pas. Ces dieux sont comme une colonne massive, et ils ne parlent point ; On les porte,
parce qu'ils ne peuvent marcher. Ne les craignez pas, car ils ne sauraient faire aucun mal, Et ils sont
6 incapables de faire du bien. Nul n'est semblable à toi, ô Éternel ! Tu es grand, et ton nom est grand
7 par ta puissance. Qui ne te craindrait, roi des nations ? C'est à toi que la crainte est due ; Car, parmi
8 tous les sages des nations et dans tous leurs royaumes, Nul n'est semblable à toi. Tous ensemble, ils
9 sont stupides et insensés ; Leur science n'est que vanité, c'est du bois ! On apporte de Tarsis des lames
d'argent, et d'Uphaz de l'or, L'ouvrier et la main de l'orfèvre les mettent en oeuvre ; Les vêtements de

ces dieux sont d'étoffes teintes en bleu et en pourpre, Tous sont l'ouvrage d'habiles artisans. Mais 10
l'Éternel est Dieu en vérité, Il est un Dieu vivant et un roi éternel ; La terre tremble devant sa colère,
Et les nations ne supportent pas sa fureur. Vous leur parlerez ainsi : Les dieux qui n'ont point fait les 11
cieux et la terre Disparaîtront de la terre et de dessous les cieux. Il a créé la terre par sa puissance, Il a 12
fondé le monde par sa sagesse, Il a étendu les cieux par son intelligence. À sa voix, les eaux mugissent 13
dans les cieux ; Il fait monter les nuages des extrémités de la terre, Il produit les éclairs et la pluie,
Il tire le vent de ses trésors. Tout homme devient stupide par sa science, Tout orfèvre est honteux de 14
son image taillée ; Car ses idoles ne sont que mensonge, Il n'y a point en elles de souffle, Elles sont 15
une chose de néant, une oeuvre de tromperie ; Elles périront, quand viendra le châtiment. Celui qui 16
est la part de Jacob n'est pas comme elles ; Car c'est lui qui a tout formé, Et Israël est la tribu de son
héritage. L'Éternel des armées est son nom. Emporte du pays ce qui t'appartient, Toi qui es assise 17
dans la détresse ! Car ainsi parle l'Éternel : Voici, cette fois je vais lancer au loin les habitants du 18
pays ; Je vais les serrer de près, afin qu'on les atteigne. - Malheur à moi ! je suis brisée ! Ma plaie est 19
douloureuse ! Mais je dis : C'est une calamité qui m'arrive, Je la supporterai ! Ma tente est détruite, 20
Tous mes cordages sont rompus ; Mes fils m'ont quittée, ils ne sont plus ; Je n'ai personne qui dresse
de nouveau ma tente, Qui relève mes pavillons. - Les bergers ont été stupides, Ils n'ont pas cherché 21
l'Éternel ; C'est pour cela qu'ils n'ont point prospéré, Et que tous leurs troupeaux se dispersent. Voici, 22
une rumeur se fait entendre ; C'est un grand tumulte qui vient du septentrion, Pour réduire les villes
de Juda en un désert, En un repaire de chacals. - Je le sais, ô Éternel ! La voie de l'homme n'est pas en 23
son pouvoir ; Ce n'est pas à l'homme, quand il marche, À diriger ses pas. Châtie -moi, ô Éternel ! mais 24
avec équité, Et non dans ta colère, de peur que tu ne m'anéantisses. Répands ta fureur sur les nations 25
qui ne te connaissent pas, Et sur les peuples qui n'invoquent pas ton nom ! Car ils dévorent Jacob, ils le
dévorent, ils le consument, Ils ravagent sa demeure.

La parole qui fut adressée à Jérémie de la part de l'Éternel, en ces mots : Écoutez les paroles de **11**, 2
cette alliance, Et parlez aux hommes de Juda et aux habitants de Jérusalem ! Dis -leur : Ainsi parle 3
l'Éternel, le Dieu d'Israël : Maudit soit l'homme qui n'écoute point les paroles de cette alliance, Que 4
j'ai prescrite à vos pères, Le jour où je les ai fait sortir du pays d'Égypte, De la fournaise de fer, en
disant : Écoutez ma voix, et faites tout ce que je vous ordonnerai ; Alors vous serez mon peuple, Je serai
votre Dieu, Et j'accomplirai le serment que j'ai fait à vos pères, De leur donner un pays où coulent le 5
lait et le miel, Comme vous le voyez aujourd'hui. -Et je répondis : Amen, Éternel ! L'Éternel me dit : 6
Publie toutes ces paroles dans les villes de Juda Et dans les rues de Jérusalem, en disant : Écoutez les
paroles de cette alliance, Et mettez-les en pratique ! Car j'ai averti vos pères, Depuis le jour où je les 7
ai fait monter du pays d'Égypte Jusqu'à ce jour, Je les ai avertis tous les matins, en disant : Écoutez ma
voix ! Mais ils n'ont pas écouté, ils n'ont pas prêté l'oreille, Ils ont suivi chacun les penchants de leur 8
mauvais coeur ; Alors j'ai accompli sur eux toutes les paroles de cette alliance, Que je leur avais ordonné
d'observer et qu'ils n'ont point observée. L'Éternel me dit : Il y a une conjuration entre les hommes de 9
Juda Et les habitants de Jérusalem. Ils sont retournés aux iniquités de leurs premiers pères, Qui ont 10
refusé d'écouter mes paroles, Et ils sont allés après d'autres dieux, pour les servir. La maison d'Israël
et la maison de Juda ont violé mon alliance, Que j'avais faite avec leurs pères. C'est pourquoi ainsi 11
parle l'Éternel : Voici, je vais faire venir sur eux des malheurs Dont ils ne pourront se délivrer. Ils
crieront vers moi, Et je ne les écouterai pas. Les villes de Juda et les habitants de Jérusalem Iront 12
invoquer les dieux auxquels ils offrent de l'encens, Mais ils ne les sauveront pas au temps de leur
malheur. Car tu as autant de dieux que de villes, ô Juda ! Et autant Jérusalem a de rues, Autant 13
vous avez dressé d'autels aux idoles, D'autels pour offrir de l'encens à Baal... Et toi, n'intercède pas 14
en faveur de ce peuple, N'élève pour eux ni supplications ni prières ; Car je ne les écouterai pas, Quand
ils m'invoqueront à cause de leur malheur. Que ferait mon bien-aimé dans ma maison ? Il s'y commet 15
une foule de crimes. La chair sacrée disparaîtra devant toi. Quand tu fais le mal, c'est alors que tu
triomphes ! Olivier verdoyant, remarquable par la beauté de son fruit, Tel est le nom que t'avait donné 16
l'Éternel ; Au bruit d'un grand fracas, il l'embrase par le feu, Et ses rameaux sont brisés. L'Éternel 17
des armées, qui t'a planté, Appelle sur toi le malheur, À cause de la méchanceté de la maison d'Israël
et de la maison de Juda, Qui ont agi pour m'irriter, en offrant de l'encens à Baal. L'Éternel m'en a 18
informé, et je l'ai su ; Alors tu m'as fait voir leurs oeuvres. J'étais comme un agneau familier qu'on 19
mène à la boucherie, Et j'ignorais les mauvais desseins qu'ils méditaient contre moi : Détruisons l'arbre
avec son fruit ! Retranchons -le de la terre des vivants, Et qu'on ne se souvienne plus de son nom ! -
Mais l'Éternel des armées est un juste juge, Qui sonde les reins et les coeurs. Je verrai ta vengeance 20
s'exercer contre eux, Car c'est à toi que je confie ma cause. C'est pourquoi ainsi parle l'Éternel contre 21

les gens d'Anathoth, Qui en veulent à ta vie, et qui disent : Ne prophétise pas au nom de l'Éternel, Ou
22 tu mourras de notre main ! C'est pourquoi ainsi parle l'Éternel des armées : Voici, je vais les châtier ;
23 Les jeunes hommes mourront par l'épée, Leurs fils et leurs filles mourront par la famine. Aucun d'eux
n'échappera ; Car je ferai venir le malheur sur les gens d'Anathoth, L'année où je les châtierai.

12 Tu es trop juste, Éternel, pour que je conteste avec toi ; Je veux néanmoins t'adresser la parole sur
tes jugements : Pourquoi la voie des méchants est-elle prospère ? Pourquoi tous les perfides vivent-ils en
2 paix ? Tu les as plantés, ils ont pris racine, Ils croissent, ils portent du fruit ; Tu es près de leur bouche,
3 Mais loin de leur coeur. Et toi, Éternel, tu me connais, Tu me vois, tu sondes mon coeur qui est avec
4 toi. Enlève -les comme des brebis qu'on doit égorger, Et prépare -les pour le jour du carnage ! Jusques
à quand le pays sera-t-il dans le deuil, Et l'herbe de tous les champs sera-t-elle desséchée ? À cause de
la méchanceté des habitants, Les bêtes et les oiseaux périssent. Car ils disent : Il ne verra pas notre
5 fin. - Si tu cours avec des piétons et qu'ils te fatiguent, Comment pourras-tu lutter avec des chevaux ?
Et si tu ne te crois en sûreté que dans une contrée paisible, Que feras -tu sur les rives orgueilleuses
6 du Jourdain ? Car tes frères eux-mêmes et la maison de ton père te trahissent, Ils crient eux-mêmes
7 à pleine voix derrière toi. Ne les crois pas, quand ils te diront des paroles amicales. J'ai abandonné
8 ma maison, J'ai délaissé mon héritage, J'ai livré l'objet de mon amour aux mains de ses ennemis. Mon
héritage a été pour moi comme un lion dans la forêt, Il a poussé contre moi ses rugissements ; C'est
9 pourquoi je l'ai pris en haine. Mon héritage a été pour moi un oiseau de proie, une hyène ; Aussi les
oiseaux de proie viendront de tous côtés contre lui. Allez, rassemblez tous les animaux des champs,
10 Faites-les venir pour qu'ils le dévorent ! Des bergers nombreux ravagent ma vigne, Ils foulent mon
11 champ ; Ils réduisent le champ de mes délices En un désert, en une solitude. Ils le réduisent en un
12 désert ; Il est en deuil, il est désolé devant moi. Tout le pays est ravagé, Car nul n'y prend garde. Sur
tous les lieux élevés du désert arrivent les dévastateurs, Car le glaive de l'Éternel dévore le pays d'un
13 bout à l'autre ; Il n'y a de paix pour aucun homme. Ils ont semé du froment, et ils moissonnent des
épines, Ils se sont fatigués sans profit. Ayez honte de ce que vous récoltez, Par suite de la colère ardente
14 de l'Éternel. Ainsi parle l'Éternel sur tous mes méchants voisins, Qui attaquent l'héritage que j'ai
donné à mon peuple d'Israël : Voici, je les arracherai de leur pays, Et j'arracherai la maison de Juda
15 du milieu d'eux. Mais après que je les aurai arrachés, J'aurai de nouveau compassion d'eux, Et je
16 les ramènerai chacun dans son héritage, Chacun dans son pays. Et s'ils apprennent les voies de mon
peuple, S'ils jurent par mon nom, en disant : L'Éternel est vivant ! Comme ils ont enseigné à mon peuple
17 à jurer par Baal, Alors ils jouiront du bonheur au milieu de mon peuple. Mais s'ils n'écoutent rien, Je
détruirai une telle nation, Je la détruirai, je la ferai périr, dit l'Éternel.

13 Ainsi m'a parlé l'Éternel : Va, achète -toi une ceinture de lin, et mets -la sur tes reins ; mais ne la
2, 3 trempe pas dans l'eau. J'achetai la ceinture, selon la parole de l'Éternel, et je la mis sur mes reins. La
4 parole de l'Éternel me fut adressée une seconde fois, en ces mots : Prends la ceinture que tu as achetée,
5 et qui est sur tes reins ; lève -toi, va vers l'Euphrate, et là, cache -la dans la fente d'un rocher. J'allai,
6 et je la cachai près de l'Euphrate, comme l'Éternel me l'avait ordonné. Plusieurs jours après, l'Éternel
7 me dit : Lève -toi, va vers l'Euphrate, et là, prends la ceinture que je t'avais ordonné d'y cacher. J'allai
vers l'Euphrate, je fouillai, et je pris la ceinture dans le lieu où je l'avais cachée ; mais voici, la ceinture
8, 9 était gâtée, elle n'était plus bonne à rien. La parole de l'Éternel me fut adressée, en ces mots : Ainsi
10 parle l'Éternel : C'est ainsi que je détruirai l'orgueil de Juda Et l'orgueil immense de Jérusalem. Ce
méchant peuple, qui refuse d'écouter mes paroles, Qui suit les penchants de son coeur, Et qui va après
d'autres dieux, Pour les servir et se prosterner devant eux, Qu'il devienne comme cette ceinture, Qui
11 n'est plus bonne à rien ! Car comme on attache la ceinture aux reins d'un homme, Ainsi je m'étais
attaché toute la maison d'Israël Et toute la maison de Juda, dit l'Éternel, Afin qu'elles fussent mon
12 peuple, Mon nom, ma louange, et ma gloire. Mais ils ne m'ont point écouté. Tu leur diras cette parole :
Ainsi parle l'Éternel, le Dieu d'Israël : Tous les vases seront remplis de vin. Et ils te diront : Ne savons
13 -nous pas Que tous les vases seront remplis de vin ? Alors dis -leur : Ainsi parle l'Éternel : Voici, je
remplirai tous les habitants de ce pays, Les rois qui sont assis sur le trône de David, Les sacrificateurs,
14 les prophètes, et tous les habitants de Jérusalem, Je les remplirai d'ivresse. Je les briserai les uns
contre les autres, Les pères et les fils ensemble, dit l'Éternel ; Je n'épargnerai pas, je n'aurai point de
15 pitié, point de miséricorde, Rien ne m'empêchera de les détruire. Écoutez et prêtez l'oreille ! Ne soyez
16 point orgueilleux ! Car l'Éternel parle. Rendez gloire à l'Éternel, votre Dieu, Avant qu'il fasse venir les
ténèbres, Avant que vos pieds heurtent contre les montagnes de la nuit ; Vous attendrez la lumière, Et il
17 la changera en ombre de la mort, Il la réduira en obscurité profonde. Si vous n'écoutez pas, Je pleurerai
en secret, à cause de votre orgueil ; Mes yeux fondront en larmes, Parce que le troupeau de l'Éternel sera

emmené captif. Dis au roi et à la reine : Asseyez-vous à terre ! Car il est tombé de vos têtes, Le diadème 18
qui vous servait d'ornement. Les villes du midi sont fermées, Il n'y a personne pour ouvrir ; Tout Juda 19
est emmené captif, Il est emmené tout entier captif. Lève tes yeux et regarde Ceux qui viennent du 20
septentrion. Où est le troupeau qui t'avait été donné, Le troupeau qui faisait ta gloire ? Que diras -tu de 21
ce qu'il te châtie ? C'est toi-même qui leur as appris à te traiter en maîtres. Les douleurs ne te saisiront
-elles pas, Comme elles saisissent une femme en travail ? Si tu dis en ton coeur : Pourquoi cela m'arrive 22
-t-il ? C'est à cause de la multitude de tes iniquités Que les pans de tes habits sont relevés, Et que tes
talons sont violemment mis à nu. Un Éthiopien peut-il changer sa peau, Et un léopard ses taches ? 23
De même, pourriez -vous faire le bien, Vous qui êtes accoutumés à faire le mal ? Je les disperserai, 24
comme la paille emportée Par le vent du désert. Voilà ton sort, la part que je te mesure, Dit l'Éternel, 25
Parce que tu m'as oublié, Et que tu as mis ta confiance dans le mensonge. Je relèverai tes pans jusque 26
sur ton visage, Afin qu'on voie ta honte. J'ai vu tes adultères et tes hennissements, Tes criminelles 27
prostitutions sur les collines et dans les champs, J'ai vu tes abominations. Malheur à toi, Jérusalem !
Jusques à quand tarderas -tu à te purifier ?

La parole qui fut adressée à Jérémie par l'Éternel, à l'occasion de la sécheresse. Juda est dans le **14**, 2
deuil, Ses villes sont désolées, tristes, abattues, Et les cris de Jérusalem s'élèvent. Les grands envoient 3
les petits chercher de l'eau, Et les petits vont aux citernes, ne trouvent point d'eau, Et retournent avec
leurs vases vides ; Confus et honteux, ils se couvrent la tête. La terre est saisie d'épouvante, Parce qu'il 4
ne tombe point de pluie dans le pays, Et les laboureurs confus se couvrent la tête. Même la biche dans 5
la campagne Met bas et abandonne sa portée, Parce qu'il n'y a point de verdure. Les ânes sauvages se 6
tiennent sur les lieux élevés, Aspirant l'air comme des serpents ; Leurs yeux languissent, parce qu'il n'y
a point d'herbe. Si nos iniquités témoignent contre nous, Agis à cause de ton nom, ô Éternel ! Car nos 7
infidélités sont nombreuses, Nous avons péché contre toi. Toi qui es l'espérance d'Israël, Son sauveur 8
au temps de la détresse, Pourquoi serais-tu comme un étranger dans le pays, Comme un voyageur qui y
entre pour passer la nuit ? Pourquoi serais-tu comme un homme stupéfait, Comme un héros incapable 9
de nous secourir ? Tu es pourtant au milieu de nous, ô Éternel, Et ton nom est invoqué sur nous :
Ne nous abandonne pas ! Voici ce que l'Éternel dit de ce peuple : Ils aiment à courir çà et là, Ils ne 10
savent retenir leurs pieds ; L'Éternel n'a point d'attachement pour eux, Il se souvient maintenant de
leurs crimes, Et il châtie leurs péchés. Et l'Éternel me dit : N'intercède pas en faveur de ce peuple. 11
S'ils jeûnent, je n'écouterai pas leurs supplications ; S'ils offrent des holocaustes et des offrandes, je ne 12
les agréerai pas ; Car je veux les détruire par l'épée, par la famine et par la peste. Je répondis : Ah ! 13
Seigneur Éternel ! Voici, les prophètes leur disent : Vous ne verrez point d'épée, Vous n'aurez point de
famine ; Mais je vous donnerai dans ce lieu une paix assurée. Et l'Éternel me dit : C'est le mensonge 14
que prophétisent en mon nom les prophètes ; Je ne les ai point envoyés, je ne leur ai point donné d'ordre,
Je ne leur ai point parlé ; Ce sont des visions mensongères, de vaines prédictions, Des tromperies de leur
coeur, qu'ils vous prophétisent. C'est pourquoi ainsi parle l'Éternel Sur les prophètes qui prophétisent 15
en mon nom, Sans que je les aie envoyés, Et qui disent : Il n'y aura dans ce pays ni épée ni famine :
Ces prophètes périront par l'épée et par la famine. Et ceux à qui ils prophétisent Seront étendus dans 16
les rues de Jérusalem, Par la famine et par l'épée ; Il n'y aura personne pour leur donner la sépulture,
Ni à eux, ni à leurs femmes, ni à leurs fils, ni à leurs filles ; Je répandrai sur eux leur méchanceté. Dis 17
-leur cette parole : Les larmes coulent de mes yeux nuit et jour, Et elles ne s'arrêtent pas ; Car la vierge,
fille de mon peuple, a été frappée d'un grand coup, D'une plaie très douloureuse. Si je vais dans les 18
champs, voici des hommes que le glaive a percés ; Si j'entre dans la ville, voici des êtres que consume
la faim ; Le prophète même et le sacrificateur parcourent le pays, Sans savoir où ils vont. As-tu donc 19
rejeté Juda, Et ton âme a-t-elle pris Sion en horreur ? Pourquoi nous frappes -tu Sans qu'il y ait pour
nous de guérison ? Nous espérions la paix, et il n'arrive rien d'heureux, Un temps de guérison, et voici la
terreur ! Éternel, nous reconnaissons notre méchanceté, l'iniquité de nos pères ; Car nous avons péché 20
contre toi. À cause de ton nom, ne méprise pas, Ne déshonore pas le trône de ta gloire ! N'oublie pas, 21
ne romps pas ton alliance avec nous ! Parmi les idoles des nations, en est -il qui fassent pleuvoir ? Ou 22
est-ce le ciel qui donne la pluie ? N'est-ce pas toi, Éternel, notre Dieu ? Nous espérons en toi, Car c'est
toi qui as fait toutes ces choses.

L'Éternel me dit : Quand Moïse et Samuel se présenteraient devant moi, Je ne serais pas favorable **15**
à ce peuple. Chasse -le loin de ma face, qu'il s'en aille ! Et s'ils te disent : Où irons -nous ? Tu leur 2
répondras : Ainsi parle l'Éternel : À la mort ceux qui sont pour la mort, À l'épée ceux qui sont pour l'épée,
À la famine ceux qui sont pour la famine, À la captivité ceux qui sont pour la captivité ! J'enverrai 3
contre eux quatre espèces de fléaux, dit l'Éternel, L'épée pour les tuer, Les chiens pour les traîner, Les
oiseaux du ciel et les bêtes de la terre Pour les dévorer et les détruire. Je les rendrai un objet d'effroi 4

pour tous les royaumes de la terre, À cause de Manassé, fils d'Ézéchias, roi de Juda, Et de tout ce qu'il a
5 fait dans Jérusalem. Qui aura pitié de toi, Jérusalem, Qui te plaindra ? Qui ira s'informer de ton état ?
6 Tu m'as abandonné, dit l'Éternel, tu es allée en arrière ; Mais j'étends ma main sur toi, et je te détruis,
7 Je suis las d'avoir compassion. Je les vanne avec le vent aux portes du pays ; Je prive d'enfants, je fais
8 périr mon peuple, Qui ne s'est pas détourné de ses voies. Ses veuves sont plus nombreuses que les
grains de sable de la mer ; J'amène sur eux, sur la mère du jeune homme, Le dévastateur en plein midi ;
9 Je fais soudain tomber sur elle l'angoisse et la terreur. Celle qui avait enfanté sept fils est désolée, Elle
rend l'âme ; Son soleil se couche quand il est encore jour ; Elle est confuse, couverte de honte. Ceux qui
10 restent, je les livre à l'épée devant leurs ennemis, Dit l'Éternel. Malheur à moi, ma mère, de ce que
tu m'as fait naître Homme de dispute et de querelle pour tout le pays ! Je n'emprunte ni ne prête, Et
11 cependant tous me maudissent. L'Éternel dit : Certes, tu auras un avenir heureux ; Certes, je forcerai
12 l'ennemi à t'adresser ses supplications, Au temps du malheur et au temps de la détresse. Le fer brisera
13 -t-il le fer du septentrion et l'airain ? Je livre gratuitement au pillage tes biens et tes trésors, À cause de
14 tous tes péchés, sur tout ton territoire. Je te fais passer avec ton ennemi dans un pays que tu ne connais
15 pas, Car le feu de ma colère s'est allumé, Il brûle sur vous. Tu sais tout, ô Éternel, souviens -toi de moi,
ne m'oublie pas, Venge -moi de mes persécuteurs ! Ne m'enlève pas, tandis que tu te montres lent à la
16 colère ! Sache que je supporte l'opprobre à cause de toi. J'ai recueilli tes paroles, et je les ai dévorées ;
Tes paroles ont fait la joie et l'allégresse de mon coeur ; Car ton nom est invoqué sur moi, Éternel, Dieu
17 des armées ! Je ne me suis point assis dans l'assemblée des moqueurs, afin de m'y réjouir ; Mais à cause
18 de ta puissance, je me suis assis solitaire, Car tu me remplissais de fureur. Pourquoi ma souffrance
est-elle continuelle ? Pourquoi ma plaie est-elle douloureuse, et ne veut-elle pas se guérir ? Serais-tu
19 pour moi comme une source trompeuse, Comme une eau dont on n'est pas sûr ? C'est pourquoi ainsi
parle l'Éternel : Si tu te rattaches à moi, je te répondrai, et tu te tiendras devant moi ; Si tu sépares ce
qui est précieux de ce qui est vil, tu seras comme ma bouche. C'est à eux de revenir à toi, Mais ce n'est
20 pas à toi de retourner vers eux. Je te rendrai pour ce peuple comme une forte muraille d'airain ; Ils
te feront la guerre, mais ils ne te vaincront pas ; Car je serai avec toi pour te sauver et te délivrer, Dit
21 l'Éternel. Je te délivrerai de la main des méchants, Je te sauverai de la main des violents.

16, 2 La parole de l'Éternel me fut adressée, en ces mots : Tu ne prendras point de femme, Et tu n'auras
3 dans ce lieu ni fils ni filles. Car ainsi parle l'Éternel sur les fils et les filles Qui naîtront en ce lieu,
4 Sur leurs mères qui les auront enfantés, Et sur leurs pères qui les auront engendrés dans ce pays : Ils
mourront consumés par la maladie ; On ne leur donnera ni larmes ni sépulture ; Ils seront comme du
fumier sur la terre ; Ils périront par l'épée et par la famine ; Et leurs cadavres serviront de pâture Aux
5 oiseaux du ciel et aux bêtes de la terre. Car ainsi parle l'Éternel : N'entre pas dans une maison de deuil,
N'y va pas pleurer, te lamenter avec eux ; Car j'ai retiré à ce peuple ma paix, dit l'Éternel, Ma bonté et
6 ma miséricorde. Grands et petits mourront dans ce pays ; On ne leur donnera point de sépulture ; On
7 ne les pleurera point, On ne se fera point d'incision, Et l'on ne se rasera pas pour eux. On ne rompra
pas le pain dans le deuil Pour consoler quelqu'un au sujet d'un mort, Et l'on n'offrira pas la coupe de
8 consolation Pour un père ou pour une mère. N'entre pas non plus dans une maison de festin, Pour
9 t'asseoir avec eux, Pour manger et pour boire. Car ainsi parle l'Éternel des armées, le Dieu d'Israël :
Voici, je ferai cesser dans ce lieu, sous vos yeux et de vos jours, Les cris de réjouissance et les cris
10 d'allégresse, Les chants du fiancé et les chants de la fiancée. Lorsque tu annonceras à ce peuple toutes
ces choses, Ils te diront : Pourquoi l'Éternel nous menace -t-il de tous ces grands malheurs ? Quelle est
11 notre iniquité ? Quel péché avons-nous commis contre l'Éternel, notre Dieu ? Alors tu leur répondras :
Vos pères m'ont abandonné, dit l'Éternel, Ils sont allés après d'autres dieux, Ils les ont servis et se sont
12 prosternés devant eux ; Ils m'ont abandonné, et n'ont point observé ma loi. Et vous, vous avez fait le
mal plus encore que vos pères ; Et voici, vous suivez chacun les penchants de votre mauvais coeur, Pour
13 ne point m'écouter. Je vous transporterai de ce pays Dans un pays que vous n'avez point connu, Ni
vous, ni vos pères ; Et là, vous servirez les autres dieux jour et nuit, Car je ne vous accorderai point de
14 grâce. C'est pourquoi voici, les jours viennent, dit l'Éternel, Où l'on ne dira plus : L'Éternel est vivant,
15 Lui qui a fait monter du pays d'Égypte les enfants d'Israël ! Mais on dira : L'Éternel est vivant, Lui
qui a fait monter les enfants d'Israël du pays du septentrion Et de tous les pays où il les avait chassés !
16 Je les ramènerai dans leur pays, Que j'avais donné à leurs pères. Voici, j'envoie une multitude de
pêcheurs, dit l'Éternel, et ils les pêcheront ; Et après cela j'enverrai une multitude de chasseurs, et ils
17 les chasseront De toutes les montagnes et de toutes les collines, Et des fentes des rochers. Car mes
yeux sont attentifs à toutes leurs voies, Elles ne sont point cachées devant ma face, Et leur iniquité ne
18 se dérobe point à mes regards. Je leur donnerai d'abord le double salaire de leur iniquité et de leur

péché, Parce qu'ils ont profané mon pays, Parce qu'ils ont rempli mon héritage Des cadavres de leurs
idoles et de leurs abominations. Éternel, ma force et mon appui, mon refuge au jour de la détresse ! 19
Les nations viendront à toi des extrémités de la terre, Et elles diront : Nos pères n'ont hérité que le
mensonge, De vaines idoles, qui ne servent à rien. L'homme peut-il se faire des dieux, Qui ne sont pas 20
des dieux ? - C'est pourquoi voici, je leur fais connaître, cette fois, Je leur fais connaître ma puissance 21
et ma force ; Et ils sauront que mon nom est l'Éternel.

Le péché de Juda est écrit avec un burin de fer, Avec une pointe de diamant ; Il est gravé sur la **17**
table de leur coeur, Et sur les cornes de vos autels. Comme ils pensent à leurs enfants, ainsi pensent 2
-ils à leurs autels Et à leurs idoles d'Astarté près des arbres verts, Sur les collines élevées. Je livre 3
au pillage ma montagne et ses champs, tes biens, tous tes trésors, Et tes hauts lieux, à cause de tes
péchés, sur tout ton territoire. Tu perdras par ta faute l'héritage que je t'avais donné ; Je t'asservirai 4
à ton ennemi dans un pays que tu ne connais pas ; Car vous avez allumé le feu de ma colère, Et il
brûlera toujours. Ainsi parle l'Éternel : Maudit soit l'homme qui se confie dans l'homme, Qui prend 5
la chair pour son appui, Et qui détourne son coeur de l'Éternel ! Il est comme un misérable dans le 6
désert, Et il ne voit point arriver le bonheur ; Il habite les lieux brûlés du désert, Une terre salée et
sans habitants. Béni soit l'homme qui se confie dans l'Éternel, Et dont l'Éternel est l'espérance ! Il 7, 8
est comme un arbre planté près des eaux, Et qui étend ses racines vers le courant ; Il n'aperçoit point
la chaleur quand elle vient, Et son feuillage reste vert ; Dans l'année de la sécheresse, il n'a point de
crainte, Et il ne cesse de porter du fruit. Le coeur est tortueux par-dessus tout, et il est méchant : Qui 9
peut le connaître ? Moi, l'Éternel, j'éprouve le coeur, je sonde les reins, Pour rendre à chacun selon ses 10
voies, Selon le fruit de ses oeuvres. Comme une perdrix qui couve des oeufs qu'elle n'a point pondus, 11
Tel est celui qui acquiert des richesses injustement ; Au milieu de ses jours il doit les quitter, Et à la
fin il n'est qu'un insensé. Il est un trône de gloire, élevé dès le commencement, C'est le lieu de notre 12
sanctuaire. Toi qui es l'espérance d'Israël, ô Éternel ! Tous ceux qui t'abandonnent seront confondus. 13
-Ceux qui se détournent de moi seront inscrits sur la terre, Car ils abandonnent la source d'eau vive,
l'Éternel. Guéris -moi, Éternel, et je serai guéri ; Sauve -moi, et je serai sauvé ; Car tu es ma gloire. 14
Voici, ils me disent : Où est la parole de l'Éternel ? Qu'elle s'accomplisse donc ! Et moi, pour t'obéir, je 15, 16
n'ai pas refusé d'être pasteur ; Je n'ai pas non plus désiré le jour du malheur, tu le sais ; Ce qui est sorti
de mes lèvres a été découvert devant toi. Ne sois pas pour moi un sujet d'effroi, Toi, mon refuge au jour 17
du malheur ! Que mes persécuteurs soient confus, et que je ne sois pas confus ; Qu'ils tremblent, et que 18
je ne tremble pas, moi ! Fais venir sur eux le jour du malheur, Frappe -les d'une double plaie ! Ainsi m'a 19
parlé l'Éternel : Va, et tiens -toi à la porte des enfants du peuple, par laquelle entrent et sortent les rois
de Juda, et à toutes les portes de Jérusalem. Tu leur diras : Écoutez la parole de l'Éternel, rois de Juda, 20
et tout Juda, et vous tous, habitants de Jérusalem, qui entrez par ces portes ! Ainsi parle l'Éternel : 21
Prenez garde à vos âmes ; Ne portez point de fardeau le jour du sabbat, Et n'en introduisez point par
les portes de Jérusalem. Ne sortez de vos maisons aucun fardeau le jour du sabbat, Et ne faites aucun 22
ouvrage ; Mais sanctifiez le jour du sabbat, Comme je l'ai ordonné à vos pères. Ils n'ont pas écouté, ils 23
n'ont pas prêté l'oreille ; Ils ont raidi leur cou, Pour ne point écouter et ne point recevoir instruction. Si 24
vous m'écoutez, dit l'Éternel, Si vous n'introduisez point de fardeau Par les portes de cette ville le jour
du sabbat, Si vous sanctifiez le jour du sabbat, Et ne faites aucun ouvrage ce jour-là, Alors entreront 25
par les portes de cette ville Les rois et les princes assis sur le trône de David, Montés sur des chars
et sur des chevaux, Eux et leurs princes, les hommes de Juda et les habitants de Jérusalem, Et cette
ville sera habitée à toujours. On viendra des villes de Juda et des environs de Jérusalem, Du pays de 26
Benjamin, de la vallée, De la montagne et du midi, Pour amener des holocaustes et des victimes, Pour
apporter des offrandes et de l'encens, Et pour offrir des sacrifices d'actions de grâces dans la maison
de l'Éternel. Mais si vous n'écoutez pas quand je vous ordonne De sanctifier le jour du sabbat, De ne 27
porter aucun fardeau, De ne point en introduire par les portes de Jérusalem le jour du sabbat, Alors
j'allumerai un feu aux portes de la ville, Et il dévorera les palais de Jérusalem et ne s'éteindra point.

La parole qui fut adressée à Jérémie de la part de l'Éternel, en ces mots : Lève -toi, et descends **18**, 2
dans la maison du potier ; Là, je te ferai entendre mes paroles. Je descendis dans la maison du potier, 3
Et voici, il travaillait sur un tour. Le vase qu'il faisait ne réussit pas, Comme il arrive à l'argile dans 4
la main du potier ; Il en refit un autre vase, Tel qu'il trouva bon de le faire. Et la parole de l'Éternel 5
me fut adressée, en ces mots : Ne puis -je pas agir envers vous comme ce potier, maison d'Israël ? 6
Dit l'Éternel. Voici, comme l'argile est dans la main du potier, Ainsi vous êtes dans ma main, maison
d'Israël ! Soudain je parle, sur une nation, sur un royaume, D'arracher, d'abattre et de détruire ; Mais 7, 8
si cette nation, sur laquelle j'ai parlé, revient de sa méchanceté, Je me repens du mal que j'avais pensé
lui faire. Et soudain je parle, sur une nation, sur un royaume, De bâtir et de planter ; Mais si cette 9, 10

nation fait ce qui est mal à mes yeux, Et n'écoute pas ma voix, Je me repens du bien que j'avais eu
11 l'intention de lui faire. Parle maintenant aux hommes de Juda et aux habitants de Jérusalem, et
dis : Ainsi parle l'Éternel : Voici, je prépare contre vous un malheur, Je médite un projet contre vous.
12 Revenez chacun de votre mauvaise voie, Réformez vos voies et vos oeuvres ! Mais ils disent : C'est
en vain ! Car nous suivrons nos pensées, Nous agirons chacun selon les penchants de notre mauvais
13 coeur. C'est pourquoi ainsi parle l'Éternel : Interrogez les nations ! Qui a jamais entendu pareilles
14 choses ? La vierge d'Israël a commis d'horribles excès. La neige du Liban abandonne -t-elle le rocher
15 des champs ? Ou voit-on tarir les eaux qui viennent de loin, fraîches et courantes ? Cependant mon
peuple m'a oublié, il offre de l'encens à des idoles ; Il a été conduit à chanceler dans ses voies, à quitter
16 les anciens sentiers, Pour suivre des sentiers, des chemins non frayés. Ils ont fait de leur pays, un objet
17 de désolation, d'éternelle moquerie ; Tous ceux qui y passent sont stupéfaits et secouent la tête. Pareil
au vent d'orient, je les disperserai devant l'ennemi ; Je leur tournerai le dos, je ne les regarderai pas
18 au jour de leur détresse. Et ils ont dit : Venez, complotons contre Jérémie ! Car la loi ne périra pas
faute de sacrificateurs, Ni le conseil faute de sages, ni la parole faute de prophètes. Venez, tuons -le
19 avec la langue ; Ne prenons pas garde à tous ses discours ! Écoute -moi, Éternel ! Et entends la voix
20 de mes adversaires ! Le mal sera-t-il rendu pour le bien ? Car ils ont creusé une fosse pour m'ôter la
vie. Souviens -t'en, je me suis tenu devant toi, Afin de parler en leur faveur, Et de détourner d'eux ta
21 colère. C'est pourquoi livre leurs enfants à la famine, Précipite -les par le glaive ; Que leurs femmes
soient privées d'enfants et deviennent veuves, Et que leurs maris soient enlevés par la peste ; Que leurs
22 jeunes gens soient frappés par l'épée dans le combat ! Qu'on entende des cris sortir de leurs maisons,
Quand soudain tu feras fondre sur eux des bandes armées ! Car ils ont creusé une fosse pour me prendre,
23 Ils ont tendu des filets sous mes pieds. Et toi, Éternel, tu connais tous leurs complots pour me faire
mourir ; Ne pardonne pas leur iniquité, N'efface pas leur péché de devant toi ! Qu'ils soient renversés
en ta présence ! Agis contre eux au temps de ta colère !

19 Ainsi a parlé l'Éternel : Va, achète d'un potier un vase de terre, et prends avec toi des anciens du
2 peuple et des anciens des sacrificateurs. Rends -toi dans la vallée de Ben -Hinnom, qui est à l'entrée
3 de la porte de la poterie ; et là, tu publieras les paroles que je te dirai. Tu diras : Écoutez la parole
de l'Éternel, rois de Juda, et vous, habitants de Jérusalem ! Ainsi parle l'Éternel des armées, le Dieu
d'Israël : Voici, je vais faire venir sur ce lieu un malheur Qui étourdira les oreilles de quiconque en
4 entendra parler. Ils m'ont abandonné, ils ont profané ce lieu, Ils y ont offert de l'encens à d'autres
dieux, Que ne connaissaient ni eux, ni leurs pères, ni les rois de Juda, Et ils ont rempli ce lieu de sang
5 innocent ; Ils ont bâti des hauts lieux à Baal, Pour brûler leurs enfants au feu en holocaustes à Baal :
6 Ce que je n'avais ni ordonné ni prescrit, Ce qui ne m'était point venu à la pensée. C'est pourquoi voici,
les jours viennent, dit l'Éternel, Où ce lieu ne sera plus appelé Topheth et vallée de Ben -Hinnom, Mais
7 où on l'appellera vallée du carnage. J'anéantirai dans ce lieu le conseil de Juda et de Jérusalem ; Je
les ferai tomber par l'épée devant leurs ennemis Et par la main de ceux qui en veulent à leur vie ; Je
8 donnerai leurs cadavres en pâture Aux oiseaux du ciel et aux bêtes de la terre. Je ferai de cette ville
un objet de désolation et de moquerie ; Tous ceux qui passeront près d'elle Seront dans l'étonnement et
9 siffleront sur toutes ses plaies. Je leur ferai manger la chair de leurs fils et la chair de leurs filles, Et
les uns mangeront la chair des autres, Au milieu de l'angoisse et de la détresse Où les réduiront leurs
10 ennemis Et ceux qui en veulent à leur vie. Tu briseras ensuite le vase, sous les yeux des hommes qui
11 seront allés avec toi. Et tu leur diras : Ainsi parle l'Éternel des armées : C'est ainsi que je briserai ce
peuple et cette ville, Comme on brise un vase de potier, Sans qu'il puisse être rétabli. Et l'on enterrera
12 les morts à Topheth par défaut de place pour enterrer. C'est ainsi que je ferai à ce lieu, dit l'Éternel, et
13 à ses habitants, Et je rendrai cette ville semblable à Topheth. Les maisons de Jérusalem et les maisons
des rois de Juda Seront impures comme le lieu de Topheth, Toutes les maisons sur les toits desquelles
14 on offrait de l'encens À toute l'armée des cieux, Et on faisait des libations à d'autres dieux. Jérémie
revint de Topheth, où l'Éternel l'avait envoyé prophétiser. Puis il se tint dans le parvis de la maison de
15 l'Éternel, et il dit à tout le peuple : Ainsi parle l'Éternel des armées, le Dieu d'Israël : Voici, je vais faire
venir sur cette ville et sur toutes les villes qui dépendent d'elle tous les malheurs que je lui ai prédits,
parce qu'ils ont raidi leur cou, pour ne point écouter mes paroles.

20 Paschhur, fils d'Immer, sacrificateur et inspecteur en chef dans la maison de l'Éternel, entendit
2 Jérémie qui prophétisait ces choses. Et Paschhur frappa Jérémie, le prophète, et le mit dans la prison
3 qui était à la porte supérieure de Benjamin, dans la maison de l'Éternel. Mais le lendemain, Paschhur
fit sortir Jérémie de prison. Et Jérémie lui dit : Ce n'est pas le nom de Paschhur que l'Éternel te donne,
4 c'est celui de Magor-Missabib. Car ainsi parle l'Éternel : Voici, je te livrerai à la terreur, toi et tous tes
amis ; ils tomberont par l'épée de leurs ennemis, et tes yeux le verront. Je livrerai aussi tout Juda entre

les mains du roi de Babylone, qui les emmènera captifs à Babylone et les frappera de l'épée. Je livrerai 5
toutes les richesses de cette ville, tout le produit de son travail, tout ce qu'elle a de précieux, je livrerai
tous les trésors des rois de Juda entre les mains de leurs ennemis, qui les pilleront, les enlèveront et les
transporteront à Babylone. Et toi, Paschhur, et tous ceux qui demeurent dans ta maison, vous irez en 6
captivité ; tu iras à Babylone, et là tu mourras, et là tu seras enterré, toi et tous tes amis auxquels tu as
prophétisé le mensonge. Tu m'as persuadé, Éternel, et je me suis laissé persuader ; Tu m'as saisi, tu 7
m'as vaincu. Et je suis chaque jour un objet de raillerie, Tout le monde se moque de moi. Car toutes les 8
fois que je parle, il faut que je crie, Que je crie à la violence et à l'oppression ! Et la parole de l'Éternel
est pour moi Un sujet d'opprobre et de risée chaque jour. Si je dis : Je ne ferai plus mention de lui, 9
Je ne parlerai plus en son nom, Il y a dans mon coeur comme un feu dévorant Qui est renfermé dans
mes os. Je m'efforce de le contenir, et je ne le puis. Car j'apprends les mauvais propos de plusieurs, 10
L'épouvante qui règne à l'entour : Accusez -le, et nous l'accuserons ! Tous ceux qui étaient en paix avec
moi Observent si je chancelle : Peut-être se laissera-t-il surprendre, Et nous serons maîtres de lui, Nous
tirerons vengeance de lui ! Mais l'Éternel est avec moi comme un héros puissant ; C'est pourquoi mes 11
persécuteurs chancellent et n'auront pas le dessus ; Ils seront remplis de confusion pour n'avoir pas
réussi : Ce sera une honte éternelle qui ne s'oubliera pas. L'Éternel des armées éprouve le juste, Il 12
pénètre les reins et les coeurs. Je verrai ta vengeance s'exercer contre eux, Car c'est à toi que je confie
ma cause. Chantez à l'Éternel, louez l'Éternel ! Car il délivre l'âme du malheureux de la main des 13
méchants. Maudit soit le jour où je suis né ! Que le jour où ma mère m'a enfanté Ne soit pas béni ! 14
Maudit soit l'homme qui porta cette nouvelle à mon père : Il t'est né un enfant mâle, Et qui le combla 15
de joie ! Que cet homme soit comme les villes Que l'Éternel a détruites sans miséricorde ! Qu'il entende 16
des gémissements le matin, Et des cris de guerre à midi ! Que ne m'a-t-on fait mourir dans le sein de 17
ma mère ! Que ne m'a-t-elle servi de tombeau ! Que n'est-elle restée éternellement enceinte ! Pourquoi 18
suis-je sorti du sein maternel Pour voir la souffrance et la douleur, Et pour consumer mes jours dans la
honte ?

La parole qui fut adressée à Jérémie de la part de l'Éternel, lorsque le roi Sédécias lui envoya **21**
Paschhur, fils de Malkija, et Sophonie, fils de Maaséja, le sacrificateur, pour lui dire : Consulte pour 2
nous l'Éternel ; car Nebucadnetsar, roi de Babylone, nous fait la guerre ; peut-être l'Éternel fera -t-il
en notre faveur quelqu'un de ses miracles, afin qu'il s'éloigne de nous. Jérémie leur répondit : Vous 3
direz à Sédécias : Ainsi parle l'Éternel, le Dieu d'Israël : Voici, je vais détourner les armes de guerre 4
qui sont dans vos mains, et avec lesquelles vous combattez en dehors des murailles le roi de Babylone
et les Chaldéens qui vous assiègent, et je les rassemblerai au milieu de cette ville. Puis je combattrai 5
contre vous, la main étendue et le bras fort, avec colère, avec fureur, avec une grande irritation. Je 6
frapperai les habitants de cette ville, les hommes et les bêtes ; ils mourront d'une peste affreuse. Après 7
cela, dit l'Éternel, je livrerai Sédécias, roi de Juda, ses serviteurs, le peuple, et ceux qui dans cette ville
échapperont à la peste, à l'épée et à la famine, je les livrerai entre les mains de Nebucadnetsar, roi
de Babylone, entre les mains de leurs ennemis, entre les mains de ceux qui en veulent à leur vie ; et
Nebucadnetsar les frappera du tranchant de l'épée, il ne les épargnera pas, il n'aura point de pitié,
point de compassion. Tu diras à ce peuple : Ainsi parle l'Éternel : Voici, je mets devant vous le chemin 8
de la vie et le chemin de la mort. Celui qui restera dans cette ville mourra par l'épée, par la famine ou 9
par la peste ; mais celui qui sortira pour se rendre aux Chaldéens qui vous assiègent aura la vie sauve,
et sa vie sera son butin. Car je dirige mes regards contre cette ville pour faire du mal et non du bien, 10
dit l'Éternel ; elle sera livrée entre les mains du roi de Babylone, qui la brûlera par le feu. Et tu diras 11
à la maison du roi de Juda : Écoutez la parole de l'Éternel ! Maison de David ! Ainsi parle l'Éternel : 12
Rendez la justice dès le matin, Et délivrez l'opprimé des mains de l'oppresseur, De peur que ma colère
n'éclate comme un feu, Et ne s'enflamme, sans qu'on puisse l'éteindre, À cause de la méchanceté de vos
actions. Voici, j'en veux à toi, Ville assise dans la vallée, sur le rocher de la plaine, Dit l'Éternel, À vous 13
qui dites : Qui descendra contre nous ? Qui entrera dans nos demeures ? Je vous châtierai selon le fruit 14
de vos oeuvres, dit l'Éternel ; Je mettrai le feu à votre forêt, Et il en dévorera tous les alentours.

Ainsi parle l'Éternel : Descends dans la maison du roi de Juda, et là prononce cette parole. Tu **22**, 2
diras : Écoute la parole de l'Éternel, roi de Juda, qui es assis sur le trône de David, toi, tes serviteurs,
et ton peuple, qui entrez par ces portes ! Ainsi parle l'Éternel : Pratiquez la justice et l'équité ; délivrez 3
l'opprimé des mains de l'oppresseur ; ne maltraitez pas l'étranger, l'orphelin et la veuve ; n'usez pas de
violence, et ne répandez point de sang innocent dans ce lieu. Car si vous agissez selon cette parole, les 4
rois assis sur le trône de David entreront par les portes de cette maison, montés sur des chars et sur
des chevaux, eux, leurs serviteurs et leur peuple. Mais si vous n'écoutez pas ces paroles, je le jure par 5
moi-même, dit l'Éternel, cette maison deviendra une ruine. Car ainsi parle l'Éternel sur la maison du 6

roi de Juda : Tu es pour moi comme Galaad, comme le sommet du Liban ; Mais certes, je ferai de toi un
7 désert, Une ville sans habitants. Je prépare contre toi des destructeurs, Chacun avec ses armes ; Ils
8 abattront tes plus beaux cèdres, Et les jetteront au feu. Des nations nombreuses passeront près de cette
9 ville, Et elles se diront l'une à l'autre : Pourquoi l'Éternel a-t-il ainsi traité cette grande ville ? Et l'on
répondra : Parce qu'ils ont abandonné L'alliance de l'Éternel, leur Dieu, Parce qu'ils se sont prosternés
10 devant d'autres dieux et les ont servis. Ne pleurez point celui qui est mort, Et ne vous lamentez pas sur
lui ; Pleurez, pleurez celui qui s'en va, Car il ne reviendra plus, Il ne reverra plus le pays de sa naissance.
11 Car ainsi parle l'Éternel sur Schallum, fils de Josias, roi de Juda, Qui régnait à la place de Josias, son
12 père, Et qui est sorti de ce lieu : Il n'y reviendra plus ; Mais il mourra dans le lieu où on l'emmène captif,
13 Et il ne verra plus ce pays. Malheur à celui qui bâtit sa maison par l'injustice, Et ses chambres par
14 l'iniquité ; Qui fait travailler son prochain sans le payer, Sans lui donner son salaire ; Qui dit : Je me
bâtirai une maison vaste, Et des chambres spacieuses ; Et qui s'y fait percer des fenêtres, La lambrisse
15 de cèdre, Et la peint en couleur rouge ! Est-ce que tu règnes, parce que tu as de la passion pour le
cèdre ? Ton père ne mangeait -il pas, ne buvait -il pas ? Mais il pratiquait la justice et l'équité, Et il fut
16 heureux ; Il jugeait la cause du pauvre et de l'indigent, Et il fut heureux. N'est-ce pas là me connaître ?
17 dit l'Éternel. Mais tu n'as des yeux et un coeur Que pour te livrer à la cupidité, Pour répandre le sang
18 innocent, Et pour exercer l'oppression et la violence. C'est pourquoi ainsi parle l'Éternel sur Jojakim,
fils de Josias, roi de Juda : On ne le pleurera pas, en disant : Hélas, mon frère ! hélas, ma soeur ! On ne
19 le pleurera pas, en disant : Hélas, seigneur ! hélas, sa majesté ! Il aura la sépulture d'un âne, Il sera
20 traîné et jeté hors des portes de Jérusalem. Monte sur le Liban, et crie ! Élève ta voix sur le Basan !
21 Crie du haut d'Abarim ! Car tous ceux qui t'aimaient sont brisés. Je t'ai parlé dans le temps de ta
prospérité ; Tu disais : Je n'écouterai pas. C'est ainsi que tu as agi dès ta jeunesse ; Tu n'as pas écouté
22 ma voix. Tous tes pasteurs seront la pâture du vent, Et ceux qui t'aiment iront en captivité ; C'est
23 alors que tu seras dans la honte, dans la confusion, À cause de toute ta méchanceté. Toi qui habites
sur le Liban, Qui as ton nid dans les cèdres, Combien tu gémiras quand les douleurs t'atteindront,
24 Douleurs semblables à celles d'une femme en travail ! Je suis vivant ! dit l'Éternel, Quand Jeconia, fils
25 de Jojakim, roi de Juda, serait Un anneau à ma main droite, Je t'arracherais de là. Je te livrerai entre
les mains de ceux qui en veulent à ta vie, Entre les mains de ceux devant qui tu trembles, Entre les
26 mains de Nebucadnetsar, roi de Babylone, Entre les mains des Chaldéens. Je te jetterai, toi et ta mère
27 qui t'a enfanté, Dans un autre pays où vous n'êtes pas nés, Et là vous mourrez ; Mais dans le pays où
28 ils auront le désir de retourner, Ils ne retourneront pas. Est-il donc un vase méprisé, brisé, ce Jeconia ?
Est-il un objet auquel on n'attache aucun prix ? Pourquoi sont-ils jetés, lui et sa postérité, Lancés dans
29, 30 un pays qu'ils ne connaissent pas ? - Terre, terre, terre, Écoute la parole de l'Éternel ! Ainsi parle
l'Éternel : Inscrivez cet homme comme privé d'enfants, Comme un homme dont les jours ne seront pas
prospères ; Car nul de ses descendants ne réussira À s'asseoir sur le trône de David Et à régner sur
Juda.

23 Malheur aux pasteurs qui détruisent et dispersent Le troupeau de mon pâturage ! dit l'Éternel.
2 C'est pourquoi ainsi parle l'Éternel, le Dieu d'Israël, Sur les pasteurs qui paissent mon peuple : Vous
avez dispersé mes brebis, vous les avez chassées, Vous n'en avez pas pris soin ; Voici, je vous châtierai
3 à cause de la méchanceté de vos actions, Dit l'Éternel. Et je rassemblerai le reste de mes brebis De
tous les pays où je les ai chassées ; Je les ramènerai dans leur pâturage ; Elles seront fécondes et mul-
4 tiplieront. J'établirai sur elles des pasteurs qui les paîtront ; Elles n'auront plus de crainte, plus de
5 terreur, Et il n'en manquera aucune, dit l'Éternel. Voici, les jours viennent, dit l'Éternel, Où je susci-
terai à David un germe juste ; Il régnera en roi et prospérera, Il pratiquera la justice et l'équité dans le
6 pays. En son temps, Juda sera sauvé, Israël aura la sécurité dans sa demeure ; Et voici le nom dont
7 on l'appellera : L'Éternel notre justice. C'est pourquoi voici, les jours viennent, dit l'Éternel, Où l'on
8 ne dira plus : L'Éternel est vivant, Lui qui a fait monter du pays d'Égypte les enfants d'Israël ! Mais
on dira : L'Éternel est vivant, Lui qui a fait monter et qui a ramené La postérité de la maison d'Israël
du pays du septentrion Et de tous les pays où je les avais chassés ! Et ils habiteront dans leur pays.
9 Sur les prophètes. Mon coeur est brisé au dedans de moi, Tous mes os tremblent ; Je suis comme un
10 homme ivre, Comme un homme pris de vin, À cause de l'Éternel et à cause de ses paroles saintes. Car
le pays est rempli d'adultères ; Le pays est en deuil à cause de la malédiction ; Les plaines du désert
11 sont desséchées. Ils courent au mal, Ils n'ont de la force que pour l'iniquité. Prophètes et sacrificateurs
12 sont corrompus ; Même dans ma maison j'ai trouvé leur méchanceté, Dit l'Éternel. C'est pourquoi leur
chemin sera glissant et ténébreux, Ils seront poussés et ils tomberont ; Car je ferai venir sur eux le mal-
13 heur, L'année où je les châtierai, dit l'Éternel. Dans les prophètes de Samarie j'ai vu de l'extravagance ;

Ils ont prophétisé par Baal, Ils ont égaré mon peuple d'Israël. Mais dans les prophètes de Jérusalem 14
j'ai vu des choses horribles ; Ils sont adultères, ils marchent dans le mensonge ; Ils fortifient les mains
des méchants, Afin qu'aucun ne revienne de sa méchanceté ; Ils sont tous à mes yeux comme Sodome, Et
les habitants de Jérusalem comme Gomorrhe. C'est pourquoi ainsi parle l'Éternel des armées sur les 15
prophètes : Voici, je vais les nourrir d'absinthe, Et je leur ferai boire des eaux empoisonnées ; Car c'est
par les prophètes de Jérusalem Que l'impiété s'est répandue dans tout le pays. Ainsi parle l'Éternel des 16
armées : N'écoutez pas les paroles des prophètes qui vous prophétisent ! Ils vous entraînent à des choses
de néant ; Ils disent les visions de leur coeur, Et non ce qui vient de la bouche de l'Éternel. Ils disent 17
à ceux qui me méprisent : L'Éternel a dit : Vous aurez la paix ; Et ils disent à tous ceux qui suivent les
penchants de leur coeur : Il ne vous arrivera aucun mal. Qui donc a assisté au conseil de l'Éternel Pour 18
voir, pour écouter sa parole ? Qui a prêté l'oreille à sa parole, qui l'a entendue ? Voici, la tempête de 19
l'Éternel, la fureur éclate, L'orage se précipite, Il fond sur la tête des méchants. La colère de l'Éternel 20
ne se calmera pas, Jusqu'à ce qu'il ait accompli, exécuté les desseins de son coeur. Vous le comprendrez
dans la suite des temps. Je n'ai point envoyé ces prophètes, et ils ont couru ; Je ne leur ai point parlé, 21
et ils ont prophétisé. S'ils avaient assisté à mon conseil, Ils auraient dû faire entendre mes paroles à 22
mon peuple, Et les faire revenir de leur mauvaise voie, De la méchanceté de leurs actions. Ne suis-je 23
un Dieu que de près, dit l'Éternel, Et ne suis-je pas aussi un Dieu de loin ? Quelqu 'un se tiendra -t-il 24
dans un lieu caché, Sans que je le voie ? dit l'Éternel. Ne remplis -je pas, moi, les cieux et la terre ? dit
l'Éternel. J'ai entendu ce que disent les prophètes Qui prophétisent en mon nom le mensonge, disant : 25
J'ai eu un songe ! j'ai eu un songe ! Jusques à quand ces prophètes veulent-ils prophétiser le mensonge, 26
Prophétiser la tromperie de leur coeur ? Ils pensent faire oublier mon nom à mon peuple Par les songes 27
que chacun d'eux raconte à son prochain, Comme leurs pères ont oublié mon nom pour Baal. Que le 28
prophète qui a eu un songe raconte ce songe, Et que celui qui a entendu ma parole rapporte fidèlement
ma parole. Pourquoi mêler la paille au froment ? dit l'Éternel. Ma parole n'est-elle pas comme un feu, 29
dit l'Éternel, Et comme un marteau qui brise le roc ? C'est pourquoi voici, dit l'Éternel, j'en veux aux 30
prophètes Qui se dérobent mes paroles l'un à l'autre. Voici, dit l'Éternel, j'en veux aux prophètes Qui 31
prennent leur propre parole et la donnent pour ma parole. Voici, dit l'Éternel, j'en veux à ceux qui 32
prophétisent des songes faux, Qui les racontent, et qui égarent mon peuple Par leurs mensonges et
par leur témérité ; Je ne les ai point envoyés, je ne leur ai point donné d'ordre, Et ils ne sont d'aucune
utilité à ce peuple, dit l'Éternel. Si ce peuple, ou un prophète, ou un sacrificateur te demande : Quelle 33
est la menace de l'Éternel ? Tu leur diras quelle est cette menace : Je vous rejetterai, dit l'Éternel. Et 34
le prophète, le sacrificateur, ou celui du peuple Qui dira : Menace de l'Éternel, Je le châtierai, lui et
sa maison. Vous direz, chacun à son prochain, chacun à son frère : Qu'a répondu l'Éternel ? Qu'a dit 35
l'Éternel ? Mais vous ne direz plus : Menace de l'Éternel ! Car la parole de chacun sera pour lui une 36
menace ; Vous tordez les paroles du Dieu vivant, De l'Éternel des armées, notre Dieu. Tu diras au pro- 37
phète : Que t'a répondu l'Éternel ? Qu'a dit l'Éternel ? Et si vous dites encore : Menace de l'Éternel ! 38
Alors ainsi parle l'Éternel : Parce que vous dites ce mot : Menace de l'Éternel ! Quoique j'aie envoyé vers
vous pour dire : Vous ne direz pas : Menace de l'Éternel ! À cause de cela voici, je vous oublierai, Et je 39
vous rejetterai, vous et la ville Que j'avais donnée à vous et à vos pères, Je vous rejetterai loin de ma
face ; Je mettrai sur vous un opprobre éternel Et une honte éternelle, Qui ne s'oublieront pas. 40

L'Éternel me fit voir deux paniers de figues posés devant le temple de l'Éternel, après que Nebucad- **24**
netsar, roi de Babylone, eut emmené de Jérusalem et conduit à Babylone Jeconia, fils de Jojakim, roi
de Juda, les chefs de Juda, les charpentiers et les serruriers. L'un des paniers contenait de très bonnes 2
figues, comme les figues de la première récolte, et l'autre panier de très mauvaises figues, qu'on ne pouvait manger à cause de leur mauvaise qualité. L'Éternel me dit : Que vois -tu, Jérémie ? Je répondis : 3
Des figues, Les bonnes figues sont très bonnes, et les mauvaises sont très mauvaises et ne peuvent être
mangées à cause de leur mauvaise qualité. La parole de l'Éternel me fut adressée, en ces mots : Ainsi 4, 5
parle l'Éternel, le Dieu d'Israël : Comme tu distingues ces bonnes figues, ainsi je distinguerai, pour leur
être favorable, les captifs de Juda, que j'ai envoyés de ce lieu dans le pays des Chaldéens. Je les regar- 6
derai d'un oeil favorable, et je les ramènerai dans ce pays ; je les établirai et ne les détruirai plus, je les
planterai et ne les arracherai plus. Je leur donnerai un coeur pour qu'ils connaissent que je suis l'Éter- 7
nel ; ils seront mon peuple, et je serai leur Dieu, s'ils reviennent à moi de tout leur coeur. Et comme 8
les mauvaises figues qui ne peuvent être mangées à cause de leur mauvaise qualité, dit l'Éternel, ainsi
ferai-je devenir Sédécias, roi de Juda, ses chefs, et le reste de Jérusalem, ceux qui sont restés dans ce
pays et ceux qui habitent dans le pays d'Égypte. Je les rendrai un objet d'effroi, de malheur, pour tous 9

les royaumes de la terre, un sujet d'opprobre, de sarcasme, de raillerie, et de malédiction, dans tous
10 les lieux où je les chasserai. J'enverrai parmi eux l'épée, la famine et la peste, jusqu'à ce qu'ils aient
disparu du pays que j'avais donné à eux et à leurs pères.
25 La parole fut adressée à Jérémie sur tout le peuple de Juda, la quatrième année de Jojakim, fils de
2 Josias, roi de Juda, -c'était la première année de Nebucadnetsar, roi de Babylone, - parole que Jérémie
3 prononça devant tout le peuple de Juda et devant tous les habitants de Jérusalem, en disant : Depuis
la treizième année de Josias, fils d'Amon, roi de Juda, il y a vingt -trois ans que la parole de l'Éternel
4 m'a été adressée ; je vous ai parlé, je vous ai parlé dès le matin, et vous n'avez pas écouté. L'Éternel
vous a envoyé tous ses serviteurs, les prophètes, il les a envoyés dès le matin ; et vous n'avez pas écouté,
5 vous n'avez pas prêté l'oreille pour écouter. Ils ont dit : Revenez chacun de votre mauvaise voie et
de la méchanceté de vos actions, et vous resterez dans le pays que j 'ai donné à vous et à vos pères,
6 d'éternité en éternité ; n'allez pas après d'autres dieux, pour les servir et pour vous prosterner devant
7 eux, ne m'irritez pas par l'ouvrage de vos mains, et je ne vous ferai aucun mal. Mais vous ne m'avez pas
8 écouté, dit l'Éternel, afin de m'irriter par l'ouvrage de vos mains, pour votre malheur. C'est pourquoi
9 ainsi parle l'Éternel des armées : Parce que vous n'avez point écouté mes paroles, j'enverrai chercher
tous les peuples du septentrion, dit l'Éternel, et j'enverrai auprès de Nebucadnetsar, roi de Babylone,
mon serviteur ; je le ferai venir contre ce pays et contre ses habitants, et contre toutes ces nations à
l'entour, afin de les dévouer par interdit, et d'en faire un objet de désolation et de moquerie, des ruines
10 éternelles. Je ferai cesser parmi eux les cris de réjouissance et les cris d'allégresse, les chants du fiancé
11 et les chants de la fiancée, le bruit de la meule et la lumière de la lampe. Tout ce pays deviendra
une ruine, un désert, et ces nations seront asservies au roi de Babylone pendant soixante-dix ans.
12 Mais lorsque ces soixante-dix ans seront accomplis, je châtierai le roi de Babylone et cette nation, dit
l'Éternel, à cause de leurs iniquités ; je punirai le pays des Chaldéens, et j'en ferai des ruines éternelles.
13 Je ferai venir sur ce pays toutes les choses que j'ai annoncées sur lui, tout ce qui est écrit dans ce livre,
14 ce que Jérémie a prophétisé sur toutes les nations. Car des nations puissantes et de grands rois les
15 asserviront, eux aussi, et je leur rendrai selon leurs oeuvres et selon l'ouvrage de leurs mains. Car
ainsi m'a parlé l'Éternel, le Dieu d'Israël : Prends de ma main cette coupe remplie du vin de ma colère,
16 Et fais-la boire à toutes les nations Vers lesquelles je t'enverrai. Ils boiront, et ils chancelleront et
17 seront comme fous, À la vue du glaive que j'enverrai au milieu d'eux. Et je pris la coupe de la main de
18 l'Éternel, Et je la fis boire à toutes les nations Vers lesquelles l'Éternel m'envoyait : À Jérusalem et aux
villes de Juda, À ses rois et à ses chefs, Pour en faire une ruine, Un objet de désolation, de moquerie et de
19 malédiction, Comme cela se voit aujourd'hui ; À Pharaon, roi d'Égypte, À ses serviteurs, à ses chefs, et
20 à tout son peuple ; À toute l'Arabie, à tous les rois du pays d'Uts, À tous les rois du pays des Philistins,
21, 22 À Askalon, à Gaza, à Ékron, et à ce qui reste d'Asdod ; À Édom, À Moab, et aux enfants d'Ammon ; À
23 tous les rois de Tyr, à tous les rois de Sidon, Et aux rois des îles qui sont au delà de la mer ; À Dedan, à
24 Théma, à Buz, Et à tous ceux qui se rasent les coins de la barbe ; À tous les rois d'Arabie, Et à tous les
25 rois des Arabes qui habitent dans le désert ; À tous les rois de Zimri, À tous les rois d'Élam, Et à tous
26 les rois de Médie ; À tous les rois du septentrion, Proches ou éloignés, Aux uns et aux autres, Et à tous
27 les royaumes du monde Qui sont sur la face de la terre. Et le roi de Schéschac boira après eux. Tu leur
diras : Ainsi parle l'Éternel des armées, le Dieu d'Israël : Buvez, enivrez -vous, et vomissez, Et tombez
28 sans vous relever, À la vue du glaive que j'enverrai au milieu de vous ! Et s'ils refusent de prendre de
29 ta main la coupe pour boire, Dis -leur : Ainsi parle l'Éternel des armées : Vous boirez ! Car voici, dans
la ville sur laquelle mon nom est invoqué Je commence à faire du mal ; Et vous, vous resteriez impunis !
Vous ne resterez pas impunis ; Car j'appellerai le glaive sur tous les habitants de la terre, Dit l'Éternel
30 des armées. Et toi, tu leur prophétiseras toutes ces choses, Et tu leur diras : L'Éternel rugira d'en
haut ; De sa demeure sainte il fera retentir sa voix ; Il rugira contre le lieu de sa résidence ; Il poussera
31 des cris, comme ceux qui foulent au pressoir, Contre tous les habitants de la terre. Le bruit parvient
jusqu'à l'extrémité de la terre ; Car l'Éternel est en dispute avec les nations, Il entre en jugement contre
32 toute chair ; Il livre les méchants au glaive, dit l'Éternel. Ainsi parle l'Éternel des armées : Voici, la
33 calamité va de nation en nation, Et une grande tempête s'élève des extrémités de la terre. Ceux que
tuera l'Éternel en ce jour seront étendus D'un bout à l'autre de la terre ; Ils ne seront ni pleurés, ni
34 recueillis, ni enterrés, Ils seront comme du fumier sur la terre. Gémissez, pasteurs, et criez ! Roulez
-vous dans la cendre, conducteurs de troupeaux ! Car les jours sont venus où vous allez être égorgés.
35 Je vous briserai, et vous tomberez comme un vase de prix. Plus de refuge pour les pasteurs ! Plus
36 de salut pour les conducteurs de troupeaux ! On entend les cris des pasteurs, Les gémissements des

conducteurs de troupeaux ; Car l'Éternel ravage leur pâturage. Les habitations paisibles sont détruites 37
Par la colère ardente de l'Éternel. Il a abandonné sa demeure comme un lionceau sa tanière ; Car leur 38
pays est réduit en désert Par la fureur du destructeur Et par son ardente colère.

Au commencement du règne de Jojakim, fils de Josias, roi de Juda, cette parole fut prononcée de **26**
la part de l'Éternel, en ces mots : Ainsi parle l'Éternel : Tiens -toi dans le parvis de la maison de 2
l'Éternel, et dis à ceux qui de toutes les villes de Juda viennent se prosterner dans la maison de l'Éternel
toutes les paroles que je t'ordonne de leur dire ; n'en retranche pas un mot. Peut-être écouteront -ils, et 3
reviendront -ils chacun de leur mauvaise voie ; alors je me repentirai du mal que j'avais pensé leur faire
à cause de la méchanceté de leurs actions. Tu leur diras : Ainsi parle l'Éternel : Si vous ne m'écoutez 4
pas quand je vous ordonne de suivre ma loi que j'ai mise devant vous, d'écouter les paroles de mes 5
serviteurs, les prophètes, que je vous envoie, que je vous ai envoyés dès le matin, et que vous n'avez
pas écoutés, alors je traiterai cette maison comme Silo, et je ferai de cette ville un objet de malédiction 6
pour toutes les nations de la terre. Les sacrificateurs, les prophètes, et tout le peuple, entendirent 7
Jérémie prononcer ces paroles dans la maison de l'Éternel. Et comme Jérémie achevait de dire tout 8
ce que l'Éternel lui avait ordonné de dire à tout le peuple, les sacrificateurs, les prophètes, et tout le
peuple, se saisirent de lui, en disant : Tu mourras ! Pourquoi prophétises -tu au nom de l'Éternel, en 9
disant : Cette maison sera comme Silo, et cette ville sera dévastée, privée d'habitants ? Tout le peuple
s'attroupa autour de Jérémie dans la maison de l'Éternel. Lorsque les chefs de Juda eurent appris 10
ces choses, ils montèrent de la maison du roi à la maison de l'Éternel, et s'assirent à l'entrée de la
porte neuve de la maison de l'Éternel. Alors les sacrificateurs et les prophètes parlèrent ainsi aux 11
chefs et à tout le peuple : Cet homme mérite la mort ; car il a prophétisé contre cette ville, comme vous
l'avez entendu de vos oreilles. Jérémie dit à tous les chefs et à tout le peuple : L'Éternel m'a envoyé 12
pour prophétiser contre cette maison et contre cette ville, toutes les choses que vous avez entendues.
Maintenant réformez vos voies et vos oeuvres, écoutez la voix de l'Éternel, votre Dieu, et l'Éternel se 13
repentira du mal qu'il a prononcé contre vous. Pour moi, me voici entre vos mains ; traitez -moi comme 14
il vous semblera bon et juste. Seulement sachez que, si vous me faites mourir, vous vous chargez du 15
sang innocent, vous, cette ville et ses habitants ; car l'Éternel m'a véritablement envoyé vers vous pour
prononcer à vos oreilles toutes ces paroles. Les chefs et tout le peuple dirent aux sacrificateurs et aux 16
prophètes : Cet homme ne mérite point la mort ; car c'est au nom de l'Éternel, notre Dieu, qu'il nous
a parlé. Et quelques-uns des anciens du pays se levèrent, et dirent à toute l'assemblée du peuple : 17
Michée, de Moréscheth, prophétisait du temps d'Ézéchias, roi de Juda, et il disait à tout le peuple de 18
Juda : Ainsi parle l'Éternel des armées : Sion sera labourée comme un champ, Jérusalem deviendra
un monceau de pierres, Et la montagne de la maison une haute forêt. Ézéchias, roi de Juda, et tout 19
Juda l'ont-ils fait mourir ? Ézéchias ne craignit -il pas l'Éternel ? N'implora -t-il pas l'Éternel ? Alors
l'Éternel se repentit du mal qu'il avait prononcé contre eux. Et nous, nous chargerions notre âme d'un
si grand crime ! Il y eut aussi un homme qui prophétisait au nom de l'Éternel, Urie, fils de Schemaeja, 20
de Kirjath-Jearim. Il prophétisa contre cette ville et contre ce pays entièrement les mêmes choses que
Jérémie. Le roi Jojakim, tous ses vaillants hommes, et tous ses chefs, entendirent ses paroles, et le 21
roi chercha à le faire mourir. Urie, qui en fut informé, eut peur, prit la fuite, et alla en Égypte. Le roi 22
Jojakim envoya des gens en Égypte, Elnathan, fils d'Acbor, et des gens avec lui en Égypte. Ils firent 23
sortir d'Égypte Urie et l'amenèrent au roi Jojakim, qui le fit mourir par l'épée et jeta son cadavre sur
les sépulcres des enfants du peuple. Cependant la main d'Achikam, fils de Schaphan, fut avec Jérémie, 24
et empêcha qu'il ne fût livré au peuple pour être mis à mort.

Au commencement du règne de Jojakim, fils de Josias, roi de Juda, cette parole fut adressée à Jéré- **27**
mie de la part de l'Éternel, en ces mots : Ainsi m'a parlé l'Éternel : Fais -toi des liens et des jougs, et 2
mets -les sur ton cou. Envoie -les au roi d'Édom, au roi de Moab, au roi des enfants d'Ammon, au roi 3
de Tyr et au roi de Sidon, par les envoyés qui sont venus à Jérusalem auprès de Sédécias, roi de Juda,
et à qui tu donneras mes ordres pour leurs maîtres, en disant : Ainsi parle l'Éternel des armées, le Dieu 4
d'Israël : Voici ce que vous direz à vos maîtres : C'est moi qui ai fait la terre, les hommes et les animaux 5
qui sont sur la terre, par ma grande puissance et par mon bras étendu, et je donne la terre à qui cela me
plaît. Maintenant je livre tous ces pays entre les mains de Nebucadnetsar, roi de Babylone, mon servi- 6
teur ; je lui donne aussi les animaux des champs, pour qu'ils lui soient assujettis. Toutes les nations lui 7
seront soumises, à lui, à son fils, et au fils de son fils, jusqu'à ce que le temps de son pays arrive, et que
des nations puissantes et de grands rois l'asservissent. Si une nation, si un royaume ne se soumet pas 8
à lui, à Nebucadnetsar, roi de Babylone, et ne livre pas son cou au joug du roi de Babylone, je châtierai

cette nation par l'épée, par la famine et par la peste, dit l'Éternel, jusqu'à ce que je l'aie anéantie par sa
9 main. Et vous, n'écoutez pas vos prophètes, vos devins, vos songeurs, vos astrologues, vos magiciens,
10 qui vous disent : Vous ne serez point asservis au roi de Babylone ! Car c'est le mensonge qu'ils vous prophétisent, afin que vous soyez éloignés de votre pays, afin que je vous chasse et que vous périssiez.
11 Mais la nation qui pliera son cou sous le joug du roi de Babylone, et qui lui sera soumise, je la laisserai
12 dans son pays, dit l'Éternel, pour qu'elle le cultive et qu'elle y demeure. J'ai dit entièrement les mêmes choses à Sédécias, roi de Juda : Pliez votre cou sous le joug du roi de Babylone, soumettez -vous à lui et à
13 son peuple, et vous vivrez. Pourquoi mourriez -vous, toi et ton peuple, par l'épée, par la famine et par la
14 peste, comme l'Éternel l'a prononcé sur la nation qui ne se soumettra pas au roi de Babylone ? N'écoutez pas les paroles des prophètes qui vous disent : Vous ne serez point asservis au roi de Babylone ! Car
15 c'est le mensonge qu'ils vous prophétisent. Je ne les ai point envoyés, dit l'Éternel, et ils prophétisent le mensonge en mon nom, afin que je vous chasse et que vous périssiez, vous et les prophètes qui vous
16 prophétisent. J'ai dit aux sacrificateurs et à tout ce peuple : Ainsi parle l'Éternel : N'écoutez pas les paroles de vos prophètes qui vous prophétisent, disant : Voici, les ustensiles de la maison de l'Éternel
17 seront bientôt rapportés de Babylone ! Car c'est le mensonge qu'ils vous prophétisent. Ne les écoutez pas, soumettez -vous au roi de Babylone, et vous vivrez. Pourquoi cette ville deviendrait-elle une ruine ?
18 S'ils sont prophètes et si la parole de l'Éternel est avec eux, qu'ils intercèdent auprès de l'Éternel des armées pour que les ustensiles qui restent dans la maison de l'Éternel, dans la maison du roi de Juda,
19 et dans Jérusalem, ne s'en aillent point à Babylone. Car ainsi parle l'Éternel des armées au sujet des
20 colonnes, de la mer, des bases, et des autres ustensiles qui sont restés dans cette ville, qui n'ont pas été enlevés par Nebucadnetsar, roi de Babylone, lorsqu'il emmena captifs de Jérusalem à Babylone Je-
21 conia, fils de Jojakim, roi de Juda, et tous les grands de Juda et de Jérusalem, ainsi parle l'Éternel des armées, le Dieu d'Israël, au sujet des ustensiles qui restent dans la maison de l'Éternel, dans la maison
22 du roi de Juda, et dans Jérusalem : Ils seront emportés à Babylone, et ils y resteront jusqu'au jour où je les chercherai, dit l'Éternel, où je les ferai remonter et revenir dans ce lieu.

28 Dans la même année, au commencement du règne de Sédécias, roi de Juda, le cinquième mois de la quatrième année, Hanania, fils d'Azzur, prophète, de Gabaon, me dit dans la maison de l'Éternel, en
2 présence des sacrificateurs et de tout le peuple : Ainsi parle l'Éternel des armées, le Dieu d'Israël : Je
3 brise le joug du roi de Babylone ! Encore deux années, et je fais revenir dans ce lieu tous les ustensiles de la maison de l'Éternel, que Nebucadnetsar, roi de Babylone, a enlevés de ce lieu, et qu'il a emportés
4 à Babylone. Et je ferai revenir dans ce lieu, dit l'Éternel, Jeconia, fils de Jojakim, roi de Juda, et tous
5 les captifs de Juda, qui sont allés à Babylone ; car je briserai le joug du roi de Babylone. Jérémie, le prophète, répondit à Hanania, le prophète, en présence des sacrificateurs et de tout le peuple qui se
6 tenaient dans la maison de l'Éternel. Jérémie, le prophète, dit : Amen ! que l'Éternel fasse ainsi ! que l'Éternel accomplisse les paroles que tu as prophétisées, et qu'il fasse revenir de Babylone en ce lieu les
7 ustensiles de la maison de l'Éternel et tous les captifs ! Seulement écoute cette parole que je prononce à
8 tes oreilles et aux oreilles de tout le peuple : Les prophètes qui ont paru avant moi et avant toi, dès les temps anciens, ont prophétisé contre des pays puissants et de grands royaumes la guerre, le malheur et
9 la peste ; mais si un prophète prophétise la paix, c'est par l'accomplissement de ce qu'il prophétise qu'il
10 sera reconnu comme véritablement envoyé par l'Éternel. Alors Hanania, le prophète, enleva le joug de
11 dessus le cou de Jérémie, le prophète, et il le brisa. Et Hanania dit en présence de tout le peuple : Ainsi parle l'Éternel : C'est ainsi que, dans deux années, je briserai de dessus le cou de toutes les nations
12 le joug de Nebucadnetsar, roi de Babylone. Et Jérémie, le prophète, s'en alla. Après que Hanania, le prophète, eut brisé le joug de dessus le cou de Jérémie, le prophète, la parole de l'Éternel fut adressée
13 à Jérémie, en ces mots : Va, et dis à Hanania : Ainsi parle l'Éternel : Tu as brisé un joug de bois, et tu
14 auras à sa place un joug de fer. Car ainsi parle l'Éternel des armées, le Dieu d'Israël : Je mets un joug de fer sur le cou de toutes ces nations, pour qu'elles soient asservies à Nebucadnetsar, roi de Babylone,
15 et elles lui seront asservies ; je lui donne aussi les animaux des champs. Et Jérémie, le prophète, dit à Hanania, le prophète : Écoute, Hanania ! L'Éternel ne t'a point envoyé, et tu inspires à ce peuple une
16 fausse confiance. C'est pourquoi ainsi parle l'Éternel : Voici, je te chasse de la terre ; tu mourras cette
17 année ; car tes paroles sont une révolte contre l'Éternel. Et Hanania, le prophète, mourut cette année -là, dans le septième mois.

29 Voici le contenu de la lettre que Jérémie, le prophète, envoya de Jérusalem au reste des anciens en captivité, aux sacrificateurs, aux prophètes, et à tout le peuple, que Nebucadnetsar avait emmenés
2 captifs de Jérusalem à Babylone, après que le roi Jeconia, la reine, les eunuques, les chefs de Juda

et de Jérusalem, les charpentiers et les serruriers, furent sortis de Jérusalem. Il la remit à Éleasa, 3
fils de Schaphan, et à Guemaria, fils de Hilkija, envoyés à Babylone par Sédécias, roi de Juda, auprès
de Nebucadnetsar, roi de Babylone. Elle était ainsi conçue : Ainsi parle l'Éternel des armées, le Dieu 4
d'Israël, à tous les captifs que j'ai emmenés de Jérusalem à Babylone : Bâtissez des maisons, et habitez 5
-les ; plantez des jardins, et mangez -en les fruits. Prenez des femmes, et engendrez des fils et des filles ; 6
prenez des femmes pour vos fils, et donnez des maris à vos filles, afin qu'elles enfantent des fils et des
filles ; multipliez là où vous êtes, et ne diminuez pas. Recherchez le bien de la ville où je vous ai menés 7
en captivité, et priez l'Éternel en sa faveur, parce que votre bonheur dépend du sien. Car ainsi parle 8
l'Éternel des armées, le Dieu d'Israël : Ne vous laissez pas tromper par vos prophètes qui sont au milieu
de vous, et par vos devins, n'écoutez pas vos songeurs dont vous provoquez les songes ! Car c'est le 9
mensonge qu'ils vous prophétisent en mon nom. Je ne les ai point envoyés, dit l'Éternel. Mais voici ce 10
que dit l'Éternel : Dès que soixante-dix ans seront écoulés pour Babylone, je me souviendrai de vous,
et j'accomplirai à votre égard ma bonne parole, en vous ramenant dans ce lieu. Car je connais les 11
projets que j'ai formés sur vous, dit l'Éternel, projets de paix et non de malheur, afin de vous donner un
avenir et de l'espérance. Vous m'invoquerez, et vous partirez ; vous me prierez, et je vous exaucerai. 12
Vous me chercherez, et vous me trouverez, si vous me cherchez de tout votre coeur. Je me laisserai 13, 14
trouver par vous, dit l'Éternel, et je ramènerai vos captifs ; je vous rassemblerai de toutes les nations
et de tous les lieux où je vous ai chassés, dit l'Éternel, et je vous ramènerai dans le lieu d'où je vous ai
fait aller en captivité. Cependant vous dites : Dieu nous a suscité des prophètes à Babylone ! Ainsi 15, 16
parle l'Éternel sur le roi qui occupe le trône de David, sur tout le peuple qui habite cette ville, sur vos
frères qui ne sont point allés avec vous en captivité ; ainsi parle l'Éternel des armées : Voici, j'enverrai 17
parmi eux l'épée, la famine et la peste, et je les rendrai semblables à des figues affreuses qui ne peuvent
être mangées à cause de leur mauvaise qualité. Je les poursuivrai par l'épée, par la famine et par la 18
peste, je les rendrai un objet d'effroi pour tous les royaumes de la terre, un sujet de malédiction, de
désolation, de moquerie et d'opprobre, parmi toutes les nations où je les chasserai, parce qu'ils n'ont 19
pas écouté mes paroles, dit l'Éternel, eux à qui j'ai envoyé mes serviteurs, les prophètes, à qui je les ai
envoyés dès le matin ; et ils n'ont pas écouté, dit l'Éternel. Mais vous, écoutez la parole de l'Éternel, 20
vous tous, captifs, que j'ai envoyés de Jérusalem à Babylone ! Ainsi parle l'Éternel des armées, le Dieu 21
d'Israël, sur Achab, fils de Kolaja, et sur Sédécias, fils de Maaséja, qui vous prophétisent le mensonge
en mon nom : Voici, je les livre entre les mains de Nebucadnetsar, roi de Babylone ; et il les fera mourir
sous vos yeux. On se servira d'eux comme d'un sujet de malédiction, parmi tous les captifs de Juda 22
qui sont à Babylone ; on dira : Que l'Éternel te traite comme Sédécias et comme Achab, que le roi de
Babylone a fait rôtir au feu ! Et cela arrivera parce qu'ils ont commis une infamie en Israël, se livrant 23
à l'adultère avec les femmes de leur prochain, et parce qu'ils ont dit des mensonges en mon nom, quand
je ne leur avais point donné d'ordre. Je le sais, et j'en suis témoin, dit l'Éternel. Tu diras à Schemaeja, 24
Néchélamite : Ainsi parle l'Éternel des armées, le Dieu d'Israël : Tu as envoyé en ton nom à tout le 25
peuple de Jérusalem, à Sophonie, fils de Maaséja, le sacrificateur, et à tous les sacrificateurs, une lettre
ainsi conçue : L'Éternel t'a établi sacrificateur à la place de Jehojada, le sacrificateur, afin qu'il y ait 26
dans la maison de l'Éternel des inspecteurs pour surveiller tout homme qui est fou et se donne pour
prophète, et afin que tu le mettes en prison et dans les fers. Maintenant, pourquoi ne réprimes -tu 27
pas Jérémie d'Anathoth, qui prophétise parmi vous, qui nous a même envoyé dire à Babylone : Elle 28
sera longue, la captivité ; bâtissez des maisons, et habitez -les ; plantez des jardins, et mangez -en les
fruits ! - Sophonie, le sacrificateur, lut cette lettre en présence de Jérémie, le prophète. - Et la parole 29, 30
de l'Éternel fut adressée à Jérémie, en ces mots : Fais dire à tous les captifs : Ainsi parle l'Éternel 31
sur Schemaeja, Néchélamite : Parce que Schemaeja vous prophétise, sans que je l'aie envoyé, et qu'il
vous inspire une fausse confiance, voici ce que dit l'Éternel : Je châtierai Schemaeja, Néchélamite, et 32
sa postérité ; nul des siens n'habitera au milieu de ce peuple, et il ne verra pas le bien que je ferai à mon
peuple, dit l'Éternel ; car ses paroles sont une révolte contre l'Éternel.

La parole qui fut adressée à Jérémie de la part de l'Éternel, en ces mots : Ainsi parle l'Éternel, **30**, 2
le Dieu d'Israël : Écris dans un livre toutes les paroles que je t'ai dites. Voici, les jours viennent, dit 3
l'Éternel, où je ramènerai les captifs de mon peuple d'Israël et de Juda, dit l'Éternel ; je les ramènerai
dans le pays que j'ai donné à leurs pères, et ils le posséderont. Ce sont ici les paroles que l'Éternel 4
a prononcées sur Israël et sur Juda. Ainsi parle l'Éternel : Nous entendons des cris d'effroi ; C'est 5
l'épouvante, ce n'est pas la paix. Informez -vous, et regardez si un mâle enfante ! Pourquoi vois -je tous 6
les hommes les mains sur leurs reins, Comme une femme en travail ? Pourquoi tous les visages sont-

7 ils devenus pâles ? Malheur ! car ce jour est grand ; Il n'y en a point eu de semblable. C'est un temps
8 d'angoisse pour Jacob ; Mais il en sera délivré. En ce jour -là, dit l'Éternel des armées, Je briserai
9 son joug de dessus ton cou, Je romprai tes liens, Et des étrangers ne t'assujettiront plus. Ils serviront
10 l'Éternel, leur Dieu, Et David, leur roi, que je leur susciterai. Et toi, mon serviteur Jacob, ne crains
pas, dit l'Éternel ; Ne t'effraie pas, Israël ! Car je te délivrerai de la terre lointaine, Je délivrerai ta
postérité du pays où elle est captive ; Jacob reviendra, il jouira du repos et de la tranquillité, Et il n'y
11 aura personne pour le troubler. Car je suis avec toi, dit l'Éternel, pour te délivrer ; J'anéantirai toutes
les nations parmi lesquelles je t'ai dispersé, Mais toi, je ne t'anéantirai pas ; Je te châtierai avec équité,
12 Je ne puis pas te laisser impuni. Ainsi parle l'Éternel : Ta blessure est grave, Ta plaie est douloureuse.
13, 14 Nul ne défend ta cause, pour bander ta plaie ; Tu n'as ni remède, ni moyen de guérison. Tous ceux
qui t'aimaient t'oublient, Aucun ne prend souci de toi ; Car je t'ai frappée comme frappe un ennemi,
Je t'ai châtiée avec violence, À cause de la multitude de tes iniquités, Du grand nombre de tes péchés.
15 Pourquoi te plaindre de ta blessure, De la douleur que cause ton mal ? C'est à cause de la multitude de
16 tes iniquités, Du grand nombre de tes péchés, Que je t'ai fait souffrir ces choses. Cependant, tous ceux
qui te dévorent seront dévorés, Et tous tes ennemis, tous, iront en captivité ; Ceux qui te dépouillent
17 seront dépouillés, Et j'abandonnerai au pillage tous ceux qui te pillent. Mais je te guérirai, je panserai
18 tes plaies, Dit l'Éternel. Car ils t'appellent la repoussée, Cette Sion dont nul ne prend souci. Ainsi parle
l'Éternel : Voici, je ramène les captifs des tentes de Jacob, J'ai compassion de ses demeures ; La ville sera
19 rebâtie sur ses ruines, Le palais sera rétabli comme il était. Du milieu d'eux s'élèveront des actions de
grâces Et des cris de réjouissance ; Je les multiplierai, et ils ne diminueront pas ; Je les honorerai, et
20 ils ne seront pas méprisés. Ses fils seront comme autrefois, Son assemblée subsistera devant moi, Et
21 je châtierai tous ses oppresseurs. Son chef sera tiré de son sein, Son dominateur sortira du milieu de
lui ; Je le ferai approcher, et il viendra vers moi ; Car qui oserait de lui-même s'approcher de moi ? Dit
22, 23 l'Éternel. Vous serez mon peuple, Et je serai votre Dieu. Voici, la tempête de l'Éternel, la fureur éclate,
24 L'orage se précipite, Il fond sur la tête des méchants. La colère ardente de l'Éternel ne se calmera pas,
Jusqu'à ce qu'il ait accompli, exécuté les desseins de son coeur. Vous le comprendrez dans la suite des
temps.

31 En ce temps -là, dit l'Éternel, Je serai le Dieu de toutes les familles d'Israël, Et ils seront mon peuple.
2 Ainsi parle l'Éternel : Il a trouvé grâce dans le désert, Le peuple de ceux qui ont échappé au glaive ;
3 Israël marche vers son lieu de repos. De loin l'Éternel se montre à moi : Je t'aime d'un amour éternel ;
4 C'est pourquoi je te conserve ma bonté. Je te rétablirai encore, et tu seras rétablie, Vierge d'Israël ! Tu
5 auras encore tes tambourins pour parure, Et tu sortiras au milieu des danses joyeuses. Tu planteras
encore des vignes sur les montagnes de Samarie ; Les planteurs planteront, et cueilleront les fruits.
6 Car le jour vient où les gardes crieront sur la montagne d'Éphraïm : Levez -vous, montons à Sion, vers
7 l'Éternel, notre Dieu ! Car ainsi parle l'Éternel : Poussez des cris de joie sur Jacob, Éclatez d'allégresse
à la tête des nations ! Élevez vos voix, chantez des louanges, et dites : Éternel, délivre ton peuple, le reste
8 d'Israël ! Voici, je les ramène du pays du septentrion, Je les rassemble des extrémités de la terre ; Parmi
eux sont l'aveugle et le boiteux, La femme enceinte et celle en travail ; C'est une grande multitude, qui
9 revient ici. Ils viennent en pleurant, et je les conduis au milieu de leurs supplications ; Je les mène
vers des torrents d'eau, Par un chemin uni où ils ne chancellent pas ; Car je suis un père pour Israël,
10 Et Éphraïm est mon premier-né. Nations, écoutez la parole de l'Éternel, Et publiez -la dans les îles
lointaines ! Dites : Celui qui a dispersé Israël le rassemblera, Et il le gardera comme le berger garde
11, 12 son troupeau. Car l'Éternel rachète Jacob, Il le délivre de la main d'un plus fort que lui. Ils viendront,
et pousseront des cris de joie sur les hauteurs de Sion ; Ils accourront vers les biens de l'Éternel, Le blé,
le moût, l'huile, Les brebis et les boeufs ; Leur âme sera comme un jardin arrosé, Et ils ne seront plus
13 dans la souffrance. Alors les jeunes filles se réjouiront à la danse, Les jeunes hommes et les vieillards
se réjouiront aussi ; Je changerai leur deuil en allégresse, et je les consolerai ; Je leur donnerai de la joie
14 après leurs chagrins. Je rassasierai de graisse l'âme des sacrificateurs, Et mon peuple se rassasiera
15 de mes biens, dit l'Éternel. Ainsi parle l'Éternel : On entend des cris à Rama, Des lamentations, des
larmes amères ; Rachel pleure ses enfants ; Elle refuse d'être consolée sur ses enfants, Car ils ne sont
16 plus. Ainsi parle l'Éternel : Retiens tes pleurs, Retiens les larmes de tes yeux ; Car il y aura un salaire
17 pour tes oeuvres, dit l'Éternel ; Ils reviendront du pays de l'ennemi. Il y a de l'espérance pour ton
18 avenir, dit l'Éternel ; Tes enfants reviendront dans leur territoire. J'entends Éphraïm qui se lamente :
Tu m'as châtié, et j'ai été châtié Comme un veau qui n'est pas dompté ; Fais-moi revenir, et je reviendrai,
19 Car tu es l'Éternel, mon Dieu. Après m'être détourné, j'éprouve du repentir ; Et après avoir reconnu
mes fautes, je frappe sur ma cuisse ; Je suis honteux et confus, Car je porte l'opprobre de ma jeunesse. -

Éphraïm est-il donc pour moi un fils chéri, Un enfant qui fait mes délices ? Car plus je parle de lui, plus 20
encore son souvenir est en moi ; Aussi mes entrailles sont émues en sa faveur : J'aurai pitié de lui, dit
l'Éternel. - Dresse des signes, place des poteaux, Prends garde à la route, au chemin que tu as suivi... 21
Reviens, vierge d'Israël, Reviens dans ces villes qui sont à toi ! Jusques à quand seras-tu errante, Fille 22
égarée ? Car l'Éternel crée une chose nouvelle sur la terre : La femme recherchera l'homme. Ainsi 23
parle l'Éternel des armées, le Dieu d'Israël : Voici encore ce que l'on dira dans le pays de Juda et
dans ses villes, Quand j'aurai ramené leurs captifs : Que l'Éternel te bénisse, demeure de la justice,
Montagne sainte ! Là s'établiront Juda et toutes ses villes, Les laboureurs et ceux qui conduisent les 24
troupeaux. Car je rafraîchirai l'âme altérée, Et je rassasierai toute âme languissante. Là-dessus je me 25, 26
suis réveillé, et j'ai regardé ; Mon sommeil m'avait été agréable. Voici, les jours viennent, dit l'Éternel, 27
Où j'ensemencerai la maison d'Israël et la maison de Juda D'une semence d'hommes et d'une semence
de bêtes. Et comme j'ai veillé sur eux Pour arracher, abattre, détruire, ruiner et faire du mal, Ainsi je 28
veillerai sur eux pour bâtir et pour planter, Dit l'Éternel. En ces jours -là, on ne dira plus : Les pères 29
ont mangé des raisins verts, Et les dents des enfants en ont été agacées. Mais chacun mourra pour 30
sa propre iniquité ; Tout homme qui mangera des raisins verts, Ses dents en seront agacées. Voici, 31
les jours viennent, dit l'Éternel, Où je ferai avec la maison d'Israël et la maison de Juda Une alliance
nouvelle, Non comme l'alliance que je traitai avec leurs pères, Le jour où je les saisis par la main Pour 32
les faire sortir du pays d'Égypte, Alliance qu'ils ont violée, Quoique je fusse leur maître, dit l'Éternel.
Mais voici l'alliance que je ferai avec la maison d'Israël, Après ces jours -là, dit l'Éternel : Je mettrai ma 33
loi au dedans d'eux, Je l'écrirai dans leur coeur ; Et je serai leur Dieu, Et ils seront mon peuple. Celui 34
-ci n'enseignera plus son prochain, Ni celui -là son frère, en disant : Connaissez l'Éternel ! Car tous me
connaîtront, Depuis le plus petit jusqu'au plus grand, dit l'Éternel ; Car je pardonnerai leur iniquité, Et
je ne me souviendrai plus de leur péché. Ainsi parle l'Éternel, qui a fait le soleil pour éclairer le jour, 35
Qui a destiné la lune et les étoiles à éclairer la nuit, Qui soulève la mer et fait mugir ses flots, Lui dont
le nom est l'Éternel des armées : Si ces lois viennent à cesser devant moi, dit l'Éternel, La race d'Israël 36
aussi cessera pour toujours d'être une nation devant moi. Ainsi parle l'Éternel : Si les cieux en haut 37
peuvent être mesurés, Si les fondements de la terre en bas peuvent être sondés, Alors je rejetterai toute
la race d'Israël, À cause de tout ce qu'ils ont fait, dit l'Éternel. Voici, les jours viennent, dit l'Éternel, 38
Où la ville sera rebâtie à l'honneur de l'Éternel, Depuis la tour de Hananeel jusqu'à la porte de l'angle.
Le cordeau s'étendra encore vis-à-vis, Jusqu'à la colline de Gareb, Et fera un circuit du côté de Goath. 39
Toute la vallée des cadavres et de la cendre, Et tous les champs jusqu'au torrent de Cédron, Jusqu'à 40
l'angle de la porte des chevaux à l'orient, Seront consacrés à l'Éternel, Et ne seront plus à jamais ni
renversés ni détruits.

La parole qui fut adressée à Jérémie de la part de l'Éternel, la dixième année de Sédécias, roi de **32**
Juda. -C'était la dix-huitième année de Nebucadnetsar. L'armée du roi de Babylone assiégeait alors 2
Jérusalem ; et Jérémie, le prophète, était enfermé dans la cour de la prison qui était dans la maison
du roi de Juda. Sédécias, roi de Juda, l'avait fait enfermer, et lui avait dit : Pourquoi prophétises -tu, 3
en disant : Ainsi parle l'Éternel : Voici, je livre cette ville entre les mains du roi de Babylone, et il la
prendra ; Sédécias, roi de Juda, n'échappera pas aux Chaldéens, mais il sera livré entre les mains du roi 4
de Babylone, il lui parlera bouche à bouche, et ses yeux verront ses yeux ; le roi de Babylone emmènera 5
Sédécias à Babylone, où il restera jusqu'à ce que je me souvienne de lui, dit l'Éternel ; si vous vous battez
contre les Chaldéens, vous n'aurez point de succès. Jérémie dit : La parole de l'Éternel m'a été adressée, 6
en ces mots : Voici, Hanameel, fils de ton oncle Schallum, va venir auprès de toi pour te dire : Achète 7
mon champ qui est à Anathoth, car tu as le droit de rachat pour l'acquérir. Et Hanameel, fils de mon 8
oncle, vint auprès de moi, selon la parole de l'Éternel, dans la cour de la prison, et il me dit : Achète mon
champ, qui est à Anathoth, dans le pays de Benjamin, car tu as le droit d'héritage et de rachat, achète
-le ! Je reconnus que c'était la parole de l'Éternel. J'achetai de Hanameel, fils de mon oncle, le champ 9
qui est à Anathoth, et je lui pesai l'argent, dix-sept sicles d'argent. J'écrivis un contrat, que je cachetai, 10
je pris des témoins, et je pesai l'argent dans une balance. Je pris ensuite le contrat d'acquisition, celui 11
qui était cacheté, conformément à la loi et aux usages, et celui qui était ouvert ; et je remis le contrat 12
d'acquisition à Baruc, fils de Nérija, fils de Machséja, en présence de Hanameel, fils de mon oncle, en
présence des témoins qui avaient signé le contrat d'acquisition, et en présence de tous les juifs qui se
trouvaient dans la cour de la prison. Et je donnai devant eux cet ordre à Baruc : Ainsi parle l'Éternel 13, 14
des armées, le Dieu d'Israël : Prends ces écrits, ce contrat d'acquisition, celui qui est cacheté et celui
qui est ouvert, et mets -les dans un vase de terre, afin qu'ils se conservent longtemps. Car ainsi parle 15
l'Éternel des armées, le Dieu d'Israël : On achètera encore des maisons, des champs et des vignes, dans

ce pays. Après que j'eus remis le contrat d'acquisition à Baruc, fils de Nérija, j'adressai cette prière à
l'Éternel : Ah ! Seigneur Éternel, Voici, tu as fait les cieux et la terre Par ta grande puissance et par ton
bras étendu : Rien n'est étonnant de ta part. Tu fais miséricorde jusqu'à la millième génération, Et tu
punis l'iniquité des pères dans le sein de leurs enfants après eux. Tu es le Dieu grand, le puissant, Dont
le nom est l'Éternel des armées. Tu es grand en conseil et puissant en action ; Tu as les yeux ouverts
sur toutes les voies des enfants des hommes, Pour rendre à chacun selon ses voies, Selon le fruit de ses
oeuvres. Tu as fait des miracles et des prodiges dans le pays d'Égypte jusqu'à ce jour, Et en Israël et
parmi les hommes, Et tu t'es fait un nom comme il l'est aujourd'hui. Tu as fait sortir du pays d'Égypte
ton peuple d'Israël, Avec des miracles et des prodiges, à main forte et à bras étendu, Et avec une grande
terreur. Tu leur as donné ce pays, Que tu avais juré à leurs pères de leur donner, Pays où coulent le
lait et le miel. Ils sont venus, et ils en ont pris possession. Mais ils n'ont point obéi à ta voix, Ils n'ont
point observé ta loi, Ils n'ont pas fait tout ce que tu leur avais ordonné de faire. Et c'est alors que tu as
fait fondre sur eux tous ces malheurs ! Voici, les terrasses s'élèvent contre la ville et la menacent ; La
ville sera livrée entre les mains des Chaldéens qui l'attaquent, Vaincue par l'épée, par la famine et par
la peste. Ce que tu as dit est arrivé, et tu le vois. Néanmoins, Seigneur Éternel, tu m'as dit : Achète
un champ pour de l'argent, prends des témoins... Et la ville est livrée entre les mains des Chaldéens !
26, 27 La parole de l'Éternel fut adressée à Jérémie, en ces mots : Voici, je suis l'Éternel, le Dieu de toute
chair. Y a-t-il rien qui soit étonnant de ma part ? C'est pourquoi ainsi parle l'Éternel : Voici, je livre
cette ville entre les mains des Chaldéens, Et entre les mains de Nebucadnetsar, roi de Babylone, Et il la
prendra. Les Chaldéens qui attaquent cette ville vont entrer, Ils y mettront le feu, et ils la brûleront,
Avec les maisons sur les toits desquelles on a offert de l'encens à Baal Et fait des libations à d'autres
dieux, Afin de m'irriter. Car les enfants d'Israël et les enfants de Juda N'ont fait, dès leur jeunesse,
que ce qui est mal à mes yeux ; Les enfants d'Israël n'ont fait que m'irriter Par l'oeuvre de leurs mains,
dit l'Éternel. Car cette ville excite ma colère et ma fureur, Depuis le jour où on l'a bâtie jusqu'à ce jour ;
Aussi je veux l'ôter de devant ma face, À cause de tout le mal que les enfants d'Israël et les enfants
de Juda Ont fait pour m'irriter, Eux, leurs rois, leurs chefs, leurs sacrificateurs et leurs prophètes, Les
hommes de Juda et les habitants de Jérusalem. Ils m'ont tourné le dos, ils ne m'ont pas regardé ; On
les a enseignés, on les a enseignés dès le matin ; Mais ils n'ont pas écouté pour recevoir instruction.
Ils ont placé leurs abominations Dans la maison sur laquelle mon nom est invoqué, Afin de la souiller.
Ils ont bâti des hauts lieux à Baal dans la vallée de Ben -Hinnom, Pour faire passer à Moloc leurs fils
et leurs filles : Ce que je ne leur avais point ordonné ; Et il ne m'était point venu à la pensée Qu'ils
commettraient de telles horreurs Pour faire pécher Juda. Et maintenant, ainsi parle l'Éternel, le Dieu
d'Israël, Sur cette ville dont vous dites : Elle sera livrée entre les mains du roi de Babylone, Vaincue
par l'épée, par la famine et par la peste : Voici, je les rassemblerai de tous les pays où je les ai chassés,
Dans ma colère, dans ma fureur, et dans ma grande irritation ; Je les ramènerai dans ce lieu, Et je les y
38, 39 ferai habiter en sûreté. Ils seront mon peuple, Et je serai leur Dieu. Je leur donnerai un même coeur
et une même voie, Afin qu'ils me craignent toujours, Pour leur bonheur et celui de leurs enfants après
eux. Je traiterai avec eux une alliance éternelle, Je ne me détournerai plus d'eux, Je leur ferai du bien,
Et je mettrai ma crainte dans leur coeur, Afin qu'ils ne s'éloignent pas de moi. Je prendrai plaisir à
leur faire du bien, Et je les planterai véritablement dans ce pays, De tout mon coeur et de toute mon
âme. Car ainsi parle l'Éternel : De même que j'ai fait venir sur ce peuple tous ces grands malheurs,
De même je ferai venir sur eux tout le bien que je leur promets. On achètera des champs dans ce pays
Dont vous dites : C'est un désert, sans hommes ni bêtes, Il est livré entre les mains des Chaldéens. On
achètera des champs pour de l'argent, On écrira des contrats, on les cachètera, on prendra des témoins,
Dans le pays de Benjamin et aux environs de Jérusalem, Dans les villes de Juda, dans les villes de la
montagne, Dans les villes de la plaine et dans les villes du midi ; Car je ramènerai leurs captifs, dit
l'Éternel.

33 La parole de l'Éternel fut adressée à Jérémie une seconde fois, en ces mots, pendant qu'il était encore
enfermé dans la cour de la prison : Ainsi parle l'Éternel, qui fait ces choses, L'Éternel, qui les conçoit et
les exécute, Lui, dont le nom est l'Éternel : Invoque -moi, et je te répondrai ; Je t'annoncerai de grandes
choses, des choses cachées, Que tu ne connais pas. Car ainsi parle l'Éternel, le Dieu d'Israël, Sur les
maisons de cette ville Et sur les maisons des rois de Juda, Qui seront abattues par les terrasses et par
l'épée, Quand on s'avancera pour combattre les Chaldéens, Et qu'elles seront remplies des cadavres
des hommes Que je frapperai dans ma colère et dans ma fureur, Et à cause de la méchanceté desquels
je cacherai ma face à cette ville ; Voici, je lui donnerai la guérison et la santé, je les guérirai, Et je
leur ouvrirai une source abondante de paix et de fidélité. Je ramènerai les captifs de Juda et les captifs
d'Israël, Et je les rétablirai comme autrefois. Je les purifierai de toutes les iniquités qu'ils ont commises

contre moi, Je leur pardonnerai toutes les iniquités par lesquelles ils m'ont offensé, Par lesquelles ils se
sont révoltés contre moi. Cette ville sera pour moi un sujet de joie, de louange et de gloire, Parmi toutes 9
les nations de la terre, Qui apprendront tout le bien que je leur ferai ; Elles seront étonnées et émues
de tout le bonheur Et de toute la prospérité que je leur accorderai. Ainsi parle l'Éternel : On entendra 10
encore dans ce lieu Dont vous dites : Il est désert, il n'y a plus d'hommes, plus de bêtes ; On entendra
dans les villes de Juda et dans les rues de Jérusalem, Dévastées, privées d'hommes, d'habitants, de
bêtes, Les cris de réjouissance et les cris d'allégresse, Les chants du fiancé et les chants de la fiancée, 11
La voix de ceux qui disent : Louez l'Éternel des armées, Car l'Éternel est bon, car sa miséricorde dure à
toujours ! La voix de ceux qui offrent des sacrifices d'actions de grâces Dans la maison de l'Éternel. Car
je ramènerai les captifs du pays, je les rétablirai comme autrefois, Dit l'Éternel. Ainsi parle l'Éternel 12
des armées : Il y aura encore dans ce lieu Qui est désert, sans hommes ni bêtes, Et dans toutes ses
villes, Il y aura des demeures pour les bergers Faisant reposer leurs troupeaux. Dans les villes de 13
la montagne, dans les villes de la plaine, Dans les villes du midi, Dans le pays de Benjamin et aux
environs de Jérusalem, Et dans les villes de Juda, Les brebis passeront encore sous la main de celui qui
les compte, Dit l'Éternel. Voici, les jours viennent, dit l'Éternel, Où j'accomplirai la bonne parole Que 14
j'ai dite sur la maison d'Israël et sur la maison de Juda. En ces jours et en ce temps -là, Je ferai éclore 15
à David un germe de justice ; Il pratiquera la justice et l'équité dans le pays. En ces jours -là, Juda sera 16
sauvé, Jérusalem aura la sécurité dans sa demeure ; Et voici comment on l'appellera : L'Éternel notre
justice. Car ainsi parle l'Éternel : David ne manquera jamais d'un successeur Assis sur le trône de la 17
maison d'Israël ; Les sacrificateurs, les Lévites, ne manqueront jamais devant moi de successeurs Pour 18
offrir des holocaustes, brûler de l'encens avec les offrandes, Et faire des sacrifices tous les jours. La 19
parole de l'Éternel fut adressée à Jérémie, en ces mots : Ainsi parle l'Éternel : Si vous pouvez rompre 20
mon alliance avec le jour Et mon alliance avec la nuit, En sorte que le jour et la nuit ne soient plus
en leur temps, Alors aussi mon alliance sera rompue avec David, mon serviteur, En sorte qu'il n'aura 21
point de fils régnant sur son trône, Et mon alliance avec les Lévites, les sacrificateurs, qui font mon
service. De même qu'on ne peut compter l'armée des cieux, Ni mesurer le sable de la mer, De même 22
je multiplierai la postérité de David, mon serviteur, Et les Lévites qui font mon service. La parole de 23
l'Éternel fut adressée à Jérémie, en ces mots : N'as-tu pas remarqué ce que disent ces gens : Les deux 24
familles que l'Éternel avait choisies, il les a rejetées ? Ainsi ils méprisent mon peuple, Au point de ne
plus le regarder comme une nation. Ainsi parle l'Éternel : Si je n'ai pas fait mon alliance avec le jour 25
et avec la nuit, Si je n'ai pas établi les lois des cieux et de la terre, Alors aussi je rejetterai la postérité 26
de Jacob et de David, mon serviteur, Et je ne prendrai plus dans sa postérité ceux qui domineront Sur
les descendants d'Abraham, d'Isaac et de Jacob. Car je ramènerai leurs captifs, et j'aurai pitié d'eux.

La parole qui fut adressée à Jérémie de la part de l'Éternel, en ces mots, lorsque Nebucadnetsar, **34**
roi de Babylone, avec toute son armée, et tous les royaumes des pays sous sa domination, et tous les
peuples, faisaient la guerre à Jérusalem et à toutes les villes qui en dépendaient : Ainsi parle l'Éternel, 2
le Dieu d'Israël : Va, et dis à Sédécias, roi de Juda, dis -lui : Ainsi parle l'Éternel : Voici, je livre cette
ville entre les mains du roi de Babylone, et il la brûlera par le feu. Et toi, tu n'échapperas pas à ses 3
mains, mais tu seras pris et livré entre ses mains, tes yeux verront les yeux du roi de Babylone, et il
te parlera bouche à bouche, et tu iras à Babylone. Seulement écoute la parole de l'Éternel, Sédécias, 4
roi de Juda ! Ainsi parle l'Éternel sur toi : Tu ne mourras point par l'épée. Tu mourras en paix ; et 5
comme on a brûlé des parfums pour tes pères, les anciens rois qui t'ont précédé, ainsi on en brûlera
pour toi, et l'on te pleurera, en disant : Hélas, seigneur ! Car j'ai prononcé cette parole, dit l'Éternel.
Jérémie, le prophète, dit toutes ces paroles à Sédécias, roi de Juda, à Jérusalem. Et l'armée du roi de 6, 7
Babylone combattait contre Jérusalem et contre toutes les autres villes de Juda, contre Lakis et Azéka,
car c'étaient des villes fortes qui restaient parmi les villes de Juda. La parole fut adressée à Jérémie 8
de la part de l'Éternel, après que le roi Sédécias eut fait un pacte avec tout le peuple de Jérusalem, pour
publier la liberté, afin que chacun renvoyât libres son esclave et sa servante, l'Hébreu et la femme 9
de l'Hébreu, et que personne ne tînt plus dans la servitude le Juif, son frère. Tous les chefs et tout 10
le peuple, qui étaient entrés dans le pacte, s'engagèrent à renvoyer libres chacun son esclave et sa
servante, afin de ne plus les tenir dans la servitude ; ils obéirent, et les renvoyèrent. Mais ensuite ils 11
changèrent d'avis ; ils reprirent les esclaves et les servantes qu'ils avaient affranchis, et les forcèrent
à redevenir esclaves et servantes. Alors la parole de l'Éternel fut adressée à Jérémie de la part de 12
l'Éternel, en ces mots : Ainsi parle l'Éternel, le Dieu d'Israël : J'ai fait une alliance avec vos pères, le 13
jour où je les ai fait sortir du pays d'Égypte, de la maison de servitude ; et je leur ai dit : Au bout de 14
sept ans, chacun de vous renverra libre son frère hébreu qui se vend à lui ; il te servira six années, puis

tu le renverras libre de chez toi. Mais vos pères ne m'ont point écouté, ils n'ont point prêté l'oreille.
15 Vous, vous aviez fait aujourd'hui un retour sur vous-mêmes, vous aviez fait ce qui est droit à mes yeux,
en publiant la liberté chacun pour son prochain, vous aviez fait un pacte devant moi, dans la maison
16 sur laquelle mon nom est invoqué. Mais vous êtes revenus en arrière, et vous avez profané mon nom ;
vous avez repris chacun les esclaves et les servantes que vous aviez affranchis, rendus à eux-mêmes,
17 et vous les avez forcés à redevenir vos esclaves et vos servantes. C'est pourquoi ainsi parle l'Éternel :
Vous ne m'avez point obéi, en publiant la liberté chacun pour son frère, chacun pour son prochain. Voici,
je publie contre vous, dit l'Éternel, la liberté de l'épée, de la peste et de la famine, et je vous rendrai un
18 objet d'effroi pour tous les royaumes de la terre. Je livrerai les hommes qui ont violé mon alliance, qui
n'ont pas observé les conditions du pacte qu'ils avaient fait devant moi, en coupant un veau en deux et
19 en passant entre ses morceaux ; je livrerai les chefs de Juda et les chefs de Jérusalem, les eunuques,
20 les sacrificateurs, et tout le peuple du pays, qui ont passé entre les morceaux du veau ; je les livrerai
entre les mains de leurs ennemis, entre les mains de ceux qui en veulent à leur vie, et leurs cadavres
21 serviront de pâture aux oiseaux du ciel et aux bêtes de la terre. Je livrerai Sédécias, roi de Juda, et
ses chefs, entre les mains de leurs ennemis, entre les mains de ceux qui en veulent à leur vie, entre
22 les mains de l'armée du roi de Babylone, qui s'est éloignée de vous. Voici, je donnerai mes ordres, dit
l'Éternel, et je les ramènerai contre cette ville ; ils l'attaqueront, ils la prendront, et la brûleront par le
feu. Et je ferai des villes de Juda un désert sans habitants.

35 La parole fut adressée à Jérémie de la part de l'Éternel, au temps de Jojakim, fils de Josias, roi
2 de Juda, en ces mots : Va à la maison des Récabites, et parle -leur ; tu les conduiras à la maison de
3 l'Éternel, dans une des chambres, et tu leur offriras du vin à boire. Je pris Jaazania, fils de Jérémie, fils
4 de Habazinia, ses frères, tous ses fils, et toute la maison des Récabites, et je les conduisis à la maison
de l'Éternel, dans la chambre des fils de Hanan, fils de Jigdalia, homme de Dieu, près de la chambre des
5 chefs, au-dessus de la chambre de Maaséja, fils de Schallum, garde du seuil. Je mis devant les fils de
6 la maison des Récabites des coupes pleines de vin, et des calices, et je leur dis : Buvez du vin ! Mais ils
répondirent : Nous ne buvons pas de vin ; car Jonadab, fils de Récab, notre père, nous a donné cet ordre :
7 Vous ne boirez jamais de vin, ni vous, ni vos fils ; et vous ne bâtirez point de maisons, vous ne sèmerez
aucune semence, vous ne planterez point de vignes et vous n'en posséderez point ; mais vous habiterez
sous des tentes toute votre vie, afin que vous viviez longtemps dans le pays où vous êtes étrangers.
8 Nous obéissons à tout ce que nous a prescrit Jonadab, fils de Récab, notre père : nous ne buvons pas
9 de vin pendant toute notre vie, nous, nos femmes, nos fils et nos filles ; nous ne bâtissons point de
10 maisons pour nos demeures, et nous ne possédons ni vignes, ni champs, ni terres ensemencées ; nous
habitons sous des tentes, et nous suivons et pratiquons tout ce que nous a prescrit Jonadab, notre père.
11 Lorsque Nebucadnetsar, roi de Babylone, est monté contre ce pays, nous avons dit : Allons, retirons
-nous à Jérusalem, loin de l'armée des Chaldéens et de l'armée de Syrie. C'est ainsi que nous habitons à
12, 13 Jérusalem. Alors la parole de l'Éternel fut adressée à Jérémie, en ces mots : Ainsi parle l'Éternel des
armées, le Dieu d'Israël : Va, et dis aux hommes de Juda et aux habitants de Jérusalem : Ne recevrez
14 -vous pas instruction, pour obéir à mes paroles ? dit l'Éternel. On a observé les paroles de Jonadab, fils
de Récab, qui a ordonné à ses fils de ne pas boire du vin, et ils n'en ont point bu jusqu'à ce jour, parce
qu'ils ont obéi à l'ordre de leur père. Et moi, je vous ai parlé, je vous ai parlé dès le matin, et vous ne
15 m'avez pas écouté. Je vous ai envoyé tous mes serviteurs, les prophètes, je les ai envoyés dès le matin,
pour vous dire : Revenez chacun de votre mauvaise voie, amendez vos actions, n'allez pas après d'autres
dieux pour les servir, et vous resterez dans le pays que j'ai donné à vous et à vos pères. Mais vous n'avez
16 pas prêté l'oreille, vous ne m'avez pas écouté. Oui, les fils de Jonadab, fils de Récab, observent l'ordre
17 que leur a donné leur père, et ce peuple ne m'écoute pas ! C'est pourquoi ainsi parle l'Éternel, le Dieu
des armées, le Dieu d'Israël : Voici, je vais faire venir sur Juda et sur tous les habitants de Jérusalem
tous les malheurs que j'ai annoncés sur eux, parce que je leur ai parlé et qu'ils n'ont pas écouté, parce
18 que je les ai appelés et qu'ils n'ont pas répondu. Et Jérémie dit à la maison des Récabites : Ainsi parle
l'Éternel des armées, le Dieu d'Israël : Parce que vous avez obéi aux ordres de Jonadab, votre père,
19 parce que vous avez observé tous ses commandements et fait tout ce qu'il vous a prescrit ; à cause de
cela, ainsi parle l'Éternel des armées, le Dieu d'Israël : Jonadab, fils de Récab, ne manquera jamais de
descendants qui se tiennent en ma présence.

36 La quatrième année de Jojakim, fils de Josias, roi de Juda, cette parole fut adressée à Jérémie de la
2 part de l'Éternel, en ces mots : Prends un livre, et tu y écriras toutes les paroles que je t'ai dites sur
Israël et sur Juda, et sur toutes les nations, depuis le jour où je t'ai parlé, au temps de Josias, jusqu'à
3 ce jour. Quand la maison de Juda entendra tout le mal que je pense lui faire, peut-être reviendront -ils
4 chacun de leur mauvaise voie ; alors je pardonnerai leur iniquité et leur péché. Jérémie appela Baruc,

fils de Nérija ; et Baruc écrivit dans un livre, sous la dictée de Jérémie, toutes les paroles que l'Éternel
avait dites à Jérémie. Puis Jérémie donna cet ordre à Baruc : Je suis retenu, et je ne peux pas aller 5
à la maison de l'Éternel. Tu iras toi-même, et tu liras dans le livre que tu as écrit sous ma dictée les 6
paroles de l'Éternel, aux oreilles du peuple, dans la maison de l'Éternel, le jour du jeûne ; tu les liras
aussi aux oreilles de tous ceux de Juda qui seront venus de leurs villes. Peut-être l'Éternel écoutera-t-il 7
leurs supplications, et reviendront ils chacun de leur mauvaise voie ; car grande est la colère, la fureur
dont l'Éternel a menacé ce peuple. Baruc, fils de Nérija, fit tout ce que lui avait ordonné Jérémie, le 8
prophète, et lut dans le livre les paroles de l'Éternel, dans la maison de l'Éternel. La cinquième année 9
de Jojakim, fils de Josias, roi de Juda, le neuvième mois, on publia un jeûne devant l'Éternel pour tout
le peuple de Jérusalem et pour tout le peuple venu des villes de Juda à Jérusalem. Et Baruc lut dans le 10
livre les paroles de Jérémie, aux oreilles de tout le peuple, dans la maison de l'Éternel, dans la chambre
de Guemaria, fils de Schaphan, le secrétaire, dans le parvis supérieur, à l'entrée de la porte neuve de
la maison de l'Éternel. Michée, fils de Guemaria, fils de Schaphan, ayant entendu toutes les paroles 11
de l'Éternel contenues dans le livre, descendit à la maison du roi, dans la chambre du secrétaire, où 12
étaient assis tous les chefs, Élischama, le secrétaire, Delaja, fils de Schemaeja, Elnathan, fils d'Acbor,
Guemaria, fils de Schaphan, Sédécias, fils de Hanania, et tous les autres chefs. Et Michée leur rapporta 13
toutes les paroles qu'il avait entendues, lorsque Baruc lisait dans le livre, aux oreilles du peuple. Alors 14
tous les chefs envoyèrent vers Baruc Jehudi, fils de Nethania, fils de Schélémia, fils de Cuschi, pour lui
dire : Prends en main le livre dans lequel tu as lu, aux oreilles du peuple, et viens ! Baruc, fils de Nérija,
prit en main le livre, et se rendit auprès d'eux. Ils lui dirent : Assieds -toi, et lis -le à nos oreilles. Et 15
Baruc lut à leurs oreilles. Lorsqu'ils eurent entendu toutes les paroles, ils se regardèrent avec effroi les 16
uns les autres, et ils dirent à Baruc : Nous rapporterons au roi toutes ces paroles. Ils posèrent encore 17
à Baruc cette question : Dis -nous comment tu as écrit toutes ces paroles sous sa dictée. Baruc leur 18
répondit : Il m'a dicté de sa bouche toutes ces paroles, et je les ai écrites dans ce livre avec de l'encre.
Les chefs dirent à Baruc : Va, cache -toi, ainsi que Jérémie, et que personne ne sache où vous êtes. Ils 19, 20
allèrent ensuite vers le roi dans la cour, laissant le livre dans la chambre d'Élischama, le secrétaire, et
ils en rapportèrent toutes les paroles aux oreilles du roi. Le roi envoya Jehudi pour prendre le livre, 21
Jehudi le prit dans la chambre d'Élischama, le secrétaire, et il le lut aux oreilles du roi et aux oreilles de
tous les chefs qui étaient auprès du roi. Le roi était assis dans la maison d'hiver, -c'était au neuvième 22
mois, -et un brasier était allumé devant lui. Lorsque Jehudi eut lu trois ou quatre feuilles, le roi coupa 23
le livre avec le canif du secrétaire, et le jeta dans le feu du brasier, où il fut entièrement consumé. Le 24
roi et tous ses serviteurs, qui entendirent toutes ces paroles, ne furent point effrayés et ne déchirèrent
point leurs vêtements. Elnathan, Delaja et Guemaria, avaient fait des instances auprès du roi pour 25
qu'il ne brûlât pas le livre ; mais il ne les écouta pas. Le roi ordonna à Jerachmeel, fils du roi, à Seraja, 26
fils d'Azriel, et à Schélémia, fils d'Abdeel, de saisir Baruc, le secrétaire, et Jérémie, le prophète. Mais
l'Éternel les cacha. La parole de l'Éternel fut adressée à Jérémie, en ces mots, après que le roi eut brûlé 27
le livre contenant les paroles que Baruc avait écrites sous la dictée de Jérémie : Prends de nouveau 28
un autre livre, et tu y écriras toutes les paroles qui étaient dans le premier livre qu'a brûlé Jojakim,
roi de Juda. Et sur Jojakim, roi de Juda, tu diras : Ainsi parle l'Éternel : Tu as brûlé ce livre, en 29
disant : Pourquoi y as-tu écrit ces paroles : Le roi de Babylone viendra, il détruira ce pays, et il en fera
disparaître les hommes et les bêtes ? C'est pourquoi ainsi parle l'Éternel sur Jojakim, roi de Juda : 30
Aucun des siens ne sera assis sur le trône de David, et son cadavre sera exposé à la chaleur pendant
le jour et au froid pendant la nuit. Je le châtierai, lui, sa postérité, et ses serviteurs, à cause de leur 31
iniquité, et je ferai venir sur eux, sur les habitants de Jérusalem et sur les hommes de Juda tous les
malheurs dont je les ai menacés, sans qu'ils aient voulu m'écouter. Jérémie prit un autre livre, et le 32
donna à Baruc, fils de Nérija, le secrétaire. Baruc y écrivit, sous la dictée de Jérémie, toutes les paroles
du livre qu'avait brûlé au feu Jojakim, roi de Juda. Beaucoup d'autres paroles semblables y furent
encore ajoutées.

Sédécias, fils de Josias, régna à la place de Jeconia, fils de Jojakim, et fut établi roi dans le pays **37**
de Juda par Nebucadnetsar, roi de Babylone. Ni lui, ni ses serviteurs, ni le peuple du pays, n'écou- 2
tèrent les paroles que l'Éternel prononça par Jérémie, le prophète. Le roi Sédécias envoya Jucal, fils 3
de Schélémia, et Sophonie, fils de Maaséja, le sacrificateur, vers Jérémie, le prophète, pour lui dire :
Intercède en notre faveur auprès de l'Éternel, notre Dieu. Or Jérémie allait et venait parmi le peuple ; 4
on ne l'avait pas encore mis en prison. L'armée de Pharaon était sortie d'Égypte ; et les Chaldéens, qui 5
assiégeaient Jérusalem, ayant appris cette nouvelle, s'étaient retirés de Jérusalem. Alors la parole de 6
l'Éternel fut adressée à Jérémie, le prophète, en ces mots : Ainsi parle l'Éternel, le Dieu d'Israël : Vous 7

direz au roi de Juda, qui vous a envoyés vers moi pour me consulter : Voici, l'armée de Pharaon, qui était
8 en marche pour vous secourir, retourne dans son pays, en Égypte ; et les Chaldéens reviendront, ils at-
9 taqueront cette ville, ils la prendront, et la brûleront par le feu. Ainsi parle l'Éternel : Ne vous faites
10 pas d'illusion, en disant : Les Chaldéens s'en iront loin de nous ! Car ils ne s'en iront pas. Et même
quand vous battriez toute l'armée des Chaldéens qui vous font la guerre, quand il ne resterait d'eux
que des hommes blessés, ils se relèveraient chacun dans sa tente, et brûleraient cette ville par le feu.
11, 12 Pendant que l'armée des Chaldéens s'était éloignée de Jérusalem, à cause de l'armée de Pharaon, Jéré-
mie voulut sortir de Jérusalem, pour aller dans le pays de Benjamin et s'échapper du milieu du peuple.
13 Lorsqu'il fut à la porte de Benjamin, le commandant de la garde, nommé Jireija, fils de Schélémia,
fils de Hanania, se trouvait là, et il saisit Jérémie, le prophète, en disant : Tu passes aux Chaldéens !
14 Jérémie répondit : C'est faux ! je ne passe pas aux Chaldéens. Mais Jireija ne l'écouta point ; il arrêta
15 Jérémie, et le conduisit devant les chefs. Les chefs, irrités contre Jérémie, le frappèrent, et le mirent
16 en prison dans la maison de Jonathan, le secrétaire ; car ils en avaient fait une prison. Ce fut ainsi
17 que Jérémie entra dans la prison et dans les cachots, où il resta longtemps. Le roi Sédécias l'envoya
chercher, et l'interrogea secrètement dans sa maison. Il dit : Y a-t-il une parole de la part de l'Éternel ?
18 Jérémie répondit : Oui. Et il ajouta : Tu seras livré entre les mains du roi de Babylone. Jérémie dit
encore au roi Sédécias : En quoi ai-je péché contre toi, contre tes serviteurs, et contre ce peuple, pour
19 que vous m'ayez mis en prison ? Et où sont vos prophètes qui vous prophétisaient, en disant : Le roi
20 de Babylone ne viendra pas contre vous, ni contre ce pays ? Maintenant, écoute, je te prie, ô roi, mon
seigneur, et que mes supplications soient favorablement reçues devant toi ! Ne me renvoie pas dans la
21 maison de Jonathan, le secrétaire, de peur que je n'y meure ! Le roi Sédécias ordonna qu'on gardât
Jérémie dans la cour de la prison, et qu'on lui donnât chaque jour un pain de la rue des boulangers,
jusqu'à ce que tout le pain de la ville fût consommé. Ainsi Jérémie demeura dans la cour de la prison.

38 Schephathia, fils de Matthan, Guedalia, fils de Paschhur, Jucal, fils de Schélémia, et Paschhur, fils
2 de Malkija, entendirent les paroles que Jérémie adressait à tout le peuple, en disant : Ainsi parle
l'Éternel : Celui qui restera dans cette ville mourra par l'épée, par la famine ou par la peste ; mais
celui qui sortira pour se rendre aux Chaldéens, aura la vie sauve, sa vie sera son butin, et il vivra.
3, 4 Ainsi parle l'Éternel : Cette ville sera livrée à l'armée du roi de Babylone, qui la prendra. Et les chefs
dirent au roi : Que cet homme soit mis à mort ! car il décourage les hommes de guerre qui restent dans
cette ville, et tout le peuple, en leur tenant de pareils discours ; cet homme ne cherche pas le bien de
5 ce peuple, il ne veut que son malheur. Le roi Sédécias répondit : Voici, il est entre vos mains ; car le
6 roi ne peut rien contre vous. Alors ils prirent Jérémie, et le jetèrent dans la citerne de Malkija, fils du
roi, laquelle se trouvait dans la cour de la prison ; ils descendirent Jérémie avec des cordes. Il n'y avait
7 point d'eau dans la citerne, mais il y avait de la boue ; et Jérémie enfonça dans la boue. Ébed-Mélec,
l'Éthiopien, eunuque qui était dans la maison du roi, apprit qu'on avait mis Jérémie dans la citerne. Le
8, 9 roi était assis à la porte de Benjamin. Ébed-Mélec sortit de la maison du roi, et parla ainsi au roi : O
roi, mon seigneur, ces hommes ont mal agi en traitant de la sorte Jérémie, le prophète, en le jetant dans
10 la citerne ; il mourra de faim là où il est, car il n'y a plus de pain dans la ville. Le roi donna cet ordre
à Ébed-Mélec, l'Éthiopien : Prends ici trente hommes avec toi, et tu retireras de la citerne Jérémie, le
11 prophète, avant qu'il ne meure. Ébed-Mélec prit avec lui les hommes, et se rendit à la maison du roi,
dans un lieu au-dessous du trésor ; il en sortit des lambeaux usés et de vieux haillons, et les descendit
12 à Jérémie dans la citerne, avec des cordes. Ébed-Mélec, l'Éthiopien, dit à Jérémie : Mets ces lambeaux
13 usés et ces haillons sous tes aisselles, sous les cordes. Et Jérémie fit ainsi. Ils tirèrent Jérémie avec les
14 cordes, et le firent monter hors de la citerne. Jérémie resta dans la cour de la prison. Le roi Sédécias
envoya chercher Jérémie, le prophète, et le fit venir auprès de lui dans la troisième entrée de la maison
15 de l'Éternel. Et le roi dit à Jérémie : J'ai une chose à te demander ; ne me cache rien. Jérémie répondit
à Sédécias : Si je te la dis, ne me feras-tu pas mourir ? Et si je te donne un conseil, tu ne m'écouteras
16 pas. Le roi Sédécias jura secrètement à Jérémie, en disant : L'Éternel est vivant, lui qui nous a donné
la vie ! je ne te ferai pas mourir, et je ne te livrerai pas entre les mains de ces hommes qui en veulent à
17 ta vie. Jérémie dit alors à Sédécias : Ainsi parle l'Éternel, le Dieu des armées, le Dieu d'Israël : Si tu
vas te rendre aux chefs du roi de Babylone, tu auras la vie sauve, et cette ville ne sera pas brûlée par
18 le feu ; tu vivras, toi et ta maison. Mais si tu ne te rends pas aux chefs du roi de Babylone, cette ville
sera livrée entre les mains des Chaldéens, qui la brûleront par le feu ; et toi, tu n'échapperas pas à leurs
19 mains. Le roi Sédécias dit à Jérémie : Je crains les Juifs qui ont passé aux Chaldéens ; je crains qu'on
20 ne me livre entre leurs mains, et qu'ils ne m'outragent. Jérémie répondit : On ne te livrera pas. Écoute
21 la voix de l'Éternel dans ce que je te dis ; tu t'en trouveras bien, et tu auras la vie sauve. Mais si tu
22 refuses de sortir, voici ce que l'Éternel m'a révélé : Toutes les femmes qui restent dans la maison du

roi de Juda seront menées aux chefs du roi de Babylone, et elles diront : Tu as été trompé, dominé, par
ceux qui t'annonçaient la paix ; et quand tes pieds sont enfoncés dans la boue, ils se retirent. Toutes tes 23
femmes et tes enfants seront menés aux Chaldéens ; et toi, tu n'échapperas pas à leurs mains, tu seras
saisi par la main du roi de Babylone, et cette ville sera brûlée par le feu. Sédécias dit à Jérémie : Que 24
personne ne sache rien de ces discours, et tu ne mourras pas. Si les chefs apprennent que je t'ai parlé, 25
et s'ils viennent te dire : Rapporte -nous ce que tu as dit au roi, et ce que le roi t'a dit, ne nous cache
rien, et nous ne te ferons pas mourir, - tu leur répondras : J'ai supplié le roi de ne pas me renvoyer 26
dans la maison de Jonathan, de peur que je n'y meure. Tous les chefs vinrent auprès de Jérémie et le 27
questionnèrent. Il leur répondit entièrement comme le roi l'avait ordonné. Ils gardèrent alors le silence
et se retirèrent, car la chose ne s'était pas répandue. Jérémie resta dans la cour de la prison jusqu'au 28
jour de la prise de Jérusalem. Lorsque Jérusalem fut prise, -

39 la neuvième année de Sédécias, roi de Juda, le dixième mois, Nebucadnetsar, roi de Babylone, vint
avec toute son armée devant Jérusalem, et en fit le siège ; la onzième année de Sédécias, le neuvième 2
jour du quatrième mois, la brèche fut faite à la ville, - tous les chefs du roi de Babylone s'avancèrent, et 3
occupèrent la porte du milieu : Nergal-Scharetser, Samgar-Nebu, Sarsekim, chef des eunuques, Nergal-
Scharetser, chef des mages, et tous les autres chefs du roi de Babylone. Dès que Sédécias, roi de Juda, 4
et tous les gens de guerre les eurent vus, ils s'enfuirent, et sortirent de la ville pendant la nuit par le
chemin du jardin du roi, par la porte entre les deux murs, et ils prirent le chemin de la plaine. Mais 5
l'armée des Chaldéens les poursuivit, et atteignit Sédécias dans les plaines de Jéricho. Ils le prirent, et
le firent monter vers Nebucadnetsar, roi de Babylone, à Ribla, dans le pays de Hamath ; et il prononça
contre lui une sentence. Le roi de Babylone fit égorger à Ribla les fils de Sédécias en sa présence ; le 6
roi de Babylone fit aussi égorger tous les grands de Juda. Puis il fit crever les yeux à Sédécias, et le 7
fit lier avec des chaînes d'airain, pour l'emmener à Babylone. Les Chaldéens brûlèrent par le feu la 8
maison du roi et les maisons du peuple, et ils démolirent les murailles de Jérusalem. Nebuzaradan, 9
chef des gardes, emmena captifs à Babylone ceux du peuple qui étaient demeurés dans la ville, ceux qui
s'étaient rendus à lui, et le reste du peuple. Mais Nebuzaradan, chef des gardes, laissa dans le pays 10
de Juda quelques-uns des plus pauvres du peuple, ceux qui n'avaient rien ; et il leur donna alors des
vignes et des champs. Nebucadnetsar, roi de Babylone, avait donné cet ordre au sujet de Jérémie par 11
Nebuzaradan, chef des gardes : Prends -le, et veille sur lui ; ne lui fais aucun mal, mais agis à son égard 12
comme il te dira. Nebuzaradan, chef des gardes, Nebuschazban, chef des eunuques, Nergal-Scharetser, 13
chef des mages, et tous les chefs du roi de Babylone, envoyèrent chercher Jérémie dans la cour de la 14
prison, et ils le remirent à Guedalia, fils d'Achikam, fils de Schaphan, pour qu'il fût conduit dans sa
maison. Et il resta au milieu du peuple. La parole de l'Éternel fut adressée à Jérémie en ces mots, 15
pendant qu'il était enfermé dans la cour de la prison : Va, parle à Ébed-Mélec, l'Éthiopien, et dis -lui : 16
Ainsi parle l'Éternel des armées, le Dieu d'Israël : Voici, je vais faire venir sur cette ville les choses que
j'ai annoncées pour le mal et non pour le bien ; elles arriveront en ce jour devant toi. Mais en ce jour 17
je te délivrerai, dit l'Éternel, et tu ne seras pas livré entre les mains des hommes que tu crains. Je te 18
sauverai, et tu ne tomberas pas sous l'épée ; ta vie sera ton butin, parce que tu as eu confiance en moi,
dit l'Éternel.

40 La parole qui fut adressée à Jérémie de la part de l'Éternel, après que Nebuzaradan, chef des gardes,
l'eut renvoyé de Rama. Quand il le fit chercher, Jérémie était lié de chaînes parmi tous les captifs de
Jérusalem et de Juda qu'on emmenait à Babylone. Le chef des gardes envoya chercher Jérémie, et lui 2
dit : L'Éternel, ton Dieu, a annoncé ces malheurs contre ce lieu ; l'Éternel a fait venir et a exécuté ce 3
qu'il avait dit, et ces choses vous sont arrivées parce que vous avez péché contre l'Éternel et que vous
n'avez pas écouté sa voix. Maintenant voici, je te délivre aujourd'hui des chaînes que tu as aux mains ; 4
si tu veux venir avec moi à Babylone, viens, j'aurai soin de toi ; si cela te déplaît de venir avec moi à
Babylone, ne viens pas ; regarde, tout le pays est devant toi, va où il te semblera bon et convenable
d'aller. Et comme il tardait à répondre : Retourne, ajouta-t-il, vers Guedalia, fils d'Achikam, fils de 5
Schaphan, que le roi de Babylone a établi sur les villes de Juda, et reste avec lui parmi le peuple ; ou
bien, va partout où il te conviendra d'aller. Le chef des gardes lui donna des vivres et des présents, et
le congédia. Jérémie alla vers Guedalia, fils d'Achikam, à Mitspa, et il resta avec lui parmi le peuple 6
qui était demeuré dans le pays. Lorsque tous les chefs des troupes qui étaient dans les campagnes 7
eurent appris, eux et leurs hommes, que le roi de Babylone avait établi gouverneur du pays Guedalia,
fils d'Achikam, et qu'il lui avait confié les hommes, les femmes, les enfants, et ceux des pauvres du pays
qu'on n'avait pas emmenés captifs à Babylone, ils se rendirent auprès de Guedalia à Mitspa, savoir 8
Ismaël, fils de Nethania, Jochanan et Jonathan, fils de Karéach, Seraja, fils de Thanhumeth, les fils
d'Éphaï de Nethopha, et Jezania, fils du Maacatite, eux et leurs hommes. Guedalia, fils d'Achikam, fils 9
de Schaphan, leur jura, à eux et à leurs hommes, en disant : Ne craignez pas de servir les Chaldéens ;

10 demeurez dans le pays, servez le roi de Babylone, et vous vous en trouverez bien. Voici, je reste à
Mitspa, pour être présent devant les Chaldéens qui viendront vers nous ; et vous, faites la récolte du
vin, des fruits d'été et de l'huile, mettez -les dans vos vases, et demeurez dans vos villes que vous
11 occupez. Tous les Juifs qui étaient au pays de Moab, chez les Ammonites, au pays d'Édom, et dans tous
les pays, apprirent que le roi de Babylone avait laissé un reste dans Juda, et qu'il leur avait donné pour
12 gouverneur Guedalia, fils d'Achikam, fils de Schaphan. Et tous les Juifs revinrent de tous les lieux
où ils étaient dispersés, ils se rendirent dans le pays de Juda vers Guedalia à Mitspa, et ils firent une
13 abondante récolte de vin et de fruits d'été. Jochanan, fils de Karéach, et tous les chefs des troupes qui
14 étaient dans les campagnes, vinrent auprès de Guedalia à Mitspa, et lui dirent : Sais -tu que Baalis,
roi des Ammonites, a chargé Ismaël, fils de Nethania, de t'ôter la vie ? Mais Guedalia, fils d'Achikam,
15 ne les crut point. Et Jochanan, fils de Karéach, dit secrètement à Guedalia à Mitspa : Permets que
j'aille tuer Ismaël, fils de Nethania. Personne ne le saura. Pourquoi t'ôterait -il la vie ? pourquoi tous
16 ceux de Juda rassemblés auprès de toi se disperseraient -ils, et le reste de Juda périrait -il ? Guedalia,
fils d'Achikam, répondit à Jochanan, fils de Karéach : Ne fais pas cela ; car ce que tu dis sur Ismaël est
faux.

41 Au septième mois, Ismaël, fils de Nethania, fils d'Élischama, de la race royale, vint avec des grands
du roi et dix hommes auprès de Guedalia, fils d'Achikam, à Mitspa. Là, ils mangèrent ensemble à
2 Mitspa. Alors Ismaël, fils de Nethania, se leva avec les dix hommes dont il était accompagné, et ils
frappèrent avec l'épée Guedalia, fils d'Achikam, fils de Schaphan ; il fit ainsi mourir celui que le roi
3 de Babylone avait établi gouverneur du pays. Ismaël tua encore tous les juifs qui étaient auprès de
4 Guedalia à Mitspa, et les Chaldéens qui se trouvaient là, les gens de guerre. Le second jour après l'as-
5 sassinat de Guedalia, tandis que personne n'en savait rien, il arriva de Sichem, de Silo et de Samarie,
quatre-vingts hommes, qui avaient la barbe rasée et les vêtements déchirés, et qui s'étaient fait des
6 incisions ; ils portaient des offrandes et de l'encens, pour les présenter à la maison de l'Éternel. Ismaël,
fils de Nethania, sortit de Mitspa au-devant d'eux ; il marchait en pleurant. Lorsqu'il les rencontra, il
7 leur dit : Venez vers Guedalia, fils d'Achikam. Et quand ils furent au milieu de la ville, Ismaël, fils
8 de Nethania, les égorgea et les jeta dans la citerne, avec l'aide des gens qui l'accompagnaient. Mais
il se trouva parmi eux dix hommes, qui dirent à Ismaël : Ne nous fais pas mourir, car nous avons des
provisions cachées dans les champs, du froment, de l'orge, de l'huile et du miel. Alors il les épargna,
9 et ne les fit pas mourir avec leurs frères. La citerne dans laquelle Ismaël jeta tous les cadavres des
hommes qu'il tua près de Guedalia est celle qu'avait construite le roi Asa, lorsqu'il craignait Baescha,
10 roi d'Israël ; c'est cette citerne qu'Ismaël, fils de Nethania, remplit de cadavres. Ismaël fit prisonniers
tous ceux qui restaient à Mitspa, les filles du roi et tous ceux du peuple qui y demeuraient, et que
Nebuzaradan, chef des gardes, avait confiés à Guedalia, fils d'Achikam ; Ismaël, fils de Nethania, les
11 emmena captifs, et partit pour passer chez les Ammonites. Jochanan, fils de Karéach, et tous les chefs
des troupes qui étaient avec lui, furent informés de tout le mal qu'avait fait Ismaël, fils de Nethania.
12 Ils prirent tous les hommes, et se mirent en marche pour attaquer Ismaël, fils de Nethania. Ils le trou-
13 vèrent près des grandes eaux de Gabaon. Quand tout le peuple qui était avec Ismaël vit Jochanan,
14 fils de Karéach, et tous les chefs des troupes avec lui, il en eut de la joie ; et tout le peuple qu'Ismaël
15 avait emmené de Mitspa se retourna, et vint se joindre à Jochanan, fils de Karéach. Mais Ismaël, fils
16 de Nethania, se sauva avec huit hommes devant Jochanan, et alla chez les Ammonites. Jochanan, fils
de Karéach, et tous les chefs des troupes qui étaient avec lui, prirent tout le reste du peuple, et le déli-
vrèrent des mains d'Ismaël, fils de Nethania, lorsqu'il l'emmenait de Mitspa, après avoir tué Guedalia,
fils d'Achikam. Hommes de guerre, femmes, enfants, eunuques, Jochanan les ramena depuis Gabaon.
17 Ils se mirent en marche, et s'arrêtèrent à l'hôtellerie de Kimham près de Bethléhem, pour se retirer
18 ensuite en Égypte, loin des Chaldéens dont ils avaient peur, parce qu'Ismaël, fils de Nethania, avait
tué Guedalia, fils d'Achikam, que le roi de Babylone avait établi gouverneur du pays.

42 Tous les chefs des troupes, Jochanan, fils de Karéach, Jezania, fils d'Hosée, et tout le peuple, depuis
2 le plus petit jusqu'au plus grand, s'avancèrent, et dirent à Jérémie, le prophète : Que nos supplications
soient favorablement reçues devant toi ! Intercède en notre faveur auprès de l'Éternel, ton Dieu, en
faveur de tous ceux qui restent, car nous étions beaucoup, et nous restons en petit nombre, comme
3 tes yeux le voient ; et que l'Éternel, ton Dieu, nous montre le chemin que nous devons suivre, et ce
4 que nous avons à faire ! Jérémie, le prophète, leur dit : J'entends ; voici je vais prier l'Éternel, votre
Dieu, selon votre demande ; et je vous ferai connaître, sans rien vous cacher, tout ce que l'Éternel vous
5 répondra. Et ils dirent à Jérémie : Que l'Éternel soit contre nous un témoin véritable et fidèle, si nous
6 ne faisons pas tout ce que l'Éternel, ton Dieu, te chargera de nous dire ! Que ce soit du bien ou du
mal, nous obéirons à la voix de l'Éternel, notre Dieu, vers qui nous t'envoyons, afin que nous soyons
7 heureux, si nous obéissons à la voix de l'Éternel, notre Dieu. Dix jours après, la parole de l'Éternel

fut adressée à Jérémie. Et Jérémie appela Jochanan, fils de Karéach, tous les chefs des troupes qui 8
étaient avec lui, et tout le peuple, depuis le plus petit jusqu'au plus grand. Il leur dit : Ainsi parle 9
l'Éternel, le Dieu d'Israël, vers qui vous m'avez envoyé, pour que je lui présente vos supplications : Si 10
vous restez dans ce pays, je vous y établirai et je ne vous détruirai pas, je vous planterai et je ne vous
arracherai pas ; car je me repens du mal que je vous ai fait. Ne craignez pas le roi de Babylone, dont 11
vous avez peur ; ne le craignez pas, dit l'Éternel, car je suis avec vous pour vous sauver et vous délivrer
de sa main ; je lui inspirerai de la compassion pour vous, et il aura pitié de vous, et il vous laissera 12
demeurer dans votre pays. Mais si vous n'obéissez pas à la voix de l'Éternel, votre Dieu, et si vous 13
dites : Nous ne resterons pas dans ce pays, non, nous irons au pays d'Égypte, où nous ne verrons point 14
de guerre, où nous n'entendrons pas le son de la trompette, où nous ne manquerons pas de pain, et
c'est là que nous habiterons, - alors écoutez la parole de l'Éternel, restes de Juda ! Ainsi parle l'Éternel 15
des armées, le Dieu d'Israël : Si vous tournez le visage pour aller en Égypte, si vous y allez demeurer,
l'épée que vous redoutez vous atteindra là au pays d'Égypte, la famine que vous craignez s'attachera 16
à vous là en Égypte, et vous y mourrez. Tous ceux qui tourneront le visage pour aller en Égypte, afin 17
d'y demeurer, mourront par l'épée, par la famine ou par la peste, et nul n'échappera, ne fuira, devant
les malheurs que je ferai venir sur eux. Car ainsi parle l'Éternel des armées, le Dieu d'Israël : De 18
même que ma colère et ma fureur se sont répandues sur les habitants de Jérusalem, de même ma
fureur se répandra sur vous, si vous allez en Égypte ; vous serez un sujet d'exécration, d'épouvante, de
malédiction et d'opprobre, et vous ne verrez plus ce lieu. Restes de Juda, l'Éternel vous dit : N'allez 19
pas en Égypte ! sachez que je vous le défends aujourd'hui. Vous vous trompez vous-mêmes, car vous 20
m'avez envoyé vers l'Éternel, votre Dieu, en disant : Intercède en notre faveur auprès de l'Éternel, notre
Dieu, fais-nous connaître tout ce que l'Éternel, notre Dieu, dira, et nous le ferons. Je vous l'ai déclaré 21
aujourd'hui ; mais vous n'écoutez pas la voix de l'Éternel, votre Dieu, ni tout ce qu'il m'a chargé de vous
dire. Sachez maintenant que vous mourrez par l'épée, par la famine ou par la peste, dans le lieu où 22
vous voulez aller pour y demeurer.

Lorsque Jérémie eut achevé de dire à tout le peuple toutes les paroles de l'Éternel, leur Dieu, toutes **43**
ces paroles que l'Éternel, leur Dieu, l'avait chargé de leur dire, Azaria, fils d'Hosée, Jochanan, fils 2
de Karéach, et tous ces hommes orgueilleux, dirent à Jérémie : Tu dis un mensonge : l'Éternel, notre
Dieu, ne t'a point chargé de nous dire : N'allez pas en Égypte pour y demeurer. Mais c'est Baruc, fils 3
de Nérija, qui t'excite contre nous, afin de nous livrer entre les mains des Chaldéens, pour qu'ils nous
fassent mourir ou nous emmènent captifs à Babylone. Jochanan, fils de Karéach, tous les chefs des 4
troupes, et tout le peuple, n'obéirent point à la voix de l'Éternel, qui leur ordonnait de rester dans le
pays de Juda. Et Jochanan, fils de Karéach, et tous les chefs des troupes, prirent tous les restes de 5
Juda, qui, après avoir été dispersés parmi toutes les nations, étaient revenus pour habiter le pays de
Juda, les hommes, les femmes, les enfants, les filles du roi, et toutes les personnes que Nebuzaradan, 6
chef des gardes, avait laissées avec Guedalia, fils d'Achikam, fils de Schaphan, et aussi Jérémie, le
prophète, et Baruc, fils de Nérija. Ils allèrent au pays d'Égypte, car ils n'obéirent pas à la voix de 7
l'Éternel, et ils arrivèrent à Tachpanès. La parole de l'Éternel fut adressée à Jérémie, à Tachpanès, en 8
ces mots : Prends dans ta main de grandes pierres, et cache -les, en présence des Juifs, dans l'argile 9
du four à briques qui est à l'entrée de la maison de Pharaon à Tachpanès. Et tu diras aux Juifs : Ainsi 10
parle l'Éternel des armées, le Dieu d'Israël : Voici, j'enverrai chercher Nebucadnetsar, roi de Babylone,
mon serviteur, et je placerai son trône sur ces pierres que j'ai cachées, et il étendra son tapis sur elles.
Il viendra, et il frappera le pays d'Égypte ; à la mort ceux qui sont pour la mort, à la captivité ceux qui 11
sont pour la captivité, à l'épée ceux qui sont pour l'épée ! Je mettrai le feu aux maisons des dieux de 12
l'Égypte ; Nebucadnetsar les brûlera, il emmènera captives les idoles, il s'enveloppera du pays d'Égypte
comme le berger s'enveloppe de son vêtement, et il sortira de là en paix. Il brisera les statues de 13
Beth-Schémesch au pays d'Égypte, et il brûlera par le feu les maisons des dieux de l'Égypte.

La parole fut adressée à Jérémie sur tous les Juifs demeurant au pays d'Égypte, demeurant à Migdol, **44**
à Tachpanès, à Noph et au pays de Pathros, en ces mots : Ainsi parle l'Éternel des armées, le Dieu 2
d'Israël : Vous avez vu tous les malheurs que j'ai fait venir sur Jérusalem et sur toutes les villes de
Juda ; voici, elles ne sont plus aujourd'hui que des ruines, et il n'y a plus d'habitants, à cause de la 3
méchanceté avec laquelle ils ont agi pour m'irriter, en allant encenser et servir d'autres dieux, inconnus
à eux, à vous et à vos pères. Je vous ai envoyé tous mes serviteurs, les prophètes, je les ai envoyés dès 4
le matin, pour vous dire : Ne faites pas ces abominations, que je hais. Mais ils n'ont pas écouté, ils n'ont 5
pas prêté l'oreille, ils ne sont pas revenus de leur méchanceté, et ils n'ont pas cessé d'offrir de l'encens à

6 d'autres dieux. Ma colère et ma fureur se sont répandues, et ont embrasé les villes de Juda et les rues
7 de Jérusalem, qui ne sont plus que des ruines et un désert, comme on le voit aujourd'hui. Maintenant
ainsi parle l'Éternel, le Dieu des armées, le Dieu d'Israël : Pourquoi vous faites -vous à vous-mêmes un
si grand mal, que de faire exterminer du milieu de Juda hommes, femmes, enfants et nourrissons, en
8 sorte qu'il n'y ait plus de vous aucun reste ? Pourquoi m'irritez -vous par les oeuvres de vos mains, en
offrant de l'encens aux autres dieux du pays d'Égypte, où vous êtes venus pour y demeurer, afin de vous
faire exterminer et d'être un objet de malédiction et d'opprobre parmi toutes les nations de la terre ?
9 Avez-vous oublié les crimes de vos pères, les crimes des rois de Juda, les crimes de leurs femmes, vos
10 crimes et les crimes de vos femmes, commis dans le pays de Juda et dans les rues de Jérusalem ? Ils
ne se sont point humiliés jusqu'à ce jour, ils n'ont point eu de crainte, ils n'ont point suivi ma loi et mes
11 commandements, que j'ai mis devant vous et devant vos pères. C'est pourquoi ainsi parle l'Éternel des
armées, le Dieu d'Israël : Voici, je tourne ma face contre vous pour faire du mal, et pour exterminer
12 tout Juda. Je prendrai les restes de Juda qui ont tourné le visage pour aller au pays d'Égypte, afin
d'y demeurer ; ils seront tous consumés, ils tomberont dans le pays d'Égypte ; ils seront consumés par
l'épée, par la famine, depuis le plus petit jusqu'au plus grand ; ils périront par l'épée et par la famine ;
13 et ils seront un sujet d'exécration, d'épouvante, de malédiction et d'opprobre. Je châtierai ceux qui
demeurent au pays d'Égypte, comme j'ai châtié Jérusalem, par l'épée, par la famine et par la peste.
14 Nul n'échappera, ne fuira, parmi les restes de Juda qui sont venus pour demeurer au pays d'Égypte,
avec l'intention de retourner dans le pays de Juda, où ils ont le désir de retourner s'établir ; car ils n'y
15 retourneront pas, sinon quelques réchappés. Tous les hommes qui savaient que leurs femmes offraient
de l'encens à d'autres dieux, toutes les femmes qui se trouvaient là en grand nombre, et tout le peuple
16 qui demeurait au pays d'Égypte, à Pathros, répondirent ainsi à Jérémie : Nous ne t'obéirons en rien
17 de ce que tu nous as dit au nom de l'Éternel. Mais nous voulons agir comme l'a déclaré notre bouche,
offrir de l'encens à la reine du ciel, et lui faire des libations, comme nous l'avons fait, nous et nos pères,
nos rois et nos chefs, dans les villes de Juda et dans les rues de Jérusalem. Alors nous avions du pain
18 pour nous rassasier, nous étions heureux, et nous n'éprouvions point de malheur. Et depuis que nous
avons cessé d'offrir de l'encens à la reine du ciel et de lui faire des libations, nous avons manqué de tout,
19 et nous avons été consumés par l'épée et par la famine... D'ailleurs, lorsque nous offrons de l'encens
à la reine du ciel et que nous lui faisons des libations, est-ce sans la volonté de nos maris que nous lui
20 préparons des gâteaux pour l'honorer et que nous lui faisons des libations ? Jérémie dit alors à tout le
21 peuple, aux hommes, aux femmes, à tous ceux qui lui avaient fait cette réponse : L'Éternel ne s'est-il
pas rappelé, n'a-t-il pas eu à la pensée l'encens que vous avez brûlé dans les villes de Juda et dans les
22 rues de Jérusalem, vous et vos pères, vos rois et vos chefs, et le peuple du pays ? L'Éternel n'a pas pu
le supporter davantage, à cause de la méchanceté de vos actions, à cause des abominations que vous
avez commises ; et votre pays est devenu une ruine, un désert, un objet de malédiction, comme on le
23 voit aujourd'hui. C'est parce que vous avez brûlé de l'encens et péché contre l'Éternel, parce que vous
n'avez pas écouté la voix de l'Éternel, et que vous n'avez pas observé sa loi, ses ordonnances, et ses
24 préceptes, c'est pour cela que ces malheurs vous sont arrivés, comme on le voit aujourd'hui. Jérémie
dit encore à tout le peuple et à toutes les femmes : Écoutez la parole de l'Éternel, vous tous de Juda,
25 qui êtes au pays d'Égypte ! Ainsi parle l'Éternel des armées, le Dieu d'Israël : Vous et vos femmes,
vous avez déclaré de vos bouches et exécuté de vos mains ce que vous dites : Nous voulons accomplir
les voeux que nous avons faits, offrir de l'encens à la reine du ciel, et lui faire des libations. Maintenant
26 que vous avez accompli vos voeux, exécuté vos promesses, écoutez la parole de l'Éternel, vous tous de
Juda, qui demeurez au pays d'Égypte ! Voici, je le jure par mon grand nom, dit l'Éternel, mon nom ne
sera plus invoqué par la bouche d'aucun homme de Juda, et dans tout le pays d'Égypte aucun ne dira :
27 Le Seigneur, l'Éternel est vivant ! Voici, je veillerai sur eux pour faire du mal et non du bien ; et tous les
hommes de Juda qui sont dans le pays d'Égypte seront consumés par l'épée et par la famine, jusqu'à ce
28 qu'ils soient anéantis. Ceux, en petit nombre, qui échapperont à l'épée, retourneront du pays d'Égypte
au pays de Juda. Mais tout le reste de Juda, tous ceux qui sont venus au pays d'Égypte pour y demeurer,
29 sauront si ce sera ma parole ou la leur qui s'accomplira. Et voici, dit l'Éternel, un signe auquel vous
connaîtrez que je vous châtierai dans ce lieu, afin que vous sachiez que mes paroles s'accompliront sur
30 vous pour votre malheur. Ainsi parle l'Éternel : Voici, je livrerai Pharaon Hophra, roi d'Égypte, entre
les mains de ses ennemis, entre les mains de ceux qui en veulent à sa vie, comme j'ai livré Sédécias, roi
de Juda, entre les mains de Nebucadnetsar, roi de Babylone, son ennemi, qui en voulait à sa vie.

45 La parole que Jérémie, le prophète, adressa à Baruc, fils de Nérija, lorsqu'il écrivit dans un livre ces
paroles, sous la dictée de Jérémie, la quatrième année de Jojakim, fils de Josias, roi de Juda. Il dit :

Ainsi parle l'Éternel, le Dieu d'Israël, sur toi, Baruc : Tu dis : Malheur à moi ! car l'Éternel ajoute le 2, 3
chagrin à ma douleur ; je m'épuise en soupirant, et je ne trouve point de repos. Dis -lui : Ainsi parle 4
l'Éternel : Voici, ce que j'ai bâti, je le détruirai ; ce que j'ai planté, je l'arracherai, savoir tout ce pays. Et 5
toi, rechercherais -tu de grandes choses ? Ne les recherche pas ! Car voici, je vais faire venir le malheur
sur toute chair, dit l'Éternel ; et je te donnerai ta vie pour butin, dans tous les lieux où tu iras.

La parole de l'Éternel qui fut adressée à Jérémie, le prophète, sur les nations. Sur l'Égypte. Sur **46**, 2
l'armée de Pharaon Neco, roi d'Égypte, qui était près du fleuve de l'Euphrate, à Carkemisch, et qui fut
battue par Nebucadnetsar, roi de Babylone, la quatrième année de Jojakim, fils de Josias, roi de Juda.
Préparez le petit et le grand bouclier, Et marchez au combat ! Attelez les chevaux, Montez, cavaliers ! 3, 4
Paraissez avec vos casques, Polissez vos lances, Revêtez la cuirasse !... Que vois -je ? Ils ont peur, ils 5
reculent ; Leurs vaillants hommes sont battus ; Ils fuient sans se retourner... L'épouvante est de toutes
parts, dit l'Éternel. Que le plus léger ne trouve aucun salut dans la fuite, Que le plus vaillant n'échappe 6
pas ! Au septentrion, sur les rives de l'Euphrate, Ils chancellent, ils tombent. Qui est celui qui s'avance 7
comme le Nil, Et dont les eaux sont agitées comme les torrents ? C'est l'Égypte. Elle s'avance comme le 8
Nil, Et ses eaux sont agitées comme les torrents. Elle dit : Je monterai, je couvrirai la terre, Je détruirai
les villes et leurs habitants. Montez, chevaux ! précipitez -vous, chars ! Qu'ils se montrent, les vaillants 9
hommes, Ceux d'Éthiopie et de Puth qui portent le bouclier, Et ceux de Lud qui manient et tendent
l'arc ! Ce jour est au Seigneur, à l'Éternel des armées ; C'est un jour de vengeance, où il se venge de ses 10
ennemis. L'épée dévore, elle se rassasie, Elle s'enivre de leur sang. Car il y a des victimes du Seigneur,
de l'Éternel des armées, Au pays du septentrion, sur les rives de l'Euphrate. Monte en Galaad, prends 11
du baume, Vierge, fille de l'Égypte ! En vain tu multiplies les remèdes, Il n'y a point de guérison pour
toi. Les nations apprennent ta honte, Et tes cris remplissent la terre, Car les guerriers chancellent l'un 12
sur l'autre, Ils tombent tous ensemble. La parole qui fut adressée par l'Éternel à Jérémie, le prophète, 13
sur l'arrivée de Nebucadnetsar, roi de Babylone, qui voulait frapper le pays d'Égypte. Annoncez -le 14
en Égypte, Publiez -le à Migdol, Publiez -le à Noph et à Tachpanès ! Dites : Lève -toi, prépare -toi,
Car l'épée dévore autour de toi ! Pourquoi tes vaillants hommes sont-ils emportés ? Ils ne tiennent pas 15
ferme, car l'Éternel les renverse. Il en fait chanceler un grand nombre ; Ils tombent l'un sur l'autre, et 16
ils disent : Allons, retournons vers notre peuple, Dans notre pays natal, Loin du glaive destructeur ! Là, 17
on s'écrie : Pharaon, roi d'Égypte, Ce n'est qu'un bruit ; il a laissé passer le moment. Je suis vivant ! dit 18
le roi, Dont l'Éternel des armées est le nom, Comme le Thabor parmi les montagnes, Comme le Carmel
qui s'avance dans la mer, il viendra. Fais ton bagage pour la captivité, Habitante, fille de L'Égypte ! 19
Car Noph deviendra un désert, Elle sera ravagée, elle n'aura plus d'habitants. L'Égypte est une très 20
belle génisse... Le destructeur vient du septentrion, il arrive... Ses mercenaires aussi sont au milieu 21
d'elle comme des veaux engraissés. Et eux aussi, ils tournent le dos, ils fuient tous sans résister. Car
le jour de leur malheur fond sur eux, Le temps de leur châtiment. Sa voix se fait entendre comme 22
celle du serpent ; Car ils s'avancent avec une armée, Ils marchent contre elle avec des haches, Pareils
à des bûcherons. Ils abattent sa forêt, dit l'Éternel, Bien qu'elle soit impénétrable ; Car ils sont plus 23
nombreux que les sauterelles, On ne pourrait les compter. La fille de l'Égypte est confuse, Elle est 24
livrée entre les mains du peuple du septentrion. L'Éternel des armées, le Dieu d'Israël, dit : Voici, je 25
vais châtier Amon de No, Pharaon, l'Égypte, ses dieux et ses rois, Pharaon et ceux qui se confient en lui.
Je les livrerai entre les mains de ceux qui en veulent à leur vie, Entre les mains de Nebucadnetsar, roi 26
de Babylone, Et entre les mains de ses serviteurs ; Et après cela, l'Égypte sera habitée comme aux jours
d'autrefois, Dit l'Éternel. Et toi, mon serviteur Jacob, ne crains pas ; Ne t'effraie pas, Israël ! Car je te 27
délivrerai de la terre lointaine, Je délivrerai ta postérité du pays où elle est captive ; Jacob reviendra, il
jouira du repos et de la tranquillité, Et il n'y aura personne pour le troubler. Toi, mon serviteur Jacob, 28
ne crains pas ! dit l'Éternel ; Car je suis avec toi. J'anéantirai toutes les nations parmi lesquelles je t'ai
dispersé, Mais toi, je ne t'anéantirai pas ; Je te châtierai avec équité, Je ne puis pas te laisser impuni.

La parole de l'Éternel qui fut adressée à Jérémie, le prophète, sur les Philistins, avant que Pharaon **47**
frappât Gaza. Ainsi parle l'Éternel : Voici, des eaux s'élèvent du septentrion, Elles sont comme un 2
torrent qui déborde ; Elles inondent le pays et ce qu'il contient, Les villes et leurs habitants. Les hommes
poussent des cris, Tous les habitants du pays se lamentent, À cause du retentissement des sabots de 3
ses puissants chevaux, Du bruit de ses chars et du fracas des roues ; Les pères ne se tournent pas
vers leurs enfants, Tant les mains sont affaiblies, Parce que le jour arrive où seront détruits tous les 4
Philistins, Exterminés tous ceux qui servaient encore d'auxiliaires à Tyr et à Sidon ; Car l'Éternel va
détruire les Philistins, Les restes de l'île de Caphtor. Gaza est devenue chauve, Askalon est dans le 5

6 silence, le reste de leur plaine aussi. Jusques à quand te feras-tu des incisions ? -
7 Ah ! épée de l'Éternel, quand te reposeras -tu ? Rentre dans ton fourreau, Arrête, et sois tranquille ! -
Comment te reposerais -tu ? L'Éternel lui donne ses ordres, C'est contre Askalon et la côte de la mer qu'il la dirige.

48 Sur Moab. Ainsi parle l'Éternel des armées, le Dieu d'Israël : Malheur à Nebo, car elle est ravagée !
2 Kirjathaïm est confuse, elle est prise ; Misgab est confuse, elle est brisée. Elle n'est plus, la gloire de
Moab ; À Hesbon, on médite sa perte : Allons, exterminons -le du milieu des nations ! Toi aussi, Madmen,
3 tu seras détruite ; L'épée marche derrière toi. Des cris partent de Choronaïm ; C'est un ravage, c'est
4, 5 une grande détresse. Moab est brisé ! Les petits font entendre leurs cris. Car on répand des pleurs à
6 la montée de Luchith, Et des cris de détresse retentissent à la descente de Choronaïm. Fuyez, sauvez
7 votre vie, Et soyez comme un misérable dans le désert ! Car, parce que tu t'es confié dans tes oeuvres
et dans tes trésors, Toi aussi, tu seras pris, Et Kemosch s'en ira en captivité, Avec ses prêtres et avec
8 ses chefs. Le dévastateur entrera dans chaque ville, Et aucune ville n'échappera ; La vallée périra et la
9 plaine sera détruite, Comme l'Éternel l'a dit. Donnez des ailes à Moab, Et qu'il parte au vol ! Ses villes
10 seront réduites en désert, Elles n'auront plus d'habitants. Maudit soit celui qui fait avec négligence
11 l'oeuvre de l'Éternel, Maudit soit celui qui éloigne son épée du carnage ! Moab était tranquille depuis sa
jeunesse, Il reposait sur sa lie, Il n'était pas vidé d'un vase dans un autre, Et il n'allait pas en captivité.
12 Aussi son goût lui est resté, Et son odeur ne s'est pas changée. C'est pourquoi voici, les jours viennent,
dit l'Éternel, Où je lui enverrai des gens qui le transvaseront ; Ils videront ses vases, Et feront sauter
13 ses outres. Moab aura honte de Kemosch, Comme la maison d'Israël a eu honte De Béthel, qui la
14 remplissait de confiance. Comment pouvez-vous dire : Nous sommes de vaillants hommes, Des soldats
15 prêts à combattre ? Moab est ravagé, ses villes montent en fumée, L'élite de sa jeunesse est égorgée,
16 Dit le roi, dont l'Éternel des armées est le nom. La ruine de Moab est près d'arriver, Son malheur
17 vient en grande hâte. Lamentez -vous sur lui, vous tous qui l'environnez, Vous tous qui connaissez
18 son nom ! Dites : Comment ce sceptre puissant a-t-il été brisé, Ce bâton majestueux ? Descends du
séjour de la gloire, assieds -toi sur la terre desséchée, Habitante, fille de Dibon ! Car le dévastateur
19 de Moab monte contre toi, Il détruit tes forteresses. Tiens -toi sur le chemin, et regarde, habitante
20 d'Aroër ! Interroge le fuyard, le réchappé, Demande : Qu'est-il arrivé ? - Moab est confus, car il est
21 brisé. Poussez des gémissements et des cris ! Publiez sur l'Arnon Que Moab est ravagé ! Le châtiment
22 est venu sur le pays de la plaine, Sur Holon, sur Jahats, sur Méphaath, Sur Dibon, sur Nebo, sur Beth-
23, 24 Diblathaïm, Sur Kirjathaïm, sur Beth-Gamul, sur Beth-Meon, Sur Kerijoth, sur Botsra, Sur toutes
25 les villes du pays de Moab, Éloignées et proches. La force de Moab est abattue, Et son bras est brisé,
26 Dit l'Éternel. Enivrez -le, car il s'est élevé contre l'Éternel ! Que Moab se roule dans son vomissement,
27 Et qu'il devienne aussi un objet de raillerie ! Israël n'a-t-il pas été pour toi un objet de raillerie ? Avait-il
28 donc été surpris parmi les voleurs, Pour que tu ne parles de lui qu'en secouant la tête ? Abandonnez
les villes, et demeurez dans les rochers, Habitants de Moab ! Soyez comme les colombes, Qui font leur
29 nid sur le flanc des cavernes ! Nous connaissons l'orgueil du superbe Moab, Sa hauteur, sa fierté, son
30 arrogance, et son coeur altier. Je connais, dit l'Éternel, sa présomption et ses vains discours, Et ses
31 oeuvres de néant. C'est pourquoi je gémis sur Moab, Je gémis sur tout Moab ; On soupire pour les gens
32 de Kir-Hérès. Vigne de Sibma, je pleure sur toi plus que sur Jaezer ; Tes rameaux allaient au delà
de la mer, Ils s'étendaient jusqu'à la mer de Jaezer ; Le dévastateur s'est jeté sur ta récolte et sur ta
33 vendange. La joie et l'allégresse ont disparu des campagnes Et du pays de Moab ; J'ai fait tarir le vin
dans les cuves ; On ne foule plus gaîment au pressoir ; Il y a des cris de guerre, et non des cris de joie.
34 Les cris de Hesbon retentissent jusqu'à Élealé, Et ils font entendre leur voix jusqu'à Jahats, Depuis
Tsoar jusqu'à Choronaïm, Jusqu'à Églath -Schelischija ; Car les eaux de Nimrim sont aussi ravagées.
35 Je veux en finir dans Moab, dit l'Éternel, Avec celui qui monte sur les hauts lieux, Et qui offre de
36 l'encens à son dieu. Aussi mon coeur gémit comme une flûte sur Moab, Mon coeur gémit comme une
37 flûte sur les gens de Kir-Hérès, Parce que tous les biens qu'ils ont amassés sont perdus. Car toutes
les têtes sont rasées, Toutes les barbes sont coupées ; Sur toutes les mains il y a des incisions, Et sur
38 les reins des sacs. Sur tous les toits de Moab et dans ses places, Ce ne sont que lamentations, Parce
39 que j'ai brisé Moab comme un vase qui n'a pas de prix, Dit l'Éternel. Comme il est brisé ! Poussez
des gémissements ! Comme Moab tourne honteusement le dos ! Moab devient un objet de raillerie et
40 d'effroi Pour tous ceux qui l'environnent. Car ainsi parle l'Éternel : Voici, il vole comme l'aigle, Et il
41 étend ses ailes sur Moab. Kerijoth est prise, Les forteresses sont emportées, Et le coeur des héros de
42 Moab est en ce jour Comme le coeur d'une femme en travail. Moab sera exterminé, il cessera d'être
43 un peuple, Car il s'est élevé contre l'Éternel. La terreur, la fosse, et le filet, Sont sur toi, habitant de
44 Moab ! Dit l'Éternel. Celui qui fuit devant la terreur tombe dans la fosse, Et celui qui remonte de la

fosse se prend au filet ; Car je fais venir sur lui, sur Moab, L'année de son châtiment, dit l'Éternel. 45
À l'ombre de Hesbon les fuyards s'arrêtent épuisés ; Mais il sort un feu de Hesbon, Une flamme du milieu
de Sihon ; Elle dévore les flancs de Moab, Et le sommet de la tête des fils du tumulte. Malheur à toi, 46
Moab ! Le peuple de Kemosch est perdu ! Car tes fils sont emmenés captifs, Et tes filles captives. Mais 47
je ramènerai les captifs de Moab, dans la suite des temps, Dit l'Éternel. Tel est le jugement sur Moab.

Sur les enfants d'Ammon. Ainsi parle l'Éternel : Israël n'a-t-il point de fils ? N'a-t-il point d'héritier ? **49**
Pourquoi Malcom possède -t-il Gad, Et son peuple habite -t-il ses villes ? C'est pourquoi voici, les jours 2
viennent, dit l'Éternel, Où je ferai retentir le cri de guerre contre Rabbath des enfants d'Ammon ; Elle
deviendra un monceau de ruines, Et les villes de son ressort seront consumées par le feu ; Alors Israël
chassera ceux qui l'avaient chassé, dit l'Éternel. Pousse des gémissements, Hesbon, car Aï est ravagée ! 3
Poussez des cris, filles de Rabba, revêtez -vous de sacs, Lamentez -vous, et courez çà et là le long des
murailles ! Car Malcom s'en va en captivité, Avec ses prêtres et avec ses chefs. Pourquoi te glorifies 4
-tu de tes vallées ? Ta vallée se fond, fille rebelle, Qui te confiais dans tes trésors : Qui viendra contre
moi ? Voici, je fais venir sur toi la terreur, Dit le Seigneur, l'Éternel des armées, Elle viendra de tous tes 5
alentours ; Chacun de vous sera chassé devant soi, Et nul ne ralliera les fuyards. Mais après cela, je 6
ramènerai les captifs des enfants d'Ammon, Dit l'Éternel. Sur Édom. Ainsi parle l'Éternel des armées : 7
N'y a-t-il plus de sagesse dans Théman ? La prudence a-t-elle disparu chez les hommes intelligents ?
Leur sagesse s'est-elle évanouie ? Fuyez, tournez le dos, retirez -vous dans les cavernes, Habitants de 8
Dedan ! Car je fais venir le malheur sur Ésaü, Le temps de son châtiment. Si des vendangeurs viennent 9
chez toi, Ne laissent -ils rien à grappiller ? Si des voleurs viennent de nuit, Ils ne dévastent que ce
qu'ils peuvent. Mais moi, je dépouillerai Ésaü, Je découvrirai ses retraites, Il ne pourra se cacher ; Ses 10
enfants, ses frères, ses voisins, périront, Et il ne sera plus. Laisse tes orphelins, je les ferai vivre, Et que 11
tes veuves se confient en moi ! Car ainsi parle l'Éternel : Voici, ceux qui ne devaient pas boire la coupe 12
la boiront ; Et toi, tu resterais impuni ! Tu ne resteras pas impuni, Tu la boiras. Car je le jure par moi- 13
même, dit l'Éternel, Botsra sera un objet de désolation, d'opprobre, De dévastation et de malédiction,
Et toutes ses villes deviendront des ruines éternelles. J'ai appris de l'Éternel une nouvelle, Et un 14
messager a été envoyé parmi les nations : Assemblez -vous, et marchez contre elle ! Levez -vous pour la
guerre ! Car voici, je te rendrai petit parmi les nations, Méprisé parmi les hommes. Ta présomption, 15, 16
l'orgueil de ton coeur t'a égaré, Toi qui habites le creux des rochers, Et qui occupes le sommet des
collines. Quand tu placerais ton nid aussi haut que celui de l'aigle, Je t'en précipiterai, dit l'Éternel.
Édom sera un objet de désolation ; Tous ceux qui passeront près de lui Seront dans l'étonnement et 17
siffleront sur toutes ses plaies. Comme Sodome et Gomorrhe et les villes voisines, qui furent détruites, 18
Dit l'Éternel, Il ne sera plus habité, Il ne sera le séjour d'aucun homme... Voici, tel qu'un lion, il monte 19
des rives orgueilleuses du Jourdain Contre la demeure forte ; Soudain j'en ferai fuir Édom, Et j'établirai
sur elle celui que j'ai choisi. Car qui est semblable à moi ? qui me donnera des ordres ? Et quel est le
chef qui me résistera ? C'est pourquoi écoutez la résolution que l'Éternel a prise contre Édom, Et les 20
desseins qu'il a conçus contre les habitants de Théman ! Certainement on les traînera comme de faibles
brebis, Certainement on ravagera leur demeure. Au bruit de leur chute, la terre tremble ; Leur cri 21
se fait entendre jusqu'à la mer Rouge... Voici, comme l'aigle il s'avance, il vole, Il étend ses ailes sur 22
Botsra, Et le coeur des héros d'Édom est en ce jour Comme le coeur d'une femme en travail. Sur Damas. 23
Hamath et Arpad sont confuses, Car elles ont appris une mauvaise nouvelle, elles tremblent ; C'est une
mer en tourmente, Qui ne peut se calmer. Damas est défaillante, elle se tourne pour fuir, Et l'effroi 24
s'empare d'elle ; L'angoisse et les douleurs la saisissent, Comme une femme en travail. - Ah ! elle n'est 25
pas abandonnée, la ville glorieuse, La ville qui fait ma joie ! - C'est pourquoi ses jeunes gens tomberont 26
dans les rues, Et tous ses hommes de guerre périront en ce jour, Dit l'Éternel des armées. Je mettrai le 27
feu aux murs de Damas, Et il dévorera les palais de Ben-Hadad. Sur Kédar et les royaumes de Hatsor, 28
que battit Nebucadnetsar, roi de Babylone. Ainsi parle l'Éternel : Levez -vous, montez contre Kédar, Et
détruisez les fils de l'Orient ! On prendra leurs tentes et leurs troupeaux, On enlèvera leurs pavillons, 29
tous leurs bagages et leurs chameaux, Et l'on jettera de toutes parts contre eux des cris d'épouvante.
Fuyez, fuyez de toutes vos forces, cherchez à l'écart une demeure, Habitants de Hatsor ! dit l'Éternel ; 30
Car Nebucadnetsar, roi de Babylone, a pris une résolution contre vous, Il a conçu un projet contre vous.
Levez -vous, montez contre une nation tranquille, En sécurité dans sa demeure, dit l'Éternel ; Elle n'a 31
ni portes, ni barres, Elle habite solitaire. Leurs chameaux seront au pillage, Et la multitude de leurs 32
troupeaux sera une proie ; Je les disperserai à tous les vents, ceux qui se rasent les coins de la barbe,
Et je ferai venir leur ruine de tous les côtés, dit l'Éternel. Hatsor sera le repaire des chacals, un désert 33
pour toujours ; Personne n'y habitera, aucun homme n'y séjournera. La parole de l'Éternel qui fut 34

adressée à Jérémie, le prophète, sur Élam, au commencement du règne de Sédécias, roi de Juda, en ces
35, 36 mots : Ainsi parle l'Éternel des armées : Voici, je vais briser l'arc d'Élam, Sa principale force. Je ferai
venir sur Élam quatre vents des quatre extrémités du ciel, Je les disperserai par tous ces vents, Et il n'y
37 aura pas une nation Où n'arrivent des fugitifs d'Élam. Je ferai trembler les habitants d'Élam devant
leurs ennemis Et devant ceux qui en veulent à leur vie, J'amènerai sur eux des malheurs, Mon ardente
38 colère, dit l'Éternel, Et je les poursuivrai par l'épée, Jusqu'à ce que je les aie anéantis. Je placerai mon
39 trône dans Élam, Et j'en détruirai le roi et les chefs, Dit l'Éternel. Mais dans la suite des temps, je
ramènerai les captifs d'Élam, Dit l'Éternel.

50 La parole que l'Éternel prononça sur Babylone, sur le pays des Chaldéens, par Jérémie, le prophète :
2 Annoncez -le parmi les nations, publiez -le, élevez une bannière ! Publiez -le, ne cachez rien ! Dites :
Babylone est prise ! Bel est confondu, Merodac est brisé ! Ses idoles sont confondues, ses idoles sont bri-
3 sées ! Car une nation monte contre elle du septentrion, Elle réduira son pays en désert, Il n'y aura plus
4 d'habitants ; Hommes et bêtes fuient, s'en vont. En ces jours, en ce temps -là, dit l'Éternel, Les enfants
d'Israël et les enfants de Juda reviendront ensemble ; Ils marcheront en pleurant, Et ils chercheront
5 l'Éternel, leur Dieu. Ils s'informeront du chemin de Sion, Ils tourneront vers elle leurs regards : Venez,
6 attachez -vous à l'Éternel, Par une alliance éternelle qui ne soit jamais oubliée ! Mon peuple était un
troupeau de brebis perdues ; Leurs bergers les égaraient, les faisaient errer par les montagnes ; Elles al-
7 laient des montagnes sur les collines, Oubliant leur bercail. Tous ceux qui les trouvaient les dévoraient,
Et leurs ennemis disaient : Nous ne sommes point coupables, Puisqu'ils ont péché contre l'Éternel, la
8 demeure de la justice, Contre l'Éternel, l'espérance de leurs pères. Fuyez de Babylone, sortez du pays
9 des Chaldéens, Et soyez comme des boucs à la tête du troupeau ! Car voici, je vais susciter et faire mon-
ter contre Babylone Une multitude de grandes nations du pays du septentrion ; Elles se rangeront en
bataille contre elle, et s'en empareront ; Leurs flèches sont comme un habile guerrier, Qui ne revient pas
10 à vide. Et la Chaldée sera livrée au pillage ; Tous ceux qui la pilleront seront rassasiés, dit l'Éternel.
11 Oui, soyez dans la joie, dans l'allégresse, Vous qui avez pillé mon héritage ! Oui, bondissez comme une
12 génisse dans l'herbe, Hennissez comme des chevaux fougueux ! Votre mère est couverte de confusion,
Celle qui vous a enfantés rougit de honte ; Voici, elle est la dernière des nations, C'est un désert, une
13 terre sèche et aride. À cause de la colère de l'Éternel, elle ne sera plus habitée, Elle ne sera plus qu'une
solitude. Tous ceux qui passeront près de Babylone Seront dans l'étonnement et siffleront sur toutes ses
14 plaies. Rangez-vous en bataille autour de Babylone, vous tous, archers ! Tirez contre elle, n'épargnez
15 pas les flèches ! Car elle a péché contre l'Éternel. Poussez de tous côtés contre elle un cri de guerre !
Elle tend les mains ; Ses fondements s'écroulent ; Ses murs sont renversés. Car c'est la vengeance de
16 l'Éternel. Vengez -vous sur elle ! Faites -lui comme elle a fait ! Exterminez de Babylone celui qui sème,
Et celui qui manie la faucille au temps de la moisson ! Devant le glaive destructeur, Que chacun se
17 tourne vers son peuple, Que chacun fuie vers son pays. Israël est une brebis égarée, que les lions ont
chassée ; Le roi d'Assyrie l'a dévorée le premier ; Et ce dernier lui a brisé les os, Nebucadnetsar, roi de
18 Babylone. C'est pourquoi ainsi parle l'Éternel des armées, le Dieu d'Israël : Voici, je châtierai le roi de
19 Babylone et son pays, Comme j'ai châtié le roi d'Assyrie. Je ramènerai Israël dans sa demeure ; Il aura
ses pâturages du Carmel et du Basan, Et son âme se rassasiera sur la montagne d'Éphraïm et dans Ga-
20 laad. En ces jours, en ce temps -là, dit l'Éternel, On cherchera l'iniquité d'Israël, et elle n'existera plus,
21 Le péché de Juda, et il ne se trouvera plus ; Car je pardonnerai au reste que j'aurai laissé. Monte contre
le pays doublement rebelle, Contre ses habitants, et châtie -les ! Poursuis, massacre, extermine -les ! dit
22 l'Éternel, Exécute entièrement mes ordres ! Des cris de guerre retentissent dans le pays, Et le désastre
23 est grand. Eh quoi ! il est rompu, brisé, le marteau de toute la terre ! Babylone est détruite au milieu
24 des nations ! Je t'ai tendu un piège, et tu as été prise, Babylone, À l'improviste ; Tu as été atteinte,
25 saisie, Parce que tu as lutté contre l'Éternel. L'Éternel a ouvert son arsenal, Et il en a tiré les armes
de sa colère ; Car c'est là une oeuvre du Seigneur, de l'Éternel des armées, Dans le pays des Chaldéens.
26 Pénétrez de toutes parts dans Babylone, ouvrez ses greniers, Faites-y des monceaux comme des tas de
27 gerbes, Et détruisez -la ! Qu'il ne reste plus rien d'elle ! Tuez tous ses taureaux, qu'on les égorge ! Mal-
28 heur à eux ! car leur jour est arrivé, Le temps de leur châtiment. Écoutez les cris des fuyards, de ceux
qui se sauvent du pays de Babylone Pour annoncer dans Sion la vengeance de l'Éternel, notre Dieu, La
29 vengeance de son temple ! Appelez contre Babylone les archers, vous tous qui maniez l'arc ! Campez
autour d'elle, que personne n'échappe, Rendez -lui selon ses oeuvres, Faites -lui entièrement comme
30 elle a fait ! Car elle s'est élevée avec fierté contre l'Éternel, Contre le Saint d'Israël. C'est pourquoi ses
jeunes gens tomberont dans les rues, Et tous ses hommes de guerre périront en ce jour, Dit l'Éternel.

Voici, j'en veux à toi, orgueilleuse ! Dit le Seigneur, l'Éternel des armées ; Car ton jour est arrivé, Le 31
temps de ton châtiment. L'orgueilleuse chancellera et tombera, Et personne ne la relèvera ; Je mettrai 32
le feu à ses villes, Et il en dévorera tous les alentours. Ainsi parle l'Éternel des armées : Les enfants 33
d'Israël et les enfants de Juda sont ensemble opprimés ; Tous ceux qui les ont emmenés captifs les retiennent, Et refusent de les relâcher. Mais leur vengeur est puissant, Lui dont l'Éternel des armées 34
est le nom ; Il défendra leur cause, Afin de donner le repos au pays, Et de faire trembler les habitants de Babylone. L'épée contre les Chaldéens ! dit l'Éternel, Contre les habitants de Babylone, ses chefs et 35
ses sages ! L'épée contre les prophètes de mensonge ! qu'ils soient comme des insensés ! L'épée contre 36
ses vaillants hommes ! qu'ils soient consternés ! L'épée contre ses chevaux et ses chars ! Contre les gens 37
de toute espèce qui sont au milieu d'elle ! Qu'ils deviennent semblables à des femmes ! L'épée contre ses trésors ! qu'ils soient pillés ! La sécheresse contre ses eaux ! qu'elles tarissent ! Car c'est un pays 38
d'idoles ; Ils sont fous de leurs idoles. C'est pourquoi les animaux du désert s'y établiront avec les cha- 39
cals, Et les autruches y feront leur demeure ; Elle ne sera plus jamais habitée, Elle ne sera plus jamais peuplée. Comme Sodome et Gomorrhe, et les villes voisines, que Dieu détruisit, Dit l'Éternel, Elle ne 40
sera plus habitée, Elle ne sera le séjour d'aucun homme. Voici, un peuple vient du septentrion, Une 41
grande nation et des rois puissants Se lèvent des extrémités de la terre. Ils portent l'arc et le javelot ; 42
Ils sont cruels, sans miséricorde ; Leur voix mugit comme la mer ; Ils sont montés sur des chevaux, Prêts à combattre comme un seul homme, Contre toi, fille de Babylone ! Le roi de Babylone apprend la nou- 43
velle, Et ses mains s'affaiblissent, L'angoisse le saisit, Comme la douleur d'une femme qui accouche... Voici, tel qu'un lion, il monte des rives orgueilleuses du Jourdain Contre la demeure forte ; Soudain je 44
les en chasserai, Et j'établirai sur elle celui que j'ai choisi. Car qui est semblable à moi ? qui me donnera des ordres ? Et quel est le chef qui me résistera ? C'est pourquoi écoutez la résolution que l'Éternel a 45
prise contre Babylone, Et les desseins qu'il a conçus contre le pays des Chaldéens ! Certainement on les traînera comme de faibles brebis, Certainement on ravagera leur demeure. Au bruit de la prise de 46
Babylone la terre tremble, Et un cri se fait entendre parmi les nations.

Ainsi parle l'Éternel : Voici, je fais lever contre Babylone, Et contre les habitants de la Chaldée, Un **51**
vent destructeur. J'envoie contre Babylone des vanneurs qui la vanneront, Qui videront son pays ; Ils 2
fondront de toutes parts sur elle, Au jour du malheur. Qu'on tende l'arc contre celui qui tend son arc, 3
Contre celui qui est fier dans sa cuirasse ! N'épargnez pas ses jeunes hommes ! Exterminez toute son armée ! Qu'ils tombent blessés à mort dans le pays des Chaldéens, Percés de coups dans les rues de 4
Babylone ! Car Israël et Juda ne sont point abandonnés de leur Dieu, De l'Éternel des armées, Et le 5
pays des Chaldéens est rempli de crimes Contre le Saint d'Israël. Fuyez de Babylone, et que chacun 6
sauve sa vie, De peur que vous ne périssiez dans sa ruine ! Car c'est un temps de vengeance pour l'Éternel ; Il va lui rendre selon ses oeuvres. Babylone était dans la main de l'Éternel une coupe d'or, 7
Qui enivrait toute la terre ; Les nations ont bu de son vin : C'est pourquoi les nations ont été comme en délire. Soudain Babylone tombe, elle est brisée ! Gémissez sur elle, prenez du baume pour sa plaie : 8
Peut-être guérira -t-elle. - Nous avons voulu guérir Babylone, mais elle n'a pas guéri. Abandonnons 9
-la, et allons chacun dans son pays ; Car son châtiment atteint jusqu'aux cieux, Et s'élève jusqu'aux nues. L'Éternel manifeste la justice de notre cause ; Venez, et racontons dans Sion L'oeuvre de l'Éternel, 10
notre Dieu. Aiguisez les flèches, saisissez les boucliers ! L'Éternel a excité l'esprit des rois de Médie, 11
Parce qu'il veut détruire Babylone ; Car c'est la vengeance de l'Éternel, La vengeance de son temple. Élevez une bannière contre les murs de Babylone ! Fortifiez les postes, placez des gardes, dressez des 12
embuscades ! Car l'Éternel a pris une résolution, Et il exécute ce qu'il a prononcé contre les habitants de Babylone. Toi qui habites près des grandes eaux, Et qui as d'immenses trésors, Ta fin est venue, ta 13
cupidité est à son terme ! L'Éternel des armées l'a juré par lui-même : Oui, je te remplirai d'hommes 14
comme de sauterelles, Et ils pousseront contre toi des cris de guerre. Il a crée la terre par sa puissance, 15
Il a fondé le monde par sa sagesse, Il a étendu les cieux par son intelligence. À sa voix, les eaux 16
mugissent dans les cieux, Il fait monter les nuages des extrémités de la terre, Il produit les éclairs et la pluie, Il tire le vent de ses trésors. Tout homme devient stupide par sa science, Tout orfèvre est honteux 17
de son image taillée ; Car ses idoles ne sont que mensonge, Il n'y a point en elles de souffle. Elles sont 18
une chose de néant, une oeuvre de tromperie ; Elles périront, quand viendra le châtiment. Celui qui 19
est la part de Jacob n'est pas comme elles ; Car c'est lui qui a tout formé, Et Israël est la tribu de son héritage. L'Éternel des armées est son nom. Tu as été pour moi un marteau, un instrument de guerre. 20
J'ai brisé par toi des nations, Par toi j'ai détruit des royaumes. Par toi j'ai brisé le cheval et son cavalier ; 21
Par toi j'ai brisé le char et celui qui était dessus. Par toi j'ai brisé l'homme et la femme ; Par toi j'ai brisé 22
le vieillard et l'enfant ; Par toi j'ai brisé le jeune homme et la jeune fille. Par toi j'ai brisé le berger et son 23
troupeau ; Par toi j'ai brisé le laboureur et ses boeufs ; Par toi j'ai brisé les gouverneurs et les chefs. Je 24

rendrai à Babylone et à tous les habitants de la Chaldée Tout le mal qu'ils ont fait à Sion sous vos yeux,
25 Dit l'Éternel. Voici, j'en veux à toi, montagne de destruction, dit l'Éternel, À toi qui détruisais toute la
terre ! J'étendrai ma main sur toi, Je te roulerai du haut des rochers, Et je ferai de toi une montagne
26 embrasée. On ne tirera de toi ni pierres angulaires, ni pierres pour fondements ; Car tu seras à jamais
27 une ruine, dit l'Éternel... Élevez une bannière dans le pays ! Sonnez de la trompette parmi les nations !
Préparez les nations contre elle, Appelez contre elle les royaumes d'Ararat, de Minni et d'Aschkenaz !
28 Établissez contre elle des chefs ! Faites avancer des chevaux comme des sauterelles hérissées ! Préparez
contre elle les nations, les rois de Médie, Ses gouverneurs et tous ses chefs, Et tout le pays sous leur
29 domination ! La terre s'ébranle, elle tremble ; Car le dessein de l'Éternel contre Babylone s'accomplit ; Il
30 va faire du pays de Babylone un désert sans habitants. Les guerriers de Babylone cessent de combattre,
Ils se tiennent dans les forteresses ; Leur force est épuisée, ils sont comme des femmes. On met le feu
31 aux habitations, On brise les barres. Les courriers se rencontrent, Les messagers se croisent, Pour
32 annoncer au roi de Babylone Que sa ville est prise par tous les côtés, Que les passages sont envahis, Les
33 marais embrasés par le feu, Et les hommes de guerre consternés. Car ainsi parle l'Éternel des armées,
le Dieu d'Israël : La fille de Babylone est comme une aire dans le temps où on la foule ; Encore un
34 instant, et le moment de la moisson sera venu pour elle. Nebucadnetsar, roi de Babylone, m'a dévorée,
m'a détruite ; Il a fait de moi un vase vide ; Tel un dragon, il m'a engloutie, Il a rempli son ventre de
35 ce que j'avais de précieux ; Il m'a chassée. Que la violence envers moi et ma chair déchirée retombent
sur Babylone ! Dit l'habitante de Sion. Que mon sang retombe sur les habitants de la Chaldée ! Dit
36 Jérusalem. - C'est pourquoi ainsi parle l'Éternel : Voici, je défendrai ta cause, Je te vengerai ! Je mettrai
37 à sec la mer de Babylone, Et je ferai tarir sa source. Babylone sera un monceau de ruines, un repaire
38 de chacals, Un objet de désolation et de moquerie ; Il n'y aura plus d'habitants. Ils rugiront ensemble
39 comme des lions, Ils pousseront des cris comme des lionceaux. Quand ils seront échauffés, je les ferai
boire, Et je les enivrerai, pour qu'ils se livrent à la gaîté, Puis s'endorment d'un sommeil éternel, et ne se
40 réveillent plus, Dit l'Éternel. Je les ferai descendre comme des agneaux à la tuerie, Comme des béliers
41 et des boucs. Eh quoi ! Schéschac est prise ! Celle dont la gloire remplissait toute la terre est conquise !
42 Eh quoi ! Babylone est détruite au milieu des nations ! La mer est montée sur Babylone : Babylone a
43 été couverte par la multitude de ses flots. Ses villes sont ravagées, La terre est aride et déserte ; C'est
44 un pays où personne n'habite, Où ne passe aucun homme. Je châtierai Bel à Babylone, J'arracherai de
sa bouche ce qu'il a englouti, Et les nations n'afflueront plus vers lui. La muraille même de Babylone
45 est tombée ! Sortez du milieu d'elle, mon peuple, Et que chacun sauve sa vie, En échappant à la colère
46 ardente de l'Éternel ! Que votre coeur ne se trouble point, et ne vous effrayez pas Des bruits qui se
répandront dans le pays ; Car cette année surviendra un bruit, Et l'année suivante un autre bruit, La
47 violence régnera dans le pays, Et un dominateur s'élèvera contre un autre dominateur. C'est pourquoi
voici, les jours viennent Où je châtierai les idoles de Babylone, Et tout son pays sera couvert de honte ;
48 Tous ses morts tomberont au milieu d'elle. Sur Babylone retentiront les cris de joie des cieux et de
la terre, Et de tout ce qu'ils renferment ; Car du septentrion les dévastateurs fondront sur elle, Dit
49 l'Éternel. Babylone aussi tombera, ô morts d'Israël, Comme elle a fait tomber les morts de tout le pays.
50 Vous qui avez échappé au glaive, partez, ne tardez pas ! De la terre lointaine, pensez à l'Éternel, Et que
51 Jérusalem soit présente à vos coeurs ! - Nous étions confus, quand nous entendions l'insulte ; La honte
couvrait nos visages, Quand des étrangers sont venus Dans le sanctuaire de la maison de l'Éternel. -
52 C'est pourquoi voici, les jours viennent, dit l'Éternel, Où je châtierai ses idoles ; Et dans tout son pays
53 les blessés gémiront. Quand Babylone s'élèverait jusqu'aux cieux, Quand elle rendrait inaccessibles
54 ses hautes forteresses, J'enverrai contre elle les dévastateurs, dit l'Éternel... Des cris s'échappent de
55 Babylone, Et le désastre est grand dans le pays des Chaldéens. Car l'Éternel ravage Babylone, Il en
fait cesser les cris retentissants ; Les flots des dévastateurs mugissent comme de grandes eaux, Dont le
56 bruit tumultueux se fait entendre. Oui, le dévastateur fond sur elle, sur Babylone ; Les guerriers de
Babylone sont pris, Leurs arcs sont brisés. Car l'Éternel est un Dieu qui rend à chacun selon ses oeuvres,
57 Qui paie à chacun son salaire. J'enivrerai ses princes et ses sages, Ses gouverneurs, ses chefs et ses
guerriers ; Ils s'endormiront d'un sommeil éternel, et ne se réveilleront plus, Dit le roi, dont l'Éternel
58 des armées est le nom. Ainsi parle l'Éternel des armées : Les larges murailles de Babylone seront
renversées, Ses hautes portes seront brûlées par le feu ; Ainsi les peuples auront travaillé en vain, Les
59 nations se seront fatiguées pour le feu. Ordre donné par Jérémie, le prophète, à Seraja, fils de Nérija,
fils de Machséja, lorsqu'il se rendit à Babylone avec Sédécias, roi de Juda, la quatrième année du règne
60 de Sédécias. Or, Seraja était premier chambellan. Jérémie écrivit dans un livre tous les malheurs qui
61 devaient arriver à Babylone, toutes ces paroles qui sont écrites sur Babylone. Jérémie dit à Seraja :
62 Lorsque tu seras arrivé à Babylone, tu auras soin de lire toutes ces paroles, et tu diras : Éternel, c'est

toi qui as déclaré que ce lieu serait détruit, et qu'il ne serait plus habité ni par les hommes ni par les
bêtes, mais qu'il deviendrait un désert pour toujours. Et quand tu auras achevé la lecture de ce livre, tu 63
y attacheras une pierre, et tu le jetteras dans l'Euphrate, et tu diras : Ainsi Babylone sera submergée, 64
elle ne se relèvera pas des malheurs que j'amènerai sur elle ; ils tomberont épuisés. Jusqu'ici sont les
paroles de Jérémie.

Sédécias avait vingt et un ans lorsqu'il devint roi, et il régna onze ans à Jérusalem. Sa mère s'appe- **52**
lait Hamuthal, fille de Jérémie, de Libna. Il fit ce qui est mal aux yeux de l'Éternel, entièrement comme 2
avait fait Jojakim. Et cela arriva à cause de la colère de l'Éternel contre Jérusalem et contre Juda, qu'il 3
voulait rejeter de devant sa face. Et Sédécias se révolta contre le roi de Babylone. La neuvième année 4
du règne de Sédécias, le dixième jour du dixième mois, Nebucadnetsar, roi de Babylone, vint avec toute
son armée contre Jérusalem ; ils campèrent devant elle, et élevèrent des retranchements tout autour.
La ville fut assiégée jusqu'à la onzième année du roi Sédécias. Le neuvième jour du quatrième mois, 5, 6
la famine était forte dans la ville, et il n'y avait pas de pain pour le peuple du pays. Alors la brèche 7
fut faite à la ville ; et tous les gens de guerre s'enfuirent, et sortirent de la ville pendant la nuit par le
chemin de la porte entre les deux murs près du jardin du roi, tandis que les Chaldéens environnaient
la ville. Les fuyards prirent le chemin de la plaine. Mais l'armée des Chaldéens poursuivit le roi, et 8
ils atteignirent Sédécias dans les plaines de Jéricho ; et toute son armée se dispersa loin de lui. Ils 9
saisirent le roi, et le firent monter vers le roi de Babylone à Ribla, dans le pays de Hamath ; et il pro-
nonça contre lui une sentence. Le roi de Babylone fit égorger les fils de Sédécias en sa présence ; il fit 10
aussi égorger tous les chefs de Juda à Ribla. Puis il fit crever les yeux à Sédécias, et le fit lier avec 11
des chaînes d'airain ; le roi de Babylone l'emmena à Babylone, et il le tint en prison jusqu'au jour de sa
mort. Le dixième jour du cinquième mois, -c'était la dix-neuvième année du règne de Nebucadnetsar, 12
roi de Babylone, -Nebuzaradan, chef des gardes, au service du roi de Babylone, vint à Jérusalem. Il 13
brûla la maison de l'Éternel, la maison du roi, et toutes les maisons de Jérusalem ; il livra au feu toutes
les maisons de quelque importance. Toute l'armée des Chaldéens, qui était avec le chef des gardes, 14
démolit toutes les murailles formant l'enceinte de Jérusalem. Nebuzaradan, chef des gardes, emmena 15
captifs une partie des plus pauvres du peuple, ceux du peuple qui étaient demeurés dans la ville, ceux
qui s'étaient rendus au roi de Babylone, et le reste de la multitude. Cependant Nebuzaradan, chef 16
des gardes, laissa comme vignerons et comme laboureurs quelques-uns des plus pauvres du pays. Les 17
Chaldéens brisèrent les colonnes d'airain qui étaient dans la maison de l'Éternel, les bases, la mer d'ai-
rain qui était dans la maison de l'Éternel, et ils en emportèrent tout l'airain à Babylone. Ils prirent les 18
cendriers, les pelles, les couteaux, les coupes, les tasses, et tous les ustensiles d'airain avec lesquels on
faisait le service. Le chef des gardes prit encore les bassins, les brasiers, les coupes, les cendriers, les 19
chandeliers, les tasses et les calices, ce qui était d'or et ce qui était d'argent. Les deux colonnes, la mer, 20
et les douze boeufs d'airain qui servaient de base, et que le roi Salomon avait faits pour la maison de
l'Éternel, tous ces ustensiles d'airain avaient un poids inconnu. La hauteur de l'une des colonnes était 21
de dix-huit coudées, et un cordon de douze coudées l'entourait ; elle était creuse, et son épaisseur avait
quatre doigts ; il y avait au-dessus un chapiteau d'airain, et la hauteur d'un chapiteau était de cinq 22
coudées ; autour du chapiteau il y avait un treillis et des grenades, le tout d'airain ; il en était de même
pour la seconde colonne avec des grenades. Il y avait quatre-vingt-seize grenades de chaque côté, et 23
toutes les grenades autour du treillis étaient au nombre de cent. Le chef des gardes prit Seraja, le 24
souverain sacrificateur, Sophonie, le second sacrificateur, et les trois gardiens du seuil. Et dans la ville 25
il prit un eunuque qui avait sous son commandement les gens de guerre, sept hommes qui faisaient
partie des conseillers du roi et qui furent trouvés dans la ville, le secrétaire du chef de l'armée qui était
chargé d'enrôler le peuple du pays, et soixante hommes du peuple du pays qui se trouvèrent dans la
ville. Nebuzaradan, chef des gardes, les prit, et les conduisit vers le roi de Babylone à Ribla. Le roi 26, 27
de Babylone les frappa et les fit mourir à Ribla, dans le pays de Hamath. Ainsi Juda fut emmené captif
loin de son pays. Voici le peuple que Nebucadnetsar emmena en captivité : la septième année, trois 28
mille vingt -trois Juifs ; la dix-huitième année de Nebucadnetsar, il emmena de Jérusalem huit cent 29
trente -deux personnes ; la vingt -troisième année de Nebucadnetsar, Nebuzaradan, chef des gardes, 30
emmena sept cent quarante -cinq Juifs ; en tout quatre mille six cents personnes. La trente -septième 31
année de la captivité de Jojakin, roi de Juda, le vingt -cinquième jour du douzième mois, Évil-Merodac,
roi de Babylone, dans la première année de son règne, releva la tête de Jojakin, roi de Juda, et le fit
sortir de prison. Il lui parla avec bonté, et il mit son trône au-dessus du trône des rois qui étaient avec 32
lui à Babylone. Il lui fit changer ses vêtements de prison, et Jojakin mangea toujours à sa table tout le 33
temps de sa vie. Le roi de Babylone pourvut constamment à son entretien journalier jusqu'au jour de 34
sa mort, tout le temps de sa vie.

LAMENTATIONS

1 Eh quoi ! elle est assise solitaire, cette ville si peuplée ! Elle est semblable à une veuve ! Grande
2 entre les nations, souveraine parmi les états, Elle est réduite à la servitude ! Elle pleure durant
la nuit, et ses joues sont couvertes de larmes ; De tous ceux qui l'aimaient nul ne la console ;
3 Tous ses amis lui sont devenus infidèles, Ils sont devenus ses ennemis. Juda est en exil, victime
de l'oppression et d'une grande servitude ; Il habite au milieu des nations, Et il n'y trouve point de repos ;
4 Tous ses persécuteurs l'ont surpris dans l'angoisse. Les chemins de Sion sont dans le deuil, car on ne va
plus aux fêtes ; Toutes ses portes sont désertes, Ses sacrificateurs gémissent, Ses vierges sont affligées,
5 et elle est remplie d'amertume. Ses oppresseurs triomphent, ses ennemis sont en paix ; Car l'Éternel
l'a humiliée, À cause de la multitude de ses péchés ; Ses enfants ont marché captifs devant l'oppresseur.
6 La fille de Sion a perdu toute sa gloire ; Ses chefs sont comme des cerfs Qui ne trouvent point de pâture,
7 Et qui fuient sans force devant celui qui les chasse. Aux jours de sa détresse et de sa misère, Jérusalem
s'est souvenue De tous les biens dès longtemps son partage, Quand son peuple est tombé sans secours
8 sous la main de l'oppresseur ; Ses ennemis l'ont vue, et ils ont ri de sa chute. Jérusalem a multiplié ses
péchés, C'est pourquoi elle est un objet d'aversion ; Tous ceux qui l'honoraient la méprisent, en voyant
9 sa nudité ; Elle-même soupire, et détourne la face. La souillure était dans les pans de sa robe, et elle ne
songeait pas à sa fin ; Elle est tombée d'une manière étonnante, et nul ne la console. -Vois ma misère, ô
10 Éternel ! Quelle arrogance chez l'ennemi ! - L'oppresseur a étendu la main Sur tout ce qu'elle avait de
précieux ; Elle a vu pénétrer dans son sanctuaire les nations Auxquelles tu avais défendu d'entrer dans
11 ton assemblée. Tout son peuple soupire, il cherche du pain ; Ils ont donné leurs choses précieuses pour
12 de la nourriture, Afin de ranimer leur vie. -Vois, Éternel, regarde comme je suis avilie ! Je m'adresse
à vous, à vous tous qui passez ici ! Regardez et voyez s'il est une douleur pareille à ma douleur, À celle
13 dont j'ai été frappée ! L'Éternel m'a affligée au jour de son ardente colère. D'en haut il a lancé dans
mes os un feu qui les dévore ; Il a tendu un filet sous mes pieds, Il m'a fait tomber en arrière ; Il m'a
14 jetée dans la désolation, dans une langueur de tous les jours. Sa main a lié le joug de mes iniquités ;
Elles se sont entrelacées, appliquées sur mon cou ; Il a brisé ma force ; Le Seigneur m'a livrée à des
15 mains auxquelles je ne puis résister. Le Seigneur a terrassé tous mes guerriers au milieu de moi ; Il a
rassemblé contre moi une armée, Pour détruire mes jeunes hommes ; Le Seigneur a foulé au pressoir la
16 vierge, fille de Juda. C'est pour cela que je pleure, que mes yeux fondent en larmes ; Car il s'est éloigné
de moi, celui qui me consolerait, Qui ranimerait ma vie. Mes fils sont dans la désolation, parce que
17 l'ennemi a triomphé. - Sion a étendu les mains, Et personne ne l'a consolée ; L'Éternel a envoyé contre
18 Jacob les ennemis d'alentour ; Jérusalem a été un objet d'horreur au milieu d'eux. - L'Éternel est juste,
Car j'ai été rebelle à ses ordres. Écoutez, vous tous, peuples, et voyez ma douleur ! Mes vierges et mes
19 jeunes hommes sont allés en captivité. J'ai appelé mes amis, et ils m'ont trompée. Mes sacrificateurs
et mes anciens ont expiré dans la ville : Ils cherchaient de la nourriture, Afin de ranimer leur vie.
20 Éternel, regarde ma détresse ! Mes entrailles bouillonnent, Mon coeur est bouleversé au dedans de moi,
21 Car j'ai été rebelle. Au dehors l'épée a fait ses ravages, au dedans la mort. On a entendu mes soupirs,
et personne ne m'a consolée ; Tous mes ennemis ont appris mon malheur, Ils se sont réjouis de ce que
22 tu l'as causé ; Tu amèneras, tu publieras le jour où ils seront comme moi. Que toute leur méchanceté
vienne devant toi, Et traite -les comme tu m'as traitée, À cause de toutes mes transgressions ! Car mes
soupirs sont nombreux, et mon coeur est souffrant.

2 Eh quoi ! le Seigneur, dans sa colère, a couvert de nuages la fille de Sion ! Il a précipité du ciel sur
2 la terre la magnificence d'Israël ! Il ne s'est pas souvenu de son marchepied, Au jour de sa colère ! Le
Seigneur a détruit sans pitié toutes les demeures de Jacob ; Il a, dans sa fureur, renversé les forteresses
3 de la fille de Juda, Il les a fait rouler à terre ; Il a profané le royaume et ses chefs. Il a, dans son ardente
colère, abattu toute la force d'Israël ; Il a retiré sa droite en présence de l'ennemi ; Il a allumé dans
4 Jacob des flammes de feu, Qui dévorent de tous côtés. Il a tendu son arc comme un ennemi ; Sa droite
s'est dressée comme celle d'un assaillant ; Il a fait périr tout ce qui plaisait aux regards ; Il a répandu sa
5 fureur comme un feu sur la tente de la fille de Sion. Le Seigneur a été comme un ennemi ; Il a dévoré
Israël, il a dévoré tous ses palais, Il a détruit ses forteresses ; Il a rempli la fille de Juda de plaintes et de
6 gémissements. Il a dévasté sa tente comme un jardin, Il a détruit le lieu de son assemblée ; L'Éternel a
fait oublier en Sion les fêtes et le sabbat, Et, dans sa violente colère, il a rejeté le roi et le sacrificateur.
7 Le Seigneur a dédaigné son autel, repoussé son sanctuaire ; Il a livré entre les mains de l'ennemi les
murs des palais de Sion ; Les cris ont retenti dans la maison de l'Éternel, Comme en un jour de fête.
8 L'Éternel avait résolu de détruire les murs de la fille de Sion ; Il a tendu le cordeau, il n'a pas retiré sa
main sans les avoir anéantis ; Il a plongé dans le deuil rempart et murailles, Qui n'offrent plus ensemble

qu'une triste ruine. Ses portes sont enfoncées dans la terre ; Il en a détruit, rompu les barres. Son roi 9
et ses chefs sont parmi les nations ; il n'y a plus de loi. Même les prophètes ne reçoivent aucune vision
de l'Éternel. Les anciens de la fille de Sion sont assis à terre, ils sont muets ; Ils ont couvert leur tête 10
de poussière, Ils se sont revêtus de sacs ; Les vierges de Jérusalem laissent retomber leur tête vers la
terre. Mes yeux se consument dans les larmes, mes entrailles bouillonnent, Ma bile se répand sur la 11
terre, À cause du désastre de la fille de mon peuple, Des enfants et des nourrissons en défaillance dans
les rues de la ville. Ils disaient à leurs mères : Où y a-t-il du blé et du vin ? Et ils tombaient comme 12
des blessés dans les rues de la ville, Ils rendaient l'âme sur le sein de leurs mères. Que dois-je te dire ? 13
à quoi te comparer, fille de Jérusalem ? Qui trouver de semblable à toi, et quelle consolation te donner,
Vierge, fille de Sion ? Car ta plaie est grande comme la mer : qui pourra te guérir ? Tes prophètes ont 14
eu pour toi des visions vaines et fausses ; Ils n'ont pas mis à nu ton iniquité, Afin de détourner de toi la
captivité ; Ils t'ont donné des oracles mensongers et trompeurs. Tous les passants battent des mains sur 15
toi, Ils sifflent, ils secouent la tête contre la fille de Jérusalem : Est-ce là cette ville qu'on appelait une
beauté parfaite, La joie de toute la terre ? Tous tes ennemis ouvrent la bouche contre toi, Ils sifflent, 16
ils grincent des dents, Ils disent : Nous l'avons engloutie ! C'est bien le jour que nous attendions, nous
l'avons atteint, nous le voyons ! L'Éternel a exécuté ce qu'il avait résolu, Il a accompli la parole qu'il 17
avait dès longtemps arrêtée, Il a détruit sans pitié ; Il a fait de toi la joie de l'ennemi, Il a relevé la force
de tes oppresseurs. Leur coeur crie vers le Seigneur... Mur de la fille de Sion, répands jour et nuit des 18
torrents de larmes ! Ne te donne aucun relâche, Et que ton oeil n'ait point de repos ! Lève -toi, pousse 19
des gémissements à l'entrée des veilles de la nuit ! Répands ton coeur comme de l'eau, en présence du
Seigneur ! Lève tes mains vers lui pour la vie de tes enfants Qui meurent de faim aux coins de toutes
les rues ! Vois, Éternel, regarde qui tu as ainsi traité ! Fallait-il que des femmes dévorassent le fruit 20
de leurs entrailles, Les petits enfants objets de leur tendresse ? Que sacrificateurs et prophètes fussent
massacrés dans le sanctuaire du Seigneur ? Les enfants et les vieillards sont couchés par terre dans 21
les rues ; Mes vierges et mes jeunes hommes sont tombés par l'épée ; Tu as tué, au jour de ta colère, Tu
as égorgé sans pitié. Tu as appelé de toutes parts sur moi l'épouvante, comme à un jour de fête. Au 22
jour de la colère de l'Éternel, il n'y a eu ni réchappé ni survivant. Ceux que j'avais soignés et élevés,
Mon ennemi les a consumés.

Je suis l'homme qui a vu la misère Sous la verge de sa fureur. Il m'a conduit, mené dans les ténèbres, **3**, 2
Et non dans la lumière. Contre moi il tourne et retourne sa main Tout le jour. Il a fait dépérir ma chair 3, 4
et ma peau, Il a brisé mes os. Il a bâti autour de moi, Il m'a environné de poison et de douleur. Il me 5, 6
fait habiter dans les ténèbres, Comme ceux qui sont morts dès longtemps. Il m'a entouré d'un mur, 7
pour que je ne sorte pas ; Il m'a donné de pesantes chaînes. J'ai beau crier et implorer du secours, 8
Il ne laisse pas accès à ma prière. Il a fermé mon chemin avec des pierres de taille, Il a détruit mes 9
sentiers. Il a été pour moi un ours en embuscade, Un lion dans un lieu caché. Il a détourné mes voies, 10, 11
il m'a déchiré, Il m'a jeté dans la désolation. Il a tendu son arc, et il m'a placé Comme un but pour 12
sa flèche. Il a fait entrer dans mes reins Les traits de son carquois. Je suis pour tout mon peuple 13, 14
un objet de raillerie, Chaque jour l'objet de leurs chansons. Il m'a rassasié d'amertume, Il m'a enivré 15
d'absinthe. Il a brisé mes dents avec des cailloux, Il m'a couvert de cendre. Tu m 'as enlevé la paix ; 16, 17
Je ne connais plus le bonheur. Et j'ai dit : Ma force est perdue, Je n'ai plus d'espérance en l'Éternel ! 18
Quand je pense à ma détresse et à ma misère, À l'absinthe et au poison ; Quand mon âme s'en souvient, 19, 20
Elle est abattue au dedans de moi. Voici ce que je veux repasser en mon coeur, Ce qui me donnera de 21
l'espérance. Les bontés de l'Éternel ne sont pas épuisées, Ses compassions ne sont pas à leur terme ; 22
Elles se renouvellent chaque matin. Oh ! que ta fidélité est grande ! L'Éternel est mon partage, dit mon 23, 24
âme ; C'est pourquoi je veux espérer en lui. L'Éternel a de la bonté pour qui espère en lui, Pour l'âme 25
qui le cherche. Il est bon d'attendre en silence Le secours de l'Éternel. Il est bon pour l'homme De 26, 27
porter le joug dans sa jeunesse. Il se tiendra solitaire et silencieux, Parce que l'Éternel le lui impose ; 28
Il mettra sa bouche dans la poussière, Sans perdre toute espérance ; Il présentera la joue à celui qui le 29, 30
frappe, Il se rassasiera d'opprobres. Car le Seigneur Ne rejette pas à toujours. Mais, lorsqu'il afflige, 31, 32
Il a compassion selon sa grande miséricorde ; Car ce n'est pas volontiers qu'il humilie Et qu'il afflige 33
les enfants des hommes. Quand on foule aux pieds Tous les captifs du pays, Quand on viole la justice 34, 35
humaine À la face du Très-Haut, Quand on fait tort à autrui dans sa cause, Le Seigneur ne le voit -il 36
pas ? Qui dira qu'une chose arrive, Sans que le Seigneur l'ait ordonnée ? N'est-ce pas de la volonté du 37, 38
Très-Haut que viennent Les maux et les biens ? Pourquoi l'homme vivant se plaindrait -il ? Que chacun 39
se plaigne de ses propres péchés. Recherchons nos voies et sondons, Et retournons à l'Éternel ; Élevons 40, 41
nos coeurs et nos mains Vers Dieu qui est au ciel : Nous avons péché, nous avons été rebelles ! Tu n'as 42
point pardonné ! Tu t'es caché dans ta colère, et tu nous as poursuivis ; Tu as tué sans miséricorde ; 43

44, 45 Tu t'es enveloppé d'un nuage, Pour fermer accès à la prière. Tu nous as rendus un objet de mépris et
46 de dédain Au milieu des peuples. Ils ouvrent la bouche contre nous, Tous ceux qui sont nos ennemis.
47, 48 Notre partage a été la terreur et la fosse, Le ravage et la ruine. Des torrents d'eau coulent de mes
49 yeux, À cause de la ruine de la fille de mon peuple. Mon oeil fond en larmes, sans repos, Sans relâche,
50, 51 Jusqu'à ce que l'Éternel regarde et voie Du haut des cieux ; Mon oeil me fait souffrir, À cause de toutes
52 les filles de ma ville. Ils m'ont donné la chasse comme à un oiseau, Ceux qui sont à tort mes ennemis.
53, 54 Ils ont voulu anéantir ma vie dans une fosse, Et ils ont jeté des pierres sur moi. Les eaux ont inondé ma
55, 56 tête ; Je disais : Je suis perdu ! J'ai invoqué ton nom, ô Éternel, Du fond de la fosse. Tu as entendu ma
57 voix : Ne ferme pas l'oreille à mes soupirs, à mes cris ! Au jour où je t'ai invoqué, tu t'es approché, Tu as
58, 59 dit : Ne crains pas ! Seigneur, tu as défendu la cause de mon âme, Tu as racheté ma vie. Éternel, tu as
60 vu ce qu'on m'a fait souffrir : Rends-moi justice ! Tu as vu toutes leurs vengeances, Tous leurs complots
61, 62 contre moi. Éternel, tu as entendu leurs outrages, Tous leurs complots contre moi, Les discours de
63 mes adversaires, et les projets Qu'ils formaient chaque jour contre moi. Regarde quand ils sont assis
64 et quand ils se lèvent : Je suis l'objet de leurs chansons. Tu leur donneras un salaire, ô Éternel, Selon
65 l'oeuvre de leurs mains ; Tu les livreras à l'endurcissement de leur coeur, À ta malédiction contre eux ;
66 Tu les poursuivras dans ta colère, et tu les extermineras De dessous les cieux, ô Éternel !

4 Eh quoi ! l'or a perdu son éclat ! L'or pur est altéré ! Les pierres du sanctuaire sont dispersées Aux
2 coins de toutes les rues ! Les nobles fils de Sion, Estimés à l'égal de l'or pur, Sont regardés, hélas !
3 comme des vases de terre, Ouvrage des mains du potier ! Les chacals mêmes présentent la mamelle,
Et allaitent leurs petits ; Mais la fille de mon peuple est devenue cruelle Comme les autruches du
4 désert. La langue du nourrisson s'attache à son palais, Desséchée par la soif ; Les enfants demandent
5 du pain, Et personne ne leur en donne. Ceux qui se nourrissaient de mets délicats Périssent dans les
6 rues ; Ceux qui étaient élevés dans la pourpre Embrassent les fumiers. Le châtiment de la fille de mon
peuple est plus grand Que celui de Sodome, Détruite en un instant, Sans que personne ait porté la
7 main sur elle. Ses princes étaient plus éclatants que la neige, Plus blancs que le lait ; Ils avaient le
8 teint plus vermeil que le corail ; Leur figure était comme le saphir. Leur aspect est plus sombre que le
9 noir ; On ne les reconnaît pas dans les rues ; Ils ont la peau collée sur les os, Sèche comme du bois. Ceux
qui périssent par l'épée sont plus heureux Que ceux qui périssent par la faim, Qui tombent exténués,
10 Privés du fruit des champs. Les femmes, malgré leur tendresse, Font cuire leurs enfants ; Ils leur
11 servent de nourriture, Au milieu du désastre de la fille de mon peuple. L'Éternel a épuisé sa fureur, Il
12 a répandu son ardente colère ; Il a allumé dans Sion un feu Qui en dévore les fondements. Les rois de
la terre n'auraient pas cru, Aucun des habitants du monde n'aurait cru Que l'adversaire, que l'ennemi
13 entrerait Dans les portes de Jérusalem. Voilà le fruit des péchés de ses prophètes, Des iniquités de
14 ses sacrificateurs, Qui ont répandu dans son sein Le sang des justes ! Ils erraient en aveugles dans les
15 rues, Souillés de sang ; On ne pouvait Toucher leurs vêtements. Éloignez -vous, impurs ! leur criait -on,
Éloignez -vous, éloignez -vous, ne nous touchez pas ! Ils sont en fuite, ils errent çà et là ; On dit parmi
16 les nations : Ils n'auront plus leur demeure ! L'Éternel les a dispersés dans sa colère, Il ne tourne
17 plus les regards vers eux ; On n'a eu ni respect pour les sacrificateurs, Ni pitié pour les vieillards. Nos
yeux se consumaient encore, Et nous attendions vainement du secours ; Nos regards se portaient avec
18 espérance Vers une nation qui ne nous a pas délivrés. On épiait nos pas, Pour nous empêcher d'aller sur
19 nos places ; Notre fin s'approchait, nos jours étaient accomplis... Notre fin est arrivée ! Nos persécuteurs
étaient plus légers Que les aigles du ciel ; Ils nous ont poursuivis sur les montagnes, Ils nous ont dressé
20 des embûches dans le désert. Celui qui nous faisait respirer, l'oint de l'Éternel, À été pris dans leurs
21 fosses, Lui de qui nous disions : Nous vivrons sous son ombre parmi les nations. Réjouis -toi, tressaille
d'allégresse, fille d'Édom, Habitante du pays d'Uts ! Vers toi aussi passera la coupe ; Tu t'enivreras, et
22 tu seras mise à nu. Fille de Sion, ton iniquité est expiée ; Il ne t'enverra plus en captivité. Fille d'Édom,
il châtiera ton iniquité, Il mettra tes péchés à découvert.

5, 2 Souviens -toi, Éternel, de ce qui nous est arrivé ! Regarde, vois notre opprobre ! Notre héritage
3 a passé à des étrangers, Nos maisons à des inconnus. Nous sommes orphelins, sans père ; Nos mères
4, 5 sont comme des veuves. Nous buvons notre eau à prix d'argent, Nous payons notre bois. Nous sommes
6 poursuivis, le joug sur le cou ; Nous sommes épuisés, nous n'avons point de repos. Nous avons tendu la
7 main vers l'Égypte, vers l'Assyrie, Pour nous rassasier de pain. Nos pères ont péché, ils ne sont plus,
8 Et c'est nous qui portons la peine de leurs iniquités. Des esclaves dominent sur nous, Et personne ne
9 nous délivre de leurs mains. Nous cherchons notre pain au péril de notre vie, Devant l'épée du désert.
10, 11 Notre peau est brûlante comme un four, Par l'ardeur de la faim. Ils ont déshonoré les femmes dans
12 Sion, Les vierges dans les villes de Juda. Des chefs ont été pendus par leurs mains ; La personne des

vieillards n'a pas été respectée. Les jeunes hommes ont porté la meule, Les enfants chancelaient sous 13
des fardeaux de bois. Les vieillards ne vont plus à la porte, Les jeunes hommes ont cessé leurs chants. 14
La joie a disparu de nos coeurs, Le deuil a remplacé nos danses. La couronne de notre tête est tombée ! 15, 16
Malheur à nous, parce que nous avons péché ! Si notre coeur est souffrant, Si nos yeux sont obscurcis, 17
C'est que la montagne de Sion est ravagée, C'est que les renards s'y promènent. Toi, l'Éternel, tu 18, 19
règnes à jamais ; Ton trône subsiste de génération en génération. Pourquoi nous oublierais -tu pour 20
toujours, Nous abandonnerais -tu pour de longues années ? Fais-nous revenir vers toi, ô Éternel, et 21
nous reviendrons ! Donne -nous encore des jours comme ceux d'autrefois ! Nous aurais-tu entièrement 22
rejetés, Et t'irriterais -tu contre nous jusqu'à l'excès !

EZÉCHIEL

1 La trentième année, le cinquième jour du quatrième mois, comme j'étais parmi les captifs du
2 fleuve du Kebar, les cieux s'ouvrirent, et j'eus des visions divines. Le cinquième jour du mois,
3 c'était la cinquième année de la captivité du roi Jojakin, - la parole de l'Éternel fut adressée à
Ézéchiel, fils de Buzi, le sacrificateur, dans le pays des Chaldéens, près du fleuve du Kebar ; et
4 c'est là que la main de l'Éternel fut sur lui. Je regardai, et voici, il vint du septentrion un vent impétueux, une grosse nuée, et une gerbe de feu, qui répandait de tous côtés une lumière éclatante, au centre
5 de laquelle brillait comme de l'airain poli, sortant du milieu du feu. Au centre encore, apparaissaient
6 quatre animaux, dont l'aspect avait une ressemblance humaine. Chacun d'eux avait quatre faces, et
7 chacun avait quatre ailes. Leurs pieds étaient droits, et la plante de leurs pieds était comme celle du
8 pied d'un veau, ils étincelaient comme de l'airain poli. Ils avaient des mains d'homme sous les ailes
9 à leurs quatre côtés ; et tous les quatre avaient leurs faces et leurs ailes. Leurs ailes étaient jointes
10 l'une à l'autre ; ils ne se tournaient point en marchant, mais chacun marchait droit devant soi. Quant à la figure de leurs faces, ils avaient tous une face d'homme, tous quatre une face de lion à droite, tous
11 quatre une face de boeuf à gauche, et tous quatre une face d'aigle. Leurs faces et leurs ailes étaient séparées par le haut ; deux de leurs ailes étaient jointes l'une à l'autre, et deux couvraient leurs corps.
12 Chacun marchait droit devant soi ; ils allaient où l'esprit les poussait à aller, et ils ne se tournaient
13 point dans leur marche. L'aspect de ces animaux ressemblait à des charbons de feu ardents, c'était comme l'aspect des flambeaux, et ce feu circulait entre les animaux ; il jetait une lumière éclatante, et
14, 15 il en sortait des éclairs. Et les animaux couraient et revenaient comme la foudre. Je regardais ces
16 animaux ; et voici, il y avait une roue sur la terre, près des animaux, devant leurs quatre faces. À leur aspect et à leur structure, ces roues semblaient être en chrysolithe, et toutes les quatre avaient la même forme ; leur aspect et leur structure étaient tels que chaque roue paraissait être au milieu d'une
17 autre roue. En cheminant, elles allaient de leurs quatre côtés, et elles ne se tournaient point dans leur
18 marche. Elles avaient une circonférence et une hauteur effrayantes, et à leur circonférence les quatre
19 roues étaient remplies d'yeux tout autour. Quand les animaux marchaient, les roues cheminaient à
20 côté d'eux ; et quand les animaux s'élevaient de terre, les roues s'élevaient aussi. Ils allaient où l'esprit les poussait à aller ; et les roues s'élevaient avec eux, car l'esprit des animaux était dans les roues.
21 Quand ils marchaient, elles marchaient ; quand ils s'arrêtaient, elles s'arrêtaient ; quand ils s'élevaient
22 de terre, les roues s'élevaient avec eux, car l'esprit des animaux était dans les roues. Au-dessus des têtes des animaux, il y avait comme un ciel de cristal resplendissant, qui s'étendait sur leurs têtes dans
23 le haut. Sous ce ciel, leurs ailes étaient droites l'une contre l'autre, et ils en avaient chacun deux qui
24 les couvraient, chacun deux qui couvraient leurs corps. J'entendis le bruit de leurs ailes, quand ils marchaient, pareil au bruit de grosses eaux, ou à la voix du Tout-Puissant ; c'était un bruit tumultueux,
25 comme celui d'une armée ; quand ils s'arrêtaient, ils laissaient tomber leurs ailes. Et il se faisait un bruit qui partait du ciel étendu sur leurs têtes, lorsqu'ils s'arrêtaient et laissaient tomber leurs ailes.
26 Au-dessus du ciel qui était sur leurs têtes, il y avait quelque chose de semblable à une pierre de saphir, en forme de trône ; et sur cette forme de trône apparaissait comme une figure d'homme placé dessus
27 en haut. Je vis encore comme de l'airain poli, comme du feu, au dedans duquel était cet homme, et qui rayonnait tout autour ; depuis la forme de ses reins jusqu'en haut, et depuis la forme de ses reins
28 jusqu'en bas, je vis comme du feu, et comme une lumière éclatante, dont il était environné. Tel l'aspect de l'arc qui est dans la nue en un jour de pluie, ainsi était l'aspect de cette lumière éclatante, qui l'entourait : c'était une image de la gloire de l'Éternel. À cette vue, je tombai sur ma face, et j'entendis la voix de quelqu'un qui parlait.

2, 2 Il me dit : Fils de l'homme, tiens -toi sur tes pieds, et je te parlerai. Dès qu'il m'eut adressé ces mots,
3 l'esprit entra en moi et me fit tenir sur mes pieds ; et j'entendis celui qui me parlait. Il me dit : Fils de l'homme, je t'envoie vers les enfants d'Israël, vers ces peuples rebelles, qui se sont révoltés contre moi ;
4 eux et leurs pères ont péché contre moi, jusqu'au jour même où nous sommes. Ce sont des enfants à la face impudente et au coeur endurci ; je t'envoie vers eux, et tu leur diras : Ainsi parle le Seigneur,
5 l'Éternel. Qu'ils écoutent, ou qu'ils n'écoutent pas, -car c'est une famille de rebelles, -ils sauront qu'un
6 prophète est au milieu d'eux. Et toi, fils de l'homme, ne les crains pas et ne crains pas leurs discours, quoique tu aies auprès de toi des ronces et des épines, et que tu habites avec des scorpions ; ne crains pas
7 leurs discours et ne t'effraie pas de leurs visages, quoiqu'ils soient une famille de rebelles. Tu leur diras
8 mes paroles, qu'ils écoutent ou qu'ils n'écoutent pas, car ce sont des rebelles. Et toi, fils de l'homme, écoute ce que je vais te dire ! Ne sois pas rebelle, comme cette famille de rebelles ! Ouvre ta bouche, et
9 mange ce que je te donnerai ! Je regardai, et voici, une main était étendue vers moi, et elle tenait un
10 livre en rouleau. Il le déploya devant moi, et il était écrit en dedans et en dehors ; des lamentations,

des plaintes et des gémissements y étaient écrits.

3 Il me dit : Fils de l'homme, mange ce que tu trouves, mange ce rouleau, et va, parle à la maison
2, 3 d'Israël ! J'ouvris la bouche, et il me fit manger ce rouleau. Il me dit : Fils de l'homme, nourris ton ventre et remplis tes entrailles de ce rouleau que je te donne ! Je le mangeai, et il fut dans ma bouche doux comme du miel. Il me dit : Fils de l'homme, va vers la maison d'Israël, et dis -leur mes paroles !
4 Car ce n'est point vers un peuple ayant un langage obscur, une langue inintelligible, que tu es envoyé ;
5 c'est à la maison d'Israël. Ce n'est point vers de nombreux peuples ayant un langage obscur, une langue
6 inintelligible, dont tu ne comprends pas les discours. Si je t'envoyais vers eux, ils t'écouteraient. Mais
7 la maison d'Israël ne voudra pas t'écouter, parce qu'elle ne veut pas m'écouter ; car toute la maison d'Israël a le front dur et le coeur endurci. Voici, j'endurcirai ta face, pour que tu l'opposes à leur face ;
8 j'endurcirai ton front, pour que tu l'opposes à leur front. Je rendrai ton front comme un diamant, plus
9 dur que le roc. Ne les crains pas, quoiqu'ils soient une famille de rebelles. Il me dit : Fils de l'homme,
10 reçois dans ton coeur et écoute de tes oreilles toutes les paroles que je te dirai ! Va vers les captifs, vers
11 les enfants de ton peuple ; tu leur parleras, et, qu'ils écoutent ou qu'ils n'écoutent pas, tu leur diras : Ainsi parle le Seigneur, l'Éternel.
12 Et l'esprit m'enleva, et j'entendis derrière moi le bruit d'un grand tumulte : Bénie soit la gloire de l'Éternel, du lieu de sa demeure !
13 J'entendis le bruit des ailes des animaux, frappant l'une contre l'autre, le bruit des roues auprès d'eux, et le bruit d'un grand tumulte.
14 L'esprit m'enleva et m'emporta. J'allais, irrité et furieux, et la main de l'Éternel agissait sur moi avec
15 puissance. J'arrivai à Thel-Abib, vers les exilés qui demeuraient près du fleuve du Kebar, et dans le
16 lieu où ils se trouvaient ; là je restai sept jours, stupéfait au milieu d'eux. Au bout de sept jours, la
17 parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, je t'établis comme sentinelle sur la
18 maison d'Israël. Tu écouteras la parole qui sortira de ma bouche, et tu les avertiras de ma part. Quand je dirai au méchant : Tu mourras ! si tu ne l'avertis pas, si tu ne parles pas pour détourner le méchant de sa mauvaise voie et pour lui sauver la vie, ce méchant mourra dans son iniquité, et je te redemanderai son sang.
19 Mais si tu avertis le méchant, et qu'il ne se détourne pas de sa méchanceté et de sa mauvaise
20 voie, il mourra dans son iniquité, et toi, tu sauveras ton âme. Si un juste se détourne de sa justice et fait ce qui est mal, je mettrai un piège devant lui, et il mourra ; parce que tu ne l'as pas averti, il mourra dans son péché, on ne parlera plus de la justice qu'il a pratiquée, et je te redemanderai son sang.
21 Mais si tu avertis le juste de ne pas pécher, et qu'il ne pèche pas, il vivra, parce qu'il s'est laissé avertir, et toi, tu sauveras ton âme.
22 Là encore la main de l'Éternel fut sur moi, et il me dit : Lève -toi, va dans la
23 vallée, et là je te parlerai. Je me levai, et j'allai dans la vallée ; et voici, la gloire de l'Éternel y apparut,
24 telle que je l'avais vue près du fleuve du Kebar. Alors je tombai sur ma face. L'esprit entra en moi,
25 et me fit tenir sur mes pieds. Et l'Éternel me parla et me dit : Va t'enfermer dans ta maison. Fils de l'homme, voici, on mettra sur toi des cordes, avec lesquelles on te liera, afin que tu n'ailles pas au milieu d'eux.
26 J'attacherai ta langue à ton palais, pour que tu sois muet et que tu ne puisses pas les reprendre,
27 car c'est une famille de rebelles. Mais quand je te parlerai, j'ouvrirai ta bouche, pour que tu leur dises : Ainsi parle le Seigneur, l'Éternel. Que celui qui voudra écouter écoute, et que celui qui ne voudra pas n'écoute pas, car c'est une famille de rebelles.

4 Et toi, fils de l'homme, prends une brique, place -la devant toi, et tu y traceras une ville, Jérusalem.
2 Représente -la en état de siège, forme des retranchements, élève contre elle des terrasses, environne -la
3 d'un camp, dresse contre elle des béliers tout autour. Prends une poêle de fer, et mets -la comme un mur de fer entre toi et la ville ; dirige ta face contre elle, et elle sera assiégée, et tu l'assiégeras. Que ce soit là un signe pour la maison d'Israël !
4 Puis couche -toi sur le côté gauche, mets -y l'iniquité de la maison d'Israël, et tu porteras leur iniquité autant de jours que tu seras couché sur ce côté.
5 Je te compterai un nombre de jours égal à celui des années de leur iniquité, trois cent quatre-vingt-dix jours ; tu porteras ainsi l'iniquité de la maison d'Israël.
6 Quand tu auras achevé ces jours, couche -toi sur le côté droit, et tu porteras l'iniquité de la maison de Juda pendant quarante jours ; je t'impose un jour pour chaque année.
7 Tu tourneras ta face et ton bras nu vers Jérusalem assiégée, et tu prophétiseras
8 contre elle. Et voici, je mettrai des cordes sur toi, afin que tu ne puisses pas te tourner d'un côté sur l'autre, jusqu'à ce que tu aies accompli les jours de ton siège.
9 Prends du froment, de l'orge, des fèves, des lentilles, du millet et de l'épeautre, mets -les dans un vase, et fais -en du pain autant de jours que tu seras couché sur le côté ; tu en mangeras pendant trois cent quatre-vingt-dix jours.
10 La nourriture que tu mangeras sera du poids de vingt sicles par jour ; tu en mangeras de temps à autre.
11 L'eau que tu boiras aura la mesure d'un sixième de hin ; tu boiras de temps à autre.
12 Tu mangeras des gâteaux d'orge, que tu feras cuire en leur présence avec des excréments humains.
13 Et l'Éternel dit : C'est ainsi que les enfants d'Israël mangeront leur pain souillé, parmi les nations vers lesquelles je les chasserai.
14 Je dis : Ah ! Seigneur Éternel, voici, mon âme n'a point été souillée ; depuis ma jeunesse jusqu'à présent, je n'ai pas mangé d'une bête morte ou déchirée, et aucune chair impure n'est entrée dans ma bouche.

15 Il me répondit : Voici, je te donne des excréments de boeuf au lieu d'excréments humains, et tu feras
16 ton pain dessus. Il me dit encore : Fils de l'homme, je vais briser le bâton du pain à Jérusalem ; ils
17 mangeront du pain au poids et avec angoisse, et ils boiront de l'eau à la mesure et avec épouvante. Ils manqueront de pain et d'eau, ils seront stupéfaits les uns et les autres, et frappés de langueur pour leur iniquité.

5 Et toi, fils de l'homme, prends un instrument tranchant, un rasoir de barbier ; prends -le, et passe
2 -le sur ta tête et sur ta barbe. Prends ensuite une balance à peser, et partage les cheveux. Brûles -en un tiers dans le feu, au milieu de la ville, lorsque les jours du siège seront accomplis ; prends -en un tiers, et frappe -le avec le rasoir tout autour de la ville ; disperses -en un tiers au vent, et je tirerai l'épée
3, 4 derrière eux. Tu en prendras une petite quantité, que tu serreras dans les bords de ton vêtement. Et de ceux-là tu en prendras encore quelques-uns, que tu jetteras au feu et que tu brûleras dans le feu.
5 De là sortira un feu contre toute la maison d'Israël. Ainsi parle le Seigneur, l'Éternel : C'est là cette
6 Jérusalem que j'avais placée au milieu des nations et des pays d'alentour. Elle a violé mes lois et mes ordonnances, et s'est rendue plus coupable que les nations et les pays d'alentour ; car elle a méprisé
7 mes lois, elle n'a pas suivi mes ordonnances. C'est pourquoi ainsi parle le Seigneur, l'Éternel : Parce que vous avez été plus rebelles que les nations qui vous entourent, parce que vous n'avez pas suivi mes ordonnances et pratiqué mes lois, et que vous n'avez pas agi selon les lois des nations qui vous
8 entourent ; - à cause de cela, ainsi parle le Seigneur, l'Éternel : Voici, j'en veux à toi, et j'exécuterai au
9 milieu de toi mes jugements sous les yeux des nations. À cause de toutes tes abominations, je te ferai
10 ce que je n'ai point encore fait, ce que je ne ferai jamais. C'est pourquoi des pères mangeront leurs enfants au milieu de toi, et des enfants mangeront leurs pères ; j'exercerai mes jugements contre toi, et
11 je disperserai à tous les vents tout ce qui restera de toi. C'est pourquoi, je suis vivant ! dit le Seigneur, l'Éternel, parce que tu as souillé mon sanctuaire par toutes tes idoles et toutes tes abominations, moi
12 aussi je retirerai mon oeil, et mon oeil sera sans pitié, moi aussi je n'aurai point de miséricorde. Un tiers de tes habitants mourra de la peste et sera consumé par la famine au milieu de toi ; un tiers tombera par l'épée autour de toi ; et j'en disperserai un tiers à tous les vents, et je tirerai l'épée derrière
13 eux. J'assouvirai ainsi ma colère, je ferai reposer ma fureur sur eux, je me donnerai satisfaction ; et ils
14 sauront que moi, l'Éternel, j'ai parlé dans ma colère, en répandant sur eux ma fureur. Je ferai de toi un
15 désert, un sujet d'opprobre parmi les nations qui t'entourent, aux yeux de tous les passants. Tu seras un sujet d'opprobre et de honte, un exemple et un objet d'effroi pour les nations qui t'entourent, quand j'exécuterai contre toi mes jugements, avec colère, avec fureur, et par des châtiments rigoureux, -c'est
16 moi, l'Éternel, qui parle, - quand je lancerai sur eux les flèches pernicieuses de la famine, qui donnent la mort, et que j'enverrai pour vous détruire ; car j'ajouterai la famine à vos maux, je briserai pour vous
17 le bâton du pain. J'enverrai contre vous la famine et les bêtes féroces, qui te priveront d'enfants ; la peste et le sang passeront au milieu de toi ; je ferai venir l'épée sur toi. C'est moi, l'Éternel, qui parle.

6, 2 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, tourne ta face vers les mon-
3 tagnes d'Israël, Et prophétise contre elles ! Tu diras : Montagnes d'Israël, Écoutez la parole du Seigneur, de l'Éternel ! Ainsi parle le Seigneur, l'Éternel, Aux montagnes et aux collines, aux ravins et aux
4 vallées : Voici, je fais venir l'épée contre vous, Et je détruirai vos hauts lieux. Vos autels seront dévas-
5 tés, Vos statues du soleil seront brisées, Et je ferai tomber vos morts devant vos idoles. Je mettrai les cadavres des enfants d'Israël devant leurs idoles, Et je disperserai vos ossements autour de vos autels.
6 Partout où vous habitez, vos villes seront ruinées, Et vos hauts lieux dévastés ; Vos autels seront délaissés et abandonnés, Vos idoles seront brisées et disparaîtront, Vos statues du soleil seront abattues, Et
7 vos ouvrages anéantis. Les morts tomberont au milieu de vous, Et vous saurez que je suis l'Éternel.
8 Mais je laisserai quelques restes d'entre vous, Qui échapperont à l'épée parmi les nations, Lorsque vous
9 serez dispersés en divers pays. Vos réchappés se souviendront de moi Parmi les nations où ils seront captifs, Parce que j'aurai brisé leur coeur adultère et infidèle, Et leurs yeux qui se sont prostitués après leurs idoles ; Ils se prendront eux-mêmes en dégoût, À cause des infamies qu'ils ont commises, À cause
10 de toutes leurs abominations. Et ils sauront que je suis l'Éternel, Et que ce n'est pas en vain que je
11 les ai menacés De leur envoyer tous ces maux. Ainsi parle le Seigneur, l'Éternel : Frappe de la main, frappe du pied, et dis : Hélas ! Sur toutes les méchantes abominations de la maison d'Israël, Qui tom-
12 bera par l'épée, par la famine et par la peste. Celui qui sera loin mourra de la peste, Celui qui sera près tombera par l'épée, Celui qui restera et sera assiégé périra par la famine. J'assouvirai ainsi ma
13 fureur sur eux. Et vous saurez que je suis l'Éternel, Quand leurs morts seront au milieu de leurs idoles, Autour de leurs autels, Sur toute colline élevée, sur tous les sommets des montagnes, Sous tout arbre vert, sous tout chêne touffu, Là où ils offraient des parfums d'une agréable odeur À toutes leurs idoles.
14 J'étendrai ma main contre eux, Et je rendrai le pays plus solitaire et plus désolé Que le désert de Dibla,

Partout où ils habitent. Et ils sauront que je suis l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : Et toi, fils de l'homme, ainsi parle le Seigneur, **7**, 2
l'Éternel, Sur le pays d'Israël : Voici la fin ! La fin vient sur les quatre extrémités du pays ! Maintenant 3
la fin vient sur toi ; J'enverrai ma colère contre toi, Je te jugerai selon tes voies, Je te chargerai de
toutes tes abominations. Mon oeil sera pour toi sans pitié, Et je n'aurai point de miséricorde ; Mais 4
je te chargerai de tes voies, Et tes abominations seront au milieu de toi ; Et vous saurez que je suis
l'Éternel. Ainsi parle le Seigneur, l'Éternel : Un malheur, un malheur unique ! voici, il vient ! La fin 5, 6
vient, la fin vient, elle se réveille contre toi ! Voici, elle vient ! Ton tour arrive, habitant du pays ! Le 7
temps vient, le jour approche, jour de trouble, Et plus de cris de joie dans les montagnes ! Maintenant 8
je vais bientôt répandre ma fureur sur toi, Assouvir sur toi ma colère ; Je te jugerai selon tes voies, Je te
chargerai de toutes tes abominations. Mon oeil sera sans pitié, Et je n'aurai point de miséricorde ; Je te 9
chargerai de tes voies, Et tes abominations seront au milieu de toi. Et vous saurez que je suis l'Éternel,
celui qui frappe. Voici le jour ! voici, il vient ! Le tour arrive ! La verge fleurit ! L'orgueil s'épanouit ! 10
La violence s'élève, pour servir de verge à la méchanceté : Plus rien d'eux, de leur foule bruyante, de 11
leur multitude ! On ne se lamente pas sur eux ! Le temps vient, le jour approche ! Que l'acheteur ne se 12
réjouisse pas, Que le vendeur ne s'afflige pas ! Car la colère éclate contre toute leur multitude. Non, 13
le vendeur ne recouvrera pas ce qu'il a vendu, Fût-il encore parmi les vivants ; Car la prophétie contre
toute leur multitude ne sera pas révoquée, Et à cause de son iniquité nul ne conservera sa vie. On sonne 14
de la trompette, tout est prêt, Mais personne ne marche au combat ; Car ma fureur éclate contre toute
leur multitude. L'épée au dehors, la peste et la famine au dedans ! Celui qui est aux champs mourra par 15
l'épée, Celui qui est dans la ville sera dévoré par la famine et par la peste. Leurs fuyards s'échappent, 16
Ils sont sur les montagnes, comme les colombes des vallées, Tous gémissant, Chacun sur son iniquité.
Toutes les mains sont affaiblies, Tous les genoux se fondent en eau. Ils se ceignent de sacs, Et la terreur 17, 18
les enveloppe ; Tous les visages sont confus, Toutes les têtes sont rasées. Ils jetteront leur argent dans 19
les rues, Et leur or sera pour eux un objet d'horreur ; Leur argent et leur or ne pourront les sauver, Au
jour de la fureur de l'Éternel ; Ils ne pourront ni rassasier leur âme, Ni remplir leurs entrailles ; Car
c'est ce qui les a fait tomber dans leur iniquité. Ils étaient fiers de leur magnifique parure, Et ils en 20
ont fabriqué les images de leurs abominations, de leurs idoles. C'est pourquoi je la rendrai pour eux
un objet d'horreur ; Je la donnerai en pillage aux mains des étrangers, Et comme butin aux impies 21
de la terre, Afin qu'ils la profanent. Je détournerai d'eux ma face, Et l'on souillera mon sanctuaire ; 22
Des furieux y pénétreront, et le profaneront. Prépare les chaînes ! Car le pays est rempli de meurtres, 23
La ville est pleine de violence. Je ferai venir les plus méchants des peuples, Pour qu'ils s'emparent 24
de leurs maisons ; Je mettrai fin à l'orgueil des puissants, Et leurs sanctuaires seront profanés. La 25
ruine vient ! Ils cherchent le salut, et point de salut ! Il arrive malheur sur malheur, Un bruit succède 26
à un bruit ; Ils demandent des visions aux prophètes ; Les sacrificateurs ne connaissent plus la loi, Les
anciens n'ont plus de conseils. Le roi se désole, le prince s'épouvante, Les mains du peuple du pays 27
sont tremblantes. Je les traiterai selon leurs voies, Je les jugerai comme ils le méritent, Et ils sauront
que je suis l'Éternel.

La sixième année, le cinquième jour du sixième mois, comme j'étais assis dans ma maison, et que les **8**
anciens de Juda étaient assis devant moi, la main du Seigneur, de l'Éternel, tomba sur moi. Je regardai, 2
et voici, c'était une figure ayant l'aspect d'un homme ; depuis ses reins en bas, c'était du feu, et depuis
ses reins en haut, c'était quelque chose d'éclatant, comme de l'airain poli. Il étendit une forme de main, 3
et me saisit par les cheveux de la tête. L'esprit m'enleva entre la terre et le ciel, et me transporta, dans
des visions divines, à Jérusalem, à l'entrée de la porte intérieure, du côté du septentrion, où était l'idole
de la jalousie, qui excite la jalousie de l'Éternel. Et voici, la gloire du Dieu d'Israël était là, telle que je 4
l'avais vue en vision dans la vallée. Il me dit : Fils de l'homme, lève les yeux du côté du septentrion ! Je 5
levai les yeux du côté du septentrion ; et voici, cette idole de la jalousie était au septentrion de la porte
de l'autel, à l'entrée. Et il me dit : Fils de l'homme, vois -tu ce qu'ils font, les grandes abominations que 6
commet ici la maison d'Israël, pour que je m'éloigne de mon sanctuaire ? Mais tu verras encore d'autres
grandes abominations. Alors il me conduisit à l'entrée du parvis. Je regardai, et voici, il y avait un 7
trou dans le mur. Et il me dit : Fils de l'homme, perce la muraille ! Je perçai la muraille, et voici, 8
il y avait une porte. Et il me dit : Entre, et vois les méchantes abominations qu'ils commettent ici ! 9
J'entrai, et je regardai ; et voici, il y avait toutes sortes de figures de reptiles et de bêtes abominables, 10
et toutes les idoles de la maison d'Israël, peintes sur la muraille tout autour. Soixante-dix hommes des 11
anciens de la maison d'Israël, au milieu desquels était Jaazania, fils de Schaphan, se tenaient devant
ces idoles, chacun l'encensoir à la main, et il s'élevait une épaisse nuée d'encens. Et il me dit : Fils 12
de l'homme, vois -tu ce que font dans les ténèbres les anciens de la maison d'Israël, chacun dans sa
chambre pleine de figures ? Car ils disent : L'Éternel ne nous voit pas, l'Éternel a abandonné le pays.

13, 14 Et il me dit : Tu verras encore d'autres grandes abominations qu'ils commettent. Et il me conduisit à
l'entrée de la porte de la maison de l'Éternel, du côté du septentrion. Et voici, il y avait là des femmes
15 assises, qui pleuraient Thammuz. Et il me dit : Vois -tu, fils de l'homme ? Tu verras encore d'autres
16 abominations plus grandes que celles-là. Et il me conduisit dans le parvis intérieur de la maison de
l'Éternel. Et voici, à l'entrée du temple de l'Éternel, entre le portique et l'autel, il y avait environ vingt
-cinq hommes, tournant le dos au temple de l'Éternel et le visage vers l'orient ; et ils se prosternaient
17 à l'orient devant le soleil. Et il me dit : Vois -tu, fils de l'homme ? Est-ce trop peu pour la maison de
Juda de commettre les abominations qu'ils commettent ici ? Faut-il encore qu'ils remplissent le pays
18 de violence, et qu'ils ne cessent de m'irriter ? Voici, ils approchent le rameau de leur nez. Moi aussi,
j'agirai avec fureur ; mon oeil sera sans pitié, et je n'aurai point de miséricorde ; quand ils crieront à
haute voix à mes oreilles, je ne les écouterai pas.

9 Puis il cria d'une voix forte à mes oreilles : Approchez, vous qui devez châtier la ville, chacun son
2 instrument de destruction à la main ! Et voici, six hommes arrivèrent par le chemin de la porte su-
périeure du côté du septentrion, chacun son instrument de destruction à la main. Il y avait au milieu
d'eux un homme vêtu de lin, et portant une écritoire à la ceinture. Ils vinrent se placer près de l'autel
3 d'airain. La gloire du Dieu d'Israël s'éleva du chérubin sur lequel elle était, et se dirigea vers le seuil
4 de la maison ; et il appela l'homme vêtu de lin, et portant une écritoire à la ceinture. L'Éternel lui dit :
Passe au milieu de la ville, au milieu de Jérusalem, et fais une marque sur le front des hommes qui
5 soupirent et qui gémissent à cause de toutes les abominations qui s'y commettent. Et, à mes oreilles, il
dit aux autres : Passez après lui dans la ville, et frappez ; que votre oeil soit sans pitié, et n'ayez point de
6 miséricorde ! Tuez, détruisez les vieillards, les jeunes hommes, les vierges, les enfants et les femmes ;
mais n'approchez pas de quiconque aura sur lui la marque ; et commencez par mon sanctuaire ! Ils com-
7 mencèrent par les anciens qui étaient devant la maison. Il leur dit : Souillez la maison, et remplissez
8 de morts les parvis !... Sortez !... Ils sortirent, et ils frappèrent dans la ville. Comme ils frappaient, et
que je restais encore, je tombai sur ma face, et je m'écriai : Ah ! Seigneur Éternel, détruiras -tu tout
9 ce qui reste d'Israël, en répandant ta fureur sur Jérusalem ? Il me répondit : L'iniquité de la maison
d'Israël et de Juda est grande, excessive ; le pays est rempli de meurtres, la ville est pleine d'injustice,
10 car ils disent : L'Éternel a abandonné le pays, l'Éternel ne voit rien. Moi aussi, je serai sans pitié, et je
11 n'aurai point de miséricorde ; je ferai retomber leurs oeuvres sur leur tête. Et voici, l'homme vêtu de
lin, et portant une écritoire à la ceinture, rendit cette réponse : J'ai fait ce que tu m'as ordonné.

10 Je regardai, et voici, sur le ciel qui était au-dessus de la tête des chérubins, il y avait comme une
2 pierre de saphir ; on voyait au-dessus d'eux quelque chose de semblable à une forme de trône. Et
l'Éternel dit à l'homme vêtu de lin : Va entre les roues sous les chérubins, remplis tes mains de charbons
ardents que tu prendras entre les chérubins, et répands -les sur la ville ! Et il y alla devant mes yeux.
3 Les chérubins étaient à la droite de la maison, quand l'homme alla, et la nuée remplit le parvis intérieur.
4 La gloire de l'Éternel s'éleva de dessus les chérubins, et se dirigea vers le seuil de la maison ; la maison
5 fut remplie de la nuée, et le parvis fut rempli de la splendeur de la gloire de l'Éternel. Le bruit des ailes
des chérubins se fit entendre jusqu'au parvis extérieur, pareil à la voix du Dieu tout-puissant lorsqu'il
6 parle. Ainsi l'Éternel donna cet ordre à l'homme vêtu de lin : Prends du feu entre les roues, entre
7 les chérubins ! Et cet homme alla se placer près des roues. Alors un chérubin étendit la main entre
les chérubins vers le feu qui était entre les chérubins ; il en prit, et le mit dans les mains de l'homme
8 vêtu de lin. Et cet homme le prit, et sortit. On voyait aux chérubins une forme de main d'homme sous
9 leurs ailes. Je regardai, et voici, il y avait quatre roues près des chérubins, une roue près de chaque
10 chérubin ; et ces roues avaient l'aspect d'une pierre de chrysolithe. À leur aspect, toutes les quatre
11 avaient la même forme ; chaque roue paraissait être au milieu d'une autre roue. En cheminant, elles
allaient de leurs quatre côtés, et elles ne se tournaient point dans leur marche ; mais elles allaient dans
12 la direction de la tête, sans se tourner dans leur marche. Tout le corps des chérubins, leur dos, leurs
mains, et leurs ailes, étaient remplis d'yeux, aussi bien que les roues tout autour, les quatre roues.
13, 14 J'entendis qu'on appelait les roues tourbillon. Chacun avait quatre faces ; la face du premier était une
face de chérubin, la face du second une face d'homme, celle du troisième une face de lion, et celle du
15 quatrième une face d'aigle. Et les chérubins s'élevèrent. C'étaient les animaux que j'avais vus près
16 du fleuve du Kebar. Quand les chérubins marchaient, les roues cheminaient à côté d'eux ; et quand
les chérubins déployaient leurs ailes pour s'élever de terre, les roues aussi ne se détournaient point
17 d'eux. Quand ils s'arrêtaient, elles s'arrêtaient, et quand ils s'élevaient, elles s'élevaient avec eux, car
18 l'esprit des animaux était en elles. La gloire de l'Éternel se retira du seuil de la maison, et se plaça
19 sur les chérubins. Les chérubins déployèrent leurs ailes, et s'élevèrent de terre sous mes yeux quand
ils partirent, accompagnés des roues. Ils s'arrêtèrent à l'entrée de la porte de la maison de l'Éternel

vers l'orient ; et la gloire du Dieu d'Israël était sur eux, en haut. C'étaient les animaux que j'avais vus 20
sous le Dieu d'Israël près du fleuve du Kebar, et je reconnus que c'étaient des chérubins. Chacun avait 21
quatre faces, chacun avait quatre ailes, et une forme de main d'homme était sous leurs ailes. Leurs 22
faces étaient semblables à celles que j'avais vues près du fleuve du Kebar ; c'était le même aspect, c'était
eux-mêmes. Chacun marchait droit devant soi.

L'esprit m'enleva, et me transporta à la porte orientale de la maison de l'Éternel, à celle qui regarde **11**
l'orient. Et voici, à l'entrée de la porte, il y avait vingt -cinq hommes ; et je vis au milieu d'eux Jaazania,
fils d'Azzur, et Pelathia, fils de Benaja, chefs du peuple. Et l'Éternel me dit : Fils de l'homme, ce sont 2
les hommes qui méditent l'iniquité, et qui donnent de mauvais conseils dans cette ville. Ils disent : 3
Ce n'est pas le moment ! Bâtissons des maisons ! La ville est la chaudière, et nous sommes la viande.
C'est pourquoi prophétise contre eux, prophétise, fils de l'homme ! Alors l'esprit de l'Éternel tomba sur 4, 5
moi. Et il me dit : Dis : Ainsi parle l'Éternel : Vous parlez de la sorte, maison d'Israël ! Et ce qui vous
monte à la pensée, je le sais. Vous avez multiplié les meurtres dans cette ville, Vous avez rempli les 6
rues de cadavres. C'est pourquoi ainsi parle le Seigneur, l'Éternel : Vos morts que vous avez étendus 7
au milieu d'elle, C'est la viande, et elle, c'est la chaudière ; Mais vous, on vous en fera sortir. Vous avez 8
peur de l'épée, Et je ferai venir sur vous l'épée, Dit le Seigneur, l'Éternel. Je vous ferai sortir du milieu 9
d'elle, Je vous livrerai entre les mains des étrangers, Et j'exercerai contre vous mes jugements. Vous 10
tomberez par l'épée, Je vous jugerai sur la frontière d'Israël, Et vous saurez que je suis l'Éternel. La 11
ville ne sera pas pour vous une chaudière, Et vous ne serez pas la viande au milieu d'elle : C'est sur la
frontière d'Israël que je vous jugerai. Et vous saurez que je suis l'Éternel, Dont vous n'avez pas suivi 12
les ordonnances Et pratiqué les lois ; Mais vous avez agi selon les lois des nations qui vous entourent.
Comme je prophétisais, Pelathia, fils de Benaja, mourut. Je tombai sur ma face, et je m'écriai à haute 13
voix : Ah ! Seigneur Éternel, anéantiras -tu ce qui reste d'Israël ? Et la parole de l'Éternel me fut 14
adressée, en ces mots : Fils de l'homme, ce sont tes frères, tes frères, Ceux de ta parenté, et la maison 15
d'Israël tout entière, À qui les habitants de Jérusalem disent : Restez loin de l'Éternel, Le pays nous
a été donné en propriété. C'est pourquoi tu diras : Ainsi parle le Seigneur, l'Éternel : Si je les tiens 16
éloignés parmi les nations, Si je les ai dispersés en divers pays, Je serai pour eux quelque temps un
asile Dans les pays où ils sont venus. C'est pourquoi tu diras : Ainsi parle le Seigneur, l'Éternel : Je 17
vous rassemblerai du milieu des peuples, Je vous recueillerai des pays où vous êtes dispersés, Et je
vous donnerai la terre d'Israël. C'est là qu'ils iront, Et ils en ôteront toutes les idoles et toutes les 18
abominations. Je leur donnerai un même coeur, Et je mettrai en vous un esprit nouveau ; J'ôterai de 19
leur corps le coeur de pierre, Et je leur donnerai un coeur de chair, Afin qu'ils suivent mes ordonnances, 20
Et qu'ils observent et pratiquent mes lois ; Et ils seront mon peuple, et je serai leur Dieu. Mais pour 21
ceux dont le coeur se plaît à leurs idoles et à leurs abominations, Je ferai retomber leurs oeuvres sur
leur tête, Dit le Seigneur, l'Éternel. Les chérubins déployèrent leurs ailes, accompagnés des roues ; et la 22
gloire du Dieu d'Israël était sur eux, en haut. La gloire de l'Éternel s'éleva du milieu de la ville, et elle 23
se plaça sur la montagne qui est à l'orient de la ville. L'esprit m'enleva, et me transporta en Chaldée 24
auprès des captifs, en vision par l'esprit de Dieu ; et la vision que j'avais eue disparut au-dessus de moi.
Je dis aux captifs toutes les paroles de l'Éternel, qu'il m'avait révélées. 25

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, tu habites au milieu d'une **12**, 2
famille de rebelles, qui ont des yeux pour voir et qui ne voient point, des oreilles pour entendre et qui
n'entendent point ; car c'est une famille de rebelles. Et toi, fils de l'homme, prépare tes effets de voyage, 3
et pars de jour, sous leurs yeux ! Pars, en leur présence, du lieu où tu es pour un autre lieu : peut-être
verront -ils qu'ils sont une famille de rebelles. Sors tes effets comme des effets de voyage, de jour sous 4
leurs yeux ; et toi, pars le soir, en leur présence, comme partent des exilés. Sous leurs yeux, tu perceras 5
la muraille, et tu sortiras tes effets par là. Sous leurs yeux, tu les mettras sur ton épaule, tu les sortiras 6
pendant l'obscurité, tu te couvriras le visage, et tu ne regarderas pas la terre ; car je veux que tu sois
un signe pour la maison d'Israël. Je fis ce qui m'avait été ordonné : je sortis de jour mes effets comme 7
des effets de voyage, le soir je perçai la muraille avec la main, et je les sortis pendant l'obscurité et les
mis sur mon épaule, en leur présence. Le matin, la parole de l'Éternel me fut adressée, en ces mots : 8
Fils de l'homme, la maison d'Israël, cette famille de rebelles ne t'a-t-elle pas dit : Que fais -tu ? Dis 9, 10
-leur : Ainsi parle le Seigneur, l'Éternel : Cet oracle concerne le prince qui est à Jérusalem, et toute la
maison d'Israël qui s'y trouve. Dis : Je suis pour vous un signe. Ce que j'ai fait, c'est ce qui leur sera 11
fait : Ils iront en exil, en captivité. Le prince qui est au milieu d'eux Mettra son bagage sur l'épaule 12
pendant l'obscurité et partira ; On percera la muraille pour le faire sortir ; Il se couvrira le visage, Pour
que ses yeux ne regardent pas la terre. J'étendrai mon rets sur lui, Et il sera pris dans mon filet ; Je 13
l'emmènerai à Babylone, dans le pays des Chaldéens ; Mais il ne le verra pas, et il y mourra. Tous ceux 14

qui l'entourent et lui sont en aide, Et toutes ses troupes, je les disperserai à tous les vents, Et je tirerai
15 l'épée derrière eux. Et ils sauront que je suis l'Éternel, Quand je les répandrai parmi les nations,
16 Quand je les disperserai en divers pays. Mais je laisserai d'eux quelques hommes Qui échapperont à
l'épée, à la famine et à la peste, Afin qu'ils racontent toutes leurs abominations Parmi les nations où ils
17, 18 iront. Et ils sauront que je suis l'Éternel. La parole de l'Éternel me fut adressée, en ces mots : Fils
de l'homme, tu mangeras ton pain avec tremblement, Tu boiras ton eau avec inquiétude et angoisse.
19 Dis au peuple du pays : Ainsi parle le Seigneur, l'Éternel, Sur les habitants de Jérusalem dans la terre
d'Israël ! Ils mangeront leur pain avec angoisse, Et ils boiront leur eau avec épouvante ; Car leur pays
20 sera dépouillé de tout ce qu'il contient, À cause de la violence de tous ceux qui l'habitent. Les villes
21 peuplées seront détruites, Et le pays sera ravagé. Et vous saurez que je suis l'Éternel. La parole de
22 l'Éternel me fut adressée, en ces mots : Fils de l'homme, que signifient ces discours moqueurs Que
23 vous tenez dans le pays d'Israël : Les jours se prolongent, Et toutes les visions restent sans effet ? C'est
pourquoi dis -leur : Ainsi parle le Seigneur, l'Éternel : Je ferai cesser ces discours moqueurs ; On ne les
tiendra plus en Israël. Dis -leur, au contraire : Les jours approchent, Et toutes les visions s'accompliront.
24, 25 Car il n'y aura plus de visions vaines, Ni d'oracles trompeurs, Au milieu de la maison d'Israël. Car moi,
l'Éternel, je parlerai ; Ce que je dirai s'accomplira, Et ne sera plus différé ; Oui, de vos jours, famille de
26 rebelles, Je prononcerai une parole et je l'accomplirai, Dit le Seigneur, l'Éternel. La parole de l'Éternel
27 me fut adressée, en ces mots : Fils de l'homme, voici, la maison d'Israël dit : Les visions qu'il a ne sont
28 pas près de s'accomplir ; Il prophétise pour des temps éloignés. C'est pourquoi dis -leur : Ainsi parle le
Seigneur, l'Éternel : Il n'y aura plus de délai dans l'accomplissement de mes paroles ; La parole que je
prononcerai s'accomplira, Dit le Seigneur, l'Éternel.

13, 2 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, prophétise contre les prophètes
d'Israël qui prophétisent, Et dis à ceux qui prophétisent selon leur propre coeur : Écoutez la parole de
3 l'Éternel ! Ainsi parle le Seigneur, l'Éternel : Malheur aux prophètes insensés, Qui suivent leur propre
4 esprit et qui ne voient rien ! Tels des renards au milieu des ruines, Tels sont tes prophètes, ô Israël !
5 Vous n'êtes pas montés devant les brèches, Vous n'avez pas entouré d'un mur la maison d'Israël, Pour
6 demeurer fermes dans le combat, Au jour de l'Éternel. Leurs visions sont vaines, et leurs oracles
menteurs ; Ils disent : L'Éternel a dit ! Et l'Éternel ne les a point envoyés ; Et ils font espérer que
7 leur parole s'accomplira. Les visions que vous avez ne sont-elles pas vaines, Et les oracles que vous
8 prononcez ne sont-ils pas menteurs ? Vous dites : L'Éternel a dit ! Et je n'ai point parlé. C'est pourquoi
ainsi parle le Seigneur, l'Éternel : Parce que vous dites des choses vaines, Et que vos visions sont des
9 mensonges, Voici, j'en veux à vous, Dit le Seigneur, l'Éternel. Ma main sera contre les prophètes Dont
les visions sont vaines et les oracles menteurs ; Ils ne feront point partie de l'assemblée de mon peuple,
Ils ne seront pas inscrits dans le livre de la maison d'Israël, Et ils n'entreront pas dans le pays d'Israël.
10 Et vous saurez que je suis le Seigneur, l'Éternel. Ces choses arriveront parce qu'ils égarent mon peuple,
En disant : Paix ! quand il n'y a point de paix. Et mon peuple bâtit une muraille, Et eux, ils la couvrent de
11 plâtre. Dis à ceux qui la couvrent de plâtre qu'elle s'écroulera ; Une pluie violente surviendra ; Et vous,
12 pierres de grêle, vous tomberez, Et la tempête éclatera. Et voici, la muraille s'écroule ! ne vous dira
13 -t-on pas : Où est le plâtre dont vous l'avez couverte ? C'est pourquoi ainsi parle le Seigneur, l'Éternel :
Je ferai, dans ma fureur, éclater la tempête ; Il surviendra, dans ma colère, une pluie violente ; Et des
14 pierres de grêle tomberont avec fureur pour détruire. J'abattrai la muraille que vous avez couverte de
plâtre, Je lui ferai toucher la terre, et ses fondements seront mis à nu ; Elle s'écroulera, et vous périrez
15 au milieu de ses ruines. Et vous saurez que je suis l'Éternel. J'assouvirai ainsi ma fureur contre la
muraille, Et contre ceux qui l'ont couverte de plâtre ; Et je vous dirai ; Plus de muraille ! Et c'en est fait
16 de ceux qui la replâtraient, Des prophètes d'Israël qui prophétisent sur Jérusalem, Et qui ont sur elle
17 des visions de paix, Quand il n'y a point de paix ! Dit le Seigneur, l'Éternel. Et toi, fils de l'homme, porte
tes regards sur les filles de ton peuple Qui prophétisent selon leur propre coeur, Et prophétise contre
18 elles ! Tu diras : Ainsi parle le Seigneur, l'Éternel : Malheur à celles qui fabriquent des coussinets
pour toutes les aisselles, Et qui font des voiles pour la tête des gens de toute taille, Afin de surprendre
19 les âmes ! Pensez-vous surprendre les âmes de mon peuple, Et conserver vos propres âmes ? Vous me
déshonorez auprès de mon peuple Pour des poignées d'orge et des morceaux de pain, En tuant des âmes
qui ne doivent pas mourir, Et en faisant vivre des âmes qui ne doivent pas vivre, Trompant ainsi mon
20 peuple, qui écoute le mensonge. C'est pourquoi ainsi parle le Seigneur, l'Éternel : Voici, j'en veux à vos
coussinets Par lesquels vous surprenez les âmes afin qu'elles s'envolent, Et je les arracherai de vos bras ;
21 Et je délivrerai les âmes Que vous cherchez à surprendre afin qu'elles s'envolent. J'arracherai aussi
vos voiles, Et je délivrerai de vos mains mon peuple ; Ils ne serviront plus de piège entre vos mains. Et

vous saurez que je suis l'Éternel. Parce que vous affligez le coeur du juste par des mensonges, Quand 22
moi-même je ne l'ai point attristé, Et parce que vous fortifiez les mains du méchant Pour l'empêcher
de quitter sa mauvaise voie et pour le faire vivre, Vous n'aurez plus de vaines visions, Et vous ne 23
prononcerez plus d'oracles ; Je délivrerai de vos mains mon peuple. Et vous saurez que je suis l'Éternel.

Quelques-uns des anciens d'Israël vinrent auprès de moi et s'assirent devant moi. Et la parole de **14**, 2
l'Éternel me fut adressée, en ces mots : Fils de l'homme, ces gens -là portent leurs idoles dans leur 3
coeur, et ils attachent les regards sur ce qui les a fait tomber dans l'iniquité. Me laisserai-je consulter
par eux ? C'est pourquoi parle -leur, et dis -leur : Ainsi parle le Seigneur, l'Éternel : Tout homme de la 4
maison d'Israël qui porte ses idoles dans son coeur, et qui attache les regards sur ce qui l'a fait tomber
dans son iniquité, -s'il vient s'adresser au prophète, -moi, l'Éternel, je lui répondrai, malgré la multitude
de ses idoles, afin de saisir dans leur propre coeur ceux de la maison d'Israël qui se sont éloignés de 5
moi avec toutes leurs idoles. C'est pourquoi dis à la maison d'Israël : Ainsi parle le Seigneur, l'Éternel : 6
Revenez, et détournez -vous de vos idoles, détournez les regards de toutes vos abominations ! Car tout 7
homme de la maison d'Israël, ou des étrangers séjournant en Israël, qui s'est éloigné de moi, qui porte
ses idoles dans son coeur, et qui attache les regards sur ce qui l'a fait tomber dans son iniquité, -s'il
vient s'adresser au prophète pour me consulter par lui, -moi, l'Éternel, je lui répondrai par moi. Je 8
tournerai ma face contre cet homme, je ferai de lui un signe et un sujet de sarcasme, et je l'exterminerai
du milieu de mon peuple. Et vous saurez que je suis l'Éternel. Si le prophète se laisse séduire, s'il 9
prononce une parole, c'est moi, l'Éternel, qui aurai séduit ce prophète ; j'étendrai ma main contre lui, et
je le détruirai du milieu de mon peuple d'Israël. Ils porteront ainsi la peine de leur iniquité ; la peine 10
du prophète sera comme la peine de celui qui consulte, afin que la maison d'Israël ne s'égare plus loin 11
de moi, et qu'elle ne se souille plus par toutes ses transgressions. Alors ils seront mon peuple, et je
serai leur Dieu, dit le Seigneur, l'Éternel. La parole de l'Éternel me fut adressée, en ces mots : Fils de 12, 13
l'homme, lorsqu'un pays pécherait contre moi en se livrant à l'infidélité, et que j'étendrais ma main sur
lui, -si je brisais pour lui le bâton du pain, si je lui envoyais la famine, si j'en exterminais les hommes
et les bêtes, et qu'il y eût au milieu de lui ces trois hommes, Noé, Daniel et Job, ils sauveraient leur 14
âme par leur justice, dit le Seigneur, l'Éternel. Si je faisais parcourir le pays par des bêtes féroces qui 15
le dépeupleraient, s'il devenait un désert où personne ne passerait à cause de ces bêtes, et qu'il y eût 16
au milieu de lui ces trois hommes, je suis vivant ! dit le Seigneur, l'Éternel, ils ne sauveraient ni fils
ni filles, eux seuls seraient sauvés, et le pays deviendrait un désert. Ou si j'amenais l'épée contre ce 17
pays, si je disais : Que l'épée parcoure le pays ! si j'en exterminais les hommes et les bêtes, et qu'il y 18
eût au milieu de lui ces trois hommes, je suis vivant ! dit le Seigneur, l'Éternel, ils ne sauveraient ni fils
ni filles, mais eux seuls seraient sauvés. Ou si j'envoyais la peste dans ce pays, si je répandais contre 19
lui ma fureur par la mortalité, pour en exterminer les hommes et les bêtes, et qu'il y eût au milieu 20
de lui Noé, Daniel et Job, je suis vivant ! dit le Seigneur, l'Éternel, ils ne sauveraient ni fils ni filles,
mais ils sauveraient leur âme par leur justice. Oui, ainsi parle le Seigneur, l'Éternel : Quoique j'envoie 21
contre Jérusalem mes quatre châtiments terribles, l'épée, la famine, les bêtes féroces et la peste, pour
en exterminer les hommes et les bêtes, il y aura néanmoins un reste qui échappera, qui en sortira, des 22
fils et des filles. Voici, ils arriveront auprès de vous ; vous verrez leur conduite et leurs actions, et vous
vous consolerez du malheur que je fais venir sur Jérusalem, de tout ce que je fais venir sur elle. Ils 23
vous consoleront, quand vous verrez leur conduite et leurs actions ; et vous reconnaîtrez que ce n'est
pas sans raison que je fais tout ce que je lui fais, dit le Seigneur, l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, le bois de la vigne, qu'a-t-il **15**, 2
de plus que tout autre bois, Le sarment qui est parmi les arbres de la forêt ? Prend -on de ce bois pour 3
fabriquer un ouvrage ? En tire -t-on une cheville pour y suspendre un objet quelconque ? Voici, on le 4
met au feu pour le consumer ; Le feu en consume les deux bouts, et le milieu brûle : Sera-t-il bon à
quelque chose ? Voici, lorsqu'il était entier, on n'en faisait aucun ouvrage ; Combien moins, lorsque le 5
feu l'a consumé et qu'il est brûlé, En pourra -t-on faire quelque ouvrage ? C'est pourquoi ainsi parle 6
le Seigneur, l'Éternel : Comme le bois de la vigne parmi les arbres de la forêt, Ce bois que je livre au
feu pour le consumer, Ainsi je livrerai les habitants de Jérusalem. Je tournerai ma face contre eux ; Ils 7
sont sortis du feu, et le feu les consumera. Et vous saurez que je suis l'Éternel, Quand je tournerai ma
face contre eux. Je ferai du pays un désert, Parce qu'ils ont été infidèles, Dit le Seigneur, l'Éternel. 8

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, fais connaître à Jérusalem ses **16**, 2
abominations ! Tu diras : Ainsi parle le Seigneur, l'Éternel, à Jérusalem : Par ton origine et ta naissance 3
tu es du pays de Canaan ; ton père était un Amoréen, et ta mère une Héthienne. À ta naissance, au 4
jour où tu naquis, ton nombril n'a pas été coupé, tu n'as pas été lavée dans l'eau pour être purifiée, tu

5 n'as pas été frottée avec du sel, tu n'as pas été enveloppée dans des langes. Nul n'a porté sur toi un
regard de pitié pour te faire une seule de ces choses, par compassion pour toi ; mais tu as été jetée dans
6 les champs, le jour de ta naissance, parce qu'on avait horreur de toi. Je passai près de toi, je t'aperçus
7 baignée dans ton sang, et je te dis : Vis dans ton sang ! je te dis : Vis dans ton sang ! Je t'ai multipliée
par dix milliers, comme les herbes des champs. Et tu pris de l'accroissement, tu grandis, tu devins d'une
beauté parfaite ; tes seins se formèrent, ta chevelure se développa. Mais tu étais nue, entièrement nue.
8 Je passai près de toi, je te regardai, et voici, ton temps était là, le temps des amours. J'étendis sur toi le
pan de ma robe, je couvris ta nudité, je te jurai fidélité, je fis alliance avec toi, dit le Seigneur, l'Éternel,
9 et tu fus à moi. Je te lavai dans l'eau, je fis disparaître le sang qui était sur toi, et je t'oignis avec de
10 l'huile. Je te donnai des vêtements brodés, et une chaussure de peaux teintes en bleu ; je te ceignis de
11 fin lin, et je te couvris de soie. Je te parai d'ornements : je mis des bracelets à tes mains, un collier à
12 ton cou, je mis un anneau à ton nez, des pendants à tes oreilles, et une couronne magnifique sur ta
13 tête. Ainsi tu fus parée d'or et d'argent, et tu fus vêtue de fin lin, de soie et d'étoffes brodées. La fleur de
14 farine, le miel et l'huile, furent ta nourriture. Tu étais d'une beauté accomplie, digne de la royauté. Et
ta renommée se répandit parmi les nations, à cause de ta beauté ; car elle était parfaite, grâce à l'éclat
15 dont je t'avais ornée, dit le Seigneur, l'Éternel. Mais tu t'es confiée dans ta beauté, et tu t'es prostituée,
16 à la faveur de ton nom ; tu as prodigué tes prostitutions à tous les passants, tu t'es livrée à eux. Tu as
pris de tes vêtements, tu t'es fait des hauts lieux que tu as garnis d'étoffes de toutes couleurs, et tu t'y es
17 prostituée : rien de semblable n'était arrivé et n'arrivera jamais. Tu as pris ta magnifique parure d'or
et d'argent, que je t'avais donnée, et tu en as fait des simulacres d'hommes, auxquels tu t'es prostituée.
18 Tu as pris tes vêtements brodés, tu les en as couverts, et tu as offert à ces simulacres mon huile et mon
19 encens. Le pain que je t'avais donné, la fleur de farine, l'huile et le miel, dont je te nourrissais, tu leur
as offert ces choses comme des parfums d'une odeur agréable. Voilà ce qui est arrivé, dit le Seigneur,
20 l'Éternel. Tu as pris tes fils et tes filles, que tu m'avais enfantés, et tu les leur as sacrifiés pour qu'ils
21 leur servent d'aliment : n'était-ce pas assez de tes prostitutions ? Tu as égorgé mes fils, et tu les as
22 donnés, en les faisant passer par le feu en leur honneur. Au milieu de toutes tes abominations et de
tes prostitutions, tu ne t'es pas souvenue du temps de ta jeunesse, lorsque tu étais nue, entièrement
23 nue, et baignée dans ton sang. Après toutes tes méchantes actions, -malheur, malheur à toi ! dit le
24 Seigneur, l'Éternel, - tu t'es bâti des maisons de prostitution, tu t'es fait des hauts lieux dans toutes
25 les places ; à l'entrée de chaque chemin tu as construit tes hauts lieux, tu as déshonoré ta beauté, tu
26 t'es livrée à tous les passants, tu as multiplié tes prostitutions. Tu t'es prostituée aux Égyptiens, tes
27 voisins au corps vigoureux, et tu as multiplié tes prostitutions pour m'irriter. Et voici, j'ai étendu ma
main contre toi, j'ai diminué la part que je t'avais assignée, je t'ai livrée à la volonté de tes ennemies, les
28 filles des Philistins, qui ont rougi de ta conduite criminelle. Tu t'es prostituée aux Assyriens, parce que
29 tu n'étais pas rassasiée ; tu t'es prostituée à eux, et tu n'as pas encore été rassasiée. Tu as multiplié tes
prostitutions avec le pays de Canaan et jusqu'en Chaldée, et avec cela tu n'as pas encore été rassasiée.
30 Quelle faiblesse de coeur tu as eue, dit le Seigneur, l'Éternel, en faisant toutes ces choses, qui sont
31 l'oeuvre d'une maîtresse prostituée ! Lorsque tu bâtissais tes maisons de prostitution à l'entrée de
chaque chemin, lorsque tu faisais tes hauts lieux dans toutes les places, tu n'as pas même été comme
32 la prostituée qui réclame un salaire ; tu as été la femme adultère, qui reçoit des étrangers au lieu de
33 son mari. À toutes les prostituées on paie un salaire ; mais toi, tu as fait des dons à tous tes amants,
34 tu les as gagnés par des présents, afin de les attirer à toi de toutes parts dans tes prostitutions. Tu as
été le contraire des autres prostituées, parce qu'on ne te recherchait pas ; et en donnant un salaire au
35 lieu d'en recevoir un, tu as été le contraire des autres. C'est pourquoi, prostituée, écoute la parole de
36 l'Éternel ! Ainsi parle le Seigneur, l'Éternel : Parce que tes trésors ont été dissipés, et que ta nudité a
été découverte dans tes prostitutions avec tes amants et avec toutes tes abominables idoles, et à cause
37 du sang de tes enfants que tu leur as donnés, voici, je rassemblerai tous tes amants avec lesquels tu
te plaisais, tous ceux que tu as aimés et tous ceux que tu as haïs, je les rassemblerai de toutes parts
38 contre toi, je leur découvrirai ta nudité, et ils verront toute ta nudité. Je te jugerai comme on juge les
femmes adultères et celles qui répandent le sang, et je ferai de toi une victime sanglante de la fureur et
39 de la jalousie. Je te livrerai entre leurs mains ; ils abattront tes maisons de prostitution et détruiront
tes hauts lieux ; ils te dépouilleront de tes vêtements, prendront ta magnifique parure, et te laisseront
40 nue, entièrement nue. Ils amèneront la foule contre toi, ils te lapideront et te perceront à coups d'épée ;
41 ils brûleront tes maisons par le feu, et ils feront justice de toi, aux yeux d'une multitude de femmes.
42 Je ferai cesser ainsi ton impudicité et tu ne donneras plus de salaire. J'assouvirai ma colère contre
43 toi, et tu ne seras plus l'objet de ma jalousie ; je m'apaiserai, je ne serai plus irrité. Parce que tu ne
t'es pas souvenue du temps de ta jeunesse, parce que tu m'as provoqué par toutes ces choses, voici, je
ferai retomber ta conduite sur ta tête, dit le Seigneur, l'Éternel, et tu ne commettras plus le crime avec

toutes tes abominations. Voici, tous ceux qui disent des proverbes, t'appliqueront ce proverbe : Telle 44
mère, telle fille ! Tu es la fille de ta mère, qui a repoussé son mari et ses enfants ; tu es la soeur de tes 45
soeurs, qui ont repoussé leurs maris et leurs enfants. Votre mère était une Héthienne, et votre père un
Amoréen. Ta grande soeur, qui demeure à ta gauche, c'est Samarie avec ses filles ; et ta petite soeur, 46
qui demeure à ta droite, c'est Sodome avec ses filles. Tu n'as pas seulement marché dans leurs voies, 47
commis les mêmes abominations, c'était trop peu ; tu as été plus corrompue qu'elles dans toutes tes
voies. Je suis vivant ! dit le Seigneur, l'Éternel, Sodome, ta soeur, et ses filles n'ont pas fait ce que vous 48
avez fait, toi et tes filles. Voici quel a été le crime de Sodome, ta soeur. Elle avait de l'orgueil, elle vivait 49
dans l'abondance et dans une insouciante sécurité, elle et ses filles, et elle ne soutenait pas la main
du malheureux et de l'indigent. Elles sont devenues hautaines, et elles ont commis des abominations 50
devant moi. Je les ai fait disparaître, quand j'ai vu cela. Samarie n'a pas commis la moitié de tes 51
péchés ; tes abominations ont été plus nombreuses que les siennes, et tu as justifié tes soeurs par toutes
les abominations que tu as faites. Toi qui condamnais tes soeurs, supporte ton opprobre, à cause de 52
tes péchés par lesquels tu t'es rendue plus abominable qu'elles, et qui les font paraître plus justes que
toi ; sois confuse, et supporte ton opprobre, puisque tu as justifié tes soeurs. Je ramènerai leurs captifs, 53
les captifs de Sodome et de ses filles, les captifs de Samarie et de ses filles, et tes captifs au milieu des
leurs, afin que tu subisses ton opprobre, et que tu rougisses de tout ce que tu as fait, en étant pour 54
elles un sujet de consolation. Tes soeurs, Sodome et ses filles, reviendront à leur premier état, Samarie 55
et ses filles reviendront à leur premier état ; et toi et tes filles, vous reviendrez à votre premier état.
Ne discourais -tu pas sur ta soeur Sodome, dans le temps de ton orgueil, avant que ta méchanceté soit 56, 57
mise à nu, lorsque tu as reçu les outrages des filles de la Syrie et de tous ses alentours, des filles des
Philistins, qui te méprisaient de tous côtés ! Tu portes tes crimes et tes abominations, dit l'Éternel. 58
Car ainsi parle le Seigneur, l'Éternel : J'agirai envers toi comme tu as agi, toi qui as méprisé le serment 59
en rompant l'alliance. Mais je me souviendrai de mon alliance avec toi au temps de ta jeunesse, et 60
j'établirai avec toi une alliance éternelle. Tu te souviendras de ta conduite, et tu en auras honte, quand 61
tu recevras tes soeurs, les grandes et les petites ; je te les donnerai pour filles, mais non en vertu de ton
alliance. J'établirai mon alliance avec toi, et tu sauras que je suis l'Éternel, Afin que tu te souviennes 62, 63
du passé et que tu rougisses, afin que tu n'ouvres plus la bouche et que tu sois confuse, quand je te
pardonnerai tout ce que tu as fait, dit le Seigneur, l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, propose une énigme, dis **17**, 2
une parabole à la maison d'Israël ! Tu diras : Ainsi parle le Seigneur, l'Éternel : Un grand aigle, aux 3
longues ailes, aux ailes déployées, couvert de plumes de toutes couleurs, vint sur le Liban, et enleva
la cime d'un cèdre. Il arracha le plus élevé de ses rameaux, l'emporta dans un pays de commerce, et 4
le déposa dans une ville de marchands. Et il prit un rejeton du pays, et le plaça dans un sol fertile ; 5
il le mit près d'une eau abondante, et le planta comme un saule. Ce rejeton poussa, et devint un 6
cep de vigne étendu, mais de peu d'élévation ; ses rameaux étaient tournés vers l'aigle, et ses racines
étaient sous lui ; il devint un cep de vigne, donna des jets, et produisit des branches. Il y avait un autre 7
aigle, grand, aux longues ailes, au plumage épais. Et voici, du parterre où elle était plantée, cette vigne
étendit avec avidité ses racines de son côté et dirigea ses rameaux vers lui, afin qu'il l'arrosât. Elle 8
était plantée dans un bon terrain, près d'une eau abondante, de manière à produire des branches et à
porter du fruit, à devenir une vigne magnifique. Dis : Ainsi parle le Seigneur, l'Éternel : Prospérera 9
-t-elle ? Le premier aigle n'arrachera -t-il pas ses racines, n'enlèvera -t-il pas son fruit, afin qu'elle se
dessèche, afin que toutes les feuilles qu'elle a poussées se dessèchent ? Et il ne faudra ni beaucoup de
force ni un peuple nombreux pour la séparer de ses racines. Voici, elle est plantée : prospérera -t-elle ? 10
Si le vent d'orient la touche, ne séchera -t-elle pas ? Elle séchera sur le parterre où elle a poussé. La 11
parole de l'Éternel me fut adressée, en ces mots : Dis à la maison rebelle : Ne savez -vous pas ce que 12
cela signifie ? Dis : Voici, le roi de Babylone est allé à Jérusalem, il en a pris le roi et les chefs, et les
a emmenés avec lui à Babylone. Il a choisi un membre de la race royale, a traité alliance avec lui, 13
et lui a fait prêter serment, et il a emmené les grands du pays, afin que le royaume fût tenu dans 14
l'abaissement, sans pouvoir s'élever, et qu'il gardât son alliance en y demeurant fidèle. Mais il s'est 15
révolté contre lui, en envoyant ses messagers en Égypte, pour qu'elle lui donnât des chevaux et un
grand nombre d'hommes. Celui qui a fait de telles choses réussira -t-il, échappera -t-il ? Il a rompu
l'alliance, et il échapperait ! Je suis vivant ! dit le Seigneur, l'Éternel, c'est dans le pays du roi qui l'a 16
fait régner, envers qui il a violé son serment et dont il a rompu l'alliance, c'est près de lui, au milieu de
Babylone, qu'il mourra. Pharaon n'ira pas avec une grande armée et un peuple nombreux le secourir 17
pendant la guerre, lorsqu'on élèvera des terrasses et qu'on fera des retranchements pour exterminer
une multitude d'âmes. Il a méprisé le serment, il a rompu l'alliance ; il avait donné sa main, et il a fait 18
tout cela ; il n'échappera pas ! C'est pourquoi ainsi parle le Seigneur, l'Éternel : Je suis vivant ! c'est 19

le serment fait en mon nom qu'il a méprisé, c'est mon alliance qu'il a rompue. Je ferai retomber cela
20 sur sa tête. J'étendrai mon rets sur lui, et il sera pris dans mon filet ; je l'emmènerai à Babylone, et
21 là je plaiderai avec lui sur sa perfidie à mon égard. Tous les fuyards de toutes ses troupes tomberont
par l'épée, et ceux qui resteront seront dispersés à tous les vents. Et vous saurez que moi, l'Éternel, j'ai
22 parlé. Ainsi parle le Seigneur, l'Éternel : J'enlèverai, moi, la cime d'un grand cèdre, et je la placerai ;
j'arracherai du sommet de ses branches un tendre rameau, et je le planterai sur une montagne haute et
23 élevée. Je le planterai sur une haute montagne d'Israël ; il produira des branches et portera du fruit, il
deviendra un cèdre magnifique. Les oiseaux de toute espèce reposeront sous lui, tout ce qui a des ailes
24 reposera sous l'ombre de ses rameaux. Et tous les arbres des champs sauront que moi, l'Éternel, j'ai
abaissé l'arbre qui s'élevait et élevé l'arbre qui était abaissé, que j'ai desséché l'arbre vert et fait verdir
l'arbre sec. Moi, l'Éternel, j'ai parlé, et j'agirai.

18, 2 La parole de l'Éternel me fut adressée, en ces mots : Pourquoi dites -vous ce proverbe dans le pays
3 d'Israël : Les pères ont mangé des raisins verts, et les dents des enfants en ont été agacées ? Je suis
4 vivant ! dit le Seigneur, l'Éternel, vous n'aurez plus lieu de dire ce proverbe en Israël. Voici, toutes les
âmes sont à moi ; l'âme du fils comme l'âme du père, l'une et l'autre sont à moi ; l'âme qui pèche, c'est
5, 6 celle qui mourra. L'homme qui est juste, qui pratique la droiture et la justice, qui ne mange pas sur les
montagnes et ne lève pas les yeux vers les idoles de la maison d'Israël, qui ne déshonore pas la femme
7 de son prochain et ne s'approche pas d'une femme pendant son impureté, qui n'opprime personne, qui
rend au débiteur son gage, qui ne commet point de rapines, qui donne son pain à celui qui a faim et
8 couvre d'un vêtement celui qui est nu, qui ne prête pas à intérêt et ne tire point d'usure, qui détourne
9 sa main de l'iniquité et juge selon la vérité entre un homme et un autre, qui suit mes lois et observe
10 mes ordonnances en agissant avec fidélité, celui-là est juste, il vivra, dit le Seigneur, l'Éternel. S'il a un
11 fils qui soit violent, qui répande le sang, ou qui commette quelque chose de semblable ; si ce fils n'imite
en rien la conduite de son père, s'il mange sur les montagnes, s'il déshonore la femme de son prochain,
12 s'il opprime le malheureux et l'indigent, s'il commet des rapines, s'il ne rend pas le gage, s'il lève les
13 yeux vers les idoles et fait des abominations, S'il prête à intérêt et tire une usure, ce fils-là vivrait ! Il
14 ne vivra pas ; il a commis toutes ces abominations ; qu'il meure ! que son sang retombe sur lui ! Mais
si un homme a un fils qui voie tous les péchés que commet son père, qui les voie et n'agisse pas de
15 la même manière ; si ce fils ne mange pas sur les montagnes et ne lève pas les yeux vers les idoles
16 de la maison d'Israël, s'il ne déshonore pas la femme de son prochain, s'il n'opprime personne, s'il ne
prend point de gage, s'il ne commet point de rapines, s'il donne son pain à celui qui a faim et couvre
17 d'un vêtement celui qui est nu, s'il détourne sa main de l'iniquité, s'il n'exige ni intérêt ni usure, s'il
observe mes ordonnances et suit mes lois, celui-là ne mourra pas pour l'iniquité de son père ; il vivra.
18 C'est son père, qui a été un oppresseur, qui a commis des rapines envers les autres, qui a fait au milieu
19 de son peuple ce qui n'est pas bien, c'est lui qui mourra pour son iniquité. Vous dites : Pourquoi le
fils ne porte -t-il pas l'iniquité de son père ? C'est que le fils a agi selon la droiture et la justice, c'est
20 qu'il a observé et mis en pratique toutes mes lois ; il vivra. L'âme qui pèche, c'est celle qui mourra. Le
fils ne portera pas l'iniquité de son père, et le père ne portera pas l'iniquité de son fils. La justice du
21 juste sera sur lui, et la méchanceté du méchant sera sur lui. Si le méchant revient de tous les péchés
qu'il a commis, s'il observe toutes mes lois et pratique la droiture et la justice, il vivra, il ne mourra
22 pas. Toutes les transgressions qu'il a commises seront oubliées ; il vivra, à cause de la justice qu'il a
23 pratiquée. Ce que je désire, est-ce que le méchant meure ? dit le Seigneur, l'Éternel. N'est-ce pas qu'il
24 change de conduite et qu'il vive ? Si le juste se détourne de sa justice et commet l'iniquité, s'il imite
toutes les abominations du méchant, vivra -t-il ? Toute sa justice sera oubliée, parce qu'il s'est livré
25 à l'iniquité et au péché ; à cause de cela, il mourra. Vous dites : La voie du Seigneur n'est pas droite.
Écoutez donc, maison d'Israël ! Est-ce ma voie qui n'est pas droite ? Ne sont-ce pas plutôt vos voies qui ne
26 sont pas droites ? Si le juste se détourne de sa justice et commet l'iniquité, et meurt pour cela, il meurt
27 à cause de l'iniquité qu'il a commise. Si le méchant revient de sa méchanceté et pratique la droiture et
28 la justice, il fera vivre son âme. S'il ouvre les yeux et se détourne de toutes les transgressions qu'il a
29 commises, il vivra, il ne mourra pas. La maison d'Israël dit : La voie du Seigneur n'est pas droite. Est-
ce ma voie qui n'est pas droite, maison d'Israël ? Ne sont-ce pas plutôt vos voies qui ne sont pas droites ?
30 C'est pourquoi je vous jugerai chacun selon ses voies, maison d'Israël, dit le Seigneur, l'Éternel. Revenez
31 et détournez -vous de toutes vos transgressions, afin que l'iniquité ne cause pas votre ruine. Rejetez
loin de vous toutes les transgressions par lesquelles vous avez péché ; faites -vous un coeur nouveau et
32 un esprit nouveau. Pourquoi mourriez -vous, maison d'Israël ? Car je ne désire pas la mort de celui qui
meurt, dit le Seigneur, l'Éternel. Convertissez -vous donc, et vivez.

19, 2 Et toi, prononce une complainte sur les princes d'Israël, et dis : Ta mère, qu'était-ce ? Une lionne.
3 Elle était couchée parmi les lions ; C'est au milieu des lionceaux Qu'elle a élevé ses petits. Elle éleva

l'un de ses petits, Qui devint un jeune lion, Et qui apprit à déchirer sa proie ; Il dévora des hommes.
Les nations entendirent parler de lui, Et il fut pris dans leur fosse ; Elles mirent une boucle à ses 4
narines et l'emmenèrent Dans le pays d'Égypte. Quand la lionne vit qu'elle attendait en vain, Qu'elle 5
était trompée dans son espérance, Elle prit un autre de ses petits, Et en fit un jeune lion. Il marcha 6
parmi les lions, Il devint un jeune lion, Et il apprit à déchirer sa proie ; Il dévora des hommes. Il 7
força leurs palais, Et détruisit leurs villes ; Le pays, tout ce qui s'y trouvait, fut ravagé, Au bruit de
ses rugissements. Contre lui se rangèrent les nations D'alentour, des provinces ; Elles tendirent sur 8
lui leur rets, Et il fut pris dans leur fosse. Elles mirent une boucle à ses narines, le placèrent dans 9
une cage, Et l'emmenèrent auprès du roi de Babylone ; Puis elles le conduisirent dans une forteresse,
Afin qu'on n'entende plus sa voix sur les montagnes d'Israël. Ta mère était, comme toi, semblable à une 10
vigne, Plantée près des eaux. Elle était féconde et chargée de branches, À cause de l'abondance des eaux.
Elle avait de vigoureux rameaux pour des sceptres de souverains ; Par son élévation elle dominait les 11
branches touffues ; Elle attirait les regards par sa hauteur, Et par la multitude de ses rameaux. Mais 12
elle a été arrachée avec fureur et jetée par terre ; Le vent d'orient a desséché son fruit ; Ses rameaux
vigoureux ont été rompus et desséchés ; Le feu les a dévorés. Et maintenant elle est plantée dans le 13
désert, Dans une terre sèche et aride. Le feu est sorti de ses branches, Et a dévoré son fruit ; Elle n'a 14
plus de rameau vigoureux Pour un sceptre de souverain. C'est là une complainte, et cela servira de
complainte.

La septième année, le dixième jour du cinquième mois, quelques-uns des anciens d'Israël vinrent **20**
pour consulter l'Éternel, et s'assirent devant moi. Et la parole de l'Éternel me fut adressée, en ces 2
mots : Fils de l'homme, parle aux anciens d'Israël, et dis -leur : Ainsi parle le Seigneur, l'Éternel : 3
Est-ce pour me consulter que vous êtes venus ? Je suis vivant ! je ne me laisserai pas consulter par vous,
dit le Seigneur, l'Éternel. Veux-tu les juger, veux-tu les juger, fils de l'homme ? Fais-leur connaître les 4
abominations de leurs pères ! Tu leur diras : Ainsi parle le Seigneur, l'Éternel : Le jour où j'ai choisi 5
Israël, j'ai levé ma main vers la postérité de la maison de Jacob, et je me suis fait connaître à eux dans
le pays d'Égypte ; j'ai levé ma main vers eux, en disant : Je suis l'Éternel, votre Dieu. En ce jour -là, 6
j'ai levé ma main vers eux, pour les faire passer du pays d'Égypte dans un pays que j'avais cherché
pour eux, pays où coulent le lait et le miel, le plus beau de tous les pays. Je leur dis : Rejetez chacun 7
les abominations qui attirent vos regards, et ne vous souillez pas par les idoles de l'Égypte ! Je suis
l'Éternel, votre Dieu. Et ils se révoltèrent contre moi, et ils ne voulurent pas m'écouter. Aucun ne 8
rejeta les abominations qui attiraient ses regards, et ils n'abandonnèrent point les idoles de l'Égypte.
J'eus la pensée de répandre ma fureur sur eux, d'épuiser contre eux ma colère, au milieu du pays
d'Égypte. Néanmoins j'ai agi par égard pour mon nom, afin qu'il ne soit pas profané aux yeux des 9
nations parmi lesquelles ils se trouvaient, et aux yeux desquelles je m'étais fait connaître à eux, pour
les faire sortir du pays d'Égypte. Et je les fis sortir du pays d'Égypte, et je les conduisis dans le désert. 10
Je leur donnai mes lois et leur fis connaître mes ordonnances, que l'homme doit mettre en pratique, 11
afin de vivre par elles. Je leur donnai aussi mes sabbats comme un signe entre moi et eux, pour qu'ils 12
connussent que je suis l'Éternel qui les sanctifie. Et la maison d'Israël se révolta contre moi dans le 13
désert. Ils ne suivirent point mes lois, et ils rejetèrent mes ordonnances, que l'homme doit mettre en
pratique, afin de vivre par elles, et ils profanèrent à l'excès mes sabbats. J'eus la pensée de répandre
sur eux ma fureur dans le désert, pour les anéantir. Néanmoins j'ai agi par égard pour mon nom, afin 14
qu'il ne soit pas profané aux yeux des nations en présence desquelles je les avais fait sortir d'Égypte.
Dans le désert, je levai ma main vers eux, pour ne pas les conduire dans le pays que je leur avais 15
destiné, pays où coulent le lait et le miel, le plus beau de tous les pays, et cela parce qu'ils rejetèrent 16
mes ordonnances et ne suivirent point mes lois, et parce qu'ils profanèrent mes sabbats, car leur coeur
ne s'éloigna pas de leurs idoles. Mais j'eus pour eux un regard de pitié et je ne les détruisis pas, je ne 17
les exterminai pas dans le désert. Je dis à leurs fils dans le désert : Ne suivez pas les préceptes de 18
vos pères, n'observez pas leurs coutumes, et ne vous souillez pas par leurs idoles ! Je suis l'Éternel, 19
votre Dieu. Suivez mes préceptes, observez mes ordonnances, et mettez-les en pratique. Sanctifiez mes 20
sabbats, et qu'ils soient entre moi et vous un signe auquel on connaisse que je suis l'Éternel, votre
Dieu. Et les fils se révoltèrent contre moi. Ils ne suivirent point mes préceptes, ils n'observèrent point 21
et n'exécutèrent point mes ordonnances, que l'homme doit mettre en pratique, afin de vivre par elles,
et ils profanèrent mes sabbats. J'eus la pensée de répandre sur eux ma fureur, d'épuiser contre eux ma
colère dans le désert. Néanmoins j'ai retiré ma main, et j'ai agi par égard pour mon nom, afin qu'il ne 22
fût pas profané aux yeux des nations en présence desquelles je les avais fait sortir d'Égypte. Dans le 23
désert, je levai encore ma main vers eux, pour les disperser parmi les nations et les répandre en divers

pays, parce qu'ils ne mirent pas en pratique mes ordonnances, parce qu'ils rejetèrent mes préceptes,
profanèrent mes sabbats, et tournèrent leurs yeux vers les idoles de leurs pères. Je leur donnai aussi
des préceptes qui n'étaient pas bons, et des ordonnances par lesquelles ils ne pouvaient vivre. Je les
souillai par leurs offrandes, quand ils faisaient passer par le feu tous leurs premiers-nés ; je voulus
ainsi les punir, et leur faire connaître que je suis l'Éternel. C'est pourquoi parle à la maison d'Israël,
fils de l'homme, et dis -leur : Ainsi parle le Seigneur, l'Éternel : Vos pères m'ont encore outragé, en se
montrant infidèles à mon égard. Je les ai conduits dans le pays que j'avais juré de leur donner, et ils
ont jeté les yeux sur toute colline élevée et sur tout arbre touffu ; là ils ont fait leurs sacrifices, ils ont
présenté leurs offrandes qui m'irritaient, ils ont brûlé leurs parfums d'une agréable odeur, et ils ont
répandu leurs libations. Je leur dis : Qu'est-ce que ces hauts lieux où vous vous rendez ? Et le nom
de hauts lieux leur a été donné jusqu'à ce jour. C'est pourquoi dis à la maison d'Israël : Ainsi parle
le Seigneur, l'Éternel : Ne vous souillez -vous pas à la manière de vos pères, et ne vous prostituez -
vous pas à leurs abominations ? En présentant vos offrandes, en faisant passer vos enfants par le feu,
vous vous souillez encore aujourd'hui par toutes vos idoles. Et moi, je me laisserais consulter par vous,
maison d'Israël ! Je suis vivant ! dit le Seigneur, l'Éternel, je ne me laisserai pas consulter par vous.
On ne verra pas s'accomplir ce que vous imaginez, quand vous dites : Nous voulons être comme les
nations, comme les familles des autres pays, nous voulons servir le bois et la pierre. Je suis vivant ! dit
le Seigneur, l'Éternel, je régnerai sur vous, à main forte et à bras étendu, et en répandant ma fureur.
Je vous ferai sortir du milieu des peuples, et je vous rassemblerai des pays où vous êtes dispersés, à
main forte et à bras étendu, et en répandant ma fureur. Je vous amènerai dans le désert des peuples,
et là je vous jugerai face à face. Comme je suis entré en jugement avec vos pères dans le désert du
pays d'Égypte, ainsi j'entrerai en jugement avec vous, dit le Seigneur, l'Éternel. Je vous ferai passer
sous la verge, et je vous mettrai dans les liens de l'alliance. Je séparerai de vous les rebelles et ceux
qui me sont infidèles ; je les tirerai du pays où ils sont étrangers, mais ils n'iront pas au pays d'Israël.
Et vous saurez que je suis l'Éternel. Et vous, maison d'Israël, ainsi parle le Seigneur, l'Éternel : Allez
chacun servir vos idoles ! Mais après cela, vous m'écouterez, et vous ne profanerez plus mon saint nom
par vos offrandes et par vos idoles. Car sur ma montagne sainte, sur la haute montagne d'Israël, dit le
Seigneur, l'Éternel, là toute la maison d'Israël, tous ceux qui seront dans le pays me serviront ; là je les
recevrai favorablement, je rechercherai vos offrandes, les prémices de vos dons, et tout ce que vous me
consacrerez. Je vous recevrai comme un parfum d'une agréable odeur, quand je vous aurai fait sortir
du milieu des peuples, et rassemblés des pays où vous êtes dispersés ; et je serai sanctifié par vous aux
yeux des nations. Et vous saurez que je suis l'Éternel, quand je vous ramènerai dans le pays d'Israël,
dans le pays que j'avais juré de donner à vos pères. Là vous vous souviendrez de votre conduite et de
toutes vos actions par lesquelles vous vous êtes souillés ; vous vous prendrez vous-mêmes en dégoût,
à cause de toutes les infamies que vous avez commises. Et vous saurez que je suis l'Éternel, quand
j'agirai avec vous par égard pour mon nom, et nullement d'après votre conduite mauvaise et vos actions
corrompues, ô maison d'Israël ! dit le Seigneur, l'Éternel. La parole de l'Éternel me fut adressée, en ces
mots : Fils de l'homme, tourne ta face vers le midi, Et parle contre le midi ! Prophétise contre la forêt
des champs du midi ! Tu diras à la forêt du midi : Écoute la parole de l'Éternel ! Ainsi parle le Seigneur,
l'Éternel : Je vais allumer un feu au dedans de toi, Et il dévorera tout arbre vert et tout arbre sec ; La
flamme ardente ne s'éteindra point, Et tout visage en sera brûlé, Du midi au septentrion. Et toute
chair verra Que moi, l'Éternel, je l'ai allumé. Il ne s'éteindra point. Je dis : Ah ! Seigneur Éternel ! Ils
disent de moi : N'est-ce pas un faiseur de paraboles ?

21, 2 Et la parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, tourne ta face vers Jéru-
3 salem, Et parle contre les lieux saints ! Prophétise contre le pays d'Israël ! Tu diras au pays d'Israël :
Ainsi parle l'Éternel : Voici, j'en veux à toi, Je tirerai mon épée de son fourreau, Et j'exterminerai du
4 milieu de toi le juste et le méchant. Parce que je veux exterminer du milieu de toi le juste et le mé-
5 chant, Mon épée sortira de son fourreau, Pour frapper toute chair, Du midi au septentrion. Et toute
6 chair saura Que moi, l'Éternel, j'ai tiré mon épée de son fourreau. Elle n'y rentrera plus. Et toi, fils
7 de l'homme, gémis ! Les reins brisés et l'amertume dans l'âme, Gémis sous leurs regards ! Et s'ils te
disent : Pourquoi gémis -tu ? Tu répondras : Parce qu'il arrive une nouvelle... Tous les coeurs s'alarme-
ront, Toutes les mains deviendront faibles, Tous les esprits seront abattus, Tous les genoux se fondront
8 en eau... Voici, elle arrive, elle est là ! Dit le Seigneur, l'Éternel. La parole de l'Éternel me fut adressée,
9 en ces mots : Fils de l'homme, prophétise, et dis : Ainsi parle l'Éternel. Dis : L'épée ! l'épée ! Elle est
10 aiguisée, elle est polie. C'est pour massacrer qu'elle est aiguisée, C'est pour étinceler qu'elle est polie...
11 Nous réjouirons -nous ? Le sceptre de mon fils méprise tout bois... On l'a donnée à polir, Pour que la

main la saisisse ; Elle est aiguisée, l'épée, elle est polie, Pour armer la main de celui qui massacre. Crie 12
et gémis, fils de l'homme ! Car elle est tirée contre mon peuple, Contre tous les princes d'Israël ; Ils sont
livrés à l'épée avec mon peuple. Frappe donc sur ta cuisse ! Oui, l'épreuve sera faite ; Et que sera-ce, si 13
ce sceptre qui méprise tout est anéanti ? Dit le Seigneur, l'Éternel. Et toi, fils de l'homme, prophétise, 14
Et frappe des mains ! Et que les coups de l'épée soient doublés, soient triplés ! C'est l'épée du carnage,
l'épée du grand carnage, L'épée qui doit les poursuivre. Pour jeter l'effroi dans les coeurs, Pour multi- 15
plier les victimes, À toutes leurs portes je les menacerai de l'épée. Ah ! elle est faite pour étinceler, Elle
est aiguisée pour massacrer. Rassemble tes forces, tourne -toi à droite ! Place-toi, tourne-toi à gauche ! 16
Dirige de tous côtés ton tranchant ! Et moi aussi, je frapperai des mains, Et j'assouvirai ma fureur. 17
C'est moi, l'Éternel, qui parle. La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, 18, 19
trace deux chemins pour servir de passage à l'épée du roi de Babylone ; tous les deux doivent sortir du
même pays ; marque un signe, marque -le à l'entrée du chemin qui conduit à une ville. Tu traceras 20
l'un des chemins pour que l'épée arrive à Rabbath, ville des enfants d'Ammon, et l'autre pour qu'elle
arrive en Juda, à Jérusalem, ville fortifiée. Car le roi de Babylone se tient au carrefour, à l'entrée des 21
deux chemins, pour tirer des présages ; il secoue les flèches, il interroge les théraphim, il examine le
foie. Le sort, qui est dans sa droite, désigne Jérusalem, où l'on devra dresser des béliers, comman- 22
der le carnage, et pousser des cris de guerre ; on dressera des béliers contre les portes, on élèvera des
terrasses, on formera des retranchements. Ils ne voient là que de vaines divinations, eux qui ont fait 23
des serments. Mais lui, il se souvient de leur iniquité, en sorte qu'ils seront pris. C'est pourquoi ainsi 24
parle le Seigneur, l'Éternel : Parce que vous rappelez le souvenir de votre iniquité, en mettant à nu
vos transgressions, en manifestant vos péchés dans toutes vos actions ; parce que vous en rappelez le
souvenir, vous serez saisis par sa main. Et toi, profane, méchant, prince d'Israël, dont le jour arrive au 25
temps où l'iniquité est à son terme ! Ainsi parle le Seigneur, l'Éternel : La tiare sera ôtée, le diadème 26
sera enlevé. Les choses vont changer. Ce qui est abaissé sera élevé, et ce qui est élevé sera abaissé. J'en 27
ferai une ruine, une ruine, une ruine. Mais cela n'aura lieu qu'à la venue de celui à qui appartient le
jugement et à qui je le remettrai. Et toi, fils de l'homme, prophétise, et dis : Ainsi parle le Seigneur, 28
l'Éternel, sur les enfants d'Ammon et sur leur opprobre. Dis : L'épée, l'épée est tirée, elle est polie, pour
massacrer, pour dévorer, pour étinceler ! Au milieu de tes visions vaines et de tes oracles menteurs, 29
elle te fera tomber parmi les cadavres des méchants, dont le jour arrive au temps où l'iniquité est à son
terme. Remets ton épée dans le fourreau. Je te jugerai dans le lieu où tu as été créé, dans le pays de 30
ta naissance. Je répandrai sur toi ma colère, je soufflerai contre toi avec le feu de ma fureur, et je te 31
livrerai entre les mains d'hommes qui dévorent, qui ne travaillent qu'à détruire. Tu seras consumé par 32
le feu ; ton sang coulera au milieu du pays ; on ne se souviendra plus de toi. Car moi, l'Éternel, j'ai parlé.

La parole de l'Éternel me fut adressée, en ces mots : Et toi, fils de l'homme, jugeras -tu, jugeras **22**, 2
-tu la ville sanguinaire ? Fais-lui connaître toutes ses abominations ! Tu diras : Ainsi parle le Seigneur, 3
l'Éternel : Ville qui répands le sang au milieu de toi, pour que ton jour arrive, et qui te fais des idoles
pour te souiller ! Tu es coupable à cause du sang que tu as répandu, et tu t'es souillée par les idoles 4
que tu as faites. Tu as ainsi avancé tes jours, et tu es parvenue au terme de tes années. C'est pourquoi
je te rends un objet d'opprobre pour les nations et de moquerie pour tous les pays. Ceux qui sont près 5
et ceux qui sont au loin se moqueront de toi, qui es souillée de réputation et pleine de trouble. Voici, 6
au dedans de toi, tous les princes d'Israël usent de leur force pour répandre le sang ; au dedans de toi, 7
l'on méprise père et mère, on maltraite l'étranger, on opprime l'orphelin et la veuve. Tu dédaignes mes 8
sanctuaires, tu profanes mes sabbats. Il y a chez toi des calomniateurs pour répandre le sang ; chez 9
toi, l'on mange sur les montagnes ; on commet le crime dans ton sein. Au milieu de toi, on découvre 10
la nudité du père ; au milieu de toi, on fait violence à la femme pendant son impureté. Au milieu de 11
toi, chacun se livre à des abominations avec la femme de son prochain, chacun se souille par l'inceste
avec sa belle-fille, chacun déshonore sa soeur, fille de son père. Chez toi, l'on reçoit des présents pour 12
répandre le sang : tu exiges un intérêt et une usure, tu dépouilles ton prochain par la violence, et moi,
tu m'oublies, dit le Seigneur, l'Éternel. Voici, je frappe des mains à cause de la cupidité que tu as eue, et 13
du sang qui a été répandu au milieu de toi. Ton coeur sera-t-il ferme, tes mains auront-elles de la force 14
dans les jours où j'agirai contre toi ? Moi, l'Éternel, j'ai parlé, et j'agirai. Je te disperserai parmi les 15
nations, je te répandrai en divers pays, et je ferai disparaître ton impureté du milieu de toi. Tu seras 16
souillée par toi-même aux yeux des nations, et tu sauras que je suis l'Éternel. La parole de l'Éternel 17
me fut adressée, en ces mots : Fils de l'homme, la maison d'Israël est devenue pour moi comme des 18
scories ; ils sont tous de l'airain, de l'étain, du fer, du plomb, dans le creuset ; ce sont des scories d'argent.
C'est pourquoi ainsi parle le Seigneur, l'Éternel : Parce que vous êtes tous devenus comme des scories, 19
voici, je vous rassemblerai au milieu de Jérusalem. Comme on rassemble l'argent, l'airain, le fer, le 20

plomb et l'étain, dans le creuset, et qu'on souffle le feu pour les fondre, ainsi je vous rassemblerai dans
21 ma colère et dans ma fureur, et je vous mettrai au creuset pour vous fondre. Je vous rassemblerai, et je
22 soufflerai contre vous avec le feu de ma fureur ; et vous serez fondus au milieu de Jérusalem. Comme
l'argent fond dans le creuset, ainsi vous serez fondus au milieu d'elle. Et vous saurez que moi, l'Éternel,
23, 24 j'ai répandu ma fureur sur vous. La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme,
dis à Jérusalem : Tu es une terre qui n'est pas purifiée, qui n'est pas arrosée de pluie au jour de la
25 colère. Ses prophètes conspirent dans son sein ; comme des lions rugissants qui déchirent leur proie,
ils dévorent les âmes, ils s'emparent des richesses et des choses précieuses, ils multiplient les veuves
26 au milieu d'elle. Ses sacrificateurs violent ma loi et profanent mes sanctuaires, ils ne distinguent pas
ce qui est saint de ce qui est profane, ils ne font pas connaître la différence entre ce qui est impur et
27 ce qui est pur, ils détournent les yeux de mes sabbats, et je suis profané au milieu d'eux. Ses chefs
sont dans son sein comme des loups qui déchirent leur proie ; ils répandent le sang, perdent les âmes,
28 pour assouvir leur cupidité. Et ses prophètes ont pour eux des enduits de plâtre, de vaines visions, des
29 oracles menteurs ; ils disent : Ainsi parle le Seigneur, l'Éternel ! Et l'Éternel ne leur a point parlé. Le
peuple du pays se livre à la violence, commet des rapines, opprime le malheureux et l'indigent, foule
30 l'étranger contre toute justice. Je cherche parmi eux un homme qui élève un mur, qui se tienne à la
31 brèche devant moi en faveur du pays, afin que je ne le détruise pas ; mais je n'en trouve point. Je
répandrai sur eux ma fureur, je les consumerai par le feu de ma colère, je ferai retomber leurs oeuvres
sur leur tête, dit le Seigneur, l'Éternel.

23, 2 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, il y avait deux femmes, Filles
3 d'une même mère. Elles se sont prostituées en Égypte, Elles se sont prostituées dans leur jeunesse ;
4 Là leurs mamelles ont été pressées, Là leur sein virginal a été touché. L'aînée s'appelait Ohola, Et
sa soeur Oholiba ; Elles étaient à moi, Et elles ont enfanté des fils et des filles. Ohola, c'est Samarie ;
5 Oholiba, c'est Jérusalem. Ohola me fut infidèle ; Elle s'enflamma pour ses amants, Les Assyriens ses
6 voisins, Vêtus d'étoffes teintes en bleu, Gouverneurs et chefs, Tous jeunes et charmants, Cavaliers
7 montés sur des chevaux. Elle s'est prostituée à eux, À toute l'élite des enfants de l'Assyrie ; Elle s'est
souillée avec tous ceux pour lesquels elle s'était enflammée, Elle s'est souillée avec toutes leurs idoles.
8 Elle n'a pas renoncé à ses prostitutions d'Égypte : Car ils avaient couché avec elle dans sa jeunesse,
9 Ils avaient touché son sein virginal, Et ils avaient répandu sur elle leurs prostitutions. C'est pourquoi
je l'ai livrée entre les mains de ses amants, Entre les mains des enfants de l'Assyrie, Pour lesquels
10 elle s'était enflammée. Ils ont découvert sa nudité, Ils ont pris ses fils et ses filles, Ils l'ont fait périr
11 elle-même avec l'épée ; Elle a été en renom parmi les femmes, Après les jugements exercés sur elle. Sa
soeur Oholiba vit cela, Et fut plus déréglée qu'elle dans sa passion ; Ses prostitutions dépassèrent celles
12 de sa soeur. Elle s'enflamma pour les enfants de l'Assyrie, Gouverneurs et chefs, ses voisins, Vêtus
13 magnifiquement, Cavaliers montés sur des chevaux, Tous jeunes et charmants. Je vis qu'elle s'était
14 souillée, Que l'une et l'autre avaient suivi la même voie. Elle alla même plus loin dans ses prostitutions.
Elle aperçut contre les murailles des peintures d'hommes, Des images de Chaldéens peints en couleur
15 rouge, Avec des ceintures autour des reins, Avec des turbans de couleurs variées flottant sur la tête,
16 Tous ayant l'apparence de chefs, Et figurant des enfants de Babylone, De la Chaldée, leur patrie ; Elle
17 s'enflamma pour eux, au premier regard, Et leur envoya des messagers en Chaldée. Et les enfants
de Babylone se rendirent auprès d'elle, Pour partager le lit des amours, Et ils la souillèrent par leurs
18 prostitutions. Elle s'est souillée avec eux, Puis son coeur s'est détaché d'eux. Elle a mis à nu son
impudicité, Elle a découvert sa nudité ; Et mon coeur s'est détaché d'elle, Comme mon coeur s'était
19 détaché de sa soeur. Elle a multiplié ses prostitutions, En pensant aux jours de sa jeunesse, Lorsqu'elle
20 se prostituait au pays d'Égypte. Elle s'est enflammée pour des impudiques, Dont la chair était comme
21 celle des ânes, Et l'approche comme celle des chevaux. Tu t'es souvenue des crimes de ta jeunesse,
22 Lorsque les Égyptiens pressaient tes mamelles, À cause de ton sein virginal. C'est pourquoi, Oholiba,
ainsi parle le Seigneur, l'Éternel : Voici, j'excite contre toi tes amants, Ceux dont ton coeur s'est détaché,
23 Et je les amène de toutes parts contre toi ; Les enfants de Babylone et tous les Chaldéens, Nobles,
princes et seigneurs, Et tous les enfants de l'Assyrie avec eux, Jeunes et charmants, Tous gouverneurs
24 et chefs, Chefs illustres, Tous montés sur des chevaux. Ils marchent contre toi avec des armes, des
chars et des roues, Et une multitude de peuples ; Avec le grand bouclier et le petit bouclier, avec les
casques, Ils s'avancent de toutes parts contre toi. Je leur remets le jugement, Et ils te jugeront selon
25 leurs lois. Je répands ma colère sur toi, Et ils te traiteront avec fureur. Ils te couperont le nez et les
oreilles, Et ce qui reste de toi tombera par l'épée ; Ils prendront tes fils et tes filles, Et ce qui reste de
26 toi sera dévoré par le feu. Ils te dépouilleront de tes vêtements, Et ils enlèveront les ornements dont
27 tu te pares. Je mettrai fin à tes crimes Et à tes prostitutions du pays d'Égypte ; Tu ne porteras plus

tes regards vers eux, Tu ne penseras plus à l'Égypte. Car ainsi parle le Seigneur, l'Éternel : Voici, je 28
te livre entre les mains de ceux que tu hais, Entre les mains de ceux dont ton coeur s'est détaché. Ils 29
te traiteront avec haine ; Ils enlèveront toutes tes richesses, Et te laisseront nue, entièrement nue ; La
honte de tes impudicités sera découverte, De tes crimes et de tes prostitutions. Ces choses t'arriveront, 30
Parce que tu t'es prostituée aux nations, Parce que tu t'es souillée par leurs idoles. Tu as marché dans 31
la voie de ta soeur, Et je mets sa coupe dans ta main. Ainsi parle le Seigneur, l'Éternel : Tu boiras 32
la coupe de ta soeur, Tu la boiras large et profonde ; Elle te rendra un objet de risée et de moquerie ;
Elle contient beaucoup. Tu seras remplie d'ivresse et de douleur ; C'est la coupe de désolation et de 33
destruction, La coupe de ta soeur Samarie. Tu la boiras, tu la videras, Tu la briseras en morceaux, Et 34
tu te déchireras le sein. Car j'ai parlé, Dit le Seigneur, l'Éternel. C'est pourquoi ainsi parle le Seigneur, 35
l'Éternel : Parce que tu m'as oublié, Parce que tu m'as rejeté derrière ton dos, Porte donc aussi la peine
de tes crimes et de tes prostitutions. L'Éternel me dit : Fils de l'homme, jugeras -tu Ohola et Oholiba ? 36
Déclare -leur leurs abominations ! Elles se sont livrées à l'adultère, et il y a du sang à leurs mains : 37
Elles ont commis adultère avec leurs idoles ; Et les enfants qu'elles m'avaient enfantés, Elles les ont fait
passer par le feu Pour qu'ils leur servent d'aliment. Voici encore ce qu'elles m'ont fait : Elles ont souillé 38
mon sanctuaire dans le même jour, Et elles ont profané mes sabbats. Elles ont immolé leurs enfants à 39
leurs idoles, Et elles sont allées le même jour dans mon sanctuaire, Pour le profaner. C'est là ce qu'elles
ont fait dans ma maison. Et même elles ont fait chercher des hommes venant de loin, Elles leur ont 40
envoyé des messagers, et voici, ils sont venus. Pour eux tu t'es lavée, tu as mis du fard à tes yeux, Tu
t'es parée de tes ornements ; Tu t'es assise sur un lit magnifique, Devant lequel une table était dressée, 41
Et tu as placé sur cette table mon encens et mon huile. On entendait les cris d'une multitude joyeuse ; 42
Et parmi cette foule d'hommes On a fait venir du désert des Sabéens, Qui ont mis des bracelets aux
mains des deux soeurs Et de superbes couronnes sur leurs têtes. Je dis alors au sujet de celle qui a 43
vieilli dans l'adultère : Continuera -t-elle maintenant ses prostitutions, et viendra-t-on à elle ? Et l'on 44
est venu vers elle comme l'on va chez une prostituée ; C'est ainsi qu'on est allé vers Ohola et Oholiba,
Ces femmes criminelles. Mais des hommes justes les jugeront, Comme on juge les femmes adultères, 45
Comme on juge celles qui répandent le sang ; Car elles sont adultères, et il y a du sang à leurs mains.
Car ainsi parle le Seigneur, l'Éternel : Je ferai monter contre elles une multitude, Et je les livrerai à la 46
terreur et au pillage. Cette multitude les lapidera, Et les abattra à coups d'épée ; On tuera leurs fils 47
et leurs filles, On brûlera leurs maisons par le feu. Je ferai cesser ainsi le crime dans le pays ; Toutes 48
les femmes recevront instruction, Et ne commettront pas de crime comme le vôtre. On fera retomber 49
votre crime sur vous, Et vous porterez les péchés de vos idoles. Et vous saurez que je suis le Seigneur,
l'Éternel.

La neuvième année, le dixième jour du dixième mois, la parole de l'Éternel me fut adressée, en ces **24**
mots : Fils de l'homme, mets par écrit la date de ce jour, de ce jour -ci ! Le roi de Babylone s'approche 2
de Jérusalem en ce jour même. Propose une parabole à la famille de rebelles, et dis -leur : Ainsi parle 3
le Seigneur, l'Éternel : Place, place la chaudière, et verses -y de l'eau. Mets -y les morceaux, tous les 4
bons morceaux, la cuisse, l'épaule ; remplis -la des meilleurs os. Choisis dans le troupeau, et entasse du 5
bois sous la chaudière ; fais bouillir à gros bouillons, et que les os qui sont dedans cuisent aussi. C'est 6
pourquoi ainsi parle le Seigneur, l'Éternel : Malheur à la ville sanguinaire, chaudière pleine de rouille,
et dont la rouille ne se détache pas ! Tires -en les morceaux les uns après les autres, sans recourir au
sort. Car le sang qu'elle a versé est au milieu d'elle ; elle l'a mis sur le roc nu, elle ne l'a pas répandu 7
sur la terre pour le couvrir de poussière. Afin de montrer ma fureur, afin de me venger, j'ai répandu 8
son sang sur le roc nu, pour qu'il ne fût pas couvert. C'est pourquoi ainsi parle le Seigneur, l'Éternel : 9
Malheur à la ville sanguinaire ! Moi aussi je veux faire un grand bûcher. Entasse le bois, allume le 10
feu, cuis bien la chair, assaisonne -la, et que les os soient brûlés. Puis mets la chaudière vide sur les 11
charbons, afin qu'elle s'échauffe, que son airain devienne brûlant, que sa souillure se fonde au dedans,
et que sa rouille se consume. Les efforts sont inutiles, la rouille dont elle est pleine ne se détache pas ; 12
la rouille ne s'en ira que par le feu. Le crime est dans ta souillure ; parce que j'ai voulu te purifier et que 13
tu n'es pas devenue pure, tu ne seras plus purifiée de ta souillure jusqu'à ce que j'aie assouvi sur toi ma
fureur. Moi, l'Éternel, j'ai parlé ; cela arrivera, et je l'exécuterai ; je ne reculerai pas, et je n'aurai ni pitié 14
ni repentir. On te jugera selon ta conduite et selon tes actions, dit le Seigneur, l'Éternel. La parole de 15
l'Éternel me fut adressée, en ces mots : Fils de l'homme, voici, je t'enlève par une mort soudaine ce qui 16
fait les délices de tes yeux. Tu ne te lamenteras point, tu ne pleureras point, et tes larmes ne couleront
pas. Soupire en silence, ne prends pas le deuil des morts, attache ton turban, mets ta chaussure à tes 17
pieds, ne te couvre pas la barbe, et ne mange pas le pain des autres. J'avais parlé au peuple le matin, 18
et ma femme mourut le soir. Le lendemain matin, je fis ce qui m'avait été ordonné. Le peuple me dit : 19

20 Ne nous expliqueras -tu pas ce que signifie pour nous ce que tu fais ? Je leur répondis : La parole de
21 l'Éternel m'a été adressée, en ces mots : Dis à la maison d'Israël : Ainsi parle le Seigneur, l'Éternel :
Voici, je vais profaner mon sanctuaire, l'orgueil de votre force, les délices de vos yeux, l'objet de votre
22 amour ; et vos fils et vos filles que vous avez laissés tomberont par l'épée. Vous ferez alors comme j'ai
23 fait. Vous ne vous couvrirez pas la barbe, vous ne mangerez pas le pain des autres, vous aurez vos
turbans sur la tête et vos chaussures aux pieds, vous ne vous lamenterez pas et vous ne pleurerez pas ;
24 mais vous serez frappés de langueur pour vos iniquités, et vous gémirez entre vous. Ézéchiel sera pour
vous un signe. Vous ferez entièrement comme il a fait. Et quand ces choses arriveront, vous saurez que
25 je suis le Seigneur, l'Éternel. Et toi, fils de l'homme, le jour où je leur enlèverai ce qui fait leur force,
26 leur joie et leur gloire, les délices de leurs yeux et l'objet de leur amour, leurs fils et leurs filles, ce
27 jour -là un fuyard viendra vers toi pour l'annoncer à tes oreilles. En ce jour, ta bouche s'ouvrira avec
le fuyard, et tu parleras, tu ne seras plus muet ; tu seras pour eux un signe, et ils sauront que je suis
l'Éternel.

25, 2 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, tourne ta face vers les enfants
3 d'Ammon, Et prophétise contre eux ! Tu diras aux enfants d'Ammon : Écoutez la parole du Seigneur,
de l'Éternel ! Ainsi parle le Seigneur, l'Éternel : Parce que tu as dit : Ah ! ah ! Sur mon sanctuaire qui
était profané, Sur la terre d'Israël qui était dévastée, Et sur la maison de Juda qui allait en captivité,
4 Voici, je te donne en possession aux fils de l'Orient ; Ils établiront au milieu de toi leurs enclos, Et ils y
5 placeront leurs demeures ; Ils mangeront tes fruits, Ils boiront ton lait. Je ferai de Rabba un parc pour
les chameaux, Et du pays des enfants d'Ammon un bercail pour les brebis. Et vous saurez que je suis
6 l'Éternel. Car ainsi parle le Seigneur, l'Éternel : Parce que tu as battu des mains Et frappé du pied,
7 Parce que tu t'es réjoui dédaigneusement et du fond de l'âme Au sujet de la terre d'Israël, Voici, j'étends
ma main sur toi, Et je te livre en proie aux nations ; Je t'extermine du milieu des peuples, Je te retranche
8 du nombre des pays, Je te détruis. Et tu sauras que je suis l'Éternel. Ainsi parle le Seigneur, l'Éternel :
9 Parce que Moab et Séir ont dit : Voici, la maison de Juda est comme toutes les nations ! À cause de cela,
voici, j'ouvre le territoire de Moab Du côté des villes, de ses villes frontières, L'ornement du pays, Beth-
10 Jeschimoth, Baal-Meon et Kirjathaïm, Je l'ouvre aux fils de l'orient Qui marchent contre les enfants
d'Ammon, Et je le leur donne en possession, Afin que les enfants d'Ammon ne soient plus comptés parmi
11, 12 les nations. J'exercerai mes jugements contre Moab. Et ils sauront que je suis l'Éternel. Ainsi parle
le Seigneur, l'Éternel : Parce qu'Édom s'est livré à la vengeance Envers la maison de Juda, Parce qu'il
13 s'est rendu coupable Et s'est vengé d'elle, Ainsi parle le Seigneur, l'Éternel : J'étends ma main sur
Édom, J'en extermine les hommes et les bêtes, J'en fais un désert, de Théman à Dedan ; Ils tomberont
14 par l'épée. J'exercerai ma vengeance sur Édom Par la main de mon peuple d'Israël ; Il traitera Édom
15 selon ma colère et ma fureur ; Et ils reconnaîtront ma vengeance, Dit le Seigneur, l'Éternel. Ainsi parle
le Seigneur, l'Éternel : Parce que les Philistins se sont livrés à la vengeance, Parce qu'ils se sont vengés
16 dédaigneusement et du fond de l'âme, Voulant tout détruire, dans leur haine éternelle, Ainsi parle le
Seigneur, l'Éternel : Voici, j'étends ma main sur les Philistins, J'extermine les Kéréthiens, Et je détruis
17 ce qui reste sur la côte de la mer. J'exercerai sur eux de grandes vengeances, En les châtiant avec
fureur. Et ils sauront que je suis l'Éternel, Quand j'exercerai sur eux ma vengeance.

26 La onzième année, le premier jour du mois, la parole de l'Éternel me fut adressée, en ces mots :
2 Fils de l'homme, parce que Tyr a dit sur Jérusalem : Ah ! ah ! Elle est brisée, la porte des peuples !
3 On se tourne vers moi, Je me remplirai, elle est déserte ! À cause de cela, ainsi parle le Seigneur,
l'Éternel : Voici, j'en veux à toi, Tyr ! Je ferai monter contre toi des nations nombreuses, Comme la mer
4 fait monter ses flots. Elles détruiront les murs de Tyr, Elles abattront ses tours, Et j'en raclerai la
5 poussière ; Je ferai d'elle un rocher nu ; Elle sera dans la mer un lieu où l'on étendra les filets ; Car j'ai
6 parlé, dit le Seigneur, l'Éternel. Elle sera la proie des nations. Ses filles sur son territoire Seront tuées
7 par l'épée. Et ils sauront que je suis l'Éternel. Car ainsi parle le Seigneur, l'Éternel : Voici, j'amène du
septentrion contre Tyr Nebucadnetsar, roi de Babylone, le roi des rois, avec des chevaux, des chars, des
8 cavaliers, et une grande multitude de peuples. Il tuera par l'épée tes filles sur ton territoire ; il fera
contre toi des retranchements, il élèvera contre toi des terrasses, et il dressera contre toi le bouclier.
9, 10 Il dirigera les coups de son bélier contre tes murs, et il renversera tes tours avec ses machines. La
multitude de ses chevaux te couvrira de poussière ; tes murs trembleront au bruit des cavaliers, des
11 roues et des chars, lorsqu'il entrera dans tes portes comme on entre dans une ville conquise. Il foulera
toutes tes rues avec les sabots de ses chevaux, il tuera ton peuple par l'épée, et les monuments de
12 ton orgueil tomberont à terre. On enlèvera tes richesses, on pillera tes marchandises, on abattra tes
murs, on renversera tes maisons de plaisance, et l'on jettera au milieu des eaux tes pierres, ton bois,

et ta poussière. Je ferai cesser le bruit de tes chants, et l'on n'entendra plus le son de tes harpes. Je 13, 14
ferai de toi un rocher nu ; tu seras un lieu où l'on étendra les filets ; tu ne seras plus rebâtie. Car moi,
l'Éternel, j'ai parlé, dit le Seigneur, l'Éternel. Ainsi parle à Tyr le Seigneur, l'Éternel : Au bruit de ta 15
chute, Quand les mourants gémissent, Quand le carnage est dans ton sein, Les îles tremblent. Tous 16
les princes de la mer descendent de leurs trônes, Ils ôtent leurs manteaux, Et quittent leurs vêtements
brodés ; Ils s'enveloppent de frayeur, et s'asseyent sur la terre ; À chaque instant l'épouvante les saisit,
Et ils sont consternés à cause de toi. Ils prononcent sur toi une complainte, et te disent : Eh quoi ! tu es 17
détruite, Toi que peuplaient ceux qui parcourent les mers, Ville célèbre, qui étais puissante sur la mer !
Elle est détruite avec ses habitants, Qui inspiraient la terreur à tous ceux d'alentour ! Maintenant les 18
îles tremblent au jour de ta chute, Les îles de la mer sont épouvantées de ta fin. Car ainsi parle le 19
Seigneur, l'Éternel : Quand je ferai de toi une ville déserte, Comme les villes qui n'ont point d'habitants,
Quand je ferai monter contre toi l'abîme, Et que les grandes eaux te couvriront, Je te précipiterai avec 20
ceux qui sont descendus dans la fosse, Vers le peuple d'autrefois, Je te placerai dans les profondeurs de
la terre, Dans les solitudes éternelles, Près de ceux qui sont descendus dans la fosse, Afin que tu ne sois
plus habitée ; Et je réserverai la gloire pour le pays des vivants. Je te réduirai au néant, et tu ne seras 21
plus ; On te cherchera, et l'on ne te trouvera plus jamais, Dit le Seigneur, l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : Et toi, fils de l'homme, Prononce sur Tyr une **27**, 2
complainte ! Tu diras à Tyr : O toi qui es assise au bord de la mer, Et qui trafiques avec les peuples 3
d'un grand nombre d'îles ! Ainsi parle le Seigneur, l'Éternel : Tyr, tu disais : Je suis parfaite en beauté !
Ton territoire est au coeur des mers ; Ceux qui t'ont bâtie t'ont rendue parfaite en beauté. Avec des 4, 5
cyprès de Senir ils ont fait tous tes lambris ; Ils ont pris des cèdres du Liban pour t'élever un mât ; Ils 6
ont fabriqué tes rames avec des chênes de Basan, Et tes bancs avec de l'ivoire travaillé dans du buis,
Et apporté des îles de Kittim. Le fin lin d'Égypte avec des broderies Te servait de voiles et de pavillon ; 7
Des étoffes teintes en bleu et en pourpre des îles d'Élischa Formaient tes tentures. Les habitants de 8
Sidon et d'Arvad étaient tes rameurs, Et les plus experts du milieu de toi, ô Tyr, étaient tes pilotes. Les 9
anciens de Guebal et ses ouvriers habiles étaient chez toi, Pour réparer tes fissures ; Tous les navires
de la mer et leurs mariniers étaient chez toi, Pour faire l'échange de tes marchandises. Ceux de Perse, 10
de Lud et de Puth, servaient dans ton armée, C'étaient des hommes de guerre ; Ils suspendaient chez
toi le bouclier et le casque, Ils te donnaient de la splendeur. Les enfants d'Arvad et tes guerriers 11
garnissaient tes murs, Et de vaillants hommes occupaient tes tours ; Ils suspendaient leurs boucliers
à tous tes murs, Ils rendaient ta beauté parfaite. Ceux de Tarsis trafiquaient avec toi, À cause de 12
tous les biens que tu avais en abondance ; D'argent, de fer, d'étain et de plomb, Ils pourvoyaient tes
marchés. Javan, Tubal et Méschec trafiquaient avec toi ; Ils donnaient des esclaves et des ustensiles 13
d'airain En échange de tes marchandises. Ceux de la maison de Togarma Pourvoyaient tes marchés 14
de chevaux, de cavaliers et de mulets. Les enfants de Dedan trafiquaient avec toi ; Le commerce de 15
beaucoup d'îles passait par tes mains ; On te payait avec des cornes d'ivoire et de l'ébène. La Syrie 16
trafiquait avec toi, À cause du grand nombre de tes produits ; D'escarboucles, de pourpre, de broderies,
De byssus, de corail et de rubis, Elle pourvoyait tes marchés. Juda et le pays d'Israël trafiquaient avec 17
toi ; Ils donnaient le froment de Minnith, La pâtisserie, le miel, l'huile et le baume, En échange de tes
marchandises. Damas trafiquait avec toi, À cause du grand nombre de tes produits, À cause de tous 18
les biens que tu avais en abondance ; Elle te fournissait du vin de Helbon et de la laine blanche. Vedan 19
et Javan, depuis Uzal, Pourvoyaient tes marchés ; Le fer travaillé, la casse et le roseau aromatique,
Étaient échangés avec toi. Dedan trafiquait avec toi En couvertures pour s'asseoir à cheval. L'Arabie 20, 21
et tous les princes de Kédar trafiquaient avec toi, Et faisaient le commerce en agneaux, en béliers et
en boucs. Les marchands de Séba et de Raema trafiquaient avec toi ; De tous les meilleurs aromates, 22
De toute espèce de pierres précieuses et d'or, Ils pourvoyaient tes marchés. Charan, Canné et Éden, 23
Les marchands de Séba, d'Assyrie, de Kilmad, Trafiquaient avec toi ; Ils trafiquaient avec toi en belles 24
marchandises, En manteaux teints en bleu, en broderies, En riches étoffes contenues dans des coffres
Attachés avec des cordes, faits en bois de cèdre, Et amenés sur tes marchés. Les navires de Tarsis 25
naviguaient pour ton commerce ; Tu étais au comble de la richesse et de la gloire, Au coeur des mers.
Tes rameurs t'ont fait voguer sur les grandes eaux : Un vent d'orient t'a brisée au coeur des mers. 26
Tes richesses, tes marchés et tes marchandises, Tes mariniers et tes pilotes, Ceux qui réparent tes 27
fissures Et ceux qui s'occupent de ton commerce, Tous tes hommes de guerre qui sont chez toi Et toute
la multitude qui est au milieu de toi Tomberont dans le coeur des mers, Au jour de ta chute. Aux cris de 28
tes pilotes, Les plages d'alentour trembleront ; Et tous ceux qui manient la rame descendront de leurs 29
navires, Les mariniers, tous les pilotes de la mer. Ils se tiendront sur la terre ; Ils feront entendre leurs 30
voix sur toi, Et pousseront des cris amers ; Ils jetteront de la poussière sur leurs têtes Et se rouleront
dans la cendre ; Ils se raseront la tête à cause de toi, Ils se revêtiront de sacs, Et ils pleureront sur toi 31

32 dans l'amertume de leur âme, Avec une vive affliction. Dans leur douleur, ils diront une complainte sur
toi, Ils se lamenteront sur toi : Qui était comme Tyr, Comme cette ville détruite au milieu de la mer ?
33 Quand tes produits sortaient des mers, Tu rassasiais un grand nombre de peuples ; Par l'abondance de
34 tes biens et de tes marchandises, Tu enrichissais les rois de la terre. Et quand tu as été brisée par
les mers, Quand tu as disparu dans les profondeurs des eaux, Tes marchandises et toute ta multitude
35 Sont tombées avec toi. Tous les habitants des îles sont dans la stupeur à cause de toi, Leurs rois sont
36 saisis d'épouvante, Leur visage est bouleversé. Les marchands parmi les peuples sifflent sur toi ; Tu es
réduite au néant, tu ne seras plus à jamais !

28, 2 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, dis au prince de Tyr : Ainsi
parle le Seigneur, l'Éternel : Ton coeur s'est élevé, et tu as dit : Je suis Dieu, Je suis assis sur le siège
de Dieu, au sein des mers ! Toi, tu es homme et non Dieu, Et tu prends ta volonté pour la volonté de
3, 4 Dieu. Voici, tu es plus sage que Daniel, Rien de secret n'est caché pour toi ; Par ta sagesse et par
5 ton intelligence Tu t'es acquis des richesses, Tu as amassé de l'or et de l'argent Dans tes trésors ; Par
ta grande sagesse et par ton commerce Tu as accru tes richesses, Et par tes richesses ton coeur s'est
6 élevé. C'est pourquoi ainsi parle le Seigneur, l'Éternel : Parce que tu prends ta volonté pour la volonté
7 de Dieu, Voici, je ferai venir contre toi des étrangers, Les plus violents d'entre les peuples ; Ils tireront
8 l'épée contre ton éclatante sagesse, Et ils souilleront ta beauté. Ils te précipiteront dans la fosse, Et tu
9 mourras comme ceux qui tombent percés de coups, Au milieu des mers. En face de ton meurtrier, diras
10 -tu : Je suis Dieu ? Tu seras homme et non Dieu Sous la main de celui qui te tuera. Tu mourras de la
11 mort des incirconcis, Par la main des étrangers. Car moi, j'ai parlé, Dit le Seigneur, l'Éternel. La parole
12 de l'Éternel me fut adressée, en ces mots : Fils de l'homme, Prononce une complainte sur le roi de Tyr !
Tu lui diras : Ainsi parle le Seigneur, l'Éternel : Tu mettais le sceau à la perfection, Tu étais plein
13 de sagesse, parfait en beauté. Tu étais en Éden, le jardin de Dieu ; Tu étais couvert de toute espèce
de pierres précieuses, De sardoine, de topaze, de diamant, De chrysolithe, d'onyx, de jaspe, De saphir,
d'escarboucle, d'émeraude, et d'or ; Tes tambourins et tes flûtes étaient à ton service, Préparés pour le
14 jour où tu fus créé. Tu étais un chérubin protecteur, aux ailes déployées ; Je t'avais placé et tu étais
15 sur la sainte montagne de Dieu ; Tu marchais au milieu des pierres étincelantes. Tu as été intègre
16 dans tes voies, Depuis le jour où tu fus créé Jusqu'à celui où l'iniquité a été trouvée chez toi. Par la
grandeur de ton commerce Tu as été rempli de violence, et tu as péché ; Je te précipite de la montagne
17 de Dieu, Et je te fais disparaître, chérubin protecteur, Du milieu des pierres étincelantes. Ton coeur
s'est élevé à cause de ta beauté, Tu as corrompu ta sagesse par ton éclat ; Je te jette par terre, Je te livre
18 en spectacle aux rois. Par la multitude de tes iniquités, Par l'injustice de ton commerce, Tu as profané
tes sanctuaires ; Je fais sortir du milieu de toi un feu qui te dévore, Je te réduis en cendre sur la terre,
19 Aux yeux de tous ceux qui te regardent. Tous ceux qui te connaissent parmi les peuples Sont dans la
20 stupeur à cause de toi ; Tu es réduit au néant, tu ne seras plus à jamais ! La parole de l'Éternel me
21, 22 fut adressée, en ces mots : Fils de l'homme, tourne ta face vers Sidon, Et prophétise contre elle ! Tu
diras : Ainsi parle le Seigneur, l'Éternel : Voici, j'en veux à toi, Sidon ! Je serai glorifié au milieu de toi ;
Et ils sauront que je suis l'Éternel, Quand j'exercerai mes jugements contre elle, Quand je manifesterai
23 ma sainteté au milieu d'elle. J'enverrai la peste dans son sein, Je ferai couler le sang dans ses rues ;
Les morts tomberont au milieu d'elle Par l'épée qui de toutes parts viendra la frapper. Et ils sauront
24 que je suis l'Éternel. Alors elle ne sera plus pour la maison d'Israël Une épine qui blesse, une ronce
déchirante, Parmi tous ceux qui l'entourent et qui la méprisent. Et ils sauront que je suis le Seigneur,
25 l'Éternel. Ainsi parle le Seigneur, l'Éternel : Lorsque je rassemblerai la maison d'Israël du milieu des
peuples où elle est dispersée, je manifesterai en elle ma sainteté aux yeux des nations, et ils habiteront
26 leur pays que j'ai donné à mon serviteur Jacob. Ils y habiteront en sécurité, et ils bâtiront des maisons
et planteront des vignes ; ils y habiteront en sécurité, quand j'exercerai mes jugements contre tous ceux
qui les entourent et qui les méprisent. Et ils sauront que je suis l'Éternel, leur Dieu.

29 La dixième année, le douzième jour du dixième mois, la parole de l'Éternel me fut adressée, en ces
2 mots : Fils de l'homme, tourne ta face vers Pharaon, roi d'Égypte, Et prophétise contre lui et contre
3 toute l'Égypte ! Parle, et tu diras : Ainsi parle le Seigneur, l'Éternel : Voici, j'en veux à toi, Pharaon,
roi d'Égypte, Grand crocodile, qui te couches au milieu de tes fleuves, Et qui dis : Mon fleuve est à moi,
4 c'est moi qui l'ai fait ! Je mettrai une boucle à tes mâchoires, J'attacherai à tes écailles les poissons de
tes fleuves, Et je te tirerai du milieu de tes fleuves, Avec tous les poissons qui s'y trouvent Et qui seront
5 attachés à tes écailles. Je te jetterai dans le désert, Toi et tous les poissons de tes fleuves. Tu tomberas
sur la face des champs, Tu ne seras ni relevé ni ramassé ; Aux bêtes de la terre et aux oiseaux du ciel
6 Je te donnerai pour pâture. Et tous les habitants de l'Égypte sauront que je suis l'Éternel, Parce qu'ils
7 ont été un soutien de roseau pour la maison d'Israël. Lorsqu'ils t'ont pris dans la main, tu t'es rompu,

Et tu leur as déchiré toute l'épaule ; Lorsqu'ils se sont appuyés sur toi, tu t'es brisé, Et tu as rendu leurs
reins immobiles. C'est pourquoi ainsi parle le Seigneur, l'Éternel : Voici, je ferai venir contre toi l'épée, 8
Et j'exterminerai du milieu de toi les hommes et les bêtes. Le pays d'Égypte deviendra une solitude 9
et un désert. Et ils sauront que je suis l'Éternel, Parce qu'il a dit : Le fleuve est à moi, c'est moi qui
l'ai fait ! C'est pourquoi voici, j'en veux à toi et à tes fleuves, Et je ferai du pays d'Égypte un désert 10
et une solitude, Depuis Migdol jusqu'à Syène et aux frontières de l'Éthiopie. Nul pied d'homme n'y 11
passera, Nul pied d'animal n'y passera, Et il restera quarante ans sans être habité. Je ferai du pays 12
d'Égypte une solitude entre les pays dévastés, Et ses villes seront désertes entre les villes désertes,
Pendant quarante ans. Je répandrai les Égyptiens parmi les nations, Je les disperserai en divers pays.
Ainsi parle le Seigneur, l'Éternel : Au bout de quarante ans je rassemblerai les Égyptiens Du milieu 13
des peuples où ils auront été dispersés. Je ramènerai les captifs de l'Égypte, Je les ramènerai dans 14
le pays de Pathros, Dans le pays de leur origine, Et là ils formeront un faible royaume. Ce sera le 15
moindre des royaumes, Et il ne s'élèvera plus au-dessus des nations, Je les diminuerai, afin qu'ils ne
dominent pas sur les nations. Ce royaume ne sera plus pour la maison d'Israël un sujet de confiance ; 16
Il lui rappellera son iniquité, quand elle se tournait vers eux. Et ils sauront que je suis le Seigneur,
l'Éternel. La vingt -septième année, le premier jour du premier mois, la parole de l'Éternel me fut 17
adressée, en ces mots : Fils de l'homme, Nebucadnetsar, roi de Babylone, À fait faire à son armée un 18
service pénible contre Tyr ; Toutes les têtes sont chauves, toutes les épaules sont écorchées ; Et il n'a
retiré de Tyr aucun salaire, ni lui, ni son armée, Pour le service qu'il a fait contre elle. C'est pourquoi 19
ainsi parle le Seigneur, l'Éternel : Voici, je donne à Nebucadnetsar, roi de Babylone, Le pays d'Égypte ;
Il en emportera les richesses, Il en prendra les dépouilles, Il en pillera le butin ; Ce sera un salaire
pour son armée. Pour prix du service qu'il a fait contre Tyr, Je lui donne le pays d'Égypte ; Car ils ont 20
travaillé pour moi, Dit le Seigneur, l'Éternel. En ce jour -là, je donnerai de la force à la maison d'Israël, 21
Et je t'ouvrirai la bouche au milieu d'eux ; Et ils sauront que je suis l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, prophétise, et dis : Ainsi parle **30**, 2
le Seigneur, l'Éternel : Gémissez !... Malheureux jour ! Car le jour approche, le jour de l'Éternel ap- 3
proche, Jour ténébreux : ce sera le temps des nations. L'épée fondra sur l'Égypte, Et l'épouvante sera 4
dans l'Éthiopie, Quand les morts tomberont en Égypte, Quand on enlèvera ses richesses, Et que ses
fondements seront renversés. L'Éthiopie, Puth, Lud, toute l'Arabie, Cub, Et les fils du pays allié, Tom- 5
beront avec eux par l'épée. Ainsi parle l'Éternel : Ils tomberont, les soutiens de l'Égypte, Et l'orgueil 6
de sa force périra ; De Migdol à Syène ils tomberont par l'épée, Dit le Seigneur, l'Éternel. Ils seront 7
dévastés entre les pays dévastés, Et ses villes seront entre les villes désertes. Et ils sauront que je 8
suis l'Éternel, Quand je mettrai le feu dans l'Égypte, Et que tous ses soutiens seront brisés. En ce jour 9
-là, des messagers iront de ma part sur des navires Troubler l'Éthiopie dans sa sécurité ; Et l'épouvante
sera parmi eux au jour de l'Égypte, Car voici, ces choses arrivent ! Ainsi parle le Seigneur, l'Éternel : Je 10
ferai disparaître la multitude de l'Égypte, Par la main de Nebucadnetsar, roi de Babylone. Lui et son 11
peuple avec lui, Le plus violent d'entre les peuples, Seront envoyés pour détruire le pays ; Ils tireront
l'épée contre l'Égypte, Et rempliront le pays de morts. Je mettrai les canaux à sec, Je livrerai le pays 12
entre les mains des méchants ; Je ravagerai le pays et ce qu'il renferme, par la main des étrangers. Moi,
l'Éternel, j'ai parlé. Ainsi parle le Seigneur, l'Éternel : J'anéantirai les idoles, Et j'ôterai de Noph les 13
vains simulacres ; Il n'y aura plus de prince du pays d'Égypte, Et je répandrai la terreur dans le pays
d'Égypte. Je dévasterai Pathros, Je mettrai le feu à Tsoan, Et j'exercerai mes jugements sur No. Je ré- 14, 15
pandrai ma fureur sur Sin, la forteresse de l'Égypte, Et j'exterminerai la multitude de No. Je mettrai le 16
feu dans l'Égypte ; Sin sera saisie d'angoisse, No sera ouverte par la brèche, Et Noph conquise en plein
jour par les ennemis. Les jeunes hommes d'On et de Pi-Béseth tomberont par l'épée, Et ces villes iront 17
en captivité. À Tachpanès le jour s'obscurcira, Quand j'y briserai le joug de l'Égypte, Et que l'orgueil 18
de sa force y prendra fin ; Un nuage couvrira Tachpanès, Et ses filles iront en captivité. J'exercerai 19
mes jugements sur l'Égypte, Et ils sauront que je suis l'Éternel. La onzième année, le septième jour 20
du premier mois, la parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, j'ai rompu le 21
bras de Pharaon, roi d'Égypte ; Et voici, on ne l'a point pansé pour le guérir, On ne l'a point enveloppé
d'un bandage Pour le lier et le raffermir, Afin qu'il puisse manier l'épée. C'est pourquoi ainsi parle le 22
Seigneur, l'Éternel : Voici, j'en veux à Pharaon, roi d'Égypte, Et je lui romprai les bras, Celui qui est en
bon état et celui qui est cassé. Et je ferai tomber l'épée de sa main. Je répandrai les Égyptiens parmi 23

24 les nations, Je les disperserai en divers pays. Je fortifierai les bras du roi de Babylone, Et je mettrai
mon épée dans sa main ; Je romprai les bras de Pharaon, Et il gémira devant lui comme gémissent les
25 mourants. Je fortifierai les bras du roi de Babylone, Et les bras de Pharaon tomberont. Et ils sauront
que je suis l'Éternel, Quand je mettrai mon épée dans la main du roi de Babylone, Et qu'il la tournera
26 contre le pays d'Égypte. Je répandrai les Égyptiens parmi les nations, Je les disperserai en divers pays,
Et ils sauront que je suis l'Éternel.

31 La onzième année, le premier jour du troisième mois, la parole de l'Éternel me fut adressée, en ces
2 mots : Fils de l'homme, dis à Pharaon, roi d'Égypte, et à sa multitude : À qui ressembles -tu dans
3 ta grandeur ? Voici, l'Assyrie était un cèdre du Liban ; Ses branches étaient belles, Son feuillage était
4 touffu, sa tige élevée, Et sa cime s'élançait au milieu d'épais rameaux. Les eaux l'avaient fait croître,
L'abîme l'avait fait pousser en hauteur ; Des fleuves coulaient autour du lieu où il était planté, Et
5 envoyaient leurs canaux à tous les arbres des champs. C'est pourquoi sa tige s'élevait au-dessus de tous
les arbres des champs, Ses branches avaient multiplié, ses rameaux s'étendaient, Par l'abondance des
6 eaux qui l'avaient fait pousser. Tous les oiseaux du ciel nichaient dans ses branches, Toutes les bêtes
des champs faisaient leurs petits sous ses rameaux, Et de nombreuses nations habitaient toutes à son
7 ombre. Il était beau par sa grandeur, par l'étendue de ses branches, Car ses racines plongeaient dans
8 des eaux abondantes. Les cèdres du jardin de Dieu ne le surpassaient point, Les cyprès n'égalaient
point ses branches, Et les platanes n'étaient point comme ses rameaux ; Aucun arbre du jardin de Dieu
9 ne lui était comparable en beauté. Je l'avais embelli par la multitude de ses branches, Et tous les arbres
10 d'Éden, dans le jardin de Dieu, lui portaient envie. C'est pourquoi ainsi parle le Seigneur, l'Éternel :
Parce qu'il avait une tige élevée, Parce qu'il lançait sa cime au milieu d'épais rameaux, Et que son
11 coeur était fier de sa hauteur, Je l'ai livré entre les mains du héros des nations, Qui le traitera selon
12 sa méchanceté ; je l'ai chassé. Des étrangers, les plus violents des peuples, l'ont abattu et rejeté ; Ses
branches sont tombées dans les montagnes et dans toutes les vallées. Ses rameaux se sont brisés dans
tous les ravins du pays ; Et tous les peuples de la terre se sont retirés de son ombre, Et l'ont abandonné.
13 Sur ses débris sont venus se poser tous les oiseaux du ciel, Et toutes les bêtes des champs ont fait leur
14 gîte parmi ses rameaux, Afin que tous les arbres près des eaux n'élèvent plus leur tige, Et qu'ils ne
lancent plus leur cime au milieu d'épais rameaux, Afin que tous les chênes arrosés d'eau ne gardent
plus leur hauteur ; Car tous sont livrés à la mort, aux profondeurs de la terre, Parmi les enfants des
15 hommes, Avec ceux qui descendent dans la fosse. Ainsi parle le Seigneur, l'Éternel : Le jour où il est
descendu dans le séjour des morts, J'ai répandu le deuil, j'ai couvert l'abîme à cause de lui, Et j'en ai
retenu les fleuves ; Les grandes eaux ont été arrêtées ; J'ai rendu le Liban triste à cause de lui, Et tous
16 les arbres des champs ont été desséchés. Par le bruit de sa chute j'ai fait trembler les nations, Quand
je l'ai précipité dans le séjour des morts, Avec ceux qui descendent dans la fosse ; Tous les arbres d'Éden
ont été consolés dans les profondeurs de la terre, Les plus beaux et les meilleurs du Liban, Tous arrosés
17 par les eaux. Eux aussi sont descendus avec lui dans le séjour des morts, Vers ceux qui ont péri par
18 l'épée ; Ils étaient son bras et ils habitaient à son ombre parmi les nations. À qui ressembles -tu ainsi
en gloire et en grandeur Parmi les arbres d'Éden ? Tu seras précipité avec les arbres d'Éden Dans les
profondeurs de la terre, Tu seras couché au milieu des incirconcis, Avec ceux qui ont péri par l'épée.
Voilà Pharaon et toute sa multitude ! Dit le Seigneur, l'Éternel.

32 La douzième année, le premier jour du douzième mois, la parole de l'Éternel me fut adressée, en
2 ces mots : Fils de l'homme, Prononce une complainte sur Pharaon, roi d'Égypte ! Tu lui diras : Tu
ressemblais à un lionceau parmi les nations ; Tu étais comme un crocodile dans les mers, Tu t'élançais
3 dans tes fleuves, Tu troublais les eaux avec tes pieds, Tu agitais leurs flots. Ainsi parle le Seigneur,
l'Éternel : J'étendrai sur toi mon rets, Dans une foule nombreuse de peuples, Et ils te tireront dans mon
4 filet. Je te laisserai à terre, Je te jetterai sur la face des champs ; Je ferai reposer sur toi tous les oiseaux
5 du ciel, Et je rassasierai de toi les bêtes de toute la terre. Je mettrai ta chair sur les montagnes, Et je
6 remplirai les vallées de tes débris ; J'arroserai de ton sang le pays où tu nages, Jusqu'aux montagnes,
7 Et les ravins seront remplis de toi. Quand je t'éteindrai, je voilerai les cieux Et j'obscurcirai leurs
8 étoiles, Je couvrirai le soleil de nuages, Et la lune ne donnera plus sa lumière. J'obscurcirai à cause de
toi tous les luminaires des cieux, Et je répandrai les ténèbres sur ton pays, Dit le Seigneur, l'Éternel.
9 J'affligerai le coeur de beaucoup de peuples, Quand j'annoncerai ta ruine parmi les nations À des pays
10 que tu ne connaissais pas. Je frapperai de stupeur beaucoup de peuples à cause de toi, Et leurs rois
seront saisis d'épouvante à cause de toi, Quand j'agiterai mon épée devant leur face ; Ils trembleront
11 à tout instant chacun pour sa vie, Au jour de ta chute. Car ainsi parle le Seigneur, l'Éternel : L'épée
12 du roi de Babylone fondra sur toi. Je ferai tomber ta multitude par l'épée de vaillants hommes, Tous
les plus violents d'entre les peuples ; Ils anéantiront l'orgueil de l'Égypte, Et toute sa multitude sera

détruite. Je ferai périr tout son bétail près des grandes eaux ; Le pied de l'homme ne les troublera plus, 13
Le sabot des animaux ne les troublera plus. Alors je calmerai ses eaux, Et je ferai couler ses fleuves 14
comme l'huile, Dit le Seigneur, l'Éternel Quand je ferai du pays d'Égypte une solitude, Et que le pays 15
sera dépouillé de tout ce qu'il contient, Quand je frapperai tous ceux qui l'habitent, Ils sauront que je
suis l'Éternel. C'est là une complainte, et on la dira ; Les filles des nations diront cette complainte ; 16
Elles la prononceront sur l'Égypte et sur toute sa multitude, Dit le Seigneur, l'Éternel. La douzième 17
année, le quinzième jour du mois, la parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, 18
Lamente -toi sur la multitude d'Égypte, et précipite -la, Elle et les filles des nations puissantes, Dans
les profondeurs de la terre, Avec ceux qui descendent dans la fosse ! Qui surpasses-tu en beauté ? 19
Descends, et couche -toi avec les incirconcis ! Ils tomberont au milieu de ceux qui sont morts par l'épée. 20
Le glaive est donné : Entraînez l'Égypte et toute sa multitude ! Les puissants héros lui adresseront 21
la parole Au sein du séjour des morts, Avec ceux qui étaient ses soutiens. Ils sont descendus, ils sont
couchés, les incirconcis, Tués par l'épée. Là est l'Assyrien, avec toute sa multitude, Et ses sépulcres 22
sont autour de lui ; Tous sont morts, sont tombés par l'épée. Ses sépulcres sont dans les profondeurs de 23
la fosse, Et sa multitude est autour de son sépulcre ; Tous sont morts, sont tombés par l'épée ; Eux qui
répandaient la terreur dans le pays des vivants. Là est Élam, avec toute sa multitude, Autour est son 24
sépulcre ; Tous sont morts, sont tombés par l'épée ; Ils sont descendus incirconcis dans les profondeurs
de la terre, Eux qui répandaient la terreur dans le pays des vivants, Et ils ont porté leur ignominie vers
ceux qui descendent dans la fosse. On a fait sa couche parmi les morts avec toute sa multitude, Et ses 25
sépulcres sont autour de lui ; Tous ces incirconcis sont morts par l'épée, Car ils répandaient la terreur
dans le pays des vivants, Et ils ont porté leur ignominie vers ceux qui descendent dans la fosse ; Ils ont
été placés parmi les morts. Là sont Méschec, Tubal, et toute leur multitude, Et leurs sépulcres sont 26
autour d'eux ; Tous ces incirconcis sont morts par l'épée, Car ils répandaient la terreur dans le pays des
vivants. Ils ne sont pas couchés avec les héros, Ceux qui sont tombés d'entre les incirconcis ; Ils sont 27
descendus au séjour des morts avec leurs armes de guerre, Ils ont mis leurs épées sous leurs têtes, Et
leurs iniquités ont été sur leurs ossements ; Car ils étaient la terreur des héros dans le pays des vivants.
Toi aussi, tu seras brisé au milieu des incirconcis ; Tu seras couché avec ceux qui sont morts par l'épée. 28
Là sont Édom, ses rois et tous ses princes, Qui, malgré leur vaillance, ont été placés Avec ceux qui 29
sont morts par l'épée ; Ils sont couchés avec les incirconcis, Avec ceux qui descendent dans la fosse. Là 30
sont tous les princes du septentrion, et tous les Sidoniens, Qui sont descendus vers les morts, Confus,
malgré la terreur qu'inspirait leur vaillance ; Ces incirconcis sont couchés avec ceux qui sont morts par
l'épée, Et ils ont porté leur ignominie vers ceux qui descendent dans la fosse. Pharaon les verra, Et il 31
se consolera au sujet de toute sa multitude, Des siens qui sont morts par l'épée et de toute son armée,
Dit le Seigneur, l'Éternel. Car je répandrai ma terreur dans le pays des vivants ; Et ils seront couchés 32
au milieu des incirconcis, Avec ceux qui sont morts par l'épée, Pharaon et toute sa multitude, Dit le
Seigneur, l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, parle aux enfants de ton **33**, 2
peuple, et dis -leur : Lorsque je fais venir l'épée sur un pays, et que le peuple du pays prend dans son
sein un homme et l'établit comme sentinelle, - si cet homme voit venir l'épée sur le pays, sonne de la 3
trompette, et avertit le peuple ; et si celui qui entend le son de la trompette ne se laisse pas avertir, 4
et que l'épée vienne le surprendre, son sang sera sur sa tête. Il a entendu le son de la trompette, 5
et il ne s'est pas laissé avertir, son sang sera sur lui ; s'il se laisse avertir, il sauvera son âme. Si la 6
sentinelle voit venir l'épée, et ne sonne pas de la trompette ; si le peuple n'est pas averti, et que l'épée
vienne enlever à quelqu'un la vie, celui-ci périra à cause de son iniquité, mais je redemanderai son sang
à la sentinelle. Et toi, fils de l'homme, je t'ai établi comme sentinelle sur la maison d'Israël. Tu dois 7
écouter la parole qui sort de ma bouche, et les avertir de ma part. Quand je dis au méchant : Méchant, 8
tu mourras ! si tu ne parles pas pour détourner le méchant de sa voie, ce méchant mourra dans son
iniquité, et je te redemanderai son sang. Mais si tu avertis le méchant pour le détourner de sa voie, 9
et qu'il ne s 'en détourne pas, il mourra dans son iniquité, et toi tu sauveras ton âme. Et toi, fils de 10
l'homme, dis à la maison d'Israël : Vous dites : Nos transgressions et nos péchés sont sur nous, et c'est à
cause d'eux que nous sommes frappés de langueur ; comment pourrions-nous vivre ? Dis -leur : je suis 11
vivant ! dit le Seigneur, l'Éternel, ce que je désire, ce n'est pas que le méchant meure, c'est qu'il change
de conduite et qu'il vive. Revenez, revenez de votre mauvaise voie ; et pourquoi mourriez -vous, maison
d'Israël ? Et toi, fils de l'homme, dis aux enfants de ton peuple : La justice du juste ne le sauvera pas au 12
jour de sa transgression ; et le méchant ne tombera pas par sa méchanceté le jour où il s 'en détournera,
de même que le juste ne pourra pas vivre par sa justice au jour de sa transgression. Lorsque je dis 13
au juste qu'il vivra, -s'il se confie dans sa justice et commet l'iniquité, toute sa justice sera oubliée, et
il mourra à cause de l'iniquité qu'il a commise. Lorsque je dis au méchant : Tu mourras ! -s'il revient 14

15 de son péché et pratique la droiture et la justice, s'il rend le gage, s'il restitue ce qu'il a ravi, s'il suit
16 les préceptes qui donnent la vie, sans commettre l'iniquité, il vivra, il ne mourra pas. Tous les péchés
17 qu'il a commis seront oubliés ; s'il pratique la droiture et la justice, il vivra. Les enfants de ton peuple
18 disent : La voie du Seigneur n'est pas droite. C'est leur voie qui n'est pas droite. Si le juste se détourne
19 de sa justice et commet l'iniquité, il mourra à cause de cela. Si le méchant revient de sa méchanceté
20 et pratique la droiture et la justice, il vivra à cause de cela. Vous dites : La voie du Seigneur n'est pas
21 droite. Je vous jugerai chacun selon ses voies, maison d'Israël ! La douzième année, le cinquième jour
du dixième mois de notre captivité, un homme qui s'était échappé de Jérusalem vint à moi et dit : La
22 ville a été prise ! La main de l'Éternel avait été sur moi le soir avant l'arrivée du fugitif, et l'Éternel
m'avait ouvert la bouche lorsqu'il vint auprès de moi le matin. Ma bouche était ouverte, et je n'étais plus
23, 24 muet. Alors la parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, ceux qui habitent
ces ruines dans le pays d'Israël disent : Abraham était seul, et il a hérité le pays ; à nous qui sommes
25 nombreux, le pays est donné en possession. C'est pourquoi dis -leur : Ainsi parle le Seigneur, l'Éternel :
Vous mangez vos aliments avec du sang, vous levez les yeux vers vos idoles, vous répandez le sang. Et
26 vous posséderiez le pays ! Vous vous appuyez sur votre épée, vous commettez des abominations, chacun
27 de vous déshonore la femme de son prochain. Et vous posséderiez le pays ! Dis -leur : Ainsi parle le
Seigneur, l'Éternel : Je suis vivant ! Ceux qui sont parmi les ruines tomberont par l'épée ; ceux qui sont
dans les champs, j'en ferai la pâture des bêtes ; et ceux qui sont dans les forts et dans les cavernes
28 mourront par la peste. Je réduirai le pays en solitude et en désert ; l'orgueil de sa force prendra fin, les
29 montagnes d'Israël seront désolées, personne n'y passera. Et ils sauront que je suis l'Éternel, quand
30 je réduirai le pays en solitude et en désert, à cause de toutes les abominations qu'ils ont commises. Et
toi, fils de l'homme, les enfants de ton peuple s'entretiennent de toi près des murs et aux portes des
maisons, et ils se disent l'un à l'autre, chacun à son frère : Venez donc, et écoutez quelle est la parole
31 qui est procédée de l'Éternel ! Et ils se rendent en foule auprès de toi, et mon peuple s'assied devant
toi ; ils écoutent tes paroles, mais ils ne les mettent point en pratique, car leur bouche en fait un sujet
32 de moquerie, et leur coeur se livre à la cupidité. Voici, tu es pour eux comme un chanteur agréable,
possédant une belle voix, et habile dans la musique. Ils écoutent tes paroles, mais ils ne les mettent
33 point en pratique. Quand ces choses arriveront, -et voici, elles arrivent ! -ils sauront qu'il y avait un
prophète au milieu d'eux.

34, 2 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, prophétise contre les pasteurs
d'Israël ! Prophétise, et dis -leur, aux pasteurs : Ainsi parle le Seigneur, l'Éternel : Malheur aux pasteurs
3 d'Israël, qui se paissaient eux-mêmes ! Les pasteurs ne devaient-ils pas paître le troupeau ? Vous avez
mangé la graisse, vous vous êtes vêtus avec la laine, vous avez tué ce qui était gras, vous n'avez point fait
4 paître les brebis. Vous n'avez pas fortifié celles qui étaient faibles, guéri celle qui était malade, pansé
celle qui était blessée ; vous n'avez pas ramené celle qui s'égarait, cherché celle qui était perdue ; mais
5 vous les avez dominées avec violence et avec dureté. Elles se sont dispersées, parce qu'elles n'avaient
point de pasteur ; elles sont devenues la proie de toutes les bêtes des champs, elles se sont dispersées.
6 Mon troupeau est errant sur toutes les montagnes et sur toutes les collines élevées, mon troupeau est
7 dispersé sur toute la face du pays ; nul n'en prend souci, nul ne le cherche. C'est pourquoi, pasteurs,
8 écoutez la parole de l'Éternel ! Je suis vivant ! dit le Seigneur, l'Éternel, parce que mes brebis sont au
pillage et qu'elles sont devenues la proie de toutes les bêtes des champs, faute de pasteur, parce que mes
pasteurs ne prenaient aucun souci de mes brebis, qu'ils se paissaient eux-mêmes, et ne faisaient point
9, 10 paître mes brebis, - à cause de cela, pasteurs, écoutez la parole de l'Éternel ! Ainsi parle le Seigneur,
l'Éternel : Voici, j'en veux aux pasteurs ! Je reprendrai mes brebis d'entre leurs mains, je ne les laisserai
plus paître mes brebis, et ils ne se paîtront plus eux-mêmes ; je délivrerai mes brebis de leur bouche,
11 et elles ne seront plus pour eux une proie. Car ainsi parle le Seigneur, l'Éternel : Voici, j'aurai soin
12 moi-même de mes brebis, et j'en ferai la revue. Comme un pasteur inspecte son troupeau quand il est
au milieu de ses brebis éparses, ainsi je ferai la revue de mes brebis, et je les recueillerai de tous les
13 lieux où elles ont été dispersées au jour des nuages et de l'obscurité. Je les retirerai d'entre les peuples,
je les rassemblerai des diverses contrées, et je les ramènerai dans leur pays ; je les ferai paître sur les
14 montagnes d'Israël, le long des ruisseaux, et dans tous les lieux habités du pays. Je les ferai paître
dans un bon pâturage, et leur demeure sera sur les montagnes élevées d'Israël ; là elles reposeront
15 dans un agréable asile, et elles auront de gras pâturages sur les montagnes d'Israël. C'est moi qui
16 ferai paître mes brebis, c'est moi qui les ferai reposer, dit le Seigneur, l'Éternel. Je chercherai celle qui
était perdue, je ramènerai celle qui était égarée, je panserai celle qui est blessée, et je fortifierai celle
qui est malade. Mais je détruirai celles qui sont grasses et vigoureuses. Je veux les paître avec justice.
17 Et vous, mes brebis, ainsi parle le Seigneur, l'Éternel : Voici, je jugerai entre brebis et brebis, entre
18 béliers et boucs. Est-ce trop peu pour vous de paître dans le bon pâturage, pour que vous fouliez de

vos pieds le reste de votre pâturage ? de boire une eau limpide, pour que vous troubliez le reste avec vos
pieds ? Et mes brebis doivent paître ce que vos pieds ont foulé, et boire ce que vos pieds ont troublé ! 19
C'est pourquoi ainsi leur parle le Seigneur, l'Éternel : Voici, je jugerai entre la brebis grasse et la brebis 20
maigre. Parce que vous avez heurté avec le côté et avec l'épaule, et frappé de vos cornes toutes les 21
brebis faibles, jusqu'à ce que vous les ayez chassées, je porterai secours à mes brebis, afin qu'elles ne 22
soient plus au pillage, et je jugerai entre brebis et brebis. J'établirai sur elles un seul pasteur, qui les 23
fera paître, mon serviteur David ; il les fera paître, il sera leur pasteur. Moi, l'Éternel, je serai leur 24
Dieu, et mon serviteur David sera prince au milieu d'elles. Moi, l'Éternel, j'ai parlé. Je traiterai avec 25
elles une alliance de paix, et je ferai disparaître du pays les animaux sauvages ; elles habiteront en
sécurité dans le désert, et dormiront au milieu des forêts. Je ferai d'elles et des environs de ma colline 26
un sujet de bénédiction ; j'enverrai la pluie en son temps, et ce sera une pluie de bénédiction. L'arbre 27
des champs donnera son fruit, et la terre donnera ses produits. Elles seront en sécurité dans leur pays ;
et elles sauront que je suis l'Éternel, quand je briserai les liens de leur joug, et que je les délivrerai de
la main de ceux qui les asservissaient. Elles ne seront plus au pillage parmi les nations, les bêtes de 28
la terre ne les dévoreront plus, elles habiteront en sécurité, et il n'y aura personne pour les troubler.
J'établirai pour elles une plantation qui aura du renom ; elles ne seront plus consumées par la faim dans 29
le pays, et elles ne porteront plus l'opprobre des nations. Et elles sauront que moi, l'Éternel, leur Dieu, 30
je suis avec elles, et qu'elles sont mon peuple, elles, la maison d'Israël, dit le Seigneur, l'Éternel. Vous, 31
mes brebis, brebis de mon pâturage, vous êtes des hommes ; moi, je suis votre Dieu, dit le Seigneur,
l'Éternel.

La parole de l'Éternel me fut adressée, en ces mots : **35**, 2
Fils de l'homme, tourne ta face vers la mon-
tagne de Séir, Et prophétise contre elle ! Tu lui diras : Ainsi parle le Seigneur, l'Éternel : Voici, j'en 3
veux à toi, montagne de Séir ! J'étends ma main sur toi, Et je fais de toi une solitude et un désert. Je 4
mettrai tes villes en ruines, Tu deviendras une solitude, Et tu sauras que je suis l'Éternel. Parce que 5
tu avais une haine éternelle, Parce que tu as précipité par le glaive les enfants d'Israël, Au jour de leur
détresse, Au temps où l'iniquité était à son terme, Je suis vivant ! dit le Seigneur, l'Éternel, Je te met- 6
trai à sang, et le sang te poursuivra ; Puisque tu n'as pas haï le sang, Le sang te poursuivra. Je ferai 7
de la montagne de Séir une solitude et un désert, Et j'en exterminerai les allants et les venants. Je 8
remplirai de morts ses montagnes ; Sur tes collines, dans tes vallées, dans tous tes ravins, Tomberont
ceux qui seront frappés par l'épée. Je ferai de toi des solitudes éternelles, Tes villes ne seront plus 9
habitées, Et vous saurez que je suis l'Éternel. Parce que tu as dit : Les deux nations, les deux pays 10
seront à moi, Et nous en prendrons possession, Quand même l'Éternel était là, Je suis vivant ! dit le 11
Seigneur, l'Éternel, J'agirai avec la colère et la fureur Que tu as montrées, dans ta haine contre eux ; Et
je me ferai connaître au milieu d'eux, Quand je te jugerai. Tu sauras que moi, l'Éternel, J'ai entendu 12
tous les outrages Que tu as proférés contre les montagnes d'Israël, En disant : Elles sont dévastées,
Elles nous sont livrées comme une proie. Vous vous êtes élevés contre moi par vos discours, Vous avez 13
multiplié vos paroles contre moi : J'ai entendu. Ainsi parle le Seigneur, l'Éternel : Lorsque tout le pays 14
sera dans la joie, Je ferai de toi une solitude. À cause de la joie que tu as éprouvée Parce que l'héritage 15
de la maison d'Israël était dévasté, Je te traiterai de la même manière ; Tu deviendras une solitude,
montagne de Séir, Toi, et Édom tout entier. Et ils sauront que je suis l'Éternel.

Et toi, fils de l'homme, prophétise sur les montagnes d'Israël ! Tu diras : Montagnes d'Israël, écoutez **36**
la parole de l'Éternel ! Ainsi parle le Seigneur, l'Éternel : Parce que l'ennemi a dit sur vous : Ah ! ah ! 2
Ces hauteurs éternelles sont devenues notre propriété ! Prophétise et dis : Ainsi parle le Seigneur, 3
l'Éternel : Oui, parce qu'on a voulu de toutes parts vous dévaster et vous engloutir, Pour que vous soyez
la propriété des autres nations, Parce que vous avez été l'objet des discours et des propos des peuples,
Montagnes d'Israël, écoutez la parole du Seigneur, de l'Éternel ! Ainsi parle le Seigneur, l'Éternel, Aux 4
montagnes et aux collines, Aux ruisseaux et aux vallées, Aux ruines désertes et aux villes abandonnées,
Qui ont servi de proie et de risée Aux autres nations d'alentour ; Ainsi parle le Seigneur, l'Éternel : Oui, 5
dans le feu de ma jalousie, Je parle contre les autres nations et contre Édom tout entier, Qui se sont
donné mon pays en propriété, Avec toute la joie de leur coeur et le mépris de leur âme, Afin d'en piller
les produits. C'est pourquoi prophétise sur le pays d'Israël, Dis aux montagnes et aux collines, Aux 6
ruisseaux et aux vallées : Ainsi parle le Seigneur, l'Éternel : Voici, je parle dans ma jalousie et dans ma
fureur, Parce que vous portez l'ignominie des nations. C'est pourquoi ainsi parle le Seigneur, l'Éternel : 7
Je lève ma main ! Ce sont les nations qui vous entourent Qui porteront elles-mêmes leur ignominie.
Et vous, montagnes d'Israël, vous pousserez vos rameaux, Et vous porterez vos fruits pour mon peuple 8
d'Israël ; Car ces choses sont près d'arriver. Voici, je vous serai favorable, Je me tournerai vers vous, 9

10 Et vous serez cultivées et ensemencées. Je mettrai sur vous des hommes en grand nombre, La maison
11 d'Israël tout entière ; Les villes seront habitées, Et l'on rebâtira sur les ruines. Je multiplierai sur
vous les hommes et les animaux ; Ils multiplieront et seront féconds ; Je veux que vous soyez habitées
12 comme auparavant, Et je vous ferai plus de bien qu'autrefois ; Et vous saurez que je suis l'Éternel. Je
ferai marcher sur vous des hommes, mon peuple d'Israël, Et ils te posséderont ; Tu seras leur héritage,
13 Et tu ne les détruiras plus. Ainsi parle le Seigneur, l'Éternel : Parce qu'on vous dit : Tu as dévoré
14 des hommes, Tu as détruit ta propre nation, À cause de cela tu ne dévoreras plus d'hommes, Tu ne
15 détruiras plus ta nation, Dit le Seigneur, l'Éternel. Je ne te ferai plus entendre les outrages des nations,
Et tu ne porteras plus l'opprobre des peuples ; Tu ne détruiras plus ta nation, Dit le Seigneur, l'Éternel.
16, 17 La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, ceux de la maison d'Israël,
quand ils habitaient leur pays, l'ont souillé par leur conduite et par leurs oeuvres ; leur conduite a été
18 devant moi comme la souillure d'une femme pendant son impureté. Alors j'ai répandu ma fureur sur
19 eux, à cause du sang qu'ils avaient versé dans le pays, et des idoles dont ils l'avaient souillé. Je les ai
dispersés parmi les nations, et ils ont été répandus en divers pays ; je les ai jugés selon leur conduite et
20 selon leurs oeuvres. Ils sont arrivés chez les nations où ils allaient, et ils ont profané mon saint nom,
21 en sorte qu'on disait d'eux : C'est le peuple de l'Éternel, c'est de son pays qu'ils sont sortis. Et j'ai voulu
sauver l'honneur de mon saint nom, que profanait la maison d'Israël parmi les nations où elle est allée.
22 C'est pourquoi dis à la maison d'Israël : Ainsi parle le Seigneur, l'Éternel : Ce n'est pas à cause de vous
que j'agis de la sorte, maison d'Israël ; c'est à cause de mon saint nom, que vous avez profané parmi
23 les nations où vous êtes allés. Je sanctifierai mon grand nom, qui a été profané parmi les nations,
que vous avez profané au milieu d'elles. Et les nations sauront que je suis l'Éternel, dit le Seigneur,
24 l'Éternel, quand je serai sanctifié par vous sous leurs yeux. Je vous retirerai d'entre les nations, je
25 vous rassemblerai de tous les pays, et je vous ramènerai dans votre pays. Je répandrai sur vous une
26 eau pure, et vous serez purifiés ; je vous purifierai de toutes vos souillures et de toutes vos idoles. Je
vous donnerai un coeur nouveau, et je mettrai en vous un esprit nouveau ; j'ôterai de votre corps le coeur
27 de pierre, et je vous donnerai un coeur de chair. Je mettrai mon esprit en vous, et je ferai en sorte que
28 vous suiviez mes ordonnances, et que vous observiez et pratiquiez mes lois. Vous habiterez le pays que
29 j'ai donné à vos pères ; vous serez mon peuple, et je serai votre Dieu. Je vous délivrerai de toutes vos
30 souillures. J'appellerai le blé, et je le multiplierai ; je ne vous enverrai plus la famine. Je multiplierai
le fruit des arbres et le produit des champs, afin que vous n'ayez plus l'opprobre de la famine parmi
31 les nations. Alors vous vous souviendrez de votre conduite qui était mauvaise, et de vos actions qui
n'étaient pas bonnes ; vous vous prendrez vous-mêmes en dégoût, à cause de vos iniquités et de vos
32 abominations. Ce n'est pas à cause de vous que j'agis de la sorte, dit le Seigneur, l'Éternel, sachez -le !
33 Ayez honte et rougissez de votre conduite, maison d'Israël ! Ainsi parle le Seigneur, l'Éternel : Le jour
34 où je vous purifierai de toutes vos iniquités, je peuplerai les villes, et les ruines seront relevées ; la
35 terre dévastée sera cultivée, tandis qu'elle était déserte aux yeux de tous les passants ; et l'on dira :
Cette terre dévastée est devenue comme un jardin d'Éden ; et ces villes ruinées, désertes et abattues,
36 sont fortifiées et habitées. Et les nations qui resteront autour de vous sauront que moi, l'Éternel, j'ai
37 rebâti ce qui était abattu, et planté ce qui était dévasté. Moi, l'Éternel, j'ai parlé, et j'agirai. Ainsi parle
le Seigneur, l'Éternel : Voici encore sur quoi je me laisserai fléchir par la maison d'Israël, voici ce que
38 je ferai pour eux ; je multiplierai les hommes comme un troupeau. Les villes en ruines seront remplies
de troupeaux d'hommes, pareils aux troupeaux consacrés, aux troupeaux qu'on amène à Jérusalem
pendant ses fêtes solennelles. Et ils sauront que je suis l'Éternel.

37 La main de l'Éternel fut sur moi, et l'Éternel me transporta en esprit, et me déposa dans le milieu
2 d'une vallée remplie d'ossements. Il me fit passer auprès d'eux, tout autour ; et voici, ils étaient fort
3 nombreux, à la surface de la vallée, et ils étaient complètement secs. Il me dit : Fils de l'homme, ces os
4 pourront-ils revivre ? Je répondis : Seigneur Éternel, tu le sais. Il me dit : Prophétise sur ces os, et dis
5 -leur : Ossements desséchés, écoutez la parole de l'Éternel ! Ainsi parle le Seigneur, l'Éternel, à ces os :
6 Voici, je vais faire entrer en vous un esprit, et vous vivrez ; je vous donnerai des nerfs, je ferai croître
sur vous de la chair, je vous couvrirai de peau, je mettrai en vous un esprit, et vous vivrez. Et vous
7 saurez que je suis l'Éternel. Je prophétisai, selon l'ordre que j'avais reçu. Et comme je prophétisais, il y
8 eut un bruit, et voici, il se fit un mouvement, et les os s'approchèrent les uns des autres. Je regardai, et
voici, il leur vint des nerfs, la chair crût, et la peau les couvrit par-dessus ; mais il n'y avait point en eux
9 d'esprit. Il me dit : Prophétise, et parle à l'esprit ! prophétise, fils de l'homme, et dis à l'esprit : Ainsi
parle le Seigneur, l'Éternel : Esprit, viens des quatre vents, souffle sur ces morts, et qu'ils revivent !
10 Je prophétisai, selon l'ordre qu'il m'avait donné. Et l'esprit entra en eux, et ils reprirent vie, et ils se

tinrent sur leurs pieds : c'était une armée nombreuse, très nombreuse. Il me dit : Fils de l'homme, ces 11
os, c'est toute la maison d'Israël. Voici, ils disent : Nos os sont desséchés, notre espérance est détruite,
nous sommes perdus ! Prophétise donc, et dis -leur : Ainsi parle le Seigneur, l'Éternel : Voici, j'ouvrirai 12
vos sépulcres, je vous ferai sortir de vos sépulcres, ô mon peuple, et je vous ramènerai dans le pays
d'Israël. Et vous saurez que je suis l'Éternel, lorsque j'ouvrirai vos sépulcres, et que je vous ferai sortir 13
de vos sépulcres, ô mon peuple ! Je mettrai mon esprit en vous, et vous vivrez ; je vous rétablirai dans 14
votre pays, et vous saurez que moi, l'Éternel, j'ai parlé et agi, dit l'Éternel. La parole de l'Éternel me 15
fut adressée, en ces mots : Et toi, fils de l'homme, prends une pièce de bois, et écris dessus : Pour Juda 16
et pour les enfants d'Israël qui lui sont associés. Prends une autre pièce de bois, et écris dessus : Pour
Joseph, bois d'Éphraïm et de toute la maison d'Israël qui lui est associée. Rapproche -les l'une et l'autre 17
pour en former une seule pièce, en sorte qu'elles soient unies dans ta main. Et lorsque les enfants de 18
ton peuple te diront : Ne nous expliqueras -tu pas ce que cela signifie ? réponds -leur : Ainsi parle le 19
Seigneur, l'Éternel : Voici, je prendrai le bois de Joseph qui est dans la main d'Éphraïm, et les tribus
d'Israël qui lui sont associées ; je les joindrai au bois de Juda, et j'en formerai un seul bois, en sorte qu'ils
ne soient qu'un dans ma main. Les bois sur lesquels tu écriras seront dans ta main, sous leurs yeux. 20
Et tu leur diras : Ainsi parle le Seigneur, l'Éternel : Voici, je prendrai les enfants d'Israël du milieu des 21
nations où ils sont allés, je les rassemblerai de toutes parts, et je les ramènerai dans leur pays. Je ferai 22
d'eux une seule nation dans le pays, dans les montagnes d'Israël ; ils auront tous un même roi, ils ne
formeront plus deux nations, et ne seront plus divisés en deux royaumes. Ils ne se souilleront plus par 23
leurs idoles, par leurs abominations, et par toutes leurs transgressions ; je les retirerai de tous les lieux
qu'ils ont habités et où ils ont péché, et je les purifierai ; ils seront mon peuple, et je serai leur Dieu.
Mon serviteur David sera leur roi, et ils auront tous un seul pasteur. Ils suivront mes ordonnances, ils 24
observeront mes lois et les mettront en pratique. Ils habiteront le pays que j'ai donné à mon serviteur 25
Jacob, et qu'ont habité vos pères ; ils y habiteront, eux, leurs enfants, et les enfants de leurs enfants, à
perpétuité ; et mon serviteur David sera leur prince pour toujours. Je traiterai avec eux une alliance de 26
paix, et il y aura une alliance éternelle avec eux ; je les établirai, je les multiplierai, et je placerai mon
sanctuaire au milieu d'eux pour toujours. Ma demeure sera parmi eux ; je serai leur Dieu, et ils seront 27
mon peuple. Et les nations sauront que je suis l'Éternel, qui sanctifie Israël, lorsque mon sanctuaire 28
sera pour toujours au milieu d'eux.

La parole de l'Éternel me fut adressée, en ces mots : Fils de l'homme, tourne ta face vers Gog, **38**, 2
au pays de Magog, Vers le prince de Rosch, de Méschec et de Tubal, Et prophétise contre lui ! Tu 3
diras : Ainsi parle le Seigneur, l'Éternel : Voici, j'en veux à toi, Gog, Prince de Rosch, de Méschec et
de Tubal ! Je t'entraînerai, et je mettrai une boucle à tes mâchoires ; Je te ferai sortir, toi et toute ton 4
armée, Chevaux et cavaliers, Tous vêtus magnifiquement, Troupe nombreuse portant le grand et le
petit bouclier, Tous maniant l'épée ; Et avec eux ceux de Perse, d'Éthiopie et de Puth, Tous portant le 5
bouclier et le casque ; Gomer et toutes ses troupes, La maison de Togarma, À l'extrémité du septentrion, 6
Et toutes ses troupes, Peuples nombreux qui sont avec toi. Prépare -toi, tiens -toi prêt, Toi, et toute 7
ta multitude assemblée autour de toi ! Sois leur chef ! Après bien des jours, tu seras à leur tête ; Dans 8
la suite des années, tu marcheras contre le pays Dont les habitants, échappés à l'épée, Auront été
rassemblés d'entre plusieurs peuples Sur les montagnes d'Israël longtemps désertes ; Retirés du milieu
des peuples, Ils seront tous en sécurité dans leurs demeures. Tu monteras, tu t'avanceras comme une 9
tempête, Tu seras comme une nuée qui va couvrir le pays, Toi et toutes tes troupes, et les nombreux
peuples avec toi. Ainsi parle le Seigneur, l'Éternel : En ce jour -là, des pensées s'élèveront dans ton 10
coeur, Et tu formeras de mauvais desseins. Tu diras : Je monterai contre un pays ouvert, Je fondrai sur 11
des hommes tranquilles, En sécurité dans leurs demeures, Tous dans des habitations sans murailles,
Et n'ayant ni verrous ni portes ; J'irai faire du butin et me livrer au pillage, Porter la main sur des 12
ruines maintenant habitées, Sur un peuple recueilli du milieu des nations, Ayant des troupeaux et des
propriétés, Et occupant les lieux élevés du pays. Séba et Dedan, les marchands de Tarsis, Et tous leurs 13
lionceaux, te diront : Viens -tu pour faire du butin ? Est-ce pour piller que tu as rassemblé ta multitude,
Pour emporter de l'argent et de l'or, Pour prendre des troupeaux et des biens, Pour faire un grand butin ?
C'est pourquoi prophétise, fils de l'homme, et dis à Gog : Ainsi parle le Seigneur, l'Éternel : Oui, le jour 14
où mon peuple d'Israël vivra en sécurité, Tu le sauras. Alors tu partiras de ton pays, des extrémités du 15
septentrion, Toi et de nombreux peuples avec toi, Tous montés sur des chevaux, Une grande multitude,
une armée puissante. Tu t'avanceras contre mon peuple d'Israël, Comme une nuée qui va couvrir le 16
pays. Dans la suite des jours, je te ferai marcher contre mon pays, Afin que les nations me connaissent,
Quand je serai sanctifié par toi sous leurs yeux, ô Gog ! Ainsi parle le Seigneur, l'Éternel : Est-ce toi 17
de qui j'ai parlé jadis Par mes serviteurs les prophètes d'Israël, Qui ont prophétisé alors, pendant des
années, Que je t'amènerais contre eux ? En ce jour -là, le jour où Gog marchera contre la terre d'Israël, 18

19 Dit le Seigneur, l'Éternel, La fureur me montera dans les narines. Je le déclare, dans ma jalousie
20 et dans le feu de ma colère, En ce jour -là, il y aura un grand tumulte Dans le pays d'Israël. Les
poissons de la mer et les oiseaux du ciel trembleront devant moi, Et les bêtes des champs et tous les
reptiles qui rampent sur la terre, Et tous les hommes qui sont à la surface de la terre ; Les montagnes
seront renversées, Les parois des rochers s'écrouleront, Et toutes les murailles tomberont par terre.
21 J'appellerai l'épée contre lui sur toutes mes montagnes, Dit le Seigneur, l'Éternel ; L'épée de chacun se
22 tournera contre son frère. J'exercerai mes jugements contre lui par la peste et par le sang, Par une
pluie violente et par des pierres de grêle ; Je ferai pleuvoir le feu et le soufre sur lui et sur ses troupes,
23 Et sur les peuples nombreux qui seront avec lui. Je manifesterai ma grandeur et ma sainteté, Je me
ferai connaître aux yeux de la multitude des nations, Et elles sauront que je suis l'Éternel.

39 Et toi, fils de l'homme, prophétise contre Gog ! Tu diras : Ainsi parle le Seigneur, l'Éternel : Voici,
2 j'en veux à toi, Gog, Prince de Rosch, de Méschec et de Tubal ! Je t'entraînerai, je te conduirai, Je te
3 ferai monter des extrémités du septentrion, Et je t'amènerai sur les montagnes d'Israël. J'abattrai ton
4 arc de ta main gauche, Et je ferai tomber tes flèches de ta main droite. Tu tomberas sur les montagnes
d'Israël, Toi et toutes tes troupes, Et les peuples qui seront avec toi ; Aux oiseaux de proie, à tout ce qui
5 a des ailes, Et aux bêtes des champs je te donnerai pour pâture. Tu tomberas sur la face de la terre,
6 Car j'ai parlé, dit le Seigneur, l'Éternel. J'enverrai le feu dans Magog, Et parmi ceux qui habitent
7 en sécurité les îles ; Et ils sauront que je suis l'Éternel. Je ferai connaître mon saint nom au milieu
de mon peuple d'Israël, Et je ne laisserai plus profaner mon saint nom ; Et les nations sauront que je
8 suis l'Éternel, Le Saint en Israël. Voici, ces choses viennent, elles arrivent, Dit le Seigneur, l'Éternel ;
9 C'est le jour dont j'ai parlé. Alors les habitants des villes d'Israël sortiront, Ils brûleront et livreront
aux flammes les armes, Les petits et les grands boucliers, Les arcs et les flèches, Les piques et les
10 lances ; Ils en feront du feu pendant sept ans. Ils ne prendront point de bois dans les champs, Et ils
n'en couperont point dans les forêts, Car c'est avec les armes qu'ils feront du feu. Ils dépouilleront ceux
11 qui les ont dépouillés, Ils pilleront ceux qui les ont pillés, Dit le Seigneur, l'Éternel. En ce jour -là, Je
donnerai à Gog un lieu qui lui servira de sépulcre en Israël, La vallée des voyageurs, à l'orient de la
mer ; Ce sépulcre fermera le passage aux voyageurs. C'est là qu'on enterrera Gog et toute sa multitude,
12 Et on appellera cette vallée la vallée de la multitude de Gog. La maison d'Israël les enterrera, Afin
13 de purifier le pays ; Et cela durera sept mois. Tout le peuple du pays les enterrera, Et il en aura du
14 renom, Le jour où je serai glorifié, Dit le Seigneur, l'Éternel. Ils choisiront des hommes qui seront sans
cesse à parcourir le pays, Et qui enterreront, avec l'aide des voyageurs, Les corps restés à la surface de
15 la terre ; Ils purifieront le pays, Et ils seront à la recherche pendant sept mois entiers. Ils parcourront
le pays ; Et quand l'un d'eux verra les ossements d'un homme, Il mettra près de là un signe, Jusqu'à ce
16 que les fossoyeurs l'enterrent Dans la vallée de la multitude de Gog. Il y aura aussi une ville appelée
17 Hamona. C'est ainsi qu'on purifiera le pays. Et toi, fils de l'homme, ainsi parle le Seigneur, l'Éternel :
Dis aux oiseaux, à tout ce qui a des ailes, Et à toutes les bêtes des champs : Réunissez -vous, venez,
rassemblez -vous de toutes parts, Pour le sacrifice où j'immole pour vous des victimes, Grand sacrifice
18 sur les montagnes d'Israël ! Vous mangerez de la chair, et vous boirez du sang. Vous mangerez la chair
des héros, Et vous boirez le sang des princes de la terre, Béliers, agneaux, boucs, Taureaux engraissés
19 sur le Basan. Vous mangerez de la graisse jusqu'à vous en rassasier, Et vous boirez du sang jusqu'à
20 vous enivrer, À ce festin de victimes que j'immolerai pour vous. Vous vous rassasierez à ma table
de la chair des chevaux et des cavaliers, De la chair des héros et de tous les hommes de guerre, Dit
21 le Seigneur, l'Éternel. Je manifesterai ma gloire parmi les nations ; Et toutes les nations verront les
22 jugements que j'exercerai, Et les châtiments dont ma main les frappera. La maison d'Israël saura que
23 je suis l'Éternel, son Dieu, Dès ce jour et à l'avenir. Et les nations sauront que c'est à cause de ses
iniquités Que la maison d'Israël a été conduite en captivité, À cause de ses infidélités envers moi ; Aussi
je leur ai caché ma face, Et je les ai livrés entre les mains de leurs ennemis, Afin qu'ils périssent tous
24 par l'épée. Je les ai traités selon leurs souillures et leurs transgressions, Et je leur ai caché ma face.
25 C'est pourquoi ainsi parle le Seigneur, l'Éternel : Maintenant je ramènerai les captifs de Jacob, J'aurai
26 pitié de toute la maison d'Israël, Et je serai jaloux de mon saint nom. Alors ils oublieront leur opprobre,
Et toutes les infidélités qu'ils ont commises envers moi, Lorsqu'ils habitaient en sécurité leur pays, Et
27 qu'il n'y avait personne pour les troubler. Quand je les ramènerai d'entre les peuples, Quand je les
28 rassemblerai du pays de leurs ennemis, Je serai sanctifié par eux aux yeux de beaucoup de nations. Et
ils sauront que je suis l'Éternel, leur Dieu, Qui les avait emmenés captifs parmi les nations, Et qui les
29 rassemble dans leur pays ; Je ne laisserai chez elles aucun d'eux, Et je ne leur cacherai plus ma face,
Car je répandrai mon esprit sur la maison d'Israël, Dit le Seigneur, l'Éternel.

40 La vingt -cinquième année de notre captivité, au commencement de l'année, le dixième jour du mois,

quatorze ans après la ruine de la ville, en ce même jour, la main de l'Éternel fut sur moi, et il me
transporta dans le pays d'Israël. Il m'y transporta, dans des visions divines, et me déposa sur une 2
montagne très élevée, où se trouvait au midi comme une ville construite. Il me conduisit là ; et voici, 3
il y avait un homme dont l'aspect était comme l'aspect de l'airain ; il avait dans la main un cordeau de
lin et une canne pour mesurer, et il se tenait à la porte. Cet homme me dit : Fils de l'homme, regarde 4
de tes yeux, et écoute de tes oreilles ! Applique ton attention à toutes les choses que je te montrerai,
car tu as été amené ici afin que je te les montre. Fais connaître à la maison d'Israël tout ce que tu
verras. Voici, un mur extérieur entourait la maison de tous côtés. Dans la main de l'homme était une 5
canne de six coudées pour mesurer, chaque coudée ayant un palme de plus que la coudée ordinaire. Il
mesura la largeur du mur, qui était d'une canne, et la hauteur, qui était d'une canne. Il alla vers la 6
porte orientale, et il en monta les degrés. Il mesura le seuil de la porte, qui avait une canne en largeur,
et l'autre seuil, qui avait une canne en largeur. Chaque chambre était longue d'une canne, et large 7
d'une canne. Il y avait entre les chambres un espace de cinq coudées. Le seuil de la porte, près du
vestibule de la porte, à l'intérieur, avait une canne. Il mesura le vestibule de la porte, à l'intérieur ; il 8
avait une canne. Il mesura le vestibule de la porte ; il avait huit coudées, et ses poteaux en avaient 9
deux ; le vestibule de la porte était en dedans. Les chambres de la porte orientale étaient au nombre de 10
trois d'un côté et de trois de l'autre ; toutes les trois avaient la même mesure, et les poteaux de chaque
côté avaient aussi la même mesure. Il mesura la largeur de l'ouverture de la porte, qui était de dix 11
coudées, et la hauteur de la porte, qui était de treize coudées. Il y avait devant les chambres un espace 12
d'une coudée de chaque côté et d'autre ; chaque chambre avait six coudées d'un côté, et six coudées de
l'autre. Il mesura la porte depuis le toit d'une chambre jusqu'au toit de l'autre ; il y avait une largeur de 13
vingt -cinq coudées entre les deux ouvertures opposées. Il compta soixante coudées pour les poteaux, 14
près desquels était une cour, autour de la porte. L'espace entre la porte d'entrée et le vestibule de 15
la porte intérieure était de cinquante coudées. Il y avait des fenêtres grillées aux chambres et à leurs 16
poteaux à l'intérieur de la porte tout autour ; il y avait aussi des fenêtres dans les vestibules tout autour
intérieurement ; des palmes étaient sculptées sur les poteaux. Il me conduisit dans le parvis extérieur, 17
où se trouvaient des chambres et un pavé tout autour ; il y avait trente chambres sur ce pavé. Le pavé 18
était au côté des portes, et répondait à la longueur des portes ; c'était le pavé inférieur. Il mesura la 19
largeur depuis la porte d'en bas jusqu'au parvis intérieur en dehors ; il y avait cent coudées, à l'orient et
au septentrion. Il mesura la longueur et la largeur de la porte septentrionale du parvis extérieur. Ses 20, 21
chambres, au nombre de trois d'un côté et de trois de l'autre, ses poteaux et ses vestibules, avaient la
même mesure que la première porte, cinquante coudées en longueur et vingt -cinq coudées en largeur.
Ses fenêtres, son vestibule, ses palmes, avaient la même mesure que la porte orientale ; on y montait 22
par sept degrés, devant lesquels était son vestibule. Il y avait une porte au parvis intérieur, vis-à-vis 23
de la porte septentrionale et vis-à-vis de la porte orientale ; il mesura d'une porte à l'autre cent coudées.
Il me conduisit du côté du midi, où se trouvait la porte méridionale. Il en mesura les poteaux et les 24
vestibules, qui avaient la même mesure. Cette porte et ses vestibules avaient des fenêtres tout autour, 25
comme les autres fenêtres, cinquante coudées en longueur et vingt -cinq coudées en largeur. On y 26
montait par sept degrés, devant lesquels était son vestibule ; il y avait de chaque côté des palmes sur
ses poteaux. Le parvis intérieur avait une porte du côté du midi ; il mesura d'une porte à l'autre au midi 27
cent coudées. Il me conduisit dans le parvis intérieur, par la porte du midi. Il mesura la porte du midi, 28
qui avait la même mesure. Ses chambres, ses poteaux et ses vestibules, avaient la même mesure. Cette 29
porte et ses vestibules avaient des fenêtres tout autour, cinquante coudées en longueur et vingt -cinq
coudées en largeur. Il y avait tout autour des vestibules de vingt -cinq coudées de longueur et de cinq 30
de largeur. Les vestibules de la porte aboutissaient au parvis extérieur ; il y avait des palmes sur ses 31
poteaux, et huit degrés pour y monter. Il me conduisit dans le parvis intérieur, par l'entrée orientale. 32
Il mesura la porte, qui avait la même mesure. Ses chambres, ses poteaux et ses vestibules, avaient 33
la même mesure. Cette porte et ses vestibules avaient des fenêtres tout autour, cinquante coudées en
longueur et vingt -cinq coudées en largeur. Ses vestibules aboutissaient au parvis extérieur ; il y avait 34
de chaque côté des palmes sur ses poteaux, et huit degrés pour y monter. Il me conduisit vers la porte 35
septentrionale. Il la mesura, et trouva la même mesure, ainsi qu'à ses chambres, à ses poteaux et à ses 36
vestibules ; elle avait des fenêtres tout autour ; cinquante coudées en longueur et vingt -cinq coudées en
largeur. Ses vestibules aboutissaient au parvis extérieur ; il y avait de chaque côté des palmes sur ses 37
poteaux, et huit degrés pour y monter. Il y avait une chambre qui s'ouvrait vers les poteaux des portes, 38
et où l'on devait laver les holocaustes. Dans le vestibule de la porte se trouvaient de chaque côté deux 39
tables, sur lesquelles on devait égorger l'holocauste, le sacrifice d'expiation et le sacrifice de culpabilité.
À l'un des côtés extérieurs par où l'on montait, à l'entrée de la porte septentrionale, il y avait deux 40
tables ; et à l'autre côté, vers le vestibule de la porte, il y avait deux tables. Il se trouvait ainsi, aux 41
côtés de la porte, quatre tables d'une part et quatre tables de l'autre, en tout huit tables, sur lesquelles

42 on devait égorger les victimes. Il y avait encore pour les holocaustes quatre tables en pierres de taille,
longues d'une coudée et demie, larges d'une coudée et demie, et hautes d'une coudée ; on devait mettre
sur ces tables les instruments avec lesquels on égorgeait les victimes pour les holocaustes et pour les
43 autres sacrifices. Des rebords de quatre doigts étaient adaptés à la maison tout autour ; et la chair des
44 sacrifices devait être mise sur les tables. En dehors de la porte intérieure il y avait des chambres pour
les chantres, dans le parvis intérieur : l'une était à côté de la porte septentrionale et avait la face au
45 midi, l'autre était à côté de la porte orientale et avait la face au septentrion. Il me dit : Cette chambre,
46 dont la face est au midi, est pour les sacrificateurs qui ont la garde de la maison ; et la chambre dont la
face est au septentrion est pour les sacrificateurs qui ont la garde de l'autel. Ce sont les fils de Tsadok,
47 qui, parmi les fils de Lévi, s'approchent de l'Éternel pour le servir. Il mesura le parvis, qui avait cent
48 coudées de longueur et cent coudées de largeur, en carré. L'autel était devant la maison. Il me conduisit
dans le vestibule de la maison. Il mesura les poteaux du vestibule, et trouva cinq coudées d'un côté et
cinq coudées de l'autre. La largeur de la porte était de trois coudées d'un côté et de trois coudées de
49 l'autre. Le vestibule avait une longueur de vingt coudées et une largeur de onze coudées ; on y montait
par des degrés. Il y avait des colonnes près des poteaux, l'une d'un côté, et l'autre de l'autre.

41 Il me conduisit dans le temple. Il mesura les poteaux ; il y avait six coudées de largeur d'un côté, et
2 six coudées de largeur de l'autre, largeur de la tente. La largeur de la porte était de dix coudées ; il y
avait cinq coudées d'un côté de la porte, et cinq coudées de l'autre. Il mesura la longueur du temple,
3 quarante coudées, et la largeur, vingt coudées. Puis il entra dans l'intérieur. Il mesura les poteaux
4 de la porte, deux coudées, la porte, six coudées, et la largeur de la porte, sept coudées. Il mesura une
longueur de vingt coudées, et une largeur de vingt coudées, sur le devant du temple ; et il me dit : C'est
5 ici le lieu très saint. Il mesura le mur de la maison, six coudées, et la largeur des chambres latérales
6 tout autour de la maison, quatre coudées. Les chambres latérales étaient les unes à côté des autres,
au nombre de trente, et il y avait trois étages ; elles entraient dans un mur construit pour ces chambres
7 tout autour de la maison, elles y étaient appuyées sans entrer dans le mur même de la maison. Les
chambres occupaient plus d'espace, à mesure qu'elles s'élevaient, et l'on allait en tournant ; car on
montait autour de la maison par un escalier tournant. Il y avait ainsi plus d'espace dans le haut de
8 la maison, et l'on montait de l'étage inférieur à l'étage supérieur par celui du milieu. Je considérai la
hauteur autour de la maison. Les chambres latérales, à partir de leur fondement, avaient une canne
9 pleine, six grandes coudées. Le mur extérieur des chambres latérales avait une épaisseur de cinq
10 coudées. L'espace libre entre les chambres latérales de la maison et les chambres autour de la maison,
11 avait une largeur de vingt coudées, tout autour. L'entrée des chambres latérales donnait sur l'espace
libre, une entrée au septentrion, et une entrée au midi ; et la largeur de l'espace libre était de cinq
12 coudées tout autour. Le bâtiment qui était devant la place vide, du côté de l'occident, avait une largeur
de soixante-dix coudées, un mur de cinq coudées d'épaisseur tout autour, et une longueur de quatre-
13 vingt-dix coudées. Il mesura la maison, qui avait cent coudées de longueur. La place vide, le bâtiment
14 et ses murs, avaient une longueur de cent coudées. La largeur de la face de la maison et de la place
15 vide, du côté de l'orient, était de cent coudées. Il mesura la longueur du bâtiment devant la place vide,
sur le derrière, et ses galeries de chaque côté : il y avait cent coudées. Le temple intérieur, les vestibules
16 extérieurs, les seuils, les fenêtres grillées, les galeries du pourtour aux trois étages, en face des seuils,
17 étaient recouverts de bois tout autour. Depuis le sol jusqu'aux fenêtres fermées, jusqu'au-dessus de la
porte, le dedans de la maison, le dehors, toute la muraille du pourtour, à l'intérieur et à l'extérieur, tout
18 était d'après la mesure, et orné de chérubins et de palmes. Il y avait une palme entre deux chérubins.
19 Chaque chérubin avait deux visages, une face d'homme tournée d'un côté vers la palme, et une face
20 de lion tournée de l'autre côté vers l'autre palme ; il en était ainsi tout autour de la maison. Depuis
le sol jusqu'au-dessus de la porte, il y avait des chérubins et des palmes, et aussi sur la muraille du
21, 22 temple. Les poteaux du temple étaient carrés, et la face du sanctuaire avait le même aspect. L'autel
était de bois, haut de trois coudées, et long de deux coudées. Ses angles, ses pieds, et ses côtés étaient
23 de bois. L'homme me dit : C'est ici la table qui est devant l'Éternel. Le temple et le sanctuaire avaient
24 deux portes. Il y avait aux portes deux battants, qui tous deux tournaient sur les portes, deux battants
25 pour une porte et deux pour l'autre. Des chérubins et des palmes étaient sculptés sur les portes du
26 temple, comme sur les murs. Un entablement en bois était sur le front du vestibule en dehors. Il y
avait des fenêtres fermées, et il y avait des palmes de part et d'autre, ainsi qu'aux côtés du vestibule,
aux chambres latérales de la maison, et aux entablements.

42 Il me fit sortir vers le parvis extérieur du côté du septentrion, et il me conduisit aux chambres qui
2 étaient vis-à-vis de la place vide et vis-à-vis du bâtiment, au septentrion. Sur la face, où se trouvait la
porte septentrionale, il y avait une longueur de cent coudées ; et la largeur était de cinquante coudées.
3 C'était vis-à-vis des vingt coudées du parvis intérieur, et vis-à-vis du pavé du parvis extérieur, là où se
4 trouvaient les galeries des trois étages. Devant les chambres, il y avait une allée large de dix coudées, et

une voie d'une coudée ; leurs portes donnaient au septentrion. Les chambres supérieures étaient plus
étroites que les inférieures et que celles du milieu du bâtiment, parce que les galeries leur ôtaient de la
place. Il y avait trois étages, mais il n'y avait point de colonnes, comme les colonnes des parvis ; c'est
pourquoi, à partir du sol, les chambres du haut étaient plus étroites que celles du bas et du milieu. Le
mur extérieur parallèle aux chambres, du côté du parvis extérieur, devant les chambres, avait cinquante
coudées de longueur ; car la longueur des chambres du côté du parvis extérieur était de cinquante
coudées. Mais sur la face du temple il y avait cent coudées. Au bas de ces chambres était l'entrée de
l'orient, quand on y venait du parvis extérieur. Il y avait encore des chambres sur la largeur du mur du
parvis du côté de l'orient, vis-à-vis de la place vide et vis-à-vis du bâtiment. Devant elles, il y avait une
allée, comme devant les chambres qui étaient du côté du septentrion. La longueur et la largeur étaient
les mêmes ; leurs issues, leur disposition et leurs portes étaient semblables. Il en était de même pour
les portes des chambres du côté du midi. Il y avait une porte à la tête de l'allée, de l'allée qui se trouvait
droit devant le mur du côté de l'orient, par où l'on y entrait. Il me dit : Les chambres du septentrion et
les chambres du midi, qui sont devant la place vide, ce sont les chambres saintes, où les sacrificateurs
qui s'approchent de l'Éternel mangeront les choses très saintes ; ils y déposeront les choses très saintes,
les offrandes, les victimes présentées dans les sacrifices d'expiation et de culpabilité ; car le lieu est
saint. Quand les sacrificateurs seront entrés, ils ne sortiront pas du sanctuaire pour aller dans le
parvis extérieur, mais ils déposeront là les vêtements avec lesquels ils font le service, car ces vêtements
sont saints ; ils en mettront d'autres pour s'approcher du peuple. Lorsqu'il eut achevé de mesurer la
maison intérieure, il me fit sortir par la porte qui était du côté de l'orient, et il mesura l'enceinte tout
autour. Il mesura le côté de l'orient avec la canne qui servait de mesure, et il y avait tout autour cinq
cents cannes. Il mesura le côté du septentrion avec la canne qui servait de mesure, et il y avait tout
autour cinq cents cannes. Il mesura le côté du midi avec la canne qui servait de mesure, et il y avait
cinq cents cannes. Il se tourna du côté de l'occident, et mesura cinq cents cannes avec la canne qui
servait de mesure. Il mesura des quatre côtés le mur formant l'enceinte de la maison ; la longueur
était de cinq cents cannes, et la largeur de cinq cents cannes ; ce mur marquait la séparation entre le
saint et le profane.

Il me conduisit à la porte, à la porte qui était du côté de l'orient. Et voici, la gloire du Dieu d'Is- **43**, 2
raël s'avançait de l'orient. Sa voix était pareille au bruit des grandes eaux, et la terre resplendissait
de sa gloire. Cette vision était semblable à celle que j'avais eue lorsque j'étais venu pour détruire la
ville ; et ces visions étaient semblables à celle que j'avais eue près du fleuve du Kebar. Et je tombai sur
ma face. La gloire de l'Éternel entra dans la maison par la porte qui était du côté de l'orient. Alors,
l'esprit m'enleva et me transporta dans le parvis intérieur. Et voici, la gloire de l'Éternel remplissait
la maison. J'entendis quelqu'un qui me parlait depuis la maison, et un homme se tenait près de moi.
Il me dit : Fils de l'homme, c'est ici le lieu de mon trône, le lieu où je poserai la plante de mes pieds ;
j'y habiterai éternellement au milieu des enfants d'Israël. La maison d'Israël et ses rois ne souilleront
plus mon saint nom par leurs prostitutions et par les cadavres de leurs rois sur leurs hauts lieux. Ils
mettaient leur seuil près de mon seuil, leurs poteaux près de mes poteaux, et il n'y avait qu'un mur
entre moi et eux ; ils ont ainsi souillé mon saint nom par les abominations qu'ils ont commises ; c'est
pourquoi je les ai consumés dans ma colère. Maintenant ils éloigneront de moi leurs prostitutions et
les cadavres de leurs rois, et j'habiterai éternellement au milieu d'eux. Toi, fils de l'homme, montre
ce temple à la maison d'Israël ; qu'ils en mesurent le plan, et qu'ils rougissent de leurs iniquités. S'ils
rougissent de toute leur conduite, fais-leur connaître la forme de cette maison, sa disposition, ses issues
et ses entrées, tous ses dessins et toutes ses ordonnances, tous ses dessins et toutes ses lois ; mets-en
la description sous leurs yeux, afin qu'ils gardent tous ses dessins et toutes ses ordonnances, et qu'ils
s'y conforment dans l'exécution. Telle est la loi de la maison. Sur le sommet de la montagne, tout l'es-
pace qu'elle doit occuper est très saint. Voilà donc la loi de la maison. Voici les mesures de l'autel,
d'après les coudées dont chacune était d'un palme plus longue que la coudée ordinaire. La base avait
une coudée de hauteur, et une coudée de largeur ; et le rebord qui terminait son contour avait un empan
de largeur ; c'était le support de l'autel. Depuis la base sur le sol jusqu'à l'encadrement inférieur il y
avait deux coudées, et une coudée de largeur ; et depuis le petit jusqu'au grand encadrement il y avait
quatre coudées, et une coudée de largeur. L'autel avait quatre coudées ; et quatre cornes s'élevaient de
l'autel. L'autel avait douze coudées de longueur, douze coudées de largeur, et formait un carré par ses
quatre côtés. L'encadrement avait quatorze coudées de longueur sur quatorze coudées de largeur à ses
quatre côtés, le rebord qui terminait son contour avait une demi -coudée ; la base avait une coudée tout
autour, et les degrés étaient tournés vers l'orient. Il me dit : Fils de l'homme, ainsi parle le Seigneur,
l'Éternel : Voici les lois au sujet de l'autel, pour le jour où on le construira, afin d'y offrir les holocaustes
et d'y répandre le sang. Tu donneras aux sacrificateurs, aux Lévites, qui sont de la postérité de Tsadok
et qui s'approchent de moi pour me servir, dit le Seigneur, l'Éternel, un jeune taureau pour le sacri-

20 fice d'expiation. Tu prendras de son sang, et tu en mettras sur les quatre cornes de l'autel, sur les
quatre angles de l'encadrement, et sur le rebord qui l'entoure ; tu purifieras ainsi l'autel et tu en feras
21 l'expiation. Tu prendras le taureau expiatoire, et on le brûlera dans un lieu réservé de la maison, en
22 dehors du sanctuaire. Le second jour, tu offriras en expiation un bouc sans défaut ; on purifiera ainsi
23 l'autel, comme on l'aura purifié avec le taureau. Quand tu auras achevé la purification, tu offriras un
24 jeune taureau sans défaut, et un bélier du troupeau sans défaut. Tu les offriras devant l'Éternel ; les
25 sacrificateurs jetteront du sel sur eux, et les offriront en holocauste à l'Éternel. Pendant sept jours, tu
sacrifieras chaque jour un bouc comme victime expiatoire ; on sacrifiera aussi un jeune taureau et un
26 bélier du troupeau, l'un et l'autre sans défaut. Pendant sept jours, on fera l'expiation et la purification
27 de l'autel, on le consacrera. Lorsque ces jours seront accomplis, dès le huitième jour et à l'avenir les
sacrificateurs offriront sur l'autel vos holocaustes et vos sacrifices d'actions de grâces. Et je vous serai
favorable, dit le Seigneur, l'Éternel.

44, 2 Il me ramena vers la porte extérieure du sanctuaire, du côté de l'orient. Mais elle était fermée. Et
l'Éternel me dit : Cette porte sera fermée, elle ne s'ouvrira point, et personne n'y passera ; car l'Éternel,
3 le Dieu d'Israël est entré par là. Elle restera fermée. Pour ce qui concerne le prince, le prince pourra s'y
asseoir, pour manger le pain devant l'Éternel ; il entrera par le chemin du vestibule de la porte, et il sor-
4 tira par le même chemin. Il me conduisit vers la porte du septentrion, devant la maison. Je regardai,
5 et voici, la gloire de l'Éternel remplissait la maison de l'Éternel. Et je tombai sur ma face. L'Éternel me
dit : Fils de l'homme, sois attentif, et regarde de tes yeux ! Écoute de tes oreilles tout ce que je te dirai au
sujet de toutes les ordonnances de la maison de l'Éternel et de toutes ses lois ; considère attentivement
6 l'entrée de la maison et toutes les issues du sanctuaire. Tu diras aux rebelles, à la maison d'Israël :
7 Ainsi parle le Seigneur, l'Éternel : Assez de toutes vos abominations, maison d'Israël ! Vous avez intro-
duit dans mon sanctuaire des étrangers incirconcis de coeur et incirconcis de chair, pour profaner ma
maison ; vous avez offert mon pain, la graisse et le sang à toutes vos abominations, vous avez rompu
8 mon alliance. Vous n'avez pas fait le service de mon sanctuaire, mais vous les avez mis à votre place
9 pour faire le service dans mon sanctuaire. Ainsi parle le Seigneur, l'Éternel : Aucun étranger, incir-
concis de coeur et incirconcis de chair, n'entrera dans mon sanctuaire, aucun des étrangers qui seront
10 au milieu des enfants d'Israël. De plus, les Lévites qui se sont éloignés de moi, quand Israël s'égarait
11 et se détournait de moi pour suivre ses idoles, porteront la peine de leur iniquité. Ils seront dans mon
sanctuaire comme serviteurs, ils auront la garde des portes de la maison ; et feront le service de la mai-
son ; ils égorgeront pour le peuple les victimes destinées aux holocaustes et aux autres sacrifices, et ils
12 se tiendront devant lui pour être à son service. Parce qu'ils l'ont servi devant ses idoles, et qu'ils ont
fait tomber dans le péché la maison d'Israël, je lève ma main sur eux, dit le Seigneur, l'Éternel, pour
13 qu'ils portent la peine de leur iniquité. Ils ne s'approcheront pas de moi pour être à mon service dans le
sacerdoce, ils ne s'approcheront pas de mes sanctuaires, de mes lieux très saints ; ils porteront la peine
14 de leur ignominie et des abominations qu'ils ont commises. Je leur donnerai la garde de la maison,
15 et ils en feront tout le service et tout ce qui doit s'y faire. Mais les sacrificateurs, les Lévites, fils de
Tsadok, qui ont fait le service de mon sanctuaire quand les enfants d'Israël s'égaraient loin de moi,
ceux-là s'approcheront de moi pour me servir, et se tiendront devant moi pour m'offrir la graisse et le
16 sang, dit le Seigneur, l'Éternel. Ils entreront dans mon sanctuaire, ils s'approcheront de ma table pour
17 me servir, ils seront à mon service. Lorsqu'ils franchiront les portes du parvis intérieur, ils revêtiront
des habits de lin ; ils n'auront sur eux rien qui soit en laine, quand ils feront le service aux portes du
18 parvis intérieur et dans la maison. Ils auront des tiares de lin sur la tête, et des caleçons de lin sur
19 leurs reins ; ils ne se ceindront point de manière à exciter la sueur. Lorsqu'ils sortiront pour aller dans
le parvis extérieur, dans le parvis extérieur vers le peuple, ils ôteront les vêtements avec lesquels ils
font le service, et les déposeront dans les chambres du sanctuaire ; ils en mettront d'autres, afin de ne
20 pas sanctifier le peuple par leurs vêtements. Ils ne se raseront pas la tête, et ne laisseront pas non
21 plus croître leurs cheveux ; mais ils devront couper leur chevelure. Aucun sacrificateur ne boira du vin
22 lorsqu'il entrera dans le parvis intérieur. Ils ne prendront pour femme ni une veuve, ni une femme
répudiée, mais ils prendront des vierges de la race de la maison d'Israël ; ils pourront aussi prendre la
23 veuve d'un sacrificateur. Ils enseigneront à mon peuple à distinguer ce qui est saint de ce qui est pro-
24 fane, ils lui feront connaître la différence entre ce qui est impur et ce qui est pur. Ils seront juges dans
les contestations, et ils jugeront d'après mes lois. Ils observeront aussi mes lois et mes ordonnances
25 dans toutes mes fêtes, et ils sanctifieront mes sabbats. Un sacrificateur n'ira pas vers un mort, de peur
de se rendre impur ; il ne pourra se rendre impur que pour un père, pour une mère, pour un fils, pour
26 une fille, pour un frère, et pour une soeur qui n'était pas mariée. Après sa purification, on lui comptera
27 sept jours. Le jour où il entrera dans le sanctuaire, dans le parvis intérieur, pour faire le service dans le

sanctuaire, il offrira son sacrifice d'expiation, dit le Seigneur, l'Éternel. Voici l'héritage qu'ils auront : 28
c'est moi qui serai leur héritage. Vous ne leur donnerez point de possession en Israël : je serai leur
possession. Ils se nourriront des offrandes, des sacrifices d'expiation et de culpabilité ; et tout ce qui 29
sera dévoué par interdit en Israël sera pour eux. Les prémices de tous les fruits, et toutes les offrandes 30
que vous présenterez par élévation, appartiendront aux sacrificateurs ; vous donnerez aux sacrifica-
teurs les prémices de votre pâte, afin que la bénédiction repose sur votre maison. Les sacrificateurs ne 31
mangeront d'aucun oiseau et d'aucun animal mort ou déchiré.

Lorsque vous partagerez le pays en héritage par le sort, vous prélèverez comme une sainte offrande **45**
pour l'Éternel une portion du pays, longue de vingt -cinq mille cannes et large de dix mille ; elle sera
sainte dans toute son étendue. De cette portion vous prendrez pour le sanctuaire cinq cents cannes sur 2
cinq cents en carré, et cinquante coudées pour un espace libre tout autour. Sur cette étendue de vingt 3
-cinq mille cannes en longueur et dix mille en largeur, tu mesureras un emplacement pour le sanctuaire,
pour le lieu très saint. C'est la portion sainte du pays ; elle appartiendra aux sacrificateurs qui font le 4
service du sanctuaire, qui s'approchent de l'Éternel pour le servir ; c'est là que seront leurs maisons, et
ce sera un sanctuaire pour le sanctuaire. Vingt -cinq mille cannes en longueur et dix mille en largeur 5
formeront la propriété des Lévites, serviteurs de la maison, avec vingt chambres. Comme propriété de 6
la ville vous destinerez cinq mille cannes en largeur et vingt -cinq mille en longueur, parallèlement à la
portion sainte prélevée ; ce sera pour toute la maison d'Israël. Pour le prince vous réserverez un espace 7
aux deux côtés de la portion sainte et de la propriété de la ville, le long de la portion sainte et le long
de la propriété de la ville, du côté de l'occident vers l'occident et du côté de l'orient vers l'orient, sur une
longueur parallèle à l'une des parts, depuis la limite de l'occident jusqu'à la limite de l'orient. Ce sera 8
sa terre, sa propriété en Israël ; et mes princes n'opprimeront plus mon peuple, mais ils laisseront le
pays à la maison d'Israël, selon ses tribus. Ainsi parle le Seigneur, l'Éternel : Assez, princes d'Israël ! 9
cessez la violence et les rapines, pratiquez la droiture et la justice, délivrez mon peuple de vos exactions,
dit le Seigneur, l'Éternel. Ayez des balances justes, un épha juste, et un bath juste. L'épha et le bath 10, 11
auront la même mesure : le bath contiendra la dixième partie d'un homer, et l'épha la dixième partie
d'un homer ; leur mesure sera réglée d'après le homer. Le sicle sera de vingt guéras. La mine aura chez 12
vous vingt sicles, vingt -cinq sicles, quinze sicles. Voici l'offrande que vous prélèverez ; la sixième partie 13
d'un épha sur un homer de froment, et la sixième partie d'un épha sur un homer d'orge. Ce que vous 14
devrez pour l'huile, pour un bath d'huile, sera la dixième partie d'un bath sur un cor, qui est égal à un
homer de dix baths, car dix baths font un homer. Une brebis sur un troupeau de deux cents dans les 15
gras pâturages d'Israël sera donnée pour l'offrande, l'holocauste et le sacrifice d'actions de grâces, afin
de servir de victime expiatoire, dit le Seigneur, l'Éternel. Tout le peuple du pays devra prélever cette 16
offrande pour le prince d'Israël. Le prince sera chargé des holocaustes, des offrandes et des libations, 17
aux fêtes, aux nouvelles lunes, aux sabbats, à toutes les solennités de la maison d'Israël ; il offrira
le sacrifice expiatoire, l'offrande, l'holocauste, et le sacrifice d'actions de grâces, en expiation pour la
maison d'Israël. Ainsi parle le Seigneur, l'Éternel : Le premier jour du premier mois, tu prendras un 18
jeune taureau sans défaut, et tu feras l'expiation du sanctuaire. Le sacrificateur prendra du sang de la 19
victime expiatoire, et il en mettra sur les poteaux de la maison, sur les quatre angles de l'encadrement
de l'autel, et sur les poteaux de la porte du parvis intérieur. Tu feras de même le septième jour du 20
mois, pour ceux qui pèchent involontairement ou par imprudence ; vous purifierez ainsi la maison. Le 21
quatorzième jour du premier mois, vous aurez la Pâque. La fête durera sept jours ; on mangera des pains
sans levain. Le prince offrira ce jour -là, pour lui et pour tout le peuple du pays, un taureau en sacrifice 22
d'expiation. Pendant les sept jours de la fête, il offrira en holocauste à l'Éternel sept taureaux et sept 23
béliers sans défaut, chacun des sept jours, et un bouc en sacrifice d'expiation, chaque jour. Il y joindra 24
l'offrande d'un épha pour chaque taureau et d'un épha pour chaque bélier, avec un hin d'huile par
épha. Le quinzième jour du septième mois, à la fête, il offrira pendant sept jours les mêmes sacrifices 25
d'expiation, les mêmes holocaustes, et la même offrande avec l'huile.

Ainsi parle le Seigneur, l'Éternel : La porte du parvis intérieur, du côté de l'orient, restera fermée **46**
les six jours ouvriers ; mais elle sera ouverte le jour du sabbat, elle sera aussi ouverte le jour de la
nouvelle lune. Le prince entrera par le chemin du vestibule de la porte extérieure, et se tiendra près 2
des poteaux de la porte ; les sacrificateurs offriront son holocauste et ses sacrifices d'actions de grâces ;
il se prosternera sur le seuil de la porte, puis il sortira, et la porte ne sera pas fermée avant le soir.
Le peuple du pays se prosternera devant l'Éternel à l'entrée de cette porte, aux jours de sabbat et aux 3
nouvelles lunes. L'holocauste que le prince offrira à l'Éternel, le jour du sabbat, sera de six agneaux 4
sans défaut et d'un bélier sans défaut ; et son offrande, d'un épha pour le bélier, et de ce qu'il voudra 5
pour les agneaux, avec un hin d'huile par épha. Le jour de la nouvelle lune, il offrira un jeune taureau 6
sans défaut, six agneaux et un bélier qui seront sans défaut ; et son offrande sera d'un épha pour le 7

taureau, d'un épha pour le bélier, et de ce qu'il voudra pour les agneaux, avec un hin d'huile par épha.
8 Lorsque le prince entrera, il entrera par le chemin du vestibule de la porte, et il sortira par le même
9 chemin. Mais lorsque le peuple du pays se présentera devant l'Éternel, aux solennités, celui qui entrera par la porte septentrionale pour se prosterner sortira par la porte méridionale, et celui qui entrera par la porte méridionale sortira par la porte septentrionale ; on ne devra pas s'en retourner par la porte
10 par laquelle on sera entré, mais on sortira par celle qui lui est opposée. Le prince entrera parmi eux
11 quand ils entreront, et sortira quand ils sortiront. Aux fêtes et aux solennités, l'offrande sera d'un épha pour le taureau, d'un épha pour le bélier, et de ce qu'il voudra pour les agneaux, avec un hin d'huile
12 par épha. Si le prince offre à l'Éternel un holocauste volontaire ou un sacrifice volontaire d'actions de grâces, on lui ouvrira la porte qui est du côté de l'orient, et il offrira son holocauste et son sacrifice d'actions de grâces comme il doit le faire le jour du sabbat ; puis il sortira, et l'on fermera la porte après
13 qu'il sera sorti. Tu offriras chaque jour en holocauste à l'Éternel un agneau d'un an, sans défaut ; tu
14 l'offriras tous les matins. Tu y joindras pour offrande, tous les matins, un sixième d'épha, et le tiers
15 d'un hin d'huile pour pétrir la farine. C'est l'offrande à l'Éternel, une loi perpétuelle, pour toujours. On
16 offrira, tous les matins, l'agneau et l'offrande avec l'huile, comme holocauste perpétuel. Ainsi parle le Seigneur, l'Éternel : Si le prince fait à l'un de ses fils un don pris sur son héritage, ce don appartiendra à
17 ses fils, ce sera leur propriété comme héritage. Mais s'il fait à l'un de ses serviteurs un don pris sur son héritage, ce don lui appartiendra jusqu'à l'année de la liberté, puis il retournera au prince ; ses fils seuls
18 posséderont ce qu'il leur donnera de son héritage. Le prince ne prendra rien de l'héritage du peuple, il ne le dépouillera pas de ses possessions ; ce qu'il donnera en héritage à ses fils, il le prendra sur ce qu'il
19 possède, afin que nul parmi mon peuple ne soit éloigné de sa possession. Il me conduisit, par l'entrée qui était à côté de la porte, dans les chambres saintes destinées aux sacrificateurs, vers le septentrion.
20 Et voici, il y avait un lieu dans le fond, du côté de l'occident. Il me dit : C'est le lieu où les sacrificateurs feront cuire la chair des sacrifices de culpabilité et d'expiation, et où ils feront cuire les offrandes, pour
21 éviter de les porter dans le parvis extérieur et de sanctifier le peuple. Il me conduisit ensuite dans le parvis extérieur, et me fit passer vers les quatre angles du parvis. Et voici, il y avait une cour à chacun
22 des angles du parvis. Aux quatre angles du parvis il y avait des cours voûtées, longues de quarante
23 coudées et larges de trente ; toutes les quatre avaient la même mesure, dans les angles. Un mur les
24 entourait toutes les quatre, et des foyers étaient pratiqués au bas du mur tout autour. Il me dit : Ce sont les cuisines, où les serviteurs de la maison feront cuire la chair des sacrifices offerts par le peuple.

47 Il me ramena vers la porte de la maison. Et voici, de l'eau sortait sous le seuil de la maison, à l'orient, car la face de la maison était à l'orient ; l'eau descendait sous le côté droit de la maison, au
2 midi de l'autel. Il me conduisit par le chemin de la porte septentrionale, et il me fit faire le tour par
3 dehors jusqu'à l'extérieur de la porte orientale. Et voici, l'eau coulait du côté droit. Lorsque l'homme s'avança vers l'orient, il avait dans la main un cordeau, et il mesura mille coudées ; il me fit traverser
4 l'eau, et j'avais de l'eau jusqu'aux chevilles. Il mesura encore mille coudées, et me fit traverser l'eau, et j'avais de l'eau jusqu'aux genoux. Il mesura encore mille coudées, et me fit traverser, et j'avais de
5 l'eau jusqu'aux reins. Il mesura encore mille coudées ; c'était un torrent que je ne pouvais traverser,
6 car l'eau était si profonde qu'il fallait y nager ; c'était un torrent qu'on ne pouvait traverser. Il me dit :
7 As-tu vu, fils de l'homme ? Et il me ramena au bord du torrent. Quand il m'eut ramené, voici, il y avait
8 sur le bord du torrent beaucoup d'arbres de chaque côté. Il me dit : Cette eau coulera vers le district oriental, descendra dans la plaine, et entrera dans la mer ; lorsqu'elle se sera jetée dans la mer, les eaux
9 de la mer deviendront saines. Tout être vivant qui se meut vivra partout où le torrent coulera, et il y aura une grande quantité de poissons ; car là où cette eau arrivera, les eaux deviendront saines, et
10 tout vivra partout où parviendra le torrent. Des pêcheurs se tiendront sur ses bords ; depuis En-Guédi jusqu'à En-Églaïm, on étendra les filets ; il y aura des poissons de diverses espèces, comme les poissons
11 de la grande mer, et ils seront très nombreux. Ses marais et ses fosses ne seront point assainis, ils
12 seront abandonnés au sel. Sur le torrent, sur ses bords de chaque côté, croîtront toutes sortes d'arbres fruitiers. Leur feuillage ne se flétrira point, et leurs fruits n'auront point de fin, ils mûriront tous les mois, parce que les eaux sortiront du sanctuaire. Leurs fruits serviront de nourriture, et leurs feuilles de
13 remède. Ainsi parle le Seigneur, l'Éternel : Voici les limites du pays que vous distribuerez en héritage
14 aux douze tribus d'Israël. Joseph aura deux parts. Vous en aurez la possession l'un comme l'autre ; car
15 j'ai juré, la main levée, de le donner à vos pères. Ce pays vous tombera donc en partage. Voici les limites
16 du pays. Du côté septentrional, depuis la grande mer, le chemin de Hethlon jusqu'à Tsedad, Hamath, Bérotha, Sibraïm, entre la frontière de Damas et la frontière de Hamath, Hatzer-Hatthicon, vers la
17 frontière de Havran ; ainsi la limite sera, depuis la mer, Hatsar-Énon, la frontière de Damas, Tsaphon
18 au nord, et la frontière de Hamath : ce sera le côté septentrional. Le côté oriental sera le Jourdain, entre Havran, Damas et Galaad, et le pays d'Israël ; vous mesurerez depuis la limite septentrionale jusqu'à

la mer orientale : ce sera le côté oriental. Le côté méridional, au midi, ira depuis Thamar jusqu'aux 19
eaux de Meriba à Kadès, jusqu'au torrent vers la grande mer : ce sera le côté méridional. Le côté 20
occidental sera la grande mer, depuis la limite jusque vis-à-vis de Hamath : ce sera le côté occidental.
Vous partagerez ce pays entre vous, selon les tribus d'Israël. Vous le diviserez en héritage par le sort 21, 22
pour vous et pour les étrangers qui séjourneront au milieu de vous, qui engendreront des enfants au
milieu de vous ; vous les regarderez comme indigènes parmi les enfants d'Israël ; ils partageront au sort
l'héritage avec vous parmi les tribus d'Israël. Vous donnerez à l'étranger son héritage dans la tribu où 23
il séjournera, dit le Seigneur, l'Éternel.

Voici les noms des tribus. Depuis l'extrémité septentrionale, le long du chemin de Hethlon à Hamath, **48**
Hatsar-Énon, la frontière de Damas au nord vers Hamath, de l'orient à l'occident : Dan, une tribu. Sur 2
la limite de Dan, de l'orient à l'occident : Aser, une tribu. Sur la limite d'Aser, de l'orient à l'occident : 3
Nephthali, une tribu. Sur la limite de Nephthali, de l'orient à l'occident : Manassé, une tribu. Sur la 4, 5
limite de Manassé, de l'orient à l'occident : Éphraïm, une tribu. Sur la limite d'Éphraïm, de l'orient 6
à l'occident : Ruben, une tribu. Sur la limite de Ruben, de l'orient à l'occident : Juda, une tribu. Sur 7, 8
la frontière de Juda, de l'orient à l'occident, sera la portion que vous prélèverez, large de vingt -cinq
mille cannes et longue comme l'une des parts de l'orient à l'occident ; et le sanctuaire sera au milieu.
La portion que vous prélèverez pour l'Éternel aura vingt -cinq mille cannes de longueur et dix mille de 9
largeur. C'est aux sacrificateurs qu'appartiendra cette portion sainte : vingt -cinq mille cannes au sep- 10
tentrion, dix mille en largeur à l'occident, dix mille en largeur à l'orient, et vingt -cinq mille en longueur
au midi ; et le sanctuaire de l'Éternel sera au milieu. Elle appartiendra aux sacrificateurs consacrés, 11
aux fils de Tsadok, qui ont fait le service de mon sanctuaire, qui ne se sont point égarés, lorsque les
enfants d'Israël s'égaraient, comme s'égaraient les Lévites. Elle leur appartiendra comme portion très 12
sainte, prélevée sur la portion du pays qui aura été prélevée, à côté de la limite des Lévites. Les Lé- 13
vites auront, parallèlement à la limite des sacrificateurs, vingt -cinq mille cannes en longueur et dix
mille en largeur, vingt -cinq mille pour toute la longueur et dix mille pour la largeur. Ils n'en pourront 14
rien vendre ni échanger ; et les prémices du pays ne seront point aliénées, car elles sont consacrées à
l'Éternel. Les cinq mille cannes qui resteront en largeur sur les vingt -cinq mille seront destinées à 15
la ville, pour les habitations et la banlieue ; et la ville sera au milieu. En voici les mesures : du côté 16
septentrional quatre mille cinq cents, du côté méridional quatre mille cinq cents, du côté oriental quatre
mille cinq cents, et du côté occidental quatre mille cinq cents. La ville aura une banlieue de deux cent 17
cinquante au nord, de deux cent cinquante au midi, de deux cent cinquante à l'orient, et de deux cent
cinquante à l'occident. Le reste sur la longueur, parallèlement à la portion sainte, dix mille à l'orient 18
et dix mille à l'occident, parallèlement à la portion sainte, formera les revenus destinés à l'entretien
de ceux qui travailleront pour la ville. Le sol en sera cultivé par ceux de toutes les tribus d'Israël qui 19
travailleront pour la ville. Toute la portion prélevée sera de vingt -cinq mille cannes en longueur sur 20
vingt -cinq mille en largeur ; vous en séparerez un carré pour la propriété de la ville. Ce qui restera 21
sera pour le prince, aux deux côtés de la portion sainte et de la propriété de la ville, le long des vingt
-cinq mille cannes de la portion sainte jusqu'à la limite de l'orient, et à l'occident le long des vingt -cinq
mille cannes vers la limite de l'occident, parallèlement aux parts. C'est là ce qui appartiendra au prince ;
et la portion sainte et le sanctuaire de la maison seront au milieu. Ainsi ce qui appartiendra au prince 22
sera l'espace compris depuis la propriété des Lévites et depuis la propriété de la ville ; ce qui sera entre
la limite de Juda et la limite de Benjamin appartiendra au prince. Voici les autres tribus. De l'orient à 23
l'occident : Benjamin, une tribu. Sur la limite de Benjamin, de l'orient à l'occident : Siméon, une tribu. 24
Sur la limite de Siméon, de l'orient à l'occident : Issacar, une tribu. Sur la limite d'Issacar, de l'orient à 25, 26
l'occident : Zabulon, une tribu. Sur la limite de Zabulon, de l'orient à l'occident : Gad, une tribu. Sur 27, 28
la limite de Gad, du côté méridional, au midi, la frontière ira depuis Thamar, jusqu'aux eaux de Meriba
à Kadès, jusqu'au torrent vers la grande mer. Tel est le pays que vous diviserez en héritage par le 29
sort pour les tribus d'Israël et telles sont leurs parts, dit le Seigneur, l'Éternel. Voici les issues de la 30
ville. Du côté septentrional quatre mille cinq cents cannes. et les portes de la ville d'après les noms 31
des tribus d'Israël, trois portes au nord : la porte de Ruben, une, la porte de Juda, une, la porte de Lévi,
une. Du côté oriental quatre mille cinq cents cannes, et trois portes : la porte de Joseph, une, la porte 32
de Benjamin, une, la porte de Dan, une. Du côté méridional quatre mille cinq cents cannes, et trois 33
portes : la porte de Siméon, une, la porte d'Issacar, une, la porte de Zabulon, une. Du côté occidental 34
quatre mille cinq cents cannes, et trois portes : la porte de Gad, une, la porte d'Aser, une, la porte de
Nephthali, une. Circuit : dix-huit mille cannes. Et, dès ce jour, le nom de la ville sera : l'Éternel est ici. 35

DANIEL

1 La troisième année du règne de Jojakim, roi de Juda, Nebucadnetsar, roi de Babylone, marcha
2 contre Jérusalem, et l'assiégea. Le Seigneur livra entre ses mains Jojakim, roi de Juda, et une
partie des ustensiles de la maison de Dieu. Nebucadnetsar emporta les ustensiles au pays de
3 Schinear, dans la maison de son dieu, il les mit dans la maison du trésor de son dieu. Le roi
donna l'ordre à Aschpenaz, chef de ses eunuques, d'amener quelques-uns des enfants d'Israël de race
4 royale ou de famille noble, de jeunes garçons sans défaut corporel, beaux de figure, doués de sagesse,
d'intelligence et d'instruction, capables de servir dans le palais du roi, et à qui l'on enseignerait les
5 lettres et la langue des Chaldéens. Le roi leur assigna pour chaque jour une portion des mets de sa
table et du vin dont il buvait, voulant les élever pendant trois années, au bout desquelles ils seraient au
6 service du roi. Il y avait parmi eux, d'entre les enfants de Juda, Daniel, Hanania, Mischaël et Azaria.
7 Le chef des eunuques leur donna des noms, à Daniel celui de Beltschatsar, à Hanania celui de Schadrac,
8 à Mischaël celui de Méschac, et à Azaria celui d'Abed-Nego. Daniel résolut de ne pas se souiller par
les mets du roi et par le vin dont le roi buvait, et il pria le chef des eunuques de ne pas l'obliger à se
9, 10 souiller. Dieu fit trouver à Daniel faveur et grâce devant le chef des eunuques. Le chef des eunuques
dit à Daniel : Je crains mon seigneur le roi, qui a fixé ce que vous devez manger et boire ; car pourquoi
verrait -il votre visage plus abattu que celui des jeunes gens de votre âge ? Vous exposeriez ma tête
11 auprès du roi. Alors Daniel dit à l'intendant à qui le chef des eunuques avait remis la surveillance
12 de Daniel, de Hanania, de Mischaël et d'Azaria : Éprouve tes serviteurs pendant dix jours, et qu'on
13 nous donne des légumes à manger et de l'eau à boire ; tu regarderas ensuite notre visage et celui
des jeunes gens qui mangent les mets du roi, et tu agiras avec tes serviteurs d'après ce que tu auras
14, 15 vu. Il leur accorda ce qu'ils demandaient, et les éprouva pendant dix jours. Au bout de dix jours, ils
avaient meilleur visage et plus d'embonpoint que tous les jeunes gens qui mangeaient les mets du roi.
16, 17 L'intendant emportait les mets et le vin qui leur étaient destinés, et il leur donnait des légumes. Dieu
accorda à ces quatre jeunes gens de la science, de l'intelligence dans toutes les lettres, et de la sagesse ;
18 et Daniel expliquait toutes les visions et tous les songes. Au terme fixé par le roi pour qu'on les lui
19 amenât, le chef des eunuques les présenta à Nebucadnetsar. Le roi s'entretint avec eux ; et, parmi tous
ces jeunes gens, il ne s'en trouva aucun comme Daniel, Hanania, Mischaël et Azaria. Ils furent donc
20 admis au service du roi. Sur tous les objets qui réclamaient de la sagesse et de l'intelligence, et sur
lesquels le roi les interrogeait, il les trouvait dix fois supérieurs à tous les magiciens et astrologues qui
21 étaient dans tout son royaume. Ainsi fut Daniel jusqu'à la première année du roi Cyrus.

2 La seconde année du règne de Nebucadnetsar, Nebucadnetsar eut des songes. Il avait l'esprit agité,
2 et ne pouvait dormir. Le roi fit appeler les magiciens, les astrologues, les enchanteurs et les Chaldéens,
3 pour qu'ils lui disent ses songes. Ils vinrent, et se présentèrent devant le roi. Le roi leur dit : J'ai eu
4 un songe ; mon esprit est agité, et je voudrais connaître ce songe. Les Chaldéens répondirent au roi
en langue araméenne : O roi, vis éternellement ! dis le songe à tes serviteurs, et nous en donnerons
5 l'explication. Le roi reprit la parole et dit aux Chaldéens : La chose m 'a échappé ; si vous ne me faites
connaître le songe et son explication, vous serez mis en pièces, et vos maisons seront réduites en un tas
6 d'immondices. Mais si vous me dites le songe et son explication, vous recevrez de moi des dons et des
7 présents, et de grands honneurs. C'est pourquoi dites -moi le songe et son explication. Ils répondirent
8 pour la seconde fois : Que le roi dise le songe à ses serviteurs, et nous en donnerons l'explication. Le roi
reprit la parole et dit : Je m'aperçois, en vérité, que vous voulez gagner du temps, parce que vous voyez
9 que la chose m'a échappé. Si donc vous ne me faites pas connaître le songe, la même sentence vous
enveloppera tous ; vous voulez vous préparer à me dire des mensonges et des faussetés, en attendant que
les temps soient changés. C'est pourquoi dites -moi le songe, et je saurai si vous êtes capables de m'en
10 donner l'explication. Les Chaldéens répondirent au roi : Il n'est personne sur la terre qui puisse dire
ce que demande le roi ; aussi jamais roi, quelque grand et puissant qu'il ait été, n'a exigé une pareille
11 chose d'aucun magicien, astrologue ou Chaldéen. Ce que le roi demande est difficile ; il n'y a personne
12 qui puisse le dire au roi, excepté les dieux, dont la demeure n'est pas parmi les hommes. Là-dessus le
13 roi se mit en colère, et s'irrita violemment. Il ordonna qu'on fasse périr tous les sages de Babylone. La
sentence fut publiée, les sages étaient mis à mort, et l'on cherchait Daniel et ses compagnons pour les
14 faire périr. Alors Daniel s'adressa d'une manière prudente et sensée à Arjoc, chef des gardes du roi, qui
15 était sorti pour mettre à mort les sages de Babylone. Il prit la parole et dit à Arjoc, commandant du
16 roi : Pourquoi la sentence du roi est-elle si sévère ? Arjoc exposa la chose à Daniel. Et Daniel se rendit
17 vers le roi, et le pria de lui accorder du temps pour donner au roi l'explication. Ensuite Daniel alla dans
18 sa maison, et il instruisit de cette affaire Hanania, Mischaël et Azaria, ses compagnons, les engageant
à implorer la miséricorde du Dieu des cieux, afin qu'on ne fît pas périr Daniel et ses compagnons avec
19 le reste des sages de Babylone. Alors le secret fut révélé à Daniel dans une vision pendant la nuit. Et

Daniel bénit le Dieu des cieux. Daniel prit la parole et dit : Béni soit le nom de Dieu, d ’éternité en 20
éternité ! À lui appartiennent la sagesse et la force. C’est lui qui change les temps et les circonstances, 21
qui renverse et qui établit les rois, qui donne la sagesse aux sages et la science à ceux qui ont de
l’intelligence. Il révèle ce qui est profond et caché, il connaît ce qui est dans les ténèbres, et la lumière 22
demeure avec lui. Dieu de mes pères, je te glorifie et je te loue de ce que tu m’as donné la sagesse et 23
la force, et de ce que tu m’as fait connaître ce que nous t ’avons demandé, de ce que tu nous as révélé
le secret du roi. Après cela, Daniel se rendit auprès d’Arjoc, à qui le roi avait ordonné de faire périr 24
les sages de Babylone ; il alla, et lui parla ainsi : Ne fais pas périr les sages de Babylone ! Conduis -moi
devant le roi, et je donnerai au roi l’explication. Arjoc conduisit promptement Daniel devant le roi, et 25
lui parla ainsi : J’ai trouvé parmi les captifs de Juda un homme qui donnera l’explication au roi. Le roi 26
prit la parole et dit à Daniel, qu’on nommait Beltschatsar : Es -tu capable de me faire connaître le songe
que j’ai eu et son explication ? Daniel répondit en présence du roi et dit : Ce que le roi demande est un 27
secret que les sages, les astrologues, les magiciens et les devins, ne sont pas capables de découvrir au
roi. Mais il y a dans les cieux un Dieu qui révèle les secrets, et qui a fait connaître au roi Nebucadnetsar 28
ce qui arrivera dans la suite des temps. Voici ton songe et les visions que tu as eues sur ta couche. Sur 29
ta couche, ô roi, il t’est monté des pensées touchant ce qui sera après ce temps-ci ; et celui qui révèle les
secrets t’a fait connaître ce qui arrivera. Si ce secret m ’a été révélé, ce n’est point qu’il y ait en moi 30
une sagesse supérieure à celle de tous les vivants ; mais c’est afin que l’explication soit donnée au roi,
et que tu connaisses les pensées de ton coeur. O roi, tu regardais, et tu voyais une grande statue ; cette 31
statue était immense, et d’une splendeur extraordinaire ; elle était debout devant toi, et son aspect était
terrible. La tête de cette statue était d’or pur ; sa poitrine et ses bras étaient d’argent ; son ventre et 32
ses cuisses étaient d’airain ; ses jambes, de fer ; ses pieds, en partie de fer et en partie d’argile. Tu 33, 34
regardais, lorsqu’une pierre se détacha sans le secours d’aucune main, frappa les pieds de fer et d’argile
de la statue, et les mit en pièces. Alors le fer, l’argile, l’airain, l’argent et l’or, furent brisés ensemble, 35
et devinrent comme la balle qui s’échappe d ’une aire en été ; le vent les emporta, et nulle trace n’en
fut retrouvée. Mais la pierre qui avait frappé la statue devint une grande montagne, et remplit toute
la terre. Voilà le songe. Nous en donnerons l’explication devant le roi. O roi, tu es le roi des rois, car 36, 37
le Dieu des cieux t’a donné l’empire, la puissance, la force et la gloire ; il a remis entre tes mains, en 38
quelque lieu qu’ils habitent, les enfants des hommes, les bêtes des champs et les oiseaux du ciel, et il t’a
fait dominer sur eux tous : c’est toi qui es la tête d’or. Après toi, il s’élèvera un autre royaume, moindre 39
que le tien ; puis un troisième royaume, qui sera d’airain, et qui dominera sur toute la terre. Il y aura 40
un quatrième royaume, fort comme du fer ; de même que le fer brise et rompt tout, il brisera et rompra
tout, comme le fer qui met tout en pièces. Et comme tu as vu les pieds et les orteils en partie d’argile 41
de potier et en partie de fer, ce royaume sera divisé ; mais il y aura en lui quelque chose de la force
du fer, parce que tu as vu le fer mêlé avec l’argile. Et comme les doigts des pieds étaient en partie de 42
fer et en partie d’argile, ce royaume sera en partie fort et en partie fragile. Tu as vu le fer mêlé avec 43
l’argile, parce qu’ils se mêleront par des alliances humaines ; mais ils ne seront point unis l’un à l’autre,
de même que le fer ne s’allie point avec l’argile. Dans le temps de ces rois, le Dieu des cieux suscitera 44
un royaume qui ne sera jamais détruit, et qui ne passera point sous la domination d’un autre peuple ; il
brisera et anéantira tous ces royaumes -là, et lui-même subsistera éternellement. C’est ce qu’indique 45
la pierre que tu as vue se détacher de la montagne sans le secours d’aucune main, et qui a brisé le fer,
l’airain, l’argile, l’argent et l’or. Le grand Dieu a fait connaître au roi ce qui doit arriver après cela. Le
songe est véritable, et son explication est certaine. Alors le roi Nebucadnetsar tomba sur sa face et se 46
prosterna devant Daniel, et il ordonna qu’on lui offrît des sacrifices et des parfums. Le roi adressa la 47
parole à Daniel et dit : En vérité, votre Dieu est le Dieu des dieux et le Seigneur des rois, et il révèle
les secrets, puisque tu as pu découvrir ce secret. Ensuite le roi éleva Daniel, et lui fit de nombreux 48
et riches présents ; il lui donna le commandement de toute la province de Babylone, et l’établit chef
suprême de tous les sages de Babylone. Daniel pria le roi de remettre l’intendance de la province de 49
Babylone à Schadrac, Méschac et Abed-Nego. Et Daniel était à la cour du roi.

Le roi Nebucadnetsar fit une statue d’or, haute de soixante coudées et large de six coudées. Il la **3**
dressa dans la vallée de Dura, dans la province de Babylone. Le roi Nebucadnetsar fit convoquer les 2
satrapes, les intendants et les gouverneurs, les grands juges, les trésoriers, les jurisconsultes, les juges,
et tous les magistrats des provinces, pour qu’ils se rendissent à la dédicace de la statue qu’avait élevée
le roi Nebucadnetsar. Alors les satrapes, les intendants et les gouverneurs, les grands juges, les tréso- 3
riers, les jurisconsultes, les juges, et tous les magistrats des provinces, s’assemblèrent pour la dédicace
de la statue qu’avait élevée le roi Nebucadnetsar. Ils se placèrent devant la statue qu’avait élevée Ne-
bucadnetsar. Un héraut cria à haute voix : Voici ce qu’on vous ordonne, peuples, nations, hommes de 4
toutes langues ! Au moment où vous entendrez le son de la trompette, du chalumeau, de la guitare, de 5
la sambuque, du psaltérion, de la cornemuse, et de toutes sortes d’instruments de musique, vous vous

6 prosternerez et vous adorerez la statue d'or qu'a élevée le roi Nebucadnetsar. Quiconque ne se prosterner
7 nera pas et n'adorera pas sera jeté à l'instant même au milieu d'une fournaise ardente. C'est pourquoi,
au moment où tous les peuples entendirent le son de la trompette, du chalumeau, de la guitare, de la
sambuque, du psaltérion, et de toutes sortes d'instruments de musique, tous les peuples, les nations, les
hommes de toutes langues se prosternèrent et adorèrent la statue d'or qu'avait élevée le roi Nebucad-
8 netsar. À cette occasion, et dans le même temps, quelques Chaldéens s'approchèrent et accusèrent les
9, 10 Juifs. Ils prirent la parole et dirent au roi Nebucadnetsar : O roi, vis éternellement ! Tu as donné un
ordre d'après lequel tous ceux qui entendraient le son de la trompette, du chalumeau, de la guitare, de
la sambuque, du psaltérion, de la cornemuse, et de toutes sortes d'instruments, devraient se prosterner
11 et adorer la statue d'or, et d'après lequel quiconque ne se prosternerait pas et n'adorerait pas serait jeté
12 au milieu d'une fournaise ardente. Or, il y a des Juifs à qui tu as remis l'intendance de la province de
Babylone, Schadrac, Méschac et Abed-Nego, hommes qui ne tiennent aucun compte de toi, ô roi ; ils ne
13 servent pas tes dieux, et ils n'adorent point la statue d'or que tu as élevée. Alors Nebucadnetsar, irrité
et furieux, donna l'ordre qu'on amenât Schadrac, Méschac et Abed-Nego. Et ces hommes furent amenés
14 devant le roi. Nebucadnetsar prit la parole et leur dit : Est-ce de propos délibéré, Schadrac, Méschac
et Abed-Nego, que vous ne servez pas mes dieux, et que vous n'adorez pas la statue d'or que j'ai élevée ?
15 Maintenant tenez-vous prêts, et au moment où vous entendrez le son de la trompette, du chalumeau,
de la guitare, de la sambuque, du psaltérion, de la cornemuse, et de toutes sortes d'instruments, vous
vous prosternerez et vous adorerez la statue que j'ai faite ; si vous ne l'adorez pas, vous serez jetés à
l'instant même au milieu d'une fournaise ardente. Et quel est le dieu qui vous délivrera de ma main ?
16 Schadrac, Méschac et Abed-Nego répliquèrent au roi Nebucadnetsar : Nous n'avons pas besoin de te
17 répondre là-dessus. Voici, notre Dieu que nous servons peut nous délivrer de la fournaise ardente, et
18 il nous délivrera de ta main, ô roi. Sinon, sache, ô roi, que nous ne servirons pas tes dieux, et que
19 nous n'adorerons pas la statue d'or que tu as élevée. Sur quoi Nebucadnetsar fut rempli de fureur, et il
changea de visage en tournant ses regards contre Schadrac, Méschac et Abed-Nego. Il reprit la parole
20 et ordonna de chauffer la fournaise sept fois plus qu 'il ne convenait de la chauffer. Puis il commanda
à quelques-uns des plus vigoureux soldats de son armée de lier Schadrac, Méschac et Abed-Nego, et de
21 les jeter dans la fournaise ardente. Ces hommes furent liés avec leurs caleçons, leurs tuniques, leurs
22 manteaux et leurs autres vêtements, et jetés au milieu de la fournaise ardente. Comme l'ordre du roi
était sévère, et que la fournaise était extraordinairement chauffée, la flamme tua les hommes qui y
23 avaient jeté Schadrac, Méschac et Abed-Nego. Et ces trois hommes, Schadrac, Méschac et Abed-Nego,
24 tombèrent liés au milieu de la fournaise ardente. Alors le roi Nebucadnetsar fut effrayé, et se leva
précipitamment. Il prit la parole, et dit à ses conseillers : N'avons-nous pas jeté au milieu du feu trois
25 hommes liés ? Ils répondirent au roi : Certainement, ô roi ! Il reprit et dit : Eh bien, je vois quatre
hommes sans liens, qui marchent au milieu du feu, et qui n'ont point de mal ; et la figure du quatrième
26 ressemble à celle d'un fils des dieux. Ensuite Nebucadnetsar s'approcha de l'entrée de la fournaise ar-
dente, et prenant la parole, il dit : Schadrac, Méschac et Abed-Nego, serviteurs du Dieu suprême, sortez
27 et venez ! Et Schadrac, Méschac et Abed-Nego sortirent du milieu du feu. Les satrapes, les intendants,
les gouverneurs, et les conseillers du roi s'assemblèrent ; ils virent que le feu n'avait eu aucun pouvoir
sur le corps de ces hommes, que les cheveux de leur tête n'avaient pas été brûlés, que leurs caleçons
28 n'étaient point endommagés, et que l'odeur du feu ne les avait pas atteints. Nebucadnetsar prit la
parole et dit : Béni soit le Dieu de Schadrac, de Méschac et d'Abed-Nego, lequel a envoyé son ange et
délivré ses serviteurs qui ont eu confiance en lui, et qui ont violé l'ordre du roi et livré leurs corps plutôt
29 que de servir et d'adorer aucun autre dieu que leur Dieu ! Voici maintenant l'ordre que je donne : tout
homme, à quelque peuple, nation ou langue qu'il appartienne, qui parlera mal du Dieu de Schadrac, de
Méschac et d'Abed-Nego, sera mis en pièces, et sa maison sera réduite en un tas d'immondices, parce
30 qu 'il n'y a aucun autre dieu qui puisse délivrer comme lui. Après cela, le roi fit prospérer Schadrac,
Méschac et Abed-Nego, dans la province de Babylone.

4 Nebucadnetsar, roi, à tous les peuples, aux nations, aux hommes de toutes langues, qui habitent sur
2 toute la terre. Que la paix vous soit donnée avec abondance ! Il m'a semblé bon de faire connaître les
3 signes et les prodiges que le Dieu suprême a opérés à mon égard. Que ses signes sont grands ! que
ses prodiges sont puissants ! Son règne est un règne éternel, et sa domination subsiste de génération en
4, 5 génération. Moi, Nebucadnetsar, je vivais tranquille dans ma maison, et heureux dans mon palais. J'ai
eu un songe qui m'a effrayé ; les pensées dont j'étais poursuivi sur ma couche et les visions de mon esprit
6 me remplissaient d'épouvante. J'ordonnai qu'on fît venir devant moi tous les sages de Babylone, afin
7 qu'ils me donnassent l'explication du songe. Alors vinrent les magiciens, les astrologues, les Chaldéens
8 et les devins. Je leur dis le songe, et ils ne m'en donnèrent point l'explication. En dernier lieu, se
présenta devant moi Daniel, nommé Beltschatsar d'après le nom de mon dieu, et qui a en lui l'esprit
9 des dieux saints. Je lui dis le songe : Beltschatsar, chef des magiciens, qui as en toi, je le sais, l'esprit

des dieux saints, et pour qui aucun secret n'est difficile, donne -moi l'explication des visions que j'ai eues
en songe. Voici les visions de mon esprit, pendant que j'étais sur ma couche. Je regardais, et voici, il 10
y avait au milieu de la terre un arbre d'une grande hauteur. Cet arbre était devenu grand et fort, sa 11
cime s'élevait jusqu'aux cieux, et on le voyait des extrémités de toute la terre. Son feuillage était beau, 12
et ses fruits abondants ; il portait de la nourriture pour tous ; les bêtes des champs s'abritaient sous son
ombre, les oiseaux du ciel faisaient leur demeure parmi ses branches, et tout être vivant tirait de lui sa
nourriture. Dans les visions de mon esprit, que j'avais sur ma couche, je regardais, et voici, un de ceux 13
qui veillent et qui sont saints descendit des cieux. Il cria avec force et parla ainsi : Abattez l'arbre, et 14
coupez ses branches ; secouez le feuillage, et dispersez les fruits ; que les bêtes fuient de dessous, et les
oiseaux du milieu de ses branches ! Mais laissez en terre le tronc où se trouvent les racines, et liez-le 15
avec des chaînes de fer et d'airain, parmi l'herbe des champs. Qu'il soit trempé de la rosée du ciel, et qu'il
ait, comme les bêtes, l'herbe de la terre pour partage. Son coeur d'homme lui sera ôté, et un coeur de 16
bête lui sera donné ; et sept temps passeront sur lui. Cette sentence est un décret de ceux qui veillent, 17
cette résolution est un ordre des saints, afin que les vivants sachent que le Très-Haut domine sur le
règne des hommes, qu'il le donne à qui il lui plaît, et qu'il y élève le plus vil des hommes. Voilà le songe 18
que j'ai eu, moi, le roi Nebucadnetsar. Toi, Beltschatsar, donnes -en l'explication, puisque tous les sages
de mon royaume ne peuvent me la donner ; toi, tu le peux, car tu as en toi l'esprit des dieux saints. Alors 19
Daniel, nommé Beltschatsar, fut un moment stupéfait, et ses pensées le troublaient. Le roi reprit et dit :
Beltschatsar, que le songe et l'explication ne te troublent pas ! Et Beltschatsar répondit : Mon seigneur,
que le songe soit pour tes ennemis, et son explication pour tes adversaires ! L'arbre que tu as vu, qui 20
était devenu grand et fort, dont la cime s'élevait jusqu'aux cieux, et qu'on voyait de tous les points de
la terre ; cet arbre, dont le feuillage était beau et les fruits abondants, qui portait de la nourriture 21
pour tous, sous lequel s'abritaient les bêtes des champs, et parmi les branches duquel les oiseaux du
ciel faisaient leur demeure, c'est toi, ô roi, qui es devenu grand et fort, dont la grandeur s'est accrue 22
et s'est élevée jusqu'aux cieux, et dont la domination s'étend jusqu'aux extrémités de la terre. Le roi a 23
vu l'un de ceux qui veillent et qui sont saints descendre des cieux et dire : Abattez l'arbre, et détruisez
-le ; mais laissez en terre le tronc où se trouvent les racines, et liez-le avec des chaînes de fer et d'airain,
parmi l'herbe des champs ; qu'il soit trempé de la rosée du ciel, et que son partage soit avec les bêtes
des champs, jusqu'à ce que sept temps soient passés sur lui. Voici l'explication, ô roi, voici le décret du 24
Très-Haut, qui s'accomplira sur mon seigneur le roi. On te chassera du milieu des hommes, tu auras ta 25
demeure avec les bêtes des champs, et l'on te donnera comme aux boeufs de l'herbe à manger ; tu seras
trempé de la rosée du ciel, et sept temps passeront sur toi, jusqu'à ce que tu saches que le Très-Haut
domine sur le règne des hommes et qu'il le donne à qui il lui plaît. L'ordre de laisser le tronc où se 26
trouvent les racines de l'arbre signifie que ton royaume te restera quand tu reconnaîtras que celui qui
domine est dans les cieux. C'est pourquoi, ô roi, puisse mon conseil te plaire ! mets un terme à tes 27
péchés en pratiquant la justice, et à tes iniquités en usant de compassion envers les malheureux, et
ton bonheur pourra se prolonger. Toutes ces choses se sont accomplies sur le roi Nebucadnetsar. Au 28, 29
bout de douze mois, comme il se promenait dans le palais royal à Babylone, le roi prit la parole et 30
dit : N'est-ce pas ici Babylone la grande, que j 'ai bâtie, comme résidence royale, par la puissance de
ma force et pour la gloire de ma magnificence ? La parole était encore dans la bouche du roi, qu'une 31
voix descendit du ciel : Apprends, roi Nebucadnetsar, qu'on va t'enlever le royaume. On te chassera du 32
milieu des hommes, tu auras ta demeure avec les bêtes des champs, on te donnera comme aux boeufs
de l'herbe à manger ; et sept temps passeront sur toi, jusqu'à ce que tu saches que le Très-Haut domine
sur le règne des hommes et qu'il le donne à qui il lui plaît. Au même instant la parole s'accomplit sur 33
Nebucadnetsar. Il fut chassé du milieu des hommes, il mangea de l'herbe comme les boeufs, son corps
fut trempé de la rosée du ciel ; jusqu'à ce que ses cheveux crussent comme les plumes des aigles, et ses
ongles comme ceux des oiseaux. Après le temps marqué, moi, Nebucadnetsar, je levai les yeux vers le 34
ciel, et la raison me revint. J'ai béni le Très-Haut, j'ai loué et glorifié celui qui vit éternellement, celui
dont la domination est une domination éternelle, et dont le règne subsiste de génération en génération.
Tous les habitants de la terre ne sont à ses yeux que néant : il agit comme il lui plaît avec l'armée des 35
cieux et avec les habitants de la terre, et il n'y a personne qui résiste à sa main et qui lui dise : Que fais
-tu ? En ce temps, la raison me revint ; la gloire de mon royaume, ma magnificence et ma splendeur me 36
furent rendues ; mes conseillers et mes grands me redemandèrent ; je fus rétabli dans mon royaume, et
ma puissance ne fit que s'accroître. Maintenant, moi, Nebucadnetsar, je loue, j'exalte et je glorifie le roi 37
des cieux, dont toutes les oeuvres sont vraies et les voies justes, et qui peut abaisser ceux qui marchent
avec orgueil.

Le roi Belschatsar donna un grand festin à ses grands au nombre de mille, et il but du vin en **5**
leur présence. Belschatsar, quand il eut goûté au vin, fit apporter les vases d'or et d'argent que son 2
père Nebucadnetsar avait enlevés du temple de Jérusalem, afin que le roi et ses grands, ses femmes

et ses concubines, s'en servissent pour boire. Alors on apporta les vases d'or qui avaient été enlevés du temple, de la maison de Dieu à Jérusalem ; et le roi et ses grands, ses femmes et ses concubines, s'en servirent pour boire. Ils burent du vin, et ils louèrent les dieux d'or, d'argent, d'airain, de fer, de bois et de pierre. En ce moment, apparurent les doigts d'une main d'homme, et ils écrivirent, en face du chandelier, sur la chaux de la muraille du palais royal. Le roi vit cette extrémité de main qui écrivait. Alors le roi changea de couleur, et ses pensées le troublèrent ; les jointures de ses reins se relâchèrent, et ses genoux se heurtèrent l'un contre l'autre. Le roi cria avec force qu'on fît venir les astrologues, les Chaldéens et les devins ; et le roi prit la parole et dit aux sages de Babylone : Quiconque lira cette écriture et m'en donnera l'explication sera revêtu de pourpre, portera un collier d'or à son cou, et aura la troisième place dans le gouvernement du royaume. Tous les sages du roi entrèrent ; mais ils ne purent pas lire l'écriture et en donner au roi l'explication. Sur quoi le roi Belschatsar, fut très effrayé, il changea de couleur, et ses grands furent consternés. La reine, à cause des paroles du roi et de ses grands, entra dans la salle du festin, et prit ainsi la parole : O roi, vis éternellement ! Que tes pensées ne te troublent pas, et que ton visage ne change pas de couleur ! Il y a dans ton royaume un homme qui a en lui l'esprit des dieux saints ; et du temps de ton père, on trouva chez lui des lumières, de l'intelligence, et une sagesse semblable à la sagesse des dieux. Aussi le roi Nebucadnetsar, ton père, le roi, ton père, l'établit chef des magiciens, des astrologues, des Chaldéens, des devins, parce qu 'on trouva chez lui, chez Daniel, nommé par le roi Beltschatsar, un esprit supérieur, de la science et de l'intelligence, la faculté d'interpréter les songes, d'expliquer les énigmes, et de résoudre les questions difficiles. Que Daniel soit donc appelé, et il donnera l'explication. Alors Daniel fut introduit devant le roi. Le roi prit la parole et dit à Daniel : Es-tu ce Daniel, l'un des captifs de Juda, que le roi, mon père, a amenés de Juda ? J'ai appris sur ton compte que tu as en toi l'esprit des dieux, et qu'on trouve chez toi des lumières, de l'intelligence, et une sagesse extraordinaire. On vient d'amener devant moi les sages et les astrologues, afin qu'ils lussent cette écriture et m'en donnassent l'explication ; mais ils n'ont pas pu donner l'explication des mots. J 'ai appris que tu peux donner des explications et résoudre des questions difficiles ; maintenant, si tu peux lire cette écriture et m'en donner l'explication, tu seras revêtu de pourpre, tu porteras un collier d'or à ton cou, et tu auras la troisième place dans le gouvernement du royaume. Daniel répondit en présence du roi : Garde tes dons, et accorde à un autre tes présents ; je lirai néanmoins l'écriture au roi, et je lui en donnerai l'explication. O roi, le Dieu suprême avait donné à Nebucadnetsar, ton père, l'empire, la grandeur, la gloire et la magnificence ; et à cause de la grandeur qu'il lui avait donnée, tous les peuples, les nations, les hommes de toutes langues étaient dans la crainte et tremblaient devant lui. Le roi faisait mourir ceux qu'il voulait, et il laissait la vie à ceux qu'il voulait ; il élevait ceux qu'il voulait, et il abaissait ceux qu'il voulait. Mais lorsque son coeur s'éleva et que son esprit s'endurcit jusqu'à l'arrogance, il fut précipité de son trône royal et dépouillé de sa gloire ; il fut chassé du milieu des enfants des hommes, son coeur devint semblable à celui des bêtes, et sa demeure fut avec les ânes sauvages ; on lui donna comme aux boeufs de l'herbe à manger, et son corps fut trempé de la rosée du ciel, jusqu'à ce qu'il reconnût que le Dieu suprême domine sur le règne des hommes et qu'il le donne à qui il lui plaît. Et toi, Belschatsar, son fils, tu n'as pas humilié ton coeur, quoique tu susses toutes ces choses. Tu t'es élevé contre le Seigneur des cieux ; les vases de sa maison ont été apportés devant toi, et vous vous en êtes servis pour boire du vin, toi et tes grands, tes femmes et tes concubines ; tu as loué les dieux d'argent, d'or, d'airain, de fer, de bois et de pierre, qui ne voient point, qui n'entendent point, et qui ne savent rien, et tu n'as pas glorifié le Dieu qui a dans sa main ton souffle et toutes tes voies. C'est pourquoi il a envoyé cette extrémité de main qui a tracé cette écriture. Voici l'écriture qui a été tracée : Compté, compté, pesé, et divisé. Et voici l'explication de ces mots. Compté : Dieu a compté ton règne, et y a mis fin. Pesé : Tu as été pesé dans la balance, et tu as été trouvé léger. Divisé : Ton royaume sera divisé, et donné aux Mèdes et aux Perses. Aussitôt Belschatsar donna des ordres, et l'on revêtit Daniel de pourpre, on lui mit au cou un collier d'or, et on publia qu'il aurait la troisième place dans le gouvernement du royaume. Cette même nuit, Belschatsar, roi des Chaldéens, fut tué. Et Darius, le Mède, s'empara du royaume, étant âgé de soixante-deux ans.

6 Darius trouva bon d'établir sur le royaume cent vingt satrapes, qui devaient être dans tout le royaume. Il mit à leur tête trois chefs, au nombre desquels était Daniel, afin que ces satrapes leur rendissent compte, et que le roi ne souffrît aucun dommage. Daniel surpassait les chefs et les satrapes, parce qu 'il y avait en lui un esprit supérieur ; et le roi pensait à l'établir sur tout le royaume. Alors les chefs et les satrapes cherchèrent une occasion d'accuser Daniel en ce qui concernait les affaires du royaume. Mais ils ne purent trouver aucune occasion, ni aucune chose à reprendre, parce qu'il était fidèle, et qu'on n'apercevait chez lui ni faute, ni rien de mauvais. Et ces hommes dirent : Nous ne trouverons aucune occasion contre ce Daniel, à moins que nous n'en trouvions une dans la loi de son Dieu. Puis ces chefs et ces satrapes se rendirent tumultueusement auprès du roi, et lui parlèrent ainsi : Roi

Darius, vis éternellement ! Tous les chefs du royaume, les intendants, les satrapes, les conseillers, et les 7
gouverneurs sont d'avis qu'il soit publié un édit royal, avec une défense sévère, portant que quiconque,
dans l'espace de trente jours, adressera des prières à quelque dieu ou à quelque homme, excepté à toi,
ô roi, sera jeté dans la fosse aux lions. Maintenant, ô roi, confirme la défense, et écris le décret, afin 8
qu'il soit irrévocable, selon la loi des Mèdes et des Perses, qui est immuable. Là-dessus le roi Darius 9
écrivit le décret et la défense. Lorsque Daniel sut que le décret était écrit, il se retira dans sa maison, 10
où les fenêtres de la chambre supérieure étaient ouvertes dans la direction de Jérusalem ; et trois fois
le jour il se mettait à genoux, il priait, et il louait son Dieu, comme il le faisait auparavant. Alors ces 11
hommes entrèrent tumultueusement, et ils trouvèrent Daniel qui priait et invoquait son Dieu. Puis ils 12
se présentèrent devant le roi, et lui dirent au sujet de la défense royale : N'as-tu pas écrit une défense
portant que quiconque dans l'espace de trente jours adresserait des prières à quelque dieu ou à quelque
homme, excepté à toi, ô roi, serait jeté dans la fosse aux lions ? Le roi répondit : La chose est certaine,
selon la loi des Mèdes et des Perses, qui est immuable. Ils prirent de nouveau la parole et dirent au 13
roi : Daniel, l'un des captifs de Juda, n'a tenu aucun compte de toi, ô roi, ni de la défense que tu as
écrite, et il fait sa prière trois fois le jour. Le roi fut très affligé quand il entendit cela ; il prit à coeur 14
de délivrer Daniel, et jusqu'au coucher du soleil il s'efforça de le sauver. Mais ces hommes insistèrent 15
auprès du roi, et lui dirent : Sache, ô roi, que la loi des Mèdes et des Perses exige que toute défense ou
tout décret confirmé par le roi soit irrévocable. Alors le roi donna l'ordre qu'on amenât Daniel, et qu'on 16
le jetât dans la fosse aux lions. Le roi prit la parole et dit à Daniel : Puisse ton Dieu, que tu sers avec
persévérance, te délivrer ! On apporta une pierre, et on la mit sur l'ouverture de la fosse ; le roi la scella 17
de son anneau et de l'anneau de ses grands, afin que rien ne fût changé à l'égard de Daniel. Le roi se 18
rendit ensuite dans son palais ; il passa la nuit à jeun, il ne fit point venir de concubine auprès de lui, et
il ne put se livrer au sommeil. Le roi se leva au point du jour, avec l'aurore, et il alla précipitamment à 19
la fosse aux lions. En s'approchant de la fosse, il appela Daniel d'une voix triste. Le roi prit la parole 20
et dit à Daniel : Daniel, serviteur du Dieu vivant, ton Dieu, que tu sers avec persévérance, a-t-il pu te
délivrer des lions ? Et Daniel dit au roi : Roi, vis éternellement ? Mon Dieu a envoyé son ange et fermé 21, 22
la gueule des lions, qui ne m'ont fait aucun mal, parce que j'ai été trouvé innocent devant lui ; et devant
toi non plus, ô roi, je n'ai rien fait de mauvais. Alors le roi fut très joyeux, et il ordonna qu'on fît sortir 23
Daniel de la fosse. Daniel fut retiré de la fosse, et on ne trouva sur lui aucune blessure, parce qu'il avait
eu confiance en son Dieu. Le roi ordonna que ces hommes qui avaient accusé Daniel fussent amenés 24
et jetés dans la fosse aux lions, eux, leurs enfants et leurs femmes ; et avant qu'ils fussent parvenus au
fond de la fosse, les lions les saisirent et brisèrent tous leurs os. Après cela, le roi Darius écrivit à tous 25
les peuples, à toutes les nations, aux hommes de toutes langues, qui habitaient sur toute la terre : Que
la paix vous soit donnée avec abondance ! J 'ordonne que, dans toute l'étendue de mon royaume, on ait 26
de la crainte et de la frayeur pour le Dieu de Daniel. Car il est le Dieu vivant, et il subsiste éternelle-
ment ; son royaume ne sera jamais détruit, et sa domination durera jusqu'à la fin. C'est lui qui délivre 27
et qui sauve, qui opère des signes et des prodiges dans les cieux et sur la terre. C'est lui qui a délivré
Daniel de la puissance des lions. Daniel prospéra sous le règne de Darius, et sous le règne de Cyrus, le 28
Perse.

La première année de Belschatsar, roi de Babylone, Daniel eut un songe et des visions de son esprit, **7**
pendant qu'il était sur sa couche. Ensuite il écrivit le songe, et raconta les principales choses. Daniel 2
commença et dit : Je regardais pendant ma vision nocturne, et voici, les quatre vents des cieux firent
irruption sur la grande mer. Et quatre grands animaux sortirent de la mer, différents l'un de l'autre. 3
Le premier était semblable à un lion, et avait des ailes d'aigles ; je regardai, jusqu'au moment où ses 4
ailes furent arrachées ; il fut enlevé de terre et mis debout sur ses pieds comme un homme, et un coeur
d'homme lui fut donné. Et voici, un second animal était semblable à un ours, et se tenait sur un 5
côté ; il avait trois côtes dans la gueule entre les dents, et on lui disait : Lève -toi, mange beaucoup de
chair. Après cela je regardai, et voici, un autre était semblable à un léopard, et avait sur le dos quatre 6
ailes comme un oiseau ; cet animal avait quatre têtes, et la domination lui fut donnée. Après cela, je 7
regardai pendant mes visions nocturnes, et voici, il y avait un quatrième animal, terrible, épouvantable
et extraordinairement fort ; il avait de grandes dents de fer, il mangeait, brisait, et il foulait aux pieds
ce qui restait ; il était différent de tous les animaux précédents, et il avait dix cornes. Je considérai 8
les cornes, et voici, une autre petite corne sortit du milieu d'elles, et trois des premières cornes furent
arrachées devant cette corne ; et voici, elle avait des yeux comme des yeux d'homme, et une bouche, qui
parlait avec arrogance. Je regardai, pendant que l'on plaçait des trônes. Et l'ancien des jours s'assit. 9
Son vêtement était blanc comme la neige, et les cheveux de sa tête étaient comme de la laine pure ;
son trône était comme des flammes de feu, et les roues comme un feu ardent. Un fleuve de feu coulait 10
et sortait de devant lui. Mille milliers le servaient, et dix mille millions se tenaient en sa présence.
Les juges s'assirent, et les livres furent ouverts. Je regardai alors, à cause des paroles arrogantes que 11

prononçait la corne ; et tandis que je regardais, l'animal fut tué, et son corps fut anéanti, livré au feu
12 pour être brûlé. Les autres animaux furent dépouillés de leur puissance, mais une prolongation de vie
13 leur fut accordée jusqu'à un certain temps. Je regardai pendant mes visions nocturnes, et voici, sur
les nuées des cieux arriva quelqu'un de semblable à un fils de l'homme ; il s'avança vers l'ancien des
14 jours, et on le fit approcher de lui. On lui donna la domination, la gloire et le règne ; et tous les peuples,
les nations, et les hommes de toutes langues le servirent. Sa domination est une domination éternelle
15 qui ne passera point, et son règne ne sera jamais détruit. Moi, Daniel, j'eus l'esprit troublé au dedans
16 de moi, et les visions de ma tête m'effrayèrent. Je m'approchai de l'un de ceux qui étaient là, et je lui
17 demandai ce qu'il y avait de vrai dans toutes ces choses. Il me le dit, et m'en donna l'explication : Ces
18 quatre grands animaux, ce sont quatre rois qui s'élèveront de la terre ; mais les saints du Très-Haut
19 recevront le royaume, et ils posséderont le royaume éternellement, d'éternité en éternité. Ensuite je
désirai savoir la vérité sur le quatrième animal, qui était différent de tous les autres, extrêmement
terrible, qui avait des dents de fer et des ongles d'airain, qui mangeait, brisait, et foulait aux pieds ce
20 qui restait ; et sur les dix cornes qu'il avait à la tête, et sur l'autre qui était sortie et devant laquelle
trois étaient tombées, sur cette corne qui avait des yeux, une bouche parlant avec arrogance, et une
21 plus grande apparence que les autres. Je vis cette corne faire la guerre aux saints, et l'emporter sur
22 eux, jusqu'au moment où l'ancien des jours vint donner droit aux saints du Très-Haut, et le temps
23 arriva où les saints furent en possession du royaume. Il me parla ainsi : Le quatrième animal, c'est
un quatrième royaume qui existera sur la terre, différent de tous les royaumes, et qui dévorera toute la
24 terre, la foulera et la brisera. Les dix cornes, ce sont dix rois qui s'élèveront de ce royaume. Un autre
25 s'élèvera après eux, il sera différent des premiers, et il abaissera trois rois. Il prononcera des paroles
contre le Très-Haut, il opprimera les saints du Très Haut, et il espérera changer les temps et la loi ; et
26 les saints seront livrés entre ses mains pendant un temps, des temps, et la moitié d'un temps. Puis
27 viendra le jugement, et on lui ôtera sa domination, qui sera détruite et anéantie pour jamais. Le règne,
la domination, et la grandeur de tous les royaumes qui sont sous les cieux, seront donnés au peuple des
saints du Très-Haut. Son règne est un règne éternel, et tous les dominateurs le serviront et lui obéiront.
28 Ici finirent les paroles. Moi, Daniel, je fus extrêmement troublé par mes pensées, je changeai de couleur,
et je conservai ces paroles dans mon coeur.

8 La troisième année du règne du roi Belschatsar, moi, Daniel, j'eus une vision, outre celle que j'avais
2 eue précédemment. Lorsque j'eus cette vision, il me sembla que j'étais à Suse, la capitale, dans la
3 province d'Élam ; et pendant ma vision, je me trouvais près du fleuve d'Ulaï. Je levai les yeux, je
regardai, et voici, un bélier se tenait devant le fleuve, et il avait des cornes ; ces cornes étaient hautes,
4 mais l'une était plus haute que l'autre, et elle s'éleva la dernière. Je vis le bélier qui frappait de ses
cornes à l'occident, au septentrion et au midi ; aucun animal ne pouvait lui résister, et il n'y avait
5 personne pour délivrer ses victimes ; il faisait ce qu'il voulait, et il devint puissant. Comme je regardais
attentivement, voici, un bouc venait de l'occident, et parcourait toute la terre à sa surface, sans la
6 toucher ; ce bouc avait une grande corne entre les yeux. Il arriva jusqu'au bélier qui avait des cornes,
7 et que j'avais vu se tenant devant le fleuve, et il courut sur lui dans toute sa fureur. Je le vis qui
s'approchait du bélier et s'irritait contre lui ; il frappa le bélier et lui brisa les deux cornes, sans que
le bélier eût la force de lui résister ; il le jeta par terre et le foula, et il n'y eut personne pour délivrer
8 le bélier. Le bouc devint très puissant ; mais lorsqu'il fut puissant, sa grande corne se brisa. Quatre
9 grandes cornes s'élevèrent pour la remplacer, aux quatre vents des cieux. De l'une d'elles sortit une
10 petite corne, qui s'agrandit beaucoup vers le midi, vers l'orient, et vers le plus beau des pays. Elle
s'éleva jusqu'à l'armée des cieux, elle fit tomber à terre une partie de cette armée et des étoiles, et elle
11 les foula. Elle s'éleva jusqu'au chef de l'armée, lui enleva le sacrifice perpétuel, et renversa le lieu de
12 son sanctuaire. L'armée fut livrée avec le sacrifice perpétuel, à cause du péché ; la corne jeta la vérité
13 par terre, et réussit dans ses entreprises. J'entendis parler un saint ; et un autre saint dit à celui qui
parlait : Pendant combien de temps s'accomplira la vision sur le sacrifice perpétuel et sur le péché
14 dévastateur ? Jusques à quand le sanctuaire et l'armée seront-ils foulés ? Et il me dit : Deux mille trois
15 cents soirs et matins ; puis le sanctuaire sera purifié. Tandis que moi, Daniel, j'avais cette vision et que
je cherchais à la comprendre, voici, quelqu'un qui avait l'apparence d'un homme se tenait devant moi.
16, 17 Et j'entendis la voix d'un homme au milieu de l'Ulaï ; il cria et dit : Gabriel, explique -lui la vision. Il
vint alors près du lieu où j'étais ; et à son approche, je fus effrayé, et je tombai sur ma face. Il me dit : Sois
18 attentif, fils de l'homme, car la vision concerne un temps qui sera la fin. Comme il me parlait, je restai
frappé d'étourdissement, la face contre terre. Il me toucha, et me fit tenir debout à la place où je me
19 trouvais. Puis il me dit : Je vais t'apprendre, ce qui arrivera au terme de la colère, car il y a un temps
20 marqué pour la fin. Le bélier que tu as vu, et qui avait des cornes, ce sont les rois des Mèdes et des
21, 22 Perses. Le bouc, c'est le roi de Javan, La grande corne entre ses yeux, c'est le premier roi. Les quatre
cornes qui se sont élevées pour remplacer cette corne brisée, ce sont quatre royaumes qui s'élèveront de

cette nation, mais qui n'auront pas autant de force. À la fin de leur domination, lorsque les pécheurs 23
seront consumés, il s'élèvera un roi impudent et artificieux. Sa puissance s'accroîtra, mais non par sa 24
propre force ; il fera d'incroyables ravages, il réussira dans ses entreprises, il détruira les puissants et
le peuple des saints. À cause de sa prospérité et du succès de ses ruses, il aura de l'arrogance dans le 25
coeur, il fera périr beaucoup d'hommes qui vivaient paisiblement, et il s'élèvera contre le chef des chefs ;
mais il sera brisé, sans l'effort d'aucune main. Et la vision des soirs et des matins, dont il s'agit, est 26
véritable. Pour toi, tiens secrète cette vision, car elle se rapporte à des temps éloignés. Moi, Daniel, je 27
fus plusieurs jours languissant et malade ; puis je me levai, et je m'occupai des affaires du roi. J'étais
étonné de la vision, et personne n'en eut connaissance.

La première année de Darius, fils d'Assuérus, de la race des Mèdes, lequel était devenu roi du **9**
royaume des Chaldéens, la première année de son règne, moi, Daniel, je vis par les livres qu'il devait 2
s'écouler soixante-dix ans pour les ruines de Jérusalem, d'après le nombre des années dont l'Éternel
avait parlé à Jérémie, le prophète. Je tournai ma face vers le Seigneur Dieu, afin de recourir à la 3
prière et aux supplications, en jeûnant et en prenant le sac et la cendre. Je priai l'Éternel, mon Dieu, 4
et je lui fis cette confession : Seigneur, Dieu grand et redoutable, toi qui gardes ton alliance et qui fais
miséricorde à ceux qui t'aiment et qui observent tes commandements ! Nous avons péché, nous avons 5
commis l'iniquité, nous avons été méchants et rebelles, nous nous sommes détournés de tes commandements et de tes ordonnances. Nous n'avons pas écouté tes serviteurs, les prophètes, qui ont parlé en 6
ton nom à nos rois, à nos chefs, à nos pères, et à tout le peuple du pays. À toi, Seigneur, est la justice, 7
et à nous la confusion de face, en ce jour, aux hommes de Juda, aux habitants de Jérusalem, et à tout
Israël, à ceux qui sont près et à ceux qui sont loin, dans tous les pays où tu les as chassés à cause des
infidélités dont ils se sont rendus coupables envers toi. Seigneur, à nous la confusion de face, à nos 8
rois, à nos chefs, et à nos pères, parce que nous avons péché contre toi. Auprès du Seigneur, notre Dieu, 9
la miséricorde et le pardon, car nous avons été rebelles envers lui. Nous n'avons pas écouté la voix de 10
l'Éternel, notre Dieu, pour suivre ses lois qu'il avait mises devant nous par ses serviteurs, les prophètes.
Tout Israël a transgressé ta loi, et s'est détourné pour ne pas écouter ta voix. Alors se sont répandues 11
sur nous les malédictions et les imprécations qui sont écrites dans la loi de Moïse, serviteur de Dieu,
parce que nous avons péché contre Dieu. Il a accompli les paroles qu'il avait prononcées contre nous et 12
contre nos chefs qui nous ont gouvernés, il a fait venir sur nous une grande calamité, et il n'en est jamais
arrivé sous le ciel entier une semblable à celle qui est arrivée à Jérusalem. Comme cela est écrit dans 13
la loi de Moïse, toute cette calamité est venue sur nous ; et nous n'avons pas imploré l'Éternel, notre
Dieu, nous ne nous sommes pas détournés de nos iniquités, nous n'avons pas été attentifs à ta vérité.
L'Éternel a veillé sur cette calamité, et l'a fait venir sur nous ; car l'Éternel, notre Dieu, est juste dans 14
toutes les choses qu'il a faites, mais nous n'avons pas écouté sa voix. Et maintenant, Seigneur, notre 15
Dieu, toi qui as fait sortir ton peuple du pays d'Égypte par ta main puissante, et qui t'es fait un nom
comme il l'est aujourd'hui, nous avons péché, nous avons commis l'iniquité. Seigneur, selon ta grande 16
miséricorde, que ta colère et ta fureur se détournent de ta ville de Jérusalem, de ta montagne sainte ;
car, à cause de nos péchés et des iniquités de nos pères, Jérusalem et ton peuple sont en opprobre à
tous ceux qui nous entourent. Maintenant donc, ô notre Dieu, écoute la prière et les supplications de 17
ton serviteur, et, pour l'amour du Seigneur, fais briller ta face sur ton sanctuaire dévasté ! Mon Dieu, 18
prête l'oreille et écoute ! ouvre les yeux et regarde nos ruines, regarde la ville sur laquelle ton nom est
invoqué ! Car ce n'est pas à cause de notre justice que nous te présentons nos supplications, c'est à cause
de tes grandes compassions. Seigneur, écoute ! Seigneur, pardonne ! Seigneur, sois attentif ! agis et ne 19
tarde pas, par amour pour toi, ô mon Dieu ! Car ton nom est invoqué sur ta ville et sur ton peuple. Je 20
parlais encore, je priais, je confessais mon péché et le péché de mon peuple d'Israël, et je présentais mes
supplications à l'Éternel, mon Dieu, en faveur de la sainte montagne de mon Dieu ; je parlais encore 21
dans ma prière, quand l'homme, Gabriel, que j'avais vu précédemment dans une vision, s'approcha de
moi d'un vol rapide, au moment de l'offrande du soir. Il m'instruisit, et s'entretint avec moi. Il me dit : 22
Daniel, je suis venu maintenant pour ouvrir ton intelligence. Lorsque tu as commencé à prier, la parole 23
est sortie, et je viens pour te l'annoncer ; car tu es un bien-aimé. Sois attentif à la parole, et comprends
la vision ! Soixante-dix semaines ont été fixées sur ton peuple et sur ta ville sainte, pour faire cesser 24
les transgressions et mettre fin aux péchés, pour expier l'iniquité et amener la justice éternelle, pour
sceller la vision et le prophète, et pour oindre le Saint des saints. Sache -le donc, et comprends ! De- 25
puis le moment où la parole a annoncé que Jérusalem sera rebâtie jusqu'à l'Oint, au Conducteur, il
y a sept semaines ; dans soixante-deux semaines, les places et les fossés seront rétablis, mais en des
temps fâcheux. Après les soixante-deux semaines, un Oint sera retranché, et il n'aura pas de succes- 26
seur. Le peuple d'un chef qui viendra détruira la ville et le sanctuaire, et sa fin arrivera comme par une
inondation ; il est arrêté que les dévastations dureront jusqu'au terme de la guerre. Il fera une solide 27

alliance avec plusieurs pour une semaine, et durant la moitié de la semaine il fera cesser le sacrifice et
l'offrande ; le dévastateur commettra les choses les plus abominables, jusqu'à ce que la ruine et ce qui a
été résolu fondent sur le dévastateur.

10 La troisième année de Cyrus, roi de Perse, une parole fut révélée à Daniel, qu'on nommait Belt-
schatsar. Cette parole, qui est véritable, annonce une grande calamité. Il fut attentif à cette parole, et il
2, 3 eut l'intelligence de la vision. En ce temps -là, moi, Daniel, je fus trois semaines dans le deuil. Je ne
mangeai aucun mets délicat, il n'entra ni viande ni vin dans ma bouche, et je ne m'oignis point jusqu'à
4 ce que les trois semaines fussent accomplies. Le vingt -quatrième jour du premier mois, j'étais au bord
5 du grand fleuve qui est Hiddékel. Je levai les yeux, je regardai, et voici, il y avait un homme vêtu de
6 lin, et ayant sur les reins une ceinture d'or d'Uphaz. Son corps était comme de chrysolithe, son visage
brillait comme l'éclair, ses yeux étaient comme des flammes de feu, ses bras et ses pieds ressemblaient
7 à de l'airain poli, et le son de sa voix était comme le bruit d'une multitude. Moi, Daniel, je vis seul
la vision, et les hommes qui étaient avec moi ne la virent point, mais ils furent saisis d'une grande
8 frayeur, et ils prirent la fuite pour se cacher. Je restai seul, et je vis cette grande vision ; les forces me
9 manquèrent, mon visage changea de couleur et fut décomposé, et je perdis toute vigueur. J'entendis
le son de ses paroles ; et comme j'entendais le son de ses paroles, je tombai frappé d'étourdissement, la
10, 11 face contre terre. Et voici, une main me toucha, et secoua mes genoux et mes mains. Puis il me dit :
Daniel, homme bien-aimé, sois attentif aux paroles que je vais te dire, et tiens -toi debout à la place où
tu es ; car je suis maintenant envoyé vers toi. Lorsqu'il m'eut ainsi parlé, je me tins debout en trem-
12 blant. Il me dit : Daniel, ne crains rien ; car dès le premier jour où tu as eu à coeur de comprendre, et
de t'humilier devant ton Dieu, tes paroles ont été entendues, et c'est à cause de tes paroles que je viens.
13 Le chef du royaume de Perse m'a résisté vingt et un jours ; mais voici, Micaël, l'un des principaux chefs,
14 est venu à mon secours, et je suis demeuré là auprès des rois de Perse. Je viens maintenant pour te
faire connaître ce qui doit arriver à ton peuple dans la suite des temps ; car la vision concerne encore
15 ces temps -là. Tandis qu'il m'adressait ces paroles, je dirigeai mes regards vers la terre, et je gardai
16 le silence. Et voici, quelqu'un qui avait l'apparence des fils de l'homme toucha mes lèvres. J'ouvris la
bouche, je parlai, et je dis à celui qui se tenait devant moi : Mon seigneur, la vision m'a rempli d'effroi,
17 et j'ai perdu toute vigueur. Comment le serviteur de mon seigneur pourrait -il parler à mon seigneur ?
18 Maintenant les forces me manquent, et je n'ai plus de souffle. Alors celui qui avait l'apparence d'un
19 homme me toucha de nouveau, et me fortifia. Puis il me dit : Ne crains rien, homme bien-aimé, que
la paix soit avec toi ! courage, courage ! Et comme il me parlait, je repris des forces, et je dis : Que mon
20 seigneur parle, car tu m'as fortifié. Il me dit : Sais -tu pourquoi je suis venu vers toi ? Maintenant je
m'en retourne pour combattre le chef de la Perse ; et quand je partirai, voici, le chef de Javan viendra.
21 Mais je veux te faire connaître ce qui est écrit dans le livre de la vérité. Personne ne m'aide contre
ceux-là, excepté Micaël, votre chef.

11, 2 Et moi, la première année de Darius, le Mède, j'étais auprès de lui pour l'aider et le soutenir. Main-
tenant, je vais te faire connaître la vérité. Voici, il y aura encore trois rois en Perse. Le quatrième
amassera plus de richesses que tous les autres ; et quand il sera puissant par ses richesses, il soulèvera
3 tout contre le royaume de Javan. Mais il s'élèvera un vaillant roi, qui dominera avec une grande puis-
4 sance, et fera ce qu'il voudra. Et lorsqu'il se sera élevé, son royaume se brisera et sera divisé vers les
quatre vents des cieux ; il n'appartiendra pas à ses descendants, et il ne sera pas aussi puissant qu'il
5 était, car il sera déchiré, et il passera à d'autres qu'à eux. Le roi du midi deviendra fort. Mais un de ses
6 chefs sera plus fort que lui, et dominera ; sa domination sera puissante. Au bout de quelques années
ils s'allieront, et la fille du roi du midi viendra vers le roi du septentrion pour rétablir la concorde. Mais
elle ne conservera pas la force de son bras, et il ne résistera pas, ni lui, ni son bras ; elle sera livrée avec
7 ceux qui l'auront amenée, avec son père et avec celui qui aura été son soutien dans ce temps -là. Un
rejeton de ses racines s'élèvera à sa place ; il viendra à l'armée, il entrera dans les forteresses du roi
8 du septentrion, il en disposera à son gré, et il se rendra puissant. Il enlèvera même et transportera
en Égypte leurs dieux et leurs images de fonte, et leurs objets précieux d'argent et d'or. Puis il restera
9 quelques années éloigné du roi du septentrion. Et celui-ci marchera contre le royaume du roi du midi,
10 et reviendra dans son pays. Ses fils se mettront en campagne et rassembleront une multitude nom-
breuse de troupes ; l'un d'eux s'avancera, se répandra comme un torrent, débordera, puis reviendra ; et
11 ils pousseront les hostilités jusqu'à la forteresse du roi du midi. Le roi du midi s'irritera, il sortira et
attaquera le roi du septentrion ; il soulèvera une grande multitude, et les troupes du roi du septentrion
12 seront livrées entre ses mains. Cette multitude sera fière, et le coeur du roi s'enflera ; il fera tomber
13 des milliers, mais il ne triomphera pas. Car le roi du septentrion reviendra et rassemblera une multi-
tude plus nombreuse que la première ; au bout de quelques temps, de quelques années, il se mettra en
14 marche avec une grande armée et de grandes richesses. En ce temps -là, plusieurs s'élèveront contre
le roi du midi, et des hommes violents parmi ton peuple se révolteront pour accomplir la vision, et ils

succomberont. Le roi du septentrion s'avancera, il élèvera des terrasses, et s'emparera des villes fortes. 15
Les troupes du midi et l'élite du roi ne résisteront pas, elles manqueront de force pour résister. Celui 16
qui marchera contre lui fera ce qu'il voudra, et personne ne lui résistera ; il s'arrêtera dans le plus beau
des pays, exterminant ce qui tombera sous sa main. Il se proposera d'arriver avec toutes les forces 17
de son royaume, et de conclure la paix avec le roi du midi ; il lui donnera sa fille pour femme, dans
l'intention d'amener sa ruine ; mais cela n'aura pas lieu, et ne lui réussira pas. Il tournera ses vues 18
du côté des îles, et il en prendra plusieurs ; mais un chef mettra fin à l'opprobre qu'il voulait lui attirer,
et le fera retomber sur lui. Il se dirigera ensuite vers les forteresses de son pays ; et il chancellera, il 19
tombera, et on ne le trouvera plus. Celui qui le remplacera fera venir un exacteur dans la plus belle 20
partie du royaume, mais en quelques jours il sera brisé, et ce ne sera ni par la colère ni par la guerre.
Un homme méprisé prendra sa place, sans être revêtu de la dignité royale ; il paraîtra au milieu de la 21
paix, et s'emparera du royaume par l'intrigue. Les troupes qui se répandront comme un torrent seront 22
submergées devant lui, et anéanties, de même qu'un chef de l'alliance. Après qu'on se sera joint à lui, 23
il usera de tromperie ; il se mettra en marche, et il aura le dessus avec peu de monde. Il entrera, au 24
sein de la paix, dans les lieux les plus fertiles de la province ; il fera ce que n'avaient pas fait ses pères,
ni les pères de ses pères ; il distribuera le butin, les dépouilles et les richesses ; il formera des projets
contre les forteresses, et cela pendant un certain temps. À la tête d'une grande armée il emploiera sa 25
force et son ardeur contre le roi du midi. Et le roi du midi s'engagera dans la guerre avec une armée
nombreuse et très puissante ; mais il ne résistera pas, car on méditera contre lui de mauvais desseins.
Ceux qui mangeront des mets de sa table causeront sa perte ; ses troupes se répandront comme un 26
torrent, et les morts tomberont en grand nombre. Les deux rois chercheront en leur coeur à faire le 27
mal, et à la même table ils parleront avec fausseté. Mais cela ne réussira pas, car la fin n'arrivera qu'au
temps marqué. Il retournera dans son pays avec de grandes richesses ; il sera dans son coeur hostile à 28
l'alliance sainte, il agira contre elle, puis retournera dans son pays. À une époque fixée, il marchera de 29
nouveau contre le midi ; mais cette dernière fois les choses ne se passeront pas comme précédemment.
Des navires de Kittim s'avanceront contre lui ; découragé, il rebroussera. Puis, furieux contre l'alliance 30
sainte, il ne restera pas inactif ; à son retour, il portera ses regards sur ceux qui auront abandonné
l'alliance sainte. Des troupes se présenteront sur son ordre ; elles profaneront le sanctuaire, la forte- 31
resse, elles feront cesser le sacrifice perpétuel, et dresseront l'abomination du dévastateur. Il séduira 32
par des flatteries les traîtres de l'alliance. Mais ceux du peuple qui connaîtront leur Dieu agiront avec
fermeté, et les plus sages parmi eux donneront instruction à la multitude. Il en est qui succomberont 33
pour un temps à l'épée et à la flamme, à la captivité et au pillage. Dans le temps où ils succomberont, 34
ils seront un peu secourus, et plusieurs se joindront à eux par hypocrisie. Quelques-uns des hommes 35
sages succomberont, afin qu'ils soient épurés, purifiés et blanchis, jusqu'au temps de la fin, car elle n'ar-
rivera qu'au temps marqué. Le roi fera ce qu'il voudra ; il s'élèvera, il se glorifiera au-dessus de tous les 36
dieux, et il dira des choses incroyables contre le Dieu des dieux ; il prospérera jusqu'à ce que la colère
soit consommée, car ce qui est arrêté s'accomplira. Il n'aura égard ni aux dieux de ses pères, ni à la 37
divinité qui fait les délices des femmes ; il n'aura égard à aucun dieu, car il se glorifiera au-dessus de
tous. Toutefois il honorera le dieu des forteresses sur son piédestal ; à ce dieu, que ne connaissaient pas 38
ses pères, il rendra des hommages avec de l'or et de l'argent, avec des pierres précieuses et des objets
de prix. C'est avec le dieu étranger qu'il agira contre les lieux fortifiés ; et il comblera d'honneurs ceux 39
qui le reconnaîtront, il les fera dominer sur plusieurs, il leur distribuera des terres pour récompense.
Au temps de la fin, le roi du midi se heurtera contre lui. Et le roi du septentrion fondra sur lui comme 40
une tempête, avec des chars et des cavaliers, et avec de nombreux navires ; il s'avancera dans les terres,
se répandra comme un torrent et débordera. Il entrera dans le plus beau des pays, et plusieurs suc- 41
comberont ; mais Édom, Moab, et les principaux des enfants d'Ammon seront délivrés de sa main. Il 42
étendra sa main sur divers pays, et le pays d'Égypte n'échappera point. Il se rendra maître des trésors 43
d'or et d'argent, et de toutes les choses précieuses de l'Égypte ; les Libyens et les Éthiopiens seront à
sa suite. Des nouvelles de l'orient et du septentrion viendront l'effrayer, et il partira avec une grande 44
fureur pour détruire et exterminer des multitudes. Il dressera les tentes de son palais entre les mers, 45
vers la glorieuse et sainte montagne Puis il arrivera à la fin, sans que personne lui soit en aide.

En ce temps -là se lèvera Micaël, le grand chef, le défenseur des enfants de ton peuple ; et ce sera **12**
une époque de détresse, telle qu'il n'y en a point eu de semblable depuis que les nations existent jusqu'à
cette époque. En ce temps -là, ceux de ton peuple qui seront trouvés inscrits dans le livre seront sauvés.
Plusieurs de ceux qui dorment dans la poussière de la terre se réveilleront, les uns pour la vie éternelle, 2
et les autres pour l'opprobre, pour la honte éternelle. Ceux qui auront été intelligents brilleront comme 3
la splendeur du ciel, et ceux qui auront enseigné la justice, à la multitude brilleront comme les étoiles,
à toujours et à perpétuité. Toi, Daniel, tiens secrètes ces paroles, et scelle le livre jusqu'au temps de la 4
fin. Plusieurs alors le liront, et la connaissance augmentera. Et moi, Daniel, je regardai, et voici, deux 5

autres hommes se tenaient debout, l'un en deçà du bord du fleuve, et l'autre au delà du bord du fleuve.
6 L'un d'eux dit à l'homme vêtu de lin, qui se tenait au-dessus des eaux du fleuve : Quand sera la fin de
7 ces prodiges ? Et j'entendis l'homme vêtu de lin, qui se tenait au-dessus des eaux du fleuve ; il leva vers les cieux sa main droite et sa main gauche, et il jura par celui qui vit éternellement que ce sera dans un temps, des temps, et la moitié d'un temps, et que toutes ces choses finiront quand la force du peuple
8 saint sera entièrement brisée. J'entendis, mais je ne compris pas ; et je dis : Mon seigneur, quelle sera
9 l'issue de ces choses ? Il répondit : Va, Daniel, car ces paroles seront tenues secrètes et scellées jusqu'au
10 temps de la fin. Plusieurs seront purifiés, blanchis et épurés ; les méchants feront le mal et aucun des
11 méchants ne comprendra, mais ceux qui auront de l'intelligence comprendront. Depuis le temps où cessera le sacrifice perpétuel, et où sera dressée l'abomination du dévastateur, il y aura mille deux cent
12 quatre-vingt-dix jours. Heureux celui qui attendra, et qui arrivera jusqu'à mille trois cent trente -cinq
13 jours ! Et toi, marche vers ta fin ; tu te reposeras, et tu seras debout pour ton héritage à la fin des jours.

OSÉE

1 La parole de l'Éternel qui fut adressée à Osée, fils de Beéri, au temps d'Ozias, de Jotham,
d'Achaz, d'Ézéchias, rois de Juda, et au temps de Jéroboam, fils de Joas, roi d'Israël. 2 La pre-
mière fois que l'Éternel adressa la parole à Osée, l'Éternel dit à Osée : Va, prends une femme
prostituée et des enfants de prostitution ; car le pays se prostitue, il abandonne l'Éternel ! 3 Il
alla, et il prit Gomer, fille de Diblaïm. Elle conçut, et lui enfanta un fils. 4 Et l'Éternel lui dit : Appelle
-le du nom de Jizreel ; car encore un peu de temps, et je châtierai la maison de Jéhu pour le sang versé
à Jizreel, je mettrai fin au royaume de la maison d'Israël. 5 En ce jour -là, je briserai l'arc d'Israël dans
la vallée de Jizreel. 6 Elle conçut de nouveau, et enfanta une fille. Et l'Éternel dit à Osée : Donne -lui le
nom de Lo-Ruchama ; car je n'aurai plus pitié de la maison d'Israël, je ne lui pardonnerai plus. 7 Mais
j'aurai pitié de la maison de Juda ; je les sauverai par l'Éternel, leur Dieu, et je ne les sauverai ni par
l'arc, ni par l'épée, ni par les combats, ni par les chevaux, ni par les cavaliers. 8 Elle sevra Lo-Ruchama ;
puis elle conçut, et enfanta un fils. 9 Et l'Éternel dit : Donne -lui le nom de Lo-Ammi ; car vous n'êtes pas
mon peuple, et je ne suis pas votre Dieu. 10 Cependant le nombre des enfants d'Israël sera comme le sable
de la mer, qui ne peut ni se mesurer ni se compter ; et au lieu qu'on leur disait : Vous n'êtes pas mon
peuple ! on leur dira : Fils du Dieu vivant ! 11 Les enfants de Juda et les enfants d'Israël se rassembleront,
se donneront un chef, et sortiront du pays ; car grande sera la journée de Jizreel.

2, 2 Dites à vos frères : Ammi ! et à vos soeurs : Ruchama ! Plaidez, plaidez contre votre mère, car
elle n'est point ma femme, et je ne suis point son mari ! Qu'elle ôte de sa face ses prostitutions, et de
son sein ses adultères ! 3 Sinon, je la dépouille à nu, je la mets comme au jour de sa naissance, je la
rends semblable à un désert, à une terre aride, et je la fais mourir de soif ; 4 et je n'aurai pas pitié de
ses enfants, car ce sont des enfants de prostitution. 5 Leur mère s'est prostituée, celle qui les a conçus
s'est déshonorée, car elle a dit : J'irai après mes amants, qui me donnent mon pain et mon eau, ma
laine et mon lin, mon huile et ma boisson. 6 C'est pourquoi voici, je vais fermer son chemin avec des
épines et y élever un mur, afin qu'elle ne trouve plus ses sentiers. 7 Elle poursuivra ses amants, et ne
les atteindra pas ; elle les cherchera, et ne les trouvera pas. Puis elle dira : J'irai, et je retournerai vers
mon premier mari, car alors j'étais plus heureuse que maintenant. 8 Elle n'a pas reconnu que c'était
moi qui lui donnais le blé, le moût et l'huile ; et l'on a consacré au service de Baal l'argent et l'or que
je lui prodiguais. 9 C'est pourquoi je reprendrai mon blé en son temps et mon moût dans sa saison, et
j'enlèverai ma laine et mon lin qui devaient couvrir sa nudité. 10 Et maintenant je découvrirai sa honte
aux yeux de ses amants, et nul ne la délivrera de ma main. 11 Je ferai cesser toute sa joie, ses fêtes,
ses nouvelles lunes, ses sabbats et toutes ses solennités. 12 Je ravagerai ses vignes et ses figuiers, dont
elle disait : C'est le salaire que m'ont donné mes amants ! Je les réduirai en une forêt, et les bêtes des
champs les dévoreront. 13 Je la châtierai pour les jours où elle encensait les Baals, où elle se paraît de
ses anneaux et de ses colliers, allait après ses amants, et m'oubliait, dit l'Éternel. 14 C'est pourquoi voici,
je veux l'attirer et la conduire au désert, et je parlerai à son coeur. 15 Là, je lui donnerai ses vignes et
la vallée d'Acor, comme une porte d'espérance, et là, elle chantera comme au temps de sa jeunesse, et
comme au jour où elle remonta du pays d'Égypte. 16 En ce jour -là, dit l'Éternel, tu m'appelleras : Mon
mari ! et tu ne m'appelleras plus : Mon maître ! 17 J'ôterai de sa bouche les noms des Baals, afin qu'on ne
les mentionne plus par leurs noms. 18 En ce jour -là, je traiterai pour eux une alliance avec les bêtes des
champs, les oiseaux du ciel et les reptiles de la terre, je briserai dans le pays l'arc, l'épée et la guerre, et
je les ferai reposer avec sécurité. 19 Je serai ton fiancé pour toujours ; je serai ton fiancé par la justice, la
droiture, la grâce et la miséricorde ; 20, 21 je serai ton fiancé par la fidélité, et tu reconnaîtras l'Éternel. 22 En
ce jour -là, j'exaucerai, dit l'Éternel, j'exaucerai les cieux, et ils exauceront la terre ; la terre exaucera
le blé, le moût et l'huile, et ils exauceront Jizreel. 23 Je planterai pour moi Lo-Ruchama dans le pays, et
je lui ferai miséricorde ; je dirai à Lo-Ammi : Tu es mon peuple ! et il répondra : Mon Dieu !

3 L'Éternel me dit : Va encore, et aime une femme aimée d'un amant, et adultère ; aime -la comme
l'Éternel aime les enfants d'Israël, qui se tournent vers d'autres dieux et qui aiment les gâteaux de
raisins. 2, 3 Je l'achetai pour quinze sicles d'argent, un homer d'orge et un léthec d'orge. Et je lui dis :
Reste longtemps pour moi, ne te livre pas à la prostitution, ne sois à aucun homme, et je serai de même
envers toi. 4 Car les enfants d'Israël resteront longtemps sans roi, sans chef, sans sacrifice, sans statue,
sans éphod, et sans théraphim. 5 Après cela, les enfants d'Israël reviendront ; ils chercheront l'Éternel,
leur Dieu, et David, leur roi ; et ils tressailliront à la vue de l'Éternel et de sa bonté, dans la suite des
temps.

4 Écoutez la parole de l'Éternel, enfants d'Israël ! Car l'Éternel a un procès avec les habitants du pays,

2 Parce qu'il n'y a point de vérité, point de miséricorde, Point de connaissance de Dieu dans le pays. Il
n'y a que parjures et mensonges, Assassinats, vols et adultères ; On use de violence, on commet meurtre
3 sur meurtre. C'est pourquoi le pays sera dans le deuil, Tous ceux qui l'habitent seront languissants, Et
4 avec eux les bêtes des champs et les oiseaux du ciel ; Même les poissons de la mer disparaîtront. Mais
que nul ne conteste, que nul ne se livre aux reproches ; Car ton peuple est comme ceux qui disputent
5 avec les sacrificateurs. Tu tomberas de jour, Le prophète avec toi tombera de nuit, Et je détruirai ta
6 mère. Mon peuple est détruit, parce qu'il lui manque la connaissance. Puisque tu as rejeté la connais-
sance, Je te rejetterai, et tu seras dépouillé de mon sacerdoce ; Puisque tu as oublié la loi de ton Dieu,
7 J'oublierai aussi tes enfants. Plus ils se sont multipliés, plus ils ont péché contre moi : Je changerai
8 leur gloire en ignominie. Ils se repaissent des péchés de mon peuple, Ils sont avides de ses iniquités.
9 Il en sera du sacrificateur comme du peuple ; Je le châtierai selon ses voies, Je lui rendrai selon ses
10 oeuvres. Ils mangeront sans se rassasier, Ils se prostitueront sans multiplier, Parce qu'ils ont aban-
11, 12 donné l'Éternel et ses commandements. La prostitution, le vin et le moût, font perdre le sens. Mon
peuple consulte son bois, Et c'est son bâton qui lui parle ; Car l'esprit de prostitution égare, Et ils se
13 prostituent loin de leur Dieu. Ils sacrifient sur le sommet des montagnes, Ils brûlent de l'encens sur
les collines, Sous les chênes, les peupliers, les térébinthes, Dont l'ombrage est agréable. C'est pourquoi
14 vos filles se prostituent, Et vos belles-filles sont adultères. Je ne punirai pas vos filles parce qu'elles
se prostituent, Ni vos belles-filles parce qu'elles sont adultères, Car eux-mêmes vont à l'écart avec des
15 prostituées, Et sacrifient avec des femmes débauchées. Le peuple insensé court à sa perte. Si tu te
livres à la prostitution, ô Israël, Que Juda ne se rende pas coupable ; N'allez pas à Guilgal, ne montez
16 pas à Beth-Aven, Et ne jurez pas : L'Éternel est vivant ! Parce qu'Israël se révolte comme une génisse
17 indomptable, Maintenant l'Éternel le fera paître Comme un agneau dans de vastes plaines. Éphraïm
18 est attaché aux idoles : laisse -le ! À peine ont-ils cessé de boire Qu'ils se livrent à la prostitution ;
19 Leurs chefs sont avides d'ignominie. Le vent les enveloppera de ses ailes, Et ils auront honte de leurs
sacrifices.

5 Écoutez ceci, sacrificateurs ! Sois attentive, maison d'Israël ! Prête l'oreille, maison du roi ! Car c'est
à vous que le jugement s'adresse, Parce que vous avez été un piège à Mitspa, Et un filet tendu sur
2 le Thabor. Par leurs sacrifices, les infidèles s'enfoncent dans le crime, Mais j'aurai des châtiments
3 pour eux tous. Je connais Éphraïm, Et Israël ne m'est point caché ; Car maintenant, Éphraïm, tu t'es
4 prostitué, Et Israël s'est souillé. Leurs oeuvres ne leur permettent pas de revenir à leur Dieu, Parce
5 que l'esprit de prostitution est au milieu d'eux, Et parce qu'ils ne connaissent pas l'Éternel. L'orgueil
d'Israël témoigne contre lui ; Israël et Éphraïm tomberont par leur iniquité ; Avec eux aussi tombera
6 Juda. Ils iront avec leurs brebis et leurs boeufs chercher l'Éternel, Mais ils ne le trouveront point : Il
7 s'est retiré du milieu d'eux. Ils ont été infidèles à l'Éternel, Car ils ont engendré des enfants illégitimes ;
8 Maintenant un mois suffira pour les dévorer avec leurs biens. Sonnez de la trompette à Guibea, Sonnez
9 de la trompette à Rama ! Poussez des cris à Beth-Aven ! Derrière toi, Benjamin ! Éphraïm sera dévasté
10 au jour du châtiment ; J'annonce aux tribus d'Israël une chose certaine. Les chefs de Juda sont comme
11 ceux qui déplacent les bornes ; Je répandrai sur eux ma colère comme un torrent. Éphraïm est opprimé,
12 brisé par le jugement, Car il a suivi les préceptes qui lui plaisaient. Je serai comme une teigne pour
13 Éphraïm, Comme une carie pour la maison de Juda. Éphraïm voit son mal, et Juda ses plaies ; Éphraïm
se rend en Assyrie, et s'adresse au roi Jareb ; Mais ce roi ne pourra ni vous guérir, Ni porter remède à
14 vos plaies. Je serai comme un lion pour Éphraïm, Comme un lionceau pour la maison de Juda ; Moi,
15 moi, je déchirerai, puis je m'en irai, J'emporterai, et nul n'enlèvera ma proie. Je m'en irai, je reviendrai
dans ma demeure, Jusqu'à ce qu'ils s'avouent coupables et cherchent ma face. Quand ils seront dans la
détresse, ils auront recours à moi.

6 Venez, retournons à l'Éternel ! Car il a déchiré, mais il nous guérira ; Il a frappé, mais il bandera
2 nos plaies. Il nous rendra la vie dans deux jours ; Le troisième jour il nous relèvera, Et nous vivrons
3 devant lui. Connaissons, cherchons à connaître l'Éternel ; Sa venue est aussi certaine que celle de
4 l'aurore. Il viendra pour nous comme la pluie, Comme la pluie du printemps qui arrose la terre. Que
te ferai -je, Éphraïm ? Que te ferai -je, Juda ? Votre piété est comme la nuée du matin, Comme la rosée
5 qui bientôt se dissipe. C'est pourquoi je les frapperai par les prophètes, Je les tuerai par les paroles de
6 ma bouche, Et mes jugements éclateront comme la lumière. Car j'aime la piété et non les sacrifices,
7 Et la connaissance de Dieu plus que les holocaustes. Ils ont, comme le vulgaire, transgressé l'alliance ;
8 C'est alors qu'ils m'ont été infidèles. Galaad est une ville de malfaiteurs, Elle porte des traces de sang.
9 La troupe des sacrificateurs est comme une bande en embuscade, Commettant des assassinats sur le
10 chemin de Sichem ; Car ils se livrent au crime. Dans la maison d'Israël j'ai vu des choses horribles :
11 Là Éphraïm se prostitue, Israël se souille. À toi aussi, Juda, une moisson est préparée, Quand je

ramènerai les captifs de mon peuple.

Lorsque je voulais guérir Israël, L'iniquité d'Éphraïm et la méchanceté de Samarie se sont révélées, **7**
Car ils ont agi frauduleusement ; Le voleur est arrivé, la bande s'est répandue au dehors. Ils ne se 2
disent pas dans leur coeur Que je me souviens de toute leur méchanceté ; Maintenant leurs oeuvres les
entourent, Elles sont devant ma face. Ils réjouissent le roi par leur méchanceté, Et les chefs par leurs 3
mensonges. Ils sont tous adultères, Semblables à un four chauffé par le boulanger : Il cesse d'attiser le 4
feu Depuis qu'il a pétri la pâte jusqu'à ce qu'elle soit levée. Au jour de notre roi, Les chefs se rendent 5
malades par les excès du vin ; Le roi tend la main aux moqueurs. Ils appliquent aux embûches leur 6
coeur pareil à un four ; Toute la nuit dort leur boulanger, Et au matin le four brûle comme un feu
embrasé. Ils sont tous ardents comme un four, Et ils dévorent leurs juges ; Tous leurs rois tombent : 7
Aucun d'eux ne m'invoque. Éphraïm se mêle avec les peuples, Éphraïm est un gâteau qui n'a pas été 8
retourné. Des étrangers consument sa force, Et il ne s'en doute pas ; La vieillesse s'empare de lui, Et il 9
ne s'en doute pas. L'orgueil d'Israël témoigne contre lui ; Ils ne reviennent pas à l'Éternel, leur Dieu, Et 10
ils ne le cherchent pas, malgré tout cela. Éphraïm est comme une colombe stupide, sans intelligence ; 11
Ils implorent l'Égypte, ils vont en Assyrie. S'ils partent, j'étendrai sur eux mon filet, Je les précipiterai 12
comme les oiseaux du ciel ; Je les châtierai, comme ils en ont été avertis dans leur assemblée. Malheur 13
à eux, parce qu'ils me fuient ! Ruine sur eux, parce qu'ils me sont infidèles ! Je voudrais les sauver, Mais
ils disent contre moi des paroles mensongères. Ils ne crient pas vers moi dans leur coeur, Mais ils se 14
lamentent sur leur couche ; Ils se rassemblent pour avoir du blé et du moût, Et ils s'éloignent de moi. Je 15
les ai châtiés, j'ai fortifié leurs bras ; Et ils méditent le mal contre moi. Ce n'est pas au Très-Haut qu'ils 16
retournent ; Ils sont comme un arc trompeur. Leurs chefs tomberont par l'épée, À cause de l'insolence
de leur langue. C'est ce qui les rendra un objet de risée dans le pays d'Égypte.

Embouche la trompette ! L'ennemi fond comme un aigle sur la maison de l'Éternel, Parce qu'ils ont **8**
violé mon alliance, Et transgressé ma loi. Ils crieront vers moi : Mon Dieu, nous te connaissons, nous 2
Israël ! Israël a rejeté le bien ; L'ennemi le poursuivra. Ils ont établi des rois sans mon ordre, Et des 3, 4
chefs à mon insu ; Ils ont fait des idoles avec leur argent et leur or ; C'est pourquoi ils seront anéantis.
L'Éternel a rejeté ton veau, Samarie ! Ma colère s'est enflammée contre eux. Jusques à quand refuseront 5
-ils de se purifier ? Il vient d'Israël, un ouvrier l'a fabriqué, Et ce n'est pas un Dieu ; C'est pourquoi le 6
veau de Samarie sera mis en pièces. Puisqu'ils ont semé du vent, ils moissonneront la tempête ; Ils 7
n'auront pas un épi de blé ; Ce qui poussera ne donnera point de farine, Et s 'il y en avait, des étrangers
la dévoreraient. Israël est anéanti ! Ils sont maintenant parmi les nations Comme un vase qui n'a 8
pas de prix. Car ils sont allés en Assyrie, Comme un âne sauvage qui se tient à l'écart ; Éphraïm a 9
fait des présents pour avoir des amis. Quand même ils font des présents parmi les nations, Je vais 10
maintenant les rassembler, Et bientôt ils souffriront sous le fardeau du roi des princes. Éphraïm a 11
multiplié les autels pour pécher, Et ces autels l'ont fait tomber dans le péché. Que j'écrive pour lui 12
toutes les ordonnances de ma loi, Elles sont regardées comme quelque chose d'étranger. Ils immolent 13
des victimes qu'ils m'offrent, Et ils en mangent la chair : L'Éternel n'y prend point de plaisir. Maintenant
l'Éternel se souvient de leur iniquité, Et il punira leurs péchés : Ils retourneront en Égypte. Israël a 14
oublié celui qui l'a fait, Et a bâti des palais, Et Juda a multiplié les villes fortes ; Mais j'enverrai le feu
dans leurs villes, Et il en dévorera les palais.

Israël, ne te livre pas à la joie, à l'allégresse, comme les peuples, De ce que tu t'es prostitué en **9**
abandonnant l'Éternel, De ce que tu as aimé un salaire impur dans toutes les aires à blé ! L'aire 2
et le pressoir ne les nourriront pas, Et le moût leur fera défaut. Ils ne resteront pas dans le pays 3
de l'Éternel ; Éphraïm retournera en Égypte, Et ils mangeront en Assyrie des aliments impurs. Ils 4
ne feront pas à l'Éternel des libations de vin : Elles ne lui seraient point agréables. Leurs sacrifices
seront pour eux comme un pain de deuil ; Tous ceux qui en mangeront se rendront impurs ; Car leur
pain ne sera que pour eux, Il n'entrera point dans la maison de l'Éternel. Que ferez -vous aux jours 5
solennels, Aux jours des fêtes de l'Éternel ? Car voici, ils partent à cause de la dévastation ; L'Égypte 6
les recueillera, Moph leur donnera des sépulcres ; Ce qu'ils ont de précieux, leur argent, sera la proie
des ronces, Et les épines croîtront dans leurs tentes. Ils arrivent, les jours du châtiment, Ils arrivent, 7
les jours de la rétribution : Israël va l'éprouver ! Le prophète est fou, l'homme inspiré a le délire, À cause
de la grandeur de tes iniquités et de tes rébellions. Éphraïm est une sentinelle contre mon Dieu ; Le 8
prophète... un filet d'oiseleur est sur toutes ses voies, Un ennemi dans la maison de son Dieu. Ils sont 9
plongés dans la corruption, comme aux jours de Guibea ; L'Éternel se souviendra de leur iniquité, Il
punira leurs péchés. J'ai trouvé Israël comme des raisins dans le désert, J'ai vu vos pères comme les 10
premiers fruits d'un figuier ; Mais ils sont allés vers Baal-Peor, Ils se sont consacrés à l'infâme idole,

11 Et ils sont devenus abominables comme l'objet de leur amour. La gloire d'Éphraïm s'envolera comme
12 un oiseau : Plus de naissance, plus de grossesse, plus de conception. S'ils élèvent leurs enfants, Je les
13 en priverai avant qu'ils soient des hommes ; Et malheur à eux, quand je les abandonnerai ! Éphraïm,
aussi loin que portent mes regards du côté de Tyr, Est planté dans un lieu agréable ; Mais Éphraïm
14 mènera ses enfants vers celui qui les tuera. Donne -leur, ô Éternel !... Que leur donneras -tu ?... Donne
15 -leur un sein qui avorte et des mamelles desséchées ! Toute leur méchanceté se montre à Guilgal ; C'est
là que je les ai pris en aversion. À cause de la malice de leurs oeuvres, Je les chasserai de ma maison.
16 Je ne les aimerai plus ; Tous leurs chefs sont des rebelles. Éphraïm est frappé, sa racine est devenue
sèche ; Ils ne porteront plus de fruit ; Et s'ils ont des enfants, Je ferai périr les objets de leur tendresse.
17 Mon Dieu les rejettera, parce qu'ils ne l'ont pas écouté, Et ils seront errants parmi les nations.

10 Israël était une vigne féconde, Qui rendait beaucoup de fruits. Plus ses fruits étaient abondants,
2 Plus il a multiplié les autels ; Plus son pays était prospère, Plus il a embelli les statues. Leur coeur
3 est partagé : ils vont en porter la peine. L'Éternel renversera leurs autels, détruira leurs statues. Et
bientôt ils diront : Nous n'avons point de roi, Car nous n'avons pas craint l'Éternel ; Et le roi, que
4 pourrait-il faire pour nous ? Ils prononcent des paroles vaines, des serments faux, Lorsqu'ils concluent
une alliance : Aussi le châtiment germera, comme une plante vénéneuse Dans les sillons des champs.
5 Les habitants de Samarie seront consternés au sujet des veaux de Beth-Aven ; Le peuple mènera deuil
6 sur l'idole, Et ses prêtres trembleront pour elle, Pour sa gloire, qui va disparaître du milieu d'eux. Elle
sera transportée en Assyrie, Pour servir de présent au roi Jareb. La confusion saisira Éphraïm, Et Israël
7 aura honte de ses desseins. C'en est fait de Samarie, de son roi, Comme de l'écume à la surface des
8 eaux. Les hauts lieux de Beth-Aven, où Israël a péché, seront détruits ; L'épine et la ronce croîtront
9 sur leurs autels. Ils diront aux montagnes : Couvrez -nous ! Et aux collines : Tombez sur nous ! Depuis
les jours de Guibea tu as péché, Israël ! Là ils restèrent debout, La guerre contre les méchants ne les
10 atteignit pas à Guibea. Je les châtierai à mon gré, Et des peuples s'assembleront contre eux, Quand on
11 les enchaînera pour leur double iniquité. Éphraïm est une génisse dressée, et qui aime à fouler le grain,
12 Mais je m'approcherai de son beau cou ; J'attellerai Éphraïm, Juda labourera, Jacob hersera. Semez
selon la justice, moissonnez selon la miséricorde, Défrichez -vous un champ nouveau ! Il est temps de
13 chercher l'Éternel, Jusqu'à ce qu'il vienne, et répande pour vous la justice. Vous avez cultivé le mal,
moissonné l'iniquité, Mangé le fruit du mensonge ; Car tu as eu confiance dans ta voie, Dans le nombre
14 de tes vaillants hommes. Il s'élèvera un tumulte parmi ton peuple, Et toutes tes forteresses seront
détruites, Comme fut détruite Schalman Beth-Arbel, Au jour de la guerre, Où la mère fut écrasée avec
15 les enfants. Voilà ce que vous attirera Béthel, À cause de votre extrême méchanceté, Vienne l'aurore,
et c'en est fait du roi d'Israël.

11, 2 Quand Israël était jeune, je l'aimais, Et j'appelai mon fils hors d'Égypte. Mais ils se sont éloignés
3 de ceux qui les appelaient ; Ils ont sacrifié aux Baals, Et offert de l'encens aux idoles. C'est moi qui
4 guidai les pas d'Éphraïm, Le soutenant par ses bras ; Et ils n'ont pas vu que je les guérissais. Je les
tirai avec des liens d'humanité, avec des cordages d'amour, Je fus pour eux comme celui qui aurait
5 relâché le joug près de leur bouche, Et je leur présentai de la nourriture. Ils ne retourneront pas au
6 pays d'Égypte ; Mais l'Assyrien sera leur roi, Parce qu'ils ont refusé de revenir à moi. L'épée fondra sur
7 leurs villes, Anéantira, dévorera leurs soutiens, À cause des desseins qu'ils ont eus. Mon peuple est
8 enclin à s'éloigner de moi ; On les rappelle vers le Très-Haut, Mais aucun d'eux ne l'exalte. Que ferai
-je de toi, Éphraïm ? Dois-je te livrer, Israël ? Te traiterai -je comme Adma ? Te rendrai -je semblable à
9 Tseboïm ? Mon coeur s'agite au dedans de moi, Toutes mes compassions sont émues. Je n'agirai pas
selon mon ardente colère, Je renonce à détruire Éphraïm ; Car je suis Dieu, et non pas un homme,
10 Je suis le Saint au milieu de toi ; Je ne viendrai pas avec colère. Ils suivront l'Éternel, qui rugira
11 comme un lion, Car il rugira, et les enfants accourront de la mer. Ils accourront de l'Égypte, comme
un oiseau, Et du pays d'Assyrie, comme une colombe. Et je les ferai habiter dans leurs maisons, dit
12 l'Éternel. Éphraïm m'entoure de mensonge, Et la maison d'Israël de tromperie ; Juda est encore sans
frein vis-à-vis de Dieu, Vis-à-vis du Saint fidèle.

12 Éphraïm se repaît de vent, et poursuit le vent d'orient ; Chaque jour il multiplie le mensonge et
2 la violence ; Il fait alliance avec l'Assyrie, Et on porte de l'huile en Égypte. L'Éternel est aussi en
3 contestation avec Juda, Et il punira Jacob pour sa conduite, Il lui rendra selon ses oeuvres. Dans le
4 sein maternel Jacob saisit son frère par le talon, Et dans sa vigueur, il lutta avec Dieu. Il lutta avec
l'ange, et il fut vainqueur, Il pleura, et lui adressa des supplications. Jacob l'avait trouvé à Béthel, Et
5, 6 c'est là que Dieu nous a parlé. L'Éternel est le Dieu des armées ; Son nom est l'Éternel. Et toi, reviens
7 à ton Dieu, Garde la piété et la justice, Et espère toujours en ton Dieu. Éphraïm est un marchand

qui a dans sa main des balances fausses, Il aime à tromper. Et Éphraïm dit : À la vérité, je me suis 8
enrichi, J'ai acquis de la fortune ; Mais c'est entièrement le produit de mon travail ; On ne trouvera chez
moi aucune iniquité, rien qui soit un crime. Et moi, je suis l'Éternel, ton Dieu, dès le pays d'Égypte ; 9
Je te ferai encore habiter sous des tentes, comme aux jours de fêtes. J'ai parlé aux prophètes, J'ai 10
multiplié les visions, Et par les prophètes j'ai proposé des paraboles. Si Galaad n'est que néant, ils 11
seront certainement anéantis. Ils sacrifient des boeufs dans Guilgal : Aussi leurs autels seront comme
des monceaux de pierres Sur les sillons des champs. Jacob s'enfuit au pays d'Aram, Israël servit pour 12
une femme, Et pour une femme il garda les troupeaux. Par un prophète l'Éternel fit monter Israël hors 13
d'Égypte, Et par un prophète Israël fut gardé. Éphraïm a irrité l'Éternel amèrement : Son Seigneur 14
rejettera sur lui le sang qu'il a répandu, Il fera retomber sur lui la honte qui lui appartient.

Lorsqu'Éphraïm parlait, c'était une terreur : Il s'élevait en Israël. Mais il s'est rendu coupable par **13**
Baal, et il est mort. Maintenant ils continuent à pécher, Ils se font avec leur argent des images en 2
fonte, Des idoles de leur invention ; Toutes sont l'oeuvre des artisans. On dit à leur sujet : Que ceux
qui sacrifient baisent les veaux ! C'est pourquoi ils seront comme la nuée du matin, Comme la rosée 3
qui bientôt se dissipe, Comme la balle emportée par le vent hors de l'aire, Comme la fumée qui sort
d'une fenêtre. Et moi, je suis l'Éternel, ton Dieu, dès le pays d'Égypte. Tu ne connais d'autre Dieu 4
que moi, Et il n'y a de sauveur que moi. Je t'ai connu dans le désert, Dans une terre aride. Ils se 5, 6
sont rassasiés dans leurs pâturages ; Ils se sont rassasiés, et leur coeur s'est enflé ; C'est pourquoi ils
m'ont oublié. Je serai pour eux comme un lion ; Comme une panthère, je les épierai sur la route. Je les 7, 8
attaquerai, comme une ourse à qui l'on a enlevé ses petits, Et je déchirerai l'enveloppe de leur coeur ; Je
les dévorerai, comme une lionne ; Les bêtes des champs les mettront en pièces. Ce qui cause ta ruine, 9
Israël, C'est que tu as été contre moi, contre celui qui pouvait te secourir. Où donc est ton roi ? Qu'il te 10
délivre dans toutes tes villes ! Où sont tes juges, au sujet desquels tu disais : Donne -moi un roi et des
princes ? Je t'ai donné un roi dans ma colère, Je te l'ôterai dans ma fureur. L'iniquité d'Éphraïm est 11, 12
gardée, Son péché est mis en réserve. Les douleurs de celle qui enfante viendront pour lui ; C'est un 13
enfant peu sage, Qui, au terme voulu, ne sort pas du sein maternel. Je les rachèterai de la puissance 14
du séjour des morts, Je les délivrerai de la mort. O mort, où est ta peste ? Séjour des morts, où est ta
destruction ? Mais le repentir se dérobe à mes regards ! Éphraïm a beau être fertile au milieu de ses 15
frères, Le vent d'orient viendra, le vent de l'Éternel s'élèvera du désert, Desséchera ses sources, tarira
ses fontaines. On pillera le trésor de tous les objets précieux. Samarie sera punie, parce qu'elle s'est 16
révoltée contre son Dieu. Ils tomberont par l'épée ; Leurs petits enfants seront écrasés, Et l'on fendra le
ventre de leurs femmes enceintes.

Israël, reviens à l'Éternel, ton Dieu, Car tu es tombé par ton iniquité. Apportez avec vous des **14**, 2
paroles, Et revenez à l'Éternel. Dites -lui : Pardonne toutes les iniquités, Et reçois -nous favorablement !
Nous t'offrirons, au lieu de taureaux, l'hommage de nos lèvres. L'Assyrien ne nous sauvera pas, nous ne 3
monterons pas sur des chevaux, Et nous ne dirons plus à l'ouvrage de nos mains : Notre Dieu ! Car c'est
auprès de toi que l'orphelin trouve compassion. Je réparerai leur infidélité, J'aurai pour eux un amour 4
sincère ; Car ma colère s'est détournée d'eux. Je serai comme la rosée pour Israël, Il fleurira comme 5
le lis, Et il poussera des racines comme le Liban. Ses rameaux s'étendront ; Il aura la magnificence 6
de l'olivier, Et les parfums du Liban. Ils reviendront s'asseoir à son ombre, Ils redonneront la vie au 7
froment, Et ils fleuriront comme la vigne ; Ils auront la renommée du vin du Liban. Éphraïm, qu'ai- 8
je à faire encore avec les idoles ? Je l'exaucerai, je le regarderai, Je serai pour lui comme un cyprès
verdoyant. C'est de moi que tu recevras ton fruit. Que celui qui est sage prenne garde à ces choses ! Que 9
celui qui est intelligent les comprenne ! Car les voies de l'Éternel sont droites ; Les justes y marcheront,
Mais les rebelles y tomberont.

JOËL

1, 2 La parole de l'Éternel qui fut adressée à Joël, fils de Pethuel. Écoutez ceci, vieillards ! Prêtez
l'oreille, vous tous, habitants du pays ! Rien de pareil est-il arrivé de votre temps, Ou du temps
3 de vos pères ? Racontez -le à vos enfants, Et que vos enfants le racontent à leurs enfants, Et
4 leurs enfants à la génération qui suivra ! Ce qu'a laissé le gazam, la sauterelle l'a dévoré ;
5 Ce qu'a laissé la sauterelle, le jélek l'a dévoré ; Ce qu'a laissé le jélek, le hasil l'a dévoré. Réveillez
-vous, ivrognes, et pleurez ! Vous tous, buveurs de vin, gémissez, Parce que le moût vous est enlevé de la
6 bouche ! Car un peuple est venu fondre sur mon pays, Puissant et innombrable. Il a les dents d'un lion,
7 Les mâchoires d'une lionne. Il a dévasté ma vigne ; Il a mis en morceaux mon figuier, Il l'a dépouillé,
8 abattu ; Les rameaux de la vigne ont blanchi. Lamente -toi, comme la vierge qui se revêt d'un sac Pour
9 pleurer l'ami de sa jeunesse ! Offrandes et libations disparaissent de la maison de l'Éternel ; Les sacri-
10 ficateurs, serviteurs de l'Éternel, sont dans le deuil. Les champs sont ravagés, La terre est attristée ;
11 Car les blés sont détruits, Le moût est tari, l'huile est desséchée. Les laboureurs sont consternés, les
vignerons gémissent, À cause du froment et de l'orge, Parce que la moisson des champs est perdue.
12 La vigne est confuse, Le figuier languissant ; Le grenadier, le palmier, le pommier, Tous les arbres des
13 champs sont flétris... La joie a cessé parmi les fils de l'homme ! Sacrificateurs, ceignez -vous et pleurez !
Lamentez -vous, serviteurs de l'autel ! Venez, passez la nuit revêtus de sacs, Serviteurs de mon Dieu !
14 Car offrandes et libations ont disparu de la maison de votre Dieu. Publiez un jeûne, une convocation
solennelle ! Assemblez les vieillards, tous les habitants du pays, Dans la maison de l'Éternel, votre Dieu,
15 Et criez à l'Éternel ! Ah ! quel jour ! Car le jour de l'Éternel est proche : Il vient comme un ravage du
16 Tout-Puissant. La nourriture n'est-elle pas enlevée sous nos yeux ? La joie et l'allégresse n'ont-elles pas
17 disparu de la maison de notre Dieu ? Les semences ont séché sous les mottes ; Les greniers sont vides,
18 Les magasins sont en ruines, Car il n'y a point de blé. Comme les bêtes gémissent ! Les troupeaux
de boeufs sont consternés, Parce qu'ils sont sans pâturage ; Et même les troupeaux de brebis sont en
19 souffrance. C'est vers toi que je crie, ô Éternel ! Car le feu a dévoré les plaines du désert, Et la flamme
20 a brûlé tous les arbres des champs. Les bêtes des champs crient aussi vers toi ; Car les torrents sont à
sec, Et le feu a dévoré les plaines du désert.

2 Sonnez de la trompette en Sion ! Faites-la retentir sur ma montagne sainte ! Que tous les habitants
2 du pays tremblent ! Car le jour de l'Éternel vient, car il est proche, Jour de ténèbres et d'obscurité, Jour
de nuées et de brouillards, Il vient comme l'aurore se répand sur les montagnes. Voici un peuple nom-
3 breux et puissant, Tel qu'il n'y en a jamais eu, Et qu'il n'y en aura jamais dans la suite des âges. Devant
lui est un feu dévorant, Et derrière lui une flamme brûlante ; Le pays était auparavant comme un jardin
4 d'Éden, Et depuis, c'est un désert affreux : Rien ne lui échappe. À les voir, on dirait des chevaux, Et ils
5 courent comme des cavaliers. À les entendre, on dirait un bruit de chars Sur le sommet des montagnes
où ils bondissent, On dirait un pétillement de la flamme du feu, Quand elle consume le chaume. C'est
6 comme une armée puissante Qui se prépare au combat. Devant eux les peuples tremblent, Tous les vi-
7 sages pâlissent. Ils s'élancent comme des guerriers, Ils escaladent les murs comme des gens de guerre ;
8 Chacun va son chemin, Sans s'écarter de sa route. Ils ne se pressent point les uns les autres, Chacun
9 garde son rang ; Ils se précipitent au travers des traits Sans arrêter leur marche. Ils se répandent dans
la ville, Courent sur les murailles, Montent sur les maisons, Entrent par les fenêtres comme un voleur.
10 Devant eux la terre tremble, Les cieux sont ébranlés, Le soleil et la lune s'obscurcissent, Et les étoiles
11 retirent leur éclat. L'Éternel fait entendre sa voix devant son armée ; Car son camp est immense, Et
l'exécuteur de sa parole est puissant ; Car le jour de l'Éternel est grand, il est terrible : Qui pourra le
12 soutenir ? Maintenant encore, dit l'Éternel, Revenez à moi de tout votre coeur, Avec des jeûnes, avec
13 des pleurs et des lamentations ! Déchirez vos coeurs et non vos vêtements, Et revenez à l'Éternel, votre
Dieu ; Car il est compatissant et miséricordieux, Lent à la colère et riche en bonté, Et il se repent des
14 maux qu'il envoie. Qui sait s'il ne reviendra pas et ne se repentira pas, Et s'il ne laissera pas après lui
15 la bénédiction, Des offrandes et des libations pour l'Éternel, votre Dieu ? Sonnez de la trompette en
16 Sion ! Publiez un jeûne, une convocation solennelle ! Assemblez le peuple, formez une sainte réunion !
Assemblez les vieillards, Assemblez les enfants, Même les nourrissons à la mamelle ! Que l'époux sorte
17 de sa demeure, Et l'épouse de sa chambre ! Qu'entre le portique et l'autel Pleurent les sacrificateurs,
Serviteurs de l'Éternel, Et qu'ils disent : Éternel, épargne ton peuple ! Ne livre pas ton héritage à l'op-
18 probre, Aux railleries des nations ! Pourquoi dirait -on parmi les peuples : Où est leur Dieu ? L'Éternel
19 est ému de jalousie pour son pays, Et il épargne son peuple. L'Éternel répond, il dit à son peuple : Voici,
je vous enverrai du blé, Du moût et de l'huile, Et vous en serez rassasiés ; Et je ne vous livrerai plus à

l'opprobre parmi les nations. J'éloignerai de vous l'ennemi du nord, Je le chasserai vers une terre aride 20
et déserte, Son avant-garde dans la mer orientale, Son arrière-garde dans la mer occidentale ; Et son in-
fection se répandra, Sa puanteur s'élèvera dans les airs, Parce qu'il a fait de grandes choses. Terre, ne 21
crains pas, Sois dans l'allégresse et réjouis -toi, Car l'Éternel fait de grandes choses ! Bêtes des champs, 22
ne craignez pas, Car les plaines du désert reverdiront, Car les arbres porteront leurs fruits, Le figuier
et la vigne donneront leurs richesses. Et vous, enfants de Sion, soyez dans l'allégresse et réjouissez 23
-vous En l'Éternel, votre Dieu, Car il vous donnera la pluie en son temps, Il vous enverra la pluie de
la première et de l'arrière -saison, Comme autrefois. Les aires se rempliront de blé, Et les cuves re- 24
gorgeront de moût et d'huile. Je vous remplacerai les années Qu'ont dévorées la sauterelle, Le jélek, 25
le hasil et le gazam, Ma grande armée que j'avais envoyée contre vous. Vous mangerez et vous vous 26
rassasierez, Et vous célébrerez le nom de l'Éternel, votre Dieu, Qui aura fait pour vous des prodiges ;
Et mon peuple ne sera plus jamais dans la confusion. Et vous saurez que je suis au milieu d'Israël, 27
Que je suis l'Éternel, votre Dieu, et qu'il n'y en a point d'autre, Et mon peuple ne sera plus jamais dans
la confusion. Après cela, je répandrai mon esprit sur toute chair ; Vos fils et vos filles prophétiseront, 28
Vos vieillards auront des songes, Et vos jeunes gens des visions. Même sur les serviteurs et sur les 29
servantes, Dans ces jours -là, je répandrai mon esprit. Je ferai paraître des prodiges dans les cieux et 30
sur la terre, Du sang, du feu, et des colonnes de fumée ; Le soleil se changera en ténèbres, Et la lune 31
en sang, Avant l'arrivée du jour de l'Éternel, De ce jour grand et terrible. Alors quiconque invoquera 32
le nom de l'Éternel sera sauvé ; Le salut sera sur la montagne de Sion et à Jérusalem, Comme a dit
l'Éternel, Et parmi les réchappés que l'Éternel appellera.

Car voici, en ces jours, en ce temps -là, Quand je ramènerai les captifs de Juda et de Jérusalem, **3**
Je rassemblerai toutes les nations, Et je les ferai descendre dans la vallée de Josaphat ; Là, j'entrerai 2
en jugement avec elles, Au sujet de mon peuple, d'Israël, mon héritage, Qu'elles ont dispersé parmi
les nations, Et au sujet de mon pays qu'elles se sont partagé. Ils ont tiré mon peuple au sort ; Ils 3
ont donné le jeune garçon pour une prostituée, Ils ont vendu la jeune fille pour du vin, et ils ont bu.
Que me voulez-vous, Tyr et Sidon, Et vous tous, districts des Philistins ? Voulez-vous tirer vengeance 4
de moi ? Si vous voulez vous venger, Je ferai bien vite retomber votre vengeance sur vos têtes. Vous 5
avez pris mon argent mon or ; Et ce que j'avais de plus précieux et de plus beau, Vous l'avez emporté
dans vos temples. Vous avez vendu les enfants de Juda et de Jérusalem aux enfants de Javan, Afin 6
de les éloigner de leur territoire. Voici, je les ferai revenir du lieu où vous les avez vendus, Et je 7
ferai retomber votre vengeance sur vos têtes. Je vendrai vos fils et vos filles aux enfants de Juda, 8
Et ils les vendront aux Sabéens, nation lointaine ; Car l'Éternel a parlé. Publiez ces choses parmi les 9
nations ! Préparez la guerre ! Réveillez les héros ! Qu'ils s'approchent, qu'ils montent, Tous les hommes
de guerre ! De vos hoyaux forgez des épées, Et de vos serpes des lances ! Que le faible dise : Je suis 10
fort ! Hâtez -vous et venez, vous toutes, nations d'alentour, Et rassemblez -vous ! Là, ô Éternel, fais 11
descendre tes héros ! Que les nations se réveillent, et qu'elles montent Vers la vallée de Josaphat ! Car 12
là je siégerai pour juger toutes les nations d'alentour. Saisissez la faucille, Car la moisson est mûre ! 13
Venez, foulez, Car le pressoir est plein, Les cuves regorgent ! Car grande est leur méchanceté, C'est 14
une multitude, une multitude, Dans la vallée du jugement ; Car le jour de l'Éternel est proche, Dans
la vallée du jugement. Le soleil et la lune s'obscurcissent, Et les étoiles retirent leur éclat. De Sion 15, 16
l'Éternel rugit, De Jérusalem il fait entendre sa voix ; Les cieux et la terre sont ébranlés. Mais l'Éternel
est un refuge pour son peuple, Un abri pour les enfants d'Israël. Et vous saurez que je suis l'Éternel, 17
votre Dieu, Résidant à Sion, ma sainte montagne. Jérusalem sera sainte, Et les étrangers n'y passeront
plus. En ce temps -là, le moût ruissellera des montagnes, Le lait coulera des collines, Et il y aura de 18
l'eau dans tous les torrents de Juda ; Une source sortira aussi de la maison de l'Éternel, Et arrosera la
vallée de Sittim. L'Égypte sera dévastée, Édom sera réduit en désert, À cause des violences contre les 19
enfants de Juda, Dont ils ont répandu le sang innocent dans leur pays. Mais Juda sera toujours habité, 20
Et Jérusalem, de génération en génération. Je vengerai leur sang que je n'ai point encore vengé, Et 21
L'Éternel résidera dans Sion.

AMOS

1 Paroles d'Amos, l'un des bergers de Tekoa, visions qu'il eut sur Israël, au temps d'Ozias, roi de
Juda, et au temps de Jéroboam, fils de Joas, roi d'Israël, deux ans avant le tremblement de
2 terre. Il dit : De Sion l'Éternel rugit, De Jérusalem il fait entendre sa voix. Les pâturages des
3 bergers sont dans le deuil, Et le sommet du Carmel est desséché. Ainsi parle l'Éternel : À
cause de trois crimes de Damas, Même de quatre, je ne révoque pas mon arrêt, Parce qu'ils ont foulé
4 Galaad sous des traîneaux de fer. J'enverrai le feu dans la maison de Hazaël, Et il dévorera les palais
5 de Ben-Hadad. Je briserai les verrous de Damas, J'exterminerai de Bikath -Aven les habitants, Et de
6 Beth -Éden celui qui tient le sceptre ; Et le peuple de Syrie sera mené captif à Kir, dit l'Éternel. Ainsi
parle l'Éternel : À cause de trois crimes de Gaza, Même de quatre, je ne révoque pas mon arrêt, Parce
7 qu'ils ont fait une foule de captifs pour les livrer à Édom. J'enverrai le feu dans les murs de Gaza, Et il
8 en dévorera les palais. J'exterminerai d'Asdod les habitants, Et d'Askalon celui qui tient le sceptre ; Je
9 tournerai ma main contre Ékron, Et le reste des Philistins périra, dit le Seigneur, l'Éternel. Ainsi parle
l'Éternel : À cause de trois crimes de Tyr, Même de quatre, je ne révoque pas mon arrêt, Parce qu'ils ont
10 livré à Édom une foule de captifs, Sans se souvenir de l'alliance fraternelle. J'enverrai le feu dans les
11 murs de Tyr, Et il en dévorera les palais. Ainsi parle l'Éternel : À cause de trois crimes d'Édom, Même
de quatre, je ne révoque pas mon arrêt, Parce qu'il a poursuivi ses frères avec l'épée, En étouffant sa
12 compassion, Parce que sa colère déchire toujours, Et qu'il garde éternellement sa fureur. J'enverrai le
13 feu dans Théman, Et il dévorera les palais de Botsra. Ainsi parle l'Éternel : À cause de trois crimes des
enfants d'Ammon, Même de quatre, je ne révoque pas mon arrêt, Parce qu'ils ont fendu le ventre des
14 femmes enceintes de Galaad, Afin d'agrandir leur territoire. J'allumerai le feu dans les murs de Rabba,
Et il en dévorera les palais, Au milieu des cris de guerre au jour du combat, Au milieu de l'ouragan au
15 jour de la tempête ; Et leur roi s'en ira en captivité, Lui, et ses chefs avec lui, dit l'Éternel.

2 Ainsi parle l'Éternel : À cause de trois crimes de Moab, Même de quatre, je ne révoque pas mon
2 arrêt, Parce qu'il a brûlé, calciné les os du roi d'Édom. J'enverrai le feu dans Moab, Et il dévorera
les palais de Kerijoth ; Et Moab périra au milieu du tumulte, Au milieu des cris de guerre et du bruit
3 de la trompette. J'exterminerai de son sein le juge, Et je tuerai tous ses chefs avec lui, dit l'Éternel.
4 Ainsi parle l'Éternel : À cause de trois crimes de Juda, Même de quatre, je ne révoque pas mon arrêt,
Parce qu'ils ont méprisé la loi de l'Éternel Et qu'ils n'ont pas gardé ses ordonnances, Parce qu'ils ont été
5 égarés par les idoles mensongères Après lesquelles leurs pères ont marché. J'enverrai le feu dans Juda,
6 Et il dévorera les palais de Jérusalem. Ainsi parle l'Éternel : À cause de trois crimes d'Israël, Même
de quatre, je ne révoque pas mon arrêt, Parce qu'ils ont vendu le juste pour de l'argent, Et le pauvre
7 pour une paire de souliers. Ils aspirent à voir la poussière de la terre sur la tête des misérables, Et ils
violent le droit des malheureux. Le fils et le père vont vers la même fille, Afin de profaner mon saint
8 nom. Ils s'étendent près de chaque autel sur des vêtements pris en gage, Et ils boivent dans la maison
9 de leurs dieux le vin de ceux qu'ils condamnent. Et pourtant j'ai détruit devant eux les Amoréens, Dont
la hauteur égalait celle des cèdres, Et la force celle des chênes ; J'ai détruit leurs fruits en haut, Et leurs
10 racines en bas. Et pourtant je vous ai fait monter du pays d'Égypte, Et je vous ai conduits quarante
11 ans dans le désert, Pour vous mettre en possession du pays des Amoréens. J'ai suscité parmi vos fils
des prophètes, Et parmi vos jeunes hommes des nazaréens. N'en est-il pas ainsi, enfants d'Israël ? dit
12 l'Éternel... Et vous avez fait boire du vin aux nazaréens ! Et aux prophètes vous avez donné cet ordre :
13, 14 Ne prophétisez pas ! Voici, je vous écraserai, Comme foule la terre un chariot chargé de gerbes. Celui
qui est agile ne pourra fuir, Celui qui a de la force ne pourra s'en servir, Et l'homme vaillant ne sauvera
15 pas sa vie ; Celui qui manie l'arc ne résistera pas, Celui qui a les pieds légers n'échappera pas, Et
16 le cavalier ne sauvera pas sa vie ; Le plus courageux des guerriers S'enfuira nu dans ce jour -là, dit
l'Éternel.

3 Écoutez cette parole que l'Éternel prononce contre vous, enfants d'Israël, Contre toute la famille que
2 j'ai fait monter du pays d'Égypte ! Je vous ai choisis, vous seuls parmi toutes les familles de la terre ;
3 C'est pourquoi je vous châtierai pour toutes vos iniquités. Deux hommes marchent -ils ensemble, Sans
4 en être convenus ? Le lion rugit -il dans la forêt, Sans avoir une proie ? Le lionceau pousse -t-il des cris
5 du fond de sa tanière, Sans avoir fait une capture ? L'oiseau tombe -t-il dans le filet qui est à terre,
6 Sans qu'il y ait un piège ? Le filet s'élève -t-il de terre, Sans qu'il y ait rien de pris ? Sonne -t-on de
la trompette dans une ville, Sans que le peuple soit dans l'épouvante ? Arrive-t-il un malheur dans
7 une ville, Sans que l'Éternel en soit l'auteur ? Car le Seigneur, l'Éternel, ne fait rien Sans avoir révélé

son secret à ses serviteurs les prophètes. Le lion rugit : qui ne serait effrayé ? Le Seigneur, l'Éternel, 8
parle : qui ne prophétiserait ? Faites retentir votre voix dans les palais d'Asdod Et dans les palais du 9
pays d'Égypte, Et dites : Rassemblez -vous sur les montagnes de Samarie, Et voyez quelle immense
confusion au milieu d'elle, Quelles violences dans son sein ! Ils ne savent pas agir avec droiture, dit 10
l'Éternel, Ils entassent dans leurs palais les produits de la violence et de la rapine. C'est pourquoi 11
ainsi parle le Seigneur, l'Éternel : L'ennemi investira le pays, Il détruira ta force, Et tes palais seront
pillés. Ainsi parle l'Éternel : Comme le berger arrache de la gueule du lion Deux jambes ou un bout 12
d'oreille, Ainsi se sauveront les enfants d'Israël qui sont assis dans Samarie À l'angle d'un lit et sur des
tapis de damas. Écoutez, et déclarez ceci à la maison de Jacob ! Dit le Seigneur, l'Éternel, le Dieu des 13
armées. Le jour où je punirai Israël pour ses transgressions, Je frapperai sur les autels de Béthel ; Les 14
cornes de l'autel seront brisées, Et tomberont à terre. Je renverserai les maisons d'hiver et les maisons 15
d'été ; Les palais d'ivoire périront, Les maisons des grands disparaîtront, dit l'Éternel.

Écoutez cette parole, génisses de Basan qui êtes sur la montagne de Samarie, Vous qui opprimez **4**
les misérables, qui écrasez les indigents, Et qui dites à vos maris : Apportez, et buvons ! Le Seigneur, 2
l'Éternel, l'a juré par sa sainteté : Voici, les jours viendront pour vous Où l'on vous enlèvera avec des
crochets, Et votre postérité avec des hameçons ; Vous sortirez par les brèches, chacune devant soi, Et 3
vous serez jetées dans la forteresse, dit l'Éternel. Allez à Béthel, et péchez ! Allez à Guilgal, et péchez 4
davantage ! Offrez vos sacrifices chaque matin, Et vos dîmes tous les trois jours ! Faites vos sacrifices 5
d'actions de grâces avec du levain ! Proclamez, publiez vos offrandes volontaires ! Car c'est là ce que
vous aimez, enfants d'Israël, Dit le Seigneur, l'Éternel. Et moi, je vous ai envoyé la famine dans toutes 6
vos villes, Le manque de pain dans toutes vos demeures. Malgré cela, vous n'êtes pas revenus à moi,
dit l'Éternel. Et moi, je vous ai refusé la pluie, Lorsqu'il y avait encore trois mois jusqu'à la moisson ; 7
J'ai fait pleuvoir sur une ville, Et je n'ai pas fait pleuvoir sur une autre ville ; Un champ a reçu la
pluie, Et un autre qui ne l'a pas reçue s'est desséché. Deux, trois villes sont allées vers une autre 8
pour boire de l'eau, Et elles n'ont point apaisé leur soif. Malgré cela, vous n'êtes pas revenus à moi,
dit l'Éternel. Je vous ai frappés par la rouille et par la nielle ; Vos nombreux jardins, vos vignes, vos 9
figuiers et vos oliviers Ont été dévorés par les sauterelles. Malgré cela, vous n'êtes pas revenus à moi,
dit l'Éternel. J'ai envoyé parmi vous la peste, comme en Égypte ; J'ai tué vos jeunes gens par l'épée, Et 10
laissé prendre vos chevaux ; J'ai fait monter à vos narines l'infection de votre camp. Malgré cela, vous
n'êtes pas revenus à moi, dit l'Éternel. Je vous ai bouleversés, Comme Sodome et Gomorrhe, que Dieu 11
détruisit ; Et vous avez été comme un tison arraché de l'incendie. Malgré cela, vous n'êtes pas revenus à
moi, dit l'Éternel... C'est pourquoi je te traiterai de la même manière, Israël ; Et puisque je te traiterai 12
de la même manière, Prépare -toi à la rencontre de ton Dieu, O Israël ! Car voici celui qui a formé les 13
montagnes et créé le vent, Et qui fait connaître à l'homme ses pensées, Celui qui change l'aurore en
ténèbres, Et qui marche sur les hauteurs de la terre : Son nom est l'Éternel, le Dieu des armées.

Écoutez cette parole, Cette complainte que je prononce sur vous, Maison d'Israël ! Elle est tombée, **5**, 2
elle ne se relèvera plus, La vierge d'Israël ; Elle est couchée par terre, Nul ne la relève. Car ainsi parle 3
le Seigneur, l'Éternel : La ville qui mettait en campagne mille hommes N'en conservera que cent, Et
celle qui mettait en campagne cent hommes N'en conservera que dix, pour la maison d'Israël. Car ainsi 4
parle l'Éternel à la maison d'Israël : Cherchez -moi, et vous vivrez ! Ne cherchez pas Béthel, N'allez pas 5
à Guilgal, Ne passez pas à Beer-Schéba. Car Guilgal sera captif, Et Béthel anéanti. Cherchez l'Éternel, 6
et vous vivrez ! Craignez qu'il ne saisisse comme un feu la maison de Joseph, Et que ce feu ne la dévore,
sans personne à Béthel pour l'éteindre, O vous qui changez le droit en absinthe, Et qui foulez à terre 7
la justice ! Il a créé les Pléiades et l'Orion, Il change les ténèbres en aurore, Il obscurcit le jour pour en 8
faire la nuit, Il appelle les eaux de la mer, Et les répand à la surface de la terre : L'Éternel est son nom.
Il fait lever la ruine sur les puissants, Et la ruine vient sur les forteresses. Ils haïssent celui qui les 9, 10
reprend à la porte, Et ils ont en horreur celui qui parle sincèrement. Aussi, parce que vous avez foulé 11
le misérable, Et que vous avez pris de lui du blé en présent, Vous avez bâti des maisons en pierres de
taille, Mais vous ne les habiterez pas ; Vous avez planté d'excellentes vignes, Mais vous n'en boirez pas
le vin. Car, je le sais, vos crimes sont nombreux, Vos péchés se sont multipliés ; Vous opprimez le juste, 12
vous recevez des présents, Et vous violez à la porte le droit des pauvres. Voilà pourquoi, en des temps 13
comme ceux-ci, le sage se tait ; Car ces temps sont mauvais. Recherchez le bien et non le mal, afin que 14
vous viviez, Et qu'ainsi l'Éternel, le Dieu des armées, soit avec vous, Comme vous le dites. Haïssez 15
le mal et aimez le bien, Faites régner à la porte la justice ; Et peut-être l'Éternel, le Dieu des armées,
aura pitié Des restes de Joseph. C'est pourquoi ainsi parle l'Éternel, le Dieu des armées, le Seigneur ; 16
Dans toutes les places on se lamentera, Dans toutes les rues on dira : Hélas ! hélas ! On appellera le

17 laboureur au deuil, Et aux lamentations ceux qui disent des complaintes. Dans toutes les vignes on se
18 lamentera, Lorsque je passerai au milieu de toi, dit l'Éternel. Malheur à ceux qui désirent le jour de
19 l'Éternel ! Qu'attendez -vous du jour de l'Éternel ? Il sera ténèbres et non lumière. Vous serez comme
un homme qui fuit devant un lion Et que rencontre un ours, Qui gagne sa demeure, appuie sa main sur
20 la muraille, Et que mord un serpent. Le jour de l'Éternel n'est-il pas ténèbres et non lumière ? N'est-il
21, 22 pas obscur et sans éclat ? Je hais, je méprise vos fêtes, Je ne puis sentir vos assemblées. Quand vous
me présentez des holocaustes et des offrandes, Je n'y prends aucun plaisir ; Et les veaux engraissés que
23 vous sacrifiez en actions de grâces, Je ne les regarde pas. Éloigne de moi le bruit de tes cantiques ; Je
24 n'écoute pas le son de tes luths. Mais que la droiture soit comme un courant d'eau, Et la justice comme
25 un torrent qui jamais ne tarit. M'avez-vous fait des sacrifices et des offrandes Pendant les quarante
26 années du désert, maison d'Israël ?... Emportez donc la tente de votre roi, Le piédestal de vos idoles,
27 L'étoile de votre Dieu Que vous vous êtes fabriqué ! Et je vous emmènerai captifs au delà de Damas,
Dit l'Éternel, dont le nom est le Dieu des armées.

6 Malheur à ceux qui vivent tranquilles dans Sion, Et en sécurité sur la montagne de Samarie, À
2 ces grands de la première des nations, Auprès desquels va la maison d'Israël !... Passez à Calné et
voyez, Allez de là jusqu'à Hamath la grande, Et descendez à Gath chez les Philistins : Ces villes sont-
3 elles plus prospères que vos deux royaumes, Et leur territoire est-il plus étendu que le vôtre ?... Vous
4 croyez éloigné le jour du malheur, Et vous faites approcher le règne de la violence. Ils reposent sur
des lits d'ivoire, Ils sont mollement étendus sur leurs couches ; Ils mangent les agneaux du troupeau,
5 Les veaux mis à l'engrais. Ils extravaguent au son du luth, Ils se croient habiles comme David sur les
6 instruments de musique. Ils boivent le vin dans de larges coupes, Ils s'oignent avec la meilleure huile,
7 Et ils ne s'attristent pas sur la ruine de Joseph ! C'est pourquoi ils seront emmenés à la tête des captifs ;
8 Et les cris de joie de ces voluptueux cesseront. Le Seigneur, l'Éternel, l'a juré par lui-même ; L'Éternel,
le Dieu des armées, a dit : J'ai en horreur l'orgueil de Jacob, Et je hais ses palais ; Je livrerai la ville et
9, 10 tout ce qu'elle renferme. Et s'il reste dix hommes dans une maison, ils mourront. Lorsqu'un parent
prendra un mort pour le brûler Et qu'il enlèvera de la maison les ossements, Il dira à celui qui est au
fond de la maison : Y a-t-il encore quelqu'un avec toi ? Et cet homme répondra : Personne... Et l'autre
11 dira : Silence ! Ce n'est pas le moment de prononcer le nom de l'Éternel. Car voici, l'Éternel ordonne : Il
12 fera tomber en ruines la grande maison, Et en débris la petite maison. Est-ce que les chevaux courent
sur un rocher, Est-ce qu'on y laboure avec des boeufs, Pour que vous ayez changé la droiture en poison,
13 Et le fruit de la justice en absinthe ? Vous vous réjouissez de ce qui n'est que néant, Vous dites : N'est-ce
14 pas par notre force Que nous avons acquis de la puissance ? C'est pourquoi voici, je ferai lever contre
vous, maison d'Israël, Dit l'Éternel, le Dieu des armées, une nation Qui vous opprimera depuis l'entrée
de Hamath Jusqu'au torrent du désert.

7 Le Seigneur, l'Éternel, m'envoya cette vision. Voici, il formait des sauterelles, Au moment où le
2 regain commençait à croître ; C'était le regain après la coupe du roi. Et comme elles dévoraient entiè-
rement l'herbe de la terre, Je dis : Seigneur Éternel, pardonne donc ! Comment Jacob subsistera -t-il ?
3, 4 Car il est si faible ! L'Éternel se repentit de cela. Cela n'arrivera pas, dit l'Éternel. Le Seigneur, l'Éter-
nel, m'envoya cette vision. Voici, le Seigneur, l'Éternel, proclamait le châtiment par le feu ; Et le feu
5 dévorait le grand abîme Et dévorait le champ. Je dis : Seigneur Éternel, arrête donc ! Comment Jacob
6 subsistera -t-il ? Car il est si faible ! L'Éternel se repentit de cela. Cela non plus n'arrivera pas, dit le
7 Seigneur, l'Éternel. Il m'envoya cette vision. Voici, le Seigneur se tenait sur un mur tiré au cordeau,
8 Et il avait un niveau dans la main. L'Éternel me dit : Que vois -tu, Amos ? Je répondis : Un niveau.
Et le Seigneur dit : Je mettrai le niveau au milieu de mon peuple d'Israël, Je ne lui pardonnerai plus ;
9 Les hauts lieux d'Isaac seront ravagés ; Les sanctuaires d'Israël seront détruits, Et je me lèverai contre
10 la maison de Jéroboam avec l'épée. Alors Amatsia, prêtre de Béthel, fit dire à Jéroboam, roi d'Israël :
Amos conspire contre toi au milieu de la maison d'Israël ; le pays ne peut supporter toutes ses paroles.
11 Car voici ce que dit Amos : Jéroboam mourra par l'épée, et Israël sera emmené captif loin de son pays.
12 Et Amatsia dit à Amos : Homme à visions, va -t-en, fuis dans le pays de Juda ; manges -y ton pain, et là
13 tu prophétiseras. Mais ne continue pas à prophétiser à Béthel, car c'est un sanctuaire du roi, et c'est
14 une maison royale. Amos répondit à Amatsia : Je ne suis ni prophète, ni fils de prophète ; mais je suis
15 berger, et je cultive des sycomores. L'Éternel m'a pris derrière le troupeau, et l'Éternel m'a dit : Va,
16 prophétise à mon peuple d'Israël. Écoute maintenant la parole de l'Éternel, toi qui dis : Ne prophétise
17 pas contre Israël, et ne parle pas contre la maison d'Isaac. À cause de cela, voici ce que dit l'Éternel :
Ta femme se prostituera dans la ville, tes fils et tes filles tomberont par l'épée, ton champ sera partagé
au cordeau ; et toi, tu mourras sur une terre impure, et Israël sera emmené captif loin de son pays.

Le Seigneur, l'Éternel, m'envoya cette vision. Voici, c'était une corbeille de fruits. **8**, 2
Il dit : Que vois -tu, Amos ? Je répondis : Une corbeille de fruits. Et l'Éternel me dit : La fin est venue pour mon peuple
d'Israël ; Je ne lui pardonnerai plus. En ce jour -là, les chants du palais seront des gémissements, Dit 3
le Seigneur, l'Éternel ; On jettera partout en silence une multitude de cadavres. Écoutez ceci, vous qui 4
dévorez l'indigent, Et qui ruinez les malheureux du pays ! Vous dites : Quand la nouvelle lune sera-t- 5
elle passée, Afin que nous vendions du blé ? Quand finira le sabbat, afin que nous ouvrions les greniers ?
Nous diminuerons l'épha, nous augmenterons le prix, Nous falsifierons les balances pour tromper ;
Puis nous achèterons les misérables pour de l'argent, Et le pauvre pour une paire de souliers, Et nous 6
vendrons la criblure du froment. L'Éternel l'a juré par la gloire de Jacob : Je n'oublierai jamais aucune 7
de leurs oeuvres. Le pays, à cause d'elles, ne sera-t-il pas ébranlé, Et tous ses habitants ne seront-ils 8
pas dans le deuil ? Le pays montera tout entier comme le fleuve, Il se soulèvera et s'affaissera comme le
fleuve d'Égypte. En ce jour -là, dit le Seigneur, l'Éternel, Je ferai coucher le soleil à midi, Et j'obscurcirai 9
la terre en plein jour ; Je changerai vos fêtes en deuil, Et tous vos chants en lamentations, Je couvrirai 10
de sacs tous les reins, Et je rendrai chauves toutes les têtes ; Je mettrai le pays dans le deuil comme
pour un fils unique, Et sa fin sera comme un jour d'amertume. Voici, les jours viennent, dit le Seigneur, 11
l'Éternel, Où j'enverrai la famine dans le pays, Non pas la disette du pain et la soif de l'eau, Mais la faim
et la soif d'entendre les paroles de l'Éternel. Ils seront alors errants d'une mer à l'autre, Du septentrion 12
à l'orient, Ils iront çà et là pour chercher la parole de l'Éternel, Et ils ne la trouveront pas. En ce jour, 13
les belles jeunes filles et les jeunes hommes mourront de soif. Ils jurent par le péché de Samarie, Et ils 14
disent : Vive ton Dieu, Dan ! Vive la voie de Beer-Schéba ! Mais ils tomberont, et ne se relèveront plus.

Je vis le Seigneur qui se tenait sur l'autel. Et il dit : Frappe les chapiteaux et que les seuils **9**
s'ébranlent, Et brise -les sur leurs têtes à tous ! Je ferai périr le reste par l'épée. Aucun d'eux ne pourra
se sauver en fuyant, Aucun d'eux n'échappera. S'ils pénètrent dans le séjour des morts, Ma main les en 2
arrachera ; S'ils montent aux cieux, Je les en ferai descendre. S'ils se cachent au sommet du Carmel, Je 3
les y chercherai et je les saisirai ; S'ils se dérobent à mes regards dans le fond de la mer, Là j'ordonnerai
au serpent de les mordre. S'ils vont en captivité devant leurs ennemis, Là j'ordonnerai à l'épée de les 4
faire périr ; Je dirigerai contre eux mes regards Pour faire du mal et non du bien. Le Seigneur, l'Éter- 5
nel des armées, touche la terre, et elle tremble, Et tous ses habitants sont dans le deuil ; Elle monte
tout entière comme le fleuve, Et elle s'affaisse comme le fleuve d'Égypte. Il a bâti sa demeure dans 6
les cieux, Et fondé sa voûte sur la terre ; Il appelle les eaux de la mer, Et les répand à la surface de
la terre : L'Éternel est son nom. N'êtes-vous pas pour moi comme les enfants des Éthiopiens, Enfants 7
d'Israël ? dit l'Éternel. N'ai-je pas fait sortir Israël du pays d'Égypte, Comme les Philistins de Caphtor
et les Syriens de Kir ? Voici, le Seigneur, l'Éternel, a les yeux sur le royaume coupable. Je le détruirai 8
de dessus la face de la terre ; Toutefois je ne détruirai pas entièrement la maison de Jacob, Dit l'Éternel.
Car voici, je donnerai mes ordres, Et je secouerai la maison d'Israël parmi toutes les nations, Comme on 9
secoue avec le crible, Sans qu'il tombe à terre un seul grain. Tous les pécheurs de mon peuple mourront 10
par l'épée, Ceux qui disent : Le malheur n'approchera pas, ne nous atteindra pas. En ce temps -là, je 11
relèverai de sa chute la maison de David, J'en réparerai les brèches, j'en redresserai les ruines, Et je
la rebâtirai comme elle était autrefois, Afin qu'ils possèdent le reste d'Édom et toutes les nations Sur 12
lesquelles mon nom a été invoqué, Dit l'Éternel, qui accomplira ces choses. Voici, les jours viennent, 13
dit l'Éternel, Où le laboureur suivra de près le moissonneur, Et celui qui foule le raisin celui qui répand
la semence, Où le moût ruissellera des montagnes Et coulera de toutes les collines. Je ramènerai les 14
captifs de mon peuple d'Israël ; Ils rebâtiront les villes dévastées et les habiteront, Ils planteront des
vignes et en boiront le vin, Ils établiront des jardins et en mangeront les fruits. Je les planterai dans 15
leur pays, Et ils ne seront plus arrachés du pays que je leur ai donné, Dit L'Éternel, ton Dieu.

ABDIAS

1 Prophétie d'Abdias. Ainsi parle le Seigneur, l'Éternel, sur Édom : -Nous avons appris une nou-
velle de la part de l'Éternel, Et un messager a été envoyé parmi les nations : Levez -vous,
2 marchons contre Édom pour lui faire la guerre ! - Voici, je te rendrai petit parmi les nations,
3 Tu seras l'objet du plus grand mépris. L'orgueil de ton coeur t'a égaré, Toi qui habites le creux
des rochers, Qui t'assieds sur les hauteurs, Et qui dis en toi-même : Qui me précipitera jusqu'à terre ?
4 Quand tu placerais ton nid aussi haut que celui de l'aigle, Quand tu le placerais parmi les étoiles, Je
5 t'en précipiterai, dit l'Éternel. Si des voleurs, des pillards, viennent de nuit chez toi, Comme te voilà
dévasté ! Mais enlèvent -ils plus qu'ils ne peuvent ? Si des vendangeurs viennent chez toi, Ne laissent
6, 7 -ils rien à grappiller ?... Ah ! comme Ésaü est fouillé ! Comme ses trésors sont découverts ! Tous tes
alliés t'ont chassé jusqu'à la frontière, Tes amis t'ont joué, t'ont dominé, Ceux qui mangeaient ton pain
8 t'ont dressé des pièges, Et tu n'as pas su t'en apercevoir ! N'est-ce pas en ce jour, dit l'Éternel, Que je
9 ferai disparaître d'Édom les sages, Et de la montagne d'Ésaü l'intelligence ? Tes guerriers, ô Théman,
10 seront dans l'épouvante, Car tous ceux de la montagne d'Ésaü périront dans le carnage. À cause de ta
11 violence contre ton frère Jacob, Tu seras couvert de honte, Et tu seras exterminé pour toujours. Le jour
où tu te tenais en face de lui, Le jour où des étrangers emmenaient captive son armée, Où des étrangers
12 entraient dans ses portes, Et jetaient le sort sur Jérusalem, Toi aussi tu étais comme l'un d'eux. Ne
repais pas ta vue du jour de ton frère, du jour de son malheur, Ne te réjouis pas sur les enfants de Juda
13 au jour de leur ruine, Et n'ouvre pas une grande bouche au jour de la détresse ! N'entre pas dans les
portes de mon peuple au jour de sa ruine, Ne repais pas ta vue de son malheur au jour de sa ruine, Et ne
14 porte pas la main sur ses richesses au jour de sa ruine ! Ne te tiens pas au carrefour pour exterminer
15 ses fuyards, Et ne livre pas ses réchappés au jour de la détresse ! Car le jour de l'Éternel est proche,
16 pour toutes les nations ; Il te sera fait comme tu as fait, Tes oeuvres retomberont sur ta tête. Car,
comme vous avez bu sur ma montagne sainte, Ainsi toutes les nations boiront sans cesse ; Elles boiront,
17 elles avaleront, Et elles seront comme si elles n'avaient jamais été. Mais le salut sera sur la montagne
18 de Sion, elle sera sainte, Et la maison de Jacob reprendra ses possessions. La maison de Jacob sera un
feu, et la maison de Joseph une flamme ; Mais la maison d'Ésaü sera du chaume, Qu'elles allumeront
19 et consumeront ; Et il ne restera rien de la maison d'Ésaü, Car l'Éternel a parlé. Ceux du midi pos-
séderont la montagne d'Ésaü, Et ceux de la plaine le pays des Philistins ; Ils posséderont le territoire
20 d'Éphraïm et celui de Samarie ; Et Benjamin possédera Galaad. Les captifs de cette armée des enfants
d'Israël Posséderont le pays occupé par les Cananéens jusqu'à Sarepta, Et les captifs de Jérusalem qui
21 sont à Sepharad Posséderont les villes du midi. Des libérateurs monteront sur la montagne de Sion,
Pour juger la montagne d'Ésaü ; Et à l'Éternel appartiendra le règne.

JONAS

1, 2 La parole de l'Éternel fut adressée à Jonas, fils d'Amitthaï, en ces mots : Lève -toi, va à Ninive,
3 la grande ville, et crie contre elle ! car sa méchanceté est montée jusqu'à moi. Et Jonas se leva
pour s'enfuir à Tarsis, loin de la face de l'Éternel. Il descendit à Japho, et il trouva un navire
qui allait à Tarsis ; il paya le prix du transport, et s'embarqua pour aller avec les passagers à
Tarsis, loin de la face de l'Éternel. Mais l'Éternel fit souffler sur la mer un vent impétueux, et il s'éleva
4 sur la mer une grande tempête. Le navire menaçait de faire naufrage. Les mariniers eurent peur, ils
5 implorèrent chacun leur dieu, et ils jetèrent dans la mer les objets qui étaient sur le navire, afin de le
rendre plus léger. Jonas descendit au fond du navire, se coucha, et s'endormit profondément. Le pilote
6 s'approcha de lui, et lui dit : Pourquoi dors -tu ? Lève -toi, invoque ton Dieu ! peut-être voudra-t-il penser
à nous, et nous ne périrons pas. Et ils se dirent l'un à l'autre : Venez, et tirons au sort, pour savoir qui
7 nous attire ce malheur. Ils tirèrent au sort, et le sort tomba sur Jonas. Alors ils lui dirent : Dis -nous
8 qui nous attire ce malheur. Quelles sont tes affaires, et d'où viens -tu ? Quel est ton pays, et de quel
peuple es-tu ? Il leur répondit : Je suis Hébreu, et je crains l'Éternel, le Dieu des cieux, qui a fait la mer
9 et la terre. Ces hommes eurent une grande frayeur, et ils lui dirent : Pourquoi as-tu fait cela ? Car ces
10 hommes savaient qu'il fuyait loin de la face de l'Éternel, parce qu'il le leur avait déclaré. Ils lui dirent :
11 Que te ferons -nous, pour que la mer se calme envers nous ? Car la mer était de plus en plus orageuse.
Il leur répondit : Prenez -moi, et jetez -moi dans la mer, et la mer se calmera envers vous ; car je sais que
12 c'est moi qui attire sur vous cette grande tempête. Ces hommes ramaient pour gagner la terre, mais
13 ils ne le purent, parce que la mer s'agitait toujours plus contre eux. Alors ils invoquèrent l'Éternel, et
14 dirent : O Éternel, ne nous fais pas périr à cause de la vie de cet homme, et ne nous charge pas du sang
innocent ! Car toi, Éternel, tu fais ce que tu veux. Puis ils prirent Jonas, et le jetèrent dans la mer. Et
15 la fureur de la mer s'apaisa. Ces hommes furent saisis d'une grande crainte de l'Éternel, et ils offrirent
16 un sacrifice à l'Éternel, et firent des voeux. L'Éternel fit venir un grand poisson pour engloutir Jonas,
17 et Jonas fut dans le ventre du poisson trois jours et trois nuits.

2, 2 Jonas, dans le ventre du poisson, pria l'Éternel, son Dieu. Il dit : Dans ma détresse, j'ai invoqué
l'Éternel, Et il m'a exaucé ; Du sein du séjour des morts j'ai crié, Et tu as entendu ma voix. Tu m'as jeté
3 dans l'abîme, dans le coeur de la mer, Et les courants d'eau m'ont environné ; Toutes tes vagues et tous
tes flots ont passé sur moi. Je disais : Je suis chassé loin de ton regard ! Mais je verrai encore ton saint
4 temple. Les eaux m'ont couvert jusqu'à m'ôter la vie, L'abîme m'a enveloppé, Les roseaux ont entouré
5 ma tête. Je suis descendu jusqu'aux racines des montagnes, Les barres de la terre m'enfermaient pour
6 toujours ; Mais tu m'as fait remonter vivant de la fosse, Éternel, mon Dieu ! Quand mon âme était
7 abattue au dedans de moi, Je me suis souvenu de l'Éternel, Et ma prière est parvenue jusqu'à toi, Dans
ton saint temple. Ceux qui s'attachent à de vaines idoles Éloignent d'eux la miséricorde. Pour moi, je
8, 9 t'offrirai des sacrifices avec un cri d'actions de grâces, J'accomplirai les voeux que j'ai faits : Le salut
10 vient de l'Éternel. L'Éternel parla au poisson, et le poisson vomit Jonas sur la terre.

3, 2 La parole de l'Éternel fut adressée à Jonas une seconde fois, en ces mots : Lève -toi, va à Ninive,
3 la grande ville, et proclames -y la publication que je t'ordonne ! Et Jonas se leva, et alla à Ninive,
4 selon la parole de l'Éternel. Or Ninive était une très grande ville, de trois jours de marche. Jonas fit
d'abord dans la ville une journée de marche ; il criait et disait : Encore quarante jours, et Ninive est
5 détruite ! Les gens de Ninive crurent à Dieu, ils publièrent un jeûne, et se revêtirent de sacs, depuis
6 les plus grands jusqu'aux plus petits. La chose parvint au roi de Ninive ; il se leva de son trône, ôta
7 son manteau, se couvrit d'un sac, et s'assit sur la cendre. Et il fit faire dans Ninive cette publication,
par ordre du roi et de ses grands ; Que les hommes et les bêtes, les boeufs et les brebis, ne goûtent de
8 rien, ne paissent point, et ne boivent point d'eau ! Que les hommes et les bêtes soient couverts de sacs,
qu'ils crient à Dieu avec force, et qu'ils reviennent tous de leur mauvaise voie et des actes de violence
9 dont leurs mains sont coupables ! Qui sait si Dieu ne reviendra pas et ne se repentira pas, et s'il ne
10 renoncera pas à son ardente colère, en sorte que nous ne périssions point ? Dieu vit qu'ils agissaient
ainsi et qu'ils revenaient de leur mauvaise voie. Alors Dieu se repentit du mal qu'il avait résolu de leur
faire, et il ne le fit pas.

4, 2 Cela déplut fort à Jonas, et il fut irrité. Il implora l'Éternel, et il dit : Ah ! Éternel, n'est-ce pas ce
que je disais quand j'étais encore dans mon pays ? C'est ce que je voulais prévenir en fuyant à Tarsis.
Car je savais que tu es un Dieu compatissant et miséricordieux, lent à la colère et riche en bonté, et qui
3 te repens du mal. Maintenant, Éternel, prends -moi donc la vie, car la mort m'est préférable à la vie.
4, 5 L'Éternel répondit : Fais-tu bien de t'irriter ? Et Jonas sortit de la ville, et s'assit à l'orient de la ville,

6 Là il se fit une cabane, et s'y tint à l'ombre, jusqu'à ce qu'il vît ce qui arriverait dans la ville. L'Éternel
Dieu fit croître un ricin, qui s'éleva au-dessus de Jonas, pour donner de l'ombre sur sa tête et pour lui
7 ôter son irritation. Jonas éprouva une grande joie à cause de ce ricin. Mais le lendemain, à l'aurore,
8 Dieu fit venir un ver qui piqua le ricin, et le ricin sécha. Au lever du soleil, Dieu fit souffler un vent
chaud d'orient, et le soleil frappa la tête de Jonas, au point qu'il tomba en défaillance. Il demanda la
9 mort, et dit : La mort m'est préférable à la vie. Dieu dit à Jonas : Fais-tu bien de t'irriter à cause du
10 ricin ? Il répondit : Je fais bien de m'irriter jusqu'à la mort. Et l'Éternel dit : Tu as pitié du ricin qui
ne t'a coûté aucune peine et que tu n'as pas fait croître, qui est né dans une nuit et qui a péri dans
11 une nuit. Et moi, je n'aurais pas pitié de Ninive, la grande ville, dans laquelle se trouvent plus de cent
vingt mille hommes qui ne savent pas distinguer leur droite de leur gauche, et des animaux en grand
nombre !

MICHÉE

1 La parole de l'Éternel fut adressée à Michée, de Moréscheth, au temps de Jotham, d'Achaz, 2 d'Ézéchias, rois de Juda, prophétie sur Samarie et Jérusalem. Écoutez, vous tous, peuples ! Sois attentive, terre, et ce qui est en toi ! Que le Seigneur, l'Éternel, soit témoin contre vous, Le Seigneur qui est dans le palais de sa sainteté ! 3 Car voici, l'Éternel sort de sa demeure, Il descend, il marche sur les hauteurs de la terre. 4 Sous lui les montagnes se fondent, Les vallées s'entr'ouvrent, Comme la cire devant le feu, Comme l'eau qui coule sur une pente. 5 Et tout cela à cause du crime de Jacob, À cause des péchés de la maison d'Israël ! Quel est le crime de Jacob ? n'est-ce pas Samarie ? Quels sont les hauts lieux de Juda ? n'est-ce pas Jérusalem ?... 6 Je ferai de Samarie un monceau de pierres dans les champs, Un lieu pour planter de la vigne ; Je précipiterai ses pierres dans la vallée, Je mettrai à nu ses fondements. 7 Toutes ses images taillées seront brisées, Tous ses salaires impurs seront brûlés au feu, Et je ravagerai toutes ses idoles : Recueillies avec le salaire de la prostitution, Elles deviendront un salaire de prostitutions... 8 C'est pourquoi je pleurerai, je me lamenterai, Je marcherai déchaussé et nu, Je pousserai des cris comme le chacal, Et des gémissements comme l'autruche. 9 Car sa plaie est douloureuse ; Elle s'étend jusqu'à Juda, Elle pénètre jusqu'à la porte de mon peuple, Jusqu'à Jérusalem. 10 Ne l'annoncez point dans Gath, Ne pleurez point dans Acco ! Je me roule dans la poussière à Beth Leaphra. 11 Passe, habitante de Schaphir, dans la nudité et la honte ! L'habitante de Tsaanan n'ose sortir, Le deuil de Beth-Haëtsel vous prive de son abri. 12 L'habitante de Maroth tremble pour son salut, Car le malheur est descendu de la part de l'Éternel Jusqu'à la porte de Jérusalem. 13 Attelle les coursiers à ton char, Habitante de Lakisch ! Tu as été pour la fille de Sion une première cause de péché, Car en toi se sont trouvés les crimes d'Israël. 14 C'est pourquoi tu renonceras à Moréschet-Gath ; Les maisons d'Aczib seront une source trompeuse Pour les rois d'Israël. 15 Je t'amènerai un nouveau maître, habitante de Maréscha ; La gloire d'Israël s'en ira jusqu'à Adullam. 16 Rase-toi, coupe ta chevelure, À cause de tes enfants chéris ! Rends-toi chauve comme l'aigle, Car ils s'en vont en captivité loin de toi !

2 Malheur à ceux qui méditent l'iniquité et qui forgent le mal Sur leur couche ! Au point du jour ils 2 l'exécutent, Quand ils ont le pouvoir en main. Ils convoitent des champs, et ils s'en emparent, Des maisons, et ils les enlèvent ; Ils portent leur violence sur l'homme et sur sa maison, Sur l'homme et sur son héritage. 3 C'est pourquoi ainsi parle l'Éternel : Voici, je médite contre cette race un malheur ; Vous n'en préserverez pas vos cous, Et vous ne marcherez pas la tête levée, Car ces temps seront mauvais. 4 En ce jour -là, on fera de vous un sujet de sarcasme, On poussera des cris lamentables, On dira : Nous sommes entièrement dévastés ! Il donne à d'autres la part de mon peuple ! Eh quoi ! il me l'enlève ! Il distribue nos champs à l'ennemi !... 5 C'est pourquoi tu n'auras personne Qui étende le cordeau sur un lot, Dans l'assemblée de l'Éternel. 6 - Ne prophétisez pas ! disent -ils. Qu'on ne prophétise pas de telles choses ! Les invectives n'ont point de fin ! 7 - Oses-tu parler ainsi, maison de Jacob ? L'Éternel est-il prompt à s'irriter ? Est-ce là sa manière d'agir ? Mes paroles ne sont-elles pas favorables À celui qui marche avec droiture ? 8 Depuis longtemps on traite mon peuple en ennemi ; Vous enlevez le manteau de dessus les vêtements De ceux qui passent avec sécurité En revenant de la guerre. 9 Vous chassez de leurs maisons chéries les femmes de mon peuple, Vous ôtez pour toujours ma parure à leurs enfants. 10 Levez -vous, marchez ! car ce n'est point ici un lieu de repos ; À cause de la souillure, il y aura des douleurs, des douleurs violentes. 11 Si un homme court après le vent et débite des mensonges : Je vais te prophétiser sur le vin, sur les boissons fortes ! Ce sera pour ce peuple un prophète. 12 Je te rassemblerai tout entier, ô Jacob ! Je rassemblerai les restes d'Israël, Je les réunirai comme les brebis d'une bergerie, Comme le troupeau dans son pâturage ; Il y aura un grand bruit d'hommes. 13 Celui qui fera la brèche montera devant eux ; Ils feront la brèche, franchiront la porte et en sortiront ; Leur roi marchera devant eux, Et l'Éternel sera à leur tête.

3 Je dis : Écoutez, chefs de Jacob, Et princes de la maison d'Israël ! N'est-ce pas à vous à connaître la 2 justice ? Vous haïssez le bien et vous aimez le mal ; Vous leur arrachez la peau et la chair de dessus les os. 3 Ils dévorent la chair de mon peuple, Lui arrachent la peau, Et lui brisent les os ; Ils le mettent en pièces comme ce qu'on cuit dans un pot, Comme de la viande dans une chaudière. 4 Alors ils crieront vers l'Éternel, Mais il ne leur répondra pas ; Il leur cachera sa face en ce temps-là, Parce qu'ils ont fait de mauvaises actions. 5 Ainsi parle l'Éternel sur les prophètes qui égarent mon peuple, Qui annoncent la paix si leurs dents ont quelque chose à mordre, Et qui publient la guerre si on ne leur met rien dans la bouche : 6 À cause de cela, vous aurez la nuit..., et plus de visions ! Vous aurez les ténèbres..., et plus d'oracles ! Le soleil se couchera sur ces prophètes, Le jour s'obscurcira sur eux. 7 Les voyants seront confus, les devins rougiront, Tous se couvriront la barbe ; Car Dieu ne répondra pas. 8 Mais

moi, je suis rempli de force, de l'esprit de l'Éternel, Je suis rempli de justice et de vigueur, Pour faire
9 connaître à Jacob son crime, Et à Israël son péché. Écoutez donc ceci, chefs de la maison de Jacob, Et
princes de la maison d'Israël, Vous qui avez en horreur la justice, Et qui pervertissez tout ce qui est
10, 11 droit, Vous qui bâtissez Sion avec le sang, Et Jérusalem avec l'iniquité ! Ses chefs jugent pour des
présents, Ses sacrificateurs enseignent pour un salaire, Et ses prophètes prédisent pour de l'argent ; Et
ils osent s'appuyer sur l'Éternel, ils disent : L'Éternel n'est-il pas au milieu de nous ? Le malheur ne
12 nous atteindra pas. C'est pourquoi, à cause de vous, Sion sera labourée comme un champ, Jérusalem
deviendra un monceau de pierres, Et la montagne du temple une sommité couverte de bois.

4 Il arrivera, dans la suite des temps, Que la montagne de la maison de l'Éternel Sera fondée sur le
2 sommet des montagnes, Qu'elle s'élèvera par-dessus les collines, Et que les peuples y afflueront. Des
nations s'y rendront en foule, et diront : Venez, et montons à la montagne de l'Éternel, À la maison du
Dieu de Jacob, Afin qu'il nous enseigne ses voies, Et que nous marchions dans ses sentiers. Car de Sion
3 sortira la loi, Et de Jérusalem la parole de l'Éternel. Il sera le juge d'un grand nombre de peuples,
L'arbitre de nations puissantes, lointaines. De leurs glaives ils forgeront des hoyaux, Et de leurs lances
4 des serpes ; Une nation ne tirera plus l'épée contre une autre, Et l'on n'apprendra plus la guerre. Ils
habiteront chacun sous sa vigne et sous son figuier, Et il n'y aura personne pour les troubler ; Car la
5 bouche de l'Éternel des armées a parlé. Tandis que tous les peuples marchent, chacun au nom de
6 son dieu, Nous marcherons, nous, au nom de l'Éternel, notre Dieu, À toujours et à perpétuité. En
ce jour-là, dit l'Éternel, je recueillerai les boiteux, Je rassemblerai ceux qui étaient chassés, Ceux que
7 j'avais maltraités. Des boiteux je ferai un reste, De ceux qui étaient chassés une nation puissante ; Et
8 l'Éternel régnera sur eux, à la montagne de Sion, Dès lors et pour toujours. Et toi, tour du troupeau,
colline de la fille de Sion, À toi viendra, à toi arrivera l'ancienne domination, Le royaume de la fille
9 de Jérusalem. Pourquoi maintenant pousses-tu des cris ? N'as-tu point de roi, plus de conseiller, Pour
10 que la douleur te saisisse comme une femme qui accouche ? Fille de Sion, souffre et gémis comme
une femme qui accouche ! Car maintenant tu sortiras de la ville et tu habiteras dans les champs, Et
tu iras jusqu'à Babylone ; Là tu seras délivrée, C'est là que l'Éternel te rachètera de la main de tes
11 ennemis. Maintenant plusieurs nations se sont rassemblées contre toi : Qu'elle soit profanée, disent
12 -elles, Et que nos yeux se rassasient dans Sion ! Mais elles ne connaissent pas les pensées de l'Éternel,
Elles ne comprennent pas ses desseins, Elles ignorent qu'il les a rassemblées comme des gerbes dans
13 l'aire. Fille de Sion, lève-toi et foule ! Je te ferai une corne de fer et des ongles d'airain, Et tu broieras
des peuples nombreux ; Tu consacreras leurs biens à l'Éternel, Leurs richesses au Seigneur de toute la
terre.

5 Maintenant, fille de troupes, rassemble tes troupes ! On nous assiège ; Avec la verge on frappe sur
2 la joue le juge d'Israël. Et toi, Bethléhem Éphrata, Petite entre les milliers de Juda, De toi sortira
pour moi Celui qui dominera sur Israël, Et dont l'origine remonte aux temps anciens, Aux jours de
3 l'éternité. C'est pourquoi il les livrera Jusqu'au temps où enfantera celle qui doit enfanter, Et le reste
4 de ses frères Reviendra auprès des enfants d'Israël. Il se présentera, et il gouvernera avec la force de
l'Éternel, Avec la majesté du nom de l'Éternel, son Dieu : Et ils auront une demeure assurée, Car il sera
5 glorifié jusqu'aux extrémités de la terre. C'est lui qui ramènera la paix. Lorsque l'Assyrien viendra
dans notre pays, Et qu'il pénétrera dans nos palais, Nous ferons lever contre lui sept pasteurs Et huit
6 princes du peuple. Ils feront avec l'épée leur pâture du pays d'Assyrie Et du pays de Nimrod au dedans
de ses portes. Il nous délivrera ainsi de l'Assyrien, Lorsqu'il viendra dans notre pays, Et qu'il pénétrera
7 sur notre territoire. Le reste de Jacob sera au milieu des peuples nombreux Comme une rosée qui
vient de l'Éternel, Comme des gouttes d'eau sur l'herbe : Elles ne comptent pas sur l'homme, Elles
8 ne dépendent pas des enfants des hommes. Le reste de Jacob sera parmi les nations, Au milieu des
peuples nombreux, Comme un lion parmi les bêtes de la forêt, Comme un lionceau parmi les troupeaux
9 de brebis : Lorsqu'il passe, il foule et déchire, Et personne ne délivre. Que ta main se lève sur tes
10 adversaires, Et que tous tes ennemis soient exterminés ! En ce jour-là, dit l'Éternel, J'exterminerai
11 du milieu de toi tes chevaux, Et je détruirai tes chars ; J'exterminerai les villes de ton pays, Et je
12 renverserai toutes tes forteresses ; J'exterminerai de ta main les enchantements, Et tu n'auras plus
13 de magiciens ; J'exterminerai du milieu de toi tes idoles et tes statues, Et tu ne te prosterneras plus
14 devant l'ouvrage de tes mains ; J'exterminerai du milieu de toi tes idoles d'Astarté, Et je détruirai tes
15 villes. J'exercerai ma vengeance avec colère, avec fureur, sur les nations Qui n'ont pas écouté.

6 Écoutez donc ce que dit l'Éternel : Lève-toi, plaide devant les montagnes, Et que les collines en-
2 tendent ta voix !... Écoutez, montagnes, le procès de l'Éternel, Et vous, solides fondements de la terre !
3 Car l'Éternel a un procès avec son peuple, Il veut plaider avec Israël. - Mon peuple, que t'ai-je fait ? En

quoi t'ai-je fatigué ? Réponds-moi ! Car je t'ai fait monter du pays d'Égypte, Je t'ai délivré de la maison 4
de servitude, Et j'ai envoyé devant toi Moïse, Aaron et Marie. Mon peuple, rappelle-toi ce que projetait Balak, roi de Moab, Et ce que lui répondit Balaam, fils de Beor, De Sittim à Guilgal, Afin que tu 5
reconnaisses les bienfaits de l'Éternel. Avec quoi me présenterai-je devant l'Éternel, Pour m'humilier 6
devant le Dieu Très-Haut ? Me présenterai-je avec des holocaustes, Avec des veaux d'un an ? L'Éternel 7
agréera-t-il des milliers de béliers, Des myriades de torrents d'huile ? Donnerai-je pour mes transgressions mon premier-né, Pour le péché de mon âme le fruit de mes entrailles ? - On t'a fait connaître, ô 8
homme, ce qui est bien ; Et ce que l'Éternel demande de toi, C'est que tu pratiques la justice, Que tu aimes la miséricorde, Et que tu marches humblement avec ton Dieu. La voix de l'Éternel crie à la ville, 9
Et celui qui est sage craindra ton nom. Entendez la verge et celui qui l'envoie ! Y a-t-il encore dans 10
la maison du méchant Des trésors iniques, Et un épha trop petit, objet de malédiction ? Est-on pur 11
avec des balances fausses, Et avec de faux poids dans le sac ? Ses riches sont pleins de violence, Ses 12
habitants profèrent le mensonge, Et leur langue n'est que tromperie dans leur bouche. C'est pourquoi 13
je te frapperai par la souffrance, Je te ravagerai à cause de tes péchés. Tu mangeras sans te rassasier, 14
Et la faim sera au dedans de toi ; Tu mettras en réserve et tu ne sauveras pas, Et ce que tu sauveras, je le livrerai à l'épée. Tu sèmeras, et tu ne moissonneras pas, Tu presseras l'olive, et tu ne feras pas 15
d'onctions avec l'huile, Tu presseras le moût, et tu ne boiras pas le vin. On observe les coutumes d'Omri 16
Et toute la manière d'agir de la maison d'Achab, Et vous marchez d'après leurs conseils ; C'est pourquoi je te livrerai à la destruction, Je ferai de tes habitants un sujet de raillerie, Et vous porterez l'opprobre de mon peuple.

Malheur à moi ! car je suis comme à la récolte des fruits, Comme au grappillage après la vendange : **7**
Il n'y a point de grappes à manger, Point de ces primeurs que mon âme désire. L'homme de bien a 2
disparu du pays, Et il n'y a plus de juste parmi les hommes ; Ils sont tous en embuscade pour verser le sang, Chacun tend un piège à son frère. Leurs mains sont habiles à faire le mal : Le prince a des 3
exigences, Le juge réclame un salaire, Le grand manifeste son avidité, Et ils font ainsi cause commune. Le meilleur d'entre eux est comme une ronce, Le plus droit pire qu'un buisson d'épines. Le jour annoncé 4
par tes prophètes, ton châtiment approche. C'est alors qu'ils seront dans la confusion. Ne crois pas à un 5
ami, Ne te fie pas à un intime ; Devant celle qui repose sur ton sein Garde les portes de ta bouche. Car le 6
fils outrage le père, La fille se soulève contre sa mère, La belle-fille contre sa belle-mère ; Chacun a pour ennemis les gens de sa maison. - Pour moi, je regarderai vers l'Éternel, Je mettrai mon espérance dans 7
le Dieu de mon salut ; Mon Dieu m'exaucera. Ne te réjouis pas à mon sujet, mon ennemie ! Car si je suis 8
tombée, je me relèverai ; Si je suis assise dans les ténèbres, L'Éternel sera ma lumière. Je supporterai 9
la colère de l'Éternel, Puisque j'ai péché contre lui, Jusqu'à ce qu'il défende ma cause et me fasse droit ; Il me conduira à la lumière, Et je contemplerai sa justice. Mon ennemie le verra et sera couverte de 10
honte, Elle qui me disait : Où est l'Éternel, ton Dieu ? Mes yeux se réjouiront à sa vue ; Alors elle sera foulée aux pieds comme la boue des rues. - Le jour où l'on rebâtira tes murs, Ce jour-là tes limites 11
seront reculées. En ce jour, on viendra vers toi De l'Assyrie et des villes d'Égypte, De l'Égypte jusqu'au 12
fleuve, D'une mer à l'autre, et d'une montagne à l'autre. Le pays sera dévasté à cause de ses habitants, 13
À cause du fruit de leurs oeuvres. Pais ton peuple avec ta houlette, le troupeau de ton héritage, Qui 14
habite solitaire dans la forêt au milieu du Carmel ! Qu'ils paissent sur le Basan et en Galaad, Comme au jour d'autrefois. - Comme au jour où tu sortis du pays d'Égypte, Je te ferai voir des prodiges. - 15
Les nations le verront, et seront confuses, Avec toute leur puissance ; Elles mettront la main sur la 16
bouche, Leurs oreilles seront assourdies. Elles lécheront la poussière, comme le serpent, Comme les 17
reptiles de la terre ; Elles seront saisies de frayeur hors de leurs forteresses ; Elles trembleront devant l'Éternel, notre Dieu, Elles te craindront. Quel Dieu est semblable à toi, Qui pardonnes l'iniquité, qui 18
oublies les péchés Du reste de ton héritage ? Il ne garde pas sa colère à toujours, Car il prend plaisir à la miséricorde. Il aura encore compassion de nous, Il mettra sous ses pieds nos iniquités ; Tu jetteras 19
au fond de la mer tous leurs péchés. Tu témoigneras de la fidélité à Jacob, De la bonté à Abraham, 20
Comme tu l'as juré à nos pères aux jours d'autrefois.

NAHUM

1, 2 Oracle sur Ninive. Livre de la prophétie de Nahum, d'Elkosch. L'Éternel est un Dieu jaloux,
il se venge ; L'Éternel se venge, il est plein de fureur ; L'Éternel se venge de ses adversaires,
3 Il garde rancune à ses ennemis. L'Éternel est lent à la colère, il est grand par sa force ; Il
ne laisse pas impuni. L'Éternel marche dans la tempête, dans le tourbillon ; Les nuées sont
4 la poussière de ses pieds. Il menace la mer et la dessèche, Il fait tarir tous les fleuves ; Le Basan
5 et le Carmel languissent, La fleur du Liban se flétrit. Les montagnes s'ébranlent devant lui, Et les
6 collines se fondent ; La terre se soulève devant sa face, Le monde et tous ses habitants. Qui résistera
devant sa fureur ? Qui tiendra contre son ardente colère ? Sa fureur se répand comme le feu, Et les
7 rochers se brisent devant lui. L'Éternel est bon, Il est un refuge au jour de la détresse ; Il connaît
8 ceux qui se confient en lui. Mais avec des flots qui déborderont Il détruira la ville, Et il poursuivra
9 ses ennemis jusque dans les ténèbres. Que méditez -vous contre l'Éternel ? C'est lui qui détruit. La
10 détresse ne paraîtra pas deux fois. Car entrelacés comme des épines, Et comme ivres de leur vin, Ils
11 seront consumés Comme la paille sèche, entièrement. De toi est sorti Celui qui méditait le mal contre
12 l'Éternel, Celui qui avait de méchants desseins. Ainsi parle l'Éternel : Quoique intacts et nombreux,
13 Ils seront moissonnés et disparaîtront. Je veux t'humilier, Pour ne plus avoir à t'humilier... Je briserai
14 maintenant son joug de dessus toi, Et je romprai tes liens... Voici ce qu'a ordonné sur toi l'Éternel :
Tu n'auras plus de descendants qui portent ton nom ; J'enlèverai de la maison de ton dieu les images
15 taillées ou en fonte ; Je préparerai ton sépulcre, car tu es trop léger. Voici sur les montagnes Les pieds
du messager qui annonce la paix ! Célèbre tes fêtes, Juda, accomplis tes voeux ! Car le méchant ne
passera plus au milieu de toi, Il est entièrement exterminé...

2 Le destructeur marche contre toi. Garde la forteresse ! Veille sur la route ! affermis tes reins ! Re-
2 cueille toute ta force !... Car l'Éternel rétablit la gloire de Jacob Et la gloire d'Israël, Parce que les
3 pillards les ont pillés Et ont détruit leurs ceps.... Les boucliers de ses héros sont rouges, Les guerriers
sont vêtus de pourpre ; Avec le fer qui étincelle apparaissent les chars, Au jour qu'il a fixé pour la ba-
4 taille, Et les lances sont agitées. Les chars s'élancent dans la campagne, Se précipitent sur les places ;
5 À les voir, on dirait des flambeaux, Ils courent comme des éclairs... Il se souvient de ses vaillants
hommes, Mais ils chancellent dans leur marche ; On se hâte vers les murs, Et l'on se prépare à la dé-
6, 7 fense.... Les portes des fleuves sont ouvertes, Et le palais s'écroule !... C'en est fait : elle est mise à
8 nu, elle est emmenée ; Ses servantes gémissent comme des colombes, Et se frappent la poitrine. Ninive
était jadis comme un réservoir plein d'eau.... Les voilà qui fuient.... Arrêtez ! arrêtez !... Mais nul ne
9 se retourne.... Pillez l'argent ! pillez l'or ! Il y a des trésors sans fin, Des richesses en objets précieux
10 de toute espèce. On pille, on dévaste, on ravage ! Et les coeurs sont abattus, Les genoux chancellent,
11 Tous les reins souffrent, Tous les visages pâlissent. Qu'est devenu ce repaire de lions, Ce pâturage des
lionceaux, Où se retiraient le lion, la lionne, le petit du lion, Sans qu'il y eût personne pour les trou-
12 bler ? Le lion déchirait pour ses petits, Étranglait pour ses lionnes ; Il remplissait de proie ses antres,
13 De dépouilles ses repaires. Voici, j'en veux à toi, dit l'Éternel des armées ; Je réduirai tes chars en
fumée, L'épée dévorera tes lionceaux, J'arracherai du pays ta proie, Et l'on n'entendra plus la voix de
tes messagers.

3 Malheur à la ville sanguinaire, Pleine de mensonge, pleine de violence, Et qui ne cesse de se livrer
2 à la rapine !... On entend le bruit du fouet, Le bruit des roues, Le galop des chevaux, Le roulement
3 des chars. Les cavaliers s'élancent, l'épée étincelle, la lance brille... Une multitude de blessés !... une
4 foule de cadavres !... Des morts à l'infini !... On tombe sur les morts !... C'est à cause des nombreuses
prostitutions de la prostituée, Pleine d'attraits, habile enchanteresse, Qui vendait les nations par ses
5 prostitutions Et les peuples par ses enchantements. Voici, j'en veux à toi, dit l'Éternel des armées, Je
relèverai tes pans jusque sur ton visage, Je montrerai ta nudité aux nations, Et ta honte aux royaumes.
6, 7 Je jetterai sur toi des impuretés, je t'avilirai, Et je te donnerai en spectacle. Tous ceux qui te verront
fuiront loin de toi, Et l'on dira : Ninive est détruite ! Qui la plaindra ? Où te chercherai -je des consola-
8 teurs ? Es-tu meilleure que No -Amon, Qui était assise au milieu des fleuves, Entourée par les eaux,
9 Ayant la mer pour rempart, La mer pour murailles ? L'Éthiopie et les Égyptiens innombrables fai-
10 saient sa force, Puth et les Libyens étaient ses auxiliaires. Et cependant elle est partie pour l'exil, elle
s'en est allée captive ; Ses enfants ont été écrasés au coin de toutes les rues ; On a jeté le sort sur ses
11 nobles, Et tous ses grands ont été chargés de chaînes. Toi aussi, tu seras enivrée, tu te cacheras ; Toi
12 aussi, tu chercheras un refuge contre l'ennemi. Toutes tes forteresses Sont des figuiers avec les pri-
13 meurs ; Quand on les secoue, Elles tombent dans la bouche de qui veut les manger. Voici, ton peuple,
ce sont des femmes au milieu de toi ; Les portes de ton pays s'ouvrent à tes ennemis ; Le feu consume

tes verrous. Puise de l'eau pour le siège ! Répare tes forteresses ! Entre dans la boue, foule l'argile ! 14
Rétablis le four à briques ! Là, le feu te dévorera, L'épée t'exterminera, Te dévorera comme des sau- 15
terelles. Entasse -toi comme les sauterelles ! Entasse -toi comme les sauterelles ! Tes marchands, plus 16
nombreux Que les étoiles du ciel, Sont comme la sauterelle qui ouvre les ailes et s'envole. Tes princes 17
sont comme les sauterelles, Tes chefs comme une multitude de sauterelles, Qui se posent sur les haies
au temps de la froidure : Le soleil paraît, elles s'envolent, Et l'on ne connaît plus le lieu où elles étaient.
Tes bergers sommeillent, roi d'Assyrie, Tes vaillants hommes reposent ; Ton peuple est dispersé sur les 18
montagnes, Et nul ne le rassemble. Il n'y a point de remède à ta blessure, Ta plaie est mortelle. Tous 19
ceux qui entendront parler de toi Battront des mains sur toi ; Car quel est celui que ta méchanceté n'a
pas atteint ?

HABACUC

1, 2 Oracle révélé à Habakuk, le prophète. Jusqu'à quand, ô Éternel ?... J'ai crié, Et tu n'écoutes
3 pas ! J'ai crié vers toi à la violence, Et tu ne secours pas ! Pourquoi me fais-tu voir l'iniquité,
Et contemples -tu l'injustice ? Pourquoi l'oppression et la violence sont-elles devant moi ? Il y
4 a des querelles, et la discorde s'élève. Aussi la loi n'a point de vie, La justice n'a point de
5 force ; Car le méchant triomphe du juste, Et l'on rend des jugements iniques. Jetez les yeux parmi les
nations, regardez, Et soyez saisis d'étonnement, d'épouvante ! Car je vais faire en vos jours une oeuvre,
6 Que vous ne croiriez pas si on la racontait. Voici, je vais susciter les Chaldéens, Peuple furibond et
impétueux, Qui traverse de vastes étendues de pays, Pour s'emparer de demeures qui ne sont pas à
7, 8 lui. Il est terrible et formidable ; De lui seul viennent son droit et sa grandeur. Ses chevaux sont plus
rapides que les léopards, Plus agiles que les loups du soir, Et ses cavaliers s'avancent avec orgueil ; Ses
9 cavaliers arrivent de loin, Ils volent comme l'aigle qui fond sur sa proie. Tout ce peuple vient pour
se livrer au pillage ; Ses regards avides se portent en avant, Et il assemble des prisonniers comme du
10 sable. Il se moque des rois, Et les princes font l'objet de ses railleries ; Il se rit de toutes les forteresses,
11 Il amoncelle de la terre, et il les prend. Alors son ardeur redouble, Il poursuit sa marche, et il se rend
12 coupable. Sa force à lui, voilà son dieu ! N'es-tu pas de toute éternité, Éternel, mon Dieu, mon Saint ?
Nous ne mourrons pas ! O Éternel, tu as établi ce peuple pour exercer tes jugements ; O mon rocher, tu
13 l'as suscité pour infliger tes châtiments. Tes yeux sont trop purs pour voir le mal, Et tu ne peux pas
regarder l'iniquité. Pourquoi regarderais -tu les perfides, et te tairais -tu, Quand le méchant dévore celui
14 qui est plus juste que lui ? Traiterais -tu l'homme comme les poissons de la mer, Comme le reptile qui
15 n'a point de maître ? Il les fait tous monter avec l'hameçon, Il les attire dans son filet, Il les assemble
16 dans ses rets : Aussi est-il dans la joie et dans l'allégresse. C'est pourquoi il sacrifie à son filet, Il offre
17 de l'encens à ses rets ; Car par eux sa portion est grasse, Et sa nourriture succulente. Videra -t-il pour
cela son filet, Et toujours égorgera -t-il sans pitié les nations ?

2 J'étais à mon poste, Et je me tenais sur la tour ; Je veillais, pour voir ce que l'Éternel me dirait, Et
2 ce que je répliquerais après ma plainte. L'Éternel m'adressa la parole, et il dit : Écris la prophétie :
3 Grave -la sur des tables, Afin qu'on la lise couramment. Car c'est une prophétie dont le temps est déjà
fixé, Elle marche vers son terme, et elle ne mentira pas ; Si elle tarde, attends -la, Car elle s'accomplira,
4 elle s'accomplira certainement. Voici, son âme s'est enflée, elle n'est pas droite en lui ; Mais le juste
5 vivra par sa foi. Pareil à celui qui est ivre et arrogant, L'orgueilleux ne demeure pas tranquille ; Il
élargit sa bouche comme le séjour des morts, Il est insatiable comme la mort ; Il attire à lui toutes les
6 nations, Il assemble auprès de lui tous les peuples. Ne sera-t-il pas pour tous un sujet de sarcasme,
De railleries et d'énigmes ? On dira : Malheur à celui qui accumule ce qui n'est pas à lui ! Jusques à
7 quand ?... Malheur à celui qui augmente le fardeau de ses dettes ! Tes créanciers ne se lèveront -ils
8 pas soudain ? Tes oppresseurs ne se réveilleront -ils pas ? Et tu deviendras leur proie. Parce que tu as
pillé beaucoup de nations, Tout le reste des peuples te pillera ; Car tu as répandu le sang des hommes,
9 Tu as commis des violences dans le pays, Contre la ville et tous ses habitants. Malheur à celui qui
amasse pour sa maison des gains iniques, Afin de placer son nid dans un lieu élevé, Pour se garantir
10 de la main du malheur ! C'est l'opprobre de ta maison que tu as résolu, En détruisant des peuples
11 nombreux, Et c'est contre toi-même que tu as péché. Car la pierre crie du milieu de la muraille, Et le
12 bois qui lie la charpente lui répond. Malheur à celui qui bâtit une ville avec le sang, Qui fonde une
13 ville avec l'iniquité ! Voici, quand l'Éternel des armées l'a résolu, Les peuples travaillent pour le feu,
14 Les nations se fatiguent en vain. Car la terre sera remplie de la connaissance de la gloire de l'Éternel,
15 Comme le fond de la mer par les eaux qui le couvrent. Malheur à celui qui fait boire son prochain, À
16 toi qui verses ton outre et qui l'enivres, Afin de voir sa nudité ! Tu seras rassasié de honte plus que
de gloire ; Bois aussi toi-même, et découvre -toi ! La coupe de la droite de l'Éternel se tournera vers toi,
17 Et l'ignominie souillera ta gloire. Car les violences contre le Liban retomberont sur toi, Et les ravages
des bêtes t'effraieront, Parce que tu as répandu le sang des hommes, Et commis des violences dans le
18 pays, Contre la ville et tous ses habitants. À quoi sert une image taillée, pour qu'un ouvrier la taille ?
À quoi sert une image en fonte et qui enseigne le mensonge, Pour que l'ouvrier qui l'a faite place en elle
19 sa confiance, Tandis qu'il fabrique des idoles muettes ? Malheur à celui qui dit au bois : Lève -toi ! À
une pierre muette : Réveille -toi ! Donnera-t-elle instruction ? Voici, elle est garnie d'or et d'argent, Mais
20 il n'y a point en elle un esprit qui l'anime. L'Éternel est dans son saint temple. Que toute la terre fasse
silence devant lui !

3, 2 Prière d'Habakuk, le prophète. (Sur le mode des complaintes.) Éternel, j'ai entendu ce que tu as
annoncé, je suis saisi de crainte. Accomplis ton oeuvre dans le cours des années, ô Éternel ! Dans le cours

des années manifeste -la ! Mais dans ta colère souviens -toi de tes compassions ! Dieu vient de Théman, 3
Le Saint vient de la montagne de Paran... Pause. Sa majesté couvre les cieux, Et sa gloire remplit la
terre. C'est comme l'éclat de la lumière ; Des rayons partent de sa main ; Là réside sa force. Devant lui 4, 5
marche la peste, Et la peste est sur ses traces. Il s'arrête, et de l'oeil il mesure la terre ; Il regarde, et 6
il fait trembler les nations ; Les montagnes éternelles se brisent, Les collines antiques s'abaissent ; Les
sentiers d'autrefois s'ouvrent devant lui. Je vois dans la détresse les tentes de l'Éthiopie, Et les tentes 7
du pays de Madian sont dans l'épouvante. L'Éternel est-il irrité contre les fleuves ? Est-ce contre les 8
fleuves que s'enflamme ta colère, Contre la mer que se répand ta fureur, Pour que tu sois monté sur tes
chevaux, Sur ton char de victoire ? Ton arc est mis à nu ; Les malédictions sont les traits de ta parole... 9
Pause. Tu fends la terre pour donner cours aux fleuves. À ton aspect, les montagnes tremblent ; Des 10
torrents d'eau se précipitent ; L'abîme fait entendre sa voix, Il lève ses mains en haut. Le soleil et la 11
lune s'arrêtent dans leur demeure, À la lumière de tes flèches qui partent, À la clarté de ta lance qui
brille. Tu parcours la terre dans ta fureur, Tu écrases les nations dans ta colère. Tu sors pour délivrer 12, 13
ton peuple, Pour délivrer ton oint ; Tu brises le faîte de la maison du méchant, Tu la détruis de fond en
comble. Pause. Tu perces de tes traits la tête de ses chefs, Qui se précipitent comme la tempête pour me 14
disperser, Poussant des cris de joie, Comme s'ils dévoraient déjà le malheureux dans leur repaire. Avec 15
tes chevaux tu foules la mer, La boue des grandes eaux. J'ai entendu... Et mes entrailles sont émues. 16
À cette voix, mes lèvres frémissent, Mes os se consument, Et mes genoux chancellent : En silence je
dois attendre le jour de la détresse, Le jour où l'oppresseur marchera contre le peuple. Car le figuier 17
ne fleurira pas, La vigne ne produira rien, Le fruit de l'olivier manquera, Les champs ne donneront
pas de nourriture ; Les brebis disparaîtront du pâturage, Et il n'y aura plus de boeufs dans les étables.
Toutefois, je veux me réjouir en l'Éternel, Je veux me réjouir dans le Dieu de mon salut. L'Éternel, le 18, 19
Seigneur, est ma force ; Il rend mes pieds semblables à ceux des biches, Et il me fait marcher sur mes
lieux élevés. Au chef des chantres. Avec instruments à cordes.

SOPHONIE

1 La parole de l'Éternel qui fut adressée à Sophonie, fils de Cuschi, fils de Guedalia, fils d'Amaria,
2 fils d'Ézéchias, au temps de Josias, fils d'Amon, roi de Juda. Je détruirai tout sur la face de
3 la terre, Dit l'Éternel. Je détruirai les hommes et les bêtes, Les oiseaux du ciel et les poissons de la mer, Les objets de scandale, et les méchants avec eux ; J'exterminerai les hommes de la
4 face de la terre, Dit l'Éternel. J'étendrai ma main sur Juda, Et sur tous les habitants de Jérusalem ;
5 J'exterminerai de ce lieu les restes de Baal, Le nom de ses ministres et les prêtres avec eux, Ceux qui se prosternent sur les toits devant l'armée des cieux, Ceux qui se prosternent en jurant par l'Éternel Et
6 en jurant par leur roi, Ceux qui se sont détournés de l'Éternel, Et ceux qui ne cherchent pas l'Éternel,
7 Qui ne le consultent pas. Silence devant le Seigneur, l'Éternel ! Car le jour de l'Éternel est proche, Car
8 l'Éternel a préparé le sacrifice, Il a choisi ses conviés. Au jour du sacrifice de l'Éternel, Je châtierai les
9 princes et les fils du roi, Et tous ceux qui portent des vêtements étrangers. En ce jour -là, je châtierai tous ceux qui sautent par-dessus le seuil, Ceux qui remplissent de violence et de fraude la maison de
10 leur maître. En ce jour -là, dit l'Éternel, Il y aura des cris à la porte des poissons, Des lamentations dans
11 l'autre quartier de la ville, Et un grand désastre sur les collines. Gémissez, habitants de Macthesch !
12 Car tous ceux qui trafiquent sont détruits, Tous les hommes chargés d'argent sont exterminés. En ce temps -là, je fouillerai Jérusalem avec des lampes, Et je châtierai les hommes qui reposent sur leurs
13 lies, Et qui disent dans leur coeur : L'Éternel ne fait ni bien ni mal. Leurs biens seront au pillage, Et leurs maisons seront dévastées ; Ils auront bâti des maisons, qu'ils n'habiteront plus, Ils auront planté
14 des vignes, dont ils ne boiront plus le vin. Le grand jour de l'Éternel est proche, Il est proche, il arrive
15 en toute hâte ; Le jour de l'Éternel fait entendre sa voix, Et le héros pousse des cris amers. Ce jour est un jour de fureur, Un jour de détresse et d'angoisse, Un jour de ravage et de destruction, Un jour de
16 ténèbres et d'obscurité, Un jour de nuées et de brouillards, Un jour où retentiront la trompette et les
17 cris de guerre Contre les villes fortes et les tours élevées. Je mettrai les hommes dans la détresse, Et ils marcheront comme des aveugles, Parce qu'ils ont péché contre l'Éternel ; Je répandrai leur sang comme
18 de la poussière, Et leur chair comme de l'ordure. Ni leur argent ni leur or ne pourront les délivrer, Au jour de la fureur de l'Éternel ; Par le feu de sa jalousie tout le pays sera consumé ; Car il détruira soudain tous les habitants du pays.

2, 2 Rentrez en vous-mêmes, examinez -vous, Nation sans pudeur, Avant que le décret s'exécute Et que ce jour passe comme la balle, Avant que la colère ardente de l'Éternel fonde sur vous, Avant que le
3 jour de la colère de l'Éternel fonde sur vous ! Cherchez l'Éternel, vous tous, humbles du pays, Qui pratiquez ses ordonnances ! Recherchez la justice, recherchez l'humilité ! Peut-être serez-vous épargnés
4 au jour de la colère de l'Éternel. Car Gaza sera délaissée, Askalon sera réduite en désert, Asdod sera
5 chassée en plein midi, Ékron sera déracinée. Malheur aux habitants des côtes de la mer, à la nation des Kéréthiens ! L'Éternel a parlé contre toi, Canaan, pays des Philistins ! Je te détruirai, tu n'auras
6 plus d'habitants. Les côtes de la mer seront des pâturages, des demeures pour les bergers, Et des parcs
7 pour les troupeaux. Ces côtes seront pour les restes de la maison de Juda ; C'est là qu'ils paîtront ; Ils reposeront le soir dans les maisons d'Askalon ; Car l'Éternel, leur Dieu, ne les oubliera pas, Et il
8 ramènera leurs captifs. J'ai entendu les injures de Moab Et les outrages des enfants d'Ammon, Quand
9 ils insultaient mon peuple Et s'élevaient avec arrogance contre ses frontières. C'est pourquoi, je suis vivant ! dit l'Éternel des armées, le Dieu d'Israël, Moab sera comme Sodome, et les enfants d'Ammon comme Gomorrhe, Un lieu couvert de ronces, une mine de sel, un désert pour toujours ; Le reste de
10 mon peuple les pillera, Le reste de ma nation les possédera. Cela leur arrivera pour leur orgueil, Parce
11 qu'ils ont insulté et traité avec arrogance Le peuple de l'Éternel des armées. L'Éternel sera terrible contre eux, Car il anéantira tous les dieux de la terre ; Et chacun se prosternera devant lui dans son
12, 13 pays, Dans toutes les îles des nations. Vous aussi, Éthiopiens, Vous serez frappés par mon épée. Il étendra sa main sur le septentrion, Il détruira l'Assyrie, Et il fera de Ninive une solitude, Une terre
14 aride comme le désert. Des troupeaux se coucheront au milieu d'elle, Des animaux de toute espèce ; Le pélican et le hérisson Habiteront parmi les chapiteaux de ses colonnes ; Des cris retentiront aux
15 fenêtres ; La dévastation sera sur le seuil, Car les lambris de cèdre seront arrachés. Voilà donc cette ville joyeuse, Qui s'assied avec assurance, Et qui dit en son coeur : Moi, et rien que moi ! Eh quoi ! elle est en ruines, C'est un repaire pour les bêtes ! Tous ceux qui passeront près d'elle Siffleront et agiteront la main.

3, 2 Malheur à la ville rebelle et souillée, À la ville pleine d'oppresseurs ! Elle n'écoute aucune voix, Elle

n'a point égard à la correction, Elle ne se confie pas en l'Éternel, Elle ne s'approche pas de son Dieu.
Ses chefs au milieu d'elle sont des lions rugissants ; Ses juges sont des loups du soir qui ne gardent 3
rien pour le matin. Ses prophètes sont téméraires, infidèles ; Ses sacrificateurs profanent les choses 4
saintes, violent la loi. L'Éternel est juste au milieu d'elle, Il ne commet point d'iniquité ; Chaque matin 5
il produit à la lumière ses jugements, Sans jamais y manquer ; Mais celui qui est inique ne connaît pas la
honte. J'ai exterminé des nations ; leurs tours sont détruites ; J'ai dévasté leurs rues, plus de passants ! 6
Leurs villes sont ravagées, plus d'hommes, plus d'habitants ! Je disais : Si du moins tu voulais me 7
craindre, Avoir égard à la correction, Ta demeure ne serait pas détruite, Tous les châtiments dont je
t'ai menacée n'arriveraient pas ; Mais ils se sont hâtés de pervertir toutes leurs actions. Attendez -moi 8
donc, dit l'Éternel, Au jour où je me lèverai pour le butin, Car j'ai résolu de rassembler les nations,
De rassembler les royaumes, Pour répandre sur eux ma fureur, Toute l'ardeur de ma colère ; Car par
le feu de ma jalousie tout le pays sera consumé. Alors je donnerai aux peuples des lèvres pures, Afin 9
qu'ils invoquent tous le nom de l'Éternel, Pour le servir d'un commun accord. D'au delà des fleuves de 10
l'Éthiopie Mes adorateurs, mes dispersés, m'apporteront des offrandes. En ce jour -là, tu n'auras plus à 11
rougir de toutes tes actions Par lesquelles tu as péché contre moi ; Car alors j'ôterai du milieu de toi ceux
qui triomphaient avec arrogance, Et tu ne t'enorgueilliras plus sur ma montagne sainte. Je laisserai 12
au milieu de toi un peuple humble et petit, Qui trouvera son refuge dans le nom de l'Éternel. Les restes 13
d'Israël ne commettront point d'iniquité, Ils ne diront point de mensonges, Et il ne se trouvera pas dans
leur bouche une langue trompeuse ; Mais ils paîtront, ils se reposeront, et personne ne les troublera.
Pousse des cris de joie, fille de Sion ! Pousse des cris d'allégresse, Israël ! Réjouis -toi et triomphe de 14
tout ton coeur, fille de Jérusalem ! L'Éternel a détourné tes châtiments, Il a éloigné ton ennemi ; Le 15
roi d'Israël, l'Éternel, est au milieu de toi ; Tu n'as plus de malheur à éprouver. En ce jour -là, on dira 16
à Jérusalem : Ne crains rien ! Sion, que tes mains ne s'affaiblissent pas ! L'Éternel, ton Dieu, est au 17
milieu de toi, comme un héros qui sauve ; Il fera de toi sa plus grande joie ; Il gardera le silence dans son
amour ; Il aura pour toi des transports d'allégresse. Je rassemblerai ceux qui sont dans la tristesse, loin 18
des fêtes solennelles, Ceux qui sont sortis de ton sein ; L'opprobre pèse sur eux. Voici, en ce temps -là, 19
j'agirai contre tous tes oppresseurs ; Je délivrerai les boiteux et je recueillerai ceux qui ont été chassés,
Je ferai d'eux un sujet de louange et de gloire Dans tous les pays où ils sont en opprobre. En ce temps 20
-là, je vous ramènerai ; En ce temps -là, je vous rassemblerai ; Car je ferai de vous un sujet de gloire
et de louange Parmi tous les peuples de la terre, Quand je ramènerai vos captifs sous vos yeux, Dit
l'Éternel.

AGGÉE

1 La seconde année du roi Darius, le premier jour du sixième mois, la parole de l'Éternel fut adressée par Aggée, le prophète, à Zorobabel, fils de Schealthiel, gouverneur de Juda, et à Josué, fils
2 de Jotsadak, le souverain sacrificateur, en ces mots : Ainsi parle l'Éternel des armées : Ce
3 peuple dit : Le temps n'est pas venu, le temps de rebâtir la maison de l'Éternel. C'est pour-
4 quoi la parole de l'Éternel leur fut adressée par Aggée, le prophète, en ces mots : Est-ce le temps pour
5 vous d'habiter vos demeures lambrissées, Quand cette maison est détruite ? Ainsi parle maintenant
6 l'Éternel des armées : Considérez attentivement vos voies ! Vous semez beaucoup, et vous recueillez peu, Vous mangez, et vous n'êtes pas rassasiés, Vous buvez, et vous n'êtes pas désaltérés, Vous êtes
7 vêtus, et vous n'avez pas chaud ; Le salaire de celui qui est à gages tombe dans un sac percé. Ainsi
8 parle l'Éternel des armées : Considérez attentivement vos voies ! Montez sur la montagne, apportez du
9 bois, Et bâtissez la maison : J'en aurai de la joie, et je serai glorifié, Dit l'Éternel. Vous comptiez sur beaucoup, et voici, vous avez eu peu ; Vous l'avez rentré chez vous, mais j'ai soufflé dessus. Pourquoi ? dit l'Éternel des armées. À cause de ma maison, qui est détruite, Tandis que vous vous empressez chacun
10, 11 pour sa maison. C'est pourquoi les cieux vous ont refusé la rosée, Et la terre a refusé ses produits. J'ai appelé la sécheresse sur le pays, sur les montagnes, Sur le blé, sur le moût, sur l'huile, Sur ce que la
12 terre peut rapporter, Sur les hommes et sur les bêtes, Et sur tout le travail des mains. Zorobabel, fils de Schealthiel, Josué, fils de Jotsadak, le souverain sacrificateur, et tout le reste du peuple, entendirent la voix de l'Éternel, leur Dieu, et les paroles d'Aggée, le prophète, selon la mission que lui avait donnée
13 l'Éternel, leur Dieu. Et le peuple fut saisi de crainte devant l'Éternel. Aggée, envoyé de l'Éternel, dit
14 au peuple, d'après l'ordre de l'Éternel : Je suis avec vous, dit l'Éternel. L'Éternel réveilla l'esprit de Zorobabel, fils de Schealthiel, gouverneur de Juda, et l'esprit de Josué, fils de Jotsadak, le souverain sacrificateur, et l'esprit de tout le reste du peuple. Ils vinrent, et ils se mirent à l'oeuvre dans la maison
15 de l'Éternel des armées, leur Dieu, le vingt -quatrième jour du sixième mois, la seconde année du roi Darius.

2 Le vingt et unième jour du septième mois, la parole de l'Éternel se révéla par Aggée, le prophète,
2 en ces mots : Parle à Zorobabel, fils de Schealthiel, gouverneur de Juda, à Josué, fils de Jotsadak, le
3 souverain sacrificateur, et au reste du peuple, et dis -leur : Quel est parmi vous le survivant Qui ait vu cette maison dans sa gloire première ? Et comment la voyez -vous maintenant ? Telle qu'elle est,
4 ne paraît-elle pas comme rien à vos yeux ? Maintenant fortifie -toi, Zorobabel ! dit l'Éternel. Fortifie -toi, Josué, fils de Jotsadak, souverain sacrificateur ! Fortifie -toi, peuple entier du pays ! dit l'Éternel.
5 Et travaillez ! Car je suis avec vous, Dit l'Éternel des armées. Je reste fidèle à l'alliance que j'ai faite
6 avec vous Quand vous sortîtes de l'Égypte, Et mon esprit est au milieu de vous ; Ne craignez pas ! Car ainsi parle l'Éternel des armées : Encore un peu de temps, Et j'ébranlerai les cieux et la terre, La mer
7 et le sec ; J'ébranlerai toutes les nations ; Les trésors de toutes les nations viendront, Et je remplirai
8 de gloire cette maison, Dit l'Éternel des armées. L'argent est à moi, et l'or est à moi, Dit l'Éternel des
9 armées. La gloire de cette dernière maison sera plus grande Que celle de la première, Dit l'Éternel des
10 armées ; Et c'est dans ce lieu que je donnerai la paix, Dit l'Éternel des armées. le vingt -quatrième jour du neuvième mois, la seconde année de Darius, la parole de l'Éternel se révéla par Aggée, le prophète,
11, 12 en ces mots : Ainsi parle l'Éternel des armées : Propose aux sacrificateurs cette question sur la loi : Si quelqu'un porte dans le pan de son vêtement de la chair consacrée, et qu'il touche avec son vêtement du pain, des mets, du vin, de l'huile, ou un aliment quelconque, ces choses seront-elles sanctifiées ? Les
13 sacrificateurs répondirent : Non ! Et Aggée dit : Si quelqu'un souillé par le contact d'un cadavre touche
14 toutes ces choses, seront-elles souillées ? Les sacrificateurs répondirent : Elles seront souillées. Alors Aggée, reprenant la parole, dit : Tel est ce peuple, telle est cette nation devant moi, dit l'Éternel, Telles
15 sont toutes les oeuvres de leurs mains ; Ce qu'ils m'offrent là est souillé. Considérez donc attentivement
16 Ce qui s'est passé jusqu'à ce jour, Avant qu'on eût mis pierre sur pierre au temple de l'Éternel ! Alors, quand on venait à un tas de vingt mesures, Il n'y en avait que dix ; Quand on venait à la cuve pour
17 puiser cinquante mesures, Il n'y en avait que vingt. Je vous ai frappés par la rouille et par la nielle, et par la grêle ; J'ai frappé tout le travail de vos mains. Malgré cela, vous n'êtes pas revenus à moi, dit
18 l'Éternel. Considérez attentivement Ce qui s'est passé jusqu'à ce jour, Jusqu'au vingt -quatrième jour
19 du neuvième mois, Depuis le jour où le temple de l'Éternel a été fondé, Considérez -le attentivement ! Y avait-il encore de la semence dans les greniers ? Même la vigne, le figuier, le grenadier et l'olivier, N'ont

rien rapporté. Mais dès ce jour je répandrai ma bénédiction.
20 La parole de l'Éternel fut adressée pour
la seconde fois à Aggée, le vingt -quatrième jour du mois, en ces mots :
21 Parle à Zorobabel, gouverneur
de Juda, et dis : J'ébranlerai les cieux et la terre ;
22 Je renverserai le trône des royaumes, Je détruirai
la force des royaumes des nations, Je renverserai les chars et ceux qui les montent ; Les chevaux et
leurs cavaliers seront abattus, L'un par l'épée de l'autre.
23 En ce jour -là, dit l'Éternel des armées, Je te
prendrai, Zorobabel, fils de Schealthiel, Mon serviteur, dit l'Éternel, Et je te garderai comme un sceau ;
Car je t'ai choisi, dit l'Éternel des armées.

ZACHARIE

1 Le huitième mois, la seconde année de Darius, la parole de l'Éternel fut adressée à Zacharie, fils
de Bérékia, fils d'Iddo, le prophète, en ces mots : L'Éternel a été très irrité contre vos pères.
Dis -leur donc : Ainsi parle l'Éternel des armées : Revenez à moi, dit l'Éternel des armées, et je
reviendrai à vous, dit l'Éternel des armées. Ne soyez pas comme vos pères, auxquels s'adres-
saient les premiers prophètes, en disant : Ainsi parle l'Éternel des armées : Détournez -vous de vos
mauvaises voies, de vos mauvaises actions ! Mais ils n'écoutèrent pas, ils ne firent pas attention à moi,
5, 6 dit l'Éternel. Vos pères, où sont-ils ? et les prophètes pouvaient-ils vivre éternellement ? Cependant
mes paroles et les ordres que j'avais donnés à mes serviteurs, les prophètes, n'ont-ils pas atteint vos
pères ? Ils se sont retournés, et ils ont dit : L'Éternel des armées nous a traités comme il avait résolu
7 de le faire selon nos voies et nos actions. Le vingt -quatrième jour du onzième mois, qui est le mois de
Schebat, la seconde année de Darius, la parole de l'Éternel fut adressée à Zacharie, fils de Bérékia, fils
8 d'Iddo, le prophète, en ces mots : Je regardai pendant la nuit, et voici, un homme était monté sur un
cheval roux, et se tenait parmi des myrtes dans un lieu ombragé ; il y avait derrière lui des chevaux
9 roux, fauves, et blancs. Je dis : Qui sont ces chevaux, mon seigneur ? Et l'ange qui parlait avec moi
10 me dit : Je te ferai voir qui sont ces chevaux. L'homme qui se tenait parmi les myrtes prit la parole et
11 dit : Ce sont ceux que l'Éternel a envoyés pour parcourir la terre. Et ils s'adressèrent à l'ange de l'Éter-
nel, qui se tenait parmi les myrtes, et ils dirent : Nous avons parcouru la terre, et voici, toute la terre
12 est en repos et tranquille. Alors l'ange de l'Éternel prit la parole et dit : Éternel des armées, jusques
à quand n'auras-tu pas compassion de Jérusalem et des villes de Juda, contre lesquelles tu es irrité
13 depuis soixante-dix ans ? L'Éternel répondit par de bonnes paroles, par des paroles de consolation, à
14 l'ange qui parlait avec moi. Et l'ange qui parlait avec moi me dit : Crie, et dis : Ainsi parle l'Éternel
15 des armées : Je suis ému d'une grande jalousie pour Jérusalem et pour Sion, et je suis saisi d'une
grande irritation contre les nations orgueilleuses ; car je n'étais que peu irrité, mais elles ont contribué
16 au mal. C'est pourquoi ainsi parle l'Éternel : Je reviens à Jérusalem avec compassion ; ma maison y
17 sera rebâtie, et le cordeau sera étendu sur Jérusalem. Crie de nouveau, et dis : Ainsi parle l'Éternel des
armées : Mes villes auront encore des biens en abondance ; l'Éternel consolera encore Sion, il choisira
18, 19 encore Jérusalem. Je levai les yeux et je regardai, et voici, il y avait quatre cornes. Je dis à l'ange qui
parlait avec moi : Qu'est-ce que ces cornes ? Et il me dit : Ce sont les cornes qui ont dispersé Juda, Israël
20, 21 et Jérusalem. L'Éternel me fit voir quatre forgerons. Je dis : Que viennent -ils faire ? Et il dit : Ce sont
les cornes qui ont dispersé Juda, tellement que nul ne lève la tête ; et ces forgerons sont venus pour les
effrayer, et pour abattre les cornes des nations qui ont levé la corne contre le pays de Juda, afin d'en
disperser les habitants.

2 Je levai les yeux et je regardai, et voici, il y avait un homme tenant dans la main un cordeau pour
2 mesurer. Je dis : Où vas -tu ? Et il me dit : Je vais mesurer Jérusalem, pour voir de quelle largeur et de
3 quelle longueur elle doit être. Et voici, l'ange qui parlait avec moi s'avança, et un autre ange vint à sa
4 rencontre. Il lui dit : Cours, parle à ce jeune homme, et dis : Jérusalem sera une ville ouverte, à cause
5 de la multitude d'hommes et de bêtes qui seront au milieu d'elle ; je serai pour elle, dit l'Éternel, une
6 muraille de feu tout autour, et je serai sa gloire au milieu d'elle. Fuyez, fuyez du pays du septentrion !
7 Dit l'Éternel. Car je vous ai dispersés aux quatre vents des cieux, Dit l'Éternel. Sauve -toi, Sion, Toi
8 qui habites chez la fille de Babylone ! Car ainsi parle l'Éternel des armées : Après cela, viendra la
gloire ! Il m'a envoyé vers les nations qui vous ont dépouillés ; Car celui qui vous touche touche la
9 prunelle de son oeil. Voici, je lève ma main contre elles, Et elles seront la proie de ceux qui leur étaient
10 asservis. Et vous saurez que l'Éternel des armées m'a envoyé. Pousse des cris d'allégresse et réjouis
11 -toi, Fille de Sion ! Car voici, je viens, et j'habiterai au milieu de toi, Dit l'Éternel. Beaucoup de nations
s'attacheront à l'Éternel en ce jour -là, Et deviendront mon peuple ; J'habiterai au milieu de toi, Et tu
12 sauras que l'Éternel des armées m'a envoyé vers toi. L'Éternel possédera Juda comme sa part Dans
13 la terre sainte, Et il choisira encore Jérusalem. Que toute chair fasse silence devant l'Éternel ! Car il
s'est réveillé de sa demeure sainte.

3 Il me fit voir Josué, le souverain sacrificateur, debout devant l'ange de l'Éternel, et Satan qui se
2 tenait à sa droite pour l'accuser. L'Éternel dit à Satan : Que l'Éternel te réprime, Satan ! que l'Éternel
3 te réprime, lui qui a choisi Jérusalem ! N'est-ce pas là un tison arraché du feu ? Or Josué était couvert
4 de vêtements sales, et il se tenait debout devant l'ange. L'ange, prenant la parole, dit à ceux qui étaient
devant lui : Otez -lui les vêtements sales ! Puis il dit à Josué : Vois, je t'enlève ton iniquité, et je te revêts

d'habits de fête. Je dis : Qu'on mette sur sa tête un turban pur ! Et ils mirent un turban pur sur sa 5
tête, et ils lui mirent des vêtements. L'ange de l'Éternel était là. L'ange de l'Éternel fit à Josué cette 6
déclaration : Ainsi parle l'Éternel des armées : Si tu marches dans mes voies et si tu observes mes 7
ordres, tu jugeras ma maison et tu garderas mes parvis, et je te donnerai libre accès parmi ceux qui
sont ici. Écoute donc, Josué, souverain sacrificateur, toi et tes compagnons qui sont assis devant toi ! 8
car ce sont des hommes qui serviront de signes. Voici, je ferai venir mon serviteur, le germe. Car voici, 9
pour ce qui est de la pierre que j'ai placée devant Josué, il y a sept yeux sur cette seule pierre ; voici, je
graverai moi-même ce qui doit y être gravé, dit l'Éternel des armées ; et j'enlèverai l'iniquité de ce pays,
en un jour. En ce jour -là, dit l'Éternel des armées, vous vous inviterez les uns les autres sous la vigne 10
et sous le figuier.

L'ange qui parlait avec moi revint, et il me réveilla comme un homme que l'on réveille de son som- **4**
meil. Il me dit : Que vois -tu ? Je répondis : Je regarde, et voici, il y a un chandelier tout d'or, surmonté 2
d'un vase et portant sept lampes, avec sept conduits pour les lampes qui sont au sommet du chandelier ;
et il y a près de lui deux oliviers, l'un à la droite du vase, et l'autre à sa gauche. Et reprenant la parole, 3, 4
je dis à l'ange qui parlait avec moi : Que signifient ces choses, mon seigneur ? L'ange qui parlait avec 5
moi me répondit : Ne sais -tu pas ce que signifient ces choses ? Je dis : Non, mon seigneur. Alors il 6
reprit et me dit : C'est ici la parole que l'Éternel adresse à Zorobabel : Ce n'est ni par la puissance ni
par la force, mais c'est par mon esprit, dit l'Éternel des armées. Qui es-tu, grande montagne, devant 7
Zorobabel ? Tu seras aplanie. Il posera la pierre principale au milieu des acclamations : Grâce, grâce
pour elle ! La parole de l'Éternel me fut adressée, en ces mots : Les mains de Zorobabel ont fondé cette 8, 9
maison, et ses mains l'achèveront ; et tu sauras que l'Éternel des armées m'a envoyé vers vous. Car 10
ceux qui méprisaient le jour des faibles commencements se réjouiront en voyant le niveau dans la main
de Zorobabel. Ces sept sont les yeux de l'Éternel, qui parcourent toute la terre. Je pris la parole et je 11
lui dis : Que signifient ces deux oliviers, à la droite du chandelier et à sa gauche ? Je pris une seconde 12
fois la parole, et je lui dis : Que signifient les deux rameaux d'olivier, qui sont près des deux conduits
d'or d'où découle l'or ? Il me répondit : Ne sais -tu pas ce qu'ils signifient ? Je dis : Non, mon seigneur. 13
Et il dit : Ce sont les deux oints qui se tiennent devant le Seigneur de toute la terre. 14

Je levai de nouveau les yeux et je regardai, et voici, il y avait un rouleau qui volait. Il me dit : Que **5**, 2
vois -tu ? Je répondis : Je vois un rouleau qui vole ; il a vingt coudées de longueur, et dix coudées de
largeur. Et il me dit : C'est la malédiction qui se répand sur tout le pays ; car selon elle tout voleur 3
sera chassé d'ici, et selon elle tout parjure sera chassé d'ici. Je la répands, dit l'Éternel des armées, 4
afin qu'elle entre dans la maison du voleur et de celui qui jure faussement en mon nom, afin qu'elle
y établisse sa demeure, et qu'elle la consume avec le bois et les pierres. L'ange qui parlait avec moi 5
s'avança, et il me dit : Lève les yeux, et regarde ce qui sort là. Je répondis : Qu'est-ce ? Et il dit : C'est 6
l'épha qui sort. Il ajouta : C'est leur iniquité dans tout le pays. Et voici, une masse de plomb s'éleva, et 7
il y avait une femme assise au milieu de l'épha. Il dit : C'est l'iniquité. Et il la repoussa dans l'épha, et il 8
jeta sur l'ouverture la masse de plomb. Je levai les yeux et je regardai, et voici, deux femmes parurent. 9
Le vent soufflait dans leurs ailes ; elles avaient des ailes comme celles de la cigogne. Elles enlevèrent
l'épha entre la terre et le ciel. Je dis à l'ange qui parlait avec moi : Où emportent -elles l'épha ? Il me 10, 11
répondit : Elles vont lui bâtir une maison dans le pays de Schinear ; et quand elle sera prête, il sera
déposé là dans son lieu.

Je levai de nouveau les yeux et je regardai, et voici, quatre chars sortaient d'entre deux montagnes ; **6**
et les montagnes étaient des montagnes d'airain. Au premier char il y avait des chevaux roux, au se- 2
cond char des chevaux noirs, au troisième char des chevaux blancs, et au quatrième char des chevaux 3
tachetés, rouges. Je pris la parole et je dis à l'ange qui parlait avec moi : Qu'est-ce, mon seigneur ? 4
L'ange me répondit : Ce sont les quatre vents des cieux, qui sortent du lieu où ils se tenaient devant le 5
Seigneur de toute la terre. Les chevaux noirs attelés à l'un des chars se dirigent vers le pays du sep- 6
tentrion, et les blancs vont après eux ; les tachetés se dirigent vers le pays du midi. Les rouges sortent 7
et demandent à aller parcourir la terre. L'ange leur dit : Allez, parcourez la terre ! Et ils parcoururent
la terre. Il m'appela, et il me dit : Vois, ceux qui se dirigent vers le pays du septentrion font reposer ma 8
colère sur le pays du septentrion. La parole de l'Éternel me fut adressée, en ces mots : Tu recevras 9, 10
les dons des captifs, Heldaï, Tobija et Jedaeja, et tu iras toi-même ce jour -là, tu iras dans la maison
de Josias, fils de Sophonie, où ils se sont rendus en arrivant de Babylone. Tu prendras de l'argent et 11
de l'or, et tu en feras des couronnes, que tu mettras sur la tête de Josué, fils de Jotsadak, le souverain
sacrificateur. Tu lui diras : Ainsi parle l'Éternel des armées : Voici, un homme, dont le nom est germe, 12
germera dans son lieu, et bâtira le temple de l'Éternel. Il bâtira le temple de l'Éternel ; il portera les 13
insignes de la majesté ; il s'assiéra et dominera sur son trône, il sera sacrificateur sur son trône, et une

14 parfaite union régnera entre l'un et l'autre. Les couronnes seront pour Hélem, Tobija et Jedaeja, et
15 pour Hen, fils de Sophonie, un souvenir dans le temple de l'Éternel. Ceux qui sont éloignés viendront
et travailleront au temple de l'Éternel ; et vous saurez que l'Éternel des armées m'a envoyé vers vous.
Cela arrivera, si vous écoutez la voix de l'Éternel, votre Dieu.

7 La quatrième année du roi Darius, la parole de l'Éternel fut adressée à Zacharie, le quatrième jour
2 du neuvième mois, qui est le mois de Kisleu. On avait envoyé de Béthel Scharetser et Réguem-Mélec
3 avec ses gens pour implorer l'Éternel, et pour dire aux sacrificateurs de la maison de l'Éternel des
armées et aux prophètes : Faut-il que je pleure au cinquième mois et que je fasse abstinence, comme
4, 5 je l'ai fait tant d'années ? La parole de l'Éternel des armées me fut adressée, en ces mots : Dis à tout
le peuple du pays et aux sacrificateurs : Quand vous avez jeûné et pleuré au cinquième et au septième
6 mois, et cela depuis soixante-dix ans, est-ce pour moi que vous avez jeûné ? Et quand vous mangez
7 et buvez, n'est-ce pas vous qui mangez et vous qui buvez ? Ne connaissez-vous pas les paroles qu'a
proclamées l'Éternel par les premiers prophètes, lorsque Jérusalem était habitée et tranquille avec
8 ses villes à l'entour, et que le midi et la plaine étaient habités ? La parole de l'Éternel fut adressée à
9 Zacharie, en ces mots : Ainsi parlait l'Éternel des armées : Rendez véritablement la justice, Et ayez
10 l'un pour l'autre de la bonté et de la miséricorde. N'opprimez pas la veuve et l'orphelin, l'étranger
11 et le pauvre, Et ne méditez pas l'un contre l'autre le mal dans vos coeurs. Mais ils refusèrent d'être
12 attentifs, ils eurent l'épaule rebelle, et ils endurcirent leurs oreilles pour ne pas entendre. Ils rendirent
leur coeur dur comme le diamant, pour ne pas écouter la loi et les paroles que l'Éternel des armées
leur adressait par son esprit, par les premiers prophètes. Ainsi l'Éternel des armées s'enflamma d'une
13 grande colère. Quand il appelait, ils n'ont pas écouté : aussi n'ai-je pas écouté, quand ils ont appelé, dit
14 l'Éternel des armées. Je les ai dispersés parmi toutes les nations qu'ils ne connaissaient pas ; le pays
a été dévasté derrière eux, il n'y a plus eu ni allants ni venants ; et d'un pays de délices ils ont fait un
désert.

8, 2 La parole de l'Éternel des armées se révéla, en ces mots : Ainsi parle l'Éternel des armées : Je
3 suis ému pour Sion d'une grande jalousie, et je suis saisi pour elle d'une grande fureur. Ainsi parle
l'Éternel : Je retourne à Sion, et je veux habiter au milieu de Jérusalem. Jérusalem sera appelée ville
4 fidèle, et la montagne de l'Éternel des armées montagne sainte. Ainsi parle l'Éternel des armées : Des
vieillards et des femmes âgées s'assiéront encore dans les rues de Jérusalem, chacun le bâton à la main,
5 à cause du grand nombre de leurs jours. Les rues de la ville seront remplies de jeunes garçons et de
6 jeunes filles, jouant dans les rues. Ainsi parle l'Éternel des armées : Si la chose paraît étonnante aux
yeux du reste de ce peuple en ces jours -là, sera-t-elle de même étonnante à mes yeux ? dit l'Éternel des
7 armées. Ainsi parle l'Éternel des armées : Voici, je délivre mon peuple du pays de l'orient et du pays
8 du soleil couchant. Je les ramènerai, et ils habiteront au milieu de Jérusalem ; ils seront mon peuple,
9 et je serai leur Dieu avec vérité et droiture. Ainsi parle l'Éternel des armées : Fortifiez vos mains, vous
qui entendez aujourd'hui ces paroles de la bouche des prophètes qui parurent au temps où fut fondée la
10 maison de l'Éternel des armées, où le temple allait être bâti. Car avant ce temps, le travail de l'homme
ne recevait pas sa récompense, et le salaire des bêtes était nul ; il n'y avait point de paix pour ceux
qui entraient et sortaient, à cause de l'ennemi, et je lâchais tous les hommes les uns contre les autres.
11 Maintenant je ne suis pas pour le reste de ce peuple comme j'étais dans le temps passé, dit l'Éternel
12 des armées. Car les semailles prospéreront, la vigne rendra son fruit, la terre donnera ses produits, et
13 les cieux enverront leur rosée ; je ferai jouir de toutes ces choses le reste de ce peuple. De même que
vous avez été en malédiction parmi les nations, maison de Juda et maison d'Israël, de même je vous
14 sauverai, et vous serez en bénédiction. Ne craignez pas, et que vos mains se fortifient ! Car ainsi parle
l'Éternel des armées : Comme j'ai eu la pensée de vous faire du mal lorsque vos pères m'irritaient, dit
15 l'Éternel des armées, et que je ne m'en suis point repenti, ainsi je reviens en arrière et j'ai résolu en
16 ces jours de faire du bien à Jérusalem et à la maison de Juda. Ne craignez pas ! Voici ce que vous
devez faire : dites la vérité chacun à son prochain ; jugez dans vos portes selon la vérité et en vue de la
17 paix ; que nul en son coeur ne pense le mal contre son prochain, et n'aimez pas le faux serment, car
18 ce sont là toutes choses que je hais, dit l'Éternel. La parole de l'Éternel des armées me fut adressée,
19 en ces mots : Ainsi parle l'Éternel des armées : Le jeûne du quatrième mois, le jeûne du cinquième, le
jeûne du septième et le jeûne du dixième se changeront pour la maison de Juda en jours d'allégresse
20 et de joie, en fêtes de réjouissance. Mais aimez la vérité et la paix. Ainsi parle l'Éternel des armées :
21 Il viendra encore des peuples et des habitants d'un grand nombre de villes. Les habitants d'une ville
iront à l'autre, en disant : Allons implorer l'Éternel et chercher l'Éternel des armées ! Nous irons aussi !

Et beaucoup de peuples et de nombreuses nations viendront chercher l'Éternel des armées à Jérusalem 22
et implorer l'Éternel. Ainsi parle l'Éternel des armées : En ces jours -là, dix hommes de toutes les 23
langues des nations saisiront un Juif par le pan de son vêtement et diront : Nous irons avec vous, car
nous avons appris que Dieu est avec vous.

Oracle, parole de l'Éternel sur le pays de Hadrac. Elle s'arrête sur Damas, Car l'Éternel a l'oeil sur les **9**
hommes Comme sur toutes les tribus d'Israël ; Elle s'arrête aussi sur Hamath, à la frontière de Damas, 2
Sur Tyr et Sidon, malgré toute leur sagesse. Tyr s'est bâti une forteresse ; Elle a amassé l'argent 3
comme la poussière, Et l'or comme la boue des rues. Voici, le Seigneur s'en emparera, Il précipitera sa 4
puissance dans la mer, Et elle sera consumée par le feu. Askalon le verra, et elle sera dans la crainte ; 5
Gaza aussi, et un violent tremblement la saisira ; Ékron aussi, car son espoir sera confondu. Le roi
disparaîtra de Gaza, Et Askalon ne sera plus habitée. L'étranger s'établira dans Asdod, Et j'abattrai 6
l'orgueil des Philistins. J'ôterai le sang de sa bouche, Et les abominations d'entre ses dents ; Lui aussi 7
restera pour notre Dieu ; Il sera comme un chef en Juda, Et Ékron sera comme les Jébusiens. Je 8
camperai autour de ma maison pour la défendre contre une armée, Contre les allants et les venants, Et
l'oppresseur ne passera plus près d'eux ; Car maintenant mes yeux sont fixés sur elle. Sois transportée 9
d'allégresse, fille de Sion ! Pousse des cris de joie, fille de Jérusalem ! Voici, ton roi vient à toi ; Il est
juste et victorieux, Il est humble et monté sur un âne, Sur un âne, le petit d'une ânesse. Je détruirai 10
les chars d'Éphraïm, Et les chevaux de Jérusalem ; Et les arcs de guerre seront anéantis. Il annoncera
la paix aux nations, Et il dominera d'une mer à l'autre, Depuis le fleuve jusqu'aux extrémités de la
terre. Et pour toi, à cause de ton alliance scellée par le sang, Je retirerai tes captifs de la fosse où il 11
n'y a pas d'eau. Retournez à la forteresse, captifs pleins d'espérance ! Aujourd'hui encore je le déclare, 12
Je te rendrai le double. Car je bande Juda comme un arc, Je m'arme d'Éphraïm comme d'un arc, 13
Et je soulèverai tes enfants, ô Sion, Contre tes enfants, ô Javan ! Je te rendrai pareille à l'épée d'un
vaillant homme. L'Éternel au-dessus d'eux apparaîtra, Et sa flèche partira comme l'éclair ; Le Seigneur, 14
l'Éternel, sonnera de la trompette, Il s'avancera dans l'ouragan du midi. L'Éternel des armées les 15
protégera ; Ils dévoreront, ils vaincront les pierres de la fronde ; Ils boiront, ils seront bruyants comme
pris de vin ; Ils seront pleins comme une coupe, Comme les coins de l'autel. L'Éternel, leur Dieu, les 16
sauvera en ce jour -là, Comme le troupeau de son peuple ; Car ils sont les pierres d'un diadème, Qui
brilleront dans son pays. Oh ! quelle prospérité pour eux ! quelle beauté ! Le froment fera croître les 17
jeunes hommes, Et le moût les jeunes filles.

Demandez à l'Éternel la pluie, la pluie du printemps ! L'Éternel produira des éclairs, Et il vous **10**
enverra une abondante pluie, Il donnera à chacun de l'herbe dans son champ. Car les théraphim ont 2
des paroles de néant, Les devins prophétisent des faussetés, Les songes mentent et consolent par la
vanité. C'est pourquoi ils sont errants comme un troupeau, Ils sont malheureux parce qu'il n'y a point
de pasteur. Ma colère s'est enflammée contre les pasteurs, Et je châtierai les boucs ; Car l'Éternel des 3
armées visite son troupeau, la maison de Juda, Et il en fera comme son cheval de gloire dans la bataille ;
De lui sortira l'angle, de lui le clou, de lui l'arc de guerre ; De lui sortiront tous les chefs ensemble. Ils 4, 5
seront comme des héros foulant dans la bataille la boue des rues ; Ils combattront, parce que l'Éternel
sera avec eux ; Et ceux qui seront montés sur des chevaux seront couverts de honte. Je fortifierai la 6
maison de Juda, Et je délivrerai la maison de Joseph ; Je les ramènerai, car j'ai compassion d'eux, Et
ils seront comme si je ne les avais pas rejetés ; Car je suis l'Éternel, leur Dieu, et je les exaucerai.
Éphraïm sera comme un héros ; Leur coeur aura la joie que donne le vin ; Leurs fils le verront et seront 7
dans l'allégresse, Leur coeur se réjouira en l'Éternel. Je les sifflerai et les rassemblerai, car je les 8
rachète, Et ils multiplieront comme ils multipliaient. Je les disperserai parmi les peuples, Et au loin 9
ils se souviendront de moi ; Ils vivront avec leurs enfants, et ils reviendront. Je les ramènerai du pays 10
d'Égypte, Et je les rassemblerai de l'Assyrie ; Je les ferai venir au pays de Galaad et au Liban, Et
l'espace ne leur suffira pas. Il passera la mer de détresse, il frappera les flots de la mer, Et toutes les 11
profondeurs du fleuve seront desséchées ; L'orgueil de l'Assyrie sera abattu, Et le sceptre de l'Égypte
disparaîtra. Je les fortifierai par l'Éternel, Et ils marcheront en son nom, Dit l'Éternel. 12

Liban, ouvre tes portes, Et que le feu dévore tes cèdres ! Gémis, cyprès, car le cèdre est tombé, **11**, 2
Ceux qui s'élevaient sont détruits ! Gémissez, chênes de Basan, Car la forêt inaccessible est renversée !
Les bergers poussent des cris lamentables, Parce que leur magnificence est détruite ; Les lionceaux 3
rugissent, Parce que l'orgueil du Jourdain est abattu. Ainsi parle l'Éternel, mon Dieu : Pais les brebis 4
destinées à la boucherie ! Ceux qui les achètent les égorgent impunément ; Celui qui les vend dit : Béni 5
soit l'Éternel, car je m'enrichis ! Et leurs pasteurs ne les épargnent pas. Car je n'ai plus de pitié pour 6
les habitants du pays, Dit l'Éternel ; Et voici, je livre les hommes Aux mains les uns des autres et aux

7 mains de leur roi ; Ils ravageront le pays, Et je ne délivrerai pas de leurs mains. Alors je me mis à
paître les brebis destinées à la boucherie, assurément les plus misérables du troupeau. Je pris deux
8 houlettes : j'appelai l'une Grâce, et j'appelai l'autre Union. Et je fis paître les brebis. J'exterminai les
trois pasteurs en un mois ; mon âme était impatiente à leur sujet, et leur âme avait aussi pour moi
9 du dégoût. Et je dis : Je ne vous paîtrai plus ! Que celle qui va mourir meure, que celle qui va périr
10 périsse, et que celles qui restent se dévorent les unes les autres ! Je pris ma houlette Grâce, et je la
11 brisai, pour rompre mon alliance que j'avais traitée avec tous les peuples. Elle fut rompue ce jour -là ;
et les malheureuses brebis, qui prirent garde à moi, reconnurent ainsi que c'était la parole de l'Éternel.
12 Je leur dis : Si vous le trouvez bon, donnez -moi mon salaire ; sinon, ne le donnez pas. Et ils pesèrent
13 pour mon salaire trente sicles d'argent. L'Éternel me dit : Jette -le au potier, ce prix magnifique auquel
ils m'ont estimé ! Et je pris les trente sicles d'argent, et je les jetai dans la maison de l'Éternel, pour
14 le potier. Puis je brisai ma seconde houlette Union, pour rompre la fraternité entre Juda et Israël.
15, 16 L'Éternel me dit : Prends encore l'équipage d'un pasteur insensé ! Car voici, je susciterai dans le pays
un pasteur qui n'aura pas souci des brebis qui périssent ; il n'ira pas à la recherche des plus jeunes, il
ne guérira pas les blessées, il ne soignera pas les saines ; mais il dévorera la chair des plus grasses, et
17 il déchirera jusqu'aux cornes de leurs pieds. Malheur au pasteur de néant, qui abandonne ses brebis !
Que l'épée fonde sur son bras et sur son oeil droit ! Que son bras se dessèche, Et que son oeil droit
s'éteigne !

12 Oracle, parole de l'Éternel sur Israël. Ainsi parle l'Éternel, qui a étendu les cieux et fondé la terre,
2 Et qui a formé l'esprit de l'homme au dedans de lui : Voici, je ferai de Jérusalem une coupe d'étour-
3 dissement Pour tous les peuples d'alentour, Et aussi pour Juda dans le siège de Jérusalem. En ce jour
-là, je ferai de Jérusalem une pierre pesante pour tous les peuples ; Tous ceux qui la soulèveront seront
4 meurtris ; Et toutes les nations de la terre s'assembleront contre elle. En ce jour -là, dit l'Éternel, Je
frapperai d'étourdissement tous les chevaux, Et de délire ceux qui les monteront ; Mais j'aurai les yeux
5 ouverts sur la maison de Juda, Quand je frapperai d'aveuglement tous les chevaux des peuples. Les
chefs de Juda diront en leur coeur : Les habitants de Jérusalem sont notre force, Par l'Éternel des ar-
6 mées, leur Dieu. En ce jour -là, je ferai des chefs de Juda Comme un foyer ardent parmi du bois, Comme
une torche enflammée parmi des gerbes ; Ils dévoreront à droite et à gauche tous les peuples d'alentour,
7 Et Jérusalem restera à sa place, à Jérusalem. L'Éternel sauvera d'abord les tentes de Juda, Afin que
la gloire de la maison de David, La gloire des habitants de Jérusalem ne s'élève pas au-dessus de Juda.
8 En ce jour -là, l'Éternel protégera les habitants de Jérusalem, Et le faible parmi eux sera dans ce jour
9 comme David ; La maison de David sera comme Dieu, Comme l'ange de l'Éternel devant eux. En ce jour
10 -là, Je m'efforcerai de détruire toutes les nations Qui viendront contre Jérusalem. Alors je répandrai
sur la maison de David et sur les habitants de Jérusalem Un esprit de grâce et de supplication, Et ils
tourneront les regards vers moi, celui qu'ils ont percé. Ils pleureront sur lui comme on pleure sur un fils
11 unique, Ils pleureront amèrement sur lui comme on pleure sur un premier-né. En ce jour -là, le deuil
12 sera grand à Jérusalem, Comme le deuil d'Hadadrimmon dans la vallée de Meguiddon. Le pays sera
dans le deuil, chaque famille séparément : La famille de la maison de David séparément, et les femmes
13 à part ; La famille de la maison de Nathan séparément, et les femmes à part ; La famille de la maison
de Lévi séparément, et les femmes à part ; La famille de Schimeï séparément, et les femmes à part ;
14 Toutes les autres familles, chaque famille séparément, Et les femmes à part.

13 En ce jour -là, une source sera ouverte Pour la maison de David et les habitants de Jérusalem,
2 Pour le péché et pour l'impureté. En ce jour -là, dit l'Éternel des armées, J'exterminerai du pays les
noms des idoles, Afin qu'on ne s'en souvienne plus ; J'ôterai aussi du pays les prophètes et l'esprit
3 d'impureté. Si quelqu'un prophétise encore, Son père et sa mère, qui l'ont engendré, lui diront : Tu ne
vivras pas, car tu dis des mensonges au nom de l'Éternel ! Et son père et sa mère, qui l'ont engendré, le
4 transperceront Quand il prophétisera. En ce jour -là, les prophètes rougiront de leurs visions Quand
5 ils prophétiseront, Et ils ne revêtiront plus un manteau de poil pour mentir. Chacun d'eux dira : Je ne
6 suis pas prophète, Je suis laboureur, Car on m'a acheté dès ma jeunesse. Et si on lui demande : D'où
viennent ces blessures que tu as aux mains ? Il répondra : C'est dans la maison de ceux qui m'aimaient
7 que je les ai reçues. Épée, lève -toi sur mon pasteur Et sur l'homme qui est mon compagnon ! Dit
l'Éternel des armées. Frappe le pasteur, et que les brebis se dispersent ! Et je tournerai ma main vers
8 les faibles. Dans tout le pays, dit l'Éternel, Les deux tiers seront exterminés, périront, Et l'autre tiers
9 restera. Je mettrai ce tiers dans le feu, Et je le purifierai comme on purifie l'argent, Je l'éprouverai
comme on éprouve l'or. Il invoquera mon nom, et je l'exaucerai ; Je dirai : C'est mon peuple ! Et il dira :
L'Éternel est mon Dieu !

14, 2 Voici, le jour de l'Éternel arrive, Et tes dépouilles seront partagées au milieu de toi. Je rassemblerai

toutes les nations pour qu'elles attaquent Jérusalem ; La ville sera prise, les maisons seront pillées, et
les femmes violées ; La moitié de la ville ira en captivité, Mais le reste du peuple ne sera pas exterminé
de la ville. L'Éternel paraîtra, et il combattra ces nations, Comme il combat au jour de la bataille. Ses 3, 4
pieds se poseront en ce jour sur la montagne des oliviers, Qui est vis-à-vis de Jérusalem, du côté de
l'orient ; La montagne des oliviers se fendra par le milieu, à l'orient et à l'occident, Et il se formera
une très grande vallée : Une moitié de la montagne reculera vers le septentrion, Et une moitié vers le
midi. Vous fuirez alors dans la vallée de mes montagnes, Car la vallée des montagnes s'étendra jusqu'à 5
Atzel ; Vous fuirez comme vous avez fui devant le tremblement de terre, Au temps d'Ozias, roi de Juda.
Et l'Éternel, mon Dieu, viendra, et tous ses saints avec lui. En ce jour -là, il n'y aura point de lumière ; Il 6
y aura du froid et de la glace. Ce sera un jour unique, connu de l'Éternel, Et qui ne sera ni jour ni nuit ; 7
Mais vers le soir la lumière paraîtra. En ce jour -là, des eaux vives sortiront de Jérusalem, Et couleront 8
moitié vers la mer orientale, Moitié vers la mer occidentale ; Il en sera ainsi été et hiver. L'Éternel sera 9
roi de toute la terre ; En ce jour -là, l'Éternel sera le seul Éternel, Et son nom sera le seul nom. Tout le 10
pays deviendra comme la plaine, de Guéba à Rimmon, Au midi de Jérusalem ; Et Jérusalem sera élevée
et restera à sa place, Depuis la porte de Benjamin jusqu'au lieu de la première porte, Jusqu'à la porte
des angles, Et depuis la tour de Hananeel jusqu'aux pressoirs du roi. On habitera dans son sein, et il n'y 11
aura plus d'interdit ; Jérusalem sera en sécurité. Voici la plaie dont l'Éternel frappera tous les peuples 12
Qui auront combattu contre Jérusalem : Leur chair tombera en pourriture tandis qu'ils seront sur leurs
pieds, Leurs yeux tomberont en pourriture dans leurs orbites, Et leur langue tombera en pourriture
dans leur bouche. En ce jour -là, l'Éternel produira un grand trouble parmi eux ; L'un saisira la main 13
de l'autre, Et ils lèveront la main les uns sur les autres. Juda combattra aussi dans Jérusalem, Et l'on 14
amassera les richesses de toutes les nations d'alentour, L'or, l'argent, et des vêtements en très grand
nombre. La plaie frappera de même les chevaux, Les mulets, les chameaux, les ânes, Et toutes les bêtes 15
qui seront dans ces camps : Cette plaie sera semblable à l'autre. Tous ceux qui resteront de toutes les 16
nations Venues contre Jérusalem Monteront chaque année Pour se prosterner devant le roi, l'Éternel
des armées, Et pour célébrer la fête des tabernacles. S'il y a des familles de la terre qui ne montent pas 17
à Jérusalem Pour se prosterner devant le roi, l'Éternel des armées, La pluie ne tombera pas sur elles.
Si la famille d'Égypte ne monte pas, si elle ne vient pas, La pluie ne tombera pas sur elle ; Elle sera 18
frappée de la plaie dont l'Éternel frappera les nations Qui ne monteront pas pour célébrer la fête des
tabernacles. Ce sera le châtiment de l'Égypte, Le châtiment de toutes les nations Qui ne monteront 19
pas pour célébrer la fête des tabernacles. En ce jour -là, il sera écrit sur les clochettes des chevaux : 20
Sainteté à L'Éternel ! Et les chaudières dans la maison de l'Éternel Seront comme les coupes devant
l'autel. Toute chaudière à Jérusalem et dans Juda Sera consacrée à l'Éternel des armées ; Tous ceux 21
qui offriront des sacrifices viendront Et s'en serviront pour cuire les viandes ; Et il n'y aura plus de
marchands dans la maison de l'Éternel des armées, En ce jour -là.

MALACHIE

1, 2 Oracle, parole de l'Éternel à Israël par Malachie. Je vous ai aimés, dit l'Éternel. Et vous dites :
En quoi nous as-tu aimés ? Ésaü n'est-il pas frère de Jacob ? dit l'Éternel. Cependant j'ai aimé
3 Jacob, Et j'ai eu de la haine pour Ésaü, J'ai fait de ses montagnes une solitude, J'ai livré
4 son héritage aux chacals du désert. Si Édom dit : Nous sommes détruits, Nous relèverons les
ruines ! Ainsi parle l'Éternel des armées : Qu'ils bâtissent, je renverserai, Et on les appellera pays de la
5 méchanceté, Peuple contre lequel l'Éternel est irrité pour toujours. Vos yeux le verront, Et vous direz :
6 Grand est l'Éternel Par delà les frontières d'Israël ! Un fils honore son père, et un serviteur son maître.
Si je suis père, où est l'honneur qui m'est dû ? Si je suis maître, où est la crainte qu'on a de moi ? Dit
l'Éternel des armées à vous, sacrificateurs, Qui méprisez mon nom, Et qui dites : En quoi avons-nous
7 méprisé ton nom ? Vous offrez sur mon autel des aliments impurs, Et vous dites : En quoi t'avons-
8 nous profané ? C'est en disant : La table de l'Éternel est méprisable ! Quand vous offrez en sacrifice
une bête aveugle, n'est-ce pas mal ? Quand vous en offrez une boiteuse ou infirme, n'est-ce pas mal ?
Offre -la donc à ton gouverneur ! Te recevra-t-il bien, te fera-t-il bon accueil ? Dit l'Éternel des armées.
9 Priez Dieu maintenant, pour qu'il ait pitié de nous ! C'est de vous que cela vient : Vous recevra-t-il
10 favorablement ? Dit l'Éternel des armées. Lequel de vous fermera les portes, Pour que vous n'allumiez
pas en vain le feu sur mon autel ? Je ne prends aucun plaisir en vous, dit l'Éternel des armées, Et les
11 offrandes de votre main ne me sont point agréables. Car depuis le lever du soleil jusqu'à son couchant,
Mon nom est grand parmi les nations, Et en tout lieu on brûle de l'encens en l'honneur de mon nom Et
l'on présente des offrandes pures ; Car grand est mon nom parmi les nations, Dit l'Éternel des armées.
12 Mais vous, vous le profanez, En disant : La table de l'Éternel est souillée, Et ce qu'elle rapporte est
13 un aliment méprisable. Vous dites : Quelle fatigue ! et vous le dédaignez, Dit l'Éternel des armées ; Et
cependant vous amenez ce qui est dérobé, boiteux ou infirme, Et ce sont les offrandes que vous faites !
14 Puis-je les agréer de vos mains ? dit l'Éternel. Maudit soit le trompeur qui a dans son troupeau un
mâle, Et qui voue et sacrifie au Seigneur une bête chétive ! Car je suis un grand roi, dit l'Éternel des
armées, Et mon nom est redoutable parmi les nations.

2, 2 Maintenant, à vous cet ordre, sacrificateurs ! Si vous n'écoutez pas, si vous ne prenez pas à coeur De
donner gloire à mon nom, dit l'Éternel des armées, J'enverrai parmi vous la malédiction, et je maudirai
3 vos bénédictions ; Oui, je les maudirai, parce que vous ne l'avez pas à coeur. Voici, je détruirai vos
semences, Et je vous jetterai des excréments au visage, Les excréments des victimes que vous sacrifiez,
4 Et on vous emportera avec eux. Vous saurez alors que je vous ai adressé cet ordre, Afin que mon alliance
5 avec Lévi subsiste, Dit l'Éternel des armées. Mon alliance avec lui était une alliance de vie et de paix,
Ce que je lui accordai pour qu'il me craignît ; Et il a eu pour moi de la crainte, Il a tremblé devant mon
6 nom. La loi de la vérité était dans sa bouche, Et l'iniquité ne s'est point trouvée sur ses lèvres ; Il a
7 marché avec moi dans la paix et dans la droiture, Et il a détourné du mal beaucoup d'hommes. Car les
lèvres du sacrificateur doivent garder la science, Et c'est à sa bouche qu'on demande la loi, Parce qu'il
8 est un envoyé de l'Éternel des armées. Mais vous, vous vous êtes écartés de la voie, Vous avez fait de
la loi une occasion de chute pour plusieurs, Vous avez violé l'alliance de Lévi, Dit l'Éternel des armées.
9 Et moi, je vous rendrai méprisables et vils Aux yeux de tout le peuple, Parce que vous n'avez pas gardé
10 mes voies, Et que vous avez égard à l'apparence des personnes Quand vous interprétez la loi. N'avons-
nous pas tous un seul père ? N'est-ce pas un seul Dieu qui nous a créés ? Pourquoi donc sommes-nous
11 infidèles l'un envers l'autre, En profanant l'alliance de nos pères ? Juda s'est montré infidèle, Et une
abomination a été commise en Israël et à Jérusalem ; Car Juda a profané ce qui est consacré à l'Éternel,
12 ce qu'aime l'Éternel, Il s'est uni à la fille d'un dieu étranger. L'Éternel retranchera l'homme qui fait
cela, celui qui veille et qui répond, Il le retranchera des tentes de Jacob, Et il retranchera celui qui
13 présente une offrande À l'Éternel des armées. Voici encore ce que vous faites : Vous couvrez de larmes
l'autel de l'Éternel, De pleurs et de gémissements, En sorte qu'il n'a plus égard aux offrandes Et qu'il
14 ne peut rien agréer de vos mains. Et vous dites : Pourquoi ?... Parce que l'Éternel a été témoin entre toi
et la femme de ta jeunesse, À laquelle tu es infidèle, Bien qu'elle soit ta compagne et la femme de ton
15 alliance. Nul n'a fait cela, avec un reste de bon sens. Un seul l'a fait, et pourquoi ? Parce qu'il cherchait
la postérité que Dieu lui avait promise. Prenez donc garde en votre esprit, Et qu'aucun ne soit infidèle à
16 la femme de sa jeunesse ! Car je hais la répudiation, Dit l'Éternel, le Dieu d'Israël, Et celui qui couvre
de violence son vêtement, Dit l'Éternel des armées. Prenez donc garde en votre esprit, Et ne soyez pas

infidèles ! Vous fatiguez l'Éternel par vos paroles, Et vous dites : En quoi l'avons-nous fatigué ? C'est 17
en disant : Quiconque fait le mal est bon aux yeux de l'Éternel, Et c'est en lui qu'il prend plaisir ! Ou
bien : Où est le Dieu de la justice ?

Voici, j'enverrai mon messager ; Il préparera le chemin devant moi. Et soudain entrera dans son **3**
temple le Seigneur que vous cherchez ; Et le messager de l'alliance que vous désirez, voici, il vient, Dit
l'Éternel des armées. Qui pourra soutenir le jour de sa venue ? Qui restera debout quand il paraîtra ? 2
Car il sera comme le feu du fondeur, Comme la potasse des foulons. Il s'assiéra, fondra et purifiera 3
l'argent ; Il purifiera les fils de Lévi, Il les épurera comme on épure l'or et l'argent, Et ils présente-
ront à l'Éternel des offrandes avec justice. Alors l'offrande de Juda et de Jérusalem sera agréable à 4
l'Éternel, Comme aux anciens jours, comme aux années d'autrefois. Je m'approcherai de vous pour le 5
jugement, Et je me hâterai de témoigner contre les enchanteurs et les adultères, Contre ceux qui jurent
faussement, Contre ceux qui retiennent le salaire du mercenaire, Qui oppriment la veuve et l'orphelin,
Qui font tort à l'étranger, et ne me craignent pas, Dit l'Éternel des armées. Car je suis l'Éternel, je ne 6
change pas ; Et vous, enfants de Jacob, vous n'avez pas été consumés. Depuis le temps de vos pères, 7
vous vous êtes écartés de mes ordonnances, Vous ne les avez point observées. Revenez à moi, et je revien-
drai à vous, dit l'Éternel des armées. Et vous dites : En quoi devons-nous revenir ? Un homme trompe 8
-t-il Dieu ? Car vous me trompez, Et vous dites : En quoi t'avons-nous trompé ? Dans les dîmes et les
offrandes. Vous êtes frappés par la malédiction, Et vous me trompez, La nation tout entière ! Apportez 9, 10
à la maison du trésor toutes les dîmes, Afin qu'il y ait de la nourriture dans ma maison ; Mettez-moi
de la sorte à l'épreuve, Dit l'Éternel des armées. Et vous verrez si je n'ouvre pas pour vous les écluses
des cieux, Si je ne répands pas sur vous la bénédiction en abondance. Pour vous je menacerai celui 11
qui dévore, Et il ne vous détruira pas les fruits de la terre, Et la vigne ne sera pas stérile dans vos
campagnes, Dit l'Éternel des armées. Toutes les nations vous diront heureux, Car vous serez un pays 12
de délices, Dit l'Éternel des armées. Vos paroles sont rudes contre moi, dit l'Éternel. Et vous dites : 13
Qu'avons-nous dit contre toi ? Vous avez dit : C'est en vain que l'on sert Dieu ; Qu'avons-nous gagné à 14
observer ses préceptes, Et à marcher avec tristesse À cause de l'Éternel des armées ? Maintenant nous 15
estimons heureux les hautains ; Oui, les méchants prospèrent ; Oui, ils tentent Dieu, et ils échappent !
Alors ceux qui craignent l'Éternel se parlèrent l'un à l'autre ; L'Éternel fut attentif, et il écouta ; Et un 16
livre de souvenir fut écrit devant lui Pour ceux qui craignent l'Éternel Et qui honorent son nom. Ils 17
seront à moi, dit l'Éternel des armées, Ils m'appartiendront, au jour que je prépare ; J'aurai compassion
d'eux, Comme un homme a compassion de son fils qui le sert. Et vous verrez de nouveau la différence 18
Entre le juste et le méchant, Entre celui qui sert Dieu Et celui qui ne le sert pas.

Car voici, le jour vient, Ardent comme une fournaise. Tous les hautains et tous les méchants seront **4**
comme du chaume ; Le jour qui vient les embrasera, Dit l'Éternel des armées, Il ne leur laissera ni
racine ni rameau. Mais pour vous qui craignez mon nom, se lèvera Le soleil de la justice, Et la guérison 2
sera sous ses ailes ; Vous sortirez, et vous sauterez comme les veaux d'une étable, Et vous foulerez les 3
méchants, Car ils seront comme de la cendre Sous la plante de vos pieds, Au jour que je prépare, Dit
l'Éternel des armées. Souvenez -vous de la loi de Moïse, mon serviteur, Auquel j'ai prescrit en Horeb, 4
pour tout Israël, Des préceptes et des ordonnances. Voici, je vous enverrai Élie, le prophète, Avant que 5
le jour de l'Éternel arrive, Ce jour grand et redoutable. Il ramènera le coeur des pères à leurs enfants, 6
Et le coeur des enfants à leurs pères, De peur que je ne vienne frapper le pays d'interdit.

MATTHIEU

1 Généalogie de Jésus -Christ, fils de David, fils d'Abraham. Abraham engendra Isaac ; Isaac engendra Jacob ; Jacob engendra Juda et ses frères ; Juda engendra de Thamar Pharès et Zara ; Pharès engendra Esrom ; Esrom engendra Aram ; Aram engendra Aminadab ; Aminadab engendra Naasson ; Naasson engendra Salmon ; Salmon engendra Boaz de Rahab ; Boaz engendra Obed de Ruth ; Obed engendra Isaï ; Isaï engendra David. Le roi David engendra Salomon de la femme d'Urie ; Salomon engendra Roboam ; Roboam engendra Abia ; Abia engendra Asa ; Asa engendra Josaphat ; Josaphat engendra Joram ; Joram engendra Ozias ; Ozias engendra Joatham ; Joatham engendra Achaz ; Achaz engendra Ézéchias ; Ézéchias engendra Manassé ; Manassé engendra Amon ; Amon engendra Josias ; Josias engendra Jéchonias et ses frères, au temps de la déportation à Babylone. Après la déportation à Babylone, Jéchonias engendra Salathiel ; Salathiel engendra Zorobabel ; Zorobabel engendra Abiud ; Abiud engendra Éliakim ; Éliakim engendra Azor ; Azor engendra Sadok ; Sadok engendra Achim ; Achim engendra Éliud ; Éliud engendra Éléazar ; Éléazar engendra Matthan ; Matthan engendra Jacob ; Jacob engendra Joseph, l'époux de Marie, de laquelle est né Jésus, qui est appelé Christ. Il y a donc en tout quatorze générations depuis Abraham jusqu'à David, quatorze générations depuis David jusqu'à la déportation à Babylone, et quatorze générations depuis la déportation à Babylone jusqu'au Christ. Voici de quelle manière arriva la naissance de Jésus -Christ. Marie, sa mère, ayant été fiancée à Joseph, se trouva enceinte, par la vertu du Saint -Esprit, avant qu'ils eussent habité ensemble. Joseph, son époux, qui était un homme de bien et qui ne voulait pas la diffamer, se proposa de rompre secrètement avec elle. Comme il y pensait, voici, un ange du Seigneur lui apparut en songe, et dit : Joseph, fils de David, ne crains pas de prendre avec toi Marie, ta femme, car l'enfant qu'elle a conçu vient du Saint -Esprit ; elle enfantera un fils, et tu lui donneras le nom de Jésus ; c'est lui qui sauvera son peuple de ses péchés. Tout cela arriva afin que s'accomplît ce que le Seigneur avait annoncé par le prophète : Voici, la vierge sera enceinte, elle enfantera un fils, et on lui donnera le nom d'Emmanuel, ce qui signifie Dieu avec nous. Joseph s'étant réveillé fit ce que l'ange du Seigneur lui avait ordonné, et il prit sa femme avec lui. Mais il ne la connut point jusqu'à ce qu'elle eût enfanté un fils, auquel il donna le nom de Jésus.

2 Jésus étant né à Bethléhem en Judée, au temps du roi Hérode, voici des mages d 'Orient arrivèrent à Jérusalem, et dirent : Où est le roi des Juifs qui vient de naître ? car nous avons vu son étoile en Orient, et nous sommes venus pour l 'adorer. Le roi Hérode, ayant appris cela, fut troublé, et tout Jérusalem avec lui. Il assembla tous les principaux sacrificateurs et les scribes du peuple, et il s'informa auprès d'eux où devait naître le Christ. Ils lui dirent : À Bethléhem en Judée ; car voici ce qui a été écrit par le prophète : Et toi, Bethléhem, terre de Juda, Tu n'es certes pas la moindre entre les principales villes de Juda, Car de toi sortira un chef Qui paîtra Israël, mon peuple. Alors Hérode fit appeler en secret les mages, et s'enquit soigneusement auprès d'eux depuis combien de temps l'étoile brillait. Puis il les envoya à Bethléhem, en disant : Allez, et prenez des informations exactes sur le petit enfant ; quand vous l'aurez trouvé, faites-le-moi savoir, afin que j'aille aussi moi-même l'adorer. Après avoir entendu le roi, ils partirent. Et voici, l'étoile qu 'ils avaient vue en Orient marchait devant eux jusqu'à ce qu'étant arrivée au-dessus du lieu où était le petit enfant, elle s'arrêta. Quand ils aperçurent l'étoile, ils furent saisis d'une très grande joie. Ils entrèrent dans la maison, virent le petit enfant avec Marie, sa mère, se prosternèrent et l 'adorèrent ; ils ouvrirent ensuite leurs trésors, et lui offrirent en présent de l'or, de l'encens et de la myrrhe. Puis, divinement avertis en songe de ne pas retourner vers Hérode, ils regagnèrent leur pays par un autre chemin. Lorsqu'ils furent partis, voici, un ange du Seigneur apparut en songe à Joseph, et dit : Lève-toi, prends le petit enfant et sa mère, fuis en Égypte, et restes -y jusqu'à ce que je te parle ; car Hérode cherchera le petit enfant pour le faire périr. Joseph se leva, prit de nuit le petit enfant et sa mère, et se retira en Égypte. Il y resta jusqu'à la mort d'Hérode, afin que s'accomplît ce que le Seigneur avait annoncé par le prophète : J'ai appelé mon fils hors d'Égypte. Alors Hérode, voyant qu 'il avait été joué par les mages, se mit dans une grande colère, et il envoya tuer tous les enfants de deux ans et au-dessous qui étaient à Bethléhem et dans tout son territoire, selon la date dont il s'était soigneusement enquis auprès des mages. Alors s'accomplit ce qui avait été annoncé par Jérémie, le prophète : On a entendu des cris à Rama, Des pleurs et de grandes lamentations : Rachel pleure ses enfants, Et n'a pas voulu être consolée, Parce qu 'ils ne sont plus. Quand Hérode fut mort, voici, un ange du Seigneur apparut en songe à Joseph, en Égypte, et dit : Lève-toi, prends le petit enfant et sa mère, et va dans le pays d'Israël, car ceux qui en voulaient à la vie du petit enfant sont morts. Joseph se leva, prit le petit enfant et sa mère, et alla dans le pays d'Israël. Mais, ayant appris qu 'Archélaüs régnait sur la Judée à la place d'Hérode, son père, il craignit de s'y rendre ; et,

divinement averti en songe, il se retira dans le territoire de la Galilée, et vint demeurer dans une 23
ville appelée Nazareth, afin que s'accomplît ce qui avait été annoncé par les prophètes : Il sera appelé
Nazaréen.

En ce temps -là parut Jean Baptiste, prêchant dans le désert de Judée. Il disait : Repentez-vous, car **3**, 2
le royaume des cieux est proche. Jean est celui qui avait été annoncé par Ésaïe, le prophète, lorsqu'il 3
dit : C'est ici la voix de celui qui crie dans le désert : Préparez le chemin du Seigneur, Aplanissez ses
sentiers. Jean avait un vêtement de poils de chameau, et une ceinture de cuir autour des reins. Il se 4
nourrissait de sauterelles et de miel sauvage. Les habitants de Jérusalem, de toute la Judée et de 5
tout le pays des environs du Jourdain, se rendaient auprès de lui ; et, confessant leurs péchés, ils se 6
faisaient baptiser par lui dans le fleuve du Jourdain. Mais, voyant venir à son baptême beaucoup de 7
pharisiens et de sadducéens, il leur dit : Races de vipères, qui vous a appris à fuir la colère à venir ?
Produisez donc du fruit digne de la repentance, et ne prétendez pas dire en vous-mêmes : Nous avons 8, 9
Abraham pour père ! Car je vous déclare que de ces pierres-ci Dieu peut susciter des enfants à Abraham.
Déjà la cognée est mise à la racine des arbres : tout arbre donc qui ne produit pas de bons fruits sera 10
coupé et jeté au feu. Moi, je vous baptise d 'eau, pour vous amener à la repentance ; mais celui qui 11
vient après moi est plus puissant que moi, et je ne suis pas digne de porter ses souliers. Lui, il vous
baptisera du Saint -Esprit et de feu. Il a son van à la main ; il nettoiera son aire, et il amassera son blé 12
dans le grenier, mais il brûlera la paille dans un feu qui ne s'éteint point. Alors Jésus vint de la Galilée 13
au Jourdain vers Jean, pour être baptisé par lui. Mais Jean s'y opposait, en disant : C'est moi qui ai 14
besoin d'être baptisé par toi, et tu viens à moi ! Jésus lui répondit : Laisse faire maintenant, car il est 15
convenable que nous accomplissions ainsi tout ce qui est juste. Et Jean ne lui résista plus. Dès que 16
Jésus eut été baptisé, il sortit de l'eau. Et voici, les cieux s'ouvrirent, et il vit l'Esprit de Dieu descendre
comme une colombe et venir sur lui. Et voici, une voix fit entendre des cieux ces paroles : Celui-ci est 17
mon Fils bien-aimé, en qui j'ai mis toute mon affection.

Alors Jésus fut emmené par l'Esprit dans le désert, pour être tenté par le diable. Après avoir jeûné **4**, 2
quarante jours et quarante nuits, il eut faim. Le tentateur, s'étant approché, lui dit : Si tu es Fils de 3
Dieu, ordonne que ces pierres deviennent des pains. Jésus répondit : Il est écrit : L'homme ne vivra pas 4
de pain seulement, mais de toute parole qui sort de la bouche de Dieu. Le diable le transporta dans la 5
ville sainte, le plaça sur le haut du temple, et lui dit : Si tu es Fils de Dieu, jette -toi en bas ; car il est 6
écrit : Il donnera des ordres à ses anges à ton sujet ; Et ils te porteront sur les mains, De peur que ton
pied ne heurte contre une pierre. Jésus lui dit : Il est aussi écrit : Tu ne tenteras point le Seigneur, ton 7
Dieu. Le diable le transporta encore sur une montagne très élevée, lui montra tous les royaumes du 8
monde et leur gloire, et lui dit : Je te donnerai toutes ces choses, si tu te prosternes et m 'adores. Jésus 9, 10
lui dit : Retire-toi, Satan ! Car il est écrit : Tu adoreras le Seigneur, ton Dieu, et tu le serviras lui seul.
Alors le diable le laissa. Et voici, des anges vinrent auprès de Jésus, et le servaient. Jésus, ayant appris 11, 12
que Jean avait été livré, se retira dans la Galilée. Il quitta Nazareth, et vint demeurer à Capernaüm, 13
située près de la mer, dans le territoire de Zabulon et de Nephthali, afin que s'accomplît ce qui avait 14
été annoncé par Ésaïe, le prophète : Le peuple de Zabulon et de Nephthali, De la contrée voisine de la 15
mer, du pays au delà du Jourdain, Et de la Galilée des Gentils, Ce peuple, assis dans les ténèbres, À vu 16
une grande lumière ; Et sur ceux qui étaient assis dans la région et l'ombre de la mort La lumière s 'est
levée. Dès ce moment Jésus commença à prêcher, et à dire : Repentez-vous, car le royaume des cieux 17
est proche. Comme il marchait le long de la mer de Galilée, il vit deux frères, Simon, appelé Pierre, et 18
André, son frère, qui jetaient un filet dans la mer ; car ils étaient pêcheurs. Il leur dit : Suivez -moi, 19
et je vous ferai pêcheurs d'hommes. Aussitôt, ils laissèrent les filets, et le suivirent. De là étant allé 20, 21
plus loin, il vit deux autres frères, Jacques, fils de Zébédée, et Jean, son frère, qui étaient dans une
barque avec Zébédée, leur père, et qui réparaient leurs filets. Il les appela, et aussitôt ils laissèrent la 22
barque et leur père, et le suivirent. Jésus parcourait toute la Galilée, enseignant dans les synagogues, 23
prêchant la bonne nouvelle du royaume, et guérissant toute maladie et toute infirmité parmi le peuple.
Sa renommée se répandit dans toute la Syrie, et on lui amenait tous ceux qui souffraient de maladies 24
et de douleurs de divers genres, des démoniaques, des lunatiques, des paralytiques ; et il les guérissait.
Une grande foule le suivit, de la Galilée, de la Décapole, de Jérusalem, de la Judée, et d'au delà du 25
Jourdain.

Voyant la foule, Jésus monta sur la montagne ; et, après qu'il se fut assis, ses disciples s'approchèrent **5**
de lui. Puis, ayant ouvert la bouche, il les enseigna, et dit : Heureux les pauvres en esprit, car le 2, 3
royaume des cieux est à eux ! Heureux les affligés, car ils seront consolés ! Heureux les débonnaires, 4, 5
car ils hériteront la terre ! Heureux ceux qui ont faim et soif de la justice, car ils seront rassasiés ! 6
Heureux les miséricordieux, car ils obtiendront miséricorde ! Heureux ceux qui ont le coeur pur, car ils 7, 8
verront Dieu ! Heureux ceux qui procurent la paix, car ils seront appelés fils de Dieu ! Heureux ceux 9, 10
qui sont persécutés pour la justice, car le royaume des cieux est à eux ! Heureux serez-vous, lorsqu 'on 11

vous outragera, qu'on vous persécutera et qu'on dira faussement de vous toute sorte de mal, à cause
12 de moi. Réjouissez-vous et soyez dans l'allégresse, parce que votre récompense sera grande dans les
13 cieux ; car c'est ainsi qu'on a persécuté les prophètes qui ont été avant vous. Vous êtes le sel de la
terre. Mais si le sel perd sa saveur, avec quoi la lui rendra-t-on ? Il ne sert plus qu'à être jeté dehors, et
14 foulé aux pieds par les hommes. Vous êtes la lumière du monde. Une ville située sur une montagne ne
15 peut être cachée ; et on n'allume pas une lampe pour la mettre sous le boisseau, mais on la met sur le
16 chandelier, et elle éclaire tous ceux qui sont dans la maison. Que votre lumière luise ainsi devant les
17 hommes, afin qu 'ils voient vos bonnes oeuvres, et qu'ils glorifient votre Père qui est dans les cieux. Ne
croyez pas que je sois venu pour abolir la loi ou les prophètes ; je suis venu non pour abolir, mais pour
18 accomplir. Car, je vous le dis en vérité, tant que le ciel et la terre ne passeront point, il ne disparaîtra
19 pas de la loi un seul iota ou un seul trait de lettre, jusqu'à ce que tout soit arrivé. Celui donc qui
supprimera l'un de ces plus petits commandements, et qui enseignera aux hommes à faire de même,
sera appelé le plus petit dans le royaume des cieux ; mais celui qui les observera, et qui enseignera à
20 les observer, celui-là sera appelé grand dans le royaume des cieux. Car, je vous le dis, si votre justice
21 ne surpasse celle des scribes et des pharisiens, vous n'entrerez point dans le royaume des cieux. Vous
avez entendu qu 'il a été dit aux anciens : Tu ne tueras point ; celui qui tuera mérite d'être puni par
22 les juges. Mais moi, je vous dis que quiconque se met en colère contre son frère mérite d'être puni par
les juges ; que celui qui dira à son frère : Raca ! mérite d'être puni par le sanhédrin ; et que celui qui lui
23 dira : Insensé ! mérite d'être puni par le feu de la géhenne. Si donc tu présentes ton offrande à l'autel,
24 et que là tu te souviennes que ton frère a quelque chose contre toi, laisse là ton offrande devant l'autel,
25 et va d'abord te réconcilier avec ton frère ; puis, viens présenter ton offrande. Accorde-toi promptement
avec ton adversaire, pendant que tu es en chemin avec lui, de peur qu'il ne te livre au juge, que le juge
26 ne te livre à l'officier de justice, et que tu ne sois mis en prison. Je te le dis en vérité, tu ne sortiras pas
27 de là que tu n'aies payé le dernier quadrant. Vous avez appris qu 'il a été dit : Tu ne commettras point
28 d'adultère. Mais moi, je vous dis que quiconque regarde une femme pour la convoiter a déjà commis un
29 adultère avec elle dans son coeur. Si ton oeil droit est pour toi une occasion de chute, arrache -le et jette
-le loin de toi ; car il est avantageux pour toi qu 'un seul de tes membres périsse, et que ton corps entier
30 ne soit pas jeté dans la géhenne. Et si ta main droite est pour toi une occasion de chute, coupe -la et
jette -la loin de toi ; car il est avantageux pour toi qu 'un seul de tes membres périsse, et que ton corps
31 entier n'aille pas dans la géhenne. Il a été dit : Que celui qui répudie sa femme lui donne une lettre de
32 divorce. Mais moi, je vous dis que celui qui répudie sa femme, sauf pour cause d'infidélité, l 'expose à
33 devenir adultère, et que celui qui épouse une femme répudiée commet un adultère. Vous avez encore
appris qu 'il a été dit aux anciens : Tu ne te parjureras point, mais tu t'acquitteras envers le Seigneur
34 de ce que tu as déclaré par serment. Mais moi, je vous dis de ne jurer aucunement, ni par le ciel, parce
35 que c'est le trône de Dieu ; ni par la terre, parce que c'est son marchepied ; ni par Jérusalem, parce que
36 c'est la ville du grand roi. Ne jure pas non plus par ta tête, car tu ne peux rendre blanc ou noir un seul
37, 38 cheveu. Que votre parole soit oui, oui, non, non ; ce qu'on y ajoute vient du malin. Vous avez appris qu
39 'il a été dit : oeil pour oeil, et dent pour dent. Mais moi, je vous dis de ne pas résister au méchant. Si
40 quelqu'un te frappe sur la joue droite, présente -lui aussi l'autre. Si quelqu'un veut plaider contre toi,
41 et prendre ta tunique, laisse -lui encore ton manteau. Si quelqu'un te force à faire un mille, fais -en
42 deux avec lui. Donne à celui qui te demande, et ne te détourne pas de celui qui veut emprunter de toi.
43, 44 Vous avez appris qu 'il a été dit : Tu aimeras ton prochain, et tu haïras ton ennemi. Mais moi, je vous
dis : Aimez vos ennemis, bénissez ceux qui vous maudissent, faites du bien à ceux qui vous haïssent, et
45 priez pour ceux qui vous maltraitent et qui vous persécutent, afin que vous soyez fils de votre Père qui
est dans les cieux ; car il fait lever son soleil sur les méchants et sur les bons, et il fait pleuvoir sur les
46 justes et sur les injustes. Si vous aimez ceux qui vous aiment, quelle récompense méritez-vous ? Les
47 publicains aussi n'agissent-ils pas de même ? Et si vous saluez seulement vos frères, que faites -vous
48 d'extraordinaire ? Les païens aussi n'agissent-ils pas de même ? Soyez donc parfaits, comme votre Père
céleste est parfait.

6 Gardez-vous de pratiquer votre justice devant les hommes, pour en être vus ; autrement, vous n'au-
2 rez point de récompense auprès de votre Père qui est dans les cieux. Lors donc que tu fais l'aumône, ne
sonne pas de la trompette devant toi, comme font les hypocrites dans les synagogues et dans les rues,
3 afin d'être glorifiés par les hommes. Je vous le dis en vérité, ils reçoivent leur récompense. Mais quand
4 tu fais l'aumône, que ta main gauche ne sache pas ce que fait ta droite, afin que ton aumône se fasse
5 en secret ; et ton Père, qui voit dans le secret, te le rendra. Lorsque vous priez, ne soyez pas comme
les hypocrites, qui aiment à prier debout dans les synagogues et aux coins des rues, pour être vus des
6 hommes. Je vous le dis en vérité, ils reçoivent leur récompense. Mais quand tu pries, entre dans ta
chambre, ferme ta porte, et prie ton Père qui est là dans le lieu secret ; et ton Père, qui voit dans le
7 secret, te le rendra. En priant, ne multipliez pas de vaines paroles, comme les païens, qui s'imaginent

qu ’à force de paroles ils seront exaucés. Ne leur ressemblez pas ; car votre Père sait de quoi vous avez 8
besoin, avant que vous le lui demandiez. Voici donc comment vous devez prier : Notre Père qui es aux 9
cieux ! Que ton nom soit sanctifié ; que ton règne vienne ; que ta volonté soit faite sur la terre comme au 10
ciel. Donne -nous aujourd’hui notre pain quotidien ; pardonne -nous nos offenses, comme nous aussi 11, 12
nous pardonnons à ceux qui nous ont offensés ; ne nous induis pas en tentation, mais délivre -nous du 13
malin. Car c’est à toi qu’appartiennent, dans tous les siècles, le règne, la puissance et la gloire. Amen !
Si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi ; mais si vous 14, 15
ne pardonnez pas aux hommes, votre Père ne vous pardonnera pas non plus vos offenses. Lorsque 16
vous jeûnez, ne prenez pas un air triste, comme les hypocrites, qui se rendent le visage tout défait,
pour montrer aux hommes qu’ils jeûnent. Je vous le dis en vérité, ils reçoivent leur récompense. Mais 17
quand tu jeûnes, parfume ta tête et lave ton visage, afin de ne pas montrer aux hommes que tu jeûnes, 18
mais à ton Père qui est là dans le lieu secret ; et ton Père, qui voit dans le secret, te le rendra. Ne vous 19
amassez pas des trésors sur la terre, où la teigne et la rouille détruisent, et où les voleurs percent et
dérobent ; mais amassez -vous des trésors dans le ciel, où la teigne et la rouille ne détruisent point, et 20
où les voleurs ne percent ni ne dérobent. Car là où est ton trésor, là aussi sera ton coeur. L’oeil est la 21, 22
lampe du corps. Si ton oeil est en bon état, tout ton corps sera éclairé ; mais si ton oeil est en mauvais 23
état, tout ton corps sera dans les ténèbres. Si donc la lumière qui est en toi est ténèbres, combien seront
grandes ces ténèbres ! Nul ne peut servir deux maîtres. Car, ou il haïra l’un, et aimera l’autre ; ou il 24
s’attachera à l’un, et méprisera l’autre. Vous ne pouvez servir Dieu et Mamon. C’est pourquoi je vous 25
dis : Ne vous inquiétez pas pour votre vie de ce que vous mangerez, ni pour votre corps, de quoi vous
serez vêtus. La vie n’est -elle pas plus que la nourriture, et le corps plus que le vêtement ? Regardez 26
les oiseaux du ciel : ils ne sèment ni ne moissonnent, et ils n ’amassent rien dans des greniers ; et votre
Père céleste les nourrit. Ne valez -vous pas beaucoup plus qu’eux ? Qui de vous, par ses inquiétudes, 27
peut ajouter une coudée à la durée de sa vie ? Et pourquoi vous inquiéter au sujet du vêtement ? Consi- 28
dérez comment croissent les lis des champs : ils ne travaillent ni ne filent ; cependant je vous dis que 29
Salomon même, dans toute sa gloire, n’a pas été vêtu comme l’un d’eux. Si Dieu revêt ainsi l’herbe 30
des champs, qui existe aujourd’hui et qui demain sera jetée au four, ne vous vêtira-t-il pas à plus forte
raison, gens de peu de foi ? Ne vous inquiétez donc point, et ne dites pas : Que mangerons-nous ? que 31
boirons-nous ? de quoi serons-nous vêtus ? Car toutes ces choses, ce sont les païens qui les recherchent. 32
Votre Père céleste sait que vous en avez besoin. Cherchez premièrement le royaume et la justice de 33
Dieu ; et toutes ces choses vous seront données par-dessus. Ne vous inquiétez donc pas du lendemain ; 34
car le lendemain aura soin de lui-même. À chaque jour suffit sa peine.

Ne jugez point, afin que vous ne soyez point jugés. Car on vous jugera du jugement dont vous jugez, **7**, 2
et l’on vous mesurera avec la mesure dont vous mesurez. Pourquoi vois -tu la paille qui est dans l’oeil 3
de ton frère, et n’aperçois -tu pas la poutre qui est dans ton oeil ? Ou comment peux-tu dire à ton frère : 4
Laisse -moi ôter une paille de ton oeil, toi qui as une poutre dans le tien ? Hypocrite, ôte premièrement 5
la poutre de ton oeil, et alors tu verras comment ôter la paille de l’oeil de ton frère. Ne donnez pas les 6
choses saintes aux chiens, et ne jetez pas vos perles devant les pourceaux, de peur qu ’ils ne les foulent
aux pieds, ne se retournent et ne vous déchirent. Demandez, et l’on vous donnera ; cherchez, et vous 7
trouverez ; frappez, et l’on vous ouvrira. Car quiconque demande reçoit, celui qui cherche trouve, et 8
l’on ouvre à celui qui frappe. Lequel de vous donnera une pierre à son fils, s ’il lui demande du pain ? 9
Ou, s ’il demande un poisson, lui donnera -t-il un serpent ? Si donc, méchants comme vous l’êtes, vous 10, 11
savez donner de bonnes choses à vos enfants, à combien plus forte raison votre Père qui est dans les
cieux donnera -t-il de bonnes choses à ceux qui les lui demandent. Tout ce que vous voulez que les 12
hommes fassent pour vous, faites-le de même pour eux, car c ’est la loi et les prophètes. Entrez par 13
la porte étroite. Car large est la porte, spacieux est le chemin qui mènent à la perdition, et il y en a
beaucoup qui entrent par là. Mais étroite est la porte, resserré le chemin qui mènent à la vie, et il y 14
en a peu qui les trouvent. Gardez-vous des faux prophètes. Ils viennent à vous en vêtements de brebis, 15
mais au dedans ce sont des loups ravisseurs. Vous les reconnaîtrez à leurs fruits. Cueille -t-on des 16
raisins sur des épines, ou des figues sur des chardons ? Tout bon arbre porte de bons fruits, mais le 17
mauvais arbre porte de mauvais fruits. Un bon arbre ne peut porter de mauvais fruits, ni un mauvais 18
arbre porter de bons fruits. Tout arbre qui ne porte pas de bons fruits est coupé et jeté au feu. C’est 19, 20
donc à leurs fruits que vous les reconnaîtrez. Ceux qui me disent : Seigneur, Seigneur ! n’entreront 21
pas tous dans le royaume des cieux, mais celui-là seul qui fait la volonté de mon Père qui est dans les
cieux. Plusieurs me diront en ce jour-là : Seigneur, Seigneur, n’avons-nous pas prophétisé par ton nom ? 22
n’avons-nous pas chassé des démons par ton nom ? et n’avons-nous pas fait beaucoup de miracles par
ton nom ? Alors je leur dirai ouvertement : Je ne vous ai jamais connus, retirez -vous de moi, vous qui 23
commettez l’iniquité. C’est pourquoi, quiconque entend ces paroles que je dis et les met en pratique, 24
sera semblable à un homme prudent qui a bâti sa maison sur le roc. La pluie est tombée, les torrents 25

sont venus, les vents ont soufflé et se sont jetés contre cette maison : elle n'est point tombée, parce qu
26 'elle était fondée sur le roc. Mais quiconque entend ces paroles que je dis, et ne les met pas en pratique,
27 sera semblable à un homme insensé qui a bâti sa maison sur le sable. La pluie est tombée, les torrents
sont venus, les vents ont soufflé et ont battu cette maison : elle est tombée, et sa ruine a été grande.
28, 29 Après que Jésus eut achevé ces discours, la foule fut frappée de sa doctrine ; car il enseignait comme
ayant autorité, et non pas comme leurs scribes.

8, 2 Lorsque Jésus fut descendu de la montagne, une grande foule le suivit. Et voici, un lépreux s'étant
3 approché se prosterna devant lui, et dit : Seigneur, si tu le veux, tu peux me rendre pur. Jésus étendit
4 la main, le toucha, et dit : Je le veux, sois pur. Aussitôt il fut purifié de sa lèpre. Puis Jésus lui dit :
Garde -toi d'en parler à personne ; mais va te montrer au sacrificateur, et présente l'offrande que Moïse a
5 prescrite, afin que cela leur serve de témoignage. Comme Jésus entrait dans Capernaüm, un centenier
6 l 'aborda, le priant et disant : Seigneur, mon serviteur est couché à la maison, atteint de paralysie
7, 8 et souffrant beaucoup. Jésus lui dit : J 'irai, et je le guérirai. Le centenier répondit : Seigneur, je ne
suis pas digne que tu entres sous mon toit ; mais dis seulement un mot, et mon serviteur sera guéri.
9 Car, moi qui suis soumis à des supérieurs, j'ai des soldats sous mes ordres ; et je dis à l'un : Va ! et il
10 va ; à l'autre : Viens ! et il vient ; et à mon serviteur : Fais cela ! et il le fait. Après l'avoir entendu,
Jésus fut dans l'étonnement, et il dit à ceux qui le suivaient : Je vous le dis en vérité, même en Israël
11 je n'ai pas trouvé une aussi grande foi. Or, je vous déclare que plusieurs viendront de l'orient et de
12 l'occident, et seront à table avec Abraham, Isaac et Jacob, dans le royaume des cieux. Mais les fils
du royaume seront jetés dans les ténèbres du dehors, où il y aura des pleurs et des grincements de
13 dents. Puis Jésus dit au centenier : Va, qu'il te soit fait selon ta foi. Et à l'heure même le serviteur fut
14 guéri. Jésus se rendit ensuite à la maison de Pierre, dont il vit la belle-mère couchée et ayant la fièvre.
15, 16 Il toucha sa main, et la fièvre la quitta ; puis elle se leva, et le servit. Le soir, on amena auprès de
17 Jésus plusieurs démoniaques. Il chassa les esprits par sa parole, et il guérit tous les malades, afin que
s'accomplît ce qui avait été annoncé par Ésaïe, le prophète : Il a pris nos infirmités, et il s'est chargé de
18, 19 nos maladies. Jésus, voyant une grande foule autour de lui, donna l'ordre de passer à l'autre bord. Un
20 scribe s'approcha, et lui dit : Maître, je te suivrai partout où tu iras. Jésus lui répondit : Les renards
ont des tanières, et les oiseaux du ciel ont des nids ; mais le Fils de l'homme n'a pas où reposer sa tête.
21, 22 Un autre, d'entre les disciples, lui dit : Seigneur, permets -moi d'aller d'abord ensevelir mon père. Mais
23 Jésus lui répondit : Suis -moi, et laisse les morts ensevelir leurs morts. Il monta dans la barque, et ses
24 disciples le suivirent. Et voici, il s'éleva sur la mer une si grande tempête que la barque était couverte
25 par les flots. Et lui, il dormait. Les disciples s'étant approchés le réveillèrent, et dirent : Seigneur,
26 sauve -nous, nous périssons ! Il leur dit : Pourquoi avez-vous peur, gens de peu de foi ? Alors il se leva,
27 menaça les vents et la mer, et il y eut un grand calme. Ces hommes furent saisis d'étonnement : Quel
28 est celui-ci, disaient-ils, à qui obéissent même les vents et la mer ? Lorsqu'il fut à l'autre bord, dans le
pays des Gadaréniens, deux démoniaques, sortant des sépulcres, vinrent au-devant de lui. Ils étaient si
29 furieux que personne n'osait passer par là. Et voici, ils s'écrièrent : Qu 'y a-t-il entre nous et toi, Fils de
30 Dieu ? Es-tu venu ici pour nous tourmenter avant le temps ? Il y avait loin d 'eux un grand troupeau
31 de pourceaux qui paissaient. Les démons priaient Jésus, disant : Si tu nous chasses, envoie -nous dans
32 ce troupeau de pourceaux. Il leur dit : Allez ! Ils sortirent, et entrèrent dans les pourceaux. Et voici,
33 tout le troupeau se précipita des pentes escarpées dans la mer, et ils périrent dans les eaux. Ceux qui
les faisaient paître s'enfuirent, et allèrent dans la ville raconter tout ce qui s'était passé et ce qui était
34 arrivé aux démoniaques. Alors toute la ville sortit à la rencontre de Jésus ; et, dès qu'ils le virent, ils le
supplièrent de quitter leur territoire.

9, 2 Jésus, étant monté dans une barque, traversa la mer, et alla dans sa ville. Et voici, on lui amena un
paralytique couché sur un lit. Jésus, voyant leur foi, dit au paralytique : Prends courage, mon enfant, tes
3 péchés te sont pardonnés. Sur quoi, quelques scribes dirent au dedans d'eux : Cet homme blasphème.
4 Et Jésus, connaissant leurs pensées, dit : Pourquoi avez-vous de mauvaises pensées dans vos coeurs ?
5, 6 Car, lequel est le plus aisé, de dire : Tes péchés sont pardonnés, ou de dire : Lève-toi, et marche ? Or,
afin que vous sachiez que le Fils de l'homme a sur la terre le pouvoir de pardonner les péchés : Lève-toi,
7 dit-il au paralytique, prends ton lit, et va dans ta maison. Et il se leva, et s'en alla dans sa maison.
8 Quand la foule vit cela, elle fut saisie de crainte, et elle glorifia Dieu, qui a donné aux hommes un
9 tel pouvoir. De là étant allé plus loin, Jésus vit un homme assis au lieu des péages, et qui s'appelait
10 Matthieu. Il lui dit : Suis -moi. Cet homme se leva, et le suivit. Comme Jésus était à table dans la
maison, voici, beaucoup de publicains et de gens de mauvaise vie vinrent se mettre à table avec lui et
11 avec ses disciples. Les pharisiens virent cela, et ils dirent à ses disciples : Pourquoi votre maître mange
12 -t-il avec les publicains et les gens de mauvaise vie ? Ce que Jésus ayant entendu, il dit : Ce ne sont
13 pas ceux qui se portent bien qui ont besoin de médecin, mais les malades. Allez, et apprenez ce que
signifie : Je prends plaisir à la miséricorde, et non aux sacrifices. Car je ne suis pas venu appeler des

justes, mais des pécheurs. Alors les disciples de Jean vinrent auprès de Jésus, et dirent : Pourquoi nous 14
et les pharisiens jeûnons -nous, tandis que tes disciples ne jeûnent point ? Jésus leur répondit : Les 15
amis de l'époux peuvent -ils s'affliger pendant que l'époux est avec eux ? Les jours viendront où l'époux
leur sera enlevé, et alors ils jeûneront. Personne ne met une pièce de drap neuf à un vieil habit ; car elle 16
emporterait une partie de l'habit, et la déchirure serait pire. On ne met pas non plus du vin nouveau 17
dans de vieilles outres ; autrement, les outres se rompent, le vin se répand, et les outres sont perdues ;
mais on met le vin nouveau dans des outres neuves, et le vin et les outres se conservent. Tandis qu'il 18
leur adressait ces paroles, voici, un chef arriva, se prosterna devant lui, et dit : Ma fille est morte il y a
un instant ; mais viens, impose -lui les mains, et elle vivra. Jésus se leva, et le suivit avec ses disciples. 19
Et voici, une femme atteinte d'une perte de sang depuis douze ans s'approcha par derrière, et toucha 20
le bord de son vêtement. Car elle disait en elle-même : Si je puis seulement toucher son vêtement, je 21
serai guérie. Jésus se retourna, et dit, en la voyant : Prends courage, ma fille, ta foi t 'a guérie. Et 22
cette femme fut guérie à l'heure même. Lorsque Jésus fut arrivé à la maison du chef, et qu'il vit les 23
joueurs de flûte et la foule bruyante, il leur dit : Retirez-vous ; car la jeune fille n'est pas morte, mais 24
elle dort. Et ils se moquaient de lui. Quand la foule eut été renvoyée, il entra, prit la main de la jeune 25
fille, et la jeune fille se leva. Le bruit s'en répandit dans toute la contrée. Étant parti de là, Jésus 26, 27
fut suivi par deux aveugles, qui criaient : Aie pitié de nous, Fils de David ! Lorsqu'il fut arrivé à la 28
maison, les aveugles s'approchèrent de lui, et Jésus leur dit : Croyez-vous que je puisse faire cela ? Oui,
Seigneur, lui répondirent-ils. Alors il leur toucha les yeux, en disant : Qu'il vous soit fait selon votre 29
foi. Et leurs yeux s'ouvrirent. Jésus leur fit cette recommandation sévère : Prenez garde que personne 30
ne le sache. Mais, dès qu'ils furent sortis, ils répandirent sa renommée dans tout le pays. Comme ils 31, 32
s'en allaient, voici, on amena à Jésus un démoniaque muet. Le démon ayant été chassé, le muet parla. 33
Et la foule étonnée disait : Jamais pareille chose ne s'est vue en Israël. Mais les pharisiens dirent : 34
C'est par le prince des démons qu'il chasse les démons. Jésus parcourait toutes les villes et les villages, 35
enseignant dans les synagogues, prêchant la bonne nouvelle du royaume, et guérissant toute maladie et
toute infirmité. Voyant la foule, il fut ému de compassion pour elle, parce qu 'elle était languissante et 36
abattue, comme des brebis qui n'ont point de berger. Alors il dit à ses disciples : La moisson est grande, 37
mais il y a peu d'ouvriers. Priez donc le maître de la moisson d 'envoyer des ouvriers dans sa moisson. 38

Puis, ayant appelé ses douze disciples, il leur donna le pouvoir de chasser les esprits impurs, et **10**
de guérir toute maladie et toute infirmité. Voici les noms des douze apôtres. Le premier, Simon ap- 2
pelé Pierre, et André, son frère ; Jacques, fils de Zébédée, et Jean, son frère ; Philippe, et Barthélemy ; 3
Thomas, et Matthieu, le publicain ; Jacques, fils d'Alphée, et Thaddée ; Simon le Cananite, et Judas 4
l'Iscariot, celui qui livra Jésus. Tels sont les douze que Jésus envoya, après leur avoir donné les ins- 5
tructions suivantes : N'allez pas vers les païens, et n'entrez pas dans les villes des Samaritains ; allez 6
plutôt vers les brebis perdues de la maison d'Israël. Allez, prêchez, et dites : Le royaume des cieux 7
est proche. Guérissez les malades, ressuscitez les morts, purifiez les lépreux, chassez les démons. Vous 8
avez reçu gratuitement, donnez gratuitement. Ne prenez ni or, ni argent, ni monnaie, dans vos cein- 9
tures ; ni sac pour le voyage, ni deux tuniques, ni souliers, ni bâton ; car l'ouvrier mérite sa nourriture. 10
Dans quelque ville ou village que vous entriez, informez -vous s'il s'y trouve quelque homme digne de 11
vous recevoir ; et demeurez chez lui jusqu'à ce que vous partiez. En entrant dans la maison, saluez 12
-la ; et, si la maison en est digne, que votre paix vienne sur elle ; mais si elle n'en est pas digne, que 13
votre paix retourne à vous. Lorsqu'on ne vous recevra pas et qu'on n'écoutera pas vos paroles, sortez 14
de cette maison ou de cette ville et secouez la poussière de vos pieds. Je vous le dis en vérité : au jour 15
du jugement, le pays de Sodome et de Gomorrhe sera traité moins rigoureusement que cette ville -là.
Voici, je vous envoie comme des brebis au milieu des loups. Soyez donc prudents comme les serpents, 16
et simples comme les colombes. Mettez-vous en garde contre les hommes ; car ils vous livreront aux 17
tribunaux, et ils vous battront de verges dans leurs synagogues ; vous serez menés, à cause de moi, de- 18
vant des gouverneurs et devant des rois, pour servir de témoignage à eux et aux païens. Mais, quand 19
on vous livrera, ne vous inquiétez ni de la manière dont vous parlerez ni de ce que vous direz : ce que
vous aurez à dire vous sera donné à l'heure même ; car ce n'est pas vous qui parlerez, c'est l'Esprit de 20
votre Père qui parlera en vous. Le frère livrera son frère à la mort, et le père son enfant ; les enfants 21
se soulèveront contre leurs parents, et les feront mourir. Vous serez haïs de tous, à cause de mon nom ; 22
mais celui qui persévérera jusqu'à la fin sera sauvé. Quand on vous persécutera dans une ville, fuyez 23
dans une autre. Je vous le dis en vérité, vous n'aurez pas achevé de parcourir les villes d'Israël que
le Fils de l'homme sera venu. Le disciple n'est pas plus que le maître, ni le serviteur plus que son 24
seigneur. Il suffit au disciple d 'être traité comme son maître, et au serviteur comme son seigneur. S 25
'ils ont appelé le maître de la maison Béelzébul, à combien plus forte raison appelleront-ils ainsi les
gens de sa maison ! Ne les craignez donc point ; car il n'y a rien de caché qui ne doive être découvert, 26
ni de secret qui ne doive être connu. Ce que je vous dis dans les ténèbres, dites -le en plein jour ; et 27

28 ce qui vous est dit à l'oreille, prêchez -le sur les toits. Ne craignez pas ceux qui tuent le corps et qui
29 ne peuvent tuer l'âme ; craignez plutôt celui qui peut faire périr l'âme et le corps dans la géhenne. Ne
vend -on pas deux passereaux pour un sou ? Cependant, il n'en tombe pas un à terre sans la volonté
30, 31 de votre Père. Et même les cheveux de votre tête sont tous comptés. Ne craignez donc point : vous
32 valez plus que beaucoup de passereaux. C'est pourquoi, quiconque me confessera devant les hommes,
33 je le confesserai aussi devant mon Père qui est dans les cieux ; mais quiconque me reniera devant les
34 hommes, je le renierai aussi devant mon Père qui est dans les cieux. Ne croyez pas que je sois venu
35 apporter la paix sur la terre ; je ne suis pas venu apporter la paix, mais l'épée. Car je suis venu mettre
36 la division entre l'homme et son père, entre la fille et sa mère, entre la belle-fille et sa belle-mère ; et
37 l'homme aura pour ennemis les gens de sa maison. Celui qui aime son père ou sa mère plus que moi
38 n'est pas digne de moi, et celui qui aime son fils ou sa fille plus que moi n'est pas digne de moi ; celui
39 qui ne prend pas sa croix, et ne me suit pas, n'est pas digne de moi. Celui qui conservera sa vie la
40 perdra, et celui qui perdra sa vie à cause de moi la retrouvera. Celui qui vous reçoit me reçoit, et celui
41 qui me reçoit, reçoit celui qui m 'a envoyé. Celui qui reçoit un prophète en qualité de prophète recevra
une récompense de prophète, et celui qui reçoit un juste en qualité de juste recevra une récompense de
42 juste. Et quiconque donnera seulement un verre d'eau froide à l'un de ces petits parce qu'il est mon
disciple, je vous le dis en vérité, il ne perdra point sa récompense.

11 Lorsque Jésus eut achevé de donner ses instructions à ses douze disciples, il partit de là, pour en-
2 seigner et prêcher dans les villes du pays. Jean, ayant entendu parler dans sa prison des oeuvres du
3 Christ, lui fit dire par ses disciples : Es -tu celui qui doit venir, ou devons-nous en attendre un autre ?
4, 5 Jésus leur répondit : Allez rapporter à Jean ce que vous entendez et ce que vous voyez : les aveugles
voient, les boiteux marchent, les lépreux sont purifiés, les sourds entendent, les morts ressuscitent, et
6 la bonne nouvelle est annoncée aux pauvres. Heureux celui pour qui je ne serai pas une occasion de
7 chute ! Comme ils s'en allaient, Jésus se mit à dire à la foule, au sujet de Jean : Qu 'êtes-vous allés
8 voir au désert ? un roseau agité par le vent ? Mais, qu 'êtes-vous allés voir ? un homme vêtu d 'habits
9 précieux ? Voici, ceux qui portent des habits précieux sont dans les maisons des rois. Qu 'êtes-vous donc
10 allés voir ? un prophète ? Oui, vous dis -je, et plus qu'un prophète. Car c 'est celui dont il est écrit : Voici,
11 j 'envoie mon messager devant ta face, Pour préparer ton chemin devant toi. Je vous le dis en vérité,
parmi ceux qui sont nés de femmes, il n'en a point paru de plus grand que Jean -Baptiste. Cependant, le
12 plus petit dans le royaume des cieux est plus grand que lui. Depuis le temps de Jean -Baptiste jusqu'à
13 présent, le royaume des cieux est forcé, et ce sont les violents qui s'en emparent. Car tous les prophètes
14 et la loi ont prophétisé jusqu'à Jean ; et, si vous voulez le comprendre, c'est lui qui est l'Élie qui devait
15, 16 venir. Que celui qui a des oreilles pour entendre entende. À qui comparerai -je cette génération ? Elle
17 ressemble à des enfants assis dans des places publiques, et qui, s'adressant à d'autres enfants, disent :
Nous vous avons joué de la flûte, et vous n'avez pas dansé ; nous avons chanté des complaintes, et vous
18 ne vous êtes pas lamentés. Car Jean est venu, ne mangeant ni ne buvant, et ils disent : Il a un démon.
19 Le Fils de l'homme est venu, mangeant et buvant, et ils disent : C'est un mangeur et un buveur, un ami
20 des publicains et des gens de mauvaise vie. Mais la sagesse a été justifiée par ses oeuvres. Alors il se
mit à faire des reproches aux villes dans lesquelles avaient eu lieu la plupart de ses miracles, parce qu
21 'elles ne s'étaient pas repenties. Malheur à toi, Chorazin ! malheur à toi, Bethsaïda ! car, si les miracles
qui ont été faits au milieu de vous avaient été faits dans Tyr et dans Sidon, il y a longtemps qu'elles se
22 seraient repenties, en prenant le sac et la cendre. C'est pourquoi je vous le dis : au jour du jugement,
23 Tyr et Sidon seront traitées moins rigoureusement que vous. Et toi, Capernaüm, seras-tu élevée jus-
qu'au ciel ? Non. Tu seras abaissée jusqu'au séjour des morts ; car, si les miracles qui ont été faits au
24 milieu de toi avaient été faits dans Sodome, elle subsisterait encore aujourd'hui. C'est pourquoi je vous
25 le dis : au jour du jugement, le pays de Sodome sera traité moins rigoureusement que toi. En ce temps
-là, Jésus prit la parole, et dit : Je te loue, Père, Seigneur du ciel et de la terre, de ce que tu as caché ces
26 choses aux sages et aux intelligents, et de ce que tu les as révélées aux enfants. Oui, Père, je te loue
27 de ce que tu l'as voulu ainsi. Toutes choses m 'ont été données par mon Père, et personne ne connaît le
Fils, si ce n'est le Père ; personne non plus ne connaît le Père, si ce n'est le Fils et celui à qui le Fils veut
28, 29 le révéler. Venez à moi, vous tous qui êtes fatigués et chargés, et je vous donnerai du repos. Prenez
mon joug sur vous et recevez mes instructions, car je suis doux et humble de coeur ; et vous trouverez
30 du repos pour vos âmes. Car mon joug est doux, et mon fardeau léger.

12 En ce temps -là, Jésus traversa des champs de blé un jour de sabbat. Ses disciples, qui avaient faim,
2 se mirent à arracher des épis et à manger. Les pharisiens, voyant cela, lui dirent : Voici, tes disciples
3 font ce qu'il n'est pas permis de faire pendant le sabbat. Mais Jésus leur répondit : N'avez-vous pas lu
4 ce que fit David, lorsqu'il eut faim, lui et ceux qui étaient avec lui ; comment il entra dans la maison de
Dieu, et mangea les pains de proposition, qu 'il ne lui était pas permis de manger, non plus qu'à ceux qui
5 étaient avec lui, et qui étaient réservés aux sacrificateurs seuls ? Ou, n'avez-vous pas lu dans la loi que,

les jours de sabbat, les sacrificateurs violent le sabbat dans le temple, sans se rendre coupables ? Or, je 6
vous le dis, il y a ici quelque chose de plus grand que le temple. Si vous saviez ce que signifie : Je prends 7
plaisir à la miséricorde, et non aux sacrifices, vous n'auriez pas condamné des innocents. Car le Fils de 8
l'homme est maître du sabbat. Étant parti de là, Jésus entra dans la synagogue. Et voici, il s'y trouvait 9, 10
un homme qui avait la main sèche. Ils demandèrent à Jésus : Est-il permis de faire une guérison les
jours de sabbat ? C'était afin de pouvoir l 'accuser. Il leur répondit : Lequel d'entre vous, s'il n'a qu'une 11
brebis et qu'elle tombe dans une fosse le jour du sabbat, ne la saisira pour l'en retirer ? Combien un 12
homme ne vaut -il pas plus qu'une brebis ! Il est donc permis de faire du bien les jours de sabbat.
Alors il dit à l'homme : Étends ta main. Il l'étendit, et elle devint saine comme l'autre. Les pharisiens 13, 14
sortirent, et ils se consultèrent sur les moyens de le faire périr. Mais Jésus, l'ayant su, s'éloigna de ce 15
lieu. Une grande foule le suivit. Il guérit tous les malades, et il leur recommanda sévèrement de ne 16
pas le faire connaître, afin que s'accomplît ce qui avait été annoncé par Ésaïe, le prophète : Voici mon 17, 18
serviteur que j'ai choisi, Mon bien-aimé en qui mon âme a pris plaisir. Je mettrai mon Esprit sur lui, Et
il annoncera la justice aux nations. Il ne contestera point, il ne criera point, Et personne n 'entendra 19
sa voix dans les rues. Il ne brisera point le roseau cassé, Et il n'éteindra point le lumignon qui fume, 20
Jusqu'à ce qu'il ait fait triompher la justice. Et les nations espéreront en son nom. Alors on lui amena 21, 22
un démoniaque aveugle et muet, et il le guérit, de sorte que le muet parlait et voyait. Toute la foule 23
étonnée disait : N'est -ce point là le Fils de David ? Les pharisiens, ayant entendu cela, dirent : Cet 24
homme ne chasse les démons que par Béelzébul, prince des démons. Comme Jésus connaissait leurs 25
pensées, il leur dit : Tout royaume divisé contre lui-même est dévasté, et toute ville ou maison divisée
contre elle-même ne peut subsister. Si Satan chasse Satan, il est divisé contre lui-même ; comment 26
donc son royaume subsistera-t-il ? Et si moi, je chasse les démons par Béelzébul, vos fils, par qui les 27
chassent-ils ? C'est pourquoi ils seront eux-mêmes vos juges. Mais, si c'est par l'Esprit de Dieu que je 28
chasse les démons, le royaume de Dieu est donc venu vers vous. Ou, comment quelqu'un peut -il entrer 29
dans la maison d'un homme fort et piller ses biens, sans avoir auparavant lié cet homme fort ? Alors
seulement il pillera sa maison. Celui qui n'est pas avec moi est contre moi, et celui qui n'assemble 30
pas avec moi disperse. C'est pourquoi je vous dis : Tout péché et tout blasphème sera pardonné aux 31
hommes, mais le blasphème contre l'Esprit ne sera point pardonné. Quiconque parlera contre le Fils de 32
l'homme, il lui sera pardonné ; mais quiconque parlera contre le Saint -Esprit, il ne lui sera pardonné ni
dans ce siècle ni dans le siècle à venir. Ou dites que l'arbre est bon et que son fruit est bon, ou dites que 33
l'arbre est mauvais et que son fruit est mauvais ; car on connaît l'arbre par le fruit. Races de vipères, 34
comment pourriez-vous dire de bonnes choses, méchants comme vous l'êtes ? Car c'est de l'abondance du
coeur que la bouche parle. L'homme bon tire de bonnes choses de son bon trésor, et l'homme méchant 35
tire de mauvaises choses de son mauvais trésor. Je vous le dis : au jour du jugement, les hommes 36
rendront compte de toute parole vaine qu 'ils auront proférée. Car par tes paroles tu seras justifié, et 37
par tes paroles tu seras condamné. Alors quelques-uns des scribes et des pharisiens prirent la parole, 38
et dirent : Maître, nous voudrions te voir faire un miracle. Il leur répondit : Une génération méchante 39
et adultère demande un miracle ; il ne lui sera donné d'autre miracle que celui du prophète Jonas. Car, 40
de même que Jonas fut trois jours et trois nuits dans le ventre d'un grand poisson, de même le Fils de
l'homme sera trois jours et trois nuits dans le sein de la terre. Les hommes de Ninive se lèveront, au 41
jour du jugement, avec cette génération et la condamneront, parce qu 'ils se repentirent à la prédication
de Jonas ; et voici, il y a ici plus que Jonas. La reine du Midi se lèvera, au jour du jugement, avec cette 42
génération et la condamnera, parce qu 'elle vint des extrémités de la terre pour entendre la sagesse de
Salomon, et voici, il y a ici plus que Salomon. Lorsque l'esprit impur est sorti d'un homme, il va par des 43
lieux arides, cherchant du repos, et il n'en trouve point. Alors il dit : Je retournerai dans ma maison 44
d'où je suis sorti ; et, quand il arrive, il la trouve vide, balayée et ornée. Il s'en va, et il prend avec 45
lui sept autres esprits plus méchants que lui ; ils entrent dans la maison, s'y établissent, et la dernière
condition de cet homme est pire que la première. Il en sera de même pour cette génération méchante.
Comme Jésus s'adressait encore à la foule, voici, sa mère et ses frères, qui étaient dehors, cherchèrent à 46
lui parler. Quelqu'un lui dit : Voici, ta mère et tes frères sont dehors, et ils cherchent à te parler. Mais 47, 48
Jésus répondit à celui qui le lui disait : Qui est ma mère, et qui sont mes frères ? Puis, étendant la 49
main sur ses disciples, il dit : Voici ma mère et mes frères. Car, quiconque fait la volonté de mon Père 50
qui est dans les cieux, celui-là est mon frère, et ma soeur, et ma mère.

Ce même jour, Jésus sortit de la maison, et s'assit au bord de la mer. Une grande foule s'étant **13**, 2
assemblée auprès de lui, il monta dans une barque, et il s'assit. Toute la foule se tenait sur le rivage.
Il leur parla en paraboles sur beaucoup de choses, et il dit : Un semeur sortit pour semer. Comme il 3, 4
semait, une partie de la semence tomba le long du chemin : les oiseaux vinrent, et la mangèrent. Une 5
autre partie tomba dans les endroits pierreux, où elle n'avait pas beaucoup de terre : elle leva aussitôt,
parce qu 'elle ne trouva pas un sol profond ; mais, quand le soleil parut, elle fut brûlée et sécha, faute 6

7, 8 de racines. Une autre partie tomba parmi les épines : les épines montèrent, et l ’étouffèrent. Une
autre partie tomba dans la bonne terre : elle donna du fruit, un grain cent, un autre soixante, un autre
9, 10 trente. Que celui qui a des oreilles pour entendre entende. Les disciples s’approchèrent, et lui dirent :
11 Pourquoi leur parles-tu en paraboles ? Jésus leur répondit : Parce qu ’il vous a été donné de connaître
12 les mystères du royaume des cieux, et que cela ne leur a pas été donné. Car on donnera à celui qui a,
13 et il sera dans l’abondance, mais à celui qui n’a pas on ôtera même ce qu’il a. C’est pourquoi je leur
parle en paraboles, parce qu ’en voyant ils ne voient point, et qu’en entendant ils n ’entendent ni ne
14 comprennent. Et pour eux s’accomplit cette prophétie d’Ésaïe : Vous entendrez de vos oreilles, et vous
15 ne comprendrez point ; Vous regarderez de vos yeux, et vous ne verrez point. Car le coeur de ce peuple
est devenu insensible ; Ils ont endurci leurs oreilles, et ils ont fermé leurs yeux, De peur qu ’ils ne voient
de leurs yeux, qu’ils n’entendent de leurs oreilles, Qu’ils ne comprennent de leur coeur, Qu’ils ne se
16 convertissent, et que je ne les guérisse. Mais heureux sont vos yeux, parce qu ’ils voient, et vos oreilles,
17 parce qu ’elles entendent ! Je vous le dis en vérité, beaucoup de prophètes et de justes ont désiré voir ce
18 que vous voyez, et ne l’ont pas vu, entendre ce que vous entendez, et ne l’ont pas entendu. Vous donc,
19 écoutez ce que signifie la parabole du semeur. Lorsqu’un homme écoute la parole du royaume et ne la
comprend pas, le malin vient et enlève ce qui a été semé dans son coeur : cet homme est celui qui a reçu
20 la semence le long du chemin. Celui qui a reçu la semence dans les endroits pierreux, c’est celui qui
21 entend la parole et la reçoit aussitôt avec joie ; mais il n’a pas de racines en lui-même, il manque de
persistance, et, dès que survient une tribulation ou une persécution à cause de la parole, il y trouve une
22 occasion de chute. Celui qui a reçu la semence parmi les épines, c’est celui qui entend la parole, mais en
qui les soucis du siècle et la séduction des richesses étouffent cette parole, et la rendent infructueuse.
23 Celui qui a reçu la semence dans la bonne terre, c’est celui qui entend la parole et la comprend ; il
24 porte du fruit, et un grain en donne cent, un autre soixante, un autre trente. Il leur proposa une autre
parabole, et il dit : Le royaume des cieux est semblable à un homme qui a semé une bonne semence
25 dans son champ. Mais, pendant que les gens dormaient, son ennemi vint, sema de l’ivraie parmi le
26, 27 blé, et s’en alla. Lorsque l’herbe eut poussé et donné du fruit, l’ivraie parut aussi. Les serviteurs du
maître de la maison vinrent lui dire : Seigneur, n’as-tu pas semé une bonne semence dans ton champ ?
28 D’où vient donc qu’il y a de l’ivraie ? Il leur répondit : C’est un ennemi qui a fait cela. Et les serviteurs
29 lui dirent : Veux-tu que nous allions l ’arracher ? Non, dit-il, de peur qu ’en arrachant l’ivraie, vous
30 ne déraciniez en même temps le blé. Laissez croître ensemble l’un et l’autre jusqu’à la moisson, et,
à l’époque de la moisson, je dirai aux moissonneurs : Arrachez d’abord l’ivraie, et liez -la en gerbes
31 pour la brûler, mais amassez le blé dans mon grenier. Il leur proposa une autre parabole, et il dit : Le
royaume des cieux est semblable à un grain de sénevé qu ’un homme a pris et semé dans son champ.
32 C ’est la plus petite de toutes les semences ; mais, quand il a poussé, il est plus grand que les légumes
33 et devient un arbre, de sorte que les oiseaux du ciel viennent habiter dans ses branches. Il leur dit
cette autre parabole : Le royaume des cieux est semblable à du levain qu ’une femme a pris et mis dans
34 trois mesures de farine, jusqu’à ce que la pâte soit toute levée. Jésus dit à la foule toutes ces choses
35 en paraboles, et il ne lui parlait point sans parabole, afin que s’accomplît ce qui avait été annoncé par
le prophète : J’ouvrirai ma bouche en paraboles, Je publierai des choses cachées depuis la création du
36 monde. Alors il renvoya la foule, et entra dans la maison. Ses disciples s’approchèrent de lui, et dirent :
37 Explique -nous la parabole de l’ivraie du champ. Il répondit : Celui qui sème la bonne semence, c’est
38 le Fils de l’homme ; le champ, c’est le monde ; la bonne semence, ce sont les fils du royaume ; l’ivraie,
39 ce sont les fils du malin ; l’ennemi qui l ’a semée, c’est le diable ; la moisson, c’est la fin du monde ; les
40 moissonneurs, ce sont les anges. Or, comme on arrache l’ivraie et qu’on la jette au feu, il en sera de
41 même à la fin du monde. Le Fils de l’homme enverra ses anges, qui arracheront de son royaume tous
42 les scandales et ceux qui commettent l’iniquité : et ils les jetteront dans la fournaise ardente, où il
43 y aura des pleurs et des grincements de dents. Alors les justes resplendiront comme le soleil dans le
44 royaume de leur Père. Que celui qui a des oreilles pour entendre entende. Le royaume des cieux est
encore semblable à un trésor caché dans un champ. L’homme qui l ’a trouvé le cache ; et, dans sa joie, il
45 va vendre tout ce qu’il a, et achète ce champ. Le royaume des cieux est encore semblable à un marchand
46 qui cherche de belles perles. Il a trouvé une perle de grand prix ; et il est allé vendre tout ce qu ’il avait,
47 et l ’a achetée. Le royaume des cieux est encore semblable à un filet jeté dans la mer et ramassant des
48 poissons de toute espèce. Quand il est rempli, les pêcheurs le tirent ; et, après s’être assis sur le rivage,
49 ils mettent dans des vases ce qui est bon, et ils jettent ce qui est mauvais. Il en sera de même à la
50 fin du monde. Les anges viendront séparer les méchants d ’avec les justes, et ils les jetteront dans la
51 fournaise ardente, où il y aura des pleurs et des grincements de dents. Avez-vous compris toutes ces
52 choses ? -Oui, répondirent -ils. Et il leur dit : C’est pourquoi, tout scribe instruit de ce qui regarde le
royaume des cieux est semblable à un maître de maison qui tire de son trésor des choses nouvelles et
53, 54 des choses anciennes. Lorsque Jésus eut achevé ces paraboles, il partit de là. S’étant rendu dans sa

patrie, il enseignait dans la synagogue, de sorte que ceux qui l'entendirent étaient étonnés et disaient :
D'où lui viennent cette sagesse et ces miracles ? N'est -ce pas le fils du charpentier ? n'est-ce pas Marie 55
qui est sa mère ? Jacques, Joseph, Simon et Jude, ne sont-ils pas ses frères ? et ses soeurs ne sont-elles 56
pas toutes parmi nous ? D'où lui viennent donc toutes ces choses ? Et il était pour eux une occasion de 57
chute. Mais Jésus leur dit : Un prophète n 'est méprisé que dans sa patrie et dans sa maison. Et il ne 58
fit pas beaucoup de miracles dans ce lieu, à cause de leur incrédulité.

En ce temps-là, Hérode le tétrarque, ayant entendu parler de Jésus, dit à ses serviteurs : C 'est Jean **14**, 2
-Baptiste ! Il est ressuscité des morts, et c'est pour cela qu'il se fait par lui des miracles. Car Hérode, 3
qui avait fait arrêter Jean, l 'avait lié et mis en prison, à cause d 'Hérodias, femme de Philippe, son frère,
parce que Jean lui disait : Il ne t 'est pas permis de l 'avoir pour femme. Il voulait le faire mourir, mais il 4, 5
craignait la foule, parce qu 'elle regardait Jean comme un prophète. Or, lorsqu'on célébra l'anniversaire 6
de la naissance d'Hérode, la fille d'Hérodias dansa au milieu des convives, et plut à Hérode, de sorte 7
qu 'il promit avec serment de lui donner ce qu'elle demanderait. À l'instigation de sa mère, elle dit : 8
Donne -moi ici, sur un plat, la tête de Jean -Baptiste. Le roi fut attristé ; mais, à cause de ses serments 9
et des convives, il commanda qu'on la lui donne, et il envoya décapiter Jean dans la prison. Sa tête 10, 11
fut apportée sur un plat, et donnée à la jeune fille, qui la porta à sa mère. Les disciples de Jean vinrent 12
prendre son corps, et l 'ensevelirent. Et ils allèrent l'annoncer à Jésus. À cette nouvelle, Jésus partit 13
de là dans une barque, pour se retirer à l'écart dans un lieu désert ; et la foule, l'ayant su, sortit des
villes et le suivit à pied. Quand il sortit de la barque, il vit une grande foule, et fut ému de compassion 14
pour elle, et il guérit les malades. Le soir étant venu, les disciples s'approchèrent de lui, et dirent : Ce 15
lieu est désert, et l'heure est déjà avancée ; renvoie la foule, afin qu 'elle aille dans les villages, pour s
'acheter des vivres. Jésus leur répondit : Ils n'ont pas besoin de s'en aller ; donnez -leur vous-mêmes à 16
manger. Mais ils lui dirent : Nous n'avons ici que cinq pains et deux poissons. Et il dit : Apportez -les 17, 18
-moi. Il fit asseoir la foule sur l'herbe, prit les cinq pains et les deux poissons, et, levant les yeux vers le 19
ciel, il rendit grâces. Puis, il rompit les pains et les donna aux disciples, qui les distribuèrent à la foule.
Tous mangèrent et furent rassasiés, et l'on emporta douze paniers pleins des morceaux qui restaient. 20
Ceux qui avaient mangé étaient environ cinq mille hommes, sans les femmes et les enfants. Aussitôt 21, 22
après, il obligea les disciples à monter dans la barque et à passer avant lui de l'autre côté, pendant
qu'il renverrait la foule. Quand il l 'eut renvoyée, il monta sur la montagne, pour prier à l'écart ; et, 23
comme le soir était venu, il était là seul. La barque, déjà au milieu de la mer, était battue par les 24
flots ; car le vent était contraire. À la quatrième veille de la nuit, Jésus alla vers eux, marchant sur la 25
mer. Quand les disciples le virent marcher sur la mer, ils furent troublés, et dirent : C'est un fantôme ! 26
Et, dans leur frayeur, ils poussèrent des cris. Jésus leur dit aussitôt : Rassurez-vous, c'est moi ; n'ayez 27
pas peur ! Pierre lui répondit : Seigneur, si c'est toi, ordonne que j 'aille vers toi sur les eaux. Et il 28, 29
dit : Viens ! Pierre sortit de la barque, et marcha sur les eaux, pour aller vers Jésus. Mais, voyant 30
que le vent était fort, il eut peur ; et, comme il commençait à enfoncer, il s'écria : Seigneur, sauve -moi !
Aussitôt Jésus étendit la main, le saisit, et lui dit : Homme de peu de foi, pourquoi as-tu douté ? Et 31, 32
ils montèrent dans la barque, et le vent cessa. Ceux qui étaient dans la barque vinrent se prosterner 33
devant Jésus, et dirent : Tu es véritablement le Fils de Dieu. Après avoir traversé la mer, ils vinrent 34
dans le pays de Génésareth. Les gens de ce lieu, ayant reconnu Jésus, envoyèrent des messagers dans 35
tous les environs, et on lui amena tous les malades. Ils le prièrent de leur permettre seulement de 36
toucher le bord de son vêtement. Et tous ceux qui le touchèrent furent guéris.

Alors des pharisiens et des scribes vinrent de Jérusalem auprès de Jésus, et dirent : Pourquoi **15**, 2
tes disciples transgressent -ils la tradition des anciens ? Car ils ne se lavent pas les mains, quand ils
prennent leurs repas. Il leur répondit : Et vous, pourquoi transgressez-vous le commandement de Dieu 3
au profit de votre tradition ? Car Dieu a dit : Honore ton père et ta mère ; et : Celui qui maudira son père 4
ou sa mère sera puni de mort. Mais vous, vous dites : Celui qui dira à son père ou à sa mère : Ce dont j 5
'aurais pu t'assister est une offrande à Dieu, n'est pas tenu d'honorer son père ou sa mère. Vous annulez 6
ainsi la parole de Dieu au profit de votre tradition. Hypocrites, Ésaïe a bien prophétisé sur vous, quand 7
il a dit : Ce peuple m 'honore des lèvres, Mais son coeur est éloigné de moi. C'est en vain qu'ils m 8, 9
'honorent, en enseignant des préceptes qui sont des commandements d'hommes. Ayant appelé à lui la 10
foule, il lui dit : Écoutez, et comprenez. Ce n'est pas ce qui entre dans la bouche qui souille l'homme ; 11
mais ce qui sort de la bouche, c 'est ce qui souille l'homme. Alors ses disciples s'approchèrent, et lui 12
dirent : Sais-tu que les pharisiens ont été scandalisés des paroles qu'ils ont entendues ? Il répondit : 13
Toute plante que n'a pas plantée mon Père céleste sera déracinée. Laissez -les : ce sont des aveugles 14
qui conduisent des aveugles ; si un aveugle conduit un aveugle, ils tomberont tous deux dans une fosse.
Pierre, prenant la parole, lui dit : Explique -nous cette parabole. Et Jésus dit : Vous aussi, êtes -vous 15, 16
encore sans intelligence ? Ne comprenez-vous pas que tout ce qui entre dans la bouche va dans le 17

18 ventre, puis est jeté dans les lieux secrets ? Mais ce qui sort de la bouche vient du coeur, et c'est ce qui
19 souille l'homme. Car c'est du coeur que viennent les mauvaises pensées, les meurtres, les adultères,
20 les impudicités, les vols, les faux témoignages, les calomnies. Voilà les choses qui souillent l'homme ;
21 mais manger sans s'être lavé les mains, cela ne souille point l'homme. Jésus, étant parti de là, se retira
22 dans le territoire de Tyr et de Sidon. Et voici, une femme cananéenne, qui venait de ces contrées, lui
23 cria : Aie pitié de moi, Seigneur, Fils de David ! Ma fille est cruellement tourmentée par le démon. Il
ne lui répondit pas un mot, et ses disciples s'approchèrent, et lui dirent avec instance : Renvoie -la, car
24 elle crie derrière nous. Il répondit : Je n 'ai été envoyé qu 'aux brebis perdues de la maison d'Israël.
25, 26 Mais elle vint se prosterner devant lui, disant : Seigneur, secours -moi ! Il répondit : Il n'est pas bien
27 de prendre le pain des enfants, et de le jeter aux petits chiens. Oui, Seigneur, dit-elle, mais les petits
28 chiens mangent les miettes qui tombent de la table de leurs maîtres. Alors Jésus lui dit : Femme, ta
29 foi est grande ; qu'il te soit fait comme tu veux. Et, à l'heure même, sa fille fut guérie. Jésus quitta ces
30 lieux, et vint près de la mer de Galilée. Étant monté sur la montagne, il s'y assit. Alors s'approcha de
lui une grande foule, ayant avec elle des boiteux, des aveugles, des muets, des estropiés, et beaucoup
31 d'autres malades. On les mit à ses pieds, et il les guérit ; en sorte que la foule était dans l'admiration
de voir que les muets parlaient, que les estropiés étaient guéris, que les boiteux marchaient, que les
32 aveugles voyaient ; et elle glorifiait le Dieu d'Israël. Jésus, ayant appelé ses disciples, dit : Je suis ému
de compassion pour cette foule ; car voilà trois jours qu'ils sont près de moi, et ils n'ont rien à manger. Je
33 ne veux pas les renvoyer à jeun, de peur que les forces ne leur manquent en chemin. Les disciples lui
dirent : Comment nous procurer dans ce lieu désert assez de pains pour rassasier une si grande foule ?
34 Jésus leur demanda : Combien avez-vous de pains ? Sept, répondirent-ils, et quelques petits poissons.
35, 36 Alors il fit asseoir la foule par terre, prit les sept pains et les poissons, et, après avoir rendu grâces,
37 il les rompit et les donna à ses disciples, qui les distribuèrent à la foule. Tous mangèrent et furent
38 rassasiés, et l'on emporta sept corbeilles pleines des morceaux qui restaient. Ceux qui avaient mangé
39 étaient quatre mille hommes, sans les femmes et les enfants. Ensuite, il renvoya la foule, monta dans
la barque, et se rendit dans la contrée de Magadan.

16 Les pharisiens et les sadducéens abordèrent Jésus et, pour l'éprouver, lui demandèrent de leur faire
2 voir un signe venant du ciel. Jésus leur répondit : Le soir, vous dites : Il fera beau, car le ciel est
3 rouge ; et le matin : Il y aura de l'orage aujourd'hui, car le ciel est d'un rouge sombre. Vous savez
4 discerner l'aspect du ciel, et vous ne pouvez discerner les signes des temps. Une génération méchante
et adultère demande un miracle ; il ne lui sera donné d'autre miracle que celui de Jonas. Puis il les
5, 6 quitta, et s'en alla. Les disciples, en passant à l'autre bord, avaient oublié de prendre des pains. Jésus
7 leur dit : Gardez-vous avec soin du levain des pharisiens et des sadducéens. Les disciples raisonnaient
8 en eux-mêmes, et disaient : C'est parce que nous n'avons pas pris de pains. Jésus, l'ayant connu, dit :
Pourquoi raisonnez-vous en vous-mêmes, gens de peu de foi, sur ce que vous n'avez pas pris de pains ?
9 Etes-vous encore sans intelligence, et ne vous rappelez-vous plus les cinq pains des cinq mille hommes
10 et combien de paniers vous avez emportés, ni les sept pains des quatre mille hommes et combien de
11 corbeilles vous avez emportées ? Comment ne comprenez-vous pas que ce n'est pas au sujet de pains
12 que je vous ai parlé ? Gardez-vous du levain des pharisiens et des sadducéens. Alors ils comprirent que
ce n'était pas du levain du pain qu'il avait dit de se garder, mais de l'enseignement des pharisiens et des
13 sadducéens. Jésus, étant arrivé dans le territoire de Césarée de Philippe, demanda à ses disciples : Qui
14 dit -on que je suis, moi, le Fils de l'homme ? Ils répondirent : Les uns disent que tu es Jean -Baptiste ;
15 les autres, Élie ; les autres, Jérémie, ou l'un des prophètes. Et vous, leur dit-il, qui dites-vous que je
16, 17 suis ? Simon Pierre répondit : Tu es le Christ, le Fils du Dieu vivant. Jésus, reprenant la parole, lui
dit : Tu es heureux, Simon, fils de Jonas ; car ce ne sont pas la chair et le sang qui t 'ont révélé cela, mais
18 c'est mon Père qui est dans les cieux. Et moi, je te dis que tu es Pierre, et que sur cette pierre je bâtirai
19 mon Église, et que les portes du séjour des morts ne prévaudront point contre elle. Je te donnerai les
clefs du royaume des cieux : ce que tu lieras sur la terre sera lié dans les cieux, et ce que tu délieras sur
20 la terre sera délié dans les cieux. Alors il recommanda aux disciples de ne dire à personne qu 'il était le
21 Christ. Dès lors Jésus commença à faire connaître à ses disciples qu 'il fallait qu'il allât à Jérusalem,
qu'il souffrît beaucoup de la part des anciens, des principaux sacrificateurs et des scribes, qu'il fût mis
22 à mort, et qu'il ressuscitât le troisième jour. Pierre, l 'ayant pris à part, se mit à le reprendre, et dit :
23 À Dieu ne plaise, Seigneur ! Cela ne t 'arrivera pas. Mais Jésus, se retournant, dit à Pierre : Arrière
de moi, Satan ! tu m 'es en scandale ; car tes pensées ne sont pas les pensées de Dieu, mais celles des
24 hommes. Alors Jésus dit à ses disciples : Si quelqu'un veut venir après moi, qu'il renonce à lui-même,
25 qu'il se charge de sa croix, et qu'il me suive. Car celui qui voudra sauver sa vie la perdra, mais celui
26 qui la perdra à cause de moi la trouvera. Et que servirait-il à un homme de gagner tout le monde, s'il
27 perdait son âme ? ou, que donnerait un homme en échange de son âme ? Car le Fils de l'homme doit
28 venir dans la gloire de son Père, avec ses anges ; et alors il rendra à chacun selon ses oeuvres. Je vous

le dis en vérité, quelques-uns de ceux qui sont ici ne mourront point, qu 'ils n'aient vu le Fils de l'homme venir dans son règne.

17 Six jours après, Jésus prit avec lui Pierre, Jacques, et Jean, son frère, et il les conduisit à l'écart
2 sur une haute montagne. Il fut transfiguré devant eux ; son visage resplendit comme le soleil, et ses
3 vêtements devinrent blancs comme la lumière. Et voici, Moïse et Élie leur apparurent, s'entretenant
4 avec lui. Pierre, prenant la parole, dit à Jésus : Seigneur, il est bon que nous soyons ici ; si tu le veux,
5 je dresserai ici trois tentes, une pour toi, une pour Moïse, et une pour Élie. Comme il parlait encore,
une nuée lumineuse les couvrit. Et voici, une voix fit entendre de la nuée ces paroles : Celui-ci est mon
Fils bien-aimé, en qui j'ai mis toute mon affection : écoutez -le ! Lorsqu'ils entendirent cette voix, les
6 disciples tombèrent sur leur face, et furent saisis d'une grande frayeur. Mais Jésus, s'approchant, les
7 toucha, et dit : Levez-vous, n'ayez pas peur ! Ils levèrent les yeux, et ne virent que Jésus seul. Comme
8, 9 ils descendaient de la montagne, Jésus leur donna cet ordre : Ne parlez à personne de cette vision,
10 jusqu'à ce que le Fils de l'homme soit ressuscité des morts. Les disciples lui firent cette question :
11 Pourquoi donc les scribes disent-ils qu 'Élie doit venir premièrement ? Il répondit : Il est vrai qu'Élie
12 doit venir, et rétablir toutes choses. Mais je vous dis qu 'Élie est déjà venu, qu'ils ne l 'ont pas reconnu,
13 et qu'ils l 'ont traité comme ils ont voulu. De même le Fils de l'homme souffrira de leur part. Les
14 disciples comprirent alors qu 'il leur parlait de Jean -Baptiste. Lorsqu'ils furent arrivés près de la
15 foule, un homme vint se jeter à genoux devant Jésus, et dit : Seigneur, aie pitié de mon fils, qui est
16 lunatique, et qui souffre cruellement ; il tombe souvent dans le feu, et souvent dans l'eau. Je l 'ai amené
17 à tes disciples, et ils n'ont pas pu le guérir. Race incrédule et perverse, répondit Jésus, jusques à quand
18 serai-je avec vous ? jusques à quand vous supporterai-je ? Amenez -le -moi ici. Jésus parla sévèrement
19 au démon, qui sortit de lui, et l'enfant fut guéri à l'heure même. Alors les disciples s'approchèrent
20 de Jésus, et lui dirent en particulier : Pourquoi n 'avons-nous pu chasser ce démon ? C'est à cause de
votre incrédulité, leur dit Jésus. Je vous le dis en vérité, si vous aviez de la foi comme un grain de
sénevé, vous diriez à cette montagne : Transporte -toi d'ici là, et elle se transporterait ; rien ne vous
21, 22 serait impossible. Mais cette sorte de démon ne sort que par la prière et par le jeûne. Pendant qu'ils
23, 24 parcouraient la Galilée, Jésus leur dit : Le Fils de l'homme doit être livré entre les mains des hommes ;
ils le feront mourir, et le troisième jour il ressuscitera. Ils furent profondément attristés. Lorsqu'ils
arrivèrent à Capernaüm, ceux qui percevaient les deux drachmes s'adressèrent à Pierre, et lui dirent :
25 Votre maître ne paie -t-il pas les deux drachmes ? Oui, dit-il. Et quand il fut entré dans la maison,
Jésus le prévint, et dit : Que t 'en semble, Simon ? Les rois de la terre, de qui perçoivent-ils des tributs
26 ou des impôts ? de leurs fils, ou des étrangers ? Il lui dit : Des étrangers. Et Jésus lui répondit : Les fils
27 en sont donc exempts. Mais, pour ne pas les scandaliser, va à la mer, jette l'hameçon, et tire le premier
poisson qui viendra ; ouvre -lui la bouche, et tu trouveras un statère. Prends -le, et donne -le-leur pour
moi et pour toi.

18 En ce moment, les disciples s'approchèrent de Jésus, et dirent : Qui donc est le plus grand dans le
2, 3 royaume des cieux ? Jésus, ayant appelé un petit enfant, le plaça au milieu d'eux, et dit : Je vous le dis
en vérité, si vous ne vous convertissez et si vous ne devenez comme les petits enfants, vous n'entrerez
4 pas dans le royaume des cieux. C'est pourquoi, quiconque se rendra humble comme ce petit enfant
5 sera le plus grand dans le royaume des cieux. Et quiconque reçoit en mon nom un petit enfant comme
6 celui-ci, me reçoit moi-même. Mais, si quelqu'un scandalisait un de ces petits qui croient en moi, il
vaudrait mieux pour lui qu 'on suspendît à son cou une meule de moulin, et qu'on le jetât au fond de la
7 mer. Malheur au monde à cause des scandales ! Car il est nécessaire qu'il arrive des scandales ; mais
8 malheur à l'homme par qui le scandale arrive ! Si ta main ou ton pied est pour toi une occasion de
chute, coupe -les et jette-les loin de toi ; mieux vaut pour toi entrer dans la vie boiteux ou manchot,
que d'avoir deux pieds ou deux mains et d'être jeté dans le feu éternel. Et si ton oeil est pour toi une
9 occasion de chute, arrache -le et jette -le loin de toi ; mieux vaut pour toi entrer dans la vie, n'ayant
qu'un oeil, que d'avoir deux yeux et d'être jeté dans le feu de la géhenne. Gardez-vous de mépriser un
10 seul de ces petits ; car je vous dis que leurs anges dans les cieux voient continuellement la face de mon
Père qui est dans les cieux. Car le Fils de l'homme est venu sauver ce qui était perdu. Que vous en
11, 12 semble ? Si un homme a cent brebis, et que l'une d 'elles s'égare, ne laisse -t-il pas les quatre-vingt-dix-
neuf autres sur les montagnes, pour aller chercher celle qui s'est égarée ? Et, s 'il la trouve, je vous le
13 dis en vérité, elle lui cause plus de joie que les quatre-vingt-dix-neuf qui ne se sont pas égarées. De
14 même, ce n'est pas la volonté de votre Père qui est dans les cieux qu 'il se perde un seul de ces petits. Si
15 ton frère a péché, va et reprends -le entre toi et lui seul. S 'il t 'écoute, tu as gagné ton frère. Mais, s'il
16 ne t'écoute pas, prends avec toi une ou deux personnes, afin que toute l'affaire se règle sur la déclaration
de deux ou de trois témoins. S 'il refuse de les écouter, dis-le à l'Église ; et s 'il refuse aussi d'écouter
17 l'Église, qu'il soit pour toi comme un païen et un publicain. Je vous le dis en vérité, tout ce que vous
18

19 lierez sur la terre sera lié dans le ciel, et tout ce que vous délierez sur la terre sera délié dans le ciel. Je
vous dis encore que, si deux d'entre vous s'accordent sur la terre pour demander une chose quelconque,
20 elle leur sera accordée par mon Père qui est dans les cieux. Car là où deux ou trois sont assemblés
21 en mon nom, je suis au milieu d'eux. Alors Pierre s'approcha de lui, et dit : Seigneur, combien de fois
22 pardonnerai -je à mon frère, lorsqu'il péchera contre moi ? Sera-ce jusqu'à sept fois ? Jésus lui dit : Je
23 ne te dis pas jusqu'à sept fois, mais jusqu'à septante fois sept fois. C'est pourquoi, le royaume des cieux
24 est semblable à un roi qui voulut faire rendre compte à ses serviteurs. Quand il se mit à compter, on lui
25 en amena un qui devait dix mille talents. Comme il n'avait pas de quoi payer, son maître ordonna qu'il
26 fût vendu, lui, sa femme, ses enfants, et tout ce qu 'il avait, et que la dette fût acquittée. Le serviteur,
se jetant à terre, se prosterna devant lui, et dit : Seigneur, aie patience envers moi, et je te paierai tout.
27, 28 Ému de compassion, le maître de ce serviteur le laissa aller, et lui remit la dette. Après qu'il fut sorti,
ce serviteur rencontra un de ses compagnons qui lui devait cent deniers. Il le saisit et l 'étranglait, en
29 disant : Paie ce que tu me dois. Son compagnon, se jetant à terre, le suppliait, disant : Aie patience
30 envers moi, et je te paierai. Mais l'autre ne voulut pas, et il alla le jeter en prison, jusqu'à ce qu'il eût
31 payé ce qu'il devait. Ses compagnons, ayant vu ce qui était arrivé, furent profondément attristés, et
32 ils allèrent raconter à leur maître tout ce qui s'était passé. Alors le maître fit appeler ce serviteur, et
33 lui dit : Méchant serviteur, je t 'avais remis en entier ta dette, parce que tu m 'en avais supplié ; ne
34 devais -tu pas aussi avoir pitié de ton compagnon, comme j 'ai eu pitié de toi ? Et son maître, irrité, le
35 livra aux bourreaux, jusqu'à ce qu'il eût payé tout ce qu'il devait. C'est ainsi que mon Père céleste vous
traitera, si chacun de vous ne pardonne à son frère de tout son coeur.

19 Lorsque Jésus eut achevé ces discours, il quitta la Galilée, et alla dans le territoire de la Judée, au
2, 3 delà du Jourdain. Une grande foule le suivit, et là il guérit les malades. Les pharisiens l 'abordèrent,
et dirent, pour l 'éprouver : Est-il permis à un homme de répudier sa femme pour un motif quelconque ?
4, 5 Il répondit : N'avez-vous pas lu que le créateur, au commencement, fit l'homme et la femme et qu'il dit :
C'est pourquoi l'homme quittera son père et sa mère, et s'attachera à sa femme, et les deux deviendront
6 une seule chair ? Ainsi ils ne sont plus deux, mais ils sont une seule chair. Que l'homme donc ne sépare
7 pas ce que Dieu a joint. Pourquoi donc, lui dirent-ils, Moïse a-t-il prescrit de donner à la femme une
8 lettre de divorce et de la répudier ? Il leur répondit : C'est à cause de la dureté de votre coeur que Moïse
9 vous a permis de répudier vos femmes ; au commencement, il n'en était pas ainsi. Mais je vous dis que
10 celui qui répudie sa femme, sauf pour infidélité, et qui en épouse une autre, commet un adultère. Ses
disciples lui dirent : Si telle est la condition de l'homme à l'égard de la femme, il n'est pas avantageux de
11 se marier. Il leur répondit : Tous ne comprennent pas cette parole, mais seulement ceux à qui cela est
12 donné. Car il y a des eunuques qui le sont dès le ventre de leur mère ; il y en a qui le sont devenus par
les hommes ; et il y en a qui se sont rendus tels eux-mêmes, à cause du royaume des cieux. Que celui
13 qui peut comprendre comprenne. Alors on lui amena des petits enfants, afin qu 'il leur imposât les
14 mains et priât pour eux. Mais les disciples les repoussèrent. Et Jésus dit : Laissez les petits enfants,
15 et ne les empêchez pas de venir à moi ; car le royaume des cieux est pour ceux qui leur ressemblent. Il
16 leur imposa les mains, et il partit de là. Et voici, un homme s'approcha, et dit à Jésus : Maître, que
17 dois-je faire de bon pour avoir la vie éternelle ? Il lui répondit : Pourquoi m 'interroges -tu sur ce qui
18 est bon ? Un seul est le bon. Si tu veux entrer dans la vie, observe les commandements. Lesquels ?
lui dit-il. Et Jésus répondit : Tu ne tueras point ; tu ne commettras point d'adultère ; tu ne déroberas
19 point ; tu ne diras point de faux témoignage ; honore ton père et ta mère ; et : tu aimeras ton prochain
20 comme toi-même. Le jeune homme lui dit : J'ai observé toutes ces choses ; que me manque-t-il encore ?
21 Jésus lui dit : Si tu veux être parfait, va, vends ce que tu possèdes, donne-le aux pauvres, et tu auras
22 un trésor dans le ciel. Puis viens, et suis -moi. Après avoir entendu ces paroles, le jeune homme s'en
23 alla tout triste ; car il avait de grands biens. Jésus dit à ses disciples : Je vous le dis en vérité, un riche
24 entrera difficilement dans le royaume des cieux. Je vous le dis encore, il est plus facile à un chameau de
25 passer par le trou d'une aiguille qu 'à un riche d'entrer dans le royaume de Dieu. Les disciples, ayant
26 entendu cela, furent très étonnés, et dirent : Qui peut donc être sauvé ? Jésus les regarda, et leur dit :
27 Aux hommes cela est impossible, mais à Dieu tout est possible. Pierre, prenant alors la parole, lui dit :
28 Voici, nous avons tout quitté, et nous t 'avons suivi ; qu 'en sera-t-il pour nous ? Jésus leur répondit :
Je vous le dis en vérité, quand le Fils de l'homme, au renouvellement de toutes choses, sera assis sur
le trône de sa gloire, vous qui m 'avez suivi, vous serez de même assis sur douze trônes, et vous jugerez
29 les douze tribus d'Israël. Et quiconque aura quitté, à cause de mon nom, ses frères, ou ses soeurs, ou
son père, ou sa mère, ou sa femme, ou ses enfants, ou ses terres, ou ses maisons, recevra le centuple, et
30 héritera la vie éternelle. Plusieurs des premiers seront les derniers, et plusieurs des derniers seront
les premiers.

20 Car le royaume des cieux est semblable à un maître de maison qui sortit dès le matin, afin de louer
2, 3 des ouvriers pour sa vigne. Il convint avec eux d 'un denier par jour, et il les envoya à sa vigne. Il sortit

vers la troisième heure, et il en vit d'autres qui étaient sur la place sans rien faire. Il leur dit : Allez 4
aussi à ma vigne, et je vous donnerai ce qui sera raisonnable. Et ils y allèrent. Il sortit de nouveau 5
vers la sixième heure et vers la neuvième, et il fit de même. Étant sorti vers la onzième heure, il en 6
trouva d'autres qui étaient sur la place, et il leur dit : Pourquoi vous tenez-vous ici toute la journée sans
rien faire ? Ils lui répondirent : C'est que personne ne nous a loués. Allez aussi à ma vigne, leur dit 7
-il. Quand le soir fut venu, le maître de la vigne dit à son intendant : Appelle les ouvriers, et paie -leur 8
le salaire, en allant des derniers aux premiers. Ceux de la onzième heure vinrent, et reçurent chacun 9
un denier. Les premiers vinrent ensuite, croyant recevoir davantage ; mais ils reçurent aussi chacun 10
un denier. En le recevant, ils murmurèrent contre le maître de la maison, et dirent : Ces derniers 11, 12
n'ont travaillé qu'une heure, et tu les traites à l'égal de nous, qui avons supporté la fatigue du jour
et la chaleur. Il répondit à l'un d'eux : Mon ami, je ne te fais pas tort ; n'es-tu pas convenu avec moi 13
d'un denier ? Prends ce qui te revient, et va-t'en. Je veux donner à ce dernier autant qu'à toi. Ne m 14, 15
'est-il pas permis de faire de mon bien ce que je veux ? Ou vois -tu de mauvais oeil que je sois bon ? -
Ainsi les derniers seront les premiers, et les premiers seront les derniers. Pendant que Jésus montait à 16, 17
Jérusalem, il prit à part les douze disciples, et il leur dit en chemin : Voici, nous montons à Jérusalem, 18
et le Fils de l'homme sera livré aux principaux sacrificateurs et aux scribes. Ils le condamneront à mort,
et ils le livreront aux païens, pour qu'ils se moquent de lui, le battent de verges, et le crucifient ; et le 19
troisième jour il ressuscitera. Alors la mère des fils de Zébédée s'approcha de Jésus avec ses fils, et se 20
prosterna, pour lui faire une demande. Il lui dit : Que veux-tu ? Ordonne, lui dit-elle, que mes deux fils, 21
que voici, soient assis, dans ton royaume, l'un à ta droite et l'autre à ta gauche. Jésus répondit : Vous 22
ne savez ce que vous demandez. Pouvez-vous boire la coupe que je dois boire ? Nous le pouvons, dirent-
ils. Et il leur répondit : Il est vrai que vous boirez ma coupe ; mais pour ce qui est d'être assis à ma 23
droite et à ma gauche, cela ne dépend pas de moi, et ne sera donné qu'à ceux à qui mon Père l'a réservé.
Les dix, ayant entendu cela, furent indignés contre les deux frères. Jésus les appela, et dit : Vous savez 24, 25
que les chefs des nations les tyrannisent, et que les grands les asservissent. Il n'en sera pas de même 26
au milieu de vous. Mais quiconque veut être grand parmi vous, qu'il soit votre serviteur ; et quiconque 27
veut être le premier parmi vous, qu'il soit votre esclave. C'est ainsi que le Fils de l'homme est venu, non 28
pour être servi, mais pour servir et donner sa vie comme la rançon de plusieurs. Lorsqu'ils sortirent de 29
Jéricho, une grande foule suivit Jésus. Et voici, deux aveugles, assis au bord du chemin, entendirent 30
que Jésus passait, et crièrent : Aie pitié de nous, Seigneur, Fils de David ! La foule les reprenait, pour 31
les faire taire ; mais ils crièrent plus fort : Aie pitié de nous, Seigneur, Fils de David ! Jésus s'arrêta, 32
les appela, et dit : Que voulez-vous que je vous fasse ? Ils lui dirent : Seigneur, que nos yeux s'ouvrent. 33
Ému de compassion, Jésus toucha leurs yeux ; et aussitôt ils recouvrèrent la vue, et le suivirent. 34

Lorsqu'ils approchèrent de Jérusalem, et qu'ils furent arrivés à Bethphagé, vers la montagne des **21**
oliviers, Jésus envoya deux disciples, en leur disant : Allez au village qui est devant vous ; vous trouve- 2
rez aussitôt une ânesse attachée, et un ânon avec elle ; détachez-les, et amenez -les-moi. Si quelqu'un 3
vous dit quelque chose, vous répondrez : Le Seigneur en a besoin. Et à l'instant il les laissera aller.
Or, ceci arriva afin que s'accomplît ce qui avait été annoncé par le prophète : Dites à la fille de Sion : 4, 5
Voici, ton roi vient à toi, Plein de douceur, et monté sur un âne, Sur un ânon, le petit d'une ânesse. Les 6
disciples allèrent, et firent ce que Jésus leur avait ordonné. Ils amenèrent l'ânesse et l'ânon, mirent 7
sur eux leurs vêtements, et le firent asseoir dessus. La plupart des gens de la foule étendirent leurs 8
vêtements sur le chemin ; d'autres coupèrent des branches d 'arbres, et en jonchèrent la route. Ceux 9
qui précédaient et ceux qui suivaient Jésus criaient : Hosanna au Fils de David ! Béni soit celui qui
vient au nom du Seigneur ! Hosanna dans les lieux très hauts ! Lorsqu'il entra dans Jérusalem, toute 10
la ville fut émue, et l'on disait : Qui est celui-ci ? La foule répondait : C 'est Jésus, le prophète, de 11
Nazareth en Galilée. Jésus entra dans le temple de Dieu. Il chassa tous ceux qui vendaient et qui 12
achetaient dans le temple ; il renversa les tables des changeurs, et les sièges des vendeurs de pigeons.
Et il leur dit : Il est écrit : Ma maison sera appelée une maison de prière. Mais vous, vous en faites une 13
caverne de voleurs. Des aveugles et des boiteux s'approchèrent de lui dans le temple. Et il les guérit. 14
Mais les principaux sacrificateurs et les scribes furent indignés, à la vue des choses merveilleuses qu 15
'il avait faites, et des enfants qui criaient dans le temple : Hosanna au Fils de David ! Ils lui dirent : 16
Entends-tu ce qu'ils disent ? Oui, leur répondit Jésus. N'avez-vous jamais lu ces paroles : Tu as tiré des
louanges de la bouche des enfants et de ceux qui sont à la mamelle ? Et, les ayant laissés, il sortit de la 17
ville pour aller à Béthanie, où il passa la nuit. Le matin, en retournant à la ville, il eut faim. Voyant 18, 19
un figuier sur le chemin, il s'en approcha ; mais il n'y trouva que des feuilles, et il lui dit : Que jamais
fruit ne naisse de toi ! Et à l'instant le figuier sécha. Les disciples, qui virent cela, furent étonnés, et 20
dirent : Comment ce figuier est-il devenu sec en un instant ? Jésus leur répondit : Je vous le dis en 21
vérité, si vous aviez de la foi et que vous ne doutiez point, non seulement vous feriez ce qui a été fait
à ce figuier, mais quand vous diriez à cette montagne : Ote-toi de là et jette-toi dans la mer, cela se

22, 23 ferait. Tout ce que vous demanderez avec foi par la prière, vous le recevrez. Jésus se rendit dans le
temple, et, pendant qu'il enseignait, les principaux sacrificateurs et les anciens du peuple vinrent lui
24 dire : Par quelle autorité fais-tu ces choses, et qui t 'a donné cette autorité ? Jésus leur répondit : Je
vous adresserai aussi une question ; et, si vous m 'y répondez, je vous dirai par quelle autorité je fais
25 ces choses. Le baptême de Jean, d'où venait-il ? du ciel, ou des hommes ? Mais ils raisonnèrent ainsi
26 entre eux ; Si nous répondons : Du ciel, il nous dira : Pourquoi donc n'avez-vous pas cru en lui ? Et si
nous répondons : Des hommes, nous avons à craindre la foule, car tous tiennent Jean pour un prophète.
27 Alors ils répondirent à Jésus : Nous ne savons. Et il leur dit à son tour : Moi non plus, je ne vous dirai
28 pas par quelle autorité je fais ces choses. Que vous en semble ? Un homme avait deux fils ; et, s'adres-
29 sant au premier, il dit : Mon enfant, va travailler aujourd'hui dans ma vigne. Il répondit : Je ne veux
30 pas. Ensuite, il se repentit, et il alla. S'adressant à l'autre, il dit la même chose. Et ce fils répondit :
31 Je veux bien, seigneur. Et il n'alla pas. Lequel des deux a fait la volonté du père ? Ils répondirent : Le
premier. Et Jésus leur dit : Je vous le dis en vérité, les publicains et les prostituées vous devanceront
32 dans le royaume de Dieu. Car Jean est venu à vous dans la voie de la justice, et vous n'avez pas cru en
lui. Mais les publicains et les prostituées ont cru en lui ; et vous, qui avez vu cela, vous ne vous êtes pas
33 ensuite repentis pour croire en lui. Écoutez une autre parabole. Il y avait un homme, maître de maison,
qui planta une vigne. Il l 'entoura d'une haie, y creusa un pressoir, et bâtit une tour ; puis il l 'afferma
34 à des vignerons, et quitta le pays. Lorsque le temps de la récolte fut arrivé, il envoya ses serviteurs
35 vers les vignerons, pour recevoir le produit de sa vigne. Les vignerons, s'étant saisis de ses serviteurs,
36 battirent l'un, tuèrent l'autre, et lapidèrent le troisième. Il envoya encore d'autres serviteurs, en plus
37 grand nombre que les premiers ; et les vignerons les traitèrent de la même manière. Enfin, il envoya
38 vers eux son fils, en disant : Ils auront du respect pour mon fils. Mais, quand les vignerons virent le
39 fils, ils dirent entre eux : Voici l'héritier ; venez, tuons -le, et emparons-nous de son héritage. Et ils se
40 saisirent de lui, le jetèrent hors de la vigne, et le tuèrent. Maintenant, lorsque le maître de la vigne
41 viendra, que fera-t-il à ces vignerons ? Ils lui répondirent : Il fera périr misérablement ces misérables,
et il affermera la vigne à d'autres vignerons, qui lui en donneront le produit au temps de la récolte.
42 Jésus leur dit : N'avez-vous jamais lu dans les Écritures : La pierre qu 'ont rejetée ceux qui bâtissaient
Est devenue la principale de l'angle ; C 'est du Seigneur que cela est venu, Et c'est un prodige à nos
43 yeux ? C'est pourquoi, je vous le dis, le royaume de Dieu vous sera enlevé, et sera donné à une nation
44 qui en rendra les fruits. Celui qui tombera sur cette pierre s'y brisera, et celui sur qui elle tombera sera
45 écrasé. Après avoir entendu ses paraboles, les principaux sacrificateurs et les pharisiens comprirent
46 que c'était d 'eux que Jésus parlait, et ils cherchaient à se saisir de lui ; mais ils craignaient la foule,
parce qu 'elle le tenait pour un prophète.

22, 2 Jésus, prenant la parole, leur parla de nouveau en paraboles, et il dit : Le royaume des cieux est
3 semblable à un roi qui fit des noces pour son fils. Il envoya ses serviteurs appeler ceux qui étaient
4 invités aux noces ; mais ils ne voulurent pas venir. Il envoya encore d'autres serviteurs, en disant :
Dites aux conviés : Voici, j'ai préparé mon festin ; mes boeufs et mes bêtes grasses sont tués, tout est
5 prêt, venez aux noces. Mais, sans s'inquiéter de l'invitation, ils s'en allèrent, celui-ci à son champ,
6, 7 celui-là à son trafic ; et les autres se saisirent des serviteurs, les outragèrent et les tuèrent. Le roi fut
8 irrité ; il envoya ses troupes, fit périr ces meurtriers, et brûla leur ville. Alors il dit à ses serviteurs : Les
9 noces sont prêtes ; mais les conviés n'en étaient pas dignes. Allez donc dans les carrefours, et appelez
10 aux noces tous ceux que vous trouverez. Ces serviteurs allèrent dans les chemins, rassemblèrent tous
11 ceux qu 'ils trouvèrent, méchants et bons, et la salle des noces fut pleine de convives. Le roi entra pour
12 voir ceux qui étaient à table, et il aperçut là un homme qui n'avait pas revêtu un habit de noces. Il lui
dit : Mon ami, comment es-tu entré ici sans avoir un habit de noces ? Cet homme eut la bouche fermée.
13 Alors le roi dit aux serviteurs : Liez -lui les pieds et les mains, et jetez -le dans les ténèbres du dehors,
14 où il y aura des pleurs et des grincements de dents. Car il y a beaucoup d'appelés, mais peu d'élus.
15 Alors les pharisiens allèrent se consulter sur les moyens de surprendre Jésus par ses propres paroles.
16 Ils envoyèrent auprès de lui leurs disciples avec les hérodiens, qui dirent : Maître, nous savons que
tu es vrai, et que tu enseignes la voie de Dieu selon la vérité, sans t 'inquiéter de personne, car tu ne
17 regardes pas à l'apparence des hommes. Dis -nous donc ce qu'il t 'en semble : est-il permis, ou non,
18 de payer le tribut à César ? Jésus, connaissant leur méchanceté, répondit : Pourquoi me tentez-vous,
19 hypocrites ? Montrez -moi la monnaie avec laquelle on paie le tribut. Et ils lui présentèrent un denier.
20, 21 Il leur demanda : De qui sont cette effigie et cette inscription ? De César, lui répondirent-ils. Alors il
22 leur dit : Rendez donc à César ce qui est à César, et à Dieu ce qui est à Dieu. Étonnés de ce qu'ils
23 entendaient, ils le quittèrent, et s'en allèrent. Le même jour, les sadducéens, qui disent qu'il n'y a point
24 de résurrection, vinrent auprès de Jésus, et lui firent cette question : Maître, Moïse a dit : Si quelqu'un
25 meurt sans enfants, son frère épousera sa veuve, et suscitera une postérité à son frère. Or, il y avait
parmi nous sept frères. Le premier se maria, et mourut ; et, comme il n'avait pas d'enfants, il laissa sa

femme à son frère. Il en fut de même du second, puis du troisième, jusqu'au septième. Après eux tous, 26, 27
la femme mourut aussi. À la résurrection, duquel des sept sera-t-elle donc la femme ? Car tous l 'ont 28
eue. Jésus leur répondit : Vous êtes dans l'erreur, parce que vous ne comprenez ni les Écritures, ni la 29
puissance de Dieu. Car, à la résurrection, les hommes ne prendront point de femmes, ni les femmes 30
de maris, mais ils seront comme les anges de Dieu dans le ciel. Pour ce qui est de la résurrection des 31
morts, n'avez-vous pas lu ce que Dieu vous a dit : Je suis le Dieu d'Abraham, le Dieu d'Isaac, et le 32
Dieu de Jacob ? Dieu n'est pas Dieu des morts, mais des vivants. La foule, qui écoutait, fut frappée de 33
l'enseignement de Jésus. Les pharisiens, ayant appris qu 'il avait réduit au silence les sadducéens, se 34
rassemblèrent, et l'un d 'eux, docteur de la loi, lui fit cette question, pour l 'éprouver : Maître, quel est 35, 36
le plus grand commandement de la loi ? Jésus lui répondit : Tu aimeras le Seigneur, ton Dieu, de tout 37
ton coeur, de toute ton âme, et de toute ta pensée. C 'est le premier et le plus grand commandement. 38
Et voici le second, qui lui est semblable : Tu aimeras ton prochain comme toi-même. De ces deux 39, 40
commandements dépendent toute la loi et les prophètes. Comme les pharisiens étaient assemblés, 41
Jésus les interrogea, en disant : Que pensez -vous du Christ ? De qui est-il fils ? Ils lui répondirent : 42
De David. Et Jésus leur dit : Comment donc David, animé par l'Esprit, l 'appelle-t-il Seigneur, lorsqu'il 43
dit : Le Seigneur a dit à mon Seigneur : Assieds-toi à ma droite, Jusqu'à ce que je fasse de tes ennemis 44
ton marchepied ? Si donc David l 'appelle Seigneur, comment est-il son fils ? Nul ne put lui répondre 45, 46
un mot. Et, depuis ce jour, personne n'osa plus lui proposer des questions.

Alors Jésus, parlant à la foule et à ses disciples, dit : Les scribes et les pharisiens sont assis dans **23**, 2
la chaire de Moïse. Faites donc et observez tout ce qu'ils vous disent ; mais n'agissez pas selon leurs 3
oeuvres. Car ils disent, et ne font pas. Ils lient des fardeaux pesants, et les mettent sur les épaules 4
des hommes, mais ils ne veulent pas les remuer du doigt. Ils font toutes leurs actions pour être vus 5
des hommes. Ainsi, ils portent de larges phylactères, et ils ont de longues franges à leurs vêtements ;
ils aiment la première place dans les festins, et les premiers sièges dans les synagogues ; ils aiment 6, 7
à être salués dans les places publiques, et à être appelés par les hommes Rabbi, Rabbi. Mais vous, 8
ne vous faites pas appeler Rabbi ; car un seul est votre Maître, et vous êtes tous frères. Et n'appelez 9
personne sur la terre votre père ; car un seul est votre Père, celui qui est dans les cieux. Ne vous 10
faites pas appeler directeurs ; car un seul est votre Directeur, le Christ. Le plus grand parmi vous sera 11
votre serviteur. Quiconque s 'élèvera sera abaissé, et quiconque s 'abaissera sera élevé. Malheur à 12, 13
vous, scribes et pharisiens hypocrites ! parce que vous fermez aux hommes le royaume des cieux ; vous
n'y entrez pas vous-mêmes, et vous n'y laissez pas entrer ceux qui veulent entrer. Malheur à vous, 14
scribes et pharisiens hypocrites ! parce que vous dévorez les maisons des veuves, et que vous faites pour
l'apparence de longues prières ; à cause de cela, vous serez jugés plus sévèrement. Malheur à vous, 15
scribes et pharisiens hypocrites ! parce que vous courez la mer et la terre pour faire un prosélyte ; et,
quand il l'est devenu, vous en faites un fils de la géhenne deux fois plus que vous. Malheur à vous, 16
conducteurs aveugles ! qui dites : Si quelqu'un jure par le temple, ce n'est rien ; mais, si quelqu'un jure
par l'or du temple, il est engagé. Insensés et aveugles ! lequel est le plus grand, l'or, ou le temple qui 17
sanctifie l'or ? Si quelqu'un, dites-vous encore, jure par l'autel, ce n'est rien ; mais, si quelqu'un jure par 18
l'offrande qui est sur l'autel, il est engagé. Aveugles ! lequel est le plus grand, l'offrande, ou l'autel qui 19
sanctifie l'offrande ? Celui qui jure par l'autel jure par l'autel et par tout ce qui est dessus ; celui qui 20, 21
jure par le temple jure par le temple et par celui qui l 'habite ; et celui qui jure par le ciel jure par le 22
trône de Dieu et par celui qui y est assis. Malheur à vous, scribes et pharisiens hypocrites ! parce que 23
vous payez la dîme de la menthe, de l'aneth et du cumin, et que vous laissez ce qui est plus important
dans la loi, la justice, la miséricorde et la fidélité : c 'est là ce qu'il fallait pratiquer, sans négliger les
autres choses. Conducteurs aveugles ! qui coulez le moucheron, et qui avalez le chameau. Malheur 24, 25
à vous, scribes et pharisiens hypocrites ! parce que vous nettoyez le dehors de la coupe et du plat, et
qu'au dedans ils sont pleins de rapine et d'intempérance. Pharisien aveugle ! nettoie premièrement 26
l'intérieur de la coupe et du plat, afin que l'extérieur aussi devienne net. Malheur à vous, scribes et 27
pharisiens hypocrites ! parce que vous ressemblez à des sépulcres blanchis, qui paraissent beaux au
dehors, et qui, au dedans, sont pleins d'ossements de morts et de toute espèce d'impuretés. Vous de 28
même, au dehors, vous paraissez justes aux hommes, mais, au dedans, vous êtes pleins d'hypocrisie et
d'iniquité. Malheur à vous, scribes et pharisiens hypocrites ! parce que vous bâtissez les tombeaux des 29
prophètes et ornez les sépulcres des justes, et que vous dites : Si nous avions vécu du temps de nos 30
pères, nous ne nous serions pas joints à eux pour répandre le sang des prophètes. Vous témoignez ainsi 31
contre vous-mêmes que vous êtes les fils de ceux qui ont tué les prophètes. Comblez donc la mesure de 32
vos pères. Serpents, race de vipères ! comment échapperez-vous au châtiment de la géhenne ? C'est 33, 34
pourquoi, voici, je vous envoie des prophètes, des sages et des scribes. Vous tuerez et crucifierez les uns,
vous battrez de verges les autres dans vos synagogues, et vous les persécuterez de ville en ville, afin 35
que retombe sur vous tout le sang innocent répandu sur la terre, depuis le sang d'Abel le juste jusqu'au

36 sang de Zacharie, fils de Barachie, que vous avez tué entre le temple et l'autel. Je vous le dis en vérité,
37 tout cela retombera sur cette génération. Jérusalem, Jérusalem, qui tues les prophètes et qui lapides
ceux qui te sont envoyés, combien de fois ai-je voulu rassembler tes enfants, comme une poule rassemble
38 ses poussins sous ses ailes, et vous ne l'avez pas voulu ! Voici, votre maison vous sera laissée déserte ;
39 car, je vous le dis, vous ne me verrez plus désormais, jusqu'à ce que vous disiez : Béni soit celui qui vient
au nom du Seigneur !

24 Comme Jésus s'en allait, au sortir du temple, ses disciples s'approchèrent pour lui en faire remarquer
2 les constructions. Mais il leur dit : Voyez -vous tout cela ? Je vous le dis en vérité, il ne restera pas ici
3 pierre sur pierre qui ne soit renversée. Il s'assit sur la montagne des oliviers. Et les disciples vinrent
en particulier lui faire cette question : Dis -nous, quand cela arrivera-t-il, et quel sera le signe de ton
4 avènement et de la fin du monde ? Jésus leur répondit : Prenez garde que personne ne vous séduise.
5 Car plusieurs viendront sous mon nom, disant : C'est moi qui suis le Christ. Et ils séduiront beaucoup
6 de gens. Vous entendrez parler de guerres et de bruits de guerres : gardez-vous d'être troublés, car il
7 faut que ces choses arrivent. Mais ce ne sera pas encore la fin. Une nation s'élèvera contre une nation,
et un royaume contre un royaume, et il y aura, en divers lieux, des famines et des tremblements de
8, 9 terre. Tout cela ne sera que le commencement des douleurs. Alors on vous livrera aux tourments,
10 et l'on vous fera mourir ; et vous serez haïs de toutes les nations, à cause de mon nom. Alors aussi
11 plusieurs succomberont, et ils se trahiront, se haïront les uns les autres. Plusieurs faux prophètes
12 s'élèveront, et ils séduiront beaucoup de gens. Et, parce que l'iniquité se sera accrue, la charité du
13, 14 plus grand nombre se refroidira. Mais celui qui persévérera jusqu'à la fin sera sauvé. Cette bonne
nouvelle du royaume sera prêchée dans le monde entier, pour servir de témoignage à toutes les nations.
15 Alors viendra la fin. C'est pourquoi, lorsque vous verrez l'abomination de la désolation, dont a parlé le
16 prophète Daniel, établie en lieu saint, -que celui qui lit fasse attention ! - alors, que ceux qui seront en
17 Judée fuient dans les montagnes ; que celui qui sera sur le toit ne descende pas pour prendre ce qui
18 est dans sa maison ; et que celui qui sera dans les champs ne retourne pas en arrière pour prendre son
19, 20 manteau. Malheur aux femmes qui seront enceintes et à celles qui allaiteront en ces jours -là ! Priez
21 pour que votre fuite n'arrive pas en hiver, ni un jour de sabbat. Car alors, la détresse sera si grande
qu'il n'y en a point eu de pareille depuis le commencement du monde jusqu'à présent, et qu'il n'y en
22 aura jamais. Et, si ces jours n'étaient abrégés, personne ne serait sauvé ; mais, à cause des élus, ces
23, 24 jours seront abrégés. Si quelqu'un vous dit alors : Le Christ est ici, ou : Il est là, ne le croyez pas. Car
il s'élèvera de faux Christs et de faux prophètes ; ils feront de grands prodiges et des miracles, au point
25, 26 de séduire, s 'il était possible, même les élus. Voici, je vous l'ai annoncé d'avance. Si donc on vous dit :
27 Voici, il est dans le désert, n'y allez pas ; voici, il est dans les chambres, ne le croyez pas. Car, comme
28 l'éclair part de l'orient et se montre jusqu'en occident, ainsi sera l'avènement du Fils de l'homme. En
29 quelque lieu que soit le cadavre, là s'assembleront les aigles. Aussitôt après ces jours de détresse, le
soleil s'obscurcira, la lune ne donnera plus sa lumière, les étoiles tomberont du ciel, et les puissances
30 des cieux seront ébranlées. Alors le signe du Fils de l'homme paraîtra dans le ciel, toutes les tribus de
la terre se lamenteront, et elles verront le Fils de l'homme venant sur les nuées du ciel avec puissance
31 et une grande gloire. Il enverra ses anges avec la trompette retentissante, et ils rassembleront ses élus
32 des quatre vents, depuis une extrémité des cieux jusqu'à l'autre. Instruisez-vous par une comparaison
tirée du figuier. Dès que ses branches deviennent tendres, et que les feuilles poussent, vous connaissez
33 que l'été est proche. De même, quand vous verrez toutes ces choses, sachez que le Fils de l'homme est
34 proche, à la porte. Je vous le dis en vérité, cette génération ne passera point, que tout cela n'arrive.
35, 36 Le ciel et la terre passeront, mais mes paroles ne passeront point. Pour ce qui est du jour et de l'heure,
37 personne ne le sait, ni les anges des cieux, ni le Fils, mais le Père seul. Ce qui arriva du temps de Noé
38 arrivera de même à l'avènement du Fils de l'homme. Car, dans les jours qui précédèrent le déluge, les
hommes mangeaient et buvaient, se mariaient et mariaient leurs enfants, jusqu'au jour où Noé entra
39 dans l'arche ; et ils ne se doutèrent de rien, jusqu'à ce que le déluge vînt et les emportât tous : il en
40 sera de même à l'avènement du Fils de l'homme. Alors, de deux hommes qui seront dans un champ,
41 l'un sera pris et l'autre laissé ; de deux femmes qui moudront à la meule, l'une sera prise et l'autre
42, 43 laissée. Veillez donc, puisque vous ne savez pas quel jour votre Seigneur viendra. Sachez -le bien, si le
maître de la maison savait à quelle veille de la nuit le voleur doit venir, il veillerait et ne laisserait pas
44 percer sa maison. C'est pourquoi, vous aussi, tenez -vous prêts, car le Fils de l'homme viendra à l'heure
45 où vous n'y penserez pas. Quel est donc le serviteur fidèle et prudent, que son maître a établi sur ses
46 gens, pour leur donner la nourriture au temps convenable ? Heureux ce serviteur, que son maître, à
47, 48 son arrivée, trouvera faisant ainsi ! Je vous le dis en vérité, il l 'établira sur tous ses biens. Mais, si
49 c 'est un méchant serviteur, qui dise en lui-même : Mon maître tarde à venir, s'il se met à battre ses
50 compagnons, s'il mange et boit avec les ivrognes, le maître de ce serviteur viendra le jour où il ne s'y
51 attend pas et à l'heure qu 'il ne connaît pas, il le mettra en pièces, et lui donnera sa part avec les

hypocrites : c'est là qu'il y aura des pleurs et des grincements de dents.

25 Alors le royaume des cieux sera semblable à dix vierges qui, ayant pris leurs lampes, allèrent à
2, 3 la rencontre de l'époux. Cinq d'entre elles étaient folles, et cinq sages. Les folles, en prenant leurs
4 lampes, ne prirent point d'huile avec elles ; mais les sages prirent, avec leurs lampes, de l'huile dans
5, 6 des vases. Comme l'époux tardait, toutes s'assoupirent et s'endormirent. Au milieu de la nuit, on
7 cria : Voici l'époux, allez à sa rencontre ! Alors toutes ces vierges se réveillèrent, et préparèrent leurs
8, 9 lampes. Les folles dirent aux sages : Donnez -nous de votre huile, car nos lampes s'éteignent. Les
sages répondirent : Non ; il n'y en aurait pas assez pour nous et pour vous ; allez plutôt chez ceux qui
10 en vendent, et achetez-en pour vous. Pendant qu'elles allaient en acheter, l'époux arriva ; celles qui
11 étaient prêtes entrèrent avec lui dans la salle des noces, et la porte fut fermée. Plus tard, les autres
12 vierges vinrent, et dirent : Seigneur, Seigneur, ouvre -nous. Mais il répondit : Je vous le dis en vérité,
13, 14 je ne vous connais pas. Veillez donc, puisque vous ne savez ni le jour, ni l'heure. Il en sera comme d'un
15 homme qui, partant pour un voyage, appela ses serviteurs, et leur remit ses biens. Il donna cinq talents
16 à l'un, deux à l'autre, et un au troisième, à chacun selon sa capacité, et il partit. Aussitôt celui qui avait
17 reçu les cinq talents s'en alla, les fit valoir, et il gagna cinq autres talents. De même, celui qui avait
18 reçu les deux talents en gagna deux autres. Celui qui n'en avait reçu qu'un alla faire un creux dans
19 la terre, et cacha l'argent de son maître. Longtemps après, le maître de ces serviteurs revint, et leur
20 fit rendre compte. Celui qui avait reçu les cinq talents s'approcha, en apportant cinq autres talents, et
21 il dit : Seigneur, tu m 'as remis cinq talents ; voici, j'en ai gagné cinq autres. Son maître lui dit : C'est
bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose, je te confierai beaucoup ; entre dans la joie
22 de ton maître. Celui qui avait reçu les deux talents s'approcha aussi, et il dit : Seigneur, tu m 'as remis
23 deux talents ; voici, j'en ai gagné deux autres. Son maître lui dit : C'est bien, bon et fidèle serviteur ;
24 tu as été fidèle en peu de chose, je te confierai beaucoup ; entre dans la joie de ton maître. Celui qui
n'avait reçu qu'un talent s'approcha ensuite, et il dit : Seigneur, je savais que tu es un homme dur, qui
25 moissonnes où tu n'as pas semé, et qui amasses où tu n'as pas vanné ; j'ai eu peur, et je suis allé cacher
26 ton talent dans la terre ; voici, prends ce qui est à toi. Son maître lui répondit : Serviteur méchant et
27 paresseux, tu savais que je moissonne où je n'ai pas semé, et que j'amasse où je n'ai pas vanné ; il te
fallait donc remettre mon argent aux banquiers, et, à mon retour, j 'aurais retiré ce qui est à moi avec un
28, 29 intérêt. Otez -lui donc le talent, et donnez -le à celui qui a les dix talents. Car on donnera à celui qui
30 a, et il sera dans l'abondance, mais à celui qui n'a pas on ôtera même ce qu'il a. Et le serviteur inutile,
31 jetez-le dans les ténèbres du dehors, où il y aura des pleurs et des grincements de dents. Lorsque le
32 Fils de l'homme viendra dans sa gloire, avec tous les anges, il s'assiéra sur le trône de sa gloire. Toutes
les nations seront assemblées devant lui. Il séparera les uns d'avec les autres, comme le berger sépare
33, 34 les brebis d'avec les boucs ; et il mettra les brebis à sa droite, et les boucs à sa gauche. Alors le roi dira
à ceux qui seront à sa droite : Venez, vous qui êtes bénis de mon Père ; prenez possession du royaume
35 qui vous a été préparé dès la fondation du monde. Car j'ai eu faim, et vous m 'avez donné à manger ;
36 j'ai eu soif, et vous m 'avez donné à boire ; j'étais étranger, et vous m 'avez recueilli ; j'étais nu, et vous
37 m 'avez vêtu ; j'étais malade, et vous m 'avez visité ; j'étais en prison, et vous êtes venus vers moi. Les
justes lui répondront : Seigneur, quand t 'avons-nous vu avoir faim, et t'avons-nous donné à manger ; ou
avoir soif, et t'avons-nous donné à boire ? Quand t 'avons-nous vu étranger, et t'avons-nous recueilli ;
38 ou nu, et t'avons-nous vêtu ? Quand t 'avons-nous vu malade, ou en prison, et sommes-nous allés vers
39 toi ? Et le roi leur répondra : Je vous le dis en vérité, toutes les fois que vous avez fait ces choses à l'un
40 de ces plus petits de mes frères, c'est à moi que vous les avez faites. Ensuite il dira à ceux qui seront
41 à sa gauche : Retirez-vous de moi, maudits ; allez dans le feu éternel qui a été préparé pour le diable
et pour ses anges. Car j'ai eu faim, et vous ne m 'avez pas donné à manger ; j'ai eu soif, et vous ne m
42 'avez pas donné à boire ; j'étais étranger, et vous ne m 'avez pas recueilli ; j'étais nu, et vous ne m 'avez
43 pas vêtu ; j'étais malade et en prison, et vous ne m 'avez pas visité. Ils répondront aussi : Seigneur,
44 quand t 'avons-nous vu ayant faim, ou ayant soif, ou étranger, ou nu, ou malade, ou en prison, et ne t
'avons-nous pas assisté ? Et il leur répondra : Je vous le dis en vérité, toutes les fois que vous n'avez
45 pas fait ces choses à l'un de ces plus petits, c'est à moi que vous ne les avez pas faites. Et ceux-ci iront
46 au châtiment éternel, mais les justes à la vie éternelle.

26, 2 Lorsque Jésus eut achevé tous ces discours, il dit à ses disciples : Vous savez que la Pâque a lieu
3 dans deux jours, et que le Fils de l'homme sera livré pour être crucifié. Alors les principaux sacrifica-
4 teurs et les anciens du peuple se réunirent dans la cour du souverain sacrificateur, appelé Caïphe ; et
5 ils délibérèrent sur les moyens d'arrêter Jésus par ruse, et de le faire mourir. Mais ils dirent : Que ce
6 ne soit pas pendant la fête, afin qu 'il n'y ait pas de tumulte parmi le peuple. Comme Jésus était à Bé-
7 thanie, dans la maison de Simon le lépreux, une femme s'approcha de lui, tenant un vase d'albâtre, qui
renfermait un parfum de grand prix ; et, pendant qu'il était à table, elle répandit le parfum sur sa tête.
8, 9 Les disciples, voyant cela, s'indignèrent, et dirent : À quoi bon cette perte ? On aurait pu vendre ce

parfum très cher, et en donner le prix aux pauvres. Jésus, s'en étant aperçu, leur dit : Pourquoi faites-
vous de la peine à cette femme ? Elle a fait une bonne action à mon égard ; car vous avez toujours des
pauvres avec vous, mais vous ne m 'avez pas toujours. En répandant ce parfum sur mon corps, elle
l'a fait pour ma sépulture. Je vous le dis en vérité, partout où cette bonne nouvelle sera prêchée, dans
le monde entier, on racontera aussi en mémoire de cette femme ce qu'elle a fait. Alors l'un des douze,
appelé Judas Iscariot, alla vers les principaux sacrificateurs, et dit : Que voulez-vous me donner, et je
vous le livrerai ? Et ils lui payèrent trente pièces d'argent. Depuis ce moment, il cherchait une occasion
favorable pour livrer Jésus. Le premier jour des pains sans levain, les disciples s'adressèrent à Jésus,
pour lui dire : Où veux-tu que nous te préparions le repas de la Pâque ? Il répondit : Allez à la ville
chez un tel, et vous lui direz : Le maître dit : Mon temps est proche ; je ferai chez toi la Pâque avec
19, 20 mes disciples. Les disciples firent ce que Jésus leur avait ordonné, et ils préparèrent la Pâque. Le soir
étant venu, il se mit à table avec les douze. Pendant qu'ils mangeaient, il dit : Je vous le dis en vérité,
l'un de vous me livrera. Ils furent profondément attristés, et chacun se mit à lui dire : Est -ce moi,
23, 24 Seigneur ? Il répondit : Celui qui a mis avec moi la main dans le plat, c'est celui qui me livrera. Le
Fils de l'homme s'en va, selon ce qui est écrit de lui. Mais malheur à l'homme par qui le Fils de l'homme
est livré ! Mieux vaudrait pour cet homme qu 'il ne fût pas né. Judas, qui le livrait, prit la parole et dit :
Est -ce moi, Rabbi ? Jésus lui répondit : Tu l'as dit. Pendant qu'ils mangeaient, Jésus prit du pain ; et,
après avoir rendu grâces, il le rompit, et le donna aux disciples, en disant : Prenez, mangez, ceci est mon
corps. Il prit ensuite une coupe ; et, après avoir rendu grâces, il la leur donna, en disant : Buvez -en
tous ; car ceci est mon sang, le sang de l'alliance, qui est répandu pour plusieurs, pour la rémission des
péchés. Je vous le dis, je ne boirai plus désormais de ce fruit de la vigne, jusqu 'au jour où j'en boirai
du nouveau avec vous dans le royaume de mon Père. Après avoir chanté les cantiques, ils se rendirent
à la montagne des oliviers. Alors Jésus leur dit : Je serai pour vous tous, cette nuit, une occasion de
chute ; car il est écrit : Je frapperai le berger, et les brebis du troupeau seront dispersées. Mais, après
que je serai ressuscité, je vous précèderai en Galilée. Pierre, prenant la parole, lui dit : Quand tu serais
pour tous une occasion de chute, tu ne le seras jamais pour moi. Jésus lui dit : Je te le dis en vérité,
cette nuit même, avant que le coq chante, tu me renieras trois fois. Pierre lui répondit : Quand il me
faudrait mourir avec toi, je ne te renierai pas. Et tous les disciples dirent la même chose. Là-dessus,
Jésus alla avec eux dans un lieu appelé Gethsémané, et il dit aux disciples : Asseyez-vous ici, pendant
que je m'éloignerai pour prier. Il prit avec lui Pierre et les deux fils de Zébédée, et il commença à éprou-
ver de la tristesse et des angoisses. Il leur dit alors : Mon âme est triste jusqu'à la mort ; restez ici,
et veillez avec moi. Puis, ayant fait quelques pas en avant, il se jeta sur sa face, et pria ainsi : Mon
Père, s 'il est possible, que cette coupe s'éloigne de moi ! Toutefois, non pas ce que je veux, mais ce que
tu veux. Et il vint vers les disciples, qu 'il trouva endormis, et il dit à Pierre : Vous n 'avez donc pu
veiller une heure avec moi ! Veillez et priez, afin que vous ne tombiez pas dans la tentation ; l'esprit
est bien disposé, mais la chair est faible. Il s'éloigna une seconde fois, et pria ainsi : Mon Père, s 'il
n'est pas possible que cette coupe s'éloigne sans que je la boive, que ta volonté soit faite ! Il revint, et
les trouva encore endormis ; car leurs yeux étaient appesantis. Il les quitta, et, s'éloignant, il pria pour
la troisième fois, répétant les mêmes paroles. Puis il alla vers ses disciples, et leur dit : Vous dormez
maintenant, et vous vous reposez ! Voici, l'heure est proche, et le Fils de l'homme est livré aux mains
46, 47 des pécheurs. Levez-vous, allons ; voici, celui qui me livre s'approche. Comme il parlait encore, voici,
Judas, l'un des douze, arriva, et avec lui une foule nombreuse armée d'épées et de bâtons, envoyée par
les principaux sacrificateurs et par les anciens du peuple. Celui qui le livrait leur avait donné ce signe :
Celui que je baiserai, c 'est lui ; saisissez -le. Aussitôt, s'approchant de Jésus, il dit : Salut, Rabbi ! Et
il le baisa. Jésus lui dit : Mon ami, ce que tu es venu faire, fais-le. Alors ces gens s'avancèrent, mirent
la main sur Jésus, et le saisirent. Et voici, un de ceux qui étaient avec Jésus étendit la main, et tira
son épée ; il frappa le serviteur du souverain sacrificateur, et lui emporta l'oreille. Alors Jésus lui dit :
Remets ton épée à sa place ; car tous ceux qui prendront l'épée périront par l'épée. Penses-tu que je ne
puisse pas invoquer mon Père, qui me donnerait à l'instant plus de douze légions d'anges ? Comment
55 donc s'accompliraient les Écritures, d'après lesquelles il doit en être ainsi ? En ce moment, Jésus dit à
la foule : Vous êtes venus, comme après un brigand, avec des épées et des bâtons, pour vous emparer
de moi. J'étais tous les jours assis parmi vous, enseignant dans le temple, et vous ne m 'avez pas saisi.
Mais tout cela est arrivé afin que les écrits des prophètes fussent accomplis. Alors tous les disciples l
'abandonnèrent, et prirent la fuite. Ceux qui avaient saisi Jésus l'emmenèrent chez le souverain sa-
crificateur Caïphe, où les scribes et les anciens étaient assemblés. Pierre le suivit de loin jusqu'à la
cour du souverain sacrificateur, y entra, et s'assit avec les serviteurs, pour voir comment cela finirait.
Les principaux sacrificateurs et tout le sanhédrin cherchaient quelque faux témoignage contre Jésus,
suffisant pour le faire mourir. Mais ils n'en trouvèrent point, quoique plusieurs faux témoins se fussent
présentés. Enfin, il en vint deux, qui dirent : Celui-ci a dit : Je puis détruire le temple de Dieu, et le

rebâtir en trois jours. Le souverain sacrificateur se leva, et lui dit : Ne réponds-tu rien ? Qu 'est-ce 62
que ces hommes déposent contre toi ? Jésus garda le silence. Et le souverain sacrificateur, prenant la 63
parole, lui dit : Je t 'adjure, par le Dieu vivant, de nous dire si tu es le Christ, le Fils de Dieu. Jésus 64
lui répondit : Tu l'as dit. De plus, je vous le déclare, vous verrez désormais le Fils de l'homme assis
à la droite de la puissance de Dieu, et venant sur les nuées du ciel. Alors le souverain sacrificateur 65
déchira ses vêtements, disant : Il a blasphémé ! Qu 'avons-nous encore besoin de témoins ? Voici, vous
venez d'entendre son blasphème. Que vous en semble ? Ils répondirent : Il mérite la mort. Là-dessus, 66, 67
ils lui crachèrent au visage, et lui donnèrent des coups de poing et des soufflets en disant : Christ, 68
prophétise ; dis-nous qui t 'a frappé. Cependant, Pierre était assis dehors dans la cour. Une servante 69
s'approcha de lui, et dit : Toi aussi, tu étais avec Jésus le Galiléen. Mais il le nia devant tous, disant : 70
Je ne sais ce que tu veux dire. Comme il se dirigeait vers la porte, une autre servante le vit, et dit à 71
ceux qui se trouvaient là ; Celui-ci était aussi avec Jésus de Nazareth. Il le nia de nouveau, avec ser- 72
ment : Je ne connais pas cet homme. Peu après, ceux qui étaient là, s'étant approchés, dirent à Pierre : 73
Certainement tu es aussi de ces gens-là, car ton langage te fait reconnaître. Alors il se mit à faire des 74
imprécations et à jurer : Je ne connais pas cet homme. Aussitôt le coq chanta. Et Pierre se souvint de 75
la parole que Jésus avait dite : Avant que le coq chante, tu me renieras trois fois. Et étant sorti, il pleura
amèrement.

Dès que le matin fut venu, tous les principaux sacrificateurs et les anciens du peuple tinrent conseil **27**
contre Jésus, pour le faire mourir. Après l 'avoir lié, ils l'emmenèrent, et le livrèrent à Ponce Pilate, 2
le gouverneur. Alors Judas, qui l 'avait livré, voyant qu 'il était condamné, se repentit, et rapporta les 3
trente pièces d'argent aux principaux sacrificateurs et aux anciens, en disant : J'ai péché, en livrant le 4
sang innocent. Ils répondirent : Que nous importe ? Cela te regarde. Judas jeta les pièces d'argent dans 5
le temple, se retira, et alla se pendre. Les principaux sacrificateurs les ramassèrent, et dirent : Il n'est 6
pas permis de les mettre dans le trésor sacré, puisque c'est le prix du sang. Et, après en avoir délibéré, 7
ils achetèrent avec cet argent le champ du potier, pour la sépulture des étrangers. C'est pourquoi ce 8
champ a été appelé champ du sang, jusqu'à ce jour. Alors s'accomplit ce qui avait été annoncé par 9
Jérémie, le prophète : Ils ont pris les trente pièces d'argent, la valeur de celui qui a été estimé, qu
'on a estimé de la part des enfants d'Israël ; et ils les ont données pour le champ du potier, comme 10
le Seigneur me l'avait ordonné. Jésus comparut devant le gouverneur. Le gouverneur l 'interrogea, 11
en ces termes : Es -tu le roi des Juifs ? Jésus lui répondit : Tu le dis. Mais il ne répondit rien aux 12
accusations des principaux sacrificateurs et des anciens. Alors Pilate lui dit : N'entends-tu pas de 13
combien de choses ils t 'accusent ? Et Jésus ne lui donna de réponse sur aucune parole, ce qui étonna 14
beaucoup le gouverneur. À chaque fête, le gouverneur avait coutume de relâcher un prisonnier, celui 15
que demandait la foule. Ils avaient alors un prisonnier fameux, nommé Barabbas. Comme ils étaient 16, 17
assemblés, Pilate leur dit : Lequel voulez-vous que je vous relâche, Barabbas, ou Jésus, qu 'on appelle
Christ ? Car il savait que c'était par envie qu'ils avaient livré Jésus. Pendant qu'il était assis sur le 18, 19
tribunal, sa femme lui fit dire : Qu'il n'y ait rien entre toi et ce juste ; car aujourd'hui j'ai beaucoup
souffert en songe à cause de lui. Les principaux sacrificateurs et les anciens persuadèrent à la foule 20
de demander Barabbas, et de faire périr Jésus. Le gouverneur prenant la parole, leur dit : Lequel des 21
deux voulez-vous que je vous relâche ? Ils répondirent : Barabbas. Pilate leur dit : Que ferai-je donc 22
de Jésus, qu 'on appelle Christ ? Tous répondirent : Qu'il soit crucifié ! Le gouverneur dit : Mais quel 23
mal a-t-il fait ? Et ils crièrent encore plus fort : Qu'il soit crucifié ! Pilate, voyant qu 'il ne gagnait rien, 24
mais que le tumulte augmentait, prit de l'eau, se lava les mains en présence de la foule, et dit : Je suis
innocent du sang de ce juste. Cela vous regarde. Et tout le peuple répondit : Que son sang retombe 25
sur nous et sur nos enfants ! Alors Pilate leur relâcha Barabbas ; et, après avoir fait battre de verges 26
Jésus, il le livra pour être crucifié. Les soldats du gouverneur conduisirent Jésus dans le prétoire, et ils 27
assemblèrent autour de lui toute la cohorte. Ils lui ôtèrent ses vêtements, et le couvrirent d'un manteau 28
écarlate. Ils tressèrent une couronne d 'épines, qu'ils posèrent sur sa tête, et ils lui mirent un roseau 29
dans la main droite ; puis, s'agenouillant devant lui, ils le raillaient, en disant : Salut, roi des Juifs ! Et 30
ils crachaient contre lui, prenaient le roseau, et frappaient sur sa tête. Après s'être ainsi moqués de 31
lui, ils lui ôtèrent le manteau, lui remirent ses vêtements, et l 'emmenèrent pour le crucifier. Lorsqu'ils 32
sortirent, ils rencontrèrent un homme de Cyrène, appelé Simon, et ils le forcèrent à porter la croix de
Jésus. Arrivés au lieu nommé Golgotha, ce qui signifie lieu du crâne, ils lui donnèrent à boire du vin 33, 34
mêlé de fiel ; mais, quand il l'eut goûté, il ne voulut pas boire. Après l 'avoir crucifié, ils se partagèrent 35
ses vêtements, en tirant au sort, afin que s'accomplît ce qui avait été annoncé par le prophète : Ils se
sont partagé mes vêtements, et ils ont tiré au sort ma tunique. Puis ils s'assirent, et le gardèrent. 36
Pour indiquer le sujet de sa condamnation, on écrivit au-dessus de sa tête : Celui-ci est Jésus, le roi des 37
Juifs. Avec lui furent crucifiés deux brigands, l'un à sa droite, et l'autre à sa gauche. Les passants l 38, 39
'injuriaient, et secouaient la tête, en disant : Toi qui détruis le temple, et qui le rebâtis en trois jours, 40

41 sauve -toi toi-même ! Si tu es le Fils de Dieu, descends de la croix ! Les principaux sacrificateurs, avec
42 les scribes et les anciens, se moquaient aussi de lui, et disaient : Il a sauvé les autres, et il ne peut se
43 sauver lui-même ! S 'il est roi d'Israël, qu'il descende de la croix, et nous croirons en lui. Il s'est confié
44 en Dieu ; que Dieu le délivre maintenant, s 'il l 'aime. Car il a dit : Je suis Fils de Dieu. Les brigands,
45 crucifiés avec lui, l 'insultaient de la même manière. Depuis la sixième heure jusqu'à la neuvième, il
46 y eut des ténèbres sur toute la terre. Et vers la neuvième heure, Jésus s'écria d'une voix forte : Éli,
47 Éli, lama sabachthani ? c'est-à-dire : Mon Dieu, mon Dieu, pourquoi m 'as-tu abandonné ? Quelques-
48 uns de ceux qui étaient là, l'ayant entendu, dirent : Il appelle Élie. Et aussitôt l'un d 'eux courut
49 prendre une éponge, qu'il remplit de vinaigre, et, l'ayant fixée à un roseau, il lui donna à boire. Mais
50 les autres disaient : Laisse, voyons si Élie viendra le sauver. Jésus poussa de nouveau un grand cri,
51 et rendit l'esprit. Et voici, le voile du temple se déchira en deux, depuis le haut jusqu'en bas, la terre
52 trembla, les rochers se fendirent, les sépulcres s'ouvrirent, et plusieurs corps des saints qui étaient
53 morts ressuscitèrent. Étant sortis des sépulcres, après la résurrection de Jésus, ils entrèrent dans la
54 ville sainte, et apparurent à un grand nombre de personnes. Le centenier et ceux qui étaient avec
lui pour garder Jésus, ayant vu le tremblement de terre et ce qui venait d'arriver, furent saisis d'une
55 grande frayeur, et dirent : Assurément, cet homme était Fils de Dieu. Il y avait là plusieurs femmes
56 qui regardaient de loin ; qui avaient accompagné Jésus depuis la Galilée, pour le servir. Parmi elles
57 étaient Marie de Magdala, Marie, mère de Jacques et de Joseph, et la mère des fils de Zébédée. Le soir
étant venu, arriva un homme riche d 'Arimathée, nommé Joseph, lequel était aussi disciple de Jésus.
58, 59 Il se rendit vers Pilate, et demanda le corps de Jésus. Et Pilate ordonna de le remettre. Joseph prit le
60 corps, l 'enveloppa d'un linceul blanc, et le déposa dans un sépulcre neuf, qu 'il s'était fait tailler dans
61 le roc. Puis il roula une grande pierre à l'entrée du sépulcre, et il s'en alla. Marie de Magdala et l'autre
62 Marie étaient là, assises vis-à-vis du sépulcre. Le lendemain, qui était le jour après la préparation,
63 les principaux sacrificateurs et les pharisiens allèrent ensemble auprès de Pilate, et dirent : Seigneur,
nous nous souvenons que cet imposteur a dit, quand il vivait encore : Après trois jours je ressusciterai.
64 Ordonne donc que le sépulcre soit gardé jusqu'au troisième jour, afin que ses disciples ne viennent pas
dérober le corps, et dire au peuple : Il est ressuscité des morts. Cette dernière imposture serait pire que
65, 66 la première. Pilate leur dit : Vous avez une garde ; allez, gardez-le comme vous l'entendrez. Ils s'en
allèrent, et s'assurèrent du sépulcre au moyen de la garde, après avoir scellé la pierre.

28 Après le sabbat, à l'aube du premier jour de la semaine, Marie de Magdala et l'autre Marie allèrent
2 voir le sépulcre. Et voici, il y eut un grand tremblement de terre ; car un ange du Seigneur descendit
3 du ciel, vint rouler la pierre, et s'assit dessus. Son aspect était comme l'éclair, et son vêtement blanc
4, 5 comme la neige. Les gardes tremblèrent de peur, et devinrent comme morts. Mais l'ange prit la parole,
et dit aux femmes : Pour vous, ne craignez pas ; car je sais que vous cherchez Jésus qui a été crucifié.
6, 7 Il n'est point ici ; il est ressuscité, comme il l'avait dit. Venez, voyez le lieu où il était couché, et allez
promptement dire à ses disciples qu 'il est ressuscité des morts. Et voici, il vous précède en Galilée : c'est
8 là que vous le verrez. Voici, je vous l'ai dit. Elles s'éloignèrent promptement du sépulcre, avec crainte
9 et avec une grande joie, et elles coururent porter la nouvelle aux disciples. Et voici, Jésus vint à leur
rencontre, et dit : Je vous salue. Elles s'approchèrent pour saisir ses pieds, et elles se prosternèrent
10 devant lui. Alors Jésus leur dit : Ne craignez pas ; allez dire à mes frères de se rendre en Galilée :
11 c'est là qu'ils me verront. Pendant qu'elles étaient en chemin, quelques hommes de la garde entrèrent
12 dans la ville, et annoncèrent aux principaux sacrificateurs tout ce qui était arrivé. Ceux-ci, après s'être
assemblés avec les anciens et avoir tenu conseil, donnèrent aux soldats une forte somme d'argent,
13, 14 en disant : Dites : Ses disciples sont venus de nuit le dérober, pendant que nous dormions. Et si le
15 gouverneur l 'apprend, nous l 'apaiserons, et nous vous tirerons de peine. Les soldats prirent l'argent,
et suivirent les instructions qui leur furent données. Et ce bruit s'est répandu parmi les Juifs, jusqu'à ce
16, 17 jour. Les onze disciples allèrent en Galilée, sur la montagne que Jésus leur avait désignée. Quand ils le
18 virent, ils se prosternèrent devant lui. Mais quelques-uns eurent des doutes. Jésus, s'étant approché,
19 leur parla ainsi : Tout pouvoir m 'a été donné dans le ciel et sur la terre. Allez, faites de toutes les
20 nations des disciples, les baptisant au nom du Père, du Fils et du Saint -Esprit, et enseignez -leur à
observer tout ce que je vous ai prescrit. Et voici, je suis avec vous tous les jours, jusqu'à la fin du monde.

MARC

Commencement de l'Évangile de Jésus -Christ, Fils de Dieu. **1**, 2
Selon ce qui est écrit dans Ésaïe, le prophète : Voici, j 'envoie devant toi mon messager, Qui préparera ton chemin ; 3
C'est la voix de celui qui crie dans le désert : Préparez le chemin du Seigneur, Aplanissez ses sentiers.
Jean parut, baptisant dans le désert, et prêchant le baptême de repentance, pour la rémission 4
des péchés. Tout le pays de Judée et tous les habitants de Jérusalem se rendaient auprès de lui ; et, 5
confessant leurs péchés, ils se faisaient baptiser par lui dans le fleuve du Jourdain. Jean avait un 6
vêtement de poils de chameau, et une ceinture de cuir autour des reins. Il se nourrissait de sauterelles
et de miel sauvage. Il prêchait, disant : Il vient après moi celui qui est plus puissant que moi, et je ne 7
suis pas digne de délier, en me baissant, la courroie de ses souliers. Moi, je vous ai baptisés d 'eau ; lui, il 8
vous baptisera du Saint -Esprit. En ce temps -là, Jésus vint de Nazareth en Galilée, et il fut baptisé par 9
Jean dans le Jourdain. Au moment où il sortait de l'eau, il vit les cieux s'ouvrir, et l'Esprit descendre 10
sur lui comme une colombe. Et une voix fit entendre des cieux ces paroles : Tu es mon Fils bien-aimé, 11
en toi j'ai mis toute mon affection. Aussitôt, l'Esprit poussa Jésus dans le désert, où il passa quarante 12, 13
jours, tenté par Satan. Il était avec les bêtes sauvages, et les anges le servaient. Après que Jean eut 14
été livré, Jésus alla dans la Galilée, prêchant l'Évangile de Dieu. Il disait : Le temps est accompli, et le 15
royaume de Dieu est proche. Repentez-vous, et croyez à la bonne nouvelle. Comme il passait le long de 16
la mer de Galilée, il vit Simon et André, frère de Simon, qui jetaient un filet dans la mer ; car ils étaient
pêcheurs. Jésus leur dit : Suivez -moi, et je vous ferai pêcheurs d'hommes. Aussitôt, ils laissèrent 17, 18
leurs filets, et le suivirent. Étant allé un peu plus loin, il vit Jacques, fils de Zébédée, et Jean, son frère, 19
qui, eux aussi, étaient dans une barque et réparaient les filets. Aussitôt, il les appela ; et, laissant leur 20
père Zébédée dans la barque avec les ouvriers, ils le suivirent. Ils se rendirent à Capernaüm. Et, le jour 21
du sabbat, Jésus entra d'abord dans la synagogue, et il enseigna. Ils étaient frappés de sa doctrine ; 22
car il enseignait comme ayant autorité, et non pas comme les scribes. Il se trouva dans leur synagogue 23
un homme qui avait un esprit impur, et qui s'écria : Qu 'y a-t-il entre nous et toi, Jésus de Nazareth ? 24
Tu es venu pour nous perdre. Je sais qui tu es : le Saint de Dieu. Jésus le menaça, disant : Tais-toi, et 25
sors de cet homme. Et l'esprit impur sortit de cet homme, en l 'agitant avec violence, et en poussant 26
un grand cri. Tous furent saisis de stupéfaction, de sorte qu 'ils se demandaient les uns aux autres : 27
Qu 'est -ce que ceci ? Une nouvelle doctrine ! Il commande avec autorité même aux esprits impurs, et
ils lui obéissent ! Et sa renommée se répandit aussitôt dans tous les lieux environnants de la Galilée. 28
En sortant de la synagogue, ils se rendirent avec Jacques et Jean à la maison de Simon et d'André. 29
La belle-mère de Simon était couchée, ayant la fièvre ; et aussitôt on parla d 'elle à Jésus. S'étant 30, 31
approché, il la fit lever en lui prenant la main, et à l'instant la fièvre la quitta. Puis elle les servit. Le 32
soir, après le coucher du soleil, on lui amena tous les malades et les démoniaques. Et toute la ville était 33
rassemblée devant sa porte. Il guérit beaucoup de gens qui avaient diverses maladies ; il chassa aussi 34
beaucoup de démons, et il ne permettait pas aux démons de parler, parce qu 'ils le connaissaient. Vers 35
le matin, pendant qu'il faisait encore très sombre, il se leva, et sortit pour aller dans un lieu désert,
où il pria. Simon et ceux qui étaient avec lui se mirent à sa recherche ; et, quand ils l 'eurent trouvé, 36, 37
ils lui dirent : Tous te cherchent. Il leur répondit : Allons ailleurs, dans les bourgades voisines, afin 38
que j'y prêche aussi ; car c'est pour cela que je suis sorti. Et il alla prêcher dans les synagogues, par 39
toute la Galilée, et il chassa les démons. Un lépreux vint à lui ; et, se jetant à genoux, il lui dit d'un 40
ton suppliant : Si tu le veux, tu peux me rendre pur. Jésus, ému de compassion, étendit la main, le 41
toucha, et dit : Je le veux, sois pur. Aussitôt la lèpre le quitta, et il fut purifié. Jésus le renvoya sur- 42, 43
le-champ, avec de sévères recommandations, et lui dit : Garde-toi de rien dire à personne ; mais va te 44
montrer au sacrificateur, et offre pour ta purification ce que Moïse a prescrit, afin que cela leur serve de
témoignage. Mais cet homme, s'en étant allé, se mit à publier hautement la chose et à la divulguer, de 45
sorte que Jésus ne pouvait plus entrer publiquement dans une ville. Il se tenait dehors, dans des lieux
déserts, et l'on venait à lui de toutes parts.

Quelques jours après, Jésus revint à Capernaüm. On apprit qu 'il était à la maison, et il s'assembla **2**, 2
un si grand nombre de personnes que l'espace devant la porte ne pouvait plus les contenir. Il leur an-
nonçait la parole. Des gens vinrent à lui, amenant un paralytique porté par quatre hommes. Comme 3, 4
ils ne pouvaient l'aborder, à cause de la foule, ils découvrirent le toit de la maison où il était, et ils des-
cendirent par cette ouverture le lit sur lequel le paralytique était couché. Jésus, voyant leur foi, dit au 5
paralytique : Mon enfant, tes péchés sont pardonnés. Il y avait là quelques scribes, qui étaient assis, 6
et qui se disaient au dedans d'eux : Comment cet homme parle-t-il ainsi ? Il blasphème. Qui peut par- 7
donner les péchés, si ce n'est Dieu seul ? Jésus, ayant aussitôt connu par son esprit ce qu 'ils pensaient 8
au dedans d'eux, leur dit : Pourquoi avez-vous de telles pensées dans vos coeurs ? Lequel est le plus 9

aisé, de dire au paralytique : Tes péchés sont pardonnés, ou de dire : Lève-toi, prends ton lit, et marche ?
10, 11 Or, afin que vous sachiez que le Fils de l'homme a sur la terre le pouvoir de pardonner les péchés : Je
12 te l'ordonne, dit-il au paralytique, lève-toi, prends ton lit, et va dans ta maison. Et, à l'instant, il se
leva, prit son lit, et sortit en présence de tout le monde, de sorte qu 'ils étaient tous dans l'étonnement
13 et glorifiaient Dieu, disant : Nous n'avons jamais rien vu de pareil. Jésus sortit de nouveau du côté de
14 la mer. Toute la foule venait à lui, et il les enseignait. En passant, il vit Lévi, fils d'Alphée, assis au
15 bureau des péages. Il lui dit : Suis -moi. Lévi se leva, et le suivit. Comme Jésus était à table dans la
maison de Lévi, beaucoup de publicains et de gens de mauvaise vie se mirent aussi à table avec lui et
16 avec ses disciples ; car ils étaient nombreux, et l 'avaient suivi. Les scribes et les pharisiens, le voyant
manger avec les publicains et les gens de mauvaise vie, dirent à ses disciples : Pourquoi mange -t-il et
17 boit -il avec les publicains et les gens de mauvaise vie ? Ce que Jésus ayant entendu, il leur dit : Ce
ne sont pas ceux qui se portent bien qui ont besoin de médecin, mais les malades. Je ne suis pas venu
18 appeler des justes, mais des pécheurs. Les disciples de Jean et les pharisiens jeûnaient. Ils vinrent
dire à Jésus : Pourquoi les disciples de Jean et ceux des pharisiens jeûnent -ils, tandis que tes disciples
19 ne jeûnent point ? Jésus leur répondit : Les amis de l'époux peuvent -ils jeûner pendant que l'époux
20 est avec eux ? Aussi longtemps qu'ils ont avec eux l'époux, ils ne peuvent jeûner. Les jours viendront
21 où l'époux leur sera enlevé, et alors ils jeûneront en ce jour-là. Personne ne coud une pièce de drap
neuf à un vieil habit ; autrement, la pièce de drap neuf emporterait une partie du vieux, et la déchirure
22 serait pire. Et personne ne met du vin nouveau dans de vieilles outres ; autrement, le vin fait rompre
les outres, et le vin et les outres sont perdus ; mais il faut mettre le vin nouveau dans des outres neuves.
23 Il arriva, un jour de sabbat, que Jésus traversa des champs de blé. Ses disciples, chemin faisant, se
24 mirent à arracher des épis. Les pharisiens lui dirent : Voici, pourquoi font-ils ce qui n'est pas permis
25 pendant le sabbat ? Jésus leur répondit : N'avez-vous jamais lu ce que fit David, lorsqu'il fut dans la
26 nécessité et qu'il eut faim, lui et ceux qui étaient avec lui ; comment il entra dans la maison de Dieu,
du temps du souverain sacrificateur Abiathar, et mangea les pains de proposition, qu 'il n 'est permis
27 qu'aux sacrificateurs de manger, et en donna même à ceux qui étaient avec lui ! Puis il leur dit : Le
28 sabbat a été fait pour l'homme, et non l'homme pour le sabbat, de sorte que le Fils de l'homme est
maître même du sabbat.

3, 2 Jésus entra de nouveau dans la synagogue. Il s'y trouvait un homme qui avait la main sèche. Ils
3 observaient Jésus, pour voir s 'il le guérirait le jour du sabbat : c'était afin de pouvoir l 'accuser. Et
4 Jésus dit à l'homme qui avait la main sèche : Lève-toi, là au milieu. Puis il leur dit : Est-il permis,
le jour du sabbat, de faire du bien ou de faire du mal, de sauver une personne ou de la tuer ? Mais
5 ils gardèrent le silence. Alors, promenant ses regards sur eux avec indignation, et en même temps
affligé de l'endurcissement de leur coeur, il dit à l'homme : Étends ta main. Il l'étendit, et sa main
6 fut guérie. Les pharisiens sortirent, et aussitôt ils se consultèrent avec les hérodiens sur les moyens
7 de le faire périr. Jésus se retira vers la mer avec ses disciples. Une grande multitude le suivit de la
8 Galilée ; et de la Judée, et de Jérusalem, et de l'Idumée, et d'au delà du Jourdain, et des environs
9 de Tyr et de Sidon, une grande multitude, apprenant tout ce qu'il faisait, vint à lui. Il chargea ses
disciples de tenir toujours à sa disposition une petite barque, afin de ne pas être pressé par la foule.
10 Car, comme il guérissait beaucoup de gens, tous ceux qui avaient des maladies se jetaient sur lui pour
11 le toucher. Les esprits impurs, quand ils le voyaient, se prosternaient devant lui, et s'écriaient : Tu
12, 13 es le Fils de Dieu. Mais il leur recommandait très sévèrement de ne pas le faire connaître. Il monta
14 ensuite sur la montagne ; il appela ceux qu'il voulut, et ils vinrent auprès de lui. Il en établit douze,
15, 16 pour les avoir avec lui, et pour les envoyer prêcher avec le pouvoir de chasser les démons. Voici les
17 douze qu'il établit : Simon, qu'il nomma Pierre ; Jacques, fils de Zébédée, et Jean, frère de Jacques,
18 auxquels il donna le nom de Boanergès, qui signifie fils du tonnerre ; André ; Philippe ; Barthélemy ;
19 Matthieu ; Thomas ; Jacques, fils d'Alphée ; Thaddée ; Simon le Cananite ; et Judas Iscariot, celui qui
20 livra Jésus. Ils se rendirent à la maison, et la foule s'assembla de nouveau, en sorte qu 'ils ne pouvaient
21 pas même prendre leur repas. Les parents de Jésus, ayant appris ce qui se passait, vinrent pour se
22 saisir de lui ; car ils disaient : Il est hors de sens. Et les scribes, qui étaient descendus de Jérusalem,
23 dirent : Il est possédé de Béelzébul ; c'est par le prince des démons qu'il chasse les démons. Jésus les
24 appela, et leur dit sous forme de paraboles : Comment Satan peut-il chasser Satan ? Si un royaume est
25 divisé contre lui-même, ce royaume ne peut subsister ; et si une maison est divisée contre elle-même,
26 cette maison ne peut subsister. Si donc Satan se révolte contre lui-même, il est divisé, et il ne peut
27 subsister, mais c'en est fait de lui. Personne ne peut entrer dans la maison d'un homme fort et piller
28 ses biens, sans avoir auparavant lié cet homme fort ; alors il pillera sa maison. Je vous le dis en vérité,
29 tous les péchés seront pardonnés aux fils des hommes, et les blasphèmes qu'ils auront proférés ; mais
quiconque blasphémera contre le Saint -Esprit n'obtiendra jamais de pardon : il est coupable d'un péché
30, 31 éternel. Jésus parla ainsi parce qu 'ils disaient : Il est possédé d'un esprit impur. Survinrent sa mère

et ses frères, qui, se tenant dehors, l 'envoyèrent appeler. La foule était assise autour de lui, et on lui 32
dit : Voici, ta mère et tes frères sont dehors et te demandent. Et il répondit : Qui est ma mère, et qui 33
sont mes frères ? Puis, jetant les regards sur ceux qui étaient assis tout autour de lui : Voici, dit-il, ma 34
mère et mes frères. Car, quiconque fait la volonté de Dieu, celui-là est mon frère, ma soeur, et ma mère. 35

Jésus se mit de nouveau à enseigner au bord de la mer. Une grande foule s'étant assemblée auprès **4**
de lui, il monta et s'assit dans une barque, sur la mer. Toute la foule était à terre sur le rivage. Il 2
leur enseigna beaucoup de choses en paraboles, et il leur dit dans son enseignement : Écoutez. Un 3
semeur sortit pour semer. Comme il semait, une partie de la semence tomba le long du chemin : les 4
oiseaux vinrent, et la mangèrent. Une autre partie tomba dans un endroit pierreux, où elle n'avait pas 5
beaucoup de terre ; elle leva aussitôt, parce qu 'elle ne trouva pas un sol profond ; mais, quand le soleil 6
parut, elle fut brûlée et sécha, faute de racines. Une autre partie tomba parmi les épines : les épines 7
montèrent, et l 'étouffèrent, et elle ne donna point de fruit. Une autre partie tomba dans la bonne 8
terre : elle donna du fruit qui montait et croissait, et elle rapporta trente, soixante, et cent pour un.
Puis il dit : Que celui qui a des oreilles pour entendre entende. Lorsqu'il fut en particulier, ceux qui 9, 10
l'entouraient avec les douze l 'interrogèrent sur les paraboles. Il leur dit : C'est à vous qu'a été donné 11
le mystère du royaume de Dieu ; mais pour ceux qui sont dehors tout se passe en paraboles, afin qu 12
'en voyant ils voient et n'aperçoivent point, et qu'en entendant ils entendent et ne comprennent point,
de peur qu'ils ne se convertissent, et que les péchés ne leur soient pardonnés. Il leur dit encore : Vous 13
ne comprenez pas cette parabole ? Comment donc comprendrez-vous toutes les paraboles ? Le semeur 14
sème la parole. Les uns sont le long du chemin, où la parole est semée ; quand ils l'ont entendue, 15
aussitôt Satan vient et enlève la parole qui a été semée en eux. Les autres, pareillement, reçoivent 16
la semence dans les endroits pierreux ; quand ils entendent la parole, ils la reçoivent d'abord avec
joie ; mais ils n'ont pas de racine en eux-mêmes, ils manquent de persistance, et, dès que survient 17
une tribulation ou une persécution à cause de la parole, ils y trouvent une occasion de chute. D'autres 18
reçoivent la semence parmi les épines ; ce sont ceux qui entendent la parole, mais en qui les soucis du 19
siècle, la séduction des richesses et l'invasion des autres convoitises, étouffent la parole, et la rendent
infructueuse. D'autres reçoivent la semence dans la bonne terre ; ce sont ceux qui entendent la parole, 20
la reçoivent, et portent du fruit, trente, soixante, et cent pour un. Il leur dit encore : Apporte -t-on la 21
lampe pour la mettre sous le boisseau, ou sous le lit ? N'est-ce pas pour la mettre sur le chandelier ?
Car il n'est rien de caché qui ne doive être découvert, rien de secret qui ne doive être mis au jour. Si 22, 23
quelqu'un a des oreilles pour entendre, qu'il entende. Il leur dit encore : Prenez garde à ce que vous 24
entendez. On vous mesurera avec la mesure dont vous vous serez servis, et on y ajoutera pour vous.
Car on donnera à celui qui a ; mais à celui qui n'a pas on ôtera même ce qu 'il a. Il dit encore : Il en 25, 26
est du royaume de Dieu comme quand un homme jette de la semence en terre ; qu'il dorme ou qu'il 27
veille, nuit et jour, la semence germe et croît sans qu'il sache comment. La terre produit d'elle-même, 28
d'abord l'herbe, puis l'épi, puis le grain tout formé dans l'épi ; et, dès que le fruit est mûr, on y met 29
la faucille, car la moisson est là. Il dit encore : À quoi comparerons -nous le royaume de Dieu, ou par 30
quelle parabole le représenterons-nous ? Il est semblable à un grain de sénevé, qui, lorsqu 'on le sème 31
en terre, est la plus petite de toutes les semences qui sont sur la terre ; mais, lorsqu 'il a été semé, 32
il monte, devient plus grand que tous les légumes, et pousse de grandes branches, en sorte que les
oiseaux du ciel peuvent habiter sous son ombre. C'est par beaucoup de paraboles de ce genre qu'il leur 33
annonçait la parole, selon qu'ils étaient capables de l'entendre. Il ne leur parlait point sans parabole ; 34
mais, en particulier, il expliquait tout à ses disciples. Ce même jour, sur le soir, Jésus leur dit : Passons 35
à l'autre bord. Après avoir renvoyé la foule, ils l 'emmenèrent dans la barque où il se trouvait ; il y avait 36
aussi d'autres barques avec lui. Il s'éleva un grand tourbillon, et les flots se jetaient dans la barque, au 37
point qu 'elle se remplissait déjà. Et lui, il dormait à la poupe sur le coussin. Ils le réveillèrent, et lui 38
dirent : Maître, ne t 'inquiètes -tu pas de ce que nous périssons ? S'étant réveillé, il menaça le vent, et 39
dit à la mer : Silence ! tais-toi ! Et le vent cessa, et il y eut un grand calme. Puis il leur dit : Pourquoi 40
avez-vous ainsi peur ? Comment n'avez-vous point de foi ? Ils furent saisis d'une grande frayeur, et ils 41
se dirent les uns aux autres : Quel est donc celui-ci, à qui obéissent même le vent et la mer ?

Ils arrivèrent à l'autre bord de la mer, dans le pays des Gadaréniens. Aussitôt que Jésus fut hors de **5**, 2
la barque, il vint au-devant de lui un homme, sortant des sépulcres, et possédé d'un esprit impur. Cet 3
homme avait sa demeure dans les sépulcres, et personne ne pouvait plus le lier, même avec une chaîne.
Car souvent il avait eu les fers aux pieds et avait été lié de chaînes, mais il avait rompu les chaînes 4
et brisé les fers, et personne n'avait la force de le dompter. Il était sans cesse, nuit et jour, dans les 5
sépulcres et sur les montagnes, criant, et se meurtrissant avec des pierres. Ayant vu Jésus de loin, il 6
accourut, se prosterna devant lui, et s'écria d'une voix forte : Qu 'y a-t-il entre moi et toi, Jésus, Fils du 7
Dieu Très-Haut ? Je t 'en conjure au nom de Dieu, ne me tourmente pas. Car Jésus lui disait : Sors de 8
cet homme, esprit impur ! Et, il lui demanda : Quel est ton nom ? Légion est mon nom, lui répondit -il, 9

10, 11 car nous sommes plusieurs. Et il le priait instamment de ne pas les envoyer hors du pays. Il y avait là,
12 vers la montagne, un grand troupeau de pourceaux qui paissaient. Et les démons le prièrent, disant :
13 Envoie -nous dans ces pourceaux, afin que nous entrions en eux. Il le leur permit. Et les esprits impurs
sortirent, entrèrent dans les pourceaux, et le troupeau se précipita des pentes escarpées dans la mer : il
14 y en avait environ deux mille, et ils se noyèrent dans la mer. Ceux qui les faisaient paître s'enfuirent,
et répandirent la nouvelle dans la ville et dans les campagnes. Les gens allèrent voir ce qui était arrivé.
15 Ils vinrent auprès de Jésus, et ils virent le démoniaque, celui qui avait eu la légion, assis, vêtu, et dans
16 son bon sens ; et ils furent saisis de frayeur. Ceux qui avaient vu ce qui s'était passé leur racontèrent ce
17 qui était arrivé au démoniaque et aux pourceaux. Alors ils se mirent à supplier Jésus de quitter leur
18 territoire. Comme il montait dans la barque, celui qui avait été démoniaque lui demanda la permission
19 de rester avec lui. Jésus ne le lui permit pas, mais il lui dit : Va dans ta maison, vers les tiens, et raconte
20 -leur tout ce que le Seigneur t 'a fait, et comment il a eu pitié de toi. Il s'en alla, et se mit à publier
21 dans la Décapole tout ce que Jésus avait fait pour lui. Et tous furent dans l'étonnement. Jésus dans
la barque regagna l'autre rive, où une grande foule s'assembla près de lui. Il était au bord de la mer.
22, 23 Alors vint un des chefs de la synagogue, nommé Jaïrus, qui, l 'ayant aperçu, se jeta à ses pieds, et lui
adressa cette instante prière : Ma petite fille est à l'extrémité, viens, impose -lui les mains, afin qu 'elle
24, 25 soit sauvée et qu'elle vive. Jésus s'en alla avec lui. Et une grande foule le suivait et le pressait. Or, il y
26 avait une femme atteinte d 'une perte de sang depuis douze ans. Elle avait beaucoup souffert entre les
mains de plusieurs médecins, elle avait dépensé tout ce qu'elle possédait, et elle n'avait éprouvé aucun
27 soulagement, mais était allée plutôt en empirant. Ayant entendu parler de Jésus, elle vint dans la
28 foule par derrière, et toucha son vêtement. Car elle disait : Si je puis seulement toucher ses vêtements,
29 je serai guérie. Au même instant la perte de sang s'arrêta, et elle sentit dans son corps qu 'elle était
30 guérie de son mal. Jésus connut aussitôt en lui-même qu'une force était sortie de lui ; et, se retournant
31 au milieu de la foule, il dit : Qui a touché mes vêtements ? Ses disciples lui dirent : Tu vois la foule qui
32 te presse, et tu dis : Qui m 'a touché ? Et il regardait autour de lui, pour voir celle qui avait fait cela.
33 La femme, effrayée et tremblante, sachant ce qui s'était passé en elle, vint se jeter à ses pieds, et lui dit
34 toute la vérité. Mais Jésus lui dit : Ma fille, ta foi t 'a sauvée ; va en paix, et sois guérie de ton mal.
35 Comme il parlait encore, survinrent de chez le chef de la synagogue des gens qui dirent : Ta fille est
36 morte ; pourquoi importuner davantage le maître ? Mais Jésus, sans tenir compte de ces paroles, dit
37 au chef de la synagogue : Ne crains pas, crois seulement. Et il ne permit à personne de l 'accompagner,
38 si ce n'est à Pierre, à Jacques, et à Jean, frère de Jacques. Ils arrivèrent à la maison du chef de la
39 synagogue, où Jésus vit une foule bruyante et des gens qui pleuraient et poussaient de grands cris. Il
entra, et leur dit : Pourquoi faites-vous du bruit, et pourquoi pleurez-vous ? L'enfant n'est pas morte,
40 mais elle dort. Et ils se moquaient de lui. Alors, ayant fait sortir tout le monde, il prit avec lui le père
41 et la mère de l'enfant, et ceux qui l 'avaient accompagné, et il entra là où était l'enfant. Il la saisit par
42 la main, et lui dit : Talitha koumi, ce qui signifie : Jeune fille, lève-toi, je te le dis. Aussitôt la jeune fille
43 se leva, et se mit à marcher ; car elle avait douze ans. Et ils furent dans un grand étonnement. Jésus
leur adressa de fortes recommandations, pour que personne ne sût la chose ; et il dit qu'on donnât à
manger à la jeune fille.

6, 2 Jésus partit de là, et se rendit dans sa patrie. Ses disciples le suivirent. Quand le sabbat fut venu, il
se mit à enseigner dans la synagogue. Beaucoup de gens qui l'entendirent étaient étonnés et disaient :
D'où lui viennent ces choses ? Quelle est cette sagesse qui lui a été donnée, et comment de tels miracles
3 se font-ils par ses mains ? N'est -ce pas le charpentier, le fils de Marie, le frère de Jacques, de Joses, de
Jude et de Simon ? et ses soeurs ne sont-elles pas ici parmi nous ? Et il était pour eux une occasion de
4 chute. Mais Jésus leur dit : Un prophète n 'est méprisé que dans sa patrie, parmi ses parents, et dans
5 sa maison. Il ne put faire là aucun miracle, si ce n'est qu'il imposa les mains à quelques malades et
6 les guérit. Et il s'étonnait de leur incrédulité. Jésus parcourait les villages d'alentour, en enseignant.
7 Alors il appela les douze, et il commença à les envoyer deux à deux, en leur donnant pouvoir sur les
8 esprits impurs. Il leur prescrivit de ne rien prendre pour le voyage, si ce n'est un bâton ; de n'avoir
9 ni pain, ni sac, ni monnaie dans la ceinture ; de chausser des sandales, et de ne pas revêtir deux
10 tuniques. Puis il leur dit : Dans quelque maison que vous entriez, restez -y jusqu'à ce que vous partiez
11 de ce lieu. Et, s'il y a quelque part des gens qui ne vous reçoivent ni ne vous écoutent, retirez-vous
12 de là, et secouez la poussière de vos pieds, afin que cela leur serve de témoignage. Ils partirent, et
13 ils prêchèrent la repentance. Ils chassaient beaucoup de démons, et ils oignaient d'huile beaucoup de
14 malades et les guérissaient. Le roi Hérode entendit parler de Jésus, dont le nom était devenu célèbre, et
15 il dit : Jean Baptiste est ressuscité des morts, et c'est pour cela qu'il se fait par lui des miracles. D'autres
16 disaient : C 'est Élie. Et d'autres disaient : C 'est un prophète comme l'un des prophètes. Mais Hérode,
17 en apprenant cela, disait : Ce Jean que j 'ai fait décapiter, c'est lui qui est ressuscité. Car Hérode lui-
même avait fait arrêter Jean, et l 'avait fait lier en prison, à cause d 'Hérodias, femme de Philippe, son

frère, parce qu'il l 'avait épousée, et que Jean lui disait : Il ne t 'est pas permis d'avoir la femme de ton 18
frère. Hérodias était irritée contre Jean, et voulait le faire mourir. Mais elle ne le pouvait ; car Hérode 19, 20
craignait Jean, le connaissant pour un homme juste et saint ; il le protégeait, et, après l 'avoir entendu,
il était souvent perplexe, et l 'écoutait avec plaisir. Cependant, un jour propice arriva, lorsque Hérode, 21
à l'anniversaire de sa naissance, donna un festin à ses grands, aux chefs militaires et aux principaux
de la Galilée. La fille d'Hérodias entra dans la salle ; elle dansa, et plut à Hérode et à ses convives. Le 22
roi dit à la jeune fille : Demande -moi ce que tu voudras, et je te le donnerai. Il ajouta avec serment : 23
Ce que tu me demanderas, je te le donnerai, fût-ce la moitié de mon royaume. Étant sortie, elle dit à sa 24
mère : Que demanderai-je ? Et sa mère répondit : La tête de Jean Baptiste. Elle s'empressa de rentrer 25
aussitôt vers le roi, et lui fit cette demande : Je veux que tu me donnes à l'instant, sur un plat, la tête
de Jean Baptiste. Le roi fut attristé ; mais, à cause de ses serments et des convives, il ne voulut pas 26
lui faire un refus. Il envoya sur-le-champ un garde, avec ordre d'apporter la tête de Jean Baptiste. Le 27
garde alla décapiter Jean dans la prison, et apporta la tête sur un plat. Il la donna à la jeune fille, et 28
la jeune fille la donna à sa mère. Les disciples de Jean, ayant appris cela, vinrent prendre son corps, 29
et le mirent dans un sépulcre. Les apôtres, s'étant rassemblés auprès de Jésus, lui racontèrent tout 30
ce qu'ils avaient fait et tout ce qu'ils avaient enseigné. Jésus leur dit : Venez à l'écart dans un lieu 31
désert, et reposez -vous un peu. Car il y avait beaucoup d'allants et de venants, et ils n'avaient même
pas le temps de manger. Ils partirent donc dans une barque, pour aller à l'écart dans un lieu désert. 32
Beaucoup de gens les virent s'en aller et les reconnurent, et de toutes les villes on accourut à pied et on 33
les devança au lieu où ils se rendaient. Quand il sortit de la barque, Jésus vit une grande foule, et fut 34
ému de compassion pour eux, parce qu'ils étaient comme des brebis qui n'ont point de berger ; et il se mit
à leur enseigner beaucoup de choses. Comme l'heure était déjà avancée, ses disciples s'approchèrent 35
de lui, et dirent : Ce lieu est désert, et l'heure est déjà avancée ; renvoie -les, afin qu 'ils aillent dans 36
les campagnes et dans les villages des environs, pour s 'acheter de quoi manger. Jésus leur répondit : 37
Donnez -leur vous-mêmes à manger. Mais ils lui dirent : Irions-nous acheter des pains pour deux cents
deniers, et leur donnerions -nous à manger ? Et il leur dit : Combien avez-vous de pains ? Allez voir. 38
Ils s'en assurèrent, et répondirent : Cinq, et deux poissons. Alors il leur commanda de les faire tous 39
asseoir par groupes sur l'herbe verte, et ils s'assirent par rangées de cent et de cinquante. Il prit les 40, 41
cinq pains et les deux poissons et, levant les yeux vers le ciel, il rendit grâces. Puis, il rompit les pains,
et les donna aux disciples, afin qu'ils les distribuassent à la foule. Il partagea aussi les deux poissons
entre tous. Tous mangèrent et furent rassasiés, et l'on emporta douze paniers pleins de morceaux de 42, 43
pain et de ce qui restait des poissons. Ceux qui avaient mangé les pains étaient cinq mille hommes. 44
Aussitôt après, il obligea ses disciples à monter dans la barque et à passer avant lui de l'autre côté, 45
vers Bethsaïda, pendant que lui-même renverrait la foule. Quand il l 'eut renvoyée, il s'en alla sur la 46
montagne, pour prier. Le soir étant venu, la barque était au milieu de la mer, et Jésus était seul à terre. 47
Il vit qu'ils avaient beaucoup de peine à ramer ; car le vent leur était contraire. À la quatrième veille 48
de la nuit environ, il alla vers eux, marchant sur la mer, et il voulait les dépasser. Quand ils le virent 49
marcher sur la mer, ils crurent que c'était un fantôme, et ils poussèrent des cris ; car ils le voyaient 50
tous, et ils étaient troublés. Aussitôt Jésus leur parla, et leur dit : Rassurez-vous, c'est moi, n'ayez pas
peur ! Puis il monta vers eux dans la barque, et le vent cessa. Ils furent en eux-mêmes tout stupéfaits 51
et remplis d'étonnement ; car ils n'avaient pas compris le miracle des pains, parce que leur coeur était 52
endurci. Après avoir traversé la mer, ils vinrent dans le pays de Génésareth, et ils abordèrent. Quand 53, 54
ils furent sortis de la barque, les gens, ayant aussitôt reconnu Jésus, parcoururent tous les environs, 55
et l'on se mit à apporter les malades sur des lits, partout où l'on apprenait qu'il était. En quelque lieu 56
qu'il arrivât, dans les villages, dans les villes ou dans les campagnes, on mettait les malades sur les
places publiques, et on le priait de leur permettre seulement de toucher le bord de son vêtement. Et
tous ceux qui le touchaient étaient guéris.

Les pharisiens et quelques scribes, venus de Jérusalem, s'assemblèrent auprès de Jésus. Ils virent **7**, 2
quelques-uns de ses disciples prendre leurs repas avec des mains impures, c'est-à-dire, non lavées. Or, 3
les pharisiens et tous les Juifs ne mangent pas sans s'être lavé soigneusement les mains, conformément
à la tradition des anciens ; et, quand ils reviennent de la place publique, ils ne mangent qu'après s'être 4
purifiés. Ils ont encore beaucoup d'autres observances traditionnelles, comme le lavage des coupes, des
cruches et des vases d'airain. Et les pharisiens et les scribes lui demandèrent : Pourquoi tes disciples ne 5
suivent-ils pas la tradition des anciens, mais prennent-ils leurs repas avec des mains impures ? Jésus 6
leur répondit : Hypocrites, Ésaïe a bien prophétisé sur vous, ainsi qu'il est écrit : Ce peuple m 'honore des
lèvres, Mais son coeur est éloigné de moi. C'est en vain qu'ils m 'honorent, En donnant des préceptes qui 7
sont des commandements d'hommes. Vous abandonnez le commandement de Dieu, et vous observez la 8
tradition des hommes. Il leur dit encore : Vous anéantissez fort bien le commandement de Dieu, pour 9
garder votre tradition. Car Moïse a dit : Honore ton père et ta mère ; et : Celui qui maudira son père ou 10

11 sa mère sera puni de mort. Mais vous, vous dites : Si un homme dit à son père ou à sa mère : Ce dont
12 j'aurais pu t'assister est corban, c'est -à-dire, une offrande à Dieu, vous ne le laissez plus rien faire pour
13 son père ou pour sa mère, annulant ainsi la parole de Dieu par votre tradition, que vous avez établie.
14 Et vous faites beaucoup d'autres choses semblables. Ensuite, ayant de nouveau appelé la foule à lui,
15 il lui dit : Écoutez -moi tous, et comprenez. Il n'est hors de l'homme rien qui, entrant en lui, puisse le
16 souiller ; mais ce qui sort de l'homme, c'est ce qui le souille. Si quelqu'un a des oreilles pour entendre,
17 qu'il entende. Lorsqu'il fut entré dans la maison, loin de la foule, ses disciples l 'interrogèrent sur cette
18 parabole. Il leur dit : Vous aussi, êtes -vous donc sans intelligence ? Ne comprenez-vous pas que rien
19 de ce qui du dehors entre dans l'homme ne peut le souiller ? Car cela n'entre pas dans son coeur, mais
20 dans son ventre, puis s'en va dans les lieux secrets, qui purifient tous les aliments. Il dit encore : Ce
21 qui sort de l'homme, c'est ce qui souille l'homme. Car c'est du dedans, c'est du coeur des hommes, que
22 sortent les mauvaises pensées, les adultères, les impudicités, les meurtres, les vols, les cupidités, les
23 méchancetés, la fraude, le dérèglement, le regard envieux, la calomnie, l'orgueil, la folie. Toutes ces
24 choses mauvaises sortent du dedans, et souillent l'homme. Jésus, étant parti de là, s'en alla dans le
territoire de Tyr et de Sidon. Il entra dans une maison, désirant que personne ne le sût ; mais il ne put
25 rester caché. Car une femme, dont la fille était possédée d'un esprit impur, entendit parler de lui, et
26 vint se jeter à ses pieds. Cette femme était grecque, syro-phénicienne d'origine. Elle le pria de chasser
27 le démon hors de sa fille. Jésus lui dit : Laisse d'abord les enfants se rassasier ; car il n'est pas bien de
28 prendre le pain des enfants, et de le jeter aux petits chiens. Oui, Seigneur, lui répondit -elle, mais les
29 petits chiens, sous la table, mangent les miettes des enfants. Alors il lui dit : à cause de cette parole,
30 va, le démon est sorti de ta fille. Et, quand elle rentra dans sa maison, elle trouva l'enfant couchée sur
31 le lit, le démon étant sorti. Jésus quitta le territoire de Tyr, et revint par Sidon vers la mer de Galilée,
32 en traversant le pays de la Décapole. On lui amena un sourd, qui avait de la difficulté à parler, et on
33 le pria de lui imposer les mains. Il le prit à part loin de la foule, lui mit les doigts dans les oreilles, et
34 lui toucha la langue avec sa propre salive ; puis, levant les yeux au ciel, il soupira, et dit : Éphphatha,
35, 36 c 'est -à-dire, ouvre-toi. Aussitôt ses oreilles s'ouvrirent, sa langue se délia, et il parla très bien. Jésus
leur recommanda de n'en parler à personne ; mais plus il le leur recommanda, plus ils le publièrent.
37 Ils étaient dans le plus grand étonnement, et disaient : Il fait tout à merveille ; même il fait entendre
les sourds, et parler les muets.

8 En ces jours-là, une foule nombreuse s'étant de nouveau réunie et n'ayant pas de quoi manger, Jésus
2 appela les disciples, et leur dit : Je suis ému de compassion pour cette foule ; car voilà trois jours qu'ils
3 sont près de moi, et ils n'ont rien à manger. Si je les renvoie chez eux à jeun, les forces leur manqueront
4 en chemin ; car quelques-uns d'entre eux sont venus de loin. Ses disciples lui répondirent : Comment
5 pourrait -on les rassasier de pains, ici, dans un lieu désert ? Jésus leur demanda : Combien avez-vous
6 de pains ? Sept, répondirent-ils. Alors il fit asseoir la foule par terre, prit les sept pains, et, après avoir
rendu grâces, il les rompit, et les donna à ses disciples pour les distribuer ; et ils les distribuèrent à la
7 foule. Ils avaient encore quelques petits poissons, et Jésus, ayant rendu grâces, les fit aussi distribuer.
8 Ils mangèrent et furent rassasiés, et l'on emporta sept corbeilles pleines des morceaux qui restaient.
9, 10 Ils étaient environ quatre mille. Ensuite Jésus les renvoya. Aussitôt il monta dans la barque avec
11 ses disciples, et se rendit dans la contrée de Dalmanutha. Les pharisiens survinrent, se mirent à
12 discuter avec Jésus, et, pour l 'éprouver, lui demandèrent un signe venant du ciel. Jésus, soupirant
profondément en son esprit, dit : Pourquoi cette génération demande -t-elle un signe ? Je vous le dis en
13 vérité, il ne sera point donné de signe à cette génération. Puis il les quitta, et remonta dans la barque,
14 pour passer sur l'autre bord. Les disciples avaient oublié de prendre des pains ; ils n'en avaient qu 'un
15 seul avec eux dans la barque. Jésus leur fit cette recommandation : Gardez-vous avec soin du levain
16 des pharisiens et du levain d'Hérode. Les disciples raisonnaient entre eux, et disaient : C'est parce
17 que nous n'avons pas de pains. Jésus, l'ayant connu, leur dit : Pourquoi raisonnez -vous sur ce que
vous n'avez pas de pains ? Etes-vous encore sans intelligence, et ne comprenez-vous pas ? Avez-vous
18 le coeur endurci ? Ayant des yeux, ne voyez-vous pas ? Ayant des oreilles, n'entendez-vous pas ? Et
19 n'avez-vous point de mémoire ? Quand j'ai rompu les cinq pains pour les cinq mille hommes, combien
20 de paniers pleins de morceaux avez-vous emportés ? Douze, lui répondirent -ils. Et quand j'ai rompu
les sept pains pour les quatre mille hommes, combien de corbeilles pleines de morceaux avez-vous
21, 22 emportées ? Sept, répondirent-ils. Et il leur dit : Ne comprenez -vous pas encore ? Ils se rendirent à
23 Bethsaïda ; et on amena vers Jésus un aveugle, qu'on le pria de toucher. Il prit l'aveugle par la main,
et le conduisit hors du village ; puis il lui mit de la salive sur les yeux, lui imposa les mains, et lui
24 demanda s'il voyait quelque chose. Il regarda, et dit : J'aperçois les hommes, mais j'en vois comme des
25 arbres, et qui marchent. Jésus lui mit de nouveau les mains sur les yeux ; et, quand l'aveugle regarda
26 fixement, il fut guéri, et vit tout distinctement. Alors Jésus le renvoya dans sa maison, en disant :
27 N'entre pas au village. Jésus s'en alla, avec ses disciples, dans les villages de Césarée de Philippe, et il

leur posa en chemin cette question : Qui dit -on que je suis ? Ils répondirent : Jean Baptiste ; les autres, 28
Élie, les autres, l'un des prophètes. Et vous, leur demanda -t-il, qui dites -vous que je suis ? Pierre lui 29
répondit : Tu es le Christ. Jésus leur recommanda sévèrement de ne dire cela de lui à personne. Alors 30, 31
il commença à leur apprendre qu 'il fallait que le Fils de l'homme souffrît beaucoup, qu'il fût rejeté par
les anciens, par les principaux sacrificateurs et par les scribes, qu'il fût mis à mort, et qu'il ressuscitât
trois jours après. Il leur disait ces choses ouvertement. Et Pierre, l 'ayant pris à part, se mit à le 32
reprendre. Mais Jésus, se retournant et regardant ses disciples, réprimanda Pierre, et dit : Arrière de 33
moi, Satan ! car tu ne conçois pas les choses de Dieu, tu n'as que des pensées humaines. Puis, ayant 34
appelé la foule avec ses disciples, il leur dit : Si quelqu'un veut venir après moi, qu'il renonce à lui-
même, qu'il se charge de sa croix, et qu'il me suive. Car celui qui voudra sauver sa vie la perdra, mais 35
celui qui perdra sa vie à cause de moi et de la bonne nouvelle la sauvera. Et que sert-il à un homme 36
de gagner tout le monde, s'il perd son âme ? Que donnerait un homme en échange de son âme ? Car 37, 38
quiconque aura honte de moi et de mes paroles au milieu de cette génération adultère et pécheresse,
le Fils de l'homme aura aussi honte de lui, quand il viendra dans la gloire de son Père, avec les saints
anges.

Il leur dit encore : Je vous le dis en vérité, quelques-uns de ceux qui sont ici ne mourront point, qu **9**
'ils n'aient vu le royaume de Dieu venir avec puissance. Six jours après, Jésus prit avec lui Pierre, 2
Jacques et Jean, et il les conduisit seuls à l'écart sur une haute montagne. Il fut transfiguré devant
eux ; ses vêtements devinrent resplendissants, et d'une telle blancheur qu'il n'est pas de foulon sur 3
la terre qui puisse blanchir ainsi. Élie et Moïse leur apparurent, s'entretenant avec Jésus. Pierre, 4, 5
prenant la parole, dit à Jésus : Rabbi, il est bon que nous soyons ici ; dressons trois tentes, une pour
toi, une pour Moïse, et une pour Élie. Car il ne savait que dire, l'effroi les ayant saisis. Une nuée vint 6, 7
les couvrir, et de la nuée sortit une voix : Celui-ci est mon Fils bien-aimé : écoutez -le ! Aussitôt les 8
disciples regardèrent tout autour, et ils ne virent que Jésus seul avec eux. Comme ils descendaient de 9
la montagne, Jésus leur recommanda de ne dire à personne ce qu'ils avaient vu, jusqu'à ce que le Fils
de l'homme fût ressuscité des morts. Ils retinrent cette parole, se demandant entre eux ce que c'est que 10
ressusciter des morts. Les disciples lui firent cette question : Pourquoi les scribes disent-ils qu 'il faut 11
qu'Élie vienne premièrement ? Il leur répondit : Élie viendra premièrement, et rétablira toutes choses. 12
Et pourquoi est-il écrit du Fils de l'homme qu 'il doit souffrir beaucoup et être méprisé ? Mais je vous 13
dis qu 'Élie est venu, et qu'ils l 'ont traité comme ils ont voulu, selon qu'il est écrit de lui. Lorsqu'ils 14
furent arrivés près des disciples, ils virent autour d'eux une grande foule, et des scribes qui discutaient
avec eux. Dès que la foule vit Jésus, elle fut surprise, et accourut pour le saluer. Il leur demanda : 15, 16
Sur quoi discutez-vous avec eux ? Et un homme de la foule lui répondit : Maître, j'ai amené auprès 17
de toi mon fils, qui est possédé d'un esprit muet. En quelque lieu qu'il le saisisse, il le jette par terre ; 18
l'enfant écume, grince des dents, et devient tout raide. J'ai prié tes disciples de chasser l'esprit, et ils
n'ont pas pu. Race incrédule, leur dit Jésus, jusques à quand serai-je avec vous ? jusques à quand vous 19
supporterai -je ? Amenez -le -moi. On le lui amena. Et aussitôt que l'enfant vit Jésus, l'esprit l 'agita 20
avec violence ; il tomba par terre, et se roulait en écumant. Jésus demanda au père : Combien y a-t-il 21
de temps que cela lui arrive ? Depuis son enfance, répondit -il. Et souvent l'esprit l 'a jeté dans le feu 22
et dans l'eau pour le faire périr. Mais, si tu peux quelque chose, viens à notre secours, aie compassion
de nous. Jésus lui dit : Si tu peux !... Tout est possible à celui qui croit. Aussitôt le père de l'enfant 23, 24
s'écria : Je crois ! viens au secours de mon incrédulité ! Jésus, voyant accourir la foule, menaça l'esprit 25
impur, et lui dit : Esprit muet et sourd, je te l'ordonne, sors de cet enfant, et n'y rentre plus. Et il sortit, 26
en poussant des cris, et en l 'agitant avec une grande violence. L'enfant devint comme mort, de sorte que
plusieurs disaient qu'il était mort. Mais Jésus, l 'ayant pris par la main, le fit lever. Et il se tint debout. 27
Quand Jésus fut entré dans la maison, ses disciples lui demandèrent en particulier : Pourquoi n 'avons- 28
nous pu chasser cet esprit ? Il leur dit : Cette espèce-là ne peut sortir que par la prière. Ils partirent 29, 30
de là, et traversèrent la Galilée. Jésus ne voulait pas qu 'on le sût. Car il enseignait ses disciples, et il 31
leur dit : Le Fils de l'homme sera livré entre les mains des hommes ; ils le feront mourir, et, trois jours
après qu'il aura été mis à mort, il ressuscitera. Mais les disciples ne comprenaient pas cette parole, et 32
ils craignaient de l 'interroger. Ils arrivèrent à Capernaüm. Lorsqu'il fut dans la maison, Jésus leur 33
demanda : De quoi discutiez -vous en chemin ? Mais ils gardèrent le silence, car en chemin ils avaient 34
discuté entre eux pour savoir qui était le plus grand. Alors il s'assit, appela les douze, et leur dit : 35
Si quelqu'un veut être le premier, il sera le dernier de tous et le serviteur de tous. Et il prit un petit 36
enfant, le plaça au milieu d'eux, et l 'ayant pris dans ses bras, il leur dit : Quiconque reçoit en mon nom 37
un de ces petits enfants me reçoit moi-même ; et quiconque me reçoit, reçoit non pas moi, mais celui qui
m 'a envoyé. Jean lui dit : Maître, nous avons vu un homme qui chasse des démons en ton nom ; et nous 38
l 'en avons empêché, parce qu'il ne nous suit pas. Ne l 'en empêchez pas, répondit Jésus, car il n'est 39
personne qui, faisant un miracle en mon nom, puisse aussitôt après parler mal de moi. Qui n'est pas 40

41 contre nous est pour nous. Et quiconque vous donnera à boire un verre d'eau en mon nom, parce que
42 vous appartenez à Christ, je vous le dis en vérité, il ne perdra point sa récompense. Mais, si quelqu'un
scandalisait un de ces petits qui croient, il vaudrait mieux pour lui qu 'on lui mît au cou une grosse
43 meule de moulin, et qu'on le jetât dans la mer. Si ta main est pour toi une occasion de chute, coupe -la ;
44 mieux vaut pour toi entrer manchot dans la vie, que d'avoir les deux mains et d'aller dans la géhenne,
45 dans le feu qui ne s'éteint point. Si ton pied est pour toi une occasion de chute, coupe -le ; mieux vaut
46 pour toi entrer boiteux dans la vie, que d'avoir les deux pieds et d'être jeté dans la géhenne, dans le feu
47 qui ne s'éteint point. Et si ton oeil est pour toi une occasion de chute, arrache -le ; mieux vaut pour toi
entrer dans le royaume de Dieu n'ayant qu'un oeil, que d'avoir deux yeux et d'être jeté dans la géhenne,
48, 49, 50 où leur ver ne meurt point, et où le feu ne s'éteint point. Car tout homme sera salé de feu. Le sel est
une bonne chose ; mais si le sel devient sans saveur, avec quoi l 'assaisonnerez -vous ? Ayez du sel en
vous-mêmes, et soyez en paix les uns avec les autres.

10 Jésus, étant parti de là, se rendit dans le territoire de la Judée au delà du Jourdain. La foule s'as-
2 sembla de nouveau près de lui, et selon sa coutume, il se mit encore à l 'enseigner. Les pharisiens
l'abordèrent ; et, pour l 'éprouver, ils lui demandèrent s 'il est permis à un homme de répudier sa femme.
3, 4 Il leur répondit : Que vous a prescrit Moïse ? Moïse, dirent-ils, a permis d'écrire une lettre de divorce et
5 de répudier. Et Jésus leur dit : C'est à cause de la dureté de votre coeur que Moïse vous a donné ce pré-
6, 7 cepte. Mais au commencement de la création, Dieu fit l'homme et la femme ; c'est pourquoi l'homme
8 quittera son père et sa mère, et s'attachera à sa femme, et les deux deviendront une seule chair. Ainsi
9 ils ne sont plus deux, mais ils sont une seule chair. Que l'homme donc ne sépare pas ce que Dieu a
10, 11 joint. Lorsqu'ils furent dans la maison, les disciples l 'interrogèrent encore là-dessus. Il leur dit : Ce-
12 lui qui répudie sa femme et qui en épouse une autre, commet un adultère à son égard ; et si une femme
13 quitte son mari et en épouse un autre, elle commet un adultère. On lui amena des petits enfants, afin
14 qu'il les touchât. Mais les disciples reprirent ceux qui les amenaient. Jésus, voyant cela, fut indigné, et
leur dit : Laissez venir à moi les petits enfants, et ne les en empêchez pas ; car le royaume de Dieu est
15 pour ceux qui leur ressemblent. Je vous le dis en vérité, quiconque ne recevra pas le royaume de Dieu
16 comme un petit enfant n'y entrera point. Puis il les prit dans ses bras, et les bénit, en leur imposant
17 les mains. Comme Jésus se mettait en chemin, un homme accourut, et se jetant à genoux devant lui :
18 Bon maître, lui demanda -t-il, que dois-je faire pour hériter la vie éternelle ? Jésus lui dit : Pourquoi m
19 'appelles-tu bon ? Il n 'y a de bon que Dieu seul. Tu connais les commandements : Tu ne commettras
point d'adultère ; tu ne tueras point ; tu ne déroberas point ; tu ne diras point de faux témoignage ; tu ne
20 feras tort à personne ; honore ton père et ta mère. Il lui répondit : Maître, j'ai observé toutes ces choses
21 dès ma jeunesse. Jésus, l 'ayant regardé, l 'aima, et lui dit : Il te manque une chose ; va, vends tout ce
22 que tu as, donne-le aux pauvres, et tu auras un trésor dans le ciel. Puis viens, et suis -moi. Mais, affligé
23 de cette parole, cet homme s'en alla tout triste ; car il avait de grands biens. Jésus, regardant autour de
lui, dit à ses disciples : Qu'il sera difficile à ceux qui ont des richesses d'entrer dans le royaume de Dieu !
24 Les disciples furent étonnés de ce que Jésus parlait ainsi. Et, reprenant, il leur dit : Mes enfants, qu'il
25 est difficile à ceux qui se confient dans les richesses d'entrer dans le royaume de Dieu ! Il est plus facile
26 à un chameau de passer par le trou d'une aiguille qu 'à un riche d'entrer dans le royaume de Dieu. Les
27 disciples furent encore plus étonnés, et ils se dirent les uns aux autres ; Et qui peut être sauvé ? Jésus
les regarda, et dit : Cela est impossible aux hommes, mais non à Dieu : car tout est possible à Dieu.
28, 29 Pierre se mit à lui dire ; Voici, nous avons tout quitté, et nous t 'avons suivi. Jésus répondit : Je vous
le dis en vérité, il n'est personne qui, ayant quitté, à cause de moi et à cause de la bonne nouvelle, sa
30 maison, ou ses frères, ou ses soeurs, ou sa mère, ou son père, ou ses enfants, ou ses terres, ne reçoive
au centuple, présentement dans ce siècle-ci, des maisons, des frères, des soeurs, des mères, des enfants,
31 et des terres, avec des persécutions, et, dans le siècle à venir, la vie éternelle. Plusieurs des premiers
32 seront les derniers, et plusieurs des derniers seront les premiers. Ils étaient en chemin pour monter
à Jérusalem, et Jésus allait devant eux. Les disciples étaient troublés, et le suivaient avec crainte. Et
33 Jésus prit de nouveau les douze auprès de lui, et commença à leur dire ce qui devait lui arriver : Voici,
nous montons à Jérusalem, et le Fils de l'homme sera livré aux principaux sacrificateurs et aux scribes.
34 Ils le condamneront à mort, et ils le livreront aux païens, qui se moqueront de lui, cracheront sur lui,
35 le battront de verges, et le feront mourir ; et, trois jours après, il ressuscitera. Les fils de Zébédée,
Jacques et Jean, s'approchèrent de Jésus, et lui dirent : Maître, nous voudrions que tu fisses pour nous
36, 37 ce que nous te demanderons. Il leur dit : Que voulez-vous que je fasse pour vous ? Accorde -nous, lui
38 dirent -ils, d'être assis l'un à ta droite et l'autre à ta gauche, quand tu seras dans ta gloire. Jésus leur
répondit : Vous ne savez ce que vous demandez. Pouvez-vous boire la coupe que je dois boire, ou être
39 baptisés du baptême dont je dois être baptisé ? Nous le pouvons, dirent-ils. Et Jésus leur répondit :
Il est vrai que vous boirez la coupe que je dois boire, et que vous serez baptisés du baptême dont je
40 dois être baptisé ; mais pour ce qui est d'être assis à ma droite ou à ma gauche, cela ne dépend pas

de moi, et ne sera donné qu'à ceux à qui cela est réservé. Les dix, ayant entendu cela, commencèrent 41
à s'indigner contre Jacques et Jean. Jésus les appela, et leur dit : Vous savez que ceux qu'on regarde 42
comme les chefs des nations les tyrannisent, et que les grands les dominent. Il n'en est pas de même 43
au milieu de vous. Mais quiconque veut être grand parmi vous, qu'il soit votre serviteur ; et quiconque 44
veut être le premier parmi vous, qu'il soit l'esclave de tous. Car le Fils de l'homme est venu, non pour 45
être servi, mais pour servir et donner sa vie comme la rançon de plusieurs. Ils arrivèrent à Jéricho. Et, 46
lorsque Jésus en sortit, avec ses disciples et une assez grande foule, le fils de Timée, Bartimée, mendiant aveugle, était assis au bord du chemin. Il entendit que c'était Jésus de Nazareth, et il se mit à 47
crier ; Fils de David, Jésus aie pitié de moi ! Plusieurs le reprenaient, pour le faire taire ; mais il criait 48
beaucoup plus fort ; Fils de David, aie pitié de moi ! Jésus s'arrêta, et dit : Appelez -le. Ils appelèrent 49
l'aveugle, en lui disant : Prends courage, lève-toi, il t 'appelle. L'aveugle jeta son manteau, et, se levant 50
d'un bond, vint vers Jésus. Jésus, prenant la parole, lui dit : Que veux -tu que je te fasse ? Rabbouni, 51
lui répondit l'aveugle, que je recouvre la vue. Et Jésus lui dit : Va, ta foi t 'a sauvé. Aussitôt il recouvra 52
la vue, et suivit Jésus dans le chemin.

Lorsqu'ils approchèrent de Jérusalem, et qu'ils furent près de Bethphagé et de Béthanie, vers la **11**
montagne des oliviers, Jésus envoya deux de ses disciples, en leur disant : Allez au village qui est 2
devant vous ; dès que vous y serez entrés, vous trouverez un ânon attaché, sur lequel aucun homme ne
s'est encore assis ; détachez -le, et amenez-le. Si quelqu'un vous dit : Pourquoi faites-vous cela ? répon- 3
dez : Le Seigneur en a besoin. Et à l'instant il le laissera venir ici. les disciples, étant allés, trouvèrent 4
l'ânon attaché dehors près d'une porte, au contour du chemin, et ils le détachèrent. Quelques-uns de 5
ceux qui étaient là leur dirent : Que faites-vous ? pourquoi détachez-vous cet ânon ? Ils répondirent 6
comme Jésus l'avait dit. Et on les laissa aller. Ils amenèrent à Jésus l'ânon, sur lequel ils jetèrent 7
leurs vêtements, et Jésus s'assit dessus. Beaucoup de gens étendirent leurs vêtements sur le chemin, 8
et d'autres des branches qu'ils coupèrent dans les champs. Ceux qui précédaient et ceux qui suivaient 9
Jésus criaient : Hosanna ! Béni soit celui qui vient au nom du Seigneur ! Béni soit le règne qui vient, 10
le règne de David, notre père ! Hosanna dans les lieux très hauts ! Jésus entra à Jérusalem, dans le 11
temple. Quand il eut tout considéré, comme il était déjà tard, il s'en alla à Béthanie avec les douze. Le 12
lendemain, après qu'ils furent sortis de Béthanie, Jésus eut faim. Apercevant de loin un figuier qui 13
avait des feuilles, il alla voir s 'il y trouverait quelque chose ; et, s'en étant approché, il ne trouva que
des feuilles, car ce n'était pas la saison des figues. Prenant alors la parole, il lui dit : Que jamais per- 14
sonne ne mange de ton fruit ! Et ses disciples l'entendirent. Ils arrivèrent à Jérusalem, et Jésus entra 15
dans le temple. Il se mit à chasser ceux qui vendaient et qui achetaient dans le temple ; il renversa
les tables des changeurs, et les sièges des vendeurs de pigeons ; et il ne laissait personne transporter 16
aucun objet à travers le temple. Et il enseignait et disait : N'est-il pas écrit : Ma maison sera appelée 17
une maison de prière pour toutes les nations ? Mais vous, vous en avez fait une caverne de voleurs. Les 18
principaux sacrificateurs et les scribes, l'ayant entendu, cherchèrent les moyens de le faire périr ; car
ils le craignaient, parce que toute la foule était frappée de sa doctrine. Quand le soir fut venu, Jésus 19
sortit de la ville. Le matin, en passant, les disciples virent le figuier séché jusqu'aux racines. Pierre, 20, 21
se rappelant ce qui s'était passé, dit à Jésus : Rabbi, regarde, le figuier que tu as maudit a séché. Jésus 22
prit la parole, et leur dit : Ayez foi en Dieu. Je vous le dis en vérité, si quelqu'un dit à cette montagne : 23
Ote-toi de là et jette-toi dans la mer, et s'il ne doute point en son coeur, mais croit que ce qu'il dit arrive, il le verra s'accomplir. C'est pourquoi je vous dis : Tout ce que vous demanderez en priant, croyez 24
que vous l'avez reçu, et vous le verrez s'accomplir. Et, lorsque vous êtes debout faisant votre prière, si 25
vous avez quelque chose contre quelqu'un, pardonnez, afin que votre Père qui est dans les cieux vous
pardonne aussi vos offenses. Mais si vous ne pardonnez pas, votre Père qui est dans les cieux ne vous 26
pardonnera pas non plus vos offenses. Ils se rendirent de nouveau à Jérusalem, et, pendant que Jésus 27
se promenait dans le temple, les principaux sacrificateurs, les scribes et les anciens, vinrent à lui, et 28
lui dirent : Par quelle autorité fais-tu ces choses, et qui t 'a donné l'autorité de les faire ? Jésus leur 29
répondit : Je vous adresserai aussi une question ; répondez -moi, et je vous dirai par quelle autorité je
fais ces choses. Le baptême de Jean venait-il du ciel, ou des hommes ? Répondez -moi. Mais ils rai- 30, 31
sonnèrent ainsi entre eux : Si nous répondons : Du ciel, il dira : Pourquoi donc n'avez-vous pas cru en
lui ? Et si nous répondons : Des hommes... Ils craignaient le peuple, car tous tenaient réellement Jean 32
pour un prophète. Alors ils répondirent à Jésus : Nous ne savons. Et Jésus leur dit : Moi non plus, je 33
ne vous dirai pas par quelle autorité je fais ces choses.

Jésus se mit ensuite à leur parler en paraboles. Un homme planta une vigne. Il l'entoura d'une haie, **12**
creusa un pressoir, et bâtit une tour ; puis il l 'afferma à des vignerons, et quitta le pays. Au temps 2
de la récolte, il envoya un serviteur vers les vignerons, pour recevoir d'eux une part du produit de la
vigne. S'étant saisis de lui, ils le battirent, et le renvoyèrent à vide. Il envoya de nouveau vers eux un 3, 4
autre serviteur ; ils le frappèrent à la tête, et l'outragèrent. Il en envoya un troisième, qu 'ils tuèrent ; 5

puis plusieurs autres, qu'ils battirent ou tuèrent. Il avait encore un fils bien-aimé ; il l 'envoya vers eux
le dernier, en disant : Ils auront du respect pour mon fils. Mais ces vignerons dirent entre eux : Voici
l'héritier ; venez, tuons -le, et l'héritage sera à nous. Et ils se saisirent de lui, le tuèrent, et le jetèrent
hors de la vigne. Maintenant, que fera le maître de la vigne ? Il viendra, fera périr les vignerons, et
il donnera la vigne à d'autres. N'avez-vous pas lu cette parole de l'Écriture : La pierre qu 'ont rejetée
ceux qui bâtissaient Est devenue la principale de l'angle ; C 'est par la volonté du Seigneur qu'elle
l'est devenue, Et c'est un prodige à nos yeux ? Ils cherchaient à se saisir de lui, mais ils craignaient la
foule. Ils avaient compris que c'était pour eux que Jésus avait dit cette parabole. Et ils le quittèrent, et
s'en allèrent. Ils envoyèrent auprès de Jésus quelques-uns des pharisiens et des hérodiens, afin de le
surprendre par ses propres paroles. Et ils vinrent lui dire : Maître, nous savons que tu es vrai, et que
tu ne t 'inquiètes de personne ; car tu ne regardes pas à l'apparence des hommes, et tu enseignes la voie
de Dieu selon la vérité. Est-il permis, ou non, de payer le tribut à César ? Devons-nous payer, ou ne pas
payer ? Jésus, connaissant leur hypocrisie, leur répondit : Pourquoi me tentez -vous ? Apportez -moi un
denier, afin que je le voie. Ils en apportèrent un ; et Jésus leur demanda : De qui sont cette effigie et
cette inscription ? De César, lui répondirent-ils. Alors il leur dit : Rendez à César ce qui est à César, et
à Dieu ce qui est à Dieu. Et ils furent à son égard dans l'étonnement. Les sadducéens, qui disent qu'il
n'y a point de résurrection, vinrent auprès de Jésus, et lui firent cette question : Maître, voici ce que
Moïse nous a prescrit : Si le frère de quelqu'un meurt, et laisse une femme, sans avoir d'enfants, son
frère épousera sa veuve, et suscitera une postérité à son frère. Or, il y avait sept frères. Le premier se
maria, et mourut sans laisser de postérité. Le second prit la veuve pour femme, et mourut sans laisser
de postérité. Il en fut de même du troisième, et aucun des sept ne laissa de postérité. Après eux tous,
la femme mourut aussi. À la résurrection, duquel d'entre eux sera-t-elle la femme ? Car les sept l 'ont
eue pour femme. Jésus leur répondit : N'êtes-vous pas dans l'erreur, parce que vous ne comprenez ni
les Écritures, ni la puissance de Dieu ? Car, à la résurrection des morts, les hommes ne prendront point
de femmes, ni les femmes de maris, mais ils seront comme les anges dans les cieux. Pour ce qui est de
la résurrection des morts, n'avez-vous pas lu, dans le livre de Moïse, ce que Dieu lui dit, à propos du
buisson : Je suis le Dieu d'Abraham, le Dieu d'Isaac, et le Dieu de Jacob ? Dieu n'est pas Dieu des morts,
mais des vivants. Vous êtes grandement dans l'erreur. Un des scribes, qui les avait entendus discuter,
sachant que Jésus avait bien répondu aux sadducéens, s'approcha, et lui demanda : Quel est le premier
de tous les commandements ? Jésus répondit : Voici le premier : Écoute, Israël, le Seigneur, notre Dieu,
est l'unique Seigneur ; et : Tu aimeras le Seigneur, ton Dieu, de tout ton coeur, de toute ton âme, de
toute ta pensée, et de toute ta force. Voici le second : Tu aimeras ton prochain comme toi-même. Il n'y a
pas d'autre commandement plus grand que ceux-là. Le scribe lui dit : Bien, maître ; tu as dit avec vérité
que Dieu est unique, et qu'il n'y en a point d'autre que lui, et que l 'aimer de tout son coeur, de toute sa
pensée, de toute son âme et de toute sa force, et aimer son prochain comme soi-même, c'est plus que tous
les holocaustes et tous les sacrifices. Jésus, voyant qu 'il avait répondu avec intelligence, lui dit : Tu
n'es pas loin du royaume de Dieu. Et personne n'osa plus lui proposer des questions. Jésus, continuant
à enseigner dans le temple, dit : Comment les scribes disent-ils que le Christ est fils de David ? David
lui-même, animé par l'Esprit -Saint, a dit : Le Seigneur a dit à mon Seigneur : Assieds-toi à ma droite,
Jusqu'à ce que je fasse de tes ennemis ton marchepied. David lui-même l 'appelle Seigneur ; comment
donc est-il son fils ? Et une grande foule l 'écoutait avec plaisir. Il leur disait dans son enseignement :
Gardez-vous des scribes, qui aiment à se promener en robes longues, et à être salués dans les places
publiques ; qui recherchent les premiers sièges dans les synagogues, et les premières places dans les
festins ; qui dévorent les maisons des veuves, et qui font pour l'apparence de longues prières. Ils seront
jugés plus sévèrement. Jésus, s'étant assis vis-à-vis du tronc, regardait comment la foule y mettait de
l'argent. Plusieurs riches mettaient beaucoup. Il vint aussi une pauvre veuve, elle y mit deux petites
pièces, faisant un quart de sou. Alors Jésus, ayant appelé ses disciples, leur dit : Je vous le dis en
vérité, cette pauvre veuve a donné plus qu'aucun de ceux qui ont mis dans le tronc ; car tous ont mis
de leur superflu, mais elle a mis de son nécessaire, tout ce qu 'elle possédait, tout ce qu'elle avait pour
vivre.

13 Lorsque Jésus sortit du temple, un de ses disciples lui dit : Maître, regarde quelles pierres, et quelles
constructions ! Jésus lui répondit : Vois-tu ces grandes constructions ? Il ne restera pas pierre sur pierre
qui ne soit renversée. Il s'assit sur la montagne des oliviers, en face du temple. Et Pierre, Jacques,
Jean et André lui firent en particulier cette question : Dis -nous, quand cela arrivera -t-il, et à quel
signe connaîtra-t-on que toutes ces choses vont s'accomplir ? Jésus se mit alors à leur dire : Prenez
garde que personne ne vous séduise. Car plusieurs viendront sous mon nom, disant ; C'est moi. Et
ils séduiront beaucoup de gens. Quand vous entendrez parler de guerres et de bruits de guerres, ne
soyez pas troublés, car il faut que ces choses arrivent. Mais ce ne sera pas encore la fin. Une nation
s'élèvera contre une nation, et un royaume contre un royaume ; il y aura des tremblements de terre

en divers lieux, il y aura des famines. Ce ne sera que le commencement des douleurs. Prenez garde à 9
vous-mêmes. On vous livrera aux tribunaux, et vous serez battus de verges dans les synagogues ; vous
comparaîtrez devant des gouverneurs et devant des rois, à cause de moi, pour leur servir de témoignage.
Il faut premièrement que la bonne nouvelle soit prêchée à toutes les nations. Quand on vous emmènera 10, 11
pour vous livrer, ne vous inquiétez pas d'avance de ce que vous aurez à dire, mais dites ce qui vous sera
donné à l'heure même ; car ce n'est pas vous qui parlerez, mais l'Esprit -Saint. Le frère livrera son frère 12
à la mort, et le père son enfant ; les enfants se soulèveront contre leurs parents, et les feront mourir.
Vous serez haïs de tous, à cause de mon nom, mais celui qui persévérera jusqu'à la fin sera sauvé. 13
Lorsque vous verrez l'abomination de la désolation établie là où elle ne doit pas être, -que celui qui lit 14
fasse attention, -alors, que ceux qui seront en Judée fuient dans les montagnes ; que celui qui sera sur 15
le toit ne descende pas et n'entre pas pour prendre quelque chose dans sa maison ; et que celui qui sera 16
dans les champs ne retourne pas en arrière pour prendre son manteau. Malheur aux femmes qui seront 17
enceintes et à celles qui allaiteront en ces jours-là ! Priez pour que ces choses n'arrivent pas en hiver. 18
Car la détresse, en ces jours, sera telle qu 'il n'y en a point eu de semblable depuis le commencement 19
du monde que Dieu a créé jusqu'à présent, et qu'il n'y en aura jamais. Et, si le Seigneur n'avait abrégé 20
ces jours, personne ne serait sauvé ; mais il les a abrégés, à cause des élus qu 'il a choisis. Si quelqu'un 21
vous dit alors : Le Christ est ici, ou : Il est là, ne le croyez pas. Car il s'élèvera de faux Christs et de 22
faux prophètes ; ils feront des prodiges et des miracles pour séduire les élus, s 'il était possible. Soyez 23
sur vos gardes : je vous ai tout annoncé d'avance. Mais dans ces jours, après cette détresse, le soleil 24
s'obscurcira, la lune ne donnera plus sa lumière, les étoiles tomberont du ciel, et les puissances qui 25
sont dans les cieux seront ébranlées. Alors on verra le Fils de l'homme venant sur les nuées avec une 26
grande puissance et avec gloire. Alors il enverra les anges, et il rassemblera les élus des quatre vents, 27
de l'extrémité de la terre jusqu'à l'extrémité du ciel. Instruisez-vous par une comparaison tirée du 28
figuier. Dès que ses branches deviennent tendres, et que les feuilles poussent, vous connaissez que l'été
est proche. De même, quand vous verrez ces choses arriver, sachez que le Fils de l'homme est proche, à 29
la porte. Je vous le dis en vérité, cette génération ne passera point, que tout cela n'arrive. Le ciel et la 30, 31
terre passeront, mais mes paroles ne passeront point. Pour ce qui est du jour ou de l'heure, personne 32
ne le sait, ni les anges dans le ciel, ni le Fils, mais le Père seul. Prenez garde, veillez et priez ; car vous 33
ne savez quand ce temps viendra. Il en sera comme d'un homme qui, partant pour un voyage, laisse 34
sa maison, remet l'autorité à ses serviteurs, indique à chacun sa tâche, et ordonne au portier de veiller.
Veillez donc, car vous ne savez quand viendra le maître de la maison, ou le soir, ou au milieu de la nuit, 35
ou au chant du coq, ou le matin ; craignez qu'il ne vous trouve endormis, à son arrivée soudaine. Ce 36, 37
que je vous dis, je le dis à tous : Veillez.

La fête de Pâque et des pains sans levain devait avoir lieu deux jours après. Les principaux sacri- **14**
ficateurs et les scribes cherchaient les moyens d'arrêter Jésus par ruse, et de le faire mourir. Car ils 2
disaient : Que ce ne soit pas pendant la fête, afin qu'il n'y ait pas de tumulte parmi le peuple. Comme 3
Jésus était à Béthanie, dans la maison de Simon le lépreux, une femme entra, pendant qu'il se trouvait
à table. Elle tenait un vase d'albâtre, qui renfermait un parfum de nard pur de grand prix ; et, ayant
rompu le vase, elle répandit le parfum sur la tête de Jésus. Quelques-uns exprimèrent entre eux leur 4
indignation : À quoi bon perdre ce parfum ? On aurait pu le vendre plus de trois cents deniers, et les 5
donner aux pauvres. Et ils s'irritaient contre cette femme. Mais Jésus dit : Laissez -la. Pourquoi lui 6
faites-vous de la peine ? Elle a fait une bonne action à mon égard ; car vous avez toujours les pauvres 7
avec vous, et vous pouvez leur faire du bien quand vous voulez, mais vous ne m 'avez pas toujours. Elle 8
a fait ce qu'elle a pu ; elle a d'avance embaumé mon corps pour la sépulture. Je vous le dis en vérité, 9
partout où la bonne nouvelle sera prêchée, dans le monde entier, on racontera aussi en mémoire de cette
femme ce qu'elle a fait. Judas Iscariot, l'un des douze, alla vers les principaux sacrificateurs, afin de 10
leur livrer Jésus. Après l'avoir entendu, ils furent dans la joie, et promirent de lui donner de l'argent. 11
Et Judas cherchait une occasion favorable pour le livrer. Le premier jour des pains sans levain, où l'on 12
immolait la Pâque, les disciples de Jésus lui dirent : Où veux-tu que nous allions te préparer la Pâque ?
Et il envoya deux de ses disciples, et leur dit : Allez à la ville ; vous rencontrerez un homme portant une 13
cruche d'eau, suivez -le. Quelque part qu'il entre, dites au maître de la maison : Le maître dit : Où est 14
le lieu où je mangerai la Pâque avec mes disciples ? Et il vous montrera une grande chambre haute, 15
meublée et toute prête : c'est là que vous nous préparerez la Pâque. Les disciples partirent, arrivèrent 16
à la ville, et trouvèrent les choses comme il le leur avait dit ; et ils préparèrent la Pâque. Le soir étant 17
venu, il arriva avec les douze. Pendant qu'ils étaient à table et qu'ils mangeaient, Jésus dit : Je vous le 18
dis en vérité, l'un de vous, qui mange avec moi, me livrera. Ils commencèrent à s'attrister, et à lui dire, 19
l'un après l'autre : Est-ce moi ? Il leur répondit : C'est l'un des douze, qui met avec moi la main dans le 20
plat. Le Fils de l'homme s'en va selon ce qui est écrit de lui. Mais malheur à l 'homme par qui le Fils 21
de l'homme est livré ! Mieux vaudrait pour cet homme qu 'il ne fût pas né. Pendant qu'ils mangeaient, 22

Jésus prit du pain ; et, après avoir rendu grâces, il le rompit, et le leur donna, en disant : Prenez, ceci
23 est mon corps. Il prit ensuite une coupe ; et, après avoir rendu grâces, il la leur donna, et ils en burent
24, 25 tous. Et il leur dit : Ceci est mon sang, le sang de l'alliance, qui est répandu pour plusieurs. Je vous le
dis en vérité, je ne boirai plus jamais du fruit de la vigne, jusqu'au jour où je le boirai nouveau dans le
26, 27 royaume de Dieu. Après avoir chanté les cantiques, ils se rendirent à la montagne des oliviers. Jésus
leur dit : Vous serez tous scandalisés ; car il est écrit : Je frapperai le berger, et les brebis seront dis-
28, 29 persées. Mais, après que je serai ressuscité, je vous précéderai en Galilée. Pierre lui dit : Quand tous
30 seraient scandalisés, je ne serai pas scandalisé. Et Jésus lui dit : Je te le dis en vérité, toi, aujourd'hui,
31 cette nuit même, avant que le coq chante deux fois, tu me renieras trois fois. Mais Pierre reprit plus
fortement : Quand il me faudrait mourir avec toi, je ne te renierai pas. Et tous dirent la même chose.
32 Ils allèrent ensuite dans un lieu appelé Gethsémané, et Jésus dit à ses disciples : Asseyez-vous ici, pen-
33 dant que je prierai. Il prit avec lui Pierre, Jacques et Jean, et il commença à éprouver de la frayeur et
34, 35 des angoisses. Il leur dit : Mon âme est triste jusqu'à la mort ; restez ici, et veillez. Puis, ayant fait
quelques pas en avant, il se jeta contre terre, et pria que, s 'il était possible, cette heure s'éloignât de
36 lui. Il disait : Abba, Père, toutes choses te sont possibles, éloigne de moi cette coupe ! Toutefois, non
37 pas ce que je veux, mais ce que tu veux. Et il vint vers les disciples, qu'il trouva endormis, et il dit à
38 Pierre : Simon, tu dors ! Tu n 'as pu veiller une heure ! Veillez et priez, afin que vous ne tombiez pas
39 en tentation ; l'esprit est bien disposé, mais la chair est faible. Il s'éloigna de nouveau, et fit la même
40 prière. Il revint, et les trouva encore endormis ; car leurs yeux étaient appesantis. Ils ne surent que lui
41 répondre. Il revint pour la troisième fois, et leur dit : Dormez maintenant, et reposez-vous ! C'est assez !
42 L'heure est venue ; voici, le Fils de l'homme est livré aux mains des pécheurs. Levez-vous, allons ; voici,
43 celui qui me livre s'approche. Et aussitôt, comme il parlait encore, arriva Judas l'un des douze, et avec
lui une foule armée d'épées et de bâtons, envoyée par les principaux sacrificateurs, par les scribes et
44 par les anciens. Celui qui le livrait leur avait donné ce signe : Celui que je baiserai, c'est lui ; saisissez
45 -le, et emmenez-le sûrement. Dès qu'il fut arrivé, il s'approcha de Jésus, disant : Rabbi ! Et il le baisa.
46, 47 Alors ces gens mirent la main sur Jésus, et le saisirent. Un de ceux qui étaient là, tirant l'épée, frappa
48 le serviteur du souverain sacrificateur, et lui emporta l'oreille. Jésus, prenant la parole, leur dit : Vous
49 êtes venus, comme après un brigand, avec des épées et des bâtons, pour vous emparer de moi. J'étais
tous les jours parmi vous, enseignant dans le temple, et vous ne m 'avez pas saisi. Mais c'est afin que
50, 51 les Écritures soient accomplies. Alors tous l 'abandonnèrent, et prirent la fuite. Un jeune homme le
52 suivait, n'ayant sur le corps qu'un drap. On se saisit de lui ; mais il lâcha son vêtement, et se sauva
53 tout nu. Ils emmenèrent Jésus chez le souverain sacrificateur, où s'assemblèrent tous les principaux
54 sacrificateurs, les anciens et les scribes. Pierre le suivit de loin jusque dans l'intérieur de la cour du
55 souverain sacrificateur ; il s'assit avec les serviteurs, et il se chauffait près du feu. Les principaux sa-
crificateurs et tout le sanhédrin cherchaient un témoignage contre Jésus, pour le faire mourir, et ils
56 n'en trouvaient point ; car plusieurs rendaient de faux témoignages contre lui, mais les témoignages
57 ne s'accordaient pas. Quelques-uns se levèrent, et portèrent un faux témoignage contre lui, disant :
58 Nous l 'avons entendu dire : Je détruirai ce temple fait de main d'homme, et en trois jours j'en bâtirai
59 un autre qui ne sera pas fait de main d'homme. Même sur ce point-là leur témoignage ne s'accordait
60 pas. Alors le souverain sacrificateur, se levant au milieu de l'assemblée, interrogea Jésus, et dit : Ne
61 réponds -tu rien ? Qu 'est-ce que ces gens déposent contre toi ? Jésus garda le silence, et ne répondit
rien. Le souverain sacrificateur l 'interrogea de nouveau, et lui dit : Es -tu le Christ, le Fils du Dieu
62 béni ? Jésus répondit : Je le suis. Et vous verrez le Fils de l'homme assis à la droite de la puissance de
63 Dieu, et venant sur les nuées du ciel. Alors le souverain sacrificateur déchira ses vêtements, et dit : Qu
64 'avons-nous encore besoin de témoins ? Vous avez entendu le blasphème. Que vous en semble ? Tous
65 le condamnèrent comme méritant la mort. Et quelques-uns se mirent à cracher sur lui, à lui voiler
le visage et à le frapper à coups de poing, en lui disant : Devine ! Et les serviteurs le reçurent en lui
66 donnant des soufflets. Pendant que Pierre était en bas dans la cour, il vint une des servantes du sou-
67 verain sacrificateur. Voyant Pierre qui se chauffait, elle le regarda, et lui dit : Toi aussi, tu étais avec
68 Jésus de Nazareth. Il le nia, disant : Je ne sais pas, je ne comprends pas ce que tu veux dire. Puis il
69 sortit pour aller dans le vestibule. Et le coq chanta. La servante, l 'ayant vu, se mit de nouveau à dire
70 à ceux qui étaient présents : Celui-ci est de ces gens-là. Et il le nia de nouveau. Peu après, ceux qui
71 étaient présents dirent encore à Pierre : Certainement tu es de ces gens-là, car tu es Galiléen. Alors il
72 commença à faire des imprécations et à jurer : Je ne connais pas cet homme dont vous parlez. Aussitôt,
pour la seconde fois, le coq chanta. Et Pierre se souvint de la parole que Jésus lui avait dite : Avant que
le coq chante deux fois, tu me renieras trois fois. Et en y réfléchissant, il pleurait.

15 Dès le matin, les principaux sacrificateurs tinrent conseil avec les anciens et les scribes, et tout le
2 sanhédrin. Après avoir lié Jésus, ils l'emmenèrent, et le livrèrent à Pilate. Pilate l 'interrogea : Es
3 -tu le roi des Juifs ? Jésus lui répondit : Tu le dis. Les principaux sacrificateurs portaient contre lui

plusieurs accusations. Pilate l ’interrogea de nouveau : Ne réponds-tu rien ? Vois de combien de choses 4
ils t ’accusent. Et Jésus ne fit plus aucune réponse, ce qui étonna Pilate. À chaque fête, il relâchait un 5, 6
prisonnier, celui que demandait la foule. Il y avait en prison un nommé Barabbas avec ses complices, 7
pour un meurtre qu’ils avaient commis dans une sédition. La foule, étant montée, se mit à demander 8
ce qu’il avait coutume de leur accorder. Pilate leur répondit : Voulez-vous que je vous relâche le roi 9
des Juifs ? Car il savait que c’était par envie que les principaux sacrificateurs l ’avaient livré. Mais 10, 11
les chefs des sacrificateurs excitèrent la foule, afin que Pilate leur relâchât plutôt Barabbas. Pilate, 12
reprenant la parole, leur dit : Que voulez-vous donc que je fasse de celui que vous appelez le roi des
Juifs ? Ils crièrent de nouveau : Crucifie -le ! Pilate leur dit : Quel mal a-t-il fait ? Et ils crièrent encore 13, 14
plus fort : Crucifie -le ! Pilate, voulant satisfaire la foule, leur relâcha Barabbas ; et, après avoir fait 15
battre de verges Jésus, il le livra pour être crucifié. Les soldats conduisirent Jésus dans l’intérieur de 16
la cour, c’est-à-dire, dans le prétoire, et ils assemblèrent toute la cohorte. Ils le revêtirent de pourpre, et 17
posèrent sur sa tête une couronne d’épines, qu’ils avaient tressée. Puis ils se mirent à le saluer : Salut, 18
roi des Juifs ! Et ils lui frappaient la tête avec un roseau, crachaient sur lui, et, fléchissant les genoux, 19
ils se prosternaient devant lui. Après s’être ainsi moqués de lui, ils lui ôtèrent la pourpre, lui remirent 20
ses vêtements, et l ’emmenèrent pour le crucifier. Ils forcèrent à porter la croix de Jésus un passant 21
qui revenait des champs, Simon de Cyrène, père d’Alexandre et de Rufus ; et ils conduisirent Jésus au 22
lieu nommé Golgotha, ce qui signifie lieu du crâne. Ils lui donnèrent à boire du vin mêlé de myrrhe, 23
mais il ne le prit pas. Ils le crucifièrent, et se partagèrent ses vêtements, en tirant au sort pour savoir 24
ce que chacun aurait. C’était la troisième heure, quand ils le crucifièrent. L’inscription indiquant le 25, 26
sujet de sa condamnation portait ces mots : Le roi des Juifs. Ils crucifièrent avec lui deux brigands, 27
l’un à sa droite, et l’autre à sa gauche. Ainsi fut accompli ce que dit l’Écriture : Il a été mis au nombre 28
des malfaiteurs. Les passants l ’injuriaient, et secouaient la tête, en disant : Hé ! toi qui détruis le 29
temple, et qui le rebâtis en trois jours, sauve -toi toi-même, en descendant de la croix ! Les principaux 30, 31
sacrificateurs aussi, avec les scribes, se moquaient entre eux, et disaient : Il a sauvé les autres, et il
ne peut se sauver lui-même ! Que le Christ, le roi d’Israël, descende maintenant de la croix, afin que 32
nous voyions et que nous croyions ! Ceux qui étaient crucifiés avec lui l ’insultaient aussi. La sixième 33
heure étant venue, il y eut des ténèbres sur toute la terre, jusqu’à la neuvième heure. Et à la neuvième 34
heure, Jésus s’écria d’une voix forte : Éloï, Éloï, lama sabachthani ? ce qui signifie : Mon Dieu, mon Dieu,
pourquoi m ’as-tu abandonné ? Quelques-uns de ceux qui étaient là, l’ayant entendu, dirent : Voici, il 35
appelle Élie. Et l’un d’eux courut remplir une éponge de vinaigre, et, l’ayant fixée à un roseau, il lui 36
donna à boire, en disant : Laissez, voyons si Élie viendra le descendre. Mais Jésus, ayant poussé un 37
grand cri, expira. Le voile du temple se déchira en deux, depuis le haut jusqu’en bas. Le centenier, 38, 39
qui était en face de Jésus, voyant qu ’il avait expiré de la sorte, dit : Assurément, cet homme était Fils
de Dieu. Il y avait aussi des femmes qui regardaient de loin. Parmi elles étaient Marie de Magdala, 40
Marie, mère de Jacques le mineur et de Joses, et Salomé, qui le suivaient et le servaient lorsqu’il 41
était en Galilée, et plusieurs autres qui étaient montées avec lui à Jérusalem. Le soir étant venu, 42
comme c’était la préparation, c’est-à-dire, la veille du sabbat, - arriva Joseph d ’Arimathée, conseiller 43
de distinction, qui lui-même attendait aussi le royaume de Dieu. Il osa se rendre vers Pilate, pour
demander le corps de Jésus. Pilate s’étonna qu ’il fût mort si tôt ; fit venir le centenier et lui demanda 44
s’il était mort depuis longtemps. S’en étant assuré par le centenier, il donna le corps à Joseph. Et 45, 46
Joseph, ayant acheté un linceul, descendit Jésus de la croix, l ’enveloppa du linceul, et le déposa dans
un sépulcre taillé dans le roc. Puis il roula une pierre à l’entrée du sépulcre. Marie de Magdala, et 47
Marie, mère de Joses, regardaient où on le mettait.

Lorsque le sabbat fut passé, Marie de Magdala, Marie, mère de Jacques, et Salomé, achetèrent des **16**
aromates, afin d’aller embaumer Jésus. Le premier jour de la semaine, elles se rendirent au sépulcre, 2
de grand matin, comme le soleil venait de se lever. Elles disaient entre elles : Qui nous roulera la pierre 3
loin de l’entrée du sépulcre ? Et, levant les yeux, elles aperçurent que la pierre, qui était très grande, 4
avait été roulée. Elles entrèrent dans le sépulcre, virent un jeune homme assis à droite vêtu d’une 5
robe blanche, et elles furent épouvantées. Il leur dit : Ne vous épouvantez pas ; vous cherchez Jésus de 6
Nazareth, qui a été crucifié ; il est ressuscité, il n’est point ici ; voici le lieu où on l ’avait mis. Mais allez 7
dire à ses disciples et à Pierre qu ’il vous précède en Galilée : c’est là que vous le verrez, comme il vous l’a
dit. Elles sortirent du sépulcre et s’enfuirent. La peur et le trouble les avaient saisies ; et elles ne dirent 8
rien à personne, à cause de leur effroi. Jésus, étant ressuscité le matin du premier jour de la semaine, 9
apparut d’abord à Marie de Magdala, de laquelle il avait chassé sept démons. Elle alla en porter la 10
nouvelle à ceux qui avaient été avec lui, et qui s’affligeaient et pleuraient. Quand ils entendirent qu 11
’il vivait, et qu’elle l’avait vu, ils ne le crurent point. Après cela, il apparut, sous une autre forme, à 12
deux d’entre eux qui étaient en chemin pour aller à la campagne. Ils revinrent l’annoncer aux autres, 13

14 qui ne les crurent pas non plus. Enfin, il apparut aux onze, pendant qu'ils étaient à table ; et il leur
reprocha leur incrédulité et la dureté de leur coeur, parce qu 'ils n'avaient pas cru ceux qui l 'avaient vu
15 ressuscité. Puis il leur dit : Allez par tout le monde, et prêchez la bonne nouvelle à toute la création.
16, 17 Celui qui croira et qui sera baptisé sera sauvé, mais celui qui ne croira pas sera condamné. Voici les
miracles qui accompagneront ceux qui auront cru : en mon nom, ils chasseront les démons ; ils parleront
18 de nouvelles langues ; ils saisiront des serpents ; s 'ils boivent quelque breuvage mortel, il ne leur fera
19 point de mal ; ils imposeront les mains aux malades, et les malades, seront guéris. Le Seigneur, après
20 leur avoir parlé, fut enlevé au ciel, et il s'assit à la droite de Dieu. Et ils s'en allèrent prêcher partout.
Le Seigneur travaillait avec eux, et confirmait la parole par les miracles qui l'accompagnaient.

LUC

Plusieurs ayant entrepris de composer un récit des événements qui se sont accomplis parmi **1**
nous, suivant ce que nous ont transmis ceux qui ont été des témoins oculaires dès le commen- 2
cement et sont devenus des ministres de la parole, il m'a aussi semblé bon, après avoir fait des 3
recherches exactes sur toutes ces choses depuis leur origine, de te les exposer par écrit d'une
manière suivie, excellent Théophile, afin que tu reconnaisses la certitude des enseignements que tu as 4
reçus. Du temps d'Hérode, roi de Judée, il y avait un sacrificateur, nommé Zacharie, de la classe d'Abia ; 5
sa femme était d'entre les filles d'Aaron, et s 'appelait Élisabeth. Tous deux étaient justes devant Dieu, 6
observant d'une manière irréprochable tous les commandements et toutes les ordonnances du Seigneur.
Ils n'avaient point d'enfants, parce qu 'Élisabeth était stérile ; et ils étaient l'un et l'autre avancés en 7
âge. Or, pendant qu'il s'acquittait de ses fonctions devant Dieu, selon le tour de sa classe, il fut appelé 8, 9
par le sort, d'après la règle du sacerdoce, à entrer dans le temple du Seigneur pour offrir le parfum.
Toute la multitude du peuple était dehors en prière, à l'heure du parfum. Alors un ange du Seigneur 10, 11
apparut à Zacharie, et se tint debout à droite de l'autel des parfums. Zacharie fut troublé en le voyant, 12
et la frayeur s'empara de lui. Mais l'ange lui dit : Ne crains point, Zacharie ; car ta prière a été exaucée. 13
Ta femme Élisabeth t 'enfantera un fils, et tu lui donneras le nom de Jean. Il sera pour toi un sujet de 14
joie et d'allégresse, et plusieurs se réjouiront de sa naissance. Car il sera grand devant le Seigneur. Il ne 15
boira ni vin, ni liqueur enivrante, et il sera rempli de l'Esprit -Saint dès le sein de sa mère ; il ramènera 16
plusieurs des fils d'Israël au Seigneur, leur Dieu ; il marchera devant Dieu avec l'esprit et la puissance 17
d'Élie, pour ramener les coeurs des pères vers les enfants, et les rebelles à la sagesse des justes, afin de
préparer au Seigneur un peuple bien disposé. Zacharie dit à l'ange : À quoi reconnaîtrai-je cela ? Car 18
je suis vieux, et ma femme est avancée en âge. L'ange lui répondit : Je suis Gabriel, je me tiens devant 19
Dieu ; j'ai été envoyé pour te parler, et pour t 'annoncer cette bonne nouvelle. Et voici, tu seras muet, et 20
tu ne pourras parler jusqu'au jour où ces choses arriveront, parce que tu n'as pas cru à mes paroles, qui
s'accompliront en leur temps. Cependant, le peuple attendait Zacharie, s'étonnant de ce qu 'il restait 21
si longtemps dans le temple. Quand il sortit, il ne put leur parler, et ils comprirent qu 'il avait eu une 22
vision dans le temple ; il leur faisait des signes, et il resta muet. Lorsque ses jours de service furent 23
écoulés, il s'en alla chez lui. Quelque temps après, Élisabeth, sa femme, devint enceinte. Elle se cacha 24
pendant cinq mois, disant : C'est la grâce que le Seigneur m 'a faite, quand il a jeté les yeux sur moi 25
pour ôter mon opprobre parmi les hommes. Au sixième mois, l'ange Gabriel fut envoyé par Dieu dans 26
une ville de Galilée, appelée Nazareth, auprès d'une vierge fiancée à un homme de la maison de David, 27
nommé Joseph. Le nom de la vierge était Marie. L'ange entra chez elle, et dit : Je te salue, toi à qui 28
une grâce a été faite ; le Seigneur est avec toi. Troublée par cette parole, Marie se demandait ce que 29
pouvait signifier une telle salutation. L'ange lui dit : Ne crains point, Marie ; car tu as trouvé grâce de- 30
vant Dieu. Et voici, tu deviendras enceinte, et tu enfanteras un fils, et tu lui donneras le nom de Jésus. 31
Il sera grand et sera appelé Fils du Très-Haut, et le Seigneur Dieu lui donnera le trône de David, son 32
père. Il règnera sur la maison de Jacob éternellement, et son règne n'aura point de fin. Marie dit à 33, 34
l'ange : Comment cela se fera-t-il, puisque je ne connais point d'homme ? L'ange lui répondit : Le Saint 35
-Esprit viendra sur toi, et la puissance du Très-Haut te couvrira de son ombre. C'est pourquoi le saint
enfant qui naîtra de toi sera appelé Fils de Dieu. Voici, Élisabeth, ta parente, a conçu, elle aussi, un fils 36
en sa vieillesse, et celle qui était appelée stérile est dans son sixième mois. Car rien n'est impossible à 37
Dieu. Marie dit : Je suis la servante du Seigneur ; qu'il me soit fait selon ta parole ! Et l'ange la quitta. 38
Dans ce même temps, Marie se leva, et s'en alla en hâte vers les montagnes, dans une ville de Juda. 39
Elle entra dans la maison de Zacharie, et salua Élisabeth. Dès qu'Élisabeth entendit la salutation de 40, 41
Marie, son enfant tressaillit dans son sein, et elle fut remplie du Saint -Esprit. Elle s'écria d'une voix 42
forte : Tu es bénie entre les femmes, et le fruit de ton sein est béni. Comment m 'est-il accordé que la 43
mère de mon Seigneur vienne auprès de moi ? Car voici, aussitôt que la voix de ta salutation a frappé 44
mon oreille, l'enfant a tressailli d 'allégresse dans mon sein. Heureuse celle qui a cru, parce que les 45
choses qui lui ont été dites de la part du Seigneur auront leur accomplissement. Et Marie dit : Mon 46
âme exalte le Seigneur, Et mon esprit se réjouit en Dieu, mon Sauveur, Parce qu 'il a jeté les yeux sur 47, 48
la bassesse de sa servante. Car voici, désormais toutes les générations me diront bienheureuse, Parce 49
que le Tout-Puissant a fait pour moi de grandes choses. Son nom est saint, Et sa miséricorde s'étend d 50
'âge en âge Sur ceux qui le craignent. Il a déployé la force de son bras ; Il a dispersé ceux qui avaient 51
dans le coeur des pensées orgueilleuses. Il a renversé les puissants de leurs trônes, Et il a élevé les 52
humbles. Il a rassasié de biens les affamés, Et il a renvoyé les riches à vide. Il a secouru Israël, son 53, 54
serviteur, Et il s'est souvenu de sa miséricorde, - Comme il l'avait dit à nos pères, -Envers Abraham et 55

sa postérité pour toujours. Marie demeura avec Élisabeth environ trois mois. Puis elle retourna chez
elle. Le temps où Élisabeth devait accoucher arriva, et elle enfanta un fils. Ses voisins et ses parents
apprirent que le Seigneur avait fait éclater envers elle sa miséricorde, et ils se réjouirent avec elle.
Le huitième jour, ils vinrent pour circoncire l'enfant, et ils l 'appelaient Zacharie, du nom de son père.
Mais sa mère prit la parole, et dit : Non, il sera appelé Jean. Ils lui dirent : Il n'y a dans ta parenté
personne qui soit appelé de ce nom. Et ils firent des signes à son père pour savoir comment il voulait
qu'on l 'appelle. Zacharie demanda des tablettes, et il écrivit : Jean est son nom. Et tous furent dans
l'étonnement. Au même instant, sa bouche s'ouvrit, sa langue se délia, et il parlait, bénissant Dieu.
La crainte s'empara de tous les habitants d'alentour, et, dans toutes les montagnes de la Judée, on s'en-
tretenait de toutes ces choses. Tous ceux qui les apprirent les gardèrent dans leur coeur, en disant :
Que sera donc cet enfant ? Et la main du Seigneur était avec lui. Zacharie, son père, fut rempli du
Saint -Esprit, et il prophétisa, en ces mots : Béni soit le Seigneur, le Dieu d'Israël, De ce qu 'il a visité
et racheté son peuple, Et nous a suscité un puissant Sauveur Dans la maison de David, son serviteur,
Comme il l'avait annoncé par la bouche de ses saints prophètes des temps anciens, - Un Sauveur qui
nous délivre de nos ennemis et de la main de tous ceux qui nous haïssent ! C'est ainsi qu'il manifeste
sa miséricorde envers nos pères, Et se souvient de sa sainte alliance, Selon le serment par lequel il
avait juré à Abraham, notre père, De nous permettre, après que nous serions délivrés de la main de
nos ennemis, De le servir sans crainte, En marchant devant lui dans la sainteté et dans la justice tous
les jours de notre vie. Et toi, petit enfant, tu seras appelé prophète du Très-Haut ; Car tu marcheras
devant la face du Seigneur, pour préparer ses voies, Afin de donner à son peuple la connaissance du
salut Par le pardon de ses péchés, Grâce aux entrailles de la miséricorde de notre Dieu, En vertu de
laquelle le soleil levant nous a visités d'en haut, Pour éclairer ceux qui sont assis dans les ténèbres et
dans l'ombre de la mort, Pour diriger nos pas dans le chemin de la paix. Or, l'enfant croissait, et se
fortifiait en esprit. Et il demeura dans les déserts, jusqu'au jour où il se présenta devant Israël.

2 En ce temps-là parut un édit de César Auguste, ordonnant un recensement de toute la terre. Ce
premier recensement eut lieu pendant que Quirinius était gouverneur de Syrie. Tous allaient se faire
inscrire, chacun dans sa ville. Joseph aussi monta de la Galilée, de la ville de Nazareth, pour se rendre
en Judée, dans la ville de David, appelée Bethléhem, parce qu 'il était de la maison et de la famille de
David, afin de se faire inscrire avec Marie, sa fiancée, qui était enceinte. Pendant qu'ils étaient là, le
temps où Marie devait accoucher arriva, et elle enfanta son fils premier-né. Elle l 'emmaillota, et le
coucha dans une crèche, parce qu 'il n'y avait pas de place pour eux dans l'hôtellerie. Il y avait, dans
cette même contrée, des bergers qui passaient dans les champs les veilles de la nuit pour garder leurs
troupeaux. Et voici, un ange du Seigneur leur apparut, et la gloire du Seigneur resplendit autour d'eux.
Ils furent saisis d'une grande frayeur. Mais l'ange leur dit : Ne craignez point ; car je vous annonce une
bonne nouvelle, qui sera pour tout le peuple le sujet d'une grande joie : c'est qu'aujourd'hui, dans la
ville de David, il vous est né un Sauveur, qui est le Christ, le Seigneur. Et voici à quel signe vous le
reconnaîtrez : vous trouverez un enfant emmailloté et couché dans une crèche. Et soudain il se joignit
à l'ange une multitude de l'armée céleste, louant Dieu et disant : Gloire à Dieu dans les lieux très
hauts, Et paix sur la terre parmi les hommes qu'il agrée ! Lorsque les anges les eurent quittés pour
retourner au ciel, les bergers se dirent les uns aux autres : Allons jusqu'à Bethléhem, et voyons ce qui
est arrivé, ce que le Seigneur nous a fait connaître. Ils y allèrent en hâte, et ils trouvèrent Marie et
Joseph, et le petit enfant couché dans la crèche. Après l'avoir vu, ils racontèrent ce qui leur avait été
dit au sujet de ce petit enfant. Tous ceux qui les entendirent furent dans l'étonnement de ce que leur
disaient les bergers. Marie gardait toutes ces choses, et les repassait dans son coeur. Et les bergers s'en
retournèrent, glorifiant et louant Dieu pour tout ce qu 'ils avaient entendu et vu, et qui était conforme à
ce qui leur avait été annoncé. Le huitième jour, auquel l'enfant devait être circoncis, étant arrivé, on lui
donna le nom de Jésus, nom qu 'avait indiqué l'ange avant qu'il fût conçu dans le sein de sa mère. Et,
quand les jours de leur purification furent accomplis, selon la loi de Moïse, Joseph et Marie le portèrent
à Jérusalem, pour le présenter au Seigneur, - suivant ce qui est écrit dans la loi du Seigneur : Tout
mâle premier-né sera consacré au Seigneur, - et pour offrir en sacrifice deux tourterelles ou deux jeunes
pigeons, comme cela est prescrit dans la loi du Seigneur. Et voici, il y avait à Jérusalem un homme
appelé Siméon. Cet homme était juste et pieux, il attendait la consolation d'Israël, et l'Esprit -Saint
était sur lui. Il avait été divinement averti par le Saint -Esprit qu'il ne mourrait point avant d'avoir
vu le Christ du Seigneur. Il vint au temple, poussé par l'Esprit. Et, comme les parents apportaient le
petit enfant Jésus pour accomplir à son égard ce qu'ordonnait la loi, il le reçut dans ses bras, bénit
Dieu, et dit : Maintenant, Seigneur, tu laisses ton serviteur S'en aller en paix, selon ta parole. Car
mes yeux ont vu ton salut, Salut que tu as préparé devant tous les peuples, Lumière pour éclairer
les nations, Et gloire d'Israël, ton peuple. Son père et sa mère étaient dans l'admiration des choses
qu'on disait de lui. Siméon les bénit, et dit à Marie, sa mère : Voici, cet enfant est destiné à amener la

chute et le relèvement de plusieurs en Israël, et à devenir un signe qui provoquera la contradiction, et 35
à toi-même une épée te transpercera l'âme, afin que les pensées de beaucoup de coeurs soient dévoilées.
Il y avait aussi une prophétesse, Anne, fille de Phanuel, de la tribu d'Aser. Elle était fort avancée en 36
âge, et elle avait vécu sept ans avec son mari depuis sa virginité. Restée veuve, et âgée de quatre vingt 37
-quatre ans, elle ne quittait pas le temple, et elle servait Dieu nuit et jour dans le jeûne et dans la
prière. Étant survenue, elle aussi, à cette même heure, elle louait Dieu, et elle parlait de Jésus à tous 38
ceux qui attendaient la délivrance de Jérusalem. Lorsqu'ils eurent accompli tout ce qu'ordonnait la loi 39
du Seigneur, Joseph et Marie retournèrent en Galilée, à Nazareth, leur ville. Or, l'enfant croissait et 40
se fortifiait. Il était rempli de sagesse, et la grâce de Dieu était sur lui. Les parents de Jésus allaient 41
chaque année à Jérusalem, à la fête de Pâque. Lorsqu'il fut âgé de douze ans, ils y montèrent, selon la 42
coutume de la fête. Puis, quand les jours furent écoulés, et qu'ils s'en retournèrent, l'enfant Jésus resta 43
à Jérusalem. Son père et sa mère ne s'en aperçurent pas. Croyant qu'il était avec leurs compagnons de 44
voyage, ils firent une journée de chemin, et le cherchèrent parmi leurs parents et leurs connaissances.
Mais, ne l 'ayant pas trouvé, ils retournèrent à Jérusalem pour le chercher. Au bout de trois jours, ils 45, 46
le trouvèrent dans le temple, assis au milieu des docteurs, les écoutant et les interrogeant. Tous ceux 47
qui l 'entendaient étaient frappés de son intelligence et de ses réponses. Quand ses parents le virent, 48
ils furent saisis d'étonnement, et sa mère lui dit : Mon enfant, pourquoi as-tu agi de la sorte avec nous ?
Voici, ton père et moi, nous te cherchions avec angoisse. Il leur dit : Pourquoi me cherchiez-vous ? Ne 49
saviez-vous pas qu 'il faut que je m'occupe des affaires de mon Père ? Mais ils ne comprirent pas ce qu 50
'il leur disait. Puis il descendit avec eux pour aller à Nazareth, et il leur était soumis. Sa mère gardait 51
toutes ces choses dans son coeur. Et Jésus croissait en sagesse, en stature, et en grâce, devant Dieu et 52
devant les hommes.

La quinzième année du règne de Tibère César, -lorsque Ponce Pilate était gouverneur de la Judée, **3**
Hérode tétrarque de la Galilée, son frère Philippe tétrarque de l'Iturée et du territoire de la Trachonite,
Lysanias tétrarque de l'Abilène, et du temps des souverains sacrificateurs Anne et Caïphe, -la parole 2
de Dieu fut adressée à Jean, fils de Zacharie, dans le désert. Et il alla dans tout le pays des environs 3
du Jourdain, prêchant le baptême de repentance, pour la rémission des péchés, selon ce qui est écrit 4
dans le livre des paroles d'Ésaïe, le prophète : C'est la voix de celui qui crie dans le désert : Préparez
le chemin du Seigneur, Aplanissez ses sentiers. Toute vallée sera comblée, Toute montagne et toute 5
colline seront abaissées ; Ce qui est tortueux sera redressé, Et les chemins raboteux seront aplanis. Et 6
toute chair verra le salut de Dieu. Il disait donc à ceux qui venaient en foule pour être baptisés par 7
lui : Races de vipères, qui vous a appris à fuir la colère à venir ? Produisez donc des fruits dignes de 8
la repentance, et ne vous mettez pas à dire en vous-mêmes : Nous avons Abraham pour père ! Car je
vous déclare que de ces pierres Dieu peut susciter des enfants à Abraham. Déjà même la cognée est 9
mise à la racine des arbres : tout arbre donc qui ne produit pas de bons fruits sera coupé et jeté au
feu. La foule l 'interrogeait, disant : Que devons-nous donc faire ? Il leur répondit : Que celui qui a 10, 11
deux tuniques partage avec celui qui n'en a point, et que celui qui a de quoi manger agisse de même.
Il vint aussi des publicains pour être baptisés, et ils lui dirent : Maître, que devons-nous faire ? Il leur 12, 13
répondit : N'exigez rien au delà de ce qui vous a été ordonné. Des soldats aussi lui demandèrent : Et 14
nous, que devons-nous faire ? Il leur répondit : Ne commettez ni extorsion ni fraude envers personne,
et contentez-vous de votre solde. Comme le peuple était dans l'attente, et que tous se demandaient en 15
eux-mêmes si Jean n'était pas le Christ, il leur dit à tous : Moi, je vous baptise d'eau ; mais il vient, 16
celui qui est plus puissant que moi, et je ne suis pas digne de délier la courroie de ses souliers. Lui, il
vous baptisera du Saint -Esprit et de feu. Il a son van à la main ; il nettoiera son aire, et il amassera 17
le blé dans son grenier, mais il brûlera la paille dans un feu qui ne s'éteint point. C'est ainsi que Jean 18
annonçait la bonne nouvelle au peuple, en lui adressant encore beaucoup d'autres exhortations. Mais 19
Hérode le tétrarque, étant repris par Jean au sujet d'Hérodias, femme de son frère, et pour toutes les
mauvaises actions qu 'il avait commises, ajouta encore à toutes les autres celle d'enfermer Jean dans 20
la prison. Tout le peuple se faisant baptiser, Jésus fut aussi baptisé ; et, pendant qu'il priait, le ciel 21
s'ouvrit, et le Saint -Esprit descendit sur lui sous une forme corporelle, comme une colombe. Et une 22
voix fit entendre du ciel ces paroles : Tu es mon Fils bien-aimé ; en toi j'ai mis toute mon affection. Jésus 23
avait environ trente ans lorsqu'il commença son ministère, étant, comme on le croyait, fils de Joseph,
fils d'Héli, fils de Matthat, fils de Lévi, fils de Melchi, fils de Jannaï, fils de Joseph, fils de Mattathias, 24, 25
fils d'Amos, fils de Nahum, fils d'Esli, fils de Naggaï, fils de Maath, fils de Mattathias, fils de Sémeï, fils 26
de Josech, fils de Joda, fils de Joanan, fils de Rhésa, fils de Zorobabel, fils de Salathiel, fils de Néri, fils 27, 28
de Melchi, fils d'Addi, fils de Kosam, fils d'Elmadam, fils D'Er, fils de Jésus, fils d'Éliézer, fils de Jorim, 29
fils de Matthat, fils de Lévi, fils de Siméon, fils de Juda, fils de Joseph, fils de Jonam, fils d'Éliakim, 30
fils de Méléa, fils de Menna, fils de Mattatha, fils de Nathan, fils de David, fils d'Isaï, fils de Jobed, 31, 32
fils de Booz, fils de Salmon, fils de Naasson, fils d'Aminadab, fils d'Admin, fils d'Arni, fils d'Esrom, fils 33

34, 35 de Pharès, fils de Juda, fils de Jacob, fils d'Isaac, fils d'Abraham, fils de Thara, fils de Nachor, fils de
36 Seruch, fils de Ragau, fils de Phalek, fils d'Éber, fils de Sala, fils de Kaïnam, fils d'Arphaxad, fils de
37 Sem, fils de Noé, fils de Lamech, fils de Mathusala, fils d'Énoch, fils de Jared, fils de Maléléel, fils de
38 Kaïnan, fils d'Énos, fils de Seth, fils d'Adam, fils de Dieu.

4, 2 Jésus, rempli du Saint -Esprit, revint du Jourdain, et il fut conduit par l'Esprit dans le désert, où
il fut tenté par le diable pendant quarante jours. Il ne mangea rien durant ces jours-là, et, après qu'ils
3 furent écoulés, il eut faim. Le diable lui dit : Si tu es Fils de Dieu, ordonne à cette pierre qu 'elle
4, 5 devienne du pain. Jésus lui répondit : Il est écrit : L'Homme ne vivra pas de pain seulement. Le
6 diable, l 'ayant élevé, lui montra en un instant tous les royaumes de la terre, et lui dit : Je te donnerai
toute cette puissance, et la gloire de ces royaumes ; car elle m 'a été donnée, et je la donne à qui je
7, 8 veux. Si donc tu te prosternes devant moi, elle sera toute à toi. Jésus lui répondit : Il est écrit : Tu
9 adoreras le Seigneur, ton Dieu, et tu le serviras lui seul. Le diable le conduisit encore à Jérusalem, le
10 plaça sur le haut du temple, et lui dit : Si tu es Fils de Dieu, jette -toi d'ici en bas ; car il est écrit : Il
11 donnera des ordres à ses anges à ton sujet, Afin qu'ils te gardent ; et : Ils te porteront sur les mains,
12 De peur que ton pied ne heurte contre une pierre. Jésus lui répondit : Il est dit : Tu ne tenteras point
13 le Seigneur, ton Dieu. Après l'avoir tenté de toutes ces manières, le diable s'éloigna de lui jusqu'à un
14 moment favorable. Jésus, revêtu de la puissance de l'Esprit, retourna en Galilée, et sa renommée se
15, 16 répandit dans tout le pays d'alentour. Il enseignait dans les synagogues, et il était glorifié par tous. Il
se rendit à Nazareth, où il avait été élevé, et, selon sa coutume, il entra dans la synagogue le jour du
17 sabbat. Il se leva pour faire la lecture, et on lui remit le livre du prophète Ésaïe. L 'ayant déroulé, il
18 trouva l'endroit où il était écrit : L'Esprit du Seigneur est sur moi, Parce qu 'il m 'a oint pour annoncer
une bonne nouvelle aux pauvres ; Il m 'a envoyé pour guérir ceux qui ont le coeur brisé, Pour proclamer
aux captifs la délivrance, Et aux aveugles le recouvrement de la vue, Pour renvoyer libres les opprimés,
19, 20 Pour publier une année de grâce du Seigneur. Ensuite, il roula le livre, le remit au serviteur, et s'assit.
21 Tous ceux qui se trouvaient dans la synagogue avaient les regards fixés sur lui. Alors il commença
22 à leur dire : Aujourd'hui cette parole de l'Écriture, que vous venez d'entendre, est accomplie. Et tous
lui rendaient témoignage ; ils étaient étonnés des paroles de grâce qui sortaient de sa bouche, et ils
23 disaient : N'est -ce pas le fils de Joseph ? Jésus leur dit : Sans doute vous m 'appliquerez ce proverbe :
Médecin, guéris-toi toi-même ; et vous me direz : Fais ici, dans ta patrie, tout ce que nous avons appris
24 que tu as fait à Capernaüm. Mais, ajouta-t-il, je vous le dis en vérité, aucun prophète n'est bien reçu
25 dans sa patrie. Je vous le dis en vérité : il y avait plusieurs veuves en Israël du temps d'Élie, lorsque le
26 ciel fut fermé trois ans et six mois et qu'il y eut une grande famine sur toute la terre ; et cependant Élie
ne fut envoyé vers aucune d'elles, si ce n'est vers une femme veuve, à Sarepta, dans le pays de Sidon.
27 Il y avait aussi plusieurs lépreux en Israël du temps d'Élisée, le prophète ; et cependant aucun d'eux ne
28 fut purifié, si ce n'est Naaman le Syrien. Ils furent tous remplis de colère dans la synagogue, lorsqu'ils
29 entendirent ces choses. Et s'étant levés, ils le chassèrent de la ville, et le menèrent jusqu'au sommet
30 de la montagne sur laquelle leur ville était bâtie, afin de le précipiter en bas. Mais Jésus, passant au
31 milieu d'eux, s'en alla. Il descendit à Capernaüm, ville de la Galilée ; et il enseignait, le jour du sabbat.
32, 33 On était frappé de sa doctrine ; car il parlait avec autorité. Il se trouva dans la synagogue un homme
34 qui avait un esprit de démon impur, et qui s'écria d'une voix forte : Ah ! qu 'y a-t-il entre nous et toi,
35 Jésus de Nazareth ? Tu es venu pour nous perdre. Je sais qui tu es : le Saint de Dieu. Jésus le menaça,
disant : Tais-toi, et sors de cet homme. Et le démon le jeta au milieu de l'assemblée, et sortit de lui, sans
36 lui faire aucun mal. Tous furent saisis de stupeur, et ils se disaient les uns aux autres : Quelle est cette
37 parole ? il commande avec autorité et puissance aux esprits impurs, et ils sortent ! Et sa renommée se
38 répandit dans tous les lieux d'alentour. En sortant de la synagogue, il se rendit à la maison de Simon.
39 La belle-mère de Simon avait une violente fièvre, et ils le prièrent en sa faveur. S'étant penché sur
40 elle, il menaça la fièvre, et la fièvre la quitta. À l'instant elle se leva, et les servit. Après le coucher du
soleil, tous ceux qui avaient des malades atteints de diverses maladies les lui amenèrent. Il imposa les
41 mains à chacun d'eux, et il les guérit. Des démons aussi sortirent de beaucoup de personnes, en criant
et en disant : Tu es le Fils de Dieu. Mais il les menaçait et ne leur permettait pas de parler, parce qu 'ils
42 savaient qu'il était le Christ. Dès que le jour parut, il sortit et alla dans un lieu désert. Une foule de
gens se mirent à sa recherche, et arrivèrent jusqu'à lui ; ils voulaient le retenir, afin qu'il ne les quittât
43 point. Mais il leur dit : Il faut aussi que j 'annonce aux autres villes la bonne nouvelle du royaume de
44 Dieu ; car c'est pour cela que j'ai été envoyé. Et il prêchait dans les synagogues de la Galilée.

5 Comme Jésus se trouvait auprès du lac de Génésareth, et que la foule se pressait autour de lui pour
2 entendre la parole de Dieu, il vit au bord du lac deux barques, d'où les pêcheurs étaient descendus
3 pour laver leurs filets. Il monta dans l'une de ces barques, qui était à Simon, et il le pria de s'éloigner
4 un peu de terre. Puis il s'assit, et de la barque il enseignait la foule. Lorsqu'il eut cessé de parler, il dit

à Simon : Avance en pleine eau, et jetez vos filets pour pêcher. Simon lui répondit : Maître, nous avons 5
travaillé toute la nuit sans rien prendre ; mais, sur ta parole, je jetterai le filet. L'ayant jeté, ils prirent 6
une grande quantité de poissons, et leur filet se rompait. Ils firent signe à leurs compagnons qui étaient 7
dans l'autre barque de venir les aider. Ils vinrent et ils remplirent les deux barques, au point qu'elles
enfonçaient. Quand il vit cela, Simon Pierre tomba aux genoux de Jésus, et dit : Seigneur, retire-toi 8
de moi, parce que je suis un homme pécheur. Car l'épouvante l'avait saisi, lui et tous ceux qui étaient 9
avec lui, à cause de la pêche qu 'ils avaient faite. Il en était de même de Jacques et de Jean, fils de 10
Zébédée, les associés de Simon. Alors Jésus dit à Simon : Ne crains point ; désormais tu seras pêcheur
d'hommes. Et, ayant ramené les barques à terre, ils laissèrent tout, et le suivirent. Jésus était dans 11, 12
une des villes ; et voici, un homme couvert de lèpre, l 'ayant vu, tomba sur sa face, et lui fit cette prière :
Seigneur, si tu le veux, tu peux me rendre pur. Jésus étendit la main, le toucha, et dit : Je le veux, 13
sois pur. Aussitôt la lèpre le quitta. Puis il lui ordonna de n'en parler à personne. Mais, dit-il, va te 14
montrer au sacrificateur, et offre pour ta purification ce que Moïse a prescrit, afin que cela leur serve de
témoignage. Sa renommée se répandait de plus en plus, et les gens venaient en foule pour l'entendre 15
et pour être guéris de leurs maladies. Et lui, il se retirait dans les déserts, et priait. Un jour Jésus 16, 17
enseignait. Des pharisiens et des docteurs de la loi étaient là assis, venus de tous les villages de la
Galilée, de la Judée et de Jérusalem ; et la puissance du Seigneur se manifestait par des guérisons. Et 18
voici, des gens, portant sur un lit un homme qui était paralytique, cherchaient à le faire entrer et à le
placer sous ses regards. Comme ils ne savaient par où l 'introduire, à cause de la foule, ils montèrent 19
sur le toit, et ils le descendirent par une ouverture, avec son lit, au milieu de l'assemblée, devant Jésus.
Voyant leur foi, Jésus dit : Homme, tes péchés te sont pardonnés. Les scribes et les pharisiens se mirent 20, 21
à raisonner et à dire : Qui est celui-ci, qui profère des blasphèmes ? Qui peut pardonner les péchés, si ce
n'est Dieu seul ? Jésus, connaissant leurs pensées, prit la parole et leur dit : Quelles pensées avez-vous 22
dans vos coeurs ? Lequel est le plus aisé, de dire : Tes péchés te sont pardonnés, ou de dire : Lève-toi, 23
et marche ? Or, afin que vous sachiez que le Fils de l'homme a sur la terre le pouvoir de pardonner 24
les péchés : Je te l'ordonne, dit-il au paralytique, lève-toi, prends ton lit, et va dans ta maison. Et, à 25
l'instant, il se leva en leur présence, prit le lit sur lequel il était couché, et s'en alla dans sa maison,
glorifiant Dieu. Tous étaient dans l'étonnement, et glorifiaient Dieu ; remplis de crainte, ils disaient : 26
Nous avons vu aujourd'hui des choses étranges. Après cela, Jésus sortit, et il vit un publicain, nommé 27
Lévi, assis au lieu des péages. Il lui dit : Suis -moi. Et, laissant tout, il se leva, et le suivit. Lévi lui 28, 29
donna un grand festin dans sa maison, et beaucoup de publicains et d'autres personnes étaient à table
avec eux. Les pharisiens et les scribes murmurèrent, et dirent à ses disciples : Pourquoi mangez-vous 30
et buvez-vous avec les publicains et les gens de mauvaise vie ? Jésus, prenant la parole, leur dit : Ce 31
ne sont pas ceux qui se portent bien qui ont besoin de médecin, mais les malades. Je ne suis pas venu 32
appeler à la repentance des justes, mais des pécheurs. Ils lui dirent : Les disciples de Jean, comme ceux 33
des pharisiens, jeûnent fréquemment et font des prières, tandis que les tiens mangent et boivent. Il 34
leur répondit : Pouvez-vous faire jeûner les amis de l'époux pendant que l'époux est avec eux ? Les jours 35
viendront où l'époux leur sera enlevé, alors ils jeûneront en ces jours -là. Il leur dit aussi une parabole : 36
Personne ne déchire d'un habit neuf un morceau pour le mettre à un vieil habit ; car, il déchire l'habit
neuf, et le morceau qu'il en a pris n'est pas assorti au vieux. Et personne ne met du vin nouveau dans 37
de vieilles outres ; autrement, le vin nouveau fait rompre les outres, il se répand, et les outres sont
perdues ; mais il faut mettre le vin nouveau dans des outres neuves. Et personne, après avoir bu du 38, 39
vin vieux, ne veut du nouveau, car il dit : Le vieux est bon.

Il arriva, un jour de sabbat appelé second-premier, que Jésus traversait des champs de blé. Ses **6**
disciples arrachaient des épis et les mangeaient, après les avoir froissés dans leurs mains. Quelques 2
pharisiens leur dirent : Pourquoi faites-vous ce qu'il n'est pas permis de faire pendant le sabbat ? Jésus 3
leur répondit : N'avez-vous pas lu ce que fit David, lorsqu'il eut faim, lui et ceux qui étaient avec lui ;
comment il entra dans la maison de Dieu, prit les pains de proposition, en mangea, et en donna à 4
ceux qui étaient avec lui, bien qu 'il ne soit permis qu 'aux sacrificateurs de les manger ? Et il leur 5
dit : Le Fils de l'homme est maître même du sabbat. Il arriva, un autre jour de sabbat, que Jésus 6
entra dans la synagogue, et qu'il enseignait. Il s'y trouvait un homme dont la main droite était sèche.
Les scribes et les pharisiens observaient Jésus, pour voir s 'il ferait une guérison le jour du sabbat : 7
c'était afin d'avoir sujet de l 'accuser. Mais il connaissait leurs pensées, et il dit à l'homme qui avait 8
la main sèche : Lève-toi, et tiens-toi là au milieu. Il se leva, et se tint debout. Et Jésus leur dit : Je 9
vous demande s'il est permis, le jour du sabbat, de faire du bien ou de faire du mal, de sauver une
personne ou de la tuer. Alors, promenant ses regards sur eux tous, il dit à l'homme : Étends ta main. 10
Il le fit, et sa main fut guérie. Ils furent remplis de fureur, et ils se consultèrent pour savoir ce qu'ils 11
feraient à Jésus. En ce temps -là, Jésus se rendit sur la montagne pour prier, et il passa toute la nuit 12
à prier Dieu. Quand le jour parut, il appela ses disciples, et il en choisit douze, auxquels il donna le 13

14 nom d'apôtres : Simon, qu 'il nomma Pierre ; André, son frère ; Jacques ; Jean ; Philippe ; Barthélemy ;
15, 16 Matthieu ; Thomas ; Jacques, fils d'Alphée ; Simon, appelé le zélote ; Jude, fils de Jacques ; et Judas
17 Iscariot, qui devint traître. Il descendit avec eux, et s'arrêta sur un plateau, où se trouvaient une foule
de ses disciples et une multitude de peuple de toute la Judée, de Jérusalem, et de la contrée maritime
18 de Tyr et de Sidon. Ils étaient venus pour l 'entendre, et pour être guéris de leurs maladies. Ceux
19 qui étaient tourmentés par des esprits impurs étaient guéris. Et toute la foule cherchait à le toucher,
20 parce qu 'une force sortait de lui et les guérissait tous. Alors Jésus, levant les yeux sur ses disciples,
21 dit : Heureux vous qui êtes pauvres, car le royaume de Dieu est à vous ! Heureux vous qui avez faim
maintenant, car vous serez rassasiés ! Heureux vous qui pleurez maintenant, car vous serez dans la
22 joie ! Heureux serez-vous, lorsque les hommes vous haïront, lorsqu'on vous chassera, vous outragera,
23 et qu'on rejettera votre nom comme infâme, à cause du Fils de l'homme ! Réjouissez-vous en ce jour -là
et tressaillez d'allégresse, parce que votre récompense sera grande dans le ciel ; car c'est ainsi que leurs
24, 25 pères traitaient les prophètes. Mais, malheur à vous, riches, car vous avez votre consolation ! Malheur
à vous qui êtes rassasiés, car vous aurez faim ! Malheur à vous qui riez maintenant, car vous serez dans
26 le deuil et dans les larmes ! Malheur, lorsque tous les hommes diront du bien de vous, car c'est ainsi
27 qu'agissaient leurs pères à l'égard des faux prophètes ! Mais je vous dis, à vous qui m'écoutez : Aimez
28 vos ennemis, faites du bien à ceux qui vous haïssent, bénissez ceux qui vous maudissent, priez pour
29 ceux qui vous maltraitent. Si quelqu'un te frappe sur une joue, présente -lui aussi l'autre. Si quelqu'un
30 prend ton manteau, ne l'empêche pas de prendre encore ta tunique. Donne à quiconque te demande, et
31 ne réclame pas ton bien à celui qui s'en empare. Ce que vous voulez que les hommes fassent pour vous,
32 faites -le de même pour eux. Si vous aimez ceux qui vous aiment, quel gré vous en saura-t-on ? Les
33 pécheurs aussi aiment ceux qui les aiment. Si vous faites du bien à ceux qui vous font du bien, quel
34 gré vous en saura-t-on ? Les pécheurs aussi agissent de même. Et si vous prêtez à ceux de qui vous
espérez recevoir, quel gré vous en saura-t-on ? Les pécheurs aussi prêtent aux pécheurs, afin de recevoir
35 la pareille. Mais aimez vos ennemis, faites du bien, et prêtez sans rien espérer. Et votre récompense
36 sera grande, et vous serez fils du Très-Haut, car il est bon pour les ingrats et pour les méchants. Soyez
37 donc miséricordieux, comme votre Père est miséricordieux. Ne jugez point, et vous ne serez point jugés ;
38 ne condamnez point, et vous ne serez point condamnés ; absolvez, et vous serez absous. Donnez, et il
vous sera donné : on versera dans votre sein une bonne mesure, serrée, secouée et qui déborde ; car on
39 vous mesurera avec la mesure dont vous vous serez servis. Il leur dit aussi cette parabole : Un aveugle
40 peut-il conduire un aveugle ? Ne tomberont-ils pas tous deux dans une fosse ? Le disciple n'est pas
41 plus que le maître ; mais tout disciple accompli sera comme son maître. Pourquoi vois-tu la paille qui
42 est dans l'oeil de ton frère, et n'aperçois-tu pas la poutre qui est dans ton oeil ? Ou comment peux-tu
dire à ton frère : Frère, laisse-moi ôter la paille qui est dans ton oeil, toi qui ne vois pas la poutre qui
est dans le tien ? Hypocrite, ôte premièrement la poutre de ton oeil, et alors tu verras comment ôter
43 la paille qui est dans l'oeil de ton frère. Ce n'est pas un bon arbre qui porte du mauvais fruit, ni un
44 mauvais arbre qui porte du bon fruit. Car chaque arbre se connaît à son fruit. On ne cueille pas des
45 figues sur des épines, et l'on ne vendange pas des raisins sur des ronces. L'homme bon tire de bonnes
choses du bon trésor de son coeur, et le méchant tire de mauvaises choses de son mauvais trésor ; car
46 c'est de l'abondance du coeur que la bouche parle. Pourquoi m 'appelez-vous Seigneur, Seigneur ! et
47 ne faites-vous pas ce que je dis ? Je vous montrerai à qui est semblable tout homme qui vient à moi,
48 entend mes paroles, et les met en pratique. Il est semblable à un homme qui, bâtissant une maison, a
creusé, creusé profondément, et a posé le fondement sur le roc. Une inondation est venue, et le torrent
49 s'est jeté contre cette maison, sans pouvoir l 'ébranler, parce qu 'elle était bien bâtie. Mais celui qui
entend, et ne met pas en pratique, est semblable à un homme qui a bâti une maison sur la terre, sans
fondement. Le torrent s'est jeté contre elle : aussitôt elle est tombée, et la ruine de cette maison a été
grande.

7 Après avoir achevé tous ces discours devant le peuple qui l'écoutait, Jésus entra dans Capernaüm.
2 Un centenier avait un serviteur auquel il était très attaché, et qui se trouvait malade, sur le point de
3 mourir. Ayant entendu parler de Jésus, il lui envoya quelques anciens des Juifs, pour le prier de venir
4 guérir son serviteur. Ils arrivèrent auprès de Jésus, et lui adressèrent d'instantes supplications, di-
5 sant : Il mérite que tu lui accordes cela ; car il aime notre nation, et c'est lui qui a bâti notre synagogue.
6 Jésus, étant allé avec eux, n'était guère éloigné de la maison, quand le centenier envoya des amis pour
lui dire : Seigneur, ne prends pas tant de peine ; car je ne suis pas digne que tu entres sous mon toit.
7 C'est aussi pour cela que je ne me suis pas cru digne d'aller en personne vers toi. Mais dis un mot, et
8 mon serviteur sera guéri. Car, moi qui suis soumis à des supérieurs, j'ai des soldats sous mes ordres ;
et je dis à l'un : Va ! et il va ; à l'autre : Viens ! et il vient ; et à mon serviteur : Fais cela ! et il le fait.
9 Lorsque Jésus entendit ces paroles, il admira le centenier, et, se tournant vers la foule qui le suivait, il
10 dit : Je vous le dis, même en Israël je n'ai pas trouvé une aussi grande foi. De retour à la maison, les

gens envoyés par le centenier trouvèrent guéri le serviteur qui avait été malade. Le jour suivant, Jésus 11
alla dans une ville appelée Naïn ; ses disciples et une grande foule faisaient route avec lui. Lorsqu 'il 12
fut près de la porte de la ville, voici, on portait en terre un mort, fils unique de sa mère, qui était veuve ;
et il y avait avec elle beaucoup de gens de la ville. Le Seigneur, l 'ayant vue, fut ému de compassion 13
pour elle, et lui dit : Ne pleure pas ! Il s'approcha, et toucha le cercueil. Ceux qui le portaient s'arrê- 14
tèrent. Il dit : Jeune homme, je te le dis, lève-toi ! Et le mort s'assit, et se mit à parler. Jésus le rendit 15
à sa mère. Tous furent saisis de crainte, et ils glorifiaient Dieu, disant : Un grand prophète a paru 16
parmi nous, et Dieu a visité son peuple. Cette parole sur Jésus se répandit dans toute la Judée et dans 17
tout le pays d'alentour. Jean fut informé de toutes ces choses par ses disciples. Il en appela deux, et 18, 19
les envoya vers Jésus, pour lui dire : Es -tu celui qui doit venir, ou devons-nous en attendre un autre ?
Arrivés auprès de Jésus, ils dirent : Jean Baptiste nous a envoyés vers toi, pour dire : Es -tu celui qui 20
doit venir, ou devons-nous en attendre un autre ? À l'heure même, Jésus guérit plusieurs personnes de 21
maladies, d'infirmités, et d'esprits malins, et il rendit la vue à plusieurs aveugles. Et il leur répondit : 22
Allez rapporter à Jean ce que vous avez vu et entendu : les aveugles voient, les boiteux marchent, les
lépreux sont purifiés, les sourds entendent, les morts ressuscitent, la bonne nouvelle est annoncée aux
pauvres. Heureux celui pour qui je ne serai pas une occasion de chute ! Lorsque les envoyés de Jean 23, 24
furent partis, Jésus se mit à dire à la foule, au sujet de Jean : Qu 'êtes-vous allés voir au désert ? un
roseau agité par le vent ? Mais, qu 'êtes-vous allés voir ? un homme vêtu d 'habits précieux ? Voici, ceux 25
qui portent des habits magnifiques, et qui vivent dans les délices, sont dans les maisons des rois. Qu 26
'êtes-vous donc allés voir ? un prophète ? Oui, vous dis-je, et plus qu'un prophète. C'est celui dont il est 27
écrit : Voici, j 'envoie mon messager devant ta face, Pour préparer ton chemin devant toi. Je vous le dis, 28
parmi ceux qui sont nés de femmes, il n'y en a point de plus grand que Jean. Cependant, le plus petit
dans le royaume de Dieu est plus grand que lui. Et tout le peuple qui l'a entendu et même les publi- 29
cains ont justifié Dieu, en se faisant baptiser du baptême de Jean ; mais les pharisiens et les docteurs 30
de la loi, en ne se faisant pas baptiser par lui, ont rendu nul à leur égard le dessein de Dieu. À qui donc 31
comparerai-je les hommes de cette génération, et à qui ressemblent -ils ? Ils ressemblent aux enfants 32
assis dans la place publique, et qui, se parlant les uns aux autres, disent : Nous vous avons joué de la
flûte, et vous n'avez pas dansé ; nous vous avons chanté des complaintes, et vous n'avez pas pleuré. Car 33
Jean Baptiste est venu, ne mangeant pas de pain et ne buvant pas de vin, et vous dites : Il a un démon.
Le Fils de l'homme est venu, mangeant et buvant, et vous dites : C'est un mangeur et un buveur, un 34
ami des publicains et des gens de mauvaise vie. Mais la sagesse a été justifiée par tous ses enfants. 35
Un pharisien pria Jésus de manger avec lui. Jésus entra dans la maison du pharisien, et se mit à table. 36
Et voici, une femme pécheresse qui se trouvait dans la ville, ayant su qu 'il était à table dans la maison 37
du pharisien, apporta un vase d'albâtre plein de parfum, et se tint derrière, aux pieds de Jésus. Elle 38
pleurait ; et bientôt elle lui mouilla les pieds de ses larmes, puis les essuya avec ses cheveux, les baisa,
et les oignit de parfum. Le pharisien qui l 'avait invité, voyant cela, dit en lui-même : Si cet homme 39
était prophète, il connaîtrait qui et de quelle espèce est la femme qui le touche, il connaîtrait que c'est
une pécheresse. Jésus prit la parole, et lui dit : Simon, j'ai quelque chose à te dire. - Maître, parle, 40
répondit-il. - Un créancier avait deux débiteurs : l'un devait cinq cents deniers, et l'autre cinquante. 41
Comme ils n'avaient pas de quoi payer, il leur remit à tous deux leur dette. Lequel l 'aimera le plus ? 42
Simon répondit : Celui, je pense, auquel il a le plus remis. Jésus lui dit : Tu as bien jugé. Puis, se 43, 44
tournant vers la femme, il dit à Simon : Vois-tu cette femme ? Je suis entré dans ta maison, et tu ne
m'as point donné d'eau pour laver mes pieds ; mais elle, elle les a mouillés de ses larmes, et les a essuyés
avec ses cheveux. Tu ne m 'as point donné de baiser ; mais elle, depuis que je suis entré, elle n'a point 45
cessé de me baiser les pieds. Tu n'as point versé d'huile sur ma tête ; mais elle, elle a versé du parfum 46
sur mes pieds. C'est pourquoi, je te le dis, ses nombreux péchés ont été pardonnés : car elle a beaucoup 47
aimé. Mais celui à qui on pardonne peu aime peu. Et il dit à la femme : Tes péchés sont pardonnés. 48
Ceux qui étaient à table avec lui se mirent à dire en eux-mêmes : Qui est celui-ci, qui pardonne même 49
les péchés ? Mais Jésus dit à la femme : Ta foi t 'a sauvée, va en paix. 50

Ensuite, Jésus allait de ville en ville et de village en village, prêchant et annonçant la bonne nouvelle **8**
du royaume de Dieu. Les douze étaient avec lui et quelques femmes qui avaient été guéries d 'esprits 2
malins et de maladies : Marie, dite de Magdala, de laquelle étaient sortis sept démons, Jeanne, femme 3
de Chuza, intendant d'Hérode, Susanne, et plusieurs autres, qui l 'assistaient de leurs biens. Une 4
grande foule s'étant assemblée, et des gens étant venus de diverses villes auprès de lui, il dit cette
parabole : Un semeur sortit pour semer sa semence. Comme il semait, une partie de la semence tomba 5
le long du chemin : elle fut foulée aux pieds, et les oiseaux du ciel la mangèrent. Une autre partie tomba 6
sur le roc : quand elle fut levée, elle sécha, parce qu 'elle n'avait point d'humidité. Une autre partie 7
tomba au milieu des épines : les épines crûrent avec elle, et l 'étouffèrent. Une autre partie tomba dans 8
la bonne terre : quand elle fut levée, elle donna du fruit au centuple. Après avoir ainsi parlé, Jésus dit

9 à haute voix : Que celui qui a des oreilles pour entendre entende ! Ses disciples lui demandèrent ce
10 que signifiait cette parabole. Il répondit : Il vous a été donné de connaître les mystères du royaume
de Dieu ; mais pour les autres, cela leur est dit en paraboles, afin qu 'en voyant ils ne voient point, et
11 qu'en entendant ils ne comprennent point. Voici ce que signifie cette parabole : La semence, c'est la
12 parole de Dieu. Ceux qui sont le long du chemin, ce sont ceux qui entendent ; puis le diable vient, et
13 enlève de leur coeur la parole, de peur qu 'ils ne croient et soient sauvés. Ceux qui sont sur le roc,
ce sont ceux qui, lorsqu 'ils entendent la parole, la reçoivent avec joie ; mais ils n'ont point de racine,
14 ils croient pour un temps, et ils succombent au moment de la tentation. Ce qui est tombé parmi les
épines, ce sont ceux qui, ayant entendu la parole, s'en vont, et la laissent étouffer par les soucis, les
15 richesses et les plaisirs de la vie, et ils ne portent point de fruit qui vienne à maturité. Ce qui est
tombé dans la bonne terre, ce sont ceux qui, ayant entendu la parole avec un coeur honnête et bon,
16 la retiennent, et portent du fruit avec persévérance. Personne, après avoir allumé une lampe, ne la
couvre d'un vase, ou ne la met sous un lit ; mais il la met sur un chandelier, afin que ceux qui entrent
17 voient la lumière. Car il n'est rien de caché qui ne doive être découvert, rien de secret qui ne doive être
18 connu et mis au jour. Prenez donc garde à la manière dont vous écoutez ; car on donnera à celui qui a,
19 mais à celui qui n'a pas on ôtera même ce qu 'il croit avoir. La mère et les frères de Jésus vinrent le
20 trouver ; mais ils ne purent l 'aborder, à cause de la foule. On lui dit : Ta mère et tes frères sont dehors,
21 et ils désirent te voir. Mais il répondit : Ma mère et mes frères, ce sont ceux qui écoutent la parole de
22 Dieu, et qui la mettent en pratique. Un jour, Jésus monta dans une barque avec ses disciples. Il leur
23 dit : Passons de l'autre côté du lac. Et ils partirent. Pendant qu'ils naviguaient, Jésus s'endormit. Un
24 tourbillon fondit sur le lac, la barque se remplissait d'eau, et ils étaient en péril. Ils s'approchèrent
et le réveillèrent, en disant : Maître, maître, nous périssons ! S'étant réveillé, il menaça le vent et
25 les flots, qui s'apaisèrent, et le calme revint. Puis il leur dit : Où est votre foi ? Saisis de frayeur et
d'étonnement, ils se dirent les uns aux autres : Quel est donc celui-ci, qui commande même au vent
26 et à l'eau, et à qui ils obéissent ? Ils abordèrent dans le pays des Géraséniens, qui est vis-à-vis de la
27 Galilée. Lorsque Jésus fut descendu à terre, il vint au-devant de lui un homme de la ville, qui était
possédé de plusieurs démons. Depuis longtemps il ne portait point de vêtement, et avait sa demeure
28 non dans une maison, mais dans les sépulcres. Ayant vu Jésus, il poussa un cri, se jeta à ses pieds,
et dit d'une voix forte : Qu 'y a-t-il entre moi et toi, Jésus, Fils du Dieu Très-Haut ? Je t 'en supplie,
29 ne me tourmente pas. Car Jésus commandait à l'esprit impur de sortir de cet homme, dont il s'était
emparé depuis longtemps ; on le gardait lié de chaînes et les fers aux pieds, mais il rompait les liens,
30 et il était entraîné par le démon dans les déserts. Jésus lui demanda : Quel est ton nom ? Légion,
31 répondit-il. Car plusieurs démons étaient entrés en lui. Et ils priaient instamment Jésus de ne pas
32 leur ordonner d'aller dans l'abîme. Il y avait là, dans la montagne, un grand troupeau de pourceaux
qui paissaient. Et les démons supplièrent Jésus de leur permettre d'entrer dans ces pourceaux. Il le leur
33 permit. Les démons sortirent de cet homme, entrèrent dans les pourceaux, et le troupeau se précipita
34 des pentes escarpées dans le lac, et se noya. Ceux qui les faisaient paître, voyant ce qui était arrivé,
35 s'enfuirent, et répandirent la nouvelle dans la ville et dans les campagnes. Les gens allèrent voir ce
qui était arrivé. Ils vinrent auprès de Jésus, et ils trouvèrent l'homme de qui étaient sortis les démons,
36 assis à ses pieds, vêtu, et dans son bon sens ; et ils furent saisis de frayeur. Ceux qui avaient vu ce qui
37 s'était passé leur racontèrent comment le démoniaque avait été guéri. Tous les habitants du pays des
Géraséniens prièrent Jésus de s'éloigner d 'eux, car ils étaient saisis d'une grande crainte. Jésus monta
38 dans la barque, et s'en retourna. L'homme de qui étaient sortis les démons lui demandait la permission
39 de rester avec lui. Mais Jésus le renvoya, en disant : Retourne dans ta maison, et raconte tout ce que
40 Dieu t 'a fait. Il s'en alla, et publia par toute la ville tout ce que Jésus avait fait pour lui. À son retour,
41 Jésus fut reçu par la foule, car tous l 'attendaient. Et voici, il vint un homme, nommé Jaïrus, qui était
42 chef de la synagogue. Il se jeta à ses pieds, et le supplia d'entrer dans sa maison, parce qu 'il avait
une fille unique d'environ douze ans qui se mourait. Pendant que Jésus y allait, il était pressé par la
43 foule. Or, il y avait une femme atteinte d'une perte de sang depuis douze ans, et qui avait dépensé tout
44 son bien pour les médecins, sans qu'aucun ait pu la guérir. Elle s'approcha par derrière, et toucha le
45 bord du vêtement de Jésus. Au même instant la perte de sang s'arrêta. Et Jésus dit : Qui m 'a touché ?
Comme tous s'en défendaient, Pierre et ceux qui étaient avec lui dirent : Maître, la foule t 'entoure et
46 te presse, et tu dis : Qui m 'a touché ? Mais Jésus répondit : Quelqu'un m 'a touché, car j 'ai connu
47 qu'une force était sortie de moi. La femme, se voyant découverte, vint toute tremblante se jeter à ses
pieds, et déclara devant tout le peuple pourquoi elle l 'avait touché, et comment elle avait été guérie à
48, 49 l'instant. Jésus lui dit : Ma fille, ta foi t 'a sauvée ; va en paix. Comme il parlait encore, survint de chez
50 le chef de la synagogue quelqu'un disant : Ta fille est morte ; n'importune pas le maître. Mais Jésus,
ayant entendu cela, dit au chef de la synagogue : Ne crains pas, crois seulement, et elle sera sauvée.
51 Lorsqu'il fut arrivé à la maison, il ne permit à personne d'entrer avec lui, si ce n'est à Pierre, à Jean et

à Jacques, et au père et à la mère de l'enfant. Tous pleuraient et se lamentaient sur elle. Alors Jésus 52
dit : Ne pleurez pas ; elle n'est pas morte, mais elle dort. Et ils se moquaient de lui, sachant qu 'elle 53
était morte. Mais il la saisit par la main, et dit d'une voix forte : Enfant, lève-toi. Et son esprit revint 54, 55
en elle, et à l'instant elle se leva ; et Jésus ordonna qu'on lui donnât à manger. Les parents de la jeune 56
fille furent dans l'étonnement, et il leur recommanda de ne dire à personne ce qui était arrivé.

Jésus, ayant assemblé les douze, leur donna force et pouvoir sur tous les démons, avec la puissance **9**
de guérir les maladies. Il les envoya prêcher le royaume de Dieu, et guérir les malades. Ne prenez 2, 3
rien pour le voyage, leur dit-il, ni bâton, ni sac, ni pain, ni argent, et n 'ayez pas deux tuniques. Dans 4
quelque maison que vous entriez, restez -y ; et c'est de là que vous partirez. Et, si les gens ne vous 5
reçoivent pas, sortez de cette ville, et secouez la poussière de vos pieds, en témoignage contre eux.
Ils partirent, et ils allèrent de village en village, annonçant la bonne nouvelle et opérant partout des 6
guérisons. Hérode le tétrarque entendit parler de tout ce qui se passait, et il ne savait que penser. Car 7
les uns disaient que Jean était ressuscité des morts ; d 'autres, qu 'Élie était apparu ; et d'autres, qu 8
'un des anciens prophètes était ressuscité. Mais Hérode disait : J 'ai fait décapiter Jean ; qui donc est 9
celui-ci, dont j 'entends dire de telles choses ? Et il cherchait à le voir. Les apôtres, étant de retour, 10
racontèrent à Jésus tout ce qu'ils avaient fait. Il les prit avec lui, et se retira à l'écart, du côté d'une
ville appelée Bethsaïda. Les foules, l'ayant su, le suivirent. Jésus les accueillit, et il leur parlait du 11
royaume de Dieu ; il guérit aussi ceux qui avaient besoin d'être guéris. Comme le jour commençait à 12
baisser, les douze s'approchèrent, et lui dirent : Renvoie la foule, afin qu 'elle aille dans les villages et
dans les campagnes des environs, pour se loger et pour trouver des vivres ; car nous sommes ici dans un
lieu désert. Jésus leur dit : Donnez -leur vous-mêmes à manger. Mais ils répondirent : Nous n 'avons 13
que cinq pains et deux poissons, à moins que nous n'allions nous-mêmes acheter des vivres pour tout
ce peuple. Or, il y avait environ cinq mille hommes. Jésus dit à ses disciples : Faites -les asseoir par 14
rangées de cinquante. Ils firent ainsi, ils les firent tous asseoir. Jésus prit les cinq pains et les deux 15, 16
poissons, et, levant les yeux vers le ciel, il les bénit. Puis, il les rompit, et les donna aux disciples, afin
qu'ils les distribuassent à la foule. Tous mangèrent et furent rassasiés, et l 'on emporta douze paniers 17
pleins des morceaux qui restaient. Un jour que Jésus priait à l'écart, ayant avec lui ses disciples, il 18
leur posa cette question : Qui dit -on que je suis ? Ils répondirent : Jean Baptiste ; les autres, Élie ; les 19
autres, qu 'un des anciens prophètes est ressuscité. Et vous, leur demanda-t-il, qui dites -vous que je 20
suis ? Pierre répondit : Le Christ de Dieu. Jésus leur recommanda sévèrement de ne le dire à personne. 21
Il ajouta qu 'il fallait que le Fils de l'homme souffrît beaucoup, qu'il fût rejeté par les anciens, par les 22
principaux sacrificateurs et par les scribes, qu'il fût mis à mort, et qu'il ressuscitât le troisième jour.
Puis il dit à tous : Si quelqu'un veut venir après moi, qu'il renonce à lui-même, qu'il se charge chaque 23
jour de sa croix, et qu'il me suive. Car celui qui voudra sauver sa vie la perdra, mais celui qui la perdra 24
à cause de moi la sauvera. Et que servirait-il à un homme de gagner tout le monde, s'il se détruisait ou 25
se perdait lui-même ? Car quiconque aura honte de moi et de mes paroles, le Fils de l'homme aura honte 26
de lui, quand il viendra dans sa gloire, et dans celle du Père et des saints anges. Je vous le dis en vérité, 27
quelques-uns de ceux qui sont ici ne mourront point qu'ils n'aient vu le royaume de Dieu. Environ huit 28
jours après qu 'il eut dit ces paroles, Jésus prit avec lui Pierre, Jean et Jacques, et il monta sur la
montagne pour prier. Pendant qu'il priait, l'aspect de son visage changea, et son vêtement devint d'une 29
éclatante blancheur. Et voici, deux hommes s'entretenaient avec lui : c 'étaient Moïse et Élie, qui, 30, 31
apparaissant dans la gloire, parlaient de son départ qu 'il allait accomplir à Jérusalem. Pierre et ses 32
compagnons étaient appesantis par le sommeil ; mais, s'étant tenus éveillés, ils virent la gloire de Jésus
et les deux hommes qui étaient avec lui. Au moment où ces hommes se séparaient de Jésus, Pierre lui 33
dit : Maître, il est bon que nous soyons ici ; dressons trois tentes, une pour toi, une pour Moïse, et une
pour Élie. Il ne savait ce qu'il disait. Comme il parlait ainsi, une nuée vint les couvrir ; et les disciples 34
furent saisis de frayeur en les voyant entrer dans la nuée. Et de la nuée sortit une voix, qui dit : 35
Celui-ci est mon Fils élu : écoutez -le ! Quand la voix se fit entendre, Jésus se trouva seul. Les disciples 36
gardèrent le silence, et ils ne racontèrent à personne, en ce temps-là, rien de ce qu'ils avaient vu. Le 37
lendemain, lorsqu'ils furent descendus de la montagne, une grande foule vint au-devant de Jésus. Et 38
voici, du milieu de la foule un homme s'écria : Maître, je t 'en prie, porte les regards sur mon fils, car
c'est mon fils unique. Un esprit le saisit, et aussitôt il pousse des cris ; et l'esprit l 'agite avec violence, 39
le fait écumer, et a de la peine à se retirer de lui, après l 'avoir tout brisé. J'ai prié tes disciples de 40
le chasser, et ils n'ont pas pu. Race incrédule et perverse, répondit Jésus, jusqu'à quand serai-je avec 41
vous, et vous supporterai -je ? Amène ici ton fils. Comme il approchait, le démon le jeta par terre, et 42
l'agita avec violence. Mais Jésus menaça l'esprit impur, guérit l'enfant, et le rendit à son père. Et tous 43
furent frappés de la grandeur de Dieu. Tandis que chacun était dans l'admiration de tout ce que faisait
Jésus, il dit à ses disciples : Pour vous, écoutez bien ceci : Le Fils de l'homme doit être livré entre les 44
mains des hommes. Mais les disciples ne comprenaient pas cette parole ; elle était voilée pour eux, afin 45

qu'ils n'en eussent pas le sens ; et ils craignaient de l 'interroger à ce sujet. Or, une pensée leur vint à l'esprit, savoir lequel d'entre eux était le plus grand. Jésus, voyant la pensée de leur coeur, prit un petit enfant, le plaça près de lui, et leur dit : Quiconque reçoit en mon nom ce petit enfant me reçoit moi-même ; et quiconque me reçoit reçoit celui qui m 'a envoyé. Car celui qui est le plus petit parmi vous tous, c'est celui-là qui est grand. Jean prit la parole, et dit : Maître, nous avons vu un homme qui chasse des démons en ton nom ; et nous l 'en avons empêché, parce qu 'il ne nous suit pas. Ne l'en empêchez pas, lui répondit Jésus ; car qui n'est pas contre vous est pour vous. Lorsque le temps où il devait être enlevé du monde approcha, Jésus prit la résolution de se rendre à Jérusalem. Il envoya devant lui des messagers, qui se mirent en route et entrèrent dans un bourg des Samaritains, pour lui préparer un logement. Mais on ne le reçut pas, parce qu 'il se dirigeait sur Jérusalem. Les disciples Jacques et Jean, voyant cela, dirent : Seigneur, veux-tu que nous commandions que le feu descende du ciel et les consume ? Jésus se tourna vers eux, et les réprimanda, disant : Vous ne savez de quel esprit vous êtes animés. Car le Fils de l'homme est venu, non pour perdre les âmes des hommes, mais pour les sauver. Et ils allèrent dans un autre bourg. Pendant qu'ils étaient en chemin, un homme lui dit : Seigneur, je te suivrai partout où tu iras. Jésus lui répondit : Les renards ont des tanières, et les oiseaux du ciel ont des nids : mais le Fils de l'homme n'a pas un lieu où il puisse reposer sa tête. Il dit à un autre : Suis -moi. Et il répondit : Seigneur, permets -moi d'aller d'abord ensevelir mon père. Mais Jésus lui dit : Laisse les morts ensevelir leurs morts ; et toi, va annoncer le royaume de Dieu. Un autre dit : Je te suivrai, Seigneur, mais permets -moi d'aller d'abord prendre congé de ceux de ma maison. Jésus lui répondit : Quiconque met la main à la charrue, et regarde en arrière, n'est pas propre au royaume de Dieu.

10 Après cela, le Seigneur désigna encore soixante-dix autres disciples, et il les envoya deux à deux devant lui dans toutes les villes et dans tous les lieux où lui-même devait aller. Il leur dit : La moisson est grande, mais il y a peu d'ouvriers. Priez donc le maître de la moisson d 'envoyer des ouvriers dans sa moisson. Partez ; voici, je vous envoie comme des agneaux au milieu des loups. Ne portez ni bourse, ni sac, ni souliers, et ne saluez personne en chemin. Dans quelque maison que vous entriez, dites d'abord : Que la paix soit sur cette maison ! Et s 'il se trouve là un enfant de paix, votre paix reposera sur lui ; sinon, elle reviendra à vous. Demeurez dans cette maison -là, mangeant et buvant ce qu'on vous donnera ; car l'ouvrier mérite son salaire. N'allez pas de maison en maison. Dans quelque ville que vous entriez, et où l'on vous recevra, mangez ce qui vous sera présenté, guérissez les malades qui s'y trouveront, et dites -leur : Le royaume de Dieu s'est approché de vous. Mais dans quelque ville que vous entriez, et où l'on ne vous recevra pas, allez dans ses rues, et dites : Nous secouons contre vous la poussière même de votre ville qui s'est attachée à nos pieds ; sachez cependant que le royaume de Dieu s'est approché. Je vous dis qu 'en ce jour Sodome sera traitée moins rigoureusement que cette ville -là. Malheur à toi, Chorazin ! malheur à toi, Bethsaïda ! car, si les miracles qui ont été faits au milieu de vous avaient été faits dans Tyr et dans Sidon, il y a longtemps qu'elles se seraient repenties, en prenant le sac et la cendre. C'est pourquoi, au jour du jugement, Tyr et Sidon seront traitées moins rigoureusement que vous. Et toi, Capernaüm, qui as été élevée jusqu'au ciel, tu seras abaissée jusqu'au séjour des morts. Celui qui vous écoute m 'écoute, et celui qui vous rejette me rejette ; et celui qui me rejette rejette celui qui m 'a envoyé. Les soixante-dix revinrent avec joie, disant : Seigneur, les démons mêmes nous sont soumis en ton nom. Jésus leur dit : Je voyais Satan tomber du ciel comme un éclair. Voici, je vous ai donné le pouvoir de marcher sur les serpents et les scorpions, et sur toute la puissance de l'ennemi ; et rien ne pourra vous nuire. Cependant, ne vous réjouissez pas de ce que les esprits vous sont soumis ; mais réjouissez -vous de ce que vos noms sont écrits dans les cieux. En ce moment même, Jésus tressaillit de joie par le Saint-Esprit, et il dit : Je te loue, Père, Seigneur du ciel et de la terre, de ce que tu as caché ces choses aux sages et aux intelligents, et de ce que tu les as révélées aux enfants. Oui, Père, je te loue de ce que tu l'as voulu ainsi. Toutes choses m 'ont été données par mon Père, et personne ne connaît qui est le Fils, si ce n'est le Père, ni qui est le Père, si ce n'est le Fils et celui à qui le Fils veut le révéler. Et, se tournant vers les disciples, il leur dit en particulier : Heureux les yeux qui voient ce que vous voyez ! Car je vous dis que beaucoup de prophètes et de rois ont désiré voir ce que vous voyez, et ne l'ont pas vu, entendre ce que vous entendez, et ne l'ont pas entendu. Un docteur de la loi se leva, et dit à Jésus, pour l 'éprouver : Maître, que dois-je faire pour hériter la vie éternelle ? Jésus lui dit : Qu 'est-il écrit dans la loi ? Qu 'y lis -tu ? Il répondit : Tu aimeras le Seigneur, ton Dieu, de tout ton coeur, de toute ton âme, de toute ta force, et de toute ta pensée ; et ton prochain comme toi-même. Tu as bien répondu, lui dit Jésus ; fais cela, et tu vivras. Mais lui, voulant se justifier, dit à Jésus : Et qui est mon prochain ? Jésus reprit la parole, et dit : Un homme descendait de Jérusalem à Jéricho. Il tomba au milieu des brigands, qui le dépouillèrent, le chargèrent de coups, et s'en allèrent, le laissant à demi mort. Un sacrificateur, qui par hasard descendait par le même chemin, ayant vu cet homme, passa outre. Un Lévite, qui arriva aussi dans ce lieu, l'ayant vu, passa outre. Mais un Samaritain,

qui voyageait, étant venu là, fut ému de compassion lorsqu'il le vit. Il s'approcha, et banda ses plaies, 34
en y versant de l'huile et du vin ; puis il le mit sur sa propre monture, le conduisit à une hôtellerie,
et prit soin de lui. Le lendemain, il tira deux deniers, les donna à l'hôte, et dit : Aie soin de lui, et 35
ce que tu dépenseras de plus, je te le rendrai à mon retour. Lequel de ces trois te semble avoir été 36
le prochain de celui qui était tombé au milieu des brigands ? C'est celui qui a exercé la miséricorde 37
envers lui, répondit le docteur de la loi. Et Jésus lui dit : Va, et toi, fais de même. Comme Jésus était 38
en chemin avec ses disciples, il entra dans un village, et une femme, nommée Marthe, le reçut dans
sa maison. Elle avait une soeur, nommée Marie, qui, s'étant assise aux pieds du Seigneur, écoutait sa 39
parole. Marthe, occupée à divers soins domestiques, survint et dit : Seigneur, cela ne te fait-il rien que 40
ma soeur me laisse seule pour servir ? Dis -lui donc de m 'aider. Le Seigneur lui répondit : Marthe, 41
Marthe, tu t'inquiètes et tu t'agites pour beaucoup de choses. Une seule chose est nécessaire. Marie a 42
choisi la bonne part, qui ne lui sera point ôtée.

Jésus priait un jour en un certain lieu. Lorsqu'il eut achevé, un de ses disciples lui dit : Seigneur, **11**
enseigne -nous à prier, comme Jean l'a enseigné à ses disciples. Il leur dit : Quand vous priez, dites : 2
Père ! Que ton nom soit sanctifié ; que ton règne vienne. Donne -nous chaque jour notre pain quotidien ; 3
pardonne -nous nos péchés, car nous aussi nous pardonnons à quiconque nous offense ; et ne nous induis 4
pas en tentation. Il leur dit encore : Si l'un de vous a un ami, et qu'il aille le trouver au milieu de la 5
nuit pour lui dire : Ami, prête -moi trois pains, car un de mes amis est arrivé de voyage chez moi, et 6
je n'ai rien à lui offrir, et si, de l'intérieur de sa maison, cet ami lui répond : Ne m 'importune pas, la 7
porte est déjà fermée, mes enfants et moi sommes au lit, je ne puis me lever pour te donner des pains,
- je vous le dis, même s'il ne se levait pas pour les lui donner parce que c'est son ami, il se lèverait à 8
cause de son importunité et lui donnerait tout ce dont il a besoin. Et moi, je vous dis : Demandez, et 9
l'on vous donnera ; cherchez, et vous trouverez ; frappez, et l'on vous ouvrira. Car quiconque demande 10
reçoit, celui qui cherche trouve, et l'on ouvre à celui qui frappe. Quel est parmi vous le père qui donnera 11
une pierre à son fils, s 'il lui demande du pain ? Ou, s'il demande un poisson, lui donnera-t-il un serpent
au lieu d'un poisson ? Ou, s 'il demande un oeuf, lui donnera-t-il un scorpion ? Si donc, méchants 12, 13
comme vous l'êtes, vous savez donner de bonnes choses à vos enfants, à combien plus forte raison le
Père céleste donnera-t-il le Saint -Esprit à ceux qui le lui demandent. Jésus chassa un démon qui était 14
muet. Lorsque le démon fut sorti, le muet parla, et la foule fut dans l'admiration. Mais quelques-uns 15
dirent : c'est par Béelzébul, le prince des démons, qu'il chasse les démons. Et d'autres, pour l'éprouver, 16
lui demandèrent un signe venant du ciel. Comme Jésus connaissait leurs pensées, il leur dit : Tout 17
royaume divisé contre lui-même est dévasté, et une maison s'écroule sur une autre. Si donc Satan 18
est divisé contre lui-même, comment son royaume subsistera-t-il, puisque vous dites que je chasse les
démons par Béelzébul ? Et si moi, je chasse les démons par Béelzébul, vos fils, par qui les chassent 19
-ils ? C'est pourquoi ils seront eux-mêmes vos juges. Mais, si c'est par le doigt de Dieu que je chasse 20
les démons, le royaume de Dieu est donc venu vers vous. Lorsqu'un homme fort et bien armé garde sa 21
maison, ce qu'il possède est en sûreté. Mais, si un plus fort que lui survient et le dompte, il lui enlève 22
toutes les armes dans lesquelles il se confiait, et il distribue ses dépouilles. Celui qui n'est pas avec 23
moi est contre moi, et celui qui n'assemble pas avec moi disperse. Lorsque l'esprit impur est sorti d 'un 24
homme, il va dans des lieux arides, pour chercher du repos. N'en trouvant point, il dit : Je retournerai
dans ma maison d'où je suis sorti ; et, quand il arrive, il la trouve balayée et ornée. Alors il s'en va, 25, 26
et il prend sept autres esprits plus méchants que lui ; ils entrent dans la maison, s'y établissent, et la
dernière condition de cet homme est pire que la première. Tandis que Jésus parlait ainsi, une femme, 27
élevant la voix du milieu de la foule, lui dit : Heureux le sein qui t 'a porté ! heureuses les mamelles
qui t'ont allaité ! Et il répondit : Heureux plutôt ceux qui écoutent la parole de Dieu, et qui la gardent ! 28
Comme le peuple s'amassait en foule, il se mit à dire : Cette génération est une génération méchante ; 29
elle demande un miracle ; il ne lui sera donné d'autre miracle que celui de Jonas. Car, de même que 30
Jonas fut un signe pour les Ninivites, de même le Fils de l'homme en sera un pour cette génération. La 31
reine du Midi se lèvera, au jour du jugement, avec les hommes de cette génération et les condamnera,
parce qu 'elle vint des extrémités de la terre pour entendre la sagesse de Salomon ; et voici, il y a ici
plus que Salomon. Les hommes de Ninive se lèveront, au jour du jugement, avec cette génération et 32
la condamneront, parce qu 'ils se repentirent à la prédication de Jonas ; et voici, il y a ici plus que
Jonas. Personne n'allume une lampe pour la mettre dans un lieu caché ou sous le boisseau, mais on la 33
met sur le chandelier, afin que ceux qui entrent voient la lumière. Ton oeil est la lampe de ton corps. 34
Lorsque ton oeil est en bon état, tout ton corps est éclairé ; mais lorsque ton oeil est en mauvais état, ton
corps est dans les ténèbres. Prends donc garde que la lumière qui est en toi ne soit ténèbres. Si donc 35, 36
tout ton corps est éclairé, n'ayant aucune partie dans les ténèbres, il sera entièrement éclairé, comme
lorsque la lampe t 'éclaire de sa lumière. Pendant que Jésus parlait, un pharisien le pria de dîner 37
chez lui. Il entra, et se mit à table. Le pharisien vit avec étonnement qu 'il ne s'était pas lavé avant le 38

39 repas. Mais le Seigneur lui dit : Vous, pharisiens, vous nettoyez le dehors de la coupe et du plat, et à
40 l'intérieur vous êtes pleins de rapine et de méchanceté. Insensés ! celui qui a fait le dehors n'a-t-il pas
41 fait aussi le dedans ? Donnez plutôt en aumônes ce qui est dedans, et voici, toutes choses seront pures
42 pour vous. Mais malheur à vous, pharisiens ! parce que vous payez la dîme de la menthe, de la rue, et
de toutes les herbes, et que vous négligez la justice et l'amour de Dieu : c'est là ce qu'il fallait pratiquer,
43 sans omettre les autres choses. Malheur à vous, pharisiens ! parce que vous aimez les premiers sièges
44 dans les synagogues, et les salutations dans les places publiques. Malheur à vous ! parce que vous êtes
45 comme les sépulcres qui ne paraissent pas, et sur lesquels on marche sans le savoir. Un des docteurs
de la loi prit la parole, et lui dit : Maître, en parlant de la sorte, c'est aussi nous que tu outrages.
46 Et Jésus répondit : Malheur à vous aussi, docteurs de la loi ! parce que vous chargez les hommes de
47 fardeaux difficiles à porter, et que vous ne touchez pas vous-mêmes de l'un de vos doigts. Malheur à
48 vous ! parce que vous bâtissez les tombeaux des prophètes, que vos pères ont tués. Vous rendez donc
témoignage aux oeuvres de vos pères, et vous les approuvez ; car eux, ils ont tué les prophètes, et vous,
49 vous bâtissez leurs tombeaux. C'est pourquoi la sagesse de Dieu a dit : Je leur enverrai des prophètes
50 et des apôtres ; ils tueront les uns et persécuteront les autres, afin qu 'il soit demandé compte à cette
51 génération du sang de tous les prophètes qui a été répandu depuis la création du monde, depuis le sang
d'Abel jusqu'au sang de Zacharie, tué entre l'autel et le temple ; oui, je vous le dis, il en sera demandé
52 compte à cette génération. Malheur à vous, docteurs de la loi ! parce que vous avez enlevé la clef de
la science ; vous n'êtes pas entrés vous-mêmes, et vous avez empêché d'entrer ceux qui le voulaient.
53 Quand il fut sorti de là, les scribes et les pharisiens commencèrent à le presser violemment, et à le faire
54 parler sur beaucoup de choses, lui tendant des pièges, pour surprendre quelque parole sortie de sa
bouche.

12 Sur ces entrefaites, les gens s'étant rassemblés par milliers, au point de se fouler les uns les autres,
Jésus se mit à dire à ses disciples : Avant tout, gardez -vous du levain des pharisiens, qui est l'hypocrisie.
2, 3 Il n'y a rien de caché qui ne doive être découvert, ni de secret qui ne doive être connu. C'est pourquoi
tout ce que vous aurez dit dans les ténèbres sera entendu dans la lumière, et ce que vous aurez dit
4 à l'oreille dans les chambres sera prêché sur les toits. Je vous dis, à vous qui êtes mes amis : Ne
5 craignez pas ceux qui tuent le corps et qui, après cela, ne peuvent rien faire de plus. Je vous montrerai
qui vous devez craindre. Craignez celui qui, après avoir tué, a le pouvoir de jeter dans la géhenne ;
6 oui, je vous le dis, c'est lui que vous devez craindre. Ne vend-on pas cinq passereaux pour deux sous ?
7 Cependant, aucun d 'eux n'est oublié devant Dieu. Et même les cheveux de votre tête sont tous comptés.
8 Ne craignez donc point : vous valez plus que beaucoup de passereaux. Je vous le dis, quiconque me
9 confessera devant les hommes, le Fils de l'homme le confessera aussi devant les anges de Dieu ; mais
10 celui qui me reniera devant les hommes sera renié devant les anges de Dieu. Et quiconque parlera
contre le Fils de l'homme, il lui sera pardonné ; mais à celui qui blasphémera contre le Saint -Esprit il
11 ne sera point pardonné. Quand on vous mènera devant les synagogues, les magistrats et les autorités,
12 ne vous inquiétez pas de la manière dont vous vous défendrez ni de ce que vous direz ; car le Saint
13 -Esprit vous enseignera à l'heure même ce qu'il faudra dire. Quelqu'un dit à Jésus, du milieu de la
14 foule : Maître, dis à mon frère de partager avec moi notre héritage. Jésus lui répondit : O homme,
15 qui m 'a établi pour être votre juge, ou pour faire vos partages ? Puis il leur dit : Gardez-vous avec
16 soin de toute avarice ; car la vie d'un homme ne dépend pas de ses biens, fût-il dans l'abondance. Et il
17 leur dit cette parabole : Les terres d'un homme riche avaient beaucoup rapporté. Et il raisonnait en
18 lui-même, disant : Que ferai-je ? car je n'ai pas de place pour serrer ma récolte. Voici, dit -il, ce que je
ferai : j'abattrai mes greniers, j'en bâtirai de plus grands, j'y amasserai toute ma récolte et tous mes
19 biens ; et je dirai à mon âme : Mon âme, tu as beaucoup de biens en réserve pour plusieurs années ;
20 repose-toi, mange, bois, et réjouis-toi. Mais Dieu lui dit : Insensé ! cette nuit même ton âme te sera
21 redemandée ; et ce que tu as préparé, pour qui cela sera-t-il ? Il en est ainsi de celui qui amasse des
22 trésors pour lui-même, et qui n'est pas riche pour Dieu. Jésus dit ensuite à ses disciples : C'est pourquoi
je vous dis : Ne vous inquiétez pas pour votre vie de ce que vous mangerez, ni pour votre corps de quoi
23, 24 vous serez vêtus. La vie est plus que la nourriture, et le corps plus que le vêtement. Considérez les
corbeaux : ils ne sèment ni ne moissonnent, ils n'ont ni cellier ni grenier ; et Dieu les nourrit. Combien
25 ne valez -vous pas plus que les oiseaux ! Qui de vous, par ses inquiétudes, peut ajouter une coudée à
26 la durée de sa vie ? Si donc vous ne pouvez pas même la moindre chose, pourquoi vous inquiétez-vous
27 du reste ? Considérez comment croissent les lis : ils ne travaillent ni ne filent ; cependant je vous dis
28 que Salomon même, dans toute sa gloire, n'a pas été vêtu comme l'un d'eux. Si Dieu revêt ainsi l'herbe
qui est aujourd'hui dans les champs et qui demain sera jetée au four, à combien plus forte raison ne
29 vous vêtira-t-il pas, gens de peu de foi ? Et vous, ne cherchez pas ce que vous mangerez et ce que vous
30 boirez, et ne soyez pas inquiets. Car toutes ces choses, ce sont les païens du monde qui les recherchent.
31 Votre Père sait que vous en avez besoin. Cherchez plutôt le royaume de Dieu ; et toutes ces choses

vous seront données par-dessus. Ne crains point, petit troupeau ; car votre Père a trouvé bon de vous 32
donner le royaume. Vendez ce que vous possédez, et donnez -le en aumônes. Faites -vous des bourses 33
qui ne s'usent point, un trésor inépuisable dans les cieux, où le voleur n'approche point, et où la teigne
ne détruit point. Car là où est votre trésor, là aussi sera votre coeur. Que vos reins soient ceints, et 34, 35
vos lampes allumées. Et vous, soyez semblables à des hommes qui attendent que leur maître revienne 36
des noces, afin de lui ouvrir dès qu'il arrivera et frappera. Heureux ces serviteurs que le maître, à son 37
arrivée, trouvera veillant ! Je vous le dis en vérité, il se ceindra, les fera mettre à table, et s'approchera
pour les servir. Qu 'il arrive à la deuxième ou à la troisième veille, heureux ces serviteurs, s'il les 38
trouve veillant ! Sachez -le bien, si le maître de la maison savait à quelle heure le voleur doit venir, il 39
veillerait et ne laisserait pas percer sa maison. Vous aussi, tenez -vous prêts, car le Fils de l'homme 40
viendra à l'heure où vous n'y penserez pas. Pierre lui dit : Seigneur, est-ce à nous, ou à tous, que tu 41
adresses cette parabole ? Et le Seigneur dit : Quel est donc l'économe fidèle et prudent que le maître 42
établira sur ses gens, pour leur donner la nourriture au temps convenable ? Heureux ce serviteur, que 43
son maître, à son arrivée, trouvera faisant ainsi ! Je vous le dis en vérité, il l'établira sur tous ses biens. 44
Mais, si ce serviteur dit en lui-même : Mon maître tarde à venir ; s'il se met à battre les serviteurs et les 45
servantes, à manger, à boire et à s'enivrer, le maître de ce serviteur viendra le jour où il ne s'y attend 46
pas et à l'heure qu 'il ne connaît pas, il le mettra en pièces, et lui donnera sa part avec les infidèles. Le 47
serviteur qui, ayant connu la volonté de son maître, n'a rien préparé et n 'a pas agi selon sa volonté,
sera battu d'un grand nombre de coups. Mais celui qui, ne l'ayant pas connue, a fait des choses dignes 48
de châtiment, sera battu de peu de coups. On demandera beaucoup à qui l'on a beaucoup donné, et
on exigera davantage de celui à qui l'on a beaucoup confié. Je suis venu jeter un feu sur la terre, et 49
qu 'ai-je à désirer, s 'il est déjà allumé ? Il est un baptême dont je dois être baptisé, et combien il me 50
tarde qu'il soit accompli ! Pensez-vous que je sois venu apporter la paix sur la terre ? Non, vous dis 51
-je, mais la division. Car désormais cinq dans une maison seront divisés, trois contre deux, et deux 52
contre trois ; le père contre le fils et le fils contre le père, la mère contre la fille et la fille contre la mère, 53
la belle-mère contre la belle-fille et la belle-fille contre la belle-mère. Il dit encore aux foules : Quand 54
vous voyez un nuage se lever à l'occident, vous dites aussitôt : La pluie vient. Et il arrive ainsi. Et 55
quand vous voyez souffler le vent du midi, vous dites : Il fera chaud. Et cela arrive. Hypocrites ! vous 56
savez discerner l'aspect de la terre et du ciel ; comment ne discernez-vous pas ce temps-ci ? Et pourquoi 57
ne discernez-vous pas de vous-mêmes ce qui est juste ? Lorsque tu vas avec ton adversaire devant le 58
magistrat, tâche en chemin de te dégager de lui, de peur qu 'il ne te traîne devant le juge, que le juge
ne te livre à l'officier de justice, et que celui-ci ne te mette en prison. Je te le dis, tu ne sortiras pas de 59
là que tu n'aies payé jusqu'à la dernière pite.

En ce même temps, quelques personnes qui se trouvaient là racontaient à Jésus ce qui était arrivé **13**
à des Galiléens dont Pilate avait mêlé le sang avec celui de leurs sacrifices. Il leur répondit : Croyez- 2
vous que ces Galiléens fussent de plus grands pécheurs que tous les autres Galiléens, parce qu 'ils ont
souffert de la sorte ? Non, je vous le dis. Mais si vous ne vous repentez, vous périrez tous également. 3
Ou bien, ces dix -huit personnes sur qui est tombée la tour de Siloé et qu 'elle a tuées, croyez-vous qu 4
'elles fussent plus coupables que tous les autres habitants de Jérusalem ? Non, je vous le dis. Mais si 5
vous ne vous repentez, vous périrez tous également. Il dit aussi cette parabole : Un homme avait un 6
figuier planté dans sa vigne. Il vint pour y chercher du fruit, et il n'en trouva point. Alors il dit au 7
vigneron : Voilà trois ans que je viens chercher du fruit à ce figuier, et je n'en trouve point. Coupe -le :
pourquoi occupe -t-il la terre inutilement ? Le vigneron lui répondit : Seigneur, laisse -le encore cette 8
année ; je creuserai tout autour, et j'y mettrai du fumier. Peut-être à l'avenir donnera -t-il du fruit ; 9
sinon, tu le couperas. Jésus enseignait dans une des synagogues, le jour du sabbat. Et voici, il y avait 10, 11
là une femme possédée d'un esprit qui la rendait infirme depuis dix -huit ans ; elle était courbée, et ne
pouvait pas du tout se redresser. Lorsqu'il la vit, Jésus lui adressa la parole, et lui dit : Femme, tu 12
es délivrée de ton infirmité. Et il lui imposa les mains. À l'instant elle se redressa, et glorifia Dieu. 13
Mais le chef de la synagogue, indigné de ce que Jésus avait opéré cette guérison un jour de sabbat, 14
dit à la foule : Il y a six jours pour travailler ; venez donc vous faire guérir ces jours-là, et non pas le
jour du sabbat. Hypocrites ! lui répondit le Seigneur, est-ce que chacun de vous, le jour du sabbat, ne 15
détache pas de la crèche son boeuf ou son âne, pour le mener boire ? Et cette femme, qui est une fille 16
d'Abraham, et que Satan tenait liée depuis dix -huit ans, ne fallait-il pas la délivrer de cette chaîne le
jour du sabbat ? Tandis qu'il parlait ainsi, tous ses adversaires étaient confus, et la foule se réjouissait 17
de toutes les choses glorieuses qu'il faisait. Il dit encore : À quoi le royaume de Dieu est-il semblable, 18
et à quoi le comparerai-je ? Il est semblable à un grain de sénevé qu 'un homme a pris et jeté dans son 19
jardin ; il pousse, devient un arbre, et les oiseaux du ciel habitent dans ses branches. Il dit encore : 20
À quoi comparerai-je le royaume de Dieu ? Il est semblable à du levain qu 'une femme a pris et mis 21
dans trois mesures de farine, pour faire lever toute la pâte. Jésus traversait les villes et les villages, 22

23 enseignant, et faisant route vers Jérusalem. Quelqu'un lui dit : Seigneur, n'y a-t-il que peu de gens qui
24 soient sauvés ? Il leur répondit : Efforcez-vous d'entrer par la porte étroite. Car, je vous le dis, beaucoup
25 chercheront à entrer, et ne le pourront pas. Quand le maître de la maison se sera levé et aura fermé la
porte, et que vous, étant dehors, vous commencerez à frapper à la porte, en disant : Seigneur, Seigneur,
26 ouvre -nous ! il vous répondra : Je ne sais d'où vous êtes. Alors vous vous mettrez à dire : Nous avons
27 mangé et bu devant toi, et tu as enseigné dans nos rues. Et il répondra : Je vous le dis, je ne sais
28 d'où vous êtes ; retirez-vous de moi, vous tous, ouvriers d'iniquité. C'est là qu'il y aura des pleurs et
des grincements de dents, quand vous verrez Abraham, Isaac et Jacob, et tous les prophètes, dans le
29 royaume de Dieu, et que vous serez jetés dehors. Il en viendra de l'orient et de l'occident, du nord et du
30 midi ; et ils se mettront à table dans le royaume de Dieu. Et voici, il y en a des derniers qui seront les
31 premiers, et des premiers qui seront les derniers. Ce même jour, quelques pharisiens vinrent lui dire :
32 Va-t'en, pars d'ici, car Hérode veut te tuer. Il leur répondit : Allez, et dites à ce renard : Voici, je chasse
33 les démons et je fais des guérisons aujourd'hui et demain, et le troisième jour j'aurai fini. Mais il faut
que je marche aujourd'hui, demain, et le jour suivant ; car il ne convient pas qu'un prophète périsse hors
34 de Jérusalem. Jérusalem, Jérusalem, qui tues les prophètes et qui lapides ceux qui te sont envoyés,
combien de fois ai-je voulu rassembler tes enfants, comme une poule rassemble sa couvée sous ses ailes,
35 et vous ne l'avez pas voulu ! Voici, votre maison vous sera laissée ; mais, je vous le dis, vous ne me
verrez plus, jusqu'à ce que vous disiez : Béni soit celui qui vient au nom du Seigneur !

14 Jésus étant entré, un jour de sabbat, dans la maison de l'un des chefs des pharisiens, pour prendre
2, 3 un repas, les pharisiens l 'observaient. Et voici, un homme hydropique était devant lui. Jésus prit la
parole, et dit aux docteurs de la loi et aux pharisiens : Est-il permis, ou non, de faire une guérison le
4 jour du sabbat ? Ils gardèrent le silence. Alors Jésus avança la main sur cet homme, le guérit, et le
5 renvoya. Puis il leur dit : Lequel de vous, si son fils ou son boeuf tombe dans un puits, ne l 'en retirera
6, 7 pas aussitôt, le jour du sabbat ? Et ils ne purent rien répondre à cela. Il adressa ensuite une parabole
8 aux conviés, en voyant qu'ils choisissaient les premières places ; et il leur dit : Lorsque tu seras invité
par quelqu'un à des noces, ne te mets pas à la première place, de peur qu 'il n'y ait parmi les invités
9 une personne plus considérable que toi, et que celui qui vous a invités l'un et l'autre ne vienne te dire :
10 Cède la place à cette personne-là. Tu aurais alors la honte d'aller occuper la dernière place. Mais,
lorsque tu seras invité, va te mettre à la dernière place, afin que, quand celui qui t 'a invité viendra,
il te dise : Mon ami, monte plus haut. Alors cela te fera honneur devant tous ceux qui seront à table
11, 12 avec toi. Car quiconque s 'élève sera abaissé, et quiconque s 'abaisse sera élevé. Il dit aussi à celui
qui l 'avait invité : Lorsque tu donnes à dîner ou à souper, n'invite pas tes amis, ni tes frères, ni tes
parents, ni des voisins riches, de peur qu 'ils ne t 'invitent à leur tour et qu'on ne te rende la pareille.
13, 14 Mais, lorsque tu donnes un festin, invite des pauvres, des estropiés, des boiteux, des aveugles. Et tu
seras heureux de ce qu 'ils ne peuvent pas te rendre la pareille ; car elle te sera rendue à la résurrection
15 des justes. Un de ceux qui étaient à table, après avoir entendu ces paroles, dit à Jésus : Heureux celui
16 qui prendra son repas dans le royaume de Dieu ! Et Jésus lui répondit : Un homme donna un grand
17 souper, et il invita beaucoup de gens. À l'heure du souper, il envoya son serviteur dire aux conviés :
18 Venez, car tout est déjà prêt. Mais tous unanimement se mirent à s'excuser. Le premier lui dit : J'ai
19 acheté un champ, et je suis obligé d'aller le voir ; excuse -moi, je te prie. Un autre dit : J'ai acheté cinq
20 paires de boeufs, et je vais les essayer ; excuse -moi, je te prie. Un autre dit : Je viens de me marier, et
21 c'est pourquoi je ne puis aller. Le serviteur, de retour, rapporta ces choses à son maître. Alors le maître
de la maison irrité dit à son serviteur : Va promptement dans les places et dans les rues de la ville, et
22 amène ici les pauvres, les estropiés, les aveugles et les boiteux. Le serviteur dit : Maître, ce que tu as
23 ordonné a été fait, et il y a encore de la place. Et le maître dit au serviteur : Va dans les chemins et le
24 long des haies, et ceux que tu trouveras, contrains-les d'entrer, afin que ma maison soit remplie. Car, je
25 vous le dis, aucun de ces hommes qui avaient été invités ne goûtera de mon souper. De grandes foules
26 faisaient route avec Jésus. Il se retourna, et leur dit : Si quelqu'un vient à moi, et s'il ne hait pas son
père, sa mère, sa femme, ses enfants, ses frères, et ses soeurs, et même sa propre vie, il ne peut être
27, 28 mon disciple. Et quiconque ne porte pas sa croix, et ne me suit pas, ne peut être mon disciple. Car,
lequel de vous, s'il veut bâtir une tour, ne s'assied d'abord pour calculer la dépense et voir s 'il a de quoi
29 la terminer, de peur qu 'après avoir posé les fondements, il ne puisse l'achever, et que tous ceux qui le
30 verront ne se mettent à le railler, en disant : Cet homme a commencé à bâtir, et il n 'a pu achever ?
31 Ou quel roi, s'il va faire la guerre à un autre roi, ne s'assied d'abord pour examiner s 'il peut, avec dix
32 mille hommes, marcher à la rencontre de celui qui vient l 'attaquer avec vingt mille ? S'il ne le peut,
33 tandis que cet autre roi est encore loin, il lui envoie une ambassade pour demander la paix. Ainsi donc,
34 quiconque d'entre vous ne renonce pas à tout ce qu'il possède ne peut être mon disciple. Le sel est une
35 bonne chose ; mais si le sel perd sa saveur, avec quoi l'assaisonnera-t-on ? Il n'est bon ni pour la terre,
ni pour le fumier ; on le jette dehors. Que celui qui a des oreilles pour entendre entende.

Tous les publicains et les gens de mauvaise vie s'approchaient de Jésus pour l 'entendre. Et les **15**, 2
pharisiens et les scribes murmuraient, disant : Cet homme accueille des gens de mauvaise vie, et mange
avec eux. Mais il leur dit cette parabole : Quel homme d'entre vous, s'il a cent brebis, et qu 'il en perde 3, 4
une, ne laisse les quatre-vingt-dix-neuf autres dans le désert pour aller après celle qui est perdue,
jusqu'à ce qu'il la retrouve ? Lorsqu 'il l'a retrouvée, il la met avec joie sur ses épaules, et, de retour 5, 6
à la maison, il appelle ses amis et ses voisins, et leur dit : Réjouissez-vous avec moi, car j'ai retrouvé
ma brebis qui était perdue. De même, je vous le dis, il y aura plus de joie dans le ciel pour un seul 7
pécheur qui se repent, que pour quatre-vingt-dix-neuf justes qui n'ont pas besoin de repentance. Ou 8
quelle femme, si elle a dix drachmes, et qu'elle en perde une, n 'allume une lampe, ne balaie la maison,
et ne cherche avec soin, jusqu'à ce qu'elle la retrouve ? Lorsqu'elle l'a retrouvée, elle appelle ses amies 9
et ses voisines, et dit : Réjouissez-vous avec moi, car j'ai retrouvé la drachme que j'avais perdue. De 10
même, je vous le dis, il y a de la joie devant les anges de Dieu pour un seul pécheur qui se repent. Il 11
dit encore : Un homme avait deux fils. Le plus jeune dit à son père : Mon père, donne -moi la part 12
de bien qui doit me revenir. Et le père leur partagea son bien. Peu de jours après, le plus jeune fils, 13
ayant tout ramassé, partit pour un pays éloigné, où il dissipa son bien en vivant dans la débauche.
Lorsqu'il eut tout dépensé, une grande famine survint dans ce pays, et il commença à se trouver dans 14
le besoin. Il alla se mettre au service d'un des habitants du pays, qui l 'envoya dans ses champs garder 15
les pourceaux. Il aurait bien voulu se rassasier des carouges que mangeaient les pourceaux, mais 16
personne ne lui en donnait. Étant rentré en lui-même, il se dit : Combien de mercenaires chez mon 17
père ont du pain en abondance, et moi, ici, je meurs de faim ! Je me lèverai, j'irai vers mon père, et je 18
lui dirai : Mon père, j'ai péché contre le ciel et contre toi, je ne suis plus digne d'être appelé ton fils ; 19
traite -moi comme l'un de tes mercenaires. Et il se leva, et alla vers son père. Comme il était encore 20
loin, son père le vit et fut ému de compassion, il courut se jeter à son cou et le baisa. Le fils lui dit : 21
Mon père, j'ai péché contre le ciel et contre toi, je ne suis plus digne d'être appelé ton fils. Mais le père 22
dit à ses serviteurs : Apportez vite la plus belle robe, et l 'en revêtez ; mettez -lui un anneau au doigt,
et des souliers aux pieds. Amenez le veau gras, et tuez-le. Mangeons et réjouissons-nous ; car mon fils 23, 24
que voici était mort, et il est revenu à la vie ; il était perdu, et il est retrouvé. Et ils commencèrent à se
réjouir. Or, le fils aîné était dans les champs. Lorsqu'il revint et approcha de la maison, il entendit la 25
musique et les danses. Il appela un des serviteurs, et lui demanda ce que c 'était. Ce serviteur lui dit : 26, 27
Ton frère est de retour, et, parce qu 'il l 'a retrouvé en bonne santé, ton père a tué le veau gras. Il se mit 28
en colère, et ne voulut pas entrer. Son père sortit, et le pria d'entrer. Mais il répondit à son père : Voici, 29
il y a tant d'années que je te sers, sans avoir jamais transgressé tes ordres, et jamais tu ne m 'as donné
un chevreau pour que je me réjouisse avec mes amis. Et quand ton fils est arrivé, celui qui a mangé 30
ton bien avec des prostituées, c'est pour lui que tu as tué le veau gras ! Mon enfant, lui dit le père, tu 31
es toujours avec moi, et tout ce que j 'ai est à toi ; mais il fallait bien s'égayer et se réjouir, parce que 32
ton frère que voici était mort et qu'il est revenu à la vie, parce qu 'il était perdu et qu'il est retrouvé.

Jésus dit aussi à ses disciples : Un homme riche avait un économe, qui lui fut dénoncé comme **16**
dissipant ses biens. Il l 'appela, et lui dit : Qu 'est-ce que j'entends dire de toi ? Rends compte de 2
ton administration, car tu ne pourras plus administrer mes biens. L'économe dit en lui-même : Que 3
ferai-je, puisque mon maître m 'ôte l'administration de ses biens ? Travailler à la terre ? je ne le puis.
Mendier ? j'en ai honte. Je sais ce que je ferai, pour qu'il y ait des gens qui me reçoivent dans leurs 4
maisons quand je serai destitué de mon emploi. Et, faisant venir chacun des débiteurs de son maître, 5
il dit au premier : Combien dois-tu à mon maître ? Cent mesures d'huile, répondit-il. Et il lui dit : 6
Prends ton billet, assieds-toi vite, et écris cinquante. Il dit ensuite à un autre : Et toi, combien dois 7
-tu ? Cent mesures de blé, répondit-il. Et il lui dit : Prends ton billet, et écris quatre-vingts. Le maître 8
loua l'économe infidèle de ce qu 'il avait agi prudemment. Car les enfants de ce siècle sont plus prudents
à l'égard de leurs semblables que ne le sont les enfants de lumière. Et moi, je vous dis : Faites -vous des 9
amis avec les richesses injustes, pour qu 'ils vous reçoivent dans les tabernacles éternels, quand elles
viendront à vous manquer. Celui qui est fidèle dans les moindres choses l'est aussi dans les grandes, 10
et celui qui est injuste dans les moindres choses l'est aussi dans les grandes. Si donc vous n'avez 11
pas été fidèles dans les richesses injustes, qui vous confiera les véritables ? Et si vous n'avez pas été 12
fidèles dans ce qui est à autrui, qui vous donnera ce qui est à vous ? Nul serviteur ne peut servir deux 13
maîtres. Car, ou il haïra l'un et aimera l'autre ; ou il s'attachera à l'un et méprisera l'autre. Vous ne
pouvez servir Dieu et Mamon. Les pharisiens, qui étaient avares, écoutaient aussi tout cela, et ils se 14
moquaient de lui. Jésus leur dit : Vous, vous cherchez à paraître justes devant les hommes, mais Dieu 15
connaît vos coeurs ; car ce qui est élevé parmi les hommes est une abomination devant Dieu. La loi et 16
les prophètes ont subsisté jusqu'à Jean ; depuis lors, le royaume de Dieu est annoncé, et chacun use de
violence pour y entrer. Il est plus facile que le ciel et la terre passent, qu'il ne l'est qu 'un seul trait 17
de lettre de la loi vienne à tomber. Quiconque répudie sa femme et en épouse une autre commet un 18

19 adultère, et quiconque épouse une femme répudiée par son mari commet un adultère. Il y avait un
homme riche, qui était vêtu de pourpre et de fin lin, et qui chaque jour menait joyeuse et brillante vie.
20, 21 Un pauvre, nommé Lazare, était couché à sa porte, couvert d'ulcères, et désireux de se rassasier des
22 miettes qui tombaient de la table du riche ; et même les chiens venaient encore lécher ses ulcères. Le
pauvre mourut, et il fut porté par les anges dans le sein d'Abraham. Le riche mourut aussi, et il fut
23 enseveli. Dans le séjour des morts, il leva les yeux ; et, tandis qu'il était en proie aux tourments, il vit
24 de loin Abraham, et Lazare dans son sein. Il s'écria : Père Abraham, aie pitié de moi, et envoie Lazare,
pour qu 'il trempe le bout de son doigt dans l'eau et me rafraîchisse la langue ; car je souffre cruellement
25 dans cette flamme. Abraham répondit : Mon enfant, souviens-toi que tu as reçu tes biens pendant ta
vie, et que Lazare a eu les maux pendant la sienne ; maintenant il est ici consolé, et toi, tu souffres.
26 D'ailleurs, il y a entre nous et vous un grand abîme, afin que ceux qui voudraient passer d'ici vers vous,
27 ou de là vers nous, ne puissent le faire. Le riche dit : Je te prie donc, père Abraham, d'envoyer Lazare
28 dans la maison de mon père ; car j'ai cinq frères. C'est pour qu'il leur atteste ces choses, afin qu 'ils ne
29 viennent pas aussi dans ce lieu de tourments. Abraham répondit : Ils ont Moïse et les prophètes ; qu'ils
30 les écoutent. Et il dit : Non, père Abraham, mais si quelqu'un des morts va vers eux, ils se repentiront.
31 Et Abraham lui dit : S 'ils n'écoutent pas Moïse et les prophètes, ils ne se laisseront pas persuader
quand même quelqu'un des morts ressusciterait.

17 Jésus dit à ses disciples : Il est impossible qu'il n 'arrive pas des scandales ; mais malheur à celui
2 par qui ils arrivent ! Il vaudrait mieux pour lui qu 'on mît à son cou une pierre de moulin et qu'on
3 le jetât dans la mer, que s 'il scandalisait un de ces petits. Prenez garde à vous-mêmes. Si ton frère
4 a péché, reprends -le ; et, s 'il se repent, pardonne -lui. Et s 'il a péché contre toi sept fois dans un
5 jour et que sept fois il revienne à toi, disant : Je me repens, -tu lui pardonneras. Les apôtres dirent
6 au Seigneur : Augmente -nous la foi. Et le Seigneur dit : Si vous aviez de la foi comme un grain de
7 sénevé, vous diriez à ce sycomore : Déracine-toi, et plante-toi dans la mer ; et il vous obéirait. Qui
de vous, ayant un serviteur qui laboure ou paît les troupeaux, lui dira, quand il revient des champs :
8 Approche vite, et mets-toi à table ? Ne lui dira-t-il pas au contraire : Prépare-moi à souper, ceins-toi,
9 et sers -moi, jusqu'à ce que j'aie mangé et bu ; après cela, toi, tu mangeras et boiras ? Doit-il de la
10 reconnaissance à ce serviteur parce qu 'il a fait ce qui lui était ordonné ? Vous de même, quand vous
avez fait tout ce qui vous a été ordonné, dites : Nous sommes des serviteurs inutiles, nous avons fait ce
11, 12 que nous devions faire. Jésus, se rendant à Jérusalem, passait entre la Samarie et la Galilée. Comme
13 il entrait dans un village, dix lépreux vinrent à sa rencontre. Se tenant à distance, ils élevèrent la
14 voix, et dirent : Jésus, maître, aie pitié de nous ! Dès qu'il les eut vus, il leur dit : Allez vous montrer
15 aux sacrificateurs. Et, pendant qu'ils y allaient, il arriva qu'ils furent guéris. L'un d 'eux, se voyant
16 guéri, revint sur ses pas, glorifiant Dieu à haute voix. Il tomba sur sa face aux pieds de Jésus, et lui
17 rendit grâces. C'était un Samaritain. Jésus, prenant la parole, dit : Les dix n'ont-ils pas été guéris ? Et
18 les neuf autres, où sont-ils ? Ne s'est-il trouvé que cet étranger pour revenir et donner gloire à Dieu ?
19, 20 Puis il lui dit : Lève-toi, va ; ta foi t 'a sauvé. Les pharisiens demandèrent à Jésus quand viendrait le
royaume de Dieu. Il leur répondit : Le royaume de Dieu ne vient pas de manière à frapper les regards.
21, 22 On ne dira point : Il est ici, ou : Il est là. Car voici, le royaume de Dieu est au milieu de vous. Et il
dit aux disciples : Des jours viendront où vous désirerez voir l'un des jours du Fils de l'homme, et vous
23, 24 ne le verrez point. On vous dira : Il est ici, il est là. N'y allez pas, ne courez pas après. Car, comme
l'éclair resplendit et brille d 'une extrémité du ciel à l'autre, ainsi sera le Fils de l'homme en son jour.
25, 26 Mais il faut auparavant qu'il souffre beaucoup, et qu'il soit rejeté par cette génération. Ce qui arriva
27 du temps de Noé arrivera de même aux jours du Fils de l'homme. Les hommes mangeaient, buvaient,
se mariaient et mariaient leurs enfants, jusqu'au jour où Noé entra dans l'arche ; le déluge vint, et les
28 fit tous périr. Ce qui arriva du temps de Lot arrivera pareillement. Les hommes mangeaient, buvaient,
29 achetaient, vendaient, plantaient, bâtissaient ; mais le jour où Lot sortit de Sodome, une pluie de feu
30 et de soufre tomba du ciel, et les fit tous périr. Il en sera de même le jour où le Fils de l'homme paraîtra.
31 En ce jour-là, que celui qui sera sur le toit, et qui aura ses effets dans la maison, ne descende pas pour
32 les prendre ; et que celui qui sera dans les champs ne retourne pas non plus en arrière. Souvenez-vous
33 de la femme de Lot. Celui qui cherchera à sauver sa vie la perdra, et celui qui la perdra la retrouvera.
34 Je vous le dis, en cette nuit-là, de deux personnes qui seront dans un même lit, l'une sera prise et
35, 36 l'autre laissée ; de deux femmes qui moudront ensemble, l'une sera prise et l'autre laissée. De deux
37 hommes qui seront dans un champ, l'un sera pris et l'autre laissé. Les disciples lui dirent : Où sera-ce,
Seigneur ? Et il répondit : Où sera le corps, là s'assembleront les aigles.

18, 2 Jésus leur adressa une parabole, pour montrer qu'il faut toujours prier, et ne point se relâcher. Il
dit : Il y avait dans une ville un juge qui ne craignait point Dieu et qui n 'avait d'égard pour personne.
3 Il y avait aussi dans cette ville une veuve qui venait lui dire : Fais-moi justice de ma partie adverse.
4 Pendant longtemps il refusa. Mais ensuite il dit en lui-même : Quoique je ne craigne point Dieu et que je

n'aie d'égard pour personne, néanmoins, parce que cette veuve m 'importune, je lui ferai justice, afin qu 5
'elle ne vienne pas sans cesse me rompre la tête. Le Seigneur ajouta : Entendez ce que dit le juge inique. 6
Et Dieu ne fera-t-il pas justice à ses élus, qui crient à lui jour et nuit, et tardera-t-il à leur égard ? Je 7, 8
vous le dis, il leur fera promptement justice. Mais, quand le Fils de l'homme viendra, trouvera-t-il la
foi sur la terre ? Il dit encore cette parabole, en vue de certaines personnes se persuadant qu 'elles 9
étaient justes, et ne faisant aucun cas des autres : Deux hommes montèrent au temple pour prier ; l'un 10
était pharisien, et l'autre publicain. Le pharisien, debout, priait ainsi en lui-même : O Dieu, je te rends 11
grâces de ce que je ne suis pas comme le reste des hommes, qui sont ravisseurs, injustes, adultères, ou
même comme ce publicain ; je jeûne deux fois la semaine, je donne la dîme de tous mes revenus. Le 12, 13
publicain, se tenant à distance, n'osait même pas lever les yeux au ciel ; mais il se frappait la poitrine,
en disant : O Dieu, sois apaisé envers moi, qui suis un pécheur. Je vous le dis, celui-ci descendit dans 14
sa maison justifié, plutôt que l'autre. Car quiconque s 'élève sera abaissé, et celui qui s 'abaisse sera
élevé. On lui amena aussi les petits enfants, afin qu 'il les touchât. Mais les disciples, voyant cela, 15
reprenaient ceux qui les amenaient. Et Jésus les appela, et dit : Laissez venir à moi les petits enfants, 16
et ne les en empêchez pas ; car le royaume de Dieu est pour ceux qui leur ressemblent. Je vous le dis en 17
vérité, quiconque ne recevra pas le royaume de Dieu comme un petit enfant n'y entrera point. Un chef 18
interrogea Jésus, et dit : Bon maître, que dois-je faire pour hériter la vie éternelle ? Jésus lui répondit : 19
Pourquoi m 'appelles -tu bon ? Il n 'y a de bon que Dieu seul. Tu connais les commandements : Tu 20
ne commettras point d'adultère ; tu ne tueras point ; tu ne déroberas point ; tu ne diras point de faux
témoignage ; honore ton père et ta mère. J'ai, dit-il, observé toutes ces choses dès ma jeunesse. Jésus, 21, 22
ayant entendu cela, lui dit : Il te manque encore une chose : vends tout ce que tu as, distribue- le aux
pauvres, et tu auras un trésor dans les cieux. Puis, viens, et suis -moi. Lorsqu'il entendit ces paroles, 23
il devint tout triste ; car il était très riche. Jésus, voyant qu'il était devenu tout triste, dit : Qu 'il est 24
difficile à ceux qui ont des richesses d'entrer dans le royaume de Dieu ! Car il est plus facile à un 25
chameau de passer par le trou d'une aiguille qu 'à un riche d'entrer dans le royaume de Dieu. Ceux 26
qui l'écoutaient dirent : Et qui peut être sauvé ? Jésus répondit : Ce qui est impossible aux hommes est 27
possible à Dieu. Pierre dit alors : Voici, nous avons tout quitté, et nous t 'avons suivi. Et Jésus leur dit : 28, 29
Je vous le dis en vérité, il n'est personne qui, ayant quitté, à cause du royaume de Dieu, sa maison, ou sa
femme, ou ses frères, ou ses parents, ou ses enfants, ne reçoive beaucoup plus dans ce siècle-ci, et, dans 30
le siècle à venir, la vie éternelle. Jésus prit les douze auprès de lui, et leur dit : Voici, nous montons à 31
Jérusalem, et tout ce qui a été écrit par les prophètes au sujet du Fils de l'homme s'accomplira. Car il 32
sera livré aux païens ; on se moquera de lui, on l'outragera, on crachera sur lui, et, après l'avoir battu de 33
verges, on le fera mourir ; et le troisième jour il ressuscitera. Mais ils ne comprirent rien à cela ; c 'était 34
pour eux un langage caché, des paroles dont ils ne saisissaient pas le sens. Comme Jésus approchait de 35
Jéricho, un aveugle était assis au bord du chemin, et mendiait. Entendant la foule passer, il demanda 36
ce que c 'était. On lui dit : C'est Jésus de Nazareth qui passe. Et il cria : Jésus, Fils de David, aie pitié 37, 38
de moi ! Ceux qui marchaient devant le reprenaient, pour le faire taire ; mais il criait beaucoup plus 39
fort : Fils de David, aie pitié de moi ! Jésus, s'étant arrêté, ordonna qu'on le lui amène ; et, quand il se 40
fut approché, il lui demanda : Que veux-tu que je te fasse ? Il répondit : Seigneur, que je recouvre la 41
vue. Et Jésus lui dit : Recouvre la vue ; ta foi t 'a sauvé. À l'instant il recouvra la vue, et suivit Jésus, 42, 43
en glorifiant Dieu. Tout le peuple, voyant cela, loua Dieu.

Jésus, étant entré dans Jéricho, traversait la ville. Et voici, un homme riche, appelé Zachée, chef **19**, 2
des publicains, cherchait à voir qui était Jésus ; mais il ne pouvait y parvenir, à cause de la foule, car 3
il était de petite taille. Il courut en avant, et monta sur un sycomore pour le voir, parce qu 'il devait 4
passer par là. Lorsque Jésus fut arrivé à cet endroit, il leva les yeux et lui dit : Zachée, hâte-toi de 5
descendre ; car il faut que je demeure aujourd'hui dans ta maison. Zachée se hâta de descendre, et le 6
reçut avec joie. Voyant cela, tous murmuraient, et disaient : Il est allé loger chez un homme pécheur. 7
Mais Zachée, se tenant devant le Seigneur, lui dit : Voici, Seigneur, je donne aux pauvres la moitié de 8
mes biens, et, si j'ai fait tort de quelque chose à quelqu'un, je lui rends le quadruple. Jésus lui dit : 9
Le salut est entré aujourd'hui dans cette maison, parce que celui-ci est aussi un fils d'Abraham. Car 10
le Fils de l'homme est venu chercher et sauver ce qui était perdu. Ils écoutaient ces choses, et Jésus 11
ajouta une parabole, parce qu 'il était près de Jérusalem, et qu'on croyait qu 'à l'instant le royaume
de Dieu allait paraître. Il dit donc : Un homme de haute naissance s'en alla dans un pays lointain, 12
pour se faire investir de l'autorité royale, et revenir ensuite. Il appela dix de ses serviteurs, leur donna 13
dix mines, et leur dit : Faites-les valoir jusqu'à ce que je revienne. Mais ses concitoyens le haïssaient, 14
et ils envoyèrent une ambassade après lui, pour dire : Nous ne voulons pas que cet homme règne sur
nous. Lorsqu 'il fut de retour, après avoir été investi de l'autorité royale, il fit appeler auprès de lui 15
les serviteurs auxquels il avait donné l'argent, afin de connaître comment chacun l'avait fait valoir.
Le premier vint, et dit : Seigneur, ta mine a rapporté dix mines. Il lui dit : C'est bien, bon serviteur ; 16, 17

18 parce que tu as été fidèle en peu de chose, reçois le gouvernement de dix villes. Le second vint, et dit :
19, 20 Seigneur, ta mine a produit cinq mines. Il lui dit : Toi aussi, sois établi sur cinq villes. Un autre vint,
21 et dit : Seigneur, voici ta mine, que j'ai gardée dans un linge ; car j'avais peur de toi, parce que tu es
22 un homme sévère ; tu prends ce que tu n'as pas déposé, et tu moissonnes ce que tu n'as pas semé. Il
lui dit : Je te juge sur tes paroles, méchant serviteur ; tu savais que je suis un homme sévère, prenant
23 ce que je n'ai pas déposé, et moissonnant ce que je n'ai pas semé ; pourquoi donc n'as-tu pas mis mon
24 argent dans une banque, afin qu 'à mon retour je le retirasse avec un intérêt ? Puis il dit à ceux qui
25 étaient là : Otez -lui la mine, et donnez-la à celui qui a les dix mines. Ils lui dirent : Seigneur, il a dix
26, 27 mines. - Je vous le dis, on donnera à celui qui a, mais à celui qui n'a pas on ôtera même ce qu'il a. Au
reste, amenez ici mes ennemis, qui n'ont pas voulu que je régnasse sur eux, et tuez-les en ma présence.
28, 29 Après avoir ainsi parlé, Jésus marcha devant la foule, pour monter à Jérusalem. Lorsqu'il approcha de
Bethphagé et de Béthanie, vers la montagne appelée montagne des oliviers, Jésus envoya deux de ses
30 disciples, en disant : Allez au village qui est en face ; quand vous y serez entrés, vous trouverez un ânon
31 attaché, sur lequel aucun homme ne s'est jamais assis ; détachez -le, et amenez-le. Si quelqu'un vous
32 demande : Pourquoi le détachez-vous ? vous lui répondrez : Le Seigneur en a besoin. Ceux qui étaient
33 envoyés allèrent, et trouvèrent les choses comme Jésus leur avait dit. Comme ils détachaient l'ânon,
34, 35 ses maîtres leur dirent : Pourquoi détachez-vous l'ânon ? Ils répondirent : Le Seigneur en a besoin. Et
36 ils amenèrent à Jésus l'ânon, sur lequel ils jetèrent leurs vêtements, et firent monter Jésus. Quand
37 il fut en marche, les gens étendirent leurs vêtements sur le chemin. Et lorsque déjà il approchait de
Jérusalem, vers la descente de la montagne des oliviers, toute la multitude des disciples, saisie de joie,
38 se mit à louer Dieu à haute voix pour tous les miracles qu 'ils avaient vus. Ils disaient : Béni soit
39 le roi qui vient au nom du Seigneur ! Paix dans le ciel, et gloire dans les lieux très hauts ! Quelques
40 pharisiens, du milieu de la foule, dirent à Jésus : Maître, reprends tes disciples. Et il répondit : Je
41 vous le dis, s 'ils se taisent, les pierres crieront ! Comme il approchait de la ville, Jésus, en la voyant,
42 pleura sur elle, et dit : Si toi aussi, au moins en ce jour qui t 'est donné, tu connaissais les choses qui
43 appartiennent à ta paix ! Mais maintenant elles sont cachées à tes yeux. Il viendra sur toi des jours
44 où tes ennemis t 'environneront de tranchées, t 'enfermeront, et te serreront de toutes parts ; ils te
détruiront, toi et tes enfants au milieu de toi, et ils ne laisseront pas en toi pierre sur pierre, parce que
45 tu n'as pas connu le temps où tu as été visitée. Il entra dans le temple, et il se mit à chasser ceux qui
46 vendaient, leur disant : Il est écrit : Ma maison sera une maison de prière. Mais vous, vous en avez
47 fait une caverne de voleurs. Il enseignait tous les jours dans le temple. Et les principaux sacrificateurs,
48 les scribes, et les principaux du peuple cherchaient à le faire périr ; mais ils ne savaient comment s'y
prendre, car tout le peuple l 'écoutait avec admiration.

20 Un de ces jours-là, comme Jésus enseignait le peuple dans le temple et qu'il annonçait la bonne
2 nouvelle, les principaux sacrificateurs et les scribes, avec les anciens, survinrent, et lui dirent : Dis
3 -nous, par quelle autorité fais-tu ces choses, ou qui est celui qui t 'a donné cette autorité ? Il leur
4 répondit : Je vous adresserai aussi une question. Dites -moi, le baptême de Jean venait-il du ciel, ou
5 des hommes ? Mais ils raisonnèrent ainsi entre eux : Si nous répondons : Du ciel, il dira : Pourquoi
6 n'avez-vous pas cru en lui ? Et si nous répondons : Des hommes, tout le peuple nous lapidera, car il est
7, 8 persuadé que Jean était un prophète. Alors ils répondirent qu'ils ne savaient d'où il venait. Et Jésus
9 leur dit : Moi non plus, je ne vous dirai pas par quelle autorité je fais ces choses. Il se mit ensuite à
dire au peuple cette parabole : Un homme planta une vigne, l 'afferma à des vignerons, et quitta pour
10 longtemps le pays. Au temps de la récolte, il envoya un serviteur vers les vignerons, pour qu 'ils lui
11 donnent une part du produit de la vigne. Les vignerons le battirent, et le renvoyèrent à vide. Il envoya
12 encore un autre serviteur ; ils le battirent, l'outragèrent, et le renvoyèrent à vide. Il en envoya encore
13 un troisième ; ils le blessèrent, et le chassèrent. Le maître de la vigne dit : Que ferai-je ? J'enverrai
14 mon fils bien-aimé ; peut-être auront-ils pour lui du respect. Mais, quand les vignerons le virent, ils
15 raisonnèrent entre eux, et dirent : Voici l'héritier ; tuons -le, afin que l'héritage soit à nous. Et ils le
16 jetèrent hors de la vigne, et le tuèrent. Maintenant, que leur fera le maître de la vigne ? Il viendra,
fera périr ces vignerons, et il donnera la vigne à d'autres. Lorsqu'ils eurent entendu cela, ils dirent : À
17 Dieu ne plaise ! Mais, jetant les regards sur eux, Jésus dit : Que signifie donc ce qui est écrit : La pierre
18 qu 'ont rejetée ceux qui bâtissaient Est devenue la principale de l'angle ? Quiconque tombera sur cette
19 pierre s'y brisera, et celui sur qui elle tombera sera écrasé. Les principaux sacrificateurs et les scribes
cherchèrent à mettre la main sur lui à l'heure même, mais ils craignirent le peuple. Ils avaient compris
20 que c'était pour eux que Jésus avait dit cette parabole. Ils se mirent à observer Jésus ; et ils envoyèrent
des gens qui feignaient d'être justes, pour lui tendre des pièges et saisir de lui quelque parole, afin de
21 le livrer au magistrat et à l'autorité du gouverneur. Ces gens lui posèrent cette question : Maître,
nous savons que tu parles et enseignes droitement, et que tu ne regardes pas à l'apparence, mais que tu
22, 23 enseignes la voie de Dieu selon la vérité. Nous est-il permis, ou non, de payer le tribut à César ? Jésus,

apercevant leur ruse, leur répondit : Montrez -moi un denier. De qui porte-t-il l'effigie et l'inscription ? 24
De César, répondirent -ils. Alors il leur dit : Rendez donc à César ce qui est à César, et à Dieu ce qui est 25
à Dieu. Ils ne purent rien reprendre dans ses paroles devant le peuple ; mais, étonnés de sa réponse, 26
ils gardèrent le silence. Quelques-uns des sadducéens, qui disent qu'il n'y a point de résurrection, 27
s'approchèrent, et posèrent à Jésus cette question : Maître, voici ce que Moïse nous a prescrit : Si 28
le frère de quelqu'un meurt, ayant une femme sans avoir d'enfants, son frère épousera la femme, et
suscitera une postérité à son frère. Or, il y avait sept frères. Le premier se maria, et mourut sans 29
enfants. Le second et le troisième épousèrent la veuve ; il en fut de même des sept, qui moururent 30, 31
sans laisser d'enfants. Enfin, la femme mourut aussi. À la résurrection, duquel d'entre eux sera-t- 32, 33
elle donc la femme ? Car les sept l 'ont eue pour femme. Jésus leur répondit : Les enfants de ce siècle 34
prennent des femmes et des maris ; mais ceux qui seront trouvés dignes d'avoir part au siècle à venir 35
et à la résurrection des morts ne prendront ni femmes ni maris. Car ils ne pourront plus mourir, parce 36
qu 'ils seront semblables aux anges, et qu'ils seront fils de Dieu, étant fils de la résurrection. Que les 37
morts ressuscitent, c'est ce que Moïse a fait connaître quand, à propos du buisson, il appelle le Seigneur
le Dieu d'Abraham, le Dieu d'Isaac, et le Dieu de Jacob. Or, Dieu n'est pas Dieu des morts, mais des 38
vivants ; car pour lui tous sont vivants. Quelques-uns des scribes, prenant la parole, dirent : Maître, 39
tu as bien parlé. Et ils n'osaient plus lui faire aucune question. Jésus leur dit : Comment dit-on que 40, 41
le Christ est fils de David ? David lui-même dit dans le livre des Psaumes : Le Seigneur a dit à mon 42
Seigneur : Assieds-toi à ma droite, Jusqu'à ce que je fasse de tes ennemis ton marchepied. David donc 43, 44
l 'appelle Seigneur ; comment est-il son fils ? Tandis que tout le peuple l'écoutait, il dit à ses disciples : 45
Gardez-vous des scribes, qui aiment à se promener en robes longues, et à être salués dans les places 46
publiques ; qui recherchent les premiers sièges dans les synagogues, et les premières places dans les
festins ; qui dévorent les maisons des veuves, et qui font pour l'apparence de longues prières. Ils seront 47
jugés plus sévèrement.

Jésus, ayant levé les yeux, vit les riches qui mettaient leurs offrandes dans le tronc. Il vit aussi **21**, 2
une pauvre veuve, qui y mettait deux petites pièces. Et il dit : Je vous le dis en vérité, cette pauvre 3
veuve a mis plus que tous les autres ; car c'est de leur superflu que tous ceux-là ont mis des offrandes 4
dans le tronc, mais elle a mis de son nécessaire, tout ce qu 'elle avait pour vivre. Comme quelques-uns 5
parlaient des belles pierres et des offrandes qui faisaient l'ornement du temple, Jésus dit : Les jours 6
viendront où, de ce que vous voyez, il ne restera pas pierre sur pierre qui ne soit renversée. Ils lui 7
demandèrent : Maître, quand donc cela arrivera-t-il, et à quel signe connaîtra-t-on que ces choses vont
arriver ? Jésus répondit : Prenez garde que vous ne soyez séduits. Car plusieurs viendront en mon nom, 8
disant : C'est moi, et le temps approche. Ne les suivez pas. Quand vous entendrez parler de guerres 9
et de soulèvements, ne soyez pas effrayés, car il faut que ces choses arrivent premièrement. Mais ce ne
sera pas encore la fin. Alors il leur dit : Une nation s'élèvera contre une nation, et un royaume contre 10
un royaume ; il y aura de grands tremblements de terre, et, en divers lieux, des pestes et des famines ; 11
il y aura des phénomènes terribles, et de grands signes dans le ciel. Mais, avant tout cela, on mettra la 12
main sur vous, et l'on vous persécutera ; on vous livrera aux synagogues, on vous jettera en prison, on
vous mènera devant des rois et devant des gouverneurs, à cause de mon nom. Cela vous arrivera pour 13
que vous serviez de témoignage. Mettez -vous donc dans l'esprit de ne pas préméditer votre défense ; 14
car je vous donnerai une bouche et une sagesse à laquelle tous vos adversaires ne pourront résister ou 15
contredire. Vous serez livrés même par vos parents, par vos frères, par vos proches et par vos amis, 16
et ils feront mourir plusieurs d'entre vous. Vous serez haïs de tous, à cause de mon nom. Mais il 17, 18
ne se perdra pas un cheveu de votre tête ; par votre persévérance vous sauverez vos âmes. Lorsque 19, 20
vous verrez Jérusalem investie par des armées, sachez alors que sa désolation est proche. Alors, que 21
ceux qui seront en Judée fuient dans les montagnes, que ceux qui seront au milieu de Jérusalem en
sortent, et que ceux qui seront dans les champs n'entrent pas dans la ville. Car ce seront des jours de 22
vengeance, pour l'accomplissement de tout ce qui est écrit. Malheur aux femmes qui seront enceintes 23
et à celles qui allaiteront en ces jours-là ! Car il y aura une grande détresse dans le pays, et de la colère
contre ce peuple. Ils tomberont sous le tranchant de l'épée, ils seront emmenés captifs parmi toutes 24
les nations, et Jérusalem sera foulée aux pieds par les nations, jusqu'à ce que les temps des nations
soient accomplis. Il y aura des signes dans le soleil, dans la lune et dans les étoiles. Et sur la terre, il y 25
aura de l'angoisse chez les nations qui ne sauront que faire, au bruit de la mer et des flots, les hommes 26
rendant l'âme de terreur dans l'attente de ce qui surviendra pour la terre ; car les puissances des cieux
seront ébranlées. Alors on verra le Fils de l'homme venant sur une nuée avec puissance et une grande 27
gloire. Quand ces choses commenceront à arriver, redressez-vous et levez vos têtes, parce que votre 28
délivrance approche. Et il leur dit une comparaison : Voyez le figuier, et tous les arbres. Dès qu'ils 29, 30
ont poussé, vous connaissez de vous-mêmes, en regardant, que déjà l'été est proche. De même, quand 31
vous verrez ces choses arriver, sachez que le royaume de Dieu est proche. Je vous le dis en vérité, cette 32

génération ne passera point, que tout cela n'arrive. Le ciel et la terre passeront, mais mes paroles ne passeront point. Prenez garde à vous-mêmes, de crainte que vos coeurs ne s'appesantissent par les excès du manger et du boire, et par les soucis de la vie, et que ce jour ne vienne sur vous à l'improviste ; car il viendra comme un filet sur tous ceux qui habitent sur la face de toute la terre. Veillez donc et priez en tout temps, afin que vous ayez la force d'échapper à toutes ces choses qui arriveront, et de paraître debout devant le Fils de l'homme. Pendant le jour, Jésus enseignait dans le temple, et il allait passer la nuit à la montagne appelée montagne des oliviers. Et tout le peuple, dès le matin, se rendait vers lui dans le temple pour l 'écouter.

22 La fête des pains sans levain, appelée la Pâque, approchait. Les principaux sacrificateurs et les scribes cherchaient les moyens de faire mourir Jésus ; car ils craignaient le peuple. Or, Satan entra dans Judas, surnommé Iscariot, qui était du nombre des douze. Et Judas alla s'entendre avec les principaux sacrificateurs et les chefs des gardes, sur la manière de le leur livrer. Ils furent dans la joie, et ils convinrent de lui donner de l'argent. Après s'être engagé, il cherchait une occasion favorable pour leur livrer Jésus à l'insu de la foule. Le jour des pains sans levain, où l'on devait immoler la Pâque, arriva, et Jésus envoya Pierre et Jean, en disant : Allez nous préparer la Pâque, afin que nous la mangions. Ils lui dirent : Où veux-tu que nous la préparions ? Il leur répondit : Voici, quand vous serez entrés dans la ville, vous rencontrerez un homme portant une cruche d'eau ; suivez -le dans la maison où il entrera, et vous direz au maître de la maison : Le maître te dit : Où est le lieu où je mangerai la Pâque avec mes disciples ? Et il vous montrera une grande chambre haute, meublée : c'est là que vous préparerez la Pâque. Ils partirent, et trouvèrent les choses comme il le leur avait dit ; et ils préparèrent la Pâque. L'heure étant venue, il se mit à table, et les apôtres avec lui. Il leur dit : J 'ai désiré vivement manger cette Pâque avec vous, avant de souffrir ; car, je vous le dis, je ne la mangerai plus, jusqu'à ce qu'elle soit accomplie dans le royaume de Dieu. Et, ayant pris une coupe et rendu grâces, il dit : Prenez cette coupe, et distribuez -la entre vous ; car, je vous le dis, je ne boirai plus désormais du fruit de la vigne, jusqu'à ce que le royaume de Dieu soit venu. Ensuite il prit du pain ; et, après avoir rendu grâces, il le rompit, et le leur donna, en disant : Ceci est mon corps, qui est donné pour vous ; faites ceci en mémoire de moi. Il prit de même la coupe, après le souper, et la leur donna, en disant : Cette coupe est la nouvelle alliance en mon sang, qui est répandu pour vous. Cependant voici, la main de celui qui me livre est avec moi à cette table. Le Fils de l'homme s'en va selon ce qui est déterminé. Mais malheur à l'homme par qui il est livré ! Et ils commencèrent à se demander les uns aux autres qui était celui d'entre eux qui ferait cela. Il s'éleva aussi parmi les apôtres une contestation : lequel d'entre eux devait être estimé le plus grand ? Jésus leur dit : Les rois des nations les maîtrisent, et ceux qui les dominent sont appelés bienfaiteurs. Qu'il n'en soit pas de même pour vous. Mais que le plus grand parmi vous soit comme le plus petit, et celui qui gouverne comme celui qui sert. Car quel est le plus grand, celui qui est à table, ou celui qui sert ? N'est-ce pas celui qui est à table ? Et moi, cependant, je suis au milieu de vous comme celui qui sert. Vous, vous êtes ceux qui avez persévéré avec moi dans mes épreuves ; c'est pourquoi je dispose du royaume en votre faveur, comme mon Père en a disposé en ma faveur, afin que vous mangiez et buviez à ma table dans mon royaume, et que vous soyez assis sur des trônes, pour juger les douze tribus d'Israël. Le Seigneur dit : Simon, Simon, Satan vous a réclamés, pour vous cribler comme le froment. Mais j 'ai prié pour toi, afin que ta foi ne défaille point ; et toi, quand tu seras converti, affermis tes frères. Seigneur, lui dit Pierre, je suis prêt à aller avec toi et en prison et à la mort. Et Jésus dit : Pierre, je te le dis, le coq ne chantera pas aujourd'hui que tu n'aies nié trois fois de me connaître. Il leur dit encore : Quand je vous ai envoyés sans bourse, sans sac, et sans souliers, avez-vous manqué de quelque chose ? Ils répondirent : De rien. Et il leur dit : Maintenant, au contraire, que celui qui a une bourse la prenne et que celui qui a un sac le prenne également, que celui qui n'a point d'épée vende son vêtement et achète une épée. Car, je vous le dis, il faut que cette parole qui est écrite s'accomplisse en moi : Il a été mis au nombre des malfaiteurs. Et ce qui me concerne est sur le point d'arriver. Ils dirent : Seigneur, voici deux épées. Et il leur dit : Cela suffit. Après être sorti, il alla, selon sa coutume, à la montagne des oliviers. Ses disciples le suivirent. Lorsqu'il fut arrivé dans ce lieu, il leur dit : Priez, afin que vous ne tombiez pas en tentation. Puis il s'éloigna d 'eux à la distance d'environ un jet de pierre, et, s'étant mis à genoux, il pria, disant : Père, si tu voulais éloigner de moi cette coupe ! Toutefois, que ma volonté ne se fasse pas, mais la tienne. Alors un ange lui apparut du ciel, pour le fortifier. Étant en agonie, il priait plus instamment, et sa sueur devint comme des grumeaux de sang, qui tombaient à terre. Après avoir prié, il se leva, et vint vers les disciples, qu 'il trouva endormis de tristesse, et il leur dit : Pourquoi dormez-vous ? Levez-vous et priez, afin que vous ne tombiez pas en tentation. Comme il parlait encore, voici, une foule arriva ; et celui qui s'appelait Judas, l'un des douze, marchait devant elle. Il s'approcha de Jésus, pour le baiser. Et Jésus lui dit : Judas, c'est par un baiser que tu livres le Fils de l'homme ! Ceux qui étaient avec Jésus, voyant ce qui allait arriver, dirent : Seigneur, frapperons-nous de l'épée ?

Et l'un d 'eux frappa le serviteur du souverain sacrificateur, et lui emporta l'oreille droite. Mais Jésus, 50, 51
prenant la parole, dit : Laissez, arrêtez ! Et, ayant touché l'oreille de cet homme, il le guérit. Jésus dit 52
ensuite aux principaux sacrificateurs, aux chefs des gardes du temple, et aux anciens, qui étaient venus
contre lui : Vous êtes venus, comme après un brigand, avec des épées et des bâtons. J 'étais tous les 53
jours avec vous dans le temple, et vous n'avez pas mis la main sur moi. Mais c 'est ici votre heure, et
la puissance des ténèbres. Après avoir saisi Jésus, ils l'emmenèrent, et le conduisirent dans la maison 54
du souverain sacrificateur. Pierre suivait de loin. Ils allumèrent du feu au milieu de la cour, et ils 55
s'assirent. Pierre s'assit parmi eux. Une servante, qui le vit assis devant le feu, fixa sur lui les regards, 56
et dit : Cet homme était aussi avec lui. Mais il le nia disant : Femme, je ne le connais pas. Peu après, 57, 58
un autre, l 'ayant vu, dit : Tu es aussi de ces gens-là. Et Pierre dit : Homme, je n'en suis pas. Environ 59
une heure plus tard, un autre insistait, disant : Certainement cet homme était aussi avec lui, car il est
Galiléen. Pierre répondit : Homme, je ne sais ce que tu dis. Au même instant, comme il parlait encore, 60
le coq chanta. Le Seigneur, s'étant retourné, regarda Pierre. Et Pierre se souvint de la parole que le 61
Seigneur lui avait dite : Avant que le coq chante aujourd'hui, tu me renieras trois fois. Et étant sorti, 62
il pleura amèrement. Les hommes qui tenaient Jésus se moquaient de lui, et le frappaient. Ils lui 63, 64
voilèrent le visage, et ils l 'interrogeaient, en disant : Devine qui t 'a frappé. Et ils proféraient contre 65
lui beaucoup d'autres injures. Quand le jour fut venu, le collège des anciens du peuple, les principaux 66
sacrificateurs et les scribes, s'assemblèrent, et firent amener Jésus dans leur sanhédrin. Ils dirent : Si 67
tu es le Christ, dis -le nous. Jésus leur répondit : Si je vous le dis, vous ne le croirez pas ; et, si je vous 68
interroge, vous ne répondrez pas. Désormais le Fils de l'homme sera assis à la droite de la puissance 69
de Dieu. Tous dirent : Tu es donc le Fils de Dieu ? Et il leur répondit : Vous le dites, je le suis. Alors ils 70, 71
dirent : Qu 'avons-nous encore besoin de témoignage ? Nous l'avons entendu nous-mêmes de sa bouche.

Ils se levèrent tous, et ils conduisirent Jésus devant Pilate. Ils se mirent à l 'accuser, disant : Nous **23**, 2
avons trouvé cet homme excitant notre nation à la révolte, empêchant de payer le tribut à César, et
se disant lui-même Christ, roi. Pilate l 'interrogea, en ces termes : Es -tu le roi des Juifs ? Jésus lui 3
répondit : Tu le dis. Pilate dit aux principaux sacrificateurs et à la foule : Je ne trouve rien de coupable 4
en cet homme. Mais ils insistèrent, et dirent : Il soulève le peuple, en enseignant par toute la Judée, 5
depuis la Galilée, où il a commencé, jusqu 'ici. Quand Pilate entendit parler de la Galilée, il demanda si 6
cet homme était Galiléen ; et, ayant appris qu 'il était de la juridiction d'Hérode, il le renvoya à Hérode, 7
qui se trouvait aussi à Jérusalem en ces jours-là. Lorsque Hérode vit Jésus, il en eut une grande joie ; 8
car depuis longtemps, il désirait le voir, à cause de ce qu'il avait entendu dire de lui, et il espérait qu'il
le verrait faire quelque miracle. Il lui adressa beaucoup de questions ; mais Jésus ne lui répondit rien. 9
Les principaux sacrificateurs et les scribes étaient là, et l 'accusaient avec violence. Hérode, avec ses 10, 11
gardes, le traita avec mépris ; et, après s'être moqué de lui et l 'avoir revêtu d'un habit éclatant, il le
renvoya à Pilate. Ce jour même, Pilate et Hérode devinrent amis, d'ennemis qu'ils étaient auparavant. 12
Pilate, ayant assemblé les principaux sacrificateurs, les magistrats, et le peuple, leur dit : Vous m 13, 14
'avez amené cet homme comme excitant le peuple à la révolte. Et voici, je l'ai interrogé devant vous,
et je ne l 'ai trouvé coupable d'aucune des choses dont vous l 'accusez ; Hérode non plus, car il nous l 15
'a renvoyé, et voici, cet homme n'a rien fait qui soit digne de mort. Je le relâcherai donc, après l'avoir 16
fait battre de verges. À chaque fête, il était obligé de leur relâcher un prisonnier. Ils s'écrièrent tous 17, 18
ensemble : Fais mourir celui-ci, et relâche -nous Barabbas. Cet homme avait été mis en prison pour 19
une sédition qui avait eu lieu dans la ville, et pour un meurtre. Pilate leur parla de nouveau, dans 20
l'intention de relâcher Jésus. Et ils crièrent : Crucifie, crucifie -le ! Pilate leur dit pour la troisième 21, 22
fois : Quel mal a-t-il fait ? Je n'ai rien trouvé en lui qui mérite la mort. Je le relâcherai donc, après l
'avoir fait battre de verges. Mais ils insistèrent à grands cris, demandant qu'il fût crucifié. Et leurs cris 23
l'emportèrent : Pilate prononça que ce qu'ils demandaient serait fait. Il relâcha celui qui avait été mis 24, 25
en prison pour sédition et pour meurtre, et qu 'ils réclamaient ; et il livra Jésus à leur volonté. Comme 26
ils l 'emmenaient, ils prirent un certain Simon de Cyrène, qui revenait des champs, et ils le chargèrent
de la croix, pour qu'il la porte derrière Jésus. Il était suivi d'une grande multitude des gens du peuple, 27
et de femmes qui se frappaient la poitrine et se lamentaient sur lui. Jésus se tourna vers elles, et dit : 28
Filles de Jérusalem, ne pleurez pas sur moi ; mais pleurez sur vous et sur vos enfants. Car voici, des 29
jours viendront où l'on dira : Heureuses les stériles, heureuses les entrailles qui n'ont point enfanté, et
les mamelles qui n'ont point allaité ! Alors ils se mettront à dire aux montagnes : Tombez sur nous ! 30
Et aux collines : Couvrez -nous ! Car, si l'on fait ces choses au bois vert, qu 'arrivera-t-il au bois sec ? 31
On conduisait en même temps deux malfaiteurs, qui devaient être mis à mort avec Jésus. Lorsqu'ils 32, 33
furent arrivés au lieu appelé Crâne, ils le crucifièrent là, ainsi que les deux malfaiteurs, l'un à droite,
l'autre à gauche. Jésus dit : Père, pardonne -leur, car ils ne savent ce qu'ils font. Ils se partagèrent ses 34
vêtements, en tirant au sort. Le peuple se tenait là, et regardait. Les magistrats se moquaient de Jésus, 35
disant : Il a sauvé les autres ; qu'il se sauve lui-même, s 'il est le Christ, l'élu de Dieu ! Les soldats aussi 36

37 se moquaient de lui ; s'approchant et lui présentant du vinaigre, ils disaient : Si tu es le roi des Juifs,
38, 39 sauve-toi toi-même ! Il y avait au-dessus de lui cette inscription : Celui-ci est le roi des Juifs. L'un
des malfaiteurs crucifiés l 'injuriait, disant : N'es -tu pas le Christ ? Sauve-toi toi-même, et sauve-nous !
40, 41 Mais l'autre le reprenait, et disait : Ne crains -tu pas Dieu, toi qui subis la même condamnation ? Pour
42 nous, c'est justice, car nous recevons ce qu'ont mérité nos crimes ; mais celui-ci n'a rien fait de mal. Et
43 il dit à Jésus : Souviens-toi de moi, quand tu viendras dans ton règne. Jésus lui répondit : Je te le
44 dis en vérité, aujourd'hui tu seras avec moi dans le paradis. Il était déjà environ la sixième heure, et
45 il y eut des ténèbres sur toute la terre, jusqu'à la neuvième heure. Le soleil s'obscurcit, et le voile du
46 temple se déchira par le milieu. Jésus s'écria d'une voix forte : Père, je remets mon esprit entre tes
47 mains. Et, en disant ces paroles, il expira. Le centenier, voyant ce qui était arrivé, glorifia Dieu, et
48 dit : Certainement, cet homme était juste. Et tous ceux qui assistaient en foule à ce spectacle, après
49 avoir vu ce qui était arrivé, s'en retournèrent, se frappant la poitrine. Tous ceux de la connaissance
de Jésus, et les femmes qui l 'avaient accompagné depuis la Galilée, se tenaient dans l'éloignement et
50, 51 regardaient ce qui se passait. Il y avait un conseiller, nommé Joseph, homme bon et juste, qui n'avait
point participé à la décision et aux actes des autres ; il était d 'Arimathée, ville des Juifs, et il attendait
52, 53 le royaume de Dieu. Cet homme se rendit vers Pilate, et demanda le corps de Jésus. Il le descendit de
la croix, l 'enveloppa d'un linceul, et le déposa dans un sépulcre taillé dans le roc, où personne n'avait
54, 55 encore été mis. C'était le jour de la préparation, et le sabbat allait commencer. Les femmes qui étaient
venues de la Galilée avec Jésus accompagnèrent Joseph, virent le sépulcre et la manière dont le corps
56 de Jésus y fut déposé, et, s'en étant retournées, elles préparèrent des aromates et des parfums. Puis
elles se reposèrent le jour du sabbat, selon la loi.

24 Le premier jour de la semaine, elles se rendirent au sépulcre de grand matin, portant les aromates
2, 3 qu 'elles avaient préparés. Elles trouvèrent que la pierre avait été roulée de devant le sépulcre ; et,
4 étant entrées, elles ne trouvèrent pas le corps du Seigneur Jésus. Comme elles ne savaient que penser
5 de cela, voici, deux hommes leur apparurent, en habits resplendissants. Saisies de frayeur, elles bais-
sèrent le visage contre terre ; mais ils leur dirent : Pourquoi cherchez-vous parmi les morts celui qui
6 est vivant ? Il n'est point ici, mais il est ressuscité. Souvenez-vous de quelle manière il vous a parlé,
7 lorsqu'il était encore en Galilée, et qu'il disait : Il faut que le Fils de l'homme soit livré entre les mains
8 des pécheurs, qu'il soit crucifié, et qu'il ressuscite le troisième jour. Et elles se ressouvinrent des pa-
9 roles de Jésus. À leur retour du sépulcre, elles annoncèrent toutes ces choses aux onze, et à tous les
10 autres. Celles qui dirent ces choses aux apôtres étaient Marie de Magdala, Jeanne, Marie, mère de
11 Jacques, et les autres qui étaient avec elles. Ils tinrent ces discours pour des rêveries, et ils ne crurent
12 pas ces femmes. Mais Pierre se leva, et courut au sépulcre. S'étant baissé, il ne vit que les linges qui
13 étaient à terre ; puis il s'en alla chez lui, dans l'étonnement de ce qui était arrivé. Et voici, ce même
jour, deux disciples allaient à un village nommé Emmaüs, éloigné de Jérusalem de soixante stades ;
14, 15 et ils s 'entretenaient de tout ce qui s'était passé. Pendant qu'ils parlaient et discutaient, Jésus s'ap-
16, 17 procha, et fit route avec eux. Mais leurs yeux étaient empêchés de le reconnaître. Il leur dit : De
18 quoi vous entretenez-vous en marchant, pour que vous soyez tout tristes ? L'un d'eux, nommé Cléopas,
lui répondit : Es-tu le seul qui, séjournant à Jérusalem ne sache pas ce qui y est arrivé ces jours-ci ?
19 - Quoi ? leur dit-il. Et ils lui répondirent : Ce qui est arrivé au sujet de Jésus de Nazareth, qui était
20 un prophète puissant en oeuvres et en paroles devant Dieu et devant tout le peuple, et comment les
principaux sacrificateurs et nos magistrats l'ont livré pour le faire condamner à mort et l 'ont crucifié.
21 Nous espérions que ce serait lui qui délivrerait Israël ; mais avec tout cela, voici le troisième jour que
22 ces choses se sont passées. Il est vrai que quelques femmes d'entre nous nous ont fort étonnés ; s'étant
23 rendues de grand matin au sépulcre et n'ayant pas trouvé son corps, elles sont venues dire que des
24 anges leur sont apparus et ont annoncé qu'il est vivant. Quelques-uns de ceux qui étaient avec nous
sont allés au sépulcre, et ils ont trouvé les choses comme les femmes l'avaient dit ; mais lui, ils ne l'ont
25 point vu. Alors Jésus leur dit : O hommes sans intelligence, et dont le coeur est lent à croire tout ce qu
26 'ont dit les prophètes ! Ne fallait-il pas que le Christ souffrît ces choses, et qu'il entrât dans sa gloire ?
27 Et, commençant par Moïse et par tous les prophètes, il leur expliqua dans toutes les Écritures ce qui
28, 29 le concernait. Lorsqu'ils furent près du village où ils allaient, il parut vouloir aller plus loin. Mais ils
le pressèrent, en disant : Reste avec nous, car le soir approche, le jour est sur son déclin. Et il entra,
30 pour rester avec eux. Pendant qu'il était à table avec eux, il prit le pain ; et, après avoir rendu grâces,
31 il le rompit, et le leur donna. Alors leurs yeux s'ouvrirent, et ils le reconnurent ; mais il disparut de
32 devant eux. Et ils se dirent l'un à l'autre : Notre coeur ne brûlait-il pas au dedans de nous, lorsqu'il
33 nous parlait en chemin et nous expliquait les Écritures ? Se levant à l'heure même, ils retournèrent à
34 Jérusalem, et ils trouvèrent les onze, et ceux qui étaient avec eux, assemblés et disant : Le Seigneur est
35 réellement ressuscité, et il est apparu à Simon. Et ils racontèrent ce qui leur était arrivé en chemin, et
36 comment ils l 'avaient reconnu au moment où il rompit le pain. Tandis qu'ils parlaient de la sorte, lui-

même se présenta au milieu d'eux, et leur dit : La paix soit avec vous ! Saisis de frayeur et d'épouvante, 37
ils croyaient voir un esprit. Mais il leur dit : Pourquoi êtes-vous troublés, et pourquoi pareilles pensées 38
s'élèvent-elles dans vos coeurs ? Voyez mes mains et mes pieds, c'est bien moi ; touchez -moi et voyez : 39
un esprit n'a ni chair ni os, comme vous voyez que j 'ai. Et en disant cela, il leur montra ses mains et 40
ses pieds. Comme, dans leur joie, ils ne croyaient point encore, et qu'ils étaient dans l'étonnement, il 41
leur dit : Avez-vous ici quelque chose à manger ? Ils lui présentèrent du poisson rôti et un rayon de 42
miel. Il en prit, et il mangea devant eux. Puis il leur dit : C'est là ce que je vous disais lorsque j'étais 43, 44
encore avec vous, qu 'il fallait que s'accomplît tout ce qui est écrit de moi dans la loi de Moïse, dans les
prophètes, et dans les psaumes. Alors il leur ouvrit l'esprit, afin qu'ils comprissent les Écritures. Et il 45, 46
leur dit : Ainsi il est écrit que le Christ souffrirait, et qu'il ressusciterait des morts le troisième jour, et 47
que la repentance et le pardon des péchés seraient prêchés en son nom à toutes les nations, à commencer par Jérusalem. Vous êtes témoins de ces choses. Et voici, j 'enverrai sur vous ce que mon Père a 48, 49
promis ; mais vous, restez dans la ville jusqu'à ce que vous soyez revêtus de la puissance d 'en haut. Il 50
les conduisit jusque vers Béthanie, et, ayant levé les mains, il les bénit. Pendant qu'il les bénissait, il 51
se sépara d 'eux, et fut enlevé au ciel. Pour eux, après l 'avoir adoré, ils retournèrent à Jérusalem avec 52
une grande joie ; et ils étaient continuellement dans le temple, louant et bénissant Dieu. 53

JEAN

1, 2 Au commencement était la Parole, et la Parole était avec Dieu, et la Parole était Dieu. Elle
3 était au commencement avec Dieu. Toutes choses ont été faites par elle, et rien de ce qui a
4, 5 été fait n 'a été fait sans elle. En elle était la vie, et la vie était la lumière des hommes. La
6 lumière luit dans les ténèbres, et les ténèbres ne l 'ont point reçue. Il y eut un homme envoyé
7 de Dieu : son nom était Jean. Il vint pour servir de témoin, pour rendre témoignage à la lumière, afin
8 que tous crussent par lui. Il n'était pas la lumière, mais il parut pour rendre témoignage à la lumière.
9, 10 Cette lumière était la véritable lumière, qui, en venant dans le monde, éclaire tout homme. Elle était
11 dans le monde, et le monde a été fait par elle, et le monde ne l 'a point connue. Elle est venue chez les
12 siens, et les siens ne l 'ont point reçue. Mais à tous ceux qui l 'ont reçue, à ceux qui croient en son nom,
13 elle a donné le pouvoir de devenir enfants de Dieu, lesquels sont nés, non du sang, ni de la volonté
14 de la chair, ni de la volonté de l'homme, mais de Dieu. Et la parole a été faite chair, et elle a habité
parmi nous, pleine de grâce et de vérité ; et nous avons contemplé sa gloire, une gloire comme la gloire
15 du Fils unique venu du Père. Jean lui a rendu témoignage, et s'est écrié : C 'est celui dont j'ai dit :
16 Celui qui vient après moi m 'a précédé, car il était avant moi. Et nous avons tous reçu de sa plénitude,
17 et grâce pour grâce ; car la loi a été donnée par Moïse, la grâce et la vérité sont venues par Jésus
18 -Christ. Personne n'a jamais vu Dieu ; le Fils unique, qui est dans le sein du Père, est celui qui l'a fait
19 connaître. Voici le témoignage de Jean, lorsque les Juifs envoyèrent de Jérusalem des sacrificateurs et
20 des Lévites, pour lui demander : Toi, qui es -tu ? Il déclara, et ne le nia point, il déclara qu'il n'était
21 pas le Christ. Et ils lui demandèrent : Quoi donc ? es -tu Élie ? Et il dit : Je ne le suis point. Es -tu le
22 prophète ? Et il répondit : Non. Ils lui dirent alors : Qui es-tu ? afin que nous donnions une réponse à
23 ceux qui nous ont envoyés. Que dis-tu de toi-même ? Moi, dit -il, je suis la voix de celui qui crie dans
24 le désert : Aplanissez le chemin du Seigneur, comme a dit Ésaïe, le prophète. Ceux qui avaient été
25 envoyés étaient des pharisiens. Ils lui firent encore cette question : Pourquoi donc baptises-tu, si tu
26 n'es pas le Christ, ni Élie, ni le prophète ? Jean leur répondit : Moi, je baptise d 'eau, mais au milieu de
27 vous il y a quelqu'un que vous ne connaissez pas, qui vient après moi ; je ne suis pas digne de délier la
28 courroie de ses souliers. Ces choses se passèrent à Béthanie, au delà du Jourdain, où Jean baptisait.
29 Le lendemain, il vit Jésus venant à lui, et il dit : Voici l'Agneau de Dieu, qui ôte le péché du monde.
30, 31 C 'est celui dont j 'ai dit : Après moi vient un homme qui m 'a précédé, car il était avant moi. Je ne
32 le connaissais pas, mais c'est afin qu'il fût manifesté à Israël que je suis venu baptiser d 'eau. Jean
33 rendit ce témoignage : J'ai vu l'Esprit descendre du ciel comme une colombe et s'arrêter sur lui. Je
ne le connaissais pas, mais celui qui m 'a envoyé baptiser d 'eau, celui-là m 'a dit : Celui sur qui tu
34 verras l'Esprit descendre et s'arrêter, c'est celui qui baptise du Saint -Esprit. Et j 'ai vu, et j'ai rendu
35 témoignage qu 'il est le Fils de Dieu. Le lendemain, Jean était encore là, avec deux de ses disciples ;
36, 37 et, ayant regardé Jésus qui passait, il dit : Voilà l'Agneau de Dieu. Les deux disciples l 'entendirent
38 prononcer ces paroles, et ils suivirent Jésus. Jésus se retourna, et voyant qu'ils le suivaient, il leur
39 dit : Que cherchez-vous ? Ils lui répondirent : Rabbi (ce qui signifie Maître), où demeures-tu ? Venez,
leur dit -il, et voyez. Ils allèrent, et ils virent où il demeurait ; et ils restèrent auprès de lui ce jour -là.
40 C'était environ la dixième heure. André, frère de Simon Pierre, était l'un des deux qui avaient entendu
41 les paroles de Jean, et qui avaient suivi Jésus. Ce fut lui qui rencontra le premier son frère Simon,
42 et il lui dit : Nous avons trouvé le Messie (ce qui signifie Christ). Et il le conduisit vers Jésus. Jésus,
43 l 'ayant regardé, dit : Tu es Simon, fils de Jonas ; tu seras appelé Céphas (ce qui signifie Pierre). Le
44 lendemain, Jésus voulut se rendre en Galilée, et il rencontra Philippe. Il lui dit : Suis -moi. Philippe
45 était de Bethsaïda, de la ville d 'André et de Pierre. Philippe rencontra Nathanaël, et lui dit : Nous
avons trouvé celui de qui Moïse a écrit dans la loi et dont les prophètes ont parlé, Jésus de Nazareth, fils
46 de Joseph. Nathanaël lui dit : Peut -il venir de Nazareth quelque chose de bon ? Philippe lui répondit :
47 Viens, et vois. Jésus, voyant venir à lui Nathanaël, dit de lui : Voici vraiment un Israélite, dans lequel
48 il n'y a point de fraude. D'où me connais-tu ? lui dit Nathanaël. Jésus lui répondit : Avant que Philippe
49 t 'appelât, quand tu étais sous le figuier, je t 'ai vu. Nathanaël répondit et lui dit : Rabbi, tu es le Fils
50 de Dieu, tu es le roi d'Israël. Jésus lui répondit : Parce que je t 'ai dit que je t 'ai vu sous le figuier,
51 tu crois ; tu verras de plus grandes choses que celles-ci. Et il lui dit : En vérité, en vérité, vous verrez
désormais le ciel ouvert et les anges de Dieu monter et descendre sur le Fils de l'homme.

2, 2 Trois jours après, il y eut des noces à Cana en Galilée. La mère de Jésus était là, et Jésus fut aussi
3 invité aux noces avec ses disciples. Le vin ayant manqué, la mère de Jésus lui dit : Ils n'ont plus de vin.
4, 5 Jésus lui répondit : Femme, qu'y a-t-il entre moi et toi ? Mon heure n'est pas encore venue. Sa mère dit
6 aux serviteurs : Faites ce qu'il vous dira. Or, il y avait là six vases de pierre, destinés aux purifications
7 des Juifs, et contenant chacun deux ou trois mesures. Jésus leur dit : Remplissez d'eau ces vases. Et ils

les remplirent jusqu'au bord. Puisez maintenant, leur dit -il, et portez -en à l'ordonnateur du repas. Et 8
ils en portèrent. Quand l'ordonnateur du repas eut goûté l'eau changée en vin, -ne sachant d'où venait 9
ce vin, tandis que les serviteurs, qui avaient puisé l'eau, le savaient bien, -il appela l'époux, et lui dit : 10
Tout homme sert d'abord le bon vin, puis le moins bon après qu'on s'est enivré ; toi, tu as gardé le bon
vin jusqu'à présent. Tel fut, à Cana en Galilée, le premier des miracles que fit Jésus. Il manifesta sa 11
gloire, et ses disciples crurent en lui. Après cela, il descendit à Capernaüm, avec sa mère, ses frères et 12
ses disciples, et ils n'y demeurèrent que peu de jours. La Pâque des Juifs était proche, et Jésus monta 13
à Jérusalem. Il trouva dans le temple les vendeurs de boeufs, de brebis et de pigeons, et les changeurs 14
assis. Ayant fait un fouet avec des cordes, il les chassa tous du temple, ainsi que les brebis et les boeufs ; 15
il dispersa la monnaie des changeurs, et renversa les tables ; et il dit aux vendeurs de pigeons : Otez 16
cela d'ici, ne faites pas de la maison de mon Père une maison de trafic. Ses disciples se souvinrent qu 17
'il est écrit : Le zèle de ta maison me dévore. Les Juifs, prenant la parole, lui dirent : Quel miracle 18
nous montres-tu, pour agir de la sorte ? Jésus leur répondit : Détruisez ce temple, et en trois jours je 19
le relèverai. Les Juifs dirent : Il a fallu quarante -six ans pour bâtir ce temple, et toi, en trois jours tu 20
le relèveras ! Mais il parlait du temple de son corps. C'est pourquoi, lorsqu'il fut ressuscité des morts, 21, 22
ses disciples se souvinrent qu 'il avait dit cela, et ils crurent à l'Écriture et à la parole que Jésus avait
dite. Pendant que Jésus était à Jérusalem, à la fête de Pâque, plusieurs crurent en son nom, voyant 23
les miracles qu 'il faisait. Mais Jésus ne se fiait point à eux, parce qu'il les connaissait tous, et parce 24, 25
qu'il n'avait pas besoin qu 'on lui rendît témoignage d'aucun homme ; car il savait lui-même ce qui était
dans l'homme.

Mais il y eut un homme d'entre les pharisiens, nommé Nicodème, un chef des Juifs, qui vint, lui, **3**, 2
auprès de Jésus, de nuit, et lui dit : Rabbi, nous savons que tu es un docteur venu de Dieu ; car personne
ne peut faire ces miracles que tu fais, si Dieu n'est avec lui. Jésus lui répondit : En vérité, en vérité, 3
je te le dis, si un homme ne naît de nouveau, il ne peut voir le royaume de Dieu. Nicodème lui dit : 4
Comment un homme peut-il naître quand il est vieux ? Peut-il rentrer dans le sein de sa mère et naître ?
Jésus répondit : En vérité, en vérité, je te le dis, si un homme ne naît d 'eau et d'Esprit, il ne peut entrer 5
dans le royaume de Dieu. Ce qui est né de la chair est chair, et ce qui est né de l'Esprit est esprit. Ne 6, 7
t'étonne pas que je t 'aie dit : Il faut que vous naissiez de nouveau. Le vent souffle où il veut, et tu 8
en entends le bruit ; mais tu ne sais d'où il vient, ni où il va. Il en est ainsi de tout homme qui est né
de l'Esprit. Nicodème lui dit : Comment cela peut-il se faire ? Jésus lui répondit : Tu es le docteur 9, 10
d'Israël, et tu ne sais pas ces choses ! En vérité, en vérité, je te le dis, nous disons ce que nous savons, 11
et nous rendons témoignage de ce que nous avons vu ; et vous ne recevez pas notre témoignage. Si vous 12
ne croyez pas quand je vous ai parlé des choses terrestres, comment croirez -vous quand je vous parlerai
des choses célestes ? Personne n'est monté au ciel, si ce n'est celui qui est descendu du ciel, le Fils de 13
l'homme qui est dans le ciel. Et comme Moïse éleva le serpent dans le désert, il faut de même que le 14
Fils de l'homme soit élevé, afin que quiconque croit en lui ait la vie éternelle. Car Dieu a tant aimé 15, 16
le monde qu 'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait
la vie éternelle. Dieu, en effet, n'a pas envoyé son Fils dans le monde pour qu'il juge le monde, mais 17
pour que le monde soit sauvé par lui. Celui qui croit en lui n'est point jugé ; mais celui qui ne croit 18
pas est déjà jugé, parce qu 'il n'a pas cru au nom du Fils unique de Dieu. Et ce jugement c'est que, la 19
lumière étant venue dans le monde, les hommes ont préféré les ténèbres à la lumière, parce que leurs
oeuvres étaient mauvaises. Car quiconque fait le mal hait la lumière, et ne vient point à la lumière, 20
de peur que ses oeuvres ne soient dévoilées ; mais celui qui agit selon la vérité vient à la lumière, afin 21
que ses oeuvres soient manifestées, parce qu 'elles sont faites en Dieu. Après cela, Jésus, accompagné 22
de ses disciples, se rendit dans la terre de Judée ; et là il demeurait avec eux, et il baptisait. Jean aussi 23
baptisait à Énon, près de Salim, parce qu 'il y avait là beaucoup d'eau ; et on y venait pour être baptisé.
Car Jean n'avait pas encore été mis en prison. Or, il s'éleva de la part des disciples de Jean une dispute 24, 25
avec un Juif touchant la purification. Ils vinrent trouver Jean, et lui dirent : Rabbi, celui qui était 26
avec toi au delà du Jourdain, et à qui tu as rendu témoignage, voici, il baptise, et tous vont à lui. Jean 27
répondit : Un homme ne peut recevoir que ce qui lui a été donné du ciel. Vous-mêmes m 'êtes témoins 28
que j'ai dit : Je ne suis pas le Christ, mais j'ai été envoyé devant lui. Celui à qui appartient l'épouse, 29
c'est l'époux ; mais l'ami de l'époux, qui se tient là et qui l 'entend, éprouve une grande joie à cause de la
voix de l'époux : aussi cette joie, qui est la mienne, est parfaite. Il faut qu'il croisse, et que je diminue. 30
Celui qui vient d'en haut est au-dessus de tous ; celui qui est de la terre est de la terre, et il parle comme 31
étant de la terre. Celui qui vient du ciel est au-dessus de tous, il rend témoignage de ce qu'il a vu et 32
entendu, et personne ne reçoit son témoignage. Celui qui a reçu son témoignage a certifié que Dieu est 33
vrai ; car celui que Dieu a envoyé dit les paroles de Dieu, parce que Dieu ne lui donne pas l'Esprit avec 34
mesure. Le Père aime le Fils, et il a remis toutes choses entre ses mains. Celui qui croit au Fils a la 35, 36
vie éternelle ; celui qui ne croit pas au Fils ne verra point la vie, mais la colère de Dieu demeure sur lui.

4 Le Seigneur sut que les pharisiens avaient appris qu ’il faisait et baptisait plus de disciples que Jean.
2, 3 Toutefois Jésus ne baptisait pas lui-même, mais c’étaient ses disciples. Alors il quitta la Judée, et
4, 5 retourna en Galilée. Comme il fallait qu’il passât par la Samarie, il arriva dans une ville de Samarie,
6 nommée Sychar, près du champ que Jacob avait donné à Joseph, son fils. Là se trouvait le puits de
7 Jacob. Jésus, fatigué du voyage, était assis au bord du puits. C’était environ la sixième heure. Une
8 femme de Samarie vint puiser de l’eau. Jésus lui dit : Donne -moi à boire. Car ses disciples étaient
9 allés à la ville pour acheter des vivres. La femme samaritaine lui dit : Comment toi, qui es Juif, me
demandes -tu à boire, à moi qui suis une femme samaritaine ? -Les Juifs, en effet, n’ont pas de relations
10 avec les Samaritains. - Jésus lui répondit : Si tu connaissais le don de Dieu et qui est celui qui te
dit : Donne -moi à boire ! tu lui aurais toi-même demandé à boire, et il t ’aurait donné de l’eau vive.
11 Seigneur, lui dit la femme, tu n’as rien pour puiser, et le puits est profond ; d’où aurais -tu donc cette
12 eau vive ? Es -tu plus grand que notre père Jacob, qui nous a donné ce puits, et qui en a bu lui-même,
13 ainsi que ses fils et ses troupeaux ? Jésus lui répondit : Quiconque boit de cette eau aura encore soif ;
14 mais celui qui boira de l’eau que je lui donnerai n’aura jamais soif, et l’eau que je lui donnerai deviendra
15 en lui une source d’eau qui jaillira jusque dans la vie éternelle. La femme lui dit : Seigneur, donne -moi
16 cette eau, afin que je n’aie plus soif, et que je ne vienne plus puiser ici. Va, lui dit Jésus, appelle ton
17 mari, et viens ici. La femme répondit : Je n’ai point de mari. Jésus lui dit : Tu as eu raison de dire :
18 Je n’ai point de mari. Car tu as eu cinq maris, et celui que tu as maintenant n’est pas ton mari. En
19, 20 cela tu as dit vrai. Seigneur, lui dit la femme, je vois que tu es prophète. Nos pères ont adoré sur cette
21 montagne ; et vous dites, vous, que le lieu où il faut adorer est à Jérusalem. Femme, lui dit Jésus, crois
22 -moi, l’heure vient où ce ne sera ni sur cette montagne ni à Jérusalem que vous adorerez le Père. Vous
adorez ce que vous ne connaissez pas ; nous, nous adorons ce que nous connaissons, car le salut vient
23 des Juifs. Mais l’heure vient, et elle est déjà venue, où les vrais adorateurs adoreront le Père en esprit
24 et en vérité ; car ce sont là les adorateurs que le Père demande. Dieu est Esprit, et il faut que ceux
25 qui l ’adorent l’adorent en esprit et en vérité. La femme lui dit : Je sais que le Messie doit venir (celui
26 qu’on appelle Christ) ; quand il sera venu, il nous annoncera toutes choses. Jésus lui dit : Je le suis,
27 moi qui te parle. Là-dessus arrivèrent ses disciples, qui furent étonnés de ce qu ’il parlait avec une
28 femme. Toutefois aucun ne dit : Que demandes-tu ? ou : De quoi parles-tu avec elle ? Alors la femme,
29 ayant laissé sa cruche, s’en alla dans la ville, et dit aux gens : Venez voir un homme qui m ’a dit tout
30, 31 ce que j’ai fait ; ne serait -ce point le Christ ? Ils sortirent de la ville, et ils vinrent vers lui. Pendant ce
32 temps, les disciples le pressaient de manger, disant : Rabbi, mange. Mais il leur dit : J ’ai à manger une
33 nourriture que vous ne connaissez pas. Les disciples se disaient donc les uns aux autres : Quelqu’un
34 lui aurait-il apporté à manger ? Jésus leur dit : Ma nourriture est de faire la volonté de celui qui m ’a
35 envoyé, et d’accomplir son oeuvre. Ne dites -vous pas qu ’il y a encore quatre mois jusqu’à la moisson ?
36 Voici, je vous le dis, levez les yeux, et regardez les champs qui déjà blanchissent pour la moisson. Celui
qui moissonne reçoit un salaire, et amasse des fruits pour la vie éternelle, afin que celui qui sème et
37 celui qui moissonne se réjouissent ensemble. Car en ceci ce qu’on dit est vrai : Autre est celui qui sème,
38 et autre celui qui moissonne. Je vous ai envoyés moissonner ce que vous n’avez pas travaillé ; d’autres
39 ont travaillé, et vous êtes entrés dans leur travail. Plusieurs Samaritains de cette ville crurent en
40 Jésus à cause de cette déclaration formelle de la femme : Il m ’a dit tout ce que j’ai fait. Aussi, quand
41 les Samaritains vinrent le trouver, ils le prièrent de rester auprès d’eux. Et il resta là deux jours. Un
42 beaucoup plus grand nombre crurent à cause de sa parole ; et ils disaient à la femme : Ce n’est plus à
cause de ce que tu as dit que nous croyons ; car nous l’avons entendu nous-mêmes, et nous savons qu ’il
43 est vraiment le Sauveur du monde. Après ces deux jours, Jésus partit de là, pour se rendre en Galilée ;
44, 45 car il avait déclaré lui-même qu ’un prophète n’est pas honoré dans sa propre patrie. Lorsqu’il arriva
en Galilée, il fut bien reçu des Galiléens, qui avaient vu tout ce qu ’il avait fait à Jérusalem pendant la
46 fête ; car eux aussi étaient allés à la fête. Il retourna donc à Cana en Galilée, où il avait changé l’eau
47 en vin. Il y avait à Capernaüm un officier du roi, dont le fils était malade. Ayant appris que Jésus était
venu de Judée en Galilée, il alla vers lui, et le pria de descendre et de guérir son fils, qui était près de
48, 49 mourir. Jésus lui dit : Si vous ne voyez des miracles et des prodiges, vous ne croyez point. L’officier
50 du roi lui dit : Seigneur, descends avant que mon enfant meure. Va, lui dit Jésus, ton fils vit. Et cet
51 homme crut à la parole que Jésus lui avait dite, et il s’en alla. Comme déjà il descendait, ses serviteurs
52 venant à sa rencontre, lui apportèrent cette nouvelle : Ton enfant vit. Il leur demanda à quelle heure il
53 s’était trouvé mieux ; et ils lui dirent : Hier, à la septième heure, la fièvre l ’a quitté. Le père reconnut
54 que c’était à cette heure-là que Jésus lui avait dit : Ton fils vit. Et il crut, lui et toute sa maison. Jésus
fit encore ce second miracle lorsqu’il fut venu de Judée en Galilée.

5, 2 Après cela, il y eut une fête des Juifs, et Jésus monta à Jérusalem. Or, à Jérusalem, près de la
3 porte des brebis, il y a une piscine qui s’appelle en hébreu Béthesda, et qui a cinq portiques. Sous ces
portiques étaient couchés en grand nombre des malades, des aveugles, des boiteux, des paralytiques,

qui attendaient le mouvement de l'eau ; car un ange descendait de temps en temps dans la piscine, et 4
agitait l'eau ; et celui qui y descendait le premier après que l'eau avait été agitée était guéri, quelle que
fût sa maladie. Là se trouvait un homme malade depuis trente -huit ans. Jésus, l 'ayant vu couché, 5, 6
et sachant qu 'il était malade depuis longtemps, lui dit : Veux-tu être guéri ? Le malade lui répondit : 7
Seigneur, je n'ai personne pour me jeter dans la piscine quand l'eau est agitée, et, pendant que j 'y vais,
un autre descend avant moi. Lève-toi, lui dit Jésus, prends ton lit, et marche. Aussitôt cet homme fut 8, 9
guéri ; il prit son lit, et marcha. C'était un jour de sabbat. Les Juifs dirent donc à celui qui avait été 10
guéri : C'est le sabbat ; il ne t 'est pas permis d'emporter ton lit. Il leur répondit : Celui qui m 'a guéri 11
m 'a dit : Prends ton lit, et marche. Ils lui demandèrent : Qui est l'homme qui t 'a dit : Prends ton lit, et 12
marche ? Mais celui qui avait été guéri ne savait pas qui c'était ; car Jésus avait disparu de la foule qui 13
était en ce lieu. Depuis, Jésus le trouva dans le temple, et lui dit : Voici, tu as été guéri ; ne pèche plus, 14
de peur qu'il ne t 'arrive quelque chose de pire. Cet homme s'en alla, et annonça aux Juifs que c'était 15
Jésus qui l 'avait guéri. C'est pourquoi les Juifs poursuivaient Jésus, parce qu 'il faisait ces choses le 16
jour du sabbat. Mais Jésus leur répondit : Mon Père agit jusqu'à présent ; moi aussi, j'agis. À cause 17, 18
de cela, les Juifs cherchaient encore plus à le faire mourir, non seulement parce qu 'il violait le sabbat,
mais parce qu'il appelait Dieu son propre Père, se faisant lui-même égal à Dieu. Jésus reprit donc la 19
parole, et leur dit : En vérité, en vérité, je vous le dis, le Fils ne peut rien faire de lui-même, il ne fait
que ce qu'il voit faire au Père ; et tout ce que le Père fait, le Fils aussi le fait pareillement. Car le Père 20
aime le Fils, et lui montre tout ce qu'il fait ; et il lui montrera des oeuvres plus grandes que celles-ci,
afin que vous soyez dans l'étonnement. Car, comme le Père ressuscite les morts et donne la vie, ainsi 21
le Fils donne la vie à qui il veut. Le Père ne juge personne, mais il a remis tout jugement au Fils, afin 22, 23
que tous honorent le Fils comme ils honorent le Père. Celui qui n'honore pas le Fils n'honore pas le Père
qui l 'a envoyé. En vérité, en vérité, je vous le dis, celui qui écoute ma parole, et qui croit à celui qui 24
m 'a envoyé, a la vie éternelle et ne vient point en jugement, mais il est passé de la mort à la vie. En 25
vérité, en vérité, je vous le dis, l'heure vient, et elle est déjà venue, où les morts entendront la voix du
Fils de Dieu ; et ceux qui l'auront entendue vivront. Car, comme le Père a la vie en lui-même, ainsi il 26
a donné au Fils d'avoir la vie en lui-même. Et il lui a donné le pouvoir de juger, parce qu 'il est Fils 27
de l'homme. Ne vous étonnez pas de cela ; car l'heure vient où tous ceux qui sont dans les sépulcres 28
entendront sa voix, et en sortiront. Ceux qui auront fait le bien ressusciteront pour la vie, mais ceux 29
qui auront fait le mal ressusciteront pour le jugement. Je ne puis rien faire de moi-même : selon que 30
j'entends, je juge ; et mon jugement est juste, parce que je ne cherche pas ma volonté, mais la volonté
de celui qui m 'a envoyé. Si c'est moi qui rends témoignage de moi-même, mon témoignage n'est pas 31
vrai. Il y en a un autre qui rend témoignage de moi, et je sais que le témoignage qu 'il rend de moi 32
est vrai. Vous avez envoyé vers Jean, et il a rendu témoignage à la vérité. Pour moi ce n'est pas d 'un 33, 34
homme que je reçois le témoignage ; mais je dis ceci, afin que vous soyez sauvés. Jean était la lampe 35
qui brûle et qui luit, et vous avez voulu vous réjouir une heure à sa lumière. Moi, j'ai un témoignage 36
plus grand que celui de Jean ; car les oeuvres que le Père m 'a donné d 'accomplir, ces oeuvres mêmes
que je fais, témoignent de moi que c'est le Père qui m 'a envoyé. Et le Père qui m 'a envoyé a rendu 37
lui-même témoignage de moi. Vous n 'avez jamais entendu sa voix, vous n'avez point vu sa face, et sa 38
parole ne demeure point en vous, parce que vous ne croyez pas à celui qu'il a envoyé. Vous sondez les 39
Écritures, parce que vous pensez avoir en elles la vie éternelle : ce sont elles qui rendent témoignage de
moi. Et vous ne voulez pas venir à moi pour avoir la vie ! Je ne tire pas ma gloire des hommes. Mais 40, 41, 42
je sais que vous n'avez point en vous l'amour de Dieu. Je suis venu au nom de mon Père, et vous ne 43
me recevez pas ; si un autre vient en son propre nom, vous le recevrez. Comment pouvez -vous croire, 44
vous qui tirez votre gloire les uns des autres, et qui ne cherchez point la gloire qui vient de Dieu seul ?
Ne pensez pas que moi je vous accuserai devant le Père ; celui qui vous accuse, c'est Moïse, en qui vous 45
avez mis votre espérance. Car si vous croyiez Moïse, vous me croiriez aussi, parce qu 'il a écrit de moi. 46
Mais si vous ne croyez pas à ses écrits, comment croirez -vous à mes paroles ? 47

Après cela, Jésus s'en alla de l'autre côté de la mer de Galilée, de Tibériade. Une grande foule le **6**, 2
suivait, parce qu 'elle voyait les miracles qu 'il opérait sur les malades. Jésus monta sur la montagne, 3
et là il s'assit avec ses disciples. Or, la Pâque était proche, la fête des Juifs. Ayant levé les yeux, et 4, 5
voyant qu 'une grande foule venait à lui, Jésus dit à Philippe : Où achèterons -nous des pains, pour que
ces gens aient à manger ? Il disait cela pour l 'éprouver, car il savait ce qu'il allait faire. Philippe lui 6, 7
répondit : Les pains qu'on aurait pour deux cents deniers ne suffiraient pas pour que chacun en reçût
un peu. Un de ses disciples, André, frère de Simon Pierre, lui dit : Il y a ici un jeune garçon qui a cinq 8, 9
pains d'orge et deux poissons ; mais qu 'est -ce que cela pour tant de gens ? Jésus dit : Faites -les asseoir. 10
Il y avait dans ce lieu beaucoup d'herbe. Ils s'assirent donc, au nombre d'environ cinq mille hommes.
Jésus prit les pains, rendit grâces, et les distribua à ceux qui étaient assis ; il leur donna de même 11
des poissons, autant qu'ils en voulurent. Lorsqu 'ils furent rassasiés, il dit à ses disciples : Ramassez 12

13 les morceaux qui restent, afin que rien ne se perde. Ils les ramassèrent donc, et ils remplirent douze
14 paniers avec les morceaux qui restèrent des cinq pains d'orge, après que tous eurent mangé. Ces gens,
ayant vu le miracle que Jésus avait fait, disaient : Celui-ci est vraiment le prophète qui doit venir dans
15 le monde. Et Jésus, sachant qu 'ils allaient venir l 'enlever pour le faire roi, se retira de nouveau sur la
16, 17 montagne, lui seul. Quand le soir fut venu, ses disciples descendirent au bord de la mer. Étant montés
dans une barque, ils traversaient la mer pour se rendre à Capernaüm. Il faisait déjà nuit, et Jésus ne les
18, 19 avait pas encore rejoints. Il soufflait un grand vent, et la mer était agitée. Après avoir ramé environ
vingt -cinq ou trente stades, ils virent Jésus marchant sur la mer et s'approchant de la barque. Et ils
20, 21 eurent peur. Mais Jésus leur dit : C'est moi ; n'ayez pas peur ! Ils voulaient donc le prendre dans la
22 barque, et aussitôt la barque aborda au lieu où ils allaient. La foule qui était restée de l'autre côté de
la mer avait remarqué qu 'il ne se trouvait là qu'une seule barque, et que Jésus n'était pas monté dans
23 cette barque avec ses disciples, mais qu'ils étaient partis seuls. Le lendemain, comme d'autres barques
étaient arrivées de Tibériade près du lieu où ils avaient mangé le pain après que le Seigneur eut rendu
24 grâces, les gens de la foule, ayant vu que ni Jésus ni ses disciples n 'étaient là, montèrent eux-mêmes
25 dans ces barques et allèrent à Capernaüm à la recherche de Jésus. Et l 'ayant trouvé au delà de la
26 mer, ils lui dirent : Rabbi, quand es-tu venu ici ? Jésus leur répondit : En vérité, en vérité, je vous le
dis, vous me cherchez, non parce que vous avez vu des miracles, mais parce que vous avez mangé des
27 pains et que vous avez été rassasiés. Travaillez, non pour la nourriture qui périt, mais pour celle qui
subsiste pour la vie éternelle, et que le Fils de l'homme vous donnera ; car c'est lui que le Père, que Dieu
28, 29 a marqué de son sceau. Ils lui dirent : Que devons-nous faire, pour faire les oeuvres de Dieu ? Jésus
30 leur répondit : L'oeuvre de Dieu, c 'est que vous croyiez en celui qu 'il a envoyé. Quel miracle fais -tu
31 donc, lui dirent -ils, afin que nous le voyions, et que nous croyions en toi ? Que fais-tu ? Nos pères ont
32 mangé la manne dans le désert, selon ce qui est écrit : Il leur donna le pain du ciel à manger. Jésus
leur dit : En vérité, en vérité, je vous le dis, Moïse ne vous a pas donné le pain du ciel, mais mon Père
33 vous donne le vrai pain du ciel ; car le pain de Dieu, c'est celui qui descend du ciel et qui donne la vie
34, 35 au monde. Ils lui dirent : Seigneur, donne -nous toujours ce pain. Jésus leur dit : Je suis le pain de vie.
36 Celui qui vient à moi n'aura jamais faim, et celui qui croit en moi n 'aura jamais soif. Mais, je vous l'ai
37 dit, vous m 'avez vu, et vous ne croyez point. Tous ceux que le Père me donne viendront à moi, et je ne
38 mettrai pas dehors celui qui vient à moi ; car je suis descendu du ciel pour faire, non ma volonté, mais
39 la volonté de celui qui m 'a envoyé. Or, la volonté de celui qui m 'a envoyé, c 'est que je ne perde rien de
40 tout ce qu 'il m 'a donné, mais que je le ressuscite au dernier jour. La volonté de mon Père, c 'est que
41 quiconque voit le Fils et croit en lui ait la vie éternelle ; et je le ressusciterai au dernier jour. Les Juifs
42 murmuraient à son sujet, parce qu 'il avait dit : Je suis le pain qui est descendu du ciel. Et ils disaient :
N'est -ce pas là Jésus, le fils de Joseph, celui dont nous connaissons le père et la mère ? Comment donc
43, 44 dit -il : Je suis descendu du ciel ? Jésus leur répondit : Ne murmurez pas entre vous. Nul ne peut
45 venir à moi, si le Père qui m 'a envoyé ne l 'attire ; et je le ressusciterai au dernier jour. Il est écrit
dans les prophètes : Ils seront tous enseignés de Dieu. Ainsi quiconque a entendu le Père et a reçu son
46 enseignement vient à moi. C'est que nul n'a vu le Père, sinon celui qui vient de Dieu ; celui-là a vu le
47, 48 Père. En vérité, en vérité, je vous le dis, celui qui croit en moi a la vie éternelle. Je suis le pain de vie.
49, 50 Vos pères ont mangé la manne dans le désert, et ils sont morts. C'est ici le pain qui descend du ciel, afin
51 que celui qui en mange ne meure point. Je suis le pain vivant qui est descendu du ciel. Si quelqu'un
mange de ce pain, il vivra éternellement ; et le pain que je donnerai, c'est ma chair, que je donnerai pour
52 la vie du monde. Là-dessus, les Juifs disputaient entre eux, disant : Comment peut -il nous donner sa
53 chair à manger ? Jésus leur dit : En vérité, en vérité, je vous le dis, si vous ne mangez la chair du Fils
54 de l'homme, et si vous ne buvez son sang, vous n'avez point la vie en vous-mêmes. Celui qui mange
55 ma chair et qui boit mon sang a la vie éternelle ; et je le ressusciterai au dernier jour. Car ma chair est
56 vraiment une nourriture, et mon sang est vraiment un breuvage. Celui qui mange ma chair et qui boit
57 mon sang demeure en moi, et je demeure en lui. Comme le Père qui est vivant m 'a envoyé, et que je
58 vis par le Père, ainsi celui qui me mange vivra par moi. C 'est ici le pain qui est descendu du ciel. Il
n'en est pas comme de vos pères qui ont mangé la manne et qui sont morts : celui qui mange ce pain
59, 60 vivra éternellement. Jésus dit ces choses dans la synagogue, enseignant à Capernaüm. Plusieurs de
61 ses disciples, après l'avoir entendu, dirent : Cette parole est dure ; qui peut l 'écouter ? Jésus, sachant
62 en lui-même que ses disciples murmuraient à ce sujet, leur dit : Cela vous scandalise -t-il ? Et si vous
63 voyez le Fils de l'homme monter où il était auparavant ?... C'est l'esprit qui vivifie ; la chair ne sert de
64 rien. Les paroles que je vous ai dites sont esprit et vie. Mais il en est parmi vous quelques-uns qui
ne croient point. Car Jésus savait dès le commencement qui étaient ceux qui ne croyaient point, et qui
65 était celui qui le livrerait. Et il ajouta : C'est pourquoi je vous ai dit que nul ne peut venir à moi, si cela
66 ne lui a été donné par le Père. Dès ce moment, plusieurs de ses disciples se retirèrent, et ils n'allaient
67, 68 plus avec lui. Jésus donc dit aux douze : Et vous, ne voulez -vous pas aussi vous en aller ? Simon

Pierre lui répondit : Seigneur, à qui irions-nous ? Tu as les paroles de la vie éternelle. Et nous avons 69
cru et nous avons connu que tu es le Christ, le Saint de Dieu. Jésus leur répondit : N'est-ce pas moi 70
qui vous ai choisis, vous les douze ? Et l'un de vous est un démon ! Il parlait de Judas Iscariot, fils de 71
Simon ; car c'était lui qui devait le livrer, lui, l'un des douze.

Après cela, Jésus parcourait la Galilée, car il ne voulait pas séjourner en Judée, parce que les Juifs **7**
cherchaient à le faire mourir. Or, la fête des Juifs, la fête des Tabernacles, était proche. Et ses frères 2, 3
lui dirent : Pars d'ici, et va en Judée, afin que tes disciples voient aussi les oeuvres que tu fais. Personne 4
n'agit en secret, lorsqu'il désire paraître : si tu fais ces choses, montre -toi toi-même au monde. Car 5
ses frères non plus ne croyaient pas en lui. Jésus leur dit : Mon temps n'est pas encore venu, mais 6
votre temps est toujours prêt. Le monde ne peut vous haïr ; moi, il me hait, parce que je rends de 7
lui le témoignage que ses oeuvres sont mauvaises. Montez, vous, à cette fête ; pour moi, je n'y monte 8
point, parce que mon temps n'est pas encore accompli. Après leur avoir dit cela, il resta en Galilée. 9
Lorsque ses frères furent montés à la fête, il y monta aussi lui-même, non publiquement, mais comme 10
en secret. Les Juifs le cherchaient pendant la fête, et disaient : Où est -il ? Il y avait dans la foule 11, 12
grande rumeur à son sujet. Les uns disaient : C'est un homme de bien. D'autres disaient : Non, il égare
la multitude. Personne, toutefois, ne parlait librement de lui, par crainte des Juifs. Vers le milieu de 13, 14
la fête, Jésus monta au temple. Et il enseignait. Les Juifs s'étonnaient, disant : Comment connaît -il 15
les Écritures, lui qui n'a point étudié ? Jésus leur répondit : Ma doctrine n'est pas de moi, mais de 16
celui qui m 'a envoyé. Si quelqu'un veut faire sa volonté, il connaîtra si ma doctrine est de Dieu, ou si 17
je parle de mon chef. Celui qui parle de son chef cherche sa propre gloire ; mais celui qui cherche la 18
gloire de celui qui l 'a envoyé, celui-là est vrai, et il n'y a point d'injustice en lui. Moïse ne vous a-t-il 19
pas donné la loi ? Et nul de vous n'observe la loi. Pourquoi cherchez -vous à me faire mourir ? La foule 20
répondit : Tu as un démon. Qui est-ce qui cherche à te faire mourir ? Jésus leur répondit : J'ai fait 21
une oeuvre, et vous en êtes tous étonnés. Moïse vous a donné la circoncision, -non qu 'elle vienne de 22
Moïse, car elle vient des patriarches, -et vous circoncisez un homme le jour du sabbat. Si un homme 23
reçoit la circoncision le jour du sabbat, afin que la loi de Moïse ne soit pas violée, pourquoi vous irritez
-vous contre moi de ce que j'ai guéri un homme tout entier le jour du sabbat ? Ne jugez pas selon 24
l'apparence, mais jugez selon la justice. Quelques habitants de Jérusalem disaient : N'est -ce pas là 25
celui qu 'ils cherchent à faire mourir ? Et voici, il parle librement, et ils ne lui disent rien ! Est-ce que 26
vraiment les chefs auraient reconnu qu 'il est le Christ ? Cependant celui-ci, nous savons d'où il est ; 27
mais le Christ, quand il viendra, personne ne saura d'où il est. Et Jésus, enseignant dans le temple, 28
s'écria : Vous me connaissez, et vous savez d'où je suis ! Je ne suis pas venu de moi-même : mais celui
qui m 'a envoyé est vrai, et vous ne le connaissez pas. Moi, je le connais ; car je viens de lui, et c'est 29
lui qui m 'a envoyé. Ils cherchaient donc à se saisir de lui, et personne ne mit la main sur lui, parce 30
que son heure n'était pas encore venue. Plusieurs parmi la foule crurent en lui, et ils disaient : Le 31
Christ, quand il viendra, fera-t-il plus de miracles que n'en a fait celui-ci ? Les pharisiens entendirent 32
la foule murmurant de lui ces choses. Alors les principaux sacrificateurs et les pharisiens envoyèrent
des huissiers pour le saisir. Jésus dit : Je suis encore avec vous pour un peu de temps, puis je m'en 33
vais vers celui qui m 'a envoyé. Vous me chercherez et vous ne me trouverez pas, et vous ne pouvez 34
venir où je serai. Sur quoi les Juifs dirent entre eux : Où ira -t-il, que nous ne le trouvions pas ? Ira-t-il 35
parmi ceux qui sont dispersés chez les Grecs, et enseignera -t-il les Grecs ? Que signifie cette parole 36
qu 'il a dite : Vous me chercherez et vous ne me trouverez pas, et vous ne pouvez venir où je serai ? Le 37
dernier jour, le grand jour de la fête, Jésus, se tenant debout, s'écria : Si quelqu'un a soif, qu'il vienne
à moi, et qu'il boive. Celui qui croit en moi, des fleuves d'eau vive couleront de son sein, comme dit 38
l'Écriture. Il dit cela de l'Esprit que devaient recevoir ceux qui croiraient en lui ; car l'Esprit n'était pas 39
encore, parce que Jésus n'avait pas encore été glorifié. Des gens de la foule, ayant entendu ces paroles, 40
disaient : Celui-ci est vraiment le prophète. D'autres disaient : C 'est le Christ. Et d'autres disaient : 41
Est-ce bien de la Galilée que doit venir le Christ ? L'Écriture ne dit -elle pas que c'est de la postérité de 42
David, et du village de Bethléhem, où était David, que le Christ doit venir ? Il y eut donc, à cause de 43
lui, division parmi la foule. Quelques-uns d'entre eux voulaient le saisir, mais personne ne mit la main 44
sur lui. Ainsi les huissiers retournèrent vers les principaux sacrificateurs et les pharisiens. Et ceux-ci 45
leur dirent : Pourquoi ne l 'avez-vous pas amené ? Les huissiers répondirent : Jamais homme n'a parlé 46
comme cet homme. Les pharisiens leur répliquèrent : Est-ce que vous aussi, vous avez été séduits ? Y 47, 48
a-t-il quelqu'un des chefs ou des pharisiens qui ait cru en lui ? Mais cette foule qui ne connaît pas la 49
loi, ce sont des maudits ! Nicodème, qui était venu de nuit vers Jésus, et qui était l'un d'entre eux, leur 50
dit : Notre loi condamne -t-elle un homme avant qu'on l 'entende et qu'on sache ce qu'il a fait ? Ils lui 51, 52
répondirent : Es -tu aussi Galiléen ? Examine, et tu verras que de la Galilée il ne sort point de prophète.
Et chacun s'en retourna dans sa maison. 53

Jésus se rendit à la montagne des oliviers. Mais, dès le matin, il alla de nouveau dans le temple, et **8**, 2

tout le peuple vint à lui. S'étant assis, il les enseignait. Alors les scribes et les pharisiens amenèrent une femme surprise en adultère ; et, la plaçant au milieu du peuple, ils dirent à Jésus : Maître, cette femme a été surprise en flagrant délit d'adultère. Moïse, dans la loi, nous a ordonné de lapider de telles femmes : toi donc, que dis -tu ? Ils disaient cela pour l 'éprouver, afin de pouvoir l 'accuser. Mais Jésus, s'étant baissé, écrivait avec le doigt sur la terre. Comme ils continuaient à l 'interroger, il se releva et leur dit : Que celui de vous qui est sans péché jette le premier la pierre contre elle. Et s'étant de nouveau baissé, il écrivait sur la terre. Quand ils entendirent cela, accusés par leur conscience, ils se retirèrent un à un, depuis les plus âgés jusqu'aux derniers ; et Jésus resta seul avec la femme qui était là au milieu. Alors s'étant relevé, et ne voyant plus que la femme, Jésus lui dit : Femme, où sont ceux qui t 'accusaient ? Personne ne t 'a-t-il condamnée ? Elle répondit : Non, Seigneur. Et Jésus lui dit : Je ne te condamne pas non plus : va, et ne pèche plus. Jésus leur parla de nouveau, et dit : Je suis la lumière du monde ; celui qui me suit ne marchera pas dans les ténèbres, mais il aura la lumière de la vie. Là-dessus, les pharisiens lui dirent : Tu rends témoignage de toi-même ; ton témoignage n'est pas vrai. Jésus leur répondit : Quoique je rende témoignage de moi-même, mon témoignage est vrai, car je sais d'où je suis venu et où je vais ; mais vous, vous ne savez d'où je viens ni où je vais. Vous jugez selon la chair ; moi, je ne juge personne. Et si je juge, mon jugement est vrai, car je ne suis pas seul ; mais le Père qui m 'a envoyé est avec moi. Il est écrit dans votre loi que le témoignage de deux hommes est vrai ; je rends témoignage de moi-même, et le Père qui m 'a envoyé rend témoignage de moi. Ils lui dirent donc : Où est ton Père ? Jésus répondit : Vous ne connaissez ni moi, ni mon Père. Si vous me connaissiez, vous connaîtriez aussi mon Père. Jésus dit ces paroles, enseignant dans le temple, au lieu où était le trésor ; et personne ne le saisit, parce que son heure n'était pas encore venue. Jésus leur dit encore : Je m'en vais, et vous me chercherez, et vous mourrez dans votre péché ; vous ne pouvez venir où je vais. Sur quoi les Juifs dirent : Se tuera -t-il lui-même, puisqu'il dit : Vous ne pouvez venir où je vais ? Et il leur dit : Vous êtes d 'en bas ; moi, je suis d 'en haut. Vous êtes de ce monde ; moi, je ne suis pas de ce monde. C'est pourquoi je vous ai dit que vous mourrez dans vos péchés ; car si vous ne croyez pas ce que je suis, vous mourrez dans vos péchés. Qui es -tu ? lui dirent -ils. Jésus leur répondit : Ce que je vous dis dès le commencement. J'ai beaucoup de choses à dire de vous et à juger en vous ; mais celui qui m 'a envoyé est vrai, et ce que j'ai entendu de lui, je le dis au monde. Ils ne comprirent point qu 'il leur parlait du Père. Jésus donc leur dit : Quand vous aurez élevé le Fils de l'homme, alors vous connaîtrez ce que je suis, et que je ne fais rien de moi-même, mais que je parle selon ce que le Père m 'a enseigné. Celui qui m 'a envoyé est avec moi ; il ne m 'a pas laissé seul, parce que je fais toujours ce qui lui est agréable. Comme Jésus parlait ainsi, plusieurs crurent en lui. Et il dit aux Juifs qui avaient cru en lui : Si vous demeurez dans ma parole, vous êtes vraiment mes disciples ; vous connaîtrez la vérité, et la vérité vous affranchira. Ils lui répondirent : Nous sommes la postérité d'Abraham, et nous ne fûmes jamais esclaves de personne ; comment dis -tu : Vous deviendrez libres ? En vérité, en vérité, je vous le dis, leur répliqua Jésus, quiconque se livre au péché est esclave du péché. Or, l'esclave ne demeure pas toujours dans la maison ; le fils y demeure toujours. Si donc le Fils vous affranchit, vous serez réellement libres. Je sais que vous êtes la postérité d'Abraham ; mais vous cherchez à me faire mourir, parce que ma parole ne pénètre pas en vous. Je dis ce que j'ai vu chez mon Père ; et vous, vous faites ce que vous avez entendu de la part de votre père. Ils lui répondirent : Notre père, c'est Abraham. Jésus leur dit : Si vous étiez enfants d'Abraham, vous feriez les oeuvres d'Abraham. Mais maintenant vous cherchez à me faire mourir, moi qui vous ai dit la vérité que j'ai entendue de Dieu. Cela, Abraham ne l'a point fait. Vous faites les oeuvres de votre père. Ils lui dirent : Nous ne sommes pas des enfants illégitimes ; nous avons un seul Père, Dieu. Jésus leur dit : Si Dieu était votre Père, vous m 'aimeriez, car c'est de Dieu que je suis sorti et que je viens ; je ne suis pas venu de moi-même, mais c'est lui qui m 'a envoyé. Pourquoi ne comprenez -vous pas mon langage ? Parce que vous ne pouvez écouter ma parole. Vous avez pour père le diable, et vous voulez accomplir les désirs de votre père. Il a été meurtrier dès le commencement, et il ne se tient pas dans la vérité, parce qu 'il n'y a pas de vérité en lui. Lorsqu'il profère le mensonge, il parle de son propre fonds ; car il est menteur et le père du mensonge. Et moi, parce que je dis la vérité, vous ne me croyez pas. Qui de vous me convaincra de péché ? Si je dis la vérité, pourquoi ne me croyez -vous pas ? Celui qui est de Dieu, écoute les paroles de Dieu ; vous n'écoutez pas, parce que vous n'êtes pas de Dieu. Les Juifs lui répondirent : N'avons-nous pas raison de dire que tu es un Samaritain, et que tu as un démon ? Jésus répliqua : Je n'ai point de démon ; mais j'honore mon Père, et vous m 'outragez. Je ne cherche point ma gloire ; il en est un qui la cherche et qui juge. En vérité, en vérité, je vous le dis, si quelqu'un garde ma parole, il ne verra jamais la mort. Maintenant, lui dirent les Juifs, nous connaissons que tu as un démon. Abraham est mort, les prophètes aussi, et tu dis : Si quelqu'un garde ma parole, il ne verra jamais la mort. Es -tu plus grand que notre père Abraham, qui est mort ? Les prophètes aussi sont morts. Qui prétends -tu être ? Jésus répondit : Si je me glorifie moi-même, ma gloire n'est rien. C'est mon Père qui me glorifie, lui que

vous dites être votre Dieu, et que vous ne connaissez pas. Pour moi, je le connais ; et, si je disais que 55
je ne le connais pas, je serais semblable à vous, un menteur. Mais je le connais, et je garde sa parole.
Abraham, votre père, a tressailli de joie de ce qu 'il verrait mon jour : il l'a vu, et il s'est réjoui. Les 56, 57
Juifs lui dirent : Tu n'as pas encore cinquante ans, et tu as vu Abraham ! Jésus leur dit : En vérité, 58
en vérité, je vous le dis, avant qu'Abraham fût, je suis. Là-dessus, ils prirent des pierres pour les jeter 59
contre lui ; mais Jésus se cacha, et il sortit du temple.

Jésus vit, en passant, un homme aveugle de naissance. Ses disciples lui firent cette question : Rabbi, **9**, 2
qui a péché, cet homme ou ses parents, pour qu 'il soit né aveugle ? Jésus répondit : Ce n'est pas que 3
lui ou ses parents aient péché ; mais c'est afin que les oeuvres de Dieu soient manifestées en lui. Il faut 4
que je fasse, tandis qu'il est jour, les oeuvres de celui qui m 'a envoyé ; la nuit vient, où personne ne
peut travailler. Pendant que je suis dans le monde, je suis la lumière du monde. Après avoir dit cela, 5, 6
il cracha à terre, et fit de la boue avec sa salive. Puis il appliqua cette boue sur les yeux de l'aveugle, et 7
lui dit : Va, et lave-toi au réservoir de Siloé (nom qui signifie envoyé). Il y alla, se lava, et s'en retourna
voyant clair. Ses voisins et ceux qui auparavant l 'avaient connu comme un mendiant disaient : N'est 8
-ce pas là celui qui se tenait assis et qui mendiait ? Les uns disaient : C 'est lui. D'autres disaient : Non, 9
mais il lui ressemble. Et lui-même disait : C'est moi. Ils lui dirent donc : Comment tes yeux ont-ils été 10
ouverts ? Il répondit : L'homme qu'on appelle Jésus a fait de la boue, a oint mes yeux, et m 'a dit : Va 11
au réservoir de Siloé, et lave-toi. J'y suis allé, je me suis lavé, et j'ai recouvré la vue. Ils lui dirent : Où 12
est cet homme ? Il répondit : Je ne sais. Ils menèrent vers les pharisiens celui qui avait été aveugle. 13
Or, c'était un jour de sabbat que Jésus avait fait de la boue, et lui avait ouvert les yeux. De nouveau, 14, 15
les pharisiens aussi lui demandèrent comment il avait recouvré la vue. Et il leur dit : Il a appliqué de la
boue sur mes yeux, je me suis lavé, et je vois. Sur quoi quelques-uns des pharisiens dirent : Cet homme 16
ne vient pas de Dieu, car il n'observe pas le sabbat. D'autres dirent : Comment un homme pécheur peut
-il faire de tels miracles ? Et il y eut division parmi eux. Ils dirent encore à l'aveugle : Toi, que dis -tu 17
de lui, sur ce qu 'il t 'a ouvert les yeux ? Il répondit : C'est un prophète. Les Juifs ne crurent point qu 18
'il eût été aveugle et qu 'il eût recouvré la vue jusqu'à ce qu'ils eussent fait venir ses parents. Et ils 19
les interrogèrent, disant : Est -ce là votre fils, que vous dites être né aveugle ? Comment donc voit -il
maintenant ? Ses parents répondirent : Nous savons que c 'est notre fils, et qu 'il est né aveugle ; mais 20, 21
comment il voit maintenant, ou qui lui a ouvert les yeux, c'est ce que nous ne savons. Interrogez-le lui-
même, il a de l'âge, il parlera de ce qui le concerne. Ses parents dirent cela parce qu 'ils craignaient les 22
Juifs ; car les Juifs étaient déjà convenus que, si quelqu'un reconnaissait Jésus pour le Christ, il serait
exclu de la synagogue. C'est pourquoi ses parents dirent : Il a de l'âge, interrogez -le lui-même. Les 23, 24
pharisiens appelèrent une seconde fois l'homme qui avait été aveugle, et ils lui dirent : Donne gloire
à Dieu ; nous savons que cet homme est un pécheur. Il répondit : S 'il est un pécheur, je ne sais ; je 25
sais une chose, c'est que j'étais aveugle et que maintenant je vois. Ils lui dirent : Que t 'a-t-il fait ? 26
Comment t 'a-t-il ouvert les yeux ? Il leur répondit : Je vous l'ai déjà dit, et vous n'avez pas écouté ; 27
pourquoi voulez -vous l'entendre encore ? Voulez -vous aussi devenir ses disciples ? Ils l 'injurièrent et 28
dirent : C'est toi qui es son disciple ; nous, nous sommes disciples de Moïse. Nous savons que Dieu a 29
parlé à Moïse ; mais celui-ci, nous ne savons d'où il est. Cet homme leur répondit : Il est étonnant que 30
vous ne sachiez d'où il est ; et cependant il m 'a ouvert les yeux. Nous savons que Dieu n'exauce point 31
les pécheurs ; mais, si quelqu'un l'honore et fait sa volonté, c'est celui là qu'il exauce. Jamais on n 'a 32
entendu dire que quelqu'un ait ouvert les yeux d'un aveugle -né. Si cet homme ne venait pas de Dieu, 33
il ne pourrait rien faire. Ils lui répondirent : Tu es né tout entier dans le péché, et tu nous enseignes ! 34
Et ils le chassèrent. Jésus apprit qu 'ils l 'avaient chassé ; et, l 'ayant rencontré, il lui dit : Crois -tu au 35
Fils de Dieu ? Il répondit : Et qui est-il, Seigneur, afin que je croie en lui ? Tu l 'as vu, lui dit Jésus, et 36, 37
celui qui te parle, c'est lui. Et il dit : Je crois, Seigneur. Et il se prosterna devant lui. Puis Jésus dit : 38, 39
Je suis venu dans ce monde pour un jugement, pour que ceux qui ne voient point voient, et que ceux qui
voient deviennent aveugles. Quelques pharisiens qui étaient avec lui, ayant entendu ces paroles, lui 40
dirent : Nous aussi, sommes -nous aveugles ? Jésus leur répondit : Si vous étiez aveugles, vous n'auriez 41
pas de péché. Mais maintenant vous dites : Nous voyons. C'est pour cela que votre péché subsiste.

En vérité, en vérité, je vous le dis, celui qui n'entre pas par la porte dans la bergerie, mais qui y **10**
monte par ailleurs, est un voleur et un brigand. Mais celui qui entre par la porte est le berger des 2
brebis. Le portier lui ouvre, et les brebis entendent sa voix ; il appelle par leur nom les brebis qui 3
lui appartiennent, et il les conduit dehors. Lorsqu'il a fait sortir toutes ses propres brebis, il marche 4
devant elles ; et les brebis le suivent, parce qu 'elles connaissent sa voix. Elles ne suivront point un 5
étranger ; mais elles fuiront loin de lui, parce qu 'elles ne connaissent pas la voix des étrangers. Jésus 6
leur dit cette parabole, mais ils ne comprirent pas de quoi il leur parlait. Jésus leur dit encore : En 7
vérité, en vérité, je vous le dis, je suis la porte des brebis. Tous ceux qui sont venus avant moi sont des 8
voleurs et des brigands ; mais les brebis ne les ont point écoutés. Je suis la porte. Si quelqu'un entre 9

10 par moi, il sera sauvé ; il entrera et il sortira, et il trouvera des pâturages. Le voleur ne vient que pour
dérober, égorger et détruire ; moi, je suis venu afin que les brebis aient la vie, et qu'elles soient dans
11, 12 l'abondance. Je suis le bon berger. Le bon berger donne sa vie pour ses brebis. Mais le mercenaire, qui
n'est pas le berger, et à qui n'appartiennent pas les brebis, voit venir le loup, abandonne les brebis, et
13 prend la fuite ; et le loup les ravit et les disperse. Le mercenaire s'enfuit, parce qu 'il est mercenaire,
14 et qu'il ne se met point en peine des brebis. Je suis le bon berger. Je connais mes brebis, et elles me
15 connaissent, comme le Père me connaît et comme je connais le Père ; et je donne ma vie pour mes
16 brebis. J'ai encore d'autres brebis, qui ne sont pas de cette bergerie ; celles-là, il faut que je les amène ;
17 elles entendront ma voix, et il y aura un seul troupeau, un seul berger. Le Père m 'aime, parce que
18 je donne ma vie, afin de la reprendre. Personne ne me l 'ôte, mais je la donne de moi-même ; j'ai le
19 pouvoir de la donner, et j'ai le pouvoir de la reprendre : tel est l'ordre que j'ai reçu de mon Père. Il
20 y eut de nouveau, à cause de ces paroles, division parmi les Juifs. Plusieurs d'entre eux disaient : Il
21 a un démon, il est fou ; pourquoi l 'écoutez-vous ? D'autres disaient : Ce ne sont pas les paroles d'un
22 démoniaque ; un démon peut -il ouvrir les yeux des aveugles ? On célébrait à Jérusalem la fête de la
23, 24 Dédicace. C'était l'hiver. Et Jésus se promenait dans le temple, sous le portique de Salomon. Les Juifs
l 'entourèrent, et lui dirent : Jusques à quand tiendras-tu notre esprit en suspens ? Si tu es le Christ,
25 dis -le nous franchement. Jésus leur répondit : Je vous l'ai dit, et vous ne croyez pas. Les oeuvres que
26 je fais au nom de mon Père rendent témoignage de moi. Mais vous ne croyez pas, parce que vous n'êtes
27, 28 pas de mes brebis. Mes brebis entendent ma voix ; je les connais, et elles me suivent. Je leur donne la
29 vie éternelle ; et elles ne périront jamais, et personne ne les ravira de ma main. Mon Père, qui me les a
30 données, est plus grand que tous ; et personne ne peut les ravir de la main de mon Père. Moi et le Père
31, 32 nous sommes un. Alors les Juifs prirent de nouveau des pierres pour le lapider. Jésus leur dit : Je vous
33 ai fait voir plusieurs bonnes oeuvres venant de mon Père : pour laquelle me lapidez -vous ? Les Juifs
lui répondirent : Ce n'est point pour une bonne oeuvre que nous te lapidons, mais pour un blasphème,
34 et parce que toi, qui es un homme, tu te fais Dieu. Jésus leur répondit : N'est -il pas écrit dans votre
35 loi : J 'ai dit : Vous êtes des dieux ? Si elle a appelé dieux ceux à qui la parole de Dieu a été adressée, et
36 si l'Écriture ne peut être anéantie, celui que le Père a sanctifié et envoyé dans le monde, vous lui dites :
37 Tu blasphèmes ! Et cela parce que j'ai dit : Je suis le Fils de Dieu. Si je ne fais pas les oeuvres de mon
38 Père, ne me croyez pas. Mais si je les fais, quand même vous ne me croyez point, croyez à ces oeuvres,
39 afin que vous sachiez et reconnaissiez que le Père est en moi et que je suis dans le Père. Là-dessus, ils
40 cherchèrent encore à le saisir, mais il s'échappa de leurs mains. Jésus s'en alla de nouveau au delà du
41 Jourdain, dans le lieu où Jean avait d'abord baptisé. Et il y demeura. Beaucoup de gens vinrent à lui,
42 et ils disaient : Jean n'a fait aucun miracle ; mais tout ce que Jean a dit de cet homme était vrai. Et,
dans ce lieu-là, plusieurs crurent en lui.

11, 2 Il y avait un homme malade, Lazare, de Béthanie, village de Marie et de Marthe, sa soeur. C'était
cette Marie qui oignit de parfum le Seigneur et qui lui essuya les pieds avec ses cheveux, et c'était son
3 frère Lazare qui était malade. Les soeurs envoyèrent dire à Jésus : Seigneur, voici, celui que tu aimes
4 est malade. Après avoir entendu cela, Jésus dit : Cette maladie n'est point à la mort ; mais elle est pour
5 la gloire de Dieu, afin que le Fils de Dieu soit glorifié par elle. Or, Jésus aimait Marthe, et sa soeur, et
6 Lazare. Lors donc qu'il eut appris que Lazare était malade, il resta deux jours encore dans le lieu où
7, 8 il était, et il dit ensuite aux disciples : Retournons en Judée. Les disciples lui dirent : Rabbi, les Juifs
9 tout récemment cherchaient à te lapider, et tu retournes en Judée ! Jésus répondit : N'y a-t-il pas douze
heures au jour ? Si quelqu'un marche pendant le jour, il ne bronche point, parce qu 'il voit la lumière
10 de ce monde ; mais, si quelqu'un marche pendant la nuit, il bronche, parce que la lumière n'est pas en
11, 12 lui. Après ces paroles, il leur dit : Lazare, notre ami, dort ; mais je vais le réveiller. Les disciples lui
13 dirent : Seigneur, s 'il dort, il sera guéri. Jésus avait parlé de sa mort, mais ils crurent qu 'il parlait de
14, 15 l'assoupissement du sommeil. Alors Jésus leur dit ouvertement : Lazare est mort. Et, à cause de vous,
16 afin que vous croyiez, je me réjouis de ce que je n'étais pas là. Mais allons vers lui. Sur quoi Thomas,
17 appelé Didyme, dit aux autres disciples : Allons aussi, afin de mourir avec lui. Jésus, étant arrivé,
18 trouva que Lazare était déjà depuis quatre jours dans le sépulcre. Et, comme Béthanie était près de
19 Jérusalem, à quinze stades environ, beaucoup de Juifs étaient venus vers Marthe et Marie, pour les
20 consoler de la mort de leur frère. Lorsque Marthe apprit que Jésus arrivait, elle alla au-devant de lui,
21 tandis que Marie se tenait assise à la maison. Marthe dit à Jésus : Seigneur, si tu eusses été ici, mon
22 frère ne serait pas mort. Mais, maintenant même, je sais que tout ce que tu demanderas à Dieu, Dieu
23, 24 te l'accordera. Jésus lui dit : Ton frère ressuscitera. Je sais, lui répondit Marthe, qu 'il ressuscitera à
25 la résurrection, au dernier jour. Jésus lui dit : Je suis la résurrection et la vie. Celui qui croit en moi
26 vivra, quand même il serait mort ; et quiconque vit et croit en moi ne mourra jamais. Crois-tu cela ?
27 Elle lui dit : Oui, Seigneur, je crois que tu es le Christ, le Fils de Dieu, qui devait venir dans le monde.
28 Ayant ainsi parlé, elle s'en alla. Puis elle appela secrètement Marie, sa soeur, et lui dit : Le maître est

ici, et il te demande. Dès que Marie eut entendu, elle se leva promptement, et alla vers lui. Car Jésus 29, 30
n'était pas encore entré dans le village, mais il était dans le lieu où Marthe l 'avait rencontré. Les Juifs 31
qui étaient avec Marie dans la maison et qui la consolaient, l 'ayant vue se lever promptement et sortir,
la suivirent, disant : Elle va au sépulcre, pour y pleurer. Lorsque Marie fut arrivée là où était Jésus, 32
et qu'elle le vit, elle tomba à ses pieds, et lui dit : Seigneur, si tu eusses été ici, mon frère ne serait pas
mort. Jésus, la voyant pleurer, elle et les Juifs qui étaient venus avec elle, frémit en son esprit, et fut 33
tout ému. Et il dit : Où l 'avez-vous mis ? Seigneur, lui répondirent -ils, viens et vois. Jésus pleura. 34, 35
Sur quoi les Juifs dirent : Voyez comme il l 'aimait. Et quelques-uns d'entre eux dirent : Lui qui a ouvert 36, 37
les yeux de l'aveugle, ne pouvait -il pas faire aussi que cet homme ne mourût point ? Jésus frémissant 38
de nouveau en lui-même, se rendit au sépulcre. C'était une grotte, et une pierre était placée devant.
Jésus dit : Otez la pierre. Marthe, la soeur du mort, lui dit : Seigneur, il sent déjà, car il y a quatre jours 39
qu'il est là. Jésus lui dit : Ne t 'ai-je pas dit que, si tu crois, tu verras la gloire de Dieu ? Ils ôtèrent 40, 41
donc la pierre. Et Jésus leva les yeux en haut, et dit : Père, je te rends grâces de ce que tu m 'as exaucé.
Pour moi, je savais que tu m 'exauces toujours ; mais j'ai parlé à cause de la foule qui m'entoure, afin 42
qu 'ils croient que c'est toi qui m 'as envoyé. Ayant dit cela, il cria d'une voix forte : Lazare, sors ! Et 43, 44
le mort sortit, les pieds et les mains liés de bandes, et le visage enveloppé d'un linge. Jésus leur dit :
Déliez -le, et laissez -le aller. Plusieurs des Juifs qui étaient venus vers Marie, et qui virent ce que fit 45
Jésus, crurent en lui. Mais quelques-uns d'entre eux allèrent trouver les pharisiens, et leur dirent ce 46
que Jésus avait fait. Alors les principaux sacrificateurs et les pharisiens assemblèrent le sanhédrin, 47
et dirent : Que ferons-nous ? Car cet homme fait beaucoup de miracles. Si nous le laissons faire, tous 48
croiront en lui, et les Romains viendront détruire et notre ville et notre nation. L'un d 'eux, Caïphe, 49
qui était souverain sacrificateur cette année -là, leur dit : Vous n'y entendez rien ; vous ne réfléchissez 50
pas qu 'il est dans votre intérêt qu 'un seul homme meure pour le peuple, et que la nation entière ne
périsse pas. Or, il ne dit pas cela de lui-même ; mais étant souverain sacrificateur cette année -là, il 51
prophétisa que Jésus devait mourir pour la nation. Et ce n'était pas pour la nation seulement ; c'était 52
aussi afin de réunir en un seul corps les enfants de Dieu dispersés. Dès ce jour, ils résolurent de le 53
faire mourir. C'est pourquoi Jésus ne se montra plus ouvertement parmi les Juifs ; mais il se retira 54
dans la contrée voisine du désert, dans une ville appelée Éphraïm ; et là il demeurait avec ses disciples.
La Pâque des Juifs était proche. Et beaucoup de gens du pays montèrent à Jérusalem avant la Pâque, 55
pour se purifier. Ils cherchaient Jésus, et ils se disaient les uns aux autres dans le temple : Que vous 56
en semble ? Ne viendra -t-il pas à la fête ? Or, les principaux sacrificateurs et les pharisiens avaient 57
donné l'ordre que, si quelqu'un savait où il était, il le déclarât, afin qu 'on se saisît de lui.

Six jours avant la Pâque, Jésus arriva à Béthanie, où était Lazare, qu 'il avait ressuscité des morts. **12**
Là, on lui fit un souper ; Marthe servait, et Lazare était un de ceux qui se trouvaient à table avec lui. 2
Marie, ayant pris une livre d'un parfum de nard pur de grand prix, oignit les pieds de Jésus, et elle lui 3
essuya les pieds avec ses cheveux ; et la maison fut remplie de l'odeur du parfum. Un de ses disciples, 4
Judas Iscariot, fils de Simon, celui qui devait le livrer, dit : Pourquoi n'a-t-on pas vendu ce parfum trois 5
cents deniers, pour les donner aux pauvres ? Il disait cela, non qu 'il se mît en peine des pauvres, mais 6
parce qu 'il était voleur, et que, tenant la bourse, il prenait ce qu'on y mettait. Mais Jésus dit : Laisse 7
-la garder ce parfum pour le jour de ma sépulture. Vous avez toujours les pauvres avec vous, mais vous 8
ne m 'avez pas toujours. Une grande multitude de Juifs apprirent que Jésus était à Béthanie ; et ils y 9
vinrent, non pas seulement à cause de lui, mais aussi pour voir Lazare, qu 'il avait ressuscité des morts.
Les principaux sacrificateurs délibérèrent de faire mourir aussi Lazare, parce que beaucoup de Juifs 10, 11
se retiraient d'eux à cause de lui, et croyaient en Jésus. Le lendemain, une foule nombreuse de gens 12
venus à la fête ayant entendu dire que Jésus se rendait à Jérusalem, prirent des branches de palmiers, 13
et allèrent au-devant de lui, en criant : Hosanna ! Béni soit celui qui vient au nom du Seigneur, le roi
d'Israël ! Jésus trouva un ânon, et s'assit dessus, selon ce qui est écrit : Ne crains point, fille de Sion ; 14, 15
Voici, ton roi vient, Assis sur le petit d'une ânesse. Ses disciples ne comprirent pas d'abord ces choses ; 16
mais, lorsque Jésus eut été glorifié, ils se souvinrent qu 'elles étaient écrites de lui, et qu'ils les avaient
accomplies à son égard. Tous ceux qui étaient avec Jésus, quand il appela Lazare du sépulcre et le 17
ressuscita des morts, lui rendaient témoignage ; et la foule vint au-devant de lui, parce qu 'elle avait 18
appris qu'il avait fait ce miracle. Les pharisiens se dirent donc les uns aux autres : Vous voyez que 19
vous ne gagnez rien ; voici, le monde est allé après lui. Quelques Grecs, du nombre de ceux qui étaient 20
montés pour adorer pendant la fête, s'adressèrent à Philippe, de Bethsaïda en Galilée, et lui dirent avec 21
instance : Seigneur, nous voudrions voir Jésus. Philippe alla le dire à André, puis André et Philippe 22
le dirent à Jésus. Jésus leur répondit : L'heure est venue où le Fils de l'homme doit être glorifié. En 23, 24
vérité, en vérité, je vous le dis, si le grain de blé qui est tombé en terre ne meurt, il reste seul ; mais,
s 'il meurt, il porte beaucoup de fruit. Celui qui aime sa vie la perdra, et celui qui hait sa vie dans ce 25
monde la conservera pour la vie éternelle. Si quelqu'un me sert, qu'il me suive ; et là où je suis, là aussi 26

27 sera mon serviteur. Si quelqu'un me sert, le Père l 'honorera. Maintenant mon âme est troublée. Et
que dirai-je ?... Père, délivre -moi de cette heure ?... Mais c'est pour cela que je suis venu jusqu'à cette
28, 29 heure. Père, glorifie ton nom ! Et une voix vint du ciel : Je l'ai glorifié, et je le glorifierai encore. La
foule qui était là, et qui avait entendu, disait que c'était un tonnerre. D'autres disaient : Un ange lui a
30 parlé. Jésus dit : Ce n'est pas à cause de moi que cette voix s'est fait entendre ; c'est à cause de vous.
31, 32 Maintenant a lieu le jugement de ce monde ; maintenant le prince de ce monde sera jeté dehors. Et
33 moi, quand j'aurai été élevé de la terre, j'attirerai tous les hommes à moi. En parlant ainsi, il indiquait
34 de quelle mort il devait mourir. - La foule lui répondit : Nous avons appris par la loi que le Christ
demeure éternellement ; comment donc dis -tu : Il faut que le Fils de l'homme soit élevé ? Qui est ce Fils
35 de l'homme ? Jésus leur dit : La lumière est encore pour un peu de temps au milieu de vous. Marchez,
pendant que vous avez la lumière, afin que les ténèbres ne vous surprennent point : celui qui marche
36 dans les ténèbres ne sait où il va. Pendant que vous avez la lumière, croyez en la lumière, afin que
37 vous soyez des enfants de lumière. Jésus dit ces choses, puis il s'en alla, et se cacha loin d'eux. Malgré
38 tant de miracles qu'il avait faits en leur présence, ils ne croyaient pas en lui, afin que s'accomplît la
parole qu'Ésaïe, le prophète, a prononcée : Seigneur, Qui a cru à notre prédication ? Et à qui le bras du
39, 40 Seigneur a-t-il été révélé ? Aussi ne pouvaient -ils croire, parce qu 'Ésaïe a dit encore : Il a aveuglé
leurs yeux ; et il a endurci leur coeur, De peur qu'ils ne voient des yeux, Qu'ils ne comprennent du coeur,
41 Qu'ils ne se convertissent, et que je ne les guérisse. Ésaïe dit ces choses, lorsqu'il vit sa gloire, et qu'il
42 parla de lui. Cependant, même parmi les chefs, plusieurs crurent en lui ; mais, à cause des pharisiens,
43 ils n'en faisaient pas l'aveu, dans la crainte d'être exclus de la synagogue. Car ils aimèrent la gloire
44 des hommes plus que la gloire de Dieu. Or, Jésus s'était écrié : Celui qui croit en moi croit, non pas
45, 46 en moi, mais en celui qui m 'a envoyé ; et celui qui me voit voit celui qui m 'a envoyé. Je suis venu
comme une lumière dans le monde, afin que quiconque croit en moi ne demeure pas dans les ténèbres.
47 Si quelqu'un entend mes paroles et ne les garde point, ce n'est pas moi qui le juge ; car je suis venu non
48 pour juger le monde, mais pour sauver le monde. Celui qui me rejette et qui ne reçoit pas mes paroles
49 a son juge ; la parole que j'ai annoncée, c'est elle qui le jugera au dernier jour. Car je n'ai point parlé de
50 moi-même ; mais le Père, qui m 'a envoyé, m 'a prescrit lui-même ce que je dois dire et annoncer. Et je
sais que son commandement est la vie éternelle. C'est pourquoi les choses que je dis, je les dis comme
le Père me les a dites.

13 Avant la fête de Pâque, Jésus, sachant que son heure était venue de passer de ce monde au Père,
2 et ayant aimé les siens qui étaient dans le monde, mit le comble à son amour pour eux. Pendant le
souper, lorsque le diable avait déjà inspiré au coeur de Judas Iscariot, fils de Simon, le dessein de le
3 livrer, Jésus, qui savait que le Père avait remis toutes choses entre ses mains, qu 'il était venu de Dieu,
4, 5 et qu'il s'en allait à Dieu, se leva de table, ôta ses vêtements, et prit un linge, dont il se ceignit. Ensuite
il versa de l'eau dans un bassin, et il se mit à laver les pieds des disciples, et à les essuyer avec le linge
6 dont il était ceint. Il vint donc à Simon Pierre ; et Pierre lui dit : Toi, Seigneur, tu me laves les pieds !
7 Jésus lui répondit : Ce que je fais, tu ne le comprends pas maintenant, mais tu le comprendras bientôt.
8 Pierre lui dit : Non, jamais tu ne me laveras les pieds. Jésus lui répondit : Si je ne te lave, tu n'auras
9 point de part avec moi. Simon Pierre lui dit : Seigneur, non seulement les pieds, mais encore les mains
10 et la tête. Jésus lui dit : Celui qui est lavé n 'a besoin que de se laver les pieds pour être entièrement
11 pur ; et vous êtes purs, mais non pas tous. Car il connaissait celui qui le livrait ; c'est pourquoi il dit :
12 Vous n'êtes pas tous purs. Après qu'il leur eut lavé les pieds, et qu'il eut pris ses vêtements, il se remit
13 à table, et leur dit : Comprenez -vous ce que je vous ai fait ? Vous m 'appelez Maître et Seigneur ; et
14 vous dites bien, car je le suis. Si donc je vous ai lavé les pieds, moi, le Seigneur et le Maître, vous devez
15 aussi vous laver les pieds les uns aux autres ; car je vous ai donné un exemple, afin que vous fassiez
16 comme je vous ai fait. En vérité, en vérité, je vous le dis, le serviteur n'est pas plus grand que son
17 seigneur, ni l'apôtre plus grand que celui qui l 'a envoyé. Si vous savez ces choses, vous êtes heureux,
18 pourvu que vous les pratiquiez. Ce n'est pas de vous tous que je parle ; je connais ceux que j'ai choisis.
Mais il faut que l'Écriture s'accomplisse : Celui qui mange avec moi le pain À levé son talon contre moi.
19 Dès à présent je vous le dis, avant que la chose arrive, afin que, lorsqu 'elle arrivera, vous croyiez à ce
20 que je suis. En vérité, en vérité, je vous le dis, celui qui reçoit celui que j'aurai envoyé me reçoit, et celui
21 qui me reçoit, reçoit celui qui m 'a envoyé. Ayant ainsi parlé, Jésus fut troublé en son esprit, et il dit
22 expressément : En vérité, en vérité, je vous le dis, l'un de vous me livrera. Les disciples se regardaient
23 les uns les autres, ne sachant de qui il parlait. Un des disciples, celui que Jésus aimait, était couché
24, 25 sur le sein de Jésus. Simon Pierre lui fit signe de demander qui était celui dont parlait Jésus. Et ce
26 disciple, s'étant penché sur la poitrine de Jésus, lui dit : Seigneur, qui est -ce ? Jésus répondit : C'est
celui à qui je donnerai le morceau trempé. Et, ayant trempé le morceau, il le donna à Judas, fils de
27 Simon, l'Iscariot. Dès que le morceau fut donné, Satan entra dans Judas. Jésus lui dit : Ce que tu fais,
28 fais -le promptement. Mais aucun de ceux qui étaient à table ne comprit pourquoi il lui disait cela ;

car quelques-uns pensaient que, comme Judas avait la bourse, Jésus voulait lui dire : Achète ce dont 29
nous avons besoin pour la fête, ou qu 'il lui commandait de donner quelque chose aux pauvres. Judas, 30
ayant pris le morceau, se hâta de sortir. Il était nuit. Lorsque Judas fut sorti, Jésus dit : Maintenant, 31
le Fils de l'homme a été glorifié, et Dieu a été glorifié en lui. Si Dieu a été glorifié en lui, Dieu aussi le 32
glorifiera en lui-même, et il le glorifiera bientôt. Mes petits enfants, je suis pour peu de temps encore 33
avec vous. Vous me chercherez ; et, comme j'ai dit aux Juifs : Vous ne pouvez venir où je vais, je vous
le dis aussi maintenant. Je vous donne un commandement nouveau : Aimez -vous les uns les autres ; 34
comme je vous ai aimés, vous aussi, aimez -vous les uns les autres. À ceci tous connaîtront que vous 35
êtes mes disciples, si vous avez de l'amour les uns pour les autres. Simon Pierre lui dit : Seigneur, où 36
vas -tu ? Jésus répondit : Tu ne peux pas maintenant me suivre où je vais, mais tu me suivras plus
tard. Seigneur, lui dit Pierre, pourquoi ne puis-je pas te suivre maintenant ? Je donnerai ma vie pour 37
toi. Jésus répondit : Tu donneras ta vie pour moi ! En vérité, en vérité, je te le dis, le coq ne chantera 38
pas que tu ne m 'aies renié trois fois.

Que votre coeur ne se trouble point. Croyez en Dieu, et croyez en moi. Il y a plusieurs demeures **14**, 2
dans la maison de mon Père. Si cela n'était pas, je vous l'aurais dit. Je vais vous préparer une place. Et, 3
lorsque je m'en serai allé, et que je vous aurai préparé une place, je reviendrai, et je vous prendrai avec
moi, afin que là où je suis vous y soyez aussi. Vous savez où je vais, et vous en savez le chemin. Thomas 4, 5
lui dit : Seigneur, nous ne savons où tu vas ; comment pouvons-nous en savoir le chemin ? Jésus lui dit : 6
Je suis le chemin, la vérité, et la vie. Nul ne vient au Père que par moi. Si vous me connaissiez, vous 7
connaîtriez aussi mon Père. Et dès maintenant vous le connaissez, et vous l 'avez vu. Philippe lui dit : 8
Seigneur, montre -nous le Père, et cela nous suffit. Jésus lui dit : Il y a si longtemps que je suis avec 9
vous, et tu ne m 'as pas connu, Philippe ! Celui qui m 'a vu a vu le Père ; comment dis -tu : Montre -nous
le Père ? Ne crois-tu pas que je suis dans le Père, et que le Père est en moi ? Les paroles que je vous dis, 10
je ne les dis pas de moi-même ; et le Père qui demeure en moi, c'est lui qui fait les oeuvres. Croyez -moi, 11
je suis dans le Père, et le Père est en moi ; croyez du moins à cause de ces oeuvres. En vérité, en vérité, 12
je vous le dis, celui qui croit en moi fera aussi les oeuvres que je fais, et il en fera de plus grandes, parce
que je m'en vais au Père ; et tout ce que vous demanderez en mon nom, je le ferai, afin que le Père 13
soit glorifié dans le Fils. Si vous demandez quelque chose en mon nom, je le ferai. Si vous m 'aimez, 14, 15
gardez mes commandements. Et moi, je prierai le Père, et il vous donnera un autre consolateur, afin 16
qu 'il demeure éternellement avec vous, l'Esprit de vérité, que le monde ne peut recevoir, parce qu 'il ne 17
le voit point et ne le connaît point ; mais vous, vous le connaissez, car il demeure avec vous, et il sera en
vous. Je ne vous laisserai pas orphelins, je viendrai à vous. Encore un peu de temps, et le monde ne me 18, 19
verra plus ; mais vous, vous me verrez, car je vis, et vous vivrez aussi. En ce jour -là, vous connaîtrez 20
que je suis en mon Père, que vous êtes en moi, et que je suis en vous. Celui qui a mes commandements 21
et qui les garde, c'est celui qui m 'aime ; et celui qui m 'aime sera aimé de mon Père, je l 'aimerai, et je
me ferai connaître à lui. Jude, non pas l'Iscariot, lui dit : Seigneur, d'où vient que tu te feras connaître 22
à nous, et non au monde ? Jésus lui répondit : Si quelqu'un m 'aime, il gardera ma parole, et mon Père 23
l 'aimera ; nous viendrons à lui, et nous ferons notre demeure chez lui. Celui qui ne m 'aime pas ne 24
garde point mes paroles. Et la parole que vous entendez n'est pas de moi, mais du Père qui m 'a envoyé.
Je vous ai dit ces choses pendant que je demeure avec vous. Mais le consolateur, l'Esprit -Saint, que le 25, 26
Père enverra en mon nom, vous enseignera toutes choses, et vous rappellera tout ce que je vous ai dit.
Je vous laisse la paix, je vous donne ma paix. Je ne vous donne pas comme le monde donne. Que votre 27
coeur ne se trouble point, et ne s'alarme point. Vous avez entendu que je vous ai dit : Je m'en vais, et je 28
reviens vers vous. Si vous m 'aimiez, vous vous réjouiriez de ce que je vais au Père ; car le Père est plus
grand que moi. Et maintenant je vous ai dit ces choses avant qu'elles arrivent, afin que, lorsqu'elles 29
arriveront, vous croyiez. Je ne parlerai plus guère avec vous ; car le prince du monde vient. Il n'a rien 30
en moi ; mais afin que le monde sache que j'aime le Père, et que j'agis selon l'ordre que le Père m 'a 31
donné, levez -vous, partons d'ici.

Je suis le vrai cep, et mon Père est le vigneron. Tout sarment qui est en moi et qui ne porte pas de **15**, 2
fruit, il le retranche ; et tout sarment qui porte du fruit, il l 'émonde, afin qu 'il porte encore plus de fruit.
Déjà vous êtes purs, à cause de la parole que je vous ai annoncée. Demeurez en moi, et je demeurerai 3, 4
en vous. Comme le sarment ne peut de lui-même porter du fruit, s 'il ne demeure attaché au cep, ainsi
vous ne le pouvez non plus, si vous ne demeurez en moi. Je suis le cep, vous êtes les sarments. Celui qui 5
demeure en moi et en qui je demeure porte beaucoup de fruit, car sans moi vous ne pouvez rien faire. Si 6
quelqu'un ne demeure pas en moi, il est jeté dehors, comme le sarment, et il sèche ; puis on ramasse les
sarments, on les jette au feu, et ils brûlent. Si vous demeurez en moi, et que mes paroles demeurent en 7
vous, demandez ce que vous voudrez, et cela vous sera accordé. Si vous portez beaucoup de fruit, c'est 8
ainsi que mon Père sera glorifié, et que vous serez mes disciples. Comme le Père m 'a aimé, je vous 9
ai aussi aimés. Demeurez dans mon amour. Si vous gardez mes commandements, vous demeurerez 10

dans mon amour, de même que j 'ai gardé les commandements de mon Père, et que je demeure dans
11, 12 son amour. Je vous ai dit ces choses, afin que ma joie soit en vous, et que votre joie soit parfaite. C
13 'est ici mon commandement : Aimez -vous les uns les autres, comme je vous ai aimés. Il n'y a pas de
14 plus grand amour que de donner sa vie pour ses amis. Vous êtes mes amis, si vous faites ce que je
15 vous commande. Je ne vous appelle plus serviteurs, parce que le serviteur ne sait pas ce que fait son
maître ; mais je vous ai appelés amis, parce que je vous ai fait connaître tout ce que j'ai appris de mon
16 Père. Ce n'est pas vous qui m 'avez choisi ; mais moi, je vous ai choisis, et je vous ai établis, afin que
vous alliez, et que vous portiez du fruit, et que votre fruit demeure, afin que ce que vous demanderez au
17 Père en mon nom, il vous le donne. Ce que je vous commande, c'est de vous aimer les uns les autres.
18, 19 Si le monde vous hait, sachez qu 'il m 'a haï avant vous. Si vous étiez du monde, le monde aimerait ce
qui est à lui ; mais parce que vous n'êtes pas du monde, et que je vous ai choisis du milieu du monde, à
20 cause de cela le monde vous hait. Souvenez -vous de la parole que je vous ai dite : Le serviteur n'est
pas plus grand que son maître. S 'ils m 'ont persécuté, ils vous persécuteront aussi ; s 'ils ont gardé ma
21 parole, ils garderont aussi la vôtre. Mais ils vous feront toutes ces choses à cause de mon nom, parce
22 qu 'ils ne connaissent pas celui qui m 'a envoyé. Si je n'étais pas venu et que je ne leur eusse point
23 parlé, ils n'auraient pas de péché ; mais maintenant ils n'ont aucune excuse de leur péché. Celui qui
24 me hait, hait aussi mon Père. Si je n'avais pas fait parmi eux des oeuvres que nul autre n'a faites, ils
25 n'auraient pas de péché ; mais maintenant ils les ont vues, et ils ont haï et moi et mon Père. Mais cela
26 est arrivé afin que s'accomplît la parole qui est écrite dans leur loi : Ils m 'ont haï sans cause. Quand
sera venu le consolateur, que je vous enverrai de la part du Père, l'Esprit de vérité, qui vient du Père, il
27 rendra témoignage de moi ; et vous aussi, vous rendrez témoignage, parce que vous êtes avec moi dès
le commencement.

16, 2 Je vous ai dit ces choses, afin qu'elles ne soient pas pour vous une occasion de chute. Ils vous
excluront des synagogues ; et même l'heure vient où quiconque vous fera mourir croira rendre un culte
3, 4 à Dieu. Et ils agiront ainsi, parce qu 'ils n 'ont connu ni le Père ni moi. Je vous ai dit ces choses, afin
que, lorsque l'heure sera venue, vous vous souveniez que je vous les ai dites. Je ne vous en ai pas parlé
5 dès le commencement, parce que j'étais avec vous. Maintenant je m'en vais vers celui qui m 'a envoyé,
6 et aucun de vous ne me demande : Où vas-tu ? Mais, parce que je vous ai dit ces choses, la tristesse
7 a rempli votre coeur. Cependant je vous dis la vérité : il vous est avantageux que je m'en aille, car si
je ne m'en vais pas, le consolateur ne viendra pas vers vous ; mais, si je m'en vais, je vous l 'enverrai.
8 Et quand il sera venu, il convaincra le monde en ce qui concerne le péché, la justice, et le jugement :
9, 10 en ce qui concerne le péché, parce qu 'ils ne croient pas en moi ; la justice, parce que je vais au Père,
11, 12 et que vous ne me verrez plus ; le jugement, parce que le prince de ce monde est jugé. J'ai encore
13 beaucoup de choses à vous dire, mais vous ne pouvez pas les porter maintenant. Quand le consolateur
sera venu, l'Esprit de vérité, il vous conduira dans toute la vérité ; car il ne parlera pas de lui-même,
14 mais il dira tout ce qu'il aura entendu, et il vous annoncera les choses à venir. Il me glorifiera, parce
15 qu 'il prendra de ce qui est à moi, et vous l'annoncera. Tout ce que le Père a est à moi ; c'est pourquoi
16 j'ai dit qu 'il prend de ce qui est à moi, et qu'il vous l'annoncera. Encore un peu de temps, et vous ne me
17 verrez plus ; et puis encore un peu de temps, et vous me verrez, parce que je vais au Père. Là-dessus,
quelques-uns de ses disciples dirent entre eux : Que signifie ce qu'il nous dit : Encore un peu de temps,
et vous ne me verrez plus ; et puis encore un peu de temps, et vous me verrez ? et : Parce que je vais au
18 Père ? Ils disaient donc : Que signifie ce qu'il dit : Encore un peu de temps ? Nous ne savons de quoi il
19 parle. Jésus, connut qu 'ils voulaient l 'interroger, leur dit : Vous vous questionnez les uns les autres
sur ce que j'ai dit : Encore un peu de temps, et vous ne me verrez plus ; et puis encore un peu de temps,
20 et vous me verrez. En vérité, en vérité, je vous le dis, vous pleurerez et vous vous lamenterez, et le
21 monde se réjouira : vous serez dans la tristesse, mais votre tristesse se changera en joie. La femme,
lorsqu 'elle enfante, éprouve de la tristesse, parce que son heure est venue ; mais, lorsqu 'elle a donné le
jour à l'enfant, elle ne se souvient plus de la souffrance, à cause de la joie qu 'elle a de ce qu'un homme
22 est né dans le monde. Vous donc aussi, vous êtes maintenant dans la tristesse ; mais je vous reverrai,
23 et votre coeur se réjouira, et nul ne vous ravira votre joie. En ce jour -là, vous ne m 'interrogerez plus
sur rien. En vérité, en vérité, je vous le dis, ce que vous demanderez au Père, il vous le donnera en mon
24 nom. Jusqu'à présent vous n 'avez rien demandé en mon nom. Demandez, et vous recevrez, afin que
25 votre joie soit parfaite. Je vous ai dit ces choses en paraboles. L'heure vient où je ne vous parlerai plus
26 en paraboles, mais où je vous parlerai ouvertement du Père. En ce jour, vous demanderez en mon nom,
27 et je ne vous dis pas que je prierai le Père pour vous ; car le Père lui-même vous aime, parce que vous
28 m 'avez aimé, et que vous avez cru que je suis sorti de Dieu. Je suis sorti du Père, et je suis venu dans
29 le monde ; maintenant je quitte le monde, et je vais au Père. Ses disciples lui dirent : Voici, maintenant
30 tu parles ouvertement, et tu n'emploies aucune parabole. Maintenant nous savons que tu sais toutes
choses, et que tu n'as pas besoin que personne t 'interroge ; c'est pourquoi nous croyons que tu es sorti de

Dieu. Jésus leur répondit : Vous croyez maintenant. Voici, l'heure vient, et elle est déjà venue, où vous 31, 32
serez dispersés chacun de son côté, et où vous me laisserez seul ; mais je ne suis pas seul, car le Père
est avec moi. Je vous ai dit ces choses, afin que vous ayez la paix en moi. Vous aurez des tribulations 33
dans le monde ; mais prenez courage, j 'ai vaincu le monde.

Après avoir ainsi parlé, Jésus leva les yeux au ciel, et dit : Père, l'heure est venue ! Glorifie ton Fils, **17**
afin que ton Fils te glorifie, selon que tu lui as donné pouvoir sur toute chair, afin qu 'il accorde la vie 2
éternelle à tous ceux que tu lui as donnés. Or, la vie éternelle, c 'est qu 'ils te connaissent, toi, le seul 3
vrai Dieu, et celui que tu as envoyé, Jésus -Christ. Je t 'ai glorifié sur la terre, j'ai achevé l'oeuvre que tu 4
m 'as donnée à faire. Et maintenant toi, Père, glorifie -moi auprès de toi-même de la gloire que j'avais 5
auprès de toi avant que le monde fût. J'ai fait connaître ton nom aux hommes que tu m 'as donnés du 6
milieu du monde. Ils étaient à toi, et tu me les as donnés ; et ils ont gardé ta parole. Maintenant ils 7
ont connu que tout ce que tu m 'as donné vient de toi. Car je leur ai donné les paroles que tu m 'as 8
données ; et ils les ont reçues, et ils ont vraiment connu que je suis sorti de toi, et ils ont cru que tu m 'as
envoyé. C'est pour eux que je prie. Je ne prie pas pour le monde, mais pour ceux que tu m 'as donnés, 9
parce qu 'ils sont à toi ; - et tout ce qui est à moi est à toi, et ce qui est à toi est à moi ; -et je suis glorifié 10
en eux. Je ne suis plus dans le monde, et ils sont dans le monde, et je vais à toi. Père saint, garde en 11
ton nom ceux que tu m 'as donnés, afin qu 'ils soient un comme nous. Lorsque j'étais avec eux dans le 12
monde, je les gardais en ton nom. J'ai gardé ceux que tu m 'as donnés, et aucun d 'eux ne s'est perdu,
sinon le fils de perdition, afin que l'Écriture fût accomplie. Et maintenant je vais à toi, et je dis ces 13
choses dans le monde, afin qu 'ils aient en eux ma joie parfaite. Je leur ai donné ta parole ; et le monde 14
les a haïs, parce qu 'ils ne sont pas du monde, comme moi je ne suis pas du monde. Je ne te prie pas de 15
les ôter du monde, mais de les préserver du mal. Ils ne sont pas du monde, comme moi je ne suis pas 16
du monde. Sanctifie -les par ta vérité : ta parole est la vérité. Comme tu m 'as envoyé dans le monde, 17, 18
je les ai aussi envoyés dans le monde. Et je me sanctifie moi-même pour eux, afin qu 'eux aussi soient 19
sanctifiés par la vérité. Ce n'est pas pour eux seulement que je prie, mais encore pour ceux qui croiront 20
en moi par leur parole, afin que tous soient un, comme toi, Père, tu es en moi, et comme je suis en toi, 21
afin qu 'eux aussi soient un en nous, pour que le monde croie que tu m 'as envoyé. Je leur ai donné la 22
gloire que tu m 'as donnée, afin qu 'ils soient un comme nous sommes un, - moi en eux, et toi en moi, 23
-afin qu 'ils soient parfaitement un, et que le monde connaisse que tu m 'as envoyé et que tu les as aimés
comme tu m 'as aimé. Père, je veux que là où je suis ceux que tu m 'as donnés soient aussi avec moi, 24
afin qu 'ils voient ma gloire, la gloire que tu m 'as donnée, parce que tu m 'as aimé avant la fondation
du monde. Père juste, le monde ne t 'a point connu ; mais moi je t 'ai connu, et ceux-ci ont connu que tu 25
m 'as envoyé. Je leur ai fait connaître ton nom, et je le leur ferai connaître, afin que l'amour dont tu m 26
'as aimé soit en eux, et que je sois en eux.

Lorsqu'il eut dit ces choses, Jésus alla avec ses disciples de l'autre côté du torrent du Cédron, où **18**
se trouvait un jardin, dans lequel il entra, lui et ses disciples. Judas, qui le livrait, connaissait ce 2
lieu, parce que Jésus et ses disciples s'y étaient souvent réunis. Judas donc, ayant pris la cohorte, et 3
des huissiers qu'envoyèrent les principaux sacrificateurs et les pharisiens, vint là avec des lanternes,
des flambeaux et des armes. Jésus, sachant tout ce qui devait lui arriver, s'avança, et leur dit : Qui 4
cherchez-vous ? Ils lui répondirent : Jésus de Nazareth. Jésus leur dit : C'est moi. Et Judas, qui le 5
livrait, était avec eux. Lorsque Jésus leur eut dit : C'est moi, ils reculèrent et tombèrent par terre. Il 6, 7
leur demanda de nouveau : Qui cherchez-vous ? Et ils dirent : Jésus de Nazareth. Jésus répondit : Je 8
vous ai dit que c'est moi. Si donc c'est moi que vous cherchez, laissez aller ceux-ci. Il dit cela, afin que 9
s'accomplît la parole qu 'il avait dite : Je n 'ai perdu aucun de ceux que tu m 'as donnés. Simon Pierre, 10
qui avait une épée, la tira, frappa le serviteur du souverain sacrificateur, et lui coupa l'oreille droite. Ce
serviteur s'appelait Malchus. Jésus dit à Pierre : Remets ton épée dans le fourreau. Ne boirai-je pas 11
la coupe que le Père m 'a donnée à boire ? La cohorte, le tribun, et les huissiers des Juifs, se saisirent 12
alors de Jésus, et le lièrent. Ils l 'emmenèrent d'abord chez Anne ; car il était le beau-père de Caïphe, 13
qui était souverain sacrificateur cette année -là. Et Caïphe était celui qui avait donné ce conseil aux 14
Juifs : Il est avantageux qu'un seul homme meure pour le peuple. Simon Pierre, avec un autre disciple, 15
suivait Jésus. Ce disciple était connu du souverain sacrificateur, et il entra avec Jésus dans la cour du
souverain sacrificateur ; mais Pierre resta dehors près de la porte. L'autre disciple, qui était connu du 16
souverain sacrificateur, sortit, parla à la portière, et fit entrer Pierre. Alors la servante, la portière, dit 17
à Pierre : Toi aussi, n'es -tu pas des disciples de cet homme ? Il dit : Je n'en suis point. Les serviteurs 18
et les huissiers, qui étaient là, avaient allumé un brasier, car il faisait froid, et ils se chauffaient. Pierre
se tenait avec eux, et se chauffait. Le souverain sacrificateur interrogea Jésus sur ses disciples et 19
sur sa doctrine. Jésus lui répondit : J 'ai parlé ouvertement au monde ; j 'ai toujours enseigné dans 20
la synagogue et dans le temple, où tous les Juifs s'assemblent, et je n'ai rien dit en secret. Pourquoi 21
m 'interroges-tu ? Interroge sur ce que je leur ai dit ceux qui m'ont entendu ; voici, ceux-là savent ce

que j 'ai dit. À ces mots, un des huissiers, qui se trouvait là, donna un soufflet à Jésus, en disant : Est-ce ainsi que tu réponds au souverain sacrificateur ? Jésus lui dit : Si j'ai mal parlé, fais voir ce que j'ai dit de mal ; et si j'ai bien parlé, pourquoi me frappes -tu ? Anne l 'envoya lié à Caïphe, le souverain sacrificateur. Simon Pierre était là, et se chauffait. On lui dit : Toi aussi, n'es -tu pas de ses disciples ? Il le nia, et dit : Je n'en suis point. Un des serviteurs du souverain sacrificateur, parent de celui à qui Pierre avait coupé l'oreille, dit : Ne t 'ai-je pas vu avec lui dans le jardin ? Pierre le nia de nouveau. Et aussitôt le coq chanta. Ils conduisirent Jésus de chez Caïphe au prétoire : c'était le matin. Ils n'entrèrent point eux-mêmes dans le prétoire, afin de ne pas se souiller, et de pouvoir manger la Pâque. Pilate sortit donc pour aller à eux, et il dit : Quelle accusation portez-vous contre cet homme ? Ils lui répondirent : Si ce n'était pas un malfaiteur, nous ne te l 'aurions pas livré. Sur quoi Pilate leur dit : Prenez -le vous-mêmes, et jugez -le selon votre loi. Les Juifs lui dirent : Il ne nous est pas permis de mettre personne à mort. C'était afin que s'accomplît la parole que Jésus avait dite, lorsqu'il indiqua de quelle mort il devait mourir. Pilate rentra dans le prétoire, appela Jésus, et lui dit : Es -tu le roi des Juifs ? Jésus répondit : Est-ce de toi-même que tu dis cela, ou d'autres te l'ont-ils dit de moi ? Pilate répondit : Moi, suis -je Juif ? Ta nation et les principaux sacrificateurs t 'ont livré à moi : qu 'as-tu fait ? Mon royaume n'est pas de ce monde, répondit Jésus. Si mon royaume était de ce monde, mes serviteurs auraient combattu pour moi afin que je ne fusse pas livré aux Juifs ; mais maintenant mon royaume n'est point d'ici-bas. Pilate lui dit : Tu es donc roi ? Jésus répondit : Tu le dis, je suis roi. Je suis né et je suis venu dans le monde pour rendre témoignage à la vérité. Quiconque est de la vérité écoute ma voix. Pilate lui dit : Qu 'est -ce que la vérité ? Après avoir dit cela, il sortit de nouveau pour aller vers les Juifs, et il leur dit : Je ne trouve aucun crime en lui. Mais, comme c'est parmi vous une coutume que je vous relâche quelqu'un à la fête de Pâque, voulez-vous que je vous relâche le roi des Juifs ? Alors de nouveau tous s'écrièrent : Non pas lui, mais Barabbas. Or, Barabbas était un brigand.

19 Alors Pilate prit Jésus, et le fit battre de verges. Les soldats tressèrent une couronne d 'épines qu'ils posèrent sur sa tête, et ils le revêtirent d'un manteau de pourpre ; puis, s'approchant de lui, ils disaient : Salut, roi des Juifs ! Et ils lui donnaient des soufflets. Pilate sortit de nouveau, et dit aux Juifs : Voici, je vous l 'amène dehors, afin que vous sachiez que je ne trouve en lui aucun crime. Jésus sortit donc, portant la couronne d'épines et le manteau de pourpre. Et Pilate leur dit : Voici l'homme. Lorsque les principaux sacrificateurs et les huissiers le virent, ils s'écrièrent : Crucifie ! crucifie ! Pilate leur dit : Prenez -le vous-mêmes, et crucifiez -le ; car moi, je ne trouve point de crime en lui. Les Juifs lui répondirent : Nous avons une loi ; et, selon notre loi, il doit mourir, parce qu 'il s 'est fait Fils de Dieu. Quand Pilate entendit cette parole, sa frayeur augmenta. Il rentra dans le prétoire, et il dit à Jésus : D'où es -tu ? Mais Jésus ne lui donna point de réponse. Pilate lui dit : Est-ce à moi que tu ne parles pas ? Ne sais-tu pas que j'ai le pouvoir de te crucifier, et que j'ai le pouvoir de te relâcher ? Jésus répondit : Tu n'aurais sur moi aucun pouvoir, s 'il ne t 'avait été donné d'en haut. C'est pourquoi celui qui me livre à toi commet un plus grand péché. Dès ce moment, Pilate cherchait à le relâcher. Mais les Juifs criaient : Si tu le relâches, tu n'es pas ami de César. Quiconque se fait roi se déclare contre César. Pilate, ayant entendu ces paroles, amena Jésus dehors ; et il s'assit sur le tribunal, au lieu appelé le Pavé, et en hébreu Gabbatha. C'était la préparation de la Pâque, et environ la sixième heure. Pilate dit aux Juifs : Voici votre roi. Mais ils s'écrièrent : Ote, ôte, crucifie -le ! Pilate leur dit : Crucifierai -je votre roi ? Les principaux sacrificateurs répondirent : Nous n 'avons de roi que César. Alors il le leur livra pour être crucifié. Ils prirent donc Jésus, et l'emmenèrent. Jésus, portant sa croix, arriva au lieu du crâne, qui se nomme en hébreu Golgotha. C'est là qu'il fut crucifié, et deux autres avec lui, un de chaque côté, et Jésus au milieu. Pilate fit une inscription, qu'il plaça sur la croix, et qui était ainsi conçue : Jésus de Nazareth, roi des Juifs. Beaucoup de Juifs lurent cette inscription, parce que le lieu où Jésus fut crucifié était près de la ville : elle était en hébreu, en grec et en latin. Les principaux sacrificateurs des Juifs dirent à Pilate : N'écris pas : Roi des Juifs. Mais écris qu 'il a dit : Je suis roi des Juifs. Pilate répondit : Ce que j'ai écrit, je l'ai écrit. Les soldats, après avoir crucifié Jésus, prirent ses vêtements, et ils en firent quatre parts, une part pour chaque soldat. Ils prirent aussi sa tunique, qui était sans couture, d'un seul tissu depuis le haut jusqu 'en bas. Et ils dirent entre eux : Ne la déchirons pas, mais tirons au sort à qui elle sera. Cela arriva afin que s'accomplît cette parole de l'Écriture : Ils se sont partagé mes vêtements, Et ils ont tiré au sort ma tunique. Voilà ce que firent les soldats. Près de la croix de Jésus se tenaient sa mère et la soeur de sa mère, Marie, femme de Clopas, et Marie de Magdala. Jésus, voyant sa mère, et auprès d'elle le disciple qu 'il aimait, dit à sa mère : Femme, voilà ton fils. Puis il dit au disciple : Voilà ta mère. Et, dès ce moment, le disciple la prit chez lui. Après cela, Jésus, qui savait que tout était déjà consommé, dit, afin que l'Écriture fût accomplie : J'ai soif. Il y avait là un vase plein de vinaigre. Les soldats en remplirent une éponge, et, l'ayant fixée à une branche d'hysope, ils l'approchèrent de sa bouche. Quand Jésus eut pris le vinaigre, il dit : Tout est accompli. Et, baissant la tête, il rendit l'esprit. Dans la crainte que les corps ne restassent sur la croix pendant

le sabbat, -car c'était la préparation, et ce jour de sabbat était un grand jour, -les Juifs demandèrent
à Pilate qu'on rompît les jambes aux crucifiés, et qu'on les enlevât. Les soldats vinrent donc, et ils 32
rompirent les jambes au premier, puis à l'autre qui avait été crucifié avec lui. S'étant approchés de 33
Jésus, et le voyant déjà mort, ils ne lui rompirent pas les jambes ; mais un des soldats lui perça le côté 34
avec une lance, et aussitôt il sortit du sang et de l'eau. Celui qui l'a vu en a rendu témoignage, et son 35
témoignage est vrai ; et il sait qu 'il dit vrai, afin que vous croyiez aussi. Ces choses sont arrivées, afin 36
que l'Écriture fût accomplie : Aucun de ses os ne sera brisé. Et ailleurs l'Écriture dit encore : Ils verront 37
celui qu 'ils ont percé. Après cela, Joseph d 'Arimathée, qui était disciple de Jésus, mais en secret par 38
crainte des Juifs, demanda à Pilate la permission de prendre le corps de Jésus. Et Pilate le permit. Il
vint donc, et prit le corps de Jésus. Nicodème, qui auparavant était allé de nuit vers Jésus, vint aussi, 39
apportant un mélange d'environ cent livres de myrrhe et d'aloès. Ils prirent donc le corps de Jésus, et 40
l 'enveloppèrent de bandes, avec les aromates, comme c'est la coutume d'ensevelir chez les Juifs. Or, il 41
y avait un jardin dans le lieu où Jésus avait été crucifié, et dans le jardin un sépulcre neuf, où personne
encore n'avait été mis. Ce fut là qu'ils déposèrent Jésus, à cause de la préparation des Juifs, parce que 42
le sépulcre était proche.

Le premier jour de la semaine, Marie de Magdala se rendit au sépulcre dès le matin, comme il faisait **20**
encore obscur ; et elle vit que la pierre était ôtée du sépulcre. Elle courut vers Simon Pierre et vers 2
l'autre disciple que Jésus aimait, et leur dit : Ils ont enlevé du sépulcre le Seigneur, et nous ne savons
où ils l 'ont mis. Pierre et l'autre disciple sortirent, et allèrent au sépulcre. Ils couraient tous deux 3, 4
ensemble. Mais l'autre disciple courut plus vite que Pierre, et arriva le premier au sépulcre ; s'étant 5
baissé, il vit les bandes qui étaient à terre, cependant il n'entra pas. Simon Pierre, qui le suivait, arriva 6
et entra dans le sépulcre ; il vit les bandes qui étaient à terre, et le linge qu'on avait mis sur la tête 7
de Jésus, non pas avec les bandes, mais plié dans un lieu à part. Alors l'autre disciple, qui était arrivé 8
le premier au sépulcre, entra aussi ; et il vit, et il crut. Car ils ne comprenaient pas encore que, selon 9
l'Écriture, Jésus devait ressusciter des morts. Et les disciples s'en retournèrent chez eux. Cependant 10, 11
Marie se tenait dehors près du sépulcre, et pleurait. Comme elle pleurait, elle se baissa pour regarder
dans le sépulcre ; et elle vit deux anges vêtus de blanc, assis à la place où avait été couché le corps de 12
Jésus, l'un à la tête, l'autre aux pieds. Ils lui dirent : Femme, pourquoi pleures-tu ? Elle leur répondit : 13
Parce qu 'ils ont enlevé mon Seigneur, et je ne sais où ils l 'ont mis. En disant cela, elle se retourna, 14
et elle vit Jésus debout ; mais elle ne savait pas que c'était Jésus. Jésus lui dit : Femme, pourquoi 15
pleures-tu ? Qui cherches-tu ? Elle, pensant que c'était le jardinier, lui dit : Seigneur, si c'est toi qui l
'as emporté, dis -moi où tu l 'as mis, et je le prendrai. Jésus lui dit : Marie ! Elle se retourna, et lui 16
dit en hébreu : Rabbouni ! c 'est-à-dire, Maître ! Jésus lui dit : Ne me touche pas ; car je ne suis pas 17
encore monté vers mon Père. Mais va trouver mes frères, et dis -leur que je monte vers mon Père et
votre Père, vers mon Dieu et votre Dieu. Marie de Magdala alla annoncer aux disciples qu 'elle avait 18
vu le Seigneur, et qu'il lui avait dit ces choses. Le soir de ce jour, qui était le premier de la semaine, les 19
portes du lieu où se trouvaient les disciples étant fermées, à cause de la crainte qu'ils avaient des Juifs,
Jésus vint, se présenta au milieu d'eux, et leur dit : La paix soit avec vous ! Et quand il eut dit cela, il 20
leur montra ses mains et son côté. Les disciples furent dans la joie en voyant le Seigneur. Jésus leur 21
dit de nouveau : La paix soit avec vous ! Comme le Père m 'a envoyé, moi aussi je vous envoie. Après 22
ces paroles, il souffla sur eux, et leur dit : Recevez le Saint -Esprit. Ceux à qui vous pardonnerez les 23
péchés, ils leur seront pardonnés ; et ceux à qui vous les retiendrez, ils leur seront retenus. Thomas, 24
appelé Didyme, l'un des douze, n'était pas avec eux lorsque Jésus vint. Les autres disciples lui dirent 25
donc : Nous avons vu le Seigneur. Mais il leur dit : Si je ne vois dans ses mains la marque des clous,
et si je ne mets mon doigt dans la marque des clous, et si je ne mets ma main dans son côté, je ne
croirai point. Huit jours après, les disciples de Jésus étaient de nouveau dans la maison, et Thomas se 26
trouvait avec eux. Jésus vint, les portes étant fermées, se présenta au milieu d'eux, et dit : La paix soit
avec vous ! Puis il dit à Thomas : Avance ici ton doigt, et regarde mes mains ; avance aussi ta main, 27
et mets-la dans mon côté ; et ne sois pas incrédule, mais crois. Thomas lui répondit : Mon Seigneur 28
et mon Dieu ! Jésus lui dit : Parce que tu m 'as vu, tu as cru. Heureux ceux qui n'ont pas vu, et qui 29
ont cru ! Jésus a fait encore, en présence de ses disciples, beaucoup d'autres miracles, qui ne sont pas 30
écrits dans ce livre. Mais ces choses ont été écrites afin que vous croyiez que Jésus est le Christ, le Fils 31
de Dieu, et qu 'en croyant vous ayez la vie en son nom.

Après cela, Jésus se montra encore aux disciples, sur les bords de la mer de Tibériade. Et voici de **21**
quelle manière il se montra. Simon Pierre, Thomas, appelé Didyme, Nathanaël, de Cana en Galilée, 2
les fils de Zébédée, et deux autres disciples de Jésus, étaient ensemble. Simon Pierre leur dit : Je vais 3
pêcher. Ils lui dirent : Nous allons aussi avec toi. Ils sortirent et montèrent dans une barque, et cette
nuit -là ils ne prirent rien. Le matin étant venu, Jésus se trouva sur le rivage ; mais les disciples ne 4
savaient pas que c'était Jésus. Jésus leur dit : Enfants, n'avez-vous rien à manger ? Ils lui répondirent : 5

6 Non. Il leur dit : Jetez le filet du côté droit de la barque, et vous trouverez. Ils le jetèrent donc, et ils
7 ne pouvaient plus le retirer, à cause de la grande quantité de poissons. Alors le disciple que Jésus
aimait dit à Pierre : C'est le Seigneur ! Et Simon Pierre, dès qu'il eut entendu que c'était le Seigneur,
8 mit son vêtement et sa ceinture, car il était nu, et se jeta dans la mer. Les autres disciples vinrent avec
la barque, tirant le filet plein de poissons, car ils n 'étaient éloignés de terre que d'environ deux cents
9 coudées. Lorsqu'ils furent descendus à terre, ils virent là des charbons allumés, du poisson dessus,
10, 11 et du pain. Jésus leur dit : Apportez des poissons que vous venez de prendre. Simon Pierre monta
dans la barque, et tira à terre le filet plein de cent cinquante -trois grands poissons ; et quoiqu'il y en
12 eût tant, le filet ne se rompit point. Jésus leur dit : Venez, mangez. Et aucun des disciples n'osait lui
13 demander : Qui es -tu ? sachant que c'était le Seigneur. Jésus s'approcha, prit le pain, et leur en donna ;
14 il fit de même du poisson. C 'était déjà la troisième fois que Jésus se montrait à ses disciples depuis
15 qu'il était ressuscité des morts. Après qu'ils eurent mangé, Jésus dit à Simon Pierre : Simon, fils de
Jonas, m 'aimes -tu plus que ne m'aiment ceux-ci ? Il lui répondit : Oui, Seigneur, tu sais que je t 'aime.
16 Jésus lui dit : Pais mes agneaux. Il lui dit une seconde fois : Simon, fils de Jonas, m 'aimes-tu ? Pierre
17 lui répondit : Oui, Seigneur, tu sais que je t 'aime. Jésus lui dit : Pais mes brebis. Il lui dit pour la
troisième fois : Simon, fils de Jonas, m 'aimes-tu ? Pierre fut attristé de ce qu 'il lui avait dit pour la
troisième fois : M 'aimes-tu ? Et il lui répondit : Seigneur, tu sais toutes choses, tu sais que je t 'aime.
18 Jésus lui dit : Pais mes brebis. En vérité, en vérité, je te le dis, quand tu étais plus jeune, tu te ceignais
toi-même, et tu allais où tu voulais ; mais quand tu seras vieux, tu étendras tes mains, et un autre te
19 ceindra, et te mènera où tu ne voudras pas. Il dit cela pour indiquer par quelle mort Pierre glorifierait
20 Dieu. Et ayant ainsi parlé, il lui dit : Suis -moi. Pierre, s'étant retourné, vit venir après eux le disciple
que Jésus aimait, celui qui, pendant le souper, s'était penché sur la poitrine de Jésus, et avait dit :
21 Seigneur, qui est celui qui te livre ? En le voyant, Pierre dit à Jésus : Et celui-ci, Seigneur, que lui
22 arrivera-t-il ? Jésus lui dit : Si je veux qu'il demeure jusqu'à ce que je vienne, que t 'importe ? Toi, suis
23 -moi. Là-dessus, le bruit courut parmi les frères que ce disciple ne mourrait point. Cependant Jésus
n'avait pas dit à Pierre qu'il ne mourrait point ; mais : Si je veux qu'il demeure jusqu'à ce que je vienne,
24 que t 'importe ? C 'est ce disciple qui rend témoignage de ces choses, et qui les a écrites. Et nous savons
25 que son témoignage est vrai. Jésus a fait encore beaucoup d'autres choses ; si on les écrivait en détail,
je ne pense pas que le monde même pût contenir les livres qu'on écrirait.

ACTES

Théophile, j'ai parlé, dans mon premier livre, de tout ce que Jésus a commencé de faire et d'en- **1**
seigner dès le commencement jusqu'au jour où il fut enlevé au ciel, après avoir donné ses 2
ordres, par le Saint -Esprit, aux apôtres qu 'il avait choisis. Après qu'il eut souffert, il leur ap- 3
parut vivant, et leur en donna plusieurs preuves, se montrant à eux pendant quarante jours,
et parlant des choses qui concernent le royaume de Dieu. Comme il se trouvait avec eux, il leur recom- 4
manda de ne pas s'éloigner de Jérusalem, mais d'attendre ce que le Père avait promis, ce que je vous
ai annoncé, leur dit-il ; car Jean a baptisé d'eau, mais vous, dans peu de jours, vous serez baptisés du 5
Saint -Esprit. Alors les apôtres réunis lui demandèrent : Seigneur, est-ce en ce temps que tu rétabliras 6
le royaume d'Israël ? Il leur répondit : Ce n'est pas à vous de connaître les temps ou les moments que 7
le Père a fixés de sa propre autorité. Mais vous recevrez une puissance, le Saint -Esprit survenant sur 8
vous, et vous serez mes témoins à Jérusalem, dans toute la Judée, dans la Samarie, et jusqu'aux extré-
mités de la terre. Après avoir dit cela, il fut élevé pendant qu'ils le regardaient, et une nuée le déroba 9
à leurs yeux. Et comme ils avaient les regards fixés vers le ciel pendant qu'il s'en allait, voici, deux 10
hommes vêtus de blanc leur apparurent, et dirent : Hommes Galiléens, pourquoi vous arrêtez-vous à 11
regarder au ciel ? Ce Jésus, qui a été enlevé au ciel du milieu de vous, viendra de la même manière que
vous l 'avez vu allant au ciel. Alors ils retournèrent à Jérusalem, de la montagne appelée des oliviers, 12
qui est près de Jérusalem, à la distance d'un chemin de sabbat. Quand ils furent arrivés, ils montèrent 13
dans la chambre haute où ils se tenaient d'ordinaire ; c'étaient Pierre, Jean, Jacques, André, Philippe,
Thomas, Barthélemy, Matthieu, Jacques, fils d'Alphée, Simon le Zélote, et Jude, fils de Jacques. Tous 14
d'un commun accord persévéraient dans la prière, avec les femmes, et Marie, mère de Jésus, et avec les
frères de Jésus. En ces jours -là, Pierre se leva au milieu des frères, le nombre des personnes réunies 15
étant d'environ cent vingt. Et il dit : Hommes frères, il fallait que s'accomplît ce que le Saint -Esprit, 16
dans l'Écriture, a annoncé d'avance, par la bouche de David, au sujet de Judas, qui a été le guide de
ceux qui ont saisi Jésus. Il était compté parmi nous, et il avait part au même ministère. Cet homme, 17, 18
ayant acquis un champ avec le salaire du crime, est tombé, s'est rompu par le milieu du corps, et toutes
ses entrailles se sont répandues. La chose a été si connue de tous les habitants de Jérusalem que ce 19
champ a été appelé dans leur langue Hakeldama, c'est-à-dire, champ du sang. Or, il est écrit dans le 20
livre des Psaumes : Que sa demeure devienne déserte, Et que personne ne l 'habite ! Et : Qu'un autre
prenne sa charge ! Il faut donc que, parmi ceux qui nous ont accompagnés tout le temps que le Sei- 21
gneur Jésus a vécu avec nous, depuis le baptême de Jean jusqu'au jour où il a été enlevé du milieu de 22
nous, il y en ait un qui nous soit associé comme témoin de sa résurrection. Ils en présentèrent deux : 23
Joseph appelé Barsabbas, surnommé Justus, et Matthias. Puis ils firent cette prière : Seigneur, toi qui 24
connais les coeurs de tous, désigne lequel de ces deux tu as choisi, afin qu'il ait part à ce ministère et 25
à cet apostolat, que Judas a abandonné pour aller en son lieu. Ils tirèrent au sort, et le sort tomba sur 26
Matthias, qui fut associé aux onze apôtres.

Le jour de la Pentecôte, ils étaient tous ensemble dans le même lieu. Tout à coup il vint du ciel un **2**, 2
bruit comme celui d'un vent impétueux, et il remplit toute la maison où ils étaient assis. Des langues, 3
semblables à des langues de feu, leur apparurent, séparées les unes des autres, et se posèrent sur cha-
cun d'eux. Et ils furent tous remplis du Saint -Esprit, et se mirent à parler en d'autres langues, selon 4
que l'Esprit leur donnait de s'exprimer. Or, il y avait en séjour à Jérusalem des Juifs, hommes pieux, de 5
toutes les nations qui sont sous le ciel. Au bruit qui eut lieu, la multitude accourut, et elle fut confondue 6
parce que chacun les entendait parler dans sa propre langue. Ils étaient tous dans l'étonnement et la 7
surprise, et ils se disaient les uns aux autres : Voici, ces gens qui parlent ne sont-ils pas tous Galiléens ?
Et comment les entendons -nous dans notre propre langue à chacun, dans notre langue maternelle ? 8
Parthes, Mèdes, Élamites, ceux qui habitent la Mésopotamie, la Judée, la Cappadoce, le Pont, l'Asie, la 9, 10
Phrygie, la Pamphylie, l'Égypte, le territoire de la Libye voisine de Cyrène, et ceux qui sont venus de
Rome, Juifs et prosélytes, Crétois et Arabes, comment les entendons-nous parler dans nos langues des 11
merveilles de Dieu ? Ils étaient tous dans l'étonnement, et, ne sachant que penser, ils se disaient les 12
uns aux autres : Que veut dire ceci ? Mais d'autres se moquaient, et disaient : Ils sont pleins de vin 13
doux. Alors Pierre, se présentant avec les onze, éleva la voix, et leur parla en ces termes : Hommes 14
Juifs, et vous tous qui séjournez à Jérusalem, sachez ceci, et prêtez l'oreille à mes paroles ! Ces gens ne 15
sont pas ivres, comme vous le supposez, car c'est la troisième heure du jour. Mais c 'est ici ce qui a été 16
dit par le prophète Joël : Dans les derniers jours, dit Dieu, je répandrai de mon Esprit sur toute chair ; 17
Vos fils et vos filles prophétiseront, Vos jeunes gens auront des visions, Et vos vieillards auront des
songes. Oui, sur mes serviteurs et sur mes servantes, Dans ces jours -là, je répandrai de mon Esprit ; 18
et ils prophétiseront. Je ferai paraître des prodiges en haut dans le ciel et des miracles en bas sur la 19

20 terre, Du sang, du feu, et une vapeur de fumée ; Le soleil se changera en ténèbres, Et la lune en sang,
21 Avant l'arrivée du jour du Seigneur, De ce jour grand et glorieux. Alors quiconque invoquera le nom
22 du Seigneur sera sauvé. Hommes Israélites, écoutez ces paroles ! Jésus de Nazareth, cet homme à qui
Dieu a rendu témoignage devant vous par les miracles, les prodiges et les signes qu 'il a opérés par lui
23 au milieu de vous, comme vous le savez vous-mêmes ; cet homme, livré selon le dessein arrêté et selon
24 la prescience de Dieu, vous l'avez crucifié, vous l'avez fait mourir par la main des impies. Dieu l 'a
ressuscité, en le délivrant des liens de la mort, parce qu 'il n'était pas possible qu'il fût retenu par elle.
25 Car David dit de lui : Je voyais constamment le Seigneur devant moi, Parce qu 'il est à ma droite, afin
26 que je ne sois point ébranlé. Aussi mon coeur est dans la joie, et ma langue dans l'allégresse ; Et même
27 ma chair reposera avec espérance, Car tu n'abandonneras pas mon âme dans le séjour des morts, Et
28 tu ne permettras pas que ton Saint voie la corruption. Tu m 'as fait connaître les sentiers de la vie,
29 Tu me rempliras de joie par ta présence. Hommes frères, qu'il me soit permis de vous dire librement,
au sujet du patriarche David, qu 'il est mort, qu'il a été enseveli, et que son sépulcre existe encore au-
30 jourd'hui parmi nous. Comme il était prophète, et qu'il savait que Dieu lui avait promis avec serment
31 de faire asseoir un de ses descendants sur son trône, c'est la résurrection du Christ qu 'il a prévue et
annoncée, en disant qu'il ne serait pas abandonné dans le séjour des morts et que sa chair ne verrait
32, 33 pas la corruption. C'est ce Jésus que Dieu a ressuscité ; nous en sommes tous témoins. Élevé par la
droite de Dieu, il a reçu du Père le Saint -Esprit qui avait été promis, et il l 'a répandu, comme vous le
34 voyez et l'entendez. Car David n'est point monté au ciel, mais il dit lui-même : Le Seigneur a dit à mon
35, 36 Seigneur : Assieds-toi à ma droite, Jusqu'à ce que je fasse de tes ennemis ton marchepied. Que toute
la maison d'Israël sache donc avec certitude que Dieu a fait Seigneur et Christ ce Jésus que vous avez
37 crucifié. Après avoir entendu ce discours, ils eurent le coeur vivement touché, et ils dirent à Pierre et
38 aux autres apôtres : Hommes frères, que ferons-nous ? Pierre leur dit : Repentez-vous, et que chacun
de vous soit baptisé au nom de Jésus -Christ, pour le pardon de vos péchés ; et vous recevrez le don du
39 Saint -Esprit. Car la promesse est pour vous, pour vos enfants, et pour tous ceux qui sont au loin, en
40 aussi grand nombre que le Seigneur notre Dieu les appellera. Et, par plusieurs autres paroles, il les
41 conjurait et les exhortait, disant : Sauvez-vous de cette génération perverse. Ceux qui acceptèrent sa
parole furent baptisés ; et, en ce jour-là, le nombre des disciples s'augmenta d'environ trois mille âmes.
42 Ils persévéraient dans l'enseignement des apôtres, dans la communion fraternelle, dans la fraction du
43 pain, et dans les prières. La crainte s'emparait de chacun, et il se faisait beaucoup de prodiges et de
44 miracles par les apôtres. Tous ceux qui croyaient étaient dans le même lieu, et ils avaient tout en com-
45 mun. Ils vendaient leurs propriétés et leurs biens, et ils en partageaient le produit entre tous, selon
46 les besoins de chacun. Ils étaient chaque jour tous ensemble assidus au temple, ils rompaient le pain
47 dans les maisons, et prenaient leur nourriture avec joie et simplicité de coeur, louant Dieu, et trouvant
grâce auprès de tout le peuple. Et le Seigneur ajoutait chaque jour à l'Église ceux qui étaient sauvés.

3, 2 Pierre et Jean montaient ensemble au temple, à l'heure de la prière : c'était la neuvième heure. Il y
avait un homme boiteux de naissance, qu'on portait et qu 'on plaçait tous les jours à la porte du temple
3 appelée la Belle, pour qu'il demandât l'aumône à ceux qui entraient dans le temple. Cet homme, voyant
4 Pierre et Jean qui allaient y entrer, leur demanda l'aumône. Pierre, de même que Jean, fixa les yeux
5 sur lui, et dit : Regarde -nous. Et il les regardait attentivement, s'attendant à recevoir d 'eux quelque
6 chose. Alors Pierre lui dit : Je n'ai ni argent, ni or ; mais ce que j'ai, je te le donne : au nom de Jésus -
7 Christ de Nazareth, lève-toi et marche. Et le prenant par la main droite, il le fit lever. Au même instant,
8 ses pieds et ses chevilles devinrent fermes ; d'un saut il fut debout, et il se mit à marcher. Il entra avec
9 eux dans le temple, marchant, sautant, et louant Dieu. Tout le monde le vit marchant et louant Dieu.
10 Ils reconnaissaient que c'était celui qui était assis à la Belle porte du temple pour demander l'aumône,
11 et ils furent remplis d'étonnement et de surprise au sujet de ce qui lui était arrivé. Comme il ne quittait
12 pas Pierre et Jean, tout le peuple étonné accourut vers eux, au portique dit de Salomon. Pierre, voyant
cela, dit au peuple : Hommes Israélites, pourquoi vous étonnez-vous de cela ? Pourquoi avez-vous les
regards fixés sur nous, comme si c'était par notre propre puissance ou par notre piété que nous eussions
13 fait marcher cet homme ? Le Dieu d'Abraham, d'Isaac et de Jacob, le Dieu de nos pères, a glorifié son
14 serviteur Jésus, que vous avez livré et renié devant Pilate, qui était d'avis qu'on le relâchât. Vous avez
15 renié le Saint et le Juste, et vous avez demandé qu'on vous accordât la grâce d'un meurtrier. Vous avez
16 fait mourir le Prince de la vie, que Dieu a ressuscité des morts ; nous en sommes témoins. C'est par
la foi en son nom que son nom a raffermi celui que vous voyez et connaissez ; c'est la foi en lui qui a
17 donné à cet homme cette entière guérison, en présence de vous tous. Et maintenant, frères, je sais
18 que vous avez agi par ignorance, ainsi que vos chefs. Mais Dieu a accompli de la sorte ce qu 'il avait
19 annoncé d'avance par la bouche de tous ses prophètes, que son Christ devait souffrir. Repentez-vous
donc et convertissez-vous, pour que vos péchés soient effacés, afin que des temps de rafraîchissement
20, 21 viennent de la part du Seigneur, et qu'il envoie celui qui vous a été destiné, Jésus -Christ, que le

ciel doit recevoir jusqu'aux temps du rétablissement de toutes choses, dont Dieu a parlé anciennement
par la bouche de ses saints prophètes. Moïse a dit : Le Seigneur votre Dieu vous suscitera d'entre vos 22
frères un prophète comme moi ; vous l 'écouterez dans tout ce qu 'il vous dira, et quiconque n'écoutera 23
pas ce prophète sera exterminé du milieu du peuple. Tous les prophètes qui ont successivement parlé, 24
depuis Samuel, ont aussi annoncé ces jours -là. Vous êtes les fils des prophètes et de l'alliance que 25
Dieu a traitée avec nos pères, en disant à Abraham : Toutes les familles de la terre seront bénies en ta
postérité. C'est à vous premièrement que Dieu, ayant suscité son serviteur, l 'a envoyé pour vous bénir, 26
en détournant chacun de vous de ses iniquités.

Tandis que Pierre et Jean parlaient au peuple, survinrent les sacrificateurs, le commandant du **4**
temple, et les sadducéens, mécontents de ce qu 'ils enseignaient le peuple, et annonçaient en la per- 2
sonne de Jésus la résurrection des morts. Ils mirent les mains sur eux, et ils les jetèrent en prison 3
jusqu'au lendemain ; car c'était déjà le soir. Cependant, beaucoup de ceux qui avaient entendu la pa- 4
role crurent, et le nombre des hommes s'éleva à environ cinq mille. Le lendemain, les chefs du peuple, 5
les anciens et les scribes, s'assemblèrent à Jérusalem, avec Anne, le souverain sacrificateur, Caïphe, 6
Jean, Alexandre, et tous ceux qui étaient de la race des principaux sacrificateurs. Ils firent placer au 7
milieu d'eux Pierre et Jean, et leur demandèrent : Par quel pouvoir, ou au nom de qui avez-vous fait
cela ? Alors Pierre, rempli du Saint -Esprit, leur dit : Chefs du peuple, et anciens d'Israël, puisque 8, 9
nous sommes interrogés aujourd'hui sur un bienfait accordé à un homme malade, afin que nous disions
comment il a été guéri, sachez -le tous, et que tout le peuple d'Israël le sache ! C'est par le nom de Jé- 10
sus -Christ de Nazareth, que vous avez crucifié, et que Dieu a ressuscité des morts, c'est par lui que cet
homme se présente en pleine santé devant vous. Jésus est La pierre rejetée par vous qui bâtissez, Et 11
qui est devenue la principale de l'angle. Il n 'y a de salut en aucun autre ; car il n'y a sous le ciel aucun 12
autre nom qui ait été donné parmi les hommes, par lequel nous devions être sauvés. Lorsqu'ils virent 13
l'assurance de Pierre et de Jean, ils furent étonnés, sachant que c'étaient des hommes du peuple sans
instruction ; et ils les reconnurent pour avoir été avec Jésus. Mais comme ils voyaient là près d'eux 14
l'homme qui avait été guéri, ils n'avaient rien à répliquer. Ils leur ordonnèrent de sortir du sanhédrin, 15
et ils délibérèrent entre eux, disant : Que ferons-nous à ces hommes ? Car il est manifeste pour tous 16
les habitants de Jérusalem qu'un miracle signalé a été accompli par eux, et nous ne pouvons pas le nier.
Mais, afin que la chose ne se répande pas davantage parmi le peuple, défendons -leur avec menaces de 17
parler désormais à qui que ce soit en ce nom-là. Et les ayant appelés, ils leur défendirent absolument 18
de parler et d'enseigner au nom de Jésus. Pierre et Jean leur répondirent : Jugez s 'il est juste, devant 19
Dieu, de vous obéir plutôt qu'à Dieu ; car nous ne pouvons pas ne pas parler de ce que nous avons 20
vu et entendu. Ils leur firent de nouvelles menaces, et les relâchèrent, ne sachant comment les punir, 21
à cause du peuple, parce que tous glorifiaient Dieu de ce qui était arrivé. Car l'homme qui avait été 22
l'objet de cette guérison miraculeuse était âgé de plus de quarante ans. Après avoir été relâchés, ils al- 23
lèrent vers les leurs, et racontèrent tout ce que les principaux sacrificateurs et les anciens leur avaient
dit. Lorsqu'ils l'eurent entendu, ils élevèrent à Dieu la voix tous ensemble, et dirent : Seigneur, toi 24
qui as fait le ciel, la terre, la mer, et tout ce qui s'y trouve, c'est toi qui as dit par le Saint-Esprit, par 25
la bouche de notre père, ton serviteur David : Pourquoi ce tumulte parmi les nations, Et ces vaines
pensées parmi les peuples ? Les rois de la terre se sont soulevés, Et les princes se sont ligués Contre 26
le Seigneur et contre son Oint. En effet, contre ton saint serviteur Jésus, que tu as oint, Hérode et 27
Ponce Pilate se sont ligués dans cette ville avec les nations et avec les peuples d'Israël, pour faire tout 28
ce que ta main et ton conseil avaient arrêté d'avance. Et maintenant, Seigneur, vois leurs menaces, et 29
donne à tes serviteurs d'annoncer ta parole avec une pleine assurance, en étendant ta main, pour qu'il 30
se fasse des guérisons, des miracles et des prodiges, par le nom de ton saint serviteur Jésus. Quand 31
ils eurent prié, le lieu où ils étaient assemblés trembla ; ils furent tous remplis du Saint -Esprit, et ils
annonçaient la parole de Dieu avec assurance. La multitude de ceux qui avaient cru n'était qu'un coeur 32
et qu'une âme. Nul ne disait que ses biens lui appartinssent en propre, mais tout était commun entre
eux. Les apôtres rendaient avec beaucoup de force témoignage de la résurrection du Seigneur Jésus. 33
Et une grande grâce reposait sur eux tous. Car il n 'y avait parmi eux aucun indigent : tous ceux qui 34
possédaient des champs ou des maisons les vendaient, apportaient le prix de ce qu'ils avaient vendu,
et le déposaient aux pieds des apôtres ; et l'on faisait des distributions à chacun selon qu'il en avait be- 35
soin. Joseph, surnommé par les apôtres Barnabas, ce qui signifie fils d'exhortation, Lévite, originaire 36
de Chypre, vendit un champ qu'il possédait, apporta l'argent, et le déposa aux pieds des apôtres. 37

Mais un homme nommé Ananias, avec Saphira sa femme, vendit une propriété, et retint une partie **5**, 2
du prix, sa femme le sachant ; puis il apporta le reste, et le déposa aux pieds des apôtres. Pierre lui 3
dit : Ananias, pourquoi Satan a-t-il rempli ton coeur, au point que tu mentes au Saint -Esprit, et que
tu aies retenu une partie du prix du champ ? S'il n'eût pas été vendu, ne te restait-il pas ? Et, après 4
qu'il a été vendu, le prix n'était-il pas à ta disposition ? Comment as-tu pu mettre en ton coeur un

pareil dessein ? Ce n'est pas à des hommes que tu as menti, mais à Dieu. Ananias, entendant ces
paroles, tomba, et expira. Une grande crainte saisit tous les auditeurs. Les jeunes gens, s'étant levés,
l 'enveloppèrent, l'emportèrent, et l'ensevelirent. Environ trois heures plus tard, sa femme entra, sans
savoir ce qui était arrivé. Pierre lui adressa la parole : Dis -moi, est-ce à un tel prix que vous avez
vendu le champ ? Oui, répondit-elle, c'est à ce prix-là. Alors Pierre lui dit : Comment vous êtes-vous
accordés pour tenter l'Esprit du Seigneur ? Voici, ceux qui ont enseveli ton mari sont à la porte, et ils
t 'emporteront. Au même instant, elle tomba aux pieds de l'apôtre, et expira. Les jeunes gens, étant
entrés, la trouvèrent morte ; ils l'emportèrent, et l'ensevelirent auprès de son mari. Une grande crainte
s'empara de toute l'assemblée et de tous ceux qui apprirent ces choses. Beaucoup de miracles et de
prodiges se faisaient au milieu du peuple par les mains des apôtres. Ils se tenaient tous ensemble au
portique de Salomon, et aucun des autres n'osait se joindre à eux ; mais le peuple les louait hautement.
Le nombre de ceux qui croyaient au Seigneur, hommes et femmes, s'augmentait de plus en plus ; en
sorte qu 'on apportait les malades dans les rues et qu'on les plaçait sur des lits et des couchettes, afin
que, lorsque Pierre passerait, son ombre au moins couvrît quelqu'un d'eux. La multitude accourait
aussi des villes voisines à Jérusalem, amenant des malades et des gens tourmentés par des esprits
impurs ; et tous étaient guéris. Cependant le souverain sacrificateur et tous ceux qui étaient avec lui,
savoir le parti des sadducéens, se levèrent, remplis de jalousie, mirent les mains sur les apôtres, et les
jetèrent dans la prison publique. Mais un ange du Seigneur, ayant ouvert pendant la nuit les portes
de la prison, les fit sortir, et leur dit : Allez, tenez-vous dans le temple, et annoncez au peuple toutes
les paroles de cette vie. Ayant entendu cela, ils entrèrent dès le matin dans le temple, et se mirent
à enseigner. Le souverain sacrificateur et ceux qui étaient avec lui étant survenus, ils convoquèrent
le sanhédrin et tous les anciens des fils d'Israël, et ils envoyèrent chercher les apôtres à la prison.
Les huissiers, à leur arrivée, ne les trouvèrent point dans la prison. Ils s'en retournèrent, et firent
leur rapport, en disant : Nous avons trouvé la prison soigneusement fermée, et les gardes qui étaient
devant les portes ; mais, après avoir ouvert, nous n'avons trouvé personne dedans. Lorsqu'ils eurent
entendu ces paroles, le commandant du temple et les principaux sacrificateurs ne savaient que penser
des apôtres et des suites de cette affaire. Quelqu'un vint leur dire : Voici, les hommes que vous avez
mis en prison sont dans le temple, et ils enseignent le peuple. Alors le commandant partit avec les
huissiers, et les conduisit sans violence, car ils avaient peur d'être lapidés par le peuple. Après qu'ils
les eurent amenés en présence du sanhédrin, le souverain sacrificateur les interrogea en ces termes :
Ne vous avons-nous pas défendu expressément d'enseigner en ce nom -là ? Et voici, vous avez rempli
Jérusalem de votre enseignement, et vous voulez faire retomber sur nous le sang de cet homme ! Pierre
et les apôtres répondirent : Il faut obéir à Dieu plutôt qu 'aux hommes. Le Dieu de nos pères a ressuscité
Jésus, que vous avez tué, en le pendant au bois. Dieu l 'a élevé par sa droite comme Prince et Sauveur,
pour donner à Israël la repentance et le pardon des péchés. Nous sommes témoins de ces choses,
de même que le Saint -Esprit, que Dieu a donné à ceux qui lui obéissent. Furieux de ces paroles,
ils voulaient les faire mourir. Mais un pharisien, nommé Gamaliel, docteur de la loi, estimé de tout
le peuple, se leva dans le sanhédrin, et ordonna de faire sortir un instant les apôtres. Puis il leur
dit : Hommes Israélites, prenez garde à ce que vous allez faire à l'égard de ces gens. Car, il n'y a pas
longtemps que parut Theudas, qui se donnait pour quelque chose, et auquel se rallièrent environ quatre
cents hommes : il fut tué, et tous ceux qui l 'avaient suivi furent mis en déroute et réduits à rien. Après
lui, parut Judas le Galiléen, à l'époque du recensement, et il attira du monde à son parti : il périt aussi,
et tous ceux qui l 'avaient suivi furent dispersés. Et maintenant, je vous le dis ne vous occupez plus de
ces hommes, et laissez -les aller. Si cette entreprise ou cette oeuvre vient des hommes, elle se détruira ;
mais si elle vient de Dieu, vous ne pourrez la détruire. Ne courez pas le risque d'avoir combattu contre
Dieu. Ils se rangèrent à son avis. Et ayant appelé les apôtres, ils les firent battre de verges, ils leur
défendirent de parler au nom de Jésus, et ils les relâchèrent. Les apôtres se retirèrent de devant le
sanhédrin, joyeux d'avoir été jugés dignes de subir des outrages pour le nom de Jésus. Et chaque jour,
dans le temple et dans les maisons, ils ne cessaient d'enseigner, et d'annoncer la bonne nouvelle de
Jésus -Christ.

6 En ce temps-là, le nombre des disciples augmentant, les Hellénistes murmurèrent contre les Hé-
breux, parce que leurs veuves étaient négligées dans la distribution qui se faisait chaque jour. Les
douze convoquèrent la multitude des disciples, et dirent : Il n'est pas convenable que nous laissions la
parole de Dieu pour servir aux tables. C'est pourquoi, frères, choisissez parmi vous sept hommes, de
qui l'on rende un bon témoignage, qui soient pleins d'Esprit -Saint et de sagesse, et que nous chargerons
de cet emploi. Et nous, nous continuerons à nous appliquer à la prière et au ministère de la parole.
Cette proposition plut à toute l'assemblée. Ils élurent Étienne, homme plein de foi et d'Esprit -Saint,
Philippe, Prochore, Nicanor, Timon, Parménas, et Nicolas, prosélyte d'Antioche. Ils les présentèrent
aux apôtres, qui, après avoir prié, leur imposèrent les mains. La parole de Dieu se répandait de plus

en plus, le nombre des disciples augmentait beaucoup à Jérusalem, et une grande foule de sacrificateurs
obéissaient à la foi. Étienne, plein de grâce et de puissance, faisait des prodiges et de grands miracles 8
parmi le peuple. Quelques membres de la synagogue dite des Affranchis, de celle des Cyrénéens et 9
de celle des Alexandrins, avec des Juifs de Cilicie et d'Asie, se mirent à discuter avec lui ; mais ils ne 10
pouvaient résister à sa sagesse et à l'Esprit par lequel il parlait. Alors ils subornèrent des hommes qui 11
dirent : Nous l 'avons entendu proférer des paroles blasphématoires contre Moïse et contre Dieu. Ils 12
émurent le peuple, les anciens et les scribes, et, se jetant sur lui, ils le saisirent, et l'emmenèrent au
sanhédrin. Ils produisirent de faux témoins, qui dirent : Cet homme ne cesse de proférer des paroles 13
contre le lieu saint et contre la loi ; car nous l 'avons entendu dire que Jésus, ce Nazaréen, détruira ce 14
lieu, et changera les coutumes que Moïse nous a données. Tous ceux qui siégeaient au sanhédrin ayant 15
fixé les regards sur Étienne, son visage leur parut comme celui d'un ange.

Le souverain sacrificateur dit : Les choses sont -elles ainsi ? Étienne répondit : Hommes frères et **7**, 2
pères, écoutez ! Le Dieu de gloire apparut à notre père Abraham, lorsqu'il était en Mésopotamie, avant
qu'il s'établît à Charran ; et il lui dit : Quitte ton pays et ta famille, et va dans le pays que je te 3
montrerai. Il sortit alors du pays des Chaldéens, et s'établit à Charran. De là, après la mort de son 4
père, Dieu le fit passer dans ce pays que vous habitez maintenant ; il ne lui donna aucune propriété 5
en ce pays, pas même de quoi poser le pied, mais il promit de lui en donner la possession, et à sa
postérité après lui, quoiqu'il n'eût point d'enfant. Dieu parla ainsi : Sa postérité séjournera dans un 6
pays étranger ; on la réduira en servitude et on la maltraitera pendant quatre cents ans. Mais la nation 7
à laquelle ils auront été asservis, c'est moi qui la jugerai, dit Dieu. Après cela, ils sortiront, et ils me
serviront dans ce lieu -ci. Puis Dieu donna à Abraham l'alliance de la circoncision ; et ainsi, Abraham, 8
ayant engendré Isaac, le circoncit le huitième jour ; Isaac engendra et circoncit Jacob, et Jacob les douze
patriarches. Les patriarches, jaloux de Joseph, le vendirent pour être emmené en Égypte. Mais Dieu 9
fut avec lui, et le délivra de toutes ses tribulations ; il lui donna de la sagesse et lui fit trouver grâce 10
devant Pharaon, roi d'Égypte, qui l 'établit gouverneur d 'Égypte et de toute sa maison. Il survint une 11
famine dans tout le pays d'Égypte, et dans celui de Canaan. La détresse était grande, et nos pères ne
trouvaient pas de quoi se nourrir. Jacob apprit qu'il y avait du blé en Égypte, et il y envoya nos pères 12
une première fois. Et la seconde fois, Joseph fut reconnu par ses frères, et Pharaon sut de quelle famille 13
il était. Puis Joseph envoya chercher son père Jacob, et toute sa famille, composée de soixante -quinze 14
personnes. Jacob descendit en Égypte, où il mourut, ainsi que nos pères ; et ils furent transportés à 15, 16
Sichem, et déposés dans le sépulcre qu 'Abraham avait acheté, à prix d'argent, des fils d'Hémor, père
de Sichem. Le temps approchait où devait s'accomplir la promesse que Dieu avait faite à Abraham, et 17
le peuple s'accrut et se multiplia en Égypte, jusqu'à ce que parut un autre roi, qui n'avait pas connu 18
Joseph. Ce roi, usant d'artifice contre notre race, maltraita nos pères, au point de leur faire exposer 19
leurs enfants, pour qu'ils ne vécussent pas. À cette époque, naquit Moïse, qui était beau aux yeux de 20
Dieu. Il fut nourri trois mois dans la maison de son père ; et, quand il eut été exposé, la fille de Pharaon 21
le recueillit, et l 'éleva comme son fils. Moïse fut instruit dans toute la sagesse des Égyptiens, et il était 22
puissant en paroles et en oeuvres. Il avait quarante ans, lorsqu 'il lui vint dans le coeur de visiter ses 23
frères, les fils d'Israël. Il en vit un qu'on outrageait, et, prenant sa défense, il vengea celui qui était 24
maltraité, et frappa l'Égyptien. Il pensait que ses frères comprendraient que Dieu leur accordait la 25
délivrance par sa main ; mais ils ne comprirent pas. Le jour suivant, il parut au milieu d'eux comme ils 26
se battaient, et il les exhorta à la paix : Hommes, dit-il, vous êtes frères ; pourquoi vous maltraitez -vous
l'un l'autre ? Mais celui qui maltraitait son prochain le repoussa, en disant : Qui t 'a établi chef et juge 27
sur nous ? Veux -tu me tuer, comme tu as tué hier l'Égyptien ? À cette parole, Moïse prit la fuite, et il 28, 29
alla séjourner dans le pays de Madian, où il engendra deux fils. Quarante ans plus tard, un ange lui 30
apparut, au désert de la montagne de Sinaï, dans la flamme d'un buisson en feu. Moïse, voyant cela, fut 31
étonné de cette apparition ; et, comme il s'approchait pour examiner, la voix du Seigneur se fit entendre :
Je suis le Dieu de tes pères, le Dieu d'Abraham, d'Isaac et de Jacob. Et Moïse, tout tremblant, n 'osait 32
regarder. Le Seigneur lui dit : Ote tes souliers de tes pieds, car le lieu sur lequel tu te tiens est une 33
terre sainte. J'ai vu la souffrance de mon peuple qui est en Égypte, j'ai entendu ses gémissements, et je 34
suis descendu pour le délivrer. Maintenant, va, je t 'enverrai en Égypte. Ce Moïse, qu 'ils avaient renié, 35
en disant : Qui t 'a établi chef et juge ? c'est lui que Dieu envoya comme chef et comme libérateur avec
l'aide de l'ange qui lui était apparu dans le buisson. C'est lui qui les fit sortir d'Égypte, en opérant des 36
prodiges et des miracles au pays d'Égypte, au sein de la mer Rouge, et au désert, pendant quarante ans.
C 'est ce Moïse qui dit aux fils d'Israël : Dieu vous suscitera d'entre vos frères un prophète comme moi. 37
C 'est lui qui, lors de l'assemblée au désert, étant avec l'ange qui lui parlait sur la montagne de Sinaï et 38
avec nos pères, reçut des oracles vivants, pour nous les donner. Nos pères ne voulurent pas lui obéir, 39

40 ils le repoussèrent, et ils tournèrent leur coeur vers l'Égypte, en disant à Aaron : Fais -nous des dieux
qui marchent devant nous ; car ce Moïse qui nous a fait sortir du pays d'Égypte, nous ne savons ce qu'il
41 est devenu. Et, en ces jours -là, ils firent un veau, ils offrirent un sacrifice à l'idole, et se réjouirent de
42 l'oeuvre de leurs mains. Alors Dieu se détourna, et les livra au culte de l'armée du ciel, selon qu'il est
écrit dans le livre des prophètes : M 'avez-vous offert des victimes et des sacrifices Pendant quarante
43 ans au désert, maison d'Israël ?... Vous avez porté la tente de Moloch Et l'étoile du dieu Remphan, Ces
44 images que vous avez faites pour les adorer ! Aussi vous transporterai -je au delà de Babylone. Nos
pères avaient au désert le tabernacle du témoignage, comme l'avait ordonné celui qui dit à Moïse de le
45 faire d'après le modèle qu 'il avait vu. Et nos pères, l 'ayant reçu, l'introduisirent, sous la conduite de
Josué, dans le pays qui était possédé par les nations que Dieu chassa devant eux, et il y resta jusqu'aux
46 jours de David. David trouva grâce devant Dieu, et demanda d'élever une demeure pour le Dieu de
47, 48 Jacob ; et ce fut Salomon qui lui bâtit une maison. Mais le Très-Haut n'habite pas dans ce qui est fait
49 de main d'homme, comme dit le prophète : Le ciel est mon trône, Et la terre mon marchepied. Quelle
50 maison me bâtirez-vous, dit le Seigneur, Ou quel sera le lieu de mon repos ? N'est-ce pas ma main qui
51 a fait toutes ces choses ?... Hommes au cou raide, incirconcis de coeur et d'oreilles ! vous vous opposez
52 toujours au Saint -Esprit. Ce que vos pères ont été, vous l'êtes aussi. Lequel des prophètes vos pères
n'ont-ils pas persécuté ? Ils ont tué ceux qui annonçaient d'avance la venue du Juste, que vous avez livré
53 maintenant, et dont vous avez été les meurtriers, vous qui avez reçu la loi d'après des commandements
54 d'anges, et qui ne l'avez point gardée !... En entendant ces paroles, ils étaient furieux dans leur coeur,
55 et ils grinçaient des dents contre lui. Mais Étienne, rempli du Saint -Esprit, et fixant les regards vers
56 le ciel, vit la gloire de Dieu et Jésus debout à la droite de Dieu. Et il dit : Voici, je vois les cieux ouverts,
57 et le Fils de l'homme debout à la droite de Dieu. Ils poussèrent alors de grands cris, en se bouchant
58 les oreilles, et ils se précipitèrent tous ensemble sur lui, le traînèrent hors de la ville, et le lapidèrent.
59 Les témoins déposèrent leurs vêtements aux pieds d'un jeune homme nommé Saul. Et ils lapidaient
60 Étienne, qui priait et disait : Seigneur Jésus, reçois mon esprit ! Puis, s'étant mis à genoux, il s'écria
d'une voix forte : Seigneur, ne leur impute pas ce péché ! Et, après ces paroles, il s'endormit.

8 Saul avait approuvé le meurtre d'Étienne. Il y eut, ce jour -là, une grande persécution contre l'Église
de Jérusalem ; et tous, excepté les apôtres, se dispersèrent dans les contrées de la Judée et de la Sa-
2, 3 marie. Des hommes pieux ensevelirent Étienne, et le pleurèrent à grand bruit. Saul, de son côté,
ravageait l'Église ; pénétrant dans les maisons, il en arrachait hommes et femmes, et les faisait jeter
4 en prison. Ceux qui avaient été dispersés allaient de lieu en lieu, annonçant la bonne nouvelle de la
5, 6 parole. Philippe, étant descendu dans la ville de Samarie, y prêcha le Christ. Les foules tout entières
étaient attentives à ce que disait Philippe, lorsqu'elles apprirent et virent les miracles qu 'il faisait.
7 Car des esprits impurs sortirent de plusieurs démoniaques, en poussant de grands cris, et beaucoup de
8, 9 paralytiques et de boiteux furent guéris. Et il y eut une grande joie dans cette ville. Il y avait aupa-
ravant dans la ville un homme nommé Simon, qui, se donnant pour un personnage important, exerçait
10 la magie et provoquait l'étonnement du peuple de la Samarie. Tous, depuis le plus petit jusqu'au plus
grand, l 'écoutaient attentivement, et disaient : Celui-ci est la puissance de Dieu, celle qui s'appelle la
11 grande. Ils l 'écoutaient attentivement, parce qu 'il les avait longtemps étonnés par ses actes de magie.
12 Mais, quand ils eurent cru à Philippe, qui leur annonçait la bonne nouvelle du royaume de Dieu et du
13 nom de Jésus -Christ, hommes et femmes se firent baptiser. Simon lui-même crut, et, après avoir été
baptisé, il ne quittait plus Philippe, et il voyait avec étonnement les miracles et les grands prodiges qui
14 s'opéraient. Les apôtres, qui étaient à Jérusalem, ayant appris que la Samarie avait reçu la parole de
15 Dieu, y envoyèrent Pierre et Jean. Ceux-ci, arrivés chez les Samaritains, prièrent pour eux, afin qu
16 'ils reçussent le Saint -Esprit. Car il n'était encore descendu sur aucun d'eux ; ils avaient seulement
17 été baptisés au nom du Seigneur Jésus. Alors Pierre et Jean leur imposèrent les mains, et ils reçurent
18 le Saint -Esprit. Lorsque Simon vit que le Saint -Esprit était donné par l'imposition des mains des
19 apôtres, il leur offrit de l'argent, en disant : Accordez -moi aussi ce pouvoir, afin que celui à qui j'impo-
20 serai les mains reçoive le Saint -Esprit. Mais Pierre lui dit : Que ton argent périsse avec toi, puisque
21 tu as cru que le don de Dieu s'acquérait à prix d'argent ! Il n'y a pour toi ni part ni lot dans cette af-
22 faire, car ton coeur n'est pas droit devant Dieu. Repens-toi donc de ta méchanceté, et prie le Seigneur
23 pour que la pensée de ton coeur te soit pardonnée, s 'il est possible ; car je vois que tu es dans un fiel
24 amer et dans les liens de l'iniquité. Simon répondit : Priez vous-mêmes le Seigneur pour moi, afin qu
25 'il ne m 'arrive rien de ce que vous avez dit. Après avoir rendu témoignage à la parole du Seigneur, et
après l'avoir prêchée, Pierre et Jean retournèrent à Jérusalem, en annonçant la bonne nouvelle dans
26 plusieurs villages des Samaritains. Un ange du Seigneur, s'adressant à Philippe, lui dit : Lève-toi, et
27 va du côté du midi, sur le chemin qui descend de Jérusalem à Gaza, celui qui est désert. Il se leva,
et partit. Et voici, un Éthiopien, un eunuque, ministre de Candace, reine d'Éthiopie, et surintendant

de tous ses trésors, venu à Jérusalem pour adorer, s'en retournait, assis sur son char, et lisait le pro- 28
phète Ésaïe. L'Esprit dit à Philippe : Avance, et approche-toi de ce char. Philippe accourut, et entendit 29, 30
l'Éthiopien qui lisait le prophète Ésaïe. Il lui dit : Comprends-tu ce que tu lis ? Il répondit : Comment le 31
pourrais -je, si quelqu'un ne me guide ? Et il invita Philippe à monter et à s'asseoir avec lui. Le passage 32
de l'Écriture qu 'il lisait était celui-ci : Il a été mené comme une brebis à la boucherie ; Et, comme un
agneau muet devant celui qui le tond, Il n'a point ouvert la bouche. Dans son humiliation, son juge- 33
ment a été levé. Et sa postérité, qui la dépeindra ? Car sa vie a été retranchée de la terre. L'eunuque 34
dit à Philippe : Je te prie, de qui le prophète parle-t-il ainsi ? Est-ce de lui-même, ou de quelque autre ?
Alors Philippe, ouvrant la bouche et commençant par ce passage, lui annonça la bonne nouvelle de Jé- 35
sus. Comme ils continuaient leur chemin, ils rencontrèrent de l'eau. Et l'eunuque dit : Voici de l'eau ; 36
qu 'est-ce qui empêche que je sois baptisé ? Philippe dit : Si tu crois de tout ton coeur, cela est possible. 37
L'eunuque répondit : Je crois que Jésus -Christ est le Fils de Dieu. Il fit arrêter le char ; Philippe et 38
l'eunuque descendirent tous deux dans l'eau, et Philippe baptisa l'eunuque. Quand ils furent sortis de 39
l'eau, l'Esprit du Seigneur enleva Philippe, et l'eunuque ne le vit plus. Tandis que, joyeux, il poursuivait
sa route, Philippe se trouva dans Azot, d'où il alla jusqu 'à Césarée, en évangélisant toutes les villes 40
par lesquelles il passait.

Cependant Saul, respirant encore la menace et le meurtre contre les disciples du Seigneur, se rendit **9**
chez le souverain sacrificateur, et lui demanda des lettres pour les synagogues de Damas, afin que, s 2
'il trouvait des partisans de la nouvelle doctrine, hommes ou femmes, il les amenât liés à Jérusalem.
Comme il était en chemin, et qu'il approchait de Damas, tout à coup une lumière venant du ciel res- 3
plendit autour de lui. Il tomba par terre, et il entendit une voix qui lui disait : Saul, Saul, pourquoi me 4
persécutes-tu ? Il répondit : Qui es-tu, Seigneur ? Et le Seigneur dit : Je suis Jésus que tu persécutes. Il 5
te serait dur de regimber contre les aiguillons. Tremblant et saisi d'effroi, il dit : Seigneur, que veux-tu 6
que je fasse ? Et le Seigneur lui dit : Lève-toi, entre dans la ville, et on te dira ce que tu dois faire.
Les hommes qui l 'accompagnaient demeurèrent stupéfaits ; ils entendaient bien la voix, mais ils ne 7
voyaient personne. Saul se releva de terre, et, quoique ses yeux fussent ouverts, il ne voyait rien ; on 8
le prit par la main, et on le conduisit à Damas. Il resta trois jours sans voir, et il ne mangea ni ne but. 9
Or, il y avait à Damas un disciple nommé Ananias. Le Seigneur lui dit dans une vision : Ananias ! Il 10
répondit : Me voici, Seigneur ! Et le Seigneur lui dit : Lève-toi, va dans la rue qu 'on appelle la droite, et 11
cherche, dans la maison de Judas, un nommé Saul de Tarse. Car il prie, et il a vu en vision un homme 12
du nom d'Ananias, qui entrait, et qui lui imposait les mains, afin qu 'il recouvrât la vue. Ananias ré- 13
pondit : Seigneur, j'ai appris de plusieurs personnes tous les maux que cet homme a faits à tes saints
dans Jérusalem ; et il a ici des pouvoirs, de la part des principaux sacrificateurs, pour lier tous ceux qui 14
invoquent ton nom. Mais le Seigneur lui dit : Va, car cet homme est un instrument que j 'ai choisi, pour 15
porter mon nom devant les nations, devant les rois, et devant les fils d'Israël ; et je lui montrerai tout 16
ce qu'il doit souffrir pour mon nom. Ananias sortit ; et, lorsqu'il fut arrivé dans la maison, il imposa les 17
mains à Saul, en disant : Saul, mon frère, le Seigneur Jésus, qui t 'est apparu sur le chemin par lequel
tu venais, m 'a envoyé pour que tu recouvres la vue et que tu sois rempli du Saint -Esprit. Au même 18
instant, il tomba de ses yeux comme des écailles, et il recouvra la vue. Il se leva, et fut baptisé ; et, 19
après qu'il eut pris de la nourriture, les forces lui revinrent. Saul resta quelques jours avec les disciples
qui étaient à Damas. Et aussitôt il prêcha dans les synagogues que Jésus est le Fils de Dieu. Tous 20, 21
ceux qui l'entendaient étaient dans l'étonnement, et disaient : N'est -ce pas celui qui persécutait à Jé-
rusalem ceux qui invoquent ce nom, et n'est-il pas venu ici pour les emmener liés devant les principaux
sacrificateurs ? Cependant Saul se fortifiait de plus en plus, et il confondait les Juifs qui habitaient 22
Damas, démontrant que Jésus est le Christ. Au bout d'un certain temps, les Juifs se concertèrent pour 23
le tuer, et leur complot parvint à la connaissance de Saul. On gardait les portes jour et nuit, afin de lui 24
ôter la vie. Mais, pendant une nuit, les disciples le prirent, et le descendirent par la muraille, dans une 25
corbeille. Lorsqu'il se rendit à Jérusalem, Saul tâcha de se joindre à eux ; mais tous le craignaient, ne 26
croyant pas qu 'il fût un disciple. Alors Barnabas, l 'ayant pris avec lui, le conduisit vers les apôtres, et 27
leur raconta comment sur le chemin Saul avait vu le Seigneur, qui lui avait parlé, et comment à Damas
il avait prêché franchement au nom de Jésus. Il allait et venait avec eux dans Jérusalem, et s'expri- 28, 29
mait en toute assurance au nom du Seigneur. Il parlait aussi et disputait avec les Hellénistes ; mais
ceux-ci cherchaient à lui ôter la vie. Les frères, l'ayant su, l 'emmenèrent à Césarée, et le firent partir 30
pour Tarse. L'Église était en paix dans toute la Judée, la Galilée et la Samarie, s'édifiant et marchant 31
dans la crainte du Seigneur, et elle s'accroissait par l'assistance du Saint -Esprit. Comme Pierre visi- 32
tait tous les saints, il descendit aussi vers ceux qui demeuraient à Lydde. Il y trouva un homme nommé 33
Énée, couché sur un lit depuis huit ans, et paralytique. Pierre lui dit : Énée, Jésus -Christ te guérit ; 34
lève-toi, et arrange ton lit. Et aussitôt il se leva. Tous les habitants de Lydde et du Saron le virent, et 35

ils se convertirent au Seigneur. Il y avait à Joppé, parmi les disciples, une femme nommée Tabitha, ce qui signifie Dorcas : elle faisait beaucoup de bonnes oeuvres et d'aumônes. Elle tomba malade en ce temps -là, et mourut. Après l'avoir lavée, on la déposa dans une chambre haute. Comme Lydde est près de Joppé, les disciples, ayant appris que Pierre s 'y trouvait, envoyèrent deux hommes vers lui, pour le prier de venir chez eux sans tarder. Pierre se leva, et partit avec ces hommes. Lorsqu'il fut arrivé, on le conduisit dans la chambre haute. Toutes les veuves l 'entourèrent en pleurant, et lui montrèrent les tuniques et les vêtements que faisait Dorcas pendant qu'elle était avec elles. Pierre fit sortir tout le monde, se mit à genoux, et pria ; puis, se tournant vers le corps, il dit : Tabitha, lève-toi ! Elle ouvrit les yeux, et ayant vu Pierre, elle s'assit. Il lui donna la main, et la fit lever. Il appela ensuite les saints et les veuves, et la leur présenta vivante. Cela fut connu de tout Joppé, et beaucoup crurent au Seigneur. Pierre demeura quelque temps à Joppé, chez un corroyeur nommé Simon.

10, 2 Il y avait à Césarée un homme nommé Corneille, centenier dans la cohorte dite italienne. Cet homme était pieux et craignait Dieu, avec toute sa maison ; il faisait beaucoup d'aumônes au peuple, et priait Dieu continuellement. Vers la neuvième heure du jour, il vit clairement dans une vision un ange de Dieu qui entra chez lui, et qui lui dit : Corneille ! Les regards fixés sur lui, et saisi d'effroi, il répondit : Qu 'est-ce, Seigneur ? Et l'ange lui dit : Tes prières et tes aumônes sont montées devant Dieu, et il s'en est souvenu. Envoie maintenant des hommes à Joppé, et fais venir Simon, surnommé Pierre ; il est logé chez un certain Simon, corroyeur, dont la maison est près de la mer. Dès que l'ange qui lui avait parlé fut parti, Corneille appela deux de ses serviteurs, et un soldat pieux d'entre ceux qui étaient attachés à sa personne ; et, après leur avoir tout raconté, il les envoya à Joppé. Le lendemain, comme ils étaient en route, et qu'ils approchaient de la ville, Pierre monta sur le toit, vers la sixième heure, pour prier. Il eut faim, et il voulut manger. Pendant qu 'on lui préparait à manger, il tomba en extase. Il vit le ciel ouvert, et un objet semblable à une grande nappe attachée par les quatre coins, qui descendait et s'abaissait vers la terre, et où se trouvaient tous les quadrupèdes et les reptiles de la terre et les oiseaux du ciel. Et une voix lui dit : Lève-toi, Pierre, tue et mange. Mais Pierre dit : Non, Seigneur, car je n'ai jamais rien mangé de souillé ni d'impur. Et pour la seconde fois la voix se fit encore entendre à lui : Ce que Dieu a déclaré pur, ne le regarde pas comme souillé. Cela arriva jusqu'à trois fois ; et aussitôt après, l'objet fut retiré dans le ciel. Tandis que Pierre ne savait en lui-même que penser du sens de la vision qu 'il avait eue, voici, les hommes envoyés par Corneille, s'étant informés de la maison de Simon, se présentèrent à la porte, et demandèrent à haute voix si c'était là que logeait Simon, surnommé Pierre. Et comme Pierre était à réfléchir sur la vision, l'Esprit lui dit : Voici, trois hommes te demandent ; lève-toi, descends, et pars avec eux sans hésiter, car c'est moi qui les ai envoyés. Pierre donc descendit, et il dit à ces hommes : Voici, je suis celui que vous cherchez ; quel est le motif qui vous amène ? Ils répondirent : Corneille, centenier, homme juste et craignant Dieu, et de qui toute la nation des Juifs rend un bon témoignage, a été divinement averti par un saint ange de te faire venir dans sa maison et d'entendre tes paroles. Pierre donc les fit entrer, et les logea. Le lendemain, il se leva, et partit avec eux. Quelques-uns des frères de Joppé l 'accompagnèrent. Ils arrivèrent à Césarée le jour suivant. Corneille les attendait, et avait invité ses parents et ses amis intimes. Lorsque Pierre entra, Corneille, qui était allé au-devant de lui, tomba à ses pieds et se prosterna. Mais Pierre le releva, en disant : Lève-toi ; moi aussi, je suis un homme. Et conversant avec lui, il entra, et trouva beaucoup de personnes réunies. Vous savez, leur dit-il, qu 'il est défendu à un Juif de se lier avec un étranger ou d'entrer chez lui ; mais Dieu m 'a appris à ne regarder aucun homme comme souillé et impur. C'est pourquoi je n'ai pas eu d'objection à venir, puisque vous m'avez appelé ; je vous demande donc pour quel motif vous m 'avez envoyé chercher. Corneille dit : Il y a quatre jours, à cette heure -ci, je priais dans ma maison à la neuvième heure ; et voici, un homme vêtu d'un habit éclatant se présenta devant moi, et dit : Corneille, ta prière a été exaucée, et Dieu s'est souvenu de tes aumônes. Envoie donc à Joppé, et fais venir Simon, surnommé Pierre ; il est logé dans la maison de Simon, corroyeur, près de la mer. Aussitôt j'ai envoyé vers toi, et tu as bien fait de venir. Maintenant donc nous sommes tous devant Dieu, pour entendre tout ce que le Seigneur t 'a ordonné de nous dire. Alors Pierre, ouvrant la bouche, dit : En vérité, je reconnais que Dieu ne fait point acception de personnes, mais qu'en toute nation celui qui le craint et qui pratique la justice lui est agréable. Il a envoyé la parole aux fils d'Israël, en leur annonçant la paix par Jésus -Christ, qui est le Seigneur de tous. Vous savez ce qui est arrivé dans toute la Judée, après avoir commencé en Galilée, à la suite du baptême que Jean a prêché ; vous savez comment Dieu a oint du Saint -Esprit et de force Jésus de Nazareth, qui allait de lieu en lieu faisant du bien et guérissant tous ceux qui étaient sous l'empire du diable, car Dieu était avec lui. Nous sommes témoins de tout ce qu'il a fait dans le pays des Juifs et à Jérusalem. Ils l 'ont tué, en le pendant au bois. Dieu l 'a ressuscité le troisième jour, et il a permis qu'il apparût, non à tout le peuple, mais aux témoins choisis d'avance par Dieu, à nous qui avons mangé et bu avec lui, après qu'il fut ressuscité des morts. Et Jésus nous a ordonné de prêcher au peuple et d'attester que c'est lui qui a été établi par Dieu

juge des vivants et des morts. Tous les prophètes rendent de lui le témoignage que quiconque croit 43
en lui reçoit par son nom le pardon des péchés. Comme Pierre prononçait encore ces mots, le Saint 44
-Esprit descendit sur tous ceux qui écoutaient la parole. Tous les fidèles circoncis qui étaient venus 45
avec Pierre furent étonnés de ce que le don du Saint -Esprit était aussi répandu sur les païens. Car ils 46
les entendaient parler en langues et glorifier Dieu. Alors Pierre dit : Peut -on refuser l'eau du baptême 47
à ceux qui ont reçu le Saint -Esprit aussi bien que nous ? Et il ordonna qu'ils fussent baptisés au nom 48
du Seigneur. Sur quoi ils le prièrent de rester quelques jours auprès d'eux.

Les apôtres et les frères qui étaient dans la Judée apprirent que les païens avaient aussi reçu la **11**
parole de Dieu. Et lorsque Pierre fut monté à Jérusalem, les fidèles circoncis lui adressèrent des re- 2
proches, en disant : Tu es entré chez des incirconcis, et tu as mangé avec eux. Pierre se mit à leur 3, 4
exposer d'une manière suivie ce qui s'était passé. Il dit : J 'étais dans la ville de Joppé, et, pendant que 5
je priais, je tombai en extase et j'eus une vision : un objet, semblable à une grande nappe attachée par
les quatre coins, descendait du ciel et vint jusqu'à moi. Les regards fixés sur cette nappe, j'examinai, et 6
je vis les quadrupèdes de la terre, les bêtes sauvages, les reptiles, et les oiseaux du ciel. Et j'entendis 7
une voix qui me disait : Lève-toi, Pierre, tue et mange. Mais je dis : Non, Seigneur, car jamais rien de 8
souillé ni d'impur n'est entré dans ma bouche. Et pour la seconde fois la voix se fit entendre du ciel : 9
Ce que Dieu a déclaré pur, ne le regarde pas comme souillé. Cela arriva jusqu'à trois fois ; puis tout 10
fut retiré dans le ciel. Et voici, aussitôt trois hommes envoyés de Césarée vers moi se présentèrent 11
devant la porte de la maison où j'étais. L'Esprit me dit de partir avec eux sans hésiter. Les six hommes 12
que voici m 'accompagnèrent, et nous entrâmes dans la maison de Corneille. Cet homme nous raconta 13
comment il avait vu dans sa maison l'ange se présentant à lui et disant : Envoie à Joppé, et fais venir
Simon, surnommé Pierre, qui te dira des choses par lesquelles tu seras sauvé, toi et toute ta maison. 14
Lorsque je me fus mis à parler, le Saint -Esprit descendit sur eux, comme sur nous au commencement. 15
Et je me souvins de cette parole du Seigneur : Jean a baptisé d'eau, mais vous, vous serez baptisés 16
du Saint -Esprit. Or, puisque Dieu leur a accordé le même don qu 'à nous qui avons cru au Seigneur 17
Jésus -Christ, pouvais-je, moi, m'opposer à Dieu ? Après avoir entendu cela, ils se calmèrent, et ils 18
glorifièrent Dieu, en disant : Dieu a donc accordé la repentance aussi aux païens, afin qu'ils aient la vie.
Ceux qui avaient été dispersés par la persécution survenue à l'occasion d'Étienne allèrent jusqu'en Phé- 19
nicie, dans l'île de Chypre, et à Antioche, annonçant la parole seulement aux Juifs. Il y eut cependant 20
parmi eux quelques hommes de Chypre et de Cyrène, qui, étant venus à Antioche, s'adressèrent aussi
aux Grecs, et leur annoncèrent la bonne nouvelle du Seigneur Jésus. La main du Seigneur était avec 21
eux, et un grand nombre de personnes crurent et se convertirent au Seigneur. Le bruit en parvint aux 22
oreilles des membres de l'Église de Jérusalem, et ils envoyèrent Barnabas jusqu'à Antioche. Lorsqu'il 23
fut arrivé, et qu'il eut vu la grâce de Dieu, il s'en réjouit, et il les exhorta tous à rester d'un coeur ferme
attachés au Seigneur. Car c'était un homme de bien, plein d'Esprit -Saint et de foi. Et une foule assez 24
nombreuse se joignit au Seigneur. Barnabas se rendit ensuite à Tarse, pour chercher Saul ; et, l 'ayant 25, 26
trouvé, il l 'amena à Antioche. Pendant toute une année, ils se réunirent aux assemblées de l'Église, et
ils enseignèrent beaucoup de personnes. Ce fut à Antioche que, pour la première fois, les disciples furent
appelés chrétiens. En ce temps-là, des prophètes descendirent de Jérusalem à Antioche. L'un d'eux, 27, 28
nommé Agabus, se leva, et annonça par l'Esprit qu'il y aurait une grande famine sur toute la terre. Elle
arriva, en effet, sous Claude. Les disciples résolurent d'envoyer, chacun selon ses moyens, un secours 29
aux frères qui habitaient la Judée. Ils le firent parvenir aux anciens par les mains de Barnabas et de 30
Saul.

Vers le même temps, le roi Hérode se mit à maltraiter quelques membres de l'Église, et il fit mourir **12**, 2
par l'épée Jacques, frère de Jean. Voyant que cela était agréable aux Juifs, il fit encore arrêter Pierre. 3
-C 'était pendant les jours des pains sans levain. - Après l'avoir saisi et jeté en prison, il le mit sous 4
la garde de quatre escouades de quatre soldats chacune, avec l'intention de le faire comparaître devant
le peuple après la Pâque. Pierre donc était gardé dans la prison ; et l'Église ne cessait d'adresser pour 5
lui des prières à Dieu. La nuit qui précéda le jour où Hérode allait le faire comparaître, Pierre, lié de 6
deux chaînes, dormait entre deux soldats ; et des sentinelles devant la porte gardaient la prison. Et 7
voici, un ange du Seigneur survint, et une lumière brilla dans la prison. L'ange réveilla Pierre, en le
frappant au côté, et en disant : Lève-toi promptement ! Les chaînes tombèrent de ses mains. Et l'ange 8
lui dit : Mets ta ceinture et tes sandales. Et il fit ainsi. L'ange lui dit encore : Enveloppe -toi de ton
manteau, et suis -moi. Pierre sortit, et le suivit, ne sachant pas que ce qui se faisait par l'ange fût 9
réel, et s'imaginant avoir une vision. Lorsqu'ils eurent passé la première garde, puis la seconde, ils 10
arrivèrent à la porte de fer qui mène à la ville, et qui s'ouvrit d'elle-même devant eux ; ils sortirent,
et s'avancèrent dans une rue. Aussitôt l'ange quitta Pierre. Revenu à lui-même, Pierre dit : Je vois 11
maintenant d'une manière certaine que le Seigneur a envoyé son ange, et qu'il m 'a délivré de la main
d'Hérode et de tout ce que le peuple juif attendait. Après avoir réfléchi, il se dirigea vers la maison de 12

13 Marie, mère de Jean, surnommé Marc, où beaucoup de personnes étaient réunies et priaient. Il frappa
14 à la porte du vestibule, et une servante, nommée Rhode, s'approcha pour écouter. Elle reconnut la voix
15 de Pierre ; et, dans sa joie, au lieu d'ouvrir, elle courut annoncer que Pierre était devant la porte. Ils lui
16 dirent : Tu es folle. Mais elle affirma que la chose était ainsi. Et ils dirent : C'est son ange. Cependant
17 Pierre continuait à frapper. Ils ouvrirent, et furent étonnés de le voir. Pierre, leur ayant de la main fait
signe de se taire, leur raconta comment le Seigneur l 'avait tiré de la prison, et il dit : Annoncez -le à
18 Jacques et aux frères. Puis il sortit, et s'en alla dans un autre lieu. Quand il fit jour, les soldats furent
19 dans une grande agitation, pour savoir ce que Pierre était devenu. Hérode, s'étant mis à sa recherche
et ne l'ayant pas trouvé, interrogea les gardes, et donna l'ordre de les mener au supplice. Ensuite il
20 descendit de la Judée à Césarée, pour y séjourner. Hérode avait des dispositions hostiles à l'égard des
Tyriens et des Sidoniens. Mais ils vinrent le trouver d'un commun accord ; et, après avoir gagné Blaste,
21 son chambellan, ils sollicitèrent la paix, parce que leur pays tirait sa subsistance de celui du roi. À un
22 jour fixé, Hérode, revêtu de ses habits royaux, et assis sur son trône, les harangua publiquement. Le
23 peuple s'écria : Voix d'un dieu, et non d'un homme ! Au même instant, un ange du Seigneur le frappa,
24 parce qu'il n'avait pas donné gloire à Dieu. Et il expira, rongé des vers. Cependant la parole de Dieu
25 se répandait de plus en plus, et le nombre des disciples augmentait. Barnabas et Saul, après s'être
acquittés de leur message, s'en retournèrent de Jérusalem, emmenant avec eux Jean, surnommé Marc.

13 Il y avait dans l'Église d'Antioche des prophètes et des docteurs : Barnabas, Siméon appelé Niger,
2 Lucius de Cyrène, Manahen, qui avait été élevé avec Hérode le tétrarque, et Saul. Pendant qu'ils ser-
vaient le Seigneur dans leur ministère et qu'ils jeûnaient, le Saint -Esprit dit : Mettez -moi à part
3 Barnabas et Saul pour l'oeuvre à laquelle je les ai appelés. Alors, après avoir jeûné et prié, ils leur
4 imposèrent les mains, et les laissèrent partir. Barnabas et Saul, envoyés par le Saint -Esprit, descen-
5 dirent à Séleucie, et de là ils s'embarquèrent pour l'île de Chypre. Arrivés à Salamine, ils annoncèrent
6 la parole de Dieu dans les synagogues des Juifs. Ils avaient Jean pour aide. Ayant ensuite traversé
toute l'île jusqu'à Paphos, ils trouvèrent un certain magicien, faux prophète juif, nommé Bar-Jésus,
7 qui était avec le proconsul Sergius Paulus, homme intelligent. Ce dernier fit appeler Barnabas et Saul,
8 et manifesta le désir d'entendre la parole de Dieu. Mais Élymas, le magicien, -car c'est ce que signifie
9 son nom, -leur faisait opposition, cherchant à détourner de la foi le proconsul. Alors Saul, appelé aussi
10 Paul, rempli du Saint -Esprit, fixa les regards sur lui, et dit : Homme plein de toute espèce de ruse et
de fraude, fils du diable, ennemi de toute justice, ne cesseras -tu point de pervertir les voies droites du
11 Seigneur ? Maintenant voici, la main du Seigneur est sur toi, tu seras aveugle, et pour un temps tu ne
verras pas le soleil. Aussitôt l'obscurité et les ténèbres tombèrent sur lui, et il cherchait, en tâtonnant,
12 des personnes pour le guider. Alors le proconsul, voyant ce qui était arrivé, crut, étant frappé de la
13 doctrine du Seigneur. Paul et ses compagnons, s'étant embarqués à Paphos, se rendirent à Perge en
14 Pamphylie. Jean se sépara d 'eux, et retourna à Jérusalem. De Perge ils poursuivirent leur route, et
15 arrivèrent à Antioche de Pisidie. Étant entrés dans la synagogue le jour du sabbat, ils s'assirent. Après
la lecture de la loi et des prophètes, les chefs de la synagogue leur envoyèrent dire : Hommes frères,
16 si vous avez quelque exhortation à adresser au peuple, parlez. Paul se leva, et, ayant fait signe de la
17 main, il dit : Hommes Israélites, et vous qui craignez Dieu, écoutez ! Le Dieu de ce peuple d'Israël a
choisi nos pères. Il mit ce peuple en honneur pendant son séjour au pays d'Égypte, et il l 'en fit sortir par
18, 19 son bras puissant. Il les nourrit près de quarante ans dans le désert ; et, ayant détruit sept nations
20 au pays de Canaan, il leur en accorda le territoire comme propriété. Après cela, durant quatre cent
21 cinquante ans environ, il leur donna des juges, jusqu'au prophète Samuel. Ils demandèrent alors un
22 roi. Et Dieu leur donna, pendant quarante ans, Saül, fils de Kis, de la tribu de Benjamin ; puis, l 'ayant
rejeté, il leur suscita pour roi David, auquel il a rendu ce témoignage : J'ai trouvé David, fils d'Isaï,
23 homme selon mon coeur, qui accomplira toutes mes volontés. C'est de la postérité de David que Dieu,
24 selon sa promesse, a suscité à Israël un Sauveur, qui est Jésus. Avant sa venue, Jean avait prêché le
25 baptême de repentance à tout le peuple d'Israël. Et lorsque Jean achevait sa course, il disait : Je ne
suis pas celui que vous pensez ; mais voici, après moi vient celui des pieds duquel je ne suis pas digne de
26 délier les souliers. Hommes frères, fils de la race d'Abraham, et vous qui craignez Dieu, c'est à vous que
27 cette parole de salut a été envoyée. Car les habitants de Jérusalem et leurs chefs ont méconnu Jésus,
28 et, en le condamnant, ils ont accompli les paroles des prophètes qui se lisent chaque sabbat. Quoiqu'ils
29 ne trouvassent en lui rien qui fût digne de mort, ils ont demandé à Pilate de le faire mourir. Et, après
qu'ils eurent accompli tout ce qui est écrit de lui, ils le descendirent de la croix et le déposèrent dans un
30, 31 sépulcre. Mais Dieu l 'a ressuscité des morts. Il est apparu pendant plusieurs jours à ceux qui étaient
32 montés avec lui de la Galilée à Jérusalem, et qui sont maintenant ses témoins auprès du peuple. Et
33 nous, nous vous annonçons cette bonne nouvelle que la promesse faite à nos pères, Dieu l 'a accom-
plie pour nous leurs enfants, en ressuscitant Jésus, selon ce qui est écrit dans le Psaume deuxième :
34 Tu es mon Fils, Je t 'ai engendré aujourd'hui. Qu'il l 'ait ressuscité des morts, de telle sorte qu'il ne

retournera pas à la corruption, c'est ce qu'il a déclaré, en disant : Je vous donnerai Les grâces saintes
promises à David, ces grâces qui sont assurées. C'est pourquoi il dit encore ailleurs : Tu ne permettras 35
pas que ton Saint voie la corruption. Or, David, après avoir en son temps servi au dessein de Dieu, est 36
mort, a été réuni à ses pères, et a vu la corruption. Mais celui que Dieu a ressuscité n'a pas vu la cor- 37
ruption. Sachez donc, hommes frères, que c'est par lui que le pardon des péchés vous est annoncé, et 38, 39
que quiconque croit est justifié par lui de toutes les choses dont vous ne pouviez être justifiés par la loi
de Moïse. Ainsi, prenez garde qu'il ne vous arrive ce qui est dit dans les prophètes : Voyez, contemp- 40, 41
teurs, Soyez étonnés et disparaissez ; Car je vais faire en vos jours une oeuvre, Une oeuvre que vous ne
croiriez pas si on vous la racontait. Lorsqu'ils sortirent, on les pria de parler le sabbat suivant sur les 42
mêmes choses ; et, à l'issue de l'assemblée, beaucoup de Juifs et de prosélytes pieux suivirent Paul et 43
Barnabas, qui s'entretinrent avec eux, et les exhortèrent à rester attachés à la grâce de Dieu. Le sabbat 44
suivant, presque toute la ville se rassembla pour entendre la parole de Dieu. Les Juifs, voyant la foule, 45
furent remplis de jalousie, et ils s'opposaient à ce que disait Paul, en le contredisant et en l'injuriant.
Paul et Barnabas leur dirent avec assurance : C'est à vous premièrement que la parole de Dieu devait 46
être annoncée ; mais, puisque vous la repoussez, et que vous vous jugez vous-mêmes indignes de la vie
éternelle, voici, nous nous tournons vers les païens. Car ainsi nous l'a ordonné le Seigneur : Je t 'ai éta- 47
bli pour être la lumière des nations, Pour porter le salut jusqu'aux extrémités de la terre. Les païens se 48
réjouissaient en entendant cela, ils glorifiaient la parole du Seigneur, et tous ceux qui étaient destinés
à la vie éternelle crurent. La parole du Seigneur se répandait dans tout le pays. Mais les Juifs exci- 49, 50
tèrent les femmes dévotes de distinction et les principaux de la ville ; ils provoquèrent une persécution
contre Paul et Barnabas, et ils les chassèrent de leur territoire. Paul et Barnabas secouèrent contre 51
eux la poussière de leurs pieds, et allèrent à Icone, tandis que les disciples étaient remplis de joie et 52
du Saint -Esprit.

À Icone, Paul et Barnabas entrèrent ensemble dans la synagogue des Juifs, et ils parlèrent de telle **14**
manière qu 'une grande multitude de Juifs et de Grecs crurent. Mais ceux des Juifs qui ne crurent 2
point excitèrent et aigrirent les esprits des païens contre les frères. Ils restèrent cependant assez 3
longtemps à Icone, parlant avec assurance, appuyés sur le Seigneur, qui rendait témoignage à la parole
de sa grâce et permettait qu'il se fît par leurs mains des prodiges et des miracles. La population de la 4
ville se divisa : les uns étaient pour les Juifs, les autres pour les apôtres. Et comme les païens et les 5
Juifs, de concert avec leurs chefs, se mettaient en mouvement pour les outrager et les lapider, Paul et 6
Barnabas, en ayant eu connaissance, se réfugièrent dans les villes de la Lycaonie, à Lystre et à Derbe, et
dans la contrée d'alentour. Et ils y annoncèrent la bonne nouvelle. À Lystre, se tenait assis un homme 7, 8
impotent des pieds, boiteux de naissance, et qui n'avait jamais marché. Il écoutait parler Paul. Et Paul, 9
fixant les regards sur lui et voyant qu 'il avait la foi pour être guéri, dit d'une voix forte : Lève-toi droit 10
sur tes pieds. Et il se leva d'un bond et marcha. À la vue de ce que Paul avait fait, la foule éleva la 11
voix, et dit en langue lycaonienne : Les dieux sous une forme humaine sont descendus vers nous. Ils 12
appelaient Barnabas Jupiter, et Paul Mercure, parce que c'était lui qui portait la parole. Le prêtre de 13
Jupiter, dont le temple était à l'entrée de la ville, amena des taureaux avec des bandelettes vers les
portes, et voulait, de même que la foule, offrir un sacrifice. Les apôtres Barnabas et Paul, ayant appris 14
cela, déchirèrent leurs vêtements, et se précipitèrent au milieu de la foule, en s'écriant : O hommes, 15
pourquoi agissez-vous de la sorte ? Nous aussi, nous sommes des hommes de la même nature que vous ;
et, vous apportant une bonne nouvelle, nous vous exhortons à renoncer à ces choses vaines, pour vous
tourner vers le Dieu vivant, qui a fait le ciel, la terre, la mer, et tout ce qui s'y trouve. Ce Dieu, dans 16
les âges passés, a laissé toutes les nations suivre leurs propres voies, quoiqu'il n 'ait cessé de rendre 17
témoignage de ce qu'il est, en faisant du bien, en vous dispensant du ciel les pluies et les saisons fertiles,
en vous donnant la nourriture avec abondance et en remplissant vos coeurs de joie. À peine purent-ils, 18
par ces paroles, empêcher la foule de leur offrir un sacrifice. Alors survinrent d 'Antioche et d'Icone 19
des Juifs qui gagnèrent la foule, et qui, après avoir lapidé Paul, le traînèrent hors de la ville, pensant
qu'il était mort. Mais, les disciples l 'ayant entouré, il se leva, et entra dans la ville. Le lendemain, il 20
partit pour Derbe avec Barnabas. Quand ils eurent évangélisé cette ville et fait un certain nombre de 21
disciples, ils retournèrent à Lystre, à Icone et à Antioche, fortifiant l'esprit des disciples, les exhortant 22
à persévérer dans la foi, et disant que c'est par beaucoup de tribulations qu'il nous faut entrer dans le
royaume de Dieu. Ils firent nommer des anciens dans chaque Église, et, après avoir prié et jeûné, ils 23
les recommandèrent au Seigneur, en qui ils avaient cru. Traversant ensuite la Pisidie, ils vinrent en 24
Pamphylie, annoncèrent la parole à Perge, et descendirent à Attalie. De là ils s'embarquèrent pour 25, 26
Antioche, d'où ils avaient été recommandés à la grâce de Dieu pour l'oeuvre qu 'ils venaient d'accomplir.
Après leur arrivée, ils convoquèrent l'Église, et ils racontèrent tout ce que Dieu avait fait avec eux, et 27
comment il avait ouvert aux nations la porte de la foi. Et ils demeurèrent assez longtemps avec les 28
disciples.

15 Quelques hommes, venus de la Judée, enseignaient les frères, en disant : Si vous n'êtes circoncis
2 selon le rite de Moïse, vous ne pouvez être sauvés. Paul et Barnabas eurent avec eux un débat et une
vive discussion ; et les frères décidèrent que Paul et Barnabas, et quelques-uns des leurs, monteraient
3 à Jérusalem vers les apôtres et les anciens, pour traiter cette question. Après avoir été accompagnés
par l'Église, ils poursuivirent leur route à travers la Phénicie et la Samarie, racontant la conversion
4 des païens, et ils causèrent une grande joie à tous les frères. Arrivés à Jérusalem, ils furent reçus
5 par l'Église, les apôtres et les anciens, et ils racontèrent tout ce que Dieu avait fait avec eux. Alors
quelques-uns du parti des pharisiens, qui avaient cru, se levèrent, en disant qu 'il fallait circoncire les
6 païens et exiger l'observation de la loi de Moïse. Les apôtres et les anciens se réunirent pour exami-
7 ner cette affaire. Une grande discussion s'étant engagée, Pierre se leva, et leur dit : Hommes frères,
vous savez que dès longtemps Dieu a fait un choix parmi vous, afin que, par ma bouche, les païens
8 entendissent la parole de l'Évangile et qu'ils crussent. Et Dieu, qui connaît les coeurs, leur a rendu
9 témoignage, en leur donnant le Saint -Esprit comme à nous ; il n'a fait aucune différence entre nous
10 et eux, ayant purifié leurs coeurs par la foi. Maintenant donc, pourquoi tentez-vous Dieu, en mettant
11 sur le cou des disciples un joug que ni nos pères ni nous n'avons pu porter ? Mais c'est par la grâce
12 du Seigneur Jésus que nous croyons être sauvés, de la même manière qu'eux. Toute l'assemblée garda
le silence, et l'on écouta Barnabas et Paul, qui racontèrent tous les miracles et les prodiges que Dieu
13 avait faits par eux au milieu des païens. Lorsqu'ils eurent cessé de parler, Jacques prit la parole, et dit :
14 Hommes frères, écoutez -moi ! Simon a raconté comment Dieu a d'abord jeté les regards sur les nations
15 pour choisir du milieu d'elles un peuple qui portât son nom. Et avec cela s'accordent les paroles des
16 prophètes, selon qu'il est écrit : Après cela, je reviendrai, et je relèverai de sa chute la tente de David,
17 J'en réparerai les ruines, et je la redresserai, Afin que le reste des hommes cherche le Seigneur, Ainsi
18 que toutes les nations sur lesquelles mon nom est invoqué, Dit le Seigneur, qui fait ces choses, Et à qui
19 elles sont connues de toute éternité. C'est pourquoi je suis d'avis qu'on ne crée pas des difficultés à ceux
20 des païens qui se convertissent à Dieu, mais qu'on leur écrive de s'abstenir des souillures des idoles, de
21 l'impudicité, des animaux étouffés et du sang. Car, depuis bien des générations, Moïse a dans chaque
22 ville des gens qui le prêchent, puisqu'on le lit tous les jours de sabbat dans les synagogues. Alors il
parut bon aux apôtres et aux anciens, et à toute l'Église, de choisir parmi eux et d'envoyer à Antioche,
23 avec Paul et Barnabas, Jude appelé Barsabas et Silas, hommes considérés entre les frères. Ils les char-
gèrent d'une lettre ainsi conçue : Les apôtres, les anciens, et les frères, aux frères d'entre les païens,
24 qui sont à Antioche, en Syrie, et en Cilicie, salut ! Ayant appris que quelques hommes partis de chez
nous, et auxquels nous n'avions donné aucun ordre, vous ont troublés par leurs discours et ont ébranlé
25 vos âmes, nous avons jugé à propos, après nous être réunis tous ensemble, de choisir des délégués et
26 de vous les envoyer avec nos bien-aimés Barnabas et Paul, ces hommes qui ont exposé leur vie pour
27 le nom de notre Seigneur Jésus -Christ. Nous avons donc envoyé Jude et Silas, qui vous annonceront
28 de leur bouche les mêmes choses. Car il a paru bon au Saint -Esprit et à nous de ne vous imposer
29 d'autre charge que ce qui est nécessaire, savoir, de vous abstenir des viandes sacrifiées aux idoles, du
sang, des animaux étouffés, et de l'impudicité, choses contre lesquelles vous vous trouverez bien de vous
30 tenir en garde. Adieu. Eux donc, ayant pris congé de l'Église, allèrent à Antioche, où ils remirent la
31 lettre à la multitude assemblée. Après l'avoir lue, les frères furent réjouis de l'encouragement qu'elle
32 leur apportait. Jude et Silas, qui étaient eux-mêmes prophètes, les exhortèrent et les fortifièrent par
33 plusieurs discours. Au bout de quelque temps, les frères les laissèrent en paix retourner vers ceux qui
34, 35 les avaient envoyés. Toutefois Silas trouva bon de rester. Paul et Barnabas demeurèrent à Antioche,
36 enseignant et annonçant, avec plusieurs autres, la bonne nouvelle de la parole du Seigneur. Quelques
jours s'écoulèrent, après lesquels Paul dit à Barnabas : Retournons visiter les frères dans toutes les
37 villes où nous avons annoncé la parole du Seigneur, pour voir en quel état ils sont. Barnabas voulait
38 emmener aussi Jean, surnommé Marc ; mais Paul jugea plus convenable de ne pas prendre avec eux
celui qui les avait quittés depuis la Pamphylie, et qui ne les avait point accompagnés dans leur oeuvre.
39 Ce dissentiment fut assez vif pour être cause qu'ils se séparèrent l'un de l'autre. Et Barnabas, prenant
40 Marc avec lui, s'embarqua pour l'île de Chypre. Paul fit choix de Silas, et partit, recommandé par les
41 frères à la grâce du Seigneur. Il parcourut la Syrie et la Cilicie, fortifiant les Églises.

16 Il se rendit ensuite à Derbe et à Lystre. Et voici, il y avait là un disciple nommé Timothée, fils d'une
2 femme juive fidèle et d'un père grec. Les frères de Lystre et d'Icone rendaient de lui un bon témoignage.
3 Paul voulut l 'emmener avec lui ; et, l'ayant pris, il le circoncit, à cause des Juifs qui étaient dans ces
4 lieux-là, car tous savaient que son père était grec. En passant par les villes, ils recommandaient aux
5 frères d'observer les décisions des apôtres et des anciens de Jérusalem. Les Églises se fortifiaient dans
6 la foi, et augmentaient en nombre de jour en jour. Ayant été empêchés par le Saint -Esprit d'annoncer
7 la parole dans l'Asie, ils traversèrent la Phrygie et le pays de Galatie. Arrivés près de la Mysie, ils se

disposaient à entrer en Bithynie ; mais l'Esprit de Jésus ne le leur permit pas. Ils franchirent alors la 8
Mysie, et descendirent à Troas. Pendant la nuit, Paul eut une vision : un Macédonien lui apparut, et 9
lui fit cette prière : Passe en Macédoine, secours -nous ! Après cette vision de Paul, nous cherchâmes 10
aussitôt à nous rendre en Macédoine, concluant que le Seigneur nous appelait à y annoncer la bonne
nouvelle. Étant partis de Troas, nous fîmes voile directement vers la Samothrace, et le lendemain 11
nous débarquâmes à Néapolis. De là nous allâmes à Philippes, qui est la première ville d'un district 12
de Macédoine, et une colonie. Nous passâmes quelques jours dans cette ville. Le jour du sabbat, nous 13
nous rendîmes, hors de la porte, vers une rivière, où nous pensions que se trouvait un lieu de prière.
Nous nous assîmes, et nous parlâmes aux femmes qui étaient réunies. L'une d'elles, nommée Lydie, 14
marchande de pourpre, de la ville de Thyatire, était une femme craignant Dieu, et elle écoutait. Le
Seigneur lui ouvrit le coeur, pour qu'elle fût attentive à ce que disait Paul. Lorsqu'elle eut été baptisée, 15
avec sa famille, elle nous fit cette demande : Si vous me jugez fidèle au Seigneur, entrez dans ma
maison, et demeurez-y. Et elle nous pressa par ses instances. Comme nous allions au lieu de prière, une 16
servante qui avait un esprit de Python, et qui, en devinant, procurait un grand profit à ses maîtres, vint
au-devant de nous, et se mit à nous suivre, Paul et nous. Elle criait : Ces hommes sont les serviteurs 17
du Dieu Très-Haut, et ils vous annoncent la voie du salut. Elle fit cela pendant plusieurs jours. Paul 18
fatigué se retourna, et dit à l'esprit : Je t 'ordonne, au nom de Jésus -Christ, de sortir d 'elle. Et il sortit
à l'heure même. Les maîtres de la servante, voyant disparaître l'espoir de leur gain, se saisirent de 19
Paul et de Silas, et les traînèrent sur la place publique devant les magistrats. Ils les présentèrent aux 20
préteurs, en disant : Ces hommes troublent notre ville ; ce sont des Juifs, qui annoncent des coutumes 21
qu 'il ne nous est permis ni de recevoir ni de suivre, à nous qui sommes Romains. La foule se souleva 22
aussi contre eux, et les préteurs, ayant fait arracher leurs vêtements, ordonnèrent qu'on les battît de
verges. Après qu'on les eut chargés de coups, ils les jetèrent en prison, en recommandant au geôlier 23
de les garder sûrement. Le geôlier, ayant reçu cet ordre, les jeta dans la prison intérieure, et leur mit 24
les ceps aux pieds. Vers le milieu de la nuit, Paul et Silas priaient et chantaient les louanges de Dieu, 25
et les prisonniers les entendaient. Tout à coup il se fit un grand tremblement de terre, en sorte que 26
les fondements de la prison furent ébranlés ; au même instant, toutes les portes s'ouvrirent, et les liens
de tous les prisonniers furent rompus. Le geôlier se réveilla, et, lorsqu'il vit les portes de la prison 27
ouvertes, il tira son épée et allait se tuer, pensant que les prisonniers s'étaient enfuis. Mais Paul cria 28
d'une voix forte : Ne te fais point de mal, nous sommes tous ici. Alors le geôlier, ayant demandé de 29
la lumière, entra précipitamment, et se jeta tout tremblant aux pieds de Paul et de Silas ; il les fit 30
sortir, et dit : Seigneurs, que faut -il que je fasse pour être sauvé ? Paul et Silas répondirent : Crois au 31
Seigneur Jésus, et tu seras sauvé, toi et ta famille. Et ils lui annoncèrent la parole du Seigneur, ainsi 32
qu'à tous ceux qui étaient dans sa maison. Il les prit avec lui, à cette heure même de la nuit, il lava 33
leurs plaies, et aussitôt il fut baptisé, lui et tous les siens. Les ayant conduits dans son logement, il 34
leur servit à manger, et il se réjouit avec toute sa famille de ce qu'il avait cru en Dieu. Quand il fit jour, 35
les préteurs envoyèrent les licteurs pour dire au geôlier : Relâche ces hommes. Et le geôlier annonça 36
la chose à Paul : Les préteurs ont envoyé dire qu 'on vous relâchât ; maintenant donc sortez, et allez en
paix. Mais Paul dit aux licteurs : Après nous avoir battus de verges publiquement et sans jugement, 37
nous qui sommes Romains, ils nous ont jetés en prison, et maintenant ils nous font sortir secrètement !
Il n'en sera pas ainsi. Qu'ils viennent eux-mêmes nous mettre en liberté. Les licteurs rapportèrent ces 38
paroles aux préteurs, qui furent effrayés en apprenant qu 'ils étaient Romains. Ils vinrent les apaiser, 39
et ils les mirent en liberté, en les priant de quitter la ville. Quand ils furent sortis de la prison, ils 40
entrèrent chez Lydie, et, après avoir vu et exhorté les frères, ils partirent.

Paul et Silas passèrent par Amphipolis et Apollonie, et ils arrivèrent à Thessalonique, où les Juifs **17**
avaient une synagogue. Paul y entra, selon sa coutume. Pendant trois sabbats, il discuta avec eux, 2
d'après les Écritures, expliquant et établissant que le Christ devait souffrir et ressusciter des morts. 3
Et Jésus que je vous annonce, disait-il, c'est lui qui est le Christ. Quelques-uns d'entre eux furent 4
persuadés, et se joignirent à Paul et à Silas, ainsi qu'une grande multitude de Grecs craignant Dieu, et
beaucoup de femmes de qualité. Mais les Juifs, jaloux prirent avec eux quelques méchants hommes de 5
la populace, provoquèrent des attroupements, et répandirent l'agitation dans la ville. Ils se portèrent à
la maison de Jason, et ils cherchèrent Paul et Silas, pour les amener vers le peuple. Ne les ayant pas 6
trouvés, ils traînèrent Jason et quelques frères devant les magistrats de la ville, en criant : Ces gens, qui
ont bouleversé le monde, sont aussi venus ici, et Jason les a reçus. Ils agissent tous contre les édits de 7
César, disant qu'il y a un autre roi, Jésus. Par ces paroles ils émurent la foule et les magistrats, qui ne 8, 9
laissèrent aller Jason et les autres qu'après avoir obtenu d'eux une caution. Aussitôt les frères firent 10
partir de nuit Paul et Silas pour Bérée. Lorsqu'ils furent arrivés, ils entrèrent dans la synagogue des
Juifs. Ces Juifs avaient des sentiments plus nobles que ceux de Thessalonique ; ils reçurent la parole 11
avec beaucoup d'empressement, et ils examinaient chaque jour les Écritures, pour voir si ce qu'on leur

12 disait était exact. Plusieurs d'entre eux crurent, ainsi que beaucoup de femmes grecques de distinc-
13 tion, et beaucoup d'hommes. Mais, quand les Juifs de Thessalonique surent que Paul annonçait aussi à
14 Bérée la parole de Dieu, ils vinrent y agiter la foule. Alors les frères firent aussitôt partir Paul du côté
15 de la mer ; Silas et Timothée restèrent à Bérée. Ceux qui accompagnaient Paul le conduisirent jusqu'à
Athènes. Puis ils s'en retournèrent, chargés de transmettre à Silas et à Timothée l'ordre de le rejoindre
16 au plus tôt. Comme Paul les attendait à Athènes, il sentait au dedans de lui son esprit s'irriter, à la
17 vue de cette ville pleine d'idoles. Il s'entretenait donc dans la synagogue avec les Juifs et les hommes
18 craignant Dieu, et sur la place publique chaque jour avec ceux qu'il rencontrait. Quelques philosophes
épicuriens et stoïciens se mirent à parler avec lui. Et les uns disaient : Que veut dire ce discoureur ?
D'autres, l'entendant annoncer Jésus et la résurrection, disaient : Il semble qu'il annonce des divinités
19 étrangères. Alors ils le prirent, et le menèrent à l'Aréopage, en disant : Pourrions-nous savoir quelle
20 est cette nouvelle doctrine que tu enseignes ? Car tu nous fais entendre des choses étranges. Nous vou-
21 drions donc savoir ce que cela peut être. Or, tous les Athéniens et les étrangers demeurant à Athènes
22 ne passaient leur temps qu 'à dire ou à écouter des nouvelles. Paul, debout au milieu de l'Aréopage,
23 dit : Hommes Athéniens, je vous trouve à tous égards extrêmement religieux. Car, en parcourant votre
ville et en considérant les objets de votre dévotion, j'ai même découvert un autel avec cette inscription :
24 À un dieu inconnu ! Ce que vous révérez sans le connaître, c'est ce que je vous annonce. Le Dieu qui a
fait le monde et tout ce qui s'y trouve, étant le Seigneur du ciel et de la terre, n'habite point dans des
25 temples faits de main d'homme ; il n'est point servi par des mains humaines, comme s'il avait besoin
26 de quoi que ce soit, lui qui donne à tous la vie, la respiration, et toutes choses. Il a fait que tous les
hommes, sortis d 'un seul sang, habitassent sur toute la surface de la terre, ayant déterminé la durée
27 des temps et les bornes de leur demeure ; il a voulu qu'ils cherchassent le Seigneur, et qu'ils s'effor-
28 çassent de le trouver en tâtonnant, bien qu'il ne soit pas loin de chacun de nous, car en lui nous avons
la vie, le mouvement, et l'être. C'est ce qu'ont dit aussi quelques-uns de vos poètes : De lui nous sommes
29 la race... Ainsi donc, étant la race de Dieu, nous ne devons pas croire que la divinité soit semblable
30 à de l'or, à de l'argent, ou à de la pierre, sculptés par l'art et l'industrie de l'homme. Dieu, sans tenir
compte des temps d'ignorance, annonce maintenant à tous les hommes, en tous lieux, qu'ils aient à se
31 repentir, parce qu 'il a fixé un jour où il jugera le monde selon la justice, par l'homme qu 'il a désigné, ce
32 dont il a donné à tous une preuve certaine en le ressuscitant des morts... Lorsqu'ils entendirent parler
de résurrection des morts, les uns se moquèrent, et les autres dirent : Nous t 'entendrons là-dessus
33, 34 une autre fois. Ainsi Paul se retira du milieu d'eux. Quelques -uns néanmoins s'attachèrent à lui et
crurent, Denys l'aréopagite, une femme nommée Damaris, et d'autres avec eux.

18, 2 Après cela, Paul partit d 'Athènes, et se rendit à Corinthe. Il y trouva un Juif nommé Aquilas,
originaire du Pont, récemment arrivé d 'Italie avec sa femme Priscille, parce que Claude avait ordonné
3 à tous les Juifs de sortir de Rome. Il se lia avec eux ; et, comme il avait le même métier, il demeura chez
4 eux et y travailla : ils étaient faiseurs de tentes. Paul discourait dans la synagogue chaque sabbat, et il
5 persuadait des Juifs et des Grecs. Mais quand Silas et Timothée furent arrivés de la Macédoine, il se
6 donna tout entier à la parole, attestant aux Juifs que Jésus était le Christ. Les Juifs faisant alors de
l'opposition et se livrant à des injures, Paul secoua ses vêtements, et leur dit : Que votre sang retombe
7 sur votre tête ! J 'en suis pur. Dès maintenant, j'irai vers les païens. Et sortant de là, il entra chez un
8 nommé Justus, homme craignant Dieu, et dont la maison était contiguë à la synagogue. Cependant
Crispus, le chef de la synagogue, crut au Seigneur avec toute sa famille. Et plusieurs Corinthiens, qui
9 avaient entendu Paul, crurent aussi, et furent baptisés. Le Seigneur dit à Paul en vision pendant la
10 nuit : Ne crains point ; mais parle, et ne te tais point, Car je suis avec toi, et personne ne mettra la main
11 sur toi pour te faire du mal : parle, car j 'ai un peuple nombreux dans cette ville. Il y demeura un an
12 et six mois, enseignant parmi les Corinthiens la parole de Dieu. Du temps que Gallion était proconsul
13 de l'Achaïe, les Juifs se soulevèrent unanimement contre Paul, et le menèrent devant le tribunal, en
14 disant : Cet homme excite les gens à servir Dieu d'une manière contraire à la loi. Paul allait ouvrir
la bouche, lorsque Gallion dit aux Juifs : S 'il s'agissait de quelque injustice ou de quelque méchante
15 action, je vous écouterais comme de raison, ô Juifs ; mais, s 'il s'agit de discussions sur une parole,
16 sur des noms, et sur votre loi, cela vous regarde : je ne veux pas être juge de ces choses. Et il les
17 renvoya du tribunal. Alors tous, se saisissant de Sosthène, le chef de la synagogue, le battirent devant
18 le tribunal, sans que Gallion s'en mît en peine. Paul resta encore assez longtemps à Corinthe. Ensuite
il prit congé des frères, et s'embarqua pour la Syrie, avec Priscille et Aquilas, après s'être fait raser la
19 tête à Cenchrées, car il avait fait un voeu. Ils arrivèrent à Éphèse, et Paul y laissa ses compagnons.
20 Étant entré dans la synagogue, il s'entretint avec les Juifs, qui le prièrent de prolonger son séjour.
21 Mais il n'y consentit point, et il prit congé d'eux, en disant : Il faut absolument que je célèbre la fête
22 prochaine à Jérusalem. Je reviendrai vers vous, si Dieu le veut. Et il partit d 'Éphèse. Étant débarqué
23 à Césarée, il monta à Jérusalem, et, après avoir salué l'Église, il descendit à Antioche. Lorsqu'il eut

passé quelque temps à Antioche, Paul se mit en route, et parcourut successivement la Galatie et la Phrygie, fortifiant tous les disciples. Un Juif nommé Apollos, originaire d'Alexandrie, homme éloquent 24
et versé dans les Écritures, vint à Éphèse. Il était instruit dans la voie du Seigneur, et, fervent d'esprit, 25
il annonçait et enseignait avec exactitude ce qui concerne Jésus, bien qu'il ne connût que le baptême de
Jean. Il se mit à parler librement dans la synagogue. Aquilas et Priscille, l 'ayant entendu, le prirent 26
avec eux, et lui exposèrent plus exactement la voie de Dieu. Comme il voulait passer en Achaïe, les 27
frères l'y encouragèrent, et écrivirent aux disciples de le bien recevoir. Quand il fut arrivé, il se rendit,
par la grâce de Dieu, très utile à ceux qui avaient cru ; Car il réfutait vivement les Juifs en public, 28
démontrant par les Écritures que Jésus est le Christ.

Pendant qu'Apollos était à Corinthe, Paul, après avoir parcouru les hautes provinces de l'Asie, arriva **19**
à Éphèse. Ayant rencontré quelques disciples, il leur dit : Avez-vous reçu le Saint -Esprit, quand vous 2
avez cru ? Ils lui répondirent : Nous n'avons pas même entendu dire qu 'il y ait un Saint -Esprit. Il dit : 3
De quel baptême avez-vous donc été baptisés ? Et ils répondirent : Du baptême de Jean. Alors Paul dit : 4
Jean a baptisé du baptême de repentance, disant au peuple de croire en celui qui venait après lui, c'est-
à-dire, en Jésus. Sur ces paroles, ils furent baptisés au nom du Seigneur Jésus. Lorsque Paul leur eut 5, 6
imposé les mains, le Saint -Esprit vint sur eux, et ils parlaient en langues et prophétisaient. Ils étaient 7
en tout environ douze hommes. Ensuite Paul entra dans la synagogue, où il parla librement. Pendant 8
trois mois, il discourut sur les choses qui concernent le royaume de Dieu, s'efforçant de persuader
ceux qui l'écoutaient. Mais, comme quelques-uns restaient endurcis et incrédules, décriant devant la 9
multitude la voie du Seigneur, il se retira d 'eux, sépara les disciples, et enseigna chaque jour dans l'école
d'un nommé Tyrannus. Cela dura deux ans, de sorte que tous ceux qui habitaient l'Asie, Juifs et Grecs, 10
entendirent la parole du Seigneur. Et Dieu faisait des miracles extraordinaires par les mains de Paul, 11
au point qu 'on appliquait sur les malades des linges ou des mouchoirs qui avaient touché son corps, 12
et les maladies les quittaient, et les esprits malins sortaient. Quelques exorcistes juifs ambulants 13
essayèrent d'invoquer sur ceux qui avaient des esprits malins le nom du Seigneur Jésus, en disant : Je
vous conjure par Jésus que Paul prêche ! Ceux qui faisaient cela étaient sept fils de Scéva, Juif, l'un 14
des principaux sacrificateurs. L'esprit malin leur répondit : Je connais Jésus, et je sais qui est Paul ; 15
mais vous, qui êtes-vous ? Et l'homme dans lequel était l'esprit malin s'élança sur eux, se rendit maître 16
de tous deux, et les maltraita de telle sorte qu 'ils s'enfuirent de cette maison nus et blessés. Cela fut 17
connu de tous les Juifs et de tous les Grecs qui demeuraient à Éphèse, et la crainte s'empara d 'eux
tous, et le nom du Seigneur Jésus était glorifié. Plusieurs de ceux qui avaient cru venaient confesser 18
et déclarer ce qu'ils avaient fait. Et un certain nombre de ceux qui avaient exercé les arts magiques, 19
ayant apporté leurs livres, les brûlèrent devant tout le monde : on en estima la valeur à cinquante mille
pièces d'argent. C'est ainsi que la parole du Seigneur croissait en puissance et en force. Après que 20, 21
ces choses se furent passées, Paul forma le projet d'aller à Jérusalem, en traversant la Macédoine et
l'Achaïe. Quand j 'aurai été là, se disait-il, il faut aussi que je voie Rome. Il envoya en Macédoine deux 22
de ses aides, Timothée et Éraste, et il resta lui-même quelque temps encore en Asie. Il survint, à cette 23
époque, un grand trouble au sujet de la voie du Seigneur. Un nommé Démétrius, orfèvre, fabriquait en 24
argent des temples de Diane, et procurait à ses ouvriers un gain considérable. Il les rassembla, avec 25
ceux du même métier, et dit : O hommes, vous savez que notre bien-être dépend de cette industrie ; et 26
vous voyez et entendez que, non seulement à Éphèse, mais dans presque toute l'Asie, ce Paul a persuadé
et détourné une foule de gens, en disant que les dieux faits de main d'homme ne sont pas des dieux.
Le danger qui en résulte, ce n'est pas seulement que notre industrie ne tombe en discrédit ; c'est encore 27
que le temple de la grande déesse Diane ne soit tenu pour rien, et même que la majesté de celle qui
est révérée dans toute l'Asie et dans le monde entier ne soit réduite à néant. Ces paroles les ayant 28
remplis de colère, ils se mirent à crier : Grande est la Diane des Éphésiens ! Toute la ville fut dans 29
la confusion. Ils se précipitèrent tous ensemble au théâtre, entraînant avec eux Gaïus et Aristarque,
Macédoniens, compagnons de voyage de Paul. Paul voulait se présenter devant le peuple, mais les 30
disciples l 'en empêchèrent ; quelques-uns même des Asiarques, qui étaient ses amis, envoyèrent vers 31
lui, pour l'engager à ne pas se rendre au théâtre. Les uns criaient d'une manière, les autres d'une autre, 32
car le désordre régnait dans l'assemblée, et la plupart ne savaient pas pourquoi ils s'étaient réunis.
Alors on fit sortir de la foule Alexandre, que les Juifs poussaient en avant ; et Alexandre, faisant signe 33
de la main, voulait parler au peuple. Mais quand ils reconnurent qu 'il était Juif, tous d 'une seule voix 34
crièrent pendant près de deux heures : Grande est la Diane des Éphésiens ! Cependant le secrétaire, 35
ayant apaisé la foule, dit : Hommes Éphésiens, quel est celui qui ignore que la ville d'Éphèse est la
gardienne du temple de la grande Diane et de son simulacre tombé du ciel ? Cela étant incontestable, 36
vous devez vous calmer, et ne rien faire avec précipitation. Car vous avez amené ces hommes, qui ne 37
sont coupables ni de sacrilège, ni de blasphème envers notre déesse. Si donc Démétrius et ses ouvriers 38

ont à se plaindre de quelqu'un, il y a des jours d'audience et des proconsuls ; qu'ils s'appellent en justice
39 les uns les autres. Et si vous avez en vue d'autres objets, ils se régleront dans une assemblée légale.
40 Nous risquons, en effet, d'être accusés de sédition pour ce qui s'est passé aujourd'hui, puisqu'il n'existe
41 aucun motif qui nous permette de justifier cet attroupement. Après ces paroles, il congédia l'assemblée.
20 Lorsque le tumulte eut cessé, Paul réunit les disciples, et, après les avoir exhortés, prit congé d'eux,
2 et partit pour aller en Macédoine. Il parcourut cette contrée, en adressant aux disciples de nombreuses
3 exhortations. Puis il se rendit en Grèce, où il séjourna trois mois. Il était sur le point de s'embarquer
pour la Syrie, quand les Juifs lui dressèrent des embûches. Alors il se décida à reprendre la route de la
4 Macédoine. Il avait pour l 'accompagner jusqu'en Asie : Sopater de Bérée, fils de Pyrrhus, Aristarque
et Second de Thessalonique, Gaïus de Derbe, Timothée, ainsi que Tychique et Trophime, originaires
5, 6 d'Asie. Ceux-ci prirent les devants, et nous attendirent à Troas. Pour nous, après les jours des pains
sans levain, nous nous embarquâmes à Philippes, et, au bout de cinq jours, nous les rejoignîmes à
7 Troas, où nous passâmes sept jours. Le premier jour de la semaine, nous étions réunis pour rompre le
pain. Paul, qui devait partir le lendemain, s'entretenait avec les disciples, et il prolongea son discours
8, 9 jusqu'à minuit. Il y avait beaucoup de lampes dans la chambre haute où nous étions assemblés. Or,
un jeune homme nommé Eutychus, qui était assis sur la fenêtre, s'endormit profondément pendant le
long discours de Paul ; entraîné par le sommeil, il tomba du troisième étage en bas, et il fut relevé mort.
10 Mais Paul, étant descendu, se pencha sur lui et le prit dans ses bras, en disant : Ne vous troublez pas,
11 car son âme est en lui. Quand il fut remonté, il rompit le pain et mangea, et il parla longtemps encore
12 jusqu'au jour. Après quoi il partit. Le jeune homme fut ramené vivant, et ce fut le sujet d'une grande
13 consolation. Pour nous, nous précédâmes Paul sur le navire, et nous fîmes voile pour Assos, où nous
14 étions convenus de le reprendre, parce qu 'il devait faire la route à pied. Lorsqu'il nous eut rejoints à
15 Assos, nous le prîmes à bord, et nous allâmes à Mytilène. De là, continuant par mer, nous arrivâmes
le lendemain vis-à-vis de Chios. Le jour suivant, nous cinglâmes vers Samos, et le jour d'après nous
16 vînmes à Milet. Paul avait résolu de passer devant Éphèse sans s'y arrêter, afin de ne pas perdre
de temps en Asie ; car il se hâtait pour se trouver, si cela lui était possible, à Jérusalem le jour de
17, 18 la Pentecôte. Cependant, de Milet Paul envoya chercher à Éphèse les anciens de l'Église. Lorsqu'ils
furent arrivés vers lui, il leur dit : Vous savez de quelle manière, depuis le premier jour où je suis entré
19 en Asie, je me suis sans cesse conduit avec vous, servant le Seigneur en toute humilité, avec larmes,
20 et au milieu des épreuves que me suscitaient les embûches des Juifs. Vous savez que je n'ai rien caché
de ce qui vous était utile, et que je n'ai pas craint de vous prêcher et de vous enseigner publiquement
21 et dans les maisons, annonçant aux Juifs et aux Grecs la repentance envers Dieu et la foi en notre
22 Seigneur Jésus -Christ. Et maintenant voici, lié par l'Esprit, je vais à Jérusalem, ne sachant pas ce
23 qui m 'y arrivera ; seulement, de ville en ville, l'Esprit -Saint m'avertit que des liens et des tribulations
24 m 'attendent. Mais je ne fais pour moi-même aucun cas de ma vie, comme si elle m 'était précieuse,
pourvu que j'accomplisse ma course avec joie, et le ministère que j'ai reçu du Seigneur Jésus, d'annoncer
25 la bonne nouvelle de la grâce de Dieu. Et maintenant voici, je sais que vous ne verrez plus mon visage,
26 vous tous au milieu desquels j'ai passé en prêchant le royaume de Dieu. C'est pourquoi je vous déclare
27 aujourd'hui que je suis pur du sang de vous tous, car je vous ai annoncé tout le conseil de Dieu, sans
28 en rien cacher. Prenez donc garde à vous-mêmes, et à tout le troupeau sur lequel le Saint -Esprit vous
29 a établis évêques, pour paître l'Église du Seigneur, qu 'il s'est acquise par son propre sang. Je sais qu
30 'il s'introduira parmi vous, après mon départ, des loups cruels qui n'épargneront pas le troupeau, et
qu'il s'élèvera du milieu de vous des hommes qui enseigneront des choses pernicieuses, pour entraîner
31 les disciples après eux. Veillez donc, vous souvenant que, durant trois années, je n 'ai cessé nuit et jour
32 d'exhorter avec larmes chacun de vous. Et maintenant je vous recommande à Dieu et à la parole de sa
33 grâce, à celui qui peut édifier et donner l'héritage avec tous les sanctifiés. Je n'ai désiré ni l'argent, ni
34 l'or, ni les vêtements de personne. Vous savez vous-mêmes que ces mains ont pourvu à mes besoins et à
35 ceux des personnes qui étaient avec moi. Je vous ai montré de toutes manières que c'est en travaillant
ainsi qu'il faut soutenir les faibles, et se rappeler les paroles du Seigneur, qui a dit lui-même : Il y a plus
36 de bonheur à donner qu 'à recevoir. Après avoir ainsi parlé, il se mit à genoux, et il pria avec eux tous.
37, 38 Et tous fondirent en larmes, et, se jetant au cou de Paul, ils l 'embrassaient, affligés surtout de ce qu
'il avait dit qu 'ils ne verraient plus son visage. Et ils l 'accompagnèrent jusqu'au navire.
21 Nous nous embarquâmes, après nous être séparés d 'eux, et nous allâmes directement à Cos, le
2 lendemain à Rhodes, et de là à Patara. Et ayant trouvé un navire qui faisait la traversée vers la
3 Phénicie, nous montâmes et partîmes. Quand nous fûmes en vue de l'île de Chypre, nous la laissâmes
à gauche, poursuivant notre route du côté de la Syrie, et nous abordâmes à Tyr, où le bâtiment devait
4 décharger sa cargaison. Nous trouvâmes les disciples, et nous restâmes là sept jours. Les disciples,
5 poussés par l'Esprit, disaient à Paul de ne pas monter à Jérusalem. Mais, lorsque nous fûmes au
terme des sept jours, nous nous acheminâmes pour partir, et tous nous accompagnèrent avec leurs

femmes et leurs enfants jusque hors de la ville. Nous nous mîmes à genoux sur le rivage, et nous
priâmes. Puis, ayant pris congé les uns des autres, nous montâmes sur le navire, et ils retournèrent 6
chez eux. Achevant notre navigation, nous allâmes de Tyr à Ptolémaïs, où nous saluâmes les frères, et 7
passâmes un jour avec eux. Nous partîmes le lendemain, et nous arrivâmes à Césarée. Étant entrés 8
dans la maison de Philippe l'évangéliste, qui était l'un des sept, nous logeâmes chez lui. Il avait quatre 9
filles vierges qui prophétisaient. Comme nous étions là depuis plusieurs jours, un prophète, nommé 10
Agabus, descendit de Judée, et vint nous trouver. Il prit la ceinture de Paul, se lia les pieds et les 11
mains, et dit : Voici ce que déclare le Saint -Esprit : L'homme à qui appartient cette ceinture, les Juifs
le lieront de la même manière à Jérusalem, et le livreront entre les mains des païens. Quand nous 12
entendîmes cela, nous et ceux de l'endroit, nous priâmes Paul de ne pas monter à Jérusalem. Alors il 13
répondit : Que faites-vous, en pleurant et en me brisant le coeur ? Je suis prêt, non seulement à être
lié, mais encore à mourir à Jérusalem pour le nom du Seigneur Jésus. Comme il ne se laissait pas 14
persuader, nous n'insistâmes pas, et nous dîmes : Que la volonté du Seigneur se fasse ! Après ces jours- 15
là, nous fîmes nos préparatifs, et nous montâmes à Jérusalem. Quelques disciples de Césarée vinrent 16
aussi avec nous, et nous conduisirent chez un nommé Mnason, de l'île de Chypre, ancien disciple, chez
qui nous devions loger. Lorsque nous arrivâmes à Jérusalem, les frères nous reçurent avec joie. Le 17, 18
lendemain, Paul se rendit avec nous chez Jacques, et tous les anciens s'y réunirent. Après les avoir 19
salués, il raconta en détail ce que Dieu avait fait au milieu des païens par son ministère. Quand ils 20
l'eurent entendu, ils glorifièrent Dieu. Puis ils lui dirent : Tu vois, frère, combien de milliers de Juifs
ont cru, et tous sont zélés pour la loi. Or, ils ont appris que tu enseignes à tous les Juifs qui sont parmi 21
les païens à renoncer à Moïse, leur disant de ne pas circoncire les enfants et de ne pas se conformer
aux coutumes. Que faire donc ? Sans aucun doute la multitude se rassemblera, car on saura que tu 22
es venu. C'est pourquoi fais ce que nous allons te dire. Il y a parmi nous quatre hommes qui ont fait 23
un voeu ; prends -les avec toi, purifie-toi avec eux, et pourvois à leur dépense, afin qu 'ils se rasent la 24
tête. Et ainsi tous sauront que ce qu 'ils ont entendu dire sur ton compte est faux, mais que toi aussi
tu te conduis en observateur de la loi. À l'égard des païens qui ont cru, nous avons décidé et nous leur 25
avons écrit qu'ils eussent à s'abstenir des viandes sacrifiées aux idoles, du sang, des animaux étouffés,
et de l'impudicité. Alors Paul prit ces hommes, se purifia, et entra le lendemain dans le temple avec 26
eux, pour annoncer à quel jour la purification serait accomplie et l'offrande présentée pour chacun
d'eux. Sur la fin des sept jours, les Juifs d 'Asie, ayant vu Paul dans le temple, soulevèrent toute la 27
foule, et mirent la main sur lui, en criant : Hommes Israélites, au secours ! Voici l'homme qui prêche 28
partout et à tout le monde contre le peuple, contre la loi et contre ce lieu ; il a même introduit des Grecs
dans le temple, et a profané ce saint lieu. Car ils avaient vu auparavant Trophime d'Éphèse avec lui 29
dans la ville, et ils croyaient que Paul l 'avait fait entrer dans le temple. Toute la ville fut émue, et 30
le peuple accourut de toutes parts. Ils se saisirent de Paul, et le traînèrent hors du temple, dont les
portes furent aussitôt fermées. Comme ils cherchaient à le tuer, le bruit vint au tribun de la cohorte 31
que tout Jérusalem était en confusion. À l'instant il prit des soldats et des centeniers, et courut à eux. 32
Voyant le tribun et les soldats, ils cessèrent de frapper Paul. Alors le tribun s'approcha, se saisit de 33
lui, et le fit lier de deux chaînes. Puis il demanda qui il était, et ce qu'il avait fait. Mais dans la foule 34
les uns criaient d'une manière, les autres d'une autre ; ne pouvant donc rien apprendre de certain, à
cause du tumulte, il ordonna de le mener dans la forteresse. Lorsque Paul fut sur les degrés, il dut être 35
porté par les soldats, à cause de la violence de la foule ; car la multitude du peuple suivait, en criant : 36
Fais-le mourir ! Au moment d'être introduit dans la forteresse, Paul dit au tribun : M 'est-il permis de 37
te dire quelque chose ? Le tribun répondit : Tu sais le grec ? Tu n'es donc pas cet Égyptien qui s'est 38
révolté dernièrement, et qui a emmené dans le désert quatre mille brigands ? Je suis Juif, reprit Paul, 39
de Tarse en Cilicie, citoyen d'une ville qui n'est pas sans importance. Permets -moi, je te prie, de parler
au peuple. Le tribun le lui ayant permis, Paul, debout sur les degrés, fit signe de la main au peuple. 40
Un profond silence s'établit, et Paul, parlant en langue hébraïque, dit :

Hommes frères et pères, écoutez ce que j'ai maintenant à vous dire pour ma défense ! Lorsqu'ils **22**, 2
entendirent qu 'il leur parlait en langue hébraïque, ils redoublèrent de silence. Et Paul dit : je suis 3
Juif, né à Tarse en Cilicie ; mais j'ai été élevé dans cette ville -ci, et instruit aux pieds de Gamaliel
dans la connaissance exacte de la loi de nos pères, étant plein de zèle pour Dieu, comme vous l'êtes
tous aujourd'hui. J 'ai persécuté à mort cette doctrine, liant et mettant en prison hommes et femmes. 4
Le souverain sacrificateur et tout le collège des anciens m 'en sont témoins. J'ai même reçu d 'eux des 5
lettres pour les frères de Damas, où je me rendis afin d'amener liés à Jérusalem ceux qui se trouvaient
là et de les faire punir. Comme j 'étais en chemin, et que j'approchais de Damas, tout à coup, vers midi, 6
une grande lumière venant du ciel resplendit autour de moi. Je tombai par terre, et j'entendis une voix 7
qui me disait : Saul, Saul, pourquoi me persécutes-tu ? Je répondis : Qui es-tu, Seigneur ? Et il me dit : 8
Je suis Jésus de Nazareth, que tu persécutes. Ceux qui étaient avec moi virent bien la lumière, mais 9

ils n'entendirent pas la voix de celui qui parlait. Alors je dis : Que ferai-je, Seigneur ? Et le Seigneur
me dit : Lève-toi, va à Damas, et là on te dira tout ce que tu dois faire. Comme je ne voyais rien, à cause
de l'éclat de cette lumière, ceux qui étaient avec moi me prirent par la main, et j'arrivai à Damas. Or,
un nommé Ananias, homme pieux selon la loi, et de qui tous les Juifs demeurant à Damas rendaient un
bon témoignage, vint se présenter à moi, et me dit : Saul, mon frère, recouvre la vue. Au même instant,
je recouvrai la vue et je le regardai. Il dit : Le Dieu de nos pères t 'a destiné à connaître sa volonté, à
voir le Juste, et à entendre les paroles de sa bouche ; car tu lui serviras de témoin, auprès de tous les
hommes, des choses que tu as vues et entendues. Et maintenant, que tardes-tu ? Lève-toi, sois baptisé,
et lavé de tes péchés, en invoquant le nom du Seigneur. De retour à Jérusalem, comme je priais dans
le temple, je fus ravi en extase, et je vis le Seigneur qui me disait : Hâte-toi, et sors promptement de
Jérusalem, parce qu 'ils ne recevront pas ton témoignage sur moi. Et je dis : Seigneur, ils savent eux-
mêmes que je faisais mettre en prison et battre de verges dans les synagogues ceux qui croyaient en
toi, et que, lorsqu 'on répandit le sang d'Étienne, ton témoin, j'étais moi-même présent, joignant mon
approbation à celle des autres, et gardant les vêtements de ceux qui le faisaient mourir. Alors il me dit :
Va, je t 'enverrai au loin vers les nations.... Ils l 'écoutèrent jusqu'à cette parole. Mais alors ils élevèrent
la voix, disant : Ote de la terre un pareil homme ! Il n'est pas digne de vivre. Et ils poussaient des cris,
jetaient leurs vêtements, lançaient de la poussière en l'air. Le tribun commanda de faire entrer Paul
dans la forteresse, et de lui donner la question par le fouet, afin de savoir pour quel motif ils criaient
ainsi contre lui. Lorsqu'on l 'eut exposé au fouet, Paul dit au centenier qui était présent : Vous est-il
permis de battre de verges un citoyen romain, qui n'est pas même condamné ? À ces mots, le centenier
alla vers le tribun pour l'avertir, disant : Que vas-tu faire ? Cet homme est Romain. Et le tribun, étant
venu, dit à Paul : Dis -moi, es -tu Romain ? Oui, répondit-il. Le tribun reprit : C'est avec beaucoup
d'argent que j 'ai acquis ce droit de citoyen. Et moi, dit Paul, je l'ai par ma naissance. Aussitôt ceux
qui devaient lui donner la question se retirèrent, et le tribun, voyant que Paul était Romain, fut dans
la crainte parce qu 'il l 'avait fait lier. Le lendemain, voulant savoir avec certitude de quoi les Juifs
l'accusaient, le tribun lui fit ôter ses liens, et donna l'ordre aux principaux sacrificateurs et à tout le
sanhédrin de se réunir ; puis, faisant descendre Paul, il le plaça au milieu d'eux.

23 Paul, les regards fixés sur le sanhédrin, dit : Hommes frères, c'est en toute bonne conscience que
je me suis conduit jusqu'à ce jour devant Dieu... Le souverain sacrificateur Ananias ordonna à ceux
qui étaient près de lui de le frapper sur la bouche. Alors Paul lui dit : Dieu te frappera, muraille
blanchie ! Tu es assis pour me juger selon la loi, et tu violes la loi en ordonnant qu'on me frappe !
Ceux qui étaient près de lui dirent : Tu insultes le souverain sacrificateur de Dieu ! Et Paul dit : Je
ne savais pas, frères, que ce fût le souverain sacrificateur ; car il est écrit : Tu ne parleras pas mal
du chef de ton peuple. Paul, sachant qu 'une partie de l'assemblée était composée de sadducéens et
l'autre de pharisiens, s'écria dans le sanhédrin : Hommes frères, je suis pharisien, fils de pharisiens ;
c'est à cause de l'espérance et de la résurrection des morts que je suis mis en jugement. Quand il eut
dit cela, il s'éleva une discussion entre les pharisiens et les sadducéens, et l'assemblée se divisa. Car
les sadducéens disent qu'il n'y a point de résurrection, et qu'il n'existe ni ange ni esprit, tandis que
les pharisiens affirment les deux choses. Il y eut une grande clameur, et quelques scribes du parti des
pharisiens, s'étant levés, engagèrent un vif débat, et dirent : Nous ne trouvons aucun mal en cet homme ;
peut-être un esprit ou un ange lui a-t-il parlé. Comme la discorde allait croissant, le tribun craignant
que Paul ne fût mis en pièces par ces gens, fit descendre les soldats pour l 'enlever du milieu d'eux et le
conduire à la forteresse. La nuit suivante, le Seigneur apparut à Paul, et dit : Prends courage ; car, de
même que tu as rendu témoignage de moi dans Jérusalem, il faut aussi que tu rendes témoignage dans
Rome. Quand le jour fut venu, les Juifs formèrent un complot, et firent des imprécations contre eux-
mêmes, en disant qu'ils s'abstiendraient de manger et de boire jusqu'à ce qu'ils eussent tué Paul. Ceux
qui formèrent ce complot étaient plus de quarante, et ils allèrent trouver les principaux sacrificateurs
et les anciens, auxquels ils dirent : Nous nous sommes engagés, avec des imprécations contre nous-
mêmes, à ne rien manger jusqu'à ce que nous ayons tué Paul. Vous donc, maintenant, adressez-vous
avec le sanhédrin au tribun, pour qu'il l 'amène devant vous, comme si vous vouliez examiner sa cause
plus exactement ; et nous, avant qu'il approche, nous sommes prêts à le tuer. Le fils de la soeur de
Paul, ayant eu connaissance du guet-apens, alla dans la forteresse en informer Paul. Paul appela l'un
des centeniers, et dit : Mène ce jeune homme vers le tribun, car il a quelque chose à lui rapporter.
Le centenier prit le jeune homme avec lui, le conduisit vers le tribun, et dit : Le prisonnier Paul m 'a
appelé, et il m'a prié de t 'amener ce jeune homme, qui a quelque chose à te dire. Le tribun, prenant le
jeune homme par la main, et se retirant à l'écart, lui demanda : Qu 'as -tu à m 'annoncer ? Il répondit :
Les Juifs sont convenus de te prier d 'amener Paul demain devant le sanhédrin, comme si tu devais
t'enquérir de lui plus exactement. Ne les écoute pas, car plus de quarante d'entre eux lui dressent
un guet-apens, et se sont engagés, avec des imprécations contre eux-mêmes, à ne rien manger ni boire

jusqu'à ce qu'ils l 'aient tué ; maintenant ils sont prêts, et n'attendent que ton consentement. Le tribun 22
renvoya le jeune homme, après lui avoir recommandé de ne parler à personne de ce rapport qu'il lui
avait fait. Ensuite il appela deux des centeniers, et dit : Tenez prêts, dès la troisième heure de la nuit, 23
deux cents soldats, soixante-dix cavaliers et deux cents archers, pour aller jusqu'à Césarée. Qu'il y 24
ait aussi des montures pour Paul, afin qu 'on le mène sain et sauf au gouverneur Félix. Il écrivit une 25
lettre ainsi conçue : Claude Lysias au très excellent gouverneur Félix, salut ! Cet homme, dont les 26, 27
Juifs s'étaient saisis, allait être tué par eux, lorsque je survins avec des soldats et le leur enlevai, ayant
appris qu 'il était Romain. Voulant connaître le motif pour lequel ils l 'accusaient, je l 'amenai devant 28
leur sanhédrin. J'ai trouvé qu'il était accusé au sujet de questions relatives à leur loi, mais qu'il n'avait 29
commis aucun crime qui mérite la mort ou la prison. Informé que les Juifs lui dressaient des embûches, 30
je te l'ai aussitôt envoyé, en faisant savoir à ses accusateurs qu'ils eussent à s'adresser eux-mêmes à
toi. Adieu. Les soldats, selon l'ordre qu'ils avaient reçu, prirent Paul, et le conduisirent pendant la nuit 31
jusqu'à Antipatris. Le lendemain, laissant les cavaliers poursuivre la route avec lui, ils retournèrent 32
à la forteresse. Arrivés à Césarée, les cavaliers remirent la lettre au gouverneur, et lui présentèrent 33
Paul. Le gouverneur, après avoir lu la lettre, demanda de quelle province était Paul. Ayant appris qu 34
'il était de la Cilicie : Je t 'entendrai, dit-il, quand tes accusateurs seront venus. Et il ordonna qu'on le 35
gardât dans le prétoire d'Hérode.

Cinq jours après, arriva le souverain sacrificateur Ananias, avec des anciens et un orateur nommé **24**
Tertulle. Ils portèrent plainte au gouverneur contre Paul. Paul fut appelé, et Tertulle se mit à l'accuser, 2
en ces termes : Très excellent Félix, tu nous fais jouir d'une paix profonde, et cette nation a obtenu de 3
salutaires réformes par tes soins prévoyants ; c'est ce que nous reconnaissons en tout et partout avec une
entière gratitude. Mais, pour ne pas te retenir davantage, je te prie d'écouter, dans ta bonté, ce que nous 4
avons à dire en peu de mots. Nous avons trouvé cet homme, qui est une peste, qui excite des divisions 5
parmi tous les Juifs du monde, qui est chef de la secte des Nazaréens, et qui même a tenté de profaner 6
le temple. Et nous l 'avons arrêté. Nous avons voulu le juger selon notre loi ; mais le tribun Lysias étant 7
survenu, l'a arraché de nos mains avec une grande violence, en ordonnant à ses accusateurs de venir 8
devant toi. Tu pourras toi-même, en l 'interrogeant, apprendre de lui tout ce dont nous l 'accusons. Les 9
Juifs se joignirent à l'accusation, soutenant que les choses étaient ainsi. Après que le gouverneur lui 10
eut fait signe de parler, Paul répondit : Sachant que, depuis plusieurs années, tu es juge de cette nation,
c'est avec confiance que je prends la parole pour défendre ma cause. Il n'y a pas plus de douze jours, 11
tu peux t'en assurer, que je suis monté à Jérusalem pour adorer. On ne m 'a trouvé ni dans le temple, 12
ni dans les synagogues, ni dans la ville, disputant avec quelqu'un, ou provoquant un rassemblement
séditieux de la foule. Et ils ne sauraient prouver ce dont ils m 'accusent maintenant. Je t 'avoue bien 13, 14
que je sers le Dieu de mes pères selon la voie qu 'ils appellent une secte, croyant tout ce qui est écrit
dans la loi et dans les prophètes, et ayant en Dieu cette espérance, comme ils l 'ont eux-mêmes, qu'il y 15
aura une résurrection des justes et des injustes. C'est pourquoi je m 'efforce d'avoir constamment une 16
conscience sans reproche devant Dieu et devant les hommes. Après une absence de plusieurs années, 17
je suis venu pour faire des aumônes à ma nation, et pour présenter des offrandes. C'est alors que 18
quelques Juifs d 'Asie m 'ont trouvé purifié dans le temple, sans attroupement ni tumulte. C'était à 19
eux de paraître en ta présence et de se porter accusateurs, s'ils avaient quelque chose contre moi. Ou 20
bien, que ceux-ci déclarent de quel crime ils m 'ont trouvé coupable, lorsque j 'ai comparu devant le
sanhédrin, à moins que ce ne soit uniquement de ce cri que j'ai fait entendre au milieu d'eux : C'est 21
à cause de la résurrection des morts que je suis aujourd'hui mis en jugement devant vous. Félix, qui 22
savait assez exactement ce qui concernait cette doctrine, les ajourna, en disant : Quand le tribun Lysias
sera venu, j'examinerai votre affaire. Et il donna l'ordre au centenier de garder Paul, en lui laissant 23
une certaine liberté, et en n'empêchant aucun des siens de lui rendre des services. Quelques jours 24
après, Félix vint avec Drusille, sa femme, qui était Juive, et il fit appeler Paul. Il l 'entendit sur la foi en
Christ. Mais, comme Paul discourait sur la justice, sur la tempérance, et sur le jugement à venir, Félix, 25
effrayé, dit : Pour le moment retire-toi ; quand j'en trouverai l'occasion, je te rappellerai. Il espérait en 26
même temps que Paul lui donnerait de l'argent ; aussi l 'envoyait-il chercher assez fréquemment, pour
s'entretenir avec lui. Deux ans s'écoulèrent ainsi, et Félix eut pour successeur Porcius Festus. Dans le 27
désir de plaire aux Juifs, Félix laissa Paul en prison.

Festus, étant arrivé dans la province, monta trois jours après de Césarée à Jérusalem. Les prin- **25**, 2
cipaux sacrificateurs et les principaux d'entre les Juifs lui portèrent plainte contre Paul. Ils firent des
instances auprès de lui, et, dans des vues hostiles, lui demandèrent comme une faveur qu 'il le fît 3
venir à Jérusalem. Ils préparaient un guet-apens, pour le tuer en chemin. Festus répondit que Paul 4
était gardé à Césarée, et que lui-même devait partir sous peu. Que les principaux d'entre vous des- 5
cendent avec moi, dit-il, et s'il y a quelque chose de coupable en cet homme, qu'ils l 'accusent. Festus 6
ne passa que huit à dix jours parmi eux, puis il descendit à Césarée. Le lendemain, s'étant assis sur

7 son tribunal, il donna l'ordre qu'on amenât Paul. Quand il fut arrivé, les Juifs qui étaient venus de
Jérusalem l'entourèrent, et portèrent contre lui de nombreuses et graves accusations, qu 'ils n'étaient
8 pas en état de prouver. Paul entreprit sa défense, en disant : Je n 'ai rien fait de coupable, ni contre la
9 loi des Juifs, ni contre le temple, ni contre César. Festus, désirant plaire aux Juifs, répondit à Paul :
10 Veux-tu monter à Jérusalem, et y être jugé sur ces choses en ma présence ? Paul dit : C'est devant
le tribunal de César que je comparais, c'est là que je dois être jugé. Je n'ai fait aucun tort aux Juifs,
11 comme tu le sais fort bien. Si j'ai commis quelque injustice, ou quelque crime digne de mort, je ne
refuse pas de mourir ; mais, si les choses dont ils m 'accusent sont fausses, personne n'a le droit de me
12 livrer à eux. J'en appelle à César. Alors Festus, après avoir délibéré avec le conseil, répondit : Tu en
13 as appelé à César ; tu iras devant César. Quelques jours après, le roi Agrippa et Bérénice arrivèrent
14 à Césarée, pour saluer Festus. Comme ils passèrent là plusieurs jours, Festus exposa au roi l'affaire
15 de Paul, et dit : Félix a laissé prisonnier un homme contre lequel, lorsque j 'étais à Jérusalem, les
16 principaux sacrificateurs et les anciens des Juifs ont porté plainte, en demandant sa condamnation. Je
leur ai répondu que ce n'est pas la coutume des Romains de livrer un homme avant que l'inculpé ait
été mis en présence de ses accusateurs, et qu'il ait eu la faculté de se défendre sur les choses dont on
17 l'accuse. Ils sont donc venus ici, et, sans différer, je m'assis le lendemain sur mon tribunal, et je donnai
18 l'ordre qu'on amenât cet homme. Les accusateurs, s'étant présentés, ne lui imputèrent rien de ce que
19 je supposais ; ils avaient avec lui des discussions relatives à leur religion particulière, et à un certain
20 Jésus qui est mort, et que Paul affirmait être vivant. Ne sachant quel parti prendre dans ce débat, je
21 lui demandai s 'il voulait aller à Jérusalem, et y être jugé sur ces choses. Mais Paul en ayant appelé,
pour que sa cause fût réservée à la connaissance de l'empereur, j'ai ordonné qu'on le gardât jusqu'à ce
22 que je l 'envoyasse à César. Agrippa dit à Festus : Je voudrais aussi entendre cet homme. Demain,
23 répondit Festus, tu l 'entendras. Le lendemain donc, Agrippa et Bérénice vinrent en grande pompe, et
entrèrent dans le lieu de l'audience avec les tribuns et les principaux de la ville. Sur l'ordre de Festus,
24 Paul fut amené. Alors Festus dit : Roi Agrippa, et vous tous qui êtes présents avec nous, vous voyez
cet homme au sujet duquel toute la multitude des Juifs s'est adressée à moi, soit à Jérusalem, soit ici,
25 en s'écriant qu'il ne devait plus vivre. Pour moi, ayant reconnu qu'il n'a rien fait qui mérite la mort,
26 et lui-même en ayant appelé à l'empereur, j'ai résolu de le faire partir. Je n'ai rien de certain à écrire
à l'empereur sur son compte ; c'est pourquoi je l 'ai fait paraître devant vous, et surtout devant toi, roi
27 Agrippa, afin de savoir qu 'écrire, après qu'il aura été examiné. Car il me semble absurde d'envoyer un
prisonnier sans indiquer de quoi on l 'accuse.

26 Agrippa dit à Paul : Il t 'est permis de parler pour ta défense. Et Paul, ayant étendu la main, se
2 justifia en ces termes : Je m 'estime heureux, roi Agrippa, d'avoir aujourd'hui à me justifier devant toi
3 de toutes les choses dont je suis accusé par les Juifs, car tu connais parfaitement leurs coutumes et
4 leurs discussions. Je te prie donc de m 'écouter avec patience. Ma vie, dès les premiers temps de ma
5 jeunesse, est connue de tous les Juifs, puisqu'elle s'est passée à Jérusalem, au milieu de ma nation. Ils
savent depuis longtemps, s 'ils veulent le déclarer, que j 'ai vécu pharisien, selon la secte la plus rigide
6 de notre religion. Et maintenant, je suis mis en jugement parce que j'espère l'accomplissement de la
7 promesse que Dieu a faite à nos pères, et à laquelle aspirent nos douze tribus, qui servent Dieu conti-
8 nuellement nuit et jour. C'est pour cette espérance, ô roi, que je suis accusé par des Juifs ! Quoi ! vous
9 semble-t-il incroyable que Dieu ressuscite les morts ? Pour moi, j'avais cru devoir agir vigoureusement
10 contre le nom de Jésus de Nazareth. C'est ce que j'ai fait à Jérusalem. J 'ai jeté en prison plusieurs des
saints, ayant reçu ce pouvoir des principaux sacrificateurs, et, quand on les mettait à mort, je joignais
11 mon suffrage à celui des autres. je les ai souvent châtiés dans toutes les synagogues, et je les forçais à
blasphémer. Dans mes excès de fureur contre eux, je les persécutais même jusque dans les villes étran-
12 gères. C'est dans ce but que je me rendis à Damas, avec l'autorisation et la permission des principaux
13 sacrificateurs. Vers le milieu du jour, ô roi, je vis en chemin resplendir autour de moi et de mes com-
14 pagnons une lumière venant du ciel, et dont l'éclat surpassait celui du soleil. Nous tombâmes tous par
terre, et j'entendis une voix qui me disait en langue hébraïque : Saul, Saul, pourquoi me persécutes-tu ?
15 Il te serait dur de regimber contre les aiguillons. Je répondis : Qui es-tu, Seigneur ? Et le Seigneur dit :
16 Je suis Jésus que tu persécutes. Mais lève-toi, et tiens-toi sur tes pieds ; car je te suis apparu pour t
17 'établir ministre et témoin des choses que tu as vues et de celles pour lesquelles je t 'apparaîtrai. Je t
18 'ai choisi du milieu de ce peuple et du milieu des païens, vers qui je t 'envoie, afin que tu leur ouvres
les yeux, pour qu'ils passent des ténèbres à la lumière et de la puissance de Satan à Dieu, pour qu'ils
19 reçoivent, par la foi en moi, le pardon des péchés et l'héritage avec les sanctifiés. En conséquence, roi
20 Agrippa, je n'ai point résisté à la vision céleste : à ceux de Damas d'abord, puis à Jérusalem, dans toute
la Judée, et chez les païens, j'ai prêché la repentance et la conversion à Dieu, avec la pratique d'oeuvres
21 dignes de la repentance. Voilà pourquoi les Juifs se sont saisis de moi dans le temple, et ont tâché de me
22 faire périr. Mais, grâce au secours de Dieu, j'ai subsisté jusqu'à ce jour, rendant témoignage devant les

petits et les grands, sans m'écarter en rien de ce que les prophètes et Moïse ont déclaré devoir arriver,
savoir que le Christ souffrirait, et que, ressuscité le premier d'entre les morts, il annoncerait la lumière 23
au peuple et aux nations. Comme il parlait ainsi pour sa justification, Festus dit à haute voix : Tu es 24
fou, Paul ! Ton grand savoir te fait déraisonner. Je ne suis point fou, très excellent Festus, répliqua 25
Paul ; ce sont, au contraire, des paroles de vérité et de bon sens que je prononce. Le roi est instruit de 26
ces choses, et je lui en parle librement ; car je suis persuadé qu'il n 'en ignore aucune, puisque ce n'est
pas en cachette qu'elles se sont passées. Crois-tu aux prophètes, roi Agrippa ?... Je sais que tu y crois. 27
Et Agrippa dit à Paul : Tu vas bientôt me persuader de devenir chrétien ! Paul répondit : Que ce soit 28, 29
bientôt ou que ce soit tard, plaise à Dieu que non seulement toi, mais encore tous ceux qui m 'écoutent
aujourd'hui, vous deveniez tels que je suis, à l'exception de ces liens ! Le roi, le gouverneur, Bérénice, 30
et tous ceux qui étaient assis avec eux se levèrent, et, en se retirant, ils se disaient les uns aux autres : 31
Cet homme n'a rien fait qui mérite la mort ou la prison. Et Agrippa dit à Festus : Cet homme pouvait 32
être relâché, s'il n'en eût pas appelé à César.

Lorsqu'il fut décidé que nous nous embarquerions pour l'Italie, on remit Paul et quelques autres pri- **27**
sonniers à un centenier de la cohorte Auguste, nommé Julius. Nous montâmes sur un navire d'Adra- 2
mytte, qui devait côtoyer l'Asie, et nous partîmes, ayant avec nous Aristarque, Macédonien de Thessa-
lonique. Le jour suivant, nous abordâmes à Sidon ; et Julius, qui traitait Paul avec bienveillance, lui 3
permit d'aller chez ses amis et de recevoir leurs soins. Partis de là, nous longeâmes l'île de Chypre, 4
parce que les vents étaient contraires. Après avoir traversé la mer qui baigne la Cilicie et la Pam- 5
phylie, nous arrivâmes à Myra en Lycie. Et là, le centenier, ayant trouvé un navire d'Alexandrie qui 6
allait en Italie, nous y fit monter. Pendant plusieurs jours nous naviguâmes lentement, et ce ne fut 7
pas sans difficulté que nous atteignîmes la hauteur de Cnide, où le vent ne nous permit pas d'aborder.
Nous passâmes au-dessous de l'île de Crète, du côté de Salmone. Nous la côtoyâmes avec peine, et 8
nous arrivâmes à un lieu nommé Beaux Ports, près duquel était la ville de Lasée. Un temps assez long 9
s'était écoulé, et la navigation devenait dangereuse, car l'époque même du jeûne était déjà passée. C'est
pourquoi Paul avertit les autres, en disant : O hommes, je vois que la navigation ne se fera pas sans 10
péril et sans beaucoup de dommage, non seulement pour la cargaison et pour le navire, mais encore
pour nos personnes. Le centenier écouta le pilote et le patron du navire plutôt que les paroles de Paul. 11
Et comme le port n'était pas bon pour hiverner, la plupart furent d'avis de le quitter pour tâcher d'at- 12
teindre Phénix, port de Crète qui regarde le sud-ouest et le nord-ouest, afin d'y passer l'hiver. Un léger 13
vent du sud vint à souffler, et, se croyant maîtres de leur dessein, ils levèrent l'ancre et côtoyèrent de
près l'île de Crète. Mais bientôt un vent impétueux, qu'on appelle Euraquilon, se déchaîna sur l'île. Le 14, 15
navire fut entraîné, sans pouvoir lutter contre le vent, et nous nous laissâmes aller à la dérive. Nous 16
passâmes au-dessous d'une petite île nommée Clauda, et nous eûmes de la peine à nous rendre maîtres
de la chaloupe ; après l 'avoir hissée, on se servit des moyens de secours pour ceindre le navire, et, 17
dans la crainte de tomber sur la Syrte, on abaissa les voiles. C'est ainsi qu'on se laissa emporter par
le vent. Comme nous étions violemment battus par la tempête, le lendemain on jeta la cargaison à la 18
mer, et le troisième jour nous y lançâmes de nos propres mains les agrès du navire. Le soleil et les 19, 20
étoiles ne parurent pas pendant plusieurs jours, et la tempête était si forte que nous perdîmes enfin
toute espérance de nous sauver. On n'avait pas mangé depuis longtemps. Alors Paul, se tenant au 21
milieu d'eux, leur dit : O hommes, il fallait m 'écouter et ne pas partir de Crète, afin d'éviter ce péril
et ce dommage. Maintenant je vous exhorte à prendre courage ; car aucun de vous ne périra, et il n'y 22
aura de perte que celle du navire. Un ange du Dieu à qui j'appartiens et que je sers m 'est apparu 23
cette nuit, et m'a dit : Paul, ne crains point ; il faut que tu comparaisses devant César, et voici, Dieu 24
t 'a donné tous ceux qui naviguent avec toi. C'est pourquoi, ô hommes, rassurez-vous, car j'ai cette 25
confiance en Dieu qu 'il en sera comme il m 'a été dit. Mais nous devons échouer sur une île. La qua- 26, 27
torzième nuit, tandis que nous étions ballottés sur l'Adriatique, les matelots, vers le milieu de la nuit,
soupçonnèrent qu'on approchait de quelque terre. Ayant jeté la sonde, ils trouvèrent vingt brasses ; 28
un peu plus loin, ils la jetèrent de nouveau, et trouvèrent quinze brasses. Dans la crainte de heurter 29
contre des écueils, ils jetèrent quatre ancres de la poupe, et attendirent le jour avec impatience. Mais, 30
comme les matelots cherchaient à s'échapper du navire, et mettaient la chaloupe à la mer sous prétexte
de jeter les ancres de la proue, Paul dit au centenier et aux soldats : Si ces hommes ne restent pas 31
dans le navire, vous ne pouvez être sauvés. Alors les soldats coupèrent les cordes de la chaloupe, et 32
la laissèrent tomber. Avant que le jour parût, Paul exhorta tout le monde à prendre de la nourriture, 33
disant : C'est aujourd'hui le quatorzième jour que vous êtes dans l'attente et que vous persistez à vous
abstenir de manger. Je vous invite donc à prendre de la nourriture, car cela est nécessaire pour votre 34
salut, et il ne se perdra pas un cheveu de la tête d'aucun de vous. Ayant ainsi parlé, il prit du pain, 35
et, après avoir rendu grâces à Dieu devant tous, il le rompit, et se mit à manger. Et tous, reprenant 36
courage, mangèrent aussi. Nous étions, dans le navire, deux cent soixante -seize personnes en tout. 37

38, 39 Quand ils eurent mangé suffisamment, ils allégèrent le navire en jetant le blé à la mer. Lorsque le jour
fut venu, ils ne reconnurent point la terre ; mais, ayant aperçu un golfe avec une plage, ils résolurent
40 d'y pousser le navire, s 'ils le pouvaient. Ils délièrent les ancres pour les laisser aller dans la mer, et ils
relâchèrent en même temps les attaches des gouvernails ; puis ils mirent au vent la voile d'artimon, et
41 se dirigèrent vers le rivage. Mais ils rencontrèrent une langue de terre, où ils firent échouer le navire ;
et la proue, s'étant engagée, resta immobile, tandis que la poupe se brisait par la violence des vagues.
42 Les soldats furent d'avis de tuer les prisonniers, de peur que quelqu'un d'eux ne s'échappât à la nage.
43 Mais le centenier, qui voulait sauver Paul, les empêcha d'exécuter ce dessein. Il ordonna à ceux qui
44 savaient nager de se jeter les premiers dans l'eau pour gagner la terre, et aux autres de se mettre sur
des planches ou sur des débris du navire. Et ainsi tous parvinrent à terre sains et saufs.

28, 2 Après nous être sauvés, nous reconnûmes que l'île s'appelait Malte. Les barbares nous témoignèrent
une bienveillance peu commune ; ils nous recueillirent tous auprès d'un grand feu, qu'ils avaient allumé
3 parce que la pluie tombait et qu 'il faisait grand froid. Paul ayant ramassé un tas de broussailles et
4 l'ayant mis au feu, une vipère en sortit par l'effet de la chaleur et s'attacha à sa main. Quand les
barbares virent l'animal suspendu à sa main, ils se dirent les uns aux autres : Assurément cet homme
est un meurtrier, puisque la Justice n'a pas voulu le laisser vivre, après qu'il a été sauvé de la mer.
5, 6 Paul secoua l'animal dans le feu, et ne ressentit aucun mal. Ces gens s'attendaient à le voir enfler ou
tomber mort subitement ; mais, après avoir longtemps attendu, voyant qu'il ne lui arrivait aucun mal,
7 ils changèrent d'avis et dirent que c 'était un dieu. Il y avait, dans les environs, des terres appartenant
au principal personnage de l'île, nommé Publius, qui nous reçut et nous logea pendant trois jours de la
8 manière la plus amicale. Le père de Publius était alors au lit, malade de la fièvre et de la dysenterie ;
9 Paul, s'étant rendu vers lui, pria, lui imposa les mains, et le guérit. Là-dessus, vinrent les autres
10 malades de l'île, et ils furent guéris. On nous rendit de grands honneurs, et, à notre départ, on nous
11 fournit les choses dont nous avions besoin. Après un séjour de trois mois, nous nous embarquâmes
sur un navire d'Alexandrie, qui avait passé l'hiver dans l'île, et qui portait pour enseigne les Dioscures.
12, 13 Ayant abordé à Syracuse, nous y restâmes trois jours. De là, en suivant la côte, nous atteignîmes
Reggio ; et, le vent du midi s'étant levé le lendemain, nous fîmes en deux jours le trajet jusqu'à Pouzzoles,
14 où nous trouvâmes des frères qui nous prièrent de passer sept jours avec eux. Et c'est ainsi que nous
15 allâmes à Rome. De Rome vinrent à notre rencontre, jusqu'au Forum d'Appius et aux Trois Tavernes,
les frères qui avaient entendu parler de nous. Paul, en les voyant, rendit grâces à Dieu, et prit courage.
16 Lorsque nous fûmes arrivés à Rome, on permit à Paul de demeurer en son particulier, avec un soldat qui
17 le gardait. Au bout de trois jours, Paul convoqua les principaux des Juifs ; et, quand ils furent réunis,
il leur adressa ces paroles : Hommes frères, sans avoir rien fait contre le peuple ni contre les coutumes
18 de nos pères, j'ai été mis en prison à Jérusalem et livré de là entre les mains des Romains. Après m
19 'avoir interrogé, ils voulaient me relâcher, parce qu 'il n'y avait en moi rien qui méritât la mort. Mais
les Juifs s'y opposèrent, et j'ai été forcé d'en appeler à César, n 'ayant du reste aucun dessein d'accuser
20 ma nation. Voilà pourquoi j'ai demandé à vous voir et à vous parler ; car c'est à cause de l'espérance
21 d'Israël que je porte cette chaîne. Ils lui répondirent : Nous n 'avons reçu de Judée aucune lettre à
22 ton sujet, et il n 'est venu aucun frère qui ait rapporté ou dit du mal de toi. Mais nous voudrions
apprendre de toi ce que tu penses, car nous savons que cette secte rencontre partout de l'opposition.
23 Ils lui fixèrent un jour, et plusieurs vinrent le trouver dans son logis. Paul leur annonça le royaume de
Dieu, en rendant témoignage, et en cherchant, par la loi de Moïse et par les prophètes, à les persuader
24 de ce qui concerne Jésus. L'entretien dura depuis le matin jusqu'au soir. Les uns furent persuadés par
25 ce qu'il disait, et les autres ne crurent point. Comme ils se retiraient en désaccord, Paul n'ajouta que
26 ces mots : C'est avec raison que le Saint -Esprit, parlant à vos pères par le prophète Ésaïe, a dit : Va
vers ce peuple, et dis : Vous entendrez de vos oreilles, et vous ne comprendrez point ; Vous regarderez
27 de vos yeux, et vous ne verrez point. Car le coeur de ce peuple est devenu insensible ; Ils ont endurci
leurs oreilles, et ils ont fermé leurs yeux, De peur qu 'ils ne voient de leurs yeux, qu'ils n'entendent de
leurs oreilles, Qu'ils ne comprennent de leur coeur, Qu'ils ne se convertissent, et que je ne les guérisse.
28, 29 Sachez donc que ce salut de Dieu a été envoyé aux païens, et qu'ils l 'écouteront. Lorsqu'il eut dit cela,
30 les Juifs s'en allèrent, discutant vivement entre eux. Paul demeura deux ans entiers dans une maison
31 qu'il avait louée. Il recevait tous ceux qui venaient le voir, prêchant le royaume de Dieu et enseignant
ce qui concerne le Seigneur Jésus -Christ, en toute liberté et sans obstacle.

ROMAINS

Saul, serviteur de Jésus -Christ, appelé à être apôtre, mis à part pour annoncer l'Évangile de **1**
Dieu, - qui avait été promis auparavant de la part de Dieu par ses prophètes dans les saintes 2
Écritures, et qui concerne son Fils (né de la postérité de David, selon la chair, et déclaré 3, 4
Fils de Dieu avec puissance, selon l'Esprit de sainteté, par sa résurrection d'entre les morts),
Jésus -Christ notre Seigneur, par qui nous avons reçu la grâce et l'apostolat, pour amener en son nom 5
à l'obéissance de la foi tous les païens, parmi lesquels vous êtes aussi, vous qui avez été appelés par 6
Jésus -Christ, - à tous ceux qui, à Rome, sont bien-aimés de Dieu, appelés à être saints : que la grâce 7
et la paix vous soient données de la part de Dieu notre Père et du Seigneur Jésus -Christ ! Je rends 8
d'abord grâces à mon Dieu par Jésus -Christ, au sujet de vous tous, de ce que votre foi est renommée
dans le monde entier. Dieu, que je sers en mon esprit dans l'Évangile de son Fils, m'est témoin que 9
je fais sans cesse mention de vous, demandant continuellement dans mes prières d'avoir enfin, par 10
sa volonté, le bonheur d'aller vers vous. Car je désire vous voir, pour vous communiquer quelque don 11
spirituel, afin que vous soyez affermis, ou plutôt, afin que nous soyons encouragés ensemble au milieu 12
de vous par la foi qui nous est commune, à vous et à moi. Je ne veux pas vous laisser ignorer, frères, 13
que j'ai souvent formé le projet d'aller vous voir, afin de recueillir quelque fruit parmi vous, comme
parmi les autres nations ; mais j'en ai été empêché jusqu'ici. Je me dois aux Grecs et aux barbares, aux 14
savants et aux ignorants. Ainsi j'ai un vif désir de vous annoncer aussi l'Évangile, à vous qui êtes à 15
Rome. Car je n'ai point honte de l'Évangile : c'est une puissance de Dieu pour le salut de quiconque 16
croit, du Juif premièrement, puis du Grec, parce qu 'en lui est révélée la justice de Dieu par la foi et 17
pour la foi, selon qu'il est écrit : Le juste vivra par la foi. La colère de Dieu se révèle du ciel contre toute 18
impiété et toute injustice des hommes qui retiennent injustement la vérité captive, car ce qu'on peut 19
connaître de Dieu est manifeste pour eux, Dieu le leur ayant fait connaître. En effet, les perfections 20
invisibles de Dieu, sa puissance éternelle et sa divinité, se voient comme à l'oeil, depuis la création du
monde, quand on les considère dans ses ouvrages. Ils sont donc inexcusables, puisque ayant connu 21
Dieu, ils ne l'ont point glorifié comme Dieu, et ne lui ont point rendu grâces ; mais ils se sont égarés
dans leurs pensées, et leur coeur sans intelligence a été plongé dans les ténèbres. Se vantant d'être 22
sages, ils sont devenus fous ; et ils ont changé la gloire du Dieu incorruptible en images représentant 23
l'homme corruptible, des oiseaux, des quadrupèdes, et des reptiles. C'est pourquoi Dieu les a livrés à 24
l'impureté, selon les convoitises de leurs coeurs ; en sorte qu'ils déshonorent eux-mêmes leurs propres
corps ; eux qui ont changé la vérité de Dieu en mensonge, et qui ont adoré et servi la créature au 25
lieu du Créateur, qui est béni éternellement. Amen ! C 'est pourquoi Dieu les a livrés à des passions 26
infâmes : car leurs femmes ont changé l'usage naturel en celui qui est contre nature ; et de même les 27
hommes, abandonnant l'usage naturel de la femme, se sont enflammés dans leurs désirs les uns pour
les autres, commettant homme avec homme des choses infâmes, et recevant en eux-mêmes le salaire
que méritait leur égarement. Comme ils ne se sont pas souciés de connaître Dieu, Dieu les a livrés 28
à leur sens réprouvé, pour commettre des choses indignes, étant remplis de toute espèce d'injustice, 29
de méchanceté, de cupidité, de malice ; pleins d'envie, de meurtre, de querelle, de ruse, de malignité ;
rapporteurs, médisants, impies, arrogants, hautains, fanfarons, ingénieux au mal, rebelles à leurs 30
parents, dépourvus d'intelligence, de loyauté, d'affection naturelle, de miséricorde. Et, bien qu 'ils 31, 32
connaissent le jugement de Dieu, déclarant dignes de mort ceux qui commettent de telles choses, non
seulement ils les font, mais ils approuvent ceux qui les font.

O homme, qui que tu sois, toi qui juges, tu es donc inexcusable ; car, en jugeant les autres, tu te **2**
condamnes toi-même, puisque toi qui juges, tu fais les mêmes choses. Nous savons, en effet, que le 2
jugement de Dieu contre ceux qui commettent de telles choses est selon la vérité. Et penses-tu, ô 3
homme, qui juges ceux qui commettent de telles choses, et qui les fais, que tu échapperas au jugement de
Dieu ? Ou méprises-tu les richesses de sa bonté, de sa patience et de sa longanimité, ne reconnaissant 4
pas que la bonté de Dieu te pousse à la repentance ? Mais, par ton endurcissement et par ton coeur 5
impénitent, tu t 'amasses un trésor de colère pour le jour de la colère et de la manifestation du juste
jugement de Dieu, qui rendra à chacun selon ses oeuvres ; réservant la vie éternelle à ceux qui, par la 6, 7
persévérance à bien faire, cherchent l'honneur, la gloire et l'immortalité ; mais l'irritation et la colère à 8
ceux qui, par esprit de dispute, sont rebelles à la vérité et obéissent à l'injustice. Tribulation et angoisse 9
sur toute âme d'homme qui fait le mal, sur le Juif premièrement, puis sur le Grec ! Gloire, honneur 10
et paix pour quiconque fait le bien, pour le Juif premièrement, puis pour le Grec ! Car devant Dieu il 11
n'y a point d'acception de personnes. Tous ceux qui ont péché sans la loi périront aussi sans la loi, et 12
tous ceux qui ont péché avec la loi seront jugés par la loi. Ce ne sont pas, en effet, ceux qui écoutent 13
la loi qui sont justes devant Dieu, mais ce sont ceux qui la mettent en pratique qui seront justifiés.

14 Quand les païens, qui n'ont point la loi, font naturellement ce que prescrit la loi, ils sont, eux qui n'ont
15 point la loi, une loi pour eux-mêmes ; ils montrent que l'oeuvre de la loi est écrite dans leurs coeurs,
16 leur conscience en rendant témoignage, et leurs pensées s'accusant ou se défendant tour à tour. C'est
ce qui paraîtra au jour où, selon mon Évangile, Dieu jugera par Jésus -Christ les actions secrètes des
17, 18 hommes. Toi qui te donnes le nom de Juif, qui te reposes sur la loi, qui te glorifies de Dieu, qui connais
19 sa volonté, qui apprécies la différence des choses, étant instruit par la loi ; toi qui te flattes d'être le
20 conducteur des aveugles, la lumière de ceux qui sont dans les ténèbres, le docteur des insensés, le
21 maître des ignorants, parce que tu as dans la loi la règle de la science et de la vérité ; toi donc, qui
enseignes les autres, tu ne t'enseignes pas toi-même ! Toi qui prêches de ne pas dérober, tu dérobes !
22 Toi qui dis de ne pas commettre d'adultère, tu commets l'adultère ! Toi qui as en abomination les idoles,
23 tu commets des sacrilèges ! Toi qui te fais une gloire de la loi, tu déshonores Dieu par la transgression
24, 25 de la loi ! Car le nom de Dieu est à cause de vous blasphémé parmi les païens, comme cela est écrit. La
circoncision est utile, si tu mets en pratique la loi ; mais si tu transgresses la loi, ta circoncision devient
26 incirconcision. Si donc l'incirconcis observe les ordonnances de la loi, son incirconcision ne sera-t-elle
27 pas tenue pour circoncision ? L'incirconcis de nature, qui accomplit la loi, ne te condamnera -t-il pas,
28 toi qui la transgresses, tout en ayant la lettre de la loi et la circoncision ? Le Juif, ce n'est pas celui qui
29 en a les dehors ; et la circoncision, ce n'est pas celle qui est visible dans la chair. Mais le Juif, c'est celui
qui l'est intérieurement ; et la circoncision, c'est celle du coeur, selon l'esprit et non selon la lettre. La
louange de ce Juif ne vient pas des hommes, mais de Dieu.

3, 2 Quel est donc l'avantage des Juifs, ou quelle est l'utilité de la circoncision ? Il est grand de toute
3 manière, et tout d'abord en ce que les oracles de Dieu leur ont été confiés. Eh quoi ! si quelques-uns
4 n'ont pas cru, leur incrédulité anéantira -t-elle la fidélité de Dieu ? Loin de là ! Que Dieu, au contraire,
soit reconnu pour vrai, et tout homme pour menteur, selon qu'il est écrit : Afin que tu sois trouvé juste
5 dans tes paroles, Et que tu triomphes lorsqu'on te juge. Mais si notre injustice établit la justice de Dieu,
que dirons-nous ? Dieu est-il injuste quand il déchaîne sa colère ? (Je parle à la manière des hommes.)
6, 7 Loin de là ! Autrement, comment Dieu jugerait-il le monde ? Et si, par mon mensonge, la vérité de Dieu
8 éclate davantage pour sa gloire, pourquoi suis-je moi-même encore jugé comme pécheur ? Et pourquoi
ne ferions-nous pas le mal afin qu'il en arrive du bien, comme quelques-uns, qui nous calomnient,
9 prétendent que nous le disons ? La condamnation de ces gens est juste. Quoi donc ! sommes-nous plus
excellents ? Nullement. Car nous avons déjà prouvé que tous, Juifs et Grecs, sont sous l'empire du
10, 11 péché, selon qu'il est écrit : Il n'y a point de juste, Pas même un seul ; Nul n'est intelligent, Nul ne
12 cherche Dieu ; Tous sont égarés, tous sont pervertis ; Il n'en est aucun qui fasse le bien, Pas même un
13 seul ; Leur gosier est un sépulcre ouvert ; Ils se servent de leurs langues pour tromper ; Ils ont sous
14, 15 leurs lèvres un venin d'aspic ; Leur bouche est pleine de malédiction et d'amertume ; Ils ont les pieds
16, 17 légers pour répandre le sang ; La destruction et le malheur sont sur leur route ; Ils ne connaissent
18, 19 pas le chemin de la paix ; La crainte de Dieu n'est pas devant leurs yeux. Or, nous savons que tout
ce que dit la loi, elle le dit à ceux qui sont sous la loi, afin que toute bouche soit fermée, et que tout le
20 monde soit reconnu coupable devant Dieu. Car nul ne sera justifié devant lui par les oeuvres de la loi,
21 puisque c'est par la loi que vient la connaissance du péché. Mais maintenant, sans la loi est manifestée
22 la justice de Dieu, à laquelle rendent témoignage la loi et les prophètes, justice de Dieu par la foi en
23 Jésus -Christ pour tous ceux qui croient. Il n'y a point de distinction. Car tous ont péché et sont privés
24 de la gloire de Dieu ; et ils sont gratuitement justifiés par sa grâce, par le moyen de la rédemption qui
25 est en Jésus -Christ. C'est lui que Dieu a destiné, par son sang, à être, pour ceux qui croiraient victime
propitiatoire, afin de montrer sa justice, parce qu'il avait laissé impunis les péchés commis auparavant,
26 au temps de sa patience, afin, dis-je, de montrer sa justice dans le temps présent, de manière à être
27 juste tout en justifiant celui qui a la foi en Jésus. Où donc est le sujet de se glorifier ? Il est exclu. Par
28 quelle loi ? Par la loi des oeuvres ? Non, mais par la loi de la foi. Car nous pensons que l'homme est
29 justifié par la foi, sans les oeuvres de la loi. Ou bien Dieu est-il seulement le Dieu des Juifs ? Ne l'est-il
30 pas aussi des païens ? Oui, il l'est aussi des païens, puisqu'il y a un seul Dieu, qui justifiera par la
31 foi les circoncis, et par la foi les incirconcis. Anéantissons-nous donc la loi par la foi ? Loin de là ! Au
contraire, nous confirmons la loi.

4, 2 Que dirons-nous donc qu'Abraham, notre père, a obtenu selon la chair ? Si Abraham a été justifié
3 par les oeuvres, il a sujet de se glorifier, mais non devant Dieu. Car que dit l'Écriture ? Abraham crut à
4 Dieu, et cela lui fut imputé à justice. Or, à celui qui fait une oeuvre, le salaire est imputé, non comme
5 une grâce, mais comme une chose due ; et à celui qui ne fait point d'oeuvre, mais qui croit en celui qui
6 justifie l'impie, sa foi lui est imputée à justice. De même David exprime le bonheur de l'homme à qui
7 Dieu impute la justice sans les oeuvres : Heureux ceux dont les iniquités sont pardonnées, Et dont les
8, 9 péchés sont couverts ! Heureux l'homme à qui le Seigneur n'impute pas son péché ! Ce bonheur n'est-il
que pour les circoncis, ou est-il également pour les incirconcis ? Car nous disons que la foi fut imputée

à justice à Abraham. Comment donc lui fut-elle imputée ? Était -ce après, ou avant sa circoncision ? 10
Il n'était pas encore circoncis, il était incirconcis. Et il reçut le signe de la circoncision, comme sceau 11
de la justice qu 'il avait obtenue par la foi quand il était incirconcis, afin d 'être le père de tous les
incirconcis qui croient, pour que la justice leur fût aussi imputée, et le père des circoncis, qui ne sont 12
pas seulement circoncis, mais encore qui marchent sur les traces de la foi de notre père Abraham quand
il était incirconcis. En effet, ce n'est pas par la loi que l'héritage du monde a été promis à Abraham ou 13
à sa postérité, c'est par la justice de la foi. Car, si les héritiers le sont par la loi, la foi est vaine, et la 14
promesse est anéantie, parce que la loi produit la colère, et que là où il n'y a point de loi il n'y a point 15
non plus de transgression. C'est pourquoi les héritiers le sont par la foi, pour que ce soit par grâce, afin 16
que la promesse soit assurée à toute la postérité, non seulement à celle qui est sous la loi, mais aussi
à celle qui a la foi d'Abraham, notre père à tous, selon qu'il est écrit : Je t 'ai établi père d'un grand 17
nombre de nations. Il est notre père devant celui auquel il a cru, Dieu, qui donne la vie aux morts, et qui
appelle les choses qui ne sont point comme si elles étaient. Espérant contre toute espérance, il crut, 18
en sorte qu'il devint père d'un grand nombre de nations, selon ce qui lui avait été dit : Telle sera ta
postérité. Et, sans faiblir dans la foi, il ne considéra point que son corps était déjà usé, puisqu'il avait 19
près de cent ans, et que Sara n'était plus en état d'avoir des enfants. Il ne douta point, par incrédulité, 20
au sujet de la promesse de Dieu ; mais il fut fortifié par la foi, donnant gloire à Dieu, et ayant la pleine 21
conviction que ce qu'il promet il peut aussi l'accomplir. C'est pourquoi cela lui fut imputé à justice. 22
Mais ce n'est pas à cause de lui seul qu'il est écrit que cela lui fut imputé ; c'est encore à cause de nous, 23, 24
à qui cela sera imputé, à nous qui croyons en celui qui a ressuscité des morts Jésus notre Seigneur,
lequel a été livré pour nos offenses, et est ressuscité pour notre justification. 25

Étant donc justifiés par la foi, nous avons la paix avec Dieu par notre Seigneur Jésus -Christ, à qui **5**, 2
nous devons d'avoir eu par la foi accès à cette grâce, dans laquelle nous demeurons fermes, et nous nous
glorifions dans l'espérance de la gloire de Dieu. Bien plus, nous nous glorifions même des afflictions, 3
sachant que l'affliction produit la persévérance, la persévérance la victoire dans l'épreuve, et cette 4
victoire l'espérance. Or, l'espérance ne trompe point, parce que l'amour de Dieu est répandu dans nos 5
coeurs par le Saint -Esprit qui nous a été donné. Car, lorsque nous étions encore sans force, Christ, 6
au temps marqué, est mort pour des impies. À peine mourrait -on pour un juste ; quelqu'un peut-être 7
mourrait-il pour un homme de bien. Mais Dieu prouve son amour envers nous, en ce que, lorsque 8
nous étions encore des pécheurs, Christ est mort pour nous. À plus forte raison donc, maintenant 9
que nous sommes justifiés par son sang, serons-nous sauvés par lui de la colère. Car si, lorsque nous 10
étions ennemis, nous avons été réconciliés avec Dieu par la mort de son Fils, à plus forte raison, étant
réconciliés, serons-nous sauvés par sa vie. Et non seulement cela, mais encore nous nous glorifions 11
en Dieu par notre Seigneur Jésus -Christ, par qui maintenant nous avons obtenu la réconciliation.
C'est pourquoi, comme par un seul homme le péché est entré dans le monde, et par le péché la mort, 12
et qu'ainsi la mort s'est étendue sur tous les hommes, parce que tous ont péché,... car jusqu'à la loi 13
le péché était dans le monde. Or, le péché n'est pas imputé, quand il n'y a point de loi. Cependant la 14
mort a régné depuis Adam jusqu'à Moïse, même sur ceux qui n'avaient pas péché par une transgression
semblable à celle d'Adam, lequel est la figure de celui qui devait venir. Mais il n'en est pas du don 15
gratuit comme de l'offense ; car, si par l'offense d'un seul il en est beaucoup qui sont morts, à plus
forte raison la grâce de Dieu et le don de la grâce venant d'un seul homme, Jésus -Christ, ont-ils été
abondamment répandus sur beaucoup. Et il n'en est pas du don comme de ce qui est arrivé par un seul 16
qui a péché ; car c'est après une seule offense que le jugement est devenu condamnation, tandis que le
don gratuit devient justification après plusieurs offenses. Si par l'offense d'un seul la mort a régné par 17
lui seul, à plus forte raison ceux qui reçoivent l'abondance de la grâce et du don de la justice régneront
-ils dans la vie par Jésus -Christ lui seul. Ainsi donc, comme par une seule offense la condamnation a 18
atteint tous les hommes, de même par un seul acte de justice la justification qui donne la vie s'étend à
tous les hommes. Car, comme par la désobéissance d'un seul homme beaucoup ont été rendus pécheurs, 19
de même par l'obéissance d'un seul beaucoup seront rendus justes. Or, la loi est intervenue pour que 20
l'offense abondât, mais là où le péché a abondé, la grâce a surabondé, afin que, comme le péché a régné 21
par la mort, ainsi la grâce régnât par la justice pour la vie éternelle, par Jésus -Christ notre Seigneur.

Que dirons-nous donc ? Demeurerions-nous dans le péché, afin que la grâce abonde ? Loin de là ! **6**, 2
Nous qui sommes morts au péché, comment vivrions-nous encore dans le péché ? Ignorez-vous que 3
nous tous qui avons été baptisés en Jésus -Christ, c'est en sa mort que nous avons été baptisés ? Nous 4
avons donc été ensevelis avec lui par le baptême en sa mort, afin que, comme Christ est ressuscité des
morts par la gloire du Père, de même nous aussi nous marchions en nouveauté de vie. En effet, si nous 5
sommes devenus une même plante avec lui par la conformité à sa mort, nous le serons aussi par la
conformité à sa résurrection, sachant que notre vieil homme a été crucifié avec lui, afin que le corps du 6
péché fût détruit, pour que nous ne soyons plus esclaves du péché ; car celui qui est mort est libre du 7

8, 9 péché. Or, si nous sommes morts avec Christ, nous croyons que nous vivrons aussi avec lui, sachant
10 que Christ ressuscité des morts ne meurt plus ; la mort n'a plus de pouvoir sur lui. Car il est mort, et
c'est pour le péché qu'il est mort une fois pour toutes ; il est revenu à la vie, et c'est pour Dieu qu'il vit.
11 Ainsi vous-mêmes, regardez -vous comme morts au péché, et comme vivants pour Dieu en Jésus -Christ.
12, 13 Que le péché ne règne donc point dans votre corps mortel, et n'obéissez pas à ses convoitises. Ne livrez
pas vos membres au péché, comme des instruments d'iniquité ; mais donnez-vous vous-mêmes à Dieu,
comme étant vivants de morts que vous étiez, et offrez à Dieu vos membres, comme des instruments
14 de justice. Car le péché n'aura point de pouvoir sur vous, puisque vous êtes, non sous la loi, mais sous
15 la grâce. Quoi donc ! Pécherions -nous, parce que nous sommes, non sous la loi, mais sous la grâce ?
16 Loin de là ! Ne savez-vous pas qu 'en vous livrant à quelqu'un comme esclaves pour lui obéir, vous êtes
esclaves de celui à qui vous obéissez, soit du péché qui conduit à la mort, soit de l'obéissance qui conduit
17 à la justice ? Mais grâces soient rendues à Dieu de ce que, après avoir été esclaves du péché, vous avez
18 obéi de coeur à la règle de doctrine dans laquelle vous avez été instruits. Ayant été affranchis du péché,
19 vous êtes devenus esclaves de la justice. - Je parle à la manière des hommes, à cause de la faiblesse de
votre chair. -De même donc que vous avez livré vos membres comme esclaves à l'impureté et à l'iniquité,
pour arriver à l'iniquité, ainsi maintenant livrez vos membres comme esclaves à la justice, pour arriver
20, 21 à la sainteté. Car, lorsque vous étiez esclaves du péché, vous étiez libres à l'égard de la justice. Quels
fruits portiez-vous alors ? Des fruits dont vous rougissez aujourd'hui. Car la fin de ces choses, c'est la
22 mort. Mais maintenant, étant affranchis du péché et devenus esclaves de Dieu, vous avez pour fruit la
23 sainteté et pour fin la vie éternelle. Car le salaire du péché, c'est la mort ; mais le don gratuit de Dieu,
c'est la vie éternelle en Jésus -Christ notre Seigneur.

7 Ignorez-vous, frères, -car je parle à des gens qui connaissent la loi, -que la loi exerce son pouvoir sur
2 l'homme aussi longtemps qu'il vit ? Ainsi, une femme mariée est liée par la loi à son mari tant qu'il est
3 vivant ; mais si le mari meurt, elle est dégagée de la loi qui la liait à son mari. Si donc, du vivant de
son mari, elle devient la femme d'un autre homme, elle sera appelée adultère ; mais si le mari meurt,
4 elle est affranchie de la loi, de sorte qu'elle n'est point adultère en devenant la femme d'un autre. De
même, mes frères, vous aussi vous avez été, par le corps de Christ, mis à mort en ce qui concerne la loi,
pour que vous apparteniez à un autre, à celui qui est ressuscité des morts, afin que nous portions des
5 fruits pour Dieu. Car, lorsque nous étions dans la chair, les passions des péchés provoquées par la loi
6 agissaient dans nos membres, de sorte que nous portions des fruits pour la mort. Mais maintenant,
nous avons été dégagés de la loi, étant morts à cette loi sous laquelle nous étions retenus, de sorte que
7 nous servons dans un esprit nouveau, et non selon la lettre qui a vieilli. Que dirons-nous donc ? La
loi est-elle péché ? Loin de là ! Mais je n 'ai connu le péché que par la loi. Car je n'aurais pas connu
8 la convoitise, si la loi n'eût dit : Tu ne convoiteras point. Et le péché, saisissant l'occasion, produisit
9 en moi par le commandement toutes sortes de convoitises ; car sans loi le péché est mort. Pour moi,
étant autrefois sans loi, je vivais ; mais quand le commandement vint, le péché reprit vie, et moi je
10, 11 mourus. Ainsi, le commandement qui conduit à la vie se trouva pour moi conduire à la mort. Car le
12 péché saisissant l'occasion, me séduisit par le commandement, et par lui me fit mourir. La loi donc est
13 sainte, et le commandement est saint, juste et bon. Ce qui est bon a-t-il donc été pour moi une cause de
mort ? Loin de là ! Mais c'est le péché, afin qu 'il se manifestât comme péché en me donnant la mort par
14 ce qui est bon, et que, par le commandement, il devînt condamnable au plus haut point. Nous savons,
15 en effet, que la loi est spirituelle ; mais moi, je suis charnel, vendu au péché. Car je ne sais pas ce que
16 je fais : je ne fais point ce que je veux, et je fais ce que je hais. Or, si je fais ce que je ne veux pas, je
17 reconnais par là que la loi est bonne. Et maintenant ce n'est plus moi qui le fais, mais c'est le péché
18 qui habite en moi. Ce qui est bon, je le sais, n'habite pas en moi, c'est-à-dire dans ma chair : j 'ai la
19 volonté, mais non le pouvoir de faire le bien. Car je ne fais pas le bien que je veux, et je fais le mal que
20 je ne veux pas. Et si je fais ce que je ne veux pas, ce n'est plus moi qui le fais, c'est le péché qui habite
21, 22 en moi. Je trouve donc en moi cette loi : quand je veux faire le bien, le mal est attaché à moi. Car je
23 prends plaisir à la loi de Dieu, selon l'homme intérieur ; mais je vois dans mes membres une autre loi,
qui lutte contre la loi de mon entendement, et qui me rend captif de la loi du péché, qui est dans mes
24, 25 membres. Misérable que je suis ! Qui me délivrera du corps de cette mort ?... Grâces soient rendues à
Dieu par Jésus -Christ notre Seigneur !... Ainsi donc, moi-même, je suis par l'entendement esclave de la
loi de Dieu, et je suis par la chair esclave de la loi du péché.

8, 2 Il n'y a donc maintenant aucune condamnation pour ceux qui sont en Jésus -Christ. En effet, la loi
3 de l'esprit de vie en Jésus -Christ m 'a affranchi de la loi du péché et de la mort. Car chose impossible
à la loi, parce que la chair la rendait sans force, -Dieu a condamné le péché dans la chair, en envoyant,
4 à cause du péché, son propre Fils dans une chair semblable à celle du péché, et cela afin que la justice
5 de la loi fût accomplie en nous, qui marchons, non selon la chair, mais selon l'esprit. Ceux, en effet,
qui vivent selon la chair, s'affectionnent aux choses de la chair, tandis que ceux qui vivent selon l'esprit

s'affectionnent aux choses de l'esprit. Et l'affection de la chair, c'est la mort, tandis que l'affection de 6
l'esprit, c'est la vie et la paix ; car l'affection de la chair est inimitié contre Dieu, parce qu 'elle ne se 7
soumet pas à la loi de Dieu, et qu'elle ne le peut même pas. Or ceux qui vivent selon la chair ne sau- 8
raient plaire à Dieu. Pour vous, vous ne vivez pas selon la chair, mais selon l'esprit, si du moins l'Esprit 9
de Dieu habite en vous. Si quelqu'un n'a pas l'Esprit de Christ, il ne lui appartient pas. Et si Christ 10
est en vous, le corps, il est vrai, est mort à cause du péché, mais l'esprit est vie à cause de la justice. Et 11
si l'Esprit de celui qui a ressuscité Jésus d'entre les morts habite en vous, celui qui a ressuscité Christ
d'entre les morts rendra aussi la vie à vos corps mortels par son Esprit qui habite en vous. Ainsi donc, 12
frères, nous ne sommes point redevables à la chair, pour vivre selon la chair. Si vous vivez selon la 13
chair, vous mourrez ; mais si par l'Esprit vous faites mourir les actions du corps, vous vivrez, car tous 14
ceux qui sont conduits par l'Esprit de Dieu sont fils de Dieu. Et vous n'avez point reçu un esprit de 15
servitude, pour être encore dans la crainte ; mais vous avez reçu un Esprit d'adoption, par lequel nous
crions : Abba ! Père ! L'Esprit lui-même rend témoignage à notre esprit que nous sommes enfants de 16
Dieu. Or, si nous sommes enfants, nous sommes aussi héritiers : héritiers de Dieu, et cohéritiers de 17
Christ, si toutefois nous souffrons avec lui, afin d'être glorifiés avec lui. J'estime que les souffrances 18
du temps présent ne sauraient être comparées à la gloire à venir qui sera révélée pour nous. Aussi la 19
création attend-elle avec un ardent désir la révélation des fils de Dieu. Car la création a été soumise 20
à la vanité, -non de son gré, mais à cause de celui qui l'y a soumise, avec l'espérance qu 'elle aussi 21
sera affranchie de la servitude de la corruption, pour avoir part à la liberté de la gloire des enfants
de Dieu. Or, nous savons que, jusqu'à ce jour, la création tout entière soupire et souffre les douleurs 22
de l'enfantement. Et ce n'est pas elle seulement ; mais nous aussi, qui avons les prémices de l'Esprit, 23
nous aussi nous soupirons en nous-mêmes, en attendant l'adoption, la rédemption de notre corps. Car 24
c'est en espérance que nous sommes sauvés. Or, l'espérance qu'on voit n'est plus espérance : ce qu'on
voit, peut-on l'espérer encore ? Mais si nous espérons ce que nous ne voyons pas, nous l'attendons avec 25
persévérance. De même aussi l'Esprit nous aide dans notre faiblesse, car nous ne savons pas ce qu'il 26
nous convient de demander dans nos prières. Mais l'Esprit lui-même intercède par des soupirs inexpri-
mables ; et celui qui sonde les coeurs connaît quelle est la pensée de l'Esprit, parce que c'est selon Dieu 27
qu'il intercède en faveur des saints. Nous savons, du reste, que toutes choses concourent au bien de 28
ceux qui aiment Dieu, de ceux qui sont appelés selon son dessein. Car ceux qu'il a connus d'avance, il 29
les a aussi prédestinés à être semblables à l'image de son Fils, afin que son Fils fût le premier-né entre
plusieurs frères. Et ceux qu'il a prédestinés, il les a aussi appelés ; et ceux qu'il a appelés, il les a aussi 30
justifiés ; et ceux qu'il a justifiés, il les a aussi glorifiés. Que dirons-nous donc à l'égard de ces choses ? 31
Si Dieu est pour nous, qui sera contre nous ? Lui, qui n'a point épargné son propre Fils, mais qui l 'a 32
livré pour nous tous, comment ne nous donnera -t-il pas aussi toutes choses avec lui ? Qui accusera les 33
élus de Dieu ? C'est Dieu qui justifie ! Qui les condamnera ? Christ est mort ; bien plus, il est ressuscité, 34
il est à la droite de Dieu, et il intercède pour nous ! Qui nous séparera de l'amour de Christ ? Sera-ce 35
la tribulation, ou l'angoisse, ou la persécution, ou la faim, ou la nudité, ou le péril, ou l'épée ? selon 36
qu'il est écrit : C'est à cause de toi qu'on nous met à mort tout le jour, Qu'on nous regarde comme des
brebis destinées à la boucherie. Mais dans toutes ces choses nous sommes plus que vainqueurs par 37
celui qui nous a aimés. Car j'ai l'assurance que ni la mort ni la vie, ni les anges ni les dominations, ni 38
les choses présentes ni les choses à venir, ni les puissances, ni la hauteur, ni la profondeur, ni aucune 39
autre créature ne pourra nous séparer de l'amour de Dieu manifesté en Jésus -Christ notre Seigneur.

Je dis la vérité en Christ, je ne mens point, ma conscience m 'en rend témoignage par le Saint -Esprit : **9**
J 'éprouve une grande tristesse, et j'ai dans le coeur un chagrin continuel. Car je voudrais moi-même 2, 3
être anathème et séparé de Christ pour mes frères, mes parents selon la chair, qui sont Israélites, à 4
qui appartiennent l'adoption, et la gloire, et les alliances, et la loi, et le culte, et les promesses, et les 5
patriarches, et de qui est issu, selon la chair, le Christ, qui est au-dessus de toutes choses, Dieu béni
éternellement. Amen ! Ce n'est point à dire que la parole de Dieu soit restée sans effet. Car tous ceux 6
qui descendent d'Israël ne sont pas Israël, et, pour être la postérité d'Abraham, ils ne sont pas tous 7
ses enfants ; mais il est dit : En Isaac sera nommée pour toi une postérité, c'est-à-dire que ce ne sont 8
pas les enfants de la chair qui sont enfants de Dieu, mais que ce sont les enfants de la promesse qui
sont regardés comme la postérité. Voici, en effet, la parole de la promesse : Je reviendrai à cette même 9
époque, et Sara aura un fils. Et, de plus, il en fut ainsi de Rébecca, qui conçut du seul Isaac notre 10
père ; car, quoique les enfants ne fussent pas encore nés et qu'ils n'eussent fait ni bien ni mal, -afin 11
que le dessein d 'élection de Dieu subsistât, sans dépendre des oeuvres, et par la seule volonté de celui
qui appelle, - il fut dit à Rébecca : L'aîné sera assujetti au plus jeune ; selon qu 'il est écrit : J'ai aimé 12, 13
Jacob Et j'ai haï Ésaü. Que dirons-nous donc ? Y a-t-il en Dieu de l'injustice ? Loin de là ! Car il dit à 14, 15
Moïse : Je ferai miséricorde à qui je fais miséricorde, et j'aurai compassion de qui j'ai compassion. Ainsi 16
donc, cela ne dépend ni de celui qui veut, ni de celui qui court, mais de Dieu qui fait miséricorde. Car 17

l'Écriture dit à Pharaon : Je t 'ai suscité à dessein pour montrer en toi ma puissance, et afin que mon
18, 19 nom soit publié par toute la terre. Ainsi, il fait miséricorde à qui il veut, et il endurcit qui il veut. Tu
20 me diras : Pourquoi blâme -t-il encore ? Car qui est-ce qui résiste à sa volonté ? O homme, toi plutôt, qui
es -tu pour contester avec Dieu ? Le vase d'argile dira -t-il à celui qui l'a formé : Pourquoi m 'as-tu fait
21 ainsi ? Le potier n'est -il pas maître de l'argile, pour faire avec la même masse un vase d 'honneur et
22 un vase d'un usage vil ? Et que dire, si Dieu, voulant montrer sa colère et faire connaître sa puissance,
23 a supporté avec une grande patience des vases de colère formés pour la perdition, et s'il a voulu faire
connaître la richesse de sa gloire envers des vases de miséricorde qu 'il a d'avance préparés pour la
24, 25 gloire ? Ainsi nous a-t-il appelés, non seulement d'entre les Juifs, mais encore d'entre les païens, selon
qu'il le dit dans Osée : J'appellerai mon peuple celui qui n'était pas mon peuple, et bien-aimée celle qui
26 n'était pas la bien-aimée ; et là où on leur disait : Vous n'êtes pas mon peuple ! ils seront appelés fils
27 du Dieu vivant. Ésaïe, de son côté, s'écrie au sujet d'Israël : Quand le nombre des fils d'Israël serait
28 comme le sable de la mer, Un reste seulement sera sauvé. Car le Seigneur exécutera pleinement et
29 promptement sur la terre ce qu'il a résolu. Et, comme Ésaïe l'avait dit auparavant : Si le Seigneur
des armées Ne nous eût laissé une postérité, Nous serions devenus comme Sodome, Nous aurions été
30 semblables à Gomorrhe. Que dirons-nous donc ? Les païens, qui ne cherchaient pas la justice, ont
31 obtenu la justice, la justice qui vient de la foi, tandis qu'Israël, qui cherchait une loi de justice, n'est
32 pas parvenu à cette loi. Pourquoi ? Parce qu 'Israël l'a cherchée, non par la foi, mais comme provenant
33 des oeuvres. Ils se sont heurtés contre la pierre d'achoppement, selon qu'il est écrit : Voici, je mets en
Sion une pierre d'achoppement Et un rocher de scandale, Et celui qui croit en lui ne sera point confus.

10, 2 Frères, le voeu de mon coeur et ma prière à Dieu pour eux, c'est qu'ils soient sauvés. Je leur rends
3 le témoignage qu 'ils ont du zèle pour Dieu, mais sans intelligence : ne connaissant pas la justice de
4 Dieu, et cherchant à établir leur propre justice, ils ne se sont pas soumis à la justice de Dieu ; car
5 Christ est la fin de la loi, pour la justification de tous ceux qui croient. En effet, Moïse définit ainsi
6 la justice qui vient de la loi : L'homme qui mettra ces choses en pratique vivra par elles. Mais voici
comment parle la justice qui vient de la foi : Ne dis pas en ton coeur : Qui montera au ciel ? c 'est en
7 faire descendre Christ ; ou : Qui descendra dans l'abîme ? c 'est faire remonter Christ d'entre les morts.
8 Que dit-elle donc ? La parole est près de toi, dans ta bouche et dans ton coeur. Or, c 'est la parole de la
9 foi, que nous prêchons. Si tu confesses de ta bouche le Seigneur Jésus, et si tu crois dans ton coeur que
10 Dieu l 'a ressuscité des morts, tu seras sauvé. Car c'est en croyant du coeur qu'on parvient à la justice,
11 et c'est en confessant de la bouche qu'on parvient au salut, selon ce que dit l'Écriture : Quiconque croit
12 en lui ne sera point confus. Il n'y a aucune différence, en effet, entre le Juif et le Grec, puisqu'ils ont
13 tous un même Seigneur, qui est riche pour tous ceux qui l 'invoquent. Car quiconque invoquera le nom
14 du Seigneur sera sauvé. Comment donc invoqueront -ils celui en qui ils n'ont pas cru ? Et comment
croiront-ils en celui dont ils n'ont pas entendu parler ? Et comment en entendront -ils parler, s'il n
15 'y a personne qui prêche ? Et comment y aura-t-il des prédicateurs, s'ils ne sont pas envoyés ? selon
qu'il est écrit : Qu'ils sont beaux Les pieds de ceux qui annoncent la paix, De ceux qui annoncent de
16 bonnes nouvelles ! Mais tous n'ont pas obéi à la bonne nouvelle. Aussi Ésaïe dit-il : Seigneur, Qui a
17 cru à notre prédication ? Ainsi la foi vient de ce qu'on entend, et ce qu'on entend vient de la parole
18 de Christ. Mais je dis : N'ont-ils pas entendu ? Au contraire ! Leur voix est allée par toute la terre, Et
19 leurs paroles jusqu'aux extrémités du monde. Mais je dis : Israël ne l'a-t-il pas su ? Moïse le premier
dit : J 'exciterai votre jalousie par ce qui n'est point une nation, je provoquerai votre colère par une
20 nation sans intelligence. Et Ésaïe pousse la hardiesse jusqu'à dire : J'ai été trouvé par ceux qui ne me
21 cherchaient pas, Je me suis manifesté à ceux qui ne me demandaient pas. Mais au sujet d'Israël, il dit :
J'ai tendu mes mains tout le jour vers un peuple rebelle Et contredisant.

11 Je dis donc : Dieu a-t-il rejeté son peuple ? Loin de là ! Car moi aussi je suis Israélite, de la postérité
2 d'Abraham, de la tribu de Benjamin. Dieu n'a point rejeté son peuple, qu 'il a connu d'avance. Ne
savez-vous pas ce que l'Écriture rapporte d 'Élie, comment il adresse à Dieu cette plainte contre Israël :
3 Seigneur, ils ont tué tes prophètes, ils ont renversé tes autels ; je suis resté moi seul, et ils cherchent à m
4 'ôter la vie ? Mais quelle réponse Dieu lui fait -il ? Je me suis réservé sept mille hommes, qui n'ont point
5 fléchi le genou devant Baal. De même aussi dans le temps présent il y a un reste, selon l'élection de la
6 grâce. Or, si c'est par grâce, ce n'est plus par les oeuvres ; autrement la grâce n'est plus une grâce. Et si
7 c'est par les oeuvres, ce n'est plus une grâce ; autrement l'oeuvre n'est plus une oeuvre. Quoi donc ? Ce
qu 'Israël cherche, il ne l'a pas obtenu, mais l'élection l'a obtenu, tandis que les autres ont été endurcis,
8 selon qu'il est écrit : Dieu leur a donné un esprit d'assoupissement, Des yeux pour ne point voir, Et des
9 oreilles pour ne point entendre, Jusqu'à ce jour. Et David dit : Que leur table soit pour eux un piège,
10 Un filet, une occasion de chute, et une rétribution ! Que leurs yeux soient obscurcis pour ne point voir,
11 Et tiens leur dos continuellement courbé ! Je dis donc : Est-ce pour tomber qu'ils ont bronché ? Loin

de là ! Mais, par leur chute, le salut est devenu accessible aux païens, afin qu 'ils fussent excités à la
jalousie. Or, si leur chute a été la richesse du monde, et leur amoindrissement la richesse des païens, 12
combien plus en sera-t-il ainsi quand ils se convertiront tous. Je vous le dis à vous, païens : en tant 13
que je suis apôtre des païens, je glorifie mon ministère, afin, s'il est possible, d'exciter la jalousie de 14
ceux de ma race, et d'en sauver quelques-uns. Car si leur rejet a été la réconciliation du monde, que 15
sera leur réintégration, sinon une vie d'entre les morts ? Or, si les prémices sont saintes, la masse l'est 16
aussi ; et si la racine est sainte, les branches le sont aussi. Mais si quelques-unes des branches ont été 17
retranchées, et si toi, qui étais un olivier sauvage, tu as été enté à leur place, et rendu participant de
la racine et de la graisse de l'olivier, ne te glorifie pas aux dépens de ces branches. Si tu te glorifies, 18
sache que ce n'est pas toi qui portes la racine, mais que c'est la racine qui te porte. Tu diras donc : Les 19
branches ont été retranchées, afin que moi je fusse enté. Cela est vrai ; elles ont été retranchées pour 20
cause d'incrédulité, et toi, tu subsistes par la foi. Ne t'abandonne pas à l'orgueil, mais crains ; car si 21
Dieu n'a pas épargné les branches naturelles, il ne t 'épargnera pas non plus. Considère donc la bonté 22
et la sévérité de Dieu : sévérité envers ceux qui sont tombés, et bonté de Dieu envers toi, si tu demeures
ferme dans cette bonté ; autrement, tu seras aussi retranché. Eux de même, s 'ils ne persistent pas 23
dans l'incrédulité, ils seront entés ; car Dieu est puissant pour les enter de nouveau. Si toi, tu as été 24
coupé de l'olivier naturellement sauvage, et enté contrairement à ta nature sur l'olivier franc, à plus
forte raison eux seront-ils entés selon leur nature sur leur propre olivier. Car je ne veux pas, frères, que 25
vous ignoriez ce mystère, afin que vous ne vous regardiez point comme sages, c'est qu'une partie d'Israël
est tombée dans l'endurcissement, jusqu'à ce que la totalité des païens soit entrée. Et ainsi tout Israël 26
sera sauvé, selon qu'il est écrit : Le libérateur viendra de Sion, Et il détournera de Jacob les impiétés ;
Et ce sera mon alliance avec eux, Lorsque j'ôterai leurs péchés. En ce qui concerne l'Évangile, ils sont 27, 28
ennemis à cause de vous ; mais en ce qui concerne l'élection, ils sont aimés à cause de leurs pères. Car 29
Dieu ne se repent pas de ses dons et de son appel. De même que vous avez autrefois désobéi à Dieu 30
et que par leur désobéissance vous avez maintenant obtenu miséricorde, de même ils ont maintenant 31
désobéi, afin que, par la miséricorde qui vous a été faite, ils obtiennent aussi miséricorde. Car Dieu 32
a renfermé tous les hommes dans la désobéissance, pour faire miséricorde à tous. O profondeur de 33
la richesse, de la sagesse et de la science de Dieu ! Que ses jugements sont insondables, et ses voies
incompréhensibles ! Car Qui a connu la pensée du Seigneur, Ou qui a été son conseiller ? Qui lui a 34, 35
donné le premier, pour qu'il ait à recevoir en retour ? C'est de lui, par lui, et pour lui que sont toutes 36
choses. À lui la gloire dans tous les siècles ! Amen !

Je vous exhorte donc, frères, par les compassions de Dieu, à offrir vos corps comme un sacrifice **12**
vivant, saint, agréable à Dieu, ce qui sera de votre part un culte raisonnable. Ne vous conformez 2
pas au siècle présent, mais soyez transformés par le renouvellement de l'intelligence, afin que vous
discerniez quelle est la volonté de Dieu, ce qui est bon, agréable et parfait. Par la grâce qui m 'a été 3
donnée, je dis à chacun de vous de n'avoir pas de lui-même une trop haute opinion, mais de revêtir des
sentiments modestes, selon la mesure de foi que Dieu a départie à chacun. Car, comme nous avons 4
plusieurs membres dans un seul corps, et que tous les membres n'ont pas la même fonction, ainsi, 5
nous qui sommes plusieurs, nous formons un seul corps en Christ, et nous sommes tous membres les
uns des autres. Puisque nous avons des dons différents, selon la grâce qui nous a été accordée, que 6
celui qui a le don de prophétie l'exerce selon l'analogie de la foi ; que celui qui est appelé au ministère 7
s'attache à son ministère ; que celui qui enseigne s'attache à son enseignement, et celui qui exhorte à 8
l'exhortation. Que celui qui donne le fasse avec libéralité ; que celui qui préside le fasse avec zèle ; que
celui qui pratique la miséricorde le fasse avec joie. Que la charité soit sans hypocrisie. Ayez le mal en 9
horreur ; attachez-vous fortement au bien. Par amour fraternel, soyez pleins d'affection les uns pour 10
les autres ; par honneur, usez de prévenances réciproques. Ayez du zèle, et non de la paresse. Soyez 11
fervents d'esprit. Servez le Seigneur. Réjouissez-vous en espérance. Soyez patients dans l'affliction. 12
Persévérez dans la prière. Pourvoyez aux besoins des saints. Exercez l'hospitalité. Bénissez ceux qui 13, 14
vous persécutent, bénissez et ne maudissez pas. Réjouissez-vous avec ceux qui se réjouissent ; pleurez 15
avec ceux qui pleurent. Ayez les mêmes sentiments les uns envers les autres. N'aspirez pas à ce qui 16
est élevé, mais laissez-vous attirer par ce qui est humble. Ne soyez point sages à vos propres yeux.
Ne rendez à personne le mal pour le mal. Recherchez ce qui est bien devant tous les hommes. S 'il 17, 18
est possible, autant que cela dépend de vous, soyez en paix avec tous les hommes. Ne vous vengez 19
point vous-mêmes, bien-aimés, mais laissez agir la colère ; car il est écrit : À moi la vengeance, à moi
la rétribution, dit le Seigneur. Mais si ton ennemi a faim, donne -lui à manger ; s 'il a soif, donne -lui 20
à boire ; car en agissant ainsi, ce sont des charbons ardents que tu amasseras sur sa tête. Ne te laisse 21
pas vaincre par le mal, mais surmonte le mal par le bien.

Que toute personne soit soumise aux autorités supérieures ; car il n'y a point d'autorité qui ne vienne **13**
de Dieu, et les autorités qui existent ont été instituées de Dieu. C'est pourquoi celui qui s'oppose à 2
l'autorité résiste à l'ordre que Dieu a établi, et ceux qui résistent attireront une condamnation sur

eux-mêmes. Ce n'est pas pour une bonne action, c'est pour une mauvaise, que les magistrats sont à redouter. Veux-tu ne pas craindre l'autorité ? Fais -le bien, et tu auras son approbation. Le magistrat est serviteur de Dieu pour ton bien. Mais si tu fais le mal, crains ; car ce n'est pas en vain qu'il porte l'épée, étant serviteur de Dieu pour exercer la vengeance et punir celui qui fait le mal. Il est donc nécessaire d'être soumis, non seulement par crainte de la punition, mais encore par motif de conscience. C'est aussi pour cela que vous payez les impôts. Car les magistrats sont des ministres de Dieu entièrement appliqués à cette fonction. Rendez à tous ce qui leur est dû : l'impôt à qui vous devez l'impôt, le tribut à qui vous devez le tribut, la crainte à qui vous devez la crainte, l'honneur à qui vous devez l'honneur. Ne devez rien à personne, si ce n'est de vous aimer les uns les autres ; car celui qui aime les autres a accompli la loi. En effet, les commandements : Tu ne commettras point d'adultère, tu ne tueras point, tu ne déroberas point, tu ne convoiteras point, et ceux qu'il peut encore y avoir, se résument dans cette parole : Tu aimeras ton prochain comme toi-même. L'amour ne fait point de mal au prochain : l'amour est donc l'accomplissement de la loi. Cela importe d'autant plus que vous savez en quel temps nous sommes : c'est l'heure de vous réveiller enfin du sommeil, car maintenant le salut est plus près de nous que lorsque nous avons cru. La nuit est avancée, le jour approche. Dépouillons-nous donc des oeuvres des ténèbres, et revêtons les armes de la lumière. Marchons honnêtement, comme en plein jour, loin des excès et de l'ivrognerie, de la luxure et de l'impudicité, des querelles et des jalousies. Mais revêtez-vous du Seigneur Jésus -Christ, et n'ayez pas soin de la chair pour en satisfaire les convoitises.

14, 2 Faites accueil à celui qui est faible dans la foi, et ne discutez pas sur les opinions. Tel croit pouvoir manger de tout : tel autre, qui est faible, ne mange que des légumes. Que celui qui mange ne méprise point celui qui ne mange pas, et que celui qui ne mange pas ne juge point celui qui mange, car Dieu l 'a accueilli. Qui es -tu, toi qui juges un serviteur d'autrui ? S'il se tient debout, ou s'il tombe, cela regarde son maître. Mais il se tiendra debout, car le Seigneur a le pouvoir de l 'affermir. Tel fait une distinction entre les jours ; tel autre les estime tous égaux. Que chacun ait en son esprit une pleine conviction. Celui qui distingue entre les jours agit ainsi pour le Seigneur. Celui qui mange, c'est pour le Seigneur qu'il mange, car il rend grâces à Dieu ; celui qui ne mange pas, c'est pour le Seigneur qu'il ne mange pas, et il rend grâces à Dieu. En effet, nul de nous ne vit pour lui-même, et nul ne meurt pour lui-même. Car si nous vivons, nous vivons pour le Seigneur ; et si nous mourons, nous mourons pour le Seigneur. Soit donc que nous vivions, soit que nous mourions, nous sommes au Seigneur. Car Christ est mort et il a vécu, afin de dominer sur les morts et sur les vivants. Mais toi, pourquoi juges -tu ton frère ? ou toi, pourquoi méprises -tu ton frère ? puisque nous comparaîtrons tous devant le tribunal de Dieu. Car il est écrit : Je suis vivant, dit le Seigneur, Tout genou fléchira devant moi, Et toute langue donnera
12, 13 gloire à Dieu. Ainsi chacun de nous rendra compte à Dieu pour lui-même. Ne nous jugeons donc plus les uns les autres ; mais pensez plutôt à ne rien faire qui soit pour votre frère une pierre d'achoppement ou une occasion de chute. Je sais et je suis persuadé par le Seigneur Jésus que rien n'est impur en soi, et qu'une chose n'est impure que pour celui qui la croit impure. Mais si, pour un aliment, ton frère est attristé, tu ne marches plus selon l'amour : ne cause pas, par ton aliment, la perte de celui pour lequel
16, 17 Christ est mort. Que votre privilège ne soit pas un sujet de calomnie. Car le royaume de Dieu, ce n'est pas le manger et le boire, mais la justice, la paix et la joie, par le Saint -Esprit. Celui qui sert Christ de cette manière est agréable à Dieu et approuvé des hommes. Ainsi donc, recherchons ce qui contribue à la paix et à l'édification mutuelle. Pour un aliment, ne détruis pas l'oeuvre de Dieu. À la vérité toutes choses sont pures ; mais il est mal à l'homme, quand il mange, de devenir une pierre d'achoppement. Il est bien de ne pas manger de viande, de ne pas boire de vin, et de s'abstenir de ce qui peut être pour ton frère une occasion de chute, de scandale ou de faiblesse. Cette foi que tu as, garde-la pour toi devant Dieu. Heureux celui qui ne se condamne pas lui-même dans ce qu 'il approuve ! Mais celui qui a des doutes au sujet de ce qu'il mange est condamné, parce qu 'il n'agit pas par conviction. Tout ce qui n'est pas le produit d'une conviction est péché.

15 Nous qui sommes forts, nous devons supporter les faiblesses de ceux qui ne le sont pas, et ne pas nous complaire en nous-mêmes. Que chacun de nous complaise au prochain pour ce qui est bien en vue de l'édification. Car Christ ne s'est point complu en lui-même, mais, selon qu'il est écrit : Les outrages de ceux qui t 'insultent sont tombés sur moi. Or, tout ce qui a été écrit d'avance l'a été pour notre instruction, afin que, par la patience, et par la consolation que donnent les Écritures, nous possédions l'espérance. Que le Dieu de la persévérance et de la consolation vous donne d'avoir les mêmes sentiments les uns envers les autres selon Jésus -Christ, afin que tous ensemble, d 'une seule bouche, vous glorifiiez le Dieu et Père de notre Seigneur Jésus -Christ. Accueillez-vous donc les uns les autres, comme Christ vous a accueillis, pour la gloire de Dieu. Je dis, en effet, que Christ a été serviteur des circoncis, pour prouver la véracité de Dieu en confirmant les promesses faites aux pères, tandis que les païens glorifient Dieu à cause de sa miséricorde, selon qu'il est écrit : C 'est pourquoi je te louerai parmi
10 les nations, Et je chanterai à la gloire de ton nom. Il est dit encore : Nations, réjouissez-vous avec
11 son peuple ! Et encore : Louez le Seigneur, vous toutes les nations, Célébrez -le, vous tous les peuples !

Ésaïe dit aussi : Il sortira d'Isaï un rejeton, Qui se lèvera pour régner sur les nations ; Les nations es- 12
péreront en lui. Que le Dieu de l'espérance vous remplisse de toute joie et de toute paix dans la foi, 13
pour que vous abondiez en espérance, par la puissance du Saint -Esprit ! Pour ce qui vous concerne, 14
mes frères, je suis moi-même persuadé que vous êtes pleins de bonnes dispositions, remplis de toute
connaissance, et capables de vous exhorter les uns les autres. Cependant, à certains égards, je vous ai 15
écrit avec une sorte de hardiesse, comme pour réveiller vos souvenirs, à cause de la grâce que Dieu m 'a
faite d'être ministre de Jésus -Christ parmi les païens, m'acquittant du divin service de l'Évangile de 16
Dieu, afin que les païens lui soient une offrande agréable, étant sanctifiée par l'Esprit -Saint. J'ai donc 17
sujet de me glorifier en Jésus -Christ, pour ce qui regarde les choses de Dieu. Car je n 'oserais mention- 18
ner aucune chose que Christ n'ait pas faite par moi pour amener les païens à l'obéissance, par la parole
et par les actes, par la puissance des miracles et des prodiges, par la puissance de l'Esprit de Dieu, en 19
sorte que, depuis Jérusalem et les pays voisins jusqu'en Illyrie, j 'ai abondamment répandu l'Évangile
de Christ. Et je me suis fait honneur d'annoncer l'Évangile là où Christ n'avait point été nommé, afin 20
de ne pas bâtir sur le fondement d'autrui, selon qu 'il est écrit : Ceux à qui il n'avait point été annoncé 21
verront, Et ceux qui n'en avaient point entendu parler comprendront. C'est ce qui m'a souvent empê- 22
ché d'aller vers vous. Mais maintenant, n'ayant plus rien qui me retienne dans ces contrées, et ayant 23
depuis plusieurs années le désir d'aller vers vous, j'espère vous voir en passant, quand je me rendrai en 24
Espagne, et y être accompagné par vous, après que j'aurai satisfait en partie mon désir de me trouver
chez vous. Présentement je vais à Jérusalem, pour le service des saints. Car la Macédoine et l'Achaïe 25, 26
ont bien voulu s 'imposer une contribution en faveur des pauvres parmi les saints de Jérusalem. Elles 27
l'ont bien voulu, et elles le leur devaient ; car si les païens ont eu part à leurs avantages spirituels, ils
doivent aussi les assister dans les choses temporelles. Dès que j'aurai terminé cette affaire et que je 28
leur aurai remis ces dons, je partirai pour l'Espagne et passerai chez vous. Je sais qu 'en allant vers 29
vous, c'est avec une pleine bénédiction de Christ que j'irai. Je vous exhorte, frères, par notre Seigneur 30
Jésus -Christ et par l'amour de l'Esprit, à combattre avec moi, en adressant à Dieu des prières en ma
faveur, afin que je sois délivré des incrédules de la Judée, et que les dons que je porte à Jérusalem 31
soient agréés des saints, en sorte que j'arrive chez vous avec joie, si c'est la volonté de Dieu, et que je 32
jouisse au milieu de vous de quelque repos. Que le Dieu de paix soit avec vous tous ! Amen ! 33

Je vous recommande Phoebé, notre soeur, qui est diaconesse de l'Église de Cenchrées, afin que vous **16**, 2
la receviez en notre Seigneur d'une manière digne des saints, et que vous l 'assistiez dans les choses où
elle aurait besoin de vous, car elle a donné aide à plusieurs et à moi-même. Saluez Prisca et Aquilas, 3
mes compagnons d'oeuvre en Jésus -Christ, qui ont exposé leur tête pour sauver ma vie ; ce n'est pas 4
moi seul qui leur rends grâces, ce sont encore toutes les Églises des païens. Saluez aussi l'Église qui 5
est dans leur maison. Saluez Épaïnète, mon bien-aimé, qui a été pour Christ les prémices de l'Asie.
Saluez Marie, qui a pris beaucoup de peine pour vous. Saluez Andronicus et Junias, mes parents et 6, 7
mes compagnons de captivité, qui jouissent d'une grande considération parmi les apôtres, et qui même
ont été en Christ avant moi. Saluez Amplias, mon bien-aimé dans le Seigneur. Saluez Urbain, notre 8, 9
compagnon d'oeuvre en Christ, et Stachys, mon bien-aimé. Saluez Apellès, qui est éprouvé en Christ. 10
Saluez ceux de la maison d'Aristobule. Saluez Hérodion, mon parent. Saluez ceux de la maison de Nar- 11
cisse qui sont dans le Seigneur. Saluez Tryphène et Tryphose, qui travaillent pour le Seigneur. Saluez 12
Perside, la bien-aimée, qui a beaucoup travaillé pour le Seigneur. Saluez Rufus, l'élu du Seigneur, et sa 13
mère, qui est aussi la mienne. Saluez Asyncrite, Phlégon, Hermès, Patrobas, Hermas, et les frères qui 14
sont avec eux. Saluez Philologue et Julie, Nérée et sa soeur, et Olympe, et tous les saints qui sont avec 15
eux. Saluez -vous les uns les autres par un saint baiser. Toutes les Églises de Christ vous saluent. Je 16, 17
vous exhorte, frères, à prendre garde à ceux qui causent des divisions et des scandales, au préjudice de
l'enseignement que vous avez reçu. Éloignez-vous d'eux. Car de tels hommes ne servent point Christ 18
notre Seigneur, mais leur propre ventre ; et, par des paroles douces et flatteuses, ils séduisent les coeurs
des simples. Pour vous, votre obéissance est connue de tous ; je me réjouis donc à votre sujet, et je 19
désire que vous soyez sages en ce qui concerne le bien et purs en ce qui concerne le mal. Le Dieu de 20
paix écrasera bientôt Satan sous vos pieds. Que la grâce de notre Seigneur Jésus -Christ soit avec vous !
Timothée, mon compagnon d'oeuvre, vous salue, ainsi que Lucius, Jason et Sosipater, mes parents. Je 21, 22
vous salue dans le Seigneur, moi Tertius, qui ai écrit cette lettre. Gaïus, mon hôte et celui de toute 23
l'Église, vous salue. Éraste, le trésorier de la ville, vous salue, ainsi que le frère Quartus. Que la grâce 24
de notre Seigneur Jésus -Christ soit avec vous tous ! Amen ! À celui qui peut vous affermir selon mon 25
Évangile et la prédication de Jésus -Christ, conformément à la révélation du mystère caché pendant
des siècles, mais manifesté maintenant par les écrits des prophètes, d'après l'ordre du Dieu éternel, et 26
porté à la connaissance de toutes les nations, afin qu 'elles obéissent à la foi, à Dieu, seul sage, soit la 27
gloire aux siècles des siècles, par Jésus -Christ ! Amen !

I CORINTHIENS

1, 2 Paul, appelé à être apôtre de Jésus -Christ par la volonté de Dieu, et le frère Sosthène, à l'Église
de Dieu qui est à Corinthe, à ceux qui ont été sanctifiés en Jésus -Christ, appelés à être saints,
et à tous ceux qui invoquent en quelque lieu que ce soit le nom de notre Seigneur Jésus -Christ,
3 leur Seigneur et le nôtre : que la grâce et la paix vous soient données de la part de Dieu notre
4 Père et du Seigneur Jésus -Christ ! Je rends à mon Dieu de continuelles actions de grâces à votre sujet,
5 pour la grâce de Dieu qui vous a été accordée en Jésus -Christ. Car en lui vous avez été comblés de
6 toutes les richesses qui concernent la parole et la connaissance, le témoignage de Christ ayant été
7 solidement établi parmi vous, de sorte qu 'il ne vous manque aucun don, dans l'attente où vous êtes de
8 la manifestation de notre Seigneur Jésus -Christ. Il vous affermira aussi jusqu'à la fin, pour que vous
9 soyez irréprochables au jour de notre Seigneur Jésus -Christ. Dieu est fidèle, lui qui vous a appelés à
10 la communion de son Fils, Jésus -Christ notre Seigneur. Je vous exhorte, frères, par le nom de notre
Seigneur Jésus -Christ, à tenir tous un même langage, et à ne point avoir de divisions parmi vous, mais
11 à être parfaitement unis dans un même esprit et dans un même sentiment. Car, mes frères, j'ai appris
12 à votre sujet, par les gens de Chloé, qu 'il y a des disputes au milieu de vous. Je veux dire que chacun de
13 vous parle ainsi : Moi, je suis de Paul ! et moi, d'Apollos ! et moi, de Céphas ! et moi, de Christ ! Christ
14 est-il divisé ? Paul a-t-il été crucifié pour vous, ou est-ce au nom de Paul que vous avez été baptisés ? Je
15 rends grâces à Dieu de ce que je n'ai baptisé aucun de vous, excepté Crispus et Gaïus, afin que personne
16 ne dise que vous avez été baptisés en mon nom. J'ai encore baptisé la famille de Stéphanas ; du reste,
17 je ne sache pas que j'aie baptisé quelque autre personne. Ce n'est pas pour baptiser que Christ m 'a
envoyé, c'est pour annoncer l'Évangile, et cela sans la sagesse du langage, afin que la croix de Christ ne
18 soit pas rendue vaine. Car la prédication de la croix est une folie pour ceux qui périssent ; mais pour
19 nous qui sommes sauvés, elle est une puissance de Dieu. Aussi est-il écrit : Je détruirai la sagesse des
20 sages, Et j'anéantirai l'intelligence des intelligents. Où est le sage ? où est le scribe ? où est le disputeur
21 de ce siècle ? Dieu n'a-t-il pas convaincu de folie la sagesse du monde ? Car puisque le monde, avec sa
sagesse, n'a point connu Dieu dans la sagesse de Dieu, il a plu à Dieu de sauver les croyants par la folie
22, 23 de la prédication. Les Juifs demandent des miracles et les Grecs cherchent la sagesse : nous, nous
24 prêchons Christ crucifié ; scandale pour les Juifs et folie pour les païens, mais puissance de Dieu et
25 sagesse de Dieu pour ceux qui sont appelés, tant Juifs que Grecs. Car la folie de Dieu est plus sage que
26 les hommes, et la faiblesse de Dieu est plus forte que les hommes. Considérez, frères, que parmi vous
qui avez été appelés il n'y a ni beaucoup de sages selon la chair, ni beaucoup de puissants, ni beaucoup
27 de nobles. Mais Dieu a choisi les choses folles du monde pour confondre les sages ; Dieu a choisi les
28 choses faibles du monde pour confondre les fortes ; et Dieu a choisi les choses viles du monde et celles
29 qu'on méprise, celles qui ne sont point, pour réduire à néant celles qui sont, afin que nulle chair ne se
30 glorifie devant Dieu. Or, c'est par lui que vous êtes en Jésus -Christ, lequel, de par Dieu, a été fait pour
31 nous sagesse, justice et sanctification et rédemption, afin, comme il est écrit, Que celui qui se glorifie
se glorifie dans le Seigneur.

2 Pour moi, frères, lorsque je suis allé chez vous, ce n'est pas avec une supériorité de langage ou de
2 sagesse que je suis allé vous annoncer le témoignage de Dieu. Car je n'ai pas eu la pensée de savoir
3 parmi vous autre chose que Jésus -Christ, et Jésus-Christ crucifié. Moi-même j'étais auprès de vous
4 dans un état de faiblesse, de crainte, et de grand tremblement ; et ma parole et ma prédication ne
reposaient pas sur les discours persuasifs de la sagesse, mais sur une démonstration d'Esprit et de
5 puissance, afin que votre foi fût fondée, non sur la sagesse des hommes, mais sur la puissance de Dieu.
6 Cependant, c'est une sagesse que nous prêchons parmi les parfaits, sagesse qui n'est pas de ce siècle, ni
7 des chefs de ce siècle, qui vont être anéantis ; nous prêchons la sagesse de Dieu, mystérieuse et cachée,
8 que Dieu, avant les siècles, avait destinée pour notre gloire, sagesse qu'aucun des chefs de ce siècle n'a
9 connue, car, s 'ils l'eussent connue, ils n'auraient pas crucifié le Seigneur de gloire. Mais, comme il est
écrit, ce sont des choses que l'oeil n'a point vues, que l'oreille n'a point entendues, et qui ne sont point
10 montées au coeur de l'homme, des choses que Dieu a préparées pour ceux qui l 'aiment. Dieu nous les
11 a révélées par l'Esprit. Car l'Esprit sonde tout, même les profondeurs de Dieu. Lequel des hommes, en
effet, connaît les choses de l'homme, si ce n'est l'esprit de l'homme qui est en lui ? De même, personne
12 ne connaît les choses de Dieu, si ce n'est l'Esprit de Dieu. Or nous, nous n'avons pas reçu l'esprit du
monde, mais l'Esprit qui vient de Dieu, afin que nous connaissions les choses que Dieu nous a données
13 par sa grâce. Et nous en parlons, non avec des discours qu'enseigne la sagesse humaine, mais avec
14 ceux qu'enseigne l'Esprit, employant un langage spirituel pour les choses spirituelles. Mais l'homme
animal ne reçoit pas les choses de l'Esprit de Dieu, car elles sont une folie pour lui, et il ne peut les
15 connaître, parce que c'est spirituellement qu'on en juge. L'homme spirituel, au contraire, juge de tout,
16 et il n'est lui-même jugé par personne. Car Qui a connu la pensée du Seigneur, Pour l 'instruire ? Or

nous, nous avons la pensée de Christ.

Pour moi, frères, ce n'est pas comme à des hommes spirituels que j'ai pu vous parler, mais comme à **3**
des hommes charnels, comme à des enfants en Christ. Je vous ai donné du lait, non de la nourriture 2
solide, car vous ne pouviez pas la supporter ; et vous ne le pouvez pas même à présent, parce que vous 3
êtes encore charnels. En effet, puisqu'il y a parmi vous de la jalousie et des disputes, n'êtes-vous pas
charnels, et ne marchez-vous pas selon l'homme ? Quand l'un dit : Moi, je suis de Paul ! et un autre : 4
Moi, d'Apollos ! n'êtes-vous pas des hommes ? Qu 'est-ce donc qu'Apollos, et qu 'est-ce que Paul ? Des 5
serviteurs, par le moyen desquels vous avez cru, selon que le Seigneur l'a donné à chacun. J 'ai planté, 6
Apollos a arrosé, mais Dieu a fait croître, en sorte que ce n'est pas celui qui plante qui est quelque chose, 7
ni celui qui arrose, mais Dieu qui fait croître. Celui qui plante et celui qui arrose sont égaux, et chacun 8
recevra sa propre récompense selon son propre travail. Car nous sommes ouvriers avec Dieu. Vous êtes 9
le champ de Dieu, l'édifice de Dieu. Selon la grâce de Dieu qui m 'a été donnée, j'ai posé le fondement 10
comme un sage architecte, et un autre bâtit dessus. Mais que chacun prenne garde à la manière dont
il bâtit dessus. Car personne ne peut poser un autre fondement que celui qui a été posé, savoir Jésus 11
-Christ. Or, si quelqu'un bâtit sur ce fondement avec de l'or, de l'argent, des pierres précieuses, du bois, 12
du foin, du chaume, l'oeuvre de chacun sera manifestée ; car le jour la fera connaître, parce qu 'elle se 13
révèlera dans le feu, et le feu éprouvera ce qu'est l'oeuvre de chacun. Si l'oeuvre bâtie par quelqu'un 14
sur le fondement subsiste, il recevra une récompense. Si l'oeuvre de quelqu'un est consumée, il perdra 15
sa récompense ; pour lui, il sera sauvé, mais comme au travers du feu. Ne savez-vous pas que vous êtes 16
le temple de Dieu, et que l'Esprit de Dieu habite en vous ? Si quelqu'un détruit le temple de Dieu, Dieu 17
le détruira ; car le temple de Dieu est saint, et c'est ce que vous êtes. Que nul ne s'abuse lui-même : 18
si quelqu'un parmi vous pense être sage selon ce siècle, qu'il devienne fou, afin de devenir sage. Car 19
la sagesse de ce monde est une folie devant Dieu. Aussi est-il écrit : Il prend les sages dans leur ruse.
Et encore : Le Seigneur connaît les pensées des sages, Il sait qu 'elles sont vaines. Que personne donc 20, 21
ne mette sa gloire dans des hommes ; car tout est à vous, soit Paul, soit Apollos, soit Céphas, soit le 22
monde, soit la vie, soit la mort, soit les choses présentes, soit les choses à venir. Tout est à vous ; et vous 23
êtes à Christ, et Christ est à Dieu.

Ainsi, qu'on nous regarde comme des serviteurs de Christ, et des dispensateurs des mystères de **4**
Dieu. Du reste, ce qu'on demande des dispensateurs, c'est que chacun soit trouvé fidèle. Pour moi, 2, 3
il m'importe fort peu d 'être jugé par vous, ou par un tribunal humain. Je ne me juge pas non plus
moi-même, car je ne me sens coupable de rien ; mais ce n'est pas pour cela que je suis justifié. Celui 4
qui me juge, c'est le Seigneur. C'est pourquoi ne jugez de rien avant le temps, jusqu'à ce que vienne 5
le Seigneur, qui mettra en lumière ce qui est caché dans les ténèbres, et qui manifestera les desseins
des coeurs. Alors chacun recevra de Dieu la louange qui lui sera due. C'est à cause de vous, frères, que 6
j'ai fait de ces choses une application à ma personne et à celle d'Apollos, afin que vous appreniez en
nos personnes à ne pas aller au delà de ce qui est écrit, et que nul de vous ne conçoive de l'orgueil en
faveur de l'un contre l'autre. Car qui est-ce qui te distingue ? Qu 'as-tu que tu n 'aies reçu ? Et si tu l'as 7
reçu, pourquoi te glorifies-tu, comme si tu ne l'avais pas reçu ? Déjà vous êtes rassasiés, déjà vous êtes 8
riches, sans nous vous avez commencé à régner. Et puissiez-vous régner en effet, afin que nous aussi
nous régnions avec vous ! Car Dieu, ce me semble, a fait de nous, apôtres, les derniers des hommes, des 9
condamnés à mort en quelque sorte, puisque nous avons été en spectacle au monde, aux anges et aux
hommes. Nous sommes fous à cause de Christ ; mais vous, vous êtes sages en Christ ; nous sommes 10
faibles, mais vous êtes forts. Vous êtes honorés, et nous sommes méprisés ! Jusqu'à cette heure, nous 11
souffrons la faim, la soif, la nudité ; nous sommes maltraités, errants çà et là ; nous nous fatiguons 12
à travailler de nos propres mains ; injuriés, nous bénissons ; persécutés, nous supportons ; calomniés, 13
nous parlons avec bonté ; nous sommes devenus comme les balayures du monde, le rebut de tous, jusqu'à
maintenant. Ce n'est pas pour vous faire honte que j'écris ces choses ; mais je vous avertis comme mes 14
enfants bien-aimés. Car, quand vous auriez dix mille maîtres en Christ, vous n'avez cependant pas 15
plusieurs pères, puisque c'est moi qui vous ai engendrés en Jésus -Christ par l'Évangile. Je vous en 16
conjure donc, soyez mes imitateurs. Pour cela je vous ai envoyé Timothée, qui est mon enfant bien-aimé 17
et fidèle dans le Seigneur ; il vous rappellera quelles sont mes voies en Christ, quelle est la manière dont
j'enseigne partout dans toutes les Églises. Quelques-uns se sont enflés d'orgueil, comme si je ne devais 18
pas aller chez vous. Mais j'irai bientôt chez vous, si c'est la volonté du Seigneur, et je connaîtrai, non 19
les paroles, mais la puissance de ceux qui se sont enflés. Car le royaume de Dieu ne consiste pas en 20
paroles, mais en puissance. Que voulez-vous ? Que j'aille chez vous avec une verge, ou avec amour et 21
dans un esprit de douceur ?

On entend dire généralement qu'il y a parmi vous de l'impudicité, et une impudicité telle qu'elle ne **5**
se rencontre pas même chez les païens ; c 'est au point que l'un de vous a la femme de son père. Et 2
vous êtes enflés d'orgueil ! Et vous n'avez pas été plutôt dans l'affliction, afin que celui qui a commis

cet acte fût ôté du milieu de vous ! Pour moi, absent de corps, mais présent d'esprit, j'ai déjà jugé,
comme si j'étais présent, celui qui a commis un tel acte. Au nom du Seigneur Jésus, vous et mon esprit
étant assemblés avec la puissance de notre Seigneur Jésus, qu'un tel homme soit livré à Satan pour
la destruction de la chair, afin que l'esprit soit sauvé au jour du Seigneur Jésus. C'est bien à tort que
vous vous glorifiez. Ne savez-vous pas qu 'un peu de levain fait lever toute la pâte ? Faites disparaître
le vieux levain, afin que vous soyez une pâte nouvelle, puisque vous êtes sans levain, car Christ, notre
Pâque, a été immolé. Célébrons donc la fête, non avec du vieux levain, non avec un levain de malice
et de méchanceté, mais avec les pains sans levain de la pureté et de la vérité. Je vous ai écrit dans
ma lettre de ne pas avoir des relations avec les impudiques, - non pas d'une manière absolue avec
les impudiques de ce monde, ou avec les cupides et les ravisseurs, ou avec les idolâtres ; autrement, il
vous faudrait sortir du monde. Maintenant, ce que je vous ai écrit, c'est de ne pas avoir des relations
avec quelqu'un qui, se nommant frère, est impudique, ou cupide, ou idolâtre, ou outrageux, ou ivrogne,
ou ravisseur, de ne pas même manger avec un tel homme. Qu 'ai-je, en effet, à juger ceux du dehors ?
N'est-ce pas ceux du dedans que vous avez à juger ? Pour ceux du dehors, Dieu les juge. Otez le méchant
du milieu de vous.

6 Quelqu'un de vous, lorsqu'il a un différend avec un autre, ose -t-il plaider devant les injustes, et
non devant les saints ? Ne savez-vous pas que les saints jugeront le monde ? Et si c'est par vous que
le monde est jugé, êtes-vous indignes de rendre les moindres jugements ? Ne savez-vous pas que nous
jugerons les anges ? Et nous ne jugerions pas, à plus forte raison, les choses de cette vie ? Quand donc
vous avez des différends pour les choses de cette vie, ce sont des gens dont l'Église ne fait aucun cas
que vous prenez pour juges ! Je le dis à votre honte. Ainsi il n'y a parmi vous pas un seul homme
sage qui puisse prononcer entre ses frères. Mais un frère plaide contre un frère, et cela devant des
infidèles ! C'est déjà certes un défaut chez vous que d'avoir des procès les uns avec les autres. Pourquoi
ne souffrez-vous pas plutôt quelque injustice ? Pourquoi ne vous laissez-vous pas plutôt dépouiller ?
Mais c'est vous qui commettez l'injustice et qui dépouillez, et c'est envers des frères que vous agissez de
la sorte ! Ne savez-vous pas que les injustes n'hériteront point le royaume de Dieu ? Ne vous y trompez
pas : ni les impudiques, ni les idolâtres, ni les adultères, ni les efféminés, ni les infâmes, ni les voleurs,
ni les cupides, ni les ivrognes, ni les outrageux, ni les ravisseurs, n'hériteront le royaume de Dieu. Et
c'est là ce que vous étiez, quelques-uns de vous. Mais vous avez été lavés, mais vous avez été sanctifiés,
mais vous avez été justifiés au nom du Seigneur Jésus -Christ, et par l'Esprit de notre Dieu. Tout m
'est permis, mais tout n'est pas utile ; tout m 'est permis, mais je ne me laisserai asservir par quoi que ce
soit. Les aliments sont pour le ventre, et le ventre pour les aliments ; et Dieu détruira l'un comme les
autres. Mais le corps n'est pas pour l'impudicité. Il est pour le Seigneur, et le Seigneur pour le corps. Et
Dieu, qui a ressuscité le Seigneur, nous ressuscitera aussi par sa puissance. Ne savez-vous pas que vos
corps sont des membres de Christ ? Prendrai -je donc les membres de Christ, pour en faire les membres
d'une prostituée ? Loin de là ! Ne savez-vous pas que celui qui s'attache à la prostituée est un seul corps
avec elle ? Car, est-il dit, les deux deviendront une seule chair. Mais celui qui s'attache au Seigneur est
avec lui un seul esprit. Fuyez l'impudicité. Quelque autre péché qu 'un homme commette, ce péché est
hors du corps ; mais celui qui se livre à l'impudicité pèche contre son propre corps. Ne savez-vous pas
que votre corps est le temple du Saint -Esprit qui est en vous, que vous avez reçu de Dieu, et que vous
ne vous appartenez point à vous-mêmes ? Car vous avez été rachetés à un grand prix. Glorifiez donc
Dieu dans votre corps et dans votre esprit, qui appartiennent à Dieu.

7 Pour ce qui concerne les choses dont vous m 'avez écrit, je pense qu'il est bon pour l'homme de ne
point toucher de femme. Toutefois, pour éviter l'impudicité, que chacun ait sa femme, et que chaque
femme ait son mari. Que le mari rende à sa femme ce qu'il lui doit, et que la femme agisse de même
envers son mari. La femme n'a pas autorité sur son propre corps, mais c'est le mari ; et pareillement,
le mari n'a pas autorité sur son propre corps, mais c'est la femme. Ne vous privez point l'un de l'autre,
si ce n'est d 'un commun accord pour un temps, afin de vaquer à la prière ; puis retournez ensemble,
de peur que Satan ne vous tente par votre incontinence. Je dis cela par condescendance, je n'en fais
pas un ordre. Je voudrais que tous les hommes fussent comme moi ; mais chacun tient de Dieu un don
particulier, l'un d'une manière, l'autre d'une autre. À ceux qui ne sont pas mariés et aux veuves, je dis
qu'il leur est bon de rester comme moi. Mais s 'ils manquent de continence, qu'ils se marient ; car il
vaut mieux se marier que de brûler. À ceux qui sont mariés, j'ordonne, non pas moi, mais le Seigneur,
que la femme ne se sépare point de son mari (si elle est séparée, qu'elle demeure sans se marier ou
qu'elle se réconcilie avec son mari), et que le mari ne répudie point sa femme. Aux autres, ce n'est
pas le Seigneur, c'est moi qui dis : Si un frère a une femme non-croyante, et qu'elle consente à habiter
avec lui, qu'il ne la répudie point ; et si une femme a un mari non-croyant, et qu'il consente à habiter
avec elle, qu'elle ne répudie point son mari. Car le mari non-croyant est sanctifié par la femme, et
la femme non-croyante est sanctifiée par le frère ; autrement, vos enfants seraient impurs, tandis que

maintenant ils sont saints. Si le non-croyant se sépare, qu'il se sépare ; le frère ou la soeur ne sont pas 15
liés dans ces cas-là. Dieu nous a appelés à vivre en paix. Car que sais-tu, femme, si tu sauveras ton 16
mari ? Ou que sais-tu, mari, si tu sauveras ta femme ? Seulement, que chacun marche selon la part 17
que le Seigneur lui a faite, selon l'appel qu'il a reçu de Dieu. C'est ainsi que je l'ordonne dans toutes les
Églises. Quelqu'un a-t-il été appelé étant circoncis, qu'il demeure circoncis ; quelqu'un a-t-il été appelé 18
étant incirconcis, qu'il ne se fasse pas circoncire. La circoncision n'est rien, et l'incirconcision n'est rien, 19
mais l'observation des commandements de Dieu est tout. Que chacun demeure dans l'état où il était 20
lorsqu'il a été appelé. As-tu été appelé étant esclave, ne t 'en inquiète pas ; mais si tu peux devenir 21
libre, profites-en plutôt. Car l'esclave qui a été appelé dans le Seigneur est un affranchi du Seigneur ; 22
de même, l'homme libre qui a été appelé est un esclave de Christ. Vous avez été rachetés à un grand 23
prix ; ne devenez pas esclaves des hommes. Que chacun, frères, demeure devant Dieu dans l'état où 24
il était lorsqu'il a été appelé. Pour ce qui est des vierges, je n'ai point d'ordre du Seigneur ; mais je 25
donne un avis, comme ayant reçu du Seigneur miséricorde pour être fidèle. Voici donc ce que j'estime 26
bon, à cause des temps difficiles qui s'approchent : il est bon à un homme d'être ainsi. Es-tu lié à une 27
femme, ne cherche pas à rompre ce lien ; n'es-tu pas lié à une femme, ne cherche pas une femme. Si 28
tu t'es marié, tu n'as point péché ; et si la vierge s'est mariée, elle n'a point péché ; mais ces personnes
auront des tribulations dans la chair, et je voudrais vous les épargner. Voici ce que je dis, frères, c'est 29
que le temps est court ; que désormais ceux qui ont des femmes soient comme n'en ayant pas, ceux qui 30
pleurent comme ne pleurant pas, ceux qui se réjouissent comme ne se réjouissant pas, ceux qui achètent
comme ne possédant pas, et ceux qui usent du monde comme n'en usant pas, car la figure de ce monde 31
passe. Or, je voudrais que vous fussiez sans inquiétude. Celui qui n'est pas marié s'inquiète des choses 32
du Seigneur, des moyens de plaire au Seigneur ; et celui qui est marié s'inquiète des choses du monde, 33
des moyens de plaire à sa femme. Il y a de même une différence entre la femme et la vierge : celle qui 34
n'est pas mariée s'inquiète des choses du Seigneur, afin d'être sainte de corps et d'esprit ; et celle qui
est mariée s'inquiète des choses du monde, des moyens de plaire à son mari. Je dis cela dans votre 35
intérêt ; ce n'est pas pour vous prendre au piège, c'est pour vous porter à ce qui est bienséant et propre à
vous attacher au Seigneur sans distraction. Si quelqu'un regarde comme déshonorant pour sa fille de 36
dépasser l'âge nubile, et comme nécessaire de la marier, qu'il fasse ce qu'il veut, il ne pèche point ; qu'on
se marie. Mais celui qui a pris une ferme résolution, sans contrainte et avec l'exercice de sa propre 37
volonté, et qui a décidé en son coeur de garder sa fille vierge, celui-là fait bien. Ainsi, celui qui marie 38
sa fille fait bien, et celui qui ne la marie pas fait mieux. Une femme est liée aussi longtemps que son 39
mari est vivant ; mais si le mari meurt, elle est libre de se marier à qui elle veut ; seulement, que ce soit
dans le Seigneur. Elle est plus heureuse, néanmoins, si elle demeure comme elle est, suivant mon avis. 40
Et moi aussi, je crois avoir l'Esprit de Dieu.

Pour ce qui concerne les viandes sacrifiées aux idoles, nous savons que nous avons tous la connais- **8**
sance. -La connaissance enfle, mais la charité édifie. Si quelqu'un croit savoir quelque chose, il n'a pas 2
encore connu comme il faut connaître. Mais si quelqu'un aime Dieu, celui-là est connu de lui. - Pour 3, 4
ce qui est donc de manger des viandes sacrifiées aux idoles, nous savons qu 'il n'y a point d'idole dans
le monde, et qu 'il n'y a qu 'un seul Dieu. Car, s 'il est des êtres qui sont appelés dieux, soit dans le ciel, 5
soit sur la terre, comme il existe réellement plusieurs dieux et plusieurs seigneurs, néanmoins pour 6
nous il n'y a qu'un seul Dieu, le Père, de qui viennent toutes choses et pour qui nous sommes, et un seul
Seigneur, Jésus -Christ, par qui sont toutes choses et par qui nous sommes. Mais cette connaissance 7
n'est pas chez tous. Quelques-uns, d'après la manière dont ils envisagent encore l'idole, mangent de ces
viandes comme étant sacrifiées aux idoles, et leur conscience, qui est faible, en est souillée. Ce n'est 8
pas un aliment qui nous rapproche de Dieu : si nous en mangeons, nous n'avons rien de plus ; si nous
n'en mangeons pas, nous n'avons rien de moins. Prenez garde, toutefois, que votre liberté ne devienne 9
une pierre d'achoppement pour les faibles. Car, si quelqu'un te voit, toi qui as de la connaissance, assis 10
à table dans un temple d'idoles, sa conscience, à lui qui est faible, ne le portera -t-elle pas à manger des
viandes sacrifiées aux idoles ? Et ainsi le faible périra par ta connaissance, le frère pour lequel Christ 11
est mort ! En péchant de la sorte contre les frères, et en blessant leur conscience faible, vous péchez 12
contre Christ. C'est pourquoi, si un aliment scandalise mon frère, je ne mangerai jamais de viande, 13
afin de ne pas scandaliser mon frère.

Ne suis -je pas libre ? Ne suis -je pas apôtre ? N'ai-je pas vu Jésus notre Seigneur ? N'êtes -vous pas **9**
mon oeuvre dans le Seigneur ? Si pour d'autres je ne suis pas apôtre, je le suis au moins pour vous ; car 2
vous êtes le sceau de mon apostolat dans le Seigneur. C'est là ma défense contre ceux qui m 'accusent. 3
N'avons-nous pas le droit de manger et de boire ? N'avons-nous pas le droit de mener avec nous une 4, 5
soeur qui soit notre femme, comme font les autres apôtres, et les frères du Seigneur, et Céphas ? Ou 6
bien, est-ce que moi seul et Barnabas nous n'avons pas le droit de ne point travailler ? Qui jamais fait 7
le service militaire à ses propres frais ? Qui est-ce qui plante une vigne, et n'en mange pas le fruit ? Qui

8 est-ce qui fait paître un troupeau, et ne se nourrit pas du lait du troupeau ? Ces choses que je dis, n
9 'existent-elles que dans les usages des hommes ? la loi ne les dit -elle pas aussi ? Car il est écrit dans
la loi de Moïse : Tu n'emmuselleras point le boeuf quand il foule le grain. Dieu se met-il en peine des
10 boeufs, ou parle-t-il uniquement à cause de nous ? Oui, c'est à cause de nous qu'il a été écrit que celui
qui laboure doit labourer avec espérance, et celui qui foule le grain fouler avec l'espérance d'y avoir part.
11 Si nous avons semé parmi vous les biens spirituels, est-ce une grosse affaire si nous moissonnons vos
12 biens temporels. Si d'autres jouissent de ce droit sur vous, n'est-ce pas plutôt à nous d'en jouir ? Mais
nous n'avons point usé de ce droit ; au contraire, nous souffrons tout, afin de ne pas créer d'obstacle à
13 l'Évangile de Christ. Ne savez-vous pas que ceux qui remplissent les fonctions sacrées sont nourris par
14 le temple, que ceux qui servent à l'autel ont part à l'autel ? De même aussi, le Seigneur a ordonné à
15 ceux qui annoncent l'Évangile de vivre de l'Évangile. Pour moi, je n'ai usé d'aucun de ces droits, et ce
n'est pas afin de les réclamer en ma faveur que j'écris ainsi ; car j 'aimerais mieux mourir que de me
16 laisser enlever ce sujet de gloire. Si j'annonce l'Évangile, ce n'est pas pour moi un sujet de gloire, car
17 la nécessité m 'en est imposée, et malheur à moi si je n'annonce pas l'Évangile ! Si je le fais de bon
18 coeur, j'en ai la récompense ; mais si je le fais malgré moi, c'est une charge qui m'est confiée. Quelle est
donc ma récompense ? C'est d 'offrir gratuitement l'Évangile que j'annonce, sans user de mon droit de
19 prédicateur de l'Évangile. Car, bien que je sois libre à l'égard de tous, je me suis rendu le serviteur de
20 tous, afin de gagner le plus grand nombre. Avec les Juifs, j'ai été comme Juif, afin de gagner les Juifs ;
avec ceux qui sont sous la loi, comme sous la loi (quoique je ne sois pas moi-même sous la loi), afin de
21 gagner ceux qui sont sous la loi ; avec ceux qui sont sans loi, comme sans loi (quoique je ne sois point
22 sans la loi de Dieu, étant sous la loi de Christ), afin de gagner ceux qui sont sans loi. J'ai été faible
avec les faibles, afin de gagner les faibles. Je me suis fait tout à tous, afin d 'en sauver de toute manière
23, 24 quelques-uns. Je fais tout à cause de l'Évangile, afin d'y avoir part. Ne savez-vous pas que ceux qui
courent dans le stade courent tous, mais qu'un seul remporte le prix ? Courez de manière à le remporter.
25 Tous ceux qui combattent s'imposent toute espèce d'abstinences, et ils le font pour obtenir une couronne
26 corruptible ; mais nous, faisons-le pour une couronne incorruptible. Moi donc, je cours, non pas comme
27 à l'aventure ; je frappe, non pas comme battant l'air. Mais je traite durement mon corps et je le tiens
assujetti, de peur d'être moi-même rejeté, après avoir prêché aux autres.

10 Frères, je ne veux pas que vous ignoriez que nos pères ont tous été sous la nuée, qu'ils ont tous
2, 3 passé au travers de la mer, qu'ils ont tous été baptisés en Moïse dans la nuée et dans la mer, qu'ils
4 ont tous mangé le même aliment spirituel, et qu'ils ont tous bu le même breuvage spirituel, car ils
5 buvaient à un rocher spirituel qui les suivait, et ce rocher était Christ. Mais la plupart d'entre eux ne
6 furent point agréables à Dieu, puisqu'ils périrent dans le désert. Or, ces choses sont arrivées pour nous
7 servir d'exemples, afin que nous n'ayons pas de mauvais désirs, comme ils en ont eu. Ne devenez point
idolâtres, comme quelques-uns d'eux, selon qu'il est écrit : Le peuple s'assit pour manger et pour boire ;
8 puis ils se levèrent pour se divertir. Ne nous livrons point à l'impudicité, comme quelques-uns d'eux
9 s'y livrèrent, de sorte qu'il en tomba vingt -trois mille en un seul jour. Ne tentons point le Seigneur,
10 comme le tentèrent quelques-uns d'eux, qui périrent par les serpents. Ne murmurez point, comme
11 murmurèrent quelques-uns d'eux, qui périrent par l'exterminateur. Ces choses leur sont arrivées pour
servir d'exemples, et elles ont été écrites pour notre instruction, à nous qui sommes parvenus à la fin
12, 13 des siècles. Ainsi donc, que celui qui croit être debout prenne garde de tomber ! Aucune tentation
ne vous est survenue qui n'ait été humaine, et Dieu, qui est fidèle, ne permettra pas que vous soyez
tentés au delà de vos forces ; mais avec la tentation il préparera aussi le moyen d'en sortir, afin que
14, 15 vous puissiez la supporter. C'est pourquoi, mes bien-aimés, fuyez l'idolâtrie. Je parle comme à des
16 hommes intelligents ; jugez vous-mêmes de ce que je dis. La coupe de bénédiction que nous bénissons,
n'est-elle pas la communion au sang de Christ ? Le pain que nous rompons, n'est-il pas la communion
17 au corps de Christ ? Puisqu'il y a un seul pain, nous qui sommes plusieurs, nous formons un seul corps ;
18 car nous participons tous à un même pain. Voyez les Israélites selon la chair : ceux qui mangent les
19 victimes ne sont-ils pas en communion avec l'autel ? Que dis-je donc ? Que la viande sacrifiée aux idoles
20 est quelque chose, ou qu 'une idole est quelque chose ? Nullement. Je dis que ce qu 'on sacrifie, on le
sacrifie à des démons, et non à Dieu ; or, je ne veux pas que vous soyez en communion avec les démons.
21 Vous ne pouvez boire la coupe du Seigneur, et la coupe des démons ; vous ne pouvez participer à la table
22 du Seigneur, et à la table des démons. Voulons-nous provoquer la jalousie du Seigneur ? Sommes-nous
23 plus forts que lui ? Tout est permis, mais tout n'est pas utile ; tout est permis, mais tout n'édifie pas.
24, 25 Que personne ne cherche son propre intérêt, mais que chacun cherche celui d'autrui. Mangez de tout
26 ce qui se vend au marché, sans vous enquérir de rien par motif de conscience ; car la terre est au
27 Seigneur, et tout ce qu'elle renferme. Si un non-croyant vous invite et que vous vouliez y aller, mangez
28 de tout ce qu'on vous présentera, sans vous enquérir de rien par motif de conscience. Mais si quelqu'un
vous dit : Ceci a été offert en sacrifice ! n'en mangez pas, à cause de celui qui a donné l'avertissement,

et à cause de la conscience. Je parle ici, non de votre conscience, mais de celle de l'autre. Pourquoi, en 29
effet, ma liberté serait-elle jugée par une conscience étrangère ? Si je mange avec actions de grâces, 30
pourquoi serais-je blâmé au sujet d'une chose dont je rends grâces ? Soit donc que vous mangiez, soit 31
que vous buviez, soit que vous fassiez quelque autre chose, faites tout pour la gloire de Dieu. Ne soyez 32
en scandale ni aux Grecs, ni aux Juifs, ni à l'Église de Dieu, de la même manière que moi aussi je 33
m'efforce en toutes choses de complaire à tous, cherchant, non mon avantage, mais celui du plus grand
nombre, afin qu'ils soient sauvés.

Soyez mes imitateurs, comme je le suis moi-même de Christ. Je vous loue de ce que vous vous **11**, 2
souvenez de moi à tous égards, et de ce que vous retenez mes instructions telles que je vous les ai
données. Je veux cependant que vous sachiez que Christ est le chef de tout homme, que l'homme est 3
le chef de la femme, et que Dieu est le chef de Christ. Tout homme qui prie ou qui prophétise, la tête 4
couverte, déshonore son chef. Toute femme, au contraire, qui prie ou qui prophétise, la tête non voilée, 5
déshonore son chef : c'est comme si elle était rasée. Car si une femme n'est pas voilée, qu'elle se coupe 6
aussi les cheveux. Or, s 'il est honteux pour une femme d'avoir les cheveux coupés ou d'être rasée, qu'elle
se voile. L'homme ne doit pas se couvrir la tête, puisqu'il est l'image et la gloire de Dieu, tandis que 7
la femme est la gloire de l'homme. En effet, l'homme n'a pas été tiré de la femme, mais la femme a 8
été tirée de l'homme ; et l'homme n'a pas été créé à cause de la femme, mais la femme a été créée à 9
cause de l'homme. C'est pourquoi la femme, à cause des anges, doit avoir sur la tête une marque de 10
l'autorité dont elle dépend. Toutefois, dans le Seigneur, la femme n'est point sans l'homme, ni l'homme 11
sans la femme. Car, de même que la femme a été tirée de l'homme, de même l'homme existe par la 12
femme, et tout vient de Dieu. Jugez -en vous-mêmes : est-il convenable qu'une femme prie Dieu sans 13
être voilée ? La nature elle-même ne vous enseigne -t-elle pas que c'est une honte pour l'homme de 14
porter de longs cheveux, mais que c'est une gloire pour la femme d'en porter, parce que la chevelure 15
lui a été donnée comme voile ? Si quelqu'un se plaît à contester, nous n'avons pas cette habitude, non 16
plus que les Églises de Dieu. En donnant cet avertissement, ce que je ne loue point, c'est que vous vous 17
assemblez, non pour devenir meilleurs, mais pour devenir pires. Et d'abord, j'apprends que, lorsque 18
vous vous réunissez en assemblée, il y a parmi vous des divisions, -et je le crois en partie, car il faut 19
qu'il y ait aussi des sectes parmi vous, afin que ceux qui sont approuvés soient reconnus comme tels au
milieu de vous. - Lors donc que vous vous réunissez, ce n'est pas pour manger le repas du Seigneur ; 20
car, quand on se met à table, chacun commence par prendre son propre repas, et l'un a faim, tandis 21
que l'autre est ivre. N'avez-vous pas des maisons pour y manger et boire ? Ou méprisez-vous l'Église 22
de Dieu, et faites-vous honte à ceux qui n'ont rien ? Que vous dirai -je ? Vous louerai -je ? En cela je ne
vous loue point. Car j 'ai reçu du Seigneur ce que je vous ai enseigné ; c'est que le Seigneur Jésus, dans 23
la nuit où il fut livré, prit du pain, et, après avoir rendu grâces, le rompit, et dit : Ceci est mon corps, 24
qui est rompu pour vous ; faites ceci en mémoire de moi. De même, après avoir soupé, il prit la coupe, 25
et dit : Cette coupe est la nouvelle alliance en mon sang ; faites ceci en mémoire de moi toutes les fois
que vous en boirez. Car toutes les fois que vous mangez ce pain et que vous buvez cette coupe, vous 26
annoncez la mort du Seigneur, jusqu'à ce qu'il vienne. C'est pourquoi celui qui mangera le pain ou boira 27
la coupe du Seigneur indignement, sera coupable envers le corps et le sang du Seigneur. Que chacun 28
donc s'éprouve soi-même, et qu'ainsi il mange du pain et boive de la coupe ; car celui qui mange et boit 29
sans discerner le corps du Seigneur, mange et boit un jugement contre lui-même. C'est pour cela qu'il 30
y a parmi vous beaucoup d'infirmes et de malades, et qu'un grand nombre sont morts. Si nous nous 31
jugions nous-mêmes, nous ne serions pas jugés. Mais quand nous sommes jugés, nous sommes châtiés 32
par le Seigneur, afin que nous ne soyons pas condamnés avec le monde. Ainsi, mes frères, lorsque vous 33
vous réunissez pour le repas, attendez -vous les uns les autres. Si quelqu'un a faim, qu'il mange chez 34
lui, afin que vous ne vous réunissiez pas pour attirer un jugement sur vous. Je réglerai les autres choses
quand je serai arrivé.

Pour ce qui concerne les dons spirituels, je ne veux pas, frères, que vous soyez dans l'ignorance. **12**
Vous savez que, lorsque vous étiez païens, vous vous laissiez entraîner vers les idoles muettes, selon 2
que vous étiez conduits. C'est pourquoi je vous déclare que nul, s'il parle par l'Esprit de Dieu, ne dit : 3
Jésus est anathème ! et que nul ne peut dire : Jésus est le Seigneur ! si ce n'est par le Saint -Esprit. Il y 4
a diversité de dons, mais le même Esprit ; diversité de ministères, mais le même Seigneur ; diversité 5, 6
d'opérations, mais le même Dieu qui opère tout en tous. Or, à chacun la manifestation de l'Esprit est 7
donnée pour l'utilité commune. En effet, à l'un est donnée par l'Esprit une parole de sagesse ; à un 8
autre, une parole de connaissance, selon le même Esprit ; à un autre, la foi, par le même Esprit ; à 9
un autre, le don des guérisons, par le même Esprit ; à un autre, le don d'opérer des miracles ; à un 10
autre, la prophétie ; à un autre, le discernement des esprits ; à un autre, la diversité des langues ; à un
autre, l'interprétation des langues. Un seul et même Esprit opère toutes ces choses, les distribuant à 11
chacun en particulier comme il veut. Car, comme le corps est un et a plusieurs membres, et comme 12

tous les membres du corps, malgré leur nombre, ne forment qu'un seul corps, ainsi en est-il de Christ.
13 Nous avons tous, en effet, été baptisés dans un seul Esprit, pour former un seul corps, soit Juifs, soit
14 Grecs, soit esclaves, soit libres, et nous avons tous été abreuvés d 'un seul Esprit. Ainsi le corps n'est
15 pas un seul membre, mais il est formé de plusieurs membres. Si le pied disait : Parce que je ne suis
16 pas une main, je ne suis pas du corps, Äne serait -il pas du corps pour cela ? Et si l'oreille disait :
17 Parce que je ne suis pas un oeil, je ne suis pas du corps, Äne serait -elle pas du corps pour cela ? Si
18 tout le corps était oeil, où serait l'ouïe ? S 'il était tout ouïe, où serait l'odorat ? Maintenant Dieu a
19 placé chacun des membres dans le corps comme il a voulu. Si tous étaient un seul membre, où serait
20, 21 le corps ? Maintenant donc il y a plusieurs membres, et un seul corps. L'oeil ne peut pas dire à la
22 main : Je n'ai pas besoin de toi ; ni la tête dire aux pieds : Je n'ai pas besoin de vous. Mais bien plutôt,
23 les membres du corps qui paraissent être les plus faibles sont nécessaires ; et ceux que nous estimons
être les moins honorables du corps, nous les entourons d'un plus grand honneur. Ainsi nos membres
24 les moins honnêtes reçoivent le plus d'honneur, tandis que ceux qui sont honnêtes n'en ont pas besoin.
25 Dieu a disposé le corps de manière à donner plus d'honneur à ce qui en manquait, afin qu'il n'y ait
26 pas de division dans le corps, mais que les membres aient également soin les uns des autres. Et si un
membre souffre, tous les membres souffrent avec lui ; si un membre est honoré, tous les membres se
27, 28 réjouissent avec lui. Vous êtes le corps de Christ, et vous êtes ses membres, chacun pour sa part. Et
Dieu a établi dans l'Église premièrement des apôtres, secondement des prophètes, troisièmement des
docteurs, ensuite ceux qui ont le don des miracles, puis ceux qui ont les dons de guérir, de secourir, de
29 gouverner, de parler diverses langues. Tous sont-ils apôtres ? Tous sont-ils prophètes ? Tous sont-ils
30 docteurs ? Tous ont-ils le don des miracles ? Tous ont -ils le don des guérisons ? Tous parlent -ils en
31 langues ? Tous interprètent -ils ? Aspirez aux dons les meilleurs. Et je vais encore vous montrer une
voie par excellence.

13 Quand je parlerais les langues des hommes et des anges, si je n'ai pas la charité, je suis un airain
2 qui résonne, ou une cymbale qui retentit. Et quand j'aurais le don de prophétie, la science de tous les
mystères et toute la connaissance, quand j'aurais même toute la foi jusqu'à transporter des montagnes,
3 si je n'ai pas la charité, je ne suis rien. Et quand je distribuerais tous mes biens pour la nourriture
des pauvres, quand je livrerais même mon corps pour être brûlé, si je n'ai pas la charité, cela ne me
4 sert de rien. La charité est patiente, elle est pleine de bonté ; la charité n'est point envieuse ; la charité
5 ne se vante point, elle ne s'enfle point d'orgueil, elle ne fait rien de malhonnête, elle ne cherche point
6 son intérêt, elle ne s'irrite point, elle ne soupçonne point le mal, elle ne se réjouit point de l'injustice,
7, 8 mais elle se réjouit de la vérité ; elle excuse tout, elle croit tout, elle espère tout, elle supporte tout. La
charité ne périt jamais. Les prophéties prendront fin, les langues cesseront, la connaissance disparaîtra.
9, 10 Car nous connaissons en partie, et nous prophétisons en partie, mais quand ce qui est parfait sera
11 venu, ce qui est partiel disparaîtra. Lorsque j'étais enfant, je parlais comme un enfant, je pensais
comme un enfant, je raisonnais comme un enfant ; lorsque je suis devenu homme, j'ai fait disparaître
12 ce qui était de l'enfant. Aujourd'hui nous voyons au moyen d'un miroir, d'une manière obscure, mais
alors nous verrons face à face ; aujourd'hui je connais en partie, mais alors je connaîtrai comme j'ai été
13 connu. Maintenant donc ces trois choses demeurent : la foi, l'espérance, la charité ; mais la plus grande
de ces choses, c'est la charité.

14, 2 Recherchez la charité. Aspirez aussi aux dons spirituels, mais surtout à celui de prophétie. En effet,
celui qui parle en langue ne parle pas aux hommes, mais à Dieu, car personne ne le comprend, et c'est
3 en esprit qu'il dit des mystères. Celui qui prophétise, au contraire, parle aux hommes, les édifie, les
4 exhorte, les console. Celui qui parle en langue s'édifie lui-même ; celui qui prophétise édifie l'Église.
5 Je désire que vous parliez tous en langues, mais encore plus que vous prophétisiez. Celui qui prophétise
est plus grand que celui qui parle en langues, à moins que ce dernier n'interprète, pour que l'Église
6 en reçoive de l'édification. Et maintenant, frères, de quelle utilité vous serais-je, si je venais à vous
parlant en langues, et si je ne vous parlais pas par révélation, ou par connaissance, ou par prophétie,
7 ou par doctrine ? Si les objets inanimés qui rendent un son, comme une flûte ou une harpe, ne rendent
8 pas des sons distincts, comment reconnaîtra -t-on ce qui est joué sur la flûte ou sur la harpe ? Et si
9 la trompette rend un son confus, qui se préparera au combat ? De même vous, si par la langue vous
ne donnez pas une parole distincte, comment saura -t-on ce que vous dites ? Car vous parlerez en l'air.
10 Quelque nombreuses que puissent être dans le monde les diverses langues, il n'en est aucune qui ne
11 soit une langue intelligible ; si donc je ne connais pas le sens de la langue, je serai un barbare pour
12 celui qui parle, et celui qui parle sera un barbare pour moi. De même vous, puisque vous aspirez aux
dons spirituels, que ce soit pour l'édification de l'Église que vous cherchiez à en posséder abondamment.
13, 14 C'est pourquoi, que celui qui parle en langue prie pour avoir le don d'interpréter. Car si je prie en
15 langue, mon esprit est en prière, mais mon intelligence demeure stérile. Que faire donc ? Je prierai

par l'esprit, mais je prierai aussi avec l'intelligence ; je chanterai par l'esprit, mais je chanterai aussi
avec l'intelligence. Autrement, si tu rends grâces par l'esprit, comment celui qui est dans les rangs de 16
l'homme du peuple répondra-t-il Amen ! à ton action de grâces, puisqu'il ne sait pas ce que tu dis ? Tu 17
rends, il est vrai, d'excellentes actions de grâces, mais l'autre n'est pas édifié. Je rends grâces à Dieu 18
de ce que je parle en langue plus que vous tous ; mais, dans l'Église, j'aime mieux dire cinq paroles 19
avec mon intelligence, afin d'instruire aussi les autres, que dix mille paroles en langue. Frères, ne 20
soyez pas des enfants sous le rapport du jugement ; mais pour la malice, soyez enfants, et, à l'égard du
jugement, soyez des hommes faits. Il est écrit dans la loi : C'est par des hommes d'une autre langue 21
Et par des lèvres d'étrangers Que je parlerai à ce peuple, Et ils ne m 'écouteront pas même ainsi, dit le
Seigneur. Par conséquent, les langues sont un signe, non pour les croyants, mais pour les non-croyants ; 22
la prophétie, au contraire, est un signe, non pour les non-croyants, mais pour les croyants. Si donc, dans 23
une assemblée de l'Église entière, tous parlent en langues, et qu'il survienne des hommes du peuple ou
des non-croyants, ne diront-ils pas que vous êtes fous ? Mais si tous prophétisent, et qu'il survienne 24
quelque non-croyant ou un homme du peuple, il est convaincu par tous, il est jugé par tous, 25
les secrets de son coeur sont dévoilés, de telle sorte que, tombant sur sa face, il adorera Dieu, et publiera que Dieu
est réellement au milieu de vous. Que faire donc, frères ? Lorsque vous vous assemblez, les uns ou les 26
autres parmi vous ont-ils un cantique, une instruction, une révélation, une langue, une interprétation,
que tout se fasse pour l'édification. En est-il qui parlent en langue, que deux ou trois au plus parlent, 27
chacun à son tour, et que quelqu'un interprète ; s 'il n'y a point d'interprète, qu'on se taise dans l'Église, 28
et qu'on parle à soi-même et à Dieu. Pour ce qui est des prophètes, que deux ou trois parlent, et que 29
les autres jugent ; et si un autre qui est assis a une révélation, que le premier se taise. Car vous 30, 31
pouvez tous prophétiser successivement, afin que tous soient instruits et que tous soient exhortés. Les 32
esprits des prophètes sont soumis aux prophètes ; car Dieu n'est pas un Dieu de désordre, mais de 33
paix. Comme dans toutes les Églises des saints, 34
que les femmes se taisent dans les assemblées, car il
ne leur est pas permis d'y parler ; mais qu'elles soient soumises, selon que le dit aussi la loi. Si elles 35
veulent s'instruire sur quelque chose, qu'elles interrogent leurs maris à la maison ; car il est malséant
à une femme de parler dans l'Église. Est-ce de chez vous que la parole de Dieu est sortie ? ou est-ce 36
à vous seuls qu'elle est parvenue ? Si quelqu'un croit être prophète ou inspiré, qu'il reconnaisse que 37
ce que je vous écris est un commandement du Seigneur. Et si quelqu'un l'ignore, qu'il l'ignore. Ainsi 38, 39
donc, frères, aspirez au don de prophétie, et n'empêchez pas de parler en langues. Mais que tout se 40
fasse avec bienséance et avec ordre.

Je vous rappelle, frères, l'Évangile que je vous ai annoncé, que vous avez reçu, dans lequel vous avez **15**
persévéré, 2
et par lequel vous êtes sauvés, si vous le retenez tel que je vous l'ai annoncé ; autrement,
vous auriez cru en vain. Je vous ai enseigné avant tout, comme je l 'avais aussi reçu, que Christ est 3
mort pour nos péchés, selon les Écritures ; qu 'il a été enseveli, et qu 'il est ressuscité le troisième jour, 4
selon les Écritures ; et qu 'il est apparu à Céphas, puis aux douze. Ensuite, il est apparu à plus de cinq 5, 6
cents frères à la fois, dont la plupart sont encore vivants, et dont quelques-uns sont morts. Ensuite, il 7
est apparu à Jacques, puis à tous les apôtres. Après eux tous, il m'est aussi apparu à moi, comme à 8
l'avorton ; car je suis le moindre des apôtres, je ne suis pas digne d'être appelé apôtre, parce que j'ai 9
persécuté l'Église de Dieu. Par la grâce de Dieu je suis ce que je suis, et sa grâce envers moi n'a pas été 10
vaine ; loin de là, j'ai travaillé plus qu'eux tous, non pas moi toutefois, mais la grâce de Dieu qui est avec
moi. Ainsi donc, que ce soit moi, que ce soient eux, voilà ce que nous prêchons, et c'est ce que vous avez 11
cru. Or, si l'on prêche que Christ est ressuscité des morts, comment quelques-uns parmi vous disent-ils 12
qu 'il n'y a point de résurrection des morts ? S 'il n'y a point de résurrection des morts, Christ non 13
plus n'est pas ressuscité. Et si Christ n'est pas ressuscité, notre prédication est donc vaine, et votre foi 14
aussi est vaine. Il se trouve même que nous sommes de faux témoins à l'égard de Dieu, puisque nous 15
avons témoigné contre Dieu qu 'il a ressuscité Christ, tandis qu'il ne l 'aurait pas ressuscité, si les morts
ne ressuscitent point. Car si les morts ne ressuscitent point, Christ non plus n'est pas ressuscité. Et 16, 17
si Christ n'est pas ressuscité, votre foi est vaine, vous êtes encore dans vos péchés, 18
et par conséquent
aussi ceux qui sont morts en Christ sont perdus. Si c'est dans cette vie seulement que nous espérons en 19
Christ, nous sommes les plus malheureux de tous les hommes. Mais maintenant, Christ est ressuscité 20
des morts, il est les prémices de ceux qui sont morts. Car, puisque la mort est venue par un homme, 21
c'est aussi par un homme qu'est venue la résurrection des morts. Et comme tous meurent en Adam, de 22
même aussi tous revivront en Christ, 23
mais chacun en son rang. Christ comme prémices, puis ceux qui
appartiennent à Christ, lors de son avènement. Ensuite viendra la fin, quand il remettra le royaume 24
à celui qui est Dieu et Père, après avoir détruit toute domination, toute autorité et toute puissance.
Car il faut qu'il règne jusqu'à ce qu'il ait mis tous les ennemis sous ses pieds. Le dernier ennemi qui 25, 26
sera détruit, c'est la mort. Dieu, en effet, a tout mis sous ses pieds. Mais lorsqu'il dit que tout lui a été 27
soumis, il est évident que celui qui lui a soumis toutes choses est excepté. Et lorsque toutes choses lui 28

auront été soumises, alors le Fils lui-même sera soumis à celui qui lui a soumis toutes choses, afin que
29 Dieu soit tout en tous. Autrement, que feraient ceux qui se font baptiser pour les morts ? Si les morts
30 ne ressuscitent absolument pas, pourquoi se font-ils baptiser pour eux ? Et nous, pourquoi sommes-
31 nous à toute heure en péril ? Chaque jour je suis exposé à la mort, je l'atteste, frères, par la gloire dont
32 vous êtes pour moi le sujet, en Jésus -Christ notre Seigneur. Si c'est dans des vues humaines que j'ai
combattu contre les bêtes à Éphèse, quel avantage m 'en revient-il ? Si les morts ne ressuscitent pas,
33 Mangeons et buvons, car demain nous mourrons. Ne vous y trompez pas : les mauvaises compagnies
34 corrompent les bonnes moeurs. Revenez à vous-mêmes, comme il est convenable, et ne péchez point ;
35 car quelques-uns ne connaissent pas Dieu, je le dis à votre honte. Mais quelqu'un dira : Comment les
36 morts ressuscitent-ils, et avec quel corps reviennent-ils ? Insensé ! ce que tu sèmes ne reprend point
37 vie, s 'il ne meurt. Et ce que tu sèmes, ce n'est pas le corps qui naîtra ; c'est un simple grain, de blé
38 peut-être, ou de quelque autre semence ; puis Dieu lui donne un corps comme il lui plaît, et à chaque
39 semence il donne un corps qui lui est propre. Toute chair n'est pas la même chair ; mais autre est la
40 chair des hommes, autre celle des quadrupèdes, autre celle des oiseaux, autre celle des poissons. Il y a
aussi des corps célestes et des corps terrestres ; mais autre est l'éclat des corps célestes, autre celui des
41 corps terrestres. Autre est l'éclat du soleil, autre l'éclat de la lune, et autre l'éclat des étoiles ; même
42 une étoile diffère en éclat d'une autre étoile. Ainsi en est-il de la résurrection des morts. Le corps est
43 semé corruptible ; il ressuscite incorruptible ; il est semé méprisable, il ressuscite glorieux ; il est semé
44 infirme, il ressuscite plein de force ; il est semé corps animal, il ressuscite corps spirituel. S'il y a un
45 corps animal, il y a aussi un corps spirituel. C'est pourquoi il est écrit : Le premier homme, Adam,
46 devint une âme vivante. Le dernier Adam est devenu un esprit vivifiant. Mais ce qui est spirituel n'est
47 pas le premier, c'est ce qui est animal ; ce qui est spirituel vient ensuite. Le premier homme, tiré de la
48 terre, est terrestre ; le second homme est du ciel. Tel est le terrestre, tels sont aussi les terrestres ; et
49 tel est le céleste, tels sont aussi les célestes. Et de même que nous avons porté l'image du terrestre,
50 nous porterons aussi l'image du céleste. Ce que je dis, frères, c'est que la chair et le sang ne peuvent
51 hériter le royaume de Dieu, et que la corruption n'hérite pas l'incorruptibilité. Voici, je vous dis un
52 mystère : nous ne mourrons pas tous, mais tous nous serons changés, en un instant, en un clin d'oeil,
à la dernière trompette. La trompette sonnera, et les morts ressusciteront incorruptibles, et nous, nous
53 serons changés. Car il faut que ce corps corruptible revête l'incorruptibilité, et que ce corps mortel
54 revête l'immortalité. Lorsque ce corps corruptible aura revêtu l'incorruptibilité, et que ce corps mortel
aura revêtu l'immortalité, alors s'accomplira la parole qui est écrite : La mort a été engloutie dans la
55, 56 victoire. O mort, où est ta victoire ? O mort, où est ton aiguillon ? L'aiguillon de la mort, c'est le péché ;
57 et la puissance du péché, c'est la loi. Mais grâces soient rendues à Dieu, qui nous donne la victoire par
58 notre Seigneur Jésus -Christ ! Ainsi, mes frères bien-aimés, soyez fermes, inébranlables, travaillant de
mieux en mieux à l'oeuvre du Seigneur, sachant que votre travail ne sera pas vain dans le Seigneur.

16 Pour ce qui concerne la collecte en faveur des saints, agissez, vous aussi, comme je l'ai ordonné aux
2 Églises de la Galatie. Que chacun de vous, le premier jour de la semaine, mette à part chez lui ce qu'il
3 pourra, selon sa prospérité, afin qu'on n'attende pas mon arrivée pour recueillir les dons. Et quand je
serai venu, j'enverrai avec des lettres, pour porter vos libéralités à Jérusalem, les personnes que vous
4, 5 aurez approuvées. Si la chose mérite que j'y aille moi-même, elles feront le voyage avec moi. J'irai
6 chez vous quand j'aurai traversé la Macédoine, car je traverserai la Macédoine. Peut-être séjournerai-
7 je auprès de vous, ou même y passerai-je l'hiver, afin que vous m 'accompagniez là où je me rendrai. Je
ne veux pas cette fois vous voir en passant, mais j'espère demeurer quelque temps auprès de vous, si
8, 9 le Seigneur le permet. Je resterai néanmoins à Éphèse jusqu'à la Pentecôte ; car une porte grande et
10 d'un accès efficace m 'est ouverte, et les adversaires sont nombreux. Si Timothée arrive, faites en sorte
11 qu'il soit sans crainte parmi vous, car il travaille comme moi à l'oeuvre du Seigneur. Que personne
donc ne le méprise. Accompagnez -le en paix, afin qu'il vienne vers moi, car je l 'attends avec les frères.
12 Pour ce qui est du frère Apollos, je l 'ai beaucoup exhorté à se rendre chez vous avec les frères, mais
ce n'était décidément pas sa volonté de le faire maintenant ; il partira quand il en aura l'occasion.
13, 14 Veillez, demeurez fermes dans la foi, soyez des hommes, fortifiez-vous. Que tout ce que vous faites se
15 fasse avec charité ! Encore une recommandation que je vous adresse, frères. Vous savez que la famille
16 de Stéphanas est les prémices de l'Achaïe, et qu'elle s 'est dévouée au service des saints. Ayez vous
17 aussi de la déférence pour de tels hommes, et pour tous ceux qui travaillent à la même oeuvre. Je
me réjouis de la présence de Stéphanas, de Fortunatus et d'Achaïcus ; ils ont suppléé à votre absence,
18, 19 car ils ont tranquillisé mon esprit et le vôtre. Sachez donc apprécier de tels hommes. Les Églises
d'Asie vous saluent. Aquilas et Priscille, avec l'Église qui est dans leur maison, vous saluent beaucoup
20, 21 dans le Seigneur. Tous les frères vous saluent. Saluez-vous les uns les autres par un saint baiser. Je
22 vous salue, moi Paul, de ma propre main. Si quelqu'un n'aime pas le Seigneur, qu'il soit anathème !
23, 24 Maranatha. Que la grâce du Seigneur Jésus soit avec vous ! Mon amour est avec vous tous en Jésus
-Christ.

II CORINTHIENS

Paul, apôtre de Jésus -Christ par la volonté de Dieu, et le frère Timothée, à l'Église de Dieu qui **1**
est à Corinthe, et à tous les saints qui sont dans toute l'Achaïe : que la grâce et la paix vous 2
soient données de la part de Dieu notre Père et du Seigneur Jésus -Christ ! Béni soit Dieu, le 3
Père de notre Seigneur Jésus -Christ, le Père des miséricordes et le Dieu de toute consolation,
qui nous console dans toutes nos afflictions, afin que, par la consolation dont nous sommes l'objet de 4
la part de Dieu, nous puissions consoler ceux qui se trouvent dans quelque affliction ! Car, de même 5
que les souffrances de Christ abondent en nous, de même notre consolation abonde par Christ. Si nous 6
sommes affligés, c'est pour votre consolation et pour votre salut ; si nous sommes consolés, c'est pour
votre consolation, qui se réalise par la patience à supporter les mêmes souffrances que nous endurons.
Et notre espérance à votre égard est ferme, parce que nous savons que, si vous avez part aux souffrances, 7
vous avez part aussi à la consolation. Nous ne voulons pas, en effet, vous laisser ignorer, frères, au sujet 8
de la tribulation qui nous est survenue en Asie, que nous avons été excessivement accablés, au delà de
nos forces, de telle sorte que nous désespérions même de conserver la vie. Et nous regardions comme 9
certain notre arrêt de mort, afin de ne pas placer notre confiance en nous-mêmes, mais de la placer en
Dieu, qui ressuscite les morts. C'est lui qui nous a délivrés et qui nous délivrera d'une telle mort, lui 10
de qui nous espérons qu 'il nous délivrera encore, vous -mêmes aussi nous assistant de vos prières, 11
afin que la grâce obtenue pour nous par plusieurs soit pour plusieurs une occasion de rendre grâces à
notre sujet. Car ce qui fait notre gloire, c'est ce témoignage de notre conscience, que nous nous sommes 12
conduits dans le monde, et surtout à votre égard, avec sainteté et pureté devant Dieu, non point avec
une sagesse charnelle, mais avec la grâce de Dieu. Nous ne vous écrivons pas autre chose que ce que 13
vous lisez, et ce que vous reconnaissez. Et j'espère que vous le reconnaîtrez jusqu'à la fin, comme vous 14
avez déjà reconnu en partie que nous sommes votre gloire, de même que vous serez aussi la nôtre au jour
du Seigneur Jésus. Dans cette persuasion, je voulais aller d'abord vers vous, afin que vous eussiez une 15
double grâce ; je voulais passer chez vous pour me rendre en Macédoine, puis revenir de la Macédoine 16
chez vous, et vous m'auriez fait accompagner en Judée. Est-ce que, en voulant cela, j'ai donc usé de 17
légèreté ? Ou bien, mes résolutions sont-elles des résolutions selon la chair, de sorte qu'il y ait en moi
le oui et le non ? Aussi vrai que Dieu est fidèle, la parole que nous vous avons adressée n'a pas été oui 18
et non. Car le Fils de Dieu, Jésus -Christ, qui a été prêché par nous au milieu de vous, par moi, et par 19
Silvain, et par Timothée, n'a pas été oui et non, mais c'est oui qui a été en lui ; car, pour ce qui concerne 20
toutes les promesses de Dieu, c'est en lui qu'est le oui ; c'est pourquoi encore l'Amen par lui est prononcé
par nous à la gloire de Dieu. Et celui qui nous affermit avec vous en Christ, et qui nous a oints, c'est 21
Dieu, lequel nous a aussi marqués d'un sceau et a mis dans nos coeurs les arrhes de l'Esprit. Or, je 22, 23
prends Dieu à témoin sur mon âme, que c'est pour vous épargner que je ne suis plus allé à Corinthe ;
non pas que nous dominions sur votre foi, mais nous contribuons à votre joie, car vous êtes fermes dans 24
la foi.

Je résolus donc en moi-même de ne pas retourner chez vous dans la tristesse. Car si je vous attriste, **2**, 2
qui peut me réjouir, sinon celui qui est attristé par moi ? J'ai écrit comme je l'ai fait pour ne pas 3
éprouver, à mon arrivée, de la tristesse de la part de ceux qui devaient me donner de la joie, ayant
en vous tous cette confiance que ma joie est la vôtre à tous. C'est dans une grande affliction, le coeur 4
angoissé, et avec beaucoup de larmes, que je vous ai écrit, non pas afin que vous fussiez attristés,
mais afin que vous connussiez l'amour extrême que j'ai pour vous. Si quelqu'un a été une cause de 5
tristesse, ce n'est pas moi qu'il a attristé, c'est vous tous, du moins en partie, pour ne rien exagérer.
Il suffit pour cet homme du châtiment qui lui a été infligé par le plus grand nombre, en sorte que 6, 7
vous devez bien plutôt lui pardonner et le consoler, de peur qu 'il ne soit accablé par une tristesse
excessive. Je vous exhorte donc à faire acte de charité envers lui ; car je vous ai écrit aussi dans le 8, 9
but de connaître, en vous mettant à l'épreuve, si vous êtes obéissants en toutes choses. Or, à qui vous 10
pardonnez, je pardonne aussi ; et ce que j 'ai pardonné, si j'ai pardonné quelque chose, c'est à cause de
vous, en présence de Christ, afin de ne pas laisser à Satan l'avantage sur nous, car nous n'ignorons 11
pas ses desseins. Au reste, lorsque je fus arrivé à Troas pour l'Évangile de Christ, quoique le Seigneur 12
m 'y eût ouvert une porte, je n'eus point de repos d'esprit, parce que je ne trouvai pas Tite, mon frère ; 13
c'est pourquoi, ayant pris congé d'eux, je partis pour la Macédoine. Grâces soient rendues à Dieu, qui 14
nous fait toujours triompher en Christ, et qui répand par nous en tout lieu l'odeur de sa connaissance !
Nous sommes, en effet, pour Dieu la bonne odeur de Christ, parmi ceux qui sont sauvés et parmi ceux 15
qui périssent : aux uns, une odeur de mort, donnant la mort ; aux autres, une odeur de vie, donnant la 16
vie. Et qui est suffisant pour ces choses ? - Car nous ne falsifions point la parole de Dieu, comme font 17
plusieurs ; mais c'est avec sincérité, mais c'est de la part de Dieu, que nous parlons en Christ devant
Dieu.

3 Commençons-nous de nouveau à nous recommander nous-mêmes ? Ou avons-nous besoin, comme
2 quelques-uns, de lettres de recommandation auprès de vous, ou de votre part ? C'est vous qui êtes
3 notre lettre, écrite dans nos coeurs, connue et lue de tous les hommes. Vous êtes manifestement une
lettre de Christ, écrite, par notre ministère, non avec de l'encre, mais avec l'Esprit du Dieu vivant, non
4 sur des tables de pierre, mais sur des tables de chair, sur les coeurs. Cette assurance -là, nous l'avons
5 par Christ auprès de Dieu. Ce n'est pas à dire que nous soyons par nous-mêmes capables de concevoir
6 quelque chose comme venant de nous-mêmes. Notre capacité, au contraire, vient de Dieu. Il nous a
aussi rendus capables d'être ministres d'une nouvelle alliance, non de la lettre, mais de l'esprit ; car la
7 lettre tue, mais l'esprit vivifie. Or, si le ministère de la mort, gravé avec des lettres sur des pierres, a été
glorieux, au point que les fils d'Israël ne pouvaient fixer les regards sur le visage de Moïse, à cause de
8 la gloire de son visage, bien que cette gloire fût passagère, combien le ministère de l'esprit ne sera -t-il
9 pas plus glorieux ! Si le ministère de la condamnation a été glorieux, le ministère de la justice est de
10 beaucoup supérieur en gloire. Et, sous ce rapport, ce qui a été glorieux ne l 'a point été, à cause de cette
11 gloire qui lui est supérieure. En effet, si ce qui était passager a été glorieux, ce qui est permanent est
12, 13 bien plus glorieux. Ayant donc cette espérance, nous usons d'une grande liberté, et nous ne faisons
pas comme Moïse, qui mettait un voile sur son visage, pour que les fils d'Israël ne fixassent pas les
14 regards sur la fin de ce qui était passager. Mais ils sont devenus durs d'entendement. Car jusqu'à ce
jour le même voile demeure quand, ils font la lecture de l'Ancien Testament, et il ne se lève pas, parce
15 que c'est en Christ qu'il disparaît. Jusqu'à ce jour, quand on lit Moïse, un voile est jeté sur leurs coeurs ;
16, 17 mais lorsque les coeurs se convertissent au Seigneur, le voile est ôté. Or, le Seigneur c'est l'Esprit ; et
18 là où est l'Esprit du Seigneur, là est la liberté. Nous tous qui, le visage découvert, contemplons comme
dans un miroir la gloire du Seigneur, nous sommes transformés en la même image, de gloire en gloire,
comme par le Seigneur, l'Esprit.

4 C'est pourquoi, ayant ce ministère, selon la miséricorde qui nous a été faite, nous ne perdons pas
2 courage. Nous rejetons les choses honteuses qui se font en secret, nous n'avons point une conduite
astucieuse, et nous n'altérons point la parole de Dieu. Mais, en publiant la vérité, nous nous recom-
3 mandons à toute conscience d'homme devant Dieu. Si notre Évangile est encore voilé, il est voilé pour
4 ceux qui périssent ; pour les incrédules dont le dieu de ce siècle a aveuglé l'intelligence, afin qu 'ils
5 ne vissent pas briller la splendeur de l'Évangile de la gloire de Christ, qui est l'image de Dieu. Nous
ne nous prêchons pas nous-mêmes ; c'est Jésus -Christ le Seigneur que nous prêchons, et nous nous
6 disons vos serviteurs à cause de Jésus. Car Dieu, qui a dit : La lumière brillera du sein des ténèbres !
a fait briller la lumière dans nos coeurs pour faire resplendir la connaissance de la gloire de Dieu sur
7 la face de Christ. Nous portons ce trésor dans des vases de terre, afin que cette grande puissance soit
8 attribuée à Dieu, et non pas à nous. Nous sommes pressés de toute manière, mais non réduits à l'extré-
9 mité ; dans la détresse, mais non dans le désespoir ; persécutés, mais non abandonnés ; abattus, mais
10 non perdus ; portant toujours avec nous dans notre corps la mort de Jésus, afin que la vie de Jésus
11 soit aussi manifestée dans notre corps. Car nous qui vivons, nous sommes sans cesse livrés à la mort à
12 cause de Jésus, afin que la vie de Jésus soit aussi manifestée dans notre chair mortelle. Ainsi la mort
13 agit en nous, et la vie agit en vous. Et, comme nous avons le même esprit de foi qui est exprimé dans
cette parole de l'Écriture : J'ai cru, c'est pourquoi j'ai parlé ! nous aussi nous croyons, et c'est pour cela
14 que nous parlons, sachant que celui qui a ressuscité le Seigneur Jésus nous ressuscitera aussi avec
15 Jésus, et nous fera paraître avec vous en sa présence. Car tout cela arrive à cause de vous, afin que la
grâce en se multipliant, fasse abonder, à la gloire de Dieu, les actions de grâces d'un plus grand nombre.
16 C'est pourquoi nous ne perdons pas courage. Et lors même que notre homme extérieur se détruit, notre
17 homme intérieur se renouvelle de jour en jour. Car nos légères afflictions du moment présent pro-
18 duisent pour nous, au delà de toute mesure, un poids éternel de gloire, parce que nous regardons, non
point aux choses visibles, mais à celles qui sont invisibles ; car les choses visibles sont passagères, et les
invisibles sont éternelles.

5 Nous savons, en effet, que, si cette tente où nous habitons sur la terre est détruite, nous avons
dans le ciel un édifice qui est l'ouvrage de Dieu, une demeure éternelle qui n'a pas été faite de main
2, 3 d'homme. Aussi nous gémissons dans cette tente, désirant revêtir notre domicile céleste, si du moins
4 nous sommes trouvés vêtus et non pas nus. Car tandis que nous sommes dans cette tente, nous gémis-
sons, accablés, parce que nous voulons, non pas nous dépouiller, mais nous revêtir, afin que ce qui est
5 mortel soit englouti par la vie. Et celui qui nous a formés pour cela, c'est Dieu, qui nous a donné les
6 arrhes de l'Esprit. Nous sommes donc toujours pleins de confiance, et nous savons qu 'en demeurant
7, 8 dans ce corps nous demeurons loin du Seigneur - car nous marchons par la foi et non par la vue, nous
sommes pleins de confiance, et nous aimons mieux quitter ce corps et demeurer auprès du Seigneur.
9 C'est pour cela aussi que nous nous efforçons de lui être agréables, soit que nous demeurions dans ce
10 corps, soit que nous le quittions. Car il nous faut tous comparaître devant le tribunal de Christ, afin

que chacun reçoive selon le bien ou le mal qu 'il aura fait, étant dans son corps. Connaissant donc la 11
crainte du Seigneur, nous cherchons à convaincre les hommes ; Dieu nous connaît, et j'espère que dans
vos consciences vous nous connaissez aussi. Nous ne nous recommandons pas de nouveau nous-mêmes 12
auprès de vous ; mais nous vous donnons occasion de vous glorifier à notre sujet, afin que vous puissiez
répondre à ceux qui tirent gloire de ce qui est dans les apparences et non dans le coeur. En effet, si je 13
suis hors de sens, c'est pour Dieu ; si je suis de bon sens, c'est pour vous. Car l'amour de Christ nous 14
presse, parce que nous estimons que, si un seul est mort pour tous, tous donc sont morts ; et qu'il est 15
mort pour tous, afin que ceux qui vivent ne vivent plus pour eux-mêmes, mais pour celui qui est mort
et ressuscité pour eux. Ainsi, dès maintenant, nous ne connaissons personne selon la chair ; et si nous 16
avons connu Christ selon la chair, maintenant nous ne le connaissons plus de cette manière. Si quel- 17
qu'un est en Christ, il est une nouvelle créature. Les choses anciennes sont passées ; voici, toutes choses
sont devenues nouvelles. Et tout cela vient de Dieu, qui nous a réconciliés avec lui par Christ, et qui 18
nous a donné le ministère de la réconciliation. Car Dieu était en Christ, réconciliant le monde avec lui- 19
même, en n'imputant point aux hommes leurs offenses, et il a mis en nous la parole de la réconciliation.
Nous faisons donc les fonctions d'ambassadeurs pour Christ, comme si Dieu exhortait par nous ; nous 20
vous en supplions au nom de Christ : Soyez réconciliés avec Dieu ! Celui qui n'a point connu le péché, 21
il l 'a fait devenir péché pour nous, afin que nous devenions en lui justice de Dieu.

Puisque nous travaillons avec Dieu, nous vous exhortons à ne pas recevoir la grâce de Dieu en vain. **6**
Car il dit : Au temps favorable je t 'ai exaucé, Au jour du salut je t 'ai secouru. Voici maintenant le 2
temps favorable, voici maintenant le jour du salut. Nous ne donnons aucun sujet de scandale en quoi 3
que ce soit, afin que le ministère ne soit pas un objet de blâme. Mais nous nous rendons à tous égards 4
recommandables, comme serviteurs de Dieu, par beaucoup de patience dans les tribulations, dans les
calamités, dans les détresses, sous les coups, dans les prisons, dans les troubles, dans les travaux, 5
dans les veilles, dans les jeûnes ; par la pureté, par la connaissance, par la longanimité, par la bonté, 6
par un esprit saint, par une charité sincère, par la parole de vérité, par la puissance de Dieu, par les 7
armes offensives et défensives de la justice ; au milieu de la gloire et de l'ignominie, au milieu de la 8
mauvaise et de la bonne réputation ; étant regardés comme imposteurs, quoique véridiques ; comme 9
inconnus, quoique bien connus ; comme mourants, et voici nous vivons ; comme châtiés, quoique non mis
à mort ; comme attristés, et nous sommes toujours joyeux ; comme pauvres, et nous en enrichissons 10
plusieurs ; comme n'ayant rien, et nous possédons toutes choses. Notre bouche s'est ouverte pour vous, 11
Corinthiens, notre coeur s'est élargi. Vous n'êtes point à l'étroit au dedans de nous ; mais vos entrailles 12
se sont rétrécies. Rendez-nous la pareille, -je vous parle comme à mes enfants, -élargissez -vous aussi ! 13
Ne vous mettez pas avec les infidèles sous un joug étranger. Car quel rapport y a-t-il entre la justice et 14
l'iniquité ? ou qu 'y a-t-il de commun entre la lumière et les ténèbres ? Quel accord y a-t-il entre Christ 15
et Bélial ? ou quelle part a le fidèle avec l'infidèle ? Quel rapport y a-t-il entre le temple de Dieu et les 16
idoles ? Car nous sommes le temple du Dieu vivant, comme Dieu l'a dit : J'habiterai et je marcherai au
milieu d'eux ; je serai leur Dieu, et ils seront mon peuple. C'est pourquoi, Sortez du milieu d'eux, Et 17
séparez-vous, dit le Seigneur ; Ne touchez pas à ce qui est impur, Et je vous accueillerai. Je serai pour 18
vous un père, Et vous serez pour moi des fils et des filles, Dit le Seigneur tout-puissant.

Ayant donc de telles promesses, bien-aimés, purifions -nous de toute souillure de la chair et de **7**
l'esprit, en achevant notre sanctification dans la crainte de Dieu. Donnez-nous une place dans vos 2
coeurs ! Nous n'avons fait tort à personne, nous n'avons ruiné personne, nous n'avons tiré du profit de
personne. Ce n'est pas pour vous condamner que je parle de la sorte ; car j'ai déjà dit que vous êtes 3
dans nos coeurs à la vie et à la mort. J 'ai une grande confiance en vous, j'ai tout sujet de me glorifier 4
de vous ; je suis rempli de consolation, je suis comblé de joie au milieu de toutes nos tribulations. Car, 5
depuis notre arrivée en Macédoine, notre chair n'eut aucun repos ; nous étions affligés de toute manière :
luttes au dehors, craintes au dedans. Mais Dieu, qui console ceux qui sont abattus, nous a consolés par 6
l'arrivée de Tite, et non seulement par son arrivée, mais encore par la consolation que Tite lui-même 7
ressentait à votre sujet : il nous a raconté votre ardent désir, vos larmes, votre zèle pour moi, en sorte
que ma joie a été d'autant plus grande. Quoique je vous aie attristés par ma lettre, je ne m'en repens 8
pas. Et, si je m'en suis repenti, -car je vois que cette lettre vous a attristés, bien que momentanément,
- je me réjouis à cette heure, non pas de ce que vous avez été attristés, mais de ce que votre tristesse 9
vous a portés à la repentance ; car vous avez été attristés selon Dieu, afin de ne recevoir de notre
part aucun dommage. En effet, la tristesse selon Dieu produit une repentance à salut dont on ne se 10
repent jamais, tandis que la tristesse du monde produit la mort. Et voici, cette même tristesse selon 11
Dieu, quel empressement n'a-t-elle pas produit en vous ! Quelle justification, quelle indignation, quelle
crainte, quel désir ardent, quel zèle, quelle punition ! Vous avez montré à tous égards que vous étiez
purs dans cette affaire. Si donc je vous ai écrit, ce n'était ni à cause de celui qui a fait l'injure, ni à 12
cause de celui qui l 'a reçue ; c'était afin que votre empressement pour nous fût manifesté parmi vous

13 devant Dieu. C'est pourquoi nous avons été consolés. Mais, outre notre consolation, nous avons été
14 réjouis beaucoup plus encore par la joie de Tite, dont l'esprit a été tranquillisé par vous tous. Et si
devant lui je me suis un peu glorifié à votre sujet, je n'en ai point eu de confusion ; mais, comme nous
vous avons toujours parlé selon la vérité, ce dont nous nous sommes glorifiés auprès de Tite s'est trouvé
15 être aussi la vérité. Il éprouve pour vous un redoublement d'affection, au souvenir de votre obéissance
16 à tous, et de l'accueil que vous lui avez fait avec crainte et tremblement. Je me réjouis de pouvoir en
toutes choses me confier en vous.

8 Nous vous faisons connaître, frères, la grâce de Dieu qui s'est manifestée dans les Églises de la
2 Macédoine. Au milieu de beaucoup de tribulations qui les ont éprouvées, leur joie débordante et leur
3 pauvreté profonde ont produit avec abondance de riches libéralités de leur part. Ils ont, je l'atteste,
4 donné volontairement selon leurs moyens, et même au delà de leurs moyens, nous demandant avec
5 de grandes instances la grâce de prendre part à l'assistance destinée aux saints. Et non seulement
ils ont contribué comme nous l'espérions, mais ils se sont d'abord donnés eux-mêmes au Seigneur, puis
6 à nous, par la volonté de Dieu. Nous avons donc engagé Tite à achever chez vous cette oeuvre de
7 bienfaisance, comme il l'avait commencée. De même que vous excellez en toutes choses, en foi, en
parole, en connaissance, en zèle à tous égards, et dans votre amour pour nous, faites en sorte d'exceller
8 aussi dans cette oeuvre de bienfaisance. Je ne dis pas cela pour donner un ordre, mais pour éprouver,
9 par le zèle des autres, la sincérité de votre charité. Car vous connaissez la grâce de notre Seigneur
Jésus -Christ, qui pour vous s'est fait pauvre, de riche qu'il était, afin que par sa pauvreté vous fussiez
10 enrichis. C'est un avis que je donne là -dessus, car cela vous convient, à vous qui non seulement avez
11 commencé à agir, mais qui en avez eu la volonté dès l'année dernière. Achevez donc maintenant d'agir,
12 afin que l'accomplissement selon vos moyens réponde à l'empressement que vous avez mis à vouloir. La
bonne volonté, quand elle existe, est agréable en raison de ce qu'elle peut avoir à sa disposition, et non
13, 14 de ce qu 'elle n'a pas. Car il s'agit, non de vous exposer à la détresse pour soulager les autres, mais de
suivre une règle d'égalité : dans la circonstance présente votre superflu pourvoira à leurs besoins, afin
15 que leur superflu pourvoie pareillement aux vôtres, en sorte qu 'il y ait égalité, selon qu'il est écrit :
Celui qui avait ramassé beaucoup n'avait rien de trop, et celui qui avait ramassé peu n'en manquait
16 pas. Grâces soient rendues à Dieu de ce qu'il a mis dans le coeur de Tite le même empressement pour
17 vous ; car il a accueilli notre demande, et c'est avec un nouveau zèle et de son plein gré qu'il part
18 pour aller chez vous. Nous envoyons avec lui le frère dont la louange en ce qui concerne l'Évangile est
19 répandue dans toutes les Églises, et qui, de plus, a été choisi par les Églises pour être notre compagnon
de voyage dans cette oeuvre de bienfaisance, que nous accomplissons à la gloire du Seigneur même et
20 en témoignage de notre bonne volonté. Nous agissons ainsi, afin que personne ne nous blâme au sujet
21 de cette abondante collecte, à laquelle nous donnons nos soins ; car nous recherchons ce qui est bien,
22 non seulement devant le Seigneur, mais aussi devant les hommes. Nous envoyons avec eux notre frère,
dont nous avons souvent éprouvé le zèle dans beaucoup d'occasions, et qui en montre plus encore cette
23 fois à cause de sa grande confiance en vous. Ainsi, pour ce qui est de Tite, il est notre associé et notre
compagnon d'oeuvre auprès de vous ; et pour ce qui est de nos frères, ils sont les envoyés des Églises, la
24 gloire de Christ. Donnez -leur donc, à la face des Églises, la preuve de votre charité, et montrez-leur
que nous avons sujet de nous glorifier de vous.

9, 2 Il est superflu que je vous écrive touchant l'assistance destinée aux saints. Je connais, en effet,
votre bonne volonté, dont je me glorifie pour vous auprès des Macédoniens, en déclarant que l'Achaïe
3 est prête depuis l'année dernière ; et ce zèle de votre part a stimulé le plus grand nombre. J'envoie les
frères, afin que l'éloge que nous avons fait de vous ne soit pas réduit à néant sur ce point-là, et que
4 vous soyez prêts, comme je l'ai dit. Je ne voudrais pas, si les Macédoniens m 'accompagnent et ne vous
5 trouvent pas prêts, que cette assurance tournât à notre confusion, pour ne pas dire à la vôtre. J'ai donc
jugé nécessaire d'inviter les frères à se rendre auparavant chez vous, et à s'occuper de votre libéralité
6 déjà promise, afin qu'elle soit prête, de manière à être une libéralité, et non un acte d'avarice. Sachez-
le, celui qui sème peu moissonnera peu, et celui qui sème abondamment moissonnera abondamment.
7 Que chacun donne comme il l'a résolu en son coeur, sans tristesse ni contrainte ; car Dieu aime celui
8 qui donne avec joie. Et Dieu peut vous combler de toutes sortes de grâces, afin que, possédant toujours
en toutes choses de quoi satisfaire à tous vos besoins, vous ayez encore en abondance pour toute bonne
9 oeuvre, selon qu'il est écrit : Il a fait des largesses, il a donné aux indigents ; Sa justice subsiste à
10 jamais. Celui qui Fournit de la semence au semeur, Et du pain pour sa nourriture, vous fournira et
11 vous multipliera la semence, et il augmentera les fruits de votre justice. Vous serez de la sorte enrichis
à tous égards pour toute espèce de libéralités qui, par notre moyen, feront offrir à Dieu des actions de
12 grâces. Car le secours de cette assistance non seulement pourvoit aux besoins des saints, mais il est
13 encore une source abondante de nombreuses actions de grâces envers Dieu. En considération de ce
secours dont ils font l'expérience, ils glorifient Dieu de votre obéissance dans la profession de l'Évangile

de Christ, et de la libéralité de vos dons envers eux et envers tous ; ils prient pour vous, parce qu'ils 14
vous aiment à cause de la grâce éminente que Dieu vous a faite. Grâces soient rendues à Dieu pour 15
son don ineffable !

Moi Paul, je vous prie, par la douceur et la bonté de Christ, -moi, humble d'apparence quand je suis **10**
au milieu de vous, et plein de hardiesse à votre égard quand je suis éloigné, - je vous prie, lorsque 2
je serai présent, de ne pas me forcer à recourir avec assurance à cette hardiesse, dont je me propose
d'user contre quelques-uns qui nous regardent comme marchant selon la chair. Si nous marchons dans 3
la chair, nous ne combattons pas selon la chair. Car les armes avec lesquelles nous combattons ne 4
sont pas charnelles ; mais elles sont puissantes, par la vertu de Dieu, pour renverser des forteresses.
Nous renversons les raisonnements et toute hauteur qui s'élève contre la connaissance de Dieu, et 5
nous amenons toute pensée captive à l'obéissance de Christ. Nous sommes prêts aussi à punir toute 6
désobéissance, lorsque votre obéissance sera complète. Vous regardez à l'apparence ! Si quelqu'un se 7
persuade qu'il est de Christ, qu'il se dise bien en lui-même que, comme il est de Christ, nous aussi
nous sommes de Christ. Et quand même je me glorifierais un peu trop de l'autorité que le Seigneur 8
nous a donnée pour votre édification et non pour votre destruction, je ne saurais en avoir honte, afin 9
que je ne paraisse pas vouloir vous intimider par mes lettres. Car, dit-on, ses lettres sont sévères et 10
fortes ; mais, présent en personne, il est faible, et sa parole est méprisable. Que celui qui parle de la 11
sorte considère que tels nous sommes en paroles dans nos lettres, étant absents, tels aussi nous sommes
dans nos actes, étant présents. Nous n'osons pas nous égaler ou nous comparer à quelques-uns de ceux 12
qui se recommandent eux-mêmes. Mais, en se mesurant à leur propre mesure et en se comparant à
eux-mêmes, ils manquent d'intelligence. Pour nous, nous ne voulons pas nous glorifier hors de toute 13
mesure ; nous prendrons, au contraire, pour mesure les limites du partage que Dieu nous a assigné, de
manière à nous faire venir aussi jusqu'à vous. Nous ne dépassons point nos limites, comme si nous 14
n'étions pas venus jusqu'à vous ; car c'est bien jusqu'à vous que nous sommes arrivés avec l'Évangile de
Christ. Ce n'est pas hors de toute mesure, ce n'est pas des travaux d'autrui, que nous nous glorifions ; 15
mais c'est avec l'espérance, si votre foi augmente, de grandir encore d'avantage parmi vous, selon les
limites qui nous sont assignées, et d'annoncer l'Évangile au delà de chez vous, sans nous glorifier 16
de ce qui a été fait dans les limites assignées à d'autres. Que celui qui se glorifie se glorifie dans 17
le Seigneur. Car ce n'est pas celui qui se recommande lui-même qui est approuvé, c'est celui que le 18
Seigneur recommande.

Oh ! si vous pouviez supporter de ma part un peu de folie ! Mais vous, me supportez ! Car je suis **11**, 2
jaloux de vous d'une jalousie de Dieu, parce que je vous ai fiancés à un seul époux, pour vous présenter
à Christ comme une vierge pure. Toutefois, de même que le serpent séduisit Ève par sa ruse, je crains 3
que vos pensées ne se corrompent et ne se détournent de la simplicité à l'égard de Christ. Car, si 4
quelqu'un vient vous prêcher un autre Jésus que celui que nous avons prêché, ou si vous recevez un
autre Esprit que celui que vous avez reçu, ou un autre Évangile que celui que vous avez embrassé, vous
le supportez fort bien. Or, j'estime que je n'ai été inférieur en rien à ces apôtres par excellence. Si je 5, 6
suis un ignorant sous le rapport du langage, je ne le suis point sous celui de la connaissance, et nous
l'avons montré parmi vous à tous égards et en toutes choses. Ou bien, ai-je commis un péché parce 7
que, m'abaissant moi-même afin que vous fussiez élevés, je vous ai annoncé gratuitement l'Évangile
de Dieu ? J'ai dépouillé d'autres Églises, en recevant d'elles un salaire, pour vous servir. Et lorsque 8, 9
j'étais chez vous et que je me suis trouvé dans le besoin, je n 'ai été à charge à personne ; car les frères
venus de Macédoine ont pourvu à ce qui me manquait. En toutes choses je me suis gardé de vous être
à charge, et je m'en garderai. Par la vérité de Christ qui est en moi, je déclare que ce sujet de gloire ne 10
me sera pas enlevé dans les contrées de l'Achaïe. Pourquoi ?... Parce que je ne vous aime pas ?... Dieu 11
le sait ! Mais j'agis et j'agirai de la sorte, pour ôter ce prétexte à ceux qui cherchent un prétexte, afin 12
qu 'ils soient trouvés tels que nous dans les choses dont ils se glorifient. Ces hommes-là sont de faux 13
apôtres, des ouvriers trompeurs, déguisés en apôtres de Christ. Et cela n'est pas étonnant, puisque 14
Satan lui-même se déguise en ange de lumière. Il n'est donc pas étrange que ses ministres aussi se 15
déguisent en ministres de justice. Leur fin sera selon leurs oeuvres. Je le répète, que personne ne me 16
regarde comme un insensé ; sinon, recevez -moi comme un insensé, afin que moi aussi, je me glorifie un
peu. Ce que je dis, avec l'assurance d'avoir sujet de me glorifier, je ne le dis pas selon le Seigneur, mais 17
comme par folie. Puisqu'il en est plusieurs qui se glorifient selon la chair, je me glorifierai aussi. Car 18, 19
vous supportez volontiers les insensés, vous qui êtes sages. Si quelqu'un vous asservit, si quelqu'un 20
vous dévore, si quelqu'un s'empare de vous, si quelqu'un est arrogant, si quelqu'un vous frappe au
visage, vous le supportez. J'ai honte de le dire, nous avons montré de la faiblesse. Cependant, tout ce 21
que peut oser quelqu'un, -je parle en insensé, -moi aussi, je l'ose ! Sont-ils Hébreux ? Moi aussi. Sont- 22
ils Israélites ? Moi aussi. Sont-ils de la postérité d'Abraham ? Moi aussi. Sont-ils ministres de Christ ? 23
-Je parle en homme qui extravague. -Je le suis plus encore : par les travaux, bien plus ; par les coups,

24 bien plus ; par les emprisonnements, bien plus. Souvent en danger de mort, cinq fois j'ai reçu des Juifs
25 quarante coups moins un, trois fois j'ai été battu de verges, une fois j'ai été lapidé, trois fois j'ai fait
26 naufrage, j'ai passé un jour et une nuit dans l'abîme. Fréquemment en voyage, j'ai été en péril sur les
fleuves, en péril de la part des brigands, en péril de la part de ceux de ma nation, en péril de la part
des païens, en péril dans les villes, en péril dans les déserts, en péril sur la mer, en péril parmi les faux
27 frères. J'ai été dans le travail et dans la peine, exposé à de nombreuses veilles, à la faim et à la soif,
28 à des jeûnes multipliés, au froid et à la nudité. Et, sans parler d'autres choses, je suis assiégé chaque
29 jour par les soucis que me donnent toutes les Églises. Qui est faible, que je ne sois faible ? Qui vient
30, 31 à tomber, que je ne brûle ? S 'il faut se glorifier, c'est de ma faiblesse que je me glorifierai ! Dieu, qui
32 est le Père du Seigneur Jésus, et qui est béni éternellement, sait que je ne mens point !... À Damas, le
33 gouverneur du roi Arétas faisait garder la ville des Damascéniens, pour se saisir de moi ; mais on me
descendit par une fenêtre, dans une corbeille, le long de la muraille, et j'échappai de leurs mains.

12 Il faut se glorifier... Cela n'est pas bon. J'en viendrai néanmoins à des visions et à des révélations du
2 Seigneur. Je connais un homme en Christ, qui fut, il y a quatorze ans, ravi jusqu'au troisième ciel (si
3 ce fut dans son corps je ne sais, si ce fut hors de son corps je ne sais, Dieu le sait). Et je sais que cet
4 homme (si ce fut dans son corps ou sans son corps je ne sais, Dieu le sait) fut enlevé dans le paradis,
5 et qu'il entendit des paroles ineffables qu 'il n'est pas permis à un homme d'exprimer. Je me glorifierai
6 d'un tel homme, mais de moi-même je ne me glorifierai pas, sinon de mes infirmités. Si je voulais me
glorifier, je ne serais pas un insensé, car je dirais la vérité ; mais je m'en abstiens, afin que personne
7 n'ait à mon sujet une opinion supérieure à ce qu 'il voit en moi ou à ce qu'il entend de moi. Et pour
que je ne sois pas enflé d'orgueil, à cause de l'excellence de ces révélations, il m 'a été mis une écharde
8 dans la chair, un ange de Satan pour me souffleter et m'empêcher de m'enorgueillir. Trois fois j'ai prié
9 le Seigneur de l'éloigner de moi, et il m 'a dit : Ma grâce te suffit, car ma puissance s'accomplit dans la
faiblesse. Je me glorifierai donc bien plus volontiers de mes faiblesses, afin que la puissance de Christ
10 repose sur moi. C'est pourquoi je me plais dans les faiblesses, dans les outrages, dans les calamités,
dans les persécutions, dans les détresses, pour Christ ; car, quand je suis faible, c'est alors que je suis
11 fort. J'ai été un insensé : vous m 'y avez contraint. C'est par vous que je devais être recommandé, car
12 je n'ai été inférieur en rien aux apôtres par excellence, quoique je ne sois rien. Les preuves de mon
apostolat ont éclaté au milieu de vous par une patience à toute épreuve, par des signes, des prodiges
13 et des miracles. En quoi avez-vous été traités moins favorablement que les autres Églises, sinon en
14 ce que je ne vous ai point été à charge ? Pardonnez -moi ce tort. Voici, pour la troisième fois je suis
prêt à aller chez vous, et je ne vous serai point à charge ; car ce ne sont pas vos biens que je cherche,
c'est vous-mêmes. Ce n'est pas, en effet, aux enfants à amasser pour leurs parents, mais aux parents
15 pour leurs enfants. Pour moi, je dépenserai très volontiers, et je me dépenserai moi-même pour vos
16 âmes, dussé-je, en vous aimant davantage, être moins aimé de vous. Soit ! je ne vous ai point été à
17 charge ; mais, en homme astucieux, je vous ai pris par ruse ! Ai-je tiré du profit de vous par quelqu'un
18 de ceux que je vous ai envoyés ? J'ai engagé Tite à aller chez vous, et avec lui j'ai envoyé le frère : est-ce
que Tite a exigé quelque chose de vous ? N'avons-nous pas marché dans le même esprit, sur les mêmes
19 traces ? Vous vous imaginez depuis longtemps que nous nous justifions auprès de vous. C'est devant
20 Dieu, en Christ, que nous parlons ; et tout cela, bien-aimés, nous le disons pour votre édification. Car
je crains de ne pas vous trouver, à mon arrivée, tels que je voudrais, et d'être moi-même trouvé par
vous tel que vous ne voudriez pas. Je crains de trouver des querelles, de la jalousie, des animosités,
21 des cabales, des médisances, des calomnies, de l'orgueil, des troubles. Je crains qu'à mon arrivée mon
Dieu ne m 'humilie de nouveau à votre sujet, et que je n'aie à pleurer sur plusieurs de ceux qui ont
péché précédemment et qui ne se sont pas repentis de l'impureté, de l'impudicité et des dissolutions
auxquelles ils se sont livrés.

13 Je vais chez vous pour la troisième fois. Toute affaire se réglera sur la déclaration de deux ou de trois
2 témoins. Lorsque j'étais présent pour la seconde fois, j'ai déjà dit, et aujourd'hui que je suis absent je
dis encore d'avance à ceux qui ont péché précédemment et à tous les autres que, si je retourne chez
3 vous, je n'userai d'aucun ménagement, puisque vous cherchez une preuve que Christ parle en moi, lui
4 qui n'est pas faible à votre égard, mais qui est puissant parmi vous. Car il a été crucifié à cause de
sa faiblesse, mais il vit par la puissance de Dieu ; nous aussi, nous sommes faibles en lui, mais nous
5 vivrons avec lui par la puissance de Dieu pour agir envers vous. Examinez -vous vous mêmes, pour
savoir si vous êtes dans la foi ; éprouvez -vous vous-mêmes. Ne reconnaissez-vous pas que Jésus -Christ
6 est en vous ? à moins peut-être que vous ne soyez réprouvés. Mais j'espère que vous reconnaîtrez que
7 nous, nous ne sommes pas réprouvés. Cependant nous prions Dieu que vous ne fassiez rien de mal,
non pour paraître nous-mêmes approuvés, mais afin que vous pratiquiez ce qui est bien et que nous,
8 nous soyons comme réprouvés. Car nous n'avons pas de puissance contre la vérité ; nous n'en avons que
9 pour la vérité. Nous nous réjouissons lorsque nous sommes faibles, tandis que vous êtes forts ; et ce que

nous demandons dans nos prières, c'est votre perfectionnement. C'est pourquoi j'écris ces choses étant 10
absent, afin que, présent, je n'aie pas à user de rigueur, selon l'autorité que le Seigneur m 'a donnée
pour l'édification et non pour la destruction. Au reste, frères, soyez dans la joie, perfectionnez-vous, 11
consolez-vous, ayez un même sentiment, vivez en paix ; et le Dieu d'amour et de paix sera avec vous.
Saluez -vous les uns les autres par un saint baiser. Tous les saints vous saluent. Que la grâce du 12, 13, 14
Seigneur Jésus -Christ, l'amour de Dieu, et la communication du Saint -Esprit, soient avec vous tous !

GALATES

1 Paul, apôtre, non de la part des hommes, ni par un homme, mais par Jésus -Christ et Dieu
2 le Père, qui l 'a ressuscité des morts, et tous les frères qui sont avec moi, aux Églises de la
3 Galatie : que la grâce et la paix vous soient données de la part de Dieu le Père et de notre
4 Seigneur Jésus -Christ, qui s'est donné lui-même pour nos péchés, afin de nous arracher du
5 présent siècle mauvais, selon la volonté de notre Dieu et Père, à qui soit la gloire aux siècles des
6 siècles ! Amen ! Je m'étonne que vous vous détourniez si promptement de celui qui vous a appelés par
7 la grâce de Christ, pour passer à un autre Évangile. Non pas qu 'il y ait un autre Évangile, mais il y a
8 des gens qui vous troublent, et qui veulent renverser l'Évangile de Christ. Mais, quand nous-mêmes,
quand un ange du ciel annoncerait un autre Évangile que celui que nous vous avons prêché, qu'il soit
9 anathème ! Nous l'avons dit précédemment, et je le répète à cette heure : si quelqu'un vous annonce
10 un autre Évangile que celui que vous avez reçu, qu'il soit anathème ! Et maintenant, est-ce la faveur
des hommes que je désire, ou celle de Dieu ? Est-ce que je cherche à plaire aux hommes ? Si je plaisais
11 encore aux hommes, je ne serais pas serviteur de Christ. Je vous déclare, frères, que l'Évangile qui a
12 été annoncé par moi n'est pas de l'homme ; car je ne l 'ai ni reçu ni appris d 'un homme, mais par une
13 révélation de Jésus -Christ. Vous avez su, en effet, quelle était autrefois ma conduite dans le judaïsme,
14 comment je persécutais à outrance et ravageais l'Église de Dieu, et comment j'étais plus avancé dans
le judaïsme que beaucoup de ceux de mon âge et de ma nation, étant animé d'un zèle excessif pour les
15 traditions de mes pères. Mais, lorsqu'il plut à celui qui m 'avait mis à part dès le sein de ma mère,
16 et qui m'a appelé par sa grâce, de révéler en moi son Fils, afin que je l 'annonçasse parmi les païens,
17 aussitôt, je ne consultai ni la chair ni le sang, et je ne montai point à Jérusalem vers ceux qui furent
18 apôtres avant moi, mais je partis pour l'Arabie. Puis je revins encore à Damas. Trois ans plus tard, je
19 montai à Jérusalem pour faire la connaissance de Céphas, et je demeurai quinze jours chez lui. Mais
20 je ne vis aucun autre des apôtres, si ce n'est Jacques, le frère du Seigneur. Dans ce que je vous écris,
21, 22 voici, devant Dieu, je ne mens point. J'allai ensuite dans les contrées de la Syrie et de la Cilicie. Or,
23 j'étais inconnu de visage aux Églises de Judée qui sont en Christ ; seulement, elles avaient entendu
dire : Celui qui autrefois nous persécutait annonce maintenant la foi qu 'il s'efforçait alors de détruire.
24 Et elles glorifiaient Dieu à mon sujet.

2 Quatorze ans après, je montai de nouveau à Jérusalem avec Barnabas, ayant aussi pris Tite avec
2 moi ; et ce fut d'après une révélation que j'y montai. Je leur exposai l'Évangile que je prêche parmi les
païens, je l'exposai en particulier à ceux qui sont les plus considérés, afin de ne pas courir ou avoir couru
3 en vain. Mais Tite, qui était avec moi, et qui était Grec, ne fut pas même contraint de se faire circoncire.
4 Et cela, à cause des faux frères qui s'étaient furtivement introduits et glissés parmi nous, pour épier
5 la liberté que nous avons en Jésus -Christ, avec l'intention de nous asservir. Nous ne leur cédâmes
pas un instant et nous résistâmes à leurs exigences, afin que la vérité de l'Évangile fût maintenue
6 parmi vous. Ceux qui sont les plus considérés -quels qu'ils aient été jadis, cela ne m 'importe pas :
Dieu ne fait point acception de personnes, - ceux qui sont les plus considérés ne m 'imposèrent rien.
7 Au contraire, voyant que l'Évangile m'avait été confié pour les incirconcis, comme à Pierre pour les
8 circoncis, - car celui qui a fait de Pierre l'apôtre des circoncis a aussi fait de moi l'apôtre des païens, -
9 et ayant reconnu la grâce qui m 'avait été accordée, Jacques, Céphas et Jean, qui sont regardés comme
des colonnes, me donnèrent, à moi et à Barnabas, la main d'association, afin que nous allassions, nous
10 vers les païens, et eux vers les circoncis. Ils nous recommandèrent seulement de nous souvenir des
11 pauvres, ce que j'ai bien eu soin de faire. Mais lorsque Céphas vint à Antioche, je lui résistai en face,
12 parce qu'il était répréhensible. En effet, avant l'arrivée de quelques personnes envoyées par Jacques,
il mangeait avec les païens ; et, quand elles furent venues, il s'esquiva et se tint à l'écart, par crainte
13 des circoncis. Avec lui les autres Juifs usèrent aussi de dissimulation, en sorte que Barnabas même
14 fut entraîné par leur hypocrisie. Voyant qu 'ils ne marchaient pas droit selon la vérité de l'Évangile, je
dis à Céphas, en présence de tous : Si toi qui es Juif, tu vis à la manière des païens et non à la manière
15 des Juifs, pourquoi forces-tu les païens à judaïser ? Nous, nous sommes Juifs de naissance, et non
16 pécheurs d'entre les païens. Néanmoins, sachant que ce n'est pas par les oeuvres de la loi que l'homme
est justifié, mais par la foi en Jésus -Christ, nous aussi nous avons cru en Jésus -Christ, afin d'être
justifiés par la foi en Christ et non par les oeuvres de la loi, parce que nulle chair ne sera justifiée par
17 les oeuvres de la loi. Mais, tandis que nous cherchons à être justifiés par Christ, si nous étions aussi
18 nous-mêmes trouvés pécheurs, Christ serait-il un ministre du péché ? Loin de là ! Car, si je rebâtis les
19 choses que j'ai détruites, je me constitue moi-même un transgresseur, car c'est par la loi que je suis
20 mort à la loi, afin de vivre pour Dieu. J'ai été crucifié avec Christ ; et si je vis, ce n'est plus moi qui vis,

c'est Christ qui vit en moi ; si je vis maintenant dans la chair, je vis dans la foi au Fils de Dieu, qui m 'a
aimé et qui s'est livré lui-même pour moi. Je ne rejette pas la grâce de Dieu ; car si la justice s'obtient 21
par la loi, Christ est donc mort en vain.

3 O Galates, dépourvus de sens ! qui vous a fascinés, vous, aux yeux de qui Jésus -Christ a été peint
comme crucifié ? Voici seulement ce que je veux apprendre de vous : Est-ce par les oeuvres de la loi 2
que vous avez reçu l'Esprit, ou par la prédication de la foi ? Etes-vous tellement dépourvus de sens ? 3
Après avoir commencé par l'Esprit, voulez-vous maintenant finir par la chair ? Avez-vous tant souffert 4
en vain ? si toutefois c'est en vain. Celui qui vous accorde l'Esprit, et qui opère des miracles parmi 5
vous, le fait-il donc par les oeuvres de la loi, ou par la prédication de la foi ? Comme Abraham crut à 6
Dieu, et que cela lui fut imputé à justice, reconnaissez donc que ce sont ceux qui ont la foi qui sont fils 7
d'Abraham. Aussi l'Écriture, prévoyant que Dieu justifierait les païens par la foi, a d'avance annoncé 8
cette bonne nouvelle à Abraham : Toutes les nations seront bénies en toi ! de sorte que ceux qui croient 9
sont bénis avec Abraham le croyant. Car tous ceux qui s'attachent aux oeuvres de la loi sont sous la 10
malédiction ; car il est écrit : Maudit est quiconque n'observe pas tout ce qui est écrit dans le livre de
la loi, et ne le met pas en pratique. Et que nul ne soit justifié devant Dieu par la loi, cela est évident, 11
puisqu'il est dit : Le juste vivra par la foi. Or, la loi ne procède pas de la foi ; mais elle dit : Celui 12
qui mettra ces choses en pratique vivra par elles. Christ nous a rachetés de la malédiction de la loi, 13
étant devenu malédiction pour nous -car il est écrit : Maudit est quiconque est pendu au bois, - afin 14
que la bénédiction d'Abraham eût pour les païens son accomplissement en Jésus -Christ, et que nous
reçussions par la foi l'Esprit qui avait été promis. Frères (je parle à la manière des hommes), une 15
disposition en bonne forme, bien que faite par un homme, n'est annulée par personne, et personne n'y
ajoute. Or les promesses ont été faites à Abraham et à sa postérité. Il n'est pas dit : et aux postérités, 16
comme s'il s'agissait de plusieurs, mais en tant qu'il s'agit d'une seule : et à ta postérité, c 'est-à-dire, à
Christ. Voici ce que j'entends : une disposition, que Dieu a confirmée antérieurement, ne peut pas être 17
annulée, et ainsi la promesse rendue vaine, par la loi survenue quatre cent trente ans plus tard. Car si 18
l'héritage venait de la loi, il ne viendrait plus de la promesse ; or, c'est par la promesse que Dieu a fait à
Abraham ce don de sa grâce. Pourquoi donc la loi ? Elle a été donnée ensuite à cause des transgressions, 19
jusqu'à ce que vînt la postérité à qui la promesse avait été faite ; elle a été promulguée par des anges,
au moyen d'un médiateur. Or, le médiateur n'est pas médiateur d'un seul, tandis que Dieu est un seul. 20
La loi est-elle donc contre les promesses de Dieu ? Loin de là ! S'il eût été donné une loi qui pût procurer 21
la vie, la justice viendrait réellement de la loi. Mais l'Écriture a tout renfermé sous le péché, afin que 22
ce qui avait été promis fût donné par la foi en Jésus -Christ à ceux qui croient. Avant que la foi vînt, 23
nous étions enfermés sous la garde de la loi, en vue de la foi qui devait être révélée. Ainsi la loi a été 24
comme un pédagogue pour nous conduire à Christ, afin que nous fussions justifiés par la foi. La foi 25
étant venue, nous ne sommes plus sous ce pédagogue. Car vous êtes tous fils de Dieu par la foi en 26
Jésus -Christ ; vous tous, qui avez été baptisés en Christ, vous avez revêtu Christ. Il n'y a plus ni Juif 27, 28
ni Grec, il n'y a plus ni esclave ni libre, il n'y a plus ni homme ni femme ; car tous vous êtes un en Jésus
-Christ. Et si vous êtes à Christ, vous êtes donc la postérité d'Abraham, héritiers selon la promesse. 29

4 Or, aussi longtemps que l'héritier est enfant, je dis qu'il ne diffère en rien d'un esclave, quoiqu'il
soit le maître de tout ; mais il est sous des tuteurs et des administrateurs jusqu'au temps marqué par 2
le père. Nous aussi, de la même manière, lorsque nous étions enfants, nous étions sous l'esclavage 3
des rudiments du monde ; mais, lorsque les temps ont été accomplis, Dieu a envoyé son Fils, né d 'une 4
femme, né sous la loi, afin qu'il rachetât ceux qui étaient sous la loi, afin que nous reçussions l'adoption. 5
Et parce que vous êtes fils, Dieu a envoyé dans nos coeurs l'Esprit de son Fils, lequel crie : Abba ! Père ! 6
Ainsi tu n'es plus esclave, mais fils ; et si tu es fils, tu es aussi héritier par la grâce de Dieu. Autrefois, 7, 8
ne connaissant pas Dieu, vous serviez des dieux qui ne le sont pas de leur nature ; mais à présent 9
que vous avez connu Dieu, ou plutôt que vous avez été connus de Dieu, comment retournez-vous à ces
faibles et pauvres rudiments, auxquels de nouveau vous voulez vous asservir encore ? Vous observez 10
les jours, les mois, les temps et les années ! Je crains d'avoir inutilement travaillé pour vous. Soyez 11, 12
comme moi, car moi aussi je suis comme vous. Frères, je vous en supplie. Vous ne m 'avez fait aucun
tort. Vous savez que ce fut à cause d'une infirmité de la chair que je vous ai pour la première fois 13
annoncé l'Évangile. Et mis à l'épreuve par ma chair, vous n'avez témoigné ni mépris ni dégoût ; vous 14
m 'avez, au contraire, reçu comme un ange de Dieu, comme Jésus -Christ. Où donc est l'expression de 15
votre bonheur ? Car je vous atteste que, si cela eût été possible, vous vous seriez arraché les yeux pour
me les donner. Suis-je devenu votre ennemi en vous disant la vérité ? Le zèle qu'ils ont pour vous n'est 16, 17
pas pur, mais ils veulent vous détacher de nous, afin que vous soyez zélés pour eux. Il est beau d'avoir 18
du zèle pour ce qui est bien et en tout temps, et non pas seulement quand je suis présent parmi vous.
Mes enfants, pour qui j'éprouve de nouveau les douleurs de l'enfantement, jusqu'à ce que Christ soit 19
formé en vous, je voudrais être maintenant auprès de vous, et changer de langage, car je suis dans 20

21 l'inquiétude à votre sujet. Dites -moi, vous qui voulez être sous la loi, n'entendez -vous point la loi ?
22, 23 Car il est écrit qu 'Abraham eut deux fils, un de la femme esclave, et un de la femme libre. Mais celui
24 de l'esclave naquit selon la chair, et celui de la femme libre naquit en vertu de la promesse. Ces choses
sont allégoriques ; car ces femmes sont deux alliances. L'une du mont Sinaï, enfantant pour la servitude,
25 c 'est Agar, - car Agar, c'est le mont Sinaï en Arabie, -et elle correspond à la Jérusalem actuelle, qui
26, 27 est dans la servitude avec ses enfants. Mais la Jérusalem d'en haut est libre, c 'est notre mère ; car il
est écrit : Réjouis-toi, stérile, toi qui n'enfantes point ! Éclate et pousse des cris, toi qui n'as pas éprouvé
les douleurs de l'enfantement ! Car les enfants de la délaissée seront plus nombreux Que les enfants de
28, 29 celle qui était mariée. Pour vous, frères, comme Isaac, vous êtes enfants de la promesse ; et de même
qu'alors celui qui était né selon la chair persécutait celui qui était né selon l'Esprit, ainsi en est-il encore
30 maintenant. Mais que dit l'Écriture ? Chasse l'esclave et son fils, car le fils de l'esclave n'héritera pas
31 avec le fils de la femme libre. C'est pourquoi, frères, nous ne sommes pas enfants de l'esclave, mais de
la femme libre.

5 C'est pour la liberté que Christ nous a affranchis. Demeurez donc fermes, et ne vous laissez pas
2 mettre de nouveau sous le joug de la servitude. Voici, moi Paul, je vous dis que, si vous vous faites
3 circoncire, Christ ne vous servira de rien. Et je proteste encore une fois à tout homme qui se fait
4 circoncire, qu 'il est tenu de pratiquer la loi tout entière. Vous êtes séparés de Christ, vous tous qui
5 cherchez la justification dans la loi ; vous êtes déchus de la grâce. Pour nous, c'est de la foi que nous
6 attendons, par l'Esprit, l'espérance de la justice. Car, en Jésus -Christ, ni la circoncision ni l'incircon-
7 cision n'a de valeur, mais la foi qui est agissante par la charité. Vous couriez bien : qui vous a arrêtés,
8, 9 pour vous empêcher d'obéir à la vérité ? Cette influence ne vient pas de celui qui vous appelle. Un peu
10 de levain fait lever toute la pâte. J 'ai cette confiance en vous, dans le Seigneur, que vous ne penserez
11 pas autrement. Mais celui qui vous trouble, quel qu 'il soit, en portera la peine. Pour moi, frères, si je
prêche encore la circoncision, pourquoi suis-je encore persécuté ? Le scandale de la croix a donc disparu !
12, 13 Puissent-ils être retranchés, ceux qui mettent le trouble parmi vous ! Frères, vous avez été appelés à
la liberté, seulement ne faites pas de cette liberté un prétexte de vivre selon la chair ; mais rendez-vous,
14 par la charité, serviteurs les uns des autres. Car toute la loi est accomplie dans une seule parole, dans
15 celle-ci : Tu aimeras ton prochain comme toi-même. Mais si vous vous mordez et vous dévorez les uns
16 les autres, prenez garde que vous ne soyez détruits les uns par les autres. Je dis donc : Marchez selon
17 l'Esprit, et vous n'accomplirez pas les désirs de la chair. Car la chair a des désirs contraires à ceux
de l'Esprit, et l'Esprit en a de contraires à ceux de la chair ; ils sont opposés entre eux, afin que vous
18 ne fassiez point ce que vous voudriez. Si vous êtes conduits par l'Esprit, vous n'êtes point sous la loi.
19, 20 Or, les oeuvres de la chair sont manifestes, ce sont l'impudicité, l'impureté, la dissolution, l'idolâtrie,
la magie, les inimitiés, les querelles, les jalousies, les animosités, les disputes, les divisions, les sectes,
21 l'envie, l'ivrognerie, les excès de table, et les choses semblables. Je vous dis d'avance, comme je l'ai déjà
22 dit, que ceux qui commettent de telles choses n'hériteront point le royaume de Dieu. Mais le fruit de
23 l'Esprit, c'est l'amour, la joie, la paix, la patience, la bonté, la bénignité, la fidélité, la douceur, la tem-
24 pérance ; la loi n'est pas contre ces choses. Ceux qui sont à Jésus -Christ ont crucifié la chair avec ses
25, 26 passions et ses désirs. Si nous vivons par l'Esprit, marchons aussi selon l'Esprit. Ne cherchons pas
une vaine gloire, en nous provoquant les uns les autres, en nous portant envie les uns aux autres.

6 Frères, si un homme vient à être surpris en quelque faute, vous qui êtes spirituels, redressez -le
2 avec un esprit de douceur. Prends garde à toi-même, de peur que tu ne sois aussi tenté. Portez les
3 fardeaux les uns des autres, et vous accomplirez ainsi la loi de Christ. Si quelqu'un pense être quelque
4 chose, quoiqu'il ne soit rien, il s'abuse lui-même. Que chacun examine ses propres oeuvres, et alors
5 il aura sujet de se glorifier pour lui seul, et non par rapport à autrui ; car chacun portera son propre
6, 7 fardeau. Que celui à qui l'on enseigne la parole fasse part de tous ses biens à celui qui l'enseigne. Ne
vous y trompez pas : on ne se moque pas de Dieu. Ce qu'un homme aura semé, il le moissonnera aussi.
8 Celui qui sème pour sa chair moissonnera de la chair la corruption ; mais celui qui sème pour l'Esprit
9 moissonnera de l'Esprit la vie éternelle. Ne nous lassons pas de faire le bien ; car nous moissonnerons
10 au temps convenable, si nous ne nous relâchons pas. Ainsi donc, pendant que nous en avons l'occasion,
11 pratiquons le bien envers tous, et surtout envers les frères en la foi. Voyez avec quelles grandes lettres
12 je vous ai écrit de ma propre main. Tous ceux qui veulent se rendre agréables selon la chair vous
contraignent à vous faire circoncire, uniquement afin de n'être pas persécutés pour la croix de Christ.
13 Car les circoncis eux-mêmes n'observent point la loi ; mais ils veulent que vous soyez circoncis, pour se
14 glorifier dans votre chair. Pour ce qui me concerne, loin de moi la pensée de me glorifier d'autre chose
que de la croix de notre Seigneur Jésus -Christ, par qui le monde est crucifié pour moi, comme je le
15 suis pour le monde ! Car ce n 'est rien que d'être circoncis ou incirconcis ; ce qui est quelque chose, c'est
16 d'être une nouvelle créature. Paix et miséricorde sur tous ceux qui suivront cette règle, et sur l'Israël
17 de Dieu ! Que personne désormais ne me fasse de la peine, car je porte sur mon corps les marques de
18 Jésus. Frères, que la grâce de notre Seigneur Jésus -Christ soit avec votre esprit ! Amen !

EPHÉSIENS

Paul, apôtre de Jésus -Christ par la volonté de Dieu, aux saints qui sont à Éphèse et aux fidèles **1**
en Jésus -Christ : Que la grâce et la paix vous soient données de la part de Dieu notre Père et 2
du Seigneur Jésus -Christ ! Béni soit Dieu, le Père de notre Seigneur Jésus -Christ, qui nous 3
a bénis de toutes sortes de bénédictions spirituelles dans les lieux célestes en Christ ! En lui 4
Dieu nous a élus avant la fondation du monde, pour que nous soyons saints et irrépréhensibles devant
lui, nous ayant prédestinés dans son amour à être ses enfants d'adoption par Jésus -Christ, selon le 5
bon plaisir de sa volonté, à la louange de la gloire de sa grâce qu'il nous a accordée en son bien-aimé. 6
En lui nous avons la rédemption par son sang, la rémission des péchés, selon la richesse de sa grâce, 7
que Dieu a répandue abondamment sur nous par toute espèce de sagesse et d'intelligence, nous faisant 8, 9
connaître le mystère de sa volonté, selon le bienveillant dessein qu 'il avait formé en lui-même, pour 10
le mettre à exécution lorsque les temps seraient accomplis, de réunir toutes choses en Christ, celles qui
sont dans les cieux et celles qui sont sur la terre. En lui nous sommes aussi devenus héritiers, ayant 11
été prédestinés suivant la résolution de celui qui opère toutes choses d'après le conseil de sa volonté,
afin que nous servions à la louange de sa gloire, nous qui d'avance avons espéré en Christ. En lui vous 12, 13
aussi, après avoir entendu la parole de la vérité, l'Évangile de votre salut, en lui vous avez cru et vous
avez été scellés du Saint -Esprit qui avait été promis, lequel est un gage de notre héritage, pour la 14
rédemption de ceux que Dieu s'est acquis, à la louange de sa gloire. C'est pourquoi moi aussi, ayant 15
entendu parler de votre foi au Seigneur Jésus et de votre charité pour tous les saints, je ne cesse de 16
rendre grâces pour vous, faisant mention de vous dans mes prières, afin que le Dieu de notre Seigneur 17
Jésus -Christ, le Père de gloire, vous donne un esprit de sagesse et de révélation, dans sa connaissance,
et qu'il illumine les yeux de votre coeur, pour que vous sachiez quelle est l'espérance qui s'attache à son 18
appel, quelle est la richesse de la gloire de son héritage qu'il réserve aux saints, et quelle est envers 19
nous qui croyons l'infinie grandeur de sa puissance, se manifestant avec efficacité par la vertu de sa
force. Il l 'a déployée en Christ, en le ressuscitant des morts, et en le faisant asseoir à sa droite dans les 20
lieux célestes, au-dessus de toute domination, de toute autorité, de toute puissance, de toute dignité, 21
et de tout nom qui se peut nommer, non seulement dans le siècle présent, mais encore dans le siècle à
venir. Il a tout mis sous ses pieds, et il l 'a donné pour chef suprême à l'Église, qui est son corps, la 22, 23
plénitude de celui qui remplit tout en tous.

Vous étiez morts par vos offenses et par vos péchés, dans lesquels vous marchiez autrefois, selon le **2**, 2
train de ce monde, selon le prince de la puissance de l'air, de l'esprit qui agit maintenant dans les fils de
la rébellion. Nous tous aussi, nous étions de leur nombre, et nous vivions autrefois selon les convoitises 3
de notre chair, accomplissant les volontés de la chair et de nos pensées, et nous étions par nature des
enfants de colère, comme les autres... Mais Dieu, qui est riche en miséricorde, à cause du grand amour 4
dont il nous a aimés, nous qui étions morts par nos offenses, nous a rendus à la vie avec Christ (c'est 5
par grâce que vous êtes sauvés) ; il nous a ressuscités ensemble, et nous a fait asseoir ensemble dans 6
les lieux célestes, en Jésus -Christ, afin de montrer dans les siècles à venir l'infinie richesse de sa grâce 7
par sa bonté envers nous en Jésus -Christ. Car c'est par la grâce que vous êtes sauvés, par le moyen de 8
la foi. Et cela ne vient pas de vous, c'est le don de Dieu. Ce n'est point par les oeuvres, afin que personne 9
ne se glorifie. Car nous sommes son ouvrage, ayant été créés en Jésus -Christ pour de bonnes oeuvres, 10
que Dieu a préparées d'avance, afin que nous les pratiquions. C'est pourquoi, vous autrefois païens 11
dans la chair, appelés incirconcis par ceux qu'on appelle circoncis et qui le sont en la chair par la main
de l'homme, souvenez-vous que vous étiez en ce temps-là sans Christ, privés du droit de cité en Israël, 12
étrangers aux alliances de la promesse, sans espérance et sans Dieu dans le monde. Mais maintenant, 13
en Jésus -Christ, vous qui étiez jadis éloignés, vous avez été rapprochés par le sang de Christ. Car il 14
est notre paix, lui qui des deux n'en a fait qu'un, et qui a renversé le mur de séparation, l'inimitié, 15
ayant anéanti par sa chair la loi des ordonnances dans ses prescriptions, afin de créer en lui-même avec
les deux un seul homme nouveau, en établissant la paix, et de les réconcilier, l'un et l'autre en un seul 16
corps, avec Dieu par la croix, en détruisant par elle l'inimitié. Il est venu annoncer la paix à vous qui 17
étiez loin, et la paix à ceux qui étaient près ; car par lui nous avons les uns et les autres accès auprès 18
du Père, dans un même Esprit. Ainsi donc, vous n'êtes plus des étrangers, ni des gens du dehors ; mais 19
vous êtes concitoyens des saints, gens de la maison de Dieu. Vous avez été édifiés sur le fondement des 20
apôtres et des prophètes, Jésus -Christ lui-même étant la pierre angulaire. En lui tout l'édifice, bien 21
coordonné, s'élève pour être un temple saint dans le Seigneur. En lui vous êtes aussi édifiés pour être 22
une habitation de Dieu en Esprit.

À cause de cela, moi Paul, le prisonnier de Christ pour vous païens... si du moins vous avez appris **3**, 2
quelle est la dispensation de la grâce de Dieu, qui m 'a été donnée pour vous. C'est par révélation que 3

j 'ai eu connaissance du mystère sur lequel je viens d'écrire en peu de mots. En les lisant, vous pouvez vous représenter l'intelligence que j'ai du mystère de Christ. Il n'a pas été manifesté aux fils des hommes dans les autres générations, comme il a été révélé maintenant par l'Esprit aux saints apôtres et prophètes de Christ. Ce mystère, c'est que les païens sont cohéritiers, forment un même corps, et participent à la même promesse en Jésus -Christ par l'Évangile, dont j'ai été fait ministre selon le don de la grâce de Dieu, qui m 'a été accordée par l'efficacité de sa puissance. À moi, qui suis le moindre de tous les saints, cette grâce a été accordée d'annoncer aux païens les richesses incompréhensibles de Christ, et de mettre en lumière quelle est la dispensation du mystère caché de tout temps en Dieu qui a créé toutes choses, afin que les dominations et les autorités dans les lieux célestes connaissent aujourd'hui par l'Église la sagesse infiniment variée de Dieu, selon le dessein éternel qu 'il a mis à exécution par Jésus -Christ notre Seigneur, en qui nous avons, par la foi en lui, la liberté de nous approcher de Dieu avec confiance. Aussi je vous demande de ne pas perdre courage à cause de mes tribulations pour vous : elles sont votre gloire. À cause de cela, je fléchis les genoux devant le Père, duquel tire son nom toute famille dans les cieux et sur la terre, afin qu 'il vous donne, selon la richesse de sa gloire, d'être puissamment fortifiés par son Esprit dans l'homme intérieur, en sorte que Christ habite dans vos coeurs par la foi ; afin qu'étant enracinés et fondés dans l'amour, vous puissiez comprendre avec tous les saints quelle est la largeur, la longueur, la profondeur et la hauteur, et connaître l'amour de Christ, qui surpasse toute connaissance, en sorte que vous soyez remplis jusqu'à toute la plénitude de Dieu. Or, à celui qui peut faire, par la puissance qui agit en nous, infiniment au delà de tout ce que nous demandons ou pensons, à lui soit la gloire dans l'Église et en Jésus -Christ, dans toutes les générations, aux siècles des siècles ! Amen !

4 Je vous exhorte donc, moi, le prisonnier dans le Seigneur, à marcher d'une manière digne de la vocation qui vous a été adressée, en toute humilité et douceur, avec patience, vous supportant les uns les autres avec charité, vous efforçant de conserver l'unité de l'esprit par le lien de la paix. Il y a un seul corps et un seul Esprit, comme aussi vous avez été appelés à une seule espérance par votre vocation ; il y a un seul Seigneur, une seule foi, un seul baptême, un seul Dieu et Père de tous, qui est au-dessus de tous, et parmi tous, et en tous. Mais à chacun de nous la grâce a été donnée selon la mesure du don de Christ. C'est pourquoi il est dit : Étant monté en haut, il a emmené des captifs, Et il a fait des dons aux hommes. Or, que signifie : Il est monté, sinon qu 'il est aussi descendu dans les régions inférieures de la terre ? Celui qui est descendu, c'est le même qui est monté au-dessus de tous les cieux, afin de remplir toutes choses. Et il a donné les uns comme apôtres, les autres comme prophètes, les autres comme évangélistes, les autres comme pasteurs et docteurs, pour le perfectionnement des saints en vue de l'oeuvre du ministère et de l'édification du corps de Christ, jusqu'à ce que nous soyons tous parvenus à l'unité de la foi et de la connaissance du Fils de Dieu, à l'état d'homme fait, à la mesure de la stature parfaite de Christ, afin que nous ne soyons plus des enfants, flottants et emportés à tout vent de doctrine, par la tromperie des hommes, par leur ruse dans les moyens de séduction, mais que, professant la vérité dans la charité, nous croissions à tous égards en celui qui est le chef, Christ. C'est de lui, et grâce à tous les liens de son assistance, que tout le corps, bien coordonné et formant un solide assemblage, tire son accroissement selon la force qui convient à chacune de ses parties, et s'édifie lui-même dans la charité. Voici donc ce que je dis et ce que je déclare dans le Seigneur, c'est que vous ne devez plus marcher comme les païens, qui marchent selon la vanité de leurs pensées. Ils ont l'intelligence obscurcie, ils sont étrangers à la vie de Dieu, à cause de l'ignorance qui est en eux, à cause de l'endurcissement de leur coeur. Ayant perdu tout sentiment, ils se sont livrés à la dissolution, pour commettre toute espèce d'impureté jointe à la cupidité. Mais vous, ce n'est pas ainsi que vous avez appris Christ, si du moins vous l 'avez entendu, et si, conformément à la vérité qui est en Jésus, c'est en lui que vous avez été instruits à vous dépouiller, eu égard à votre vie passée, du vieil homme qui se corrompt par les convoitises trompeuses, à être renouvelés dans l'esprit de votre intelligence, et à revêtir l'homme nouveau, créé selon Dieu dans une justice et une sainteté que produit la vérité. C'est pourquoi, renoncez au mensonge, et que chacun de vous parle selon la vérité à son prochain ; car nous sommes membres les uns des autres. Si vous vous mettez en colère, ne péchez point ; que le soleil ne se couche pas sur votre colère, et ne donnez pas accès au diable. Que celui qui dérobait ne dérobe plus ; mais plutôt qu'il travaille, en faisant de ses mains ce qui est bien, pour avoir de quoi donner à celui qui est dans le besoin. Qu'il ne sorte de votre bouche aucune parole mauvaise, mais, s'il y a lieu, quelque bonne parole, qui serve à l'édification et communique une grâce à ceux qui l'entendent. N'attristez pas le Saint -Esprit de Dieu, par lequel vous avez été scellés pour le jour de la rédemption. Que toute amertume, toute animosité, toute colère, toute clameur, toute calomnie, et toute espèce de méchanceté, disparaissent du milieu de vous. Soyez bons les uns envers les autres, compatissants, vous pardonnant réciproquement, comme Dieu vous a pardonné en Christ.

5, 2 Devenez donc les imitateurs de Dieu, comme des enfants bien-aimés ; et marchez dans la charité, à

l'exemple de Christ, qui nous a aimés, et qui s'est livré lui-même à Dieu pour nous comme une offrande
et un sacrifice de bonne odeur. Que l'impudicité, qu'aucune espèce d'impureté, et que la cupidité, ne 3
soient pas même nommées parmi vous, ainsi qu'il convient à des saints. Qu'on n'entende ni paroles 4
déshonnêtes, ni propos insensés, ni plaisanteries, choses qui sont contraires à la bienséance ; qu'on
entende plutôt des actions de grâces. Car, sachez -le bien, aucun impudique, ou impur, ou cupide, c'est- 5
à-dire, idolâtre, n'a d'héritage dans le royaume de Christ et de Dieu. Que personne ne vous séduise par 6
de vains discours ; car c'est à cause de ces choses que la colère de Dieu vient sur les fils de la rébellion.
N'ayez donc aucune part avec eux. Autrefois vous étiez ténèbres, et maintenant vous êtes lumière 7, 8
dans le Seigneur. Marchez comme des enfants de lumière ! Car le fruit de la lumière consiste en toute 9
sorte de bonté, de justice et de vérité. Examinez ce qui est agréable au Seigneur ; et ne prenez point 10, 11
part aux oeuvres infructueuses des ténèbres, mais plutôt condamnez-les. Car il est honteux de dire 12
ce qu'ils font en secret ; mais tout ce qui est condamné est manifesté par la lumière, car tout ce qui 13
est manifesté est lumière. C'est pour cela qu'il est dit : Réveille-toi, toi qui dors, Relève-toi d'entre les 14
morts, Et Christ t 'éclairera. Prenez donc garde de vous conduire avec circonspection, non comme des 15
insensés, mais comme des sages ; rachetez le temps, car les jours sont mauvais. C'est pourquoi ne 16, 17
soyez pas inconsidérés, mais comprenez quelle est la volonté du Seigneur. Ne vous enivrez pas de vin : 18
c 'est de la débauche. Soyez, au contraire, remplis de l'Esprit ; entretenez -vous par des psaumes, par 19
des hymnes, et par des cantiques spirituels, chantant et célébrant de tout votre coeur les louanges du
Seigneur ; rendez continuellement grâces pour toutes choses à Dieu le Père, au nom de notre Seigneur 20
Jésus -Christ, vous soumettant les uns aux autres dans la crainte de Christ. Femmes, soyez soumises 21, 22
à vos maris, comme au Seigneur ; car le mari est le chef de la femme, comme Christ est le chef de 23
l'Église, qui est son corps, et dont il est le Sauveur. Or, de même que l'Église est soumise à Christ, les 24
femmes aussi doivent l'être à leurs maris en toutes choses. Maris, aimez vos femmes, comme Christ a 25
aimé l'Église, et s'est livré lui-même pour elle, afin de la sanctifier par la parole, après l'avoir purifiée 26
par le baptême d'eau, afin de faire paraître devant lui cette Église glorieuse, sans tache, ni ride, ni rien 27
de semblable, mais sainte et irrépréhensible. C'est ainsi que les maris doivent aimer leurs femmes 28
comme leurs propres corps. Celui qui aime sa femme s'aime lui-même. Car jamais personne n'a haï sa 29
propre chair ; mais il la nourrit et en prend soin, comme Christ le fait pour l'Église, parce que nous 30
sommes membres de son corps. C'est pourquoi l'homme quittera son père et sa mère, et s'attachera 31
à sa femme, et les deux deviendront une seule chair. Ce mystère est grand ; je dis cela par rapport à 32
Christ et à l'Église. Du reste, que chacun de vous aime sa femme comme lui-même, et que la femme 33
respecte son mari.

Enfants, obéissez à vos parents, selon le Seigneur, car cela est juste. Honore ton père et ta mère (c **6**, 2
'est le premier commandement avec une promesse), afin que tu sois heureux et que tu vives longtemps 3
sur la terre. Et vous, pères, n'irritez pas vos enfants, mais élevez -les en les corrigeant et en les instrui- 4
sant selon le Seigneur. Serviteurs, obéissez à vos maîtres selon la chair, avec crainte et tremblement, 5
dans la simplicité de votre coeur, comme à Christ, non pas seulement sous leurs yeux, comme pour 6
plaire aux hommes, mais comme des serviteurs de Christ, qui font de bon coeur la volonté de Dieu.
Servez-les avec empressement, comme servant le Seigneur et non des hommes, sachant que chacun, 7, 8
soit esclave, soit libre, recevra du Seigneur selon ce qu'il aura fait de bien. Et vous, maîtres, agissez de 9
même à leur égard, et abstenez-vous de menaces, sachant que leur maître et le vôtre est dans les cieux,
et que devant lui il n'y a point d'acception de personnes. Au reste, fortifiez-vous dans le Seigneur, et 10
par sa force toute-puissante. Revêtez-vous de toutes les armes de Dieu, afin de pouvoir tenir ferme 11
contre les ruses du diable. Car nous n'avons pas à lutter contre la chair et le sang, mais contre les do- 12
minations, contre les autorités, contre les princes de ce monde de ténèbres, contre les esprits méchants
dans les lieux célestes. C'est pourquoi, prenez toutes les armes de Dieu, afin de pouvoir résister dans 13
le mauvais jour, et tenir ferme après avoir tout surmonté. Tenez donc ferme : ayez à vos reins la vérité 14
pour ceinture ; revêtez la cuirasse de la justice ; mettez pour chaussure à vos pieds le zèle que donne 15
l'Évangile de paix ; prenez par-dessus tout cela le bouclier de la foi, avec lequel vous pourrez éteindre 16
tous les traits enflammés du malin ; prenez aussi le casque du salut, et l'épée de l'Esprit, qui est la 17
parole de Dieu. Faites en tout temps par l'Esprit toutes sortes de prières et de supplications. Veillez 18
à cela avec une entière persévérance, et priez pour tous les saints. Priez pour moi, afin qu'il me soit 19
donné, quand j'ouvre la bouche, de faire connaître hardiment et librement le mystère de l'Évangile,
pour lequel je suis ambassadeur dans les chaînes, et que j'en parle avec assurance comme je dois en 20
parler. Afin que vous aussi, vous sachiez ce qui me concerne, ce que je fais, Tychique, le bien-aimé frère 21
et fidèle ministre dans le Seigneur, vous informera de tout. Je l 'envoie exprès vers vous, pour que vous 22
connaissiez notre situation, et pour qu'il console vos coeurs. Que la paix et la charité avec la foi soient 23
données aux frères de la part de Dieu le Père et du Seigneur Jésus -Christ ! Que la grâce soit avec tous 24
ceux qui aiment notre Seigneur Jésus -Christ d 'un amour inaltérable !

PHILIPPIENS

1 Paul et Timothée, serviteurs de Jésus -Christ, à tous les saints en Jésus -Christ qui sont à
2 Philippes, aux évêques et aux diacres : que la grâce et la paix vous soient données de la part de
3 Dieu notre Père et du Seigneur Jésus Christ ! Je rends grâces à mon Dieu de tout le souvenir
4 que je garde de vous, ne cessant, dans toutes mes prières pour vous tous, de manifester ma
5, 6 joie au sujet de la part que vous prenez à l'Évangile, depuis le premier jour jusqu'à maintenant. Je
suis persuadé que celui qui a commencé en vous cette bonne oeuvre la rendra parfaite pour le jour de
7 Jésus -Christ. Il est juste que je pense ainsi de vous tous, parce que je vous porte dans mon coeur,
soit dans mes liens, soit dans la défense et la confirmation de l'Évangile, vous qui tous participez à
8 la même grâce que moi. Car Dieu m 'est témoin que je vous chéris tous avec la tendresse de Jésus
9 -Christ. Et ce que je demande dans mes prières, c'est que votre amour augmente de plus en plus en
10 connaissance et en pleine intelligence pour le discernement des choses les meilleures, afin que vous
11 soyez purs et irréprochables pour le jour de Christ, remplis du fruit de justice qui est par Jésus -Christ,
12 à la gloire et à la louange de Dieu. Je veux que vous sachiez, frères, que ce qui m 'est arrivé a plutôt
13 contribué aux progrès de l'Évangile. En effet, dans tout le prétoire et partout ailleurs, nul n'ignore
14 que c'est pour Christ que je suis dans les liens, et la plupart des frères dans le Seigneur, encouragés
15 par mes liens, ont plus d'assurance pour annoncer sans crainte la parole. Quelques-uns, il est vrai,
prêchent Christ par envie et par esprit de dispute ; mais d'autres le prêchent avec des dispositions
16 bienveillantes. Ceux-ci agissent par amour, sachant que je suis établi pour la défense de l'Évangile,
17 tandis que ceux-là, animés d'un esprit de dispute, annoncent Christ par des motifs qui ne sont pas purs
18 et avec la pensée de me susciter quelque tribulation dans mes liens. Qu'importe ? De toute manière,
que ce soit pour l'apparence, que ce soit sincèrement, Christ n'est pas moins annoncé : je m'en réjouis, et
19 je m'en réjouirai encore. Car je sais que cela tournera à mon salut, grâce à vos prières et à l'assistance
20 de l'Esprit de Jésus -Christ, selon ma ferme attente et mon espérance que je n'aurai honte de rien,
mais que, maintenant comme toujours, Christ sera glorifié dans mon corps avec une pleine assurance,
21, 22 soit par ma vie, soit par ma mort ; car Christ est ma vie, et la mort m'est un gain. Mais s 'il est utile
23 pour mon oeuvre que je vive dans la chair, je ne saurais dire ce que je dois préférer. Je suis pressé
des deux côtés : j'ai le désir de m'en aller et d'être avec Christ, ce qui de beaucoup est le meilleur ;
24, 25 mais à cause de vous il est plus nécessaire que je demeure dans la chair. Et je suis persuadé, je sais
que je demeurerai et que je resterai avec vous tous, pour votre avancement et pour votre joie dans la
26 foi, afin que, par mon retour auprès de vous, vous ayez en moi un abondant sujet de vous glorifier en
27 Jésus -Christ. Seulement, conduisez-vous d'une manière digne de l'Évangile de Christ, afin que, soit
que je vienne vous voir, soit que je reste absent, j'entende dire de vous que vous demeurez fermes dans
28 un même esprit, combattant d'une même âme pour la foi de l'Évangile, sans vous laisser aucunement
effrayer par les adversaires, ce qui est pour eux une preuve de perdition, mais pour vous de salut ; et
29 cela de la part de Dieu, car il vous a été fait la grâce, par rapport à Christ, non seulement de croire en
30 lui, mais encore de souffrir pour lui, en soutenant le même combat que vous m'avez vu soutenir, et que
vous apprenez maintenant que je soutiens.

2 Si donc il y a quelque consolation en Christ, s'il y a quelque soulagement dans la charité, s'il y a
2 quelque union d'esprit, s'il y a quelque compassion et quelque miséricorde, rendez ma joie parfaite,
3 ayant un même sentiment, un même amour, une même âme, une même pensée. Ne faites rien par
esprit de parti ou par vaine gloire, mais que l'humilité vous fasse regarder les autres comme étant au-
4 dessus de vous-mêmes. Que chacun de vous, au lieu de considérer ses propres intérêts, considère aussi
5, 6 ceux des autres. Ayez en vous les sentiments qui étaient en Jésus -Christ, lequel, existant en forme
7 de Dieu, n'a point regardé comme une proie à arracher d'être égal avec Dieu, mais s'est dépouillé lui-
8 même, en prenant une forme de serviteur, en devenant semblable aux hommes ; et ayant paru comme
un simple homme, il s'est humilié lui-même, se rendant obéissant jusqu'à la mort, même jusqu'à la mort
9 de la croix. C'est pourquoi aussi Dieu l 'a souverainement élevé, et lui a donné le nom qui est au-dessus
10 de tout nom, afin qu'au nom de Jésus tout genou fléchisse dans les cieux, sur la terre et sous la terre,
11, 12 et que toute langue confesse que Jésus -Christ est Seigneur, à la gloire de Dieu le Père. Ainsi, mes
bien-aimés, comme vous avez toujours obéi, travaillez à votre salut avec crainte et tremblement, non
13 seulement comme en ma présence, mais bien plus encore maintenant que je suis absent ; car c'est Dieu
14 qui produit en vous le vouloir et le faire, selon son bon plaisir. Faites toutes choses sans murmures
15 ni hésitations, afin que vous soyez irréprochables et purs, des enfants de Dieu irrépréhensibles au
milieu d'une génération perverse et corrompue, parmi laquelle vous brillez comme des flambeaux dans
16 le monde, portant la parole de vie ; et je pourrai me glorifier, au jour de Christ, de n'avoir pas couru en
17 vain ni travaillé en vain. Et même si je sers de libation pour le sacrifice et pour le service de votre foi, je

m'en réjouis, et je me réjouis avec vous tous. Vous aussi, réjouissez -vous de même, et réjouissez-vous 18
avec moi. J'espère dans le Seigneur Jésus vous envoyer bientôt Timothée, afin d 'être encouragé moi- 19
même en apprenant ce qui vous concerne. Car je n'ai personne ici qui partage mes sentiments, pour 20
prendre sincèrement à coeur votre situation ; tous, en effet, cherchent leurs propres intérêts, et non 21
ceux de Jésus -Christ. Vous savez qu'il a été mis à l'épreuve, en se consacrant au service de l'Évangile 22
avec moi, comme un enfant avec son père. J'espère donc vous l 'envoyer dès que j 'apercevrai l'issue de 23
l'état où je suis ; et j'ai cette confiance dans le Seigneur que moi-même aussi j'irai bientôt. J'ai estimé 24, 25
nécessaire de vous envoyer mon frère Épaphrodite, mon compagnon d'oeuvre et de combat, par qui vous
m'avez fait parvenir de quoi pourvoir à mes besoins. Car il désirait vous voir tous, et il était fort en 26
peine de ce que vous aviez appris sa maladie. Il a été malade, en effet, et tout près de la mort ; mais 27
Dieu a eu pitié de lui, et non seulement de lui, mais aussi de moi, afin que je n'eusse pas tristesse sur
tristesse. Je l 'ai donc envoyé avec d'autant plus d'empressement, afin que vous vous réjouissiez de le 28
revoir, et que je sois moi-même moins triste. Recevez -le donc dans le Seigneur avec une joie entière, 29
et honorez de tels hommes. Car c'est pour l'oeuvre de Christ qu'il a été près de la mort, ayant exposé 30
sa vie afin de suppléer à votre absence dans le service que vous me rendiez.

Au reste, mes frères, réjouissez-vous dans le Seigneur. Je ne me lasse point de vous écrire les mêmes **3**
choses, et pour vous cela est salutaire. Prenez garde aux chiens, prenez garde aux mauvais ouvriers, 2
prenez garde aux faux circoncis. Car les circoncis, c'est nous, qui rendons à Dieu notre culte par l'Esprit 3
de Dieu, qui nous glorifions en Jésus -Christ, et qui ne mettons point notre confiance en la chair. Moi 4
aussi, cependant, j'aurais sujet de mettre ma confiance en la chair. Si quelque autre croit pouvoir se
confier en la chair, je le puis bien davantage, moi, circoncis le huitième jour, de la race d'Israël, de 5
la tribu de Benjamin, Hébreu né d'Hébreux ; quant à la loi, pharisien ; quant au zèle, persécuteur de 6
l'Église ; irréprochable, à l'égard de la justice de la loi. Mais ces choses qui étaient pour moi des gains, 7
je les ai regardées comme une perte, à cause de Christ. Et même je regarde toutes choses comme une 8
perte, à cause de l'excellence de la connaissance de Jésus -Christ mon Seigneur, pour lequel j'ai renoncé
à tout, et je les regarde comme de la boue, afin de gagner Christ, et d'être trouvé en lui, non avec ma 9
justice, celle qui vient de la loi, mais avec celle qui s'obtient par la foi en Christ, la justice qui vient de
Dieu par la foi, Afin de connaître Christ, et la puissance de sa résurrection, et la communion de ses 10
souffrances, en devenant conforme à lui dans sa mort, pour parvenir, si je puis, à la résurrection d'entre 11
les morts. Ce n'est pas que j'aie déjà remporté le prix, ou que j'aie déjà atteint la perfection ; mais je 12
cours, pour tâcher de le saisir, puisque moi aussi j'ai été saisi par Jésus -Christ. Frères, je ne pense 13
pas l'avoir saisi ; mais je fais une chose : oubliant ce qui est en arrière et me portant vers ce qui est en
avant, je cours vers le but, pour remporter le prix de la vocation céleste de Dieu en Jésus -Christ. Nous 14, 15
tous donc qui sommes parfaits, ayons cette même pensée ; et si vous êtes en quelque point d'un autre
avis, Dieu vous éclairera aussi là-dessus. Seulement, au point où nous sommes parvenus, marchons 16
d'un même pas. Soyez tous mes imitateurs, frères, et portez les regards sur ceux qui marchent selon le 17
modèle que vous avez en nous. Car il en est plusieurs qui marchent en ennemis de la croix de Christ, 18
je vous en ai souvent parlé, et j'en parle maintenant encore en pleurant. Leur fin sera la perdition ; 19
ils ont pour dieu leur ventre, ils mettent leur gloire dans ce qui fait leur honte, ils ne pensent qu'aux
choses de la terre. Mais notre cité à nous est dans les cieux, d 'où nous attendons aussi comme Sauveur 20
le Seigneur Jésus -Christ, qui transformera le corps de notre humiliation, en le rendant semblable au 21
corps de sa gloire, par le pouvoir qu'il a de s 'assujettir toutes choses.

C'est pourquoi, mes bien-aimés, et très chers frères, vous qui êtes ma joie et ma couronne, demeurez **4**
ainsi fermes dans le Seigneur, mes bien-aimés ! J'exhorte Évodie et j'exhorte Syntyche à être d'un 2
même sentiment dans le Seigneur. Et toi aussi, fidèle collègue, oui, je te prie de les aider, elles qui 3
ont combattu pour l'Évangile avec moi, et avec Clément et mes autres compagnons d'oeuvre, dont les
noms sont dans le livre de vie. Réjouissez-vous toujours dans le Seigneur ; je le répète, réjouissez-vous. 4
Que votre douceur soit connue de tous les hommes. Le Seigneur est proche. Ne vous inquiétez de rien ; 5, 6
mais en toute chose faites connaître vos besoins à Dieu par des prières et des supplications, avec des
actions de grâces. Et la paix de Dieu, qui surpasse toute intelligence, gardera vos coeurs et vos pensées 7
en Jésus -Christ. Au reste, frères, que tout ce qui est vrai, tout ce qui est honorable, tout ce qui est 8
juste, tout ce qui est pur, tout ce qui est aimable, tout ce qui mérite l'approbation, ce qui est vertueux
et digne de louange, soit l'objet de vos pensées. Ce que vous avez appris, reçu et entendu de moi, et ce 9
que vous avez vu en moi, pratiquez-le. Et le Dieu de paix sera avec vous. J'ai éprouvé une grande joie 10
dans le Seigneur de ce que vous avez pu enfin renouveler l'expression de vos sentiments pour moi ; vous
y pensiez bien, mais l'occasion vous manquait. Ce n'est pas en vue de mes besoins que je dis cela, car j 11
'ai appris à être content de l'état où je me trouve. Je sais vivre dans l'humiliation, et je sais vivre dans 12
l'abondance. En tout et partout j'ai appris à être rassasié et à avoir faim, à être dans l'abondance et à

13, 14 être dans la disette. Je puis tout par celui qui me fortifie. Cependant vous avez bien fait de prendre
15 part à ma détresse. Vous le savez vous-mêmes, Philippiens, au commencement de la prédication de
l'Évangile, lorsque je partis de la Macédoine, aucune Église n'entra en compte avec moi pour ce qu'elle
16 donnait et recevait ; vous fûtes les seuls à le faire, car vous m'envoyâtes déjà à Thessalonique, et à deux
17 reprises, de quoi pourvoir à mes besoins. Ce n'est pas que je recherche les dons ; mais je recherche le
18 fruit qui abonde pour votre compte. J'ai tout reçu, et je suis dans l'abondance ; j'ai été comblé de biens,
en recevant par Épaphrodite ce qui vient de vous comme un parfum de bonne odeur, un sacrifice que
19 Dieu accepte, et qui lui est agréable. Et mon Dieu pourvoira à tous vos besoins selon sa richesse, avec
20, 21 gloire, en Jésus -Christ. À notre Dieu et Père soit la gloire aux siècles des siècles ! Amen ! Saluez tous
22 les saints en Jésus -Christ. Les frères qui sont avec moi vous saluent. Tous les saints vous saluent,
23 et principalement ceux de la maison de César. Que la grâce du Seigneur Jésus -Christ soit avec votre
esprit !

COLOSSIENS

Paul, apôtre de Jésus Christ par la volonté de Dieu, et le frère Timothée, **1**, 2
aux saints et fidèles frères en Christ qui sont à Colosses ; que la grâce et la paix vous soient données de la part
de Dieu notre Père ! Nous rendons grâces à Dieu, le Père de notre Seigneur Jésus -Christ, 3
et nous ne cessons de prier pour vous, ayant été informés de votre foi en Jésus -Christ et de 4
votre charité pour tous les saints, à cause de l'espérance qui vous est réservée dans les cieux, et que la 5
parole de la vérité, la parole de l'Évangile vous a précédemment fait connaître. Il est au milieu de vous, 6
et dans le monde entier ; il porte des fruits, et il va grandissant, comme c'est aussi le cas parmi vous,
depuis le jour où vous avez entendu et connu la grâce de Dieu conformément à la vérité, d'après les 7
instructions que vous avez reçues d 'Épaphras, notre bien-aimé compagnon de service, qui est pour vous
un fidèle ministre de Christ, et qui nous a appris de quelle charité l'Esprit vous anime. C'est pour cela 8, 9
que nous aussi, depuis le jour où nous en avons été informés, nous ne cessons de prier Dieu pour vous,
et de demander que vous soyez remplis de la connaissance de sa volonté, en toute sagesse et intelligence
spirituelle, pour marcher d'une manière digne du Seigneur et lui être entièrement agréables, portant 10
des fruits en toutes sortes de bonnes oeuvres et croissant par la connaissance de Dieu, fortifiés à tous 11
égards par sa puissance glorieuse, en sorte que vous soyez toujours et avec joie persévérants et patients.
Rendez grâces au Père, qui vous a rendus capables d 'avoir part à l'héritage des saints dans la lumière, 12
qui nous a délivrés de la puissance des ténèbres et nous a transportés dans le royaume du Fils de son 13
amour, en qui nous avons la rédemption, la rémission des péchés. Il est l'image du Dieu invisible, le 14, 15
premier-né de toute la création. Car en lui ont été créées toutes les choses qui sont dans les cieux et 16
sur la terre, les visibles et les invisibles, trônes, dignités, dominations, autorités. Tout a été créé par
lui et pour lui. Il est avant toutes choses, et toutes choses subsistent en lui. Il est la tête du corps de 17, 18
l'Église ; il est le commencement, le premier-né d'entre les morts, afin d'être en tout le premier. Car 19
Dieu a voulu que toute plénitude habitât en lui ; il a voulu par lui réconcilier tout avec lui-même, tant 20
ce qui est sur la terre que ce qui est dans les cieux, en faisant la paix par lui, par le sang de sa croix. Et 21
vous, qui étiez autrefois étrangers et ennemis par vos pensées et par vos mauvaises oeuvres, il vous a
maintenant réconciliés par sa mort dans le corps de sa chair, pour vous faire paraître devant lui saints, 22
irrépréhensibles et sans reproche, si du moins vous demeurez fondés et inébranlables dans la foi, sans 23
vous détourner de l'espérance de l'Évangile que vous avez entendu, qui a été prêché à toute créature
sous le ciel, et dont moi Paul, j'ai été fait ministre. Je me réjouis maintenant dans mes souffrances 24
pour vous ; et ce qui manque aux souffrances de Christ, je l'achève en ma chair, pour son corps, qui est
l'Église. C'est d'elle que j 'ai été fait ministre, selon la charge que Dieu m 'a donnée auprès de vous, 25
afin que j'annonçasse pleinement la parole de Dieu, le mystère caché de tout temps et dans tous les 26
âges, mais révélé maintenant à ses saints, à qui Dieu a voulu faire connaître quelle est la glorieuse 27
richesse de ce mystère parmi les païens, savoir : Christ en vous, l'espérance de la gloire. C'est lui que 28
nous annonçons, exhortant tout homme, et instruisant tout homme en toute sagesse, afin de présenter
à Dieu tout homme, devenu parfait en Christ. C'est à quoi je travaille, en combattant avec sa force, qui 29
agit puissamment en moi.

Je veux, en effet, que vous sachiez combien est grand le combat que je soutiens pour vous, et pour **2**
ceux qui sont à Laodicée, et pour tous ceux qui n'ont pas vu mon visage en la chair, afin qu 'ils aient 2
le coeur rempli de consolation, qu'ils soient unis dans la charité, et enrichis d 'une pleine intelligence
pour connaître le mystère de Dieu, savoir Christ, mystère dans lequel sont cachés tous les trésors de 3
la sagesse et de la science. Je dis cela afin que personne ne vous trompe par des discours séduisants. 4
Car, si je suis absent de corps, je suis avec vous en esprit, voyant avec joie le bon ordre qui règne parmi 5
vous, et la fermeté de votre foi en Christ. Ainsi donc, comme vous avez reçu le Seigneur Jésus -Christ, 6
marchez en lui, étant enracinés et fondés en lui, et affermis par la foi, d'après les instructions qui 7
vous ont été données, et abondez en actions de grâces. Prenez garde que personne ne fasse de vous 8
sa proie par la philosophie et par une vaine tromperie, s'appuyant sur la tradition des hommes, sur
les rudiments du monde, et non sur Christ. Car en lui habite corporellement toute la plénitude de la 9
divinité. Vous avez tout pleinement en lui, qui est le chef de toute domination et de toute autorité. 10
Et c'est en lui que vous avez été circoncis d'une circoncision que la main n'a pas faite, mais de la 11
circoncision de Christ, qui consiste dans le dépouillement du corps de la chair : ayant été ensevelis 12
avec lui par le baptême, vous êtes aussi ressuscités en lui et avec lui, par la foi en la puissance de
Dieu, qui l 'a ressuscité des morts. Vous qui étiez morts par vos offenses et par l'incirconcision de votre 13
chair, il vous a rendus à la vie avec lui, en nous faisant grâce pour toutes nos offenses ; il a effacé l'acte 14
dont les ordonnances nous condamnaient et qui subsistait contre nous, et il l'a détruit en le clouant à
la croix ; il a dépouillé les dominations et les autorités, et les a livrées publiquement en spectacle, en 15

16 triomphant d ’elles par la croix. Que personne donc ne vous juge au sujet du manger ou du boire, ou au
17 sujet d’une fête, d’une nouvelle lune, ou des sabbats : c ’était l’ombre des choses à venir, mais le corps
18 est en Christ. Qu’aucun homme, sous une apparence d’humilité et par un culte des anges, ne vous
ravisse à son gré le prix de la course, tandis qu’il s’abandonne à ses visions et qu’il est enflé d’un vain
19 orgueil par ses pensées charnelles, sans s’attacher au chef, dont tout le corps, assisté et solidement
20 assemblé par des jointures et des liens, tire l’accroissement que Dieu donne. Si vous êtes morts avec
Christ aux rudiments du monde, pourquoi, comme si vous viviez dans le monde, vous impose-t-on ces
21, 22 préceptes : Ne prends pas ! ne goûte pas ! ne touche pas ! préceptes qui tous deviennent pernicieux
23 par l’abus, et qui ne sont fondés que sur les ordonnances et les doctrines des hommes ? Ils ont, à la
vérité, une apparence de sagesse, en ce qu’ils indiquent un culte volontaire, de l’humilité, et le mépris
du corps, mais ils sont sans aucun mérite et contribuent à la satisfaction de la chair.

3 Si donc vous êtes ressuscités avec Christ, cherchez les choses d’en haut, où Christ est assis à la
2, 3 droite de Dieu. Affectionnez-vous aux choses d’en haut, et non à celles qui sont sur la terre. Car
4 vous êtes morts, et votre vie est cachée avec Christ en Dieu. Quand Christ, votre vie, paraîtra, alors
5 vous paraîtrez aussi avec lui dans la gloire. Faites donc mourir les membres qui sont sur la terre,
6 l’impudicité, l’impureté, les passions, les mauvais désirs, et la cupidité, qui est une idolâtrie. C’est à
7 cause de ces choses que la colère de Dieu vient sur les fils de la rébellion, parmi lesquels vous marchiez
8 autrefois, lorsque vous viviez dans ces péchés. Mais maintenant, renoncez à toutes ces choses, à la
colère, à l’animosité, à la méchanceté, à la calomnie, aux paroles déshonnêtes qui pourraient sortir de
9 votre bouche. Ne mentez pas les uns aux autres, vous étant dépouillés du vieil homme et de ses oeuvres,
10 et ayant revêtu l’homme nouveau, qui se renouvelle, dans la connaissance, selon l’image de celui qui l
11 ’a créé. Il n’y a ici ni Grec ni Juif, ni circoncis ni incirconcis, ni barbare ni Scythe, ni esclave ni libre ;
12 mais Christ est tout et en tous. Ainsi donc, comme des élus de Dieu, saints et bien-aimés, revêtez-vous
13 d’entrailles de miséricorde, de bonté, d’humilité, de douceur, de patience. Supportez-vous les uns les
autres, et, si l’un a sujet de se plaindre de l’autre, pardonnez-vous réciproquement. De même que Christ
14 vous a pardonné, pardonnez-vous aussi. Mais par-dessus toutes ces choses revêtez-vous de la charité,
15 qui est le lien de la perfection. Et que la paix de Christ, à laquelle vous avez été appelés pour former un
16 seul corps, règne dans vos coeurs. Et soyez reconnaissants. Que la parole de Christ habite parmi vous
abondamment ; instruisez-vous et exhortez-vous les uns les autres en toute sagesse, par des psaumes,
par des hymnes, par des cantiques spirituels, chantant à Dieu dans vos coeurs sous l’inspiration de
17 la grâce. Et quoi que vous fassiez, en parole ou en oeuvre, faites tout au nom du Seigneur Jésus, en
18 rendant par lui des actions de grâces à Dieu le Père. Femmes, soyez soumises à vos maris, comme il
19, 20 convient dans le Seigneur. Maris, aimez vos femmes, et ne vous aigrissez pas contre elles. Enfants,
21 obéissez en toutes choses à vos parents, car cela est agréable dans le Seigneur. Pères, n’irritez pas vos
22 enfants, de peur qu’ils ne se découragent. Serviteurs, obéissez en toutes choses à vos maîtres selon
la chair, non pas seulement sous leurs yeux, comme pour plaire aux hommes, mais avec simplicité
23 de coeur, dans la crainte du Seigneur. Tout ce que vous faites, faites-le de bon coeur, comme pour le
24 Seigneur et non pour des hommes, sachant que vous recevrez du Seigneur l’héritage pour récompense.
25 Servez Christ, le Seigneur. Car celui qui agit injustement recevra selon son injustice, et il n’y a point
d’acception de personnes.

4 Maîtres, accordez à vos serviteurs ce qui est juste et équitable, sachant que vous aussi vous avez
2, 3 un maître dans le ciel. Persévérez dans la prière, veillez -y avec actions de grâces. Priez en même
temps pour nous, afin que Dieu nous ouvre une porte pour la parole, en sorte que je puisse annoncer
4 le mystère de Christ, pour lequel je suis dans les chaînes, et le faire connaître comme je dois en par-
5, 6 ler. Conduisez-vous avec sagesse envers ceux du dehors, et rachetez le temps. Que votre parole soit
toujours accompagnée de grâce, assaisonnée de sel, afin que vous sachiez comment il faut répondre à
7 chacun. Tychique, le bien-aimé frère et le fidèle ministre, mon compagnon de service dans le Seigneur,
8 vous communiquera tout ce qui me concerne. Je l ’envoie exprès vers vous, pour que vous connaissiez
9 notre situation, et pour qu’il console vos coeurs. Je l’envoie avec Onésime, le fidèle et bien-aimé frère,
10 qui est des vôtres. Ils vous informeront de tout ce qui se passe ici. Aristarque, mon compagnon de cap-
tivité, vous salue, ainsi que Marc, le cousin de Barnabas, au sujet duquel vous avez reçu des ordres (s ’il
11 va chez vous, accueillez -le) ; Jésus, appelé Justus, vous salue aussi. Ils sont du nombre des circoncis,
et les seuls qui aient travaillé avec moi pour le royaume de Dieu, et qui aient été pour moi une consola-
12 tion. Épaphras, qui est des vôtres, vous salue : serviteur de Jésus-Christ, il ne cesse de combattre pour
vous dans ses prières, afin que, parfaits et pleinement persuadés, vous persistiez dans une entière sou-
13 mission à la volonté de Dieu. Car je lui rends le témoignage qu ’il a une grande sollicitude pour vous,
14 pour ceux de Laodicée, et pour ceux d ’Hiérapolis. Luc, le médecin bien-aimé, vous salue, ainsi que
15, 16 Démas. Saluez les frères qui sont à Laodicée, et Nymphas, et l’Église qui est dans sa maison. Lorsque
cette lettre aura été lue chez vous, faites en sorte qu ’elle soit aussi lue dans l’Église des Laodicéens,

et que vous lisiez à votre tour celle qui vous arrivera de Laodicée. Et dites à Archippe : Prends garde 17
au ministère que tu as reçu dans le Seigneur, afin de le bien remplir. Je vous salue, moi Paul, de ma 18
propre main. Souvenez-vous de mes liens. Que la grâce soit avec vous !

I THESSALONICIEN

1 Paul, et Silvain, et Timothée, à l'Église des Thessaloniciens, qui est en Dieu le Père et en Jésus-
2 Christ le Seigneur : que la grâce et la paix vous soient données ! Nous rendons continuellement
3 grâces à Dieu pour vous tous, faisant mention de vous dans nos prières, nous rappelant sans
cesse l'oeuvre de votre foi, le travail de votre charité, et la fermeté de votre espérance en notre
4 Seigneur Jésus-Christ, devant Dieu notre Père. Nous savons, frères bien-aimés de Dieu, que vous avez
5 été élus, notre Évangile ne vous ayant pas été prêché en paroles seulement, mais avec puissance, avec
l'Esprit Saint, et avec une pleine persuasion ; car vous n'ignorez pas que nous nous sommes montrés
6 ainsi parmi vous, à cause de vous. Et vous-mêmes, vous avez été mes imitateurs et ceux du Seigneur,
7 en recevant la parole au milieu de beaucoup de tribulations, avec la joie du Saint Esprit, en sorte que
8 vous êtes devenus un modèle pour tous les croyants de la Macédoine et de l'Achaïe. Non seulement, en
effet, la parole du Seigneur a retenti de chez vous dans la Macédoine et dans l'Achaïe, mais votre foi en
9 Dieu s'est fait connaître en tout lieu, de telle manière que nous n'avons pas besoin d'en parler. Car on
raconte, à notre sujet, quel accès nous avons eu auprès de vous, et comment vous vous êtes convertis à
10 Dieu, en abandonnant les idoles pour servir le Dieu vivant et vrai, et pour attendre des cieux son Fils,
qu'il a ressuscité des morts, Jésus, qui nous délivre de la colère à venir.

2, 2 Vous savez vous-mêmes, frères, que notre arrivée chez vous n'a pas été sans résultat. Après avoir
souffert et reçu des outrages à Philippes, comme vous le savez, nous prîmes de l'assurance en notre
3 Dieu, pour vous annoncer l'Évangile de Dieu, au milieu de bien des combats. Car notre prédication ne
4 repose ni sur l'erreur, ni sur des motifs impurs, ni sur la fraude ; mais, selon que Dieu nous a jugés
dignes de nous confier l'Évangile, ainsi nous parlons, non comme pour plaire à des hommes, mais pour
5 plaire à Dieu, qui sonde nos coeurs. Jamais, en effet, nous n'avons usé de paroles flatteuses, comme
6 vous le savez ; jamais nous n'avons eu la cupidité pour mobile, Dieu en est témoin. Nous n'avons point
cherché la gloire qui vient des hommes, ni de vous ni des autres ; nous aurions pu nous produire avec
7 autorité comme apôtres de Christ, mais nous avons été pleins de douceur au milieu de vous. De même
8 qu'une nourrice prend un tendre soin de ses enfants, nous aurions voulu, dans notre vive affection
pour vous, non seulement vous donner l'Évangile de Dieu, mais encore nos propres vies, tant vous nous
9 étiez devenus chers. Vous vous rappelez, frères, notre travail et notre peine : nuit et jour à l'oeuvre,
10 pour n 'être à charge à aucun de vous, nous vous avons prêché l'Évangile de Dieu. Vous êtes témoins,
et Dieu l'est aussi, que nous avons eu envers vous qui croyez une conduite sainte, juste et irréprochable.
11 Vous savez aussi que nous avons été pour chacun de vous ce qu'un père est pour ses enfants, vous
12 exhortant, vous consolant, vous conjurant de marcher d'une manière digne de Dieu, qui vous appelle
13 à son royaume et à sa gloire. C'est pourquoi nous rendons continuellement grâces à Dieu de ce qu'en
recevant la parole de Dieu, que nous vous avons fait entendre, vous l'avez reçue, non comme la parole
des hommes, mais, ainsi qu'elle l'est véritablement, comme la parole de Dieu, qui agit en vous qui
14 croyez. Car vous, frères, vous êtes devenus les imitateurs des Églises de Dieu qui sont en Jésus-Christ
dans la Judée, parce que vous aussi, vous avez souffert de la part de vos propres compatriotes les mêmes
15 maux qu'elles ont soufferts de la part des Juifs. Ce sont ces Juifs qui ont fait mourir le Seigneur Jésus
et les prophètes, qui nous ont persécutés, qui ne plaisent point à Dieu, et qui sont ennemis de tous les
16 hommes, nous empêchant de parler aux païens pour qu 'ils soient sauvés, en sorte qu 'ils ne cessent de
17 mettre le comble à leurs péchés. Mais la colère a fini par les atteindre. Pour nous, frères, après avoir été
quelque temps séparés de vous, de corps mais non de coeur, nous avons eu d'autant plus ardemment le
18 vif désir de vous voir. Aussi voulions-nous aller vers vous, du moins moi Paul, une et même deux fois ;
19 mais Satan nous en a empêchés. Qui est, en effet, notre espérance, ou notre joie, ou notre couronne de
20 gloire ? N'est-ce pas vous aussi, devant notre Seigneur Jésus, lors de son avènement ? Oui, vous êtes
notre gloire et notre joie.

3, 2 C'est pourquoi, impatients que nous étions, et nous décidant à rester seuls à Athènes, nous en-
voyâmes Timothée, notre frère, ministre de Dieu dans l'Évangile de Christ, pour vous affermir et vous
3 exhorter au sujet de votre foi, afin que personne ne fût ébranlé au milieu des tribulations présentes ;
4 car vous savez vous-mêmes que nous sommes destinés à cela. Et lorsque nous étions auprès de vous,
nous vous annoncions d'avance que nous serions exposés à des tribulations, comme cela est arrivé, et
5 comme vous le savez. Ainsi, dans mon impatience, j'envoyai m'informer de votre foi, dans la crainte
6 que le tentateur ne vous eût tentés, et que nous n'eussions travaillé en vain. Mais Timothée, récem-
ment arrivé ici de chez vous, nous a donné de bonnes nouvelles de votre foi et de votre charité, et nous
a dit que vous avez toujours de nous un bon souvenir, désirant nous voir comme nous désirons aussi
7 vous voir. En conséquence, frères, au milieu de toutes nos calamités et de nos tribulations, nous avons
8 été consolés à votre sujet, à cause de votre foi. Car maintenant nous vivons, puisque vous demeurez

fermes dans le Seigneur. Quelles actions de grâces, en effet, nous pouvons rendre à Dieu à votre sujet, 9
pour toute la joie que nous éprouvons à cause de vous, devant notre Dieu ! Nuit et jour, nous le prions 10
avec une extrême ardeur de nous permettre de vous voir, et de compléter ce qui manque à votre foi.
Que Dieu lui-même, notre Père, et notre Seigneur Jésus, aplanissent notre route pour que nous allions 11
à vous ! Que le Seigneur augmente de plus en plus parmi vous, et à l'égard de tous, cette charité que 12
nous avons nous-mêmes pour vous, afin d'affermir vos coeurs pour qu'ils soient irréprochables dans la 13
sainteté devant Dieu notre Père, lors de l'avènement de notre Seigneur Jésus avec tous ses saints !

Au reste, frères, puisque vous avez appris de nous comment vous devez vous conduire et plaire à **4**
Dieu, et que c'est là ce que vous faites, nous vous prions et nous vous conjurons au nom du Seigneur
Jésus de marcher à cet égard de progrès en progrès. Vous savez, en effet, quels préceptes nous vous 2
avons donnés de la part du Seigneur Jésus. Ce que Dieu veut, c'est votre sanctification ; c'est que vous 3
vous absteniez de l'impudicité ; c'est que chacun de vous sache posséder son corps dans la sainteté et 4
l'honnêteté, sans vous livrer à une convoitise passionnée, comme font les païens qui ne connaissent pas 5
Dieu ; c'est que personne n'use envers son frère de fraude et de cupidité dans les affaires, parce que le 6
Seigneur tire vengeance de toutes ces choses, comme nous vous l'avons déjà dit et attesté. Car Dieu 7
ne nous a pas appelés à l'impureté, mais à la sanctification. Celui donc qui rejette ces préceptes ne 8
rejette pas un homme, mais Dieu, qui vous a aussi donné son Saint -Esprit. Pour ce qui est de l'amour 9
fraternel, vous n'avez pas besoin qu'on vous en écrive ; car vous avez vous-mêmes appris de Dieu à vous
aimer les uns les autres, et c'est aussi ce que vous faites envers tous les frères dans la Macédoine 10
entière. Mais nous vous exhortons, frères, à abonder toujours plus dans cet amour, et à mettre votre 11
honneur à vivre tranquilles, à vous occuper de vos propres affaires, et à travailler de vos mains, comme
nous vous l'avons recommandé, en sorte que vous vous conduisiez honnêtement envers ceux du dehors, 12
et que vous n'ayez besoin de personne. Nous ne voulons pas, frères, que vous soyez dans l'ignorance 13
au sujet de ceux qui dorment, afin que vous ne vous affligiez pas comme les autres qui n'ont point
d'espérance. Car, si nous croyons que Jésus est mort et qu'il est ressuscité, croyons aussi que Dieu 14
ramènera par Jésus et avec lui ceux qui sont morts. Voici, en effet, ce que nous vous déclarons d'après 15
la parole du Seigneur : nous les vivants, restés pour l'avènement du Seigneur, nous ne devancerons
pas ceux qui sont morts. Car le Seigneur lui-même, à un signal donné, à la voix d'un archange, et au 16
son de la trompette de Dieu, descendra du ciel, et les morts en Christ ressusciteront premièrement.
Ensuite, nous les vivants, qui serons restés, nous serons tous ensemble enlevés avec eux sur des nuées, 17
à la rencontre du Seigneur dans les airs, et ainsi nous serons toujours avec le Seigneur. Consolez -vous 18
donc les uns les autres par ces paroles.

Pour ce qui est des temps et des moments, vous n'avez pas besoin, frères, qu'on vous en écrive. Car **5**, 2
vous savez bien vous-mêmes que le jour du Seigneur viendra comme un voleur dans la nuit. Quand 3
les hommes diront : Paix et sûreté ! alors une ruine soudaine les surprendra, comme les douleurs de
l'enfantement surprennent la femme enceinte, et ils n'échapperont point. Mais vous, frères, vous n'êtes 4
pas dans les ténèbres, pour que ce jour vous surprenne comme un voleur ; vous êtes tous des enfants 5
de la lumière et des enfants du jour. Nous ne sommes point de la nuit ni des ténèbres. Ne dormons 6
donc point comme les autres, mais veillons et soyons sobres. Car ceux qui dorment dorment la nuit, et 7
ceux qui s'enivrent s'enivrent la nuit. Mais nous qui sommes du jour, soyons sobres, ayant revêtu la 8
cuirasse de la foi et de la charité, et ayant pour casque l'espérance du salut. Car Dieu ne nous a pas 9
destinés à la colère, mais à l'acquisition du salut par notre Seigneur Jésus -Christ, qui est mort pour 10
nous, afin que, soit que nous veillions, soit que nous dormions, nous vivions ensemble avec lui. C'est 11
pourquoi exhortez -vous réciproquement, et édifiez -vous les uns les autres, comme en réalité vous le
faites. Nous vous prions, frères, d'avoir de la considération pour ceux qui travaillent parmi vous, qui 12
vous dirigent dans le Seigneur, et qui vous exhortent. Ayez pour eux beaucoup d'affection, à cause de 13
leur oeuvre. Soyez en paix entre vous. Nous vous en prions aussi, frères, avertissez ceux qui vivent 14
dans le désordre, consolez ceux qui sont abattus, supportez les faibles, usez de patience envers tous.
Prenez garde que personne ne rende à autrui le mal pour le mal ; mais poursuivez toujours le bien, soit 15
entre vous, soit envers tous. Soyez toujours joyeux. Priez sans cesse. Rendez grâces en toutes choses, 16, 17, 18
car c 'est à votre égard la volonté de Dieu en Jésus -Christ. N'éteignez pas l'Esprit. Ne méprisez pas 19, 20
les prophéties. Mais examinez toutes choses ; retenez ce qui est bon ; abstenez -vous de toute espèce 21, 22
de mal. Que le Dieu de paix vous sanctifie lui-même tout entiers, et que tout votre être, l'esprit, l'âme 23
et le corps, soit conservé irrépréhensible, lors de l'avènement de notre Seigneur Jésus -Christ ! Celui 24
qui vous a appelés est fidèle, et c'est lui qui le fera. Frères, priez pour nous. Saluez tous les frères par 25, 26
un saint baiser. Je vous en conjure par le Seigneur, que cette lettre soit lue à tous les frères. Que la 27, 28
grâce de notre Seigneur Jésus -Christ soit avec vous !

II THESSALONICIEN

1 Saul, et Silvain, et Timothée, à l'Église des Thessaloniciens, qui est en Dieu notre Père et en
2 Jésus -Christ le Seigneur : que la grâce et la paix vous soient données de la part de Dieu notre
3 Père et du Seigneur Jésus -Christ ! Nous devons à votre sujet, frères, rendre continuellement grâces à Dieu, comme cela est juste, parce que votre foi fait de grands progrès, et que la charité
4 de chacun de vous tous à l'égard des autres augmente de plus en plus. Aussi nous glorifions -nous de vous dans les Églises de Dieu, à cause de votre persévérance et de votre foi au milieu de toutes
5 vos persécutions et des tribulations que vous avez à supporter. C'est une preuve du juste jugement
6 de Dieu, pour que vous soyez jugés dignes du royaume de Dieu, pour lequel vous souffrez. Car il est
7 de la justice de Dieu de rendre l'affliction à ceux qui vous affligent, et de vous donner, à vous qui êtes affligés, du repos avec nous, lorsque le Seigneur Jésus apparaîtra du ciel avec les anges de sa puissance,
8 au milieu d'une flamme de feu, pour punir ceux qui ne connaissent pas Dieu et ceux qui n'obéissent pas
9 à l'Évangile de notre Seigneur Jésus. Ils auront pour châtiment une ruine éternelle, loin de la face du
10 Seigneur et de la gloire de sa force, lorsqu 'il viendra pour être, en ce jour -là, glorifié dans ses saints et
11 admiré dans tous ceux qui auront cru, car notre témoignage auprès de vous a été cru. C'est pourquoi aussi nous prions continuellement pour vous, afin que notre Dieu vous juge dignes de la vocation, et qu'il accomplisse par sa puissance tous les desseins bienveillants de sa bonté, et l'oeuvre de votre foi,
12 pour que le nom de notre Seigneur Jésus soit glorifié en vous, et que vous soyez glorifiés en lui, selon la grâce de notre Dieu et du Seigneur Jésus -Christ.

2 Pour ce qui concerne l'avènement de notre Seigneur Jésus -Christ et notre réunion avec lui, nous
2 vous prions, frères, de ne pas vous laisser facilement ébranler dans votre bon sens, et de ne pas vous laisser troubler, soit par quelque inspiration, soit par quelque parole, ou par quelque lettre qu'on dirait
3 venir de nous, comme si le jour du Seigneur était déjà là. Que personne ne vous séduise d 'aucune manière ; car il faut que l'apostasie soit arrivée auparavant, et qu'on ait vu paraître l'homme du péché,
4 le fils de la perdition, l'adversaire qui s'élève au-dessus de tout ce qu'on appelle Dieu ou de ce qu'on
5 adore, jusqu'à s 'asseoir dans le temple de Dieu, se proclamant lui-même Dieu. Ne vous souvenez -vous
6 pas que je vous disais ces choses, lorsque j'étais encore chez vous ? Et maintenant vous savez ce qui le
7 retient, afin qu 'il ne paraisse qu'en son temps. Car le mystère de l'iniquité agit déjà ; il faut seulement
8 que celui qui le retient encore ait disparu. Et alors paraîtra l'impie, que le Seigneur Jésus détruira par
9 le souffle de sa bouche, et qu'il anéantira par l'éclat de son avènement. L'apparition de cet impie se fera,
10 par la puissance de Satan, avec toutes sortes de miracles, de signes et de prodiges mensongers, et avec toutes les séductions de l'iniquité pour ceux qui périssent parce qu 'ils n'ont pas reçu l'amour de la vérité
11 pour être sauvés. Aussi Dieu leur envoie une puissance d'égarement, pour qu'ils croient au mensonge,
12 afin que tous ceux qui n'ont pas cru à la vérité, mais qui ont pris plaisir à l'injustice, soient condamnés.
13 Pour nous, frères bien-aimés du Seigneur, nous devons à votre sujet rendre continuellement grâces à Dieu, parce que Dieu vous a choisis dès le commencement pour le salut, par la sanctification de l'Esprit
14 et par la foi en la vérité. C'est à quoi il vous a appelés par notre Évangile, pour que vous possédiez la
15 gloire de notre Seigneur Jésus -Christ. Ainsi donc, frères, demeurez fermes, et retenez les instructions
16 que vous avez reçues, soit par notre parole, soit par notre lettre. Que notre Seigneur Jésus -Christ lui-même, et Dieu notre Père, qui nous a aimés, et qui nous a donné par sa grâce une consolation éternelle
17 et une bonne espérance, consolent vos coeurs, et vous affermissent en toute bonne oeuvre et en toute bonne parole !

3 Au reste, frères, priez pour nous, afin que la parole du Seigneur se répande et soit glorifiée comme
2 elle l'est chez -vous, et afin que nous soyons délivrés des hommes méchants et pervers ; car tous n'ont
3, 4 pas la foi. Le Seigneur est fidèle, il vous affermira et vous préservera du malin. Nous avons à votre égard cette confiance dans le Seigneur que vous faites et que vous ferez les choses que nous recommandons.
5, 6 Que le Seigneur dirige vos coeurs vers l'amour de Dieu et vers la patience de Christ ! nous vous recommandons, frères, au nom de notre Seigneur Jésus -Christ, de vous éloigner de tout frère qui vit
7 dans le désordre, et non selon les instructions que vous avez reçues de nous. Vous savez vous-mêmes
8 comment il faut nous imiter, car nous n'avons pas vécu parmi vous dans le désordre. Nous n 'avons mangé gratuitement le pain de personne ; mais, dans le travail et dans la peine, nous avons été nuit et
9 jour à l'oeuvre, pour n 'être à charge à aucun de vous. Ce n'est pas que nous n 'en eussions le droit,
10 mais nous avons voulu vous donner en nous-mêmes un modèle à imiter. Car, lorsque nous étions chez vous, nous vous disions expressément : Si quelqu 'un ne veut pas travailler, qu'il ne mange pas non plus.
11 Nous apprenons, cependant, qu'il y en a parmi vous quelques-uns qui vivent dans le désordre, qui ne
12 travaillent pas, mais qui s'occupent de futilités. Nous invitons ces gens-là, et nous les exhortons par le
13 Seigneur Jésus -Christ, à manger leur propre pain, en travaillant paisiblement. Pour vous, frères, ne

vous lassez pas de faire le bien. Et si quelqu'un n'obéit pas à ce que nous disons par cette lettre, notez 14
-le, et n'ayez point de communication avec lui, afin qu'il éprouve de la honte. Ne le regardez pas comme 15
un ennemi, mais avertissez -le comme un frère. Que le Seigneur de la paix vous donne lui-même la 16
paix en tout temps, de toute manière ! Que le Seigneur soit avec vous tous ! Je vous salue, moi Paul, de 17
ma propre main. C'est là ma signature dans toutes mes lettres ; c'est ainsi que j'écris. Que la grâce de 18
notre Seigneur Jésus -Christ soit avec vous tous !

I TIMOTHÉE

1 Saul, apôtre de Jésus -Christ, par ordre de Dieu notre Sauveur et de Jésus -Christ notre espérance, à Timothée, mon enfant légitime en la foi : que la grâce, la miséricorde et la paix, te
2 soient données de la part de Dieu le Père et de Jésus -Christ notre Seigneur ! Je te rappelle
3 l'exhortation que je te fis, à mon départ pour la Macédoine, lorsque je t 'engageai à rester à
4 Éphèse, afin de recommander à certaines personnes de ne pas enseigner d'autres doctrines, et de ne pas s'attacher à des fables et à des généalogies sans fin, qui produisent des discussions plutôt qu 'elles
5 n'avancent l'oeuvre de Dieu dans la foi. Le but du commandement, c'est une charité venant d'un coeur
6 pur, d'une bonne conscience, et d'une foi sincère. Quelques-uns, s'étant détournés de ces choses, se sont
7 égarés dans de vains discours ; ils veulent être docteurs de la loi, et ils ne comprennent ni ce qu'ils
8 disent, ni ce qu'ils affirment. Nous n'ignorons pas que la loi est bonne, pourvu qu'on en fasse un usage
9 légitime, sachant bien que la loi n'est pas faite pour le juste, mais pour les méchants et les rebelles,
10 les impies et les pécheurs, les irréligieux et les profanes, les parricides, les meurtriers, les impudiques, les infâmes, les voleurs d'hommes, les menteurs, les parjures, et tout ce qui est contraire à la saine
11 doctrine, - conformément à l'Évangile de la gloire du Dieu bienheureux, Évangile qui m 'a été confié.
12 Je rends grâces à celui qui m 'a fortifié, à Jésus -Christ notre Seigneur, de ce qu'il m 'a jugé fidèle,
13 en m'établissant dans le ministère, moi qui étais auparavant un blasphémateur, un persécuteur, un
14 homme violent. Mais j'ai obtenu miséricorde, parce que j'agissais par ignorance, dans l'incrédulité ; et
15 la grâce de notre Seigneur a surabondé, avec la foi et la charité qui est en Jésus -Christ. C'est une parole certaine et entièrement digne d'être reçue, que Jésus -Christ est venu dans le monde pour sauver
16 les pécheurs, dont je suis le premier. Mais j'ai obtenu miséricorde, afin que Jésus -Christ fît voir en moi le premier toute sa longanimité, pour que je servisse d'exemple à ceux qui croiraient en lui pour la
17 vie éternelle. Au roi des siècles, immortel, invisible, seul Dieu, soient honneur et gloire, aux siècles des
18 siècles ! Amen ! Le commandement que je t 'adresse, Timothée, mon enfant, selon les prophéties faites
19 précédemment à ton sujet, c'est que, d'après elles, tu combattes le bon combat, en gardant la foi et une bonne conscience. Cette conscience, quelques-uns l'ont perdue, et ils ont fait naufrage par rapport à la
20 foi. De ce nombre sont Hyménée et Alexandre, que j'ai livrés à Satan, afin qu'ils apprennent à ne pas blasphémer.

2 J'exhorte donc, avant toutes choses, à faire des prières, des supplications, des requêtes, des actions
2 de grâces, pour tous les hommes, pour les rois et pour tous ceux qui sont élevés en dignité, afin que
3 nous menions une vie paisible et tranquille, en toute piété et honnêteté. Cela est bon et agréable devant
4 Dieu notre Sauveur, qui veut que tous les hommes soient sauvés et parviennent à la connaissance de
5 la vérité. Car il y a un seul Dieu, et aussi un seul médiateur entre Dieu et les hommes, Jésus -Christ
6 homme, qui s'est donné lui-même en rançon pour tous. C'est là le témoignage rendu en son propre
7 temps, et pour lequel j 'ai été établi prédicateur et apôtre, -je dis la vérité, je ne mens pas, -chargé
8 d'instruire les païens dans la foi et la vérité. Je veux donc que les hommes prient en tout lieu, en élevant
9 des mains pures, sans colère ni mauvaises pensées. Je veux aussi que les femmes, vêtues d'une manière décente, avec pudeur et modestie, ne se parent ni de tresses, ni d'or, ni de perles, ni d'habits somptueux,
10 mais qu'elles se parent de bonnes oeuvres, comme il convient à des femmes qui font profession de servir
11, 12 Dieu. Que la femme écoute l'instruction en silence, avec une entière soumission. Je ne permets pas à la femme d'enseigner, ni de prendre de l'autorité sur l'homme ; mais elle doit demeurer dans le silence.
13, 14 Car Adam a été formé le premier, Ève ensuite ; et ce n'est pas Adam qui a été séduit, c'est la femme
15 qui, séduite, s'est rendue coupable de transgression. Elle sera néanmoins sauvée en devenant mère, si elle persévère avec modestie dans la foi, dans la charité, et dans la sainteté.

3, 2 Cette parole est certaine : Si quelqu'un aspire à la charge d'évêque, il désire une oeuvre excellente. Il faut donc que l'évêque soit irréprochable, mari d'une seule femme, sobre, modéré, réglé dans sa conduite,
3 hospitalier, propre à l'enseignement. Il faut qu'il ne soit ni adonné au vin, ni violent, mais indulgent,
4 pacifique, désintéressé. Il faut qu'il dirige bien sa propre maison, et qu'il tienne ses enfants dans la
5 soumission et dans une parfaite honnêteté ; car si quelqu'un ne sait pas diriger sa propre maison,
6 comment prendra-t-il soin de l'Église de Dieu ? Il ne faut pas qu'il soit un nouveau converti, de peur
7 qu'enflé d'orgueil il ne tombe sous le jugement du diable. Il faut aussi qu'il reçoive un bon témoignage
8 de ceux du dehors, afin de ne pas tomber dans l'opprobre et dans les pièges du diable. Les diacres
9 aussi doivent être honnêtes, éloignés de la duplicité, des excès du vin, d'un gain sordide, conservant
10 le mystère de la foi dans une conscience pure. Qu'on les éprouve d'abord, et qu'ils exercent ensuite
11 leur ministère, s'ils sont sans reproche. Les femmes, de même, doivent être honnêtes, non médisantes,
12 sobres, fidèles en toutes choses. Les diacres doivent être maris d'une seule femme, et diriger bien leurs
13 enfants et leurs propres maisons ; car ceux qui remplissent convenablement leur ministère s'acquièrent

un rang honorable, et une grande assurance dans la foi en Jésus -Christ. Je t 'écris ces choses, avec 14
l'espérance d'aller bientôt vers toi, mais afin que tu saches, si je tarde, comment il faut se conduire 15
dans la maison de Dieu, qui est l'Église du Dieu vivant, la colonne et l'appui de la vérité. Et, sans 16
contredit, le mystère de la piété est grand : celui qui a été manifesté en chair, justifié par l'Esprit, vu
des anges, prêché aux Gentils, cru dans le monde, élevé dans la gloire.

Mais l'Esprit dit expressément que, dans les derniers temps, quelques-uns abandonneront la foi, **4**
pour s'attacher à des esprits séducteurs et à des doctrines de démons, par l'hypocrisie de faux docteurs 2
portant la marque de la flétrissure dans leur propre conscience, prescrivant de ne pas se marier, et de 3
s'abstenir d'aliments que Dieu a créés pour qu'ils soient pris avec actions de grâces par ceux qui sont
fidèles et qui ont connu la vérité. Car tout ce que Dieu a créé est bon, et rien ne doit être rejeté, pourvu 4
qu'on le prenne avec actions de grâces, parce que tout est sanctifié par la parole de Dieu et par la prière. 5
En exposant ces choses aux frères, tu seras un bon ministre de Jésus Christ, nourri des paroles de la foi 6
et de la bonne doctrine que tu as exactement suivie. Repousse les contes profanes et absurdes. Exerce - 7
toi à la piété ; car l'exercice corporel est utile à peu de chose, tandis que la piété est utile à tout, ayant la 8
promesse de la vie présente et de celle qui est à venir. C'est là une parole certaine et entièrement digne 9
d'être reçue. Nous travaillons, en effet, et nous combattons, parce que nous mettons notre espérance 10
dans le Dieu vivant, qui est le Sauveur de tous les hommes, principalement des croyants. Déclare ces 11
choses, et enseigne-les. Que personne ne méprise ta jeunesse ; mais sois un modèle pour les fidèles, en 12
parole, en conduite, en charité, en foi, en pureté. Jusqu'à ce que je vienne, applique-toi à la lecture, à 13
l'exhortation, à l'enseignement. Ne néglige pas le don qui est en toi, et qui t 'a été donné par prophétie 14
avec l'imposition des mains de l'assemblée des anciens. Occupe-toi de ces choses, donne-toi tout entier 15
à elles, afin que tes progrès soient évidents pour tous. Veille sur toi-même et sur ton enseignement ; 16
persévère dans ces choses, car, en agissant ainsi, tu te sauveras toi-même, et tu sauveras ceux qui t
'écoutent.

Ne réprimande pas rudement le vieillard, mais exhorte-le comme un père ; exhorte les jeunes gens **5**
comme des frères, les femmes âgées comme des mères, celles qui sont jeunes comme des soeurs, en 2
toute pureté. Honore les veuves qui sont véritablement veuves. Si une veuve a des enfants ou des 3, 4
petits-enfants, qu'ils apprennent avant tout à exercer la piété envers leur propre famille, et à rendre à
leurs parents ce qu'ils ont reçu d'eux ; car cela est agréable à Dieu. Celle qui est véritablement veuve, 5
et qui est demeurée dans l'isolement, met son espérance en Dieu et persévère nuit et jour dans les sup-
plications et les prières. Mais celle qui vit dans les plaisirs est morte, quoique vivante. Déclare -leur 6, 7
ces choses, afin qu 'elles soient irréprochables. Si quelqu'un n'a pas soin des siens, et principalement 8
de ceux de sa famille, il a renié la foi, et il est pire qu'un infidèle. Qu'une veuve, pour être inscrite sur le 9
rôle, n'ait pas moins de soixante ans, qu'elle ait été femme d'un seul mari, qu'elle soit recommandable 10
par de bonnes oeuvres, ayant élevé des enfants, exercé l'hospitalité, lavé les pieds des saints, secouru
les malheureux, pratiqué toute espèce de bonne oeuvre. Mais refuse les jeunes veuves ; car, lorsque la 11
volupté les détache du Christ, elles veulent se marier, et se rendent coupables en ce qu'elles violent 12
leur premier engagement. Avec cela, étant oisives, elles apprennent à aller de maison en maison ; et 13
non seulement elles sont oisives, mais encore causeuses et intrigantes, disant ce qu 'il ne faut pas dire.
Je veux donc que les jeunes se marient, qu'elles aient des enfants, qu'elles dirigent leur maison, qu'elles 14
ne donnent à l'adversaire aucune occasion de médire ; car déjà quelques-unes se sont détournées pour 15
suivre Satan. Si quelque fidèle, homme ou femme, a des veuves, qu'il les assiste, et que l'Église n'en 16
soit point chargée, afin qu 'elle puisse assister celles qui sont véritablement veuves. Que les anciens 17
qui dirigent bien soient jugés dignes d'un double honneur, surtout ceux qui travaillent à la prédication
et à l'enseignement. Car l'Écriture dit : Tu n'emmuselleras point le boeuf quand il foule le grain. Et 18
l'ouvrier mérite son salaire. Ne reçois point d'accusation contre un ancien, si ce n'est sur la déposi- 19
tion de deux ou trois témoins. Ceux qui pèchent, reprends -les devant tous, afin que les autres aussi 20
éprouvent de la crainte. Je te conjure devant Dieu, devant Jésus -Christ, et devant les anges élus, 21
d'observer ces choses sans prévention, et de ne rien faire par faveur. N'impose les mains à personne 22
avec précipitation, et ne participe pas aux péchés d'autrui ; toi-même, conserve -toi pur. Ne continue 23
pas à ne boire que de l'eau ; mais fais usage d'un peu de vin, à cause de ton estomac et de tes fréquentes
indispositions. Les péchés de certains hommes sont manifestes, même avant qu'on les juge, tandis que 24
chez d'autres, ils ne se découvrent que dans la suite. De même, les bonnes oeuvres sont manifestes, et 25
celles qui ne le sont pas ne peuvent rester cachées.

Que tous ceux qui sont sous le joug de la servitude regardent leurs maîtres comme dignes de tout **6**
honneur, afin que le nom de Dieu et la doctrine ne soient pas blasphémés. Et que ceux qui ont des 2
fidèles pour maîtres ne les méprisent pas, sous prétexte qu'ils sont frères ; mais qu'ils les servent d'au-
tant mieux que ce sont des fidèles et des bien-aimés qui s'attachent à leur faire du bien. Enseigne ces
choses et recommande-les. Si quelqu'un enseigne de fausses doctrines, et ne s'attache pas aux saines 3

paroles de notre Seigneur Jésus -Christ et à la doctrine qui est selon la piété, il est enflé d'orgueil, il
ne sait rien, et il a la maladie des questions oiseuses et des disputes de mots, d'où naissent l'envie, les
querelles, les calomnies, les mauvais soupçons, les vaines discussions d'hommes corrompus d'enten-
dement, privés de la vérité, et croyant que la piété est une source de gain. C'est, en effet, une grande
source de gain que la piété avec le contentement ; car nous n'avons rien apporté dans le monde, et il
est évident que nous n'en pouvons rien emporter ; si donc nous avons la nourriture et le vêtement,
cela nous suffira. Mais ceux qui veulent s'enrichir tombent dans la tentation, dans le piège, et dans
beaucoup de désirs insensés et pernicieux qui plongent les hommes dans la ruine et la perdition. Car
l'amour de l'argent est une racine de tous les maux ; et quelques-uns, en étant possédés, se sont éga-
rés loin de la foi, et se sont jetés eux-mêmes dans bien des tourments. Pour toi, homme de Dieu, fuis
ces choses, et recherche la justice, la piété, la foi, la charité, la patience, la douceur. Combats le bon
combat de la foi, saisis la vie éternelle, à laquelle tu as été appelé, et pour laquelle tu as fait une belle
confession en présence d'un grand nombre de témoins. Je te recommande, devant Dieu qui donne la
vie à toutes choses, et devant Jésus -Christ, qui fit une belle confession devant Ponce Pilate, de garder
le commandement, et de vivre sans tache, sans reproche, jusqu'à l'apparition de notre Seigneur Jésus
Christ, que manifestera en son temps le bienheureux et seul souverain, le roi des rois, et le Seigneur
des seigneurs, qui seul possède l'immortalité, qui habite une lumière inaccessible, que nul homme n'a
vu ni ne peut voir, à qui appartiennent l'honneur et la puissance éternelle. Amen ! Recommande aux
riches du présent siècle de ne pas être orgueilleux, et de ne pas mettre leur espérance dans des richesses
incertaines, mais de la mettre en Dieu, qui nous donne avec abondance toutes choses pour que nous en
jouissions. Recommande-leur de faire du bien, d'être riches en bonnes oeuvres, d'avoir de la libéralité,
de la générosité, et de s 'amasser ainsi pour l'avenir un trésor placé sur un fondement solide, afin de
saisir la vie véritable. O Timothée, garde le dépôt, en évitant les discours vains et profanes, et les dis-
putes de la fausse science dont font profession quelques-uns, qui se sont ainsi détournés de la foi. Que
la grâce soit avec vous !

II TIMOTHÉE

Paul, apôtre de Jésus -Christ, par la volonté de Dieu, pour annoncer la promesse de la vie qui est **1**
en Jésus -Christ, à Timothée, mon enfant bien-aimé : que la grâce, la miséricorde et la paix te 2
soient données de la part de Dieu le Père et de Jésus -Christ notre Seigneur ! Je rends grâces à 3
Dieu, que mes ancêtres ont servi, et que je sers avec une conscience pure, de ce que nuit et jour
je me souviens continuellement de toi dans mes prières, me rappelant tes larmes, et désirant te voir 4
afin d'être rempli de joie, gardant le souvenir de la foi sincère qui est en toi, qui habita d'abord dans 5
ton aïeule Loïs et dans ta mère Eunice, et qui, j'en suis persuadé, habite aussi en toi. C'est pourquoi je 6
t 'exhorte à ranimer le don de Dieu que tu as reçu par l'imposition de mes mains. Car ce n'est pas un 7
esprit de timidité que Dieu nous a donné, mais un esprit de force, d'amour et de sagesse. N'aie donc 8
point honte du témoignage à rendre à notre Seigneur, ni de moi son prisonnier. Mais souffre avec moi
pour l'Évangile, par la puissance de Dieu qui nous a sauvés, et nous a adressé une sainte vocation, non 9
à cause de nos oeuvres, mais selon son propre dessein, et selon la grâce qui nous a été donnée en Jésus
-Christ avant les temps éternels, et qui a été manifestée maintenant par l'apparition de notre Sauveur 10
Jésus -Christ, qui a détruit la mort et a mis en évidence la vie et l'immortalité par l'Évangile. C'est 11
pour cet Évangile que j 'ai été établi prédicateur et apôtre, chargé d'instruire les païens. Et c'est à cause 12
de cela que je souffre ces choses ; mais j'en ai point honte, car je sais en qui j'ai cru, et je suis persuadé
qu 'il a la puissance de garder mon dépôt jusqu'à ce jour-là. Retiens dans la foi et dans la charité qui est 13
en Jésus -Christ le modèle des saines paroles que tu as reçues de moi. Garde le bon dépôt, par le Saint 14
-Esprit qui habite en nous. Tu sais que tous ceux qui sont en Asie m 'ont abandonné, entre autres 15
Phygelle et Hermogène. Que le Seigneur répande sa miséricorde sur la maison d'Onésiphore, car il 16
m 'a souvent consolé, et il n'a pas eu honte de mes chaînes ; au contraire, lorsqu'il est venu à Rome, 17
il m 'a cherché avec beaucoup d'empressement, et il m'a trouvé. Que le Seigneur lui donne d'obtenir 18
miséricorde auprès du Seigneur en ce jour-là. Tu sais mieux que personne combien de services il m'a
rendus à Éphèse.

Toi donc, mon enfant, fortifie-toi dans la grâce qui est en Jésus -Christ. Et ce que tu as entendu **2**, 2
de moi en présence de beaucoup de témoins, confie -le à des hommes fidèles, qui soient capables de
l'enseigner aussi à d'autres. Souffre avec moi, comme un bon soldat de Jésus -Christ. Il n'est pas de 3, 4
soldat qui s'embarrasse des affaires de la vie, s'il veut plaire à celui qui l'a enrôlé ; et l'athlète n'est pas 5
couronné, s 'il n'a combattu suivant les règles. Il faut que le laboureur travaille avant de recueillir les 6
fruits. Comprends ce que je dis, car le Seigneur te donnera de l'intelligence en toutes choses. Souviens- 7, 8
toi de Jésus -Christ, issu de la postérité de David, ressuscité des morts, selon mon Évangile, pour lequel 9
je souffre jusqu'à être lié comme un malfaiteur. Mais la parole de Dieu n'est pas liée. C'est pourquoi 10
je supporte tout à cause des élus, afin qu 'eux aussi obtiennent le salut qui est en Jésus -Christ, avec
la gloire éternelle. Cette parole est certaine : Si nous sommes morts avec lui, nous vivrons aussi avec 11
lui ; si nous persévérons, nous régnerons aussi avec lui ; si nous le renions, lui aussi nous reniera ; 12
si nous sommes infidèles, il demeure fidèle, car il ne peut se renier lui-même. Rappelle ces choses, 13, 14
en conjurant devant Dieu qu'on évite les disputes de mots, qui ne servent qu'à la ruine de ceux qui
écoutent. Efforce-toi de te présenter devant Dieu comme un homme éprouvé, un ouvrier qui n'a point 15
à rougir, qui dispense droitement la parole de la vérité. Évite les discours vains et profanes ; car ceux 16
qui les tiennent avanceront toujours plus dans l'impiété, et leur parole rongera comme la gangrène. De 17
ce nombre sont Hyménée et Philète, qui se sont détournés de la vérité, disant que la résurrection est 18
déjà arrivée, et qui renversent la foi de quelques uns. Néanmoins, le solide fondement de Dieu reste 19
debout, avec ces paroles qui lui servent de sceau : Le Seigneur connaît ceux qui lui appartiennent ; et :
Quiconque prononce le nom du Seigneur, qu'il s'éloigne de l'iniquité. Dans une grande maison, il n'y a 20
pas seulement des vases d'or et d'argent, mais il y en a aussi de bois et de terre ; les uns sont des vases
d 'honneur, et les autres sont d'un usage vil. Si donc quelqu'un se conserve pur, en s'abstenant de ces 21
choses, il sera un vase d 'honneur, sanctifié, utile à son maître, propre à toute bonne oeuvre. Fuis les 22
passions de la jeunesse, et recherche la justice, la foi, la charité, la paix, avec ceux qui invoquent le
Seigneur d 'un coeur pur. Repousse les discussions folles et inutiles, sachant qu 'elles font naître des 23
querelles. Or, il ne faut pas qu'un serviteur du Seigneur ait des querelles ; il doit, au contraire, avoir de 24
la condescendance pour tous, être propre à enseigner, doué de patience ; il doit redresser avec douceur 25
les adversaires, dans l'espérance que Dieu leur donnera la repentance pour arriver à la connaissance
de la vérité, et que, revenus à leur bon sens, ils se dégageront des pièges du diable, qui s'est emparé 26
d'eux pour les soumettre à sa volonté.

Sache que, dans les derniers jours, il y aura des temps difficiles. Car les hommes seront égoïstes, **3**, 2
amis de l'argent, fanfarons, hautains, blasphémateurs, rebelles à leurs parents, ingrats, irréligieux, in- 3

sensibles, déloyaux, calomniateurs, intempérants, cruels, ennemis des gens de bien, traîtres, emportés,
enflés d'orgueil, aimant le plaisir plus que Dieu, ayant l'apparence de la piété, mais reniant ce qui en
fait la force. Éloigne -toi de ces hommes-là. Il en est parmi eux qui s'introduisent dans les maisons,
et qui captivent des femmes d'un esprit faible et borné, chargées de péchés, agitées par des passions
de toute espèce, apprenant toujours et ne pouvant jamais arriver à la connaissance de la vérité. De
même que Jannès et Jambrès s'opposèrent à Moïse, de même ces hommes s'opposent à la vérité, étant
corrompus d'entendement, réprouvés en ce qui concerne la foi. Mais ils ne feront pas de plus grands
progrès ; car leur folie sera manifeste pour tous, comme le fut celle de ces deux hommes. Pour toi, tu
as suivi de près mon enseignement, ma conduite, mes résolutions, ma foi, ma douceur, ma charité, ma
constance, mes persécutions, mes souffrances. À quelles souffrances n'ai-je pas été exposé à Antioche, à
Icone, à Lystre ? Quelles persécutions n'ai-je pas supportées ? Et le Seigneur m 'a délivré de toutes. Or,
tous ceux qui veulent vivre pieusement en Jésus -Christ seront persécutés. Mais les hommes méchants
et imposteurs avanceront toujours plus dans le mal, égarant les autres et égarés eux-mêmes. Toi, de-
meure dans les choses que tu as apprises, et reconnues certaines, sachant de qui tu les as apprises ;
dès ton enfance, tu connais les saintes lettres, qui peuvent te rendre sage à salut par la foi en Jésus
-Christ. Toute Écriture est inspirée de Dieu, et utile pour enseigner, pour convaincre, pour corriger,
pour instruire dans la justice, afin que l'homme de Dieu soit accompli et propre à toute bonne oeuvre.

4 Je t'en conjure devant Dieu et devant Jésus -Christ, qui doit juger les vivants et les morts, et au nom
de son apparition et de son royaume, prêche la parole, insiste en toute occasion, favorable ou non, re-
prends, censure, exhorte, avec toute douceur et en instruisant. Car il viendra un temps où les hommes
ne supporteront pas la saine doctrine ; mais, ayant la démangeaison d'entendre des choses agréables, ils
se donneront une foule de docteurs selon leurs propres désirs, détourneront l'oreille de la vérité, et se
tourneront vers les fables. Mais toi, sois sobre en toutes choses, supporte les souffrances, fais l'oeuvre
d'un évangéliste, remplis bien ton ministère. Car pour moi, je sers déjà de libation, et le moment de
mon départ approche. J'ai combattu le bon combat, j'ai achevé la course, j'ai gardé la foi. Désormais
la couronne de justice m 'est réservée ; le Seigneur, le juste juge, me la donnera dans ce jour-là, et non
seulement à moi, mais encore à tous ceux qui auront aimé son avènement. Viens au plus tôt vers moi ;
car Démas m'a abandonné, par amour pour le siècle présent, et il est parti pour Thessalonique ; Cres-
cens est allé en Galatie, Tite en Dalmatie. Luc seul est avec moi. Prends Marc, et amène-le avec toi, car
il m 'est utile pour le ministère. J'ai envoyé Tychique à Éphèse. Quand tu viendras, apporte le man-
teau que j'ai laissé à Troas chez Carpus, et les livres, surtout les parchemins. Alexandre, le forgeron,
m 'a fait beaucoup de mal. Le Seigneur lui rendra selon ses oeuvres. Garde -toi aussi de lui, car il s'est
fortement opposé à nos paroles. Dans ma première défense, personne ne m 'a assisté, mais tous m 'ont
abandonné. Que cela ne leur soit point imputé ! C'est le Seigneur qui m 'a assisté et qui m 'a fortifié,
afin que la prédication fût accomplie par moi et que tous les païens l'entendissent. Et j'ai été délivré de
la gueule du lion. Le Seigneur me délivrera de toute oeuvre mauvaise, et il me sauvera pour me faire
entrer dans son royaume céleste. À lui soit la gloire aux siècles des siècles ! Amen ! Salue Prisca et
Aquilas, et la famille d'Onésiphore. Éraste est resté à Corinthe, et j'ai laissé Trophime malade à Milet.
Tâche de venir avant l'hiver. Eubulus, Pudens, Linus, Claudia, et tous les frères te saluent. Que le
Seigneur soit avec ton esprit ! Que la grâce soit avec vous !

TITE

Paul, serviteur de Dieu, et apôtre de Jésus -Christ pour la foi des élus de Dieu et la connaissance **1**
de la vérité qui est selon la piété, lesquelles reposent sur l'espérance de la vie éternelle, pro- 2
mise dès les plus anciens temps par le Dieu qui ne ment point, et qui a manifesté sa parole en 3
son temps par la prédication qui m 'a été confiée d'après l'ordre de Dieu notre Sauveur, à Tite, 4
mon enfant légitime en notre commune foi : que la grâce et la paix te soient données de la part de Dieu
le Père et de Jésus -Christ notre Sauveur ! Je t 'ai laissé en Crète, afin que tu mettes en ordre ce qui 5
reste à régler, et que, selon mes instructions, tu établisses des anciens dans chaque ville, s'il s'y trouve 6
quelque homme irréprochable, mari d'une seule femme, ayant des enfants fidèles, qui ne soient ni accu-
sés de débauche ni rebelles. Car il faut que l'évêque soit irréprochable, comme économe de Dieu ; qu'il 7
ne soit ni arrogant, ni colère, ni adonné au vin, ni violent, ni porté à un gain déshonnête ; mais qu'il 8
soit hospitalier, ami des gens de bien, modéré, juste, saint, tempérant, attaché à la vraie parole telle 9
qu'elle a été enseignée, afin d'être capable d'exhorter selon la saine doctrine et de réfuter les contra-
dicteurs. Il y a, en effet, surtout parmi les circoncis, beaucoup de gens rebelles, de vains discoureurs 10
et de séducteurs, auxquels il faut fermer la bouche. Ils bouleversent des familles entières, enseignant 11
pour un gain honteux ce qu'on ne doit pas enseigner. L'un d'entre eux, leur propre prophète, a dit : 12
Crétois toujours menteurs, méchantes bêtes, ventres paresseux. Ce témoignage est vrai. C'est pour- 13
quoi reprends -les sévèrement, afin qu'ils aient une foi saine, et qu'ils ne s'attachent pas à des fables 14
judaïques et à des commandements d'hommes qui se détournent de la vérité. Tout est pur pour ceux 15
qui sont purs ; mais rien n'est pur pour ceux qui sont souillés et incrédules, leur intelligence et leur
conscience sont souillées. Ils font profession de connaître Dieu, mais ils le renient par leurs oeuvres, 16
étant abominables, rebelles, et incapables d 'aucune bonne oeuvre.

Pour toi, dis les choses qui sont conformes à la saine doctrine. Dis que les vieillards doivent être **2**, 2
sobres, honnêtes, modérés, sains dans la foi, dans la charité, dans la patience. Dis que les femmes 3
âgées doivent aussi avoir l'extérieur qui convient à la sainteté, n 'être ni médisantes, ni adonnées au
vin ; qu'elles doivent donner de bonnes instructions, dans le but d'apprendre aux jeunes femmes à 4
aimer leurs maris et leurs enfants, à être retenues, chastes, occupées aux soins domestiques, bonnes, 5
soumises à leurs maris, afin que la parole de Dieu ne soit pas blasphémée. Exhorte de même les jeunes 6
gens à être modérés, te montrant toi-même à tous égards un modèle de bonnes oeuvres, et donnant 7
un enseignement pur, digne, une parole saine, irréprochable, afin que l'adversaire soit confus, n'ayant 8
aucun mal à dire de nous. Exhorte les serviteurs à être soumis à leurs maîtres, à leur plaire en toutes 9
choses, à n'être point contredisants, à ne rien dérober, mais à montrer toujours une parfaite fidélité, 10
afin de faire honorer en tout la doctrine de Dieu notre Sauveur. Car la grâce de Dieu, source de salut 11
pour tous les hommes, a été manifestée. Elle nous enseigne à renoncer à l'impiété et aux convoitises 12
mondaines, et à vivre dans le siècle présent selon la sagesse, la justice et la piété, en attendant la 13
bienheureuse espérance, et la manifestation de la gloire du grand Dieu et de notre Sauveur Jésus -
Christ, qui s'est donné lui-même pour nous, afin de nous racheter de toute iniquité, et de se faire un 14
peuple qui lui appartienne, purifié par lui et zélé pour les bonnes oeuvres. Dis ces choses, exhorte, et 15
reprends, avec une pleine autorité. Que personne ne te méprise.

Rappelle -leur d'être soumis aux magistrats et aux autorités, d'obéir, d'être prêts à toute bonne **3**
oeuvre, de ne médire de personne, d'être pacifiques, modérés, pleins de douceur envers tous les hommes. 2
Car nous aussi, nous étions autrefois insensés, désobéissants, égarés, asservis à toute espèce de convoi- 3
tises et de voluptés, vivant dans la méchanceté et dans l'envie, dignes d'être haïs, et nous haïssant les
uns les autres. Mais, lorsque la bonté de Dieu notre Sauveur et son amour pour les hommes ont été 4
manifestés, il nous a sauvés, non à cause des oeuvres de justice que nous aurions faites, mais selon sa 5
miséricorde, par le baptême de la régénération et le renouvellement du Saint -Esprit, qu 'il a répandu 6
sur nous avec abondance par Jésus -Christ notre Sauveur, afin que, justifiés par sa grâce, nous deve- 7
nions, en espérance, héritiers de la vie éternelle. Cette parole est certaine, et je veux que tu affirmes 8
ces choses, afin que ceux qui ont cru en Dieu s'appliquent à pratiquer de bonnes oeuvres. Voilà ce qui
est bon et utile aux hommes. Mais évite les discussions folles, les généalogies, les querelles, les dis- 9
putes relatives à la loi ; car elles sont inutiles et vaines. Éloigne de toi, après un premier et un second 10
avertissement, celui qui provoque des divisions, sachant qu 'un homme de cette espèce est perverti, et 11
qu'il pèche, en se condamnant lui-même. Lorsque je t 'enverrai Artémas ou Tychique, hâte -toi de venir 12
me rejoindre à Nicopolis ; car c'est là que j'ai résolu de passer l'hiver. Aie soin de pourvoir au voyage de 13
Zénas, le docteur de la loi, et d'Apollos, en sorte que rien ne leur manque. Il faut que les nôtres aussi 14
apprennent à pratiquer de bonnes oeuvres pour subvenir aux besoins pressants, afin qu'ils ne soient
pas sans produire des fruits. Tous ceux qui sont avec moi te saluent. Salue ceux qui nous aiment dans 15
la foi. Que la grâce soit avec vous tous !

PHILÉMON

1 Paul, prisonnier de Jésus -Christ, et le frère Timothée, à Philémon, notre bien-aimé et notre
2 compagnon d'oeuvre, à la soeur Apphia, à Archippe, notre compagnon de combat, et à l'Église
3 qui est dans ta maison : que la grâce et la paix vous soient données de la part de Dieu notre
4 Père et du Seigneur Jésus -Christ ! Je rends continuellement grâces à mon Dieu, faisant men-
5 tion de toi dans mes prières, parce que je suis informé de la foi que tu as au Seigneur Jésus et de ta
6 charité pour tous les saints. Je lui demande que ta participation à la foi soit efficace pour la cause de
7 Christ, en faisant reconnaître en nous toute espèce de bien. J'ai, en effet, éprouvé beaucoup de joie
8 et de consolation au sujet de ta charité ; car par toi, frère, le coeur des saints a été tranquillisé. C'est
9 pourquoi, bien que j'aie en Christ toute liberté de te prescrire ce qui est convenable, c'est de préférence
au nom de la charité que je t'adresse une prière, étant ce que je suis, Paul, vieillard, et de plus mainte-
10 nant prisonnier de Jésus -Christ. Je te prie pour mon enfant, que j'ai engendré étant dans les chaînes,
11, 12 Onésime, qui autrefois t'a été inutile, mais qui maintenant est utile, et à toi et à moi. Je te le renvoie
13 lui, mes propres entrailles. J 'aurais désiré le retenir auprès de moi, pour qu'il me servît à ta place,
14 pendant que je suis dans les chaînes pour l'Évangile. Toutefois, je n'ai rien voulu faire sans ton avis,
15 afin que ton bienfait ne soit pas comme forcé, mais qu'il soit volontaire. Peut-être a-t-il été séparé de
16 toi pour un temps, afin que tu le recouvres pour l'éternité, non plus comme un esclave, mais comme
supérieur à un esclave, comme un frère bien-aimé, de moi particulièrement, et de toi à plus forte raison,
17 soit dans la chair, soit dans le Seigneur. Si donc tu me tiens pour ton ami, reçois -le comme moi-même.
18, 19 Et s 'il t'a fait quelque tort, ou s'il te doit quelque chose, mets -le sur mon compte. Moi Paul, je l'écris
20 de ma propre main, -je paierai, pour ne pas te dire que tu te dois toi-même à moi. Oui, frère, que j
21 'obtienne de toi cet avantage, dans le Seigneur ; tranquillise mon coeur en Christ. C'est en comptant
22 sur ton obéissance que je t 'écris, sachant que tu feras même au delà de ce que je dis. En même temps,
23 prépare -moi un logement, car j'espère vous être rendu, grâce à vos prières. Épaphras, mon compa-
24 gnon de captivité en Jésus -Christ, te salue, ainsi que Marc, Aristarque, Démas, Luc, mes compagnons
25 d'oeuvre. Que la grâce de notre Seigneur Jésus -Christ soit avec votre esprit !

HÉBREUX

Après avoir autrefois, à plusieurs reprises et de plusieurs manières, parlé à nos pères par les **1**
prophètes, Dieu, dans ces derniers temps, nous a parlé par le Fils, qu ’il a établi héritier de 2
toutes choses, par lequel il a aussi créé le monde, et qui, étant le reflet de sa gloire et l’em- 3
preinte de sa personne, et soutenant toutes choses par sa parole puissante, a fait la purification
des péchés et s’est assis à la droite de la majesté divine dans les lieux très hauts, devenu d’autant su- 4
périeur aux anges qu’il a hérité d’un nom plus excellent que le leur. Car auquel des anges Dieu a-t-il 5
jamais dit : Tu es mon Fils, Je t ’ai engendré aujourd’hui ? Et encore : Je serai pour lui un père, et il sera
pour moi un fils ? Et lorsqu’il introduit de nouveau dans le monde le premier-né, il dit : Que tous les 6
anges de Dieu l ’adorent ! De plus, il dit des anges : Celui qui fait de ses anges des vents, Et de ses ser- 7
viteurs une flamme de feu. Mais il a dit au Fils : Ton trône, ô Dieu, est éternel ; Le sceptre de ton règne 8
est un sceptre d’équité ; Tu as aimé la justice, et tu as haï l’iniquité ; C’est pourquoi, ô Dieu, ton Dieu 9
t ’a oint D’une huile de joie au-dessus de tes égaux. Et encore : Toi, Seigneur, tu as au commencement 10
fondé la terre, Et les cieux sont l’ouvrage de tes mains ; Ils périront, mais tu subsistes ; Ils vieilliront 11
tous comme un vêtement, Tu les rouleras comme un manteau et ils seront changés ; Mais toi, tu restes 12
le même, Et tes années ne finiront point. Et auquel des anges a-t-il jamais dit : Assieds-toi à ma droite, 13
jusqu’à ce que je fasse de tes ennemis ton marchepied ? Ne sont-ils pas tous des esprits au service de 14
Dieu, envoyés pour exercer un ministère en faveur de ceux qui doivent hériter du salut ?

C’est pourquoi nous devons d’autant plus nous attacher aux choses que nous avons entendues, de **2**
peur que nous ne soyons emportés loin d’elles. Car, si la parole annoncée par des anges a eu son effet, 2
et si toute transgression et toute désobéissance a reçu une juste rétribution, comment échapperons 3
-nous en négligeant un si grand salut, qui, annoncé d’abord par le Seigneur, nous a été confirmé par
ceux qui l’ont entendu, Dieu appuyant leur témoignage par des signes, des prodiges, et divers miracles, 4
et par les dons du Saint -Esprit distribués selon sa volonté. En effet, ce n’est pas à des anges que Dieu 5
a soumis le monde à venir dont nous parlons. Or quelqu’un a rendu quelque part ce témoignage : Qu 6
’est -ce que l’homme, pour que tu te souviennes de lui, Ou le fils de l’homme, pour que tu prennes soin
de lui ? Tu l ’as abaissé pour un peu de temps au-dessous des anges, Tu l ’as couronné de gloire et 7
d’honneur, Tu as mis toutes choses sous ses pieds. En effet, en lui soumettant toutes choses, Dieu n’a 8
rien laissé qui ne lui fût soumis. Cependant, nous ne voyons pas encore maintenant que toutes choses
lui soient soumises. Mais celui qui a été abaissé pour un peu de temps au-dessous des anges, Jésus, 9
nous le voyons couronné de gloire et d’honneur à cause de la mort qu’il a soufferte, afin que, par la grâce
de Dieu, il souffrît la mort pour tous. Il convenait, en effet, que celui pour qui et par qui sont toutes 10
choses, et qui voulait conduire à la gloire beaucoup de fils, élevât à la perfection par les souffrances le
Prince de leur salut. Car celui qui sanctifie et ceux qui sont sanctifiés sont tous issus d’un seul. C ’est 11
pourquoi il n’a pas honte de les appeler frères, lorsqu’il dit : J’annoncerai ton nom à mes frères, Je te 12
célébrerai au milieu de l’assemblée. Et encore : Je me confierai en toi. Et encore : Me voici, moi et les 13
enfants que Dieu m ’a donnés. Ainsi donc, puisque les enfants participent au sang et à la chair, il y a 14
également participé lui-même, afin que, par la mort, il anéantît celui qui a la puissance de la mort, c’est-
à-dire le diable, et qu’il délivrât tous ceux qui, par crainte de la mort, étaient toute leur vie retenus 15
dans la servitude. Car assurément ce n’est pas à des anges qu’il vient en aide, mais c’est à la postérité 16
d’Abraham. En conséquence, il a dû être rendu semblable en toutes choses à ses frères, afin qu ’il fût 17
un souverain sacrificateur miséricordieux et fidèle dans le service de Dieu, pour faire l’expiation des
péchés du peuple ; car, ayant été tenté lui-même dans ce qu ’il a souffert, il peut secourir ceux qui sont 18
tentés.

C’est pourquoi, frères saints, qui avez part à la vocation céleste, considérez l’apôtre et le souverain **3**
sacrificateur de la foi que nous professons, Jésus, qui a été fidèle à celui qui l ’a établi, comme le 2
fut Moïse dans toute sa maison. Car il a été jugé digne d’une gloire d’autant supérieure à celle de 3
Moïse que celui qui a construit une maison a plus d’honneur que la maison même. Chaque maison est 4
construite par quelqu’un, mais celui qui a construit toutes choses, c’est Dieu. Pour Moïse, il a été fidèle 5
dans toute la maison de Dieu, comme serviteur, pour rendre témoignage de ce qui devait être annoncé ;
mais Christ l’est comme Fils sur sa maison ; et sa maison, c’est nous, pourvu que nous retenions jusqu’à 6
la fin la ferme confiance et l’espérance dont nous nous glorifions. C’est pourquoi, selon ce que dit le 7
Saint -Esprit : Aujourd’hui, si vous entendez sa voix, N’endurcissez pas vos coeurs, comme lors de 8
la révolte, Le jour de la tentation dans le désert, Où vos pères me tentèrent Pour m ’éprouver, et 9
ils virent mes oeuvres Pendant quarante ans. Aussi je fus irrité contre cette génération, et je dis : 10
Ils ont toujours un coeur qui s’égare. Ils n’ont pas connu mes voies. Je jurai donc dans ma colère : Ils 11
n’entreront pas dans mon repos ! Prenez garde, frères, que quelqu’un de vous n’ait un coeur mauvais et 12
incrédule, au point de se détourner du Dieu vivant. Mais exhortez-vous les uns les autres chaque jour, 13

aussi longtemps qu'on peut dire : Aujourd'hui ! afin qu 'aucun de vous ne s'endurcisse par la séduction
14 du péché. Car nous sommes devenus participants de Christ, pourvu que nous retenions fermement
15 jusqu'à la fin l'assurance que nous avions au commencement, pendant qu'il est dit : Aujourd'hui, si
16 vous entendez sa voix, N'endurcissez pas vos coeurs, comme lors de la révolte. Qui furent, en effet, ceux
qui se révoltèrent après l'avoir entendue, sinon tous ceux qui étaient sortis d 'Égypte sous la conduite de
17 Moïse ? Et contre qui Dieu fut-il irrité pendant quarante ans, sinon contre ceux qui péchaient, et dont
18 les cadavres tombèrent dans le désert ? Et à qui jura-t-il qu'ils n'entreraient pas dans son repos, sinon
19 à ceux qui avaient désobéi ? Aussi voyons-nous qu 'ils ne purent y entrer à cause de leur incrédulité.

4 Craignons donc, tandis que la promesse d'entrer dans son repos subsiste encore, qu'aucun de vous ne
2 paraisse être venu trop tard. Car cette bonne nouvelle nous a été annoncée aussi bien qu'à eux ; mais
la parole qui leur fut annoncée ne leur servit de rien, parce qu'elle ne trouva pas de la foi chez ceux
3 qui l'entendirent. Pour nous qui avons cru, nous entrons dans le repos, selon qu'il dit : Je jurai dans
ma colère : Ils n'entreront pas dans mon repos ! Il dit cela, quoique ses oeuvres eussent été achevées
4 depuis la création du monde. Car il a parlé quelque part ainsi du septième jour : Et Dieu se reposa de
5, 6 toutes ses oeuvres le septième jour. Et ici encore : Ils n'entreront pas dans mon repos ! Or, puisqu'il est
encore réservé à quelques-uns d'y entrer, et que ceux à qui d'abord la promesse a été faite n'y sont pas
7 entrés à cause de leur désobéissance, Dieu fixe de nouveau un jour -aujourd'hui -en disant dans David
si longtemps après, comme il est dit plus haut : Aujourd'hui, si vous entendez sa voix, N'endurcissez
8 pas vos coeurs. Car, si Josué leur eût donné le repos, il ne parlerait pas après cela d 'un autre jour.
9, 10 Il y a donc un repos de sabbat réservé au peuple de Dieu. Car celui qui entre dans le repos de Dieu
11 se repose de ses oeuvres, comme Dieu s'est reposé des siennes. Efforçons-nous donc d'entrer dans ce
12 repos, afin que personne ne tombe en donnant le même exemple de désobéissance. Car la parole de
Dieu est vivante et efficace, plus tranchante qu'une épée quelconque à deux tranchants, pénétrante
jusqu'à partager âme et esprit, jointures et moelles ; elle juge les sentiments et les pensées du coeur.
13 Nulle créature n'est cachée devant lui, mais tout est à nu et à découvert aux yeux de celui à qui nous
14 devons rendre compte. Ainsi, puisque nous avons un grand souverain sacrificateur qui a traversé les
15 cieux, Jésus, le Fils de Dieu, demeurons fermes dans la foi que nous professons. Car nous n'avons pas
un souverain sacrificateur qui ne puisse compatir à nos faiblesses ; au contraire, il a été tenté comme
16 nous en toutes choses, sans commettre de péché. Approchons-nous donc avec assurance du trône de la
grâce, afin d'obtenir miséricorde et de trouver grâce, pour être secourus dans nos besoins.

5 En effet, tout souverain sacrificateur pris du milieu des hommes est établi pour les hommes dans le
2 service de Dieu, afin de présenter des offrandes et des sacrifices pour les péchés. Il peut être indulgent
3 pour les ignorants et les égarés, puisque la faiblesse est aussi son partage. Et c'est à cause de cette
4 faiblesse qu'il doit offrir des sacrifices pour ses propres péchés, comme pour ceux du peuple. Nul ne s
5 'attribue cette dignité, s'il n'est appelé de Dieu, comme le fut Aaron. Et Christ ne s 'est pas non plus
attribué la gloire de devenir souverain sacrificateur, mais il la tient de celui qui lui a dit : Tu es mon
6 Fils, Je t 'ai engendré aujourd'hui ! Comme il dit encore ailleurs : Tu es sacrificateur pour toujours,
7 Selon l'ordre de Melchisédek. C'est lui qui, dans les jours de sa chair, ayant présenté avec de grands
cris et avec larmes des prières et des supplications à celui qui pouvait le sauver de la mort, et ayant été
8 exaucé à cause de sa piété, a appris, bien qu'il fût Fils, l'obéissance par les choses qu 'il a souffertes,
9 et qui, après avoir été élevé à la perfection, est devenu pour tous ceux qui lui obéissent l'auteur d'un
10, 11 salut éternel, Dieu l'ayant déclaré souverain sacrificateur selon l'ordre de Melchisédek. Nous avons
beaucoup à dire là-dessus, et des choses difficiles à expliquer, parce que vous êtes devenus lents à
12 comprendre. Vous, en effet, qui depuis longtemps devriez être des maîtres, vous avez encore besoin
qu'on vous enseigne les premiers rudiments des oracles de Dieu, vous en êtes venus à avoir besoin de
13 lait et non d'une nourriture solide. Or, quiconque en est au lait n'a pas l'expérience de la parole de
14 justice ; car il est un enfant. Mais la nourriture solide est pour les hommes faits, pour ceux dont le
jugement est exercé par l'usage à discerner ce qui est bien et ce qui est mal.

6 C'est pourquoi, laissant les éléments de la parole de Christ, tendons à ce qui est parfait, sans poser
2 de nouveau le fondement du renoncement aux oeuvres mortes, de la foi en Dieu, de la doctrine des
3 baptêmes, de l'imposition des mains, de la résurrection des morts, et du jugement éternel. C 'est ce
4 que nous ferons, si Dieu le permet. Car il est impossible que ceux qui ont été une fois éclairés, qui
5 ont goûté le don céleste, qui ont eu part au Saint -Esprit, qui ont goûté la bonne parole de Dieu et les
6 puissances du siècle à venir, et qui sont tombés, soient encore renouvelés et amenés à la repentance,
7 puisqu'ils crucifient pour leur part le Fils de Dieu et l'exposent à l'ignominie. Lorsqu'une terre est
abreuvée par la pluie qui tombe souvent sur elle, et qu'elle produit une herbe utile à ceux pour qui elle
8 est cultivée, elle participe à la bénédiction de Dieu ; mais, si elle produit des épines et des chardons,
9 elle est réprouvée et près d'être maudite, et on finit par y mettre le feu. Quoique nous parlions ainsi,
bien-aimés, nous attendons, pour ce qui vous concerne, des choses meilleures et favorables au salut.

Car Dieu n'est pas injuste, pour oublier votre travail et l'amour que vous avez montré pour son nom, 10
ayant rendu et rendant encore des services aux saints. Nous désirons que chacun de vous montre le 11
même zèle pour conserver jusqu'à la fin une pleine espérance, en sorte que vous ne vous relâchiez 12
point, et que vous imitiez ceux qui, par la foi et la persévérance, héritent des promesses. Lorsque Dieu 13
fit la promesse à Abraham, ne pouvant jurer par un plus grand que lui, il jura par lui-même, et dit : 14
Certainement je te bénirai et je multiplierai ta postérité. Et c'est ainsi qu'Abraham, ayant persévéré, 15
obtint l'effet de la promesse. Or les hommes jurent par celui qui est plus grand qu'eux, et le serment 16
est une garantie qui met fin à tous leurs différends. C'est pourquoi Dieu, voulant montrer avec plus 17
d'évidence aux héritiers de la promesse l'immutabilité de sa résolution, intervint par un serment, afin 18
que, par deux choses immuables, dans lesquelles il est impossible que Dieu mente, nous trouvions un
puissant encouragement, nous dont le seul refuge a été de saisir l'espérance qui nous était proposée.
Cette espérance, nous la possédons comme une ancre de l'âme, sûre et solide ; elle pénètre au delà du 19
voile, là où Jésus est entré pour nous comme précurseur, ayant été fait souverain sacrificateur pour 20
toujours, selon l'ordre de Melchisédek.

En effet, ce Melchisédek, roi de Salem, sacrificateur du Dieu Très-Haut, -qui alla au-devant d'Abra- **7**
ham lorsqu'il revenait de la défaite des rois, qui le bénit, et à qui Abraham donna la dîme de tout, 2
-qui est d'abord roi de justice, d'après la signification de son nom, ensuite roi de Salem, c'est-à-dire roi
de paix, - qui est sans père, sans mère, sans généalogie, qui n'a ni commencement de jours ni fin de 3
vie, -mais qui est rendu semblable au Fils de Dieu, -ce Melchisédek demeure sacrificateur à perpétuité.
Considérez combien est grand celui auquel le patriarche Abraham donna la dîme du butin. Ceux des 4, 5
fils de Lévi qui exercent le sacerdoce ont, d'après la loi, l'ordre de lever la dîme sur le peuple, c'est-à-
dire, sur leurs frères, qui cependant sont issus des reins d'Abraham ; et lui, qui ne tirait pas d 'eux son 6
origine, il leva la dîme sur Abraham, et il bénit celui qui avait les promesses. Or c'est sans contredit 7
l'inférieur qui est béni par le supérieur. Et ici, ceux qui perçoivent la dîme sont des hommes mortels ; 8
mais là, c'est celui dont il est attesté qu 'il est vivant. De plus, Lévi, qui perçoit la dîme, l'a payée, pour 9
ainsi dire, par Abraham ; car il était encore dans les reins de son père, lorsque Melchisédek alla au- 10
devant d'Abraham. Si donc la perfection avait été possible par le sacerdoce Lévitique, -car c'est sur ce 11
sacerdoce que repose la loi donnée au peuple, -qu'était-il encore besoin qu'il parût un autre sacrificateur
selon l'ordre de Melchisédek, et non selon l'ordre d'Aaron ? Car, le sacerdoce étant changé, nécessaire- 12
ment aussi il y a un changement de loi. En effet, celui de qui ces choses sont dites appartient à une 13
autre tribu, dont aucun membre n'a fait le service de l'autel ; car il est notoire que notre Seigneur est 14
sorti de Juda, tribu dont Moïse n'a rien dit pour ce qui concerne le sacerdoce. Cela devient plus évident 15
encore, quand il paraît un autre sacrificateur à la ressemblance de Melchisédek, institué, non d'après 16
la loi d'une ordonnance charnelle, mais selon la puissance d'une vie impérissable ; car ce témoignage 17
lui est rendu : Tu es sacrificateur pour toujours Selon l'ordre de Melchisédek. Il y a ainsi abolition 18
d'une ordonnance antérieure, à cause de son impuissance et de son inutilité, - car la loi n'a rien amené 19
à la perfection, -et introduction d'une meilleure espérance, par laquelle nous nous approchons de Dieu.
Et, comme cela n'a pas eu lieu sans serment, car, tandis que les Lévites sont devenus sacrificateurs 20, 21
sans serment, Jésus l'est devenu avec serment par celui qui lui a dit : Le Seigneur a juré, et il ne se re-
pentira pas : Tu es sacrificateur pour toujours, Selon l'ordre de Melchisédek. - Jésus est par cela même 22
le garant d'une alliance plus excellente. De plus, il y a eu des sacrificateurs en grand nombre, parce 23
que la mort les empêchait d'être permanents. Mais lui, parce qu'il demeure éternellement, possède un 24
sacerdoce qui n'est pas transmissible. C'est aussi pour cela qu'il peut sauver parfaitement ceux qui 25
s'approchent de Dieu par lui, étant toujours vivant pour intercéder en leur faveur. Il nous convenait, 26
en effet, d'avoir un souverain sacrificateur comme lui, saint, innocent, sans tache, séparé des pécheurs,
et plus élevé que les cieux, qui n'a pas besoin, comme les souverains sacrificateurs, d'offrir chaque jour 27
des sacrifices, d'abord pour ses propres péchés, ensuite pour ceux du peuple, -car ceci, il l'a fait une fois
pour toutes en s'offrant lui-même. En effet, la loi établit souverains sacrificateurs des hommes sujets 28
à la faiblesse ; mais la parole du serment qui a été fait après la loi établit le Fils, qui est parfait pour
l'éternité.

Le point capital de ce qui vient d'être dit, c'est que nous avons un tel souverain sacrificateur, qui **8**
s'est assis à la droite du trône de la majesté divine dans les cieux, comme ministre du sanctuaire 2
et du véritable tabernacle, qui a été dressé par le Seigneur et non par un homme. Tout souverain 3
sacrificateur est établi pour présenter des offrandes et des sacrifices ; d'où il est nécessaire que celui-ci
ait aussi quelque chose à présenter. S 'il était sur la terre, il ne serait pas même sacrificateur, puisque 4
là sont ceux qui présentent les offrandes selon la loi (lesquels célèbrent un culte, image et ombre des 5
choses célestes, selon que Moïse en fut divinement averti lorsqu'il allait construire le tabernacle : Aie
soin, lui fut-il dit, de faire tout d'après le modèle qui t 'a été montré sur la montagne). Mais maintenant 6
il a obtenu un ministère d'autant supérieur qu'il est le médiateur d'une alliance plus excellente, qui a

été établie sur de meilleures promesses. En effet, si la première alliance avait été sans défaut, il
n'aurait pas été question de la remplacer par une seconde. Car c'est avec l'expression d'un blâme que
le Seigneur dit à Israël : Voici, les jours viennent, dit le Seigneur, Où je ferai avec la maison d'Israël
et la maison de Juda Une alliance nouvelle, Non comme l'alliance que je traitai avec leurs pères, Le
jour où je les saisis par la main Pour les faire sortir du pays d'Égypte ; Car ils n'ont pas persévéré dans
mon alliance, Et moi aussi je ne me suis pas soucié d'eux, dit le Seigneur. Mais voici l'alliance que je
ferai avec la maison d'Israël, Après ces jours-là, dit le Seigneur : Je mettrai mes lois dans leur esprit,
Je les écrirai dans leur coeur ; Et je serai leur Dieu, Et ils seront mon peuple. Aucun n'enseignera plus
son concitoyen, Ni aucun son frère, en disant : Connais le Seigneur ! Car tous me connaîtront, Depuis le
plus petit jusqu'au plus grand d'entre eux ; Parce que je pardonnerai leurs iniquités, Et que je ne me
souviendrai plus de leurs péchés. En disant : une alliance nouvelle, il a déclaré la première ancienne ;
or, ce qui est ancien, ce qui a vieilli, est près de disparaître.

9, 2 La première alliance avait aussi des ordonnances relatives au culte, et le sanctuaire terrestre. Un
tabernacle fut, en effet, construit. Dans la partie antérieure, appelée le lieu saint, étaient le chandelier,
la table, et les pains de proposition. Derrière le second voile se trouvait la partie du tabernacle appe-
lée le saint des saints, renfermant l'autel d'or pour les parfums, et l'arche de l'alliance, entièrement
recouverte d'or. Il y avait dans l'arche un vase d'or contenant la manne, la verge d'Aaron, qui avait
fleuri, et les tables de l'alliance. Au-dessus de l'arche étaient les chérubins de la gloire, couvrant de
leur ombre le propitiatoire. Ce n'est pas le moment de parler en détail là-dessus. Or, ces choses étant
ainsi disposées, les sacrificateurs qui font le service entrent en tout temps dans la première partie du
tabernacle ; et dans la seconde le souverain sacrificateur seul entre une fois par an, non sans y porter
du sang qu 'il offre pour lui-même et pour les péchés du peuple. Le Saint -Esprit montrait par là que
le chemin du lieu très saint n'était pas encore ouvert, tant que le premier tabernacle subsistait. C 'est
une figure pour le temps actuel, où l'on présente des offrandes et des sacrifices qui ne peuvent rendre
parfait sous le rapport de la conscience celui qui rend ce culte, et qui, avec les aliments, les boissons
et les diverses ablutions, étaient des ordonnances charnelles imposées seulement jusqu'à une époque
de réformation. Mais Christ est venu comme souverain sacrificateur des biens à venir ; il a traversé le
tabernacle plus grand et plus parfait, qui n'est pas construit de main d'homme, c'est-à-dire, qui n'est
pas de cette création ; et il est entré une fois pour toutes dans le lieu très saint, non avec le sang des
boucs et des veaux, mais avec son propre sang, ayant obtenu une rédemption éternelle. Car si le sang
des taureaux et des boucs, et la cendre d'une vache, répandue sur ceux qui sont souillés, sanctifient et
procurent la pureté de la chair, combien plus le sang de Christ, qui, par un esprit éternel, s'est offert
lui-même sans tache à Dieu, purifiera-t-il votre conscience des oeuvres mortes, afin que vous serviez le
Dieu vivant ! Et c'est pour cela qu'il est le médiateur d'une nouvelle alliance, afin que, la mort étant in-
tervenue pour le rachat des transgressions commises sous la première alliance, ceux qui ont été appelés
reçoivent l'héritage éternel qui leur a été promis. Car là où il y a un testament, il est nécessaire que la
mort du testateur soit constatée. Un testament, en effet, n'est valable qu'en cas de mort, puisqu'il n'a
aucune force tant que le testateur vit. Voilà pourquoi c'est avec du sang que même la première alliance
fut inaugurée. Moïse, après avoir prononcé devant tout le peuple tous les commandements de la loi,
prit le sang des veaux et des boucs, avec de l'eau, de la laine écarlate, et de l'hysope ; et il fit l'aspersion
sur le livre lui-même et sur tout le peuple, en disant : Ceci est le sang de l'alliance que Dieu a ordonnée
pour vous. Il fit pareillement l'aspersion avec le sang sur le tabernacle et sur tous les ustensiles du
culte. Et presque tout, d'après la loi, est purifié avec du sang, et sans effusion de sang il n'y a pas de
pardon. Il était donc nécessaire, puisque les images des choses qui sont dans les cieux devaient être
purifiées de cette manière, que les choses célestes elles-mêmes le fussent par des sacrifices plus excel-
lents que ceux-là. Car Christ n'est pas entré dans un sanctuaire fait de main d'homme, en imitation
du véritable, mais il est entré dans le ciel même, afin de comparaître maintenant pour nous devant la
face de Dieu. Et ce n'est pas pour s'offrir lui-même plusieurs fois qu 'il y est entré, comme le souverain
sacrificateur entre chaque année dans le sanctuaire avec du sang étranger ; autrement, il aurait fallu
qu'il eût souffert plusieurs fois depuis la création du monde, tandis que maintenant, à la fin des siècles,
il a paru une seule fois pour abolir le péché par son sacrifice. Et comme il est réservé aux hommes de
mourir une seule fois, après quoi vient le jugement, de même Christ, qui s'est offert une seule fois pour
porter les péchés de plusieurs, apparaîtra sans péché une seconde fois à ceux qui l 'attendent pour leur
salut.

10 En effet, la loi, qui possède une ombre des biens à venir, et non l'exacte représentation des choses, ne
peut jamais, par les mêmes sacrifices qu 'on offre perpétuellement chaque année, amener les assistants
à la perfection. Autrement, n'aurait-on pas cessé de les offrir, parce que ceux qui rendent ce culte, étant
une fois purifiés, n'auraient plus eu aucune conscience de leurs péchés ? Mais le souvenir des péchés
est renouvelé chaque année par ces sacrifices ; car il est impossible que le sang des taureaux et des

boucs ôte les péchés. C'est pourquoi Christ, entrant dans le monde, dit : Tu n 'as voulu ni sacrifice ni 5
offrande, Mais tu m 'as formé un corps ; Tu n 'as agréé ni holocaustes ni sacrifices pour le péché. Alors 6, 7
j'ai dit : Voici, je viens (Dans le rouleau du livre il est question de moi) Pour faire, ô Dieu, ta volonté.
Après avoir dit d'abord : Tu n 'as voulu et tu n 'as agréé ni sacrifices ni offrandes, Ni holocaustes ni 8
sacrifices pour le péché (ce qu 'on offre selon la loi), il dit ensuite : Voici, je viens Pour faire ta volonté. 9
Il abolit ainsi la première chose pour établir la seconde. C'est en vertu de cette volonté que nous 10
sommes sanctifiés, par l'offrande du corps de Jésus -Christ, une fois pour toutes. Et tandis que tout 11
sacrificateur fait chaque jour le service et offre souvent les mêmes sacrifices, qui ne peuvent jamais ôter
les péchés, lui, après avoir offert un seul sacrifice pour les péchés, s'est assis pour toujours à la droite 12
de Dieu, attendant désormais que ses ennemis soient devenus son marchepied. Car, par une seule 13, 14
offrande, il a amené à la perfection pour toujours ceux qui sont sanctifiés. C'est ce que le Saint -Esprit 15
nous atteste aussi ; car, après avoir dit : Voici l'alliance que je ferai avec eux, Après ces jours-là, dit 16
le Seigneur : Je mettrai mes lois dans leurs coeurs, Et je les écrirai dans leur esprit, il ajoute : Et je 17
ne me souviendrai plus de leurs péchés ni de leurs iniquités. Or, là où il y a pardon des péchés, il n 'y 18
a plus d'offrande pour le péché. Ainsi donc, frères, puisque nous avons, au moyen du sang de Jésus, 19
une libre entrée dans le sanctuaire par la route nouvelle et vivante qu 'il a inaugurée pour nous au 20
travers du voile, c'est-à-dire, de sa chair, et puisque nous avons un souverain sacrificateur établi sur la 21
maison de Dieu, approchons-nous avec un coeur sincère, dans la plénitude de la foi, les coeurs purifiés 22
d'une mauvaise conscience, et le corps lavé d'une eau pure. Retenons fermement la profession de notre 23
espérance, car celui qui a fait la promesse est fidèle. Veillons les uns sur les autres, pour nous exciter 24
à la charité et aux bonnes oeuvres. N'abandonnons pas notre assemblée, comme c'est la coutume de 25
quelques-uns ; mais exhortons-nous réciproquement, et cela d'autant plus que vous voyez s'approcher le
jour. Car, si nous péchons volontairement après avoir reçu la connaissance de la vérité, il ne reste plus 26
de sacrifice pour les péchés, mais une attente terrible du jugement et l'ardeur d'un feu qui dévorera les 27
rebelles. Celui qui a violé la loi de Moïse meurt sans miséricorde, sur la déposition de deux ou de trois 28
témoins ; de quel pire châtiment pensez-vous que sera jugé digne celui qui aura foulé aux pieds le Fils 29
de Dieu, qui aura tenu pour profane le sang de l'alliance, par lequel il a été sanctifié, et qui aura outragé
l'Esprit de la grâce ? Car nous connaissons celui qui a dit : À moi la vengeance, à moi la rétribution ! 30
et encore : Le Seigneur jugera son peuple. C'est une chose terrible que de tomber entre les mains du 31
Dieu vivant. Souvenez-vous de ces premiers jours, où, après avoir été éclairés, vous avez soutenu un 32
grand combat au milieu des souffrances, d'une part, exposés comme en spectacle aux opprobres et aux 33
tribulations, et de l'autre, vous associant à ceux dont la position était la même. En effet, vous avez eu 34
de la compassion pour les prisonniers, et vous avez accepté avec joie l'enlèvement de vos biens, sachant
que vous avez des biens meilleurs et qui durent toujours. N'abandonnez donc pas votre assurance, à 35
laquelle est attachée une grande rémunération. Car vous avez besoin de persévérance, afin qu 'après 36
avoir accompli la volonté de Dieu, vous obteniez ce qui vous est promis. Encore un peu, un peu de 37
temps : celui qui doit venir viendra, et il ne tardera pas. Et mon juste vivra par la foi ; mais, s 'il se 38
retire, mon âme ne prend pas plaisir en lui. Nous, nous ne sommes pas de ceux qui se retirent pour se 39
perdre, mais de ceux qui ont la foi pour sauver leur âme.

Or la foi est une ferme assurance des choses qu'on espère, une démonstration de celles qu'on ne voit **11**
pas. Pour l 'avoir possédée, les anciens ont obtenu un témoignage favorable. C'est par la foi que nous 2, 3
reconnaissons que le monde a été formé par la parole de Dieu, en sorte que ce qu 'on voit n'a pas été fait
de choses visibles. C'est par la foi qu'Abel offrit à Dieu un sacrifice plus excellent que celui de Caïn ; 4
c'est par elle qu'il fut déclaré juste, Dieu approuvant ses offrandes ; et c'est par elle qu'il parle encore,
quoique mort. C'est par la foi qu'Énoch fut enlevé pour qu'il ne vît point la mort, et qu'il ne parut 5
plus parce que Dieu l 'avait enlevé ; car, avant son enlèvement, il avait reçu le témoignage qu'il était
agréable à Dieu. Or sans la foi il est impossible de lui être agréable ; car il faut que celui qui s'approche 6
de Dieu croie que Dieu existe, et qu'il est le rémunérateur de ceux qui le cherchent. C'est par la foi 7
que Noé, divinement averti des choses qu'on ne voyait pas encore, et saisi d'une crainte respectueuse,
construisit une arche pour sauver sa famille ; c'est par elle qu'il condamna le monde, et devint héritier
de la justice qui s'obtient par la foi. C'est par la foi qu'Abraham, lors de sa vocation, obéit et partit pour 8
un lieu qu 'il devait recevoir en héritage, et qu'il partit sans savoir où il allait. C'est par la foi qu'il vint 9
s'établir dans la terre promise comme dans une terre étrangère, habitant sous des tentes, ainsi qu'Isaac
et Jacob, les cohéritiers de la même promesse. Car il attendait la cité qui a de solides fondements, 10
celle dont Dieu est l'architecte et le constructeur. C'est par la foi que Sara elle-même, malgré son âge 11
avancé, fut rendue capable d 'avoir une postérité, parce qu 'elle crut à la fidélité de celui qui avait fait la
promesse. C'est pourquoi d 'un seul homme, déjà usé de corps, naquit une postérité nombreuse comme 12
les étoiles du ciel, comme le sable qui est sur le bord de la mer et qu'on ne peut compter. C'est dans la 13
foi qu'ils sont tous morts, sans avoir obtenu les choses promises ; mais ils les ont vues et saluées de loin,

14 reconnaissant qu ’ils étaient étrangers et voyageurs sur la terre. Ceux qui parlent ainsi montrent qu
15 ’ils cherchent une patrie. S ’ils avaient eu en vue celle d’où ils étaient sortis, ils auraient eu le temps
16 d’y retourner. Mais maintenant ils en désirent une meilleure, c’est-à-dire une céleste. C’est pourquoi
17 Dieu n’a pas honte d’être appelé leur Dieu, car il leur a préparé une cité. C’est par la foi qu’Abraham
offrit Isaac, lorsqu’il fut mis à l’épreuve, et qu’il offrit son fils unique, lui qui avait reçu les promesses,
18, 19 et à qui il avait été dit : En Isaac sera nommée pour toi une postérité. Il pensait que Dieu est puissant,
20 même pour ressusciter les morts ; aussi le recouvra-t-il par une sorte de résurrection. C’est par la
21 foi qu’Isaac bénit Jacob et Ésaü, en vue des choses à venir. C’est par la foi que Jacob mourant bénit
22 chacun des fils de Joseph, et qu’il adora, appuyé sur l’extrémité de son bâton. C’est par la foi que Joseph
23 mourant fit mention de la sortie des fils d’Israël, et qu’il donna des ordres au sujet de ses os. C’est par
la foi que Moïse, à sa naissance, fut caché pendant trois mois par ses parents, parce qu’ils virent que
24 l’enfant était beau, et qu’ils ne craignirent pas l’ordre du roi. C’est par la foi que Moïse, devenu grand,
25 refusa d’être appelé fils de la fille de Pharaon, aimant mieux être maltraité avec le peuple de Dieu
26 que d’avoir pour un temps la jouissance du péché, regardant l’opprobre de Christ comme une richesse
27 plus grande que les trésors de l’Égypte, car il avait les yeux fixés sur la rémunération. C’est par la foi
qu’il quitta l’Égypte, sans être effrayé de la colère du roi ; car il se montra ferme, comme voyant celui
28 qui est invisible. C’est par la foi qu’il fit la Pâque et l’aspersion du sang, afin que l’exterminateur ne
29 touchât pas aux premiers-nés des Israélites. C’est par la foi qu’ils traversèrent la mer Rouge comme
30 un lieu sec, tandis que les Égyptiens qui en firent la tentative furent engloutis. C’est par la foi que les
31 murailles de Jéricho tombèrent, après qu’on en eut fait le tour pendant sept jours. C’est par la foi que
Rahab la prostituée ne périt pas avec les rebelles, parce qu’elle avait reçu les espions avec bienveillance.
32 Et que dirai-je encore ? Car le temps me manquerait pour parler de Gédéon, de Barak, de Samson, de
33 Jephthé, de David, de Samuel, et des prophètes, qui, par la foi, vainquirent des royaumes, exercèrent
34 la justice, obtinrent des promesses, fermèrent la gueule des lions, éteignirent la puissance du feu,
échappèrent au tranchant de l’épée, guérirent de leurs maladies, furent vaillants à la guerre, mirent en
35 fuite des armées étrangères. Des femmes recouvrèrent leurs morts par la résurrection ; d’autres furent
livrés aux tourments, et n’acceptèrent point de délivrance, afin d’obtenir une meilleure résurrection ;
36, 37 d’autres subirent les moqueries et le fouet, les chaînes et la prison ; ils furent lapidés, sciés, torturés,
ils moururent tués par l’épée, ils allèrent çà et là vêtus de peaux de brebis et de peaux de chèvres,
38 dénués de tout, persécutés, maltraités, eux dont le monde n’était pas digne, errants dans les déserts et
39 les montagnes, dans les cavernes et les antres de la terre. Tous ceux-là, à la foi desquels il a été rendu
40 témoignage, n’ont pas obtenu ce qui leur était promis, Dieu ayant en vue quelque chose de meilleur
pour nous, afin qu’ils ne parvinssent pas sans nous à la perfection.

12 Nous donc aussi, puisque nous sommes environnés d’une si grande nuée de témoins, rejetons tout
fardeau, et le péché qui nous enveloppe si facilement, et courons avec persévérance dans la carrière qui
2 nous est ouverte, ayant les regards sur Jésus, le chef et le consommateur de la foi, qui, en vue de la
joie qui lui était réservée, a souffert la croix, méprisé l’ignominie, et s’est assis à la droite du trône de
3 Dieu. Considérez, en effet, celui qui a supporté contre sa personne une telle opposition de la part des
4 pécheurs, afin que vous ne vous lassiez point, l’âme découragée. Vous n’avez pas encore résisté jusqu’au
5 sang, en luttant contre le péché. Et vous avez oublié l’exhortation qui vous est adressée comme à des
fils : Mon fils, ne méprise pas le châtiment du Seigneur, Et ne perds pas courage lorsqu’il te reprend ;
6 Car le Seigneur châtie celui qu’il aime, Et il frappe de la verge tous ceux qu’il reconnaît pour ses fils.
7 Supportez le châtiment : c’est comme des fils que Dieu vous traite ; car quel est le fils qu’un père ne
8 châtie pas ? Mais si vous êtes exempts du châtiment auquel tous ont part, vous êtes donc des enfants
9 illégitimes, et non des fils. D’ailleurs, puisque nos pères selon la chair nous ont châtiés, et que nous les
avons respectés, ne devons-nous pas à bien plus forte raison nous soumettre au Père des esprits, pour
10 avoir la vie ? Nos pères nous châtiaient pour peu de jours, comme ils le trouvaient bon ; mais Dieu nous
11 châtie pour notre bien, afin que nous participions à sa sainteté. Il est vrai que tout châtiment semble
d’abord un sujet de tristesse, et non de joie ; mais il produit plus tard pour ceux qui ont été ainsi exercés
12, 13 un fruit paisible de justice. Fortifiez donc vos mains languissantes Et vos genoux affaiblis ; et suivez
avec vos pieds des voies droites, afin que ce qui est boiteux ne dévie pas, mais plutôt se raffermisse.
14, 15 Recherchez la paix avec tous, et la sanctification, sans laquelle personne ne verra le Seigneur. Veillez
à ce que nul ne se prive de la grâce de Dieu ; à ce qu’aucune racine d’amertume, poussant des rejetons,
16 ne produise du trouble, et que plusieurs n’en soient infectés ; à ce qu’il n’y ait ni impudique, ni profane
17 comme Ésaü, qui pour un mets vendit son droit d’aînesse. Vous savez que, plus tard, voulant obtenir
la bénédiction, il fut rejeté, quoiqu’il la sollicitât avec larmes ; car son repentir ne put avoir aucun effet.
18 Vous ne vous êtes pas approchés d’une montagne qu’on pouvait toucher et qui était embrasée par le
19 feu, ni de la nuée, ni des ténèbres, ni de la tempête, ni du retentissement de la trompette, ni du bruit

des paroles, tel que ceux qui l'entendirent demandèrent qu'il ne leur en fût adressé aucune de plus,
car ils ne supportaient pas cette déclaration : Si même une bête touche la montagne, elle sera lapidée. 20
Et ce spectacle était si terrible que Moïse dit : Je suis épouvanté et tout tremblant ! Mais vous vous 21, 22
êtes approchés de la montagne de Sion, de la cité du Dieu vivant, la Jérusalem céleste, des myriades
qui forment le choeur des anges, de l'assemblée des premiers-nés inscrits dans les cieux, du juge qui 23
est le Dieu de tous, des esprits des justes parvenus à la perfection, de Jésus qui est le médiateur 24
de la nouvelle alliance, et du sang de l'aspersion qui parle mieux que celui d'Abel. Gardez-vous de 25
refuser d'entendre celui qui parle ; car si ceux -là n'ont pas échappé qui refusèrent d'entendre celui qui
publiait les oracles sur la terre, combien moins échapperons-nous, si nous nous détournons de celui
qui parle du haut des cieux, lui, dont la voix alors ébranla la terre, et qui maintenant a fait cette 26
promesse : Une fois encore j 'ébranlerai non seulement la terre, mais aussi le ciel. Ces mots : Une fois 27
encore, indiquent le changement des choses ébranlées, comme étant faites pour un temps, afin que les
choses inébranlables subsistent. C'est pourquoi, recevant un royaume inébranlable, montrons notre 28
reconnaissance en rendant à Dieu un culte qui lui soit agréable, avec piété et avec crainte, car notre 29
Dieu est aussi un feu dévorant.

Persévérez dans l'amour fraternel. N'oubliez pas l'hospitalité ; car, en l'exerçant, quelques-uns ont **13**, 2
logé des anges, sans le savoir. Souvenez-vous des prisonniers, comme si vous étiez aussi prisonniers ; 3
de ceux qui sont maltraités, comme étant aussi vous-mêmes dans un corps. Que le mariage soit honoré 4
de tous, et le lit conjugal exempt de souillure, car Dieu jugera les impudiques et les adultères. Ne 5
vous livrez pas à l'amour de l'argent ; contentez- vous de ce que vous avez ; car Dieu lui-même a dit :
Je ne te délaisserai point, et je ne t 'abandonnerai point. C'est donc avec assurance que nous pouvons 6
dire : Le Seigneur est mon aide, je ne craindrai rien ; Que peut me faire un homme ? Souvenez-vous 7
de vos conducteurs qui vous ont annoncé la parole de Dieu ; considérez quelle a été la fin de leur vie,
et imitez leur foi. Jésus -Christ est le même hier, aujourd'hui, et éternellement. Ne vous laissez pas 8, 9
entraîner par des doctrines diverses et étrangères ; car il est bon que le coeur soit affermi par la grâce,
et non par des aliments qui n'ont servi de rien à ceux qui s'y sont attachés. Nous avons un autel dont 10
ceux qui font le service au tabernacle n'ont pas le pouvoir de manger. Les corps des animaux, dont 11
le sang est porté dans le sanctuaire par le souverain sacrificateur pour le péché, sont brûlés hors du
camp. C'est pour cela que Jésus aussi, afin de sanctifier le peuple par son propre sang, a souffert hors 12
de la porte. Sortons donc pour aller à lui, hors du camp, en portant son opprobre. Car nous n'avons 13, 14
point ici-bas de cité permanente, mais nous cherchons celle qui est à venir. Par lui, offrons sans cesse 15
à Dieu un sacrifice de louange, c'est-à-dire le fruit de lèvres qui confessent son nom. Et n'oubliez pas 16
la bienfaisance et la libéralité, car c'est à de tels sacrifices que Dieu prend plaisir. Obéissez à vos 17
conducteurs et ayez pour eux de la déférence, car ils veillent sur vos âmes comme devant en rendre
compte ; qu'il en soit ainsi, afin qu 'ils le fassent avec joie, et non en gémissant, ce qui ne vous serait
d'aucun avantage. Priez pour nous ; car nous croyons avoir une bonne conscience, voulant en toutes 18
choses nous bien conduire. C'est avec instance que je vous demande de le faire, afin que je vous sois 19
rendu plus tôt. Que le Dieu de paix, qui a ramené d'entre les morts le grand pasteur des brebis, par le 20
sang d'une alliance éternelle, notre Seigneur Jésus, vous rende capables de toute bonne oeuvre pour 21
l'accomplissement de sa volonté, et fasse en vous ce qui lui est agréable, par Jésus -Christ, auquel soit
la gloire aux siècles des siècles ! Amen ! Je vous prie, frères, de supporter ces paroles d'exhortation, car 22
je vous ai écrit brièvement. Sachez que notre frère Timothée a été relâché ; s 'il vient bientôt, j'irai vous 23
voir avec lui. Saluez tous vos conducteurs, et tous les saints. Ceux d 'Italie vous saluent. Que la grâce 24, 25
soit avec vous tous ! Amen !

JACQUES

1 Jacques, serviteur de Dieu et du Seigneur Jésus -Christ, aux douze tribus qui sont dans la
2 dispersion, salut ! Mes frères, regardez comme un sujet de joie complète les diverses épreuves
3 auxquelles vous pouvez être exposés, sachant que l'épreuve de votre foi produit la patience.
4 Mais il faut que la patience accomplisse parfaitement son oeuvre, afin que vous soyez parfaits
5 et accomplis, sans faillir en rien. Si quelqu'un d'entre vous manque de sagesse, qu'il la demande à
6 Dieu, qui donne à tous simplement et sans reproche, et elle lui sera donnée. Mais qu'il la demande
avec foi, sans douter ; car celui qui doute est semblable au flot de la mer, agité par le vent et poussé
7, 8 de côté et d'autre. Qu'un tel homme ne s'imagine pas qu 'il recevra quelque chose du Seigneur : c'est
9 un homme irrésolu, inconstant dans toutes ses voies. Que le frère de condition humble se glorifie de
10 son élévation. Que le riche, au contraire, se glorifie de son humiliation ; car il passera comme la fleur
11 de l'herbe. Le soleil s'est levé avec sa chaleur ardente, il a desséché l'herbe, sa fleur est tombée, et la
12 beauté de son aspect a disparu : ainsi le riche se flétrira dans ses entreprises. Heureux l'homme qui
supporte patiemment la tentation ; car, après avoir été éprouvé, il recevra la couronne de vie, que le
13 Seigneur a promise à ceux qui l'aiment. Que personne, lorsqu'il est tenté, ne dise : C'est Dieu qui me
14 tente. Car Dieu ne peut être tenté par le mal, et il ne tente lui-même personne. Mais chacun est tenté
15 quand il est attiré et amorcé par sa propre convoitise. Puis la convoitise, lorsqu'elle a conçu, enfante le
16 péché ; et le péché, étant consommé, produit la mort. Ne vous y trompez pas, mes frères bien-aimés :
17 toute grâce excellente et tout don parfait descendent d'en haut, du Père des lumières, chez lequel il n'y
18 a ni changement ni ombre de variation. Il nous a engendrés selon sa volonté, par la parole de vérité,
19 afin que nous soyons en quelque sorte les prémices de ses créatures. Sachez-le, mes frères bien-aimés.
20 Ainsi, que tout homme soit prompt à écouter, lent à parler, lent à se mettre en colère ; car la colère
21 de l'homme n'accomplit pas la justice de Dieu. C'est pourquoi, rejetant toute souillure et tout excès de
22 malice, recevez avec douceur la parole qui a été plantée en vous, et qui peut sauver vos âmes. Mettez
en pratique la parole, et ne vous bornez pas à l'écouter, en vous trompant vous-mêmes par de faux
23 raisonnements. Car, si quelqu'un écoute la parole et ne la met pas en pratique, il est semblable à un
24 homme qui regarde dans un miroir son visage naturel, et qui, après s 'être regardé, s'en va, et oublie
25 aussitôt quel il était. Mais celui qui aura plongé les regards dans la loi parfaite, la loi de la liberté, et
qui aura persévéré, n'étant pas un auditeur oublieux, mais se mettant à l'oeuvre, celui-là sera heureux
26 dans son activité. Si quelqu'un croit être religieux, sans tenir sa langue en bride, mais en trompant
27 son coeur, la religion de cet homme est vaine. La religion pure et sans tache, devant Dieu notre Père,
consiste à visiter les orphelins et les veuves dans leurs afflictions, et à se préserver des souillures du
monde.

2 Mes frères, que votre foi en notre glorieux Seigneur Jésus -Christ soit exempte de toute acception
2 de personnes. Supposez, en effet, qu'il entre dans votre assemblée un homme avec un anneau d'or et
3 un habit magnifique, et qu'il y entre aussi un pauvre misérablement vêtu ; si, tournant vos regards
vers celui qui porte l'habit magnifique, vous lui dites : Toi, assieds-toi ici à cette place d'honneur ! et
si vous dites au pauvre : Toi, tiens-toi là debout ! ou bien : Assieds-toi au-dessous de mon marchepied !
4 ne faites-vous pas en vous-mêmes une distinction, et ne jugez-vous pas sous l'inspiration de pensées
5 mauvaises ? Écoutez, mes frères bien-aimés : Dieu n'a-t-il pas choisi les pauvres aux yeux du monde,
6 pour qu'ils soient riches en la foi, et héritiers du royaume qu 'il a promis à ceux qui l 'aiment ? Et vous,
vous avilissez le pauvre ! Ne sont-ce pas les riches qui vous oppriment, et qui vous traînent devant les
7, 8 tribunaux ? Ne sont-ce pas eux qui outragent le beau nom que vous portez ? Si vous accomplissez
9 la loi royale, selon l'Écriture : Tu aimeras ton prochain comme toi-même, vous faites bien. Mais si
vous faites acception de personnes, vous commettez un péché, vous êtes condamnés par la loi comme
10 des transgresseurs. Car quiconque observe toute la loi, mais pèche contre un seul commandement,
11 devient coupable de tous. En effet, celui qui a dit : Tu ne commettras point d'adultère, a dit aussi :
Tu ne tueras point. Or, si tu ne commets point d'adultère, mais que tu commettes un meurtre, tu
12, 13 deviens transgresseur de la loi. Parlez et agissez comme devant être jugés par une loi de liberté, car le
jugement est sans miséricorde pour qui n'a pas fait miséricorde. La miséricorde triomphe du jugement.
14 Mes frères, que sert-il à quelqu'un de dire qu'il a la foi, s'il n'a pas les oeuvres ? La foi peut-elle le
15, 16 sauver ? Si un frère ou une soeur sont nus et manquent de la nourriture de chaque jour, et que l'un
d'entre vous leur dise : Allez en paix, chauffez-vous et vous rassasiez ! et que vous ne leur donniez pas
17 ce qui est nécessaire au corps, à quoi cela sert-il ? Il en est ainsi de la foi : si elle n'a pas les oeuvres,
18 elle est morte en elle-même. Mais quelqu'un dira : Toi, tu as la foi ; et moi, j'ai les oeuvres. Montre -moi
19 ta foi sans les oeuvres, et moi, je te montrerai la foi par mes oeuvres. Tu crois qu 'il y a un seul Dieu,
20 tu fais bien ; les démons le croient aussi, et ils tremblent. Veux-tu savoir, ô homme vain, que la foi

sans les oeuvres est inutile ? Abraham, notre père, ne fut-il pas justifié par les oeuvres, lorsqu'il offrit 21
son fils Isaac sur l'autel ? Tu vois que la foi agissait avec ses oeuvres, et que par les oeuvres la foi fut 22
rendue parfaite. Ainsi s'accomplit ce que dit l'Écriture : Abraham crut à Dieu, et cela lui fut imputé à 23
justice ; et il fut appelé ami de Dieu. Vous voyez que l'homme est justifié par les oeuvres, et non par la 24
foi seulement. Rahab la prostituée ne fut-elle pas également justifiée par les oeuvres, lorsqu'elle reçut 25
les messagers et qu'elle les fit partir par un autre chemin ? Comme le corps sans âme est mort, de 26
même la foi sans les oeuvres est morte.

Mes frères, qu'il n'y ait pas parmi vous un grand nombre de personnes qui se mettent à enseigner, **3**
car vous savez que nous serons jugés plus sévèrement. Nous bronchons tous de plusieurs manières. Si 2
quelqu'un ne bronche point en paroles, c'est un homme parfait, capable de tenir tout son corps en bride.
Si nous mettons le mors dans la bouche des chevaux pour qu'ils nous obéissent, nous dirigeons aussi leur 3
corps tout entier. Voici, même les navires, qui sont si grands et que poussent des vents impétueux, sont 4
dirigés par un très petit gouvernail, au gré du pilote. De même, la langue est un petit membre, et elle se 5
vante de grandes choses. Voici, comme un petit feu peut embraser une grande forêt ! La langue aussi est 6
un feu ; c'est le monde de l'iniquité. La langue est placée parmi nos membres, souillant tout le corps, et
enflammant le cours de la vie, étant elle-même enflammée par la géhenne. Toutes les espèces de bêtes 7
et d'oiseaux, de reptiles et d'animaux marins, sont domptés et ont été domptés par la nature humaine ;
mais la langue, aucun homme ne peut la dompter ; c'est un mal qu'on ne peut réprimer ; elle est pleine 8
d'un venin mortel. Par elle nous bénissons le Seigneur notre Père, et par elle nous maudissons les 9
hommes faits à l'image de Dieu. De la même bouche sortent la bénédiction et la malédiction. Il ne faut 10
pas, mes frères, qu 'il en soit ainsi. La source fait-elle jaillir par la même ouverture l'eau douce et l'eau 11
amère ? Un figuier, mes frères, peut-il produire des olives, ou une vigne des figues ? De l'eau salée ne 12
peut pas non plus produire de l'eau douce. Lequel d'entre vous est sage et intelligent ? Qu'il montre ses 13
oeuvres par une bonne conduite avec la douceur de la sagesse. Mais si vous avez dans votre coeur un 14
zèle amer et un esprit de dispute, ne vous glorifiez pas et ne mentez pas contre la vérité. Cette sagesse 15
n'est point celle qui vient d'en haut ; mais elle est terrestre, charnelle, diabolique. Car là où il y a un 16
zèle amer et un esprit de dispute, il y a du désordre et toutes sortes de mauvaises actions. La sagesse 17
d'en haut est premièrement pure, ensuite pacifique, modérée, conciliante, pleine de miséricorde et de
bons fruits, exempte de duplicité, d'hypocrisie. Le fruit de la justice est semé dans la paix par ceux qui 18
recherchent la paix.

D'où viennent les luttes, et d'où viennent les querelles parmi vous ? N'est-ce pas de vos passions **4**
qui combattent dans vos membres ? Vous convoitez, et vous ne possédez pas ; vous êtes meurtriers et 2
envieux, et vous ne pouvez pas obtenir ; vous avez des querelles et des luttes, et vous ne possédez pas,
parce que vous ne demandez pas. Vous demandez, et vous ne recevez pas, parce que vous demandez 3
mal, dans le but de satisfaire vos passions. Adultères que vous êtes ! ne savez-vous pas que l'amour 4
du monde est inimitié contre Dieu ? Celui donc qui veut être ami du monde se rend ennemi de Dieu.
Croyez-vous que l'Écriture parle en vain ? C'est avec jalousie que Dieu chérit l'esprit qu 'il a fait habiter 5
en nous. Il accorde, au contraire, une grâce plus excellente ; c'est pourquoi l'Écriture dit : Dieu résiste 6
aux orgueilleux, Mais il fait grâce aux humbles. Soumettez-vous donc à Dieu ; résistez au diable, et il 7
fuira loin de vous. Approchez-vous de Dieu, et il s'approchera de vous. Nettoyez vos mains, pécheurs ; 8
purifiez vos coeurs, hommes irrésolus. Sentez votre misère ; soyez dans le deuil et dans les larmes ; que 9
votre rire se change en deuil, et votre joie en tristesse. Humiliez-vous devant le Seigneur, et il vous 10
élèvera. Ne parlez point mal les uns des autres, frères. Celui qui parle mal d'un frère, ou qui juge son 11
frère, parle mal de la loi et juge la loi. Or, si tu juges la loi, tu n'es pas observateur de la loi, mais tu
en es juge. Un seul est législateur et juge, c'est celui qui peut sauver et perdre ; mais toi, qui es -tu, 12
qui juges le prochain ? À vous maintenant, qui dites : Aujourd'hui ou demain nous irons dans telle 13
ville, nous y passerons une année, nous trafiquerons, et nous gagnerons ! Vous qui ne savez pas ce qui 14
arrivera demain ! car, qu'est-ce que votre vie ? Vous êtes une vapeur qui paraît pour un peu de temps,
et qui ensuite disparaît. Vous devriez dire, au contraire : Si Dieu le veut, nous vivrons, et nous ferons 15
ceci ou cela. Mais maintenant vous vous glorifiez dans vos pensées orgueilleuses. C'est chose mauvaise 16
que de se glorifier de la sorte. Celui donc qui sait faire ce qui est bien, et qui ne le fait pas, commet un 17
péché.

À vous maintenant, riches ! Pleurez et gémissez, à cause des malheurs qui viendront sur vous. Vos **5**, 2
richesses sont pourries, et vos vêtements sont rongés par les teignes. Votre or et votre argent sont 3
rouillés ; et leur rouille s'élèvera en témoignage contre vous, et dévorera vos chairs comme un feu. Vous
avez amassé des trésors dans les derniers jours ! Voici, le salaire des ouvriers qui ont moissonné vos 4
champs, et dont vous les avez frustrés, crie, et les cris des moissonneurs sont parvenus jusqu'aux oreilles
du Seigneur des armées. Vous avez vécu sur la terre dans les voluptés et dans les délices, vous avez 5
rassasié vos coeurs au jour du carnage. Vous avez condamné, vous avez tué le juste, qui ne vous a 6

pas résisté. Soyez donc patients, frères jusqu'à l'avènement du Seigneur. Voici, le laboureur attend le précieux fruit de la terre, prenant patience à son égard, jusqu'à ce qu'il ait reçu les pluies de la première et de l'arrière-saison. Vous aussi, soyez patients, affermissez vos coeurs, car l'avènement du Seigneur est proche. Ne vous plaignez pas les uns des autres, frères, afin que vous ne soyez pas jugés : voici, le juge est à la porte. Prenez, mes frères, pour modèles de souffrance et de patience les prophètes qui ont parlé au nom du Seigneur. Voici, nous disons bienheureux ceux qui ont souffert patiemment. Vous avez entendu parler de la patience de Job, et vous avez vu la fin que le Seigneur lui accorda, car le Seigneur est plein de miséricorde et de compassion. Avant toutes choses, mes frères, ne jurez ni par le ciel, ni par la terre, ni par aucun autre serment. Mais que votre oui soit oui, et que votre non soit non, afin que vous ne tombiez pas sous le jugement. Quelqu'un parmi vous est-il dans la souffrance ? Qu'il prie. Quelqu'un est-il dans la joie ? Qu'il chante des cantiques. Quelqu'un parmi vous est-il malade ? Qu'il appelle les anciens de l'Église, et que les anciens prient pour lui, en l 'oignant d'huile au nom du Seigneur ; la prière de la foi sauvera le malade, et le Seigneur le relèvera ; et s 'il a commis des péchés, il lui sera pardonné. Confessez donc vos péchés les uns aux autres, et priez les uns pour les autres, afin que vous soyez guéris. La prière fervente du juste a une grande efficace. Élie était un homme de la même nature que nous : il pria avec instance pour qu'il ne plût point, et il ne tomba point de pluie sur la terre pendant trois ans et six mois. Puis il pria de nouveau, et le ciel donna de la pluie, et la terre produisit son fruit. Mes frères, si quelqu'un parmi vous s'est égaré loin de la vérité, et qu'un autre l 'y ramène, qu'il sache que celui qui ramènera un pécheur de la voie où il s 'était égaré sauvera une âme de la mort et couvrira une multitude de péchés.

I PIERRE

Pierre, apôtre de Jésus -Christ, à ceux qui sont étrangers et dispersés dans le Pont, la Galatie, **1**
la Cappadoce, l'Asie et la Bithynie, et qui sont élus selon la prescience de Dieu le Père, par la 2
sanctification de l'Esprit, afin qu'ils deviennent obéissants, et qu'ils participent à l'aspersion du
sang de Jésus -Christ : que la grâce et la paix vous soient multipliées ! Béni soit Dieu, le Père 3
de notre Seigneur Jésus -Christ, qui, selon sa grande miséricorde, nous a régénérés, pour une espérance
vivante, par la résurrection de Jésus -Christ d'entre les morts, pour un héritage qui ne se peut ni 4
corrompre, ni souiller, ni flétrir, lequel vous est réservé dans les cieux, à vous qui, par la puissance de 5
Dieu, êtes gardés par la foi pour le salut prêt à être révélé dans les derniers temps ! C'est là ce qui fait 6
votre joie, quoique maintenant, puisqu 'il le faut, vous soyez attristés pour un peu de temps par diverses
épreuves, afin que l'épreuve de votre foi, plus précieuse que l'or périssable (qui cependant est éprouvé 7
par le feu), ait pour résultat la louange, la gloire et l'honneur, lorsque Jésus -Christ apparaîtra, lui que 8
vous aimez sans l'avoir vu, en qui vous croyez sans le voir encore, vous réjouissant d'une joie ineffable et
glorieuse, parce que vous obtiendrez le salut de vos âmes pour prix de votre foi. Les prophètes, qui ont 9, 10
prophétisé touchant la grâce qui vous était réservée, ont fait de ce salut l'objet de leurs recherches et de
leurs investigations, voulant sonder l'époque et les circonstances marquées par l'Esprit de Christ qui 11
était en eux, et qui attestait d'avance les souffrances de Christ et la gloire dont elles seraient suivies.
Il leur fut révélé que ce n'était pas pour eux-mêmes, mais pour vous, qu'ils étaient les dispensateurs de 12
ces choses, que vous ont annoncées maintenant ceux qui vous ont prêché l'Évangile par le Saint -Esprit
envoyé du ciel, et dans lesquelles les anges désirent plonger leurs regards. C'est pourquoi, ceignez les 13
reins de votre entendement, soyez sobres, et ayez une entière espérance dans la grâce qui vous sera
apportée, lorsque Jésus -Christ apparaîtra. Comme des enfants obéissants, ne vous conformez pas aux 14
convoitises que vous aviez autrefois, quand vous étiez dans l'ignorance. Mais, puisque celui qui vous 15
a appelés est saint, vous aussi soyez saints dans toute votre conduite, selon qu'il est écrit : Vous serez 16
saints, car je suis saint. Et si vous invoquez comme Père celui qui juge selon l'oeuvre de chacun, sans 17
acception de personnes, conduisez-vous avec crainte pendant le temps de votre pèlerinage, sachant que 18
ce n'est pas par des choses périssables, par de l'argent ou de l'or, que vous avez été rachetés de la vaine
manière de vivre que vous aviez héritée de vos pères, mais par le sang précieux de Christ, comme d'un 19
agneau sans défaut et sans tache, prédestiné avant la fondation du monde, et manifesté à la fin des 20
temps, à cause de vous, qui par lui croyez en Dieu, lequel l 'a ressuscité des morts et lui a donné la 21
gloire, en sorte que votre foi et votre espérance reposent sur Dieu. Ayant purifié vos âmes en obéissant 22
à la vérité pour avoir un amour fraternel sincère, aimez -vous ardemment les uns les autres, de tout
votre coeur, puisque vous avez été régénérés, non par une semence corruptible, mais par une semence 23
incorruptible, par la parole vivante et permanente de Dieu. Car Toute chair est comme l'herbe, Et 24
toute sa gloire comme la fleur de l'herbe. L'herbe sèche, et la fleur tombe ; Mais la parole du Seigneur 25
demeure éternellement. Et cette parole est celle qui vous a été annoncée par l'Évangile.

Rejetant donc toute malice et toute ruse, la dissimulation, l'envie, et toute médisance, désirez, **2**, 2
comme des enfants nouveau-nés, le lait spirituel et pur, afin que par lui vous croissiez pour le salut,
si vous avez goûté que le Seigneur est bon. Approchez -vous de lui, pierre vivante, rejetée par les 3, 4
hommes, mais choisie et précieuse devant Dieu ; et vous-mêmes, comme des pierres vivantes, édifiez 5
-vous pour former une maison spirituelle, un saint sacerdoce, afin d'offrir des victimes spirituelles,
agréables à Dieu par Jésus -Christ. Car il est dit dans l'Écriture : Voici, je mets en Sion une pierre 6
angulaire, choisie, précieuse ; Et celui qui croit en elle ne sera point confus. L'honneur est donc pour 7
vous, qui croyez. Mais, pour les incrédules, La pierre qu 'ont rejetée ceux qui bâtissaient Est devenue
la principale de l'angle, Et une pierre d'achoppement Et un rocher de scandale ; ils s'y heurtent pour 8
n'avoir pas cru à la parole, et c'est à cela qu'ils sont destinés. Vous, au contraire, vous êtes une race 9
élue, un sacerdoce royal, une nation sainte, un peuple acquis, afin que vous annonciez les vertus de celui
qui vous a appelés des ténèbres à son admirable lumière, vous qui autrefois n'étiez pas un peuple, et 10
qui maintenant êtes le peuple de Dieu, vous qui n'aviez pas obtenu miséricorde, et qui maintenant avez
obtenu miséricorde. Bien-aimés, je vous exhorte, comme étrangers et voyageurs sur la terre, à vous 11
abstenir des convoitises charnelles qui font la guerre à l'âme. Ayez au milieu des païens une bonne 12
conduite, afin que, là même où ils vous calomnient comme si vous étiez des malfaiteurs, ils remarquent
vos bonnes oeuvres, et glorifient Dieu, au jour où il les visitera. Soyez soumis, à cause du Seigneur, 13
à toute autorité établie parmi les hommes, soit au roi comme souverain, soit aux gouverneurs comme 14
envoyés par lui pour punir les malfaiteurs et pour approuver les gens de bien. Car c 'est la volonté de 15
Dieu qu'en pratiquant le bien vous réduisiez au silence les hommes ignorants et insensés, étant libres, 16
sans faire de la liberté un voile qui couvre la méchanceté, mais agissant comme des serviteurs de Dieu.

17, 18 Honorez tout le monde ; aimez les frères ; craignez Dieu ; honorez le roi. Serviteurs, soyez soumis en
toute crainte à vos maîtres, non seulement à ceux qui sont bons et doux, mais aussi à ceux qui sont d'un
19 caractère difficile. Car c 'est une grâce que de supporter des afflictions par motif de conscience envers
20 Dieu, quand on souffre injustement. En effet, quelle gloire y a-t-il à supporter de mauvais traitements
pour avoir commis des fautes ? Mais si vous supportez la souffrance lorsque vous faites ce qui est bien, c
21 'est une grâce devant Dieu. Et c'est à cela que vous avez été appelés, parce que Christ aussi a souffert
22 pour vous, vous laissant un exemple, afin que vous suiviez ses traces, Lui qui n'a point commis de
23 péché, Et dans la bouche duquel il ne s'est point trouvé de fraude ; lui qui, injurié, ne rendait point
24 d'injures, maltraité, ne faisait point de menaces, mais s'en remettait à celui qui juge justement ; lui
qui a porté lui-même nos péchés en son corps sur le bois, afin que morts aux péchés nous vivions pour
25 la justice ; lui par les meurtrissures duquel vous avez été guéris. Car vous étiez comme des brebis
errantes. Mais maintenant vous êtes retournés vers le pasteur et le gardien de vos âmes.

3 Femmes, soyez de même soumises à vos maris, afin que, si quelques-uns n'obéissent point à la parole,
2 ils soient gagnés sans parole par la conduite de leurs femmes, en voyant votre manière de vivre chaste
3 et réservée. Ayez, non cette parure extérieure qui consiste dans les cheveux tressés, les ornements d'or,
4 ou les habits qu'on revêt, mais la parure intérieure et cachée dans le coeur, la pureté incorruptible d'un
5 esprit doux et paisible, qui est d'un grand prix devant Dieu. Ainsi se paraient autrefois les saintes
6 femmes qui espéraient en Dieu, soumises à leurs maris, comme Sara, qui obéissait à Abraham et l
'appelait son seigneur. C'est d'elle que vous êtes devenues les filles, en faisant ce qui est bien, sans vous
7 laisser troubler par aucune crainte. Maris, montrez à votre tour de la sagesse dans vos rapports avec
vos femmes, comme avec un sexe plus faible ; honorez-les, comme devant aussi hériter avec vous de la
8 grâce de la vie. Qu'il en soit ainsi, afin que rien ne vienne faire obstacle à vos prières. Enfin, soyez
tous animés des mêmes pensées et des mêmes sentiments, pleins d'amour fraternel, de compassion,
9 d'humilité. Ne rendez point mal pour mal, ou injure pour injure ; bénissez, au contraire, car c'est à
10 cela que vous avez été appelés, afin d'hériter la bénédiction. Si quelqu'un, en effet, veut aimer la vie
11 Et voir des jours heureux, Qu'il préserve sa langue du mal Et ses lèvres des paroles trompeuses, Qu'il
12 s'éloigne du mal et fasse le bien, Qu'il recherche la paix et la poursuive ; Car les yeux du Seigneur
sont sur les justes Et ses oreilles sont attentives à leur prière, Mais la face du Seigneur est contre
13, 14 ceux qui font le mal. Et qui vous maltraitera, si vous êtes zélés pour le bien ? D'ailleurs, quand vous
souffririez pour la justice, vous seriez heureux. N'ayez d'eux aucune crainte, et ne soyez pas troublés ;
15 Mais sanctifiez dans vos coeurs Christ le Seigneur, étant toujours prêts à vous défendre, avec douceur
16 et respect, devant quiconque vous demande raison de l'espérance qui est en vous, et ayant une bonne
conscience, afin que, là même où ils vous calomnient comme si vous étiez des malfaiteurs, ceux qui
17 décrient votre bonne conduite en Christ soient couverts de confusion. Car il vaut mieux souffrir, si
18 telle est la volonté de Dieu, en faisant le bien qu 'en faisant le mal. Christ aussi a souffert une fois
pour les péchés, lui juste pour des injustes, afin de nous amener à Dieu, ayant été mis à mort quant à
19 la chair, mais ayant été rendu vivant quant à l'Esprit, dans lequel aussi il est allé prêcher aux esprits
20 en prison, qui autrefois avaient été incrédules, lorsque la patience de Dieu se prolongeait, aux jours de
Noé, pendant la construction de l'arche, dans laquelle un petit nombre de personnes, c'est-à-dire, huit,
21 furent sauvées à travers l'eau. Cette eau était une figure du baptême, qui n'est pas la purification des
souillures du corps, mais l'engagement d'une bonne conscience envers Dieu, et qui maintenant vous
22 sauve, vous aussi, par la résurrection de Jésus -Christ, qui est à la droite de Dieu, depuis qu'il est allé
au ciel, et que les anges, les autorités et les puissances, lui ont été soumis.

4 Ainsi donc, Christ ayant souffert dans la chair, vous aussi armez -vous de la même pensée. Car
2 celui qui a souffert dans la chair en a fini avec le péché, afin de vivre, non plus selon les convoitises des
3 hommes, mais selon la volonté de Dieu, pendant le temps qui lui reste à vivre dans la chair. C'est assez,
en effet, d'avoir dans le temps passé accompli la volonté des païens, en marchant dans la dissolution, les
4 convoitises, l'ivrognerie, les excès du manger et du boire, et les idolâtries criminelles. Aussi trouvent-ils
étrange que vous ne vous précipitiez pas avec eux dans le même débordement de débauche, et ils vous
5, 6 calomnient. Ils rendront compte à celui qui est prêt à juger les vivants et les morts. Car l'Évangile
a été aussi annoncé aux morts, afin que, après avoir été jugés comme les hommes quant à la chair, ils
7 vivent selon Dieu quant à l'Esprit. La fin de toutes choses est proche. Soyez donc sages et sobres, pour
8 vaquer à la prière. Avant tout, ayez les uns pour les autres une ardente charité, car La charité couvre
9, 10 une multitude de péchés. Exercez l'hospitalité les uns envers les autres, sans murmures. Comme de
bons dispensateurs des diverses grâces de Dieu, que chacun de vous mette au service des autres le
11 don qu'il a reçu, Si quelqu'un parle, que ce soit comme annonçant les oracles de Dieu ; si quelqu'un
remplit un ministère, qu'il le remplisse selon la force que Dieu communique, afin qu 'en toutes choses
Dieu soit glorifié par Jésus -Christ, à qui appartiennent la gloire et la puissance, aux siècles des siècles.
12 Amen ! Bien-aimés, ne soyez pas surpris, comme d'une chose étrange qui vous arrive, de la fournaise

qui est au milieu de vous pour vous éprouver. Réjouissez-vous, au contraire, de la part que vous avez 13
aux souffrances de Christ, afin que vous soyez aussi dans la joie et dans l'allégresse lorsque sa gloire
apparaîtra. Si vous êtes outragés pour le nom de Christ, vous êtes heureux, parce que l'Esprit de gloire, 14
l'Esprit de Dieu, repose sur vous. Que nul de vous, en effet, ne souffre comme meurtrier, ou voleur, ou 15
malfaiteur, ou comme s'ingérant dans les affaires d'autrui. Mais si quelqu'un souffre comme chrétien, 16
qu'il n'en ait point honte, et que plutôt il glorifie Dieu à cause de ce nom. Car c'est le moment où le 17
jugement va commencer par la maison de Dieu. Or, si c'est par nous qu'il commence, quelle sera la fin
de ceux qui n'obéissent pas à l'Évangile de Dieu ? Et si le juste se sauve avec peine, que deviendront 18
l'impie et le pécheur ? Ainsi, que ceux qui souffrent selon la volonté de Dieu remettent leurs âmes au 19
fidèle Créateur, en faisant ce qui est bien.

Voici les exhortations que j'adresse aux anciens qui sont parmi vous, moi ancien comme eux, témoin **5**
des souffrances de Christ, et participant de la gloire qui doit être manifestée : Paissez le troupeau 2
de Dieu qui est sous votre garde, non par contrainte, mais volontairement, selon Dieu ; non pour un
gain sordide, mais avec dévouement ; non comme dominant sur ceux qui vous sont échus en partage, 3
mais en étant les modèles du troupeau. Et lorsque le souverain pasteur paraîtra, vous obtiendrez la 4
couronne incorruptible de la gloire. De même, vous qui êtes jeunes, soyez soumis aux anciens. Et tous, 5
dans vos rapports mutuels, revêtez-vous d'humilité ; car Dieu résiste aux orgueilleux, Mais il fait grâce
aux humbles. Humiliez-vous donc sous la puissante main de Dieu, afin qu 'il vous élève au temps 6
convenable ; et déchargez-vous sur lui de tous vos soucis, car lui-même prend soin de vous. Soyez 7, 8
sobres, veillez. Votre adversaire, le diable, rôde comme un lion rugissant, cherchant qui il dévorera.
Résistez -lui avec une foi ferme, sachant que les mêmes souffrances sont imposées à vos frères dans 9
le monde. Le Dieu de toute grâce, qui vous a appelés en Jésus -Christ à sa gloire éternelle, après que 10
vous aurez souffert un peu de temps, vous perfectionnera lui-même, vous affermira, vous fortifiera, vous
rendra inébranlables. À lui soit la puissance aux siècles des siècles ! Amen ! C'est par Silvain, qui est 11, 12
à mes yeux un frère fidèle, que je vous écris ce peu de mots, pour vous exhorter et pour vous attester
que la grâce de Dieu à laquelle vous êtes attachés est la véritable. L'Église des élus qui est à Babylone 13
vous salue, ainsi que Marc, mon fils. Saluez-vous les uns les autres par un baiser d'affection. Que la 14
paix soit avec vous tous qui êtes en Christ !

II PIERRE

1 Simon Pierre, serviteur et apôtre de Jésus -Christ, à ceux qui ont reçu en partage une foi du même prix que la nôtre, par la justice de notre Dieu et du Sauveur Jésus -Christ : que la grâce et la paix vous soient multipliées par la connaissance de Dieu et de Jésus notre Seigneur ! Comme sa divine puissance nous a donné tout ce qui contribue à la vie et à la piété, au moyen de la connaissance de celui qui nous a appelés par sa propre gloire et par sa vertu, lesquelles nous assurent de sa part les plus grandes et les plus précieuses promesses, afin que par elles vous deveniez participants de la nature divine, en fuyant la corruption qui existe dans le monde par la convoitise, à cause de cela même, faites tous vos efforts pour joindre à votre foi la vertu, à la vertu la science, à la science la tempérance, à la tempérance la patience, à la patience la piété, à la piété l'amour fraternel, à l'amour fraternel la charité. Car si ces choses sont en vous, et y sont avec abondance, elles ne vous laisseront point oisifs ni stériles pour la connaissance de notre Seigneur Jésus -Christ. Mais celui en qui ces choses ne sont point est aveugle, il ne voit pas de loin, et il a mis en oubli la purification de ses anciens péchés. C'est pourquoi, frères, appliquez-vous d'autant plus à affermir votre vocation et votre élection ; car, en faisant cela, vous ne broncherez jamais. C'est ainsi, en effet, que l'entrée dans le royaume éternel de notre Seigneur et Sauveur Jésus -Christ vous sera pleinement accordée. Voilà pourquoi je prendrai soin de vous rappeler ces choses, bien que vous les sachiez et que vous soyez affermis dans la vérité présente. Et je regarde comme un devoir, aussi longtemps que je suis dans cette tente, de vous tenir en éveil par des avertissements, car je sais que je la quitterai subitement, ainsi que notre Seigneur Jésus -Christ me l'a fait connaître. Mais j'aurai soin qu'après mon départ vous puissiez toujours vous souvenir de ces choses. Ce n'est pas, en effet, en suivant des fables habilement conçues, que nous vous avons fait connaître la puissance et l'avènement de notre Seigneur Jésus -Christ, mais c'est comme ayant vu sa majesté de nos propres yeux. Car il a reçu de Dieu le Père honneur et gloire, quand la gloire magnifique lui fit entendre une voix qui disait : Celui-ci est mon Fils bien-aimé, en qui j 'ai mis toute mon affection. Et nous avons entendu cette voix venant du ciel, lorsque nous étions avec lui sur la sainte montagne. Et nous tenons pour d'autant plus certaine la parole prophétique, à laquelle vous faites bien de prêter attention, comme à une lampe qui brille dans un lieu obscur, jusqu'à ce que le jour vienne à paraître et que l'étoile du matin se lève dans vos coeurs ; sachant tout d'abord vous-mêmes qu 'aucune prophétie de l'Écriture ne peut être un objet d'interprétation particulière, car ce n'est pas par une volonté d'homme qu'une prophétie a jamais été apportée, mais c'est poussés par le Saint -Esprit que des hommes ont parlé de la part de Dieu.

2 Il y a eu parmi le peuple de faux prophètes, et il y aura de même parmi vous de faux docteurs, qui introduiront des sectes pernicieuses, et qui, reniant le maître qui les a rachetés, attireront sur eux une ruine soudaine. Plusieurs les suivront dans leurs dissolutions, et la voie de la vérité sera calomniée à cause d'eux. Par cupidité, ils trafiqueront de vous au moyen de paroles trompeuses, eux que menace depuis longtemps la condamnation, et dont la ruine ne sommeille point. Car, si Dieu n'a pas épargné les anges qui ont péché, mais s'il les a précipités dans les abîmes de ténèbres et les réserve pour le jugement ; s'il n'a pas épargné l'ancien monde, mais s'il a sauvé Noé, lui huitième, ce prédicateur de la justice, lorsqu'il fit venir le déluge sur un monde d'impies ; s'il a condamné à la destruction et réduit en cendres les villes de Sodome et de Gomorrhe, les donnant comme exemple aux impies à venir, et s'il a délivré le juste Lot, profondément attristé de la conduite de ces hommes sans frein dans leur dissolution (car ce juste, qui habitait au milieu d'eux, tourmentait journellement son âme juste à cause de ce qu'il voyait et entendait de leurs oeuvres criminelles) ; le Seigneur sait délivrer de l'épreuve les hommes pieux, et réserver les injustes pour être punis au jour du jugement, ceux surtout qui vont après la chair dans un désir d'impureté et qui méprisent l'autorité. Audacieux et arrogants, ils ne craignent pas d'injurier les gloires, tandis que les anges, supérieurs en force et en puissance, ne portent pas contre elles de jugement injurieux devant le Seigneur. Mais eux, semblables à des brutes qui s'abandonnent à leurs penchants naturels et qui sont nées pour être prises et détruites, ils parlent d'une manière injurieuse de ce qu'ils ignorent, et ils périront par leur propre corruption, recevant ainsi le salaire de leur iniquité. Ils trouvent leurs délices à se livrer au plaisir en plein jour ; hommes tarés et souillés, ils se délectent dans leurs tromperies, en faisant bonne chère avec vous. Ils ont les yeux pleins d'adultère et insatiables de péché ; ils amorcent les âmes mal affermies ; ils ont le coeur exercé à la cupidité ; ce sont des enfants de malédiction. Après avoir quitté le droit chemin, ils se sont égarés en suivant la voie de Balaam, fils de Bosor, qui aima le salaire de l'iniquité, mais qui fut repris pour sa transgression : une ânesse muette, faisant entendre une voix d'homme, arrêta la démence du prophète. Ces gens-là sont des fontaines sans eau, des nuées que chasse un tourbillon : l'obscurité des ténèbres leur est réservée. Avec des discours enflés de vanité, ils amorcent par les convoitises de la chair, par les dissolutions, ceux qui viennent à peine d'échapper aux hommes qui vivent dans l'égarement ; ils leur promettent la

liberté, quand ils sont eux-mêmes esclaves de la corruption, car chacun est esclave de ce qui a triomphé
de lui. En effet, si, après s'être retirés des souillures du monde, par la connaissance du Seigneur et 20
Sauveur Jésus -Christ, ils s'y engagent de nouveau et sont vaincus, leur dernière condition est pire que
la première. Car mieux valait pour eux n'avoir pas connu la voie de la justice, que de se détourner, 21
après l'avoir connue, du saint commandement qui leur avait été donné. Il leur est arrivé ce que dit un 22
proverbe vrai : Le chien est retourné à ce qu'il avait vomi, et la truie lavée s'est vautrée dans le bourbier.

Voici déjà, bien-aimés, la seconde lettre que je vous écris. Dans l'une et dans l'autre je cherche **3**
à éveiller par des avertissements votre saine intelligence, afin que vous vous souveniez des choses 2
annoncées d'avance par les saints prophètes, et du commandement du Seigneur et Sauveur, enseigné
par vos apôtres, sachant avant tout que, dans les derniers jours, il viendra des moqueurs avec leurs 3
railleries, marchant selon leurs propres convoitises, et disant : Où est la promesse de son avènement ? 4
Car, depuis que les pères sont morts, tout demeure comme dès le commencement de la création. Ils 5
veulent ignorer, en effet, que des cieux existèrent autrefois par la parole de Dieu, de même qu'une terre
tirée de l'eau et formée au moyen de l'eau, et que par ces choses le monde d'alors périt, submergé par 6
l'eau, tandis que, par la même parole, les cieux et la terre d'à présent sont gardés et réservés pour 7
le feu, pour le jour du jugement et de la ruine des hommes impies. Mais il est une chose, bien-aimés, 8
que vous ne devez pas ignorer, c'est que, devant le Seigneur, un jour est comme mille ans, et mille
ans sont comme un jour. Le Seigneur ne tarde pas dans l'accomplissement de la promesse, comme 9
quelques-uns le croient ; mais il use de patience envers vous, ne voulant pas qu'aucun périsse, mais
voulant que tous arrivent à la repentance. Le jour du Seigneur viendra comme un voleur ; en ce jour, 10
les cieux passeront avec fracas, les éléments embrasés se dissoudront, et la terre avec les oeuvres qu'elle
renferme sera consumée. Puisque donc toutes ces choses doivent se dissoudre, quelles ne doivent pas 11
être la sainteté de votre conduite et votre piété, tandis que vous attendez et hâtez l'avènement du 12
jour de Dieu, à cause duquel les cieux enflammés se dissoudront et les éléments embrasés se fondront !
Mais nous attendons, selon sa promesse, de nouveaux cieux et une nouvelle terre, où la justice habitera. 13
C'est pourquoi, bien-aimés, en attendant ces choses, appliquez-vous à être trouvés par lui sans tache et 14
irrépréhensibles dans la paix. Croyez que la patience de notre Seigneur est votre salut, comme notre 15
bien-aimé frère Paul vous l'a aussi écrit, selon la sagesse qui lui a été donnée. C'est ce qu'il fait dans 16
toutes les lettres, où il parle de ces choses, dans lesquelles il y a des points difficiles à comprendre, dont
les personnes ignorantes et mal affermies tordent le sens, comme celui des autres Écritures, pour leur
propre ruine. Vous donc, bien-aimés, qui êtes avertis, mettez-vous sur vos gardes, de peur qu'entraînés 17
par l'égarement des impies, vous ne veniez à déchoir de votre fermeté. Mais croissez dans la grâce et 18
dans la connaissance de notre Seigneur et Sauveur Jésus -Christ. À lui soit la gloire, maintenant et
pour l'éternité ! Amen !

I JEAN

1 Ce qui était dès le commencement, ce que nous avons entendu, ce que nous avons vu de nos
yeux, ce que nous avons contemplé et que nos mains ont touché, concernant la parole de vie,
2 - car la vie a été manifestée, et nous l'avons vue et nous lui rendons témoignage, et nous
3 vous annonçons la vie éternelle, qui était auprès du Père et qui nous a été manifestée, - ce
que nous avons vu et entendu, nous vous l'annonçons, à vous aussi, afin que vous aussi vous soyez en
4 communion avec nous. Or, notre communion est avec le Père et avec son Fils Jésus -Christ. Et nous
5 écrivons ces choses, afin que notre joie soit parfaite. La nouvelle que nous avons apprise de lui, et que
6 nous vous annonçons, c'est que Dieu est lumière, et qu'il n'y a point en lui de ténèbres. Si nous disons
que nous sommes en communion avec lui, et que nous marchions dans les ténèbres, nous mentons, et
7 nous ne pratiquons pas la vérité. Mais si nous marchons dans la lumière, comme il est lui-même dans
la lumière, nous sommes mutuellement en communion, et le sang de Jésus son Fils nous purifie de tout
8 péché. Si nous disons que nous n'avons pas de péché, nous nous séduisons nous-mêmes, et la vérité
9 n'est point en nous. Si nous confessons nos péchés, il est fidèle et juste pour nous les pardonner, et pour
10 nous purifier de toute iniquité. Si nous disons que nous n'avons pas péché, nous le faisons menteur, et
sa parole n'est point en nous.

2 Mes petits enfants, je vous écris ces choses, afin que vous ne péchiez point. Et si quelqu'un a péché,
2 nous avons un avocat auprès du Père, Jésus -Christ le juste. Il est lui-même une victime expiatoire pour
3 nos péchés, non seulement pour les nôtres, mais aussi pour ceux du monde entier. Si nous gardons ses
4 commandements, par là nous savons que nous l 'avons connu. Celui qui dit : Je l 'ai connu, et qui ne
5 garde pas ses commandements, est un menteur, et la vérité n'est point en lui. Mais celui qui garde
sa parole, l'amour de Dieu est véritablement parfait en lui : par là nous savons que nous sommes en
6, 7 lui. Celui qui dit qu'il demeure en lui doit marcher aussi comme il a marché lui-même. Bien-aimés, ce
n'est pas un commandement nouveau que je vous écris, mais un commandement ancien que vous avez
8 eu dès le commencement ; ce commandement ancien, c'est la parole que vous avez entendue. Toutefois,
c'est un commandement nouveau que je vous écris, ce qui est vrai en lui et en vous,car les ténèbres se
9 dissipent et la lumière véritable paraît déjà. Celui qui dit qu'il est dans la lumière, et qui hait son frère,
10 est encore dans les ténèbres. Celui qui aime son frère demeure dans la lumière, et aucune occasion de
11 chute n'est en lui. Mais celui qui hait son frère est dans les ténèbres, il marche dans les ténèbres, et
12 il ne sait où il va, parce que les ténèbres ont aveuglé ses yeux. Je vous écris, petits enfants, parce que
13 vos péchés vous sont pardonnés à cause de son nom. Je vous écris, pères, parce que vous avez connu
celui qui est dès le commencement. Je vous écris, jeunes gens, parce que vous avez vaincu le malin. Je
14 vous ai écrit, petits enfants, parce que vous avez connu le Père. Je vous ai écrit, pères, parce que vous
avez connu celui qui est dès le commencement. Je vous ai écrit, jeunes gens, parce que vous êtes forts,
15 et que la parole de Dieu demeure en vous, et que vous avez vaincu le malin. N'aimez point le monde,
ni les choses qui sont dans le monde. Si quelqu'un aime le monde, l'amour du Père n'est point en lui ;
16 car tout ce qui est dans le monde, la convoitise de la chair, la convoitise des yeux, et l'orgueil de la vie,
17 ne vient point du Père, mais vient du monde. Et le monde passe, et sa convoitise aussi ; mais celui qui
18 fait la volonté de Dieu demeure éternellement. Petits enfants, c'est la dernière heure, et comme vous
avez appris qu 'un antéchrist vient, il y a maintenant plusieurs antéchrists : par là nous connaissons
19 que c'est la dernière heure. Ils sont sortis du milieu de nous, mais ils n'étaient pas des nôtres ; car s 'ils
eussent été des nôtres, ils seraient demeurés avec nous, mais cela est arrivé afin qu 'il fût manifeste que
20 tous ne sont pas des nôtres. Pour vous, vous avez reçu l'onction de la part de celui qui est saint, et vous
21 avez tous de la connaissance. Je vous ai écrit, non que vous ne connaissiez pas la vérité, mais parce
22 que vous la connaissez, et parce qu 'aucun mensonge ne vient de la vérité. Qui est menteur, sinon celui
23 qui nie que Jésus est le Christ ? Celui-là est l'antéchrist, qui nie le Père et le Fils. Quiconque nie le
24 Fils n'a pas non plus le Père ; quiconque confesse le Fils a aussi le Père. Que ce que vous avez entendu
dès le commencement demeure en vous. Si ce que vous avez entendu dès le commencement demeure en
25 vous, vous demeurerez aussi dans le Fils et dans le Père. Et la promesse qu 'il nous a faite, c 'est la vie
26, 27 éternelle. Je vous ai écrit ces choses au sujet de ceux qui vous égarent. Pour vous, l'onction que vous
avez reçue de lui demeure en vous, et vous n'avez pas besoin qu 'on vous enseigne ; mais comme son
onction vous enseigne toutes choses, et qu'elle est véritable et qu'elle n'est point un mensonge, demeurez
28 en lui selon les enseignements qu'elle vous a donnés. Et maintenant, petits enfants, demeurez en lui,
afin que, lorsqu'il paraîtra, nous ayons de l'assurance, et qu'à son avènement nous ne soyons pas confus
29 et éloignés de lui. Si vous savez qu 'il est juste, reconnaissez que quiconque pratique la justice est né
de lui.

3 Voyez quel amour le Père nous a témoigné, pour que nous soyons appelés enfants de Dieu ! Et nous
2 le sommes. Si le monde ne nous connaît pas, c'est qu 'il ne l 'a pas connu. Bien-aimés, nous sommes

maintenant enfants de Dieu, et ce que nous serons n'a pas encore été manifesté ; mais nous savons
que, lorsque cela sera manifesté, nous serons semblables à lui, parce que nous le verrons tel qu'il est.
Quiconque a cette espérance en lui se purifie, comme lui-même est pur. Quiconque pèche transgresse 3, 4
la loi, et le péché est la transgression de la loi. Or, vous le savez, Jésus a paru pour ôter les péchés, et il 5
n'y a point en lui de péché. Quiconque demeure en lui ne pèche point ; quiconque pèche ne l 'a pas vu, et 6
ne l 'a pas connu. Petits enfants, que personne ne vous séduise. Celui qui pratique la justice est juste, 7
comme lui-même est juste. Celui qui pèche est du diable, car le diable pèche dès le commencement. 8
Le Fils de Dieu a paru afin de détruire les oeuvres du diable. Quiconque est né de Dieu ne pratique 9
pas le péché, parce que la semence de Dieu demeure en lui ; et il ne peut pécher, parce qu 'il est né de
Dieu. C'est par là que se font reconnaître les enfants de Dieu et les enfants du diable. Quiconque ne 10
pratique pas la justice n'est pas de Dieu, non plus que celui qui n'aime pas son frère. Car ce qui vous 11
a été annoncé et ce que vous avez entendu dès le commencement, c'est que nous devons nous aimer les
uns les autres, et ne pas ressembler à Caïn, qui était du malin, et qui tua son frère. Et pourquoi le 12
tua -t-il ? parce que ses oeuvres étaient mauvaises, et que celles de son frère étaient justes. Ne vous 13
étonnez pas, frères, si le monde vous hait. Nous savons que nous sommes passés de la mort à la vie, 14
parce que nous aimons les frères. Celui qui n'aime pas demeure dans la mort. Quiconque hait son 15
frère est un meurtrier, et vous savez qu 'aucun meurtrier n'a la vie éternelle demeurant en lui. Nous 16
avons connu l'amour, en ce qu 'il a donné sa vie pour nous ; nous aussi, nous devons donner notre vie
pour les frères. Si quelqu'un possède les biens du monde, et que, voyant son frère dans le besoin, il lui 17
ferme ses entrailles, comment l'amour de Dieu demeure -t-il en lui ? Petits enfants, n'aimons pas en 18
paroles et avec la langue, mais en actions et avec vérité. Par là nous connaîtrons que nous sommes de 19
la vérité, et nous rassurerons nos coeurs devant lui ; car si notre coeur nous condamne, Dieu est plus 20
grand que notre coeur, et il connaît toutes choses. Bien-aimés, si notre coeur ne nous condamne pas, 21
nous avons de l'assurance devant Dieu. Quoi que ce soit que nous demandions, nous le recevons de lui, 22
parce que nous gardons ses commandements et que nous faisons ce qui lui est agréable. Et c'est ici son 23
commandement : que nous croyions au nom de son Fils Jésus -Christ, et que nous nous aimions les uns
les autres, selon le commandement qu'il nous a donné. Celui qui garde ses commandements demeure 24
en Dieu, et Dieu en lui ; et nous connaissons qu 'il demeure en nous par l'Esprit qu 'il nous a donné.

Bien-aimés, n'ajoutez pas foi à tout esprit ; mais éprouvez les esprits, pour savoir s 'ils sont de Dieu, **4**
car plusieurs faux prophètes sont venus dans le monde. Reconnaissez à ceci l'Esprit de Dieu : tout 2
esprit qui confesse Jésus -Christ venu en chair est de Dieu ; et tout esprit qui ne confesse pas Jésus 3
n'est pas de Dieu, c 'est celui de l'antéchrist, dont vous avez appris la venue, et qui maintenant est déjà
dans le monde. Vous, petits enfants, vous êtes de Dieu, et vous les avez vaincus, parce que celui qui 4
est en vous est plus grand que celui qui est dans le monde. Eux, ils sont du monde ; c'est pourquoi ils 5
parlent d'après le monde, et le monde les écoute. Nous, nous sommes de Dieu ; celui qui connaît Dieu 6
nous écoute ; celui qui n'est pas de Dieu ne nous écoute pas : c'est par là que nous connaissons l'esprit
de la vérité et l'esprit de l'erreur. Bien-aimés, aimons nous les uns les autres ; car l'amour est de Dieu, 7
et quiconque aime est né de Dieu et connaît Dieu. Celui qui n'aime pas n'a pas connu Dieu, car Dieu 8
est amour. L'amour de Dieu a été manifesté envers nous en ce que Dieu a envoyé son Fils unique dans 9
le monde, afin que nous vivions par lui. Et cet amour consiste, non point en ce que nous avons aimé 10
Dieu, mais en ce qu 'il nous a aimés et a envoyé son Fils comme victime expiatoire pour nos péchés.
Bien-aimés, si Dieu nous a ainsi aimés, nous devons aussi nous aimer les uns les autres. Personne n'a 11, 12
jamais vu Dieu ; si nous nous aimons les uns les autres, Dieu demeure en nous, et son amour est parfait
en nous. Nous connaissons que nous demeurons en lui, et qu'il demeure en nous, en ce qu'il nous a 13
donné de son Esprit. Et nous, nous avons vu et nous attestons que le Père a envoyé le Fils comme 14
Sauveur du monde. Celui qui confessera que Jésus est le Fils de Dieu, Dieu demeure en lui, et lui en 15
Dieu. Et nous, nous avons connu l'amour que Dieu a pour nous, et nous y avons cru. Dieu est amour ; et 16
celui qui demeure dans l'amour demeure en Dieu, et Dieu demeure en lui. Tel il est, tels nous sommes 17
aussi dans ce monde : c'est en cela que l'amour est parfait en nous, afin que nous ayons de l'assurance
au jour du jugement. La crainte n'est pas dans l'amour, mais l'amour parfait bannit la crainte ; car 18
la crainte suppose un châtiment, et celui qui craint n'est pas parfait dans l'amour. Pour nous, nous l 19
'aimons, parce qu 'il nous a aimés le premier. Si quelqu'un dit : J'aime Dieu, et qu'il haïsse son frère, 20
c'est un menteur ; car celui qui n'aime pas son frère qu 'il voit, comment peut-il aimer Dieu qu 'il ne voit
pas ? Et nous avons de lui ce commandement : que celui qui aime Dieu aime aussi son frère. 21

Quiconque croit que Jésus est le Christ, est né de Dieu, et quiconque aime celui qui l'a engendré **5**
aime aussi celui qui est né de lui. Nous connaissons que nous aimons les enfants de Dieu, lorsque nous 2
aimons Dieu, et que nous pratiquons ses commandements. Car l'amour de Dieu consiste à garder ses 3
commandements. Et ses commandements ne sont pas pénibles, parce que tout ce qui est né de Dieu 4
triomphe du monde ; et la victoire qui triomphe du monde, c 'est notre foi. Qui est celui qui a triomphé 5

6 du monde, sinon celui qui croit que Jésus est le Fils de Dieu ? C ’est lui, Jésus -Christ, qui est venu
avec de l’eau et du sang ; non avec l’eau seulement, mais avec l’eau et avec le sang ; et c’est l’Esprit qui
7, 8 rend témoignage, parce que l’Esprit est la vérité. Car il y en a trois qui rendent témoignage : l’Esprit,
9 l’eau et le sang, et les trois sont d’accord. Si nous recevons le témoignage des hommes, le témoignage
de Dieu est plus grand ; car le témoignage de Dieu consiste en ce qu ’il a rendu témoignage à son Fils.
10 Celui qui croit au Fils de Dieu a ce témoignage en lui-même ; celui qui ne croit pas Dieu le fait menteur,
11 puisqu’il ne croit pas au témoignage que Dieu a rendu à son Fils. Et voici ce témoignage, c ’est que
12 Dieu nous a donné la vie éternelle, et que cette vie est dans son Fils. Celui qui a le Fils a la vie ; celui
13 qui n’a pas le Fils de Dieu n’a pas la vie. Je vous ai écrit ces choses, afin que vous sachiez que vous avez
14 la vie éternelle, vous qui croyez au nom du Fils de Dieu. Nous avons auprès de lui cette assurance,
15 que si nous demandons quelque chose selon sa volonté, il nous écoute. Et si nous savons qu ’il nous
écoute, quelque chose que nous demandions, nous savons que nous possédons la chose que nous lui
16 avons demandée. Si quelqu’un voit son frère commettre un péché qui ne mène point à la mort, qu’il
prie, et Dieu donnera la vie à ce frère, il la donnera à ceux qui commettent un péché qui ne mène point
17 à la mort. Il y a un péché qui mène à la mort ; ce n’est pas pour ce péché-là que je dis de prier. Toute
18 iniquité est un péché, et il y a tel péché qui ne mène pas à la mort. Nous savons que quiconque est né
de Dieu ne pèche point ; mais celui qui est né de Dieu se garde lui-même, et le malin ne le touche pas.
19, 20 Nous savons que nous sommes de Dieu, et que le monde entier est sous la puissance du malin. Nous
savons aussi que le Fils de Dieu est venu, et qu’il nous a donné l’intelligence pour connaître le Véritable ;
et nous sommes dans le Véritable, en son Fils Jésus -Christ. C ’est lui qui est le Dieu véritable, et la vie
21 éternelle. Petits enfants, gardez -vous des idoles.

II JEAN

L'ancien, à Kyria l'élue et à ses enfants, que j 'aime dans la vérité, -et ce n'est pas moi seul qui **1**
les aime, mais aussi tous ceux qui ont connu la vérité, - à cause de la vérité qui demeure en 2
nous, et qui sera avec nous pour l'éternité : que la grâce, la miséricorde et la paix soient avec 3
vous de la part de Dieu le Père et de la part de Jésus -Christ, le Fils du Père, dans la vérité
et la charité ! J'ai été fort réjoui de trouver de tes enfants qui marchent dans la vérité, selon le com- 4
mandement que nous avons reçu du Père. Et maintenant, ce que je te demande, Kyria, -non comme te 5
prescrivant un commandement nouveau, mais celui que nous avons eu dès le commencement, -c'est que
nous nous aimions les uns les autres. Et l'amour consiste à marcher selon ses commandements. C 'est 6
là le commandement dans lequel vous devez marcher, comme vous l'avez appris dès le commencement.
Car plusieurs séducteurs sont entrés dans le monde, qui ne confessent point que Jésus -Christ est venu 7
en chair. Celui qui est tel, c'est le séducteur et l'antéchrist. Prenez garde à vous-mêmes, afin que vous 8
ne perdiez pas le fruit de votre travail, mais que vous receviez une pleine récompense. Quiconque va 9
plus loin et ne demeure pas dans la doctrine de Christ n'a point Dieu ; celui qui demeure dans cette
doctrine a le Père et le Fils. Si quelqu'un vient à vous et n'apporte pas cette doctrine, ne le recevez pas 10
dans votre maison, et ne lui dites pas : Salut ! car celui qui lui dit : Salut ! participe à ses mauvaises 11
oeuvres. Quoique j'eusse beaucoup de choses à vous écrire, je n'ai pas voulu le faire avec le papier et 12
l'encre ; mais j'espère aller chez vous, et vous parler bouche à bouche, afin que notre joie soit parfaite.
Les enfants de ta soeur l'élue te saluent. 13

III JEAN

1, 2 L’ancien, à Gaïus, le bien-aimé, que j’ aime dans la vérité. Bien-aimé, je souhaite que tu pros-
3 pères à tous égards et sois en bonne santé, comme prospère l’état de ton âme. J’ai été fort
réjoui, lorsque des frères sont arrivés et ont rendu témoignage de la vérité qui est en toi, de
4 la manière dont tu marches dans la vérité. Je n’ai pas de plus grande joie que d’apprendre
5 que mes enfants marchent dans la vérité. Bien-aimé, tu agis fidèlement dans ce que tu fais pour les
6 frères, et même pour des frères étrangers, lesquels ont rendu témoignage de ta charité, en présence
7 de l’Église. Tu feras bien de pourvoir à leur voyage d’une manière digne de Dieu. Car c’est pour le
8 nom de Jésus-Christ qu’ils sont partis, sans rien recevoir des païens. Nous devons donc accueillir de
9 tels hommes, afin d’être ouvriers avec eux pour la vérité. J’ai écrit quelques mots à l’Église ; mais Dio-
10 trèphe, qui aime à être le premier parmi eux, ne nous reçoit point. C’est pourquoi, si je vais vous voir,
je rappellerai les actes qu ’il commet, en tenant contre nous de méchants propos ; non content de cela,
il ne reçoit pas les frères, et ceux qui voudraient le faire, il les en empêche et les chasse de l’Église.
11 Bien-aimé, n’imite pas le mal, mais le bien. Celui qui fait le bien est de Dieu ; celui qui fait le mal
12 n’a point vu Dieu. Tous, et la vérité elle-même, rendent un bon témoignage à Démétrius ; nous aussi,
13 nous lui rendons témoignage, et tu sais que notre témoignage est vrai. J’aurais beaucoup de choses à t
14 ’écrire, mais je ne veux pas le faire avec l’encre et la plume. J’espère te voir bientôt, et nous parlerons
de bouche à bouche. Que la paix soit avec toi ! Les amis te saluent. Salue les amis, chacun en particulier.

JUDE

Jude, serviteur de Jésus -Christ, et frère de Jacques, à ceux qui ont été appelés, qui sont aimés **1**
en Dieu le Père, et gardés pour Jésus Christ : que la miséricorde, la paix et la charité vous 2
soient multipliées ! Bien-aimés, comme je désirais vivement vous écrire au sujet de notre sa- 3
lut commun, je me suis senti obligé de le faire afin de vous exhorter à combattre pour la foi qui
a été transmise aux saints une fois pour toutes. Car il s'est glissé parmi vous certains hommes, dont la 4
condamnation est écrite depuis longtemps, des impies, qui changent la grâce de notre Dieu en dissolu-
tion, et qui renient notre seul maître et Seigneur Jésus -Christ. Je veux vous rappeler, à vous qui savez 5
fort bien toutes ces choses, que le Seigneur, après avoir sauvé le peuple et l'avoir tiré du pays d'Égypte,
fit ensuite périr les incrédules ; qu'il a réservé pour le jugement du grand jour, enchaînés éternelle- 6
ment par les ténèbres, les anges qui n'ont pas gardé leur dignité, mais qui ont abandonné leur propre
demeure ; que Sodome et Gomorrhe et les villes voisines, qui se livrèrent comme eux à l'impudicité et 7
à des vices contre nature, sont données en exemple, subissant la peine d'un feu éternel. Malgré cela, 8
ces hommes aussi, entraînés par leurs rêveries, souillent pareillement leur chair, méprisent l'autorité
et injurient les gloires. Or, l'archange Michel, lorsqu 'il contestait avec le diable et lui disputait le corps 9
de Moïse, n'osa pas porter contre lui un jugement injurieux, mais il dit : Que le Seigneur te réprime !
Eux, au contraire, ils parlent d'une manière injurieuse de ce qu'ils ignorent, et ils se corrompent dans 10
ce qu'ils savent naturellement comme les brutes. Malheur à eux ! car ils ont suivi la voie de Caïn, ils 11
se sont jetés pour un salaire dans l'égarement de Balaam, ils se sont perdus par la révolte de Coré.
Ce sont des écueils dans vos agapes, faisant impudemment bonne chère, se repaissant eux-mêmes. Ce 12
sont des nuées sans eau, poussées par les vents ; des arbres d'automne sans fruits, deux fois morts,
déracinés ; des vagues furieuses de la mer, rejetant l'écume de leurs impuretés ; des astres errants, 13
auxquels l'obscurité des ténèbres est réservée pour l'éternité. C'est aussi pour eux qu'Énoch, le sep- 14
tième depuis Adam, a prophétisé en ces termes : Voici, le Seigneur est venu avec ses saintes myriades,
pour exercer un jugement contre tous, et pour faire rendre compte à tous les impies parmi eux de tous 15
les actes d'impiété qu 'ils ont commis et de toutes les paroles injurieuses qu 'ont proférées contre lui des
pécheurs impies. Ce sont des gens qui murmurent, qui se plaignent de leur sort, qui marchent selon 16
leurs convoitises, qui ont à la bouche des paroles hautaines, qui admirent les personnes par motif d'in-
térêt. Mais vous, bien-aimés, souvenez-vous des choses annoncées d'avance par les apôtres de notre 17
Seigneur -Jésus Christ. Ils vous disaient qu 'au dernier temps il y aurait des moqueurs, marchant 18
selon leurs convoitises impies ; ce sont ceux qui provoquent des divisions, hommes sensuels, n'ayant 19
pas l'esprit. Pour vous, bien-aimés, vous édifiant vous-mêmes sur votre très sainte foi, et priant par le 20
Saint -Esprit, maintenez -vous dans l'amour de Dieu, en attendant la miséricorde de notre Seigneur 21
Jésus -Christ pour la vie éternelle. Reprenez les uns, ceux qui contestent ; sauvez -en d'autres en les 22, 23
arrachant du feu ; et pour d'autres encore, ayez une pitié mêlée de crainte, haïssant jusqu'à la tunique
souillée par la chair. Or, à celui qui peut vous préserver de toute chute et vous faire paraître devant 24
sa gloire irrépréhensibles et dans l'allégresse, à Dieu seul, notre Sauveur, par Jésus -Christ notre Sei- 25
gneur, soient gloire, majesté, force et puissance, dès avant tous les temps, et maintenant, et dans tous
les siècles ! Amen !

APOCALYPSE

1 Révélation de Jésus -Christ, que Dieu lui a donnée pour montrer à ses serviteurs les choses qui
doivent arriver bientôt, et qu'il a fait connaître, par l'envoi de son ange, à son serviteur Jean,
2, 3 lequel a attesté la parole de Dieu et le témoignage de Jésus -Christ, tout ce qu'il a vu. Heureux
celui qui lit et ceux qui entendent les paroles de la prophétie, et qui gardent les choses qui y
4 sont écrites ! Car le temps est proche. Jean aux sept Églises qui sont en Asie : que la grâce et la paix
vous soient données de la part de celui qui est, qui était, et qui vient, et de la part des sept esprits qui
5 sont devant son trône, et de la part de Jésus -Christ, le témoin fidèle, le premier-né des morts, et le
6 prince des rois de la terre ! À celui qui nous aime, qui nous a délivrés de nos péchés par son sang, et qui
a fait de nous un royaume, des sacrificateurs pour Dieu son Père, à lui soient la gloire et la puissance,
7 aux siècles des siècles ! Amen ! Voici, il vient avec les nuées. Et tout oeil le verra, même ceux qui l
8 'ont percé ; et toutes les tribus de la terre se lamenteront à cause de lui. Oui. Amen ! Je suis l'alpha et
9 l'oméga, dit le Seigneur Dieu, celui qui est, qui était, et qui vient, le Tout-Puissant. Moi Jean, votre
frère, et qui ai part avec vous à la tribulation et au royaume et à la persévérance en Jésus, j'étais dans
10 l'île appelée Patmos, à cause de la parole de Dieu et du témoignage de Jésus. Je fus ravi en esprit au
11 jour du Seigneur, et j'entendis derrière moi une voix forte, comme le son d'une trompette, qui disait :
Ce que tu vois, écris -le dans un livre, et envoie -le aux sept Églises, à Éphèse, à Smyrne, à Pergame, à
12 Thyatire, à Sardes, à Philadelphie, et à Laodicée. Je me retournai pour connaître quelle était la voix
13 qui me parlait. Et, après m'être retourné, je vis sept chandeliers d'or, et, au milieu des sept chandeliers,
quelqu'un qui ressemblait à un fils d'homme, vêtu d'une longue robe, et ayant une ceinture d'or sur la
14 poitrine. Sa tête et ses cheveux étaient blancs comme de la laine blanche, comme de la neige ; ses yeux
15 étaient comme une flamme de feu ; ses pieds étaient semblables à de l'airain ardent, comme s'il eût été
16 embrasé dans une fournaise ; et sa voix était comme le bruit de grandes eaux. Il avait dans sa main
droite sept étoiles. De sa bouche sortait une épée aiguë, à deux tranchants ; et son visage était comme
17 le soleil lorsqu'il brille dans sa force. Quand je le vis, je tombai à ses pieds comme mort. Il posa sur moi
18 sa main droite en disant : Ne crains point ! Je suis le premier et le dernier, et le vivant. J'étais mort ;
19 et voici, je suis vivant aux siècles des siècles. Je tiens les clefs de la mort et du séjour des morts. Écris
20 donc les choses que tu as vues, et celles qui sont, et celles qui doivent arriver après elles, le mystère
des sept étoiles que tu as vues dans ma main droite, et des sept chandeliers d'or. Les sept étoiles sont
les anges des sept Églises, et les sept chandeliers sont les sept Églises.

2 Écris à l'ange de l'Église d'Éphèse : Voici ce que dit celui qui tient les sept étoiles dans sa main
2 droite, celui qui marche au milieu des sept chandeliers d'or : Je connais tes oeuvres, ton travail, et
ta persévérance. Je sais que tu ne peux supporter les méchants ; que tu as éprouvé ceux qui se disent
3 apôtres et qui ne le sont pas, et que tu les as trouvés menteurs ; que tu as de la persévérance, que
4 tu as souffert à cause de mon nom, et que tu ne t'es point lassé. Mais ce que j'ai contre toi, c'est que
5 tu as abandonné ton premier amour. Souviens-toi donc d'où tu es tombé, repens-toi, et pratique tes
premières oeuvres ; sinon, je viendrai à toi, et j'ôterai ton chandelier de sa place, à moins que tu ne te
6 repentes. Tu as pourtant ceci, c'est que tu hais les oeuvres des Nicolaïtes, oeuvres que je hais aussi.
7 Que celui qui a des oreilles entende ce que l'Esprit dit aux Églises : À celui qui vaincra je donnerai à
8 manger de l'arbre de vie, qui est dans le paradis de Dieu. Écris à l'ange de l'Église de Smyrne : Voici ce
9 que dit le premier et le dernier, celui qui était mort, et qui est revenu à la vie : Je connais ta tribulation
et ta pauvreté (bien que tu sois riche), et les calomnies de la part de ceux qui se disent Juifs et ne le
10 sont pas, mais qui sont une synagogue de Satan. Ne crains pas ce que tu vas souffrir. Voici, le diable
jettera quelques-uns de vous en prison, afin que vous soyez éprouvés, et vous aurez une tribulation de
11 dix jours. Sois fidèle jusqu'à la mort, et je te donnerai la couronne de vie. Que celui qui a des oreilles
12 entende ce que l'Esprit dit aux Églises : Celui qui vaincra n'aura pas à souffrir la seconde mort. Écris
13 à l'ange de l'Église de Pergame : Voici ce que dit celui qui a l'épée aiguë, à deux tranchants : Je sais
où tu demeures, je sais que là est le trône de Satan. Tu retiens mon nom, et tu n'as pas renié ma foi,
même aux jours d'Antipas, mon témoin fidèle, qui a été mis à mort chez vous, là où Satan a sa demeure.
14 Mais j'ai quelque chose contre toi, c'est que tu as là des gens attachés à la doctrine de Balaam, qui
enseignait à Balak à mettre une pierre d'achoppement devant les fils d'Israël, pour qu'ils mangeassent
15 des viandes sacrifiées aux idoles et qu'ils se livrassent à l'impudicité. De même, toi aussi, tu as des gens
16 attachés pareillement à la doctrine des Nicolaïtes. Repens-toi donc ; sinon, je viendrai à toi bientôt, et
17 je les combattrai avec l'épée de ma bouche. Que celui qui a des oreilles entende ce que l'Esprit dit aux
Églises : À celui qui vaincra je donnerai de la manne cachée, et je lui donnerai un caillou blanc ; et sur
18 ce caillou est écrit un nom nouveau, que personne ne connaît, si ce n'est celui qui le reçoit. Écris à

l'ange de l'Église de Thyatire : Voici ce que dit le Fils de Dieu, celui qui a les yeux comme une flamme
de feu, et dont les pieds sont semblables à de l'airain ardent : Je connais tes oeuvres, ton amour, ta 19
foi, ton fidèle service, ta constance, et tes dernières oeuvres plus nombreuses que les premières. Mais 20
ce que j'ai contre toi, c'est que tu laisses la femme Jézabel, qui se dit prophétesse, enseigner et séduire
mes serviteurs, pour qu'ils se livrent à l'impudicité et qu'ils mangent des viandes sacrifiées aux idoles.
Je lui ai donné du temps, afin qu 'elle se repentît, et elle ne veut pas se repentir de son impudicité. 21
Voici, je vais la jeter sur un lit, et envoyer une grande tribulation à ceux qui commettent adultère avec 22
elle, à moins qu 'ils ne se repentent de leurs oeuvres. Je ferai mourir de mort ses enfants ; et toutes les 23
Églises connaîtront que je suis celui qui sonde les reins et les coeurs, et je vous rendrai à chacun selon
vos oeuvres. À vous, à tous les autres de Thyatire, qui ne reçoivent pas cette doctrine, et qui n'ont pas 24
connu les profondeurs de Satan, comme ils les appellent, je vous dis : Je ne mets pas sur vous d'autre
fardeau ; seulement, ce que vous avez, retenez-le jusqu'à ce que je vienne. À celui qui vaincra, et qui 25, 26
gardera jusqu'à la fin mes oeuvres, je donnerai autorité sur les nations. Il les paîtra avec une verge de 27
fer, comme on brise les vases d'argile, ainsi que moi-même j'en ai reçu le pouvoir de mon Père. Et je lui 28
donnerai l'étoile du matin. Que celui qui a des oreilles entende ce que l'Esprit dit aux Églises ! 29

Écris à l'ange de l'Église de Sardes : Voici ce que dit celui qui a les sept esprits de Dieu et les sept **3**
étoiles : Je connais tes oeuvres. Je sais que tu passes pour être vivant, et tu es mort. Sois vigilant, et 2
affermis le reste qui est près de mourir ; car je n'ai pas trouvé tes oeuvres parfaites devant mon Dieu.
Rappelle-toi donc comment tu as reçu et entendu, et garde, et repens-toi. Si tu ne veilles pas, je viendrai 3
comme un voleur, et tu ne sauras pas à quelle heure je viendrai sur toi. Cependant tu as à Sardes 4
quelques hommes qui n'ont pas souillé leurs vêtements ; ils marcheront avec moi en vêtements blancs,
parce qu 'ils en sont dignes. Celui qui vaincra sera revêtu ainsi de vêtements blancs ; je n'effacerai point 5
son nom du livre de vie, et je confesserai son nom devant mon Père et devant ses anges. Que celui qui 6
a des oreilles entende ce que l'Esprit dit aux Églises ! Écris à l'ange de l'Église de Philadelphie : Voici 7
ce que dit le Saint, le Véritable, celui qui a la clef de David, celui qui ouvre, et personne ne fermera,
celui qui ferme, et personne n'ouvrira : Je connais tes oeuvres. Voici, parce que tu as peu de puissance, 8
et que tu as gardé ma parole, et que tu n'as pas renié mon nom, j'ai mis devant toi une porte ouverte,
que personne ne peut fermer. Voici, je te donne de ceux de la synagogue de Satan, qui se disent Juifs 9
et ne le sont pas, mais qui mentent ; voici, je les ferai venir, se prosterner à tes pieds, et connaître que je
t 'ai aimé. Parce que tu as gardé la parole de la persévérance en moi, je te garderai aussi à l'heure de 10
la tentation qui va venir sur le monde entier, pour éprouver les habitants de la terre. Je viens bientôt. 11
Retiens ce que tu as, afin que personne ne prenne ta couronne. Celui qui vaincra, je ferai de lui une 12
colonne dans le temple de mon Dieu, et il n'en sortira plus ; j'écrirai sur lui le nom de mon Dieu, et
le nom de la ville de mon Dieu, de la nouvelle Jérusalem qui descend du ciel d'auprès de mon Dieu,
et mon nom nouveau. Que celui qui a des oreilles entende ce que l'Esprit dit aux Églises ! Écris à 13, 14
l'ange de l'Église de Laodicée : Voici ce que dit l'Amen, le témoin fidèle et véritable, le commencement
de la création de Dieu : Je connais tes oeuvres. Je sais que tu n'es ni froid ni bouillant. Puisses-tu être 15
froid ou bouillant ! Ainsi, parce que tu es tiède, et que tu n'es ni froid ni bouillant, je te vomirai de ma 16
bouche. Parce que tu dis : Je suis riche, je me suis enrichi, et je n'ai besoin de rien, et parce que tu 17
ne sais pas que tu es malheureux, misérable, pauvre, aveugle et nu, je te conseille d'acheter de moi 18
de l'or éprouvé par le feu, afin que tu deviennes riche, et des vêtements blancs, afin que tu sois vêtu et
que la honte de ta nudité ne paraisse pas, et un collyre pour oindre tes yeux, afin que tu voies. Moi, je 19
reprends et je châtie tous ceux que j'aime. Aie donc du zèle, et repens-toi. Voici, je me tiens à la porte, 20
et je frappe. Si quelqu'un entend ma voix et ouvre la porte, j'entrerai chez lui, je souperai avec lui, et
lui avec moi. Celui qui vaincra, je le ferai asseoir avec moi sur mon trône, comme moi j 'ai vaincu et 21
me suis assis avec mon Père sur son trône. Que celui qui a des oreilles entende ce que l'Esprit dit aux 22
Églises !

Après cela, je regardai, et voici, une porte était ouverte dans le ciel. La première voix que j'avais **4**
entendue, comme le son d'une trompette, et qui me parlait, dit : Monte ici, et je te ferai voir ce qui doit
arriver dans la suite. Aussitôt je fus ravi en esprit. Et voici, il y avait un trône dans le ciel, et sur ce 2
trône quelqu'un était assis. Celui qui était assis avait l'aspect d'une pierre de jaspe et de sardoine ; et le 3
trône était environné d'un arc-en-ciel semblable à de l'émeraude. Autour du trône je vis vingt -quatre 4
trônes, et sur ces trônes vingt -quatre vieillards assis, revêtus de vêtements blancs, et sur leurs têtes
des couronnes d'or. Du trône sortent des éclairs, des voix et des tonnerres. Devant le trône brûlent sept 5
lampes ardentes, qui sont les sept esprits de Dieu. Il y a encore devant le trône comme une mer de 6
verre, semblable à du cristal. Au milieu du trône et autour du trône, il y a quatre êtres vivants remplis
d'yeux devant et derrière. Le premier être vivant est semblable à un lion, le second être vivant est 7
semblable à un veau, le troisième être vivant a la face d 'un homme, et le quatrième être vivant est

8 semblable à un aigle qui vole. Les quatre êtres vivants ont chacun six ailes, et ils sont remplis d'yeux
tout autour et au dedans. Ils ne cessent de dire jour et nuit : Saint, saint, saint est le Seigneur Dieu,
9 le Tout-Puissant, qui était, qui est, et qui vient ! Quand les êtres vivants rendent gloire et honneur
10 et actions de grâces à celui qui est assis sur le trône, à celui qui vit aux siècles des siècles, les vingt
-quatre vieillards se prosternent devant celui qui est assis sur le trône, et ils adorent celui qui vit aux
11 siècles des siècles, et ils jettent leurs couronnes devant le trône, en disant : Tu es digne, notre Seigneur
et notre Dieu, de recevoir la gloire et l'honneur et la puissance ; car tu as créé toutes choses, et c'est par
ta volonté qu'elles existent et qu'elles ont été créées.

5 Puis je vis dans la main droite de celui qui était assis sur le trône un livre écrit en dedans et en
2 dehors, scellé de sept sceaux. Et je vis un ange puissant, qui criait d'une voix forte : Qui est digne
3 d'ouvrir le livre, et d'en rompre les sceaux ? Et personne dans le ciel, ni sur la terre, ni sous la terre,
4 ne put ouvrir le livre ni le regarder. Et je pleurai beaucoup de ce que personne ne fut trouvé digne
5 d'ouvrir le livre ni de le regarder. Et l'un des vieillards me dit : Ne pleure point ; voici, le lion de la
6 tribu de Juda, le rejeton de David, a vaincu pour ouvrir le livre et ses sept sceaux. Et je vis, au milieu
du trône et des quatre êtres vivants et au milieu des vieillards, un agneau qui était là comme immolé.
7 Il avait sept cornes et sept yeux, qui sont les sept esprits de Dieu envoyés par toute la terre. Il vint, et
8 il prit le livre de la main droite de celui qui était assis sur le trône. Quand il eut pris le livre, les quatre
êtres vivants et les vingt -quatre vieillards se prosternèrent devant l'agneau, tenant chacun une harpe
9 et des coupes d'or remplies de parfums, qui sont les prières des saints. Et ils chantaient un cantique
nouveau, en disant : Tu es digne de prendre le livre, et d'en ouvrir les sceaux ; car tu as été immolé, et
tu as racheté pour Dieu par ton sang des hommes de toute tribu, de toute langue, de tout peuple, et de
10 toute nation ; tu as fait d'eux un royaume et des sacrificateurs pour notre Dieu, et ils régneront sur
11 la terre. Je regardai, et j'entendis la voix de beaucoup d'anges autour du trône et des êtres vivants et
12 des vieillards, et leur nombre était des myriades de myriades et des milliers de milliers. Ils disaient
d'une voix forte : L'agneau qui a été immolé est digne de recevoir la puissance, la richesse, la sagesse,
13 la force, l'honneur, la gloire, et la louange. Et toutes les créatures qui sont dans le ciel, sur la terre,
sous la terre, sur la mer, et tout ce qui s'y trouve, je les entendis qui disaient : À celui qui est assis sur
14 le trône, et à l'agneau, soient la louange, l'honneur, la gloire, et la force, aux siècles des siècles ! Et les
quatre êtres vivants disaient : Amen ! Et les vieillards se prosternèrent et adorèrent.

6 Je regardai, quand l'agneau ouvrit un des sept sceaux, et j'entendis l'un des quatre êtres vivants
2 qui disait comme d'une voix de tonnerre : Viens. Je regardai, et voici, parut un cheval blanc. Celui
qui le montait avait un arc ; une couronne lui fut donnée, et il partit en vainqueur et pour vaincre.
3, 4 Quand il ouvrit le second sceau, j'entendis le second être vivant qui disait : Viens. Et il sortit un autre
cheval, roux. Celui qui le montait reçut le pouvoir d'enlever la paix de la terre, afin que les hommes
5 s'égorgeassent les uns les autres ; et une grande épée lui fut donnée. Quand il ouvrit le troisième sceau,
j'entendis le troisième être vivant qui disait : Viens. Je regardai, et voici, parut un cheval noir. Celui qui
6 le montait tenait une balance dans sa main. Et j'entendis au milieu des quatre êtres vivants une voix
qui disait : Une mesure de blé pour un denier, et trois mesures d'orge pour un denier ; mais ne fais point
7 de mal à l'huile et au vin. Quand il ouvrit le quatrième sceau, j'entendis la voix du quatrième être
8 vivant qui disait : Viens. Je regardai, et voici, parut un cheval d'une couleur pâle. Celui qui le montait
se nommait la mort, et le séjour des morts l'accompagnait. Le pouvoir leur fut donné sur le quart de la
terre, pour faire périr les hommes par l'épée, par la famine, par la mortalité, et par les bêtes sauvages
9 de la terre. Quand il ouvrit le cinquième sceau, je vis sous l'autel les âmes de ceux qui avaient été
10 immolés à cause de la parole de Dieu et à cause du témoignage qu 'ils avaient rendu. Ils crièrent d'une
voix forte, en disant : Jusques à quand, Maître saint et véritable, tardes-tu à juger, et à tirer vengeance
11 de notre sang sur les habitants de la terre ? Une robe blanche fut donnée à chacun d'eux ; et il leur fut
dit de se tenir en repos quelque temps encore, jusqu'à ce que fût complet le nombre de leurs compagnons
12 de service et de leurs frères qui devaient être mis à mort comme eux. Je regardai, quand il ouvrit le
sixième sceau ; et il y eut un grand tremblement de terre, le soleil devint noir comme un sac de crin,
13 la lune entière devint comme du sang, et les étoiles du ciel tombèrent sur la terre, comme lorsqu'un
14 figuier secoué par un vent violent jette ses figues vertes. Le ciel se retira comme un livre qu'on roule ;
15 et toutes les montagnes et les îles furent remuées de leurs places. Les rois de la terre, les grands, les
chefs militaires, les riches, les puissants, tous les esclaves et les hommes libres, se cachèrent dans les
16 cavernes et dans les rochers des montagnes. Et ils disaient aux montagnes et aux rochers : Tombez sur
nous, et cachez -nous devant la face de celui qui est assis sur le trône, et devant la colère de l'agneau ;
17 car le grand jour de sa colère est venu, et qui peut subsister ?

7 Après cela, je vis quatre anges debout aux quatre coins de la terre ; ils retenaient les quatre vents
2 de la terre, afin qu 'il ne soufflât point de vent sur la terre, ni sur la mer, ni sur aucun arbre. Et je
vis un autre ange, qui montait du côté du soleil levant, et qui tenait le sceau du Dieu vivant ; il cria

d'une voix forte aux quatre anges à qui il avait été donné de faire du mal à la terre et à la mer, 3
et il dit : Ne faites point de mal à la terre, ni à la mer, ni aux arbres, jusqu'à ce que nous ayons marqué du sceau le front des serviteurs de notre Dieu. Et j'entendis le nombre de ceux qui avaient été marqués 4
du sceau, cent quarante -quatre mille, de toutes les tribus des fils d'Israël : de la tribu de Juda, douze 5
mille marqués du sceau ; de la tribu de Ruben, douze mille ; de la tribu de Gad, douze mille ; de la tribu 6
d'Aser, douze mille ; de la tribu de Nephthali, douze mille ; de la tribu de Manassé, douze mille ; de la 7
tribu de Siméon, douze mille ; de la tribu de Lévi, douze mille ; de la tribu d'Issacar, douze mille ; de 8
la tribu de Zabulon, douze mille ; de la tribu de Joseph, douze mille ; de la tribu de Benjamin, douze mille marqués du sceau. Après cela, je regardai, et voici, il y avait une grande foule, que personne 9
ne pouvait compter, de toute nation, de toute tribu, de tout peuple, et de toute langue. Ils se tenaient devant le trône et devant l'agneau, revêtus de robes blanches, et des palmes dans leurs mains. Et ils 10
criaient d'une voix forte, en disant : Le salut est à notre Dieu qui est assis sur le trône, et à l'agneau. Et tous les anges se tenaient autour du trône et des vieillards et des quatre êtres vivants ; et ils se 11
prosternèrent sur leurs faces devant le trône, et ils adorèrent Dieu, en disant : Amen ! La louange, la 12
gloire, la sagesse, l'action de grâces, l'honneur, la puissance, et la force, soient à notre Dieu, aux siècles des siècles ! Amen ! Et l'un des vieillards prit la parole et me dit : Ceux qui sont revêtus de robes 13
blanches, qui sont -ils, et d'où sont-ils venus ? Je lui dis : Mon seigneur, tu le sais. Et il me dit : Ce 14
sont ceux qui viennent de la grande tribulation ; ils ont lavé leurs robes, et ils les ont blanchies dans le sang de l'agneau. C'est pour cela qu'ils sont devant le trône de Dieu, et le servent jour et nuit dans son 15
temple. Celui qui est assis sur le trône dressera sa tente sur eux ; ils n'auront plus faim, ils n'auront 16
plus soif, et le soleil ne les frappera point, ni aucune chaleur. Car l'agneau qui est au milieu du trône 17
les paîtra et les conduira aux sources des eaux de la vie, et Dieu essuiera toute larme de leurs yeux.

Quand il ouvrit le septième sceau, il y eut dans le ciel un silence d'environ une demi-heure. Et je **8**, 2
vis les sept anges qui se tiennent devant Dieu, et sept trompettes leur furent données. Et un autre 3
ange vint, et il se tint sur l'autel, ayant un encensoir d'or ; on lui donna beaucoup de parfums, afin qu 'il les offrît, avec les prières de tous les saints, sur l'autel d'or qui est devant le trône. La fumée des 4
parfums monta, avec les prières des saints, de la main de l'ange devant Dieu. Et l'ange prit l'encensoir, 5
le remplit du feu de l'autel, et le jeta sur la terre. Et il y eut des voix, des tonnerres, des éclairs, et un tremblement de terre. Et les sept anges qui avaient les sept trompettes se préparèrent à en sonner. 6
Le premier sonna de la trompette. Et il y eut de la grêle et du feu mêlés de sang, qui furent jetés sur la 7
terre ; et le tiers de la terre fut brûlé, et le tiers des arbres fut brûlé, et toute herbe verte fut brûlée. Le 8
second ange sonna de la trompette. Et quelque chose comme une grande montagne embrasée par le feu fut jeté dans la mer ; et le tiers de la mer devint du sang, et le tiers des créatures qui étaient dans la 9
mer et qui avaient vie mourut, et le tiers des navires périt. Le troisième ange sonna de la trompette. 10
Et il tomba du ciel une grande étoile ardente comme un flambeau ; et elle tomba sur le tiers des fleuves et sur les sources des eaux. Le nom de cette étoile est Absinthe ; et le tiers des eaux fut changé en 11
absinthe, et beaucoup d'hommes moururent par les eaux, parce qu 'elles étaient devenues amères. Le 12
quatrième ange sonna de la trompette. Et le tiers du soleil fut frappé, et le tiers de la lune, et le tiers des étoiles, afin que le tiers en fût obscurci, et que le jour perdît un tiers de sa clarté, et la nuit de même. Je regardai, et j'entendis un aigle qui volait au milieu du ciel, disant d'une voix forte : Malheur, 13
malheur, malheur aux habitants de la terre, à cause des autres sons de la trompette des trois anges qui vont sonner !

Le cinquième ange sonna de la trompette. Et je vis une étoile qui était tombée du ciel sur la terre. **9**
La clef du puits de l'abîme lui fut donnée, et elle ouvrit le puits de l'abîme. Et il monta du puits une 2
fumée, comme la fumée d'une grande fournaise ; et le soleil et l'air furent obscurcis par la fumée du puits. De la fumée sortirent des sauterelles, qui se répandirent sur la terre ; et il leur fut donné un 3
pouvoir comme le pouvoir qu'ont les scorpions de la terre. Il leur fut dit de ne point faire de mal à 4
l'herbe de la terre, ni à aucune verdure, ni à aucun arbre, mais seulement aux hommes qui n'avaient pas le sceau de Dieu sur le front. Il leur fut donné, non de les tuer, mais de les tourmenter pendant cinq 5
mois ; et le tourment qu'elles causaient était comme le tourment que cause le scorpion, quand il pique un homme. En ces jours-là, les hommes chercheront la mort, et ils ne la trouveront pas ; ils désireront 6
mourir, et la mort fuira loin d 'eux. Ces sauterelles ressemblaient à des chevaux préparés pour le 7
combat ; il y avait sur leurs têtes comme des couronnes semblables à de l'or, et leurs visages étaient comme des visages d'hommes. Elles avaient des cheveux comme des cheveux de femmes, et leurs dents 8
étaient comme des dents de lions. Elles avaient des cuirasses comme des cuirasses de fer, et le bruit 9
de leurs ailes était comme un bruit de chars à plusieurs chevaux qui courent au combat. Elles avaient 10
des queues semblables à des scorpions et des aiguillons, et c'est dans leurs queues qu'était le pouvoir de faire du mal aux hommes pendant cinq mois. Elles avaient sur elles comme roi l'ange de l'abîme, 11
nommé en hébreu Abaddon, et en grec Apollyon. Le premier malheur est passé. Voici il vient encore 12

13 deux malheurs après cela. Le sixième ange sonna de la trompette. Et j'entendis une voix venant des
14 quatre cornes de l'autel d'or qui est devant Dieu, et disant au sixième ange qui avait la trompette :
15 Délie les quatre anges qui sont liés sur le grand fleuve d'Euphrate. Et les quatre anges qui étaient
prêts pour l'heure, le jour, le mois et l'année, furent déliés afin qu'ils tuassent le tiers des hommes.
16, 17 Le nombre des cavaliers de l'armée était de deux myriades de myriades : j'en entendis le nombre. Et
ainsi je vis les chevaux dans la vision, et ceux qui les montaient, ayant des cuirasses couleur de feu,
d'hyacinthe, et de soufre. Les têtes des chevaux étaient comme des têtes de lions ; et de leurs bouches
18 il sortait du feu, de la fumée, et du soufre. Le tiers des hommes fut tué par ces trois fléaux, par le feu,
19 par la fumée, et par le soufre, qui sortaient de leurs bouches. Car le pouvoir des chevaux était dans
leurs bouches et dans leurs queues ; leurs queues étaient semblables à des serpents ayant des têtes, et
20 c'est avec elles qu'ils faisaient du mal. Les autres hommes qui ne furent pas tués par ces fléaux ne
se repentirent pas des oeuvres de leurs mains, de manière à ne point adorer les démons, et les idoles
21 d'or, d'argent, d'airain, de pierre et de bois, qui ne peuvent ni voir, ni entendre, ni marcher ; et ils ne se
repentirent pas de leurs meurtres, ni de leurs enchantements, ni de leur impudicité ni de leurs vols.

10 Je vis un autre ange puissant, qui descendait du ciel, enveloppé d'une nuée ; au-dessus de sa tête
2 était l'arc-en-ciel, et son visage était comme le soleil, et ses pieds comme des colonnes de feu. Il tenait
3 dans sa main un petit livre ouvert. Il posa son pied droit sur la mer, et son pied gauche sur la terre ; et
il cria d'une voix forte, comme rugit un lion. Quand il cria, les sept tonnerres firent entendre leurs voix.
4 Et quand les sept tonnerres eurent fait entendre leurs voix, j'allais écrire ; et j'entendis du ciel une voix
5 qui disait : Scelle ce qu 'ont dit les sept tonnerres, et ne l 'écris pas. Et l'ange, que je voyais debout sur
6 la mer et sur la terre, leva sa main droite vers le ciel, et jura par celui qui vit aux siècles des siècles, qui
a créé le ciel et les choses qui y sont, la terre et les choses qui y sont, et la mer et les choses qui y sont,
7 qu 'il n'y aurait plus de temps, mais qu'aux jours de la voix du septième ange, quand il sonnerait de la
8 trompette, le mystère de Dieu s'accomplirait, comme il l'a annoncé à ses serviteurs, les prophètes. Et
la voix, que j'avais entendue du ciel, me parla de nouveau, et dit : Va, prends le petit livre ouvert dans
9 la main de l'ange qui se tient debout sur la mer et sur la terre. Et j'allai vers l'ange, en lui disant de
me donner le petit livre. Et il me dit : Prends -le, et avale -le ; il sera amer à tes entrailles, mais dans ta
10 bouche il sera doux comme du miel. Je pris le petit livre de la main de l'ange, et je l 'avalai ; il fut dans
ma bouche doux comme du miel, mais quand je l 'eus avalé, mes entrailles furent remplies d'amertume.
11 Puis on me dit : Il faut que tu prophétises de nouveau sur beaucoup de peuples, de nations, de langues,
et de rois.

11 On me donna un roseau semblable à une verge, en disant : Lève-toi, et mesure le temple de Dieu,
2 l'autel, et ceux qui y adorent. Mais le parvis extérieur du temple, laisse -le en dehors, et ne le mesure
pas ; car il a été donné aux nations, et elles fouleront aux pieds la ville sainte pendant quarante -
3 deux mois. Je donnerai à mes deux témoins le pouvoir de prophétiser, revêtus de sacs, pendant mille
4 deux cent soixante jours. Ce sont les deux oliviers et les deux chandeliers qui se tiennent devant le
5 Seigneur de la terre. Si quelqu'un veut leur faire du mal, du feu sort de leur bouche et dévore leurs
6 ennemis ; et si quelqu'un veut leur faire du mal, il faut qu'il soit tué de cette manière. Ils ont le pouvoir
de fermer le ciel, afin qu'il ne tombe point de pluie pendant les jours de leur prophétie ; et ils ont le
pouvoir de changer les eaux en sang, et de frapper la terre de toute espèce de plaie, chaque fois qu'ils le
7 voudront. Quand ils auront achevé leur témoignage, la bête qui monte de l'abîme leur fera la guerre,
8 les vaincra, et les tuera. Et leurs cadavres seront sur la place de la grande ville, qui est appelée, dans
9 un sens spirituel, Sodome et Égypte, là même où leur Seigneur a été crucifié. Des hommes d'entre les
peuples, les tribus, les langues, et les nations, verront leurs cadavres pendant trois jours et demi, et
10 ils ne permettront pas que leurs cadavres soient mis dans un sépulcre. Et à cause d'eux les habitants
de la terre se réjouiront et seront dans l'allégresse, et ils s'enverront des présents les uns aux autres,
11 parce que ces deux prophètes ont tourmenté les habitants de la terre. Après les trois jours et demi,
un esprit de vie, venant de Dieu, entra en eux, et ils se tinrent sur leurs pieds ; et une grande crainte
12 s'empara de ceux qui les voyaient. Et ils entendirent du ciel une voix qui leur disait : Montez ici ! Et
13 ils montèrent au ciel dans la nuée ; et leurs ennemis les virent. À cette heure -là, il y eut un grand
tremblement de terre, et la dixième partie de la ville, tomba ; sept mille hommes furent tués dans ce
14 tremblement de terre, et les autres furent effrayés et donnèrent gloire au Dieu du ciel. Le second
15 malheur est passé. Voici, le troisième malheur vient bientôt. Le septième ange sonna de la trompette.
Et il y eut dans le ciel de fortes voix qui disaient : Le royaume du monde est remis à notre Seigneur
16 et à son Christ ; et il régnera aux siècles des siècles. Et les vingt -quatre vieillards, qui étaient assis
17 devant Dieu sur leurs trônes, se prosternèrent sur leurs faces, et ils adorèrent Dieu, en disant : Nous
te rendons grâces, Seigneur Dieu tout-puissant, qui es, et qui étais, de ce que tu as saisi ta grande
18 puissance et pris possession de ton règne. Les nations se sont irritées ; et ta colère est venue, et le
temps est venu de juger les morts, de récompenser tes serviteurs les prophètes, les saints et ceux qui

craignent ton nom, les petits et les grands, et de détruire ceux qui détruisent la terre. Et le temple de 19
Dieu dans le ciel fut ouvert, et l'arche de son alliance apparut dans son temple. Et il y eut des éclairs,
des voix, des tonnerres, un tremblement de terre, et une forte grêle.

Un grand signe parut dans le ciel : une femme enveloppée du soleil, la lune sous ses pieds, et une **12**
couronne de douze étoiles sur sa tête. Elle était enceinte, et elle criait, étant en travail et dans les 2
douleurs de l'enfantement. Un autre signe parut encore dans le ciel ; et voici, c'était un grand dragon 3
rouge, ayant sept têtes et dix cornes, et sur ses têtes sept diadèmes. Sa queue entraînait le tiers des 4
étoiles du ciel, et les jetait sur la terre. Le dragon se tint devant la femme qui allait enfanter, afin de
dévorer son enfant, lorsqu 'elle aurait enfanté. Elle enfanta un fils, qui doit paître toutes les nations 5
avec une verge de fer. Et son enfant fut enlevé vers Dieu et vers son trône. Et la femme s'enfuit dans 6
le désert, où elle avait un lieu préparé par Dieu, afin qu 'elle y fût nourrie pendant mille deux cent
soixante jours. Et il y eut guerre dans le ciel. Michel et ses anges combattirent contre le dragon. Et le 7
dragon et ses anges combattirent, mais ils ne furent pas les plus forts, et leur place ne fut plus trouvée 8
dans le ciel. Et il fut précipité, le grand dragon, le serpent ancien, appelé le diable et Satan, celui qui 9
séduit toute la terre, il fut précipité sur la terre, et ses anges furent précipités avec lui. Et j'entendis 10
dans le ciel une voix forte qui disait : Maintenant le salut est arrivé, et la puissance, et le règne de notre
Dieu, et l'autorité de son Christ ; car il a été précipité, l'accusateur de nos frères, celui qui les accusait
devant notre Dieu jour et nuit. Ils l 'ont vaincu à cause du sang de l'agneau et à cause de la parole de 11
leur témoignage, et ils n'ont pas aimé leur vie jusqu'à craindre la mort. C'est pourquoi réjouissez-vous, 12
cieux, et vous qui habitez dans les cieux. Malheur à la terre et à la mer ! car le diable est descendu vers
vous, animé d'une grande colère, sachant qu 'il a peu de temps. Quand le dragon vit qu 'il avait été 13
précipité sur la terre, il poursuivit la femme qui avait enfanté l'enfant mâle. Et les deux ailes du grand 14
aigle furent données à la femme, afin qu 'elle s'envolât au désert, vers son lieu, où elle est nourrie un
temps, des temps, et la moitié d'un temps, loin de la face du serpent. Et, de sa bouche, le serpent lança 15
de l'eau comme un fleuve derrière la femme, afin de l 'entraîner par le fleuve. Et la terre secourut la 16
femme, et la terre ouvrit sa bouche et engloutit le fleuve que le dragon avait lancé de sa bouche. Et 17
le dragon fut irrité contre la femme, et il s'en alla faire la guerre aux restes de sa postérité, à ceux qui
gardent les commandements de Dieu et qui ont le témoignage de Jésus.

Et il se tint sur le sable de la mer. Puis je vis monter de la mer une bête qui avait dix cornes et sept **13**
têtes, et sur ses cornes dix diadèmes, et sur ses têtes des noms de blasphème. La bête que je vis était 2
semblable à un léopard ; ses pieds étaient comme ceux d'un ours, et sa gueule comme une gueule de
lion. Le dragon lui donna sa puissance, et son trône, et une grande autorité. Et je vis l'une de ses têtes 3
comme blessée à mort ; mais sa blessure mortelle fut guérie. Et toute la terre était dans l'admiration
derrière la bête. Et ils adorèrent le dragon, parce qu'il avait donné l'autorité à la bête ; ils adorèrent 4
la bête, en disant : Qui est semblable à la bête, et qui peut combattre contre elle ? Et il lui fut donné 5
une bouche qui proférait des paroles arrogantes et des blasphèmes ; et il lui fut donné le pouvoir d'agir
pendant quarante -deux mois. Et elle ouvrit sa bouche pour proférer des blasphèmes contre Dieu, pour 6
blasphémer son nom, et son tabernacle, et ceux qui habitent dans le ciel. Et il lui fut donné de faire 7
la guerre aux saints, et de les vaincre. Et il lui fut donné autorité sur toute tribu, tout peuple, toute
langue, et toute nation. Et tous les habitants de la terre l 'adoreront, ceux dont le nom n'a pas été 8
écrit dès la fondation du monde dans le livre de vie de l'agneau qui a été immolé. Si quelqu 'un a des 9
oreilles, qu'il entende ! Si quelqu 'un mène en captivité, il ira en captivité ; si quelqu'un tue par l'épée, 10
il faut qu'il soit tué par l'épée. C'est ici la persévérance et la foi des saints. Puis je vis monter de la 11
terre une autre bête, qui avait deux cornes semblables à celles d'un agneau, et qui parlait comme un
dragon. Elle exerçait toute l'autorité de la première bête en sa présence, et elle faisait que la terre et 12
ses habitants adoraient la première bête, dont la blessure mortelle avait été guérie. Elle opérait de 13
grands prodiges, même jusqu'à faire descendre du feu du ciel sur la terre, à la vue des hommes. Et elle 14
séduisait les habitants de la terre par les prodiges qu 'il lui était donné d'opérer en présence de la bête,
disant aux habitants de la terre de faire une image à la bête qui avait la blessure de l'épée et qui vivait.
Et il lui fut donné d'animer l'image de la bête, afin que l'image de la bête parlât, et qu'elle fît que tous 15
ceux qui n'adoreraient pas l'image de la bête fussent tués. Et elle fit que tous, petits et grands, riches 16
et pauvres, libres et esclaves, reçussent une marque sur leur main droite ou sur leur front, et que 17
personne ne pût acheter ni vendre, sans avoir la marque, le nom de la bête ou le nombre de son nom.
C'est ici la sagesse. Que celui qui a de l'intelligence calcule le nombre de la bête. Car c'est un nombre 18
d'homme, et son nombre est six cent soixante -six.

Je regardai, et voici, l'agneau se tenait sur la montagne de Sion, et avec lui cent quarante -quatre **14**
mille personnes, qui avaient son nom et le nom de son Père écrits sur leurs fronts. Et j'entendis du ciel 2
une voix, comme un bruit de grosses eaux, comme le bruit d'un grand tonnerre ; et la voix que j'entendis
était comme celle de joueurs de harpes jouant de leurs harpes. Et ils chantent un cantique nouveau 3

devant le trône, et devant les quatre êtres vivants et les vieillards. Et personne ne pouvait apprendre
4 le cantique, si ce n'est les cent quarante -quatre mille, qui avaient été rachetés de la terre. Ce sont
ceux qui ne se sont pas souillés avec des femmes, car ils sont vierges ; ils suivent l'agneau partout où il
5 va. Ils ont été rachetés d'entre les hommes, comme des prémices pour Dieu et pour l'agneau ; et dans
6 leur bouche il ne s'est point trouvé de mensonge, car ils sont irrépréhensibles. Je vis un autre ange
qui volait par le milieu du ciel, ayant un Évangile éternel, pour l'annoncer aux habitants de la terre, à
7 toute nation, à toute tribu, à toute langue, et à tout peuple. Il disait d'une voix forte : Craignez Dieu,
et donnez -lui gloire, car l'heure de son jugement est venue ; et adorez celui qui a fait le ciel, et la terre,
8 et la mer, et les sources d'eaux. Et un autre, un second ange suivit, en disant : Elle est tombée, elle
est tombée, Babylone la grande, qui a abreuvé toutes les nations du vin de la fureur de son impudicité !
9 Et un autre, un troisième ange les suivit, en disant d'une voix forte : Si quelqu'un adore la bête et son
10 image, et reçoit une marque sur son front ou sur sa main, il boira, lui aussi, du vin de la fureur de
Dieu, versé sans mélange dans la coupe de sa colère, et il sera tourmenté dans le feu et le soufre, devant
11 les saints anges et devant l'agneau. Et la fumée de leur tourment monte aux siècles des siècles ; et ils n
'ont de repos ni jour ni nuit, ceux qui adorent la bête et son image, et quiconque reçoit la marque de son
12 nom. C'est ici la persévérance des saints, qui gardent les commandements de Dieu et la foi de Jésus.
13 Et j'entendis du ciel une voix qui disait : Écris : Heureux dès à présent les morts qui meurent dans le
14 Seigneur ! Oui, dit l'Esprit, afin qu 'ils se reposent de leurs travaux, car leurs oeuvres les suivent. Je
regardai, et voici, il y avait une nuée blanche, et sur la nuée était assis quelqu'un qui ressemblait à
15 un fils d'homme, ayant sur sa tête une couronne d'or, et dans sa main une faucille tranchante. Et un
autre ange sortit du temple, criant d'une voix forte à celui qui était assis sur la nuée : Lance ta faucille,
16 et moissonne ; car l'heure de moissonner est venue, car la moisson de la terre est mûre. Et celui qui
17 était assis sur la nuée jeta sa faucille sur la terre. Et la terre fut moissonnée. Et un autre ange sortit
18 du temple qui est dans le ciel, ayant, lui aussi, une faucille tranchante. Et un autre ange, qui avait
autorité sur le feu, sortit de l'autel, et s'adressa d'une voix forte à celui qui avait la faucille tranchante,
disant : Lance ta faucille tranchante, et vendange les grappes de la vigne de la terre ; car les raisins de
19 la terre sont mûrs. Et l'ange jeta sa faucille sur la terre. Et il vendangea la vigne de la terre, et jeta
20 la vendange dans la grande cuve de la colère de Dieu. Et la cuve fut foulée hors de la ville ; et du sang
sortit de la cuve, jusqu'aux mors des chevaux, sur une étendue de mille six cents stades.

15 Puis je vis dans le ciel un autre signe, grand et admirable : sept anges, qui tenaient sept fléaux, les
2 derniers, car par eux s'accomplit la colère de Dieu. Et je vis comme une mer de verre, mêlée de feu,
et ceux qui avaient vaincu la bête, et son image, et le nombre de son nom, debout sur la mer de verre,
3 ayant des harpes de Dieu. Et ils chantent le cantique de Moïse, le serviteur de Dieu, et le cantique de
l'agneau, en disant : Tes oeuvres sont grandes et admirables, Seigneur Dieu tout-puissant ! Tes voies
4 sont justes et véritables, roi des nations ! Qui ne craindrait, Seigneur, et ne glorifierait ton nom ? Car
seul tu es saint. Et toutes les nations viendront, et se prosterneront devant toi, parce que tes jugements
5 ont été manifestés. Après cela, je regardai, et le temple du tabernacle du témoignage fut ouvert dans
6 le ciel. Et les sept anges qui tenaient les sept fléaux sortirent du temple, revêtus d'un lin pur, éclatant,
7 et ayant des ceintures d'or autour de la poitrine. Et l'un des quatre êtres vivants donna aux sept anges
8 sept coupes d'or, pleines de la colère du Dieu qui vit aux siècles des siècles. Et le temple fut rempli de
fumée, à cause de la gloire de Dieu et de sa puissance ; et personne ne pouvait entrer dans le temple,
jusqu'à ce que les sept fléaux des sept anges fussent accomplis.

16 Et j'entendis une voix forte qui venait du temple, et qui disait aux sept anges : Allez, et versez sur la
2 terre les sept coupes de la colère de Dieu. Le premier alla, et il versa sa coupe sur la terre. Et un ulcère
malin et douloureux frappa les hommes qui avaient la marque de la bête et qui adoraient son image.
3 Le second versa sa coupe dans la mer. Et elle devint du sang, comme celui d'un mort ; et tout être vivant
4 mourut, tout ce qui était dans la mer. Le troisième versa sa coupe dans les fleuves et dans les sources
5 d'eaux. Et ils devinrent du sang. Et j'entendis l'ange des eaux qui disait : Tu es juste, toi qui es, et
6 qui étais ; tu es saint, parce que tu as exercé ce jugement. Car ils ont versé le sang des saints et des
7 prophètes, et tu leur as donné du sang à boire : ils en sont dignes. Et j'entendis l'autel qui disait : Oui,
8 Seigneur Dieu tout-puissant, tes jugements sont véritables et justes. Le quatrième versa sa coupe sur
9 le soleil. Et il lui fut donné de brûler les hommes par le feu ; et les hommes furent brûlés par une grande
chaleur, et ils blasphémèrent le nom du Dieu qui a l'autorité sur ces fléaux, et ils ne se repentirent pas
10 pour lui donner gloire. Le cinquième versa sa coupe sur le trône de la bête. Et son royaume fut couvert
11 de ténèbres ; et les hommes se mordaient la langue de douleur, et ils blasphémèrent le Dieu du ciel, à
12 cause de leurs douleurs et de leurs ulcères, et ils ne se repentirent pas de leurs oeuvres. Le sixième
versa sa coupe sur le grand fleuve, l'Euphrate. Et son eau tarit, afin que le chemin des rois venant de
13 l'Orient fût préparé. Et je vis sortir de la bouche du dragon, et de la bouche de la bête, et de la bouche
14 du faux prophète, trois esprits impurs, semblables à des grenouilles. Car ce sont des esprits de démons,

qui font des prodiges, et qui vont vers les rois de toute la terre, afin de les rassembler pour le combat
du grand jour du Dieu tout-puissant. Voici, je viens comme un voleur. Heureux celui qui veille, et qui 15
garde ses vêtements, afin qu 'il ne marche pas nu et qu'on ne voie pas sa honte ! Ils les rassemblèrent 16
dans le lieu appelé en hébreu Harmaguédon. Le septième versa sa coupe dans l'air. Et il sortit du 17
temple, du trône, une voix forte qui disait : C'en est fait ! Et il y eut des éclairs, des voix, des tonnerres, 18
et un grand tremblement de terre, tel qu'il n 'y avait jamais eu depuis que l'homme est sur la terre,
un aussi grand tremblement. Et la grande ville fut divisée en trois parties, et les villes des nations 19
tombèrent, et Dieu, se souvint de Babylone la grande, pour lui donner la coupe du vin de son ardente
colère. Et toutes les îles s'enfuirent, et les montagnes ne furent pas retrouvées. Et une grosse grêle, 20, 21
dont les grêlons pesaient un talent, tomba du ciel sur les hommes ; et les hommes blasphémèrent Dieu,
à cause du fléau de la grêle, parce que ce fléau était très grand.

Puis un des sept anges qui tenaient les sept coupes vint, et il m 'adressa la parole, en disant : Viens, **17**
je te montrerai le jugement de la grande prostituée qui est assise sur les grandes eaux. C'est avec elle 2
que les rois de la terre se sont livrés à l'impudicité, et c'est du vin de son impudicité que les habitants de
la terre se sont enivrés. Il me transporta en esprit dans un désert. Et je vis une femme assise sur une 3
bête écarlate, pleine de noms de blasphème, ayant sept têtes et dix cornes. Cette femme était vêtue 4
de pourpre et d'écarlate, et parée d'or, de pierres précieuses et de perles. Elle tenait dans sa main une
coupe d'or, remplie d'abominations et des impuretés de sa prostitution. Sur son front était écrit un 5
nom, un mystère : Babylone la grande, la mère des impudiques et des abominations de la terre. Et je 6
vis cette femme ivre du sang des saints et du sang des témoins de Jésus. Et, en la voyant, je fus saisi
d'un grand étonnement. Et l'ange me dit : Pourquoi t'étonnes-tu ? Je te dirai le mystère de la femme 7
et de la bête qui la porte, qui a les sept têtes et les dix cornes. La bête que tu as vue était, et elle n'est 8
plus. Elle doit monter de l'abîme, et aller à la perdition. Et les habitants de la terre, ceux dont le nom
n'a pas été écrit dès la fondation du monde dans le livre de vie, s'étonneront en voyant la bête, parce
qu'elle était, et qu'elle n'est plus, et qu'elle reparaîtra. - C'est ici l'intelligence qui a de la sagesse. -Les 9
sept têtes sont sept montagnes, sur lesquelles la femme est assise. Ce sont aussi sept rois : cinq sont 10
tombés, un existe, l'autre n'est pas encore venu, et quand il sera venu, il doit rester peu de temps. Et la 11
bête qui était, et qui n'est plus, est elle-même un huitième roi, et elle est du nombre des sept, et elle va à
la perdition. Les dix cornes que tu as vues sont dix rois, qui n'ont pas encore reçu de royaume, mais qui 12
reçoivent autorité comme rois pendant une heure avec la bête. Ils ont un même dessein, et ils donnent 13
leur puissance et leur autorité à la bête. Ils combattront contre l'agneau, et l'agneau les vaincra, parce 14
qu 'il est le Seigneur des seigneurs et le Roi des rois, et les appelés, les élus et les fidèles qui sont avec
lui les vaincront aussi. Et il me dit : Les eaux que tu as vues, sur lesquelles la prostituée est assise, 15
ce sont des peuples, des foules, des nations, et des langues. Les dix cornes que tu as vues et la bête 16
haïront la prostituée, la dépouilleront et la mettront à nu, mangeront ses chairs, et la consumeront par
le feu. Car Dieu a mis dans leurs coeurs d'exécuter son dessein et d'exécuter un même dessein, et de 17
donner leur royauté à la bête, jusqu'à ce que les paroles de Dieu soient accomplies. Et la femme que tu 18
as vue, c'est la grande ville qui a la royauté sur les rois de la terre.

Après cela, je vis descendre du ciel un autre ange, qui avait une grande autorité ; et la terre fut **18**
éclairée de sa gloire. Il cria d'une voix forte, disant : Elle est tombée, elle est tombée, Babylone la 2
grande ! Elle est devenue une habitation de démons, un repaire de tout esprit impur, un repaire de tout
oiseau impur et odieux, parce que toutes les nations ont bu du vin de la fureur de son impudicité, et 3
que les rois de la terre se sont livrés avec elle à l'impudicité, et que les marchands de la terre se sont
enrichis par la puissance de son luxe. Et j'entendis du ciel une autre voix qui disait : Sortez du milieu 4
d'elle, mon peuple, afin que vous ne participiez point à ses péchés, et que vous n'ayez point de part à ses
fléaux. Car ses péchés se sont accumulés jusqu'au ciel, et Dieu s'est souvenu de ses iniquités. Payez 5, 6
-la comme elle a payé, et rendez -lui au double selon ses oeuvres. Dans la coupe où elle a versé, versez
-lui au double. Autant elle s 'est glorifiée et plongée dans le luxe, autant donnez -lui de tourment et 7
de deuil. Parce qu 'elle dit en son coeur : Je suis assise en reine, je ne suis point veuve, et je ne verrai
point de deuil ! À cause de cela, en un même jour, ses fléaux arriveront, la mort, le deuil et la famine, 8
et elle sera consumée par le feu. Car il est puissant, le Seigneur Dieu qui l 'a jugée. Et tous les rois de 9
la terre, qui se sont livrés avec elle à l'impudicité et au luxe, pleureront et se lamenteront à cause d'elle,
quand ils verront la fumée de son embrasement. Se tenant éloignés, dans la crainte de son tourment, 10
ils diront : Malheur ! malheur ! La grande ville, Babylone, la ville puissante ! En une seule heure est
venu ton jugement ! Et les marchands de la terre pleurent et sont dans le deuil à cause d'elle, parce 11
que personne n'achète plus leur cargaison, cargaison d'or, d'argent, de pierres précieuses, de perles, 12
de fin lin, de pourpre, de soie, d'écarlate, de toute espèce de bois de senteur, de toute espèce d'objets
d'ivoire, de toute espèce d'objets en bois très précieux, en airain, en fer et en marbre, de cinnamome, 13
d'aromates, de parfums, de myrrhe, d'encens, de vin, d'huile, de fine farine, de blé, de boeufs, de brebis,

14 de chevaux, de chars, de corps et d'âmes d'hommes. Les fruits que désirait ton âme sont allés loin de
toi ; et toutes les choses délicates et magnifiques sont perdues pour toi, et tu ne les retrouveras plus.
15 Les marchands de ces choses, qui se sont enrichis par elle, se tiendront éloignés, dans la crainte de son
16 tourment ; ils pleureront et seront dans le deuil, et diront : Malheur ! malheur ! La grande ville, qui
17 était vêtue de fin lin, de pourpre et d'écarlate, et parée d 'or, de pierres précieuses et de perles ! En
une seule heure tant de richesses ont été détruites ! Et tous les pilotes, tous ceux qui naviguent vers ce
18 lieu, les marins, et tous ceux qui exploitent la mer, se tenaient éloignés, et ils s'écriaient, en voyant
19 la fumée de son embrasement : Quelle ville était semblable à la grande ville ? Et ils jetaient de la
poussière sur leurs têtes, ils pleuraient et ils étaient dans le deuil, ils criaient et disaient : Malheur !
malheur ! La grande ville, où se sont enrichis par son opulence tous ceux qui ont des navires sur la mer,
20 en une seule heure elle a été détruite ! Ciel, réjouis-toi sur elle ! Et vous, les saints, les apôtres, et les
21 prophètes, réjouissez-vous aussi ! Car Dieu vous a fait justice en la jugeant. Alors un ange puissant
prit une pierre semblable à une grande meule, et il la jeta dans la mer, en disant : Ainsi sera précipitée
22 avec violence Babylone, la grande ville, et elle ne sera plus trouvée. Et l'on n'entendra plus chez toi
les sons des joueurs de harpe, des musiciens, des joueurs de flûte et des joueurs de trompette, on ne
trouvera plus chez toi aucun artisan d'un métier quelconque, on n'entendra plus chez toi le bruit de la
23 meule, la lumière de la lampe ne brillera plus chez toi, et la voix de l'époux et de l'épouse ne sera plus
entendue chez toi, parce que tes marchands étaient les grands de la terre, parce que toutes les nations
24 ont été séduites par tes enchantements, et parce qu'on a trouvé chez elle le sang des prophètes et des
saints et de tous ceux qui ont été égorgés sur la terre.

19 Après cela, j'entendis dans le ciel comme une voix forte d'une foule nombreuse qui disait : Alléluia !
2 Le salut, la gloire, et la puissance sont à notre Dieu, parce que ses jugements sont véritables et justes ;
car il a jugé la grande prostituée qui corrompait la terre par son impudicité, et il a vengé le sang de ses
3 serviteurs en le redemandant de sa main. Et ils dirent une seconde fois : Alléluia !...et sa fumée monte
4 aux siècles des siècles. Et les vingt -quatre vieillards et les quatre êtres vivants se prosternèrent et
5 adorèrent Dieu assis sur le trône, en disant : Amen ! Alléluia ! Et une voix sortit du trône, disant :
6 Louez notre Dieu, vous tous ses serviteurs, vous qui le craignez, petits et grands ! Et j'entendis comme
une voix d'une foule nombreuse, comme un bruit de grosses eaux, et comme un bruit de forts tonnerres,
7 disant : Alléluia ! Car le Seigneur notre Dieu tout-puissant est entré dans son règne. Réjouissons-nous
et soyons dans l'allégresse, et donnons -lui gloire ; car les noces de l'agneau sont venues, et son épouse
8 s 'est préparée, et il lui a été donné de se revêtir d'un fin lin, éclatant, pur. Car le fin lin, ce sont les
9 oeuvres justes des saints. Et l'ange me dit : Écris : Heureux ceux qui sont appelés au festin de noces de
10 l'agneau ! Et il me dit : Ces paroles sont les véritables paroles de Dieu. Et je tombai à ses pieds pour l
'adorer ; mais il me dit : Garde-toi de le faire ! Je suis ton compagnon de service, et celui de tes frères qui
11 ont le témoignage de Jésus. Adore Dieu. -Car le témoignage de Jésus est l'esprit de la prophétie. Puis
je vis le ciel ouvert, et voici, parut un cheval blanc. Celui qui le montait s'appelle Fidèle et Véritable, et
12 il juge et combat avec justice. Ses yeux étaient comme une flamme de feu ; sur sa tête étaient plusieurs
13 diadèmes ; il avait un nom écrit, que personne ne connaît, si ce n'est lui-même ; et il était revêtu d'un
14 vêtement teint de sang. Son nom est la Parole de Dieu. Les armées qui sont dans le ciel le suivaient
15 sur des chevaux blancs, revêtues d'un fin lin, blanc, pur. De sa bouche sortait une épée aiguë, pour
frapper les nations ; il les paîtra avec une verge de fer ; et il foulera la cuve du vin de l'ardente colère du
16 Dieu tout-puissant. Il avait sur son vêtement et sur sa cuisse un nom écrit : Roi des rois et Seigneur
17 des seigneurs. Et je vis un ange qui se tenait dans le soleil. Et il cria d'une voix forte, disant à tous les
18 oiseaux qui volaient par le milieu du ciel : Venez, rassemblez-vous pour le grand festin de Dieu, afin
de manger la chair des rois, la chair des chefs militaires, la chair des puissants, la chair des chevaux
19 et de ceux qui les montent, la chair de tous, libres et esclaves, petits et grands. Et je vis la bête, et les
rois de la terre, et leurs armées rassemblées pour faire la guerre à celui qui était assis sur le cheval et
20 à son armée. Et la bête fut prise, et avec elle le faux prophète, qui avait fait devant elle les prodiges
par lesquels il avait séduit ceux qui avaient pris la marque de la bête et adoré son image. Ils furent
21 tous les deux jetés vivants dans l'étang ardent de feu et de soufre. Et les autres furent tués par l'épée
qui sortait de la bouche de celui qui était assis sur le cheval ; et tous les oiseaux se rassasièrent de leur
chair.

20 Puis je vis descendre du ciel un ange, qui avait la clef de l'abîme et une grande chaîne dans sa main.
2, 3 Il saisit le dragon, le serpent ancien, qui est le diable et Satan, et il le lia pour mille ans. Il le jeta dans
l'abîme, ferma et scella l'entrée au-dessus de lui, afin qu'il ne séduisît plus les nations, jusqu'à ce que
4 les mille ans fussent accomplis. Après cela, il faut qu'il soit délié pour un peu de temps. Et je vis des
trônes ; et à ceux qui s'y assirent fut donné le pouvoir de juger. Et je vis les âmes de ceux qui avaient
été décapités à cause du témoignage de Jésus et à cause de la parole de Dieu, et de ceux qui n'avaient
pas adoré la bête ni son image, et qui n'avaient pas reçu la marque sur leur front et sur leur main.

Ils revinrent à la vie, et ils régnèrent avec Christ pendant mille ans. 5 Les autres morts ne revinrent
point à la vie jusqu'à ce que les mille ans fussent accomplis. C'est la première résurrection. 6 Heureux
et saints ceux qui ont part à la première résurrection ! La seconde mort n'a point de pouvoir sur eux ;
mais ils seront sacrificateurs de Dieu et de Christ, et ils régneront avec lui pendant mille ans. 7 Quand
les mille ans seront accomplis, Satan sera relâché de sa prison. 8 Et il sortira pour séduire les nations
qui sont aux quatre coins de la terre, Gog et Magog, afin de les rassembler pour la guerre ; leur nombre
est comme le sable de la mer. 9 Et ils montèrent sur la surface de la terre, et ils investirent le camp des
saints et la ville bien-aimée. Mais un feu descendit du ciel, et les dévora. 10 Et le diable, qui les séduisait,
fut jeté dans l'étang de feu et de soufre, où sont la bête et le faux prophète. Et ils seront tourmentés
jour et nuit, aux siècles des siècles. 11 Puis je vis un grand trône blanc, et celui qui était assis dessus.
La terre et le ciel s'enfuirent devant sa face, et il ne fut plus trouvé de place pour eux. 12 Et je vis les
morts, les grands et les petits, qui se tenaient devant le trône. Des livres furent ouverts. Et un autre
livre fut ouvert, celui qui est le livre de vie. Et les morts furent jugés selon leurs oeuvres, d'après ce qui
était écrit dans ces livres. 13 La mer rendit les morts qui étaient en elle, la mort et le séjour des morts
rendirent les morts qui étaient en eux ; et chacun fut jugé selon ses oeuvres. 14 Et la mort et le séjour
des morts furent jetés dans l'étang de feu. C 'est la seconde mort, l'étang de feu. 15 Quiconque ne fut pas
trouvé écrit dans le livre de vie fut jeté dans l'étang de feu.

21 Puis je vis un nouveau ciel et une nouvelle terre ; car le premier ciel et la première terre avaient
disparu, et la mer n'était plus. 2 Et je vis descendre du ciel, d'auprès de Dieu, la ville sainte, la nouvelle
Jérusalem, préparée comme une épouse qui s'est parée pour son époux. 3 Et j'entendis du trône une
forte voix qui disait : Voici le tabernacle de Dieu avec les hommes ! Il habitera avec eux, et ils seront son
peuple, et Dieu lui-même sera avec eux. 4 Il essuiera toute larme de leurs yeux, et la mort ne sera plus,
et il n'y aura plus ni deuil, ni cri, ni douleur, car les premières choses ont disparu. 5 Et celui qui était
assis sur le trône dit : Voici, je fais toutes choses nouvelles. Et il dit : Écris ; car ces paroles sont certaines
et véritables. 6 Et il me dit : C'est fait ! Je suis l'alpha et l'oméga, le commencement et la fin. À celui qui
a soif je donnerai de la source de l'eau de la vie, gratuitement. 7 Celui qui vaincra héritera ces choses ; je
serai son Dieu, et il sera mon fils. 8 Mais pour les lâches, les incrédules, les abominables, les meurtriers,
les impudiques, les enchanteurs, les idolâtres, et tous les menteurs, leur part sera dans l'étang ardent
de feu et de soufre, ce qui est la seconde mort. 9 Puis un des sept anges qui tenaient les sept coupes
remplies des sept derniers fléaux vint, et il m 'adressa la parole, en disant : Viens, je te montrerai
l'épouse, la femme de l'agneau. 10 Et il me transporta en esprit sur une grande et haute montagne. Et il
me montra la ville sainte, Jérusalem, qui descendait du ciel d'auprès de Dieu, 11 ayant la gloire de Dieu.
Son éclat était semblable à celui d'une pierre très précieuse, d'une pierre de jaspe transparente comme
du cristal. 12 Elle avait une grande et haute muraille. Elle avait douze portes, et sur les portes douze
anges, et des noms écrits, ceux des douze tribus des fils d'Israël : 13 à l'orient trois portes, au nord trois
portes, au midi trois portes, et à l'occident trois portes. 14 La muraille de la ville avait douze fondements,
et sur eux les douze noms des douze apôtres de l'agneau. 15 Celui qui me parlait avait pour mesure un
roseau d'or, afin de mesurer la ville, ses portes et sa muraille. 16 La ville avait la forme d'un carré, et
sa longueur était égale à sa largeur. Il mesura la ville avec le roseau, et trouva douze mille stades ; la
longueur, la largeur et la hauteur en étaient égales. 17 Il mesura la muraille, et trouva cent quarante
-quatre coudées, mesure d'homme, qui était celle de l'ange. 18 La muraille était construite en jaspe, et
la ville était d'or pur, semblable à du verre pur. 19 Les fondements de la muraille de la ville étaient
ornés de pierres précieuses de toute espèce : le premier fondement était de jaspe, le second de saphir,
le troisième de calcédoine, le quatrième d'émeraude, 20 le cinquième de sardonyx, le sixième de sardoine,
le septième de chrysolithe, le huitième de béryl, le neuvième de topaze, le dixième de chrysoprase, le
onzième d'hyacinthe, le douzième d'améthyste. 21 Les douze portes étaient douze perles ; chaque porte
était d 'une seule perle. La place de la ville était d'or pur, comme du verre transparent. 22 Je ne vis point
de temple dans la ville ; car le Seigneur Dieu tout-puissant est son temple, ainsi que l'agneau. 23 La
ville n'a besoin ni du soleil ni de la lune pour l 'éclairer ; car la gloire de Dieu l 'éclaire, et l'agneau est
son flambeau. 24 Les nations marcheront à sa lumière, et les rois de la terre y apporteront leur gloire.
25, 26 Ses portes ne se fermeront point le jour, car là il n'y aura point de nuit. On y apportera la gloire et
l'honneur des nations. 27 Il n'entrera chez elle rien de souillé, ni personne qui se livre à l'abomination et
au mensonge ; il n'entrera que ceux qui sont écrits dans le livre de vie de l'agneau.

22 Et il me montra un fleuve d'eau de la vie, limpide comme du cristal, qui sortait du trône de Dieu
et de l'agneau. 2 Au milieu de la place de la ville et sur les deux bords du fleuve, il y avait un arbre de
vie, produisant douze fois des fruits, rendant son fruit chaque mois, et dont les feuilles servaient à la
guérison des nations. 3 Il n'y aura plus d'anathème. Le trône de Dieu et de l'agneau sera dans la ville ;
ses serviteurs le serviront et verront sa face, et son nom sera sur leurs fronts. 4, 5 Il n'y aura plus de
nuit ; et ils n'auront besoin ni de lampe ni de lumière, parce que le Seigneur Dieu les éclairera. Et ils

6 régneront aux siècles des siècles. Et il me dit : Ces paroles sont certaines et véritables ; et le Seigneur, le
Dieu des esprits des prophètes, a envoyé son ange pour montrer à ses serviteurs les choses qui doivent
7 arriver bientôt. Et voici, je viens bientôt. -Heureux celui qui garde les paroles de la prophétie de ce
8 livre ! C'est moi Jean, qui ai entendu et vu ces choses. Et quand j'eus entendu et vu, je tombai aux
9 pieds de l'ange qui me les montrait, pour l'adorer. Mais il me dit : Garde-toi de le faire ! Je suis ton
compagnon de service, et celui de tes frères les prophètes, et de ceux qui gardent les paroles de ce livre.
10 Adore Dieu. Et il me dit : Ne scelle point les paroles de la prophétie de ce livre. Car le temps est proche.
11 Que celui qui est injuste soit encore injuste, que celui qui est souillé se souille encore ; et que le juste
12 pratique encore la justice, et que celui qui est saint se sanctifie encore. Voici, je viens bientôt, et ma
13 rétribution est avec moi, pour rendre à chacun selon ce qu'est son oeuvre. Je suis l'alpha et l'oméga,
14 le premier et le dernier, le commencement et la fin. Heureux ceux qui lavent leurs robes, afin d'avoir
15 droit à l'arbre de vie, et d'entrer par les portes dans la ville ! Dehors les chiens, les enchanteurs, les
16 impudiques, les meurtriers, les idolâtres, et quiconque aime et pratique le mensonge ! Moi, Jésus, j'ai
envoyé mon ange pour vous attester ces choses dans les Églises. Je suis le rejeton et la postérité de
17 David, l'étoile brillante du matin. Et l'Esprit et l'épouse disent : Viens. Et que celui qui entend dise :
18 Viens. Et que celui qui a soif vienne ; que celui qui veut, prenne de l'eau de la vie, gratuitement. Je le
déclare à quiconque entend les paroles de la prophétie de ce livre : Si quelqu'un y ajoute quelque chose,
19 Dieu le frappera des fléaux décrits dans ce livre ; et si quelqu'un retranche quelque chose des paroles
du livre de cette prophétie, Dieu retranchera sa part de l'arbre de la vie et de la ville sainte, décrits dans
20, 21 ce livre. Celui qui atteste ces choses dit : Oui, je viens bientôt. Amen ! Viens, Seigneur Jésus ! Que la
grâce du Seigneur Jésus soit avec tous !

MORALS AND DOGMA

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE

OF

FREEMASONRY

PREPARED FOR THE

SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE

FOR THE

SOUTHERN JURISDICTION OF THE UNITED STATES

AND

PUBLISHED BY ITS AUTHORITY.

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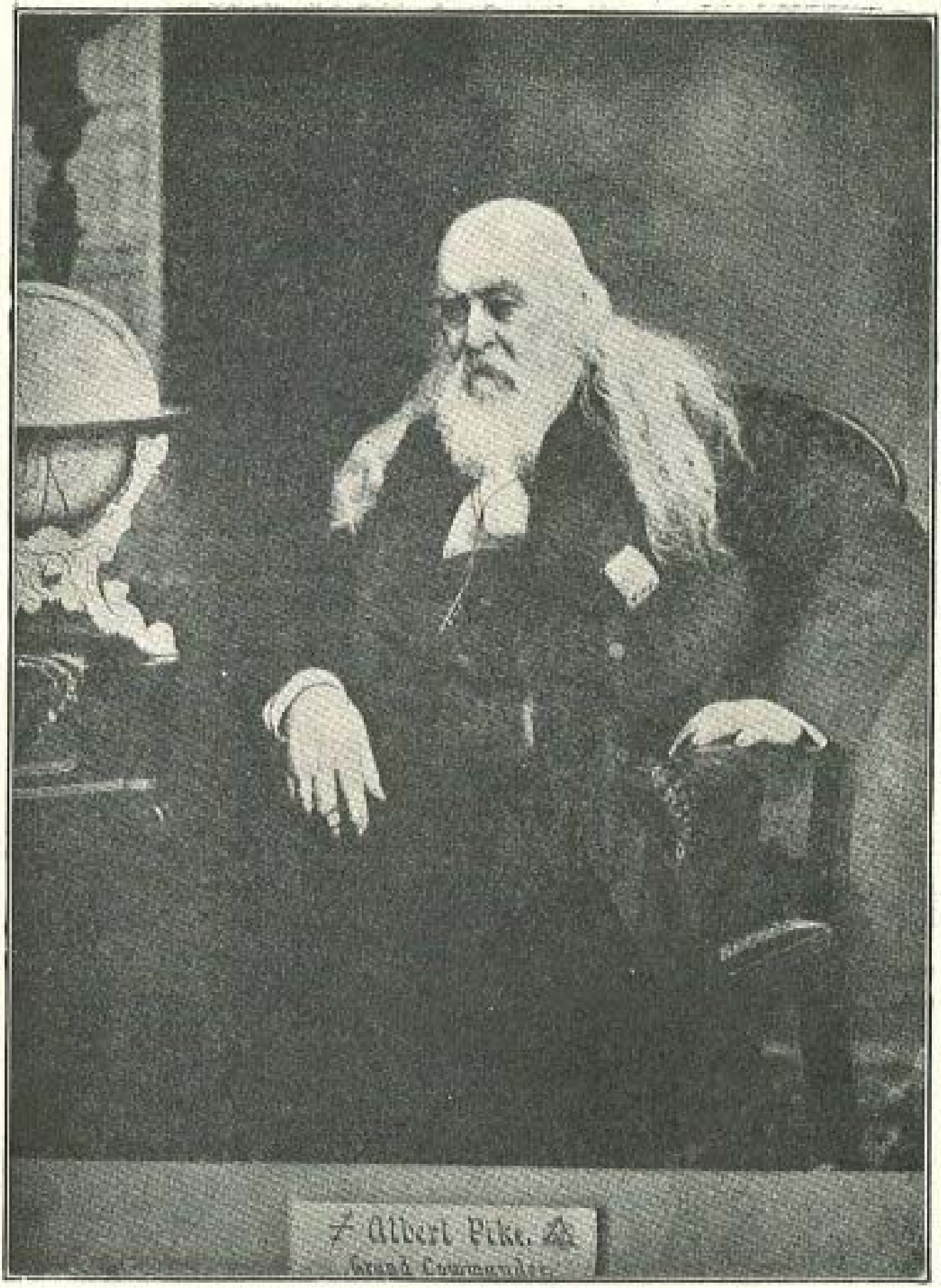
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Grand Commander

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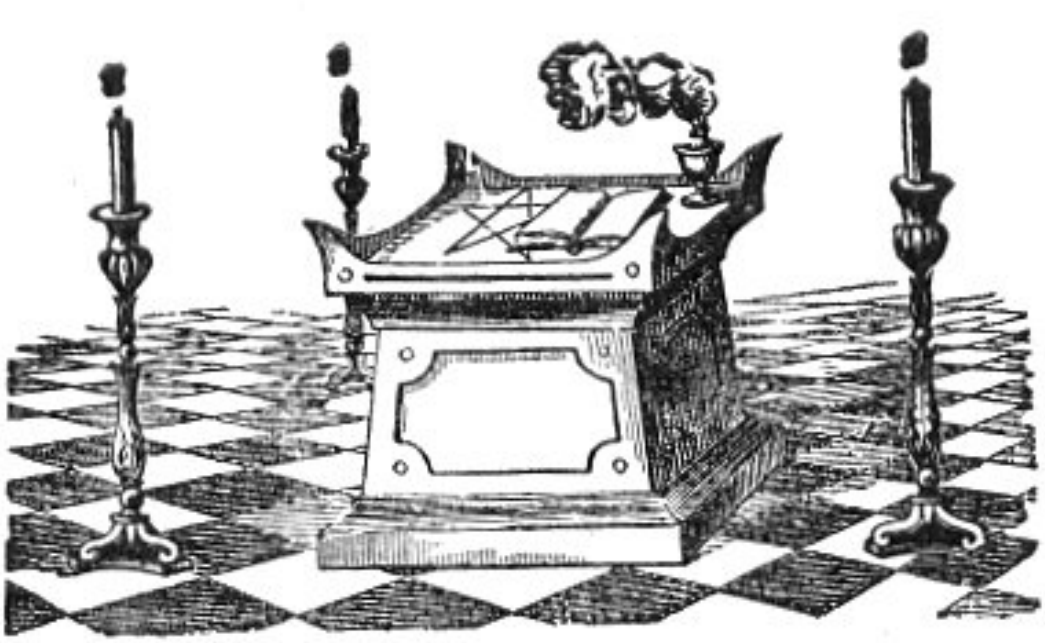

Morals and Dogma

by Albert Pike

[1871]

This is Albert Pikes' 861 page volume of 'lectures' on the esoteric roots of Freemasonry, specifically the 32-degree Scottish Rite. Until 1964, this book was given to every Mason completing the 14th degree in the Southern jurisdiction of the US Scottish Rite Freemasons. Masonic lectures are standard oral presentations given during initiation to a new degree. Lectures provide background material for initiates and the discuss duties of the degree in general terms. They do not present details of the rituals, gestures, regalia, etc., for which one must consult other books on Masonry.

Pike states right off that half of the text is copied from other works. Unfortunately none of these quotes are properly cited, and in most cases it is only a shift in style which allows us to identify a quote. There are also lapses of fact and logic. So it would be a mistake to use this work as an authoritative source without

additional research and critical thinking. That said, *Morals and Dogma* is a huge, rambling treasure-house of esoteric data, particularly on the Kabalah and ancient Mystery religions. Whether you just browse these pages or study it from one end to the other, this is a must-read book for anyone looking for long-lost knowledge.

This etext uses Unicode extensively, particularly for Greek and Hebrew, and your browser needs to be Unicode compliant to view it properly.

Title Page
Preface
I. Apprentice
II. The Fellow-Craft
III. The Master
IV. Secret Master
V. Perfect Master
IV. Intimate Secretary
VII. Provost and Judge
VIII. Intendant of the Building
IX. Elect of the Nine
X. Illustrious Elect of the Fifteen
XI. Sublime Elect of the Twelve, or Prince Ameth
XII. Grand Master Architect
XIII. Royal Arch of Solomon
XIV. Grand Elect, Perfect, and Sublime Mason

Chapter of Rose Croix

XV. Knight of the East or of the Sword

XVI. Prince of Jerusalem
XVII. Knight of the East and West
XVIII. Knight Rose Croix

Council of Kadosh

XIX. Grand Pontiff
XX. Grand Master of All Symbolic Lodges
XXI. Noachite, or Prussian Knight
XXII. Knight of the Royal Axe, or Prince of Libanus
XXIII. Chief of the Tabernacle
XXIV. Prince of the Tabernacle
XXV. Knight of the Brazen Serpent
XXVI. Prince of Mercy, or Scottish Trinitarian
XXVII. Knight Commander of the Temple
XXVIII. Knight of the Sun, or Prince Adept
XXIX. Grand Scottish Knight of St. Andrew
XXX. Knight Kadosh

Consistory

XXI. Grand Inspector Inquisitor Commander
XXXII. Sublime Prince of the Royal Secret

PREFACE.

THE following work has been prepared by authority of the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, by the Grand Commander, and is now published by its direction. It contains the Lectures of the Ancient and Accepted Scottish Rite in that jurisdiction, and is specially intended to be read and studied by the Brethren of that obedience, in connection with the Rituals of the Degrees. It is hoped and expected that each will furnish himself with a copy, and make himself familiar with it; for which purpose, as the cost of the work consists entirely in the printing and binding, it will be furnished at a price as moderate as possible. No *individual* will receive pecuniary profit from it, except the agents for its sale.

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In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite

half its contents from the works of the best writers and most philosophic or eloquent thinkers. Perhaps it would have been better and more acceptable if he had extracted more and written less.

Still, perhaps half of it is his own; and, in incorporating here

the thoughts and words of others, he has continually changed and added to the language, often intermingling, in the same sentences, his own words with theirs. It not being intended for the world at large, he has felt at liberty to make, from all accessible sources, a Compendium of the Morals and Dogma of the Rite, to re-mould sentences, change and add to words and phrases, combine them with his own, and use them as if they *were* his own, to be dealt with at his pleasure and so availed of as to make the whole most valuable for the purposes intended. He claims, therefore, little of the merit of authorship, and has not cared to distinguish his own from that which he has taken from other sources, being quite willing that every portion of the book, in turn, may be regarded as borrowed from some old and better writer.

The teachings of these Readings are not sacramental, so far as they go beyond the realm of Morality into those of other domains of Thought and Truth. The Ancient and Accepted Scottish Rite uses the word "Dogma" in its true sense, of *doctrine*, or *teaching*; and is not *dogmatic* in the odious sense of that term. Every one is entirely free to reject and dissent

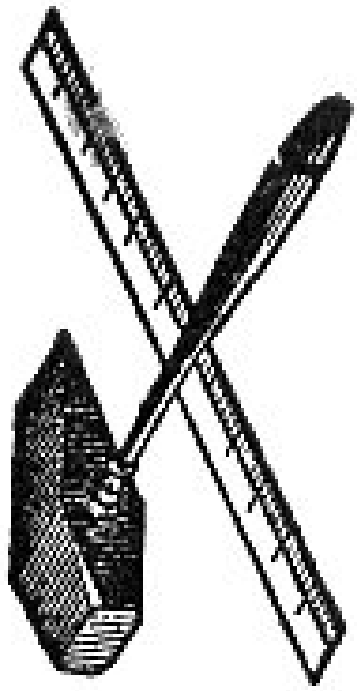
from whatsoever herein may seem to him to be untrue or unsound. It is only required of him that he shall weigh what is taught, and give it fair hearing and unprejudiced judgment. Of course, the ancient theosophic and philosophic speculations are not embodied as part of the *doctrines* of the Rite; but because it is of interest and profit to know what the Ancient Intellect thought upon these subjects, and because nothing so conclusively proves the radical difference between our human and the animal nature, as the capacity of the human mind to entertain such speculations in regard to itself and the Deity. But as to these opinions themselves, we may say, in the words of the learned Canonist, Ludovicus Gomez: "*Opiniones secundum varietatem temporum senescant et intermoriantur, aliæque diversæ vel prioribus contrariæ renascantur et deinde pubescant.*"

Titles of Degrees as herein given have in some instances been changed. Correct titles are as follows:

1 °--Apprentice.
2°--Fellow-craft.
3 °--Master.
4°--Secret Master.
5°--Perfect Master.
6°--Intimate Secretary.
7°--Provost and Judge.
8°--Intendant of the Building.
9°--Elu of the Nine.

10°--Elu of the Fifteen.
11°--Elu of the Twelve.
12°--Master Architect.
13°--Royal Arch of Solomon.
14°--Perfect Elu.
15 °--Knight of the East.
16°--Prince of Jerusalem.
17°--Knight of the East and West.
18°--Knight Rose Croix.
19°--Pontiff.
20°--Master of the Symbolic Lodge.
21°--Noachite or Prussian Knight.
22°--Knight of the Royal Axe or Prince of Libanus.
23°--Chief of the Tabernacle.
24°--Prince of the Tabernacle.
25 °--Knight of the Brazen Serpent.
26°--Prince of Mercy.
27°--Knight Commander of the Temple.
28°--Knight of the Sun or Prince Adept.
29°--Scottish Knight of St. Andrew.
30°--Knight Kadosh.
31°--Inspector Inquisitor.
32°--Master of the Royal Secret.

MORALS AND DOGMA.



I.

APPRENTICE.

THE TWELVE-INCH RULE AND THE COMMON GAVEL.

FORCE, unregulated or ill-regulated, is not only wasted in the void, like that of gunpowder burned in the open air, and steam unconfined by science; but, striking in the dark, and its blows meeting only the air, they recoil and bruise itself. It is destruction and ruin. It is the volcano, the earthquake, the

cyclone;--not growth and progress. It is Polyphemus blinded, striking at random, and falling headlong among the sharp rocks by the impetus of his own blows.

The blind Force of the people is a Force that must be economized, and also managed, as the blind Force of steam, lifting the ponderous iron arms and turning the large wheels, is made to bore and rifle the cannon and to weave the most delicate lace. It must be regulated by Intellect. Intellect is to the people and the people's Force, what the slender needle of the compass is to the ship--its soul, always counselling the huge mass of wood and iron, and always pointing to the north. To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices,

the Force must have a brain and a law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests. Thought is a force, and philosophy should be an energy, finding its aim and its effects in the amelioration of mankind. The two great motors are Truth and Love. When all these Forces are combined, and guided by the Intellect, and regulated by the RULE of Right, and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march. The POWER of the Deity Himself is in equilibrium with His WISDOM. Hence the only results are HARMONY.

It is because Force is ill regulated, that revolutions prove fail-

tires. Therefore it is that so often insurrections, coming from those high mountains that domineer over the moral horizon, Justice, Wisdom, Reason, Right, built of the purest snow of the ideal after a long fall from rock to rock, after having reflected the sky in their transparency, and been swollen by a hundred affluents, in the majestic path of triumph, suddenly lose themselves in quagmires, like a California river in the sands.

The onward march of the human race requires that the heights around it should blaze with noble and enduring lessons of courage. Deeds of daring dazzle history, and form one class of the guiding lights of man. They are the stars and coruscations from that great sea of electricity, the Force inherent in the people. To strive, to brave all risks, to perish, to persevere, to be true to one's self, to grapple body to body with destiny, to surprise defeat by the little terror it inspires, now to confront unrighteous power, now to defy intoxicated triumph--these are the examples that the nations need and the light that electrifies them.

There are immense Forces in the great caverns of evil beneath society; in the hideous degradation, squalor, wretchedness and destitution, vices and crimes that reek and simmer in the darkness in that populace below the people, of great cities. There disinterestedness vanishes, every one howls, searches, gropes, and gnaws for himself. Ideas are ignored, and of progress there is no thought. This populace has two mothers, both of them stepmothers--Ignorance and Misery. Want is

their only guide--for the appetite alone they crave satisfaction. Yet even these may be employed. The lowly sand we trample upon, cast into the furnace, melted, purified by fire, may become resplendent crystal.

p. 3

[paragraph continues] They have the brute force of the HAMMER, but their blows help on the great cause, when struck within the lines traced by the RULE held by wisdom and discretion.

Yet it is this very Force of the people, this Titanic power of the giants, that builds the fortifications of tyrants, and is embodied in their armies. Hence the possibility of such tyrannies as those of which it has been said, that "Rome smells worse under Vitellius than under Sulla. Under Claudius and under Domitian there is a deformity of baseness corresponding to the ugliness of the tyranny. The foulness of the slaves is a direct result of the atrocious baseness of the despot. A miasma exhales from these crouching consciences that reflect the master; the public authorities are unclean, hearts are collapsed, consciences shrunken, souls puny. This is so under Caracalla, it is so under Commodus, it is so under Heliogabalus, while from the Roman senate, under Cæsar, there comes only the rank odor peculiar to the eagle's eyrie."

It is the force of the people that sustains all these despotisms, the basest as well as the best. That force acts through armies; and these oftener enslave than liberate. Despotism there applies the RULE. Force is the MACE of steel at the saddle-

bow of the knight or of the bishop in armor. Passive obedience by force supports thrones and oligarchies, Spanish kings, and Venetian senates. Might, in an army wielded by tyranny, is the enormous sum total of utter weakness; and so Humanity wages war against Humanity, in despite of Humanity. So a people willingly submits to despot-ism, and its workmen submit to be despised, and its soldiers to be whipped; therefore it is that battles lost by a nation are often progress attained. Less glory is more liberty. When the drum is silent, reason sometimes speaks.

Tyrants use the force of the people to chain and subjugate--that is, *enyoke* the people. Then they plough with them as men do with oxen yoked. Thus the spirit of liberty and innovation is reduced by bayonets, and principles are struck dumb by cannon-shot; while the monks mingle with the troopers, and the Church militant and jubilant, Catholic or Puritan, sings Te Deums for victories over rebellion.

The military power, not subordinate to the civil power, again the HAMMER or MACE of FORCE, independent of the RULE, is an armed tyranny, born full-grown, as Athenè sprung from the brain of Zeus. It spawns a dynasty, and begins with Cæsar to rot into

[paragraph continues] Vitellius and Commodus. At the present day it inclines to *begin* where formerly dynasties *ended*.

Constantly the people put forth immense strength, only to end in immense weakness. The force of the people is exhausted in indefinitely prolonging things long since dead; in governing mankind by embalming old dead tyrannies of Faith; restoring dilapidated dogmas; regilding faded, worm-eaten shrines; whitening and rouging ancient and barren superstitions; saving society by multiplying parasites; perpetuating superannuated institutions; enforcing the worship of symbols as the actual means of salvation; and tying the dead corpse of the Past, mouth to mouth, with the living Present. Therefore it is that it is one of the fatalities of Humanity to be condemned to eternal struggles with phantoms, with superstitions, bigotries, hypocrisies, prejudices, the formulas of error, and the pleas of tyranny. Despotisms, seen in the past, become respectable, as the mountain, bristling with volcanic rock, rugged and horrid, seen through the haze of distance is blue and smooth and beautiful. The sight of a single dungeon of tyranny is worth more, to dispel illusions, and create a holy hatred of despotism, and to direct FORCE aright, than the most eloquent volumes. The French should have preserved the Bastile as a perpetual lesson; Italy should not destroy the dungeons of the Inquisition. The Force of the people maintained the Power that built its gloomy cells, and placed the living in their granite sepulchres.

The FORCE of the people cannot, by its unrestrained and fitful action, maintain and continue in action and existence a free Government once created. That Force must be limited, restrained, conveyed by distribution into different channels,

and by roundabout courses, to outlets, whence it is to issue as the law, action, and decision of the State; as the wise old Egyptian kings conveyed in different canals, by sub-division, the swelling waters of the Nile, and compelled them to fertilize and not devastate the land. There must be the *jus et norma*, the law and *Rule*, or *Gauge*, of constitution and law, within which the public force must act. Make a breach in either, and the great steam-hammer, with its swift and ponderous blows, crushes all the machinery to atoms, and, at last, wrenching itself away, lies inert and dead amid the ruin it has wrought.

The FORCE of the people, or the popular will, in action and

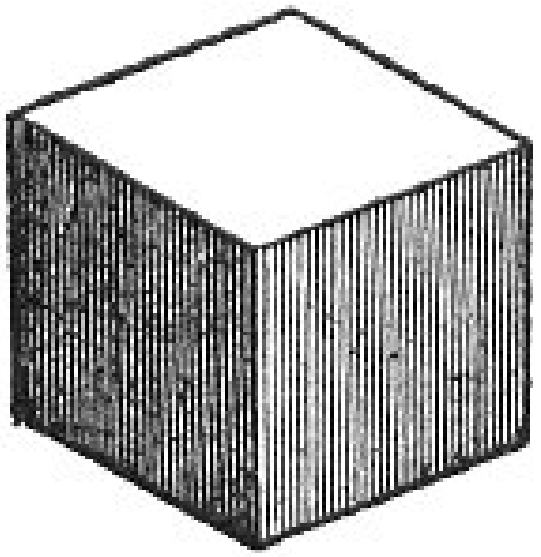
exerted, symbolized by the GAVEL, regulated and guided by and acting within the limits of LAW and ORDER, symbolized by the TWENTY-FOUR-INCH RULE, has for its fruit LIBERTY, EQUALITY, and FRATERNITY,--liberty regulated by law; equality of rights in the eye of the law; brotherhood with its duties and obligations as well as its benefits.

You will hear shortly of the *Rough* ASHLAR and the *Perfect* ASHLAR, as part of the jewels of the Lodge. The rough Ashlar is said to be "a stone, as taken from the quarry, in its rude and natural state." The perfect Ashlar is said to be "a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft." We shall not repeat

the explanations of these symbols given by the York Rite. You may read them in its printed monitors. They are declared to allude to the self-improvement of the individual craftsman,--a continuation of the same superficial interpretation.

The rough Ashlar is the PEOPLE, as a mass, rude and unorganized. The perfect Ashlar, or cubical stone, symbol of perfection, is the STATE, the rulers deriving their powers from the con-sent of the governed; the constitution and laws speaking the will of the people; the government harmonious, symmetrical, efficient,--its powers properly distributed and duly adjusted in equilibrium.

If we delineate a cube on a plane surface thus:



we have visible *three* faces, and *nine* external lines, drawn between *seven* points. The complete cube has *three* more faces, making *six*; *three* more lines, making *twelve*; and *one* more point, making *eight*. As the number 12 includes the

sacred numbers, 3, 5, 7, and 3 times 3, or 9, and is produced by adding the sacred number 3 to 9; while its own two figures, 1, 2, the unit or monad, and duad, added together, make the same sacred number 3; it was called the perfect number; and the cube became the symbol of perfection.

Produced by FORCE, acting by RULE; hammered in accordance

with lines measured by the Gauge, out of the rough Ashlar, it is an appropriate symbol of the Force of the people, expressed as the constitution and law of the State; and of the State itself the three visible faces represent the three departments,--the Executive, which executes the laws; the Legislative, which makes the laws; the Judiciary, which interprets the laws, applies and enforces them, between man and man, between the State and the citizens. The three invisible faces, are Liberty, Equality, and Fraternity,--the threefold soul of the State--its vitality, spirit, and intellect.

* * * * * *

Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of our ceremonies. It is the aspiration of the soul toward the Absolute and Infinite Intelligence, which is the One Supreme Deity, most feebly and misunderstandingly characterized as an "ARCHITECT." Certain faculties of man are directed toward the Unknown--

thought, meditation, prayer. The unknown is an ocean, of which conscience is the compass. Thought, meditation, prayer, are the great mysterious pointings of the needle. It is a spiritual magnetism that thus connects the human soul with the Deity. These majestic irradiations of the soul pierce through the shadow toward the light.

It is but a shallow scoff to say that prayer is absurd, because it is not possible for us, by means of it, to persuade God to change His plans. He produces foreknown and foreintended effects, by the instrumentality of the forces of nature, all of which are *His* forces. Our own are part of these. Our free agency and our will are forces. We do not absurdly cease to make *efforts* to attain wealth or happiness, prolong life, and continue health, because we cannot by any effort change what is predestined. If the effort also is predestined, it is not the less *our* effort, made of *our free will*. So, likewise, we pray. Will is a force. Thought is a force. Prayer is a force. Why should it not be of the law of God, that prayer, like Faith and Love, should have its effects? Man is not to be comprehended as a starting-point, or progress as a goal, without those two great forces, Faith and Love. Prayer is sublime. Orisons that beg and clamor are pitiful. To deny the efficacy of prayer, is to deny that of Faith, Love, and Effort. Yet the effects produced, when our hand, moved by our will, launches a pebble into the ocean, never cease; and every uttered word is registered for eternity upon the invisible air.

Every Lodge is a Temple, and as a whole, and in its details symbolic. The Universe itself supplied man with the model for the first temples reared to the Divinity. The arrangement of the Temple of Solomon, the symbolic ornaments which formed its chief decorations, and the dress of the High-Priest, all had reference to the order of the Universe, as then understood. The Temple contained many emblems of the seasons--the sun, the moon, the planets, the constellations Ursa Major and Minor, the zodiac, the elements, and the other parts of the world. It is the Master of *this* Lodge, of the Universe, Hermes, of whom Khūrūm is the representative, that is one of the lights of the Lodge.

For further instruction as to the symbolism of the heavenly bodies, and of the sacred numbers, and of the temple and its details, you must wait patiently until you advance in Masonry, in the mean time exercising your intellect in studying them for yourself. To study and seek to interpret correctly the symbols of the Universe, is the work of the sage and philosopher. It is to de-cipher the writing of God, and penetrate into His thoughts.

This is what is asked and answered in our catechism, in regard to the Lodge.

* * * * * *

A "Lodge" is defined to be "an assemblage of Freemasons, duly congregated, having the sacred writings, square, and

compass, and a charter, or warrant of constitution, authorizing them to work." The room or place in which they meet, representing some part of King Solomon's Temple, is also called the Lodge; and it is that we are now considering.

It is said to be supported by three great columns, WISDOM, FORCE or STRENGTH, and BEAUTY, represented by the Master, the Senior Warden, and the Junior Warden; and these are said to be the columns that support the Lodge, "because Wisdom, Strength, and Beauty, are the perfections of everything, and nothing can endure without them." "Because," the York Rite says, "it is necessary that there should be Wisdom to conceive, Strength to support, and Beauty to adorn, all great and important undertakings." "Know ye not," says the Apostle Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man desecrate the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

The Wisdom and Power of the Deity are in equilibrium. The

laws of nature and the moral laws are not the mere despotic man-dates of His Omnipotent will; for, then they might be changed by Him, and order become disorder, and good and right become evil and wrong; honesty and loyalty, vices; and fraud, ingratitude, and vice, virtues. Omnipotent power, infinite, and existing alone, would necessarily not be constrained to consistency. Its decrees and laws could not be

immutable. The laws of God are not obligatory on us because they are the enactments of His POWER, or the expression of His WILL; but because they express His infinite WISDOM. They are not right because they are His laws, but His laws because they are right. From the equilibrium of infinite wisdom and infinite force, results perfect harmony, in physics and in the moral universe. Wisdom, Power, and Harmony constitute one Masonic triad. They have other and profounder meanings, that may at some time be unveiled to you.

As to the ordinary and commonplace explanation, it may be added, that the wisdom of the Architect is displayed in combining, as only a skillful Architect can do, and as God has done everywhere,--for example, in the tree, the human frame, the egg, the cells of the honeycomb--strength, with grace, beauty, symmetry, proportion, lightness, ornamentation. That, too, is the perfection of the orator and poet--to combine force, strength, energy, with grace of style, musical cadences, the beauty of figures, the play and irradiation of imagination and fancy; and so, in a State, the warlike and industrial force of the people, and their Titanic strength, must be combined with the beauty of the arts, the sciences, and the intellect, if the State would scale the heights of excellence, and the people be really free. Harmony in this, as in all the Divine, the material, and the human, is the result of equilibrium, of the sympathy and opposite action of contraries; a single Wisdom above them holding the beam of the scales. To reconcile the moral law, human responsibility, free-will, with the absolute power of God; and the existence of evil with His absolute wisdom,

and goodness, and mercy,--these are the great enigmas of the Sphynx.

You entered the Lodge between two columns. They represent the two which stood in the porch of the Temple, on each side of the great eastern gateway. These pillars, of bronze, four fingers breadth in thickness, were, according to the most authentic

account--that in the First and that in the Second Book of Kings, confirmed in Jeremiah--eighteen cubits high, with a capital five cubits high. The shaft of each was four cubits in diameter. A cubit is one foot and 707/1000. That is, the shaft of each was a little over thirty feet eight inches in height, the capital of each a little over eight feet six inches in height, and the diameter of the shaft six feet ten inches. The capitals were enriched by pomegranates of bronze, covered by bronze net-work, and ornamented with wreaths of bronze; and appear to have imitated the shape of the seed-vessel of the lotus or Egyptian lily, a sacred symbol to the Hindus and Egyptians. The pillar or column on the right, or in the south, was named, as the Hebrew word is rendered in our translation of the Bible, JACHIN: and that on the left BOAZ. Our translators say that the first word means, "*He shall establish*;" and the second, "*in it is strength*."

These columns were imitations, by Khūrūm, the Tyrian artist, of the great columns consecrated to the Winds and Fire, at the entrance to the famous Temple of Malkarth, in the city of Tyre. It is customary, in Lodges of the York Rite, to see a celestial globe on one, and a terrestrial globe on the other; but these are not warranted, if the object be to imitate the original two columns of the Temple. The symbolic meaning of these columns we shall leave for the present unexplained, only adding that Entered Apprentices keep their working-tools in the column JACHIN; and giving you the etymology and literal meaning of the two names.

The word *Jachin*, in Hebrew, is יכין, It was probably pronounced *Ya-kayan*, and meant, as a verbal noun, He that strengthens; and thence, firm, stable, upright.

The word *Boaz* is בעז, Baaz. עז means *Strong, Strength, Power, Might, Refuge, Source of Strength, a Fort*. The ב prefixed means "*with*" or "*in*," and gives the word the force of the Latin gerund, *roborando*--*Strengthening*.

The former word also means *he will establish*, or *plant in an erect position*--from the verb כון, *Kūn, he stood erect*. It probably meant *Active* and *Vivifying Energy* and *Force*; and *Boaz*, *Stability*, *Permanence*, in the *passive* sense.

The Dimensions of the Lodge, our Brethren of the York Rite say, "are unlimited, and its covering no less than the canopy of Heaven." "To this object," they say, "the mason's mind is

continually

directed, and thither he hopes at last to arrive by the aid of the theological ladder which Jacob in his vision saw ascending from earth to Heaven; the three principal rounds of which are denominated Faith, Hope, and Charity; and which admonish us to have Faith in God, Hope in Immortality, and Charity to all mankind." Accordingly a ladder, sometimes with nine rounds, is seen on the chart, resting at the bottom on the earth, its top in the clouds, the stars shining above it; and this is deemed to represent that mystic ladder, which Jacob saw in his dream, set up on the earth, and the top of it reaching to Heaven, with the angels of God ascending and descending on it. The addition of the three principal rounds to the symbolism, is wholly modern and incongruous.

The ancients counted seven planets, thus arranged: the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. There were seven heavens and seven spheres of these planets; on all the monuments of Mithras are seven altars or pyres, consecrated to the seven planets, as were the seven lamps of the golden candelabrum in the Temple. That these represented the planets, we are assured by Clemens of Alexandria, in his Stromata, and by Philo Judæus.

To return to its source in the Infinite, the human soul, the ancients held, had to ascend, as it had descended, through the seven spheres. The *Ladder* by which it reascends, has,

according to Marsilius Ficinus, in his Commentary on the Ennead of Plotinus, seven degrees or steps; and in the Mysteries of Mithras, carried to Rome under the Emperors, the ladder, with its seven rounds, was a symbol referring to this ascent through the spheres of the seven planets. Jacob saw the Spirits of God ascending and descending on it; and above it the Deity Himself. The Mithraic Mysteries were celebrated in caves, where gates were marked at the four equinoctial and solstitial points of the zodiac; and the seven planetary spheres were represented, which souls needs must traverse in descending from the heaven of the fixed stars to the elements that envelop the earth; and seven gates were marked, one for each planet, through which they pass, in descending or returning.

We learn this from Celsus, in Origen, who says that the symbolic image of this passage among the stars, used in the Mithraic Mysteries, was a ladder reaching from earth to Heaven, divided

into seven steps or stages, to each of which was a gate, and at the summit an eighth one, that of the fixed stars. The symbol was the same as that of the seven stages of Borsippa, the Pyramid of vitrified brick, near Babylon, built of seven stages, and each of a different color. In the Mithraic ceremonies, the candidate went through seven stages of initiation, passing through many fearful trials--and of these the high ladder with seven rounds or steps was the symbol.

You see the Lodge, its details and ornaments, by its Lights. You have already heard what these Lights, the greater and lesser, are said to be, and how they are spoken of by our Brethren of the York Rite.

The *Holy Bible*, *Square*, and *Compasses*, are not only styled the Great Lights in Masonry, but they are also technically called the *Furniture* of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a *Christian* Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work.

The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed.

The Square is a right angle, formed by two right lines. It is adapted only to a plane surface, and belongs only to geometry, earth-measurement, that trigonometry which deals only with planes, and with the earth, which the ancients

supposed to be a plane. The Compass describes circles, and deals with spherical trigonometry, the science of the spheres and heavens. The former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heavens and the soul. Yet the Compass is also used in plane trigonometry, as in erecting perpendiculars; and, therefore, you are reminded that, although in this Degree both points of the Compass are under the Square, and

you are now dealing only with the moral and political meaning of the symbols, and not with their philosophical and spiritual meanings, still the divine ever mingles with the human; with the earthly the spiritual intermixes; and there is something spiritual in the commonest duties of life. The nations are not bodies-politic alone, but also souls-politic; and woe to that people which, seeking the material only, forgets that it has a soul. Then we have a race, petrified in dogma, which presupposes the absence of a soul and the presence only of memory and instinct, or demoralized by lucre. Such a nature can never lead civilization. Genuflexion before the idol or the dollar atrophies the muscle which walks and the will which moves. Hieratic or mercantile absorption diminishes the radiance of a people, lowers its horizon by lowering its level, and deprives it of that understanding of the universal aim, at the same time human and divine, which makes the missionary nations. A free people, forgetting that it has a soul to be cared for, devotes all its energies to its material advancement. If it makes war, it is to subserve its commercial

interests. The citizens copy after the State, and regard wealth, pomp, and luxury as the great goods of life. Such a nation creates wealth rapidly, and distributes it badly. Thence the two extremes, of monstrous opulence and monstrous misery; all the enjoyment to a few, all the privations to the rest, that is to say, to the people; Privilege, Exception, Monopoly, Feudality, springing up from Labor itself: a false and dangerous situation, which, making Labor a blinded and chained Cyclops, in the mine, at the forge, in the workshop, at the loom, in the field, over poisonous fumes, in miasmatic cells, in unventilated factories, founds public power upon private misery, and plants the greatness of the State in the suffering of the individual. It is a greatness ill constituted, in which all the material elements are combined, and into which no moral element enters. If a people, like a star, has the right of eclipse, the light ought to return. The eclipse should not degenerate into night.

The three lesser, or the Sublime Lights, you have heard, are the Sun, the Moon, and the Master of the Lodge; and you have heard what our Brethren of the York Rite say in regard to them, and why they hold them to be Lights of the Lodge. But the Sun and Moon do in no sense light the Lodge, unless it be symbolically, and then the lights are not they, but those things of which they are the symbols. Of what they are the symbols the Mason in that

p. 13

[paragraph continues] Rite is not told. Nor does the Moon in any

sense rule the night with regularity.

The Sun is the ancient symbol of the life-giving and generative power of the Deity. To the ancients, light was the cause of life; and God was the source from which all light flowed; the *essence* of Light, the *Invisible* Fire, developed as flame *manifested* as light and splendor. The Sun was His manifestation and visible image; and the Sabæans worshipping the Light--God, *seemed* to worship the Sun, in whom they saw the manifestation of the Deity.

The Moon was the symbol of the passive capacity of nature to produce, the female, of which the life-giving power and energy was the male. It was the symbol of Isis, Astarte, and Artemis, or Diana. The "*Master of Life*" was the Supreme Deity, above both, and manifested through both; Zeus, the Son of Saturn, become King of the Gods; Horus, son of Osiris and Isis, become the Master of Life; Dionusos or Bacchus, like Mithras, become the author of Light and Life and Truth.

* * * * * *

The Master of Light and Life, the Sun and the Moon, are symbolized in every Lodge by the Master and Wardens: and this makes it the duty of the Master to dispense light to the Brethren, by himself, and through the Wardens, who are his ministers.

"Thy sun," says ISAIAH to Jerusalem, "shall no more go

down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever." Such is the type of a free people.

Our northern ancestors worshipped this tri-une Deity; ODIN, the Almighty FATHER; FREA, his wife, emblem of universal matter; and THOR, his son, the mediator. But above all these was the Supreme God, "the author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth." In the Temple of Eleusis (a sanctuary lighted only by a window in the roof, and representing the Universe), the images of the Sun, Moon, and Mercury, were represented.

"The Sun and Moon," says the learned Bro∴ DELAUNAY, "represent the two grand principles of all generations, the active and passive, the male and the female. The Sun represents the

actual light. He pours upon the Moon his fecundating rays; both shed their light upon their offspring, the Blazing Star, or HORUS, and the three form the great Equilateral Triangle, in the centre of which is the omnific letter of the Kabalah, by which creation is said to have been effected."

The ORNAMENTS of a Lodge are said to be "the Mosaic

Pavement, the Indented Tessel, and the Blazing Star." The Mosaic Pavement, chequered in squares or lozenges, is said to represent the ground-floor of King Solomon's Temple; and the Indented Tessel "that beautiful tesselated border which surrounded it." The Blazing Star in the centre is said to be "an emblem of Divine Providence, and commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity." But "there was no stone seen" within the Temple. The walls were covered with planks of cedar, and the floor was covered with planks of fir. There is no evidence that there was such a pavement or floor in the Temple, or such a bordering. In England, anciently, the Tracing-Board was surrounded with an indented border; and it is only in America that such a border is put around the Mosaic pavement. The tesseræ, indeed, are the squares or lozenges of the pavement. In England, also, "the indented or denticulated border" is called "tesselated," because it has four "tassels," said to represent Temperance, Fortitude, Prudence, and Justice. It was termed the Indented Trassel; but this is a misuse of words. It is a *tesserated* pavement, with an indented border round it.

The pavement, alternately black and white, symbolizes, whether so intended or not, the Good and Evil Principles of the Egyptian and Persian creed. It is the warfare of Michael and Satan, of the Gods and Titans, of Balder and Lok; between light and shadow, which is darkness; Day and Night; Freedom and Despotism; Religious Liberty and the Arbitrary Dogmas of a Church that thinks for its votaries, and whose

Pontiff claims to be infallible, and the decretals of its Councils to constitute a gospel.

The edges of this pavement, if in lozenges, will necessarily be indented or denticulated, toothed like a saw; and to complete and finish it a bordering is necessary. It is completed by tassels as ornaments at the corners. If these and the bordering have any symbolic meaning, it is fanciful and arbitrary.

To find in the BLAZING STAR of five points an allusion to the

p. 15

[paragraph continues] Divine Providence, is also fanciful; and to make it commemorative of the Star that is said to have guided the Magi, is to give it a meaning comparatively modern. Originally it represented SIRIUS, or the Dog-star, the forerunner of the inundation of the Nile; the God ANUBIS, companion of Isis in her search for the body of OSIRIS, her brother and husband. Then it became the image of HORUS, the son of OSIRIS, himself symbolized also by the Sun, the author of the Seasons, and the God of Time; Son of Isis, who was the universal nature, himself the primitive matter, inexhaustible source of Life, spark of uncreated fire, universal seed of all beings. It was HERMES, also, the Master of Learning, whose name in Greek is that of the God Mercury. It became the sacred and potent sign or character of the Magi, the PENTALPHA, and is the significant emblem of Liberty and Freedom, blazing with a steady radiance amid the

weltering elements of good and evil of Revolutions, and promising serene skies and fertile seasons to the nations, after the storms of change and tumult.

In the East of the Lodge, over the Master, inclosed in a triangle, is the Hebrew letter YŌD [י or]. In the English and American Lodges the Letter G∴ is substituted for this, as the initial of the word GOD, with as little reason as if the letter D., initial of DIEU, were used in French Lodges instead of the proper letter. YŌD is, in the Kabalah, the symbol of Unity, of the Supreme Deity, the first letter of the Holy Name; and also a symbol of the Great Kabalistic Triads. To understand its mystic meanings, you must open the pages of the Sohar and Siphra de Zeniutha, and other kabalistic books, and ponder deeply on their meaning. It must suffice to say, that it is the Creative Energy of the Deity, is represented as a *point*, and that point in the centre of the *Circle* of immensity. It is to us in this Degree, the symbol of that unmanifested Deity, the Absolute, who has no name.

Our French Brethren place this letter YŌD in the centre of the Blazing Star. And in the old Lectures, our ancient English Brethren said, "The Blazing Star or Glory in the centre refers us to that grand luminary, the Sun, which enlightens the earth, and by its genial influence dispenses blessings to mankind." They called it also in the same lectures, an emblem of PRUDENCE. The word *Prudentia* means, in its original and fullest signification, *Foresight*; and, accordingly, the Blazing Star has been regarded as an emblem of Omniscience, or the

All-seeing Eye, which to the

Egyptian Initiates was the emblem of Osiris, the Creator. With the YŌD in the centre, it has the kabalistic meaning of the Divine Energy, manifested as Light, creating the Universe.

The Jewels of the Lodge are said to be six in number. Three are called "*Movable*," and three "*Immovable*." The SQUARE, the LEVEL, and the PLUMB were anciently and properly called the Movable Jewels, because they pass from one Brother to another. It is a modern innovation to call them immovable, because they must always be present in the Lodge. The immovable jewels are the ROUGH ASHLAR, the PERFECT ASHLAR or CUBICAL STONE, or, in some Rituals, the DOUBLE CUBE, and the TRACING-BOARD, or TRESTLE-BOARD.

Of these jewels our Brethren of the York Rite say: "The *Square* inculcates Morality; the *Level*, Equality; and the *Plumb*, Rectitude of Conduct." Their explanation of the immovable Jewels may be read in their monitors.

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Our Brethren of the York Rite say that "there is represented in every well-governed Lodge, a certain point, within a circle; the point representing an individual Brother; the Circle, the boundary line of his conduct, beyond which he is never to suffer his prejudices or passions to betray him."

This is not to *interpret* the symbols of Masonry. It is said by some, with a nearer approach to interpretation, that the point within the circle represents God in the centre of the Universe. It is a common Egyptian sign for the Sun and Osiris, and is still used as the astronomical sign of the great luminary. In the Kabalah the point is YŌD, the Creative Energy of God, irradiating with light the circular space which God, the universal Light, left vacant, wherein to create the worlds, by withdrawing His substance of Light back on all sides from one point.

Our Brethren add that, "this circle is embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist, and upon the top rest the Holy Scriptures" (an open book). "In going round this circle," they say, "we necessarily touch upon these two lines as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err."

It would be a waste of time to comment upon this. Some writers have imagined that the parallel lines represent the

Tropics of Cancer and Capricorn, which the Sun alternately touches upon at the Summer and Winter solstices. But the tropics are not perpendicular lines, and the idea is merely fanciful. If the parallel lines ever belonged to the ancient symbol, they had some more recondite and more *fruitful* meaning. They probably had the same meaning as the twin columns Jachin and Boaz. That meaning is not for the Apprentice. The adept may find it in the Kabalah. The JUSTICE and MERCY of God are in equilibrium, and the result is HARMONY, because a Single and Perfect Wisdom presides over both.

The Holy Scriptures are an entirely modern addition to the symbol, like the terrestrial and celestial globes on the columns of the portico. Thus the ancient symbol has been denaturalized by incongruous additions, like that of Isis weeping over the broken column containing the remains of Osiris at Byblos.

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Masonry has its decalogue, which is a law to its Initiates. These are its Ten Commandments:

I. ⊕∴ God is the Eternal, Omnipotent, Immutable WISDOM and Supreme INTELLIGENCE and Exhaustless LOVE.
Thou shalt adore, revere, and love Him!
Thou shalt honor Him by practising the virtues!

II. ○∴ Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.
That thou mayest become the friend of the wise man, thou shalt obey his precepts!
Thy soul is immortal! Thou shalt do nothing to degrade it!

III. ⊕∴ Thou shalt unceasingly war against vice!
Thou shalt not do unto others that which thou wouldst not wish them to do unto thee!
Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!

IV. ○∴ Thou shalt honor thy parents!
Thou shalt pay respect and homage to the aged!
Thou shalt instruct the young!
Thou shalt protect and defend infancy and innocence!

V. ⊕∴ Thou shalt cherish thy wife and thy children!
Thou shalt love thy country, and obey its laws! p. 18

VI. ○∴ Thy friend shall be to thee a second self!
Misfortune shall not estrange thee from him!
Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII. ⊕∴ Thou shalt avoid and flee from insincere friendships!
Thou shalt in everything refrain from excess.
Thou shalt fear to be the cause of a stain on thy memory!

VIII. ○∴ Thou shalt allow no passions to become thy master!

Thou shalt make the passions of others profitable lessons to thyself!
Thou shalt be indulgent to error!

IX. ⊕∴ Thou shalt hear much: Thou shalt speak little:
Thou shalt act well!
Thou shalt forget injuries!
Thou shalt render good for evil!
Thou shalt not misuse either thy strength or thy superiority!

X. ○∴ Thou shalt study to know men; that thereby thou mayest learn to know thyself!
Thou shalt ever seek after virtue!
Thou shalt be just!
Thou shalt avoid idleness!

But the great commandment of Masonry is this: "A new commandment give I unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies.

To this duty and work the Initiate is apprenticed. He must not

imagine that he can effect nothing, and, therefore, despairing, become inert. It is in this, as in a man's daily life. Many great deeds are done in the small struggles of life. There is, we are told, a determined though unseen bravery, which defends itself, foot to foot, in the darkness, against the fatal invasion of necessity and of baseness. There are noble and mysterious triumphs, which no eye sees, which no renown rewards, which no flourish of trumpets salutes. Life, misfortune, isolation, abandonment, poverty, are

battle-fields, which have their heroes,--heroes obscure, but sometimes greater than those who become illustrious. The Mason should struggle in the same manner, and with the same bravery, against those invasions of necessity and baseness, which come to nations as well as to men. He should meet them, too, foot to foot, even in the darkness, and protest against the national wrongs and follies; against usurpation and the first inroads of that hydra, Tyranny. There is no more sovereign eloquence than the truth in indignation. It is more difficult for a people to keep than to gain their freedom. The Protests of Truth are always needed. Continually, the right must protest against the fact. There is, in fact, Eternity in the Right. The Mason should be the Priest and Soldier of that Right. If his country should be robbed of her liberties, he should still not despair. The protest of the Right against the Fact persists forever. The robbery of a people never becomes prescriptive. Reclamation of its rights is barred by no length of time. Warsaw can no more be Tartar than Venice can be

Teutonic. A people may endure military usurpation, and subjugated States kneel to States and wear the yoke, while under the stress of necessity; but when the necessity disappears, if the people is fit to be free, the submerged country will float to the surface and reappear, and Tyranny be adjudged by History to have murdered its victims.

Whatever occurs, we should have Faith in the Justice and over-ruling Wisdom of God, and Hope for the Future, and Loving-kindness for those who are in error. God makes visible to men His will in events; an obscure text, written in a mysterious language. Men make their translations of it forthwith, hasty, incorrect, full of faults, omissions, and misreadings. We see so short a way along the arc of the great circle! Few minds comprehend the Divine tongue. The most sagacious, the most calm, the most profound, decipher the hieroglyphs slowly; and when they arrive with their text, perhaps the need has long gone by; there are already twenty translations in the public square--the most incorrect being, as of course, the most accepted and popular. From each translation, a party is born; and from each misreading, a faction. Each party believes or pretends that it has the only true text, and each faction believes or pretends that it alone possesses the light. Moreover, factions are blind men, who aim straight, errors are excellent projectiles, striking skillfully, and with all the violence that springs from false reasoning, wherever a want of

logic in those who defend the right, like a defect in a cuirass, makes them vulnerable.

Therefore it is that we shall often be discomfited in combating error before the people. Antæus long resisted Hercules; and the heads of the Hydra grew as fast as they were cut off. It is absurd to say that *Error, wounded, writhes in pain, and dies amid her worshippers*. Truth conquers slowly. There is a wondrous vitality in Error. Truth, indeed, for the most part, shoots over the heads of the masses; or if an error is prostrated for a moment, it is up again in a moment, and as vigorous as ever. It will not die when the brains are out, and the most stupid and irrational errors are the longest-lived.

Nevertheless, Masonry, which is Morality and Philosophy, must not cease to do its duty. We never know at what moment success awaits our efforts--generally when most unexpected--nor with what effect our efforts are or are not to be attended. Succeed or fail, Masonry must not bow to error, or succumb under discouragement. There were at Rome a few Carthaginian soldiers, taken prisoners, who refused to bow to Flaminius, and had a little of Hannibal's magnanimity. Masons should possess an equal greatness of soul. Masonry should be an energy; finding its aim and effect in the amelioration of mankind. Socrates should enter into Adam, and produce Marcus Aurelius, in other words, bring forth from the man of enjoyments, the man of wisdom. Masonry should not be a mere watch-tower, built upon mystery, from which to gaze at ease upon the world, with no other result

than to be a convenience for the curious. To hold the full cup of thought to the thirsty lips of men; to give to all the true ideas of Deity; to harmonize conscience and science, are the province of Philosophy. Morality is Faith in full bloom. Contemplation should lead to action, and the absolute be practical; the ideal be made air and food and drink to the human mind. Wisdom is a sacred communion. It is only on that condition that it ceases to be a sterile love of Science, and becomes the one and supreme method by which to unite Humanity and arouse it to concerted action. Then Philosophy becomes Religion.

And Masonry, like History and Philosophy, has eternal duties--eternal, and, at the same time, simple--to oppose Caiaphas as Bishop, Draco or Jefferies as Judge, Trimalcion as Legislator, and Tiberius as Emperor. These are the symbols of the tyranny that

degrades and crushes, and the corruption that defiles and infests. in the works published for the use of the Craft we are told that the three great tenets of a Mason's profession, are Brotherly Love, Relief, and Truth. And it is true that a Brotherly affection and kindness should govern us in all our intercourse and relations with our brethren; and a generous and liberal philanthropy actuate us in regard to all men. To relieve the distressed is peculiarly the duty of Masons--a sacred duty, not to be omitted, neglected, or coldly or inefficiently complied with. It is also most true, that Truth is a

Divine attribute and the foundation of every virtue. To be true, and to seek to find and learn the Truth, are the great objects of every good Mason.

As the Ancients did, Masonry styles Temperance, Fortitude, Prudence, and Justice, the four cardinal virtues. They are as necessary to nations as to individuals. The people that would be Free and Independent, must possess Sagacity, Forethought, Fore-sight, and careful Circumspection, all which are included in the meaning of the word Prudence. It must be temperate in asserting its rights, temperate in its councils, economical in its expenses; it must be bold, brave, courageous, patient under reverses, undismayed by disasters, hopeful amid calamities, like Rome when she sold the field at which Hannibal had his camp. No Cannæ or Pharsalia or Pavia or Agincourt or Waterloo must discourage her. Let her Senate sit in their seats until the Gauls pluck them by the beard. She must, above all things, be just, not truckling to the strong and warring on or plundering the weak; she must act on the square with all nations, and the feeblest tribes; always keeping her faith, honest in her legislation, upright in all her dealings. Whenever such a Republic exists, it will be immortal: for rashness, injustice, intemperance and luxury in prosperity, and despair and disorder in adversity, are the causes of the decay and dilapidation of nations.

II.

THE FELLOW-CRAFT.

IN the Ancient Orient, all religion was more or less a mystery and there was no divorce from it of philosophy. The popular theology, taking the multitude of allegories and symbols for realities, degenerated into a worship of the celestial luminaries, of imaginary Deities with human feelings, passions, appetites, and lusts, of idols, stones, animals, reptiles. The Onion was sacred to the Egyptians, because its different layers were a symbol of the concentric heavenly spheres. Of course the popular religion could not satisfy the deeper longings and thoughts, the loftier aspirations of the Spirit, or the logic of reason. The first, therefore, was taught to the initiated in the Mysteries. There, also, it was taught by symbols. The vagueness of symbolism, capable of many interpretations, reached what the palpable and conventional creed could not. Its indefiniteness acknowledged the abstruseness of the subject: it treated that mysterious subject mystically: it endeavored to illustrate what it could not explain; to excite an appropriate *feeling*, if it could not develop an adequate *idea*; and to make the image a mere subordinate conveyance for the conception, which itself never became obvious or familiar.

Thus the knowledge now imparted by books and letters, was of old conveyed by symbols; and the priests invented or perpetuated a display of rites and exhibitions, which were not

only more attractive to the eye than words, but often more suggestive and more pregnant with meaning to the mind.

Masonry, successor of the Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows,--not the reading of an essay, but the opening of a problem, requiring research, and constituting philosophy the arch-expounder. Her symbols are the instruction she gives. The lectures are endeavors, often partial and one-sided, to interpret these symbols. He who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; he

must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop these symbols for himself.

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Though Masonry is identical with the ancient Mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious imbecility of its improvers. After leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced, and especially by the religious systems of the countries into which

they were transplanted. To maintain the established government, laws, and religion, was the obligation of the Initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-proprietors with themselves of philosophical truth.

Masonry is not the Coliseum in ruins. It is rather a Roman palace of the middle ages, disfigured by modern architectural improvements, yet built on a Cyclopæan foundation laid by the Etruscans, and with many a stone of the superstructure taken from dwellings and temples of the age of Hadrian and Antoninus.

Christianity taught the doctrine of FRATERNITY; but repudiated that of political EQUALITY, by continually inculcating obedience to Cæsar, and to those lawfully in authority. Masonry was the first apostle of EQUALITY. In the Monastery there is *fraternity* and *equality*, but no *liberty*. Masonry added that also, and claimed for man the three-fold heritage, LIBERTY, EQUALITY, and FRATERNITY.

It was but a development of the original purpose of the Mysteries, which was to teach men to know and practice their duties to themselves and their fellows, the great practical end of all philosophy and all knowledge.

Truths are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that MAN IS SUPREME OVER INSTITUTIONS,

AND NOT THEY OVER HIM. Man has *natural* empire over *all* institutions. They are for him, according to his development; not he for them. This seems to us a very simple statement, one to which all men, everywhere, ought to assent. But once it was a great new Truth,---not

revealed until governments had been in existence for at least five thousand years. Once revealed, it imposed new duties on men. Man owed it to *himself* to be free. He owed it to his country to seek to give *her* freedom, or maintain her in that possession. It made Tyranny and Usurpation the enemies of the Human Race. It created a general outlawry of Despots and Despotisms, temporal and spiritual. The sphere of Duty was immensely enlarged. Patriotism had, henceforth, a new and wider meaning. Free Government, Free Thought, Free Conscience, Free Speech! All these came to be inalienable rights, which those who had parted with them or been robbed of them, or whose ancestors had lost them, had the right summarily to retake. Unfortunately, as Truths always become perverted into falsehoods, and are falsehoods when misapplied, *this* Truth became the Gospel of Anarchy, soon after it was first preached.

Masonry early comprehended this Truth, and recognized its own enlarged duties. Its symbols then came to have a wider meaning; but it also assumed the mask of Stone-masonry, and borrowed its working-tools, and so was supplied with new and apt symbols. It aided in bringing about the French

Revolution, disappeared with the Girondists, was born again with the restoration of order, and sustained Napoleon, because, though Emperor, he acknowledged the right of the people to select its rulers, and was at the head of a nation refusing to receive back its old kings. He pleaded, with sabre, musket, and cannon, the great cause of the People against Royalty, the right of the French people even to make a Corsican General their Emperor, if it pleased them.

Masonry felt that this Truth had the Omnipotence of God on its side; and that neither Pope nor Potentate could overcome it. It was a truth dropped into the world's wide treasury, and forming a part of the heritage which each generation receives, enlarges, and holds in trust, and of necessity bequeaths to mankind; the personal estate of man, entailed of nature to the end of time. And Masonry early recognized it as true, that to set forth and develop a truth, or any human excellence of gift or growth, is to make greater the spiritual glory of the race; that whosoever aids the march of a Truth, and makes the thought a thing, writes in the same line with MOSES, and with Him who died upon the cross, and has an intellectual sympathy with the Deity Himself.

The best gift we can bestow on man is manhood. It is that

which Masonry is ordained of God to bestow on its votaries: not sectarianism and religious dogma; not a rudimental morality, that may be found in the writings of Confucius,

Zoroaster, Seneca, and the Rabbis, in the Proverbs and Ecclesiastes; not a little and cheap common-school knowledge; but manhood and science and philosophy.

Not that Philosophy or Science is in opposition to Religion. For Philosophy is but that knowledge of God and the Soul, which is derived from observation of the manifested action of God and the Soul, and from a wise analogy. It is the intellectual guide which the religious sentiment needs. The true religious philosophy of an imperfect being, is not a system of creed, but, as SOCRATES thought, an infinite search or approximation. Philosophy is that intellectual and moral progress, which the religious sentiment inspires and ennobles.

As to Science, it could not walk alone, while religion was stationary. It consists of those matured inferences from experience which all other experience confirms. It realizes and unites all that was truly valuable in both the old schemes of mediation,--one *heroic*, or the system of action and effort; and the *mystical* theory of spiritual, contemplative communion. "Listen to me," says GALEN, "as to the voice of the Eleusinian Hierophant, and believe that the study of Nature is a mystery no less important than theirs, nor less adapted to display the wisdom and power of the Great Creator. Their lessons and demonstrations were obscure, but ours are clear and unmistakable."

We deem that to be the best knowledge we can obtain of the

Soul of another man, which is furnished by his actions and his life-long conduct. Evidence to the contrary, supplied by what another man informs us that this Soul has said to his, would weigh little against the former. The first Scriptures for the human race were written by God on the Earth and Heavens. The reading of these Scriptures is Science. Familiarity with the grass and trees, the insects and the infusoria, teaches us deeper lessons of love and faith than we can glean from the writings of FĒNĒLON and AUGUSTINE. The great Bible of God is ever open before mankind.

Knowledge is convertible into power, and axioms into rules of utility and duty. But knowledge itself is not Power. Wisdom is Power; and her Prime Minister is JUSTICE, which is the perfected law of TRUTH. The purpose, therefore, of Education and Science

is to make a man wise. If knowledge does not make him so, it is wasted, like water poured on the sands. To know the *formulas* of Masonry, is of as little value, by itself, as to know so many words and sentences in some barbarous African or Australasian dialect. To know even the *meaning* of the symbols, is but little, unless that adds to our wisdom, and also to our charity, which is to justice like one hemisphere of the brain to the other.

Do not lose sight, then, of the true object of your studies in Masonry. It is to add to your estate of wisdom, and not merely

to your knowledge. A man may spend a lifetime in studying a single specialty of knowledge,--botany, conchology, or entomology, for instance,--in committing to memory names derived from the Greek, and classifying and reclassifying; and yet be no wiser than when he began. It is the great truths as to all that most concerns a man, as to his rights, interests, and duties, that Masonry seeks to teach her Initiates.

The wiser a man becomes, the less will he be inclined to submit tamely to the imposition of fetters or a yoke, on his conscience or his person. For, by increase of wisdom he not only better knows his rights, but the more highly *values* them, and is more conscious of his worth and dignity. His pride then urges him to assert his independence. He becomes better *able* to assert it also; and better able to assist others or his country, when they or she stake all, even existence, upon the same assertion. But mere knowledge makes no one independent, nor fits him to be free. It often only makes him a more useful slave. Liberty is a curse to the ignorant and brutal.

Political science has for its object to ascertain in what manner and by means of what institutions political and personal freedom may be secured and perpetuated: not license, or the mere right of every man to vote, but entire and absolute freedom of thought and opinion, alike free of the despotism of monarch and mob and prelate; freedom of action within the limits of the general law enacted for all; the Courts of Justice, with impartial Judges and juries, open to all alike; weakness and poverty equally potent in those Courts as power and

wealth; the avenues to office and honor open alike to all the worthy; the military powers, *in war or peace*, in strict subordination to the civil power; arbitrary arrests for acts not known to the law as crimes, impossible; Romish Inquisitions, Star-Chambers, Military Commissions, unknown; the

means of instruction within reach of the children of all; the right of Free Speech; and accountability of all public officers, civil and military.

If Masonry needed to be justified for imposing political as well as moral duties on its Initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus: that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation passed; to the long oppression of the feudal ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the first-fruits of the peasant's marriage-bed; when the captured city was given up to merciless rape and massacre; when the State-prisons groaned with innocent victims, and the Church blessed the banners of pitiless murderers, and sang Te Deums for the crowning mercy of the Eve of St. Bartholomew.

We might turn over the pages, to a later chapter,--that of the reign of the Fifteenth Louis, when young girls, hardly more than children, were kidnapped to serve his lusts; when *lettres de cachet* filled the Bastile with persons accused of no crime, with husbands who were in the way of the pleasures of lascivious wives and of villains wearing orders of nobility; when the people were ground between the upper and the nether millstone of taxes, customs, and excises; and when Me Pope's Nuncio and the Cardinal de la Roche-Ayman, devoutly kneeling, one on each side of Madame du Barry, the king's abandoned prostitute, put the slippers on her naked feet, as she rose from the adulterous bed. Then, indeed, suffering and toil were the two forms of man, and the people were but beasts of burden.

The true Mason is he who labors strenuously to help his Order effect its great purposes. Not that the Order can effect them by itself; but that it, too, can help. It also is one of God's instruments. It is a Force and a Power; and shame upon it, if it did not exert itself, and, if need be, sacrifice its children in the cause of humanity, as Abraham was ready to offer up Isaac on the altar of sacrifice. It will not forget that noble allegory of Curtius leaping, all in armor, into the great yawning gulf that opened to

swallow Rome. It will TRY. It shall not be *its* fault if the day *never* comes when man will no longer have to fear a conquest, an invasion, a usurpation, a rivalry of nations with the armed

hand, an interruption of civilization depending on a marriage-royal, or a birth in the hereditary tyrannies; a partition of the peoples by a Congress, a dismemberment by the downfall of a dynasty, a combat of two religions, meeting head to head, like two goats of darkness on the bridge of the Infinite: When they will no longer have to fear famine, spoliation, prostitution from distress, misery from lack of work, and all the brigandages of chance in the forest of events: when nations will gravitate about the Truth, like stars about the light, each in its own orbit, without clashing or collision; and everywhere Freedom, cinctured with stars, crowned with the celestial splendors, and with wisdom and justice on either hand, will reign supreme.

In your studies as a Fellow-Craft you must be guided by REASON, LOVE and FAITH.

We do not now discuss the differences between Reason and Faith, and undertake to define the domain of each. But it is necessary to say, that even in the ordinary affairs of life we are governed far more by what we *believe* than by what we *know*; by FAITH and ANALOGY, than by REASON. The "Age of Reason" of the French Revolution taught, we know, what a folly it is to enthrone Reason by itself as supreme. Reason is at fault when it deals with the Infinite. There we must revere and believe. Notwithstanding the calamities of the virtuous, the miseries of the deserving, the prosperity of tyrants and the murder of martyrs, we *must* believe there is a wise, just, merciful, and loving God, an Intelligence and a

Providence, supreme over all, and caring for the minutest things and events. A Faith is a necessity to man. Woe to him who believes nothing!

We believe that the soul of another is of a certain nature and possesses certain qualities, that he is generous and honest, or penurious and knavish, that she is virtuous and amiable, or vicious and ill-tempered, from the countenance alone, from little more than a glimpse of it, without the means of *knowing*. We venture our fortune on the signature of a man on the other side of the world, whom we never saw, upon the belief that he is honest and trustworthy. We believe that occurrences have taken place, upon the assertion of others. We believe that one will acts upon

p. 29

another, and in the reality of a multitude of other phenomena that Reason cannot explain.

But we ought *not* to believe what Reason authoritatively denies, that at which the sense of right revolts, that which is absurd or self-contradictory, or at issue with experience or science, or that which degrades the character of the Deity, and would make Him revengeful, malignant, cruel, or unjust.

A man's Faith is as much his own as his Reason is. His Freedom consists as much in his faith being free as in his will being uncontrolled by power. All the Priests and Augurs of Rome or Greece had not the right to require Cicero or

Socrates to believe in the absurd mythology of the vulgar. All the Imaums of Mohammedanism have not the right to require a Pagan to believe that Gabriel dictated the Koran to the Prophet. All the Brahmins that ever lived, if assembled in one conclave like the Cardinals, could not gain a right to compel a single human being to believe in the Hindu Cosmogony. No man or body of men can be infallible, and authorized to decide what other men shall believe, as to any tenet of faith. Except to those who first receive it, every religion and the truth of all inspired writings depend on *human* testimony and internal evidences, to be judged of by Reason and the wise analogies of Faith. Each man must necessarily have the right to judge of their truth for himself; because no one man can have any higher or better right to judge than another of equal information and intelligence.

Domitian claimed to be the Lord God; and statues and images of him, in silver and gold, were found throughout the known world. He claimed to be regarded as the God of all men; and, according to Suetonius, began his letters thus: "*Our Lord and God commands that it should be done so and so*;" and formally decreed that no one should address him otherwise, either in writing or by word of mouth. Palfurius Sura, the philosopher, who was his chief delator, accusing those who refused to recognize his divinity, however much *he* may have believed in that divinity, had not the right to demand that a single Christian in Rome or the provinces should do the same.

Reason is far from being the only guide, in morals or in

political science. Love or loving-kindness must keep it company, to exclude fanaticism, intolerance, and persecution, to all of which a morality too ascetic, and extreme political principles, invariably

p. 30

lead. We must also have faith in ourselves, and in our fellows and the people, or we shall be easily discouraged by reverses, and our ardor cooled by obstacles. We must not listen to Reason alone. Force comes more from Faith and Love: and it is by the aid of these that man scales the loftiest heights of morality, or becomes the Saviour and Redeemer of a People. Reason must hold the helm; but these supply the motive power. They are the wings of the soul. Enthusiasm is generally unreasoning; and without it, and Love and Faith, there would have been no RIENZI, or TELL, or SYDNEY, or any other of the great patriots whose names are immortal. If the Deity had been merely and only All-wise and All-mighty, He would never have created the Universe.

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It is GENIUS that gets Power; and its prime lieutenants are FORCE and WISDOM. The unruliest of men bend before the leader that has the sense to see and the will to do. It is Genius that rules with God-like Power; that unveils, with its counsellors, the hidden human mysteries, cuts asunder with its word the huge knots, and builds up with its word the crumbled ruins. At its glance fall down the senseless idols,

whose altars have been on all the high places and in all the sacred groves. Dishonesty and imbecility stand abashed before it. Its single Yea or Nay revokes the wrongs of ages, and is heard among the future generations. Its power is immense, because its wisdom is immense. Genius is the Sun of the political sphere. Force and Wisdom, its ministers, are the orbs that carry its light into darkness, and answer it with their solid reflecting Truth.

Development is symbolized by the use of the Mallet and Chisel; the development of the energies and intellect, of the individual and the people. Genius may place itself at the head of an unintellectual, uneducated, unenergetic nation; but in a free country, to cultivate the intellect of those who elect, is the only mode of securing intellect and genius for rulers. The world is seldom ruled by the great spirits, except after dissolution and new birth In periods of transition and convulsion, the Long Parliaments, the Robespierres and Marats, and the semi-respectabilities of intellect, too often hold the reins of power. The Cromwells and Napoleons come later. After Marius and Sulla and Cicero the rhetorician, CÆSAR. The great intellect is often too sharp for the granite of this life. Legislators may be very ordinary men; for legislation

is very ordinary work; it is but the final issue of a million minds.

The power of the purse or the sword, compared to that of the spirit, is poor and contemptible. As to *lands*, you may have agrarian laws, and equal partition. But a man's intellect is all his own, held direct from God, an inalienable fief. It is the most potent of weapons in the hands of a paladin. If the people comprehend Force in the physical sense, how much more do they reverence the intellectual! Ask Hildebrand, or Luther, or Loyola. They fall prostrate before it, as before an idol. The mastery of mind over mind is the only conquest worth having. The other injures both, and dissolves at a breath; rude as it is, the great cable falls down and snaps at last. But this dimly resembles the dominion of the Creator. It does not need a subject like that of Peter the Hermit. If the stream be but bright and strong, it will sweep like a spring-tide to the popular heart. Not in word only, but in intellectual act lies the fascination. It is the homage to the Invisible. This power, knotted with Love, is the golden chain let down into the well of Truth, or the invisible chain that binds the ranks of mankind together.

Influence of man over man is a law of nature, whether it be by a great estate in land or in intellect. It may mean slavery, a deference to the eminent human judgment. Society hangs spiritually together, like the revolving spheres above. The free country, in which intellect and genius govern, will endure. Where they serve, and other influences govern, the national life is short. All the nations that have tried to govern themselves by their smallest, by the incapables, or merely respectables, have come to nought. Constitutions and Laws,

without Genius and Intellect to govern, will not prevent decay. In that case they have the dry-rot and the life dies out of them by degrees.

To give a nation the franchise of the Intellect is the only sure mode of perpetuating freedom. This will compel exertion and generous care for the people from those on the higher seats, and honorable and intelligent allegiance from those below. Then political public life will protect all men from self-abasement in sensual pursuits, from vulgar acts and low greed, by giving the noble ambition of just imperial rule. To elevate the people by teaching loving-kindness and wisdom, with power to him who teaches best: and so to develop the free State from the rough ashlar: this

is the great labor in which Masonry desires to lend a helping hand.

All of us should labor in building up the great monument of a nation, the Holy House of the Temple. The cardinal virtues must not be partitioned among men, becoming the exclusive property of some, like the common crafts. ALL are apprenticed to the partners, Duty and Honor.

Masonry is a march and a struggle toward the Light. For the individual as well as the nation, Light is Virtue, Manliness, Intelligence, Liberty. Tyranny over the soul or body, is darkness. The freest people, like the freest man, is always in

danger of re-lapsing into servitude. Wars are almost always fatal to Republics. They create tyrants, and consolidate their power. They spring, for the most part, from evil counsels. When the small and the base are intrusted with power, legislation and administration become but two parallel series of errors and blunders, ending in war, calamity, and the necessity for a tyrant. When the nation feels its feet sliding backward, as if it walked on the ice, the time has come for a supreme effort. The magnificent tyrants of the past are but the types of those of the future. Men and nations will always sell themselves into slavery, to gratify their passions and obtain revenge. The tyrant's plea, necessity, is always available; and the tyrant once in power, the necessity of providing for his safety makes him savage. Religion is a power, and he must control that. Independent, its sanctuaries might rebel. Then it becomes unlawful for the people to worship God in their own way, and the old spiritual despotisms revive. Men must believe as Power wills, or die; and even if they may believe as they will, all they have, lands, houses, body, and soul, are stamped with the royal brand. "*I am the State*," said Louis the Fourteenth to his peasants; "*the very shirts on your backs are mine, and I can take them if I will*."

And dynasties so established endure, like that of the Cæsars of Rome, of the Cæsars of Constantinople, of the Caliphs, the Stuarts, the Spaniards, the Goths, the Valois, until the race wears out, and ends with lunatics and idiots, who *still* rule. There is no concord among men, to end the horrible bondage. The State falls inwardly, as well as by the outward blows of

the incoherent elements. The furious human passions, the sleeping human indolence, the stolid human ignorance, the rivalry of human castes, are as good for the kings as the swords of the Paladins. The worshippers

have all bowed so long to the old idol, that they cannot go into the streets and choose another Grand Llama. And so the effete State floats on down the puddled stream of Time, until the tempest or the tidal sea discovers that the worm has consumed its strength, and it crumbles into oblivion.

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Civil and religious Freedom must go hand in hand; and Persecution matures them both. A people content with the thoughts made for them by the priests of a church will be content with Royalty by Divine Right,--the Church and the Throne mutually sustaining each other. They will smother schism and reap infidelity and indifference; and while the battle for freedom goes on around them, they will only sink the more apathetically into servitude and a deep trance, perhaps occasionally interrupted by furious fits of frenzy, followed by helpless exhaustion.

Despotism is not difficult in any land that has only known one master from its childhood; but there is no harder problem than to perfect and perpetuate free government by the people themselves; for it is not one king that is needed: all must be

kings. It is easy to set up Masaniello, that in a few days he may fall lower than before. But free government grows slowly, like the individual human faculties; and like the forest-trees, from the inner heart outward. Liberty is not only the common birth-right, but it is lost as well by non-user as by mis-user. It depends far more on the universal effort than any other human property. It has no single shrine or holy well of pilgrimage for the nation; for its waters should burst out freely from the whole soil.

The free popular power is one that is only known in its strength in the hour of adversity: for all its trials, sacrifices and expectations are its own. It is trained to think for itself, and also to act for itself. When the enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success.

This vast power of endurance, of forbearance, of patience, and of performance, is only acquired by continual exercise of all the functions, like the healthful physical human vigor, like the individual moral vigor.

And the maxim is no less true than old, that eternal vigilance is the price of liberty. It is curious to observe the universal pretext by which the tyrants of all times take away the

national liberties. It is stated in the statutes of Edward II., that the justices and the sheriff should no longer be elected by the people, on account of the riots and dissensions which had arisen. The same reason was given long before for the suppression of popular election of the bishops; and there is a witness to this untruth in the yet older times, when Rome lost her freedom, and her indignant citizens declared that tumultuous liberty is better than disgraceful tranquillity.

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With the Compasses and Scale, we can trace all the figures used in the mathematics of planes, or in what are called GEOMETRY and TRIGONOMETRY, two words that are themselves deficient in meaning. GEOMETRY, which the letter G. in most Lodges is *said* to signify, means *measurement* of *land* or the earth--or Surveying; and TRIGONOMETRY, the measurement of triangles, or figures with three sides or angles. The latter is by far the most appropriate name for the science intended to be expressed by the word "Geometry." Neither is of a meaning sufficiently wide: for although the vast surveys of great spaces of the earth's surface, and of coasts, by which shipwreck and calamity to mariners are avoided, are effected by means of triangulation;--though it was by the same method that the French astronomers measured a degree of latitude and so established a scale of measures on an immutable basis; though it is by means of the immense triangle that has for its base a line drawn in imagination between the place of the earth now

and its place six months hence in space, and for its apex a planet or star, that the distance of Jupiter or Sirius from the earth is ascertained; and though there is a triangle still more vast, its base extending either way from us, with and past the horizon into immensity, and its apex infinitely distant above us; to which corresponds a similar infinite triangle below--*what is above equalling what is below, immensity equalling immensity*;--yet the Science of Numbers, to which Pythagoras attached so much importance, and whose mysteries are found everywhere in the ancient religions, and most of all in the Kabalah and in the Bible, is not sufficiently expressed by either the word "*Geometry*" or the word "*Trigonometry*." For that science includes these, with Arithmetic, and also with Algebra, Logarithms, the Integral and Differential

p. 35

[paragraph continues] Calculus; and by means of it are worked out the great problems of Astronomy or the Laws of the Stars.

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Virtue is but heroic bravery, to *do* the thing thought to be true, in spite of all enemies of flesh or spirit, in despite of all temptations or menaces. Man is accountable for the uprightness of his doctrine, but not for the rightness of it. Devout enthusiasm is far easier than a good action. The end of thought is action; the sole purpose of Religion is an Ethic. Theory, in political science, is worthless, except for the purpose of being realized in practice.

In every *credo*, religious or political as in the soul of man, there are two regions, the Dialectic and the Ethic; and it is only when the two are harmoniously blended, that a perfect discipline is evolved. There are men who dialectically are Christians, as there are a multitude who dialectically are Masons, and yet who are ethically Infidels, as these are ethically of the Profane, in the strictest sense:--intellectual believers, but practical atheists:--men who will write you "Evidences," in perfect faith in their logic, but cannot carry out the Christian or Masonic doctrine, owing to the strength, or weakness, of the flesh. On the other hand, there are many dialectical skeptics, but ethical believers, as there are many Masons who have never undergone initiation; and as ethics are the end and purpose of religion, so are ethical believers the most worthy. He who *does* right is better than he who *thinks* right.

But you must not act upon the hypothesis that all men are hypocrites, whose conduct does not square with their sentiments. No vice is more rare, for no task is more difficult, than systematic hypocrisy. When the Demagogue becomes a Usurper it does not follow that he was all the time a hypocrite. Shallow men only so judge of others.

The truth is, that creed has, in general, very little influence on the conduct; in religion, on that of the individual; in politics, on that of party. As a general thing, the Mahometan, in the Orient, is far more honest and trustworthy than the Christian. A Gospel of Love in the mouth, is an Avatar of Persecution in

the heart. Men who believe in eternal damnation and a literal sea of fire and brimstone, incur the certainty of it, according to their creed, on the slightest temptation of appetite or passion. Predestination insists on the necessity of good works. In Masonry, at the least flow of passion, one speaks ill of another behind his back: and so

far from the "Brotherhood" of Blue Masonry being real, and the solemn pledges contained in the use of the word "Brother" being complied with, extraordinary pains are taken to show that Masonry is a sort of abstraction, which scorns to interfere in worldly matters. The rule may be regarded as universal, that, where there is a choice to be made, a Mason will give his vote and influence, in politics and business, to the less qualified profane in preference to the better qualified Mason. One will take an oath to oppose any unlawful usurpation of power, and then become the ready and even eager instrument of a usurper. Another will call one "Brother," and then play toward him the part of Judas Iscariot, or strike him, as Joab did Abner, under the fifth rib, with a lie whose authorship is not to be traced. Masonry does not change human nature, and cannot make honest men out of born knaves.

While you are still engaged in preparation, and in accumulating principles for future use, do not forget the words of the Apostle James: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth

away, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his work. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. . . . Faith, if it hath not works, is dead, being an abstraction. A man is justified by works, and not by faith only. . . . The devils believe,--and tremble. . . . As the body without the heart is dead, so is faith without works."

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In political science, also, free governments are erected and free constitutions framed, upon some simple and intelligible theory. Upon whatever theory they are based, no sound conclusion is to be reached except by carrying the theory out without flinching, both in argument on constitutional questions and in practice. Shrink from the true theory through timidity, or wander from it through want of the logical faculty, or transgress against it through passion or on the plea of necessity or expediency, and you have denial or invasion of rights, laws that offend against first principles, usurpation of illegal powers, or abnegation and abdication of legitimate authority.

p. 37

Do not forget, either, that as the showy, superficial, impudent and self-conceited will almost always be preferred, even in

utmost stress of danger and calamity of the State, to the man of solid learning, large intellect, and catholic sympathies, because he is nearer the common popular and legislative level, so the highest truth is not acceptable to the mass of mankind.

When SOLON was asked if he had given his countrymen the best laws, he answered, "*The best they are capable of receiving*." This is one of the profoundest utterances on record; and yet like all great truths, so simple as to be rarely comprehended. It contains the whole philosophy of History. It utters a truth which, had it been recognized, would have saved men an immensity of vain, idle disputes, and have led them into the clearer paths of knowledge in the Past. It means this,--that all truths are *Truths of Period*, and not truths for eternity; that whatever great fact has had strength and vitality enough to make itself real, whether of religion, morals, government, or of whatever else, and to find place in this world, has been a truth *for the time, and as good as men were capable of receiving*.

So, too, with great men. The intellect and capacity of a people has a single measure,--that of the great men whom Providence gives it, and whom it *receives*. There have always been men too great for their time or their people. Every people makes such men only its idols, as it is capable of comprehending.

To impose ideal truth or law upon an incapable and merely *real* man, must ever be a vain and empty speculation. The

laws of sympathy govern in this as they do in regard to men who are put at the head. We do not know, as yet, what qualifications the sheep insist on in a leader. With men who are too high intellectually, the mass have as little sympathy as they have with the stars. When BURKE, the wisest statesman England ever had, rose to speak, the House of Commons was depopulated as upon an agreed signal. There is as little sympathy between the mass and the highest TRUTHS. The highest truth, being incomprehensible to the man of realities, as the highest man is, and largely above his level, will be a great unreality and falsehood to an unintellectual man. The profoundest doctrines of Christianity and Philosophy would be mere jargon and babble to a Potawatomie Indian. The popular explanations of the symbols of Masonry are fitting for the multitude that have swarmed into the Temples,--being fully up to the level

of their capacity. Catholicism was a vital truth in its earliest ages, but it became obsolete, and Protestantism arose, flourished, and deteriorated. The doctrines of ZOROASTER were the best which the ancient Persians were fitted to receive; those of CONFUCIUS were fitted for the Chinese; those of MOHAMMED for the idolatrous Arabs of his age. Each was Truth for the time. Each was a GOSPEL, preached by a REFORMER; and if any men are so little fortunate as to remain content therewith, when others have attained a higher truth, it is their misfortune and not their fault. They are to be pitied for it, and not persecuted.

Do not expect easily to convince men of the truth, or to lead them to think aright. The subtle human intellect can weave its mists over even the clearest vision. Remember that it is eccentric enough to ask unanimity from a jury; but to ask it from any large number of men on any point of political faith is amazing. You can hardly get two men in any Congress or Convention to agree;--nay, you can rarely get one to agree with *himself*. The political church which chances to be supreme anywhere has an indefinite number of tongues. How then can we expect men to agree as to matters beyond the cognizance of the senses? How can we compass the Infinite and the Invisible with any chain of evidence? Ask the small sea-waves what they murmur among the pebbles! How many of those words that come from the invisible shore are lost, like the birds, in the long passage? How vainly do we strain the eyes across the long Infinite! We must be content, as the children are, with the pebbles that have been stranded, since it is forbidden us to explore the hidden depths.

The Yellow-Craft is especially taught by this not to become wise in his own conceit. Pride in unsound theories is worse than ignorance. Humility becomes a Mason. Take some quiet, sober moment of life, and add together the two ideas of Pride and Man; behold him, creature of a span, stalking through infinite space in all the grandeur of littleness! Perched on a speck of the Universe, every wind of Heaven strikes into his blood the coldness of death; his soul floats away from his body like the melody from the string. Day and night, like dust on the wheel, he is rolled along the heavens, through a

labyrinth of worlds, and all the creations of God are flaming on every side, further than even his imagination can reach. Is this a creature to make for himself a crown of glory, to deny his own flesh, to mock at his fellow, sprung with him from that dust

to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped short by difficulties? When he acts, does he never succumb to the temptations of pleasure? When he lives, is he free from pain? Do the diseases not claim him as their prey? When he dies, can he escape the common grave? Pride is not the heritage of man. Humility should dwell with frailty, and atone for ignorance, error and imperfection.

Neither should the Mason be over-anxious for office and honor, however certainly he may feel that he has the capacity to serve the State. He should neither seek nor spurn honors. It is good to enjoy the blessings of fortune; it is better to submit without a pang to their loss. The greatest deeds are not done in the glare of light, and before the eyes of the populace. He whom God has gifted with a love of retirement possesses, as it were, an additional sense; and among the vast and noble scenes of nature, we find the balm for the wounds we have received among the pitiful shifts of policy; for the attachment to solitude is the surest preservative from the ills of life.

But Resignation is the more noble in proportion as it is the

less passive. Retirement is only a morbid selfishness, if it prohibit exertions for others; as it is only dignified and noble, when it is the shade whence the oracles issue that are to instruct mankind; and retirement of this nature is the sole seclusion which a good and wise man will covet or command. The very philosophy which makes such a man covet the *quiet*, will make him eschew the *inutility* of the hermitage. Very little praiseworthy would LORD BOLINGBROKE have seemed among his haymakers and ploughmen, if among haymakers and ploughmen he had looked with an indifferent eye upon a profligate minister and a venal Parliament. Very little interest would have attached to his beans and vetches, if beans and vetches had caused him to forget that if he was happier on a farm he could be more useful in a Senate, and made him forego, in the sphere of a bailiff, all care for re-entering that of a legislator.

Remember, also, that there is an education which quickens the Intellect, and leaves the heart hollower or harder than before. There are ethical lessons in the laws of the heavenly bodies, in the properties of earthly elements, in geography, chemistry, geology, and all the material sciences. Things are symbols of Truths.

p. 40

[paragraph continues] Properties are symbols of Truths. Science, not teaching moral and spiritual truths, is dead and dry, of little more real value than to commit to the memory a long row of unconnected dates, or of the names of bugs or butterflies.

Christianity, it is said, begins from the burning of the false gods by the people themselves. Education begins with the burning of our intellectual and moral idols: our prejudices, notions, conceits, our worthless or ignoble purposes. Especially it is necessary to shake off the love of worldly gain. With Freedom comes the longing for worldly advancement. In that race men are ever falling, rising, running, and falling again. The lust for wealth and the abject dread of poverty delve the furrows on many a noble brow. The gambler grows old as he watches the chances. Lawful hazard drives Youth away before its time; and this Youth draws heavy bills of exchange on Age. Men live, like the engines, at high pressure, a hundred years in a hundred months; the ledger becomes the Bible, and the day-book the Book of the Morning Prayer.

Hence flow overreachings and sharp practice, heartless traffic in which the capitalist buys profit with the lives of the laborers, speculations that coin a nation's agonies into wealth, and all the other devilish enginery of Mammon. This, and greed for office, are the two columns at the entrance to the Temple of Moloch. It is doubtful whether the latter, blossoming in falsehood, trickery, and fraud, is not even more pernicious than the former. At all events they are twins, and fitly mated; and as either gains control of the unfortunate subject, his soul withers away and decays, and at last dies out. The souls of half the human race leave them long before they die. The two greeds are twin plagues of the leprosy, and make the man unclean; and whenever they break out they spread

until "they cover all the skin of him that hath the plague, from his head even to his foot." Even the raw flesh of the heart becomes unclean with it.

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Alexander of Macedon has left a saying behind him which has survived his conquests: "*Nothing is nobler than work*." Work only can keep even kings respectable. And when a king is a king indeed, it is an honorable office to give tone to the manners and morals of a nation; to set the example of virtuous conduct, and restore in spirit the old schools of chivalry, in which the young

manhood may be nurtured to real greatness. Work and wages *will* go together in men's minds, in the most royal institutions. We must ever come to the idea of real work. The rest that follows labor should be sweeter than the rest which follows rest.

Let no Fellow-Craft imagine that the work of the lowly and uninfluential is not worth the doing. There is no legal limit to the possible influences of a good deed or a wise word or a generous effort. Nothing is really small. Whoever is open to the deep penetration of nature knows this. Although, indeed, no absolute satisfaction may be vouchsafed to philosophy, any more in circumscribing the cause than in limiting the effect, the man of thought and contemplation falls into

unfathomable ecstacies in view of all the decompositions of forces resulting in unity. All works for all. Destruction is not annihilation, but regeneration.

Algebra applies to the clouds; the radiance of the star benefits the rose; no thinker would dare to say that the perfume of the hawthorn is useless to the constellations. Who, then, can calculate the path of the molecule? How do we know that the creations of worlds are not determined by the fall of grains of sand? Who, then, understands the reciprocal flow and ebb of the infinitely great and the infinitely small; the echoing of causes in the abysses of beginning, and the avalanches of creation? A flesh-worm is of account; the small is great; the great is small; all is in equilibrium in necessity. There are marvellous relations between beings and things; in this inexhaustible Whole, from sun to grub, there is no scorn: all need each other. Light does not carry terrestrial perfumes into the azure depths, without knowing what it does with them; night distributes the stellar essence to the sleeping plants. Every bird which flies has the thread of the Infinite in its claw. Germination includes the hatching of a meteor, and the tap of a swallow's bill, breaking the egg; and it leads forward the birth of an earth-worm and the advent of a Socrates. Where the telescope ends the microscope begins. Which of them the grander view? A bit of mould is a Pleiad of flowers--a nebula is an ant-hill of stars.

There is the same and a still more wonderful interpenetration between the things of the intellect and the things of matter.

Elements and principles are mingled, combined, espoused, multiplied one by another, to such a degree as to bring the material world and the moral world into the same light. Phenomena are perpetually

p. 42

folded back upon themselves. In the vast cosmical changes the universal life comes and goes in unknown quantities, enveloping all in the invisible mystery of the emanations, losing no dream from no single sleep, sowing an animalcule here, crumbling a star there, oscillating and winding in curves; making a force of Light, and an element of Thought; disseminated and indivisible, dissolving all save that point without length, breadth, or thickness, The MYSELF; reducing everything to the Soul-atom; making everything blossom into God; entangling all activities, from the highest to the lowest, in the obscurity of a dizzying mechanism; hanging the flight of an insect upon the movement of the earth; subordinating, perhaps, if only by the identity of the law, the eccentric evolutions of the comet in the firmament, to the whirlings of the infusoria in the drop of water. A mechanism made of mind, the first motor of which is the gnat, and its last wheel the zodiac.

A peasant-boy, guiding Blücher by the right one of two roads, the other being impassable for artillery, enables him to reach Waterloo in time to save Wellington from a defeat that would have been a rout; and so enables the kings to imprison Napoleon on a barren rock in mid-ocean. An unfaithful smith,

by the slovenly shoeing of a horse, causes his lameness, and, he stumbling, the career of his world-conquering rider ends, and the destinies of empires are changed. A generous officer permits an imprisoned monarch to end his game of chess before leading him to the block; and meanwhile the usurper dies, and the prisoner reascends the throne. An unskillful workman repairs the compass, or malice or stupidity disarranges it, the ship mistakes her course, the waves swallow a Cæsar, and a new chapter is written in the history of a world. What we call accident is but the adamantine chain of indissoluble connection between all created things. The locust, hatched in the Arabian sands, the small worm that destroys the cotton-boll, one making famine in the Orient, the other closing the mills and starving the workmen and their children in the Occident, with riots and massacres, are as much the ministers of God as the earthquake; and the fate of nations depends more on them than on the intellect of its kings and legislators. A civil war in America will end in shaking the world; and that war may be caused by the vote of some ignorant prize-fighter or crazed fanatic in a city or in a Congress, or of some stupid boor in an obscure country parish. The

electricity of universal sympathy, of action and reaction, pervades everything, the planets and the motes in the sunbeam. FAUST, with his types, or LUTHER, with his sermons, worked greater results than Alexander or Hannibal. A single thought sometimes suffices to overturn a dynasty. A

silly song did more to unseat James the Second than the acquittal of the Bishops. Voltaire, Condorcet, and Rousseau uttered words that will ring, in change and revolutions, throughout all the ages.

Remember, that though life is short, Thought and the influences of what we do or say are immortal; and that no calculus has yet pretended to ascertain the law of proportion between cause and effect. The hammer of an English blacksmith, smiting down an insolent official, led to a rebellion which came near being a revolution. The word well spoken, the deed fitly done, even by the feeblest or humblest, cannot help but have their effect. More or less, the effect is inevitable and eternal. The echoes of the greatest deeds may die away like the echoes of a cry among the cliffs, and what has been done seem to the human judgment to have been without result. The unconsidered act of the poorest of men may fire the train that leads to the subterranean mine, and an empire be rent by the explosion.

The power of a free people is often at the disposal of a single and seemingly an unimportant individual;--a terrible and truthful power; for such a people feel with one heart, and therefore can lift up their myriad arms for a single blow. And, again, there is no graduated scale for the measurement of the influences of different intellects upon the popular mind. Peter the Hermit held no office, yet what a work he wrought!

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From the political point of view there is but a single principle,--the sovereignty of man over himself. This sovereignty of one's self over one's self is called LIBERTY. Where two or several of these sovereignties associate, the State begins. But in this association there is no abdication. Each sovereignty parts with a certain portion of itself to form the common right. That portion is the same for all. There is equal contribution by all to the joint sovereignty. This identity of concession which each makes to all, is EQUALITY. The common right is nothing more or less than the protection of all, pouring its rays on each. This protection of each by all, is FRATERNITY.

p. 44

Liberty is the summit, Equality the base. Equality is not all vegetation on a level, a society of big spears of grass and stunted oaks, a neighborhood of jealousies, emasculating each other. It is, civilly, all aptitudes having equal opportunity; politically, all votes having equal weight; religiously, all consciences having equal rights.

Equality has an organ;--gratuitous and obligatory instruction. We must begin with the right to the alphabet. The primary school *obligatory* upon all; the higher school *offered* to all. Such is the law. From the same school for all springs equal society. Instruction! Light! all comes from Light, and all returns to it.

We must learn the thoughts of the common people, if we

would be wise and do any good work. We must look at men, not so much for what Fortune has given to them with her blind old eyes, as for the gifts Nature has brought in her lap, and for the use that has been made of them. We profess to be equal in a Church and in the Lodge: we shall be equal in the sight of God when He judges the earth. We may well sit on the pavement together here, in communion and conference, for the few brief moments that constitute life.

A Democratic Government undoubtedly has its defects, because it is made and administered by men, and not by the Wise Gods. It cannot be concise and sharp, like the despotic. When its ire is aroused it develops its latent strength, and the sturdiest rebel trembles. But its habitual domestic rule is tolerant, patient, and indecisive. Men are brought together, first to differ, and then to agree. Affirmation, negation, discussion, solution: these are the means of attaining truth. Often the enemy will be at the gates before the babble of the disturbers is drowned in the chorus of consent. In the Legislative office deliberation will often defeat decision. Liberty can play the fool like the Tyrants.

Refined society requires greater minuteness of regulation; and the steps of all advancing States are more and more to be picked among the old rubbish and the new materials. The difficulty lies in discovering the right path through the chaos of confusion. The adjustment of mutual rights and wrongs is also more difficult in democracies. We do not see and estimate the relative importance of objects so easily and

clearly from the level or the waving land as from the elevation of a lone peak, towering above the plain; for each looks through his own mist.

p. 45

Abject dependence on constituents, also, is too common. It is as miserable a thing as abject dependence on a minister or the favorite of a Tyrant. It is rare to find a man who can speak out the simple truth that is in him, honestly and frankly, without fear, favor, or affection, either to Emperor or People.

Moreover, in assemblies of men, faith in each other is almost always wanting, unless a terrible pressure of calamity or danger from without produces cohesion. Hence the constructive power of such assemblies is, generally deficient. The chief triumphs of modern days, in Europe, have been in pulling down and obliterating; not in building up. But Repeal is not Reform. Time must bring with him the Restorer and Rebuilder.

Speech, also, is grossly abused in Republics; and if the use of speech be glorious, its abuse is the most villainous of vices. Rhetoric, Plato says, is the art of ruling the minds of men. But in democracies it is too common to *hide* thought in words, to *overlay* it, to babble nonsense. The gleams and glitter of intellectual soap-and-water bubbles are mistaken for the rainbow-glories of genius. The worthless pyrites is continually mistaken for gold. Even intellect condescends to intellectual jugglery, balancing thoughts as a juggler balances

pipes on his chin. In all Congresses we have the inexhaustible flow of babble, and Faction's clamorous knavery in discussion, until the divine power of speech, that privilege of man and great gift of God, is no better than the screech of parrots or the mimicry of monkeys. The mere talker, however fluent, is barren of deeds in the day of trial.

There are men voluble as women, and as well skilled in fencing with the tongue: prodigies of speech, misers in deeds. Too much talking, like too much thinking, destroys the power of action. In human nature, the thought is only made perfect by deed. Silence is the mother of both. The trumpeter is not the bravest of the brave. Steel and not brass wins the day. The great doer of great deeds is mostly slow and slovenly of speech. There are some men born and bred to betray. Patriotism is their trade, and their capital is speech. But no noble spirit can plead like Paul and be false to itself as Judas.

Imposture too commonly rules in republics; they seem to be ever in their minority; their guardians are self-appointed; and the unjust thrive better than the just. The Despot, like the night-lion roaring, drowns all the clamor of tongues at once, and

speech, the birthright of the free man, becomes the bauble of the enslaved.

It is quite true that republics only occasionally, and as it were

accidentally, select their wisest, or even the less incapable among the incapables, to govern them and legislate for them. If genius, armed with learning and knowledge, will grasp the reins, the people will reverence it; if it only modestly offers itself for office, it will be smitten on the face, even when, in the straits of distress and the agonies of calamity, it is indispensable to the salvation of the State. Put it upon the track with the showy and superficial, the conceited, the ignorant, and impudent, the trickster and charlatan, and the result shall not be a moment doubtful. The verdicts of Legislatures and the People are like the verdicts of juries,--sometimes right by accident.

Offices, it is true, are showered, like the rains of Heaven, upon the just and the unjust. The Roman Augurs that used to laugh in each other's faces at the simplicity of the vulgar, were also tickled with their own guile; but no Augur is needed to lead the people astray. They readily deceive themselves. Let a Republic begin as it may, it will not be out of its minority before imbecility will be promoted to high places; and shallow pretence, getting itself puffed into notice, will invade all the sanctuaries. The most unscrupulous partisanship will prevail, even in respect to judicial trusts; and the most unjust appointments constantly be made, although every improper promotion not merely confers one undeserved favor, but may make a hundred honest cheeks smart with injustice.

The country is stabbed in the front when those are brought into the stalled seats who should slink into the dim gallery.

Every stamp of Honor, ill-clutched, is stolen from the Treasury of Merit.

Yet the entrance into the public service, and the promotion in it, affect both the rights of individuals and those of the nation. Injustice in bestowing or withholding office ought to be so intolerable in democratic communities that the least trace of it should be like the scent of Treason. It is not universally true that all citizens of equal character have an equal claim to knock at the door of every public office and demand admittance. When any man presents himself for service he has a right to aspire to the highest body at once, if he can show his fitness for such a beginning,--that

he is fitter than the rest who offer themselves for the same post. The entry into it can only justly be made through the door of merit. And whenever any one aspires to and attains such high post, especially if by unfair and disreputable and indecent means, and is afterward found to be a signal failure, he should at once be beheaded. He is the worst among the public enemies.

When a man sufficiently reveals himself, all others should be proud to give him due precedence. When the power of promotion is abused in the grand passages of life whether by People, Legislature, or Executive, the unjust decision recoils on the judge at once. That is not only a gross, but a willful shortness of sight, that cannot discover the deserving. If one

will look hard, long, and honestly, he will not fail to discern merit, genius, and qualification; and the eyes and voice of the Press and Public should condemn and denounce injustice wherever she rears her horrid head.

"*The tools to the workmen*!" no other principle will save a Republic from destruction, either by civil war or the dry-rot. They tend to decay, do all we can to prevent it, like human bodies. If. they try the experiment of governing themselves by their smallest, they slide downward to the unavoidable abyss with tenfold velocity; and there never has been a Republic that has not followed that fatal course.

But however palpable and gross the inherent defects of democratic governments, and fatal as the results finally and inevitably are, we need only glance at the reigns of Tiberius, Nero, and Caligula, of Heliogabalus and Caracalla, of Domitian and Corn-modus, to recognize that the difference between freedom and despotism is as wide as that between Heaven and Hell. The cruelty, baseness, and insanity of tyrants are incredible. Let him who complains of the fickle humors and inconstancy of a free people, read Pliny's character of Domitian. If the great man in a Republic cannot win office without descending to low arts and whining beggary and the judicious use of sneaking lies, let him remain in retirement, and use the pen. Tacitus and Juvenal held no office. Let History and Satire punish the pretender as they crucify the despot. The revenges of the intellect are terrible and just.

Let Masonry use the pen and the printing-press in the free State against the Demagogue; in the Despotism against the Tyrant. History offers examples and encouragement. All history, for four thousand years, being filled with violated rights and the

sufferings of the people, each period of history brings with it such protest as is possible to it. Under the Cæsars there was no insurrection, but there was a Juvenal. The arousing of indignation replaces the Gracchi. Under the Cæsars there is the exile of Syene; there is also the author of the Annals. As the Neros reign darkly they should be pictured so. Work with the graver only would be pale; into the grooves should be poured a concentrated prose that bites.

Despots are an aid to thinkers. Speech enchained is speech terrible. The writer doubles and triples his style, when silence is imposed by a master upon the people. There springs from this silence a certain mysterious fullness, which filters and freezes into brass fn the thoughts. Compression in the history produces conciseness in the historian. The granitic solidity of some celebrated prose is only a condensation produced by the Tyrant. Tyranny constrains the writer to shortenings of diameter which are in-creases of strength. The Ciceronian period, hardly sufficient upon Verres, would lose its edge upon Caligula.

The Demagogue is the predecessor of the Despot. One springs

from the other's loins. He who will basely fawn on those who have office to bestow, will betray like Iscariot, and prove a miser-able and pitiable failure. Let the new Junius lash such men as they deserve, and History make them immortal in infamy; since their influences culminate in ruin. The Republic that employs and honors the shallow, the superficial, the base,

> " who crouch
> Unto the offal of an office promised,"

at last weeps tears of blood for its fatal error. Of such supreme folly, the sure fruit is damnation. Let the nobility of every great heart, condensed into justice and truth, strike such creatures like a thunderbolt! If you can do no more, you can at least condemn by your vote, and ostracise by denunciation.

It is true that, as the Czars are absolute, they have it in their power to select the best for the public service. It is true that the beginner of a dynasty generally does so; and that when monarchies are in their prime, pretence and shallowness do not thrive and prosper and get power, as they do in Republics. All do not gabble in the Parliament of a Kingdom, as in the Congress of a Democracy. The incapables do not go undetected there, *all* their lives.

p. 49

But dynasties speedily decay and run out. At last they dwindle down into imbecility; and the dull or flippant Members of Congresses are at least the intellectual peers of the vast

majority of kings. The great man, the Julius Cæsar, the Charlemagne, Cromwell, Napoleon, reigns of right. He is the wisest and the strongest. The incapables and imbeciles succeed and are usurpers; and fear makes them cruel. After Julius came Caracalla and Galba; after Charlemagne, the lunatic Charles the Sixth. So the Saracenic dynasty dwindled out; the Capets, the Stuarts, the Bourbons; the last of these producing Bomba, the ape of Domitian.

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Man is by nature cruel, like the tigers. The barbarian, and the tool of the tyrant, and the civilized fanatic, enjoy the sufferings of others, as the children enjoy the contortions of maimed flies. Absolute Power, once in fear for the safety of its tenure, cannot but be cruel.

As to ability, dynasties invariably cease to possess any after a few lives. They become mere shams, governed by ministers, favorites, or courtesans, like those old Etruscan kings, slumbering for long ages in their golden royal robes, dissolving forever at the first breath of day. Let him who complains of the short-comings of democracy ask himself if he would prefer a Du Barry or a Pompadour, governing in the name of a Louis the Fifteenth, a Caligula making his horse a consul, a Domitian, "that most savage monster," who sometimes drank the blood of relatives, sometimes employing himself with slaughtering the most distinguished citizens before whose gates fear and terror kept watch; a tyrant of

frightful aspect, pride on his forehead, fire in his eye, constantly seeking darkness and secrecy, and only emerging from his solitude to make solitude. After all, in a free government, the Laws and the Constitution are above the Incapables, the Courts correct their legislation, and posterity is the Grand Inquest that passes judgment on them. What is the exclusion of worth and intellect and knowledge from civil office compared with trials before Jeffries, tortures in the dark caverns of the Inquisition, Alva-butcheries in the Netherlands, the Eve of Saint Bartholomew, and the Sicilian Vespers?

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The Abbé Barruel in his *Memoirs for the History of Jacobinism*, declares that Masonry in France gave, as its secret, the

p. 50

words Equality and Liberty, leaving it for every honest and religious Mason to explain them as would best suit his principles; but retained the privilege of unveiling in the higher Degrees the meaning of those words, as interpreted by the French Revolution. And he also excepts English Masons from his anathemas, because in England a Mason is a peaceable subject of the civil authorities, no matter where he resides, engaging in no plots or conspiracies against even the worst government. England, he says, disgusted with an Equality and a Liberty, the consequences of which she had felt in the struggles of her Lollards, Anabaptists, and Presbyterians, had

"purged her Masonry" from all explanations tending to overturn empires; but there still remained adepts whom disorganizing principles bound to the Ancient Mysteries.

Because true Masonry, unemasculated, bore the banners of Freedom and Equal Rights, and was in rebellion against temporal and spiritual tyranny, its Lodges were proscribed in 1735, by an edict of the States of Holland. In 1737, Louis XV. forbade them in France. In 1738, Pope Clement XII. issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV.; and in 1743 the Council of Berne also proscribed them. The title of the Bull of Clement is, "The Condemnation of the Society of Conventicles *de Liberi Muratori*, or of the Freemasons, under the penalty of *ipso facto* excommunication, the absolution from which is reserved to the Pope alone, except at the point of death." And by it all bishops, ordinaries, and inquisitors were empowered to punish Freemasons, "as vehemently suspected of heresy," and to call in, if necessary, the help of the secular arm; that is, to cause the civil authority to put them to death.

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Also, false and slavish political theories end in brutalizing the State. For example, adopt the theory that offices and employments in it are to be given as rewards for services rendered to party, and they soon become the prey and spoil of faction, the booty of the victory of faction;--and leprosy is in the flesh of the State. The body of the commonwealth

becomes a mass of corruption, like a living carcass rotten with syphilis. All unsound theories in the end develop themselves in one foul and loathsome disease or other of the body politic. The State, like the man, must use constant effort to stay in the paths of virtue and manliness. The

habit of electioneering and begging for office culminates in bribery *with* office, and corruption *in* office.

A chosen man has a visible trust from God, as plainly as if the commission were engrossed by the notary. A nation cannot renounce the executorship of the Divine decrees. As little can Masonry. It must labor to do its duty knowingly and wisely. We must remember that, in free States, as well as in despotisms, Injustice, the spouse of Oppression, is the fruitful parent of Deceit, Distrust, Hatred, Conspiracy, Treason, and Unfaithfulness. Even in assailing Tyranny we must have Truth and Reason as our chief weapons. We must march into that fight like the old Puritans, or into the battle with the abuses that spring up in free government, with the flaming sword in one hand, and the Oracles of God in the other.

The citizen who cannot accomplish well the smaller purposes of public life, cannot compass the larger. The vast power of endurance, forbearance, patience, and performance, of a free people, is acquired only by continual exercise of all the functions, like the healthful physical human vigor. If the individual citizens have it not, the State must equally be

without it. It is of the essence of a free government, that the people should not only be concerned in making the laws, but also in their execution. No man ought to be more ready to obey and administer the law than he who has helped to make it. The business of government is carried on for the benefit of all, and every co-partner should give counsel and co-operation.

Remember also, as another shoal on which States are wrecked, that free States always tend toward the depositing of the citizens in strata, the creation of castes, the perpetuation of the *jus divinum* to office in families. The more democratic the State, the more sure this result. For, as free States advance in power, there is a strong tendency toward centralization, not from deliberate evil intention, but from the course of events and the indolence of human nature. The executive powers swell and enlarge to inordinate dimensions; and the Executive is always aggressive with respect to the nation. Offices of all kinds are multiplied to reward partisans; the brute force of the sewerage and lower strata of the mob obtains large representation, first in the lower offices, and at last in Senates; and Bureaucracy raises its bald head, bristling with pens, girded with spectacles, and bunched with ribbon. The art

of Government becomes like a Craft, and its guilds tend to become exclusive, as those of the Middle Ages.

Political science may be much improved as a subject of

speculation; but it should never be divorced from the actual national necessity. The science of governing men must always be practical, rather than philosophical. There is not the same amount of positive or universal truth here as in the abstract sciences; what is true in one country may be very false in another; what is untrue to-day may become true in another generation, and the truth of to-day be reversed by the judgment of to-morrow. To distinguish the casual from the enduring, to separate the unsuitable from the suitable, and to make progress even possible, are the proper ends of policy. But without actual knowledge and experience, and communion of labor, the dreams of the political doctors may be no better than those of the doctors of divinity. The reign of such a caste, with its mysteries, its myrmidons, and its corrupting influence, may be as fatal as that of the despots. Thirty tyrants are thirty times worse than one.

Moreover, there is a strong temptation for the governing people to become as much slothful and sluggards as the weakest of absolute kings. Only give them the power to get rid, when caprice prompts them, of the great and wise men, and elect the little, and as to all the rest they will relapse into indolence and indifference. The central power, creation of the people, organized and cunning if not enlightened, is the perpetual tribunal set up by them for the redress of wrong and the rule of justice. It soon supplies itself with all the requisite machinery, and is ready and apt for all kinds of interference. The people may be a child all its life. The central power may not be able to suggest the best scientific solution of a

problem; but it has the easiest means of carrying an idea into effect. If the purpose to be attained is a large one, it requires a large comprehension; it is proper for the action of the central power. If it be a small one, it may be thwarted by disagreement. The central power must step in as an arbitrator and prevent this. The people may be too averse to change, too slothful in their own business, unjust to a minority or a majority. The central power must take the reins when the people drop them.

France became centralized in its government more by the apathy and ignorance of its people than by the tyranny of its kings. When the inmost parish-life is given up to the direct guardianship

of the State, and the repair of the belfry of a country church requires a written order from the central power, a people is in its dotage. Men are thus nurtured in imbecility, from the dawn of social life. When the central government feeds part of the people it prepares all to be slaves. When it directs parish and county affairs, they are slaves already. The next step is to regulate labor and its wages.

Nevertheless, whatever follies the free people may commit, even to the putting of the powers of legislation in the hands of the little competent and less honest, despair not of the final result. The terrible teacher, EXPERIENCE, writing his lessons on hearts desolated with calamity and wrung by

agony, will make them wiser in time. Pretence and grimace and sordid beggary for votes will some day cease to avail. Have FAITH, and struggle on, against all evil influences and discouragements! FAITH is the Saviour and Redeemer of nations. When Christianity had grown weak, profitless, and powerless, the Arab Restorer and Iconoclast came, like a cleansing hurricane. When the battle of Damascus was about to be fought, the Christian bishop, at the early dawn, in his robes, at the head of his clergy, with the Cross once so triumphant raised in the air, came down to the gates of the city, and laid open before the army the Testament of Christ. The Christian general, THOMAS, laid his hand on the book, and said, "*Oh God!* IF *our faith be true, aid us, and deliver us not into the hands of its enemies!*" But KHALED, "*the Sword of God*," who had marched from victory to victory, exclaimed to his wearied soldiers, "*Let no man sleep! There will be rest enough in the bowers of Paradise; sweet will be the repose never more to be followed by labor*." The faith of the Arab had become stronger than that of the Christian, and he conquered.

The Sword is also, in the Bible, an emblem of SPEECH, or of the utterance of thought. Thus, in that vision or apocalypse of the sublime exile of Patmos, a protest in the name of the ideal, overwhelming the real world, a tremendous satire uttered in the name of Religion and Liberty, and with its fiery reverberations smiting the throne of the Cæsars, a sharp two-edged sword comes out of the mouth of the Semblance of the Son of Man, encircled by the seven golden candlesticks, and

holding in his right hand seven stars. "The Lord," says Isaiah, "hath made my mouth like a sharp sword." "I have slain them," says Hosea, "by the words

of my mouth." "The word of God," says the writer of the apostolic letter to the Hebrews, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." "The sword of the Spirit, which is the Word of God," says Paul, writing to the Christians at Ephesus. "I will fight against them with the sword of my mouth," it is said in the Apocalypse, to the angel of the church at Pergamos.

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The spoken discourse may roll on strongly as the great tidal wave; but, like the wave, it dies at last feebly on the sands. It is heard by few, remembered by still fewer, and fades away, like an echo in the mountains, leaving no token of power. It is nothing to the living and coming generations of men. It was the *written* human speech, that gave power and permanence to human thought. It is this that makes the whole human history but one individual life.

To write on the rock is to write on a solid parchment; but it requires a pilgrimage to see it. There is but one copy, and Time wears even that. To write on skins or papyrus was to give, as it were, but one tardy edition, and the rich only could

procure it. The Chinese stereotyped not only the unchanging wisdom of old sages, but also the passing events. The process tended to suffocate thought, and to hinder progress; for there is continual wandering in the wisest minds, and Truth writes her last words, not on clean tablets, but on the scrawl that Error has made and often mended.

Printing made the movable letters prolific. Thenceforth the orator spoke almost visibly to listening nations; and the author wrote, like the Pope, his œcumenic decrees, *urbi et orbi*, and ordered them to be posted up in all the market-places; remaining, if he chose, impervious to human sight. The doom of tyrannies was thenceforth sealed. Satire and invective became potent as armies. The unseen hands of the Juniuses could launch the thunderbolts, and make the ministers tremble. One whisper from this giant fills the earth as easily as Demosthenes filled the Agora. It will soon be heard at the antipodes as easily as in the next street. It travels with the lightning under the oceans. It makes the mass one man, speaks to it in the same common language, and elicits a sure and single response. Speech passes into thought, and thence promptly into act. A nation becomes truly one, with one large heart and a single throbbing pulse. Men are invisibly present

to each other, as if already spiritual beings; and the thinker who sits in an Alpine solitude, unknown to or forgotten by all the world, among the silent herds and hills, may flash his words to all the cities and over all the seas.

Select the thinkers to be Legislators; and avoid the gabblers. Wisdom is rarely loquacious. Weight and depth of thought are unfavorable to volubility. The shallow and superficial are generally voluble and often pass for eloquent. More words, less thought,--is the general rule. The man who endeavors to say something worth remembering in every sentence, becomes fastidious, and condenses like Tacitus. The vulgar love a more diffuse stream. The ornamentation that does not cover strength is the gewgaws of babble.

Neither is dialectic subtlety valuable to public men. The Christian faith has it, had it formerly more than now; a subtlety that might have entangled Plato, and which has rivalled in a fruitless fashion the mystic lore of Jewish Rabbis and Indian Sages. It is not this which converts the heathen. It is a vain task to balance the great thoughts of the earth, like hollow straws, on the finger-tips of disputation. It is not this kind of warfare which makes the Cross triumphant in the hearts of the unbelievers; but the actual power that lives in the Faith.

So there is a political scholasticism that is merely useless. The dexterities of subtle logic rarely stir the hearts of the people, or convince them. The true apostle of Liberty, Fraternity and Equality makes it a matter of life and death. His combats are like those of Bossuet,--combats to the death. The true apostolic fire is like the lightning: it flashes conviction into the soul. The true word is verily a two-edged sword. Matters of government and political science can be fairly dealt with

only by sound reason, and the logic of common sense: not the common sense of the ignorant, but of the wise. The acutest thinkers rarely succeed in be-coming leaders of men. A watchword or a catchword is more potent with the people than logic, especially if this be the least metaphysical. When a political prophet arises, to stir the dreaming, stagnant nation, and hold back its feet from the irretrievable descent, to heave the land as with an earthquake, and shake the silly-shallow idols from their seats, his words will come straight from God's own mouth, and be thundered into the conscience. He will reason, teach, warn, and rule. The real "Sword of the Spirit"

is keener than the brightest blade of Damascus. Such men rule a land, in the strength of justice, with wisdom and with power. Still, the men of dialectic subtlety often rule well, because in practice they forget their finely-spun theories, and use the trenchant logic of common sense. But when the great heart and large intellect are left to the rust in private life, and small attorneys, brawlers in politics, and those who in the cities would be only the clerks of notaries, or practitioners in the disreputable courts, are made national Legislators, the country is in her dotage, even if the beard has not yet grown upon her chin.

In a free country, human speech must needs be free; and the State must listen to the maunderings of folly, and the screechings of its geese, and the brayings of its asses, as well as to the golden oracles of its wise and great men. Even the

despotic old kings allowed their wise fools to say what they liked. The true alchemist will extract the lessons of wisdom from the babblings of folly. He will hear what a man has to say on any given subject, even if the speaker end only in proving himself prince of fools. Even a fool will sometimes hit the mark. There is some truth in all men who are not compelled to suppress their souls and speak other men's thoughts. The finger even of the idiot may point to the great highway.

A people, as well as the sages, must learn to forget. If it neither learns the new nor forgets the old, it is fated, even if it has been royal for thirty generations. To unlearn is to learn; and also it is sometimes needful to learn again the forgotten. The antics of fools make the current follies more palpable, as fashions are shown to be absurd by caricatures, which so lead to their extirpation. The buffoon and the zany are useful in their places. The ingenious artificer and craftsman, like Solomon, searches the earth for his materials, and transforms the misshapen matter into glorious workmanship. The world is conquered by the head even more than by the hands. Nor will any assembly talk forever. After a time, when it has listened long enough, it quietly puts the silly, the shallow, and the superficial to one side,--it thinks, and sets to work.

The human thought, especially in popular assemblies, runs in the most singularly crooked channels, harder to trace and follow than the blind currents of the ocean. No notion is so absurd that it may not find a place there. The master-workman

must train

p. 57

these notions and vagaries with his two-handed hammer. They twist out of the way of the sword-thrusts; and are invulnerable all over, even in the heel, against logic. The martel or mace, the battle-axe, the great double-edged two-handed sword must deal with follies; the rapier is no better against them than a wand, unless it be the rapier of ridicule.

The SWORD is also the symbol of *war* and of the *soldier*. Wars, like thunder-storms, are often necessary to purify the stagnant atmosphere. War is not a demon, without remorse or reward. It restores the brotherhood in letters of fire. When men are seated in their pleasant places, sunken in ease and indolence, with Pretence and Incapacity and Littleness usurping all the high places of State, war is the baptism of blood and fire, by which alone they can be renovated. It is the hurricane that brings the elemental equilibrium, the concord of Power and Wisdom. So long as these continue obstinately divorced, it will continue to chasten.

In the mutual appeal of nations to God, there is the acknowledgment of His might. It lights the beacons of Faith and Freedom, and heats the furnace through which the earnest and loyal pass to immortal glory. There is in war the doom of defeat, the quenchless sense of Duty, the stirring sense of Honor, the measureless solemn sacrifice of devotedness, and the incense of success. Even in the flame and smoke of battle,

the Mason discovers his brother, and fulfills the sacred obligations of Fraternity.

Two, or the Duad, is the symbol of Antagonism; of Good and Evil, Light and Darkness. It is Cain and Abel, Eve and Lilith, Jachin and Boaz, Ormuzd and Ahriman, Osiris and Typhon.

THREE, or the Triad, is most significantly expressed by the equilateral and the right-angled triangles. There are *three* principal colors or rays in the rainbow, which by intermixture make *seven*. The three are the *blue*, the *yellow*, and the *red*. The Trinity of the Deity, in one mode or other, has been an article in all creeds. He creates, preserves, and destroys. He is the generative *power*, the productive *capacity*, and the *result*. The immaterial man, according to the Kabalah, is composed of *vitality*, or *life*, the breath of life; of *soul* or *mind*, and *spirit*. Salt, sulphur, and mercury are the great symbols of the alchemists. To them man was body, soul, and spirit.

FOUR is expressed by the square, or four-sided right-angled

figure. Out of the symbolic Garden of Eden flowed a river, dividing into *four* streams,--PISON, which flows around the land of gold, or light; GIHON, which flows around the land of Ethiopia or Darkness; HIDDEKEL, running eastward to Assyria; and the EUPHRATES. Zechariah saw *four* chariots coming out from between two mountains of bronze, in the first of which were *red* horses; in the second, *black*; in the

third, *white*; and in the fourth, *grizzled*: "and these were the four winds of the heavens, that go forth from standing before the Lord of all the earth." Ezekiel saw the *four* living creatures, each with *four* faces and *four* wings, the faces of a *man* and a *lion*, an *ox* and an *eagle*; and the *four* wheels going upon their *four* sides; and Saint John beheld the *four* beasts, full of eyes before and behind, the LION, the young Ox, the MAN, and the flying EAGLE. *Four* was the signature of the Earth. Therefore, in the 148th Psalm, of those who must praise the Lord on the land, there are *four* times *four*, and *four* in particular of living creatures. Visible nature is described as the *four* quarters of the world, and the *four* corners of the earth. "There are *four*," says the old Jewish saying, "which take the first place in this world: *man*, among the creatures; the *eagle* among birds; the *ox* among cattle; and the *lion* among wild beasts." Daniel saw *four* great beasts come up from the sea.

FIVE is the Duad added to the Triad. It is expressed by the five-pointed or blazing star, the mysterious Pentalpha of Pythagoras. It is indissolubly connected with the number *seven*. Christ fed His disciples and the multitude with *five* loaves and *two* fishes, and of the fragments there remained *twelve*, that is, *five* and *seven*, baskets full. Again He fed them with *seven* loaves and a few little fishes, and there remained *seven* baskets full. The *five* apparently small planets, Mercury, Venus, Mars, Jupiter, and Saturn, with the two greater ones, the Sun and Moon, constituted the *seven* celestial spheres.

SEVEN was the peculiarly sacred number. There were *seven* planets and spheres presided over by *seven* archangels. There were seven colors in the rainbow; and the Phœnician Deity was called the HEPTAKIS or God of *seven* rays; *seven* days of the week; and *seven* and *five* made the number of months, tribes, and apostles. Zechariah saw a golden candlestick, with *seven* lamps and *seven* pipes to the lamps, and an olive-tree on each side. Since

he says, "the *seven* eyes of the Lord shall rejoice, and shall see the plummet in the hand of Zerubbabel." John, in the Apocalypse, writes *seven* epistles to the *seven* churches. In the *seven* epistles there are *twelve* promises. What is said of the churches in praise or blame, is completed in the number *three*. The refrain, "*who has ears to hear*," etc., has *ten* words, divided by *three* and *seven*, and the *seven* by *three* and *four*; and the *seven* epistles are also so divided. In the seals, trumpets, and vials, also, of this symbolic vision, the *seven* are divided by *four* and *three*. He who sends his message to Ephesus, "holds the *seven* stars in his right hand, and walks amid the *seven* golden lamps."

In *six* days, or periods, God created the Universe, and paused on the *seventh* day. Of clean beasts, Noah was directed to take by *sevens* into the ark; and of fowls by *sevens*; because in *seven* days the rain was to commence. On the *seven*teenth day of the month, the rain began; on the *seven*teenth day of the *seventh* month, the ark rested on Ararat. When the dove

returned, Noah waited *seven* days before he sent her forth again; and again *seven*, after she returned with the olive-leaf. Enoch was the *seventh* patriarch, Adam included, and Lamech lived 777 years.

There were *seven* lamps in the great candlestick of the Tabernacle and Temple, representing the *seven* planets. *Seven* times Moses sprinkled the anointing oil upon the altar. The days of consecration of Aaron and his sons were *seven* in number. A woman was unclean *seven* days after child-birth; one infected with leprosy was shut up *seven* days; *seven* times the leper was sprinkled with the blood of a slain bird; and *seven* days afterwards he must remain abroad out of his tent. *Seven* times, in purifying the leper, the priest was to sprinkle the consecrated oil; and *seven* times to sprinkle with the blood of the sacrificed bird the house to be purified. *Seven* times the blood of the slain bullock was sprinkled on the mercy-seat; and *seven* times on the altar. The *seventh* year was a Sabbath of rest; and at the end of *seven* times *seven* years came the great year of jubilee. *Seven* days the people ate unleavened bread, in the month of Abib. *Seven* weeks were counted from the time of first putting the sickle to the wheat. The Feast of the Tabernacles lasted *seven* days.

Israel was in the hand of Midian *seven* years before Gideon delivered them. The bullock sacrificed by him was *seven* years old. Samson told Delilah to bind him with *seven* green withes; and

she wove the *seven* locks of his head, and afterwards shaved them off. Balaam told Barak to build for him *seven* altars. Jacob served *seven* years for Leah and *seven* for Rachel. Job had *seven* sons and *three* daughters, making the perfect number *ten*. He had also *seven* thousand sheep and three thousand camels. His friends sat down with him *seven* days and *seven* nights. His friends were ordered to sacrifice *seven* bullocks and *seven* rams; and again, at the end, he had *seven* sons and three daughters, and twice *seven* thousand sheep, and lived an hundred and forty, or twice *seven* times *ten* years. Pharaoh saw in his dream *seven* fat and *seven* lean kine, *seven* good ears and *seven* blasted ears of wheat; and there were *seven* years of plenty, and *seven* of famine. Jericho fell, when *seven* priests, with *seven* trumpets, made the circuit of the city on *seven* successive days; once each day for six days, and *seven* times on the *seventh*. "The *seven* eyes of the Lord," says Zechariah, "run to and fro through the whole earth." Solomon was *seven* years in building the Temple. *Seven* angels, in the Apocalypse, pour out *seven* plagues, from *seven* vials of wrath. The scarlet-colored beast, on which the woman sits in the wilderness, has *seven* heads and ten horns. So also has the beast that rises up out of the sea. *Seven* thunders uttered their voices. *Seven* angels sounded *seven* trumpets. *Seven* lamps of fire, the *seven* spirits of God, burned before the throne; and the Lamb that was slain had *seven* horns and *seven* eyes.

EIGHT is the first cube, that of *two*. NINE is the square of *three*, and represented by the triple triangle.

TEN includes all the other numbers. It is especially *seven* and *three*; and is called the number of perfection. Pythagoras represented it by the TETRACTYS, which had many mystic meanings. This symbol is sometimes composed of dots or points, sometimes of commas or yōds, and in the Kabalah, of the letters of the name of Deity. It is thus arranged:

p. 61

The Patriarchs from Adam to Noah, inclusive, are *ten* in number, and the same number is that of the Commandments.

TWELVE is the number of the lines of equal length that form a cube. It is the number of the months, the tribes, and the apostles; of the oxen under the Brazen Sea, of the stones on

the breast-plate of the high priest.

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III.

THE MASTER.

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To understand literally the symbols and allegories of Oriental books as to ante-historical matters, is willfully to close our eyes against the Light. To translate the symbols into the trivial and commonplace, is the blundering of mediocrity.

All religious expression is symbolism; since we can *describe* only what we *see*, and the true objects of religion are THE SEEN. The earliest instruments of education were symbols; and they and all other religious forms differed and still differ according to external circumstances and imagery, and according to differences of knowledge and mental cultivation. All language is symbolic, so far as it is applied to mental and spiritual phenomena and action. All *words* have, primarily, a *material* sense, however they may afterward get, for the ignorant, a spiritual *non*-sense. "To retract," for example, is to *draw back*, and when applied to a *statement*, is symbolic, as much so as a picture of an arm drawn back, to express the same thing, would be. The very word "*spirit*" means "*breath*," from the Latin verb *spiro*, breathe.

To present a visible symbol to the eye of another is not necessarily to inform him of the meaning which that symbol has to you. Hence the philosopher soon superadded to the symbols explanations addressed to the ear, susceptible of more precision, but less effective and impressive than the painted or sculptured forms which he endeavored to explain. Out of these explanations grew by degrees a variety of narrations, whose true object and meaning were gradually forgotten, or lost in contradictions and incongruities. And when these were abandoned, and Philosophy resorted to definitions and formulas, its language was but a more complicated symbolism, attempting in the dark to grapple with and picture ideas impossible to be expressed. For as with the visible symbol, so with the word: to utter it to you does not inform you of the *exact* meaning which it has to *me*; and thus religion and philosophy became to a great extent disputes as to the meaning

of words. The most abstract expression for DEITY, which language can supply, is but a *sign* or *symbol* for an object beyond our comprehension, and not more truthful and adequate than the images of OSIRIS and VISHNU, or their names, except as being less sensuous and explicit. We avoid sensuousness only by resorting to simple negation. We come at last to define spirit by saying that it is not matter. Spirit is--spirit.

A single example of the symbolism of *words* will indicate to you one branch of Masonic study. We find in the English Rite this phrase: "I will always *hail*, ever conceal, and never reveal;" and in the Catechism, these:

Q∴ "*I hail*."

A∴ "*I conceal*;"

and ignorance, misunderstanding the word "*hail*," has interpolated the phrase, "From whence do you *hail*!'"

But the word is really "*hele*," from the Anglo-Saxon verb elan, *helan*, to *cover*, *hide*, or *conceal*. And this word is rendered by the Latin verb *tegere*, to *cover* or *roof over*. "That ye fro me no thynge woll hele," says Gower. "They *hele* fro me no priuyte," says the Romaunt of the Rose. "To *heal* a house," is a common phrase in Sussex; and in the west of England, he that covers a house with slates is called a *Healer*. Wherefore, to "*heal*" means the same thing as to "*tile*,"--itself symbolic, as meaning, primarily, to *cover* a house with *tiles*,--and means to *cover*, *hide*, or *conceal*. Thus language too is symbolism, and words are as much misunderstood and misused as more material symbols are.

Symbolism tended continually to become more complicated; and all the powers of Heaven were reproduced on earth, until a web of fiction and allegory was woven, partly by art and partly by the ignorance of error, which the wit of man, with his limited means of explanation, will never unravel. Even the Hebrew Theism became involved in symbolism and image-worship, borrowed probably from an older creed and remote regions of Asia,--the worship of the Great Semitic Nature-God AL or ELS and its symbolical representations of JEHOVAH Himself were not even confined to poetical or illustrative language. The priests were monotheists: the people idolaters.

There are dangers inseparable from symbolism, which afford an impressive lesson in regard to the similar risks attendant on the use of language. The imagination, called in to assist the reason,

usurps its place or leaves its ally helplessly entangled in its web. Names which stand for things are confounded with them; the means are mistaken for the end; the instrument of interpretation for the object; and thus symbols come to usurp an independent character as truths and persons. Though perhaps a necessary path, they were a dangerous one by which to approach the Deity; in which many, says PLUTARCH, "mistaking the sign for

the thing signified, fell into a ridiculous superstition; while others, in avoiding one extreme, plunged into the no less hideous gulf of irreligion and impiety."

It is through the Mysteries, CICERO says, that we have learned the first principles of life; wherefore the term "initiation" is used with good reason; and they not only teach us to live more happily and agreeably, but they soften the pains of death by the hope of a better life hereafter.

The Mysteries were a Sacred Drama, exhibiting some legend significant of nature's changes, of the visible Universe in which the Divinity is revealed, and whose import was in many respects as open to the Pagan as to the Christian. Nature is the great Teacher of man; for it is the Revelation of God. It neither dogmatizes nor attempts to tyrannize by compelling to a particular creed or special interpretation. It presents its symbols to us, and adds nothing by way of explanation. It is the text without the commentary; and, as we well know, it is chiefly the commentary and gloss that lead to error and heresy and persecution. The earliest instructors of mankind not only adopted the lessons of Nature, but as far as possible adhered to her method of imparting them. In the Mysteries, beyond the current traditions or sacred and enigmatic recitals of the Temples, few explanations were given to the spectators, who were left, as in the school of nature, to make inferences for themselves. No other method could have suited every degree of cultivation and capacity. To employ nature's universal symbolism instead of the technicalities of language, rewards the humblest inquirer, and discloses its secrets to every one in proportion to his preparatory training and his power to comprehend them. If their philosophical meaning was above the comprehension of some, their moral and political meanings are within the reach of all.

These mystic shows and performances were not the reading of a lecture, but the opening of a problem. Requiring research, they were calculated to arouse the dormant intellect. They implied no

hostility to Philosophy, because Philosophy is the great expounder of symbolism; although its ancient interpretations were often ill-founded and incorrect. The alteration from symbol to dogma is fatal to beauty of expression, and leads to intolerance and assumed infallibility.

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If, in teaching the great doctrine of the divine nature. of the Soul, and in striving to explain its longings after immortality, and in proving its superiority over the souls of the animals, which have no aspirations Heavenward, the ancients struggled in vain to

express the nature of the soul, by comparing it to FIRE and LIGHT, it will be well for us to consider whether, with all our boasted knowledge, we have any better or clearer idea of its nature, and whether we have not despairingly taken refuge in having none at all. And if they erred as to its original place of abode, and understood literally the mode and path of its descent, these were but the accessories of the great Truth, and probably, to the Initiates, mere allegories, designed to make the idea more palpable and impressive to the mind.

They are at least no more fit to be smiled at by the self-conceit of a vain ignorance, the wealth of whose knowledge consists solely in words, than the *bosom* of Abraham, as a home for the *spirits* of the just dead; the gulf of actual fire, for the eternal torture of *spirits*; and the City of the New Jerusalem, with its walls of jasper and its edifices of pure gold like clear glass, its foundations of precious stones, and its gates each of a single pearl. "I knew a man," says PAUL, "caught up to the third Heaven; . . . . that he was caught up into Paradise, and heard ineffable words, which it is not possible for a man to utter." And nowhere is the antagonism and conflict between the spirit and body more frequently and forcibly insisted on than in the writings of this apostle, nowhere the Divine nature of the soul more strongly asserted. "With the mind," he says, "I serve the law of God; but with the flesh the law of sin. . . .As many as are led by the Spirit of God, are the sons of GOD.... The earnest expectation of the created waits for the manifestation of the sons of God. . . . The created shall be delivered from the bondage of corruption, of the flesh liable to decay, into the glorious liberty of the children of God."

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Two forms of government are favorable to the prevalence of

falsehood and deceit. Under a Despotism, men are false, treacherous, and deceitful through fear, like slaves dreading the lash. Under a Democracy they are so as a means of attaining popularity and office, and because of the greed for wealth. Experience will probably prove that these odious and detestable vices will grow most rankly and spread most rapidly in a Republic. When office and wealth become the gods of a people, and the most unworthy and unfit most aspire to the former, and fraud becomes the highway to the latter, the land will reek with falsehood and sweat lies and chicane. When the offices are open to all, merit and stern integrity and the dignity of unsullied honor will attain them only rarely and by accident. To be able to serve the country well, will cease to be a reason why the great and wise and learned should be selected to render service. Other qualifications, less honorable, will be more available. To adapt one's opinions to the popular humor; to defend, apologize for, and justify the popular follies; to advocate

the expedient and the plausible; to caress, cajole, and flatter the elector; to beg like a spaniel for his vote, even if he be a negro three removes from barbarism; to profess friendship for a competitor and stab him by innuendo; to set on foot that which at third hand shall become a lie, being cousin-german to it when uttered, and yet capable of being explained away,--who is there that has not seen these low arts and base appliances put into practice, and becoming general, until success cannot be surely had by any more honorable means?--the result being a State ruled and ruined by ignorant and shallow mediocrity, pert self-conceit, the greenness of unripe intellect, vain of a school-boy's smattering of knowledge.

The faithless and the false in public and in political life, will be faithless and false in private. The jockey in politics, like the jockey on the race-course, is rotten from skin to core. Everywhere he will see first to his own interests, and whoso leans on him will be pierced with a broken reed. His ambition is ignoble, like himself; and therefore he will seek to attain office by ignoble means, as he will seek to attain any other coveted object,--land, money, or reputation.

At length, office and honor are divorced. The place that the small and shallow, the knave or the trickster, is deemed competent and fit to fill, ceases to be worthy the ambition of the great and capable; or if not, these shrink from a contest, the weapons to be used wherein are unfit for a gentleman to handle. Then the habits

of unprincipled advocates in law courts are naturalized in Senates, and pettifoggers wrangle there, when the fate of the nation and the lives of millions are at stake. States are even begotten by villainy and brought forth by fraud, and rascalities are justified by legislators claiming to be honorable. Then contested elections are decided by perjured votes or party considerations; and all the practices of the worst times of corruption are revived and exaggerated in Republics.

It is strange that reverence for truth, that manliness and genuine loyalty, and scorn of littleness and unfair advantage, and genuine faith and godliness and large-heartedness should diminish, among statesmen and people, as civilization advances, and freedom becomes more general, and universal suffrage implies universal worth and fitness! In the age of Elizabeth, without universal suffrage, or Societies for the Diffusion of Useful Knowledge, or popular lecturers, or Lycæa, the statesman, the merchant, the burgher, the sailor, were all alike heroic, fearing God only, and man not at all. Let but a hundred or two years elapse, and in a Monarchy or Republic of the same race, nothing is less heroic than the merchant, the shrewd speculator, the office-seeker, fearing man only, and God not at all. Reverence for greatness dies out, and is succeeded by base envy of greatness. Every man is in the way of many, either in the path to popularity or wealth.

There is a general feeling of satisfaction when a great statesman is displaced, or a general, who has been for his brief hour the popular idol, is unfortunate and sinks from his high estate. It becomes a misfortune, if not a crime, to be above the popular level.

We should naturally suppose that a nation in distress would take counsel with the wisest of its sons. But, on the contrary, great men seem never so scarce as when they are most needed, and small men never so bold to insist on infesting place, as when mediocrity and incapable pretence and sophomoric greenness, and showy and sprightly incompetency are most dangerous. When France was in the extremity of revolutionary agony, she was governed by an assembly of provincial pettifoggers, and Robespierre, Marat, and Couthon ruled in the place of Mirabeau, Vergniaud, and Carnot. England was governed by the Rump Parliament, after she had beheaded her king. Cromwell extinguished one body, and Napoleon the other.

Fraud, falsehood, trickery, and deceit in national affairs are the

signs of decadence in States and precede convulsions or paralysis. To bully the weak and crouch to the strong, is the policy of nations governed by small mediocrity. The tricks of the canvass for office are re-enacted in Senates. The Executive becomes the dispenser of patronage, chiefly to the most unworthy; and men are bribed with offices instead of money, to the greater ruin of the Commonwealth. The Divine in human nature disappears, and interest, greed, and selfishness takes it place. That is a sad and true allegory which represents the companions of Ulysses changed by the enchantments of Circe into swine.

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"Ye cannot," said the Great Teacher, "serve God and Mammon." When the thirst for wealth becomes general, it will be sought for as well dishonestly as honestly; by frauds and overreachings, by the knaveries of trade, the heartlessness of greedy speculation, by gambling in stocks and commodities that soon demoralizes a whole community. Men will speculate upon the needs of their neighbors and the distresses of their country. Bubbles that, bursting, impoverish multitudes, will be blown up by cunning knavery, with stupid credulity as its assistants and instrument. Huge bankruptcies, that startle a country like the earth-quakes, and are more fatal, fraudulent assignments, engulfment of the savings of the poor, expansions and collapses of the currency, the crash of banks, the depreciation of Government securities, prey on the savings of self-denial, and trouble with their depredations the first nourishment of infancy and the last sands of life, and fill with inmates the churchyards and lunatic asylums. But the sharper and speculator thrives and fattens. If his country is fighting by a levy en masse for her very

existence, he aids her by depreciating her paper, so that he may accumulate fabulous amounts with little outlay. If his neighbor is distressed, he buys his property for a song. If he administers upon an estate, it turns out insolvent, and the orphans are paupers. If his bank explodes, he is found to have taken care of himself in time. Society worships its paper-and-credit kings, as the old Hindus and Egyptians worshipped their worthless idols, and often the most obsequiously when in actual solid wealth they are the veriest paupers. No wonder men think there ought to be another world, in which the injustices of this may be atoned for, when they see the friends of ruined families begging the wealthy sharpers to give alms to prevent

the orphaned victims from starving, until they may find ways of supporting themselves.

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States are chiefly avaricious of commerce and of territory. The latter leads to the violation of treaties, encroachments upon feeble neighbors, and rapacity toward their wards whose lands are coveted. Republics are, in this, as rapacious and unprincipled as Despots, never learning from history that inordinate expansion by rapine and fraud has its inevitable consequences in dismemberment or subjugation. When a Republic begins to plunder its neighbors, the words of doom are already written on its walls. There is a judgment already pronounced of God upon whatever is unrighteous in the conduct of national affairs. When civil war tears the vitals of a Republic, let it look back and see if it has not been guilty of injustices; and if it has, let it humble itself in the dust!

When a nation becomes possessed with a spirit of commercial greed, beyond those just and fair limits set by a due regard to a moderate and reasonable degree of general and individual prosperity, it is a nation possessed by the devil of commercial avarice, a passion as ignoble and demoralizing as avarice in the individual; and as this sordid passion is baser and more unscrupulous than ambition, so it is more hateful, and at last makes the infected nation to be regarded as the enemy of the human race. To grasp at the lion's share of commerce, has always at last proven the ruin of States, because it invariably leads to injustices that make a State detestable; to a selfishness and crooked policy that forbid other nations to be the friends of a State that cares only for itself.

Commercial avarice in India was the parent of more atrocities and greater rapacity, and cost more human lives, than the nobler ambition for extended empire of Consular Rome. The nation that grasps at the commerce of the world cannot but become selfish, calculating, dead to the noblest impulses and sympathies which ought to actuate States. It will submit to insults that wound its honor, rather than endanger its commercial interests by war; while, to subserve those interests, it will wage unjust war, on false or

frivolous pretexts, its free people cheerfully allying themselves with despots to crush a commercial rival that has dared to exile its kings and elect its own ruler.

Thus the cold calculations of a sordid self-interest, in nations

commercially avaricious, always at last displace the sentiments and lofty impulses of Honor and Generosity by which they rose to greatness; which made Elizabeth and Cromwell alike the protectors of Protestants beyond the four seas of England, against crowned Tyranny and mitred Persecution; and, if they had lasted, would have forbidden alliances with Czars and Autocrats and Bourbons to re-enthrone the Tyrannies of Incapacity, and arm the Inquisition anew with its instruments of torture. The soul of the avaricious nation petrifies, like the soul of the individual who makes gold his god. The Despot will occasionally act upon noble and generous impulses, and help the weak against the strong, the right against the wrong. But commercial avarice is essentially egotistic, grasping, faithless, overreaching, crafty, cold, ungenerous, selfish, and calculating, controlled by considerations of self-interest alone. Heartless and merciless, it has no sentiments of pity, sympathy, or honor, to make it pause in its remorseless career; and it crushes down all that is of impediment in its way, as its keels of commerce crush under them the murmuring and unheeded waves.

A war for a great principle ennobles a nation. A war for commercial supremacy, upon some shallow pretext, is despicable, and more than aught else demonstrates to what immeasurable depths of baseness men and nations can descend. Commercial greed values the lives of men no more than it values the lives of ants. The slave-trade is as acceptable to a people enthralled by that greed, as the trade in ivory or spices, if the profits are as large. It will by-and-by endeavor to compound with God and quiet its own conscience, by compelling those to whom it sold the slaves it bought or stole, to set them free, and slaughtering them by hecatombs if they refuse to obey the edicts of its philanthropy.

Justice in no wise consists in meting out to another that exact measure of reward or punishment which we think and decree his merit, or what we call his crime, which is more often merely his error, deserves. The justice of the father is not incompatible with forgiveness by him of the errors and offences of his child. The Infinite Justice of God does not consist in meting out exact measures of punishment for human frailties and sins. We are too apt to erect our own little and narrow notions of what is right and just into the law of justice, and to insist that God shall adopt that as His law; to measure off something with our own little

tape-line, and call it God's love of justice. Continually we seek to ennoble our own ignoble love of revenge and retaliation, by misnaming it justice.

Nor does justice consist in strictly governing our conduct toward other men by the rigid rules of legal right. If there were a community anywhere, in which all stood upon the strictness of this rule, there should be written over its gates, as a warning to the unfortunates desiring admission to that inhospitable realm, the words which DANTE says are written over the great gate of Hell: "LET THOSE WHO ENTER HERE LEAVE HOPE BEHIND!" It is not just to pay the laborer in field or factory or workshop his current wages and no more, the lowest market-value of his labor, for so long only as we need that labor and he is able to work; for when sickness or old age overtakes him, that is to leave him and his family to starve; and God will curse with calamity the people in which the children of the laborer out of work eat the boiled grass of the field, and mothers strangle their children, that they may buy food for themselves with the charitable pittance given for burial expenses. The rules of what is ordinarily termed "*Justice*," may be punctiliously observed among the fallen spirits that are the aristocracy of Hell.

* * * * * *

Justice, divorced from sympathy, is selfish indifference, not in the least more laudable than misanthropic isolation. There is sympathy even among the hair-like oscillatorias, a tribe of simple plants, armies of which may be discovered, with the aid of the microscope, in the tiniest bit of scum from a stagnant pool. For these will place themselves, as if it were by agreement, in separate companies, on the side of a vessel containing them, and seem marching upward in rows; and when a swarm grows weary of its situation, and has a mind to change its quarters, each army holds on its way without confusion or intermixture, proceeding with great regularity and order, as if under the directions of wise leaders. The ants and bees give each other mutual assistance, beyond what is required by that which human creatures are apt to regard as the strict law of justice.

Surely we need but reflect a little, to be convinced that the individual man is but a fraction of the unit of society, and that he is indissolubly connected with the rest of his race. Not only the actions, but the will and thoughts of other men make or mar his

fortunes, control his destinies, are unto him life or death, dishonor or honor. The epidemics, physical and moral, contagious and infectious, public opinion, popular delusions, enthusiasms, and the other great electric phenomena and currents, moral and intellectual, prove the universal sympathy. The vote of a single and obscure man, the

utterance of self-will, ignorance, conceit, or spite, deciding an election and placing Folly or Incapacity or Baseness in a Senate, involves the country in war, sweeps away our fortunes, slaughters our sons, renders the labors of a life unavailing, and pushes on, helpless, with all our intellect to resist, into the grave.

These considerations ought to teach us that justice to others and to ourselves is the same; that we cannot define our duties by mathematical lines ruled by the square, but must fill with them the great circle traced by the compasses; that the circle of humanity is the limit, and we are but the point in its centre, the drops in the great Atlantic, the atom or particle, bound by a mysterious law of attraction which we term sympathy to every other atom in the mass; that the physical and moral welfare of others cannot be indifferent to us; that we have a direct and immediate interest in the public morality and popular intelligence, in the well-being and physical comfort of the people at large. The ignorance of the people, their pauperism and destitution, and consequent degradation, their brutalization and demoralization, are all diseases; and we cannot rise high enough above the people, nor shut ourselves up from them enough, to escape the miasmatic contagion and the great magnetic currents.

Justice is peculiarly indispensable to nations. The unjust State is doomed of God to calamity and ruin. This is the teaching of the Eternal Wisdom and of history. "Righteousness exalteth a nation; but wrong is a reproach to nations." "The Throne is established by Righteousness. Let the lips of the Ruler pronounce the sentence that is Divine; and his mouth do no wrong in judgment!" The nation that adds province to province by fraud and violence, that encroaches on the weak and plunders its wards, and violates its treaties and the obligation of its contracts, and for the law of honor and fair-dealing substitutes the exigencies of greed and the base precepts of policy and craft and the ignoble tenets of expediency, is predestined to destruction; for here, as with the individual, the consequences of wrong are inevitable and eternal.

A sentence is written against all that is unjust, written by God

in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. No wrong is really successful. The gain of injustice is a loss; its pleasure, suffering. Iniquity often seems to prosper, but its success is its defeat and shame. If its consequences pass by the doer, they fall upon and crush his children. It is a philosophical, physical, and moral truth, in the form of a threat, that God visits the iniquity of the fathers upon the children, to the third and fourth generation of those who violate His laws. After a long while, the day of reckoning always comes, to nation as to individual; and always the knave deceives himself, and proves a failure.

Hypocrisy is the homage that vice and wrong pay to virtue and justice. It is .Satan attempting to clothe himself in the angelic vesture of light. It is equally detestable in morals, politics, and religion; in the man and in the nation. To do injustice under the pretence of equity and fairness; to reprove vice in public and commit it in private; to pretend to charitable opinion and censoriously condemn; to profess the principles of Masonic beneficence, and close the ear to the wail of distress and the cry of suffering; to eulogize the intelligence of the people, and plot to deceive and be-tray them by means of their ignorance and simplicity; to prate of purity, and peculate; of honor, and basely abandon a sinking cause; of disinterestedness, and sell one's vote for place and power, are hypocrisies as common as they are infamous and disgraceful. To steal the livery of the Court of God to serve the Devil withal; to pretend to believe in a God of mercy and a Redeemer of love, and persecute those of a different faith; to devour widows' houses, and for a pretence make long prayers; to preach continence, and wallow in lust; to inculcate humility, and in pride surpass Lucifer; to pay tithe, and omit the weightier matters of the law, judgment, mercy and faith; to strain at a gnat, and swallow a camel; to make clean the outside of the cup and platter, keeping them full within of extortion and excess; to appear outwardly righteous unto men, but within be full of hypocrisy and iniquity, is indeed to be like unto whited sepulchres, which appear beautiful outward, but are within full of bones of the dead and of all uncleanness.

The Republic cloaks its ambition with the pretence of a desire and duty to "extend the area of freedom," and claims it as its "manifest destiny" to annex other Republics or the States or Provinces of others to itself, by open violence, or under obsolete,

empty, and fraudulent titles. The Empire founded by a successful soldier, claims its ancient or natural boundaries, and makes necessity and its safety the plea for open robbery. The great Merchant Nation, gaining foothold in the Orient, finds a continual necessity for extending its dominion by arms, and subjugates India. The great Royalties and Despotisms, without a plea, partition among themselves a Kingdom, dismember Poland, and prepare to wrangle over the dominions of the Crescent. To maintain the balance of power is a plea for the obliteration of States. Carthage, Genoa, and Venice, commercial Cities only, must acquire territory by force or fraud, and become States. Alexander marches to the Indus; Tamerlane seeks universal empire; the Saracens conquer Spain and threaten Vienna.

The thirst for power is never satisfied. It is insatiable. Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshipped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated

Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise against Nations, Spain, haughty with its dominion over the Indies, endeavored to crush out Protestantism in the Netherlands, while Philip the Second married the Queen of England, and the pair sought to win that kingdom back to its allegiance to the Papal throne. After-ward Spain attempted to conquer it with her "invincible" Armada. Napoleon set his relatives and captains on thrones, and parcelled among them half of Europe. The Czar rules over an empire more gigantic than Rome. The history of all is or will be the same,--acquisition, dismemberment, ruin. There is a judgment of God against all that is unjust.

To seek to subjugate the *will* of others and take the *soul* captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism, from that of Mesmer to that of the Church of Rome and the French Republic. That was the apostolate alike of Joshua and of Mahomet. Masonry alone preaches Toleration, the right of man to abide by his own faith, the right

of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation.

It is natural, when we are wronged, to desire revenge; and to persuade ourselves that we desire it less for our own satisfaction than to prevent a repetition of the wrong, to which the doer would be encouraged by immunity coupled with the profit of the wrong. To submit to be cheated is to encourage the cheater to continue; and we are quite apt to regard ourselves as God's chosen instruments to inflict His vengeance, and for Him and in His stead to discourage wrong by making it fruitless and its punishment sure. Revenge has been said to be "a kind of wild justice;" but it is always taken in anger, and therefore is unworthy of a great soul, which ought not to suffer its equanimity to be disturbed by ingratitude or villainy. The injuries done us by the base are as much unworthy of our angry notice as those done us by the insects and the beasts; and when we crush the adder, or slay the wolf or hyena, we should do it without being moved to anger, and with no more feeling of revenge than we have in rooting up a noxious weed.

And if it be not in human nature not to take revenge by way of punishment, let the Mason truly consider that in doing so he is God's agent, and so let his revenge be measured by justice and tempered by mercy. The law of God is, that the consequences of wrong and cruelty and crime shall be their punishment; and the injured and the

wronged and the indignant are as much His instruments to enforce that law, as the diseases and public detestation, and the verdict of history and the execration of posterity are. No one will say that the Inquisitor who has racked and burned the innocent; the Spaniard who hewed Indian infants, living, into pieces with his sword, and fed the mangled limbs to his blood-hounds; the military tyrant who has shot men without trial, the knave who has robbed or betrayed his State, the fraudulent banker or bankrupt who has beggared orphans, the public officer who has violated his oath, the judge who has sold injustice, the legislator who has enabled Incapacity to work the ruin of the State, ought not to be punished. Let them be so; and let the injured or the sympathizing be the instruments of God's just vengeance; but always out of a higher feeling than mere personal revenge.

Remember that every moral characteristic of man finds its prototype among creatures of lower intelligence; that the cruel foulness of the hyena, the savage rapacity of the wolf, the merciless rage of the tiger, the crafty treachery of the panther, are found among mankind, and ought to excite no other emotion, when found in the man, than when found in the beast. Why should the true man be angry with the geese that hiss, the peacocks that strut, the asses that bray, and the apes that imitate and chatter, although they wear the human form? Always, also, it remains true, that it is more noble to forgive than to take revenge; and that, in general, we ought too much to despise those who wrong us, to feel the emotion of anger, or to desire revenge.

At the sphere of the *Sun*, you are in the region of LIGHT. * * * * The Hebrew word for *gold*, ZAHAB, also means *Light*, of which the Sun is to the Earth the great source. So, in the great Oriental allegory of the Hebrews, the River PISON compasses the land of *Gold* or *Light*; and the River GIHON the land of *Ethiopia* or *Darkness*.

What light *is*, we no more know than the ancients did. According to the modern hypothesis, it is *not* composed of luminous particles shot out from the sun with immense velocity; but that body only impresses, on the ether which fills all space, a powerful vibratory movement that extends, in the form of luminous waves, beyond the most distant planets, supplying them with light and heat. To the ancients, it was an outflowing from the Deity. To us, as to them, it is the apt symbol of truth and knowledge. To us, also, the upward journey of the soul through the Spheres is symbolical; but we are as little informed as they whence the soul comes, where it has its origin, and whither it goes after death. They endeavored to have *some* belief and faith, *some* creed, upon those points. At the present day, men are satisfied to think nothing in regard to all that, and only to believe that the soul is a *something* separate from the body and out-living it, but whether existing before it, neither to inquire nor care. No one asks whether it emanates from the Deity, or is created out of nothing, or is generated like the

body, and the issue of the souls of the father and the mother. Let us not smile, therefore, at the ideas of the ancients, until we have a better belief; but accept their symbols as meaning that the soul is of a Divine nature, originating in a sphere nearer the Deity, and returning to that when freed from the enthrallment

of the body; and that it can only return there when purified of all the sordidness and sin which have, as it were, become part of its substance, by its connection with the body.

It is not strange that, thousands of years ago, men worshipped the Sun, and that to-day that worship continues among the Parsees. Originally they looked beyond the orb to the invisible God, of whom the Sun's light, seemingly identical with generation and life, was the manifestation and outflowing. Long before the Chaldæan shepherds watched it on their plains, it came up regularly, as it now does, in the morning, like a god, and again sank, like a king retiring, in the west, to return again in due time in the same array of majesty. We worship Immutability. It was that steadfast, immutable character of the Sun that the men of Baalbec worshipped. His light-giving and life-giving powers were secondary attributes. The one grand idea that compelled worship was the characteristic of God which they saw reflected in his light, and fancied they saw in its originality the changelessness of Deity. He had seen thrones crumble, earthquakes shake the world and hurl down mountains. Beyond Olympus, beyond the Pillars of Hercules, he had gone daily to his abode, and had come daily again in the morning to behold the temples they built to his worship. They personified him as BRAHMA, AMUN, OSIRIS, BEL, ADONIS, MALKARTH, MITHRAS, and APOLLO; and the nations that did so grew old and died. Moss grew on the capitals of the great columns of his temples, and he shone on the moss. Grain by grain the dust of his temples crumbled and fell, and was borne off on. the wind, and still he shone on crumbling column and architrave. The roof fell crashing on the pavement, and he shone in on the Holy of Holies with unchanging rays. It was not strange that men worshipped the Sun.

There is a water-plant, on whose broad leaves the drops of water roll about without uniting, like drops of mercury. So arguments on points of faith, in politics or religion, roll over the surface of the mind. An argument that convinces one mind has no effect on another. Few intellects, or souls that are the negations of intellect, have any logical power or capacity. There is a singular obliquity in the human mind that makes the false logic more effective than the true with nine-tenths of those who are regarded as men of intellect. Even among the judges, not one in ten can argue logically. Each mind sees the truth, distorted through its own

medium. Truth, to most men, is like matter in the spheroidal state. Like a drop of cold water on the surface of a red-hot metal plate, it dances, trembles, and spins, and never comes into contact with it; and the mind may be plunged into truth, as the hand moistened with sulphurous acid may into melted metal, and be not even warmed by the immersion.

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The word *Khairūm* or *Khūrūm* is a compound one. Gesenius renders *Khūrūm* by the word *noble* or *free-born*: *Khūr* meaning *white*, *noble*. It also means the opening of a window, the socket of the eye. *Khri* also means *white*, or an *opening*; and *Khris*, the orb of the Sun, in *Job* viii. 13 and x. 7. *Krishna* is the Hindu Sun-God. *Khur*, the Parsi word, is the literal name of the Sun.

From *Kur* or *Khur*, the Sun, comes Khora, a name of Lower Egypt. The Sun, Bryant says in his Mythology, was called *Kur*; and Plutarch says that the Persians called the Sun *Kūros*. *Kurios*, *Lord*, in Greek, like *Adonaï*, *Lord*, in Phœnician and Hebrew, was applied to the Sun. Many places were sacred to the Sun, and called *Kura*, *Kuria*, *Kuropolis*, *Kurene*, *Kureschata*, *Kuresta*, and *Corusia* in Scythia.

The Egyptian Deity called by the Greeks "*Horus*," was *Her-Ra*, or *Har-oeris*, *Hor* or *Har*, the Sun. *Hari* is a Hindu name of the Sun. *Ari-al*, *Ar-es*, *Ar*, *Aryaman*, *Areimonios*, the AR meaning *Fire* or *Flame*, are of the same kindred. *Hermes* or *Har-mes*, (*Aram*, *Remus*, *Haram*, *Harameias*), was Kadmos, the Divine Light or Wisdom. *Mar-kuri*, says Movers, is *Mar*, the Sun.

In the Hebrew, AOOR, is *Light*, *Fire*, or the *Sun*. *Cyrus*, said Ctesias, was so named from *Kuros*, the Sun. *Kuris*, Hesychius says, was Adonis. Apollo, the Sun-god, was called *Kurraios*, from *Kurra*, a city in Phocis. The people of *Kurene*, originally Ethiopians or Cuthites, worshipped the Sun under the title of *Achoor* and *Achōr*.

We know, through a precise testimony in the ancient annals of Tsūr, that the principal festivity of *Mal-karth*, the incarnation of the Sun at the Winter Solstice, held at Tsūr, was called his *rebirth* or his *awakening*, and that it was celebrated by means of a pyre, on which the god was supposed to regain, through the aid of fire, a new life. This festival was celebrated in the month *Peritius* (*Barith*), the second day of which corresponded to the 25th of December. KHUR-UM, King of Tyre, *Movers* says, first performed

this ceremony. These facts we learn from *Josephus*, *Servius* on the Æneid, and the

Dionysiacs of *Nonnus*; and through a coincidence that cannot be fortuitous, the same day was at Rome the *Dies Natalis Solis Invicti*, the festal day of the invincible Sun. Under this title, HERCULES, HAR-*acles*, was worshipped at Tsūr. Thus, while the temple was being erected, the death and resurrection of a Sun-God was annually represented at Tsūr, by Solomon's ally, at the winter solstice, by the pyre of MAL-KARTH, the Tsūrian Haracles.

AROERIS or HAR-*oeris*, the elder HORUS, is from the same old root that in the Hebrew has the form *Aūr*, or, with the definite article prefixed, *Haūr*, Light, or *the* Light, splendor, flame, the Sun and. his rays. The hieroglyphic of the younger HORUS was the point in a circle; of the Elder, a pair of eyes; and the festival of the thirtieth day of the month *Epiphi*, when the sun and moon were supposed to be in the same right line with the earth, was called "*The birth-day of the eyes of Horus*."

In a papyrus published by Champollion, this god is styled "*Haroeri*, Lord of the Solar Spirits, the beneficent eye of the Sun." Plutarch calls him "*Har-pocrates*;" but there is no trace of the latter part of the name in the hieroglyphic legends. He is the son of OSIRIS and Isis; and is represented sitting on a throne supported by *lions*; the same word, in Egyptian, meaning *Lion* and *Sun*. So Solomon made a great throne of ivory, plated with gold, with six steps, at each arm of which was a lion, and one on each side to each step, making seven on each side.

Again, the Hebrew word חי, *Khi*, means "living;" and ראם, *râm* "*was, or shall be, raised or lifted up*." The latter is the same as חרם ,ארום ,רום *rōōm*, *arōōm*, *harūm*, whence *Aram*, for Syria, or *Aramæa*, High-land. *Khairūm*, therefore, would mean "*was raised up to life, or living*."

So, in Arabic, *hrm*, an unused root, meant, "*was high*," "*made great*," "*exalted*;" and *Hîrm* means an ox, the symbol of the Sun in Taurus, at the Vernal Equinox.

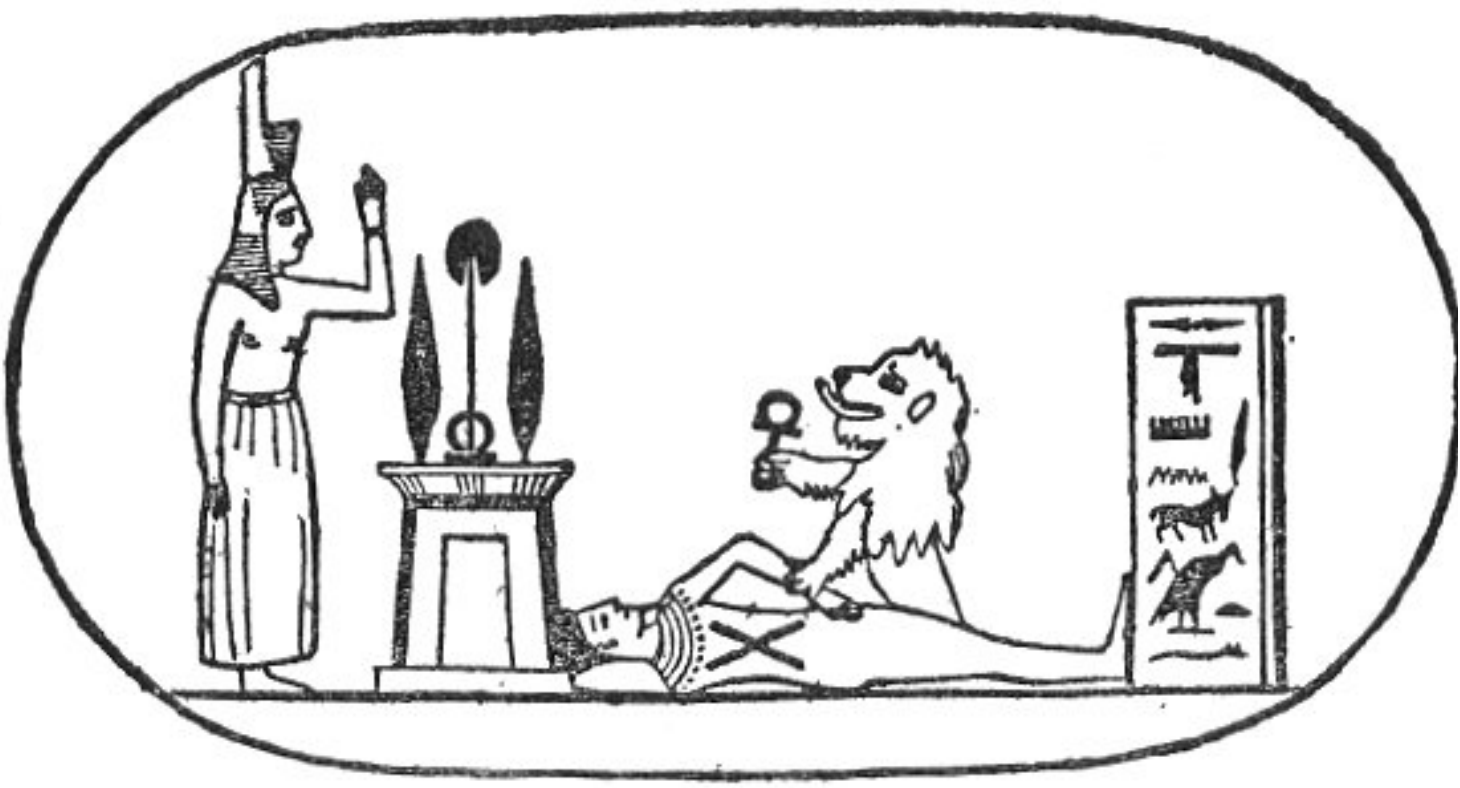
KHURUM, therefore, improperly called *Hiram*, is KHUR-OM, the same as *Her-ra*, *Her-mes*, and *Her-acles*, the "*Heracles Tyrius Invictus*," the personification of Light and the Son, the Mediator, Redeemer, and Saviour. From the Egyptian word *Ra* came the Coptic *Oūro*, and the Hebrew *Aūr*, Light. *Har-oeri*, is *Hor* or *Har*, the chief or *master*. *Hor* is also heat; and *hora*, season or

hour; and hence in several African dialects, as names of the Sun, *Airo*, *Ayero*, *eer*, *uiro*, *ghurrah*, and the like. The royal name rendered *Pharaoh*, was PHRA, that is, *Pai-ra*, the Sun.

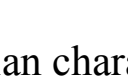
The legend of the contest between *Hor-ra* and *Set*, or *Set-nu-bi*, the same as *Bar* or *Bal*, is older than that of the strife between *Osiris* and *Typhon*; as old, at least, as the nineteenth dynasty. It is called in the Book of the Dead, "The day of the battle between Horus and Set." The later myth connects itself with Phœnicia and Syria. The body of OSIRIS went ashore at *Gebal* or *Byblos*, sixty miles above Tsūr. You will not fail to notice that in the name of each murderer of Khūrūm, that of the Evil God Bal is found.

* * * * * *

Har-oeri was the god of TIME, as well as of Life. The Egyptian legend was that the King of Byblos cut down the tamarisk-tree containing the body of OSIRIS, and made of it a column for his palace. Isis, employed in the palace, obtained possession of the column, took the body out of it, and carried it away. Apuleius describes her as "a beautiful female, over whose divine neck her long thick hair hung in graceful ringlets;" and in the procession female attendants, with ivory combs, seemed to dress and ornament the royal hair of the goddess. The palm-tree, and the lamp in the shape of a boat, appeared in the procession. If the symbol we are speaking of is not a mere modern invention, it is to these things it alludes.



The identity of the legends is also confirmed by this hieroglyphic picture, copied from an ancient Egyptian monument, which may also enlighten you as to the Lion's grip and the Master's gavel.

אב, in the ancient Phœnician character,  , and in the Samaritan, , A B, (the two letters representing the numbers 1, 2, or Unity and Duality, means *Father*, and is a primitive noun, common to all the Semitic languages.

It also means an Ancestor, Originator, Inventor, Head, Chief or Ruler, Manager, Overseer, Master, Priest, Prophet.

אבי is simply Father, when it is in construction, that is, when it precedes another word, and in English the preposition "of" is interposed, as אבי-אל, Abi-Al, the Father of Al.

Also, the final Yōd means "my"; so that אבי by itself means "My father." דויד אבי, David my father, 2 *Chron*. ii. 3.

ו (Vav) final is the possessive pronoun "his"; and אביו, *Abiu* (which we read "Abif") means "of my father's." Its full meaning, as connected with the name of Khūrūm, no doubt is, "formerly one of my father's servants," or "slaves."

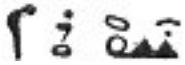
The name of the Phœnician artificer is, in Samuel and Kings, חירם and 2]--חירום *Sam*. v. 11; 1 *Kings* v. 15; 1 *Kings* vii. 40]. In Chronicles it is הורם, with the addition of 2] .אבי *Chron*. ii. 12]; and of 2] אביו *Chron*. iv. 16].

It is merely absurd 'to add the word "*Abif*," or "*Abiff*," as part of the name of the artificer. And it is almost as absurd to add the word "*Abi*," which was a title and not part of the name. Joseph says [Gen. xlv. 8], "God has constituted me *'Ab l'Paraah*, as Father to Paraah, *i.e.*, Vizier or Prime Minister." So Haman was called the Second Father of Artaxerxes; and when King Khūrūm used the phrase "Khūrūm Abi," he meant that the artificer he sent Schlomoh was the principal or chief workman in his line at Tsūr.

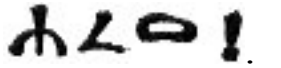
A medal copied by Montfaucon exhibits a female nursing a child, with ears of wheat in her hand, and the legend (Iao). She is seated on clouds, a star at her head, and three ears of wheat rising from an altar before her.

HORUS was the *mediator*, who was buried three days, was regenerated, and triumphed over the evil principle.

The word HERI, in Sanscrit, means *Shepherd*, as well as *Saviour*. CRISHNA is called *Heri*, as JESUS called Himself the *Good Shepherd*.

חור, *Khūr*, means an aperture of a window, a cave, or the eye. Also it means white. In Syriac, 

חר also means an opening, and noble, free-born, high-born.

[paragraph continues] חרם, KHURM means consecrated, devoted; in *Æthiopic*,  . It is the name of a city, [*Josh*. xix. 38]; and of a man, [*Ezr*. ii. 32, x. 31; *Neh*. iii. 11].

חירה, *Khirah*, means nobility, a noble race.

Buddha is declared to comprehend in his own person the essence of the Hindu Trimurti; and hence the tri-literal mono-syllable *Om* or *Aum* is applied to him as being essentially the same as Brahma-Vishnu-Siva. He is the same as Hermes, Thoth, Taut, and Teutates. One of his names is Heri-maya or Hermaya, which are evidently the same name as Hermes and Khirm or Khūrm. Heri, in Sanscrit, means *Lord*.

A learned Brother places over the two symbolic pillars, from right to left, the two words and יהו and BAL: followed by the hieroglyphic equivalent, of the Sun-God, Amun-ra. Is it an accidental coincidence, that in the name of each murderer are the two names of the Good and Evil Deities of the Hebrews; for *Yu-bel* is but *Yehu-Bal* or *Yeho-Bal*? and that the three final syllables of the names, *a*, *o*, *um*, make A∴U∴M∴ the sacred word of the Hindoos, meaning the Triune-God, Life-giving, Life-preserving, Life-destroying: represented by the mystic character ?

The genuine *Acacia*, also, is the thorny tamarisk, the same tree which grew up around the body of Osiris. It was a sacred tree among the Arabs, who made of it the idol Al-Uzza, which Mohammed destroyed. It is abundant as a bush in the Desert of Thur: and of it the "crown of thorns" was composed, which was set on the forehead of Jesus of Nazareth. It is a fit type of immortality on account of its tenacity of life; for it has been known, when planted as a door-post, to take root again and shoot out budding boughs over the threshold.

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Every commonwealth must have its periods of trial and transition, especially if it engages in war. It is certain at some time to be wholly governed by agitators appealing to all the baser elements of the popular nature; by moneyed corporations; by those enriched by the depreciation of government securities or paper; by small attorneys, schemers, money-jobbers, speculators and adventurers--an ignoble oligarchy, enriched by the distresses of the State, and fattened on the miseries of the people. Then all the

deceitful visions of equality and the rights of man end; and the

wronged and plundered State can regain a real liberty only by passing through "great varieties of untried being," purified in its transmigration by fire and blood.

In a Republic, it soon comes to pass that parties gather round the negative and positive poles of some opinion or notion, and that the intolerant spirit of a triumphant majority will allow no deviation from the standard of orthodoxy which it has set up for itself. Freedom of opinion will be professed and pretended to, but every one will exercise it at the peril of being banished fro n political communion with those who hold the reins and prescribe the policy to be pursued. Slavishness to party and obsequiousness to the popular whims go hand in hand. Political independence only occurs in a fossil state; and men's opinions grow out of the acts they have been constrained to do or sanction. Flattery, either of individual or people, corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings. A Cæsar, securely seated in power, cares less for it than a free democracy; nor will his appetite for it grow to exorbitance, as that of a people will, until it becomes insatiate. The effect of liberty to individuals is, that they may do what they please; to a people, it is to a great extent the same. If accessible to flattery, as this is always interested, and resorted to on low and base motives, and for evil purposes, either individual or people is sure, in doing what it pleases, to do what in honor and conscience should have been left undone. One ought not even to risk congratulations, which may soon be turned into complaints; and as both individuals and peoples are prone to make a bad use of power, to flatter them, which is a sure way to mislead them, well deserves to be called a crime.

The first principle in a Republic ought to be, "that no man or set of men is entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which not being descendible, neither ought the offices of magistrate, legislature, nor judge, to be hereditary." It is a volume of Truth and Wisdom, a lesson for the study of nations, embodied in a single sentence, and expressed in language which every man can understand. If a deluge of despotism were to overthrow the world, and destroy all institutions under which freedom is protected, so that they should no longer be remembered among men, this sentence, preserved, would be sufficient

to rekindle the fires of liberty and revive the race of free men.

But, to *preserve* liberty, another must be added: "that a free State does not confer office

as a reward, especially for questionable services, unless she seeks her own ruin; but all officers are *employed* by her, in consideration solely of their will and ability to render service in the future; and therefore that the best and most competent are always to be preferred."

For, if there is to be any other rule, that of hereditary succession is perhaps as good as any. By no other rule is it possible to preserve the liberties of the State. By no other to intrust the power of making the laws to those only who have that keen instinctive sense of injustice and wrong which enables them to detect baseness and corruption in their most secret hiding-places, and that moral courage and generous manliness and gallant independence that make them fearless in dragging out the perpetrators to the light of day, and calling down upon them the scorn and indignation of the world. The flatterers of the people are never such men. On the contrary, a time always comes to a Republic, when it is not content, like Tiberius, with a single Sejanus, but must have a host; and when those most prominent in the lead of affairs are men without reputation, statesmanship, ability, or information, the mere hacks of party, owing their places to trickery and want of qualification, with none of the qualities of head or heart that make great and wise men, and, at the same time, filled with all the narrow conceptions and bitter intolerance of political bigotry. These die; and the world is none the wiser for what they have said and done. Their names sink in the bottomless pit of oblivion; but their acts of folly or knavery curse the body politic and at last prove its ruin.

Politicians, in a free State, are generally hollow, heartless, and selfish. Their own aggrandisement is the end of their patriotism; and they always look with secret satisfaction on the disappointment or fall of one whose loftier genius and superior talents over-shadow their own self-importance, or whose integrity and incorruptible honor are in the way of their selfish ends. The influence of the small aspirants is always against the great man. His accession to power may be almost for a lifetime. One of themselves will be more easily displaced, and each hopes to succeed him; and so it at length comes to pass that men impudently

aspire to and actually win the highest stations, who are unfit for the lowest clerkships; and incapacity and mediocrity become the surest passports to office.

The consequence is, that those who feel themselves competent and qualified to serve the people, refuse with disgust to enter into the struggle for office, where the wicked and jesuitical doctrine that all is fair in politics is an excuse for every species of low villainy; and those who seek even the highest places of the State do not rely upon the power of a magnanimous spirit, on the sympathizing impulses of a great soul, to stir and move the people to generous, noble, and heroic resolves, and to wise and manly action;

but, like spaniels erect on their hind legs, with fore-paws obsequiously suppliant, fawn, flatter, and actually beg for votes. Rather than descend to this, they stand contemptuously aloof, disdainfully refusing to court the people, and acting on the maxim, that "mankind has no title to demand that we shall serve them in spite of themselves."

* * * * * *

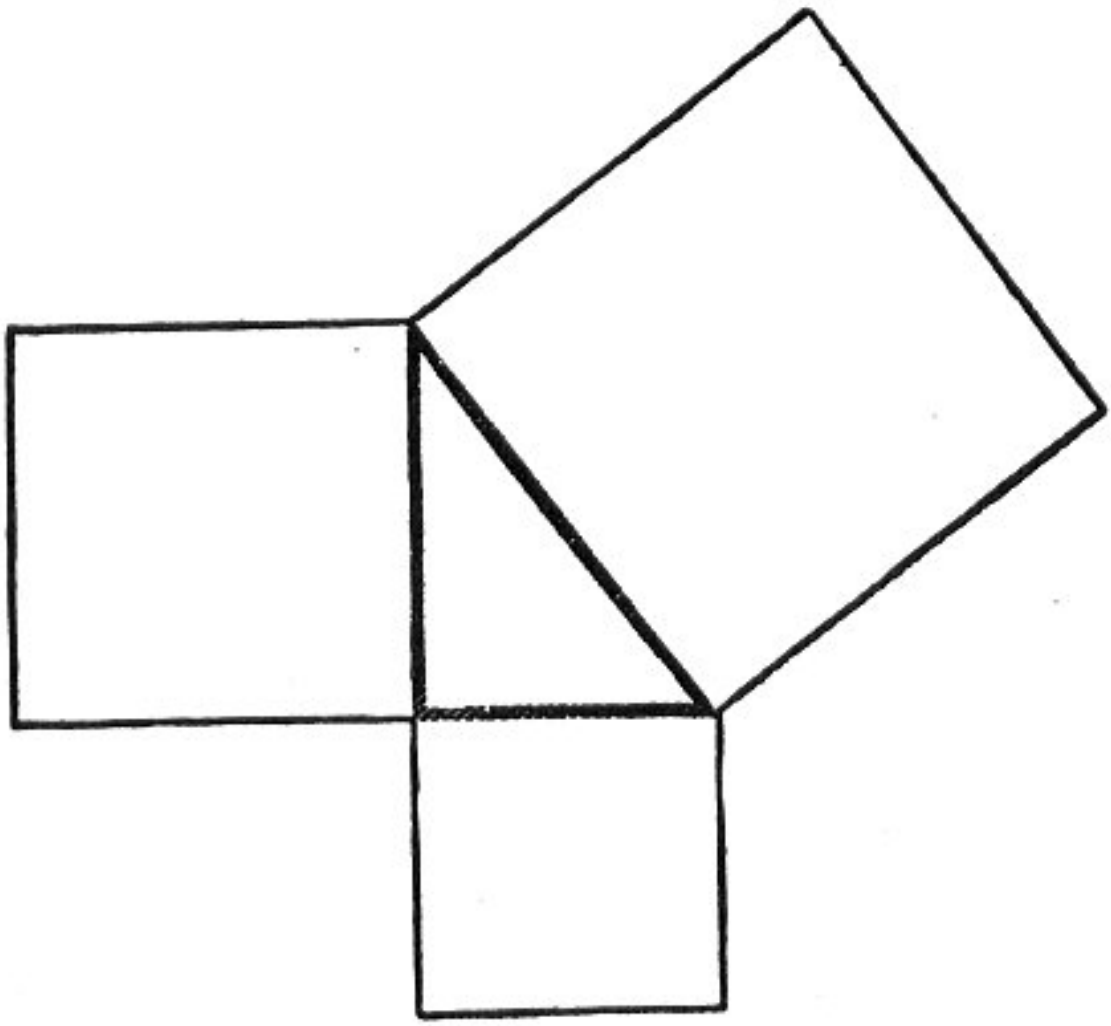
It is lamentable to see a country split into factions, each following this or that great or brazen-fronted leader with a blind, unreasoning, unquestioning hero-worship; it is contemptible to see it divided into parties, whose sole end is the spoils of victory, and their chiefs the low, the base, the venal and the small. Such a country is in the last stages of decay, and near its end, no matter how prosperous it may seem to be. It wrangles over the volcano and the earthquake. But it is certain that no government can be conducted by the men of the people, and for the people, without a rigid adherence to those principles which our reason commends as fixed and sound. These must be the tests of parties, men, and measures. Once determined, they must be inexorable in their application, and all must either come up to the standard or declare against it. Men may betray: principles never can. Oppression is one invariable consequence of misplaced confidence in treacherous man, it is never the result of the working or application of a sound, just, well-tried principle. Compromises which bring fundamental principles into doubt, in order to unite in one party men of antagonistic creeds, are frauds, and end in ruin, the just and natural consequence of fraud. Whenever you have settled upon your theory and creed, sanction no departure from it in practice, on any ground of expediency. It is the Master's word.

p. 86

[paragraph continues] Yield it up neither to flattery nor force! Let no defeat or persecution rob you of it! Believe that he who once blundered in statesmanship will blunder again; that such blunders are as fatal as crimes; and that political near-sightedness does not improve by age. There are always more impostors than seers among public men, more false prophets than true ones, more prophets of Baal than of Jehovah; and Jerusalem is always in danger from the Assyrians.

Sallust said that after a State has been corrupted by luxury and idleness, it may by its mere greatness bear up under the burden of its vices. But even while he wrote, Rome, of which he spoke, had played out her masquerade of freedom. Other causes than luxury and sloth destroy Republics. If small, their larger neighbors extinguish them by absorption. If of great extent, the cohesive force is too feeble to hold them together, and they fall to pieces by their own weight. The paltry ambition of small men disintegrates them. The want of wisdom in their councils creates exasperating issues. Usurpation of

power plays its part, incapacity seconds corruption, the storm rises, and the fragments of the incoherent raft strew the sandy shores, reading to mankind another lesson for it to disregard.



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The Forty-seventh Proposition is older than Pythagoras. It is this: "In every right-angled triangle, the sum of the squares of the base and perpendicular is equal to the square of the hypothenuse."

p. 87

The square of a number is the product of that number, multi-plied by itself. Thus, 4 is the square of 2, and 9 of 3.

The first ten numbers are:	1, 2, 3, 4, 5, 6, 7, 8, 9, 10;
their squares are	1, 4, 9, 16, 25, 36, 49, 64, 81, 100;

and 3, 5, 7, 9, 11, 13, 15, 17, 19

are the differences between each square and that which precedes it; giving us the sacred numbers, 3, 5, 7, and 9.

Of these numbers, the square of 3 and 4, added together, gives the square of 5; and those of 6 and 8, the square of 10; and if a right-angled triangle be formed, the base measuring 3 or 6 parts, and the perpendicular 4 or 8 parts, the hypothenuse will be 5 or 10 parts; and if a square is erected on each side, these squares being subdivided into squares each side of which is one part in length, there will be as many of these in the square erected on the hypothenuse as in the other two squares together.

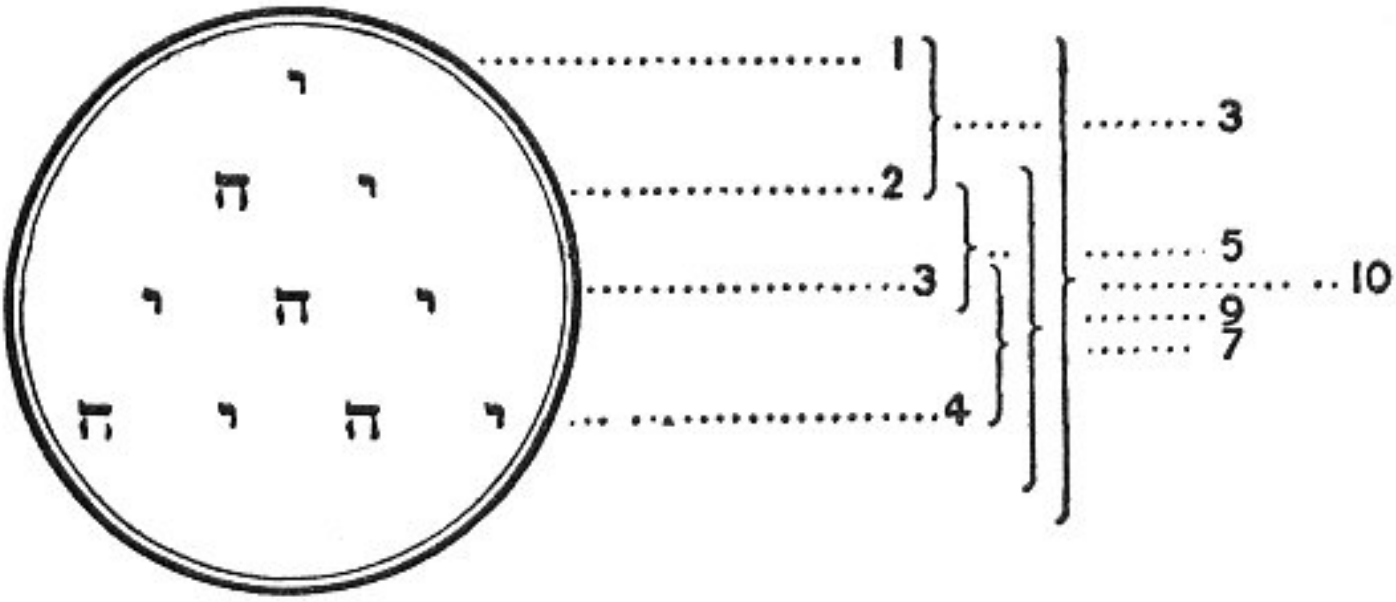
Now the Egyptians arranged their deities in *Triads*--the FATHER or the Spirit or Active Principle or *Generative* Power; the MOTHER, or Matter, or the Passive Principle, or the *Conceptive* Power; and the SON, *Issue* or *Product*, the Universe, proceeding from the two principles. These were OSIRIS, ISIS, and HORUS. In the same way, PLATO gives us *Thought* the *Father*; Primitive *Matter* the *Mother*; and *Kosmos* the *World*, the *Son*, the Universe animated by a soul. Triads of the same kind are found in the Kabalah.

PLUTARCH says, in his book *De Iside et Osiride*, "But the better and diviner nature consists of three, that which exists within the Intellect only, and Matter, and that which proceeds from these, which the Greeks call *Kosmos*; of which three, Plato is wont to call the Intelligible, the 'Idea, Exemplar, and Father'; Matter, 'the Mother, the Nurse, and the place and receptacle of generation'; and the issue of these two, 'the Offspring and Genesis,'" the Kosmos, "a word signifying equally *Beauty* and *Order*, or the Universe itself." You will not fail to notice that Beauty is symbolized by the Junior Warden in the South. Plutarch continues to say that the Egyptians compared the universal nature to what they called the most beautiful and perfect triangle, as Plato does, in that nuptial diagram, as it is termed, which he has introduced into his Commonwealth. Then he adds that this triangle is right-angled, and its sides respectively as 3, 4, and 5; and he says, "We must suppose that the perpendicular is designed by them

to represent the masculine nature, the base the feminine, and that the hypothenuse is to be looked upon as the offspring of both; and accordingly the first of them will aptly enough represent OSIRIS, or the prime cause; the second, ISIS, or the receptive capacity; the last, HORUS, or the common effect of the other two. For 3 is the first number which is composed of even and odd; and 4 is a square whose side is equal to the even number 2; but 5, being generated, as it were, out of the preceding numbers, 2 and 3, may be said to have an equal relation to both of them, as to its common parents."

* * * * * *

The *clasped hands* is another symbol which was used by PYTHAGORAS. It represented the number 10, the sacred number in which all the preceding numbers were contained; the number expressed by the mysterious TETRACTYS, a figure borrowed by him and the Hebrew priests alike from the Egyptian sacred science, and which ought to be replaced among the symbols of the Master's Degree, where it of right belongs. The Hebrews formed it thus, with the letters of the Divine name:



The *Tetractys* thus leads you, not only to the study of the Pythagorean philosophy as to numbers, but also to the Kabalah, and will aid you in discovering the True Word, and understanding what was meant by "The Music of the Spheres." Modern science strikingly confirms the ideas of Pythagoras in regard to the properties of numbers, and that they govern in the Universe. Long before his time, nature had extracted her cube-roots and her squares.

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All the FORCES at man's disposal or under man's control, or subject to man's influence, are his *working tools*. The friendship and sympathy that knit heart to heart are a force like the attraction

of cohesion, by which the sandy particles became the solid rock. If this law of attraction or cohesion were taken away, the material worlds and suns would dissolve in an instant into thin invisible vapor. If the ties of friendship, affection, and love were annulled, mankind would become a raging multitude of wild and savage beasts of prey. The sand

hardens into rock under the immense superincumbent pressure of the ocean, aided sometimes by the irresistible energy of fire; and when the pressure of calamity and danger is upon an order or a country, the members or the citizens ought to be the more closely united by the cohesion of sympathy and inter-dependence.

Morality is a force. It is the magnetic attraction of the heart toward Truth and Virtue. The needle, imbued with this mystic property, and pointing unerringly to the north, carries the mariner safely over the trackless ocean, through storm and darkness, until his glad eyes behold the beneficent beacons that welcome him to safe and hospitable harbor. Then the hearts of those who love him are gladdened, and his home made happy; and this gladness and happiness are due to the silent, unostentatious, unerring monitor that was the sailor's guide over the weltering waters. But if drifted too far northward, he finds the needle no longer true, but pointing elsewhere than to the north, what a feeling of helplessness falls upon the dismayed mariner, what utter loss of energy and courage! It is as if the great axioms of morality were to fail and be no longer true, leaving the human soul to drift helplessly, eyeless like Prometheus, at the mercy of the uncertain, faithless currents of the deep.

Honor and Duty are the pole-stars of a Mason, the Dioscuri, by never losing sight of which he may avoid disastrous shipwreck. These Palinurus watched, until, overcome by sleep, and the vessel no longer guided truly, he fell into and was swallowed up by the insatiable sea. So the Mason who loses sight of these, and is no longer governed by their beneficent and potential force, is lost, and sinking out of sight, will disappear unhonored and unwept.

The force of electricity, analogous to that of sympathy, and by means of which great thoughts or base suggestions, the utterances of noble or ignoble natures, flash instantaneously over the nerves of nations; the force of growth, fit type of immortality, lying dormant three thousand years in the wheat-grains buried with

their mummies by the old Egyptians; the forces of expansion and contraction, developed in the earthquake and the tornado, and giving birth to the wonderful achievements of steam, have their parallelisms in the moral world, in individuals, and nations. Growth is a necessity for nations as for men. Its cessation is the beginning of decay. In the nation as well as the plant it is mysterious, and it is irresistible. The earthquakes that rend nations asunder, overturn thrones, and engulf monarchies and republics, have been long prepared for, like the volcanic eruption. Revolutions have long roots in the past. The force exerted is in direct proportion to the previous restraint and compression. The true statesman ought to see in progress the causes that are in due time to produce them; and he who does not is but a blind leader of the blind.

The great changes in nations, like the geological changes of the earth, are slowly and continuously wrought. The waters, falling from Heaven as rain and dews, slowly disintegrate the granite mountains; abrade the plains, leaving hills and ridges of denudation as their monuments; scoop out the valleys, fill up the seas, narrow the rivers, and after the lapse of thousands on thousands of silent centuries, prepare the great alluvia for the growth of that plant, the snowy envelope of whose seeds is to employ the looms of the world, and the abundance or penury of whose crops shall determine whether the weavers and spinners of other realms shall have work to do or starve.

So Public Opinion is an immense force; and its currents are as inconstant and incomprehensible as those of the atmosphere. Nevertheless, in free governments, it is omnipotent; and the business of the statesman is to find the means to shape, control, and direct it. According as that is done, it is beneficial and conservative, or destructive and ruinous. The Public Opinion of the civilized world is International Law; and it is so great a force, though with no certain and fixed boundaries, that it can even constrain the victorious despot to be generous, and aid an oppressed people in its struggle for independence.

Habit is a great force; it is second nature, even in trees. It is as strong in nations as in men. So also are Prejudices, which are given to men and nations as the passions are,--as forces, valuable, if properly and skillfully availed of; destructive, if unskillfully handled.

p. 91

Above all, the Love of Country, State Pride, the Love of Home, are forces of immense power. Encourage them all. Insist upon them in your public men. Permanency of home is necessary to patriotism. A migratory race will have little love of country. State pride is a mere theory and chimera, where men remove from State to State with indifference, like the Arabs, who camp here to-day and there to-morrow.

If you have Eloquence, it is a mighty force. See that you use it for good purposes--to teach, exhort, ennoble the people, and not to mislead and corrupt them. Corrupt and venal orators are the assassins of the public liberties and of public morals.

The Will is a force; its limits as yet unknown. It is in the power of the will that we chiefly see the spiritual and divine in man. There is a seeming identity between his will that moves other men, and the Creative Will whose action seems so incomprehensible. It is the men of *will* and *action*, not the men of pure intellect, that govern the world.

Finally, the three greatest moral forces are FAITH, which is the only true WISDOM, and the very foundation of all government; HOPE, which is STRENGTH, and insures

success; and CHARITY, which is BEAUTY, and alone makes animated, united effort possible. These forces are within the reach of all men; and an association of men, actuated by them, ought to exercise an immense power in the world. If Masonry does not, it is because she has ceased to possess them.

Wisdom in the man or statesman, in king or priest, largely consists in the due appreciation of these forces; and upon the general *non*-appreciation of some of them the fate of nations often depends. What hecatombs of lives often hang upon the not weighing or not sufficiently weighing the force of an idea, such as, for example, the reverence for a flag, or the blind attachment to a form or constitution of government!

What errors in political economy and statesmanship are committed in consequence of the over-estimation or under-estimation of particular values, or the non-estimation of some among them! Everything, it is asserted, is the product of human labor; but the gold or the diamond which one accidentally finds without labor is not so. What is the value of the labor bestowed by the husbandman upon his crops, compared with the value of the sunshine and rain, without with his labor avails nothing? Commerce

carried on by the labor of man, adds to the value of the products of the field, the mine, or the workshop, by their transportation to different markets; but how much of this increase is due to the rivers down which these products float, to the winds that urge the keels of commerce over the ocean!

Who can estimate the value of morality and manliness in a State, of moral worth and intellectual knowledge? These are the sunshine and rain of the State. The winds, with their change-able, fickle, fluctuating currents, are apt emblems of the fickle humors of the populace, its passions, its heroic impulses, its enthusiasms. Woe to the statesman who does not estimate these as values!

Even music and song are sometimes found to have an incalculable value. Every nation has some song of a proven value, more easily counted in lives than dollars. The Marseillaise was worth to revolutionary France, who shall say how many thousand men?

Peace also is a great element of prosperity and wealth; a value not to be calculated. Social intercourse and association of men in beneficent Orders have a value not to be estimated in coin. The illustrious examples of the Past of a nation, the memories and immortal thoughts of her great and wise thinkers, statesmen, and heroes, are the invaluable legacy of that Past to the Present and Future. And all these have not only the values of the loftier and more excellent and priceless kind, but also an actual *money*-

value, since it is only when co-operating with or aided or enabled by these, that human labor creates wealth. They are of the chief elements of material wealth, as they are of national manliness, heroism, glory, prosperity, and immortal renown.

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Providence has appointed the three great disciplines of *War*, the *Monarchy* and the *Priesthood*, all that the CAMP, the PALACE, and the TEMPLE may symbolize, to train the multitudes forward to intelligent and premeditated combinations for all the great purposes of society. The result will at length be free governments among men, when virtue and intelligence become qualities of the multitudes; but for ignorance such governments are impossible. Man advances only by degrees. The removal of one pressing calamity gives courage to attempt the removal of the remaining evils, rendering men more sensitive to them, or perhaps sensitive for the first time. Serfs that writhe under the whip are not disquieted about their political rights; manumitted from personal slavery, they become

sensitive to political oppression. Liberated from arbitrary power, and governed by the law alone, they begin to scrutinize the law itself, and desire to be governed, not only by law, but by what they deem the best law. And when the civil or temporal despot-ism has been set aside, and the municipal law has been moulded on the principles of an enlightened jurisprudence, they may wake to the discovery that they are living under some priestly or ecclesiastical despotism, and become desirous of working a reformation there also.

It is quite true that the advance of humanity is slow, and that it often pauses and retrogrades. In the kingdoms of the earth we do not see despotisms retiring and yielding the ground to self-governing communities. We do not see the churches and priesthoods of Christendom relinquishing their old task of governing men by imaginary terrors. Nowhere do we see a populace that could be safely manumitted from such a government. We do not see the great religious teachers aiming to discover truth for themselves and for others; but still ruling the world, and contented and compelled to rule the world, by whatever dogma is already accredited; themselves as much bound down by this necessity to govern, as the populace by their need of government. Poverty in all its most hideous forms still exists in the great cities; and the cancer of pauperism has its roots in the hearts of kingdoms. Men there take no measure of their wants and their own power to supply them, but live and multiply like the beasts of the field,--Providence having apparently ceased to care for them. Intelligence never visits these, or it makes its appearance as some new development of villainy. War has not ceased; still there are battles and sieges. Homes are still unhappy, and tears and anger and spite

make hells where there should be heavens. So much the more necessity for Masonry! So much wider the field of its labors! So much the more need for it to begin to be true to itself, to revive from its asphyxia, to repent of its apostasy to its true creed!

Undoubtedly, labor and death and the sexual passion are essential and permanent conditions of human existence, and render perfection and a millennium on earth impossible. Always,--it is the decree of Fate!--the vast majority of men must toil to live, and cannot find time to cultivate the intelligence. Man, knowing he is to die, will not sacrifice the present enjoyment for a greater one in the future. The love of woman cannot die out; and it has a

terrible and uncontrollable fate, increased by the refinements of civilization. Woman is the veritable syren or goddess of the young. But society can be improved; and free government is possible for States; and freedom of thought and conscience is no longer *wholly* utopian. Already we see that Emperors prefer to be elected by universal suffrage; that States are conveyed to Empires by vote; and that Empires are administered with something of the spirit of a Republic, being little else than democracies with a single head, ruling through one man, one representative, instead of an assembly of representatives. And if Priesthoods still govern, they now come before the laity to prove, by stress of argument, that they *ought* to govern. They are obliged to evoke the very reason which they are bent on supplanting.

Accordingly, men become daily more free, because the freedom of the man lies in his reason. He can reflect upon his own future conduct, and summon up its consequences; he can take wide views of human life, and lay down rules for constant guidance. Thus he is relieved of the tyranny of sense and passion, and enabled at any time to live according to the whole light of the knowledge that is within him, instead of being driven, like a dry leaf on the wings of the wind, by every present impulse. Herein lies the freedom of the man as regarded in connection with the necessity imposed by the omnipotence and fore-knowledge of God. So much light, so much liberty. When emperor and church appeal to reason there is naturally universal suffrage.

Therefore no one need lose courage, nor believe that labor in the cause of Progress will be labor wasted. There is no waste in nature, either of Matter, Force, Act, or Thought. A Thought is as much the end of life as an Action; and a single Thought sometimes works greater results than a Revolution, even Revolutions themselves. Still there should not be divorce between Thought and Action. The true Thought is that in which life culminates. But all wise and true Thought produces Action. It is generative, like the light; and light and the deep shadow of the passing cloud are the gifts of the prophets of the race. Knowledge, laboriously acquired, and inducing habits of sound Thought,--the reflective

character,--must necessarily be rare. The multitude of laborers cannot acquire it. Most men attain to a very low standard of it. It is incompatible with the ordinary and indispensable avocations of life. A whole world of error as well as of labor, go to make

one reflective man. In the most advanced nation of Europe there are more ignorant than wise, more poor than rich, more automatic laborers, the mere creatures of habit, than reasoning and reflective men. The proportion is at least a thousand to one. Unanimity of opinion is so obtained. It only exists among the multitude who do not think, and the political or spiritual priesthood who think for that multitude, who think how to guide and govern them. When men begin to reflect, they begin to differ. The great problem is to find guides who will not seek to be tyrants. This is needed even more in respect to the heart than the head. Now, every man earns his special share of the produce of human labor, by an incessant scramble, by trickery and deceit. Useful knowledge, honorably acquired, is too often used after a fashion not honest or reasonable, so that the studies of youth are far more noble than the practices of manhood. The labor of the farmer in his fields, the generous returns of the earth, the benignant and favoring skies, tend to make him earnest, provident, and grateful; the education of the market-place makes him querulous, crafty, envious, and an intolerable niggard.

Masonry seeks to be this beneficent, unambitious, disinterested guide; and it is the very condition of all great structures that the sound of the hammer and the clink of the trowel should be always heard in some part of the building. With faith in man, hope for the future of humanity, loving-kindness for our fellows, Masonry and the Mason must always work and teach. Let each do that for which he is best fitted. The teacher also is a workman. Praiseworthy as the active navigator is, who comes and goes and makes one clime partake of the treasures of the other, and one to share the treasures of all, he who keeps the beacon-light upon the hill is also at his post.

Masonry has already helped cast down some idols from their pedestals, and grind to impalpable dust some of the links of the chains that held men's souls in bondage. That there has been progress needs no other demonstration than that you may now reason with men, and urge upon them, without danger of the rack or stake, that no doctrines can be apprehended as truths if they contradict each other, or contradict other truths given us by God. Long before the Reformation, a monk, who had found his way to heresy without the help of Martin Luther, not venturing to breathe aloud into any living ear his anti-papal and treasonable

doctrines, wrote them on parchment, and sealing up the perilous record, hid it in the

massive walls of his monastery. There was no friend or brother to whom he could intrust his secret or pour forth his soul. It was some consolation to imagine that in a future age some one might find the parchment, and the seed be found not to have been sown in vain. What if the truth should have to lie dormant as long before germinating as the wheat in the Egyptian mummy? Speak it, nevertheless, again and again, and let it take its chance!

The rose of Jericho grows in the sandy deserts of Arabia and on the Syrian housetops. Scarcely six inches high, it loses its leaves after the flowering season, and dries up into the form of a ball. Then it is uprooted by the winds, and carried, blown, or tossed across the desert, into the sea. There, feeling the contact of the water, it unfolds itself, expands its branches, and expels its seeds from their seed-vessels. These, when saturated with water, are carried by the tide and laid on the seashore. Many are lost, as many individual lives of men are useless. But many are thrown back again from the seashore into the desert, where, by the virtue of the sea-water that they have imbibed, the roots and leaves sprout and they grow into fruitful plants, which will, in their turns, like their ancestors, be whirled into the sea. God will not be less careful to provide for the germination of the truths you may boldly utter forth. "*Cast*," He has said, "*thy bread upon the waters, and after many days it shall return to thee again*."

Initiation does not change: we find it again and again, and always the same, through all the ages. The last disciples of Pascalis Martinez are still the children of Orpheus; but they adore the realizer of the antique philosophy, the Incarnate Word of the Christians.

Pythagoras, the great divulger of the philosophy of numbers, visited all the sanctuaries of the world. He went into Judæa, where he procured himself to be circumcised, that he might be admitted to the secrets of the Kabalah, which the prophets Ezekiel and Daniel, not without some reservations, communicated to him. Then, not without some difficulty, he succeeded in being admitted to the Egyptian initiation, upon the recommendation of King Amasis. The power of his genius supplied the deficiencies of the imperfect communications of the Hierophants, and he himself became a Master and a Revealer,

Pythagoras defined God: a Living and Absolute Verity clothed with Light.

He said that the Word was Number manifested by Form.

He made all descend from the *Tetractys*, that is to say, from the Quaternary.

God, he said again, is the Supreme Music, the nature of which is Harmony.

Pythagoras gave the magistrates of Crotona this great religious, political and social precept:

"There is no evil that is not preferable to Anarchy."

Pythagoras said, "Even as there are three divine notions and three intelligible regions, so there is a triple word, for the Hierarchical Order always manifests itself by threes. There are the word simple, the word hieroglyphical, and the word symbolic: in other terms, there are the word that expresses, the word that conceals, and the word that signifies; the whole hieratic intelligence is in the perfect knowledge of these three degrees."

Pythagoras enveloped doctrine with symbols, but carefully eschewed personifications and images, which, he thought, sooner or later produced idolatry.

The Holy Kabalah, or tradition of the children of Seth, was carried from Chaldæa by Abraham, taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Saviour to Saint John, and contained, entire, under hieratic figures analogous to those of all antiquity, in the Apocalypse of that Apostle.

The Kabalists consider God as the Intelligent, Animated, Living Infinite. He is not, for them, either the aggregate of existences, or existence in the abstract, or a being philosophically definable. He is *in* all, *distinct* from all, and *greater* than all. His name even is ineffable; and yet this name only expresses the human ideal of His divinity. What God is in Himself, it is not given to man to comprehend.

God is the absolute of Faith; but the absolute of *Reason* is BEING, יהוה. "*I am that I am*," is a wretched translation.

Being, Existence, is by itself, and because it Is. The reason of Being, is Being itself. We may inquire, "Why does something exist?" that is, "Why does such or such a thing exist?" But we cannot, without being absurd, ask, "Why Is Being?" That would be to suppose Being before Being. If Being had a

cause, that cause would necessarily Be; that is, the cause and effect would be identical.

Reason and science demonstrate to us that the modes of Existence and Being balance each other in equilibrium according to harmonious and hierarchic laws. But a hierarchy is synthetized, in ascending, and becomes ever more and more monarchial. Yet the

reason cannot pause at a single chief, without being alarmed. at the abysses which it seems to leave above this Supreme Mon-arch. Therefore it is silent, and gives place to the Faith it adores.

What is certain, even for science and the reason, is, that the idea of God is the grandest, the most holy, and the most useful of all the aspirations of man; that upon this belief morality reposes, with its eternal sanction. This belief, then, is in humanity, the most real of the phenomena of being; and if it were false, nature would affirm the absurd; nothingness would give form to life, and God would at the same time be and not be.

It is to this philosophic and incontestable reality, which is termed The Idea of God, that the Kabalists give a name. In this name all others are contained. Its cyphers contain all the numbers; and the hieroglyphics of its letters express all the laws and all the things of nature.

BEING IS BEING: the reason of Being is in Being: in the Be-ginning is the Word, and the Word in logic formulated Speech, the spoken Reason; the Word is in God, and is God Himself, manifested to the Intelligence. Here is what is above all the philosophies. This we must believe, under the penalty of never truly knowing anything, and relapsing into the absurd skepticism of Pyrrho. The Priesthood, custodian of Faith, wholly rests upon this basis of knowledge, and it is in its teachings we must recognize the Divine Principle of the Eternal Word.

Light is not Spirit, as the Indian Hierophants believed it to be; but only the instrument of the Spirit. It is not the body of the Protoplastes, as the Theurgists of the school of Alexandria taught, but the first physical manifestation of the Divine afflatus. God eternally creates it, and man, in the image of God, modifies and seems to multiply it.

The high magic is styled "The Sacerdotal Art," and "The Royal Art." In Egypt, Greece, and Rome, it could not but share the greatnesses and decadences of the Priesthood and of Royalty. Every philosophy hostile to the national worship and to its mysteries,

was of necessity hostile to the great political powers, which lose their grandeur, if they cease, in the eyes of the multitudes, to be the images of the Divine Power. Every Crown is shattered, when it clashes against the Tiara.

Plato, writing to Dionysius the Younger, in regard to the nature of the First Principle, says: "I must write to you in enigmas, so that if my letter be intercepted by land or sea, he who shall read it may in no degree comprehend it." And then he says, "All things surround their King; they are, on account of Him, and He alone is the cause of good

things, Second for the Seconds and Third for the Thirds."

There is in these few words a complete summary of the Theology of the Sephiroth. "The *King*" is AINSOPH, Being Supreme and Absolute. From this centre, *which* is *everywhere*, all things ray forth; but we especially conceive of it in three manners and in three different spheres. In the *Divine* world (AZILUTH), which is that of the First Cause, and wherein the whole Eternity of Things in the beginning existed as Unity, to be afterward, during Eternity uttered forth, clothed with form, and the attributes that constitute them matter, the First Principle is Single and First, and yet not the VERY Illimitable Deity, incomprehensible, undefinable; but Himself in so far as manifested by the Creative Thought. To compare littleness with infinity,--Arkwright, as inventor of the spinning-jenny, and not the *man* Arkwright *otherwise* and *beyond that*. All we can know of the Very God is, compared to His Wholeness, only as an infinitesimal fraction of a unit, compared with an infinity of Units.

In the World of Creation, which is that of Second Causes [the Kabalistic World BRIAH], the Autocracy of the First Principle is complete, but we conceive of it only as the Cause of the Second Causes. Here it is manifested by the Binary, and is the Creative Principle passive. Finally: in the third world, YEZIRAH, or of Formation, it is revealed in the perfect Form, the Form of Forms, the World, the Supreme Beauty and Excellence, the Created Perfection. Thus the Principle is at once the First, the Second, and the Third, since it is All in All, the Centre and Cause of all. It is not *the genius of Plato* that we here admire. We recognize only *the exact knowledge of the Initiate*.

The great Apostle Saint John did not borrow from the philosophy of Plato the opening of his Gospel. Plato, on the contrary,

drank at the same springs with Saint John and Philo; and John in the opening verses of his paraphrase, states the first principles of a dogma common to many schools, but in language especially belonging to Philo, whom it is evident he had read. The philosophy of Plato, the greatest of human Revealers, could *yearn toward* the Word made man; the Gospel alone could give him to the world.

Doubt, in presence of Being and its harmonies; skepticism, in the face of the eternal mathematics and the immutable laws of Life which make the Divinity present and visible everywhere, as the Human is known and visible by its utterances of word and act,--is this not the most foolish of superstitions, and the most inexcusable as well as the most dangerous of all credulities? Thought, we know, is not a result or consequence of the organization of matter, of the chemical or other action or reaction of its particles, like effervescence and gaseous explosions. On the contrary, the fact that Thought is

manifested and realized in act human or act divine, proves the existence of an Entity, or Unity, that thinks. And the Universe is the Infinite Utterance of one of an infinite number of Infinite Thoughts, which cannot but emanate from an Infinite and Thinking Source. The cause is always equal, at least, to the effect; and matter cannot think, nor could it cause itself, or exist without cause, nor could nothing *produce* either forces or things; for in void nothingness no Forces can inhere. Admit a self-existent Force, and its Intelligence, or an Intelligent cause of it is admitted, and at once GOD IS.

The Hebrew allegory of the Fall of Man, which is but a special variation of a universal legend, symbolizes one of the grandest and most universal allegories of science.

Moral Evil is Falsehood in actions; as Falsehood is Crime in words.

Injustice is the essence of Falsehood; and every false word is an injustice.

Injustice is the death of the Moral Being, as Falsehood is the poison of the Intelligence.

The perception of the Light is the dawn of the Eternal Life, in Being. The Word of God, which creates the Light, seems to be uttered by every Intelligence that can take cognizance of Forms and will look. "Let the Light BE! The Light, in fact, exists, in its condition of splendor, for those eyes alone that gaze at it; and the Soul, amorous of the spectacle of the beauties of the Universe,

and applying its attention to that luminous writing of the Infinite Book, which is called "The Visible," seems to utter, as God did on the dawn of the first day, that sublime and creative word, "BE! LIGHT!"

It is not beyond the tomb, but in life itself, that we are to seek for the mysteries of death. Salvation or reprobation begins here below, and the terrestrial world too has its Heaven and its Hell. Always, even here below, virtue is rewarded; always, even here below, vice is punished; and that which makes us sometimes believe in the impunity of evil-doers is that riches, those instruments of good and of evil, seem sometimes to be given them at hazard. But woe to unjust men, when they possess the key of gold! It opens, for them, only the gate of the tomb and of Hell.

All the true Initiates have recognized the usefulness of toil and sorrow. "Sorrow," says a German poet, "is the dog of that unknown shepherd who guides the flock of men." To learn to suffer, to learn to die, is the discipline of Eternity, the immortal Novitiate.

The allegorical picture of Cebes, in which the Divine Comedy of Dante was sketched in

Plato's time, the description whereof has been preserved for us, and which many painters of the middle age have reproduced by this description, is a monument at once philosophical and magical. It is a most complete moral synthesis, and at the same time the most audacious demonstration ever given of the Grand Arcanum, of that secret whose revelation would overturn Earth and Heaven. Let no one expect us to give them its explanation! He who passes behind the veil that hides this mystery, understands that it is in its very nature inexplicable, and that it is death to those who win it by surprise, as well as to him who reveals it.

This secret is the Royalty of the Sages, the Crown of the Initiate whom we see redescend victorious from the summit of Trials, in the fine allegory of Cebes. The Grand Arcanum makes him master of gold and the light, which are at bottom the same thing, he has solved the problem of the quadrature of the circle, he directs the perpetual movement, and he possesses the philosophical stone. Here the Adepts will understand us. There is neither interruption in the toil of nature, nor gap in her work. The Harmonies of Heaven correspond to those of Earth, and the Eternal Life accomplishes its evolutions in accordance with the same laws

as the life of a dog. "God has arranged all things by weight, number, and measure," says the Bible; and this luminous doctrine was also that of Plato.

Humanity has never really had but one religion and one worship. This universal light has had its uncertain mirages, its deceitful reflections, and its shadows; but always, after the nights of Error, we see it reappear, one and pure like the Sun.

The magnificences of worship are the life of religion, and if Christ wishes poor ministers, His Sovereign Divinity does not wish paltry altars. Some Protestants have not comprehended that worship is a teaching, and that we must not create in the imagination of the multitude a mean or miserable God. Those oratories that resemble poorly-furnished offices or inns, and those worthy ministers clad like notaries or lawyer's clerks, do they not necessarily cause religion to be regarded as a mere puritanic formality, and God as a Justice of the Peace?

We scoff at the Augurs. It is so easy to scoff, and so difficult well to comprehend. Did the Deity leave the whole world without Light for two score centuries, to illuminate only a little corner of Palestine and a brutal, ignorant, and ungrateful people? Why always calumniate God and the Sanctuary? Were there never any others than rogues among the priests? Could no honest and sincere men be found among the Hierophants of Ceres or Diana, of Dionusos or Apollo, of Hermes or Mithras? Were these, then, all deceived, like the rest? Who, then, constantly deceived them, without betraying

themselves, during a series of centuries?--for the cheats are not immortal! Arago said, that outside of the pure mathematics, he who utters the word "impossible," is wanting in prudence and good sense.

The true name of Satan, the Kabalists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry.

For the Initiates, this is not a *Person*, but a *Force*, created for good, but which *may* serve for evil. *It is the instrument of Liberty or Free Will*. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God PAN; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or *Phosphor*, of which the poets have made the false Lucifer of the legend.

Gold, to the eyes of the Initiates, is Light condensed. They

style the sacred numbers of the Kabalah "golden numbers," and the moral teachings of Pythagoras his "golden verses." For the same reason, a mysterious book of Apuleius, in which an ass figures largely, was called "The Golden Ass."

The Pagans accused the Christians of worshipping an ass, and they did not invent this reproach, but it came from the Samaritan Jews, who, figuring the data of the Kabalah in regard to the Divinity by Egyptian symbols, also represented the Intelligence by the figure of the Magical Star adored under the name of *Remphan*, Science under the emblem of Anubis, whose name they changed to *Nibbas*, and the vulgar faith or credulity under the figure of *Thartac*, a god represented with a book, a cloak, and the head of an ass. According to the Samaritan Doctors, Christianity was the reign of *Thartac*, blind Faith and vulgar credulity erected into a universal oracle, and preferred to Intelligence and Science.

Synesius, Bishop of Ptolemaïs, a great Kabalist, but of doubtful orthodoxy, wrote:

"The people will always mock at things easy to be misunderstood; it must needs have impostures."

"A Spirit," he said, "that loves wisdom and contemplates the Truth close at hand, is forced to disguise it, to induce the multitudes to accept it. . . . Fictions are necessary to the people, and the Truth becomes deadly to those who are not strong enough to contemplate it in all its brilliance. If the sacerdotal laws allowed the reservation of

judgments and the allegory of words, I would accept the proposed dignity on condition that I might be a philosopher at home, and abroad a narrator of apologues and parables

In fact, what can there be in common between the vile multitude and sublime wisdom? The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason."

Moral disorders produce physical ugliness, and in some sort realize those frightful faces which tradition assigns to the demons.

The first Druids were the true children of the Magi, and their initiation came from Egypt and Chaldæa, that is to say, from the pure sources of the primitive Kabalah. They adored the Trinity under the names of *Isis* or *Hesus*, the Supreme Harmony; of *Belen* or *Bel*, which in Assyrian means Lord, a name corresponding to that of ADONAÏ; and of *Camul* or *Camaël*, a name that in the Kabalah personifies the Divine Justice. Below this triangle of Light they supposed a divine reflection, also composed of three personified

rays: first, *Teutates* or *Teuth*, the same as the *Thoth* of the Egyptians, the Word, or the Intelligence formulated; then Force and Beauty, whose names varied like their emblems. Finally, they completed the sacred Septenary by a mysterious image that represented the progress of the dogma and its future realizations. This was a young girl veiled, holding a child in her arms; and they dedicated this image to "The Virgin who will become a mother;--*Virgini parituræ*."

Hertha or Wertha, the young Isis of Gaul, Queen of Heaven, the Virgin who was to bear a child, held the spindle of the Fates, filled with wool half white and half black; because she presides over all forms and all symbols, and weaves the garment of the Ideas.

One of the most mysterious pantacles of the Kabalah, contained in the Enchiridion of Leo III., represents an equilateral triangle reversed, inscribed in a double circle. On the triangle are written, in such manner as to form the prophetic Tau, the two Hebrew words so often found appended to the Ineffable Name, אלהם and צבאות, ALOHAYIM, or the Powers, and TSABAOTH, or the starry Armies and their guiding spirits; words also which symbolize the Equilibrium of the Forces of Nature and the Harmony of Numbers. To the three sides of the triangle belong the three great Names יהוה, אדני, and אגלא, IAHAVEH, ADONAÏ, and AGLA. Above the first is written in Latin, *Formatio*, above the second *Reformatio*, and above the third, *Transformatio*. So Creation is ascribed to the FATHER, Redemption or Reformation to the SON, and Sanctification or Transformation to the HOLY SPIRIT, answering unto the mathematical laws of Action, Reaction, and Equilibrium. IAHAVEH is also, in effect, the Genesis or Formation of

dogma, by the elementary signification of the four letters of the Sacred Tetragram; ADONAÏ is the realization of this dogma in the Human Form, in the Visible LORD, who is the Son of God or the perfect Man; and AGLA (formed of the initials of the four words *Ath Gebur Laulaïm Adonaï*) expresses the synthesis of the whole dogma and the totality of the Kabalistic science, clearly indicating by the hieroglyphics of which this admirable name is formed the Triple Secret of the Great Work.

Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, *conceals* its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled;

to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates many men, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its capacity.

The Teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.

So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray. There is no sight under the sun more pitiful and ludicrous at once, than the spectacle of the Prestons and the Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to "explain" the old symbols of Masonry, and adding to and "improving" them, or inventing new ones.

To the Circle inclosing the central point, and itself traced between two parallel lines, a figure purely Kabalistic, these persons have added the superimposed Bible, and even reared on that the ladder with three or nine rounds, and then given a vapid interpretation of the whole, so profoundly absurd as actually to excite admiration.

IV.

SECRET MASTER.

MASONRY is a succession of allegories, the mere vehicles of great lessons in morality and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different Degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the first three Degrees, *as you have received them*, and if it has seemed to you that the performance has not come up to the promise, that the lessons of morality are not new, and the scientific instruction is but rudimentary, and the symbols are imperfectly explained, remember that the ceremonies and lessons of those Degrees have been for ages more and more accommodating themselves, by curtailment and sinking into commonplace, to

the often limited memory and capacity of the Master and Instructor, and to the intellect and needs of the Pupil and Initiate; that they have come to us from an age when symbols were used, not to *reveal* but to *conceal*; when the commonest learning was confined to a select few, and the simplest principles of morality seemed newly discovered truths; and that these antique and simple Degrees now stand like the broken columns of a roofless Druidic temple, in their rude and mutilated greatness; in many parts, also, corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic Temple, the triple columns of the portico.

You have taken the first step over its threshold, the first step toward the inner sanctuary and heart of the temple. You are in the path that leads up the slope of the mountain of Truth; and

it depends upon your secrecy, obedience, and fidelity, whether you will advance or remain stationary.

Imagine not that you will become indeed a Mason by learning what is commonly called the "work," or even by becoming familiar with our traditions. Masonry has a history, a literature, a philosophy. Its allegories and traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow full and broad must be followed to their heads in the springs that well up in the remote past, and you will there find the origin and meaning of Masonry.

A few rudimentary lessons in architecture, a few universally admitted maxims of morality, a few unimportant traditions, whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer after Masonic truth. Let whoso is content with these, seek to climb no higher. He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest, and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that both books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the Past; and that in the lading of these argosies is much that sheds light on the history of Masonry, and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race.

Knowledge is the most genuine and real of human treasures; for it is Light, as Ignorance is Darkness. It is the *development* of the human soul, and its acquisition the *growth* of the soul, which at the birth of man knows nothing, and therefore, in one sense, may be said to *be* nothing. It is the seed, which has in it the *power* to grow, to acquire, and by acquiring to be developed, as the seed is developed into the shoot, the plant, the tree. "We need not pause at the common argument that by learning man excelleth man, in that wherein man excelleth beasts; that by learning man ascendeth to the heavens and their motions, where in body he cannot come, and the like. Let us rather regard the dignity and excellency of knowledge and learning in that whereunto man's nature doth most aspire, which is immortality or continuance. For to this tendeth

generation, and raising of Houses and Families; to this buildings, foundations, and monuments; to this tendeth the desire of memory, fame, and celebration, and in effect the strength of all other human desires." That our influences shall

survive us, and be living forces when we are in our graves; and not merely that our names shall be remembered; but rather that our works shall be read, our acts spoken of, our names recollected and. mentioned when we are dead, as evidences that those influences live and rule, sway and control some portion of mankind and of the world,--this is the aspiration of the human soul. "We see then how far the monuments of genius and learning are more durable than monuments of power or of the hands. For have not the verses of Homer continued twenty-five hundred years or more, without the loss of a syllable or letter, during which time infinite palaces, temples, castles, cities, have decayed and been demolished? It is not possible to have the true pictures or statues of Cyrus, Alexander, Cæsar, no, nor of the Kings or great personages of much later years; for the originals cannot last, and the copies cannot but lose of the life and truth. But the images of men's genius and knowledge remain in books, exempted from the wrong of time, and capable of perpetual renovation. Neither are they fitly to be called images, because they generate still, and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages; so that if the invention of the ship was thought so noble, which carrieth riches and commodities from

place to place, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified, which, as ships, pass through the vast seas of time, and make ages so distant to participate of the wisdom, illumination, and inventions, the one of the other."

To learn, to attain knowledge, to be wise, is a necessity for every truly noble soul; to teach, to communicate that knowledge, to share that wisdom with others, and not churlishly to lock up his exchequer, and place a sentinel at the door to drive away the needy, is equally an impulse of a noble nature, and the worthiest work of man.

"There was a little city," says the Preacher, the son of David, "and few men within it; and there came a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then, said I, wisdom is better than strength: nevertheless, the poor man's wisdom is despised, and his words are not heard." If it should chance to you, my brother, to do mankind good service, and be

rewarded with indifference and forgetfulness only, still be not discouraged, but remember the further advice of the wise King. "In the morning sow the seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good."

Sow you the seed, whoever reaps. Learn, that you may be enabled to do good; and do so because it is right, finding in the act itself ample. reward and recompense.

To attain the truth, and to serve our fellows, our country, and mankind--this is the noblest destiny of man. Hereafter and all your life it is to be your object. If you desire to ascend to that destiny, advance! If you have other and less noble objects, and are contented with a lower flight, halt here! let others scale the heights, and Masonry fulfill her mission.

If you will advance, gird up your loins for the struggle! for the way is long and toilsome. Pleasure, all smiles, will beckon you on the one hand, and Indolence will invite you to sleep among the flowers, upon the other. Prepare, by secrecy, obedience, and fidelity, to resist the allurements of both!

Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every Mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid,--duties that must be performed, even at the risk of life, or our solemn oaths be broken and violated, and we be branded as false Masons and faithless men, teach us how profound a folly it would he to betray our secrets to those who, bound to us by no tie of common obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion

should allow us no time for inquiry, and the peremptory mandate of our obligation compel us to do a brother's duty to a base impostor.

The secrets of our brother, when communicated to us, must be sacred, if they be such as the law of our country warrants us to keep. We are required to keep none other, when the law that we are called on to obey is indeed a law, by having emanated from the only source of power, the People. Edicts which emanate from the mere arbitrary will of a despotic power, contrary to the law of God or the Great Law of Nature, destructive of the inherent rights

of man, violative of the right of free thought, free speech, free conscience, it is lawful to rebel against and strive to abrogate.

For obedience to the Law does not mean submission to tyranny; nor that, by a profligate sacrifice of every noble feeling, we should offer to despotism the homage of adulation. As every new victim falls, we may lift our voice in still louder flattery. We may fall at the proud feet, we may beg, as a boon, the honor of kissing that bloody hand which has been lifted against the helpless. We may do more: we may bring the altar and the sacrifice, and implore the God not to ascend too soon to Heaven. This we may do, for this we have the sad remembrance that beings of a human form and soul have done. But this is all we can do. We can constrain our tongues to be false, our features to bend themselves to the

semblance of that passionate adoration which we wish to express, our knees to fall prostrate; but our heart we cannot constrain. There virtue must still have a voice which is not to be drowned by hymns and acclamations; there the crimes which we laud as virtues, are crimes still, and he whom we have made a God is the most contemptible of mankind; if, indeed, we do not feel, perhaps, that we are ourselves still more contemptible.

But that law which is the fair expression of the will and judgment of the people, is the enactment of the whole and of every individual. Consistent with the law of God and the great law of nature, consistent with pure and abstract right as tempered by necessity and the general interest, as contra-distinguished from the private interest of individuals, it is obligatory upon all, because it is the work of all, the will of all, the solemn judgment of all, from which there is no appeal.

In this Degree, my brother, you are especially to learn the duty of obedience to that law. There is one true and original law, conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfillment of duty, and to abstinence from injustice, and calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abrogated or diminished, or its sanctions affected, by any law of man. A whole senate, a whole people, cannot dissent from its paramount obligation. It requires no commentator to render it distinctly intelligible: nor is it one thing at Rome, another at Athens; one thing now, and another

in the ages to come; but in all times and in all nations, it is, and has been, and will be, one

and everlasting;--one as that God, its great Author and Promulgator, who is the Common Sovereign of all mankind, is Himself One. No man can disobey it without flying, as it were, from his own bosom, and repudiating his nature; and in this very act he will inflict on himself the severest of retributions, even though he escape what is regarded as punishment.

It is our duty to obey the laws of our country, and to be careful that prejudice or passion, fancy or affection, error and illusion, be not mistaken for conscience. Nothing is more usual than to pretend conscience in all the actions of man which are public and cannot be concealed. The disobedient refuse to submit to the laws, and they also in many cases pretend conscience; and so disobedience and rebellion become conscience, in which there is neither knowledge nor revelation, nor truth nor charity, nor reason nor religion. Conscience is tied to laws. Right or sure conscience is right reason reduced to practice, and conducting moral actions, while perverse conscience is seated in the fancy or affections--a heap of irregular principles and irregular defects--and is the same in conscience as deformity is in the body, or peevishness in the affections. It is not enough that the conscience be taught by nature; but it must be taught by God, conducted by reason, made operative by discourse, assisted by

choice, instructed by laws and sober principles; and then it *is* right, and it *may* be sure. All the general measures of justice, are the laws of God, and therefore they constitute the general rules of government for the conscience; but necessity also hath a large voice in the arrangement of human affairs, and the disposal of human relations, and the dispositions of human laws; and these general measures, like a great river into little streams, are deduced into little rivulets and particularities, by the laws and customs, by the sentences and agreements of men, and by the absolute despotism of necessity, that will not allow perfect and abstract justice and equity to be the sole rule of civil government in an imperfect world; and that must needs be law which is for the greatest good of the greatest number.

When thou vowest a vow unto God, defer not to pay it. It is better thou shouldest not vow than thou shouldest vow and not pay. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in Heaven, and thou art upon earth; therefore let thy words be few. Weigh well

p. 112

what it is you promise; but once the promise and pledge are given remember that he who is false to his obligation will be false to his family, his friends, his country, and his God.

Fides servanda est: Faith plighted is ever to be kept, was a maxim and an axiom even among pagans. The virtuous

Roman said, either let not that which seems expedient be base, or if it be base, let it not seem expedient. What is there which that so-called expediency can bring, so valuable as that which it takes away, if it deprives you of the name of a good man and robs you of your integrity and honor? In all ages, he who violates his plighted word has been held unspeakably base. The word of a Mason, like the word of a knight in the times of chivalry, once given must be sacred; and the judgment of his brothers, upon him who violates his pledge, should be stern as the judgments of the Roman Censors against him who violated his oath. Good faith is revered among Masons as it was among the Romans, who placed its statue in the capitol, next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and with the knights of old, that one should always die rather than be dishonored.

Be faithful, therefore, to the promises you make, to the pledges you give, and to the vows that you assume, since to break either is base and dishonorable.

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.

Be faithful to your friends; for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration; not only to stand the shock of conflicting opinions, and the roar of a revolution that shakes the world, but to last when the heavens are no more,

and to spring fresh from the ruins of the universe.

Be faithful to your country, and prefer its dignity and honor to any degree of popularity and honor for yourself; consulting its interest rather than your own, and rather than the pleasure and gratification of the people, which are often at variance with their welfare.

Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labor, by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the

p. 113

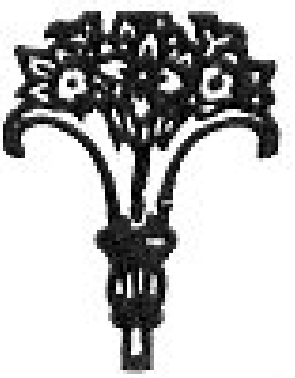
[paragraph continues] Great Apostle of Peace, Harmony, and Good-will on earth among men; of Liberty, Equality, and Fraternity.

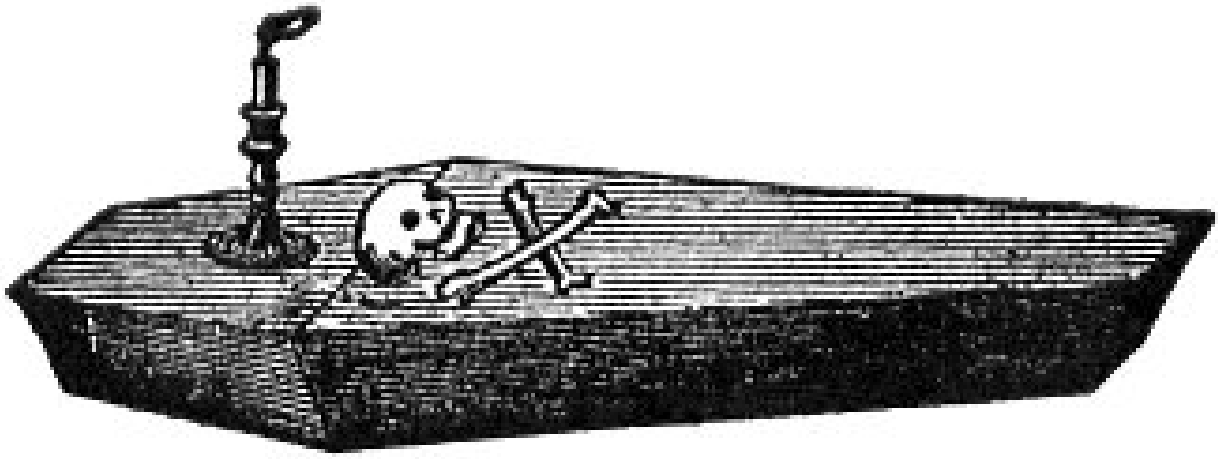
Masonry is useful to all men: to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation;

to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality, and philanthropy.

A Freemason, therefore, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power.

Thus will you be faithful to yourself, to your fellows, and to God, and thus will you do honor to the name and rank of SECRET MASTER; which, like other Masonic honors, degrades if it is not deserved.





V.

PERFECT MASTER.

THE Master Khūrūm was an industrious and an honest man. What he was employed to do he did diligently, and he did it well and faithfully. *He received no wages that were not his due*. Industry and honesty are the virtues peculiarly inculcated in this Degree. They are common and homely virtues; but not for that beneath our notice. As the bees do not love or respect the drones, so Masonry neither loves nor respects the idle and those who live by their wits; and least of all those parasitic acari that live upon themselves. For those who are indolent are likely to become dissipated and vicious; and perfect honesty, which ought to be the common qualification of all, is more rare than diamonds. To do earnestly and steadily, and to do faithfully and honestly that which we have to do--perhaps this wants but little, when looked at from every point of view, of including the whole body of the moral law; and even in their commonest and homeliest application, these virtues belong to the character of a Perfect Master.

Idleness is the burial of a living man. For an idle person is so useless to any purposes of God and man, that he is like one who is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth. Like a vermin or a wolf, when his time comes, he dies and perishes, and in the meantime is nought. He neither ploughs nor carries burdens: all that he does is either unprofitable or mischievous.

It is a vast work that any man may do, if he never be idle: and it is a huge way that a man may go in virtue, if he never go out of his way by a vicious habit or a great crime: and he who perpetually

p. 115

reads good books, if his parts be answerable, will have a huge stock of knowledge.

St. Ambrose, and from his example, St. Augustine, divided every day into these *tertias* of employment: eight hours they spent in the necessities of nature and recreation: eight hours in charity, in doing assistance to others, dispatching their business, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorance, and in transacting the affairs of their dioceses; and the other eight hours they spent in study and prayer.

We think, at the age of twenty, that life is much too long for that which we have to learn and do; and that there is an almost

fabulous distance between our age and that of our grandfather. But when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and according as we have profitably invested or wasted our time, we halt, and look back along the way we have come, and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. Then we, in our mind, deduct from the sum total of our years the hours that we have needlessly passed in sleep; the working-hours each day, during which the surface of the mind's sluggish pool has not been stirred or ruffled by a single thought; the days that we have gladly got rid of, to attain some real or fancied object that lay beyond, in the way between us and which stood irksomely the intervening days; the hours worse than wasted in follies and dissipation, or misspent in useless and unprofitable studies; and we acknowledge, with a sigh, that we could have learned and done, in half a score of years well spent, more than we have done in all our forty years of manhood.

To learn and to do!--this is the soul's work here below. The soul grows as truly as an oak grows. As the tree takes the carbon of the air, the dew, the rain, and the light, and the food that the earth supplies to its roots, and by its mysterious chemistry trans-mutes them into sap and fibre, into wood and leaf, and flower and fruit, and color and perfume, so the soul imbibes knowledge and by a divine alchemy changes what it learns into its own substance, and grows from within

outwardly with an inherent force and power like those that lie hidden in the grain of wheat.

The soul hath its senses, like the body, that may be cultivated,

enlarged, refined, as itself grows in stature and proportion; and he who cannot appreciate a fine painting or statue, a noble poem, a sweet harmony, a heroic thought, or a disinterested action, or to whom the wisdom of philosophy is but foolishness and babble, and the loftiest truths of less importance than the price of stocks or cotton, or the elevation of baseness to office, merely lives on the level of commonplace, and fitly prides himself upon that inferiority of the soul's senses, which is the inferiority and imperfect development of the soul itself.

To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do, and then to do, earnestly and vigorously, whatever may be required of us by duty, and by the good of our fellows, our country, and mankind,--these are the duties of every Mason who desires to imitate the Master Khūrūm.

The duty of a Mason as an honest man is plain and easy. It requires of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed:

that is, pretend not what is false; cover not what is true; and let the measure of your affirmation or denial be the understanding of your con-tractor; for he who deceives the buyer or the seller by speaking what is true, in a sense not intended or understood by the other, is a liar and a thief. A Perfect Master must avoid that which deceives, equally with that which is false.

Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful men, skilled in that manufacture or commodity; and the gain such, which, without scandal, is allowed to persons in all the same circumstances.

In intercourse with others, do not do all which thou mayest lawfully do; but keep something within thy power; and, because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so; for although it be lawful, yet it is not safe; and he who gains all that he can gain lawfully, this year, will possibly be tempted, next year, to gain something unlawfully.

Let no man, for his own poverty, become more oppressing and cruel in his bargain; but quietly, modestly, diligently, and patiently

recommend his estate to God, and follow his interest, and leave the success to Him.

Detain not the wages of the hireling; for every degree of detention of it beyond the time, is injustice and uncharitableness, and grinds his face till tears and blood come out; but pay him exactly according to covenant, or according to his needs.

Religiously keep all promises and covenants, though made to your disadvantage, though afterward you perceive you might have done better; and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promise, unless it be unlawful or impossible; that is, either out of your nature or out of your civil power, yourself being under the power of another; or that it be intolerably inconvenient to yourself, and of no advantage to another; or that you have leave expressed or reasonably presumed.

Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake; or in some sense profitably, and with ease, or with advantage manage. Let no man appropriate to his own use, what God, by a special mercy, or the Republic, hath made common; for that is against both Justice and Charity.

That any man should be the worse for us, and for our direct act, and by our intention, is against the rule of equity, of justice, and of charity. We then do not that to others, which we would have done to ourselves; for we grow richer upon the ruins of their fortune.

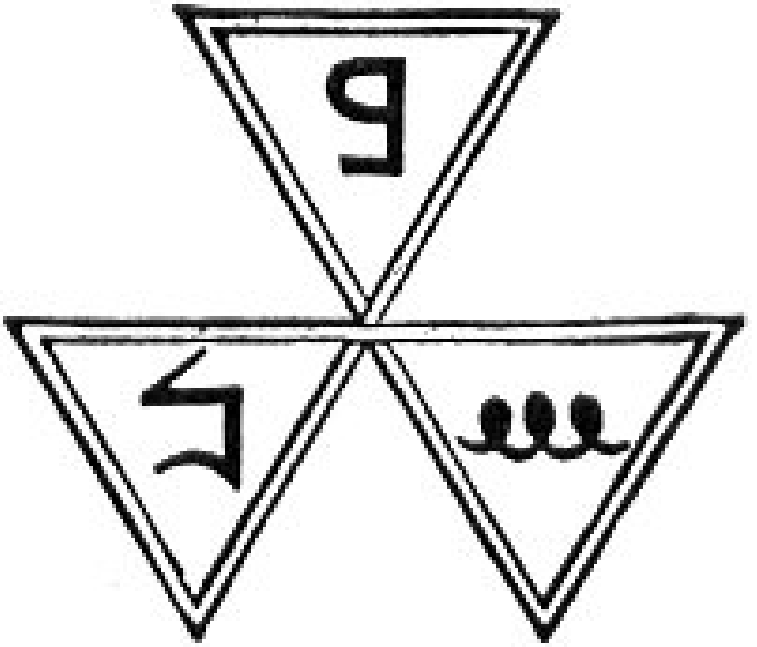
It is not honest to receive anything from another without returning him an equivalent therefor. The gamester who wins the money of another is dishonest. There should be no such thing as bets and gaming among Masons: for no honest man should desire that for nothing which belongs to another. The merchant who sells an inferior article for a sound price, the speculator who makes the distresses and needs of others fill his exchequer are neither fair nor honest, but base, ignoble, unfit for immortality.

It should be the earnest desire of every Perfect Master so to live and deal and act, that when it comes to him to die, he may be able to say, and his conscience to adjudge, that no man on earth is poorer, because he is richer; that what he hath he has honestly earned, and no man can go before God, and claim that by the rules of equity administered in His great chancery, this house in which we die, this land we devise to our heirs, this money that

enriches those who survive to bear our name, is his and not ours, and we in that forum are only his trustees. For it is most certain that God is just, and will sternly enforce every such trust; and that to all whom we despoil, to all whom we defraud, to all from whom we take or win anything whatever, without fair consideration and equivalent, He will decree a full and adequate compensation.

Be careful, then, that thou receive no wages, here or

elsewhere, that are not thy due! For if thou dost, thou wrongst some one, by taking that which in God's chancery belongs to him; and whether that which thou takest thus be wealth, or rank, or influence, or reputation or affection, thou wilt surely be held to make full satisfaction.



VI.

INTIMATE SECRETARY.

[Confidential Secretary.]

You are especially taught in this Degree to be zealous and faithful; to be disinterested and benevolent; and to act the peace-maker, in case of dissensions, disputes, and quarrels among the brethren.

Duty is the moral magnetism which controls and guides the true Mason's course over the tumultuous seas of life. Whether the stars of honor, reputation, and reward do or do not shine, in the light of day or in the darkness of the night of trouble and adversity, in calm or storm, that unerring magnet still shows him the true course to steer, and indicates with

certainty where-away lies the port which not to reach involves shipwreck and dishonor. He follows its silent bidding, as the mariner, when land is for many days not in sight, and the ocean without path or landmark spreads out all around him, follows the bidding of the needle, never doubting that it points truly to the north. To perform that duty, whether the performance be rewarded or unrewarded, is his sole care. And it doth not matter, though of this performance there may be no witnesses, and though what he does will be forever unknown to all mankind.

A little consideration will teach us that Fame has other limits than mountains and oceans; and that he who places happiness in the frequent repetition of his name, may spend his life in propagating it, without any danger of weeping for new worlds, or necessity of passing the Atlantic sea.

If, therefore, he who imagines the world to be filled with his actions

p. 120

and praises, shall subduct from the number of his encomiasts all those who are placed below the flight of fame, and who hear in the valley of life no voice but that of necessity; all those who imagine themselves too important to regard him, and consider the mention of his name as a usurpation of their time; all who are too much or too little pleased with themselves to attend to anything external; all who are attracted by pleasure, or chained down by pain to unvaried

ideas; all who are withheld from attending his triumph by different pursuits; and all who slumber in universal negligence; he will find his renown straitened by nearer bounds than the rocks of Caucasus; and perceive that no man can be venerable or formidable, but to a small part of his fellow-creatures. And therefore, that we may not languish in our endeavors after excellence, it is necessary that, as Africanus counsels his descendants, we raise our eyes to higher prospects, and contemplate our future and eternal state, without giving up our hearts to the praise of crowds, or fixing our hopes on such rewards as human power can bestow.

We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another. In this we ought to take nature for our guide, and throw into the public stock the offices of general utility, by a reciprocation of duties; sometimes by receiving, sometimes by giving, and sometimes to cement human society by arts, by industry, and by our resources.

Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth. Upbraid no man's weakness to him to discomfit him, neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him; nor ever praise thyself

or dispraise any man else, unless some sufficient worthy end do hallow it.

Remember that we usually disparage others upon slight grounds and little instances; and if a man be highly commended, we think him sufficiently lessened, if we can but charge one sin of folly or inferiority in his account. We should either be more severe to ourselves, or less so to others, and consider that whatsoever good any one can think or say of us, we can tell him of many unworthy and

foolish and perhaps worse actions of ours, any one of which, done by another, would be enough, with us, to destroy his reputation.

If we think the people wise and sagacious, and just and appreciative, when they praise and make idols of us, let us not call them unlearned and ignorant, and ill and stupid judges, when our neighbor is cried up by public fame and popular noises.

Every man hath in his own life sins enough, in his own mind trouble enough, in his own fortunes evil enough, and in performance of his offices failings more than enough, to entertain his own inquiry; so that curiosity after the affairs of others cannot be without envy and an ill mind. The generous man will be solicitous and inquisitive into the beauty and order of a well-governed family, and after the virtues of an

excellent person; but anything for which men keep locks and bars, or that blushes to see the light, or that is either shameful in manner or private in nature, this thing will not be his care and business.

It should be objection sufficient to exclude any man from the society of Masons, that he is not disinterested and generous, both in his acts, and in his opinions of men, and his constructions of their conduct. He who is selfish and grasping, or censorious and ungenerous, will not long remain within the strict limits of honesty and truth, but will shortly commit injustice. He who loves himself too much must needs love others too little; and he who habitually gives harsh judgment will not long delay to give unjust judgment.

The generous man is not careful to return no more than he receives; but prefers that the balances upon the ledgers of benefits shall be in his favor. He who hath received pay in full for all the benefits and favors that he has conferred, is like a spendthrift who has consumed his whole estate, and laments over an empty exchequer. He who requites my favors with ingratitude adds to, instead of diminishing, my wealth; and he who cannot return a favor is equally poor, whether his inability arises from poverty of spirit, sordidness of soul, or pecuniary indigence.

If he is wealthy who hath large sums invested, and the mass of whose fortune consists in obligations that bind other men to pay him money, he is still more so to whom many owe

large returns of kindnesses and favors. Beyond a moderate sum each year, the wealthy man merely *invests* his means: and that which he *never*

uses is still like favors unreturned and kindnesses unreciprocated, an actual and real portion of his fortune.

Generosity and a liberal spirit make men to be humane and genial, open-hearted, frank, and sincere, earnest to do good, easy and contented, and well-wishers of mankind. They protect the feeble against the strong, and the defenceless against rapacity and craft. They succor and comfort the poor, and are the guardians, under God, of his innocent and helpless wards. They value friends more than riches or fame, and gratitude more than money or power. They are noble by God's patent, and their escutcheons and quarterings are to be found in heaven's great book of heraldry. Nor can any man any more be a Mason than he can be a gentle-man, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give, when to give deprives us of a luxury or a comfort, this is Masonry indeed.

He who is worldly, covetous, or sensual must change before he can be a good Mason. If we are governed by inclination and not by duty; if we are unkind, severe, censorious, or injurious, in the relations or intercourse of life; if we are unfaithful parents or undutiful children; if we are harsh

masters or faithless servants; if we are treacherous friends or bad neighbors or bitter competitors or corrupt unprincipled politicians or overreaching dealers in business, we are wandering at a great distance from the true Masonic light.

Masons must be kind and affectionate one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and that kindness for each other, which their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellow-ship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "*brother*."

Nothing should be allowed to interfere with that kindness and affection: neither the spirit of business, absorbing, eager, and overreaching, ungenerous and hard in its dealings, keen and bitter in its competitions, low and sordid in its purposes; nor that of ambition, selfish, mercenary, restless, circumventing, living only in the opinion of others, envious of the good fortune of others,

p. 123

miserably vain of its own success, unjust, unscrupulous, and slanderous.

He that does me a favor, hath bound me to make him a return of thankfulness. The obligation comes not by covenant, nor

by his own express intention; but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil; because a man may forgive an injury, but he must never forget. a good turn. He that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him; with a greediness worse than that of the sea, which, although it receives all rivers into itself, yet it furnishes the clouds and springs with a return of all they need . Our duty to those who are our benefactors is, to esteem and love their persons, to make them proportionable returns of service, or duty, or profit, according as we can, or as they need, or as opportunity presents itself; and according to the greatness of their kindnesses.

The generous man cannot but regret to see dissensions and disputes among his brethren. Only the base and ungenerous delight in discord. It is the poorest occupation of humanity to labor to make men think worse of each other, as the press, and too commonly the pulpit, changing places with the hustings and the tribune, do. The duty of the Mason is to endeavor to make man think better of his neighbor; to quiet, instead of aggravating difficulties; to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this, he must needs control his own passions, and be not rash and hasty, nor swift to take offence, nor easy to be angered.

For anger is a professed enemy to counsel. It is a direct storm, in which no man can be heard to speak or call from without; for if you counsel gently, you are disregarded; if you urge it and be vehement, you provoke it more. It is neither manly nor ingenuous. It makes marriage to be a necessary and unavoidable trouble; friendships and societies and familiarities, to be intolerable. It multiplies the evils of drunkenness, and makes the levities of wine to run into madness. It makes innocent jesting to be the beginning of tragedies. It terns friendship into hatred; it makes a

man lose himself, and his reason and his argument, in disputation. It turns the desires of knowledge into an itch of wrangling. It adds insolency to power. It turns justice into cruelty, and judgment into oppression. It changes discipline into tediousness and hatred of liberal institution. It makes a prosperous man to be envied, and the unfortunate to be unpitied.

See, therefore, that first controlling your own temper, and governing your own passions, you fit yourself to keep peace and harmony among other men, and especially the brethren. Above all remember that Masonry is the realm of peace, and that "*among Masons there must be no dissension, but only that noble emulation, which can best work and best agree*." Wherever there is strife and hatred among the brethren, there is no Masonry; for Masonry is Peace, and Brotherly Love, and Concord.

Masonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes; and to bind Republics, Kingdoms, and Empires together in one great band of peace and amity. It would not so often struggle in vain, if Masons knew their power and valued their oaths.

Who can sum up the horrors and woes accumulated in a single war? Masonry is not dazzled with all its pomp and circumstance, all its glitter and glory. War conies with its bloody hand into our very dwellings. It takes from ten thousand homes those who lived there in peace and comfort, held by the tender ties of family and kindred. It drags them away, to die untended, of fever or exposure, in infectious climes; or to be hacked, torn, and mangled in the fierce fight; to fall on the gory field, to rise no more, or to be borne away, in awful agony, to noisome and horrid hospitals. The groans of the battle-field are echoed in sighs of bereavement from thousands of desolated hearths. There is a skeleton in every house, a vacant chair at every table. Returning, the soldier brings worse sorrow to his home, by the infection which he has caught, of camp-vices. The country is demoralized. The national mind is brought down, from the noble interchange of kind offices with another people, to wrath and revenge, and base pride, and the habit of measuring brute strength against brute strength, in battle. Treasures are expended, that would suffice to build ten thousand churches, hospitals, and universities, or rib and tie together a continent with rails of iron. If that treasure were sunk in the sea, it

would be calamity enough; but it is put to worse use; for it is expended in cutting into the veins and arteries of human life, until the earth is deluged with a sea of blood.

Such are the lessons of this Degree. You have vowed to make them the rule, the law, and the guide of your life and conduct. If you do so, you will be entitled, because fitted, to advance in Masonry. If you do not, you have already gone too far.

VII.

PROVOST AND JUDGE.

THE lesson which this Degree inculcates is JUSTICE, in decision and judgment, and in our intercourse and dealing with other men.

In a country where trial by jury is known, every intelligent man is liable to be called on to act as a judge, either of fact alone, or of fact and law mingled; and to assume the heavy responsibilities which belong to that character.

Those who are invested with the power of judgment should judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. That is the cardinal rule, which no one will dispute; though many fail to observe it. But they must do more. They must divest themselves of prejudice and preconception. They must hear patiently, remember accurately, and weigh carefully the facts and the arguments offered before them. They must not leap hastily to conclusions, nor form opinions before they have heard all. They must not presume crime or fraud. They must neither be ruled by stubborn pride of opinion, nor be too facile and yielding to the views and arguments of others. In deducing the motive from the proven act, they must not assign to the act either the best or the worst motives, but those which they would think it just and fair for the world to assign to it, if they themselves had done if; nor must they endeavor to make many little circumstances, that weigh nothing separately, weigh much together, to prove their own acuteness and sagacity. These are sound rules for every juror, also, to observe.

In our intercourse with others, there are two kinds of injustice: the first, of those who offer an injury; the second, of those who have it in their power to *avert* an injury from those to whom it is offered, and yet do it not. So *active* injustice may be done in two ways--by force and by fraud,--of which force is lion-like, and fraud fox-like,--both utterly repugnant to social duty, but fraud the more detestable.

Every wrong done by one man to another, whether it affect his person, his property, his happiness, or his reputation, is an offense against the law of justice. The field of this Degree is therefore a wide and vast one; and Masonry seeks for the most impressive mode of enforcing the law of justice, and the most effectual means of preventing wrong and injustice.

To this end it teaches this great and momentous truth: that wrong and injustice once done cannot be undone; but are eternal in their consequences; once committed, are numbered with the irrevocable Past; that the wrong that is done contains its own retributive penalty as surely and as naturally as the acorn contains the oak. Its consequences are its punishment; it needs no other, and can have no heavier; they are involved in its commission, and cannot be separated from it. A wrong done to another is an injury done to our own Nature, an offence against our own souls, a disfiguring of the image of the Beautiful and Good. Punishment is not the execution of a sentence, but the occurrence of an effect. It is ordained to follow guilt, not by the decree of God as a judge, but by a law enacted by Him as the Creator and Legislator of the Universe. It is not an arbitrary and artificial annexation, but an ordinary and logical consequence; and therefore must be borne by the wrong-doer, and through him may flow on to others. It is the decision of the infinite justice of God, in the form of law.

There can be no interference with, or remittance of, or protection from, the natural effects of our wrongful acts. God will not interpose between the cause and its consequence; and in that sense there can be no forgiveness of sins. The act which has debased our soul may be repented of, may be turned from; but the injury is done. The debasement may be redeemed by after-efforts, the stain obliterated by bitterer struggles and severer sufferings; but the efforts and the endurance which might have raised the soul to the loftiest heights are now exhausted in merely regaining what

it has lost. There must always be a wide difference between him who only ceases to do evil, and him who has always done well.

He will certainly be a far more scrupulous watcher over his conduct, and far more careful of his deeds, who believes that those deeds will inevitably bear their natural consequences, exempt from after intervention, than he who believes that penitence and par-don will at any time unlink the chain of sequences. Surely we shall do less wrong and injustice, if the conviction is fixed and embedded in our souls that everything done is done irrevocably, that even the Omnipotence of God cannot *uncommit* a deed, cannot make that *undone* which has *been done*; that every act of ours must bear its allotted fruit, according to the everlasting laws,--must remain forever ineffaceably inscribed on the tablets of Universal Nature.

If you have wronged another, you may grieve, repent, and resolutely determine against any such weakness in future. You may, so far as it is possible, make reparation. It is well. The injured party may forgive you, according to the meaning of human language; but the deed is *done*; and all the powers of Nature, were they to conspire in your behalf, could not make it *undone*; the consequences to the body, the consequences to the soul, though no man may perceive them, *are there*, are written in the annals of the Past, and must reverbrate throughout all time.

Repentance for a wrong done, bears, like every other act, its own fruit, the fruit of purifying the heart and amending the Future, but not of effacing the Past. The commission of the wrong is an irrevocable act; but it does not incapacitate the soul to do right for the future. Its consequences cannot be expunged; but its course need not be pursued. Wrong and evil perpetrated, though ineffaceable, call for no despair, but for efforts more energetic than before. Repentance is still as valid as ever; but it is valid to secure the Future, not to obliterate the Past.

Even the pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Their quickly-attenuated force soon becomes inaudible to human ears. But the waves of air thus raised perambulate the surface of earth and ocean, and in less than twenty hours, every atom of the atmosphere takes up the altered movement due to that infinitesimal portion of primitive motion which has been conveyed to it

through countless channels, and which must continue to influence its path throughout its future existence. The air is one vast library, on whose pages is forever written all that man has ever said or even whispered. There, in their mutable, but unerring characters, mixed with the earliest, as well as the latest signs of mortality, stand forever recorded, vows unredeemed, promises unfulfilled;

perpetuating, in the movements of each particle, all in unison, the testimony of man's changeful will. God reads that book, though we cannot.

So earth, air, and ocean are the eternal witnesses of the acts that we have done. No motion impressed by natural causes or by human agency is ever obliterated. The track of every keel which has ever disturbed the surface of the ocean remains forever registered in the future movements of all succeeding particles which may occupy its place. Every criminal is by the laws of the Almighty irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort by which the crime itself was perpetrated.

What if our faculties should be so enhanced in a future life as to enable us to perceive and trace the ineffaceable consequences of our idle words and evil deeds, and render our remorse and grief as eternal as those consequences themselves? No more fearful punishment to a superior intelligence can be conceived, than to see still in action, with the consciousness that it must continue in action forever, a cause of wrong put in motion by itself ages before.

Masonry, by its teachings, endeavors to restrain men from the commission of injustice and acts of wrong and outrage. Though it does not endeavor to usurp the place of religion, still its code of morals proceeds upon other principles than the municipal law; and it condemns and punishes offences which neither that law punishes nor public opinion condemns. In the Masonic law, to cheat and overreach in trade, at the bar, in politics, are deemed no more venial than theft; nor a deliberate lie than perjury; nor slander than robbery; nor seduction than murder.

Especially it condemns those wrongs of which the doer induces another to partake. *He* may repent; *he* may, after agonizing struggles, regain the path of virtue; *his* spirit may reachieve its

purity through much anguish, after many strifes; but the weaker fellow-creature whom he led astray, whom he made a sharer in his guilt, but whom he cannot make a sharer in his repentance and amendment, whose downward course (the first step of which he taught) he cannot check, but is compelled to witness,--what forgiveness of sins can avail him there? *There* is his perpetual, his inevitable punishment, which no repentance can alleviate, and no mercy can remit.

Let us be just, also, in judging of other men's motives. We know but little of the real merits or demerits of any fellow-creature. We can rarely say with certainty that this man is more guilty than that, or even that this man is very good or very wicked. Often the basest men leave behind them excellent reputations. There is scarcely one of us who has not, at some time in his life, been on the edge of the commission of a crime. Every one of us can look back, and shuddering see the time when our feet stood upon the slippery crags that overhung the abyss of guilt; and when, if temptation had been a little more urgent, or a little longer continued, if penury had pressed us a little harder, or a little more wine had further disturbed our intellect, dethroned our judgment, and aroused our passions, our feet would have slipped, and we should have fallen, never to rise again.

We may be able to say--"*This* man has lied, has pilfered, has forged, has embezzled moneys intrusted to him; and *that* man has gone through life with clean hands." But we cannot say that the former has not struggled long, though unsuccessfully, against temptations under which the second would have succumbed without an effort. We can say which has the cleanest *hands* before *man*; but not which has the cleanest *soul* before *God*. We may be able to say, *this* man has committed adultery, and *that* man has been ever chaste; but we cannot tell but that the innocence of one may have been due to the coldness of his heart, to the absence of a motive, to the presence of a fear, to the slight degree of the temptation; nor but that the fall of the other may have been preceded by the most vehement self-contest, caused by the most over-mastering frenzy, and atoned for by the most hallowing repentance. Generosity as well as niggardliness may be a mere yielding to native temperament; and in the eye of Heaven, a long life of beneficence in one man may have cost less effort, and may indicate less virtue and less sacrifice of interest, than a few rare

hidden acts of kindness wrung by duty out of the reluctant and unsympathizing nature of the other. There may be more real merit, more self-sacrificing effort, more of the noblest elements of moral grandeur, in a life of failure, sin, and shame, than in a career, to our eyes, of stainless integrity.

When we condemn or pity the fallen, how do we know that, tempted like him, we should not have fallen like him, as soon, and perhaps with less resistance? How can we know what we should do if we were out of employment, famine crouching, gaunt, and hungry, on our fireless hearth, and our children wailing for bread? *We fall not because we are not enough tempted*! He that hath fallen may be at heart as honest as we. How do we know that our daughter, sister, wife, could resist the

abandonment, the desolation, the distress, the temptation, that sacrificed the virtue of their poor abandoned sister of shame? Perhaps they also have not fallen, because they have not been sorely tempted! Wisely are we directed to pray that we may not be exposed to temptation.

Human justice must be ever uncertain. How many judicial murders have been committed through ignorance of the phenomena of insanity! How many men hung for murder who were no more murderers at heart than the jury that tried and the judge that sentenced them! It may well be doubted whether the ad-ministration of human laws, in every country, is not one gigantic mass of injustice and wrong. God seeth not as man seeth; and the most abandoned criminal, black as he is before the world, may yet have continued to keep some little light burning in a corner of his soul, which would long since have gone out in that of those who walk proudly in the sunshine of immaculate fame, if they had been tried and tempted like the poor outcast.

We do not know even the *outside* life of men. We are not competent to pronounce even on their *deeds*. We do not know half the acts of wickedness or virtue, even of our most immediate fellows. We cannot say, with certainty, even of our nearest friend, that he has not committed a particular sin, and broken a particular commandment. Let each man ask his own heart! Of how many of our best and of our worst acts and qualities are our most intimate associates utterly unconscious! How many virtues does not the world give us credit for, that we do not possess; or vices condemn us for, of which we are not the slaves! It is but a small portion of our evil deeds and thoughts that ever comes to light;

and of our few redeeming goodnesses, the largest portion is known to God alone.

We shall, therefore, be just in judging of other men, only when we are charitable; and we should assume the prerogative of judging others only when the duty is forced upon us; since we are so almost certain to err, and the consequences of error are so serious. No man need covet the office of judge; for in assuming it he assumes the gravest and most oppressive responsibility. Yet you have assumed it; we all assume it; for man is ever ready to judge, and ever ready to condemn his neighbor, while upon the same state of case he acquits himself. See, therefore, that you exercise your office cautiously and charitably, lest, in passing judgment upon the criminal, you commit a greater wrong than that for which you condemn him, and the consequences of which must be eternal.

The faults and crimes and follies of other men are not unimportant to us; but form a part of our moral discipline. War and bloodshed at a distance, and frauds which do not affect our pecuniary interest, yet touch us in our feelings, and concern our moral welfare. They have much to do with all thoughtful hearts. The public eye may look unconcernedly on the miserable victim of vice, and that shattered wreck of a man may move the multitude to laughter or to scorn. But to the Mason, it is the form of sacred humanity that is before him; it is an erring fellow-being; a desolate, forlorn, forsaken soul; and his thoughts, enfolding the poor wretch, will be far deeper than those of indifference, ridicule, or contempt. All human offences, the whole system of dishonesty, evasion, circumventing, forbidden indulgence, and intriguing ambition, in which men are struggling with each other, will be looked upon by a thoughtful Mason, not merely as a scene of mean toils and strifes, but as the solemn conflicts of immortal minds, for ends vast and momentous as their own being. It is a sad and unworthy strife, and may well be viewed with indignation; but that indignation must melt into pity. For the stakes for which these gamesters play are not those which they imagine, not those which are in sight. For example, this man plays for a petty office, and gains it; but the real stake he gains is sycophancy, uncharitableness, slander, and deceit.

Good men are too proud of their goodness. They are respectable; dishonor comes not near them; their countenance has weight and influence; their robes are unstained; the poisonous breath of

calumny has never been breathed upon their fair name. How easy it is for them to look down with scorn upon the poor degraded offender; to pass him by with a lofty step; to draw up the folds of their garment around them, that they may not be soiled by his touch! Yet the Great Master of Virtue did not so; but descended to familiar intercourse with publicans and sinners, with the Samaritan woman, with the outcasts and the Pariahs of the Hebrew world.

Many men think themselves better, in proportion as they can detect sin in others! When they go over the catalogue of their neighbor's unhappy derelictions of temper or conduct, they often, amidst much apparent concern, feel a secret exultation, that destroys all their own pretensions to wisdom and moderation, and even to virtue. Many even take actual pleasure in the sins of others; and this is the case with every one whose thoughts are often employed in agreeable comparisons of his own virtues with his neighbors' faults.

The power of gentleness is too little seen in the world; the subduing influences of pity, the might of love, the control of mildness over passion, the commanding majesty of that perfect character which mingles grave displeasure with grief and pity for the offender. So it is that a Mason should treat his brethren who go astray. Not with bitterness; nor yet with good-natured easiness, nor with worldly indifference, nor with the philosophic coldness, nor with a laxity of conscience, that accounts everything well, that passes under the seal of public opinion; but with charity, with pitying loving-kindness.

The human heart will not bow willingly to what is infirm and wrong in human nature. If it yields to us, it must yield to what is divine in us. The wickedness of my neighbor cannot submit to my wickedness; his sensuality, for instance, to my anger against his vices. My faults are not the instruments that are to arrest his faults. And therefore impatient reformers, and denouncing preachers, and hasty reprovers, and angry parents, and irritable relatives generally fail, in their several departments, to reclaim the erring.

A moral offence is sickness, pain, loss, dishonor, in the immortal part of man. It is guilt, and misery added to guilt. It is itself calamity; and brings upon itself, in addition, the calamity of God's disapproval, the abhorrence of all virtuous men, and the soul's own

abhorrence. Deal faithfully, but patiently and tenderly, with this evil! It is no matter for petty provocation, nor for personal strife, nor for selfish irritation.

Speak kindly to your erring brother! God pities him: Christ has died for him: Providence waits for him: Heaven's mercy yearns toward him; and Heaven's spirits are ready to welcome him back with joy. Let your voice be in unison with all those powers that God is using for his recovery!

If one defrauds you, and exults at it, he is the most to be pitied of human beings. He has done himself a far deeper injury than he has done you. It is he, and not you, whom God regards with mingled displeasure and compassion; and His judgment should be your law. Among all the benedictions of the Holy Mount there is not one for this man; but for the merciful, the peace-makers, and the persecuted they are poured out freely.

We are all men of like passions, propensities, and exposures. There are elements in

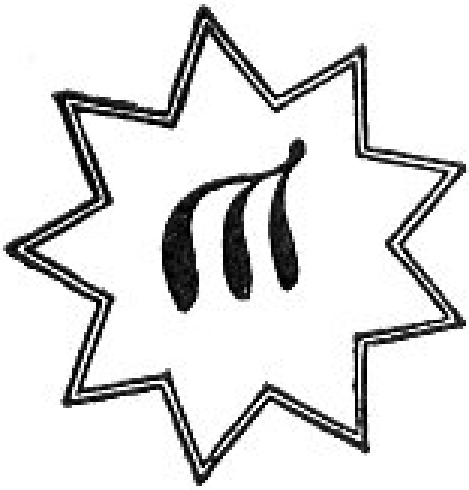
us all, which might have been perverted, through the successive processes of moral deterioration, to the worst of crimes. The wretch whom the execration of the thronging crowd pursues to the scaffold, is not worse than any one of that multitude might have become under similar circumstances. He is to be condemned indeed, but also deeply to be pitied.

It does not become the frail and sinful to be vindictive toward even the worst criminals. We owe much to the good Providence of God, ordaining for us a lot more favorable to virtue. We all had that within us, that might have been pushed to the same excess: Perhaps we should have fallen as he did, with less temptation. Perhaps we have done acts, that, in proportion to the temptation or provocation, were less excusable than his great crime. Silent pity and sorrow for the victim should mingle with our detestation of the guilt. Even the pirate who murders in cold blood on the high seas, is such a man as you or I might have been. Orphanage in childhood, or base and dissolute and abandoned parents; an unfriended youth; evil companions; ignorance and want of moral cultivation; the temptations of sinful pleasure or grinding poverty; familiarity with vice; a scorned and blighted name; seared and crushed affections; desperate fortunes; these are steps that might have led any one among us to unfurl upon the high seas the bloody flag of universal defiance; to wage war with our kind; to live the life and die the death of the reckless and remorseless freebooter.

p. 135

[paragraph continues] Many affecting relationships of humanity plead with us to pity him. His head once rested on a mother's bosom. He was once the object of sisterly love and domestic endearment. Perhaps his hand, since often red with blood, once clasped another little loving hand at the altar. Pity him then; his blighted hopes and his crushed heart! It is proper that frail and erring creatures like us should do so; should feel the crime, but feel it as weak, tempted, and rescued creatures should. It may be that when God weighs men's crimes, He will take into consideration the temptations and the adverse circumstances that led to them, and the opportunities for moral culture of the offender; and it may be that our own offences will weigh heavier than we think, and the murderer's lighter than according to man's judgment.

On all accounts, therefore, let the true Mason never forget the solemn injunction, necessary to be observed at almost every moment of a busy life: "JUDGE NOT, LEST YE YOURSELVES BE JUDGED: FOR WHATSOEVER JUDGMENT YE MEASURE UNTO OTHERS, THE SAME SHALL IN TURN BE MEASURED UNTO YOU." Such is the lesson taught the Provost and Judge.



VIII.

INTENDANT OF THE BUILDING.

IN this Degree you have been taught the important lesson, that none are entitled to advance in the Ancient and Accepted Scottish Rite, who have not by study and application made themselves familiar with Masonic learning and jurisprudence. The Degrees of this Rite are not for those who are content with the mere work and ceremonies, and do not seek to explore the mines of wisdom that lie buried beneath the surface. You still advance toward the Light, toward that star, blazing in the distance, which is an emblem of the Divine Truth, given by God to the first men, and preserved amid all the vicissitudes of ages in the traditions and teachings of Masonry. How far you will advance, depends upon yourself alone. Here, as everywhere in the world, Darkness struggles with Light, and clouds and shadows intervene between you and the Truth.

When you shall have become imbued with the morality of Masonry, with which you yet are, and for some time will be exclusively occupied,--when you shall have learned to practice all the virtues which it inculcates; when they become familiar to you as your Household Gods; then will you be prepared to receive its lofty philosophical instruction, and to scale the heights upon whose summit Light and Truth sit enthroned. Step by step men must advance toward Perfection; and each Masonic Degree is meant to be one of those steps. Each is a development of a particular duty; and in the present you are taught charity and benevolence;

to be to your brethren an example of virtue; to correct your own faults; and to endeavor to correct those of your brethren.

Here, as in all the Degrees, you meet with the emblems and the names of Deity, the true knowledge of whose character and attributes it has ever been a chief object of Masonry to perpetuate. To appreciate His infinite greatness and goodness, to rely implicitly upon His Providence, to revere and venerate Him as the Supreme Architect, Creator, and Legislator of the universe, is the first of Masonic duties.

The Battery of this Degree, and the five circuits which you made around the Lodge, allude to the five points of fellowship, and are intended to recall them vividly to your mind. To go upon a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him to your heart, and protect him against malice and evil-speaking; to uphold him when about to stumble and fall; and to give him prudent, honest, and friendly counsel, are duties plainly written upon the pages of God's great code of law, and first among the ordinances of Masonry.

The first sign of the Degree is expressive of the diffidence and humility with which we inquire into the nature and attributes of the Deity; the second, of the profound awe and reverence with which we contemplate His glories; and the third, of the sorrow with which we reflect upon our insufficient observance of our duties, and our imperfect compliance with His statutes.

The distinguishing property of man is to search for and follow after truth. Therefore, when relaxed from our necessary cares and concerns, we then covet to see, to hear, and to learn somewhat; and we esteem knowledge of things, either obscure or wonderful, to be the indispensable means of living happily. Truth, Simplicity, and Candor are most agreeable to the nature of mankind. Whatever is virtuous consists either in Sagacity, and the perception of Truth; or in the preservation of Human Society, by giving to every man his due, and observing the faith of contracts; or in the greatness and firmness of an elevated and unsubdued mind; or in observing order and regularity in all our words and in all our actions; in which consist Moderation and

Temperance.

Masonry has in all times religiously preserved that enlightened faith from which flow sublime Devotedness, the sentiment of Fraternity fruitful of good works, the spirit of indulgence and peace,

of sweet hopes and effectual consolations; and inflexibility in the accomplishment of the most painful and arduous duties. It has always propagated it with ardor and perseverance; and therefore it labors at the present day more zealously than ever. Scarcely a Masonic discourse is pronounced, that does not demonstrate the necessity and advantages of this faith, and especially recall the two constitutive principles of religion, that *make* all religion,--love of God, and love of neighbor. Masons carry these principles into the bosoms of their families and of society. While the Sectarians of former times enfeebled the religious spirit, Masonry, forming one great People over the whole globe, and march under the great banner of Charity and Benevolence, preserves feeling, strengthens it, extends it in its purity and simplicity, as it has always existed in the depths of the human heart, as it existed even under the dominion of the most ancient forms of worship, but where gross and debasing superstitions forbade its recognition.

A Masonic Lodge should resemble a bee-hive, in which all the members work together with ardor for the common good. Masonry is not made for cold souls and narrow minds, that do not comprehend its lofty mission and sublime apostolate. Here the anathema against lukewarm souls applies. To comfort misfortune, to popularize knowledge, to teach whatever is true and pure in religion and philosophy, to accustom men to respect order and the proprieties of life, to point out the way to genuine happiness, to prepare for that fortunate period, when all the factions of the Human Family, united by the bonds of Toleration and Fraternity, shall be but one household,--these are labors that may well excite zeal and even enthusiasm.

We do not now enlarge upon or elaborate these ideas. We but utter them to you briefly, as hints, upon which you may at your leisure reflect. Hereafter, if you continue to advance, they will be unfolded, explained, and developed.

Masonry utters no impracticable and extravagant precepts, certain, because they are so, to be disregarded. It asks of its initiates nothing that it is not possible and even easy for them to perform. Its teachings are eminently practical; and its statutes can be obeyed by every just, upright, and honest man, no matter what his faith or creed. Its object is to attain the greatest practical good, without seeking to make men perfect. It does not meddle with the domain of religion, nor inquire into the mysteries of regeneration.

p. 139

[paragraph continues] It teaches those truths that are written by the finger of God upon the heart of man, those views of duty which have been wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, and stamped as sterling by the response they find in every uncorrupted mind. It does not dogmatize, nor vainly imagine dogmatic certainty to be attainable.

Masonry does not occupy itself with crying down this world, with its splendid beauty, its thrilling interests, its glorious works, its noble and holy affections; nor exhort us to detach our hearts from this earthly life, as empty, fleeting, and unworthy, and fix them upon Heaven, as the only sphere deserving the love of the loving or the meditation of the wise. It teaches that man has high duties to perform, and a high destiny to fulfill, on this earth; that this world is not merely the portal to another; and that this life, though not our only one, is an integral one, and the particular one with which we are here meant to be concerned; that the Present is our scene of action, and the Future for speculation and for trust; that man was sent upon the earth to live in it, to enjoy it, to study it, to love it, to embellish it, to make the most of it. It is his country, on which he should lavish his affections and his efforts. It is here his influences are to operate. It is his house, and not a tent; his home, and not *merely* a school. He is sent into this world, not to be constantly hankering after, dreaming of, preparing for another; but to do his duty and fulfill his destiny on this earth; to do all that lies in his power to improve it, to render it a scene of elevated happiness to himself, to those around him, to those who are to come after him. His life here is *part* of his immortality; and this world, also, is among the stars.

And thus, Masonry teaches us, will man best prepare for that Future which he hopes for. The Unseen cannot hold a higher place in our affections than the Seen and the Familiar. The law of our being is Love of Life, and its interests and adornments; love of the world in which our lot is cast, engrossment with the interests and affections of earth. Not a low or sensual love; not love of wealth, of fame, of ease, of power, of splendor. Not low worldliness; but the love of Earth as the garden on which the Creator has lavished such miracles of beauty; as the habitation of humanity, the arena of its conflicts, the scene of its illimitable progress, the dwelling-place of the wise, the good, the active, the loving, and the dear; the place of opportunity for the development

by means of sin and suffering and sorrow, of the noblest passions, the loftiest virtues, and the tenderest sympathies.

They take very unprofitable pains, who endeavor to persuade men that they are obliged wholly to despise this world, and all that is in it, even whilst they themselves live here. God hath not taken all that pains in forming and framing and furnishing and adorning the world, that they who were made by Him to live in it should despise it. It will be enough, if they do not love it too immoderately. It is useless to attempt to extinguish all those affections and passions which are and always will be inseparable from human nature. As long as he world lasts, and honor and virtue and industry have reputation in the world, there will be ambition and emulation and appetite in the best and most accomplished men in it; and if there were not, more barbarity and vice and wickedness would cover every nation of the world, than it now suffers under.

Those only who feel a deep interest in, and affection for, this world, will work resolutely for its amelioration. Those who under-value this life, naturally become querulous and discontented, and lose their interest in the welfare of their fellows. To serve them, and so to do our duty as Masons, we must feel that the object is worth the exertion; and be content with this world in which God has placed us, until He permits us to remove to a better one. He is here with us, and does not deem this an unworthy world.

It is a serious thing to defame and belie a whole world; to speak of it as the abode of a poor, toiling, drudging, ignorant, contemptible race. You would not so discredit your family, your friendly circle, your village, your city, your country. The world is not a wretched and a worthless one; nor is it a misfortune, but a thing to be thankful for, to be a man. If life is worthless, so also is immortality.

In society itself, in that living mechanism of human relation-ships that spreads itself over the world, there is a finer essence within, that as truly moves it, as any power, heavy or expansive, moves the sounding manufactory or the swift-flying car. The man-machine hurries to and fro upon the earth, stretches out its hands on every side, to toil, to barter, to unnumbered labors and enterprises; and almost always the motive, that which moves it, is something that takes hold of the comforts, affections, and hopes of social existence. True, the mechanism often works with difficulty,

drags heavily, grates and screams with harsh collision. True, the essence of finer motive, becoming intermixed with baser and coarser ingredients, often clogs, obstructs, jars, and deranges the free and noble action of social life. But he is neither grateful nor wise, who looks cynically on all this, and loses the fine sense of social good in its perversions. That I can be a *friend*, that I can *have* a friend, though it were but one in the world; that fact, that wondrous good fortune, we may set against all the sufferings of our social nature. That there is such a place on earth as a *home*, that resort and sanctuary of in-walled and shielded joy, we may set against all the surrounding desolations of life. That one can be a true, social man, can speak his true thoughts, amidst all the janglings of controversy and the warring of opinions; that fact from within, outweighs all facts from without.

In the visible aspect and action of society, often repulsive and annoying, we are apt to lose the due sense of its invisible blessings. As in Nature it is not the coarse and palpable, not soils and rains, nor even fields and flowers, that are so beautiful, as the invisible spirit of wisdom and beauty that pervades it; so in society, it is the invisible, and therefore unobserved, that is most beautiful.

What nerves the arm of toil? If man minded himself alone, he would fling down the spade and axe, and rush to the desert; or roam through the world as a wilderness, and make that world a desert. His home, which he sees not, perhaps, but once or twice in a day, is the invisible bond of the world. It is the good, strong, and noble faith that men have in each other, which gives the loftiest character to business, trade, and commerce. Fraud occurs in the rush of business; but it is the exception. Honesty is the rule; and all the frauds in the world cannot tear the great bond of human confidence. If they could, commerce would furl its sails on every sea, and all the cities of the world would crumble into ruins. The bare character of a man on the other side of the world, whom you never saw, whom you never will see, you hold good for a bond of thousands. The most striking feature of the political state is not governments, nor constitutions, nor laws, nor enactments, nor the judicial power, nor the police; but the universal will of the people to be governed by the common weal. Take off that restraint, and no government on earth could stand for an hour.

Of the many teachings of Masonry, one of the most valuable is,

p. 142

that we should not depreciate this life. It does not hold, that when we reflect on the destiny that awaits man on earth, we ought to bedew his cradle with our tears; but, like the Hebrews, it hails the birth of a child with joy, and holds that his birthday should be a festival.

It has no sympathy with those who profess to have proved this life, and found it little worth; who have deliberately made up their minds that it is far more miserable than happy; because its employments are tedious, and their schemes often baffled, their friendships broken, or their friends dead, its pleasures palled, and its honors faded, and its paths beaten, familiar, and dull.

Masonry deems it no mark of great piety toward God to disparage, if not despise, the state that He has ordained for us. It does not absurdly set up the claims of another world, not in comparison merely, but in competition, with the claims of this. It looks upon both as parts of one system. It holds that a man may make the best of this world and of another at the same time. It does

not teach its initiates to think better of other works and dispensations of God, by thinking meanly of these. It does not look upon life as so much time lost; nor regard its employments as trifles unworthy of immortal beings; nor tell its followers to fold their arms, as if in disdain of their state and species; but it looks soberly and cheerfully upon the world, as a theatre of worthy action, of exalted usefulness, and of rational and innocent enjoyment.

It holds that, with all its evils, life is a blessing. To deny that is to destroy the basis of all religion, natural and revealed. The very foundation of all religion is laid on the firm belief that God is good; and if this life is an evil and a curse, no such belief can be rationally entertained. To level our satire at humanity and human existence, as mean and contemptible; to look on this world as the habitation of a miserable race, fit only for mockery and scorn; to consider this earth as a dungeon or a prison, which has no blessing to offer but escape from it, is to extinguish the primal light of faith and hope and happiness, to destroy the basis of religion, and Truth's foundation in the goodness of God. If it indeed be so, then it matters not what else is true or not true; speculation is vain and faith is vain; and all that belongs to man's highest being is buried in the ruins of misanthropy, melancholy, and despair.

Our love of life; the tenacity with which, in sorrow and suffering, we cling to it; our attachment to our home, to the spot that gave us birth, to any place, however rude, unsightly, or barren, on which the history of our years has been written, all show how dear are the ties of kindred and society. Misery makes a greater impression upon us than happiness; because the former is not the habit of our minds. It is a strange, unusual guest, and we are more conscious of its presence. Happiness lives with us, and we forget it. It does not excite us, nor disturb the order and course of our thoughts. A great agony is an epoch in our life. We re-member our afflictions, as we do the storm and earthquake, because they are out of the common course of things. They are like disastrous events, recorded because extraordinary; and with whole and unnoticed periods of prosperity between. We mark and signalize the times of calamity; but many happy days and unnoted periods of enjoyment pass, that are unrecorded either in the book of memory, or in the scanty annals of our thanksgiving. We are little disposed and less able to call up from the dim remembrances of our past years, the peaceful moments, the easy sensations, the bright thoughts, the quiet reveries, the throngs of kind affections in which

life flowed on, bearing us almost unconsciously upon its bosom, because it bore us calmly and gently.

Life is not only good; but it has been glorious in the experience of millions. The glory of all human virtue clothes it. The splendors of devotedness, beneficence, and heroism are upon it; the crown of a thousand martyrdoms is upon its brow. The brightness of the soul shines through this visible and sometimes darkened life; through all its surrounding cares and labors. The humblest life may feel its connection with its Infinite Source. There is something mighty in the frail inner man; something of immortality in this momentary and transient being. The mind stretches away, on every side, into infinity. Its thoughts flash abroad, far into the boundless, the immeasurable, the infinite; far into the great, dark, teeming future; and become powers and influences in other ages. To know its wonderful Author, to bring down wisdom from the Eternal Stars, to bear upward its homage, gratitude, and love, to the Ruler of all worlds, to be immortal in our influences projected far into the slow-approaching Future, makes life most worthy and most glorious.

Life is the wonderful creation of God. It is light, sprung from

void darkness; power, waked from inertness and impotence; being created from nothing; and the contrast may well enkindle wonder and delight. It is a rill from the infinite, overflowing goodness; and from the moment when it first gushes up into the light, to that when it mingles with the ocean of Eternity, that Goodness attends it and ministers to it. It is a great and glorious gift. There is gladness in its infant voices; joy in the buoyant step of its youth; deep satisfaction in its strong maturity; and peace in its quiet age. There is good for the good; virtue for the faithful; and victory for the valiant. There is, even in this humble life, an infinity for those whose desires are boundless. There are blessings upon its birth; there is hope in its death; and eternity in its prospect. Thus earth, which binds many in chains, is to the Mason both the starting-place and goal of immortality. Many it buries in the rubbish of dull cares and wearying vanities; but to the Mason it is the lofty mount of meditation, where Heaven, and Infinity and Eternity are spread before him and around him. To the lofty-minded, the pure, and the virtuous, this life is

the beginning of Heaven, and a part of immortality.

God hath appointed one remedy for all the evils in the world; and that is a contented spirit. We may be reconciled to poverty and a low fortune, if we suffer contentedness and equanimity to make the proportions. No man is poor who doth not think himself so; but if, in a full fortune, with impatience he desires more, he proclaims his wants and his beggarly condition. This virtue of contentedness was the sum of all the old moral philosophy, and is of most universal use in the whole course of our lives, and the only instrument to ease the burdens of the world and the enmities of sad chances. It is the great reasonableness of complying with the Divine Providence, which governs all the world, and hath so ordered us in the administration of His great family. It is fit that God should dispense His gifts as He pleases; and if we murmur here, we may, at the next melancholy, be troubled that He did not make us to be angels or stars.

We ourselves make our fortunes good or bad; and when God lets loose a Tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not how to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than a

fever, and pride to be the greatest disgrace as well as the greatest folly, and poverty far preferable to the torments of avarice, we may still bear an even mind and smile at the reverses of fortune and the ill-nature of Fate.

If thou hast lost thy land, do not also lose thy constancy; and if thou must die sooner than others, or than thou didst expect, yet do not die impatiently. For no chance is evil to him who is content, and to a man nothing is miserable unless it be unreasonable. No man can make another man to be his slave, unless that other hath first enslaved himself to life and death, to pleasure or pain, to hope or fear; command these passions, and you are freer than the Parthian Kings.

When an enemy reproaches us, let us look on him as an impartial relator of our faults; for he will tell us truer than our fondest friend will, and we may forgive his anger, whilst we make use of the plainness of his declamation. The ox, when he is weary, treads truest; and if there be nothing else in abuse, but that it makes us to walk warily, and tread sure for fear of our enemies, that is better than to be flattered into pride and carelessness.

If thou fallest from thy employment in public, take sanctuary in an honest retirement, being indifferent to thy gain abroad, or thy safety at home. When the north wind blows hard, and it rains sadly, we do not sit down in it and cry; but defend ourselves against it with a warm garment, or a good fire and a dry roof. So when the storm of a sad mischance beats upon our spirits, we may turn it into something that is good, if we resolve to make it so; and with equanimity and patience may shelter ourselves from its inclement pitiless pelting. If it develop our patience, and give occasion for heroic endurance, it hath done us good enough to recompense us sufficiently for all the temporal affliction; for so a wise man shall overrule his stars; and have a greater influence upon his own content, than all the constellations and planets of the firmament.

Compare not thy condition with the few above thee, but to secure thy content, look upon those thousands with whom thou wouldst not, for any interest, change thy fortune and condition. A soldier must not think himself unprosperous, if he be not successful as Alexander or Wellington; nor any man deem himself unfortunate that he hath not the wealth of Rothschild; but rather let the former rejoice that he is not lessened like the many generals

who went down horse and man before Napoleon, and the latter that he is not the beggar who, bareheaded in the bleak winter wind holds out his tattered hat for charity. There may be many who are richer and more fortunate; but many thousands who are very miserable, compared to thee.

After the worst assaults of Fortune, there, will be something left to us,--a merry countenance, a cheerful spirit, and a good conscience, the Providence of God, our hopes of Heaven, our charity for those who have injured us;

perhaps a loving wife, and many friends to pity, and some to relieve us; and light and air, and all the beauties of Nature; we can read, discourse, and meditate; and having still these blessings, we should be much in love with sorrow and peevishness to lose them all, and prefer to sit down on our little handful of thorns.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and calmly; for this clay only is ours: we are dead to yesterday, and we are not yet born to the morrow. When our fortunes are violently changed, our spirits are unchanged, if they always stood in the suburbs and expectation of sorrows and reverses. The blessings of immunity. safeguard, liberty, and integrity deserve the thanksgiving of a whole life. We are quit from a thousand calamities, every one of which, if it were upon us, would make us insensible of our present sorrow, and glad to receive it in exchange for that other greater affliction.

Measure your desires by your fortune and condition, not your fortunes by your desires: be governed by your needs, not by your fancy; by nature, not by evil customs and ambitious principles. It is no evil to be poor, but to be vicious and impatient. Is that beast better, that hath two or three mountains to graze on, than the little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of Heaven, clouds and Providence?

There are some instances of fortune and a fair condition that cannot stand with some others; but if you desire this, you must lose that, and unless you be content with one, you lose the comfort of both. If you covet learning, you must have leisure and a retired life; if honors of State and political distinctions, you must "Be ever abroad in public, and get experience, and do all men's business, and keep all company, and have no leisure at all. If you will be rich, you must be frugal; if you will be popular, you must

be bountiful; if a philosopher, you must despise riches. If you would be famous as Epaminondas, accept also his poverty, for it added lustre to his person, and envy to his fortune, and his virtue without it could not have been so excellent. If you would have the reputation of a martyr, you must needs

accept his persecution; if of a benefactor of the world, the world's injustice; if truly great, you must expect to see the mob prefer lesser men to yourself.

God esteems it one of His glories, that He brings good out of evil; and therefore it were but reason we should trust Him to govern His own world as He pleases; and that we should patiently wait until the change cometh, or the reason is discovered.

A Mason's contentedness must by no means be a mere contented selfishness, like his who, comfortable himself, is indifferent to the discomfort of others. There will always be in this world wrongs to forgive, suffering to alleviate, sorrow asking for sympathy, necessities and destitution to relieve, and ample occasion for the exercise of active charity and beneficence. And he who sits unconcerned amidst it all, perhaps enjoying his own comforts and luxuries the more, by contrasting them with the hungry and ragged destitution and shivering misery of his fellows, is not contented, but selfish and unfeeling.

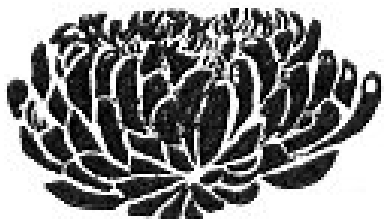
It is the saddest of all sights upon this earth, that of a man lazy and luxurious, or hard and penurious, to whom want appeals in vain, and suffering cries in an unknown tongue. The man whose hasty anger hurries him into violence and crime is not half so unworthy to live. He is the faithless steward, that embezzles what God has given him in trust for the impoverished and suffering among his brethren. The true Mason must be and must have a right to be content with himself; and he can be so only when he lives not for himself alone, but for others also, who need his assistance and have a claim upon his sympathy.

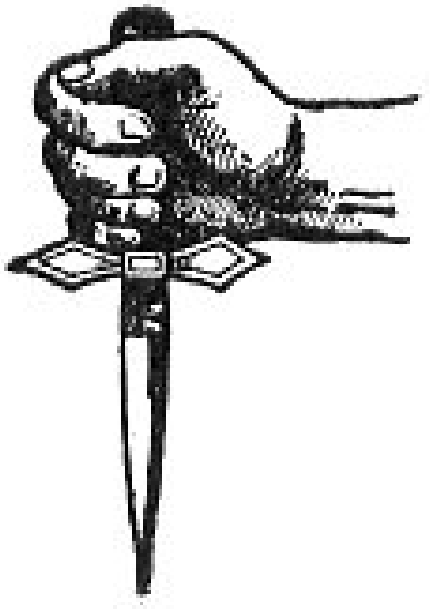
"Charity is the great channel," it has been well said, "through which God passes all His mercy upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother. This is the rule of our hopes and the measure of our desire in this world; and on the day of death and judgment, the great sentence upon mankind shall be transacted according to our alms, which is the other part of charity. God himself is love; and every degree of charity that dwells in us is the participation of the Divine nature."

These principles Masonry reduces to practice. By them it expects you to be hereafter guided and governed. It especially inculcates them upon him who employs the labor of others, forbidding him to discharge them, when to want employment is to starve; or to contract for the labor of man or woman at so low a price that by over-exertion they must sell him their blood and life at the same time with the labor of their hands.

These Degrees are also intended to teach *more* than morals. The symbols and ceremonies of Masonry have more than one meaning. They rather *conceal* than *disclose* the Truth. They *hint* it only, at least; and their varied meanings are only to be discovered by reflection and study. Truth is not only symbolized by Light, but as the ray of light is separable into rays of different colors, so is truth separable into kinds. It is the province of Masonry to teach all truths--not moral truth alone, but political and philosophical, and even religious truth, so far as concerns the great and essential principles of each. The sphynx was a symbol. To whom has it disclosed its inmost meaning? Who knows the symbolic meaning of the pyramids?

You will hereafter learn who are the chief foes of human liberty symbolized by the assassins of the Master Khūrūm; and in their fate you may see foreshadowed that which we earnestly hope will hereafter overtake those enemies of humanity, against whom Masonry has struggled so long.





IX.

ELECT OF THE NINE. [Elu of the Nine.]

ORIGINALLY created to reward fidelity, obedience, and devotion, this Degree was consecrated to bravery, devotedness, and patriot-ism; and your obligation has made known to you the duties which you have assumed. They are summed up in the simple mandate, "Protect the oppressed against the oppressor; and devote yourself to the honor and interests of your Country."

Masonry is not "speculative," nor theoretical, but experimental; not sentimental, but practical. It requires self-renunciation and self-control. It wears a stern face toward men's vices, and interferes with many of our pursuits and our fancied pleasures. It penetrates beyond the region of vague

sentiment; beyond the regions where moralizers and philosophers have woven their fine theories and elaborated their beautiful maxims, to the very depths of the heart, rebuking our littlenesses and meannesses, arraigning our prejudices and passions, and warring against the armies of our vices.

It wars against the passions that spring out of the bosom of a world of fine sentiments, a world of admirable sayings and foul practices, of good maxims and bad deeds; whose darker passions are not only restrained by custom and ceremony, but hidden even from itself by a veil of beautiful sentiments. This terrible solecism has existed in all ages. Romish sentimentalism has often covered infidelity and vice; Protestant straightness often lauds spirituality and faith, and neglects homely truth, candor, and generosity; and ultra-liberal Rationalistic refinement sometimes soars

to heaven in its dreams, and wallows in the mire of earth in its deeds.

There may be a world of Masonic sentiment; and yet a world of little or no Masonry. In many minds there is a vague and general sentiment of Masonic charity, generosity, and disinterestedness, but no practical, active virtue, nor habitual kindness, self-sacrifice, or liberality. Masonry plays about them like the cold though brilliant lights that flush and eddy over Northern skies. There are occasional flashes of generous

and manly feeling, transitory splendors, and momentary gleams of just and noble thought, and transient coruscations, that light the Heaven of their imagination; but there is no vital warmth in the heart; and it remains as cold and sterile as the Arctic or Antarctic regions. They do nothing; they gain no victories over themselves; they make no progress; they are still in the Northeast corner of the Lodge, as when they first stood there as Apprentices; and they do not cultivate Masonry, with a cultivation, determined, resolute, and regular, like their cultivation of their estate, profession, or knowledge. Their Masonry takes its chance in general and inefficient sentiment, mournfully barren of results; in words and formulas and fine professions.

Most men have *sentiments*, but not *principles*. The former are temporary sensations, the latter permanent and controlling impressions of goodness and virtue. The former are general and involuntary, and do not rise to the character of virtue. Every one feels them. They flash up spontaneously in every heart. The latter are rules of action, and shape and control our conduct; and it is these that Masonry insists upon.

We approve the right; but pursue the wrong. It is the old story of human deficiency. No one abets or praises injustice, fraud, oppression, covetousness, revenge, envy, or slander; and yet how many who condemn these things, are themselves guilty of them. It is no rare thing for him whose indignation is kindled at a tale of wicked injustice, cruel oppression, base slander, or misery inflicted by unbridled indulgence; whose

anger flames in behalf of the injured and ruined victims of wrong; to be in some relation unjust, or oppressive, or envious, or self-indulgent, or a careless talker of others. How wonderfully indignant the penurious man often is, at the avarice or want of public spirit of another!

A great Preacher well said, "Therefore thou art inexcusable. O

p. 151

[paragraph continues] Man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself: for thou that judgest, doest the same things." It is amazing to see how men can talk of virtue and honor, whose life denies both. It is curious to see with what a marvellous facility many bad men quote Scripture. It seems to comfort their evil consciences, to use good words; and to gloze over bad deeds with holy texts, wrested to their purpose. Often, the more a man talks about Charity and Toleration, the less he has of either; the more he talks about Virtue, the smaller stock he has of it. The mouth speaks out of the abundance of the heart; but often the very reverse of what the man practises. And the vicious and sensual often express, and in a sense feel, strong disgust at vice and sensuality. Hypocrisy is not so common as is imagined.

Here, in the Lodge, virtue and vice are matters of reflection and feeling only. There is little opportunity here, for the practice of either; and Masons yield to the argument here, with facility and readiness; because nothing is to follow. It is

easy, and safe, here, to *feel* upon these matters. But to-morrow, when they breathe the atmosphere of worldly gains and competitions, and the passions are again stirred at the opportunities of unlawful pleasure, all their fine emotions about virtue, all their generous abhorrence of selfishness and sensuality, melt away like a morning cloud.

For the time, their emotions and sentiments are sincere and real. Men may be really, in a certain way, interested in Masonry, while fatally deficient in virtue. It is not always hypocrisy. Men pray most fervently and sincerely, and yet are constantly guilty of acts so bad and base, so ungenerous and unrighteous, that the crimes that crowd the dockets of our courts are scarcely worse.

A man may be a good sort of man in general, and yet a very bad man in particular: good in the Lodge and bad in the world; good in public, and bad in his family; good at home, and bad on a journey or in a strange city. Many a man earnestly desires to be a good Mason. He says so, and is sincere. But if you require him to resist a certain passion, to sacrifice a certain indulgence, to control his appetite at a particular feast, or to keep his temper in a dispute, you will find that he does not wish to be a good Mason, *in that particular case*; or, wishing, is not able to resist his worse impulses.

The *duties* of life are more than life. The law imposeth it upon

every citizen, that he prefer the urgent service of his country before the safety of his life. If a man be commanded, saith a great writer, to bring ordnance or munition to relieve any of the King's towns that are distressed, then he cannot for any danger of tempest justify the throwing of them overboard; for there it holdeth which was spoken by the Roman, when the same necessity of weather was alleged to hold him from embarking: "*Necesse est ut eam, non ut vivam*:" it needs that I go: it is not necessary I should live.

How ungratefully he slinks away, who dies, and does nothing to reflect a glory to Heaven! How barren a tree he is, who lives, and spreads, and cumbers the ground, yet leaves not one seed, not one good work to generate another after him! All cannot leave alike; yet all may leave *something*, answering their proportions and their kinds. Those are dead and withered grains of corn, out of which there will not one ear spring. He will hardly find the way to Heaven, who desires to go thither alone.

Industry is never wholly unfruitful. If it bring not joy with the incoming profit, it will yet banish mischief from thy busied gates. There is a kind of good angel waiting upon Diligence that ever carries a laurel in his hand to crown her. How unworthy was that man of the world who never did aught, but only lived and died! That we have liberty to do anything, we should account it a gift from the favoring Heavens; that we have minds sometimes inclining us to use that liberty well, is a great bounty of the Deity.

Masonry is action, and not inertness. It requires its Initiates to WORK, actively and earnestly, for the benefit of their brethren, their country, and mankind. It is the patron of the oppressed, as it is the comforter and consoler of the unfortunate and wretched. It seems to it a worthier honor to be the instrument of advancement and reform, than to enjoy all that rank and office and lofty titles can bestow. It is the advocate of the common people in those things which concern the best interests of mankind. It hates insolent power and impudent usurpation. It pities the poor, the sorrowing, the disconsolate; it endeavors to raise and improve the ignorant, the sunken, and the degraded.

Its fidelity to its mission will be accurately evidenced, by the extent of the efforts it employs, and the means it sets on foot, to improve the people at large and to better their condition; chiefest

of which, within its reach, is to aid in the education of the children of the poor. An intelligent people, informed of its rights, will soon come to know its power, and cannot long be oppressed; but if there be not a sound and virtuous populace, the elaborate ornaments at the top of the pyramid of society will be a wretched compensation for the want of solidity at the base. It is never safe for a nation to repose on the lap of ignorance: and if there ever was a time when public tranquillity was insured by the absence of knowledge, that season is past. Unthinking stupidity cannot sleep, without

being appalled by phantoms and shaken by terrors. The improvement of the mass of the people is the grand security for popular liberty; in the neglect of which, the politeness, refinement, and knowledge accumulated in the higher orders and wealthier classes will some day perish like dry grass in the hot fire of popular fury.

It is not the mission of Masonry to engage in plots and conspiracies against the civil government. It is not the fanatical propagandist of any creed or theory; nor does it proclaim itself the enemy of kings. It is the apostle of liberty, equality, and fraternity; but it is no more the high-priest of republicanism than of constitutional monarchy. It contracts no entangling alliances with any sect of theorists, dreamers, or philosophers. It does not know those as its Initiates who assail the civil order and all lawful authority, at the same time that they propose to deprive the dying of the consolations of religion. It sits apart from all sects and creeds, in its own calm and simple dignity, the same under every government. It is still that which it was in the cradle of the human race, when no human foot had trodden the soil of Assyria and Egypt, and no colonies had crossed the Himalayas into Southern India, Media, or Etruria.

It gives no countenance to anarchy and licentiousness; and no illusion of glory, or extravagant emulation of the ancients inflames it with an unnatural thirst for ideal and Utopian liberty. It teaches that in rectitude of life and sobriety of habits is the only sure guarantee for the continuance of political

freedom; and it is chiefly the soldier of the sanctity of the laws and the rights of conscience.

It recognizes it as a truth, that necessity, as well as abstract right and ideal justice, must have its part in the making of laws, the administration of affairs, and the regulation of relations in

society. It sees, indeed, that necessity rules in all the affairs of man. It knows that where any man, or any number or race of men, are so imbecile of intellect, so degraded, so incapable of self-control, so inferior in the scale of humanity, as to be unfit to be intrusted with the highest prerogatives of citizenship, the great law of necessity; for the peace and safety of the community and country, requires them to remain under the control of those of larger intellect and superior wisdom. It trusts and believes that God will, in his own good time, work out his own great and wise purposes; and it is willing to wait, where it does not see its own way clear to some certain good.

It hopes and longs for the day when all the races of men, even the lowest, will be elevated, and become fitted for political freedom; when, like all other evils that afflict the earth, pauperism, and bondage or abject dependence, shall cease and disappear. But it does not preach revolution to those who are fond of kings, nor rebellion that can end only in disaster and defeat, or in substituting one tyrant for another, or a multitude of despots for one.

Wherever a people is fit to be free and to govern itself, and generously strives to be so, there go all its sympathies. It detests the tyrant, the lawless oppressor, the military usurper, and him who abuses a lawful power. It frowns upon cruelty, and a wanton disregard of the rights of humanity. It abhors the selfish employer, and exerts its influence to lighten the burdens which want and dependence impose upon the workman, and to foster that humanity and kindness which man owes to even the poorest and most unfortunate brother.

It can never be employed, in any country under Heaven, to teach a toleration for cruelty, to weaken moral hatred for guilt, or to deprave and brutalize the human mind. The dread of punishment will never make a Mason an accomplice in so corrupting his countrymen, and a teacher of depravity and barbarity. If anywhere, as has heretofore happened, a tyrant should send a satirist on his tyranny to be convicted and punished as a libeller, in a court of justice, a Mason, if a juror in such a case, though in sight of the scaffold streaming with the blood of the innocent, and within hearing of the clash of the bayonets meant to overawe the court, would rescue the intrepid satirist from the tyrant's fangs, and send his officers out from the court with defeat and disgrace.

p. 155

Even if all law and liberty were trampled under the feet of Jacobinical demagogues or a military banditti, and great crimes were perpetrated with a high hand against all who were deservedly the objects of public veneration; if the

people, overthrowing law, roared like a sea around the courts of justice, and demanded the blood of those who, during the temporary fit of insanity and drunken delirium, had chanced to become odious to it, for true words manfully spoken, or unpopular acts bravely done, the Masonic juror, unawed alike by the single or the many-headed tyrant, would consult the dictates of duty alone, and stand with a noble firmness between the human tigers and their coveted prey.

The Mason would much rather pass his life hidden in the recesses of the deepest obscurity, feeding his mind even with the visions and imaginations of good deeds and noble actions, than to be placed on the most splendid throne of the universe, tantalized with a denial of the practice of all which can make the greatest situation any other than the greatest curse. And if he has been enabled to lend the slightest step to any great and laudable de-signs; if he has had any share in any measure giving quiet to private property and to private conscience, making lighter the yoke of poverty and dependence, or relieving deserving men from oppression; if he has aided in securing to his countrymen that best possession, peace; if lie has joined in reconciling the different sections of his own country to each other, and the people to the government of their own creating; and in teaching the citizen to look for his protection to the laws of his country, and for his comfort to the good-will of his countrymen; if he has thus taken his part with the best of mete in the best of their actions, he may well shut the book, even if he might wish to read a page or two more. It is enough for his measure. He has not lived in vain.

Masonry teaches that all power is delegated for the good, and not for the injury of the People; and that, when it is perverted from the original purpose, the compact is broken, and the right ought to be resumed; that resistance to power usurped is not merely a duty which man owes to himself and to his neighbor, but a duty which he owes to his God, in asserting and maintaining the rank which He gave him in the creation. This principle neither the rudeness of ignorance can stifle nor the enervation of refinement extinguish. It makes it base for a man to suffer when he

p. 156

ought to act; and, tending to preserve to him the original destinations of Providence, spurns at the arrogant assumptions of Tyrants and vindicates the independent quality of the race of which we are a part.

The wise and well-informed Mason will not fail to be the votary of Liberty and Justice. He will be ready to exert himself in their defence, wherever they exist. It cannot be a matter of indifference to him when his own liberty and that of other men, with whose merits and capacities he is acquainted, are involved in the event of the struggle to be made; but his attachment will be to the cause, as the cause of man; and not merely to the country. Wherever there is a people that understands the value of political justice, and is prepared to assert it, that is his country; wherever he can most contribute to the diffusion of these principles and the real happiness of mankind, that is his country. Nor does he de-sire for any

country any other benefit than justice.

The true Mason identifies the honor of his country with his own. Nothing more conduces to the beauty and glory of one's country than the preservation against all enemies of its civil and religious liberty. The world will never willingly let die the names of those patriots who in her different ages have received upon their own breasts the blows aimed by insolent enemies at the bosom of their country.

But also it conduces, and in no small measure, to the beauty and glory of one's country, that justice should always be administered there to all alike, and neither denied, sold, nor delayed to any one; that the interest of the poor should be looked to, and none starve or be houseless, or clamor in vain for work; that the child and the feeble woman should not be overworked, or even the apprentice or slave be stinted of food or overtasked or mercilessly scourged; and that God's great laws of mercy, humanity, and compassion should be everywhere enforced, not only by the statutes, but also by the power of public opinion. And he who labors, often against reproach and obloquy, and oftener against indifference and apathy, to bring about that fortunate condition of things when that great code of divine law shall be everywhere and punctually obeyed, is no less a patriot than he who bares his bosom to the hostile steel in the ranks of his country's soldiery.

For fortitude is not only seen resplendent on the field of battle

and amid the clash of arms, but he displays its energy under

every difficulty and against every assailant. He who wars against cruelty, oppression, and hoary abuses, fights for his country's honor, which these things soil; and her honor is as important as her existence. Often, indeed, the warfare against those abuses which disgrace one's country is quite as hazardous and more discouraging than that against her enemies in the field; and merits equal, if not greater reward.

For those Greeks and Romans who are the objects of our admiration employed hardly any other virtue in the extirpation of tyrants, than that love of liberty, which made them prompt in seizing the sword, and gave them strength to use it. With facility they accomplish the undertaking, amid the general shout of praise and joy; nor did they engage in the attempt so much as an enterprise of perilous and doubtful issue, as a contest the most glorious in which virtue could be signalized; which infallibly led to present recompense; which bound their brows with wreaths of laurel, and consigned their memories to immortal fame.

But he who assails hoary abuses, regarded perhaps with a superstitious reverence, and around which old laws stand as ramparts and bastions to defend them; who denounces acts of cruelty and outrage on humanity which make every perpetrator thereof his personal enemy, and perhaps make him looked upon with suspicion by the people among whom he

lives, as the assailant of an established order of things of which he assails only the abuses, and of laws of which he attacks only the violations,--he can scarcely look for present recompense, nor that his living brows will be wreathed with laurel. And if, contending against a dark array of long-received opinions, superstitions, obloquy, and fears, which most men dread more than they do an army terrible with banners, the Mason overcomes, and emerges from the contest victorious; or if he does not conquer, but is borne down and swept away by the mighty current of prejudice, passion, and interest; in either case, the loftiness of spirit which he displays merits for him more than a mediocrity of fame.

He has already lived too long who has survived the ruin of his country; and he who can enjoy life after such an event deserves not to have lived at all. Nor does he any more deserve to live who looks contentedly upon abuses that disgrace, and cruelties that dishonor, and scenes of misery and destitution and brutalization that disfigure his country; or sordid meanness and ignoble revenges

p. 158

that make her a by-word and a scoff among all generous nations; and does not endeavor to remedy or prevent either.

Not often is a country at war; nor can every one be allowed the privilege of offering his heart to the enemy's bullets. But in these patriotic labors of peace, in preventing, remedying, and reforming evils, oppressions, wrongs, cruelties, and

outrages, every Mason can unite; and every one can effect something, and share the honor and glory of the result.

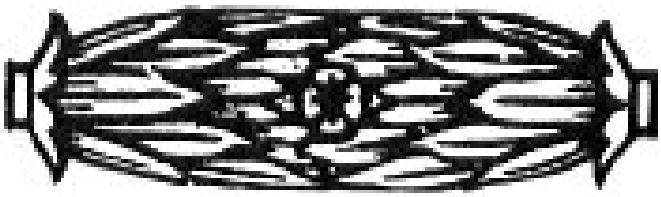
For the cardinal names in the history of the human mind are few and easily to be counted up; but thousands and tens of thousands spend their days in the preparations which are to speed the predestined change, in gathering and amassing the materials which are to kindle and give light and warmth, when the fire from heaven shall have descended on them. Numberless are the sutlers and pioneers, the engineers and artisans, who attend the march of intellect. Many move forward in detachments, and level the way over which the chariot is to pass, and cut down the obstacles that would impede its progress; and these too have their reward. If they labor diligently and faithfully in their calling, not only will they enjoy that calm contentment which diligence in the lowliest task never fails to win; not only will the sweat of their brows be sweet, and the sweetener of the rest that follows; but, when the victory is at last achieved, they will come in for a share in the glory; even as the meanest soldier who fought at Marathon or at King's Mountain became a sharer in the glory of those saving days; and within his own household circle, the approbation of which approaches the nearest to that of an approving conscience, was looked upon as the representative of all his brother-heroes; and could tell such tales as made the tear glisten on the cheek of his wife, and lit up his boy's eyes with an unwonted sparkling eagerness. Or, if he fell in the fight, and his place by the fireside and at the table at home was thereafter vacant, that

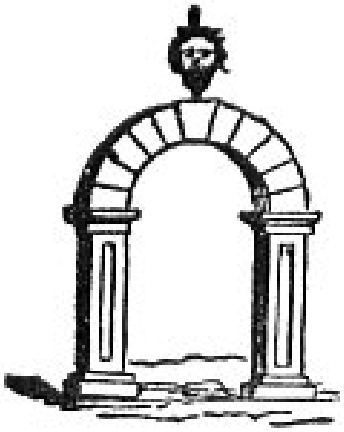
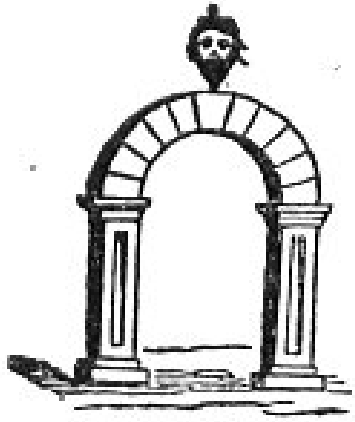
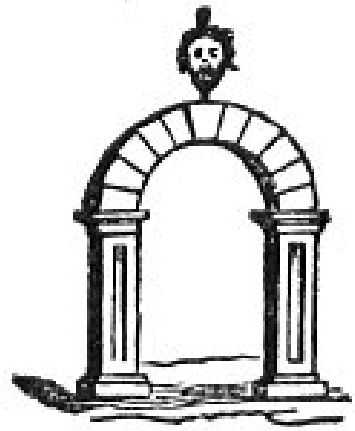
place was sacred; and he was often talked of there in the long winter evenings; and his family was deemed fortunate in the neighborhood, because it had had a hero in it, who had fallen in defence of his country.

Remember that life's length is not measured by its hours and days, but by that which we have done therein for our country and kind. A useless life is short, if it last a century; but that of Alexander was long as the life of the oak, though he died at

thirty-five. We may do much in a few years, and we may do nothing in a lifetime. If we but eat and drink and sleep, and let everything go on around us as it pleases; or if we live but to amass wealth or gain office or wear titles, we might as well not have lived at all; nor have we any right to expect immortality.

Forget not, therefore, to what you have devoted yourself in this Degree: defend weakness against strength, the friendless against the great, the oppressed against the oppressor! Be ever vigilant and watchful of the interests and honor of your country! and may the Grand Architect of the Universe give you that strength and wisdom which shall enable you well and faithfully to perform these high duties!



X.

ILLUSTRIOUS ELECT OF THE FIFTEEN.

[Elu of the Fifteen.]

THIS Degree is devoted to the same objects as those of the Elu of Nine; and also to the cause of Toleration and Liberality against Fanaticism and Persecution, political and religious; and to that of Education, Instruction, and Enlightenment against Error, Barbarism, and Ignorance. To these objects you have irrevocably and forever devoted your hand, your heart, and your intellect; and whenever in your presence a Chapter of this Degree is opened, you will be most solemnly reminded of your vows here taken at the altar.

Toleration, holding that every other man has the same right to his opinion and faith that we have to ours; and liberality, holding that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that *he* is *surely* in possession of it, so every one should feel that it is quite possible that another equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession of the truth, and that whatever one firmly and conscientiously believes, *is* truth, *to him*--these are the mortal enemies of that fanaticism which persecutes for opinion's sake, and initiates crusades against whatever it, in its imaginary holiness, deems to be contrary to the law of God or verity of dogma. And education, instruction, and enlightenment are the most certain means by which fanaticism and intolerance can be rendered powerless.

No true Mason scoffs at honest convictions and an ardent zeal in the cause of what one believes to be truth and justice. But he

does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical. Nor does he approve the course of those who endanger the peace and quiet of great nations, and the best interest of their own race by indulging in a chimerical and visionary philanthropy--a luxury which chiefly consists in drawing their robes around them to avoid contact with their fellows, and proclaiming themselves holier than they.

For he knows that such follies are often more calamitous than the ambition of kings; and that intolerance and bigotry have been infinitely greater curses to mankind than ignorance and error. Better any error than persecution! Better any opinion than the thumb-screw, the rack, and the stake! And he knows also how unspeakably absurd it is, for a creature to whom himself and everything around him are mysteries, to torture and slay others, because they cannot think as he does in regard to the profoundest of those mysteries, to understand which is utterly beyond the comprehension of either the persecutor or the persecuted.

Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time, and by climate, must needs retain it, and cannot have two religions; for the social and sacred laws adapted to the usages, manners, and prejudices of particular countries, are the work of men.

But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; and all have overlaid that truth with errors. The primitive truths taught by the Redeemer were sooner corrupted, and intermingled and alloyed with fictions than when taught to the first of our race. Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed. It has taught no doctrines, except those truths that tend directly to the well-being of man; and those who have attempted to direct it toward useless vengeance, political ends, and Jesuitism, have merely perverted it to purposes foreign to its pure spirit and real nature.

Mankind outgrows the sacrifices and the mythologies of the childhood of the world. Yet it is easy for human indolence to

linger near these helps, and refuse to pass further on. So the unadventurous Nomad in the Tartarian wild keeps his flock in the same close-cropped circle where they first learned to browse, while the progressive man roves ever forth "to fresh fields and pastures new."

The latter is the true Mason; and the best and indeed the only good Mason is he who with the power of business does the work of life; the upright mechanic, merchant, or farmer, the man with the power of thought, of justice, or of love, he whose whole life is one great act of performance of Masonic duty. The natural use of the strength of a strong man or the wisdom of a wise one, is to do the *work* of a strong man or a wise one. The natural work of Masonry is practical life; the use of all the faculties in their proper spheres, and for their natural function. Love of Truth, justice, and generosity as attributes of God, must appear in a life marked by these qualities; that is the only effectual ordinance of Masonry. A profession of one's convictions, joining the Order, assuming the obligations, assisting at the ceremonies, are of the same value in science as in Masonry; the natural form of Masonry is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's law.

The good Mason does the good thing which comes in his way, and because it comes in his way; from a love of duty, and not merely because a law, enacted by man or God, commands his will to do it. He is true to his mind, his conscience, heart, and soul, and feels small temptation to do to others what he would not wish to receive from them. He will deny himself for the sake of his brother near at hand. His *desire* attracts in the line of his duty, both being in conjunction. Not in vain does the poor or the op-pressed look up to him. You find such men in all Christian sects, Protestant and Catholic, in all the great religious parties of the civilized world, among Buddhists, Mahometans, and Jews. They are kind fathers, generous citizens, unimpeachable in their business, beautiful in their daily lives. You see their Masonry in their work and in their play. It appears in all the forms of their activity, individual, domestic, social, ecclesiastical, or political. True Masonry within must be morality without. It must become *eminent* morality, which is philanthropy. The true Mason loves not only his kindred and his

country, but all mankind; not only

the good, but also the evil, among his brethren. He has more goodness than the channels of his daily life will hold. It runs over the banks, to water and to feed a thousand thirsty plants. Not content with the duty that lies along his track, he goes out to seek it; not only *willing*, he has a salient *longing* to do good, to spread his truth, his justice, his generosity, his Masonry over all the world. His daily life is a profession of his Masonry, published in perpetual good-will to men. He *can* not be a persecutor.

Not more naturally does the beaver build or the mocking-bird sing his own wild, gushing melody, than the true Mason lives in this beautiful outward life. So from the perennial spring swells forth the stream, to quicken the meadow with new access of green, and perfect beauty bursting into bloom. Thus Masonry does the work it was meant to do. The Mason does not sigh and weep, and make grimaces. He lives right on. If his life is, as whose is not, marked with errors, and with sins, he ploughs over the barren spot with his remorse, sows with new seed, and the old desert blossoms like a rose. He is not confined to set forms of thought, of action, or of feeling. He accepts what his mind regards as true, what his conscience decides is right, what his heart deems generous and noble; and all else he puts far from him. Though the ancient and the honorable of the Earth bid him bow down to them, his stubborn knees bend only at the bidding of his manly soul. His Masonry is his freedom before God, not his bondage unto men. His mind acts after the universal law of the intellect, his conscience according to the universal moral law, his affections and his soul after the universal law of each, and so he is strong with the strength of God, in this four-fold way communicating with Him.

The old theologies, the philosophies of religion of ancient times, will not suffice us now. The duties of life are to be done; we are to do them, consciously obedient to the law of God, not atheistically, loving only our selfish gain. There are sins of trade to be corrected. Everywhere morality and philanthropy are needed. There are errors to be made way with, and their place supplied with new truths, radiant with the glories of Heaven. There are great wrongs and evils, in Church and State, in domestic, social, and public life, to be righted and outgrown. Masonry cannot in our age forsake the broad way of life. She must journey on in the open street, appear in the crowded square, and teach men by her

deeds, her life more eloquent than any lips.

This Degree is chiefly devoted to TOLERATION; and it inculcates in the strongest manner that great leading idea of the Ancient Art, that a belief in the one True God, and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason.

Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of all the people of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua. It sees the thumb-screws and the racks, the whip, the gallows, and the stake, the victims of Diocletian and Alva, the miserable Covenanters, the Non-Conformists, Servetus burned, and the unoffending Quaker hung. It sees Cranmer hold his arm, now no longer erring, in the flame until the hand drops off in the consuming heat. It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenæus; and then in turn the sufferings of the wretched Pagans under the Christian Emperors, as of the Papists in Ireland and under Elizabeth and the bloated Henry. The Roman Virgin naked before the hungry lions; young Margaret Graham tied to a stake at low-water mark, and there left to drown, singing hymns to God until the savage waters broke over her head; and all that in all ages have suffered by hunger and nakedness, peril and prison, the rack, the stake, and the sword,--it sees them all, and shudders at the long roll of human atrocities. And it sees also the oppression still practised in the name of religion--men shot in a Christian jail in Christian Italy for reading the Christian Bible; in almost every Christian State, laws forbidding freedom of speech on matters relating to Christianity; and the gallows reaching its arm over the pulpit.

The fires of Moloch in Syria, the harsh mutilations in the name of Astarte, Cybele, Jehovah; the barbarities of imperial Pagan Torturers; the still grosser torments which Roman-Gothic Christians in Italy and Spain heaped on their brother-men; the fiendish cruelties to which Switzerland, France, the Netherlands, England, Scotland, Ireland, America, have been witnesses, are none too powerful to warn man of the unspeakable evils which follow from mistakes and errors in the matter of religion, and especially from

investing the God of Love with the cruel and vindictive passions of erring humanity, and making blood to have a sweet savor in his nostrils, and groans of agony to be delicious to his ears.

Man never had the right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo, we should have contemned Christ as an imposter; in Constantinople, we should have cried "*Allah il Allah*, God is great and Mahomet is his prophet!" Birth, place, and education give us our faith. Few believe in any religion because they have examined the evidences of its authenticity, and made up a formal judgment, upon weighing the testimony. Not one man in ten thousand knows anything about the *proofs* of his faith. We believe what we are taught; and those are most fanatical who know least of the evidences on which their creed is based. Facts and testimony are not, except in very rare instances, the ground-work of faith. It is an imperative law of God's Economy, unyielding and inflexible as Himself, that man shall accept without question the belief of those among whom he is born and reared; the faith so made a part of his nature resists all evidence to the contrary; and he will disbelieve even the evidence of his own senses, rather than yield up the religious belief which has grown up in him, flesh of his flesh and bone of his bone.

What is truth to *me* is not truth to *another*. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that *he* is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion. Each thinks it impossible for the other to be sincere, and each, as to that, is equally in error. "*What is truth*?" was a profound question, the most suggestive one ever put to man. Many beliefs of former and present times seem incomprehensible. They startle us with a new glimpse into the human soul, that mysterious thing, more mysterious the more we note its workings. Here is a man superior to myself in intellect and learning; and yet he sincerely believes what seems to me too absurd to merit confutation; and I cannot conceive, and sincerely do not believe,

that he is both sane and honest. *And yet he is both*. His reason is as perfect as mine, and he is as honest as I.

The fancies of a lunatic are realities, *to him*. Our dreams are realities *while they last*, and, in the Past, no more unreal than what we have acted in our waking hours. No man can say that he hath as sure possession of the truth as of a chattel. When men entertain opinions diametrically opposed to each other, and each is honest, who shall decide which hath the Truth; and how can either say with certainty that *he* hath it? We know not what is the truth. That we ourselves believe and feel absolutely certain that our own belief is true, is in reality not the slightest proof of the fact, seem it never so certain and incapable of doubt to us. No man is responsible for the rightness of his faith; but only for the *up*rightness of it.

Therefore no man hath or ever had a right to persecute another for his belief; for there cannot be two antagonistic rights; and if one can persecute another, because he himself is satisfied that the belief of that other is erroneous, the other has, for the same reason, equally as certain a right to persecute him.

The truth comes to us tinged and colored with our prejudices and our preconceptions, which are as old as ourselves, and strong with a divine force. It comes to us as the image of a rod comes to us through the water, bent and distorted. An argument sinks into and convinces the mind of one man, while from that of another it rebounds like a ball of ivory dropped on marble. It is no merit in a man to have a particular faith, excellent and sound and philosophic as it may be, when he imbibed it with his mother's milk. It is no more a merit than his prejudices and his passions.

The sincere Moslem has as much right to persecute us, as we to persecute him; and therefore Masonry wisely requires no more than a belief in One Great All-Powerful Deity, the Father and Preserver of the Universe. Therefore it is she teaches her votaries that toleration is one of the chief duties of every good Mason, a component part of that charity without which we are mere hollow images of true Masons, mere sounding brass and tinkling cymbals.

No evil hath so afflicted the world as intolerance of religious opinion. The human beings it has slain in various ways, if once and together brought to life, would make a nation of people; left to live and increase, would have doubled the

population of the civilized portion of the globe; among which civilized portion it

chiefly is that religious wars are waged. The treasure and the human labor thus lost would have made the earth a garden, in which, but for his evil passions, man might now be as happy as in Eden.

No man truly obeys the Masonic law who *merely* tolerates those whose religious opinions are opposed to his own. Every man's opinions are his own private property, and the rights of all men to maintain each his own are perfectly equal. Merely to *tolerate*, to *bear with* an opposing opinion, is to assume it to be heretical; and assert the *right* to persecute, if we would; and claim our *toleration* of it as a merit. The Mason's creed goes further than that. No man, it holds, has any right in any way to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that, if there were any right of persecution at all, it would in all cases be a mutual right; because one party has the same right as the other to sit as judge in his own case; and God is she only magistrate that can rightfully decide between them. To that great Judge, Masonry refers the matter; and opening wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew. the Moslem; every man who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the ONE, *All-Powerful, All-Wise, everywhere-Present* GOD, *Architect, Creator, and Preserver of all things*, by whose universal law of Harmony ever rolls on this universe, the great, vast, infinite circle of successive Death and Life:--to whose INEFFABLE NAME let all true Masons pay profoundest homage! for whose thousand blessings poured upon us, let us feel the sincerest gratitude, now, henceforth, and forever!

We may well be tolerant of each other's creed; for in every faith there are excellent moral precepts. Far in the South of Asia, Zoroaster taught this doctrine: "On commencing a journey, the Faithful should turn his thoughts toward Ormuzd, and confess him, in the purity of his heart, to be King of the World; he should love him, do him homage, and serve him. He must be upright and charitable, despise the pleasures of the body, and avoid pride and haughtiness, and vice in all its forms, and especially falsehood, one of the basest sins of which man can be guilty. He

must forget injuries and not avenge himself. He must honor the memory of his parents and relatives. At night, before retiring to sleep, he should rigorously examine his conscience, and repent of the faults which weakness or ill-fortune had caused him to commit." He was required to pray for strength to persevere in the Good, and to obtain forgiveness for his errors. It was his duty to confess his faults to a Magus, or to a layman renowned for his virtues, or to the Sun. Fasting and maceration were prohibited; and, on the contrary, it was his duty suitably to nourish the body and to maintain its vigor, that his soul might be strong to resist the Genius of Darkness; that he might more attentively read the Divine Word, and have more courage to perform noble deeds.

And in the North of Europe the Druids taught devotion to friends, indulgence for reciprocal wrongs, love of deserved praise, prudence, humanity, hospitality, respect for old age, disregard of the future, temperance, contempt of death, and a chivalrous deference to woman. Listen to these maxims from the Hava Maal, or Sublime Book of Odin:

"If thou hast a friend, visit him often; the path will grow over with grass, and the trees soon cover it, if thou dost not constantly walk upon it. He is a faithful friend, who, having but two loaves, gives his friend one. Be never first to break with thy friend; sorrow wrings the heart of him who has no one save himself with whom to take counsel. There is no virtuous man who has not some vice, no bad man who has not some virtue. Happy he who obtains the praise and good-will of men; for all that depends on the will of another is hazardous and uncertain. Riches flit away in the twinkling of an eye; they are the most inconstant of friends; flocks and herds perish, parents die, friends are not immortal, thou thyself diest; I know but one thing that cloth not die, the judgment that is passed upon the dead. Be humane toward those whom thou meetest on the road. If the guest that cometh to thy house is a-cold, give him fire; the man who has journeyed over the mountains needs food and dry garments. Mock not at the aged; for words full of sense come often from the wrinkles of age. Be moderately wise, and not over-prudent. Let no one seek to know his destiny, if he would sleep tranquilly. There is no malady more cruel than to be discontented with our lot. The glutton eats his own death; and the wise man laughs at the fool's greediness. Nothing is more injurious to the young than

excessive drinking; the more one drinks the more he loses his reason; the bird of forgetfulness sings before those who intoxicate themselves, and wiles away their souls. Man devoid of sense believes he will live always if he avoids war; but, if the lances spare him, old age will give him no quarter. Better live well than live long. When a man lights a fire in his house, death comes before it goes out."

And thus said the Indian books: "Honor thy father and mother. Never forget the benefits thou hast received. Learn while thou art young. Be submissive to the laws of thy country. Seek the company of virtuous men. Speak not of God but with respect. Live on good terms with thy fellow-citizens. Remain in thy proper place. Speak ill of no one. Mock at the bodily infirmities of none. Pursue not unrelentingly a conquered enemy. Strive to acquire a good reputation. Take counsel with wise men. The more one learns, the more he acquires the faculty of learning. Knowledge is the most permanent wealth. As well be dumb as ignorant. The true use of knowledge is to distinguish good from evil. Be not a subject of shame to thy parents. What one learns in youth endures like the engraving upon a rock. He is wise who knows himself. Let thy books be thy best friends. When thou attainest an hundred years, cease to learn. Wisdom is solidly planted, even on the shifting ocean. Deceive no one, not even thine enemy. Wisdom is a treasure that everywhere commands its value. Speak mildly, even to the poor. It is sweeter to forgive than to take vengeance. Gaming and quarrels lead to misery. There is no true merit without the practice of virtue. To honor our mother is the most fitting homage we can pay the Divinity. There is no tranquil sleep without a clear conscience. He badly understands his interest who breaks his word."

Twenty-four centuries ago these were the Chinese Ethics:

"The Philosopher [Confucius] said, 'SAN! my doctrine is simple, and easy to be understood.' THSENG-TSEU replied, 'that is certain.' The Philosopher having gone out, the disciples asked what their master had meant to say. THSENG-TSEU responded, 'The doctrine of our Master consists solely in being upright of heart, and loving our neighbor as we love ourself.'"

About a century later, the Hebrew law said, "If any man hate his neighbor . . . then shall ye do unto him, as he had thought to

do unto his brother ... Better is a neighbor that is near, than a brother afar off ...

Thou shalt love thy neighbor as thyself."

In the same fifth century before Christ, SOCRATES the Grecian said, "Thou shalt love thy neighbor as thyself."

Three generations earlier, ZOROASTER had said to the Persians: "Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable Cod, who thus declared to his Prophet Zerdusht: 'Hold it not meet to do unto others what thou wouldst not desire done unto thyself; do that unto the people, which, when done to thyself, is not disagreeable unto thee.'"

The same doctrine had been long taught in the schools of Babylon, Alexandria, and Jerusalem. A Pagan declared to the Pharisee HILLEL, that he was ready to embrace the Jewish religion, if he could make known to him in a few words a summary of the whole law of Moses. "That which thou likest not done to thyself," said Hillel, "do it not unto thy neighbor. Therein is all the law: the rest is nothing but the commentary upon it."

"Nothing is more natural," said CONFUCIUS, "nothing more simple, than the principles of that morality which I endeavor, by salutary maxims, to inculcate in you . . . It is humanity; which is to say, that universal charity among all of our species, without distinction. It is uprightness; that is, that rectitude of spirit and of heart, which makes one seek for truth in everything, and desire it, without deceiving one's self or others. It is, finally, sincerity or good faith; which is to say, that frankness, that openness of heart, tempered by self-reliance, which excludes all feints and all disguising, as much in speech as in action."

To diffuse useful information, to further intellectual refinement, sure forerunner of moral improvement, to hasten the coming of the great day, when the dawn of general knowledge shall chase away the lazy, lingering mists of ignorance and error, even from the base of the great social pyramid, is indeed a high calling, in which the most splendid talents and consummate virtue may well press onward, eager to bear a part. From the Masonic ranks ought to go forth those whose genius and not their ancestry ennoble them, to open to all ranks the temple of science, and by their own example to make the humblest men emulous to climb steps no longer inaccessible, and enter the unfolded gates burning in the sun.

The highest intellectual cultivation is perfectly compatible with

the daily cares and toils of working-men. A keen relish for the most sublime truths of science belongs alike to every class of mankind. And, as philosophy was taught in the sacred groves of Athens, and under the Portico, and in the old Temples of Egypt and India, so in our Lodges ought Knowledge to be dispensed, the Sciences taught, and the Lectures become like the teachings of Socrates and Plato, of Agassiz and Cousin.

Real knowledge never permitted either turbulence or unbelief; but its progress is the forerunner of liberality and enlightened toleration. Whoso dreads these may well tremble; for he may be well assured that their day is at length come, and must put to speedy flight the evil spirits of tyranny and persecution, which haunted the long night now gone down the sky. And it is to be hoped that the time will soon arrive, when, as men will no longer suffer themselves to be led blindfolded in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions.

Whenever we come to treat with entire respect those who conscientiously differ from ourselves, the only practical effect of a difference will be, to make us enlighten the ignorance on one side or the other, from which it springs, by instructing them, if it be theirs; ourselves, if it be our own; to the end that the only kind of unanimity may be produced which is desirable among rational beings,--the agreement proceeding from full conviction after the freest discussion.

The Elu of Fifteen ought therefore to take the lead of his fellow-citizen, not in frivolous amusements, not in the degrading pursuits of the ambitious vulgar; but in the truly noble task of enlightening the mass of his countrymen, and of leaving his own name encircled, not with barbaric splendor, or attached to courtly gewgaws, but illustrated by the honors most worthy of our rational nature; coupled with the diffusion of knowledge, and gratefully pronounced by a few, at least, whom his wise beneficence has rescued from ignorance and vice.

We say to him, in the words of the great Roman: "Men in no respect so nearly approach to the Deity, as when they confer benefits on men. To serve and do good to as many as possible, there is nothing greater in your fortune than that you

should be able,

and nothing finer in your nature, than that you should be desirous to do this." This is the true mark for the aim of every man and Mason who either prizes the enjoyment of pure happiness, or sets a right value upon a high and unsullied renown. And if the benefactors of mankind, when they rest from their noble labors, shall be permitted to enjoy hereafter, as an appropriate reward of their virtue, the privilege of looking down upon the blessings with which their exertions and charities, and perhaps their toils and sufferings have clothed the scene of their former existence, it will not, in a state of exalted purity and wisdom, be the founders of mighty dynasties, the conquerors of new empires, the Cæsars, Alexanders, and Tamerlanes; nor the mere Kings and Counsellors, Presidents and Senators, who have lived for their party chiefly, and for their country only incidentally, often sacrificing to their own aggrandizement or that of their faction the good of their fellow-creatures;--it will not be they who will be gratified by contemplating the monuments of their inglorious fame; but those will enjoy that delight and march in that triumph, who can trace the remote effects of their enlightened benevolence in the improved condition of their species, and exult in the reflection, that the change which they at last, perhaps after many years, survey, with eyes that age and sorrow can make dim no more,--of Knowledge become Power,--Virtue sharing that Empire,--Superstition dethroned, and Tyranny exiled, is, if even only in some small and very slight degree, yet still in *some* degree, the fruit, precious if costly, and though late repaid yet long enduring, of their own self-denial and strenuous exertion, of their own mite of charity and aid to education wisely bestowed, and of the hard-ships and hazards which they encountered here below.

Masonry requires of its Initiates and votaries nothing that is impracticable. It does not demand that they should undertake to climb to those lofty and sublime peaks of a theoretical and imaginary unpractical virtue, high and cold and remote as the eternal snows that wrap the shoulders of Chimborazo, and at least as in-accessible as they. It asks that alone to be done which is easy to be done. It overtasks no one's strength, and asks no one to go beyond his means and capacities. It does not expect one whose business or profession yields him little more than the wants of himself and his family require, and whose time is necessarily occupied by his daily vocations, to abandon or neglect the business

by which he and his children live, and devote himself and his means to the diffusion of knowledge among men. It does not expect him to publish books for the people, or to lecture, to the ruin of his private affairs, or to found academies and colleges, build up libraries, and entitle himself to statues.

But it does require and expect every man of us to do something, within and according to his means; and there is no Mason who *cannot* do *some* thing, if not alone, then by combination and association.

If a Lodge cannot aid in founding a school or an academy it can still do something. It can educate one boy or girl, at least, the child of some poor or departed brother. And it should never be forgotten, that in the poorest unregarded child that seems abandoned to ignorance and vice *may* slumber the virtues of a Socrates, the intellect of a Bacon or a Bossuet, the genius of a Shakespeare, the capacity to benefit mankind of a Washington; and that in rescuing him from the mire in which he is plunged, and giving him the means of education and development, the Lodge that does it may be the direct and immediate means of conferring upon the world as great a boon as that given it by John Faust the boy of Mentz; may perpetuate the liberties of a country and change the destinies of nations, and write a new chapter in the history of the world.

For we never know the importance of the act we do. The daughter of Pharaoh little thought what she was doing for the human race, and the vast unimaginable consequences that depended on her charitable act, when she drew the little child of a Hebrew woman from among the rushes that grew along the bank of the Nile, and determined to rear it as if it were her own.

How often has an act of charity, costing the doer little, given to the world a great painter, a great musician, a great inventor! How often has such an act developed the ragged boy into the benefactor of his race! On what small and apparently unimportant circumstances have turned and hinged the fates of the world's great conquerors. There is no law that limits the returns that shall be reaped from a single good deed. The widow's mite may not only be as acceptable to God, but may produce as great results as the rich man's costly offering. The poorest boy, helped by benevolence, may come to lead armies, to control senates, to decide on peace and war, to dictate to cabinets; and his magnificent

thoughts and noble words may be law many years hereafter to millions of men yet unborn.

But the opportunity to effect a great good does not often occur to any one. It is worse than folly for one to lie idle and inert, and expect the accident to befall him, by which his influences shall live forever. He can expect that to happen, only in consequence of one or many or all of a long series of acts. He can expect to benefit the world only as men attain other results; by continuance, by persistence, by a steady and uniform habit of laboring for the enlightenment of the world, to the extent of his means and capacity.

For it is, in all instances, by steady labor, by giving enough of application to our work, and having enough of time for the doing of it, by regular pains-taking, and the plying of constant assiduities, and not by any process of legerdemain, that we secure the strength and the staple of real excellence. It was thus that Demosthenes, clause after clause, and sentence after sentence, elaborated to the uttermost his immortal orations. It was thus that Newton pioneered his way, by the steps of an ascending geometry, to the mechanism of the Heavens, and Le Verrier added a planet to our Solar System.

It is a most erroneous opinion that those who have left the most stupendous monuments of intellect behind them, were not differently exercised from the rest of the species, but only differently gifted; that they signalized themselves only by their talent, and hardly ever by their industry; for it is in truth to the most strenuous application of those commonplace faculties which are diffused among all, that they are indebted for the glories which now encircle their remembrance and their name.

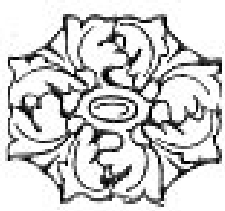
We must not imagine it to be a vulgarizing of genius, that it should be lighted up in any other way than by a direct inspiration from Heaven; nor overlook the steadfastness of purpose, the devotion to some single but great object, the unweariedness of labor that is given, not in convulsive and preternatural throes, but by little and little as the strength of the mind may bear it; the accumulation of many small efforts, instead of a few grand and gigantic, but perhaps irregular movements, on the part of energies that are marvellous; by which former alone the great results are brought out that write their enduring records on the face of the earth and in the history of nations and of man.

We must not overlook these elements, to which genius owes the best and proudest of her achievements; nor imagine that qualities so generally possessed as patience and pains-taking, and resolute industry, have no share in upholding a distinction so illustrious as that of the benefactor of his kind.

We must not forget that great results are most ordinarily produced by an aggregate of many contributions and exertions; as it is the invisible particles of vapor, each separate and distinct from the other, that, rising from the oceans and their bays and gulfs, from lakes and rivers, and wide morasses and overflowed plains, float away as clouds, and distill upon the earth in dews, and fall in showers and rain and snows upon the broad plains and rude mountains, and make the great navigable streams that are the arteries along which flows the life-blood of a country.

And so Masonry can do much, if each Mason be content to do his share, and if their united efforts are directed by wise counsels to a common purpose. "It is for God and for Omnipotency to do mighty things in a moment; but by degrees to grow to greatness is the course that He hath left for man."

If Masonry will but be true to her mission, and Masons to their promises and obligations--if, re-entering vigorously upon a career of beneficence, she and they will but pursue it earnestly and unfalteringly, remembering that our contributions to the cause of charity and education then deserve the greatest credit when it costs us something, the curtailing of a comfort or the relinquishment of a luxury, to make them--if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, as the vapors rise and the springs run, and as the sun rises and the stars come up into the heavens, then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay.



XI.

SUBLIME ELECT OF THE TWELVE;

OR

PRINCE AMETH.

[Elu of the Twelve.]

THE duties of a Prince Ameth are, to be earnest, true, reliable, and sincere; to protect the people against illegal impositions and exactions; to contend for their political rights, and to see, as far as he may or can, that those bear the burdens who reap the benefits of the Government.

You are to be true unto all men.

You are to be frank and sincere in all things.

You are to be earnest in doing whatever it is your duty to do.

And no man must repent that he has relied upon your resolve, your profession, or your word.

The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links, and that mighty net-work of circumstance, forged and woven by God.

Feeling that sympathy, it is his first Masonic duty to serve his fellow-man. At his first entrance into the Order, he ceases to be isolated, and becomes one of a great brotherhood, assuming new duties toward every Mason that lives, as every Mason at the same moment assumes them toward him.

Nor are those duties on his part confined to Masons alone. He assumes many in regard to his country, and especially toward the great, suffering masses of the common people; for they too are his brethren, and God hears them, inarticulate as the moanings of their misery are. By all proper means, of persuasion and influence,

and otherwise, if the occasion and emergency require, he is bound to defend them against oppression, and tyrannical and illegal exactions.

He labors equally to defend and to improve the people. He does not flatter them to mislead them, nor fawn upon them to rule them, nor conceal his opinions to humor them, nor tell them that they can never err, and that their voice is the voice of God. He knows that the safety of every free government, and its continuance and perpetuity depend upon the virtue and intelligence of the common people; and that, unless their liberty is of such a kind as arms can neither procure nor take away; unless it is the fruit of manly courage, of justice, temperance, and generous virtue--unless, being such, it has taken deep root in the minds and hearts of the people at large, there will not long be wanting those who will snatch from them by treachery what they have acquired by arms or institutions.

He knows that if, after being released from the toils of war, the people neglect the arts of peace; if their peace and liberty be a state of warfare; if war be their only virtue, and the summit of their praise, they will soon find peace the most adverse to their interests. It will be only a more distressing war; and that which they imagined liberty will be the worst of slavery. For, unless by the means of knowledge and morality, not frothy and loquacious, but genuine, unadulterated, and sincere, they clear the horizon of the mind from those mists of error and passion which arise from ignorance and vice, they will always have those who will bend their necks to the yoke as if they were brutes; who, notwithstanding all their triumphs, will put them up to the highest bidder, as if they were mere booty made in war; and find an exuberant source

of wealth and power, in the people's ignorance, prejudice, and passions.

The people that does not subjugate the propensity of the wealthy to avarice, ambition, and sensuality, expel luxury from them and their families, keep down pauperism, diffuse knowledge among the poor, and labor to raise the abject from the mire of vice and low indulgence, and to keep the industrious from starving in sight of luxurious festivals, will find that it has cherished, in that avarice, ambition, sensuality, selfishness, and luxury of the one class, and that degradation, misery, drunkenness, ignorance, and brutalization of the other, more stubborn and intractable despots at home

than it ever encountered in the field; and even its very bowels will be continually teeming with the intolerable progeny of tyrants.

These are the first enemies to be subdued; this constitutes the campaign of Peace; these are triumphs, difficult indeed, but bloodless; and far more honorable than those trophies which are purchased only by slaughter and rapine; and if not victors in this service, it is in vain to have been victorious over the despotic enemy in the field.

For if any people thinks that it is a grander; a more beneficial, or a wiser policy, to invent subtle expedients by stamps and imposts, for increasing the revenue and draining the life-blood

of an impoverished people; to multiply its naval and military force; to rival in craft the ambassadors of foreign states; to plot the swallowing up of foreign territory; to make crafty treaties and alliances; to rule prostrate states and abject provinces by fear and force; than to administer unpolluted justice to the people, to relieve the condition and raise the estate of the toiling masses, redress the injured and succor the distressed and conciliate the discontented, and speedily restore to every one his own; then that people is involved in a cloud of error, and will too late perceive, when the illusion of these mighty benefits has vanished, that in neglecting these, which it thought inferior considerations, it has only been precipitating its own ruin and despair.

Unfortunately, every age presents its own special problem, most difficult and often impossible to solve; and that which this age offers, and forces upon the consideration of all thinking men, is this--how, in a populous and wealthy country, blessed with free institutions and a constitutional government, are the great masses of the manual-labor class to be enabled to have steady work at fair wages, to be kept from starvation, and their children from vice and debauchery, and to be furnished with that degree, not of mere reading and writing, but of *knowledge*, that shall fit them intelligently to do the duties and exercise the privileges of freemen; even to be intrusted with the dangerous right of suffrage?

For though we do not know why God, being infinitely merciful as well as wise, has so ordered it, it seems to be

unquestionably his law, that even in civilized and Christian countries, the large mass of the population shall be fortunate, if, during their whole life, from infancy to old age, in health and sickness, they have enough of the commonest and coarsest food to keep themselves and their

children from the continual gnawing of hunger--enough of the commonest and coarsest clothing to protect themselves and their little ones from indecent exposure and the bitter cold; and if they have over their heads the rudest shelter.

And He seems to have enacted this law--which no human community has yet found the means to abrogate--that when a country becomes populous, capital shall concentrate in the hands of a limited number of persons, and labor become more and more at its mercy, until mere manual labor, that of the weaver and iron-worker, and other artisans, eventually ceases to be worth more than a bare subsistence, and often, in great cities and vast extents of country, not even that, and goes or crawls about in rags, begging, and starving for want of work.

While every ox and horse can find work, and is worth being fed, it is not always so with man. To be employed, to have a chance to work at anything like fair wages, becomes the great engrossing object of a man's life. The capitalist can live without employing the laborer, and discharges him whenever that labor ceases to be profitable. At the moment when the weather is most inclement, provisions dearest, and rents

highest, he turns him off to starve. if the day-laborer is taken sick, his wages stop. When old, he has no pension to retire upon. His children cannot be sent to school; for before their bones are hardened they must get to work lest they starve. The man, strong and able-bodied, works for a shilling or two a day, and the woman shivering over her little pan of coals, when the mercury drops far below zero, after her hungry children have wailed themselves to sleep, sews by the dim light of her lonely candle, for a bare pittance, selling her life to him who bargained only for the work of her needle.

Fathers and mothers slay their children, to have the burial-fees, that with the price of one child's life they may continue life in those that survive. Little girls with bare feet sweep the street-crossings, when the winter wind pinches them, and beg piteously for pennies of those who wear warm furs. Children grow up in squalid misery and brutal ignorance; want compels virgin and wife to prostitute themselves; women starve and freeze, and lean up against the walls of workhouses, like bundles of foul rags, all night long, and night after night, when the cold rain falls, and there chances to be no room for them within; and hundreds of families are crowded into a single building, rife with horrors and teeming

with foul air and pestilence; where men, women and children huddle together in their filth; all ages and all colors sleeping in-discriminately together; while, in a great, free, Republican State, in the full vigor of its youth and strength, one person in

every seventeen is a pauper receiving charity.

How to deal with this apparently inevitable evil and mortal disease is by far the most important of all social problems. What is to be done with pauperism and over-supply of labor? How is the life of any country to last, when brutality and drunken semi-barbarism vote, and hold offices in their gift, and by fit representatives of themselves control a government? How, if not wisdom and authority, but turbulence and low vice are to exalt to senatorships miscreants reeking with the odors and pollution of the hell, the prize-ring, the brothel, and the stock-exchange, where gambling is legalized and rascality is laudable?

Masonry will do all in its power, by direct exertion and co-operation, to improve and inform as well as to protect the people; to better their physical condition, relieve their miseries, supply their wants, and minister to their necessities. Let every Mason in this good work do all that may be in his power.

For it is true now, as it always was and always will be, that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and to be magnanimous and brave; and to be the opposite of all these is the same as to be a slave. And it usually happens, by the appointment, and, as it were, retributive justice of the Deity, that that people which cannot govern themselves, and moderate their passions, but crouch under the slavery of their

lusts and vices, are delivered up to the sway of those whom they abhor, and made to submit to an involuntary servitude.

And it is also sanctioned by the dictates of justice and by the constitution of Nature, that he who, from the imbecility or derangement of his intellect, is incapable of governing himself, should, like a minor, be committed to the government of another.

Above all things let us never forget that mankind constitutes one great brotherhood; all born to encounter suffering and sorrow, and therefore bound to sympathize with each other.

For no tower of Pride was ever yet high enough to lift its possessor above the trials and fears and frailities of humanity. No human hand ever built the wall, nor ever shall, that will keep out

p. 181

affliction, pain, and infirmity. Sickness and sorrow, trouble and death, are dispensations that level everything. They know none, high nor low. The chief wants of life, the great and grave necessities of the human soul, give exemption to none. They make all poor, all weak. They put supplication in the mouth of every human being, as truly as in that of the meanest beggar.

But the principle of misery is not an evil principle. We err, and the consequences teach us wisdom. All elements, all the

laws of things around us, minister to this end; and through the paths of painful error and mistake, it is the design of Providence to lead us to truth and happiness. If erring only taught us to err; if mistakes confirmed us in imprudence; if the miseries caused by vicious indulgence had a natural tendency to make us more abject slaves of vice, then suffering would be wholly evil. But, on the contrary, all tends and is designed to produce amendment and improvement. Suffering is the discipline of virtue; of that which is infinitely better than happiness, and yet embraces in itself all essential happiness. It nourishes, invigorates, and perfects it. Virtue is the prize of the severely-contested race and hard-fought battle; and it is worth all the fatigue and wounds of the conflict. Man should go forth with a brave and strong heart, to battle with calamity. He is to master it, and not let it become his master. He is not to forsake the post of trial and of peril; but to stand firmly in his lot, until the great word of Providence shall bid him fly, or bid him sink. With resolution and courage the Mason is to do the work which it is appointed for him to do, looking through the dark cloud of human calamity, to the end that rises high and bright before him. The lot of sorrow is great and sublime. None suffer forever, nor for nought, nor without purpose. It is the ordinance of God's wisdom, and of His Infinite Love, to procure for us infinite happiness and glory.

Virtue is the truest liberty; nor is he free who stoops to passions; nor he in bondage who serves a noble master. Examples are the best and most lasting lectures; virtue the

best example. He that hath done good deeds and set good precedents, in sincerity, is happy. Time shall not outlive his worth. He lives truly after death, whose good deeds are his pillars of remembrance; and no day but adds some grains to his heap of glory. Good works are seeds, that after sowing return us a continual harvest; and the memory of noble actions is more enduring than monuments of marble.

p. 182

Life is a school. The world is neither prison nor penitentiary, nor a palace of ease, nor an amphitheatre for games and spectacles; but a place of instruction, and discipline. Life is given for moral and spiritual training; and the entire course of the great school of life is an education for virtue, happiness, and a future existence. The periods of Life are its terms; all human conditions, its forms; all human employments, its lessons. Families are the primary departments of this moral education; the various circles of society, its advanced stages; Kingdoms and Republics, its universities.

Riches and Poverty, Gayeties and Sorrows, Marriages and Funerals, the ties of life bound or broken, fit and fortunate, or untoward and painful, are all lessons. Events are not blindly and carelessly flung together. Providence does not school one man, and screen another from the fiery trial of its lessons. It has neither rich favorites nor poor victims. One event happeneth to all. One end and one design concern and urge all men.

The prosperous man has been at school. Perhaps he has thought that it was a great thing, and he a great personage; but he has been merely a pupil. He thought, perhaps, that he was Master, and had nothing to do, but to direct and command; but there was ever a Master above him, the Master of Life. *He* looks not at our splendid state, or our many pretensions, nor at the aids and appliances of our learning; but at our learning itself. He puts the poor and the rich upon the same form; and knows no difference between them, but their progress.

If from prosperity we have learned moderation, temperance, candor, modesty, gratitude to God, and generosity to man, then we are entitled to be honored and rewarded. If we have learned selfishness, self-indulgence, wrong-doing, and vice, to forget and overlook our less fortunate brother, and to scoff at the providence of God, then we are unworthy and dishonored, though we have been nursed in affluence, or taken our degrees from the lineage of an hundred noble descents; as truly so, in the eye of Heaven, and of all right-thinking men, as though we lay, victims of beggary and disease, in the hospital, by the hedge, or on the dung-hill. The most ordinary human equity looks not at the school, but at the scholar; and the equity of Heaven will not look beneath that mark.

The poor man also is at school. Let him take care that he

learn, rather than complain. Let him hold to his integrity, his candor, and his kindness of heart. Let him beware of envy,

and of bondage, and keep his self-respect. The body's toil is nothing. Let him beware of the mind's drudgery and degradation. While he betters his condition if he can, let him be more anxious to better his soul. Let him be willing, while poor, and even if always poor, to learn poverty's great lessons, fortitude, cheerfulness, contentment, and implicit confidence in God's Providence. With these, and patience, calmness, self-command, disinterestedness, and affectionate kindness, the humble dwelling may be hallowed, and made more dear and noble than the loftiest palace. Let him, above all things, see that he lose not his independence. Let him not cast himself, a creature poorer than the poor, an indolent, helpless, despised beggar, on the kindness of others. Every man should choose to have God for his Master, rather than man; and escape not from this school, either by dishonesty or alms-taking, lest he fall into that state, worse than disgrace, where he can have no respect for himself.

The ties of Society teach us to love one another. That is a miserable society, where the absence of affectionate kindness is sought to be supplied by punctilious decorum, graceful urbanity, and polished insincerity; where ambition, jealousy, and distrust rule, in place of simplicity, confidence, and kindness.

So, too, the social state teaches modesty and gentleness; and from neglect, and notice unworthily bestowed on others, and injustice, and the world's failure to appreciate us, we learn patience and quietness, to be superior to society's opinion, not

cynical and bitter, but gentle, candid, and affectionate still.

Death is the great Teacher, stern, cold, inexorable, irresistible; whom the collected might of the world cannot stay or ward off. The breath, that parting from the lips of King or beggar, scarcely stirs the hushed air, cannot be bought. or brought back for a moment, with the wealth of Empires. What a lesson is this, teaching our frailty and feebleness, and an Infinite Power beyond us! It is a fearful lesson, that never becomes familiar. It walks through the earth in dread mystery, and lays it hands upon all. It is a universal lesson, that is read everywhere and by all men. Its message comes every year and every day. The past years are crowded with its sad and solemn mementoes; and death's finger races its handwriting upon the walls of every human habitation.

p. 184

It teaches us Duty; to act our part well; to fulfill the work assigned us. When one is dying, and after he is dead, there is but one question: *Has he lived well*? There is no evil in death but that which life makes.

There are hard lessons in the school of God's Providence; and yet the school of life is carefully adjusted, in all its arrangements and tasks, to man's powers and passions. There is no extravagance in its teachings; nor is anything done for the sake of present effect. The whole course of human life is a conflict with difficulties; and, if rightly conducted, a progress in improvement. It is never too late for man to learn. Not part

only, but the whole, of life is a school. There never comes a time, even amidst the decays of age, when it is fit to lay aside the eagerness of acquisition, or the cheerfulness of endeavor. Man walks, all through the course of life, in patience and strife, and sometimes in darkness; for, from patience is to come perfection; from strife, triumph is to issue; from the cloud of darkness the lightning is to flash that shall open the way to eternity.

Let the Mason be faithful in the school of life, and to all its lessons! Let him not learn nothing, nor care not whether he learns or not. Let not the years pass over him, witnesses of only his sloth and indifference; or see him zealous to acquire everything but virtue. Nor let him labor only for himself; nor forget that the humblest man that lives is his brother, and hath a claim on his sympathies and kind offices; and that beneath the rough garments which labor wears may beat hearts as noble as throb under the stars of princes.

> God, who counts by souls, not stations,
> Loves and pities you and me;
> For to Him all vain distinctions
> Are as pebbles on the sea.

Nor are the other duties inculcated in this Degree of less importance. Truth, a Mason is early told, is a Divine attribute and the foundation of every virtue; and frankness, reliability, sincerity, straightforwardness, plain-dealing, are but different modes in which Truth develops itself. The dead, the absent, the innocent, and those that trust him, no Mason will deceive

willingly. To all these he owes a nobler justice, in that they are the most certain trials of human Equity. Only the most abandoned of men, said

p. 185

[paragraph continues] Cicero, will deceive him, who would have remained uninjured if he had not trusted. All the noble deeds that have beat their marches through succeeding ages have proceeded from men of truth and genuine courage. The man who is always true is both virtuous and wise; and thus possesses the greatest guards of safety: for the law has not power to strike the virtuous; nor can fortune subvert the wise.

The bases of Masonry being morality and virtue, it is by studying one and practising the other, that the conduct of a Mason becomes irreproachable. The good of Humanity being its principal object, disinterestedness is one of the first virtues that it requires of its members; for that is the source of justice and beneficence.

To pity the misfortunes of others; to be humble, but without meanness; to be proud, but without arrogance; to abjure every sentiment of hatred and revenge; to show himself magnanimous and liberal, without ostentation and without profusion; to be the enemy of vice; to pay homage to wisdom and virtue; to respect innocence; to be constant and patient in adversity, and modest in prosperity; to avoid every irregularity that stains the soul and distempers the body--it is by following these precepts that a Mason will become a good

citizen, a faithful husband, a tender father, an obedient son, and a true brother; will honor friendship, and fulfill with ardor the duties which virtue and the social relations impose upon him.

It is because Masonry imposes upon us these duties that it is properly and significantly styled *work*; and he who imagines that he becomes a Mason by merely taking the first two or three Degrees, and that he may, having leisurely stepped upon that small elevation, thenceforward worthily wear the honors of Masonry, without labor or exertion, or self-denial or sacrifice, and that there is nothing to be *done* in Masonry, is strangely deceived.

Is it true that nothing remains to be done in Masonry?

Does one Brother no longer proceed by law against another Brother of his Lodge, in regard to matters that could be easily settled within the Masonic family circle?

Has the duel, that hideous heritage of barbarism, interdicted among Brethren by our fundamental laws, and denounced by the municipal code, yet disappeared from the soil we inhabit? Do Masons of high rank religiously refrain from it; or do they not,

bowing to a corrupt public opinion, submit to its arbitrament, despite the scandal which it occasions to the Order, and in

violation of the feeble restraint of their oath?

Do Masons no longer form uncharitable opinions of their Brethren, enter harsh judgments against them, and judge themselves by one rule and their Brethren by another?

Has Masonry any well-regulated system of charity? Has it done that which it should have done for the cause of education? Where are its schools, its academies, its colleges, its hospitals, and infirmaries?

Are political controversies now conducted with no violence and bitterness?

Do Masons refrain from defaming and denouncing their Brethren who differ with them in religious or political opinions?

What grand social problems or useful projects engage our attention at our communications? Where in our Lodges are lectures habitually delivered for the real instruction of the Brethren? Do not our sessions pass in the discussion of minor matters of business, the settlement of points of order and questions of mere administration, and the admission and advancement of Candidates, whom after their admission we take no pains to instruct?

In what Lodge are our ceremonies explained and elucidated; corrupted as they are by time, until their true features can

scarcely be distinguished; and where are those great primitive truths of revelation taught, which Masonry has preserved to the world?

We have high dignities and sounding titles. Do their possessors qualify themselves to enlighten the world in respect to the aims and objects of Masonry? Descendants of those Initiates who governed empires, does your influence enter into practical life and operate efficiently in behalf of well-regulated and constitutional liberty?

Your debates should be but friendly conversations. You need concord, union, and peace. Why then do you retain among you men who excite rivalries and jealousies; why permit great and violent controversy and ambitious pretensions? How do your own words and acts agree? If your Masonry is a nullity, how can you exercise any influence on others?

Continually you praise each other, and utter elaborate and high-wrought

p. 187

eulogies upon the Order. Everywhere you assume that you are what you should be, and nowhere do you look upon yourselves as you are. Is it true that all our actions are so many acts of homage to virtue? Explore the recesses of your hearts; let us examine ourselves with an impartial eye, and make answer to our own questioning! Can we bear to ourselves the consoling testimony that we always rigidly

perform our duties; that we even *half* perform them?

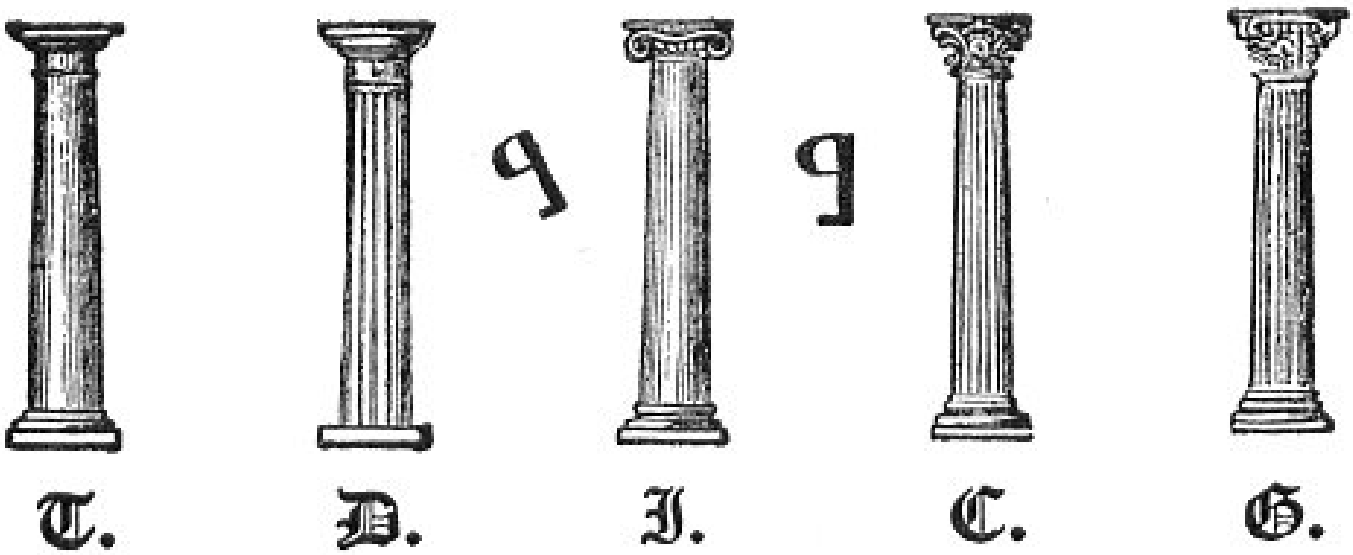
Let us away with this odious self-flattery! Let us be men, if we cannot be sages! The laws of Masonry, above others excellent, cannot wholly change men's natures. They enlighten them, they point out the true way; but they can lead them in it, only by repressing the fire of their passions, and subjugating their selfishness. Alas, these conquer, and Masonry is forgotten!

After praising each other all our lives, there are always excellent Brethren, who, over our coffins, shower unlimited eulogies. Every one of us who dies, however useless his life, has been a model of all the virtues, a very child of the celestial light. In Egypt, among our old Masters, where Masonry was more cultivated than vanity, no one could gain admittance to the sacred asylum of the tomb until he had passed under the most solemn judgment. A grave tribunal sat in judgment upon all, even the kings. They said to the dead. "Whoever thou art, give account to thy country of thy actions! What hast thou done with thy time and life? The law interrogates thee, thy country hears thee, Truth sits in judgment on thee!" Princes came there to be judged, escorted only by their virtues and their vices. A public accuser recounted, the history of the dead man's life, and threw the blaze of the torch of truth .on all his actions. If it were adjudged that he had led an evil life, his memory was condemned in the presence of the nation, and his body was denied the honors of sepulture. What a lesson the old Masonry taught to the sons of the people!

Is it true that Masonry is effete; that the acacia, withered, affords no shade; that Masonry no longer marches in the advance-guard of Truth? No. Is freedom yet universal? Have ignorance and prejudice disappeared from the earth? Are there no longer enmities among men? Do cupidity and falsehood no longer exist? Do toleration and harmony prevail among religious and political sects? There are works yet left for Masonry to accomplish, greater than the twelve labors of Hercules; to advance ever

p. 188

resolutely and steadily; to enlighten the minds of the people, to reconstruct society, to reform the laws, and to improve the public morals. The eternity in front of it is as infinite as the one behind. And Masonry cannot cease to labor in the cause of social progress, without ceasing to be true to itself, without ceasing to be Masonry.



XII.

GRAND MASTER ARCHITECT.

[Master Architect.]

THE great duties that are inculcated by the lessons taught by the working-instruments of a Grand Master Architect, demanding so much of us, and taking for granted the capacity to perform them faithfully and fully, bring us at once to reflect upon the dignity of human nature, and the vast powers and capacities of the human soul; and to that theme we invite your attention in this Degree. Let us begin to rise from earth toward the Stars.

Evermore the human soul struggles toward the light, toward God, and the Infinite. It is especially so in its afflictions. Words go but a little way into the depths of sorrow. The thoughts that writhe there in silence, that go into the stillness of Infinitude and Eternity, have no emblems. Thoughts enough come there, such as no tongue ever uttered. They do not so much want human sympathy, as higher help. There is a loneliness in deep sorrow which the Deity alone can relieve. Alone, the mind wrestles with the great problem of calamity, and seeks the solution from the Infinite Providence of Heaven, and thus is led directly to God.

There are many things in us of which we are not distinctly conscious: To waken that slumbering consciousness into life, and so to lead the soul up to the Light, is one office of every great ministration to human nature, whether its vehicle be the pen, the pencil, or the tongue. We are unconscious of the intensity and awfulness of the life within us. Health and sickness, joy and sorrow, success and disappointment, life and death, love and loss, are

familiar words upon our lips; and we do not know to what depths they point within us.

We seem never to know what *any* thing means or is worth until we have lost it. Many an organ, nerve, and fibre in our bodily frame performs its silent part for years, and we are quite unconscious of its value. It is not until it is injured that we discover that value, and find how essential it was to our happiness and comfort. We never know the full significance of the words, "property," "ease," and "health;" the wealth of meaning in the fond epithets, "parent," "child," "beloved," and "friend," until the thing or the person is taken away; until, in place of the bright, visible being, comes the awful and desolate shadow, where nothing is: where we stretch out our hands in vain, and strain our eyes upon dark and dismal vacuity. Yet, in that vacuity, we do not lose the object that we loved. It becomes only the more real to us. Our blessings not only brighten when they depart, but are fixed in enduring reality; and love and friendship receive their everlasting seal under the cold impress of death.

A dim consciousness of infinite mystery and grandeur lies beneath all the commonplace of life. There is an awfulness and' a majesty around us, in all our little worldliness. The rude peasant from the Apennines, asleep at the foot of a pillar in a majestic Roman church, seems not to hear or see, but to dream only of the herd he feeds or the ground he tills in the mountains. But the choral symphonies fall softly upon his ear, and the gilded arches are dimly seen through his half-slumbering eyelids.

So the soul, however given up to the occupations of daily life, cannot quite lose the sense of where it is, and of what is above it and around it. The scene of its actual engagements may be small; the path of its steps, beaten and familiar; the objects it handles, easily spanned, and quite worn out with daily uses. So it may

be, and amidst such things that we all live. So we live our little life; but Heaven is above us and all around and close to us; and Eternity is before us and behind us; and suns and stars are silent witnesses and watchers over us. We are enfolded by Infinity. Infinite Powers and Infinite spaces lie all around us. The dread arch of Mystery spreads over us, and no voice ever pierced it. Eternity is enthroned amid Heaven's myriad starry heights; and no utterance or word ever came from those far-off and silent spaces. Above, is that awful majesty; around us, everywhere, it stretches

p. 191

off into infinity; and beneath it is this little struggle of life, this poor day's conflict, this busy ant-hill of Time.

But from that ant-hill, not only the talk of the streets, the sounds of music and revelling, the stir and tread of a multitude, the shout of joy and the shriek of agony go up into the silent and all-surrounding Infinitude; but also, amidst the stir and noise of visible life, from the inmost bosom of the visible man, there goes up an imploring call, a beseeching cry, an asking, unuttered, and unutterable, for revelation, wailingly and in almost speechless agony praying the dread arch of mystery to break, and the stars that roll above the waves of mortal trouble, to speak; the enthroned majesty of those awful heights to find a voice; the mysterious and reserved heavens to come near; and all to tell us what they alone know; to give us information of the loved and lost; to make known to us what we are, and whither we are going.

Man is encompassed with a dome of incomprehensible wonders. In him and about him is that which should fill his life with majesty and sacredness. Something of sublimity and sanctity has thus flashed down from heaven into the heart of every one that lives. There is no being so base and abandoned but hath some traits of that sacredness left upon him; something, so much perhaps in discordance with his general repute, that he hides it from all around him; some sanctuary in his soul, where no one may enter; some sacred inclosure, where the memory of a child is, or the image of a venerated parent, or the remembrance of a pure love, or the echo of some word of kindness once spoken to him; an echo that will never die away.

Life is no negative, or superficial or worldly existence. Our steps are evermore

haunted with thoughts, far beyond their own range, which some have regarded as the reminiscences of a pre-existent state. So it is with us all, in the beaten and worn track of this worldly pilgrimage. There is more here, than the world we live in. It is not all of life to live. An unseen and infinite presence is here; a sense of something greater than we possess; a seeking, through all the void wastes of life, for a good beyond it; a crying out of the heart for interpretation; a memory, of the dead, touching continually some vibrating thread in this great tissue of mystery.

We all not only have better intimations, but are capable of better

p. 192

things than we know. The pressure of some great emergency would develop in us powers, beyond the worldly bias of our spirits; and Heaven so deals with us, from time to time, as to call forth those better things, There is hardly a family in the world so selfish, but that, if one in it were doomed to die--one, to be selected by the others,--it would be utterly impossible for its members, parents and children, to choose out that victim; but that each would say, "I will die; but I cannot choose." And in how many, if that dire extremity had come, would not one and another step forth, freed from the vile meshes of ordinary selfishness, and say, like the Roman father and son, "Let the blow fall on me!" There are greater and better things in us all, than the world takes account of, or than *we* take note of; if we would but find them out. And it is one part of our Masonic culture to find these traits of power and sublime devotion, to revive these faded impressions of generosity and self-sacrifice, the almost squandered bequests of God's love and kindness to our souls; and to induce us to yield ourselves to their guidance and control.

Upon all conditions of men presses down one impartial law, To all situations, to all fortunes, high or low, the *mind* gives their character. They are, in effect, not what they are in themselves, but what they are to the feeling of their possessors. The King may be mean, degraded, miserable; the slave of ambition, fear, voluptuousness, and every low passion. The Peasant may be the real Monarch, the moral master of his fate, a free and lofty being, more than a Prince in happiness, more than a King in honor.

Man is no bubble upon the sea of his fortunes, helpless and irresponsible upon

the tide of events. Out of the same circumstances, different men bring totally different results. The same difficulty, distress, poverty, or misfortune, that breaks down one man, builds up another and makes him strong. It is the very attribute and glory of a man, that he can bend the circumstances of his condition to the intellectual and moral purposes of his nature, and it is the power and mastery of his will that chiefly distinguish him from the brute.

The faculty of moral will, developed in the child, is a new element of his nature. It is a new power brought upon the scene, and a ruling power, delegated from Heaven. Never was a human being sunk so low that he had not, by God's gift, the power to rise, Because God commands him to rise, it is certain that he *can* rise,

p. 193

[paragraph continues] Every man has the power, and should use it, to make all situations, trials, and temptations instruments to promote his virtue and happiness; and is so far from being the creature of circumstances, that *he* creates and controls *them*, making them to be all that they are, of evil or of good, to him as a moral being.

Life is what we make it, and the world is what we make it. The eyes of the cheerful and of the melancholy man are fixed upon the same creation; but very different are the aspects which it bears to them. To the one, it is all beauty and gladness; the waves of ocean roll in light, and the mountains are covered with day. Life, to him, flashes, rejoicing, upon every flower and every tree that trembles in the breeze. There is more to him, everywhere, than the eye sees; a presence of profound joy on hill and valley, and bright, dancing water. The other idly or mournfully gazes at the same scene, and everything wears a dull, dim, and sickly aspect. The murmuring of the brooks is a discord to him, the great roar of the sea has an angry and threatening emphasis, the solemn music of the pines sings the requiem of his departed happiness; the cheerful light shines garishly upon his eyes and offends him. The great train of the seasons passes before him like a funeral procession; and he sighs, and turns impatiently away. The eye makes that which it looks upon; the ear makes its own melodies and discords; the world without reflects the world within.

Let the Mason never forget that life and the world are what we make them by

our social character; by our adaptation, or want of adaptation to the social conditions, relationships, and pursuits of the world. To the selfish, the cold, and the insensible, to the haughty and presuming, to the proud, who demand more than they are likely to receive, to the jealous, ever afraid they shall not receive enough, to those who are unreasonably sensitive about the good or ill opinions of others, to all violators of the social laws, the rude, the violent, the dishonest, and the sensual,--to all these, the social condition, from its very nature, will present annoyances, disappointments, and pains, appropriate to their several characters. The benevolent affections will not revolve around selfishness; the cold-hearted must expect to meet coldness; the proud, haughtiness; the passionate, anger; and the violent, rudeness. Those who forget the rights of others, must not be surprised if their own are forgotten; and those who stoop to the lowest embraces of sense must not wonder, if others are not concerned to

find their prostrate honor, and lift it up to the remembrance and respect of the world.

To the gentle, many will be gentle; to the kind, many will be kind. A good man will find that there is goodness in the world; an honest man will find that there is honesty in the world; and a man of principle will find principle and integrity in the minds of others.

There are no blessings which the mind may not convert into the bitterest of evils; and no trials which it may not transform into the noblest and divinest blessings. There are no temptations from which assailed virtue may not gain strength, instead of falling before them, vanquished and subdued. It is true that temptations have a great power, and virtue often falls; but the might of these temptations lies not in themselves, but in the feebleness of our own virtue, and the weakness of our own hearts. We rely too much on the strength of our ramparts and bastions, and allow the enemy to make his approaches, by trench and parallel, at his leisure. The offer of dishonest gain and guilty pleasure makes the honest man more honest, and the pure man more pure. They raise his virtue to the height of towering indignation. The fair occasion, the safe opportunity, the tempting chance become the defeat and disgrace of the tempter. The honest and upright man does not wait until temptation has made its approaches and mounted its batteries on the last parallel.

But to the impure, the dishonest, the false-hearted, the corrupt, and the sensual, occasions come every day, and in every scene, and through every avenue of thought and imagination. He is prepared to capitulate before the first approach is commenced; and sends out the white flag when the enemy's advance comes in sight of his walls. He *makes* occasions; or, if opportunities come not, evil *thoughts* come, and he throws wide open the gates of his heart and welcomes those bad visitors, and entertains them with a lavish hospitality.

The business of the world absorbs, corrupts, and degrades one mind, while in another it feeds and nurses the noblest independence, integrity, and generosity. Pleasure is a poison to some, and a healthful refreshment to others. To one, the world is a great harmony, like a noble strain of music with infinite modulations; to another, it is a huge factory, the clash and clang of whose machinery jars upon his ears and frets him to madness. Life is substantially

the same thing to all who partake of its lot. Yet some rise to virtue and glory; while others, undergoing the same discipline, and enjoying the same privileges, sink to shame and perdition.

Thorough, faithful, and honest endeavor to improve, is always successful, and the highest happiness. To sigh sentimentally over human misfortune, is fit only for the mind's childhood; and the mind's misery is chiefly its own fault; appointed, under the good Providence of God, as the punisher and corrector of its fault. In the long run, the mind will be happy, just in proportion to its fidelity and wisdom. When it is miserable, it has planted the thorns in its own path; it grasps them, and cries out in loud complaint; and that complaint is but the louder *confession* that the thorns which grew there, *it* planted.

A certain kind and degree of spirituality enter into the largest part of even the most ordinary life. You can carry on no business, without some faith in man. You cannot even dig in the ground, without a reliance on the unseen result. You cannot think or reason or even step, without confiding in the inward, spiritual principles of your nature. All the affections and bonds, and hopes and interests of life centre in the spiritual; and you know that if that central bond were broken, the world would rush to chaos.

Believe that there is a God; that He is our father; that He has a paternal interest in our welfare and improvement; that He has given us powers, by means of which we may escape from sin and ruin; that He has destined us to a future life of endless progress toward perfection and a knowledge of Himself--believe this, as every Mason should, and you can live calmly, endure patiently, labor resolutely, deny yourselves cheerfully, hope steadfastly, and be conquerors in the great struggle of life. Take away any one of these principles, and what remains for us? Say that there is no God; or no way opened for hope and reformation and triumph, no heaven to come, no rest for the weary, no home in the bosom of God for the afflicted and disconsolate soul; or that God is but an ugly blind *Chance* that stabs in the dark; or a *some*what that is, when attempted to be defined, a *no*what, emotionless, passionless, the Supreme *Apathy* to which all things, good and evil, are alike indifferent; or a jealous God who revengefully visits the sins of the fathers on the children, and when the fathers have eaten

p. 196

sour grapes, sets the children's teeth on edge; an arbitrary supreme *Will*, that has made it *right* to be virtuous, and wrong to lie and steal, because IT *pleased* to *make* it so rather than other-wise, retaining the power to reverse the law; or a fickle, vacillating, inconstant Deity, or a cruel, bloodthirsty, savage Hebrew or Puritanic one; and we are but the sport of chance and the victims of despair; hapless wanderers upon the face of a desolate, forsaken, or accursed and hated earth; surrounded by darkness, struggling with obstacles, toiling for barren results and empty purposes, distracted with doubts, and misled by false gleams of light; wanderers with no way, no prospect, no home; doomed and deserted mariners on a dark and stormy sea, without compass or course, to whom no stars appear; tossing helmless upon the weltering, angry waves, with no blessed haven in the distance whose guiding-star invites us to its welcome rest.

The religious faith thus taught by Masonry is indispensable to the attainment of the great ends of life; and must therefore have been designed to be a part of it. We are made for this faith; and there must be something, somewhere, for us to believe in. We cannot grow healthfully, nor live happily, without it. It is therefore *true*. If we could cut off from any soul all the principles taught by Masonry, the faith in a God, in immortality, in virtue, in essential rectitude, that soul would sink into sin, misery, darkness, and ruin. If we could cut off all

sense of these truths, the man would sink at once to the grade of the animal.

No man can suffer and be patient, can struggle and conquer, can improve and be happy, otherwise than as the swine are, without conscience, without hope, without a reliance on a just, wise, and beneficent God. We must, of necessity, embrace the great truths taught by Masonry, and live by them, to live happily. "*I put my trust in God*," is the protest of Masonry against the belief in a cruel, angry, and revengeful God, to be feared and not reverenced by His creatures.

Society, in its great relations, is as much the creation of Heaven as is the system of the Universe. If that bond of gravitation that holds all worlds and systems together, were suddenly severed, the universe would fly into wild and boundless chaos. And if we were to sever all the moral bonds that hold society together; if we could cut off from it every conviction of Truth and Integrity, of an authority above it, and of a conscience within it, it would immediately

rush to disorder and frightful anarchy and ruin. The religion we teach is therefore as really a principle of things, and as certain and true, as gravitation.

Faith in moral principles, in virtue, and in God, is as necessary for the guidance of a man, as instinct is for the guidance of an animal. And therefore this faith, as a principle of man's nature, has a mission as truly authentic in God's Providence, as the principle of instinct. The pleasures of the soul, too, must depend on certain principles. They must recognize a soul, its properties and responsibilities, a conscience, and the sense of an authority above us; and these are the principles of faith. No man can suffer and be patient, can struggle and conquer, can improve and be happy, without conscience, without hope, without a reliance on a just, wise, and beneficent God. We must of necessity embrace the great truths taught by Masonry, and live by them, to live happily. Everything in the universe has fixed and certain laws and principles for its action; the star in its orbit, the animal in its activity, the physical man in his functions. And he has likewise fixed and certain laws and principles as a spiritual being. His soul does not die for want of aliment or guidance. For the rational soul there is ample provision. From the lofty pine, rocked in the darkening tempest, the cry of the young raven is heard; and it would be most strange if there were no answer for the cry and call of the soul, tortured by want

and sorrow and agony. The total rejection of all moral and religious belief would strike out a principle from human nature, as essential to it as gravitation to the stars, instinct to animal life, the circulation of the blood to the human body.

God has ordained that life shall be a social state. We are members of a civil community. The life of that community depends upon its moral condition. Public spirit, intelligence, uprightness, temperance, kindness, domestic purity, will make it a happy community, and give it prosperity and continuance. Widespread selfishness, dishonesty, intemperance, libertinism, corruption, and crime, will make it miserable, and bring about dissolution and speedy ruin. A whole people lives one life; one mighty heart heaves in its bosom; it is one great pulse of existence that throbs there. One stream of life flows there, with ten thousand intermingled branches and channels, through all the homes of human love. One sound as of many waters, a rapturous jubilee or a

mournful sighing, comes up from the congregated dwellings of a whole nation.

The Public is no vague abstraction; nor should that which is done against that Public, against public interest, law, or virtue, press but lightly on the conscience. It is but a vast expansion of individual life; an ocean of tears, an atmosphere of sighs, or a great whole of joy and gladness. It suffers with the suffering of millions; it rejoices with the joy of millions. What a vast crime does he commit,--private man or public man, agent or contractor, legislator or magistrate, secretary or president,--who dares, with indignity and wrong, to strike the bosom of the Public Welfare, to encourage venality and corruption, and shameful sale of the elective franchise, or of office; to sow dissension, and to weaken the bonds of amity that bind a Nation together! What a huge iniquity, he who, with vices like the daggers of a parricide, dares to pierce that mighty heart, in which the ocean of existence is flowing!

What an unequalled interest lies in the virtue of every one whom we love! In his virtue, nowhere but in his virtue, is garnered up the incomparable treasure. What care we for brother or friend, compared with what we care for his honor, his fidelity, his reputation, his kindness? How venerable is the rectitude of a parent! How sacred his reputation! No blight that can fall upon a child, is like a

parent's dishonor. Heathen or Christian, every, parent would have his child do well; and pours out upon him all the fullness of parental love, in the one desire that he *may* do well; that he may be worthy of his cares, and his freely bestowed pains; that he may walk in the way of honor and happiness. In that way he cannot walk one step without virtue. Such is life, in its relationships. A thousand ties embrace it, like the fine nerves of a delicate organization; like the strings of an instrument capable of sweet melodies, but easily put out of tune or broken, by rudeness, anger, and selfish indulgence.

If life could, by any process, be made insensible to pain and pleasure; if the human heart were hard as adamant, then avarice, ambition, and sensuality might channel out their paths in it, and make it their beaten way; and none would wonder or protest. If we could be patient under the load of a mere worldly life; if we could bear that burden as the beasts bear it; then, *like* beasts, we might bend all our thoughts to the earth; and no call from the

great Heavens above us would startle us from our plodding and earthly course.

But we art *not* insensible brutes, who can refuse the call of reason and conscience. The soul is capable of remorse. When the great dispensations of life press down upon us, we weep, and suffer and sorrow. And sorrow and agony desire other companion-ships than worldliness and irreligion. We are not willing to bear those burdens of the heart, fear, anxiety, disappointment, and trouble, without any object or use. We are not willing to suffer, to be sick and afflicted, to have our days and months lost to comfort and joy, and overshadowed with calamity and grief, without advantage or compensation; to barter away the dearest treasures, the very sufferings, of the heart; to sell the life-blood from failing frame and fading cheek, our tears of bitterness and groans of anguish, for nothing. Human nature, frail, feeling, sensitive, and sorrowing, cannot bear to suffer for nought.

Everywhere, human life is a great and solemn dispensation. Man, suffering, enjoying, loving, hating, hoping, and fearing, chained to the earth and yet exploring the far recesses of the universe, has the power to commune with God and His angels. Around this great action of existence the curtains of Time are drawn; but there are openings through them which give us glimpses of eternity.

God looks down upon this scene of human probation. The wise and the good in all ages have interposed for it, with their teachings and their blood. Everything that exists around us, every movement in nature, every counsel of Providence, every interposition of God, centres upon one point--the fidelity of man. And even if the ghosts of the departed and remembered could come at midnight through the barred doors of our dwellings, and the shrouded dead should glide through the aisles of our churches and sit in our Masonic Temples, their teachings would be no more eloquent and impressive than the dread realities of life; than those memories of misspent years, those ghosts of departed opportunities, that, pointing to our conscience and eternity, cry continually in our ears, "*Work while the day lasts! for the night of death cometh, in which no man can work*."

There are no tokens of public mourning for the calamity of the soul. Men weep when the body dies; and when it is borne to its last rest, they follow it with sad and mournful procession. But

for the dying soul there is no open lamentation; for the lost soul there are no obsequies.

And yet the mind and soul of man have a value which nothing else has. They are worth a care which nothing else is worth; and to the single, solitary individual, they ought to possess an interest which nothing else possesses. The stored treasures of the heart, the unfathomable mines that are in the soul to be wrought, the broad and boundless realms of Thought, the freighted argosy of man's hopes and best affections, are brighter than gold and dearer than treasure.

And yet the mind is in reality little known or considered. It is all which man permanently is, his inward being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration; and nevertheless, few value it for what it is worth. Few see a brother-mind in others, through the rags with which poverty has clothed it, beneath the crushing burdens of life, amidst the close pressure of worldly troubles, wants and sorrows. Few acknowledge and cheer it in that humble blot, and feel that the nobility of earth, and the commencing glory of Heaven are there.

Men do not feel the worth of their own souls. They are proud of their mental powers; but the intrinsic, inner, infinite worth of their own minds they do not perceive. The poor man, admitted to a palace, feels, lofty and immortal being as he is, like a mere ordinary thing amid the splendors that surround him. He sees the carriage of wealth roll by him, and forgets the intrinsic and eternal dignity of his own mind in a poor and degrading envy, and feels as an humbler creature, because others are above him, not in mind, but in mensuration. Men respect themselves, according as they are more wealthy, higher in rank or office, loftier in the world's opinion, able to command more votes, more the favorites of the people or of Power.

The difference among men is not so much in their nature and intrinsic power, as in the faculty of communication. Some have the capacity of uttering and embodying in words their thoughts. All men, more or less, *feel* those thoughts. The glory of genius and the rapture of virtue, when rightly revealed, are diffused and shared among unnumbered minds. When eloquence and poetry speak; when those glorious arts, statuary, painting, and music, take audible or visible shape; when patriotism, charity, and virtue

speak with a thrilling potency, the hearts of thousands glow with a kindred joy and ecstasy. If it were not so, there would be no eloquence; for eloquence is that to which other hearts respond; it is the faculty and power of *making* other hearts respond. No one is so low or degraded, as not sometimes to be touched with the beauty of goodness. No heart is made of materials so common, or even base, as not sometimes to respond, through every chord of it, to the call of honor, patriotism, generosity, and virtue. The poor African Slave will die for the master or mistress, or in defence of the children, whom he loves. The poor, lost, scorned, abandoned, outcast woman will, without expectation of reward, nurse those who are dying on every hand, utter strangers to her, with a contagious and horrid pestilence. The pickpocket will scale burning walls to rescue child or woman, unknown to him, from the ravenous flames.

Most glorious is this capacity! A power to commune with God and His Angels; a reflection of the Uncreated Light; a mirror that can collect and concentrate upon itself all the moral splendors of the Universe. It is the soul alone that gives any value to the things of this world; and it is only by raising the soul to its just

elevation above all other things, that we can look rightly upon the purposes of this earth. No sceptre nor throne, nor structure of ages, nor broad empire, can compare with the wonders and grandeurs of a single thought. That alone, of all things that have been made, comprehends the Maker of all. That alone is the key which unlocks all the treasures of the Universe; the power that reigns over Space, Time, and Eternity. That, under God, is the Sovereign Dispenser to man of all the blessings and glories that lie within the compass of possession, or the range of possibility. Virtue, Heaven, and Immortality exist not, nor ever will exist for us except as they exist and will exist, in the perception, feeling, and thought of the glorious mind.

My Brother, in the hope that you have listened to and understood the Instruction and Lecture of this Degree, and that you feel the dignity of your own nature and the vast capacities of your own soul for good or evil, I proceed briefly to communicate to you the remaining instruction of this Degree.

The Hebrew word, in the old Hebrew and Samaritan character, suspended in the East, over the five columns, is ADONAÏ, one of the names of God, usually translated Lord; and which the Hebrews,

in reading, always substitute for the True Name, which is for them ineffable.

The five columns, in the five different orders of architecture, are emblematical to us of the five principal divisions of the Ancient and Accepted Scottish Rite:

1.--The *Tuscan*, of the three blue Degrees, or the primitive Masonry.

2.--The *Doric*, of the ineffable Degrees, from the fourth to the fourteenth, inclusive.

3.--The *Ionic*, of the fifteenth and sixteenth, or second temple Degrees.

4.--The *Corinthian*, of the seventeenth and eighteenth Degrees, or those of the new law.

5.--The *Composite*, of the philosophical and chivalric Degrees intermingled,

from the nineteenth to the thirty-second, inclusive.

The North Star, always fixed and immutable for us, represents the point in the centre of the circle, or the Deity in the centre of the Universe. It is the especial symbol of duty and of faith. To it, and the seven that continually revolve around it, mystical meanings are attached, which you will learn hereafter, if you should be permitted to advance, when you are made acquainted with the philosophical doctrines of the Hebrews.

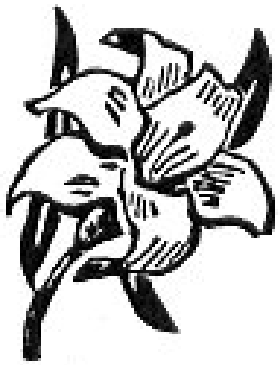
The Morning Star, rising in the East, Jupiter, called by the Hebrews Tsadōc or Tsydyk, *Just*, is an emblem to us of the ever-approaching dawn of perfection and Masonic light.

The three great lights of the Lodge are symbols to us of the Power, Wisdom, and Beneficence of the Deity. They are also symbols of the first three *Sephiroth*, or Emanations of the Deity, according to the Kabalah, *Kether*, the omnipotent divine *will*; *Chochmah*, the divine intellectual *power* to *generate* thought, and *Binah*, the divine intellectual *capacity* to *produce* it--the two latter, usually translated *Wisdom* and *Understanding*, being the *active* and the *passive*, the *positive* and the *negative*, which we do not yet endeavor to explain to you. They are the columns Jachin and Boaz, that stand at the entrance to the Masonic Temple.

In another aspect of this Degree, the Chief of the Architects [רב בנים, Rab Banaim,] symbolizes the constitutional executive head and chief of a free government; and the Degree teaches us that no free government can long endure, when the people cease

to select for their magistrates the best and the wisest of their statesmen; when, passing these by, they permit factions or sordid interests to select for them the small, the low, the ignoble, and the obscure, and into such hands commit the country's destinies. There is, after all, a "divine right" to govern; and it is vested in the ablest, wisest, best, of every nation. "Counsel is mine, and sound wisdom: I am understanding: I am power: by me kings do reign, and princes decree justice; by me princes rule, and nobles, even all the magistrates of the earth."

For the present, my Brother, let this suffice. We welcome you among us, to this peaceful retreat of virtue, to a participation in our privileges, to a share in our joys and our sorrows.



XIII.

ROYAL ARCH OF SOLOMON.

WHETHER the legend and history of this Degree are historically true, or but an allegory, containing in itself a deeper truth and a profounder meaning, we shall not now debate. If it be but a legendary myth, you must find out for yourself what it means. It is certain that the word which the Hebrews are not now permitted to pronounce was in common use by Abraham, Lot, Isaac, Jacob, Laban, Rebecca, and even among tribes foreign to the Hebrews, before the time of Moses; and that it recurs a hundred times in the lyrical effusions of David and other Hebrew poets.

We know that for many centuries the Hebrews have been forbidden to pronounce the Sacred Name; that wherever it occurs, they have for ages read the word *Adonaï* instead; and that under it, when the masoretic points, which represent the

vowels, came to be used, they placed those which belonged to the latter word. The possession of the true pronunciation was deemed to confer on him who had it extraordinary and supernatural powers; and the Word itself, worn upon the person, was regarded as an amulet, a protection against personal danger, sickness, and evil spirits. We know that all this was a vain superstition, natural to a rude people, necessarily disappearing as the intellect of man became enlightened; and wholly unworthy of a Mason.

It is noticeable that this notion of the sanctity of the Divine Name or Creative Word was common to all the ancient nations. The Sacred Word HOM was supposed by the ancient Persians (who were among the earliest emigrants from Northern India) to

be pregnant with a mysterious power; and they taught that by its utterance the world was created. In India it was forbidden to pronounce the word AUM or OM, the Sacred Name of the One Deity, manifested as Brahma, Vishna, and Seeva.

These superstitious notions in regard to the efficacy of the Word, and the prohibition against pronouncing it, could, being errors, have formed no part of the pure primitive religion, or of the esoteric doctrine taught by Moses, and the full knowledge of which was confined to the Initiates; unless the whole was but an ingenious invention for the concealment of some other Name or truth, the interpretation and meaning

whereof was made known only to the *select few*. If so, the common notions in regard to the Word grew up in the minds of the people, like other errors and fables among all the ancient nations, out of original truths and symbols and allegories misunderstood. So it has always been that allegories, intended as vehicles of truth, to be understood by the sages, have become or bred errors, by being literally accepted.

It is true, that before the masoretic points were invented (which was after the beginning of the Christian era), the pronunciation of a word in the Hebrew language could not be known from the characters in which it was written. It was, therefore, *possible* for that of the name of the Deity to have been forgotten and lost. It is certain that its true pronunciation is not that represented by the word Jehovah; and therefore that *that* is not the true name of Deity, nor the Ineffable Word.

The ancient symbols and allegories always had more than one interpretation. They always had a *double* meaning, and sometimes *more* than two, one serving as the envelope of the other. Thus the *pronunciation* of the word was a symbol; and that pronunciation and the word itself were lost, when the knowledge of the true nature and attributes of God faded out of the minds of the Jewish people. That is *one* interpretation--*true, but not the inner and profoundest one*.

Men were figuratively said to forget the *name* of God, when they lost that *knowledge*, and worshipped the heathen deities,

and burned incense to them on the high places, and passed their children through the fire to Moloch.

Thus the attempts of the ancient Israelites and of the Initiates to ascertain the True Name of the Deity, and its pronunciation, and the loss of the True Word, are an allegory, in which are represented

the general ignorance of the true nature and attributes of God, the proneness of the people of Judah and Israel to worship other deities, and the low and erroneous and dishonoring notions of the Grand Architect of the Universe, which all shared except a few favored persons; for even Solomon built altars and sacrificed to Astarat, the goddess of the Tsidunim, and Malcūm, the Aamūnite god, and built high places for Kamūs, the Moabite deity, and Malec the god of the Beni-Aamūn. The true nature of God was unknown to them, like His name; and they worshipped the calves of Jeroboam, as in the desert they did that made for them by Aarūn.

The mass of the Hebrews did not believe in the existence of one only God until a late period in their history. Their early and popular ideas of the Deity were singularly low and unworthy. Even while Moses was receiving the law upon Mount Sinai, they forced Aaron to make them an image of the Egyptian god Apis, and fell down and adored it. They were ever ready to return to the worship of the gods of the Mitzraim; and soon after the death of Joshua they became

devout worshippers of the false gods of all the surrounding nations. "Ye have borne," Amos, the prophet, said to them, speaking of their forty years' journeying in the desert, under Moses, "the tabernacle of your Malec and Kaiūn your idols, the star of your god, which ye made to yourselves."

Among them, as among other nations, the conceptions of God formed by individuals varied according to their intellectual and spiritual capacities; poor and imperfect, and investing God with the commonest and coarsest attributes of humanity, among the ignorant and coarse; pure and lofty among the virtuous and richly gifted. These conceptions gradually improved and became purified and ennobled, as the nation advanced in civilization--being lowest in the historical books, amended in the prophetic writings, and reaching their highest elevation among the poets.

Among *all* the ancient nations there was one faith and one idea of Deity for the enlightened, intelligent, and educated, and another for the common people. To this rule the Hebrews were no exception. Yehovah, to the mass of the people, was like the gods of the nations around them, except that he was the *peculiar* God, first of the family of Abraham, of that of Isaac, and of that of Jacob, and afterward the *National* God; and, as they believed, *more powerful* than the other gods of the same nature worshipped

by their neighbors--"Who among the Baalim is like unto thee,

O Yehovah?"--expressed their whole creed.

The Deity of the early Hebrews talked to Adam and Eve in the garden of delight, as he walked in it in the cool of the day; he conversed with Kayin; he sat and ate with Abraham in his tent; that patriarch required a visible token, before he would believe in his positive promise; he permitted Abraham to expostulate with him, and to induce him to change his first determination in regard to Sodom; he wrestled with Jacob; he showed Moses his person, though not his face; he dictated the minutest police regulations and the dimensions of the tabernacle and its furniture, to the Israelites; he insisted on and delighted in sacrifices and burnt-offerings; he was angry, jealous, and revengeful, as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his people; he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh; he repented of the evil that he had said he would do unto the people of Nineveh; and he did it not, to the disgust and anger of Jonah.

Such were the popular notions of the Deity; and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enough enlarged to enable them to entertain any higher conceptions of the Almighty.

But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that *they* possessed a

knowledge of the true nature and attributes of God; as the same class of men did among the other nations--Zoroaster, Menu, Confucius, Socrates, and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few; and as they were communicated in Egypt and India, in Persia and Phœnicia, in Greece and Samothrace, in the greater mysteries, to the Initiates.

The communication of this knowledge and other secrets, some of which are perhaps lost, constituted, under other names, what we now call *Masonry*, or *Free* or *Frank-Masonry*. That knowledge was, in one sense, *the Lost Word*, which was made known to the Grand Elect, Perfect, and Sublime Masons. It would be folly to pretend that the *forms* of Masonry were the same in those ages as they are now. The present name of the Order, and its titles, and the names of the Degrees now in use, were not then known.

p. 208

[paragraph continues] Even Blue Masonry cannot trace back its *authentic* history, *with its present Degrees*, further than the year 1700, *if so far*. But, by whatever *name* it was known in this or the other country, Masonry existed as it now exists, the same in spirit and at heart, not only when Solomon builded the temple, but centuries before--before even the first colonies emigrated into Southern India, Persia, and Egypt, from the cradle of the human race.

The Supreme, Self-existent, Eternal, All-wise, All-powerful, Infinitely Good, Pitying, Beneficent, and Merciful Creator and Preserver of the Universe was the same, by whatever name he was called, to the intellectual and enlightened men of all nations. The name was nothing, if not a symbol and representative hieroglyph of his nature and attributes. The name AL represented his remoteness *above* men, his *inaccessibility*; BAL and BALA, his *might*; ALOHIM, his various *potencies*; IHUH, *existence* and the *generation* of things. None of his names, among the Orientals, were the symbols of a divinely infinite love and tenderness, and all-embracing mercy. As MOLOCH or MALEK he was but an omnipotent *monarch*, a tremendous and irresponsible *Will*; as ADONAÏ, only an arbitrary LORD and *Master*; as AL *Shadaï*, *potent* and a DESTROYER.

To communicate true and correct ideas in respect of the Deity was one chief object of the mysteries. In them, Khūrūm the King, and Khūrūm the Master, obtained their knowledge of him and his attributes; and in them that knowledge was taught to Moses and Pythagoras.

Wherefore nothing forbids you to consider the whole legend of this Degree, like that of the Master's, an allegory, representing the perpetuation of the knowledge of the True God in the sanctuaries of initiation. By the subterranean vaults you may understand the places of initiation, which in the ancient ceremonies were generally under ground. The Temple of Solomon presented a symbolic image of the Universe; and

resembled, in its arrangements and furniture, all the temples of the ancient nations that practised the mysteries. The system of numbers was intimately connected with their religions and worship, and has come down to us in Masonry; though the esoteric meaning with which the numbers used by us are pregnant is unknown to the vast majority of those who use them. Those numbers were especially employed that had a reference to the Deity, represented his attributes, or figured in the

p. 209

frame-work of the world, in time and space, and formed more or less the bases of that frame-work. These were universally regarded as sacred, being the expression of order and intelligence, the utterances of Divinity Himself.

The Holy of Holies of the Temple formed a cube; in which, drawn on a plane surface, there are 4+3+2=9 *lines* visible, and three sides or faces. It corresponded with the number *four*, by which the ancients presented *Nature*, it being the number of substances or corporeal forms, and of the elements, the cardinal points and seasons, and the *secondary* colors. The number *three* everywhere represented the Supreme Being. Hence the name of the Deity, engraven upon the *triangular* plate, and that sunken into the *cube* of agate, taught the ancient Mason, and teaches us, that the true knowledge of God, of His nature and His attributes, is written by Him upon the leaves of the great Book of Universal Nature, and may be read there by all who are endowed with the requisite amount

of intellect and intelligence. This knowledge of God, so written there, and of which Masonry has in all ages been the interpreter, is the *Master Mason's Word*.

Within the Temple, all the arrangements were mystically and symbolically connected with the same system. The vault or ceiling, starred like the firmament, was supported by twelve columns, representing the twelve months of the year. The border that ran around the columns represented the zodiac, and one of the twelve celestial signs was appropriated to each column. The brazen sea was supported by twelve oxen, three looking to each cardinal point of the compass.

And so in our day every Masonic Lodge represents the Universe. Each extends, we are told, from the rising to the setting sun, from the South to the North, from the surface of the Earth to the Heavens, and from the same to the centre of the globe. In it are represented the sun, moon, and stars; three great torches in the East, West, and South, forming a triangle, give it light; and, like the Delta or Triangle suspended in the East, and inclosing the Ineffable Name, indicate, by the mathematical equality of the angles and sides, the beautiful and harmonious proportions which govern in the aggregate and details of the Universe; while those sides and angles represent, by their number, three, the Trinity of Power, Wisdom, and Harmony, which presided at the building of this marvellous work, These three great lights also represent the

great mystery of the three principles, of creation, dissolution or destruction, and reproduction or regeneration, consecrated by all creeds in their numerous Trinities.

The luminous pedestal, lighted by the perpetual flame within, is a symbol of that light of *Reason*, given by God to man, by which he is enabled to read in the Book of Nature the record of the thought, the revelation of the attributes of the Deity.

The three Masters, Adoniram, Joabert, and Stolkin, are types of the True Mason, who seeks for knowledge from pure motives, and that he may be the better enabled to serve and benefit his fellow-men; while the discontented and presumptuous Masters who were buried in the ruins of the arches represent those who strive to acquire it for unholy purposes, to gain power over their fellows, to gratify their pride, their vanity, or their ambition.

The Lion that guarded the Ark and held in his mouth the key wherewith to open it, figuratively represents Solomon, the Lion of the Tribe of Judah, who preserved and communicated the key to the true knowledge of God, of His laws, and of the profound mysteries of the moral and physical Universe.

ENOCH [חונך Khanōc], we are told, walked with God three hundred years, after reaching the age of sixty-five--"walked with God, and he was no more, for God had taken him." His name signified in the Hebrew, INITIATE or INITIATOR. The legend of the columns, of granite and brass or bronze,

erected by him, is probably symbolical. That of bronze, which survived the flood, is supposed to symbolize the mysteries, of which Masonry is the legitimate successor--from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems, and allegories.

The legend of this Degree is thus, partially, interpreted. It is of little importance whether it is in anywise historical. For its value consists in the lessons which it inculcates, and the duties which it prescribes to those who receive it. The parables and allegories of the Scriptures are not less valuable than history. Nay, they are more so, because ancient history is little instructive, and truths are concealed in and symbolized by the legend and the myth.

There are profounder meanings concealed in the symbols of this .Degree, connected with the philosophical system of the Hebrew

[paragraph continues] Kabalists, which you will learn hereafter, if you should be so fortunate as to advance. They are unfolded in the higher Degrees. The lion [אריה ,ארי, *Arai*, *Araiah*, which also means the altar] still holds in his mouth the key of the enigma of the sphynx.

But there is one application of this Degree, that you are now

entitled to know; and which, remembering that Khūrūm, the Master, is the symbol of human freedom, you would probably discover for yourself.

It is not enough for a people to *gain* its liberty. It must *secure* it. It must not intrust it to the keeping, or hold it at the pleasure, of any one man. The keystone of the Royal Arch of the great Temple of Liberty is a fundamental law, charter, or constitution; the expression of the fixed habits of thought of the people, embodied in a written instrument, or the result of the slow accretions and the consolidation of centuries; the same in war as in peace; that cannot be hastily changed, nor be violated with impunity, but is sacred, like the Ark of the Covenant of God, which none could touch and live.

A permanent constitution, rooted in the affections, expressing the will and judgment, and built upon the instincts and settled habits of thought of the people, with an independent judiciary, an elective legislature of two branches, an executive responsible to the people, and the right of trial by jury, will guarantee the liberties of a people, if it be virtuous and temperate, without luxury, and without the lust of conquest and dominion, and the follies of visionary theories of impossible perfection.

Masonry teaches its Initiates that the pursuits and occupations of this life, its activity, care, and ingenuity, the predestined developments of the nature given us by God, tend to promote His great design, in making the world; and are not at war with

the great purpose of life. It teaches that everything is beautiful in its time, in its place, in its appointed office; that everything which man is put to do, if rightly and faithfully done, naturally helps to work out his salvation; that if he obeys the genuine principles of his calling, he will be a good man: and that it is only by neglect and non-performance of the task set for him by Heaven, by wandering into idle dissipation, or by violating their beneficent and lofty spirit, that he becomes a bad man. The appointed action of life is the great training of Providence; and if man yields himself

to it, he will need neither churches nor ordinances, except for the *expression* of his religious homage and gratitude.

For there is a religion of toil. It is not all drudgery, a mere stretching of the limbs and straining of the sinews to tasks. It has a meaning and an intent. A living heart pours life-blood into the toiling arm; and warm affections inspire and mingle with man's labors. They are the *home* affections. Labor toils a-field, or plies its task in cities, or urges the keels of commerce over wide oceans; but home is its centre; and thither it ever goes with its earnings, with the means of support and comfort for others; offerings sacred to the thought of every true man, as a sacrifice at a golden shrine. Many faults there are amidst the toils of life; many harsh and hasty words are uttered; but still the toils go on, weary and hard and exasperating as they often are. For in that home is age or sickness, or helpless infancy, or gentle childhood, or feeble

woman, that must not want. If man had no other than mere selfish impulses, the scene of labor which we behold around us would not exist.

The advocate who fairly and honestly presents his case, with a feeling of true self-respect, honor, and conscience, to help the tribunal on towards the right conclusion, with a conviction that God's justice reigns there, is acting a religious part, leading that day a religious life; or else right and justice are no part of religion. Whether, during all that day, he has once appealed, in form or in terms, to his conscience, or not; whether he has once spoken of religion and God, or not; if there has been the inward purpose, the conscious intent and desire, that sacred justice should triumph, he has that day led a good and *religious* life, and made a most essential contribution to that religion of life and of society, the cause of equity between man and man, and of truth and right action in the world.

Books, to be of religious tendency in the Masonic sense, need not be books of sermons, of pious exercises, or of prayers. What-ever inculcates pure, noble, and patriotic sentiments, or touches the heart with the beauty of virtue, and the excellence of an up-right life, accords with the religion of Masonry, and is the Gospel of literature and art. That Gospel is preached from many a book and painting, from many a poem and fiction, and review and newspaper; and it is a painful error and miserable narrowness, not to recognize these wide-spread agencies of Heaven's providing; not

to see and welcome these many-handed coadjutors, to the great and good cause. The oracles of God do not speak from the pulpit alone.

There is also a religion of society. In business, there is much more than sale, exchange, price, payment; for there is the sacred faith of man in man. When we repose perfect confidence in the integrity of another; when we feel that he will not swerve from the right, frank, straightforward, conscientious course, for any temptation; his integrity and conscientiousness are the image of God to us; and when we believe in it, it is as great and generous an act, as when we believe in the rectitude of the Deity.

In gay assemblies for amusement, the good affections of life gush and mingle. If *they* did not, these gathering-places would be as dreary and repulsive as the caves and dens of outlaws and robbers. When friends meet, and hands are warmly pressed, and the eye kindles and the countenance is suffused with gladness, there is a religion between their hearts; and each loves and worships the True and Good that is in the other. It is not policy, or self-interest, or selfishness that spreads such a charm around that meeting, but the halo of bright and beautiful affection.

The same splendor of kindly liking, and affectionate regard, shines like the soft overarching sky, over all the world; over all places where men meet, and walk or toil together; not over

lovers' bowers and marriage-altars alone, not over the homes of purity and tenderness alone; but over all tilled fields, and busy workshops, and dusty highways, and paved streets. There is not a worn stone upon the sidewalks, but has been the altar of such offerings of mutual kindness; nor a wooden pillar or iron railing against which hearts beating with affection have not leaned. How many soever other elements there are in the stream of life flowing through these channels, *that* is surely here and everywhere; honest, heartfelt, disinterested, inexpressible affection.

Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope, and .Charity. Here we meet as brethren, to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve

each other's wants. This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries, and which it will continue to teach as long as time endures. If unworthy passions, or selfish, bitter, or revengeful feelings, contempt, dislike, hatred, enter here, they are intruders and not welcome, strangers uninvited, and not guests.

Certainly there are many evils and bad passions, and much hate and contempt and unkindness everywhere in the world. We cannot refuse to see the evil that is in life. But all is not evil. We still see God in the world. There is good amidst the evil. The hand of mercy leads wealth to the hovels of poverty and sorrow. Truth and simplicity live amid many wiles and sophistries. There are good hearts underneath gay robes, and under tattered garments also.

Love clasps the hand of love, amid all the envyings and distractions of showy competition; fidelity, pity, and sympathy hold the long night-watch by the bedside of the suffering neighbor, amidst the surrounding poverty and squalid misery. Devoted men go from city to city to nurse those smitten down by the terrible pestilence that renews at intervals its mysterious marches. Women well-born and delicately nurtured nursed the wounded soldiers in hospitals, before it became fashionable to do so; and even poor lost women, whom God alone loves and pities, tend the plague-stricken with a patient and generous heroism. Masonry and its kindred Orders teach men to love each other, feed the hungry, clothe the naked, comfort the sick, and bury the friendless dead. Everywhere God finds and blesses the kindly office, the pitying thought, and the loving heart.

There is an element of good in all men's lawful pursuits and a divine spirit breathing in all their lawful affections. The ground on which they tread is holy ground. There is a natural religion of life, answering, with however many a broken tone,

to the religion of nature. There is a beauty and glory in Humanity, in man, answering, with however many a mingling shade, to the loveliness of soft landscapes, and swelling hills, and the wondrous glory of the starry heavens.

Men may be virtuous, self-improving, and religious in their employments. Precisely for that, those employments were made. All their social relations, friendship, love, the ties of family, were made to be holy, They may be religious, not by a kind of protest

p. 215

and resistance against their several vocations; but by conformity to their true spirit. Those vocations do not *exclude* religion; but *demand* it, for their own perfection. They may be religious laborers, whether in field or factory; religious physicians, lawyers, sculptors, poets, painters, and musicians. They may be religions in all the toils and in all the amusements of life. Their life may be a religion; the broad earth its altar; its incense the very breath of life; its fires ever kindled by the brightness of Heaven.

Bound up with our poor, frail life, is the mighty thought that spurns the narrow span of all visible existence. Ever the soul reaches outward, and asks for freedom. It looks forth from the narrow and grated windows of sense, upon the wide immeasurable creation; it knows that around it and beyond it lie outstretched the infinite and everlasting paths.

Everything within us and without us ought to stir our minds to admiration and wonder. We are a mystery encompassed with mysteries. The connection of mind with matter is a mystery; the wonderful telegraphic communication between the brain and every part of the body, the power and action of the will. Every familiar step is more than a story in a land of enchantment. The power of movement is as mysterious as the power of thought. Memory, and dreams that are the indistinct echoes of dead memories are alike inexplicable. Universal harmony springs from infinite complication. The momentum of every step we take in our dwelling contributes in part to the order of the Universe. We are connected by ties of thought, and even of matter and its forces, with the whole boundless Universe and all the past and coming generations of men.

The humblest object beneath our eye as completely defies our scrutiny as the economy of the most distant star. Every leaf and every blade of grass holds within itself secrets which no human penetration will ever fathom. No man can tell what is its principle of life. No man can know what his power of secretion is. Both are inscrutable mysteries. Wherever we place our hand we lay it upon the locked bosom of mystery. Step where we will, we tread upon wonders. The sea-sands, the clods of the field, the water-worn pebbles on the hills, the rude masses of rock, are traced over and over, in every direction, with a hand-writing older and more significant and sublime than all the ancient ruins, and all the overthrown and buried cities that past generations

have left upon the earth; for it is the handwriting of the Almighty.

A Mason's great business with life is to read the book of its teaching; to find that life is not the doing of drudgeries, but the hearing of oracles. The old mythology is but a leaf in that book; for it peopled the world with spiritual natures; and science, many-leaved, still spreads before us the same tale of wonder.

We shall be just as happy hereafter, as we are pure and upright, and no more, just as happy as our character prepares us to be, and no more. Our moral, like our mental character, is not formed in a moment; it is the habit of our minds; the result of many thoughts and feelings and efforts, bound together by many natural and strong ties. The great law of Retribution is, that all coming experience is to be affected by every present feeling; every future moment of being must answer for every present moment; one moment, sacrificed to vice, or lost to improvement, is *forever* sacrificed and lost; an hour's delay to enter the right path, is to put us back so far, in the everlasting pursuit of happiness; and every sin, even of the best men, is to be thus answered for, if not according to the full measure of its ill-desert, yet according to a rule of unbending rectitude and impartiality.

The law of retribution presses upon every man, whether he thinks of it or not. It pursues him through all the courses of life, with a step that never falters nor tires, and with an eye

that never sleeps. If it were not so, God's government would not be impartial; there would be no discrimination; no moral dominion; no light shed upon the mysteries of Providence.

Whatsoever a man soweth, that, and not something else, shall he reap. That which we are doing, good or evil, grave or gay, that which we do to-day and shall do to-morrow; each thought, each feeling, each action, each event; every passing hour, every breathing moment; all are contributing to form the character, according to which we are to be judged. Every particle of influence that goes to form that aggregate,--our character,--will, in that future scrutiny, be sifted out from the mass; and, particle by particle, with ages perhaps intervening, fall a distinct contribution to the sum of our joys or woes. Thus every idle word and idle hour will give answer in the judgment.

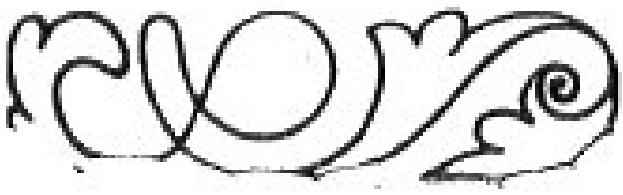
Let us take care, therefore, what we sow. An evil temptation comes upon us; the opportunity of unrighteous gain, or of unhallowed

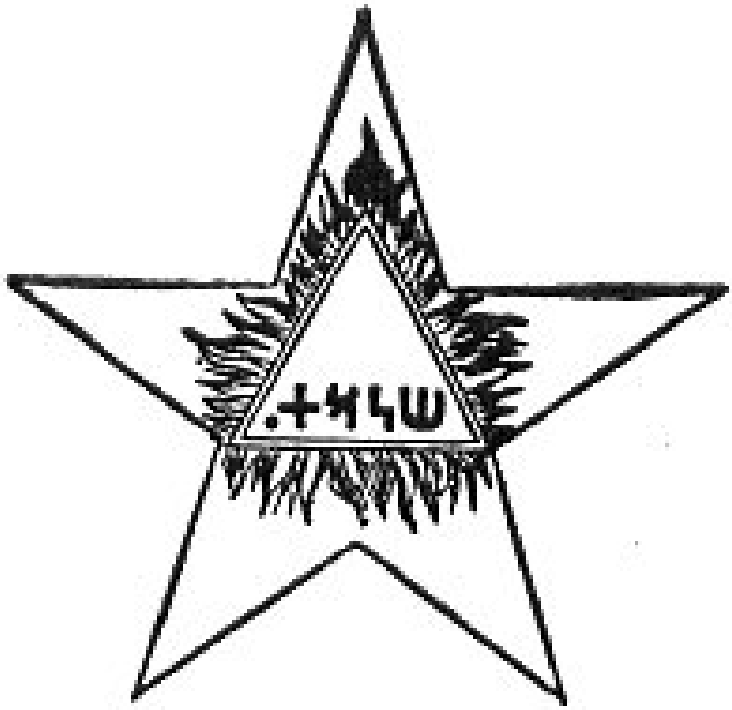
indulgence, either in the sphere of business or pleasure, of society or solitude. We yield; and plant a seed of bitterness and sorrow. To-morrow it will threaten discovery. Agitated and alarmed, we cover the sin, and bury it deep in falsehood and hypocrisy. In the bosom where it lies concealed, in the fertile soil of kindred vices, that sin dies not, but thrives and grows; and other and still other germs of evil gather around

the accursed root; until, from that single seed of corruption, there springs up in the soul all that is horrible in habitual lying, knavery, or vice. Loathingly, often, we take each downward step; but a frightful power urges us onward; and the hell of debt, disease, ignominy, or remorse gathers its shadows around our steps even on earth; and are yet but the beginnings of sorrows. The evil deed may be done in a single moment; but conscience never dies, memory never sleeps; guilt never can become innocence; and remorse can never whisper peace.

Beware, thou who art tempted to evil! Beware what thou layest up for the future! Beware what thou layest up in the archives of eternity! Wrong not thy neighbor! lest the thought of him thou injurest, and who suffers by thy act, be to thee a pang which years will not deprive of its bitterness! Break not into the house of innocence, to rifle it of its treasure; lest when many years have passed over thee, the moan of its distress may not have died away from thine ear! Build not the desolate throne of ambition in thy heart; nor be busy with devices, and circumventings, and selfish schemings; lest desolation and loneliness be on thy path, as it stretches into the long futurity! Live not a useless, an impious, or an injurious life! for bound up with that life is the immutable principle of an endless retribution, and elements of God's creating, which will never spend their force, but continue ever to unfold with the ages of eternity. Be not deceived! God has formed thy nature, thus to answer to the future. His law can never be abrogated, nor His justice eluded; and forever and

ever it will be true, that "*Whatsoever a man soweth, that also he shall reap*."





XIV.

GRAND ELECT, PERFECT, AND SUBLIME MASON.

[Perfect Elu.]

IT is for each individual Mason to discover the secret of Masonry, by reflection upon its symbols and a wise consideration and analysis of what is said and done in the work. Masonry does not *inculcate* her truths. She *states* them, once and briefly; or hints them, perhaps, darkly; or interposes a cloud between them and eyes that would be dazzled by them. "*Seek*, and ye shall *find*," knowledge and the truth.

The practical object of Masonry is the physical and moral

amelioration and the intellectual and spiritual improvement of individuals and society. Neither can be effected, except by the dissemination of truth. It is falsehood in doctrines and fallacy in principles, to which most of the miseries of men and the misfortunes of nations are owing. Public opinion is rarely right on any point; and there are and always will be important truths to be substituted in that opinion in the place of many errors and absurd and injurious prejudices. There are few truths that public opinion has not at some time hated and persecuted as heresies; and few errors that have not at some time seemed to it truths radiant from the immediate presence of God. There are moral maladies, also, of man and society, the treatment of which requires not only boldness, but also, and more, prudence and discretion; since they are more the fruit of false and pernicious doctrines, moral, political, and religious, than of vicious inclinations.

Much of the Masonic secret manifests itself, without speech

p. 219

revealing it, to him who even partially comprehends all the Degrees in proportion as he receives them; and particularly to those who advance to the highest Degrees of the Ancient and Accepted Scottish Rite. That Rite raises a corner of the veil, even in the Degree of Apprentice; for it there declares that Masonry is a *worship*.

Masonry labors to improve the social order by enlightening men's minds, warming their hearts with the love of the good,

inspiring them with the great principle of human fraternity, and requiring of its disciples that their language and actions shall con-form to that principle, that they shall enlighten each other, control their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady.

It is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base, and they are the superstructure. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Is not *this* the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" The ministers of this religion are all Masons who comprehend it and are devoted to it; its sacrifices to God are good works, the sacrifices of the base and disorderly passions, the offering up of self-interest on the altar of humanity, and perpetual efforts to attain to all the moral perfection of which man is capable.

To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of time; to do that which it is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be "the best policy," more prudent or more advisable; but because it is right, and therefore *ought* to be done; to war incessantly against error, intolerance, ignorance, and vice, and

yet to pity those who err, to be tolerant even of intolerance, to teach the ignorant, and to labor to reclaim the vicious, are some of the duties of a Mason.

A good Mason is one that can look upon death, and see its face with the same countenance with which he hears its story; that can endure all the labors of his life with his soul supporting his body, that can equally despise riches when he hath them and

when he hath them not; that is, not sadder if they are in his neighbor's exchequer, nor more lifted up if they shine around about his own walls; one that is not moved with good fortune coming to him, nor going from him; that can look upon another man's lands with equanimity and pleasure, as if they were his own; and yet look upon his own, and use them too, just as if they were another man's; that neither spends his goods prodigally and foolishly, nor yet keeps them avariciously and like a miser; that weighs not benefits by weight and number, but by the mind and circumstances of him who confers them; that never thinks his charity expensive, if a worthy person be the receiver; that does nothing for opinion's sake, but everything for conscience, being as careful of his thoughts as of his acting in markets and theatres, and in as much awe of himself as of a whole assembly; that is, bountiful and cheerful to his friends, and charitable and apt to forgive his enemies; that loves his country, consults its honor, and obeys its laws, and desires

and endeavors nothing more than that he may do his duty and honor God. And such a Mason may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but by the zodiac and circle of his virtues.

The whole world is but one republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of men of many nations and tongues, shall all be bound together by the bonds of science, morality, and virtue.

Essentially philanthropic, philosophical, and progressive, it has for the basis of its dogma a firm belief in the existence of God and his providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical, and religious truth, and the practice of all the virtues. In every age, its device has been, "Liberty, Equality, Fraternity," with constitutional government, *law*, *order*, *discipline*, and *subordination* to legitimate authority--*government* and not *anarchy*.

But it is neither a political party nor a religious sect. It embraces all parties and all sects, to form from among them all a vast fraternal association. It recognizes the dignity of human nature, and man's right to such freedom as he is fitted for; and it knows nothing that should place one man below another, except

ignorance, debasement, and crime, and the necessity of subordination to lawful will and authority.

It is philanthropic; for it recognizes the great truth that all men are of the same origin, have common interests, and should co-operate together to the same end.

Therefore it teaches its members to love one another, to give to each other mutual assistance and support in all the circumstances of life, to share each other's pains and sorrows, as well as their joys and pleasures; to guard the reputations, respect the opinions, and be perfectly tolerant of the errors, of each other, in matters of faith and beliefs.

It is philosophical, because it teaches the great Truths concerning the nature and existence of one Supreme Deity, and the existence and immortality of the soul. It revives the Academy of Plato, and the wise teachings of Socrates. It reiterates the maxims of Pythagoras, Confucius, and Zoroaster, and reverentially enforces the sublime lessons of Him who died upon the Cross.

The ancients thought that universal humanity acted under the influence of two opposing Principles, the Good and the Evil: of which the Good urged men toward Truth, Independence, and Devotedness; and the Evil toward Falsehood, Servility, and Selfishness. Masonry represents the Good Principle and constantly wars against the evil one. It is the Hercules, the Osiris, the Apollo, the Mithras, and the Ormuzd, at

everlasting and deadly feud with the demons of ignorance, brutality, baseness, falsehood, slavishness of soul, intolerance, superstition, tyranny, meanness, the insolence of wealth, and bigotry.

When despotism and superstition, twin-powers of evil and darkness, reigned everywhere and seemed invincible and immortal, it invented, to avoid persecution, the mysteries, that is to say, the allegory, the symbol, and the emblem, and transmitted its doctrines by the secret mode of initiation. Now, retaining its ancient symbols, and in part its ancient ceremonies, it displays in every civilized country its banner, on which in letters of living light its great principles are written; and it smiles at the puny efforts of kings and popes to crush it out by excommunication and interdiction.

Man's views in regard to God, will contain only so much positive truth as file human mind is capable of receiving; whether that truth is attained by the exercise of reason, or communicated

by revelation. It must necessarily be both limited and alloyed, to bring it within the competence of finite human intelligence. Being finite, we can form no correct or adequate idea of the Infinite; being material, we can form no clear conception of the Spiritual. We do believe in and know the infinity of Space and Time, and the spirituality of the Soul; but the *idea* of that infinity and spirituality eludes us. Even Omnipotence cannot

infuse infinite conceptions into finite minds; nor can God, without first entirely changing the conditions of our being, pour a complete and full knowledge of His own nature and attributes into the narrow capacity of a 'human soul. Human intelligence could not grasp it, nor human language express it. The visible is, necessarily, the measure of the invisible.

The consciousness of the individual reveals *itself* alone. His knowledge cannot pass beyond the limits of his own being. His conceptions of other things and other beings *are only his conceptions*. They are not those things or beings *themselves*. The living principle of a living Universe must be INFINITE; while all *our* ideas and conceptions are *finite*, and applicable only to finite beings.

The Deity is thus not an object of *knowledge*, but of *faith*; not to be approached by the *understanding*, but by the *moral sense*; not to be *conceived*, but to be *felt*. All attempts to embrace the Infinite in the conception of the Finite are, and must be only accommodations to the frailty of man. Shrouded from human comprehension in an obscurity from which a chastened imagination is awed back, and Thought retreats in conscious weakness, the Divine Nature is a theme on which man is little entitled to dogmatize. Here the philosophic Intellect becomes most painfully aware of its own insufficiency.

And yet it is here that man most dogmatizes, classifies and describes God's attributes, makes out his map of God's nature,

and his inventory of God's qualities, feelings, impulses, and passions; and then hangs and burns his brother, who, as dogmatically as he, makes out a different map and inventory. The common understanding has no humility. *Its* God is an *incarnate* Divinity. Imperfection imposes its own limitations on the Illimitable, and clothes the Inconceivable Spirit of the Universe in forms that come within the grasp of the senses and the intellect, and are derived from that infinite and imperfect nature which is but God's creation.

p. 223

We are all of us, though not all equally, mistaken. The cherished dogmas of each of us are not, as we fondly suppose, the pure truth of God; but simply our own special form of error, our guesses at truth, the refracted and fragmentary rays of light that have fallen upon our own minds. Our little systems have their day, and cease to be; they are but broken lights of God; and He is more than they. Perfect truth is not attainable anywhere. We style this Degree that of Perfection; and yet what it teaches is imperfect and defective. Yet we are not to relax in the pursuit of truth, nor contentedly acquiesce in error. It is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light.

All errors are not equally innocuous. That which is most injurious is to entertain unworthy conceptions of the nature

and attributes of God; and it is this that Masonry symbolizes by ignorance of the True Word. The true word of a Mason is, not the entire, perfect, absolute truth in regard to God; but the highest and noblest conception of Him that our minds are capable of forming; and this *word* is Ineffable, because one man cannot communicate to another his own conception of Deity; since every man's conception of God must be proportioned to his mental cultivation, and intellectual powers, and moral excellence. God is, as man conceives Him, the reflected image of man himself.

For every man's conception of God must vary with his mental cultivation and mental powers. If any one contents himself with any *lower* image than his intellect is capable of grasping, then he contents himself with that which is false to *him*, as well as false *in fact*. If lower than he can reach, he must needs *feel* it to be false. And if we, of the nineteenth century after Christ, adopt the conceptions of the nineteenth century before Him; if *our* conceptions of God are those of the ignorant, narrow-minded, and vindictive Israelite; then we think worse of God, and have a lower, meaner, and more limited view of His nature, than the faculties which He has bestowed are capable of grasping. The highest view we can form is nearest to the truth. If we acquiesce in any lower one, we acquiesce in an untruth. We feel that it is an affront and an indignity to Him, to conceive of Him as cruel, short-sighted, capricious, and unjust; as a jealous, an angry, a vindictive Being.

[paragraph continues] When we examine our conceptions of His character, if we can conceive of a loftier, nobler, higher, more beneficent, glorious, and magnificent character, then this latter is to us the true conception of Deity; *for nothing can be imagined more excellent than He*.

Religion, to obtain currency and influence with the great mass of mankind, must needs be alloyed with such an amount of error as to place it far below the standard attainable by the higher human capacities. A religion as pure as the loftiest and most cultivated human reason could discern, would not be comprehended by, or effective over, the less educated portion of mankind. What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant. The religion of the many must necessarily be more incorrect than that of the refined and reflective few, not so much in its essence as in its forms, not so much in the spiritual idea which lies latent at the bottom of it, as in the symbols and dogmas in which that idea is embodied. The truest religion would, in many points, not be comprehended by the ignorant, nor consolatory to them, nor guiding and supporting for them. The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people the practical essentials of the doctrine. A perfectly pure faith, free from all extraneous admixtures, a system of noble theism and lofty morality, would find too little preparation for it in the common mind and heart, to admit of prompt reception by the masses of mankind; and Truth might not have reached us, if it had not

borrowed the wings of Error.

The Mason regards God as a Moral Governor, as well as an Original Creator; as a God at hand, and not merely one afar off in the distance of infinite space, and in the remoteness of Past or Future Eternity. He conceives of Him as taking a watchful and presiding interest in the affairs of the world, and as influencing the hearts and actions of men.

To him, God is the great Source of the World of Life and Matter; and man, with his wonderful corporeal and mental frame, His direct work. He believes that God has made men with different intellectual capacities; and enabled some, by superior intellectual power, to see and originate truths which are hidden from the mass of men. He believes that when it is His will that mankind should make some great step forward, or achieve some pregnant discovery, He calls into being some intellect of more than ordinary

magnitude and power, to give birth to new ideas, and grander conceptions of the Truths vital to Humanity.

We hold that God has so ordered matters in this beautiful and harmonious, but mysteriously-governed Universe, that one great mind after another will arise, from time to time, as such are needed, to reveal to men the truths that are wanted, and the amount of truth than can be borne. He so arranges, that nature and the course of events shall send men into the world,

endowed with that higher mental and moral organization, in which grand truths, and sublime gleams of spiritual light will spontaneously and inevitably arise. These speak to men by inspiration.

Whatever Hiram really was, he is the type, perhaps an imaginary type, to us, of humanity in its highest phase; an exemplar of what man may and should become, in the course of ages, in his progress toward the realization of his destiny; an individual gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what we believe it will hereafter be in God's good time; *the possibility of the race made real*.

The Mason believes that God has arranged this glorious but perplexing world with a purpose, and on a plan. He holds that every man sent upon this earth, and especially every man of superior capacity, has a duty to perform, a mission to fulfill, a baptism to be baptized with; that every great and good man possesses some portion of God's truth, which he must proclaim to the world, and which must bear fruit in his own bosom. In a true and simple sense, he believes all the pure, wise, and intellectual to be inspired, and to be so for the instruction, advancement, and elevation of mankind. That kind of inspiration, like God's omnipresence, is not limited to the few writers claimed by Jews, Christians, or Moslems, but is co-extensive with the race. It is the consequence of a faithful use of our faculties. Each man is its subject, God is its

source, and Truth its only test. It differs in degrees, as the intellectual endowments, the moral wealth of the soul, and the degree of cultivation of those endowments and faculties differ. It is limited to no sect, age, or nation. It is wide as the world and common as God. It was not given to a few men, in the infancy of mankind, to monopolize inspiration, and bar God out of the soul. We are not born in the dotage and decay of the world. The stars are beautiful as in their prime; the most ancient Heavens

are fresh and strong. God is still everywhere in nature. Wherever a heart beats with love, wherever Faith and Reason utter their oracles, there is God, as formerly in the hearts of seers and prophets. No soil on earth is so holy as the good man's heart; nothing is so full of God. This inspiration is not given to the learned alone, not alone to the great and wise, but to every faithful child of God. Certain as the open eye drinks in the light, do the pure in heart see God; and he who lives truly, feels Him as a presence within the soul. The conscience is the very voice of Deity.

Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above *all* the Baalim, must needs leave it to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it finds those truths definite enough, which are written by the

finger of God upon the heart of man and on the pages of the book of nature. Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, stamped as sterling by the response they find in every uncorrupted mind, commend themselves to Masons of every creed, and may well be accepted by all.

The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable. He considers that if there were no written revelation, he could safely rest the hopes that animate him and the principles that guide him, on the deductions of reason and the convictions of instinct and consciousness. He can find a sure foundation for his religious belief, in these deductions of the intellect and convictions of the heart. For reason proves to him the existence and attributes of God; and those spiritual instincts which he feels are the voice of God in his soul, infuse into his mind a sense of his relation to God, a conviction of the beneficence of his Creator and Preserver, and a hope of future existence; and his reason and conscience alike unerringly point to virtue as the highest good, and the destined aim and purpose of man's life.

He studies the wonders of the Heavens, the frame-work and revolutions of the Earth, the mysterious beauties and adaptations of animal existence, the moral and material constitution of the human creature, so fearfully and wonderfully made; and is satisfied

that God IS; and that a Wise and Good Being is the author of the starry Heavens above him, and of the moral world within him; and his mind finds an adequate foundation for its hopes, its worship, its principles of action, in the far-stretching Universe, in the glorious firmament, in the deep, full soul, bursting with unutterable thoughts.

These are truths which every reflecting mind will unhesitatingly receive, as not to be surpassed, nor capable of improvement; and fitted, if obeyed, to make earth indeed a Paradise, and man only a little lower than the angels. The worthlessness of ceremonial observances, and the necessity of active virtue; the enforcement of purity of heart as the security for purity of life, and of the government of the thoughts, as the originators and forerunners of action; universal philanthropy, requiring us to love all men, and to do unto others that and that only which we should think it right, just, and generous for them to do unto us; forgiveness of injuries; the necessity of self-sacrifice in the discharge of duty; humility; genuine sincerity, and *being* that which we *seem* to be; all these sublime precepts need no miracle, no voice from the clouds, to recommend them to our allegiance, or to assure us of y their divine origin. They command obedience by virtue of their inherent rectitude and beauty; and have been, and are, and will be the law in every age and every country of the world. God revealed them to man in the beginning.

To the Mason, God is our Father in Heaven, to be Whose especial children is the sufficient reward of the peacemakers,

to see Whose face the highest hope of the pure in heart; Who is ever at hand to strengthen His true worshippers; to Whom our most fervent love is due, our most humble and patient submission; Whose most acceptable worship is a pure and pitying heart and a beneficent life; in Whose constant presence we live and act, to Whose merciful disposal we are resigned by that death which, we hope and believe, is but the entrance to a better life; and Whose wise decrees forbid a man to lap his soul in an elysium of mere indolent content.

As to our feelings toward Him and our conduct toward man, Masonry teaches little about which men can differ, and little from which they can dissent. He is our *Father*; and we are all *brethren*. This much lies open to the most ignorant and busy, as fully as to those who have most leisure and are most learned. This needs no Priest to teach it, and no authority to indorse it; and if

every man did that only which is consistent with it, it would exile barbarity, cruelty, intolerance, uncharitableness, perfidy, treachery, revenge, selfishness, and all their kindred vices and bad passions beyond the confines of the world.

The true Mason, sincerely holding that a Supreme God created and governs this world, believes also that He governs it by laws, which, though wise, just, and beneficent, are yet steady, unwavering, inexorable. He believes that his agonies and sorrows are ordained for *his* chastening, *his*

strengthening, *his* elaboration and development; because they are the necessary results of the operation of laws, the best that could be devised for the happiness and purification of the species, and to give occasion and opportunity for the practice of all the virtues, from the homeliest and most common, to the noblest and most sublime; or perhaps not even that, but the best adapted to work out the vast, awful, glorious, eternal designs of the Great Spirit of the Universe. He believes that the ordained operations of nature, which have brought misery to him, have, from the very unswerving tranquility of their career, showered blessings and sunshine upon many another path; that the unrelenting chariot of Time, which has crushed or maimed him in its allotted course, is pressing onward to the accomplishment of those serene and mighty purposes, to have contributed to which, even as a victim, is an honor and a recompense. He takes this view of Time and Nature and God, and yet bears his lot without murmur or distrust; because it is a portion of a system, the best possible, because ordained by God. He does not believe that God loses sight of *him*, while superintending the march of the great harmonies of the Universe; nor that it was not foreseen, when the Universe was created, its laws enacted, and the long succession of its operations pre-ordained, that in the great march of those events, he would suffer pain and undergo calamity. He believes that his individual good entered into God's consideration, a, well as the great cardinal results to which the course of all things is tending.

Thus believing, he has attained an eminence in virtue, the

highest, amid *passive* excellence, which humanity can reach. He finds his reward and his support in the reflection that he is an unreluctant and self-sacrificing co-operator with the Creator of the Universe; and in the noble consciousness of being worthy and capable of so sublime a conception, yet so sad a destiny. He is then truly

entitled to be called a Grand Elect, Perfect, and Sublime Mason. He is content to fall early in the battle, if his body may but form a stepping-stone for the future conquests of humanity.

It cannot be that God, Who, we are certain, is perfectly good, can choose us to suffer pain, unless either we are ourselves to receive from it an antidote to what is evil in ourselves, or else as such pain is a necessary part in the scheme of the Universe, which as a whole is good. In either case, the Mason receives it with submission. He would not suffer unless it was ordered so. What-ever his creed, if he believes that God is, and that He cares for His creatures, he cannot doubt that; nor that it would not have been so ordered, unless it was either better for himself, or for some other persons, or for some things. To complain and lament is to murmur against God's will, and worse than unbelief.

The Mason, whose mind is cast in a nobler mould than those of the ignorant and unreflecting, and is instinct with a diviner life,--who loves truth more than rest, and the peace of Heaven

rather than the peace of Eden,--to whom a loftier being brings severer cares,--who knows that man does not live by pleasure or content alone, but by the presence of the power of God,--must cast behind him the hope of any other repose or tranquillity, than that which is the last reward of long agonies of thought; he must relinquish all prospect of any Heaven save that of which trouble is the avenue and portal; he must gird up his loins, and trim his lamp, for a work that must be done, and must not be negligently done. If he does not like to live in the furnished lodgings of tradition, he must build his own house, his own system of faith and thought, for himself,

The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object, and not ourselves, should be our inspiring thought. Selfishness is a sin, when temporary, and for time. Spun out to eternity, it does not become celestial prudence. We should toil and die, not for Heaven or Bliss, but for Duty.

In the more frequent cases, where we have to join our efforts to those of thousands of others, to contribute to the carrying forward of a great cause; merely to till the ground or sow the seed for a very distant harvest, or to prepare the way for the future advent of some great amendment; the amount which each one contributes to the achievement of ultimate success, the portion of the

price which justice should assign to each as his especial

production, can never be accurately ascertained. Perhaps few of those who have ever labored, in the patience of secrecy and silence, to bring about some political or social change, which they felt convinced would ultimately prove of vast service to humanity, lived to see the change effected, or the anticipated good flow from it. Fewer still of them were able to pronounce what appreciable weight their several efforts contributed to the achievement of the change desired. Many will doubt, whether, in truth, these exertions have any influence whatever; and, discouraged, cease all active effort.

Not to be thus discouraged, the Mason must labor to elevate and purify his *motives*, as well as sedulously cherish the conviction, assuredly a true one, that in this world there is no such thing as effort thrown away; that in all labor there is profit; that all sincere exertion, in a righteous and unselfish cause, is *necessarily* followed, in spite of all appearance to the contrary, by an appropriate and proportionate success; that *no* bread cast upon the waters can be wholly lost; that *no* seed planted in the ground can fail to quicken in due time and measure; and that, however we may, in moments of despondency, be apt to doubt, not only whether our cause will triumph, but whether, if it does, we shall have contributed to its triumph,--there is One, Who has not only seen every exertion we have made, but Who can assign the exact degree in which each soldier has assisted to gain the great victory over social evil. No good work is done wholly in vain,

The Grand Elect, Perfect, and Sublime Mason will in nowise

deserve that honorable title, if he has not that strength, that will, that self-sustaining energy; that Faith, that feeds upon no earthly hope, nor ever thinks of victory, but, content in its own consummation, combats because it ought to combat, rejoicing fights, and still rejoicing falls.

The Augean Stables of the World, the accumulated uncleanness and misery of centuries, require a mighty river to cleanse them thoroughly away; every drop we contribute aids to swell that river and augment its force, in a degree appreciable by God, though not by man; and he whose zeal is deep and earnest, will not be over-anxious that his individual drops should be distinguishable amid the mighty mass of cleansing and fertilizing

p. 231

waters; far less that, for the sake of distinction, it should flow in ineffective singleness away.

The true Mason will not be careful that his name should be inscribed upon the mite which he casts into the treasury of God. It suffices him to know that if he has labored, with purity of purpose, in any good cause, he must have contributed to its success; that the *degree* in which he has contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed, however obscurely and unnoticed, is his sufficient, even if it be his sole, reward. Let every Grand Elect, Perfect, and Sublime Mason cherish this faith. It is a duty. It is the brilliant

and never-dying light that shines within and through the symbolic pedestal of alabaster, on which reposes the perfect cube of agate, symbol of duty, inscribed with the divine name of God. He who industriously sows and reaps is a good laborer, and worthy of his hire. But he who sows that which shall be reaped by others, by those who will know not of and care not for the sower, is a laborer of a nobler order, and, worthy of a more excellent reward.

The Mason does not exhort others to an ascetic undervaluing of this life, as an insignificant and unworthy portion of existence; for that demands feelings which are unnatural, and which, therefore, if attained, must be morbid, and if merely professed, insincere; and teaches us to look rather to a future life for the compensation of social evils, than to this life for their cure; and so does injury to the cause of virtue and to that of social progress. Life is real, and is earnest, and it is full of duties to be performed. It is the beginning of our immortality. Those only who feel a deep interest and affection for this world will work resolutely for its amelioration; those whose affections are transferred to Heaven, easily acquiesce in the miseries of earth, deeming them hopeless, befitting, and ordained; and console themselves with the idea of the amends which are one day to be theirs. It is a sad truth, that those most decidedly given to spiritual contemplation, and to making religion rule in their hearts, are often most apathetic toward all improvement of this world's systems, and in many cases virtual conservatives of evil, and hostile to political and social reform, as diverting men's energies from eternity.

The Mason does not war with his own instincts, macerate the body into weakness and disorder, and disparage what he sees to be

beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating. He does not put aside the nature which God has given him, to struggle after one which He has not bestowed. He knows that man is sent into the world, not a spiritual, but a composite being, made up of body and mind, the body having, as is fit and needful in a material world, its full, rightful, and allotted share. His life is guided by a full recognition of this fact. He does not deny it in bold words, and admit it in weaknesses and inevitable failings. He believes that his spirituality will come in the next stage of his being, when he puts on the spiritual body; that his body will be dropped at death; and that, until then, God meant it to be commanded and controlled, but not neglected, despised, or ignored by the soul, under pain of, heavy consequences.

Yet the Mason is not indifferent as to the fate of the soul, after its present life, as to its continued and eternal being, and the character of the scenes in which that being will be fully developed. These are to him topics of the profoundest interest, and the most ennobling and refining contemplation. They occupy much of his leisure; and as he becomes familiar with the sorrows and calamities of this life, as his hopes are disappointed and his visions of happiness here fade away; when life has wearied him in its race of hours; when the is

harassed and toil-worn, and the burden of his years weighs heavy on him, the balance of attraction gradually inclines in favor of another life; and he clings to his lofty speculations with a tenacity of interest which needs no in-junction, and will listen to no prohibition. They are the consoling privilege of the aspiring, the wayworn, the weary, and the bereaved.

To him the contemplation of the Future lets in light upon the Present, and develops the higher portions of his nature. He endeavors rightly to adjust the respective claims of Heaven and earth upon his time and thought, so as to give the proper proportions thereof to performing the duties and entering into the interests of this world, and to preparation for a better; to the cultivation and purification of his own character, and to the public service of his fellow-men.

The Mason does not dogmatize, but entertaining and uttering his own convictions, he leaves every one else free to do the same; and only hopes that the time will cone, even if after the lapse of

ages, when all men shall form one great family of brethren, and one law alone, the law of love, shall govern God's whole Universe.

Believe as you may, my brother; if the Universe is not, to you, without a God, and if man is not like the beast that perishes, but hath an immortal soul, we welcome you among us, to

wear, as we wear, with humility, and conscious of your demerits and short-comings, the title of Grand Elect, Perfect, and Sublime Mason.

It was not without a secret meaning, that *twelve* was the number of the Apostles of Christ, and *seventy-two* that of his Disciples: that John addressed his rebukes and menaces to the *Seven* churches, the number of the Archangels and the Planets. At Babylon were the Seven Stages of Bersippa, a pyramid of Seven stories, and at Ecbatana Seven concentric inclosures, each of a different color. Thebes also had Seven gates, and the same number is repeated again and again in the account of the flood. The Sephiroth, or Emanations, *ten* in number, three in one class, and seven in the other, repeat the mystic numbers of Pythagoras. Seven Amschaspands or planetary spirits were invoked with Ormuzd: Seven inferior Rishis of Hindustan were saved with the head of their family in an ark: and Seven ancient personages alone returned with the British just man, Hu, from the dale of the grievous waters. There were Seven Heliadæ, whose father Hellas, or the Sun, once crossed the sea in a golden cup; Seven Titans, children of the older Titan, Kronos or Saturn; Seven Corybantes; and Seven Cabiri, sons of Sydyk; Seven primeval Celestial spirits of the Japanese, and Seven Karfesters who escaped from the deluge and began to be the parents of a new race, on the summit of Mount Albordi. Seven Cyclopes, also, built the walls of Tiryus.

Celsus, as quoted by Origen, tells us that the Persians

represented by symbols the two-fold motion of the stars, fixed and planetary, and the passage of the Soul through their successive spheres. They erected in their holy caves, in which the mystic rites of the Mithriac initiations were practised, what he denominates a high *ladder*, on the Seven steps of which were Seven gates or portals, according to the number of the Seven principal heavenly bodies. Through these the aspirants passed, until they reached the summit of the whole; and this passage was styled a transmigration through the spheres.

p. 234

Jacob saw in his dream a *ladder* planted or set on the earth, and its top reaching to Heaven, and the Malaki Alohim ascending and descending on it, and above it stood INUH, declaring Himself to be Ihuh-Alhi Abraham. The word translated *ladder*, is סלם Salam, from סלל, Salal, raised, elevated, reared up, exalted, piled up into a heap, *Aggeravit*. סללה *Salalah*, means a heap, rampart, or other accumulation of earth or stone, artificially made; and סלע, *Salaa* or *Salo*, is a rock or cliff or boulder, and the name of the city of Petra. There is no ancient Hebrew word to designate a pyramid.

The symbolic mountain Meru was ascended by Seven steps or stages; and all the pyramids and artificial tumuli and hillocks thrown up in fiat countries were imitations of this fabulous and mystic mountain, for purposes of worship. These were the "High Places" so often mentioned in the Hebrew books, on which the idolaters sacrificed to foreign gods.

The pyramids were sometimes square, and sometimes round. The sacred Babylonian tower [מגדל, Magdol], dedicated to the great Father Bal, was an artificial hill, of pyramidal shape, and Seven stages, built of brick, and each stage of a different color, representing the Seven planetary spheres by the appropriate color of each planet. Meru itself was said to be a single mountain, terminating in three peaks, and thus a symbol of the Trimurti. The great Pagoda at Tanjore was of six stories, surmounted by a temple as the seventh, and on this three spires or towers. An ancient pagoda at Deogur was surmounted by a tower, sustaining the mystic egg and a trident. Herodotus tells us that the Temple of Bal at Babylon was a tower composed of Seven towers, resting on an eighth that served as basis, and successively diminishing in size from the bottom to the top; and Strabo tells us it was a pyramid.

Faber thinks that the Mithriac *ladder* was really a pyramid with Seven stages, each provided with a narrow door or aperture, through each of which doors the aspirant passed, to reach the summit, and then descended through similar doors on the opposite side of the pyramid; the ascent and descent of the Soul being thus represented.

Each Mithriac cave and all the most ancient temples were intended to symbolize the Universe, which itself was habitually called the Temple and habitation of Deity. Every temple was

the world in miniature; and so the whole world was one grand temple. The most ancient temples were roofless; and therefore the Persians, Celts, and Scythians strongly disliked artificial covered edifices. Cicero says that Xerxes burned the Grecian temples, on the express ground that the whole world was the Magnificent Temple and Habitation of the Supreme Deity. Macrobius says that the entire Universe was judiciously deemed by many the Temple of God. Plato pronounced the real Temple of the Deity to be the world; and Heraclitus declared that the Universe, variegated with animals and plants and stars was the only genuine Temple of the Divinity.

How completely the Temple of Solomon was symbolic, is manifest, not only from the continual reproduction in it of the sacred numbers and of astrological symbols in the historical descriptions of it; but also, and yet more, from the details of the imaginary reconstructed edifice, seen by Ezekiel in his vision. The Apocalypse completes the demonstration, and shows the kabalistic meanings of the whole. The Symbola Architectonica are found on the most ancient edifices; and these mathematical figures and instruments, adopted by the Templars, and identical with those on the gnostic seals and abraxæ, connect their dogma with the Chaldaic, Syriac, and Egyptian Oriental philosophy. The secret Pythagorean doctrines of numbers were preserved by the monks of Thibet, by the Hierophants of Egypt and Eleusis, at Jerusalem, and in the circular Chapters of the Druids; and they are especially consecrated in that mysterious book, the Apocalypse of Saint John.

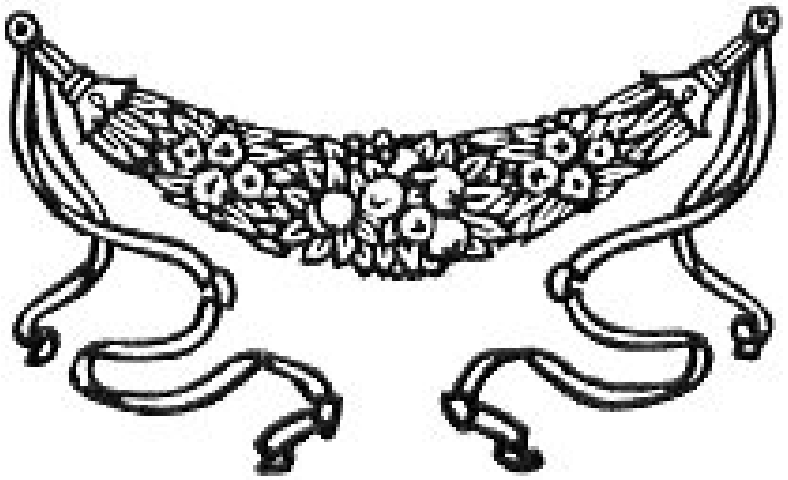
All temples were surrounded by pillars, recording the number of the constellations, the signs of the zodiac, or the cycles of the planets; and each one was a microcosm or symbol of the Universe, having for roof or ceiling the starred vault of Heaven.

All temples were originally open at the top, having for roof the sky. Twelve pillars described the belt of the zodiac. Whatever the number of the pillars, they were mystical everywhere. At Abury, the Druidic temple reproduced all the cycles by its columns. Around the temples of Chilminar in Persia, of Baalbec, and of Tukhti Schlomoh in Tartary, on the frontier of China, stood *forty* pillars. On each side of the temple at Pæstum were fourteen, recording the Egyptian cycle of the dark and light sides

p. 236

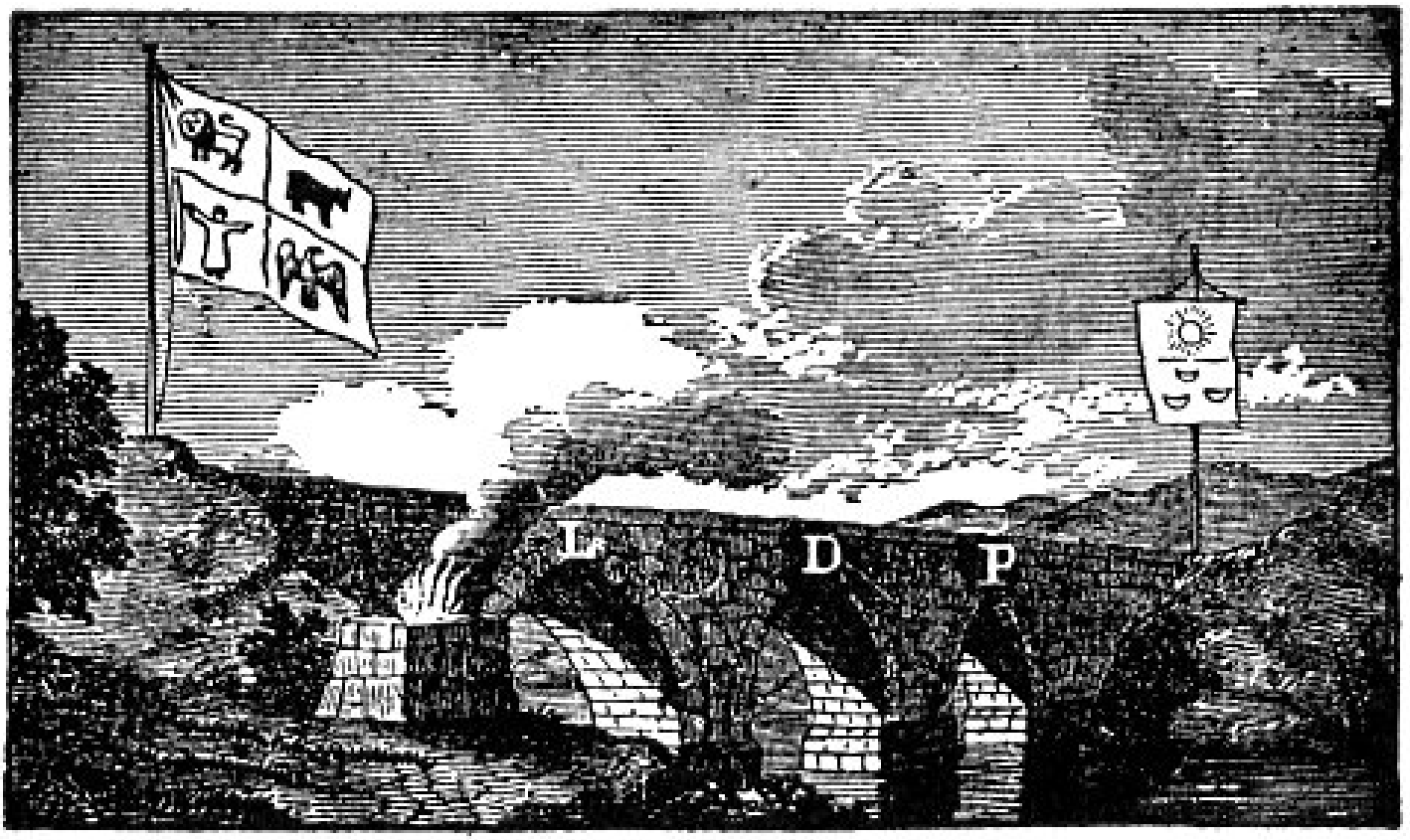
of the moon, as described by Plutarch; the whole thirty-eight that surrounded them recording the two meteoric cycles so often found in the Druidic temples.

The theatre built by Scaurus, in Greece, was surrounded by 360 columns; the Temple at Mecca, and that at Iona in Scotland, by 360 stones.



MORALS AND DOGMA

CHAPTER OF ROSE CROIX



XV.

KNIGHT OF THE EAST OR OF THE SWORD.

[Knight of the East, of the Sword, or of the Eagle.]

THIS Degree, like all others in Masonry, is symbolical. Based upon historical truth and authentic tradition, it is still an allegory. The leading lesson of this Degree is Fidelity to obligation, and Constancy and Perseverance under difficulties and discouragement.

Masonry is engaged in her crusade, against ignorance, intolerance, fanaticism,

superstition, uncharitableness, and error. She does not sail with the trade-winds, upon a smooth sea, with a steady free breeze, fair for a welcoming harbor; but meets and must overcome many opposing currents, baffling winds, and dead calms.

The chief obstacles to her success are the apathy and faithlessness of her own selfish children, and the supine indifference of the world. In the roar and crush and hurry of life and business, and the tumult and uproar of politics, the quiet voice of Masonry is unheard and unheeded. The first lesson which one learns, who engages in any great work of reform or beneficence, is, that men are essentially careless, lukewarm, and indifferent as to everything that does not concern their own personal and immediate

welfare. It is to single men, and not to the united efforts of many, that all the great works of man, struggling toward perfection, are owing. The enthusiast, who imagines that he can inspire with his own enthusiasm the multitude that eddies around him, or even the few who have associated themselves with him as co-workers, is grievously mistaken; and most often the conviction of his own mistake is followed by discouragement and disgust. To do all, to pay all, and to suffer all, and then, when despite all obstacles and hindrances, success is accomplished, and a great work done, to see those who opposed or looked coldly on it, claim and reap all the praise and reward, is the common and almost universal lot of the benefactor of his kind.

He who endeavors to serve, to benefit, and improve the world, is like a swimmer, who struggles against a rapid current, in a river lashed into angry waves by the winds. Often they roar over his head, often they beat him back and baffle him. Most men yield to the stress of the current, and float with it to the shore, or are swept over the rapids; and only here and there the stout, strong heart and vigorous arms struggle on toward ultimate success.

It is the motionless and stationary that most frets and impedes the current of progress; the solid rock or stupid dead tree, rested firmly on the bottom; and around which the river whirls and eddies: the Masons that doubt and hesitate and are discouraged; that disbelieve in the capability of man to improve; that are not disposed to toil and labor for the interest and well-being of general

humanity; that expect others to do all, even of that which they do not oppose or ridicule; while they sit, applauding and doing nothing, or perhaps prognosticating failure.

There were many such at the rebuilding of the Temple. There were prophets of evil and misfortune--the lukewarm and the in-different and the apathetic; those who stood by and sneered; and those who thought they did God service enough if they now and then faintly applauded. There were ravens croaking ill omen, and murmurers who preached the folly and futility of the attempt. The world is made up of such; and they were as abundant then as they are now.

But gloomy and discouraging as was the prospect, with lukewarmness within and bitter opposition without, our ancient brethren persevered. Let us leave them engaged in the good work, and whenever to us, as to them, success is uncertain, remote, and

contingent, let us still remember that the only question for us to ask, as true men and Masons, is, what does duty require; and not what will be the result and our reward if we do our duty. Work on, with the Sword in one hand, and the Trowel in the other!

Masonry teaches that God is a Paternal Being, and has an interest in his creatures, such as is expressed in the title *Father*; an interest unknown to all the systems of Paganism, untaught in all the theories of philosophy; an interest not only in the glorious beings of other spheres, the Sons of Light, the dwellers in Heavenly worlds, but in us, poor, ignorant, and unworthy; that He has pity for the erring, pardon for the guilty, love for the pure, knowledge for the humble, and promises of immortal life for those who trust in and obey Him.

Without a belief in Him, life is miserable, the world is dark, the Universe disrobed of its splendors, the intellectual tie to nature broken, the charm of existence dissolved, the great hope of being lost; and the mind, like a star struck from its sphere, wanders through the infinite desert of its conceptions, without attraction, tendency, destiny, or end.

Masonry teaches, that, of all the events and actions, that take place in the

universe of worlds and the eternal succession of ages, there is not one, even the minutest, which God did not forever foresee, with all the distinctness of immediate vision, combining all, so that man's free will should be His instrument, like all the other forces of, nature.

It teaches that the soul of man is formed by Him for a purpose; that, built up in its proportions, and fashioned in every part, by infinite skill, an emanation from His spirit, its nature, necessity, and design are virtue. It is so formed, so moulded, so fashioned, so exactly balanced, so exquisitely proportioned in every part, that sin introduced into it is misery; that vicious thoughts fall upon it like drops of poison; and guilty desires, breathing on its delicate fibres, make plague-spots there, deadly as those of pestilence upon the body. It is made for virtue, and not for vice; for purity, as its end, rest, and happiness. Not more vainly would we attempt to make the mountain sink to the level of the valley, the waves of the angry sea turn back from its shores and cease to thunder upon the beach, the stars to halt in their swift courses, than to change any one law of our own nature. And one of those laws, uttered by God's voice, and speaking through every nerve

p. 240

and fibre, every force and element, of the moral constitution He has given us, is that we must be upright and virtuous; that if tempted we must resist; that we must govern our unruly passions, and hold in hand our sensual appetites. And this is not the dictate of an arbitrary will, nor of some stern and impracticable law; but it is part of the great firm law of harmony that binds the Universe together: not the mere enactment of arbitrary will; but the dictate of Infinite Wisdom.

We know that God is good, and that what He does is right. This known, the works of creation, the changes of life, the destinies of eternity, are all spread before us, as the dispensations and counsels of infinite love. This known, we then know that the love of God is working to issues, like itself, beyond all thought and imagination good and glorious; and that the only reason why we do not understand it, is that it is *too* glorious for us to understand. God's love takes care for all, and nothing is neglected. It watches over all, provides for all, makes wise adaptations for all; for age, for infancy, for maturity, for childhood; in every scene of this or another world; for want, weakness, joy,

sorrow, and even for sin. All is good and well and right; and shall be so forever. Through the eternal ages the light of God's beneficence shall shine hereafter, disclosing all, consummating all, rewarding all that deserve reward. Then we shall see, what now we can only believe. The cloud will be lifted up, the gate of mystery be passed, and the full light shine forever; the light of which that of the Lodge is a symbol. Then that which caused us trial shall yield us triumph; and that which made our heart ache shall fill us with gladness; and we shall then feel that there, as here, the only true happiness is to learn, to advance, and to improve; which could not happen unless we had commenced with error, ignorance, and imperfection. We must pass through the darkness, to reach the light.

XVI.

PRINCE OF JERUSALEM.

WE no longer expect to rebuild the Temple at Jerusalem. To us it has become but a symbol. To us the whole world is God's Temple, as is every upright heart. To establish all over the world the New Law and Reign of Love, Peace, Charity, and Toleration, is to build that Temple, most acceptable to God, in erecting which Masonry is now engaged. No longer needing to repair to Jerusalem to worship, nor to offer up sacrifices and shed blood to propitiate the Deity, man may make the woods and mountains his Churches and Temples, and worship God with a devout gratitude, and with works of charity and beneficence to his fellow-men. Wherever the humble and contrite heart silently offers up its adoration, under the overarching trees, in the open, level meadows, on the hill-side, in the glen, or in the city's swarming streets; there is God's House and the New Jerusalem.

The Princes of Jerusalem no longer sit as magistrates to judge between the people; nor is their number limited to five. But their duties still remain substantially the same, and their insignia and symbols retain their old significance. Justice and Equity are still their characteristics. To reconcile disputes and heal dissensions, to restore amity and peace, to soothe dislikes and soften prejudices, are their peculiar duties; and they know that the peacemakers are blessed.

Their emblems have been already explained. They are part of the language of Masonry; the same now as it was when Moses learned it from the Egyptian Hierophants.

Still we observe the spirit of the Divine law, as thus enunciated to our ancient brethren, when the Temple was rebuilt, and the book of the law again opened:

"Execute true judgment; and show mercy and compassion every man to his brother. Oppress not the widow nor the fatherless, the stranger nor the poor; and let none of you imagine evil against his brother in his heart. Speak ye every man the truth

to his neighbor; execute the judgment of Truth and Peace in your gates; and love no false oath; for all these I hate, saith the Lord.

"Let those who have power rule in righteousness, and Princes in judgment. And let him that is a judge be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Then the vile person shall no more be called liberal; nor the churl bountiful; and the work of justice shall be peace; and the effect of justice, quiet and security; and wisdom and knowledge shall be the stability of the times. Walk ye righteously and speak uprightly; despise the gains of oppression, shake from your hands the contamination of

bribes; stop not your ears against the cries of the oppressed, nor shut your eyes that you may not see the crimes of the great; and you shall dwell on high, and your place of defence be like munitions of rocks."

Forget not these precepts of the old Law; and especially do not forget, as you advance, that every Mason, however humble, is your brother, and the laboring man your peer! Remember always that all Masonry is work, and that the trowel is an emblem of the Degrees in this Council. Labor, when rightly understood, is both noble and ennobling, and intended to develop man's moral and spiritual nature, and not to be deemed a disgrace or a misfortune.

Everything around us is, in its bearings and influences, moral. The serene and bright morning, when we recover our conscious existence from the embraces of sleep; when, from that image of Death God calls us to a new life, and again gives us existence, and His mercies visit us in every bright ray and glad thought, and call for gratitude and content; the silence of that early dawn, the hushed silence, as it were, of expectation; the holy eventide, its cooling breeze, its lengthening shadows, its falling shades, its still and sober hour; the sultry noontide and the stern and solemn midnight; and Spring-time, and chastening Autumn; and Summer, that unbars our gates, and carries us forth amidst the ever-renewed wonders of the world; and Winter, that gathers us around the evening hearth:--all these, as they pass, touch by turns the springs of the spiritual life in us, and are conducting that life

to good or evil. The idle watch-hand often points to something within us; and the shadow of the gnomon on the dial often falls upon the conscience.

A life of labor is not a state of inferiority or degradation. The Almighty has not cast man's lot beneath the quiet shades, and amid glad groves and lovely hills, with no task to perform; with nothing to do but to rise up and eat, and to lie clown and rest. He has ordained that *Work* shall be done, in all the dwellings of life, in every productive field, in every busy city, and on every wave of every ocean. And this He has done, because it has pleased Him to give man a nature destined to higher ends than indolent repose and irresponsible profitless indulgence; and because, for developing the energies of such a nature, work was the necessary and proper element. We might as well ask why He could not make two and two be six, as why He could not develop these energies without the instrumentality of work. They are equally impossibilities.

This, Masonry teaches, as a great Truth; a great moral land-mark, that ought to guide the course of all mankind. It teaches its toiling children that the scene of their daily life is all spiritual, that the very implements of their toil, the fabrics they weave, the merchandise they barter, are designed for spiritual ends; that so believing, their daily lot may be to them a sphere for the noblest improvement. That which we do in our intervals of relaxation, our church-going, and our book-reading, are especially designed to prepare our minds for the

action of Life. We are to hear and read and meditate, that we may *act* well; and the *action* of Life is itself the great field for spiritual improvement. There is no task of industry or business, in field or forest, on the wharf or the ship's deck, in the office or the exchange, but has spiritual ends. There is no care or cross of our daily labor, but was especially ordained to nurture in us patience, calmness, resolution, perseverance, gentleness, disinterestedness, magnanimity. Nor is there any tool or implement of toil, but is a part of the great spiritual instrumentality.

All the relations of life, those of parent, child, brother, sister, friend, associate, lover and beloved, husband, wife, are moral, throughout every living tie and thrilling nerve that bind them together. They cannot subsist a day nor an hour without putting the mind to a trial of its truth, fidelity, forbearance, and disinterestedness.

A great city is one extended scene of moral action. There is no blow struck in it but has a purpose, ultimately good or bad,

and therefore moral. There is no action performed, but has a motive; and motives are the special jurisdiction of morality. Equipages, houses, and furniture are symbols of what is moral, and they in a thousand ways minister to right or wrong feeling. Everything that belongs to us, ministering to our comfort or luxury, awakens in us emotions of pride or gratitude, of selfishness or vanity; thoughts of self-

indulgence, or merciful remembrances of the needy and the destitute.

Everything acts upon and influences us. God's great law of sympathy and harmony is potent and inflexible as His law of gravitation. A sentence embodying a noble thought stirs our blood; a noise made by a child frets and exasperates us, and influences our actions.

A world of spiritual objects, influences, and relations lies around us all. We all vaguely deem it to be so; but he only lives a charmed life, like that of genius and poetic inspiration, who communes with the spiritual scene around him, hears the voice of the spirit in every sound, sees its signs in every passing form of things, and feels its impulse in all action, passion, and being. Very near to us lies the mines of wisdom; unsuspected they lie all around us. There is a secret In the simplest things, a wonder in the plainest, a charm in the dullest.

We are all naturally seekers of wonders. We travel far to see the majesty of old ruins, the venerable forms of the hoary mountains, great water-falls, and galleries of art. And yet the world-wonder is all around us; the wonder of setting suns, and evening stars, of the magic spring-time, the blossoming of the trees, the strange transformations of the moth; the wonder of the Infinite Divinity and of His boundless revelation. There is no splendor beyond that which sets its morning throne in the golden East; no. dome sublime as that of Heaven; no beauty

so fair as that of the verdant, blossoming earth; no place, however invested with the sanctities of old time, like that home which is hushed and folded within the embrace of the humblest wall and roof.

And all these are but the symbols of things far greater and higher. All is but the clothing of the spirit. In this vesture of time is wrapped the immortal nature: in this show of circumstance and form stands revealed the stupendous reality. Let man but be, as he is, a living soul, communing with himself and with

p. 245

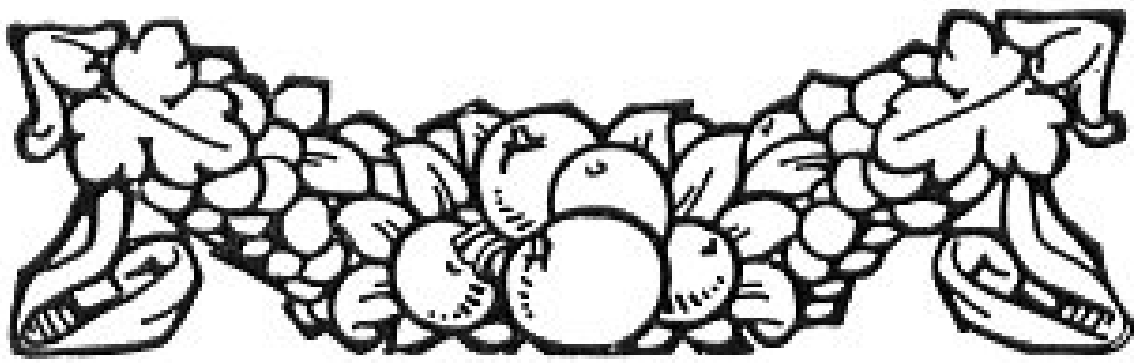
[paragraph continues] God, and his vision becomes eternity; his abode, infinity; his home, the bosom of all-embracing love.

The great problem of Humanity is wrought out in the humblest abodes; no more than this is done in the highest. A human heart throbs beneath the beggar's gabardine; and that and no more stirs with its beating the Prince's mantle. The beauty of Love, the charm of friendship, the sacredness of Sorrow, the heroism of Patience, the noble Self-sacrifice, these and their like, alone, make life to be life indeed, and are its grandeur and its power. They are the priceless treasures and glory of humanity; and they are not things of condition. All places and all scenes are alike clothed with the grandeur and charm of virtues such as these.

The million occasions will come to us all, in the ordinary

paths of our life, in our homes, and by our firesides, wherein we may act as nobly, as if, all our life long, we led armies, sat in senates, or visited beds of sickness and pain. Varying every hour, the million occasions will come in which we may restrain our passions, subdue our hearts to gentleness and patience, resign our own interest for another's advantage, speak words of kindness and wisdom, raise the fallen, cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of their mortal lot. To every Mason there will be opportunity enough for these. They cannot be written on his tomb; but they will be written deep in the hearts of men, of friends, of children, of kindred all around him, in the book of the great account, and, in their eternal influences, on the great pages of the Universe.

To such a destiny, at least, my Brethren, let us all aspire! These laws of Masonry let us all strive to obey! And so may our hearts become true temples of the Living God! And may He encourage our zeal, sustain our hopes, and assure us of success!



XVII.

KNIGHT OF THE EAST AND WEST.

THIS is the first of the Philosophical Degrees of the Ancient and Accepted Scottish Rite; and the beginning of a course of

instruction which will fully unveil to you the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time, truth has been hidden under symbols, and often under a succession of allegories: where veil after veil had to be penetrated before the true Light was reached, and the essential truth stood revealed. The Human Light is but an imperfect reflection of a ray of the Infinite and Divine.

We are about to approach those ancient Religions which once

ruled the minds of men, and whose ruins encumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefined along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingled in the vast throngs of figures with shapes monstrous, grotesque, and hideous.

The religion taught by Moses, which, like the laws of Egypt, enunciated the principle of exclusion, borrowed, at every period of its existence, from all the creeds with which it came in contact. While, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the

wanderings of the People, by everything that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel and Philo.

At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian dynasties and a great number of Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia, and of India, met and intermingled everywhere. All the barriers that had formerly kept the nations apart, were thrown down; and while the People of the West readily connected their faith with those of the East, those of the Orient hastened to learn the traditions of Rome and the legends of Athens. While the Philosophers of Greece, all (except the disciples of Epicurus) more or less Platonists, seized eagerly upon the beliefs and doctrines of the East,--the Jews and Egyptians, before then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans.

Under the same influences of toleration, even those who embraced Christianity, mingled together the old and the new, Christianity

and Philosophy, the Apostolic teachings and the traditions of Mythology. The man of intellect, devotee of one system, rarely displaces it with another in all its purity. The people take such a creed as is offered them. Accordingly, the distinction between the esoteric and the exoteric doctrine, immemorial in other creeds, easily gained a foothold among many of the Christians; and it was held by a vast number, even during the preaching of Paul, that the writings of the Apostles were incomplete; that they contained only the germs of another doctrine, which must receive from the hands of philosophy, not only the systematic arrangement which was wanting, but all the development which lay concealed therein. The writings of the Apostles, they said, in addressing themselves to mankind in general, enunciated only the articles of the vulgar faith; but transmitted the mysteries of knowledge to superior minds, to the Elect,--mysteries handed down from generation to generation in esoteric traditions; and to this science of the mysteries they gave the name of Γνῶσις; [Gnosis].

The Gnostics derived their leading doctrines and ideas from Plato and Philo, the Zend-avesta and the Kabalah, and the Sacred books of India and Egypt; and thus introduced into the bosom of Christianity the cosmological and theosophical

speculations, which had formed the larger portion of the ancient religions of the Orient, joined to those of the Egyptian, Greek, and Jewish doctrines, which the Neo-Platonists had equally adopted in the Occident.

Emanation from the Deity of all spiritual beings, progressive degeneration of these beings from emanation to emanation, redemption and return of all to the purity of the Creator; and, after the re-establishment of the primitive harmony of all, a fortunate and truly divine condition of all, in the bosom of God; such were the fundamental teachings of Gnosticism. The genius of the Orient, with its contemplations, irradiations, and intuitions, dictated its doctrines. Its language corresponded to its origin. Full of imagery, it had all the magnificence, the inconsistencies, and the mobility of the figurative style.

Behold, it said, the light, which emanates from an immense centre of Light, that spreads everywhere its benevolent rays; so do the spirits of Light emanate from the Divine Light. Behold, all the springs which nourish, embellish, fertilize, and purify the Earth: they emanate from one and the same ocean; so from the

bosom of the Divinity emanate so many streams, which form and fill the universe of intelligences. Behold numbers, which all emanate from one primitive number, all resemble it, all are composed of its essence, and still vary infinitely; and utterances, decomposable into so many syllables and

elements, all contained in the primitive Word, and still infinitely various; so the world of Intelligences emanated from a Primary Intelligence, and they all resemble it, and yet display an infinite variety of existences.

It revived and combined the old doctrines of the Orient and the Occident; and it found in many passages of the Gospels and the Pastoral letters, a warrant for doing so. Christ himself spoke in parables and allegories, John borrowed the enigmatical language of the Platonists, and Paul often indulged in incomprehensible rhapsodies, the meaning of which could have been clear to the Initiates alone.

It is admitted that the cradle of Gnosticism is probably to be looked for in Syria, and even in Palestine. Most of its expounders wrote in that corrupted form of the Greek used by the Hellenistic Jews, and in the Septuagint and the New Testament; and there was a striking analogy between their doctrines and those of the Judeo-Egyptian Philo, of Alexandria; itself the seat of three schools, at once philosophic and religious--the Greek, the Egyptian, and the Jewish.

Pythagoras and Plato, the most mystical of the Grecian Philosophers (the latter heir to the doctrines of the former), and who had travelled, the latter in Egypt, and the former in Phœnicia, India, and Persia, also taught the esoteric doctrine and the distinction between the initiated and the profane. The dominant doctrines of Platonism were found in Gnosticism.

Emanation of Intelligences from the bosom of the Deity; the going astray in error and the sufferings of spirits, so long as they are remote from God, and imprisoned in matter; vain and long-continued efforts to arrive at the knowledge of the Truth, and re-enter into their primitive union with the Supreme Being; alliance of a pure and divine soul with an irrational soul, the seat of evil desires; angels or demons who dwell in and govern the planets, having but an imperfect knowledge of the ideas that presided at the creation; regeneration of all beings by their return to the κόσμος νοητός, [kosmos noētos], the world of Intelligences, and its Chief, the Supreme Being; sole possible mode of re-establishing that primitive

harmony of the creation, of which the music of the spheres of Pythagoras was the image; these were the analogies of the two systems; and we discover in them some of the ideas that form a part of Masonry; in which, in the present mutilated condition of the symbolic Degrees, they are disguised and overlaid with fiction and absurdity, or present themselves as casual hints that are passed by wholly unnoticed.

The distinction between the esoteric and exoteric doctrines (a distinction purely Masonic), was always and from the very earliest times preserved among the Greeks. It remounted to the fabulous times of Orpheus; and the mysteries of Theosophy were found in all their traditions and myths. And after the time of Alexander, they resorted for instruction, dogmas, and mysteries, to all the schools, to those of Egypt

and Asia, as well as those of Ancient Thrace, Sicily, Etruria, and Attica.

The Jewish-Greek School of Alexandria is known only by two of its Chiefs, Aristobulus and Philo, both Jews of Alexandria in Egypt. Belonging to Asia by its origin, to Egypt by its residence, to Greece by its language and studies, it strove to show that all truths embedded in the philosophies of other countries were trans-planted thither from Palestine. Aristobulus declared that all the facts and details of the Jewish Scriptures were so many allegories, concealing the most profound meanings, and that Plato had borrowed from them all his finest ideas. Philo, who lived a century after him, following the same theory, endeavored to show that the Hebrew writings, by their system of allegories, were the true source of all religious and philosophical doctrines. According to him, the literal meaning is for the vulgar alone. Whoever has meditated on philosophy, purified himself by virtue, and raised himself by contemplation, to God and the intellectual world, and received their inspiration, pierces the gross envelope of the letter, discovers a wholly different order of things, and is initiated into mysteries, of which the elementary or literal instruction offers but an imperfect image. A historical fact, a figure, a word, a letter, a number, a rite, a custom, the parable or vision of a prophet, veils the most profound truths; and he who has the key of science will interpret all according to the light he possesses.

Again we see the symbolism of Masonry, and the search of

the Candidate for light. "Let men of narrow minds withdraw," he says, "with closed ears. We transmit the divine mysteries to

those who have received the sacred initiation, to those who practise true piety, and who are not enslaved by the empty trappings of words or the preconceived opinions of the pagans."

To Philo, the Supreme Being was the Primitive Light, or the Archetype of Light, Source whence the rays emanate that illuminate Souls. He was also the Soul of the Universe, and as such acted in all its parts. He Himself fills and limits His whole Being. His Powers and Virtues fill and penetrate all. These Powers [Δυνάμεις, dunameis] are Spirits distinct from God, the "Ideas" of Plato personified. He is without beginning, and lives in the prototype of Time [αιων, aion].

His image is THE WORD [Λογος], a form more brilliant than fire; that not being the *pure* light. This LOGOS dwells in God; for the Supreme Being makes to Himself within His Intelligence the types or ideas of everything that is to become reality in this World. The Logos is the vehicle by which God acts on the Universe, and may be compared to the speech of man.

The LOGOS being the World of Ideas [κοσμος νοητος], by means whereof God has created visible things, He is the most

ancient God, in comparison with the World, which is the youngest production. The LOGOS, *Chief of Intelligence*, of which He is the general representative, is named *Archangel, type and representative* of all spirits, even those of mortals. He is also styled the man-type and primitive man, Adam Kadmon.

God only is Wise. The wisdom of man is but the reflection and image of that of God. He is the Father, and His WISDOM the mother of creation: for He united Himself with WISDOM [Σοφια, Sophia], and communicated to it the germ of creation, and it brought forth the material world. He created the ideal world only, and caused the material world to be made real after its type, by His LOGOS, which is His speech, and at the same time the Idea of Ideas, the Intellectual World. The Intellectual City was but the *Thought* of the Architect, who meditated the creation, according to that plan of the Material City.

The Word is not only the Creator, but occupies the place of the Supreme Being. Through Him all the Powers and Attributes of God act. On the other side, as first representative of the Human Family, He is the Protector of men and their Shepherd.

God gives to man the Soul or Intelligence, which exists before the body, and which he unites with the body. The reasoning

[paragraph continues] Principle comes from God through the Word, and communes with God and with the Word; but there is also in man an irrational Principle, that of the inclinations and passions which produce disorder, emanating from inferior spirits who fill the air as ministers of God. The body, taken from the Earth, and the irrational Principle that animates it concurrently with the rational Principle, are hated by God, while the rational soul which He has given it, is, as it were, captive in this prison, this coffin, that encompasses it. The present condition of man is not his primitive condition, when he was the image of the Logos. He has fallen from his first estate. But he may raise himself again, by following the directions of WISDOM [Σοφια] and of the Angels which God has commissioned to aid him in freeing himself from the bonds of the body, and combating Evil, the existence whereof God has permitted, *to furnish him the means of exercising his liberty*. The souls that are purified, not by the Law but by light, rise to the Heavenly regions, to enjoy there a perfect felicity. Those that persevere in evil go from body to body, the seats of passions and evil desires. The familiar lineaments of these doctrines will be recognized by all who read the Epistles of St. Paul, who wrote after Philo, the latter living till the reign of Caligula, and being the contemporary of Christ.

And the Mason is familiar with these doctrines of Philo: that the Supreme Being is a centre of Light whose rays or emanations pervade the Universe; for that is the Light for which all Masonic journeys are a search, and of which the sun and moon in our Lodges are only emblems: that Light and

Darkness, chief enemies from the beginning of Time, dispute with each other the empire of the world; which we symbolize by the candidate wandering in darkness and being brought to light: that the world was created, not by the Supreme Being, but by a secondary agent, who is but His WORD [the Λογος], and by types which are but his ideas, aided by an INTELLIGENCE, or WISDOM [Σοφια], which gives one of His Attributes; in which we see the occult meaning of the necessity of recovering "the Word"; and of our two columns of STRENGTH and WISDOM, which are also the two parallel lines that bound the circle representing the Universe: that the visible world is the image of the invisible world; that the essence of the Human Soul is the image of God, and it existed before the body; that the object of its terrestrial life is to disengage itself of its body or its

sepulchre; and that it will ascend to the Heavenly regions whenever it shall be purified; in which we see the meaning, now almost forgotten in our Lodges, of the mode of preparation of the candidate for apprenticeship, and his tests and purifications in the first Degree, according to the Ancient and Accepted Scottish Rite.

Philo incorporated in his eclecticism neither Egyptian nor Oriental elements. But there were other Jewish Teachers in Alexandria who did both. The Jews of Egypt were slightly jealous of, and a little hostile to, those of Palestine, particularly after the erection of the sanctuary at Leontopolis

by the High-Priest Onias; and therefore they admired and magnified those sages, who, like Jeremiah, had resided in Egypt. "The wisdom of Solomon" was written at Alexandria, and, in the time of St. Jerome, was attributed to Philo; but it contains principles at variance with his. It personifies Wisdom, and draws between its children and the Profane, the same line of demarcation that Egypt had long before taught to the Jews. That distinction existed at the beginning of the Mosaic creed. Moshah himself was an Initiate in the mysteries of Egypt, as he was compelled to be, as the adopted son of the daughter of Pharaoh, *Thouoris*, daughter of *Sesostris-Ramses*; who, as her tomb and monuments show, was, in the right of her infant husband, Regent of Lower Egypt or the Delta at the time of the Hebrew Prophet's birth, reigning at Heliopolis. She was also, as the reliefs on her tomb show, a Priestess of HATHOR and NEITH, the two great primeval goddesses. As her adopted son, living in her Palace and presence forty years, and during that time scarcely acquainted with his brethren the Jews, the law of Egypt compelled his initiation: and we find in many of his enactments the intention of preserving, between the common people and the Initiates, the line of separation which he found in Egypt. Moshah and Aharun his brother, the whole series of High-Priests, the Council of the 70 Elders, Salomoh and the entire succession of Prophets, were in possession of a higher science; and of that science Masonry is, at least, the lineal descendant. It was familiarly known as THE KNOWLEDGE OF THE WORD.

AMUN, at first the God of Lower Egypt only, where Moshah

was reared [a word that in Hebrew means Truth], was the Supreme God. He was styled "*the Celestial Lord, who sheds Light on hidden things*." He was the source of that divine life, of which the *crux ansata* is the symbol; and the source of all power, He

united all the attributes that the Ancient Oriental Theosophy assigned to the Supreme Being. He was the πλήρωμα (Pleroma), or "Fullness of things," for He comprehended in Himself everything; and the LIGHT; for he was the Sun-God. He was unchangeable in the midst of everything phenomenal in his worlds. He *created* nothing; but everything *emanated* from Him; and of Him all the other Gods were but manifestations.

The Ram was His living symbol; which you see reproduced in this Degree, lying on the book with seven seals on the tracing-board. He caused the creation of the world by the Primitive Thought [Εννοια, Ennoia], or *Spirit* [Πνευμα, Pneuma], that issued from him by means of his *Voice* or the WORD; and which *Thought* or *Spirit* was personified as the Goddess NEITH. She, too, was a divinity of *Light*, and mother of the Sun; and the Feast of Lamps was celebrated in her honor at Sais. The Creative *Power*, another manifestation of Deity, proceeding to the creation conceived of in her, the Divine *Intelligence*, produced with its Word the Universe, symbolized by an egg issuing from the mouth of KNEPH; from which egg came PHTHA, image of the Supreme

Intelligence as realized in the world, and the type of that manifested in man; the principal agent, also, of Nature, or the creative and productive Fire. PURE or RE, the Sun, or Celestial Light, whose symbol was ⊙, the point within a circle, was the son of PHTHA; and TIPHE, his wife, or the celestial firmament, with the seven celestial bodies, animated by spirits of genii that govern them, was represented on many of the monuments, clad in blue or yellow, her garments sprinkled with stars, and accompanied by the sun, moon, and five planets; and she was the type of Wisdom, and they of the Seven Planetary Spirits of the Gnostics, that with her presided over and governed the Sublunary world.

In this Degree, unknown for a hundred years to those who have practised it, these emblems reproduced refer to these old doctrines. The lamb, the yellow hangings strewed with stars, the seven columns, candlesticks, and seals all recall them to us.

The Lion was the symbol of ATHOM-RE, the Great God of Upper Egypt; the Hawk, of RA or PHRE; the Eagle, of MENDES; the Bull, of APIS; and three of these are seen under the platform on which our altar stands.

The first HERMES was the INTELLIGENCE or WORD of God. Moved with compassion for a race living without law, and wishing

to teach them that they sprang from His bosom, and to point out to them the way that they should go [the books which the first Hermes, the same with Enoch, had written on the mysteries of divine science, in the sacred characters, being unknown to those who lived after the flood], God sent to man OSIRIS and Isis, accompanied by THOTH, the incarnation or terrestrial repetition of the first HERMES; who taught men the arts, science, and the ceremonies of religion; and then ascended to Heaven or the Moon. OSIRIS was the Principle of Good. TYPHON, like AHRIMAN, was the principle and source of all that is evil in the moral and physical order. Like the Satan of Gnosticism, he was confounded with Matter.

From Egypt or Persia the new Platonists borrowed the idea, and the Gnostics received it from them, that man, in his terrestrial career, is successively under the influence of the Moon, of Mercury, of Venus, of the Sun, of Mars, of Jupiter, and of Saturn, until he finally reaches the Elysian Fields; an idea again symbolized in the Seven Seals.

The Jews of Syria and Judea were the direct precursors of Gnosticism; and in their doctrines were ample oriental elements. These Jews had had with the Orient, at two different periods, intimate relations, familiarizing them with the doctrines of Asia, and especially of Chaldea and Persia;--their forced residence in Central Asia under the Assyrians and Persians; and their voluntary dispersion over the whole East, when subjects of the Seleucidæ and the Romans. Living near two-thirds of a century, and many of them long afterward, in

Mesopotamia, the cradle of their race; speaking the same language, and their children reared with those of the Chaldeans, Assyrians, Medes, and Persians, and receiving from them their names (as the case of Danayal, who was called Bæltasatsar, proves), they necessarily adopted many of the doctrines of their conquerors. Their descendants, as Azra and Nahamaiah show us, hardly desired to leave Persia, when they were allowed to do so. They had a special jurisdiction, and governors and judges taken from their own people; many of them held high office, and their children were educated with those of the highest nobles. Danayal was the friend and minister of the King, and the Chief of the College of the Magi at Babylon; if we may believe the book which bears his name, and trust to the incidents related in its highly figurative and imaginative style. Mordecai,

p. 256

too, occupied a high station, no less than that of Prime Minister, and Esther or Astar, his cousin, was the Monarch's wife.

The Magi of Babylon were expounders of figurative writings, interpreters of nature, and of dreams,--astronomers and divines; and from their influences arose among the Jews, after their rescue from captivity, a number of sects, and a new exposition, the mystical interpretation, with all its wild fancies and infinite caprices. The *Aions* of the Gnostics, the *Ideas* of Plato, the *Angels* of the Jews, and the *Demons* of the Greeks, all correspond to the *Ferouers* of Zoroaster.

A great number of Jewish families remained permanently in their new country; and one of the most celebrated of their schools was at Babylon. They were soon familiarized with the doctrine of Zoroaster, which itself was more ancient than Kuros. From the system of the Zend-Avesta they borrowed, and subsequently gave large development to, everything that could be reconciled with their own faith; and these additions to the old doctrine were soon spread, by the constant intercourse of commerce, into Syria and Palestine.

In the Zend-Avesta, God is Illimitable Time. No origin can be assigned to Him: He is so entirely enveloped in His glory, His nature and attributes are so inaccessible to human Intelligence, that He can be only the object of a silent Veneration. Creation took place by emanation from Him. The first emanation was the primitive Light, and from that the King of *Light*, ORMUZD. By the "WORD," *Ormuzd* created the world pure. He is its preserver and judge; a Being Holy and Heavenly; Intelligence and Knowledge; the First-born of Time without limits; and invested with all the Powers of the Supreme Being.

Still he is, strictly speaking, the *Fourth* Being. He had a *Ferouer*, a pre-existing Soul [in the language of Plato, a *type* or *ideal*]; and it is said of Him, that He existed from the beginning, in the primitive *Light*. But, that *Light* being but an element, and His *Ferouer* a type, he is, in ordinary language, *the First-born* of ZEROUANE-AKHERENE. Behold, again, "THE WORD" of Masonry; the *Man*, on the Tracing-Board of

this Degree; the LIGHT toward which all Masons travel.

He created after his own image, six Genii called *Amshaspands*, who surround his Throne, are his organs of communication with inferior spirits and men, transmit to Him their prayers, solicit for

them His favors, and serve them as models of purity and perfection. Thus we have the *Demiourgos* of Gnosticism, and the six *Genii* that assist him. These are the Hebrew Archangels of the Planets.

The names of these *Amshaspands* are Bahman, Ardibehest, Schariver, Sapandomad, Khordad, and Amerdad.

The fourth, the Holy SAPANDOMAD, created the first man and woman.

Then ORMUZD created 28 *Izeds*, of whom MITHRAS is the chief. They watch, with *Ormuzd* and the *Amshaspands*, over the happiness, purity, and preservation of the world, which is under their government; and they are also models for mankind and interpreters of men's prayers. With *Mithras* and *Ormuzd*, they make a *pleroma* [or complete number] of 30, corresponding to the thirty Aions of the Gnostics, and to the *ogdoade*, *dodecade*, and *decade* of the Egyptians. *Mithras* was the Sun-God, invoked with, and soon confounded with him, becoming the object of a special worship, and eclipsing

Ormuzd himself.

The third order of pure spirits is more numerous. They are the *Ferouers*, the THOUGHTS of Ormuzd, or the IDEAS which he conceived before proceeding to the creation of things. They too are superior to men. They protect them during their life on earth; they will purify them from evil at their resurrection. They are their tutelary genii, from the fall to the complete regeneration.

AHRIMAN, second-born of the Primitive Light, emanated from it, pure like ORMUZD; but, proud and ambitious, yielded to jealousy of the First-born. For his hatred and pride, the Eternal condemned him to dwell, for 12,000 years, in that part of space where no ray of light reaches; the black empire of darkness. In that period the struggle between *Light* and *Darkness*, *Good* and *Evil*, will be terminated.

AHRIMAN scorned to submit, and took the field against ORMUZD. To the good spirits created by his Brother, he opposed an innumerable army of Evil Ones. To the seven *Amshaspands* he opposed seven *Archdevs*, attached to the seven Planets; to the *Izeds* and *Ferouers* an equal number of *Devs*, which brought upon the world all moral and physical evils. Hence *Poverty*, *Maladies*, *Impurity*, *Envy*, *Chagrin*, *Drunkenness*, *Falsehood*, *Calumny*, and their horrible array.

The image of Ahriman was the Dragon, confounded by the

[paragraph continues] Jews with Satan and the Serpent-Tempter. After a reign of 3000 years, Ormuzd had created the Material World, in six periods, calling successively into existence the Light, Water, Earth, plants, animals, and Man. But Ahriman concurred in creating the earth and water; for darkness was already an element, and Ormuzd could not exclude its Master. So also the two concurred in producing Man. Ormuzd produced, by his Will and Word, a Being that was the type and source of universal life for everything that exists under Heaven. He placed in man a pure principle, or Life, proceeding from the Supreme Being. But Ahriman destroyed that pure principle, in the form wherewith it was clothed; and when Ormuzd had made, of its recovered and purified essence, the first man and woman, Ahriman seduced and tempted them with wine and fruits; the woman yielding first.

Often, during the three latter periods of 3000 years each, Ahriman and Darkness are, and are to be, triumphant. But the pure souls are assisted by the Good Spirits; the Triumph of Good is decreed by the Supreme Being, and the period of that triumph will infallibly arrive. When the world shall be most afflicted with the evils poured out upon it by the spirits of perdition, three Prophets will come to bring relief to mortals. SOSIOSCH, the principal of the Three, will regenerate the earth, and restore to it its primitive beauty, strength, and purity. He will judge the good and the wicked. After the universal resurrection of the good, he will conduct them to a home of everlasting happiness. Ahriman, his evil demons, and all wicked men, will also be purified in a torrent of melted

metal. The law of Ormuzd will reign everywhere; all men will be happy; all, enjoying unalterable bliss, will sing with Sosiosch the praises of the Supreme Being.

These doctrines, the details of which were sparingly borrowed by the Pharisaic Jews, were much more fully adopted by the Gnostics; who taught the restoration of all things, their return to their original pure condition, the happiness of those to be saved, and their admission to the feast of Heavenly Wisdom.

The doctrines of Zoroaster came originally from Bactria, an Indian Province of Persia. Naturally, therefore, it would include Hindu or Buddhist elements, as it did. The fundamental idea of Buddhism was, matter subjugating the intelligence, and intelligence freeing itself from that slavery. Perhaps something came to Gnosticism from China. "Before the chaos which preceded

p. 259

the birth of Heaven and Earth," says Lao-Tseu, "a single Being existed, immense and silent, immovable and ever active--the mother of the Universe. I know not its name: but I designate it by the word Reason. Man has his type and model in the Earth; Earth in Heaven; Heaven in Reason; and Reason in Itself." Here again are the Ferouers, the Ideas, the Aions the REASON or INTELLIGENCE [Εννοια], SILENCE [Σιγή], WORD [Λογος], and WISDOM [Σοφια] of the Gnostics.

The dominant system among the Jews after their captivity was

that of the Pharoschim or Pharisees. Whether their name was derived from that of the Parsees, or followers of Zoroaster, or from some other source, it is certain that they had borrowed much of their doctrine from the Persians. Like them they claimed to have the exclusive and mysterious knowledge, unknown to the mass. Like them they taught that a constant war was waged between the Empire of Good and that of Evil. Like them they attributed the sin and fall of man to the demons and their chief; and like them they admitted a special protection of the righteous by inferior beings, agents of Jehovah. All their doctrines on these subjects were at bottom those of the Holy Books; but singularly developed; and the Orient was evidently the source from which those developments came.

They styled themselves *Interpreters*; a name indicating their claim to the exclusive possession of the true meaning of the Holy Writings, by virtue of the oral tradition which Moses had received on Mount Sinai, and which successive generations of Initiates had transmitted, as they claimed, unaltered, unto them. Their very costume, their belief in the influences of the stars, and in the immortality and transmigration of souls, their system of angels and their astronomy, were all foreign.

Sadduceeism arose merely from an opposition essentially Jewish, to these foreign teachings, and that mixture of doctrines, adopted by the Pharisees, and which constituted the popular creed.

We come at last to the *Essenes* and *Therapeuts*, with whom this Degree is particularly concerned. That intermingling of oriental and occidental rites, of Persian and Pythagorean opinions, which we have pointed out in the doctrines of Philo, is unmistakable in the creeds of these two sects.

They were less distinguished by metaphysical speculations than by simple meditations and moral practices. But the latter always

partook of the Zoroastrian principle, that it was necessary to free the soul from the trammels and influences of matter; which led to a system of abstinence and maceration entirely opposed to the ancient Hebraic ideas, favorable as they were to physical pleasures.

In general, the life and manners of these mystical associations, as Philo and Josephus describe them, and particularly their prayers at sunrise, seem the image of what the Zend-Avesta prescribes to the faithful adorer or Ormuzd; and some of their observances cannot otherwise be explained.

The Therapeuts resided in Egypt, in the neighborhood of Alexandria; and the Essenes in Palestine, in the vicinity of the Dead Sea. But there was nevertheless a striking coincidence in their ideas, readily explained by attributing it to a foreign influence. The Jews of Egypt, under the influence of the School of Alexandria, endeavored in general to make their

doctrines harmonize with the traditions of Greece; and thence came, in the doctrines of the Therapeuts, as stated by Philo, the many analogies between the Pythagorean and Orphic ideas, on one side, and those of Judaism on the other: while the Jews of Palestine, having less communication with Greece, or contemning its teachings, rather imbibed the Oriental doctrines, which they drank in at the source and with which their relations with Persia made them familiar. This attachment was particularly shown in the Kabalah, which belonged rather to Palestine than to Egypt, though extensively known in the latter; and furnished the Gnostics with some of their most striking theories.

It is a significant fact, that while Christ spoke often of the Pharisees and Sadducees, He never once mentioned the Essenes, between whose doctrines and His there was so great a resemblance, and, in many points, so perfect an identity. Indeed, they are not named, nor even distinctly alluded to, anywhere in the New Testament.

John, the son of a Priest who ministered in the Temple at Jerusalem, and whose mother was of the family of Aharun, was in the deserts until the day of his showing unto Israel. He drank neither wine nor strong drink. Clad in hair-cloth, and with a girdle of leather, and feeding upon such food as the desert afforded, he preached, in the country about Jordan, the baptism of repentance, for the remission of sins; that is, the necessity of repentance proven by reformation. He taught the people charity and

liberality; the publicans, justice, equity, and fair dealing; the soldiery, peace, truth, and contentment; to do violence to none, accuse none falsely, and be content with their pay. He inculcated the necessity of a virtuous life, and the folly of trusting to their descent from Abraham.

He denounced both Pharisees and Sadducees as a generation of vipers, threatened with the anger of God. He baptized those who confessed their sins. He preached in the desert; and therefore in the country where the Essenes lived, professing the same doctrines. He was imprisoned before Christ began to preach. Matthew mentions him without preface or explanation; as if, apparently, his history was too well known to need any. "In those days," he says, "came John the Baptist, preaching in the wilderness of Judea." His disciples frequently fasted; for we find them with the Pharisees coming to Jesus to inquire why *His* Disciples did not fast as often as they; and He did not denounce *them*, as His habit was to denounce the Pharisees; but answered them kindly and gently.

From his prison, John sent two of his disciples to inquire of Christ: "Art thou he that is to come, or do we look for another?" Christ referred them to his miracles as an answer; and declared to the people that John was a prophet, and more than a prophet, and that no greater man had ever been born; but that the humblest Christian was his superior. He declared him to be Elias, who was to come.

John had denounced to Herod his marriage with his brother's wife as unlawful; and for this he was imprisoned, and finally executed to gratify her. His disciples buried him; and Herod and others thought he had risen from the dead and appeared again in the person of Christ. The people all regarded John as a prophet; and Christ silenced the Priests and Elders by asking them whether he was inspired. They feared to excite the anger of the people by saying that he was not. Christ declared that he came "in the way of righteousness"; and that the lower classes believed him, though the Priests and Pharisees did not.

Thus John, who was often consulted by Herod, and to whom that monarch showed great deference, and was often governed by his advice; whose doctrine prevailed very extensively among the people and the publicans, taught *some* creed older than Christianity. That is plain: and it is equally plain, that the very large

body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the humble, common people. They must, therefore, have been Essenes. It is plain, too, that Christ applied for baptism as a sacred rite, well known and long practiced. It was becoming to him, he said, to fulfill all righteousness.

In the 18th chapter of the Acts of the Apostles we read thus: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

This man *was instructed in the way of the Lord*, and, being fervent in spirit, *he spake and taught diligently the things of the Lord, knowing only the baptism of John*; and he began to speak boldly in the synagogue; whom, when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him *the way of God* more perfectly."

Translating this from the symbolic and figurative language into the true ordinary sense of the Greek text, it reads thus: "And a certain Jew, named Apollos, an Alexandrian by birth, an eloquent man, and of extensive learning, came to Ephesus. He had learned in the mysteries the true doctrine in regard to God; and, being a zealous enthusiast, he spoke and taught diligently the truths in regard to the Deity, having received no other baptism than that of John." He knew nothing in regard to Christianity; for he had resided in Alexandria, and had just then come to Ephesus; being, probably, a disciple of Philo, and a Therapeut.

"That, in all times," says St. Augustine, "is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself, which is now called the Christian religion, *really was known to the Ancients*, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called Christian; and this in our days is the Christian religion, not as having been wanting

in former times, but as having, in later times, received this name." The disciples were first called "Christians," at Antioch, when Barnabas and Paul began to preach there.

The Wandering or Itinerant Jews or Exorcists, who assumed to employ the Sacred Name in exorcising evil spirits, were no doubt Therapeutæ or Essenes,

"And it came to pass," we read in the 19th chapter of the Acts, verses 1 to 4, "that while Apollos was at Corinth, Paul, having passed through the upper parts of Asia Minor, came to Ephesus; and finding certain *disciples*, he said to them, 'Have ye received the Holy Ghost since ye became Believers?' And they said unto him, 'We have not so much as heard that there *is* any Holy Ghost.' And he said to them, 'In what, then, were you baptized?' And they said 'In John's baptism.' Then said Paul, 'John indeed baptized with the baptism of repentance, saying to the people that they should believe in Him who was to come after him, that is, in Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus."

This faith, taught by John, and so nearly Christianity, could have been nothing but the doctrine of the Essenes; and there can be no doubt that John belonged to that sect. The place where he preached, his macerations and frugal diet, the doctrines he taught, all prove it conclusively. There was no other sect to which he *could* have belonged; certainly none so numerous as his, *except* the Essenes.

We find, from the two letters written by Paul to the brethren at Corinth, that City of Luxury and Corruption, that there were contentions among them. Rival sects had already, about the 57th year of our era, reared their banners there, as followers, some of Paul, some of Apollos, and some of Cephas. Some of them denied the resurrection. Paul urged them to adhere to the doctrines taught by himself, and had sent Timothy to them to bring them afresh to their recollection.

According to Paul, Christ was to come again. He was to put an end to all other Principalities and Powers, and finally to Death, and then be Himself once more merged in God; *who should then be all in all*.

The forms and ceremonies of the Essenes were symbolical. They had, according to Philo the Jew, four Degrees; the members being divided into two Orders, the *Practici* and *Therapeutici*; the latter being the contemplative and medical Brethren; and the former the active, practical, business men. They were Jews by birth; and had a greater affection for each other than the members of any other sect. Their brotherly love was intense. They fulfilled the Christian law, "Love one another." They despised riches. No one was to be found among them, having more than

another. The possessions of one were intermingled with those of the others; so that they all had but one patrimony, and were

brethren. Their piety toward God was extraordinary. Before sunrise they never spake a word about profane matters; but put up certain prayers which they had received from their forefathers. At dawn of day, and before it was light, their prayers and hymns ascended to Heaven. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies, and initiations into their mysteries; and the Candidate promised that he would ever practise fidelity to all men, and especially to those in authority, "because no one obtains the government without God's assistance."

Whatever they said, was firmer than an oath; but they avoided swearing, and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and despised death. They cultivated the science of medicine and were very skillful. They deemed it a good omen to dress in white robes. They had their own courts, and passed righteous judgments. They kept the Sabbath more rigorously than the Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about 30 miles southeast from Jerusalem, and Hebron about 20 miles south of that city. Josephus and Eusebius speak of them as an ancient sect; and they were no doubt the first among the Jews to embrace Christianity: with whose faith and doctrine their own tenets had so many points of resemblance, and were indeed in a great measure the same. Pliny regarded them as a very ancient

people.

In their devotions they turned toward the rising sun; as the Jews generally did toward the Temple. But they were no idolaters; for they observed the law of Moses with scrupulous fidelity. They held all things in common, and despised riches, their wants being supplied by the administration of Curators or Stewards. The Tetractys, composed of round dots instead of jods, was revered among them. This being a Pythagorean symbol, evidently shows their connection with the school of Pythagoras; but their peculiar tenets more resemble those of Confucius and Zoroaster; and probably were adopted while they were prisoners in Persia; which explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves.

p. 265

[paragraph continues] The whole of their time was spent in labor, meditation, and prayer; and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They believed in the unity of God. They supposed the souls of men to have fallen, by a disastrous fate, from the regions of purity and light, into the bodies which they occupy; during their continuance in which they considered them confined as in a prison. Therefore they did not believe in the resurrection of the body; but in that of the soul only. They

believed in a future state of rewards and punishments; and they disregarded the ceremonies or external forms enjoined in the law of Moses to be observed in the worship of God; holding that the words of that lawgiver were to be understood in a mysterious and recondite sense, and not according to their literal meaning. They offered no sacrifices, except at home; and by meditation they endeavored, as far as possible, to isolate the soul from the body, and carry it back to God.

Eusebius broadly admits "that the ancient Therapeutæ were Christians; and that their ancient writings were our Gospels and Epistles."

The ESSENES were of the Eclectic Sect of Philosophers, and held PLATO in the highest esteem; they believed that true philosophy, the greatest and most salutary gift of God to mortals, was scattered, in various portions, through all the different Sects; and that it was, consequently, the duty of every wise man to gather it from the several quarters where it lay dispersed, and to employ it, thus reunited, in destroying the dominion of impiety and vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes; as would naturally be supposed, from the fact that they reverenced the Sun, not as a god, but as a symbol of light and fire; the fountain of which, the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas, and allegories. They believed in the esoteric and exoteric meanings of the Scriptures; and, as we have already said, they had a warrant for That in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New. The Christian writers, and even Christ himself, recognized it as a

truth, that all Scripture had an inner and an outer meaning. Thus we find it said as follows, in one of the Gospels:

"Unto you it is given to know the mystery of the Kingdom of God; but unto men *that are without*, all these things are done in parables; that seeing, they may see and not perceive, and hearing they may hear and not understand. . . . And the disciples came and said unto him, 'Why speakest Thou the truth in parables?'--He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.'"

Paul, in the 4th chapter of his Epistle to the Galatians, speaking of the simplest facts of the Old Testament, asserts that they are *an allegory*. In the 3d chapter of the second letter to the Corinthians, he declares himself a minister of the New Testament, appointed by God; "Not of the letter, but of the spirit; for the letter killeth." Origen and St. Gregory held that the Gospels were not to be taken in their literal sense; and Athanasius admonishes us that "Should we understand sacred

writ according to the letter, we should fall into the most enormous blasphemies."

Eusebius said, "Those who preside over the Holy Scriptures, philosophize over them, and expound their literal sense by allegory."

The sources of our knowledge of the Kabalistic doctrines, are the books of Jezirah and Sohar, the former drawn up in the second century, and the latter a little later; but containing materials much older than themselves. In their most characteristic elements, they go back to the time of the exile. In them, as in the teachings of Zoroaster, everything that exists emanated from a source of infinite LIGHT. Before everything, existed THE ANCIENT OF DAYS, the KING OF LIGHT; a title often given to the Creator in the *Zend-Avesta* and the code of the *Sabœans*. With the idea so expressed is connected the pantheism of India. THE KING OR LIGHT, THE ANCIENT, is ALL THAT IS. He is not only the real cause of all Existences; he is Infinite [AINSOPH]. He is HIMSELF: there is nothing in Him that We can call *Thou*.

In the Indian doctrine, not only is the Supreme Being the real cause of all, but he is the only real Existence: all the rest is illusion. In the Kabalah, as in the Persian and Gnostic doctrines, He is the Supreme Being unknown to all, the "Unknown Father." The world is his revelation, and subsists only in Him. His attributes

are reproduced there, with different modifications, and in different degrees, so that the Universe is His Holy Splendor: it is but His Mantle; but it must be revered in silence. All beings have emanated from the Supreme Being: The nearer a being is to Him, the more perfect it is; the more remote in the scale, the less its purity.

A ray of Light, shot from the Deity, is the cause and principle of all that exists. It is at once Father and Mother of All, in the sublimest sense. It penetrates everything; and without it nothing can exist an instant. From this double FORCE, designated by the two parts of the word I∴H∴U∴H∴ emanated the FIRST-BORN of God, the Universal FORM, in which are contained all beings; the Persian and Platonic Archetype of things, united with the Infinite by the primitive ray of Light.

This First-Born is the Creative Agent, Conservator, and animating Principle of the Universe. It is THE LIGHT of LIGHT. It possesses the three Primitive Forces of the Divinity, LIGHT, SPIRIT, and LIFE [Φώς, Πνευμά, and Ζων]. As it has received what it gives, Light and Life, it is equally considered as the generative and conceptive Principle, the Primitive Man, ADAM KADMON. As such, it has revealed itself in ten emanations or *Sephiroth*, which are not ten different beings, nor even beings at all; but sources of life, vessels of Omnipotence, and types of Creation. They are *Sovereignty* or *Will*, *Wisdom*, *Intelligence*, *Benignity*, *Severity*, *Beauty*, *Victory*, *Glory*, *Permanency*, and *Empire*. These are

attributes of God; and this idea, that God reveals Himself by His attributes, and that the human mind cannot perceive or discern God Himself, in his works, but only his mode of manifesting Himself, is a profound Truth. We know of the Invisible only what the Visible reveals.

Wisdom was called NOUS and LOGOS [and Νοῦς Λογος], INTELLECT or the WORD. *Intelligence*, source of the oil of anointing, responds to the Holy Ghost of the Christian Faith.

Beauty is represented by green and yellow. *Victory* is YAHOVAH-TSABAOTH, the column on the right hand, the column *Jachin*: *Glory* is the column *Boaz*, on the left hand. And thus our symbols appear again in the Kabalah. And again the LIGHT, the object of our labors, appears as the creative power of Deity. The circle, also, was the special symbol of the first Sephirah, Kether, or the Crown,

We do not further follow the Kabalah in its four Worlds of Spirits, *Aziluth*, *Briah*, *Yezirah*, and *Asiah*, or of *emanation*, *creation*, *formation*, and *fabrication*, one inferior to and one emerging from the other, the superior always enveloping the inferior; its doctrine that, in all that exists, there is nothing purely material; that all comes from God, and in all He proceeds by irradiation; that everything subsists by the Divine ray that penetrates creation; and all is united by the Spirit of God, which is the life of life; so that all is God; the Existences that inhabit the four worlds, inferior to each other in

proportion to their distance from the Great King of Light: the contest between the good and evil Angels and Principles, to endure until the Eternal Himself cones to end it and re-establish the primitive harmony; the four distinct parts of the Soul of Man; and the migrations of impure souls, until they are sufficiently purified to share with the Spirits of Light the contemplation of the Supreme Being whose Splendor fills the Universe.

The WORD was also found in the Phœnician Creed. As in all those of Asia, a WORD of God, written in starry characters, by the planetary Divinities, and communicated by the Demi-Gods, as a profound mystery, to the higher classes of the human race, to be communicated by them to mankind, created the world. The faith of the Phœnicians was an emanation from that ancient worship of the Stars, which in the creed of Zoroaster alone, is connected with a faith in one God. Light and Fire are the most important agents in the Phœnician faith. There is a race of children of the Light. They adored the Heaven with its Lights, deeming it the Supreme God.

Everything emanates from a Single Principle, and a Primitive Love, which is the Moving Power of All and governs all. Light, by its union with Spirit, whereof it is but the vehicle or symbol, is the Life of everything, and penetrates everything. It should therefore be respected and honored everywhere; for everywhere it governs and controls.

The Chaldaic and Jerusalem Paraphrasts endeavored to render

the phrase, DEBAR-YAHOVAH [דבר יהוה], the Word of God, a personality, wherever they met with it. The phrase, "And God created man," is, in the Jerusalem Targum, "And the Word of IHUH created man."

So, in xxviii. Gen. 20, 21, where Jacob says: "If God [יהיה אלהים

[paragraph continues] IHIH ALHIM] will be with me . . . then shall IHUH be my ALHIM [והיה יהוה לי לאלהים, UHIH IHUH LI LALHIM]; and this stone shall be God's House [יהיה בית אלהים, IHUH BITH ALHIM]: Onkelos paraphrases it, "If the word of IHUH will be my help . . . . then the word of IHUH shall be my God."

So, in iii. Gen. 8, for "The Voice of the Lord God" [יהוה אלהים IHUH ALHIM], we have, "The Voice of the Word of IHUH."

In ix. Wisdom, 1, "O God of my Fathers and Lord of Mercy! who has made all things with thy word. ἐν λόγου σου."

And in xviii. Wisdom, 15, "Thine Almighty Word [Λογος] leaped down from Heaven."

Philo speaks of the Word as being the same with God. So in several places he calls it "δεύτερος Θεἰος Λόγος" the Second Divinity; "εἰκὼν του Θεοῦ," the Image of God: the Divine

Word that made all things: "the ὕπαρχος" substitute, of God; and the like.

Thus, when John commenced to preach, had been for ages agitated, by the Priests and Philosophers of the East and West, the great questions concerning the eternity or creation of matter: immediate or intermediate creation of the Universe by the Supreme God; the origin, object, and final extinction of evil; the relations between the intellectual and material worlds, and between God and man; and the creation, fall, redemption, and restoration to his first estate, of man.

The Jewish doctrine, differing in this from all the other Oriental creeds, and even from the Alohaȳistic legend with which the book of Genesis commences, attributed the creation to the immediate action of the Supreme Being. The Theosophists of the other Eastern Peoples interposed more than one intermediary between God and the world. To place between them but a single Being, to suppose for the production of the world but a single intermediary, was, in their eyes, to lower the Supreme Majesty. The interval between God, who is perfect Purity, and matter, which is base and foul, was too great for them to clear it at a single step. Even in the Occident, neither Plato nor Philo could thus impoverish the Intellectual World.

Thus, Cerinthus of Ephesus, with most of the Gnostics, Philo, the Kabalah, the Zend-Avesta, the Puranas, and all the Orient, deemed the distance and antipathy between the Supreme

Being and the material world too great, to attribute to the former the creation of the latter. Below, and emanating from, or created

by, the Ancient of Days, the Central Light, the Beginning, or First Principle [Αρχὴ], one, two, or more Principles, Existences, or Intellectual Beings were imagined, to some one or more of whom [without any immediate creative act on the part of the Great Immovable, Silent Deity], the immediate creation of the material and mental universe was due.

We have already spoken of many of the speculations on this point. To some, the world was created by the LOGOS or WORD, first manifestation of, or emanation from, the Deity. To others, the beginning of creation was by the emanation of a ray of LIGHT, creating the principle of *Light* and *Life*. The Primitive THOUGHT, creating the inferior Deities, a succession of INTELLIGENCES, the Iynges of Zoroaster, his *Amshaspands*, *Izeds*, and *Ferouers*, the *Ideas* of Plato, the *Aions* of the Gnostics, the *Angels* of the Jews, the *Nous*, the *Demiourgos*, the DIVINE REASON, the *Powers* or *Forces* of Philo, and the Alohayim, Forces or Superior Gods of the ancient legend with which Genesis begins; to these and other intermediaries the creation was owing. No restraints were laid on the Fancy and the Imagination. The veriest Abstractions became Existences and Realities. The attributes of God, personified, became Powers, Spirits, Intelligences.

God was the *Light of Light*, *Divine Fire*, the *Abstract Intellectuality*, the *Root* or *Germ* of the Universe. *Simon Magus*, founder of the Gnostic faith, and many of the early Judaizing Christians, admitted that the manifestations of the Supreme Being, as FATHER, or JEHOVAH, SON or CHRIST, and HOLY SPIRIT, were only so many different *modes* of Existence, or *Forces* [δυναμεις] of the same God. To others they were, as were the multitude of Subordinate Intelligences, real and distinct beings.

The Oriental imagination revelled in the creation of these Inferior Intelligences, Powers of Good and Evil, and Angels. We have spoken of those imagined by the Persians and the Kabalists. In the Talmud, every star, every country, every town, and almost every tongue has a Prince of Heaven as its Protector. JEHUEL is the guardian of fire, and MICHAEL, of water. Seven spirits assist each; those of fire being *Seraphiel*, *Gabriel*, *Nitriel*, *Tammael*, *Tchimschiel*, *Hadarniel*, and *Sarniel*. These seven are represented by the square columns of this Degree, while the columns JACHIN and BOAZ represent the angels of fire and water. But the columns are not representatives of these alone.

To Basilides, God was without name, uncreated, at first containing and concealing in Himself the Plenitude of His Perfections; and when these are by Him displayed and manifested, there result as many particular Existences, all analogous to Him, and still and always Him. To the Essenes

and the Gnostics, the East and the West both devised this faith; that the Ideas, Conceptions, or Manifestations of the Deity were so many Creations, so many Beings, all God, nothing without Him, but more than what we now understand by the word *ideas*. They emanated from and were again merged in God. They had a kind of middle existence between our modern ideas, and the intelligences or ideas, elevated to the rank of genii, of the Oriental mythology.

These personified attributes of Deity, in the theory of Basilides, were the Πρωτόγονος or *First-born*, Νοῦς [*Nous* or *Mind*]: from it emanates Λογος [*Logos*, or THE WORD] from it Φρόνησις: [*Phronesis*, *Intellect*]: from it Σοφια [*Sophia*, *Wisdom*]: from it Δύναμις [*Dunamis*, *Power*]: and from it Δικαιοσύνη [*Dikaiosune*, *Righteousness*]: to which latter the Jews gave the name of Ειρηνη [*Eirene*, *Peace*, or *Calm*], the essential characteristics of Divinity, and harmonious effect of all His perfections. The whole number of successive emanations was 365, expressed by the Gnostics, in Greek letters, by the mystic word ΑΒΡΑΞΑΣ [*Abraxas*]; designating God as manifested, or the aggregate of his manifestations; but not the Supreme and Secret God Himself. These three hundred and sixty-five Intelligences compose altogether the Fullness or *Plenitude* [Πληρωμα] of the Divine Emanations.

With the Ophites, a sect of the Gnostics, there were seven inferior spirits [inferior to Ialdabaoth, the Demiourgos or Actual Creator]: *Michaël*, *Surièl*, *Raphaël*, *Gabriel*, *Thauthabaoth*, *Erataoth*, and *Athaniel*, the genii of the stars

called the Bull, the Dog, the Lion, the Bear, the Serpent, the Eagle, and the Ass that formerly figured in the constellation Cancer, and symbolized respectively by those animals; as *Ialdabaoth*, *Iao*, *Adonaï*, *Eloï*, *Oraï*, and *Astaphaï* were the genii of Saturn, the Moon, the Sun, Jupiter, Venus, and Mercury.

The WORD appears in all these creeds. It is the *Ormuzd* of Zoroaster, the *Ainsoph* of the Kabalah, the *Nous* of Platonism and Philonism, and the *Sophia* or *Demiourgos* of the Gnostics.

And all these creeds, while admitting these different manifestations of the Supreme Being, held that His identity was immutable

p. 272

and permanent. That was Plato's distinction between the Being always the same [τὸ ὅν] and the perpetual flow of things incessantly changing, the Genesis.

The belief in dualism in some shape, was universal. Those who held that everything emanated from God, aspired to God, and re-entered into God, believed that, among those emanations were two adverse Principles, of Light and Darkness, Good and Evil. This prevailed in Central Asia and in Syria; while in Egypt it assumed the form of Greek speculation. In the former, a second Intellectual Principle was admitted, active in its Empire of Darkness, audacious against

the Empire of Light. So the Persians and Sabeans understood it. In Egypt, this second Principle was Matter, as the word was used by the Platonic School, with its sad attributes, Vacuity, Darkness, and Death. In their theory, matter could be animated only by the low communication of a principle of divine life. It resists the influences that would spiritualize it. That resisting Power is Satan, the rebellious Matter, Matter that does not partake of God.

To many there were two Principles; the Unknown Father, or Supreme and Eternal God, living in the centre of the Light, happy in the perfect purity of His being; the other, eternal Matter, that inert, shapeless, darksome mass, which they considered as the source of all evils, the mother and dwelling-place of Satan.

To Philo and the Platonists, there was a Soul of the world, creating visible things, and active in them, as agent of the Supreme Intelligence; realizing therein the ideas communicated to Him by that Intelligence, and which sometimes excel His conceptions, but which He executes without comprehending them.

The Apocalypse or Revelations, by whomever written, belongs to the Orient and to extreme antiquity. It reproduces what is far older than itself. It paints, with the strongest colors that the Oriental genius ever employed, the closing scenes of the great struggle of Light, and Truth, and Good, against Darkness, Error, and Evil; personified in that between the

New Religion on one side, and Paganism and Judaism on the other. It is a particular application of the ancient myth of Ormuzd and his Genii against Ahriman and his Devs; and it celebrates the final triumph of Truth against the combined powers of men and demons. The ideas and imagery are borrowed from every quarter; and allusions are found in it to the doctrines of all ages. We are continually reminded

of the Zend-Avesta, the Jewish Codes, Philo, and the Gnosis. The Seven Spirits surrounding the Throne of the Eternal, at the opening of the Grand Drama, and acting so important a part throughout, everywhere the first instruments of the Divine Will and Vengeance, are the Seven Amshaspands of Parsism; as the Twenty-four Ancients, offering to the Supreme Being the first supplications and the first homage, remind us of the Mysterious Chiefs of Judaism, foreshadow the Eons of Gnosticism, and re-produce the twenty-four Good Spirits created by Ormuzd and inclosed in an egg.

The Christ of the Apocalypse, First-born of Creation and of the Resurrection, is invested with the characteristics of the Ormuzd and Sosiosch of the Zend-Avesta, the Ainsoph of the Kabalah and the Carpistes [Καρπιότης] of the Gnostics. The idea that the true Initiates and Faithful become Kings and Priests, is at once Persian, Jewish, Christian, and Gnostic. And the definition of the Supreme Being, that He is at once Alpha and Omega, the beginning and the end--He that was, and is, and is to come, *i.e.*, Time illimitable, is Zoroaster's

definition of Zerouane-Akherene.

The depths of Satan which no man can measure; his triumph for a time by fraud and violence; his being chained by an angel; his reprobation and his precipitation into a sea of metal; his names of the Serpent and the Dragon; the whole conflict of the Good Spirits or celestial armies against the bad; are so many ideas and designations found alike in the Zend-Avesta, the Kabalah, and the Gnosis.

We even find in the Apocalypse that singular Persian idea, which regards some of the lower animals as so many Devs or vehicles of Devs.

The guardianship of the earth by a good angel, the renewing of the earth and heavens, and the final triumph of pure and holy men, are the same victory of Good over Evil, for which the whole Orient looked.

The gold, and white raiments of the twenty-four Elders are, as in the Persian faith, the signs of a lofty perfection and divine purity.

Thus the Human mind labored and struggled and tortured itself for ages, to explain to itself what it felt, without confessing it, to be inexplicable. A vast crowd of indistinct abstractions, hovering

in the imagination, a train of words embodying no tangible meaning, an inextricable labyrinth of subtleties, was the result.

But one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. God is great, and good, and wise. Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They *must* be consistent with God's goodness, purity, and infinite perfection; and there *must* be a mode of explaining them, if we could but find it out; as, in all ways we will endeavor to do. Ultimately, Good will prevail, and Evil be overthrown. God alone *can* do this, and He *will* do it, by an Emanation from Himself, assuming the Human form and redeeming the world.

Behold the object, the end, the result, of the great speculations and logomachies of antiquity; the ultimate annihilation of evil, and restoration of Man to his first estate, by a Redeemer, a Masayah, a Christos, the incarnate Word, Reason, or Power of Deity.

This Redeemer is the Word or Logos, the Ormuzd of Zoroaster, the Ainsoph of the Kabalah, the Nous of Platonism and Philonism; He that was in the Beginning with God, and was God, and by Whom everything was made. That He was looked for by all the People of the East is abundantly shown by the Gospel of John and the Letters of Paul; wherein scarcely anything seemed necessary to be said in proof that

such a Redeemer was to come; but all the energies of the writers are devoted to showing that Jesus was that Christos whom all the nations were expecting; the "Word," the Masayah, the Anointed or Consecrated One.

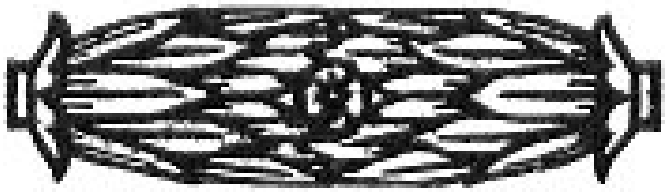
In this Degree the great contest between good and evil, in anticipation of the appearance and advent of the Word or Redeemer is symbolized; and the mysterious esoteric teachings of the Essenes and the Cabalists. Of the practices of the former we gain but glimpses in the ancient writers; but we know that, as their doctrines were taught by John the Baptist, they greatly resembled those of greater purity and more nearly perfect, taught by Jesus; and that not only Palestine was full of John's disciples, so that the Priests and Pharisees did not dare to deny John's inspiration; but his doctrine had extended to Asia Minor, and had made converts in luxurious Ephesus, as it also had in Alexandria in Egypt; and that they readily embraced the Christian faith, of which they had before not even heard.

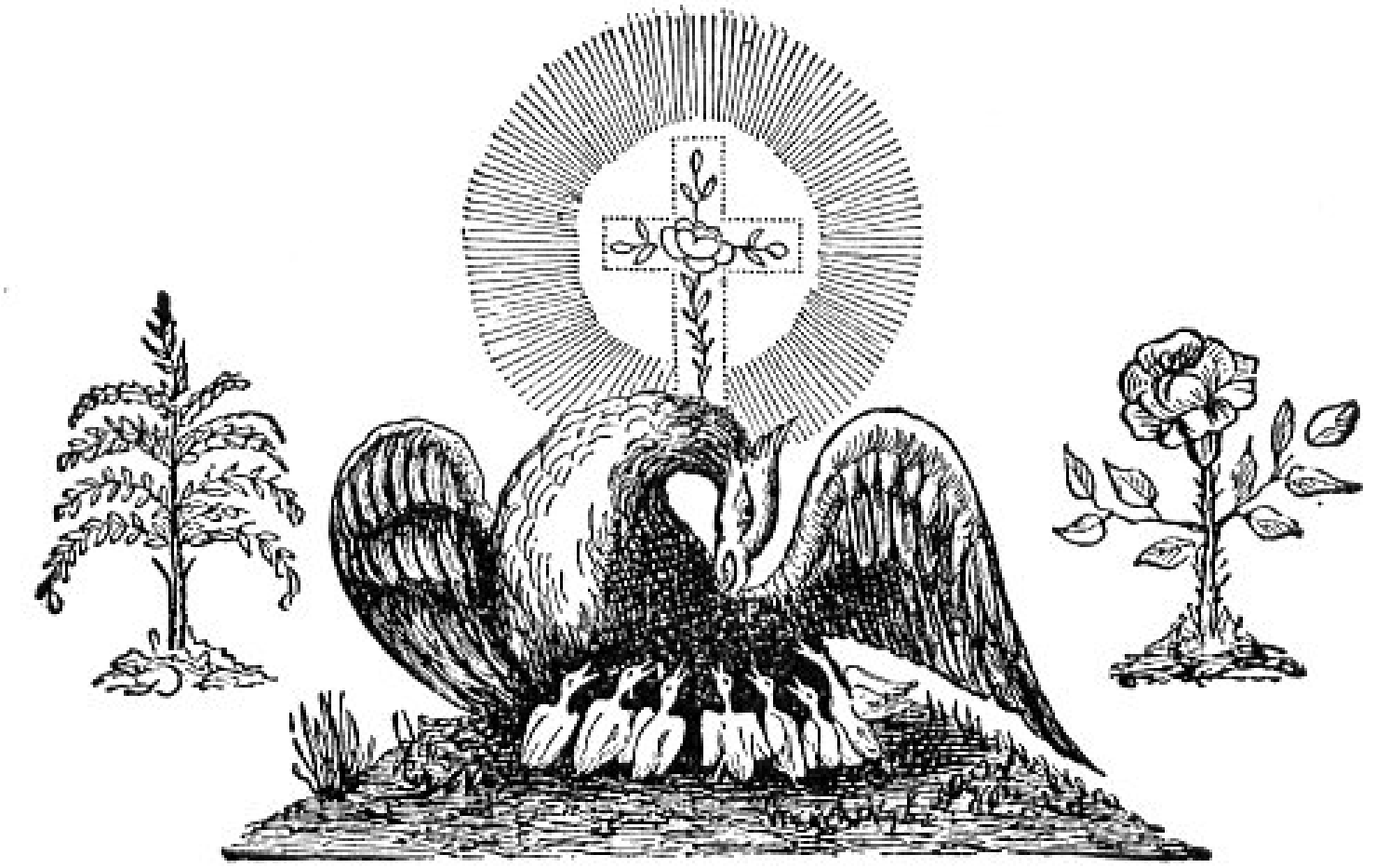
These old controversies have died away, and the old faiths have

faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico; teaching the same old truths as the Essenes taught by the shores of the Dead Sea, and as John the Baptist preached in the Desert;. truths

imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phœnicia, and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness,--Good conquer Evil, and Truth be victor over Error;--these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabalah, the Gnostics, and the Schools, are the religion and Philosophy of Masonry.

Those speculations and fancies it is useful to study; that knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally-acknowledged truths, which have in all ages been the Light by which Masons have been guided on their way; the Wisdom and Strength that like imperishable columns have sustained and will continue to sustain its glorious and magnificent Temple.





XVIII. KNIGHT ROSE CROIX.

[Prince Rose Croix.]

EACH of us makes such applications to his own faith and creed, of the symbols and ceremonies of this Degree, as seems to him proper. With these special interpretations we have here nothing to do. Like the legend of the Master Khūrūm, in which some see figured the condemnation and sufferings of Christ; others those of the unfortunate Grand Master of the Templars; others those of the first Charles, King of England; and others still the annual descent of the Sun at the winter Solstice to the regions of darkness, the basis of many an ancient legend; so the ceremonies of this Degree receive different explanations; each interpreting them for himself, and being offended at the interpretation of no other.

In no other way could Masonry possess its character of Universality; that character which has ever been peculiar to it from its origin; and which

enables two Kings, worshippers of different Deities, to sit together as Masters, while the walls of the first temple arose; and the men of Gebal, bowing down to the Phœnician Gods, to work by the side of the Hebrews to whom those Gods were abomination; and to sit with them in the same Lodge as brethren.

You have already learned that these ceremonies have one general significance, to every one, of every faith, who believes in God, and the soul's immortality.

The primitive men met in no Temples made with human hands. "God," said Stephen, the first Martyr, "dwelleth not in Temples made with hands." In the open air, under the overarching mysterious sky, in the great World-Temple, they uttered their vows and thanksgivings, and adored the God of Light; of that Light that was to them the type of Good, as darkness was the type of Evil.

All antiquity solved the enigma of the existence of Evil, by supposing the existence of a Principle of Evil, of Demons, fallen Angels, an Ahriman, a Typhon, a Siva, a Lok, or a Satan, that, first falling themselves, and plunged in misery and darkness, tempted man to his fall, and brought sin into the world. All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome, and the Supreme Deity reconciled to His creatures. The belief was general, that He was to be born of a Virgin, and suffer a painful death. The Indians called him Chrishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Har-Oeri; Plato, Love; and the Scandinavians, Balder.

Chrishna, the Hindoo Redeemer, was cradled and educated among Shepherds. A Tyrant, at the time of his birth, ordered all the male children to be slain. He performed miracles, say his legends, even raising the dead. He washed the feet of the Brahmins, and was meek and lowly of spirit. He was born of a Virgin; descended to Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them the gift of miracles.

The first Masonic Legislator whose memory is preserved to us by history, was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous. He called to the Priesthood all men, without distinction of caste, who felt themselves inspired by God to instruct men. Those who so associated themselves formed a Society of Prophets under the name of Samaneans. They recognized the existence of a single uncreated God, in whose bosom everything grows, is developed and transformed.

p. 278

[paragraph continues] The worship of this God reposed upon the obedience of all the beings He created. His feasts were those of the Solstices. The doctrines of Buddha pervaded India, China, and Japan. The Priests of Brahma, professing a dark and bloody creed, brutalized by Superstition, united together against Buddhism, and with the aid of Despotism, exterminated its followers. But their blood fertilized the new doctrine, which produced a new Society under the name of Gymnosophists; and a large number, fleeing to Ireland, planted their doctrines there, and there erected the round towers, some of which still stand, solid and unshaken as at first, visible monuments of the remotest ages.

The Phœnician Cosmogony, like all others in Asia, was the Word of God, written in astral characters, by the planetary Divinities, and communicated by the Demi-gods, as a profound mystery, to the brighter intelligences of Humanity, to be propagated by them among men. Their doctrines resembled the Ancient Sabeism, and being the faith of Hiram the King and his namesake the Artist, are of interest to all Masons. With them, the First Principle was half material, half spiritual, a dark air, animated and impregnated by the spirit; and a disordered chaos, covered with thick darkness. From this came the WORD, and thence creation and generation; and thence a race of men, children of light, who adored Heaven and its Stars as the Supreme Being; and whose different gods were but incarnations of the Sun, the Moon, the Stars, and the Ether. *Chrysor* was the great igneous power of Nature, and *Baal* and *Malakarth* representations of the Sun and Moon, the latter word, in Hebrew, meaning Queen.

Man had fallen, but not by the tempting of the serpent. For, with the Phœnicians, the serpent was deemed to partake of the Divine Nature, and was

sacred, as he was in Egypt. He was deemed to be immortal, unless slain by violence, becoming young again in his old age, by entering into and consuming himself. Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of eternity. With the head of a hawk he was of a Divine Nature, and a symbol of the sun. Hence one Sect of the Gnostics took him for their good genius, and hence the brazen serpent reared by Moses in the Desert, on which the Israelites looked and lived.

"Before the chaos, that preceded the birth of Heaven and Earth," said the Chinese Lao-Tseu, "a single Being existed, immense

and silent, immutable and always acting; the mother of the Universe. I know not the name of that Being, but I designate it by the word Reason. Man has his model in the earth, the earth in Heaven, Heaven in Reason, and Reason in itself."

"I am," says Isis, "Nature; parent of all things, the sovereign of the Elements, the primitive progeny of Time, the most exalted of the Deities, the first of the Heavenly Gods and Goddesses, the Queen of the Shades, the uniform countenance; who dispose with my rod the numerous lights of Heaven, the salubrious breezes of the sea, and the mournful silence of the dead; whose single Divinity the whole world venerates in many forms, with various rites and by many names. The Egyptians, skilled in ancient lore, worship me with proper ceremonies, and call me by my true name, Isis the Queen."

'The Hindu Vedas thus define the Deity:

"He who surpasses speech, and through whose power speech is expressed, know thou that He is Brahma; and not these perish-able things that man adores.

"He whom Intelligence cannot comprehend, and He alone, say the sages, through whose Power the nature of Intelligence can be understood, know thou that He is Brahma; and not these perish-able things that man adores.

"He who cannot be seen by the organ of sight, and through whose power the organ of seeing sees, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be heard by the organ of hearing, and through whose power the organ of hearing hears, know thou that He is Brahma; and not these perishable things that man adores.

"He who cannot be perceived by the organ of smelling, and through whose power the organ of smelling smells, know thou that He is Brahma; and not these perishable things that man adores."

"When God resolved to create the human race," said *Arius*, "He made a Being that He called The WORD, The Son, *Wisdom*, to the end that this Being might give existence to men." This WORD is the *Ormuzd* of Zoroaster, the *Ainsoph* of the Kabalah, the Noῦς of Plato and Philo, the *Wisdom* or *Demiourgos* of the Gnostics.

That is the True Word, the knowledge of which our ancient brethren sought as the priceless reward of their labors on the Holy Temple: the Word of Life, the Divine Reason, "in whom

was Life, and that Life the Light of men"; "which long shone in darkness, and the darkness comprehended it not;" the Infinite Reason that is the Soul of Nature, immortal, of which the Word of this Degree reminds us; and to believe wherein and revere it, is the peculiar duty of every Mason.

"In the beginning," says the extract from some older work, with which John commences his Gospel, "was the Word, and the Word was near to God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was Life, and the life was the Light of man; and the light shineth in darkness, and the darkness did not contain it."

It is an old tradition that this passage was from an older work. And Philostorgius and Nicephorus state, that when the Emperor Julian undertook

to rebuild the Temple, a stone was taken up, that covered the mouth of a deep square cave, into which one of the laborers, being let down by a rope, found in the centre of the floor a cubical pillar, on which lay a roll or book, wrapped in a fine linen cloth, in which, in capital letters, was the foregoing passage.

However this may have been, it is plain that John's Gospel is a polemic against the Gnostics; and, stating at the outset the current doctrine in regard to the creation by the Word, he then addresses himself to show and urge that this Word was Jesus Christ.

And the first sentence, fully-rendered into our language, would read thus: "When the process of emanation, of creation or evolution of existences inferior to the Supreme God began, the Word came into existence and was: and this word was [τρος τον Θεον] near to God; *i.e.* the immediate or first emanation from God: and it was God Himself, developed or manifested in that particular mode, and in action. And by that Word everything that is was created."--And thus Tertullian says that God made the World out of nothing, by means of His Word, Wisdom, or Power.

To Philo the Jew, as to the Gnostics, the Supreme Being was the *Primitive Light*, or *Archetype of Light*,--*Source* whence the rays emanate that illuminate Souls. He is the *Soul* of the World, and as such acts everywhere. He himself fills and bounds his whole existence, and his forces fill and penetrate everything. His Image is the WORD [LOGOS], a form more brilliant than fire, which is not pure light. This WORD dwells in God; for it is within His Intelligence that the Supreme Being frames for Himself the

p. 281

[paragraph continues] Types of Ideas of all that is to assume reality in the Universe. The WORD is the Vehicle by which God acts on the Universe; the World of Ideas by means whereof God has created visible things; the more Ancient God, as compared with the Material World; Chief and General Representative of all Intelligences; the Arch-angel, type and representative of all spirits, even those of Mortals; the type of Man; the primitive man himself. These ideas are borrowed from Plato. And this WORD is not only the Creator ["*by Him was everything made that was made*"], but acts *in the place* of God; and through

him act all the Powers and Attributes of God. And also, as first representative of the human race, he is the protector of Men and their Shepherd, the "Ben H'Adam," or Son of Man.

The actual condition of Man is not his primitive condition, that in which he was the image of the Word. His unruly passions have caused him to fall from his original lofty estate. But he may rise again, by following the teachings of Heavenly Wisdom, and the Angels whom God commissions to aid him in escaping from the entanglements of the body; and by fighting bravely against Evil, the existence of which God has allowed solely to furnish him with the means of exercising his free will.

The Supreme Being of the Egyptians was *Amūn*, a secret and concealed God, the Unknown Father of the Gnostics, the Source of Divine Life, and of all force, the Plenitude of all, comprehending all things in Himself, the original Light. He *creates* nothing; but everything *emanates* from Him: and all other Gods are but his manifestations. From Him, by the utterance of a Word, emanated *Neith*, the Divine Mother of all things, the Primitive THOUGHT, the FORCE that puts everything in movement, the SPIRIT everywhere extended, *the Deity of Light and Mother of the Sun*.

Of this Supreme Being, *Osiris* was the image, Source of all Good in the moral and physical world, and constant foe of Typhon, the Genius of Evil, the Satan of Gnosticism, brute matter, deemed to be always at feud with the spirit that flowed from the Deity; and over whom Har-Geri, the Redeemer, Son of Isis and Osiris, is finally to prevail.

In the Zend-Avesta of the Persians the Supreme Being is *Time without limit*, ZERUANE AKHERENE.--No origin could be assigned to Him; for He was enveloped in His own Glory, and

His Nature and Attributes were so inaccessible to human Intelligence, that He was but the object of a silent veneration. The commencement of Creation was by emanation from Him. The first emanation was the Primitive Light, and from this Light emerged *Ormuzd*, the *King of Light*, who, by the WORD,

created the World in its purity, is its Preserver and Judge, a Holy and Sacred Being, Intelligence and Knowledge, Himself Time without limit, and wielding all the powers of the Supreme Being.

In this Persian faith, as taught many centuries before our era, and embodied in the Zend-Avesta, there was in man a pure Principle, proceeding from the Supreme Being, produced by the Will and Word of Ormuzd. To that was united an impure principle, proceeding from a foreign influence, that of Ahriman, the Dragon, or principle of Evil. Tempted by Ahriman, the first man and woman had fallen; and for twelve thousand years there was to be war between *Ormuzd* and the Good Spirits created by him, and *Ahriman* and the Evil ones whom he had called into existence.

But pure souls are assisted by the Good Spirits, the Triumph of the Good Principle is determined upon in the decrees of the Supreme Being, and the period of that triumph will infallibly arrive. At the moment when the earth shall be most afflicted with the evils brought upon it by the Spirits of perdition, three Prophets will appear to bring assistance to mortals. Sosiosch, Chief of the Three, will regenerate the world, and restore to it its primitive Beauty, Strength, and Purity. He will judge the good and the wicked. After the universal resurrection of the Good, the pure Spirits will conduct them to an abode of eternal happiness. Ahriman, his evil Demons, and all the world, will be purified in a torrent of liquid burning metal. The Law of Ormuzd will rule everywhere: all men will be happy: all, enjoying an unalterable bliss, will unite with Sosiosch in singing the praises of the Supreme Being.

These doctrines, with some modifications, were adopted by the Kabalists and afterward by the Gnostics.

Apollonius of Tyana says: "We shall render the most appropriate worship to the Deity, when to that God whom we call the First, who is One, and separate from all, and after whom we recognize the others, we present no offerings whatever, kindle to Him no fire, dedicate to Him no sensible thing; for he needs nothing, even of all that natures more exalted than ours could give. The

earth produces no plant, the air nourishes no animal, there is in short nothing, which would not be impure in his sight. In ad-dressing ourselves to Him, we must use only the higher word, that, I mean, which is not expressed by the mouth, the silent inner word of the spirit From the most Glorious of all Beings, we must seek for blessings, by that which is most glorious in ourselves; and that is the spirit, which needs no organ."

Strabo says: "This one Supreme Essence is that which embraces us all, the water and the land, that which we call the Heavens, the World, the Nature of things. This Highest Being should be worshipped, without any visible image, in sacred groves. In such retreats the devout should lay themselves down to sleep, and expect signs from God in dreams."

Aristotle says: "It has been handed down in a mythical form, from the earliest times to posterity, that there are Gods, and that The Divine compasses entire nature. All besides this has been added, after the mythical style, for the purpose of persuading the multitude, and for the interest of the laws and the advantage of the State. Thus men have given to the Gods human forms, and have even represented them under the figure of other beings, in the train of which fictions followed many more of the same sort. But if, from all this, we separate the original principle, and consider it alone, namely, that the first Essences are Gods, we shall find that this has been divinely said; and since it is probable that philosophy and the arts have been several times, so far as that is possible, found and lost, such doctrines may have been preserved to our times as the remains of ancient wisdom."

Porphyry says: "By images addressed to sense, the ancients represented God and his powers--by the visible they typified the invisible for those who had learned to read, in these types, as in a book, a treatise on the Gods. We need not wonder if the ignorant consider the images to be nothing more than wood or stone; for just so, they who are ignorant of writing see nothing in monuments but stone, nothing in tablets but wood, and in books but a tissue of papyrus."

Apollonius of Tyana held, that birth and death are only in appearance; that which separates itself from the *one* substance (the *one* Divine essence), and is caught up by matter, seems to be born; that, again, which releases itself from

the bonds of matter, and is reunited with the one Divine Essence, seems to die. There is, at

most, an alteration between becoming visible and becoming invisible. In all there is, properly speaking, but the one essence, which alone acts and suffers, by becoming all things to all; the Eternal God, whom men wrong, when they deprive Him of what properly can be attributed to Him only, and transfer it to other names and persons.

The New Platonists substituted the idea of the Absolute, for the Supreme Essence itself;--as the first, simplest principle, anterior to all existence; of which nothing determinate can be predicated; to which no consciousness, no self-contemplation can be ascribed; inasmuch as to do so, would immediately imply a quality, a distinction of subject and object. This Supreme Entity can be known only by an intellectual intuition of the Spirit, transcending itself, and emancipating itself from its own limits.

This mere logical tendency, by means of which men thought to arrive at the conception of such an absolute, the ὄν, was united with a certain mysticism, which, by a transcendent state of feeling, communicated, as it were, to this abstraction what the mind would receive as a reality. The absorption of the Spirit into that superexistence (τὸ ἐπέκεινα τῆς οὐσίας), so as to be entirely identified with it, or such a revelation of the latter to the spirit raised above itself, was regarded as the highest end which the spiritual life could reach.

The New Platonists' idea of God, was that of One Simple Original Essence, exalted above all plurality and all becoming; the only true Being; unchangeable, eternal [Ἑις ὤν ἐνὶ τῷ νῦν τὸ ἀεὶ πεπλήρωκε καὶ μόνον ἐστι τὸ κατὰ τοῦτον ὄντως ὢν.]: from whom all Existence in its several gradations has emanated--the world of Gods, as nearest akin to Himself, being first, and at the head of all. In these Gods, that perfection, which in the Supreme Essence was inclosed and unevolved, is expanded and becomes knowable. They serve to exhibit in different forms the image of that Supreme Essence, to which no soul can rise, except by the loftiest flight of contemplation; and after it has rid itself from all that pertains to sense--from all manifoldness.

They are the mediators between man (amazed and stupefied by manifoldness) and the Supreme Unity.

Philo says: "He who disbelieves the miraculous, simply as the miraculous, neither knows God, nor has he ever sought after Him; for otherwise he would have understood, by looking at that truly

great and awe-inspiring sight, the miracle of the Universe, that these miracles (in God's providential guidance of His people) are but child's play for the Divine Power. But the truly miraculous has become despised through familiarity. The universal, on the contrary, although in itself insignificant, yet, through our love of novelty, transports us with amazement."

In opposition to the anthropopathism of the Jewish Scriptures, the Alexandrian Jews endeavored to purify the idea of God from all admixture of the Human. By the exclusion of every human passion, it was sublimated to a something devoid of all attributes, and wholly transcendental; and the mere Being [ὄν], the Good, in and by itself, the Absolute of Platonism, was substituted for the personal Deity [יהוה] of the Old Testament. By soaring upward, beyond all created existence, the mind, disengaging itself from the Sensible, attains to the intellectual intuition of this Absolute Being; of whom, however, it can predicate nothing but existence, and sets aside all other determinations as not answering to the exalted nature of the Supreme Essence.

Thus Philo makes a distinction between those who are in the proper sense Sons of God, having by means of contemplation raised themselves to the highest Being, or attained to a knowledge of Him, in His immediate self-manifestation, and those who know God only in his mediate revelation through his operation--such as He declares Himself in creation--in the revelation still veiled in the letter of Scripture--those, in short, who attach themselves simply to the Logos, and consider this to be the Supreme God; who are the sons of the Logos, rather than of the True Being, ὄν.

"God," says Pythagoras, "is neither the object of sense, nor subject to passion,

but invisible, only intelligible, and supremely intelligent. In His body He is like the *light*, and in His soul He resembles truth. He is the universal *spirit* that pervades and diffuseth itself over all nature. All beings receive their *life* from Him. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the Universe; but being Himself all in all, He sees all the beings that fill His immensity; the only Principle, the *Light* of Heaven, the Father of all. He *produces everything*; He orders and disposes everything; He is the REASON, the LIFE, and the MOTION of all being."

"I am the LIGHT of the world; he that followeth Me shall not walk in DARKNESS, but shall have the LIGHT of LIFE." So said

the Founder of the Christian Religion, as His words are reported by John the Apostle.

God, say the sacred writings of the Jews, appeared to Moses in a FLAME OF FIRE, in the midst of a bush, which was not consumed. He descended upon Mount Sinai, as the smoke of a *furnace*; He went before the children of Israel, by day, in a pillar of cloud, and, by night, in a pillar of *fire*, to give them *light*. "Call you on the name of your Gods," said Elijah the Prophet to the Priests of Baal, "and I will call upon the name of ADONAI; and the God that answereth by *fire*, let him be God."

According to the Kabalah, as according to the doctrines of Zoroaster, everything that exists has emanated from a source of infinite light. Before all things, existed *the Primitive Being*, THE ANCIENT OF DAYS, *the Ancient King of Light*; a title the more remarkable, because it is frequently given to the Creator in the Zend-Avesta, and in the Code of the Sabeans, and occurs in the Jewish Scriptures.

The world was His Revelation, God revealed; and subsisted only in Him. His attributes were there reproduced with various modifications and in different degrees; so that the Universe was His Holy Splendor, His Mantle. He was to be adored in silence; and perfection consisted in a nearer approach to Him.

Before the creation of worlds, the PRIMITIVE LIGHT filled all space, so that there was no void. When the Supreme Being, existing in this Light, resolved to display His perfections, or manifest them in worlds, He withdrew within Himself, formed around Him a void space, and shot forth His first emanation, a ray of light; the cause and principle of everything that exists, uniting both the generative and conceptive power, which penetrates everything, and without which nothing could subsist for an instant.

Man fell, seduced by the Evil Spirits most remote from the Great King of Light; those of the fourth world of spirits, Asiah, whose chief was Belial. They wage incessant war against the pure Intelligences of the other worlds, who, like the Amshaspands. Izeds, and Ferouers of the Persians are the tutelary guardians of man. In the beginning, all was unison and harmony; full of the same divine light and perfect purity. The Seven Kings of Evil fell, and the Universe was troubled. Then the Creator took from the Seven Kings the principles of Good and of Light, and divided them among the four worlds of Spirits, giving to the first three

the Pure Intelligences, united in love and harmony, while to the fourth were vouchsafed only some feeble glimmerings of light.

When the strife between these and the good angels shall have continued the appointed time, and these Spirits enveloped in darkness shall long and in vain have endeavored to absorb the Divine light and life, then will the Eternal Himself come to correct them. He will deliver them from the gross envelopes of matter that hold them captive, will re-animate and strengthen the ray of light or spiritual nature which they have preserved, and re-establish throughout the Universe that primitive Harmony which was its bliss.

Marcion, the Gnostic, said, "The Soul of the True Christian, adopted as a child by the Supreme Being, to whom it has long been a stranger, receives from Him the Spirit and Divine life. It is led and confirmed, by this gift, in a pure and holy life, like that of God; and if it so completes its earthly career, in charity, chastity, and sanctity, it will one day be disengaged from its material envelope, as the ripe grain is detached from the straw, and as the young bird

escapes from its shell. Like the angels, it will share in the bliss of the Good and Perfect Father, re-clothed in an aerial body or organ, and made like unto the Angels in Heaven."

You see, my brother, what is the meaning of Masonic "Light." You see why the EAST of the Lodge, where the initial letter of the Name of the Deity overhangs the Master, is the place of Light. Light, as contradistinguished from darkness, is Good, as contradistinguished from Evil: and it is that Light, the true knowledge of Deity, the Eternal Good, for which Masons in all ages have sought. Still Masonry marches steadily onward toward that Light that shines in the great distance, the Light of that day when Evil, overcome and vanquished, shall fade away and disappear forever, and Life and Light be the one law of the Universe, and its eternal Harmony.

The Degree of Rose ✠ teaches three things;--the unity, immutability and goodness of God; the immortality of the Soul; and the ultimate defeat and extinction of evil and wrong and sorrow, by a Redeemer or Messiah, yet to come, if he has not already appeared.

It replaces the three pillars of the old Temple, with three that have already been explained to you,--Faith [in God, mankind, and man's self], Hope [in the victory over evil, the advancement of

p. 288

[paragraph continues] Humanity, and a hereafter], and Charity [relieving the wants. and tolerant of the errors and faults of others]. To be trustful, to be hopeful, to be indulgent; these, in an age of selfishness, of it opinion of human nature, of harsh and bitter judgment, are the most important Masonic Virtues, and the true supports of every Masonic Temple. And they are the old pillars of the Temple under different names. For he only is wise who judges others charitably; he only is strong who is hopeful; and there is no beauty like a firm faith in God, our fellows and ourself.

The second apartment, clothed in mourning, the columns of the Temple shattered and prostrate, and the brethren bowed down in the deepest dejection, represents the world under the tyranny of the Principle of Evil;

where virtue is persecuted and vice rewarded; where the righteous starve for bread, and the wicked live sumptuously and dress in purple and fine linen; where insolent ignorance rules, and learning and genius serve; where King and Priest trample on liberty and the rights of conscience; where freedom hides in caves and mountains, and sycophancy and servility fawn and thrive; where the cry of the widow and the orphan starving for want of food, and shivering with cold, rises ever to Heaven, from a million miserable hovels; where men, willing to labor, and starving, they and their children and the wives of their bosoms, beg plaintively for work, when the pampered capitalist stops his mills; where the law punishes her who, starving, steals a loaf, and lets the seducer go free; where the success of a party justifies murder, and violence and rapine go unpunished; and where he who with many years' cheating and grinding the faces of the poor grows rich, receives office and honor in life, and after death brave funeral and a splendid mausoleum:--this world, where, since its making, war has never ceased, nor man paused in the sad task of torturing and murdering his brother; and of which ambition, avarice, envy, hatred, lust, and the rest of Ahriman's and Typhon's army make a Pandemonium: this world, sunk in sin, reeking with baseness, clamorous with sorrow and misery. If any see in it also a type of the sorrow of the Craft for the death of Hiram, the grief of the Jews at the fall of Jerusalem, the misery of the Templars at the ruin of their order and the death of De Molay, or the world's agony and pangs of woe at the death of the Redeemer, it is the right of each to do so.

The third apartment represents the consequences of sin and

vice, and the hell made of the human heart, by its fiery passions. If any see in it also a type of the Hades of the Greeks, the Gehenna of the Hebrews, the Tartarus of the Romans, or the Hell of the Christians, or only of the agonies of remorse and the tortures of an upbraiding conscience, it is the right of each to do so.

The fourth apartment represents the Universe, freed from the insolent dominion and tyranny of the Principle of Evil, and brilliant with the true Light that flows from the Supreme Deity; when sin and wrong, and pain and

sorrow, remorse and misery shall be no more forever; when the great plans of Infinite Eternal Wisdom shall be fully developed; and all God's creatures, seeing that all apparent evil and individual suffering and wrong were but the drops that went to swell the great river of infinite goodness, shall know that vast as is the power of Deity, His goodness and beneficence are infinite as His power. If any see in it a type of the peculiar mysteries of any faith or creed, or an allusion to any past occurrences, it is their right to do so. Let each apply its symbols as he pleases. To all of us they typify the universal rule of Masonry,--of its three chief virtues, Faith, Hope and Charity; of brotherly love and universal benevolence. We labor here to no other end. These symbols need no other interpretation.

The obligations of our Ancient Brethren of the Rose ✠ were to fulfill all the duties of friendship, cheerfulness, charity, peace, liberality, temperance and chastity: and scrupulously to avoid impurity, haughtiness, hatred, anger, and every other kind of vice. They took their philosophy from the old Theology of the Egyptians, as Moses and Solomon had done, and borrowed its hieroglyphics and the ciphers of the Hebrews. Their principal rules were, to exercise the profession of medicine charitably and without fee, to advance the cause of virtue, enlarge the sciences, and induce men to live as in the primitive times of the world.

When this Degree had its origin, it is not important to inquire; nor with what different rites it has been practised in different countries and at various times. It is of very high antiquity. Its ceremonies differ with the degrees of latitude and longitude, and it receives variant interpretations. If we were to examine all the different ceremonials, their emblems, and their formulas, we should see that all that belongs to the primitive and essential elements of the order, is respected in every sanctuary. All alike practise virtue, that it may produce fruit. All labor, like us, for the extirpation

of vice, the purification of man, the development of the arts and sciences, and the relief of humanity.

None admit an adept to their lofty philosophical knowledge, and mysterious

sciences, until he has been purified at the altar of the symbolic Degrees. Of what importance are differences of opinion as to the age and genealogy of the Degree, or variance in the practice, ceremonial and liturgy, or the shade of color of the banner under which each tribe of Israel marched, if all revere the Holy Arch of the symbolic Degrees, first and unalterable source of Free-Masonry; if all revere our conservative principles, and are with us in the great purposes of our organization?

If, anywhere, brethren of a particular religious belief have been excluded from this Degree, it merely shows how gravely the purposes and plan of Masonry may be misunderstood. For whenever the door of any Degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that Degree is Masonry no longer. No Mason has the right to interpret the symbols of this Degree for another, or to refuse him its mysteries, if he will not take them with the explanation and commentary superadded.

Listen, my brother, to *our* explanation of the symbols of the Degree, and then give them such further interpretation as you think fit.

The *Cross* has been a sacred symbol from the earliest Antiquity. It is found upon all the enduring monuments of the world, in Egypt, in Assyria, in Hindostan, in Persia, and on the Buddhist towers of Ireland. Buddha was said to have died upon it. The Druids cut an oak into its shape and held it sacred, and built their temples in that form. Pointing to the four quarters of the world, it was the symbol of universal nature. It was on a cruciform tree, that Chrishna was said to have expired, pierced with arrows. It was revered in Mexico.

But its peculiar meaning in this Degree, is that given to it by the Ancient Egyptians. *Thoth* or *Phtha* is represented on the oldest monuments carrying in his hand the *Crux Ansata*, or *Ankh*, [a Tau cross, with a ring or circle over it]. He is so seen on the double tablet of Shufu and Noh Shufu, builders of the greatest of the Pyramids, at Wady Meghara, in the peninsula of Sinai. It was the hieroglyphic for *life*, and with a triangle prefixed meant *life-giving*. To us therefore it is the symbol of *Life*--of that life

that emanated from the Deity, and of that Eternal Life for which we all hope; through our faith in God's infinite goodness.

The ROSE, was anciently sacred to Aurora and the Sun. It is a symbol of *Dawn*, of the resurrection of Light and the renewal of life, and therefore of the dawn of the first day, and more particularly of the resurrection: and the Cross and Rose together are therefore hieroglyphically to be read, *the Dawn of Eternal Life* which all Nations have hoped for by the advent of a Redeemer.

The *Pelican* feeding her young is an emblem of the large and bountiful beneficence of Nature, of the Redeemer of fallen man, and of that humanity and charity that ought to distinguish a Knight of this Degree.

The *Eagle* was the living Symbol of the Egyptian God *Mendes* or *Menthra*, whom *Sesostris-Ramses* made one with *Amun-Re*, the God of Thebes and Upper Egypt, and the representative of the Sun, the word RE meaning *Sun* or *King*.

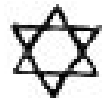
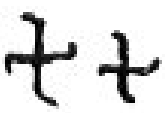
The *Compass* surmounted with a *crown* signifies that notwithstanding the high rank attained in Masonry by a Knight of the Rose Croix, equity and impartiality are invariably to govern his conduct.

To the word INRI, inscribed on the Crux Ansata over the Master's Seat, many meanings have been assigned. The Christian Initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered--*Jesus Nazarenus Rex Iudæorum*. The sages of Antiquity connected it with one of the greatest secrets of Nature, that of universal regeneration. They interpreted it thus, *Igne Natura renovator integra*; [entire nature is renovated by fire]: The Alchemical or Hermetic Masons framed for it this aphorism, *Igne nitrum roris invenitur*. And the Jesuits are charged with having applied to it this odious axiom, *Justum necare reges impios*. The four letters are the initials of the Hebrew words that represent the four elements--*Iammim*, the seas or water; *Nour*, fire; *Rouach*, the air, and *Iebeschah*, the dry earth. How we read it, I need not repeat to you.

The Cross, ×, was the Sign of the Creative Wisdom or Logos, the Son of God. Plato says, "He expressed him upon the Universe in the figure of the letter X. The next Power to the Supreme God was decussated or figured in the shape of a Cross on the Universe." Mithras signed his soldiers on the forehead with a

Cross. is the mark of 600, the mysterious cycle of the Incarnations.

We constantly see the Tau and the Resh united thus . These two letters, in the old Samaritan, as found in Arius, stand, the first for 400, the second for 200=600. This is the Staff of Osiris, also, and his monogram, and was adopted by the Christians as a Sign. On a medal of Constantius is this inscription, "In hoc signo victor eris ."An inscription in the Duomo at Milan reads, " et Christi • Nomina • Sancta • Teneï."

The Egyptians used as a Sign of their God Canobus, a or a indifferently. The Vaishnavas of India have also the same Sacred Tau, which they also mark with Crosses, thus , and with triangles, thus,  . The vestments of the priests of Horns were covered with these Crosses . So was the dress of the Lama of Thibet. The Sectarian marks of the Jains are  The distinctive badge of the Sect of Xac Japonicus is . It is the Sign of Fo, identical with the Cross of Christ.

On the ruins of Mandore, in India, among other mystic emblems, are the

mystic triangle, and the interlaced triangle, , This is also found on ancient coins and medals, excavated from the ruins of Oojein and other ancient cities of India.

You entered here amid gloom and into shadow, and are clad in the apparel of sorrow. Lament, with us, the sad condition of the Human race, in this vale of tears! the calamities of men and the agonies of nations! the darkness of the bewildered soul, oppressed by doubt and apprehension!

There is no human soul that is not sad at times. There is no thoughtful soul that does not at times despair. There is perhaps none, of all that think at all of anything beyond the needs and interests of the body, that is not at times startled and terrified by the awful questions which, feeling as though it were a guilty thing for doing so, it whispers to itself in its inmost depths. Some Demon seems to torture it with doubts, and to crush it with despair, asking whether, after all, it is certain that its convictions are true, and its faith well founded: whether it is indeed sure that a God of Infinite Love and Beneficence rules the Universe, or only some great remorseless Fate and iron Necessity, hid in impenetrable gloom, and to which men and their sufferings and sorrows, their hopes and joys, their ambitions and deeds, are of no more interest or importance than the motes that dance in the sunshine; or a

p. 293

[paragraph continues] Being that amuses Himself with the incredible vanity and folly, the writhings and contortions of the insignificant insects that compose Humanity, and idly imagine that they resemble the Omnipotent. "What are we," the Tempter asks, "but puppets in a show-box? O Omnipotent destiny, pull our strings gently! Dance us mercifully off our miserable little stage!"

"Is it not," the Demon whispers, "merely the inordinate vanity of man that causes him now to pretend to himself that he is like unto God in intellect, sympathies and passions, as it was that which, at the beginning, made him believe that he was, in his bodily shape and organs, the very image of the Deity? Is not his God merely his own shadow, projected in gigantic outlines

upon the clouds? Does he not create for himself a God out of himself, by merely adding indefinite extension to his own faculties, powers, and passions?"

"Who," the Voice that will not be always silent whispers, "has ever thoroughly satisfied himself with his own arguments in respect to his own nature? Who ever demonstrated to himself, with a conclusiveness that elevated the belief to certainty, that he was an immortal spirit, dwelling only temporarily in the house and envelope of the body, and to live on forever after that shall have decayed? Who ever has demonstrated or ever can demonstrate that the intellect of Man differs from that of the wiser animals, otherwise than in degree? Who has ever done more than to utter nonsense and incoherencies in regard to the difference between the instincts of the dog and the reason of Man? The horse, the dog, the elephant, are as conscious of their identity as we are. They think, dream, remember, argue with themselves, devise, plan, and *reason*. What is the intellect and intelligence of the man but the intellect of the animal in a higher degree or larger quantity?" In the *real* explanation of a single thought of a dog, all metaphysics will be condensed.

And with still more terrible significance, the Voice asks, in what respect the masses of men, the vast swarms of the human race, have proven themselves either wiser or better than the animals in whose eyes a higher intelligence shines than in *their* dull, unintellectual orbs; in what respect they have proven themselves worthy of or suited for an immortal life. Would that be a prize of any value to the vast majority? Do they show, here upon earth, any capacity to improve, any fitness for a state of existence in which

they could not crouch to power, like hounds dreading the lash, or tyrannize over defenceless weakness; in which they could not hate, and persecute, and torture, and exterminate; in which they could not trade, and speculate, and over-reach, and entrap the unwary and cheat the confiding and gamble and thrive, and sniff with self-righteousness at the short-comings of others, and thank God that they were not like other men? What, to immense numbers of men, would be the value of a Heaven where they could not lie and libel, and ply base avocations for profitable returns?

Sadly we look around us, and read the gloomy and dreary records of the old dead and rotten ages. More than eighteen centuries have staggered away into the spectral realm of the Past, since Christ, teaching the Religion of Love, was crucified, that it might become a Religion of Hate; and His Doctrines are not yet even nominally accepted as true by a fourth of mankind. Since His death, what incalculable swarms of human beings have lived and died in total unbelief of all that we deem essential to Salvation! What multitudinous myriads of souls, since the darkness of idolatrous superstition settled down, thick and impenetrable, upon the earth, have flocked up toward the eternal Throne of God, to receive His judgment?

The Religion of Love proved to be, for seventeen long centuries, as much the Religion of Elate, and infinitely more the Religion of Persecution, than Mahometanism, its unconquerable rival. Heresies grew up before the Apostles died; and God hated the Nicolaitans, while John, at Patmos, proclaimed His coming wrath. Sects wrangled, and each, as it gained the power, persecuted the other, until the soil of the whole Christian world was watered with the blood, and fattened on the flesh, and whitened with the bones, of martyrs, and human ingenuity, was taxed to its utmost to invent new modes by which tortures and agonies could be pro-longed and made more exquisite.

"By what right," whispers the Voice, '"does this savage, merciless, persecuting animal, to which the sufferings and writhings of others of its wretched kind furnish the most pleasurable sensations, and the mass of which care only to eat, sleep, be clothed, and wallow in sensual pleasures, and the best of which wrangle, hate, envy, and, with few exceptions, regard their own interests alone,--with what right does it endeavor to delude itself into the conviction that it is not an animal, as the wolf, the hyena, and the tiger

are, but a somewhat nobler, a spirit destined to be immortal, a spark of the essential Light, Fire and Reason, which are God? What other immortality than one of selfishness could this creature enjoy? Of what other is it capable? Must not immortality commence *here* and is not *life* a part of it? How shall death change the base nature of the base soul? Why have not those other

animals that only faintly imitate the wanton, savage, human cruelty and thirst for blood, the same right as man has, to expect a resurrection and an Eternity of existence, or a Heaven of Love?

The world improves. Man ceases to persecute,--when the persecuted become too numerous and strong, longer to submit to it. That source of pleasure closed, men exercise the ingenuities of their cruelty on the animals and other living things below them. To deprive other creatures of the life which God gave them, and this not only that we may eat their flesh for food, but out of mere savage wantonness, is the agreeable employment and amusement of man, who prides himself on being the Lord of Creation, and a little lower than the Angels. If he can no longer use the rack, the gibbet, the pincers, and the stake, he can hate, and slander, and delight in the thought that he will, hereafter, luxuriously enjoying the sensual beatitudes of Heaven, see with pleasure the writhing agonies of those justly damned for daring to hold opinions contrary to his own, upon subjects totally beyond the comprehension both of them and him.

Where the armies of the despots cease to slay and ravage, the armies of "Freedom" take their place, and, the black and white commingled, slaughter and burn and ravish. Each age re-enacts the crimes as well as the follies of its predecessors, and still war licenses outrage and turns fruitful lands into deserts, and God is thanked in the Churches for bloody butcheries, and the remorseless devastators, even when swollen by plunder, are crowned with laurels and receive ovations.

Of the whole of mankind, not one in ten thousand has any aspirations beyond the daily needs of the gross animal life. In this age and in all others, all men except a few, in most countries, are born to be mere beasts of burden, co-laborers with the horse and the ox. Profoundly ignorant, even in "civilized" lands, they think and reason like the animals by the side of which they toil. For them, God, Soul, Spirit, immortality, are mere words, without any real meaning. The God of nineteen-twentieths of the Christian

world is only Bel, Moloch, Zeus, or at best Osiris, Mithras, or Adonaï, under

another name, worshipped with the old Pagan ceremonies and ritualistic formulas. it is the Statue of Olympian Jove, worshipped as the Father, in the Christian Church that was a Pagan Temple; it is the Statue of Venus, become the Virgin Mary. For the most part, men do not in their hearts believe that God is either just or merciful. They fear and shrink from His lightnings and dread his wrath. For the most part, they only *think* they believe that there is another life, a judgment, and a punishment for sin. Yet they will none the less persecute as Infidels and Atheists those who do *not* believe what they themselves imagine they believe, and which yet they do not believe, because it is incomprehensible to them in their ignorance and want of intellect. To the vast majority of mankind, God is but the reflected image, in infinite space, of the earthly Tyrant on his Throne, only more powerful, more inscrutable, and more implacable. To curse Humanity, the Despot need only be, what the popular mind has, in every age, imagined God.

In the great cities, the lower strata of the populace are equally without faith and without hope. The others have, for the most part, a mere blind faith, imposed by education and circumstances, and not as productive of moral excellence or even common honesty as Mohammedanism. "*Your property will be safe here*," said the Moslem; "*There are no Christians here*." The philosophical and scientific world becomes daily more and more unbelieving. Faith and Reason are not opposites, in equilibrium; but antagonistic and hostile to each other; the result being the darkness and despair of scepticism, avowed, or half-veiled as rationalism.

Over more than three-fourths of the habitable globe, humanity still kneels, like the camels, to take upon itself the burthens to be tamely borne for its tyrants. If a Republic occasionally rises like a Star, it hastens with all speed to set in blood. The kings need not make war upon it, to crush it out of their way. It is only necessary to let it alone, and it soon lays violent hands upon itself. And when a people long enslaved shake off its fetters, it may well be incredulously asked,

> Shall the braggart shout
> For some blind glimpse of Freedom, link itself,
> Through madness, hated by the wise, to law,
> System and Empire?

Everywhere in the world labor is, in some shape, the slave of capital; generally, a slave to be fed only so long as he can work; or, rather, only so long as his work is profitable to the owner of the human chattel. There are famines in Ireland, strikes and starvation in England, pauperism and tenement-dens in New York, misery, squalor, ignorance, destitution, the brutality of vice and the insensibility to shame, of despairing beggary, in all the human cesspools and sewers everywhere. Here, a sewing-woman famishes and freezes; there, mothers murder their children, that those spared may live upon the bread purchased with the burial allowances of the dead starveling; and at the next door young girls prostitute themselves for food.

Moreover, the Voice says, this besotted race is not satisfied with seeing its multitudes swept away by the great epidemics whose causes are unknown, and of the justice or wisdom of which the human mind cannot conceive. It must also be ever at war. There has not been a moment since men divided into Tribes, when all the world was at peace. Always men have been engaged in murdering each other somewhere. Always the armies have lived by the toil of the husbandman, and war has exhausted the resources, wasted the energies, and ended the prosperity of Nations. Now it loads unborn posterity with crushing debt, mortgages all estates, and brings upon States the shame and infamy of dishonest repudiation.

At times, the baleful fires of war light up half a Continent at once; as when all the Thrones unite to compel a people to receive again a hated and detestable dynasty, or States deny States the right to dissolve an irksome union and create for themselves a separate government. Then again the flames flicker and die away, and the fire smoulders in its ashes, to break out again, after a time, with renewed and a more concentrated fury. At times, the storm, revolving, howls over small areas only; at times its lights are seen, like the old beacon-fires on the hills, belting the whole globe. No sea, but hears the roar of cannon; no river, but runs red with blood; no plain, but shakes, trampled by the hoofs of charging squadrons; no field, but is fertilized by the blood of the dead; and everywhere man slays, the vulture gorges, and the wolf howls in the ear of the dying soldier. No city is not tortured by shot and shell; and no people fail to enact the horrid blasphemy of thanking a God of

Love for victories and carnage. Te

p. 298

[paragraph continues] Deums are still sung for the Eve of St. Bartholomew and the Sicilian Vespers. Man's ingenuity is racked, and all his inventive powers are tasked, to fabricate the infernal enginery of destruction, by which human bodies may be the more expeditiously and effectually crushed, shattered, torn, and mangled; and yet hypocritical Humanity, drunk with blood and drenched with gore, shrieks to Heaven at a single murder, perpetrated to gratify a revenge not more unchristian, or to satisfy a cupidity not more ignoble, than those which are the promptings of the Devil in the souls of Nations.

When we have fondly dreamed of Utopia and the Millennium, when we have begun almost to believe that man is not, after all, a tiger half tamed, and that the smell of blood will not wake the savage within him, we are of a sudden startled from the delusive dream, to find the thin mask of civilization rent in twain and thrown contemptuously away. We lie down to sleep, like the peasant on the lava-slopes of Vesuvius. The mountain has been so long inert, that we believe its fires extinguished. Round us hang the clustering grapes, and the green leaves of the olive tremble in the soft night-air over us. Above us shine the peaceful, patient stars. The crash of a new eruption wakes us, the roar of the subterranean thunders, the stabs of the volcanic lightning into the shrouded bosom of the sky; and we see, aghast, the tortured Titan hurling up its fires among the pale stars, its great tree of smoke and cloud, the red torrents pouring down its sides. The roar and the shriekings of Civil War are all around us: the land is a pandemonium: man is again a Savage. The great armies roll along their hideous waves, and leave behind them smoking and depopulated deserts. The pillager is in every house, plucking even the morsel of bread from the lips of the starving child. Gray hairs are dabbled in blood, and innocent girlhood shrieks in vain to Lust for mercy. Laws, Courts, Constitutions, Christianity, Mercy, Pity, disappear. God seems to have abdicated, and Moloch to reign in His stead; while Press and Pulpit alike exult at universal murder, and urge the extermination of the Conquered, by the sword and the flaming torch; and to plunder and murder entitles the human beasts of prey to the thanks of Christian Senates.

Commercial greed deadens the nerves of sympathy of Nations, and makes them deaf to the demands of honor, the impulses of generosity, the appeals of those who suffer under injustice. Elsewhere, the universal pursuit of wealth dethrones God and pays

divine honors to Mammon and Baalzebub. Selfishness rules supreme: to win wealth becomes the whole business of life. The villanies of legalized gaming and speculation become epidemic; treachery is but evidence of shrewdness; office becomes the prey of successful faction; the Country, like Actæon, is torn by its own hounds, and the villains it has carefully educated to their trade, most greedily plunder it, when it is *in extremis*.

By what right, the Voice demands, does a creature always engaged in the work of mutual robbery and slaughter, and who makes his own interest his God, claim to be of a nature superior to the savage beasts of which he is the prototype?

Then the shadows of a horrible doubt fall upon the soul that would fain love, trust and believe; a darkness, of which this that surrounded you was a symbol. It doubts the truth of Revelation, its own spirituality, the very existence of a beneficent God. It asks itself if it is not idle to hope for any great progress of Humanity toward perfection, and whether, when it advances in one respect, it does not retrogress in some other, by way of compensation: whether advance in civilization is not increase of selfishness: whether freedom does not necessarily lead to license and anarchy: whether the destitution and debasement of the masses does not inevitably follow increase of population and commercial and manufacturing prosperity. It asks itself whether man is not the sport of a blind, merciless Fate: whether all philosophies are not delusions, and all religions the fantastic creations of human vanity and self-conceit; and, above all, whether, when Reason is abandoned as a guide, the faith of Buddhist and Brahmin has not the same claims to sovereignty and implicit, unreasoning credence, as any other.

He asks himself whether it is not, after all, the evident and palpable injustices of this life, the success and prosperity of the Bad, the calamities, oppressions,

and miseries of the Good, that are the bases of all beliefs in a future state of existence? Doubting man's capacity for indefinite progress here, he doubts the possibility of it anywhere; and if he does not doubt whether God exists, and is just and beneficent, he at least cannot silence the constantly recurring whisper, that the miseries and calamities of men, their lives and deaths, their pains and sorrows, their extermination by war and epidemics, are phenomena of no higher dignity, significance, and importance, in the eye of God, than what things of the same nature occur to other organisms of matter; and that the fish of

the ancient seas, destroyed by myriads to make room for other species, the contorted shapes in which they are found as fossils testifying to their agonies; the coral insects, the animals and birds and vermin slain by man, have as much right as he to clamor at the injustice of the dispensations of God, and to demand an immortality of life in a new universe, as compensation for their pains and sufferings and untimely death in this world.

This is not a picture painted by the imagination. Many a thoughtful mind has so doubted and despaired. How many of us can say that our own faith is so well grounded and complete that we never hear those painful whisperings within the soul? Thrice blessed are they who never doubt, who ruminate in patient contentment like the kine, or doze under the opiate of a blind faith; on whose souls never rests that Awful Shadow which is the absence of the Divine Light.

To explain to themselves the existence of Evil and Suffering, the Ancient Persians imagined that there were two Principles or Deities in the Universe, the one of Good and the other of Evil, constantly in conflict with each other in struggle for the mastery, and alternately overcoming and overcome. Over both, for the SAGES, was the One Supreme; and for *them* Light was in the end to prevail over Darkness, the Good over the Evil, and even Ahriman and his Demons to part with their wicked and vicious natures and share the universal Salvation. It did not occur to them that the existence of the Evil Principle, by the consent of the Omnipotent Supreme, presented the same difficulty, and left the existence of Evil as unexplained as before. The human

mind is always content, if it can remove a difficulty a step further off. It cannot believe that the world rests on nothing, but is devoutly content when taught that it is borne on the back of an immense elephant, who himself stands on the back of a tortoise. Given the tortoise, Faith is always satisfied; and it has been a great source of happiness to multitudes that they could believe in a Devil who could relieve God of the odium of being the Author of Sin.

But not to all is Faith sufficient to overcome this great difficulty. They say, with the Suppliant, "*Lord! I believe!*"--but like him they are constrained to add, "*Help Thou my unbelief!*"--Reason must, for these, co-operate and coincide with Faith, or they remain still in the darkness of doubt,--most miserable of all conditions of the human mind.

Those, only, who care for nothing beyond the interests and pursuits of this life, are uninterested in these great Problems. The animals, also, do not consider them. It is the characteristic of an immortal Soul, that it should seek to satisfy itself of its immortality, and to understand this great enigma, the Universe. If the Hottentot and the Papuan are not troubled and tortured by these doubts and speculations, they are not, for that, to be regarded as either wise or fortunate. The swine, also, are indifferent to the great riddles of the Universe, and are happy in being wholly unaware that it is the vast Revelation and Manifestation, in Time and Space, of a Single Thought of the Infinite God.

Exalt and magnify Faith as we will, and say that it begins where Reason ends, it must, after all, have a foundation, either in Reason, Analogy, the Consciousness, or human testimony. The worshipper of Brahma also has implicit Faith in what seems to us palpably false and absurd. His faith rests neither in Reason, Analogy, or the Consciousness, but on the testimony of his Spiritual teachers, and of the Holy Books. The Moslem also believes, on the positive testimony of the Prophet; and the Mormon also can say, "*I believe this, because it is impossible*." No faith, however absurd or degrading, has ever wanted these foundations, testimony, and the books. Miracles, proven by unimpeachable testimony have been used as a foundation for Faith, in every

age; and the modern miracles are better authenticated, a hundred times, than the ancient ones.

So that, after all, Faith must flow out from some source within us, when the evidence of that which we are to believe is not presented to our senses, or it will in no case be the assurance of the truth of what is believed.

The Consciousness, or inhering and innate conviction, or the instinct divinely implanted, of the verity of things, is the highest possible evidence, if not the *only real* proof, of the verity of certain things, but only of truths of a limited class.

What we call the Reason, that is, our imperfect human reason, not only may, but assuredly will, lead us away from the Truth in regard to things invisible and especially those of the Infinite, if we determine to believe nothing but that which it can demonstrate. or not to believe that which it can by its processes of logic prove to be contradictory, unreasonable, or absurd. Its tape-line cannot measure the arcs of Infinity. For example, to the Human reason,

an Infinite Justice and an Infinite Mercy or Love, in the same Being, are inconsistent and impossible. One, it can demonstrate, necessarily excludes the other. So it can demonstrate that as the Creation had a beginning, it necessarily follows that an Eternity had elapsed before the Deity began to create, during which He was inactive.

When we gaze, of a moonless clear night, on the Heavens glittering with stars, and know that each fixed star of all the myriads is a Sun, and each probably possessing its retinue of worlds, all peopled with living beings, we sensibly feel our own unimportance in the scale of Creation, and at once reflect that much of what has in different ages been religious faith, could never have been believed, if the nature, size, and distance of those Suns, and of our own Sun, Moon, and Planets, had been known to the Ancients as they are to us.

To them, all the lights of the firmament were created only to give light to the earth, as its lamps or candles hung above it. The earth was supposed to be the only inhabited portion of the Universe. The world and the Universe were synonymous terms. Of the immense size and distance of the heavenly bodies, men had no conception. The Sages had, in Chaldæa, Egypt, India, China, and in Persia, and therefore the sages always had, an esoteric creed, taught only in the mysteries and unknown to the vulgar. No Sage, in either country, or in Greece or Rome, believed the popular creed. To them the Gods and the Idols of the Gods were symbols, and symbols of great and mysterious truths.

The Vulgar imagined the attention of the Gods to be continually centred upon the earth and man. The Grecian Divinities inhabited Olympus, an insignificant mountain of the Earth. There was the Court of Zeus, to which Neptune came from the Sea, and Pluto and Persephoné from the glooms of Tartarus in the unfathomable depths of the Earth's bosom. God came down from Heaven and on Sinai dictated laws for the Hebrews to His servant Moses. The Stars were the guardians of mortals whose fates and fortunes were to be read in their movements, conjunctions, and oppositions. The Moon was the Bride and Sister of the Sun, at the same distance above the Earth, and, like the Sun, made for the service of mankind alone.

If, with the great telescope of Lord Rosse, we examine the vast nebula of Hercules, Orion, and Andromeda, and find them resolvable

p. 303

into Stars more numerous than the sands on the seashore; if we reflect that each of these Stars is a Sun, like and even many times larger than ours,--each, beyond a doubt, with its retinue of worlds swarming with life;--if we go further in imagination, and endeavor to conceive of all the infinities of space, filled with similar suns and worlds, we seem at once to shrink into an incredible insignificance.

The Universe, which is the uttered Word of God, is *infinite* in extent. There is no empty space beyond creation on any side. The Universe, which is the Thought of God pronounced, never was *not*, since God never was inert; nor WAS, without thinking and creating. The forms of creation change, the suns

and worlds live and die like the leaves and the insects, but the Universe itself is infinite and eternal, because God Is, Was, and Will forever Be, and never did *not* think and create.

Reason is fain to admit that a Supreme Intelligence, infinitely powerful and wise, must have created this boundless Universe; but it also tells us that we are as unimportant in it as the zoöphytes and entozoa, or as the invisible particles of animated life that float upon the air or swarm in the water-drop.

The foundations of our faith, resting upon the imagined interest of God in our race, an interest easily supposable when man believed himself the only intelligent created being, and therefore eminently worthy the especial care and watchful anxiety of a God who had only this earth to look after, and *its* house-keeping alone to superintend, and who was content to create, in all the infinite Universe, only one single being, possessing a soul, and not a mere animal, are rudely shaken as the Universe broadens and expands for us; and the darkness of doubt and distrust settles heavy upon the Soul.

The modes in which it is ordinarily endeavored to satisfy our doubts, only increase them. To *demonstrate* the necessity for a cause of the creation, is equally to demonstrate the necessity of a cause for that cause. The argument from plan and design only removes the difficulty a step further off. We rest the world on the elephant, and the elephant on the tortoise, and the tortoise on--nothing.

To tell us that the animals possess instinct only and that Reason belongs to us alone, in no way tends to satisfy us of the radical difference between us and them. For if the mental phenomena

exhibited by animals that think, dream, remember, argue from cause to effect, plan, devise, combine, and communicate their thoughts to each other, so as to act rationally in concert, if their love, hate, and revenge, can be conceived of as results of the organization of matter, like color and perfume, the resort to the hypothesis of an immaterial Soul to explain phenomena of the same kind, only more perfect, manifested by the *human* being, is supremely absurd. That

organized matter can think or even *feel*, at all, is the great insoluble mystery. "Instinct" is but a word without a meaning, or else it means inspiration. It is either the animal itself, or God in the animal, that thinks, remembers, and reasons; and instinct, according to the common acceptation of the term, would be the greatest and most wonderful of mysteries,--no less a thing than the direct, immediate, and continual promptings of the Deity,--for the animals are not machines, or automata moved by springs, and the ape is but a dumb Australian.

Must we *always* remain in this darkness of uncertainty, of doubt? Is there *no* mode of escaping from the labyrinth except by means of a blind faith, which explains nothing, and in many creeds, ancient and modern, sets Reason at defiance, and leads to the belief either in a God without a Universe, a Universe without a God, or a Universe which is itself a God?

We read in the Hebrew Chronicles that Schlomoh the wise King caused to be placed in front of the entrance to the Temple two huge columns of bronze, one of which was called YAKAYIN and the other BAHAZ; and these words are rendered in our version *Strength* and *Establishment*. The Masonry of the Blue Lodges gives no explanation of these symbolic columns; nor do the Hebrew Books advise us that they were symbolic. If not so intended as symbols, they were subsequently understood to be such.

But as we are certain that everything *within* the Temple was symbolic, and that the whole structure was intended to represent the Universe, we may reasonably conclude that the columns of the portico also had a symbolic signification. It would be tedious to repeat all the interpretations which fancy or dullness has found for them.

The key to their true meaning is not undiscoverable. The perfect and eternal distinction of the two primitive terms of the creative syllogism, in order to attain to the demonstration of their

harmony by the analogy of contraries, is the second grand principle of that occult philosophy veiled under the name "*Kabalah*," and indicated by all the

sacred hieroglyphs of the Ancient Sanctuaries, and of the rites, so little understood by the mass of the Initiates, of the Ancient and Modern Free-Masonry.

The Sohar declares that everything in the Universe proceeds by the mystery of "the Balance," that is, of Equilibrium. Of the Sephiroth, or Divine Emanations, Wisdom and Understanding, Severity and Benignity, or Justice and Mercy, and Victory and Glory, constitute pairs.

Wisdom, or the Intellectual Generative *Energy*, and Understanding, or the Capacity to be impregnated by the Active Energy and produce intellection or thought, are represented symbolically in the Kabalah as male and female. So also are Justice and Mercy. Strength is the intellectual Energy or Activity; Establishment or Stability is the intellectual Capacity to produce, a passivity. They are the POWER of *generation* and the CAPACITY of *production*. By WISDOM, it is said, God creates, and by UNDERSTANDING establishes. These are the two Columns of the Temple, contraries like the Man and Woman, like Reason and Faith, Omnipotence and Liberty, Infinite Justice and Infinite Mercy, Absolute Power or Strength to do even what is most unjust and unwise, and Absolute Wisdom that makes it impossible to do it; Right and Duty. They were the columns of the intellectual and moral world, the monumental hieroglyph of the antinomy necessary to the grand law of creation.

There must be for every Force a Resistance to support it, to every light a shadow, for every Royalty a Realm to govern, for every affirmative a negative.

For the Kabalists, Light represents the Active Principle, and Darkness or Shadow is analogous to the Passive Principle. Therefore it was that they made of the Sun and Moon emblems of the two Divine Sexes and the two creative forces; therefore, that they ascribed to woman the Temptation and the first sin, and then the first labor, the maternal labor of the redemption, because it is from the bosom of the darkness itself that we see the Light born again. The Void attracts the Full; and so it is that the abyss of poverty and misery, the Seeming Evil, the seeming empty nothingness of life, the temporary rebellion of the creatures, eternally attracts the overflowing ocean

of being, of riches, of pity, and of

love. Christ completed the Atonement on the Cross by descending into Hell.

Justice and Mercy are contraries. If each be infinite, their co-existence seems impossible, and being equal, one cannot even annihilate the other and reign alone. The mysteries of the Divine Nature are beyond our finite comprehension; but so indeed are the mysteries of our own finite nature; and it is certain that in all nature harmony and movement are the result of the equilibrium of opposing or contrary forces.

The analogy of contraries gives the solution of the most interesting and most difficult problem of modern philosophy,--the definite and permanent accord of Reason and Faith, of Authority and Liberty of examination, of Science and Belief, of Perfection in God and Imperfection in Man. If science or knowledge is the Sun, Belief is the Man; it is a reflection of the day in the night. Faith is the veiled Isis, the Supplement of Reason, in the shadows which precede or follow Reason. It emanates from the Reason, but can never confound it nor be confounded with it. The encroachments of Reason upon Faith, or of Faith on Reason, are eclipses of the Sun or Moon; when they occur, they make useless both the Source of Light and its reflection, at once.

Science perishes by systems that are nothing but beliefs; and Faith succumbs to reasoning. For the two Columns of the Temple to uphold the edifice, they must remain separated and be parallel to each other. As soon as it is attempted by violence to bring them together, as Samson did, they are overturned, and the whole edifice falls upon the head of the rash blind man or the revolutionist whore personal or national resentments have in advance devoted to death.

Harmony is the result of an alternating preponderance of forces. Whenever this is wanting in government, government is a failure, because it is either Despotism or Anarchy. All theoretical governments, however plausible the theory, end in one or the other. Governments that are to endure are not made in the closet of Locke or Shaftesbury, or in a Congress or a Convention. In a

Republic, forces that seem contraries, that indeed are contraries, alone give movement and life. The Spheres are held in their orbits and made to revolve harmoniously and unerringly, by the concurrence, which seems to be the opposition, of two contrary forces. If the centripetal force should overcome the centrifugal,

and the equilibrium of forces cease, the rush of the Spheres to the Central Sun would annihilate the system. Instead of consolidation, the whole would be shattered into fragments.

Man is a free agent, though Omnipotence is above and all around him. To be free to do good, he must be free to do evil. The Light necessitates. the Shadow. A State is free like an individual in any government worthy of the name. The State is less potent than the Deity, and therefore the freedom of the individual citizen is consistent with its Sovereignty. These are opposites, but not antagonistic. So, in a union of States, the freedom of the States is consistent with the Supremacy of the Nation. When either obtains the permanent mastery over the other, and they cease to be *in equilibrio*, the encroachment continues with a velocity that is accelerated like that of a falling body, until the feebler is annihilated, and then, there being no resistance to support the stronger, it rushes into ruin.

So, when the equipoise of Reason and Faith, in the individual or the Nation, and the alternating preponderance cease, the result is, according as one or the other is permanent victor, Atheism or Superstition, disbelief or blind credulity; and the Priests either of Unfaith or of Faith become despotic.

"*Whomsoever God loveth, him he chasteneth*," is an expression that formulates a whole dogma. The trials of life are the blessings of life, to the individual or the Nation, if either has a Soul that is truly worthy of salvation. "*Light and darkness*," said ZOROASTER, "*are the world's eternal ways*." The Light and the Shadow are everywhere and always in proportion; the Light being the reason of being of the Shadow. It is by trials only, by the agonies of sorrow and the sharp discipline of adversities, that men and Nations attain initiation. The agonies of the garden of Gethsemane and those

of the Cross on Calvary preceded the Resurrection and were the means of Redemption. It is with prosperity that God afflicts Humanity.

The Degree of Rose ✠ is devoted to and symbolizes the final triumph of truth over falsehood, of liberty over slavery, of light over darkness, of life over death, and of good over evil. The great truth it inculcates is, that notwithstanding the existence of Evil, God is infinitely wise, just, and good: that though the affairs of the world proceed by no rule of right and wrong known to us in the narrowness of our views, yet all is right, for it is the work of

p. 308

[paragraph continues] God; and all evils, all miseries, all misfortunes, are but as drops in the vast current that is sweeping onward, guided by Him, to a great and magnificent result: that, at the appointed time, He will redeem and regenerate the world, and the Principle, the Power, and the existence of Evil will then cease; that this will be brought about by such means and instruments as He chooses to employ; whether by the merits of a Redeemer that has already appeared, or a Messiah that is yet waited for, by an incarnation of Himself, or by an inspired prophet, it does not belong to us as Masons to decide. Let each judge and believe for himself.

In the mean time, we labor to hasten the coming of that day. The morals of antiquity, of the law of Moses and of Christianity, are ours. We recognize every teacher of Morality, every Reformer, as a brother in this great work. The Eagle is to us the symbol of Liberty, the Compasses of Equality, the Pelican of Humanity, and our order of Fraternity. Laboring for these, with Faith, Hope, and Charity as our armor, we will wait with patience for the final triumph of Good and the complete manifestation of the Word of God.

No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none. Whatever higher attributes the Founder of the Christian Faith may, in our belief, have had or not have had, none can deny that He taught and practised a pure and elevated morality, even at the

risk and to the ultimate loss of His life. He was not only the benefactor of a disinherited people, but a model for mankind. Devotedly He loved the children of Israel. To them He came, and to them alone He preached that Gospel which His disciples afterward carried among foreigners. He would fain have freed the chosen People from their spiritual bondage of ignorance and degradation. As a lover of all mankind, laying down His life for the emancipation of His Brethren, He should be to all, to Christian, to Jew, and to Mahometan, an object of gratitude and veneration.

The Roman world felt the pangs of approaching dissolution. Paganism, its Temples shattered by Socrates and Cicero, had spoken its last word. The God of the Hebrews was unknown beyond the limits of Palestine. The old religions had failed to give happiness and peace to the world. The babbling and wrangling

philosophers had confounded all men's ideas, until they doubted of everything and had faith in nothing: neither in God nor in his goodness and mercy, nor in the virtue of man, nor in themselves. Mankind was divided into two great classes, the master and the slave; the powerful and the abject, the high and the low, the tyrants and the mob; and even the former were satiated with the servility of the latter, sunken by lassitude and despair to the lowest depths of degradation.

When, lo, a voice, in the inconsiderable Roman Province of Judea proclaims a new Gospel--a new "God's Word," to crushed, suffering, bleeding humanity. Liberty of Thought, Equality of all men in the eye of God, universal Fraternity! a new doctrine, a new religion; the old Primitive Truth uttered once again!

Man is once more taught to look upward to his God. No longer to a God hid in impenetrable mystery, and infinitely remote from human sympathy, emerging only at intervals from the darkness to smite and crush humanity: but a God, good, kind, beneficent, and merciful: a rather, loving the creatures He has made, with a love immeasurable and exhaustless; Who feels for us, and sympathizes with us, and sends us pain and want and disaster only that

they may serve to develop in us the virtues and excellences that befit us to live with Him hereafter.

Jesus of Nazareth, the "Son of man," is the expounder of the new Law of Love. He calls to Him the humble, the poor, the Pariahs of the world. The first sentence that He pronounces blesses the world, and announces the new gospel: "Blessed are they that mourn for they shall be comforted." He pours the oil of consolation and peace upon every crushed and bleeding heart. Every sufferer is His proselyte. He shares their sorrows, and sympathizes with all their afflictions.

He raises up the sinner and the Samaritan woman, and teaches them to hope for forgiveness. He pardons the woman taken in adultery. He selects his disciples not among the Pharisees or the Philosophers, but among the low and humble, even of the fishermen of Galilee. He heals the sick and feeds the poor. He lives among the destitute and the friendless. "Suffer little children," He said, "to come unto me; for of such is the kingdom of Heaven! Blessed are the humble-minded, for theirs is the kingdom of Heaven; the meek, for they shall inherit the Earth; the merciful, for they shall obtain mercy; the pure in heart, for they shall see

p. 310

[paragraph continues] God; the peace-maker, for they shall be called the children of God! First be reconciled to they brother, and then come and offer thy gift at the altar. Give to him that asketh thee, and from him that would borrow of thee turn not away! Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you! All things whatsoever ye would that men should do to you, do ye also unto them; for this is the law and the Prophets! He that taketh not his cross, and followeth after Me, is not worthy of Me. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another: by this shall all know that ye are My disciples. Greater love hath no man than this, that a man lay down his life for his friend."

The Gospel of Love He sealed with His life. The cruelty of the Jewish Priesthood, the ignorant ferocity of the mob, and the Roman indifference to

barbarian blood, nailed Him to the cross, and He expired uttering blessings upon humanity.

Dying thus, He bequeathed His teachings to man as an inestimable inheritance. Perverted and corrupted, they have served as a basis for many creeds, and been even made the warrant for in-tolerance and persecution. We here teach them in their purity. They are our Masonry; for to them good men of all creeds can subscribe.

That God is good and merciful, and loves and sympathizes with the creatures He has made; that His finger is visible in all the movements of the moral, intellectual, and material universe; that we are His children, the objects of His paternal care and regard; that all men are our brothers, whose wants we are to supply, their errors to pardon, their opinions to tolerate, their injuries to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in God's sight; that we best serve God by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the lofty; this is "the new Law," the "WORD," for which the world had waited and pined so long; and every true Knight of the Rose ✠ will revere the memory of Him who taught it, and look indulgently even on those who assign to Him a character far above his own conceptions or belief, even to the extent of deeming Him Divine.

Hear Philo, the Greek Jew. "The contemplative soul, unequally

guided, sometimes toward abundance and sometimes toward barrenness, though ever advancing, is illuminated by the primitive ideas, the rays that emanate from the Divine Intelligence, whenever it ascends toward the Sublime Treasures. When, on the contrary, it descends, and is barren, it falls within the domain of those Intelligences that are termed Angels. . . for, when the soul is deprived of the light of God, which leads it to the knowledge of things, it no longer enjoys more than a feeble and secondary light, which gives it, not the understanding of things, but that of words only, as in this baser world. . . ."

". . . Let the narrow-souled withdraw, having their ears sealed up! We communicate the divine mysteries to those only who have received the sacred initiation, to those who practise true piety, and who are not enslaved by the empty pomp of words, or the doctrines of the pagans. . . .

". . . O, ye Initiates, ye whose ears are purified, receive this in your souls, as a mystery never to be lost! Reveal it to no Profane! Keep and contain it within yourselves, as an incorruptible treasure, not like gold or silver, but more precious than everything besides; for it is the knowledge of the Great Cause, of Nature, and of that which is born of both. And if you meet an Initiate, besiege him with your prayers, that he conceal from you no new mysteries that he may know, and rest not until you have obtained them! For me, although I was initiated in the Great Mysteries by Moses, the Friend of God, yet, having seen Jeremiah, I recognized him not only as an Initiate, but as a Hierophant; and I follow his school."

We, like him, recognize all Initiates as our Brothers. We belong to no one creed or school. In all religions there is a basis of Truth; in all there is pure Morality. All that teach the cardinal tenets of Masonry we respect; all teachers and reformers of mankind we admire and revere.

Masonry also has her mission to perform. With her traditions .reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners and to war against evil, ignorance, and wrong. You are now her knight, and to her service your sword is consecrated. May you prove a worthy soldier in a worthy cause!

MORALS AND DOGMA.

COUNCIL OF KADOSH.

XIX.

GRAND PONTIFF.

THE true Mason labors for the benefit of those who are to come after him, and for the advancement and improvement of his race. That is a poor ambition which contents itself within the limits of a single life. All men who deserve to live, desire to survive their funerals, and to live afterward in the good that they have done mankind, rather than in the fading characters written in men's memories. Most men desire to leave some work behind them that may outlast their own day and brief generation. That is an instinctive impulse, given by God, and often found in the rudest human heart; the surest proof of the soul's immortality, and of the fundamental difference between man and the wisest brutes. To plant the trees that, after we are dead, shall shelter our children, is as natural as to love the shade of those our fathers planted. The rudest unlettered husbandman, painfully conscious of his own inferiority, the poorest widowed mother, giving her life-blood to those who pay only for the work of her needle, will toil and stint themselves to educate their child, that he may take a higher station in the world than they;--and of such are the world's

greatest benefactors.

In his influences that survive him, man becomes immortal, before the general resurrection. The Spartan mother, who, giving her son his shield, said, "WITH IT, OR UPON IT!" afterward shared the government of Lacedæmon with the legislation of Lycurgus; for she too made a law, that lived after her; and she inspired the Spartan soldiery that afterward demolished the walls of Athens, and aided Alexander to conquer the Orient. The widow who gave Marion the fiery arrows to burn her own house, that it might no longer shelter the enemies of her infant country, the house where she had lain upon her husband's bosom, and where her children had been born, legislated more effectually for her State than Locke or Shaftesbury, or than many a Legislature has done, since that State won its freedom.

It was of slight importance to the Kings of Egypt and the

p. 313

[paragraph continues] Monarchs of Assyria and Phœnicia, that the son of a Jewish woman, a foundling, adopted by the daughter of Sesostris Ramses, slew an Egyptian that oppressed a Hebrew slave, and fled into the desert, to remain there forty years. But Moses, who might other-wise have become Regent of Lower Egypt, known to us only by a tablet on a tomb or monument, became the deliverer of the Jews, and led them forth from Egypt to the frontiers of Palestine, and made for them a law, out of which grew the Christian faith; and so has shaped the

destinies of the world. He and the old Roman lawyers, with Alfred of England, the Saxon Thanes and Norman Barons, the old judges and chancellors, and the makers of the canons, lost in the mists and shadows of the Past, these are our legislators; and we obey the laws that they enacted.

Napoleon died upon the barren rock of his exile. His bones, borne to France by the son of a King, rest in the Hôpital des Invalides, in the great city on the Seine. His Thoughts still govern France. He, and not the People, dethroned the Bourbon, and drove the last King of the House of Orleans into exile. He, in his coffin, and not the People, voted the crown to the Third Napoleon; and he, and not the Generals of France and England, led their united forces against the grim Northern Despotism.

Mahomet announced to the Arabian idolaters the new creed, "*There is but one God, and Mahomet, like Moses and Christ, is His Apostle*." For many years unaided, then with the help of his family and a few friends, then with many disciples, and last of all with an army, he taught and preached the Koran. The religion of the wild Arabian enthusiast converting the fiery Tribes of the Great Desert, spread over Asia, built up the Saracenic dynasties, conquered Persia and India, the Greek Empire, Northern Africa, and Spain, and dashed the surges of its fierce soldiery against the battlements of Northern Christendom. The law of Mahomet still governs a fourth of the human race; and Turk and Arab, Moor and Persian and Hindu, still obey the Prophet, and pray with their faces turned

toward Mecca; and he, and not the living, rules and reigns in the fairest portions of the Orient.

Confucius still enacts the law for China; and the thoughts and ideas of Peter the Great govern Russia. Plato and the other great Sages of Antiquity still reign as the Kings of Philosophy, and have dominion over the human intellect. The great Statesmen of the Past still preside in the Councils of Nations. Burke still

p. 314

lingers in the House of Commons; and Berryer's sonorous tones will long ring in the Legislative Chambers of France. The influences of Webster and Calhoun, conflicting, rent asunder the American States, and the doctrine of each is the law and the oracle speaking from the Holy of Holies for his own State and all consociated with it: a faith preached and proclaimed by each at the cannon's mouth and consecrated by rivers of blood.

It has been well said, that when Tamerlane had builded his pyramid of fifty thousand human skulls, and wheeled away with his vast armies from the gates of Damascus, to find new conquests, and build other pyramids, a little boy was playing in the streets of Mentz, son of a poor artisan, whose apparent importance in the scale of beings was, compared with that of Tamerlane, as that of a grain of sand to the giant bulk of the earth; but Tamerlane and all his shaggy legions, that swept over the East like a hurricane, have passed away, and become

shadows; while printing, the wonderful invention of John Faust, the boy of Mentz, has exerted a greater influence on man's destinies and overturned more thrones and dynasties than all the victories of all the blood-stained conquerors from Nimrod to Napoleon.

Long ages ago, the Temple built by Solomon and our Ancient Brethren sank into ruin, when the Assyrian Armies sacked Jerusalem. The Holy City is a mass of hovels cowering under the dominion of the Crescent; and the Holy Land is a desert. The Kings of Egypt and Assyria, who were contemporaries of Solomon, are forgotten, and their histories mere fables. The Ancient Orient is a shattered wreck, bleaching on the shores of Time. The Wolf and the Jackal howl among the ruins of Thebes and of Tyre, and the sculptured images of the Temples and Palaces of Babylon and Nineveh are dug from their ruins and carried into strange lands. But the quiet and peaceful Order, of which the Son of a poor Phœnician Widow was one of the Grand Masters, with the Kings of Israel and Tyre, has continued to increase in stature and influence, defying the angry waves of time and the storms of persecution. Age has not weakened its wide foundations, nor shattered its columns, nor marred the beauty of its harmonious proportions. Where rude barbarians, in the time of Solomon, peopled inhospitable howling wildernesses, in France and Britain, and in that New World, not known to Jew or Gentile, until the glories of the Orient had faded, that Order has builded

new Temples, and teaches to its millions of Initiates those lessons of peace, good-will, and toleration, of reliance on God and confidence in man, which it learned when Hebrew and Giblemite worked side by side on the slopes of Lebanon, and the Servant of Jehovah and the Phœnician Worshipper of Bel sat with the humble artisan in Council at Jerusalem.

It is the Dead that govern. The Living only obey. And if the Soul sees, after death, what passes on this earth, and watches over the welfare of those it loves, then must its greatest happiness consist in seeing the current of its beneficent influences widening out from age to age, as rivulets widen into rivers, and aiding to shape the destinies of individuals, families, States, the World; and its bitterest punishment, in seeing its evil influences causing mischief and misery, and cursing and afflicting men, long after the frame it dwelt in has become dust, and when both name and memory are forgotten.

We know not who among the Dead control our destinies. The universal human race is linked and bound together by those influences and sympathies, which in the truest sense do make men's fates. Humanity is the unit, of which the man is but a fraction. What other men in the Past have done, said, thought, makes the great iron network of circumstance that environs and controls us all. We take our faith on trust. We think and believe as the Old Lords of Thought command us; and Reason is powerless before Authority.

We would make or annul a particular contract; but the

Thoughts of the dead Judges of England, living when their ashes have been cold for centuries, stand between us and that which we would do, and utterly forbid it. We would settle our estate in a particular way; but the prohibition of the English Parliament, its uttered Thought when the first or second Edward reigned, comes echoing down the long avenues of time, and tells us we shall not exercise the power .of disposition as we wish. We would gain a particular advantage of another; and the thought of the old Roman lawyer who died before Justinian, or that of Rome's great orator Cicero, annihilates the act, or makes the intention ineffectual. This act, Moses forbids; that, Alfred. We would sell our land; but certain marks on a perishable paper tell us that our father or remote ancestor ordered otherwise; and the arm of the dead, emerging from the grave, with peremptory gesture prohibits

the alienation. About to sin or err, the thought or wish of our dead mother, told us when we were children, by words that died upon the air in the utterance, and many a long year were forgotten, flashes on our memory, and holds us back with a power that is resistless.

Thus we obey the dead; and thus shall the living, when we are dead, for weal or woe, obey us. The Thoughts of the Past are the Laws of the Present and the Future. That which we say and do, if its effects last not beyond our lives, is unimportant. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing,

the only Thought worth speaking. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us where we sleep soundly in the grave, is the noblest ambition entertained by man.

It is the ambition of a true and genuine Mason. Knowing the slow processes by which the Deity brings about great results, he does not expect to reap as well as sow, in a single lifetime. It is the inflexible fate and noblest destiny, with rare exceptions, of the great and good, to work, and let others reap the harvest of their labors. He who does good, only to be repaid in kind, or in thanks and gratitude, or in reputation and the world's praise, is like him who loans his money, that he may, after certain months, receive it back with interest. To be repaid for eminent services with slander, obloquy, or ridicule, or at best with stupid indifference or cold ingratitude, as it is common, so it is no misfortune, except to those who lack the wit to see or sense to appreciate the service, or the nobility of soul to thank and reward with eulogy, the benefactor of his kind. His influences live, and the great Future will obey; whether it recognize or disown the lawgiver. .

Miltiades was fortunate that he was exiled; and Aristides that he was ostracized, because men wearied of hearing him called "The Just." Not the Redeemer was unfortunate; but those only who repaid Him for the inestimable gift He offered them, and for a life passed in toiling for their good, by nailing Him upon the cross, as though He had been a slave or malefactor. The persecutor dies and rots, and Posterity utters his name with

execration: but his victim's memory he has unintentionally made glorious and immortal.

If not for slander and persecution, the Mason who would benefit

his race must look for apathy and cold indifference in those whose good he seeks, in those who ought to seek the good of others. Except when the sluggish depths of the Human Mind are broken up and tossed as with a storm, when at the appointed time a great Reformer comes, and a new Faith springs up and grows with supernatural energy, the progress of Truth is slower than the growth of oaks; and he who plants need not expect to gather. The Redeemer, at His death, had twelve disciples, and one betrayed and one deserted and denied Him. It is enough for us to know that the fruit will come in its due season. When, or who shall gather it, it does not in the least concern us to know. It is our business to plant the seed. It is God's right to give the fruit to whom He pleases; and if not to us, then is our action by so much the more noble.

To sow, that others may reap; to work and plant for those who are to occupy the earth when we are dead; to project our influences far into the future, and live beyond our time; to rule as the Kings of Thought, over men who are yet unborn; to bless with the glorious gifts of Truth and Light and Liberty those who will neither know the name of the giver, nor care in

what grave his unregarded ashes repose, is the true office of a Mason and the proudest destiny of a man.

All the great and beneficent operations of Nature are produced by slow and often imperceptible degrees. The work of destruction and devastation only is violent and rapid. The Volcano and the Earthquake, the Tornado and the Avalanche, leap suddenly into full life and fearful energy, and smite with an unexpected blow. Vesuvius buried Pompeii and Herculaneum in a night; and Lisbon fell prostrate before God in a breath, when the earth rocked and shuddered; the Alpine village vanishes and is erased at one bound of the avalanche; and the ancient forests fall like grass before the mower, when the tornado leaps upon them. Pestilence slays its thousands in a day; and the storm in a night strews the sand with shattered navies.

The Gourd of the Prophet Jonah grew up, and was withered, in a night. But many years ago, before the Norman Conqueror stamped his mailed foot on the neck of prostrate Saxon England, some wandering barbarian, of the continent then unknown to the world, in mere idleness, with hand or foot, covered an acorn with a little earth, and passed on regardless, on his journey to the dim

p. 318

[paragraph continues] Past. He died and was forgotten; but the acorn lay there still, the mighty force within it acting in the darkness. A tender shoot stole gently up; and fed by the light

and air and frequent dews, put forth its little leaves, and lived, because the elk or buffalo chanced not to place his foot upon and crush it. The years marched onward, and the shoot became a sapling, and its green leaves went and came with Spring and Autumn. And still the years came and passed away again, and William, the Norman Bastard, parcelled England out among his Barons, and still the sapling grew, and the dews fed its leaves, and the birds builded their nests among its small limbs for many generations. And still the years came and went, and the Indian hunter slept in the shade of the sapling, and Richard Lion-Heart fought at Acre and Ascalon, and John's bold Barons wrested from him the Great Charter; and to! the sapling had become a tree; and still it grew, and thrust its great arms wider abroad, and lifted its head still higher toward the Heavens; strong-rooted, and defiant of the storms that roared and eddied through its branches; and when Columbus ploughed with his keels the unknown Western Atlantic, and Cortez and Pizarro bathed the cross in blood; and the Puritan, the Huguenot, the Cavalier, and the follower of Penn sought a refuge and a resting-place beyond the ocean, the Great Oak still stood, firm-rooted, vigorous, stately, haughtily domineering over all the forest, heedless of all the centuries that had hurried past since the wild Indian planted the little acorn in the forest;--a stout and hale old tree, with wide circumference shading many a rood of ground; and fit to furnish timbers for a ship, to carry the thunders of the Great Republic's guns around the world. And yet, if one had sat and watched it every instant, from the moment when the feeble shoot first pushed its way to the light until the eagles built among its branches, he would never have

seen the tree or sapling *grow*.

Many long centuries ago, before the Chaldæan Shepherds watched the Stars, or Shufu built the Pyramids, one could have sailed in a seventy-four where now a thousand islands gem the surface of the Indian Ocean; and the deep-sea lead would nowhere have found any bottom. But below these waves were myriads upon myriads, beyond the power of Arithmetic to number, of minute existences, each a perfect living creature, made by the Almighty Creator, and fashioned by Him for the work it had to do. There they toiled beneath the waters, each doing its allotted work,

p. 319

and wholly ignorant of the result which God intended. They lived and died, incalculable in numbers and almost infinite in the succession of their generations, each adding his mite to the gigantic work that went on there under God's direction. Thus hath He chosen to create great Continents and Islands; and still the coral-insects live and work, as when they made the rocks that underlie the valley of the Ohio.

Thus God hath chosen to create. Where now is firm land, once chafed and thundered the great primeval ocean. For ages upon ages the minute shields of infinite myriads of infusoria, and the stony stems of encrinites sunk into its depths, and there, under the vast pressure of its waters, hardened into limestone. Raised slowly from the Profound by His hand, its quarries underlie the soil of all the continents, hundreds of

feet in thickness; and we, of these remains of the countless dead, build tombs and palaces, as the Egyptians, whom we call ancient, built their pyramids.

On all the broad lakes and oceans the Great Sun looks earnestly and lovingly, and the invisible vapors rise ever up to meet him. No eye but God's beholds them as they rise. There, in the upper atmosphere, they are condensed to mist, and gather into clouds, and float and swim around in the ambient air. They sail with its currents, and hover over the ocean, and roll in huge masses round the stony shoulders of great mountains. Condensed still more by change of temperature, they drop upon the thirsty earth in gentle showers, or pour upon it in heavy rains, or storm against its bosom at the angry Equinoctial. The shower, the rain, and the storm pass away, the clouds vanish, and the bright stars again shine clearly upon the glad earth. The rain-drops sink into the ground, and gather in subterranean reservoirs, and run in subterranean channels, and bubble up in springs and fountains; and from the mountain-sides and heads of valleys the silver threads of water begin their long journey to the ocean. Uniting, they widen into brooks and rivulets, then into streams and rivers; and, at last, a Nile, a Ganges, a Danube, an Amazon, or a Mississippi rolls between its banks, mighty, majestic, and resistless, creating vast alluvial valleys to be the granaries of the world, ploughed by the thousand keels of commerce and serving as great highways, and as the impassable boundaries of rival nations; ever returning to the ocean the drops that rose from it in vapor, and descended in rain and snow and hail

upon the level plains and lofty mountains;

and causing him to recoil for many a mile before the head-long rush of their great tide.

So it is with the aggregate of Human endeavor. As the invisible particles of vapor combine and coalesce to form the mists and clouds that fall in rain on thirsty continents, and bless the great green forests and wide grassy prairies, the waving meadows and the fields by which men live; as the infinite myriads of drops that the glad earth drinks are gathered into springs and rivulets and rivers, to aid in levelling the mountains and elevating the plains, and to feed the large lakes and restless oceans; so all Human Thought, and Speech and Action, all that is done and said and thought and suffered upon the Earth combine together, and flow onward in one broad resistless current toward those great results to which they are determined by the will of God.

We build slowly and destroy swiftly. Our Ancient Brethren who built the Temples at Jerusalem, with many myriad blows felled, hewed, and squared the cedars, and quarried the stones, and carved the intricate ornaments, which were to be the Temples. Stone after stone, by the combined effort and long toil of Apprentice, Fellow-Craft, and Master, the walls arose; slowly the roof was framed and fashioned; and many years elapsed before, at length, the Houses stood finished, all fit and ready for the Worship of God, gorgeous in the sunny

splendors of the atmosphere of Palestine. So they were built. A single motion of the arm of a rude, barbarous Assyrian Spearman, or drunken Roman or Gothic Legionary of Titus, moved by a senseless impulse of the brutal will, flung in the blazing brand; and, with no further human agency, a few short hours sufficed to consume and melt each Temple to a smoking mass of black unsightly ruin.

Be patient, therefore, my Brother, and wait!

> *The issues are with God: To do,*
> *Of right belongs to us.*

Therefore faint not, nor be weary in well-doing! Be not discouraged at men's apathy, nor disgusted with their follies, nor tired of their indifference! Care not for returns and results; but see only what there is to do, and do it, leaving the results to God! Soldier of the Cross! Sworn Knight of Justice, Truth, and Toleration! Good Knight and True! be patient and work!

The Apocalypse, that sublime Kabalistic and prophetic Summary

p. 321

of all the occult figures, divides its images into three Septenaries, after each of which there is silence in Heaven. There are Seven Seals to be opened, that is to say, Seven mysteries to know, and Seven difficulties to overcome, Seven trumpets to sound, and Seven cups to empty.

The Apocalypse is, to those who receive the nineteenth Degree, the Apotheosis of that Sublime Faith which aspires to God alone, and despises all the pomps and works of Lucifer. LUCIFER, the *Light-bearer*! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it *he* who bears the *Light*, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not! for traditions are full of Divine Revelations and Inspirations: and Inspiration is not of one Age nor of one Creed. Plato and Philo, also, were inspired.

The Apocalypse, indeed, is a book as obscure as the Sohar.

It is written hieroglyphically with numbers and images; and the Apostle often appeals to the intelligence of the Initiated. "Let him who hath knowledge, understand! let him who understands, calculate!" he often says, after an allegory or the mention of a number. Saint John, the favorite Apostle, and the Depositary of all the Secrets of the Saviour, therefore did not write to be understood by the multitude.

The Sephar Yezirah, the Sohar, and the Apocalypse are the completest embodiments of Occultism. They contain more meanings than words; their expressions are figurative as poetry and exact as numbers. The Apocalypse sums up, completes, and surpasses all the Science of Abraham and of Solomon. The visions of Ezekiel, by the river Chebar, and of the new Symbolic Temple, are equally mysterious expressions, veiled by figures of the enigmatic dogmas of the

Kabalah, and their symbols are as little understood by the Commentators, as those of Free Masonry.

The Septenary is the Crown of the Numbers, because it unites the Triangle of the Idea to the Square of the Form.

The more the great Hierophants were at pains to conceal their absolute Science, the more they sought to add grandeur to and multiply its symbols. The huge pyramids, with their triangular sides of elevation and square bases, represented their Metaphysics, founded upon the knowledge of Nature. That knowledge of Nature had for its symbolic key the gigantic form of that huge Sphinx, which has hollowed its deep bed in the sand, while keeping

p. 322

watch at the feet of the Pyramids. The Seven grand monuments called the Wonders of the World, were the magnificent Commentaries on the Seven lines that composed the Pyramids, and on the Seven mystic gates of Thebes.

The Septenary philosophy of Initiation among the Ancients may be summed up thus:

Three Absolute Principles which are but One Principle: four elementary forms which are but one; all forming a Single Whole, compounded of the Idea and the Form.

The three Principles were these:

1°. BEING IS BEING.

In Philosophy, identity of the Idea and of Being or Verity; in Religion, the first Principle, THE FATHER.

2°. BEING IS REAL.

In Philosophy, identity of Knowing and of Being or Reality; in Religion, the Logos of Plato, the *Demiourgos*, the WORD.

3°. BEING IS LOGIC.

In Philosophy, identity of the Reason and Reality; in Religion, Providence, the Divine Action that makes real the Good, that which in Christianity we call THE HOLY SPIRIT.

The *union* of all the Seven colors is the *White*, the analogous symbol of the GOOD: the *absence* of all is the *Black*, the analogous symbol of the EVIL. There are three primary colors, *Red*, *Yellow*, and *Blue*; and four secondary, *Orange*, *Green*, *Indigo*, and *Violet*; and all these God displays to man in the rainbow; and they have their analogies also in the moral and intellectual world. The same number, *Seven*, continually reappears in the Apocalypse, compounded of *three* and *four*; and these numbers relate to the last Seven of the Sephiroth, three answering to BENIGNITY or MERCY, SEVERITY or JUSTICE, and BEAUTY or HARMONY; and four to

Netzach, *Hōd*, *Yesōd*, and *Malakoth*, VICTORY, GLORY, STABILITY, and DOMINATION. The same numbers also represent the *first* three Sephiroth, KETHER, KHOKMAH, and BAINAH, or *Will*, *Wisdom*, and *Understanding*, which, with DAATH or *Intellection* or *Thought*, are also four, DAATH not being regarded as a Sephirah, not as the Deity acting, or as a potency, energy, or attribute, but as the Divine Action.

The Sephiroth are commonly figured in the Kabalah as constituting a human form, the ADAM KADMON or MACROCOSM. Thus arranged, the universal law of Equipoise is three times exemplified.

p. 323

[paragraph continues] From that of the Divine Intellectual, Active, Masculine ENERGY, and the Passive CAPACITY to produce Thought, the action of THINKING results. From that of BENIGNITY and SEVERITY, HARMONY flows; and from that of VICTORY or an Infinite overcoming, and GLORY, which, being Infinite, would seem to forbid the existence of obstacles or opposition, results STABILITY or PERMANENCE, which is the perfect DOMINION of the Infinite WILL.

The last nine Sephiroth are included in, at the same time that they have flowed forth from, the first of all, KETHER, or the CROWN. Each also, in succession flowed from, and yet still remains included in, the one preceding it. The Will of God

includes His Wisdom, and His Wisdom is His Will specially developed and acting. This Wisdom is the Logos that creates, mistaken and personified by Simon Magus and the succeeding Gnostics. By means of its utterance, the letter YŌD, it creates the worlds, first in the Divine Intellect as an Idea, which invested with form became the fabricated World, the Universe of material reality. YŌD and HE, two letters of the Ineffable Name of the Manifested Deity, represent the Male and the Female, the Active and the Passive in Equilibrium, and the VAV completes the Trinity and the Triliteral Name יהו, the Divine Triangle, which with the repetition of the *He* becomes the Tetragrammaton.

Thus the ten Sephiroth contain all the Sacred Numbers, *three*, *five*, *seven*, and *nine*, and the perfect Number *Ten*, and correspond with the Tetractys of Pythagoras.

BEING Is BEING, אהיה אשר אהיה, *Ahayah Asar Ahayah*. This is the Principle, the "BEGINNING."

In the Beginning was, that is to say, IS, WAS, and WILL BE, the WORD, that is to say, the REASON that *Speaks*.

Εν αρχῃ ην Ὁ Λογος!

The Word is the reason of belief, and in it also is the expression of the Faith which makes. Science a living thing. The Word,. Λογος, is the Source of Logic. Jesus is the Word Incarnate. The accord of the Reason with Faith, of Knowledge

with Belief, of Authority, with Liberty, has become in modern times the veritable enigma of the Sphinx.

It is WISDOM that, in the Kabalistic Books of the Proverbs and Ecclesiasticus, is the Creative Agent of God. Elsewhere in the Hebrew writings it is דבר יהוה, *Debar Iahavah*, the Word of God.

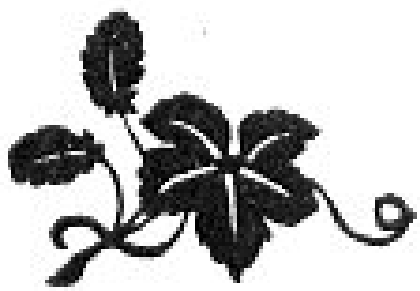
p. 324

[paragraph continues] It is by His uttered Word that God reveals Himself to us; not alone in the visible and invisible but intellectual creation, but also in our convictions, consciousness, and instincts. Hence it is that certain beliefs are universal. The conviction of all men that God is good led to a belief in a Devil, the fallen *Lucifer* or *Light-bearer*, Shaitan the Adversary, Ahriman and Tuphōn, as an attempt to explain the existence of Evil, and make it consistent with the Infinite Power, Wisdom, and Benevolence of God.

Nothing surpasses and nothing equals, as a Summary of all the doctrines of the Old World, those brief words engraven by HERMES on a Stone, and known under the name of "*The Tablet of Emerald*:" the Unity of Being and the Unity of the Harmonies, ascending and descending, the progressive and proportional scale of the Word; the immutable law of the Equilibrium, and the proportioned progress of the universal analogies; the relation of the Idea to the Word, giving the measure of the relation between the Creator and the Created, the necessary mathematics of the Infinite, proved by the

measures of a single corner of the Finite;--all this is expressed by this single proposition of the Great Egyptian Hierophant:

"*What is Superior is as that which is Inferior, and what is Below is as that which is Above, to form the Marvels of the Unity*."



XX.

GRAND MASTER OF ALL SYMBOLIC LODGES.

THE true Mason is a practical Philosopher, who, under religious emblems, in all ages adopted by wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge. He ought to find, in the symmetrical relation of all the parts of this rational edifice, the principle and rule of all his duties, the source of all his pleasures. He improves his moral nature, becomes a better man, and finds in the reunion of virtuous men, assembled with pure views, the means of multiplying his acts of beneficence. Masonry and Philosophy, without being one and the same thing, have the same object, and propose to themselves the same end, the worship of the Grand Architect of the Universe, acquaintance and familiarity with the wonders of nature, and the happiness of humanity attained by the constant practice of all the virtues.

As Grand Master of all Symbolic Lodges, it is your especial duty to aid in restoring Masonry to its primitive purity. You have become an instructor. Masonry long wandered in error. Instead of improving, it degenerated from its primitive simplicity, and retrograded toward a system, distorted by stupidity and ignorance, which, unable to construct a beautiful machine, made a complicated one. Less than two hundred years ago, its organization was simple, and altogether moral, its emblems, allegories, and ceremonies easy to be understood, and their purpose and object readily to be seen. It

was then confined to a very small number of Degrees. Its constitutions were like those of a Society of Essenes, written in the first century of our era. There could be seen the primitive Christianity, organized into Masonry, the school of Pythagoras without incongruities or absurdities; a Masonry simple and significant, in which it was not necessary to torture the mind to discover reasonable interpretations; a Masonry at once religious and philosophical, worthy of a good citizen and an enlightened philanthropist.

Innovators and inventors overturned that primitive simplicity.

p. 326

[paragraph continues] Ignorance engaged in the work of making Degrees, and trifles and gewgaws and pretended mysteries, absurd or hideous, usurped the place of Masonic Truth. The picture of a horrid vengeance, the poniard and the bloody head, appeared in the peaceful Temple of Masonry, without sufficient explanation of their symbolic meaning: Oaths out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable; but being mere chimeras, were preposterous, and excited contempt and laughter only. Eight hundred Degrees of one kind and another were invented: Infidelity and even Jesuitry were taught under the mask of Masonry. The rituals even of the respectable Degrees, copied and mutilated by ignorant men, became nonsensical and trivial; and the words so corrupted that it has

hitherto been found impossible to recover many of them at all. Candidates were made to degrade themselves, and to submit to insults not tolerable to a man of spirit and honor.

Hence it was that, practically, the largest portion of the Degrees claimed by the Ancient and Accepted Scottish Rite, and before it by the Rite of Perfection, fell into disuse, were merely communicated, and their rituals became jejune and insignificant. These Rites resembled those old palaces and baronial castles, the different parts of which, built at different periods remote from one another, upon plans and according to tastes that greatly varied, formed a discordant and incongruous whole. Judaism and chivalry, superstition and philosophy, philanthropy and insane hatred and longing for vengeance, a pure morality and unjust and illegal revenge, were found strangely mated and standing hand in hand within the Temples of Peace and Concord; and the whole system was one grotesque commingling of incongruous things, of contrasts and contradictions, of shocking and fantastic extravagances, of parts repugnant to good taste, and fine conceptions overlaid and disfigured by absurdities engendered by ignorance, fanaticism, and a senseless mysticism.

An empty and sterile pomp, impossible indeed to be carried out, and to which no meaning whatever was attached, with far-fetched explanations that were either so many stupid platitudes or themselves needed an interpreter; lofty titles, arbitrarily assumed, and to which the inventors had not condescended to attach any explanation

that should acquit them of the folly of assuming temporal rank, power, and titles of nobility, made the world laugh, and the Initiate feel ashamed.

Some of these titles we retain; but they have with us meanings entirely consistent with that Spirit of Equality which is the foundation and peremptory law of its being of all Masonry. The *Knight*, with us, is he who devotes his hand, his heart, his brain, to the Science of Masonry, and professes himself the Sworn Soldier of Truth: the *Prince* is he who aims to be *Chief*, [*Princeps*], *first*, *leader*, among his equals, in virtue and good deeds: the *Sovereign* is he who, one of an order whose members are all Sovereigns, is Supreme only because the law and constitutions are so, which he administers, and by which he, like every other brother, is governed. The titles, *Puissant*, *Potent*, *Wise*, and *Venerable*, indicate that power of Virtue, Intelligence, and Wisdom, which those ought to strive to attain who are placed in high office by the suffrages of their brethren: and all our other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those who receive them should fully understand. As Master of a Lodge it is your duty to instruct your Brethren that they are all so many constant lessons, teaching the lofty qualifications which are required of those who claim them, and not merely idle gewgaws worn in ridiculous imitation of the times when the Nobles and Priests were masters and the people slaves: and that, in all true Masonry, the Knight, the Pontiff, the Prince, and the Sovereign are but the first among

their equals: and the cordon, the clothing, and the jewel but symbols and emblems of the virtues required of all good Masons.

The Mason kneels, no longer to present his petition for admittance or to receive the answer, no longer to a man as his superior, who is but his brother, but to his God; to whom he appeals for the rectitude of his intentions, and whose aid he asks to enable him to keep his vows. No one is degraded by bending his knee to God at the altar, or to receive the honor of Knighthood as Bayard and Du Guesclin knelt. To kneel for other purposes, Masonry does not require. God gave to man a head to be borne erect, a port upright and majestic. We assemble in our Temples to cherish and inculcate sentiments that conform to that loftiness of bearing which the just and upright man is entitled to maintain, and we do not require those who desire to be admitted among us, ignominiously

to bow the head. We respect man, because we respect ourselves that he may conceive a lofty idea of his dignity as a human being free and independent. If modesty is a virtue, humility and obsequiousness to man are base: for there is a noble pride which is the most real and solid basis of virtue. Man should humble himself before the Infinite God; but not before his erring and imperfect brother.

As Master of a Lodge, you will therefore be exceedingly careful that no Candidate, in any Degree, be. required to

submit to any degradation whatever; as has been too much the custom in some of the Degrees: and take it as a certain and inflexible rule, to which there is *no* exception, that real Masonry requires of no man anything to which a Knight and Gentleman cannot honorably, and without feeling outraged or humiliated submit.

The Supreme Council for the Southern Jurisdiction of the United States at length undertook the indispensable and long-delayed task of revising and reforming the work and rituals of the thirty Degrees under its jurisdiction. Retaining the essentials of the Degrees and all the means by which the members recognize one another, it has sought out and developed the leading idea of each Degree, rejected the puerilities and absurdities with which many of them were disfigured, and made of them a connected system of moral, religious, and philosophical instruction. Sectarian of no creed, it has yet thought it not improper to use the old allegories, based on occurrences detailed in the Hebrew and Christian books, and drawn from the Ancient Mysteries of Egypt, Persia, Greece, India, the Druids and the Essenes, as vehicles to communicate the Great Masonic Truths; as it has used the legends of the Crusades, and the ceremonies of the orders of Knighthood.

It no longer inculcates a criminal and wicked vengeance. It has not allowed Masonry to play the assassin: to avenge the death either of Hiram, of Charles the 1st, or of Jaques De Molay and the Templars. The Ancient and Accepted Scottish

Rite of Masonry has now become, what Masonry at first was meant to be, a Teacher of Great Truths, inspired by an upright and enlightened reason, a firm and constant wisdom, and an affectionate and liberal philanthropy.

It is no longer a system, over the composition and arrangement of the different parts of which, want of reflection, chance, ignorance, and perhaps motives still more ignoble presided; a system

p. 329

unsuited to our habits, our manners, our ideas, or the world-wide philanthropy and universal toleration of Masonry; or to bodies small in number, whose revenues should be devoted to the relief of the unfortunate, and not to empty show; no longer a heterogeneous aggregate of Degrees, shocking by its anachronisms and contradictions, powerless to disseminate light, information, and moral and philosophical ideas.

As Master, you will teach those who are under you, and to whom you will owe your office, that the decorations of many of the Degrees are to be dispensed with, whenever the expense would interfere with the duties of charity, relief, and benevolence; and to be indulged in only by wealthy bodies that will thereby do no wrong to those entitled to their assistance. The essentials of all the Degrees may be procured at slight expense; and it is at the option of every Brother to procure or not to procure, as he pleases, the dress, decorations, and jewels of any Degree other than the 14th,

18th, 30th, and 32d.

We teach the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction; and vehicles of useful and interesting information. They represent the different phases of the human mind, its efforts and struggles to comprehend nature, God, the government of the Universe, the permitted existence of sorrow and evil. To teach us wisdom, and the folly of endeavoring to explain to ourselves that which we are not capable of understanding, we reproduce the speculations of the Philosophers, the Kabalists, the Mystagogues and the Gnostics. Every one being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason and with his own faith, we give them such an interpretation only as may be accepted by all. Our Degrees may be conferred in France or Turkey, at Pekin, Ispàhan, Rome, or Geneva, in the city of Penn or in Catholic Louisiana, upon the subject of an absolute government or the citizen of a Free State, upon Sectarian or Theist. To honor the Deity, to regard all men as our Brethren, as children, equally dear to Him, of the Supreme Creator of the Universe, and to make himself useful to society and himself by his labor, are its teachings to its Initiates in all the Degrees.

Preacher of Liberty, Fraternity, and Equality, it desires them to be attained by making men fit to receive them, and by the moral power of an intelligent and enlightened People. It lays no plots

and conspiracies. It hatches no premature revolutions; it encourages no people to revolt against the constituted authorities; but recognizing the great truth that freedom follows fitness for freedom as the corollary follows the axiom, it strives to *prepare* men to govern themselves.

Where domestic slavery exists, it teaches the master humanity and the alleviation of the condition of his slave, and moderate correction and gentle discipline; as it teaches them to the master of the apprentice: and as it teaches to the employers of other men, in mines, manufactories, and workshops, consideration and humanity for those who depend upon their labor for their bread, and to whom want of employment is starvation, and overwork is fever, consumption, and death.

As Master of a Lodge, you are to inculcate these duties on your brethren. Teach the employed to be honest, punctual, and faithful as well as respectful and obedient to all proper orders: but also teach the employer that every man or woman who desires to work, has a right to have work to do; and that they, and those who from sickness or feebleness, loss of limb or of bodily vigor, old age or infancy, are not able to work, have a right to be fed, clothed, and sheltered from the inclement elements: that he commits an awful sin against Masonry and in the sight of God, if he closes his workshops or factories, or ceases to work his mines, when they do not yield him what he regards as sufficient profit, and so dismisses his workmen and workwomen to starve; or when he reduces the wages of man

or woman to so low a standard that they and their families cannot be clothed and fed and comfortably housed; or by overwork must give him their blood and life in exchange for the pittance of their wages: and that his duty as a Mason and Brother peremptorily requires him to continue to employ those who else will be pinched with hunger and cold, or resort to theft and vice: and to pay them fair wages, though it may reduce or annul his profits or even eat into his capital; for God hath but loaned him his wealth, and made him His almoner and agent to invest it.

Except as mere symbols of the moral virtues and intellectual qualities, the tools and implements of Masonry belong exclusively to the first three Degrees. They also, however, serve to remind the Mason who has advanced further, that his new rank is based upon the humble labors of the symbolic Degrees, as they are improperly termed, inasmuch as all the Degrees are symbolic.

p. 331

Thus the Initiates are inspired with a just idea of Masonry, to-wit, that it is essentially WORK; both teaching and practising LABOR; and that it is altogether emblematic. Three kinds of work are necessary to the preservation and protection of man and society: manual labor, specially belonging to the three blue Degrees; labor in arms, symbolized by the Knightly or chivalric Degrees; and intellectual labor, belonging particularly to the Philosophical Degrees.

We have preserved and multiplied such emblems as have a true and profound meaning. We reject many of the old and senseless explanations. We have not reduced Masonry to a cold metaphysics that exiles everything belonging to the domain of the imagination. The ignorant, and those *half*-wise in reality, but over-wise in their own conceit, may assail our symbols with sarcasms; but they are nevertheless ingenious veils that cover the Truth, respected by all who know the means by which the heart of man is reached and his feelings enlisted. The Great Moralists often had recourse to allegories, in order to instruct men without repelling them. But we have been careful not to allow our emblems to be too obscure, so as to require farfetched and forced interpretations. In our days, and in the enlightened land in which we live, we do not need to wrap ourselves in veils so strange and impenetrable, as to prevent or hinder instruction instead of furthering it; or to induce the suspicion that we have concealed meanings which we communicate only to the most reliable adepts, because they are contrary to good order or the well-being of society.

The Duties of the Class of *Instructors*, that is, the Masons of the Degrees from the 4th to the 8th, inclusive, are, particularly, to perfect the younger Masons in the words, signs and tokens and other work of the Degrees they have received; to explain to them the meaning of the different emblems, and to expound the moral instruction which they convey. And upon their report of proficiency alone can their pupils be allowed to advance and receive an increase of wages.

The Directors of the Work, or those of the 9th, 10th, and 11th Degrees are to report to the Chapters upon the regularity, activity and proper direction of the work of bodies in the lower Degrees, and what is needed to be enacted for their prosperity and usefulness. In the Symbolic Lodges, they are particularly charged to stimulate the zeal of the workmen, to induce them to engage in

new labors and enterprises for the good of Masonry, their country and mankind, and to give them fraternal advice when they fall short of their duty; or, in cases that require it, to invoke against them the rigor of Masonic law.

The Architects, or those of the 12th, 13th, and 14th, should be selected from none but Brothers well instructed in the preceding Degrees; zealous, and capable of discoursing upon that Masonry; illustrating it, and discussing the simple questions of moral philosophy. And one of them, at every communication, should be prepared with a lecture, communicating useful knowledge or giving good advice to the Brethren.

The Knights, of the 15th and 16th Degrees, wear the sword. They are bound to prevent and repair, as far as may be in their power, all injustice, both in the world and in Masonry; to protect the weak and to bring oppressors to justice. Their works and lectures must be in this spirit. They should inquire whether Masonry fulfills, as far as it ought and can, its

principal purpose, which is to succor the unfortunate. That it may do so, they should prepare propositions to be offered in the Blue Lodges calculated to attain that end, to put an end to abuses, and to prevent or correct negligence. Those in the Lodges who have attained the rank of Knights, are most fit to be appointed Almoners, and charged to ascertain and make known who need and are entitled to the charity of the Order.

In the higher Degrees those only should be received who have sufficient reading and information to discuss the great questions of philosophy. From them the Orators of the Lodges should be selected, as well as those of the Councils and Chapters. They are charged to suggest such measures as are necessary to make Masonry entirely faithful to the spirit of its institution, both as to its charitable purposes, and the diffusion of light and knowledge; such as are needed to correct abuses that have crept in, and offences against the rules and general spirit of the Order; and such as will tend to make it, as it was meant to be, the great Teacher of Mankind.

As Master of a Lodge, Council, or Chapter, it will be your duty to impress upon the minds of your Brethren these views of the general plan and separate parts of the Ancient and Accepted Scottish Rite; of its spirit and design; its harmony and regularity; of the duties of the officers and members; and of the particular lessons intended to be taught by each Degree.

p. 333

Especially you are not to allow any assembly of the body over

which you may preside, to close, without recalling to the minds of the Brethren the Masonic virtues and duties which are represented upon the Tracing Board of this Degree. That is an imperative duty. Forget not that, more than three thousand years ago, ZOROASTER said: "*Be good, be kind, be humane, and charitable; love your fellows; console the afflicted; pardon those who have done you wrong*." Nor that more than two thousand three hundred years ago CONFUCIUS repeated, also quoting the language of those who had lived before himself: "*Love thy neighbor as thyself: Do not to others what thou wouldst not wish should be done to thyself: Forgive injuries. Forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf!*"

Let not the morality of your Lodge be inferior to that of the Persian or the Chinese Philosopher.

Urge upon your Brethren the teaching and the unostentatious practice of the morality of the Lodge, without regard to times, places, religions, or peoples.

Urge them to love one another, to be devoted to one another, to be faithful to the country, the government, and the laws: for to serve the country is to pay a dear and sacred debt:

To respect all forms of worship, to tolerate all political and religious opinions; not to blame, and still less to condemn the religion of others: not to seek to make converts; but to be

content if they have the religion of Socrates; a veneration for the Creator, the religion of good works, and grateful acknowledgment of God's blessings:

To fraternize with all men; to assist all who are unfortunate; and to cheerfully postpone their own interests to that of the Order:

To make it the constant rule of their lives, to think well, to speak well, and to act well:

To place the sage above the soldier, the noble, or the prince: and take the wise and good as their models:

To see that their professions and practice, their teachings and conduct, do always agree:

To make this also their motto: Do that which thou oughtest to do; let the result be what it will.

Such, my Brother, are some of the duties of that office which you have sought to be qualified to exercise. May you perform them well; and in so doing gain honor for yourself, and advance the great cause of Masonry, Humanity, and Progress.

XXI.

NOACHITE, OR PRUSSIAN KNIGHT.

You are especially charged in this Degree to be modest and humble, and not vain-glorious nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with His works, nor endeavor to improve upon what He has done. Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions. A thousand presses, flooding the country with their evanescent leaves, are busily and incessantly engaged in maligning the motives and conduct of men and parties, and in making one man think worse of another; while, alas, scarcely one is found that ever, even accidentally, labors to make man think better of his fellow.

Slander and calumny were never so insolently licentious in any country as they are this day in ours. The most retiring disposition, the most unobtrusive demeanor, is no shield against their poisoned arrows. The most eminent public service only makes their vituperation and invective more eager and more unscrupulous, when he who has done such service presents himself as a candidate for the people's suffrages.

The evil is wide-spread and universal. No man, no woman, no household, is sacred or safe from this new Inquisition. No act is so pure or so praiseworthy, that the unscrupulous vender of

lies who lives by pandering to a corrupt and morbid public appetite will not proclaim it as a crime. No motive is so innocent or so laudable, that he will not hold it up as villainy. Journalism pries into the interior of private houses, gloats over the details of domestic tragedies of sin and shame, and deliberately invents and industriously circulates the most unmitigated and baseless falsehoods, to coin money for those who pursue it as a trade, or to effect a temporary result in the wars of faction.

We need not enlarge upon these evils. They are apparent to all and lamented over by all, and it is the duty of a Mason to do all

in his power to lessen, if not to remove them. With the errors and even sins of other men, that do not personally affect us or ours, and need not our condemnation to be odious, we have nothing to do; and the journalist has no patent that makes him the Censor of Morals. There is no obligation resting on us to trumpet forth our disapproval of every wrongful or injudicious or improper act that every other man commits. One would be ashamed to stand on the street corners and retail them orally for pennies.

One ought, in truth, to write or speak against no other one in this world. Each man in it has enough to do, to watch and keep guard over himself. Each of us is sick enough in this great Lazaretto: and journalism and polemical writing

constantly re-mind us of a scene once witnessed in a little hospital; where it was horrible to hear how the patients mockingly reproached each other with their disorders and infirmities: how one, who was wasted by consumption, jeered at another who was bloated by dropsy: how one laughed at another's cancer of the face; and this one again at his neighbor's lock-jaw or squint; until at last the delirious fever-patient sprang out of his bed, and tore away the coverings from the wounded bodies of his companions, and nothing was to be seen but hideous misery and mutilation. Such is the revolting work in which journalism and political partisanship, and half the world outside of Masonry, are engaged.

Very generally, the censure bestowed upon men's acts, by those who have appointed and commissioned themselves Keepers of the Public Morals, is undeserved. Often it is not only undeserved, but praise is deserved instead of censure, and, when the latter is not undeserved, it is always extravagant, and therefore unjust.

A Mason will wonder what spirit they are endowed withal, that can basely libel at a man, even, that is fallen. If they had any nobility of soul, they would with him condole his disasters, and drop some tears in pity of his folly and wretchedness: and if they were merely human and not brutal, Nature did grievous wrong to human bodies, to curse them with souls so cruel as to strive to add to a wretchedness already intolerable. When a Mason hears of any man that hath fallen into public disgrace, he should have a mind to

commiserate his mishap, and not to make him more disconsolate. To envenom a name by libels, that already is openly tainted, is to add stripes with an iron rod to one that is flayed with

whipping; and to every well-tempered mind will seem most in-human and unmanly.

Even the man who does wrong and commits errors often has a quiet home, a fireside of his own, a gentle, loving wife and innocent children, who perhaps do not know of his past errors and lapses--past and long repented of; or if they do, they love him the better, because, being mortal, he hath erred, and being in the image of God, he hath repented. That every blow at this husband and father lacerates the pure and tender bosoms of that wife and those daughters, is a consideration that doth not stay the hand of the brutal journalist and partisan: but he strikes home at these shrinking, quivering, innocent, tender bosoms; and then goes out upon the great arteries of cities, where the current of life pulsates, and holds his head erect, and calls on his fellows to laud him and admire him, for the chivalric act he hath done, in striking his dagger through one heart into another tender and trusting one.

If you seek for high and strained carriages, you shall, for the most part, meet with them in low men. Arrogance is a weed that ever grows on a dunghill. It is from the rankness of that soil that she hath her height and spreadings. To be modest and

unaffected with our superiors is duty; with our equals, courtesy; with our inferiors, nobleness. There is no arrogance so great as the proclaiming of other men's errors and faults, by those who understand nothing but the dregs of actions, and who make it their business to besmear deserving fames. Public reproof is like striking a deer in the herd: it not only wounds him, to the loss of blood, but betrays him to the hound, his enemy.

The occupation of the spy hath ever been held' dishonorable, and it is none the less so, now that with rare exceptions editors and partisans have become perpetual spies upon the actions of other men. Their malice makes them nimble-eyed, apt to note a fault and publish it, and, with a strained construction, to deprave even those things in which the doer's intents were honest. Like the crocodile, they slime the way of others, to make them fall; and when that has happened, they feed their insulting envy on the life-blood of the prostrate. They set the vices of other men on high, for the gaze of the world, and place their virtues under-ground, that none may note them. If they cannot wound upon proofs, they will do it upon likelihoods: and if not upon them, they

manufacture lies, as God created the world, out of nothing; and so corrupt the fair tempter of men's reputations; knowing that the multitude will believe them, because affirmations are apter to win belief, than negatives to uncredit them; and that a lie travels faster than an eagle flies, while the contradiction

limps after it at a snail's pace, and, halting, never overtakes it. Nay, it is contrary to the morality of journalism, to allow a lie to be contradicted in the place that spawned it. And even if that great favor is conceded, a slander once raised will scarce ever die, or fail of finding many that will allow it both a harbor and trust.

This is, beyond any other, the age of falsehood. Once, to be suspected of equivocation was enough to soil a gentleman's escutcheon; but now it has become a strange merit in a partisan or statesman, always and scrupulously to tell the truth. Lies are part of the regular ammunition of all campaigns and controversies, valued according as they are profitable and effective; and are stored up and have a; market price, like saltpetre and sulphur; being even more deadly than they.

If men weighed the imperfections of humanity, they would breathe less condemnation. Ignorance gives disparagement a louder tongue than knowledge does. Wise men had rather know, than tell. Frequent dispraises are but the faults of uncharitable wit: and it is from where there is no judgment, that the heaviest judgment comes; for self-examination would make all judgments charitable. If we even do know vices in men, we can scarce show ourselves in a nobler virtue than in the charity of concealing them: if that be not a flattery persuading to continuance. And it is the basest office man can fall into, to make his tongue the defamer of the worthy man..

There is but one rule for the Mason in this matter. If there be

virtues, and he is called upon to speak of him who owns them, let him tell them forth impartially. And if there be vices mixed with them, let him be content the world shall know them by some other tongue than his. For if the evil-doer deserve no pity, his wife, his parents, or his children, or other innocent persons who love him may; and the bravo's trade, practised by him who stabs the defenceless for a price paid by individual or party, is really no more respectable now than it was a hundred years ago, in Venice. Where we want experience, Charity bids us think the best, and leave what we know not to the Searcher of Hearts; for mistakes,

suspicions, and envy often injure a clear fame; and there is least danger in a charitable construction.

And, finally, the Mason should be humble and modest toward the Grand Architect of the Universe, and not impugn His Wisdom, nor set up his own imperfect sense of Right against His Providence and dispensations, nor attempt too rashly to explore the Mysteries of God's Infinite Essence and inscrutable plans, and of that Great Nature which we are not made capable to understand.

Let him steer far away from all those vain philosophies, which endeavor to account for all that is, without admitting that there is a God, separate and apart from the Universe which is his work: which erect Universal Nature into a God, and worship it alone: which annihilate Spirit, and believe no

testimony except that of the bodily senses: which, by logical formulas and dextrous collocation of words, make the actual, living, guiding, and protecting God fade into the dim mistiness of a mere abstraction and unreality, itself a mere logical formula.

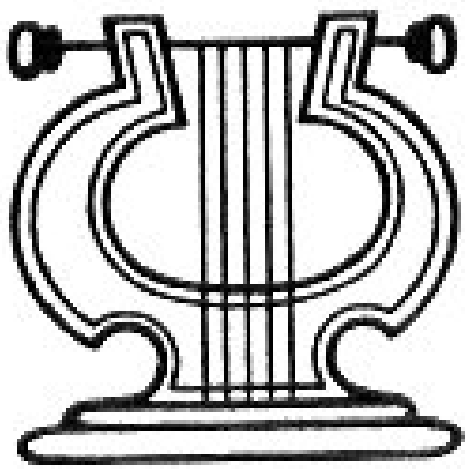
Nor let him have any alliance with those theorists who chide the delays of Providence and busy themselves to hasten the slow march which it has imposed upon events: who neglect the practical, to struggle after impossibilities: who are wiser than Heaven; know the aims and purposes of the Deity, and can see a short and more direct means of attaining them, than it pleases Him to employ: who would have no discords in the great harmony of the Universe of things; but equal distribution of property, no subjection of one man to the will of another, no compulsory labor, and still no starvation, nor destitution, nor pauperism.

Let him not spend his life, as they do, in building a new Tower of Babel; in attempting to change that which is fixed by an in-flexible law of God's enactment: but let him, yielding to the Superior Wisdom of Providence, content to believe that the march of events is rightly ordered by an Infinite Wisdom, and leads, though we cannot see it, to a great and perfect result,--let him be satisfied to follow the path pointed out by that Providence, and to labor for the good of the human race in that mode in which God has chosen to enact that that good shall be effected: and above all, let him build no Tower of Babel, under the belief that by ascending he will mount so

high that God will disappear or be superseded by a great monstrous aggregate of material forces, or mere glittering, logical formula; but, evermore, standing humbly

p. 339

and reverently upon the earth and looking with awe and confidence toward Heaven, let him be satisfied that there is a *real* God; a *person*, and not a formula; a Father and a protector, who loves, and sympathizes, and compassionates; and that the eternal ways by which He rules the world are infinitely wise, no matter how far they may be above the feeble comprehension and limited vision of man.



XXII.

KNIGHT OF THE ROYAL AXE OR PRINCE OF LIBANUS.

SYMPATHY with the great laboring classes, respect for labor itself, and resolution to do some good *work* in our day and generation, these are the lessons of this Degree, and they are purely Masonic. Masonry has made a working-man and his associates the Heroes of her principal legend, and himself the companion of Kings. The idea is as simple and true as it is sublime. From first to last, Masonry is *work*. It venerates the Grand *Architect* of the Universe. It commemorates the *building* of a Temple. Its principal emblems are *the working tools* of Masons and Artisans. It preserves the name of the first *worker* in *brass* and *iron* as one of its pass-words. When the Brethren meet together, they are at *labor*. The Master is the *overseer* who sets the craft to work and gives them proper instruction. Masonry is the apotheosis of WORK.

It is the hands of brave, forgotten men that have made this great, populous, cultivated world a world for *us*. It is *all* work, and *forgotten* work. The *real* conquerors, creators, and eternal proprietors of every great and civilized land are all the heroic souls that ever were in it, each in his degree: all the men that ever felled a forest-tree or drained a marsh, or contrived a wise scheme, or did or said a true or valiant thing therein. Genuine work alone, done faithfully, is eternal, even as the Almighty Founder and World-builder Himself. All work is

noble: a life of ease is not for any man, nor for any God. The Almighty Maker is not like one who, in old immemorial ages, having made his machine of a Universe, sits ever since, and sees it *go*. Out of that belief comes Atheism. The faith in an Invisible, Unnamable, Directing Deity, present everywhere in all that we see, and work, and suffer, is the essence of all faith whatsoever.

The life of all Gods figures itself to us as a Sublime Earnestness,--of

p. 341

[paragraph continues] Infinite battle against Infinite labor Our highest religion is named the Worship of Sorrow. For the Son of Man there is no noble crown, well-worn, or even ill-worn, but is a crown of thorns. Man's highest destiny is not to be happy, to love pleasant things and find them. His only true unhappiness should be that he cannot work, and get his destiny as a man fulfilled. The day passes swiftly over, our life passes swiftly over, and the night cometh, wherein no man can work. That night once come, our happiness and unhappiness are vanished, and become as things that never were. But our work is not abolished, and has not vanished. It remains, or the want of it remains, for endless Times and Eternities.

Whatsoever of morality and intelligence; what of patience, perseverance, faithfulness, of method, insight, ingenuity, energy; in a word, whatsoever of STRENGTH a man has in him, will lie written in the WORK he does. To work is to try

himself against Nature and her unerring, everlasting laws: and they will return true verdict as to him. The noblest Epic is a mighty Empire slowly built together, a mighty series of heroic deeds, a mighty conquest over chaos. Deeds are greater than words. They have a life, mute, but undeniable; and grow. They people the vacuity of Time, and make it green and worthy.

Labor is the truest emblem of God, the Architect and Eternal Maker; noble Labor, which is yet to be the King of this Earth, and sit on the highest Throne. Men without duties to do, are like trees planted on precipices; from the roots of which all the earth has crumbled. Nature owns no man who is not also a Martyr. She scorns the man who sits screened from all work, from want, danger, hardship, the victory over which is work; and has all his work and battling done by other men; and yet there are men who pride themselves that they and theirs have done no work time out of mind. So neither have the swine.

The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, and if not vanquished would devour them. Hercules was worshipped for twelve labors. The Czar of Russia became a toiling shipwright, and worked with his axe in the docks of Saardam; and something came of that. Cromwell worked, and Napoleon; and effected somewhat.

There is a perennial nobleness and even sacredness in work. Be he never so benighted and forgetful of his high calling,

there is

always hope in a man who actually and earnestly works: in Idleness alone is there perpetual Despair. Man perfects himself by working. Jungles are cleared away. Fair seed-fields rise instead, and stately cities; and withal, the man himself first ceases to be a foul unwholesome jungle and desert thereby. Even in the meanest sort of labor, the whole soul of man is composed into a kind of real harmony, the moment he begins to work. Doubt, Desire, Sorrow, Remorse, Indignation, and even Despair shrink murmuring far off into their caves, whenever the man bends himself resolutely against his task. Labor is life. From the inmost heart of the worker rises his God-given Force, the Sacred Celestial Life-essence, breathed into him by Almighty God; and awakens him to all nobleness, as soon as work fitly begins. By it man learns Patience, Courage, Perseverance, Openness to light, readiness to own himself mistaken, resolution to do better and improve. Only by labor will man continually learn the virtues. There is no Religion in stagnation and inaction; but only in activity and exertion. There was the deepest truth in that saying of the old monks, "*laborare est orare*." "He prayeth best who loveth best all things both great and small;" and can man love except by working earnestly to benefit that being whom he loves?

"Work; and therein have well-being," is the oldest of Gospels; unpreached, inarticulate, but ineradicable, and enduring forever. To make Disorder, wherever found, an eternal

enemy; to attack and subdue him, and make order of him, the subject not of Chaos, but of Intelligence and Divinity, and of ourselves; to attack ignorance, stupidity and brute-mindedness, wherever found, to smite it wisely and unweariedly, to rest not while we live and it lives, in the name of God, this is our duty as Masons; commanded us by the Highest God. Even He, with his unspoken voice, more awful than the thunders of Sinai, or the syllabled speech of the Hurricane, speaks to us. The Unborn Ages; the old Graves, with their long-moldering dust speak to us. The deep Death-Kingdoms, the Stars in their never-resting course, all Space and all Time, silently and continually admonish us that we too must work while it is called to-day. Labor, wide as the Earth, has its summit in Heaven. To toil, whether with the sweat of the brow, or of the brain or heart, is worship,--the noblest thing yet discovered beneath the Stars. Let the weary cease to think that labor is a curse and doom pronounced by Deity, Without it there could be no true

excellence in human nature. Without it, and pain, and sorrow, where would be the human virtues? Where Patience, Perseverance, Submission, Energy, Endurance, Fortitude, Bravery, Disinterestedness, Self-Sacrifice, the noblest excellencies of the Soul?

Let him who toils complain not, nor feel humiliated! Let him look up, and see his fellow-workmen there, in God's Eternity; they alone surviving there. Even in the weak human memory

they long survive, as Saints, as Heroes, and as Gods: they alone survive, and people the unmeasured solitudes of Time.

To the primeval man, whatsoever good came, descended on him (as in mere fact, it ever does) direct from God; whatsoever duty lay visible for him, this a Supreme God had prescribed. For the primeval man, in whom dwelt Thought, this Universe was all a Temple, life everywhere a Worship.

Duty is with us ever; and evermore forbids us to be idle. To work with the hands or brain, according to our requirements and our capacities, to do that which lies before us to do, is more honorable than rank and title. Ploughers, spinners and builders, inventors, and men of science, poets, advocates, and writers, all stand upon one common level, and form one grand, innumerable host, marching ever onward since the beginning of the world: each entitled to our sympathy and respect, each a man and our brother.

It was well to give the earth to man as a dark mass, whereon to labor. It was well to provide rude and unsightly materials in the ore-bed and the forest, for him to fashion into splendor and beauty. It was well, not because of that splendor and beauty; but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler. Masonry stands up for the nobility of labor. It is Heaven's great ordinance for human improvement. It has been broken down for ages; and Masonry desires to build it up

again. It has been broken down, because men toil only because they must, submitting to it as, in some sort, a degrading necessity; and desiring nothing so much on earth as to escape from it. They fulfill the great law of labor in the letter, but break it in the spirit,: they fulfill it with the muscles, but break it with the mind.

Masonry teaches that every idler ought to hasten to some field of labor, manual or mental, as a chosen and coveted theatre of improvement; but he is not impelled to do so, under the teachings

p. 344

of an imperfect civilization. On the contrary, he sits down, folds his hands, and blesses and glorifies himself in his idleness. It is time that this opprobrium of toil were done away. To be ashamed of toil; of the dingy workshop and dusty labor-field; of the hard hand, stained with service more honorable than that of war; of the soiled and weather-stained garments, on which Mother Nature has stamped, midst sun and rain, midst fire and steam, her own heraldic honors; to be ashamed of these tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity, is treason to Nature, impiety to Heaven, a breach of Heaven's great Ordinance. TOIL, of brain, heart, or hand, is the only true man-hood and genuine nobility.

Labor is a more beneficent ministration than man's ignorance comprehends, or his complainings will admit. Even when its

end is hidden from him, it is not mere blind drudgery. It is all a training, a discipline, a development of energies, a nurse of virtues, a school of improvement. From the poor boy who gathers a few sticks for his mother's hearth, to the strong man who fells the oak or guides the ship or the steam-car, every human toiler, with every weary step and every urgent task, is obeying a wisdom far above his own wisdom, and fulfilling a design far beyond his own design.

The great law of human industry is this: that industry, working either with the hand or the mind, the application of our powers to some task, to the achievement of some result, lies at the foundation of all human improvement. We are not sent into the world like animals, to crop the spontaneous herbage of the field, and then to lie down in indolent repose: but we are sent to dig the soil and plough the sea; to do the business of cities and the work of manufactories. The world is the great and appointed school of industry. In an artificial state of society, mankind is divided into the idle and the laboring classes; but such was not the design of Providence.

Labor is man's great function, his peculiar distinction and his privilege. From being an animal, that eats and drinks and sleeps only, to become a worker, and with the hand of ingenuity to pour his own thoughts into the moulds of Nature, fashioning them into forms of grace and fabrics of convenience, and converting them to purposes of improvement and happiness, is the greatest possible step in privilege.

The Earth and the Atmosphere are man's laboratory. With

spade and plough, with mining-shafts and furnaces and forges, with fire and steam; midst the noise and whirl of swift and bright machinery, and abroad in the silent fields, man was made to be ever working, ever experimenting. And while he and all his dwellings of care and toil are borne onward with the circling skies, and the splendors of Heaven are around him, and their infinite depths image and invite his thought, still in all the worlds of philosophy, in the universe of intellect, man must be a worker. He is nothing, he can be nothing, can achieve nothing, fulfill nothing, without working. Without it, he can gain neither lofty improvement nor tolerable happiness. The idle must hunt down the hours as their prey. To them Time is an enemy, clothed with armor; and they must kill him, or themselves die. It never yet did answer, and it never will answer, for any man to do nothing, to be exempt from all care and effort, to lounge, to walk, to ride, and to feast alone. No man can live in that way. God made a law against it: which no human power can annul, no human ingenuity evade.

The idea that a property is to be acquired in the course of ten or twenty years, which shall suffice for the rest of life; that by some prosperous traffic or grand speculation, all the labor of a whole life is to be accomplished in a brief portion of it; that by dexterous management, a large part of the term of human existence is to be exonerated from the cares of industry and

self-denial, is founded upon a grave mistake, upon a misconception of the true nature and design of business, and of the conditions of human well-being. The desire of accumulation for the sake of securing a life of ease and gratification, of escaping from exertion and self-denial, is wholly wrong, though very common.

It is better for the Mason to live while he lives, and enjoy life as it passes: to live richer and die poorer. It is best of all for him to banish from the mind that empty dream of future indolence and indulgence; to address himself to the business of life, as the school of his earthly education; to settle it with himself now that independence, if he gains it, is not to give him exemption from employment. It is best for him to know, that, in order to be a happy man, he must always be a laborer, with the mind or the body, or with both: and that the reasonable exertion of his powers, bodily and mental, is not to be regarded as mere drudgery, but as a good discipline, a wise ordination, a training in this primary school of our being, for nobler endeavors, and spheres of higher activity hereafter.

p. 346

There are reasons why a Mason may lawfully and even earnestly desire a fortune. If he can fill some fine palace, itself a work of art, with the productions of lofty genius; if he can be the friend and helper of humble worth; if he can seek it out, where failing health or adverse fortune presses it hard, and soften or stay the bitter hours that are hastening it to madness or to the grave; if he can stand between the oppressor and his

prey, and bid the fetter and the dungeon give up their victim; if he can build up great institutions of learning, and academies of art; if he can open fountains of knowledge for the people, and conduct its streams in the right channels; if he can do better for the poor than to bestow alms upon them--even to think of them, and devise plans for their elevation in knowledge and virtue, instead of forever opening the old reservoirs and resources for their improvidence; if he has sufficient heart and soul to do all this, or part of it; if wealth would be to him the handmaid of exertion, facilitating effort, and giving success to endeavor; then may he lawfully, and yet warily and modestly, desire it. But if it is to do nothing for him, but to minister ease and indulgence, and to place his children in the same bad school, then there is no reason why he should desire it.

What is there glorious in the world, that is not the product of labor, either of the body or of the mind? What is history, but its record? What are the treasures of genius and art, but its work? What are cultivated fields, but its toil? The busy marts, the rising cities, the enriched empires of the world are but the great treasure-houses of labor. The pyramids of Egypt, the castles and towers and temples of Europe, the buried cities of Italy and Mexico, the canals and railroads of Christendom, are but tracks, all round the world, of the mighty footsteps of labor. Without it antiquity would not have been. Without it, there would be no memory of the past, and no hope for the future.

Even utter indolence reposes on treasures that labor at some time gained and gathered. He that does nothing, and yet does not starve, has still his significance; for he is a standing proof that *somebody* has at *some time* worked. But not to such does Masonry do honor. It honors the Worker, the Toiler; him who produces and not alone consumes; him who puts forth his hand to add to the treasury of human comforts, and not alone to take away. It honors him who goes forth amid the struggling elements to fight his battle, and who shrinks not, with cowardly effeminacy, behind

p. 347

pillows of ease. It honors the strong muscle, and the manly nerve, and the resolute and brave heart, the sweating brow, and the toiling brain. It honors the great and beautiful offices of humanity, manhood's toil and woman's task; paternal industry and maternal watching and weariness; wisdom teaching and patience learning; the brow of care that presides over the State, and many-handed labor that toils in workshop, field, and study, beneath its mild and beneficent sway.

God has not made a world of rich men; but rather a world of poor men; or of men, at least, who must toil for a subsistence. That is, then, the best condition for man, and the grand sphere of human improvement. If the whole world could acquire wealth, (and one man is as much entitled to it as another, when he is born); if the present generation could lay up a complete provision for the next, as some men desire to do for their children; the world would be destroyed at a single blow.

All industry would cease with the necessity for it; all improvement would stop with the demand for exertion; the dissipation of fortunes, the mischiefs of which are now countervailed by the healthful tone of society, would breed universal disease, and break out into universal license; and the world would sink, rotten as Herod, into the grave of its own loathsome vices.

Almost all the noblest things that have been achieved in the world, have been achieved by poor men; poor scholars, poor professional men, poor artisans and artists, poor philosophers, poets, and men of genius. A certain staidness and sobriety, a certain moderation and restraint, a certain pressure of circumstances, are good for man. His body was not made for luxuries. It sickens, sinks, and dies under them. His mind was not made for indulgence. It grows weak, effeminate, and dwarfish, under that condition. And he who pampers his body with luxuries and his mind with indulgence, bequeaths the consequences to the minds and bodies of his descendants, without the wealth which was their cause. For wealth, without a law of entail to help it, has always lacked the energy even to *keep* its own treasures. They drop from its imbecile hand. The third generation almost inevitably goes down the rolling wheel of fortune, and there learns the energy necessary to rise again, if it rises at all; heir, as it is, to the bodily diseases, and mental weaknesses, and the soul's vices of its ancestors, and *not* heir to their wealth. And yet we are, almost all of

us, anxious to put our children, or to insure that our grandchildren shall be put, on this road to indulgence, luxury, vice, degradation, and ruin; this heirship of hereditary disease, soul malady, and mental leprosy.

If wealth were employed in promoting mental culture at home and works of philanthropy abroad; if it were multiplying studies of art, and building up institutions of learning around us; if it were in every way raising the intellectual character of the world, there could scarcely be too much of it. But if the utmost aim, effort, and ambition of wealth be, to procure rich furniture, and provide costly entertainments, and build luxurious houses, and minister to vanity, extravagance, and ostentation, there could scarcely be too little of it. To a certain extent it may laudably be the minister of elegancies and luxuries, and the servitor of hospitality and physical enjoyment: but just in proportion as its tendencies, divested of all higher aims and tastes, are running that way, they are running to peril and evil.

Nor does that peril attach to individuals and families alone. It stands, a fearful beacon, in the experience of Cities, Republics, and Empires. The lessons of past times, on this subject, are emphatic and solemn. The history of wealth has always been a history of corruption and downfall. The people never existed that could stand the trial. Boundless profusion is too little likely to spread for any people the theatre of manly energy, rigid self-denial, and lofty virtue. You do not look for the bone and sinew and strength of a country, its loftiest

talents and virtues, its martyrs to patriotism or religion, its men to meet the days of peril and disaster, among the children of ease, indulgence, and luxury.

In the great march of the races of men over the earth, we have always seen opulence and luxury sinking before poverty and toil and hardy nurture. That is the law which .has presided over the great processions of empire. Sidon and Tyre, whose merchants possessed the wealth of princes; Babylon and Palmyra, the seats of Asiatic luxury; Rome, laden with the spoils of a world, overwhelmed by her own vices more than by the hosts of her enemies; all these, and many more, are examples of the destructive tendencies of immense and unnatural accumulation: and men must become more generous and benevolent, not more selfish and effeminate, as they become more rich, or the history of modern wealth will follow in the sad train of all past examples.

p. 349

All men desire distinction, and feel the need of some ennobling object in life. Those persons are usually most happy and satisfied in their pursuits, who have the loftiest ends in view. Artists, mechanicians, and inventors, all who seek to find principles or develop beauty in their work, seem most to enjoy it. The farmer who labors for the beautifying and scientific cultivation of his estate, is more happy in his labors than one who tills his own land for a mere subsistence. This is one of the signal testimonies which all human employments give to the high demands of our nature. To

gather wealth never gives such satisfaction as to bring the humblest piece of machinery to perfection: at least, when wealth is sought for display and ostentation, or mere luxury, and ease, and pleasure; and not for ends of philanthropy, the relief of kindred, or the payment of just debts, or as a means to attain some other great and noble object.

With the pursuits of multitudes is connected a painful conviction that they neither supply a sufficient object, nor confer any satisfactory honor. Why work, if the world is soon not to know that such a being ever existed; and when one can perpetuate his name neither on canvas nor on marble, nor in books, nor by lofty eloquence, nor statesmanship?

The answer is, that every man has a work to do in himself, greater and sublimer than any work of genius; and works upon a nobler material than wood or marble--upon his own soul and intellect, and may so attain the highest nobleness and grandeur known on earth or in Heaven; may so be the greatest of artists, and of authors, and his life, which is far more than speech, may be eloquent.

The great author or artist only portrays what every man should be. He *conceives*, what we should *do*. He conceives, and represents moral beauty, magnanimity, fortitude, love, devotion, forgiveness, the soul's greatness. He portrays virtues, commended to our admiration and imitation. To embody these portraitures in our lives is the practical realization of those great ideals of art. The magnanimity of

Heroes, celebrated on the historic or poetic page; the constancy and faith of Truth's martyrs; the beauty of love and piety glowing on the canvas; the delineations of Truth and Right, that flash from the lips of the Eloquent, are, in their essence only that which every man may feel and practise in the daily walks of life. The work of virtue is nobler than any work of genius; for it is a nobler thing to *be* a hero than to *describe* one,

p. 350

to *endure* martyrdom than to *paint* it, to *do* right than to *plead* for it. Action is greater than writing. A good man is a nobler object of contemplation than a great author. There are but two things worth living for: to do what is worthy of being written; and to write what is worthy of being read; and the greater of these is *the doing*.

Every man has to do the noblest thing that any man can do or describe. There is a wide field for the courage, cheerfulness, energy, and dignity of human existence. Let therefore no Mason deem his life doomed to mediocrity or meanness, to vanity or unprofitable toil, or to any ends less than immortal. No one can truly say that the grand prizes of life are for others, and he can do nothing. No matter how magnificent and noble an act the author can describe or the artist paint, it will be still nobler for you to go and *do* that which one describes, or *be* the model which the other draws.

The loftiest action that ever was described is not more

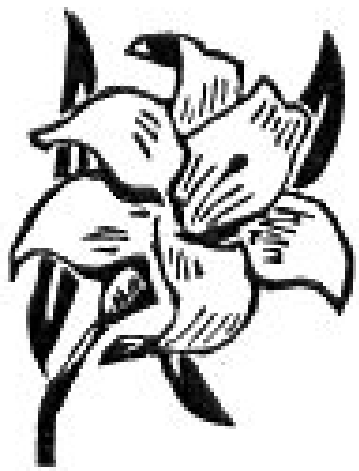
magnanimous than that which we may find occasion to do, in the daily walks of life; in temptation, in distress, in bereavement, in the solemn approach to death. In the great Providence of God, in the great ordinances of our being, there is opened to every man a sphere for the noblest action. It is not even in extraordinary situations, where all eyes are upon us, where all our energy is aroused, and all our vigilance is awake, that the highest efforts of virtue are usually demanded of us; but rather in silence and seclusion, amidst our occupations and our homes; in wearing sickness, that makes no complaint; in sorely-tried honesty, that asks no praise; in simple disinterestedness, hiding the hand that resigns its advantage to another.

Masonry seeks to ennoble common life. Its work is to go down into the obscure and unsearched records of daily conduct and feeling; and to portray, not the ordinary virtue of an extraordinary life; but the more extraordinary virtue of ordinary life. What is done and borne in the shades of privacy, in the hard and beaten path of daily care and toil, full of uncelebrated sacrifices; in the suffering, and sometimes insulted suffering, that wears to the world a cheerful brow; in the long strife of the spirit, resisting pain, penury, and neglect, carried on in the inmost depths of the heart;--what is done, and borne, and wrought, and won there, is a higher glory, and shall inherit a brighter crown.

On the volume of Masonic life one bright word is written, from

which on every side blazes an ineffable splendor. That word is DUTY.

To aid in securing to all labor permanent employment and its just reward: to help to hasten the coming of that time when no one shall stiffer from hunger or destitution, because, though willing and able to work, he can find no employment, or because he has been overtaken by sickness in the midst of his labor, are part of your duties as a Knight of the Royal Axe. And if we can succeed in making some small nook of God's creation a little more fruitful and cheerful, a little better and more worthy of Him,--or in making some one or two human hearts a little wiser, and more manful and hopeful and happy, we shall have done *work*, worthy of Masons, and acceptable to our Father in Heaven.



XXIII.

CHIEF OF THE TABERNACLE.

AMONG most of the Ancient Nations there was, in addition to their public worship, a private one styled the Mysteries; to which those only were admitted who had been prepared by certain ceremonies called initiations.

The most widely disseminated of the ancient worships were those of Isis, Orpheus, Dionusos, Ceres and Mithras. Many barbarous nations received the knowledge of the Mysteries in honor of these divinities from the Egyptians, before they arrived in Greece; and even in the British Isles the Druids celebrated those of Dionusos, learned by them from the Egyptians.

The Mysteries of Eleusis, celebrated at Athens in honor of Ceres, swallowed up, as it were, all the others. All the neighboring nations neglected their own, to celebrate those of Eleusis; and in a little while all Greece and Asia Minor were filled with the Initiates. They spread into the Roman Empire, and even beyond its limits, "those holy and august Eleusinian Mysteries," said Cicero, "in which the people of the remotest lands are initiated." Zosimus says that they embraced the whole human race; and Aristides termed them the common temple of the whole world.

There were, in the Eleusinian feasts, two sorts of Mysteries,

the great, and the little. The latter were a kind of preparation for the former; and everybody was admitted to them. Ordinarily there was a novitiate of three, and sometimes of four years.

Clemens of Alexandria says that what was taught in the great Mysteries concerned the Universe, and was the completion and perfection of all instruction; wherein things were seen as they were, and nature and her works were made known.

The ancients said that the Initiates would be more happy after death than other mortals; and that, while the souls of the Profane on leaving their bodies, would be plunged in the mire, and remain buried in darkness, those of the Initiates would fly to the Fortunate Isles, the abode of the Gods.

p. 353

Plato said that the object of the Mysteries was to re-establish the soul in its primitive purity, and in that state of perfection which it had lost. Epictetus said, "whatever is met with therein has been instituted by our Masters, for the instruction of man and the correction of morals."

Proclus held that initiation elevated the soul, from a material, sensual, and purely human life, to a communion and celestial intercourse with the Gods; and that a variety of things, forms, and species were shown Initiates, representing the first generation of the Gods.

Purity of morals and elevation of soul were required of the Initiates. Candidates were required to be of spotless reputation and irreproachable virtue. Nero, after murdering his mother, did not dare to be present at the celebration of the Mysteries: and Antony presented himself to be initiated, as the most infallible mode of proving his innocence of the death of Avidius Cassius.

The Initiates were regarded as the only fortunate men. "It is upon us alone," says Aristophanes, "shineth the beneficent day-star. We alone receive pleasure from the influence of his rays; we, who are initiated, and who practise toward citizen and stranger every possible act of justice and piety." And it is therefore not surprising that, in time, initiation came to be considered as necessary as baptism afterward was to the Christians; and that not to have been admitted to the Mysteries was held a dishonor.

"It seems to me," says the great orator, philosopher, and moralist, Cicero, "that Athens, among many excellent inventions, divine and very useful to the human family, has produced none comparable to the Mysteries, which for a wild and ferocious life have substituted humanity and urbanity of manners. It is with good reason they use the term *initiation*; for it is through them that we in reality have learned the first principles of life; and they not only teach us to live in a manner more consoling and agreeable, but they soften the pains of death by the hope of a better life hereafter."

Where the Mysteries originated is not known. It is supposed that they came from India, by the way of Chaldæa, into Egypt, and thence were carried into Greece. Wherever they arose, they were practised among all the ancient nations; and, as was usual, the Thracians, Cretans, and Athenians each claimed the honor of

invention, and each insisted that they had borrowed nothing from any other people.

In Egypt and the East, all religion, even in its most poetical forms, was more or less a mystery; and the chief reason why, in Greece, a distinct name and office were assigned to the Mysteries, was because the superficial popular theology left a want unsatisfied, which religion in a wider sense alone could supply. They were practical acknowledgments of the insufficiency of the popular religion to satisfy the deeper thoughts and aspirations of the mind. The vagueness of symbolism might perhaps reach what a more palpable and conventional creed could not. The former, by its indefiniteness, acknowledged the abstruseness of its subject; it treated a mysterious subject mystically; it endeavored to illustrate what it could not explain; to excite an appropriate feeling, if it could not develop an adequate idea; and made the image a mere subordinate conveyance for the conception, which itself never became too obvious or familiar.

The instruction now conveyed by books and letters was of old

conveyed by symbols; and the priest had to invent or to perpetuate a display of rites and exhibitions, which were not only more attractive to the eye than words, but often to the mind more suggestive and pregnant with meaning.

Afterward, the institution became rather moral and political, than religious. The civil magistrates shaped the ceremonies to political ends in Egypt; the sages who carried them from that country to Asia, Greece, and the North of Europe, were all kings or legislators. The chief magistrate presided at those of Eleusis, represented by an officer styled *King*: and the Priest played but a subordinate part.

The Powers revered in the Mysteries were all in reality Nature-Gods; none of whom could be consistently addressed as mere heroes, because their nature was confessedly super-heroic. The Mysteries, only in fact a more solemn expression of the religion of the ancient poetry, taught that doctrine of the Theocracia or Divine Oneness, which even poetry does not entirely conceal. They were not in any open hostility with the popular religion,. but only a more solemn exhibition of its symbols; or rather a part of itself in a more impressive form. The essence of all Mysteries, as of all polytheism, consists in this, that the conception of an unapproachable Being, single, eternal, and unchanging, and, that

p. 355

of a God of Nature, whose manifold power is immediately revealed to the senses in the incessant round of movement,

life, and death, fell asunder in the treatment, and were separately symbolized. They offered a perpetual problem to excite curiosity, and contributed to satisfy the all-pervading religious sentiment, which if it obtain no nourishment among the simple and intelligible, finds compensating excitement in a reverential contemplation of the obscure.

Nature is as free from dogmatism as from tyranny; and the earliest instructors of mankind not only adopted her lessons, but as far as possible adhered to her method of imparting them. They attempted to reach the understanding through the eye; and the greater part of all religious teaching was conveyed through this ancient and most impressive mode of "exhibition" or demonstration. The Mysteries were a sacred drama, exhibiting some legend significant of Nature's change, of the visible Universe in which the divinity is revealed, and whose import was in many respects as open to the Pagan, as to the Christian. Beyond the current traditions or sacred recitals of the temple, few explanations were given to the spectators, who were left, as in the school of nature, to make inferences for themselves.

The method of indirect suggestion, by allegory or symbol, is a more efficacious instrument of instruction than plain didactic language; since we are habitually indifferent to that which is acquired without effort: "The initiated are few, though many bear the thyrsus." And it would have been impossible to provide a lesson suited to every degree of cultivation and capacity, unless it were one framed after Nature's example, or

rather a representation of Nature herself, employing her universal symbolism instead of technicalities of language, inviting endless research, yet rewarding the humblest inquirer, and disclosing its secrets to every one in proportion to his preparatory training and power to comprehend them.

Even if destitute of any formal or official enunciation of those important truths, which even in a cultivated age it was often found inexpedient to assert except under a veil of allegory, and which moreover lose their dignity and value in proportion as they are learned mechanically as dogmas, the shows of the Mysteries certainly contained suggestions if not lessons, which in the opinion not of one competent witness only, but of many, were adapted to elevate the character of the spectators. enabling them to augur

p. 356

something of the purposes of existence, as well as of the means of improving it, to live better and to die happier.

Unlike the religion of books or creeds, these mystic shows and performances were not the reading of a lecture, but the opening of a problem, implying neither exemption from research, nor hostility to philosophy: for, on the contrary, philosophy is the great Mystagogue or Arch-Expounder of symbolism: though the interpretations by the Grecian Philosophy of the old myths and symbols were in many instances as ill-founded, as in others they are correct.

No better means could be devised to rouse a dormant intellect, than those impressive exhibitions, which addressed it through the imagination: which, instead of condemning it to a prescribed routine of creed, invited it to seek, compare, and judge. The alteration from symbol to dogma is as fatal to beauty of expression, as that from faith to dogma is to truth and wholesomeness of thought.

The first philosophy often reverted to the natural mode of teaching; and Socrates, in particular, is said to have eschewed dogmas, endeavoring, like the Mysteries, rather to awaken and develop in the minds of his hearers the ideas with which they were already endowed or pregnant, than to fill them with ready-made adventitious opinions.

So Masonry still follows the ancient manner of teaching. Her symbols are the instruction she gives; and the lectures are but often partial and insufficient one-sided endeavors to interpret those symbols. He who would become an accomplished Mason, must not be content merely to hear or even to understand the lectures, but must, aided by them, and they having as it were marked out the way for him, study, interpret, and develop the symbols for himself.

The earliest speculation endeavored to express far more than it could distinctly comprehend; and the vague impressions of the mind found in the mysterious analogies of phenomena their most apt and energetic representations. The Mysteries, like the symbols of Masonry, were but an image of the

eloquent analogies of Nature; both those and these revealing no new secret to such as were or are unprepared, or incapable of interpreting their significance.

Everywhere in the old Mysteries, and in all the symbolisms and ceremonial of the Hierophant was found the same mythical personage, who, like Hermes, or Zoroaster, unites Human Attributes

p. 357

with Divine, and is himself the God whose worship he introduced, teaching rude men the commencements of civilization through the influence of song, and connecting with the symbol of his death, emblematic of that of Nature, the most essential consolations of religion.

The Mysteries embraced the three great doctrines of Ancient Theosophy. They treated of God, Man, and Nature. Dionusos, whose Mysteries Orpheus is said to have founded, was the God of Nature, or of the moisture which is the life of Nature, who prepares in darkness the return of life and vegetation, or who is himself the Light and Change evolving their varieties. He was theologically one with Hermes, Prometheus, and Poseidon. In the Egean Islands he is Butes, Dardanus, Himeros, or Imbros. In Crete he appears as Iasius or Zeus, whose worship remaining unveiled by the usual forms of mystery, betrayed to profane curiosity the symbols, which, if irreverently contemplated, were sure to be misunderstood. In Asia he is the long-stoled Bassareus coalescing with the

Sabazius of the Phrygian Corybantes: the same with the mystic Iacchus, nursling or son of Ceres, and with the dismembered Zagreus, son of Persephoné.

In symbolical forms the Mysteries exhibited THE ONE, of which THE MANIFOLD is an infinite illustration, containing a moral lesson, calculated to guide the soul through life, and to cheer it in death. The story of Dionusos was profoundly significant. He was not only creator of the world, but guardian, liberator, and Savior of the soul. God of the many-colored mantle, he was the resulting manifestation personified, the all in the many, the varied year, life passing into innumerable forms.

The spiritual regeneration of man was typified in the Mysteries by the second birth of Dionusos as offspring of the Highest; and the agents and symbols of that regeneration were the elements that affected Nature's periodical purification--the air, indicated by the mystic fan or winnow; the fire, signified by the torch; and the baptismal water, for water is not only cleanser of all things, but the genesis or source of all.

These notions, clothed in ritual, suggested the soul's reformation and training, the moral purity formally proclaimed at Eleusis. He only was invited to approach, who was "of clean hands and ingenuous speech, free from all pollution, and with a clear conscience." "Happy the man," say the initiated in Euripides and

[paragraph continues] Aristophanes, "who purifies his life, and who reverently consecrates his soul in the thiăsos of the God. Let him take heed to his lips that he utter no profane word; let him be just and kind to the stranger, and to his neighbor; let him give way to no vicious excess, lest he make dull and heavy the organs of the spirit. Far from the mystic dance of the thiăsos be the impure, the evil speaker, the seditious citizen, the selfish hunter after gain, the traitor; all those, in short, whose practices are more akin to the riot of Titans than to the regulated life of the Orphici, or the Curetan order of the Priests of Idæan Zeus."

The votary, elevated beyond the sphere of his ordinary faculties, and unable to account for the agitation which overpowered him, seemed to become divine in proportion as he ceased to be human; to be a dæmon or god. Already, in imagination, the initiated were numbered among the beatified. They alone enjoyed the true life, the Sun's true lustre, while they hymned their God beneath the mystic groves of a mimic Elysium, and were really renovated or regenerated under the genial influence of their dances.

"They whom Proserpina guides in her mysteries," it was said, "who imbibed her instruction and spiritual nourishment, rest from their labors and know strife no more. Happy they who witness and comprehend these sacred ceremonies! They are made to know the meaning of the riddle of existence by observing its aim and termination as appointed by Zeus; they partake a benefit more valuable and enduring than the grain

bestowed by Ceres; for they are exalted in the scale of intellectual existence, and obtain sweet hopes to console them at their death."

No doubt the ceremonies of initiation were originally few and simple. As the great truths of the primitive revelation faded out of the memories of the masses of the People, and wickedness became rife upon the earth, it became necessary to discriminate, to require longer probation and satisfactory tests of the candidates, and by spreading around what at first were rather schools of instruction than mysteries, the veil of secrecy, and the pomp of ceremony, to heighten the opinion of their value and importance.

Whatever pictures later and especially Christian writers may draw of the Mysteries, they must, not only originally, but for many ages, have continued pure; and the doctrines of natural religion and morals there taught, have been of the highest importance;

p. 359

because both the most virtuous as well as the most learned and philosophic of the ancients speak of them in the loftiest terms. That they ultimately became degraded from their high estate, and corrupted, we know.

The rites of initiation became progressively more complicated. Signs and tokens were invented by which the Children of Light could with facility make themselves known

to each other. Different Degrees were invented, as the number of Initiates enlarged, in order that there might be in the inner apartment of the Temple a favored few, to whom alone the more valuable secrets were entrusted, and who could wield effectually the influence and power of the Order.

Originally the Mysteries were meant to be the beginning of a new life of reason and virtue. The initiated or esoteric companions were taught the doctrine of the One Supreme God, the theory of death and eternity, the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, its immortality, and the states of reward and punishment after death. The uninitiated were deemed Profane, unworthy of public employment or private confidence, sometimes proscribed as Atheists, and certain of ever-lasting punishment beyond the grave.

All persons were initiated into the lesser Mysteries; but few attained the greater, in which the true spirit of them, and most of their secret doctrines were hidden. The veil of secrecy was impenetrable, sealed by oaths and penalties the most tremendous and appalling. It was by initiation only, that a knowledge of the Hieroglyphics could be obtained, with which the walls, columns, and ceilings of the Temples were decorated, and which, believed to have been communicated to the Priests by revelation from the celestial deities, the youth of all ranks were laudably ambitious of deciphering.

The ceremonies were performed at dead of night, generally in apartments under-ground, but sometimes in the centre of a vast pyramid, with every appliance that could alarm and excite the candidate. Innumerable ceremonies, wild and romantic, dreadful and appalling, had by degrees been added to the few expressive symbols of primitive observances, under which there were instances in which the terrified aspirant actually expired with fear. The pyramids were probably used for the purposes of initiation,

p. 360

as were caverns, pagodas, and labyrinths; for the ceremonies required many apartments and cells, long passages and wells. In Egypt a principal place for the Mysteries was the island of Philæ on the Nile, where a magnificent Temple of Osiris stood, and his relics were said to be preserved.

With their natural proclivities, the Priesthood, that select and exclusive class, in Egypt, India, Phœnicia, Judea and Greece, as well as in Britain and Rome, and wherever else the Mysteries were known, made use of them to build wider and higher the fabric of their own power. The purity of no religion continues long. Rank and dignities succeed to the primitive simplicity. Unprincipled, vain, insolent, corrupt, and venal men put on God's livery to serve the Devil withal; and luxury, vice, intolerance, and pride depose frugality, virtue, gentleness, and humility, and change the altar where they should be servants, to a throne on which they reign.

But the Kings, Philosophers, and Statesmen, the wise and great and good who were admitted to the Mysteries, long postponed their ultimate self-destruction, and restrained the natural tendencies of the Priesthood. And accordingly Zosimus thought that the neglect of the Mysteries after Diocletian abdicated, was the chief cause of the decline of the Roman Empire; and in the year 364, the Proconsul of Greece would not close the Mysteries, notwithstanding a law of the Emperor Valentinian, lest the people should be driven to desperation, if prevented from performing them; upon which, as they believed, the welfare of mankind wholly depended. They were practised in Athens until the 8th century, in Greece and Rome for several centuries after Christ; and in Wales and Scotland down to the 12th century.

The inhabitants of India originally practised the Patriarchal religion. Even the later worship of Vishnu was cheerful and social; accompanied with the festive song, the sprightly dance, and the resounding cymbal, with libations of milk and honey, garlands, and perfumes from aromatic woods and gums.

There perhaps the Mysteries commenced; and in them, under allegories, were taught the primitive truths. We cannot, within the limits of this lecture, detail the ceremonies of initiation; and shall use general language, except where something from those old Mysteries still remains in Masonry.

The Initiate was invested with a cord of three threads, so

twined

as to make three times three, and called *zennar*. Hence comes our cable-tow. It was an emblem of their tri-une Deity, the remembrance of whom we also preserve in the three chief officers of our Lodges, presiding in the three quarters of that Universe which our Lodges represent; in our three greater and three lesser lights, our three movable and three immovable jewels, and the three pillars that support our Lodges.

The Indian Mysteries were celebrated in subterranean caverns and grottos hewn in the solid rock; and the Initiates adored the Deity, symbolized by the solar fire. The candidate, long wandering in darkness, truly wanted Light, and the worship taught him was the worship of God, the Source of Light. The vast Temple of Elephanta, perhaps the oldest in the world, hewn out of the rock, and 135 feet square, was used for initiations; as were the still vaster caverns of Salsette, with their 300 apartments.

The periods of initiation were regulated by the increase and decrease of the moon. The Mysteries were divided into four steps or Degrees. The candidate might receive the first at eight years of age, when he was invested with the zennar. Each Degree dispensed something of perfection. "Let the wretched man," says the Hitopadesa, "practise virtue, whenever he enjoys one of the three or four religious Degrees; let him be even-minded with all created things, and that

disposition will be the source of virtue."

After various ceremonies, chiefly relating to the unity and trinity of the Godhead, the candidate was clothed in a linen garment without a seam, and remained under the care of a Brahmin until he was twenty years of age, constantly studying and practising the most rigid virtue. Then he underwent the severest probation for the second Degree, in which he was sanctified by the sign of the cross, which, pointing to the four quarters of the compass, was honored as a striking symbol of the Universe by many nations of antiquity, and was imitated by the Indians in the shape of their temples.

Then he was admitted to the Holy Cavern, blazing with light, where, in costly robes, sat, in the East, West, and South, the three chief Hierophants, representing the Indian tri-une Deity. The ceremonies there commenced with an anthem to the Great God of Nature; and then followed this apostrophe: "O mighty Being! greater than Brahma! we bow down before Thee as the

primal Creator! Eternal God of Gods! The World's Mansion! Thou art the Incorruptible Being, distinct from all things transient! Thou art before all Gods, the Ancient Absolute Existence, and the Supreme Supporter of the Universe! Thou art the Supreme Mansion; and by Thee, O Infinite Form, the Universe was spread abroad."

The candidate, thus taught the first great primitive truth, was called upon to make a formal declaration, that he would be tract-able and obedient to his superiors; that he would keep his body pure; govern his tongue, and observe a passive obedience in receiving the doctrines and traditions of the Order; and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. Then he was sprinkled with water (whence our baptism); certain words, now unknown, were whispered in his ear; and he was divested of his shoes, and made to go three times around the cavern. Hence our three circuits; hence we were neither barefoot nor shod: and the words were the Pass-words of that Indian Degree.

The Gymnosophist Priests came from the banks of the Euphrates into Ethiopia, and brought with them their sciences and their doctrines. Their principal College was at Meroe, and their Mysteries were celebrated in the Temple of Amun, renowned for his oracle. Ethiopia was then a powerful State, which preceded Egypt in civilization, and had a theocratic government. Above the King was the Priest, who could put him to death in the name of the Deity. Egypt was then composed of the Thebaid only. Middle Egypt and the Delta were a gulf of the Mediterranean. The Nile by degrees formed an immense marsh, which, afterward drained by the labor of man, formed Lower Egypt; and was for many centuries governed by the Ethiopian Sacerdotal Caste, of Arabic origin; afterward displaced by a dynasty of warriors. The magnificent ruins of Axoum, with its obelisks and hieroglyphics, temples, vast tombs and pyramids, around ancient Meroe, are far older

than the pyramids near Memphis.

The Priests, taught by Hermes, embodied in books the occult and hermetic sciences, with their own discoveries and the revelations of the Sibyls. They studied particularly the most abstract sciences, discovered the famous geometrical theorems which Pythagoras afterward learned from them, calculated eclipses, and regulated, nineteen centuries before Cæsar, the Julian year. They

p. 363

descended to practical investigations as to the necessities of life, and made known their discoveries to the people; they cultivated the fine arts, and inspired the people with that enthusiasm which produced the avenues of Thebes, the Labyrinth, the Temples of Karnac, Denderah, Edfou, and Philæ, the monolithic obelisks, and the great Lake Moeris, the fertilizer of the country.

The wisdom of the Egyptian Initiates, the high sciences and lofty morality which they taught, and their immense knowledge, excited the emulation of the most eminent men, whatever their rank and fortune; and led them, despite the complicated and terrible trials to be undergone, to seek admission into the Mysteries of Osiris and Isis.

From Egypt, the Mysteries went to Phœnicia, and were celebrated at Tyre. Osiris changed his name, and become Adoni or Dionusos, still the representative of the Sun; and

afterward these Mysteries were introduced successively into Assyria, Babylon, Persia, Greece, Sicily, and Italy. In Greece and Sicily, Osiris took the name of Bacchus, and Isis that of Ceres, Cybele, Rhea and Venus.

Bar Hebraeus says: "Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus [Hermes], and that he taught the sons of men the art of building cities, and enacted some admirable laws. . . He discovered the knowledge of the Zodiac, and the course of the Planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings, and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the Sun, at each of the Zodiacal Signs."

Manetho extracted his history from certain pillars which he discovered in Egypt, whereon inscriptions had been made by Thoth, or the first Mercury [or Hermes], in the sacred letters and dialect: but which were after the flood translated from that dialect into the Greek tongue, and laid up in the private recesses of the Egyptian Temples. These pillars were found in subterranean caverns, near Thebes and beyond the Nile, not far from the sounding statue of Memnon, in a place called Syringes; which are described to be certain winding apartments underground; made, it is said, by those who were skilled in ancient rites; who, foreseeing the coming of the Deluge, and fearing lest the memory of their ceremonies

should be obliterated, built and contrived vaults, dug with vast labor, in several places.

From the bosom of Egypt sprang a man of consummate wisdom, initiated in the secret knowledge of India, of Persia, and of Ethiopia, named Thoth or Phtha by his compatriots, Taut by the Phœnicians, Hermes Trismegistus by the Greeks, and Adris by the Rabbins. Nature seemed to have chosen him for her favorite, and to have lavished on him all the qualities necessary to enable him to study her and to know her thoroughly. The Deity had, so to say, infused into him the sciences and the arts, in order that he might instruct the whole world.

He invented many things necessary for the uses of life, and gave them suitable names; he taught men how to write down their thoughts and arrange their speech; he instituted the ceremonies to be observed in the worship of each of the Gods; he observed the course of the stars; he invented music, the different bodily exercises, arithmetic, medicine, the art of working in metals, the lyre with three strings; he regulated the three tones of the voice, the *sharp*, taken from autumn, the *grave* from winter, and the *middle* from spring, there being then but three seasons. It was he who taught the Greeks the mode of interpreting terms and things, whence they gave him the name of Ἑρμης [*Hermes*], which signifies *Interpreter*.

In Egypt he instituted hieroglyphics: he selected a certain

number of persons whom he judged fitted to be the depositaries of his secrets, of such only as were capable of attaining the throne and the first offices in the Mysteries; he united them in a body, created them *Priests of the Living God*, instructed them in the sciences and arts, and explained to them the symbols by which they were veiled. Egypt, 1500 years before the time of Moses, revered in the Mysteries ONE SUPREME GOD, called the ONLY UNCREATED. Under Him it paid homage to seven principal deities. It is to Hermes, who lived at that period, that we must attribute the concealment or *veiling* [*velation*] of the Indian worship, which Moses *unveiled* or *revealed*, changing nothing of the laws of Hermes, except the plurality of his mystic Gods.

The Egyptian Priests related that Hermes, dying, said: "Hitherto I have lived an exile from my true country: now I return thither. Do not weep for me: I return to that celestial country whither each goes in his turn. There is God. This life is but a

death." This is precisely the creed of the old Buddhists of Samaneans, who believed that from time to time God sent Buddhas on earth, to reform men, to wean them from their vices, and lead them back into the paths of virtue.

Among the sciences taught by Hermes, there were secrets which he communicated to the Initiates only upon condition that they should bind themselves, by a terrible oath, never to

divulge them, except to those who, after long trial, should be found worthy to succeed them. The Kings even prohibited the revelation of them on pain of death. This secret was styled the Sacerdotal Art, and included alchemy, astrology, magism [magic], the science of spirits, etc. He gave them the key to the Hieroglyphics of all these secret sciences, which were regarded as sacred, and kept concealed in the most secret places of the Temple.

The great secrecy observed by the initiated Priests, for many years, and the lofty sciences which they professed, caused them to be honored and respected throughout all Egypt, which was regarded by other nations as the college, the sanctuary, of the sciences and arts. The mystery which surrounded them strongly excited curiosity. Orpheus metamorphosed himself, so to say, into an Egyptian. He was initiated into Theology and Physics. And he so completely made the ideas and reasonings of his teachers his own, that his Hymns rather bespeak an Egyptian Priest than a Grecian Poet: and the was the first who carried into Greece the Egyptian fables.

Pythagoras, ever thirsty for learning, consented even to be circumcised, in order to become one of the Initiates: and the occult sciences were revealed to him in the innermost part of the sanctuary.

The Initiates in a particular science, having been instructed by fables, enigmas, allegories, and hieroglyphics, wrote mysteriously whenever in their works they touched the

subject of the Mysteries, and continued to conceal science under a veil of fictions.

When the destruction by Cambyses of many cities, and the ruin of nearly all Egypt, in the year 528 before our era, dispersed most of the Priests into Greece and elsewhere, they bore with them their sciences, which they continued to teach enigmatically, that is to say, ever enveloped in the obscurities of fables and hieroglyphics; to the end that the vulgar herd, seeing, might see nothing, and hearing, might comprehend nothing. All the writers

p. 366

drew from this source: but these Mysteries, concealed under so many unexplained envelopes, ended in giving birth to a swarm of absurdities, which, from Greece, spread over the whole earth.

In the Grecian Mysteries, as established by Pythagoras, there were three Degrees. A preparation of five years' abstinence and silence was required. If the candidate was found to be passionate or intemperate, contentious, or ambitious of worldly honors and distinctions, he was rejected.

In his lectures, Pythagoras taught the mathematics, as a medium whereby to prove the existence of God from observation and by means of reason; grammar, rhetoric, and logic, to cultivate and improve that reason, arithmetic, because he conceived that the ultimate benefit of man

consisted in the science of numbers, and geometry, music, and astronomy, because he conceived that man is indebted to them for a knowledge of what is really good and useful.

He taught the true method of obtaining a knowledge of the Divine laws of purifying the soul from its imperfections, of searching for truth, and of practising virtue; thus imitating the perfections of God. He thought his system vain, if it did not contribute to expel vice and introduce virtue into the mind. He taught that the two most excellent things were, to speak the truth, and to render benefits to one another. Particularly he inculcated Silence, Temperance, Fortitude, Prudence, and Justice. He taught the immortality of the soul, the Omnipotence of God, and the necessity of personal holiness to qualify a man for admission into the Society of the Gods.

Thus we owe the particular mode of instruction in the Degree of Fellow-Craft to Pythagoras; and that Degree is but an imperfect reproduction of his lectures. From him, too, we have many of our explanations of the symbols. He arranged his assemblies due East and West, because he held that Motion began in the East and proceeded to the West. Our Lodges are said to be due East and West, because the Master represents the rising Sun, and of course must be in the East. The pyramids, too, were built precisely by the four cardinal points. And our expression, that our Lodges extend upward to the Heavens, comes from the Persian and Druidic custom of having to their Temples no roofs but the sky.

Plato developed and spiritualized the philosophy of Pythagoras.

p. 367

[paragraph continues] Even Eusebius the Christian admits, that he reached to the vestibule of Truth, and stood upon its threshold.

The Druidical ceremonies undoubtedly came from India; and the Druids were originally Buddhists. The word *Druidh*, like the word *Magi*, signifies wise or learned men; and they were at once philosophers, magistrates, and divines.

There was a surprising uniformity in the Temples, Priests, doctrines, and worship of the Persian Magi and British Druids. The Gods of Britain were the same as the Cabiri of Samothrace. Osiris and Isis appeared in their Mysteries, under the names of Hu and Ceridwen; and like those of the primitive Persians, their Temples were enclosures of huge unhewn stones, some of which still remain, and are regarded by the common people with fear and veneration. They were generally either circular or oval. Some were in the shape of a circle to which a vast serpent was attached. The circle was an Eastern symbol of the Universe, governed by an Omnipotent Deity whose centre is everywhere, and his circumference nowhere: and the egg was an universal symbol of the world. Some of the Temples were winged, and some in the shape of a cross; the winged ones referring to Kneph, the winged Serpent-Deity of Egypt; whence the name of *Navestock*,

where one of them stood. Temples in the shape of a cross were also found in Ireland and Scotland. The length of one of these vast structures, in the shape of a serpent, was nearly three miles.

The grand periods for initiation into the Druidical Mysteries, were quarterly; at the equinoxes and solstices. In the remote times when they originated, these were the times corresponding with the 13th of February, 1st of May, 19th of August, and 1st of November. The time of annual celebration was May-Eve, and the ceremonial preparations commenced at midnight, on the 29th of April. When the initiations were over, on May-Eve, fires were kindled on all the cairns and cromlechs in the island, which burned all night to introduce the sports of May-day. The festival was in honor of the Sun. The initiations were performed at midnight; and there were three Degrees.

The Gothic Mysteries were carried Northward from the East, by Odin; who, being a great warrior, modelled and varied them to suit his purposes and the genius of his people. He placed over their celebration twelve Hierophants, who were alike Priests, Counsellors of State, and Judges from whose decision there was no appeal.

p. 368

He held the numbers three and nine in peculiar veneration, and was probably himself the Indian Buddha. Every thrice-three months, thrice-three victims were sacrificed to the tri-

une God.

The Goths had three great festivals; the most magnificent of which commenced at the winter solstice, and was celebrated in honor of Thor, the Prince of the Power of the Air. That being the longest night in the year, and the one after which the Sun comes Northward, it was commemorative of the Creation; and they termed it mother-night, as the one in which the creation of the world and light from the primitive darkness took place. This was the *Yule*, *Juul*, or *Yeol* feast, which afterward became Christmas. At this feast the initiations were celebrated. Thor was the Sun, the Egyptian Osiris and Kneph, the Phœnician Bel or Baal. The initiations were had in huge intricate caverns, terminating, as all the Mithriac caverns did, in a spacious vault, where the candidate *was brought to light*.

Joseph was undoubtedly initiated. After he had interpreted Pharaoh's dream, that Monarch made him his Prime Minister, let him ride in his second chariot, while they proclaimed before him, ABRECH! [1] and set him over the land of Egypt. In addition to this, the King gave him a new name, Tsapanat-Paänakh, and married him to Asanat, daughter of Potai Parang, a Priest of An or Hieropolis, where was the Temple of Athom-Re, the Great God of Egypt; thus completely naturalizing him. He could not have contracted this marriage, nor have exercised that high dignity, without being first initiated in the Mysteries. When his Brethren came to Egypt the second time, the Egyptians of his court could not eat with them, as that would have been abomination, though they ate

with Joseph; who was therefore regarded not as a foreigner, but as one of themselves: and when he sent and brought his brethren back, and charged them with taking his cup, he said, "Know ye not that a man like me practises divination?" thus assuming the Egyptian of high rank initiated into the Mysteries, and as such conversant with the occult sciences.

So also must Moses have been initiated: for he was not only brought up in the court of the King, as the adopted son of the King's daughter, until he was forty years of age; but he was instructed in all the learning of the Egyptians, and married afterward

p. 369

the daughter of Yethrū, a Priest of An likewise. Strabo and Diodorus both assert that he was himself a Priest of Heliopolis. Before he went into the Desert, there were intimate relations between him and the Priesthood; and he had successfully commanded, Josephus informs us, an army sent by the King against the Ethiopians. Simplicius asserts that Moses received from the Egyptians, in the Mysteries, the doctrines which he taught to the Hebrews: and Clemens of Alexandria and Philo say that he was a Theologian and Prophet, and interpreter of the Sacred Laws. Manetho, cited by Josephus, says he was a Priest of Heliopolis, and that his true and original (Egyptian) name was Asersaph or Osarsiph.

And in the institution of the Hebrew Priesthood, in the powers and privileges, as well as the immunities and sanctity which

he conferred upon them, he closely imitated the Egyptian institutions; making *public* the worship of that Deity whom the Egyptian Initiates worshipped in private; and strenuously endeavoring to keep the people from relapsing into their old mixture of Chaldaic and Egyptian superstition and idol-worship, as they were ever ready and inclined to do; even Aharūn, upon their first clamorous discontent, restoring the worship of Apis; as an image of which Egyptian God he made the golden calf.

The Egyptian Priests taught in their great Mysteries, that there was one God, Supreme and Unapproachable, who had *conceived* the Universe by His Intelligence, before He *created* it by His Power and Will. They were no Materialists nor Pantheists; but taught that Matter was not eternal or co-existent with the great First Cause, but created by Him.

The early Christians, taught by the founder of their Religion, but in greater perfection, those primitive truths that from the Egyptians had passed to the Jews, and been preserved among the latter by the Essenes, received also the institution of the Mysteries; adopting as their object the building of the symbolic Temple, preserving the old Scriptures of the Jews as their sacred book, and as the fundamental law, which furnished the new veil of initiation with the Hebraic words and formulas, that, corrupted and disfigured by time and ignorance, appear in many of our Degrees.

Such, my Brother, is the doctrine of the first Degree of, the

Mysteries, or that of Chief of the Tabernacle, to which you have

now been admitted, and the moral lesson of which is, devotion to the service of God, and disinterested zeal and constant endeavor for the welfare of men. You have here received only hints of the true objects and purposes of the Mysteries. Hereafter, if you are permitted to advance, you will arrive at a more complete understanding of them and of the sublime doctrines which they teach. Be content, therefore, with that which you have seer and heard, and await patiently the advent of the greater light.

Footnotes

368:1 An Egyptian word, meaning, "Bow down."

XXIV.

PRINCE OF THE TABERNACLE.

SYMBOLS were the almost universal language of ancient theology. They were the most obvious method of instruction; for, like nature herself, they addressed the understanding through the eye; and the most ancient expressions denoting communication of religious knowledge, signify ocular exhibition. The first teachers of mankind borrowed this method of instruction; and it comprised an endless store of pregnant hieroglyphics. These lessons of the olden time were the riddles of the Sphynx, tempting the curious by their quaintness, but involving the personal risk of the adventurous interpreter. "The Gods themselves," it was said, "disclose their intentions to the wise, but to fools their teaching is unintelligible;" and the King of the Delphic Oracle was said not to *declare*, nor on the other hand to *conceal*; but emphatically to "*intimate* or *signify*."

The Ancient Sages, both barbarian and Greek, involved their meaning in similar indirections and enigmas; their lessons were conveyed either in visible symbols, or in those "parables and dark sayings of old," which the Israelites considered it a sacred duty to hand down unchanged to successive generations. The explanatory tokens employed by man, whether emblematical objects or actions, symbol's or mystic ceremonies, were like the mystic signs and portents either in dreams or by the wayside, supposed to be significant of the

intentions of the Gods; both required the aid of anxious thought and skillful interpretation. It was only by a correct appreciation of analogous problems of nature, that the will of Heaven could be understood by the Diviner, or the lessons of Wisdom become manifest to the Sage.

The Mysteries were a series of symbols; and what was spoken there consisted wholly of accessory explanations of the act or image; sacred commentaries, explanatory of established symbols; with little of those independent traditions embodying physical or moral speculation, in which the elements or planets were the

p. 372

actors, and the creation and revolutions of the world were intermingled with recollections of ancient events: and yet with so much of that also, that nature became her own expositor through the medium of an arbitrary symbolical instruction; and the ancient views of the relation between the human and divine received dramatic forms.

There has ever been an intimate alliance between the two systems, the symbolic and the philosophical, in the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals of all secret and mysterious societies; there has been a constant series, an invariable uniformity of principles, which come from an aggregate, vast, imposing, and true, composed of parts that fit harmoniously only there.

Symbolical instruction is recommended by the constant and uniform usage of antiquity; and it has retained its influence throughout all ages, as a system of mysterious communication. The Deity, in his revelations to man, adopted the use of material images for the purpose of enforcing sublime truths; and Christ taught by symbols and parables. The mysterious knowledge of the Druids was embodied in signs and symbols. Taliesin, describing his initiation, says: "The secrets were imparted to me by the old Giantess (*Ceridwen*, or *Isis*), without the use of audible language." And again he says, "I am a *silent* proficient."

Initiation was a school, in which were taught the truths of primitive revelation, the existence and attributes of one God, the immortality of the Soul, rewards and punishments in a future life, the phenomena of Nature, the arts, the sciences, morality, legislation, philosophy, and philanthropy, and what we now style psychology and metaphysics, with animal magnetism, and the other occult sciences.

All the ideas of the Priests of Hindostan, Persia, Syria, Arabia, Chaldæa, Phœnicia, were known to the Egyptian Priests. The rational Indian philosophy, after penetrating Persia and Chaldæa, gave birth to the Egyptian Mysteries. We find that the use of Hieroglyphics was preceded in Egypt by that of the easily understood symbols and figures, from the mineral, animal, and vegetable kingdoms, used by the Indians, Persians, and Chaldæans to express their thoughts; and this primitive philosophy was the basis of the modern philosophy

of Pythagoras and Plato.

All the philosophers and legislators that made Antiquity illustrious, were pupils of the initiation; and all the beneficent modifications in the religions of the different people instructed by them were owing to their institution and extension of the Mysteries. In the chaos of popular superstitions, those Mysteries alone kept man from lapsing into absolute brutishness. Zoroaster and Confucius drew their doctrines from the Mysteries. Clemens of Alexandria, speaking of the Great Mysteries, says: "Here ends all instruction. Nature and all things are seen and known." Had moral truths alone been taught the Initiate, the Mysteries could never have deserved nor received the magnificent eulogiums of the most enlightened men of Antiquity,--of Pindar, Plutarch, Isocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius, and others;--philosophers hostile to the Sacerdotal Spirit, or historians devoted to the investigation of Truth. No: all the sciences were taught there; and those oral or written traditions briefly communicated, which reached back to the first age of the world.

Socrates said, in the Phædo of Plato: "It well appears that those who established the Mysteries, or secret assemblies of the initiated, were no contemptible personages, but men of great genius, who in the early ages strove to teach us, under enigmas, that he who shall go to the invisible regions without

being purified, will be precipitated into the abyss; while he who arrives there, purged of the stains of this world, and accomplished in virtue, will be admitted to the dwelling-place of the Deity. . . The initiated are certain to attain the company of the Gods."

Pretextatus, Proconsul of Achaia, a man endowed with all the virtues, said, in the 4th century, that to deprive the Greeks of those Sacred Mysteries which bound together the whole human race, would make life insupportable.

Initiation was considered to be a mystical death; a descent into the infernal regions, where every pollution, and the stains and imperfections of a corrupt and evil life were purged away by fire and water; and the perfect *Epopt* was then said to be *regenerated*, *new-born*, restored to a *renovated* existence of *life*, *light*, and *purity*; and placed under the Divine Protection.

A new language was adapted to these celebrations, and also a language of hieroglyphics, unknown to any but those who had received the highest Degree. And to them ultimately were confined the learning, the morality, and the political power of every people

p. 374

among which the Mysteries were practised. So effectually was the knowledge of the hieroglyphics of the highest Degree hidden from all but a favored few, that in process of time their meaning was entirely lost, and none could interpret them. If

the same hieroglyphics were employed in the higher as in the lower Degrees, they had a different and more abstruse and figurative meaning. It was pretended, in later times, that the sacred hieroglyphics and language were the same that were used by the Celestial Deities. Everything that could heighten the mystery of initiation was added, until the very name of the ceremony possessed a strange charm, and yet conjured up the wildest fears. The greatest rapture came to be expressed by the word that signified to pass through the Mysteries.

The Priesthood possessed one third of Egypt. They gained much of their influence by means of the Mysteries, and spared no means to impress the people with a full sense of their importance. They represented them as the beginning of a new life of reason and virtue: the initiated, or esoteric companions were said to entertain the most agreeable anticipations respecting death and eternity, to comprehend all the hidden mysteries of Nature, to have their souls restored to the original perfection from which man had fallen; and at their death to be borne to the celestial mansions of the Gods. The doctrines of a future state of rewards and punishments formed a prominent feature in the Mysteries; and they were also believed to assure much temporal happiness and good-fortune, and afford absolute security against the most imminent dangers by land and sea. Public odium was cast on those who refused to be initiated. They were considered profane, unworthy of public employment or private confidence; and held to be doomed to eternal punishment as impious. To betray the secrets of the Mysteries, to wear on the

stage the dress of an Initiate, or to hold the Mysteries up to derision, was to incur death at the hands of public vengeance.

It is certain that up to the time of Cicero, the Mysteries still retained much of their original character of sanctity and purity. And at a later day, as we know, Nero, after committing a horrible crime, did not dare, even in Greece, to aid in the celebration of the Mysteries; nor at a still later day was Constantine, the Christian Emperor, allowed to do so, after his murder of his relatives.

Everywhere, and in all their forms, the Mysteries were

funereal; and celebrated the mystical death and restoration to life of some divine or heroic personage: and the details of the legend and the mode of the death varied in the different Countries where the Mysteries were practised.

Their explanation belongs both to astronomy and mythology; and the Legend of the Master's Degree is but another form of that of the Mysteries, reaching back, in one shape or other, to the remotest antiquity.

Whether Egypt originated the legend, or borrowed it from India or Chaldæa, it is now impossible to know. But the Hebrews received the Mysteries from the Egyptians; and of course were familiar with *their legend*,--known as it was to those Egyptian Initiates, Joseph and Moses. It was the fable

(or rather the *truth* clothed in allegory and figures) of OSIRIS, the Sun, Source of Light and Principle of Good, and TYPHON, the Principle of Darkness and Evil. In all the histories of the Gods and Heroes lay couched and hidden astronomical details and the history of the operations of visible Nature; and those in their turn were also symbols of higher and profounder truths. None but rude uncultivated intellects could long consider the Sun and Stars and the Powers of Nature as Divine, or as fit objects of Human Worship; and *they* will consider them so while the world lasts; and ever remain ignorant of the great Spiritual Truths of which these are the hieroglyphics and expressions.

A brief summary of the Egyptian legend will serve to show the leading idea on which the Mysteries among the Hebrews were based.

Osiris, said to have been an ancient King of Egypt, was the Sun; and Isis, his wife, the Moon: and his history recounts, in poetical and figurative style, the annual journey of the Great Luminary of Heaven through the different Signs of the Zodiac.

In the absence of Osiris, Typhon, his brother, filled with envy and malice, sought to usurp his throne; but his plans were frustrated by Isis. Then he resolved to kill Osiris. This he did, by persuading him to enter a coffin or sarcophagus, which he then flung into the Nile. After a long search, Isis found the body, and concealed it in the depths of a forest; but Typhon,

finding it there, cut it into fourteen pieces, and scattered them hither and thither. After tedious search, Isis found thirteen pieces, the fishes having eaten the other (the privates), which she replaced of wood, and

p. 376

buried the body at Philæ; where a temple of surpassing magnificence was erected in honor of Osiris.

Isis, aided by her son Orus, Horus or Har-oeri, warred against Typhon, slew him, reigned gloriously, and at her death was re-united to her husband, in the same tomb.

Typhon was represented as born of the earth; the upper part of his body covered with feathers, in stature reaching the clouds, his arms and legs covered with scales, serpents darting from him on every side, and fire flashing from his mouth. Horus, who aided in slaying him, became the God of the Sun, answering to the Grecian Apollo; and Typhon is but the anagram of Python, the great serpent slain by Apollo.

The word Typhon, like Eve, signifies a *serpent*, and *life*. [1] By its form the serpent symbolizes life, which circulates through all nature. When, toward the end of autumn, the Woman (Virgo), in the constellations seems (upon the Chaldæan sphere) to crush with her heel the head of the serpent, this figure foretells the coming of winter, during which life seems to retire from all beings, and no longer to circulate through nature. This is why Typhon signifies also a serpent, the

symbol of winter, which, in the Catholic Temples, is represented surrounding the Terrestrial Globe, which surmounts the heavenly cross, emblem of redemption. If the word Typhon is derived from *Tupoul*, it signifies a tree which produces apples (*mala*, evils), the Jewish origin of the fall of man. Typhon means also one who supplants, and signifies the human passions, which expel from our hearts the lessons of wisdom. In the Egyptian Fable, Isis wrote the sacred word for the instruction of men, and Typhon effaced it as fast as she wrote it. In morals, his name signifies *Pride*, *Ignorance*, and *Falsehood*.

When Isis first found the body, where it had floated ashore near Byblos, a shrub of *erica* or tamarisk near it had, by the virtue of the body, shot up into a tree around it, and protected it; and hence our sprig of acacia. Isis was also aided in her search by Anubis, in the shape of a dog. He was Sirius or the Dog-Star, the friend and counsellor of Osiris, and the inventor of language, grammar, astronomy, surveying, arithmetic, music, and medical science; the first maker of laws; and who taught the worship of the Gods, and the building of Temples.

p. 377

In the Mysteries, the nailing up of the body of Osiris in the chest or ark was termed the *aphanism*, or disappearance [of the Sun at the Winter Solstice, below the Tropic of Capricorn], and the recovery of the different parts of his body by Isis, the *Euresis*, or finding. The candidate went through a ceremony representing this, in all the Mysteries everywhere.

The main facts in the fable were the same in all countries; and the prominent Deities were everywhere a male and a female.

In Egypt they were Osiris and Isis: in India, Mahadeva and Bhavani: in Phœnicia, Thammuz (or Adonis) and Astarte: in Phrygia, Atys and Cybele: in Persia, Mithras and Asis: in Samothrace and Greece, Dionusos or Sabazeus and Rhea: in Britain, Hu and Ceridwen: and in Scandinavia, Woden and Frea: and in every instance these Divinities represented the Sun and the Moon.

The mysteries of Osiris, Isis, and Horus, seem to have been the model of all other ceremonies of initiation subsequently established among the different peoples of the world. Those of Atys and Cybele, celebrated in Phrygia; those of Ceres and Proserpine, at Eleusis and many other places in Greece, were but copies of them. This we learn from Plutarch, Diodorus Siculus, Lactantius, and other writers; and in the absence of direct testimony should necessarily infer it from the similarity of the adventures of these Deities; for the ancients held that the Ceres of the Greeks was the same as the Isis of the Egyptians; and Dionusos or Bacchus as Osiris.

In the legend of Osiris and Isis, as given by Plutarch, are many details and circumstances other than those that we have briefly mentioned; and all of which we need not repeat here. Osiris married his sister Isis; and labored publicly with her to ameliorate the lot of men. He taught them agriculture, while Isis invented laws. He built temples to the Gods, and

established their worship. Both were the patrons of artists and their useful inventions; and introduced the use of iron for defensive weapons and implements of agriculture, and of gold to adorn the temples of the Gods. He went forth with an army to conquer men to civilization, teaching the people whom he overcame to plant the vine and sow grain for food.

Typhon, his brother, slew him when the sun was in the sign of the Scorpion, that is to say, at the Autumnal Equinox. They had

p. 378

been rival claimants, says Synesius, for the throne of Egypt, as Light and Darkness contend ever for the empire of the world. Plutarch adds, that at the time when Osiris was slain, the moon was at its full; and therefore it was in the sign opposite the Scorpion, that is, the Bull, the sign of the Vernal Equinox.

Plutarch assures us that it was to represent these events and details that Isis established the Mysteries, in which they were re-produced by images, symbols, and a religious ceremonial, whereby they were imitated: and in which lessons of piety were given, and consolations under the misfortunes that afflict us here below. Those who instituted these Mysteries meant to strengthen religion and console men in their sorrows by the lofty hopes found in a religious faith, whose principles were represented to them covered by a pompous ceremonial, and under the sacred veil of allegory.

Diodorus speaks of the famous columns erected near Nysa, in Arabia, where, it was said, were two of the tombs of Osiris and Isis. On one was this inscription: "I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the Gods. I am the wife and sister of Osiris the King. I first made known to mortals the use of wheat. I am the mother of Orus the King. In my honor was the city of Bubaste built. Rejoice, O Egypt, rejoice, land that gave me birth!" . . . And on the other was this: "I am Osiris the King, who led my armies into all parts of the world, to the most thickly inhabited countries of India, the North, the Danube, and the Ocean. I am the eldest son of Saturn: I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes light. There is no place in the Universe where I have not appeared, to bestow my benefits and make known my discoveries." The rest was illegible.

To aid her in the search for the body of Osiris, and to nurse her infant child Horus, Isis sought out and took with her Anubis, son of Osiris, and his sister Nephte. He, as we have said, was Sirius, the brightest star in the Heavens. After finding him, she went to Byblos, and seated herself near a fountain, where she had learned that the sacred chest had stopped which contained the body of Osiris. There she sat, sad and silent, shedding a torrent of tears. Thither came the women of the Court of Queen Astarte, and she spoke to them, and dressed their hair, pouring upon it deliciously

perfumed ambrosia. This known to the Queen, Isis was engaged as nurse for her child, in the palace, one of the columns of which was made of the erica or tamarisk, that had grown up over the chest containing Osiris, cut down by the King, and unknown to him, still enclosing the chest: which column Isis afterward demanded, and from it extracted the chest and the body, which, the latter wrapped in thin drapery and perfumed, she carried away with her.

Blue Masonry, ignorant of its import, still retains among its emblems one of a woman weeping over a broken column, holding in her hand a branch of acacia, myrtle, or tamarisk, while Time, we are told, stands behind her combing out the ringlets of her hair. We need not repeat the vapid and trivial explanation there given, of this representation of *Isis*, weeping at Byblos, over the column torn from the palace of the King, that contained the body of Osiris, while Horus, the God of Time, pours ambrosia on her hair.

Nothing of this recital was historical; but the whole was an allegory or sacred fable, containing a meaning known only to those who were initiated into the Mysteries. All the incidents were astronomical, with a meaning still deeper lying behind that explanation, and so hidden by a double veil. The Mysteries, in which these incidents were represented and explained, were like those of Eleusis in their object, of which Pausanias, who was initiated, says that the Greeks, from the remotest antiquity, regarded them as the best calculated of all

things to lead men to piety: and Aristotle says they were the most valuable of all religious institutions, and thus were called mysteries par excellence; and the Temple of Eleusis was regarded as, in some sort, the common sanctuary of the whole earth, where religion had brought together all that was most imposing and most august.

The object of all the Mysteries was to inspire men with piety, and to console them in the miseries of life. That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity.

Cicero says that the Initiates not only received lessons which made life more agreeable, but drew from the ceremonies happy hopes for the moment of death. Socrates says that those who were so fortunate as to be admitted to the Mysteries, possessed, when dying, the most glorious hopes for eternity. Aristides says

p. 380

that they not only procure the Initiates consolations' in the present life, and means of deliverance from the great weight of their evils, but also the precious advantage of passing after death to a happier state.

Isis was the Goddess of Sais; and the famous Feast of Lights was celebrated there in her honor.' There were celebrated the Mysteries, in which were represented the death and subsequent restoration to life of the God Osiris, in a secret

ceremony and scenic representation of his sufferings, called the Mysteries of Night.

The Kings of Egypt often exercised the functions of the Priest-hood; and they were initiated into the sacred science as soon as they attained the throne. So at Athens, the First Magistrate, or Archon-King, superintended the Mysteries. This was an image of the union that existed between the Priesthood and Royalty, in those early times when legislators and kings sought in religion a potent political instrument.

Herodotus says, speaking of the reasons why animals were deified in Egypt: "If I were to explain these reasons, I should be led to the disclosure of those holy matters which I particularly wish to avoid, and which, but from necessity, I should not have discussed at all." So he says, "The Egyptians have at Sais the tomb of a certain personage, whom I do not think myself permitted to specify. It is behind the Temple of Minerva." [The latter, so called by the Greeks, was really Isis, whose was the often-cited enigmatical inscription, "I am what was and is and is to come. No mortal hath yet unveiled me."] So again he says: "Upon this lake are represented by night the accidents which happened to him whom I dare not name. The Egyptians call them their Mysteries. Concerning these, at the same time that I confess myself sufficiently informed, I feel myself compelled to be silent. Of the ceremonies also in honor of Ceres, I may not venture to speak, further than the obligations of religion will allow me."

It is easy to see what was the great object of initiation and the Mysteries; whose first and greatest fruit was, as all the ancients testify, to civilize savage hordes, to soften their ferocious manners, to introduce among them social intercourse, and lead them into a way of life more worthy of men. Cicero considers the establishment of the Eleusinian Mysteries to be the greatest of all the benefits conferred by Athens on other commonwealths; their effects

having been, he says, to civilize men, soften their savage and ferocious manners, and teach them the true principles of morals, which *initiate* man into the only kind of life worthy of him. The same philosophic orator, in a passage where he apostrophizes Ceres and Proserpine, says that mankind owes these Goddesses the first elements of moral life, as well as the first means of sustenance of physical life; knowledge of the laws, regulation of morals, and those examples of civilization which have improved the manners of men and cities.

Bacchus in Euripides says to Pentheus, that leis new institution (the Dionysiac Mysteries) deserved to be known, and that one of its great advantages was, that it proscribed all impurity: that these were the Mysteries of Wisdom, of which it would be imprudent to speak to persons not initiated: that they were established among the Barbarians, who in that showed greater wisdom than the Greeks, who had not yet received them.

This double object, political and religious,--one teaching our duty to men, and the other what we owe to the Gods; or rather, respect for the Gods calculated to maintain that which we owe the laws, is found in that well-known verse of Virgil, borrowed by him from the ceremonies of initiation: "Teach me to respect justice and the Gods." This great lesson, which the Hierophant impressed on the Initiates, after they had witnessed a representation of the Infernal regions, the Poet places after his description of the different punishments suffered by the wicked in Tartarus, and immediately after the description of that of Sisyphus.

Pausanias, likewise, at the close of the representation of the punishments of Sisyphus and the daughters of Danaus, in the Temple at Delphi, makes this reflection; that the crime or impiety which in them had chiefly merited this punishment, was the contempt which they had shown for the Mysteries of Eleusis. From this reflection of Pausanias, who was an Initiate, it is easy to see that the Priests of Eleusis, who taught the dogma of punishment in Tartarus, included among the great crimes deserving these punishments, contempt for and disregard of the Holy Mysteries; whose object was to lead men to piety, and thereby to respect for justice and the laws, chief object of their institution, if not the only one, and to which the needs and interest of religion itself were subordinate; since the latter was but a means to lead more surely to the former; for the whole force of religious opinions

being in the hands of the legislators to be wielded, they were sure of being better obeyed.

The Mysteries were not merely simple lustrations and the observation of some arbitrary formulas and ceremonies; nor a means of reminding men of the ancient condition of the race prior to civilization: but they led men to piety by instruction in morals and as to a future life; which at a very early day, if not originally, formed the chief portion of the ceremonial.

Symbols were used in the ceremonies, which referred to agriculture, as Masonry has preserved the ear of wheat in a symbol and in one of her words; but their principal reference was to astronomical phenomena. Much was no doubt said as to the condition of brutality and degradation in which man was sunk before the institution of the Mysteries; but the allusion was rather meta-physical, to the ignorance of the uninitiated, than to the wild life of the earliest men.

The great object of the Mysteries of Isis, and in general of all the Mysteries, was a great and truly politic one. It was to ameliorate our race, to perfect its manners and morals, and to restrain society by stronger bonds than those that human laws impose. They were the invention of that ancient science and wisdom which exhausted all its resources to make legislation perfect; and of that philosophy which has ever sought to secure the happiness of man, by purifying his soul from the passions which can trouble it, and as a necessary consequence introduce social disorder. And that they were the work of

genius is evident from their employment of all the sciences, a profound knowledge of the human heart, and the means of subduing it.

It is a still greater mistake to imagine that they were the inventions of charlatanism, and means of deception. They may in the lapse of time have degenerated into imposture and schools of false ideas; but they were not so at the beginning; or else the wisest and best men of antiquity have uttered the most willful falsehoods. In process of time the very allegories of the Mysteries themselves, Tartarus and its punishments, Minos and the other judges of the dead, came to be misunderstood, and to be false because they were so; while at first they were true, because they were recognized as merely the arbitrary forms in which truths were enveloped.

The object of the Mysteries was to procure for man a real felicity on earth by the means of virtue; and to that end he was

taught that his soul was immortal; and that error, sin, and vice must needs, by an inflexible law, produce their consequences. The rude representation of physical torture in Tartarus was but an image of the certain, unavoidable, eternal consequences that flow by the law of God's enactment from the sin committed and the vice indulged in. The poets and mystagogues labored to propagate these doctrines of the soul's immortality and the certain punishment of sin and vice, and to accredit them with the people, by teaching them the former in

their poems, and the latter in the sanctuaries; and they clothed them with the charms, the one of poetry, and the other of spectacles and magic illusions.

They painted, aided by all the resources of art, the virtuous man's happy life after death, and the horrors of the frightful prisons destined to punish the vicious. In the shades of the sanctuaries, these delights and horrors were exhibited as spectacles, and the Initiates witnessed religious dramas, under the name of *initiation* and *mysteries*. Curiosity was excited by secrecy, by the difficulty experienced in obtaining admission, and by the tests to be undergone. The candidate was amused by the variety of the scenery, the pomp of the decorations, the appliances of machinery. Respect was inspired by the gravity and dignity of the actors and the majesty of the ceremonial; and fear and hope, sadness and delight, were in turns excited.

The Hierophants, men of intellect, and well understanding the disposition of the people and the art of controlling them, used every appliance to attain that object, and give importance and impressiveness to their ceremonies. As they covered those ceremonies with the veil of Secrecy, so they preferred that Night should cover them with its wings. Obscurity adds to impressiveness, and assists illusion; and they used it to produce an effect upon the astonished Initiate. The ceremonies were conducted in caverns dimly lighted: thick groves were planted around the Temples, to produce that gloom that impresses the mind with a religious awe.

The very word *mystery*, according to Demetrius Phalereus, was a metaphorical expression that denoted the secret awe which darkness and gloom inspired. The night was almost always the time fixed for their celebration; and they were ordinarily termed *nocturnal* ceremonies. Initiations into the Mysteries of Samothrace took place at night; as did those of Isis, of which Apuleius speaks.

p. 384

[paragraph continues] Euripides makes Bacchus say, that his Mysteries were celebrated at night, because there is in night something august and imposing.

Nothing excites men's curiosity so much as Mystery, concealing things which they desire to know: and nothing so much increases curiosity as obstacles that interpose to prevent them from indulging in the gratification of their desires. Of this the Legislators and Hierophants took advantage, to attract the people to their sanctuaries, and to induce them to seek to obtain lessons from which they would perhaps have turned away with indifference, if they had been pressed upon them. In this spirit of mystery they professed to imitate the Deity, who hides Himself from our senses, and conceals from us the springs by which He moves the Universe. They admitted that they concealed the highest truths under the veil of allegory, the more to excite the curiosity of men, and to urge them to investigation. The secrecy in which they buried their Mysteries, had that end. Those to whom they were confided, bound themselves, by the most fearful oaths, never to reveal

them. They were not allowed even to speak of these important secrets with any others than the initiated; and the penalty of death was pronounced against any one indiscreet enough to reveal them, or found in the Temple without being an Initiate; and any one who had betrayed those secrets, was avoided by all, as excommunicated.

Aristotle was accused of impiety, by the Hierophant Eurymedon, for having sacrificed to the manes of his wife, according to the rite used in the worship of Ceres. He was compelled to flee to Chalcis; and to purge his memory from this stain, he directed, by his will, the erection of a Statue to that Goddess. Socrates, dying, sacrificed to Esculapius, to exculpate himself from the suspicion of Atheism. A price was set on the head of Diagoras, because he had divulged the Secret of the Mysteries. Andocides was accused of the same crime, as was Alcibiades, and both were cited to answer the charge before the inquisition at Athens, where the People were the Judges. Æschylus the Tragedian was accused of having represented the Mysteries on the stage; and was acquitted only on proving that he had never been initiated.

Seneca, comparing Philosophy to initiation, says that the most sacred ceremonies could be known to the adepts alone: but that many of their precepts were known even to the Profane. Such

was the case with the doctrine of a future life, and a state of

rewards and punishments beyond the grave. The ancient legislators clothed this doctrine, in the pomp of a mysterious ceremony, in mystic words and magical representations, to impress upon the mind the truths they taught, by the strong influence of such scenic displays upon the senses and imagination.

In the same way they taught the origin of the soul, its fall to the earth past the spheres and through the elements, and its final return to the place of its origin, when, during the continuance of its union with earthly matter, the sacred fire, which formed its essence, had contracted no stains, and its brightness had not been marred by foreign particles, which, denaturalizing it, weighed it down and delayed its return. These metaphysical ideas, with difficulty comprehended by the mass of the Initiates, were represented by figures, by symbols, and by allegorical analogies; no idea being so abstract that men do not seek to give it expression by, and translate it into, sensible images.

The attraction of Secrecy was enhanced by the difficulty of obtaining admission. Obstacles and suspense redoubled curiosity. Those who aspired to the initiation of the Sun and in the Mysteries of Mithras in Persia, underwent many trials. They commenced by easy tests and arrived by degrees at those that were most cruel, in which the life of the candidate was often endangered. Gregory Nazianzen terms them *tortures* and mystic *punishments*. No one can be initiated, says Suidas, until after he has proven, by the most terrible

trials, that he possesses a virtuous soul, exempt from the sway of every passion, and at it were impassible. There were twelve principal tests; and some make the number larger.

The trials of the Eleusinian initiations were not so terrible; but they were severe; and the suspense, above all, in which the aspirant was kept for several years [the memory of which is retained in Masonry by the *ages* of those of the different Degrees], or the interval between admission to the *inferior* and initiation in the *great* Mysteries, was a species of torture to the curiosity which it was desired to excite. Thus the Egyptian Priests tried Pythagoras before admitting him to know the secrets of the sacred science. He succeeded, by his incredible patience and the courage with which he surmounted all obstacles, in obtaining admission to their society and receiving their lessons. Among the Jews the Essenes

p. 386

admitted none among them, until they had passed the tests or several Degrees.

By initiation, those who before were *fellow-citizens* only, became *brothers*, connected by a closer bond than before, by means of a religious fraternity, which, bringing men nearer together, united them more strongly: and the weak and the poor could more readily appeal for assistance to the powerful and the wealthy, with whom religious association gave them a closer fellowship.

The Initiate was regarded as the favorite of the Gods. For him alone Heaven opened its treasures. Fortunate during life, he could, by virtue and the favor of Heaven, promise himself after death an eternal felicity.

The Priests of the Island of Samothrace promised favorable winds and prosperous voyages to those who were initiated. It was promised them that the CABIRI, and Castor and Pollux, the DIOSCURI, should appear to them when the storm raged, and give them calms and smooth seas: and the Scholiast of Aristophanes says that those initiated in the Mysteries there were just men, who were privileged to escape from great evils and tempests.

The Initiate in the Mysteries of Orpheus, after he was purified, was considered as released from the empire of evil, and transferred to a condition of life which gave him the happiest hopes. "I have emerged from evil," he was made to say, "and have attained good." Those initiated in the Mysteries of Eleusis believed that the Sun blazed with a pure splendor for them alone. And, as we see in the case of Pericles, they flattered themselves that Ceres and Proserpine inspired them and gave them wisdom and counsel.

Initiation dissipated errors and banished misfortune: and after having filled the heart of man with joy during life, it gave him the most blissful hopes at the moment of death. We owe it to the Goddesses of Eleusis, says Socrates, that we do not lead the wild life of the earliest men: and to them are due the

flattering hopes which initiation gives us for the moment of death and for all eternity. The benefit which we reap from these august ceremonies, says Aristides, is not only present joy, a deliverance and enfranchisement from the old ills; but also the sweet hope which we have in death of passing to a more fortunate state. And Theon says that participation of the Mysteries is the finest of all things, and the source of the greatest blessings. The happiness promised there was not limited to this mortal life; but it extended

beyond the grave. There a new life was to commence, during which the Initiate was to enjoy a bliss without alloy and without limit. The Corybantes promised eternal life to the Initiates of the Mysteries of Cybele and Atys.

Apuleius represents Lucius, while still in the form of an ass, as addressing his prayers to Isis, whom he speaks of as the same as Ceres, Venus, Diana, and Proserpine, and as illuminating the walls of many cities simultaneously with her feminine lustre, and substituting her quivering light for the bright rays of the Sun. She appears to him in his vision as a beautiful female, "over whose divine neck her long thick hair hung in graceful ringlets." Addressing him, she says, "The parent of Universal nature attends thy call. The mistress of the Elements, initiative germ of generations, Supreme of Deities, Queen of departed spirits, first inhabitant of Heaven, and uniform type of all the Gods and Goddesses, propitiated by thy prayers, is with thee. She governs with her nod the

luminous heights of the firmament, the salubrious breezes of the ocean; the silent deplorable depths of the shades below; one Sole Divinity under many forms, worshipped by the different nations of the Earth under many titles, and with various religious rites."

Directing him how to proceed, at her festival, to re-obtain his human shape, she says: "Throughout the entire course of the remainder of thy life, until the very last breath has vanished from thy lips, thou art devoted to my service. . . . Under my protection will thy life be happy and glorious: and when, thy days being spent, thou shalt descend to the shades below, and inhabit the Elysian fields, there also, even in the subterranean hemisphere, shalt thou pay frequent worship to me, thy propitious patron: and yet further: if through sedulous obedience, religious devotion to my ministry, and inviolable chastity, thou shalt prove thyself a worthy object of divine favor, then shalt thou feel the influence of the power that I alone possess. The number of thy days shall be prolonged beyond the ordinary decrees of fate."

In the procession of the festival, Lucius saw the image of the Goddess, on either side of which were female attendants, that, "with ivory combs in their hands, made believe, by the motion of their arms and the twisting of their fingers, to comb and ornament the Goddess' royal hair." Afterward, clad in linen robes, came the initiated, "The hair of the women was moistened by

perfume, and enveloped in a transparent covering; but the men, terrestrial stars, as it were, of the great religion, were thoroughly shaven, and their bald heads shone exceedingly."

Afterward came the Priests, in robes of white linen. The first bore a lamp in the form of a boat, emitting flame from an orifice in the middle: the second, a small altar: the third, a golden palm-tree: and the fourth displayed the figure of a left hand, the palm open and expanded, "representing thereby a symbol of equity and fair-dealing, of which the left hand, as slower than the right hand, and more void of skill and craft, is therefore an appropriate emblem."

After Lucius had, by the grace of Isis, recovered his human form, the Priest said to him, "Calamity hath no hold on those whom our Goddess hath chosen for her service, and whom her majesty hath vindicated." And the people declared that he was fortunate to be "thus after a manner born again, and at once betrothed to the service of the Holy Ministry."

When he urged the Chief Priest to initiate him, he was answered that there was not "a single one among the initiated, of a mind so depraved, or so bent on his own destruction, as, without receiving a special command from Isis, to dare to undertake her minis-try rashly and sacrilegiously, and thereby commit an act certain to bring upon himself a dreadful injury." "For," continued the Chief Priest, "the gates of the shades below, and the care of our life being in the hands of the Goddess,--*the ceremony of initiation into the Mysteries is*,

as it were, *to suffer death*, with the precarious chance of resuscitation. Wherefore the Goddess, in the wisdom of her Divinity, hath been accustomed to select as persons to whom the secrets of her religion can with propriety be entrusted, those who, standing as it were on the utmost limit of the course of life they have completed, *may through her Providence be in a manner born again*, and commence the career of a new existence."

When he was finally to be initiated, he was conducted to the nearest baths, and after having bathed, the Priest first solicited forgiveness of the Gods, and then sprinkled him all over with the clearest and purest water, and conducted him back to the Temple; "where," says Apuleius, "after giving me some instruction, that mortal tongue is not permitted to reveal, he bade me for the succeeding ten days restrain my appetite, eat no animal food, and drink no wine."

p. 389

These ten days elapsed, the Priest led him into the inmost recesses of the Sanctuary. "And here, studious reader," he continues, "peradventure thou wilt be sufficiently anxious to know all that was said and done, which, were it lawful to divulge, I would tell thee; and, wert thou permitted to hear, thou shouldst know. Nevertheless, although the disclosure would affix the penalty of rash curiosity to my tongue as well as thy ears, yet will I, for fear thou shouldst be too long tormented with religious longing, and suffer the pain of protracted suspense, tell the truth notwithstanding. Listen then

to what I shall relate. *I approached the abode of death; with my foot I pressed the threshold of Proserpine's Palace. I was transported through the elements, and conducted back again. At midnight I saw the bright light of the sun shining. I stood in the presence of the Gods, the Gods of Heaven and of the Shades below; ay, stood near and worshipped*. And now have I told thee such things that, hearing, thou necessarily canst not understand; and being beyond the comprehension of the Profane, I can enunciate without committing a crime."

After night had passed, and the morning had dawned, the usual ceremonies were at an end. Then he was consecrated by twelve stoles being put upon him, clothed, crowned with palm-leaves, and exhibited to the people. The remainder of that day was celebrated as his birthday and passed in festivities; and on the third day afterward, the same religious ceremonies were repeated, including a religious breakfast, "*followed by a final consummation of ceremonies*."

A year afterward, he was warned to prepare for initiation into the Mysteries of "the Great God, Supreme Parent of all the other Gods, the invincible OSIRIS." "For," says Apuleius, "although there is a strict connexion between the religions of both Deities, AND EVEN THE ESSENCE OF BOTH DIVINITIES IS IDENTICAL, the ceremonies of the respective initiations are considerably different."

Compare with this hint the following language of the prayer of Lucius, addressed to Isis; and we may judge what doctrines

were taught in the Mysteries, in regard to the Deity: "O Holy and Perpetual Preserver of the Human Race! ever ready to cherish mortals by Thy munificence, and to afford Thy sweet maternal affection to the wretched under misfortune; Whose bounty is never at rest, neither by day nor by night, nor throughout the very minutest particle of duration; Thou who stretchest forth Thy

health-bearing right hand over the land and over the sea for the protection of mankind, to disperse the storms of life, to unravel the inextricable entanglement of the web of fate, to mitigate the tempests of fortune, and restrain the malignant influences of the stars,--*the Gods in Heaven adore Thee, the Gods in the shades below do Thee homage, the stars obey Thee, the Divinities rejoice in Thee, the elements and the revolving seasons serve Thee!* At Thy nod the winds breathe, clouds gather, seeds grow, buds germinate; *in obedience to Thee the Earth revolves* AND THE SUN GIVES US LIGHT. IT IS THOU WHO GOVERNEST THE UNIVERSE AND TREADEST TARTARUS UNDER THY FEET."

Then he was initiated into the nocturnal Mysteries of Osiris and Serapis: and afterward into those of Ceres at Rome: but of the ceremonies in these initiations, Apuleius says nothing.

Under the Archonship of Euclid, bastards and slaves were excluded from initiation; and the same exclusion obtained against the Materialists or Epicureans who denied Providence

and consequently the utility of initiation. By a natural progress, it came at length to be considered that the gates of Elysium would open only for the Initiates, whose souls had been purified and regenerated in the sanctuaries. But it was never held, on the other hand, that initiation alone sufficed. We learn from Plato, that it was also necessary for the soul to be purified from every stain: and that the purification necessary was such as gave virtue, truth, wisdom, strength, justice, and temperance.

Entrance to the Temples was forbidden to all who had committed homicide, even if it were involuntary. So it is stated by both Isocrates and Theon. Magicians and Charlatans who made trickery a trade, and impostors pretending to be possessed by evil spirits, were excluded from the sanctuaries. Every impious person and criminal was rejected; and Lampridius states that before the celebration of the Mysteries, public notice was given, that none need apply to enter but those against whom their consciences uttered no reproach, and who were certain of their own innocence.

It was required of the Initiate that his heart and hands should be free from any stain. Porphyry says that man's soul, at death, should be enfranchised from all the passions, from hate, envy, and the others; and, in a word, *be as pure as it is required to be in the Mysteries*. Of course it is not surprising that parricides and perjurers,

and others who had committed crimes against God or man, could not be admitted. In the Mysteries of Mithras, a lecture was repeated to the Initiate on the subject of Justice. And the great moral lesson of the Mysteries, to which all their mystic ceremonial tended, expressed in a single line by Virgil, was *to practise Justice and revere the Deity*;--thus recalling men to justice, by connecting it with the justice of the Gods, who require it and punish its infraction. The Initiate could aspire to the favors of the Gods, only because and while he respected the rights of society and those of humanity. "The sun," says the chorus of Initiates in Aristophanes, "burns with a pure light for us alone, who, admitted to the Mysteries, observe the laws of piety in our intercourse with strangers and our fellow-citizens." The rewards of initiation were attached to the practice of the social virtues. It was not enough to be initiated merely. It was necessary to be faithful to the laws of initiation, which imposed on men duties in regard to their kind. Bacchus allowed none to participate in his Mysteries, but men who conformed to the rules of piety and justice. Sensibility, above all, and compassion for the misfortunes of others, were precious virtues, which initiation strove to encourage. "Nature," says Juvenal, "has created us compassionate, since it has endowed us with tears. Sensibility is the most admirable of our senses. What man is truly worthy of the torch of the Mysteries; who such as the Priest of Ceres requires him to be, if he regards the misfortunes of others as wholly foreign to himself?"

All who had not used their endeavors to defeat a conspiracy;

and those who had on the contrary fomented one; those citizens who had betrayed their country, who had surrendered an advantageous post or place, or the vessels of the State, to the enemy; all who had supplied the enemy with money; and in general, all who had come short of their duties as honest men and good citizens, were excluded from the Mysteries of Eleusis. To be admitted there, one must have lived equitably, and with sufficient good fortune not to be regarded as hated by the Gods.

Thus the Society of the Initiates was, in its principle, and according to the true purpose of its institution, a society of virtuous men, who labored to free their souls from the tyranny of the passions, and to develop the germ of all the social virtues. And this was the meaning of the idea, afterward misunderstood, that

p. 392

entry into Elysium was only allowed to the Initiates: because entrance to the sanctuaries was allowed to the virtuous only, and Elysium was created for virtuous souls alone.

The precise nature and details of the doctrines as to a future life, and rewards and punishments there, developed in the Mysteries, is in a measure uncertain. Little direct information in regard to it has come down to us. No doubt, in the ceremonies, there was a scenic representation of Tartarus and the judgment of the dead, resembling that which we find in Virgil: but there is as little doubt that these representations

were explained to be allegorical. It is not our purpose here to repeat the descriptions given of Elysium and Tartarus. That would be aside from our object. We are only concerned with the great fact that the Mysteries taught the doctrine of the soul's immortality, and that, in some shape, suffering, pain, remorse, and agony, ever follow sin as its consequences.

Human ceremonies are indeed but imperfect symbols; and the alternate baptisms in fire and water intended to purify us into immortality, are ever in this world interrupted at the moment of their anticipated completion. Life is a mirror which reflects only to deceive, a tissue perpetually interrupted and broken, an urn forever fed, yet never full.

All initiation is but introductory to the great change of death. Baptism, anointing, embalming, obsequies by burial or fire, are preparatory symbols, like the initiation of Hercules before descending to the Shades, pointing out the mental change which ought to precede the renewal of existence. Death is the true initiation, to which sleep is the introductory or minor mystery. It is the final rite which united the Egyptian with his God, and which opens the same promise to all who are duly prepared for it.

The body was deemed a prison for the soul; but the latter was not condemned to eternal banishment and imprisonment. The Father of the Worlds permits its chains to be broken, and has provided in the course of Nature the means of its escape. It was a doctrine of immemorial antiquity, shared alike by

Egyptians, Pythagoreans, the Orphici, and by that characteristic Bacchic Sage, "the Preceptor of the Soul," Silenus, that death is far better than life; that the real death belongs to those who on earth are immersed in the Lethe of its passions and fascinations, and that the true life commences only when the soul is emancipated for its return.

p. 393

And in this sense, as presiding over life and death, Dionusos is in the highest sense *the* LIBERATOR: since, like Osiris, he frees the soul, and guides it in its migrations beyond the grave, preserving it from the risk of again falling under the slavery of matter or of some inferior animal form, the purgatory of Metempsychosis; and exalting and perfecting its nature through the purifying discipline of his Mysteries. "The great consummation of all philosophy," said Socrates, professedly quoting from traditional and mystic sources, "is *Death*: He who pursues philosophy aright, *is studying how to die*."

All soul is part of the Universal Soul, whose totality is Dionusos; and it is therefore he who, as Spirit of Spirits, leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and symbolical, of its earthly transit. He is therefore emphatically the *Mystes* or Hierophant, the great Spiritual Mediator of Greek religion.

The human soul is itself δαιμονιος a God *within* the mind, capable through its own power of rivalling the canonization of

the Hero, of making itself immortal by the practice of the good, and the contemplation of the beautiful and true. The removal to the Happy Islands could only be understood mythically; everything earthly must die; Man, like Œdipus, is wounded from his birth, his real elysium can exist only beyond the grave. Dionusos died and descended to the shades. His passion was the great Secret of the Mysteries; as Death is the Grand Mystery of existence. His death, typical of Nature's Death, or of her periodical decay and restoration, was one of the many symbols of the *palingenesia* or second birth of man.

Man descended from the elemental Forces or Titans [Elohim], who fed on the body of the Pantheistic Deity creating the Universe by self-sacrifice, commemorates in sacramental observance this mysterious passion; and while partaking of the raw flesh of the victim, seems to be invigorated by a fresh draught from the fountain of universal life, to receive a new pledge of regenerated existence. Death is the inseparable antecedent of life; the seed dies in order to produce the plant, and earth itself is rent asunder and dies at the birth of Dionusos. Hence the significancy of the *phallus*, or of its inoffensive substitute, the obelisk, rising as an emblem of resurrection by the tomb of buried Deity at Lerna or at Sais.

p. 394

Dionusos-Orpheus descended to the Shades to recover the lost Virgin of the Zodiac, to bring back his mother to the sky as Thyone; or what has the same meaning, to consummate his eventful marriage with Persephone, thereby securing, like the

nuptials of his father with Semele or Danaë, the perpetuity of Nature. His under-earth office is the depression of the year, the wintry aspect in the alternations of bull and serpent, whose united series makes up the continuity of Time, and in which, physically speaking, the stern and dark are ever the parents of the beautiful and bright.

It was this aspect, sombre for the moment, but bright by anticipation, which was contemplated in the Mysteries: the human sufferer was consoled by witnessing the severer trials of the Gods; and the vicissitudes of life and death, expressed by apposite symbols, such as the sacrifice or submersion of the Bull, the extinction and re-illumination of the torch, excited corresponding emotions of alternate grief and joy, that play of passion which was present at the origin of Nature, and which accompanies all her changes.

The greater Eleusiniæ were celebrated in the month Boëdromion, when the seed was buried in the ground, and when the year, verging to its decline, disposes the mind to serious reflection. The first days of the ceremonial were passed in sorrow and anxious silence, in fasting and expiatory or lustral offices. On a sudden, the scene was changed: sorrow and lamentation were discarded, the glad name of Iacchus passed from mouth to mouth, the image of the God, crowned with myrtle and bearing a lighted torch, was borne in joyful procession from the Ceramicus to Eleusis, where, during the ensuing night, the initiation was completed by an imposing revelation. The first scene was in the προναος, or outer court

of the sacred enclosure, where amidst utter darkness, or while the meditating God, the star illuminating the Nocturnal Mystery, alone carried an unextinguished torch, the candidates were overawed with terrific sounds and noises, while they painfully groped their way, as in the gloomy cavern of the soul's sublunar migration; a scene justly compared to the passage of the Valley of the Shadow of Death. For by the immutable law exemplified in the trials of Psyche, man must pass through the terrors of the under-world, before he can reach the height of Heaven. At length the gates of the *adytum* were thrown open, a supernatural light streamed from the illuminated statue

p. 393

of the Goddess, and enchanting sights and sounds, mingled with songs and dances, exalted the communicant to a rapture of supreme felicity, realizing, as far as sensuous imagery could depict, the anticipated reunion with the Gods.

In the dearth of direct evidence as to the detail of the ceremonies enacted, or of the meanings connected with them, their tendency must be inferred from the characteristics of the contemplated deities with their accessory symbols and mythi, or from direct testimony as to the value of the Mysteries generally.

The ordinary phenomena of vegetation, the death of the seed in giving birth to the plant, connecting the sublimest hopes with the plainest occurrences, was the simple yet beautiful

formula assumed by the great mystery in almost all religions, from the Zend-Avesta to the Gospel. As Proserpina, the divine power is as the seed decaying and destroyed; as Artemis, she is the principle of its destruction; but Artemis Proserpina is also Corē Soteria, the Saviour, who leads the Spirits of Hercules and Hyacinthus to Heaven.

Many other emblems were employed in the Mysteries,--as the dove, the myrtle-wreath, and others, all significant of life rising out of death, and of the equivocal condition of dying yet immortal man.

The horrors and punishments of Tartarus, as described in the Phædo and the Æneid, with all the ceremonies of the judgments of Minos, Eacus, and Rhadamanthus, were represented, sometimes more and sometimes less fully, in the Mysteries; in order to impress upon the minds of the Initiates this great lesson,--that we should be ever. prepared to appear before the Supreme Judge, with a heart pure and spotless; as Socrates teaches in the Gorgias. For the soul stained with crimes, he says, to descend to the Shades, is the bitterest ill. To adhere to Justice and Wisdom, Plato holds, is our duty, that we may some day take that lofty road that leads toward the heavens, and avoid most of the evils to which the soul is exposed in its subterranean journey of a thousand years. And so in the Phædo, Socrates teaches that we should seek here below to free our soul of its passions, in order to be ready to enter our appearance, whenever Destiny summons us to the Shades.

Thus the Mysteries inculcated a great moral truth, veiled with a fable of huge proportions and the appliances of an impressive spectacle, to which, exhibited in the sanctuaries, art and natural

magic lent all they had that was imposing. They sought to strengthen men against the horrors of death and the fearful idea of utter annihilation. Death, says the author of the dialogue, entitled *Axiochus*, included in the works of Plato, is but a passage to a happier state; but one must have lived well, to attain that most fortunate result. So that the doctrine of the immortality of the soul was consoling to the virtuous and religious man alone; while to all others it came with menaces and despair, surrounding them with terrors and alarms that disturbed their repose during all their life.

For the material horrors of Tartarus, allegorical to the Initiate, were real to the mass of the Profane; nor in latter times, did, perhaps many Initiates read rightly the allegory. The triple-walled prison, which the condemned soul first met, round which swelled and surged the fiery waves of Phlegethon, wherein rolled roaring, huge, blazing rocks; the great gate with columns of adamant, which none save the Gods could crush; Tisiphone, their warder, with her bloody robes; the lash resounding on the mangled bodies of the miserable unfortunates, their plaintive groans, mingled in horrid harmony with the clashings of their chains; the Furies, lashing the guilty with their snakes; the awful abyss where Hydra

howls with its hundred heads, greedy to devour; Tityus, prostrate, and his entrails fed upon by the cruel vulture; Sisyphus, ever rolling his rock; Ixion on his wheel; Tantalus tortured by eternal thirst and hunger, in the midst of water and with delicious fruits touching his head; the daughters of Danaus at their eternal, fruitless task; beasts biting and venomous reptiles stinging; and devouring flame eternally consuming bodies ever renewed in endless agony; all these sternly impressed upon the people the terrible consequences of sin and vice, and urged them to pursue the paths of honesty and virtue.

And if, in the ceremonies of the Mysteries, these material horrors were explained to the Initiates as mere symbols of the unimaginable torture, remorse, and agony that would rend the immaterial soul and rack the immortal spirit, they were feeble and insufficient in the same mode and measure only, as all material images and symbols fall short of that which is beyond the cognizance of our senses: and the grave Hierophant, the imagery, the paintings, the dramatic horrors, the funeral sacrifices, the august mysteries, the solemn silence of the sanctuaries, were none the

less impressive, because they were known to be but symbols, that with material shows and images made the imagination to be the teacher of the intellect.

So, too, it was represented, that except for the gravest sins

there was an opportunity for expiation; and the tests of *water*, *air*, and *fire* were represented; by means of which, during the march of many years, the soul could be purified, and rise toward the ethereal regions; that ascent being more or less tedious and laborious, according as each soul was more or less clogged by the gross impediments of its sins and vices. Herein was shadowed forth, (how distinctly taught the Initiates we know not), the doctrine that pain and sorrow, misfortune and remorse, are the inevitable *consequences* that flow from sin and vice, as effect flows from cause; that by each sin and every act of vice the soul drops back and loses ground in its advance toward perfection: and that the ground so lost is and will be in reality never so recovered as that the sin shall be as if it never had been committed; but that throughout all the eternity of its existence, each soul shall be conscious that every act of vice or baseness it did on earth has made the distance greater between itself and ultimate perfection.

We see this truth glimmering in the doctrine, taught in the Mysteries, that though slight and ordinary offences could be expiated by penances, repentance, acts of beneficence, and prayers, grave crimes were mortal sins, beyond the reach of all such remedies. Eleusis closed her gates against Nero: and the Pagan Priests told Constantine that among all their modes of expiation there was none so potent as could wash from his soul the dark spots left by the murder of his wife, and his multiplied perjuries and assassinations.

The object of the ancient initiations being to ameliorate mankind and to perfect the intellectual part of man, the nature of the human soul, its origin, its destination, its relations to the body and to universal nature, all formed part of the mystic science; and to them in part the lessons given to the Initiate were directed. For it was believed that initiation tended to his perfection, and to preventing the divine part within him, overloaded with matter gross and earthy, from being plunged into gloom, and impeded in its return to the Deity. The soul, with them, was not a mere conception or abstraction; but a reality including in itself life and thought; or, rather, of whose essence it was to live and think,

p. 398

[paragraph continues] It was material; but not brute, inert, inactive, lifeless, motionless, formless, lightless matter. It was held to be active, reasoning, thinking; its natural home in the highest regions of the Universe, whence it descended to illuminate, give form and movement to, vivify, animate, and carry with itself the baser matter; and whither it unceasingly tends to reascend, when and as soon as it can free itself from its connection with that matter. From that substance, divine, infinitely delicate and active, essentially luminous, the souls of men were formed, and by it alone, uniting with and organizing their bodies, men *lived*.

This was the doctrine of Pythagoras, who learned it when he received the Egyptian Mysteries: and it was the doctrine of all who, by means of the ceremonial of initiation, thought to

purify the soul. Virgil makes the spirit of Anchises teach it to Æneas: and all the expiations and lustrations used in the Mysteries were but symbols of those intellectual ones by which the soul was to be purged of its vice-spots and stains, and freed of the incumbrance of its earthly prison, so that it might rise unimpeded to the source from which it came.

Hence sprung the doctrine of the transmigration of souls; which Pythagoras taught as an allegory, and those who came after him received literally. Plato, like him, drew his doctrines from the East and the Mysteries, and undertook to translate the language of the symbols used there, into that of Philosophy; and to prove by argument and philosophical deduction, what, *felt* by the consciousness, the Mysteries taught by symbols as an indisputable fact,--the immortality of the soul. Cicero did the same; and followed the Mysteries in teaching that the Gods were but mortal men, who for their great virtues and signal services had deserved that their souls should, after death, be raised to that lofty rank.

It being taught in the Mysteries, either by way of allegory, the meaning of which was not made known except to a select few, or, perhaps only at a later day, as an actual reality, that the souls of the vicious dead passed into the bodies of those animals to whose nature their vices had most affinity, it was also taught that the soul could avoid these transmigrations, often successive and numerous, by the practice of virtue, which would acquit it of them, free it from the circle of successive generations, and restore it at once to its source.

Hence nothing was so ardently prayed for by the Initiates, says Proclus, as this happy fortune, which,

p. 399

delivering them from the empire of Evil, would restore them to their true life, and conduct them to the place of final rest. To this doctrine probably referred those figures of animals and monsters which were exhibited to the Initiate, before allowing him to see the sacred light for which he sighed.

Plato says, that souls will not reach the term of their ills, until the revolutions of the world have restored them to their primitive condition, and purified them from the stains which they have contracted by the contagion of fire, earth, and air. And he held that they could not be allowed to enter Heaven, until they had distinguished themselves by the practice of virtue in some one of three several bodies. The Manicheans allowed five: Pindar, the same number as Plato; as did the Jews.

And Cicero says, that the ancient soothsayers, and the interpreters of the will of the Gods, in their religious ceremonies and initiations, taught that we expiate here below the crimes committed in a prior life; and for that are born. It was taught in these Mysteries, that the soul passes through several states, and that the pains and sorrows of this life are an expiation of prior faults.

This doctrine of transmigration of souls obtained, as Porphyry

informs us, among the Persians and Magi. It was held in the East and the West, and that from the remotest antiquity. Herodotus found it among the Egyptians, who made the term of the circle of migrations from one human body, through animals, fishes, and birds, to another human body, three thousand years. Empedocles even held that souls went into plants. Of these, the laurel was the noblest, as of animals the lion; both being consecrated to the Sun, to which, it was held in the Orient, virtuous souls were to return. The Curds, the Chinese, the Kabbalists, all held the same doctrine. So Origen held, and the Bishop Synesius, the latter of whom had been initiated, and who thus prayed to God: "O Father, grant that my soul, reunited to the light, may not be plunged again into the defilements of earth!" So the Gnostics held; and even the Disciples of Christ inquired if the man who was born blind, was not so punished for some sin that he had committed before his birth.

Virgil, in the celebrated allegory in which he develops the doctrines taught in the Mysteries, enunciated the doctrine, held by most of the ancient philosophers, of the pre-existence of souls, in the eternal fire from which they emanate; that fire which animates

p. 400

the stars, and circulates in every part of Nature: and the purifications of the soul, by fire, water, and air, of which he speaks, and which three modes were employed in the Mysteries of Bacchus, were symbols of the passage of the

soul into different bodies.

The relations of the human soul with the rest of nature were a chief object of the science of the Mysteries. The man was there brought face to face with entire nature. The world, and the spherical envelope that surrounds it, were represented by a mystic egg, by the side of the image of the Sun-God whose Mysteries were celebrated. The famous Orphic egg was consecrated to Bacchus in his Mysteries. It was, says Plutarch, an image of the Universe, which engenders everything, and contains everything in its bosom. "Consult," says Macrobius, "the Initiates of the Mysteries of Bacchus, who honor with special veneration the sacred egg." The rounded and almost spherical form of its shell, he says, which encloses it on every side, and confines within itself the principles of life, is a symbolic image of the world; and the world is the universal principle of all things.

This symbol was borrowed from the Egyptians, who also consecrated the egg to Osiris, germ of Light, himself born, says Diodorus, from that famous egg. In Thebes, in Upper Egypt, he was represented as emitting it from his mouth, and causing to issue from it the first principle of heat and light, or the Fire-God, Vulcan, or Phtha. We find this egg even in Japan, between the horns of the famous Mithriac Bull, whose attributes Osiris, Apis, and Bacchus all borrowed.

Orpheus, author of the Grecian Mysteries, which he carried from Egypt to Greece, consecrated this symbol: and taught

that matter, uncreated and informous, existed from all eternity, unorganized, as chaos; containing in itself the Principles of all Existences confused and intermingled, light with darkness, the dry with the humid, heat with cold; from which, it after long ages taking the shape of an immense egg, issued the purest matter, or first substance, and the residue was divided into the four elements, from which proceeded heaven and earth and all things else. This grand Cosmogonic idea he taught in the Mysteries; and thus the Hierophant explained the meaning of the mystic egg, seen by the Initiates in the Sanctuary.

Thus entire Nature, in her primitive organization, was presented

p. 401

to him whom it was wished to instruct in her secrets and initiate in her mysteries; and Clemens of Alexandria might well say that initiation was a real physiology.

So Phanes, the Light-God, in the Mysteries of the New Orphics, emerged from the egg of chaos: and the Persians had the great egg of Ormuzd. And Sanchoniathon tells us that in the Phœnician theology, the matter of chaos took the form of an egg; and he adds: "Such are the lessons which the Son of Thabion, first Hierophant of the Phœnicians, turned into allegories, in which physics and astronomy intermingled, and which he taught to the other Hierophants, whose duty it was to preside at orgies and initiations; and who, seeking to excite

the astonishment and admiration of mortals, faithfully transmitted these things to their successors and the Initiates."

In the Mysteries was also taught the division of the Universal Cause into an Active and a Passive cause; of which two, Osiris and Isis,--the heavens and the earth were symbols. These two First Causes, into which it was held that the great Universal First Cause at the beginning of things divided itself, were the two great Divinities, whose worship was, according to Varro, inculcated upon the Initiates at Samothrace. "As is taught," he says, "in the initiation into the Mysteries at Samothrace, Heaven and Earth are regarded as the two first Divinities. They are the potent Gods worshipped in that Island, and whose names are consecrated in the books of our Augurs. One of them is male and the other female; and they bear the same relation to each other as the soul does to the body, humidity to dryness." The Curetes, in Crete, had builded an altar to heaven and to Earth; whose Mysteries they celebrated at Gnossus, in a cypress grove.

These two Divinities, the Active and Passive Principles of the Universe, were commonly symbolized by the generative parts of man and woman; to which, in remote ages, no idea of indecency was attached; the *Phallus* and *Cteis*, emblems of generation and production, and which, as such, appeared in the Mysteries. The Indian Lingam was the union of both, as were the boat and mast and the point within a circle: all of which expressed the same philosophical idea as to the Union of the two great Causes of Nature, which concur, one actively

and the other passively, in the generation of all beings: which were symbolized by what we now term Gemini, the Twins, at that remote period when the Sun was

in that Sign at the Vernal Equinox, and when they were Male and Female; and of which the Phallus was perhaps taken from the generative organ of the Bull, when about twenty-five hundred years before our era he opened that equinox, and became to the Ancient World the symbol of the creative and generative Power.

The Initiates at Eleusis commenced, Proclus says, by invoking the two great causes of nature, the Heavens and the Earth, on which in succession they fixed their eyes, addressing to each a prayer. And they deemed it their duty to do so, he adds, because they saw in them the Father and Mother of all generations. The concourse of these two agents of the Universe was termed in theological language a *marriage*. Tertullian, accusing the Valentinians of having borrowed these symbols from the Mysteries of Eleusis, yet admits that in those Mysteries they were explained in a manner consistent with decency, as representing the powers of nature. He was too little of a philosopher to comprehend the sublime esoteric meaning of these emblems, which will, if you advance, in other Degrees be unfolded to you.

The Christian Fathers contented themselves with reviling and ridiculing the use of these emblems. But as they in the earlier

times created no indecent ideas, and were worn alike by the most innocent youths and virtuous women, it will be far wiser for us to seek to penetrate their meaning. Not only the Egyptians, says Diodorus Siculus, but every other people that consecrate this symbol (the Phallus), deem that they thereby do honor to the Active Force of the universal generation of all living things. For the same reason, as we learn from the geographer Ptolemy, it was revered among the Assyrians and Persians. Proclus remarks that in the distribution of the Zodiac among the twelve great Divinities, by ancient astrology, six signs were assigned to the male and six to the female principle.

There is another division of nature, which has in all ages struck all men, and which was not forgotten in the Mysteries; that of Light and Darkness, Day and Night, Good and Evil; which mingle with, and clash against, and pursue or are pursued by each other throughout the Universe. The Great Symbolic Egg distinctly reminded the Initiates of this great division of the world. Plutarch, treating of the dogma of a Providence, and of that of the two principles of Light and Darkness, which he regarded as the basis of the Ancient Theology, of the Orgies and the Mysteries,

p. 403

as well among the Greeks as the Barbarians,--a doctrine whose origin, according to him, is lost in the night of time,--cites, in support of his opinion, the famous Mystic Egg of the disciples of Zoroaster and the Initiates in the Mysteries of

Mithras.

To the Initiates in the Mysteries of Eleusis was exhibited the spectacle of these two principles, in the successive scenes of Darkness and Light which passed before their eyes. To the profoundest darkness, accompanied with illusions and horrid phantoms, succeeded the most brilliant light, whose splendor blazed round the statue of the Goddess. The candidate, says Dion Chrysostomus, passed into a mysterious temple, of astonishing magnitude and beauty, where were exhibited to him many mystic scenes; where his ears were stunned with many voices; and where Darkness and Light successively passed before him. And Themistius in like manner describes the Initiate, when about to enter into that part of the sanctuary tenanted by the Goddess, as filled with fear and religious awe, wavering, uncertain in what direction to advance through the profound darkness that envelopes him. But when the Hierophant has opened the entrance to the inmost sanctuary, and removed the robe that hides the Goddess, he exhibits her to the Initiate, resplendent with divine light. The thick shadow and gloomy atmosphere which had environed the candidate vanish; he is filled with a vivid and glowing enthusiasm, that lifts his soul out of the profound dejection in which it was plunged; and the purest light succeeds to the thickest darkness.

In a fragment of the same writer, preserved by Stobæus, we learn that the Initiate, up to the moment when his initiation is to be consummated, is alarmed by every kind of sight: that

astonishment and terror take his soul captive; he trembles; cold sweat flows from his body; until the moment when the Light is shown him,--a most astounding Light,--the brilliant scene of Elysium, where he sees charming meadows overarched by a clear sky, and festivals celebrated by dances; where he hears harmonious voices, and the majestic chants of the Hierophants; and views the sacred spectacles. Then, absolutely free, and enfranchised from the dominion of all ills, he mingles with the crowd of Initiates, and, crowned with flowers, celebrates with them the holy orgies, in the brilliant realms of ether, and the dwelling-place of Ormuzd.

In the Mysteries of Isis, the candidate first passed through the

dark valley of the shadow of death; then into a place representing the elements or sublunary world, where the two principles clash and contend; and was finally admitted to a luminous region, where the sun, with his most brilliant light, put to rout the shades of night. Then he himself put on the costume of the Sun-God, or the Visible Source of Ethereal Light, in whose Mysteries he was initiated; and passed from the empire of darkness to that of light. After having set his feet on the threshold of the palace of Pluto, he ascended to the Empyrean, to the bosom of the Eternal Principle of Light of the Universe, from which all souls and intelligences emanate.

Plutarch admits that this theory of two Principles was the basis of all the Mysteries, and consecrated in the religious

ceremonies and Mysteries of Greece. Osiris and Typhon, Ormuzd and Ahriman, Bacchus and the Titans and Giants, all represented these principles. Phanes, the luminous God that issued from the Sacred Egg, and Night, bore the sceptres in the Mysteries of the New Bacchus. Night and Day were two of the eight Gods adored in the Mysteries of Osiris. The sojourn of Proserpine and also of Adonis, during six months of each year in the upper world, abode of light, and six months in the lower or abode of darkness, allegorically represented the same division of the Universe.

The connection of the different initiations with the Equinoxes which separate the Empire of the Nights from that of the Days, and fix the moment when one of these principles begins to prevail over the other, shows that the Mysteries referred to the continual contest between the two principles of light and darkness, each alternately victor and vanquished. The very object proposed by them shows that their basis was the theory of the two principles and their relations with the soul. "We celebrate the august Mysteries of Ceres and Proserpine," says the Emperor Julian, "at the Autumnal Equinox, to obtain of the Gods that the soul may not experience the malignant action of the Power of Darkness that is then about to have sway and rule in Nature." Sallust the Philosopher makes almost the same remark as to the relations of the soul with the periodical march of light and darkness, during an annual revolution; and assures us that the mysterious festivals of Greece related to the same. And in all the explanations given by Macrobius of the Sacred Fables in regard to the Sun,

adored under the names of Osiris, Horus, Adonis, Atys, Bacchus, etc., we

invariably see that they refer to the theory of the two Principles, Light and Darkness, and the triumphs gained by one over the other. In April was celebrated the first triumph obtained by the light of day over the length of the nights; and the ceremonies of mourning and rejoicing had, Macrobius says, as their object, the vicissitudes of the annual administration of the world.

This brings us naturally to the tragic portion of these religious scenes, and to the allegorical history of the different adventures of the Principle, Light, victor and vanquished by turns, in the combats waged with Darkness during each annual period. Here we reach the most mysterious part of the ancient initiations, and that most interesting to the Mason who laments the death of his Grand Master Khir-Om. Over it Herodotus throws the august veil of mystery and silence. Speaking of the Temple of Minerva, or of that Isis who was styled the Mother of the Sun-God, and whose Mysteries were termed *Isiac*, at Sais, he speaks of a Tomb in the Temple, in the rear of the Chapel and against the wall; and says, "It is the tomb of a man, whose name respect requires me to conceal. Within the Temple were great obelisks of stone [*phalli*], and a circular lake paved with stones and revetted with a parapet. It seemed to me as large as that at Delos" [where the Mysteries of Apollo were celebrated]. "In this lake the Egyptians

celebrate, during the night, what they style the Mysteries, in which are represented the sufferings of the God of whom I have spoken above." This God was Osiris, put to death by Typhon, and who descended to the Shades and was restored to life; of which he had spoken before.

We are reminded, by this passage, of the Tomb of Khir-Om, his death, and his rising from the grave, symbolical of restoration of life; and also of the brazen Sea in the Temple at Jerusalem. Herodotus adds: "I impose upon myself a profound silence in regard to these Mysteries, with most of which I am acquainted. As little will I speak of the initiations of Ceres, known among the Greeks as Thesmophoria. What I shall say will not violate the respect which I owe to religion."

Athenagoras quotes this passage to show that not only the Statue but the Tomb of Osiris was exhibited in Egypt, and a tragic representation of his sufferings; and remarks that the Egyptians had mourning ceremonies in honor of their Gods, whose deaths they lamented; and to whom they afterward, sacrificed as having passed to a state of immortality.

p. 406

It is, however, not difficult, combining the different rays of light that emanate from the different Sanctuaries, to learn the genius and the object of these secret ceremonies. We have hints, and not details.

We know that the Egyptians worshipped the Sun, under the

name of Osiris. The misfortunes and tragical death of this God were an allegory relating to the Sun. Typhon, like Ahriman, represented Darkness. The sufferings and death of Osiris in the Mysteries of the Night were a mystic image of the phenomena of Nature, and the conflict of the two great Principles which share the empire of Nature, and most influenced our souls. The Sun is neither born, dies, nor is raised to life: and the recital of these events was but an allegory, veiling a higher truth.

Horus, son of Isis, and the same as Apollo or the Sun, also died and was restored again to life and to his mother; and the priests of Isis celebrated these great events by mourning and joyous festival succeeding each other.

In the Mysteries of Phœnicia, established in honor of Thammuz or Adoni, also the Sun, the spectacle of his death and resurrection was exhibited to the Initiates. As we learn from Meursius and Plutarch, a figure was exhibited representing the corpse of a young man. Flowers were strewed upon his body, the women mourned for him; a tomb was erected to him. And these feasts, as we learn from Plutarch and Ovid, passed into Greece.

In the Mysteries of Mithras, the Sun-God, in Asia Minor, Armenia and Persia, the death of that God was lamented, and his resurrection was celebrated with the most enthusiastic expressions of joy. A corpse, we learn from Julian Firmicus, was shown the Initiates, representing Mithras dead; and

afterward his resurrection was announced; and they were then invited to rejoice that the dead God was restored to life, and had by means of his sufferings secured their salvation. Three months before, his birth had been celebrated, under the emblem of an infant, born on the 25th of December, or the eighth day before the Kalends of January.

In Greece, in the Mysteries of the same God, honored under the name of Bakchos, a representation was given of his death, slain by the Titans; of his descent into hell, his subsequent resurrection, and his return toward his Principle or the pure abode whence he had descended to unite himself with matter. In the islands

of Chios and Tenedos, his death was represented by the sacrifice of a man, actually immolated.

The mutilation and sufferings of the same Sun-God, honored in Phrygia under the name of Atys, caused the tragic scenes that were, as we learn from Diodorus Siculus, represented annually in the Mysteries of Cybele, mother of the Gods. An image was borne there, representing the corpse of a young man, over whose tomb tears were shed, and to whom funeral honors were paid.

At Samothrace, in the Mysteries of the Cabiri or great Gods, a representation was given of the death of one of them. This name was given to the Sun, because the Ancient Astronomers

gave the name of Gods Cabiri and of Samothrace to the two Gods in the Constellation Gemini; whom others term Apollo and Hercules, two names of the Sun. Athenion says that the young Cabirus so slain was the same as the Dionusos or Bakchos of the Greeks. The Pelasgi, ancient inhabitants of Greece, and who settled Samothrace, celebrated these Mysteries, whose origin is unknown: and they worshipped Castor and Pollux as patrons of navigation.

The tomb of Apollo was at Delphi, where his body was laid, after Python, the Polar Serpent that annually heralds the coming of autumn, cold, darkness, and winter, had slain him, and over whom the God triumphs, on the 25th of March, on his return to the lamb of the Vernal Equinox.

In Crete, Jupiter Ammon, or the Sun in Aries, painted with the attributes of that equinoctial sign, the Ram or Lamb;--that Ammon who, Martianus Copella says, is the same as Osiris, Adoni, Adonis, Atys, and the other Sun-Gods,--had also a tomb, and a religious initiation; one of the principal ceremonies of which consisted in clothing the Initiate with the skin of a white lamb. And in this we see the origin of the apron of white sheep-skin, used in Masonry.

All these deaths and resurrections, these funeral emblems, these anniversaries of mourning and joy, these cenotaphs raised in different places to the Sun-God, honored under different names, had but a single object, the allegorical narration of the events which happened here below to the

Light of Nature, that sacred fire from which our souls were deemed to emanate, warring with Matter and the dark Principle resident therein, ever at variance with the Principle of Good and Light poured upon itself by the Supreme Divinity. All these Mysteries, says Clemens of Alexandria, displaying

to us murders and tombs alone, all these religious tragedies, had a common basis, variously ornamented: and that basis was the fictitious death and resurrection of the Sun, Soul of the World, principle of life and movement in the Sublunary World, and source of our intelligences, which are but a portion of the Eternal Light blazing in that Star, their chief centre.

It was in the Sun that Souls, it was said, were purified: and to it they repaired. It was one of the gates of the soul, through which the theologians, says Porphyry, say that it re-ascends toward the home of Light and the Good. Wherefore, in the Mysteries of Eleusis, the Dadoukos (the first officer after the Hierophant, who represented the Grand Demiourgos or Maker of the Universe), who was posted in the interior of the Temple, and there received the candidates, represented the Sun.

It was also held that the vicissitudes experienced by the Father of Light had an influence on the destiny of souls; which, of the same substance as he, shared his fortunes. This we learn

from the Emperor Julian and Sallust the Philosopher. They are afflicted when he suffers: they rejoice when he triumphs over the Power of Darkness which opposes his sway and hinders the happiness of Souls, to whom nothing is so terrible as darkness. The fruit of the sufferings of the God, father of light and Souls, slain by the Chief of the Powers of Darkness, and again restored to life, was received in the Mysteries. "His death works your Salvation;" said the High Priest of Mithras. That was the great secret of this religious tragedy, and its expected fruit;--the resurrection of a God, who, repossessing Himself of His dominion over Darkness, should associate with Him in His triumph those virtuous Souls that by their purity were worthy to share His glory; and that strove not against the divine force that drew them to Him, when He had thus conquered.

To the Initiate were also displayed the spectacles of the chief agents of the Universal Cause, and of the distribution of the world, in the detail of its parts arranged in most regular order. The Universe itself supplied man with the model of the first Temple reared to the Divinity. The arrangement of the Temple of Solomon, the symbolic ornaments which formed its chief decorations, and the dress of the High Priest,--all, as Clemens of Alexandria, Josephus and Philo state, had reference to the order of the world. Clemens informs us that the Temple contained many emblems

of the Seasons, the Sun, the Moon, the planets, the

constellations Ursa Major and Minor, the zodiac, the elements, and the other parts of the world.

Josephus, in his description of the High Priest's Vestments, protesting against the charge of impiety brought against the Hebrews by other nations, for contemning the Heathen Divinities, declares it false, because, in the construction of the Tabernacle, in the vestments of the Sacrificers, and in the Sacred vessels, the whole World was in some sort represented. Of the three parts, he says, into which the Temple was divided, two represent Earth and Sea, open to all men, and the third, Heaven, God's dwelling-place, reserved for Him alone. The twelve loaves of Shew-bread signify the twelve months of the year. The Candlestick represented the twelve signs through which the Seven Planets run their courses; and the seven lights, those planets; the veils, of four colors, the four elements; the tunic of the High Priest, the earth; the Hyacinth, nearly blue, the Heavens; the ephod, of four colors, the whole of nature; the gold, Light; the breast-plate, in the middle, this earth in the centre of the world; the two Sardonyxes, used as clasps, the Sun and Moon; and the twelve precious stones of the breast-plate arranged by threes, like the Seasons, the twelve months, and the twelve signs of the zodiac. Even the loaves were arranged in two groups of six, like the zodiacal signs above and below the Equator. Clemens, the learned Bishop of Alexandria, and Philo, adopt all these explanations.

Hermes calls the Zodiac, the Great Tent,--Tabernaculum. In

the Royal Arch Degree of the American Rite, the Tabernacle has four veils, of different colors, to each of which belongs a banner. The colors of the four are White, Blue, Crimson, and Purple, and the banners bear the images of the Bull, the Lion, the Man, and the Eagle, the Constellations answering 2500 years before our era to the Equinoctial and Solstitial points: to which belong four stars, Aldebarán, Regulus, Fomalhaut, and Antares. At each of these veils there are three words: and to each division of the Zodiac, belonging to each of these Stars, are three Signs. The four signs, Taurus, Leo, Scorpio, and Aquarius, were termed the *fixed* signs, and are appropriately assigned to the four veils.

So the Cherubim, according to Clemens and Philo, represented the two hemispheres their wings, the rapid course of the firmament, and of time which revolves in the Zodiac. "For the Heavens

p. 410

fly;" says Philo, speaking of the wings of the Cherubim: which were winged representations of the Lion, the Bull, the Eagle, and the Man; of two of which, the human-headed, winged bulls and lions, so many have been found at Nimroud; adopted as beneficent symbols, when the Sun entered Taurus at the Vernal Equinox and Leo at the Summer Solstice: and when, also, he entered Scorpio, for which, on account of its malignant influences, Aquilla, the eagle was substituted, at the autumnal equinox; and Aquarius (the water-bearer) at the Winter Solstice.

So, Clemens says, the candlestick with seven branches represented the seven planets, like which the seven branches were arranged and regulated, preserving that musical proportion and system of harmony of which the sun was the centre and connection. They were arranged, says Philo, by threes, like the planets above and those below the sun; between which two groups was the branch that represented him, the mediator or moderator of the celestial harmony. He is, in fact, the fourth in the musical scale, as Philo remarks, and Martianus Capella in his hymn to the Sun.

Near the candlestick were other emblems representing the heavens, earth, and the vegetative matter out of whose bosom the vapors arise. The whole temple was an abridged image of the world. There were candlesticks with four branches, symbols of the elements and the seasons; with twelve, symbols of the signs; and even with three hundred and sixty, the number of days in the year, without the supplementary days. Imitating the famous Temple of Tyre, where were the great columns consecrated to the winds and fire, the Tyrian artist placed two columns of bronze at the entrance of the porch of the temple. The hemispherical brazen sea, supported by four groups of bulls, of three each, looking to the four cardinal points of the compass, represented the bull of the Vernal Equinox, and at Tyre were consecrated to Astarte; to whom Hiram, Josephus says, had builded a temple, and who wore on her head a helmet bearing the image of a bull. And the throne of Solomon, with bulls adorning its arms, and supported on lions, like those of Horus in Egypt and of the

Sun at Tyre; likewise referred to the Vernal Equinox and Summer Solstice.

Those who in Thrace adored the sun, under the name of Saba-Zeus, the Grecian Bakchos, builded to him, says Macrobius, a temple on Mount Zelmisso, its round form representing the world and the sun. A circular aperture in the roof admitted the light,

p. 411

and introduced the image of the sun into the body of the sanctuary, where he seemed to blaze as in the heights of Heaven, and to dissipate the darkness within that temple which was a representative symbol of the world. There the passion, death, and resurrection of Bakchos were represented.

So the Temple of Eleusis was lighted by a window in the roof. The sanctuary so lighted, Dion compares to the Universe, from which he says it differed in size alone; and in it the great lights of nature played a great part and were mystically represented. The images of the Sun, Moon, and Mercury were represented there, (the latter the same as Anubis who accompanied Isis); and they are still the three lights of a Masonic Lodge; except that for Mercury, the Master of the Lodge has been absurdly substituted.

Eusebius names as the principal Ministers in the Mysteries of Eleusis, first, the *Hierophant*, clothed with the attributes of the Grand Architect (Demiourgos) of the Universe. After him

came the *Dadoukos*, or torch-bearer, representative of the Sun: then the altar-bearer, representing the Moon: and last, the *Hieroceryx*, bearing the caduceus, and representing Mercury. It was not permissible to reveal the different emblems and the mysterious pageantry of initiation to the Profane; and therefore we do not know the attributes, emblems, and ornaments of these and other officers; of which Apuleius and Pausanias dared not speak.

We know only that everything recounted there was marvellous; everything done there tended to astonish the Initiate: and that eyes and ears were equally astounded. The Hierophant, of lofty height, and noble features, with long hair, of a great age, grave and dignified, with a voice sweet and sonorous, sat upon a throne, clad in a long trailing robe; as the Motive-God of Nature was held to be enveloped in His work and hidden under a veil which no mortal can raise. Even His name was concealed, like that of the Demiourgos, whose name was ineffable.

The Dadoukos also wore a long robe, his hair long, and a bandeau on his forehead. Callias, when holding that office, fighting on the great day of Marathon, clothed with the insignia of his office, was taken by the Barbarians to be a King. The Dadoukos led the procession of the Initiates, and was charged with the purifications.

We do not know the functions of the *Epibomos* or assistant at the altar, who represented the moon. That planet was one of

the

two homes of souls, and one of the two great gates by which they descended and reascended. Mercury was charged with the conducting of souls through the two great gates; and in going from the sun to the moon they passed immediately by him. He admitted or rejected them as they were more or less pure, and therefore the Hieroceryx or Sacred Herald, who represented Mercury, was charged with the duty of excluding the Profane from the Mysteries.

The same officers are found in the procession of Initiates of Isis, described by Apuleius. All clad in robes of white linen, drawn tight across the breast, .and close-fitting down to the very feet, came, first, one bearing a lamp in the shape of a boat; second, one carrying an altar; and third, one carrying a golden palm-tree and the caduceus. These are the same as the three officers at Eleusis, after the Hierophant. Then .one carrying an open hand, and pouring milk on the ground from a golden vessel in the shape of a woman's breast. The hand was that of justice: and the milk alluded to the Galaxy or Milky Way, along which souls descended and remounted. Two others followed, one bearing a winnowing fan, and the other a water-vase; symbols of the purification of souls by air and water; and the third purification, by earth, was represented by an image of the animal that cultivates it, the cow or ox, borne by another officer.

Then followed a chest or ark, magnificently ornamented, containing an image of the organs of generation of Osiris, or perhaps of both sexes; emblems of the original generating and producing Powers. When Typhon, said the Egyptian fable, cut up the body of Osiris into pieces, he flung his genitals into the Nile, where a fish devoured them. Atys mutilated himself, as his Priests afterward did in imitation of him; and Adonis was in that part of his body wounded by the boar: all of which represented the loss by the Sun of his vivifying and generative power, when he reached the Autumnal Equinox (the Scorpion that on old monuments bites those parts of the Vernal Bull), and descended toward the region of darkness and Winter.

Then, says Apuleius, came "one who carried in his bosom an object that rejoiced the heart of the bearer, a venerable effigy of the Supreme Deity, neither bearing resemblance to man, cattle, bird, beast, or any living creature: an exquisite invention, venerable from the novel originality of the fashioning; a wonderful,

p. 413

ineffable symbol of religious mysteries, to be looked upon in profound silence. Such as it was, its figure was that of a small urn of burnished gold, hollowed very artistically, rounded at the bottom, and covered all over the outside with the wonderful hieroglyphics of the Egyptians. The spout was not elevated, but extended laterally, projecting like a long rivulet; while on the opposite side was the handle, which, with similar lateral extension, bore on its summit an asp, curling its body

into folds, and stretching upward, its wrinkled, scaly, swollen throat."

The salient basilisk, or royal ensign of the Pharaohs, often occurs on the monuments--a serpent in folds, with his head raised erect above the folds. The basilisk was the Phœnix of the serpent-tribe; and the vase or urn was probably the vessel, shaped like a cucumber, with a projecting spout, out of which, on the monuments of Egypt, the priests are represented pouring streams of the *crux ansata* or Tau Cross, and of *sceptres*, over the kings.

In the Mysteries of Mithras, a sacred cave, representing the whole arrangement of the world, was used for the reception of the Initiates. Zoroaster, says Eubulus, first introduced this custom of consecrating caves. They were also consecrated, in Crete, to Jupiter; in Arcadia, to the Moon and Pan; and in the Island of Naxos, to Bacchus. The Persians, in the cave where the Mysteries of Mithras were celebrated, fixed the seat of that God, Father of Generation, or Demiourgos, near the equinoctial point of Spring, with the Northern portion of the world on his right, and the Southern on his left.

Mithras, says Porphyry, presided over the Equinoxes, seated on a Bull, the symbolical animal of the Demiourgos, and bearing a sword. The equinoxes were the gates through which souls passed to and fro, between the hemisphere of light and that or darkness. The milky way was also represented, passing near each of these gates: and it was, in the old theology,

termed the pathway of souls. It is, according to Pythagoras, vast troops of souls that form that luminous belt.

The route followed by souls, according to Porphyry, or rather their progressive march in the world, lying through the fixed stars and planets, the Mithriac cave not only displayed the zodiacal and other constellations, and marked gates at the four equinoctial and solstitial points of the zodiac, whereat souls enter into and escape from the world of generations; and through which they

pass to and fro between the realms of light and darkness; but it represented the seven planetary spheres which they needs must traverse, in descending from the heaven of the fixed stars to the elements that envelop the earth; and seven gates were marked, one for each planet, through which they pass, in descending or returning.

We learn this from Celsus, in Origen; who says that the symbolical image of this passage among the Stars, used in the Mithriac Mysteries, was a ladder, reaching from earth to Heaven, divided into seven steps or stages, to each of which was a gate, and at the summit an eighth, that of the fixed stars. The first gate, says Celsus, was that of Saturn, and of lead, by the heavy nature whereof his dull slow progress was symbolized. The second, of tin, was that of Venus, symbolizing her soft splendor and easy flexibility. The third, of brass, was that of Jupiter, emblem of his solidity and dry

nature. The fourth, of iron, was that of Mercury, expressing his indefatigable activity and sagacity. The fifth, of copper, was that of Mars, expressive of his inequalities and variable nature. The sixth, of silver, was that of the Moon: and the seventh, of gold, that of the Sun. This order is not the real order of these Planets; but a mysterious one, like that of the days of the Week consecrated to them, commencing with Saturday, and *retrograding* to Sunday. It was dictated, Celsus says, by certain harmonic relations, those of the fourth.

Thus there was an intimate connection between the Sacred Science of the Mysteries, and ancient astronomy and physics; and the grand spectacle of the Sanctuaries was that of the order of the Known Universe, or the spectacle of Nature itself, surrounding the soul of the Initiate, as it surrounded it when it first descended through the planetary gates, and by the equinoctal and solstitial doors, along the Milky Way, to be for the first time immured in its prison-house of matter. But the Mysteries also represented to the candidate, by sensible symbols, the invisible forces which move this visible Universe, and the virtues, qualities, and powers attached to matter, and which maintain the marvellous order observed therein. Of this Porphyry informs us.

The world, according to the philosophers of antiquity, was not a purely material and mechanical machine. A great Soul, diffused everywhere, vivified all the members of the immense body of the Universe; and an Intelligence, equally great, directed all its movements,

and maintained the eternal harmony that resulted therefrom. Thus the Unity of the Universe, represented by the symbolic egg, contained in itself two units, the Soul and the Intelligence, which pervaded all its parts: and they were to the Universe, considered as an animated and intelligent being, what intelligence and the soul of life are to the individuality of man.

The doctrine of the Unity of God, in this sense, was taught by Orpheus. Of this his hymn or palinode is a proof; fragments of which are quoted by many of the Fathers, as Justin, Tatian, Clemens of Alexandria, Cyril, and Theodoret, and the whole by Eusebius, quoting from Aristobulus. The doctrine of the LOGOS (word) or the NOOS (intellect), his incarnation, death, resurrection or transfiguration; of his union with matter, his division in the visible world, which he pervades, his return to the original Unity, and the whole theory relative to the origin of the soul and its destiny, were taught in the Mysteries, of which they were the great object.

The Emperor Julian explains the Mysteries of Atys and Cybele by the same metaphysical principles, respecting the demiurgical Intelligence, its descent into matter, and its return to its origin: and extends this explanation to those of Ceres. And so likewise does Sallust the Philosopher, who admits in God a secondary intelligent Force, which descends into the generative matter to organize it. These mystical ideas naturally formed a part of the sacred doctrine and of the

ceremonies of initiation, the object of which, Sallust remarks, was to unite man with the World and the Deity; and the final term of perfection whereof was, according to Clemens, the contemplation of nature, of real beings, and of causes. The definition of Sallust is correct. The Mysteries were practised as a means of perfecting the soul, of making it to know its own dignity, of reminding it of its noble origin and immortality, and consequently of its relations with the Universe and the Deity.

What was meant by *real* beings, was *invisible* beings, *genii*, the *faculties* or *powers* of nature; everything not a part of the *visible* world, which was called, by way of opposition, *apparent* existence. The theory of Genii, or Powers of Nature, and its Forces, personified, made part of the Sacred Science of initiation, and of that religious spectacle of different beings exhibited in the Sanctuary. It resulted from that belief in the providence and superintendence of the Gods, which was one of the primary bases of initiation. The

administration of the Universe by Subaltern Genii, to whom it is confided, and by whom good and evil are dispensed in the world, was a consequence of this dogma, taught in the Mysteries of Mithras, where was shown that famous egg, shared between Ormuzd and Ahriman, each of whom commissioned twenty-four Genii to dispense the good and evil found therein; they being under twelve Superior Gods, six on the side of Light and Good, and six on that of Darkness

and Evil.

This doctrine of the Genii, depositaries of the Universal Providence, was intimately connected with the Ancient Mysteries, and adopted in the sacrifices and initiations both of Greeks and Barbarians. Plutarch says that the Gods, by means of Genii, who are intermediates between them and men, draw near to mortals in the ceremonies of initiation, at which the Gods charge them to assist, and to distribute punishment and blessing. Thus not the Deity, but His ministers, or a Principle and Power of Evil, were deemed the authors of vice and sin and suffering: and thus the Genii or angels differed in character like men, some being good and some evil; some Celestial Gods, Archangels, Angels, and some Infernal Gods, Demons and fallen Angels.

At the head of the latter was their Chief, Typhon, Ahriman, or Shaitan, the Evil Principle; who, having wrought disorder in nature, brought troubles on men by land and sea, and caused the greatest ills, is at last punished for his crimes. It was these events and incidents, says Plutarch, which Isis desired to represent in the ceremonial of the Mysteries, established by her in memory of her sorrows and wanderings, whereof she exhibited an image and representation in her Sanctuaries, where also were afforded encouragements to piety and consolation in misfortune. The dogma of a Providence, he says, administering the Universe by means of intermediary Powers, who maintain the connection of man with the Divinity, was consecrated in the Mysteries of the Egyptians,

Phrygians, and Thracians, of the Magi and the Disciples of Zoroaster; as is plain by their initiations, in which mournful and funereal ceremonies mingled. It was an essential part of the lessons given the Initiates, to teach them the relations of their own souls with Universal Nature, the greatest lessons of all, meant to dignify man in his own eyes, and teach him his place in the Universe of things.

Thus the whole system of the Universe was displayed in all its

parts to the eyes of the Initiate; and the symbolic cave which represented it was adorned and clothed with all the attributes of that Universe. To this world so organized, endowed with a double force, active and passive, divided between light and darkness, moved by a living and intelligent Force, governed by Genii or Angels who preside over its different parts, and whose nature and character are more lofty or low in proportion as they possess a greater or less portion of dark matter,--to this world descends the soul, emanation of the ethereal fire, and exiled from the luminous region above the world. It enters into this dark matter, wherein the hostile Principles, each seconded by his troops of Genii, are ever in conflict, there to submit to one or more organizations in the body which is its prison, until it shall at last return to its place of origin, its true native country, from which during this life it is an exile.

But one thing remained,--to represent its return, through the

constellations and planetary spheres, to its original home. The celestial fire, the philosophers said, soul of the world and of fire, an universal principle, circulating above the Heavens, in a region infinitely pure and wholly luminous, itself pure, simple, and unmixed, is above the world by its specific lightness. If any part of it (say a human soul) descends, it acts against its nature in doing so, urged by an inconsiderate desire of the intelligence, a perfidious love for matter which causes it to descend, to know what passes here below, where good and evil are in conflict. The Soul, a simple substance, when unconnected with matter, a ray or particle of the Divine Fire, whose home is in Heaven, ever turns toward that home, while united with the body, and struggles to return thither.

Teaching this, the Mysteries strove to recall man to his divine origin, and point out to him the means of returning thither. The great science acquired in the Mysteries was knowledge of man's self, of the nobleness of his origin, the grandeur of his destiny, and his superiority over the animals, which can never acquire this knowledge, and whom he resembles so long as he does not reflect upon his existence and sound the depths of his own nature.

By doing and suffering, by virtue and piety and good deeds, the soul was enabled at length to free itself from the body, and ascend along the path of the Milky Way, by the gate of Capricorn and by the seven spheres, to the place whence by many gradations and

successive lapses and enthralments it had descended. And thus the theory of the spheres, and of the signs and intelligences which preside there, and the whole system of astronomy, were connected with that of the soul and its destiny; and so were taught in the Mysteries, in which were developed the great principles of physics and metaphysics as to the origin of the soul, its condition here below, its destination, and its future fate.

The Greeks fix the date of the establishment of the Mysteries of Eleusis at the year 1423 B. C., during the reign of Erechtheus at Athens. According to some authors, they were instituted by Ceres herself; and according to others, by that Monarch, who brought them from Egypt, where, according to Diodorus of Sicily, he was born. Another tradition was, that Orpheus introduced them into Greece, together with the Dionisiac ceremonies, copying the latter from the Mysteries of Osiris, and the former from those of Isis.

Nor was it at Athens only, that the worship and Mysteries of Isis, metamorphosed into Ceres, were established. The Bœotians worshipped the Great or Cabiric Ceres, in the recesses of a sacred grove, into which none but Initiates could enter; and the ceremonies there observed, and the sacred traditions of their Mysteries, were connected with those of the Cabiri in Samothrace.

So in Argos, Phocis, Arcadia, Achaia, Messenia, Corinth, and many other parts of Greece, the Mysteries were practised,

revealing everywhere their Egyptian origin and everywhere having the same general features; but those of Eleusis, in Attica, Pausanius informs us, had been regarded by the Greeks, from the earliest times, as being as far superior to all the others, as the Gods are to .mere Heroes.

Similar to these were the Mysteries of Bona Dea, the Good Goddess, whose name, say Cicero and Plutarch, it was not permitted to any man to know, celebrated at Rome from the earliest times of that city. It was these Mysteries, practised by women alone, the secrecy of which was impiously violated by Clodius. They were held at the Kalends of May; and, according to Plutarch, much of the ceremonial greatly resembled that of the Mysteries of Bakchos.

The Mysteries of Venus and Adonis belonged principally to Syria and Phœnicia, whence they passed into Greece and Sicily. Venus or Astarte was the Great Female Deity of the Phœnicians, as Hercules, Melkarth or Adoni was their Chief God. Adoni, called by the Greeks Adonis, was the lover of Venus. Slain by a

wound in the thigh inflicted by a wild boar in the chase, the flower called anemone sprang from his blood. Venus received the corpse and obtained from Jupiter the boon that her lover should thereafter pass six months of each year with her, and the other six in the Shades with Proserpine; an allegorical description of the alternate residence of the Sun in the two

hemispheres. In these Mysteries his death was represented and mourned, and after this maceration and mourning were concluded, his resurrection and ascent to Heaven were announced.

Ezekiel speaks of the festivals of Adonis under the name of those of Thammuz, an Assyrian Deity, whom every year the women mourned, seated at the doors of their dwellings. These Mysteries, like the others, were celebrated in the Spring, at the Vernal Equinox, when he was restored to life; at which time, when they were instituted, the Sun (ADON, Lord, or Master) was in the Sign Taurus, the domicile of Venus. He was represented with horns, and the hymn of Orpheus in his honor styles him "the two-horned God;" as in Argos Bakchos was represented with the feet of a bull.

Plutarch says that Adonis and Bakchos were regarded as one and the same Deity; and that this opinion was founded on the great similarity in very many respects between the Mysteries of these two Gods.

The Mysteries of Bakchos were known as the Sabazian, Orphic, and Dionysiac Festivals. They went back to the remotest antiquity among the Greeks, and were attributed by some to Bakchos himself, and by others to Orpheus. The resemblance in ceremonial between the observances established in honor of Osiris in Egypt, and those in honor of Bakchos in Greece, the mythological traditions of the two Gods, and the symbols used in the festivals of each, amply

prove their identity. Neither the name of Bakchos, nor the word *orgies* applied to his feasts, nor the sacred words used in his Mysteries, are Greek, but of foreign origin. Bakchos was an Oriental Deity, worshipped in the East, and his orgies celebrated there, long before the Greeks adopted them. In the earliest times he was worshipped in India, Arabia, and Bactria.

He was honored in Greece with public festivals, and in simple or complicated Mysteries, varying in ceremonial in various places, as was natural, because his worship had come thither from different countries and at different periods. The people who celebrated

p. 420

the complicated Mysteries were ignorant of the meaning of many words which they used, and of many emblems which they revered. In the Sabazian Feasts, for example [from Saba-Zeus, an oriental name of this Deity], the words EVOI, SABOT, were used, which are in nowise Greek; and a serpent of gold was thrown into the bosom of the Initiate, in allusion to the fable that Jupiter had, in the form of a serpent, had connection with Proserpina, and begotten Bakchos, the bull; whence the enigmatical saying, repeated to the Initiates, that a bull engendered a dragon or serpent, and the serpent in turn engendered the bull, who became Bakchos: the meaning of which was, that the bull [Taurus, which then opened the Vernal Equinox, and the Sun in which Sign, figuratively represented by the Sign itself, was Bakchos, Dionusos, Saba-

Zeus, Osiris, etc.], and the Serpent, another constellation, occupied such relative positions in the Heavens, that when one rose the other set, and *vice versa*.

The serpent was a familiar symbol in the Mysteries of Bakchos. The Initiates grasped them with their hands, as Orphiucus does on the celestial globe, and the Orpheo-telestes, or purifier of candidates did the same, crying, as Demosthenes taunted Æschines with doing in public at the head of the women whom his mother was to imitate, EVOI, SABOI, HYES ATTÊ, ATTÊ, HYES!

The Initiates in these Mysteries had preserved the ritual and ceremonies that accorded with the simplicity of the earliest ages, and the manners of the first men. The rules of Pythagoras were followed there. Like the Egyptians, who held wool unclean, they buried no Initiate in woolen garments. They abstained from bloody sacrifices; and lived on fruits or vegetables or inanimate things. They imitated the life of the contemplative Sects of the Orient; thus approximating to the tranquility of the first ashen, who lived exempt from trouble and crimes in the bosom of a profound peace. One of the most precious advantages promised by their initiation was, to put a man in communion with the Gods, by purifying his soul of all the passions that interfere with that enjoyment, and dim the rays of divine light that are communicated to every soul capable of receiving them, and that imitate their purity. One of the degrees of initiation was the state of inspiration to which the adepts were claimed to attain. The Initiates in the

Mysteries of the Lamb, at Pepuza, in Phrygia, professed to be inspired, and prophesied; and it was claimed that the soul, by,

means of these religious ceremonies, purified of all stain, could see the Gods in this life, and certainly, in all cases, after death.

The sacred gates of the Temple, where the ceremonies of initiation were performed, were opened but once in each year, and no stranger was ever allowed to enter it. Night threw her veil over these august Mysteries, which could be revealed to no one. There the sufferings of Bakchos were represented, who, like Osiris, died, descended to hell and rose to life again; and raw flesh was distributed to the Initiates, which each ate, in memory of the death of the Deity, torn in pieces by the Titans.

These Mysteries also were celebrated at the Vernal Equinox; and the emblem of generation, to express the active energy and generative power of the Divinity, was a principal symbol. The Initiates wore garlands and crowns of myrtle and laurel.

In these Mysteries, the aspirant was kept in terror and darkness to perform the three days and nights; and was then made Αφανισμος, or ceremony representing the death of Bakchos, the same mythological personage with Osiris. This was effected by confining him in a close cell, that he might seriously reflect, in solitude and darkness, on the business he

was engaged in: and his mind be prepared for the reception of the sublime and mysterious truths of primitive revelation and philosophy. This was a symbolic death; the deliverance from it, regeneration; after which he was called διφυης or twin-born. While confined in the cell, the pursuit of Typhon after the mangled body of Osiris, and the search of Rhea or Isis for the same, were enacted in his hearing; the initiated crying aloud the names of that Deity derived from the Sanscrit. Then it was announced that the body was found; and the aspirant was liberated amid shouts of joy and exultation.

Then he passed through a representation of Hell and Elysium. "Then," said an ancient writer, "they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with wonderful and holy visions. And now become perfect and initiated, they are FREE, and no longer under restraint; but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred Mysteries at pleasure." They were taught the nature and objects of the Mysteries, and the means of making themselves known, and received the name of *Epopts*; were fully instructed in the nature and attributes of the Divinity, and the doctrine of a

future state; and made acquainted with the unity and attributes of the Grand Architect of the Universe, and the true meaning of the fables in regard to the Gods of Paganism: the great Truth being often proclaimed, that "Zeus is the primitive

Source of all things; there is ONE God; ONE power, and ONE rule over all." And after full explanation of the many symbols and emblems that surrounded them, they were dismissed with the barbarous words Κογξ and Ομπαξ, corruptions of the Sanscrit words, *Kansha Aom Pakscha*; meaning, *object of our wishes*, *God*, *Silence*, or *Worship the Deity in Silence*.

Among the emblems used was the rod of Bakchos; which once, it was said, he cast on the ground, and it became a serpent; and at another time he struck the rivers Orontes and Hydaspes with it, and the waters receded and he passed over dry-shod. Water was obtained, during the ceremonies, by striking a rock with it. The Bakchæ crowned their heads with serpents, carried them in vases and baskets, and at the Ευρησις or finding, of the body of Osiris, cast one, alive, into the aspirant's bosom.

The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bakchos, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with their religious worship, and were great inventors of fables; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian Gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory the phenomena of nature, and the succession of physical facts,

under the veil of a marvellous history.

Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans, and pitiful cries for the death of Atys; and ending with rejoicings at his restoration to life.

We shall not recite the different versions of the legend of Atys and Cybele, given by Julius Firmicus, Diodorus, Arnobius, Lactantius, Servius, Saint Augustine, and Pausanias. It is enough to say that it is in substance this: that Cybele, a Phrygian Princess, who invented musical instruments and dances, was enamored of Atys, a youth; that either he in a fit of frenzy mutilated himself or was mutilated by her in a paroxysm of jealousy; that he died,

p. 423

and afterward, like Adonis, was restored to life. It is the Phœnician fiction as to the Sun-God, expressed in other terms, under other forms, and with other names.

Cybele was worshipped in Syria, under the name of Rhea. Lucian says that the Lydian Atys there established her worship and built her temple. The name of Rhea is also found in the ancient cosmogony of the Phœnicians by Sanchoniathon. It was Atys the Lydian, says Lucian, who, having been mutilated, first established the Mysteries of Rhea, and taught the Phrygians, the Lydians, and the people of Samothrace to celebrate them. Rhea, like Cybele, was represented drawn by lions, bearing a drum, and crowned

with flowers. According to Varro, Cybele represented the earth. She partook of the characteristics of Minerva, Venus, the Moon, Diana, Nemesis, and the Furies; was clad in precious stones; and her High Priest wore a robe of purple and a tiara of gold.

The Grand Feast of the Syrian Goddess, like that of the Mother of the Gods at Rome, was celebrated at the Vernal Equinox. Precisely at that equinox the Mysteries of Atys were celebrated, in which the Initiates were taught to expect the rewards of a future life, and the flight of Atys from the jealous fury of Cybele was described, his concealment in the mountains and in a cave, and his self-mutilation in a fit of delirium; in which act his priests imitated him. The feast of the passion of Atys continued three days; the first of which was passed in mourning and tears; to which afterward clamorous rejoicings succeeded; by which, Macrobius says, the Sun was adored under the name of Atys. The ceremonies were all allegorical, some of which, according to the Emperor Julian, could be explained, but more remained covered with the veil of mystery. Thus it is that symbols outlast their explanations, as many have done in Masonry, and ignorance and rashness substitute new ones.

In another legend, given by Pausanias, Atys dies, wounded like Adonis by a wild boar in the organs of generation; a mutilation with which all the legends ended. The pine-tree under which he was said to have died, was sacred to him; and was found upon many monuments, with a bull and a ram near

it; one the sign of exaltation of the Sun, and the other of that of the Moon.

The worship of the Sun under the name of Mithras belonged to Persia, whence that name came, as did the erudite symbols of that

p. 424

worship. The Persians, adorers of Fire, regarded the Sun as the most brilliant abode of the fecundating energy of that element, which gives life to the earth, and circulates in every part of the Universe, of which it is, as it were, the soul. This worship passed from Persia into Armenia, Cappadocia, and Cilicia, long before it was known at Rome. The Mysteries of Mithras flourished more than any others in the imperial city. The worship of Mithras commenced to prevail there under Trajan. Hadrian prohibited these Mysteries, on account of the cruel scenes represented in their ceremonial: for human victims were immolated therein, and the events of futurity looked for in their palpitating entrails. They reappeared in greater splendor than ever under Commodus, who with ins own hand sacrificed a victim to Mithras: and they were still more practised under Constantine and his successors, when the Priests of Mithras were found everywhere in the Roman Empire, and the monuments of his worship appeared even in Britain.

Caves were consecrated to Mithras, in which were collected a multitude of astronomical emblems; and cruel tests were

required of the Initiates.

The Persians built no temples; but worshipped upon the summits of hills, in enclosures of unhewn stones. They abominated images, and made the Sun and Fire emblems of the Deity. The Jews borrowed this from them, and represented God as appearing to Abraham in a flame of fire, and to Moses as a fire at Horeb and on Sinai.

With the Persians, Mithras, typified in the Sun, was the invisible Deity, the Parent of the Universe, the Mediator. In Zoroaster's cave of initiation, the Sun and Planets were represented over-head, in gems and gold, as also was the Zodiac. The Sun appeared emerging from the back of Taurus. Three great pillars, Eternity, Fecundity, and Authority, supported the roof; and the whole was an emblem of the Universe.

Zoroaster, like Moses, claimed to have conversed face to face, as man with man, with the Deity; and to have received from Him a system of pure worship, to be communicated only to the virtuous, and those who would devote themselves to the study of Philosophy. His fame spread over the world, and pupils came to him from every country. Even Pythagoras was his scholar.

After his novitiate, the candidate entered the cavern of initiation, and was received on the point of a sword presented to his

naked left breast, by which he was slightly wounded. Being crowned with olive, anointed with balsam of benzoin, and other-wise prepared, he was purified with fire and water, and went through seven stages of initiation. The symbol of these stages was a high ladder with seven rounds or steps. In them, he went through many fearful trials, in which darkness displayed a principal part. He saw a representation of the wicked in Hades; and finally emerged from darkness into light. Received in a place representing Elysium, in the brilliant assembly of the initiated, where the Archimagus presided, robed in blue, he assumed the obligations of secrecy, and was entrusted with the Sacred Words, of which the Ineffable Name of God was the chief.

Then all the incidents of his initiation were explained to him: he was taught that these ceremonies brought him nearer the Deity; and that he should adore the consecrated Fire, the gift of that Deity and His visible residence. He was taught the sacred characters known only to the initiated; and instructed in regard to the creation of the world, and the true philosophical meaning of the vulgar mythology; and especially of the legend of Ormuzd and Ahriman, and the symbolic meaning of the six Amshaspands created by the former: *Bahman*, the Lord of Light; *Ardibehest*, the Genius of Fire; *Shariver*, the Lord of Splendor and Metals; *Stapandomad*, the Source of Fruitfulness; *Khordad*, the Genius of Water and Time; and *Amerdad*, the protector of the Vegetable World, and the prime cause of growth. And finally

he was taught the true nature of the Supreme Being, Creator of Ormuzd and Ahriman, the Absolute First Cause, styled ZERUANE AKHERENE.

In the Mithriac initiation were several Degrees. The first, Tertullian says, was that of Soldier of Mithras. The ceremony of reception consisted in presenting the candidate a crown, supported by a sword. It was placed near his head, and he repelled it, saying, "Mithras is my crown." Then he was declared the soldier of Mithras, and had the right to call the other Initiates fellow-soldiers or companions in arms. Hence the title *Companions* in the Royal Arch Degree of the American Rite.

Then he passed, Porphyry says, through the Degree of the Lion,--the constellation Leo, domicile of the Sun and symbol of Mithras, found on his monuments, These ceremonies were termed at Rome Leontic and Heliac; and *Coracia* or *Hiero-Coracia*, of the Raven, a bird consecrated to the Sun, and a sign placed in the

Heavens below the Lion, with the Hydra, and also appearing on the Mithriac monuments.

Thence he passed to a higher Degree, where the Initiates were called *Perses* and children of the Sun. Above them were the Fathers, whose chief or Patriarch was styled Father of Fathers, or *Pater Patratus*. The Initiates also bore the title of *Eagles*

and *Hawks*, birds consecrated to the Sun in Egypt, the former sacred to the God Mendes, and the latter the emblem of the Sun and Royalty.

The little island of Samothrace was long the depositary of certain august Mysteries, and many went thither from all parts of Greece to be initiated. It was said to have been settled by the ancient Pelasgi, early Asiatic colonists in Greece. The Gods adored in the Mysteries of this island were termed CABIRI, an oriental word, from *Cabar*, great. Varro calls the Gods of Samothrace, *Potent Gods*. In Arabic, Venus is called *Cabar*. Varro says that the Great Deities whose Mysteries were practised there, were Heaven and Earth. These were but symbols of the Active and Passive Powers or Principles of universal generation. The two Twins, Castor and Pollux, or the Dioscuri, were also called the Gods of Samothrace; and the Scholiast of Apollonius, citing Mnaseas, gives the names of Ceres, Proserpine, Pluto, and Mercury, as the four Cabiric Divinities worshipped at Samothrace, as Axieros, Axiocersa, Axiocersus, and Casmillus. Mercury was, there as everywhere, the minister and messenger of the Gods; and the young servitors of the altars and the children employed in the Temples were called Mercuries or Casmilli, as they were in Tuscany, by the Etrusci and Pelasgi, who worshipped the Great Gods.

Tarquin the Etruscan was an Initiate of the Mysteries of Samothrace; and Etruria had its Cabiri as Samothrace had. For the worship of the Cabiri spread from that island into Etruria,

Phrygia, and Asia Minor: and it probably came from Phœnicia into Samothrace: for the Cabiri are mentioned by Sanchoniathon; and the word *Cabar* belongs to the Hebrew, Phœnician, and Arabic languages.

The Dioscuri, tutelary Deities of Navigation, with Venus, were invoked in the Mysteries of Samothrace. The constellation Auriga, or Phaëton, was also honored there with imposing ceremonies. Upon the Argonautic expedition, Orpheus, an Initiate of these

p. 427

[paragraph continues] Mysteries, a storm arising, counselled his companions to put into Samothrace. They did so, the storm ceased, and they were initiated into the Mysteries there, and sailed again with the assurance of a fortunate voyage, under the auspices of the Dioscuri, patrons of sailors and navigation.

But much more than that was promised the Initiates. The Hierophants of Samothrace made something infinitely greater to be the object of their initiations; to wit, the consecration of men to the Deity, by pledging them to virtue; and the assurance of those rewards which the justice of the Gods reserves for Initiates after death. This, above all else, made these ceremonies august, and inspired everywhere so great .a respect for them, and so great a desire to be admitted to them. That originally caused the island to be styled *Sacred*. It was respected by all nations. The Romans, when masters of the world, left it its liberty and laws. It was an asylum for the

unfortunate, and a sanctuary inviolable. There men were absolved of the crime of homicide, if not committed in a temple.

Children of tender age were initiated there, and invested with the sacred-robe, the purple cincture, and the crown of olive, and seated upon a throne, like other Initiates. In the ceremonies was represented the death of the youngest of the Cabiri, slain by his brothers, who fled into Etruria, carrying with them the chest or ark that contained his genitals: and there the Phallus and the sacred ark were adored. Herodotus says that the Samothracian Initiates understood the object and origin of this reverence paid the Phallus, and why it was exhibited in the Mysteries. Clemens of Alexandria says that the Cabiri taught the Tuscans to revere it. It was consecrated at Heliopolis in Syria, where the Mysteries of a Divinity having many points of resemblance with Atys and Cybele were represented. The Pelasgi connected it with Mercury; and it appears on the monuments of Mithras; always and everywhere a symbol of the life-giving power of the Sun at the Vernal Equinox.

In the Indian Mysteries, as the candidate made his three circuits, he paused each time he reached the South, and said, "I copy the example of the Sun, and follow his beneficent course." Blue Masonry has retained the Circuits, but has utterly lost the explanation; which is, that in the Mysteries the candidate invariably represented the Sun, descending Southward toward the reign of

the Evil Principle, Ahriman, Siba, or Typhon (darkness and winter); there figuratively to be slain, and after a few days to rise again from the dead, and commence to ascend to the Northward.

Then the death of Sita was bewailed; or that of Cama, slain by Iswara, and committed to the waves on a chest, like Osiris and Bacchus; during which the candidate was terrified by phantoms and horrid noises.

Then he was made to personify Vishnu, and perform his avatars, or labors. In the first two he was taught in allegories the legend of the Deluge: in the first he took three steps at right angles, representing the three huge steps taken by Vishnu in that avatar; and hence the three steps in the Master's Degree ending at right angles.

The nine avatars finished, he was taught the necessity of faith, as superior to sacrifices, acts of charity, or mortifications of the flesh. Then he was admonished against five crimes, and took a solemn obligation never to commit them. He was then introduced into a representation of Paradise; the Company of the Members of the Order, magnificently arrayed, and the Altar with a fire blazing upon it, as an emblem of the Deity.

Then a new name was given him, and he was invested in a white robe and tiara, and received the signs, tokens, and lectures. A cross was marked on his forehead, and an inverted

level, or the Tau Cross, on his breast. He received the sacred cord, and divers amulets or talismans; and was then invested with the sacred Word or Sublime Name, known only to the initiated, the Triliteral A. U. M.

Then the multitude of emblems was explained to the candidate; the arcana of science hidden under them, and the different virtues of which the mythological figures were mere personifications. And he thus learned the meaning of those symbols, which, to the uninitiated, were but a maze of unintelligible figures.

The third Degree was a life of seclusion, after the Initiate's children were capable of providing for themselves; passed in the forest, in the practice of prayers and ablutions, and living only on vegetables. He was then said to be born again.

The fourth was absolute renunciation of the world, self-contemplation and self-torture; by which Perfection was thought to be attained, and the soul merged in the Deity.

In the second Degree, the Initiate was taught the Unity of the

p. 429

[paragraph continues] Godhead, the happiness of the patriarchs, the destruction by the Deluge, the depravity of the heart, and the necessity of a mediator, the instability of life, the final destruction of all created things, and the restoration of the world in a more perfect form. They inculcated the Eternity of

the Soul, explained the meaning of the doctrine of the Metempsychosis, and held the doctrine of a state of future rewards and punishments: and they also earnestly urged that sins could only be atoned for by repentance, reformation, and voluntary penance; and not by mere ceremonies and sacrifices.

The Mysteries among the Chinese and Japanese came from India, and were founded on the same principles and with similar rites. The word given to the new Initiate was O-MI-TO-FO, in which we recognize the original name A. U. M., coupled at a much later time with that of Fo, the Indian Buddha, to show that he was the Great Deity Himself.

The equilateral triangle was one of their symbols; and so was the mystical **Y**; both alluding to the Triune God, and the latter being the ineffable name of the Deity. A ring supported by two serpents was emblematical of the world, protected by the power and wisdom of the Creator; and that is the origin of the two parallel 'lines (into which time has changed the two serpents), that support the circle in our Lodges.

Among the Japanese, the term of probation for the highest Degree was twenty years.

The main features of the Druidical Mysteries resembled those of the Orient.

The ceremonies commenced with a hymn to the sun. The

candidates were arranged in ranks of *threes*, *fives*, and *sevens*, according to their qualifications; and conducted nine times around the Sanctuary, from East to West. The candidate underwent many trials, one of which had direct reference to the legend of Osiris. He was placed in a boat, and sent out to sea alone, having to rely on his own skill and presence of mind to reach the opposite shore in safety. The death of Hu was represented in his hearing, with every external mark of sorrow, while he was in utter darkness. He met with many obstacles, had to prove his courage, and expose his life against armed enemies; represented various animals, and at last, attaining the permanent light, he was instructed by the Arch-Druid in regard to the Mysteries, and in the morality of the

p. 430

[paragraph continues] Order, incited to act bravely in war, taught the great truths of the immortality of the soul and a future state, solemnly enjoined not to neglect the worship of the Deity, nor the practice of rigid morality; and to avoid sloth, contention, and folly.

The aspirant attained only the exoteric knowledge in the first two Degrees. The third was attained only by a few, and they persons of rank and consequence, and after long purification, and study of all the arts and sciences known to the Druids, in solitude, for nine months. This was the symbolical death and burial of these Mysteries.

The dangerous voyage upon the actual open sea, in a small boat covered with a skin, on the evening of the 29th of April, was the last trial, and closing scene, of initiation. If he declined this trial, he was dismissed with contempt. If he made it and succeeded, he was termed thrice-born, was eligible to all the dignities of the State, and received complete instruction in the philosophical and religious doctrines of the Druids.

The Greeks also styled the Εποπτης, Τριγονος, thrice-born; and in India perfection was assigned to the Yogee who had accomplished many births.

The general features of the initiations among the Goths were the same as in all the Mysteries. A long probation, of fasting and mortification, circular processions, representing the march of the celestial bodies, many fearful tests and trials, a descent into the infernal regions, the killing of the God *Balder* by the Evil Principle, *Lok*, the placing of his body in a boat and sending it abroad upon the waters; and, in short, the Eastern Legend, under different names, and with some variations.

The Egyptian Anubis appeared there, as the dog guarding the gates of death. The candidate was immured in the representation of a tomb; and when released, goes in search of the body of Balder, and finds him, at length, restored to life, and seated upon a throne. He was obligated upon a naked sword (as is still the custom in the *Rit Moderne*), and *sealed*

his obligation by drinking mead *out of a human skull*.

Then all the ancient primitive truths were made known to him, so far as they had survived the assaults of time: and he was informed as to the generation of the Gods, the creation of the world, the deluge, and the resurrection, of which that of Balder was a type.

He was marked with the sign of the cross, and a ring was given

to him as a symbol of the Divine Protection; and also as an emblem of Perfection; from which comes the custom of giving a ring to the Aspirant in the 14th Degree.

The point within a Circle, and the Cube, emblem of Odin, were explained to him; and lastly, the nature of the Supreme God, "the author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth;" with whom Odin the Conqueror was by the vulgar confounded: and the Triune God of the Indians was reproduced, as ODIN, the Almighty FATHER, FREA, (*Rhea* or *Phre*), his wife (emblem of universal *matter*), and *Thor* his son (the Mediator). Here we recognize *Osiris*, *Isis*, and *Hor* or *Horus*. Around the head of Thor, as if to show his eastern origin, twelve stars were arranged in a circle.

He was also taught the ultimate destruction of the world, and the rising of a new one, in which the brave and virtuous shall en-joy everlasting happiness and delight: as the means of securing which happy fortune, he was taught to practise the strictest morality and virtue.

The Initiate was prepared to receive the great lessons of all the Mysteries, by long trials, or by abstinence and chastity. For many days he was required to fast and be continent, and to drink liquids calculated to diminish his passions and keep him chaste.

Ablutions were also required, symbolical of the purity necessary to enable the soul to escape from its bondage in matter. Sacred baths and preparatory baptisms were used, lustrations, immersions, lustral sprinklings, and purifications of every kind. At Athens they bathed in the Ilissus, which thence became a sacred river; and before entering the Temple of Eleusis, all were required to wash their hands in a vase of lustral water placed near the entrance. Clean hands and a pure heart were required of the candidates. Apuleius bathed seven times in the sea, symbolical of the Seven Spheres through which the Soul must reascend: and the Hindus must bathe in the sacred river Ganges.

Clemens of Alexandria cites a passage of Menander, who speaks of a purification by sprinkling three times with salt and water. Sulphur, resin, and the laurel also served for purification, as did air, earth, water, and fire. The Initiates at

Heliopolis, in Syria, says Lucian, sacrificed the sacred lamb, symbol of Aries, then the sign of the Vernal Equinox; ate his flesh, as the Israelites did at

the Passover; and then touched his head and feet to theirs, and knelt upon the fleece. Then they bathed in warm water, drank of the same, and slept upon the ground.

There was a distinction between the lesser and greater Mysteries. One must have been for some years admitted to the former, before he could receive the latter, which were but a preparation for them, the Vestibule of the Temple, of which those of Eleusis were the Sanctuary. There, in the lesser Mysteries, they were prepared to receive the holy truths taught in the greater. The Initiates in the lesser were called simply *Mystes*, or Initiates; but those in the greater, *Epoptes*, or Seers. An ancient poet says that the former were an imperfect shadow of the latter, as sleep is of Death. After admission to the former, the Initiate was taught lessons of morality, and the rudiments of the sacred science, the most sublime and secret part of which was reserved for the Epopt, who saw the Truth in its nakedness, while the Mystes only viewed it through a veil and under emblems fitter to excite than to satisfy his curiosity.

Before communicating the first secrets and primary dogmas of initiation, the priests required the candidate to take a fearful oath never to divulge the secrets. Then he made his vows,

prayers, and sacrifices to the Gods. The skins of the victims consecrated to Jupiter were spread on the ground, and he was made to set his feet upon them. He was then taught some enigmatic formulas, as answers to questions, by which to make himself known. He was then enthroned, invested with a purple cincture, and crowned with flowers, or branches of palm or olive.

We do not certainly know the time that was required to elapse between the admission to the Lesser and Greater Mysteries of Eleusis. Most writers fix it at five years. It was a singular mark of favor when Demetrius was made Mystes and Epopt in one and the same ceremony. When at length admitted to the Degree of Perfection, the Initiate was brought face to face with entire nature, and learned that the soul was the whole of man; that earth was but his place of exile; that Heaven was his native country; that for the soul to be born is really to die; and that death was for it the return to a new life. Then he entered the sanctuary; but he did not receive the whole instruction at once. It continued through several years. There were, as it were, many apartments, through which he advanced by degrees, and between which thick veils intervened.

p. 433

[paragraph continues] There were Statues and Paintings, says Proclus, in the inmost sanctuary, showing the forms assumed by the Gods. Finally the last veil fell, the sacred covering dropped from the image of the Goddess, and she stood revealed in all her splendor, surrounded by a divine light, which, filling the

whole sanctuary, dazzled the eyes and penetrated the soul of the Initiate. Thus is symbolized the final revelation of the true doctrine as to the nature of Deity and of the soul, and of the relations of each to matter.

This was preceded by frightful scenes, alternations of fear and joy, of light and darkness; by glittering lightning and the crash of thunder, and apparitions of spectres, or magical illusions, impressing at once the eyes and ears. This Claudian describes, in his poem on the rape of Proserpine, where he alludes to what passed in her Mysteries. "The temple is shaken," he cries; "fiercely gleams the lightning, by which the Deity announces his presence. Earth trembles; and a terrible noise is heard in the midst of these terrors. The Temple of the Son of Cecrops resounds with long-continued roars; Eleusis uplifts her sacred torches; the serpents of Triptolemus are heard to hiss; and fearful Hecate appears afar."

The celebration of the Greek Mysteries continued, according to the better opinion, for nine days.

On the first the Initiates met. It was the day of the full moon, of the month Boëdromion; when the moon was full at the end of the sign Aries, near the Pleiades and the place of her exaltation in Taurus.

The second day there was a procession to the sea, for purification by bathing.

The third was occupied with offerings, expiatory sacrifices, and other religious rites, such as fasting, mourning, continence, etc. A mullet was immolated, and offerings of grain and living animals made.

On the fourth they carried in procession the mystic wreath of flowers, representing that which Proserpine dropped when seized by Pluto, and the Crown of Ariadne in the Heavens. It was borne on a triumphal car drawn by oxen; and women followed bearing mystic chests or boxes, wrapped with purple cloths, containing grains of sesame, pyramidal biscuits, salt, pomegranates and the mysterious serpent, and perhaps the mystic phallus.

On the fifth was the superb procession of torches, commemorative

p. 434

of the search for Proserpine by Ceres; the Initiates marching by trios, and each bearing a torch; while at the head of the procession marched the Dadoukos.

The sixth was consecrated to Iakchos, the young Light-God, son of Ceres, reared in the sanctuaries and bearing the torch of the Sun-God. The chorus in Aristophanes terms him the luminous star that lights the nocturnal 'initiation. He was brought from the sanctuary, his head crowned with myrtle, and borne from the gate of the Ceramicus to Eleusis, along the sacred way, amid dances, sacred songs, every mark of joy,

and mystic cries of *Iakchos*.

On the seventh there were gymnastic exercises and combats, the victors in which were crowned and rewarded.

On the eighth was the feast of Æsculapius.

On the ninth the famous libation was made for the souls of the departed. The Priests, according to Athenæus, filled two vases, placed one in the East and one in the West, toward the gates of day and night, and overturned them, pronouncing a formula of mysterious prayers. Thus they invoked Light and Darkness, the two great principles of nature.

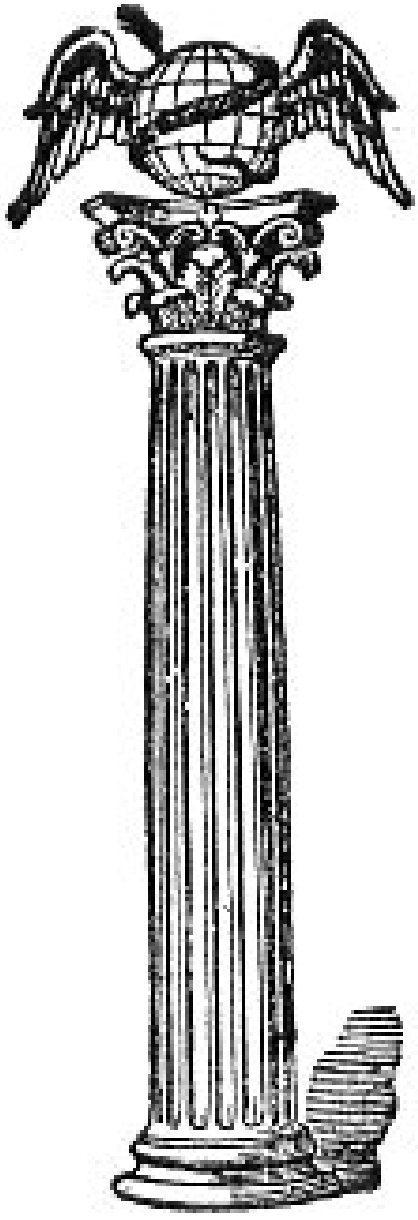
During all these days no one could be arrested, nor any suit brought, on pain of death, or at least a heavy fine: and no one was allowed, by the display of unusual wealth or magnificence, to endeavor to rival this sacred pomp. Everything was for religion.

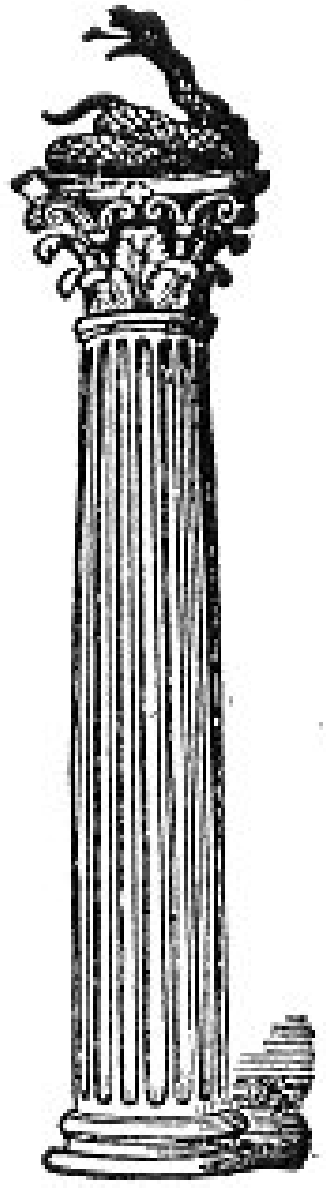
Such were the Mysteries; and such the Old Thought, as in scattered and widely separated fragments it has come down to us. The human mind still speculates upon the great mysteries of nature, and still finds its ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbols, by which they endeavored to express the great ideas that vainly struggled for utterance in words, as they viewed the great circle of phenomena,--Birth, Life, Death, or Decomposition, and New Life out of Death

and Rottenness,--to them the greatest of mysteries. Remember, while you study their symbols, that they had a profounder sense of these wonders than we have. To them the transformations of the worm were a greater wonder than the stars; and hence the poor dumb scarabæus or beetle was sacred to them. Thus their faiths are condensed into symbols or expanded into allegories, which they understood, but were not always able to explain in language; for there are thoughts and ideas which no language ever spoken by man has words to express.

Footnotes

376:1 צפעני *Tsapanai*, in Hebrew, means a serpent.





XXV.

KNIGHT OF THE BRAZEN SERPENT.

THIS Degree is both philosophical and moral. While it teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with that ancient and universal

legend, of which that of Khir-Om Abi is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horus, Atys and Cybele, Adonis and Venus, the Cabiri, Dionusos, and many another representative of the active and passive Powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that that of Light and Good will be eternal.

Maimonides says: "In the days of Enos, the son of Seth, men fell into grievous errors, and even Enos himself partook of their infatuation. Their language was, that since God has placed on high the heavenly bodies, and used them as His ministers, it was evidently His will that they should receive from man the same

veneration as the servants of a great prince justly claim from the subject multitude. Impressed with this notion, they began to build temples to the Stars, to sacrifice to them, and to worship them, in the vain expectation that they should thus please the Creator of all things. At first, indeed, they did not suppose the Stars to be the only Deities, but adored in conjunction with them the Lord God Omnipotent. In process of time, however, that great and venerable Name was totally forgotten, and the whole human race retained no other religion than the idolatrous worship of the Host of Heaven."

The first learning in the world consisted chiefly in symbols.

The wisdom of the Chaldæans, Phœnicians, Egyptians, Jews; of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients, that is come to our hand, is symbolic. It was the mode, says Serranus on Plato's Symposium, of the Ancient Philosophers, to represent truth by certain symbols and hidden images.

"All that can be said concerning the Gods," says Strabo, "must be by the exposition of old opinions and fables; it being the custom of the ancients to wrap up in enigma and allegory their thoughts and discourses concerning Nature; which are therefore not easily explained."

As you learned in the 24th Degree, my Brother, the ancient Philosophers regarded the soul of man as having had its origin in Heaven. That was, Macrobius says, a settled opinion among them all; and they held it to be the only true wisdom, for the soul, while united with the body, to look ever toward its source, and strive to return to the place whence it came. Among the fixed stars it dwelt, until, seduced by the desire of animating a body, it descended to be imprisoned in matter. Thenceforward it has no other resource than recollection, and is ever attracted toward its birth-place and home. The means of return are to be sought for in itself. To re-ascend to its source, it must do and suffer in the body.

Thus the Mysteries taught the great doctrine of the divine nature and longings after immortality of the soul, of the nobility of its origin, the grandeur of its destiny, its

superiority over the animals who have no aspirations heavenward. If they struggled in vain to express its *nature*, by comparing it to Fire and Light,--if they erred as to its original place of abode, and the mode of its

descent, and the path which, descending and ascending, it pursued among the stars and spheres, these were the accessories of the Great Truth, and mere allegories designed to make the idea more impressive, and, as it were, tangible, to the human mind.

Let us, in order to understand this old Thought, first follow the soul in its descent. The sphere or Heaven of the fixed stars was that Holy Region, and those Elysian Fields, that were the native domicile of souls, and the place to which they re-ascended, when they had recovered their primitive purity and simplicity. From that luminous region the soul set forth, when it journeyed toward the body; a destination which it did not reach until it had undergone three degradations, designated by the name of Deaths; and until it had passed through the several spheres and the elements. All souls remained in possession of Heaven and of happiness, so long as they were wise enough to avoid the contagion of the body, and to keep themselves from any contact with matter. But those who, from that lofty abode, where they were lapped in eternal light, have looked longingly toward the body, and toward that which we here below call *life*, but which is to the soul a real *death*; and who have conceived for it a secret desire,--those

souls, victims of their concupiscence, are attracted by degrees toward the inferior regions of the world, by the mere weight of thought and of that terrestrial desire. The soul, perfectly incorporeal, does not at once invest itself with the gross envelope of the body, but little by little, by successive and insensible alterations, and in proportion as it removes further and further from the simple and perfect substance in which it dwelt at first. It first surrounds itself with a body composed of the substance of the stars; and afterward, as it descends through the several spheres, with ethereal matter more and more gross, thus by degrees descending to an earthly body; and its number of degradations or deaths being the same as that of the spheres which it traverses.

The Galaxy, Macrobius says, crosses the Zodiac in two opposite points, Cancer and Capricorn, the tropical points in the sun's course, ordinarily called the Gates of the Sun. These two tropics, before his time, corresponded with those constellations, but in his day with Gemini and Sagittarius, in consequence of the precession of the equinoxes; but the *signs* of the Zodiac remained unchanged; and the Milky Way crossed at the *signs* Cancer and Capricorn, though not at those *constellations*.

p. 438

Through these *gates* souls were supposed to descend to earth and re-ascend to Heaven. One, Macrobius says, in his dream of Scipio, was styled the Gate of Men; and the other, the Gate of the Gods. Cancer was the former, because souls descended

by it to the earth; and Capricorn the latter, because by it they re-ascended to their seats of immortality, and became Gods. From the. Milky Way, according to Pythagoras, diverged the route to the dominions of Pluto. Until they left the Galaxy, they were not deemed to have commenced to descend toward the terrestrial bodies. From that they departed, and to that they returned. Until they reached the sign Cancer, they had not left it, and were still Gods. When they reached Leo, they commenced their apprenticeship for their future condition; and when they were at Aquarius, the sign opposite Leo, they were furthest removed from human life.

The soul, descending from the celestial limits, where the Zodiac and Galaxy unite, loses its spherical shape, the shape of all Divine Nature, and is lengthened into a cone, as a point is lengthened into a line; and then, an indivisible monad before, it divides itself and becomes a dead--that is, unity becomes division, disturbance, and conflict. Then it begins to experience the disorder which reigns in matter, to which it unites itself, becoming, as it were, intoxicated by draughts of grosser matter: of which inebriation the cup of Bakchos, between Cancer and Leo, is a symbol. It is for them the cup of forgetfulness. They assemble, says Plato, in the fields of oblivion, to drink there the water of the river Ameles, which causes men to forget everything. This fiction is also found in Virgil. "If souls," says Macrobius, "carried with them into the bodies they occupy all the knowledge which they had acquired of divine things, during their sojourn in the Heavens, men would not differ in opinion as to the Deity; but some of

them forget more, and some less, of that which they had learned."

We smile at these notions of the ancients; but we must learn to look through these material images and allegories, to the ideas, struggling for utterance, the great speechless thoughts which they envelop: and it is well for us to consider whether we ourselves have yet found out any *better* way of representing to ourselves the soul's origin and its advent into this body, so entirely foreign to it; if, indeed, we have ever thought about it at all; or have not ceased to think, in despair.

p. 439

The highest and purest portion of matter, which nourishes and constitutes divine existences, is what the poets term *nectar*, the beverage of the Gods. The lower, more disturbed and grosser portion, is what intoxicates souls. The ancients symbolized it as the River Lethe, dark stream of oblivion. How do *we* explain the soul's forgetfulness of its antecedents, or reconcile that utter absence of remembrance of its former condition, with its essential immortality? In truth, we for the most part dread and shrink from any attempt at explanation of it to ourselves.

Dragged down by the heaviness produced by this inebriating draught, the soul falls along the zodiac and the milky way to the lower spheres, and in its descent not only takes, in each sphere, a new envelope of the material composing the luminous bodies of the planets, but receives there the different

faculties which it is to exercise while it inhabits the body.

In Saturn, it acquires the power of reasoning and intelligence, or what is termed the logical and contemplative faculty. From Jupiter it receives the power of action. Mars gives it valor, enterprise, and impetuosity. From the Sun it receives the senses and imagination, which produce sensation, perception, and thought. Venus inspires it with desires. Mercury gives it the faculty of expressing and enunciating what it thinks and feels. And, on entering the sphere of the Moon, it acquires the force of generation and growth. This lunary sphere, lowest and basest to divine bodies, is first and highest to terrestrial bodies. And the lunary body there assumed by the soul, while, as it were, the sediment of celestial matter, is also the first substance of animal matter.

The celestial bodies, Heaven, the Stars, and the other Divine elements, ever aspire to rise. The soul reaching the region which mortality inhabits, tends toward terrestrial bodies, and is deemed to die. Let no one, says Macrobius, be surprised that we so frequently speak of the *death* of this soul, which yet we call immortal. It is neither annulled nor destroyed by such death: but merely enfeebled for a time; and does not thereby forfeit its prerogative of immortality; for afterward, freed from the body, when it has been purified from the vice-stains contracted during that connection, it is re-established in all its privileges, and returns to the luminous abode of its immortality.

On its return, it restores to each sphere through which it ascends, the passions and earthly faculties received from them: to

the Moon, the faculty of increase and diminution of the body; to Mercury, fraud, the architect of evils; to Venus, the seductive love of pleasure; to the Sun, the passion for greatness and empire; to Mars, audacity and temerity; to Jupiter, avarice; and to Saturn, falsehood and deceit: and at last, relieved of all, it enters naked and pure into the eighth sphere or highest Heaven.

All this agrees with the doctrine of Plato, that the soul cannot re-enter into Heaven, until the revolutions of the Universe shall have restored it to its primitive condition, and purified it from the effects of its contact with the four elements.

This opinion of the pre-existence of souls, as pure and celestial substances, before their union with our bodies, to put on and animate which they descend from Heaven, is one of great antiquity. A modern Rabbi, Manasseh Ben Israel, says it was always the belief of the Hebrews. It was that of most philosophers who admitted the immortality of the soul: and therefore it was taught in the Mysteries; for, as Lactantius says, they could not see how it was possible that the soul should exist *after* the body, if it had not existed *before* it, and if its nature was not independent of that of the body. The same doctrine was adopted by the most learned of the Greek

Fathers, and by many of the Latins: and it would probably prevail largely at the present day, if men troubled themselves to think upon this subject at all, and to inquire whether the soul's immortality involved its prior existence.

Some philosophers held that the soul was incarcerated in the body, by way of punishment for sins committed by it in a prior state. How they reconciled this with the same soul's unconsciousness of any such prior state, or of sin committed there, does not appear. Others held that God, of his mere will, sent the soul to inhabit the body. The Kabalists united the two opinions. They held that there are four worlds, *Aziluth*, *Briarth*, *Jezirath*, and *Aziath*; the world of *emanation*, that of *creation*, that of *forms*, and the *material* world; one above and more perfect than the other, in that order, both as regards their own nature and that of the beings who inhabit them. All souls are originally in the world Aziluth, the Supreme Heaven, abode of God, and of pure and immortal spirits. Those who descend from it without fault of their own, by God's order, are gifted with a divine fire, which preserves them from the contagion of matter, and restores them to Heaven so soon as their mission is ended. Those who descend through,

p. 441

their own fault, go from world to world, insensibly losing their love of Divine things, and their self-contemplation; until they reach the world Aziath, falling by their own weight. This is a pure Platonism, clothed with the images and words peculiar to the Kabalists. It was the doctrine of the Essenes,

who, says Porphyry, "believe that souls descend from the most subtile ether, attracted to bodies by the seductions of matter." It was in substance the doctrine of Origen; and it came from the Chaldæans, who largely studied the theory of the Heavens, the spheres, and the influences of the signs and constellations.

The Gnostics made souls ascend and descend through eight Heavens, in each of which were certain Powers that opposed their return, and often drove them back to earth, when not sufficiently purified. The last of these Powers, nearest the luminous abode of souls, was a serpent or dragon.

In the ancient doctrine, certain Genii were charged with the duty of conducting souls to the bodies destined to receive them, and of withdrawing them from those bodies. According to Plutarch, these were the functions of Proserpine and Mercury. In Plato, a familiar Genius accompanies man at his birth, follows and watches him all his life, and at death conducts him to the tribunal of the Great Judge. These Genii are the media of communication between man and the Gods; and the soul is ever in their presence. This doctrine is taught in the oracles of Zoroaster: and these Genii were the Intelligences that resided in the planets.

Thus the secret science and mysterious emblems of initiation were connected with the Heavens, the Spheres, and the Constellations: and this connection must be studied by whomsoever would understand the ancient mind, and be

enabled to interpret the allegories, and explore the meaning of the symbols, in which the old sages endeavored to delineate the ideas that struggled within them for utterance, and could be but insufficiently and inadequately expressed by language, whose words are images of those things alone that can be grasped by and are within the empire of the senses.

It is not possible for us thoroughly to appreciate the feelings with which the ancients regarded the Heavenly bodies, and the ideas to which their observation of the Heavens gave rise, because we cannot put ourselves in their places, look at the stars with their eyes in the world's youth, and divest ourselves .of the knowledge

which even the commonest of us have, that makes us regard the Stars and Planets and all the Universe of Suns and Worlds, as a mere inanimate machine and aggregate of senseless orbs, no more astonishing, except in degree, than a clock or an orrery. *We* wonder and are amazed at the Power and Wisdom (to most men it seems only a kind of Infinite *Ingenuity*) of the MAKER: they wondered at the *Work*, and endowed it with Life and Force and mysterious Powers and mighty Influences.

Memphis, in Egypt, was in Latitude 29° 5" North, and in Longitude 30° 18' East. Thebes, in Upper Egypt, in Latitude 25° 45' North, and Longitude 32° 43' East. Babylon was in Latitude 32° 30' North, and Longitude 44° 23' East: while Saba, the ancient Sabæan capital of Ethiopia, was about in

Latitude 15° North.

Through Egypt ran the great River Nile, coming from beyond Ethiopia, its source in regions wholly unknown, in the abodes of heat and fire, and its course from South to North. Its inundations had formed the alluvial lands of Upper and Lower Egypt, which they continued to raise higher and higher, and to fertilize by their deposits. At first, as in all newly-settled countries, those inundations, occurring annually and always at the same period of the year, were calamities: until, by means of levees and drains and artificial lakes for irrigation, they became blessings, and were looked for with joyful anticipation, as they had before been awaited with terror. Upon the deposit left by the Sacred River, as it withdrew into its banks, the husbandman sowed his seed; and the rich soil and the genial sun insured him an abundant harvest.

Babylon lay on the Euphrates, which ran from Southeast to Northwest, blessing, as all rivers in the Orient do, the arid country through which it flowed; but its rapid and uncertain overflows bringing terror and disaster.

To the ancients, as yet inventors of no astronomical instruments, and looking at the Heavens with the eyes of children, this earth was a level plain of unknown extent. About its boundaries there was speculation, but no knowledge. The inequalities of its surface were the irregularities of a plane. That it was a globe, or that anything lived on its under surface, or on what it rested, they had no

idea. Every twenty-four hours the sun came up from beyond the Eastern rim of the world, and travelled across the sky, over the earth, always South of, but sometimes nearer and sometimes further from the point overhead; and sunk below the

p. 443

world's Western rim. With him went light, and after him followed darkness.

And every twenty-four hours appeared in the Heavens another body, visible chiefly at night, but sometimes even when the sun shone, which likewise, as if following the sun at a greater or less distance, travelled across the sky; sometimes as a thin crescent, and thence increasing to a full orb resplendent with silver light; and sometimes more and sometimes less to the Southward of the point overhead, within the same limits as the Sun.

Man, enveloped by the thick darkness of profoundest night, when everything around him has disappeared, and he seems alone with himself and the black shades that surround him, feels his existence a blank and nothingness, except so far as memory recalls to him the glories and splendors of light. Everything is dead to him, and he, as it were, to Nature. How crushing and overwhelming the thought, the fear, the dread, that perhaps that darkness may be eternal, and that day may possibly never return; if it ever occurs to his mind, while the solid gloom closes up against him like a wall! What then can

restore him to like, to energy, to activity, to fellowship and communion with the great world which God has spread around him, and which perhaps in the darkness may be passing away? LIGHT restores him to himself and to nature which seemed lost to him. Naturally, therefore, the primitive men regarded light as the principle of their real existence, without which life would be but one continued weariness and despair. This necessity for light, and its actual creative energy, were felt by all men: and nothing was more alarming to them than its absence. It became their first Divinity, a single ray of which, flashing into the dark tumultuous bosom of chaos, caused man and all the Universe to emerge from it. So all the poets sung who imagined Cosmogonies; such was the first dogma of Orpheus, Moses, and the Theologians. Light was Ormuzd, adored by the Persians, and Darkness Ahriman, origin of all evils: Light was the life of the Universe, the friend of man, the substance of the Gods and of the Soul.

The sky was to them a great, solid, concave arch; a hemisphere of unknown material, at an unknown distance above the flat level earth; and along it journeyed in their courses the Sun, the Moon, the Planets, and the Stars.

The Sun was to them a great globe of fire, of unknown dimensions,

p. 444

at an unknown distance. The Moon was a mass of softer light; the stars and planets lucent bodies, armed with unknown and

supernatural influences.

It could not fail to be soon observed, that at regular intervals the days and nights were equal; and that two of these intervals measured the same space of time as elapsed between the successive inundations, and between the returns of spring-time and harvest. Nor could it fail to be perceived that the changes of the moon occurred regularly; the same number of days always elapsing between the first appearance of her silver crescent in the West at evening and that of her full orb rising in the East at the same hour; and the same again, between that and the new appearance of the crescent in the West.

It was also soon observed that the Sun crossed the Heavens in a different line each day, the days being longest and the nights shortest when the line of his passage was furthest North, and the days shortest and nights longest when that line was furthest South: that his progress North and South was perfectly regular, marking four periods that were always the same,--those when the days and nights were equal, or the Vernal and Autumnal Equinoxes; that when the days were longest, or the Summer Solstice; and that when they were shortest, or the Winter Solstice.

With the Vernal Equinox, or about the 25th of March of our Calendar, they found that there unerringly came soft winds, the return of warmth, caused by the Sun turning back to the Northward from the middle ground of his course, the

vegetation of the new year, and the impulse to amatory action on the part of the animal creation. Then the Bull and the Ram, animals most valuable to the agriculturist, and symbols themselves of vigorous generative power, recovered their vigor, the birds mated and budded their nests, the seeds germinated, the grass grew, and the trees put forth leaves. With the Summer Solstice, when the Sun reached the extreme northern limit of his course, came great heat, and burning winds, and lassitude and exhaustion; then vegetation withered, man longed for the cool breezes of Spring and Autumn, and the cool water of the wintry Nile or Euphrates, and the Lion sought for that element far from his home in the desert.

With the Autumnal Equinox came ripe harvests, and fruits of the tree and vine, and falling leaves, and cold evenings presaging wintry frosts; and the Principle and Powers of Darkness, prevailing

p. 445

over those of Light, drove the Sun further to the South, so that the nights grew longer than the days. And at the Winter Solstice the earth, was wrinkled with frost, the trees were leafless, and the Sun reaching the most Southern point in his career, seemed to hesitate whether to continue descending, to leave the world to darkness and despair, or to turn upon his steps and retrace his course to the Northward, bringing back seed-time and Spring, and green leaves and flowers, and all the delights of love.

Thus, naturally and necessarily, time was divided, first into days, and then into moons or months, and years; and with these divisions and the movements of the Heavenly bodies that marked them, were associated and connected all men's physical enjoyments and privations. Wholly agricultural, and in their frail habitations greatly at the mercy of the elements and the changing seasons, the primitive people of the Orient were most deeply interested in the recurrence of the periodical phenomena presented by the two great luminaries of Heaven, on whose regularity all their prosperity depended.

And the attentive observer soon noticed that the smaller lights of Heaven were, apparently, even more regular than the Sun and Moon, and foretold with unerring certainty, by their risings and settings, the periods of recurrence of the different phenomena and seasons on which the physical well-being of all men depended. They soon felt the necessity of distinguishing the individual stars, or groups of stars, and giving them names, that they might understand each other, when referring to and designating them. Necessity produced designations at once natural and artificial. Observing that, in the circle of the year, the renewal and periodical appearance of the productions of the earth were constantly associated, not only with the courses of the Sun, but also with the rising and setting of certain Stars, and with their position relatively to the Sun, the centre to which they referred the whole starry host, the mind naturally connected the celestial and terrestrial objects that were *in fact* connected: and they commenced by giving to particular Stars or groups of Stars the names of

those terrestrial objects which seemed connected with them; and for those which still remained unnamed by this nomenclature, they, to complete a system, assumed arbitrary and fanciful names.

Thus the Ethiopian of Thebes or Saba styled those Stars under

p. 446

which the Nile commenced to overflow, Stars of Inundation, or that *poured out water* (AQUARIUS).

Those Stars among which the Sun was, when he had reached the Northern Tropic and began to *retreat* Southward, were termed, from his retrograde motion, the Crab (CANCER).

As he approached, in Autumn, the middle point between the Northern and Southern extremes of his journeying, the days and nights became equal; and the Stars among which he was then found were called Stars of the Balance (LIBRA).

Those stars among which the Sun was, when the Lion, driven from the Desert by thirst, came to slake it at the Nile, were called Stars of the Lion (LEO).

Those among which the Sun was at harvest, were called those of the Gleaning Virgin, holding a Sheaf of Wheat (VIRGO).

Those among which he was found in February, when the

Ewes brought forth their young, were called Stars of the Lamb (Arms).

Those in March, when it was time to plough, were called Stars of the Ox (TAURUS).

Those under which hot and burning winds came from the desert, venomous like poisonous reptiles, were called Stars of the Scorpion (SCORPIO).

Observing that the annual return of the rising of the Nile was always accompanied by the appearance of a beautiful Star, which at that period showed itself in the direction of the sources of that river, and seemed to warn the husbandman to be careful not to be surprised by the inundation, the Ethiopian compared this act of that Star to that of the Animal which by barking gives warning of danger, and styled it the Dog (SIRIUS).

Thus commencing, and as astronomy came to be more studied, imaginary figures were traced all over the Heavens, to which the different Stars were assigned. Chief among them were those that lay along the path which the Sun travelled as he climbed toward the North and descended to the South: lying within certain limits and extending to an equal distance on each side of the line of equal nights and days. This belt, curving like a Serpent, was termed the Zodiac, and divided into twelve Signs.

At the Vernal Equinox, 2455 years before our Era, the Sun was entering the sign and constellation Taurus, or the Bull; having passed through, since he commenced, at the Winter Solstice, to ascend Northward, the Signs Aquarius, Pisces and Aries; on

entering the first of which he reached the lowest limit of his journey Southward.

From TAURUS, he passed through Gemini and Cancer, and reached LEO when he arrived at the terminus of his journey Northward. Thence, through Leo, Virgo, and Libra, he entered SCORPIO at the Autumnal Equinox, and journeyed Southward through Scorpia, Sagittarius, and Capricornus to AQUARIUS, the terminus of his journey South.

The path by which he journeyed through these signs became the *Ecliptic*; and that which passes through the two equinoxes, the *Equator*.

They knew nothing of the immutable laws of nature; and whenever the Sun commenced to tend Southward, they feared lest he might continue to do so, and by degrees disappear forever, leaving the earth to be ruled forever by darkness, storm, and cold.

Hence they rejoiced when he commenced to re-ascend after the Winter Solstice, struggling against the malign influences

of Aquarius and Pisces, and amicably received by the Lamb. And when at the Vernal Equinox he entered Taurus, they still more rejoiced at the assurance that the days would again be longer than the nights, that the season of seed-time had come, and the Summer and harvest would follow.

And they lamented when, after the Autumnal Equinox, the malign influence of the venomous Scorpion, and vindictive Archer, and the filthy and ill-omened He-Goat dragged him down toward the Winter Solstice.

Arriving there, they said he had been slain, and had gone to the realm of darkness. Remaining there three days, he rose again, and again ascended Northward in the heavens, to redeem the earth from the gloom and darkness of Winter, which soon became emblematical of sin, and evil, and suffering; as the Spring, Summer, and Autumn became emblems of happiness and immortality.

Soon they personified the Sun, and worshipped him under the name of OSIRIS, and transmuted the legend of his descent among the Winter Signs, into 'a fable of his death, his descent into the infernal regions, and his resurrection.

The Moon became Isis, the wife of Osiris; and Winter, as well as the desert or the ocean into which the Sun descended, became TYPHON, the Spirit or Principle of Evil, warring against and destroying Osiris.

From the journey of the Sun through the twelve signs came the legend of the twelve labors of Hercules, and the incarnations of Vishnu and Buddha. Hence came the legend of the murder of Khūrūm, representative of the Sun, by the three Fellow-crafts, symbols of the three Winter signs, Capricornus, Aquarius, and Pisces, who assailed him at the three gates of Heaven and slew him at the Winter Solstice. Hence the search for him by the nine Fellow-crafts, the other nine signs, his finding, burial, and resurrection.

The celestial Taurus, opening the new year, was the Creative Bull of the Hindus and Japanese, breaking with his horn the egg out of which the world is born. Hence the bull Arts was worshipped by the Egyptians, and reproduced as a golden calf by Aaron in the desert. Hence the cow was sacred to the Hindus. Hence, from the sacred and beneficent signs of Taurus and Leo, the human-headed winged lions and bulls in the palaces at Kouyounjik and Nimroud, like which were the Cherubim set by Solomon in his Temple: and hence the twelve brazen or bronze oxen, on which the laver of brass was supported.

The Celestial Vulture or Eagle, rising and setting with the Scorpion, was substituted in its place, in many cases, on account of the malign influences of the latter: and thus the four great periods of the year were marked by the Bull, the Lion, the Man (Aquarius) and the Eagle; which were upon the respective standards of Ephraim, Judah, Reuben, and Dan; and still appear on the shield of American Royal Arch

Masonry.

Afterward the Ram or Lamb became an object of adoration, when, in his turn, he opened the equinox, to deliver the world from the wintry reign of darkness and evil.

Around the central and simple idea of the annual death and resurrection of the Sun a multitude of circumstantial details soon clustered. Some were derived from other astronomical phenomena; while many were merely poetical ornaments and inventions.

Besides the Sun and Moon, those ancients also saw a beautiful Star, shining with a soft, silvery light, always following the Sun at no great distance when he set, or preceding him when he rose. Another of a red and angry color, and still another more kingly and brilliant than all, early attracted their attention, by their free movements among the fixed hosts of Heaven: and the latter by his unusual brilliancy, and the regularity with which he rose and set. These were Venus, Mars, and Jupiter. Mercury and Saturn

p. 449

could scarcely have been noticed in the world's infancy, or until astronomy began to assume the proportions of a science.

In the projection of the celestial sphere by the astronomical priests, the zodiac and constellations, arranged in a circle, presented their halves in diametrical opposition; and the

hemisphere of Winter was said to be adverse, opposed, contrary, to that of Summer. Over the angels of the latter ruled a king (OSIRIS or ORMUZD), enlightened, intelligent, creative, and beneficent. Over the fallen angels or evil genii of the former, the demons or Devs of the subterranean empire of darkness and sorrow, and its stars, ruled also a chief. In Egypt the Scorpion first ruled, the sign next the Balance, and long the chief of the Winter signs; and then the Polar Bear or Ass, called Typhon, that is, *deluge*, on account of the rains which inundated the earth while that constellation domineered. In Persia, at a later day, it was the serpent, which, personified as Ahriman, was the Evil Principle of the religion of Zoroaster.

The Sun does not arrive at the same moment in each year at the equinoctial point on the equator. The explanation of his anticipating that point belongs to the science of astronomy; and to that we refer you for it. The consequence is, what is termed the precession of the equinoxes, by means of which the Sun is constantly changing his place in the zodiac, at each vernal equinox; so that now, the signs retaining the names which they had 300 years before Christ, they and the constellations do not correspond; the Sun being now in the *constellation* Pisces, when he is in the *sign* Aries.

The annual amount of precession is 50 seconds and a little over [50" 1.]. The period of a complete Revolution of the Equinoxes, 25,856 years. The precession amounts to 30° or a sign, in 2155.6 years. So that, as the sun now enters Pisces at the Vernal Equinox, he entered Aries at that period, 300 years

B. C., and Taurus 2455 B. C. And the division of the Ecliptic, now *called* Taurus, lies in the Constellation Aries; while the *sign* Gemini is in the *Constellation* Taurus. Four thousand six hundred and ten years before Christ, the sun entered Gemini at the Vernal Equinox.

At the two periods, 2455 and 300 years before Christ, and now, the entrances of the sun at the Equinoxes and Solstices into the signs, were and are as follows:--

p. 450

B. C. 2455.

Vern. Equinox,	he entered	Taurus	from Aries.
Summer Solstice		Leo	from Cancer.
Autumnal Equinox		Scorpio	from Libra.
Winter Solstice		Aquarius	from Capricornus.

B. C. 300.

Vern. Eq.	Aries	from Pisces.
Summer Sols.	Cancer	from Gemini.
Autumn Eq.	Libra	from Virgo.

Winter Sols.	Capricornus	from Sagittarius.

1872.

Vern. Eq.	Pisces	from Aquarius.
Sum. Sols.	Gemini	from Taurus.
Aut. Eq.	Virgo	from Leo.
Winter Sols.	Sagittarius	from Scorpio.

From confounding *signs* with *causes* came the worship of the sun and stars. "If," says Job, "I beheld the sun when it shined, or the moon progressive in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were an iniquity to be punished by the Judge; for I should have denied the God that is above."

Perhaps we are not, on the whole, much wiser than those simple men of the old time. For what do we know of *effect* and *cause*, except that one thing regularly or habitually *follows* another?

So, because the heliacal rising of Sirius *preceded* the rising of the Nile, it was deemed to *cause* it; and other stars were in like manner held to *cause* extreme heat, bitter cold, and watery storm.

A religious reverence for the zodiacal Bull [TAURUS] appears, from a very early period, to have been pretty general,

perhaps it was universal, throughout Asia; from that chain or region of Caucasus to which it gave name; and which is still known under the appellation of Mount Taurus, to the Southern extremities of the Indian Peninsula; extending itself also into Europe, and through the Eastern parts of Africa.

This evidently originated during those remote ages of the world, when the colure of the vernal equinox passed across the stars in the head of the sign Taurus [among which was Aldebarán]; a

p. 451

period when, as the most ancient monuments of all the oriental nations attest, the light of arts and letters first shone forth.

The Arabian word AL-DE-BARÁN, means the *foremost*, or *leading*, star: and it could only have been so named, when it *did* precede, or *lead*, all others. The year then opened with the sun in Taurus; and the multitude of ancient sculptures, both in Assyria and Egypt, wherein the bull appears with lunette or crescent horns, and the disk of the sun between them, are direct allusions to the important festival of the first new moon of the year: and there was everywhere an annual celebration of the festival of the first new moon, when the year opened with Sol and Luna in Taurus.

David sings: "Blow the trumpet in *the New Moon*; in the time appointed; on our solemn feast-day: for this is a statute unto

Israel, and a law of the God of Jacob. This he ordained to Joseph, for a testimony, when he came out of the land of Egypt."

The reverence paid to Taurus continued long after, by the precession of the Equinoxes, the colure of the vernal equinox had come to pass through Aries. The Chinese still have a temple, called "The Palace of the horned Bull"; and the same symbol is worshipped in Japan and all over Hindostan. The Cimbrians carried a brazen bull with them, as the image of their God, when they overran Spain and Gaul; and the representation of the Creation, by the Deity in the shape of a bull, breaking the shell of an egg with his horns, meant Taurus, opening the year, and bursting the symbolical shell of the annually-recurring orb of the new year.

Theophilus says that the Osiris of Egypt was supposed to be dead or absent fifty days in each year. Landseer thinks that this was because the Sabæan priests were accustomed to see, in the lower latitudes of Egypt and Ethiopia, the first or chief stars of the Husbandman [BOÖTES] sink achronically beneath the Western horizon; and then to begin their lamentations, or hold forth the signal for others to weep: and when his prolific virtues were supposed to be transferred to the vernal sun, bacchanalian revelry became devotion.

Before the colure of the Vernal Equinox had passed into Aries, and after it had left Aldebarán and the Hyades, the Pleiades were, for seven or eight centuries, the leading stars of

the Sabæan year. And thus we see, on the monuments, the disk and crescent, symbols

p. 452

of the sun and moon in conjunction, appear successively,--first on the head, and then on the neck and back of the Zodiacal Bull, and more recently on the forehead of the Ram.

The diagrammatical character or symbol, still in use to denote Taurus, ♉, is this very crescent and disk: a symbol that has come down to us from those remote ages when this memorable conjunction in Taurus, by marking the commencement, at once of the Sabæan year and of the cycle of the Chaldæan Saros, so pre-eminently distinguished that sign as to become its characteristic symbol. On a bronze bull from China, the crescent is attached to the back of the Bull, by means of a cloud, and a curved groove is provided for the occasional introduction of the disk of the sun, when solar and lunar time were coincident and conjunctive, at the commencement of the year, and of the lunar cycle. When that was made, the year did not open with the stars in the *head* of the Bull, but when the colure of the vernal equinox passed across the middle or later degrees of the asterism Taurus, and the Pleiades were, in China, as in Canaan, the leading stars of the year.

The crescent and disk combined always represent the conjunctive Sun and Moon; and when placed on the head of the Zodiacal Bull, the commencement of the cycle termed

SAROS by the Chaldæans, and Metonic by the Greeks; and supposed to be alluded to in Job, by the phrase, "Mazzaroth in his season"; that is to say, when the first new Moon and new Sun of the year were coincident, which happened once in eighteen years and a fraction.

On the sarcophagus of Alexander, the same symbol appears on the head of a Rain, which, in the time of that monarch, was the leading sign. So too in the sculptured temples of the Upper Nile, the crescent and disk appear, not on the head of Taurus, but on the forehead of the Ram or the Ram-headed God, whom the Grecian Mythologists called Jupiter Ammon, really the Sun in Aries.

If we now look for a moment at the individual stars which composed and were near to the respective constellations, we may find something that will connect itself with the symbols of the Ancient Mysteries and of Masonry.

It is to be noticed that when the Sun is in a particular constellation, no part of that constellation will be seen, except just before sunrise and just after sunset; and then only the edge of it: but the constellations *opposite* to it will be visible. When the Sun is in Taurus, for example, that is, when Taurus *sets with* the Sun,

p. 453

[paragraph continues] Scorpio rises as he sets, and continues visible throughout the night. And if Taurus rises and sets with the

Sun to-day, he will, six months hence, rise at sunset and set at sunrise; for the stars thus gain on the Sun two hours a month.

Going back to the time when, watched by the Chaldæan shepherds, and the husbandmen of Ethiopia and Egypt,

> "The milk-white Bull with golden horns
> "Led on the new-born year,"

we see in the neck of TAURUS, the Pleiades, and in his face the Hyades, "which Grecia from their showering names," and of whom the brilliant Aldebarán is the chief; while to the southwestward is that most splendid of all the constellations, Orion, with Betelgueux in his right shoulder, Bellatrix in his left shoulder, Rigel on the left foot, and in his belt the three stars known as the Three Kings, and now as the Yard and Ell. Orion, ran the legend, persecuted the Pleiades; and to save them from his fury, Jupiter placed them in the Heavens, where he still pursues them, but in vain. They, with Arcturus and the Bands of Orion, are mentioned in the Book of Job. They are usually called the Seven Stars, and it is said there *were* seven, before the fall of Troy; though now only six are visible.

The Pleiades were so named from a Greek word signifying *to sail*. In all ages they have been observed for signs and seasons. Virgil says that the sailors gave names to "the Pleiades, Hyades, and the Northern Car: *Pleiadas, Hyadas, Claramque Lycaonis Arcton*." And Palinurus, he says,

> *Arcturum, pluviasque Hyadas, Geminosque Triones,*

Armatumque auro circumspicit Oriona,--

studied Arcturus and the rainy Hyades and the Twin Triones, and Orion cinctured with gold.

Taurus was the prince and leader of the celestial host for more than two thousand years; and when his head set with the Sun about the last of May, the Scorpion was seen to rise in the South-east.

The Pleiades were sometimes called *Vergiliæ*, or the Virgins of Spring; because the Sun entered this cluster of stars in the season of blossoms. Their Syrian name was *Succoth*, or *Succothbeneth*, derived from a Chaldæan word signifying to speculate or observe.

The *Hyades* are five stars in the form of a V, 11° southeast of

the Pleiades. The Greeks counted them as seven. When the Vernal Equinox was in Taurus, Aldebarán led up the starry host; and as he rose in the East, Aries was about 27° high.

When he was close upon the meridian, the Heavens presented their most magnificent appearance. Capella was a little further from the meridian, to the north; and Orion still further from it to the southward. Procyon, Sirius, Castor and Pollux had climbed about halfway from the horizon to the meridian. Regulus had just risen upon the ecliptic. The Virgin still

lingered below the horizon. Fomalhaut was halfway to the meridian in the Southwest; and to the Northwest were the brilliant constellations, Perseus, Cepheus, Cassiopeia, and Andromeda; while the Pleiades had just passed the meridian.

ORION is visible to all the habitable world. The equinoctial line passes through the centre of it. When Aldebarán rose in the East, the Three Kings in Orion followed him; and as Taurus set, the Scorpion, by whose sting it was said Orion died, rose in the East.

Orion rises at noon about the 9th of March. His rising was accompanied with great rains and storms, and it became very terrible to mariners.

In Boötes, called by the ancient Greeks *Lycaon*, from *lukos*, a wolf, and by the Hebrews, Caleb Anubach, the Barking Dog, is the Great Star ARCTURUS, which, when Taurus opened the year, corresponded with a season remarkable for its great heat.

Next comes GEMINI, the Twins, two human figures, in the heads of which are the bright Stars CASTOR and POLLUX, the Dioscuri, and the Cabiri of Samothrace, patrons of navigation; while South of Pollux are the brilliant Stars SIRIUS and PROCYON, the greater and lesser Dog: and still further South, Canopus, in the Ship Argo.

Sirius is apparently the largest and brightest Star in the

Heavens. When the Vernal Equinox was in Taurus, he rose heliacally, that is, just before the Sun, when, at the Summer Solstice, the Sun entered Leo, about the 21st of June, fifteen days previous to the swelling of the Nile. The heliacal rising of Canopus was also a precursor of the rising of the Nile. Procyon was the forerunner of Sirius, and rose before him.

There are no important Stars in CANCER. In the Zodiacs of Esne and Dendera, and in most of the astrological remains of

p. 455

[paragraph continues] Egypt, the sign of this constellation was a beetle (*Scarabæus*), which thence became sacred, as an emblem of the gate through which souls descended from Heaven. In the crest of Cancer is a cluster of Stars formerly called *Præsepe*, the Manger, on each side of which is a small Star, the two of which were called *Aselli* little asses.

In *Leo* are the splendid Stars, REGULUS, directly on the ecliptic, and DENEBOLA in the Lion's tail. Southeast of Regulus is the fine Star COR HYDRÆ.

The combat of Hercules with the Nemæan lion was his first labor. It was the first sign into which the Sun passed, after falling below the Summer Solstice; from which time he struggled to re-ascend.

The Nile overflowed in this sign. It stands first in the Zodiac of Dendera, and is in all the Indian and Egyptian Zodiacs.

In the left hand of VIRGO (Isis or Ceres) is the beautiful Star SPICA Virginis, a little South of the ecliptic. VINDEMIATRIX, of less magnitude, is in the right arm; and Northwest of Spica, in Boötes (the husbandman, Osiris), is the splendid star ARCTURUS.

The division of the first Decan of the Virgin, Aben Ezra says, represents a beautiful Virgin with flowing hair, sitting in a chair, with two ears of corn in her hand, and suckling an infant. In an Arabian MS. in the Royal Library at Paris, is a picture of the Twelve Signs. That of Virgo is a young girl with an infant by her side. Virgo was Isis; and her representation, carrying a child (Horus) in her arms, exhibited in her temple, was accompanied by this inscription: "I AM ALL THAT IS, THAT WAS, AND THAT SHALL BE; and the fruit which I brought forth is the Sun."

Nine months after the Sun enters Virgo, he reaches the Twins. When Scorpio begins to rise, Orion sets: when Scorpio comes to the meridian, Leo begins to set, Typhon reigns, Osiris is slain, and Isis (the Virgin) his sister and wife, follows him to the tomb, weeping.

The Virgin and Boötes, setting heliacally at the Autumnal Equinox, delivered the world to the wintry constellations, and introduced into it the genius of Evil, represented by Ophiucus, the Serpent.

At the moment of the Winter Solstice, the Virgin rose

heliacally (*with* the Sun), having the Sun (Horus) in her bosom.

p. 456

In LIBRA are four Stars of the second and third magnitude, which we shall mention hereafter. They are Zuben-es-Chamali, Zuben-el-Gemabi, Zuben-hak-rabi, and Zuben-el-Gubi. Near the last of these is the brilliant and malign Star, ANTARES in Scorpio.

In SCORPIO, ANTARES, of the 1st magnitude, and remarkably red, was one of the four great Stars, FOMALHAUT, in Cetus, ALDEBARAN in Taurus, REGULUS in Leo, and ANTARES, that formerly answered to the Solstitial and Equinoctial points, and were much noticed by astronomers. This sign was sometimes represented by a Snake, and sometimes by a Crocodile, but generally by a Scorpion, which last is found on the Mithriac Monuments, and on the Zodiac of Dendera. It was considered a sign accursed, and the entrance of the Sun into it commenced the reign of Typhon.

In Sagittarius, Capricornus, and Aquarius there are no Stars of importance.

Near Pisces is the brilliant Star FOMALHAUT. No sign in the Zodiac is considered of more malignant influence than this. It was deemed indicative of *Violence* and *Death*. Both the Syrians and Egyptians abstained from eating fish, out of

dread and abhor-hence; and when the latter would represent anything as odious, or express hatred by Hieroglyphics, they painted a fish.

In Auriga is the bright Star CAPELLA, which to the Egyptians never set.

And, circling ever round the North Pole are Seven Stars, known as Ursa Major, or the Great Bear, which have been an object of universal observation in all ages of the world. They were venerated alike by the Priests of Bel, the Magi of Persia, the Shepherds of Chaldea, and the Phœnician navigators, as well as by the astronomers of Egypt. Two of them, MERAK and DUBHE, always point to the North Pole.

The Phœnicians and Egyptians, says Eusebius, were the first who ascribed divinity to the Sun, Moon, and Stars, and regarded them as the sole causes of the production and destruction of all beings. From them vent abroad over all the world all known opinions as to the generation and descent of the Gods. Only the Hebrews looked beyond the visible world to an invisible Creator. All the rest of the world regarded as Gods those luminous bodies that blaze in the firmament, offered them sacrifices, bowed down

p. 457

before them, and raised neither their souls nor their worship above the visible heavens.

The Chaldæans, Canaanites, and Syrians, among whom Abraham lived, did the same. The Canaanites consecrated horses and chariots to the Sun. The inhabitants of Emesa in Phœnicia adored him under the name of Elagabalus; and the Sun, as Hercules, was the great Deity of the Tyrians. The Syrians worshipped, with fear and dread, the Stars of the Constellation Pisces, and consecrated images of them in their temples. The Sun as Adonis was worshipped in Byblos and about Mount Libanus. There was a magnificent Temple of the Sun at Palmyra, which was pillaged by the soldiers of Aurelian, who rebuilt it and dedicated it anew. The Pleiades, under the name of Succoth-Beneth, were worshipped by the Babylonian colonists who settled in the country of the Samaritans. Saturn, under the name of Remphan, was worshipped among the Copts. The planet Jupiter was worshipped as Bel or Baal; Mars as Malec, Melech, or Moloch; Venus as Ashtaroth or Astarte, and Mercury as Nebo, among the Syrians, Assyrians, Phœnicians, and Canaanites.

Sanchoniathon says that the earliest Phœnicians adored the Sun, whom they deemed sole Lord of the Heavens; and honored him, under the name of BEEL-SAMIN, signifying *King of Heaven*. They raised columns to the elements, fire, and air or wind, and worshipped them; and Sabæism, or the worship of the Stars, flourished everywhere in Babylonia. The Arabs, under a sky always clear and serene, adored the Sun, Moon, and Stars. Abulfaragius so informs us, and that each of the twelve Arab Tribes invoked a particular Star as its Patron.

The Tribe Hamyar was consecrated to the Sun, the Tribe Cennah to the Moon; the Tribe Misa was under the protection of the beautiful Star in Taurus, Aldebarán; the Tribe Tai under that of Canopus; the Tribe Kais, of Sirius; the Tribes Lachamus and Idamus, of Jupiter; the Tribe Asad, of Mercury; and so on.

The Saracens, in the time of Heraclius, worshipped Venus, whom they called CABAR, or The Great; and they swore by the Sun, Moon, and Stars. Shahristan, an Arabic author, says that the Arabs and Indians before his time had temples dedicated to the seven Planets. Abulfaragius says that the seven great primitive nations, from whom all others descended, the Persians, Chaldæans, Greeks, Egyptians, Turks, Indians, and Chinese, all originally were Sabæists, and worshipped the Stars. They all, he says, like the Chaldæans, prayed, turning toward the North Pole.

p. 458

three times a day, at Sunrise, Noon, and Sunset, bowing themselves three times before the Sun. They invoked the Stars and the Intelligences which inhabited them, offered them sacrifices, and called the fixed stars and planets gods. Philo says that the Chaldæans regarded the stars as sovereign arbiters of the order of the world, and did not look beyond the visible causes to any invisible and intellectual being. They regarded NATURE as the great divinity, that exercised its powers through the action of its parts, the Sun, Moon, Planets, and Fixed Stars, the successive revolutions of the seasons, and

the combined action of Heaven and Earth. The great feast of the Sabæans was when the Sun reached the Vernal Equinox: and they had five other feasts, at the times when the five minor planets entered the signs in which they had their exaltation.

Diodorus Siculus informs us that the Egyptians recognized two great Divinities, primary and eternal, the Sun and Moon, which they thought governed the world, and from which everything receives its nourishment and growth: that on them depended all the great work of generation, and the perfection of all effects produced in nature. We know that the two great Divinities of Egypt were Osiris and Isis, the greatest agents of nature; according to some, the Sun and Moon, and according to others, Heaven and Earth, or the active and passive principles of generation.

And we learn from Porphyry that Chæremon, a learned priest of Egypt, and many other learned men of that nation, said that the Egyptians recognized as gods the stars composing the zodiac, and all those that by their rising or setting marked its divisions; the subdivisions of the signs into decans, the horoscope and the stars that presided therein, and which were called Potent Chiefs of Heaven: that considering the Sun as the Great God, Architect, and Ruler of the World, they explained not only the fable of Osiris and Isis, but generally all their sacred legends, by the stars, by their appearance and disappearance, by their ascension, by the phases of the moon, and the increase and diminution of her light; by the march of

the sun, the division of time and the heavens into two parts, one assigned to darkness and the other to light; by the Nile and, in fine, by the whole round of physical causes.

Lucian tells us that the bull Apis, sacred to the Egyptians, was the image of the celestial Bull, or Taurus; and that Jupiter Ammon, horned like a ram, was an image of the constellation Aries. Arid Clemens of Alexandria assures us that the four principal

p. 459

sacred animals, carried in their processions, were emblems of the four signs or cardinal points which fixed the seasons at the equinoxes and solstices, and divided into four parts the yearly march of the sun. They worshipped fire also, and water, and the Nile, which river they styled Father, Preserver of Egypt, sacred emanation from the Great God Osiris; and in their hymns in which they called it the god crowned with millet (which grain, represented by the *pschent*, was part of the head-dress of their kings), bringing with him abundance. The other elements were also revered by them: and the Great Gods, whose names are found inscribed on an ancient column, are the Air, Heaven, the Earth, the Sun, the Moon, Night, and Day. And, in fine, as Eusebius says, they regarded the Universe as a great Deity, composed of a great number of gods, the different parts of itself.

The same worship of the Heavenly Host extended into every part of Europe, into Asia Minor, and among the Turks,

Scythians, and Tartars. The ancient Persians adored the Sun as Mithras, and also the Moon, Venus, Fire, Earth, Air, and Water; and, having no statues or altars, they sacrificed on high places to the Heavens and to the Sun. On seven ancient *pyrea* they burned incense to the Seven Planets, and considered the elements to be divinities. In the Zend-Avesta we find invocations addressed to Mithras, the stars, the elements, trees, mountains, and every part of nature. The Celestial Bull is invoked there, to which the Moon unites herself; and the four great stars, Taschter, Satevis, Haftorang, and Venant, the great Star Rapitan, and the other constellations which watch over the different portions of the earth.

The Magi, like a multitude of ancient nations, worshipped fire, above all the other elements and powers of nature. In India, the Ganges and the Indus were worshipped, and the Sun was the Great Divinity. They worshipped the Moon also, and kept up the sacred fire. In Ceylon, the Sun, Moon, and other planets were worshipped: in Sumatra, the Sun, called Iri, and the Moon, called Handa. And the Chinese built Temples to Heaven, the Earth, and genii of the air, of the water, of the mountains, and of the stars, to the sea-dragon, and to the planet Mars.

The celebrated Labyrinth was built in honor of the Sun; and its twelve palaces, like the twelve superb columns of the Temple at Hieropolis, covered with symbols relating to the twelve signs and the occult qualities of the elements, were consecrated to the twelve gods or tutelary genii of the signs of

the Zodiac. The

figure of the pyramid and that of the obelisk, resembling the shape of a flame, caused these monuments to be consecrated to the Sun and to Fire. And Timæus of Locria says: "The equilateral triangle enters into the composition of the pyramid, which has four equal faces and equal angles, and which in this is like fire, the most subtle and mobile of the elements." They and the obelisks were erected in honor of the Sun, termed in an inscription upon one of the latter, translated by the Egyptian Hermapion, and to be found in Ammianus Marcellinus, "Apollo the strong, Son of God, He who made the world, true Lord of the diadems, who possesses Egypt and fills it with His glory."

The two most famous divisions of the Heavens, by seven, which is that of the planets, and by twelve, which is that of the signs, are found on the religious monuments of all the people of the ancient world. The twelve Great Gods of Egypt are met with everywhere. They were adopted by the Greeks and Romans; and the latter assigned one of them to each sign of the Zodiac. Their images were seen at Athens, where an altar was erected to each; and they were painted on the porticos. The People of the North had their twelve *Azes*, or Senate of twelve great gods, of whom Odin was chief. The Japanese had the same number, and like the Egyptians divided them into classes, seven, who were the most ancient, and five, afterward added: both of which numbers are well known and

consecrated in Masonry.

There is no more striking proof of the universal adoration paid the stars and constellations, than the arrangement of the Hebrew camp in the Desert, and the allegory in regard to the twelve Tribes of Israel, ascribed in the Hebrew legends to Jacob. The Hebrew camp was a quadrilateral, in sixteen divisions, of which the central four were occupied by images of the four elements. The four divisions at the four angles of the quadrilateral exhibited the four signs that the astrologers called fixed, and which they regard as subject to the influence of the four great Royal Stars, Regulus in Leo, Aldebarán in Taurus, Antares in Scorpio, and Fomalhaut in the mouth of Pisces, on which falls the water poured out by Aquarius; of which constellations the Scorpion was represented in the Hebrew blazonry by the Celestial Vulture or Eagle, that rises at the same time with it and is its paranatellon. The other signs were arranged on the four faces of the quadrilateral, and in the parallel and interior divisions.

p. 461

There is an astonishing coincidence between the characteristics assigned by Jacob to his sons, and those of the signs of the Zodiac, or the planets that have their domicile in those signs.

Reuben is compared to running water, unstable, and that cannot excel; and he answers to Aquarius, his ensign being a man. The water poured out by Aquarius flows toward the

South Pole, and it is the first of the four Royal Signs, ascending from the Winter Solstice.

The Lion (Leo) is the device of *Judah*; and Jacob compares him to that animal, whose constellation in the Heavens is the domicile of the Sun; the Lion of the Tribe of Judah; by whose grip, when that of apprentice and that of fellow-craft,--of Aquarius at the Winter Solstice and of Cancer at the Vernal Equinox,--had not succeeded in raising him, Khūrūm was lifted out of the grave.

Ephraim, on whose ensign appears the Celestial Bull, Jacob compares to the ox. *Dan*, bearing as his device a Scorpion, he compares to the Cerastes or horned Serpent, synonymous in astrological language with the vulture or pouncing eagle; and which bird was often substituted on the flag of Dan, in place of the venomous scorpion, on account of the terror which that reptile inspired, as the symbol of Typhon and his malign influences; wherefore the Eagle, as its paranatellon, that is, rising and setting at the same time with it, was naturally used in its stead. Hence the four famous figures in the sacred pictures of the Jews and Christians, and in Royal Arch Masonry, of the Lion, the Ox, the Man, and the Eagle, the four creatures of the Apocalypse, copied there from Ezekiel, in whose reveries and rhapsodies they are seen revolving around blazing circles.

The Ram, domicile of Mars, chief of the Celestial Soldiery and of the twelve Signs, is the device of *Gad*, whom Jacob

characterizes as a warrior, chief of his army.

Cancer, in which are the stars termed *Aselli*, or little asses, is the device of the flag of *Issachar*, whom Jacob compares to an ass.

Capricorn, of old represented with the tail of a fish, and called by astronomers the Son of Neptune, is the device of *Zebulon*, of whom Jacob says that he dwells on the shore of the sea.

Sagittarius, chasing the Celestial Wolf, is the emblem of *Benjamin*, whom Jacob compares to a hunter: and in that constellation the Romans placed the domicile of Diana the huntress. Virgo,

p. 462

the domicile of Mercury, is borne on the flag of *Naphtali*, whose eloquence and agility Jacob magnifies, both of which are attributes of the Courier of the Gods. And of *Simeon* and *Levi* he speaks as united, as are the two fishes that make the Constellation Pisces, which is their armorial emblem.

Plato, in his Republic, followed the divisions of the Zodiac and the planets. So also did Lycurgus at Sparta, and Cecrops in the Athenian Commonwealth. Chun, the Chinese legislator, divided China into twelve Tcheou, and specially designated twelve mountains. The Etruscans divided themselves into twelve Cantons. Romulus appointed twelve Lictors. There were twelve tribes of Ishmael and twelve disciples of the

Hebrew Reformer. The New Jerusalem of the Apocalypse has twelve gates.

The Souciet, a Chinese book, speaks of a palace composed of four buildings, whose gates looked toward the four corners of the world. That on the East was dedicated to the new moons of the months of Spring; that on the West to those of Autumn; that on the South to those of Summer; and that on the North to those of Winter: and in this palace the Emperor and his grandees sacrificed a lamb, the animal that represented the Sun at the Vernal Equinox.

Among the Greeks, the march of the Choruses in their theatres represented the movements of the Heavens and the planets, and the Strophe and Anti-Strophe imitated, Aristoxenes says, the movements of the Stars. The number five was sacred among the Chinese, as that of the planets other than the Sun and Moon. Astrology consecrated the numbers twelve, seven, thirty, and three hundred and sixty; and everywhere *seven*, the number of the planets, was as sacred as *twelve*, that of the signs, the months, the oriental cycles, and the sections of the horizon. We shall speak more at large hereafter, in another Degree, as to these and other numbers, to which the ancients ascribed mysterious powers.

The Signs of the Zodiac and the Stars appeared on many of the ancient coins and medals. On the public seal of the Locrians, Ozoles was Hesperus, or the planet Venus. On the medals of Antioch on the Orontes was the ram and crescent;

and the Ram was the special Deity of Syria, assigned to it in the division of the earth among the twelve signs. On the Cretan coins was the Equinoctial Bull; and he also appeared on those of the Mamertins and of Athens. Sagittarius appeared on those of the Persians. In

p. 463

[paragraph continues] India the twelve signs appeared upon the ancient coins. The Scorpion was engraved on the medals of the Kings of Comagena, and Capricorn on those of Zeugma, Anazorba, and other cities. On the medals of Antoninus are found nearly all the signs of the Zodiac.

Astrology was practised among all the ancient nations. In Egypt, the book of Astrology was borne reverentially in the religious processions; in which the few sacred animals were also carried, as emblems of the equinoxes and solstices. The same science flourished among the Chaldæans, and over the whole of Asia and Africa. When Alexander invaded India, the astrologers of the Oxydraces came to him to disclose the secrets of their science of Heaven and the Stars. The Brahmins whom Apollonius consulted, taught him the secrets of Astronomy, with the ceremonies and prayers whereby to appease the gods and learn the future from the stars. In China, astrology taught the mode of governing the State and families. In Arabia it was deemed the mother of the sciences; and old libraries are full of Arabic books on this pretended science. It flourished at Rome. Constantine had his horoscope drawn by the astrologer Valens. It was a science in the middle ages, and

even to this day is neither forgotten nor unpractised. Catherine de Medici was fond of it. Louis XIV. consulted his horoscope, and the learned Casini commenced his career as an astrologer.

The ancient Sabæans established feasts in honor of each planet, on the day, for each, when it entered its place of *exaltation*, or reached the particular degree in the particular sign of the zodiac in which astrology had fixed the place of its exaltation; that is, the place in the Heavens where its influence was supposed to be greatest, and where it acted on Nature with the greatest energy. The place of exaltation of the Sun was in Aries, because, reaching that point, he awakens all Nature, and warms into life all the germs of vegetation; and therefore his most solemn feast among all nations, for many years before our Era, was fixed at the time of his entrance into that sign. In Egypt, it was called the Feast of Fire and Light. It was the Passover, when the Paschal Lamb was slain and eaten, among the Jews, and Neurouz among the Persians. The Romans preferred the place of *domicile* to that of exaltation; and celebrated the feasts of the planets under the signs that were their *houses*. The Chaldæans, whom, and not the Egyptians, the Sabæans followed in this, preferred the places of exaltation.

p. 464

Saturn, from the length of time required for his apparent revolution, was considered the most remote, and the Moon the nearest planet. After the Moon came Mercury and Venus, then the Sun, and then Mars, Jupiter, and Saturn.

So the risings and settings of the Fixed Stars, and their conjunctions with the Sun, and their first appearance as they emerged from his rays, fixed the epochs for the feasts instituted in their honor; and the Sacred Calendars of the ancients were regulated accordingly.

In the Roman games of the circus, celebrated in honor of the Sun and of entire Nature, the Sun, Moon, Planets, Zodiac, Elements, and the most apparent parts and potent agents of Nature were personified and represented, and the courses of the Sun in the Heavens were imitated in the Hippodrome; his chariot being drawn by four horses of different colors, representing the four elements and seasons. The courses were from East to West, like the circuits round the Lodge, and seven in number, to correspond with the number of planets. The movements of the Seven Stars that revolve around the pole were also represented, as were those of Capella, which by its heliacal rising at the moment when the Sun reached the Pleiades, in Taurus, announced the commencement of the annual revolution of the Sun.

The intersection of the Zodiac by the colures at the Equinoctial and Solstitial points, fixed four periods, each of which has, by one or more nations, and in some cases by the same nation at different periods, been taken for the commencement of the year. Some adopted the Vernal Equinox, because then day began to prevail over night, and light gained a victory over darkness. Sometimes the Summer Solstice was preferred; because then day attained its

maximum of duration, and the acme of its glory and perfection. In Egypt, another reason was, that then the Nile began to over-flow, at the heliacal rising of Sirius. Some preferred the Autumnal Equinox, because then the harvests were gathered, and the hopes of a new crop were deposited in the bosom of the earth. And some preferred the Winter Solstice, because then, the shortest day having arrived, their length commenced to increase, and Light began the career destined to end in victory at the Vernal Equinox.

The Sun was figuratively said to *die* and be *born again* at the Winter Solstice; the games of the Circus, in honor of the invincible God-Sun, were then celebrated, and the Roman year, established

p. 465

or reformed by Numa, commenced. Many peoples of Italy commenced their year, Macrobius says, at that time; and represented by the four ages of man the gradual succession of periodical increase and diminution of day, and the light of the Sun; likening him to an infant born at the Winter Solstice, a young man at the Vernal Equinox, a robust man at the Summer Solstice, and an old man at the Autumnal Equinox.

This idea was borrowed from the Egyptians, who adored the Sun at the Winter Solstice, under the figure of an infant.

The image of the Sign in which each of the four seasons commenced, became the form under which was figured the

Sun of that particular season. The Lion's skin was worn by Hercules; the horns of the Bull adorned the forehead of Bacchus; and the autumnal serpent wound its long folds round the Statue of Serapis, 2500 years before our era; when those Signs corresponded with the commencement of the Seasons. When other constellations replaced them at those points, by means of the precession of the Equinoxes, those attributes were changed. Then the Ram furnished the horns for the head of the Sun, under the name of Jupiter Ammon. He was no longer born exposed to the waters of Aquarius, like Bacchus, nor enclosed in an urn like the God Canopus; but in the Stables of Augeas or the Celestial Goat. He then completed his triumph, mounted on an ass, in the constellation Cancer, which then occupied the Solstitial point of Summer.

Other attributes the images of the Sun borrowed from the constellations which, by their rising and setting, fixed the points of departure of the year, and the commencements of its four principal divisions.

First the Bull and afterward the Ram (called by the Persians the Lamb), was regarded as the regenerator of Nature, through his union with the Sun. Each, in his turn, was an emblem of the Sun overcoming the winter darkness, and repairing the disorders of Nature, which every year was regenerated under these Signs, after the Scorpion and Serpent of Autumn had brought upon it barrenness, disaster, and darkness. Mithras was represented sitting on a Bull; and that animal was an image of Osiris: while the Greek Bacchus armed his front

with its horns, and was pictured with its tail and feet.

The Constellations also became noteworthy to the husbandman, which by their rising or setting, at morning or evening, indicated

the coming of this period of renewed fruitfulness and new life. Capella, or the kid Amalthea, whose horn is called that of abundance, and whose place is over the equinoctial point, or Taurus; and the Pleiades, that long indicated the Seasons, and gave rise to a multitude of poetic fables, were the most observed and most celebrated in antiquity.

The original Roman year commenced at the Vernal Equinox. July was formerly called *Quintilis*, the 5th month, and August *Sextilis*, the 6th, as *September* is still the 7th month, *October* the 8th, and so on. The Persians commenced their year at the same time, and celebrated their great feast of Neurouz when the Sun entered Aries and the Constellation Perseus rose,--Perseus, who first brought down to earth the heavenly fire consecrated in their temples: and all the ceremonies then practised reminded men of the renovation of Nature and the triumph of Ormuzd, the Light-God, over the powers of Darkness and Ahriman their Chief.

The Legislator of the Jews fixed the commencement of their year in the month Nisan, at the Vernal Equinox, at which season the Israelites marched out of Egypt and were relieved

of their long bondage; in commemoration of which Exodus, they ate the Paschal Lamb at that Equinox. And when Bacchus and his army had long marched in burning deserts, they were led by a Lamb or Ram into beautiful meadows, and to the Springs that watered the Temple of Jupiter Ammon. For, to the Arabs and Ethiopians, whose great Divinity Bacchus was, nothing was so perfect a type of Elysium as a Country abounding in springs and rivulets.

Orion, on the same meridian with the Stars of Taurus, died of the sting of the celestial Scorpion, that rises when he sets; as dies the Bull of Mithras in Autumn: and in the Stars that correspond with the Autumnal Equinox we find those malevolent genii that ever war against the Principle of good, and that take from the Sun and the Heavens the fruit-producing power that they communicate to the earth.

With the Vernal Equinox, dear to the sailor as to the husbandman, came the Stars that, with the Sun, open navigation, and rule the stormy Seas. Then the Twins plunge into the solar fires, or disappear at setting, going down with the Sun into the bosom of the waters. And these tutelary Divinities of mariners, the Dioscuri or Chief Cabiri of Samothrace, sailed with Jason to possess themselves of the golden-fleeced ram, or Aries, whose rising in the

morning announced the Sun's entry into Taurus, when the Serpent-bearer Jason rose in the evening, and, in aspect with

the Dioscuri, was deemed their brother. And Orion, son of Neptune, and most potent controller of the tempest-tortured ocean, announcing sometimes calm and sometimes tempest, rose after Taurus, rejoicing in the forehead of the new year.

The Summer Solstice was not less an important point in the Sun's march than the Vernal Equinox, especially to the Egyptians, to whom it not only marked the end and term of the increasing length of the days and of the domination of light, and the maximum of the Sun's elevation; but also the annual recurrence of that phenomenon peculiar to Egypt, the rising of the Nile, which, ever accompanying the Sun in his course, seemed to rise and fall as the days grew longer and shorter, being lowest at the Winter Solstice, and highest at that of Summer. Thus the Sun seemed to regulate its swelling; and the time of his arrival at the solstitial point being that of the first rising of the Nile, was selected by the Egyptians as the beginning of a year which they called the Year of God, and of the Sothiac Period, or the period of Sothis, the Dog-Star, who, rising in the morning, fixed that epoch, so important to the people of Egypt. This year was also called the Heliac, that is the Solar year, and the Canicular year; and it consisted of three hundred and sixty-five days, without intercalation; so that at the end of four years, or of four times three hundred and sixty-five days, making 1460 days, it needed to add a day, to make four complete revolutions of the Sun. To correct this, some Nations made every fourth year consist, as we do now, of 366 days: but the Egyptians preferred to add nothing to the year of 365 days, which, at the

end of 120 years, or of 30 times 4 years, was short 30 days or a month; that is to say, it required a month more to complete the 120 revolutions of the Sun, though so many were counted, that is, so many years. Of course the commencement of the 121st year would not correspond with the Summer Solstice, but would precede it by a month: so that, when the Sun arrived at the Solstitial point whence he at first set out, and whereto he must needs return, to make in reality 120 years, or 120 complete revolutions, the first month of the 121st year would have ended.

Thus, if the commencement of the year went back 30 days every 120 years, this commencement of the year, continuing to

p. 468

recede, would, at the end of 12 times 120 years, or of 1460 years, get back to the Solstitial point, or primitive point of departure of the period. The Sun would then have made but 1459 revolutions, though 1460 were counted; to make up which, a year more would need to be added. So that the Sun would not have made his 1460 revolutions until the end of 1461 years of 365 days each,--each revolution being in reality not 365 days exactly, but 365¼.

This period of 1461 years, each of 365 days, bringing back the commencement of the Solar year to the Solstitial point, at the rising of Sirius, after 1460 complete Solar revolutions, was called in Egypt the *Sothiac* period, the point of departure

whereof was the Summer Solstice, first occupied by the Lion and afterward by Cancer, under which sign is Sirius, which opened the period. It was, says Porphyry, at this Solstitial New Moon, accompanied by the rising of Seth or the Dog-Star, that the beginning of the year was fixed, and that of the generation of all things, or, as it were, the natal hour of the world.

Not Sirius alone determined the period of the rising of the Nile. Aquarius, his urn, and the stream flowing from it, in opposition to the sign of the Summer Solstice then occupied by the Sun, opened in the evening the march of Night, and received the full Moon in his cup. Above him and with him rose the feet of Pegasus, struck wherewith the waters flow forth that the Muses drink. The Lion and the Dog, indicating, were supposed to cause the inundation, and so were worshipped. While the Sun passed through Leo, the waters doubled their depth; and the sacred fountains poured their streams through the heads of lions. Hydra, rising between Sirius and Leo, extended under three signs. Its head rose with Cancer, and its tail with the feet of the Virgin and the beginning of Libra; and the inundation continued while the Sun passed along its whole extent.

The successive contest of light and darkness for the possession of the lunar disk, each being by turns victor and vanquished, exactly resembled what passed upon the earth by the action of the Sun and his journeys from one Solstice to the other. The lunary revolution presented the same periods of

light and darkness as the year, and was the object of the sane religious fictions. Above the Moon, Pliny said, everything is pure, and filled with eternal light. There ends the cone of shadow which the earth projects, and which produces night; there ends the sojourn of night and

darkness; to it the air extends; but there we enter the pure substance.

The Egyptians assigned to the Moon the demiurgic or creative force of Osiris, who united himself to her in the spring, when the Sun communicated to her the principles of generation which she afterward disseminated in the air and all the elements. The Persians considered the Moon to have been impregnated by the Celestial Bull, first of the signs of spring. In all ages, the Moon has been supposed to have great influence upon vegetation, and the birth and growth of animals; and the belief is as widely entertained now as ever, and that influence regarded as a mysterious and inexplicable one. Not the astrologers alone, but Naturalists like Pliny, Philosophers like Plutarch and Cicero, Theologians like the Egyptian Priests, and Metaphysicians like Proclus, believed firmly in these lunar influences.

"The Egyptians," says Diodorus Siculus, "acknowledged two great gods, the Sun and Moon, or Osiris and Isis, who govern the world and regulate its administration by the dispensation of the seasons. . . . Such is the nature of these two great

Divinities, that they impress an active and fecundating force, by which the generation of beings in effected; the Sun, by heat and that spiritual principle that forms the breath of the winds; the Moon by humidity and dryness; and both by the forces of the air which they share in common. By this beneficial influence everything is born, grows, and vegetates. Wherefore this whole huge body, in which nature resides, is maintained by the combined action of the Sun and Moon, and their five qualities, the principles spiritual, fiery, dry, humid, and airy."

So five primitive powers, elements, or elementary qualities, are united with the Sun and Moon in the Indian theology: air, spirit, fire, water, and earth: and the same five elements are recognized by the Chinese. The Phœnicians, like the Egyptians, regarded the Sun and Moon and Stars as sole causes of generation and destruction here below.

The Moon, like the Sun, changed continually the track in which she crossed the Heavens, moving ever to and fro between the upper and lower limits of the Zodiac; and her different places, phases, and aspects there, and her relations with the Sun and the constellations, have been a fruitful source of mythological fables.

All the planets had what astrology termed their *houses*, in the

p. 470

[paragraph continues] Zodiac. The House of the Sun was in Leo, and

that of the Moon in Cancer. Each other planet had two signs; Mercury had Gemini and Virgo; Venus, Taurus and Libra; Mars, Aries and Scorpio; Jupiter, Pisces and Sagittarius; and Saturn, Aquarius and Capricornus. From this distribution of the signs also came many mythological emblems and fables; as also many came from the places of exaltation of the planets. Diana of Ephesus, the Moon, wore the image of a crab on her bosom, because in that sign was the Moon's domicile; and lions bore up the throne of Horns, the Egyptian Apollo, the Sun personified, for a like reason: while the Egyptians consecrated the tauriform scarabæus to the Moon, because she had her place of exaltation in Taurus; and for the same reason Mercury is said to have presented Isis with a helmet like a bull's head.

A further division of the Zodiac was of each sign into three parts of 10° each, called Decans, or, in the whole Zodiac, 36 parts, among which the seven planets were apportioned anew, each planet having an equal number of Decans, except the first, which, opening and closing the series of planets five times repeated, necessarily had one Decan more than the others. This subdivision was not invented until after Aries opened the Vernal Equinox; and accordingly Mars, having his house in Aries, opens the series of decans and closes it; the planets following each other, five times in succession, in the following order, Mars, the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, Mars, etc.; so that to each sign are assigned three planets, each occupying 10 degrees. To each Decan a God or Genius was assigned, making thirty-six in all, one of

whom, the Chaldæans said, came down upon earth every ten days, remained so many days, and re-ascended to Heaven. This division is found on the Indian sphere, the Persian, and that Barbaric one which Aben Ezra describes. Each genius of the Decans had a name and special characteristics. They concur and aid in the effects produced by the Sun, Moon, and other planets charged with the administration of the world: and the doctrine in regard to them, secret and august as it was held, was considered of the gravest importance; and its principles, Firmicus says, were not entrusted by the ancients, inspired as they were by the Deity, to any but the Initiates, and to them only with great reserve, and a kind of fear, and when cautiously enveloped with an obscure veil, that they might not come to be known by the profane,

p. 471

With these Decans were connected the *paranatellons* or those stars *outside* of the Zodiac, that rise and set at the same moment with the several divisions of 10° of each sign. As there were anciently only forty-eight celestial figures or constellations, of which twelve were in the Zodiac, it follows that there were, outside of the Zodiac, thirty-six other asterisms, paranatellons of the several thirty-six Decans. For example, as when Capricorn set, Sirius and Procyon, or Canis Major and Canis Minor, rose, they were the Paranatellons of Capricorn, though at a great distance from it in the heavens. The rising of Cancer was known from the setting of Corona Borealis and the rising of the Great and Little Dog, its three paranatellons.

The risings and settings of the Stars are always spoken of as connected with the Sun. In that connection there are three kinds of them, cosmical, achronical, and heliacal, important to be distinguished by all who would understand this ancient learning.

When any Star rises or sets with the same degree of the same sign of the Zodiac that the Sun occupies at the time, it rises and sets simultaneously with the Sun, and this is termed rising or setting *cosmically*; but a star that so rises and sets can never be seen, on account of the light that precedes, and is left behind by the Sun. It is therefore necessary, in order to know his place in the Zodiac, to observe stars that rise just before or set just after him.

A Star that is in the East when night commences, and in the West when it ends, is said to rise and set *achronically*. A Star so rising or setting was in *opposition* to the Sun, rising at the end of evening twilight, and setting at the beginning of morning twilight, and this happened to each Star but once a year, because the Sun moves from West to East, with reference to the Stars, one degree a day.

When a Star rises as night ends in the morning, or sets as night commences in the evening, it is said to rise or set *heliacally*, because the Sun (*Helios*) seems to touch it with his luminous atmosphere. A Star thus reappears after a disappearance, often, of several months, and thenceforward it rises an hour earlier each day, gradually emerging from the

Sun's rays, until at the end of three months it precedes the Sun six hours, and rises at midnight. A Star sets heliacally, when no longer remaining visible above the western horizon after sunset, the day arrives when they cease to

be seen setting in the West. They so remain invisible, until the Sun passes so far to the Eastward as not to eclipse them with his light; and then they reappear, but in the East, about an hour and a half before sunrise: and this is their *heliacal* rising. In this interval, the cosmical rising and setting take place.

Besides the relations of the constellations and their paranatellons with the houses and places of exaltation of the Planets, and with their places in the respective Signs and Decans, the Stars were supposed to produce different effects according as they rose or set, and according as they did so either cosmically, achronically, or heliacally; and also according to the different seasons of the year in which 'these phenomena occurred; and these differences were carefully marked on the old Calendars; and many things in the ancient allegories are referable to them.

Another and most important division of the Stars was into good and bad, beneficent and malevolent. With the Persians, the former, of the Zodiacal Constellations, were from Aries to Virgo, inclusive; and the latter from Libra to Pisces, inclusive. Hence the good Angels and Genii, and the bad Angels, Devs, Evil Genii, Devils, Fallen Angels, Titans, and Giants of the

Mythology. The other thirty-six Constellations were equally divided, eighteen on each side, or, with those of the Zodiac, twenty-four.

Thus the symbolic Egg, that issued from the mouth of the invisible Egyptian God KNEPH; known in the Grecian Mysteries as the Orphic Egg; from which issued the God CHUMONG of the Coresians, and the Egyptian OSIRIS, and PHANES, God and Principle of Light; from which, broken by the Sacred Bull of the Japanese, the world emerged; and which the Greeks placed at the feet of BACCHUS TAURI-CORNUS; the Magian Egg of ORMUZD, from which came the Amshaspands and Devs; was divided into two halves, and equally apportioned between the Good and Evil Constellations and Angels. Those of Spring, as for example Aries and Taurus, Auriga and Capella, were the beneficent stars; and those of Autumn, as the Balance, Scorpio, the Serpent of Ophiucus, and the Dragon of the Hesperides, were types and subjects of the Evil Principle, and regarded as malevolent causes of the ill effects experienced in Autumn and Winter. Thus are explained the mysteries of the journeyings of the human soul through the spheres, when it descends to the earth by the Sign of the Serpent, and returns to the Empire of light by that of the Lamb or Bull.

p. 473

The creative action of Heaven was manifested, and all its demiurgic energy developed, most of all at the Vernal Equinox, to which refer all the fables that typify the victory of

Light over Darkness, by the triumphs of Jupiter, Osiris, Ormuzd, and Apollo. Always the triumphant god takes the form of the Bull, the Ram, or the Lamb. Then Jupiter wrests from Typhon his thunderbolts, of which that malignant Deity had possessed himself during the Winter. Then the God of Light overwhelms his foe, pictured as a huge Serpent. Then Winter ends; the Sun, seated on the Bull and accompanied by Orion, blazes in the Heavens. All nature rejoices at the victory; and Order and Harmony are everywhere re-established, in place of the dire confusion that reigned while gloomy Typhon domineered, and Ahriman prevailed against Ormuzd.

The universal Soul of the World, motive power of Heaven and of the Spheres, it was held, exercises its creative energy chiefly through the medium of the Sun, during his revolution along the signs of the Zodiac, with which signs unite the paranatellons that modify their influence, and concur in furnishing the symbolic attributes of the Great Luminary that regulates Nature and is the depository of her greatest powers. The action of this Universal Soul of the World is displayed in the movements of the Spheres, and above all in that of the Sun, in the successions of the risings and settings of the Stars, and in their periodical returns. By these are explainable all the metamorphoses of that Soul, personified as Jupiter, as Bacchus, as Vishnu, or as Buddha, and all the various attributes ascribed to it; and also the worship of those animals that were consecrated in the ancient Temples, representatives on earth of the Celestial Signs, and supposed to receive by

transmission from them the rays and emanations which in them flow from the Universal Soul.

All the old Adorers of Nature, the Theologians, Astrologers. and Poets, as well as the most distinguished Philosophers, supposed that the Stars were so many animated and intelligent beings, or eternal bodies, active causes of effect here below, animated by a living principle, and directed by an intelligence that was itself but an emanation from and a part of the life and universal intelligence of the world: and we find in the hierarchical order and distribution of their eternal and divine Intelligences, known by the names of Gods, Angels, and Genii, the same distributions and

the same divisions as those by which the ancients divided the visible Universe and distributed its parts. And the famous divisions by seven and by twelve, appertaining to the planets and the signs of the zodiac, is everywhere found in the hierarchical order of the Gods, and Angels, and the other Ministers that are the depositaries of that Divine Force which moves and rules the world.

These, and the other Intelligences assigned to the other Stars, have absolute dominion over all parts of Nature; over the elements, the animal and vegetable kingdoms, over man and all his actions, over his virtues and vices, and over good and evil, which divide between them his life. The passions of his soul and the maladies of his body,--these and the entire man

are dependent on the heavens and the genii that there inhabit, who preside at his birth, control his fortunes during life, and receive his soul or active and intelligent part when it is to be re-united to the pure life of the lofty Stars. And all through the great body of the world are disseminated portions of the universal Soul, impressing movement on everything that seems to move of itself, giving life to the plants and trees, directing by a regular and settled plan the organization and development of their germs, imparting constant mobility to the running waters and maintaining their eternal motion, impelling the winds and changing their direction or stilling them, calming and arousing the ocean, unchaining the storms, pouring out the fires of volcanoes, or with earthquakes shaking the roots of huge mountains and the foundations of vast continents; by means of a force that, belonging to Nature, is a mystery to man.

And these invisible Intelligences, like the stars, are marshalled in two great divisions, under the banners of the two Principles of Good and Evil, Light and Darkness; under Ormuzd and Ahriman, Osiris and Typhon. The Evil Principle was the motive power of brute matter; and it, personified as Ahriman and Typhon, had its hosts and armies of Devs and Genii, Fallen Angels and Malevolent Spirits, who waged continual wage with the Good Principle, the Principle of Empyreal Light and Splendor, Osiris, Ormuzd, Jupiter or Dionusos, with 'his bright hosts of Amshaspands, Izeds, Angels, and Archangels; a warfare that goes on from birth until death, in the soul of every man that lives.

We have heretofore, in the 24th Degree, recited the principal incidents in the legend of Osiris and Isis, and it remains but to point

out the astronomical phenomena which it has converted into mythological facts.

The Sun, at the Vernal Equinox, was the fruit-compelling star that by his warmth provoked generation and poured upon the sublunary world all the blessings of Heaven; the beneficent god, tutelary genius of universal vegetation, that communicates to the dull earth new activity, and stirs her great heart, long chilled by Winter and his frosts, until from her bosom burst all the greenness and perfume of spring, making her rejoice in leafy forests and grassy lawns and flower-enamelled meadows, and the promise of abundant crops of grain and fruits and purple grapes in their due season.

He was then called Osiris, Husband of Isis, God of Cultivation and Benefactor of Men, pouring on them and on the earth the choicest blessings within the gift of the Divinity. Opposed to him was Typhon, his antagonist in the Egyptian mythology, as Ahriman was the foe of Ormuzd, the Good Principle, in the theology of the Persians.

The first inhabitants of Egypt and Ethiopia, as Diodorus Siculus informs us, saw in the Heavens two first eternal causes of things, or great Divinities, one the Sun, whom they

called Osiris, and the other the Moon, whom they called Isis; and these they considered the causes of all the generations of earth. This idea, we learn from Eusebius, was the same as that of the Phœnicians. On these two great Divinities the administration of the world depended. All sublunary bodies received from them their nourishment and increase, during the annual revolution which they controlled, and the different seasons into which it was divided.

To Osiris and Isis, it was held, were owing civilization, the discovery of agriculture, laws, arts of all kinds, religious worship, temples, the invention of letters, astronomy, the gymnastic arts, and music; and thus they were the universal benefactors. Osiris travelled to civilize the countries which he passed through, and communicate to them his valuable discoveries. He built cities, and taught men to cultivate the earth. Wheat and wine were his first presents to men. Europe, Asia, and Africa partook of the blessings which he communicated, and the most remote regions of India remembered him, and claimed him as one of their great gods.

You have learned how Typhon, his brother, slew him. His body was cut into pieces, all of which were collected by Isis, except his

p. 476

organs of generation, which had been thrown into and devoured in the waters of the river that every year fertilized Egypt. The other portions were buried by Isis, and over them

she erected a tomb. Thereafter she remained single, loading her subjects with blessings. She cured the sick, restored sight to the blind, made the paralytic whole, and even raised the dead. From her Horus or Apollo learned divination and the science of medicine.

Thus the Egyptians pictured the beneficent action of the two luminaries that, from the bosom of the elements, produced all animals and men, and all bodies that are born, grow, and die in the eternal circle of generation and destruction here below.

When the Celestial Bull opened the new year at the Vernal Equinox, Osiris, united with the Moon, communicated to her the seeds of fruitfulness which she poured upon the air, and therewith impregnated the generative principles which gave activity to universal vegetation. Apis, represented by a bull, was the living and sensible image of the Sun or Osiris, when in union with Isis or the Moon at the Vernal Equinox, concurring with her in provoking everything that lives to generation. This conjunction of the Sun with the Moon at the Vernal Equinox, in the constellation Taurus, required the Bull Apis to have on his shoulder a mark resembling the Crescent Moon. And the fecundating influence of these two luminaries was expressed by images that would now be deemed gross and indecent, but which then were not misunderstood.

Everything good in Nature comes from Osiris,--order, harmony, and the favorable temperature of the seasons and celestial periods. From Typhon come the stormy passions and

irregular impulses that agitate the brute and material part of man; maladies of the body, and violent shocks that injure the health and derange the system; inclement weather, derangement of the seasons, and eclipses. Osiris and Typhon were the Ormuzd and Ahriman of the Persians; principles of good and evil, of light and darkness, ever at war in the administration of the Universe.

Osiris was the image of generative power. This was expressed by his symbolic statues, and by the sign into which he entered at the Vernal Equinox. He especially dispensed the humid principle of Nature, generative element of all things; and the Nile and all moisture were regarded as emanations from him, without which there could be no vegetation.

That Osiris and Isis were the Sun and Moon, is attested by

p. 472

many ancient writers; by Diogenes Laertius, Plutarch, Lucian, Suidas, Macrobius, Martianus Capella, and others. His power was symbolized by an Eye over a Sceptre. The Sun was termed by the Greeks the Eye of Jupiter, and the Eye of the World; and his is the All-Seeing Eye in our Lodges. The oracle of Claros styled him King of the Stars and of the Eternal Fire, that en-genders the year and the seasons, dispenses rain and winds, and brings about daybreak and night. And Osiris was invoked as the God that resides in the Sun and is enveloped by his rays, the invisible and eternal force that modifies the sublunary world by means of the Sun.

Osiris was the same God known as Bacchus, Dionusos, and Serapis. Serapis is the author of the regularity and harmony of the world. Bacchus, jointly with Ceres (identified by Herodotus with Isis) presides over the distribution of all our blessings; and from the two emanates everything beautiful and good in Nature. One furnishes the germ and principle of every good; the other receives and preserves it as a deposit; and the latter is the function of the Moon in the theology of the Persians. In each theology, Persian and Egyptian, the Moon acts directly on the earth; but she is fecundated, in one by the Celestial Bull and in the other by Osiris, with whom she is united at the Vernal Equinox, in the sign Taurus, the place of her exaltation or greatest influence on the earth. The force of Osiris, says Plutarch, is exercised through the Moon. She is the passive cause relatively to him, and the active cause relatively to the earth, to which she transmits the germs of fruitfulness received from him.

In Egypt the earliest movement in the waters of the Nile began to appear at the Vernal Equinox, when the new Moon occurred at the entrance of the Sun into the constellation Taurus; and thus the Nile was held to receive its fertilizing power from the combined action of the equinoctial Sun and the new Moon, meeting in Taurus. Osiris was often confounded with the Nile, and Isis with the earth; and Osiris was deemed to act on the earth, and to transmit to it his emanations, through both the Moon and the Nile; whence the fable that his generative organs were thrown into that river. Typhon, on the other hand, was the principle of aridity and

barrenness; and by his mutilation of Osiris was meant that drought which caused the Nile to retire within his bed and shrink up in Autumn.

p. 478

Elsewhere than in Egypt, Osiris was the symbol of the refreshing rains that descend to fertilize the earth; and Typhon the burning winds of Autumn; the stormy rains that rot the flowers, the plants, and leaves; the short, cold days; and everything injurious in Nature, and that produces corruption and destruction.

In short, Typhon is the principle of corruption, of darkness, of the lower world from which come earthquakes, tumultuous corn-motions of the air, burning heat, lightning, and fiery meteors, and plague and pestilence. Such too was the Ahriman of the Persians; and this revolt of the Evil Principle against the Principle of Good and Light, has been represented in every cosmogony, under many varying forms. Osiris, on the contrary, by the intermediation of Isis, fills the material world with happiness, purity, and order, by which the harmony of Nature is maintained. It was said that he died at the Autumnal Equinox, when Taurus or the Pleiades rose in the evening, and that he rose to life again in the Spring, when vegetation was inspired with new activity.

Of course the two signs of Taurus and Scorpio will figure most largely in the mythological history of Osiris, for they marked the two equinoxes, 2500 years before our Era; and

next to them the other constellations, near the equinoxes, that fixed the limits of the duration of the fertilizing action of the Sun; and it is also to be remarked that Venus, the Goddess of Generation, has her domicile in Taurus, as the Moon has there her place of exaltation.

When the Sun was in Scorpio, Osiris lost his life, and that fruitfulness which, under the form of the Bull, he had communicated, through the Moon, to the Earth. Typhon, his hands and feet horrid with serpents, and whose habitat in the Egyptian planisphere was under Scorpio, confined him in a chest and flung him into the Nile, under the 17th degree of Scorpio. Under that sign he lost his life and virility; and he recovered them in the Spring, when he had connection with the Moon. When he entered Scorpio, his light diminished, Night reassumed her dominion, the Nile shrunk within its banks, and the earth lost her verdure and the trees their leaves. Therefore it is that on the Mithriac Monuments, the Scorpion bites the testicles of the Equinoctial Bull, on which sits Mithras, the Sun of Spring and God of Generation; and that, on the same monuments, we see two trees, one covered with young leaves, and at its foot a little bull and a torch burning; and the

other loaded with fruit, and at its foot a Scorpion, and a torch reversed and extinguished.

Ormuzd or Osiris, the beneficent Principle that gives the

world light, was personified by the Sun, apparent source of light. Darkness, personified by Typhon or Ahriman, was his natural enemy. The Sages of Egypt described the necessary and eternal rivalry or opposition of these principles, ever pursuing one the other, and one dethroning the other in every annual revolution, and at a particular period, one in the Spring under the Bull, and the other in Autumn under the Scorpion, by the legendary history of Osiris and Typhon, detailed to us by Diodorus and Synesius; in which history were also personified the Stars and constellations Orion, Capella, the Twins, the Wolf, Sirius, and Hercules, whose risings and settings noted the advent of one or the other equinox.

Plutarch gives us the positions in the Heavens of the Sun and Moon, at the moment when Osiris was murdered by Typhon. The Sun, he says, was in the Sign of the Scorpion, which he then entered at the Autumnal Equinox. The Moon was full, the adds; and consequently, as it rose at sunset, it occupied Taurus, which, opposite to Scorpio, rose as it and the Sun sank together, so that she was then found alone in the sign Taurus, where, six months before, she had been in union or conjunction with Osiris, the Sun, receiving from him those germs of universal fertilization which he communicated to her. It was the sign through which Osiris first ascended into his empire of light and good. It rose with the Sun on the day of the Vernal Equinox; it remained six months in the luminous hemisphere, ever preceding the Sun and above the horizon during the day; until in Autumn, the Sun arriving at Scorpio, Taurus was in complete opposition with him, rose

when he set, and completed its entire course above the horizon during the night; presiding, by rising in the evening, over the commencement of the long nights. Hence in the sad ceremonies commemorating the death of Osiris, there was borne in procession a golden bull covered with black crape, image of the darkness into which the familiar sign of Osiris was entering, and which was to spread over the Northern regions, while the Sun, prolonging the nights, was to be absent, and each to remain under the dominion of Typhon, Principle of Evil and Darkness.

Setting out from the sign Taurus, Isis, as the Moon, went seeking for Osiris through all the superior signs, in each of which she

p. 480

became full in the successive months from the Autumnal to the Vernal Equinox, without finding him in either. Let us follow her in her allegorical wanderings.

Osiris was slain by Typhon his rival, with whom conspired a Queen of Ethiopia, by whom, says Plutarch, were designated the winds. The paranatellons of Scorpio, the sign occupied by the Sun when Osiris was slain, were the Serpents, reptiles which sup-plied the attributes of the Evil Genii and of Typhon, who himself bore the form of a serpent in the Egyptian planisphere. And in the division of Scorpio is also found Cassiopeia, Queen of Ethiopia, whose setting brings stormy winds.

Osiris descended to the shades or infernal regions. There he took the name of Serapis, identical with Pluto, and assumed his nature. He was then in conjunction with Serpentarius, identical with Æsculapius, whose form he took in his passage to the lower signs, where he takes the names of Pluto and Ades.

Then Isis wept for the death of Osiris, and the golden bull covered with crape was carried in procession. Nature mourned the impending loss of her Summer glories, and the advent of the empire of night, the withdrawing of the waters, made fruitful by the Bull in Spring, the cessation of the winds that brought rains to swell the Nile, the shortening of the days, and the despoiling of the earth. Then Taurus, directly opposite the Sun, entered into the cone of shadow which the earth projects, by which the Moon is eclipsed at full, and with which, making night, the Bull rises and descends as if covered with a veil, while he remains above our horizon.

The body of Osiris, enclosed in a chest or coffin, was cast into the Nile. Pan and the Satyrs, near Chemmis, first discovered his death, announced it by their cries, and everywhere created sorrow and alarm. Taurus, with the full Moon, then entered into the cone of shadow, and under him was the Celestial River, most properly called the Nile, and below, Perseus, the God of Chemmis, and Auriga, leading a she-goat, himself identical with Pan, whose wife Aiga the she-goat was styled.

Then Isis went in search of the body. She first met certain

children who had seen it, received from them their information, and gave them in return the gift of divination. The second full Moon occurred in Gemini, the Twins, who presided over the oracles of Didymus, and one of whom was Apollo, the God of Divination,

p. 481

She learned that Osiris had, through mistake, had connection with her sister Nephte, which she discovered by a crown of leaves of the melilot, which he had left behind him. Of this connection a child was born, whom Isis, aided by her dogs, sought for, found, reared, and attached to herself, by the name of Anubis, her faithful guardian. The third full Moon occurs in Cancer, domicile of the Moon. The paranatellons of that sign are, the crown of Ariadne or Proserpine, made of leaves of the melilot, Procyon and Canis Major, one star of which was called the Star of Isis, while Sirius himself was honored in Egypt under the name of Anubis.

Isis repaired to Byblos, and seated herself near a fountain, where she was found by the women of the Court of a King. She was induced to visit his Court, and became the nurse of his son. The fourth full Moon was in Leo, domicile of the Sun, or of Adonis, King of Byblos. The paranatellons of this sign are the flowing water of Aquarius, and Cepheus, King of Ethiopia, called Regulus, or simply The King. Behind him rise Cassiopeia his wife, Queen of Ethiopia, Andromeda his daughter, and Perseus his son-in-law, all paranatellons in part of this sign, and in part of Virgo.

Isis suckled the child, not at her breast, but with the end of her finger, at night. She burned all the mortal parts of its body, and then, taking the shape of a swallow, she flew to the great column of the palace, made of the tamarisk-tree that grew up round the coffin containing the body of Osiris, and within which it was still enclosed. The fifth full Moon occurred in Virgo, the true image of Isis, and which Eratosthenes calls by that name. It pictured a woman suckling an infant, the son of Isis, born near the Winter Solstice. This sign has for paranatellons the mast of the Celestial Ship, and the swallow-tailed fish or swallow above it, and a portion of Perseus, son-in-law of the King of Ethiopia.

Isis, having recovered the sacred coffer, sailed from Byblos in a vessel with the eldest son of the King, toward Boutos, where Anubis was, having charge of her son Horus; and in the morning dried up a river, whence arose a strong wind. Landing, she hid the coffer in a forest. Typhon, hunting a wild boar by moonlight, discovered it, recognized the body of his rival, and cut it into fourteen pieces, the number of days between the full and new Moon, and in every one of which days the Moon loses a portion of the light that at the commencement filled her whole disk. The sixth full Moon occurred in Libra, over the divisions separating which

p. 482

from Virgo are the Celestial Ship, Perseus, son of the King of Ethiopia and Boötes, said to have nursed Horus. The river of Orion that sets in the morning is also a paranatellon of Libra,

as are Ursa Major, the Great Bear or Wild Boar of Erymanthus, and the Dragon of the North Pole, or the celebrated Python from which the attributes of Typhon were borrowed. All these surround the full Moon of Libra, last of the Superior Signs, and the one that precedes the new Moon of Spring, about to be reproduced in Taurus, and there be once more in conjunction with the Sun.

Isis collects the scattered fragments of the body of Osiris, buries them, and consecrates the phallus, carried in pomp at the *Pamylia*, or feasts of the Vernal Equinox, at which time the congress of Osiris and the Moon was celebrated. Then Osiris had returned from the shades, to aid Horus his son and Isis his wife against the forces of Typhon. He thus reappeared, say some, under the form of a wolf, or, others say, under that of a horse. The Moon, fourteen days after she is full in Libra, arrives at Taurus and unites herself to the Sun, whose fires she thereafter for fourteen days continues to accumulate on her disk from new Moon to full. Then she unites with herself all the months in that superior portion of the world where light always reigns, with harmony and order, and she borrows from him the force which is to destroy the germs of evil that Typhon had, during the winter, planted everywhere in nature. This passage of the Sun into Taurus, whose attributes he assumes on his return from the lower hemisphere or the shades, is marked by the rising in the evening of the Wolf and the Centaur, and by the heliacal setting of Orion, called the Star of Horns, and which thenceforward is in conjunction with the Sun of Spring, in his triumph over the darkness or

Typhon.

Isis, during the absence of Osiris, and after she had hidden the coffer in the place where Typhon found it, had rejoined that malignant enemy; indignant at which, Horns her son deprived her of her ancient diadem, when she rejoined Osiris as he was about to attack Typhon: but Mercury gave her in its place a helmet shaped like the head of a bull. Then Horus, as a mighty warrior, such as Orion was described, fought with and defeated Typhon; who, in the shape of the Serpent or Dragon of the Pole, had assailed his father. So, in Ovid, Apollo destroys the same Python, when Io, fascinated by Jupiter, is metamorphosed into a cow, and placed in the sign of the Celestial Bull, where she becomes Isis. The equinoctial

year ends at the moment when the Sun and Moon, at the Vernal Equinox, are united with Orion, the Star of Horus, placed in the Heavens under Taurus. The new Moon becomes young again in Taurus, and shows herself as a crescent, for the first time, in the next sign, Gemini, the domicile of Mercury. Then Orion, in conjunction with the Sun, with whom he rises, precipitates the Scorpion, his rival, into the shades of night, causing him to set whenever he himself reappears on the eastern horizon, with the Sun. Day lengthens and the germs of evil are by degrees eradicated: and Horus (from *Aur*, Light) reigns triumphant, symbolizing, by his succession to the characteristics of Osiris, the eternal renewal of the Sun's youth and creative vigor at the Vernal Equinox.

Such are the coincidences of astronomical phenomena with the legend of Osiris and Isis; sufficing to show the origin of the legend, overloaded as it became at length with all the ornamentation natural to the poetical and figurative genius of the Orient.

Not only into this legend, but into those of all the ancient nations, enter the Bull, the Lamb, the Lion, and the Scorpion or the Serpent; and traces of the worship of the Sun yet linger in all religions. Everywhere, even in our Order, survive the equinoctial and solstitial feasts. Our ceilings still glitter with the greater and lesser luminaries of the Heavens, and our lights, in their number and arrangement, have astronomical references. In all churches and chapels, as in all Pagan temples and pagodas, the altar is in the East; and the ivy over the east windows of old churches is the Hedera Helix of Bacchus. Even the cross had an astronomical origin; and our Lodges are full of the ancient symbols.

The learned author of the Sabæan Researches, Landseer, advances another theory in regard to the legend of Osiris; in which he makes the constellation Boötes play a leading part. He observes that, as none of the stars were visible at the same time with the Sun, his actual place in the Zodiac, at any given time, could only be ascertained by the Sabæan astronomers by their observations of the stars, and of their heliacal and achronical risings and settings. There were many solar festivals among the Sabæans, and part of them agricultural ones; and the concomitant signs of those festivals were the

risings and settings of the stars of the Husbandman, Bear-driver, or Hunter, BOÖTES. His stars were,

among the Hierophants, the established nocturnal indices or signs of the Sun's place in the ecliptic at different seasons of the year, and the festivals were named, one, that of the *Aphanism* or disappearance; another, that of the *Zetesis*, or search, etc., of Osiris or Adonis, that is, of *Boötes*.

The returns of certain stars, as connected with their concomitant seasons of spring (or seed-time) and harvest, seemed to the ancients, who had not yet discovered that gradual change, resulting from the apparent movement of the stars in longitude, which has been termed the precession of the equinoxes, to be eternal and immutable; and those periodical returns were to the initiated, even more than to the vulgar, celestial oracles, announcing the approach of those important changes, upon which the prosperity, and even the very existence of man must ever depend; and the oldest of the Sabæan constellations seem to have been, an astronomical *Priest*, a *King*, a *Queen*, a *Husbandman*, and a *Warrior*; and these more frequently recur on the Sabæan cylinders than any other constellations whatever. The *King* was *Cepheus* or *Chepheus* of Ethiopia: the *Husbandman*, *Osiris*, *Bacchus*, *Sabazeus*, *Noah* or *Boötes*. To the latter sign, the Egyptians were nationally, traditionally and habitually grateful; for they conceived that from Osiris all the greatest of terrestrial enjoyments were derived. The stars of the Husbandman were

the signal for those successive agricultural labors on which the annual produce of the soil depended; and they came in consequence to be considered and hailed, in Egypt and Ethiopia, as the genial stars of terrestrial productiveness; to which the oblations, prayers, and vows of the pious Sabæan were regularly offered up.

Landseer says that the stars in Boötes, reckoning down to those of the 5th magnitude inclusive, are *twenty-six*, which, seeming achronically to disappear in succession, produced the fable of the cutting of Osiris into twenty-six pieces by Typhon. There are more stars than this in the constellation; but no more that the ancient votaries of Osiris, even in the clear atmosphere of the Sabæan climates, could observe without telescopes.

Plutarch says Osiris was cut into *fourteen* pieces: Diodorus, into *twenty-six*; in regard to which, and to the whole legend, Landseer's ideas, varying from those commonly entertained, are as follows:

Typhon, Landseer thinks, was the *ocean*, which the ancients

fabled or believed surrounded the Earth, and into which all the stars in their turn appear successively to sink; [perhaps it was DARKNESS personified, which the ancients called TYPHON. He was hunting by moonlight, says the old legend, when he met with Osiris].

The ancient Saba must have been near latitude 15° north. Axoum is nearly in 14°, and the Western Saba or Meroe is to the north of that. Forty-eight centuries ago, Aldebarán, the leading star of the year, had, at the Vernal Equinox, attained at daylight in the morning, an elevation of about 14 degrees, sufficient for him to have ceased to be *combust*, that is, to have emerged from the Sun's rays, so as to be visible. The ancients allowed *twelve* days for a star of the first magnitude to emerge from the solar rays; and there is less twilight, the further South we go.

At the same period, too, Cynosura was not the pole-star, but Alpha Draconis was; and the stars rose and set with very different degrees of obliquity from those of their present risings and settings. By having a globe constructed with circumvolving poles, capable of any adjustment with regard to the colures, Mr. Landseer ascertained that, at that remote period, in lat. 15° north, the 26 stars in Boötes, or 27, including Arcturus, did not set anchronically in succession; but several set simultaneously in couples, and six by threes simultaneously; so that, in all, there were but fourteen separate settings or disappearances, corresponding with the *fourteen* pieces into which Osiris was cut, according to Plutarch. Kappa, Iota, and Theta, in the uplifted western hand, disappeared together, and last of all. They really skirted the horizon; but were invisible in that low latitude, for the three or four days mentioned in some of the versions; while the *Zetesis* or search was proceeding, and the women of Phœnicia and Jerusalem sat weeping for the Wonder, Thammuz; after which

they immediately reappeared, below and to the eastward of α Draconis.

And, on the very morning after the achronical departure of the last star of the Husbandman, Aldebarán rose heliacally, and became visible in the East in the morning before day.

And precisely at the moment of the heliacal rising of Arcturus, also rose Spica Virginis. One is near the middle of the Husbandman, and the other near that of the Virgin; and Arcturus may have been the part of Osiris which Isis did not recover with the other pieces of the body.

p. 486

At Dedan and Saba it was thirty-six days, from the beginning of the *aphanism*, *i.e.*, the *disappearances* of these stars, to the heliacal rising of Aldebarán. During these days, or forty at Medina, or a few more at Babylon and Byblos, the stars of the Husbandman successively sank out of sight, during the *crepusculum* or short-lived morning twilight of those Southern climes. They disappear during the glancings of the dawn, the special season of ancient sidereal observation.

Thus the forty days of mourning for Osiris were measured out by the period of the departure of his Stars. When the last had sunken out of sight, the vernal season was ushered in; and the Sun arose with the splendid Aldebarán, the Tauric leader of the Hosts of Heaven; and the whole East rejoiced and kept holiday.

With the exception of the Stars χ, ι and δ, Boötes did not begin to reappear in the Eastern quarter of the Heavens till after the lapse of about four months. Then the Stars of Taurus had declined Westward, and Virgo was rising heliacally. In that latitude, also, the Stars of Ursa Major [termed anciently the Ark of Osiris] set; and Benetnasch, the last of them, returned to the Eastern horizon, with those in the head of Leo, a little before the Summer Solstice. In about a month, followed the Stars of the Husbandman; the chief of them, Ras, Mirach, and Arcturus, being very nearly simultaneous in their heliacal rising.

Thus the Stars of Boötes rose in the East immediately after Vindemiatrix, and as if under the genial influence of its rays; he had his annual career of prosperity; he revelled orientally for a quarter of a year, and attained his meridian altitude with Virgo; and then, as the Stars of the Water-Urn rose, and Aquarius began to pour forth his annual deluge, he declined Westward, preceded by the Ark of Osiris. In the East, he was the sign of that happiness in which Nature, the great Goddess of passive production, rejoiced. Now, in the West, as he declines toward the Northwestern horizon, his generative vigor gradually abates; the Solar year grows old; and as his Stars descend beneath the Western Wave, Osiris dies, and the world mourns.

The Ancient Astronomers saw all the great Symbols of Masonry in the Stars. Sirius still glitters in our Lodges as the Blazing Star, (*l'Etoile Flamboyante*). The Sun is still

symbolized by the point within a Circle; and, with the Moon and Mercury or Anubis, in the three Great Lights of the Lodge. Not only to these, but

to the figures and numbers exhibited by the Stars, were ascribed peculiar and divine powers. The veneration paid to numbers had its source there. The three Kings in Orion are in a straight line, and equidistant from each other, the two extreme Stars being 3° apart, and each of the three distant from the one nearest it 1° 30'. And as the number *three* is peculiar to apprentices, so the straight line is the first principle of Geometry, having length but no breadth, and being but the extension of a point, and an emblem of Unity, and thus of Good, as the divided or broken line is of Duality or Evil. Near these Stars are the Hyades, *five* in number, appropriate to the Fellow-Craft; and close to them the Pleiades, of the master's number, *seven*; and thus these three sacred numbers, consecrated in Masonry as they were in the Pythagorean philosophy, always appear together in the Heavens, when the Bull, emblem of fertility and production, glitters among the Stars, and Aldebarán leads the Hosts of Heaven (*Tsbauth*).

Algenib in Perseus and Almaach and Algol in Andromeda form a right-angled triangle, illustrate the 47th problem, and display the Grand Master's square upon the skies. Denebola in Leo, Arcturus in Boötes, and Spica in Virgo form an equilateral triangle, universal emblem of Perfection, and the Deity with His Trinity of Infinite Attributes, Wisdom, Power,

and Harmony; and that other, the generative, preserving, and destroying Powers. The Three Kings form, with Rigel in Orion, two triangles included in one: and Capella and Menkalina in Auriga, with Bellatrix and Betelgueux in Orion, form two isosceles triangles with β Tauri, that is equidistant from each pair; while the first four make a right-angled parallelogram,--the oblong square so often mentioned in our Degrees.

Julius Firmicus, in his description of the Mysteries, says, "But in those funerals and lamentations which are annually celebrated in honor of Osiris, their defenders pretend a physical reason. They call the seeds of fruit, Osiris; the Earth, Isis; the natural heat, Typhon: and because the fruits are ripened by the natural heat, and collected for the life of man, and are separated from their marriage to the earth, and are sown again when Winter approaches, this they would have to be the death of Osiris: but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris."

No doubt the decay of vegetation and the falling of the leaves,

emblems of dissolution and evidences of the action of that Power that changes Life into Death, in order to bring Life again out of Death, were regarded as signs of that Death that seemed coming upon all Nature; as the springing of leaves and buds and flowers in the spring was a sign of restoration to

life: but these were all secondary, and referred to the Sun as first cause. It was *his* figurative death that was mourned, and not theirs; and that with that death, as with his return to life, many of the stars were connected.

We have already alluded to the relations which the twelve signs of the Zodiac bear to the legend of the Master's Degree. Some other coincidences may have sufficient interest to warrant mention.

Khir-Om was assailed at the East, West, and South Gates of the Temple. The two equinoxes were called, we have seen, by all the Ancients, the Gates of Heaven, and the Syrians and Egyptians considered the Fish (the Constellation near Aquarius, and one of the Stars whereof is Fomalhaut) to be indicative of violence and death.

Khir-Om lay several days in the grave; and, at the Winter Solstice, for five or six days, the length of the days did not perceptibly increase. Then, the Sun commencing again to climb Northward, as Osiris was said to arise from the dead, so Khir-Om was raised, by the powerful attraction of the Lion (Leo), who waited for him at the Summer Solstice, and drew him to himself.

The names of the three assassins may have been adopted from three Stars that we have already named. We search in vain in the Hebrew or Arabic for the names *Jubelo*, *Jubela*, and *Jubelum*. They embody an utter absurdity, and are capable of

no explanation in those languages. Nor are the names *Gibs*, *Gravelot*, *Hobhen*, and the like, in the Ancient and Accepted Rite, any more plausible, or better referable to any ancient language. But when, by the precession of the Equinoxes, the Sun was in Libra at the Autumnal Equinox, he met in that sign, where the reign of Typhon commenced, three Stars forming a triangle, *Zuben-es Chamali* in the West, *Zuben-Hak-Rabi* in the East, and *Zuben-El-Gubi* in the South, the latter immediately below the Tropic of Capricorn, and so within the realm of Darkness. From these names, those of the murderers have perhaps been corrupted. In Zuben-Hak-Rabi we may see the original of Jubelum Akirop; and in Zuben-El-Gubi, that of Jubelo Gibs: and time and ignorance may even have transmuted the words Es Chamali into one as little like them as Gravelot.

p. 489

Isis, the Moon personified, sorrowing sought for her husband. Nine or twelve Fellow-Crafts (the Rites vary as to the number), in white aprons, were sent to search for Khir-Om, in the Legend of the Master's Degree; or, in this Rite, the Nine Knights Elu. Along the path that the Moon travels are nine conspicuous Stars, by which nautical men determine their longitude at Sea;--Arietis, Aldebarán, Pollux, Regulus, Spica Virginis, Antares, Altair, Fomalhaut, and Markab. These might well be said to accompany Isis in her search.

In the York Rite, *twelve* Fellow-Crafts were sent to search for the body of Khir-Om and the murderers. Their number

corresponds with that of the Pleiades and Hyades in Taurus, among which Stars the Sun was found when Light began to prevail over Darkness, and the Mysteries were held. These Stars, we have shown, received early and particular attention from the astronomers and poets. The Pleiades were the Stars of the ocean to the benighted mariner; the. Virgins of Spring, heralding the season of blossoms.

As six Pleiades only are now visible, the number twelve may have been obtained by them, with Aldebarán, and five far more brilliant Stars than any other of the Hyades, in the same region of the Heavens, and which were always spoken of in connection with the Pleiades;--the Three Kings in the belt of Orion, and Bellatrix and Betelgueux on his shoulders; brightest of the flashing starry hosts.

"Canst thou," asks Job, "bind the sweet influences of the Pleiades or loose the bands of Orion?" And in the book of Amos we find these Stars connected with the victory of Light over Darkness: "Seek Him," says that Seer, "that maketh the Seven Stars (the familiar name of the Pleiades), and Orion, AND TURNETH THE SHADOW OF DEATH INTO MORNING."

An old legend in Masonry says that a dog led the Nine this to the cavern where Abiram was hid. Boötes was anciently called Caleb Anubach, a Barking Dog; and was personified in Anubis, who bore the head of a dog, and aided Isis in her search. Arcturus, one of his Stars, fiery red, as if fervent and

zealous, is also connected by Job with the Pleiades and Orion. When Taurus opened the year, Arcturus rose after the Sun, at the time of the Winter Solstice, and seemed searching him through the darkness, until, sixty days afterward, he rose at the same hour, Orion then

also, at the Winter Solstice, rose at noon, and at night seemed to be in search of the Sun.

So, referring again to the time when the Sun entered the Autumnal Equinox, there are nine remarkable Stars that come to the meridian nearly at the same time, rising as Libra sets, and so seeming to chase that Constellation. They are Capella and Menkalina in the Charioteer, Aldebarán in Taurus, Bellatrix, Betelgueux, the Three Kings, and Rigel in Orion. Aldebarán passes the meridian first, indicating his right to .his peculiar title of *Leader*. Nowhere in the heavens are there, near the same meridian, so many splendid Stars. And close behind them, but further South, follows Sirius, the Dog-Star, who showed the nine Elus the way to the murderer's cave.

Besides the division of the signs into the ascending and descending series (referring to the upward and downward progress of the soul), the latter from Cancer to Capricorn, and the former from Capricorn to Cancer, there was another division of them not less important; that of the six superior and six inferior signs; the former, 2455 years before our era, from Taurus to Scorpio, and 300 years before our era, from

Aries to Libra; and the latter, 2455 years B. C. from Scorpio to Taurus, and 300 years B. C. from Libra to Aries; of which we have already spoken, as the two Hemispheres, or Kingdoms of Good and Evil, Light and Darkness; of Ormuzd and Ahriman among the Persians, and Osiris and Typhon among the Egyptians.

With the Persians, the first six Genii, created by Ormuzd, presided over the first six signs, Aries, Taurus, Gemini, Cancer, Leo, and Virgo: and the six evil Genii, or Devs, created by Ahriman, over the six others, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. The soul was fortunate and happy under the Empire of the first six; and began to be sensible of evil, when it passed under the Balance or Libra, the seventh sign. Thus the soul entered the realm of Evil and Darkness when it passed into the Constellations that belong to and succeed the Autumnal Equinox; and it re-entered the realm of Good and Light, when it arrived, returning, at those of the Vernal Equinox. It lost its felicity by means of the Balance, and regained it by means of the Lamb. This is a necessary consequence of the premises; and it is confirmed by the authorities and by emblems still extant.

Sallust the Philosopher, speaking of the Feasts of Rejoicing

p. 491

celebrated at the Vernal Equinox, and those of Mourning, in memory of the rape of Proserpine, at the Autumnal Equinox, says that the former were celebrated, because then is effected,

as it were, the return of the soul toward the Gods; that the time when the principle of Light recovered its superiority over that of Darkness, or day over night, was the most favorable one for souls that tend to re-ascend to their Principle; and that when Darkness and the Night again become victors, was most favorable to the descent of souls toward the infernal regions.

For that reason, the old astrologers, as Firmicus states, fixed the locality of the river Styx in the 8th degree of the Balance. And he thinks that by Styx was allegorically meant the earth.

The Emperor Julian gives the same explanation, but more fully developed. He states, as a reason why the august Mysteries of Ceres and Proserpine were celebrated at the Autumnal Equinox, that at that period of the year men feared lest the impious and dark power of the Evil Principle, then commencing to conquer, should do harm to their souls. They were a precaution and means of safety, thought to be necessary at the moment when the God of Light was passing into the opposite or adverse region of the world; while at the Vernal Equinox there was less to be feared, because then that God, present in one portion of the world, *recalled souls to Him*, he says, and *showed Himself to be their Saviour*. He had a little before developed that theological idea, of the attractive force which the Sun exercises over souls, drawing them to him and raising them to his luminous sphere. He attributes this effect to him at the feasts of Atys, dead and restored to life, or the feasts of Rejoicing, which at the end of three days succeeded the mourning for that death; and he inquires why

those Mysteries were celebrated at the Vernal Equinox. The reason, he says, is evident. As the sun, arriving at the equinoctial point of Spring, drawing nearer to us, increases the length of the days, that period seems most appropriate for those ceremonies. For, besides that there is a great affinity between the substance of Light and the nature of the Gods, the Sun has that occult force of attraction, by which he draws matter toward himself, by means of his warmth, making plants to shoot and grow, etc.; and why can he not, by the same divine and pure action of his rays, attract and draw to him fortunate souls? Then, as light is analogous to the Divine Nature, and favorable to souls. struggling to return to

their First Principle, and as that light so increases at the Vernal Equinox, that the days prevail in duration over the nights, and as the Sun has an attractive force, besides the visible energy of his rays, it follows that souls are attracted toward the solar light. He does not further pursue the explanation; because, he says, it belongs to a mysterious doctrine, beyond the reach of the vulgar and known only to those who understand the mode of action of Deity, like the Chaldæan author whom he cites, who had treated of the Mysteries of Light, or the God with seven rays.

Souls, the Ancients held, having emanated from the Principle of Light, partaking of its destiny here below, cannot be indifferent to nor unaffected by these revolutions of the Great Luminary, alternately victor and overcome during every Solar

revolution.

This will be found to be confirmed by an examination of some of the Symbols used in the Mysteries. One of the most famous of these was THE SERPENT, the peculiar Symbol also of this Degree. The Cosmogony of the Hebrews and that of the Gnostics designated this reptile as the author of the fate of Souls. It was consecrated in the Mysteries of Bacchus and in those of Eleusis. Pluto overcame the virtue of Proserpine under the form of a serpent; and, like the Egyptian God Serapis, was always pictured seated on a serpent, or with that reptile entwined about him. It is found on the Mithriac Monuments, and supplied with attributes of Typhon to the Egyptians. The sacred basilisc, in coil, with head and neck erect, was the royal ensign of the Pharaohs. Two of them were entwined around and hung suspended from the winged Globe on the Egyptian Monuments. On a tablet in one of the Tombs at Thebes, a God with a spear pierces a serpent's head. On a tablet from the Temple of Osiris at Philæ is a tree, with a man on one side, and a woman on the other, and in front of the woman an erect basilisc, with horns on its head and a disk between the horns. The head of Medusa was encircled by winged snakes, which, the head removed, left the Hierogram or Sacred Cypher of the Ophites or Serpent-worshippers. And the Serpent, in connection with the Globe or circle, is found upon the monuments of all the Ancient Nations.

Over Libra, the sign through which souls were said to descend or fall, is found, on the Celestial Globe, the Serpent, grasped

by Serpentarius, the Serpent-bearer. The head of the reptile is under Corona Borealis, the Northern Crown, called by Ovid, *Libera*, or

p. 493

[paragraph continues] *Proserpine*; and the two Constellations rise, with the Balance, after the Virgin (or Isis), whose feet rest on the eastern horizon at Sunrise on the day of the equinox. As the Serpent extends over both signs, Libra and Scorpio, it has been the gate through which souls descend, during the whole time that those two signs in succession marked the Autumnal Equinox. To this alluded the Serpent, which, in the Mysteries of Bacchus Saba-Zeus, was flung into the bosom of the Initiate.

And hence came the enigmatical expression, *the Serpent engenders the Bull, and the Bull the Serpent*; alluding to the two ad-verse constellations, answering to the two equinoxes, one of which rose as the other set, and which were at the two points of the heavens through which souls passed, ascending and descending. By the Serpent of Autumn, souls fell; and they were regenerated again by the Bull on which Mithras sate, and whose attributes Bacchus-Zagreus and the Egyptian Osiris assumed, in their Mysteries, wherein were represented the fall and regeneration of souls, by the Bull slain and restored to life.

Afterward the regenerating Sun assumed the attributes of *Aries* or the Lamb; and in the Mysteries of Ammon, souls

were regenerated by passing through that sign, after having fallen through the Serpent.

The Serpent-bearer, or Ophicus, was Æsculapius, God of Healing. In the Mysteries of Eleusis, that Constellation was placed in the eighth Heaven: and on the eighth day of those Mysteries, the feast of Æsculapius was celebrated. It was also termed Epidaurus, or the feast of the Serpent of Epidaurus. The Serpent was sacred to Æsculapius; and was connected in various ways with the mythological adventures of Ceres.

So the libations to Souls, by pouring wine on the ground, and looking toward the two gates of Heaven, those of day and night, referred to the ascent and descent of Souls.

Ceres and the Serpent, Jupiter Ammon and the Bull, all figured in the Mysteries of Bacchus. Suppose Aries, or Jupiter Ammon occupied by the Sun setting in the West;--Virgo (Ceres) will be on the Eastern horizon, and in her train the Crown, or Proserpine. Suppose Taurus setting;--then the Serpent is in the East; and reciprocally; so that Jupiter Ammon, or the Sun of Aries, causes the Crown to rise after the Virgin, in the train of which comes the Serpent. Place reciprocally the Sun at the other equinox,

p. 494

with the balance in the West, in conjunction with the Serpent under the Crown; and we shall see the Bull and the Pleiades rise in the East. Thus are explained all the fables as to the

generation of the Bull by the Serpent and of the Serpent by the Bull, the biting of the testicles of the Bull by the Scorpion, on the Mithriac Monuments; and that Jupiter made Ceres with child by tossing into her bosom the testicles of a Ram.

In the Mysteries of the bull-horned Bacchus, the officers held serpents in their hands, raised them above their heads, and cried aloud "Eva!" the generic oriental name of the serpent, and the particular name of the constellation in which the Persians placed Eve and the serpent. The Arabians call it *Hevan*, Ophiucus himself, *Hawa*, and the brilliant star in his head, *Ras-al-Hawa*. The use of this word *Eva* or *Evoë* caused Clemens of Alexandria to say that the priests in the Mysteries invoked *Eve*, by whom evil was brought into the world.

The mystic winnowing-fan, encircled by serpents, was used in the feasts of Bacchus. In the Isiac Mysteries a basilisc twined round the handle of the mystic vase. The Ophites fed a serpent in a mysterious ark, from which they took him when they celebrated the Mysteries, and allowed him to glide among the sacred bread. The Romans kept serpents in the Temples of Bona Dea and Æsculapius. In the Mysteries of Apollo, the pursuit of Latona by the serpent Python was represented. In the Egyptian Mysteries, the dragon Typhon pursued Isis.

According to Sanchoniathon, TAAUT, the interpreter of Heaven to men, attributed something divine to the nature of the dragon and serpents, in which die Phœnicians and Egyptians followed him. They have more vitality, more

spiritual force, than any other creature; of a fiery nature, shown by the rapidity of their motions, without the limbs of other animals. They assume many shapes and attitudes, and dart with extraordinary quickness and force. When they have reached old age, they throw off that age and are young again, and increase in size and strength, for a certain period of years.

The Egyptian Priests fed the sacred serpents in the temple at Thebes. Taaut himself had in his writings discussed these mysteries in regard to the serpent. Sanchoniathon said in another work, that the serpent was immortal, and re-entered into himself; which, according to some ancient theosophists, particularly those

p. 495

of India, was an attribute of the Deity. And he also said that the serpent never died, unless by a violent death.

The Phœnicians called the serpent *Agathodemon* [the good spirit]; and Kneph was the Serpent-God of the Egyptians.

The Egyptians, Sanchoniathon said, represented the serpent with the head of a hawk, on account of the swift flight of that bird: and the chief Hierophant, the sacred interpreter, gave very mysterious explanations of that symbol; saying that such a serpent was a very divine creature, and that, opening his eyes, he lighted with their rays the whole of first-born space: when he closes them, it is darkness again. In reality, the hawk-headed serpent, genius of light, or good genius, was the

symbol of the Sun.

In the hieroglyphic characters, a snake was the letter T or DJ. It occurs many times on the Rosetta stone. The horned serpent was the hieroglyphic for a God.

According to Eusebius, the Egyptians represented the world by a blue circle, sprinkled with flames, within which was extended a serpent with the head of a hawk. Proclus says they represented the four quarters of the world by a cross, and the soul of the world, or Kneph, by a serpent surrounding it in the form of a circle.

We read in Anaxagoras, that Orpheus said, that the water, and the vessel that produced it, were the primitive principles of things, and together gave existence to an animated being, which was a serpent, with two heads, one of a lion and the other of a bull, between which was the figure of a God whose name was Hercules or Kronos: that from Hercules came the egg of the world, which produced Heaven and earth, by dividing itself into two hemispheres: and that the God Phanes, which issued from that egg, was in the shape of a serpent.

The Egyptian Goddess *Ken*, represented standing naked on a lion, held two serpents in her hand. She is the same as the *Astarte* or *Ashtaroth* of the Assyrians. *Hera*, worshipped in the Great Temple at Babylon, held in her right hand a serpent by the head; and near *Khea*, also worshipped there, were two large silver serpents.

In a sculpture from Kouyunjik, two serpents attached to poles are near a fire-altar, at which two eunuchs are standing. Upon it is the sacred fire, and a bearded figure leads a wild goat to the sacrifice.

p. 496

The serpent of the Temple of Epidaurus was sacred to *Æsculapius*, the God of Medicine, and 462 years after the building of the city, was taken to Rome after a pestilence.

The Phœnicians represented the God *Nomu* (*Kneph* or *Amun-Kneph*) by a serpent. In Egypt, a Sun supported by two asps was the emblem of *Horhat* the good genius; and the serpent with the winged globe was placed over the doors and windows of the Temples as a tutelary God. Antipater of Sidon calls *Amun* "the renowned Serpent," and the Cerastes is often found embalmed in the Thebaid.

On ancient Tyrian coins and Indian medals, a serpent was represented, coiled round the trunk of a tree. *Python*, the Serpent Deity, was esteemed oracular; and the tripod at Delphi was a triple-headed serpent of gold.

The portals of all the Egyptian Temples are decorated with the hierogram of the Circle and the Serpent. It is also found upon the Temple of Naki-Rustan in Persia; on the triumphal arch at Pechin, in China; over the gates of the great Temple of Chaundi Teeva, in Java; upon the walls of Athens; and in the Temple of Minerva at Tegea. The Mexican hierogram was

formed by the intersecting of two great Serpents, which described the circle with their bodies, and had each a human head in its mouth.

All the Buddhists crosses in Ireland had serpents carved upon them. Wreaths of snakes are on the columns of the ancient Hindu Temple at Burwah-Sangor.

Among the Egyptians, it was a symbol of Divine Wisdom, when extended at length; and, with its tail in its mouth, of Eternity.

In the ritual of Zoroaster, the Serpent was a symbol of the Universe. In China, the ring between two Serpents was the symbol of the world governed by the power and wisdom of the Creator. The Bacchanals carried serpents in their hands or round their heads.

The Serpent entwined round an Egg, was a symbol common to the Indians, the Egyptians, and the Druids. It referred to the creation of the Universe. A Serpent with an egg in his mouth was a symbol of the Universe containing within itself the germ of all things that the Sun develops.

The property possessed by the Serpent, of casting its skin, and apparently renewing its youth, made it an emblem of eternity and immortality. The Syrian women still employ it as a charm against

barrenness, as did the devotees of Mithras and Saba-Zeus. The Earth-born civilizers of the early world, Fohi, Cecrops, and Erechtheus, were half-man, half-serpent. The snake was the guardian of the Athenian Acropolis. NAKHUSTAN, the brazen serpent of the wilderness, became naturalized among the Hebrews as a token of healing power. "Be ye," said Christ, "wise as serpents, and harmless as doves."

The Serpent was as often a symbol of malevolence and enmity. It appears among the emblems of Siva-Roudra, the power of desolation and death: it is the bane of Aëpytus, Idom, Archemorus, and Philoctetes: it gnaws the roots of the tree of life in the Eddas, and bites the heel of unfortunate Eurydice. In Hebrew writers it is generally a type of evil; and is particularly so in the Indian and Persian Mythologies. When the Sea is churned by Mount Mandar rotating within the coils of the Cosmical Serpent Vasouki, to produce the Amrita or water of immortality, the serpent vomits a hideous poison, which spreads through and infects the Universe, but which Vishnu renders harmless by swallowing it. Ahriman in serpent-form invades the realm of Ormuzd; and the Bull, emblem of life, is wounded by him and dies. It was therefore a religious obligation with every devout follower of Zoroaster to exterminate reptiles, and other impure animals, especially serpents. The moral and astronomical significance of the Serpent were connected. It became a maxim of the Zend-Avesta, that Ahriman, the Principle of Evil, made the Great Serpent of Winter, who assaulted the creation of Ormuzd.

A serpent-ring was a well-known symbol of time: and to express dramatically how time preys upon itself, the Egyptian priests fed vipers in a subterranean chamber, as it were in the sun's Winter abode on the fat of bulls, or the year's plenteousness. The dragon of Winter pursues Ammon, the golden ram, to Mount Casius. The Virgin of the zodiac is bitten in the heel by Serpens, who, with Scorpio, rises immediately behind her; and as honey, the emblem of purity and salvation, was thought to be an antidote to the serpent's bite, so the bees of Aristæus, the emblems of nature's abundance, are destroyed through the agency of the serpent, and regenerated within the entrails of the Vernal Bull.

The Sun-God is finally victorious. Chrishna crushes the head of the serpent Calyia; Apollo destroys Python, and Hercules that Lernæan monster whose poison festered in the foot of Philoctetes,

p. 498

of Mopsus, of Chiron, or of Sagittarius. The infant Hercules destroys the pernicious snakes detested of the gods, and ever, like St. George of England and Michael the Archangel, wars against hydras and dragons.

The eclipses of the sun and moon were believed by the orientals to be caused by the assaults of a dæmon in dragon-form; and they endeavored to scare away the intruder by shouts and menaces. This was the original Leviathan or Crooked Serpent of old, transfixed in the olden time by the

power of Jehovah, and suspended as a glittering trophy in the sky; yet also the Power of Darkness supposed to be ever in pursuit of the Sun and Moon. When it finally overtakes them, it will entwine them in its folds, and prevent their shining. In the last Indian Avatara, as in the Eddas, a serpent vomiting flames is expected to destroy the world, The serpent presides over the close of the year, where it guards the approach to the golden fleece of Aries, and the three apples or seasons of the Hesperides; presenting a formidable obstacle to the career of the Sun-God. The Great Destroyer of snakes is occasionally married to them; Hercules with the northern dragon begets the three ancestors of Scythia; for the Sun seems at one time to rise victorious from the contest with darkness, and at another to sink into its embraces. The northern constellation Draco, whose sinuosities wind like a river through the wintry bear, was made the astronomical cincture of the Universe, as the serpent encircles the mundane egg in Egyptian hieroglyphics.

The Persian Ahriman was called "The old serpent, the liar from the beginning, the Prince of Darkness, and the rover up and down." The Dragon was a well-known symbol of the waters and of great rivers; and it was natural that by the pastoral Asiatic Tribes, the powerful nations of the alluvial plains in their neighborhood who adored the dragon or Fish, should themselves be symbolized under the form of dragons; and overcome by the superior might of the Hebrew God, as monstrous Leviathans maimed and destroyed by him. Ophioneus, in the old Greek Theology, warred against Kronos, and was overcome and cast into his proper element,

the sea. There he is installed as the Sea-God Oannes or Dragon, the Leviathan of the watery half of creation, the dragon who vomited a flood of water after the persecuted woman of the Apocalypse, the monster who threatened to devour Hesione and Andromeda, and who for a time became the grave of Hercules and

p. 499

[paragraph continues] Jonah; and he corresponds with the obscure name of *Rahab*, whom Jehovah is said in Job to have transfixed and overcome.

In the Spring, the year or Sun-God appears as Mithras or Europa mounted on the Bull; but in the opposite half of the Zodiac he rides the emblem of the waters, the winged horse of Nestor or Poseidon: and the Serpent, rising heliacally at the Autumnal Equinox, besetting with poisonous influence the cold constellation Sagittarius, is explained as the reptile in the path who "bites the horse's heels, so that his rider falls backward." The same serpent, the Oannes Aphrenos or Musaros of Syncellus, was the Midgard Serpent which Odin sunk beneath the sea, but which grew to such a size as to encircle the whole earth.

For these Asiatic symbols of the contest of the Sun-God with the Dragon of darkness and Winter were imported not only into the Zodiac, but into the more homely circle of European legend; and both Thor and Odin fight with dragons, as Apollo did with Python, the great scaly snake, Achilles with the

Scamander, and Bellerophon with the Chimæra. In the apocryphal book of Esther, dragons herald "a day of darkness and obscurity"; and St. George of England, a problematic Cappadocian Prince, was originally only a varying form of Mithras. Jehovah is said to have "cut Rahab and wounded the dragon." The latter is not only the type of earthly desolation, the dragon of the deep waters, but also the leader of the banded conspirators of the sky, of the rebellious stars, which, according to Enoch, "came not at the right time"; and his tail drew a third part of the Host of Heaven, and cast them to the earth. Jehovah "divided the sea by his strength, and broke the heads of the Dragons in the waters." And according to the Jewish and Persian belief, the Dragon would, in the latter days, the Winter of time, enjoy a short period of licensed impunity, which would be a season of the greatest suffering to the people of the earth; but he would finally be bound or destroyed in the great battle of Messiah; or, as it seems intimated by the Rabbinical figure of being eaten by the faithful, be, like Ahriman or Vasouki, ultimately absorbed by and united with the Principle of good.

Near the image of Rhea, in the Temple of Bel at Babylon, were two large serpents of silver, says Diodorus, each weighing thirty talents; and in the same temple was an image of Juno, holding in her right hand the head of a serpent. The Greeks called Bel

p. 500

[paragraph continues] *Beliar*; and Hesychius interprets that word to

mean a dragon or great serpent. We learn from the book of Bel and the Dragon, that in Babylon was kept a great, live serpent, which the people worshipped.

The Assyrians, the Emperors of Constantinople, the Parthians, Scythians, Saxons, Chinese, and Danes all bore the serpent as a standard, and among the spoils taken by Aurelian from Zenobia were such standards, *Persici Dracones*. The Persians represented Ormuzd and Ahriman by two serpents, contending for the mundane egg. Mithras is represented with a lion's head and human body, encircled by a serpent. In the Sadder is this precept: "When you kill serpents, you will repeat the Zend-Avesta, and thence you will obtain great merit; for it is the same as if you had killed so many devils."

Serpents encircling rings and globes, and issuing from globes, are common in the Persian, Egyptian, Chinese, and Indian monuments. Vishnu is represented reposing on a coiled serpent, whose folds form a canopy over him. Mahadeva is represented with a snake around his neck, one around his hair, and armlets of serpents on both arms. Bhairava sits on the coils of a serpent, whose head rises above his own. Parvati has snakes about her neck and waist. Vishnu is the Preserving Spirit, Mahadeva is Siva, the Evil Principle, Bhairava is his son, and Parvati his consort. The King of Evil Demons was called in Hindū Mythology, *Naga*, the King of Serpents, in which name we trace the Hebrew *Nachash*, serpent.

In Cashmere were seven hundred places where carved images

of serpents were worshipped; and in Thibet the great Chinese Dragon ornamented the Temples of the Grand Lama. In China, the dragon was the stamp and symbol of royalty, sculptured in all the Temples, blazoned on the furniture of the houses, and interwoven with the vestments of the chief nobility. The Emperor bears it as his armorial device; it is engraved on his sceptre and diadem, and on all the vases of the imperial palace. The Chinese believe that there is a dragon of extraordinary strength and sovereign power, in Heaven, in the air, on the waters, and on the mountains. The God Fohi is said to have had the form of a man, terminating in the tail of a snake, a combination to be more fully explained to you in a subsequent Degree.

The dragon and serpent are the 5th and 6th signs of the Chinese

p. 501

[paragraph continues] Zodiac; and the Hindus and Chinese believe that, at every eclipse, the sun or moon is seized by a huge serpent or dragon, the serpent *Asootee* of the Hindus, which enfolds the globe and the constellation Draco; to which also refers "the War in Heaven, when Michael and his Angels fought against the dragon."

Sanchoniathon says that Taaut was the author of the worship of serpents among the Phœnicians. He "consecrated," he says, "the species of dragons and serpents; and the Phœnicians and Egyptians followed him in this superstition." He was "the first

who made an image of Cœlus"; that is; who represented the Heavenly Hosts of Stars by visible symbols; and was probably the same as the Egyptian Thoth. On the Tyrian coins of the age of Alexander, serpents are represented in many positions and attitudes, coiled around trees, erect in front of altars, and crushed by the Syrian Hercules.

The seventh letter of the Egyptian alphabet, called *Zeuta* or *Life*, was sacred to Thoth, and was expressed by a serpent standing on his tail; and that Deity, the God of healing, like Æsculapius, to whom the serpent was consecrated, leans on a knotted stick around which coils a snake. The Isiac tablet, describing the Mysteries of Isis, is charged with serpents in every part, as her emblems. The *Asp* was specially dedicated to her, and is seen on the heads of her statues, on the bonnets of her priests, and on the tiaras of the Kings of Egypt. Serapis was sometimes represented with a human head and serpentine tail: and in one engraving two minor Gods are represented with him, one by a serpent with a bull's head, and the other by a serpent with the radiated head of a lion.

On an ancient sacrificial vessel found in Denmark, having several compartments, a serpent is represented attacking a kneeling boy, pursuing him, retreating before him, appealed to beseechingly by him, and conversing with him. We are at once reminded of the Sun at the new year represented by a child sitting on a lotus, and of the relations of the Sun of Spring with the Autumnal Serpent, pursued by and pursuing him, and in conjunction with him. Other figures on this vessel

belong to the Zodiac.

The base of the *tripod* of the Pythian Priestess was a triple-headed serpent of brass, whose body, folded in circles growing wider and wider toward the ground, formed a conical column, while the three heads, disposed triangularly, upheld the *tripod*

p. 502

of gold. A similar column was placed on a pillar in the Hippodrome at Constantinople, by the founder of that city; one of the heads of which is said to have been broken off by Mahomet the Second, by a blow with his iron mace.

The British God Hu was called "The Dragon--Ruler of the World," and his car was drawn by serpents. His ministers were styled *adders*. A Druid in a poem of Taliessin says, "I am a Druid, I am an *Architect*, I am a Prophet, I am a *Serpent* (Gnadi)." The Car of the Goddess Ceridwen also was drawn by serpents.

In the elegy of Uther Pendragon, this passage occurs in a description of the religious rites of the Druids: "While the Sanctuary is earnestly invoking *The Gliding King*, before whom the *Fair One* retreats, upon the evil that covers the huge stones; whilst the Dragon moves round over the places which contain vessels of drink-offering, whilst the drink-offering is in *the Golden Horns*;" in which we readily discover the mystic and obscure allusion to the Autumnal

Serpent pursuing the Sun along the circle of the Zodiac, to the celestial cup or crater, and the Golden horns of Virgil's milk-white Bull; and, a line or two further on, we find the Priest imploring the victorious *Beli*, the Sun-God of the Babylonians.

With the serpent, in the Ancient Monuments, is very often found associated the Cross. The Serpent upon a Cross was an Egyptian Standard. It occurs repeatedly upon the Grand Stair-case of the Temple of Osiris at Philæ; and on the pyramid of Ghizeh are represented two kneeling figures erecting a Cross, on the top of which is a serpent erect. The *Crux Ansata* was a Cross with a coiled Serpent above it; and it is perhaps the most common of all emblems on the Egyptian Monuments, carried in the hand of almost every figure of a Deity or a Priest. It was, as we learn by the monuments, the form of the iron tether-pins, used for making fast to the ground the cords by which young animals were confined: and as used by shepherds, became a symbol of Royalty to the Shepherd Kings.

A Cross like a Teutonic or Maltese one, formed by four curved lines within a circle, is also common on the Monuments, and represented the Tropics and the Colures.

The Caduceus, borne by Hermes or Mercury, and also by Cybele, Minerva, Anubis, Hercules Ogmius the God of the Celts, and the personified Constellation Virgo, was a winged wand, entwined by

two serpents. It was originally a simple Cross, symbolizing the equator and equinoctial Colure, and the four elements proceeding from a common centre. This Cross, surmounted by a circle, and that by a crescent, became an emblem of the Supreme Deity--or of the active power of generation and the passive power of production conjoined,--and was appropriated to Thoth or Mercury. It then assumed an improved form, the arms of the Cross being changed into wings, and the circle and crescent being formed by two snakes, springing from the wand, forming a circle by crossing each other, and their heads making the horns of the crescent; in which form it is seen in the hands of Anubis.

The triple Tau, in the centre of a circle and a triangle, typifies the Sacred Name; and represents the Sacred Triad, the Creating, Preserving, and Destroying Powers; as well as the three great lights of Masonry. If to the Masonic point within a Circle, and the two parallel lines, we add the single Tau Cross, we have the Ancient Egyptian Triple Tau.

A column in the form of a cross, with a circle over it, was used by the Egyptians to measure the increase of the inundations of the Nile. The Tau and Triple Tau are found in many Ancient Alphabets.

With the Tau or the Triple Tau may be connected, within two circles, the double cube, or perfection; or the perfect ashlar.

The *Crux Ansata* is found on the sculptures of Khorsabad; on the ivories from Nimroud, of the same age, carried by an Assyrian Monarch; and on cylinders of the later Assyrian period.

As the single Tau represents the one God, so, no doubt, the Triple Tau, the origin of which cannot be traced, was meant to represent the Trinity of his attributes, the three Masonic pillars, WISDOM, STRENGTH, and HARMONY.

The Prophet Ezekiel, in the 4th verse of the 9th chapter, says: "And the Lord said unto him, 'Go through the midst of the city, through the midst of Jerusalem, and mark the letter TAU upon the foreheads of those that sigh and mourn for all the abominations that be done in the midst thereof." So the Latin Vulgate, and the probably most ancient copies of the Septuagint translate the passage. This *Tau* was in the form of the cross of this Degree, and it was the emblem of *life* and *salvation*. The Samaritan Tau and the Ethiopic *Tavvi* are the evident prototype of the Greek τ; and we learn from Tertullian, Origen, and St. Jerome,

that the Hebrew *Tau* was anciently written in the form of a Cross.

In ancient times the mark *Tau* was set on those who had been acquitted by their judges, as a symbol of innocence. The military commanders placed it on soldiers who escaped

unhurt from the field of battle, as a sign of their safety under the Divine Protection.

It was a sacred symbol among the Druids. Divesting a tree of part of its branches, they left it in the shape of a Tau Cross, preserved it carefully, and consecrated it with solemn ceremonies. On the tree they cut deeply the word THAU, by which they meant God. On the right arm of the Cross, they inscribed the word HESULS, on the left BELEN or BELENUS, and on the middle of the trunk THARAMIS. This represented the sacred *Triad*.

It is certain that the Indians, Egyptians, and Arabians paid veneration to the sign of the Cross, thousands of years before the coming of Christ. Everywhere it was a sacred symbol. The Hindus and the Celtic Druids built many of their Temples in the form of a Cross, as the ruins still remaining clearly show, and particularly the ancient Druidical Temple at Classerniss in the Island of Lewis in Scotland. The Circle is of 12 Stones. On each of the sides, east, west, and south, are three. In the centre was the image of the Deity; and on the north an avenue of twice nineteen stones, and one at the entrance. The Supernal Pagoda at Benares is in the form of a Cross; and the Druidical subterranean grotto at New Grange in Ireland.

The Statue of Osiris at Rome had the same emblem. Isis and Ceres also bore it; and the caverns of initiation were constructed in that shape with a pyramid over the *Sacellum*.

Crosses were cut in the stones of the Temple of Serapis in Alexandria; and many Tau Crosses are to be seen in the sculptures of Alabastion and Esné, in Egypt. On coins, the symbol of the Egyptian God Kneph was a Cross within a Circle.

The Crux Ansata was the particular emblem of Osiris, and his sceptre ended with that figure. It was also the emblem of Hermes, and was considered a Sublime Hieroglyphic, possessing mysterious powers and virtues, as a wonder-working amulet.

The Sacred Tau occurs in the hands of the mummy-shaped figures between the forelegs of the row of Sphynxes, in the great avenue leading from Luxor to Karnac. By the Tau Cross the

p. 505

[paragraph continues] Cabalists expressed the number 10, a perfect number, denoting Heaven, and the Pythagorean Tetractys, or incommunicable name of God. The Taft Cross is also found on the stones in front of the door of the Temple of Amunoth III, at Thebes, who reigned about the time when the Israelites took possession of Canaan: and the Egyptian Priests carried it in all the sacred processions.

Tertullian, who had been initiated, informs us that the Tau was inscribed on the forehead of every person who had been admitted into the Mysteries of Mithras.

As the simple Tau represented Life, so, when the Circle, symbol of Eternity, was added, it represented Eternal Life.

At the Initiation of a King, the Tau, as the emblem of life and key of the Mysteries, was impressed upon his lips.

In the Indian Mysteries, the Tau Cross, under the name of *Tiluk*, was marked upon the body of the candidate, as a sign that he was set apart for the Sacred Mysteries.

On the upright tablet of the King, discovered at Nimroud, are the names of thirteen Great Gods (among which are YAV and BEL); and the left-hand character of every one is a cross composed of two cuneiform characters.

The Cross appears upon an Ancient Phœnician medal found in the ruins of Citium; on the very ancient Buddhist Obelisk near Ferns in Ross-shire; on the Buddhist Round Towers in Ireland, and upon the splendid obelisk of the same era at Forres in Scot-land.

Upon the facade of a temple at Kalabche in Nubia are three regal figures, each holding a Crux Ansata.

Like the Subterranean Mithriatic Temple at New Grange in Scotland, the Pagodas of Benares and Mathura were in the form of a Cross. Magnificent Buddhist Crosses were erected, and are still standing, at Clonmacnoise, Finglas, and Kilcullen in Ireland. Wherever the monuments of Buddhism are found,

in India, Ceylon, or Ireland, we find the Cross: for Buddha or Boudh was represented to have been crucified.

All the planets known to the Ancients were distinguished by the Mystic Cross, in conjunction with the solar or lunar symbols; Saturn by a cross over a crescent, Jupiter by a cross under a crescent, Mars by a cross resting obliquely on a circle, Venus by a cross under a circle, and Mercury by a cross surmounted by a circle and that by a crescent.

The Solstices, Cancer and Capricorn, the two Gates of Heaven, are the two pillars of Hercules, beyond which he, the Sun, never journeyed: and they still appear in our Lodges, as the two great columns, Jachin and Boaz, and also as the two parallel lines that bound the circle, with a point in the centre, emblem of the Sun, between the two tropics of Cancer and Capricorn.

The Blazing Star in our Lodges, we have already said, represents Sirius, Anubis, or Mercury, Guardian and Guide of Souls. Our Ancient English brethren also considered it an emblem of the Sun. In the old Lectures they said: "The Blazing Star or Glory in the centre refers us to that Grand Luminary the Sun, which enlightens the Earth, and by its genial influence dispenses blessings to mankind." It is also said in those lectures to be an emblem of Prudence. The word *Prudentia* means, in its original and fullest signification, *Foresight*: and accordingly the Blazing Star has been regarded

as an emblem of Omniscience, or the All-Seeing Eye, which to the Ancients was the Sun.

Even the Dagger of the Elu of Nine is that used in the Mysteries of Mithras; which, with its blade black and hilt white, was an emblem of the two principles of Light and Darkness.

Isis, the same as Ceres, was, as we learn from Eratosthenes, the Constellation Virgo, represented by a woman holding an ear of wheat. The different emblems which accompany her in the description given by Apuleius, a serpent on either side, a golden vase, with a serpent twined round the handle, and the animals that marched in procession, the bear, the ape, and Pegasus, represented the Constellations that, rising with the. Virgin, when on the day of the Vernal Equinox she stood in the Oriental gate of Heaven, brilliant with the rays of the full moon, seemed to march in her train.

The cup, consecrated in the Mysteries both of Isis and Eleusis, was the Constellation Crater or the Cup. The sacred vessel of the Isiac ceremony finds its counterpart in the Heavens. The Olympic robe presented to the Initiate, a magnificent mantle, covered with figures of serpents and animals, and under which were twelve other sacred robes, wherewith he was clothed in the sanctuary, alluded to the starry Heaven and the twelve signs: while the seven preparatory immersions in the sea alluded to the seven spheres, through which the soul plunged, to arrive here below and take up its abode in a body.

The Celestial Virgin, during the last three centuries that preceded the Christian era, occupied the horoscope or Oriental point, and that gate of Heaven through which the Sun and Moon ascended above the horizon at the two equinoxes. Again it occupied it at midnight, at the Winter Solstice, the precise moment when the year commenced. Thus it was essentially connected with the march of times and seasons, of the Sun, the Moon, and day and night, at the principal epochs of the year. At the equinoxes were celebrated the greater and lesser Mysteries of Ceres. When souls descended past the Balance, at the moment when the Sun occupied that point, the Virgin rose before him; she stood at the gates of day and opened them to him. Her brilliant Star, Spica Virginis, and Arcturus, in Boötes, northwest of it, heralded his coming. When he had returned to the Vernal Equinox, at the moment when souls were generated, again it was the Celestial Virgin that led the march of the signs of night; and in her stars came the beautiful full moon of that month. Night and day were in succession introduced by her, when they began to diminish in length; and souls, before arriving at the gates of Hell, were also led by her. In going through these signs, they passed the Styx in the 8th Degree of Libra. She was the famous Sibyl who initiated Eneas, and opened to him the way to the infernal regions.

This peculiar situation of the Constellation Virgo, has caused it to enter into all the sacred fables in regard to nature, under different names and the most varied forms. It often takes the

name of Isis or the Moon, which, when at its full at the Vernal Equinox, was in union with it or beneath its feet. Mercury (or Anubis) having his domicile and exaltation in the sign Virgo, was, in all the sacred fables and Sanctuaries, the inseparable companion of Isis, without whose counsels she did nothing.

This relation between the emblems and mysterious recitals of the initiations, and the Heavenly bodies and order of the world, was still more clear in the Mysteries of Mithras, adored as the Sun in Asia Minor, Cappadocia, Armenia, and Persia, and whose Mysteries went to Rome in the time of Sylla. This is amply proved by the descriptions we have of the Mithriac cave, in which were figured the two movements of the Heavens, that of the fixed Stars and that of the Planets, the Constellations, the eight mystic gates of the spheres, and the symbols of the elements. So on a celebrated monument of that religion, found at Rome, were figured,

p. 508

the Serpent or Hydra under Leo, as in the Heavens, the Celestial Dog, the Bull, the Scorpion, the Seven Planets, represented by seven altars, the Sun, Moon, and emblems relating to Light, to Darkness, and to their succession during the year, where each in turn triumphs for six months.

The Mysteries of Atys were celebrated when the Sun entered Aries; and among the emblems was a ram at the foot of a tree which was being cut down.

Thus, if not the whole truth, it is yet a large part of it, that the Heathen Pantheon, in its infinite diversity of names and personifications, was but a multitudinous, though in its origin unconscious allegory, of which physical phenomena, and principally the Heavenly Bodies, were the fundamental types. The glorious images of Divinity which formed Jehovah's Host, were the Divine Dynasty or real theocracy which governed the early world; and the men of the golden age, whose looks held commerce with the skies, and who watched the radiant rulers bringing Winter and Summer to mortals, might be said with poetic truth to live in immediate communication with Heaven, and, like the Hebrew Patriarchs, to see God face to face. Then the Gods introduced their own worship among mankind: then Oannes, Oe or Aquarius rose from the Red Sea to impart science to the Babylonians; then the bright Bull legislated for India and Crete; and the Lights of Heaven, personified as Liber and Ceres, hung the Bœotian hills with vine-yards, and gave the golden sheaf to Eleusis. The children of men were, in a sense, allied or married, to those sons of God who sang the jubilee of creation; and the encircling vault with its countless Stars, which to the excited imagination of the solitary Chaldæan wanderer appeared as animated intelligences, might naturally be compared to a gigantic ladder, on which, in their rising and setting, the Angel luminaries appeared to be ascending and descending between earth and Heaven. The original revelation died out of men's memories; they worshipped the Creature instead of the Creator; and holding all earthly things as connected by eternal links of harmony and sympathy with the heavenly bodies, they united in one view astronomy, astrology, and religion.

Long wandering thus in error, they at length ceased to look upon the Stars and .external nature as Gods; and by directing their attention to the microcosm or narrower world of self, they again became acquainted with the True Ruler and Guide of the Universe,

and used the old fables and superstitions as symbols and allegories, by which to convey and under which to hide the great truths which had faded out of most men's remembrance.

In the Hebrew writings, the term "Heavenly Hosts" includes not only the counsellors and emissaries of Jehovah, but also the celestial luminaries; and the stars, imagined in the East to be animated intelligences, presiding over human weal and woe, are identified with the more distinctly impersonated messengers or angels, who execute the Divine decrees, and whose predominance in Heaven is in mysterious correspondence and relation with the powers and dominions of the earth. In Job, the Morning Stars and the Sons of God are identified; they join in the same chorus of praise to the Almighty; they are both susceptible of joy; they walk in brightness, and are liable to impurity and imperfection in the sight of God. The Elohim originally included not only foreign superstitious forms, but also all that host of Heaven which was revealed in poetry to the shepherds of the desert, now as an encampment of warriors, now as careering in chariots of fire, and now as winged messengers, ascending and descending the vault of Heaven, to communicate the will of

God to mankind.

"The Eternal," says the Bereshith Rabba to Genesis, "called forth Abraham and his posterity out of the dominion of the stars; by nature, the Israelite was a servant to the stars, and born under their influence, as are the heathen; but by virtue of the law given on Mount Sinai, he became liberated from this degrading servitude." The Arabs had a similar legend. The Prophet Amos explicitly asserts that the Israelites, in the desert, worshipped, not Jehovah, but Moloch, or a Star-God, equivalent to Saturn. The Gods El or Jehovah were not merely planetary or solar. Their symbolism, like that of every other Deity, was coextensive with nature, and with the mind of man. Yet the astrological character is assigned even to Jehovah. He is described as seated on the pinnacle of the Universe, leading forth the Hosts of Heaven, and telling them unerringly by name and number. His stars are His sons and His eyes, which run through the whole world, keeping watch over men's deeds. The stars and planets were properly the angels. In Pharisaic tradition, as in the phraseology of the New Testament, the Heavenly Host appears as an Angelic Army, divided into regiments and brigades, under the command

of imaginary chiefs, such as Massaloth, Legion, Kartor Gistra, etc.,--each Gistra being captain of 365,000 myriads of stars. The Seven Spirits which stand before the throne, spoken of by several Jewish writers, and generally presumed to have been

immediately derived from the Persian Amshaspands, were ultimately the seven planetary intelligences, the original model of the seven-branched golden candlestick exhibited to Moses on God's mountain. The stars were imagined to have fought in their courses against Sisera. The heavens were spoken of as holding a predominance over earth, as governing it by signs and ordinances, and as containing the elements of that astrological wisdom, more especially cultivated by the Babylonians and Egyptians.

Each nation was supposed by the Hebrews to have its own guardian angel, and its own provincial star. One of the chiefs of the Celestial Powers, at first Jehovah Himself in the character of the Sun, standing in the height of Heaven, overlooking and governing all things, afterward one of the angels or subordinate planetary genii of Babylonian or Persian mythology, was the patron and protector of their own nation, "the Prince that standeth for the children of thy people." The discords of earth were accompanied by a warfare in the sky; and no people underwent the visitation of the Almighty, without a corresponding chastisement being inflicted on its tutelary angel.

The fallen Angels were also fallen Stars; and the first allusion to a feud among the spiritual powers in early Hebrew Mythology, where Rahab and his confederates are defeated, like the Titans in a battle against the Gods, seems to identify the rebellious Spirits as part of the visible Heavens, where the "high ones on high" are punished or chained, as a signal proof

of God's power and justice. God, it is said--

"Stirs the sea with His might by His understanding He smote Rahab--His breath clears the face of Heaven--His hand pierced the crooked Serpent. . . . God withdraws not His anger; beneath Him bow the confederates of Rahab."

Rahab always means a sea-monster: probably some such legendary monstrous dragon, as in almost all mythologies is the adversary of Heaven and demon of eclipse, in whose belly, significantly called the belly of Hell, Hercules, like Jonah, passed three days, ultimately escaping with the loss of his hair or rays. Chesil, the rebellious giant Orion, represented in Job as riveted to the sky,

was compared to Ninus or Nimrod, the mythical founder of Nineveh (City of Fish) the mighty hunter, who slew lions and panthers before the Lord. Rahab's confederates are probably the "High ones on High," the Chesilim or constellations in Isaiah, the Heavenly Host or Heavenly Powers, among whose number were found folly and disobedience.

"I beheld," says Pseudo-Enoch, "seven stars like great blazing mountains, and like Spirits, entreating me. And the angel said, This place, until the consummation of Heaven and Earth, will be the prison of the Stars and of the Host of Heaven. These are the Stars which overstepped God's command before their time arrived; and came not at their proper season; therefore

was he offended with them, and bound them, until the time of the consummation of their crimes in the secret year." And again: "These Seven Stars are those which have transgressed the commandment of the Most High God, and which are here bound until the number of the days of their crimes be completed."

The Jewish and early Christian writers looked on the worship of the sun and the elements with comparative indulgence. Justin Martyr and Clemens of Alexandria admit that God had appointed the stars as legitimate objects of heathen worship, in order to preserve throughout the world some tolerable notions of natural religion. It seemed a middle point between Heathenism and Christianity; and to it certain emblems and ordinances of that faith seemed to relate. The advent of Christ was announced by a Star from the East; and His nativity was celebrated on the shortest day of the Julian Calendar, the day when, in the physical commemorations of Persia and Egypt, Mithras or Osiris was newly found. It was then that the acclamations of the Host of Heaven, the unfailing attendants of the Sun, surrounded, as at the spring-dawn of creation, the cradle of His birth-place, and that, in the words of Ignatius, "a star, with light inexpressible, shone forth in the Heavens, to destroy the power of magic and the bonds of wickedness; for God Himself had appeared, in the form of man, for the renewal of eternal life."

But however infinite the variety of objects which helped to develop the notion of Deity, and eventually assumed its place,

substituting the worship of the creature for that of the creator; of parts of the body, for that of the soul, of the Universe, still the notion itself was essentially one of unity. The idea of one

p. 512

[paragraph continues] God, of a creative, productive, governing unity, resided in the earliest exertion of thought: and this monotheism of the primitive ages, makes every succeeding epoch, unless it be the present, appear only as a stage in the progress of degeneracy and aberration. Everywhere in the old faiths we find the idea of a supreme or presiding Deity. Amun or Osiris presides among the many gods of Egypt; Pan, with the music of his pipe, directs the chorus of the constellations, as Zeus leads the solemn procession of the celestial troops in the astronomical theology of the Pythagoreans. "Amidst an infinite diversity of opinions on all other subjects," says Maximus Tyrius, "the whole world is unanimous in the belief of one only almighty King and Father of all."

There is always a Sovereign Power, a Zeus or Deus, Mahadeva or Adideva, to whom belongs the maintenance of the order of the Universe. Among the thousand gods of India, the doctrine of Divine Unity is never lost sight of; and the ethereal Jove, worshipped by the Persian in an age long before Xenophanes or Anaxagoras, appears as supremely comprehensive and independent of planetary or elemental subdivisions, as the "Vast One" or "Great Soul" of the Vedas.

But the simplicity of belief of the patriarchs did not exclude

the employment of symbolical representations. 'Fl mind never rests satisfied with a mere feeling. That feeling ever strives to assume precision and durability as an idea, by some *outward* delineation of its thought. Even the ideas that are above and beyond the senses, as all ideas of God are, require the aid of the senses for their expression and communication. Hence come the representative forms and symbols which constitute the external investiture of every religion; attempts to express a religious sentiment that is essentially *one*, and that vainly struggles for adequate external utterance, striving to tell to one man, to *paint* to him, an idea existing in the mind of another, and essentially incapable of utterance or description, in a language all the words of which have a sensuous meaning. Thus, the idea being perhaps the same in all, its expressions and utterances are infinitely various, and branch into an infinite diversity of creeds and sects.

All religious expression is symbolism; since we can describe only what we see; and the true objects of religion are unseen. The earliest instruments of education were symbols; and they and all other religious forms differed and still differ according to

external circumstances and imagery, and according to differences of knowledge and mental cultivation. To present a visible symbol to the eye of another is not to inform him of the meaning which that symbol has to *you*. Hence the philosopher soon super-added to these symbols, explanations

addressed to the ear, susceptible of more precision, but less effective, obvious, and impressive than the painted or sculptured forms which he despised. Out of these explanations grew by degrees a variety of narratives, whose true object and meaning were gradually forgotten. And when these were abandoned, and philosophy resorted to definitions and formulas, its language was but a more refined symbolism, grappling with and attempting to picture ideas impossible to be expressed. For the most abstract expression for Deity which language can supply, is but a *sign* or *symbol* for an object unknown, and no more truthful and adequate than the terms Osiris and Vishnu, except as being less sensuous and explicit. To say that He is a *Spirit*, is but to say that He is not matter. *What* spirit is, we can only define as the Ancients did, by resorting, as if in despair, to some sublimized species of matter, as Light, Fire, or Ether.

No symbol of Deity can be appropriate or durable except in a relative or moral sense. We cannot exalt words that have only a sensuous meaning, above sense. To call Him a *Power* or a *Force*, or an *Intelligence*, is merely to deceive ourselves into the belief that we use words that have a meaning to us, when they have none, or at least no more than the ancient visible symbols had. To call Him *Sovereign*, *Father*, *Grand Architect of the Universe*, *Extension*, *Time*, *Beginning*, *Middle*, *and End*, *whose face is turned on all sides*, *the Source of life and death*, is but to present other men with symbols by which we vainly endeavor to communicate to them 'the same vague ideas which men in all ages have impotently struggled to

express. And it may be doubted whether we have succeeded either in communicating, or in forming in our own minds, any more distinct and definite and true and adequate idea of the Deity, with all our metaphysical conceits and logical subtleties, than the rude ancients did, who endeavored to symbolize and so to express His attributes, by the Fire, the Light, the Sun and Stars, the Lotus and the Scarabæus; all of them types of what, except by types, more or less sufficient, could not be expressed at all.

The primitive man recognized the Divine Presence under a

p. 514

variety of appearances, without losing his faith in this unity and Supremacy. The invisible God, manifested and on one of His many sides visible, did not cease to be God to him. He recognized Him in the evening breeze of Eden, in the whirlwind of Sinai, in the Stone of Beth-El: and identified Him with the fire or thunder or the immovable rock adored in Ancient Arabia. To him the image of the Deity was reflected in all that was pre-eminent in excellence. He saw Jehovah, like Osiris and Bel, in the Sun as well as in the Stars, which were His children, His eyes, "which run through the whole world, and watch over the Sacred Soil of Palestine, from the year's commencement to its close." He was the sacred fire of Mount Sinai, of the burning bush, of the Persians, those Puritans of Paganism.

Naturally it followed that Symbolism soon became more

complicated, and all the, powers of Heaven were reproduced on earth, until a web of fiction and allegory was woven, which the wit of man, with his limited means of explanation, will never unravel. Hebrew Theism itself became involved in symbolism and image-worship, to which all religions ever tend. We have already seen what was the symbolism of the Tabernacle, the Temple, and the Ark. The Hebrew establishment tolerated not only the use of emblematic vessels, vestments, and cherubs, of Sacred Pillars and Seraphim, but symbolical representations of Jehovah Himself, not even confined to poetical or illustrative language.

"Among the Adityas," says Chrishna, in the Bagvat Ghita, "I am Vishnu, the radiant Sun among the Stars; among the waters, I am ocean; among the mountains, the Himalaya; and among the mountain-tops, Meru." The Psalms and Isaiah are full of similar attempts to convey to the mind ideas of God, by ascribing to Him sensual proportions. He rides on the clouds, and sits on the wings of the wind. Heaven is His pavilion, and out of His mouth issue lightnings. Men cannot worship a mere abstraction. They require some outward form in which to clothe their conceptions, and invest their sympathies. If they do not shape and carve or paint visible images, they have invisible ones, perhaps quite as inadequate and unfaithful, within their own minds.

The incongruous and monstrous in the Oriental images came from the desire to embody the Infinite, and to convey by multi-plied, because individually inadequate symbols, a

notion of the Divine Attributes to the understanding. Perhaps we should find

that we mentally do the same thing, and make within ourselves images quite as incongruous, if judged of by our own limited conceptions, if we were to undertake to analyze and gain a clear idea of the mass of infinite attributes which we assign to the Deity; and even of His infinite Justice and infinite Mercy and Love.

We may well say, in the language of Maximus Tyrius: "If, in the desire to obtain some faint conception of the Universal Father, the Nameless Lawgiver, men had recourse to words or names, to silver or gold, to animals or plants, to mountain-tops or flowing rivers, every one inscribing the most valued and most beautiful things with the name of Deity, and with the fondness of a lover clinging with rapture to each trivial reminiscence of the Beloved, why should we seek to reduce this universal practice of symbolism, necessary, indeed, since the mind often needs the excitement of the imagination to rouse it into activity, to one monotonous standard of formal propriety? Only let the image duly perform its task, and bring the divine idea with vividness and truth before the mental eye; if this be effected, whether by the art of Phidias, the poetry of Homer, the Egyptian Hieroglyph, or the Persian element, we need not cavil at external differences, or lament the seeming fertility of unfamiliar creeds, *so long as the great essential is attained*, THAT MEN ARE MADE TO REMEMBER, TO

UNDERSTAND, AND TO LOVE."

Certainly, when men regarded Light and Fire as something spiritual, and above all the corruptions and exempt from all the decay of matter; when they looked upon the Sun and Stars and Planets as composed of this finer element, and as themselves great and mysterious Intelligences, infinitely superior to man, living Existences, gifted with mighty powers and wielding vast influences, those elements and bodies conveyed to them, when used as symbols of Deity, a far more adequate idea than they can now do to us, or than we can comprehend, now that Fire and Light are familiar to us as air and water, and the Heavenly Luminaries are lifeless worlds like our own. Perhaps they gave them ideas as adequate as we obtain from the mere *words* by which we endeavor to symbolize and shadow forth the ineffable mysteries and infinite attributes of God.

There are, it is true, dangers inseparable from symbolism, which countervail its advantages, and afford an impressive lesson in regard to the similar risks attendant on the use of language. The

imagination, invited to assist the reason, usurps its place, or leaves its ally helplessly entangled in its web. Names which stand for things are confounded with them; the means are mistaken for the end: the instrument of interpretation for the object; and thus symbols come to usurp an independent

character as truths and persons. Though perhaps a necessary path, they were a dangerous one by which to approach the Deity; in which "many," says Plutarch, "mistaking the sign for the thing signified, fell into a ridiculous superstition; while others, in avoiding one extreme, plunged into the no less hideous gulf of irreligion and impiety."

All great Reformers have warred against this evil, deeply feeling the intellectual mischief arising out of a degraded idea of the Supreme Being: and have claimed for their own God an existence or personality distinct from the objects of ancient superstition; disowning in His name the symbols and images that had profaned His Temple. But they have not seen that the utmost which can be effected by human effort, is to substitute impressions relatively correct, for others whose falsehood has been detected, and to re-place a gross symbolism by a purer one. Every man, without being aware of it, worships a conception of his own mind; for all symbolism, as well as all language, shares the subjective character of the ideas it represents. The epithets we apply to God only recall either visible or intellectual symbols to the eye or mind. The modes or forms of manifestation of the reverential feeling that constitutes the religious sentiment, are incomplete and progressive; each term and symbol predicates a partial truth, remaining always amenable to improvement or modification, and, in its turn, to be superseded by others more accurate and comprehensive.

Idolatry consists in confounding the symbol with the thing

signified, the substitution of a material for a mental object of worship, after a higher spiritualism has become possible; an ill-judged preference of the inferior to the superior symbol, an inadequate and sensual conception of the Deity: and every religion and every conception of God is idolatrous, in so far as it is imperfect, and as it substitutes a feeble and temporary idea in the shrine of that Undiscoverable Being who can be known only in part, and who can therefore be honored, even by the most enlightened among His worshippers, only in proportion to their limited powers of understanding and imagining to themselves His perfections,

p. 517

Like the belief in a Deity, the belief in the soul's immortality is rather a natural feeling, an adjunct of self-consciousness, than a dogma belonging to any particular age or country. It gives eternity to man's nature, and reconciles its seeming anomalies and contradictions; it makes him strong in weakness and perfectible in imperfection; and it alone gives an adequate object for his hopes and energies, and value and dignity to his pursuits. It is concurrent with the belief in an infinite, eternal Spirit, since it is chiefly through consciousness of the dignity of the mind within us, that we learn to appreciate its evidences in the Universe.

To fortify, and as far as possible to impart this hope, was the great aim of ancient wisdom, whether expressed in forms of poetry or philosophy; as it was of the Mysteries, and as it is of Masonry. Life rising out of death was the great mystery,

which symbolism delighted to represent under a thousand ingenious forms. Nature was ransacked for attestations to the grand truth which seems to transcend all other gifts of imagination, or rather to be their essence and consummation. Such evidences were easily discovered. They were found in the olive and the lotus, in the evergreen myrtle of the *Mystæ* and of the grave of Polydorus, in the deadly but self-renewing serpent, the wonderful moth emerging from the coffin of the worm, the phenomena of germination, the settings and risings of the sun and stars, the darkening and growth of the moon, and in sleep, "the minor mystery of death."

The stories of the birth of Apollo from Latona, and of dead heroes, like Glaucus, resuscitated in caves, were allegories of the natural alternations of life and death in nature, changes that are but expedients to preserve her virginity and purity inviolable in the general sum of her operations, whose aggregate presents only a majestic calm, rebuking alike man's presumption and his despair. The typical death of the Nature-God, Osiris, Atys, Adonis, Hiram, was a profound but consolatory mystery: the heating charms of Orpheus were connected with his destruction; and his bones, those valued pledges of fertility and victory, were, by a beautiful contrivance, often buried within the sacred precincts of his immortal equivalent.

In their doctrines as to the immortality of the soul, the Greek Philosophers merely stated with more precision ideas long before extant independently among themselves, in the form of

symbolical suggestion. Egypt and Ethiopia in these matters learned from

p. 518

[paragraph continues] India, where, as everywhere else, the origin of the doctrine was as remote and untraceable as the origin of man himself. Its natural expression is found in the language of Chrishna, in the Bagvat Ghita: "I myself never was non-existent, nor thou, nor these princes of the Earth; nor shall we ever hereafter cease to be. . . The soul is not a thing of which a man may say, it hath been, or is about to be, or is to be hereafter; for it is a thing without birth; it is pre-existent, changeless, eternal, and is not to be destroyed with this mortal frame."

According to the dogma of antiquity, the thronging forms of life are a series of purifying migrations, through which the divine principle re-ascends to the unity of its source. Inebriated in the bowl of Dionusos, and dazzled in the mirror of existence, the souls, those fragments or sparks of the Universal Intelligence, forgot their native dignity, and passed into the terrestrial frames they coveted. The most usual type of the spirit's descent was suggested by the sinking of the Sun and Stars from the upper to the lower hemisphere. When it arrived within the portals of the proper empire of Dionusos, the God of this World, the scene of delusion and change, its individuality became clothed in a material form; and as individual bodies were compared to a garment, the world was the investiture of the Universal Spirit. Again, the body was

compared to a vase or urn, the soul's recipient; the world being the mighty bowl which received the descending Deity. In another image, ancient as the Grottoes of the Magi and the denunciations of Ezekiel, the world was as a dimly illuminated cavern, where shadows seem realities, and where the soul becomes forgetful of its celestial origin in proportion to its proneness to material fascinations. By another, the period of the Soul's embodiment is as when exhalations are condensed, and the aerial element assumes the grosser form of water.

But if vapor falls in water, it was held, water is again the birth of vapors, which ascend and adorn the Heavens. If our mortal existence be the death of the spirit, our death may be the renewal of its life; as physical bodies are exalted from earth to water, from water to air, from air to fire, so the man may rise into the Hero, the Hero into the God. In the course of Nature, the soul, to re-cover its lost estate, must pass through a series of trials and migrations. The scene of those trials is the Grand Sanctuary of Initiations, the world: their primary agents are the elements; and Dionusos, as Sovereign of Nature, or the sensuous world personified,

p. 519

is official Arbiter of the Mysteries, and guide of the soul, which he introduces into the body and dismisses from it. He is the Sun, that liberator of the elements, and his spiritual mediation was suggested by the same imagery which made the Zodiac the supposed path of the spirits in their descent and

their return, and Cancer and Capricorn the gates through which they passed.

He was not only Creator of the World, but guardian, liberator, and Saviour of the Soul. Ushered into the world amidst lightning and thunder, he became the Liberator celebrated in the Mysteries of Thebes, delivering earth from Winter's chain, conducting the nightly chorus of the Stars and the celestial revolution of the year. His symbolism was the inexhaustible imagery employed to fill up the stellar devices of the Zodiac: he was the Vernal Bull, the Lion, the Ram, the Autumnal Goat, the Serpent: in short, the varied Deity, the resulting manifestation personified, the all in the many, the varied year, life passing into innumerable forms; essentially inferior to none, yet changing with the seasons, and undergoing their periodical decay.

He mediates and intercedes for man, and reconciles the Universal Unseen Mind with the individualized spirit of which he is emphatically the Perfecter; a consummation which he effects, first through the vicissitudes of the elemental ordeal, the alternate fire of Summer and the showers of Winter, "the trials or test of an immortal Nature"; and secondarily and symbolically through the Mysteries. He holds not only the cup of generation, but also that of wisdom or initiation, whose influence is contrary to that of the former, causing the soul to abhor its material bonds, and to long for its return. The first was the Cup of Forgetfulness; while the second is the Urn of Aquarius, quaffed by the returning spirit,

as by the returning Sun at the Winter Solstice, and emblematic of the exchange of worldly impressions for the recovered recollections of the glorious sights and enjoyments of its pre-existence. Water nourishes and purifies; and the urn from which it flows was thought worthy to be a symbol of Deity, as of the Osiris-Canobus who with living water irrigated the soil of Egypt; and also an emblem of Hope that should cheer the dwellings of the dead.

The second birth of Dionusos, like the rising of Osiris and Atys from the dead, and the raising of Khūrūm, is a type of the spiritual regeneration of man. Psyche (the Soul), like Ariadne, had

two lovers, an earthly and an immortal one. The immortal suitor is Dionusos, the Eros-Phanes of the Orphici, gradually exalted by the progress of thought, out of the symbol of Sensuality into the torch-bearer of the Nuptials of the Gods; the Divine Influence which physically called the world into being, and which, awakening the soul from its Stygian trance, restores it from earth to Heaven.

Thus the scientific theories of the ancients, expounded in the Mysteries, as to the origin of the soul, its descent, its sojourn here below, and its return, were not a mere barren contemplation of the nature of the world, and of the intelligent beings existing there. They were not an idle speculation as to the order of the world, and about the soul, but a study of the

means for arriving at the great object proposed, the perfecting of the soul; and, as a necessary consequence, that of morals and society. This Earth, to them, was not the Soul's home, but its place of exile. Heaven was its home, and there was its birth-place. To it, it ought incessantly to turn its eyes. Man was not a terrestrial plant. His roots were in Heaven. The soul had lost its wings, clogged by the viscosity of matter. It would recover them when it extricated itself from matter and commenced its upward flight.

Matter being, in their view, as it was in that of St. Paul, the principle of all the passions that trouble reason, mislead the intelligence, and stain the purity of the soul, the Mysteries taught man how to enfeeble the action of matter on the soul, and to restore to the latter its natural dominion. And lest the stains so contracted should continue after death, lustrations were used, fastings, expiations, macerations, continence, and above all, initiations. Many of these practices were at first merely symbolical,--material signs indicating the moral purity required of the Initiates; but they afterward came to be regarded as actual productive causes of that purity.

The effect of initiation was meant to be the same as that of philosophy, to purify the soul of its passions, to weaken the empire of the body over the divine portion of man, and to give him here below a happiness anticipatory of the felicity to be one day enjoyed by him, and of the future vision by him of the Divine Beings. And therefore Proclus and the other Platonists taught "that the Mysteries and initiations withdrew

souls from this mortal and material life, to re-unite them to the gods; and dissipated

for the adepts the shades of ignorance by the splendors of the Deity." Such were the precious fruits of the last Degree of the Mystic Science,--to see Nature in her springs and sources, and to become familiar with the causes of things and with real existences.

Cicero says that the soul must exercise itself in the practice of the virtues, if it would speedily return to its place of origin. It should, while imprisoned in the body, free itself therefrom by the contemplation of superior beings, and in some sort be divorced from the body and the senses. Those who remain enslaved, subjugated by their passions and violating the sacred laws of religion and society, will re-ascend to Heaven, only after they shall have been purified through a long succession of ages.

The Initiate was required to emancipate himself from his passions, and to free himself from the hindrances of the senses and of matter, in order that he might rise to the contemplation of the Deity, or of that incorporeal and unchanging light in which live and subsist the causes of created natures. "We must," says Porphyry, "flee from everything sensual, that the soul may with ease re-unite itself with God, and live happily with Him." "This is the great work of initiation," says Hierocles;--"to recall the soul to what is

truly good and beautiful, and make it familiar therewith, and they its own; to deliver it from the pains and ills it endures here below, enchained in matter as in a dark prison; to facilitate its return to the celestial splendors, and to establish it in the Fortunate Isles, by restoring it to its first estate. Thereby, when the hour of death arrives, the soul, freed of its mortal garmenting, which it leaves behind it as a legacy to earth, will rise buoyantly to its home among the Stars, there to re-take its ancient condition, and approach toward the Divine nature as far as man may do."

Plutarch compares Isis to knowledge, and Typhon to ignorance, obscuring the light of the sacred doctrine whose 'blaze lights the soul of the Initiate. No gift of the gods, he holds, is so precious as the knowledge of the Truth, and that of the Nature of the gods, so far as our limited capacities allow us to rise toward them. The Valentinians termed initiation LIGHT. The Initiate, says Psellus, becomes an Epopt, when admitted to see THE DIVINE LIGHTS. Clemens of Alexandria, imitating the language of an Initiate in the Mysteries of Bacchus, and inviting this Initiate, whom he terms blind like Tiresias, to come to see Christ, Who will

blaze upon his eyes with greater glory than the Sun, exclaims: "Oh Mysteries most truly holy! Oh pure Light! When the torch of the Dadoukos gleams, Heaven and the Deity are displayed to my eyes! I am initiated, and become holy!" This was the true object of initiation; to be sanctified, and TO SEE,

that is, to have just and faithful conceptions of the Deity, the knowledge of Whom was THE LIGHT of the Mysteries. It was promised the Initiate at Samothrace, that he should become pure and just. Clemens says that by baptism, souls are *illuminated*, and led to *the pure light* with which mingles no darkness, nor anything material. The Initiate, become an Epopt, was called A SEER. "HAIL, NEW-BORN LIGHT!" the Initiates cried in the Mysteries of Bacchus.

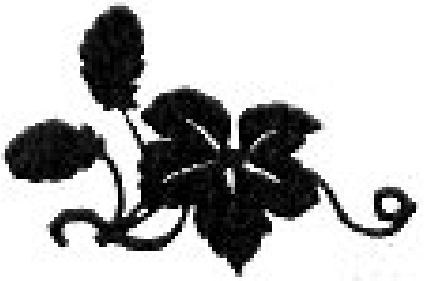
Such was held to be the effect of complete initiation. It lighted up the soul with rays from the Divinity, and became for it, as it were, the eye with which, according to the Pythagoreans, it con-templates the field of Truth; in its mystical abstractions, wherein it rises superior to the body, whose action on it, it annuls for the time, to re-enter into itself, so as entirely to occupy itself with the view of the Divinity, and the means of coming to resemble Him.

Thus enfeebling the dominion of the senses and the passions over the soul, and as it were freeing the latter from a sordid slavery, and by the steady practice of all the virtues, active and contemplative, our ancient brethren strove to fit themselves to return to the bosom of the Deity. Let not our objects as Masons fall below theirs. We use the symbols which they used; and teach the same great cardinal doctrines that they taught, of the existence of an intellectual God, and the immortality of the soul of man. If the details of their doctrines as to the soul seem to us to verge on absurdity, let us compare them with the common notions of our own day, and

be silent. If it seems to us that they regarded the symbol in some cases as the thing symbolized, and worshipped the *sign* as if it were itself Deity, let us reflect how insufficient are our own ideas of Deity, and how we worship those ideas and images formed and fashioned in our own minds, and not the Deity Himself: and if we are inclined to smile at the importance they attached to lustrations and fasts, let us pause and inquire whether the same weakness of human nature does not exist to-day, causing rites and ceremonies to be regarded as actively efficient for the salvation of souls.

p. 523

And let us ever remember the words of an old writer, with which we conclude this lecture: "It is a pleasure to stand on the shore, and to see ships tossed upon the sea: a pleasure to stand in the window of a castle, and see a battle and the adventures thereof: but no pleasure is comparable to the standing on the vantage-ground of TRUTH (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings, and mists and tempests, in the vale below; *so always that this prospect be with pity, and not with swelling or pride*. Certainly it is Heaven upon Earth to have a man's mind move in charity, rest in Providence, AND TURN UPON THE POLES OF TRUTH."



XXVI.

PRINCE OF MERCY, OR SCOTTISH TRINITARIAN.

WHILE you were veiled in darkness, you heard repeated by the Voice of the Great Past its most ancient doctrines. None has the right to object, if the Christian Mason sees foreshadowed in Chrishna and Sosiosch, in Mithras and Osiris, the Divine WORD that, as he believes, became Man, and died upon the cross to redeem a fallen race. Nor can *he* object if others see reproduced, in the WORD of the beloved Disciple, that was in the beginning with God, and that was God, and by Whom everything was made, only the LOGOS of Plato, and the WORD or Uttered THOUGHT or first Emanation of LIGHT, Or the Perfect REASON of the Great, Silent, Supreme, Uncreated Deity, believed in and adored by all.

We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was His prophet. We do not tell

the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and that he is a heretic because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or His history but the unreal revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

To every Mason, there is a GOD; ONE, Supreme, Infinite in Goodness, Wisdom, Foresight, Justice, and Benevolence; Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and Religions to inquire.

To every Mason, the soul of man is immortal. Whether it

emanates from and will return to God, and what its continued mode of existence hereafter, each judges for himself. Masonry was not made to settle that.

To every Mason, WISDOM or INTELLIGENCE, FORCE or STRENGTH, and HARMONY, or FITNESS and BEAUTY, are the Trinity of the attributes of God. With the subtleties of Philosophy concerning them Masonry does not meddle, nor decide as to the reality of the supposed Existences which are their Personifications: nor whether the Christian Trinity be

such a personification, or a Reality of the gravest import and significance.

To every Mason, the Infinite Justice and Benevolence of God give ample assurance that Evil will ultimately be dethroned, and the Good, the True, and the Beautiful reign triumphant and eternal. It teaches, as it feels and knows, that Evil, and Pain, and Sorrow exist as part of a wise and beneficent plan, all the parts of which work together under God's eye to a result which shall be perfection. Whether the existence of evil is rightly explained in this creed or in that, by Typhon the Great Serpent, by Ahriman and his Armies of Wicked Spirits, by the Giants and Titans that war against Heaven, by the two co-existent Principles of Good and Evil, by Satan's temptation and the fall of Man, by Lok and the Serpent Fenris, it is beyond the domain of Masonry to decide, nor does it need to inquire. Nor is it within its Province to determine how the ultimate triumph of Light and Truth and Good, over Darkness and Error and Evil, is to be achieved; nor whether the Redeemer, looked and longed for by all nations, hath appeared in Judea, or is yet to come.

It reverences all the great reformers. It sees in Moses, the Lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more: and allows every brother of the Order to assign to each such higher and even Divine Character as his Creed and Truth require.

Thus Masonry disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at those great columns of Masonry, Faith, Hope, and Charity, or inculcate immorality, and disregard of the active duties of the Order.

p. 526

Masonry is a worship; but one in which all civilized men can unite; for it does not undertake to explain or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect. It trusts in God, and HOPES; it BELIEVES, like a child, and is humble. It draws no sword to compel others to adopt its belief, or to be happy with its hopes. And it WAITS with patience to understand the mysteries of Nature and Nature's God hereafter.

The greatest mysteries in the Universe are those which are ever going on around us; so trite and common to us that we never note them nor reflect upon them. Wise men tell us of the laws that regulate the motions of the spheres, which, flashing in huge circles and spinning on their axes, are also ever darting with inconceivable rapidity through the infinities of Space; while we atoms sit here, and dream that all was made for *us*. They tell us learnedly of centripetal and centrifugal *forces*, gravity and attraction, and all the other sounding terms invented to hide a want of meaning. There are other forces in the Universe than those that are mechanical.

Here are two minute seeds, not much unlike in appearance, and two of larger size. Hand them to the learned Pundit, Chemistry, who tells us how combustion goes on in the lungs, and plants are fed with phosphorus and carbon, and the alkalies and silex. Let her decompose them, analyze them, torture them in all the ways she knows. The net result of each is a little sugar, a little fibrin, a little water--carbon, potassium, sodium, and the like--one cares not to know what.

We hide them in the ground: and the slight rains moisten them, and the Sun shines upon them, and little slender shoots spring up and grow;--and what a miracle is the mere growth!--the force, the power, the *capacity* by which the little feeble shoot, that a small worm can nip off with a single snap of its mandibles, extracts from the earth and air and water the different elements, so learnedly catalogued, with which it increases in stature, and rises imperceptibly toward the sky.

One grows to be a slender, fragile, feeble stalk, soft of texture, like an ordinary weed; another a strong bush, of woody fibre, armed with thorns, and sturdy enough to bid defiance to the winds: the third a tender tree, subject to be blighted by the frost, and looked down upon by all the forest; while another spreads its

p. 527

rugged arms abroad, and cares for neither frost nor ice, nor the snows that for months lie around its roots.

But lo! out of the brown foul earth, and colorless invisible air, and limpid rain-water, the chemistry of the seeds has extracted *colors*--four different shades of green, that paint the leaves which put forth in the spring upon our plants, our shrubs, and our trees. Later still come the flowers--the vivid colors of the rose, the beautiful brilliance of the carnation, the modest blush of the apple; and the splendid white of the orange. Whence come the *colors* of the leaves and flowers? By what process of chemistry are *they* extracted from the carbon, the phosphorus, and the lime? Is it any greater miracle to make something out of nothing?

Pluck the flowers. Inhale the delicious *perfumes*; each perfect, and all delicious. Whence have *they* come? By what combination of acids and alkalies could the chemist's laboratory produce *them*?

And now on two comes the fruit--the ruddy apple and the golden orange. Pluck them--open them! The texture and fabric how totally different! The *taste* how entirely dissimilar--the *perfume* of each distinct from its flower and from the other. Whence the taste and this new perfume? The same earth and air and water have been made to furnish a different taste to each fruit, a different perfume not only to each fruit, but to each fruit and its own flower.

Is it any more a problem whence come thought and will and perception and all the phenomena of the mind, than this, whence come the colors, the perfumes, the taste, of the fruit

and flower?

And lo! in each fruit new seeds, each gifted with the same wondrous power of reproduction--each with the same wondrous *forces* wrapped up in it to be again in turn evolved. Forces that had lived three thousand years in the grain of wheat found in the wrappings of an Egyptian mummy; forces of which learning and science and wisdom know no more than they do of the nature and laws of action of God. What can *we* know of the nature, and how can *we* understand the powers and mode of operation of the human soul, when the glossy leaves, the pearl-white flower, and the golden fruit of the orange are miracles wholly beyond our comprehension?

We but hide our ignorance in a cloud of words;--and the words too often are mere combinations of sounds without any meaning.

p. 528

[paragraph continues] What is the centrifugal force? A *tendency* to go in a particular direction! What external "*force*," then, produces that tendency?

What force draws the needle round to the north? What force moves the muscle that raises the arm, when the will determines it shall rise? Whence comes the *will* itself? Is it spontaneous--a first cause, or an effect? These too are miracles; inexplicable as the creation, or the existence and self-existence of God.

Who will explain to us the passion, the peevishness, the anger, the memory, and affections of the small canary-wren? the consciousness of identity and the dreams of the dog? the reasoning powers of the elephant? the wondrous instincts, passions, government, and civil policy, and modes of communication of ideas of the ant and bee?

Who has yet made us to understand, with all his learned words, how heat comes to us from the Sun, and light from the remote Stars, setting out upon its journey earthward from some, at the time the Chaldæans commenced to build the Tower of Babel? Or how the image of an external object comes to and fixes itself upon the retina of the eye; and when there, how that mere empty, unsubstantial image becomes transmuted into the wondrous thing that we call SIGHT? Or how the waves of the atmosphere striking upon the tympanum of the ear--those thin, invisible waves--produce the equally wondrous phenomenon of HEARING, and become the roar of the tornado, the crash of the thunder, the mighty voice of the ocean, the chirping of the cricket, the delicate sweet notes and exquisite trills and variations of the wren and mocking-bird, or the magic melody of the instrument of Paganini?

Our senses are mysteries to us, and we are mysteries to ourselves. Philosophy has taught us nothing as to the *nature* of our sensations, our perceptions, our cognizances, the origin of our thoughts and ideas, but *words*. By no effort or degree of reflection, never so long continued, can man become conscious of a personal identity in himself, separate and

distinct from his body and his brain. We torture ourselves in the effort to gain an idea of ourselves, and weary with the exertion. Who has yet made us understand how, from the contact with a foreign body, the image in the eye, the wave of air impinging on the ear, particular particles entering the nostrils, and coming in contact with the palate, come sensations in the nerves, and from that, perception in the mind, of the animal or the man?

p. 529

What do we know of Substance? Men even doubt yet whether it exists. Philosophers tell us that our senses make known to us only the *attributes* of substance, extension, hardness, color, and the like; but not the *thing itself* that is extended, solid, black or white; as we know the *attributes* of the Soul, its thoughts and its perceptions, and not the Soul itself which perceives and thinks.

What a wondrous mystery is there in heat and light, existing, we know not how, within certain limits, narrow in comparison with infinity, beyond which on every side stretch out infinite space and the blackness of unimaginable darkness, and the intensity of inconceivable cold! Think only of the mighty Power required to maintain warmth and light in the central point of such an infinity, to whose darkness that of Midnight, to whose cold that of the last Arctic Island is nothing. And yet GOD is everywhere.

And what a mystery are the effects of heat and cold upon the

wondrous fluid that we call water! What a mystery lies hidden in every flake of snow and in every crystal of ice, and in their final transformation into the invisible vapor that rises from the ocean or the land, and floats above the summits of the mountains!

What a multitude of wonders, indeed, has chemistry unveiled to our eyes! Think only that if some single law enacted by God were at once repealed, that of attraction or affinity or cohesion, for example, the whole material world, with its solid granite and adamant, its veins of gold and silver, its trap and porphyry, its huge beds of coal, our own frames and the very ribs and bones of this apparently indestructible earth, would instantaneously dissolve, with all Suns and Stars and Worlds throughout all the Universe of God, into a thin invisible vapor of infinitely minute particles or atoms, diffused throughout infinite space; and with them light and heat would disappear; unless the Deity Himself be, as the Ancient Persians thought, the Eternal Light and the Immortal Fire.

The mysteries of the Great Universe of God! How can we with our limited mental vision expect to grasp and comprehend them! Infinite SPACE, stretching out from us every way, without limit: infinite TIME, without beginning or end; and WE, HERE, and NOW, in the centre of each! An infinity of suns, the nearest of which only *diminish* in size, viewed with the most powerful telescope: each with its retinue of worlds; infinite numbers of such suns, so remote

from us that their light would not reach us, journeying during an infinity of time, while the light that *has*

reached us, from some that we *seem* to see, has been upon its journey for fifty centuries: our world spinning upon its axis, and rushing ever in its circuit round the sun; and it, the sun, and all our system revolving round some great central point; and that, and suns, stars, and worlds evermore flashing onward with incredible rapidity through illimitable space: and then, in every drop of water that we drink, in every morsel of much of our food, in the air, in the earth, in the sea, incredible multitudes of living creatures, invisible to the naked eye, of a minuteness beyond belief, yet organized, living, feeding, *perhaps* with consciousness of identity, and memory and instinct.

Such are some of the mysteries of the great Universe of God. And yet we, whose life and that of the world on which we live form but a point in the centre of infinite Time: we, who nourish animalcule within, and on whom vegetables grow without, would fain learn "how God created this Universe, would understand His Powers, His Attributes, His Emanations, His Mode of Existence and of Action; would fain know the plan according to which all events proceed, that plan profound as God Himself; would know the laws by which He controls His Universe; would fain *see* and *talk* to Him face to face, as man talks to man: and we try not to *believe*, because we do not *understand*.

He commands us to love one another, to love our neighbor as ourself; and we dispute and wrangle, and hate and slay each other, because we cannot be of one opinion as to the Essence of His Nature, as to His Attributes; whether He became man born of a woman, and was crucified; whether the Holy Ghost is of the *same* substance with the Father, or only of a *similar* substance; whether a feeble old man is God's Vicegerent; whether some are elected from all eternity to be saved, and others to be condemned and punished; whether punishment of the wicked after death is to be eternal; whether this doctrine or the other be heresy or truth;--drenching the world with blood, depopulating realms, and turning fertile lands into deserts; until, for religious war, persecution, and bloodshed, the Earth for many a century has rolled round the Sun, a charnel-house, steaming and reeking with human gore, the blood of brother slain by brother for opinion's sake, that has soaked into and polluted all her veins, and made her a horror to her sisters of the Universe.

And if men were all Masons, and obeyed with all their heart

p. 531

her mild and gentle teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the Masonic Creed: BELIEVE, in God's Infinite Benevolence, Wisdom, and Justice: HOPE, for the final triumph of Good over Evil, and for Perfect Harmony as the final result of all the concords and discords of the Universe: and be CHARITABLE as God is, toward the unfaith, the errors, the

follies, and the faults of men: for all make one great brotherhood.

INSTRUCTION.

Sen ∴ *W* ∴ Brother Junior Warden, are you a Prince of Mercy?

Jun ∴ *W* ∴ I have seen the Delta and the Holy NAMES upon it, and am an AMETH like yourself, in the TRIPLE COVENANT, of which we bear the mark.

Qu ∴ What is the first Word upon the Delta?

Ans ∴ The Ineffable Name of Deity, the true mystery of which is known to the Ameth alone.

Qu ∴ What do the three sides of the Delta denote to us?

Ans ∴ To us, and to all Masons, the three Great Attributes or Developments of the Essence of the Deity; WISDOM, or the Reflective and Designing Power, in which, when there was naught but God, the Plan and Idea of the Universe was shaped and formed: FORCE, or the Executing and Creating Power, which instantaneously acting, realized the Type and Idea framed by Wisdom; and the Universe, and all Stars and Worlds, and Light and Life, and Men and Angels and all living creatures WERE; and HARMONY, or the Preserving Power, Order, and Beauty, maintaining the Universe in its

State, and constituting the law of Harmony, Motion, Proportion, and Progression:--WISDOM, which *thought* the plan; STRENGTH, which *created*: HARMONY, which *upholds* and *preserves*:--the Masonic Trinity, three Powers and one Essence: the three columns which support the Universe, Physical, Intellectual, and Spiritual, of which every Masonic Lodge is a type and symbol:--while to the Christian Mason, they represent the Three that bear record in Heaven, the FATHER, the WORD, and the HOLY SPIRIT, which three are ONE.

Qu.·. What do the three Greek letters upon the Delta, I.·. H.·. Σ.·. [Iota, Eta, and Sigma] represent?

Ans.·. Three of the Names of the Supreme Deity among the Syrians, Phœnicians. and Hebrews . . . IHUH [YHWH]; *Self-Existence*

p. 532

[paragraph continues] . . . AL [אל]: *the Nature-God, or Soul of the Universe*. . . SHADAI [שדי] *Supreme Power*. Also three of the Six Chief At-tributes of God, among the Kabbalists:--WISDOM [IEH], the *Intellect*, (Noῦς) of the Egyptians, the *Word* (Λόγος) of the Platonists, and the *Wisdom* (Σοφία) of the Gnostics: . . MAGNIFICENCE [AL], the Symbol of which was the Lion's Head: . . and VICTORY and GLORY [*Tsabaoth*], which are the two columns JACHIN and BOAZ, that stand in the Portico of the Temple of Masonry. To the Christian Mason they are the first three letters of the name of

the Son of God, Who died upon the cross to redeem mankind.

Qu∴ What is the first of the THREE COVENANTS, of which we bear the mark?

Ans∴ That which God made with Noah; when He said, "I will not again curse the earth any more for man's sake, neither will I smite any more everything living as I have done. While the Earth remaineth, seed-time and harvest, and cold and heat, and Winter and Summer, and day and night shall not cease. I will establish My covenant with you, and with your seed after you, and with every living creature. All mankind shall no more be cut off by the waters of a flood, nor shall there any more be a flood to destroy the earth. This is the token of My covenant: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth: an everlasting covenant between Me and every living creature on the earth."

Qu∴ What is the second of the Three Covenants?

Ans∴ That which God made with Abraham; when He said, "I am the Absolute Uncreated God. I will make My covenant between Me and thee, and thou shalt be the Father of Many Nations, and Kings shall come from thy loins. I will establish My covenant between Me and thee, and thy descendants after thee, to the remotest generations, for an everlasting covenant; and I will be thy God and their God, and will give thee the land of Canaan for an everlasting possession."

Qu ∴ What is the third Covenant?

Ans ∴ That which God made with all men by His prophets; when He said: "I will gather all nations and tongues, and they shall come and see My Glory. I will create new Heavens and a new earth; and the former shall not be remembered, nor come into mind. The Sun shall no more shine by day, nor the Moon by night; but the Lord shall be an everlasting light and splendor.

p. 533

[paragraph continues] His Spirit and His Word shall remain with men forever. The heavens shall vanish away like vapor, and the earth shall wax old like a garment, and they that dwell therein shall die; but my salvation shall be forever, and my righteousness shall not end; and there shall be Light among the Gentiles, and salvation unto the ends of the earth. The redeemed of the Lord shall return, and everlasting joy be on their heads, and sorrow and mourning shall flee away."

Qu ∴ What is the symbol of the Triple Covenant?

Ans ∴ The Triple Triangle.

Qu ∴ Of what else is it the symbol to us?

Ans ∴ Of the Trinity of Attributes of the Deity; and of the triple essence of Man, the Principle of Life, the Intellectual

Power, and the Soul or Immortal Emanation from the Deity.

Qu∴ What is the first great Truth of the Sacred Mysteries?

Ans∴ No man hath seen God at any time. He is One, Eternal, All-Powerful, All-Wise, Infinitely Just, Merciful, Benevolent, and Compassionate, Creator and Preserver of all things, the Source of Light and Life, coextensive with Time and Space; Who thought, and with the Thought created the Universe and all living things, and the souls of men: THAT IS:--the PERMANENT; while everything beside is a perpetual genesis.

Qu∴ What is the second great Truth of the Sacred Mysteries?

Ans∴ The Soul of Man is Immortal; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions; but an EXISTENCE, one and identical, a living spirit, a spark of the Great Central Light, that hath entered info and dwells in the body; to be separated therefrom at death, and return to God who gave it: that doth not disperse nor vanish at death, like breath or a smoke, nor can be annihilated; but still exists and possesses activity and intelligence, even as it existed in God, before it was enveloped in the body.

Qu∴ What is the third great Truth in Masonry?

Ans∴ The impulse which directs to right conduct, and deters

from crime, is not only older than the ages of nations and cities, but coeval with that Divine Being Who sees and rules both Heaven and earth. Nor did Tarquin less violate that Eternal Law, though in his reign there might have been no written law at Rome against such violence; for the principle that impels us to right conduct, and warns us against guilt, springs out of the nature of things. It did not begin to be law when it was first *written*, nor

p. 534

was it *originated*; but it is coeval with the Divine Intelligence itself. The consequence of virtue is not to be made the end thereof; and laudable performances must have deeper roots, motives, and instigations, to give them the stamp of virtues.

Qu∴ What is the fourth great Truth in Masonry?

Ans∴ The moral truths are as absolute as the metaphysical truths. Even the Deity cannot make it that there should be effects without a cause, or phenomena without substance. As little could He make it to be sinful and evil to respect our pledged word, to love truth, to moderate our passions. The principles of Morality are axioms, like the principles of Geometry. The moral laws are the necessary relations that flow from the nature of things, and they are not created by, but have existed eternally in God. Their continued existence does not depend upon the exercise of His WILL. Truth and Justice are of His ESSENCE. Not because we are feeble and God omnipotent, is it our duty to obey His law. We may be

forced, but are not under obligation, to obey the stronger. God is the principle of Morality, but not by His mere will, which, abstracted from all other of His attributes, would be neither just nor unjust. Good is the expression of His will, in so far as that will is itself the expression of eternal, absolute, uncreated justice, which is in God, which His will did not create; but which it executes and promulgates, as *our* will proclaims and promulgates and executes the idea of the good which is in us. He has given us the law of Truth and Justice; but He has not arbitrarily instituted that law. Justice is inherent in His will, because it is contained in His intelligence and wisdom, in His very nature and most intimate essence.

Qu∴ What is the fifth great Truth in Masonry?

Ans∴ There is an essential distinction between Good and Evil, what is just and what is unjust; and to this distinction is attached, for every intelligent and free creature, the absolute obligation of conforming to what is good and just. Man is an intelligent and free being,--free, because he is conscious that it is his duty, and because it is *made* his duty, to obey the dictates of truth and justice, and therefore he must necessarily have the power of doing so, which involves the power of *not* doing so;-capable of comprehending the distinction between good and evil, justice and injustice, and the obligation which accompanies it, and of naturally adhering to that obligation, independently of any contract

or positive law; capable also of resisting the temptations which urge him toward evil and injustice, and of complying with the sacred law of eternal justice.

That man is not governed by a resistless Fate or inexorable Destiny; but is free to choose between the evil and the good: that Justice and Right, the Good and Beautiful, are of the essence of the Divinity, like His Infinitude; and therefore they are laws to man: that we are conscious of our freedom to act, as we are conscious of our identity, and the continuance and connectedness of our existence; and have the same evidence of one as of the other; and if we can put *one* in doubt, we have no certainty of *either*, and everything is unreal: that we can deny our free will and free agency, only upon the ground that they are in the nature of things impossible; which would be to deny the Omnipotence of God.

Qu∴ What is the sixth great Truth of Masonry?

Ans∴ The necessity of practising the moral truths, is *obligation*. The moral truths; necessary in the eye of reason, are obligatory on the will. The moral obligation, like the moral truth that is its foundation, is *absolute*. As the necessary truths are not more or less necessary, so the obligation is not more or less obligatory. There are degrees of importance among different obligations; but none in the obligation itself. We are not *nearly* obliged, *almost* obliged. We are *wholly* so, or not at all. If there be any place of refuge to which we can escape from the obligation, it ceases to exist. If the obligation

is absolute, it is immutable and universal. For if that of to-day may not be that of to-morrow, if what is obligatory on *me* may not be obligatory on *you*, the obligation would differ from itself, and be variable and contingent. This fact is the principle of all morality. That every act contrary to right and justice, deserves to be repressed by force, and punished when committed, equally in the absence of any law or contract: that man naturally recognizes the distinction between the merit and demerit of actions, as he does that between justice and injustice, honesty and dishonesty; and feels, without being taught, and in the absence of law or contract, that it is wrong for vice to be rewarded or go unpunished, and for virtue to be punished or left unrewarded: and that, the Deity being infinitely just and good, it must follow as a necessary and inflexible law that punishment shall be the result of Sin, its inevitable and natural effect and corollary, and not a mere arbitrary vengeance.

p. 536

Qu∴ What is the seventh great Truth in Masonry?

Ans∴ The immutable law of God requires, that besides respecting the absolute rights of others, and being merely just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. Charity is a law, because our conscience is not satisfied nor at ease if we have not relieved the suffering, the distressed, and the destitute. It is to *give* that which he to whom you give has no right to *take* or *demand*. To be charitable is obligatory on us. We are the

Almoners of God's bounties. But the obligation is not so precise and inflexible as the obligation to be *just*. Charity knows neither rule nor limit. It goes beyond all obligation. Its beauty consists in its liberty. "He that loveth not, knoweth not God; FOR GOD IS LOVE. If we love one another, God dwelleth in us, and His love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." To be kindly affectioned one to another with brotherly love; to relieve the necessities of the needy, and be generous, liberal, and hospitable; to return to no man evil for evil; to rejoice at the good fortune of others, and sympathize with them in their sorrows and reverses; to live peaceably with all men, and repay injuries with benefits and kindness; these are the sublime dictates of the Moral Law, taught from the infancy of the world, by Masonry.

Qu∴ What is the eighth great Truth in Masonry?

Ans∴ That the laws which control and regulate the Universe of God, are those of motion and harmony. We see only the isolated incidents of things, and with our feeble and limited capacity and vision cannot discern their connection, nor the mighty chords that make the apparent discord perfect harmony. Evil is merely apparent, and all is in reality good and perfect. For pain and sorrow, persecution and hardships, affliction and destitution, sickness and death are but the means, by which alone the noblest virtues could be developed. Without them, and without sin and error, and wrong and outrage, as there can be no effect without an

adequate cause, there could be neither patience under suffering and distress; nor prudence in difficulty; nor temperance to avoid excess; nor courage to meet danger; nor truth, when to speak the truth is hazardous; nor love, when it is met with ingratitude; nor charity for the needy and destitute; nor forbearance and forgiveness of injuries; nor toleration of erroneous opinions; nor charitable judgment and construction of men's motives and

actions; nor patriotism, nor heroism, nor honor, nor self-denial, nor generosity. These and most other virtues and excellencies would have no existence, and even their names be unknown; and the poor virtues that still existed, would scarce deserve the name; for life would be one fiat, dead, low level, above which none of the lofty elements of human nature would emerge; and man would lie lapped in contented indolence and idleness, a mere worthless negative, instead of the brave, strong soldier against the grim legions of Evil and rude Difficulty.

Qu∴ What is the ninth great Truth in Masonry?

Ans∴ The great leading doctrine of this Degree;--that the JUSTICE, the WISDOM, and the MERCY of God are alike infinite, alike perfect, and yet do not in the least jar nor conflict one with the other; but form a Great Perfect Trinity of Attributes, three and yet one: that, the principle of merit and demerit being absolute, and every good action deserving to be

rewarded, and every bad one to be punished, and God being as just as He is good; and yet the cases constantly recurring in this world, in which crime and cruelty, oppression, tyranny, and injustice are prosperous, happy, fortunate, and self-contented, and rule and reign, and enjoy all the blessings of God's beneficence, while the virtuous and good are unfortunate, miserable, destitute, pining away in dungeons, perishing with cold, and famishing with hunger, slaves of oppression, and instruments and victims of the miscreants that govern; so that this world, if there were no existence beyond it, would be one great theatre of wrong and injustice, proving God wholly disregardful of His own necessary law of merit and demerit;--it follows that there must be another life in which these apparent wrongs shall be repaired: That all the powers of man's soul tend to infinity; and his indomitable instinct of immortality, and the universal hope of another life, testified by all creeds, all poetry, all traditions, establish its certainty; for man is not an orphan; but hath a Father near at hand: and the day must come when Light and Truth, and the Just and Good shall be victorious, and Darkness, Error, Wrong, and Evil be annihilated, and known no more forever: That the Universe is one great Harmony, in which, according to the faith of all nations, deep-rooted in all hearts in the primitive ages, Light will ultimately prevail over Darkness, and the Good Principle over the Evil: and the myriad souls that have emanated from the Divinity, purified and ennobled by the struggle

here below, will again return to perfect bliss in the bosom of God, to offend against Whose laws will then be no longer possible.

Qu∴ What, then, is the one great lesson taught to us, as Masons, in this Degree?

Ans∴ That to that state and realm of Light and Truth and Perfection, which is absolutely certain, all the good men on earth are tending; and if there is a law from whose operation none are exempt, which inevitably conveys their bodies to darkness and to dust, there is another not less certain nor less powerful, which conducts their spirits to that state of Happiness and Splendor and Perfection, the bosom of their Father and their God. The wheels of Nature are not made to roll backward. Everything presses on to Eternity. From the birth of Time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile, Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of the Earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the gross matter that creates concupiscence; while everything fit for that good fortune shall be gathered and selected from the ruins of the world, to adorn that Eternal City.

Let every Mason then obey the voice that calls him thither. Let us seek the things that are above, and be not content with

a world that must shortly perish, and which we must speedily quit, while we neglect to prepare for that in which we are invited to dwell forever. While everything within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that help and strength from our Father, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which God's will renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death disarmed of its 'terrors.

Qu∴ What are the symbols of the purification necessary to make us perfect Masons?

Ans∴ Lavation with pure water, or baptism; because to cleanse the body is emblematical of purifying the soul; and because it conduces to the bodily health, and virtue is the health of the soul, as sin and vice are its malady and sickness:--unction, or anointing

p. 539

with oil; because thereby we are set apart and dedicated to the service and priesthood of the Beautiful, the True, and the Good:--and robes of white, emblems of candor, purity, and truth.

Qu∴ What is to us the chief symbol of man's ultimate

redemption and regeneration?

Ans.∴ The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates, symbolical of the time which is to come, when all mankind shall be one great harmonious brotherhood; and teaching us these great lessons: that as matter changes ever, but no single atom is annihilated, it is not rational to suppose that the far nobler soul does not continue to exist beyond the grave: that many thousands who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies; for matter ever forms new combinations; and the bodies of the ancient dead, the patriarchs before and since the flood, the kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents, and continually enter into and form part of the habitations of new souls, creating new bonds of sympathy and brotherhood between each man that lives and all his race. And thus, in the bread we eat, and in the wine we drink to-night may enter into and form part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or Jesus of Nazareth. In the truest sense, we eat and drink the bodies of the dead; and cannot say that there is a single atom of our blood or body, the ownership of which some other soul might not dispute with us. It teaches us also the infinite beneficence of God who sends us seed-time and harvest, each in its season, and makes His showers to fall and His sun to shine alike upon the evil and the good: bestowing upon us unsolicited His innumerable

blessings, and asking no return. For there are no angels stationed upon the watch-towers of creation to call the world to prayer and sacrifice; but He bestows His benefits in silence, like a kind friend who comes at night, and, leaving his gifts at the door, to be found by us in the morning, goes quietly away and asks no thanks, nor ceases his kind offices for our ingratitude. And thus the bread and wine teach us that our Mortal Body is no more WE than the house in which we live, or the garments that we wear; but the Soul is I, the ONE, identical, unchangeable, immortal emanation from the Deity, to

return to God and be forever happy, in His good time; as our mortal bodies, dissolving, return to the elements from which they came, their particles coming and going ever in perpetual genesis. To our Jewish Brethren, this supper is symbolical of the Passover: to the Christian Mason, of that eaten by Christ and His Disciples, when, celebrating the Passover, He broke bread and gave it to them, saying, "Take! eat! this is My body:" and giving them the cup, He said, "Drink ye all of it! for this is My blood of the New Testament, which is shed for many for the remission of sins;" thus symbolizing the perfect harmony and union between Himself and the faithful; and His death upon the cross for the salvation of man.

The history of Masonry is the history of Philosophy. Masons do not pretend to set themselves up for instructors of the human race: but, though Asia produced and preserved the

Mysteries, Masonry has, in Europe and America, given regularity to their doctrines, spirit, and action, and developed the moral advantages which mankind may reap from them. More consistent, and more simple in its mode of procedure, it has put an end to the vast allegorical pantheon of ancient mythologies, and itself become a science.

None can deny that Christ taught a lofty morality. "Love one another: forgive those that despitefully use you and persecute you: be pure of heart, meek, humble, contented: lay not up riches on earth, but in Heaven: submit to the powers lawfully over you: become like these little children, or ye cannot be saved, for of such is the Kingdom of Heaven: forgive the repentant; and cast no stone at the sinner, if you too have sinned: do unto others as ye would have others do unto you:" such, and not abstruse questions of theology, were His simple and sublime teachings.

The early Christians followed in His footsteps. The first preachers of the faith had no thought of domination. Entirely animated by His saying, that he among them should be first, who should serve with the greatest devotion, they were humble, modest, and charitable, and they knew how to communicate this spirit of the inner man to the churches under their direction. These churches were at first but spontaneous meetings of all Christians inhabiting the same locality. A pure and severe morality, mingled with religious enthusiasm, was the characteristic of each, and excited the admiration even of their persecutors. Everything was

in common among them; their property, their joys, and their sorrows. In the silence of night they met for instruction and to pray together. Their love-feasts, or fraternal repasts, ended these reunions, in which all differences in social position and rank were effaced in the presence of a paternal Divinity. Their sole object was to make men better, by bringing them back to a simple worship, of which universal morality was the basis; and to end those numerous and cruel sacrifices which everywhere inundated with blood the altars of the gods. Thus did Christianity reform the world, and obey the teachings of its founder. It gave to woman her proper rank and influence; it regulated domestic life; and by admitting the slaves to the love-feasts, it by degrees raised them above that oppression under which half of mankind had groaned for ages.

This, in its purity, as taught by Christ Himself, was the true primitive religion, as communicated by God to the Patriarchs. It was no new religion, but the reproduction of the oldest of all; and its true and perfect morality is the morality of Masonry, as is the morality of every creed of antiquity.

In the early days of Christianity, there was an initiation like those of the pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of instruction. The initiates were consequently divided into three classes; the first, *Auditors*, the second, *Catechumens*, and the third, the *Faithful*. The Auditors were a sort of novices, who were

prepared by certain ceremonies and certain instruction to receive the dogmas of Christianity. A portion of these dogmas was made known to the Catechumens; who, after particular purifications, received baptism, or the initiation of the *theogenesis* (*divine generation*); but in the grand mysteries of that religion, the incarnation, nativity, passion, and resurrection of Christ, none were initiated but *the Faithful*. These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These Mysteries were divided into two parts; the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also styled *a mass*; and the ceremonies used were the same. There were found all the sacraments of the Catholic Church, even the breath of confirmation. The Priest of Mithras promised the Initiates deliverance from sin, by means

p. 542

of confession and baptism, and a future life of happiness or misery. He celebrated the Oblation of bread, image of the resurrection. The baptism of newly-born children, extreme unction, confession of sins,--all belonged to the Mithriac rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words.

During the persecutions in the early ages of Christianity, the Christians took refuge in the vast catacombs which stretched for miles in every direction under the city of Rome, and are

supposed to have been of Etruscan origin. There, amid labyrinthine windings, deep caverns, hidden chambers, chapels, and tombs, the persecuted fugitives found refuge, and there they performed the ceremonies of the Mysteries.

The Basilideans, a sect of Christians that arose soon after the time of the Apostles, practised the Mysteries, with the old Egyptian legend. They symbolized Osiris by the Sun, Isis by the Moon, and Typhon by Scorpio; and wore crystals bearing these emblems, as amulets or talismans to protect them from danger; upon which were also a brilliant star and the serpent. They were copied from the talismans of Persia and Arabia, and given to every candidate at his initiation.

Irenæus tells us that the Simonians, one of the earliest sects of the Gnostics, had a Priesthood of the Mysteries.

Tertullian tells us that the Valentinians, the most celebrated of all the Gnostic schools, imitated, or rather perverted, the Mysteries of Eleusis. Irenæus informs us, in several curious chapters, of the Mysteries practised by the Marcosians; and Origen gives much information as to the Mysteries of the Ophites; and there is no doubt that all the Gnostic sects had Mysteries and an initiation. They all claimed to possess a secret doctrine, coming to them directly from Jesus Christ, different from that of the Gospels and Epistles, and superior to those communications, which in their eyes, were merely exoteric. This secret doctrine they did not communicate to every one; and among the extensive sect of the Basilideans

hardly one in a thousand knew it, as we learn from Irenæus. We know the name of only the highest class of their Initiates. They were styled Elect or Elus [Ἐκλεκτοί] Strangers to the World and [ξένοι ἐν κόσμῳ]. They had at least three Degrees--the *Material*, the *Intellectual*, and the *Spiritual*,

and the lesser and greater Mysteries; and the number of those who attained the highest Degree was quite small.

Baptism was one of their most important ceremonies; and the Basilideans celebrated the 10th of January, as the anniversary of the day on which Christ was baptized in Jordan.

They had the ceremony of laying on of hands, by way of purification; and that of the mystic banquet, emblem of that to which they believed the Heavenly Wisdom would one day admit them, in the fullness of things [Πλήρωμα].

Their ceremonies were much more like those of the Christians than those of Greece; but they mingled with them much that was borrowed from the Orient and Egypt: and taught the primitive truths, mixed with a multitude of fantastic errors and fictions.

The discipline of the secret was the concealment (*occultatio*) of certain tenets and ceremonies. So says Clemens of Alexandria.

To avoid persecution, the early Christians were compelled to use great precaution, and to hold meetings of the Faithful [*of the Household of Faith*] in private places, under concealment by darkness. They assembled in the night, and they guarded against the intrusion of false brethren and profane persons, spies who might cause their arrest. They conversed together figuratively, and by the use of symbols, lest cowans and eavesdroppers might overhear: and there existed among them a favored class, or Order, who were initiated into certain Mysteries which they were bound by solemn promise not to disclose, or even converse about, except with such as had received them under the same sanction. They were called *Brethren*, *the Faithful*, *Stewards of the Mysteries*, *Superintendents*, *Devotees of the Secret*, and ARCHITECTS.

In the *Hierarchiæ*, attributed to St. Dionysius the Areopagite, the first Bishop of Athens, the tradition of the sacrament is said to have been divided into three Degrees, or grades, *purification*, *initiation*, and *accomplishment* or *perfection*; and it mentions also, as part of the ceremony, *the bringing to sight*.

The Apostolic Constitutions, attributed to Clemens, Bishop of Rome, describe the early church, and say: "These regulations must on no account be communicated to all sorts of persons, because of the Mysteries contained in them." They speak of the Deacon's duty to keep the doors, that none uninitiated should enter at the oblation. *Ostiarii*, or doorkeepers, kept guard, and gave notice of the time of prayer and church-

assemblies; and also by private

signal, in times of persecution, gave notice to those within, to en-able them to avoid danger. The Mysteries were open to the *Fideles* or *Faithful* only; and no spectators were allowed at the communion.

Tertullian, who died about A. D. 216, says in his *Apology*: "None are admitted to the religious Mysteries without an oath of secrecy. We appeal to your Thracian and Eleusinian Mysteries; and we are especially bound to this caution, because if we prove faithless, we should not only provoke Heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They know nothing but by report and hearsay. Far hence, ye Profane! is the prohibition from all holy Mysteries."

Clemens, Bishop of Alexandria, born about A. D. 191, says, in his *Stromata*, that he cannot explain the Mysteries, because he should thereby, according to the old proverb, put a sword into the hands of a child. He frequently compares the Discipline of the Secret with the heathen Mysteries, as to their internal and recondite wisdom.

Whenever the early Christians happened to be in company with strangers, more properly termed *the Profane*, they never spoke of their sacraments, but indicated to one another what they meant by means of symbols and secret watchwords,

disguisedly, and as by direct communication of mind with mind, and by enigmas.

Origen, born A. D. 134 or 135, answering Celsus, who had objected that the Christians had a concealed doctrine said: "Inasmuch as the essential and important doctrines and principles of Christianity are openly taught, it is foolish to object that there are other things that are recondite; for this is common to Christian discipline with that of those philosophers in whose teaching some things were exoteric and some esoteric: and it is enough to say that it was so with some of the disciples of Pythagoras."

The formula which the primitive church pronounced at the moment of celebrating its Mysteries, was this: "Depart, ye Profane! Let the Catechumens, and those who have not been admitted or initiated, go forth."

Archelaus, Bishop of Cascara in Mesopotamia, who, in the year 278, conducted a controversy with the Manichæans, said: "These Mysteries the church now communicates to him who has passed through the introductory Degree. They are not explained to the Gentiles at all; nor are they taught openly in the hearing of Catechumens; but much that is spoken is in disguised terms, that the

p. 545

[paragraph continues] Faithful [Πιστοί], who possess the knowledge, may be still more informed, and those who are not acquainted

with it, may suffer no disadvantage."

Cyril, Bishop of Jerusalem, was born in the year 315, and died in 386. In his *Catechesis* he says: "The Lord spake in parables to His hearers in general; but to His disciples He explained in private the parables and allegories which He spoke in public. The splendor of glory is for those who are early enlightened: obscurity and darkness are the portion of the unbelievers and ignorant. Just so the church discovers its Mysteries to those who have advanced beyond the class of Catechumens: we employ obscure terms with others."

St. Basil, the Great Bishop of Cæsarea, born in the year 326, and dying in the year 376, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the Apostles, beneath the mystery of oral tradition: for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them. . . . This is what the uninitiated are not permitted to contemplate; and how should it ever be proper to write and circulate among the people an account of them?"

St. Gregory Nazianzen, Bishop of Constantinople, A. D. 379, says: "You have heard as much of the Mystery as we are allowed to speak openly in the ears of all; the rest will be communicated to you in private; and that you must retain within yourself. . . . Our Mysteries are not to be made known to strangers."

St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says in his work *De Mysteriis*: "All the Mystery should be kept concealed, guarded by faithful silence, lest it should be inconsiderately divulged to the ears of the Profane. . . . . It is not given to all to contemplate the depths of our Mysteries . . . . that they may not be seen by those who ought not to behold them; nor received by those who cannot preserve them." And in another work: "He sins against God, who divulges to the unworthy the Mysteries confided to him. The danger is not merely in violating truth, but in telling truth, if he allow himself to give hints of them to those from whom they ought to be concealed . . . . Beware of casting pearls before swine! . . . . Every Mystery ought to be kept secret; and, as it were, to be covered over by silence, lest it should rashly

p. 546

be divulged to the ears of the Profane. Take heed that you do not incautiously reveal the Mysteries!"

St. Augustine, Bishop of Hippo, who was born in 347, and died in 430, says in one of his discourses: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are now to discourse to you of sublime Mysteries, which none are qualified to hear, but those who, by the Master's favor, are made partakers of them. . . . . To have taught them openly, would have been to betray them." And he refers to the Ark of the Covenant, and says that

it signified a Mystery, or secret of God, shadowed over by the cherubim of glory, and honored by being veiled.

St. Chrysostom and St. Augustine speak of initiation more than fifty times. St. Ambrose writes to those who are initiated; and initiation was not merely baptism, or admission into the church, but it referred to initiation into the Mysteries. To the baptized and initiated the Mysteries of religion were unveiled; they were kept secret from the Catechumens; who were permitted to hear the Scriptures read and the ordinary discourses delivered, in which the Mysteries, reserved for the Faithful, were never treated of. When the services and prayers were ended, the Catechumens and spectators all withdrew.

Chrysostom, Bishop of Constantinople, was born in 354, and died in 417. He says: "I wish to speak openly: but I dare not, on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing in a shadowy manner. . . Where the holy Mysteries are celebrated, we drive away all uninitiated persons, and then close the doors." He mentions the acclamations of the initiated; "which," he says, "I here pass over in silence; for it is forbidden to disclose such things to the Profane." Palladius, in his life of Chrysostom, records, as a great outrage, that, a tumult having been excited against him by his enemies, they forced their way into the *penetralia*, where the uninitiated beheld what was not proper for them to see; and Chrysostom mentions the same circumstance in his epistle to Pope Innocent.

St. Cyril of Alexandria, who was made Bishop in 412, and died in 444, says in his 7th Book against Julian: "These Mysteries are so profound and so exalted, that they can be comprehended by those only who are enlightened. I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to

the uninitiated, I should offend against the injunction not to give what is holy to the impure, nor cast pearls before such as cannot estimate their worth. . . . I should say much more, if I were not afraid of being heard by those who are uninitiated: because men are apt to deride what they do not understand. And the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

Theodoret, Bishop of Cyropolis in Syria, was born in 393, and made Bishop in 420. In one of his three Dialogues, called the Immutable, he introduces *Orthodoxus*, speaking thus: "Answer me, if you please, in mystical or obscure terms: for perhaps there are some persons present who are not initiated into the Mysteries." And in his preface to Ezekiel, tracing up the secret discipline to the commencement of the Christian era, he says: "These Mysteries are so august, that we ought to keep them with the greatest caution."

Minucius Felix, an eminent lawyer of Rome, who lived in 212, and wrote a defence of Christianity, says: "Many of them [the Christians] know each other by tokens and signs (*notis et*

insignibus), and they form a friendship for each other, almost before they become acquainted."

The Latin Word, *tessera*, originally meant a square piece of wood or stone, used in making tesselated pavements; afterward a tablet on which anything was written, and then a cube or die. Its most general use was to designate a piece of metal or wood, square in shape, on which the watchword of an Army was inscribed; whence *tessera* came to mean the watchword itself. There was also a *tessera hospitalis*, which was a piece of wood cut into two parts, as a pledge of friendship. Each party kept one of the parts; and they swore mutual fidelity by Jupiter. To break the *tessera* was considered a dissolution of the friendship. The early Christians used it as a Mark, the watchword of friendship. With them it was generally in the shape of a fish, and made of bone. On its face was inscribed the word Ἰχθῦς, a fish, the initials of which represented the Greek words, Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ; *Jesus Christ, the Son of God, the Saviour*.

St. Augustine (*de Fide et Symbolis*) says: "This is the faith which in a few words is given to the *Novices* to be kept by a symbol; these few words are known to all the Faithful; that by believing they may be submissive to God; by being thus submissive, they

may live rightly; by living rightly, they may purify their

hearts and with a pure heart may understand what they believe."

Maximus Taurinus says: "The tessera is a symbol and sign by which to distinguish between the Faithful and the Profane."

There are *three* Degrees in Blue Masonry; and in addition to the two words of two syllables each, embodying the binary, three, of three syllables each. There were three Grand Masters, the two Kings, and Khir-Om the Artificer. The candidate gains admission by three raps, and three raps call up the Brethren. There are three principal officers of the Lodge, three lights at the Altar, three gates of the Temple, all in the East, West, and South. The three lights represent the Sun, the Moon, and Mercury; Osiris, Isis, and Horus; the Father, the Mother, and the Child; Wisdom, Strength, and Beauty; Hakamah, Binah, and Daath; Gedulah, Geburah, and Tepareth. The candidate makes three circuits of the Lodge: there were three assassins of Khir-Om, and he was slain by three blows while seeking to escape by the three gates of the Temple. The ejaculation at his grave was repeated three times. There are three divisions of the Temple, and three, five, and seven Steps. A Master works with Chalk, Charcoal, and a vessel of Clay; there are three movable and three immovable jewels. The Triangle appears among the Symbols: the two parallel lines enclosing the circle are connected at top, as are the Columns Jachin and Boaz, symbolizing the equilibrium which explains the great Mysteries of Nature.

This continual reproduction of the number three is not accidental, nor without a profound meaning: and we shall find the same repeated in all the Ancient philosophies.

The Egyptian Gods formed Triads, the third member in each proceeding from the other two. Thus we have the Triad of Thebes, Amun, Maut, and Kharso; that of Philae, Osiris, Isis, and Horns; that of Elephantinē and the Cataracts, Neph, Sate, and Anoukē.

Osiris, Isis, and Horus were the Father, Mother, and Son; the latter being Light, the Soul of the World, the Son, the Protogonos or First-Begotten.

Sometimes this Triad was regarded as SPIRIT, or the *active* Principle or Generative Power; MATTER, or the PASSIVE Principle or Productive Capacity; and the Universe, which proceeds from the two Principles.

We also find in Egypt this Triad or Trinity; Ammon-Ra, the Creator; Osiris-Ra, the Giver of Fruitfulness; Horus-Ra, the

p. 549

[paragraph continues] Queller of Light; symbolized by the Summer, Autumn, and Spring Sun. For the Egyptians had but three Seasons, the three gates of the Temple; and on account of the different effects of the Sun on those three Seasons, the Deity appears in these three forms.

The Phœnician Trinity was Ulomos, Chusoros, and the Egg out of which the Universe proceeded.

The Chaldæan Triad consisted of Bel, [the Persian Zervana Akherana], Oromasdes, and Ahriman; the Good and Evil Principle alike outflowing from the Father, by their equilibrium and alternating preponderance to produce harmony. Each was to rule, in turn, for equal periods, until finally the Evil Principle should itself become good.

The Chaldæan and Persian oracles of Zoroaster give us the Triad, Fire, Light, and Ether.

Orpheus celebrates the Triad of Phanes, Ouranos, and Kronos. Corry says the Orphic Trinity consisted of Metis, Phanes, and Ericapaeus; Will, Light or Love, and Life. Acusilaus makes it consist of Metis, Eros, and Æther: Will, Love, and Ether. Phereycides of Syros, of Fire, Water, and Air or Spirit. In the two former we readily recognize Osiris and Isis, the Sun and the Nile.

The first three of the Persian Amshaspands were BAHMAN, the Lord of LIGHT; Ardibehest, the Lord of FIRE; and Shariver, the Lord of SPLENDOR. These at once lead us back to the Kabala.

Plutarch says: "The better and diviner nature consists of three; the Intelligible (*i.e.* that which exists within the Intellect only as yet), and Matter; το Νοητος and Ὕλη, and that which

proceeds from these, which the Greeks call Kosmos: of which Plato calls the Intelligible, the Idea, the Exemplar, the Father: Matter, the Mother, the Nurse, and the receptacle and place of generation: and the issue of these two, the Offspring and Genesis."

The Pythagorean fragments say: "Therefore, before the Heaven was made, there existed Idea and Matter, and God the Demiourgos [workman or active instrument], of the former. He made the world out of matter, perfect, only-begotten, with a soul and intellect, and constituted it a divinity."

Plato gives us Thought, the Father; Primitive Matter, the Mother; and Kosmos, the Son, the issue of the two Principles. Kosmos is the ensouled Universe.

With the later Platonists, the Triad was Potence, Intellect, and Spirit, Philo represents Sanchoniathon's as Fire, Light, and

p. 550

[paragraph continues] Flame, the three Sons of Genos; but this is the Alexandrian, not the Phœnician idea.

Aurelius says the Demiourgos or Creator is triple, and the three Intellects are the three Kings: He who exists; He who possesses; He who beholds. The first is that which exists by its essence; the second exists in the first, and contains or possesses in itself the Universal of things; all that afterward becomes: the third beholds this Universal, formed and

fashioned intellectually, and so having a separate existence. The Third exists in the Second, and the Second in the First.

The most ancient Trinitarian doctrine on record is that of the Brahmins. The Eternal Supreme Essence, called PARABRAHMA, BRAHM, PARATMA, produced the Universe by self-reflection, and first revealed himself as BRAHMA, the *Creating* Power, then as VISHNU, the *Preserving* Power, and lastly as SIVA, the *Destroying* and *Renovating* Power; the three Modes in which the Supreme Essence reveals himself in the material Universe; but which soon came to be regarded as three distinct Deities. These three Deities they styled the TRIMURTI, or TRIAD.

The Persians received from the Indians the doctrine of the three principles, and changed it to that of a principle of Life, which was individualized by the Sun, and a principle of Death, which was symbolized by cold and darkness; parallel of the moral world; and in which the continual and alternating struggle between light and darkness, life and death, seemed but a phase of the great struggle between the good and evil principles, embodied in the legend of ORMUZD and AHRIMAN. MITHRAS, a Median reformer, was deified after his death, and invested with the attributes of the Sun; the different astronomical phenomena being figuratively detailed as actual incidents of his life; in the same manner as the history of BUDDHA was invented among the Hindūs.

The Trinity of the Hindūs became among the Ethiopians and

Abyssinians NEPH-AMON, PHTHA, and NEITH--the God CREATOR, whose emblem was a ram--MATTER, or the primitive mud, symbolized by a globe or an egg, and THOUGHT, or the LIGHT which contains the germ of everything; triple manifestation of one and the same God (ATHOM), considered in three aspects, as the *creative power*, *goodness*, and *wisdom*. Other Deities were speedily invented; and among them OSIRIS, represented by the Sun, Isis, his wife, by the Moon or Earth, TYPHON, his Brother, the Principle

p. 551

of Evil and Darkness, who was the son of Osiris and Isis. And the Trinity of OSIRIS, ISIS, and HORUS became subsequently the Chief Gods and objects of worship of the Egyptians.

The ancient Etruscans (a race that emigrated from the Rhætian Alps into Italy, along whose route evidences of their migration have been discovered, and whose language none have yet succeeded in reading) acknowledged only one Supreme God; but they had images for His different attributes, and temples to these images. Each town had one National Temple, dedicated to the three great attributes of God, STRENGTH, RICHES, and WISDOM, or *Tina*, *Talna*, and *Minerva*. The National Deity was always a Triad under one roof; and it was the same in Egypt, where one Supreme God alone was acknowledged, but was worshipped as a Triad, with different names in each different home. Each city in

Etruria might have as many gods and gates and temples as it pleased; but three sacred gates, and one Temple to three Divine Attributes were obligatory, wherever the laws of Tages (or Taunt or Thoth) were received. The only gate that remains in Italy, of the olden time, undestroyed, is the Porta del Circo at Volterra; and it has upon it the three heads of the three National Divinities, one upon the keystone of its magnificent arch, and one above each side-pillar.

The Buddhists hold that the God SAKYA of the Hindūs, called in Ceylon, GAUTAMA, in India beyond the Ganges, SOMONAKODOM, and in China, CHY-KIA, or FO, constituted a Trinity [TRIRATNA], of BUDDHA, DHARMA, and SANGA,--*Intelligence*, *Law*, and *Union* or *Harmony*.

The Chinese Sabæans represented the Supreme Deity as composed of CHANG-TI, *the Supreme Sovereign*; TIEN, the *Heavens*; and TAO, the *Universal Supreme Reason* and *Principle of Faith*; and that from Chaos, an immense silence, an immeasurable void. without perceptible forms, alone, infinite, immutable, moving in a circle in illimitable space, without change or alteration, when vivified by the Principle of Truth, issued all Beings, under the influence of TAO, Principle of Faith, who produced one, one produced two, two produced three, and three produced all that is.

The Sclavono-Vendes typified the Trinity by the three heads of the God TRIGLAV; and the Pruczi or Prussians by the Tri-

une God, PERKOUN, PIKOLLOS, and POTRIMPOS, the Deities of *Light*

and *Thunder*, of *Hell* and the *Earth*, its fruits and animals: and the Scandinavians by ODIN, FREA, and THOR.

In the KABALAH, or the Hebrew traditional philosophy, the Infinite Deity, beyond the reach of the Human Intellect, and without Name, Form, or Limitation, was represented as developing Himself, in order to create, and by self-limitation, in ten emanations or out-flowings, called SEPHIROTH, or *rays*. The first of these, in the world AZILUTH, that is, within the Deity, was KETHER, or the *Crown*, by which we understand the Divine Will or Potency. Next came, as a pair, HAKEMAH and BAINAH, ordinarily translated "Wisdom" and "Intelligence," the former termed the FATHER, and the latter the MOTHER. HAKEMAH is the active *Power* or *Energy* of Deity, by which He produces within Himself Intellection or Thinking: and BAINAH, the passive *Capacity*, from which, acted on by the Power, the Intellection flows. This Intellection is called DAATH: and it is the "WORD," of Plato and the Gnostics; the *unuttered* word, *within* the Deity. Here is the origin of the Trinity of the Father, the Mother or Holy Spirit, and the Son or Word.

Another Trinity was composed of the fourth Sephirah, GEDULAH or KHASED, *Benignity* or *Mercy*, also termed FATHER (*Aba*); the fifth, GEBURAH, *Severity* or Strict

Justice, also termed the MOTHER (*Imma*); and the sixth, the SON or *Issue* of these, TIPHARETH, *Beauty* or *Harmony*. "Everything," says the SOHAR, "proceeds according to the Mystery of the Balance"--that is, by the equilibrium of Opposites: and thus from the Infinite Mercy and the Infinite Justice, in equilibrium, flows the perfect Harmony of the Universe. Infinite POWER, which is Lawless, and Infinite WISDOM, in Equilibrium, also produce BEAUTY or HARMONY, as Son, Issue, or Result--the Word, or utterance of the Thought of God. Power and Justice or Severity are the *same*: Wisdom and Mercy or Benignity are the same;--in the Infinite Divine Nature.

According to Philo of Alexandria, the Supreme Being, Primitive Light or Archetype of Light, uniting with WISDOM [Σοφια], the mother of Creation, forms in Himself the types of all things, and acts upon the Universe through the WORD [Λογος . . Logos], who dwells in God, and in whom all His powers and attributes develop themselves; a doctrine borrowed by him from Plato.

Simon Magus and his disciples taught that the Supreme Being or Centre of Light produced first of all, three couples of united

p. 553

[paragraph continues] Existences, of both sexes, [Συζυγίας; ... Suzugias], which were the origins of all things: REASON and INVENTIVENESS; SPEECH and THOUGHT;

CALCULATION and REFLECTION: [Νοῦς and Επίνοια, Φωνή and Εννοια, Λογισμὸς; and Ενθύμησις; . . . Nöus and Epinoia, Phōne and Ennoia, Logismos and Enthumēsis]; of which Ennoia or WISDOM was the first produced, and Mother of all that exists.

Other Disciples of Simon, and with them most of the Gnostics, adopting and modifying the doctrine, taught that the Πλήρωμα . . Plerōma, or PLENITUDE of Superior Intelligences, having the Supreme Being at their head, was composed of eight Eons [Αἰώνης . . Aiōnes] of different sexes; . . PROFUNDITY and SILENCE; SPIRIT and TRUTH; the WORD and LIFE; MAN and the CHURCH: [Βυθὸς; and Σιγὴ; Πνεῦμα and Αλήθεια; Λόγος; and Ζωή; Ἄνθρωπος; and Ἐκκλησία . . . . Buthos and Sigē; Pneuma and Aletheia; Logos and Zōe; Anthrōpos and Ekklēsia].

Bardesanes, whose doctrines the Syrian Christians long embraced, taught that the unknown Father, happy in the Plenitude of His Life and Perfections, first produced a Companion for Himself [Σύζυγος . . . Suzugos], whom He placed in the Celestial Paradise and who became, by Him, the Mother of CHRISTOS, Son of the Living God: *i.e.* (laying aside the allegory), that the Eternal conceived, in the silence of His decrees, the Thought of revealing Himself by a Being who should be His image or His Son: that to the Son succeeded his Sister and Spouse, the Holy Spirit, and they produced four Spirits of the elements, male and female, Maio and Jabseho, Nouro and Rucho; then Seven Mystic Couples

of Spirits, and Heaven and Earth, and all that is; then seven spirits governing the planets, twelve governing the Constellations of the Zodiac, and thirty-six Starry Intelligences whom he called Deacons: while the Holy Spirit [*Sophia Achamoth*], being both the Holy Intelligence and the Soul of the physical world, went from the Plerōma into that material world and there mourned her degradation, until CHRISTOS, her former spouse, coming to her with his Divine Light and Love, guided her in the way to purification, and she again united herself with him as his primitive Companion.

Basilides, the Christian Gnostic, taught that there were seven emanations from the Supreme Being: The First-born, Thought, the Word, Reflection, Wisdom, Power, and Righteousness [Πρωτογονος, Νους, Λογος, Φρονησις, Σοφια, Δυναμυς,

p. 554

and Δικαιοσύνη Protogonos, Nous, Logos, Phronesis, Sophia, Dunamis, and Dikarosunē]; from whom emanated other Intelligences in succession, to the number, in all, of three hundred and sixty-five; which were God manifested, and composed the Plenitude of the Divine Emanations, or the God Abraxas; of which the Thought [or Intellect, Νους . . Nous] united itself, by baptism in the river Jordan, with the man Jesus, servant [Διάκονος . . . Diakonos] of the human race; but did not suffer with Him; and the disciples of Basilides taught that the Noῦς, put on the appearance only of humanity,

and that Simon of Cyrene was crucified in His stead and ascended into Heaven.

Basilides held that out of the unrevealed God, who is at the head of the world of emanations, and exalted above all conception or designation [Ὁ ἀκατονόμαστος, ἄῤῥητος] were evolved seven living, self-subsistent, ever-active hypostatized powers:

FIRST: THE INTELLECTUAL POWERS.

1st. Nous	Νοῦς	The Mind.
2d. Logos	Λόγος	The Reason.
3d. Phronesis	Φρόνησις	The Thinking Power.
4th. Sophia	Σοφία	Wisdom.

SECOND: THE ACTIVE OR OPERATIVE POWER.

5th. Dunamis	Δυναμις	Might, accomplishing the purposes of Wisdom.

THIRD: THE MORAL ATTRIBUTES.

6th. Dikaiosunē	Δικαιοσύνη	Holiness or Moral Perfection.

These Seven Powers (Δυνάμεις . . Dunameis), with the Primal Ground out of which they were evolved, constituted in his scheme the Πρωτη Ὀγδοὰς [Prote Ogdoas], or First Octave, the root of all Existence. From this point, the spiritual life proceeded to evolve out of itself continually many gradations of existence, each lower one being still the impression, the *antetype*, of the immediate higher one. He supposed there were 365 of these regions or gradations, expressed by the mystical word Αβραξας [Abraxas].

The Αβραξας is thus interpreted, by the usual method of reckoning Greek letters numerically. . . . α, 1 . . β, 2 . . ρ, 100 . . α, 1 . . ξ, 60 . . α, 1 . . ς, 200=365:

p. 555

which is the whole Emanation-World, as the development of the Supreme Being.

In the system of Basilides, Light, Life, Soul, and Good were opposed to Darkness, Death, Matter, and Evil, throughout the whole course of the Universe.

According to the Gnostic view, God was represented as the immanent, incomprehensible and original source of all

perfection; the unfathomable ABYSS (βυθος . . buthos), according to Valentinus, exalted above all possibility of designation; of whom, properly speaking, nothing can be predicated; the ἀκατονόμαστος of Basilides, the ὢν of Philo. From this incomprehensible Essence of God, an *immediate* transition to finite things is inconceivable. *Self-limitation* is the first beginning of a communication of life on the part of God--the first passing of the hidden Deity into manifestation; and from this proceeds all further self-developing manifestation of the Divine Essence. From this primal link in the chain of life there are evolved, in the first place, the manifold powers or attributes inherent in the divine Essence, which, until that first self-comprehension, were all hidden in the Abyss of His Essence. Each of these attributes presents the whole divine Essence under one particular aspect; and to each, therefore, in this respect, the title of God may appropriately be applied. These Divine Powers evolving themselves to self-subsistence, become thereupon the germs and principles of all further developments of life. The life contained in them unfolds and individualizes itself more and more, but in such a way that the successive grades of this evolution of life continually sink lower and lower; the spirits become feebler, the further they are removed from the first link in the series.

The first manifestation they termed πρῶτη κατάληψις ἑαυτοῦ [*protē katalēpsis heautou*] or πρῶτον καταληπτὸν τοῦ θεου [*proton Katalēpton tou Theou*]; which was hypostatically represented in a νοῦς or λόγος, [*Nous* or *Logos*].

In the Alexandrian Gnosis, the Platonic notion of the ὕλη [Hulē] predominates. This is the dead, the unsubstantial--the boundary that limits from without the evolution of life in its gradually advancing progression, whereby the Perfect is ever evolving itself into the less Perfect. This ὕλη again, is represented under various images;--at one time as the darkness that exists alongside of the light; at another, as the void [κένωμα, κενὸν. . . . Kenoma, Kenon],

p. 556

in opposition to the Fullness, [Πλήρωμα . . . . Plēroma] of the Divine Life; or as the shadow that accompanies the light; or as the chaos, or the sluggish, stagnant, dark water. This matter, dead in itself, possesses by its own nature no inherent tendency; as life of every sort is foreign to it, itself makes no encroachment on the Divine. As, however, the evolutions of the Divine Life (the essences developing themselves out of the progressive emanation) become feebler, the further they are removed from the first link in the series; and as their connection with the first becomes looser at each successive step, there arises at the last step of the evolution, an imperfect, defective product, which, unable to retain its connection with the chain of Divine Life, sinks from the World of Eons into the material chaos: or, according to the same notion, somewhat differently expressed [according to the Ophites and to Bardesanes], a drop from the fullness of the Divine life bubbles over into the bordering void. Hereupon the dead matter, by commixture with the living principle, which it wanted, first of all receives animation. But, at the same time,

also, the divine, the living, becomes corrupted by mingling with the chaotic mass. Existence now multiplies itself. There arises a subordinate, defective life; there is ground for a new world; a creation starts into being, beyond the confines of the world of emanation. But, on the other hand, since the chaotic principle of matter has acquired vitality, there now arises a more distinct and more active opposition to the God-like--a barely negative, blind, ungodly nature-power, which obstinately resists all influence of the Divine; hence, as products of the spirit of the ὕλη, (of the πνεῦμα ὕλικον . . Pneuma Hulikon), are Satan, malignant spirits, wicked men, in none of whom is there any reason-able or moral principle, or any principle of a rational will; but blind passions alone have the ascendancy. In them there is the same conflict, as the scheme of Platonism supposes, between the soul under the guidance of Divine reason [the νοῦς. . . Nous], and the soul blindly resisting reason--between the πρόνοια [pronoia] and the αναγη [anagē], the Divine Principle and the natural.

The Syrian Gnosis assumed the existence of an active, turbulent kingdom of evil, or of darkness, which, by its encroachments on the kingdom of light, brought about a commixture of the light with the darkness, of the God-like with the ungodlike.

Even among the Platonists, some thought that along with an

organized, inert matter, the substratum of the corporeal world,

there existed from the beginning a blind, lawless motive power, an ungodlike soul, as its original motive and active principle. As the inorganic matter was organized into a corporeal world, by the plastic power of the Deity, so, by the same power, law and reason were communicated to that turbulent, irrational soul. Thus the chaos of the ὕλη was transformed into an organized world, and that blind soul into a rational principle, a mundane soul, animating the Universe. As from the latter proceeds all rational, spiritual life in humanity, so from the former proceeds all that is irrational, all that is under the blind sway of passion and appetite; and all malignant spirits are its progeny.

In one respect *all* the Gnostics agreed: they all held; that there was a world purely emanating out of the vital development of God, a creation evolved directly out of the Divine Essence, far exalted above any outward creation produced by God's plastic power, and conditioned by pre-existing matter. They agreed in holding that the framer of *this lower world* was not the Father of *that higher world* of emanation; but the Demiurge [Δεμιουργος], a being of a kindred nature with the Universe framed and governed by him, and far inferior to that higher system and the Father of it.

But some, setting out from ideas which had long prevailed among certain Jews of Alexandria, supposed that the Supreme God created and governed the world by His ministering spirits, by the angels. At the head of these angels stood one who had the direction and control of all; therefore called the

Artificer and Governor of the World. This Demiurge they compared with the plastic, animating mundane spirit of Plato and Platonists [the δεύτερος θεὸς . . Deuteros Theos; the θεὸς γενητὸς; Theos Genetos], who, moreover, according to the Timæus of Plato, strives to represent the IDEA of the Divine Reason, in that which is *becoming* (as contradistinguished from that which *is*) and temporal. This angel is a representative of the Supreme God, on the lower stage of existence: he does not act independently, but merely according to the ideas inspired in him by the Supreme God; just as the plastic, mundane soul of the Platonists creates all things after the pattern of the ideas communicated by the Supreme Reason [Νοῦς. . . . Nous--the ὅ ἔστι ζῶον . . . . ho esti zōon--the; παράδειγμα . . . paradeigma, of the Divine Reason hypostatized].

p. 558

[paragraph continues] But these ideas transcend his limited essence; he cannot understand them; he is merely their unconscious organ; and therefore is unable himself to comprehend the whole scope and meaning of the work which he performs. As an organ under the guidance of a higher inspiration, he reveals higher truths than he himself can comprehend. The mass of the Jews, they held, recognized not the angel, by whom, in all the Theophanies of the Old Testament, God *revealed* Himself; they knew not the Demiurge in his true relation to the hidden Supreme God, *who never reveals Himself* in the sensible world. They confounded the type and the archetype, the symbol and the idea. They rose no higher than the Demiurge;

they took him to be the Supreme God Himself. But the spiritual men among them, on the contrary, clearly perceived, or at least *divined*, the ideas veiled under Judaism; they rose beyond the Demiurge, to a knowledge of the Supreme God; and are therefore properly His worshippers [θεραπευταί . . Therapeutai].

Other Gnostics, who had not been followers of the Mosaic religion, but who had, at an earlier period, framed to themselves an oriental Gnosis, regarded the Demiurge as a being absolutely *hostile* to the Supreme God. He and his angels, notwithstanding their finite nature, wish to establish their independence: they will tolerate no foreign rule within their realm. Whatever of a higher nature descends into their kingdom, they seek to hold imprisoned there, lest it should raise itself above their narrow precincts. Probably, in this system, the kingdom of the Demiurgic Angels corresponded, for the most part, with that of the deceitful Star-Spirits, who seek to rob man of his freedom, to beguile him by various arts of deception, and who exercise a tyrannical sway over the things of this world. Accordingly, in the system of these Sabæans, the seven Planet-Spirits, and the twelve Star-Spirits of the zodiac, who sprang from an irregular connection between the cheated Fetahil and the Spirit of Darkness, play an important part in everything that is bad. The Demiurge is a limited and limiting being, proud, jealous, and revengeful; and this his character betrays itself in the Old Testament, which, the Gnostics held, came from him. They transferred to the Demiurge himself, whatever in the idea of God, as

presented by the Old Testament, appeared to them defective. Against his will and rule the ὕλη was continually rebelling, revolting without control against the dominion which he, the fashioner, would exercise over it,

p. 559

casting off the yoke imposed on it, and destroying the work he had begun. The same jealous being, limited in his power, ruling with despotic sway, they imagined they saw in nature. He strives to check the germination of the divine seeds of life which the Supreme God of Holiness and Love, who has no connection whatever with the sensible world, has scattered among men. That perfect God was at most known and worshipped in Mysteries by a few spiritual men.

The Gospel of St. John is in great measure a polemic against the Gnostics, whose different sects, to solve the great problems, the creation of a material world by an immaterial Being, the fall of man, the incarnation, the redemption and restoration of the spirits called men, admitted a long series of intelligences, intervening in a series of spiritual operations; and which they designated by the names, *The Beginning*, *the Word*, *the Only-Begotten*, *Life*, *Light*, and *Spirit* [Ghost]: in Greek, Ἀρκή, Λόγος, Μονογενής, Ζωή, Φῶςand Πνευμα [Archē, Logos, Monogenēs, Zōe, Phōs, and Pneuma]. St. John, at the beginning of his Gospel, avers that it was Jesus Christ who existed in the Beginning; that He was the WORD of God by which everything was made; that He was the Only-Begotten, the Life and the Light, and that He diffuses among

men the Holy Spirit [or Ghost], the Divine Life and Light.

So the Plēroma [Πλήρωμα], Plenitude or Fullness, was a favorite term with the Gnostics, and Truth and Grace were the Gnostic Eons; and the Simonians, Dokētēs, and other Gnostics held that the Eon Christ Jesus was never really, but only apparently clothed with a human body: but St. John replies that the Word did really become Flesh, and dwelt among us; and that in Him were the Plēroma and Truth and Grace.

In the doctrine of Valentinus, reared a Christian at Alexandria, God was a perfect Being, an Abyss [Βυθὸς . . Buthos], which no intelligence could sound, because no eye could reach the invisible and ineffable heights on which He dwelt, and no mind could comprehend the duration of His existence; He has always been; He is the Primitive Father and Beginning [the Προπάτωρand Προαρχὴ . . Propatōr and Proarchē]: He will BE always, and does not grow old. The development of His Perfections produced the intellectual world. After having passed infinite ages in repose and silence, He manifested Himself by His Thought, source of all His manifestations, and which received from Him the germ of His

creations. Being of His Being, His Thought [Ἔννοια . . Ennoia] is also termed Χάρις; [Charis], Grace or Joy, and Σιγή or Ἄρρητον [Sigē or Arrēton], Silence or the Ineffable. Its first manifestation was Νους [Nous], the Intelligence, first

of the Eons, commencement of all things, first revelation of the Divinity, the Μονογενὴς [Monogenēs], or Only-Begotten: next, Truth [Ἀλήθεια . . Alētheia], his companion. Their manifestations were the Word [Λόγος. . Logos] and Life [Ζωὴ . . Zoē]; and theirs, Man and the Church [Ανθροπος and Ἔκκλησία . . Anthrōpos and Ekklēsia]: and from these, other twelve, six of whom were Hope, Faith, Charity, Intelligence, Happiness, and Wisdom; or, in the Hebrew, *Kesten*, *Kina*, *Amphe*, *Ouananim*, *Thaedes*, and *Oubina*. The harmony of the Eons, struggling to know and be united to the Primitive God, was disturbed, and to redeem and restore them, the Intelligence [Noῦς] produced Christ and the Holy Spirit His companion; who restored them to their first estate of happiness and harmony; and thereupon they formed the Eon Jesus, born of a Virgin, to whom the Christos united himself in baptism, and who, with his Companion Sophia-Achamoth, saved and redeemed the world.

The Marcosians taught that the Supreme Deity produced by His words the Λόγος [Logos] or Plenitude of Eons: His first utterance was a syllable of four letters, each of which became a being; His second of four, His third of ten, and His fourth of twelve: thirty in all, which constituted the Πλήρωμα [Plēroma].

The Valentinians, and others of the Gnostics, distinguished three orders of existences:--1st. The divine germs of life, exalted by their nature above matter, and akin to the Σοφία [Sophia], to the mundane soul and to the Plēroma:--the

spiritual natures, φύσεις πνευματικαί [Phuseis Pneumatikai]: 2d. The natures originating in the life, divided from the former by the mixture of the ὕλη--the psychical natures, φύσεις ψυχικαὶ [Phuseis Psuchikai]; with which begins a perfectly new order of existence, an image of that higher mind and system, in a subordinate grade; and finally, 3d. The Ungodlike or Hylic Nature, which resists all amelioration, and whose tendency is only to destroy--the nature of blind lust and passion.

The nature of the πνευματικὸν [pneumatikon], the spiritual, is essential relationship with God (the ὁμούσιον τῷ θεῷ . . Homoousion tō Theō): hence the life of Unity, the undivided, the

p. 561

absolutely simple (οὐσία ἑνικὴ μονοειδὴς . . Ousia henike, monoeides).

The essence of the ψυχικοὶ [psuchikoi] is disruption into multiplicity, manifoldness; which, however, is subordinate to a higher unity, by which it allows itself to be guided, first unconsciously, then consciously.

The essence of the ὑλικοὶ [Hulikoi] (of whom Satan is the head), is the direct opposite to all unity; disruption and disunion in itself, without the least sympathy, without any point of coalescence whatever for unity; together with an effort to destroy all unity, to extend its own inherent disunion

to everything, and to rend everything asunder. This principle has no power to posit anything; but only to negative: it is unable to create, to produce, to form, but only to destroy, to decompose.

By Marcus, the disciple of Valentinus, the idea of a Λογος του οντος [Logos Tou Ontos], of a WORD, manifesting the hidden Divine Essence, in the Creation, was spun out into the most subtle details--the entire creation being, in his view, a continuous utterance of the Ineffable. The way in which the germs of divine life [the σπέρματα πνευματικὰ . . spermata pneumatika], which lie shut up in the Eons, continually unfold and individualize themselves more and more, is represented as a spontaneous analysis of the several *names* of the Ineffable, into their several *sounds*. An *echo* of the Plēroma falls down into the ὕλη [Hulē], and becomes the forming of a new but lower creation.

One formula of the pneumatical baptism among the Gnostics ran thus: "In the NAME which is hidden from all the Divinities and Powers" [of the Demiurge], "The Name of Truth" [the Αλήθεια [Aletheia], self-manifestation of the Buthos], which Jesus of Nazareth has put on in the light-zones of Christ, the living Christ, through the Holy Ghost, for the redemption of the angels,--the Name by which all things attain to Perfection." The candidate then said: "I am established and redeemed; I am redeemed in my soul from this world, and from all that belongs to it, by the name of יהוה, who has redeemed the Soul of Jesus by the living Christ." The

assembly then said: "Peace (or Salvation) to all on whom this name rests!"

The boy Dionusos, torn in pieces, according to the Bacchic Mysteries, by the Titans, was considered by the Manicheans as simply representing the Soul, swallowed up by the powers of darkness,--the

divine life rent into fragments by matter:--that part of the luminous essence of the primitive man [the πρῶτος ἄνθρωπος [Protos Anthropos] of Mani, the πράων ἄνθρωπος [Praōn Anthrōpos] of the Valentinians, the Adam Kadmon of the Kabalah; and the Kaiomorts of the Zendavesta], swallowed up by the powers of darkness; the Mundane Soul, mixed with matter--the seed of divine life, which had fallen into matter, and had thence to undergo a process of purification and development.

The Γνῶσις [Gnosis] of Carpocrates and his son Epiphanes consisted in the knowledge of one Supreme Original being, the highest unity, from whom all existence has emanated, and to whom it strives to return. The finite spirits that rule over the several portions of the Earth, seek to counteract this universal tendency to unity; and from their influence, their laws, and arrangements, proceeds all that checks, disturbs, or limits the original communion, which is the basis of nature, as the outward manifestation of that highest Unity. These spirits, moreover, seek to retain under their dominion the souls

which, emanating from the highest Unity, and still partaking of its nature, have lapsed into the corporeal world, and have there been imprisoned in bodies, in order, under their dominion, to be kept within the cycle of migration. From these finite spirits, the popular religions of different nations derive their origin. But the souls which, from a reminiscence of their former condition, soar upward to the contemplation of that higher Unity, reach to such perfect freedom and repose, as nothing afterward can disturb or limit, and rise superior to the popular deities and religions. As examples of this sort, they named Pythagoras, Plato, Aristotle, and Christ. They made no distinction between the latter and the wise and good men of every nation. They taught that any other soul which could soar to the same height of contemplation, might be regarded as equal with Him.

The Ophites commenced their system with a Supreme Being, long unknown to the Human race, and still so the greater number of men; the Βυθὸς [Buthos], or Profundity, Source of Light, and of Adam-Kadmon, the Primitive Man, made by the Demiourgos, but perfected by the Supreme God by the communication to him of the Spirit [Πνεῦμα . . Pneuma]. The first emanation was the Thought of the Supreme Deity [the Ἔννοια . . Ennoia], the conception of the Universe in the Thought of God.

p. 563

[paragraph continues] This Thought, called also Silence (Σιγη . . Sige), produced the Spirit [Πνευμα . . Pneuma], Mother of the

Living, and Wisdom of God. Together with this Primitive Existence, Matter existed also (the Waters, Darkness, Abyss, and Chaos), eternal like the Spiritual Principle. Buthos and His Thought, uniting with Wisdom, made her fruitful by the Divine Light, and she produced a perfect and an imperfect being, *Christos*, and a Second and inferior wisdom, *Sophia-Achamoth*, who falling into chaos remained entangled there, became enfeebled, and lost all knowledge of the Superior Wisdom that gave her birth. Communicating movement to Chaos, she produced Ialdabaoth, the Demiourgos, Agent of Material Creation, and then ascended toward her first place in the scale of creation. Ialdabaoth produced an angel that was his image, and this a second, and so on in succession to the sixth after the Demiourgos: the seven being *reflections* one of the other, yet different and inhabiting seven distinct regions. The names of the six thus produced were IAO, SABAOTH, ADONAI, ELOI, ORAL, and ASTAPHAI. Ialdabaoth, to become independent of his mother, and to pass for the Supreme Being, made the world, and man, in his own image; and his mother caused the Spiritual principle to pass from him into man so made; and henceforward the contest between the Demiourgos and his mother, between light and darkness, good and evil, was concentrated in man; and the image of Ialdabaoth, reflected upon matter, became the Serpent-Spirit, Satan, the Evil Intelligence. Eve, created by Ialdabaoth, had by his Sons children that were angels like themselves. The Spiritual light was withdrawn from man by Sophia, and the world surrendered to the influence of evil; until the Spirit, urged by the entreaties of Wisdom, induced the Supreme Being to send Christos to redeem it. Compelled, despite

himself, by his Mother, Ialdabaoth caused the man Jesus to be born of a Virgin, and the Celestial Saviour, uniting with his Sister, Wisdom, descended through the regions of the seven angels, appeared in each under the form of its chief, concealed his own, and entered with his sister into the man Jesus at the baptism in Jordan. Ialdabaoth, finding that Jesus was destroying his empire and abolishing his worship, caused the Jews to hate and crucify Him; before which happened, Christos and Wisdom had ascended to the celestial regions. They restored Jesus to life and gave Him an ethereal body, in which He remained eighteen months on earth, and receiving from Wisdom the perfect

p. 564

knowledge [Γνωσις . . Gnosis], communicated it to a small number of His apostles, and then arose to the intermediate region inhabited by Ialdabaoth, where, unknown to him, He sits at his right hand, taking from him the Souls of Light purified by Christos. When nothing of the Spiritual world shall remain subject to Ialdabaoth, the redemption will be accomplished, and the end of the world, the completion of the return of Light into the Plenitude, will occur.

Tatian adopted the theory of Emanation, of Eons, of the existence of a God too sublime to allow Himself to be known, but displaying Himself by Intelligences emanating from His bosom. The first of these was His spirit [Πνευμα . . Pneuma], God Himself, God thinking, God conceiving the Universe. The second was the Word [Λογος . . Logos], no longer merely

the Thought or Conception, but the Creative Utterance, manifestation of the Divinity, but emanating from the Thought or Spirit; the First-Begotten, author of the visible creation. This was the Trinity, composed of the Father, Spirit, and Word.

The Elxaïtes adopted the Seven Spirits of the Gnostics; but named them Heaven, Water, Spirit, The Holy Angels of Prayer, Oil, Salt, and the Earth.

The opinion of the Doketes as to the human nature of Jesus Christ, was that most generally received among the Gnostics. They deemed the intelligences of the Superior World too pure and too much the antagonists of matter, to be willing to unite with it: and held that Christ, an Intelligence of the first rank, in appearing upon the earth, did not become confounded with matter, but took upon Himself only the *appearance* of a body, or at the most used it only as an envelope.

Noëtus termed the Son the first Utterance of the Father; the Word, not by Himself, as an Intelligence, and unconnected with the flesh, a real Son; but a Word, and a perfect Only-Begotten; light emanated from the Light; water flowing from its spring; a ray emanated from the Sun.

Paul of Samosata taught that Jesus Christ was the Son of Joseph and Mary; but that the Word, Wisdom, or Intelligence of God, the Νους [Nous] of the Gnostics, had united itself with Him, so that He might be said to be at once the Son of

God, and God Himself.

Arius called the Saviour the first of creatures, non-emanated from God, but really created, by the direct will of God, before time

and the ages. According to the Church, Christ was of the same nature as God; according to some dissenters, of the same nature as man. Arius adopted the theory of a nature analogous to both. When God resolved to create the Human race, He made a Being which He called THE WORD, THE SON, WISDOM [Λόγος, Υἱὸς, Σοφία . . Logos, Uios, Sophia], to the end that He might give existence to men. This WORD is the Ormuzd of Zoroaster, the Ensoph of the Kabalah, the Νοῦς [Nous] of Platonism and Philonism, and the Σοφια or Δεμιουργος [Sophia or Demiourgos] of the Gnostics. He distinguished the Inferior Wisdom, or the daughter, from the Superior Wisdom; the latter being in God, inherent in His nature, and incapable of communication to any creature: the second, by which the Son was made, communicated itself to Him, and therefore He Himself was entitled to be called the Word and the Son.

Manes, founder of the Sect of the Manicheans, who had lived and been distinguished among the Persian Magi, profited by the doctrines of Scythianus, a Kabalist or Judaizing Gnostic of the times of the Apostles; and knowing those of Bardesanes and Harmonius, derived his doctrines from Zoroasterism,

Christianity, and Gnosticism. He claimed to be the Παράκλητος [Paraklētos] or Comforter, in the Sense of a Teacher, organ of the Deity, but not in that of the Holy Spirit or Holy Ghost: and commenced his *Epistola Fundamenti* in these words: "Manes, Apostle of Jesus Christ, elect of God the Father; Behold the Words of Salvation, emanating from the living and eternal fountain." The dominant idea of his doctrine was Pantheism, derived by him from its source in the regions of India and on the confines of China: that the cause of all that exists is in God; and at last, God is all in all. All souls are equal--God is in all, in men, animals, and plants. There are two Gods, one of Good and the other of Evil, each independent, eternal, chief of a distinct Empire; necessarily, and of their very natures, hostile to one another. The Evil God, Satan, is the Genius of matter alone. The God of Good is infinitely his Superior, the True God; while the other is but the chief of all that is the Enemy of God, and must in the end succumb to His Power. The Empire of Light alone is eternal and true; and this Empire is a great chain of Emanations, all connected with the Supreme Being which they make manifest; all HIM, under different forms, chosen for one end, the triumph of the Good. In each

of His members lie hidden thousands of ineffable treasures. Excellent in His Glory, incomprehensible in His Greatness, the Father has joined to Himself those fortunate and glorious Eons [Αιωνες . . Aionēs], whose Power and Number it is impossible to determine. This is Spinoza's Infinity of Infinite

Attributes of God. Twelve Chief Eons, at the head of all, were the Genii of the twelve Constellations of the Zodiac, and called by Manes, Olamin. Satan, also, Lord of the Empire of Darkness, had an Army of Eons or Demons, emanating from his Essence, and reflecting more or less his image, but divided and inharmonious among themselves. A war among them brought them to the confines of the Realm of Light. Delighted, they sought to conquer it. But the Chief of the Celestial Empire created a Power which he placed on the frontiers of Heaven to protect his Eons, and destroy the Empire of Evil. This was the Mother of Life, the Soul of the World, an Emanation from the Supreme Being, too pure to come in immediate contact with matter. It remained in the highest region; but produced a Son, the first Man [the *Kaiomorts*, Adam-Kadmon, Πρῶτος Ανθρωπος [Protos Anthropos,] and Hivil-Zivah; of the Zend-Avesta, the Kabalah, the Gnosis, and Sabeism]; who commenced the contest with the Powers of Evil, but, losing part of his panoply, of his Light, his Son and many souls born of the Light, who were devoured by the darkness, God sent to his assistance the living Spirit, or the Son of the First Man [Υἱὸς Ἀνθρώπου . . Uios Anthropou], or Jesus Christ. The Mother of Life, general Principle of Divine Life, and the first Man, Primitive Being that reveals the Divine Life, are too sublime to be connected with the Empire of Darkness. The Son of Man or Soul of the World, enters into the Darkness, becomes its captive, to end by tempering and softening its savage nature. The Divine Spirit, after having brought back the Primitive Man to the Empire of Light, raises above the world that part of the Celestial Soul that remained unaffected by

being mingled with the Empire of Darkness. Placed in the region of the Sun and Moon, this pure soul, the Son of Man, the Redeemer or Christ, labors to deliver and attract to Himself that part of the Light or of the Soul of the First Man diffused through matter; which done, the world will cease to exist. To retain the rays of Light still remaining among his Eons, and ever tending to escape and return, by concentrating them, the Prince of Darkness, with their consent, made

p. 567

[paragraph continues] Adam, whose soul was of the Divine Light, contributed by the Eons, and his body of matter, so that he belonged to both Empires, that of Light and that of Darkness. To prevent the light from escaping at once, the Demons forbade Adam to eat the fruit of "knowledge of good and evil," by which he would have known the Empire of Light and that of Darkness. He obeyed; an Angel of Light induced him to transgress, and gave him the means of victory; but the Demons created Eve, who seduced him into an act of Sensualism, that enfeebled him, and bound him anew in the bonds of matter. This is repeated in the case of every man that lives.

To deliver the soul, captive in darkness, the Principle of Light, or Genius of the Sun, charged to redeem the Intellectual World, of which he is the type, came to manifest Himself among men. Light appeared in the darkness, but the darkness comprehended it not; according to the words of St. John. The Light could not unite with the darkness. It but put

on the *appearance* of a human body, and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews from the adoration of the Evil Principle, and the Pagans from the worship of Demons. But the Chief of the Empire of Darkness caused Him to be crucified by the Jews. Still He suffered in appearance only, and His death gave to all souls the symbol of their enfranchisement. The person of Jesus having disappeared, there was seen in His place a cross of Light, over which a celestial voice pronounced these words: "The cross of Light is called The Word, Christ, The Gate, Joy, The Bread, The Sun, The Resurrection, Jesus, The Father, The Spirit, Life, Truth, and Grace."

With the Priscillianists there were two principles, one the Divinity, the other, Primitive Matter and Darkness; each eternal. Satan is the son and lord of matter; and the secondary angels and demons, children of matter. Satan created and governs the visible world. But the soul of man emanated from God, and is of the same substance with God. Seduced by the evil spirits, it passes through various bodies, until, purified and reformed, it rises to God and is strengthened by His light. These powers of evil hold mankind in pledge; and to redeem this pledge, the Saviour, Christ the Redeemer, came and died upon the cross of expiation, thus discharging the written obligation. He, like all souls, was of the

same substance with God, a manifestation of the Divinity, not

forming a second person; unborn, like the Divinity, and nothing else than the Divinity under another form.

It is useless to trace these vagaries further; and we stop at the frontiers of the realm of the three hundred and sixty-five thousand emanations of the Mandaītes from the Primitive Light, Fira or Ferho and Yavar; and return contentedly to the simple and sublime creed of Masonry.

Such were some of the ancient notions concerning the Deity; and taken in connection with what has been detailed in the pre-ceding Degrees, this Lecture affords you a true picture of the ancient speculations. From the beginning until now, those who have undertaken to solve the great mystery of the creation of a material universe by an Immaterial Deity, have interposed between the two, and between God and man, divers manifestations of, or emanations from, or personified attributes or agents of, the Great Supreme God, who is coexistent with Time and coextensive with Space.

The universal belief of the Orient was, that the Supreme Being did not Himself create either, the earth or man. The fragment which commences the Book of Genesis, consisting of the first chapter and the three first verses of the second, assigns the creation or rather the *formation* or *modelling* of the world from matter already existing in confusion, not to IHUH, but to the ALHIM, well known as Subordinate Deities, Forces, or Manifestations, among the Phœnicians. The second fragment imputes it to IHUH-ALHIM, [1] and St. John assigns

the creation to the Λογος or WORD; and asserts that CHRIST was that WORD, as well as LIGHT and LIFE, other emanations from the Great Primeval Deity, to which other faiths had assigned the work of creation.

An absolute existence, wholly immaterial, in no way within the reach of our senses; a cause, but not an effect, that never was not, but existed during an infinity of eternities, before there was anything else except Time and Space, is wholly beyond the reach of our conceptions. The mind of man has wearied itself in speculations as to His nature, His essence, His attributes; and ended in being no wiser than it began. In the impossibility of conceiving of immateriality, we feel at sea and lost whenever we go beyond the domain of matter. And yet we know that there are Powers,

p. 569

[paragraph continues] Forces, Causes, that are themselves *not* matter. We give them names, but *what* they really are, and what their essence, we are wholly ignorant.

But, fortunately, it does not follow that we may not *believe*, or even *know*, that which we cannot *explain* to ourselves, or that which is beyond the reach of our comprehension: If we believed only that which our intellect can grasp, measure, comprehend, and have distinct and clear ideas of, we should believe scarce anything. The senses are not the witnesses that bear testimony to us of the loftiest truths.

Our greatest difficulty is, that language is not adequate to express our ideas; because our words refer to *things*, and are images of what is substantial and material. If we use the word "*emanation*," our mind involuntarily recurs to something material, *flowing out* of some other thing that is material; and if we *reject* this idea of materiality, nothing is left of the emanation but an unreality. The word "thing" itself suggests to us that which is material and within the cognizance and jurisdiction of the senses. If we cut away from it the idea of materiality, it presents itself to us as *no* thing, but an intangible unreality, which the mind vainly endeavors to grasp. *Existence* and *Being* are terms that have the same color of materiality; and when we speak of a *Power* or *Force*, the mind immediately images to itself one physical and material thing acting upon another. Eliminate that idea; and the Power or Force, devoid of physical characteristics, seems as unreal as the shadow that dances on a wall, itself a mere *absence* of light; as spirit is to us merely that which is *not matter*.

Infinite space and infinite time are the two primary ideas. We formulize them thus: add body to body and sphere to sphere, until the imagination wearies; and still there will remain beyond, a void, empty, unoccupied SPACE, limitless, because it *is* void. Add event to event in continuous succession, forever and forever, and there will still remain, before and after, a TIME in which there was and will be no event, and also endless because it too *is* void.

Thus these two ideas of the boundlessness of space and the

endlessness of time seem to *involve* the ideas that matter and events are limited and finite. We cannot conceive of an *infinity* of worlds or of events; but only of an *indefinite* number of each; for, as we struggle to conceive of their *infinity*, the thought ever occurs in despite of all our efforts--there must be *space* in which

p. 570

there are *no* worlds; there must have been *time* when there were no events.

We cannot conceive how, if this earth moves millions of millions of miles a million times repeated, it is still *in the centre of space*; nor how, if we lived millions of millions of ages and centuries, we should still be in the centre of eternity--with still as much *space* on one side as on the other; with still as much *time* before us as behind; for that seems to say that the world has not moved nor we lived at all.

Nor can we comprehend how an infinite series of worlds, added together, is no larger than an infinite series of atoms; or an infinite series of centuries no longer than an infinite series of seconds; both being alike infinite, and therefore one series containing no more nor fewer units than the other.

Nor have we the capacity to form in ourselves any idea of that which is *immaterial*. We use the word, but it conveys to us only the idea of the absence and negation of materiality; which vanishing, Space and Time alone, infinite and

boundless, seem to us to be left.

We cannot form any conception of an effect without a cause. We cannot but believe, indeed we know, that, how far soever we may have to run back along the chain of effects and causes, it cannot be *infinite*; but we must come at last to *something* which is not an effect, bur the first cause: and yet the fact is literally beyond our comprehension. The mind refuses to grasp the idea of *self*-existence, of existence without a beginning. As well expect the hair that grows upon our head to understand the nature and immortality of the soul.

It does not need to go so far in search of mysteries; nor have we any right to disbelieve or doubt the existence of a Great First Cause, itself no effect, because we cannot comprehend it; because the words we use do not even express it to us adequately.

We rub a needle for a little while, on a dark, inert mass of iron ore, that had lain idle in the earth for many centuries. Something is thereby communicated to the steel--we term it a *virtue*, a *power*, or a *quality*--and then we balance it upon a pivot; and, lo! drawn by some invisible, mysterious Power, one pole of the needle turns to the North, and there the same Power keeps the same pole for days and years; will keep it there, perhaps, as long as the world lasts, carry the needle where you will, and no matter what seas or

mountains intervene between it and the North Pole of the world. And this Power, thus acting, and indicating to the mariner his course over the trackless ocean, when the stars shine not for many days, saves vessels from shipwreck, families from distress, and those from sudden death on whose lives the fate of nations and the peace of the world depend. But for it, Napoleon might never have reached the ports of France on his return from Egypt, nor Nelson lived to fight and win at Trafalgar. Men call this Power *Magnetism*, and then complacently think that they have explained it all; and yet they have but given a new *name* to an unknown thing, to *hide* their ignorance. What is this wonderful Power? It is a real, actual, *active* Power: that we know and see. But what its *essence* is, or how it acts, we do not know, any more than we know the essence or the mode of action of the Creative Thought and Word of God.

And again, what is that which we term *galvanism* and *electricity*,--which, evolved by the action of a little acid on two metals, aided by a magnet, circles the earth in a second, sending from land to land the *Thoughts* that govern the transactions of individuals and nations? The mind has formed no notion of matter, that will include *it*; and no name that we can give it, helps us to understand its essence and its being. It *is* a Power, like Thought and the Will. We know no more.

What is this power of *gravitation* that makes everything upon the earth tend to the centre? How does it reach out its invisible hands toward the erratic meteor-stones, arrest them in their

swift course, and draw them down to the earth's bosom? It is a *power*. We know no more.

What is that *heat* which plays so wonderful a part in the world's economy?--that *caloric*, latent everywhere, within us and without us, produced by combustion, by intense pressure, and by swift motion? Is it substance, matter, spirit, or immaterial, a mere Force or State of Matter?

And what is *light*? A *substance*, say the books,--*matter*, that travels to us from the sun and stars, each ray separable into seven, by the prism, of distinct colors, and with distinct peculiar qualities and actions. And *if* a substance, what is its essence, and what power is inherent in it, by which it journeys incalculable myriads of miles, and reaches us ten thousand years or more after it leaves the stars?

p. 572

All power is equally a mystery. Apply intense cold to a drop of water in the centre of a globe of iron, and the globe is shattered as the water freezes. Confine a little of the same limpid element in a cylinder which Enceladus or Typhon could not have riven asunder, and apply to it intense heat, and the vast power that couched latent in the water shivers the cylinder to atoms. A little shoot from a minute seed, a shoot so soft and tender that the least bruise would kill it, forces its way downward into the hard earth, to the depth of many feet, with an energy wholly incomprehensible. What are these mighty forces, locked up in the small seed and the drop of

water?

Nay, what is LIFE itself, with all its wondrous, mighty energies,--that power which maintains the heat within us, and prevents our bodies, that decay so soon without it, from resolution into their original elements--Life, that constant miracle, the nature and essence whereof have eluded all the philosophers; and all their learned dissertations on it are a mere jargon of words?

No wonder the ancient Persians thought that Light and Life were one; both emanations from the Supreme Deity, the archetype of light. No wonder that in their ignorance they worshipped the Sun. God breathed into man the spirit of life; not matter, but an emanation from Himself; not a creature *made* by Him, nor a distinct existence, but a *Power*, like His own Thought: and light, to those great-souled ancients, also seemed no creature, and no gross material substance, but a pure emanation from the Deity, immortal and indestructible like Himself.

What, indeed, is REALITY? Our dreams are as real, while they last, as the occurrences of the daytime. We see, hear, feel, act, experience pleasure and suffer pain, as vividly and actually in a dream as when awake. The occurrences and transactions of a year are crowded into the limits of a second: and the dream remembered is as real as the past occurrences of life.

The philosophers tell us that we have no cognizance of substance itself, but only of its *attributes*: that when we see that which we call a block of marble, our perceptions give us information only of something extended, solid, colored, heavy, and the like; but not of the very *thing* itself, to which these attributes belong. And vet the attributes do not exist without the substance. They are not substances, but adjectives. There is no such *thing* or *existence* as hardness, weight or color, by itself, detached from any

p. 573

subject, moving first here, then there, and attaching itself to this and to the other subject. And yet, they say, the attributes are not the subject.

So Thought, Volition, and Perception are not the soul, but its *attributes*; and we have no cognizance of the soul *itself*, but only of *them*, its manifestations. Nor of God; but only of His Wisdom, Power, Magnificence, Truth, and other attributes.

And yet we know that there *is* matter, a soul within our body, a God that lives in the Universe.

Take, then, the attributes of the soul. I am conscious that I exist and am the same identical person that I was twenty years ago. I am conscious that my body is not I,--that if my arms were lopped away, this *person* that I call ME, would still remain, complete, entire, identical as before. But I cannot ascertain, by the most intense and long-continued reflection,

what I am, nor where within my body I reside, nor whether I am a point, or an expanded substance. I have no power to examine and inspect. I exist, will, think, perceive. *That* I know, and nothing more. I think a noble and sublime Thought. What is that Thought? It is not Matter, nor Spirit. It is not a Thing; but a *Power* and *Force*. I make upon a paper certain conventional marks, that *represent* that Thought. There is no Power or Virtue in the *marks* I write, but only in the Thought which they tell to others. I die, but the Thought still lives. It is a Power. It acts on men, excites them to enthusiasm, inspires patriotism, governs their conduct, controls their destinies, disposes of life and death. The words I speak are but a certain succession of particular sounds, that by conventional arrangement communicate to others the Immaterial, Intangible, Eternal Thought. The fact that Thought continues to exist an instant, after it makes its appearance in the soul, proves it immortal: for there is nothing conceivable that can destroy it. The spoken words, being mere sounds, may vanish into thin air, and the written ones, mere marks, be burned, erased, destroyed: but the THOUGHT itself lives still, and must live on forever.

A Human Thought, then, is an actual EXISTENCE, and a FORCE and POWER, capable of acting upon and controlling matter as well as mind. Is not the existence of a God, who is the immaterial soul of the Universe, and whose THOUGHT, embodied or not embodied in His WORD, is an Infinite Power, of Creation and production,

destruction and preservation, quite as comprehensible as the existence of a Soul, of a Thought separated from the Soul, of the Power of that Thought to mould the fate and influence the Destinies of Humanity?

And yet we know not when that Thought comes, nor what it is. It is not WE. We do not mould it, shape it, fashion it. It is neither our mechanism nor our invention. It appears spontaneously, flashing, as it were, into the soul, making that soul the involuntary instrument of its utterance to the world. It comes to us, and seems a stranger to us, seeking a home.

As little can we explain the mighty power of the human WILL. Volition, like Thought, seems spontaneous, an effect without a cause. Circumstances *provoke* it, and serve as its *occasion*, but do not *produce* it. It springs up in the soul, like Thought, as the waters gush upward in a spring. Is it the manifestation of the soul, merely making apparent what passes *within* the soul, or an emanation from it, going abroad and acting outwardly, itself a real Existence, as it is an admitted Power? We can but own our ignorance. It is certain that it acts on other souls, controls, directs them, shapes their action, legislates for men and nations: and yet it is not material nor visible; and the laws it writes merely inform one soul of what has passed within another.

God, therefore, is a mystery, only as everything that surrounds us, and as we ourselves, are mysteries. We know that there is and must be a FIRST CAUSE. His attributes, severed from

Himself, are unrealities. As color and extension, weight and hardness, do not exist apart from matter as separate existences and substantives, spiritual or immaterial; so the Goodness, Wisdom, Justice, Mercy, and Benevolence of God are not independent existences, personify them as men may, but *attributes* of the Deity, the *adjectives* of One Great Substantive. But we know that He must be Good, True, Wise, Just, Benevolent, Merciful: and in all these, and all His other attributes, Perfect and Infinite; because we are conscious that these are laws imposed on us by the very nature of things, necessary, and without which the Universe would be confusion and the existence of a God incredible. They are of His *essence*, and necessary, as His existence is.

He is the Living, Thinking, Intelligent Sour, of the Universe, the PERMANENT, the STATIONARY [Εστως . . Estos], of Simon Magus, the ONE that always IS [To Ον . . TO ON] of Plato, as

p. 575

contradistinguished from the perpetual flux and reflux, or *Genesis*, of *things*.

And, as the Thought of the Soul, emanating *from* the Soul, becomes audible and visible in Words, so did THE THOUGHT or GOD, springing up within Himself, immortal as Himself, when once conceived,--immortal *before*, because *in* Himself, utter Itself in THE WORD, its manifestation and mode of communication, and thus create the Material, Mental,

Spiritual Universe, which, like Him, never *began* to exist.

This is the *real* idea of the Ancient Nations: GOD, the Almighty Father, and Source of All; His THOUGHT, *conceiving* the whole Universe, and *willing* its creation: His WORD, *uttering* that THOUGHT, and thus becoming the Creator or Demiourgos, in whom was Life and Light, and that Light the Life of the Universe.

Nor did that Word *cease* at the single act of Creation; and having set going the great machine, and enacted the laws of its motion and progression, of birth and life, and change and death, cease to exist, or remain thereafter in inert idleness.

FOR THE THOUGHT OF GOD LIVES AND IS IMMORTAL. Embodied in the WORD, is not only *created*, but it *preserves*. It conducts and controls the Universe, all spheres, all worlds, all actions of mankind, and of every animate and inanimate creature. It speaks in the soul of every man who lives. The Stars, the Earth, the Trees, the Winds, the universal voice of Nature, tempest, and avalanche, the Sea's roar and the grave voice of the waterfall, the hoarse thunder and the low whisper of the brook, the song of birds, the voice of love, the speech of men, all are the alphabet in which it communicates itself to men, and informs them of the will and law of God, the Soul of the Universe. And thus most truly *did* "THE WORD BECOME MESH AND DWELL AMONG MEN."

God, the unknown FATHER [Πατὴρ Ἄγνωστος . . Pater Agnōstos], known to us only by His Attributes; the ABSOLUTE I AM: . . The THOUGHT of God [Ἔννοια . Ennoia], and the WORD [Λόγος; . . . . Logos], Manifestation and expression of the Thought; . . . . Behold THE TRUE MASONIC TRINITY; the UNIVERSAL SOUL, the THOUGHT *in* the Soul, the WORD, or Thought expressed; the THREE IN ONE, of a Trinitarian Ecossais.

Here Masonry pauses, and leaves its Initiates to carry out and develop these great Truths in such manner as to each may seem

most accordant with reason, philosophy, truth, and his religious faith. It declines to act as Arbiter between them. It looks calmly on, while each multiplies the intermediates between the Deity and Matter, and the personifications of God's manifestations and attributes, to whatever extent his reason, his conviction, or his fancy dictates.

While the Indian tells us that PARABRAHMA, BRAHM, and PARATMA were the first Triune God, revealing Himself as BRAHMA, VISHNU, and SIVA, *Creator*, *Preserver*, and *Destroyer*; . . . .

The Egyptian, of AMUN-RE, NEITH, and PHTHA, *Creator*, *Matter*, *Thought* or *Light*; the Persian of *his* Trinity of Three Powers in ORMUZD, Sources of *Light*, *Fire*, and *Water*; the

Buddhists of the God SAKYA, a Trinity composed of BUDDHA, DHARMA, and SANGA,--*Intelligence*, *Law*, and *Union* or *Harmony*; the Chinese Sabeans of *their* Trinity of *Chang-ti,* the Supreme Sovereign; *Tien*, the Heavens; and *Tao*, the Universal Supreme Reason and Principle of all things; who produced the Unit; that, two; two, three; and three, all that is; . . . .

While the Sclavono-Vend typifies *his* Trinity by the three heads of the God *Triglav*; the Ancient Prussian points to *his* Triune God, *Perkoun*, *Pikollos*, and *Potrimpos*, Deities of Light and Thunder, of Hell and of the Earth; the Ancient Scandinavian to *Odin*, *Frea*, and *Thor*; and the old Etruscans to TINA, TALNA, and MINERVA, *Strength*, *Abundance*, and *Wisdom*; . . . .

While Plato tells us of the *Supreme Good*, the *Reason* or *Intellect*, and the *Soul* or *Spirit*; and Philo of the *Archetype of Light*, *Wisdom* [Σοφια], and the *Word* [Λογος]; the Kabalists, of the Triads of the Sephiroth; . . . .

While the disciples of Simon Magus, and the many sects of the Gnostics, confuse us with their *Eons*, *Emanations*, *Powers*, *Wisdom Superior* and *Inferior*, *Ialdabaoth*, *Adam-Kadmon*, even to the three hundred and sixty-five thousand emanations of the Maldaïtes; . . . .

And while the pious Christian believes that the WORD dwelt in the Mortal Body of Jesus of Nazareth, and suffered upon

the Cross; and that the HOLY GHOST was poured out upon the Apostles, and now inspires every truly Christian Soul: . . . .

While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine, and no more: . . . . That God is ONE; that His THOUGHT uttered in His

p. 577

[paragraph continues] WORD, created the Universe, and preserves it by those Eternal Laws which are the expression of that Thought: that the Soul of Man, breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins: that all evil and wrong and suffering are but temporary, the discords of one great Harmony, and that in His good time they will lead by infinite modulations to the great, harmonic final chord and cadence of Truth, Love, Peace, and Happiness, that will ring forever and ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men and Angels.

Footnotes

568:1 *The Substance*, or *Very Self*, of which the Alohayim are the manifestations.

XXVII.

KNIGHT COMMANDER OF THE TEMPLE.

THIS is the first of the really Chivalric Degrees of the Ancient and Accepted Scottish Rite. It occupies this place in the Calendar of the Degrees between the 26th and the last of the Philosophical Degrees, in order, by breaking the continuity of these, to relieve what might otherwise become wearisome; and also to remind you that, while engaged with the speculations and abstractions of philosophy and creeds, the Mason is also to continue engaged in the active duties of this great warfare of life. He is not only a Moralist and Philosopher, but a Soldier, the Successor of those Knights of the Middle Age, who, while they wore the Cross, also wielded the Sword, and were the Soldiers of Honor, Loyalty, and Duty.

Times change, and circumstances; but Virtue and Duty remain the same. The Evils to be warred against but take another shape, and are developed in a different form.

There is the same need now of truth and loyalty as in the days of Frederic Barbarossa.

The characters, religious and military, attention to the sick and wounded in the Hospital, and war against the Infidel in the field, are no longer blended; but the same duties, to be performed in another shape, continue to exist and to environ

us all.

The innocent virgin is no longer at the mercy of the brutal Baron or licentious man-at-arms; but purity and innocence still need protectors.

War is no longer the apparently natural State of Society; and for most men it is an empty obligation to assume, that they will not recede before the enemy; but the same high duty and obligation still rest upon all men.

Truth, in act, profession, and opinion, is rarer now than in the days of chivalry. Falsehood has become a current coin, and circulates with a certain degree of respectability; because it has an actual value. It is indeed the great Vice of the Age--it, and its twin-sister, Dishonesty. Men, for political preferment, profess

p. 579

whatever principles are expedient and profitable. At the bar, in the pulpit, and in the halls of legislation, men argue against their own convictions, and, with what they term *logic*, prove to the satisfaction of others that which they do not themselves believe, Insincerity and duplicity are valuable to their possessors, like estates in stocks, that yield a certain revenue: and it is no longer the *truth* of an opinion or a principle, but the net *profit* that may be realized from it, which is the measure of its value.

The Press is the great sower of falsehood. To slander a political antagonist, to misrepresent all that he says, and, if that be impossible, to invent for him what he does *not* say; to put in circulation whatever baseless calumnies against him are necessary to defeat him,--these are habits so common as to have ceased to excite notice or comment, much less surprise or disgust.

There was a time when a Knight would die rather than utter a lie, or break his Knightly word. The Knight Commander of the Temple revives the old Knightly spirit; and devotes himself to the old Knightly worship of Truth. No profession of an opinion not his own, for expediency's sake or profit, Or through fear of the world's disfavor; no slander of even an enemy; no coloring or perversion of the sayings or acts of other men; no insincere speech and argument for any purpose, or under any pretext, must soil his fair escutcheon. Out of the Chapter, as well as in it, he must speak the Truth, and *all* the Truth, no more and no less; or else speak not at all.

To purity and innocence everywhere, the Knight Commander owes protection, as of old; against bold violence, or those, more guilty than murderers, who by art and treachery seek to slay the soul; and against that want and destitution that drive too many to sell their honor and innocence for food.

In no age of, the world has man had better opportunity than now to display those lofty virtues and that noble heroism that so distinguished the three great military and religious Orders,

in their youth, before they became corrupt and vitiated by prosperity and power.

When a fearful epidemic ravages a city, and death is inhaled with the air men breathe; when the living scarcely suffice to bury the dead,--most men flee in abject terror, to return and live, respectable and influential, when the danger has passed away. But the old Knightly spirit of devotion and disinterestedness and contempt

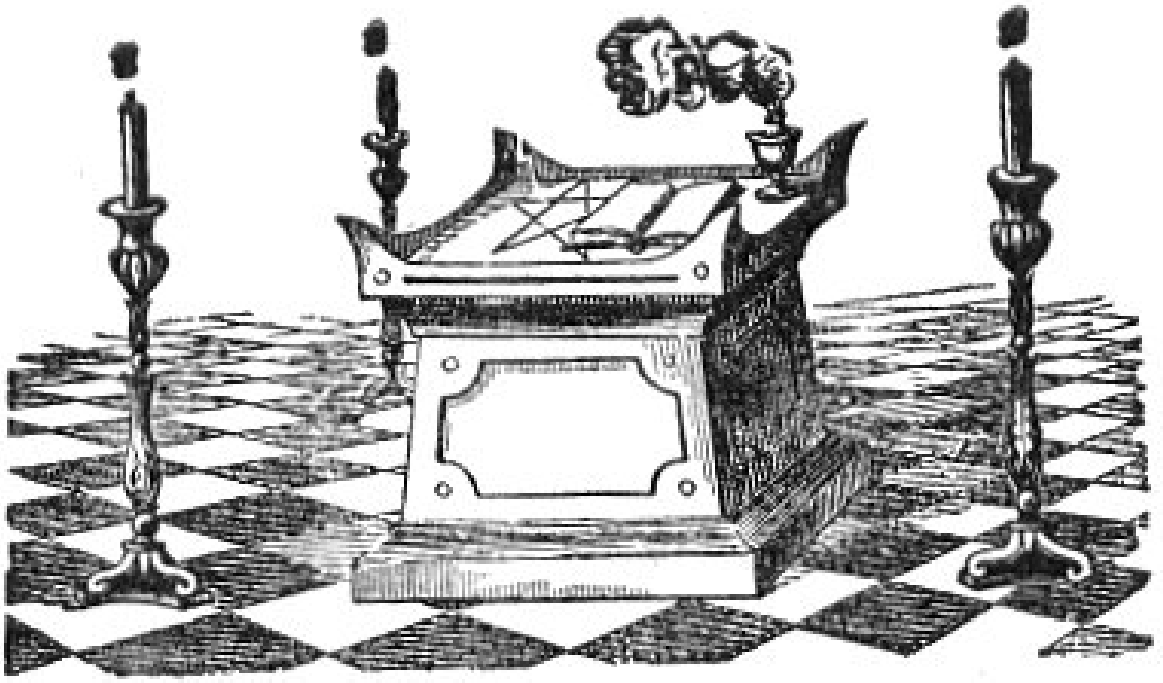
p. 580

of death still lives, and is not extinct in the human heart. Everywhere a few are found to stand firmly and unflinchingly at their posts, to front and defy the danger, not for money, or to be honored for it, or to protect their own household; but from mere humanity, and to obey the unerring dictates of duty. They nurse the sick, breathing the pestilential atmosphere of the hospital. They explore the abodes of want and misery. With the gentleness of woman, they soften the pains of the dying, and feed the lamp of life in the convalescent. They perform the last sad offices to the dead; and they seek no other reward than the approval of their own consciences.

These are the true Knights of the present age: these, and the captain who remains at his post on board his shattered ship until the last boat, loaded to the water's edge with passengers and crew, has parted from her side; and then goes calmly down with her into the mysterious depths of the ocean:--the

pilot who stands at the wheel while the swift flames eddy round him and scorch away his life:--the fireman who ascends the blazing walls, and plunges amid the flames to save the property or lives of those who have upon him no claim by tie of blood, or friendship, or even of ordinary acquaintance:--these, and others like these:--all men, who, set at the post of duty, stand there manfully; to die, if need be, but not to desert their post: for these, too, are sworn not to recede before the enemy.

To the performance of duties and of acts of heroism like these, you have devoted yourself, my Brother, by becoming a Knight Commander of the Temple. Soldier of the Truth and of Loyalty! Protector of Purity and Innocence! Defier of Plague and Pestilence! Nurser of the Sick and Burier of the Dead! Knight, preferring Death to abandonment of the Post of Duty! Welcome to the bosom of this Order!



XXVIII.

KNIGHT OF THE SUN, OR PRINCE ADEPT.

GOD is the author of everything that existeth; the Eternal, the Supreme, the Living, and Awful Being; from Whom nothing in the Universe is hidden. Make of Him no idols and visible images; but rather worship Him in the deep solitudes of sequestered forests; for He is invisible, and fills the Universe as its soul, and liveth not in any Temple!

Light and Darkness are the World's Eternal ways. God is the principle of everything that exists, and the Father of all Beings. He is eternal, immovable, and Self-Existent. There are no bounds to His power. At one glance He sees the Past, the Present, and the Future; and the procession of the builders of the Pyramids, with us and our remotest Descendants, is now passing before Him. He reads our thoughts before they are known to ourselves. He rules the movements of the Universe, and all events and revolutions are the creatures of His will. For He is the Infinite Mind and Supreme Intelligence.

In the beginning Man had the WORD, and that WORD was from God: and

out of the living power which, in and by that WORD, was communicated to man, came the LIGHT of his existence. Let no man speak the WORD, for by it THE FATHER made light and darkness, the world and living creatures!

The Chaldean upon his plains worshipped me, and the sea-loving Phœnician. They builded me temples and towers, and burned sacrifices to me upon a thousand altars. Light was divine to them, and they thought me a God. But I am nothing--*nothing*; and LIGHT is the creature of the unseen GOD that taught the true religion to the Ancient Patriarchs: AWFUL, MYSTERIOUS, THE ABSOLUTE.

Man was created pure; and God gave him TRUTH, as He gave him LIGHT. He has lost the *truth* and found *error*. He has wandered far into darkness; and round him Sin and Shame hover evermore. The Soul that is impure, and sinful, and defiled with earthly stains, cannot again unite with God, until, by long trials and many purifications, it is finally delivered from the old calamity; and Light overcomes Darkness and dethrones it, in the Soul.

God is the First; indestructible, eternal, UNCREATED, INDIVISIBLE. *Wisdom*, *Justice*, *Truth*, and *Mercy*, with *Harmony* and *Love*, are of His essence, and *Eternity* and *Infinitude of Extension*. He is silent, and consents with MIND, and is known to Souls through MIND alone. In Him were all things originally contained, and from Him all things were evolved. For out of His Divine SILENCE and REST, after an infinitude of time, was unfolded the WORD, or the Divine POWER; and then in turn the Mighty, ever-acting, measureless INTELLECT; and from the WORD were evolved the myriads of suns and systems that make the Universe; and *fire*, and *light*, and the electric HARMONY, which is the harmony of spheres and numbers: and from the INTELLECT all Souls and intellects of men.

In the Beginning, the Universe was but ONE SOUL. HE was THE ALL, alone with TIME and SPACE, and Infinite as they.

------ HE HAD THIS THOUGHT: "*I Create Worlds*:" and lo! *the Universe*,

and the laws of *harmony* and *motion* that rule it. the expression of a thought of God; and bird and beast, and every living thing but Man: and light and air, and the mysterious cur-rents, and the dominion of mysterious numbers!

------ HE HAD THIS THOUGHT: "*I Create Man, whose Soul shall be my image, and he shall rule*." And lo! Man, with senses, instinct, and a reasoning mind!

------ And yet not MAN! but an *animal* that breathed, and saw, and thought: until an immaterial spark from God's own

p. 583

[paragraph continues] Infinite Being penetrated the brain, and became the Soul: and lo, MAN THE IMMORTAL! Thus, threefold, fruit of God's thought, is Man; that sees and hears and feels; that thinks and reasons; that loves and is in harmony with the Universe.

Before the world grew old, the primitive Truth faded out from men's Souls. Then man asked himself, "*What am I? and how and whence am I? and whither do I go?*" And the Soul, looking inward upon itself, strove to learn whether that "I" were mere matter; its thought and reason and its passions and affections mere results of material combination; or a material Being enveloping an immaterial Spirit: . . and further it strove, by self-examination, to learn whether that Spirit were an individual essence, with a separate immortal existence, or an infinitesimal portion of a Great First Principle, inter-penetrating the Universe and the infinitude of space, and undulating like light and heat: . . and so they wandered further amid the mazes of error; and imagined vain philosophies; wallowing in the sloughs of materialism and sensualism, of beating their wings vainly in the vacuum of abstractions and idealities.

While yet the first oaks still put forth their leaves, man lost the perfect knowledge of the One True God, the Ancient Absolute Existence, the Infinite Mind and Supreme Intelligence; and floated helplessly out upon the shoreless ocean of conjecture. Then the soul vexed itself with seeking to learn whether the material Universe was a mere chance combination of

atoms, or the work of Infinite, Uncreated Wisdom: . . whether the Deity was a concentrated, and the Universe an extended immateriality; or whether He was a personal existence, an Omnipotent, Eternal, Supreme Essence, regulating matter at will; or subjecting it to unchangeable laws throughout eternity; and to Whom, Himself Infinite and Eternal, Space and Time are unknown. With their finite limited vision they sought to learn the source and explain the existence of Evil, and Pain, and Sorrow; and so they wandered ever deeper into the darkness, and were lost; and there was for them no longer any God; but only a great, dumb, soulless Universe, full of mere emblems and symbols.

You have heretofore, in some of the Degrees through which you have passed, heard much of the ancient worship of the Sun, the Moon, and the other bright luminaries of Heaven, and of the Elements and Powers of Universal Nature. You have been made, to

some extent, familiar with their personifications as Heroes suffering or triumphant, or as personal Gods or Goddesses, with human characteristics and passions, and with the multitude of legends and fables that do but allegorically represent their risings and settings, their courses, their conjunctions and oppositions, their domiciles and places of exaltation.

Perhaps you have supposed that we, like many who have written on these subjects, have intended to represent this worship to you as the most ancient and original worship of the first men that lived. To undeceive you, if such was your conclusion, we have caused the Personifications of the Great Luminary of Heaven, under the names by which he was known to the most ancient nations, to proclaim the old primitive truths that were known to the Fathers of our race, before men came to worship the visible manifestations of the Supreme Power and Magnificence and the Supposed Attributes of the Universal Deity in the Elements and in the glittering armies that Night regularly marshals and arrays upon the blue field of the firmament.

We ask now your attention to a still further development of these truths, after we shall have added something to what we have already said in regard

to the Chief Luminary of Heaven, in explanation of the names and characteristics of the several imaginary Deities that represented him among the ancient races of men.

ATHOM or ATHOM-RE, was the Chief and Oldest Supreme God of Upper Egypt, worshipped at Thebes; the same as the OM or AUM of the Hindūs, whose name was unpronounceable, and who, like the BREHM of the latter People, was "The Being that was, and is, and is to come; the Great God, the Great Omnipotent, Omniscient, and Omnipresent One, the Greatest in the Universe, the Lord;" whose emblem was a perfect sphere, showing that He was first, last, midst, and without end; superior to all Nature-Gods, and all personifications of Powers, Elements, and Luminaries; symbolized by Light, the Principle of Life.

AMUN was the Nature-God, or Spirit of Nature, called by that name or AMUN-RE, and worshipped at Memphis in Lower Egypt, and in Libya, as well as in Upper Egypt. He was the Libyan Jupiter, and represented the intelligent and organizing force that develops itself in Nature, when the intellectual types or forms of bodies are revealed to the senses in the world's order, by their

union with matter, whereby the generation of bodies is effected. He was the same with Kneph, from whose mouth issued the Orphic egg out of which came the Universe.

DIONUSOS was the Nature-God of the Greeks, as AMUN was of the Egyptians. In the popular legend, Dionusos, as well as Hercules, was a Theban Hero, born of a mortal mother. Both were sons of Zeus, both persecuted by Here. But in Hercules the God is subordinate to the Hero; while Dionusos, even in poetry, retains his divine character, and is identical with Iacchus, the presiding genius of the Mysteries. Personification of the Sun in Taurus, as his ox-hoofs showed, the delivered earth from the harsh dominion of Winter, conducted the mighty chorus of the Stars, and the celestial revolution of the year, changed with the seasons, and underwent their periodical decay. He was the Sun as invoked by the Eleans, Πυριγενης,

ushered into the world amidst lightning and thunder, the Mighty Hunter of the Zodiac, Zagreus the Golden or ruddy-faced. The Mysteries taught the doctrine of Divine Unity; and that Power Whose Oneness is a seeming mystery, but really a truism, was Dionusos, the God of Nature, or of that moisture, which is the life of Nature, who prepares in darkness, in Hades or Iasion, the return of life and vegetation, or is himself the light and change evolving their varieties. In the Egean Islands he was Butes, Dardanus, Himeros or Imbros; in Crete he appears as Iasius or even Zeus, whose orgiastic worship, remaining unveiled by the usual forms of mystery, betrayed to profane curiosity the symbols which, if irreverently contemplated, were sure to be misunderstood.

He was the same with the dismembered Zagreus, the son of Persephoné, an Ancient Subterranean Dionusos, the horned progeny of Zeus in the Constellation of the Serpent, entrusted by his father with the thunderbolt, and encircled with the protecting dance of Curetes. Through the envious artifices of Here, the Titans eluded the vigilance of his guardians and tore him to pieces; but Pallas restored the still palpitating heart to his father, who commanded Apollo to bury the dismembered remains upon Parnassus.

Dionusos, as well as Apollo, was leader of the Muses; the tomb of one accompanied the worship of the other; they were the same, yet different, contrasted, yet only as filling separate parts in the same drama; and the mystic and heroic personifications, the God of Nature and of Art, seem, at some remote period, to have proceeded from a common source. Their separation was one of form

p. 586

rather than of substance: and from the time when Hercules obtained initiation from Triptolemus, or Pythagoras received Orphic tenets, the two conceptions were tending to re-combine. It was said that Dionusos or Poseidon had preceded Apollo in the Oracular office; and Dionusos continued to be esteemed in Greek Theology as Healer and Saviour, Author of Life and Immortality. The dispersed Pythagoreans, "Sons of Apollo," immediately betook themselves to the Orphic Service of Dionusos, and there are indications that there was always something Dionysiac in the

worship of Apollo.

Dionusos is the Sun, that liberator of the elements; and his spiritual meditation was suggested by the same imagery which made the Zodiac the supposed path of the Spirits in their descent and their return. His second birth, as offspring of the highest, is a type of the spiritual regeneration of man. He, as well as Apollo, was preceptor of the Muses and source of inspiration. His rule prescribed no unnatural mortification: its yoke was easy, and its mirthful choruses, combining the gay with the severe, did but commemorate that golden age when earth enjoyed eternal spring, and when fountains of honey, milk, and wine burst forth out of its bosom at the touch of the thyrsus. He is the "Liberator." Like Osiris, he frees the soul, and guides it in its migrations beyond the grave, preserving it from the risk of again falling under the slavery of matter or of some inferior animal form. All soul is part of the Universal Soul, whose totality is Dionusos; and he leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and symbolical, of its earthly transit. He died and descended to the Shades; and his suffering was the great secret of the Mysteries, as death is the grand mystery of existence. He is the immortal suitor of Psyche (the Soul), the Divine influence which physically called the world into being, and which, awakening the soul from its Stygian trance, restores it from earth to Heaven.

Of HERMES, the Mercury of the Greeks, the Thoth of the Egyptians, and the Taaut of the Phœnicians, we have heretofore spoken sufficiently at length. He was the inventor of letters and of Oratory, the winged messenger of the Gods, bearing the Caduceus wreathed with serpents; and in our Council he is represented by the ORATOR.

The *Hindūs* called the Sun SURYA; the *Persians*, MITHRAS;

the *Egyptians*, OSIRIS; the *Assyrians* and *Chaldæans*, BEL; the *Scythians* and *Etruscans* and the ancient *Pelasgi*, ARKALEUS or HERCULES; the *Phœnicians*, ADONAI or ADON; and the *Scandinavians*, ODIN.

From the name SURYA, given by the Hindūs to the Sun, the Sect who paid him particular adoration were called *Souras*. Their painters describe his car as drawn by seven green horses. In the Temple of Visweswara, at Benares, there is an ancient piece of sculpture, well executed in stone, representing him sitting in a car drawn by a horse with twelve heads. His charioteer, by whom he is preceded, is ARUN [from אור, AUR the *Crepusculum*?], or the Dawn; and among his many titles are twelve that denote his distinct powers in each of the twelve months. Those powers are called Adityas, each of whom has a particular name. Surya is supposed frequently to have descended upon earth, in a human shape, and to have left a race on earth, equally renowned in Indian story with the Heliades of Greece. He is often styled King of the Stars and Planets, and thus reminds us of the Adon-Tsbauth (Lord of the Starry Hosts) of the Hebrew writings.

MITHRAS was the Sun-God of the Persians; and was fabled to have been born in a grotto or cave, at the Winter Solstice. His feasts were celebrated at that period, at the moment when the sun commenced to return Northward, and to increase the length of the days. This was the great Feast of the Magian religion. The Roman Calendar, published in the time of Constantine, at which period his worship began to gain ground in the Occident, fixed his feast-day on the 25th of December. His statues and images were inscribed, *Deo-Soli invicto Mithræ*--to the invincible Sun-God Mithras. *Nomen invictum Sol Mithra. . . . Soli Omnipotenti Mithræ*. To him, gold, incense, and myrrh were consecrated. "Thee," says Martianus Capella, in his hymn to the Sun, "the dwellers on the Nile adore as Serapis, and Memphis worships as Osiris; in the sacred rites of Persia thou art Mithras, in Phrygia, Atys, and Libya bows down to thee as Ammon, and Phœnician Byblos as Adonis; and thus the whole world adores thee under different names."

OSIRIS was the son of Helios (Phra), the "divine offspring con-generate with the dawn," and at the same time an incarnation of Kneph or Agathodæmon, the Good Spirit, including all his possible manifestations, either physical or moral. He represented in a familiar form the beneficent aspect of all higher emanations and

in him was developed the conception of a Being purely good, so that it became necessary to set up another power as his adversary, called Seth, Babys or Typhon, to account for the injurious influences of Nature.

With the phenomena of agriculture, supposed to be the invention of Osiris, the Egyptians connected the highest truths of their religion. The soul of man was as the seed hidden in the ground, and the mortal framework, similarly consigned to its dark resting-place, awaited its restoration to life's unfailing source. Osiris was not only benefactor of the living; he was also Hades, Serapis, and Rhadamanthus, the monarch of the dead. Death, therefore, in Egyptian opinion, was only another name for renovation, since its God is the same power who incessantly renews vitality in Nature. Every corpse duly embalmed was called "Osiris," and in the grave was supposed to be united, or at least brought into approximation, to the Divinity. For when God became incarnate for man's benefit, it was implied that, in analogy with His assumed character, He should submit to all the conditions of visible existence. In death, as in life, Isis and Osiris were patterns and precursors of mankind; their sepulchres stood within the temples of the Superior Gods; yet though their remains might be entombed at Memphis or Abydus, their divinity was unimpeached, and they either shone as luminaries in the heavens, or in the unseen world presided over the futurity of the disembodied spirits whom death had brought nearer to them.

The notion of a dying God, so frequent in Oriental legend, and of which we have already said much in former Degrees, was the natural inference from a literal interpretation of nature-worship; since nature, which in the vicissitudes of the seasons seems to undergo a dissolution, was to the earliest religionists the express image of the Deity, and at a remote period one and the same with the "varied God," whose attributes were seen not only in its vitality, but in its changes. The unseen Mover of the Universe was rashly identified with its obvious fluctuations. The speculative Deity suggested by the drama of nature, was worshipped with imitative and sympathetic rites. A period of mourning about the Autumnal Equinox, and of joy at the return of Spring, was almost universal. Phrygians and Paphlagonians, Bœotians, and even Athenians, were all more or less attached to such observances; the Syrian damsels sat weeping for Thammuz

or Adoni, mortally

wounded by the tooth of Winter, symbolized by the boar, its very general emblem: and these rites, and those of Atys and Osiris, were evidently suggested by the arrest of vegetation, when the Sun, descending from his altitude, seems deprived of his generating power.

Osiris is a being analogous to the Syrian ADONI; and the fable of his history, which we need not here repeat, is a narrative form of the popular religion of Egypt, of which the Sun is the Hero, and the agricultural calendar the moral. The moist valley of the Nile, owing its fertility to the annual inundation, appeared, in contrast with the surrounding desert, like life in the midst of death. The inundation was in evident dependence on the Sun, and Egypt, environed with arid deserts, like a heart within a burning censer, was the female power, dependent on the influences personified in its God. Typhon his brother, the type of darkness, drought, and sterility, threw his body into the Nile; and thus Osiris, the "good," the "Saviour," perished, in the 28th year of his life or reign, and on the 17th day of the month Athor, or the 13th of November. He is also made to die during the heats of the early Summer, when, from March to July, the earth was parched with intolerable heat, vegetation was scorched, and the languid Nile exhausted. From that death he rises when the Solstitial Sun brings the inundation, and Egypt is filled with mirth and acclamation anticipatory of the second harvest. From his Wintry death he rises with the early flowers of Spring, and then the joyful festival of Osiris found was celebrated.

So the pride of Jemsheed, one of the Persian Sun-heroes, or the solar year personified, was abruptly cut off by Zohak, the tyrant of the West. He was sawn asunder by a fish-bone, and immediately the brightness of Iran changed to gloom. Ganymede and Adonis, like Osiris, were hurried off in all their strength and beauty; the premature death of Linus, the burthen of the ancient lament of Greece, was like that of the Persian Siamek, the Bithynian Hylas, and the Egyptian Maneros, Son of Menes or the Eternal. The elegy called Maneros was sung at Egyptian banquets, and an effigy enclosed within a diminutive Sarcophagus was handed round to remind the

guests of their brief tenure of existence. The beautiful Memnon, also, perished in his prime; and Enoch, whose early death was lamented at Iconium, lived 365 years, the number of

days of the solar year; a brief space when compared with the longevity of his patriarchal kindred.

The story of Osiris is reflected in those of Orpheus and Dionusos Zagreus, and perhaps in the legends of Absyrtus and Pelias, of Æson, Thyestes, Melicertes, Itys, and Pelops. Io is the disconsolate Isis or Niobe: and Rhea mourns her dismembered Lord, Hyperion, and the death of her son Helios, drowned in the Eridanus; and if Apollo and Dionusos are immortal, they had died under other names, as Orpheus, Linus, or Hyacinthus. The sepulchre of Zeus was shown in Crete. Hippolytus was associated in divine honors with Apollo, and after he had been torn to pieces like Osiris, was restored to life by the Pæonian herbs of Diana, and kept darkling in the secret grove of Egeria. Zeus deserted Olympus to visit the Ethiopians; Apollo underwent servitude to Admetus; Theseus, Peirithous, Hercules, and other heroes, descended for a time to Hades; a dying Nature-God was exhibited in the Mysteries, the Attic women fasted, sitting on the ground, during the Thesmophoria, and the Bœotians lamented the descent of Cora-Proserpine to the Shades.

But the death of the Deity, as understood by the Orientals, was not inconsistent with His immortality. The temporary decline of the Sons of Light is but an episode in their endless continuity; and as the day and year are more convenient subdivisions of the Infinite, so the fiery deaths of Phaëthon or Hercules are but breaks in the same Phœnix process of perpetual regeneration, by which the spirit of Osiris lives forever in the succession of the Memphian Apis. Every year witnesses the revival of Adonis; and the amber tears shed by the Heliades for the premature death of their brother, are the golden shower full of prolific hope, in which Zeus descends from the brazen vault of Heaven into the bosom of the parched ground.

BAL, representative or personification of the sun, was one of the Great Gods of Syria, Assyria, and Chaldea, and his name is found upon the monuments of Nimroud, and frequently occurs in the Hebrew writings. He was the Great Nature-God of Babylonia, the Power of heat, life, and generation. His symbol was the Sun, and he was figured seated on a bull. All the accessories of his great temple at Babylon, described by Herodotus, are repeated with singular fidelity, but on a smaller scale, in the Hebrew tabernacle and temple. The golden statue alone is wanted to complete

the resemblance. The word *Bal* or *Baal*, like the word *Adon*, signifies Lord and Master. He was also the Supreme Deity of the Moabites, Amonites, and Carthaginians, and of the Sabeans in general; the Gauls worshipped the Sun under the name of Belin or Belinus: and Bela is found among the Celtic Deities upon the ancient monuments.

The Northern ancestors of the Greeks maintained with hardier habits a more manly style of religious symbolism than the effeminate enthusiasts of the South, and had embodied in their *Perseus*, HERCULES and MITHRAS, the consummation of the qualities they esteemed and exercised.

Almost every nation will be found to have had a mythical being, whose strength or weakness, virtues or defects, more or less nearly describe the Sun's career through the seasons. There was a Celtic, a Teutonic, a Scythian, an Etruscan, a Lydian Hercules, all whose legends became tributary to those of the Greek hero. The name of Hercules was found by Herodotus to have been long familiar in Egypt and the East, and to have originally belonged to a much higher personage than the comparatively modern hero known in Greece as the Son of Alcmena. The temple of the Hercules of Tyre was reported to have been built 2300 years before the time of Herodotus; and Hercules, whose Greek name has been sometimes supposed to be of Phœnician origin, in the sense of Circuitor, *i.e.* "rover" and "perambulator" of earth, as well as "Hyperion" of the sky, was the patron and model of those famous navigators who spread his altars from coast to coast through the Mediterranean, to the extremities of the West, where "ARKALEUS" built the City of Gades, and where a perpetual fire burned in his service. He was

the lineal descendant of Perseus, the luminous child of darkness, conceived within a subterranean vault of brass; and he a representation of the Persian Mithras, rearing his emblematic lions above the gates of Mycenæ, and bringing the sword of Jemsheed to battle against the Gorgons of the West. Mithras is similarly described in the Zend-Avesta as the "mighty hero, the rapid runner, whose piercing eye embraces all, whose arm bears the club for the destruction of the Darood."

Hercules Ingeniculus, who, bending on one knee, uplifts his club and tramples on the Serpent's head, was, like Prometheus and Tantalus, one of the varying aspects of the struggling and declining Sun. The victories of Hercules are but exhibitions of

p. 592

[paragraph continues] Solar power which have ever to be repeated. It was in the far North, among the Hyperboreans, that, divested of his Lion's skin, he lay down to sleep, and for a time lost the horses of his chariot. Henceforth that Northern region of gloom, called the "place of the death and revival of Adonis," that Caucasus whose summit was so lofty, that, like the Indian Meru, it seemed to be both the goal and commencement of the Sun's career, became to Greek imaginations the final bourne of all things, the abode of Winter and desolation, the pinnacle of the arch connecting the upper and lower world, and consequently the appropriate place for the banishment .of Prometheus. The daughters of Israel, weeping for Thammuz, mentioned by Ezekiel, sat looking to the North, and waiting for his return from that region. It was while Cybele with the Sun-God was absent among the Hyperboreans, that Phrygia, abandoned by her, suffered the horrors of famine. Delos and Delphi awaited the return of Apollo from the Hyperboreans, and Hercules brought thence to Olympia the olive. To all Masons, the North has immemorially been the place of darkness; and of the great lights of the Lodge, none is in the North.

Mithras, the rock-born hero (Πετρογενης), heralded the Sun's return in Spring, as Prometheus, chained in his cavern, betokened the continuance of Winter. The Persian beacon on the mountain-top represented the Rock-born Divinity enshrined in his worthiest temple; and the funeral conflagration of

Hercules was the sun dying in glory behind the Western hills. But though the transitory manifestation suffers or dies, the abiding and eternal power liberates and saves. It was an essential attribute of a Titan, that he should arise again after his fall; for the revival of Nature is as certain as its decline, and its alternations are subject to the appointment of a power which controls them both.

"God," says Maximus Tyrius, "did not spare His own Son [Hercules], or exempt Him from the calamities incidental to humanity. The Theban progeny of Jove had his share of pain and trial. By vanquishing earthly difficulties he proved his affinity with Heaven. His life was a continuous struggle. He fainted before Typhon in the desert; and in the commencement of the Autumnal season (cum longæ redit hora noctis), descended under the guidance of Minerva to Hades. He died; but first applied for initiation to Eumolpus, in order to foreshadow that state of religious preparation which should precede the momentous change. Even in Hades he

rescued Theseus and removed the stone of Ascalaphus, reanimated the bloodless spirits, and dragged into the light of day the monster Cerberus, justly reputed invincible because an emblem of Time itself; he burst the chains of the grave (for Busiris is the grave personified), and triumphant at the close as in the dawn of his career, was received after his labors into the repose of the heavenly mansions, living forever with Zeus in the arms of Eternal Youth.

ODIN is said to have borne twelve names among the old Germans, and to have had 114 names besides. He was the Apollo of the Scandinavians, and is represented in the Voluspa as destined to slay the monstrous snake. Then the Sun will be extinguished, the earth be dissolved in the ocean, the stars lose their brightness, and all Nature be destroyed in order that it may be renewed again. From the bosom of the waters a new world will emerge clad in verdure; harvests will be seen to ripen where no seed was sown, and evil will disappear.

The free fancy of the ancients, which wove the web of their myths and

legends, was consecrated by faith. It had not, like the modern mind, set apart a petty sanctuary of borrowed beliefs, beyond which all the rest was common and unclean. Imagination, reason, and religion circled round the same symbol; and in all their symbols there was serious meaning, if we could but find it out. They did not devise fictions in the same vapid spirit in which we, cramped by conventionalities, read them. In endeavoring to interpret creations of fancy, fancy as well as reason must guide: and much of modern controversy arises out of heavy misapprehensions off ancient symbolism.

To those ancient peoples, this earth was the centre of the Universe. To them there were no other worlds, peopled with living beings, to divide the care and attention of the Deity. To them the world was a great plain, of unknown, perhaps inconceivable limits, and the Sun, the Moon, and the Stars journeyed above it, to give them light. The worship of the Sun became the basis of all the religions of antiquity. To them light and heat were mysteries; as indeed they still are to us. As the Sun caused the day, and his absence the night; as, when he journeyed Northward, Spring and Summer followed him; and when he again turned to the South, Autumn and inclement Winter, and cold and long dark nights ruled the earth; . . . as his influence produced the leaves and flowers, and ripened the harvests, and brought regular inundation,

p. 594

he necessarily became to them the most interesting object of the material Universe. To them he was the innate fire of bodies, the fire of nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindūs, the MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldæans, the ADONAI of the Phœnicians, the ADONIS and APOLLO of the Greeks became but personifications of the Sun, the regenerating Principle, image of

that fecundity which perpetuates and rejuvenates the world's existence.

So too the struggle between the Good and Evil Principles was personified, as was that between life and death, destruction and re-creation; in allegories and fables which poetically represented the apparent course of the Sun; who, descending toward the Southern Hemisphere, was figuratively said to be conquered and put to death by darkness, or the genius of Evil; but, returning again toward the Northern Hemisphere, he seemed to be victorious, and to arise from the tomb. This death and resurrection were also figurative of the succession of day and night, of death, which is a necessity of life, and of life which is born of death; and everywhere the ancients still saw the combat between the two Principles that ruled the world. Everywhere this contest was embodied in allegories and fictitious histories: into which were ingeniously woven all the astronomical phenomena that accompanied, preceded, or followed the different movements of the Sun, and the changes of Seasons, the approach or withdrawal of inundation. And thus grew into stature and strange proportions the histories of the contests between Typhon and Osiris, Hercules and Juno, the Titans and Jupiter, Ormuzd and Ahriman, the rebellious Angels and the Deity, the Evil Genii and the Good; and the other like fables, found not only in Asia, but in the North of Europe, and even among the Mexicans and Peruvians of the New World; carried thither, in all probability, by those Phœnician voyagers who bore thither civilization and the arts. The Scythians lamented the death of Acmon, the Persians that of Zohak conquered

p. 595

by Pheridoun, the Hindus that of Soura-Parama slain by Soupra-Muni, as the Scandinavians did that of Balder, torn to pieces by the blind Hother.

The primitive idea of infinite space existed in the first men, as it exists in us. It and the idea of infinite time are the first two innate ideas. Man cannot conceive how thing can be added to thing, or event follow event, forever. The idea will ever return, that no matter how long bulk is added to bulk, there must be, still beyond, an empty void *without* limit; in which is *nothing*. In the same way the idea of time without beginning or end forces itself on him. *Time*, without events, is also a *void*, and *nothing*.

In that empty void space the primitive men knew there was no light nor warmth. They *felt*, what we know scientifically, that there must be a thick darkness there, and an intensity of cold of which we have no conception. Into that void they thought the Sun, the Planets, and the Stars went down when they set under the Western Horizon. Darkness was to them an enemy, a harm, a vague dread and terror. It was the very embodiment of the evil principle; and out of it they said that he was formed. As the Sun bent Southward toward that void, they shuddered with dread: and when, at the Winter Solstice, he again commenced his Northward march, they rejoiced and feasted; as they did at the Summer Solstice, when most he appeared to smile upon them in his pride of place. These days have been celebrated by all civilized nations ever since. The Christian has made them feast-days of the church, and appropriated them to the two Saints John; and Masonry has done the same.

We, to whom the vast Universe has become but a great *machine*, not instinct with a great SOUL, but a *clockwork* of proportions unimaginable, but still infinitely less than infinite; and part at least of which we with our orreries can imitate; we, who have measured the distances and dimensions, and learned the specific gravity and determined the orbits of the moon and the planets; we, who know the distance to the sun, and his size; have measured the orbits of the flashing comets, and the distances of the fixed stars; and know the latter to be suns like our sun, each with his retinue of worlds, and all governed by the same unerring, mechanical laws and outwardly imposed forces, centripetal and centrifugal; we, who with our telescopes have separated the galaxy and the nebula into other stars and groups of stars; discovered

p. 596

new planets, by first discovering their disturbing forces upon those already known; and learned that they all, Jupiter, Venus, and the fiery Mars, and Saturn and the others, as well as the bright, mild, and ever-changing Moon, are mere dark, dull, opaque clods like our earth, and not living orbs of brilliant fire and heavenly light; we, who have counted the mountains and chasms in the moon, with glasses that could distinctly reveal to us the temple of Solomon, if it stood there in its old original glory; we, who no

longer imagine that the stars control our destinies, and who can calculate the eclipses of the sun and moon, backward and forward, for ten thousand years; we, with our vastly increased conceptions of the powers of the Grand Architect of the Universe, but our wholly material and mechanical view of that Universe itself; we cannot, even in the remotest degree, *feel*, though we may partially and imperfectly *imagine*, how those great, primitive, simple-hearted children of Nature felt in regard to the Starry Hosts, there upon the slopes of the Himalayas, on the Chaldæan plains, in the Persian and Median deserts, and upon the banks of that great, strange River, the Nile. To them the Universe was *alive*--instinct with forces and powers, mysterious and beyond their comprehension. To them it was no machine, no great system of clockwork; but a great live creature, an army of creatures, in sympathy with or inimical to man. To them, all was a mystery and a miracle, and the stars flashing overhead spoke to their hearts almost in an audible language. Jupiter, with his kingly splendors, was the Emperor of the starry legions. Venus looked lovingly on the earth and blessed it; Mars, with his crimson fires, threatened war and misfortune; and Saturn, cold and grave, chilled and repelled them. The ever-changing Moon, faithful companion of the Sun, was a constant miracle and wander; the Sun himself the visible emblem of the creative and generative power. To them the earth was a great plain, over which the sun, the moon, and the planets revolved, its servants, framed to give it light. Of the stars, some were beneficent existences that brought with them Spring-time and fruits and flowers,--some, faithful sentinels, advising them of coming inundation, of the season of storm and of deadly winds; some heralds of evil, which, steadily foretelling, they seemed to cause. To them the eclipses were portents of evil, and their causes hidden in mystery, and supernatural. The regular returns of the stars, the comings of Arcturus, Orion,

p. 597

[paragraph continues] Sirius, the Pleiades, and Aldebarán, and the journeyings of the Sun, were voluntary and not mechanical to them. What wonder that astronomy became to them the most important of sciences; that those who learned it became rulers; and that vast edifices, the Pyramids, the tower or temple of Bel, and other like erections everywhere in the East, were builded for astronomical purposes?--and what wonder that, in their great child-like

simplicity, they worshipped Light, the Sun, the Planets, and the Stars, and personified them, and eagerly believed in the histories invented for them; in that age when the capacity for belief was infinite; as indeed, if we but reflect, it still is and ever will be?

If we adhered to the literally historic sense, antiquity would be a mere inexplicable, hideous chaos, and all the Sages deranged: and so it would be with Masonry and those who instituted it. But when these allegories are explained, they cease to be absurd fables, or facts purely local; and become lessons of wisdom for entire humanity. No one can doubt, who studies them, that they all came from a common source.

And he greatly errs who imagines that, because the mythological legends and fables of antiquity are referable to and have their foundation in the phenomena of the Heavens, and all the Heathen Gods are but mere names given to the Sun, the Stars, the Planets, the Zodiacal Signs, the Elements, the Powers of Nature, and Universal Nature herself, therefore the first men worshipped the Stars, and whatever things, animate and inanimate, seemed to them to possess and exercise a power or influence, evident or imagined, over human, fortunes and human destiny.

For ever, in all the nations, ascending to the remotest antiquity to which the light of History or the glimmerings of tradition reach, we find, seated above all the gods which represent the luminaries and the elements, and those which personify the innate Powers of universal nature, a still higher Deity, silent, undefined, incomprehensible, the Supreme, one God, from Whom all the rest flow or emanate, or by Him are created. Above the Time-God Horus, the Moon-Goddess or Earth-Goddess Isis, and the Sun-God Osiris, of the Egyptians, was Amun, the Nature-God; and above him, again, the Infinite, Incomprehensible Deity, ATHOM. BREHM, the silent, self-contemplative, one original God, was the Source, to the Hindūs, of Brahma, Vishnu, and Siva. Above Zeus, or before him, were Kronos and Ouranos. Over the Alohayim was the great

p. 598

[paragraph continues] Nature-God AL, and still beyond him, Abstract Existence,

IHUH--He that IS, WAS, and SHALL BE. Above all the Persian Deities was the Unlimited Time, ZERUANE-AKHERENE; and over Odin and Thor was the Great Scandinavian Deity ALFADIR.

The worship of Universal Nature as a God was too near akin to the worship of a Universal Soul, to have been the instinctive creed of any savage people or rude race of men. To imagine all nature, with all its apparently independent parts, as forming one consistent whole, and as itself a unit, required an amount of experience and a faculty of generalization not possessed by the rude uncivilized mind, and is but a step below the idea of a universal Soul.

In the beginning man had the WORD; and that WORD was from God; and out of the living POWER communicated to man in and by that WORD, came THE LIGHT of His Existence.

God made man in His own likeness. When, by a long succession of geological changes, He had prepared the earth to be his habitation, He created him, and placed him in that part of Asia which all the old nations agreed in calling the cradle of the human race, and whence afterward the stream of human life flowed forth to India, China, Egypt, Persia, Arabia, and Phœnicia. HE communicated to him a knowledge of the nature of his Creator, and of the pure, primitive, undefiled religion. The peculiar and distinctive excellence and real essence of the primitive man, and his true nature and destiny, consisted in his likeness to God. HE stamped His own image upon man's soul. That image has been, in the breast of every individual man and of mankind in general, greatly altered, impaired, and defaced; but its old, half-obliterated characters are still to be found on all the pages of primitive history; and the impress, not entirely effaced, every reflecting mind may discover in its own interior.

Of the original revelation to mankind, of the primitive WORD of Divine TRUTH, we find clear indications and scattered traces in the sacred traditions of all the primitive Nations; traces which, when separately examined, appear like the broken remnants, the mysterious and hieroglyphic characters, of a mighty edifice that has been destroyed; and its fragments,

like those of the old Temples and Palaces of Nimroud, wrought incongruously into edifices many centuries younger. And, although amid the ever-growing degeneracy of mankind, this primeval word of revelation was

falsified by the admixture of various errors, and overlaid and obscured by numberless and manifold fictions, inextricably confused, and disfigured almost beyond the power of recognition, still a profound inquiry will discover in heathenism many luminous vestiges of primitive Truth.

For the old Heathenism had everywhere a foundation in Truth; and if we could separate that pure intuition into nature and into the simple symbols of nature, that constituted the basis of all Heathenism, from the alloy of error and the additions of fiction, those first hieroglyphic traits of the instinctive science of the first men, would be found to agree with truth and a true knowledge of nature, and to afford an image of a free, pure, comprehensive, and finished philosophy of life.

The struggle, thenceforward to be eternal, between the Divine will and the natural will in the souls of men, commenced immediately after the creation. Cain slew his brother Abel, and went forth to people parts of the earth with an impious race, forgetters and defiers of the true God. The other Descendants of the Common Father of the race intermarried with the daughters of Cain's Descendants: and all nations preserved the remembrance of that division of the human family into the righteous and impious, in their distorted legends of the wars between the Gods, and the Giants and Titans. When, afterward, another similar division occurred, the Descendants of Seth alone preserved the true primitive religion and science, and transmitted them to posterity in the ancient symbolical character, on monuments of stone: and many nations preserved in their legendary traditions the memory of the columns of Enoch and Seth.

Then the world declined from its original happy condition and fortunate estate, into idolatry and barbarism: but all nations retained the memory of that old estate; and the poets, in those early days the only historians, commemorated the succession of the ages of gold, silver, brass, and iron.

In the lapse of those ages, the sacred tradition followed various courses among each of the most ancient nations; and from its original source, as from a common centre, its various streams flowed downward; some diffusing through favored regions of the world fertility and life; but others soon losing themselves, and being dried up in the sterile sands of human error.

After the internal and Divine WORD originally communicated

p. 600

by God to man, had become obscured; after man's connection with his Creator had been broken, even outward language necessarily fell into disorder and confusion. The simple and Divine Truth was overlaid with various and sensual fictions, buried under illusive symbols, and at last perverted into horrible phantoms.

For in the progress of idolatry it needs came to pass, that what was originally revered as the symbol of a higher principle, became gradually confounded or identified with the object itself, and was worshipped; until this error led to a more degraded form of idolatry. The early nations received much from the primeval source of sacred tradition; but that haughty pride which seems an inherent part of human nature led each to represent these fragmentary relics of original truth as a possession peculiar to themselves; thus exaggerating their value, and their own importance, as peculiar favorites of the Deity, who had chosen them as the favored people to whom to commit these truths. To make these fragments, as far as possible, their private property, they reproduced them under peculiar forms, wrapped them up in symbols, concealed them in allegories, and invented fables to account for their own special possession of them. So that, instead of preserving in their primitive simplicity and purity these blessings of original revelation, they overlaid them with poetical ornament; and the whole wears a fabulous aspect, until by close and severe examination we discover the truth which the apparent fable contains.

These being the conflicting elements in the breast of man; the old inheritance or original dowry of truth, imparted to him by God in the

primitive revelation; and error, or the foundation for error, in his degraded sense and spirit now turned from God to nature, false faiths easily sprung up and grew rank and luxuriant, when the Divine Truth was no longer guarded with jealous care, nor preserved in its pristine purity. This soon happened among most Eastern nations, and especially the Indians, the Chaldæans, the Arabians, the Persians, and the Egyptians; with whom imagination, and a very deep but still sensual feeling for nature, were very predominant. The Northern firmament, visible to their eyes, possesses by far the largest and most brilliant constellations; and they were more alive to the impressions made by such objects, than are the men of the present day.

With the Chinese, a patriarchal, simple, and secluded people,

p. 601

idolatry long made but little progress. They invented writing within three or four generations after the flood; and they long preserved the memory of much of the primitive revelation; less overlaid with fiction than those fragments which other nations have remembered. They were among those who stood nearest to the source of sacred tradition; and many passages in their old writings contain remarkable vestiges of eternal truth, and of the WORD of primitive revelation, the heritage of old thought, which attest to us their original eminence.

But among the other early nations, a wild enthusiasm and a sensual idolatry of nature soon superseded the simple worship of the Almighty God, and set aside or disfigured the pure belief in the Eternal Uncreated Spirit. The great powers and elements of nature, and the vital principle of production and procreation through all generations; then the celestial spirits or heavenly Host, the luminous armies of the Stars, and the great Sun, and mysterious, ever-changing Moon (all of which the whole ancient world regarded not as mere globes of light or bodies of fire, but as animated living substances, potent over man's fate and destinies); next the genii and tutelar spirits, and even the souls of the dead, received divine worship. The animals, representing the starry constellations, first reverenced as symbols merely, came to be worshipped as gods; the heavens, earth, and the operations of nature were personified; and fictitious personages invented to account for

the introduction of science and arts, and the fragments of the old religious truths; and the good and bad principles personified, became also objects of worship; while, through all, still shone the silver threads .of the old primitive revelation.

Increasing familiarity with early oriental records seems more and more to confirm the probability that they all originally emanated from one source. The eastern and southern slopes of the Paropismus, or Hindukusch, appear to have been inhabited by kindred Iranian races, similar in habits, language, and religion. The earliest Indian and Persian Deities are for the most part symbols of celestial light, their agency being regarded as an eternal warfare with the powers of Winter, storm, and darkness. The religion of both was originally a worship of outward nature, especially the manifestations of fire and light; the coincidences being too marked to be merely accidental. Deva, God, is derived from the root *div*, to shine. Indra, like Ormuzd or Ahura-Mazda,

is the bright firmament; Sura or Surya, the Heavenly, a name of the Sun, recurs in the Zend word Huare, the Sun, whence Khur and Khorshid or Corasch. Uschas and Mitra are Medic as well as Zend Deities and the Amschaspands or "immortal Holy Ones" of the Zend-Avesta may be compared with the seven Rishis or Vedic Star-God, of the constellation of the Bear. Zoroastrianism, like Buddhism, was an innovation in regard to an older religion; and between the Parsee and Brahmin may be found traces of disruption as well as of coincidence. The original Nature-worship, in which were combined the conceptions both of a Universal Presence and perpetuity of action, took different directions of development, according to the difference between the Indian and Persian mind.

The early shepherds of the Punjaub, then called the country of the Seven Rivers, to whose intuitional or inspired wisdom (Veda) we owe what are perhaps the most ancient religious effusions extant in any language, apostrophized as living beings the physical objects of their worship. First in this order of Deities stands Indra, the God of the "blue" or "glittering" firmament, called Devaspiti, Father of the Devas or Elemental Powers, who

measured out the circle of the sky, and made fast the foundations of the Earth; the ideal domain of Varouna, "the All-encompasser," is almost equally extensive, including air, water, night, the expanse between Heaven and Earth; Agni, who lives on the fire of the sacrifice, on the domestic hearth, and in the lightnings of the sky, is the great Mediator between God and Man; Uschas, or the Dawn, leads forth the Gods in the morning to make their daily repast in the intoxicating Soma of Nature's offertory, of which the Priest could only compound from simples a symbolical imitation. Then came the various Sun-Gods, Adityas or Solar Attributes, Surya the Heavenly, Savitri the Progenitor, Pashan the Nourisher, Bagha the Felicitous, and Mitra the Friend.

The coming forth of the Eternal Being to the work of creation was represented as a marriage, his first emanation being a universal mother, supposed to have potentially existed with him from Eternity, or, in metaphorical language, to have been "his sister and his spouse." She became eventually promoted to be the Mother of the Indian Trinity, of the Deity under His three Attributes, of Creation, Preservation, and Change or Regeneration.

The most popular forms or manifestations of Vishnu the Pre-server, were his successive avataras or historic impersonations,

which represented the Deity coming forth out of the incomprehensible mystery of His nature, and revealing Himself at those critical epochs which either in the physical or moral world seemed to mark a new commencement of prosperity and order. Combating the power of Evil in the various departments of Nature, and in successive periods of time, the Divinity, though varying in form, is ever in reality the same, whether seen in useful agricultural or social inventions, in traditional victories over rival creeds, or in physical changes faintly discovered through tradition, or suggested by cosmogonical theory. As Rama, the Epic hero armed with sword, club, and arrows, the prototype of Hercules and Mithras, he wrestles like the Hebrew Patriarch with the Powers of Darkness; as Chrishna-Govinda, the Divine Shepherd, he is the Messenger of Peace, overmastering the world by music

and love. Under the human form he never ceases to be the Supreme Being. "The foolish" (he says, in Bhagavad Ghita), "unacquainted with my Supreme Nature, despise me in this human form, while men of great minds, enlightened by the Divine principle within them, acknowledge me as incorruptible and before all things, and serve me with undivided hearts." "I am not recognized by all," he says again, "because concealed by the supernatural power which is in me; yet to me are known all things past, present, and to come; I existed before Vaivaswata and Menou. I am the Most High God, the Creator of the World, the Eternal Poorooscha (Man-World or Genius of the World). And although in my own nature I am exempt from liability to birth or death, and am Lord of all created things, yet as often as in the world virtue is enfeebled, and vice and injustice prevail, so often do I become manifest and am revealed from age to age, to save the just, to destroy the guilty, and to reassure the faltering steps of virtue. He who acknowledgeth me as even so, doth not on quitting this mortal frame enter into another, for he entereth into me; and many who have trusted in me have already entered into me, being purified by the power of wisdom. I help those who walk in my path, even as they serve me."

Brahma, the creating agent, sacrificed himself, when, by descending into material forms, he became incorporated with his work; and his mythological history was interwoven with that of the Universe. Thus, although spiritually allied to the Supreme, and Lord of all creatures (Prajapati), he shared the imperfection and

corruption of an inferior nature, and, steeped in manifold and perishable forms, might be said, like the Greek Uranus, to be mutilated and fallen. He thus combined two characters, formless form, immortal and mortal, being and non-being, motion and rest. As Incarnate Intelligence, or THE WORD, he communicated to man what had been revealed to himself by the Eternal, since he is creation's Soul as well as Body, within which the Divine Word is written in those living letters which it is the prerogative of the self-conscious spirit to interpret.

The fundamental principles of the religion of the Hindi's consisted in the

belief in the existence of One Being only, of the immortality of the soul, and of a future state of rewards and punishments. Their precepts of morality inculcate the practice of virtue as necessary for procuring happiness even in this transient life; and their religious doctrines make their felicity in a future state to depend upon it.

Besides their doctrine of the transmigration of souls, their dogmas may be epitomized under the following heads: 1st. The existence of one God, from Whom all things proceed, and to Whom all must return. To him they constantly apply these expressions--The Universal and Eternal Essence; that which has ever been and will ever continue; that which vivifies and pervades all things; He who is everywhere present, and causes the celestial bodies to revolve in the course He has prescribed to them. 2d. A tripartite division of the Good Principle, for the purposes of Creation, Preservation, and Renovation by change and death. 3d. The necessary existence of an Evil Principle, occupied in counteracting the benevolent purposes of the first, in their execution by the Devata or Subordinate Genii, to whom is entrusted the control over the various operations of nature.

And this was part of their doctrine: "One great and incomprehensible Being has alone existed from all Eternity. Everything we behold and we ourselves are portions of Him. The soul, mind or intellect, of gods and men, and of all sentient creatures, are detached portions of the Universal Soul, to which at stated periods they are destined to return. But the mind of finite beings is impressed by one uninterrupted series of illusions, which they consider as real, until again united to the great fountain of truth. Of these illusions, the first and most essential is individuality. By its influence, when detached from its source, the soul becomes

ignorant of its own nature, origin, and destiny. It considers itself as a separate existence, and no longer a spark of the Divinity, a link of one immeasurable chain, an infinitely small but indispensable portion of one great whole."

Their love of imagery caused them to personify what they conceived to be

some of the attributes Of God, perhaps in order to present things in a way better adapted to the comprehensions of the vulgar, than the abstruse idea of an indescribable, invisible God; and hence the invention of a Brahma, a Vishnu, and a Siva or Iswara. These were represented under various forms; but no emblem or visible sign of Brihm or Brehm, the Omnipotent, is to be found. They considered the great mystery of the existence of the Supreme Ruler of the Universe, as beyond human comprehension. Every creature endowed with the faculty of thinking, they held, must be conscious of the existence of a God, a first cause; but the attempt to explain the nature of that Being, or in any way to assimilate it with our own, they considered not only a proof of folly, but of extreme impiety.

The following extracts from their books will serve to show what were the real tenets of their creed:

'By one Supreme Ruler is this Universe pervaded; even every world in the whole circle of nature. . There is one Supreme Spirit, which nothing can shake, more swift than the thought of man. That Supreme Spirit moves at pleasure, but in itself is immovable; it is distant from us, yet near us; it pervades this whole system of worlds; yet it is infinitely beyond it. That man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt.... All spiritual beings are the same in kind with the Supreme Spirit. . . . The pure enlightened soul assumes a luminous form, with no gross body, with no perforation, with no veins or tendons, unblemished, untainted by sin: itself being a ray from the Infinite Spirit, which knows the Past and the Future, which pervades all, which existed with no cause but itself, which created all things as they are, in ages most remote. That all-pervading Spirit which gives light to the visible Sun, even the same in *kind* am I, though infinitely distant in *degree*. Let my soul return to the immortal Spirit of God, and then let my body, which ends in ashes, return to dust! O Spirit, who pervadest fire, lead us in a straight path to the riches of beatitude.

p. 606

[paragraph continues] Thou, O God, possessest all the treasures of knowledge!

Remove each foul taint from our souls!

"From what root springs mortal man, when felled by the hand of death? Who can make him spring again to birth? God, who is perfect wisdom, perfect happiness. He is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, who knows and adores that Great One. . . . Let us adore the supremacy of that Divine Sun, the Godhead who illuminates all, who re-creates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright, in our progress toward his holy seat. . . . What the Sun and Light are to this visible world, such is truth to the intellectual and visible Universe. . . . Our souls acquire certain knowledge, by meditating on the light of Truth, which emanates from the Being of Beings. . . . That Being, without eyes sees, without ears hears all; he knows whatever can be known, but there is none who knows him; him the wise call the Great, Supreme, Pervading Spirit. . . . Perfect Truth, Perfect Happiness, without equal, immortal; absolute unity, whom neither speech can describe, nor mind comprehend: all-pervading, all-transcending, delighted with his own boundless intelligence, nor limited by space or time; without feet, running swiftly; without hands, grasping all worlds; without eyes, all-surveying; without ears, all-hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all-ruling, all-powerful, the Creator, Preserver, Transformer of all things: such is the Great One; this the Vedas declare.

"May that soul of mine, which mounts aloft in my waking hours as an ethereal spark, and which, even in my slumber, has a like ascent, soaring to a great distance, as an emanation from the Light of Lights, be united by devout meditation with the Spirit supremely blest, and supremely intelligent! . . . May that soul of mine, which was itself the primeval oblation placed within all creatures. . . . which is a ray of perfect wisdom, which is the inextinguishable light fixed within created bodies, without which no good act is performed. . . . in which as an immortal essence may be comprised whatever has passed, is present, or will be hereafter. . . . be united by devout meditation with the Spirit supremely blest and supremely intelligent

"The Being of Beings is the Only God, eternal and everywhere present, Who comprises everything. There is no God but He . . . . The

[paragraph continues] Supreme Being is invisible, incomprehensible, immovable, without figure or shape. No one has ever seen Him; time never comprised Him; His essence pervades everything; all was derived from Him.

"The duty of a good man, even in the moment of his destruction, consists not only in forgiving, but even in a desire of benefiting his destroyer; as the sandal-tree, in the instant of its overthrow, sheds perfume on the axe which fells it."

The Vedanta and Nyaya philosophers acknowledge a Supreme Eternal Being, and the immortality of the soul: though, like the Greeks, they differ in their ideas of those subjects. They speak of the Supreme Being as an eternal essence that pervades space, and gives life or existence. Of that universal and eternal pervading spirit, the Vedanti suppose four modifications; but as these do not change its nature, and as it would be erroneous to ascribe to each of them a distinct essence, so it is equally erroneous, they say, to imagine that the various modifications by which the All-pervading Being exists, or displays His power, are individual existences. Creation is not considered as the instant production of things, but only as the manifestation of that which exists eternally in the one Universal Being. The Nyaya philosophers believe that spirit and matter are eternal; but they do not suppose that the world in its present form has existed from eternity, but only the primary matter from which it sprang when operated on by the almighty Word of God, the Intelligent Cause and Supreme Being, Who produced the combinations or aggregations which compose the material Universe. Though they believe that soul is an emanation from the Supreme Being, they distinguish it from that Being, in its individual existence. Truth and Intelligence are the eternal attributes of God, not, they say, of the individual soul, which is susceptible Both of knowledge and ignorance, of pleasure and pain; and therefore God and it are distinct. Even when it returns to the Eternal, and attains supreme bliss, it undoubtedly does not cease. Though *united* to the Supreme Being, it is not *absorbed* in it, but still retains the

abstract nature of definite or visible existence.

"The dissolution of the world," they say, "consists in the destruction of the visible forms and qualities of things; but their material essence remains, and from it new worlds are formed by the creative energy of God; and thus the Universe is dissolved and renewed in endless succession."

The Jainas, a sect at Mysore and elsewhere, say that the ancient religion of India and of the whole world consisted in the belief in one God, a pure Spirit, indivisible, omniscient and all-powerful; that God, having given to all things their appointed order and course of action, and to man a sufficient portion of reason, or understanding, to guide him in his conduct, leaves him to the operation of free will, without the entire exercise of which he could not be held answerable for his conduct.

Menou, the Hindū lawgiver, adored, not the visible, material Sun, but "that divine and incomparably greater light," to use the words of the most venerable text in the Indian Scripture, "which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate our intellects." He thus commences his Institutes:

"Be it heard!

"This Universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep:

"Then the Sole Self-existing Power, Himself undiscovered, but making this world discernible, with five elements, and other principles of nature, appeared with undiminished glory, *expanding His idea*, or dispelling the gloom.

"He Whom the mind alone can perceive, whose essence eludes the eternal organs, who has no visible parts, who exists from Eternity, even He, the soul

of all beings, Whom no being can comprehend, shone forth.

"He, having willed to produce various beings from His own divine Substance, first with a thought created the waters.... From *that which is* [precisely the Hebrew יהוה], the first cause, not the object of sense, existing everywhere in substance, not existing to our perception, without beginning or end" [the A∴ and Ω∴, or the I∴A∴Ω∴], "was produced the divine male famed in all worlds under the appellation of Brahma."

Then recapitulating the different things created by Brahma, he adds: "He," meaning Brahma [the Λογος, the WORD], "whose powers are incomprehensible, having thus created this Universe, was again absorbed in the Supreme Spirit, changing the time of energy for the time of repose."

The *Antareya A'ran'ya*, one of the Vedas, gives this primitive

idea of the creation: "In the beginning, the Universe was but a Soul: nothing else, active or inactive, existed. Then HE had this thought, *I will create worlds*; and thus HE created these different worlds; air, the light, mortal beings, and the waters.

"HE had this thought: *Behold the worlds; I will create guardians for the worlds*. So HE took of the water and fashioned a being clothed with the human form. He looked upon him, and of that being so contemplated, the mouth opened like an egg, and speech came forth, and from the speech fire. The nostrils opened, and through them went the breath of respiration, and by it the air was propagated. The eyes opened; from them came a luminous ray, and from it was produced the sun. The ears dilated; from them came hearing, and from hearing space:" . . . and, after the body of man, with the senses, was formed;--"HE, the Universal Soul, thus reflected: *How can this body exist without Me*? He examined through what extremity He could penetrate it. He said to Himself: *If, without Me, the World is articulated, breath exhales, and sight sees; if hearing hears, the skin feels, and the: mind reflects, deglutition swallows, and the generative organ fulfils its functions, what then am I*? And separating the suture of the cranium, He penetrated

into man."

Behold the great fundamental primitive truths! God, an infinite Eternal Soul or Spirit. Matter, not eternal nor self-existent, but created--created by a thought of God. After matter, and worlds, then man, by a like thought: and finally, after endowing him with the senses and a thinking mind, a portion, a spark, of God Himself penetrates the man, and becomes a living spirit within him.

The Vedas thus detail the creation of the world:

"In the beginning there was a single God, existing of Himself; Who, after having passed an eternity absorbed in the contemplation of His own being, desired to manifest His perfections outwardly of Himself; and created the matter of the world. The four elements being thus produced, but still mingled in confusion, He breathed upon the waters, which swelled up into an immense ball in the shape of an. egg, and, developing themselves, became the vault and orb of Heaven which encircles the earth. Having made the earth and the bodies of animal beings, this God, the essence of movement, gave to them, to animate them, a portion of His own being. Thus, the soul of everything that breathes

being a fraction of the universal soul, none perishes; but each soul merely changes its mould and form, by passing successively into different bodies. Of all forms, that which most pleases the Divine Being is Man, as nearest approaching His own perfections. When a man, absolutely disengaging himself from his senses, absorbs himself in self-contemplation, he comes to discern the Divinity, and becomes part of Him."

The Ancient Persians in many respects resembled the Hindūs,--in their language, their poetry, and their poetic legends. Their conquests brought them in contact with China; and they subdued Egypt and Judea. Their views of God and religion more resembled those of the Hebrews than those of any other nation; and indeed the latter people borrowed from them some prominent doctrines, that we are in the habit of regarding as an essential part

of the original Hebrew creed.

Of the King of Heaven and Father of Eternal Light, of the pure World of LIGHT, of the Eternal WORD by which all things were created, of the Seven Mighty Spirits that stand next to the Throne of Light and Omnipotence, and of the glory of those Heavenly Hosts that encompass that Throne, of the Origin of Evil, and the Prince of Darkness, Monarch of the rebellious spirits, enemies of all good, they entertained tenets very similar to those of the Hebrews. Toward Egyptian idolatry they felt the strongest abhorrence, and under Cambyses pursued a regular plan for its utter extirpation. Xerxes, when he invaded Greece, destroyed the Temples and erected fire-chapels along the whole course of his march. Their religion was eminently spiritual, and the earthly fire and earthly sacrifice were but the signs and emblems of another devotion and a higher power.

Thus the fundamental doctrine of the ancient religion of India and Persia was at first nothing more than a simple veneration of nature, its pure elements and its primary energies, the sacred fire, and above all, Light, the air, not the lower atmospheric air, but the purer and brighter air of Heaven, the breath that animates and pervades the breath of mortal life. This pure and simple veneration of nature is perhaps the most ancient, and was by far the most generally prevalent in the primitive and patriarchal world. It was not originally a deification of nature, or a denial of the sovereignty of God. Those pure elements and primitive essences of created nature offered to the first men, still in a close communication

with the Deity, not a likeness of resemblance, nor a mere fanciful image or a poetical figure, but a natural and true symbol of Divine power. Everywhere in the Hebrew writings the pure light or sacred fire is employed as an image of the all-pervading and all-consuming power and omnipresence of the Divinity. His breath was the first source of life; and the faint whisper of the breeze announced to the prophet His immediate presence.

"All things are the progeny of one fire. The Father perfected all things, and delivered them over to the Second Mind, whom all nations of men call the

First. Natural works co-exist with the intellectual light of the Father; for it is the Soul which adorns the great Heaven, and which adorns it after the Father. The Soul, being a bright fire, by the power of the Father, remains immortal, and is mistress of life, and fills up the recesses of the world. For the fire which is first beyond, did not shut up his power in matter by works, but by mind, for the framer of the fiery world is the mind of mind, who first sprang from mind, clothing fire with fire. Father-begotten Light! for He alone, having from the Father's power received the essence of intellect, is enabled to understand the mind of the Father; and to instill into all sources and principles the capacity of understanding, and of ever continuing in ceaseless revolving motion." Such was the language of Zoroaster, embodying the old Persian ideas.

And the same ancient sage thus spoke of the Sun and Stars: "The Father made the whole Universe of fire and water and earth, and all-nourishing ether. He fixed a great multitude of moveless stars, that stand still forever, not by compulsion and unwillingly, but without desire to wander, fire acting upon fire. He congregated the seven firmaments of the world, and so surrounded the earth with the convexity of the Heavens; and therein set seven living existences, arranging their apparent disorder in regular orbits, six of them planets, and the Sun, placed in the centre, the seventh;--in that centre from which all lines, diverging which way soever, are equal; and the swift sun himself, revolving around a principal centre, and ever striving to reach the central and all-pervading light, bearing with him the bright Moon."

And yet Zoroaster added: "Measure not the journeyings of the Sun, nor attempt to reduce them to rule; for he is carried by the eternal will of the Father, not for your sake. Do not endeavor to understand the impetuous course of the Moon; for she runs

evermore under the impulse of necessity; and the progression of the Stars was not generated to serve any purpose of yours."

Ormuzd says to Zoroaster, in the Boundehesch: "I am he who holds the Star-Spangled Heaven in ethereal space; who makes this sphere, which once was

buried in darkness, a flood of light. Through me the Earth became a world firm and lasting--the earth on which walks the Lord of the world. I am he who makes the light of Sun, Moon, and Stars pierce the clouds. I make the corn seed, which perishing in the ground sprouts anew. . . . I created plan, whose eye is light, whose life is the breath of his nostrils. I placed within him life's unextinguishable power."

Ormuzd or Ahura-Mazda himself represented the primal light, distinct from the heavenly bodies, yet necessary to their existence, and the source of their splendor. The Amschaspands (Ameschaspenta, "immortal Holy Ones"), each presided over a special department of nature. Earth and Heaven, fire and water, the Sun and Moon, the rivers, trees, and mountains, even the artificial divisions of the day and year were addressed in prayer as tenanted by Divine beings, each separately ruling within his several sphere. Fire, in particular, that "most energetic of immortal powers," the visible representative of the primal light, was invoked as "Son of Ormuzd." The Sun, the Archimagus, that noblest and most powerful agent of divine power, who "steps forth as a Conqueror from the top of the terrible Alborj to rule over the world which he enlightens from the throne of Ormuzd," was worshipped among other symbols by the name of MITHRAS, a beneficent and friendly genius, who, in the hymn addressed to him in the Zend-Avesta, bears the names given him by the Greeks, as the "Invincible" and the "Mediator"; the former, because in his daily strife with darkness he is the most active confederate of Ormuzd; the latter, as being the medium through which Heaven's choicest blessings are communicated to men. He is called "the eye of Ormuzd, the effulgent Nero, pursuing his course triumphantly, fertilizer of deserts, most exalted of the Izeds or Yezatas, the never-sleeping, the protector of the land." "When the dragon foe devastates my provinces," says Ormuzd, "and afflicts them with famine, then is he struck down by the strong arm of Mithras, together with the Devs of Mazanderan. With his lance and his immortal club, the Sleepless Chief hurls down the Devs into the dust, when as Mediator he interposes to guard the City from evil,"

Ahriman was by some Parsee sects considered older than Ormuzd, as darkness is older than light; he is imagined to have been unknown as a

Malevolent Being in the early ages of the world, and the fall of man is attributed in the Boundehesch to an apostate worship of him, from which men were converted by a succession of prophets terminating with Zoroaster.

Mithras is not only light, but intelligence; that luminary which, though born in obscurity, will not only dispel darkness but conquer death. The warfare through which this consummation is to be reached, is mainly carried on through the instrumentality of the "Word," that "ever-living emanation of the Deity, by virtue of which the world exists," and of which the revealed formulas incessantly repeated in the liturgies of the Magi are but the expression. "What shall I do," cried Zoroaster, "O Ormuzd, steeped in brightness, in order to battle with Daroodj-Ahriman, father of the Evil Law; how shall I make men pure and holy?" Ormuzd answered and said: "Invoke, O Zoroaster, the pure law of the Servants of Ormuzd; invoke the Amschaspands who shed abundance throughout the seven Keshwars; invoke the Heaven, Zeruana-Akarana, the birds travailing on high, the swift wind, the Earth; invoke my Spirit, me who am Ahura-Mazda, the purest, strongest, wisest, best of beings; me who have the most majestic body, who through purity am Supreme, whose Soul is the Excellent Word; and ye, all people, invoke me as I have commanded Zoroaster."

Ahura-Mazda himself is the living WORD; he is called "First-born of all things, express image of the Eternal, very light of very light, the Creator, who by power of the Word which he never ceases to pronounce, made in 365 days the Heaven and the Earth." The Word is said in the Yashna to have existed before all, and to be itself a Yazata, a personified object of prayer. It was revealed in Serosch, in Homa, and again, under Gushtasp, was manifested in Zoroaster.

Between life and death, between sunshine and shade, Mithras is the present exemplification of the Primal Unity from which all things arose, and into which, through his mediation, all contrarieties will ultimately be absorbed. His annual sacrifice is the Passover of the Magi, a symbolical atonement or pledge of moral and physical regeneration. He created the world in the beginning; and as at the close of each successive year he sets free the current of life to invigorate a fresh circle of being, so in the

end of all things he will bring the weary sum of ages as a hecatomb before God, releasing by a final sacrifice the Soul of Nature from her perishable frame, to commence a brighter and purer existence.

Iamblichus (*De Mys.* viii. 4) says: "The Egyptians are far from ascribing all things to physical causes; life and intellect they distinguish from physical being, both in man and in the Universe. They place intellect and reason first as self-existent, and from these they derive the created world. As Parent of generated things they constitute a Demiurge, and acknowledge a vital force both in the Heavens and before the Heavens. They place Pure Intellect above and beyond the Universe, and another (that is, Mind revealed in the Material World), consisting of one continuous mind pervading the Universe, and apportioned to all its parts and spheres." The Egyptian idea, then, was that of all transcendental philosophy--that of a Deity both immanent and transcendent--spirit passing into its manifestations, but not exhausted by so doing.

The wisdom recorded in the canonical rolls of Hermes quickly attained in this transcendental lore, all that human curiosity can ever discover. Thebes especially is said to have acknowledged a being without beginning or end, called Amun or Amun-Kneph, the all-pervading Spirit or Breath of Nature, or perhaps even some still more lofty object of reverential reflection, whom it was forbidden even to name. Such a being would in theory stand at the head of the three orders of Gods mentioned by Herodotus, these being regarded as arbitrary classifications of similar or equal beings, arranged in successive emanations, according to an estimate of their comparative dignity. The Eight Great Gods, or primary class, were probably manifestations of the emanated God in the several parts and powers of the Universe, each potentially comprising the whole Godhead.

In the ancient Hermetic books, as quoted by Iamblichus, occurred the following passage in regard to the Supreme Being:

"Before all the things that actually exist, and before all beginnings, there is one God, prior even to the first God and King, remaining unmoved in the

singleness of his own Unity: for neither is anything conceived by intellect inwoven with him, nor anything else; but he is established as the exemplar of the God who is good, who is his own father, self-begotten, and has only one

p. 615

[paragraph continues] Parent. For he is something greater and prior to, and the fountain of all things, and the foundation of things conceived by the intellect, which are the first species. And from this ONE, the self-originated God caused himself to shine forth; for which reason he is his own father, and self-originated. For he is both a beginning and God of Gods, a Monad from the One, prior to substance and the beginning of substance; for from him is substantiality and substance, whence also he is called the beginning of things conceived by the intellect. These then are the most ancient beginnings of all things, which Hermes places before the ethereal and empyrean and celestial Gods."

"CHANG-TI, or the Supreme Lord or Being," said the old Chinese creed, "is the principle of everything that exists, and Father of all living. He is eternal, immovable, and independent: His power knows no bounds: His sight equally comprehends the Past, the Present, and the Future, and penetrates even to the inmost recesses of the heart. Heaven and earth are under his government: all events, all revolutions, are the consequences of his dispensation and will. He is pure, holy, and impartial; wickedness offends his sight; but he beholds with an eye of complacency the virtuous actions of men. Severe, yet just, he punishes vice in an exemplary manner, even in Princes and Rulers; and often casts down the guilty, to crown with honor the man who walks after his own heart, and whom he raises from obscurity. Good, merciful, and full of pity, he forgives the wicked upon their repentance: and public calamities and the irregularity of the seasons are but salutary warnings, which his fatherly goodness gives to men, to induce them to reform and amend."

Controlled by reason infinitely more than by the imagination, that people, occupying the extreme East of Asia, did not fall into idolatry until after the time of Confucius, and within two centuries of the birth of Christ; when the

religion of BUDDHA or Fo was carried thither from India. Their system was long regulated by the pure worship of God, and the foundation of their moral and political existence laid in a sound, upright reason, conformable to true ideas of the Deity. They had no false gods or images, and their third Emperor *Hoam-ti* erected a Temple, the first probably ever erected, to the Great Architect of the Universe. And though they offered sacrifices to divers tutelary angels, yet they honored

them infinitely less than XAM-TI or CHANG-TI, the Sovereign Lord of the World.

Confucius forbade making images or representations of the Deity. He attached no idea of personality to Him; but considered Him as a Power or Principle, pervading all Nature. And the Chinese designated the Divinity by the name of THE, DIVINE REASON.

The Japanese believe in a Supreme Invisible Being, not to be represented by images or worshipped in Temples. They styled him AMIDA or OMITH; and say that he is without beginning or end; that he came on earth, where he remained a thousand years, and became the Redeemer of our fallen race: that he is to judge all men; and the good are to live forever, while the bad are to be condemned to Hell.

"The Chang-ti is represented," said Confucius, "under the general emblem of the visible firmament, as well as under the particular symbols of the Sun, the Moon, and the Earth, because by their means we enjoy the gifts of the Chang-ti. The Sun is the source of life and light: the Moon illuminates the world by night. By observing the course of these luminaries, mankind are enabled to distinguish times and seasons. The Ancients, with the view of connecting the act with its object, when they established the practice of sacrificing to the Chang-ti, fixed the day of the Winter Solstice, because the Sun, after having passed through the twelve places assigned apparently by the Chang-ti as its annual residence, began its career anew, to distribute blessings throughout the Earth."

He said: "The TEEN is the universal principle and prolific source of all things. . . . The Chang-ti is the universal principle of existence."

The Arabians never possessed a poetical, high-wrought, and scientifically arranged system of Polytheism. Their historical traditions had much analogy with those of the Hebrews, and coincided with them in a variety of points. The tradition of a purer faith and the simple Patriarchal worship of the Deity; appear never to have been totally extinguished among them; nor did idolatry gain much foothold until near the time of Mahomet; who, adopting the old primeval faith, taught again the doctrine of one God, adding to it that he was His Prophet.

To the mass of Hebrews, as well as to other nations, seem to

p. 617

have come fragments only of the primitive revelation: nor do they seem, until after their captivity among the Persians, to have concerned themselves about metaphysical speculations in regard to the Divine Nature and essence; although it is evident, from the Psalms of David, that a select body among them preserved a knowledge, in regard to the Deity, which was wholly unknown to the mass of the people; and those chosen few were made the medium of transition for certain truths, to later ages.

Among the Greeks, the scholars of the Egyptians, all the higher ideas and severer doctrines on the Divinity, his Sovereign Nature and Infinite Might, the Eternal Wisdom and Providence that conducts and directs all things to their proper end, the Infinite Mind and Supreme Intelligence that created all things, and is raised far above external nature,--all these loftier ideas and nobler doctrines were expounded more or less perfectly by Pythagoras, Anaxagoras, and Socrates, and developed in the most beautiful and luminous manner by Plato, and the philosophers that succeeded him. And even in the popular religion of the Greeks are many things capable of a deeper import and more spiritual signification; though they seem only rare vestiges of ancient truth, vague presentiments, fugitive tones, and momentary flashes, revealing a belief in a Supreme Being, Almighty Creator of the Universe, and Common Father of Mankind.

Much of the primitive Truth was taught to Pythagoras by Zoroaster, who himself received it from the Indians. His disciples rejected the use of Temples, of Altars, and of Statues; and smiled at the folly of those nations who imagined that the Deity sprang from or had any affinity with human nature. The tops of the highest mountains were the places chosen for sacrifices. Hymns and prayers were their principal worship. The Supreme God, who fills the wide circle of Heaven, was the object to Whom they were addressed. Such is the testimony of Herodotus. Light they considered not so much as an object of worship, as rather the most pure and lively emblem of, and first emanation from, the Eternal God; and thought that man required something visible or tangible to exalt his mind to that degree of adoration which is due to the Divine Being.

There was a surprising similarity between the Temples, Priests, doctrines, and worship of the Persian Magi and the British Druids. The latter did not worship idols in the human shape,

because they held that the Divinity, being invisible, ought to be adored without being seen. They asserted the Unity of the God-head. Their invocations were made to the One All-preserving Power; and they argued that, as this power was not matter, it must necessarily be the Deity; and the secret symbol used to express his name was O. I. W. They believed that the earth had sustained one general destruction by water; and would again be destroyed by fire. They admitted the doctrines of the immortality of the soul, a future state, and a day of judgment, which would be conducted on the principle of man's responsibility. They even retained some idea of the redemption of mankind through the death of a Mediator. They retained a tradition of the Deluge, perverted and localized. But, around these fragments of primitive truth they wove a web of idolatry, worshipped two Subordinate Deities under the names of Hu and CERIDWEN, male and female (doubtless the same as Osiris and Isis), and held the doctrine of transmigration.

The early inhabitants of Scandinavia believed in a God who was "the Author of everything that existeth; the Eternal, the Ancient, the Living and Awful

Being, the Searcher into concealed things, the Being that never changeth." Idols and visible representations of the Deity were originally forbidden, and He was directed to be worshipped in the lonely solitude of sequestered forests, where He was said to dwell, invisible, and in perfect silence.

The Druids, like their Eastern ancestors, paid the most sacred regard to the odd numbers, which, traced backward, ended in Unity or Deity, while the even numbers ended in nothing. 3 was particularly reverenced. 19 ($7+3+3^2$): 30 ($7\times3+3\times3$): and 21 (7×3) were numbers observed in the erection of their temples, constantly appearing in their dimensions, and the number and distances of the huge stones.

They were the sole interpreters of religion. They superintended all sacrifices; for no private person could offer one without their permission. They exercised the power of excommunication; and without their concurrence war could not be declared nor peace made: and they even had the power of inflicting the punishment of death. They professed to possess a knowledge of magic, and practised augury for the public service.

They cultivated many of the liberal sciences, and particularly

astronomy, the favorite science of the Orient; in which they attained considerable proficiency. They considered day as the off-spring of night, and therefore made their computations by nights instead of days; and we, from them, still use the words fortnight and sen'night. They knew the division of the heavens into constellations; and finally, they practised the strictest morality, having particularly the most sacred regard for that peculiarly Masonic virtue, Truth.

In the Icelandic Prose Edda is the following dialogue:

"Who is the first or eldest of the Gods?

"In our language he is called ALFADIR (All-Father, or the Father of All);

but in the old Asgard he had twelve names.

"Where is this God? What is his power? and what hath he done to display his glory?

"He liveth from all ages, he governeth all realms, and swayeth all things both great and small.

"He hath formed Heaven and earth, and the air, and all things thereunto belonging.

"He hath made man and given him a soul which shall live and never perish, though the body shall have mouldered away or have been burnt to ashes. And all that are righteous shall dwell with him in the place called *Gimli* or *Vingolf*; but the wicked shall go to *Hel* and thence to *Niflhel* which is below, in the ninth world."

Almost every heathen nation, so far as we have any knowledge of their mythology, believed in one Supreme Overruling God, whose name it was not lawful to utter.

"When we ascend," says Müller, to the most distant heights of Greek history, the idea of God as the Supreme Being stands before us as a simple fact. Next to this adoration of One God, the Father of Heaven, the Father of men, we find in Greece a Worship of Nature." The original Ζεὺς was the God or Gods, called by the Greeks the Son of Time, meaning that there was no God before Him, but He was Eternal. "Zeus," says the Orphic line, "is the Beginning, Zeus the Middle; out of Zeus all things have been made." And the Peleides of Dodona said, "Zeus was, Zeus is. Zeus will be; O great Zeus!" Ζεὺς νῇ, Ζεὺς ἐστὶν, Ζεὺς ἐσσεται· ὦ μελάλη Ζεῦ: and he was Ζεὺς, κύδιστος, μέγιστος, Zeus, Best and Greatest.

p. 620

The Parsees, retaining the old religion taught by Zaradisht, say in their catechism: "We believe in only one God, and do not believe in any beside

Him; Who created the Heavens, the Earth, the Angels. . . . Our God has neither face nor form, color nor shape, nor fixed place. There is no other like Him, nor can our mind comprehend Him."

The Tetragrammaton, *or some other word covered by it*, was forbidden to be pronounced. But that its pronunciation might not be lost among the Levites, the High-Priest uttered it in the Temple once a year, on the 10th day of the Month Tisri, the day of the great feast of expiation. During this ceremony, the people were directed to make a great noise, that the Sacred Word might not be heard by any who had not a right to it; for every other, said the Jews, would be incontinently stricken dead.

The Great Egyptian Initiates, before the time of the Jews, did the same thing in regard to the word Isis; which they regarded as sacred and incommunicable.

Origen says: "There are names which have a natural potency. Such as those which the Sages used among the Egyptians, the Magi in Persia, the Brahmins in India. What is called Magic is not a vain and chimerical act, as the Stoics and Epicureans pretend. The names SABAOTH and ADONAI were not made for created beings; but they belong to a mysterious theology, which goes back to the Creator. From Him comes the virtue of these names, when they are arranged and pronounced according to the rules."

The Hindū word AUM represented the three Powers combined in their Deity: Brahma, Vishnu, and Siva; or the Creating, Pre-serving, and Destroying Powers: A, the first; U or Ŏ-Ŏ, the second; and M, the third. This word could not be pronounced, except by the letters: for its pronunciation as one word was said to make Earth tremble, and even the Angels of Heaven to quake for fear.

The word AUM, says the Ramayan, represents "The Being of Beings, One Substance in three forms; without mode, without quality, without passion: Immense, Incomprehensible, Infinite, Indivisible, Immutable, Incorporeal, Irresistible."

An old passage in the Purana says: "All the rites ordained in the Vedas, the sacrifices to the fire, and all other solemn purifications, shall pass away; but that which shall never pass away is

the word A∴Ŏ-Ŏ∴ M∴ for it is the symbol of the Lord of all things."

Herodotus says that the Ancient Pelasgi built no temples and worshipped no idols, and had a sacred name of Deity, which it was not permissible to pronounce.

The Clarian Oracle, which was of unknown antiquity, being asked which of the Deities was named IAΩ, answered in these remarkable words: "The Initiated are bound to conceal the mysterious secrets. Learn, then, that IAΩis the Great God Supreme, that ruleth over all."

The Jews consider the True Name of God to be irrecoverably lost by disuse, and regard its pronunciation as one of the Mysteries that will be revealed at the coming of their Messiah. And they attribute its loss to the illegality of applying the Masoretic points to so sacred a Name, by which a knowledge of the proper vowels is forgotten. It is even said, in the Gemara of Abodah Zara, that God permitted a celebrated Hebrew Scholar to be burned by a Roman Emperor, because he had been heard to pronounce the Sacred Name with points.

The Jews feared that the Heathen would get possession of the Name: and therefore, in their copies of the Scriptures, they wrote it in the Samaritan character, instead of the Hebrew or Chaldaic, that the adversary might not make an improper use of it: for they believed it capable of working miracles; and held that the wonders in Egypt were performed by Moses, in virtue of this name being engraved on his rod: and that any person who knew the true pronunciation would be able to do as much as he did.

Josephus says it was unknown until God communicated it to Moses in the wilderness: and that it was lost through the wickedness of man.

The followers of Mahomet have a tradition that there is a secret name of the Deity which possesses wonderful properties; and that the only method of becoming acquainted with it, is by being initiated into the Mysteries of the *Ism Abla*.

H∴O∴M∴ was the first framer of the new religion among the Persians, and His Name was Ineffable.

AMUN, among the Egyptians, was a name pronounceable by none save the Priests.

The old Germans adored God with profound reverence, without daring to name Him, or to worship Him in Temples.

p. 622

The Druids expressed the name of Deity by the letters O∴I∴W∴

Among all the nations of primitive antiquity, the doctrine of the immortality of the soul was not a mere probable hypothesis, needing laborious researches and diffuse argumentation to produce conviction of its truth. Nor can we hardly give it the name of *Faith*; for it was a lively *certainty*, like the feeling of one's own existence and identity, and of what is actually present; exerting its influence on all sublunary affairs, and the motive of mightier deeds and enterprises than any mere earthly interest could inspire.

Even the doctrine of transmigration of souls, universal among the Ancient Hindūs and Egyptians, rested on a basis of the old primitive religion, and was connected with a sentiment purely religious. It involved this noble element of truth: That since man had gone astray, and wandered far from God, he must needs make many efforts, and undergo a long and painful pilgrimage, before he could rejoin the Source of all Perfection: and the firm conviction and positive certainty, that nothing defective, impure, or defiled with earthy stains, could enter the pure region of perfect spirits, or be eternally united to God; wherefore the soul had to pass through long trials and many purifications before it could attain that blissful end. And the end

and aim of all these systems of philosophy was the final deliverance of the soul from the old calamity, the dreaded fate and frightful lot of being compelled to wander through the dark regions of nature and the various forms of the brute creation, ever changing its terrestrial shape, and its union with God, which they held to be the lofty destiny of the wise and virtuous soul.

Pythagoras gave to the doctrine of the transmigration of souls that meaning which the wise Egyptians gave to it in their Mysteries. He never taught the doctrine in that literal sense in which it was understood by the people. Of that literal doctrine not the least vestige is to be found in such of his symbols as remain, nor in his precepts collected by his disciple Lysias. He held that men always remain, in their essence, such as they were created; and can degrade themselves only by vice, and ennoble themselves only by virtue.

Hierocles, one of his most zealous and celebrated disciples, expressly says that he who believes that the soul of man, after his death, will enter the body of a beast, for his vices, or become a

p. 623

plant for his stupidity, is deceived; and is absolutely ignorant of the eternal form of the soul, which can never change; for, always remaining man, it is said to become God or beast, through virtue or vice, though it can become neither one nor the other by nature, but solely by resemblance of its inclinations to theirs.

And Timæus of Locria, another disciple, says that to alarm men and prevent them from committing crimes, they menaced them with strange humiliations and punishments; even declaring that their souls would pass into new bodies,--that of a coward into the body of a deer; that of a ravisher into the body of a wolf; that of a murderer into the body of some still more ferocious animal; and that of an impure sensualist into the body of a hog.

So, too, the doctrine is explained in the Phædo. And Lysias days, that after the soul, purified of its crimes, has left the body and returned to Heaven, it is no longer subject to change or death, but enjoys an eternal felicity.

According to the Indians, it returned to, and became a part of, the universal soul which animates everything.

The Hindūs held that Buddha descended on earth to raise all human beings up to the perfect state. He will ultimately succeed, and all, himself included, be merged in Unity.

Vishnu is to judge the world at the last day. It is to be consumed by fire: The Sun and Moon are to lose their light; the Stars to fall; and a New Heaven and Earth to be created.

The legend of the fall of the Spirits, obscured and distorted, is preserved in the Hindu Mythology. And their traditions acknowledged, and they revered, the succession of the first ancestors of mankind, or the Holy Patriarchs of the primitive world, under the name of the Seven Great RISHIS, or Sages of hoary antiquity; though they invested their history with a cloud of fictions.

The Egyptians held that the soul was immortal; and that Osiris was to judge the world.

And thus reads the Persian legend:

"After Ahriman shall have ruled the world until the end of time, SOSIOSCH, the promised Redeemer, will come and annihilate the power of the DEVS (or Evil Spirits), awaken the dead, and sit in final judgment upon spirits and men. After that the comet *Gurzsher* will be thrown down, and a general conflagration take place, which will consume the whole world. The remains of the

earth will then sink down into *Duzakh*, and become for three periods a place of punishment for the wicked. Then, by degrees, all will be pardoned, even *Ahriman* and the *Devs*, and admitted to the regions of bliss, and thus there will be a new Heaven and a new earth."

In the doctrines of Lamaism also, we find, obscured, and partly concealed in fiction, fragments of the primitive truth. For, according to that faith, "There is to be a final judgment before ESLIK KHAN: The good are to be admitted to Paradise, the bad to be banished to hell, where there are eight regions burning hot and eight freezing cold."

In the Mysteries, wherever they were practised, was taught that truth of the primitive revelation, the existence of One Great Being, Infinite and pervading the Universe, Who was there worshipped without superstition; and His marvellous nature, essence, and attributes taught to the Initiates; while the vulgar attributed His works to Secondary Gods, personified, and isolated from Him in fabulous independence.

These truths were covered from the common people as with a veil; and the Mysteries were carried into every country, that, without disturbing the popular beliefs, truth, the arts, and the sciences might be known to those who were capable of understanding them, and maintaining the true doctrine incorrupt; which the people, prone to superstition and idolatry, have in no age been able to do; nor, as many strange aberrations and superstitions of the present day prove, any more now than heretofore. For we need but point to the doctrines of so many sects that degrade the Creator to the rank, and assign to Him the passions of humanity, to prove that now, as always, the old truths must be committed to a few, or they will be overlaid with fiction and error, and irretrievably lost.

Though Masonry is identical with the Ancient Mysteries, it is so in this qualified sense; that it presents but an imperfect image of their brilliancy; the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events and political circumstances. Upon leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced. Though originally more moral and political than religious, they soon became the heritage, as it were, of the priests, and essentially religious, though in reality

limiting the sacerdotal power, by teaching the intelligent laity the folly and

absurdity of the creeds of the populace. They were therefore necessarily changed by the religious systems of the countries into which they were transplanted. In Greece, they were the Mysteries of Ceres; in Rome, of *Bona Dea*, the Good Goddess; in Gaul, the School of Mars; in Sicily, the Academy of the Sciences; among the Hebrews, they partook of the rites and ceremonies of a religion which placed all the powers of government, and all the knowledge, in the hands of the Priests and Levites. The pagodas of India, the retreats of the Magi of Persia and Chaldea, and the pyramids of Egypt, were no longer the sources at which men drank in knowledge. Each people, at all informed, had its Mysteries. After a time the Temples of Greece and the School of Pythagoras lost their reputation, and Freemasonry took their place.

Masonry, when properly expounded, is at once the interpretation of the great book of nature, the recital of physical and astronomical phenomena, the purest philosophy, and the place of deposit, where, as in a Treasury, are kept in safety all the great truths of the primitive revelation, that form the basis of all religions. In the modern Degrees three things are to be recognized: The image of primeval times, the tableau of the efficient causes of the Universe, and the book in which are written the morality of all peoples, and the code by which they must govern themselves if they would be prosperous.

The Kabalistic doctrine was long the religion of the Sage and the Savant; because, like Freemasonry, it incessantly tends toward spiritual perfection, and the fusion of the creeds and Nationalities of Mankind. In the eyes of the Kabalist, all men are his brothers; and their relative ignorance is, to him, but a reason for instructing them. There were illustrious Kabalists among the Egyptians and Greeks, whose doctrines the Orthodox Church has accepted; and among the Arabs were many, whose wisdom was not slighted by the Mediæval Church.

The Sages proudly wore the name of Kabalists. The Kabalah embodied a noble philosophy, pure, not mysterious, but symbolic. It taught the doctrine of the Unity of God, the art of knowing and explaining the essence and operations of the Supreme Being, of spiritual powers and natural forces, and of determining their action by symbolic figures; by the arrangement of the

alphabet,

the combinations of numbers, the inversion of letters in writing and the concealed meanings which they claimed to discover therein. The Kabalah is the key of the occult sciences; and the Gnostics were born of the Kabalists.

The science of numbers represented not only arithmetical qualities, but also all grandeur, all proportion. By it we necessarily arrive at the discovery of the Principle or First Cause of things, called at the present day THE ABSOLUTE.

Or UNITY,--that loftiest term to which all philosophy directs itself; that imperious necessity of the human mind, that pivot round which it is compelled to group the aggregate of its ideas: Unity, this source, this centre of all systematic order, this principle of existence, this central point, unknown in its essence, but manifest in its effects; Unity, that sublime centre to which the chain of causes necessarily ascends, was the august Idea toward which all the ideas of Pythagoras converged. He refused the title of *Sage*, which means *one who knows*. He invented, and applied to himself that of *Philosopher*, signifying one who *is fond of* or *studies things secret and occult*. The astronomy which he mysteriously taught, was *astrology*: his science of numbers was based on Kabalistical principles.

The Ancients, and Pythagoras himself, whose real principles have not been always understood, never meant to ascribe to numbers, that is to say, to abstract signs, any special virtue. But the Sages of Antiquity concurred in recognizing a ONE FIRST CAUSE (material or spiritual) of the existence of the Universe. Thence, UNITY became the symbol of the Supreme Deity. It was made to express, to represent God; but without attributing to the mere, *number* ONE any divine or supernatural virtue.

The Pythagorean ideas as to particular numbers are partially expressed in the following

LECTURE OT THE KABALISTS.

Qu.∴ Why did you seek to be received a Knight of the Kabalah?

Ans.∴ To know, by means of numbers, the admirable harmony which there is between nature and religion.

Qu.∴ How were you announced?

Ans.∴ By twelve raps.

Qu.∴ What do they signify?

p. 627

Ans.∴ The twelve bases of our temporal and spiritual happiness.

Qu.∴ What is a Kabalist?

Ans.∴ A man who has learned, by tradition, the Sacerdotal Art and the Royal Art.

Qu.∴ What means the device, *Omnia in numeris sita sunt*?

Ans.∴ That everything lies veiled in numbers.

Qu.∴ Explain me that.

Ans.∴ I will do so, as far as the number 12. Your sagacity will discern the rest.

Qu.∴ What signifies the *unit* in the number 10?

Ans.∴ Gob, creating and animating matter, expressed by O, which, alone, is of no value.

Qu.∴ What does the unit *mean*?

Ans.∴ In the moral order, a Word incarnate in the bosom of a virgin--or religion. . . . In the physical, a spirit embodied in the virgin earth--or nature.

Qu.∴ What do you mean by the number *two*?

Ans.∴ In the moral order, *man* and *woman*. . . . In the physical, the *active* and the *passive*.

Qu.∴ What do you mean by the number 3?

Ans.∴ In the moral order, the three theological virtues. . . . In the physical, the three principles of bodies.

Qu.∴ What do you mean by the number 4?

Ans.∴ The four cardinal virtues. . . . The four elementary qualities.

Qu.∴ What do you mean by the number 5?

Ans.∴ The quintessence of religion. . . . The quintessence of matter.

Qu.∴ What do you mean by the number 6?

Ans.∴ The theological cube . . . The physical cube.

Qu.∴ What do you mean by the number 7?

Ans.∴ The seven sacraments . . . The seven planets.

Qu.∴ What do you mean by the number 8?

Ans.∴ The small number of Elus . . . The small number of wise men.

Qu∴ What do you mean by the number 9?

Ans∴ The exaltation of religion . . . The exaltation of matter.

Qu∴ What do you mean by the number 10?

Ans∴ The ten commandments . . . The ten precepts of nature.

Qu∴ What do you mean by the number 11?

p. 628

Ans∴ The multiplication of religion . . . The multiplication of nature.

Qu∴ What do you mean by the number 12?

Ans∴ The twelve Articles of Faith; the twelve Apostles, foundation of the Holy City, who preached throughout the whole world, for our happiness and spiritual joy . . . The twelve operations of nature: The twelve signs of the Zodiac, foundation of the *Primum Mobile*, extending it throughout the Universe for our temporal felicity.

[The Rabbi (President of the Sanhedrin) adds: From all that you have said, it results that the unit develops itself in 2, is completed in three internally, and so produces 4 externally; whence, through 6, 7, 8, 9, it arrives at 5, half of the spherical number 10, to ascend, passing through 11, to 12, and to raise itself, by the number 4 times 10, to the number 6 times 12, the final term and summit of our eternal happiness.]

Qu∴ What is the generative number?

Ans∴ In the Divinity, it is the unit; in created things, the number 2: Because the Divinity, 1, engenders 2, and in created things 2 engenders 1.

Qu∴ What is the most majestic number?

Ans.∴ 3, because it denotes the triple divine essence.

Qu.∴ What is the most mysterious number?

Ans.∴ 4, because it contains all the mysteries of nature.

Qu.∴ What is the most occult number?

Ans.∴ 5, because it is inclosed in the centre of the series.

Qu.∴ What is the most salutary number?

Ans.∴ 6, because it contains the source of our spiritual and corporeal happiness.

Qu.∴ What is the most fortunate number?

Ans.∴ 7, because it leads us to the decade, the perfect number.

Qu.∴ Which is the number most to be desired?

Ans.∴ 8, because he who possesses it, is of the number of the plus and Sages.

Qu.∴ Which is the most sublime number?

Ans.∴ 9, because by it religion and nature are exalted.

Qu.∴ Which is the most perfect number?

Ans.∴ 10, because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged.

p. 629

[paragraph continues] In its figures it comprehends the created and uncreated, the

commencement and the end, power and force, life and annihilation. By the study of this number, we find the relations of all things; the power of the Creator, the faculties of the creature, the Alpha and Omega of divine knowledge.

Qu.∴ Which is the most multiplying number?

Ans.∴ 11, because with the possession of two units, we arrive at the multiplication of things.

Qu.∴ Which is the most solid number?

Ans.∴ 12, because it is the foundation of our spiritual and temporal happiness.

Qu.∴ Which is the favorite number of religion and nature?

Ans.∴ 4 times 10, because it enables us, rejecting everything impure, eternally to enjoy the number 6 times 12, term and summit of our felicity.

Qu.∴ What is the meaning of the square?

Ans.∴ It is the symbol of the four elements contained in the triangle, or the emblem of the three chemical principles: these things united form absolute unity in the primal matter.

Qu.∴ What is the meaning of the centre of the circumference?

Ans.∴ It signifies the universal spirit, vivifying centre of nature.

Qu.∴ What do you mean by the quadrature of the circle?

Ans.∴ The investigation of the quadrature of the circle indicates the knowledge of the four vulgar elements, which are themselves composed of elementary spirits or chief principles; as the circle, though round, is composed of lines, which escape the sight, and are seen only by the mind.

Qu.∴ What is the profoundest meaning of the figure 3?

Ans.∴ The Father, the Son, and the Holy Spirit. From the action of these three results the triangle within the square; and from the seven angles, the decade or perfect number.

Qu.∴ Which is the most confused figure?

Ans.∴ Zero,--the emblem of chaos, formless mixture of the elements.

Qu.∴ What do the four devices of the Degree signify?

Ans.∴ That we are to hear, see, be silent, and enjoy our happiness.

The *unit* is the symbol of identity, equality, existence, conservation, and general harmony; the Central Fire, the Point within the Circle.

p. 630

Two, or the *duad*, is the symbol of diversity, inequality, division, separation, and vicissitudes.

The figure 1 signifies the living man [a body standing upright]; man being the only living being possessed of this faculty. Adding to it a head, we have the letter P, the sign of Paternity, Creative

Power; and with a further addition, R, signifying man in motion, going, *Iens*, *Iturus*.

The Duad is the origin of contrasts. It is the imperfect condition into which, according to the Pythagoreans, a being falls, when he detaches himself from the Monad, or God. Spiritual beings,

emanating from God, are enveloped in the duad, and therefore receive only illusory impressions.

As formerly the number ONE designated harmony, order, or the Good Principle (the ONE and ONLY GOD, expressed in Latin by *Solus*, whence the words *Sol*, *Soleil*, symbol of this God), the number Two expressed the contrary idea. There commenced the fatal knowledge of good and evil. Everything double, false, opposed to the single and sole reality, was expressed by the Binary number. It expressed also that state of contrariety in which nature exists, where everything is double; night and day, light and darkness, cold and heat, wet and dry, health and sickness, error and truth, one and the other sex, etc. Hence the Romans dedicated the second month in the year to Pluto, the God of Hell, and the second day of that month to the *manès* of the dead.

The number *One*, with the Chinese, signified unity, harmony, order, the Good Principle, or God; *Two*, disorder, duplicity, false-hood. That people, in the earliest ages, based their whole philosophical system on the two primary figures or lines, one straight and unbroken, and the other broken or divided into two; doubling which, by placing one under the other, and trebling by placing three under each other, they made the four symbols and eight *Koua*; which referred to the natural elements, and the primary principles of all things, and served symbolically or scientifically to express them. Plato terms unity and duality the original elements of nature, and first principles of all existence: and the oldest sacred book of the Chinese says: "The Great First Principle has produced two equations and differences, or primary rules of existence; but the two primary rules or two oppositions, namely YN and YANG, or repose and motion, have produced four signs or

symbols, and the four symbols have produced the eight KOUA or further combinations."

The interpretation of the Hermetic fables shows, among every ancient people, in their principal gods, first, 1, the Creating Monad, then 3, then 3 times 3, 3 times 9, and 3 times 27. This triple progression has for its foundation the three ages of Nature, the Past, the Present, and the Future; or the three degrees of universal generation. . . Birth, Life, Death... Beginning, middle, end.

The Monad was male, because its action produces no change in itself, but only *out* of itself. It represented the creative principle.

The Duad, for a contrary reason, was female, ever changing by addition, subtraction, or multiplication. It represents matter capable of form.

The union of the Monad and Duad produces the Triad, signifying the world formed by the creative principle out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the two shortest sides are equal, added together, to the square of the longest one; as the world, as formed, is equal to the creative cause, and matter clothed with form.

The ternary is the first of the unequal numbers. The Triad, mysterious number, which plays so great a part in the traditions of Asia and the philosophy of Plato, image of the Supreme Being, includes in itself the properties of the first two numbers. It was, to the Philosophers, the most excellent and favorite number: a mysterious type, revered by all antiquity, and consecrated in the Mysteries; wherefore there are but three essential Degrees among Masons; who venerate, in the triangle, the most august mystery, that of the Sacred Triad, object of their homage and study.

In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the TRIANGLE, or the first figure regularly perfect; and this is why it has served and still serves to characterize The Eternal; Who, infinitely perfect in His nature, is, as Universal Creator, the first Being, and consequently the first Perfection.

The Quadrangle or Square, perfect as it appears, being but the second perfection, can in no wise represent God; Who is the first. It is to be noted that the name of God in Latin and French (Deus, Dieu), has for its initial the Delta or Greek Triangle. Such is the reason, among ancients and moderns, for the consecration

of the Triangle, whose three sides are emblems of the three Kingdoms, or Nature, or God. In the centre is the Hebrew JOD (initial of יהוה), the Animating Spirit of Fire, the generative principle, represented by the letter G., initial of the name of Deity in the languages of the North, and the meaning whereof is Generation.

The first side of the Triangle, offered to the study of the Apprentice, is the mineral kingdom, symbolized by Tub∴

The second side, the subject of the meditations of the Fellow Craft, is the vegetable kingdom, symbolized by Schib∴ (an ear of corn). In this reign begins the Generation of bodies; and this is why the letter G., in its radiance, is presented to the eyes of the adept.

The third side, the study whereof is devoted to the animal kingdom, and completes the instruction of the Master, is symbolized by Mach∴ (Son of putrefaction).

The figure 3 symbolizes the Earth. It is a figure of the terrestrial bodies. The 2, upper half of 3, symbolizes the vegetable world, the lower half being hidden from our sight.

Three also referred to harmony, friendship, peace, concord, and temperance; and was so highly esteemed among the Pythagoreans that they called it perfect harmony.

Three, four, ten, and twelve were sacred numbers among the Etrurians, as they were among the Jews, Egyptians, and Hindūs.

The name of Deity, in many Nations, consisted of three letters: among the Greeks, I∴A∴ Ω∴; among the Persians, H∴O∴M∴; among the Hindūs, AUM; among the Scandinavians, I∴O∴W∴. On the upright Tablet of the King, discovered at Nimroud, no less than five of the thirteen names of the Great Gods consist of three letters each,--ANU, SAN, YAV, BAR, and BEL.

The quaternary is the most perfect number, and the root of other numbers, and of all things. The tetrad expresses the first mathematical power. Four represents also the generative power, from which all combinations are derived. The Initiates considered it the emblem of Movement and the Infinite, representing everything that is neither corporeal nor sensible. Pythagoras communicated it to his disciples as a symbol of the Eternal and Creative Principle, under the name of Quaternary, the Ineffable Name of God, which signifies Source of everything that has received existence; and which, in Hebrew, is composed of four letters.

p. 633

In the Quaternary we find the first solid figure, the universal symbol of immortality, the pyramid. The Gnostics claimed that the whole edifice of their science rested on a square whose angles were . . . Σιγή, *Silence*: Βυθος *Profundity*: Νοος, *Intelligence*: and Αληθεια, *Truth*. For if the Triangle, figured by the number 3, forms the triangular base of the pyramid, it is unity which forms its point or summit.

Lysias and Timæus of Locria said that not a single thing could be named, which did not depend on the quaternary as its root.

There is, according to the Pythagoreans, a connection between the gods and numbers, which constitutes the kind of Divination called Arithmomancy. The soul is a number: it is moved of itself: it contains in itself the quaternary number.

Matter being represented by the number 9, or 3 times 3, and the Immortal Spirit having for its essential hieroglyphic the quaternary or the number 4, the Sages said that Man, having gone astray and become entangled in an inextricable labyrinth, in going from *four* to *nine*, the only way which he could take to emerge from these deceitful paths, these disastrous detours, and the abyss of evil into which he had plunged, was to retrace his steps, and go from *nine* to *four*.

The ingenious and mystical idea which caused the Triangle to be venerated, was applied to the figure 4 (4). It was said that it expressed a living being, I,

bearer of the Triangle △, the emblem of God; *i.e.*, man bearing with himself a Divine principle.

Four was a divine number; it referred to the Deity, and many Ancient Nations gave God a name of four letters; as the Hebrews יהוה, the Egyptians AMUN, the Persians SURA, the Greeks ΘΕΟΣ, and the Latins DEUS. This was the Tetragrammaton of the Hebrews, and the Pythagoreans called it Tetractys, and swore their most solemn oath by it. So too ODIN among the Scandinavians, ZEYΣ among the Greeks, PHTA among the Egyptians, THOTH among the Phœnicians, and AS-UR and NEBO among the Assyrians. The list might be indefinitely extended.

The number 5 was considered as mysterious, because it was compounded of the Binary, Symbol of the False and Double, and the Ternary, so interesting in its results. It thus energetically expresses the state of imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see upon the earth. To the Mysterious Societies it offered the fearful image of

the Bad Principle, bringing trouble into the inferior order,--in a word, the Binary acting in the Ternary.

Under another aspect it was the emblem of marriage; because it is composed of 2, the first equal number, and of 3, the first unequal number. Wherefore Juno, the Goddess of Marriage, had for her hieroglyphic the number 5.

Moreover, it has one of the properties of the number 9, that of reproducing itself, when multiplied by itself: there being always a 5 on the right hand of the product; a result which led to its use as a symbol of material changes.

The ancients represented the world by the number 5. A reason for it, given by Diodorus, is, that it represents earth, water, air, fire, and ether or spirit. Thence the origin of πεντε (5) and Παν the Universe, as the whole.

The number 5 designated the universal quintessence, and symbolized, by its form ς, the vital essence, the animating spirit, which flows [*serpentat*] through all nature. In fact, this ingenious figure is the union of the two Greek accents ‘ ’, placed over those vowels which ought to be or ought not to be aspirated. The first sign ‘ bears the name of potent spirit; and signifies the Superior Spirit, the Spirit of God aspirated (*spiratus*), respired by man. The second sign ’ is styled mild spirit, and represents the secondary spirit, the spirit purely human.

The triple triangle, a figure of five lines uniting in five points, was among the Pythagoreans an emblem of Health.

It is the Pentalpha of Pythagoras, or Pentangle of Solomon; has five lines and five angles; and is, among Masons, the outline or origin of the five-pointed Star, and an emblem of Fellowship.

The number 6 was, in the Ancient Mysteries, a striking emblem of nature; as presenting the six dimensions of all bodies; the six lines which make up their form, viz., the four lines of direction, toward the North, South, East, and West; with the two lines of height and depth, responding to the zenith and nadir. The sages applied the senary to the physical man; while the septenary was, for them, the symbol of his immortal spirit.

The hieroglyphical senary (the double equilateral triangle) is the symbol of Deity.

Six is also an emblem of health, and the symbol of justice; because it is the first perfect number; that is, the first whose aliquot parts (1/2, 1/3, 1/6, or 3, 2, and 1), added together, make itself.

Ormuzd created six good spirits, and Ahriman six evil ones. These typify the six Summer and the six Winter months.

No number has ever been so universally in repute as the septenary. Its

celebrity is due, no doubt, to the planets being seven in number. It belongs also to sacred things. The Pythagoreans regarded it as formed of the numbers 3 and 4; the first whereof was, in their eyes, the image of the three material elements, and the second the principle of everything that is neither corporeal nor sensible. It presented them, from that point of view, the emblem of everything that is perfect.

Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of everything; because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as the centre and reality of the body, whereof the external dimensions give only the appearance.

The numerous applications of the septenary confirmed the ancient sages in the use of this symbol. Moreover, they exalted the properties of the number 7, as having, in a subordinate manner, the perfection of the unit: for if the unit is untreated, if no number produces it, the seven is also not engendered by any number contained in the interval between 1 and 10. The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3.

The number 7, among the Egyptians, symbolized life; and this is why the letter Z of the Greeks was the initial of the verb Ζάω, I live; and Ζεὺς (Jupiter), Father of Life.

The number 8, or the octary, is composed of the sacred numbers 3 and 5. Of the heavens, of the seven planets, and of the sphere of the fixed stars, or of the eternal unity and the mysterious number 7, is composed the ogdoade, the number 8, the first cube of equal numbers, regarded as sacred in the arithmetical philosophy.

The Gnostic ogdoade had eight stars, which represented the eight Cabiri of Samothrace, the eight Egyptian and Phœnician principles, the eight gods of Xenocrates, the eight angles of the cubic stone.

The number eight symbolizes perfection: and its figure, 8 or ∞ indicates the

perpetual and regular course of the Universe.

It is the first cube (2 × 2 × 2), and signifies friendship, prudence,

counsel, and justice. It was a symbol of the primeval law which regarded all men as equal.

The novary, or triple ternary. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelope, given to matter. Every material extension, every circular line, has for representative sign the number nine, among the Pythagoreans; who had observed the property which this number possesses, of reproducing itself incessantly and entire, in every multiplication; thus offering to the mind a very striking emblem of matter which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle of 360 degrees is equal to 9, that is to say, 3 + 6 + 0 = 9. Nevertheless, the ancients regarded this number with a sort of terror: they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the product of 9 multiplied by itself, and the addition whereof, 8 + 1, again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth,

under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Kabalists, the figure 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The Ennead, signifying an aggregate of 9 things or persons, is the first square of unequal numbers.

Every one is aware of the singular properties of the number 9,

p. 637

which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.

Nine, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1	2	3	4	5	6	7	8	9	10
9	18	27	36	45	54	63	72	81	90

The first line of figures gives the regular series, from 1 to 10. The second reproduces this line doubly; first ascending, from the first figure of 18, and then returning from the second figure of 81.

It follows, from the curious fact, that the half of the numbers which compose this progression represents, in inverse order, the figures of the second half:

9...18..27..36..45 = 135 = 9..*and* 1 + 3 + 5 = 45 = 9
90..81..72..63..54 = 360 = 9.

99 99 99 99 99 495 = 18 = 9.

So 9^2=81...81^2=6561=18=9...9×2=18...18^2=324=9.
9×3=27...27^2=729=18=9. 9×4=36...36^2=1296=18=9.

And so with every multiple of 9—say 45, 54, 63, 72, etc.

Thus 9 × 8 = 72...72^2 = 5184 = 18 = 9.

And further:

18	27	36	72
18	27	36	72
144 = 9	189 = 18 = 9	216 = 9	144 = 9
18 = 9	54 = 9 =	108 = 9	504 = 9
324 = 9...18 = 9	729 = 18 = 9	1296 = 18 = 9	5184 = 18 = 9
108			
108			
864 = 18			
108 = 9			
11664 = 18 = 9.			

p. 638

And so the cubes:

27^2=729×729=18=9	18^2=324=9	9^2=81	81^2=..6561=18=9
729	324		6561
6561 =18=9	1296=18=9		6561=18=9
1458 =18=9	648 =18=9		39366 =27=9
5103 =9	972 =18=9		32805 =18=9
			39366 =27=9
531441 =18=9	104976=27=9		43,046,721=27=9.

The number 10, or the Denary, is the measure of everything; and reduces multiplied numbers to unity. Containing all the numerical and harmonic relations, and all the properties of the numbers which precede it, it concludes the Abacus or Table of Pythagoras. To the Mysterious Societies, this number typified the assemblage of all the wonders of the Universe. They wrote it thus θ, that is to say, Unity in the middle of Zero, as the centre of a circle, or symbol of Deity. They saw in this figure everything that should lead to reflection: the centre, the ray, and the circumference, represented to them God, Man, and the Universe.

This number was, among the Sages, a sign of concord, love, and peace. To Masons it is a sign of union and good faith; because it is expressed by joining two hands, or the Master's grip, when the number of fingers gives 10: and it was represented by the Tetractys of Pythagoras.

The number 12, like the number 7, is celebrated in the worship of nature. The two most famous divisions of the heavens, that by 7, which is that of the planets, and that by 12, which is that of the Signs of the Zodiac, are found upon the religious monuments of all the peoples of the Ancient World, even to the remote extremes of the East. Although Pythagoras does not speak of the number 12, it is none the less a sacred number. It is the image of the Zodiac; and consequently that of the Sun, which rules over it.

Such are the ancient ideas in regard to those numbers which so often appear in Masonry; and rightly understood, as the old Sages understood them, they contain many a pregnant lesson.

Before we enter upon the final lesson of Masonic Philosophy, we will delay a few moments to repeat to you the Christian interpretations of the Blue Degrees.

p. 639

In the First Degree, they said, there are three symbols to be applied.

1st. Man, after the fall, was left naked and defenceless against the just anger

of the Deity. Prone to evil, the human race staggered blindly onward into the thick darkness of unbelief, bound fast by the strong cable-tow of the natural and sinful will. Moral corruption was followed by physical misery. Want and destitution invaded the earth. War and Famine and Pestilence filled up the measure of evil, and over the sharp flints of misfortune and wretchedness man toiled with naked and bleeding feet. This condition of blindness, destitution, misery, and bondage, from which to save the world the Redeemer came, is symbolized by the condition of the candidate, when he is brought up for the first time to the door of the Lodge.

2d. Notwithstanding the death of the Redeemer, man can be saved only by faith, repentance, and reformation. To repent, he must feel the sharp sting of conscience and remorse, like a sword piercing his bosom. His confidence in his guide, whom he is told to follow and fear no danger; his trust in God, which he is caused to profess; and the point of the sword that is pressed against his naked left breast over the heart, are symbolical of the faith, repentance and reformation necessary to bring him to the light of a life in Christ the Crucified.

3d. Having repented and reformed, and bound himself to the service of God by a firm promise and obligation, the light of Christian hope shines down into the darkness of the heart of the humble penitent, and blazes upon his pathway to Heaven. And this is symbolized by the candidate's being brought to light, after he is obligated, by the Worshipful Master, who in that is a symbol of the Redeemer, and so brings him to light, with the help of the brethren, as He taught the Word with the aid of the Apostles.

In the Second Degree there are two symbols:

4th. The Christian assumes new duties toward God and his fellows. Toward God, of love, gratitude, and veneration, and an anxious desire to serve and glorify Him; toward his fellows, of kindness, sympathy, and justice. And this assumption of duty, this entering upon good works, is symbolized by the Fellow-Craft's obligation; by which, bound as an apprentice to secrecy merely, and set in the Northeast corner of the Lodge, he descends

as a Fellow-Craft into the body of the brethren, and assumes the active duties of a good Mason.

5th. The Christian, reconciled to God, sees the world in a new light. This great Universe is no longer a mere machine, wound up and set going six thousand or sixty millions years ago, and left to run on afterward forever, by virtue of a law of mechanics created at the beginning, without further care or consideration on the part of the Deity; but it has now become to him a great emanation from God, the product of His thought, not a mere dead machine, but a thing of life, over which God watches continually, and every movement of which is immediately produced by His present action, the law of harmony being the essence of the Deity, re-enacted every instant. And this is symbolized by the imperfect instruction given in the Fellow-Craft's Degree, in the sciences, and particularly geometry, connected as the latter is with God Himself in the mind of a Mason, because the same letter, suspended in the East, represents both; and astronomy, or the knowledge of the laws of motion and harmony that govern the spheres, is but a portion of the wider science of geometry. It is so symbolized, because it is here, in the Second Degree, that the candidate first receives an other than moral instruction.

There are also two symbols in the Third Degree, which, with the 3 in the first, and 2 in the second, make the 7.

6th. The candidate, after passing through the first part of the ceremony, imagines himself a Master; and is surprised to be informed that as yet he is not, and that it is uncertain whether he ever will be. He is told of a difficult and dangerous path yet to be travelled, and is advised that upon that journey it depends whether he will become a Master. This is symbolical of that which our Saviour said to Nicodemus, that, notwithstanding his morals might be beyond reproach, he could not enter the Kingdom of Heaven unless he were born again; symbolically dying, and again entering the world regenerate, like a spotless infant.

7th. The murder of Hiram, his burial, and his being raised again by the Master, are symbols, both of the death, burial, and resurrection of the

Redeemer; and of the death and burial in sins of the natural man, and his being raised again to a new life, or born again, by the direct action of the Redeemer; after Morality (symbolized by the Entered Apprentice's grip), and Philosophy (symbolized by the grip of the Fellow-Craft), had failed to raise

p. 641

him. That of the Lion of the House of Judah is the strong grip, never to be broken, with which Christ, of the royal line of that House, has clasped to Himself the whole human race, and embraces them in His wide arms as closely and affectionately as brethren embrace each other on the five points of fellowship.

As Entered Apprentices and Fellow-Crafts, Masons are taught to imitate the laudable example of those Masons who labored at the building of King Solomon's Temple; and to plant firmly and deep in their hearts those foundation-stones of principle, truth, justice, temperance, fortitude, prudence, and charity, on which to erect that Christian character which all the storms of misfortune and all the powers and temptations of Hell shall not prevail against; those feelings and noble affections which are the most proper homage that can be paid to the Grand Architect and Great Father of the Universe, and which make the heart a living temple builded to Him: when the unruly passions are made to submit to rule and measurement, and their excesses are struck off with the gavel of self-restraint; and when every action and every principle is accurately corrected and adjusted by the square of wisdom, the level of humility, and the plumb of justice.

The two columns, Jachin and Boaz, are the symbols of that profound faith and implicit trust in God and the Redeemer that are the Christian's *strength*; and of those good works by which alone that faith can be *established* and made operative and effectual to salvation.

The three pillars that support the Lodge are symbols of a Christian's HOPE; in a future state of happiness; FAITH in the promises and the divine character and mission of the Redeemer; and CHARITABLE JUDGMENT of other men.

The three murderers of Khir-Om symbolize Pontius Pilate, Caiaphas the High-Priest, and Judas Iscariot: and the three blows given him are the betrayal by the last, the refusal of Roman protection by Pilate, and the condemnation by the High-Priest. They also symbolize the blow on the ear, the scourging, and the crown of thorns. The twelve fellow-crafts sent in search of the body are the twelve disciples, in doubt whether to believe that the Redeemer would rise from the dead.

The Master's word, supposed to be lost, symbolizes the Christian faith and religion, supposed to have been crushed and destroyed when the Saviour was crucified, after Iscariot had betrayed Him,

and Peter deserted Him, and when the other disciples doubted whether He would arise from the dead; but which rose from His tomb and flowed rapidly over the civilized world; and so that which was supposed to be *lost* was *found*. It symbolizes also the Saviour Himself; the WORD that was in the beginning--that was *with* God, and that *was* God; the Word of life, that was made flesh and dwelt among us, and was supposed to be lost, while He lay in the tomb, for three days, and His disciples "as yet knew not the scripture that He must rise again from the dead," and doubted when they heard of it, and were amazed and frightened and still doubted when He appeared among them.

The bush of acacia placed at the head of the grave of Khir-Om is an emblem of resurrection and immortality.

Such are the explanations of our Christian brethren; entitled, like those of all other Masons, to a respectful 'consideration.

CLOSING INSTRUCTION.

There is no pretence to infallibility in Masonry. It is not for us to dictate to any man what he shall believe. We have hitherto, in the instruction of the several Degrees, confined ourselves to laying before you the great thoughts

that have found expression in the different ages of the world, leaving you to decide for yourself as to the orthodoxy or heterodoxy of each, and what proportion of truth, if any, each contained. We shall pursue no other course in this closing Philosophical instruction; in which we propose to deal with the highest questions that have ever exercised the human mind, with the existence and the nature of a God, with the existence and the nature of the human soul, and with the relations of the divine and human spirit with the merely material Universe. There can be no questions more important to an intelligent being, none that have for him a more direct and personal interest; and to this last word of Scottish Masonry we invite your serious and attentive consideration. And, as what we shall now say will be but the completion and rounding-off of what we have already said in several of the preceding Degrees, in regard to the Old Thought and the Ancient Philosophies, we hope that you have noted and not forgotten our previous lessons, without which this would seem imperfect and fragmentary.

In its idea of rewarding a faithful and intelligent workman by conferring upon him a knowledge of the True Word, Masonry

has perpetuated a very great truth, because it involves the proposition that the idea which a man forms of God is always the most important element in his speculative theory of the Universe, and in his particular practical plan of action for the Church, the State, the Community, the Family, and his own individual life. It will ever make a vast difference in the conduct of a people in war or peace, whether they believe the Supreme God to be a cruel Deity, delighting in sacrifice and blood, or a God of Love; and an individual's speculative theory as to the mode and extent of God's government, and as to the nature and reality of his own free-will and consequent responsibility, will needs have great influence in shaping the course of his life and conversation.

We see every day the vast influence of the popular idea of God. All the great historical civilizations of the race have grown out of the national ideas which were formed of God; or have been intimately connected with those ideas. The popular Theology, which at first is only an abstract idea in the

heads of philosophers, by and by shows itself in the laws, and in the punishments for crime, in the churches, the ceremonies and the sacraments, the festivals and the fasts, the weddings, the baptisms and the funerals, in the hospitals, the colleges, the schools, and all the social charities, in the relations of husband and wife, parent and child, in the daily work and the daily prayer of every man.

As the world grows in its development, it necessarily *out*grows its ancient ideas of God, which were only temporary and pro-visional. A man who has a higher conception of God than those about him, and who denies that their conception *is* God, is very likely to be called an Atheist by men who are really far less believers in a God than he. Thus the Christians, who said the Heathen idols were no Gods, were accounted Atheists by the People, and accordingly put to death; and Jesus of Nazareth was crucified as an unbelieving blasphemer, by the Jews.

There is a mere formal Atheism, which is a denial of God in *terms*, but not in *reality*. A man says, There is no God; that is, no God that is self-originated, or that never originated, but always WAS and HAD BEEN, who is the cause of existence, who is the Mind and the Providence of the Universe; and so the order, beauty, and harmony of the world of matter and mind do not indicate any plan or purpose of Deity. But, he says, NATURE,--meaning by that the whole sum-total of existence,--*that* is powerful,

active, wise, and good; *Nature* is self-originated, or always was and had been, the cause of its own existence, the mind of the Universe and the Providence of itself. There is obviously a plan and purpose whereby order, beauty, and harmony are brought about; but all that is the plan and purpose of nature.

In such cases, the absolute denial of God is only formal and not real. The *qualities* of God are admitted, and affirmed to be real; and it is a mere change of name to call the possessor of those qualities, *Nature*, and not *God*. The real question is, whether such Qualities exist, as we call God; and not, by what particular name we shall designate the Qualities. One man may call

the sum total of these Qualities, Nature; another, Heaven; a third, Universe, a fourth, Matter; a fifth, Spirit; a sixth, God, Theos, Zeus, Alfadir, Allah, or what he pleases. All admit the existence of the Being, Power, or ENS, thus diversely named. The name is of the smallest consequence.

Real Atheism is the denial of the existence of *any* God, of the actuality of all possible ideas of God. It denies that there is any Mind, Intelligence, or ENS, that is the Cause and Providence of the Universe, and of any Thing or any Existence, Soul, Spirit, or Being, that *intentionally* or *intelligently* produces the Order, Beauty, and Harmony thereof, and the constant and regular modes of operation therein. It must necessarily deny that there is any law, order, or harmony in existence, or any constant mode of operation in the world; for it is utterly impossible for any human creature to conceive, however much he may *pretend* to do so, of either of these, except as a consequence of the action of Intelligence; which is, indeed, that otherwise unknown thing, the existence of which these alone prove; otherwise than as the cause of these, not a thing at all; a mere *name* for the wholly uncognizable cause of these.

The *real* atheist must deny the existence of the Qualities of God, deny that there is any mind of or in the Universe, any self-conscious Providence, any Providence at all. He must deny that there is any Being or Cause of Finite things, that is self-consciously powerful, wise, just, loving, and faithful to itself and its own nature. He must deny that there is any *plan* in the Universe or any part of it. He must hold, either that matter is eternal, or that it originated itself, which is absurd, or that it was originated by an Intelligence, or at least by a Cause; and then he admits a. God,

p. 645

[paragraph continues] No doubt it is beyond the reach of our faculties to imagine *how* matter originated,--how it began to *be*, in space where before was nothing, or God only. But it is equally beyond the reach of our faculties to imagine it eternal and *un*originated. To hold it to be eternal, without thought or will; that the specific forms of it, the seed, the rock, the tree, the man, the solar system, all came with no forethought planning or producing them, by "chance" or "the fortuitous concourse of atoms" of matter that has no

thought or will; and that they indicate no mind, no plan, no purpose, no providence, is absurd. It is not to deny the *existence* of what we understand by mind, plan, purpose, Providence; but to insist that these words shall have some other meaning than that which the human race has ever attached to them: shall mean some unknown thing, for which the human race has no *name*, because it has of such a thing no possible idea. Either there never was any such thing as a "plan," and the word is nonsense, or the Universe exists in conformity to a plan. The *word* never meant, and never can mean, any other *thing* than that which the Universe exhibits. So with the word "*purpose*;" so with the word "*Providence*." They mean nothing, or else only what the Universe proves.

It was soon found that the denial of a Conscious Power, the cause of man and of his life, of a Providence, or a Mind and Intelligence arranging man in reference to the world, and the world in reference to man, would not satisfy the instinctive desires of *human* nature, or account for the facts of *material* nature. It did not long answer to say, if it ever *was* said, that the Universe was drifting in the void inane, and neither it, nor any mind within or without it, knew of its whence, its whither, or its whereabouts; that man was drifting in the Universe, knowing little of his whereabouts, nothing of his whence or whither; that there was no Mind, no Providence, no Power, that knew any better; nothing hat guided and directed man in his drifting, or the Universe in the weltering waste of Time. To say to man and woman, "your heroism, your bravery, your self-denial all comes to nothing: your nobleness will do you no good: you will die, and your nobleness will do mankind no service; for there is no plan or order in all these things; everything comes and goes by the fortuitous con-course of atoms;" did not, nor ever will, long satisfy the human mind.

p. 646

True, the theory of Atheism has been uttered. It has been said, "Death is the end: this is a world without a God: you are a body without a soul: there is a Here, but no Hereafter for you; an Earth, but no Heaven. Die, and return to your dust. Man is bones, blood, bowels, and brain; mind is matter: there is no soul in the brain, nothing but nerves. We can see all the way to a little star in the nebula of Orion's belt; so distant that it will take light a thousand

millions of years to come from it to the earth, journeying at the rate of twelve millions of miles a minute. There is no Heaven this side of that: you see all the way through: there is not a speck of Heaven; and do you think there is any beyond it; and if so, when would you reach it? There is no Providence. Nature is a fortuitous concourse of atoms; thought is a fortuitous function of matter, a fortuitous result of a fortuitous result, a chance-shot from the great wind-gun of the Universe, accidentally loaded, pointed at random, and fired off by chance. Things *happen*; they are not *arranged*. There is luck, and there is ill-luck; but there is no Providence. Die you into dust!" Does all this satisfy the human instinct of immortality, that makes us ever long, with unutterable longing, to join ourselves again to our dear ones who have gone away before us, and to mankind, for eternal life? Does it satisfy our mighty hungering and thirst for immortality, our anxious longing to come nearer to, and to know more of, the Eternal Cause of all things?

Men never could be content to believe that there was no mind that thought for man, no conscience to enact eternal laws, no heart to love those whom nothing of earth loves or cares for, no will of the Universe to marshal the nations in the way of wisdom, justice, and love. History is not--thank God! we know it is not,--the fortuitous concourse of events, or Nature that of atoms. We cannot believe that there is no plan nor purpose in Nature, to guide our going out and coming in: that there is a mighty going, but it goes nowhere; that all beauty, wisdom, affection, justice, morality in the world, is an accident, and may end to-morrow.

All over the world there is heroism unrequited, or paid with misery; vice on thrones, corruption in high places, nobleness in poverty or even in chains, the gentle devotion of woman rewarded by brutal neglect or more brutal abuse and violence; everywhere want, misery, over-work, and under-wages. Add to these the Atheist's creed,--a body without a soul, an earth without a

p. 647

[paragraph continues] Heaven, a world without a God; and what a Pandemonium would we make of this world!

The intellect of the Atheist would find matter everywhere; but no Causing and Providing Mind: his moral sense would find no Equitable Will, no Beauty of Moral Excellence, no Conscience enacting justice into the unchanging law of right, no spiritual Order or spiritual Providence, but only material Fate and Chance. His affections would find only finite things to love; and to them the dead who *were* loved and who died yesterday, are like the rainbow that yesterday evening lived a moment and then passed away. His soul, flying through the vast Inane, and feeling the darkness with its wings, seeking the Soul of all, which at once is Reason, Conscience, and the Heart of all that is, would find no God, but a Universe all disorder; no Infinite, no Reason, no Conscience, no Heart, no Soul of things; nothing to reverence, to esteem, to love, to worship, to trust in; but only an Ugly Force, alien and foreign to us, that strikes down those we love, and makes us mere worms on the hot sand of the world. No voice would speak from the Earth to comfort him. It is a cruel mother, that great Earth, that devours her young,--a Force and nothing more. Out of the sky would smile no kind Providence, in all its thousand starry eyes; and in storms a malignant violence, with its lightning-sword, would stab into the darkness, seeking for men to murder.

No man ever was or ever can be content with that. The evidence of .God has been ploughed into Nature so deeply, and so deeply woven into the texture of the human soul, that Atheism has never become a faith, though it has sometimes assumed the shape of theory. Religion is natural to man. Instinctively he turns to God and reverences and relies on Him. In the Mathematics of the Heavens, written in gorgeous diagrams of fire, he sees law, order, beauty, harmony without end: in the ethics of the little nations that inhabit the ant-hills he sees the same; in all Nature, animate and inanimate, he sees the evidences of a Design, a Will, an Intelligence, and a God,--of a God beneficent and loving as well as wise, and merciful and indulgent as well as powerful.

To man, surrounded by the material Universe, and conscious of the influence that his material environments exercised upon his fortunes and his present destiny;--to man, ever confronted with the splendors of the starry heavens, the regular march of the

seasons, the phenomena of sunrise and moonrise, and all the evidences of intelligence and design that everywhere pressed upon and overwhelmed him, all imaginable questions as to the nature and cause of these phenomena constantly recurred, demanding to be solved, and refusing to be sent away unanswered. And still, after the lapse of ages, press upon the human mind and demand solution, the same great questions--perhaps still demanding it in vain.

Advancing to the period when man had ceased to look upon the separate parts and individual forces of the Universe as gods,--when he had come to look upon it as a whole, this question, among the earliest, occurred to him, and insisted on being answered: "Is this material Universe self-existent, or was it created? Is it eternal, or did it originate?"

And then in succession came crowding on the human mind these other questions:

"Is this material Universe a mere aggregate of fortuitous combinations of matter, or is it the result and work of intelligence, acting upon a plan?

"If there *be* such an Intelligence, what and where is it? Is the material Universe *itself* an Intelligent being? Is it like man, a body and a soul? Does Nature act upon itself, or is there a Cause beyond it that acts upon it?

"If there is a *personal* God, *separate from* the material Universe, that created all things, Himself uncreated, is He corporeal or incorporeal, material or spiritual, the soul of the Universe or wholly apart from it? and if He be Spirit, what then is spirit?

"Was that Supreme Deity active or quiescent before the creation; and if quiescent during a previous eternity, what necessity of His nature moved Him at last to create a world; or was it a mere whim that had no motive?

"Was matter co-existent with Him, or absolutely created by him out of nothing? Did He *create* it, or only *mould* and *shape* and *fashion* a chaos already existing, co-existent with Himself?

"Did the Deity *directly* create matter, or was creation the work of inferior deities, emanations from Himself?

"If He be good and just, whence comes it that, foreknowing everything, He has allowed sorrow and evil to exist; and how to reconcile with His benevolence and wisdom the prosperity of vice and the misfortunes of virtue in this world?"

p. 649

And then, as to man himself, recurred these other questions, as they continue to recur to all of us:

"What is it in us that thinks? Is Thought the mere result of material organization; or is there in us a *soul* that thinks, separate from and resident in the body? If the latter, is it eternal and uncreated; and if not, how created? Is it distinct from God, or an emanation from Him? Is it *inherently* immortal, or only so by destination, because God has willed it? Is it to return to and be merged in Him, or ever to exist, separately from Him, with its present identity?

"If God has fore-seen and fore-arranged all that occurs, how has man any real free-will, or the least control over circumstances? How can anything be done *against* the will of Infinite Omnipotence; and if all is done *according* to that will, how is there any wrong or evil, in what Infinite Wisdom and Infinite Power does not choose to prevent?

"What is the foundation of the moral law? Did God enact it of His own mere pleasure; and if so, can He not, when He pleases, repeal it? Who shalt assure us He will not repeal it, and make right wrong, and virtue vice? Or is the moral law a necessity of His nature; and if so, who enacted it; and does not that assert a power, like the old Necessity, superior to Deity?"

And, close-following after these, came the great question of HEREAFTER, of another Life, of the soul's Destiny; and the thousand other collateral and subordinate questions, as to matter, spirit, futurity, and God, that have

produced all the systems of philosophy, all metaphysics, and all theology, since the world began.

What the old philosophic mind thought upon these great questions, we have already, to some extent, developed. With the Emanation-doctrine of the Gnostics and the Orient, we have endeavored to make you familiar. We have brought you face to face with the Kabalists, the Essenes, and Philo the Jew. We have shown that, and how, much of the old mythology was derived from the daily and yearly recurring phenomena of the heavens. We have exhibited to you the ancient notions by which they endeavored to explain to themselves the existence and prevalence of evil; and we have in some degree made known to you their metaphysical ideas as to the nature of the Deity. Much more remains to be done than it is within our power to do.

p. 650

[paragraph continues] We stand upon the sounding shore of the great ocean of Time. In front of us stretches out the heaving waste of the illimitable Past; and its waves, as they roll up to our feet along the sparkling slope of the yellow sands, bring to us, now and then, from the depths of that boundless ocean, a shell, a few specimens of algæ torn rudely from their stems, a rounded pebble; and that is all; of all the vast treasures of ancient thought that lie buried there, with the mighty anthem of the boundless ocean thundering over them forever and forever.

Let us once more, and for the last time, along the shore of that great ocean, gather a few more relics of the Past, and listen to its mighty voices, as they come, in fragmentary music, in broken and interrupted rhythm, whispering to us from the great bosom of the Past.

Rites, creeds, and legends express, directly or symbolically, some leading idea, according to which the Mysteries of Being are supposed to be explained in Deity. The intricacies of mythical genealogies are a practical acknowledgment of the mysterious nature of the Omnipotent Deity; displaying in their beautiful but ineffectual imagery the first efforts of the mind to communicate with nature: the flowers which fancy strewed before the youthful steps of Psyche, when she first set out in pursuit of the

immortal object of her love. Theories and notions, in all their varieties of truth and falsehood, are a machinery more or less efficacious, directed to the same end. Every religion was, in its origin, an embryo philosophy, or an attempt to interpret the unknown by mind; and it was only when philosophy, which is essentially progress, outgrew its first acquisitions, that religion became a thing apart, cherishing as unalterable dogmas the notions which philosophy had abandoned. Separated from philosophy, it became arrogant and fantastical, professing to have already attained what its more authentic representative was ever pursuing in vain; and discovering, through its initiations and Mysteries, all that to its contracted view seemed wanting to restore the well-being of mankind, the means of purification and expiation, remedies for disease, expedients to cure the disorders of the soul, and to propitiate the gods.

Why should we attempt to confine the idea of the Supreme Mind within an arbitrary barrier, or exclude from the limits of veracity any conception of the Deity, which, if imperfect and

inadequate, may be only a little more so than our own? "The name of God," says Hobbes, "is used not to make us *conceive* Him, for He is inconceivable, but that we may *honor* Him." "Believe in God, and adore Him," said the Greek Poet, "but investigate Him not; the inquiry is fruitless, seek not to discover who God is; for, by the desire to know, you offend Him who chooses to remain unknown." "When we attempt," says Philo, "to investigate the essence of the Absolute Being, we fall into an abyss of perplexity; and the only benefit to be derived from such researches is the conviction of their absurdity."

Yet man, though ignorant of the constitution of the dust on which he treads, has ventured, and still ventures, to speculate on the nature of God, and to define dogmatically in creeds the subject least within the compass of his faculties; and even to hate and persecute those who will not accept his views as true.

But though a knowledge of the Divine Essence is impossible, the

conceptions formed respecting it are interesting, as indications of intellectual development. The history of religion is the history of the human mind; and the conception formed by it of Deity is always in exact relation to its moral and intellectual attainments. The one is the index and the measure of the other.

The *negative* notion of God, which consists in abstracting the inferior and finite, is, according to Philo, the only way in which it is possible for man worthily to apprehend the nature of God. After exhausting the varieties of symbolism, we contrast the Divine Greatness with human littleness, and employ expressions apparently affirmative, such as "Infinite," "Almighty," "All-wise," "Omnipotent," "Eternal," and the like; which in reality amount only to denying, in regard to God, those limits which con-fine the faculties of man; and thus we remain content with a name which is a mere conventional sign and confession of our ignorance.

The Hebrew יהוה and the Greek *To ON* expressed abstract existence, without outward manifestation or development. Of the same nature are the definitions, "God is a sphere whose centre is everywhere, and whose circumference nowhere;" "God is He who sees all, Himself unseen:" and finally, that of Proclus and Hegel--"the To μη ον--that which has no outward and positive existence." Most of the so-called ideas or definitions of the "Absolute" are only a collection of negations; from which, as they affirm nothing, nothing is learned.

p. 652

God was first recognized in the heavenly bodies and in the elements. When man's consciousness of his own intellectuality was matured, and he became convinced that the internal faculty of thought was something more subtle than even the most subtle elements, he transferred that new conception to the object of his worship, and deified a mental principle instead of a physical one. He in every case makes God after his own image; for do what we will, the highest efforts of human thought can conceive nothing higher than the supremacy of intellect; and so he ever conies back to some familiar type of exalted humanity. He at first deifies nature, and afterward himself.

The eternal aspiration of the religious sentiment in man is to become united with God. In his earliest development, the wish and its fulfillment were simultaneous, through unquestioning belief. In proportion as the conception of Deity was exalted, the notion of His terrestrial presence or proximity was abandoned; and the difficulty of comprehending the Divine Government, together with the glaring superstitious evils arising out of its misinterpretation, endangered the belief in it altogether.

Even the lights of Heaven, which, as "bright potentates of the sky," were formerly the vigilant directors of the economy of earth, now shine dim and distant, and Uriel no more descends upon a sunbeam. But the real change has been in the progressive ascent of man's own faculties, and not in the Divine Nature; as the Stars are no more distant now than when they were supposed to rest on the shoulders of Atlas. And yet a little sense of disappointment and humiliation attended the first awakening of the soul, when reason, looking upward toward the Deity, was impressed with a dizzy sense of having fallen.

But hope revives in despondency; and every nation that ever advanced beyond the most elementary conceptions, felt the necessity of an attempt to fill the chasm, real or imaginary, separating man from God. To do this was the great task of poetry, philosophy, and religion. Hence the personifications of God's attributes, developments, and manifestations, as "Powers," "Intelligences," "Angels," "Emanations;" through which and the oracular faculty in himself, man could place himself in communion with God.

The various ranks and orders of mythical beings imagined by Persians, Indians, Egyptians, or Etrurians, to preside over the various departments of nature, had each his share in a scheme to

bring man into closer approximation to the Deity; they eventually gave way only before an analogous though less picturesque symbolism; and the Deities and Dæmons of Greece and Rome were perpetuated with only a change of names, when their offices were transferred to Saints and Martyrs. The attempts by which reason had sometimes endeavored to span the

unknown by a bridge of metaphysics, such as the idealistic systems of Zoroaster, Pythagoras, or Plato, were only a more refined form of the poetical illusions which satisfied the vulgar; and man still looked back with longing to the lost golden age, when his ancestors communed face to face with the Gods; and hoped that, by propitiating Heaven, he might accelerate the renewal of it in the islands of the Far West, under the sceptre of Kronos, or in a centralization of political power at Jerusalem. His eager hope overcame even the terrors of the grave; for the Divine power was as infinite as human expectation, and the Egyptian, duly ensepulchred in the Lybian Catacombs, was supposed to be already on his way to the Fortunate Abodes under the guidance of Hermes, there to obtain a perfect association and reunion with his God.

Remembering what we have already said elsewhere in regard to the old ideas concerning the Deity, and repeating it as little as possible, let us once more put ourselves in communion with the Ancient poetic and philosophic mind, and endeavor to learn of it what it thought, and how it solved the great problems that have ever tortured the human intellect.

The division of the First and Supreme Cause into two parts, one Active and the other Passive, the Universe Agent and Patient, or the hermaphroditic God-World, is one of the most ancient and widespread dogmas of philosophy or natural theology. Almost every ancient people gave it a place in their worship, their mysteries, and their ceremonies.

Ocellus Lucanus, who seems to have lived shortly after Pythagoras opened his School in Italy, five or six hundred years before our era, and in the time of Solon, Thales, and the other Sages who had studied in the Schools of Egypt, not only recognizes the eternity of the Universe, and its divine character as an unproduced and indestructible being, but also the distinction of Active and Passive causes in what he terms the Grand Whole, or the single hermaphroditic Being that comprehends all existences, as well causes as effects; and which is a system regularly ordered, perfect

and complete, of all Natures. He well apprehended the dividing-line that

separates existence eternally the same, from that which eternally changes; the nature of celestial from that of terrestrial bodies, that of causes from that of effects, that which is from that which only BECOMES,--a distinction that naturally struck every thinking man.

We shall not quote his language at full length. The heavenly bodies, he thought, are first and most noble; they move of themselves, and ever revolve, without change of form or essence. Fire, water, earth, and air change incessantly and continually, not place, but form. Then, as in the Universe there are generation and cause of generation,--as generation is where there are change and displacement of parts, and cause where there is stability of nature, evidently it belongs to what is the cause of generation, to move and to act, and to the recipient, to be made and moved. In his view, everything above the Moon was the habitation of the gods; all below, that of Nature and discord; *this* operates dissolution of things made; *that*, production of those that are being made. As the world is unproduced and indestructible, as it had no beginning, and will have no end, necessarily the principle that operates generation in another than itself, and that which operates it in itself, have co-existed.

The former is all above the moon, and especially the sun: the latter is the sublunary world. Of these two parts, one active, the other passive--one divine and always the same, the other mortal and ever changing, all that we call the "world" or "universe" is composed.

These accorded with the principles of the Egyptian philosophy, which held that man and the animals had always existed together with the world; that they were its effects, eternal like itself. The chief divisions of nature into active and passive causes, its system of generation and destruction, and the concurrence of the two great principles, Heaven and earth, uniting to form all things, will, according to Ocellus, always continue to exist. "Enough," he concludes, "as to the Universe, the generations and destructions effected in it, the mode in which it now exists, the mode in which it will ever exist, by the eternal qualities of the two principles, one always moving, the other always moved; one always *governing*, the other always *governed*."

Such is a brief summary of the doctrine of this philosopher,

whose work is one of the most ancient that has survived to us. The subject on which he treated occupied in his time all men's minds: the poets sang of cosmogonies and theogonies, and the philosophers wrote treatises on the birth of the world and the elements of its composition. The cosmogony of the Hebrews; attributed to Moses; that of the Phœnicians, ascribed to Sanchoniathon; that of the Greeks, composed by Hesiod; that of the Egyptians, the Atlantes, and the Cretans, preserved by Diodorus Siculus; the fragments of the theology of Orpheus, divided among different writers; the books of the Persians, or their Boundehesh; those of the Hindūs; the traditions of the Chinese and the people of Macassar; the cosmogonic chants which Virgil puts in the mouth of Iopas at Carthage; and those of the old Silenus, the first book of the Metamorphoses of Ovid; all testify to the antiquity and universality of these fictions as to the origin of the world and its causes.

At the head of the causes of nature, Heaven and earth were placed; and the most apparent parts of each, the sun, the moon, the fixed stars and planets, and, above all, the zodiac, among the *active* causes of generation; and among the *passive*, the several elements. These causes were not only classed in the progressive order of their energy, Heaven and earth heading the respective lists, but distinct sexes were in some sort assigned to them, and characteristics analogous to the mode in which they concur in universal generation.

The doctrine of Ocellus was the general doctrine everywhere, it naturally occurring to all to make the same distinction. The Egyptians did so, in selecting those animals in which they recognized these emblematic qualities, in order to symbolize the double sex of the Universe. Their God KNEPH, out of whose mouth issued the Orphic egg, whence the author of the Clementine Recognitions makes a hermaphroditic figure to emerge, uniting in itself the two principles whereof Heaven and the earth are forms, and which enter into the organization of all beings which the heavens and the earth engender by their concourse, furnishes another emblem of the double

power, active and passive, which the ancients saw in the Universe, and which they symbolized by the egg. Orpheus, who studied in Egypt, borrowed from the theologians of that country the mysterious forms under which the science of nature was veiled, and carried into Greece the symbolic

egg, with its division into two parts or causes figured by the hermaphroditic being that issued from it, and whereof Heaven and earth are composed.

The Brahmins of India expressed the same cosmogonic idea by a statue, representative of the Universe, uniting in itself both sexes. The male sex offered an image of the sun, centre of the active principle, and the female sex that of the moon, at the sphere whereof, proceeding downward, the passive portion of nature begins. The Lingam, unto the present day revered in the Indian temples, being but the conjunction of the organs of generation of the two sexes, was an emblem of the same. The Hindūs have ever had the greatest veneration for this symbol of ever-reproductive nature. The Greeks consecrated the same symbols of universal fruitfulness in their Mysteries; and they were exhibited in the sanctuaries of Eleusis. They appear among the sculptured ornaments of all the Indian temples. Tertullian accuses the Valentinians of having adopted the custom of venerating them; a custom, he says, introduced by Melampus from Egypt into Greece. The Egyptians consecrated the Phallus in the Mysteries of Osiris and Isis, as we learn from Plutarch and Diodorus Siculus; and the latter assures us that these emblems were not consecrated by the Egyptians alone, but by every people. They certainly were so among the Persians and Assyrians; and they were regarded everywhere as symbolic of the generative and productive powers of all animated beings. In those early ages, the works of Nature and all her agents were sacred like herself.

For the union of Nature with herself is a chaste marriage, of which the union of man and woman was a natural image, and their organs were an expressive emblem of the double energy which manifests itself in Heaven and Earth uniting together to produce all beings. "The Heavens," says Plutarch, "seemed to men to fulfill the functions of father, and the Earth of mother. The former impregnated the earth with its fertilizing rains, and the earth,

receiving them, became fruitful and brought forth." Heaven, which covers and embraces the earth everywhere, is her potent spouse, uniting himself to her to make her fruitful, without which she would languish in everlasting sterility, buried in the shades of chaos and of night. Their union is their marriage; their productions or parts are their children. The skies are our Father, and Nature the great Mother of us all.

p. 657

This idea was not the dogma of a single sect, but the general opinion of all the Sages. "Nature was divided," says Cicero, "'into two parts, one active, and the other that submitted itself to this action, which it received, and which modified it. The former was deemed to be a Force, and the latter the material on which that Force exerted itself." Macrobius repeated almost literally the doctrine of Ocellus. Aristotle termed the earth the fruitful mother, environed on all sides by the air. Above it was Heaven, the dwelling-place of the gods and the divine stars, its substance ether, or a fire incessantly moving in circles, divine and incorruptible, and subject to no change. Below it, nature, and the elements, imitable and acted on, corruptible and mortal.

Synesius said that generations were effected in the portions of the Universe which we inhabit; while the cause of generations resided in the portions above us, whence descend to us the germs of the effects produced here below. Proclus and Simplicius deemed Heaven the Active Cause and Father, relatively to the earth. The former says that the World or the Whole is a single Animal; what is done *in* it, is done *by* it; the same World *acts*, and *acts upon itself*. He divides it into "Heaven" and "Generation." In the former, he says, are placed and arranged the conservative causes of generation, superintended by the Genii and Gods. The Earth, or Rhea, associated ever with Saturn in production, is mother of the effects of which Heaven is Father; the womb or bosom that receives the fertilizing energy of the God that engenders ages. The great work of generation is operated, he says, primarily by the action of the Sun, and secondarily by that of the Moon, so that the Sun is the primitive source of this energy, as father and chief of the male gods that form his court. He follows the action of the male and female principles through all the portions and divisions of nature,

attributing to the former the origin of stability and identity, to the latter, that of diversity and mobility. Heaven is to the earth, he says, as the male to the female. It is the movement of the heavens that, by their revolutions, furnished the seminal incitements and forces, whose emanations received by the earth, make it fruitful, and cause it to produce animals and plants of every kind.

Philo says that Moses recognized this doctrine of two causes, active and passive; but made the former to reside in the Mind or Intelligence external to matter.

The ancient astrologers divided the twelve signs of the Zodiac into six male and six female, and assigned them to six male and six female Great Gods. Heaven and Earth, or Ouranos and Ghê, were among most ancient nations, the first and most ancient Divinities. We find them in the Phœnician history of Sanchoniathon, and in the Grecian Genealogy of the Gods given by Hesiod. Everywhere they marry, and by their union produce the later Gods. "In the beginning," says Apollodorus, "Ouranos or the Heavens was Lord of all the Universe: he took to wife Ghê or the earth, and had by her many children." They were the first Gods of the Cretans, and under other names, of the Armenians, as we learn from Berosus, and of Panchaîa, an island South of Arabia, as we learn from Euhemerus. Orpheus made the Divinity, or the "Great Whole," male and female, because, he said, it could produce nothing, unless it united in itself the productive force of both sexes. He called Heaven PANGENETOR, the Father of all things, most ancient of Beings, beginning and end of all, containing in Himself the incorruptible and unwearying force of Necessity.

The same idea obtained in the rude North of Europe. The Scythians made the earth to be the wife of Jupiter; and the Germans adored her under the name of HERTA. The Celts worshipped the Heavens and the Earth, and said that without the former the latter would be sterile, and that their marriage produced all things. The Scandinavians acknowledged BÖR or the Heavens, and gave FURTUR, his son, the Earth as his wife. Olaus Rudbeck adds, that their ancestors were persuaded that Heaven intermarried with the Earth, and

thus uniting his forces with hers, produced animals and plants. This marriage of Heaven and Earth produced the AZES, Genii famous in the theology of the North. In the theology of the Phrygians and Lydians, the ASII were born of the marriage of the Supreme God with the Earth, and Firmicus informs us that the Phrygians attributed to the Earth supremacy over the other elements, and considered her the Great Mother of all things.

Virgil sings the impregnation of the joyous earth, by the Ether, its spouse, that descends upon its bosom, fertilizing it with rains. Columella sings the loves of Nature and her marriage with Heaven annually consummated at the sweet Spring-time. He describes the Spirit of Life, the soul that animates the world, fired with the passion of Love, uniting with Nature and itself, itself a part of

p. 659

[paragraph continues] Nature, and filling its own bosom with new productions. This union of the Universe with itself, this mutual action of two sexes, he terms "the great Secrets of Nature," the Mysteries of the Union of Heaven with Earth, imaged in the Sacred Mysteries of Atys and Bacchus."

Varro tells us that the great Divinities adored at Samothrace were the Heavens and the Earth, considered as First Causes or Primal Gods, and as male and female agents, one bearing to the other the relations that the Soul and Principle of Movement bear to the body or the matter that receives them. These were the gods revered in the Mysteries of that Island, as they were in the orgies of Phœnicia.

Everywhere the sacred body of Nature was covered with the veil of allegory, which concealed it from the profane, and allowed it to be seen only by the sage who thought it worthy to be the object of his study and investigation. She showed herself to those only who loved her in spirit and in truth, and she abandoned the indifferent and careless to error and to ignorance. "The Sages of Greece," says Pausanias, "never wrote otherwise than in an enigmatical manner, never naturally and directly." "Nature," says Sallust the Philosopher, "should be sung only in a language that imitates the secrecy of her processes and operations. She is herself an enigma. We see only bodies

in movement; the forces and springs that move them are hidden from us." The poets inspired by the Divinity, the wisest philosophers, all the theologians, the chiefs of the initiations and Mysteries, even the gods uttering their oracles, have borrowed the figurative language of allegory. "The Egyptians," says Proclus, "preferred that mode of teaching, and spoke of the great secrets of Nature, only in mythological enigmas." The Gymnosophists of India and the Druids of Gaul lent to science the same enigmatic language, and in the same style wrote the Hierophants of Phœnicia.

The division of things into the active and the passive cause leads to that of the two Principles of Light and Darkness, connected with and corresponding with it. For Light comes from the ethereal substance that composes the active cause, and darkness from earth or the gross matter which composes the passive cause. In Hesiod, the Earth, by its union with Tartarus, engenders Typhon. Chief of the Powers or Genii of Darkness. But it unites

itself with the Ether or Ouranos, when it engenders the Gods of Olympus, or the Stars, children of Starry Ouranos.

Light was the first Divinity worshipped by men. To it they owed the brilliant spectacle of Nature. It seems an emanation from the Creator of all things, making known to our senses the Universe which darkness hides from our eyes, and, as it were, giving it existence. Darkness, as it were, reduces all nature again to nothingness, and almost entirely annihilates man.

Naturally, therefore, two substances of opposite natures were imagined, to each of which the world was in turn subjected, one contributing to its felicity and the other to its misfortune. Light multiplied its enjoyments; Darkness despoiled it of them: the former was its friend, the latter its enemy. To one all good was attributed; to the other all evil; and thus the words "Light" and "Good" became synonymous, and the words "Darkness" and "Evil." It seeming that Good and Evil could not flow from one and the same source, any more than could Light and Darkness, men naturally imagined two Causes or Principles, of different natures and opposite in their effects,

one of which shed Light and Good, and the other Darkness and Evil, on the Universe.

This distinction of the two Principles was admitted in all the Theologies, and formed one of the principal bases of all religions. It entered as a primary element into the sacred fables, the cosmogonies and the Mysteries of antiquity. "We are not to suppose," says Plutarch, "that the Principles of the Universe are inanimate bodies, as Democritus and Epicurus thought; nor that a matter devoid of qualities is organized and arranged by a single Reason or Providence, Sovereign over all things, as the Stoics held; for it is not possible that a single Being, good or evil, is the cause of all, inasmuch as God can in nowise be the cause of any evil. The harmony of the Universe is a combination of contraries, like the strings of a lyre, or that of a bow, which alternately is stretched and relaxed." "The good," says Euripides, "is never separated from the Evil. The two must mingle, that all may go well." And this opinion as to the two principles, continues Plutarch, "is that of all antiquity. From the Theologians and Legislators it passed to the Poets and Philosophers. Its author is unknown; but the opinion itself is established by the traditions of the whole human race, and consecrated in the mysteries and sacrifices both of the Greeks and Barbarians, wherein was recognized the dogma of

opposing principles in nature, which, by their contrariety, produce the mixture of good and evil. We must admit two contrary causes, two opposing powers, which lead, one to the right and the other to the left, and thus control our life, as they do the sublunary world, which is therefore subject to so many changes and irregularities of every kind. For if there can be no effect without a cause, and if the Good cannot be the cause of the Evil, it is absolutely necessary that there should be a cause for the Evil, as there is one for the Good." This doctrine, he adds, has been generally received among most nations, and especially by those who have had the greatest reputation for wisdom. All have admitted two gods, with different occupations, one making the good and the other the evil found in nature. The former has been styled "God," the latter "Demon." The Persians, or Zoroaster, named the former Ormuzd and the latter Ahriman; of whom they said one was of the

nature of Light, the other of that of Darkness. The Egyptians called the former Osiris, and the latter Typhon, his eternal enemy.

The Hebrews, at least after their return from the Persian captivity, had their good Deity, and the Devil, a bad and malicious Spirit, ever opposing God, and Chief of the Angels of Darkness, as God was of those of Light. The word "Satan" means, in Hebrew, simply, "The Adversary."

The Chaldæans, Plutarch says, had their good and evil stars. The Greeks had their Jupiter and Pluto, and their Giants and Titans, to whom were assigned the attributes of the Serpent with which Pluto or Serapis was encircled, and the shape whereof was assumed by Typhon, Ahriman, and the Satan of the Hebrews. Every people had something equivalent to this.

The People of Pegu believe in two Principles, one author of Good and the other of Evil, and strive to propitiate the latter, while they think it needless to worship the former, as he is incapable of doing evil. The people of Java, of the Moluccas, of the Gold Coast, the Hottentots, the people of Teneriffe and Madagascar, and the Savage Tribes of America, all worship and strive to avert the anger and propitiate the good-will of the Evil Spirit.

But among the Greeks, Egyptians, Chaldæans, Persians, and Assyrians, the doctrine of the two Principles formed a complete and regularly arranged theological system. It was the basis of the religion of the Magi and of Egypt. The author of an ancient

work, attributed to Origen, says that Pythagoras learned from Zarastha, a Magus at Babylon (the same, perhaps, as Zerdusht or Zoroaster), that there are two principles of all things, whereof one is the *father* and the other the *mother*; the former, Light, and the latter, Darkness. Pythagoras thought that the Dependencies on Light were warmth, dryness, lightness, swiftness; and those on Darkness, cold, wet, weight, and slowness; and that the world derived its existence from these two principles, as from the male and the female. According to Porphyry, he conceived two opposing powers, one good, which he termed Unity, the Light, Right, the Equal, the Stable, the

Straight; the other evil, which he termed Binary, Darkness, the Left, the Unequal, the Unstable, the Crooked. These ideas he received from the Orientals, for he dwelt twelve years at Babylon, studying with the Magi. Varro says he recognized two Principles of all things,--the Finite and the Infinite, Good and Evil, Life and Death, Day and Night. White he thought was of the nature of the Good Principle, and Black of that of the Evil; that Light and Darkness, Heat and Cold, the Dry and the Wet, mingled in equal proportions; that Summer was the triumph of heat, and Winter of cold; that their equal combination produced Spring and Autumn, the former producing verdure and favorable to health, and the latter, deteriorating everything, giving birth to maladies. He applied the same idea to the rising and setting of the sun; and, like the Magi, held that God or Ormuzd in the body resembled light, and in the soul, truth.

Aristotle, like Plato, admitted a principle of Evil, resident in matter and in its eternal imperfection.

The Persians said that Ormuzd, born of the pure Light, and Ahriman, born of darkness, were ever at war. Ormuzd produced six Gods, Beneficence, Truth, Good Order, Wisdom, Riches, and Virtuous Joy. These were so many emanations from the Good Principle, so many blessings bestowed by it on men. Ahriman, in his turn, produced six Devs, opponents of the six emanations from Ormuzd. Then Ormuzd made himself three times as great as before, ascended as far above the sun as the sun is above the earth, and adorned the heavens with stars, of which he made Sirius the sentinel or advance-guard: that he then created twenty-four other Deities, and placed them in an egg, where Ahriman also placed twenty-four others, created by him, who broke the egg,

p. 663

and so intermingled Good and Evil. Theopompus adds that, according to the Magi, for two terms of three thousand years, each of the two Principles is to be by turns victor and the other vanquished; then for three thousand more for each they are to contend with each other, each destroying reciprocally the works of the other; after which Ahriman is to perish, and men, wearing transparent bodies, to enjoy unutterable happiness.

The twelve great Deities of the Persians, the six Amshaspands and six Devs, marshalled, the former under the banner of Light, and the latter under that of Darkness, are the twelve Zodiacal Signs or Months; the six supreme signs, or those of Light, or of Spring and Summer, commencing with Aries, and the six inferior, of Darkness, or of Autumn and Winter, commencing with Libra. Limited Time, as contradistinguished from Time without limits, or Eternity, is Time created and measured by the celestial revolutions. It is comprehended in a period divided into twelve parts, each subdivided into a thousand parts, which the Persians termed years. Thus the circle annually traversed by the Sun was divided into 12,000 parts, or each sign into 3,000: and thus, each year, the Principle of Light and Good triumphed for 3,000 years, that of Evil and Darkness for 3,000, and they mutually destroyed each other's labors for 6,000, or 3,000 for each: so that the Zodiac was equally divided between them. And accordingly Ocellus Lucanus, the Disciple of Pythagoras, held that the principal cause of all sublunary effects resided in the Zodiac, and that from it flowed the good or bad influences of the planets that revolved therein.

The twenty-four good and twenty-four evil Deities, enclosed in the Egg, are the forty-eight constellations of the ancient sphere, equally divided between the realms of Light and Darkness, on the concavity of the celestial sphere which was apportioned among them; and which, enclosing the world and planets, was the mystic and sacred egg of the Magi, the Indians, and the Egyptians,--the egg that issued from the mouth of the God Kneph, that figured as the Orphic Egg in the Mysteries of Greece, that issued from the God Chumong of the Coresians, and from the Egyptian Osiris and the God Phanes of the Modern Orphics, Principle of Light,--the egg crushed by the Sacred Bull of the Japanese, and from which the world emerged; that placed by the Greeks at the feet of Bacchus the bull-horned God, and from which Aristophanes makes Love emerge, who with Night organizes Chaos.

p. 664

Thus the Balance, the Scorpion, the Serpent of Ophiucus, and the Dragon of the Hesperides became malevolent Signs and Evil Genii; and entire nature was divided between the two principles, and between the agents or partial causes subordinate to them. Hence Michael and his Archangels, and Satan

and his fallen compeers. Hence the wars of Jupiter and the Giants, in which the Gods of Olympus fought on the side of the Light-God, against the dark progeny of earth and Chaos; a war which Proclus regarded as symbolizing the resistance opposed by dark and chaotic matter to the active and beneficent force which gives it organization; an idea which in part appears in the old theory of two Principles, one innate in the active and luminous substance of Heaven, and the other in the inert and dark substance of matter that resists the order and the good that Heaven communicates to it.

Osiris conquers Typhon, and Ormuzd, Ahriman, when, at the Vernal Equinox, the creative action of Heaven and its demiourgic energy is most strongly manifested. Then the principle of Light and Good overcomes that of Darkness and Evil, and the world rejoices, redeemed from cold and wintry darkness by the beneficent Sign into which the Sun then enters triumphant and rejoicing, after his resurrection.

From the doctrine of the two Principles, Active and Passive, grew that of the Universe, animated by a Principle of Eternal Life, and by a Universal Soul, from which every isolated and temporary being received at its birth an emanation, which, at the death of such being, returned to its source. The life of matter as much belonged to nature as did matter itself; and as life is manifested by movement, the sources of life must needs seem to be placed in those luminous and eternal bodies, and above all in the Heaven in which they revolve, and which whirls them along with itself in that rapid course that is swifter than all other movement. And fire and heat have so great an analogy with life, that cold, like absence of movement, seemed the distinctive characteristic of death. Accordingly, the vital fire that blazes in the Sun and produces the heat that vivifies everything, was regarded as the principle of organization and life of all sublunary beings.

According to this doctrine, the Universe is not to be regarded, in its creative and eternal action, merely as an immense machine, moved by powerful springs and forced into a continual movement, which, emanating from the circumference, extends to the centre,

acts and re-acts in every possible direction, and re-produces in succession all the varied forms which matter receives. So to regard it would be to recognize a cold and purely mechanical action, the energy of which could never produce life.

On the contrary, it was thought, the Universe should be deemed an immense Being, always living, always moved and always moving in an eternal activity inherent in itself, and which, subordinate to no foreign cause, is communicated to all its parts, connects them together, and makes of the world of things a complete and perfect whole. The order and harmony which reign therein seem to belong to and be a part of it, and the design of the various plans of construction of organized beings would seem to be graven in its Supreme Intelligence, source of all the other Intelligences which it communicates together with life to man. Nothing existing out of it, it must be regarded as the principle and term of all things.

Chæremon had no reason for saying that the Ancient Egyptians, inventors of the sacred fables, and adorers of the Sun and the other luminaries, saw in the Universe only a machine, without life and without intelligence, either in its whole or in its parts; and that their cosmogony was a pure Epicureanism, which required only matter and movement to organize its world and govern it. Such an opinion would necessarily exclude all religious worship. Wherever we suppose a worship, there we must suppose intelligent Deities who receive it, and are sensible to the homage of their adorers; and no other people were so religious as the Egyptians.

On the contrary, with them the immense, immutable, and Eternal Being, termed "God" or "the Universe," had eminently, and in all their plenitude, that life and intelligence which sublunary beings, each an infinitely small and temporary portion of itself, possess in a far inferior degree and infinitely less quantity. It was to them, in some sort, like the Ocean, whence the springs, brooks, and rivers have risen by evaporation, and to the bosom whereof they return by a longer or shorter course, and after a longer or shorter separation from the immense mass of its waters. The machine of the Universe was, in their view, like that of man, moved by a Principle of Life which kept it in eternal activity, and circulated in all its parts. The Universe

was a living and animated being, like man and the other animals; or rather they were so only because the Universe was essentially so, and for a few moments communicated to each an infinitely minute portion of

its eternal life, breathed by it into the inert and gross matter of sublunary bodies. That withdrawn, man or the animal died; and the Universe alone, living and circulating around the wrecks of their bodies, by its eternal movement, organized and animated new bodies, returning to them the eternal fire and subtle substance which vivifies itself, and which, incorporated in its immense mass, was its universal soul.

These were the ancient ideas as to this Great GOD, Father of all the gods, or of the World; of this BEING, Principle of all things, and of which nothing other than itself is Principle,--the Universal cause that was termed God. Soul of the Universe, eternal like it, immense like it, supremely active and potent in its varied operations, penetrating all parts of this vast body, impressing a regular and symmetrical movement on the spheres, making the elements instinct with activity and order, mingling with everything, organizing everything, vivifying and preserving everything,--this was the UNIVERSE-GOD which the ancients adored as Supreme Cause and God of Gods.

Anchises, in the *Æneid*, taught *Æneas* this doctrine of Pythagoras, learned by him from his Masters, the Egyptians, in regard to the Soul and Intelligence of the Universe, from which *our* souls and intelligences, as well as our life and that of the animals, emanate, Heaven, Earth, the Sea, the Moon and the Stars, he said, are moved by a principle of internal life which perpetuates their existence; a great intelligent soul, that penetrates every part of the vast body of the Universe, and, mingling with everything, agitates it by an eternal movement. It is the source of life in all living things. The force which animates all, emanates from the eternal fire that burns in Heaven. In the Georgics, Virgil repeats the same doctrine; and that, at the death of every animal, the life that animated it, part of the universal life, returns to its Principle and to the source of life that circulates in the sphere of the Stars.

Servius makes God the active Cause that organizes the elements into bodies,

the vivifying breath or spirit, that, spreading through matter or the elements, produces and engenders all things. The elements compose the substance of our bodies: God composes the souls that vivify these bodies. From it come the instincts of animals, from it their life, he says: and when they die, that life returns to and re-enters into the Universal Soul, and their bodies into Universal Matter.

p. 667

Timæus of Locria and Plato his Commentator wrote of the Soul of the World, developing the doctrine of Pythagoras, who thought, says Cicero, that God is the Universal Soul, resident everywhere in nature, and of which our Souls are but emanations. "*God is one*," says Pythagoras, as cited by Justin Martyr: "He is not, as some think, *without* the world, but within it, and entire in its entirety. He sees all that *becomes*, forms all immortal beings, is the author of their powers and performances, the origin of all things, the Light of Heaven, the *Father*, the *Intelligence*, the *Soul* of all beings, the Mover of all spheres."

God, in the view of Pythagoras, was ONE, a single substance, whose continuous parts extended through all the Universe, without separation, difference, or inequality, like the soul in the human body. He denied the doctrine of the spiritualists, who had severed the Divinity from the Universe, making Him exist apart from the Universe, which thus became no more than a material work, on which acted the Abstract Cause, a God, isolated from it. The Ancient Theology did not so separate God from the Universe. This Eusebius attests, in saying that but a small number of wise men, like Moses, had sought for God or the Cause of all, outside of that ALL; while the Philosophers of Egypt and Phœnicia, real authors of all the old Cosmogonies, had placed the Supreme Cause *in* the Universe itself, and in its parts, so that, in their view, the world and all its parts are *in* God.

The World or Universe was thus compared to man: the Principle of Life that moves it, to that which moves man; the Soul of the World to that of man. Therefore Pythagoras called man a *microcosm*, or little world, as possessing in miniature all the qualities found on a great scale in the Universe; by his reason and intelligence partaking of the Divine Nature: and by his faculty of

changing aliments into other substances, of growing, and re-producing himself, partaking of elementary Nature. Thus he made the Universe a great intelligent Being, like man--an immense Deity, having in itself, what man has in himself, movement, life, and intelligence, and besides, a perpetuity of existence, which man has not; and, as having in itself perpetuity of movement and life, therefore the Supreme Cause of all.

Everywhere extended, this Universal Soul does not, in the view of Pythagoras, act everywhere equally nor in the same manner. The highest portion of the Universe, being as it were its head,

p. 668

seemed to him its principal seat, and there was the guiding power of the rest of the world. In the seven concentric spheres is resident an eternal order, fruit of the intelligence, the Universal Soul that moves, by a constant and regular progression, the immortal bodies that form the harmonious system of the heavens.

Manilius says: "I sing the invisible and potent Soul of Nature; that Divine Substance which, everywhere inherent in Heaven, Earth, and the Waters of the Ocean, forms the bond that holds together and makes one all the parts of the vast body of the Universe. It, balancing all Forces, and harmoniously arranging the varied relations of the many members of the world, maintains in it the life and regular movement that agitate it, as a result of the action of the living breath or single spirit that dwells in all its parts, circulates in all the channels of universal nature, flashes with rapidity to all its points, and gives to animated bodies the configurations appropriate to the organization of each . . . . This eternal Law, this Divine Force, that maintains the harmony of the world, makes use of the Celestial Signs to organize and guide the animated creatures that breathe upon the earth; and gives to each of them the character and habits most appropriate. By the action of this Force Heaven rules the condition of the Earth and of its fields cultivated by the husbandman: it gives us or takes from us vegetation and harvests: it makes the great ocean overpass its limits at the flow, and retire within them again at the ebbing, of the tide."

Thus it is no longer by means of a poetic fiction only that the heavens and the earth become animated and personified, and are deemed living existences, from which other existences proceed. For now they live, with their own life, a life eternal like their bodies, each gifted with a life and perhaps a soul, like those of man, a portion of the universal life and universal soul; and the other bodies that they form, and which they contain in their bosoms, live only through them and with their life, as the embryo lives in the bosom of its mother, in consequence and by means of the life communicated to it, and which the mother ever maintains by the active power of her own life. Such is the universal life of the world, reproduced in all the beings which its superior portion creates in its inferior portion, that is as it were the *matrix* of the world, or of the beings that the heavens engender in its bosom,

"The soul of the world," says Macrobius, "is nature itself" [as

the soul of man is man himself], "always acting through the celestial spheres which .it moves, and which but follow the irresistible impulse it impresses on them. The heavens, the sun, great seat of generative power, the signs, the stars, and the planets act only with the activity of the soul of the Universe. From that soul, through them, come all the variations and changes of sublunary nature, of which the heavens and celestial bodies are but the secondary causes. The zodiac, with its signs, is an existence, immortal and divine, organized by the universal soul, and producing, or gathering in itself, all the varied emanations of the different powers that make up the nature of the Divinity."

This doctrine, that gave to the heavens and the spheres living souls, each a portion of the universal soul, was of extreme antiquity. It was held by the old Sabæans. It was taught by Timæus, Plato, Speusippus, Iamblichus, Macrobius, Marcus Aurelius, and Pythagoras. When once men had assigned a soul to the Universe, containing in itself the plenitude of the animal life of particular beings, and even of the stars, they soon supposed that soul to be essentially intelligent, and the source of intelligence of all intelligent beings. Then the Universe became to them not only animated but intelligent, and of

that intelligence the different parts of nature partook. Each soul was the vehicle, and, as it were, the envelope of the intelligence that attached itself to it, and could repose nowhere else. Without a soul there could be no intelligence; and as there was a universal soul, source of all souls, the universal soul was gifted with a universal intelligence, source of all particular intelligences. So the soul of the world contained in itself the intelligence of the world. All the agents of nature into which the universal soul entered, received also a portion of its intelligence, and the Universe, in its totality and in its parts, was filled with intelligences, that might be regarded as so many emanations from the sovereign and universal intelligence. Wherever the divine soul acted as a cause, there also was intelligence; and thus Heaven, the stars, the elements, and all parts of the Universe, became the seats of so many divine intelligences. Every minutest portion of the great soul became a partial intelligence, and the more it was disengaged from gross matter, the more active and intelligent it was. And all the old adorers of nature, the theologians, astrologers, and poets, and the most distinguished philosophers, supposed that the stars were so many animated and intelligent beings, or

p. 670

eternal bodies, active causes of effects here below, whom a principle of life animated, and whom an intelligence directed, which was but an emanation from, and a portion of, the universal life and intelligence of the world.

The Universe itself was regarded as a supremely intelligent being. Such was the doctrine of Timæus of Locria. The soul of man was part of the intelligent soul of the Universe, and therefore itself intelligent. His opinion was that of many other philosophers. Cleanthes, a disciple of ZENO, regarded the Universe as God, Or as the unproduced and universal cause of all effects produced. He ascribed a soul and intelligence to universal nature, and to this intelligent soul, in his view, divinity belonged. From it the intelligence of man was an emanation, and shared its divinity. Chrysippus, the most subtle of the Stoics, placed in the universal reason that forms the soul and intelligence of nature, that divine force or essence of the Divinity which he assigned to the world moved by the universal soul that pervades its every part.

An interlocutor in Cicero's work, *De Natura Deorum*, formally argues that the Universe is necessarily intelligent and wise, because man, an infinitely small portion of it, is so. Cicero makes the same argument in his oration for Milo. The physicists came to the same conclusion as the philosophers. They supposed that movement essentially belonged to the soul, and the direction of regular and ordered movements to the intelligence. And, as both movement and order exist in the Universe, therefore, they held, there must be in it a soul and an intelligence that role it, and are not to be distinguished from itself; because the idea of the Universe is but the aggregate of all the particular ideas of all things that exist.

The argument was, that the Heavens, and the Stars which make part of them, are *animated*, because they possess a portion of the Universal Soul: they are *intelligent* beings, because that Universal Soul, part whereof they possess, is supremely intelligent; and they share *Divinity* with Universal Nature, because Divinity resides in the Universal Soul and Intelligence which move and rule the world, and of each of which they hold a share. By this process of logic, the interlocutor in Cicero assigned Divinity to the Stars, as animated beings gifted with sensibility and intelligence, and composed of the noblest and purest portions of the ethereal substance, unmixed with matter of an alien nature, and

essentially containing light and heat. Hence he concluded them to be so many gods, of an intelligence superior to that of other existences, corresponding to the lofty height in which they moved with such perfect regularity and admirable harmony, with a movement spontaneous and free. Hence he made them "Gods," active, eternal, and intelligent "Causes"; and peopled the realm of Heaven with a host of Eternal Intelligences, celestial Genii or Angels, sharing the universal Divinity, and associated with it in the administration of the Universe, and the dominion exercised over sublunary nature and man.

We make the motive-force of the planets to be a mechanical law, which we explain by the combination of two forces, the centripetal and centrifugal, whose *origin* we cannot demonstrate, but whose *force* we can calculate. The

ancients regarded them as moved by an intelligent force that had its origin in the first and universal Intelligence. Is it so certain, after all, that we are any nearer the truth than they were; or that we know what our "centripetal and centrifugal forces" *mean*; for what *is* a *force*? With us, the entire Deity acts upon and moves each planet, as He does the sap that circulates in the little blade of grass, and in the particles of blood in the tiny veins of the invisible rotifer. With the Ancients, the Deity of each Star was but a portion of the Universal God, the Soul of Nature. Each Star and Planet, with them, was moved of *itself*, and directed by *its own* special intelligence. And this opinion of Achilles Tatius, Diodorus, Chrysippus, Aristotle, Plato, Heraclides of Pontus, Theophrastus, Simplicius, Macrobius, and Proclus, that in each Star there is an immortal Soul and Intelligence, part of the Universal Soul and Intelligence of the Whole,--this opinion of Orpheus, Plotinus, and the Stoics, was in reality, that of many Christian philosophers. For Origen held the same opinion; and Augustin held that every visible thing in the world was superintended by an Angelic Power: and Cosma, the Monk, believed that every Star was under the guidance of an Angel; and the author of the Octateuch, written in the time of the Emperor Justin, says that they are moved by the impulse communicated to them by Angels stationed above the firmament. Whether the stars were animated beings, was a question that Christian antiquity did not decide. Many of the Christian doctors believed they were. Saint Augustin hesitates, Saint Jerome doubts, if Solomon did not assign souls to the Stars. Saint

p. 672

[paragraph continues] Ambrose does not doubt they *have* souls; and Pamphilus says that many of the Church believe they are reasonable beings, while many think otherwise, but that neither one nor the other opinion is heretical.

Thus the Ancient Thought, earnest and sincere, wrought out the idea of a Soul *inherent* in the Universe and in its several parts. The next step was to *separate* that Soul from the Universe, and give to it an external and independent existence and personality; still omnipresent, in every inch of space and in every particle of matter, and yet not a part of Nature, but its Cause and its Creator. This is the middle ground between the two doctrines, of Pantheism (or that all is God, and God is *in* all and is all), on the one side,

and Atheism (or that all is nature, and there is no other God), on the other; which doctrines, after all, when reduced to their simplest terms, seem to be the same.

We complacently congratulate ourselves on our recognition of a *personal* God, as being the conception most suited to human sympathies, and exempt from the mystifications of Pantheism. But the Divinity remains still a mystery, notwithstanding all the devices which symbolism, either from the organic or inorganic creation, can supply; and personification is itself a symbol, liable to misapprehension as much as, if not more so than, any other, since it is apt to degenerate into a mere reflection of our own infirmities; and hence any affirmative idea or conception that we can, in our own minds, picture of the Deity, must needs be infinitely inadequate.

The spirit of the Vedas (or sacred Indian Books, of great antiquity), as understood by their earliest as well as most recent expositors, is decidedly a pantheistic monotheism--one God, and He all in all; the many divinities, numerous as the prayers ad-dressed to them, being resolvable into the titles and attributes of a few, and ultimately into THE ONE. The machinery of personification was understood to have been unconsciously assumed as a mere expedient to supply the deficiencies of language; and the Mimansa justly considered itself as only interpreting the true meaning of the Mantras, when it proclaimed that, in the beginning, "Nothing was but Mind, the Creative Thought of Him which existed alone from the beginning, and breathed without afflation." The idea suggested in the Mantras is dogmatically asserted and developed in the Upanischadas. The Vedanta philosophy,

assuming the mystery of the "ONE IN MANY" as the fundamental article of faith, maintained not only the Divine Unity, but the identity of matter and spirit. The unity which it advocates is that of mind. Mind is the Universal Element, the One God, the Great Soul, Mahaatma. He is the material as well as efficient cause, and the world is a texture of which he is both the web and the weaver. He is the Macrocosmos, the universal organism called Pooroosha, of which Fire, Air, and Sun are only the chief members. His

head is light, his eyes the sun and moon, his breath the wind, his voice the opened Vedas. All proceeds from Brahm, like the web from the spider and the grass from the earth.

Yet it is only the impossibility of expressing in language the origination of matter from spirit, which gives to Hindu philosophy the appearance of materialism. Formless Himself, the Deity is present in all forms. His glory is displayed in the Universe as the image of the sun in water, which is, yet is not, the luminary itself. All maternal agency and appearance, the subjective world, are to a great extent phantasms, the notional representations of ignorance. They occupy, however, a middle ground between reality and non-reality; they are unreal, because nothing exists but Brahm; yet in some degree real, inasmuch as they constitute an outward manifestation of him. They are a self-induced hypostasis of the Deity, under which He *presents to Himself* the whole of animate and inanimate Nature, the actuality of the moment, the diversified *appearances* which successively invest the one Pantheistic Spirit.

The great aim of reason is to generalize; to discover unity in multiplicity, order in apparent confusion; to separate from the accidental and the transitory, the stable and universal. In the contemplation of Nature, and the vague, but almost intuitive perception of a general uniformity of plan among endless varieties of operation and form, arise those solemn and reverential feelings, which, if accompanied by intellectual activity, may eventually ripen into philosophy.

Consciousness of self and of personal identity is co-existent with our existence. We cannot conceive of mental existence without it. It is not the work of reflection nor of logic, nor the result of observation, experiment, and experience. It is a gift from God, like instinct; and that consciousness of a thinking soul which is

really the person that we are, and other than our body, is the best and most solid proof of the soul's existence. We have the same consciousness of a Power on which we are dependent; which we can *define* and form an idea or

picture of, as little as we can of the soul, and yet which we *feel*, and therefore *know*, exists. True and correct ideas of that Power, of the Absolute Existence from which all proceeds, we cannot trace; if by true and correct we mean *adequate* ideas; for of such we are not, with our limited faculties, capable. And ideas of His nature, so far correct as we are capable of entertaining, can only be attained either by direct inspiration or by the investigations of philosophy.

The idea of the universal preceded the recognition of any system for its explanation. It was *felt* rather than understood; and it was long before the grand conception on which all philosophy rests received through deliberate investigation that analytical development which might properly entitle it to the name. The sentiment, when first observed by the self-conscious mind, was, says Plato, "a Divine gift, communicated to mankind by some Prometheus, or by those ancients who lived nearer to the gods than our degenerate selves." The mind deduced from its first experiences the notion of a general Cause or Antecedent, to which it shortly gave a name and personified it. This was the statement of a theorem, obscure in proportion to its generality. *It explained all things but itself*. It was *a true* cause, but an *incomprehensible* one. Ages had to pass before the nature of the theorem could be rightly appreciated, and before men, acknowledging the First Cause to be an object of faith rather than science, were contented to confine their researches to those nearer relations of existence and succession, which are really within the reach of their faculties. At first, and for a long time, the intellect deserted the real for a hastily-formed ideal world, and the imagination usurped the place of reason, in attempting to put a construction on the most general and inadequate of conceptions, by transmuting its symbols into realities, and by substantializing it under a thousand arbitrary forms.

In poetry, the idea of Divine unity became, as in Nature, obscured by a multifarious symbolism; and the notionalities of transcendental philosophy reposed on views of nature scarcely more profound than those of the earliest symbolists. Yet the idea of unity was rather obscured than extinguished; and Xenophanes

appeared as an enemy of Homer, only because he more emphatically insisted on the monotheistic element, which, in poetry, has been comparatively overlooked. The first philosophy reasserted the unity which poetry had lost; but being unequal to investigate its nature, it again resigned it to the world of approximate sensations, and became bewildered in materialism, considering the conceptional whole or First Element as some refinement of matter, unchangeable in its essence, though subject to mutations of quality and form in an eternal succession of seeming decay and regeneration; comparing it to water, air, or fire, as each endeavored to refine on the doctrine of his predecessor, or was influenced by a different class of theological traditions.

In the philosophical systems, the Divine Activity, divided by the poets and by popular belief among a race of personifications, in whom the idea of descent replaced that of cause, or of pantheistic evolution, was restored, without subdivision or reservation, to nature as a whole; at first as a mechanical *force* or *life*; afterward as an all-pervading *soul* or inherent *thought*; and lastly as an external directing *Intelligence*.

The Ionian revival of pantheism was materialistic. The Moving Force was inseparable from a material element, a subtle yet visible ingredient. Under the form of *air* or *fire*, the principle of life was associated with the most obvious material machinery of nature. Everything, it was said, is alive and full of gods. The wonders of the volcano, the magnet, the ebb and flow of the tide, were vital indications, the breathing or moving of the Great World-Animal. The imperceptible. ether of Anaximenes had no *positive* quality beyond the atmospheric air with which it was easily confused: and even the "Infinite" of Anaximander, though free of the conditions of quality or quantity, was only an ideal chaos, relieved of its coarseness by negations. It was the illimitable storehouse or Pleroma, out of which is evolved the endless circle of phenomenal change. A moving Force was recognized in, but not clearly distinguished *from*, the material. Space, Time, Figure, and Number, and other common forms or properties, which exist only as *attributes*, were treated as *substances*, or at least as making a substantial connection between the objects to which they belong: and all the conditions of material existence were supposed to have been evolved out of the

Pythagorean Monad.

The Eleatic philosophers treated conceptions not only as

entities, but as the only entities, alone possessing the stability and certainty and reality vainly sought among phenomena. The only reality was Thought. "All *real* existence," they said, "is mental existence; non-existence, being inconceivable, is therefore impossible; existence fills up the whole range of thought, and is inseparable from its exercise; thought and its object are one."

Xenophanes used ambiguous language, applicable to the material as well as to the mental, and exclusively appropriate to neither. In other words, he availed himself of material imagery to illustrate an indefinite meaning. In announcing the universal being, he appealed to the heavens as the visible manifestation, calling it *spherical*, a term borrowed from the material world. He said that God was neither moved nor unmoved, limited nor unlimited. He did not even attempt to express clearly what cannot be conceived clearly; admitting, says Simplicius, that such speculations were above physics. Parmenides employed similar expedients, comparing his metaphysical Deity to a sphere, or to heat, an aggregate or a continuity, and so involuntarily withdrawing its nominal attributes.

The Atomic school, dividing the All into Matter and Force, deemed matter unchangeable in its ultimate constitution, though infinitely variable in its resultant forms. They made all variety proceed from the varied combinations of atoms; but they required no mover nor director of the atoms external to themselves; no universal Reason; but a Mechanical Eternal *Necessity*, like that of the Poets. Still it is doubtful whether there ever was a time when reason could be said to be entirely asleep, a stranger to its own existence, notwithstanding this apparent materialism. The earliest contemplation of the external world, which brings it into an imagined association with ourselves, assigns, either to its whole or its parts, the sensation and volition which belong to our own souls.

Anaxagoras admitted the existence of ultimate elementary particles, as

Empedocles did, from the combinations whereof all material phenomena resulted. But he asserted the Moving Force to be Mind; and yet, though he clearly saw the impossibility of advancing by illustration or definition beyond a reasonable faith, or a simple negation of materiality, yet he could not wholly desist from the endeavor to illustrate the nature of this non-matter or mind, by symbols drawn from those physical considerations which

decided him in placing it in a separate category. Whether as human reason, or as the regulating Principle in nature, he held it different from all other things in character and effect, and that therefore it must necessarily differ in its essential constitution. It was neither Matter, nor a Force conjoined with matter, or homogeneous with it, but independent and generically distinct, especially in this, that, being the source of all motion, separation, and cognition, it is something entirely unique, pure, and unmixed; and so, being unhindered by any interfering influence limiting its independence of individual action, it has Supreme Empire over all things, over the vortex of worlds as well as over all that live in them. It is most penetrating and powerful, mixing with other things, though no other thing mixes with it; exercises universal control and cognition, and includes the *Necessity* of the Poets, as well as the independent power of thought which we exercise within ourselves. In short, it is the self-conscious power of thought extended to the Universe, and exalted into the Supreme External Mind which sees, knows, and directs all things.

Thus Pantheism and Materialism were both avoided; and matter, though as infinitely varied as the senses represent it, was held in a bond of unity transferred to a ruling power apart from it. That Power could not be Prime Mover, if it were itself moved; nor All-Governing, if not apart from the things it governs. If the arranging Principle were *inherent* in matter, it would have been impossible to account for the existence of a chaos: if something *external*, then the old Ionian doctrine of a "beginning" became more easily conceivable, as being the epoch at which the Arranging Intelligence commenced its operations.

But this grand idea of an all-governing independent mind involved

difficulties which proved insuperable; because it gave to matter, in the form of chaos, an independent and eternal self-existence, and so introduced a dualism of mind and matter. In the Mind or Intelligence, Anaxagoras included not only life and motion, but the moral principles of the noble and good; and probably used the term on account of the popular misapplication of the word "God," and as being less liable to misconstruction, and more specifically marking his idea. His "Intelligence" principle remained practically liable to many of the same defects as the "Necessity" of the poets. It was the presentiment of a great idea, which it was for the time impossible to explain or follow out.

p. 678

[paragraph continues] It was not yet intelligible, nor was even the road opened through which it might be approached.

Mind cannot advance in metaphysics beyond self-deification. In attempting to go further, it only enacts the apotheosis of its own subtle conceptions, and so sinks below the simpler ground already taken. The realities which Plato could not recognize in phenomena, he discovered within his own mind, and as unhesitatingly as the old Theosophists installed its creations among the gods. He, like most philosophers after Anaxagoras, made the Supreme Being to be Intelligence; but in other respects left His nature undefined, or rather indefinite through the variety of definitions, a conception vaguely floating between Theism and Pan-theism. Though deprecating the demoralizing tendencies of poetry, he was too wise to attempt to replace them by other representations of a positive kind. He justly says, that spiritual things can be made intelligible only through figures; and the forms of allegorical expression which, in a rude age, had been adopted unconsciously, were designedly chosen by the philosopher as the most appropriate vehicles for theological ideas.

As the devices of symbolism were gradually stripped away, in order, if possible, to reach the fundamental conception, the religious feeling habitually connected with it seemed to evaporate under the process. And yet the advocates of Monotheism, Xenophanes and Heraclitus, declaimed only against the making of gods in human form. They did not attempt to strip

nature of its divinity, but rather to recall religious contemplation from an exploded symbolism to a purer one. They continued the veneration which, in the background of poetry, has been maintained for Sun and Stars, the Fire or Ether. Socrates prostrated himself before the rising luminary; and the eternal spheres, which seem to have shared the religious homage of Xenophanes, retained a secondary and qualified Divinity in the Schools of the Peripatetics and Stoics.

The unseen being or beings revealed only to the Intellect became the theme of philosophy; and their more ancient symbols, if not openly discredited, were passed over with evasive generality, as beings respecting whose problematical existence we must be "content with what has been reported by those ancients, who, assuming to be their descendants, must therefore be supposed to have been well acquainted with their own ancestors and family

connections." And the Theism of Anaxagoras was still more decidedly subversive, not only of Mythology, but of the whole religion of outward nature; it being an appeal from the world without, to the consciousness of spiritual dignity within man.

In the doctrines of Aristotle, the world moves on uninterruptedly, always changing, yet ever the same, like Time, the Eternal Now, knowing neither repose nor death. There is a principle which makes good the failure of *identity*, by multiplying *resemblances*; the destruction of the *individual* by an eternal renewal of the *form* in which matter is manifested. This regular eternal *movement* implies an Eternal Mover; not an inert Eternity, such as the Platonic *Eidos*, but one always *acting*, His *essence* being *to act*, for otherwise he might *never* have acted, and the existence of the world would be an accident; for what should have, in that case, decided Him to act, after long inactivity? Nor can He be partly *in act* and partly *potential*, that is, quiescent and undetermined to act or not to act, for even in that case motion would not be eternal, but contingent and precarious. He is therefore *wholly in act*, a pure, untiring activity, and for the sane reasons wholly immaterial. Thus Aristotle avoided the idea that God was inactive and self-contemplative for an eternity, and then for some unknown reason, or by

some unknown motive, commenced to act outwardly and produce; but he incurred the opposite hazard, of making the result of His action, matter and the Universe, be co-existent with Himself; or, in other words, of denying that there was any time when His outward action *commenced*.

The First Cause, he said, unmoved, moves all. Act was *first*, and the Universe has existed forever; one persistent cause directing its continuity. The *unity* of the First Mover follows from His immateriality. If He were not Himself unmoved, the series of motions and causes of motion would be infinite. Unmoved, therefore, and unchangeable Himself, all movement, even that in space, is caused by Him: He is necessary: He cannot be otherwise than as He is; and it is only through the necessity of His being that we can account for those necessary eternal relations which make a science of Being possible. Thus Aristotle leaned to a seemingly personal God; not a Being of parts and passions, like the God of the Hebrews, or that of the mass even of educated men in our own day, but a Substantial Head of all the categories of being, an Individuality of Intelligence, the dogma of Anaxagoras revived

out of a more elaborate and profound analysis of Nature; something like that living unambiguous Principle which the old poets, in advance of the materialistic cosmogonists from Night and Chaos, had discovered in Ouranos or Zeus. Soon, however, the vision of personality is withdrawn, and we reach that culminating point of thought where the real blends with the ideal; where moral action and objective thought (that is, thought exercised as to anything outside of itself), as well as the material body, are excluded; and where the divine action in the world retains its veil of impenetrable mystery, and to the utmost ingenuity of research presents but a contradiction. At this extreme, the series of efficient causes resolves itself into the Final Cause. That which moves, itself *un*moved, can only be the immobility of Thought or Form. God is both formal, efficient, and final cause; the One Form comprising all forms, the one good including all good, the goal of the longing of the University, moving the world as the object of love or rational desire moves the individual. He is the internal or self-realized Final Cause, having no end beyond Himself. He is no moral agent;

for if He were, He would be but an instrument for producing something still higher and greater. One sort of act only, activity of mind or thought, can be assigned to Him who is at once all act yet all repose. What we call our highest pleasure, which distinguishes wakefulness and sensation, and which gives a reflected charm to hope and memory, is with Him perpetual. His existence is unbroken enjoyment of that which is most excellent but only temporary with us. The divine quality of active and yet tranquil self-contemplation characterizing intelligence, is pre-eminently possessed by the divine mind; His thought, which is His existence, being, unlike ours, unconditional and wholly act. If He can receive any gratification or enjoyment from that which exists beyond Himself, He can also be displeased and pained with it, and then He would be an imperfect being. To suppose pleasure experienced by Him from anything outward, supposes an insufficient *prior* enjoyment and happiness, and a sort of dependency. Man's Good is beyond himself; not so God's. The eternal act which produces the world's life is the eternal desire of good. The object of the Absolute Thought is the Absolute Good. Nature is all movement, and Thought all repose. In contemplating that absolute good, the Finality can contemplate only itself; and thus, all material interference being excluded, the distinction of

subject and object vanishes in complete identification, and the Divine Thought is "the thinking of thought." The energy of mind is life, and God is that energy in its purity and perfection. He is therefore life itself, eternal and perfect; and this sums up all that is meant by the term "God." And yet, after all this transcendentalism, the very essence of thought consists in its mobility and power of transference from object to object; and we can conceive of no thought, without an object beyond itself, about which to think, or of any activity in mere self-contemplation, without out-ward act, movement, or manifestation.

Plato endeavors to show how the Divine Principle of Good becomes realized in Nature: Aristotle's system is a vast analogical induction to prove how all Nature tends toward a final good. Plato considered Soul as a principle of movement, and made his Deity realize, that is, turn into realities, his ideas as a free, intelligent Force. Aristotle, for whom Soul is the

motionless centre from which motion radiates, and to which it converges, conceives a correspondingly unmoved God. The Deity of Plato creates, superintends, and rejoices in the universal joy of, His creatures. That of Aristotle is the perfection of man's intellectual activity extended to the Universe. When he makes the Deity to be an eternal act of self-contemplation, the world is not excluded from His cognizance, for He contemplates it within Himself. Apart from and beyond the world, He yet mysteriously intermingles with it. He is universal as well as individual; His agency is necessary and general, yet also makes the real and the good of the particular.

When Plato had given to the unformed world the animal life of the Ionians, and added to that the Anaxagorean Intelligence, overruling the wild principle of Necessity; and when to Intelligence was added Beneficence; and the dread Wardours, Force and Strength, were made subordinate to Mildness and Goodness, it seemed as if a further advance were impossible, and that the Deny could not be more than The Wise and The Good.

But the contemplation of the Good implies that of its opposite, Evil. When God is held to be "The Good," it is not because Evil is unknown, but because it is designedly excluded from His attributes. But if Evil be a separate and independent existence, how would it fare with His prerogative of Unity and Supremacy? To meet this dilemma, it remained only to fall back on something more or less akin to the vagueness of antiquity; to make a virtual

confession of ignorance, to deny the ultimate reality of evil, like Plato and Aristotle, or, with Speusippus, the eternity of its antithetical existence, to surmise that it is only one of those notions which are indeed provisionally indispensable in a condition of finite knowledge, but of which so many have been already discredited by the advance of philosophy; to revert, in short, to the original conception of "The Absolute," or of a single Being, in whom all mysteries are explained, and before whom the disturbing principle is reduced to a mere turbid spot on the ocean of Eternity, which to the eye of faith may be said no longer to exist.

But the absolute is nearly allied to the non-existent. Matter and evil obtruded themselves too constantly and convincingly to he confuted or cancelled by subtleties of Logic. It is in vain to attempt to merge the world in God, while the world of experience exhibits contrariety, imperfection, and mutability, instead of the immutability of its source. Philosophy was but another name for uncertainty; and after the mind had successively deified Nature and its own conceptions, without any practical result but toilsome occupation; when the reality it sought, without or within, seemed ever to elude its grasp, the intellect, baffled in its higher flights, sought advantage and repose in aiming at truth of a lower but more applicable kind.

The Deity of Plato is a Being proportioned to human sympathies; the Father of the World, as well as its Creator; the author of good only, not of evil. "Envy," he says, "is far removed from celestial beings, and man, if willing, and braced for the effort, is permitted to aspire to a communion with the solemn troops and sweet societies of Heaven. God is the Idea or Essence of Goodness, the Good itself [τὸ ἀγαθόν]; in goodness, He created the World, and gave to it the greatest perfection of which it was susceptible; making it, as far as possible, an image of Himself. The sublime type of all excellence is an object not only of veneration but love." The Sages of old had already intimated in enigmas that God is the Author of Good; that like the Sun in Heaven, or Æsculapius on earth, He is "Healer," "Saviour," and "Redeemer," the destroyer and averter of Evil, ever healing the mischiefs inflicted by Herè, the wanton or irrational power of nature.

Plato only asserts with more distinctness the dogma of antiquity when he recognizes LOVE as the highest and most beneficent of gods, who gives to nature the invigorating energy restored by the

art of medicine to the body; since Love is emphatically the physician of the Universe, the Æsculapius to whom Socrates wished to sacrifice in the hour of his death.

A figurative idea, adopted from familiar imagery, gave that endearing aspect to the divine connection with the Universe which had commanded the

earliest assent of the sentiments, until, rising in refinement with the progress of mental cultivation, it ultimately established itself as firmly in the deliberate approbation of the understanding, as it had ever responded to the sympathies. Even the rude Scythians, Bithynians, and Scandinavians, called God their "Father"; all nations traced their ancestry more or less directly to Heaven. The Hyperborean Olen, one of the oldest symbols of the religious antiquity of Greece, made Love the First-born of Nature. Who will venture to pronounce at what time God was first worthily and truly honored, or when man first began to feel aright the mute eloquence of nature? In the obscure physics of the mystical Theologers who preceded Greek philosophy, Love was the Great First Cause and Parent of the Universe. "Zeus," says Proclus, "when entering upon the work of creation, changed Himself into the form of Love: and He brought forward Aphroditè, the principle of Unity and Universal Harmony, to display her light to all. In the depths of His mysterious being, He contains the principle of love within Himself; in Him creative wisdom and blessed love are united."

> "From the first
> Of Days on these his love divine be fixed,
> His admiration; till in time complete
> What he admired and loved, his vital smile
> Unfolded into being."

The speculators of the venerable East, who had conceived the idea of an Eternal Being superior to all affection and change, in his own sufficiency enjoying a plenitude of serene and independent bliss, were led to inquire into the apparently inconsistent fact of the creation of the world. Why, they asked, did He, who required nothing external to Himself to complete His already-existing Perfection, come forth out of His unrevealed and perfect existence, and become incorporated in the vicissitudes of nature? The solution of the difficulty was Love. The Great Being beheld the beauty of His own conception, which dwelt with Him alone from the beginning, Maia, or Nature's loveliness, at once the germ

of passion and the source of worlds. Love became the universal parent,

when the Deity, before remote and inscrutable, became ideally separated into the loving and the beloved.

And here again recurs the ancient difficulty; that, at whatever early period this creation occurred, an eternity had previously elapsed, during which God, dwelling alone in His unimpeached unity, had no object for His love; and that the very word implies to us an existing object toward which the love is directed; so that we cannot conceive of love in the absence of any object to be loved; and therefore we again return to this point, that if love is of God's essence, and He is unchangeable, the same necessity of His nature, supposed to have caused creation, must ever have made His existence without an object to love impossible: and so that the Universe must have been co-existent with Himself.

The questions how and why evil exists in the Universe: how its existence is to be reconciled with the admitted wisdom and goodness and omnipotence of God; and how far man is a free agent, or controlled by an inexorable necessity or destiny, have two sides. On one, they are questions as to the qualities and attributes of Got; for we must infer His moral nature from His mode of governing the Universe, and they ever enter into any consideration of His intellectual nature: and on the other, they directly concern the moral responsibility, and therefore the destiny, of man. All-important, therefore, in both points of view, they have been much discussed in all ages of the world, and have no doubt urged men, more than all other questions have, to endeavor to fathom the profound mysteries of the Nature and the mode of Existence and action of an incomprehensible God.

And, with these, still another question also presents itself: whether the Deity governs the Universe by fixed and unalterable laws, or by special Providences and interferences, so that He may be induced to change His course and the results of human or material action, by prayer and supplication.

God alone is all-powerful; but the human soul has in all ages asserted its claim to be considered as part of the Divine. "The purity of the spirit," says Van Helmont, "is shown through energy and efficaciousness of will. God,

by the agency of an infinite will, created the Universe, and the same sort of power in an inferior degree, limited more or less by external hindrances, exists in all spiritual beings." The higher we ascend in antiquity, the more

does prayer take the form of incantation; and that form it still in a great degree retains, since the rites of public worship are generally considered not merely as an expression of trust or reverence, as real spiritual acts, the effect of which is looked for only within the mind of the worshipper, but as acts from which some direct outward result is anticipated, the attainment of some desired object, of health or wealth, of supernatural gifts for body or soul, of exemption from danger, or vengeance upon enemies. Prayer was able to change the purposes of Heaven, and to make the Devs tremble under the abyss. It exercised a compulsory influence over the gods. It promoted the magnetic sympathy of spirit with spirit; and the Hindū and Persian liturgies, addressed not only to the Deity Himself, but to His diversified manifestations, were considered wholesome and necessary iterations of the living or creative Word which at first effectuated the divine will, and which from instant to instant supports the universal frame by its eternal repetition.

In the narrative of the Fall we have the Hebrew mode of explaining the great moral mystery, the origin of evil and the apparent estrangement from Heaven; and a similar idea, variously modified, obtained in all the ancient creeds. Everywhere, man had at the beginning been innocent and happy, and had lapsed, by temptation and his own weakness, from his first estate. Thus was accounted for the presumed connection of increase of knowledge with increase of misery, and, in particular, the great penalty of death was reconciled with Divine Justice. Subordinate to these greater points were the questions, Why is the earth covered with thorns and weeds? whence the origin of clothing, of sexual shame and passion? whence the infliction of labor, and how to justify the degraded condition of woman in the East, or account for the loathing so generally felt toward the Serpent Tribe?

The hypothesis of a fall, required under some of its modifications in all systems, to account for the apparent imperfection in the work of a Perfect Being, was, in Eastern philosophy, the unavoidable accompaniment and

condition of limited or individual existence; since the Soul, considered as a fragment of the Universal Mind, might be said to have lapsed from its pre-eminence when parted from its source, and ceasing to form part of integral perfection. The theory of its reunion was correspondent to the assumed cause of its degradation. To reach its prior condition,

its individuality must cease; it must be emancipated by re-absorption into the Infinite, the consummation of all things in God, to be promoted by human effort in spiritual meditation or self-mortification, and completed in the magical transformation of death.

And as man had fallen, so it was held that the Angels of Evil had, from their first estate, to which, like men, they were, in God's good time, to be restored, and the reign of evil was then to cease forever. To this great result all the Ancient Theologies point; and thus they all endeavored to reconcile the existence of Sin and Evil with the perfect and undeniable wisdom and beneficence of God.

With man's exercise of thought are inseparably connected freedom and responsibility. Man assumes his proper rank as a moral agent, when with a sense of the limitations of his nature arise the consciousness of freedom, and of the obligations accompanying its exercise, the sense of duty and of the capacity to perform it. To suppose that man ever imagined himself not to be a free agent until he had argued himself into that belief, would be to suppose that he was in that below the brutes; for he, like them, is *conscious* of his freedom to act. Experience alone teaches him that this freedom of action is limited and controlled; and when what is outward to him restrains and limits this freedom of action, he instinctively rebels against it as a wrong. The rule of duty and the materials of experience are derived from an acquaintance with the conditions of the external world, in which the faculties are exerted; and thus the problem of man involves those of Nature and God. Our freedom, we learn by experience, is determined by an agency external to us; our happiness is intimately dependent on the relations of the outward World, and on the moral character of its Ruler.

Then at once arises this problem: The God of Nature must be One, and His character cannot be suspected to be other than good. Whence, then, came the evil, the consciousness of which must invariably have preceded or accompanied man's moral development? On this subject human opinion has ebbed and flowed between two contradictory extremes, one of which seems inconsistent with God's Omnipotence, and the other with His beneficence. If God, it was said, is perfectly wise and good, evil must arise from some *independent* and *hostile* principle: if, on the other hand, all agencies are subordinate to One, it is difficult, if evil does indeed exist,

if there is any such thing as Evil, to avoid the impiety of making God the Author of it.

The recognition of a moral and physical dualism in nature was adverse to the doctrine of Divine Unity. Many of the Ancients thought it absurd to imagine one Supreme Being, like Homer's Jove, distributing good and evil out of two urns. They therefore substituted, as we have seen, the doctrine of two distinct and eternal principles; some making the cause of evil to be the inherent imperfection of matter and the flesh, without explaining how God was not the cause of that; while others personified the required agency, and fancifully invented an Evil Principle, the question of whose origin indeed involved all the difficulty of the original problem, but whose existence, if once taken for granted, was sufficient as a popular solution of the mystery; the difficulty being supposed no longer to exist when pushed a step further off, as the difficulty of conceiving the world upheld by an elephant was supposed to be got rid of when it was said that the elephant was supported by a tortoise.

The simpler, and probably the older, notion, treated the one only God as the Author of all things. "I form the light," says Jehovah, "and create darkness; I cause prosperity and create evil; I, the Lord, do all these things." "All mankind," says Maximus Tyrius, "are agreed that there exists one only Universal King and Father, and that the many gods are His Children." There is nothing improbable in the supposition that the primitive idea was that there was but one God. A vague sense of Nature's Unity, blended with a dim

perception of an all-pervading Spiritual Essence, has been remarked among the earliest manifestations of the Human Mind. Everywhere it was the dim remembrance, uncertain and indefinite, of the original truth taught by God to the first men.

The Deity of the Old Testament is everywhere represented as the direct author of Evil, commissioning evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual sinner on the whole people. The rude conception of sternness predominating over mercy in the Deity, can alone account for the human sacrifices, purposed, if not executed, by Abraham and Jephthah. It has not been uncommon, in any age or country of the world, for men to recognize the existence of one God, without forming any becoming estimate of His dignity. The

causes of both good and ill are referred to a mysterious centre, to which each assigns such attributes as correspond with his own intellect and advance in civilization. Hence the assignment to the Deity of the feelings of envy and jealousy. Hence the provocation given by the healing skill of Æsculapius and the humane theft of fire by Prometheus. The very spirit of Nature, personified in Orpheus, Tantalus, or Phineus was supposed to have been killed, confined, or blinded, for having too freely divulged the Divine Mysteries to mankind. This Divine Envy still exists in a modified form, and varies according to circumstances. In Hesiod it appears in the lowest type of human malignity. In the God of Moses, it is jealousy of the infringement of the autocratic power, the check to political treason; and even the penalties denounced for worshipping other gods often seem dictated rather by a jealous regard for His own greatness in Deity, than by the immorality and degraded nature of the worship itself. In Herodotus and other writers it assumes a more philosophical shape, as a strict adherence to a moral equilibrium in the government of the world, in the punishment of pride, arrogance, and insolent pretension.

God acts providentially in Nature by regular and universal laws, by constant modes of operation; and so takes care of material things without violating their constitution, acting always according to the nature of the things which

He has made. It is a fact of observation that, in the material and unconscious world, He works *by* its materiality and unconsciousness, not against them; in the animal world, *by* its animality and partial consciousness, not against them. So in the providential government of the world, He acts by regular and universal laws, and constant modes of operation; and so takes care of human things without violating their constitution, acting always according to the human nature of man, not against if, working in the human world by means of man's consciousness and partial freedom, not against them.

God acts by general laws for general purposes. The attraction of gravitation is a good thing, for it keeps the world together; and if the tower of Siloam, thereby falling to the ground, slays eighteen men of Jerusalem, that number is too small to think of, considering the myriad millions who are upheld by the same law. It could not well be repealed for *their* sake, and to hold up that tower; nor could it remain in force, and the tower stand.

It is difficult to conceive of a Perfect *Will* without confounding

p. 689

it with something like mechanism; since language has no name for that combination of the Inexorable with the Moral, which the old poets personified separately in Ananke or Eimarmene and Zeus. How combine understandingly the Perfect Freedom of the Supreme and All-Sovereign Will of God with the inflexible necessity, as part of His Essence, that He should and must continue to be, in all His great attributes, of justice and mercy for example, what He is now and always has been, and with the impossibility of His changing His nature and becoming unjust, merciless, cruel, fickle, or of His repealing the great moral laws which make crime wrong and the practice of virtue right?

For all that we familiarly know of Free-Will is that capricious exercise of it which we experience in ourselves and other men; and therefore the notion of Supreme Will, still guided by Infallible Law, even if that law be self-imposed, is always in danger of being either stripped of the essential quality of Freedom, or degraded under the ill-name of Necessity to something of even less moral and intellectual dignity than the fluctuating course of human

operations.

It is not until we elevate the idea of law above that of partiality or tyranny, that we discover that the self-imposed limitations of the Supreme Cause, constituting an array of certain alternatives, regulating moral choice, are the very sources and safeguards of human freedom; and the doubt recurs, whether we do not set a law above God Himself; or whether laws self-imposed may not be self-repealed: and if not, what power prevents it.

The Zeus of Homer, like that of Hesiod, is an array of antitheses, combining strength with weakness, wisdom with folly, universal parentage with narrow family limitation, omnipotent control over events with submission to a superior destiny;-DESTINY, a name by means of which the theological problem was cast back into the original obscurity out of which the powers of the human mind have proved themselves as incapable of rescuing it, as the efforts of a fly caught in a spider's web to do more than increase its entanglement.

The oldest notion of Deity was rather indefinite than repulsive. The positive degradation was of later growth. The God of nature reflects the changeful character of the seasons, varying from dark to bright. Alternately angry and serene, and lavishing abundance which she again withdraws, nature seems inexplicably capricious,

and though capable of responding to the highest requirements of the moral sentiment through a general comprehension of her mysteries, more liable by a partial or hasty view to become darkened into a Siva, a Saturn, or a Mexitli, a patron of fierce orgies or blood-stained altars. All the older poetical personifications exhibit traces of this ambiguity. They are neither wholly immoral nor purely beneficent.

No people have ever deliberately made their Deity a malevolent or guilty Being. The simple piety which ascribed the origin of all things to God, took all in good part, trusting and hoping all things. The Supreme Ruler was at first looked up to with unquestioning reverence. No startling discords or

contradictions had yet raised a doubt as to His beneficence, or made men dissatisfied with His government. Fear might cause anxiety, but could not banish hope, still less inspire aversion. It was only later, when abstract notions began to assume the semblance of realities, and when new or more distinct ideas suggested new words for their expression, that it became necessary to fix a definite barrier between Evil and Good.

To account for moral evil, it became necessary to devise some new expedient suited both to the piety and self-complacency of the inventor, such as the perversity of woman, or an agent distinct from God, a Typhon or Ahriman, obtained either by dividing the Gods into two classes, or by dethroning the Ancient Divinity, and changing him into a Dev or Dæmon. Through a similar want, the Orientals devised the inherent corruption of the fleshy and material; the Hebrew transferred to Satan everything illegal and immoral; and the Greek reflection, occasionally adopting the older and truer view, retorted upon man the obloquy cast on these creatures of his imagination, and showed how he has to thank himself alone for his calamities, while his good things are the voluntary *gifts*, not the *plunder* of Heaven. Homer had already made Zeus exclaim, in the Assembly of Olympus, "Grievous it is to hear these mortals accuse the Gods; they pretend that evils come from us; but they themselves occasion them gratuitously by their own wanton folly." "It is the fault of man," said Solon; in reference to the social evils of his day, "not of God, that destruction comes;" and Euripides, after a formal discussion of the origin of evil, comes to the conclusion that men act wrongly, not from want of natural good sense and feeling, but because knowing

what is good, they yet for various reasons neglect to practise it.

And at last reaching the highest truth, Pindar, Hesiod, Æschylus, Æsop, and Horace said, "All virtue is a struggle; life is not a scene of repose, but of energetic action. Suffering is but another name for the teaching of experience, appointed by Zeus himself, the giver of all understanding, to be the parent of instruction, the schoolmaster of life. He indeed put an end to the golden age; he gave venom to serpents and predacity to wolves; he

shook the honey from the leaf, and stopped the flow of wine in the rivulets; he concealed the element of fire, and made the means of life scanty and precarious. But in all this his object was beneficent; it was not to destroy life, but to improve it. It was a blessing to man, not a curse, to be sentenced to earn his bread by the sweat of his brow; for nothing great or excellent is attainable without exertion; safe and easy virtues are prized neither by gods nor men; and the parsimoniousness of nature is justified by its powerful effect in rousing the dormant faculties, and forcing on mankind the invention of useful arts by means of meditation and thought."

Ancient religious reformers pronounced the worship of "idols" to be the root of all evil; and there have been many iconoclasts in different ages of the world. The maxim still holds good; for the worship of idols, that is, of fanciful conceits, if not the source of *all* evil, is still the cause of much; and it prevails as extensively now as it ever did. Men are ever engaged in worshipping the picturesque fancies of their own imaginations.

Human wisdom must always be limited and incorrect; and even right opinion is only a something intermediate between ignorance and knowledge. The normal condition of man is that of progress. Philosophy is a kind of journey, ever learning, yet never arriving at the ideal perfection of truth. A Mason should, like the wise Socrates, assume the modest title of a "lover of wisdom"; for he must ever long after something more excellent than he possesses, something still beyond his reach, which he desires to make eternally his own.

Thus the philosophic sentiment came to be associated with the poetical and the religious, under the comprehensive name of Love. Before the birth of Philosophy, Love had received but scanty and inadequate homage. This mightiest and most ancient of gods, coeval with the existence of religion and of the world, had been

indeed unconsciously felt, but had neither been worthily honored nor directly celebrated in hymn or pæn. In the old days of ignorance it could scarcely have been recognized. In order that it might exercise its proper

influence over religion and philosophy, it was necessary that the God of Nature should cease to be a God of terrors, a personification of mere Power or arbitrary Will, a pure and stern Intelligence, an inflictor of evil, and an unrelenting Judge. The philosophy of Plato, in which this charge became forever established, was emphatically a mediation of Love. With him, the inspiration of Love first kindled the light of arts and imparted them to mankind; and not only the arts of mere existence, but the heavenly art of wisdom, which supports the Universe. It inspires high and generous deeds and noble self-devotion. Without it, neither State nor individual could do anything beautiful or great. Love is our best pilot, confederate, supporter, and saviour; the ornament and governor of all things human and divine; and he with divine harmony forever soothes the minds of men and gods.

Man is capable of a higher Love, which, marrying mind with mind and with the Universe, brings forth all that is noblest in his faculties, and lifts him beyond himself. This higher love is neither mortal nor immortal, but a power intermediate between the human and the Divine, filling up the mighty interval, and binding the Universe together. He is chief of those celestial emissaries who carry to the gods the prayers of men, and bring down to men the gifts of the gods. "He is forever poor, and far from being beautiful as mankind imagine, for he is squalid and withered; he flies low along the ground, is homeless and unsandalled; sleeping without covering before the doors and in the unsheltered streets, and possessing so far his mother's nature as being ever the companion of want. Yet, sharing also that of his father, he is forever scheming to obtain things good and beautiful; he is fearless, vehement, and strong; always devising some new contrivance; strictly cautious and full of inventive. resource; a philosopher through his whole existence, a powerful enchanter, and a subtle sophist."

The ideal consummation of Platonic science is the arrival at the contemplation of that of which earth exhibits no express image or adequate similitude, the Supreme Prototype of all beauty, pure and uncontaminated with human intermixture of flesh or color, the Divine Original itself. To one so qualified is given the prerogative

of bringing forth not mere images and shadows of virtue, but virtue itself, as having been conversant not with shadows, but with the truth; and having so brought forth and nurtured a progeny of virtue, he becomes the friend of God, and, so far as such a privilege can belong to any human being, immortal.

Socrates believed, like Heraclitus, in a Universal Reason pervading all things and all minds, and consequently revealing itself in ideas. He therefore sought truth in general opinion, and perceived in the communication of mind with mind one of the greatest prerogatives of wisdom and the most powerful means of advancement. He believed true wisdom to be an attainable idea, and that the moral convictions of the mind, those eternal instincts of temperance, conscientiousness, and justice, implanted in it by the gods, could not deceive, if rightly interpreted.

This metaphysical direction given to philosophy ended in visionary extravagance. Having assumed truth to be discover-able in thought, it proceeded to treat thoughts as truths. It thus became an idolatry of notions, which it considered either as phantoms exhaled from objects, or as portions of the divine pre-existent thought; thus creating a mythology of its own, and escaping from one thraldom only to enslave itself afresh. Theories and notions indiscriminately formed and defended are the false gods or "idols" of philosophy. For the word *idolon* means image, and a false *mind*-picture of God is as much an idol as a false *wooden* image of Him. Fearlessly launching into the problem of universal being, the first philosophy attempted to supply a compendious and decisive solution of every doubt. To do this, it was obliged to make the most sweeping assumptions; and as poetry had already filled the vast void between the human and the divine, by personifying its Deity as man, so philosophy bowed down before the supposed reflection of the divine image in the mind of the inquirer, who, in worshipping his own notions, had unconsciously deified himself. Nature thus was enslaved to common notions, and notions very often to words.

By the clashing of incompatible opinions, philosophy was gradually reduced to the ignominious confession of utter incapacity, and found its check or intellectual fall in skepticism. Xenophanes and Heraclitus mournfully

acknowledged the unsatisfactory result of all the struggles of philosophy, in the admission of a universality of doubt; and the memorable effort of Socrates to rally

the discomfited champions of truth, ended in a similar confession.

The worship of abstractions continued the error which personified Evil or deified Fortune; and when mystical philosophy resigned its place to mystical religion, it changed not its nature, but only its name. The great task remained unperformed, of reducing the outward world and its principles to the dominion of the intellect, and of reconciling the conception of the supreme unalterable power asserted by reason, with the requisitions of human sympathies.

A general idea of purpose and regularity in nature had been suggested by common appearances to the earliest reflection. The ancients perceived a natural order, a divine legislation, from which human institutions were supposed to be derived, laws emblazoned in Heaven, and thence revealed to earth. But the divine law was little more than an analogical inference from human law, taken in the vulgar sense of arbitrary will or partial covenant. It was surmised rather than discovered, and remained unmoral because unintelligible. It mattered little, under the circumstances, whether the Universe were said to be governed by chance or by reason, since the latter, if misunderstood, was virtually one with the former. "Better far," said Epicurus, "acquiesce in the fables of tradition, than acknowledge the oppressive necessity of the physicists"; and Menander speaks of God, Chance, and Intelligence as undistinguishable. Law unacknowledged goes under the name of *Chance*: perceived, but not understood, it becomes *Necessity*. The wisdom of the Stoic was a dogged submission to the arbitrary behests of one; that of the Epicurean an advantage snatched by more or less dexterous management from the equal tyranny of the other.

Ignorance sees nothing necessary, and is self abandoned to a power tyrannical because defined by no rule, and paradoxical because permitting evil, while itself assumed to be unlimited, all-powerful, and perfectly good.

A little knowledge, presuming the identification of the Supreme Cause with the inevitable certainty of perfect reason, but omitting the analysis or interpretation of it, leaves the mind chain-bound in the ascetic fatalism of the Stoic. Free-will, coupled with the universal rule of Chance; or Fatalism and Necessity, coupled with Omniscience and fixed and unalterable Law, these are the alternatives, between which the human

mind has eternally vacillated. The Supernaturalists, contemplating a Being acting through impulse, though with superhuman wisdom, and considering the best courtier to be the most favored subject, combines contradictory expedients, inconsistently mixing the assertion of free action with the enervating service of petition; while he admits, in the words of a learned archbishop, that "if the production of the things we ask for depend on antecedent, natural, and necessary causes, our desires will be answered no less by the omission than the offering of prayers, which, therefore, are a vain thing."

The last stage is that in which the religion of action is made legitimate through comprehension of its proper objects and conditions. Man becomes morally free only when both notions, that of Chance and that of incomprehensible Necessity, are displaced by that of Law. Law, as applied to the Universe, means that universal, providential pre-arrangement, whose conditions can be discerned and discretionally acted on by human intelligence. The sense of freedom arises when the individual independence develops itself according to its own laws, without external collisions or hindrance; that of constraint, where it is thwarted or confined by other Natures, or where, by combination of external forces, the individual force is compelled into a new direction. Moral choice would not exist safely, or even at all, unless it were bounded by conditions determining its preferences. Duty supposes a rule both intelligible and certain, since an uncertain rule would be unintelligible, and if unintelligible, there could be no responsibility. No law that is unknown can be obligatory; and that Roman Emperor was justly execrated, who pretended to promulgate his penal laws, by putting them up at such a height that none could read them.

Man commands results, only by selecting among the contingent the pre-ordained results most suited to his purposes. In regard to absolute or divine morality, meaning the final cause or purpose of those comprehensive laws which often seem harsh to the individual, because inflexibly just and impartial to the universal, speculation must take refuge in faith; the immediate and obvious purpose often bearing so small a proportion to a wider and unknown one, as to be relatively absorbed or lost. The rain that, unseasonable to me, ruins my hopes of an abundant crop, does so because it could not otherwise have blessed and prospered the crops of another kind of a whole neighboring district of country. The

obvious purpose of a sudden storm of snow, or an unexpected change of wind, exposed to which I lose my life, bears small proportion to the great results which are to flow from that storm or wind over a whole continent. So always, of the good and ill which at first seemed irreconcilable and capriciously distributed, the one holds its ground, the other diminishes by being explained. In a world of a multitude of individuals, a world of action and exertion, a world affording, by the conflict of interests and the clashing of passions, any scope for the exercise of the manly and generous virtues, even Omnipotence cannot make it, that the comfort and convenience of one man alone shall always be consulted.

Thus the educated mind soon begins to appreciate the moral superiority of a system of law over one of capricious interference; and as the jumble of means and ends is brought into more intelligible perspective, partial or seeming good is cheerfully resigned for the disinterested and universal. Self-restraint is found not to imply self-sacrifice. The true meaning of what appeared to be Necessity is found to be, not arbitrary Power, but Strength and Force enlisted in the service of Intelligence. God having made us men, and placed us in a world of change and eternal renovation, with ample capacity and abundant means for rational enjoyment, we learn that it is folly to repine because we are not angels, inhabiting a world in which change and the clashing of interests and the conflicts of passion are unknown.

The mystery of the world remains, but is sufficiently cleared up to inspire

confidence. We are constrained to admit that if every man would but do the best in his power to do, and that which he knows he ought to do, we should need no better world than this. Man, surrounded by necessity, is free, not in a dogged determination of isolated will, because, though inevitably complying with nature's laws, he is able, proportionately to his knowledge, to modify, in regard to himself, the conditions of their action, and so to preserve an average uniformity between their forces and his own.

Such are some of the conflicting opinions of antiquity; and we have to some extent presented to you a picture of the Ancient Thought. Faithful, as far as it goes, it exhibits to us Man's Intellect ever struggling to pass beyond the narrow bounds of the circle in which its limited powers and its short vision confine it; and ever we find it travelling round the circle, like one lost in a

wood, to meet the same unavoidable and insoluble difficulties. Science with her many instruments, Astronomy, particularly, with her telescope, Physics with the microscope, and Chemistry with its analyses and combinations, have greatly enlarged our ideas of the Deity, by discovering to us the vast extent of the Universe in both directions, its star-systems and its invisible swarms of minutest animal life; by acquainting us with the new and wonderful Force or Substance we call Electricity, apparently a link between Matter and Spirit: and still the Deity only becomes more incomprehensible to us than ever, and we find that in our speculations we but reproduce over and over again the Ancient Thought.

Where, then, amid all these conflicting opinions, is the True Word of a Mason?

My Brother, most of the questions which have thus tortured men's minds, it is not within the reach and grasp of the Human Intellect to understand; but without understanding, as we have explained to you heretofore, we may and must *believe*.

The True Word of a Mason is to be found in the concealed and profound meaning of the Ineffable Name of Deity, communicated by God to Moses;

and which meaning was long lost by the very precautions taken to conceal it. The true pronunciation of that name was in truth a secret, in which, however, was involved the far more profound secret of its meaning. In that meaning is included all the truth than can be known by us, in regard to the nature of God.

Long known as AL, AL SCHADAI, ALOHAYIM, and ADONAI; as the Chief or Commander of the Heavenly Armies; as the aggregate of the Forces [ALOHAYIM] of Nature; as the Mighty, the Victorious, the Rival of Bal and Osiris; as the Soul of Nature, Nature itself, a God that was but Man personified, a God with human passions, the God of the Heathen with but a mere change of name, He assumes, in His communications to Moses, the name יהוה [IHUH], and says to Him, אהיה אשר אהיה [AHIH ASHR AHIH], I AM WHAT I AM. Let us examine the esoteric or inner meaning of this Ineffable Name.

היה [HIH] is the imperfect tense of the verb To BE, of which יהיה [IHIH] is the present; אהי [AHI--א being the personal pronoun "I" affixed] the first person, by apocope; and, יהי [IHI] the third. The verb has the following forms: . . . Preterite, 3d person, masculine singular, היה [HIH], did exist, was; 3d person corn.

plural, היו [HIU] . . . Present, 3d pers. masc. sing. יהיה [IHIH], once יהוא [IHUA], by apocope, אהי, יהי [AHI, IHI] . . Infinitive, היה, היו [HIH, HIU] . . . Imperative, 2d pers. masc. sing. היה [HIH], fem. הוי [HUI] . . . Participle, masc. sing. הוה [HUH], ENS--EXISTING . . EXISTENCE.

The verb is never used, as the mere logical copula or connecting word, is, was, etc., is used with the Greeks, Latins, and ourselves. It always implies existence, actuality. The present form also includes the future sense, . . shall or may be or exist. And הוה and הוא [HUH and HUA] Chaldaic forms of the imperfect tense of the verb, are the same as the Hebrew הוה and היה [HUH and HIH], and mean was, existed, became.

Now הוא and היא [HUA and HIA] are the Personal Pronoun [Masculine and

Feminine], HE, SHE. Thus in Gen. iv. 20 we have the phrase, הוא היה [HUA HIH], HE WAS: and in Lev. xxi. 9, את אביה היא [ATH ABIH HIA], HER Father. This feminine pronoun, however, is often written הוא [HUA], and היא [HIA] occurs only eleven times in the Pentateuch. Sometimes the feminine form means IT; but *that* pronoun is generally in the masculine form.

When either, ה ,ו ,י,or א, [Yōd, Vav, He, or Aleph] terminates a word, and has no vowel either immediately preceding or following it, it is often rejected; as in גי [GI], for גיא [GIA], a valley,

So הוא־היא [HUA-HIA], He-She, could properly be written הו־הי [HU-HI]; or by transposition of the letters, common with the Talmudists, יה־וה [Iii-UH], which is the Tetragrammaton or Ineffable Name.

In Gen. i. 27, it is said, "So the ALHIM created man in His image: *in the image* of ALHIM created He him: MALE and FE-MALE created He them."

Sometimes the word was thus expressed; triangularly:

And we learn that this designation of the Ineffable Name was, among the Hebrews, a symbol of Creation. The mysterious union *of God with His creatures* was in the letter ה, which they considered to be the Agent of Almighty Power; and to enable the possessor of the Name to work miracles.

The Personal Pronoun הוא [HUA], HE, is often used *by itself*,

to express the Deity. Lee says that in such cases, IHUH, IH, or ALHIM, or

some other name of God, is *understood*; but there is no necessity for that. It means in such cases the Male, Generative, or Creative Principle or Power.

It was a common practice with the Talmudists to conceal secret meanings and sounds of words by transposing the letters.

The reversal of the letters of words was, indeed, anciently common everywhere. Thus from *Neitha*, the name of an Egyptian Goddess, the Greeks, writing backward, formed *Athenè*, the name of Minerva. In Arabic we have *Nahid*, a name of the planet Venus, which, reversed, gives *Dihan*, Greek, in Persian, *Nihad*, Nature; which Sir William Jones writes also *Nahid*. Strabo informs us that the Armenian name of Venus was *Anaitis*.

Tien, Heaven, in Chinese, reversed, is *Neit*, or *Neith*, worshipped at Sais in Egypt. Reverse *Neitha*, drop the *i*, and add an *e*, and we, as before said, *Athenè*. *Mitra* was the name of Venus among the ancient Persians. Herodotus, who tells us this, also informs us that her name, among the Scythians, was *Artim pasa*. *Artim* is *Mitra*, reversed. So, by reversing it, the Greeks formed Artemis, Diana.

One of the meanings of *Rama*, in Sanscrit, is *Kama*, the Deity of *Love*. Reverse this, and we have *Amar*, and by changing *a* into *o*, *Amor*, the Latin word for *Love*. Probably, as the verb is *Amare*, the oldest reading was *Amar* and not *Amor*. So *Dipaka*, in Sanscrit, one of the meanings whereof is *love*, is often written *Dipuc*. Reverse this, and we have, adding *o*, the Latin word *Cupido*.

In Arabic, the radical letters *rhm*, pronounced *rahm*, signify the *trunk*, *compassion*, *mercy*; this reversed, we have *mhr*, in Persic, *love* and the *Sun*. In Hebrew we have *Lab*, the *heart*; and in Chaldee, *Bal*, the *heart*; the radical letters of both being *b* and *l*.

The Persic word for *head* is *Sar*. Reversed, this becomes *Ras* in Arabic and Hebrew, Raish in Chaldee, Rash in Samaritan, and Ryas in Ethiopic; all meaning *head*, *chief*, etc. In Arabic we have *Kid*, in the sense of *rule*, regulation, article of agreement, obligation; which, reversed, becomes,

adding *e*, the Greek *dikè* justice. In Coptic we have *Chlom*, a crown. Reversed, we have in Hebrew, *Moloch* or *Malec*, a King, or he who wears a crown.

In the Kou-onen, or oldest Chinese writing, by Hieroglyphics, *Ge* [*Hi* or *Khi*, with the initial letter modified], was the Sun: in Persic, *Gwar* and in Turkish *Giun*. *Yue* [ ], was the Moon;

p. 700

in Sanscrit *Uh*, and in Turkish *Ai*. It will be remembered that, in Egypt and elsewhere, the Sun was originally feminine, and the Moon masculine. In Egypt, *Ioh* was the moon: and in the feasts of Bacchus they cried incessantly, *Euoï Sabvi*! *Euoï Bakhè*! *Io Bakhe*! *Io Bakhe*!

Bunsen gives the following personal pronouns for he and she:

	He	*She*
Christian Aramaic	Hû	Hî
Jewish Aramaic	Hû	Hî
Hebrew	Hû’	Hî’
Arabic	Huwa	Hiya

Thus the Ineffable Name not only embodies the Great Philosophical Idea, that the Deity is the ENS, the TO ON, the Absolute Existence, that of which the Essence is To Exist, the only Substance of Spinoza, the BEING, that never could *not* have existed, as contradistinguished from that which only *becomes*, not Nature or the Soul of Nature, but that which created Nature; but also the idea of the Male and Female Principles, in its highest and most profound sense; to wit, that God originally comprehended in Himself all that is: that matter was not co-existent with Him, or independent of Him; that He did not merely fashion and shape a pre-existing chaos into a Universe; but that His Thought manifested itself outwardly in that Universe, which so *became*, and before *was not*, except as comprehended in Him: that the

Generative Power or Spirit, and Productive Matter, ever among the ancients deemed the Female, originally were in God; and that He Was and Is all that Was, that Is, and that Shall be: *in* Whom all else lives, moves, and has its being.

This was the great Mystery of the Ineffable Name; and this true arrangement of its letters, and of course its true pronunciation and its meaning, soon became lost to all except the select few to whom it was confided; it being concealed from the common people, because the Deity thus metaphysically named was not that personal and capricious, and as it were tangible God in whom they believed, and who alone was within the reach of their rude capacities.

Diodorus says that the name given by Moses to God was IAΩ. Theodorus says that the Samaritans termed God *IABE*, but the Jews IAΩ. Philo Byblius gives the form IEYΩ; and Clemens

of Alexandria IAOY. Macrobius says that it was an admitted axiom among the Heathen, that the triliteral IAΩ was the sacred name of the Supreme God. And the Clarian oracle said: "Learn thou that IAΩ is the great God Supreme, that ruleth over all." The letter I signified Unity. A and Ω are the first and last letters of the Greek Alphabet.

Hence the frequent expression: "I am the First, and I am the Last; and besides Me there is no other God. I am A and Ω, the First and the Last. I am A and Ω, the Beginning and the Ending, which Is, and Was, and Is to come: the Omnipotent." For in this we see shadowed forth the same great truth; that God is all in all--the Cause and the Effect--the beginning, or Impulse, or Generative Power: and the Ending, or Result, or that which is produced: that He is in reality all that is, all that ever was, and all that ever will be; in this sense, that nothing besides Himself has existed eternally, and co-eternally with Him, independent of Him, and self-existent, or self-originated.

And thus the meaning of the expression, ALOHAYIM, a *plural* noun, used, in the account of the Creation with which Genesis commences, with a

singular verb, and of the name or title IHUH-ALHIM, used for the first time in the 4th verse of the 2d chapter of the same book, becomes clear. The ALHIM is the aggregate unity of the manifested Creative Forces or Powers of Deity, His Emanations; and IHUH-ALHIM is the ABSOLUTE Existence, or Essence of these Powers and Forces, of which they are Active Manifestations and Emanations.

This was the profound truth hidden in the ancient allegory and covered from the general view with a double veil. This was the esoteric meaning of the generation and production of the Indian, Chaldæan, and Phœnician cosmogonies; and the Active and Passive Powers, of the Male and Female Principles; of Heaven and its Luminaries generating, and the Earth producing; all hiding from vulgar view, as above its comprehension, the doctrine that matter is not eternal, but that God was the only original Existence, the ABSOLUTE, from Whom everything has proceeded, and to Whom all returns: and that all moral law springs not from the relation of things, but from His Wisdom and Essential Justice, as the Omnipotent Legislator. And this Taut WORD is with entire accuracy said to have been *lost*; because its *meaning* was lost, even among the Hebrews, although we still find the name (its real

meaning unsuspected), in the Hu of the Druids and the *FO*-Hi of the Chinese.

When we conceive of the Absolute Truth, Beauty, or Good, we cannot stop short at the abstraction of either. We are forced to refer each to some living and substantial Being, in which they have their foundations, some being that is the first and last principle of each.

Moral Truth, like every other universal and necessary truth, cannot remain a mere abstraction. Abstractions are unrealities. In ourselves, moral truth is merely conceived of. There must be *somewhere* a Being that not only *conceives* of, but *constitutes* it. It has this characteristic; that it is not only, to the eyes of our intelligence, an universal and necessary truth, but one obligatory on our will. It is A LAW. *We* do not establish that law *ourselves*.

It is imposed on us *despite* ourselves: its principle must be *without* us. It supposes a *legislator*. He cannot be the being to whom the law applies; but must be one that possesses in the highest degree all the characteristics of moral truth. The moral law, universal and necessary, necessarily has as its author a necessary being;--composed of justice and charity, its author most be a being possessing the plenitude of both.

As all *beautiful* and all *true* things refer themselves, *these* to a Unity which is absolute TRUTH, and those to a Unity which is absolute BEAUTY, so all the *moral* principles centre in a single principle, which is THE GOOD. Thus we arrive at the conception of GOOD *in itself*, the ABSOLUTE Good, superior to all *particular* duties, and determinate in those duties. This Absolute *Good* must necessarily be an attribute of the Absolute BEING. There cannot be *several* Absolute Beings; the one in whom are realized Absolute Truth and Absolute Beauty being different from the one in whom is realized Absolute Good. The Absolute necessarily implies absolute Unity. The True, the Beautiful, and the Good are not three distinct essences: but they are one and the same essence, considered in its fundamental attributes: the different phases which, in our eyes, the Absolute and Infinite Perfection assumes. Manifested in the World of the Finite and Relative, these three attributes separate from each other, and are distinguished by our minds, which can comprehend nothing except by division. But in the Being from Whom they emanate, they are indivisibly united; and this Being, at once triple and one, Who

p. 703

sums up in Himself perfect *Beauty*, perfect *Truth*, and the perfect Good, is GOD.

God is necessarily the principle of Moral Truth, and of personal morality. Man is a moral person, that is to say, one endowed with reason and liberty. He is capable of Virtue: and Virtue has with him two principal forms, respect for others and love of others, *justice* and *charity*.

The *creature* can possess no real and essential attribute which the *Creator* does not possess. The *effect* can draw its reality and existence only from its

cause. The *cause* contains in itself, at least, what is essential in the *effect*. The characteristic of the effect is inferiority, short-coming, imperfection. Dependent and derivate, it bears in itself the marks and conditions of dependence; and its imperfection proves the perfection of the cause; or else there would be in the effect something immanent, without a cause.

God is not a logical Being, whose Nature may be explained by deduction, and by means of algebraic equations. When, setting out with a primary attribute, the attributes of God are deduced one from the other, after the manner of the Geometricians and Scholastics, we have nothing but abstractions. We must emerge from this empty dialectic, to arrive at a true and living God. The first notion which we have of God, that of an *Infinite* Being, is not given us *à priori*, independently of all experience. It is our consciousness of ourself, as at once a Being and a limited Being, that immediately raises us to the conception of a Being, the principle of *our* being, and Himself without limits. If the existence that we possess forces us to recur to a cause possessing the same existence in an infinite degree, all the substantial attributes of existence that we possess equally require each an infinite cause. God, then, is no longer the Infinite, Abstract, Indeterminate Being, of which reason and the heart cannot lay hold, but a real Being, determinate like ourselves, a moral person like ourself; and the study of our own souls will conduct us, without resort to hypothesis, to a conception of God, both sublime and having a connection with ourselves.

If man be free, God must be so. It would be strange if, while the creature has that marvellous power of disposing of himself, of choosing and willing freely, the Being that has made him should be subject to a necessary development, the cause of which, though

in Himself, is a sort of abstract, mechanical, or metaphysical power, inferior to the personal, voluntary cause which we are, and of which we have the clearest consciousness. God is free *because* we are: but he is not free *as* we are. He is at once *everything* that we are, and *nothing* that we are. He possesses the same attributes as we, but extended to infinity. He possesses, then, an infinite liberty, united to an infinite intelligence; and as His

intelligence is infallible, exempt from the uncertainty of deliberation, and perceiving at a glance where the Good is, so His liberty accomplishes it spontaneously and without effort.

As we assign to God that liberty which is the basis of our existence, so also we transfer to His character, from our own, justice and charity. In man they are virtues: in God, His attributes. What is in us the laborious conquest of liberty, is in Him His very nature. The idea of the right, and the respect paid to the right, are signs of the dignity of our existence. If respect of rights is the very essence of justice, the Perfect Being must know and respect the rights of the lowest of His creatures; for He assigned them those rights. In God resides a sovereign justice, that renders to every one what is due him, not according to deceitful appearances, but according to the truth of things. And if man, a limited being, has the power to go out of himself, to forget his own person, to love another like himself, and devote himself to his happiness, dignity, and perfection, the Perfect Being must have, in an infinite degree, that disinterested tenderness, that Charity, the Supreme Virtue of the human person. There is in God an infinite tenderness for His creatures, manifested in His giving us existence, which He might have withheld; and every day it appears in innumerable marks of His Divine Providence.

Plato well understood that love of God, and expresses it in these great words: "Let us speak of the cause which led the Supreme Arranger of the Universe to produce and regulate that Universe. He was good; and he who is good has no kind of ill-will. Exempt from that, He willed that created things should be, as far as possible, like Himself." And Christianity in its turn said, "*God has so loved men that He has given them His only Son*."

It is not correct to affirm, as is often done, that Christianity has in some sort *discovered* this noble sentiment. We must not lower human nature, to raise Christianity. Antiquity knew, described, and practised charity; the first feature of which, so touching, and

thank God! so common, is goodness, as its loftiest one is heroism. Charity is

devotion to another; and it is ridiculously senseless to pretend that there ever was an age of the world, when the human soul was deprived of that part of its heritage, the power of devotion. But it is certain that Christianity has diffused and popularized this virtue, and that, before Christ, these words were never spoken: "LOVE ONE ANOTHER; FOR THAT IS THE WHOLE LAW." *Charity* presupposes *Justice*. He who truly loves his brother respects the rights of his brother; but he does more, he forgets his own. Egoism *sells* or *takes*. Love delights in *giving*. In God, love is what it is in us; but in an infinite degree. God is inexhaustible in His charity, as He is inexhaustible in His essence. That Infinite Omnipotence and Infinite Charity, which, by an admirable good-will, draws from the bosom of its immense love the favors which it incessantly bestows on the world and on humanity, teaches us that the more we give, the more we possess.

God being all just and all good, He can will nothing but what is good and just. Being Omnipotent, whatever He wills He can do, and consequently does. The world is the work of God: it is therefore perfectly made.

Yet there is disorder in the world, that seems to impugn the justice and goodness of God.

A principle indissolubly connected with the very idea of good, tells us that every moral agent deserves reward when he does well, and punishment when he does ill. This principle is universal and necessary. It is absolute. If it does not apply in this world, it is false, or the world is badly ordered.

But good actions are not always followed by happiness, nor evil ones by misery. Though often this fact is more apparent than real; though virtue, a war against the passions, full of dignity but full of sorrow and pain, has the latter as its condition, yet the pains that follow vice are greater; and virtue conduces most to health, strength, and long life;--though the peaceful conscience that accompanies virtue creates internal happiness; though public opinion generally decides correctly on men's characters, and rewards virtue with esteem and consideration, and vice with con-tempt and infamy; and though, after all, justice reigns in the world, and the surest road to happiness is still that of virtue, yet there are exceptions. Virtue is not always rewarded,

nor vice punished, in this life.

The data of this problem are these: 1st. The principle of merit and demerit within us is absolute: every good action *ought* to be rewarded, every bad one punished: 2d. God is just as He is all-powerful: 3d. There are in this world particular cases, contradicting the necessary and universal law of merit and demerit. What is the result?

To reject the two principles, that God is just, and the law of merit and demerit absolute, is to raze to the foundations the whole edifice of human faith.

To maintain them, is to admit that the present life is to be terminated or continued elsewhere. The moral person who acts well or ill, and awaits reward or punishment, is connected with a body, lives with it, makes use of it, depends upon it in a measure, but is not *it*. The *body* is composed of parts. It diminishes or increases, it is divisible even to infinity. But this *something* which has a consciousness of itself, and says "I, ME"; that feels itself free and responsible, feels too that it is incapable of division, that it is a being *one* and *simple*; that the ME cannot be halved, that if a limb is cut off and thrown away, no part of the ME goes with it: that it remains identical with itself under the variety of phenomena which successively manifest it. This identity, indivisibility, and absolute unity of the person, are its *spirituality*, the very essence of the person. It is not in the least an hypothesis to affirm that the soul differs essentially from the body. By the soul we mean *the person*, not separated from the consciousness of the attributes which constitute it,--*thought* and *will*. The Existence without consciousness is an abstract being, and not a person. It is *the person*, that is *identical*, *one*, *simple*. Its attributes, developing it, do not divide it. Indivisible, it is indissoluble, and may be immortal. If absolute justice requires this immortality, it does not require what is impossible. The spirituality of the soul is the condition and necessary foundation of immortality: the law of merit and demerit the direct demonstration of it. The first is the metaphysical, the second the moral proof. Add to these the tendency of all the powers of the soul toward the Infinite, and the principle of final causes,

and the proof of the immortality of the soul is complete.

God, therefore, in the Masonic creed, is INFINITE TRUTH, INFINITE BEAUTY, INFINITE GOODNESS. He is the Holy of Holies, as Author of the Moral Law, as the PRINCIPLE of Liberty, of

p. 707

[paragraph continues] Justice, and of Charity, Dispenser of Reward and Punishment. Such a God is not an abstract God; but an intelligent and free *person*, Who has made us in His image, from Whom we receive the law that presides over our destiny, and Whose judgment we await. It is His love that inspires us in *our* acts of charity: it is His justice that governs *our* justice, and that of society and the laws. We continually remind ourselves that He is infinite; because otherwise we should degrade His nature: but He would be for us as if He were not, if His infinite nature had not forms inherent in ourselves, the forms of our own reason and soul.

When we love Truth, Justice, and Nobility of Soul, we should know that it is God we love underneath these special forms, and should unite them all into one great act of total piety. We should feel that we go in and out continually in the midst of the vast forces of the Universe, which are only the Forces of God; that in our studies, when we attain a truth, we confront the thought of God; when we learn the right, we learn the will of God laid down as a rule of conduct for the Universe; and when we feel disinterested love, we should know that we partake the feeling of the Infinite God. Then, when we reverence the mighty cosmic force, it will not be a blind Fate in an Atheistic or Pantheistic world, but the Infinite God, that we shall confront and feel and know. Then we shall be mindful of the mind of God, conscious of God's conscience, sensible of His sentiments, and our own existence will be in the infinite being of God.

The world is a whole, which has its harmony; for a God who is One, could make none but a complete and harmonious work. The harmony of the Universe responds to the unity of God, as the indefinite quantity is the defective sign of the infinitude of God. To say that the Universe is God, is to admit the world only, and deny God. Give it what name you please, it is

atheism at bottom. On the other hand, to suppose that the Universe is void of God, and that He is wholly apart from it, is an insupportable and al-most impossible abstraction. To distinguish is not to separate. I distinguish, but do not separate myself from my qualities and effects. So God is not the Universe, although He is everywhere present in spirit and in truth.

To us, as to Plato, absolute truth is in God. It is God Himself under one of His phases. In God, as their original, are the immutable principles of reality and cognizance. In Him things receive

at once their existence and their intelligibility. It is by participating in the Divine reason that our own reason possesses something of the Absolute. Every judgment of reason envelopes a necessary truth, and every necessary truth supposes the necessary Existence.

Thus, from every direction,--from metaphysics, æsthetics, and morality above all, we rise to the same Principle, the common centre, and ultimate foundation of all truth, all beauty, all good. The True, the Beautiful, the Good, are but diverse revelations of one and the same Being. Thus we reach the threshold of religion, and are in communion with the great philosophies which all proclaim a God; and at the same time with the religions which cover the earth, and all repose on the sacred foundation of natural religion; of that religion which reveals to us the natural light given to all men, without the aid of a particular revelation. So long as philosophy does not arrive at religion, it is below all worships, even the most imperfect; for they at least give man a Father, a Witness, a Consoler, a Judge. By religion, philosophy connects itself with humanity, which, from one end of the world to the other, aspires to God, believes in God, hopes in God. Philosophy contains in itself the common basis of all religious beliefs; it, as it were, borrows from them their principle, and returns it to them surrounded with light, elevated above uncertainty, secure against all attack.

From the necessity of His Nature, the Infinite Being must create and preserve the Finite, and to the Finite must, in its forms, give and communicate of His own kind. We cannot conceive of any finite thing

existing without God, the Infinite basis and ground thereof; nor of God existing without something. God is the necessary logical condition of a world, its necessitating cause; a world, the necessary logical condition of God, His necessitated consequence. It is according to His Infinite Perfection to create, and then to preserve and bless whatever He creates. That is the conclusion of modern metaphysical science. The stream of philosophy runs down from Aristotle to Hegel, and breaks off with this conclusion: and then again recurs the ancient difficulty. If it be of His nature to create,--if we cannot conceive of His existing *alone*, without creating, without *having* created, then what He created was co-existent with Himself. If He could exist an instant without creating, He could as well do so for a

myriad of eternities. And so again comes round to us the old doctrine of a God, the Soul of the Universe, and co-existent with it. For what He created had a *beginning*; and however long since that creation occurred, an eternity had before elapsed. The difference between *a* beginning and *no* beginning is infinite.

But of some things we can be certain. We are conscious of ourselves--of ourselves if not as substances, at least as Powers to be, to do, to suffer. We are conscious of ourselves not as self-originated at all or as self-sustained alone; but only as dependent, first for existence, ever since for support.

Among the primary ideas of consciousness, that are inseparable from it, the atoms of self-consciousness, we find the idea of God. Carefully examined by the scrutinizing intellect, it is the idea of God as infinite, perfectly powerful, wise, just, loving, holy; absolute being with no limitation. This made us, made all, sustains us, sustains all; made our body, not by a single act, but by a series of acts extending over a vast succession of years,--for man's body is the resultant of all created things,--made our spirit, our mind, conscience, affections, soul, will, appointed for each its natural mode of action, set each at its several aim. Thus self-consciousness leads us to consciousness of God, and at last to consciousness of an infinite God. That is the highest evidence of our own existence, and it is the highest evidence of His.

If there is a God at all, He must be omnipresent in space. Beyond the last Stars He must be, as He is here. There can be no mote that peoples the sunbeams, no little cell of life that the microscope discovers in the seed-sporule of a moss, but He is there.

He must also be omnipresent in time. There was no second of time before the Stars began to burn, but God was in that second. In the most distant nebulous spot in Orion's belt, and in every one of the millions that people a square inch of limestone, God is alike present. He is in the smallest imaginable or even unimaginable portion of time, and in every second of its most vast and unimaginable volume; His Here conterminous with the All of Space, His Now coeval with the All of Time.

Through all this Space, in all this Time, His Being extends, spreads undivided, operates unspent; God in all His infinity, perfectly powerful, wise, just, loving, and holy. His being is an infinite activity, a creating, and so a giving of Himself to the

p. 710

[paragraph continues] World. The World's being is a *becoming*, a being created and continued. It is so now, and was so, incalculable and unimaginable millions of ages ago.

All this is philosophy, the unavoidable conclusion of the human mind. It is not the *opinion* of Coleridge and Kant, but their *science*; not what they *guess*, but what they *know*.

In virtue of this in-dwelling of God in matter, we say that the world is a revelation of Him, its existence a show of His. He is in His work. The manifold action of the Universe is only His mode of operation, and all material things are in communion with Him. All grow and move and live in Him, and by means of Him, and only so. Let Him withdraw from the space occupied by anything, and it ceases to be. Let Him withdraw any quality of His nature from anything, and it ceases to be. All must partake of Him, He dwelling in each, and yet transcending all.

The failure of fanciful religion to become philosophy, does not preclude philosophy from coinciding with true religion. Philosophy, or rather its object, the divine order of the Universe, is the intellectual guide which the religious sentiment needs; while exploring the real relations of the finite, it obtains a constantly improving and self-correcting measure of the perfect law of the Gospel of Love and Liberty, and a means of carrying into effect the spiritualism of revealed religion. It establishes law, by ascertaining its terms; it guides the spirit to see its way to the amelioration of life and the increase of happiness. While religion was stationary, science could not walk alone; when both are admitted to be progressive, their interests and aims become identified. Aristotle began to show how religion may be founded on an intellectual basis; but the basis he laid was too narrow. Bacon, by giving to philosophy a definite aim and method, gave it at the same time a safer and self-enlarging basis. Our position is that of intellectual beings surrounded by limitations; and the latter being constant, have to intelligence the practical value of laws, in whose investigation and application consists that seemingly endless career of intellectual and moral progress which the sentiment of religion inspires and ennobles. The title of Saint has commonly been claimed for those whose boast it has been to despise philosophy; yet faith will stumble and sentiment mislead, unless knowledge be present, in amount and quality sufficient to purify the one and to give beneficial direction to the other.

p. 711

Science consists of those matured inferences from experience which all other experience confirms. It is no fixed system superior to revision, but that progressive mediation between ignorance and wisdom in part conceived by Plato, whose immediate object is happiness, and its impulse the highest kind of love. Science realizes and unites all that was truly valuable in both the old schemes of mediation; the heroic, or system of action and effort; and the mystical theory of spiritual, contemplative communion. "Listen to me," says Galen, "as to the voice of the Eleusinian Hierophant, and believe that the study of nature is a mystery no less important than theirs, nor less adapted to display the wisdom and power of the Great Creator. Their lessons and demonstrations were obscure, but ours are clear and unmistakable."

To science we owe it that no man is any longer entitled to consider himself the central point around which the whole Universe of life and motion revolves--the immensely important individual for whose convenience and even luxurious ease and indulgence the whole Universe was made. On one side it has shown us an infinite Universe of stars and suns and worlds at incalculable distances from each other, in whose majestic and awful presence we sink and even our world sinks into insignificance; while, on the other side, the microscope has placed us in communication with new worlds of organized livings beings, gifted with senses, nerves, appetites, and instincts, in every tear and in every drop of putrid water.

Thus science teaches us that we are but an infinitesimal portion of a great whole, that stretches out on every side of us, and above and below us, infinite in its complications, and which infinite wisdom alone .can comprehend. Infinite wisdom has arranged the infinite succession of beings, involving the necessity of birth, decay, and death, and made the loftiest virtues possible by providing those conflicts, reverses, trials, and hardships, without which even their names could never have been invented.

Knowledge is convertible into power, and axioms into rules of utility and duty. Modern science is social and communicative. It is moral as well as intellectual; powerful, yet pacific and disinterested; binding man to man as well as to the Universe; filling up the details of obligation, and cherishing impulses of virtue, and, by affording clear proof of the consistency and identity of all

interests, substituting co-operation for rivalry, liberality for jealousy, and tending far more powerfully than any other means to realize the spirit of religion, by healing those inveterate disorders which, traced to their real origin, will be found rooted in an ignorant assumption as to the penurious severity of Providence, and the consequent greed of selfish men to confine what seemed as if extorted from it to themselves, or to steal from each other rather than quietly to enjoy their own.

We shall probably never reach those higher forms containing the true

differences of things, involving the full discovery and correct expression of their very self or essence. We shall ever fall short of the most general and most simple nature, the ultimate or most comprehensive law. Our widest axioms explain many phenomena, but so too in a degree did the principles or elements of the old philosophers, and the cycles and epicycles of ancient astronomy. We cannot in any case of causation assign the whole of the conditions, nor though we may reproduce them in practice, can we mentally distinguish them all, without knowing the essences of the things including them; and we therefore must not unconsciously ascribe that absolute certainty to axioms, which the ancient religionists did to creeds, nor allow the mind, which ever strives to insulate itself and its acquisitions, to forget the nature of the process by which it substituted scientific for common notions, and so with one as with the other lay the basis of self-deception by a pedantic and superstitious employment of them.

Doubt, the essential preliminary of all improvement and discovery, must accompany all the stages of man's onward progress. His intellectual life is a perpetual beginning, a preparation for a birth. The faculty of doubting and questioning, without which those of comparison and judgment would be useless, is itself a divine prerogative of the reason. Knowledge is always imperfect, or complete only in a prospectively boundless career, in which discovery multiplies doubt, and doubt leads on to new discovery. The boast of science is not so much its manifested results, as its admitted imperfection and capacity of unlimited progress. The true religious philosophy of an imperfect being is not a system of creed, but, as Socrates thought, an infinite search or approximation. Finality is but another name for bewilderment or defeat. Science gratifies the religious feeling without arresting it, and

opens out the unfathomable mystery of the One Supreme into more explicit and manageable Forms, which express not indeed His Essence, which is wholly beyond our reach and higher than our faculties can climb, but His Will, and so feeds an endless enthusiasm by accumulating forever new objects of pursuit. We have long experienced that knowledge is profitable, we are beginning to find out that it is moral, and we shall at last discover it to be religious.

God and truth are inseparable; a knowledge of God is possession of the saving oracles of truth. In proportion as the thought and purpose of the individual are trained to conformity with the rule of right prescribed by Supreme Intelligence, so far is his happiness promoted, and the purpose of his existence fulfilled. In this way a new life arises in him; he is no longer isolated, but is a part of the eternal harmonies around him. His erring will is directed by the influence of a higher will, informing and moulding it in the path of his true happiness.

Man's power of apprehending outward truth is a qualified privilege; the mental like the physical inspiration passing through a diluted medium; and yet, even when truth, imparted, as it were, by intuition, has been specious, or at least imperfect, the intoxication of sudden discovery has ever claimed it as full, infallible, and divine. And while human weakness needed ever to recur to the pure and perfect source, the revelations once popularly accepted and valued assumed an independent substantiality, perpetuating not themselves only, but the whole mass of derivative forms accidentally connected with them, and legalized in their names. The mists of error thickened under the shadows of prescription, until the free light again broke in upon the night of ages, redeeming the genuine treasure from the superstition which obstinately doted on its accessories.

Even to the Barbarian, Nature reveals a mighty power and a wondrous wisdom, and continually points to God. It is no wonder that men worshipped the several things of the world. The world of matter is a revelation of fear to the savage in Northern climes; he trembles at his deity throned in ice and snow. The lightning, the storm, the earthquake startle the rude man, and he sees the divine in the extraordinary.

The grand objects of Nature perpetually constrain men to think of their Author. The Alps are the great altar of Europe; the nocturnal

sky has been to mankind the dome of a temple, starred all over with admonitions to reverence, trust, and love. The Scriptures for the human race are writ in earth and Heaven. No organ or miserere touches the heart like the

sonorous swell of the sea or the ocean-wave's immeasurable laugh. Every year the old world puts on new bridal beauty, and celebrates its Whit-Sunday, when in the sweet Spring each bush and tree dons reverently its new glories. Autumn is a long All-Saints' day; and the harvest is Hallowmass to Mankind. Before the human race marched down from the slopes of the Himalayas to take possession of Asia, Chaldea, and Egypt, men marked each annual crisis, the solstices and the equinoxes, and celebrated religious festivals therein; and even then, and ever since, the material was and has been the element of communion between man and God.

Nature is full of religious lessons to a thoughtful man. He dissolves the matter of the Universe, leaving only its forces; he dissolves away the phenomena of human history, leaving only immortal spirit; he studies the law, the mode of action of these forces and this spirit, which make up the material and the human world, and cannot fail to be filled with reverence, with trust, with boundless love of the Infinite God, who devised these laws of matter and of mind, and thereby bears up this marvellous Universe of things and men. Science has its New Testament; and the beatitudes of Philosophy are profoundly touching. An undevout astronomer is mad. Familiarity with the grass and the trees teaches us deeper lessons of love and trust than we can glean from the writings of Fénélon and Augustine. The great Bible of God is ever open before mankind. The eternal flowers of Heaven seem to shed sweet influence on the perishable blossoms of the earth. The great sermon of Jesus was preached on a mountain, which preached to Him as He did to the people, and His figures of speech were first natural figures of fact.

If to-morrow I am to perish utterly, then I shall only take counsel for to-day, and ask for qualities which last no longer. My fathers will be to me only as the ground out of which my bread-corn is grown; dead, they are but the rotten mould of earth, their memory of small concern to me. Posterity!--I shall care nothing for the future generations of mankind! I am one atom in the trunk of a tree, and care nothing for the roots below, or the branch above. I shall sow such seed only as will bear harvest

to-day. Passion may enact my statutes to-day, and ambition repeal them to-morrow. I will know no other legislators. Morality will vanish, and expediency take its place. Heroism will be gone; and instead of it there will be the savage ferocity of the he-wolf, the brute cunning of the she-fox, the rapacity of the vulture, and the headlong daring of the wild bull; but no longer the cool, calm courage that, for truth's sake, and for love's sake, looks death firmly in the face, and then wheels into line ready to be slain. Affection, friendship, philanthropy, will be but the wild fancies of the monomaniac, fit subjects for smiles or laughter or for pity.

But knowing that we shall live forever, and that the Infinite God loves all of us, we can look on all the evils of the world, and see that it is only the hour before sunrise, and that the light is coming; and so we also, even we, may light a little taper, to illuminate the darkness while it lasts, and help until the day-spring come. Eternal morning follows the night: a rainbow scarfs the shoulders of every cloud that weeps its rain away to be flowers on land and pearls at sea: Life rises out of the grave, the soul cannot be held by fettering flesh. No dawn is hopeless; and disaster is only the threshold of delight.

Beautifully, above the great wide chaos of human errors, shines the calm, clear light of natural human religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving, and perfectly holy too. Beautiful around stretches off every way the Universe, the Great Bible of God. Material nature is its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting glories over our heads; and Human Nature is the New Testament from the Infinite God, every day revealing a new page as Time turns over the leaves. Immortality stands waiting to give a recompense for every virtue not rewarded, for every tear not wiped away, for every sorrow undeserved, for every prayer, for every pure intention and emotion of the heart. And over the whole, over Nature, Material and Human, over this Mortal Life and over the eternal Past and Future, the infinite Loving-kindness of God the Father comes enfolding all and blessing everything that ever was, that is, that ever shall be.

Everything is a thought of the Infinite God. Nature is His prose, and man His Poetry. There is no Chance, no Fate; but God's Great Providence,

enfolding the whole Universe in its

bosom, and feeding it with everlasting life. In times past there has been evil which we cannot understand; now there are evils which we cannot solve, nor make square with God's perfect goodness by any theory our feeble intellect enables us to frame. There are sufferings, follies, and sins for all mankind, for every nation, for every man and every woman. They were all foreseen by the infinite wisdom of God, all provided for by His infinite power and justice, and all are consistent with His infinite love. To believe otherwise would be to believe that He made the world, to amuse His idle hours with the follies and agonies of mankind, as Domitian was wont to do with the wrigglings and contortions of insect agonies. Then indeed we might despairingly unite in that horrible utterance of Heine: "Alas, God's Satire weighs heavily on me! The Great Author of the Universe, the Aristophanes of Heaven, is bent on demonstrating, with crushing force, to me, the little, earthly, German Aristophanes, how my wittiest sarcasms are only pitiful attempts at jesting, in comparison with His, and how miserably I am beneath Him, in humor, in colossal mockery."

No, no! God is not thus amused with and prodigal of human suffering. The world is neither a Here without a Hereafter, a body without a soul, a chaos with no God; nor a body blasted by a soul, a Here with a worse Hereafter, a world with a God that hates more than half the creatures He has made. There is no Savage, Revengeful, and Evil God: but there is an Infinite God, seen everywhere as Perfect Cause, everywhere as Perfect Providence, transcending all, yet in-dwelling everywhere, with perfect power, wisdom, justice, holiness, and love, providing for the future welfare of each and all, foreseeing and forecaring for every bubble that breaks on the great stream of human life and human history.

The end of man and the object of existence in this world, being not only happiness, but happiness in virtue and through virtue, virtue in this world is the condition of happiness in another life, and the condition of virtue in this world is suffering, more or less frequent, briefer or longer continued, more or less intense. Take away suffering, and there is no longer any resignation

or humanity, no more self-sacrifice, no more devotedness, no more heroic virtues, no more sublime morality. We are subjected to suffering, both because we are sensible, and because we ought to be virtuous. If there were no physical evil, there would be no possible virtue, and the world would be badly adapted to the destiny of man.

p. 717

[paragraph continues] The apparent disorders of the physical world, and the evils that result from them, are not disorders and evils that occur despite the power and goodness of God. God not only allows, but wills them. It is His will that there shall be in the physical world causes enough of pain for man, to afford him occasions for resignation and courage.

Whatever is favorable to virtue, whatever gives the moral liberty more energy, whatever can serve the greater moral development of the human race, is good. Suffering is not the worst condition of man on earth. The worst condition is the moral brutalization which the absence of physical evil would engender.

External or internal physical evil connects itself with the object of existence, which is to accomplish the moral law here below, whatever the consequences, with the firm hope that virtue unfortunate will not fail to be rewarded in another life. The moral law has its sanction and its reason in itself. It owes nothing to that law of merit and demerit that accompanies it, but is not its basis. But, though the principle of merit and demerit ought not to be the determining principle of virtuous action, it powerfully concurs with the moral law, because it offers virtue a legitimate ground of consolation and hope.

Morality is the recognition of duty, as duty, and its accomplishment, whatever the consequences.

Religion is the recognition of duty in its necessary harmony with goodness; a harmony that must have its realization in another life, through the justice and omnipotence of God.

Religion is as true as morality; for once morality is admitted, its consequences must be admitted.

The whole moral existence is included in these two words, harmonious with each other: DUTY and HOPE.

Masonry teaches that God is infinitely good. What motive, what reason, and, morally speaking, what possibility can there be to Infinite Power and Infinite Wisdom, to be anything but good? Our very sorrows, proclaiming the loss of objects inexpressibly dear to us, demonstrate His Goodness. The Being that made us intelligent cannot Himself be without intelligence; and He Who has made us so to love and to sorrow for what we love, must number love for the creatures He has made, among His infinite attributes. Amid all our sorrows, we take refuge in the assurance that He loves us; that He does not capriciously, or through indifference,

p. 718

and still less in mere anger, grieve and afflict us; that He chastens us, in order that by His chastisements, which are by His universal law only the consequences of our acts, we may be profited; and that He could not show so much love for His creatures, by leaving them unchastened, untried, undisciplined. We have faith in the Infinite; faith in God's Infinite Love; and it is that faith that must save us.

No dispensations of God's Providence, no suffering or bereavement is a messenger of wrath: none of its circumstances are indications of God's Anger. He is incapable of Anger; higher above any such feelings than the distant stars are above the earth. Bad men do not die because God hates them. They die because it is best for them that they should do so; and, bad as they are, it is better for them to be in the hands of the infinitely good God, than anywhere else.

Darkness and gloom lie upon the paths of men. They stumble at difficulties, are ensnared by temptations, and perplexed by trouble. They are anxious, and troubled, and fearful. Pain and affliction and sorrow often gather around the steps of their earthly pilgrimage. All this is written indelibly upon the

tablets of the human heart. It is not to be erased; but Masonry sees and reads it in a new light. It does not expect these ills and trials and sufferings to be removed from life; but that the great truth will at some time be believed by all men, that they are the means, selected by infinite wisdom, to purify the heart, and to invigorate the soul whose inheritance is immortality, and the world its school.

Masonry propagates no creed except its own most simple and Sublime One; that universal religion, taught by Nature and by Reason. Its Lodges are neither Jewish, Moslem, nor Christian Temples. It reiterates the precepts of morality of all religions. It venerates the character and commends the teachings of the great and good of all ages and of all countries. It extracts the good and not the evil, the truth, and not the error, from all creeds; and acknowledges that there is much which is good and true in all.

Above all the other great teachers of morality and virtue, it reveres the character of the Great Master Who, submissive to the will of His and our Father, died upon the Cross. All must admit, that if the world were filled with beings like Him, the great ills of society would be at once relieved. For all coercion, injury, selfishness, and revenge, and all the wrongs and the greatest sufferings

p. 719

of life, would disappear at once. These human years would be happy; and the eternal ages would roll on in brightness and beauty; and the still, sad music of Humanity, that sounds through the world, now in the accents of grief, and now in pensive melancholy, would change to anthems, sounding to the March of Time, and bursting out from the heart of the world.

If every man were a perfect imitator of that Great, Wise, Good Teacher, clothed with all His faith and all His virtues, how the circle of Life's ills and trials would be narrowed! The sensual passions would assail the heart in vain. Want would no longer successfully tempt men to act wrongly, nor curiosity to do rashly. Ambition, spreading before men its Kingdoms and its Thrones, and offices and honors, would cause none to swerve from their great allegiance. Injury and insult would be shamed by forgiveness.

"Father," men would say, "forgive them; for they know not what they do." None would seek to be enriched at another's loss or expense. Every man would feel that the whole human race were his brothers. All sorrow and pain and anguish would be soothed by a perfect faith and an entire trust in the Infinite Goodness of God. The world around us would be new, and the Heavens above us; for here, and there, and everywhere, through all the ample glories and splendors of the Universe, all men would recognize and feel the presence and the beneficent care of a loving Father.

However the Mason may believe as to creeds, and churches, and miracles, and missions from Heaven, he must admit that the Life and character of Him who taught in Galilee, and fragments of Whose teachings have come down to us, are worthy of all imitation. That Life is an undenied and undeniable Gospel. Its teachings cannot be passed by and discarded. All must admit that it would be happiness to follow and perfection to imitate Him. None ever felt for Him a sincere emotion of contempt, nor in anger accused Him of sophistry, nor saw immorality lurking in His doctrines; however they may judge of those who succeeded Him, and claimed to be His apostles. Divine or human, inspired or only a reforming Essene, it must be agreed that His teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mahomet, or any other of the great moralists and Reformers of the world.

p. 720

If our aims went as completely as His beyond personal care and selfish gratification; if our thoughts and words and actions were as entirely employed upon the great work of benefiting our kind--the true work which we have been placed here to do--as His were; if our nature were as gentle and as tender as His; and if society, country, kindred, friendship, and home were as dear to us as they were to Him, we should be at once relieved of more than half the difficulties and the diseased and painful affections of our lives. Simple obedience to rectitude, instead of self-interest; simple self-culture and self-improvement, instead of constant cultivation of the good opinion of others; single-hearted aims and purposes, instead of improper objects, sought and approached by devious and crooked ways, would free

our meditations of many disturbing and irritating questions.

Not to renounce the nobler and better affections of our natures, nor happiness, nor our just dues of love and honor from men; not to vilify ourselves, nor to renounce our self-respect, nor a just and reasonable sense of our merits and deserts, nor our own righteousness of virtue, does Masonry require, nor would our imitation of Him require; but to renounce our vices, our faults, our passions, our self-flattering delusions; to forego all outward advantages, which are to be gained only through a sacrifice of our inward integrity, or by anxious and petty contrivances and appliances; to choose and keep the better part; to secure that, and let the worst take care of itself; to keep a good conscience, and let opinion come and go as it will; to retain a lofty self-respect, and let low self-indulgence go; to keep inward happiness, and let outward advantages hold a subordinate place; to renounce our selfishness, and that eternal anxiety as to what we are to have, and what men think of us; and be content with the plenitude of God's great mercies, and so to be happy. For it is the inordinate devotion to self, and consideration of self, that is ever a stumbling-block in the way; that spreads questions, snares, and difficulties around us, darkens the way of Providence, and makes the world a far less happy one to us than it might be.

As He taught, so Masonry teaches, affection to our kindred, tenderness to our friends, gentleness and forbearance toward our inferiors, pity for the suffering, forgiveness of our enemies; and to wear an affectionate nature and gentle disposition as the garment of our life, investing pain, and toil, and agony, and even death,

with a serene and holy beauty. It does not teach us to wrap ourselves in the garments of reserve and pride, to care nothing for the world because it cares nothing for us, to withdraw our thoughts from society because it does us not justice, and see how patiently we can live within the confines of our own bosoms, or in quiet communion, through books, with the mighty dead. No man ever found peace or light in that way. Every relation, of hate, scorn, or neglect, to mankind, is full of vexation and torment. There is nothing to do with men but to love them, to admire their virtues, pity and bear with their

faults, and forgive their injuries. To hate your adversary will not help you; to kill him will help you still less: nothing within the compass of the Universe will help you, but to pity, forgive, and love him.

If we possessed His gentle and affectionate disposition, His love and compassion for all that err and all that offend, how many difficulties, both within and without us, would they relieve! How many depressed minds should we console! How many troubles in society should we compose! How many enmities soften! How many a knot of mystery and misunderstanding would be untied by a single word, spoken in simple and confiding truth! How many a rough path would be made smooth, and how many a crooked path be made straight! Very many places, now solitary, would be made glad; very many dark places be filled with light.

Morality has its axioms, like the other sciences; and these axioms are, in all languages, justly termed moral truths. Moral truths, considered in themselves, are equally as certain as mathematical truths. Given the idea of a deposit, the idea of keeping it faithfully is attached to it as necessarily, as to the idea of q, triangle is attached the idea that its three angles are equal to two right angles. You may violate a deposit; but in doing so, do not imagine that you change the nature of things, or make what is in itself a deposit become your own property. The two ideas exclude each other. You have but a false semblance of property: and all the efforts of the passions, all the sophisms of interest, will not overturn essential differences. Therefore it is that a moral truth is so imperious; because, like all truth, it is what it is, and shapes itself to please no caprice. Always the same, and always present, little as we may like it, it inexorably condemns, with a voice always heard, but not always regarded, the insensate and guilty

p. 722

will which thinks to prevent its existing, by denying, or rather by pretending to deny, its existence.

The moral truths are distinguished from other truths by this singular characteristic: so soon as we perceive them, they appear to us as the rule of our conduct. If it is true that a deposit is made in order to be returned to its

legitimate possessor, it *must* be returned. To the necessity of *believing* the truth, the necessity of *practising* it is added.

The necessity of practising the moral truths is obligation. The moral truths, necessary to the eye of reason, are obligatory on the will. The moral obligation, like the moral truth which is its basis, is absolute. As necessary truths are not *more* or *less* necessary, so obligation is not more or less *obligatory*. There are degrees of importance among different obligations; but there are no degrees in *the obligation itself*. One is not *nearly* obliged, *almost* obliged; but *wholly* so, or *not at all*. If there be any place of refuge against the obligation, it ceases to exist.

If the obligation is *absolute*, it is *immutable* and *universal*. For if what is obligation *to-day* may not be so *to-morrow*, if what is obligatory for *me* may not be so for *you*, the obligation differing from itself, it would be relative and contingent. This fact of absolute, immutable, universal obligation is certain and manifest. *The good* is the foundation of obligation. If it be not, obligation has *no* foundation; and that is impossible. If one act ought to be done, and another ought not, it must be because evidently there is an essential difference between the two acts. If one be not good and the other bad, the obligation imposed on us is arbitrary.

To make the Good a *consequence*, of anything whatever, is to annihilate it. It is the first, or it is nothing. When we ask an honest man why, despite his urgent necessities, he has respected the sanctity of a deposit, he answers, because it was *his duty*. Asked why it was his duty, he answers, because it was *right*, was *just*, was *good*. Beyond that there is no answer to be made, but there is also no question to be asked. No one permits a duty to be imposed on him without giving himself a reason for it: but when it is admitted that the duty is commanded by justice, the mind is satisfied; for it has arrived at a principle beyond which there is nothing to seek, justice being its own principle. The primary truths include their own reason: and justice, the essential distinction between good and evil, is the first truth of morality.

Justice is not a *consequence*; because we cannot ascend to any principle above it. Moral truth *forces itself* on man, and does not *emanate from him*. It no more becomes subjective, by appearing to us obligatory, than truth does by appearing to us necessary. It is in the very nature of the true and the good that we must seek for the reason of necessity and obligation. Obligation is founded on the necessary distinction between the good and the evil; and it is itself the foundation of liberty. If man has his duties to perform, he must have the faculty of accomplishing them, of resisting desire, passion, and interest, in order to obey the law. He must be free; therefore he is so, or human nature is in contradiction with itself. The certainty of the *obligation* involves the corresponding certainty of *free will*.

It is the *will* that is free: though sometimes that will may be ineffectual. The power *to do* must not be confounded with the power *to will*. The former may be *limited*: the latter is *sovereign*. The *external effects* may be prevented: *the resolution* itself cannot. Of this sovereign power of the will we are conscious. We feel in ourselves, before it becomes determinate, the force which can determine itself in one way or another. At the same time when I will this or that, I am equally conscious that I *can* will the contrary. I am conscious that I am the master of my resolution: that I may check it, continue it, retake it. When *the act* has ceased, the consciousness of *the power* which produced if has *not*. That consciousness and the power remain, superior to all the manifestations of the power. Wherefore free-will is the essential and ever-subsisting attribute of the will itself.

At the same time that we judge that a free agent has done a good or a bad act, we form another judgment, as necessary as the first; that if he has done well, he deserves compensation; if ill, punishment. That judgment may be expressed in a manner more or less vivid, according as it is mingled with sentiments more or less ardent. Sometimes it will be a merely kind feeling toward a virtuous agent, and moderately hostile to a guilty one; sometimes enthusiasm or indignation. The judgment of merit and demerit is intimately connected with the judgment of good and evil. Merit is the natural right which we have to be rewarded; demerit the natural right which others have to punish us. But whether the reward is received, or the punishment undergone, or not, the merit or demerit equally subsists. Punishment and

reward are

the satisfaction of merit and demerit, but do not constitute them. Take away the former, and the latter continue. Take away the latter, and there are no longer real rewards or punishments. When a base man encompasses our merited honors, he has obtained but the mere appearance of a reward; a mere material advantage. The reward is essentially moral; and its value is independent of its form. One of those simple crowns of oak with which the early Romans rewarded heroism, was of more real value than all the wealth of the world, when it was the sign of the gratitude and admiration of a people. Reward accorded to merit is a debt; without merit it is an alms or a theft.

The Good is good in itself, and to be accomplished, whatever the consequences. The results of the Good cannot but be fortunate. Happiness, separated from the Good, is but a fact to which no moral idea is attached. As an effect of the Good, it enters into the moral order, completes and crowns it.

Virtue without happiness, and crime without misery, is a contradiction and disorder. If virtue suppose sacrifice (that is, suffering), eternal justice requires that sacrifice generously accepted and courageously borne, shall have for its reward the same happiness that was sacrificed: and it also requires that crime shall be punished with unhappiness, for the guilty happiness which it attempted to procure.

This law that attaches pleasure and sorrow to the good and the evil, is, in general, accomplished even here below. For order rules in the world; because the world lasts. Is that order sometimes disturbed? Are happiness and sorrow not always distributed in legitimate proportion to crime and virtue? The absolute judgment of the Good, the absolute judgment of obligation, the absolute judgment of merit and demerit, continue to subsist, inviolable and imprescriptible; and we cannot help but believe that He Who has implanted in us the sentiment and idea of order, cannot therein Himself be wanting; and that He will, sooner or later, re-establish the holy harmony

of virtue and happiness, by means belonging to Himself.

The Judgment of the Good, the decision that such a thing is goad, and that such another is not,--this is the primitive fact, and reposes on itself. By its intimate resemblances to the judgment of the true and the beautiful, it shows us the secret affinities of morality, metaphysics, and esthetics. The good, so especially

united to the true, is distinguished from it, only because it is truth put in practice. The good is obligatory. These are two indivisible but not identical ideas. The idea of obligation reposes on the idea of the Good. In this intimate alliance, the former borrows from the latter its universal and absolute character.

The obligatory good is the moral law. That is the foundation of all morality. By it we separate ourselves from the morality of interest and the morality of sentiment. We admit the existence of those facts, and their influence; but we do not assign them the same rank.

To the moral law, in the reason of man, corresponds liberty in action. Liberty is deduced from obligation, and is a fact irresistibly evident. Man, as free, and subject to obligation, is a moral person; and that involves the idea of rights. To these ideas is added that of merit and demerit; which supposes the distinction between good and evil, obligation and liberty; and creates the idea of reward and punishment.

The sentiments play no unimportant part in morality. All the moral judgments are accompanied by sentiments that respond to them. From the secret sources of enthusiasm the human will draws the mysterious virtue that makes heroes. Truth enlightens and illumines. Sentiment warms and inclines to action. Interest also bears its part; and the hope of happiness is the work of God, and one of the motive powers of human action.

Such is the admirable economy of the moral constitution of man. His

Supreme Object, the Good: his law, Virtue, which often imposes upon him suffering, thus making him to excel all other created beings known to us. But this law is harsh, and in contradiction with the instinctive desire for happiness. Wherefore the Beneficent Author of his being has placed in his soul, by the side of the severe law of duty, the sweet, delightful force of sentiment. Generally he attaches happiness to virtue; and for the exceptions, for such there are, he has placed Hope at the end of the journey to be travelled.

Thus there is a side on which morality touches religion. It is a sublime necessity of Humanity to see in God the Legislator supremely wise, the Witness always present, the infallible judge of virtue. The human mind, ever climbing up to God, would deem the foundations of morality too unstable, if it did not place in God the first principle of the moral law. Wishing to give to the

moral law a religious character, we run the risk of taking from it its moral character. We may refer it so entirely to God as to make His will an arbitrary degree. But the will of God, whence we deduce morality, in order to give it authority, itself has no moral authority, except as it is just. The Good comes from the will of God alone; but from His will, in so far as it is the expression of His wisdom and justice. The Eternal Justice of God is the sole foundation of Justice, such as Humanity perceives and practises it. The Good, duty, merit and demerit, are referred to God, as everything is referred to him; but they have none the less a proper evidence and authority. Religion is the crown of Morality, not its base. The base of Morality is in itself.

The Moral Code of Masonry is still more extensive than that developed by philosophy. To the requisitions of the law of Nature and the law of God, it adds the imperative obligation of a con-tract. Upon entering the Order, the Initiate binds to himself every Mason in the world. Once enrolled among the children of Light, every Mason on earth becomes his brother, and owes him the duties, the kindnesses, and the sympathies of a brother. On every one he may call for assistance in need, protection against danger, sympathy in

sorrow, attention in sickness, and decent burial after death. There is not a Mason in the world who is not bound to go to his relief, when he is in danger, if there be a greater probability of saving his life than of losing his own. No Mason can wrong him to the value of anything, knowingly, himself, nor suffer it to be done by others, if it be in his power to prevent it. No Mason can speak evil of him, to his face or behind his back. Every Mason must keep his lawful secrets, and aid him in his business, defend his character when unjustly assailed, and protect, counsel, and assist his widow and his orphans. What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ever ready to discharge this sacred debt. If he fails to do it he is dishonest and forsworn; and it is an unparalleled meanness in him to obtain good offices by false pretences, to receive kindness and service, rendered him under the confident expectation that he will in his turn render the same, and then to disappoint, without ample reason, that just expectation.

Masonry holds him also, by his solemn promise, to a purer life, a nobler generosity, a more perfect charity of opinion and action; to be tolerant, catholic in his love for his race, ardent in his zeal

for the interest of mankind, the advancement and progress of humanity.

Such are, we think, the Philosophy and the Morality, such the TRUE WORD of a Master Mason.

The world, the ancients believed, was governed by Seven Secondary Causes; and these were the universal forces, known to the Hebrews by the plural name ELOHIM. These forces, analogous and contrary one to the other, produce equilibrium by their contrasts, and regulate the movements of the spheres. The Hebrews called them the Seven great Archangels, and gave them names, each of which, being a combination of another word with AL, the first Phœnician Nature-God, considered as the Principle of Light, represented them as His manifestations. Other peoples assigned to these Spirits the government of the Seven Planets then known, and gave them the names of their great divinities.

So, in the Kabala, the last Seven Sephiroth constituted ATIK YOMIN, the Ancient of Days; and these, as well as the Seven planets, correspond with the Seven colors separated by the prism, and the Seven notes of the musical octave.

Seven is the sacred number in all theogonies and all symbols, because it is composed of 3 and 4. It represents the magical. power in its full force. It is the Spirit assisted by all the Elementary Powers, the Soul served by Nature, the Holy Empire spoken of in the clavicules of Solomon, symbolized by a warrior, crowned, bearing a triangle on his cuirass, and standing on a cube, to which are harnessed two Sphinxes, one white and the other black, pulling contrary ways, and turning the head to look backward.

The vices are Seven, like the virtues; and the latter were anciently symbolized by the Seven Celestial bodies then known as planets. FAITH, as the converse of arrogant Confidence, was represented by the *Sun*; HOPE, enemy of Avarice, by the *Moon*; CHARITY, opposed to Luxury, by *Venus*; FORCE, stronger than Rage, by *Mars*; PRUDENCE, the opposite of Indolence, by *Mercury*; TEMPERANCE, the antipodes of Gluttony, by *Saturn*; and JUSTICE, the opposite of Envy, by *Jupiter*.

The Kabalistic book of the Apocalypse is represented as closed with Seven Seals. In it we find the Seven genii of the Ancient Mythologies; and the doctrine concealed under its emblems is the pure Kabala, already lost by the Pharisees at the advent of the Saviour. The pictures that follow in this wondrous epic are so

many pantacles, of which the numbers 3, 4, 7, and 12 are the keys.

The Cherub, or symbolic bull, which Moses places at the gate of the Edenic world, holding a blazing sword, is a Sphinx, with the body of a bull and a human head; the old Assyrian Sphinx whereof the combat and victory of Mithras were the hieroglyphic analysis. This armed Sphinx represents the law of the Mystery, which keeps watch at the door of initiation, to repulse the Profane. It also represents the grand Magical Mystery, all the elements

whereof the number 7 expresses, still without giving its last word. This "unspeakable word" of the Sages of the school of Alexandria, this word, which the Hebrew Kabalists wrote; יהוה [IHUH], and translated by ארארית, [ARARITA,] so expressing the threefoldness of the Secondary Principle, the dualism of the middle ones, and the Unity as well of the first Principle as of the end; and also the junction of the number 3 with the number 4 in a word composed of four letters, but formed of seven by one triplicate and two repeated,--this word is pronounced *Ararita*.

The vowels in the Greek language are also Seven in number, and were used to designate the Seven planets.

Tsadok or Sydyc was the Supreme God in Phœnicia. His Seven Sons were probably the Seven Cabiri; and he was the Heptaktis, the God of Seven Rays.

Kronos, the Greek Saturn, Philo makes Sanchoniathon say, had six sons, and by Astarte Seven daughters, the Titanides. The Persians adored Ahura Masda or Ormuzd and the Six Amshaspands, the first three of whom were Lords of the Empires of Light, Fire, and Splendor; the Babylonians, Bal and the Gods; the Chinese, Shangti, and the Six Chief Spirits; and the Greeks, Kronos, and the Six great Male Gods, his progeny, Zeus, Poseidon, Apollo, Arēs, Hēphaistos, and Hermes; while the female deities were also Seven: Rhea, wife of Kronos, Hērē, Athēnē, Artemis, Aphroditē, Hestia, and Dēmētēi. In the Orphic Theogony, Gaia produced the fourteen Titans, Seven male and Seven female, Kronos being the most potent of the males; and as the number *Seven* appears in these, nine by threes, or the triple triangle, is found in the three Mœraê or Fates, the three Centimanēs, and the three Cyclopēs, offspring of Ouranos and Gaia, or Heaven and Earth.

The metals, like the colors, were deemed to be Seven in number, and a metal and color were assigned to each planet. Of

the metals, gold was assigned to the Sun and silver to the Moon.

The palace of Deioces in Ecbatana had Seven circular walls of different colors, the two innermost having their battlements covered respectively with silvering and gilding.

And the Seven Spheres of Borsippa were represented by the Seven Stories, each of a different color, of the tower or truncated pyramid of Bel at Babylon.

Pharaoh saw in his dream, which Joseph interpreted, *Seven* ears of wheat on one stalk, full and good, and after them *Seven* ears, withered, thin, and blasted with the East wind; and the Seven thin ears devoured the Seven good ears; and Joseph interpreted these to mean Seven years of plenty succeeded by Seven years of famine.

Connected with this Ebn Hesham relates that a flood of rain laid bare to view a sepulchre in Yemen, in which lay a woman having on her neck *Seven* collars of *pearls*, and on her hands and feet bracelets and ankle-rings and armlets, Seven on each, with an inscription on a tablet showing that, after attempting in vain to purchase grain of Joseph, she, Tajah, daughter of Dzu Shefar, and her people, died of famine.

Hear again the words of an adept, who had profoundly studied the mysteries of science, and wrote, as the Ancient Oracles spoke, in enigmas; but who knew that the theory of mechanical forces and of the materiality of the most potent agents of Divinity, explains nothing, and ought to satisfy no one!

Through the veil of all the hieratic and mystic allegories of the ancient dogmas, under the seal of all the sacred writings, in the ruins of Nineveh or Thebes, on the worn stones of the ancient temples, and on the blackened face of the sphinx of Assyria or Egypt, in the monstrous or marvellous pictures which the sacred pages of the Vedas translate for the believers of India, in the strange emblems of our old books of alchemy, in the ceremonies of reception practised by all the mysterious Societies, we find the traces of a doctrine, everywhere the same, and everywhere carefully concealed. The occult philosophy seems to have been the nurse or the godmother of all religions, the secret lever of all the intellectual forces, the

key of all divine obscurities, and the absolute Queen of Society, in the ages when it was exclusively reserved for the education of the Priests and Kings.

It had reigned in Persia with the Magi, who perished one day, as the masters of the world had perished, for having abused their power. It had endowed India with the most marvellous traditions, and an incredible luxury of poetry, grace, and terror in its emblems: it had civilized Greece by the sounds of the lyre of Orpheus: it hid the principles of all the sciences, and of the whole progression of the human spirit, in the audacious calculations of Pythagoras: fable teemed with its miracles; and history, when it undertook to judge of this unknown power, confounded itself with fable: it shook or enfeebled empires by its oracles; made tyrants turn pale on their thrones, and ruled over all minds by means of curiosity or fear. To this science, said the crowd, nothing is impossible; it commands the elements, knows the language of the planets, and controls the movements of the stars; the moon, at its voice, falls, reeking with blood, from Heaven; the dead rise upright on their graves, and shape into fatal words the wind that breathes through their skulls. Controller of Love or Hate, this science can at pleasure confer on human hearts Paradise or Hell: it disposes at will of all forms, and distributes beauty or deformity as it pleases: it changes in turn, with the rod of Circe, men into brutes and animals into men: it even disposes of Life or of Death, and can bestow on its adepts riches by the transmutation of metals, and immortality by its quintessence and elixir, compounded of gold and light.

This is what magic had been, from Zoroaster to Manes, from Orpheus to Apollonius Thyaneus; when positive Christianity, triumphing over the splendid dreams and gigantic aspirations of the school of Alexandria, publicly crushed this philosophy with its anathemas, and compelled it to become more occult and more mysterious than ever.

At the bottom of magic, nevertheless, was science, as at the bottom of Christianity there was love; and in the Evangelic Symbols we see the incarnate WORD adored in its infancy by three magi whom a star guides (the ternary and the sign of the microcosm), and receiving from them gold

frankincense, and myrrh; another mysterious ternary, under the emblem whereof are allegorically contained the highest secrets of the Kabala.

Christianity should not have hated magic; but human ignorance always fears the unknown. Science was obliged to conceal itself, to avoid the impassioned aggressions of a blind love. It

enveloped itself in new hieroglyphs, concealed its efforts, disguised its hopes. Then was created the jargon of alchemy, a continual deception for the vulgar herd, greedy of gold, and a living language for the true disciples of Hermes alone.

Resorting to Masonry, the alchemists there invented Degrees, and partly unveiled their doctrine to their Initiates; not by the language of their receptions, but by oral instruction afterward; for their rituals, to one who has not the key, are but incomprehensible and absurd jargon.

Among the sacred books of the Christians are two works which the infallible church does not pretend to understand, and never attempts to explain,--the prophecy of Ezekiel and the Apocalypse; two cabalistic clavicules, reserved, no doubt, in Heaven, for the exposition of the Magian kings; closed with Seven seals for all faithful believers; and perfectly clear to the unbeliever initiated in the occult sciences.

For Christians, and in their opinion, the scientific and magical clavicules of Solomon are lost. Nevertheless, it is certain that, in the domain of intelligence governed by the WORD, nothing that is written is lost. Only those things which men cease to understand no longer exist for them, at least as WORD; then they enter into the domain of enigmas and mystery.

The mysterious founder of the Christian Church was saluted in His cradle by the three Magi, that is to say by the hieratic ambassadors from the three parts of the known world, and from the three analogical worlds of the occult philosophy.

In the school of Alexandria, Magic and Christianity almost take each other by the hand under the auspices of Ammonius Saccos and Plato. The dogma of Hermes is found almost entire in the writings attributed to Dionysius the Areopagite. Synesius traces the plan of a treatise on dreams, which was subsequently to be commented on by Cardan, and composes hymns which might serve for the liturgy of the Church of Swedenborg, if a church of illuminati could have a liturgy.

To this epoch of ardent abstractions and impassioned logomachies belongs the philosophical reign of Julian, an illuminatus and Initiate of the first order, who believed in the unity of God and the universal Dogma of the Trinity, and regretted the loss of nothing of the old world but its magnificent symbols and too graceful images. He was no Pagan, but a Gnostic, infected with

the allegories of Grecian polytheism, and whose misfortune it was to find the name of Jesus Christ less sonorous than that of Orpheus.

We may be sure that so soon as Religion and Philosophy become distinct departments, the mental activity of the age is in advance of its Faith; and that, though habit may sustain the latter for a time, its vitality is gone.

The dunces who led primitive Christianity astray, by substituting faith for science, reverie for experience, the fantastic for the reality; and the inquisitors who for so many ages waged against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind; so that we now grope in the dark to find again the key of the phenomena of nature. But all natural phenomena depend on a single and immutable law, represented by the philosophal stone and its symbolic form, which is that of a cube. This law, expressed in the Kabala by the number 4, furnished the Hebrews with all the mysteries of their divine Tetragram.

Everything is contained in that word of four letters. It is the *Azot* of the Alchemists, the *Thot* of the Bohemians, the *Taro* of the Kabalists. It supplies

to the Adept the last word of the human Sciences, and the Key of the Divine Power: but he alone understands how to avail himself of it who comprehends the necessity of never revealing it. If Œdipus, in place of *slaying* the Sphynx, had *conquered* it, and driven it into Thebes harnessed to his chariot, he would have been King, without incest, calamities, or exile. If Psyche, by submission and caresses, had persuaded Love to reveal himself, she would never have lost him. Love is one of the mythological images of the grand secret and the grand agent, because it expresses at once an action and a passion, a void and a plenitude, an arrow and a wound. The Initiates ought to understand this, and, lest the profane should overhear, Masonry never says too much.

When Science had been overcome in Alexandria by the fanaticism of the murderers of Hypatia, it became Christian, or, rather, it concealed itself under Christian disguises, with Ammonius, Synosius, and the author of the books of Dionysius the Areopagite. Then it was necessary to win the pardon of miracles by the appearances of superstition, and of science by a language unintelligible. Hieroglyphic writing was revived, and pantacles and

characters were invented, that summed up a whole doctrine in a sign, a whole series of tendencies and revelations in a word. What was the object of the aspirants to knowledge? They sought for the secret of the great work, or the Philosophal Stone, or the perpetual motion, or the squaring of the circle, or the universal medicine; formulas which often saved them from persecution and general ill-will, by exposing them to the charge of folly; and each of which expressed one of the forces of the grand magical secret. This lasted until the time of the Roman de la Rose, which also expresses the mysterious and magical meaning of the poem of Dante, borrowed from the High Kabalah, that immense and concealed source of the universal philosophy.

It is not strange that man knows but little of the powers of the human will, and imperfectly appreciates them; since he knows nothing as to the nature of the will and its mode of operation. That his own will can move his arm, or compel another to obey him; that his thoughts, symbolically expressed by

the signs of writing, can influence and lead other men, are mysteries as incomprehensible to him, as that the will of Deity could effect the creation of a Universe.

The powers of the will are as yet chiefly indefinite and unknown. Whether a multitude of well-established phenomena are to be ascribed to the power of the will alone, or to magnetism or some other natural agent, is a point as yet unsettled; but it is agreed by all that a concentrated effort of the will is in every case necessary to success.

That the phenomena are real is not to be doubted, unless credit is no longer to be given to human testimony; and if they are real, there is no reason for doubting the exercise heretofore, by many adepts, of the powers that were then termed magical. Nothing is better vouched for than the extraordinary performances of the Brahmins. No religion is supported by stronger testimony; nor has any one ever even attempted to explain what may well be termed their miracles.

How far, in this life, the mind and soul can act without and in-dependently of the body, no one as yet knows. That the will can act at all without bodily contact, and the phenomena of dreams, are mysteries that confound the wisest and most learned, whose explanations are but a Babel of words.

Man as yet knows little of the forces of nature. Surrounded,

controlled, and governed by them, while he vainly thinks himself independent, not only of his race, but the universal nature and her infinite manifold forces, he is the slave of these forces, unless he becomes their master. He can neither ignore their existence nor be simply their neighbor.

There is in nature one most potent force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world.

This force was known to the ancients. It is a universal agent, whose Supreme law is equilibrium; and whereby, if science can but learn how to control it, it will be possible to change the order of the Seasons, to produce in night the phenomena of day, to send a thought in an instant round the world, to heal or slay at a distance, to give our words universal success, and make them reverberate everywhere.

This agent, partially revealed by the blind guesses of the disciples of Mesmer, is precisely what the Adepts of the middle ages called the elementary matter of the great work. The Gnostics held that it composed the igneous body of the Holy Spirit; and it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphroditic goat of Mendes.

There is a Life-Principle of the world, a universal agent, wherein are two natures and a double current, of love and wrath. This ambient fluid penetrates everything. It is a ray detached from the glory of the Sun, and fixed by the weight of the atmosphere and the central attraction. It is the body of the Holy Spirit, the universal Agent, the Serpent devouring his own tail. With this electro-magnetic ether, this vital and luminous caloric, the ancients and the alchemists were familiar. Of this agent, that phase of modern ignorance termed physical science talks incoherently, knowing naught of it save its effects; and theology might apply to it all its pretended definitions of spirit. Quiescent, it is appreciable by no human sense; disturbed or in movement, none can explain its mode of action; and to term it a "fluid," and speak of its "currents," is but to veil a profound ignorance under a cloud of words.

Force attracts force, life attracts life, health attracts health. It is a law of nature.

p. 735

If two children live together, and still more if they sleep together, and one is feeble and the other strong, the strong will absorb the feeble, and the latter will perish.

In schools, some pupils absorb the intellect of the others, and in every circle of men some one individual is soon found, who possesses himself of the wills of the others.

Enthralments by currents is very common; and one is carried away by the crowd, in morals as in physics. The human will has an almost absolute power in determining one's acts; and every external demonstration of a will has an influence on external things.

Tissot ascribed most maladies to disorders of the will, or the perverse influences of the wills of others. We become subject to the wills of others by the analogies of our inclinations, and still more by those of our defects. To caress the weaknesses of an individual, is to possess ourself of him, and make of him an instrument in the order of the same errors or depravations. But when two natures, analogical in defects, are subordinated one to the other, there is effected a kind of substitution of the stronger instead of the weaker, and a genuine imprisonment of one mind by the other. Often the weaker struggles, and would fain revolt; and then falls lower than ever in servitude.

We each have some dominant defect, by which the enemy can grasp us. In some it is vanity, in others indolence, in most egotism. Let a cunning and evil spirit possess himself of this, and you are lost. Then you become, not foolish, nor an idiot, but positively a lunatic, the slave of an impulse from without. You have an instinctive horror for everything that could restore you to reason, and will not even listen to representations that contravene your insanity.

Miracles are the natural effects of exceptional causes.

The immediate action of the human will on bodies, or at least this action exercised without visible means, constitutes a miracle in the physical order.

The influence exercised on wills or intellects, suddenly or within a given time, and capable of taking captive the thoughts, changing the firmest resolutions, paralyzing the most violent passions, constitutes a miracle in the

moral order.

The common error in relation to miracles is, to regard them as effects without causes; as contradictions of nature; as sudden fictions of the Divine imagination; and men do not reflect that a

single miracle of this sort would break the universal harmony and re-plunge the Universe into Chaos.

There are miracles impossible to God Himself: absurd miracles are so. If God could be absurd for a single instant, neither He nor the Universe would exist an instant afterward. To expect of the Divine Free-Will an effect whose cause is unacknowledged or does not exist, is what is termed tempting God. It is to precipitate one's self into the void.

God acts by His works: in Heaven, by angels; on earth, by men.

In the heaven of human conceptions, it is humanity that creates God; and men think that God has made them in His image, because they make Him in theirs.

The domain of man is all corporeal nature, visible on earth; and if he does not rule the planets or the stars, he can at least calculate their movement, measure their distances, and identify his will with their influence: he can modify the atmosphere, act to a certain point on the seasons, cure and afflict with sickness other men, preserve life and cause death.

The absolute in reason and will is the greatest power which it is given to men to attain; and it is by means of this power that what the multitude admires under the name of miracles, are effected.

POWER is the wise use of the will, which makes Fatality itself serve to accomplish the purposes of Sages.

Omnipotence is the most absolute Liberty; and absolute Liberty cannot exist without a perfect equilibrium; and the columns JACHIN and BOAZ are also the unlimited POWER and SPLENDOR OF PERFECTION of the Deity, the seventh and eighth SEPHIROTH of the Kabalah, from whose equilibrium result the eternal permanence and Stability of His plans and works, and of that perfect Success and undivided, unlimited Dominion, which are the ninth and tenth SEPHIROTH, and of which the Temple of Solomon, in its stately symmetry, erected without the sound of any tool of metal being heard, is to us a symbol. "For Thine," says the Most Perfect of Prayers, "is the DOMINION, the POWER, and the GLORY, during all the ages! Amen!"

The ABSOLUTE is the very *necessity* of BEING, the immutable law of Reason and of Truth. It is THAT WHICH IS. BUT THAT WHICH IS is in some sort before HE WHO IS. God Himself is not without *a reason of existence*. He does not exist accidentally. He could not *not* have been. His Existence, then, is *necessitated*,

is *necessary*. He *can* exist only in virtue of a Supreme and inevitable REASON. That REASON, then, is THE ABSOLUTE; for it is in IT we must believe, if we would that our faith should have a reasonable and solid basis. It has been said in our times, that God is a Hypothesis; but Absolute Reason is not one: it is essential to Existence.

Saint Thomas said, "*A thing is not just because God wills it*, BUT GOD WILLS IT BECAUSE IT IS JUST." If he had deduced all the consequences of this fine thought, he would have discovered the true Philosopher's Stone; the magical elixir, to convert all the trials of the world into golden mercies. Precisely as it is a necessity for God to BE, so it is a necessity for Him to be just, loving, and merciful. He cannot be unjust, cruel, merciless. He cannot repeal the law of right and wrong, of merit and demerit; for the moral laws are as absolute as the physical laws. There are impossible things. As it is impossible to make two and two be five and not four; as it is impossible to make a thing be and not be at the same time; so it is impossible for the Deity to make crime a merit, and love and gratitude crimes. So, too, it was

impossible to make Man perfect, with his bodily senses and appetites, as it was to make his nerves susceptible of pleasure and not also of pain.

Therefore, according to the idea of Saint Thomas, the moral laws are the *enactments* of the Divine WILL, only because they are the *decisions* of the Absolute WISDOM and REASON, and the *Revelations* of the Divine NATURE. In this alone consists the *right* of Deity to enact them; and thus only do we attain the certainty in Faith that the Universe is one Harmony.

To believe in the Reason of God, and in the God of Reason, is to make Atheism impossible. It is the Idolaters who have made the Atheists.

Analogy gives the Sage all the forces of Nature. It is the key of the Grand Arcanum, the root of the Tree of Life, the science of Good and Evil.

The Absolute, is REASON. Reason IS, by means of Itself. It IS BECAUSE IT IS, and not because we suppose it. IT IS, where nothing *exists*; but nothing could possibly exist without IT. Reason is Necessity, Law, the Rule of all Liberty, and the direction of every Initiative. If God IS, HE IS by Reason. The conception of an Absolute Deity, outside of, or independent of, Reason, is the IDOL of Black Magic, the PHANTOM of the Dæmon.

p. 738

The Supreme Intelligence is necessarily *rational*. God, in philosophy, can be no more than a Hypothesis; but a Hypothesis imposed by good sense on Human Reason. To personify the Absolute Reason, is to determine the Divine Ideal.

NECESSITY, LIBERTY, and REASON! Behold the great and Supreme Triangle of the Kabalists!

FATALITY, WILL, and POWER! Such is the magical ternary which, in human things, corresponds with the Divine Triangle.

FATALITY is the inevitable linking together, in succession, of effects and

causes, in a given order.

WILL is the faculty that directs the forces of the Intellect, so as to reconcile the liberty of persons with the necessity of things.

The argument from these premises must be made by yourself. Each one of us does that. "Seek," say the Holy Writings, "and ye shall find." Yet discussion is not forbidden; and without doubt the subject will be fully treated of in your hearing hereafter. Affirmation, negation, discussion,--it is by these the truth is attained.

To explore the great Mysteries of the Universe and seek to solve its manifold enigmas, is the chief use of Thought, and constitutes the principal distinction between Man and the animals. Accordingly, in all ages the Intellect has labored to understand and explain to itself the Nature of the Supreme Deity.

That one Reason and one Will created and governed the Universe was too evident not to be at once admitted by the *philosophers* of all ages. It was the ancient *religions* that sought to multiply gods. The *Nature* of the One Deity, and the mode in which the Universe had its beginning, are questions that have always been the racks in which the human intellect has been tortured: and it is chiefly with these that the Kabalists have dealt.

It is true that, in one sense, we can have no actual knowledge of the Absolute Itself, the *very* Deity. Our means of obtaining what is commonly termed *actual* knowledge, are our senses only. If to *see* and *feel* be *knowledge*, we have none of our own Soul, of electricity, of magnetism. We see and feel and taste an acid or an alkali, and know something of the *qualities* of each; but it is only when we use them in combination with other substances, and learn their *effects*, that we really begin to know their *nature*. It is the combination and experiments of Chemistry that give

as a knowledge of the nature and powers of most animal and vegetable

substances. As these are cognizable by inspection by our senses, we may partially know them by that alone: but the Soul, either of ourself or of another, being beyond that cognizance, can only be known by the acts and words which are its effects. Magnetism and electricity, when at rest, are equally beyond the jurisdiction of the senses; and when they are in action, we see, feel, hear, taste, and smell only their effects. We do not know what they *are*, but only what they *do*. We can know the attributes of Deity only through His manifestations. To ask anything more, is to ask, not *knowledge*, but something else, for which we have no name. God is a Power; and we know nothing of any Power *itself*, but only its effects, results, and action, and what Reason teaches us by analogy;

In these later days, in laboring to escape from all *material* ideas in regard to Deity, we have so refined away our notions of GOD, as to have no idea of Him at all. In struggling to regard Him as a pure immaterial Spirit, we have made the word *Spirit* synonymous with *nothing*, and can only say that He is a *Somewhat*, with certain attributes, such as Power, Wisdom, and Intelligence. To compare Him to LIGHT, would now be deemed not only unphilosophical, but the equivalent of Atheism; and we find it necessary to excuse and pity the ancients for their inadequate and gross ideas of Deity, expressed in considering Him as the Light-Principle, the invisible essence or substance from which visible Light flows.

Yet our own holy writings continually speak of Him as Light; and therefore the Tsabeans and the Kabala may well be pardoned for doing the same; especially since they did not regard Him as the *visible* Light known to us, but as the Primordial Ether-Ocean from which light flows.

Before the creation, did the Deity dwell alone in the Darkness, or in the Light? Did the Light co-exist with Him, or was it created, after an eternity of darkness? and if it co-existed, was it an effluence from Him, filling all space as He also filled it, He and the Light at the same time filling the same place and every place?

MILTON says, expressing the Hebraic doctrine:

"Hail, Holy Light, offspring of Heaven first-born,
Or of th' Eternal, co-eternal beam!
May I express thee unblamed, *since God is Light*. p. 740
And never but in unapproached Light
Dwelt from Eternity; dwelt then in Thee,
Bright effluence of bright Essence uncreate."

"The LIGHT," says the Book *Omschim*, or Introduction to the Kabala, "Supremest of all things, and most Lofty, and Limitless, and styled INFINITE, can be attained unto by no cogitation or speculation; and its VERY SELF is evidently withdrawn and removed beyond all intellection. It WAS, before all things whatever, produced, created, formed, and made by Emanation; and in it was neither Time, Head, or Beginning; since it always existed, and remains forever, without commencement or end."

"Before the Emanations flowed forth, and created things were created, the Supreme Light was infinitely extended, and filled the whole WHERE; so that with reference to Light no vacuum could be affirmed, nor any unoccupied space; but the ALL was filled with that Light of the Infinite, thus extended, whereto in every regard was no end, inasmuch as nothing was, except that extended Light, which, with a certain single and simple equality, was everywhere like unto itself."

AINSOPH is called *Light*, says the Introduction to the Sohar, because it is impossible to express it by any other word.

To conceive of God as an actuality, and not as a mere non-substance or name, which involved non-*existence*, the Kabala, like the Egyptians, imagined Him to be "a most occult Light," AUR; not our material and visible Light, but the Substance out of which Light flows, the *fire*, as relative to its heat and flame. Of this Light or Ether, the Sun was to the Tsabeans the only manifestation or out-shining, and as such it was worshipped, and not as the type of dominion and power. God was the *Phōs Noēton*, the Light cognizable only by the Intellect, the Light-Principle, the Light-Ether, from which souls emanate, and to which they return.

Light, Fire, and Flame, with the Phœnicians, were the sons of Kronos. They

are the Trinity in the Chaldæan Oracles, the AOR of the Deity, manifested in *flame*, that issues out of the invisible *Fire*.

In the first three Persian Amshaspands, Lords of LIGHT, FIRE, and SPLENDOR, we recognize the AOR, ZOHAR, and ZAYO, *Light*, *Splendor*, and *Brightness*, of the Kabalah. The first of these is termed AOR MUPALA, *Wonderful or Hidden Light*, unrevealed, undisplayed--which is KETHER, the first Emanation or *Sephirah*,

the *Will* of Deity: the second is NESTAR, *Concealed*--which is HAKEMAH, the second *Sephirah*, or the Intellectual Potence of the Deity: and the third is METANOTSATS, *coruscating*--which is BINAH, the third *Sephirah*, or the intellectual *producing* capacity. In other words, they are THE VERY SUBSTANCE of light, *in* the Deity: *Fire*, which is that light, limited and furnished with attributes, so that it *can* be revealed, but yet remains unrevealed, and its *splendor* or out-shining, or the *light* that goes out from the fire.

Masonry is a search after Light. That search leads us directly back, as you see, to the Kabalah. In that ancient and little understood medley of absurdity and philosophy, the Initiate will find the source of many doctrines; and may in time come to understand the Hermetic philosophers, the Alchemists, all the Anti-papal Thinkers of the Middle Ages, and Emanuel Swedenborg.

The Hansavati Rich, a celebrated Sanscrit Stanza, says: "He is Hansa (the Sun), dwelling in light; Vasu, the atmosphere dwelling in the firmament; the invoker of the gods (Agni), dwelling on the altar (*i.e.*, the altar fire); the guest (of the worshipper), dwelling in the house (the domestic fire); the dweller amongst men (as consciousness); the dweller in the most excellent orb, (the Sun); the dweller in truth; the dweller in the sky (the air); born in the waters, in the rays of light, in the verity (of manifestation), in the Eastern mountains; the Truth (itself)."

"In the beginning," says a Sanscrit hymn, "arose the Source of golden light. *He was the only born Lord of all that is*. He established the earth and the

sky. Who is the God to Whom we shall offer our sacrifice?"

"He who gives life, He who gives strength; Whose blessing all the bright gods desire; *Whose shadow is immortality; Whose shadow is death*; Who is the God, etc?"

"He through Whom the sky is bright and the earth for us; He through Whom the Heaven was established, nay, the highest Heaven; He who measured out the light in the air; Who is the God, etc?"

"He to Whom the Heaven and earth, standing firm by His will, look up trembling inwardly; He over Whom the rising sun shines forth; Who is the God, etc?"

"Wherever the mighty water-clouds went, where they placed

the seed and lit the fire, thence arose He Who is the only life of the bright gods; Who is the God, etc?"

The WORD of God, said the Indian philosophy, is the universal 'and invisible Light, cognizable by the senses, that emits its blaze in the Sun, Moon, Planets, and other Stars. Philo calls it the "Universal Light," which loses a portion of its purity and splendor in descending from the intellectual to the sensible world, manifesting itself outwardly from the Deity; and the Kabalah represents that only so much of the Infinite Light flowed into the circular void prepared for creation within the Infinite Light and Wisdom, as could pass by a canal like a line or thread. The Sephiroth, emanating from the Deity, were the rays of His splendor.

The Chaldæan Oracles said: "The intellect of the Generator, stirred to action, out-spoke, forming within itself, by intellection, universals of every possible form and fashion, which issued out, flowing forth from the One Source . . . For Deity, impersonated as Dominion, before fabricating the manifold Universe, posited an intellected and unchangeable universal, the

impression of the form whereof goes forth through the Universe; and that Universe, formed and fashioned accordingly, becomes visibly beautified in infinitely varying types and forms, the Source and fountain whereof is one. . . . Intellectual conceptions and forms from the Generative source, succeeding each other, considered in relation to ever-progressing Time, and intimately partaking of THE PRIMAL ETHER or FIRE; but yet all these Universals and Primal Types and Ideas flowed forth from, and are part of, the first Source of the Generative Power, perfect in itself."

The Chaldæans termed the Supreme Deity ARAOR, Father of Light. From Him was supposed to flow the light above the world, which illuminates the heavenly regions. This Light or Fire was considered as the Symbol of the Divine Essence, extending itself to inferior spiritual natures. Hence the Chaldæan oracles say: "The Father took from Himself, and did not confine His proper fire within His intellectual potency:" . . "All things are begotten from one Fire."

The Tsabeans held that all inferior spiritual beings were emanations from the Supreme Deity; and therefore Proclus says: "The progression of the gods is one and continuous, proceeding downward from the intelligible and latent unities, and terminating in the last partition of the Divine cause."

p. 743

It is impossible to speak clearly of the Divinity. Whoever attempts to express His attributes by the help of abstractions, confines himself to negatives, and at once loses sight of his ideas, in wandering through a wilderness of words. To heap Superlatives on Superlatives, and call Him *best*, *wisest*, *greatest*, is but to exaggerate qualities which- are found in man. That there exists one only God, and that He is a Perfect and Beneficent Being, Reason legitimately teaches us; but of the Divine *Nature*, of the *Substance* of the Deity, of the manner of His Existence, or of the mode of creation of His Universe, the human mind is inadequate to form any just conception. We can affix no clear ideas to Omnipotence, Omniscience, Infinity or Eternity; and we have no more right to attribute intelligence to Him, than any other mental quality of ourselves, extended indefinitely; or than we have to attribute our senses to Him, and our bodily organs, as the

Hebrew writings do.

We satisfy ourselves with negativing in the Deity everything that constitutes existence, so far as we are capable of conceiving of existence. Thus He becomes to us logically nothing, *Non-Ens*. The Ancients saw no difference between that and Atheism, and sought to conceive of Him as something real. It is a necessity of Human Nature. The theological idea, or rather non-idea, of the Deity, is not shared or appreciated by the unlearned. To them, God will always be The Father Who is in Heaven, a Monarch on His Throne, a Being with human feelings and human sympathies, angry at their misdeeds, lenient if they repent, accessible to their supplications. It is the Humanity, far more than the Divinity, of Christ, that makes the mass of Christians worship Him, far more than they do the Father.

"The Light of the Substance of The Infinite," is the Kabalistic expression. Christ was, according to Saint John, "the Light that lighteth every man that cometh into the. world"; and "that Light was the life of men." "The Light shone in the darkness: and the darkness comprehended it not."

The ancient ideas in respect to Light were perhaps quite as correct as our own. It does not appear that they ascribed to Light any of the qualities of matter. But modern Science defines it to be a flood of particles of *matter*, flowing or shot out from the Sun and Stars, and moving through space to come to us. On the theories of mechanism and force, what force of attraction here or

repulsion at the Sun or at the most distant Star could draw or drive these impalpable, weightless, infinitely minute particles, appreciably by the Sense of Sight alone, so far through space? What has become of the immense aggregate of particles that have reached the earth since the creation? Have they increased its bulk? Why cannot chemistry detect and analyze them? If matter, why can they travel only in right lines?

No characteristic of matter belongs to Light, or Heat, or flame, or to Galvanism, Electricity, and Magnetism. The electric spark is light, and so is

that produced by the flint, when it cuts off particles of steel. Iron, melted or heated, radiates light; and insects, infusoria, and decayed wood emit it. Heat is produced by friction and by pressure; to explain which, Science tells us of *latent* Caloric, thus representing it to us as existing without its only known distinctive quality. What quality of matter enables lightning, blazing from the Heavens, to rend the oak? What quality of matter enables it to make the circuit of the earth in a score of seconds?

Profoundly ignorant of the nature of these mighty agents of Divine Power, we conceal our ignorance by words that have no meaning; and we might well be asked *why* Light may not be an effluence from the Deity, as has been agreed by all the religions of all the Ages of the World.

All truly dogmatic religions have issued from the Kabalah and return to it: everything scientific and grand in the religious dreams of all the illuminati, Jacob Bœhme, Swedenborg, Saint-Martin, and others, is borrowed from the Kabalah; all the Masonic associations owe to it their Secrets and their Symbols.

The Kabalah alone consecrates the alliance of the Universal Reason and the Divine Word; it establishes, by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the keys of the Present, the Past, and the Future.

The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions; and they were written in Symbols

unintelligible to the Profane. The Pentateuch and the prophetic poems were merely elementary books of doctrine, morals, or liturgy; and the hue secret and traditional philosophy was only written afterward, under veils still less

transparent. Thus was a second Bible born, unknown to, or rather uncomprehended by, the Christians; a collection, *they* say, of monstrous absurdities; a monument, the adept says, wherein is everything that the genius of philosophy and that of religion have ever formed or imagined of the sublime; a treasure surrounded by thorns; a diamond concealed in a rough dark stone.

One is filled with admiration, on penetrating into the Sanctuary of the Kabalah, at seeing a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers, and twenty-two letters, a triangle, a square, and a circle,--these are all the elements of the Kabalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!

This is the doctrine of the Kabalah, with which you will no doubt seek to make yourself acquainted, as to the Creation.

The Absolute Deity, with the Kabalists, has no name. The terms applied to Him are אור פשוט, AOR PASOT, the Most Simple [or Pure] Light, "called, אין סוף, AYEN SOPH, or INFINITE, before any Emanation. For then there was no space or vacant place, but all was infinite Light."

Before the Deity created any Ideal, any limited and intelligible Nature, or any form whatever, He was alone, and without form or similitude, and there could be no cognition or comprehension of Him in any wise. He was without Idea or Figure, and it is forbidden to form any Idea or Figure of Him, neither by the letter He (ה), nor by the letter Yōd (י), though these are contained in the Holy Name; nor by any other letter or point in the world.

But after He created this Idea [this limited and existing-in-intellection Nature, which the ten Numerations, SEPHIROTH or

[paragraph continues] Rays are], of the Medium, the First Man ADAM KADMON, He descended therein, that, by means of this Idea, He might be called by the name TETRAGRAMMATON; that created things might have cognition of Him, in His own likeness.

When the Infinite God willed to emit what were to flow forth, He contracted Himself in the centre of His light, in such manner that that most intense light should recede to a certain circumference, and on all sides upon itself. And this is the first contraction, and termed צמצם *Tsemsum*.

אדם קדמון, ADAM KADMON, the Primal or First Man, is the first Aziluthic emanant from the Infinite Light, immitted into the evacuated Space, and from which, afterward, all the other degrees and systems had their beginnings. It is. called the Adam prior to all the first. In it are imparted ten spherical numerations; and thereafter issued forth the rectilinear figure of a man in his sephirothic decade, as it were the diameter of the said circles; as it were the axis of these spheres, reaching from their highest point to their lowest; and from it depend all the systems.

But now, as the Infinite Light would be too excellent and great to be borne and endured, except through the medium of this Adam Kadmon, its most Secret Nature preventing this, its illuminating light had again to emanate in streams out of itself, by certain apertures, as it were, like windows, and which are termed the ears, eyes, nostrils, and mouth.

The light proceeding from this Adam Kadmon is indeed but one; but in proportion to its remoteness from the place of out-flowing, and to the grades of its descent, it is more dense.

From the word אצל, ATSIL, to emanate or flow forth, comes the word אצילות , ATSILOTH or Aziluth, Emanation, or the System of Emanants. When the primal space was evacuated, the surrounding Light of the Infinite, and the Light immitted into the void, did not touch each other; but the Light of the Infinite flowed into that void through a line or certain slender canal; and that Light is the Emanative and emitting Principle, or the out-flow and origin of

Emanation: but the Light within the void is the emanant subordinate; and the two cohere only by means of the aforesaid line.

Aziluth means specifically and principally the first system of the four Olamoth [עלמות], worlds or systems; which is thence called the Aziluthic World.

p. 747

The ten Sephiroth of the general Aziluthic system are ten Nekudoth or Points.

אינזף AINSOPH, AENSOPH, or AYENSOPH, is the title of the Cause of Causes, its meaning being "*endless*," because there is no limit to Its loftiness, and nothing can comprehend it. Sometimes, also, the name is applied to KETHER, or the CROWN, the first emanation, because that is the Throne of the Infinite, that is, its first and highest Seat, than which none is higher, and because Ainsoph resides and is concealed therein: hence it rejoices in the same name.

Before that anything was, says the *Emech Hammelech*, He, of His mere will, proposed to Himself to make worlds . . . but at that time there was no vacant space for worlds; but all space was filled with the light of His Substance, which He had with fixed limits placed in the centre of Himself, and of the parts whereof, and wherein, He was thereafter to effect a folding together.

What then did the Lord of the Will, that most perfectly free Agent, do? By His own estimation, He measured off within His own Substance the width and length of a circular space to be made vacant, and wherein might be posited the worlds aforesaid; and of that Light which was included within the circle so measured, He compressed and folded over a certain portion . . . and that Light He lifted higher up, and so a place was left unoccupied by the Primal Light.

But yet was not this space left altogether empty of that Light; for the vestiges of the Primal Light still remained in the place where Itself had

been; and they did not recede therefrom.

Before the Emanations out-flowed, and created things were created, the Supreme Light was infinitely extended, and filled the whole *Where*: nothing *was*, except that extended light, called AOR H' AINSOPH, the Light of the non-finite.

When it came into the mind of the Extended to will to make worlds, and by forth-flowing to utter Emanations, and to emit as Light the perfection of His active powers, and of His aspects and attributes, which was the impelling cause of the creation of worlds; then that Light, in some measure compressed, receded in every direction from a particular central point, and on all sides of it drew back, and so a certain vacuum was left, called void space, its circumference everywhere equidistant from that point which was exactly in the centre of the space . . . a certain void place and

p. 748

space left in Mid-Infinite: a certain *Where* was thereby constituted wherein Emanations might BE, and the Created, the Fashioned and the Fabricated.

This world of the *garmenting*,--this circular vacant space, with the vestiges of the withdrawn light of the Infinite yet remaining, is the inmost garment, nearest to His substance; and to it belongs the name AOR PENAI-AL, *Light of the Countenance of God*.

An interspace surrounds this great circle, established *between* the light of the *very* substance, surrounding the circle on its outside, and the substance contained *within* the circle. This is called SPLENDOR EXCELSUS, in contradistinction to Simple Splendor.

This light "of the vestige of the garment," is said to be, relatively to that of the vestige of the substance, like a point in the centre of a circle. This light, a point in the centre of the Great Light, is called Auir, Ether, or Space.

This Ether is somewhat more gross than the Light--not so Subtle--*though*

not perceptible by the Senses--is termed the Primal Ether--extends everywhere; Philosophers call it *the Soul of the World*.

The Light so *forth-shown* from the Deity, cannot be said to be *severed* or *diverse* from Him. "It is flashed forth from Him, and yet all continues to be perfect unity . . . The Sephiroth, sometimes called the *Persons* of the Deity, *are His rays*, by which He is enabled most perfectly to manifest Himself.

The Introduction to the Book SONAR says:

The first compression was effected, in order that the Primal Light might be upraised, and a space become vacant. The second compression occurred when the vestiges of the removed Light remaining were compressed into points; and that compression was effected by means of the emotion of joy; the Deity rejoicing, it had already been said, on account of His Holy People, thereafter to come into being; and that joy being vehement, and a commotion and exhilaration in the Deity being caused by it, so that He flowed forth in His delight; and of this commotion an abstract power of judgment being generated, which is a collection of the letters generated by the points of the vestiges of Light left within the circle. *For He writes the finite expressions, or limited manifestations of Himself upon the Book, in single letters*.

Like as when water or fire, it had been said, is blown upon by the wind, it is wont to be greatly moved, and with flashes like

lightning to smite the eyes, and gleam and coruscate hither and thither, even so The Infinite was moved within Himself, and shone and coruscated in that circle, from the centre outward and again to the centre: and that commotion we term exhilaration; and from that exhilaration, variously divided within Himself, was generated the potency of determining the fashioning of the letters.

Of that exhilaration, it had also been said, was generated the determination

of *forms*, by which determination the Infinite determined them within Himself, as if by saying: "Let this Sphere be the appointed place, wherein let all worlds be created!"

He, by radiating and coruscating, effected the points, so that their sparkling should smite the eyes like lightning. Then He combined diversely the single points, until *letters* were fashioned thereof, in the similitude and image of those wherewith THE BLESSED had set forth the decrees of His Wisdom.

It is not possible to attain to an understanding of the creation of man, except by the mystery of letters; and in these worlds of The Infinite is nothing, except the letters of the Alphabet and their combinations. All the worlds are Letters and Names; but He Who is the Author of all, has no name.

This world of the covering [or *garment--vestimenti*], [that is, the circular vacant space, with the vestiges of the removed Light of The Infinite still remaining after the first contraction and compression], is the *inmost* covering, *nearest* to His substance; and to this covering belongs the general name AUR PENIAL, *Light of the Countenance of God*: by which we are to understand the Light of The Substance.

And after this covering was effected, He contracted it, so as to lift up the lower moiety; . . . and this is the *third* contraction; and in this manner He made vacant a space for the worlds, which had not the capacity to use the great Light of the covering, the end whereof was lucid and excellent as its beginning. And so [by drawing up the lower half and half the letters], are made the *Male* and *Female*, that is, the anterior and posterior adhering mutually to one another.

The vacant space effected by this retraction is called AUIR KADMON, the PRIMAL SPACE: for it was the first of all Spaces; nor was it allowable to call it *covering*, which is AUR PENI-BAL, the Light of the Countenance of God.

The vestiges of the Light of the Garment still remained there. And this world of the garment has a name *that includes all things*, which is the name IHUH. Before the world of the vacant space was created, HE was, and His Name, and they alone; that is, AINSOPH and His garmenting.

The EMECH HAMMELECH says again:

The lower half of the garment [by the third retraction], was left empty of the light of the garment. But the vestiges of that light remained in the place so vacated . . . and *this* garment is called SHEKINAH, God in-dwelling; that is, the place where יה Yōd He, of the anterior [or male], and וה Vav He, of the posterior [or female], combinations of letters dwelt.

This vacant space was square, and is called the *Primal Space*; and in Kabalah it is called *Auira Kadmah*, or *Rasimu Ailah*, The Primal Space, or The Sublime Vestige. It is the vestige of the Light of the Garment, with which is intermingled somewhat of the vestige of the Very Substance. It is called *Primal Ether*, but not void Space. . . The Light of the Vestige still remains in the place it occupied, and adheres there, like somewhat spiritual, of extreme tenuity.

In this Ether are two Lights; that is, the Light of the SUBSTANCE, which was taken away, and that of the Garment. There is a vast difference between the two; for that of the Vestige of the Garment is, relatively to that of the Vestige of the Substance, *like a point in the centre of a circle*. And as the only appropriate name for the Light of the Vestige of Ainsoph is AUR, *Light*, therefore the Light of the Vestige of the Garment could not be called by *that* name; and so we term it a *point*, that is, Yōd [’ or י], which is that point in the centre of Light . . . and *this* Light, a point in the centre of the Great Light, is called *Auir*, Ether, or Space.

This Ether is somewhat more gross than The Light . . . . not so subtle, though not perceptible by the senses . . . is termed the Primal Ether . . . extends everywhere; whence the Philosophers call it The Soul of the World . . . Light is visible, though not perceptible. *This Ether is neither perceptible nor visible*.

The Introduction to the Book Sohar continues, in the Section of the Letter Yōd, etc:

Worlds could not be framed in this Primal Ether, on account of its extreme tenuity and the excess of Light; and also because

in it remained the vital Spirit of the Vestige of the Light Ainsoph, and that of the Vestige of the Light of the Garment; whereby such manifestation was prevented.

Wherefore HE directed the letter Yōd, since it was not so brilliant as the Primal Ether, to descend, and take to itself the light remaining in the Primal Ether, and return above, with that Vestige which so impeded the manifestation; which Yōd did.

It descended below five times, to remove the vital Spirit of the Vestige of the Light Ainsoph; and the Vestige of the Light and vital Spirit of the Garment from the Sphere of Splendor, so as to make of it ADAM, called KADMON. And by its return, manifestation is effected in the space below, and a Vestige of the Sublime Brilliance yet remains there, existing as a Spherical Shape, and termed in the Sohar simply *Tehiru*, that is, Splendor; and it is styled The First Matter. . . . it being, as it were, vapor, and, as it were, smoke. And as smoke is formless, not comprehended under any fixed definite form, so this Sphere is a formless somewhat, since it seems to be somewhat that is spherical, and yet is not limited.

The letter Yōd, while adhering to the Shekinah, had adhering to himself the Light of the Shekinah, though his light was not so great as that of the Shekinah. But when he descended, he left that light of his own below, and the Splendor consisted of it. After which there was left in Yōd only a vestige of that light, inasmuch as he could not re-ascend to the Shekinah and adhere to it. Wherefore The Holy and Blessed directed the letter He [ה, the female letter], to communicate to Yōd of her Light; and sent him forth, to descend and share with *that* light in the Splendor aforesaid . . . and when he re-descended into the Sphere of Splendor, he diffused abroad in it the Light

communicated to him by the letter He.

And when he again ascended he left behind him the productive light of the letter He, and thereof was constituted another Sphere, *within* the Sphere of Splendor; which *lesser* Sphere is termed in the Sohar KETHER AILAH, CORONA SUMMA, *The Supreme Crown*, and also ATIKA DI ATIKIM, *Antiquus Antiquum*, *The Ancient of Ancients*, and even AILIT H' AILIT, *Causa Causarum*, the *Cause of Causes*. But the Crown is very far smaller than the Sphere of Splendor, so that within the latter an immense unoccupied place and space is still left.

p. 752

The BETH ALOHIM says:

Before the Infinite God, the Supreme and First Good, formed objectively within Himself a particular conception, definite, limited, and the object of intellection, and gave form and shape to an intellectual conception and image. HE was alone, companionless, without form or similitude, utterly without Ideal or Figure . . . It is forbidden to make of Him any figure whatever, by any image in the world, neither by the letter He nor by the letter Yōd, nor by any other letter or point in the world.

But after He had formed this Idea, the particular conception, limited and intelligible, which the Ten Numerations are, of the medium of transmission, Adam Kadmon, the Primal or Supreme Man, He by that medium descended, and may, through that Idea, be called by the name IHUH, and so created things have cognizance of Him, by means of His proper likeness.

Woe unto him who makes God to be like unto any mode or attribute whatever, even were it to one of His own; and still more if he make Him like unto the Sons of Men, whose elements are earthly, and so are consumed and perish!

There can be no conception had of Him, except in so far as He manifests Himself, in exercising dominion by and through some attribute . . .

Abstracted from this, there can be no attribute, conception, or ideal of Him. He is comparable only to the Sea, filling some great reservoir, its bed in the earth, for example; wherein it fashions for itself a certain concavity, so that thereby we may begin to compute the dimensions of the Sea itself.

For example, the Spring and Source of the Ocean is a somewhat, which is *one*. If from this Source or Spring there issues forth a certain fountain, proportioned to the space occupied by the Sea in that hemispherical reservoir, such as is the letter Yōd, there the Source of Spring is the first somewhat, and the fountain that flows forth from it is the second. Then let there be made a great reservoir, as by excavation, and let this be called the Ocean, and we have the third thing, a vessel [*Vas*]. Now let this great reservoir be divided into seven beds of rivers, that is, into seven oblong reservoirs, so that from this ocean the waters may flow forth in- seven rivers; and the Source, Fountain, and Ocean thus make *ten* in all.

The Cause of Causes made ten Numerations, and called the Source of Spring KETHER, *Corona*, the Crown, in which the idea

of circularity is involved, for there is no end to the out-flow of Light; and therefore He called this, like Himself, *endless*; for this also, like Him, has no similitude or configuration, nor hath it any vessel or receptacle wherein it may be contained, or by means whereof any possible cognizance can be had of it.

After thus forming the Crown, He constituted a certain smaller receptacle, the letter Yōd, and filled it from that source; and this is called "The Fountain gushing with Wisdom," and, manifested in this, He called Himself WISE, and the vessel He called HAKEMAH, *Wisdom*, *Sapientia*.

Then He also constituted a great reservoir, which He called the Ocean; and to it He gave the name of BINAH, Understanding, *Intelligentia*. In this He characterized Himself as Intelligent or *Conceiver*. HE is indeed the Absolutely Wise and Intelligent, but Hakemah is not Absolute Wisdom of itself, *but is wise by means of Binah*, who fills Himself from it, and if this

supply were taken from it, would be dry and unintelligent.

And thereupon seven precious vessels become, to which are given the following names: GEDULAH, *Magnificence* or *Benignity* [or KHASED, *Mercy*]; GEBURAH, *Austerity*, *Rigor* or *Severity*; TEPHARETH, *Beauty*; NETSAKH, *Victory*; HŌD, *Glory*; YESOD, *Foundation* or *Basis*; and MALAKOTH, *Rule*, *Reign*, *Royalty*, *Dominion* or *Power*. And in GEDULAH He took the character of *Great* and *Benignant*; in GEBURAH, of *Severe*; in TEPHARETH, of *Beautiful*; in NETSAKH, of *Overcoming*; in HŌD, of OUR GLORIOUS AUTHOR; in YESOD, of *Just*, by Yesod all vessels and worlds being upheld; and in MALAKOTH He applied to Himself the title of *King*.

These numerations or Sephiroths are held in the Kabala to have been originally contained in each other; that is, Kether contained the nine others, Hakemah contained Binah, and Binah contained the last seven.

For all things, says the commentary of Rabbi *Jizchak Lorja*, in a certain most abstruse manner, consist or reside and are contained in Binah, and it projects them, and sends them downward, species by species, into the several worlds of Emanation, Creation, Formation, and Fabrication; all whereof are derived from what are above them, and are termed their out-flowings; for, from the potency which was their state there, they descend into actuality.

p. 754

The INTRODUCTION says:

It is said in many places in the Sohar, that all things that emanate or are created have their root above. Hence also the Ten Sephiroth have their root above, in the world of the garment, with the very Substance of HIM. And AINSOPH had full consciousness and appreciation, prior to their actual existence, of all the Grades and Impersonations contained unmanifested within Himself, with regard to the essence of each, and its domination then in potency . . . When He came to the Sephirah of the Impersonation Malakoth, which He then contained hidden within Himself, He concluded

within Himself that therein worlds should be framed; since the scale of the first nine Sephiroths was so constituted, that it was neither fit nor necessary for worlds to be framed from *them*; for all the attributes of these nine Superior Sephiroth could be assigned to Himself, even if He should never operate outwardly; but Malakoth, which is Empire or Dominion, could not be attributed to Him, unless He ruled over other Existences; whence from the point Malakoth He produced all the worlds into actuality.

These circles are ten in number. Originated by points, they expanded in circular shape. Ten Circles, under the mystery of the ten Sephiroth, and between them ten Spaces; whence it appears that the sphere of Splendor is in the centre of the space Malakoth of the First Occult Adam.

The First Adam, *in the ten circles above the Splendor*, is called the First *occult* Adam; and in each of these spaces are formed many thousand worlds. The first Adam is *involved* in the Primal Ether, and is the analogue of the world Binah.

Again the Introduction repeats the first and second descent of Yōd into the vacated space, to make the light there less great and subtile; the constitution of the *Tehiru*, Splendor, from the light left behind there by him; the communication of Light to him by the female letter He; the emission by him of that Light, within the sphere of Splendor, and the formation thereof, within the sphere, "of a certain sphere called the Supreme Crown," *Corona Summa*, KETHER, "wherein were contained, in potence, all the remaining Numerations, so that they were not distinguishable from it. Precisely as in man exist the four elements, in potence specifically undistinguishable, so in this Corona were in potence all the ten Numerations, specifically undistinguishable." This Crown, it is

added, was called, after the restoration, The Cause of Causes, and the Ancient of the Ancients.

The point, Kether, adds the Introduction, was the aggregate of all the Ten . . . when it first emanated, it consisted of all the Ten; and the Light which

extended from the Emanative Principle simultaneously flowed into *it*; and beheld the two *Universals* [that is, the Unities out of which manifoldness flows; as, for example, the *idea*, within the Deity, of Humanity as a Unit, out of which the individuals were to flow], the Vessel or Receptacle containing this immitted Light, and the Light Itself within it. And *this Light is the Substance of the point Kether; for the WILL of God is the Soul of all things that are*.

The Ainsophic Light, it had said, was infinite in every direction, and without end or limit. To prevent it from flowing into and re-filling the quasi-vacant space, occupied by an infinitely less Splendor, a partition between the greater and lesser Splendor was necessary; and this partition, the boundary of the sphere of Splendor, and a like one bounding the sphere Kether, were called *Vessels* or *Receptacles*, *containing*, including, and enclosing within themselves the light of the sphere. Imagine a sea of pellucid water, and in the centre of it a spherical mass of denser and darker water. The outer surface of this sphere, or its limits every way, is the vessel containing it. The Kabalah regards the vessels "as by their nature somewhat opaque, and not so splendid as the light they enclose."

The contained Light is the *Soul* of the vessels, and is active in them, like the Human Soul in the human body. The Light of the Emanative Principle [Ainsoph] *inheres* in the vessels, as their *Life*, internal *Light*, and *Soul*. . . Kether emanated, with its Very Substance, at the same time as Substance and Vessel, in like manner as the flame is annexed to the live coal, and as the Soul pervades, and is within, the body. All the Numerations were potentially contained in it.

And this potentiality is thus explained: When a woman conceives, a Soul is immediately sent into the embryo which is to become the infant, in which Soul are then, potentially, all the members and veins of the body, which afterward, from that potency of the Soul, *become* in the human body of the child to be born.

Then the wisdom of God commanded that these Numerations

potentially in Kether, should be produced from potentiality into actuality, in order that worlds might consist; and HE directed Yōd again to descend, and to enter into and shine within Kether, and then to re-ascend: which was so done. From which illumination and re-ascension, all the other numerations, potentially in Kether, were manifested and disclosed; but they continued still compacted together, remaining within Kether in a circle.

When God willed to produce the other emanations or numerations from Kether, it is added, HE sent Yōd down again, to the upper part of Kether, one-half of him to remain without and one-half to penetrate within the sphere of Kether. Then HE sent the letter Vav into the Splendor, to pour out its light on Yōd: and thus,--

Yōd received light from Vav, and thereby so directed his countenance that it should illuminate and confer exceeding great energy on Hakemah, which yet remained in Kether; so giving it the faculty to proceed forth therefrom; and that it might collect and contain within itself, and there reveal, all the other eight numerations, until that time in Kether.

The sphere of Kether opened, and thereout issued Hakemah, to remain below Kether, containing in itself all the other numerations.

By a similar process, Binah, illuminated within Hakemah by a second Yōd, "issued forth out of Hakemah, having within itself the Seven lower Numerations."

And since the vessel of Binah was excellent, and coruscated with rays of the color of sapphire, and was so nearly of the same color as the vessel of Hakemah that there was scarcely any difference between them, hence it would not quietly remain below Hakemah, but rose, and placed itself on his left side.

And because the light from above profusely flowed into and accumulated in the vessel of Hakemah, to so great an extent that it overflowed, and escaped, coruscating, outside of that vessel, and, flowing off to the left, communicated potency and increase to the vessel of Binah . . . . For Binah is

female . . . .

Binah, therefore, by means of this energy that flowed into it from the left side of Hakemah, by virtue of the second Yōd, came to possess such virtue and potency, as to project beyond itself the Seven remaining vessels contained within itself, and so emitted them all, continuously, one after the other . . . all connected and linked one with the other, like the links of a chain.

p. 757

Three points first emanated, one under the other; Kether, Hakemah, and Binah; and, so far, there was no copulation. But afterward the positions of Hakemah and Binah changed, so that they were side by side, Kether remaining above them; and then conjunction of the Male and Female, ABA and IMMA, *Father* and *Mother*, as points.

He, from Whom all emanated, created Adam Kadmon, consisting of all the worlds, so that in him should be somewhat from those above, and somewhat from those below. Hence in Him was NEPHESCH [PSYCHE, *anima infima*, the lowest spiritual part of man, Soul], from the world ASIAH, which is one letter *He* of the Tetragrammaton; RUACH [SPIRITUS, *anima media*, the next higher spiritual part, or *Spirit*], from the world YEZIRAH, which is the *Vav* of the Tetragrammaton; NESCHAMAH [the highest spiritual part, *mens* or *anima superior*], from the world BRIAH, which is the other letter *He*; and NESCHAMAH LENESCHAMAH, from the world ATSILUTH, which is the YŌD of the Tetragrammaton.

And these letters [the Sephiroth] were changed from the spherical form into the form of a person, the symbol of which person is the BALANCE, it being *Male* and *Female* . . . Hakemah on one side, Binah on the other, and Kether over them: and so Gedulah on one side, Geburah on the other, and Tephareth under them.

The Book *Omschim* says: Some hold that the ten Sephiroth succeeded one another in ten degrees, one above the other, in regular gradation, one connected with the other in a direct line, from the highest to the lowest.

Others hold that they issued forth in three lines, parallel with each other, one on the right hand, one on the left, and one in the middle; so that, beginning with the highest and going down to the lowest, Hakemah, Khased [or Gedulah], and Netsach are one over the other, in a perpendicular line, on the right hand; Binah, Geburah, and Hōd on the left; and Kether, Tephareth, Yesod, and Malakoth in the middle: and many hold that all the ten subsist in circles, one within the other, and all homocentric.

It is also to be noted, that the Sephirothic tables contain still another numeration, sometimes called also a Sephirah, which is called Daath, cognition. It is in the middle, below Hakemah and Binah, and is the result of the conjunction of these two.

To Adam Kadmon, the Idea of the Universe, the Kabalah assigns a human form. In this, Kether is the cranium, Hakemah and

p. 758

[paragraph continues] Binah the two lobes of the brain, Gedulah and Geburah the two arms, Tephareth the trunk, Netsach and Hōd the thighs, Yesod the male organ, and Malkuth the female organ, of generation.

Yōd is Hakemah, and He Dinah; Vav is Tephareth, and the last He, Malkuth.

The whole, say the *Books Mysterii* or of *Occultation*, is thus summed up: The intention of God The Blessed was to form Impersonations, in order to diminish the Light. Wherefore HE constituted, in Macroprosopos, Adam Kadmon, or Arik Anpin, three Heads. The first is called, "The Head whereof is no cognition"; the second, "The Head of that which is non-existent"; and the third, "The Very Head of Macroprosopos"; and these three are *Corona*, *Sapientia*, and *Informatio*, Kether, Hakemah, and Binah, existent in the Corona of the World of Emanation, or in Macroprosopos; and these three are called in the Sohar ATIKA KADISCHA, *Senex Sanctissimus*, The Most Holy Ancient. But the Seven inferior Royalties of the first Adam are called "The Ancient of Days"; and this Ancient of Days is the internal part, or Soul, of Macroprosopos.

The human mind has never struggled harder to understand and explain to itself the process of creation, and of Divine manifestation, *and at the same time to conceal its thoughts from all but the initiated*, than in the Kabalah. Hence, much of it seems at first like jargon. Macroprosopos or Adam Kadmon is, we have said, the idea or intellectual aggregate of the whole Universe, included and contained unevolved in the manifested Deity, Himself yet contained unmanifested in the Absolute. The Head, Kether, "whereof is no cognition," is the *Will* of the Deity, or the Deity *as* Will. Hakemah, the head "of that which is non-existent," is the Generative Power of begetting or producing Thought; yet *in* the Deity, not in action, and therefore non-existent. Binah, "the very or actual head" of Macroprosopos, is the productive intellectual capacity, which, impregnated by Hakemah, is to *produce* the Thought. This Thought is Daath; or rather, the result is Intellection, Thinking; the Unity, of which Thoughts are the manifold outflowings.

This may be illustrated by a comparison. Pain, in the human being, is a feeling or sensation. It must be *produced*. To produce it, there must be, not only the *capacity* to *produce* it, in the nerves, but also the *power* of *generating* it by means of that capacity.

p. 759

[paragraph continues] This generative Power, the Passive Capacity which produces, and the pain produced, are like Hakemah, Dinah, and Daath.

The four Worlds or Universals, Aziluth, Briah, Yetzirah, and Asiah, of Emanation, Creation, Formation, and Fabrication, are another enigma of the Kabalah. The first three are wholly *within* the Deity. The first is the Universe, as it exists potentially in the Deity, determined and imagined, but as yet wholly formless and undeveloped, except so far as it is contained in His Emanations. The second is the Universe in idea, distinct within the Deity, but not invested with forms; a simple unity. The third is the same Universe in potence in the Deity, unmanifested, but invested with forms,--the idea developed into manifoldness and individuality, and succession of species and individuals; and the fourth is the potentiality become the Actuality, the Universe fabricated, and existing as it exists for us.

The Sephiroth, says the *Porta Cælorum*, by the virtue of their Infinite Emanator, who uses them as a workman uses his tools, and who operates with and through them, are the cause of existence of everything created, formed, and fashioned, employing in their production certain *media*. But these same *Sephiroth*, *Persons* and *Lights*, are not creatures *per se*, but *ideas*, and *Rays* of THE INFINITE, which, by different gradations, so descended from the Supreme Source as still not to be severed from It; but It, through them, is extended to the production and government of all Entities, and is the Single and Perfect Universal Cause of All, though becoming determinate for this or the other operation, through this or that Sephiroth or MODE.

God produced all things by His Intellect and Will and free Determination. He willed to produce them by the mediation of His Sephiroth, and Persons . . . . . by which He is enabled most perfectly to manifest Himself; and that the *more* perfectly, by producing the causes themselves, and the Causes of Causes, and not merely the viler effects.

God produced, in the first Originate, all the remaining causates. For, as He Himself is most simply One, and from One Simple Being One only can *im*mediately proceed, hence it results that from the First Supreme Infinite Unity flowed forth at the same time All and One. One, that is, in so far as flowing from the Most Simple Unity, and being like unto It; but also All, in so far as, departing from that perfect Singleness which can be measured

by no other Singleness, it became, to a certain extent, manifold, though still Absolute and Perfect.

Emanation, says the same, is the Resulting displayed from the Unresulting, the Finite from the Infinite, the Manifold and Composite from the Perfect Single and Simple, Potentiality from that which is Infinite Power *and* Act, the mobile from that which is perennially permanent; and therefore in a more imperfect and diminished mode than His Infinite Perfection is. As the First Cause is all things, in an unresulting and Infinite mode, so the Entities that flow from Him are the First Causes, in a resulting and finite mode.

THE NECESSARY ENTITY, subsisting of Itself, as It cannot be dissevered into the manifold, yet becomes, as it were, multiplied in the Causates, in respect of their Nature, or of the Subsistences, Vessels, and openings assigned to them; whereby the Single and Infinite Essence, being inclosed or comprehended in these limits, bounds, or externalnesses, takes on Itself Definiteness of dimension, and becomes Itself manifold, by the manifoldness of these envelopes.

As man [the unit of Humanity] is a microcosm, so Adam Kadmon is a macrocosm, containing all the Causates of the First Cause . . . . . as the Material Man is the end and completion of all creation, so in the Divine Man is the beginning thereof. As the inferior Adam *receives* all things *from* all, so the superior Adam *supplies* all things *to* all. As the former is the principle of *reflected* light, so the latter is of *Direct* Light. The former is the terminus of the Light, descending; the latter its terminus, ascending. As the Inferior man ascends from the lowest matter even to the First Cause, so the Superior Adam descends from the Simple and Infinite Act, even to the lowest and most attenuated Potence.

The Ternary is the bringing back of duality to unity.

The Ternary is the Principle of Number, because, bringing back the binary to unity, it restores to it the same quantity whereby it had departed from unity. It is the first odd number, containing in itself the first even number and the unit, which are the Father and Mother of all Numbers; and it has in itself the beginning, middle, and end.

Now, Adam Kadmon emanated from the Absolute Unity, and so is himself a unit; but he also descends and flows downward into

his own Nature, and so is duality. Again, he returns to the Unity, which he hath in himself, and to The Highest, and so is the Ternary and Quaternary.

And this is why the Essential Name has four letters,--three different ones,

and one of them once repeated; since the first He is the wife of the Yōd, and the second He is the wife of the Vav.

Those *media* which manifest the First Cause, in Himself profoundly hidden, are the Sephiroth, which emanate immediately from that First Cause, and by Its Nature have produced and do control all the rest.

These Sephiroth were put forth from the One First and Simple, manifesting His Infinite Goodness. They are the mirrors of His Truth, and the analogues of His Supremest Essence, the Ideas of His Wisdom, and the representations of His will; the receptacles of His Potency, and the instruments with which He operates; the Treasury of His Felicity, the dispensers of His Benignity, the Judges of His Kingdom, and reveal His Law; and finally, the Denominations, Attributes, and Names of Him Who is above all and the Cause of all . . . . . the ten categories, wherein all things are contained; the universal genera, which in themselves include all things, and utter them outwardly . . . . the Second Causes, whereby the First Cause effects, preserves, and governs all things; the rays of the Divinity, whereby all things are illumined and manifested; the Forms and Ideas and Species, out whereof all things issue forth; the Souls and Potencies, whereby essence, life, and movement are given to all things; the Standard of times, whereby all things are measured; the incorporeal Spaces which, in themselves, hold and inclose the Universe; the Supernal Monads to which all manifolds are referred, and through them to The One and Simple; and finally the Formal Perfections, flowing forth from and still connected with the One Eminent Limitless Perfection, are the Causes of all dependent Perfections, and so illuminate the elementary Intelligences, not adjoined to matter, and the intellectual Souls, and the Celestial, Elemental and Element-produced bodies.

The IDRA SUTA says:

HE, the Most Holy Hidden Eldest, separates Himself, and is ever more and more separated from all that are; nor yet does HE in very deed separate Himself; because all things cohere with

Him and HE with All. HE is All that is, the Most Holy Eldest of All, the Occult by all possible occultations.

When HE takes shape, HE produces nine Lights, which shine forth from Him, from His outforming. And those Lights out-shine from Him and emit flames, and go forth and spread out on every side; as from one elevated Lamp the Rays are poured forth in every direction, and these Rays thus diverging, are found to be, when one approaching has cognizance of them, but a single Lamp.

The Space in which to create is fixed by THE MOST HOLY ANCIENT, and illuminated by His inflowing, which is the Light of Wisdom, and the Beginning from which manifestation flows.

And HE is conformed in three Heads, which are but one Head; and these three are extended into Microprosopos, and from them shines out all that is.

Then this Wisdom instituted investiture with form, whereby the unmanifested and informous became manifested, putting on form; and produced a certain outflow.

When this Wisdom is thus expanded by flowing forth, then it is called "Father of Fathers," the whole Universe of Things being contained and comprehended in it. This Wisdom is the principle of all things, and in it beginning and end are found.

The Book of the Abstruse, says the *Siphra de Zeniutha*, is that which describes the equilibrium of the Balance. Before the Balance was, face did not look toward face.

And the *Commentary* on it says: The Scales of the Balance are designated as Male and Female. In the Spiritual world Evil and Good are *in equilibrio*, and it will be restored, when of the Evil Good becomes, until all is Good. Also this other world is called the World of the Balance. For, as in the Balance are two scales, one on either side and the beam and needle between them, so too in this world of restoration, the Numerations are arranged as

distinct persons. For Hakemah is on the right hand, on the side of Gedulah, and Binah on the left, on the side of Geburah; and Kether is the beam of the Balance above them in the middle. So Gedulah or Khased is on one hand, and Geburah on the other, and under these Tephareth; and Netsach is on one side, and Hōd on the other, and under these Yesōd.

The Supreme Crown, which is the Ancient Most Holy, the most Hidden of the Hidden, is fashioned, *within* the occult Wisdom, of both sexes, Male and Female.

p. 763

Hakemah, and Binah, the Mother, whom it impregnates, are quantitatively equal. Wisdom and the Mother of Intellection go forth at once and dwell together; for when the Intellectual Power emanates, the productive *Source* of intellection is included in Him.

Before Adam Kadmon was fashioned into Male and Female, and the state of equilibrium introduced, the Father and Mother did not look each other in the face; for the Father denotes most perfect Love, and the Mother most perfect Rigor; and she averted her face.

There is no *left* [female], says the *Idra Rabba*, in the Ancient and Hidden One; but His totality is Right [male]. The totality of things is HUA, HE, and HE is hidden on every side.

Macroprosopos [Adam Kadmon] is not so near unto us as to speak to us in the first person; but is designated in the third person, HUA, HE.

Of the letters it says:

Yōd is male, He is female, Vav is both.

In Yōd [י] are three Yōds, the upper and the lower apex, and Vav in the middle. By the upper apex is denoted the Supreme Kether; by Vav in the middle, Hakemah; and by the lower apex, Binah.

The IDRA SUTA says:

The Universe was out-formed in the form of Male and Female. Wisdom, pregnant with all that is, when it flowed and shone forth, shone altogether under the form of male and female. Hakemah is the Father, and Binah is the Mother; and so the two are in equilibrium as male and female, and for this reason, all things whatsoever are constituted in the form of male and female; *and if it were not so they would not exist*.

This Principle, Hakemah, is the Generator of all things; and He and Binah conjoin, and she shines within Him. When they thus conjoin, she conceives, and the out-flow is Truth.

Yōd impregnates the letter He and begets a son; and she, thus pregnant, brings forth. The Principle called Father [the Male or Generative Principle] is comprehended in Yōd, which itself flows downward from the energy of the Absolute Holy One.

Yōd is the beginning and the end of all things that are. The stream that flows forth is the Universe of things, which always *becomes*, having no cessation. And this *becoming* world is created by Yōd: for Yōd includes two letters. All things are included in Yōd; wherefore it is called the Father of all.

p. 764

All Categories whatever go forth from Hakemah; and in it are contained all things, unmanifested; and the aggregate of all things, or the Unity *in* which the many *are*, and *out* of which all flow, is the Sacred Name IHUH.

In the view of the Kabalists, all individuals are *contained* in species, and all species in genera, and all particulars in a Universal, which is an idea, abstracted from all consideration of individuals; not an *aggregate* of individuals; but, as it were, an *Ens*, Entity or Being, ideal or intellectual, but none the less real; prior to *any* individual, *containing* them all, and out of which they are all in succession evolved.

If this discontents you, reflect that, supposing the theory correct, that *all* was originally in the Deity, and that the Universe has proceeded forth from Him, and not been *created* by Him out of nothing, the *idea* of the Universe, existing in the Deity before its out-flow, must have been as real as the Deity Himself. The whole Human race, or Humanity, for example, then existed in the Deity, not distinguished into individuals, but as a Unit, out of which the Manifold was to flow.

Everything *actual* must also first have been *possible*, before having actual existence; and this possibility or potentiality was to the Kabalists a real Ens. Before the evolvement of the Universe, it had to exist *potentially*, the whole of it, with all its individuals, included in a single Unity. This was the Idea or Plan of the Universe; and this had to be *formed*. It had to emanate from the Infinite Deity, and be *of* Himself, though not His Very Self.

Geburah, Severity, the Sephirah opposite to and conjoined sexually with Gedulah, to produce Tephareth, Harmony and Beauty, is also called in the Kabalah "*Judgment*," in which term are included the ideas of *limitation* and *conditioning*, which often seems, indeed, to be its principal sense; while Benignity is as often styled *Infinite*. Thus it is obscurely taught that in everything that is, not only the *Finite* but also the *Infinite* is present; and that the rigor of the stern law of limitation, by which everything below or beside the Infinite Absolute is limited, bounded, and conditioned, is tempered and modified by the *grace*, which so relaxes it that the Infinite, Unlimited, Unconditioned, is also everywhere present; and that it is thus the Spiritual and Material Natures are *in equilibrio*, Good everywhere counterbalancing Evil, Light everywhere in equilibrium with Darkness: from which again results

p. 765

the Universal Harmony of things. In the vacant space effected for creation, there at last remained a faint vestige or trace of Ainsophic Light, of the Light of the Substance of the Infinite. Man is thus both human and divine: and the *apparent* antagonisms in his Nature are a real equilibrium, *if he wills it shall be so*; from which results the Harmony, not only of Life and Action, but of Virtue and Perfection.

To understand the Kabalistic idea of the Sephiroth, it must be borne in mind that they were assigned, not only to the world of Emanation, Aziluth, but also to each of the other worlds, Briah, Jezirah, and Asiah. They were not only attributes of the Unmanifested Deity, not only Himself in limitation, but His actual manifestations, or His qualities made apparent as modes; and they were also qualities of the Universal Nature--Spiritual, Mental, and Material, produced and made existent by the outflow of Himself.

In the view of the Kabalah, God and the Universe were One, and in the One General, as the type or source, were included and involved, and from it have been evolved and issued forth, the manifold and all particulars. Where, indeed, does individuality begin? Is it the Hidden Source and Spring alone that is the individual, the Unit, or is it the flowing fountain that fills the ocean, or the ocean itself, or its waves, or the drops, or the vaporous particles, that are the individuals? The Sea and the River--these are each One; but the drops of each are many. The tree is one; but its leaves are a multitude: they drop with the frosts, and fall upon his roots; but the tree still continues to grow, and new leaves come again in the Spring. Is the Human Race not the Tree, and are not individual men the leaves? How else explain the force of will and sympathy, and the dependence of one man at every instant of his life on others, except by the oneness of the race? The links that bind all created things together are the links of a single Unity, and the whole Universe is One, developing itself into the manifold.

Obtuse commentators have said that the Kabalah assigns sexual characteristics to the very Deity. There is no warrant for such an assertion, anywhere in the Sohar or in any commentary upon it. On the contrary, the whole doctrine of the Kabalah is based on the fundamental proposition, that the Very Deity is Infinite, everywhere extended, without limitation or determination, and therefore without any conformation whatever. In order to commence

the process of creation, it was necessary for Him, first of all, to effect a vacant space within Himself. To this end the Deity, whose Nature is approximately expressed by describing Him as Light filling all space,

formless, limitless, contracts Himself on all sides from a point within Himself, and thus effects a quasi-vacant space, in which only a vestige of His Light remains; and into this circular or spherical space He emits His Emanations, portions of His Light or Nature; and to some of these, sexual characteristics are symbolically assigned.

The Infinite first limits Himself by flowing forth in the shape of *Will*, of determination to act. This *Will* of the Deity, or the Deity as will, is *Kether*, or the *Crown*, the first Sephirah. In it are *included* all other Emanations. This is a philosophical necessity. The Infinite does not *first* will, and *then*, as a sequence to, or consequence of, that determination, *subsequently* perform. To will and to act must be, with Him, not only simultaneous, but in reality *the same* . . Nor does He, by His Omniscience, *learn* that a particular action will be wise, and then, in consequence of being so convinced, first *determine* to do the act, and *then* do it. His Wisdom and His Will, also, act simultaneously; and, with Him, to decide that it was wise to create, *was* to create. Thus His will contains in itself all the Sephiroth. This will, determining Him to the exercise of intellection, to thought, to frame the Idea of the Universe, caused the Power in Him to excite the intellectual Faculty to exercise, and *was* that Power. Its SELF, which had flowed forth from Ainsoph as Will, now flows forth as the Generative Power to beget intellectual action in the Intellectual Faculty, or Intelligence, Binah. The *Act* itself, the Thought, the Intellection, producing the Idea, is *Daath*; and as the text of the *Siphra de Zeniutha* says, The Power and Faculty, the Generative and Productive, the Active and Passive, the Will and Capacity, which unite to produce that Act of reflection or Thought or Intellection, are *always* in conjunction. As is elsewhere said in the Kabalah, both of them are *contained* and essentially *involved* in the result. And the Will, *as* Wisdom or Intellectual Power, and the Capacity or Faculty, are really the Father and Mother of all that is; for to the creation of *anything*, it was absolutely necessary that The Infinite should form for Himself and *in* Himself, an idea of what HE willed to produce or create: and, as there is no Time with Him, to *will was* to *create*, to *plan* was to *will* and to

create; and in the Idea, the Universe in potence, the universal succession of

things was included. Thenceforward all was merely evolution and development.

Netsach and Hōd, the Seventh and Eighth Sephiroth, are usually called in the Kabalah, Victory and Glory. Netsach is the perfect *Success*, which, with the Deity, to Whom the Future is present, *attends*, and to His creatures is to *result*, from the plan of Equilibrium everywhere adopted by Him. It is the reconciliation of Light and Darkness, Good and Evil, Free-will and Necessity, God's omnipotence and Man's liberty; and the harmonious issue and result of all, without which the Universe would be a failure. It is the inherent Perfection of the Deity, manifested in His Idea of the Universe, and in all the departments or worlds, spiritual, mental, or material, of that Universe; but it is that Perfection regarded as the successful *result*, which it both causes or produces and *is*; the *perfection* of the plan *being* its *success*. It is the prevailing of Wisdom over Accident; and it, in turn, both produces and is the Glory and Laudation of the Great Infinite Contriver, whose plan is thus Successful and Victorious.

From these two, which are one,--from the excellence and perfection of the Divine Nature and Wisdom, considered as Success and Glory, as the opposites of Failure and Mortification, results what the Kabalah, styling it Yesod, Foundation or Basis, characterizes as the Generative member of the Symbolical human figure by which the ten Sephiroth are represented, and from this flows Malakoth, Empire, Dominion, or Rule. Yesod is the Stability and Permanence, which would, in ordinary language, be said to *result* from the perfection of the Idea or Intellectual Universal, out of which all particulars are evolved; from the *success* of that scheme, and the consequent *Glory* or Self-Satisfaction of the Deity; but which Stability and Permanence that Perfection, Success, and Glory really Is; since the Deity, infinitely Wise, and to Whom the Past, Present, and Future were and always will be one Now, and all space one HERE, had not to await the operation and evolution of His plan, as men do the result of an experiment, in order to see if it would succeed, and so to determine whether it should stand, and be stable and permanent, or fall and be temporary. Its *Perfection* was its *Success*; His *Glory*, its *permanence* and *stability*: and the Attributes of Permanence and Stability belong,

like the others, to the Universe, material, mental, spiritual, and real, *because* and *as* they belong to the Infinite Himself.

This Stability and Permanence causes continuance and generates succession. It *is* Perpetuity, and continuity without solution; and by this continuous succession, whereby out of Death comes new Life, out of dissolution and resolution comes reconstruction, Necessity and Fatality result as a consequence: that is to say, the absolute control and dominion (Malakoth) of The Infinite Deity over all that He produces, and over chance and accident; and the absolute non-existence in the Universe, in Time and in Space, of any other powers or influences than those which, proceeding from Him, are and cannot *not* be perfectly submissive to His will. This *results*, humanly speaking; but in reality, the Perfection of the plan, which is its *success*, His *glory*, and its *stability*, is also His Absolute Autocracy, and the utter absence of Chance, Accident, or Antagonism. And, as the Infinite Wisdom or Absolute Reason rules in the Divine Nature itself, so also it does in its Emanations, and in the worlds or systems of Spirit, Soul, and Matter; in each of which there is as little Chance or Accident or Unreasoning Fate, as in the Divine Nature unmanifested.

This is the Kabalistic theory as to each of the four worlds;--1st, of the Divine Nature, or Divinity itself, quantitatively limited and determined, but not manifested into Entities, which is the world of *Emanation*, 2d, of the first Entities, that is, of Spirits and Angels, which is the world of *Creation*; 3d, of the first *forms*, souls, or psychical natures, which is the world of *Formation* or *Fashioning*; and, 4th, of Matter and Bodies, which is the world of *Fabrication*, or, as it were, of manufacture. In each of these the Deity is *present*, *as*, *in*, and *through* the Ten Sephiroth. First of these, in each, is Kether, the Crown, ring, or circlet, the HEAD. Next, *in* that Head, as the two Hemispheres of the Brain, are Hakemah and Binah, and their result and progeny, Daath. These three are found also in the Spiritual world, and are universals in the psychical and material world, producing the lower Sephiroth. Then follow, in perfect Equilibrium, Law and Equity, Justice and Mercy, the Divine Infinite Nature and the Human Finite Nature, Good and Evil, Light and Darkness, Benignity and Severity, the Male and the Female

again, as Hakemah and Binah are, mutually tempering each other, and by their intimate union producing the other Sephiroth.

The whole Universe, and all the succession of entities and events were present to The Infinite, before any act of creation; and His Benignity and Leniency, tempering and qualifying the law of rigorous Justice and inflexible Retribution, enabled Him to create: because, but for it, and if He could not but have administered the strict and stern law of justice, that would have compelled Him to destroy, immediately after its inception, the Universe He purposed to create, and so would have *prevented* its creation. This Leniency, therefore, was, as it were, the very essence and quintessence of the Permanence and Stability of the plan of Creation, and part of the Very Nature of the Deity. The Kabalah, therefore, designates it as *Light* and *Whiteness*, by which the Very Substance of Deity is symbolized. With this agree Paul's ideas as to Law and Grace; for Paul had studied the Kabalah at the feet of Gamaliel the Rabbi.

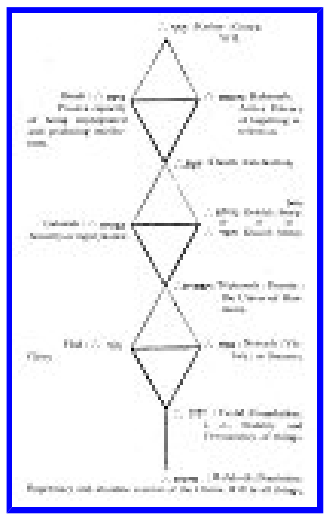
With this Benignity, the Autocracy of the dominion and control of the Deity is imbued and interpenetrated. The former, *poured*, as it were, into the latter, is an integral and essential *part* of it, and causes it to give birth to the succession and continuance of the Universe. For Malakoth, in the Kabalah, is *female*, and the matrix or womb out of which all creation is born.

☞ *The Sephiroth may be arranged as on page 770.*

The Kabalah is the primitive tradition, and its entirety rests on the single dogma of Magism, "the visible is for us the proportional measure of the invisible." The Ancients, observing that equilibrium is in physics the universal law, and that it results from the apparent opposition of two forces, concluded from the physical to the metaphysical equilibrium, and thought that in God, that is to say, in the first living and active cause, two properties necessary to each other, should be recognized; stability and movement, necessity and liberty, order dictated by reason and the self-rule of Supreme Will, Justice, and Love, and consequently Severity and Grace, Mercy or Benignity.

The idea of equilibrium among all the impersonations; of the male on one side, and the female on the other, with the Supreme Will, which *is* also the Absolute Reason, above each two, holding the balance, is, according to the Kabalah, the foundation of all religions and all sciences, the primary and immutable idea of things. The Sephiroth are a triple triangle and a circle, the idea of the Ternary explained by the balance and multiplied by itself in the

p. 770



Click to enlarge
Chart of the Sephiroth

p. 771

domain of the Ideal; then the realization of this Idea in forms.

Unity can only be manifested by the Binary. Unity itself and the idea of Unity are already two.

The human unity is made complete by the right and left. The primitive man was of both sexes.

The Divinity, one in its essence, has two essential conditions as fundamental bases of its existence--Necessity and Liberty.

The laws of the Supreme Reason necessitate and regulate liberty in God, Who is necessarily reasonable and wise.

Knowledge supposes the binary. An object known is indispensable to the being that knows.

The binary is the generator of Society and the law. It is also the number of the *gnosis*, a word adopted in lieu of *Science*, and expressing only the idea of cognizance by intuition. It is Unity, multiplying itself by itself to create; and therefore it is that the Sacred Symbols make Eve issue from the very chest of Adam.

Adam is the human Tetragram, which is summed up in the mysterious Yōd of the Kabalah, image of the Kabalistic Phallus. Add to this Yōd [י] the ternary name of Eve, and you form the name of Jehova, the *Divine* Tetragram, the transcendent Kabalistic and magical word:

יהוה

Thus it is that Unity, complete in the fecundity of the Ternary, forms, with it, the Quaternary, which is the key of all numbers, movements, and forms.

The Square, turning upon itself, produces the circle equal to itself, and the circular movement of four equal angles turning around one point, is the quadrature of the circle.

The Binary serves as a measure for Unity; and the relation of equality between the Above and the Below, forms with them the Ternary.

To us, Creation is Mechanism: to the Ancients it was Generation. The world-producing egg figures in all cosmogonies; and modern science has discovered that all animal production is oviparous. From this idea of generation came the reverence everywhere paid the image of generative power, which formed the Stauros of the Gnostics, and the philosophical Cross of the Masons.

Aleph is the man; *Beth* is the woman. One is the Principle;

two is the Word. A∴ is the Active; B∴ is the Passive. Unity is Boaz, and the Binary is Jachin.

The two columns, Boaz and Jachin, explain in the Kabalah all the mysteries of natural, political, and religious antagonism.

Woman is man's creation; and universal creation is the female of the First Principle. When the Principle of Existence made Himself Creator, He produced by emanation an ideal Yōd; and to make room for it in the plenitude of the uncreated Light, He had to hollow out a pit of shadow, equal to the dimension determined by His creative desire; and attributed by Him to the ideal Yōd of radiating Light.

The nature of the Active Principle is to diffuse: of the Passive Principle, to collect and make fruitful.

Creation is the habitation of the Creator-Word. To create, the Generative Power and Productive Capacity must unite, the Binary become Unity again by the conjunction. The WORD is the First-BEGOTTEN, not the first *created* Son of God.

SANCTA SANCTIS, we repeat again; the Holy things to the Holy, and to him who is so, the mysteries of the Kabalah will be holy. Seek and ye shall find, say the Scriptures: knock and it shall be opened unto you. If you desire to find and to gain admission to the Sanctuary, we have said enough to show you the way. If you do not, it is useless for us to say more, as it has been useless to say so much.

The Hermetic philosophers also drew their doctrines from the Kabalah; and more particularly from the Treatise *Beth Alohim* or *Domus Dei*, known as the *Pneumatica Kabalistica*, of Rabbi Abraham Cohen Irira, and the Treatise *De Revolutionibus Animarum* of Rabbi Jitz-chak Lorja.

This philosophy was concealed by the Alchemists under their Symbols, and in the jargon of a rude Chemistry,--a jargon incomprehensible and absurd except to the Initiates; but the key to which is within your reach; and the philosophy, it may be, worth studying. The labors of the human intellect are always interesting and instructive.

To be always rich, always young, and never to die: such has been in all times the dream of the Alchemists.

To change into gold, lead, mercury, and all the other metals; to possess the universal medicine and elixir of life; such is the problem

to be resolved, in order to accomplish this desire and realize this dream.

Like all the Mysteries of Magism, the Secrets of "the Great Work" have a threefold signification: they are religious, philosophical, and natural.

The philosophal gold, in religion, is the Absolute and Supreme Reason: in philosophy, it is the Truth; in visible nature, the Sun; in the subterranean and mineral world, the most perfect and pure gold.

It is for this that the pursuit of the Great Work is called the Search for the Absolute; and the work itself, the work of the Sun.

All the masters of the Science admit that it is impossible to attain the material results, unless there are found in the two higher Degrees all the analogies of the universal medicine and of the philosophal stone.

Then, they say, the work is simple, easy, and inexpensive; otherwise, it consumes fruitlessly the fortune and lives of the seekers.

The universal medicine for the Soul is the Supreme Reason and Absolute Justice; for the mind, mathematical and practical Truth; for the body, the Quintessence, a combination of light and gold.

The prima materia of the Great Work, in the Superior World, is enthusiasm and activity; in the intermediate world, intelligence and industry; in the lower world, labor: and, in Science, it is the Sulphur, Mercury, and Salt, which by turns volatilized and fixed, compose the AZOTH of the Sages.

The Sulphur corresponds with the elementary form of the Fire; Mercury with the Air and Water; and Salt with the Earth.

The Great Work is, above all things, the creation of man by himself; that is to say, the fall and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his will, which assures him the universal empire of Azoth, and the domain of magnetism, that is, complete power over the universal Magical agent.

This Magical agent, which the Ancient Hermetic philosophers disguised under the name of "*Prima Materia*," determines the forms of the modifiable Substance; and the Alchemists said that by means of it they could attain the transmutation of metals and the universal medicine.

p. 774

There are two Hermetic operations, one spiritual, the other material, dependent the one on the other.

The whole Hermetic Science is contained in the dogma of Hermes, engraven originally, it is said, on a tablet of emerald. Its sentences that relate to operating the Great Work are as follows:

"Thou shalt separate the earth from the fire, the subtile from the gross, gently, with much industry.

"It ascends from earth to Heaven, and again descends to earth, and receives the force of things above and below.

"Thou shalt by this means possess the glory of the whole world, and therefore all obscurity shall flee away from thee.

"This is the potent force of all force, for it will overcome everything subtile, and penetrate everything solid.

"So the world was created."

All the Masters in Alchemy who have written of the Great Work, have employed symbolic and figurative expressions; being constrained to do so, as well to repel the profane from a work that would be dangerous for them, as to be well understood by Adepts, in revealing to them the whole world of analogies governed by the single and sovereign dogma of Hermes.

So, in their language, gold and silver are the King and Queen, or the Sun and Moon; Sulphur, the flying Eagle; Mercury, the Man-woman, winged, bearded, mounted on a cube, and crowned with flames; Matter or Salt, the winged Dragon; the Metals in ebullition, Lions of different colors; and, finally, the entire work has for its symbols the Pelican and the Phœnix.

The Hermetic Art is, therefore, at the same time a religion, a philosophy, and a natural science. As a religion, it is that of the Ancient Magi and the Initiates of all ages; as a philosophy, we may find its principles in the school of Alexandria and the theories of Pythagoras; as a science, we must inquire for its processes of Paracelsus, Nicholas Flamel, and Raymond Lulle.

The Science is a real one only for those who admit and understand the philosophy and the religion; and its process will succeed only for the Adept who has attained the sovereignty of will, and so become the King of the elementary world: for the grand agent of the operation of the Sun, is that force described in the Symbol of Hermes, of the table of emerald; it is the universal magical power; the spiritual, fiery, motive power; it is the Od, according to the Hebrews, and the Astral light, according to others.

p. 775

Therein is the secret fire, living and philosophical, of which all the Hermetic philosophers speak with the most mysterious re-serve: the Universal Seed, the secret whereof they kept, and which they represented only under the

figure of the Caduceus of Hermes.

This is the grand Hermetic arcanum. What the Adepts call dead matter are bodies as found in nature; living matters are substances assimilated and magnetized by the science and will of the operator.

So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God.

The creation of gold in the Great Work is effected by transmutation and multiplication.

Raymond Lulle says, that to make gold, one must have gold and mercury; and to make silver, silver and mercury. And he adds: "I mean by mercury, that mineral spirit so fine and pure that it gilds even the seed of gold, and silvers that of silver." He meant by this, either electricity, or Od, the astral light.

The Salt and Sulphur serve in the work only to prepare the mercury, and it is to the mercury especially that we must assimilate, and, as it were, incorporate with it, the magnetic agent. Paracelsus, Lulle, and Flamel alone seem to have perfectly known this mystery.

The Great Work of Hermes is, therefore, an operation essentially magical, and the highest of all, for it supposes the Absolute in Science and in Will. There is light in gold, gold in light, and light in all things.

The disciples of Hermes, before promising their adepts the elixir of long life or the powder of projection, advised them to seek for the Philosophal *Stone*.

The Ancients adored the *Sun*, under the form of a black Stone, called Elagabalus, or Heliogabalus. The faithful are promised, in the Apocalypse, a white Stone.

This *Stone*, says the Masters in Alchemy, is the true *Salt* of the philosophers, which enters as one-third into the composition of Azoth. But Azoth is, as we

know, the name of the grand Hermetic Agent, and the true philosophical Agent: wherefore they represent their Salt under the form of a cubical Stone.

The Philosophal Stone is the foundation of the Absolute philosophy, the Supreme and unalterable Reason. Before thinking of

the Metallic work, we must be firmly fixed on the Absolute principles of Wisdom; we must be in possession of this Reason, which is the touchstone of Truth. A man who is the slave of prejudices will never become the King of Nature and the Master of transmutations. The Philosophal Stone, therefore, is necessary above all things. How shall it be found? Hermes tells us, in his "Table of Emerald," we must separate the subtile from the fixed, with great care and extreme attention. So we ought to separate our certainties from our beliefs, and make perfectly distinct the respective domains of science and faith; and to comprehend that we do not know the things we believe, nor believe anything that we come to know; and that thus the essence of the things of Faith are the unknown and indefinite, while it is precisely the contrary with the things of Science. Whence we shall conclude, that Science rests on reason and experience, and Faith has for its bases sentiment and reason.

The Sun and Moon of the Alchemists concur in perfecting and giving stability to the Philosophal Stone. They correspond to the two columns of the Temple, Jachin and Boaz. The Sun is the hieroglyphical sign of Truth, because it is the source of Light; and the rough Stone is the symbol of Stability. Hence the Medieval Alchemists indicated the Philosophal Stone as the first means of making the philosophical gold, that is to say, of transforming all the vital powers figured by the six metals into Sun, that is, into Truth and Light; which is the first and indispensable operation of the Great Work, which leads to the secondary adaptation, and enables the creators of the spiritual and living gold, the possessors of the true philosophical Salt, Mercury, and Sulphur, to discover, by the analogies of Nature, the natural and palpable gold.

To find the Philosophal Stone, is to have discovered the Absolute, as all the

Masters say. But the Absolute is that which admits of no errors, is the Fixed from the Volatile, is the Law of the Imagination, is the very necessity of Being, is the immutable Law of Reason and Truth. The Absolute is that which IS.

To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun.

To find the immovable bases of true religious Faith, of Philosophical Truth, and of Metallic transmutation, this is the secret of Hermes in its entirety, the Philosophal Stone.

p. 777

This stone is one and manifold; it is decomposed by Analysis, and re-compounded by Synthesis. In Analysis, it is a powder, the powder of projection of the Alchemists; before Analysis, and in Synthesis, it is a stone.

The Philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane; but it must be kept concealed and carefully preserved in the most secret place of the laboratory, and the possessor must always carry on his person the key of the place where it is kept.

He who possesses the Grand Arcanum is a genuine King, and more than a king, for he is inaccessible to all fear and all empty hopes. In all maladies of soul and body, a single particle from the precious stone, a single grain of the divine powder, is more than sufficient to cure him. "Let him hear, who hath ears to hear!" the Master said.

The Salt, Sulphur, and Mercury are but the accessorial elements and passive instruments of the Great Work. All depends, as we have said, on the internal Magnet of Paracelsus. The entire work consists in *projection*: and the projection is perfectly accomplished by the effective and realizable understanding of a single word.

There is but a single important operation in the work; this consists in *Sublimation*, which is nothing else, according to Geber than the elevation of dry matter, by means of fire, with adhesion to its proper vessel.

He who desires to attain to the understanding of the Grand Word and the possession of the Great Secret, ought carefully to read the Hermetic philosophers, and will undoubtedly attain initiation, as others have done; but he must take, for the key of their allegories, the single dogma of Hermes, contained in his table of Emerald, and follow, to class his acquisitions of knowledge and direct the operation, the order indicated in the Kabalistic alphabet of the Tarot.

Raymond Lulle has said that, to make gold, we must first have gold. Nothing is made out of nothing; we do not absolutely create wealth; we increase and multiply it. Let aspirants to science well understand, then, that neither the juggler's tricks nor miracles are to be asked of the adept. The Hermetic science, like all the real sciences, is mathematically demonstrable. Its results, even material, are as rigorous as that of a correct equation.

p. 778

The Hermetic Gold is not only a true dogma, a light without Shadow, a Truth without alloy of falsehood; it is also a material gold, real, pure, the most precious that can be found in the mines of the earth.

But the living gold, the living sulphur, or the true fire of the philosophers, is to be sought for in the house of Mercury. This fire is fed by the air: to express its attractive and expansive power, no better comparison can be used than that of the lightning, which is at first only a dry and earthly exhalation, united to the moist vapor, but which, by self-exhalation, takes a fiery nature, acts on the humidity inherent in it, which it attracts to itself and transmutes in its nature; after which it precipitates itself rapidly toward the earth, whither it is attracted by a fixed nature like unto its own.

These words, in form enigmatic, but clear at bottom, distinctly express what the philosophers mean by their Mercury, fecundated by Sulphur, and which becomes the Master and regenerator of the Salt. It is the AZOTH, the

universal magnetic force, the grand magical agent, the Astral light, the light of life, fecundated by the mental force, the intellectual energy, which they compare to sulphur, on account of its affinities with the Divine fire.

As to the Salt, it is Absolute Matter. Whatever is matter contains salt; and all salt [nitre] may be converted into pure gold by the combined action of Sulphur and Mercury, which sometimes act so rapidly, that the transmutation may be effected in an instant, in an hour, without fatigue to the operator, and almost without expense. At other times, and according to the more refractory temper of the atmospheric *media*, the operation requires several days, several months, and sometimes even several years.

Two primary laws exist in nature, two essential laws, which produce, by counterbalancing each other, the universal equilibrium of things. These are fixedness and movement, analogous, in philosophy, to Truth and Fiction, and, in Absolute Conception, to Necessity and Liberty, which are the very essence of Deity. The Hermetic philosophers gave the name *fixed* to everything ponder-able, to everything that tends by its natural to central repose and immobility; they term *volatile* everything that more naturally and more readily obeys the law of movement; and they form their stone by analysis, that is to say, by the volatilization of the Fixed, and then by synthesis, that is, by fixing the volatile, which they effect

by applying to the fixed, which they call their salt, the sulphurated Mercury, or the light of life, directed and made omnipotent by a Sovereign Will. Thus they master entire Nature, and their stone is found wherever there is salt, which is the reason for saying that no substance is foreign to the Great Work, and that even the most despicable and apparently vile matters may be changed into gold, which is true in this sense, that they all contain the original salt-principle, represented in our emblems by the cubical stone.

To know how to extract from all matter the pure salt concealed in it, is to have the Secret of the Stone. Wherefore this is a Saline stone, which the Od or universal astral light decomposes or re-compounds: it is single and manifold; for it may be dissolved like ordinary salt, and incorporated with

other substances. Obtained by analysis, we might term it *the Universal Sublimate*: found by way of synthesis, it is the true *panacea* of the ancients, for it cures all maladies of soul and body, and has been styled, *par-excellence*, the medicine of all nature. When one, by absolute initiation, comes to control the forces of the universal agent, he always has this stone at his disposal, for its extraction is then a simple and easy operation, very distinct from the metallic projection or realization. This stone, when in a state of sublimation, must not be exposed to contact with the atmospheric air, which might partially dissolve it and deprive it of its virtue; nor could its emanations be inhaled without danger. The Sage prefers to preserve it in its natural envelopes, assured as he is of extracting it by a single effort of his will, and a single application of the Universal Agent to the envelopes, which the Kabalists call *cortices*, the shells, bark, or integuments.

Hieroglyphically to express this law of prudence, they gave their Mercury, personified in Egypt as Hermanubis, a dog's head; and to their Sulphur, represented by the Baphomet of the Temple, that goat's head which brought into such disrepute the occult Mediæval associations.

Let us listen for a few moments to the Alchemists themselves, and endeavor to learn the hidden meaning of their mysterious words.

The RITUAL of the Degree of Scottish Elder MASTER, and Knight of Saint Andrew, being the fourth Degree of Ramsay, it is said upon the title-page, or of the Reformed or Rectified Rite of Dresden, has these passages:

p. 780

"O how great and glorious is the *presence* of the Almighty God which gloriously shines from between the Cherubim!

"How adorable and astonishing are the *rays* of that glorious *Light*, that sends forth its bright and brilliant beams from the Holy Ark of Alliance and Covenant!

"Let us with the deepest veneration and devotion adore the great Source of

Life, that Glorious Spirit who is the Most Merciful and Beneficent Ruler of the Universe and of all the creatures it contains!

"The secret knowledge of the Grand Scottish Master relates to the combination and transmutation of different substances; where-of that you may obtain a clear idea and proper understanding, you are to know that all matter and all material substances are composed of combinations of three several substances, extracted from the four elements, which three substances in combination are, , *Salt*, , *Sulphur*, and , *Spirit*. The first of these produces *Solidity*, the second *Softness*, and the third the *Spiritual*, vaporous particles. These three compound substances work potently together; and therein consists the true process for the transmutation of metals.

"To these three substances allude the three golden basins, in the first of which was engraved the letter M∴, in the second, the letter G∴, and in the third nothing. The first, M∴, is the initial letter of the Hebrew word *Malakh*, which signifies *Salt*; and the second, G∴, of the Hebrew word *Geparaith*, which signifies *Sulphur*; and as there is no word in Hebrew to express the vaporous and intangible *Spirit*, there is no letter in the third basin.

"With these three principal substances you may effect the transmutation of metals, which must be done by means of the five points or rules of the Scottish Mastership.

"The first Master's point shows us the Brazen Sea, wherein must always be rain-water; and out of this rain-water the Scottish Masters extract the first substance, which is Salt; which salt must afterward undergo a *seven-fold* manipulation and purification, before it will be properly prepared. This seven-fold purification is symbolized by the Seven Steps of Solomon's Temple, which symbol is furnished us by the first point or rule of the Scottish Masters.

"After preparing the first substance, you are to extract the

second, Sulphur, out of the purest gold, to which must then be added the purified or celestial Salt. They are to be mixed as the Art directs, and then placed in a vessel in the form of a SHIP, in which it is to remain, as the Ark of Noah was afloat, one hundred and fifty days, being brought to the first damp, warm degree of fire, that it may putrefy and produce the mineral fermentation. This is the second point or rule of the Scottish Masters."

If you reflect, my Brother, that it was impossible for any one to imagine that either common salt or nitre could be extracted from rain-water, or sulphur from pure gold, you will no doubt suspect that some secret meaning was concealed in these words.

The Kabalah considers the immaterial part of man as threefold, consisting of NEPHESCH, RUACH, and NESCHAMAH, *Psyche*, *Spiritus*, and *Mens*, or *Soul*, *Spirit*, and *Intellect*. There are Seven Holy Palaces, Seven Heavens and Seven Thrones; and Souls are purified by ascending through Seven Spheres. A *Ship*, in Hebrew, is *Ani*; and the same word means *I*, *Me*, or *Myself*.

The RITUAL continues:

"Multiplying the substance thus obtained, is the third operation, which is done by adding to them the animate, volatile *Spirit*; which is done by means of the water of the Celestial Salt, as well as by the Salt, which must daily be added to it very carefully, and strictly observing to put neither too much nor too little; inasmuch as, if you add too much, you will destroy that growing and multiplying substance; and if too little, it will be self-consumed and destroyed, and shrink away, not having sufficient substantiality for its preservation. This third point or rule of the Scottish Masters gives us the emblem of the building of the Tower of Babel, used by our Scottish Masters, because by irregularity and want of due proportion and harmony that work was stopped; and the workmen could proceed no further.

"Next comes the fourth operation, represented by the Cubical Stone, whose faces and angles are all equal. As soon as the work is brought to the

necessary point of multiplication, it is to be submitted to the third Degree of Fire, wherein it will receive the due proportion of the strength and substance of the metallic particles of the Cubical Stone; and this is the fourth point or rule of the Scottish Masters.

"Finally, we come to the fifth and last operation, indicated to us by the Flaming Star. After the work has become a duly-proportioned

substance, it is to be subjected to the fourth and strongest Degree of fire, wherein it must remain three times twenty-seven hours; until it is thoroughly glowing, by which means it becomes a bright and shining tincture, wherewith the lighter metals may be changed, by the use of one part to a thousand of the metal. Wherefore this Flaming Star shows us the fifth and last point of the Scottish Masters.

"You should pass practically through the five points or rules of the Master, and by the use of one part to a thousand, trans-mute and ennoble metals. You may then in reality say that your age is a thousand years."

In the oration of the Degree, the following hints are given as to its true meaning:

"The three divisions of the Temple, the Outer Court, Sanctuary, and Holy of Holies, signify the three Principles of our Holy Order, which direct to the knowledge of morality, and teach those most practical virtues that ought to be practised by mankind. Therefore the Seven Steps which lead up to the Outer Court of the Temple, are the emblem of the Seven-fold Light which we need to possess, before we can arrive at the height of knowledge, in which consist the ultimate limits of our order.

"In the Brazen Sea we are symbolically to purify ourselves from all pollutions, all faults and wrongful actions, as well those committed through error of judgment and mistaken opinion, as those intentionally done; inasmuch as they equally prevent us from arriving at the knowledge of True

Wisdom. We must thoroughly cleanse and purify our hearts to their inmost recesses, before we can of right contemplate that *Flaming Star*, which is the emblem of the Divine and Glorious Shekinah, or presence of God; before we may dare approach the Throne of Supreme Wisdom."

In the Degree of The True Mason [*Le Vrai Maçon*], styled in the title-page of its Ritual the 23d Degree of Masonry, or the 12th of the 5th class, the Tracing-board displays a luminous Triangle, with a great Yōd in the centre.

"The Triangle," says the Ritual, "represents one God in three Persons; and the great Yōd is the initial letter of the last word.

"The Dark Circle represents the Chaos, which in the beginning God created.

"The Cross within the Circle, the Light by means whereof He developed the Chaos.

p. 783

"The Square, the four Elements into which it was resolved.

"The Triangle, again, the three *Principles* [Salt, Sulphur, and Mercury], which the intermingling of the elements produced.

"God *creates*; Nature *produces*; Art *multiplies*. God created Chaos; Nature produced it; God, Nature, and Art, have perfected it.

"The Altar of Perfumes indicates the *Fire* that is to be applied to Nature. The two *towers* are the two furnaces, moist and dry, in which it is to be worked. The bowl is the mould of oak that is to inclose the philosophal egg.

"The two figures surmounted by a Cross are the two vases, Nature and Art, in which is to be consummated the double marriage of the white woman with the red Servitor, from which marriage will spring a most Potent King.

"Chaos means universal matter, formless, but susceptible of all forms. Form

is the Light inclosed in the seeds of all species; and its home is in the Universal Spirit.

"To work on universal matter, use the internal and external fire: the four elements result, the *Principia Principiorum* and *Inmediata*; Fire, Air, Water, Earth. There are four qualities of these elements--the warm and dry, the cold and moist. Two appertain to each element: The dry and cold, to the Earth; the cold and moist, to Water; the moist and warm, to the Air; and the warm and dry, to Fire: whereby the Fire connects with the Earth; all the elements, as Hermes said, moving in circles.

"From the mixture of the four Elements and of their four qualities, result the three Principles,--Mercury, Sulphur, and Salt. These are the philosophical, not the vulgar.

"The philosophical *Mercury* is a *Water* and SPIRIT, which dissolves and sublimates the Sun; the philosophical *Sulphur*, a *fire* and a SOUL, which mollifies and colors it; the philosophical *Salt*, an Earth and a BODY, which coagulates and fixes it; and the whole is done in the bosom of the *Air*.

"From these three-Principles result the four Elements duplicated, or the Grand Elements, *Mercury*, *Sulphur*, *Salt*, and *Glass*; two of which are volatile,--the Water [Mercury] and the Air [Sulphur], which is oil; for all substances liquid in their nature avoid fire, which takes from the one [water] and burns the other [oil]; but the other two are dry and solid, to wit, the Salt, wherein Fire is contained, and the pure *Earth*, which is the *Glass*; on

both of which the Fire has no other action than to melt and refine them, unless one makes use of the liquid alkali; for, just as each element consists of two qualities, so these great duplicated Elements partake, each of two of the simple elements, or, more properly speaking, of all the four, according to the greater or less degree of each,--the Mercury partaking more of the Water, to which it is assigned; the Oil or Sulphur, more of the Air; the Salt, of the Fire; and the Glass, of the Earth; which is found, pure and clear, in the centre of all the elementary composites, and is the last to disengage itself

from the others.

"The four Elements and three Principles reside in all the Compounds, Animal, Vegetable, and Mineral; but more potently in some than in others.

"The Fire gives them Movement; the Air, Sensation; the Water, Nutriment; and the Earth, Subsistence.

"The four duplicated Elements engender THE STONE, if one is careful enough to supply them with the proper quantity of fire, and to combine them according to their natural weight. Ten parts of Air make one of Water; ten of Water, one of Earth; and ten of Earth, one of Fire; the whole by the Active Symbol of the one, and the Passive Symbol of the other, whereby the conversion of the Elements is effected."

The Allusion of the Ritual, here, is obviously to the four Worlds of the Kabalah. The ten Sephiroth of the world Briah proceed from Malakoth, the last of the ten Emanations of the world Aziluth; the ten Sephiroth of the world Yezirah, from Malakoth of Brian; and the ten of the world Asiah, from Malakoth of Yezirah. The Pass-word of the Degree is given as *Metralon*, which is a corruption of METATRON, the Cherub, who and Sandalphon are in the Kabalah the Chief of the Angels. The Active and Passive Symbols are the Male and Female.

The Ritual continues:

"It is thereby evident that, in the Great Work, we must employ ten parts of philosophical Mercury to one of Sun or Moon.

"This is attained by *Solution* and *Coagulation*. These words mean that we must dissolve the body and coagulate the spirit; which operations are effected by the moist and dry bath.

"Of colors, *black* is the Earth; *white*, the Water; *blue*, the Air; and *red*, the Fire; wherein also are involved very great secrets and mysteries.

"The apparatus employed in 'The Great Work' consists of the Moist bath, the Dry bath, the Vases of Nature and Art, the bowl of oak, *lutum sapientiæ*, the Seal of Hermes, the tube, the physical lamp, and the iron rod.

"The work is perfected in seventeen philosophical months, according to the mixture of ingredients. The benefits reaped from it are of two kinds--one affecting the soul, and the other the body. *The former consist in knowing God, Nature, and ourself*; and those to the body are wealth and health.

"The Initiate traverses Heaven and Earth. Heaven is the World manifest to the Intelligence, subdivided into Paradise and Hell; Earth is the World manifest to the Senses, also subdivided into the Celestial and that of the Elements.

"There are Sciences specially connected with each of these. *The one is ordinary and common; the other, mystic and secret*. The World cognizable by the Intellect has the Hermetic Theology and the Kabalah; the Celestial Astrology; and that of the Elements, Chemistry, which by its decompositions and separations, effected by fire, reveals all the most hidden secrets of Nature, in the three kinds of Compound Substances. This last science is styled 'Hermetic,' or 'The operating of the Great Work.'"

The Ritual of the Degree of Kabalistic and Hermetic Rose ✠, has these passages:

"The true Philosophy, known and practised by Solomon, is the basis on which Masonry is founded.

"Our Ancient Masons have concealed from us the most important point of this Divine Art, under hieroglyphical characters, which are but enigmas and parables, to all the Senseless, the Wicked, and the Ambitious.

"He will be supremely fortunate, who shall, by arduous labor, discover this sacred place of deposite, wherein all naked the sublime Truth is hidden; for

he may be assured that he has found the True Light, the True Felicity, the True Heavenly Good. Then may it truly be said that he is one of the True Elect; for *it is the only real and most Sublime Science of all those to which a mortal can aspire*: his days will be prolonged, and his soul freed of all vices and corruption; into which" (it is added, to mislead, as if from fear too much would be disclosed), "*the human race is often led by indigence*."

p. 786

As the symbolism of the Hall and the language of the ritual mutually explain each other, it should be noted here, that in this Degree the columns of the hall, 12 in number, are white variegated with black and red. The hangings are black, and over that crimson.

Over the throne is a great Eagle, in gold, on a black ground. In the centre of the Canopy the Blazing Star in gold, with the letter Yōd in its centre. On the right and left of the throne are the Sun in gold and the Moon in silver. The throne is ascended to by *three* Steps. The hall and ante-room are each lighted by *ten* lights, and a single one at the entrance. The colors, black, white, and crimson appear in the clothing; and the Key and Balance are among the symbols.

The duty of the Second Grand Prior, says the Ritual, is "to see if the Chapter is hermetically sealed; whether the materials are ready, and the elements; whether the Black gives place to the White, and the White to the Red."

"Be laborious," it says, "like the Star, and procure the light of the Sages, and hide yourself from the Stupid Profane and the Ambitious, and be like the Owl, which sees only by night, and hides itself from treacherous curiosity."

"The Sun, on entering each of his houses, should be received there by the four elements, which you must be careful to invite to accompany you, that they may aid you in your undertaking; for without them the House would be melancholy: wherefore you will give him to feast upon the four elements.

"When he shall have visited his twelve houses, and seen you attentive there

to receive him, you will become one of his chiefest favorites, and he will allow you to share all his gifts. Matter will then no longer have power over you; you will, so to say, be no longer a dweller on the earth; but after certain periods you will give back to it a body which is its own, to take in its stead one altogether Spiritual. Matter is then deemed to be dead to the world.

"Therefore it must be re-vivified, and made to be born again from its ashes, which you will effect by virtue of the vegetation of the Tree of Life, represented to us by the branch of acacia. Whoever shall learn to comprehend and execute this great work, will know great things, say the Sages of the work; but whenever you depart from the centre of the Square and the Compass you will no longer be able to work with success.

p. 787

"Another Jewel is necessary for you, and in certain undertakings cannot be dispensed with. It is what is termed the Kabalistic pantacle . . . This carries with it the power of commanding the spirits of the elements. It is necessary for you to know how to use it, and that you will learn by perseverance if you are a lover of the science of our predecessors the Sages.

"A great Black Eagle, the King of Birds. He alone it is that can fire the Sun, material in its nature, that has no form, and yet by its form develops color. The black is a complete harbinger of the work: it changes color and assumes a natural form, out whereof will emerge a brilliant Sun.

"The birth of the Sun is always announced by its Star, represented by the Blazing Star, which you will know by its fiery color; and it is followed in its course by the silvery lustre of the Moon.

"A rough Ashlar is the shapeless stone which is to be prepared in order to commence the philosophical work; and to be developed, in order to change its form from triangular to cubic, after the separation from it of its Salt, Sulphur, and Mercury, by the aid of the Square, Level, Plumb, and Balance, and all the other Masonic implements *which we use symbolically*.

"Here me put them to philosophical use, to constitute a well-proportioned edifice, through which you are to make pass the crude material, analogous to a candidate commencing his initiation into our Mysteries. When we build we must observe all the rules and proportions; for otherwise the Spirit of Life cannot lodge therein. So you will build the great tower, in which is to burn the fire of the Sages, or, in other words, the fire of Heaven; as also the Sea of the Sages, in which the Sun and Moon are to bathe. That is the basin of Purification, in which will be the water of Celestial Grace, water that doth not soil the hands, but purifies all leprous bodies.

"Let us labor to instruct our Brother, to the end that by his toils he may succeed in discovering the principle of life contained in the profundity of matter, and known by the name of *Alkahest*.

"The most potent of the names of Deity is ADONAI. Its power is to put the Universe in movement; and the Knights who shall be fortunate enough to possess it, with weight and measure, shall have at their disposition all the potences that inhabit it, the Elements,

p. 788

and the cognizance of all the virtues and sciences that man is capable of knowing. By its power they would succeed in discovering the primary metal of the Sun, which holds within itself the Principle of the germ, and wherewith we can put in alliance and six other metals, each of which contains the principles and primitive seed of the grand philosophical work.

"The six other metals are Saturn, Jupiter, Mars, Venus, Mercury, and Luna; vulgarly known as Lead, Tin, Iron, Copper, Quicksilver, and Silver. Gold is not included; because it is not in its nature a metal. It is all Spirit and incorruptible; wherefore it is the emblem of the Sun, which presides over the Light.

"The vivifying Spirit, called Alkahest, has in itself the generative virtue of producing the triangular Cubical Stone, and contains in itself all the virtues to render men happy in this world and in that to come. To arrive at the composition of that Alkahest, we begin by laboring at the science of the

union of the four Elements which are to be educed from the three Kingdoms of Nature, Mineral, Vegetable, and Animal; the rule, measure, weight, and equipoise whereof have each their key. We then employ in one work the animals, vegetables, and minerals, each in his season, which make the space of the Houses of the Sun, where they have all the virtues required.

"Something from each of the three Kingdoms of Nature is assigned to each Celestial House, to the end that everything may be done in accordance with sound philosophical rules; and that everything maybe thoroughly purified in its proper time and place in order to be presented at the wedding-table of the Spouse and the six virgins who hold the mystic shovel, without a common fire, but with an elementary fire, that comes primarily by attraction, and by digestion in the philosophical bed lighted by the four elements.

"At the banquet of the Spouses, the viands, being thoroughly, purified, are served in Salt, Sulphur, Spirit, and Oil; a sufficient quantity thereof is taken every month, and therewith is compounded, by means of the Balance of Solomon, the Alkahest, to serve the Spouses, when they are laid on the nuptial bed, there to engender their embryo, producing for the human race immense treasures, that will last as long as the world endures.

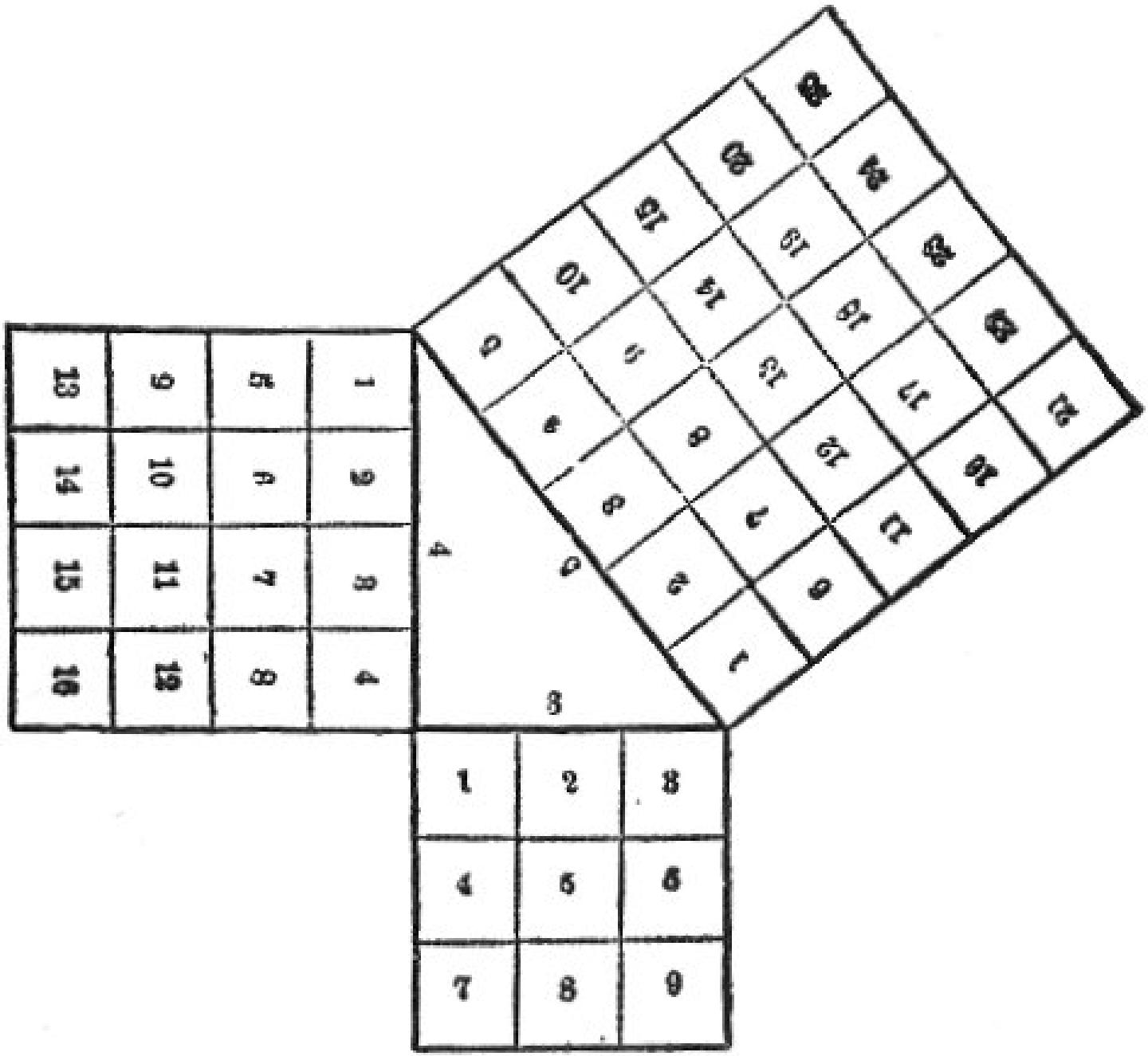
"Few are capable of engaging in this great work. Only the true Free-Masons may of right aspire to it; and even of them,

very few are worthy to attain it, because most of them are ignorant of the Clavicules and their contents, and of the Pantacle of Solomon, which teaches how to labor at the great work.

"The weight raised by Solomon with his balance was 1, 2, 3, 4, 5; which contains 25 times unity, 2 multiplied by 2; 3 multiplied by 3; 4 multiplied by 4; 5 multiplied by 5, and once 9; these numbers thus involving the squares of 5 and 2, the cube of 2, the square of the square of 2, and the square of 3."

Thus far the Ritual, in the numbers mentioned by it, is an allusion to the

47th problem of Euclid, a symbol of Blue Masonry, entirely out of place there, and its meaning unknown. The base of the right-angled triangle being 3, and the perpendicular 4, the hypothenuse is 5, by the rule that the sum of the squares of the two former equals the square of the latter,--3×3 being 9; and 4×4, 16; and 9+16 being 25, the square of 5. The triangle contains in its sides the numbers 1, 2, and 3. The Perpendicular is the Male; the Base, the Female; the Hypothenuse, the product of the two.



To fix the volatile, in the Hermetic language, means to materialize the spirit; to volatilize the fixed is to spiritualize matter.

To separate the subtile from the gross, in the first operation,

which is wholly internal, is to free our soul from all prejudice and all vice. This is effected by the use of the philosophical SALT, that is to say, of WISDOM; of MERCURY, that is to say, of personal aptitude and labor; and of SULPHUR, which represents the vital energy, and the ardor of the will. Thus we succeed in changing into spiritual gold such things even as are of least value, and even the foul things of the earth.

It is in this sense we are to understand the parables of the Hermetic philosophers and the prophets of Alchemy; but in their works, as in the Great Work, we must skillfully separate the subtile from the gross, the mystic from the positive, allegory from theory. If you would read them with pleasure and understandingly, you must first understand them allegorically in their entirety and then descend from allegories to realities by way of the correspondences or analogies indicated in the single dogma:

"What is above is like what is below; and what is below is like what is above."

The treatise "*Minerva Mundi*," attributed to Hermes Trismegistus, contains, under the most poetical and profound allegories, the dogma of the self-creation of beings, or of the law of creation that results from the accord of two forces, these which the Alchemists called the Fixed and the Volatile, and which are, in the Absolute, Necessity and Liberty.

When the Masters in Alchemy say that it needs but little time and expense to accomplish the works of Science. when they affirm, above all, that but a single vessel is necessary, when they speak of the Great and Single furnace, which all can use, which is within the reach of all the world, and which men possess without knowing it, they allude to the philosophical and moral Alchemy. In fact, a strong and determined will can, in a little while, attain complete independence; and we all possess that chemical instrument, the great and single athanor or furnace, which serves to separate the subtile from the gross, and the fixed from the volatile. This instrument, complete as the

world, and accurate as the mathematics themselves, is designated by the Sages under the emblem of the Pentagram or Star with five points, the absolute sign of human intelligence.

The end and perfection of the Great Work is expressed, in alchemy, by a triangle surmounted by a cross: and the letter Tau, ת, the last of the Sacred alphabet, has the same meaning.

p. 791

The "elementary fire," that comes primarily by attraction, is evidently Electricity or the Electric Force, primarily developed as magnetism, and in which is perhaps the secret of life or the vital force.

Paracelsus, the great Reformer in medicine, discovered magnetism long before Mesmer, and pushed to its last consequences this luminous discovery, or rather this initiation into the magic of the ancients, who understood the grand magical agent better than we do, and did not regard the Astral Light, Azoth, the universal magnetism of the Sages, as an animal and particular fluid, emanating only from certain special beings.

The four Elements, the four symbolic animals, and the re-duplicated Principles correspond with each other, and are thus arranged by the Hermetic Masons:

The Air and Earth represent the *Male* Principle; and the Fire and Water belong to the *Female* Principle. To these four forms correspond the four following philosophical ideas.

Spirit: Matter: Movement: Repose.

Alchemy reduces these four things to three:

The Absolute: the Fixed: the Volatile.

Reason: Necessity; Liberty: are the synonyms of these three words.

As all the great Mysteries of God and the Universe are thus hidden in the Ternary, it everywhere appears in Masonry and in the Hermetic Philosophy under its mask of Alchemy. It even

appears where Masons do not suspect it; to teach the doctrine of the equilibrium of Contraries, and the resultant Harmony.

The double triangle of Solomon is explained by Saint John in a remarkable manner: There are, he says, three witnesses in Heaven,--the Father, the Word, and the Holy Spirit; and three witnesses on earth,--the breath, water, and blood. He thus agrees with the Masters of the Hermetic Philosophy, who give to their Sulphur the name of Ether, to their Mercury the name of philosophical water, to their Salt that of blood of the dragon, or menstruum of the earth. The blood, or Salt, corresponds by opposition with the Father; the Azothic, or Mercurial water, with the Word, or Logos; and the breath, with the Holy Spirit. But the things of High Symbolism can be well understood only by the true children of Science.

Alchemy has its Symbolic Triad of Salt, Sulphur, and Mercury,--man consisting, according to the Hermetic philosophers, of Body, Soul, and Spirit. The Dove, the Raven, and the Phœnix are striking Symbols of Good and Evil, Light and Darkness, and the Beauty resulting from the equilibrium of the two.

If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. Every word is often an enigma; and to him who reads in haste, the whole will seem absurd. Even when they seem to teach that the Great Work is the purification of the Soul, and so to deal only with morals, they most conceal their meaning, and deceive all but the Initiates.

Yōd [σ or י] is termed in the Kabalah the *opifex*, *workman* of the Deity. It is, says the *Porta Cœlorum*, single and primal, like *one*, which is the first among numbers; and like a *point*, the first before all bodies. Moved lengthwise, it produces a *line*, which is Vau, and this moved sidewise produces a *superficies*, which is Daleth. Thus Vau [ו] becomes Daleth [ד]; for movement tends from right to left; and all communication is from above to below. The *plenitude* of Yōd, that is, the *name* of this letter, spelled, is יוד, Y-O-D. Vau [which represents 6] and Daleth [4] are 10; like Yōd, their

principle.

Yōd, says the *Siphra de Zeniutha*, is the Symbol of Wisdom and of the Father.

The Principle called Father, says the *Idra Suta*, is comprehended in Yōd, which flows downward from the Holy influence,

wherefore Yōd is the most occult of all the letters; for he is the beginning and end of all things. The Supernal Wisdom is Yōd; and all things are included in Yōd, who is therefore called Father of Fathers, or the Generator of the Universal. The Principle of all things is called the House of all things: wherefore Yōd is the beginning and end of all things; as it is written: "*Thou halt made all things in Wisdom*." For The All is termed Wisdom; and in it The All is contained; and the summary of all things is the Holy Name.

Yōd, says the *Siphra de Zeniutha*, signifying the Father, approaches the letter He, which is the Mother; and by the combination of these two is denoted that luminous influence wherewith Binah is imbued by the Supernal Wisdom.

In the name יהו, says the same, are included the Father, Mother, and Microprosopos, their issue. He, impregnated by Vau, produced Microprosopos, or Seir Anpin.

Wisdom, Hakemah, is the Principle of all things: it is the Father of Fathers, and in it are the beginning and end of all things. Microprosopos, the second Universal, is the issue of Wisdom, the Father, and Binah, the Mother, and is composed of the six Numerations, Geburah, Gedulah, and Tephareth, Netsach, Hōd, and Yesod; is represented under the form of a man, and said to have at first occupied the place afterward filled by the world Briah [of Creation], but afterward to have been raised to the Aziluthic sphere, and received Wisdom, Intelligence, and Cognition [Daath] from the Supernal Wisdom and Intellectuality.

Vau, in the tri-literal word, denotes these six members of Microprosopos. For this latter is. formed after the fashion of Macroprosopos, but without Kether, the will, which remains in the first prototype or Universal; though invested with a portion of the Divine Intellectual Power and Capacity. The first Universal does not use the first person, and is called in the third person, הוא, HUA, HE: but the second Universal speaks in the first person, using the word אני ANI, I.

The IDRA RABBA, or Synodus Magna, one of the books of the Sohar, says:

The Eldest of the Eldest [the Absolute Deity] is in Microprosopos. All things are one: all was, all is, all will be: there neither will be, nor is, nor has been, mutation.

But He conformed Himself, by the formings, into a form that contains all forms, in a form which comprehends all genera.

p. 794

This form is in the likeness of His form; and is not that form but its analogue: wherefore the human form is the form of all above and below, which are included in it: and because it embraces all above and below. The Most Holy so took form, and so Microprosopos was configured. All things are equally one, in each of the two Universals; but in the second His ways are divided, and judgment is on our side, and on the side that looks toward us, also, they differ.

These Secrets are made known only to the reapers in the Holy Field.

The Most Holy Ancient is not called ATHAH, Thou, but Hun, He: but in Microprosopos, where is the beginning of things, He has the name ATHAH, and also AB, Father. From Him is the beginning, and He is called Thou, and is the Father of Fathers. He issues from the Non-Ens; and therefore is beyond cognition.

Wisdom is the Principle of the Universe, and from it thirty-two ways diverge: and in them the law is contained, in twenty-two letters and ten words. Wisdom is the Father of Fathers, and in this Wisdom is found the Beginning and the End: wherefore there is a wisdom in each Universal, one above, the other below.

The *Commentary of Rabbi Chajun Vital*, on the *Siphra de Zeniutha*, says: At the beginning of emanation, Microprosopos issued from the Father, and was intermingled with the Mother, under the mysteries of the letter,ה [He], resolved in דו, that is, Daleth and Vau; by which Vau is denoted Microprosopos: because Vau is six, and he is constituted of the six parts that follow Hakemah and Binah. And, according to this conception, the Father is called Father of Fathers, because from Him these Fathers proceed, Benignity, Severity, and Beauty. Microprosopos was then like the letter Vau in the letter He, because He had no head; but when He was now born, three brains were constituted for Him, by the flow of Divine Light from above.

And as the world of restitution [after the vessels of the Sephiroth below Binah had been broken, that from the fragments evil might be created] is instituted after the fashion of the Balance, so also is it formed throughout in the human form. But Malakoth, Regnum, is a complete and separate person, behind Microprosopos, and in conjunction with him, and the two are called man.

p. 795

The first world [of Inanity] could not continue and did not subsist, because it had no human conformation nor the system of the Balance, the Sephiroth being points, one below the other. The first Adam [Microprosopos, as distinguished from Macroprosopos, the first *Occult* Adam] was the beginning, wherein the ten Numerations proceeded forth from potence into act.

Microprosopos is the second garment or interposed medium, with respect to the Elder Most Holy, who is the name Tetragrammaton; and he is called Alohim; because the former is Absolute Commiseration; while in Macroprosopos his lights have the nature of Severities, with respect to the

elder Universal; though they are Commiseration, with respect to the lights of Malakoth and the three lower worlds.

All the conformations of Macroprosopos come from the first Adam; who, to interpose a second covering, caused a single spark to issue from the sphere of Severity, of whose five letters is generated the name Alohim. With this issued from the brain a most subtle air, which takes its place on the right hand, while the spark of fire is on the left. Thus the white and red do not intermix, that is, the Air and Fire, which are Mercy and Judgment.

Microprosopos is the Tree of the Knowledge of Good and Evil, his Severities being the Evil.

REGNUM, to which is given the name of Word of The Lord, superinvests Heaven, as the six members of the Degree Tephareth are called, and these become and are constituted by that superior vestiture. For every conformation and constitution is effected by means of veiling, because occultation here is the same as manifestation, the excess of light being veiled, so that, diminished in intensity and degree, it may be received by those below. Those six members conceived of as contained in Binah, are said to be in the World of Creation; as in Tephareth, in that of Formation; and as in Malakoth, in that of Fabrication.

Before the institution of equilibrium, face was not toward face: Microprosopos and his wife issuing forth back to back, and yet cohering. So above; before the prior Adam was conformed into male and female, and the state of equilibrium established, the Father and Mother were not face to face. For the Father denotes the most perfect Love; and the Mother the most perfect Rigor. And the seven supernal sons who proceeded from her, from Binah, who brought forth seven, were all most perfect rigors, having no

connection with a root in the Most Holy Ancient; that is, they were all *dead*, destroyed, shattered; but they were placed in equilibrium, in the equipoise of the Occult Wisdom, when it was conformed into male and female, Rigor and Love, and they were then restored, and there was given them a root

above.

The Father is Love and Mercy, and with a pure and subtle Aur or Benignity impregnates the Mother, who is Rigor and Severity of Judgments; and the product is the brain of Microprosopos.

It was determined, says the *Introduction* to the Book *Sohar*, by the Deity, to create Good and Evil in the world, according to what is said in Isaiah, "*who makes the bight and creates the Evil*." But the Evil was at first occult, and could not be generated and brought forth, except by the sinning of the First Adam. Wherefore He determined that the numerations first emanated, from Benignity downward, should be destroyed and shattered by the excessive influx of His Light; His intention being to create of them the worlds of Evils. But the first three were to remain and subsist, that among the fragments should be neither Will, Intellectual Power, nor the Capacity of Intellection of the Divinity. The last seven numerations were *points*, like the first three, each subsisting independently, unsustained by companionship; which was the cause of their dying and being shattered.

There was then no Love between them, but only a two-fold Fear; Wisdom, for example, fearing lest it should ascend again to its Source in Kether; and also lest it should descend into Binah. Hence there was no union between any two, except Hakemah and Binah, and this imperfect, with averted faces. This is the meaning of the saying, that the world was created by Judgment, which is fear. And so that world could not subsist, and the Seven Kings were dethroned, until the attribute of Compassion was adjoined to it, and then restoration took place. Thence came Love and Union, and six of the parts were united into one person; for Love is the attribute of Compassion or Mercy.

Binah produced the Seven Kings, not successively, but all together. The Seventh is Regnum, called a stone, the corner-stone, because on it are builded the palaces of the three lower worlds.

The first six were shattered into fragments; but Regnum was crushed into a formless mass, lest the malignant demons created from the fragments of the

others should receive bodies from it, since from it came bodies and vitality [Nephesch].

p. 797

From the fragments of the vessels came all Evils; judgments, turbid waters, impurities, the Serpent, and Adam Belial [Baal]. But their internal light re-ascended to Binah, and then flowed down again into the worlds Briah and Yezirah, there to form vestiges of the Seven Numerations. The Sparks of the great Influence of the shattered vases descending into the four spiritual elements, Fire, Air, Water, and Earth, and thence into the inanimate, vegetable, living, and speaking kingdoms, became Souls.

Selecting the suitable from the unsuitable lights, and separating the good from the evil, the Deity first restored the universality of the Seven Kings of the World Aziluth, and afterward the three other Worlds.

And though in them were both good and evil, still this evil did not develop itself in act, since the Severities remained, though mitigated; some portion of them being necessary to prevent the fragments of the integuments from ascending. These were also left, because connection of two is necessary to generation. And this necessity for the existence of Severity is the mystery of the pleasure and warmth of the generative appetite; and thence Love between husband and wife.

If the Deity, says the Introduction, had not created worlds and then destroyed them, there could have been no evil in the world, but all things must have been good. There would have been neither reward nor punishment in the world. There would have been no merit in righteousness, for the Good is known by the evil, nor would there have been fruitfulness or multiplication in the world. If all carnal concupiscence were enchained for three days in the mouth of the great abyss, the egg of one of the days would be wanting to the sick man. In time to come it will be called Laban [לבן--*white*], because it will be whitened of its impurity, and will return to the realm Israel, and they will pray the Lord to give them the appetite of carnal concupiscence, for the begetting of children.

The intention of God was, when He created the world, that His creatures should recognize His existence. Therefore He created evils, to afflict them withal when they should sin, and Light and Blessing to reward the just. And therefore man necessarily has free-will and election, since Good and Evil are in the World.

And these kings died, says the *Commentary*, because the condition of equilibrium did not yet exist, nor was Adam Kadmon

formed male and female. They were not in contact with what was alive: nor had any root in Adam Kadmon; nor was Wisdom which outflowed from Him, their root, nor did they connect with it. For all these were pure mercies and most simple Love; but those were rigorous judgments. Whence face looked not toward face; nor the Father toward the Mother, because from her proceeded judgments. Nor Macroprosopos toward Microprosopos. And Regnum, the last numeration, was empty and inane. It has nothing of itself; and, as it were, was nothing, receiving nothing from them. Its need was, to receive Love from the Male; for it is mere rigor and judgment; and the Love and Rigor must temper each other, to produce creation, and its multitudes above and below. For it was made to be inhabited; and when rigorous judgments rule in it, it is inane because its processes cannot be carried on.

Wherefore the Balance must needs be instituted, that there might be a root above, so that judgments might be restored and tempered, and live and not again die. And Seven Conformations descend; and all things become in equilibrium, and the needle of the Balance is the root above.

In the world Yezirah, says the *Pneumatica Kabalistica*, י de-notes Kether; יה , Hakemah and Binah; and יהו, Gedulah, Geburah, and Tephareth; and thus Vau is Beauty and Harmony. The *Man* is Hakemah; the *Eagle*, Binah; the *Lion*, Gedulah; and the *Ox*, Geburah. And the mysterious circle is thus formed by the Sohar and all the Kabalists: Michael and the face of the Lion are on the South, and the right hand, with the letter י, Yōd, and Water; Gabriel and the face of the Ox, on the North, and left hand, with the first ה of the Tetragrammaton and Fire; Uriel and the face of the Eagle, on the East

and forward, with ו and Air; and Raphael and the face of the Man, on the West, and backward with the last ה, and Earth. In the same order, the four letters represent the four worlds.

Rabbi Schimeon Ben Jochai says that the four animals of the Mysterious Chariot, whose wheels are Netsach and Had, are Gedulah, whose face is the Lion's; Geburah, with that of the Ox; Tephareth, with that of the Eagle; and Malakoth, with that of the Man.

The Seven lower Sephiroth, says the *Æsch Mezareph*, will represent Seven Metals; Gedulah and Geburah, Silver and Gold;

p. 799

[paragraph continues] Tephareth, Iron; Netsach and Hōd, Tin and Copper; Yesod, Lead; and Malakoth will be the metallic Woman and Morn of the Sages, the field wherein are to be sowed the Seeds of the Secret Minerals, to wit, the Water of Gold; but in these such mysteries are concealed as no tongue can utter.

The word אמש, Amas, is composed of the initials of the three Hebrew words that signify Air, Water, and Fire; by which, say the Kabalists, are denoted Benignity, Judicial Rigor, and Mercy or Compassion mediating between them.

Malakoth, says the *Apparatus*, is called *Haikal*, Temple or Palace, because it is the Palace of the Degree Tephareth, which is concealed and contained in it, and Haikal denotes the place in which all things are contained.

For the better understanding of the Kabalah, remember that Kether, or the Crown, is treated of as a person, composed of the ten Numerations, and as such termed Arik Anpin, or Macroprosopos:

That Hakemah is a person, and termed *Abba*, or *Father*:

That Binah is a person, and termed *Mother*, *Imma*:

That Tephareth, including all the Numerations from Khased or Gedulah to Yesod, is a person, called Seir Anpin, or Microprosopos. These Numerations are six in number, and are represented by the interlaced triangle, or the Seal of Solomon.

And Malakoth is a person, and called the wife of Microprosopos. Vau represents the Beauty or Harmony, consisting of the six parts which constitute Seir Anpin.

The wife, Malakoth, is said to be *behind* the husband, Seir, and to have no other cognition of him. And this is thus explained: That every cognizable object is to be known in two ways: *à priori*, which is when it is known by means of its cause, or of itself; or, *à posteriori* when it is known by its effects. The most nearly perfect mode of cognition is, when the intellect knows the thing itself, in itself, and through itself. But if it knows the thing by its similitude or idea, or species separate from it, or by its effects and operations, the cognition is much feebler and more imperfect. And it is thus only that Regnum, the wife of Seir, knows her husband, until face is turned to face, when they unite, and she has the more nearly perfect knowledge. For then the Deity, as limited and manifested in Seir and the Universe are one.

Vau is Tephareth, considered as the Unity in which are

the six members, of which itself is one. Tephareth, Beauty, is the column which supports the world, symbolized by the column of the junior Warden in the Blue Lodges. The world was first created by Judgment: and as it could not so subsist, Mercy was conjoined with Judgment, and the Divine Mercies sustain the Universe.

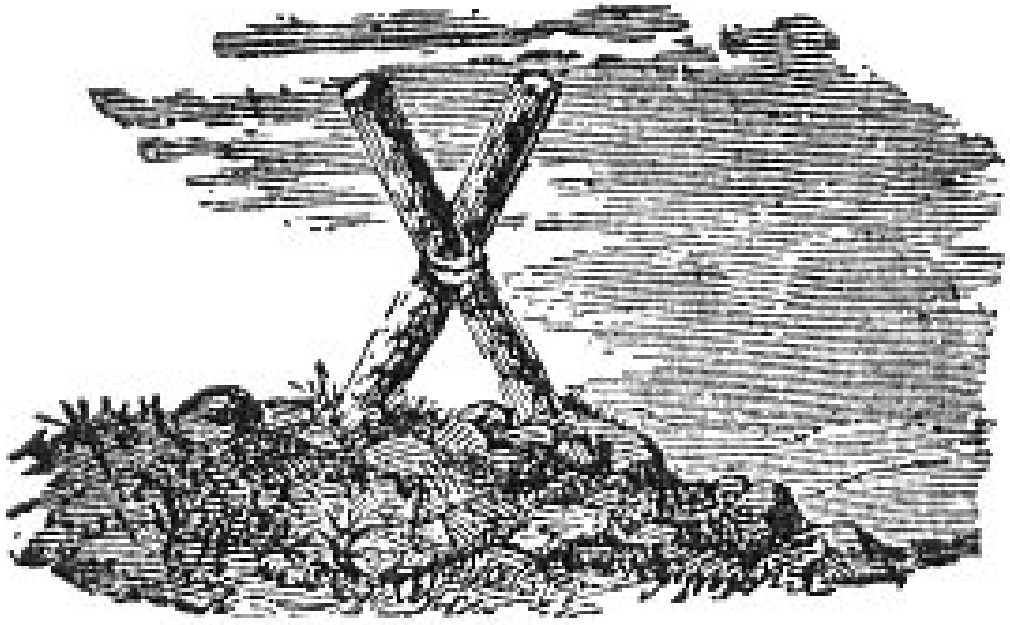
God, says the *Idra Suta*, formed all things in the form of male and female, since otherwise the continuance of things was impossible. The All-embracing Wisdom, issuing and shining from the Most Holy Ancient, shines not otherwise than as male and female. Wisdom as the Father, Intelligence the Mother, are in equilibrium as male and female, and they are conjoined,

and one shines in the other. Then they generate, and are expanded in the Truth. Then the two are the Perfection of all things, when they are coupled; and when the Son is in them, the summary of all things is in one.

These things are intrusted only to the Holy Superiors, who have entered and gone out and known the ways of the Most Holy God, so as not to err in them, to the right hand or to the left: For these things are hidden; and the lofty Holinesses shine in them, as light flows from the splendor of a lamp.

These things are committed only to those who have entered and not withdrawn; for he who has not done so had better never have been born.

All things are comprehended in the letters Vau and He; and all are one system; and these are the letters, תבונת. Tabunah, Intelligence.



XXIX.

GRAND SCOTTISH KNIGHT OF ST. ANDREW.

A MIRACULOUS tradition, something like that connected with the *labarum* of Constantine, hallows the Ancient Cross of St. Andrew. Hungus, who in the ninth century reigned over the Picts in Scotland, is said to have seen in a vision, on the night before a battle, the Apostle Saint Andrew, who promised him the victory; and for an assured token thereof, he told him that there should appear over the Pictish host, in the air, such a fashioned cross as he had suffered upon. Hungus, awakened, looking up at the sky, saw the promised cross, as did all of both armies; and Hungus and the Picts, after rendering thanks to the Apostle for their victory, and making their offerings with humble devotion, vowed that from thenceforth, as well they as their posterity, in time of war, would wear a cross of St. Andrew for their badge and

cognizance.

John Leslie, Bishop of Ross, says that this cross appeared to Achaius, King of the Scots, and Hungus, King of the Picts, the night before the battle was fought betwixt them and Athelstane, King of England, as they were on their knees at prayer.

Every cross of Knighthood is a symbol of the nine qualities of a Knight of St. Andrew of Scotland; for every order of chivalry required of its votaries the same virtues and the same excellencies.

Humility, Patience, and Self-denial are the three essential qualities of a Knight of St. Andrew of Scotland. The Cross, sanctified by the blood of the holy ones who have died upon it; the

p. 802

[paragraph continues] Cross, which Jesus of Nazareth bore, fainting, along the streets of Jerusalem and up to Calvary, upon which He cried, "Not My will, O Father! but Thine be done," is an unmistakable and eloquent symbol of these three virtues. He suffered upon it, because He consorted with and taught the poor and lowly, and found His disciples among the fishermen of Galilee and the despised publicans. His life was one of Humility, Patience, and Self-denial.

The Hospitallers and Templars took upon themselves vows of

obedience, poverty, and chastity. The Lamb, which became the device of the Seal of the Order of the Poor Fellow Soldiery of the Temple of Solomon, conveyed the same lessons of humility and self-denial as the original device of two Knights riding a single horse. The Grand Commander warned every candidate not to be induced to enter the Order by a vain hope of enjoying earthly pomp and splendor. He told him that he would have to endure many things, sorely against his inclinations; and that he would be compelled to give up his own will, and submit entirely to that of his superiors.

The religious Houses of the Hospitallers, despoiled by Henry the Eighth's worthy daughter, Elizabeth, because they would not take the oath to maintain her supremacy, had been Alms-houses, and Dispensaries, and Foundling-asyla, relieving the State of many orphan and outcast children, and ministering to their necessities, God's ravens in the wilderness, bread and flesh in the morning, bread and flesh in the evening. They had been Inns to the wayfaring man, who heard from afar the sound of the Vesper-bell, inviting him to repose and devotion at once, and who might sing his matins with the Morning Star, and go on his way rejoicing. And the Knights were no less distinguished by bravery in battle, than by tenderness and zeal in their ministrations to the sick and dying.

The Knights of St. Andrew vowed to defend all orphans, maidens, and widows of good family, and wherever they heard of murderers, robbers, or masterful thieves who

oppressed the people, to bring them to the laws, to the best of their power.

"If fortune fail you," so ran the vows of Rouge-Croix, "in divers lands or countries wherever you go or ride that you find any gentleman of name and arms, which hath lost goods, in worship and Knighthood, in the King's service, or in any other place of worship, and is fallen into poverty, you shall aid, and support,

p. 803

r and succor him, in that you may; and he ask of you your goods to his sustenance, you shall give him part of such goods as God hath sent you to your power, and as you may bear."

Thus CHARITY and GENEROSITY are even *more* essential qualities of a true and gentle Knight, and have been so in all ages; and so also hath CLEMENCY. It is a mark of a noble nature to spare the conquered. Valor is then best tempered, when it can turn out a stern fortitude into the mild strains of pity, which never shines more brightly than when she is clad in steel. A martial man, compassionate, shall conquer both in peace and war; and by a twofold way, get victory with honor. The most famed men in the world have had in them both courage and compassion. An enemy reconciled hath a greater value than the long train of captives of a Roman triumph.

VIRTUE, TRUTH, and HONOR are the three MOST essential qualities of a Knight of St. Andrew. "Ye shall love

God above all things, and be steadfast in the Faith," it was said to the Knights, in their charge, "and ye shall be true unto your Sovereign Lord, and true to your word and promise. Also, ye shall sit in no place where that any judgment should be given wrongfully against any body, to your knowledge."

The law hath not power to strike the virtuous, nor can fortune subvert the wise. Virtue and Wisdom, only, perfect and defend man. Virtue's garment is a sanctuary so sacred, that even Princes dare not strike the man that is thus robed. It is the livery of the King of Heaven. It protects us when we are unarmed; and is an armor that we cannot lose, unless we be false to ourselves. It is the tenure by which we hold of Heaven, without which we are but outlaws, that cannot claim protection. Nor is there wisdom without virtue, but only a cunning way of procuring our own undoing.

> Peace is nigh
> Where Wisdom's voice has found a listening heart.
> Amid the howl of more than winter storms,
> The halcyon hears the voice of vernal hours,
> Already on the wing.

Sir Launcelot thought no chivalry equal to that of Virtue. This word means not continence only, but chiefly manliness, and so includes what in the old English was called *souffrance*, that patient endurance which is like the emerald, ever green and flowering;

and also that other virtue, *droicture*, uprightness, a virtue so strong and so puissant, that by means of it all earthly things almost attain to be unchangeable. Even our swords are formed to remind us of the Cross, and you and any other of us may live to show how much men bear and do not die; for this world is a place of sorrow and tears, of great evils and a constant calamity, and if we would win true honor in it, we must permit no virtue of a Knight to become unfamiliar to us, as men's friends, coldly entreated and not greatly valued, become mere ordinary acquaintances.

We must not view with impatience or anger those who injure us; for it is very inconsistent with philosophy, and particularly with the Divine Wisdom that should govern every Prince Adept, to betray any great concern about the evils which the world, which the vulgar, whether in robes or tatters, can inflict upon the brave. The favor of God and the love of our Brethren rest upon a basis which the strength of malice cannot overthrow; and with these and a generous temper and noble equanimity, we have everything. To be consistent with our professions as Masons, to retain the dignity of our nature, the consciousness of our own honor, the spirit of the high chivalry that is our boast, we must disdain the evils that are only material and bodily, and therefore can be no bigger than a blow or a cozenage, than a wound or a dream.

Look to the ancient days, Sir E-------, for excellent examples of VIRTUE, TRUTH, and HONOR, and imitate with a noble emulation the Ancient Knights, the first Hospitallers and

Templars, and Bayard, and Sydney, and Saint Louis; in the words of Pliny to his friend Maximus, Revere the ancient glory, and that old age which in man is venerable, in cities sacred. Honor antiquity and great deeds, and detract nothing from the dignity and liberty of any one. If those who now pretend to be the great and mighty, the learned and wise of the world, shall agree in condemning the memory of the heroic Knights of former ages, and in charging with folly us who think that they should be held in eternal remembrance, and that we should defend them from an evil hearing, do you remember that if these who now claim to rule and teach the world should condemn or scorn your poor tribute of fidelity, still it is for you to bear therewith modestly, and yet not to be ashamed, since a day will come when these who now scorn those who were of infinitely higher and finer natures than

they are, will be pronounced to have lived poor and pitiful lives, and the world will make haste to forget them.

But neither must you believe that, even in this very different age, of commerce and trade, of the vast riches of many, and the poverty of thousands, of thriving towns and tenement houses swarming with paupers, of churches with rented pews, and theatres, opera-houses, custom-houses, and banks, of steam and telegraph, of shops and commercial palaces, of manufactories and trades-unions, the Gold-room and the Stock Exchange, of newspapers, elections, Congresses, and Legislatures, of the frightful struggle for wealth and the

constant wrangle for place and power, of the worship paid to the children of mammon, and covetousness of official station, there are no men of the antique stamp for you to revere, no heroic and knightly souls, that preserve their nobleness and equanimity in the chaos of conflicting passions, of ambition and baseness that welters around them.

It is quite true that Government tends always to become a conspiracy against liberty; or, where votes give place, to fall habitually into such hands that little which is noble or chivalric is found among those who rule and lead the people. It is true that men, in this present age, become distinguished for other things, and may have name and fame, and flatterers and lacqueys, and the oblation of flattery, who would, in a knightly age, have been despised for the want in them of all true gentility and courage; and that such men are as likely as any to be voted for by the multitude, who rarely love or discern or receive truth; who run after fortune, hating what is oppressed, and ready to worship the prosperous; who love accusation and hate apologies; and who are always glad to hear and ready to believe evil of those who care not for their favor and seek not their applause.

But no country can ever be wholly without men of the old heroic strain and stamp, whose word no man will dare to doubt, whose virtue shines resplendent in all calamities and reverses and amid all temptations, and whose honor scintillates and glitters as purely and perfectly as the diamond--men who are not wholly the slaves of the material

occupations and pleasures of life, wholly engrossed in trade, in the breeding of cattle, in the framing and enforcing of revenue regulations, in the chicanery of the law, the. objects of political envy, in the base trade of the lower literature, or in the heartless, hollow vanities of an eternal dissipation. Every

generation, in every country, will bequeath to those who succeed it splendid examples and great images of the dead, to be admired and imitated; there were such among the Romans, under the basest Emperors; such in England when the Long Parliament ruled; such in France during its Saturnalia of irreligion and murder, and some such have made the annals of America illustrious.

When things tend to that state and condition in which, in any country under the sun, the management of its affairs and the customs of its people shall require men to entertain a disbelief in the virtue and honor of those who make and those who are charged to execute the laws; when there shall be everywhere a spirit of suspicion and scorn of all who hold or seek office, or have amassed wealth; when falsehood shall no longer dishonor a man, and oaths give no assurance of true testimony, and one man hardly expect another to keep faith with him, or to utter his real sentiments, or to be true to any party or to any cause when another approaches him with a bribe; when no one shall expect what he says to be printed without additions, perversions, and misrepresentations; when public misfortunes shall be turned to private profit, the press

pander to licentiousness, the pulpit ring with political harangues, long prayers to God, eloquently delivered to admiring auditors, be written out for publication, like poems and political speeches; when the uprightness of judges shall be doubted, and the honesty of legislators be a standing jest; then men may come to doubt whether the old days were not better than the new, the Monastery than the Opera Bouffe, the little chapel than the drinking-saloon, the Convents than the buildings as large as they, without their antiquity, without their beauty, without their holiness, true Acherusian Temples, where the passer-by hears from within the never-ceasing din and clang and clashing of machinery, and where, when the bell rings, it is to call wretches to their work and not to their prayers; where, says an animated writer, they keep up a perennial laudation of the Devil, before furnaces which are never suffered to cool.

It has been well said, that whatever withdraws us from the power of our senses, whatever makes the Past, the Distant, or the Future, predominate over the Present, advances us in the dignity of thinking beings. The modern rivals of the German Spa, with their flaunting pretences and cheap finery, their follies and frivolities, their chronicles of dances and inelegant feasts, and their bulletins

of women's names and dresses, are poor substitutes for the Monastery and Church which our ancestors would have built in the deep sequestered valleys, shut up between rugged

mountains and forests of sombre pine; and a man of meditative temper, learned, and of poetic feeling, would be glad if he could exchange the showy hotel, amid the roar and tumult of the city, or the pretentious tavern of the country-town, for one old humble Monastery by the wayside, where he could refresh himself and his horse without having to fear either pride, impertinence, or knavery, or to pay for pomp, glitter, and gaudy ornamentation; then where he could make his orisons in a church which resounded with divine harmony, and there were no pews for wealth to isolate itself within; where he could behold the poor happy and edified and strengthened with the thoughts of Heaven; where he could then converse with learned and holy and gentle men, and before he took his departure could exalt and calm his spirits by hearing the evening song.

Even Free-Masonry has so multiplied its members that its obligations are less regarded than the simple promises which men make to one another upon the streets and in the markets. It clamors for public notice and courts notoriety by scores of injudicious journals; it wrangles in these, or, incorporated by law, carries its controversies into the Courts. Its elections are, in some Orients, conducted with all the heat and eagerness, the office-seeking and management of political struggles for place. And an empty pomp, with semi-military dress and drill, of peaceful citizens, glittering with painted banners, plumes, and jewels, gaudy and ostentatious, commends to the public favor and female admiration an Order that challenges comparison with the noble Knights, the heroic soldiery

encased in steel and mail, stern despisers of danger and death, who made themselves immortal memories, and won Jerusalem from the infidels and fought at Acre and Ascalon, and were the bulwark of Christendom against the Saracenic legions that swarmed after the green banner of the Prophet Mohammed.

If you, Sir E------, would be respectable as a Knight, and not a mere tinselled pretender and Knight of straw, you must practise, and be diligent and ardent in the practice of, the virtues you have professed in this Degree. How can a Mason vow to be tolerant, and straightway denounce another for his political opinions? How vow to be zealous and constant in the service of the Order,

p. 808

and be as useless to it as if he were dead and buried? What does the symbolism of the Compass and Square profit him, if his sensual appetites and baser passions are not governed by, but domineer over his moral sense and reason, the animal over the divine, the earthly over the spiritual, both points of the compass remaining below the Square? What a hideous mockery to call one "Brother," whom he maligns to the Profane, lends money unto at usury, defrauds in trade, or plunders at law by chicanery?

VIRTUE, TRUTH, HONOR!--possessing these and never proving false to your vows, you will be worthy to call yourself a Knight, to whom Sir John Chandos might, if living,

give his hand, and whom St. Louis and Falkland, Tancred and Baldassar Castiglione would recognize as worthy of their friendship.

Chivalry, a noble Spaniard said, is a religious Order, and there are Knights in the fraternity of Saints in Heaven. Therefore do you here, and for all time to come, lay aside all uncharitable and repining feeling; be proof henceforward against the suggestions of undisciplined passion and inhuman zeal; learn to hate the vices and not the vicious; be content with the discharge of the duties which your Masonic and Knightly professions require; be governed by the old principles of honor and chivalry, and reverence with constancy that Truth which is as sacred and immutable as God Himself. And above all, remember always, that jealousy is not our life, nor disputation our end, nor disunion our health, nor revenge our happiness; but loving-kindness is all these, greater than Hope, greater than Faith, which can remove mountains, properly the only thing which God requires of us, and in the possession of which lies the fulfillment of all our duties.

[*By Ill∴ Bro∴ Rev∴ W. W. Lord*, 32°]

We are constrained to confess it to be true, that men, in this Age of Iron, worship gods of wood and iron and brass, the work of their own hands. The Steam-Engine is the pre-eminent god of the nineteenth century, whose idolaters are everywhere, and those, who wield its tremendous power securely account themselves gods, everywhere in the civilized

world.

Others confess it everywhere, and we must confess here, how reluctantly soever, that the age which we represent is narrowed and not enlarged by its discoveries, and has lost a larger world than it

p. 809

has gained. If we cannot go as far as the satirist who says that our self-adored century

> --its broad clown's back turns broadly on the glory of the stars,

we can go with him when he adds,

> We are gods by our own reckoning, and may as well shut up our temples
> And wield on amidst the incense-steam, the thunder of our cars:
> For we throw out acclamations of self-thanking, self-admiring,
> With, at every step, "Run faster, O the wondrous, wondrous age!"
> Little heeding if our souls are wrought as nobly as our iron,
> Or if angels will commend us at the goal of pilgrimage.

Deceived by their increased but still very imperfect knowledge and limited mastery of the brute forces of nature, men imagine that they have discovered the secrets of Divine Wisdom, and do not hesitate, in their own thoughts, to put human prudence in the place of the Divine. Destruction was denounced by the Prophets against Tyre and Sidon, Babylon, and Damascus, and Jerusalem, as a consequence of the sins of

their people; but if fire now consumes or earthquake shatters or the tornado crushes a great city, those are scoffed at as fanatics and sneered at for indulging in cant, or rebuked for Pharisaic uncharitableness, who venture to believe and say that there are divine retributions and God's judgment in the ruin wrought by His mighty agencies.

Science, wandering in error, struggles to remove God's Providence to a distance from us and the material Universe, and to substitute for its supervision and care and constant overseeing, what it calls Forces--Forces of Nature--Forces of Matter. It will not see that the Forces of Nature are the varied actions of God. Hence it becomes antagonistic to all Religion, and to all the old Faith that has from the beginning illuminated human souls and constituted their consciousness of their own dignity, their divine origin, and their immortality; that Faith which is the *Light* by which the human soul is enabled, as it were, to see itself.

It is not one religion only, but the basis of all religions, the Truth that is in all religions, even the religious creed of Masonry, that is in danger. For all religions have owed all of life that they have had, and their very being, to the foundation on which they were reared; the proposition, deemed undeniable and an axiom, that the Providence of God rules directly in all the affairs and changes of material things. The Science of the age has its hands

upon the pillars of the Temple, and rocks it to its foundation. As yet its destructive efforts have but torn from the ancient structure the worm-eaten fret-work of superstition, and shaken down some incoherent additions--owl-inhabited turrets of ignorance, and massive props that supported nothing. The structure itself will be overthrown, when, in the vivid language of a living writer, "Human reason leaps into the throne of God and waves her torch over the ruins of the Universe."

Science deals only with phenomena, and is but charlatanism when it babbles about the powers or causes that produce these, or what the things are, in essence, of which it gives us merely the names. It no more knows what Light or Sound or Perfume is, than the Aryan cattle-herders did, when they counted the Dawn and Fire, Flame and Light and Heat as gods. And that Atheistic Science is not even half-science, which ascribes the Universe and its powers and forces to a system of natural laws or to an inherent energy of Nature, or to causes unknown, existing and operating independently of a Divine and Supra-natural power.

That theory would be greatly fortified, if science were always capable of protecting life and property, and, with anything like the *certainty* of which it boasts, securing human interests even against the destructive agencies that man himself develops in his endeavors to subserve them. Fire, the fourth element, as the old philosophers deemed it, is his most useful and abject servant. Why cannot man prevent his ever breaking

that ancient indenture, old as Prometheus, old as Adam? Why can he not be certain that at any moment his terrible subject may not break forth and tower up into his master, tyrant, destroyer? It is because it also is a power of nature; which, in ultimate trial of forces, is always superior to man. It is also because, in a different sense from that in which it is the servant of man, it is the servant of Him Who makes His ministers a flame of fire, and Who is over nature, as nature is over man.

There are powers of nature which man does not even attempt to check or control. Naples does nothing against Vesuvius. Valparaiso only trembles with the trembling earth before the coming earthquake. The sixty thousand people who went down alive into the grave when Lisbon buried her population under both earth and sea had no knowledge of the causes, and no possible control over the power, that effected their destruction.

p. 811

But here the servant, and, in a sense, the creature of man, the drudge of kitchen and factory, the humble slave of the lamp, engaged in his most servile employment, appearing as a little point of flame, or perhaps a feeble spark, suddenly snaps his brittle chain, breaks from his prison, and leaps with destructive fury, as if from the very bosom of Hell, upon the doomed dwellings of fifty thousand human beings, each of whom, but a moment before, conceived himself his master. And those daring fire-brigades, with their water-artillery, his

conquerors, it seemed, upon so many midnight fields, stand paralyzed in the presence of their conqueror.

In other matters relative to human safety and interests we have observed how confident science becomes upon the strength of some slight success in the war of man with nature, and how much inclined to put itself in the place of Providence, which, by the very force of the term, is the only absolute science. Near the beginning of this century, for instance, medical and sanitary science had made, in the course of a few years, great and wonderful progress. The great plague which wasted Europe in the fourteenth and fifteenth centuries, and reappeared in the seventeenth, had been identified with a disease which yields to enlightened treatment, and its ancient virulence was attributed to ignorance of hygiene, and the filthy habits of a former age. Another fatal and disfiguring scourge had to a great extent been checked by the discovery of vaccination. From Sangrado to Sydenham, from Paracelsus to Jenner, the healing art had indeed taken a long stride. The Faculty might be excused had it then said, "Man is mortal, disease will be often fatal; but there shall be no more unresisted and unnecessary slaughter by infectious disease, no more general carnage, no more carnivals of terror and high festivals of death."

The conceited boast would hardly have died upon the lip, when, from the mysterious depths of remotest India a spectre stalked forth, or rather a monster crept, more fearful than human eye had ever yet beheld. And not with surer instinct

does the tiger of the jungles, where this terrible pestilence was born, catch the scent of blood upon the air, than did this invisible Destroyer, this fearful agent of Almighty Power, this tremendous Consequence of some Sufficient Cause, scent the tainted atmosphere of Europe and turn Westward his devastating march. The millions of dead left in his path through Asia proved nothing. They were unarmed, ignorant, defenceless, unaided by science, undefended by art. The

p. 812

cholera was to them inscrutable and irresistible as Azrael, the Angel of Death.

But it came to Europe and swept the halls of science as it had swept the Indian village and the Persian khan. It leaped as noiselessly and descended as destructively upon the population of many a high-towered, wide-paved, purified, and disinfected city of the Nest as upon the Pariahs of Tanjore and the filthy streets of Stamboul. In Vienna, Paris, London, the scenes of the great plague were re-enacted.

> The sick man started in his bed,
> The watcher leaped upon the floor,
> At the cry, Bring out your dead,
> The cart is at the door!

Was *this* the judgment of Almighty God? He would be bold who should say that it was; he would be bolder who should say it was not. To Paris, at least, that European Babylon, how

often have the further words of the prophet to the daughter of the Chaldæans, the lady of kingdoms, been fulfilled? "Thy wisdom and thy knowledge have perverted thee, and thou hast said in thy heart I am and none else beside me. Therefore shall evil come upon thee; thou shalt not know whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; desolation shall come upon thee suddenly."

And as to London--it looked like judgment, if it be true that the Asiatic cholera had its origin in English avarice and cruelty, as they suppose who trace it to the tax which Warren Hastings, when Governor-General of India, imposed on salt, thus cutting off its use from millions of the vegetable-eating races of the East: just as that disease whose spectral shadow lies always upon America's threshold, originated in the avarice and cruelty of the slave-trade, translating the African coast fever to the congenial climate of the West Indies and Southern America--the yellow fever of the former, and the *vomito negro* of the latter.

But we should be slow to make inferences from our petty human logic to the ethics of the Almighty. Whatever the cruelty of the slave-trade, or the severity of slavery on the continents or islands of America, we should still, in regard to its supposed consequences, be wiser, perhaps, to say with that great and simple Casuist Who gave the world the Christian religion: "Suppose ye that these Galileans were sinners above all the Galileans because

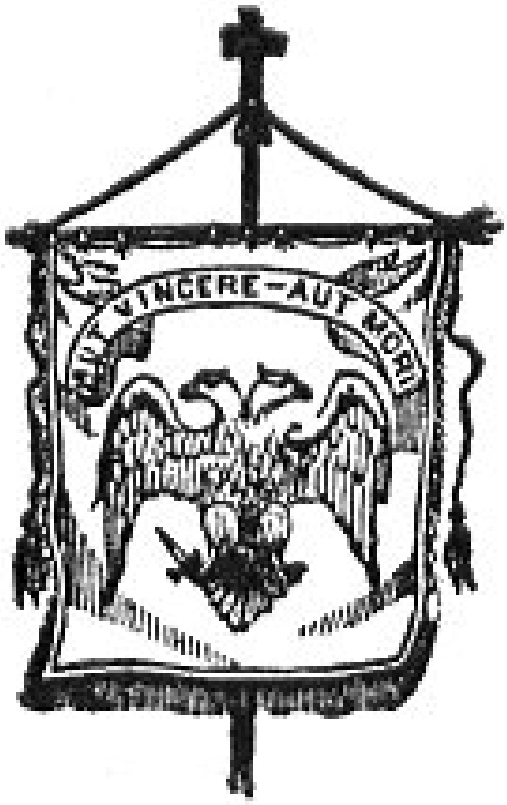
they suffered such things? or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem?"

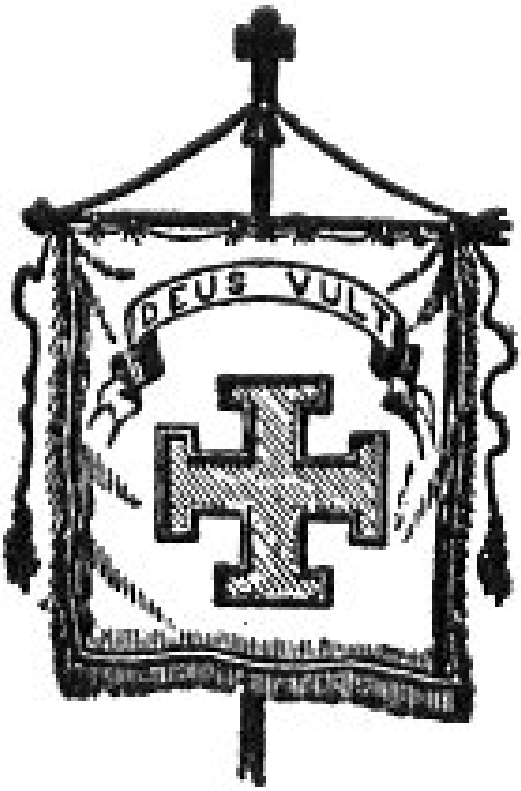
Retribution bars retaliation, even in words. A city shattered, burned, destroyed, desolate, a land wasted, humiliated, made a desert and a wilderness, or wearing the thorny crown of humiliation and subjugation, is invested with the sacred prerogatives and immunities of the dead. The base human revenge of exultation at its fall and ruin should shrink back abashed in the presence of the infinite Divine chastisement. "Forgiveness is wiser than revenge," our Freemasonry teaches us, "and it is better to love than to hate." Let him who sees in great calamities the hand of God, be silent, and fear His judgments.

Men are great or small in stature as it pleases God. But their nature is great or small as it pleases themselves. Men are not born, some with great souls and some with little souls. One by taking thought cannot add to his stature, but he can enlarge his soul. By an act of the will he can make himself a moral giant, or dwarf himself to a pigmy.

There are two natures in man, the higher and the lower, the great and the mean, the noble and the ignoble; and he can and must, by his own voluntary act, identify himself with the one or with the other. Freemasonry is continual effort to exalt the nobler nature over the ignoble, the spiritual over the material, the divine in man over the human. In this great effort and

purpose the chivalric Degrees concur and co-operate with those that teach the magnificent lessons of morality and philosophy. Magnanimity, mercy, clemency, a forgiving temper, are virtues indispensable to the character of a perfect Knight. When the low and evil principle in our nature says, "Do not give; reserve your beneficence for impoverished friends, or at least unobjectionable strangers, Do not bestow it on successful enemies,--friends only in virtue, of our misfortunes," the diviner principle whose voice spake by the despised Galilean says, "Do good to them that hate you, for if ye love them (only) who love you, what reward have you? Do not publicans and sinners the same"--that is, the tax-gathers and wicked oppressors, armed Romans and renegade Jews, whom ye count your enemies?





XXX.

KNIGHT KADOSH.

WE often profit more by our enemies than by our friends. "We support ourselves only on that which resists," and owe our success to opposition. The best friends of Masonry in America were the Anti-Masons of 1826, and at the same time they were its worst enemies. Men are but the automata of Providence, and it uses the demagogue, the fanatic, and the knave, a common trinity in Republics, as its tools and instruments to effect that of which they do not dream, and which they imagine themselves commissioned to prevent.

The Anti-Masons, traitors and perjurors some, and some mere

political knaves, purified Masonry by persecution, and so proved to be its benefactors; for that which is persecuted, grows. To them its present popularity is due, the cheapening of its Degrees, the invasion of its Lodges, that are no longer Sanctuaries, by the multitude; its pomp and pageantry and overdone display.

An hundred years ago it had become known that the קדש were the Templars under a veil, and therefore the Degree was proscribed, and, ceasing to be worked, became a mere brief and formal ceremony, under another name. Now, from the tomb in which after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Free-Masons. The ghosts of the dead Templars

p. 815

haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action.

An enemy of the Templars shall tell us the secret of this Papal hostility against an Order that has existed for centuries in despite of its anathemas, and has its Sanctuaries and Asyla even in Rome.

It will be easy, as we read, to separate the false from the true,

the audacious conjectures from the simple facts.

"A power that ruled without antagonism and without concurrence, and consequently without control, proved fatal to the Sacerdotal Royalties; while the Republics, on the other hand, had perished by the conflict of liberties and franchises, which, in the absence of all duty hierarchically sanctioned and enforced, had soon become mere tyrannies, rivals one of the other. To find a stable medium between these two abysses, the idea of the Christian Hierophants was to create a society devoted to abnegation by solemn vows, protected by severe regulations; which should be recruited by initiation, and which, sole depositary of the great religious and social secrets, should make Kings and Pontiffs, without exposing it to the corruptions of Power. In that was the secret of that kingdom of Jesus Christ, which, without being of this world, would govern all its grandeurs.

"This idea presided at the foundation of the great religious orders, so often at war with the secular authorities, ecclesiastical or civil. Its realization was also the dream of the dissident sects of Gnostics or Illuminati who pretended to connect their faith with the primitive tradition of the Christianity of Saint John. It at length became a menace for the Church and Society, when a rich and dissolute Order, initiated in the mysterious doctrines of the Kabalah, seemed disposed to turn against legitimate authority the conservative principle of Hierarchy, and threatened the entire world with an immense revolution.

"The Templars, whose history is so imperfectly known, were those terrible conspirators. In 1118, nine Knights Crusaders in the East, among whom were Geoffroi de Saint-Omer and Hugues de Payens, consecrated themselves to religion, and took an oath between the hands of the Patriarch of Constantinople, a See always secretly or openly hostile to that of Rome from the time of Photius. The avowed object of the Templars was to protect

p. 816

the Christians who came to visit the Holy Places: their secret object was the re-building of the Temple of Solomon on the model prophesied by Ezekiel.

"This re-building, formally predicted by the Judaïzing Mystics of the earlier ages, had become the secret dream of the Patriarchs of the Orient. The Temple of Solomon, re-built and consecrated to the Catholic worship would become, in effect, the Metropolis of the Universe; the East would prevail over the West, and the Patriarchs of Constantinople would possess themselves of the Papal power.

"The Templars, or *Poor Fellow-Soldiery of the Holy House of the Temple* intended to be re-built, took as their models, in the Bible, the Warrior-Masons of Zorobabel, who worked, holding the sword in one hand and the trowel in the other. Therefore it was that the Sword and the Trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the name of *Brethren Masons*.

[This name, *Frères Masons* in the French, adopted by way of secret reference to the Builders of the Second Temple, was corrupted in English into *Free*-Masons, as *Pythagore de Crotone* was into *Peter Gower* of *Groton* in England. *Khairūm* or *Khūr-ūm*, (a name mis-rendered into *Hiram*) from an artificer in brass and other metals, became the Chief Builder of the *Haikal Kadosh*, the Holy House, of the Temple, the Ἱερος Δομος; and the words *Bonai* and *Banaim* yet appear in the Masonic Degrees, meaning Builder and Builders.]

"The trowel of the Templars is quadruple, and the triangular plates of it are arranged in the form of a cross, making the Kabalistic pantacle known by the name of the Cross of the East. The Knight of the East, and the Knight of the East and West, have in their titles secret allusions to the Templars of whom they were at first the successors.

"The secret thought of Hugues de Payens, in founding his Order, was not exactly to serve the ambition of the Patriarchs of Constantinople. There existed at that period in the East a Sect of Johannite Christians, who claimed to be the only true Initiates into the real mysteries of the religion of the Saviour. They pretended to know the real history of YESUS the ANOINTED, and, adopting in part the Jewish traditions and the tales of the Talmud, they held that the facts recounted in the Evangels are but allegories, the key of which Saint John gives, in saying that the

world might be filled with the books that could be written upon the words and deeds of Jesus Christ; words which, they thought, would be only a ridiculous exaggeration, if he were not speaking of an allegory and a legend, that might be varied and prolonged to infinity.

"The Johannites ascribed to Saint John the foundation of their Secret Church, and the Grand Pontiffs of the Sect assumed the title of *Christos*, *Anointed*, or *Consecrated*, and claimed to have succeeded one another from Saint John by an uninterrupted succession of pontifical powers. He who, at the period of the foundation of the Order of the Temple, claimed these imaginary prerogatives, was named THEOCLET; he knew HUGUES DE PAYENS, he initiated him into the Mysteries and hopes of his pretended church, he seduced him by the notions of Sovereign Priesthood and Supreme royalty, and finally designated him as his successor.

"Thus the Order of Knights of the Temple was at its very origin devoted to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Kabalistic Gnosticism was vested in its chiefs. For Saint John himself was the Father of the Gnostics, and the current translation of his polemic against the heretical of his Sect and the pagans who denied that Christ was the Word, is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel.

"The tendencies and tenets of the Order were enveloped in

profound mystery, and it externally professed the most perfect orthodoxy. The Chiefs alone knew the aim of the Order: the Subalterns followed them without distrust.

"To acquire influence and wealth, then to intrigue, and at need to fight, to establish the Johannite or Gnostic and Kabalistic dogma, were the object and means proposed to the initiated Brethren. The Papacy and the rival monarchies, they said to them, are sold and bought in these days, become corrupt, and to-morrow, perhaps, will destroy each other. All that will become the heritage of the Temple: the World will soon come to us for its Sovereigns and Pontiffs. We shall constitute the equilibrium of the Universe, and be rulers over the Masters of the World.

"The Templars, like all other Secret Orders and Associations, had two doctrines, one concealed and reserved for the Masters, which was Johannism; the other public, which was the *Roman Catholic*. Thus they deceived the adversaries whom they sought

p. 818

to supplant. Hence Free-Masonry, vulgarly imagined to have begun with the Dionysian Architects or the German Stone-workers, adopted Saint John the Evangelist as one of its patrons, associating with him, in order not to arouse the suspicions of Rome, Saint John the Baptist, and thus covertly proclaiming itself the child of the Kabalah and Essenism together."

[For the Johannism of the Adepts was the Kabalah of the earlier Gnostics, degenerating afterward into those heretical forms which Gnosticism developed, so that even Manes had his followers among them. Many adopted his doctrines of the two Principles, the recollection of which is perpetuated by the handle of the dagger and the tesserated pavement or floor of the Lodge, stupidly called "*the Indented Tessel*," and represented by great hanging *tassels*, when it really means a *tesserated* floor (from the Latin *tessera*) of white and black lozenges, with a necessarily denticulated or indented border or edging. And wherever, in the higher Degrees, the two colors white and black, are in juxtaposition, the two Principles of Zoroaster and Manes are alluded to. With others the doctrine became a mystic Pantheism, descended from that of the Brahmins, and even pushed to an idolatry of Nature and hatred of every revealed dogma.

[To all this the absurd reading of the established Church, taking literally the figurative, allegorical, and mythical language of a collection of Oriental books of different ages, directly and inevitably led. The same result long after followed the folly of regarding the Hebrew books as if they had been written by the unimaginative, hard, practical intellect of the England of James the First and the bigoted stolidity of Scottish Presbyterianism.]

"The better to succeed and win partisans, the Templars sympathized with regrets for dethroned creeds and encouraged the hopes of new worships, promising to all

liberty of conscience and a new orthodoxy that should be the synthesis of all the persecuted creeds."

[It is absurd to suppose that men of intellect adored a monstrous idol called Baphomet, or recognized Mahomet as an inspired prophet. Their symbolism, invented ages before, to conceal what it was dangerous to avow, was of course misunderstood by those who were not adepts, and to their enemies seemed to be pantheistic. The calf of gold, made by Aaron for the Israelites, was but one of the oxen under the laver of bronze, and the Karobim on the Propitiatory, misunderstood. The symbols of the wise always become

the idols of the ignorant multitude. What the Chiefs of the Order really believed and taught, is indicated to the Adepts by the hints contained in the high Degrees of Free-Masonry, and by the symbols which only the Adepts understand.

[The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons, to

imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages.]

"The seeds of decay were sown in the Order of the Temple at its origin. Hypocrisy is a mortal disease. It had conceived a great work which it was incapable of executing, because it knew neither humility nor personal abnegation, because Rome was then invincible, and because the later Chiefs of the Order did not comprehend its mission. Moreover, the Templars were in general uneducated, and capable only of wielding the sword, with no qualifications for governing, and at need enchaining, that queen of the world called Opinion." [The doctrines of the Chiefs would, if expounded to the masses, have seemed to them the babblings of folly. The symbols of the wise are the idols of the vulgar, or else as meaningless as the hieroglyphics of Egypt to the nomadic Arabs. There must always be a common-place interpretation for the mass of Initiates, of the symbols that are eloquent to the Adepts.]

"Hughes de Payens himself had not that keen and far-sighted intellect nor that grandeur of purpose which afterward distinguished the military founder of another soldiery that became formidable to kings. The Templars were unintelligent and therefore unsuccessful Jesuits.

"Their watchword was, to become wealthy, in order to buy

the world. They became so, and in 1312 they possessed in Europe

p. 820

alone more than nine thousand seignories. Riches were the shoal on which they were wrecked. They became insolent, and unwisely showed their contempt for the religious and social institutions which they aimed to overthrow. Their ambition was fatal to them. Their projects were divined and prevented. [Rome, more intolerant of heresy than of vice and crime, came to fear the Order, and fear is always cruel. It has always deemed philosophical truth the most dangerous of heresies, and has never been at a loss for a false accusation, by means of which to crush free thought.] Pope Clement V. and King Philip le Bel gave the signal to Europe, and the Templars, taken as it were in an immense net, were arrested, disarmed, and cast into prison. Never was a *Coup d'Etat* accomplished with a more formidable concert of action. The whole world was struck with stupor, and eagerly waited for the strange revelations of a process that was to echo through so many ages.

"It was impossible to unfold to the people the conspiracy of the Templars against the Thrones and the Tiara. It was impossible to expose to them the doctrines of the Chiefs of the Order. [This would have been to initiate the multitude into the secrets of the Masters, and to have uplifted the veil of Isis. Recourse was therefore had to the charge of magic, and denouncers and false witnesses were easily found. When the

temporal and spiritual tyrannies unite to crush a victim they never want for serviceable instruments.] The Templars were gravely accused of spitting upon Christ and denying God at their receptions, of gross obscenities, conversations with female devils, and the worship of a monstrous idol.

"The end of the drama is well known, and how Jacques de Molai and his fellows perished in the flames. But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry. In the gloom of his prison, the Grand Master created four Metropolitan Lodges, at Naples for the East, at Edinburg for the West, at Stockholm for the North, and at Paris for the South." [The initials of his name, J∴ B∴ M∴ found in the same order in the first three Degrees, are but one of the many internal and cogent proofs that such was the origin of modern Free-Masonry. The legend of Osiris was revived and adopted, to symbolize the destruction of the Order, and the resurrection of

p. 821

[paragraph continues] Khūrūm, slain in the body of the Temple, of KHŪRŪM ABAI, the Master, as the martyr of fidelity to obligation, of Truth and Conscience, prophesied the restoration to life of the buried association.]

"The Pope and the King soon after perished in a strange and sudden manner. Squin de Florian, the chief denouncer of the Order, died assassinated. In breaking the sword of the

Templars, they made of it a poniard; and their proscribed trowels thence-forward built only tombs."

[The Order disappeared at once. Its estates and wealth were confiscated, and it seemed to have ceased to exist. Nevertheless it lived, under other names and governed by unknown Chiefs, revealing itself only to those who, in passing through a series of Degrees, had proven themselves worthy to be entrusted with the dangerous Secret. The modern Orders that style themselves Templars have assumed a name to which they have not the shadow of a title.]

"The Successors of the Ancient Adepts Rose-Croix, abandoning by degrees the austere and hierarchial Science of their Ancestors in initiation, became a Mystic Sect, united with many of the Templars, the dogmas of the two intermingling, and believed themselves to be the sole depositaries of the secrets of the Gospel of St. John, seeing in its recitals an allegorical series of rites proper to complete the initiation.

"The Initiates, in fact, thought in the eighteenth century that their time had arrived, some to found a new Hierarchy, others to overturn all authority, and to press down all the summits of the Social Order under the level of Equality."

The mystical meanings of the Rose as a Symbol are to be looked for in the Kabalistic Commentaries on the Canticles.

The Rose was for the Initiates the living and blooming symbol of the revelation of the harmonies of being. It was the emblem of beauty, life, love, and pleasure. Flamel, or the Book of the Jew Abraham, made it the hieroglyphical sign of the accomplishment of the great Work. Such is the key of the Roman de la Rose. The Conquest of the Rose was the problem propounded to Science by Initiation, while Religion was laboring to prepare and establish the universal triumph, exclusive and definitive, of the Cross.

To unite the Rose to the Cross, was the problem proposed by the High Initiation; and in fact the Occult philosophy being the

p. 822

[paragraph continues] Universal Synthesis, ought to explain all the phenomena of Being. Religion, considered solely as a physiological fact, is the revelation and satisfaction of a necessity of souls. Its existence is a scientific fact; to deny it, would be to deny humanity itself.

The Rose-Croix Adepts respected the dominant, hierarchical, and revealed religion. Consequently they could no more be the enemies of the Papacy than of legitimate Monarchy; and if they conspired against the Popes and Kings, it was because they considered them personally as apostates from duty and supreme favorers of anarchy.

What, in fact, is a despot, spiritual or temporal, but a crowned

anarchist?

One of the magnificent pantacles that express the esoteric and unutterable part of Science, is a Rose of Light, in the centre of which a human form extends its arms in the form of a cross.

Commentaries and studies have been multiplied upon the *Divine Comedy*, the work of DANTE, and yet no one, so far as we know, has pointed out its especial character. The work of the great Ghibellin is a declaration of war against the Papacy, by bold revelations of the Mysteries. The Epic of Dante is Johannite and Gnostic, an audacious application, like that of the Apocalypse, of the figures and numbers of the Kabalah to the Christian dogmas, and a secret negation of every thing absolute in these dogmas. His journey through the supernatural worlds is accomplished like the initiation into the Mysteries of Eleusis and Thebes. He escapes from that gulf of Hell over the gate of which the sentence of despair was written, *by reversing the positions of his head and feet, that is to say, by accepting the direct opposite of the Catholic dogma*; and then he reascends to the light, by using the Devil himself as a monstrous ladder. Faust ascends to Heaven, by stepping on the head of the vanquished Mephistopheles. Hell is impassable for those only who know not how to turn back from it. We free ourselves from its bondage by audacity.

His Hell is but a negative Purgatory. His Heaven is composed of a series of Kabalistic circles, divided by a cross, like the Pantacle of Ezekiel. In the centre of this cross blooms a rose,

and we see the symbol of the Adepts of the Rose-Croix for the first time publicly expounded and almost categorically explained.

For the first time, because Guillaume de Lorris, who died in 1260, five years before the birth of Alighieri, had not completed

p. 823

his *Roman de la Rose*, which was continued by Chopinel, a half century afterward. One is astonished to discover that the Roman de la Rose and the Divina Commedia are two opposite forms of one and the same work, initiation into independence of spirit, a satire on all contemporary institutions, and the allegorical formula of the great Secrets of the Society of the Roses-Croix.

The important manifestations of Occultism coincide with the period of the fall of the Templars; since Jean de Meung or Chopinel, contemporary of the old age of Dante, flourished during the best years of his life at the Court of Philippe le Bel. The Roman de la Rose is the Epic of old France. It is a profound book, under the form of levity, a revelation as learned as that of Apuleius, of the Mysteries of Occultism. The Rose of Flamel, that of Jean de Meung, and that of Dante, grew on the same stem.

Swedenborg's system was nothing else than the Kabalah, minus the principle of the Hierarchy. It is the Temple, without

the keystone and the foundation.

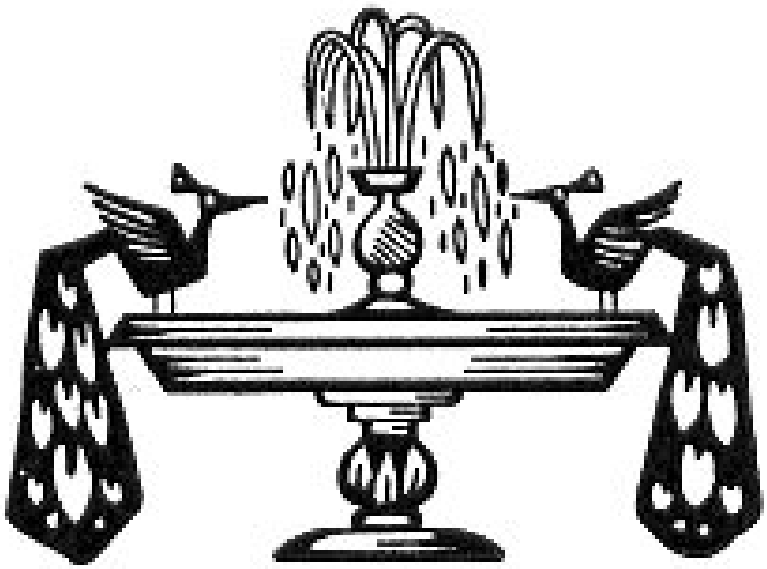
Cagliostro was the Agent of the Templars, and therefore wrote to the Free-Masons of London that the time had come to begin the work of re-building the Temple of the Eternal. He had introduced into Masonry a new Rite called the *Egyptian*, and endeavored to resuscitate the mysterious worship of Isis. The three letters L∴ P∴ D∴ on his seal, were the initials of the words "*Lilia pedibus destrue*;" *tread under foot the Lilies* [of France], and a Masonic medal of the sixteenth or seventeenth century has upon it a sword cutting off the stalk of a lily, and the words "*talem dabit ultio messem*," such harvest revenge will give.

A Lodge inaugurated under the auspices of Rousseau, the fanatic of Geneva, became the centre of the revolutionary movement in France, and a Prince of the blood-royal went thither to swear the destruction of the successors of Philippe le Bel on the tomb of Jacques de Molai. The registers of the Order of Templars attest that the Regent, the Duc d'Orleans, was Grand Master of that formidable Secret Society, and that his successors were the Duc de Maine, the Prince of Bourbon-Condé, and the Duc de Cossé-Brissac.

The Templars compromitted the King; they saved him from the rage of the People, to exasperate that rage and bring on the catastrophe prepared for centuries; it was a scaffold that the vengeance of the Templars demanded. The secret movers of the

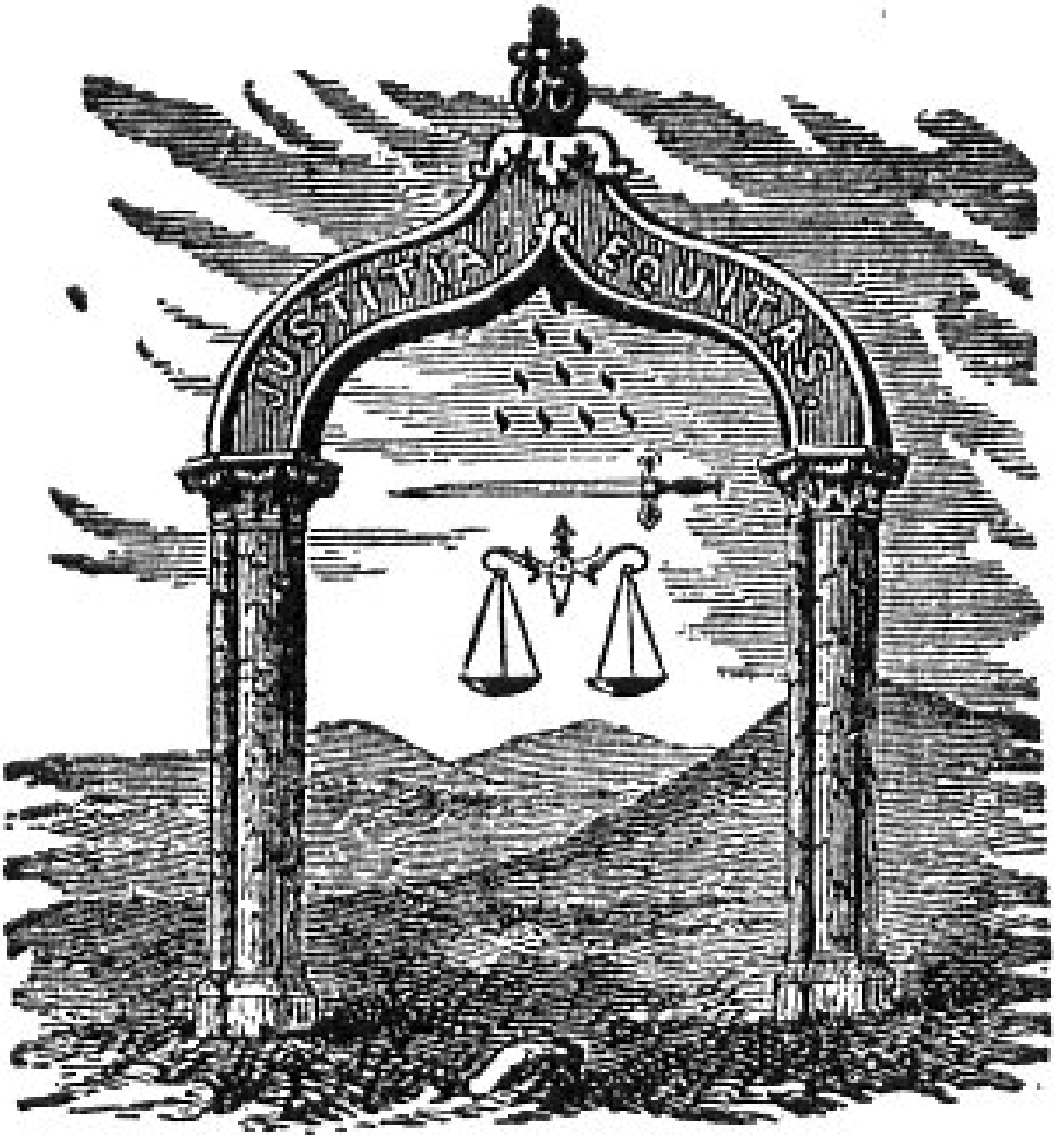
[paragraph continues] French Revolution had sworn to overturn the Throne and the Altar upon the Tomb of Jacques de Molai. When Louis XVI. was executed, half the work was done; and thenceforward the Army of the Temple was to direct all its efforts against the Pope.

Jacques de Molai and his companions were perhaps martyrs, but their avengers dishonored their memory. Royalty was regenerated on the scaffold of Louis XVI., the Church triumphed in the captivity of Pius VI., carried a prisoner to Valence, and dying of fatigue and sorrow, but the successors of the Ancient Knights of the Temple perished, overwhelmed in their fatal victory.



MORALS AND DOGMA.

CONSISTORY.



XXXI.

GRAND INSPECTOR INQUISITOR

COMMANDER.

[Inspector Inquisitor.]

To hear patiently, to weigh deliberately and dispassionately, and to decide impartially;--these are the chief duties of a Judge. After the lessons you have received, I need not further enlarge upon them. You will be ever eloquently reminded of them by the furniture upon our Altar, and the decorations of the Tribunal.

The Holy Bible will remind you of your obligation; and that as you judge here below, so you will be yourself judged hereafter, by One who has not to submit, like an earthly judge, to the sad necessity of inferring the motives, intentions, and purposes of men [of which all crime essentially consists] from the uncertain and often unsafe testimony of their acts and words; as men in thick darkness grope their way, with hands outstretched before them: but before Whom every thought, feeling, impulse, and intention of every soul that now is, or ever was, or ever will be on earth, is, and ever will be through the whole infinite duration of eternity, present and visible.

p. 826

The Square and Compass, the Plumb and Level, are well known to you as a Mason. Upon you as a Judge, they peculiarly inculcate uprightness, impartiality, careful consideration of facts and circumstances, accuracy in

judgment, and uniformity in decision As a Judge, too, you are to bring up square work and square work only. Like a temple erected by the plumb, you are to lean neither to one side nor the other. Like a building well squared and levelled, you are to be firm and steadfast in your convictions of right and justice. Like the circle swept with the compasses, you are to be true. In the scales of justice you are to weigh the facts and the law alone, nor place in either scale personal friendship or personal dislike, neither fear nor favor: and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of justice.

The peculiar and principal symbol of this Degree is the Tetractys of Pythagoras, suspended in the East, where ordinarily the sacred word or letter glitters, like it, representing the Deity. Its nine external points form the triangle, the chief symbol in Masonry, with many of the meanings of which you are familiar.

To us, its three sides represent the three principal attributes of the Deity, which created, and now, as ever, support, uphold, and guide the Universe in its eternal movement; the three supports of the Masonic Temple, itself an emblem of the Universe:--Wisdom, or the Infinite Divine Intelligence; Strength, or Power, the Infinite Divine Will; and Beauty, or the Infinite Divine Harmony, the Eternal Law, by virtue of which the infinite myriads of suns and worlds flash ever onward in their ceaseless revolutions, without clash or conflict, in the Infinite of space, and change and movement

are the law of all created existences.

To us, as Masonic Judges, the triangle figures forth the Pyramids, which, planted firmly as the everlasting hills, and accurately adjusted to the four cardinal points, defiant of all assaults of men and time, teach us to stand firm and unshaken as they, when our feet are planted upon the solid truth.

It includes a multitude of geometrical figures, all having a deep significance to Masons. The triple triangle is peculiarly sacred, having ever been among all nations a symbol of the Deity. Prolonging all the external lines of the Hexagon, which also it includes, we have six smaller triangles, whose bases cut each other in the central point of the Tetractys, itself always the symbol of

the generative power of the Universe, the Sun, Brahma, Osiris, Apollo, Bel, and the Deity Himself. Thus, too, we form twelve still smaller triangles, three times three of which compose the Tetractys itself.

I refrain from enumerating all the figures that you may trace within it: but one may not be passed unnoticed. The Hexagon itself faintly images to us a cube, not visible at the first glance, and therefore the fit emblem of that faith in things invisible, most essential to salvation. The first perfect solid, and reminding you of the cubical stone that sweated blood, and of that deposited by Enoch, it teaches justice, accuracy,

and consistency.

The infinite divisibility of the triangle teaches the infinity of the Universe, of time, of space, and of the Deity, as do the lines that, diverging from the common centre, ever increase their distance from each other as they are infinitely prolonged. As they may be infinite in number, so are the attributes of Deity infinite; and as they emanate from one centre and are projected into space, so the whole Universe has emanated from God.

Remember also, my Brother, that you have other duties to perform than those of a judge. You are to inquire into and scrutinize carefully the work of the subordinate Bodies in Masonry. You are to see that recipients of the higher Degrees are not unnecessarily multiplied; that improper persons are carefully excluded from membership, and that in their life and conversation Masons bear testimony to the excellence of our doctrines and the incalculable value of the institution itself. You are to inquire also into your own heart and conduct, and keep careful watch over yourself, that you go not astray. If you harbor ill-will and jealousy, if you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide your heart to one and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a Mason, while yet uninvested with the Masonic nature.

Everywhere in the world there is a natural law, that is, a

constant mode of action, which seems to belong to the nature of things, to the constitution of the Universe. This fact is universal. In different departments we call this mode of action by different names, as the law of Matter, the law of Mind, the law of Morals, and the like. We mean by this, a certain mode of action which belongs to the material, mental, or moral forces, the mode in

which commonly they are found to act, and in which it is their ideal to act always. The ideal laws of matter we know only from the fact that they are always obeyed. To us the actual *obedience* is the only evidence of the ideal rule; for in respect to the conduct of the material world, the *ideal* and the *actual* are the same.

The laws of matter we learn only by observation and experience. Before experience of the fact, no man could foretell that a body, falling toward the earth, would descend sixteen feet the first second, twice that the next, four times the third, and sixteen times the fourth. No mode of action in our consciousness anticipates this rule of action in the outer world. The same is true of all the laws of matter. The ideal law is known because it is a fact. The law is imperative. It must be obeyed without hesitation. Laws of crystallization, laws of proportion in chemical combination,--neither in these nor in any other law of Nature is there any mar-gin left for oscillation of disobedience. Only the primal will of God works in the material world, and no secondary finite will.

There are no exceptions to the great general law of Attraction, which binds atom to atom in the body of a rotifier visible only by aid of a microscope, orb to orb, system to system; gives unity to the world of things, and rounds these worlds of systems to a Universe. At first there seem to be exceptions to this law, as in growth and decomposition, in the repulsions of electricity; but at length all these are found to be special cases of the one great law of attraction acting in various modes.

The variety of effect of this law at first surprises the senses; but in the end the unity of cause astonishes the cultivated mind. Looked at in reference to this globe, an earthquake is no more than a chink that opens in a garden-walk of a dry day in Summer. A sponge is porous, having small spaces between the solid parts: the solar system is only *more* porous, having larger room between the several orbs: the Universe yet more so, with spaces between the systems, as small, compared with *infinite* space, as those between the atoms that compose the bulk of the smallest invisible animalcule, of which millions swim in a drop of salt-water. The same attraction holds together the animalcule, the sponge, the system, and the Universe. Every particle of matter in that Universe is related to each and all the other particles; and attraction is their common bond.

In the spiritual world, the world of human consciousness, there

is also a law, an ideal mode of action for the spiritual forces of man. The law of Justice is as universal an one as the law of At-traction; though we are very far from being able to reconcile all the phenomena of Nature with it. The lark has the same right in our view, to live, to sing, to dart at pleasure through the ambient atmosphere, as the hawk has to ply his strong wings in the Summer sunshine: and yet the hawk pounces on and devours the harmless lark, as *it* devours the worm, and as the worm devours the animalcule; and, so far as we know, there is nowhere, in any future state of animal existence, any compensation for this apparent injustice. Among the bees, one rules, while the others obey--some work, while others are idle. With the small ants, the soldiers feed on the proceeds of the workmen's labor. The lion lies in wait for and devours the antelope that has apparently as good a right to life as he. Among men, some govern and others serve, capital commands and labor obeys, and one race, superior in intellect, avails itself of the strong muscles of another that is inferior; and yet, for all this, no one impeaches the justice of God.

No doubt all these varied phenomena are consistent with one great law of justice; and the only difficulty is that we do not, and no doubt we cannot, understand that law. It is very easy for some dreaming and visionary theorist to say that it is most evidently unjust for the lion to devour the deer, and for the eagle to tear and eat the wren; but the trouble is, that we know of no other way, according to the frame, the constitution, and the organs which God has given them, in which the lion and

the eagle could manage to live at all. Our little measure of justice is not God's measure. His justice does not require us to relieve the hard-working millions of all labor, to emancipate the serf or slave, unfitted to be free, from all control.

No doubt, underneath all the little bubbles, which are the lives, the wishes, the wills, and the plans of the two thousand millions or more of human beings on this earth (for bubbles they are, judging by the space and time they occupy in this great and age-outlasting sea of humankind),--no doubt, underneath them all resides one and the same eternal force, which they shape into this or the other special form; and over all the same paternal Providence presides, keeping eternal watch over the little and the great, and producing variety of effect from Unity of Force.

It is entirely true to say that justice is the constitution or fundamental

p. 830

law of the moral Universe, the law of right, a rule of conduct for man (as it is for every other living creature), in all his moral relations. No doubt all human affairs (like all other affairs), must be subject to that as the law paramount; and what is *right* agrees therewith and stands, while what is *wrong* conflicts with it and falls. The difficulty is that we ever erect *our* notions of what is right and just into the *law* of justice, and insist that God shall adopt that as His law; instead of striving to learn by observation and reflection what His law *is*,

and then believing that law to be consistent with *His* infinite justice, whether it corresponds with *our* limited notion of justice, or does not so correspond. We are too wise in our own conceit, and ever strive to enact our own little notions into the Universal Laws of God.

It might be difficult for man to prove, even to his own satisfaction, how it is right or just for him to subjugate the horse and ox to his service, giving them in return only their daily food, which God has spread out for them on all the green meadows and savannas of the world: or how it is just that we should slay and eat the harmless deer that only crops the green herbage, the buds, and the young leaves, and drinks the free-running water that God made common to all; or the gentle dove, the innocent kid, the many other living things that so confidently trust to our protection;--quite as difficult, perhaps, as to prove it just for one man's intellect or even his wealth to make another's strong arms his servants, for daily wages or for a bare subsistence.

To find out this universal law of justice is one thing--to undertake to measure off something with our own little tape-line, and call that God's law of justice, is another. The great general plan and system, and the great general laws enacted by God, continually produce what to our limited notions is wrong and injustice, which hitherto men have been able to explain to their own satisfaction only by the hypothesis of another existence in which all inequalities and injustices in this life will be remedied and compensated for. To our ideas of justice,

it is very unjust that the child is made miserable for life by deformity or organic disease, in consequence of the vices of its father; and yet that is part of the universal law. The ancients said that the child was *punished* for the sins of its father. *We* say that this its deformity or disease is the *consequence* of its father's vices; but so far as concerns the question of justice or injustice, that is merely the change of a word.

p. 831

It is very easy to lay down a broad, general principle, embodying our own idea of what is absolute justice, and to insist that everything shall conform to that: to say, "all human affairs must be subject to that as the law paramount; what is right agrees therewith and stands, what is wrong conflicts and falls. Private cohesions of self-love, of friendship, or of patriotism, must all be subordinate to this universal gravitation toward the eternal right." The difficulty is that this Universe of necessities God-created, of sequences of cause and effect, and of life evolved from death, this interminable succession and aggregate of cruelties, will not con-form to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases it may be embodied.

Impracticable rules in morals are always injurious; for as all men fall short of compliance with them, they turn real virtues into imaginary offences against a forged law. Justice as between man and man and as between man and the animals

below him, is that which, under and according to the God-created relations existing between them, and the whole aggregate of circumstances surrounding them, is fit and right and proper to be done, with a view to the general as well as to the individual interest. It is not a theoretical principle by which the very relations that God has created and imposed on us are to be tried, and approved or condemned.

God has made this great system of the Universe, and enacted general laws for its government. Those laws environ everything that lives with a mighty network of necessity. He chose to create the tiger with such organs that he cannot crop the grass, but must eat other flesh or starve. He has made man carnivorous also; and some of the smallest birds are as much so as the tiger. In every step we take, in every breath we draw, is involved the destruction of a multitude of animate existences, each, no matter how minute, as much a living creature as ourself. He has made necessary among mankind a division of labor, intellectual and moral. He has made necessary the varied relations of society and dependence, of obedience and control.

What is thus made necessary cannot be unjust; for if it be, then God the great Lawgiver is Himself unjust. The evil to be avoided is, the legalization of injustice and wrong under the *false* plea of necessity. Out of all the relations of life grow duties,--as

naturally grow and as undeniably, as the leaves grow upon the trees. If we have the right, created by God's law of necessity, to slay the lamb that we may eat and live, we have no right to torture it in doing so, because that is in no wise necessary. We have the right to live, if we fairly can, by the legitimate exercise of our intellect, and hire or buy the labor of the strong arms of others, to till our grounds, to dig in our mines, to toil in our manufactories; but we have no right to overwork or underpay them.

It is not only true that we may learn the moral law of justice, the law of right, by experience and observation; but that God has given us a moral faculty, our conscience, which is able to perceive this law directly and immediately, by intuitive perception of it; and it is true that man has in his nature a rule of conduct higher than what he has ever yet come up to,--an ideal of nature that shames his actual of history: because man has ever been prone to make necessity, his own necessity, the necessities of society, a plea for injustice. But this notion must not be pushed too far--for if we substitute this ideality for actuality, then it is equally true that we have within us an ideal rule of right and wrong, to which God Himself in His government of the world has never come, and against which He (we say it reverentially) every day offends. We detest the tiger and the wolf for the rapacity and love of blood which are their nature; we revolt against the law by which the crooked limbs and diseased organism of the child are the fruits of the father's vices; we even think that a God Omnipotent and Omniscient ought to have permitted no pain, no poverty, no

servitude; our ideal of justice is more lofty than the actualities of God. It is well, as all else is well. He has given us that moral sense for wise and beneficent purposes. We accept it as a significant proof of the inherent loftiness of human nature, that it can entertain an ideal so exalted; and should strive to attain it, as far as we can do so consistently with the relations which He has created, and the circumstances which surround us and hold us captive.

If we faithfully use this faculty of conscience; if, applying it to the existing relations and circumstances, we develop it and all its kindred powers, and so deduce the duties that out of these relations and those circumstances, and limited and qualified by them, arise and become obligatory upon us, then we learn justice, the law of right, the divine rule of conduct for human life. But if we undertake to define and settle "the mode of action that belongs

to the infinitely perfect nature of God," and so set up any ideal rule, beyond all human reach, we soon come to judge and condemn His work and the relations which it has pleased Him in His infinite wisdom to create.

A sense of justice belongs to human nature, and is a part of it. Men find a deep, permanent, and instinctive delight in justice, not only in the outward effects, but in the inward cause, and by their nature love this law of right, this reasonable rule of conduct, this justice, with a deep and abiding love. Justice is

the object of the conscience, and fits it as light fits the eye and truth the mind.

Justice keeps just relations between men. It holds the balance between nation and nation, between a man and his family, tribe, nation, and race, so that his *absolute* rights and theirs do not interfere, nor their *ultimate* interests ever clash, nor the eternal interests of the one prove antagonistic to those of all or of any other one. This we must believe, if we believe that God is just. We must do justice to all, and demand it of all; it is a universal human debt, a universal human claim. But we may err greatly in defining what that justice is. The *temporary* interests, and what to human view are the rights, of men, do often interfere and clash. The life-interests of the individual often conflict with the permanent interests and welfare of society; and what may seem to be the natural rights of one class or race, with those of another.

It is not true to say that "one man, however little, must not be sacrificed to another, however great, to a majority, or to all men." That is not only a fallacy, but a most dangerous one. Often one man and many men must be sacrificed, in the ordinary sense of the term, to the interest of the many. It is a comfortable fallacy to the selfish; for if they cannot, by the law of justice, be sacrificed for the common good, then their country has no right to demand of them *self*-sacrifice; and he is a fool who lays down his life, or sacrifices his estate, or even his luxuries, to insure the safety or prosperity of his country. According to that doctrine, Curtius was a fool, and

Leonidas an idiot; and to die for one's country is no longer beautiful and glorious, but a mere absurdity. Then it is no longer to be asked that the common soldier shall receive in his bosom the sword or bayonet-thrust which otherwise would let out the life of the great commander on whose fate hang the liberties of his country, and the welfare of millions yet unborn.

On the contrary, it is certain that necessity rules in all the

affairs of men, and that the interest and even the life of one man must often be sacrificed to the interest and welfare of his country. Some must ever lead the forlorn hope: the missionary must go among savages, bearing his life in his hand; the physician must expose himself to pestilence for the sake of others; the sailor, in the frail boat upon the wide ocean, escaped from the foundering or burning ship, must step calmly into the hungry waters, if the lives of the passengers can be saved only by the sacrifice of his own; the pilot must stand firm at the wheel, and let the flames scorch away his own life to insure the common safety of those whom the doomed vessel bears.

The mass of men are always looking for what is just. All the vast machinery which makes up a State, a world of States, is, on the part of the people, an attempt to organize, not that ideal justice which finds fault with God's ordinances, but that practical justice which may be attained in the actual

organization of the world. The minute and wide-extending civil machinery which makes up the law and the courts, with all their officers and implements, on the part of mankind, is chiefly an effort to reduce to practice the theory of right. Constitutions are made to establish justice; the decisions of courts are reported to help us judge more wisely in time to come. The nation aims to get together the most nearly just men in the State, that they may incorporate into statutes their aggregate sense of what is right. The people wish law to be embodied justice, administered without passion. Even in the wildest ages there has been a wild popular justice, but always mixed with passion and administered in hate; for justice takes a rude form with rude men, and becomes less mixed with hate and passion in more civilized communities. Every progressive State revises its statutes and revolutionizes its constitution from time to time, seeking to come closer to the utmost possible practical justice and right; and sometimes, following theorists and dreamers in their adoration for the ideal, by erecting into law positive principles of theoretical right, works practical injustice, and then has to retrace its steps.

In literature men always look for practical justice, and desire that virtue should have its own reward, and vice its appropriate punishment. They are ever on the side of justice and humanity; and the majority of them have an ideal justice, better than the things about them, juster than the law: for the law is ever imperfect,

not attaining even to the utmost *practicable* degree of perfection; and no man is as just as his own idea of possible and practicable justice. His passions and his necessities ever cause him to sink below his own ideal. The ideal justice which men ever look up to and strive to rise toward, is true; but it will not be realized in this world. Yet we must approach as near to it as practicable, as we should do toward that ideal democracy that "now floats before the eyes of earnest and religious men,--fairer than the Republic of Plato, or More's Utopia, or the Golden Age of fabled memory," only taking care that we do not, in striving to reach and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual. To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all-controlling element of necessity, is the folly of a mere dreamer.

In a world inhabited by men with bodies, and necessarily with bodily wants and animal passions, the time will never come when there will be no want, no oppression, nor servitude, no fear of man, no fear of God, but only Love. That can never be while there are inferior intellect, indulgence in low vice, improvidence, indolence, awful visitations of pestilence and war and famine, earthquake and volcano, that must of necessity cause men to want, and serve, and suffer, and fear.

But still the ploughshare of justice is ever drawn through and through the field of the world, uprooting the savage plants.

Ever we see a continual and progressive triumph of the right. The injustice of England lost her America, the fairest jewel of her crown. The injustice of Napoleon bore him to the ground more than the snows of Russia did, and exiled him to a barren rock, there to pine away and die, his life a warning to bid mankind be just.

We intuitively understand what justice is, better than we can depict it. What it is in a given case depends so much on circumstances, that definitions of it are wholly deceitful. Often it would be unjust to society to do what would, in the absence of that consideration, be pronounced just to the individual. General propositions of man's right to this or that are ever fallacious: and not infrequently it would be most unjust to the individual himself to do for him what the theorist, as a general proposition, would say was right and his due.

p. 836

We should ever do unto others what, under the same circumstances, we *ought* to wish, and should have the *right* to wish they should do unto us. There are many cases, cases constantly occur-ring, where one man must take care of himself, in preference to another, as where two struggle for the possession of a plank that will save one, but cannot uphold both; or where, assailed, he can save his own life only by slaying his adversary. So one must prefer the safety of his country to the lives of her enemies; and sometimes, to insure it, to those of her own innocent citizens. The retreating

general may cut away a bridge behind him, to delay pursuit and save the main body of his army, though he thereby surrenders a detachment, a battalion, or even a corps of his own force to certain destruction.

These are not departures from justice; though, like other instances where the injury or death of the individual is the safety of the many, where the interest of one individual, class, or race is postponed to that of the public, or of the superior race, they may infringe some dreamer's ideal rule of justice. But every departure from real, practical justice is no doubt attended with loss to the unjust man, though the loss is not reported to the public. Injustice, public or private, like every other sin and wrong, is inevitably followed by its consequences. The selfish, the grasping, the inhuman, the fraudulently unjust, the ungenerous employer, and the cruel master, are detested by the great popular heart; while the kind master, the liberal employer, the generous, the humane, and the just have the good opinion of all men, and even envy is a tribute to their virtues. Men honor all who stand up for truth and right, and never shrink. The world builds monuments to its patriots. Four great statesmen, organizers of the right, embalmed in stone, look down upon the lawgivers of France as they pass to their hall of legislation, silent orators to tell how nations love the just. How we revere the marble lineaments of those just judges, Jay and Marshall, that look so calmly toward the living Bench of the Supreme Court of the United States! What a monument Washington has built in the heart of America and all the world, not because he dreamed of

an impracticable ideal justice, but by his constant effort to be practically just!

But necessity alone, and the greatest good of the greatest number, can legitimately interfere with the dominion of absolute and ideal justice. Government should not foster the strong at the expense

of the weak, nor protect the capitalist and tax the laborer. The powerful should not seek a monopoly of development and enjoyment; not prudence only and the expedient for to-day should be appealed to by statesmen, but conscience and the right: justice should not be forgotten in looking at interest, nor political morality neglected for political economy: we should not have national housekeeping instead of national organization on the basis of right.

We may well differ as to the abstract right of many things; for every such question has many sides, and few men look at all of them, many only at one. But we all readily recognize cruelty, unfairness, inhumanity, partiality, over-reaching, hard-dealing, by their ugly and familiar lineaments, and in order to know and to hate and despise *them*, we do not need to sit as a Court of Errors and Appeals to revise and reverse God's Providences.

There are certainly great evils of civilization at this day, and many questions of humanity long adjourned and put off. The

hideous aspect of pauperism, the debasement and vice in our cities, tell us by their eloquent silence or in inarticulate mutterings, that the rich and the powerful and the intellectual do not do their duty by the poor, the feeble, and the ignorant; and every wretched woman who lives, Heaven scarce knows how, by making shirts at sixpence each, attests the injustice and inhumanity of man. There are cruelties to slaves, and worse cruelties to animals, each disgraceful to their perpetrators, and equally unwarranted by the lawful relation of control and dependence which it has pleased God to create.

A sentence is written against all that is unjust, written by God in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. Fidelity to your faculties, trust in their convictions, that is justice to yourself; a life in obedience thereto, that is justice toward men. No wrong is really successful. The gain of injustice is a loss, its pleasure suffering. Iniquity often seems to prosper, but its success is its defeat and shame. After a long while, the day of reckoning ever comes, to nation as to individual. The knave deceives himself. The miser, starving his brother's body, starves also his own soul, and at death shall creep out of his great estate of injustice, poor and naked and miserable. Whoso escapes a duty avoids a gain. Outward judgment often fails, inward justice never. Let a man try to love the

wrong and to do the wrong, it is eating stones and not bread, the swift feet of justice are upon him, following with woolen

tread, and her iron hands are round his neck. No man can escape from this, any more than from himself. Justice is the angel of God that flies from East to West; and where she stoops her broad wings, it is to bring the counsel of God, and feed mankind with angel's bread.

We cannot understand the moral Universe. The arc is a long one, and our eyes reach but a little way; we cannot calculate the curve and complete the figure by the experience of sight; but we can divine it by conscience, and we surely know that it bends toward justice. Justice will not fail, though wickedness appears strong, and has on its side the armies and thrones of power, the riches and the glory of the world, and though poor men crouch down in despair. Justice will not fail and perish out from the world of men, nor will what is really wrong and contrary to God's real law of justice continually endure. The Power, the Wisdom, and the Justice of God are on the side of every just thought, and it cannot fail, any more than God Himself can perish.

In human affairs, the justice of God must work by human means. Men are the instruments of God's principles; our morality is the instrument of His justice, which, incomprehensible to us, seems to our short vision often to work injustice, but will at some time still the oppressor's brutal laugh. Justice is the rule of conduct written in the nature of mankind. We may, in our daily life, in house or field or shop, in the office or in the court, help to prepare the way for the commonwealth of justice which is slowly, but, we

would fain hope, surely approaching. All the justice we mature will bless us here and hereafter, and at our death we shall leave it added to the common store of humankind. And every Mason who, content to do that which is possible and practicable, does and enforces justice, may help deepen the channel of human morality in which God's justice runs; and so the wrecks of evil that now check and obstruct the stream may the sooner be swept out and borne away by the resistless tide of Omnipotent Right. Let us, my Brother, in this, as in all else, endeavor always to perform the duties of a good Mason and a good man.

XXXII.

SUBLIME PRINCE OF THE ROYAL SECRET.

[Master of Royal Secret.]

THE Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.

Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science that were engraven on the tables of stone by Hanoch and Trismegistus. Moses purified and re-*veiled* them, for that is the meaning of the word *reveal*. He covered them with a new veil, when he made of the Holy Kabalah the exclusive heritage of the people of Israel,

p. 840

and the inviolable Secret of its priests. The Mysteries of Thebes and Eleusis preserved among the nations some symbols of it, al-ready altered, and the mysterious key whereof was lost among the instruments of an ever-growing superstition. Jerusalem, the murderess of her prophets, and so often prostituted to the false gods of the Syrians and Babylonians, had at length in its turn lost the Holy Word, when a Prophet announced to the Magi by the consecrated Star of Initiation, came to rend asunder the worn veil of the old Temple, in order to give the Church a new tissue of legends and symbols, that still and ever conceals from the

Profane, and ever preserves to the Elect the same truths.

It was the remembrance of this scientific and religious Absolute, of this doctrine that is summed up in a word, of this Word, in fine, alternately lost and found again, that was transmitted to the Elect of all the Ancient Initiations: it was this same remembrance, preserved, or perhaps profaned in the celebrated Order of the Templars, that became for all the secret associations, of the Rose-Croix, of the Illuminati, and of the Hermetic Freemasons, the reason of their strange rites, of their signs more or less conventional, and, above all, of their mutual devotedness and of their power.

The Gnostics caused the Gnosis to be proscribed by the Christians, and the official Sanctuary was closed against the high initiation. Thus the Hierarchy of Knowledge was compromitted by the violences of usurping ignorance, and the disorders of the Sanctuary are reproduced in the State; for always, willingly or unwillingly, the King is sustained by the Priest, and it is from the eternal Sanctuary of the Divine instruction that the Powers of the Earth, to insure themselves durability, must receive their consecration and their force.

The Hermetic Science of the early Christian ages, cultivated also by Geber, Alfarabius, and others of the Arabs, studied by the Chiefs of the Templars, and embodied in certain symbols of the higher Degrees of Freemasonry, may be accurately defined as the Kabalah in active realization, or the Magic of Works. It has three analogous Degrees, religious,

philosophical, and physical realization.

Its religious realization is the durable foundation of the true Empire and the true Priesthood that rule in the realm of human intellect: its philosophical realization is the establishment of an absolute Doctrine, known in all times as the "HOLY Doctrine,"

and of which PLUTARCH, in the Treatise "*de Iside et Osiride*," speaks at large but mysteriously; and of a Hierarchical instruction to secure the uninterrupted succession of Adepts among the Initiates: its physical realization is the discovery and application, in the Microcosm, or Little World, of the creative law that incessantly peoples the great Universe.

Measure a corner of the Creation, and multiply that space in proportional progression, and the entire Infinite will multiply its circles filled with universes, which will pass in proportional segments between the ideal and elongating branches of your Compass. Now suppose that from any point whatever of the Infinite above you a hand holds another Compass or a Square, the lines of the Celestial triangle will necessarily meet those of the Compass of Science, to form the Mysterious Star of Solomon.

All hypotheses scientifically probable are the last gleams of the twilight of knowledge, or its last shadows. Faith begins where Reason sinks exhausted. Beyond the human Reason is

the Divine Reason, to our feebleness the great Absurdity, the Infinite Absurd, which confounds us and which we believe. For the Master, the Compass of Faith is *above* the Square of Reason; but *both* rest upon the Holy Scriptures and combine to form the Blazing Star of Truth.

All eyes do not see alike. Even the visible creation is not, for all who look upon it, of one form and one color. Our brain is a book printed within and without, and the two writings are, with all men, more or less confused.

The primary tradition of the single revelation has been preserved under the name of the "Kabalah," by the Priesthood of Israel. The Kabalistic doctrine, which was also the dogma of the Magi and of Hermes, is contained in the Sepher Yetsairah, the Sohar, and the Talmud. According to that doctrine, the Absolute is the Being, in which The Word Is, the Word that is the utterance and expression of being and life.

Magic is that which it is; it is by itself, like the mathematics; for it is the exact and absolute science of Nature and its laws.

Magic is the science of the Ancient Magi: and the Christian religion, which has imposed silence on the lying oracles, and put an end to the prestiges of the false Gods, itself reveres those Magi who came from the East, guided by a Star, to adore the Saviour of the world in His cradle.

Tradition also gives these Magi the title of "*Kings*;" because initiation into Magism constitutes a genuine royalty; and because the grand art of the Magi is styled by all the Adepts, "*The Royal Art*," or the *Holy Realm* or *Empire*, *Sanctum Regnum*.

The Star which guided them is that same Blazing Star, the image whereof we find in all initiations. To the Alchemists it is the sign of the Quintessence; to the Magists, the Grand Arcanum; to the Kabalists, the Sacred Pentagram. The study of this Pentagram could not but lead the Magi to the knowledge of the New Name which was about to raise itself above all names, and cause all creatures capable of adoration to bend the knee.

Magic unites in one and the same science, whatsoever Philosophy can possess that is most certain, and Religion of the Infallible and the Eternal. It perfectly and incontestably reconciles these two terms that at first blush seem so opposed to each other; faith and reason, science and creed, authority and liberty.

It supplies the human mind with an instrument of philosophical and religious certainty, exact as the mathematics, and accounting for the infallibility of the mathematics themselves.

Thus there is an Absolute, in the matters of the Intelligence and of Faith. The Supreme Reason has not left the gleams of

the human understanding to vacillate at hazard. There is an incontestable verity, there is an infallible method of knowing this verity, and by the knowledge of it, those who accept it as a rule may give their will a sovereign power that will make them the masters of all inferior things and of all errant spirits; that is to say, will make them the Arbiters and Kings of the World.

Science has its nights and its dawns, because it gives the intellectual world a life which has its regulated movements and its progressive phases. It is with Truths, as with the luminous rays: nothing of what is concealed is lost; but also, nothing of what is discovered is absolutely new. God has been pleased to give to Science, which is the reflection of His Glory, the Seal of His Eternity.

It is not in the books of the Philosophers, but in the religious symbolism of the Ancients, that we must look for the footprints of Science, and re-discover the Mysteries of Knowledge. The Priests of Egypt knew, better than we do, the laws of movement and of life. They knew how to temper or intensify action by re-action; and readily foresaw the realization of these effects, the

causes of which they had determined. The Columns of Seth, Enoch, Solomon, and Hercules have symbolized in the Magian traditions this universal law of the Equilibrium; and the Science of the Equilibrium or balancing of Forces had led

the Initiates to that of the universal gravitation around the centres of Life, Heat, and Light.

Thales and Pythagoras learned in the Sanctuaries of Egypt that the Earth revolved around the Sun; but they did not attempt to make this generally known, because to do so it would have been necessary to reveal one of the great Secrets of the Temple, that double law of attraction and radiation or of sympathy and antipathy, of fixedness and movement, which is the principle of Creation, and the perpetual cause of life. This Truth was ridiculed by the Christian Lactantius, as it was long after sought to be proven a falsehood by persecution, by Papal Rome.

So the philosophers reasoned, while the Priests, without replying to them or even smiling at their errors, wrote, in those Hieroglyphics that created all dogmas and all poetry, the Secrets of the Truth.

When Truth comes into the world, the Star of Knowledge advises the Magi of it, and they hasten to adore the Infant who creates the Future. It is by means of the Intelligence of the Hierarchy and the practice of obedience, that one obtains Initiation. If the Rulers have the Divine Right to govern, the true Initiate will cheerfully obey.

The orthodox traditions were carried from Chaldea by Abraham. They reigned in Egypt in the time of Joseph, together with the knowledge of the True God. Moses carried

Orthodoxy out of Egypt, and in the Secret Traditions of the Kabalah we find a Theology entire, perfect, unique, like that which in Christianity is most grand and best explained by the Fathers and the Doctors, the whole with a consistency and a harmoniousness which it is not as yet given to the world to comprehend. The Sohar, which is the Key of the Holy Books, opens also all the depths and lights, all the obscurities of the Ancient Mythologies and of the Sciences originally concealed in the Sanctuaries. It is true that the Secret of this Key must be known, to enable one to make use of it, and that for even the most penetrating intellects, not initiated in this Secret, the Sohar is absolutely incomprehensible and almost illegible.

p. 844

The Secret of the Occult Sciences is that of Nature itself, the Secret of the generation of the Angels and Worlds, that of the Omnipotence of God.

"*Ye shall be like the Elohim, knowing good and evil*," had the Serpent of Genesis said, and the Tree of Knowledge became the Tree of Death.

For six thousand years the Martyrs of Knowledge toil and die at the foot of this tree, that it may again become the Tree of Life.

The Absolute sought for unsuccessfully by the insensate and found by the Sages, is the TRUTH, the REALITY, and the REASON of the universal equilibrium!

Equilibrium is the Harmony that results from the analogy of Contraries.

Until now, Humanity has been endeavoring to stand on one foot; sometimes on one, sometimes on the other.

Civilizations have risen and perished, either by the anarchical insanity of Despotism, or by the despotic anarchy of Revolt.

To organize Anarchy, is the problem which the revolutionists have and will eternally have to resolve. It is the rock of Sisyphus that will always fall back upon them. To exist a single instant, they are and always will be by fatality reduced to improvise a despotism without other reason of existence than necessity, and which, consequently, is violent and blind as Necessity. We escape from the harmonious monarchy of Reason, only to fall under the irregular dictatorship of Folly.

Sometimes superstitious enthusiasms, sometimes the miserable calculations of the materialist instinct have led astray the nations, and God at last urges the world on toward believing Reason and reasonable Beliefs.

We have had prophets enough without philosophy, and philosophers without religion; the blind believers and the skeptics resemble each other, and are as far the one as the other from the eternal salvation.

In the chaos of universal doubt and of the conflicts of Reason

and Faith, the great men and Seers have been but infirm and morbid artists, seeking the beau-ideal at the risk and peril of their reason and life.

Living only in the hope to be crowned, they are the first to do what Pythagoras in so touching a manner prohibits in his admirable Symbols; they rend crowns, and tread them under foot.

p. 845

Light is the equilibrium of Shadow and Lucidity.

Movement is the equilibrium of Inertia and Activity.

Authority is the equilibrium of Liberty and Power.

Wisdom is equilibrium in the Thoughts, which are the scintillations and rays of the Intellect.

Virtue is equilibrium in the Affections: Beauty is harmonious proportion in Forms.

The beautiful lives are the accurate ones, and the magnificences of Nature are an algebra of graces and splendors.

Everything just is beautiful; everything beautiful ought to be just.

There is, in fact, no Nothing, no void Emptiness, in the Universe. From the upper or outer surface of our atmosphere to that of the Sun, and to those of the Planets and remote Stars, in different directions, Science has for hundreds of centuries imagined that there was simple, void, empty Space. Comparing finite knowledge with the Infinite, the Philosophers know little more than the apes! In all that "void" space are the Infinite Forces of God, acting in an infinite variety of directions, back and forth, and never for an instant inactive. In all of it, active through the whole of its Infinity, is the Light that is the Visible Manifestation of God. The earth and every other planet and sphere that is not a Centre of Light, carries its cone of shadow with it as it flies and flashes round in its orbit; but the darkness has no *home* in the Universe. To illuminate the sphere on one side, is to project a cone of darkness on the other; and Error also is the Shadow of the Truth with which God illuminates the Soul.

In all that "Void," also, is the Mysterious and ever Active Electricity, and Heat, and the Omnipresent Ether. At the will of God the Invisible becomes Visible. Two invisible gases, combined by the action of a Force of God, and compressed, become and remain the water that fills the great basins of the seas, flows in the rivers and rivulets, leaps forth from the rocks or springs, drops upon the earth in rains, or whitens it with snows, and bridges the Danubes with ice, or gathers in vast reservoirs in the earth's bosom. God manifested fills all

the extension that we foolishly call Empty Space and the Void.

And everywhere in the Universe, what we call Life and Movement results from a continual conflict of Forces or Impulses. Whenever that active antagonism ceases, the immobility and inertia, which are Death, result.

If, says the Kabalah, the Justice of God, which is Severity or the Female, alone reigned, creation of imperfect beings such as man would from the beginning have been impossible, because Sin being congenital with Humanity, the Infinite Justice, measuring the Sin by the Infinity of the God offended against, must have annihilated Humanity at the instant of its creation; and not only Humanity but the Angels, since these also, like all created by God and less than perfect, are sinful. Nothing imperfect would have been possible. If, on the other hand, the Mercy or Benignity of God, the Male, were in no wise counteracted, Sin would go unpunished, and the Universe fall into a chaos of corruption.

Let God but repeal a single principle or law of chemical attraction or sympathy, and the antagonistic forces equilibrated in matter, released from constraint, would instantaneously expand all that we term matter into impalpable and invisible gases, such as water or steam is, when, confined in a cylinder and subjected to an immense degree of that mysterious force of the Deity which we call

"heat," it is by its expansion released.

Incessantly the great currents and rivers of air flow and rush and roll from the equator to the frozen polar regions, and back from these to the torrid equatorial realms. Necessarily incident to these great, immense, equilibrated and beneficent movements, caused by the antagonism of equatorial heat and polar cold, are the typhoons, tornadoes, and cyclones that result from conflicts between the rushing currents. These and the benign trade-winds result from the same great law. God is omnipotent; but effects without causes are impossible, and these effects cannot but sometimes be evil. The fire would not warm, if it could not also burn, the human flesh. The most virulent poisons are the most sovereign remedies, when given in due proportion. The Evil is the shadow of the Good, and inseparable from it.

The Divine Wisdom limits by equipoise the Omnipotence of the Divine Will or Power, and the result is Beauty or Harmony. The arch rests not on a single column, but springs from one on

either side. So is it also with the Divine Justice and Mercy, and with the Human Reason and Human Faith.

That purely scholastic Theology, issue of the Categories of Aristotle and of the Sentences of Peter Lombard, that logic of the syllogism which argues instead of reasoning, and finds a

response to every thing by subtilizing on terms, wholly ignored the Kabalistic dogma and wandered off into the drear vacuity of darkness. It was less a philosophy or a wisdom than a philosophical automaton, replying by means of springs, and uncoiling its theses like a wheeled movement. It was not the human verb but the monotonous cry of a machine, the inanimate speech of an Android. It was the fatal precision of mechanism, instead of a free application of rational necessities. ST. THOMAS AQUINAS crushed with a single blow all this scaffolding of words built one upon the other, by proclaiming the eternal Empire of Reason, in that magnificent sentence, "*A thing is not just because GOD wills it; but GOD wills it because it is just*." The proximate consequence of this proposition, arguing from the greater to the less, was this: "*A thing is not true because* ARISTOTLE *has said it; but* ARISTOTLE *could not reasonably say it unless it was true. Seek then, first of all, the* TRUTH *and* JUSTICE, *and the Science of* ARISTOTLE *will be given you in addition*."

It is the fine dream of the greatest of the Poets, that Hell, become useless, is to be closed at length, by the aggrandizement of Heaven; that the problem of Evil is to receive its final solution, and Good alone, necessary and triumphant, is to reign in Eternity. So the Persian dogma taught that AHRIMAN and his subordinate ministers of Evil were at last, by means of a Redeemer and Mediator, to be reconciled with Deity, and all Evil to end. But unfortunately, the philosopher forgets all the laws of equilibrium, and seeks to absorb the Light in a splendor without shadow, and

movement in an absolute repose that would be the cessation of life. So long as there shall be a visible light, there will be a shadow proportional to this Light, and whatever is illuminated will cast its cone of shadow. Repose will never be happiness, if it is not balanced by an analogous and contrary movement. This is the immutable law of Nature, the Eternal Will of the JUSTICE which is GOD.

The same reason necessitates Evil and Sorrow in Humanity, which renders indispensable the bitterness of the waters of the

seas. Here also, Harmony can result only from the analogy of contraries, and what is above exists by reason of what is below. It is the depth that determines the height; and if the valleys are filled up, the mountains disappear: so, if the shadows are effaced, the Light is annulled, which is only visible by the graduated contrast of gloom and splendor, and universal obscurity will be produced by an immense dazzling. Even the colors in the Light only exist by the presence of the shadow: it is the threefold alliance of the day and night, the luminous image of the dogma, the Light made Shadow, as the Saviour is the Logos made man: and all this reposes on the same law, the primary law of creation, the single and absolute law of Nature, that of the distinction and harmonious ponderation of the contrary forces in the universal equipoise.

The two great columns of the Temple that symbolizes the Universe are Necessity, or the omnipotent Will of God, which

nothing can disobey, and Liberty, or the free-will of His creatures. Apparently and to our human reason antagonistic, the same Reason is not incapable of comprehending how they can be in equipoise. The Infinite Power and Wisdom could so plan the Universe and the Infinite Succession of things as to leave man free to act, and, foreseeing what each would at every instant think and do, to make of the free-will and free-action of each an instrument to aid in effecting its general purpose. For even a man, foreseeing that another will do a certain act, and in nowise controlling or even influencing him may use that action as an instrument to effect his own purposes.

The Infinite Wisdom of God foresees what each will do, and uses it as an instrument, by the exertion of His Infinite Power, which yet does not control the Human action so as to annihilate its freedom. The result is Harmony, the third column that up-holds the Lodge. The same Harmony results from the equipoise of Necessity and Liberty. The will of God is not for an instant defeated nor thwarted, and this is the Divine Victory; and yet He does not tempt nor constrain men to do Evil, and thus His Infinite Glory is unimpaired. The result is Stability, Cohesion, and Permanence in the Universe, and undivided Dominion and Autocracy in the Deity. And these, Victory, Glory, Stability, and Dominion, are the last four Sephiroth of the Kabalah.

I Am, God said to Moses, that which Is, Was and Shall forever

[paragraph continues] Be. But the Very God, in His unmanifested Essence, conceived of as not yet having created and as Alone, has no Name. Such was the doctrine of all the ancient Sages, and it is so expressly declared in the Kabalah. יהוה is the Name of the Deity manifested in a single act, that of Creation, and containing within Himself, in idea and actuality, the whole Universe, to be invested with form and be materially developed during the eternal succession of ages. As God never WAS NOT, so He never THOUGHT not, and the Universe has no more had a beginning than the Divine Thought of which it is the utterance,--no more than the Deity Himself. The duration of the Universe is but a point halfway upon the infinite line of eternity; and God was not inert and uncreative during the eternity that stretches behind that point. The Archetype of the Universe did never not exist in the Divine Mind. The Word was in the BEGINNING with God, and WAS God. And the Ineffable NAME is that, not of the Very Essence but of the Absolute, manifested as Being or Existence. For Existence or Being, said the Philosophers, is limitation; and the Very Deity is not limited nor defined, but is all that *may possibly be*, besides all that is, was, and shall be.

Reversing the letters of the Ineffable Name, and dividing it, it becomes bi-sexual, as the word יה, *Yud-He* or JAH is, and discloses the meaning of much of the obscure language of the Kabalah, and is The Highest of which the Columns Jachin and Boaz are the symbol. "In the image of Deity," we are told,

"God created the Man; Male and Female created He *them*:" and the writer, symbolizing the Divine by the Human, then tells us that the woman, at first contained in the man, was taken from his side. So Minerva, Goddess of Wisdom, was born, a woman and in armor, of the brain of Jove; Isis was the sister before she was the wife of Osiris, and within BRAHM, the Source of all, the Very God, without sex or name, was developed MAYA, the Mother of all that is. The WORD is the First and Only-begotten of the Father; and the awe with which the Highest Mysteries were regarded has imposed silence in respect to the Nature of the Holy Spirit. The Word is Light, and the Life of Humanity.

It is for the Adepts to understand the meaning of the Symbols.

p. 850

Return now, with us, to the Degrees of the Blue Masonry, and for your last lesson, receive the explanation of one of their Symbols.

You see upon the altar of those Degrees the SQUARE and the COMPASS, and you remember how they lay upon the altar in each Degree.

The SQUARE is an instrument adapted for plane surfaces only, and therefore appropriate to Geometry, or measurement of the Earth, which appears to be, and was by the Ancients supposed to be, a plane. The COMPASS is an instrument that has relation to spheres and spherical surfaces, and is adapted

to spherical trigonometry, or that branch of mathematics which deals with the Heavens and the orbits of the planetary bodies.

The SQUARE, therefore, is a natural and appropriate Symbol of this Earth and the things that belong to it, are of it, or concern it. The Compass is an equally natural and appropriate Symbol of the Heavens, and of all celestial things and celestial natures.

You see at the beginning of this reading, an old Hermetic Symbol, copied from the "MATERIA PRIMA" of Valentinus, printed at Franckfurt, in 1613, with a treatise entitled "AZOTH." Upon it you see a Triangle upon a Square, both of these contained in a circle; and above this, standing upon a dragon, a human body, with two arms only, but two heads, one male and the other female. By the side of the male head is the Sun, and by that of the female head, the Moon, the crescent within the circle of the full moon. And the hand on the *male* side holds a *Compass*, and that on the *female* side, a *Square*.

The Heavens and the Earth were personified as Deities, even among the Aryan Ancestors of the European nations of the Hindus, Zends, Bactrians, and Persians; and the Rig Veda Sanhita contains hymns addressed to them as gods. They were deified also among the Phœnicians; and among the Greeks OURANOS and GEA, Heaven and Earth, were sung as the most ancient of the Deities, by Hesiod.

It is the great, fertile, beautiful MOTHER, Earth, that produces, with limitless profusion of beneficence, everything that ministers to the needs, to the comfort, and to the luxury of man. From her teeming and inexhaustible bosom come the fruits, the grain, the flowers, in their season. From it comes all that feeds the animals which serve man as laborers and for food. She, in the fair

p. 851

[paragraph continues] Springtime, is green with abundant grass, and the trees spring from her soil, and from her teeming vitality take their wealth of green leaves. In her womb are found the useful and valuable minerals; hers are the seas the swarm with life; hers the rivers that furnish food and irrigation, and the mountains that send down the streams which swell into these rivers; hers the forests that feed the sacred fires for the sacrifices, and blaze upon the domestic hearths. The EARTH, therefore, the great PRODUCER, was always represented as a *female*, as the MOTHER,--Great, Bounteous, Beneficent Mother Earth.

On the other hand, it is the light and heat of the Sun in the Heavens, and the rains that seem to come from them, that in the Springtime make fruitful this bountifully-producing Earth, that restore life and warmth to her veins, chilled by Winter, set running free her streams, and *beget*, as it were, that greenness and that abundance of which she is so prolific. As the procreative and generative agents, the Heavens and the Sun have always been regarded as *male*; as the generators that

fructify the Earth and cause it to produce.

The Hermaphroditic figure is the Symbol of the double nature anciently assigned to the Deity, as Generator and Producer, as BRAHM and MAYA among the Aryans, Osiris and Isis among the Egyptians. As the Sun was male, so the Moon was female; and Isis was both the sister and the wife of Osiris. The Compass, therefore, is the Hermetic Symbol of the Creative Deity, and the Square of the productive Earth or Universe.

From the Heavens come the spiritual and immortal portion of man; from the Earth his material and mortal portion. The Hebrew Genesis says that YEHOUAH formed man of the dust of the Earth, and breathed into his nostrils the breath of life. Through the seven planetary spheres, represented by the Mystic Ladder of the Mithriac Initiations, and it by that which Jacob saw in his dream (not with *three*, but with *seven* steps), the Souls, emanating from the Deity, descended, to be united to their human bodies; and through those seven spheres they must re-ascend, to return to their origin and home in the bosom of the Deity.

The COMPASS, therefore, as the Symbol of the *Heavens*, represents the spiritual, intellectual, and moral portion of this double nature of Humanity; and the SQUARE, as the Symbol of the *Earth*, its material, sensual, and baser portion.

"Truth and Intelligence," said one of the Ancient Indian Sects

of Philosophers, "are the Eternal attributes of God, not of the individual Soul, which is susceptible both of knowledge and ignorance, of pleasure and pain; therefore God and the individual Soul are distinct:" and this expression of the ancient Nyaya Philosophers, in regard to Truth, has been handed down to us through the long succession of ages, in the lessons of Freemasonry, wherein we read, that "Truth is a Divine Attribute, and the foundation of every virtue."

"While embodied in matter," they said, "the Soul is in a state of imprisonment, and is under the influence of evil passions; but having, by intense study, arrived at the knowledge of the elements and principles of Nature, it attains unto the place of TIE ETERNAL; in which state of happiness, its individuality does not cease."

The vitality which animates the mortal frame, the Breath of Life of the Hebrew Genesis, the Hindu Philosophers in general held, perishes with it; but the Soul is divine, an emanation of the Spirit of God, but not a *portion* of that Spirit. For they compared it to the heat and light sent forth from the Sun, or to a *ray* of that light, which neither lessens nor divides its own essence.

However created, or invested with separate existence, the Soul, which is but the creature of the Deity, cannot know the mode of its creation, nor comprehend its own individuality. It cannot even comprehend how the being which it and the body constitute, can feel pain, or see, or hear. It has pleased the

Universal Creator to set bounds to the scope of our human and finite reason, beyond which it cannot reach; and if we are capable of comprehending the mode and manner of the creation or generation of the Universe of things, He has been pleased to conceal it from us by an impenetrable veil, while the words used to express the act have no other definite meaning than that He caused that Universe to commence to exist.

It is enough for us to know, what Masonry teaches, that we are not all mortal; that the Soul or Spirit, the intellectual and reasoning portion of ourself, is our Very Self, is not subject to decay and dissolution, but is simple and immaterial, survives the death of the body, and is capable of immortality; that it is also *capable* of improvement and advancement, of increase of knowledge of

p. 853

the things that are divine, of becoming wiser and better, and more and more worthy of immortality; and that to become so, and to help to improve and benefit others and all our race, is the noblest ambition and highest glory that we can entertain and attain unto, in this momentary and imperfect life.

In every human being the Divine and the Human are intermingled. In every one there are the Reason and the Moral sense, the passions that prompt to evil, and the sensual appetites. "If ye live after the flesh, ye shall die," said Paul, writing to the Christians at Rome, "but if ye through the spirit

do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." "The flesh lusteth against the spirit, and the spirit against the flesh," he said, writing to the Christians of Galatia, "and these are contrary the one to the other, so that ye cannot do the things that ye would." "That which I do, I do not willingly do," he wrote to the Romans, "for what I wish to do, that I do not do, but that which I hate I do. It is no more I that do it, but sin that dwelleth in me. To will, is present with me; but how to perform that which is good, I find not. For, I do not do the good that I desire to do; and the evil that I do not wish to do, that I do do. I find then *a law*, that when I desire to do good, evil is present with me; for I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence, who is worthy and fit to live at all. To stem the strong currents of adversity, to advance in despite of all obstacles, to snatch victory from the jealous grasp of fortune, to become a chief and a leader among men, to rise to rank and power by eloquence, courage, perseverance, study, energy, activity, discouraged by no reverses, impatient of no delays, deterred by no hazards; to win wealth, to subjugate men by our intellect, the very elements by our audacity, to succeed, to prosper, to thrive;--

thus it is, according to the general understanding, that one fights well the battle of life. Even to succeed in business by that boldness which halts for no risks, that audacity which stakes all upon hazardous chances; by the shrewdness of

the close dealer, the boldness of the unscrupulous operator, even by the knaveries of the stock-board and the gold-room; to crawl up into place by disreputable means or the votes of brutal ignorance,--these also are deemed to be among the great successes of life.

But that which is the greatest battle, and in which the truest honor and most real success are to be won, is that which our intellect and reason and moral sense, our spiritual natures, fight against our sensual appetites and evil passions, our earthly and material or animal nature. Therein only are the true glories of heroism to be won, there only the successes that entitle us to triumphs.

In every human life that battle is fought; and those who win elsewhere, often suffer ignominious defeat and disastrous rout, and discomfiture and shameful downfall in this encounter.

You have heard more than one definition of freemasonry. The truest and the most significant you have yet to hear. It is taught to the entered Apprentice, the Fellow-Craft, and the Master, and it is taught in every Degree through which you

have advanced to this. It is a definition of what Freemasonry is, of what its purposes and its very essence and spirit are; and it has for every one of us the force and sanctity of a divine law, and imposes on every one of us a solemn obligation.

It is symbolized and taught, to the Apprentice as well as to you, by the COMPASS *and the* SQUARE; upon which, as well as upon the Book of your Religion and the Book of the law of the Scottish Freemasonry, you have taken so many obligations. As a Knight, you have been taught it by the Swords, the symbols of HONOR and DUTY, on which you have taken your vows: it was taught you by the BALANCE, the symbol of all Equilibrium, and by the CROSS, the symbol of devotedness and self-sacrifice; but all that these teach and contain is taught and contained, for Entered Apprentice, Knight, and Prince alike, by the Compass and the Square.

For the Apprentice, the points of the Compass are beneath the Square. For the Fellow-Craft, one is above and one beneath. For the Master, both are dominant, and have rule, control, and empire over the symbol of the earthly and the material.

FREEMASONRY *is the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual*. That

victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels, is the true HOLY EMPIRE.

To achieve it, the Mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection through all the ages of eternity, and to see more and more clearly, as it draws nearer unto God, the Light of the Divine Presence. This the Philosophy of the Ancient and Accepted Rite teaches him; and it encourages him to persevere by helping him to believe that his free will is entirely consistent with God's Omnipotence and Omniscience; that He is not only infinite in power, and of infinite wisdom, but of infinite mercy, and an infinitely tender pity and love for the frail and imperfect creatures that He has made.

Every Degree of the Ancient and Accepted Scottish Rite, from the first to the thirty-second, teaches by its ceremonial as well as by its instruction, that the noblest purpose of life and the highest duty of a man are to strive incessantly and vigorously to win the mastery of everything, of that which in him is spiritual and divine, over that which is material and sensual; so that in him also, as in the Universe which God governs, Harmony and Beauty may be the result of a just equilibrium.

You have been taught this in those Degrees, conferred in the

Lodge of Perfection, which inculcate particularly the practical morality of Freemasonry. To be true, under whatever temptation to be false; to be honest in all your dealings, even if great losses should be the consequence; to be charitable, when selfishness would prompt you to close your hand, and deprivation of luxury or comfort must follow the charitable act; to judge justly and impartially, even in your own case, when baser impulses prompt you to do an injustice in order that you may be benefited or justified; to be tolerant, when passion prompts to intolerance and persecution; to do that which is right, when the wrong seems to promise larger profit; and to wrong no man of anything that is his, however easy it may seem so to enrich yourself;--in all these things and others which you promised in those Degrees, your spiritual nature is taught and encouraged to assert its rightful dominion over your appetites and passions.

The philosophical Degrees have taught you the value of knowledge,

p. 856

the excellence of truth, the superiority of intellectual labor, the dignity and value of your soul, the worth of great and noble thoughts; and thus endeavored to assist you to rise above the level of the animal appetites and passions, the pursuits of greed and the miserable struggles of ambition, and to find purer pleasure and nobler prizes and rewards in the acquisition of knowledge, the enlargement of the intellect, the interpretation of the sacred writing of God upon the great

pages of the Book of Nature.

And the Chivalric Degrees have led you on the same path, by showing you the excellence of generosity, clemency, forgiveness of injuries, magnanimity, contempt of danger, and the paramount obligations of Duty and Honor. They have taught you to over-come the fear of death, to devote yourself to the great cause of civil and religious Liberty, to be the Soldier of all that is just, right, and true; in the midst of pestilence to deserve your title of Knight Commander of the Temple, and neither there nor Elsewhere to desert your post and flee dastard-like from the foe. In all this, you assert the superiority and right to dominion of that in you which is spiritual and divine. No base fear of danger or death, no sordid ambitions or pitiful greeds or base considerations can tempt a true Scottish Knight to dishonor, and so make his intellect, his reason, his soul, the bond-slave of his appetites, of his passions, of that which is material and animal, selfish and brutish in his nature.

It is not possible to create a true and genuine Brotherhood upon any theory of the baseness of human nature: nor by a community of belief in abstract propositions as to the nature of the Deity, the number of His persons, or other theorems of religious faith: nor by the establishment of a system of association simply for mutual relief, and by which, in consideration of certain payments regularly made, each becomes entitled to a certain stipend in case of sickness, to attention then, and to the ceremonies of burial after death.

There can be no genuine Brotherhood without mutual regard, good opinion and esteem, mutual charity, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, to look habitually for the good that is in each other, and expect, allow for, and overlook, the evil, who can be Brethren one of the other, in any true sense of the word. Those who gloat over the failings of one another, who think each

other to be naturally base and low, of a nature in which the Evil predominates and excellence is not to be looked for, cannot be even friends, and much less Brethren.

No one can have a right to think meanly of his race, unless he also thinks meanly of himself. If, from a single fault or error, he judges of the character of another, and takes the single act as evidence of the whole nature of the man and of the whole course of his life, he ought to consent to be judged by the same rule, and to admit it to be right that others should thus uncharitably condemn himself. But such judgments will become impossible when he incessantly reminds himself that in every man who lives there is an immortal Soul endeavoring to do that which is right and just; a Ray, however small, and almost inappreciable, from the Great Source of Light and Intelligence, which ever struggles upward amid all the impediments of sense and the obstructions of the passions; and that in every man this ray continually wages war against his evil passions and his unruly appetites, or, if it has

succumbed, is never wholly extinguished and annihilated. For he will then see that it is not victory, but the struggle that deserves honor; since in this as in all else no man can always command success. Amid a cloud of errors, of failure, and short-comings, he will look for the struggling Soul, for that which is good in every one amid the evil, and, believing that each is better than from his acts and omissions he seems to be, and that God cares for him still, and pities him and loves him, he will feel that even the erring sinner is still his brother, still entitled to his sympathy, and bound to him by the indissoluble ties of fellowship.

If there be nothing of the divine in man, what is he, after all, but a more intelligent animal? He hath no fault nor vice which some beast hath not; and therefore in his vices he is but a beast of a higher order; and he hath hardly any moral excellence, perhaps none, which some animal hath not in as great a degree,--even the more excellent of these, such as generosity, fidelity, and magnanimity.

Bardesan, the Syrian Christian, in his Book of the Laws of Countries, says, of men, that "in the things belonging to their bodies, they maintain their nature like animals, and in the things which belong to their minds, they do that which they wish, as being free and with power, and as the likeness of God"; and Meliton, Bishop of Sardis, in his Oration to Antoninus Cæsar,

says, "Let Him, the ever-living God, be always present in thy mind; for thy mind itself is His likeness, for it, too, is invisible and impalpable, and without form. . . As He exists forever, so thou also, when thou shalt have put off this which is visible and corruptible, shalt stand before Him forever, living and endowed with knowledge."

As a matter far above our comprehension, and in the Hebrew Genesis the words that are used to express the origin of things are of uncertain meaning, and with equal propriety may be translated by the word "generated," "produced," "made," or "created," we need not dispute nor debate whether the Soul or Spirit of man be a ray that has emanated or flowed forth from the Supreme Intelligence, or whether the Infinite Power hath called each into existence from nothing, by a mere exertion of Its will, and endowed it with immortality, and with intelligence like unto the Divine Intelligence: for, in either case it may be said that in man the Divine is united to the Human. Of this union the equilateral Triangle inscribed within the Square is a Symbol.

We see the Soul, Plato said, as men see the statue of Glaucus, recovered from the sea wherein it had lain many years--which viewing, it was not easy, if possible, to discern what was its original nature, its limbs having been partly broken and partly worn and by defacement changed, by the action of the waves, and shells, weeds, and pebbles adhering to it, so that it more resembled some strange monster than that which it was when it left its Divine Source. Even so, he said, we see the Soul,

deformed by innumerable things that have done it harm, have mutilated and defaced it. But the Mason who hath the ROYAL SECRET can also with him argue, from beholding its love of wisdom, its tendency toward association with what is divine and immortal, its larger aspirations, its struggles, though they may have ended in defeat, with the impediments and enthralments of the senses and the passions, that when it shall have been rescued from the material environments that now prove too strong for it, and be freed from the deforming and disfiguring accretions that here adhere to it, it will again be seen in its true nature, and by degrees ascend by the mystic ladder of the Spheres, to its first home and place of origin.

The ROYAL SECRET, of which you are Prince, if you are a true Adept, if knowledge seems to you advisable, and Philosophy is, for you, radiant with a divine beauty, is that which the Sohar

p. 859

terms *The Mystery of the* BALANCE. It is the Secret of the UNIVERSAL EQUILIBRIUM:--

--Of that Equilibrium in the Deity, between the Infinite Divine WISDOM and the Infinite Divine POWER, from which result the Stability of the Universe, the unchangeableness of the Divine Law, and the Principles of Truth, Justice, and Right which are a part of it; and the Supreme Obligation of the Divine Law upon all men, as superior to all other law, and forming a part of all the laws of men and nations.

--Of that Equilibrium also, between the Infinite Divine JUSTICE and the Infinite Divine MERCY, the result of which is the Infinite Divine EQUITY, and the Moral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible; and for Him, also, as for us, to love is better than to hate, and Forgiveness is wiser than Revenge or Punishment.

--Of that Equilibrium between NECESSITY and LIBERTY, between the action of the DIVINE Omnipotence and the Free-will of man, by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the Universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Free-will in the creature and Omnipotence in the Creator, there could be no religion, nor any law of right and wrong, or merit and demerit, nor any justice in human punishments or penal laws.

--Of that Equilibrium between Good and Evil, and Light and Darkness in the world, which assures us that all is the work of the Infinite Wisdom and of an Infinite Love; and that there is no rebellious demon of Evil, or Principle of Darkness co-existent and in eternal controversy with God, or the Principle of Light and of Good: by attaining to the knowledge of which equilibrium we can, through Faith, see that the existence of Evil, Sin, Suffering, and Sorrow in the world, is consistent with the Infinite Goodness as well as with the Infinite

Wisdom of the Almighty.

Sympathy and Antipathy, Attraction and Repulsion, each a Force of nature, are contraries, in the souls of men and in the Universe of spheres and worlds; and from the action and opposition of each against the other, result Harmony, and that movement which is the Life of the Universe and the Soul alike.

p. 860

[paragraph continues] They are not antagonists of each other. The force that repels a Planet from the Sun is no more an *evil* force, than that which attracts the Planet toward the central Luminary; for each is created and exerted by the Deity, and the result is the harmonious movement of the obedient Planets in their elliptic orbits, and the mathematical accuracy and unvarying regularity of their movements.

--Of that Equilibrium between Authority and Individual Action which constitutes Free Government, by settling on immutable foundations Liberty with Obedience to Law, Equality with Subjection to Authority, and Fraternity with Subordination to the Wisest and the Best: and of that Equilibrium between the Active Energy of the Will of the Present, expressed by the Vote of the People, and the Passive Stability and Permanence of the Will of the Past, expressed in constitutions of government, written or unwritten, and in the laws and customs, gray with age and sanctified by time, as precedents and authority; which is represented by the arch

resting on the two columns, Jachin and Boaz, that stand at the portals of the Temple builded by Wisdom, on one of which Masonry sets the celestial Globe, symbol of the spiritual part of our composite nature, and on the other the terrestrial Globe, symbol of the material part.

--And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labors to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the Material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life.

Which possible Equilibrium proves to us that our Appetites and Senses also are Forces given unto us by God, for purposes of good, and not the fruits of the malignancy of a Devil, to be detested, mortified, and, if possible, rendered inert and dead: that they are given us to be the means by which we shall be strengthened and incited to great and good deeds, and are to be wisely used, and not abused; to be controlled and kept within due bounds by the Reason and the Moral Sense; to be made useful instruments and servants, and not permitted to become the managers and masters, using our intellect and reason as base instruments for their gratification.

And this Equilibrium teaches us, above all, to reverence

ourselves as immortal souls, and to have respect and charity for others, who are even such as we are, partakers with us of the Divine Nature, lighted by a ray of the Divine Intelligence, struggling, like us, toward the light; capable, like us, of progress upward toward perfection, and deserving to be loved and pitied, but never to be hated nor despised; to be aided and encouraged in this life-struggle, and not to be abandoned nor left to wander in the darkness alone, still less to be trampled upon in our own efforts to ascend.

From the mutual action and re-action of each of these pairs of opposites and contraries results that which with them forms the Triangle, to all the Ancient Sages the expressive symbol of the Deity; as from Osiris and Isis, Har-oeri, the Master of Light and Life, and the Creative Word. At the angles of one stand, symbolically, the three columns that support the Lodge, itself a symbol of the Universe, Wisdom, Power, and Harmony or Beauty. One of these symbols, found on the Tracing-Board of the Apprentice's Degree, teaches this last lesson of Freemasonry. It is the right-angled Triangle, representing man, as a union of the spiritual and material, of the divine and human. The base, measured by the number 3, the number of the Triangle, represents the Deity and the Divine; the perpendicular, measured by the number 4, the number of the Square, represents the Earth, the Material, and the Human; and the hypothenuse, measured by 5, represents that nature which is produced by the union of the Divine and Human, the Soul and the Body; the squares, 9 and 16, of the base and perpendicular, added together, producing 25, the

square root whereof is 5, the measure of the hypothenuse.

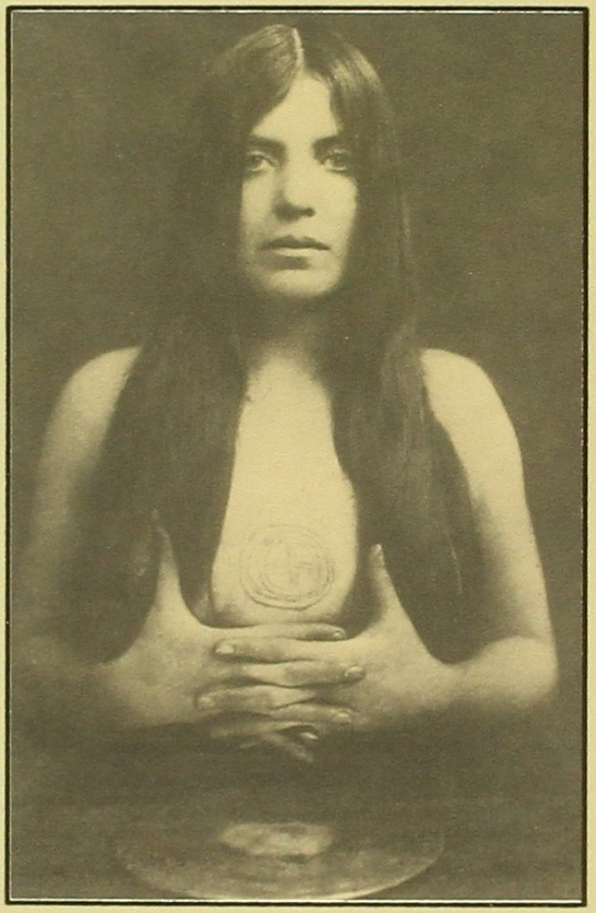
And as in each Triangle of Perfection, one is three and three are one, so man is one, though of a double nature; and he attains the purposes of his being only when the two natures that are in him are in just equilibrium; and his life is a success only when it too is a harmony, and beautiful, like the great Harmonies of God and the Universe.

Such, my Brother, is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood.

GLORIA DEI EST CELARE VERBUM. AMEN.

ALEISTER CROWLEY

Le Livre des Mensonges



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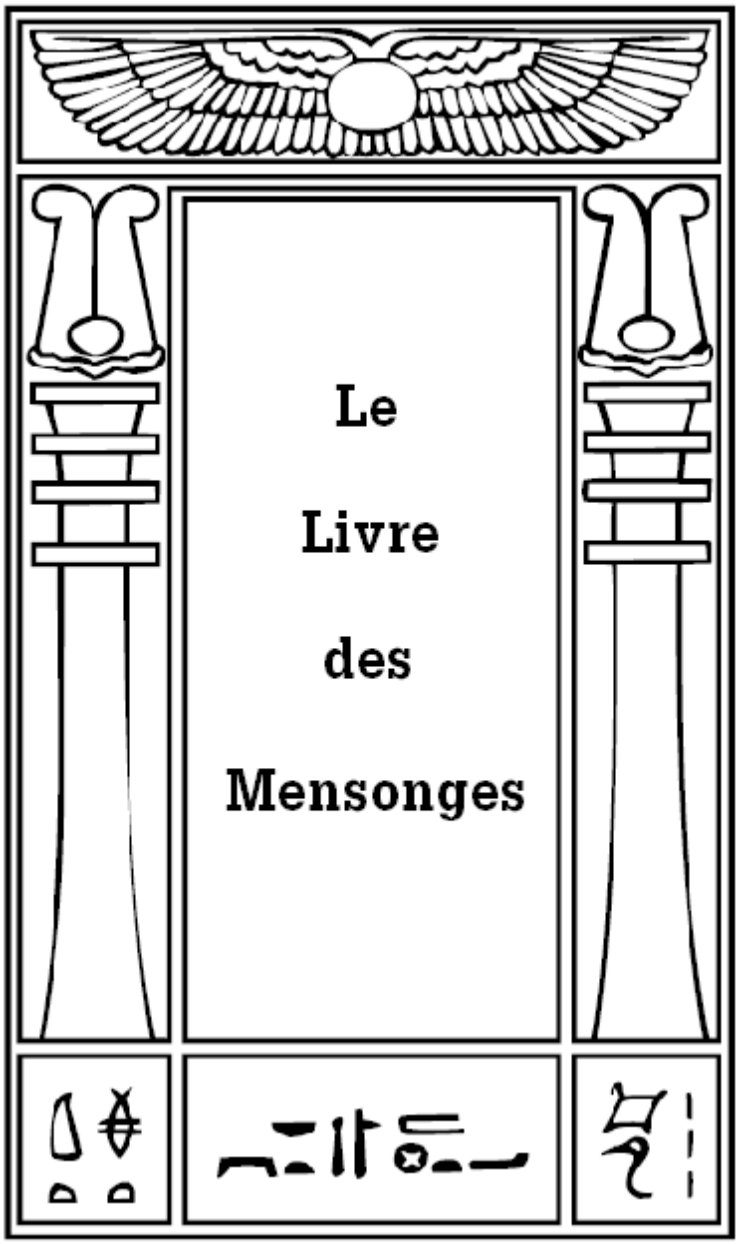
Le
Livre
des
Mensonges

Liber CCCXXXIII. The Book of Lies which is also falsely called Breaks. Frater Perdurabo [pseudonyme d'Aleister Crowley] (Londres : Wieland, 1913).

Le texte augmenté de son commentaire fut publié à titre posthume en 1952.

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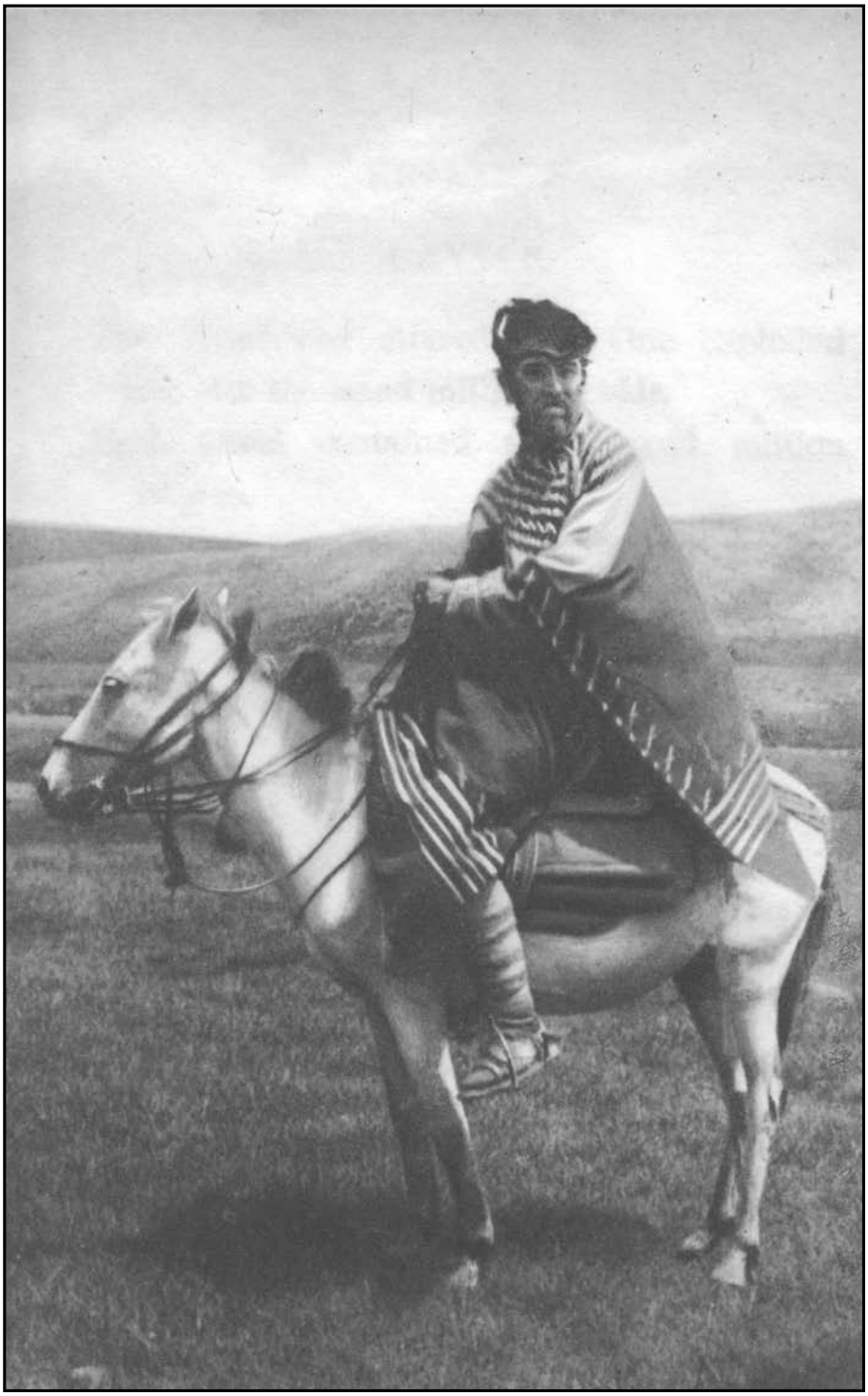
Le traducteur tient à remercier Jean-Luc Colnot et Michel Brossault pour leur patient et méticuleux travail de relecture.



Frater Perdurabo

Sur les Plateaux Deosai, à la fin de sa première Expédition Himalayenne

LIBER CCCXXXIII

Le Livre des Mensonges

Avec un Commentaire
Additionnel à chaque Chapitre
par Frater Perdurabo
(Aleister Crowley)

Traduit par Philippe Pissier
Préface de Jean-Luc Colnot

e s h - é d i t i o n s

Volume II

Aleister Crowley (*sous le pseudonyme de* Frater Perdurabo) :
Liber CCCXXXIII.(Livre 333) Le Livre des Mensonges Qui est aussi Faussement Nommé « Brisures », « Égarements » ou « Falsifications de la Pensée Unique » de Frater Perdurabo (Aleister Crowley) dont la pensée est elle-même erronée. Avec un Commentaire Additionnel à chaque Chapitre.
Traduit en Français par Philippe Pissier.
Préface de Jean-Luc Colnot.
Notice Liminaire de Philippe Pissier & Stephan Hoebeeck.

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À

Laylah von Poznan

1971–1997

— Philippe Pissier

Notice à l'Édition Française

L'édition originale est intitulée *Liber CCCXXXIII, The Book of Lies which is also falsely called Breaks,* par Frater Perdurabo [Aleister Crowley] et fut publiée à Londres, par son ami Eugene Wieland, en 1913.

Notre édition est basée sur la seconde édition de 1962 (Haydn Press, Ilfracombe, Royaume-Uni) qui fut publiée à titre posthume et qui est intitulée *The Book of Lies which is also Falsely Called Breaks the Wandering or Falsifications of the One Thought of Frater Perdurabo (Aleister Crowley) which Thought is Itself Untrue. A Reprint with an additionnal Commentary to each chapter*. Cette édition reprend le texte de l'édition originale de 1913, auquel est ajouté un commentaire en regard de chaque chapitre, commentaires rédigés par Crowley *circa* 1921.

Nous nous sommes conformés à la mise en page de cette édition et nous avons donc réservé la page de gauche et le caractère régulier aux chapitres et la page de droite et le caractère italique aux commentaires.

Les textes et les commentaires étant de longueur variable, l'éditeur de 1962 a joué sur la taille des polices pour faire tenir chaque chapitre et chaque commentaire sur une seule page. Dans notre édition, le chapitre 44 et les commentaires aux chapitres 61, 73, 76 et 86 dépassaient une seule page ; nous avons préféré continuer sur la page suivante en laissant blanche la page en regard, en respectant toutefois le fait que les pages de gauche soient réservées aux textes et les pages de droite aux commentaires.

Le chapitre LXXVII consacré à Laylah Waddell est séparé de son commentaire par une photo de Laylah, nous avons conservé cette mise en page.

Les notes sont des annotations personnelles d'Aleister Crowley. Nos notes à la présente édition sont indiquées dans le texte par une astérisque et suivies de la mention (NEF) qui signifie « Note à l'Édition Française ».

Certaines parties du texte original sont en grec ou en latin, nous les avons conservées telles quelles dans notre édition, mais avons néanmoins donné en notes les traductions de ces passages — et, pour le grec une translittération phonétique.

Signalons que dans les parties en grec la lettre majuscule F ou la miniscule ϝ est la lettre grecque archaïque *digamma* se prononçant « w » (elle correspond au *waw* hébreu) et valant 6. De même, Crowley utilise parfois le *sigma* lunaire (majuscule C et minuscule c) qui se prononce comme le *sigma* classique (majuscule Σ et minuscule σ ou minuscule finale ς) et a la même valeur. Pour indiquer le nombre 6, Crowley utilise aussi parfois le *stigma* se pronançant « st », il s'agit d'une ligature du *sigma* lunaire et du *tau* (majuscule Ϛ, minuscule ϛ). Nous avons donc remplacé les *sigma* des chapitre 16 et 36, par des *stigma*. Notons que dans l'*Apocalypse*, le 6 final de 666 est un *stigma*.

Rappelons que Κεφαλη signifie « Chapitre » en grec.

Notons enfin que le livre est en Catégorie « C », à l'exception des chapitres XXV, XXXVI et XLIV qui sont classés en Catégorie « D », à savoir celle des Rituels et Instructions.

Le traducteur tient à remercier Jean-Luc Colnot (http://www.magick-instinct.org/) et Michel Brossault pour leur patient et méticuleux travail de relecture.

— Philippe PISSIER & Stephan HOEBEECK

Préface

Le Livre des Mensonges, qui serait paru en 1913 (des doutes subsistent quant à la date exacte), est un remarquable ensemble de textes, pouvant se limiter à un mot unique, ne faire que quelques lignes ou deux pages. Crowley y jongle habilement avec une multitude de symboles appartenant à toutes les traditions ; ses astuces littéraires y sont innombrables — ce qui ne facilite guère le travail de traduction.

Bien que le titre complet de l'ouvrage *Liber CCCXXXIII, Le Livre des Mensonges, qui est aussi nommé Brisures, les égarements ou falsifications de la pensée unique de Frater Perdurabo (Aleister Crowley) dont la pensée est elle-même erronée* donne l'impression de n'être qu'une facétie d'Aleister Crowley, il n'en est rien. Simplement, l'auteur signale d'emblée que toute vérité conceptuelle est fausse, dans la mesure où la pensée d'une chose n'est que pensée de cette chose et non la chose elle-même, son ainsité. En confessant le caractère mensonger de ses formulations, *Le Livre des Mensonges* pourrait aussi bien être un *Livre des Vérités*, mais c'est exactement ce genre de reconstructions positives et aristotéliciennes que Crowley veut prévenir et court-circuiter, en même temps qu'il les alimente, bien sûr. Dans ce livre, l'auteur poursuit donc très méticuleusement le dessein de voir éclater toute fixation et dépasser toute logique binaire. Et, pour ce faire, il utilise toutes les ressources possibles afin de nous laisser les mains vides, s'appliquant à ruiner notre quête de nouveaux repères, de vérités identifiables :

> Combien infinie la distance entre Ceci et Cela ! Bien que Tout soit Ici et Maintenant. Il n'y a pas non plus de Là ou d'Immédiatement ; car tout ce qui

est, qu'est-ce sinon une manifestation, c'est-à-dire une partie, c'est-à-dire un mensonge, de Cela qui n'est pas ?

Pourtant, Cela qui n'est pas n'est ni Cela qui est ni ne l'est pas !

L'Identité est parfaite ; et donc la Loi d'Identité n'est qu'un mensonge. Car il n'y a pas de sujet, et il n'y a pas d'attribut ; pas plus qu'il n'y a de contradictoire à aucune de ces choses.

Saintes, Saintes, Saintes sont ces Vérités que je profère, sachant qu'elles ne sont que mensonges, miroirs brisés, eaux troubles ; cache-moi, Ô notre Dame, dans Ta Matrice ! car je ne puis endurer l'extase.

Dans ce discours de la fausseté contre la fausseté, dont les contradictoires sont également fausses, il semblerait que Ce que je n'ai pas déclaré soit vrai.

Bénie, indiciblement bénie, cette dernière des illusions ; laissez-moi faire l'homme, et l'arracher hors de moi ! Amen.

— Chapitre XI « Le Ver Luisant »

Trecentesimus tricesimus tertius (333), disons déjà que c'est le nombre du démon de la dispersion *, CHORONZON †, le Gardien de l'Abîme. On peut se demander pour quelle autre raison notre auteur a attribué ce nombre au *Livre des Mensonges*. Cette attribution pourrait être basée sur un jeu de mot entre l'anglais et l'hébreu. Le mot anglais *lie* en tant que nom signifie « mensonge », aussi « gisement », et en tant que verbe *to lie* signifie « mentir », mais aussi «être couché, rester, etc. » Si nous recherchons les mots hébreux dont la valeur correspond à 333, nous trouvons le verbe hébreu *wehashikev* (*hébr.* וְהִשְׁכִּיב) qui signifie « et il se couchera » ‡ ; nous ne pensons pas qu'il s'agisse d'un hasard, mais bien d'un jeu de mot alphanumérique complexe dont Crowley est coutumier et ce n'est pas le seul ; l'âne sur lequel est assis FRATER PERDURABO au début de l'ouvrage

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* « Dispersion », d'après la *Qabalah Græca* (reconstituée d'après des notes manuscrites de Crowley), ce mot se dit en grec ακολασια et a une valeur de 333, signalons que ce mot veut aussi dire « libertinage », « débauche ».

† Que Crowley orthographie en hébreu (*hébr.* חורוּנְזוֹן), ce qui peut faire l'objet de nombreuses discussions.

‡ Deux occurences dans la Bible, *Lévitique* XIV–47 ; *Ézéchiel* XLII–42.

vaut lui aussi 333 en hébreu, si l'on tient compte de ses copules scripturaires, avec l'expression *lachamoreyhem* (*hébr.* לחמריהם) qui signifie « à leurs ânes » *, à moins qu'il ne faille y voir une allusion au mystérieux magicien et prophète Bala°am (*hébr.* בלעם) et à son ânesse (*Nombre*, aux chapitres XXII à XXIV). Quelques autres mots hébreux valent 333, comme *hachosheq* (*hébr.* החשך) qui signifie « la ténèbre » ou « les ténèbres » †, mais aussi *sheleg* (*hébr.* שלג) qui signifie « neige » ‡ ou *shégal* (*hébr.* שגל) qui signifie « reine » §.

Quoi qu'il en soit, il s'agit pour l'auteur d'un écrit de la plus haute importance sur nombre de sujets. Il en recommande la lecture aux débutants mais le classe néanmoins comme publication officielle pour ceux qu'il qualifie de *Babes of the Abyss* (« Enfants de l'Abîme »), ceux qui ont définitivement brisé la barrière de l'objectivation de *Da°at* et de sa fausse connaissance.

Les chapitres se présentent sous diverses formes : poèmes, rituels, obscures allusions, autant de koans et de défis à la raison certes, mais soigneusement orchestrés. Le sujet du chapitre est systématiquement déterminé par le sens qabalistique de son nombre. Le chapitre onze est celui du nombre de la Magick dont la lumière, selon l'auteur, serait peut-être cachée dans le titre : « Ver Luisant ». Doit-on se fier au simple aspect de l'insecte ou voir dans le titre traduit en hébreu les suites de la piste où nous lance l'auteur, « ver luisant » se dit en hébreu *gach_Lîlît* (*hébr.* גח־לילית).

Dans ses *Confessions* (au chapitre 71), Crowley devait déclarer à propos des chapitres du *Livre des Mensonges* :

> « Néanmoins pourrais-je mentionner une incontestable réussite à grande échelle, bien qu'elle se compose d'éléments plus ou moins disparates. Je fais référence au *Livre des Mensonges*. Il s'y trouve 93 chapitres : nous comptons comme chapitres les deux pages respectivement occupées par

* Apparaît une fois dans la Bible, *Genèse* XLIII–24.

† Voir *Genèse* I–4 ; I–18 ; *Deutéronome* V–19 ; etc. (6 occurences)

‡ Voir *Jérémie* XVIII-14; *Ps.* CXLVII-16; CXLVIII-8; etc. (8 occurences.)

§ Une seule occurence dans la Bible, en *Psaume* XLV–10.

un point d'interrogation et un point d'exclamation. Les autres chapitres contiennent parfois un simple mot, plus fréquemment entre six et vingt phrases, et quelquefois jusqu'à douze ou vingt paragraphes. Le sujet de chaque chapitre est plus ou moins clairement déterminé par la signification Qabalistique de son nombre. Ainsi le chapitre 25 livre-t-il une forme révisée du « Rituel du Pentagramme » ; le 72 est-il un rondeau comportant le refrain *Shemhamphorash*, le Nom Divin de 72 lettres ; le 77 est-il consacré à Laylah, dont le nom équivaut à ce nombre ; et le 80, nombre de la lettre *Pé*, correspondant à Mars, est-il un éloge dithyrambique de la Guerre. Le texte est parfois sérieux et très clair, il s'agit parfois d'obscurs oracles exigeant une profonde connaissance de la Qabal pour leur interprétation, d'autres contiennent d'obscures allusions, des jeux de mots, des secrets exprimés sous forme de cryptogramme, des choses à double ou triple sens, devant être combinées si l'on en veut apprécier toute la saveur ; d'autres encore qui sont subtilement ironiques ou cyniques. Le livre est à première vue un bric-à-brac d'absurdités, destiné à faire affront au lecteur. Il requiert infiniment d'étude, de sympathie, d'intuition et d'initiation. En raison de ces dernières, je n'hésite point à déclarer que, en aucun autre de mes livres, je n'ai délivré un exposé aussi profond et exhaustif de ma philosophie sur tous les plans. »

Aleister Crowley rappelle que le chapitre LXXVII est intitulé Laylah (du nom de son amante Laylah Waddell * qui fut l'inspiratrice du *Livre des*

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* Leila Ida Nerissa Bathurst Waddell naquit en 1885 en Australie. D'après une note manuscrite de J.F.C. Fuller sur un exemplaire du *Livre 4, Partie I*, Yorke Collection, Londres, Leila Waddell était à moitié maori, ce qui explique en partie son apparence frappante. L'on trouve des photos d'elle dans cet ouvrage et dans divers numéros de The Equinox. Elle devint Novice dans l'A∴A∴ le 1er avril 1910, prenant le nom de Soror Agatha (du grec αγαθος, signifiant « bon, brave, vertueux »). Elle est plus connue sous le nom de Laylah (mot arabe signifiant « nuit »). C'était une violoniste classique accomplie, qui, comme beaucoup d'autres à cette époque où il s'agissait d'une profession dominée par les hommes, était souvent contrainte de jouer dans des « Orchestres pour Dames ». Ce fut une importante muse de Crowley, lui inspirant une avalanche de nouvelles, de poèmes,

Mensonges), nombre qui est la valeur numérique de son nom ; c'est aussi le nombre de OZ, qui donna au magicien ce nom célèbre, racine mystérieuse qui est la « force magique » en hébreu, mais aussi « bouc », « chèvre » (*hébr.* , *ʿoz*, עֹז).

Hymenæus Beta rappelle dans son Introduction à *Magick* * :

> En 1912, Crowley et Waddell devinrent intensément impliqués dans une autre organisation occulte, l'*Ordo Templi Orientis* (O.T.O), un amalgame entre le Rite Ancien et Primitif de la Maçonnerie (« Rite Écossais et de Memphis-Misraïm ») dirigé par l'autorité maçonnique anglaise John Yarker, et la « Fraternité Hermétique de la Lumière » (ou Luxor). Le Grand Maître fondateur de l'O.T.O., le Dr Karl Kellner (1850–1905), est également supposé avoir reçu des initiations tantriques hindoues et des initiations musulmanes soufies.
>
> L'O.T.O. diffère fondamentalement de l'A∴A∴ (dans Crowley à Gerald Yorke, 27 octobre 1928, Tapuscrit inédit, Archives O.T.O.) : « L'O.T.O. est, pour ainsi dire, la quintessence de la Franc-Maçonnerie, et fonctionne sur des bases strictement maçonniques. Il n'y est pas question de progression spirituelle comme dans l'A∴A∴ Il n'enseigne rien d'autre que la philosophie théorique et pratique de la vie et de la mort. Il n'est pas question d'atteindre des états

---

ainsi qu'une pièce de théâtre publiés in The Equinox, tout en figurant de manière conséquente dans *Le Livre des Mensonges*. Elle contribua également à inspirer *The Rites of Eleusis*, et joua du violon, au cours de sa représentation à Caxton Hall en 1910, sous le titre de « Mère du Ciel ». Enfin, elle exerça la fonction de Grand Secrétaire Général de l'O.T.O. anglophone, au moins jusqu'en 1915. La biographie de Frank Bennett par Keith Richmond (*Progradior and the Beast, Frank Bennett & Aleister Crowley*, Neptune Press, Londres, 2004) révèle que Waddell retourna en Australie au début des années 20 après plusieurs années passées en Amérique. À la fin de sa vie, elle enseigna le violon dans un couvent et mourut à Sydney le 13 septembre 1932, à l'âge de 52 ans, des suites d'une « longue et douloureuse maladie ».

* Dans *Editor's Introduction Magick, Liber ABA, Book Four, Parts I-IV, revised and enlarged*, Samuel Weiser, Inc., York Beach, Maine, USA, 2007, pages lxi-lxii.

de conscience supérieurs. Il est vrai que certaines des pratiques impliquent ce qui pourrait, à l'analyse, s'avérer être des conditions supranormales, mais ce n'est pas mystique dans aucun des acceptions ordinaires du terme. En outre, il s'agit presque entièrement de travailler en groupe, et c'est ce qui rend l'attitude envers l'argent totalement différente. »

Crowley avait été fait membre de l'O.T.O. en mars 1910, lorsque le Chef Visible de l'Ordre (O.H.O.) *, Theodor Reuss, avait reconnu à Crowley le 33e de la maçonnerie et lui avait conféré le VII° correspondant de l'O.T.O. Par la suite, Crowley s'y affilia en bonne et due forme, et en 1912 Reuss lui décerna le plus haut degré régulier (le IX°), alors que ce dernier était venu à Berlin pour son investiture solennelle comme « Suprême et Saint Roi (titre du grade administratif X°) pour l'Irlande, Iona, et tous les Britanniques ». Waddell et Crowley étaient les membres avec charte de son Souverain Sanctuaire du IX° en Angleterre. Crowley raconte (dans « The Revival of Magick », *The International* XI (8-11), New York, nov. 1917) : « ...le Frère Supérieur de l'O.T.O. vint me voir et me nomma Grand-Maître de l'Ordre pour toutes les contrées anglophones de la Terre, et Délégué Spécial aux Amériques. En outre, Il me conféra le secret de haute Magick que je souhaitais. Aussi facile à faire fonctionner qu'une bicyclette, il n'avait besoin que d'un peu d'étude et de pratique intelligentes pour supplanter toutes les vieilles méthodes, lesquelles ne devinrent pour ainsi dire que des adjuvants à la chose importante. »

Selon l'auteur, ce serait le *Liber 333* qui l'aurait amené à prendre conscience du suprême secret de l'*Ordo Templi Orientis*. †

Il est intéressant, à cet égard, de rappeler comment il entra en ma possession. J'avais écrit un livre, *Le Livre des Mensonges, qui est aussi faussement nommé « Brisures », les égarements ou falsifications de la pensée unique de Frater Perdurabo dont la pensée est elle-même erronée*.

Chacun de ses quatre-vingt-treize chapitres devait exposer un profond dogme magique sous forme épigrammatique et parfois humoristique. La

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* Pour *Outer Head of the Order*, « Chef Visible de l'Ordre » (ou *Frater Superior*, « Frère Supérieur »).

† Crowley, *Confessions*, 1979, pp. 709–710.

valeur qabalistique du nombre de chaque chapitre devait décider de son sujet. J'en écrivais un ou plus, chaque jour, au cours du déjeuner ou du dîner, aidé en cela par le dieu Dyonisos. L'un de ces chapitres m'ennuyait. Je ne pouvais l'écrire. J'invoquai Dionysos avec une ardeur toute particulière, toujours sans succès. En désespoir de cause, je m'en allais « mettre la chance de mon côté* » en faisant quelque chose d'entièrement contraire à mes penchants. Au beau milieu de mon dégoût, l'esprit descendit sur moi et je griffonnai le chapitre à la lumière d'une vieille chandelle. À sa relecture, je ne fus pas moins mécontent qu'avant mais je l'intégrai au livre dans une sorte de colère contre moi-même, un acte délibérément malveillant commis à l'encontre de mes lecteurs.

Peu après sa publication, l'O.H.O. vint me voir. (À l'époque, je ne m'étais pas rendu compte qu'il y avait dans l'O.T.O. autre chose qu'un convenable abrégé des vérités les plus importantes de la Franc-Maçonnerie). Il me dit que, étant au fait du suprême secret de l'Ordre, il fallait m'accorder le IX°, et que j'en épouse les obligations. Je protestai en disant que je ne connaissais pas pareil secret. Il me répondit : « Mais vous l'avez imprimé dans le langage le plus clair. » Je lui dis que je n'avais pu faire ainsi, n'en ayant pas connaissance. Il s'approcha des rayons de la bibliothèque, se saisit d'un exemplaire du *Livre des Mensonges* et me montra un passage du chapitre méprisé. Tout défila instantanément devant moi. Tout le symbolisme, non seulement de la Franc-Maçonnerie mais de nombreuses autres traditions, embrasa ma vision spirituelle. Dès lors, l'O.T.O. prit dans mon esprit l'importance qui lui revenait. Je compris que j'avais dans les mains la clé du futur progrès de l'humanité.

La question sera donc : « Quel était le chapitre désigné par Reuss ? » Pour de nombreux chercheurs, il s'agit du Chapitre XXXVI, « Le Saphir

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* *To change one's luck*, expression argotique dotée de deux significations. Elle peut renvoyer à une relation sexuelle interraciale, entre un blanc ou une blanche et un noir ou une noire, pour la première fois, relation basée sur une vieille superstition d'après laquelle pareille copulation amène la chance. Elle peut aussi désigner une première relation homosexuelle. Dans le cas qui nous intéresse, il ne peut s'agir que de la première signification.

Étoilé », qui débute par les mots : « Que l'Adepte soit muni de son Crucifix Magicke [et pourvu de sa Rose Mystique]. » Il s'agit manifestement d'une allusion à la Magie Sexuelle, le Crucifix Magicke étant le pénis en érection et la Rose Mystique le vagin. Nous n'en dirons pas plus pour des raisons de confidentialité liées à certains Degrés de l'Ordo Templi Orientis.

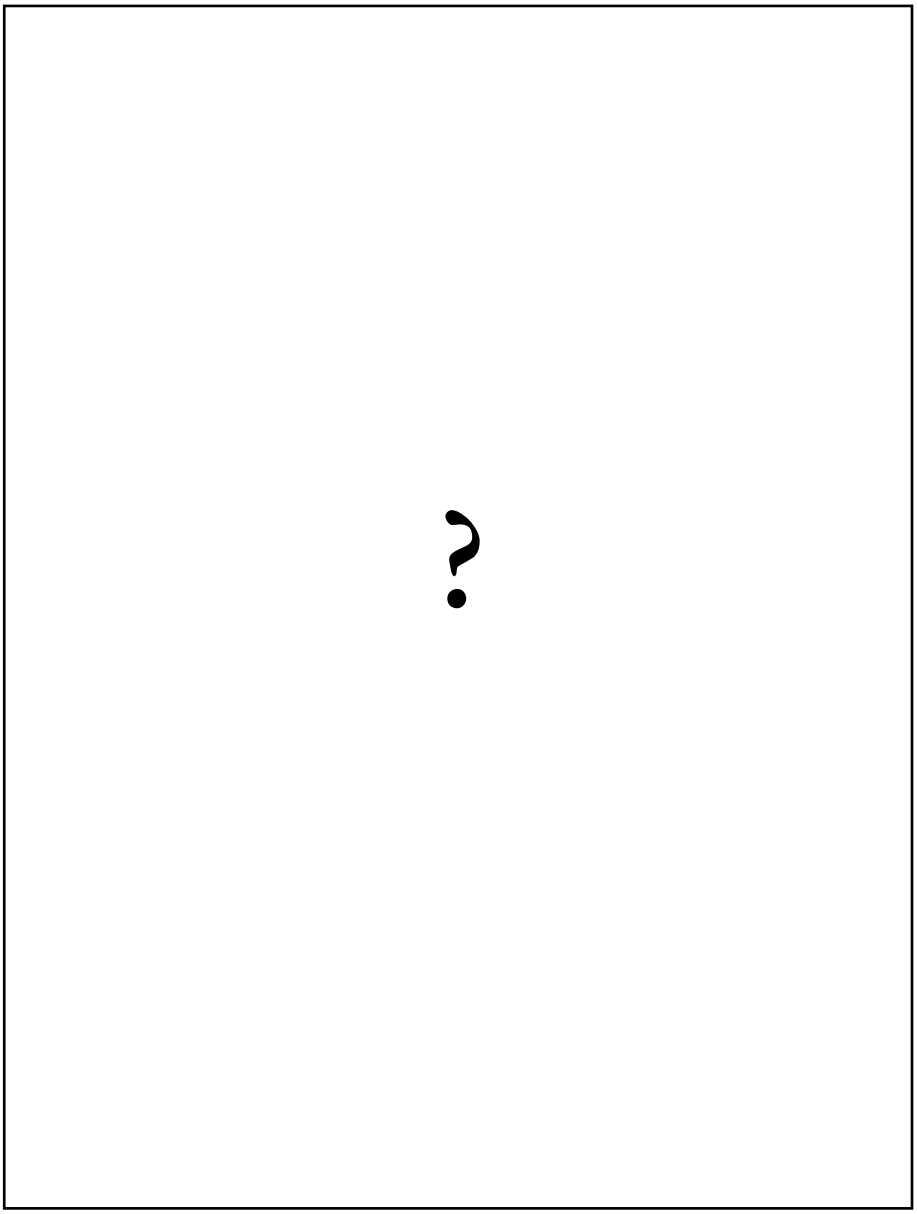
C'est vers 1921 que Crowley compléta chaque chapitre d'un bref et utile commentaire, destiné à guider le lecteur dans le labyrinthe de ses interprétations qabalistiques.

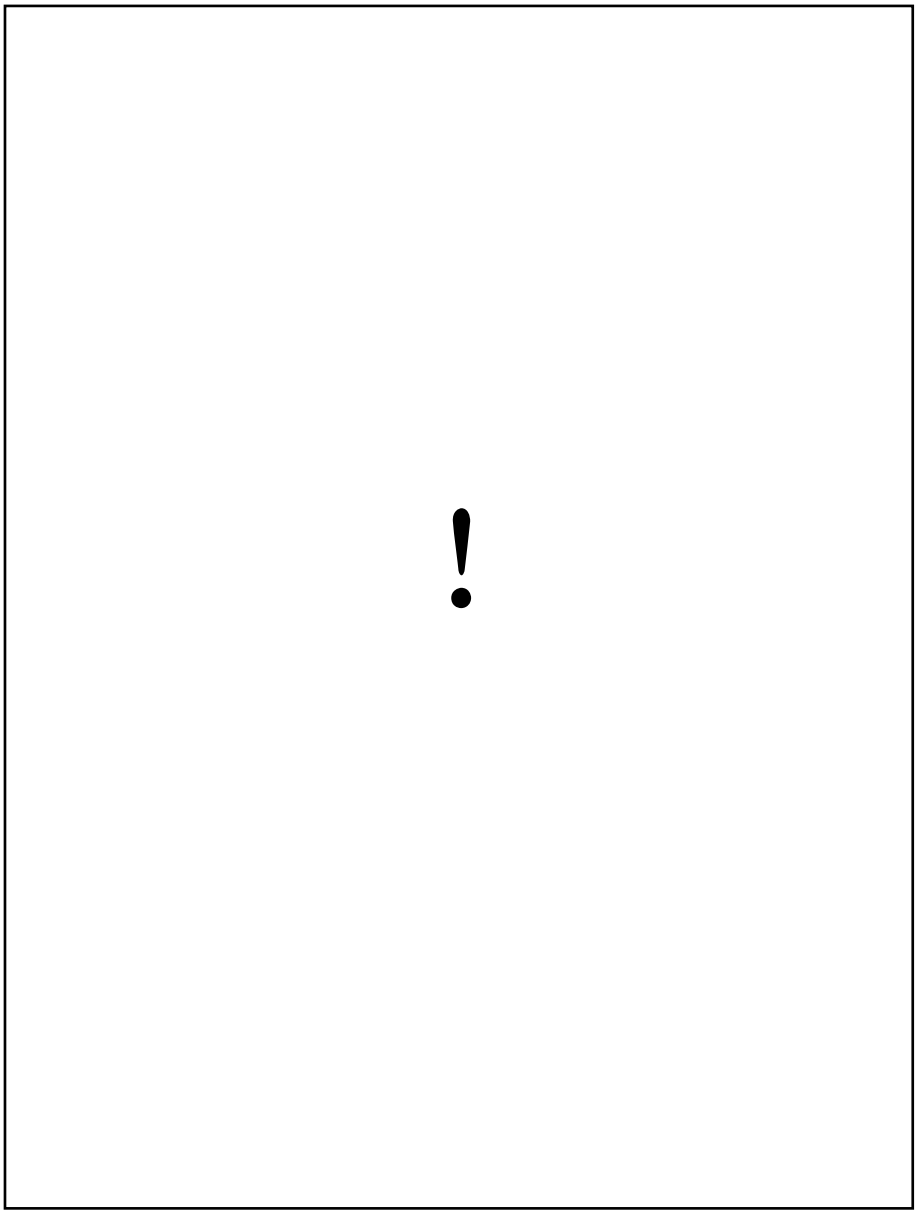
Crowley parla parfois de « son bouddhisme », et c'est peut-être dans ce livre qu'apparaît avec le plus de clarté l'influence de ce courant sur son positionnement métaphysique. D'une part l'*anatha*, « le non-moi ». Dans nombre de ses écrits il semble accorder beaucoup d'importance à l'individu, perçu comme un noyau indestructible. Ici, il affirme au contraire que l'individu est une illusion et que la conscience même est un résidu. L'autre influence bouddhiste de ce texte est la logique déconnectrice qu'il suit scrupuleusement, celle donc, de la *Prajnaparamita* qui procède par la double-négation, afin d'en finir (c'est aussi le but des Koans) avec les « quatre positions » : Oui, Non, Oui et Non, Ni oui ni Non. Bref, il fait tout ce qu'il faut pour amener son lecteur à la non-conception et à ne plus objectiver.

— Jean-Luc Colnot

333

A∴A∴
Publication en Catégories C et D
Homologuée pour le Grade d'Enfant de l'Abîme





LIBER CCCXXXIII

Le Livre des Mensonges qui est aussi faussement nommé « brisures », « égarements » ou « falsifications de la pensée unique » de FRATER PERDURABO *(Aleister Crowley) dont la pensée est elle-même erronée*

❧

« Brise-toi, brise-toi, brise-toi,
« Au pied de tes roches, ô Mer !
« Et alors pourrai-je prononcer
« Les pensées qui en moi surgissent ! »

Le Livre des Mensonges

Commentaire à la Page de Titre

Le nombre du livre est 333, sous-entendant la dispersion, afin de correspondre au titre « Brisures » et « Mensonges ».

Cependant, la « pensée unique est elle-même erronée », et par conséquent ses falsifications sont relativement vraies.

Ce livre se compose donc d'énoncés aussi proches de la vérité qu'il est possible de l'être en langage humain.

La strophe de Tennyson est en partie insérée à cause du calembour sur le mot « brisure » ; en partie à cause de la référence à la signification du titre, comme expliqué ci-dessus ; et en partie parce qu'il est profondément amusant pour Crowley de citer Tennyson.

Il n'y a pas de blague ou de signification subtile dans la rubrique de l'éditeur.

(nef) Κεφαλη η Ουκ Εστι Κεφαλη
o ! *

La Triade Antéprimale qui est NON-DIEU

ooo Rien est.
oo Rien devient.
o Rien n'est pas.

La Première Triade qui est DIEU

1 Je Suis.
2 Je prononce Le Verbe.
3 J'entends Le Verbe.

L'Abîme

Da°ath Le Verbe est brisé en morceaux.
Il y a la Connaissance.
La Connaissance est Relation.
Ces fragments constituent la Création.
Le brisé manifeste la Lumière †.

La Seconde triade qui est DIEU

4 DIEU le Père et Mère est dissimulé dans la Génération.
5 DIEU est dissimulé dans l'énergie tourbillonnante de Nature.
6 DIEU est manifesté dans la réunion : l'harmonie : la réflexion : le Miroir du Soleil et du Cœur.

La Troisième Triade

7 Appui : préparer.
8 Vacillement : écoulement : flamboiement.
9 Stabilité : engendrer.

La Dixième Émanation

10 Le monde.

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* Silence. Nuit, O ; Hadit ; Râ-Hoor-Khuit, I.

† Le Non-Brisé, absorbant tout, est nommé « Ténèbres ».

Commentaire (*Le Chapitre qui n'est pas un Chapitre*)

Ce chapitre, numéroté « 0 », correspond à la Négative, qui se trouve avant Kether dans le système Qabalistique.

Les points d'interrogation et d'exclamation des pages précédentes correspondent aux deux autres voiles. La signification de ces symboles est pleinement expliquée dans Le Soldat et le Bossu.

Ce chapitre commence par la lettre « O », suivie d'un point d'exclamation ; les références à la théogonie du Liber Legis *sont expliquées dans la note, mais cela renvoie également à Kteis Phallos et Sperma, et c'est l'expression exclamative de l'émerveillement ou extase, à savoir l'ultime nature des choses.*

Commentaire (*La Triade Antéprimale*)

Ceci est la Trinité négative ; ses trois énoncés sont, fondamentalement, identiques. Elles harmonisent l'Être, le Devenir, le Non-Être, les trois manières possibles de concevoir l'univers.

L'énoncé « Rien N'Est Pas », techniquement parlant équivalent à « Quelque Chose Est », est pleinement expliqué dans l'essai intitulé Béréshith.

Le reste du chapitre suit le système Séphirotique de la Qabalah, et constitue une sorte de commentaire quintessentiel sur ce système.

Les familiers de ce système reconnaîtront Keter, Chokmah, Binah, *dans la Première Triade ;* Da°ath, *dans l'Abîme ;* Chesed, Geburah, Tiphereth, *dans la Seconde Triade ;* Netzach, Hod *et* Yesod *dans la Troisième Triade, et* Malkuth *dans la Dixième Émanation.*

L'on observera que cette cosmogonie est très complète ; la manifestation de Dieu elle-même n'apparaît pas avant Tiphereth *; et l'univers lui-même pas avant* Malkuth.

Le chapitre peut donc être considéré comme le traité sur l'existence le plus complet jamais écrit.

I.

Κεφαλη A

Le Sabbat du Bouc

O ! le cœur de N.O.X., la Nuit de Pan.
ΠΑΝ : Dualité : Énergie : Mort.
Mort : Génération : les partisans de O !
Engendrer c'est mourir ; mourir c'est engendrer.
Jette la Graine dans le Champ de la Nuit.
Vie et Mort sont deux noms de A.
Tue-toi.
Aucune d'entre elles, seule, ne suffit.

Commentaire (A)

La forme de la figure « 1 » suggère le Phallus ; ce chapitre est par conséquent intitulé « Le Sabbat du Bouc », le Sabbat des Sorcières, lors duquel le Phallus est adoré.

Le chapitre commence par une répétition du O ! auquel on fait référence dans le chapitre précédent. L'on explique que cette triade vit dans la Nuit, la Nuit de Pan, qui est mystiquement nommée N.O.X., et ce O est identifié au O de ce mot. N est le symbole du Tarot, la Mort ; et le X ou Croix est le signe du Phallus. Pour de plus amples commentaires sur Nox, voir Liber VII (Liber Liberi Vel Lapidis Lazuli, Adumbratio Kabbalæ Ægyptiorum)*, Chapitre Premier.*

Nox s'élève à 210, qui symbolise la réduction de la dualité à l'unité, et donc à la négativité, constituant ainsi un hiéroglyphe du Grand Œuvre.

Le mot Pan est ensuite expliqué, Π*, la lettre de Mars, est un hiéroglyphe à deux piliers, et suggère donc la dualité ;* A*, de par sa forme, est le pentagramme, l'énergie, et* N*, de par son attribution dans le Tarot, est la mort.*

L'explication de Nox est alors approfondie, et l'on montre que la Trinité ultime — O ! —, est entretenue, ou alimentée, par le processus de mort et de procréation, qui sont les lois de l'univers.

Puis, l'identité de ces deux dernières est expliquée.

L'Étudiant est ensuite sommé de comprendre l'importance spirituelle de cette procession physique à la ligne 5.

Puis, l'on soutient que la lettre fondamentale A *possède deux noms, ou phases, la Vie et la Mort.*

La ligne 7 et la ligne 5 s'équilibrent. L'on remarquera que la phraséologie de ces deux lignes est conçue de telle sorte que l'une contient l'autre plus qu'elle-même.

La ligne 8 met l'accent sur l'importance de la mise en action des deux.

2.

Κεφαλη Β

Le Cri du Faucon

Hoor possède un quadruple nom secret, à savoir :
« Fais Ce Que Voudras *. »
Quatre Mots : Rien — Un — Multitude — Tout.
Toi — Enfant !
Ton Nom est sanctifié.
Ton Règne est venu.
Ta Volonté est faite.
Voici le Pain.
Voici le Sang.
Mène-nous au travers de la Tentation !
Délivre-nous du Bien comme du Mal !
Que la Couronne du Royaume soit Mienne comme Tienne, à l'instant même.

Abrahadabra.

Ces dix mots sont quatre, le Nom de l'Un.

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* Quatorze lettres. *Quid Voles Illud Fac*. Q.V.I.F. 196 = 142.

COMMENTAIRE (B)

Le "Faucon" auquel on fait référence est Horus.

Le chapitre débute par un commentaire du Liber Legis, III, 49.

Ces quatre mots, Fais Ce Que Voudras, sont également identifiés aux quatre manières possibles de concevoir l'univers ; Horus les unit.

Suit une version du "Notre Père", appropriée à Horus. Comparez ceci avec la version du Chapitre 44. Il y a dix paragraphes dans cette prière et, la prière étant attribuée à Horus, elles sont dites quatre, comme expliqué ci-dessus ; mais ce n'est que le nom d'Horus qui est quadruple ; Lui-Même est Un.

Ceci peut être comparé à la doctrine Qabalistique des Dix Séphiroth comme expression du Tétragrammaton (1 plus 2 plus 3 plus 4 =10).

L'on réalise maintenant que ce Faucon n'est pas Solaire, mais Mercurien ; d'où les mots, le Cri du Faucon, la partie essentielle de Mercure étant sa Voix ; et le chiffre du chapitre, B, qui est Beth, la lettre de Mercure, le Magus du Tarot, qui possède quatre armes, et l'on doit se souvenir que cette carte est numérotée 1, connectant là encore tous ces symboles au Phallus.

L'arme essentielle de Mercure est le Caducée.

NOTE

(3) Quatorze lettres. Quid Voles Illud Fac. Q.V.I.F. 196 = 14^2.

3

ΚΕΦΑΛΗ Γ

L 'HUÎTRE

Les Frères de l'A...A... font un avec la Mère de l'Enfant.[4]
La Multitude est aussi adorable pour l'Un que l'Un l'est pour la Multitude. Ceci est Leur Amour ; la création-parturition est la Félicité de l'Un ; le coït-dissolution est la Félicité de la Multitude.
Le Tout, qui est Leur entrelacement, est Félicité.
Le Rien est au-delà de la Félicité.
L'Homme se délecte en s'unissant à la Femme ; la Femme en se séparant de l'Enfant.
Les Frères de l'A:.A:. sont des Femmes ; les Aspirants à l'A...A... sont des Hommes.

COMMENTAIRE (Γ)

Gimel est la Grande Prêtresse du Tarot. Ce chapitre présente le point de vue initié féminin ; c'est pourquoi il est intitulé l'Huître, un symbole du Yoni. Dans Equinox X, Le Temple du Roi Salomon, il est expliqué comment les Maîtres du Temple, ou Frères de l'A...A..., ont modifié la formule de leur progrès. Ces deux formules, Solve et Coagula, sont ensuite expliquées, et l'univers est présenté comme l'interaction des deux. Cela explicite également l'énoncé du Liber Legis, I, 28-30.

NOTE

(4) Ils incitent tous les hommes à l'adorer.

4

ΚΕΦΑΛΗ Δ

PÊCHES

Doux et creux, comme tu triomphes du dur et plein !
Il meurt, il se donne ; à Toi le fruit !
Sois la Fiancée ; tu seras la Mère ultérieurement.
Idem avec toutes les impressions. Ne les laisse pas te vaincre ; laisse-les néanmoins se propager en toi. La dernière des impressions, atteignant à sa perfection, est Pan.
Reçois un millier d'amants ; tu ne porteras qu'Un Enfant.
Cet Enfant sera l'héritier du Destin le Père.

COMMENTAIRE (Δ)

Daleth est l'Impératrice du Tarot, la lettre de Vénus, et le titre, Pêches, fait là encore référence au Yoni.

Le chapitre est un conseil d'accepter toutes les impressions ; c'est la formule de la Femme Ecarlate ; mais vous ne devez permettre à aucune impression de vous dominer, uniquement de vous féconder ; de même que l'artiste, voyant un objet, ne l'adore pas mais en engendre une pièce maîtresse. Ce processus est présenté comme un aspect du Grand Œuvre. Les deux derniers paragraphes peuvent faire référence au 13ème Ether. (Voir La Vision et La Voix).

5

ΚΕΦΑΛΗ Ε

LA BATAILLE DES FOURMIS

C'est ce qui n'est pas qui est.
Le seul Mot est Silence.
Le seul Sens de ce Mot n'est pas.
Les pensées sont fausses.
La Paternité est l'unité travestie en dualité.
La Paix implique la guerre.
Le Pouvoir implique la guerre.
L'Harmonie implique la guerre.
La Victoire implique la guerre.
La Gloire implique la guerre.
La Fondation implique la guerre.
Hélas ! pour le Royaume où tous se livrent bataille.

COMMENTAIRE (E)

Hé est la lettre du Bélier, un signe Martien ; tandis que le titre évoque la guerre. Les fourmis sont choisies parce qu'il s'agit de petits objets affairés.

Cependant, Hé, étant une lettre sacrée, hisse le début du chapitre à une contemplation du Pentagramme, considéré comme un glyphe de l'ultime.

A la ligne 1, 1'Etre est identifié au Non-Etre.

A la ligne 2, la Parole l'est avec le Silence.

A la ligne 3, le Logos est déclaré comme étant la Négative.

La ligne 4 est une autre formulation du célèbre principe hindou, d'après lequel ce qui est susceptible d'être pensé n'est pas vrai.

A la ligne 5, nous abordons un important énoncé, une ébauche de la thèse la plus audacieuse de cet ouvrage : le Père et le Fils ne sont en réalité pas deux, mais un ; leur unité étant l'Esprit Saint, la semence ; la forme humaine étant un accroissement organique non essentiel de cette quintessence.

Jusqu'ici, le chapitre a suivi les Séphiroth de Kether à Chesed, et Chesed est unie à la Triade Supernelle en vertu de sa nature Phallique ; car non seulement Amoun est un Dieu Phallique, et Jupiter le Père de Tout, mais 4 est Daleth, Vénus, et Chesed fait référence à l'eau, d'où jaillit Vénus, et est le symbole de la Mère dans le Tétragrammaton. Voir Chapitre 0, "Dieu le Père et Mère est dissimulé dans la génération."

Mais Chesed, dans le sens inférieur, est unie au Microprosope. Elle constitue le véritable lien entre les grandes et moindres contenances, cependant que Daath est le faux. Comparez avec la doctrine des Manas supérieurs et inférieurs dans la Théosophie.

Le reste du chapitre signale donc la dualité, et par conséquent l'imperfection, de toutes les Séphiroth inférieures dans leur essence.

6

ΚΕΦΑΛΗ *F*

CAVIAR

Le Mot fut proféré : l'Un explosa en mille millions de mondes.
Chaque monde contenait mille millions de sphères.
Chaque sphère contenait mille millions de plans.
Chaque plans contenait mille millions d'étoiles.
Chaque étoile contenait plusieurs milliers de millions de choses.
Le raisonneur en prit six d’entre celles-ci, et, se lissant les plumes, déclara :

Ceci est l'Un et le Tout.

Ces six choses, l'Adepte les harmonisa, et déclara : Ceci est le Cœur de l'Un et du Tout.
Ces six choses furent détruites par le Maître du Temple ; et il ne dit mot.
La Cendre qui en résulta fut par le Magus brûlée dans Le Mot.
De tout cela l'Ipsissimus savait Rien.

COMMENTAIRE (*F*)

Ce chapitre est probablement nommé Caviar parce que cette substance est composée de nombreuses sphères.

L'explication de la Création ici fournie est la même que celle qui est familière aux étudiants de la tradition Chrétienne, le Logos transformant l'unité en la multitude.

Nous remarquons alors ce que différentes sortes de gens font avec la multitude.

Le Rationaliste prend les six Séphiroth du Microprosope à l'état brut, et les déclare comme étant l'univers. Cette folie est due à l'orgueil de la raison.

L'Adepte concentre le Microcosme en Tiphereth, reconnaissant une Unité, même dans le microcosme, mais, qua Adepte, il ne peut aller plus loin.

Le Maître du Temple détruit toutes ces illusions, mais demeure silencieux. Voir la description de ses fonctions in Equinox, Liber 418 et ailleurs.

Au grade suivant, le Mot est reformulé, pour le Mage en Chokmah, la Dyade, le Logos.

L'Ipsissimus, au plus haut grade de l'A...A..., est totalement inconscient de ce processus, ou, conviendrait-il mieux de dire, il le reconnaît comme le Néant, dans ce sens positif du terme n'étant intelligible qu'en Samasamadhi.

7

ΚΕΦΑΛΗ Ζ

LES DINOSAURES

Nuls sont-ils ceux dont le chiffre est Six[5] : autrement six auraient-ils été en effet.
Sept[6] sont ces Six qui ne vivent pas dans la Cité des Pyramides, sous la Nuit de Pan.
Il y eut Lao-tseu.
Il y eut Siddartha.
Il y eut Krishna.
Il y eut Tahuti.
Il y eut Mosheh.
Il y eut Dionysos[7].
Il y eut Mahmoud.
Mais le Septième les hommes l'appelèrent PERDURABO ; car endurant jusqu'à La Fin, à La Fin il y eut Rien à endurer[8].
Amen.

COMMENTAIRE (Z)

Ce chapitre présente une liste de ces messagers spéciaux de l'Infini qui inaugurent les périodes. Ils sont nommés Dinosaures en raison de leur apparence de terribles créatures dévorantes. Ce sont les Maîtres du Temple car leur chiffre est 6 (1 plus 2 plus 3), le chiffre mystique de Binah ; mais ils sont dits "Nuls" parce qu'ils se sont réalisés. Si tel n'était pas le cas, ils seraient nommés "six" dans son sens péjoratif de simple intellect.

Ils sont nommés Sept, bien qu'ils soient Huit, parce que Lao-tseu compte pour rien, en raison de la nature de sa doctrine. La référence à leur "non vivre" se doit trouver dans le Liber 418.

Le mot "Perdurabo" signifie "J'endurerai jusqu'à la fin." L'allusion est expliquée dans la note.

Siddartha, ou Gautama, était le nom du dernier Bouddha.

Krishna fut la principale incarnation du Vishnu indien, le sauveur, le principal interprète du Védantisme.

Tahuti, ou Thoth, le Dieu Egyptien de la Sagesse.

Mosheh, Moïse, le fondateur du système hébreu.

Dionysos, probablement un extatique de l'Est.

Mahmoud, Mahomet.

Tous furent des hommes ; leur Divinité est la résultante de la mythopoétique.

NOTES

(5) Les Maîtres du Temple, dont le grade a pour nombre mystique 6 (=1+2+3).

(6) Ils ne sont pas huit, en dépit des apparences ; car Lao-tseu compte pour 0.

(7) La légende du "Christ" n'est qu'une corruption et perversion d'autres légendes. Spécialement de celle de Dionysos : comparez l'histoire du Christ devant Hérode/Pilate dans les Evangiles, et celle de Dionysos devant Penthée dans "Les Bacchantes".

(8) O, la dernière lettre de Perdurabo, est Rien.

8

ΚΕΦΑΛΗ Η

CRIN INFUSÉ

L'esprit est une maladie de la semence.
Tout ce qu’un homme est ou peut être est caché dedans.
Les fonctions corporelles font partie de la machine ; silencieuses, à moins d'être sujettes au mal-aise.
Mais l'esprit jamais à l'aise, grince "Je".
Ce Je ne persiste pas, n’est pas muté au travers des générations, il change momentanément, et finalement est mort.
L'homme n'est donc que lui-même lorsque perdu pour lui-même dans la Conduite du Chariot.

COMMENTAIRE (H)

Cheth est le Chariot dans le Tarot. Le Conducteur du Char est le porteur du Saint Graal. Tout cela devrait être étudié dans le Liber 418, le 12ème Ether.

Le chapitre est intitulé "Crin Infusé" en raison de la tradition médiévale qui prétend qu'en infusant du crin un serpent est engendré, or le serpent est la représentation hiéroglyphique de la semence, particulièrement dans les emblèmes Gnostiques et Egyptiens.

La signification du chapitre est tout à fait claire ; toute la conscience de la race, celle qui est omnipotente, omnisciente, omniprésente, est cachée là.

Par conséquent, sauf dans le cas d'un Adepte, l'homme n'accède qu'à une faible lueur de la conscience universelle, tandis que, dans l'orgasme, l'esprit est effacé.

9

ΚΕΦΑΛΗ Θ

LE MASQUE DE FER

L'Etre est le Nom ; la Forme est l'adjectif.
La Matière est le Nom ; Le Mouvement est le Verbe.
Pourquoi l'Etre s'est-il revêtu de la Forme ?
Pourquoi la Matière s'est-elle manifestée dans le Mouvement ?
Ne réponds pas, Ô silencieux ! Car LÀ point de "pourquoi", ni de "parce que".
Le nom de CELA n'est pas connu ; le Pronom L'interprète, c'est-à-dire qu'il L'interprète mal.
Le Temps et l'Espace sont les Adverbes.
La Dualité engendra la Conjonction.
Le Conditionné est Père de la Préposition.
L'Article indique aussi la Division ; mais l'Interjection est le son qui s’achève dans le Silence.
Détruis par conséquent les Huit Parties du Discours ; la Neuvième est proche de la Vérité.
Celle-ci doit être également détruite avant que tu n’entres dans Le Silence.
Aum.

COMMENTAIRE (Θ)

Teth est l'atout du Tarot, la Force, où l'on voit représentée une femme fermant la gueule d'un lion.

Ce chapitre est intitulé "Le Masque de Fer", un symbole encore plus puissant, car c'est l'appareil écossais - le seul connu - permettant de clore la bouche d'une femme.

Le chapitre est une attaque formelle contre les parties du discours, l'interjection, l'expression, dénuée de sens, de l'extase étant la seule chose qui vaille la peine d'être proférée ; bien que même elle doive être considérée comme une erreur.

"Aum" représente l'entrée dans le silence, comme on le verra en le prononçant.

10

ΚΕΦΑΛΗ I

VIEUX TAS D’HERBES

L'Abîme des Hallucinations possède Loi et Raison ; mais en Vérité il n'existe aucun lien entre les Jouets des Dieux.
Cette Raison et cette Loi constituent le Lien du Grand Mensonge.
Vérité ! Vérité ! Vérité ! crie le Seigneur de l'Abîme des Hallucinations.
Il n'y a pas de Silence dans cet Abîme : car tout ce que les hommes nomment Silence est Son Discours.
Cet Abîme est également nommé "Enfer", et "La Multitude".
Son nom, parmi les hommes, est "Conscience", et "L'Univers".
Mais CELA qui n'est pas silencieux, ni ne parle, s’y réjouit.

COMMENTAIRE (I)

Il n'y a aucune connexion apparente entre le numéro de ce chapitre et son sujet.

Il fait néanmoins référence à la clé du Tarot nommée L'Ermite, où ce dernier est représenté revêtu d'un manteau.

Jod est le Phallus caché par opposition à Tau, le Phallus en extension. Ce chapitre devrait être étudié à la lumière de ce qui est dit dans "Aha !" et dans le Temple du Roi Salomon au sujet de la raison.

L'univers est fou, la loi de cause à effet est une illusion, ou du moins c'est ce qu'il semble dans l'Abîme, qui est ainsi identifié à la conscience, à la multitude, et aux deux à la fois ; mais il y réside une secrète unité se réjouissant ; cette unité dépassant de loin toute conception.

11

ΚΕΦΑΛΗ ΙΑ

LE VER LUISANT

Au sujet de la Sainte Trinité-en-Rien.
Nuit, Hadit, Râ-Hoor-Khuit, ne peuvent être compris que du Maître du Temple.
Ils sont au-dessus de L'Abîme, et recèlent en eux toute contradiction.
Sous eux se trouve un semblant de dualité entre Chaos et Babalon ; ceux-là sont dits Père et Mère, mais il n'en est pas ainsi. Ils sont dits Frère et Sœur, mais il n'en est pas ainsi. Ils sont dits Epoux et Fiancée, mais il n'en est pas ainsi.
La réflexion de Tout est Pan : la Nuit de Pan est l'Annihilation du Tout.
Dans l'Abîme est projetée la Lumière, la Rose Croix, le ravissement de l'Union qui détruit, laquelle est La Voie. La Rose Croix est l'Ambassadrice de Pan.
Combien infinie la distance entre Ceci et Cela ! Bien que Tout soit Ici et Maintenant. Il n'y a pas non plus de Là ou d'Immédiatement ; car tout ce qui est, qu'est-ce sinon une manifestation, c'est-à-dire une partie, c'est-à-dire un mensonge, de CELA qui n'est pas ?
Pourtant, CELA qui n'est pas n'est ni CELA qui est ni ne l'est pas !
L'Identité est parfaite ; et donc la Loi d'Identité n'est qu'un mensonge. Car il n'y a pas de sujet, et il n'y a pas d'attribut ; pas plus qu'il n'y a de contradictoire à aucune de ces choses.
Saintes, Saintes, Saintes sont ces Vérités que je profère, sachant qu'elles ne sont que mensonges, miroirs brisés, eaux troubles ; cache-moi, Ô notre Dame, dans Ta Matrice ! car je ne puis endurer l'extase.
Dans ce discours de la fausseté contre la fausseté, dont les contradictoires sont également fausses, il semblerait que Ce que je n'ai pas déclaré soit vrai.
Bénie, indiciblement bénie, cette dernière des illusions ; laissez-moi faire l'homme, et l'arracher hors de moi ! Amen.

COMMENTAIRE (IA)

"Le Ver Luisant" pourrait peut-être se traduire par "une petite lumière dans les ténèbres", bien qu'il puisse y avoir une subtile allusion à la nature de cette lumière.

Onze est le grand nombre de la Magick, et ce chapitre indique une méthode magique suprême ; mais il est en réalité décrété onze à cause du Liber Legis, 1, 60.

La première partie du chapitre décrit l'univers dans son acception la plus haute, jusqu'à Tiphareth ; c'est la nouvelle et parfaite cosmogonie du Liber Legis.

Chaos et Babalon sont Chokmah et Binah, mais ils sont en réalité un ; on insiste sur l'unité fondamentale de la Triade supernelle.

Pan est un nom générique, incluant ce système tout entier de son aspect manifesté. Ceux qui sont au-dessus de l'Abîme sont donc dits vivre dans la Nuit de Pan ; on ne les atteint que par l'annihilation du Tout.

Ainsi, le Maître du Temple vit dans la Nuit de Pan.

Or, en-dessous de l'Abîme, la partie manifestée du Maître du Temple atteint également Samadhi, comme la voie de l'Annihilation.

Le paragraphe 7 commence par une réflexion issue de l'exposé précédent. Cette réflexion est immédiatement contredite, l'auteur étant un Maître du Temple. Sur quoi il entre dans son Samadhi, et il enchaîne contradiction sur contradiction, et gagne ainsi un toujours plus haut degré d'extase, à chaque phrase, jusqu'à épuisement de son arsenal, et, avec le mot Amen, il rentre dans l'état suprême.

12

ΚΕΦΑΛΗ ΙΒ

LES LIBELLULES

IO est le cri du plus bas, de même que OI est le cri du plus haut.
En chiffres, ils sont l001[9] ; en lettres ils sont Joie[10].
Car lorsque tout est équilibré, lorsque tout est considéré depuis l'extérieur de tout, il y a la joie, la joie, la joie qui n'est qu'une facette du diamant, chacune de ses autres facettes étant plus joyeuse que la joie elle-même.

COMMENTAIRE (IB)

Les Libellules furent choisies comme symboles de la joie en raison de l'observation de l'auteur comme naturaliste.

Le paragraphe 1 ne fait que répéter le Chapitre 4 en quintessence ; 1001, étant 11Σ(1-13), est un symbole de l'unité complète manifestée comme multitude, car Σ (1-13) présente toute la suite des nombres depuis la simple unité du 1 jusqu'à l'unité complexe du 13, fécondée par le 11 magique.

Je pourrai ajouter un commentaire additionnel au sujet du nombre 91. 13 (1 plus 3) est une forme supérieure de 4. 4 est Amoun, le Dieu de la génération, et 13 est 1, l'unité Phallique. Daleth est le Yoni. Et 91 est AMN (Amen), une forme du Phallus achevée grâce à l'intervention du Yoni. Cela nous ramène au IO et au OI du paragraphe 1, et bien sûr IO est le cri d'extase des Grecs.

Tout le chapitre est, là encore, un commentaire du Liber Legis, 1, 28-30.

NOTES

(9) 1001=ll Σ(1-13). Les Pétales du Sahasrarachakra.

(10) JOY = 101, l'Oeuf de l'Esprit en équilibre entre les Piliers du Temple.

13

ΚΕΦΑΛΗ ΙΓ

PAROLES DE PÈLERIN

Ô toi qui t’engages sur La Voie, faux est le Fantôme que tu recherches. Lorsque tu l'auras, tu connaîtras toute amertume, tes dents plantées dans la Pomme de Sodome.
Ainsi tu fus trompé tout au long de Cette Voie, dont l'autre terreur t'a considérablement éloigné.
Ô toi qui marches au milieu de La Voie, pas de fantômes pour se moquer de toi. Parce que tu marches par amour de la marche.
Ainsi es-tu trompé tout au long de Cette Voie, dont l'autre fascination t'a considérablement éloigné.
Ô toi qui te rapproches de la Fin de La Voie, l'effort n’est plus. De plus en plus vite tombes-tu ; ta fatigue s'est changée en Repos Ineffable.
Car il n'y a pas Toi sur La Voie : tu es devenu La Voie.

COMMENTAIRE (IΓ)

Ce chapitre est parfaitement clair pour quiconque ayant étudié la carrière d'un Adepte.

La Pomme de Sodome est un fruit immangeable que l'on trouve dans le désert.

14

ΚΕΦΑΛΗ ΙΔ

ÉPLUCHURES D’OIGNON

L'Univers est la Farce du Général aux Dépens du Particulier, déclara FRATER PERDURABO, et il rit.
Mais ses disciples les plus proches pleurèrent, voyant la Tristesse Universelle.
Ceux qui étaient à leurs côtés rirent, voyant la Farce Universelle.
Sous eux, certains disciples pleurèrent.
Puis certains rirent.
D'autres à côté pleurèrent.
D'autres à côté rirent.
Ceux à leurs côtés pleurèrent.
Ceux à leurs côtés rirent.
Vinrent enfin ceux qui pleurèrent parce qu'ils ne pouvaient voir la Farce, et ceux qui rirent de peur que l'on ne pense qu'ils n'avaient pas vu la Farce, et qui pensèrent qu'il était plus sûr de faire comme FRATER PERDURABO.
Mais bien que FRATER PERDURABO rit ouvertement, Il pleura en même temps en secret ; et en Lui-Même Il ne rit ni ne pleura.
Ni ne pensa ce qu'Il dit.

COMMENTAIRE (IΔ)

Le titre, "Epluchures d'Oignon", renvoie à l'incident bien connu survenant dans "Peer Gynt".

Le chapitre ressemble fortement au récit que fait Dupin de comment il fut à même de gagner au jeu consistant à deviner pair ou impair. (Voir la nouvelle de Poe intitulée "La Lettre Volée".) Mais il y a plus important du point de vue de la psychologie. Dans la progression qu'on effectue vers la compréhension de l'univers, on change radicalement son point de vue ; cela équivaut presque toujours à un revirement.

C'est la cause de la plupart des controverses religieuses. Le paragraphe 1 est, cependant, la formulation par Frater Perdurabo de la perception qu'il a de la Farce Universelle, aussi décrite au Chapitre 34. Toute existence individuelle est tragique. La perception de ce fait est l'essence de la comédie. "Household Gods" est un essai d'écriture de comédie pure. "Les Bacchantes" d'Euripide en est un autre.

A la fin du chapitre, on découvre néanmoins que pour le Maître du Temple, la perception opposée survient simultanément, et qu'il est lui-même au-delà de ces deux-là.

Et dans le dernier paragraphe il est montré qu'il perçoit la vérité comme au-delà de tout énoncé d'icelle.

15

ΚΕΦΑΛΗ ΙΕ

LE CANON DU FUSIL

Puissante et érigée est cette Volonté mienne, cette Pyramide de feu dont le sommet est perdu dans les Cieux. Sur lui ai-je brûlé le cadavre de mes désirs.
Puissant et érigé est ce Φαλλος de ma Volonté. Sa semence est Cela que j'ai porté en moi depuis l'Eternité ; et elle est perdue dans le Corps de Notre Dame des Etoiles.
Je ne suis pas Je ; je ne suis qu'un tube creux pour ramener le Feu du Ciel.
Puissante et merveilleuse est cette Faiblesse, ce Ciel qui m'aspire dans Sa Matrice, ce Dôme qui Me cache, qui M'absorbe.
C'est La Nuit où je suis perdu, l'Amour au travers duquel Je ne suis plus Je.

COMMENTAIRE (IE)

La carte 15 du Tarot est le "Diable", le masque médiéval de Pan.

Le titre du chapitre fait référence au Phallus, qui est ici identifié à la volonté. Le mot grec Πυραμις *a le même nombre que* Φαλλος.

Ce chapitre est tout à fait clair, mais l'on pourra remarquer dans le dernier paragraphe une allusion à la nature de Samadhi.

De même que l'homme perd sa personnalité dans l'amour physique, le magicien annihile sa personnalité divine dans ce qui se trouve au-delà.

La formule de Samadhi est la même, du plus bas au plus haut. La Rose-Croix est la Clé Universelle. Mais, comme l'on poursuit sa route, la Croix devient plus grande, jusqu'à ce qu'elle devienne l'As, la Rose, jusqu'à ce qu'elle devienne le Monde.

16

ΚΕΦΑΛΗ ΙΣ

LE CERF-SCARABÉE

La mort implique changement et individualité ; si tu es CELA qui n'a pas de personne, qui est au-delà du changement, et même au-delà de l'immutabilité, qu'as-tu à voir avec la mort ?
La naissance de l'individualité est l'extase ; de même sa mort.
Dans l'amour l'individualité est assassinée ; qui n'aime pas l'amour ?
Par conséquent aime la mort, et désire-la ardemment.
Meurs Quotidiennement.

COMMENTAIRE (ΙΣ)

Cela semble être un commentaire du chapitre précédent ; le Cerf-Scarabée est une allusion à Kheph-râ, le Dieu Egyptien de Minuit, qui porte le Soleil à travers le Monde Souterrain ; mais il est dit Cerf-Scarabée afin de mettre l'accent sur ses cornes. Les cornes sont le hiéroglyphe universel de l'énergie, et plus particulièrement de l'énergie Phallique.

La 16ème clé du Tarot est "La Tour Foudroyée". Dans ce chapitre, la mort est appréhendée comme une forme de mariage. Les paysans grecs modernes, dans de nombreux cas, restent attachés à la croyance Païenne, et supposent que dans la mort ils sont unis à la Déité qu'ils ont cultivé durant leur vie. Ceci est "une fin à souhaiter avec dévotion" (Shakespeare).

Dans le dernier paragraphe, le Maître exhorte ses élèves à pratiquer Samadhi quotidiennement.

17

ΚΕΦΑΛΗ ΙΖ

LE CYGNE[11]

Il est un Cygne dont le nom est Extase : il vole depuis les Déserts du Nord ; il traverse l'azur ; il survole les rizières ; comme il approche elles refoulent la terre verte.
De tout l'Univers, seul ce Cygne est immobile : il semble se déplacer, de même que le Soleil semble se déplacer ; telle est l'imperfection de notre regard.
Ô le sot ! t'écries-tu ?
Amen. Le mouvement est relatif : il y a Rien qui soit immobile.
Contre ce Cygne décochai-je une flèche ; la blanche poitrine se macula de sang. Les hommes me frappèrent ; puis, s'apercevant que je n'étais qu'un Pur Fou, ils me laissèrent passer.
Ainsi et pas autrement parvins-je au Temple du Graal.

COMMENTAIRE (IZ)

Ce Cygne est Aum. Le chapitre est inspiré par le souvenir des cygnes sauvages sur lequel Frater P. tira dans le Tali-Fu.

Aux paragraphes 3 et 4 il est néanmoins reconnu que même Aum est impermanent. Le mot tranquillité ne possède aucun sens tant qu'il existe encore du mouvement.

Dans un univers illimité, on peut toujours prendre n'importe quel point, aussi mobile soit-il, et le postuler comme un point au repos, calculant les mouvements de tous les autres points relativement à lui.

L'avant-dernier paragraphe présente les relations entre l'Adepte et l'humanité. Leur haine et leur mépris sont des étapes nécessaires à l'acquisition de la souveraineté sur eux.

L'histoire de l'Evangile, et celle de Parsifal, viendront à l'esprit.

NOTE

(11) Ce chapitre doit être lu en relation avec le "Parsifal" de Wagner.

18

ΚΕΦΑΛΗ ΙΗ

GOUTTELETTES DE ROSÉE

En vérité, l'amour est la mort, et la mort la vie à venir.
L'homme ne revient pas à nouveau ; le torrent ne s’écoule pas vers le haut ; la vie passée n'est plus ; il y a une nouvelle vie qui n'est pas sienne.
Cette vie tient cependant de son essence profonde ; c'est plus Lui que tout ce qu'il appelle Lui.
Dans le silence d'une goutte de rosée sont toutes les inclinations de son âme, de son esprit, de son corps ; c'est la Quintessence et l'Elixir de son être. En elle sont les forces qui l’ont fait, qui ont fait son père et le père de son père avant lui.
C'est la Rosée d'Immortalité.
Laisse-la aller librement, comme Elle le veut ; tu n'es pas Son maître mais Son véhicule.

COMMENTAIRE (IH)

La 18ème clé du Tarot fait référence à la Lune, qui était supposée répandre de la rosée. L'à-propos du titre du chapitre est évident.

Ce chapitre doit être lu en relation avec les Chapitres 1 et 16.

Dans l'avant-dernier paragraphe, Vindu est identifié à Amrita, et, dans le dernier paragraphe, le disciple est sommé de le laisser suivre sa propre voie. Il a sa propre volonté, qui est plus en accord avec la Volonté Cosmique qu'avec celle de l'homme qui est son gardien et son serviteur.

19

ΚΕΦΑΛΗ ΙΘ

LE LÉOPARD ET LE CERF

Les taches sur le pelage du léopard sont la lumière du soleil dans la clairière ; poursuis furtivement le daim à ton gré.
Les taches sur le pelage du daim sont la lumière du soleil dans la clairière ; loin des yeux du léopard broute à ton gré.
Prends l'apparence de tout ce qui t'environne ; et sois néanmoins Toi-Même – et prends ton plaisir parmi les vivants.
C'est là ce qui est écrit – Embusquez-vous ! – dans Le Livre de La Loi.

COMMENTAIRE (IΘ)

19 est le dernier Atout, "Le Soleil", lequel est le représentant de Dieu dans le Macrocosme, comme le Phallus l'est dans le Microcosme.

Il est une certaine universalité et adaptabilité au nombre de ses pouvoirs secrets. Le chapitre tire son origine de "Histoires comme ça" de Rudyard Kipling.

Le Maître exhorte ses disciples à une certaine ruse sacrée, une dissimulation du véritable but de leur vie ; s'accommodant ainsi au mieux des deux mondes. Le conseil est d'opter pour une manière d'agir difficile à distinguer de l'hypocrisie mais la distinction est évidente pour tout esprit lucide, bien qu'elle ne le soit pas entièrement pour Frater P.

20

ΚΕΦΑΛΗ Κ

SAMSON

L'Univers est en équilibre ; cependant Celui qui en est dénué, bien que sa force ne soit que celle d’une plume, peut mettre à bas l'Univers.
Ne te laisse pas prendre dans cette toile, Ô enfant de la Liberté !
Ne te laisse pas empêtrer dans le mensonge universel, Ô enfant de la Vérité !

COMMENTAIRE (K)

Samson, l'Hercule hébreu, aurait d'après la légende abattu les murs d'un music-hall où il était embauché, "afin de divertir les Philistins", les détruisant eux comme lui-même. Milton basa un poème sur cette fable.

Le premier paragraphe est un corollaire de la Première Loi de la Dynamique de Newton. La clé du pouvoir infini consiste à atteindre le Sans Naissance Au-Delà.

21

ΚΕΦΑΛΗ ΚΑ

LE TISSERAND AVEUGLE

Il n’est pas nécessaire de comprendre ; il suffit d'adorer.
Le dieu peut être d'argile : adore-le ; il devient DIEU.
Nous ignorons ce qui nous a créé ; nous adorons ce que nous créons. Ne créons rien qui ne soit DIEU !
Ce qui nous incite à créer : voici nos vrais père et mère ; nous créons à notre propre image, qui est la leur.
Par conséquent, créons sans appréhensions ; car nous ne pouvons rien créer qui ne soit pas DIEU.

COMMENTAIRE (KA)

La 21ème clé du Tarot est nommée "L'Univers", et renvoie à la lettre Tau, le Phallus en manifestation ; d'où le titre, "Le Tisserand Aveugle".

L'univers est conçu comme les Bouddhistes, d'une part, et les Rationalistes, d'autre part, voudraient que nous le concevions ; funeste, et sans intelligence. Même ainsi, il se pourrait que le créateur le trouve ravissant.

La morale de ce chapitre est donc un commentaire du dernier paragraphe du Chapitre 18.

C'est l'esprit critique qui est le Diable et qui suscite l'apparition du mal.

22

ΚΕΦΑΛΗ ΚΒ

LE DESPOTE

Les serveurs des meilleurs restaurants se moquent du monde entier ; ils estiment chaque client à sa vraie valeur.
Cela, je le sais avec certitude, parce qu'ils me traitent toujours avec un profond respect. Ainsi m'ont-ils persuadé de les louer d'aussi publique manière.
C'est cependant vrai ; et ils possèdent cette perspicacité parce qu'ils servent, et parce qu'ils n'ont aucun intérêt personnel dans les affaires de ceux qu'ils servent.
Un monarque absolu serait absolument sage et bon.
Mais aucun homme n'est suffisamment fort pour ne pas avoir d'intérêt. Par conséquent, le meilleur roi serait Pur Hasard.
C'est le Pur Hasard qui régit l'Univers ; c'est pour cela, et uniquement pour cela, que la vie est bonne.

COMMENTAIRE (KB)

Un commentaire ne ferait que gâter la suprême simplicité de ce chapitre.

23

ΚΕΦΑΛΗ ΚΓ (23)

SKIDOO*

Existe-t-il un homme à l'aise dans son Hôtel ?
Foutez le camp.
Le monde est froid, immense.
Foutez le camp.
Vous êtes devenu un in-itié.
Foutez le camp.
Mais vous ne pouvez foutre le camp en réutilisant le chemin par lequel vous êtes arrivé. Le Chemin pour sortir est LE CHEMIN.
Foutez le camp.
Car fOUTre est Amour et Sagesse et Pouvoir[12].
FOUTez le camp.
Si vous avez déjà T, prenez d'abord UT[13].
Puis prenez O.
Et, enfin, fOUTez le camp.

COMMENTAIRE (KΓ)

"23" et "Skidoo" sont toutes deux des expressions américaines signifiant "Foutez le camp". Ce chapitre décrit le Grand Œuvre en l'espèce d'un homme se délivrant de tous ses malheurs.

Il quitte tout d'abord la vie confortable ; puis le monde en général ; et, pour finir, les initiés eux-mêmes.

Il est montré au quatrième paragraphe qu'il n'existe aucune possibilité de retour pour celui qui a emprunté ce chemin.

Le mot OUT est ensuite analysé, et traité comme un nom.

Outre l'explication de la note, O est le Yoni ; T, le Lingam ; et U, le Hiérophante ; la 5ème carte du Tarot, le Pentagramme. Il est ainsi pratiquement identique à IAO.

Le reste du chapitre devient clair grâce à la note.

NOTE

(12) O =j, "Le Diable du Sabbat". U = 8, le Hiérophante ou le Rédempteur. T = la Force, le Lion.

(13) T, la virilité, le signe de croix ou phallus. UT, le Saint Ange Gardien ; UT, la première syllabe d'Udgita, voir les Upanishads. O, Rien ou Nuit.

* N.D.T. : nous avons eu affaire dans ce chapitre à des jeux de mots portant sur l'expression anglaise "Get out", qu'il nous a semblé approprié de traduire par "foutez le camp", afin de garder le OUT ("out" = dehors). A la ligne 9, nous avons rendu "OUT" (= DEHORS) par fOUTre, prouvant par là même que certains dérapages facétieux peuvent parfois être d'une justesse appréciable ! "Get out" est aussi "Prenez la porte" ou "Prenez la sortie", d'où le jeu intraduisible sur le verbe prendre ("to get") aux paragraphes 11 et 12.

24

ΚΕΦΑΛΗ ΚΔ

LE FAUCON ET L’ORVET

Ce livre voudrait transcrire l'Au-Delà de la Raison dans les mots de la Raison.
Explique la neige à ceux d'Andaman.
Les esclaves de la raison nomment ce livre Abus-de-Langage : ils ont raison.
Le langage fut donné aux hommes pour manger et boire, faire l'amour, faire du troc, mourir. La richesse d'un langage réside dans ses Termes Abstraits ; les langues les plus pauvres sont riches de Termes Concrets.
C’est pourquoi les Adeptes ont loué le silence ; au moins il n'induit pas en erreur comme le fait le discours.
Aussi, le Discours est un symptôme de la Pensée.
Néanmoins, le silence n'est que l’aspect négatif de la Vérité ; l’aspect positif réside au-delà du silence même.
Toutefois, Un Vrai Dieu s’écrie *hriliu* !
Et le rire du râle de la Mort est proche.

COMMENTAIRE (KΔ)

Le Faucon est le symbole de la vue ; l'Orvet celui de la cécité. Ceux qui sont sous la domination de la raison sont dits aveugles.

Au dernier paragraphe est réaffirmée la doctrine des Chapitres 1, 8, 16 et 18.

Pour la signification du mot hriliu, *consulter le Liber 418.*

25

ΚΕΦΑΛΗ ΚΕ

LE RUBIS ÉTOILÉ

Face à l'Est, au centre, inspire très très très profondément, bouche close par ton index droit pressé contre la lèvre inférieure. Puis précipite ta main vers le bas, décrivant une grande boucle dans l'espace, expirant énergiquement et t'écriant : A ΠΟ ΠΑΝΤΟC ΚΑΚΟΔΑΙΜΟΝΟC.

Avec le même index, touche ton front, et dis COI ; puis ton membre, et dis Ω ΦΑΛ ΛΕ[14], ton épaule droite et dis ICXYPOC ; ton épaule gauche et dis ΕΥΧΑΡΙCΤΟC ; enfin, mains jointes, doigts entrecroisés, écries-toi ΙΑΩ.

Avance à l'Est. Avec force, figure-toi un Pentagramme, beau, sur ton front. Porte les mains à tes yeux, puis projette-les en avant, faisant le signe d'Horus et rugis ΧΑΟC. Retire tes mains avec le signe d'Hoor-paar-Kraat.

Tourne jusqu'au Nord et recommence ; mais hurle ΒΑΒΑΛΟΝ.

Tourne jusqu'à l'Ouest et recommence ; mais dis ΕΡΩC.

Tourne jusqu'au Sud et recommence ; mais beugle ΨΥΧΗ.

Complète ce cercle dans le sens contra-solaire, retire-toi au centre, et élève la voix dans le Péan par ces mots ΙΟ ΠΑΝ, accompagnés des signes de N.O.X..

Etends les bras pour former un Tau et dis à voix basse mais clairement ΠΡΟ ΜΟΥ ΙΥΓΓΕC ΟΠΙCΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ ΕΠΙ ΔΕΞΙΑ CΥΝΟΧΕC ΕΠΑΡΙCΤΕΡΑ Δ ΑΙΜΟΝΕC ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑCΤΗΡ ΤΩΝ ΠΕΝΤΕ ΚΑΙ ΕΝ ΤΗΙ CΤ ΗΛΗΙ Ο ΑCΤΗΡ ΤΩΝ ΕΞ ΕCΤΗΚΕ.

Répète la Croix Qabalistique, comme au début, et termine comme tu as commencé.

COMMENTAIRE (KE)

25 est le carré de 5 et le Pentagramme est de la couleur rouge de Gébourah.

Voici une version nouvelle et plus élaborée du Rituel de Bannissement du Pentagramme.

Il serait malséant de commenter davantage un rituel officiel de l'A∴A∴

NOTE

(14) L'on devra chercher le sens secret de ces mots dans leur valeur numérale.

26

ΚΕΦΑΛΗ K*F*

L'ÉLÉPHANT ET LA TORTUE

L'Absolu et le Conditionné, ensemble, constituent l'Un Absolu.
Le Second, qui est le Quatrième, le Démiurge, que toutes les nations des Hommes appellent Le Premier, est un mensonge greffé sur un mensonge, un mensonge multiplié par un mensonge.
Quadruple est-Il, l'Eléphant sur le dos duquel l'Univers est en équilibre : mais la carapace de la Tortue soutient et recouvre tout.
Cette Tortue est sextuple, l'Hexagramme Sacré[15].
Ces six et quatre sont dix, 10, l'Un manifesté qui s'en retourne au Rien non manifesté.
L'Absolument Puissant, l'Absolument Souverain, l'Absolument Omniscient, l'Absolument Père, adoré par l'assemblée des hommes et par moi abhorré, puisses-tu être abominé, aboli, annihilé, Amen!

COMMENTAIRE (K*F*)

Le titre du chapitre se réfère à la légende hindoue.

Le premier paragraphe devrait être lu en relation avec nos précédentes remarques sur le nombre 91.

Le nombre du chapitre, 26, est celui de Tétragrammaton, le créateur manifeste, Jéhovah.

Il est nommé le Second par rapport à ce qui est au-dessus de l'Abîme, désigné sous l'appellation de Premier.

Mais les vulgaires ne conçoivent rien au-delà du créateur, et par conséquent le nomment Le Premier.

Il est en fait Le Quatrième, étant en Chesed, et bien sûr sa nature est quadruple. Ce Quatre est imaginé comme la Dyade multipliée par la Dyade ; le mensonge confirmant le mensonge.

Le paragraphe 3 introduit une nouvelle conception ; celle du carré dedans l'hexagramme, l'univers inclus dans la loi du Lingam-Yoni.

L'avant-dernier paragraphe montre la rédemption de l'univers par cette loi.

La figure 10, comme le mot IO, suggère encore le Lingam-Yoni, en plus de l'exclamation fournie par le texte.

Le dernier paragraphe maudit l'univers ainsi non racheté.

Les onze lettres A initiales de la dernière phrase sont des Pentagrammes Magickes, accentuant cette malédiction.

NOTE

(15) La Tortue possède six membres sous un angle de 60°.

27

ΚΕΦΑΛΗ ΚΖ

LE SORCIER

Un Sorcier, par le pouvoir de sa magick, avait soumis toute chose à lui-même.
Voulait-il voyager ? Il pouvait voler au travers des cieux plus vite que les étoiles.
Voulait-il manger, boire, et prendre son plaisir ? Il n'était rien qui n'obéisse instantanément à ses ordres.
Dans tout le système de dix millions de fois dix millions de sphères sur les vingt-deux millions de plans, il satisfaisait ses désirs.
Et, malgré cela, il n'était que lui-même.
Hélas !

COMMENTAIRE (KZ)

Ce chapitre montre le revers de la médaille ; c'est le contraste du Chapitre 15.

Le Sorcier doit être identifié au Frère de la Voie de la Main Gauche.

28

ΚΕΦΑΛΗ ΚΗ

L'ÉTOILE POLAIRE

L'Amour est toute vertu, puisque le plaisir de l'amour n'est qu'amour, et la douleur de l'amour n'est qu'amour.
L'amour ne prend pas garde à ce qui n'est pas, ni à ce qui est.
L'absence exalte l'amour, et la présence exalte l'amour.
L'amour va toujours de pic en pic d'extase et jamais ne faillit.
Les ailes de l'amour ne faiblissent pas avec le temps, pas plus qu'elles ne ralentissent pour la vie ou pour la mort.
L'amour détruit le moi, unissant le moi à ce qui est le non-moi, de sorte que l'Amour engendre Tout et Rien en Un.
N'en est-il pas ainsi ?...Non ?...
C'est donc que tu n'es pas perdu dans l'amour ; ne parle pas de l'amour.
L'Amour Toujours Fructifie ; L'Amour Toujours S'Affermit*.
.....Peut-être : je ne l'écris qu'afin d'écrire Son nom.

COMMENTAIRE (KH)

Voici maintenant introduit le personnage principal de cet ouvrage, Laylah, laquelle est l'ultime symbole féminin, devant être interprété sur tous les plans.

Mais, dans ce chapitre, on ne fait guère allusion à quoi que ce soit au-delà de l'amour physique. Il est intitulé l'Etoile Polaire parce que Laylah est l'objet de dévotion vers lequel l'auteur toujours se tourne.

Notez l'introduction, par le biais d'un acrostiche, du nom de la Bien-Aimée à la ligne 15.

* N.D.T. : Cette phrase, "Love Alway Yieldeth: Love Alway Hardeneth.", recèle un acrostiche (LAYLAH) impossible à garder en français.

29

ΚΕΦΑΛΗ ΚΘ

LA CROIX DU SUD

Amour, je t'aime ! Nuit, nuit, recouvre nous ! Tu es la nuit, Ô mon amour ; et il n'est d'étoiles que tes yeux.
Sombre nuit, douce nuit, si chaude et pourtant si fraîche, si parfumée et pourtant si sainte, recouvre-moi, recouvre-moi !
Que je ne sois plus ! Que je sois Tien ; que je sois Toi ; que je ne sois ni Toi ni moi; que l'amour soit dans la nuit et la nuit dans l'amour.
N.O.X. la nuit de Pan ; et Laylah, la nuit devant Son seuil !

COMMENTAIRE (KΘ)

Le chapitre 29 prolonge le Chapitre 28.

Notez que Laylah est le mot arabe pour "Nuit".

L'auteur commence à identifier la Bien-Aimée avec la N.O.X. dont il a parlé précédemment.

Le chapitre est intitulé "La Croix du Sud" parce que sur le plan physique Laylah est une Australienne.

30

ΚΕΦΑΛΗ Λ

JOHN-A-DREAMS

Les rêves sont des imperfections du sommeil ; mais cependant la conscience est 1'imperfection de l'état de veille.
Les rêves sont des impuretés dans la circulation sanguine ; mais cependant la conscience est un trouble de la vie.
Les rêves sont dénués de mesure, de bon sens, de vérité ; de même la conscience.
Au réveil d'un rêve, la vérité est connue[16] : au réveil de l'état de veille, la Vérité est – L'Inconnu.

COMMENTAIRE (Λ)

Ce chapitre est à lire en relation avec le Chapitre 8, et également avec ces précédents chapitres dans lesquels la raison est attaquée.

L'allusion du titre est évidente.*

Cette règle de trois, rêve: réveil: : réveil:

Samadhi est une des analogies favorites de Frater P., qui l'emploie fréquemment dans son saint discours.

NOTE

(16) I.e. la vérité du fait qu'il a dormi.

* N.D.T. : Probablement Shakespeare, *Hamlet*, ii, 2.

31

ΚΕΦΑΛΗ ΛΑ

LE GARROT

ÇA se déplace du mouvement vers le repos, et se repose du repos dans le mouvement. Ces choses-là, ÇA le fait toujours, car le temps n'est pas. De sorte que ÇA ne fait aucune de ces choses. ÇA fait CELA, une chose que nous devons exprimer par deux choses dont aucune ne possède de signification rationnelle.
Cependant, SON action, qui est non-action, est simple et néanmoins complexe, n’est ni gratuite ni nécessaire.
Car toutes ces idées expriment la Relation ; et ÇA, comprenant toute Relation dans SA simplicité, est dénué de toute Relation, même avec LUI-MEME.
Tout ceci est vrai et faux ; et il est vrai et faux de dire que c'est vrai et faux.
Force ton Intelligence, Ô homme, Ô estimable, Ô élu de ÇA, à appréhender le discours du MAÎTRE ; car ainsi ta raison s'effondrera enfin ; telle la chaîne ôtée de la gorge d'un esclave.

COMMENTAIRE (ΛA)

Le nombre 31 se réfère au mot hébreu LA, qui signifie "non".

Un nouveau personnage est introduit sous le titre de ÇA, I étant le phallus secret, et T le phallus manifesté).*

Il s'agit néanmoins que d'un seul des aspects de ÇA, que l'on pourrait peut-être définir comme l'Ultime Réalité.

ÇA est apparemment une chose plus élevée que CELA.

Ce chapitre devra être comparé avec le Chapitre 11 ; cette méthode de destruction de la raison par la formulation de contradictions est catégoriquement inculquée.

La raison est située en Daath, qui correspond à la gorge dans l'anatomie humaine. D'où le titre du chapitre, "Le Garrot".

L'idée est qu'en forçant son esprit à suivre, et autant que possible à comprendre, le langage qui vient d'Au-Delà de l'Abîme, l'étudiant réussira à enrayer sa raison.

Dès que la raison est vaincue, le garrot est retiré ; et alors l'influence des supernelles (Kéther, Chokmah, Binah), cessant d'être inhibée par Daath, peut descendre sur Tiphéreth, où la volonté humaine est située, et l'inonder de l'ineffable lumière.

* N.D.T. : "IT", que nous rendons par "ÇA".

32

ΚΕΦΑΛΗ ΛΒ

L'ALPINISTE

La conscience est le symptôme d'une maladie.
Tout ce qui fonctionne bien fonctionne involontairement.
Toute habileté, tout effort et toute intention sont contraires à l'aisance.
Pratique mille fois, et cela devient difficile ; un million de fois, et cela devient facile ; un million de fois un million de fois, et ce n'est plus Toi qui agit, mais Ça à travers toi. C'est seulement alors que ce qui est fait est bien fait.
Ainsi parlait FRATER PERDURABO, comme il bondissait d'un rocher à l'autre, sur la moraine, sans jamais jeter un regard vers le sol.

COMMENTAIRE (ΛB)

Ce titre est une simple allusion à la métaphore du dernier paragraphe du chapitre.

Frater P., comme il est bien connu, est un alpiniste.

Ce chapitre devrait être lu conjointement avec les Chapitres 8 et 30.

Il s'agit d'une instruction pratique, dont l'essence devrait être aisément appréhendée par une pratique relativement brève du Mantra-Yoga.

Un mantra n'est pas convenablement dit tant que l'homme sait qu'il le dit. La même remarque s'applique à toutes les autres formes de Magick.

33

ΚΕΦΑΛΗ ΛΓ

BAPHOMET

Un Aigle noir et bicéphale est DIEU ; même un Triangle Noir est Lui. En Ses serres Il porte une épée; oui, une épée acérée y est maintenue.
Cet Aigle est consumé dans le Grand Feu ; aucune plume n'est cependant roussie. Cet Aigle est englouti dans la Grande Mer ; aucune plume n'est cependant mouillée. Ainsi vole-t-Il dans le ciel, illuminant la terre à Son gré.
Ainsi parlait IACOBUS BURGUNDUS MOLENSIS[17], le Grand Maître du Temple ; mais du DIEU Asinocéphale il n'osa rien dire.

COMMENTAIRE (AΓ)

33 est le nombre du Dernier Grade de la Maçonnerie, lequel fut conféré à Frater P. en l'an 1900 de l'ère vulgaire par Don Jésus de Medina-Sidonia en la Ville de Mexico.

Baphomet est le nom mystérieux du Dieu des Templiers.

L'Aigle décrit au paragraphe 1 est celui des Templiers.

Ce symbole Maçonnique est cependant identifié par Frater P. à un oiseau, qui est le maître des quatre éléments, et donc du nom Tétragrammaton.

Jacobus Burgundus Molensis souffrit le martyre en la Ville de Paris en l'an 1314 de l'ère vulgaire.

Les secrets de son ordre ne se perdirent cependant pas, et sont toujours communiqués à ceux qui en sont dignes par ses successeurs, comme l'indique le dernier paragraphe, lequel sous-entend la connaissance d'un culte secret, au sujet duquel le Grand Maître se tut.

L'Aigle peut être identifié, mais pas trop, au Faucon dont on a précédemment parlé.

Il est peut-être le Soleil, l'objet d'adoration exotérique de tous les cultes sensés ; on ne doit pas le confondre avec d'autres articles de la volière ésotérique tels le cygne, le phénix, le pélican, la colombe et autres.

NOTE

(17) Ses initiales, I.B.M., sont les initiales des Trois Piliers du Temple, et totalisent 52, 13 X 4, BN, le Fils.

34

ΚΕΦΑΛΗ ΛΔ

LE CHIEN QUI FUME[18]

Chaque acte de l'homme est la randonnée d'un lièvre.
L'Amour et la Mort sont les lévriers qui le poursuivent.
Dieu éleva les chiens et tire Son plaisir du sport.
C’est la Comédie de Pan, que l'homme devrait penser qu'il chasse, alors que ces lévriers le chassent.
C’est la Tragédie de l'Homme qui, lorsqu'il rencontre l'Amour et la Mort, se retrouve aux abois. Il n'est plus un lièvre, mais un sanglier.
Il n'est pas d'autres comédies ou tragédies.
Cesse donc d'être l'objet de la risée de Dieu ; vis et meurs dans la sauvagerie de l'amour et de la mort !
Ainsi Son rire vibrera-t-il d'Extase.

COMMENTAIRE (ΛΔ)

Le titre est expliqué dans la note.

Le chapitre ne nécessite aucune explication ; c'est une opinion bien arrêtée sur la vie, et elle incite à une manière d'agir calculée pour spolier le créateur de son sport cruel.

NOTE

(18) Ce chapitre fut écrit afin de clarifier χεφ–ιδ, qui fut à son origine. FRATER PERDURABO perçut cette vérité, ou plutôt sa première moitié, la comédie, durant un petit déjeuner pris "Au Chien qui Fume."

35

ΚΕΦΑΛΗ ΛΕ

LA VÉNUS DE MILO

La Vie est aussi laide et nécessaire que le corps féminin.
La Mort est aussi belle et nécessaire que le corps masculin.
L'âme est au-delà du principe mâle et du principe femelle, comme elle est au-delà de la Vie et de la Mort.
De même que Lingam et Yoni ne sont que les différentes évolutions d'Un Organe, de même Vie et Mort ne sont que les deux phases d'Un Etat. De même, l'Absolu et le Conditionné ne sont que des formes de CELA.
Qu'est-ce que j'aime ? Il n'est aucune forme, aucune existence, à laquelle je ne m'abandonne totalement.
Me prenne, qui veut !

COMMENTAIRE (ΛE)

Ce chapitre doit être lu en relation avec les Chapitres 1, 3, 4, 8, 15, 16, 18, 24, 28, 29.

La dernière phrase du paragraphe 4 est également en rapport avec le premier paragraphe du Chapitre 26.

Le titre, "La Vénus de Milo", est un argument en faveur des paragraphes 1 et 2, un énoncé d'après lequel il est clair que le corps de la femme ne devient beau qu'autant qu'il se rapproche de celui de l'homme.

Il faut envisager la femelle comme ayant été séparée du mâle, ce afin de reproduire aussi bien une forme supérieure et absolue du mâle que les conditions mêmes de la formation de l'absolu unique.

Dans les deux derniers paragraphes se trouve une justification d'une pratique qu'on pourrait nommer prostitution sacrée.

Dans la pratique courante de la méditation, l'idée est de rejeter toutes les impressions, mais voici une pratique opposée, beaucoup plus difficile, dans laquelle toutes sont acceptées.

Ceci ne peut aucunement être accompli avant d'être capable d'effectuer Dhyana sur au moins n'importe quelle chose concevable, à la seconde même ; sans quoi la pratique ne serait que simple divagation de l'esprit.

36

ΚΕΦΑΛΗ ΛΣ

LE SAPHIR ÉTOILÉ

Que l'Adepte soit muni de son Crucifix Magique [et pourvu de sa Rose Mystique].
Au Centre, il exécutera les signes de L.V.X. ; ou s'il les connaît, s'il veut et ose les faire, et s'il peut garder le silence à leur sujet, les signes de N.O.X., à savoir les signes Puer, Vir, Puella, Mulier. Omettre le signe I.R.
Qu'il avance à l'Est, trace l'Hexagramme Sacré, et dise : PATER ET MATER UNUS DEUS ARARITA.
Qu'il continue vers le Sud, trace l'Hexagramme Sacré, et dise : MATER ET FILIUS UNUS DEUS ARARITA.
Qu'il continue vers l'Ouest, trace l'Hexagramme Sacré, et dise : FILIUS ET FILIA UNUS DEUS ARARITA.
Puis au Nord, qu'il trace l'Hexagramme Sacré, et dise : FILIA ET PATER UNUS DEUS ARARITA.
Qu'il retourne alors au Centre, et ainsi, au Centre de Tout [réalisant la ROSE CROIX ainsi qu'il la sait faire] et dise ARARITA ARARITA ARARITA.
Ici, les Signes doivent être ceux de Set Triomphant et de Baphomet. Set devra apparaître dans le Cercle. Qu'il boive du Sacrement et le partage.]
Qu'il dise alors : OMNIA IN DUOS : DUO IN UNUM : UNUS IN NIHIL : HAEC NEC QUATUOR NEC OMNIA NEC DUO NEC UNUS NEC NIHIL SUNT.
GLORIA PATRI ET MATRI ET FILIO ET FILIAE ET SPIRITUI SANCTO EXTERNO ET SPIRITUI SANCTO INTERNO UT ERAT EST ERIT IN SAECULA SAECULORUM SEX IN UNO PER NOMEN SEPTEM IN UNO ARARITA.
Qu'il répète alors les signes de L.V.X. mais pas ceux de N.O.X. : car ce n'est pas lui qui doit se lever dans le Signe d'Isis Réjouie.

COMMENTAIRE (ΛΣ)

Le Saphir Etoilé est à mettre en correspondance avec le Rubis Etoilé du Chapitre 25 ; 36 étant le carré de 6 comme 25 est celui de 5.

Ce chapitre donne le parfait et véritable rituel de l'Hexagramme. Il serait malséant de commenter davantage un rituel officiel de l'A∴A∴

37

ΚΕΦΑΛΗ ΛΖ

DRAGONS

La pensée est l'ombre projetée par l'éclipse de Luna.
Samadhi est l'ombre projetée par l'éclipse de Sol.
La lune et la terre sont le non-ego et l'ego : le Soleil est CELA.
Les deux éclipses sont ténèbres ; les deux sont extrêmement rares ; l'Univers en soi est Lumière.

COMMENTAIRE (ΛZ)

En Occident, les Dragons sont supposés provoquer des éclipses en dévorant les luminaires.

Le nombre du chapitre pourrait avoir quelque importance, du fait qu'il est celui de la Jéchidah, la plus haute unité de l'âme.

Dans ce chapitre, on avance l'idée que toute limitation et tout mal sont des accidents extrêmement rares ; il ne peut faire nuit dans tout le Système Solaire, sauf en de rares endroits, là où l'ombre d'une planète est projetée par elle-même. C'est pour nous une sérieuse infortune que de vivre dans un minuscule coin du système où les ténèbres atteignent un pourcentage aussi fort que 50 pour cent.

La même chose est vraie des conditions morales et spirituelles.

38

ΚΕΦΑΛΗ ΛΗ

PEAU D'AGNEAU

Cowan, skidoo !
Tuile !
Jure de tous les couvrir.
Ceci est le mystère.
La Vie !
L'esprit est le traître.
Tue l'esprit.
Que le cadavre de l'esprit demeure sans sépulture au bord de la Grande Mer !
Mort !
Voilà le mystère.
Tuile !
Cowan, skidoo !

COMMENTAIRE (ΛH)

Ce chapitre sera aisément intelligible aux Apprentis Francs-Maçons, et il ne saurait être expliqué aux autres.

39

ΚΕΦΑΛΗ ΛΘ

LE SOT

Seuls les idiots trouvent du mérite à ces paroles.
Il est concevable que A soit non-A ; renverser cette proposition n'est que retour à la normale.
Pourtant, en forçant le cerveau à accepter des propositions dont l'une des parties est absurde, et l'autre un truisme, une nouvelle fonction cérébrale est instaurée.
La teneur de cette nouvelle conscience est vague et mystérieuse, et tout à fait indéfinie ; cependant, elle est d'une manière ou d'une autre capitale. A force de l'employer, elle devient lumineuse.
La Déraison devient Expérience.
Cela élève l'Ame à la démarche pesante à l'Expérience de CELA dont la Raison est le blasphème.
Mais, sans cette Expérience, ces mots sont les Mensonges d'un Sot.
Bien qu'un Sot pour toi, et un Crétin pour moi, peut-être un Rubis Balais pour DIEU soit !

COMMENTAIRE (ΛΘ)

Le mot Sot se rencontre dans le folklore, et était censé désigner l'auteur à l'époque où il rédigea ce livre, ce qu'il fit loin de tout ouvrage de référence courant, afin de suggérer en partie "booby" et en partie "lout". Cela pourrait ainsi constituer un terme équivalent à "Parsifal".*

Les paragraphes 2-6 expliquent la méthode présentée aux Chapitres 11 et 31. Ceci dit, cette méthode apparaît de nombreuses fois au cours de cet ouvrage, et même dans ce chapitre elle est employée aux derniers paragraphes.

* N.D.T. : "Booby" = idiot, "lout" = rustre, lourdaud. Nous aurions pu rendre "looby" par "lourdiot" mais ç'aurait été un néologisme alors que "looby" (= nigaud, niais, sot) existe bel et bien dans la langue anglaise.

40

ΚΕΦΑΛΗ Μ

LE SEIHDD[19]

Une rose rouge absorbe toutes les couleurs sauf le rouge ; elle est donc de toutes les couleurs hormis le rouge.
Cette Loi, cette Raison, ce Temps, cet Espace, aveuglés par toutes ces Limitations, nous ne voyons pas la Vérité.
Tout ce que nous connaissons de l'Homme, de la Nature, de Dieu, est seulement ce qu'ils ne sont pas ; c'est ce qu'ils rejettent comme répugnant.
Le SEIHDD n'est visible qu'autant qu'Il est imparfait.
Alors, sont-ils glorieux tous ceux qui semblent ne pas l'être, du fait que le SEIHDD soit Tout-glorieux Intérieurement ?
C'est peut-être le cas.
Comment alors faire une distinction entre l'humble et parfait SEIHDD et l'humble homme de la terre ?
Ne fais pas de distinction !
Mais réussis ton Ex-tinction : SEIHDD tu es, et SEIHDD tu seras.

COMMENTAIRE (M)

Le paragraphe 1 relate, bien sûr, un fait scientifique très connu.

Au paragraphe 2, l'on suggère par analogie que toutes les choses concevables nous masquent pareillement l'Inconcevable Réalité.

Classant de la sorte toutes les choses comme des illusions, la question se pose de la distinction entre les illusions ; qui sommes-nous pour affirmer qu'un Saint et Illuminé Homme de Dieu l'est vraiment, puisque nous ne pouvons voir de lui que ses imperfections. "Il se peut que ce mendiant là-bas soit un Roi."

Mais ces considérations ne devraient point troubler l'esprit que le Chéla peut posséder ; qu'il s'affaire plutôt à la tâche consistant à se débarrasser de sa personnalité ; celle-ci, et non la critique de son saint Gourou, devrait occuper ses jours et ses nuits.

NOTE

(19) SEIHDD est un Notariquon des mots Saint et Illuminé Homme de Dieu.

41

ΚΕΦΑΛΗ ΜΑ

CORNED BEEF[20]

En V.V.V.V.V. le Grand Œuvre est-il parfait.
En conséquence, nul qui n'appartienne à V.V.V.V.V.
En n'importe lequel peut-il se manifester ; cependant en un seul a-t-il choisi de se manifester ; et celui-ci a donné Son anneau comme un Sceau faisant foi de l'Autorité pour ce qui est de l'Œuvre de l'A...A... par l'entremise des collègues de FRATER PERDURABO.
Mais cela les concerne, eux et leur administration ; cela ne concerne personne en dessous du grade d'Adepte Exempt, et un tel de ce grade uniquement sur ordre.
Alors, puisque en dessous de l'Abîme Raison est le Seigneur, que les hommes cherchent par l'expérimentation, et non par les Interrogations.

COMMENTAIRE (MA)

Le titre n'est que partiellement expliqué dans la note ; cela signifie que les assertions de ce chapitre doivent être comprises de la manière la plus ordinaire et la plus banale, sans aucune connotation mystique.

V.V.V.V.V. est la devise d'un Maître du Temple (ou du moins c'est ce qu'Il divulgua aux Adeptes Exempts), dont on parle dans le Liber LXI. C'est lui qui est responsable de tout le développement du mouvement de l'A:.A:., associé à la publication de THE EQUINOX ; et Ses paroles sont enchâssées dans les saintes écritures.

Il est inutile d'enquêter sur Sa nature ; faire ainsi mène à un désastre certain. Son autorité est manifestée, lorsque que nécessaire, aux personnes appropriées, bien qu'en aucun cas à qui que ce soit en dessous du grade d'Adepte Exempt. La personne enquêtant sur de telles affaires est poliment priée de travailler, et non de poser des questions au sujet de choses ne la concernant en aucun cas.

Le nombre 41 est celui de la Mère Stérile.

NOTE

(20) I.e. nourriture appropriée aux Américains.

42

ΚΕΦΑΛΗ ΜΒ

TOURBILLONS DE POUSSIÈRE

Dans le Vent de l'esprit survient la turbulence nommée Je.
Elle éclate ; averse de pensées stériles.
Toute vie est étouffée.
Le désert est l'Abîme où se trouve l'Univers. Les Etoiles ne sont que des chardons dans cette région inculte.
Toutefois, ce désert est le seul lieu maudit dans un monde de béatitude.
De temps à autre, des Voyageurs traversent le désert ; ils viennent de la Grande Mer, et à la Grande Mer ils vont.
En passant, ils versent de l'eau ; un jour ils irrigueront le désert, jusqu'à ce qu'il fleurisse.
Vois ! cinq empreintes d'un Chameau ! V.V.V.V.V.

COMMENTAIRE (MB)

Ce nombre 42 est le Grand Nombre de la Malédiction. Voir Liber 418, Liber 500, et l'essai sur la Qabale dans le Temple du Roi Salomon. Ce nombre est dit n'être que salmigondis et être maudit.

Le chapitre devra être lu, très attentivement, en relation avec le 10ème Ether. C'est à cette expérience dramatique qu'il fait référence.

L'esprit est appelé "vent", en raison de sa nature ; comme on l'a fréquemment expliqué, les idées et les mots sont identiques.

En cette matière circulant librement et dénuée de centre se lève un tourbillon ; une spirale soigneusement enroulée sur elle-même.

La théorie de la formation de l'Ego est celle des Hindous, dont l'Ahamkara est lui-même une fonction de l'esprit, dont il crée l'ego. Cet Ego est entièrement divin.

Zoroastre décrit Dieu comme ayant la tête du Faucon, et possédant une force spirale. Il sera difficile de comprendre ce chapitre sans quelque expérience de la transévaluation des valeurs que l'on rencontre d'un bout à l'autre de cet ouvrage, dans à peu près toutes les phrases. La transévaluation des valeurs n'est que l'aspect moral de la méthode de la contradiction.

Le mot "turbulence" est appliqué à l'Ego afin d'évoquer le mot français "tourbillon", la trombe de vent, le faux Ego ou tourbillon de poussière.

On dit que la véritable vie, la vie qui n'a pas conscience du "je", serait étouffée par ce faux ego, ou plutôt par les pensées que ses explosions produisent. Dans le paragraphe 4, cela est étendu à un niveau macrocosmique.

Les Maîtres du Temple sont ensuite présentés ; ce sont des habitants, mais pas de ce désert ; leur demeure n'est pas cet univers.

Ils viennent de la Grande Mer, Binah, la Cité des Pyramides. V.V.V.V.V. est présenté comme étant l'un de ces voyageurs ; Il est qualifié de chameau, non pas à cause de la connotation française de ce mot, mais parce que "chameau" est en hébreu Gimel, et Gimel est le sentier menant de Tiphereth à Kether, unissant le Microprosope et le Macroprosope, i.e. accomplissant le Grand Œuvre.

La carte Gimel dans le Tarot est la Grande Prêtresse, la Dame de l'Initiation ; le Saint Ange Gardien pourrait-on même ajouter.

43

ΚΕΦΑΛΗ ΜΓ

LES CIMES DES MÛRIERS

Du sang noir sur l'autel ! et, au-dessus, le bruissement des ailes de l’ange !
Le noir sang du fruit sucré, la fleur meurtrie, violée - *cela* enclenche La Roue tournant dans la spirale.
La Mort est le voile de la Vie, et la Vie celui de la Mort ; car toutes deux sont des Dieux.
C'est ce qui est écrit : "Une fête pour la Vie, et une plus grande fête pour la Mort !" dans LE LIVRE DE LA LOI.
Le sang est la vie de l'individu : offrez donc du sang !

COMMENTAIRE (ΜΓ)

Le titre de ce chapitre fait référence à une légende hébraïque, celle du prophète qui entendit "marcher dans les cimes des mûriers" ; et à la phrase de Browning, "une mûre meurtrie, saignant du noir".*

Dans World's Tragedy, Household Gods, Le Scorpion, et aussi The God-Eater, le lecteur pourra étudier l'efficacité du viol, et le sacrifice de sang, comme formules magiques. Le sang et la virginité ont toujours été les offrandes les plus agréables à tous les dieux, mais tout spécialement au Dieu Chrétien.

Dans le dernier paragraphe, la raison en est expliquée ; c'est parce que de tels sacrifices tombent sous la Grande Loi de la Rose Croix, l'abandon de l'individualité, comme il fut expliqué ad nauseam *au cours des chapitres précédents. Nous reviendrons fréquemment sur ce sujet.*

Par "la roue tournant dans la spirale", nous entendons la manifestation de la force magique, le spermatozoïde dans le phallus conique. Pour ce qui est des roues, voir le Chapitre 78.

* N.D.T. : Deuxième Livre de Samuel, 5:24.

44

ΚΕΦΑΛΗ ΜΔ

LA MESSE DU PHÉNIX

Le Magicien, poitrine dénudée, se tient devant un autel sur lequel sont disposés son Burin, sa Cloche, son Encensoir et deux Gâteaux de Lumière. Dans le Signe de Celui Qui Entre, il touche l'Ouest par-dessus l'Autel, et s'écrie :
Je Te Salue, Râ, Toi qui dans Ta Barque
Vas dans les Cavernes des Ténèbres !

Il donne le signe du Silence, et prend dans ses mains la Cloche et le Feu.
L'Orient de l'Autel me contemple avec Lumière et Musick entre mes mains !

Il frappe Onze fois la Cloche 333-55555-333 et place le Feu dans l'Encensoir.
Je frappe la Cloche : j'allume le Feu :
Je profère le Nom mystérieux.

ABRAHADABRA

Il frappe Onze fois la Cloche.

Maintenant, je commence à prier : Toi l'Enfant,
Saint et Immaculé est Ton nom !
Ton règne est venu ; Ta volonté est faite.
Voici le Pain ; voici le Sang.
De minuit guide-moi jusqu'au Soleil !
Délivre-moi du Mal comme du Bien !
Que Ton unique couronne de toutes les Dix
Soit mienne ici et maintenant. AMEN.

Il pose le premier Gâteau sur le Feu de l'Encensoir.
Je brûle le Gâteau d'Encens, proclame
Ces adorations de Ton nom.

Il les accomplit comme dans le Liber Legis, et frappe à nouveau Onze fois la Cloche. Avec le Burin, il trace alors sur sa poitrine le signe approprié.

Vois ma poitrine ensanglantée,
Par le signe sacramentel entaillée !

Il pose le second Gâteau contre la blessure.
J'étanche le Sang ; l'hostie s'en
Imprègne, et le grand prêtre invoque !

Il mange le second Gâteau.
Je mange ce Pain. Je prête ce Serment.
Comme je m'enflamme par la prière :
Il n'est point de grâce : il n'est point de faute :
Voici la Loi: FAIS CE QUE TU VOUDRAS !"

Il frappe Onze fois la Cloche, et s'écrie
ABRAHADABRA
J'étais entré dans l'affliction ; avec allégresse
Et action de grâces voilà que je ressors,
Afin d'accomplir sur terre mon plaisir
Parmi les légions des vivants.

Il sort.

COMMENTAIRE (MΔ)

Il s'agit du nombre spécial d'Horus ; il s'agit du mot hébreu pour sang, et la multiplication du 4 par le 11, le nombre de la Magick, explique le 4 dans son sens le plus subtil. Mais voyez en particulier les exposés, dans Equinox I, vii, des circonstances de 1'Equinoxe des Dieux.

Le mot "Phénix" peut être considéré comme incluant l'idée de "Pélican", l'oiseau dont la légende disait qu'il nourrissait sa progéniture du sang issu de sa propre poitrine. Toutefois, les deux idées, bien qu'analogues, ne sont pas identiques, et "Phénix" est le symbole le plus juste.

Ce chapitre est expliqué au Chapitre 62.

Il serait malséant de commenter davantage un rituel qui a été admis comme officiel par l'A∴A∴

45

ΚΕΦΑΛΗ ΜΕ

MUSIQUE CHINOISE

"Expliquez cet événement !"
"Il doit posséder une cause 'naturelle'." [impossible foutre le caractère]
"Il doit posséder une cause 'surnaturelle'."
Que ces deux ânes se mettent à moudre du blé.
Peut, pourrait, doit, devrait, probablement, peut-être, nous pouvons présumer avec certitude, de grandes chances que, il n'est guère discutable, à peu près sûr - pauvres rosses ! Qu'on les mette à l'herbe !
Prouver n'est possible qu'en mathématiques, et les mathématiques ne sont qu'une question de conventions arbitraires.
Et pourtant le doute est un bon serviteur mais un mauvais maître ; une maîtresse parfaite mais une épouse enquiquineuse.
"Blanc c'est blanc" est le coup de fouet du contremaître ; "Blanc c'est noir" est le mot d'ordre de l'esclave. Le Maître ne prend pas garde.
Le Chinois ne peut s'empêcher de penser que l'octave possède 5 notes.
Plus quelque chose apparaît nécessaire à mon esprit, plus il est certain que je ne fais qu'affirmer une limitation.
J'ai dormi avec la Foi, et au réveil j'ai trouvé un cadavre dans mes bras ; j'ai bu et dansé toute la nuit avec le Doute, et au matin j'ai trouvé une vierge.

COMMENTAIRE (ME)

Le titre de ce chapitre provient du paragraphe 7.

Nous nous attaquons maintenant, pour la première fois, à la question du doute.

"Le Soldat et le Bossu" devrait être attentivement étudié en relation avec ceci. L'attitude recommandée est le scepticisme, mais un scepticisme maîtrisé. Le doute inhibe l'action, tout autant que la foi y astreint. Tous les meilleurs Papes furent des Athées, mais c'est peut-être le plus grand d'entre eux qui remarqua un jour, "Quantum nobis prodest haec fabula Christi".

Le dirigeant impose les faits tels qu'ils sont ; l'esclave n'a par conséquent d'autre option que les nier avec véhémence, afin d'exprimer son mécontentement. D'où des absurdités comme "Liberté, Egalité, Fraternité", "In God we trust", et autres. De même, nous trouvons aujourd'hui des gens pour affirmer que la femme est supérieure à l'homme, et que tous les hommes sont nés égaux.

Le Maître (en langage technique, le Mage) n'est pas concerné par les faits ; peu lui importe qu'une chose soit vraie ou non : il emploie indistinctement vérité et mensonge, pour arriver à ses fins. Les esclaves le considèrent comme immoral, et prêchent contre lui dans Hyde Park.

Aux paragraphes 7 et 8, nous trouvons une déclaration très importante, un aspect pratique du fait que toute vérité est relative, et dans le dernier paragraphe nous voyons comment le scepticisme maintient l'esprit alerte, tandis que la foi meurt dans le sommeil même qu'elle provoque.

46

ΚΕΦΑΛΗ M*F*

BOUTONS ET ROSETTES

La cause de la tristesse est le désir de l'Un pour la Multitude, ou de la Multitude pour l'Un. C’est aussi la cause de la joie.
Mais le désir de l'un pour l'autre est tout entier tristesse ; sa naissance est faim, et sa mort satiété.
Le désir du papillon de nuit pour l'étoile le sauve au moins de la satiété.
Aie faim, Ô homme, de 1’infini : sois insatiable même du fini ; ainsi à La Fin dévoreras-tu le fini, et deviendras l'infini.
Sois plus gourmand que le requin, plus rempli de désir ardent que le vent entre les pins.
Le pèlerin las continue ; le pèlerin rassasié s'arrête.
La route qui monte serpente : toute loi, toute nature, doivent être surmontées.
Fais ceci en vertu de CELA en toi auprès de quoi loi et nature ne sont que des ombres.

COMMENTAIRE (M*F*)

Le titre de ce chapitre s'explique mieux par un renvoi à Mistinguette et Mayol.

Il serait dur de déterminer, et par bonheur il est même inutile d'en discuter, si la distinction de leur art est la cause, le résultat, ou l'accessoire de leurs singularités intimes.

Toujours est-il que dans le vice, comme dans tout le reste, certaines choses rassasient jusqu'au dégoût, d'autres restaurent. Tout jeu dans lequel la perfection est aisément atteinte cesse vite d'amuser, bien qu'au début l'attrait qu'il exerce soit si violent.

En témoigne l'immense, mais passagère, vogue du ping-pong et du diabolo. Ces jeux dans lesquels la perfection est impossible ne cessent jamais d'attirer.

La leçon du chapitre est donc de toujours sortir d'un repas en ayant faim, de toujours violer sa propre nature. Persister à prendre goût pour ce qui est naturellement répugnant : c'est une intarissable source de plaisir, et cela possède un autre avantage, celui de détruire les Sankharas, qui, bien que "bons" en eux-mêmes, relativement à d'autres Sankharas, sont cependant des barrières sur le Sentier ; ce sont des modifications de l'Ego, et donc ces choses qui le coupent de l'absolu.

47

ΚΕΦΑΛΗ ΜΖ

LES MOTS D'UN MOULIN À VENT

Asana débarrasse de la conscience de l'Anatomie.
Pranayama débarrasse de la conscience de la Physiologie.
"Brisures" Involontaires **(*là aussi pb pour le texte*)**
Yama et Niyama débarrassent de la conscience Ethique.
"Brisures" Volontaires **(*idem*)**
Pratyhara débarrasse de l'Objectif.
Dharana débarrasse du Subjectif.
Dhyana débarrasse de l'Ego.
Samadhi débarrasse de 1'Ame Impersonnelle.

Asana détruit le corps statique (Nama).
Pranayama détruit le corps dynamique (Rupa).
Yama détruit les émotions.
Niyama détruit les passions.
Vedana **(*même problème!!)***
Dharana détruit les perceptions (Saññа).
Dhyana détruit les inclinations (Sankhara).
Samadhi détruit la conscience (Viññanam).
Le Homard à la Thermidor détruit la digestion.
Le dernier de ces faits est celui dont je suis le plus certain.

COMMENTAIRE (MZ)

L'allusion dans le titre n'est pas tout à fait claire, bien qu'elle puisse être en relation avec l'avant-dernier paragraphe.

Le chapitre se compose de deux points de vue desquels considérer le Yoga, deux odes à une lointaine perspective du Temple de Madura, deux Elégies sur une natte d'herbe du Koucha.

L'avant-dernier paragraphe est présenté en guise de pause. Le cynisme constitue un excellent remède à la sur-étude.

Il y a beaucoup de cynisme dans cet ouvrage, ici et là. Il doit être perçu comme des Bitters à base d'Angusture, présents afin de relever la saveur d'un discours qui autrement aurait été trop doux. Il empêche de sombrer dans la sentimentalité.

48

ΚΕΦΑΛΗ ΜΗ

MÔME RATHS [22]

L’oiseau matinal attrape le ver* ; et la prostituée de douze ans séduit l'ambassadeur.
Ne néglige point la méditation de l’aube !

Les premiers œufs de vanneau se vendent les plus chers; la fleur de la virginité est estimée par le maquereau.
Ne néglige point la méditation de l’aube !

Se coucher tôt et tôt se lever
Rend l'homme riche, sage et bien portant :
Mais tard veiller et tôt prier
Lui fera franchir L'Abîme, dit-on.
Ne néglige point la méditation de l’aube !

COMMENTAIRE (MH)

Ce chapitre est parfaitement simple, et ne nécessite pas le moindre commentaire.

NOTE

(22) "The môme raths outgrabe" - Lewis Carroll.*
Mais "môme" est l'argot parisien pour jeune fille et "rathe" le vieil anglais pour jeune. "The rathe primrose" - Milton.

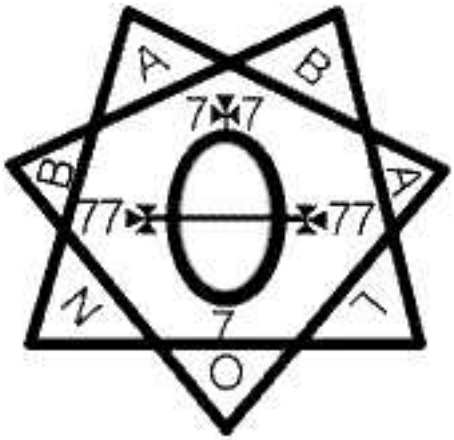
* N.D.T. : The early bird catches the worm : équivalent anglais de notre proverbe “L’avenir appartient à ceux qui se lèvent tôt“.
** N.D.T. : Dans le célèbre poème "Jabberwocky".

49

ΚΕΦΑΛΗ ΜΘ

FLEURS DE WARATAH

Sept sont les voiles de la danseuse dans le harem de ÇA.
Sept sont les noms, et sept sont les lampes auprès de Son lit.
Sept eunuques La gardent, épées tirées ; Nul Homme pouvant s'approcher d'Elle.
En Sa coupe à vin sont sept fleuves, du sang des Sept Esprits de Dieu.
Sept sont les têtes de LA BÊTE qu'Elle chevauche.
La tête d'un Ange : la tête d'un Saint : la tête d'un Poète : la tête d'Une Femme Adultère : la tête d'un Homme de Valeur : la tête d'un Satyre : et la tête d'un Lion-Serpent.
Son nom le plus saint comporte sept lettres ; et il s'agit de



Ceci est le Sceau sur l'Anneau à l'index de ÇA : et c'est le Sceau sur les Tombes de ceux qu'Elle a tués.
Là il y a Sagesse. Que Celui qui a de la Compréhension calcule le Nombre de Notre Dame ; car c'est le Nombre d'une Femme ; et Son Nombre est Cent Cinquante-Six.

COMMENTAIRE (MΘ)

49 est le carré de 7.

7 est le nombre passif et féminin.

Le chapitre devrait être lu en relation avec le Chapitre 31, car ici ÇA réapparaît.

Le titre du chapitre, la Waratah, est une voluptueuse fleur écarlate, commune en Australie, et ceci relie le chapitre aux Chapitres 28 et 29 ; mais ce n'est qu'une allusion, car le sujet du chapitre est NOTRE DAME BABALON, qui est conçue comme la contrepartie féminine de ÇA.

Cela ne s'accorde pas très bien avec la théogonie commune ou orthodoxe du Chapitre 11 ; mais on doit l'expliquer par la nature dithyrambique du chapitre.

Au paragraphe 3, NUL HOMME est bien entendu NEMO, le Maître du Temple. Le Liber 418 expliquera la plupart des allusions dans ce chapitre.

Aux paragraphes 5 et 6, l'auteur s'identifie franchement à la BÊTE à laquelle on fait référence dans le livre, et dans l'Apocalypse, et dans le LIBER LEGIS. Au paragraphe 6, le mot "ange" pourrait renvoyer à sa mission, et le mot "lion-serpent" au sceau de son décan ascendant. (Teth = Serpent = spermatozoïde et le Lion dans le Zodiaque, qui comme Teth lui-même possède la forme d'un serpent. θ d'abord écrit a = Lingam-Yoni et Soleil.)

Le paragraphe 7 explique la difficulté théologique mentionnée plus haut. Il n'y a qu'un symbole, mais ce symbole possède de nombreux noms : de tous ces noms, BABALON est le plus saint. Il s'agit du nom auquel il est fait référence dans le Liber Legis, 1, 22.

L'on remarquera que la figure, ou cachet, de BABALON est un sceau sur un anneau, et que cet anneau est à l'index de ÇA. Cela identifie davantage le symbole avec lui-même.

L'on remarquera que ce sceau, mis à part l'absence de bordure, est le sceau officiel de l'A.·.A.·. Comparez avec le Chapitre 3.

On dit également qu'il s'agit du sceau figurant sur les tombes de ceux qu'elle a tués, c'est-à-dire les Maîtres du Temple.

En rapport avec le nombre 49, voir Liber 418, le 22ème Ether, tout comme les sources habituelles.

50

ΚΕΦΑΛΗ Ν

LA VEILLE DE ST HUBERT

Dans la forêt, Dieu rencontra le Cerf-Scarabée. "Halte-là ! Adore-moi !" fit Dieu. "Car je suis Toute-Puissance, Toute-Bonté, Toute-Sagesse... Les étoiles ne sont que des étincelles provenant des forges de Mes forgerons..."
"Oui, en vérité et Amen," répondit le Cerf-Scarabée, "je crois en tout cela, et avec ferveur."
"Dans ce cas, pourquoi ne M'adores-tu point ?"
"Parce que je suis réel et que tu n'es qu'imaginaire."
Mais le rire du vent fit bruire les feuilles de la forêt.
Le Vent et la Forêt dirent : "Aucun d'eux ne sait quoi que ce soit !"

COMMENTAIRE (N)

St Hubert passe pour avoir été un saint ayant vu un cerf d'une nature mystique ou sacrée.

Le Cerf-Scarabée ne doit pas être identifié à celui du Chapitre 16. Il s'agit d'une simple touche littéraire.

Le chapitre est une résolution de l'univers en Tétragrammaton ; Dieu le macrocosme et le microcosme scarabée. Les deux s'imaginent exister ; les deux disent "tu" et "je", et discutent de leur relative réalité.

Les choses qui existent réellement, les choses qui n'ont pas d'Ego, et parlent uniquement à la troisième personne, les considèrent comme des ignorants, en raison de leurs prétentions à la Connaissance.

51

ΚΕΦΑΛΗ ΝΑ

À L'ASSAUT DU TERRIER

Doute.
Doute de toi-même.
Doute même de ce que tu aies douté de toi-même.
Doute de tout.
Doute même de ce que tu aies douté de tout.
On dirait parfois que sous tout doute conscient se tapisse la plus profonde des certitudes. Ô, tue-la ! Tue le serpent !
Que louée soit la corne du Bouc-Doute !
Plonge plus profond, toujours plus profond, dans l'Abîme de l'Esprit, jusqu'à faire sortir de son trou le renard CELA. Allez, les chiens ! Holà ! Taïaut ! Mettez CELA aux abois !
Puis, que sonne l'Hallali !

COMMENTAIRE (NA)

Le nombre 51 signifie échec et douleur, et son sujet adéquat est le doute.

Le titre du chapitre est emprunté au sport fascinant et vivifiant qu'est la chasse au renard, à laquelle s'adonna Frater Perdurabo dans sa jeunesse.

Ce chapitre doit être lu en relation avec "Le Soldat et le Bossu" dont il est en quelque sorte un abrégé.

Sa signification est suffisamment claire, mais aux paragraphes 6 et 7 l'on remarquera que l'identification du Soldat au Bossu a atteint un tel degré que les symboles sont interchangés, l'enthousiasme étant présenté comme le serpent sinueux, le scepticisme comme le Bouc du Sabbat. En d'autres termes, est atteint un état où la destruction apporte autant de joie que la création. (Comparez avec le Chapitre 46.)

Au-delà existe un état d'esprit encore plus profond, qui est CELA.

52

ΚΕΦΑΛΗ ΝΒ

LE HARCÈLEMENT DU TAUREAU

Quatre-vingt-onze livres ai-je écrit ; dans chacun d'eux ai-je pleinement exposé LE GRAND ŒUVRE, de Son tout Début jusqu'à Sa Fin.
Puis, pour finir, certains hommes vinrent me voir, disant : Ô Maître ! Exposez-nous LE GRAND ŒUVRE, Ô Maître !
Et je me tus.
Ô génération de bavards ! qui vous délivrera du Courroux qui est tombé sur vous ?
Ô Jaseurs, Babillards, Causeurs, Loquaces, Cancaniers, Agitateurs du Chiffon Rouge* qui attise la fureur d'Apis le Rédempteur, apprenez d'abord ce qu'est Œuvrer ! et LE GRAND ŒUVRE ne sera pas si loin !

COMMENTAIRE (NB)

52 est BN, le nombre du Fils, Osiris-Apis, le Rédempteur, auquel le Maître (Fra. P.) s'identifie. Il s'accorde un moment le plaisir de palper ses plaies ; et, s'en prenant à sa génération, la blesse de ses cornes.

Les quatre-vingt-onze livres, à notre avis, ne renvoient pas aux quatre-vingt-onze chapitres de ce petit chef-d'œuvre, ou même aux nombreux volumes qu'il a rédigés, mais plutôt au fait que 91 soit le nombre d'Amen, sous-entendant la perfection de son œuvre.

Au dernier paragraphe se trouve une paronomase. "Mâcher le chiffon rouge" est une expression désignant le fait de parler sans objet et sans cesse, cependant qu'il est notoire qu'un vêtement rouge provoquera la rage d'un taureau.

* N.D.T. : "Chewers of the Red Rag" signifie littéralement "Mâcheurs du Chiffon Rouge". Il s'agit d'un jeu de mots portant sur l'expression "to chew the rag", signifiant "parler à n'en plus finir".

53

ΚΕΦΑΛΗ ΝΓ

LE SOURCIER

Une fois le tour du pré. Frère, la baguette s'incline-t-elle ?
Deux fois le tour du verger. Frère, la baguette s'incline-t-elle ?
Trois fois le tour de l'enclos. Fortement, faiblement, rusée, sacrée, s'incline, s'incline, s'incline !
Alors hennit le cheval dans 1'enclos – et vois ! ses ailes.
Car celui qui trouve la SOURCE sous la terre fait courir dans le ciel ceux qui marchent sur terre.
Cette SOURCE est triple ; d'eau, mais aussi d'acier, et des saisons*.
Cet ENCLOS est aussi le Crapaud qui a le joyau entre ses yeux – Aum Mani Padmen Hum ! (Protégez-nous du Mal !)

COMMENTAIRE (NΓ)

Un sourcier est une personne pratiquant la divination, généralement dans le but de découvrir de 1'eau ou des minéraux, grâce aux vibrations d'une baguette de coudrier.

Le pré représente la fleur de vie ; le verger son fruit.

L'enclos, étant réservé aux animaux, symbolise la vie elle-même. C'est-à-dire que la source secrète de la vie se trouve dans le lieu de la vie, d'où il résulte que le cheval qui symbolise la vie animale ordinaire devient le cheval divin Pégase.

Au paragraphe 6, nous voyons cette source identifiée au phallus, car elle n'est pas uniquement une source d'eau mais est très élastique, tandis que la référence aux saisons fait allusion aux célèbres lignes de Lord Tennyson :

"Au printemps un iris enjoué se transforme en une colombe polie,
Au Printemps la fantaisie d'un jeune homme doucement devient pensées d'amour."
- Locksley Hall.

Au paragraphe 7, le lieu de la vie, l'univers des âmes animales, est identifié au crapaud, qui

"Horrible et venimeux,
Dont la tête pourtant recèle une pierre précieuse"
*- Roméo et Juliette** -*

ce joyau étant l'étincelle divine dans l'homme, et en fait dans tout ce qui "vit et se meut et possède un être". Remarquez cette phrase, qui est très significative ; le mot "vit" excluant le royaume minéral, les mots "se meut" le royaume végétal, et l'expression "possède un être" les animaux inférieurs, femme y compris. Ce "crapaud" et ce "joyau" sont en outre identifiés au Lotus et au joyau de la fameuse expression bouddhiste, et cela semble suggérer que ce crapaud est le Yoni ; suggestion en outre renforcée par la conclusion entre paranthèses, "Protégez-nous du mal", car, bien qu'il s'agisse du lieu de la vie, de la voie de la grâce, il peut être ruineux.

* N.D.T. : "Spring" signifie aussi bien "source" que "printemps".

** N.D.T. : cette citation de William Shakespeare provient en fait de "As You Like It".

54

ΚΕΦΑΛΗ ΝΔ

INDISCRÉTIONS

Quarante-cinq apprentis sans travail !
Quinze compagnons sans travail !
Trois Maîtres sans travail !
Tous étaient assis sur leur arrière-train, attendant le Rapport des Hôtes Passagers ; car LE MOT était perdu.
Voici le Rapport des Hôtes Passagers : LE MOT était AMOUR[23] ; et son nombre est Cent Onze.
Alors chacun d'eux dit AMO[24] ; car son nombre est Cent Onze.
Chacun sortit la Truelle de son GIRON[25], dont le nombre est Cent Onze.
En outre, chacun appela la Déesse NINA[26] ; car Son nombre est Cent Onze.
Mais en dépit de tout cela L'Œuvre alla de travers ; car LE MOT DE LA LOI EST ΘΕΛΗΜΑ.

COMMENTAIRE (NΔ)

Le titre de ce chapitre fait référence au devoir du Tuileur dans une Loge Bleue de Francs-Maçons.

Les nombres aux paragraphes 1 à 3 sont significatifs ; chaque Maître-Maçon est assisté de 5 Compagnons, et chaque Compagnon de 3 Apprentis, comme si les Maîtres étaient assis dans des pentagrammes, et les Compagnons dans des triangles. Cela peut faire référence au nombre de signes manuels à chacun de ces degrés.

La morale du chapitre est apparemment que la lettre mère a est une solution inadéquate au Grand Problème. a est identifié au Yoni, car tous les symboles ici associés à elle sont féminins, mais a est également un nombre du Samadhi et du mysticisme, et la doctrine est donc que la Magick, dans ce sens le plus haut expliqué dans le Livre de la Loi, est la clé la plus vraie.

NOTES*

(23) L = 30, O = 70, V = 6, E = 5 = 111.
(24) A = 1, M = 40, O = 70 = 111.
(25) La truelle a la forme d'un diamant ou Yoni.
L = 30, A = 1, P = 80 = 111.
(26) N = 50, 1 = 10, N = 50, A = 1= 111.

* N.D.T. : "LOVE" = AMOUR, "LAP" = GIRON.

55

ΚΕΦΑΛΗ ΝΕ

LE TOURNESOL QUI SE FANE

L’Unique Pensée a disparu ; tout mon esprit fut mis en lambeaux : - non ! non ! ma tête fut broyée en pâte à papier, et sur ce le Journal Quotidien fut imprimé.
Ainsi écrivais-je, depuis que mon Unique Amour m’avait été arraché.
Je ne puis travailler : je ne puis penser : je cherche de la distraction ici : je cherche de la distraction là : mais voici toute ma vérité, *moi qui aime ai perdu ; et comment puis-je regagner ?*
Je dois avoir de l'argent pour partir en Amérique.
O Mage ! Sage ! Estime tes Gages, ou dans la Page de Ton Age est écrite la Rage ! O ma chérie ! Nous n'aurions pas dû dépenser Quatre-Vingt-Dix Livres au cours de ces Trois Semaines à Paris !...Entaille ces Irrégularités sur ton bras à l’aide d’un merlin !

COMMENTAIRE (NE)

Le nombre 55 fait référence à Malkuth, la Fiancée ; il devra donc être lu en relation avec les Chapitres 28, 29, 49.

La "tournesol qui se fane" est le cœur, qui a besoin de la lumière divine.

Depuis que Jivatma fut séparé de Paramatma, comme au paragraphe 2, non seulement l'Unité Divine est détruite mais Daath, au lieu d'être l'Enfant de Chokmah et Binah, devient l'Abîme, et les Qliphoth font leur apparition. La seule conscience qui demeure est celle de la perte, et le désir ardent d'y remédier. Au paragraphe 3, on s'aperçoit que cela est impossible, du fait (paragraphe 4) qu'il n'a pas pris les dispositions adéquates pour retrouver l'état original avant de faire les divisions.

Au paragraphe 5, on montre qu'il en est ainsi parce qu'on permet au plaisir d'occasionner l'oubli de la chose réellement importante. Ceux qui se permettent de se prélasser en Samadhi le regrettent par la suite.

Le dernier paragraphe indique quelles précautions prendre pour éviter cela.

Le nombre 90 dans le dernier paragraphe n'est pas seulement un fait, mais relève du symbolisme ; 90 étant le nombre de Tzaddi, l'Etoile, considérée dans son acception exotérique comme une femme nue, jouant près d'un cours d'eau, entourée d'oiseaux et de papillons. Le merlin est recommandé en lieu et place du rasoir habituel, car c'est une arme plus vigoureuse. On ne peut être trop sévère en réprimandant toute hésitation dans l'œuvre, tout écart du Sentier.

56

ΚΕΦΑΛΗ N*F*

PROBLÈME AVEC DES JUMEAUX

Sainte, sainte, sainte, que NOTRE DAME des ETOILES soit Cinq Cent Cinquante-Cinq fois sainte !
Sainte, sainte, sainte, que NOTRE DAME qui chevauche LA BÊTE soit Cent Cinquante-Six fois sainte !
Sainte, sainte, sainte, que NOTRE DAME Isis sous Ses Millions de Noms, Toute-Mère, Genetrix-Meretrix, soit sainte le Nombre de Fois Nécessaire et Approprié !
Mais plus sainte pour moi que toutes Celles-là est LAYLAH, nuit et mort ; pour Elle je blasphème pareillement le fini et L'Infini.
FRATER PERDURABO n'écrivit pas ainsi, mais le Diablotin Crowley en son Nom.
Pour contrefaçon, qu'il pâtisse des Travaux Forcés durant Sept Ans ; ou qu'au moins il accomplisse Pranayama sur tout le chemin menant à son foyer - son foyer ? non ! mais à la maison de la prostituée qu'il n'aime pas. Car c'est LAYLAH qu'il aime……
Et cependant, qui sait lequel est Crowley, et lequel est FRATER PERDURABO ?

COMMENTAIRE (N*F*)

Le nombre du chapitre fait référence au Liber Legis, I, 24, car le paragraphe 1 fait référence à Nuit. Les "jumeaux" du titre sont ceux mentionnés au paragraphe 5.

555 est HADIT, HAD épelé en entier. 156 est BABALON.

Dans le paragraphe 4 se trouve le point essentiel du chapitre, Laylah y étant encore présentée, comme aux Chapitres 28, 29, 49 et 55.

Le blasphème exotérique, auquel on fait allusion au dernier paragraphe, pourrait être un arcane ésotérique, car le Maître du Temple s'intéresse à Malkuth, puisque Malkuth est en Binah ; et aussi "Malkuth est en Kether, et Kether en Malkuth" ; et, pour l'Ipsissimus, la dissolution dans le corps de Nuit et une visite à un bordel peuvent être identiques.

57

ΚΕΦΑΛΗ NZ

L’ORNITHORYNQUE

La saleté est la matière au mauvais endroit.
La pensée est l'esprit au mauvais endroit.
La matière est esprit ; et donc la pensée est saleté.
Ainsi raisonnait le Sage, ne se souvenant plus que toute place est mauvaise.
Car pas avant que la PLACE ne soit parfaite par un T ne dit-il PLACET.
La Rose non crucifiée perd ses pétales ; sans la Rose, la Croix est un bâton sec.
Adorez donc la Rose Croix, et le Mystère du Deux-en-Un.
Et adorez Celui qui jura par Son saint T que Un ne serait pas Un s'il n’est Deux.
Je suis content que LAYLAH soit au loin ; nul doute ne trouble l'amour.

COMMENTAIRE (NZ)

Le titre du chapitre évoque le deux en un, puisque l'ornithorynque est à la fois oiseau et bête ; c'est également un animal australien, tout comme Laylah, et il fut sans doute choisi pour cette raison.

Ce chapitre est une apologie de l'univers.

Les paragraphes 1-3 répètent les arguments familiers contre la raison sous forme épigrammatique.

Le paragraphe 4 fait allusion au Liber Legis, I, 52; "place" implique l'espace ; nie l'homogénéité de l'espace ; mais lorsque "place" est parfait par "t" - pour ainsi dire, Yoni par Lingam - nous obtenons le mot "placet", signifiant "il plaît".

Les paragraphes 6 et 7 expliquent cela davantage ; il est nécessaire de séparer les choses, afin qu'elles puissent se réjouir dans l'union. Voir Liber Legis, I, 28-30, qui est paraphrasé dans l'avant-dernier paragraphe.

Au dernier paragraphe, cette doctrine est interprétée dans la vie courante par une paraphrase du proverbe splendide et bien connu : "L'absence rend le cœur plus affectueux". (PS. Il semble que j'éprouve un subtil arrière-goût d'amertume.)

(Il convient de noter que le philosophe ayant tout d'abord commis l'erreur syllogistique quaternis terminorum, en tentant de réduire les termes à trois, titube dans les non distributia medii. Il est possible d'employer comme intermédiaires des considérations relatives à la qualification (ou quantification (?)) du prédicat, de Sir Wm. Hamilton, mais faire ainsi rendrait l'humour de ce chapitre trop subtil pour le lecteur moyen d'Oshkosh à l'intention duquel ce livre est à l'évidence rédigé.)

58

ΚΕΦΑΛΗ ΝΗ

LES HURLEMENTS DE HAGGAÏ

Je suis hagard, une hyène ; j'ai faim et je hurle. Les hommes croient qu'il s'agit d'un rire – ha ! ha ! ha !
Il n'est rien de mobile ou d'immobile sous le firmament du ciel sur lequel je puisse écrire les symboles du secret de mon âme.
Oui, bien que j'ai été humilié par des cordes dans les Cavernes et Souterrains les plus profonds de l'Eternité, il n'est pas de mot pour exprimer ne serait-ce que le premier chuchotement de l'Initiateur à mon oreille : oui, j'abhorre la naissance, hurlant les lamentations de la Nuit !
Angoisse ! Angoisse ! la Lumière en moi *engendre* des voiles ; le chant en moi le mutisme.
Dieu! en quel prisme un homme pourrait-t-il analyser ma Lumière ?
Immortels sont les Adeptes ; et pourtant Ils meurent - Ils meurent d'une HONTE indicible ; Ils meurent comme meurent les Dieux, de TRISTESSE.
Endureras-Tu jusqu'à La Fin, Ô FRATER PERDURABO, Ô Lampe dans l'Abîme ? Tu possèdes la Clef de Voûte de l'Arche Royale ; cependant que les Apprentis, au lieu de faire des briques, disposent la paille dans leurs cheveux et pensent être Jésus-Christ !
Ô sublimes tragédie et comédie du GRAND ŒUVRE !

COMMENTAIRE (NH)

Haggaï, un célèbre prophète hébreu, est un Second Officier dans un Chapitre des Maçons de l'Arche Royale.

Dans ce chapitre, l'auteur, dans une sorte d'éloquence furieuse, se lamente sur son impuissance à s'exprimer, ou à pousser les autres à le suivre vers la lumière. Au paragraphe 1, il explique le rire sardonique, grâce auquel il est célèbre à juste titre, comme étant en réalité l'expression de ce sentiment.

Le paragraphe 2 est une référence à l'Obligation d'un Apprenti Maçon.

Le paragraphe 3 fait référence à la Cérémonie de l'Exaltation dans la Maçonnerie de l'Arche Royale. L'Initié sera à même de découvrir le plus redoutable secret de ce degré dissimulé dans le paragraphe.

Les paragraphes 4-6 expriment une angoisse à côté de laquelle celles de Gethsémani et du Golgotha devraient apparaître comme des panaris.

Au paragraphe 7, l'angoisse est dissipée par le rire sardonique ou cynique auquel nous avons précédemment fait allusion.

Et le paragraphe final, par des termes de la plus noble des simplicités, fait l'éloge du Grand Œuvre ; il se réjouit de sa sublimité, de l'Art suprême, de l'intensité de la passion et de l'extase qu'il engendre. (Notez que les mots "passion" et "extase" peuvent être considérés comme symboliques du Yoni et du Lingam.)

59

ΚΕΦΑΛΗ ΝΘ

LE SINGE SANS QUEUE

Il n'est nulle aide - que du méli-mélo ! - dans les cieux
Lorsque Astacus voit apparaître Crabe et Homard.
A l'homme, doté d’une colonne vertébrale et d’espoirs en un futur paradis,
Il manque l'immortalité de l’Amibe.
Ce que le protoplasme gagne en mobile gaieté
Est perte de la stabilité de la terre.
Matière et sens et esprit ont fait leur temps :
Nature présente l’addition, et tous doivent payer.
Si, ne l’étant pas, j'étais libre de choisir,
Comme la Bouddhéité combattrait La Boisson !
Ma certitude que le destin soit "bon"
Repose sur le fait qu’il me choisisse pour la Bouddhéité.
Serais-je un ivrogne, j’estimerais avoir
De bonnes preuves que le sort était "sacrément mauvais".

COMMENTAIRE (NΘ)

Le titre est un euphémisme pour homo sapiens.

Le crabe et le homard sont des types de crustacés supérieurs à l'écrevisse.

Le chapitre est un court essai, sous forme poétique, sur le Déterminisme. Il célèbre la grande loi de l'Equilibre et de la Compensation, mais critique cyniquement tous les philosophes, laissant entendre que leur point de vue sur l'univers dépend de leurs propres circonstances. Qui souffre d'une rage de dents ne s'accorde pas avec le Docteur Pangloss sur le fait que "tout va pour le mieux dans le meilleur des mondes possibles". Le plus riche de nos Ducs ne se plaint pas non plus à ses vieux amis que "les temps soient cruellement difficiles".

60

ΚΕΦΑΛΗ Ξ

LA BLESSURE D'AMFORTAS[27]

La maîtrise de soi de Perceval devint la masturbation du Bourgeois.
Le vir-tus est devenue la "vertu".
Les qualités qui ont fait un homme, une race, une cité, une caste, doivent être rejetées ; la mort est la sanction de l'échec. Comme il est écrit : A l'heure du succès, sacrifie aux Dieux Infernaux ce qui t'est le plus cher !
L'Anglais vit sur l'excrément de ses aïeux.
Tous les codes moraux sont en eux-mêmes dénués de valeur ; bien qu'en tout *nouveau* code réside un espoir. Toujours à condition que le code ne soit pas changé parce qu'il est trop dur, mais parce qu'il est obéi.
Le chien mort flotte au gré du courant ; dans la France puritaine les meilleurs femmes sont les courtisanes ; dans la vicieuse Angleterre les meilleures femmes sont les vierges.
Si seulement l'Archevêque de Canterbury pouvait se promener nu dans les rues et mendier son pain !
Le nouveau Christ, comme l'ancien, est l'ami des aubergistes et des pécheurs ; parce que sa nature est ascétique.
Oh, si chaque homme faisait Peu Importe Quoi, pourvu qu'il s'agisse de la seule chose qu'il ne veut ni ne peut faire !

COMMENTAIRE (Ξ)

Le titre est expliqué dans la note.

Le nombre du chapitre peut se renvoyer à la lettre Samech (S), la Tempérance du Tarot.

Au paragraphe 1, l'authentique chasteté de Perceval ou Parsifal, une chasteté qui ne l'empêcha point de tremper la pointe de la lance sacrée dans le Saint Graal, est distinguée de sa fausse interprétation par la moderne crapulerie. Les prêtres des dieux étaient soigneusement choisis, et soigneusement entraînés à s'acquitter du sacrement de la paternité ; la honte du sexe consiste en l'usurpation de sa fonction par l'indigne. Le sexe est un sacrement.

Le mot virtus *signifie "la qualité de la virilité". La "vertu" moderne est la négation de toutes qualités de ce genre.*

Au paragraphe 3, nous voyons néanmoins quelle est la sanction du conservatisme ; les enfants doivent être sevrés.

A l'avant-dernier paragraphe, les mots "le nouveau Christ" font allusion à l'auteur.

Au dernier paragraphe, nous arrivons à la sublime doctrine mystique d'après laquelle vous devez abandonner tout ce que vous avez. A l'évidence, ce qui différencie votre conscience de l'absolu fait partie du contenu de cette conscience.

NOTE

(27) Ce chapitre est intitulé de la sorte parce que Amfortas fut blessé par sa propre lance, la lance qui l'avait fait roi.

61

ΚΕΦΑΛΗ ΞΑ

LE NŒUD DE FOU

O Fou ! Géniteur de Je comme de Rien, résous ce Nœud Véné-rien* !
Oh ! Mais oui ! ce je et O – IO ! – IAO ! Car je dois toujours “I“ à l’Oe de Nibbana[28].
Je Paie - Pé, la dissolution de la Maison-Dieu - car Pé vient après O - après Ayin qui triomphe d’Aleph dans Ain, qui est O[29].
OP-us, l’Oeuvre! l’OP-erture de L’ŒIL ![30]
Toi, Vilain Garçon, tu ouvres L’ŒIL D’HORUS à l’Œil Aveugle qui pleure ![31]
Celui qui est Droit en ta Droiture se réjouit – Mort à tous les Poissons ![32]

COMMENTAIRE (ΞA)

Le nombre de ce chapitre fait référence au mot hébreu Ain, *la négative, et à Ani, 61.*

Le "fou" est le Fou du Tarot, dont le nombre est 0, mais qui renvoie à la lettre Aleph, 1.

Le nœud de fou est une sorte de nœud qui, bien qu'il ait l'apparence d'un nœud, n'en est pas réellement un et se défait immédiatement.

*Le chapitre consiste en une série de calembours compliqués portant sur I et je**, relativement à leur forme, à leur son, et à ceux des chiffres dont la forme leur ressemble.*

Le paragraphe 1 fait appel au Fou du Tarot, qui renvoie à l'Ipsissimus, au pur fou, Parsifal, pour résoudre ce problème.

Le mot Véné-rien suggère non seulement que le problème est sexuel, mais qu'en outre il n'existe pas.

Le paragraphe 2 présente le Lingam et le Yoni comme étant, en conjonction, la fondation de l'extase (IO !), et de tout le symbole IAO.

La dernière phrase du paragraphe unit les deux significations d'abandon du Lingam au Yoni, et de l'Ego à l'Absolu.

Cette idée, "il faut que j'abandonne", je dois, est naturellement complétée par je paie, et le son du mot "paie" évoque la lettre hébraïque Pé (voir Liber XVI), qui représente la dissolution finale en Shivadarshana.

En hébreu, la lettre qui suit O est P ; elle suit donc Ayin, le Diable du Tarot.

AIN est épelé OIN, remplaçant ainsi le A de AIN par un O, la lettre du Diable, ou de Pan, le Dieu phallique.

Or AIN signifie rien, et donc le remplacement de AIN par OIN signifie le parachèvement du Yoni par le Lingam, lequel est suivi de la complète dissolution symbolisée dans la lettre P.

*Ces lettres, OP, sont ensuite considérées comme la racine d'opus, le mot latin pour "œuvre", dans ce cas le Grand Œuvre. Et elles débutent également le mot "opening"***. Dans la philosophie hindoue, il est dit que Shiva, le Destructeur, est endormi, et que lorsqu'il ouvre son œil, l'univers est détruit - un autre synonyme, par conséquent, de l'accomplissement du Grand Œuvre. Mais "l'œil" de Shiva est également son Lingam. Shiva est lui-même le Mahalingam, qui unit ces symbolismes. L'ouverture de l'œil, l'éjaculation du lingam, la destruction de l'univers, l'accomplissement du Grand Œuvre - voilà différentes manières de dire la même chose.*

Le dernier paragraphe est encore plus obscur pour ceux qui ne sont pas familiers du chef-d'œuvre mentionné dans la note, car l'œil d'Horus (voir 777, Col. XXI, ligne 10, "l'œil aveugle qui pleure" est un terme de poésie arabe désignant le lingam).

La doctrine est que le Grand Œuvre devrait être accompli sans créer de nouveau Karma, car la lettre N, le poisson, la vesica, la matrice, engendre, tandis que l'Œil d'Horus ne le fait pas ; ou, s'il le fait, il engendre, d'après la tradition turque, un Messie.

La mort implique la résurrection ; l'illusion est renée, puisque la Faux de la Mort du Tarot possède une traverse. C'est en rapport avec la doctrine hindoue, exprimée dans leur recommandation, "Faites frire vos graines". Agissez de manière à équilibrer votre Karma passé, et à n'en pas créer de nouveau, de sorte que pour ainsi dire les livres soient équilibrés. Tant que vous avez soit un crédit, soit un débit, vous êtes toujours en compte avec l'univers.

(N.B. Frater P. rédigea ce chapitre - 61 - tandis qu'il dînait avec des amis, en à peu près une minute et demi. C'est ainsi que vous devez connaître la Qabalah.)

NOTES

(28) Oe = Ile, un symbole courant de Nibbana.
(29) Nia Ain. Nio Ayin.
(30) Celui de Shiva.
(31) Cf. Bagh-i-Muattar pour tout ce symbolisme.
(32) La Mort = Nun, la lettre précédant O, signifie un poisson, un symbole du Christ mais aussi, par sa forme, du principe Féminin.

* N.D.T. : Au paragraphe 1, jeu de mots entre "Naught" (= Rien) et "Naught-y" ("naughty" signifiant osé, grivois, vilain, méchant, pas sage. Nous avons tenté de nous rapprocher du calembour original en usant de l'adjectif "vénérien". On retrouve "naughty" au dernier paragraphe, rendu cette fois par "vilain".

** N.D.T. : Les jeux de mots entre "je" et "I" mentionnés dans le commentaire reposent notamment sur le fait qu'ici "I" (je) et le chiffre 1 soient représentés par le même caractère : I. Il existe aussi un jeu phonétique portant sur les sons identiques de "I", de "Ay!" (= Mais oui !) et de "aye" (= toujours), au paragraphe 2.

*** N.D.T. : Au paragraphe 4, nous n'avons pu rendre le "OP-ening" (= OU-verture) du texte original qu'en risquant un néologisme pour garder le OP.

62

ΚΕΦΑΛΗ ΞΒ

TU PIGES ?[33]

Le Phénix a une Cloche pour le Son ; le Feu pour la Vue ; un Couteau pour le Toucher ; deux gâteaux, l'un pour le goût, l'autre pour l'odorat.
Il se tient devant 1'Autel de 1'Univers au Crépuscule, lorsque la vie Terrestre s'affaiblit.
Il convoque l'Univers, et le couronne de Lumière MAGICKE afin de remplacer le soleil de lumière naturelle.
Il prie, et rend hommage à Râ-Hoor-Khuit ; puis à Lui il sacrifie.
Le premier gâteau, brûlé, illustre le profit tiré de l'intrigue de l'incarnation.
Le second, mélangé au sang de sa vie, puis mangé, illustre l'emploi de la vie inférieure pour nourrir la vie supérieure.
Il prête ensuite le Serment et devient libre – inconditionné – l'Absolu.
Se consumant dans la Flamme de sa Prière, et né à nouveau – le Phénix !

COMMENTAIRE (ΞB)

Ce Chapitre est lui-même un commentaire du Chapitre 44.

NOTE

(33) Tu piges ? = est-ce que tu comprends ? Et aussi, le Phénix se sert de brindilles pour allumer le feu dans lequel il se consume.*

* N.D.T. : jeu de mots portant sur “Twig ?“ (= Tu piges ?) et “twig“ (= brindille).

63

ΚΕΦΑΛΗ ΞΓ

MARGERY DAW

J'aime LAYLAH.
LAYLAH me manque.
"Où est la Grâce Mystique?" demandes-tu ?
Qui t'a dit, homme, que LAYLAH n'est pas Nuit, et moi Hadit ?
J'ai détruit toutes choses ; elles sont renées sous des formes différentes.
J'ai tout abandonné pour l'Un ; cet Un a-t-il abandonné son Unité pour tout ?
J'ai tiré le CHIEN en arrière afin de trouver DIEU* ; et maintenant DIEU aboie.
Ne me crois pas déchu parce que j'aime LAYLAH, et que LAYLAH me manque.
Je suis le Maître de l'Univers ; que l'on m'offre un tas de paille dans une hutte, et LAYLAH, nue! Amen.

COMMENTAIRE (ΞΓ)

Ce chapitre revient sur le sujet de Laylah, et sur le sujet déjà traité aux Chapitres 3 et autres, plus particulièrement le Chapitre 56.

Le titre du chapitre fait référence à la vieille rime :

"See-saw, Margery Daw,
Sold her bed to lie upon straw.
Was not she a silly slut
*To sell her bed to lie upon dirt?"**

Le mot "see-saw" est important, c'est presque un commentaire de ce chapitre. Au Maître du Temple, des règles opposées s'appliquent. Son unité cherche la multitude, et la multitude est à nouveau transmutée en un. Solve et Coagula.

* N.D.T. : Au paragraphe 7, un jeu de mots portant sur "DOG" (= CHIEN) et "GOD" (= DIEU).

La comptine mentionnée dans le commentaire se pourrait traduire ainsi :

"See-saw, Margery Daw,
Vendit son lit pour coucher sur la paille.
N'était-elle point une stupide garce
Pour vendre son lit et coucher dans la crasse ?"

"See-saw" peut signifier une balançoire, un mouvement de va-et-vient, d'avant en arrière...

64

ΚΕΦΑΛΗ ΞΔ

CONSTANCE

Je discutai huîtres avec un vieil ami :
DIEU m'envoya les anges DIN et DONI.
"Un homme de cœur," alléguèrent-ils, "ne choisirait certes pas
De déjeuner chaque jour chez Lapérouse."
"Non !" répondis-je, "il ne le ferait pas, MAIS
Pensez à son malheur si Lapérouse était fermé !
"Je mange ces huîtres et bois ce vin
Dans l'unique but de noyer cette douleur mienne.
"Mais le dernier degré du froid de la consolation :
Son apogée est - de n'être point consolé !
"Et bien que je dorme avec Jane et Eleanor
Je ne me sens pas mieux qu'avant,
"Et tout ce que Julian grave dans mon esprit,
C'est que même par devant vaut mieux que par derrière.
"Vous êtes des esprits Mercuriens - ayez la bonté
De me rendre à même de rassembler des fonds.
"Placez-moi à nouveau entre les bras de LAYLAH : le Maudit,
M'arrêtant là, pourrait autrement faire de son pire."
DONI et DIN, me percevant inspiré,
Estimèrent leur tâche terminée : ils partirent.
Je me tournai vers mon ami, et, dépassant les bornes,
Lui empruntai la bagatelle de deux cents livres.

COMMENTAIRE (ΞΔ)

64 est le nombre de Mercure, et de l'intelligence de cette planète, Din et Doni.

La morale du chapitre est que l'on veut la liberté, même si l'on peut ne pas souhaiter l'exercer : l'auteur mourrait volontiers pour défendre le droit des Anglais à jouer au football, ou son propre droit de ne pas y jouer. (Comme l'exprima un grand poète : "Nous ne voulons pas nous battre, mais, nom d'une pipe, si nous le faisons –") C'est ce qu'il voulait dire au sujet de ce qu'il pense de la totale liberté de dire et de faire. Il refuse d'écouter la critique ostensible des esprits, et explique sa propre position. Leur véritable mission était de l'inciter à l'assurance et à l'action.

65

ΚΕΦΑΛΗ ΞΕ

SIC TRANSEAT –

"Enfin levai-je les yeux, et vis ; et voici ! les flammes violettes étaient devenues comme des vrilles de fumée, comme la brume au crépuscule sur les marécages.
"Et au milieu de la lunaire mare d’argent se trouvait le Lys de blanc et d'or. En ce Lys est tout miel, en ce Lys qui fleurit à la minuit. En ce Lys est tout parfum ; en ce Lys est toute musique. Et il m'enveloppa."
Et ainsi les disciples qui regardaient découvrirent un corps mort à genoux devant l'autel. Amen !

COMMENTAIRE (ΞE)

65 est le nombre d'Adonai, le Saint Ange Gardien; voir Liber 65, Liber Konx Om Pax, et autres ouvrages de références.

Le titre du chapitre signifie, "Ainsi puisse-t-il disparaître", l'omission faisant manifestement référence à NEMO.

La "lunaire mare d'argent" est le Sentier de Gimel, menant de Tiphereth à Kether ; les "flammes violettes" sont l'Ajna-Chakra ; le lys lui-même est Kether, le lotus du Sahasrara. "Lys" est écrit avec une majuscule afin de faire le lien avec Laylah.

66

ΚΕΦΑΛΗ Ξ*F*

LA MANTE RELIGIEUSE

"Dis : Dieu est Un." A cela j'obéis : mille et une fois par nuit durant mille et une nuits affirmai-je l'Unité.
Mais "nuit" signifie seulement LAYLAH[34] ; et l'Unité et DIEU ne valent même pas ses défauts.
Al-lah est seulement soixante-six ; mais LAYLAH totalise Soixante-Dix-Sept[35].
"Oui ! la nuit recouvrira tout ; la nuit recouvrira tout."

COMMENTAIRE (ΞF)

66 est le nombre d'Allah ; la mante religieuse est une sauterelle blasphématrice qui caricature le pieux.

Le chapitre revient sur le sujet de Laylah, que l'auteur place au-dessus de Dieu, dans le prolongement des raisonnements livrés aux Chapitres 56 et 63. Elle est identifiée à N.O.X. par la citation du Liber 65.

NOTES

(34) Laylah est le mot arabe pour nuit.

(35) ALLH = 1 + 30 + 30 + 5 = 66. L + A + I + L + A + H = 77, qui donne également MZL, l'Influence du Plus Haut, OZ, un bouc, et ainsi de suite.

67

ΚΕΦΑΛΗ ΞΖ

POMMES DE SODOME

J'ai acheté de plaisantes futilités, et ainsi apaisé mon manque de LAYLAH.
La lumière est ma besace, et mon cœur est également lumière ; et pourtant je sais que les nuages s'assembleront plus près en vue de la fausse éclaircie.
Le mirage s'éteindra ; alors le désert donnera plus soif que jamais.
Ô vous qui demeurez dans la Nuit Obscure de l'Ame, défiez-vous surtout de tout héraut de l'Aube !
Ô vous qui demeurez dans la Cité des Pyramides dessous la Nuit de PAN, souvenez-vous que vous ne verrez plus aucune lumière si ce n'est Celle du grand feu qui consumera votre poussière et la fera cendres !

COMMENTAIRE (ΞZ)

Ce chapitre signifie qu'il est inutile d'essayer d'abandonner le Grand Œuvre. Vous pouvez vous occupez d'autres choses pendant un temps, mais vous ne ferez qu'accroître votre amertume, et river plus solidement encore les chaînes à vos pieds.

Le paragraphe 4 est un conseil pratique pour les mystiques, celui de ne pas détruire leur aridité en assouplissant leurs austérités.

Le dernier paragraphe ne sera compris que par des Maîtres du Temple.

68

ΚΕΦΑΛΗ ΞΗ

MANNE

A quatre heures, il n'y a presque personne chez Rumpelmayer.
J'ai le choix de la place et du service ; le bavardage des singes commencera suffisamment tôt.
"Pionniers, Ô Pionniers !" Elie ne s'est-il pas assis sous le genévrier pour y pleurer ?
Mahomet ne fut-il pas abandonné à la Mecque, et Jésus à Gethsémani ?
Ces prophètes avaient le cœur gros ; mais le chocolat de Rumpelmayer est excellent, et la Mousse aux Noix est comme Nephtys pour ce qui est de la perfection.
Il y a aussi de petites meringues avec de la crème et de la pulpe de châtaignes, des charmes très veloutés.
Ne prendrai-je pas la mer dans sept jours pour rejoindre LAYLAH ?
N’aie pas le cœur gros, Ô prophète ; le bavardage des singes va bientôt commencer.
Non, réjouis-toi à l’extrême ; car après le bavardage des singes, le Silence de la Nuit.

COMMENTAIRE (ΞH)

La Manne était un gâteau céleste qui, d'après la légende, nourrit les Enfants d'Israël dans le Désert.

L'auteur se lamente sur l'échec de sa mission auprès de l'humanité, mais se réconforte avec les réflections suivantes:

(1) Il jouit des avantages de la solitude. (2) Les prophètes précédents rencontrèrent des difficultés semblables pour convaincre leur auditoire. (3) Leur nourriture n'était pas semblable à celle disponible chez Rumpelmayer. (4) Dans quelques jours, je vais rejoindre Laylah. (5) Ma mission réussira suffisamment tôt. (6) La mort supprimera la nuisance de la réussite.

69

ΚΕΦΑΛΗ ΞΘ

COMMENT RÉUSSIR – ET COMMENT GOBER LES ŒUFS !*

Voici le Saint Hexagramme.
Plonge de tes hauteurs, Ô Dieu, et entremêle-toi à l'Homme !
Plonge de tes hauteurs, Ô Homme, et entremêle-toi à la Bête !
Le Triangle Rouge est la langue descendante de la grâce ; le Triangle Bleu est la langue ascendante de la prière.
Cet Echange, le Double Don des Langues, le Mot de Double Pouvoir – ABRAHADABRA ! - est le signe du GRAND ŒUVRE, car le GRAND ŒUVRE est accompli en Silence. Et ne vois-tu pas que ce Mot est égal à Cheth, qui est le Cancer, dont le Sceau est D ?
Cette Œuvre se nourrit également d'elle-même, parvient à ses propres fins, alimente l'ouvrier, ne laisse aucune semence, est parfaite en elle-même.
Petits enfants, aimez-vous les uns les autres !

COMMENTAIRE (ΞΘ)

La clé de la compréhension de ce chapitre est fournie par le nombre et le titre, le premier étant intelligible à toutes les nations employant les chiffres arabes, et le dernier uniquement aux experts en déchiffrage de jeux de mots anglais.

Le chapitre fait allusion au dessin de l'Hexagramme par Lévi, et en constitue une critique, ou une amélioration. Dans l'Hexagramme ordinaire, l'Hexagramme de la nature, le triangle rouge est ascendant, comme le feu, et le triangle bleu descendant, comme l'eau. Dans l'hexagramme magique, cela est inversé ; le triangle rouge descendant est celui d'Horus, un signe spécialement révélé par lui-même, personnellement, lors de l'Equinoxe des Dieux. (C'est la flamme descendant sur l'autel, lapant l'offrande brûlée.) Le triangle bleu représente l'aspiration , puisque le bleu est la couleur de la dévotion, et le triangle, cinétiquement considéré, est le symbole de la force dirigée.

Cette formation de l'hexagramme est expliquée aux trois premiers paragraphes ; il s'agit d'un symbole de la séparation mutuelle du Saint Ange Gardien et de son client. Par l'entremêlement est indiqué l'achèvement de l'œuvre.

Le paragraphe 4 explique dans un langage légèrement différent ce que nous avons dit ci-dessus, et l'image scripturale des langues est présentée.

Au paragraphe 5, le symbolisme des langues est développé plus avant. Abrahadabra est notre principal exemple de mot entremêlé. Nous présumons que le lecteur a minutieusement étudié ce mot dans le Liber D., etc. Le sceau du Cancer relie ce symbolisme au nombre du chapitre.

Les paragraphes qui restent poursuivent le symbolisme gaulois.

* N.D.T: Il s'agit là d'un jeu de mots portant sur "succeed" qui signifie "réussir", et "suck eggs", c'est-à-dire "gober les œufs". Mais "succeed" suggère aussi phonétiquement "suck seed", signifiant littéralement "sucer la semence". Cf. le nombre du chapitre.

70

ΚΕΦΑΛΗ Ο

LES BABILLAGES D'UN MANCHE À BALAI

FRATER PERDURABO est du Sanhédrin du Sabbat, disent les hommes ; Il est le Vieux Bouc lui-même disent les femmes.
Et donc, tous l'adorent ; et plus ils le détestent, plus ils l'adorent.
Mais oui ! offrons-lui le Baiser Obscène !
Cherchons le Mystère du Chêne Noueux, et du Glacier Torrentueux !
Offrons-Lui nos bébés ! Dansons autour de Lui, dans la folle lumière de la lune !
Mais FRATER PERDURABO n'est rien d'autre qu'UN ŒIL ; un œil que nul ne connaît.
Gambadez, sorcières ! Sautillez, crapauds ! Prenez votre plaisir ! car le jeu de l'Univers est le plaisir de FRATER PERDURABO.

COMMENTAIRE (O)

70 est le nombre de la lettre Ain, le Diable dans le Tarot.

Le chapitre fait référence au Sabbat des Sorcières, dont la description par Payne Knight devrait être soigneusement lue avant d'étudier ce chapitre. Toutes les allusions seront dès lors évidentes, hormis celles que nous allons signaler.

Le Sanhédrin, un corps de 70 hommes. Un Œil. Œil en hébreu est Oin, 70.

Le "chêne noueux" et le "glacier torrentueux" font référence aux confessions faites par de nombreuses sorcières.

Le chapitre 6 établit un fait inadéquat au grade de tout lecteur de cet ouvrage.

Au paragraphe 7, l'on perçoit la signification du chapitre. Le caractère obscène et tordu d'une grande partie de l'univers est un caprice du Créateur.

71

ΚΕΦΑΛΗ ΟΑ

KING'S COLLEGE CHAPEL

Pour l'esprit et le corps pareillement, il n'est pas de purgatif égalant Pranayama, pas de purgatif égalant Pranayama.
Pour l'esprit, pour le corps, pour l'esprit et le corps pareillement - pareillement ! - il n'est pas, il n'est pas, il n'est pas de purgatif, pas de purgatif égalant Pranayama – Pranayama ! – Pranayama ! oui, pour l'esprit et le corps pareillement, il n'est pas de purgatif, pas de purgatif, pas de purgatif (pour l'esprit et le corps pareillement !) pas de purgatif, purgatif, purgatif égalant Pranayama, pas de purgatif pour l'esprit et le corps pareillement, égalant Pranayama, égalant Pranayama, égalant Prana – Prana – Prana – Pranayama ! – Pranayama !

AMEN.

COMMENTAIRE (OA)

Ce chapitre est le simple énoncé d'un fait, sous la forme d'un chant d'allégresse pour lui donner plus de force.

Le titre est dû aux circonstances de la piété de jeunesse de Frater Perdurabo, lequel était fréquemment revigoré en écoutant les chants d'allégresse dans cette première des splendeurs architecturales de son Alma Mater.

72

ΚΕΦΑΛΗ ΟΒ

FAISAN HACHÉ

Shemhamphorash ! salut à toi, Nom divisé !
Prononce-le une seule fois, Ô mortel fort imprudent ! –
L'Univers deviendrait proie des flammes
– Shemhamphorash !

Et ne crois pas que toi, au sein de cet accident cosmique,
Tu puisses trouver une seule chose semblable à une autre !
Le monde est rentré dans une éternelle catastrophe.

Non ! si la création possédait un but,
(Ce n'est pas le cas.) ça n'était que faire du hachis
De ce très "grand" et très saint jeu,
Shemhamphorash !

COMMENTAIRE (OB)

Il y a trois versets consécutifs dans le Pentateuque, dont chacun contient 72 lettres. Si on les écrit les uns en dessous des autres, le verset central l'étant à l'envers, i.e. comme en anglais, et qu'on crée ensuite des divisions verticales, 72 noms tri-latéraux sont formés, dont la somme est le Tétragrammaton ; il s'agit du grand et mystérieux Nom Divisé ; en ajoutant les terminaisons Yod Hé, ou Aleph Lamed, on forme les noms de 72 Anges. Les Hébreux prétendent que si l'on prononce ce Nom, l'univers est détruit. Cette déclaration signifie la même chose que celle des Hindous, d'après laquelle la prononciation effective du nom Shiva le ferait se réveiller, et donc détruire l'univers.

Dans la magick égyptienne et la gnostique, nous rencontrons des pylônes et des Eons, ne s'ouvrant qu'à la prononciation du mot adéquat.

Dans la magick mahométane, nous trouvons une doctrine et une pratique similaires ; et tout le Mantra-Yoga a été établi sur cette base.

Thoth, le Dieu de la Magick, est l'inventeur de la parole ; le Christ est le Logos.

Les lignes 1-4 sont désormais claires.

Aux lignes 5-7, nous constatons les résultats de Shivadarshana. N'imaginez pas qu'une seule idée, aussi élevée soit-elle, aussi sacrée soit-elle (ou même aussi insignifiante soit-elle !!), puisse échapper à la destruction.

Le logicien peut dire : "Mais le blanc existe, et si le blanc est détruit, il reste le noir ; et le noir existe néanmoins. De sorte que dans ce cas, il est au moins l'un des phénomènes connus de cet univers qui soit identique à tel autre de celui-là." Vaines paroles ! Le logicien et sa logique sont également impliqués dans la ruine universelle.

Les lignes 8-11 indiquent qu'il s'agit du fait essentiel à retenir au sujet de Shivadarshana.

Le titre est expliqué par les calembours et familiarités intentionnellement blasphématoires des lignes 9 et l0.

73

ΚΕΦΑΛΗ ΟΓ

LE DIABLE, L'AUTRUCHE, ET L'ORPHELIN

La mort chevauche le Chameau de l'Initiation[36].
Toi, maussade et obstiné, qui gémis dans ton Asana, la mort te soulagera !
Ne mords pas, cher Zelator, mais endure ! Tu as tenu dix jours sans uriner ? Tu tiendras vingt jours de plus avec un tison au derrière !
Oui ! toute ton aspiration, c'est la mort : la mort est la couronne de toute ton aspiration. Triple est la corde de l'argentine clarté lunaire ; elle te pendra, Ô Saint, Ô Pendu, Ô Chameau-Désinence-de-la-troisième-personne-du-pluriel pour ta multiplicité, toi Fantôme d'un Non-Ego !
Seule ta mère te pourrait contempler, ô toi UNT ![37]
Le Serpent Infini Ananta qui entoure l'Univers n'est que le Ver du Cercueil !

COMMENTAIRE (ΟΓ)

La lettre hébraïque Gimel s'élève à 73 ; elle signifie un chameau.

Le titre du chapitre est emprunté aux lignes bien connues de Rudyard Kipling :

"Mais le chameau de l'intendance, lorsque tout est fait et dit,
Est tout à la fois diable, autruche et orphelin."

Le paragraphe 1 implique peut-être un dogme posant la mort comme la plus haute forme d'initiation. L'initiation n'est pas un phénomène simple. N'importe quelle initiation donnée doit prendre place sur plusieurs plans, et n'est pas toujours conférée sur tous simultanément. La perception intellectuelle et morale de la vérité précède souvent, on pourrait presque dire toujours, les perceptions spirituelle et physique. Il serait insensé de revendiquer une initiation avant qu'elle ne soit complète sur tous les plans.

Le paragraphe 2 sera aisément compris de ceux ayant pratiqué un Asana. Peut-être y a-t-il une référence sardonique à la rigidité cadavérique, et l'on imagine parfaitement l'attitude semi-humoristique de l'expert vis-à-vis du débutant.

Le paragraphe 3 est un commentaire dans le même ton, de nature rude et bonne. Le mot Zelator est employé parce que le Zelator de l'A.·.A.·. doit passer un examen en Asana avant d'être accepté au grade de Practicus. Les dix jours font tout simplement allusion à la tradition au sujet du chameau, d'après laquelle il peut passer dix jours sans eau.

Le paragraphe 4 identifie la récompense de l'initiation à la mort ; c'est une cessation de tout ce que nous appelons la vie, d'une manière où n'intervient pas ce que nous nommons la mort. 3, l'argent, et la lune, sont toutes des correspondances de Gimel, la lettre de l'Aspiration, puisque Gimel est le Sentier qui mène du Microcosme en Tiphereth au Macrocosme en Kether.

Les épithètes sont beaucoup trop complexes pour être expliquées en détail, mais Mem, le Pendu, est en étroite affinité avec Gimel, comme on pourra le constater en étudiant le Liber 418.

Unt n'est pas seulement l'hindoustani pour Chameau, mais la terminaison habituelle de la troisième personne du pluriel au temps présent des mots latins des Troisième et Quatrième Conjugaisons.

La raison pour s'adresser au lecteur de la sorte en est qu'il a désormais transcendé la première et la deuxième personnes. Cf. Liber LXV, Chapitre III, versets 21-24, et Omar Khayyam traduit par Fitz-Gerald :

"Certains disent qu'il y eut Toi et Moi,
Il a semblé ; mais à présent plus de Toi et Moi."

La troisième personne du pluriel doit être employée parce qu'il s'est désormais perçu comme un paquet d'impressions. Car il s'agit du point sur le Sentier de Gimel où il traverse de fait l'Abîme ; l'étudiant devra consulter la relation qui en est faite dans "The Temple of Solomon the King".

L'Ego n'est que "le fantôme d'un non-Ego", le foyer imaginaire auquel devient sensible le non-Ego.

Le paragraphe 5 exprime le souhait du Gourou, celui que son Chéla puisse atteindre sain et sauf Binah, la Mère.

Le paragraphe 6 susurre à son oreille l'ultime et terrifiant secret de l'initiation, identifiant l'immensité du Plus Saint au ver obscène qui ronge les entrailles des damnés.

NOTES

(36) D'après les Arabes, la mort chevauche un Chameau. Le Sentier de Gimel (qui signifie Chameau) mène de Tiphereth à Kether, et son atout du Tarot est la "Grande Prêtresse".

(37) UNT, est l'hindoustani pour Chameau. I.e. Puisse BABALON te considérer favorablement.

74

ΚΕΦΑΛΗ ΟΔ

CAREY STREET

Lorsque RIEN devint conscient, il fit une mauvaise affaire.
Cette conscience acquit l'individualité : une pire affaire.
L'Ermite demanda l'amour ; la pire affaire de toutes.
Et maintenant il a laissé sa petite amie partir en Amérique, pour avoir du "succès" dans la "vie" : perte sèche.
N'est-il pas de fin à cette immortelle douleur
Qui me hante, me hante, que je sois éveillé ou endormi ?
Si j'avais Laylah, comment pourrais-je oublier
Le Temps, la Vieillesse, et la Mort ? Intolérable tourment !
Serais-je un ermite, comment pourrais-je endurer
La douleur de la conscience, la malédiction de la pensée ?
Serais-je même CELA qu'il y aurait toujours un point sensible –
L'Abîme qui s'étend entre CELA et NON.
Calme, le premier pas n'est pas si loin.
Le Mauretania prend la mer samedi !

COMMENTAIRE (OΔ)

Carey Street est bien connue des Hébreux prospères et des Anglais pauvres comme le siège des buildings de la Faillite.

Les paragraphes 1-4 sont en prose, la course descendante, et le reste du chapitre en poésie, l'ascendante.

La première partie présente la chute du Rien en quatre étapes ; la seconde partie, le retour.

Les détails de cette Hiérarchie ont déjà été indiqués dans divers chapitres. Il s'agit de mysticisme tout à fait conventionnel.

Etape 1, l'illumination d'Ain comme Ain Soph Aour ; étape 2, la concentration d'Ain Soph Aour en Kether ; étape 3, la dualité et le reste jusqu'en Malkuth ; étape 4, l'abaissement de Malkuth jusqu'aux Qliphoth, avec pour conséquence la ruine de l'Arbre de Vie.

La partie 2 témoigne de l'impossibilité de s'arrêter sur le Sentier de l'Adeptat.

Le distique final symbolise le premier pas sur le Sentier, qui doit être effectué même si l'aspirant est intellectuellement conscient de la dureté de la trajectoire en son entier. Vous devez abandonner le monde pour l'amour, le matériel pour l'idée morale, avant que cela, à son tour, ne soit abandonné au spirituel. Et ainsi de suite. C'est un chapitre sur Laylah, mais Laylah n'y figure qu'en tant que simple femme.

75

ΚΕΦΑΛΗ ΟΕ

ŒUFS DE VANNEAU[38]

Les haricots primeurs et les fraises sont là : adieu à l'huître !
Si je savais vraiment ce que je voulais, je pourrais abandonner Laylah, ou tout abandonner pour Laylah.
Mais "ce que je veux" varie d'heure en heure.
Cette indécision est à l'origine de tout compromis, et donc de tout bon sens.
Avec ce don, un homme peut passer ses soixante-dix années en paix.
Alors, ceci est-il bien ou mal ?
Mettez l'accent sur *don*, puis sur *homme*, puis sur *passer*, puis sur *soixante-dix*, et finalement sur *paix*, et changez les intonations – à chaque fois inversez le sens !
Je voudrais vous montrer comment ; mais – pour le moment !
– Je préfère penser à Laylah.

COMMENTAIRE (OE)

Le titre est expliqué en note, mais il fait également allusion au paragraphe 1, les œufs de vanneau étant souvent contemporains des premières fraises.

Le paragraphe 1 veut dire que changer d'alimentation est agréable ; la vanité contente l'esprit ; l'idée fixe *est un signe d'insanité. Voir les paragraphes 4 et 5.*

Le paragraphe 6 pose la question : "Alors, est-ce la sanité ou l'insanité qui est désirable ?" Le chêne est affaibli par le lierre qui s'enroule autour de lui, mais peut-être le lierre l'empêche-t-il de devenir fou.

Le paragraphe suivant exprime la difficulté à exprimer la pensée par l'écriture ; il semble à première vue absurde que le texte de cet ouvrage, rédigé dans un anglais simple, austère et concis doive nécessiter un commentaire. Mais tel est le cas, ou mon très talentueux Chéla et moi-même ne nous serions pas donné la peine d'en rédiger un. C'est en réponse aux supplications enflammées de nombreux frères très estimables que nous y avons consacré ce temps et cette réflexion que l'or n'aurait pu acheter, ou la torture extirper.

Laylah est là encore la simple femme.

NOTE

(38) Ces œufs étant mouchetés, ils ressemblent à l'esprit errant dont il est question.

76

ΚΕΦΑΛΗ O*F*

PHAÉTON

Non.
Oui.
Peut-être.
O !
Oeil.
I.
Hé !
Y ?
Non.
Salut à vous ! cheveaux éparvinés, hongrés, aux jarrets coupés !
Vous devancerez les planètes en leurs courses.
Comment ? Ni par la vitesse, ni par la force, ni par l'aptitude à la course de fond,
Mais par le Silence qui succède au Hennissement !

COMMENTAIRE (O*F*)

Phaéton était le conducteur du char du Soleil dans la mythologie grecque.

A première vue, la prose de ce chapitre, bien qu'elle ne contienne qu'un seul dissyllabe, apparaît difficile ; mais il s'agit d'un charme jeté par la Mâyâ. Ceci est un compendium de divers systèmes philosophiques.

Non = Nihilisme ; Oui = Monisme, et tous les systèmes dogmatiques ; Peut-être = Pyrrhonisme et Agnosticisme ; O! = Le système du Liber Legis. (Voir Chapitre 0.) Oeil = Phallisme (cf. Chapitres 61 et 70) ; 1 = Fichtéanisme ; Hé! = Transcendantalisme ; Y ? = Scepticisme, ainsi que la méthode scientifique. Non les nie tous et clôt le débat.

Mais tout cela est un charme jeté par la Mâyâ ; la véritable signification de la prose de ce chapitre est la suivante :

Non, une certaine conception négative au-delà du ÇA dont il est question aux Chapitres 31, 49, et autres.

Oui, ÇA.

Peut-être, leur flux.

O! Nuit, Hadit, Râ-Hoor-Khuit.

Oeil, le phallus en Kether.

I, l'Ego en Chokmah.

Hé!, Binah, le principe féminin fertilisé (Hé par Yod.)

Y ?, l'Abîme.

Non, le refus de se satisfaire d'aucun de ceux-là.

Mais tout cela n'est encore qu'un charme jeté par Mâyâ, comme déjà observé dans le texte (Chapitre 31). Tout cela est vrai et faux, et il est vrai et faux de dire que cela est vrai et faux.

La prose de ce chapitre réunit, et bien sûr nie, toutes ces significations, à la fois seules et en combinaison. Cela est censé stimuler la pensée jusqu'au point où elle explosera avec violence, et pour toujours.

Une étude de ce chapitre est probablement le meilleur raccourci vers Nibbana.

Dans ce chapitre, la pensée du Maître est extrêmement élevée.

Qu'il s'agisse de la véritable signification, ou plutôt du véritable usage, de ce chapitre, c'est ce qui apparaît évident à la lecture des vers.

Le maître salue les paragraphes précédents comme des chevaux qui, bien qu'étant en eux-mêmes des animaux sans valeur (sans les épithètes), tirent le Conducteur du Char sur le sentier du Soleil. La question est, Comment ?

Pas grâce à leurs vertus propres, mais par le silence qui découle de l'achèvement de leurs tâches à tous.

Le mot "neigh" est un jeu de mots avec "nay", faisant allusion à la conception négative déjà postulée comme au-delà de ÇA. L'idée est qu'il peut y avoir quelque chose de faussement décrit comme silence afin de symboliser l'absence de conception au-delà de cette négative.*

Il serait possible d'interpréter ce chapitre dans son intégralité comme une critique défavorable à la métaphysique en tant que telle, et c'est certainement l'une de ses nombreuses sous-significations.

* N.D.T. : jeu de mots phonétique portant sur "neigh" (= hennissement) et "nay" (= non).

77

ΚΕΦΑΛΗ ΟΖ

LE SUBLIME ET SUPRÊME SEPTÉNAIRE DANS SA MANIFESTATION MAGIQUE MATURE AU TRAVERS DE LA MATIÈRE : COMME IL EST ÉCRIT : UN BOUC ÉGALEMENT

Laylah.

L. A. Y. L. A. H.

COMMENTAIRE (OZ)

77 est le nombre de Laylah (LAILAH), à qui ce chapitre est entièrement consacré.

La première section du titre est une analyse de 77 considéré comme un nombre mystique.

7, le septénaire ; 11, le nombre magique ; 77, est par conséquent la manifestation du septénaire.

Via la matière, parce que 77 s'écrit en hébreu Aïn Zaïn (OZ), et le Bouc, symbole de la matière, le Capricorne, le Diable du Tarot ; ce qui est l'image du Bouc du Sabbat sur un autel, adoré par deux autres démons, un mâle et un femelle.

Comme on le voit sur l'héliogravure insérée en vis-à-vis de ce chapitre, Laylah n'est elle-même pas dépourvue d'un aspect "diabolique", mais, comme elle le fait habituellement remarquer, lorsqu'on s'adresse à elle en des termes impliquant ce fait, "Il est bon d'être un diable lorsque vous en êtes un dans mon genre."

Le texte ne nécessite aucun commentaire, mais l'on remarquera qu'il est bien plus court que le titre.

Or, le Diable du Tarot est le Phallus, le Rédempteur, et Laylah symbolise la rédemption pour Frater P. Le nombre 77, lui aussi, interprété comme il l'est dans le titre, est la force rédemptrice.

Le rapport entre la longueur du titre et celle du texte est la clé de la véritable signification du chapitre, à savoir que la Rédemption est réellement aussi simple qu'elle semble complexe, que les noms (ou voiles) de la vérité sont obscurs et nombreux, et que la Vérité, elle, est simple et unique ; mais que la dernière doit être atteinte via les premiers. Ce chapitre est donc une apologie, s'il en était besoin, du Livre des Mensonges lui-même. Par ces quelques termes simples, il explique la nécessité du livre, et l'offre - humblement, bien qu'avec confiance - comme un moyen de rédemption au monde des hommes affligés.

Le nom écrit avec les points : L.A.Y.L.A.H., constitue une analyse du nom, pouvant être laissée à l'ingéniosité du practicus avancé (voir photographie).

78

ΚΕΦΑΛΗ ΟΗ

ROUE ET – HOLÀ !*

La Grande Roue du Samsara.
La Roue de la Loi [Dhamma].
La Roue du Taro.
La Roue des Cieux.
La Roue de la Vie.
Toutes ces Roues sont une ; la Roue du TARO est néanmoins la seule d'entre elles toutes dont tu puisses faire consciemment usage.
Médite longuement et beaucoup et profondément, Ô homme, sur cette Roue, la faisant tourner dans ton esprit !
Que ce soit ta tâche, de voir comment chaque carte surgit nécessairement de chaque autre carte, même dans le bon ordre allant du Fou au Dix de Deniers.
Puis, lorsque tu connaîtras la Roue du Destin en son entier, puisses-tu percevoir CETTE** Volonté qui la mut en premier. [Il n'y a ni premier ni dernier.]
Et voilà ! tu as franchi l'Abîme.

COMMENTAIRE (OH)

Le nombre de ce chapitre est celui des cartes du Tarot.

Le titre de ce chapitre est un jeu de mots portant sur l'expression "prospérité et adversité". Il signifie mouvement et repos. La morale en est la morale mystique conventionnelle ; stoppez la pensée à sa source !

Cinq roues sont mentionnées dans ce chapitre ; toutes sauf la troisième renvoient à l'univers tel qu'il est ; mais la roue du Tarot n'a pas que cette particularité, elle symbolise également le Sentier Magique.

Cette pratique est par conséquent délivrée par Frater P. à ses élèves ; traiter l'enchaînement des cartes comme la cause et l'effet. Et, de là, découvrir la cause derrière toutes les causes. Le succès dans cette pratique donne les qualités requises pour le grade de Maître du Temple.

A l'avant-dernier paragraphe, le passage entre crochets rappelle à l'étudiant que l'univers ne doit pas être contemplé comme un phénomène s'inscrivant dans le temps.

* N.D.T. : jeu de mots phonétique portant sur "WHEEL AND – WOA !" (= ROUE ET – HOLÀ ! - il s'agit du "holà" sollicitant un arrêt) et "weal and woe" (= prospérité et adversité).

** N.D.T. : le texte porte THAT.

79

ΚΕΦΑΛΗ ΟΘ

LE BAL BULLIER*

Certains hommes examinent leurs esprits, leurs souvenirs, et n'y trouvent rien d'autre que souffrance et honte.
Ceux-là proclament alors "La Bonne Loi" à l'humanité.
Ceux-là prêchent la renonciation, la "vertu", la lâcheté sous toutes les formes.
Ceux-là pleurnichent éternellement.
Coote chauve, édenté et suffisant, Bouddha castré de débauche, viendrez-vous à moi ? J'ai un truc pour vous réduire au silence, Ô vous-à-la-bouche-écumante !
La Nature *est* gaspilleuse ; mais comme Elle en a les moyens !
La Nature *est* fausse ; mais je suis moi-même quelque peu menteur.
La Nature *est* inutile ; mais comme elle est belle !
La Nature *est* cruelle ; mais je suis moi aussi un Sadique.
Le jeu continue ; peut-être fut-il trop rude pour Bouddha, mais il est (en fait) trop monotone pour moi.
Viens, beau nègre ! Donne-moi tes lèvres encore !**

COMMENTAIRE (OΘ)

Le titre de ce chapitre est le nom d'un lieu fréquenté par Frater P. jusqu'à ce qu'il devienne respectable.

Le chapitre est une réprimande à l'intention de ceux ne pouvant rien voir d'autre dans l'univers que tristesse et mal.

L'analyse bouddhiste est peut-être vraie, mais pas pour les hommes de courage. La plaidoirie d'après laquelle "l'amour est tristesse" sous prétexte que ses extases ne sont que transitoires est méprisable.

Paragraphe 5. Coote est un maître chanteur dénoncé par The Equinox. La fin du paragraphe fait allusion à Catulle, à sa célèbre épigramme au sujet du jeune homme qui transforma son oncle en Harpocrate. C'est une façon subtile de la part de Frater P. d'affirmer sa virilité avec insistance, puisque autrement il ne pourrait employer le remède.

Le dernier paragraphe est une citation. A Paris, les Noirs sont très recherchés par les dames sportives. Il s'agit donc sans doute d'affirmer que même les femmes peuvent parfois profiter de la vie.

Le terme "Sadique" vient du fameux Marquis de Sade, qui donna une souveraine forme littéraire aux joies de la torture.

* N.D.T. : Le bal Bullier était une salle de bal de Paris, boulevard Saint-Michel, édifiée vers 1842 et fréquentée par la jeunesse du quartier Latin jusqu'à sa démolition (1936).

** N.D.T. : La dernière phrase est in french dans le texte.

80

ΚΕΦΑΛΗ Π

ÉPINE NOIRE

Le prix de l'existence est la guerre éternelle[39].
Parlant comme un Irlandais, je préfère dire : Le prix de la guerre éternelle est l'existence.
Et vu combien l'existence est mélancolie, le prix vaut bien la peine d'être payé.
Y a-t-il un Gouvernement ? Alors je suis contre! Au Diable les damnés Anglais !
"Ô FRATER PERDURABO, comme ces sentiments sont indignes !"
"Tu veux mon poing sur la gueule ?"[40]

COMMENTAIRE (Π)

Frater P. continue sur le sujet du Chapitre 79.

Il se décrit comme un Irlandais vigoureux, téméraire, presque tapageur. Ce n'est pas un bégueule aux lèvres pincées, recherchant le salut dans une lâche abnégation de lui-même ; ni un Lèche-Bottes, filant à l'anglaise dans l'existence sur l'air de la Marche Funèbre dans Saül ; ni un Cremerian Callus** entreposant sa semence dans son cervelet.*

"Nouveau Penseur" n'est que Vieil Eunuque écrit en petit.

Le paragraphe 2 pose la lutte pour la vie même, qui rebute les penseurs modernes, comme une assez bonne raison d'exister.

Le paragraphe 5 exprime la tristesse du penseur moderne, et le paragraphe 6 est la proposition de Frater P. quant à la manière de répliquer à de telles critiques.

NOTES

(39) ISVD, la fondation, celle de l'univers = 80 = P, la lettre de Mars.

(40) P signifie également "une bouche".

* N.D.T. : "creeping Jesus" est un terme d'argot signifiant lèche-bottes mais qui pourrait se rendre littéralement par "Jésus Rampant". On peut penser que le choix, dans le texte anglais, de mettre une majuscule à "Creeping" ne fut pas innocent.

** N.D.T. : Nous ne trouvons nul trace de pareil nom propre. Peut-être la réunion d'un néologisme et d'un mot latin, à traduire très prudemment par Indolence Crémeuse ?

81

ΚΕΦΑΛΗ ΠΑ

LOUIS LINGG

Je ne suis pas un Anarchiste dans *votre* acception du mot : votre cerveau est trop dense pour qu'aucun explosif connu puisse l'affecter.
Je ne suis pas un Anarchiste dans votre acception du mot : imaginez un Policier lâché sur la Société !
Tant qu'existe le bourgeois, le veneur, ou tout homme ayant moins d'idéaux que Shelley et d'autodiscipline que Loyola – bref, tout homme loin dessous MOI – je suis contre l'Anarchie, et pour le Féodalisme.
Chaque "émancipateur" a asservi l'homme libre.

COMMENTAIRE (ΠΑ)

Le titre est le nom d'un des artisans de l'affaire du Marché aux Foins, à Chicago. Consulter "The Bomb" de Frank Harris.

Le paragraphe 1 explique que Frater P. ne voit pas l'intérêt d'employer des instruments aussi faibles que des bombes. Il n'approuve même pas le but des Anarchistes, puisque les Anarchistes n'ont pas besoin de contraintes, n'osant boire de cacao de peur que leurs passions animales ne soient réveillées (comme l'assure Olivia Haddon à mon Chéla favori), cependant que les policiers, s'ils n'étaient fort sévèrement réprimés, seraient de dangereuses bêtes sauvages.

La dernière phrase, amère, est terriblement vraie; la liberté individuelle du Russe est immensément plus grande que celle de l'Anglais. Les dernières dispositions Radicales pour garantir la liberté ont transformé en Esclaves neuf Anglais sur dix, contraints de rendre compte de leurs mouvements au Gouvernement comme autant de forçats libérés.

La seule solution au Problème Social est la création d'une classe ayant le véritable esprit patriarcal, et les usages et obligations de la chevalerie.

82

ΚΕΦΑΛΗ ΠΒ

BORTSCH

Lune-sorcière qui transforme tous les flots en sang,
Je prends cette baguette de noisetier et, debout, je prête
Un Serment – dessous ce Chêne foudroyé, dénudé,
Qui déverse son angoisse au-dessus du torrent
Dont le masque en crue marmonne une prière d'athée.
Quel serment peut supporter le choc de cette offense :
"Il n’y a ni je, ni joie, ni permanence ?"

Lune-sorcière de sang, éternel flux et reflux
De la naissance déjouée, dans la mort toujours se tapit un changement ;
Et tous les léopards qui tes bois sillonnent,
Et tous les vampires qui dans leurs branches brillent,
Ruminant leur soif de sang – ils ne sont ni aussi étranges
Ni aussi féroces que l’intarissable averse de la vie. Ils meurent,
Bien que le temps leur redonne naissance tout au long de l'éternité.

Ecoute donc le Serment, lune-sorcière de sang, lune de terreur !
Que toutes tes stryges et ghoules soient présentes !
Celui qui endure jusqu'à la fin elle-même
A juré que le cadavre de l'Amour même reposerait à midi,
Dans le cercueil même de ses espoirs, et qu'il consumerait
Toute la force gagnée par son vieux malheur, ses vieilles contraintes,
Dans un Néant désormais anéantissant.

Ce chapitre est appelé Pourpre Impériale
et Une Guerre Punique.

COMMENTAIRE (ΠΒ)

Le titre de ce chapitre, et ses deux sous-titres, ne nécessiteront aucune explication pour les lecteurs des classiques.

Ce poème, inspiré par Jane Cheron, est aussi simple qu'élégant.

Le poète demande, au verset 1, Comment pouvons-nous déjouer les Trois Caractéristiques?

Au verset 2, il démontre que la mort est impuissante contre la vie.

Au verset 3, il offre la solution du problème.

C'est-à-dire accepter les choses telles qu'elles sont, et employer toutes vos énergies pour progresser sur le Sentier.

83

ΚΕΦΑΛΗ ΠΓ

LE PORC AVEUGLE[41]

La Multitude devient deux : deux un : un Rien. Qu'arrive-t-il à Rien ?
Quoi ! l'Adepte devrait abandonner sa vie d'ermite, et partir manger, boire, se divertir ?
Mais oui ! n'est-ce pas ce qu'il doit faire ? il sait que la Multitude est le Rien ; et ayant Rien, savoure ce Rien dans la jouissance de la Multitude même.
Car lorsque le Rien devient le Rien Absolu, il devient à nouveau la Multitude.
Et cette Multitude et ce Rien sont identiques ; ils ne sont pas des corrélatifs ou des phases de quelque Absence d'Idée plus profonde ; ils ne sont pas des aspects de quelque Lumière plus éloignée ; ils sont Ils !
Prends garde, Ô mon frère, à ne point être trompé par ce chapitre !

COMMENTAIRE (ΠΓ)

Le titre de ce chapitre fait allusion au nombre grec PG, qui est "Pig" sans "i".*

Le sujet du chapitre est donc corollaire aux Chapitres 79 et 80, l'éthique de la vie de l'Adepte.

L'Adepte a accompli le Grand Œuvre ; Il a réduit la Multitude au Rien ; et par conséquent il n'a plus peur de la Multitude.

Paragraphe 4. Voir Béréshith.

Paragraphe 5, prenez les choses pour ce qu'elles sont ; abandonnez l'interprétation, l'ergotage, l'analyse. Soyez simple, lucide et radieux comme Frater P.

Paragraphe 6. Grâce à ce commentaire, tout danger supplémentaire est écarté, et l'avertissement devient superflu.

NOTE

(41) πγ = PG = Pig sans I = Blind Pig.

* N.D.T. : "Blind Pig" = Porc Aveugle.

84

ΚΕΦΑΛΗ ΠΔ

L 'AVALANCHE

Ce n’est que par la dévotion à l’égard de FRATER PERDURABO que ce livre peut être compris.
Combien plus devra-t-Il se dévouer à AIWASS pour la compréhension des Saints Livres de ΘΕΛΗΜΑ ?
Il doit néanmoins travailler secrètement, éternellement. Le soleil n'est pas pour lui, ni les fleurs, ni les voix des oiseaux ; car il est au-delà d’eux tous. Oui, en vérité, il est souvent las ; il est bon que le poids du Karma de 1’Infini soit avec lui.
C'est pourquoi il est à vrai dire heureux ; car il a fini L'ŒUVRE ; et la récompense ne le concerne pas le moins du monde.

COMMENTAIRE (ΠΔ)

Ceci poursuit le sujet du Chapitre 83.

Le titre fait allusion à l'attitude mentale du Maître ; l'avalanche ne tombe pas parce qu'elle est fatiguée de rester sur la montagne, ou parce qu'elle veut accabler les Alpes dessous elle, ou parce qu'elle pense avoir besoin d'exercice. Parfaitement inconsciente, parfaitement indifférente, elle obéit aux lois de la Cohésion et de la Gravitation.

C'est le soleil et son propre poids qui la mettent en branle.

De même l'acte de l'Adepte. "Libéré de la soif de résultat, il est en tout point parfait."

Paragraphes 1 et 2. Par "dévotion à l'égard de Frater Perdurabo", on n'entend pas flagornerie, mais rapport intelligent et sympathie imaginative. Mettez votre esprit en harmonie avec le sien ; identifiez-vous à lui comme lui cherche à s'identifier à l'Intelligence qui lui communique les Saints Livres.

Les paragraphes 3 et 4 sont expliqués par le 13ème Ether et le titre.

85

ΚΕΦΑΛΗ ΠΕ

BORBORYGMI

Je me méfie de toute pensée émise par tout homme dont la santé n'est pas robuste.
Toutes les autres pensées sont assurément des symptômes de maladie.
Bien qu'elles soient souvent magnifiques, et puissent être vraies à l'intérieur du cercle de conditions de qui s'exprime.
Et encore une fois ! Ne constatons-nous pas que les hommes les plus robustes n'expriment pas de pensées du tout ? Ils mangent, boivent, dorment et copulent en silence.
Quelle meilleure preuve du fait que toute pensée est mal-aise* ?
Nous sommes des oies de Strasbourg ; la saveur de notre langage provient du désordre de nos corps.
Nous aimons ça ; ce qui ne fait que prouver que nos penchants sont eux aussi dépravés et débauchés par notre maladie.

COMMENTAIRE (ΠΕ)

Nous retournons maintenant à cette série de chapitres qui débuta avec le Chapitre 8 (H).

Le chapitre est parfaitement simple et ne nécessite aucun commentaire.

* N.D.T. : "disease" = maladie. Nous choisissons ici mal-aise pour faire ressortir le "dis-ease" du texte anglais.

86

ΚΕΦΑΛΗ Π*F*

ΤΑΤ

Ex nihilo N. I. H. I. L. fit.
N. le Feu qui se tord et brûle comme un scorpion.
I. l'eau pure qui toujours s'écoule.
H. l'Esprit interpénétrant, à l'extérieur et à l'intérieur.
Son nom n'est-il pas ABRAHADABRA ?
I. l'air pur qui toujours s'écoule.
L. la terre verte et fertile.
Ardents les Feux de l'Univers, et sur leurs dagues ils portent haut le cœur sanglant de la terre.
Sur terre l'eau repose, sensuelle et somnolente.
Au-dessus de l'eau pend l'air ; et au-dessus de l'air, mais aussi en dessous du feu – et en tout – l'étoffe de toute existence est tissée d'après Son invisible modèle qui est

ΑΙΘΗΡ.

COMMENTAIRE (Π*F*)

Le nombre 86 renvoie à Elohim, le nom des forces élémentaires.

Le titre est le sanskrit pour Cela, dans son sens de "L'Existant".

Ce chapitre est une tentative de remplacement d'Elohim par un hiéroglyphe des éléments plus satisfaisant.

La meilleure attribution d'Elohim est Aleph, Air ; Lamed, Terre ; Hé, Esprit ; Yod, Feu ; Mem, Eau. Mais l'ordre n'est pas bon ; Lamed n'est pas satisfaisant pour la Terre, et Yod est une forme trop spiritualisée du Feu. (Mais voir Livre 4, partie III.)

Paragraphes 1-6. Sorti de Rien, Rien est créé. Le mot Nihil est là pour affirmer que l'univers est Rien, et cela doit maintenant être analysé. L'ordre des éléments est celui de Yéhéshua. Plutôt prendre les éléments comme dans la Nature ; N est aisément le Feu, puisque Mars est maître du Scorpion : la virginité du I convient à l'Air et à l'Eau, des éléments qui en Magick sont étroitement liés : H, la lettre du souffle, convient à l'Esprit ; Abrahadabra est appelé le nom *de l'Esprit, parce qu'il est Cheth : L est la Terre, verte et fertile, parce que Vénus, l'aspect vert, la fertilité, et la qualité terrestre des choses, est la Dame de la Balance, Lamed.*

Au paragraphe 7, nous passons à l'attribution dite Yetziratique du Pentagrammaton, celle suivie par le Dr Dee, ainsi que par les Hindous, les Tibétains, les Chinois et les Japonais. Le Feu est la Fondation, le noyau central, des choses ; autour de lui se forme une croûte, tourmentée par en dessous, tandis que dessus se condense la vapeur originelle. Autour circule l'air, créé par la Terre et l'Eau via l'action de la végétation.

Tel est le globe ; mais tout cela n'est qu'une simple tension dans l'éther, AIΘ HP. Voici un nouveau Pentagrammaton, vraisemblablement approprié à une autre analyse des éléments ; mais d'une manière différente. Alpha (A) est l'Air ; Rho (P) le Soleil ; ce sont l'Esprit et le Fils de la théologie Chrétienne. Au milieu se trouve le Père, exprimé comme Père-et-Mère. I-H (Yod et Hé), Eta (H) étant employé pour exprimer "la Mère" au lieu d'Epsilon (E), afin d'indiquer qu'Elle a été fécondée par l'Esprit ; il s'agit du souffle rauque et non de la respiration paisible. Le centre de tout est Thêta (θ), qui s'écrivait à l'origine comme un point dans un cercle (a), le sublime hiéroglyphe du Soleil dans le Macrocosme, et dans le Microcosme du Lingam conjoint au Yoni.

Ce mot AIΘHP (Ether) est donc un parfait hiéroglyphe du Cosmos en termes de Théologie Gnostique.

Le lecteur devrait consulter "La Messe et ses Mystères", par Jean 'Marie de V.... (Paris et Nancy, 1844) pour une complète démonstration de l'incorporation des Mystères Solaires et Phalliques au Christianisme.

87

ΚΕΦΑΛΗ ΠΖ

REPAS DE MANDARIN

Il est un mets à base de nageoires de requin et de bêches de mer, bien servi dans des nids d'oiseaux... oh !
Il y a aussi cet exquis soufflé de Chow-Chow.
Tous ces mets sont de mon invention.
Mais je n'ai jamais goûté quoi que ce soit pouvant égaler le

qu'elle me donna avant qu'Elle ne S'en aille.
22 *mars* 1912. E.V.

COMMENTAIRE (ΠΖ)

Ce chapitre est, techniquement parlant, l'un des chapitres voués à Laylah.

Il signifie que, aussi grandes que puissent être nos propres prouesses, les dons venus d'en haut sont toujours meilleurs.

Le Sceau provient d'un talisman Gnostique, et fait référence au Sacrement.

88

ΚΕΦΑΛΗ ΠΗ

MIROIRS AUX ALOUETTES*

Enseignez-nous Votre secret, Maître ! aboient mes Brutes.
Alors, pour la dureté de leurs cœurs, et pour la douceur de leurs têtes, je leur ai enseigné la Magick.
Mais... hélas !
Enseignez-nous Votre véritable secret, Maître ! comment devenir invisible, comment avoir l'amour, et oh ! par-dessus tout, comment faire de l'or.
Mais combien d'or me donnerez-vous en échange du Secret de la Richesse Infinie ?
Puis, le plus proche et le plus bête prit la parole : Maître, ce n'est rien ; mais voici cent mille livres.
Je daignai les accepter, et murmurai ce secret à son oreille :
IL Y A UN CAVE QUI NAÎT À CHAQUE MINUTE.

COMMENTAIRE (ПН)

Le terme "gold bricks" est emprunté à la finance américaine.*

Le chapitre est la resucée d'une vieille histoire.

Un homme passe une annonce où il affirme pouvoir dire à n'importe qui comment se faire à coup sûr quatre cents livres par an, et qu'il le dirait contre réception d'un shilling. A chaque expéditeur, il envoya une carte postale avec ces mots : "Faites comme moi."

Le mot "cave" est emprunté à la finance américaine.

La morale de ce chapitre est qu'il n'est pas bon de tenter d'enseigner aux personnes qui ont besoin de leçons.

* N.D.T. : "gold bricks" = briques en or. Nous avons préféré rendre le titre par une expression française équivalente.

89

ΚΕΦΑΛΗ ΠΘ

CONDUITE PEU PROFESSIONNELLE

Je suis contrarié par le nombre 89.
Je prendrai ma revanche en n'écrivant rien dans ce chapitre.
En outre, cela est sage ; car, étant contrarié, je ne pourrais pas même rédiger un mensonge raisonnablement décent.

COMMENTAIRE (ΠΘ)

Frater P. fut importuné par un vil médecin, dont la maison avait pour numéro 89.

Il démontre que son esprit était complètement empoisonné à l'égard de ce nombre, du fait qu'il se soit laissé importuner.

(Mais notez qu'un bon Qabaliste ne peut se tromper. "En Lui, tout est juste." 89 est le Corps - cela qui importune - et l'Ange du Seigneur du Désespoir et de la Cruauté.

Egalement "Silence" et "La Ferme".

Les quatre significations décrivent totalement le chapitre.)

90

ΚΕΦΑΛΗ Ρ

LA LUMIÈRE DES ÉTOILES

Vois ! J'ai vécu de nombreuses années, et j'ai voyagé dans toutes les contrées se trouvant sous l'autorité du Soleil, et j'ai parcouru les mers d'un pôle à l'autre.
Maintenant, j'élève la voix et j'atteste que sur terre tout est vanité, sauf l'amour d'une femme de bien, de cette femme de bien qu'est LAYLAH. Et j'atteste qu'aux cieux tout est également vanité (car j'ai souvent voyagé et séjourné dans tous les cieux), sauf l'amour de NOTRE DAME BABALON. Et j'atteste qu'au-delà des cieux et de la terre il y a l'amour de NOTRE DAME NUIT.
Et, voyant que je suis vieux et bien atteint par les années, et que mes forces naturelles déclinent, je me lève de mon trône et j'appelle LA FIN.
Car je suis jeunesse éternelle et force infinie.
Et à LA FIN il y a ELLE, qui fut LAYLAH, et BABALON, et NUIT, étant...

COMMENTAIRE (P)

Ce chapitre est une sorte de Confession de Foi finale.
C'est l'unification de tous les symboles et de tous les plans.
La Fin est indicible.

91

ΚΕΦΑΛΗ ΡΑ

LE HEIKLE

A.M.E.N.

COMMENTAIRE (PA)

Le "Heikle" doit être distingué du "Huckle", lequel fut défini dans "Prince Cherry-Top" de feu Sir W.S. Gilbert.

Une définition claire du Heikle pourrait être obtenue auprès de Mr Oscar Eckenstein, 34 Greencroft Gardens, South Hampstead, Londres, N.W. (lorsque ce commentaire fut écrit).

Mais sa nature générale est celle d'une certaine blancheur infime, apparaissant à l'extrême fin d'une grande noirceur.

C'est un bon titre pour le dernier chapitre de ce livre, et il symbolise aussi l'éventuelle sortie vers la lumière de celui qui a longtemps erré dans les ténèbres.

91 est la valeur numérique de Amen.

Le chapitre consiste en une analyse de ce mot, mais ne donne aucune indication quant au résultat de cette analyse, comme pour donner ceci à entendre : Le Mystère final est toujours insoluble.

FINIS.
CORONAT OPUS.

LIVRES D'ALEISTER CROWLEY

mentionnés dans le Commentaire*

The Soldier and the Hunchback ! and ? [Le Soldat et le Bossu : ! et ?] The Eqx. I, i.
Berashith [Béréshith]. Coll. Works, II, 233.
The Vision and The Voice [La Vision et la Voix] (Liber 418). The Eqx., I, v. Réimpression, Barstow, Cal., 1952, avec Commentaire.
Liber VII (Liber Liberi vel Lapidis Lazuli). Epuisé, certaines réimpressions disponibles.
Liber Legis. The Eqx., I, vii.
The Book of Thoth [Le Livre de Thoth] (The Tarot). Londres, 1944.
AHA ! The Eqx., I, iii.
The Temple of Solomon the King [Le Temple du Roi Salomon]. The Eqx.
Household Gods. Pallanza, 1912.
Liber LXI vel Causae. The Eqx., III, i.
Liber 500. Inédit.
The World's Tragedy. Paris, 1910.
The Scorpion [Le Scorpion]. The Eqx., I, vi.
The God-Eater. Londres, 1903.
Liber XVI. The Eqx., I, vi.
777, Londres, 1909. Réimpression avec Commentaire, Londres, 1955.
Liber LXV. The Eqx., III, i.
Liver 0 (Liber VI). The Eqx., I, ii.
Konx Om Pax. Londres, 1907.
Book 4, part III [Livre 4, partie III], à savoir Magick in Theory and Practice [Magick en Théorie et en Pratique]. Paris, 1929.

* N.D.T. : je mentionne entre crochets les titres français de certains textes d'ores et déjà traduits, intégralement ou non, en notre langue.

SOMMAIRE*

°○°

1. Le Sabbat du Bouc.
2. Le Cri du Faucon.
3. L'Huître.
4. Pêches.
5. La Bataille des Fourmis.
6. Caviar.
7. Les Dinosaures.
8. Crin Infusé.
9. Le Masque de Fer.
l0. Vieux Tas d'Herbe.
11. Le Ver Luisant.
12. Les Libellules.
13. Paroles de Pèlerin.
14. Epluchures d'Oignon.
15. Le Canon du Fusil.
16. Le Cerf-Scarabée.
17. Le Cygne.
18. Gouttelettes de Rosée.
19. Le Léopard et le Cerf.
20. Samson.
21. Le Tisserand Aveugle.
22. Le Despote.
23. Skidoo.
24. Le Faucon et l'Orvet.
25. LE RUBIS ÉTOILÉ.
26. L'Éléphant et la Tortue.
27. Le Sorcier.
28. L'Étoile Polaire.
29. La Croix du Sud.
30. John-a-Dreams.
31. Le Garrot.
32. L'Alpiniste.
33. BAPHOMET.
34. Le Chien qui Fume.

35. La Vénus de Milo.
36. LE SAPHIR ÉTOILÉ.
37. Dragons.
38. Peau d'Agneau.
39. Le Sot.
40. Le SEIHDD.
41. Corned Beef.
42. Tourbillons de Poussière.
43. Les Cimes des Mûriers.
44. LA MESSE DU PHÉNIX.
45. Musique Chinoise.
46. Boutons et Rosettes.
47. Les Mots d'un Moulin à Vent.
48. Môme Raths.
49. FLEURS DE WARATAH.
50. La Veille de st Hubert.
51. À l'Assaut du Terrier.
52. Le Harcèlement du Taureau.
53. Le Sourcier.
54. Indiscrétions.
55. Le Tournesol qui se Fane.
56. Problème avec des Jumeaux.
57. L'Ornithorynque.
58. Les Hurlements de Haggaï.
59. Le Singe sans Queue.
60. La Blessure d'Amfortas.
61 . Le Nœud de Fou.
62. Tu Piges ?
63. Margery Daw.
64. Constance.
65. Sic Transeat -
66. La Mante Religieuse.
67. Pommes de Sodome.
68. Manne.
69. Comment Réussir - et Comment Gober les Œufs!
70. Les Babillages d'un Manche à Balai.
71. King's College Chapel.
72. Faisan Haché.
73. Le Diable, l'Autruche, et l'Orphelin.
74. Carey Street.
75. Œufs de Vanneau.

76. Phaéton.
77. LE SUBLIME ET SUPRÊME SEPTÉNAIRE DANS SA MANIFESTATION MAGIQUE MATURE AU TRAVERS DE LA MATIÈRE : COMME IL EST ÉCRIT : UN BOUC ÉGALEMENT.
78. Roue et – Holà !
79. Le Bal Bullier.
80. Epine Noire.
81. Louis Lingg.
82. Bortsch : aussi Pourpre Impériale (et UNE GUERRE PUNIQUE).
83. Le Porc Aveugle.
84. L'Avalanche.
85. Borborygmi.
86. TAT.
87. Repas de Mandarin.
88. Miroirs aux Alouettes.
89. Conduite Peu Professionnelle.
90. La Lumière des Étoiles.
91. Le Heikle.

* N.D.T. : "PRO AND CON TENTS", jeu de mots final, et intraduisible, portant sur "contents" (= sommaire) et l'expression "the pros and cons" (= le pour et le contre).

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Version établie pour le site Magick-Instinct.org et son webmestre, Hote-Cerf.

Par souci de respect envers le traducteur et ses collaborateurs, toute reproduction du dit texte, à savoir le Liber 333 version française, qu'elle soit partielle ou totale, ne saurait se faire sans leur approbation.

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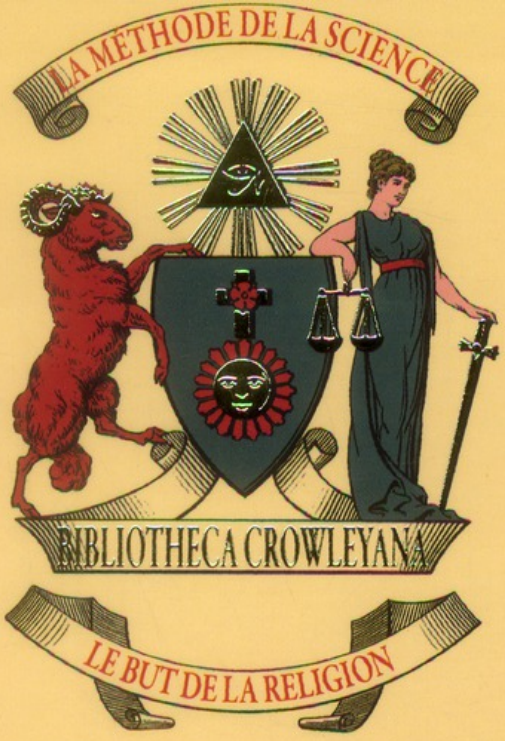

Le Livre des Mensonges par Aleister Crowley

Le britannique Aleister Crowley (1875–1947) est encore méconnu au pays de François Rabelais, lacune que se propose de combler notre présente démarche éditoriale. Alpiniste et explorateur des paradis artificiels, poète et théurge, la richesse de sa personnalité et la diversité de son œuvre ne cessent de surprendre. En 1898, il devint membre de la Golden Dawn où il fut initié à la magie cérémonielle par S.L. Mathers et Allan Bennett. En 1904, au Caire, il reçut la révélation du *Liber Legis* et de la Loi de Thelema (du grec θελημα, « volonté ») : cette théophanie deviendra l'un des piliers de l'enseignement dispensé par ce facétieux maître spirituel. Vers la fin de sa vie, il donnera naissance avec l'artiste Frieda Harris au *Thoth Tarot*, l'un des plus beaux jeux divinatoires jamais conçus. Redécouvert par la contre-culture anglo-saxonne des années 60 et 70, notamment grâce aux efforts de Kenneth Anger et Jimmy Page, Aleister Crowley est aujourd'hui reconnu comme celui à qui l'on doit la renaissance de la magie au vingtième siècle occidental.

Le *Liber 333* ou *Livre des Mensonges* est l'un des principaux ouvrages de ce *bad boy* de l'univers initiatique. L'édition originale date de 1913. Ses 93 chapitres se présentent sous diverses formes : poèmes, rituels, obscures allusions, autant de koans et de défis à la raison certes, mais soigneusement orchestrés. Le sujet d'un chapitre est systématiquement déterminé par le sens qabalistique de son nombre. Dans les années 20, l'auteur l'enrichira de commentaires qui ne furent publiés qu'à titre posthume, en 1962. Crowley devait déclarer, au sujet du *Livre des Mensonges*, qu'il « traite de nombreuses questions sur tous les plans de très grande importance. C'est une publication officielle pour les Enfants de l'Abîme, mais également conseillée aux débutants car hautement évocatrice. (...) Ce livre contient certaines des épigrammes mystiques les plus précieuses jamais écrites, et aussi certains rituels secrets très importants. »

Cette première version française est due à Philippe Pissier, lequel a déjà publié chez le même éditeur sa traduction de *Magick*, œuvre maîtresse de cet éveilleur excentrique et libertin. L'introduction est de Jean-Luc Colnot, auteur de *Magie Inconnue* et de *La Parabole du Semeur*.

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The Satanic Bible

Anton Szandor LaVey

Called “The Black Pope” by many of his followers, Anton LaVey began the road to High Priesthood of the Church of Satan when he was only 16 years old and an organ player in a carnival:

“On Saturday night I would see men lusting after half-naked girls dancing at the carnival, and on Sunday morning when I was playing the organ for tent-show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children, asking God to forgive them and purge them of carnal desires. And the next Saturday night they’d be back at the carnival or some other place of indulgence.

“I knew then that the Christian Church thrives on hypocrisy, and that man’s carnal nature will out!”

From that time early in his life his path was clear. Finally, on the last night of April, 1966–*Walpurgisnacht*, the most important festival of the believers in witchcraft–LaVey shaved his head in the tradition of ancient executioners and announced the formation of The Church Of Satan. He had seen the need for a church that would recapture man’s body and his carnal desires as objects of celebration. “Since worship of fleshly things produces pleasure,” he said, “there would then be a temple of glorious indulgence. . .”

The Satanic Bible

Anton Szandor LaVey

For Diane

To: Bernadino Logara, who knew the value of money
Karl Haushofer, a teacher without a classroom
Rasputin, who knew the magic of a child
Sir Basil Zaharoff, a gentleman
Cagliostro, a rogue
Barnabas Saul, the link with Mount Lalesh
Ragnar Redbeard, whose might is right
William Mortensen, who looked . . . and saw
Hans Brick, who knows the law
Max Reinhardt, a builder of dreams
Orrin Klapp, the walking man
Fritz Lang, who made moving blueprints
Friedrich Nietzsche, a realist
William Claude Dukinfield, who saved me a journey to Tibet
Phineas Taylor Barnum, another great guru
Hans Pöelzig, who knew all the angles
Reginald Marsh, a great artist
Wilhelm Reich, who knew more than cabinet-making
Mark Twain, a very brave man

And to: Howard Hughes, James Moody, Marcello Truzzi, Adrian-Claude Frazier, Marilyn Monroe, Wesley Mather, William Lindsay Gresham, Hugo Zacchini, Jayne Mansfield, Frederick Goerner, C.Huntley, Nathaniel West, Horatio Alger, Robert Ervin Howard, George Orwell, Howard Phillips Lovecraft, Tuesday Weld, H.G. Wells, Sister Marie Koven, Harry Houdini, Togare, and the Nine Unknown Men.

INTRODUCTION I (1969-1972) by Burton H. Wolfe

INTRODUCTION II (1972-1976) by Michael A. Aquino

INTRODUCTION III (1976-2005) by Burton H. Wolfe

INTRODUCTION IV (2005-) by Peter H. Gilmore

PREFACE

PROLOGUE

THE NINE SATANIC STATEMENTS

(FIRE)
–BOOK OF SATAN–
The Infernal Diatribe

(AIR)
–BOOK OF LUCIFER–
The Enlightenment

I *Wanted!:* God - Dead or Alive

II The God You SAVE May Be Yourself

III Some Evidence of a New Satanic Age

IV Hell, the Devil, and How to Sell Your Soul

V Love and Hate

VI Satanic Sex

VII Not all Vampires Suck Blood

VIII Indulgence... NOT Compulsion

IX On the Choice of a Human Sacrifice

X Life After Death Through Fulfillment of the Ego

XI Religious Holidays

XII The Black Mass

(EARTH)
–BOOK OF BELIAL–
The Mastery of the Earth

I Theory and Practice of Satanic Magic: (Definition and Purpose of Lesser and Greater Magic)

II The Three Types of Satanic Ritual

III The Ritual, or "Intellectual Decompression," Chamber

IV The Ingredients Used in the Performance of Satanic Magic:
A. Desire
B. Timing
C. Imagery
D. Direction
E. The Balance Factor

V The Satanic Ritual:
A. Some Notes Which are to be Observed Before Beginning Ritual
B. The Thirteen Steps
C. Devices Used in Satanic Ritual

(WATER)
–BOOK OF LEVIATHAN–
The Raging Sea

I Invocation to Satan

II The Infernal Names

III Invocation Employed Towards the Conjuration of Lust

IV Invocation Employed Towards the Conjuration of Destruction

V Invocation Employed Towards the Conjuration of Compassion

VI The Enochian Keys and The Enochian Language (The nineteen Keys will be listed here in chronological order)

Underground Edition Extras

The Satanic Bible

INTRODUCTION by Burton H. Wolfe

This is the original introduction, used in the 1969 first edition through 1972

INTRODUCTION
by Burton H. Wolfe*

In the summer of 1966, a few newspapers in the San Francisco Bay Area began to take notice of a body of Devil-worshippers headed by a former circus and carnival lion handler and organist, Anton Szandor LaVey. Their practice of the black arts was nothing new in the world. It had traces in voodoo cults, a Hell-Fire Club that existed in 18th-Century England, a Satanic circle led by Aleister Crowley in England a century later, and the Black Order of Germany in the 1920's and 1930's. But two aspects of the San Francisco group made them different from their predecessors: they were blasphemously organized into a church, the First Church of Satan, instead of the usual coven Satanism and witchcraft lore; and they carried on their black magic openly instead of underground.

Wedding, baptism, and funeral ceremonies dedicated to the Devil were held in the Church of Satan, with the press invited. Rituals in the tradition of the black arts were staged at midnight in the old dark Victorian house of LaVey, an incongruous building among all the white and yellow stucco houses in the San Francisco neighborhood a short way from the cliffs along the Golden Gate. Occasionally the roar of a full-grown lion that lived in the black house with the LaVey family (Anton, 39; wife Diane, 26; and daughters Karla, 17, and Zeena, 6) reverberated through the night, spooking the neighbors, who were already upset about living so close to Hell.

Somehow it was all terribly provocative. Besides, the Devil has always made "good copy," as they say on the city desk. By 1967, the newspapers that were sending reporters to write about the Church of Satan extended from San Francisco across the Pacific to Tokyo and across the Atlantic to Paris. When a wedding or funeral was held, with a naked woman serving as altar to Satan, the Associated Press and other wire Services were on hand to transmit the story and the scandalous photographs to thousands of periodicals. Groups affiliated with the Church of Satan were organized in other parts of America and in England, France, Germany, Africa, and Australia. In existence less than a year, the Church of Satan had already proved one of its cardinal messages: the Devil is alive highly popular with a great many people.

Anton LaVey, called "The Black Pope" by some of his followers, realized that two decades ago when he was playing organ for carnival sideshows. "On Saturday night," he recalls, "I would see men lusting after half-naked girls dancing at the carnival, and on Sunday morning when I was playing the organ for tent-show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children, asking God to forgive them and purge them of carnal desires. And the next Saturday night they'd be back at the carnival or some other place of indulgence. I knew then that the Christian church thrives on hypocrisy, and that man's carnal nature will out no matter how much it is purged or scourged by any white light religion."

Although LaVey did not realize it then—he was only eighteen—he was on his way toward formulating a religion that would serve as the antithesis to Christianity and its Judaic heritage. It was an old religion, older than Christianity or Judaism. But it had never been formalized, arranged into a body of thought and ritual. That was to be LaVey's role in 20th-Century civilization.

All of LaVey's background seemed to prepare him for that role. He is the descendant of Georgian, Roumanian, and Alsatian grandparents, including a gypsy grandma who passed on to him the legends of vampires and witches in her native Transylvania. As early as the age of five, LaVey was delving into *Weird-Tales* magazines, and books such as Mary Shelley's *Frankenstein* and Bram Stoker's *Dracula.* He felt different from other children, and yet he became a ringleader, glorying in the organization of mock military orders.

---

* Author of *The Hippies* and the forthcoming book, *The Satanists.* An article by Wolfe called "The Church That Worships Satan," the first complete study of the modern Satanic Church, appeared in the September 1968 issue of *Knight* magazine (Vol. 6, No. 8). Publishers Service, Inc., the producer of *Knight*, has graciously permitted portions of the article to appear in this introduction.

In 1942, when he was twelve years old, LaVey's fascination with toy soldiers branched off to concern about the world war. He delved into military manuals and discovered that arsenals for the equipment of armies and navies could be bought like groceries in a supermarket and used to conquer masses of people. The idea took shape in his head that contrary to what the Bible said, the earth would not be inherited by the meek, but by the strong and mighty.

After entering High School, LaVey became something of an offbeat child prodigy. He did most of his studying outside the school, delving into music, metaphysics, and secrets of the occult. At sixteen he became second oboist in the San Francisco Ballet Symphony Orchestra. Bored with high school classes, he dropped out in his junior year, left home, and joined the Clyde Beatty Circus as a cage boy, watering and feeding the lions and tigers. Animal trainer Beatty noticed that LaVey was comfortable working with the big cats and made him an assistant trainer.

One day the circus calliope player became drunk. LaVey had taught himself to play the piano by ear and thought he could handle the organ keyboard well enough to provide some music for the performance that evening. It turned out that he played better and knew more music than the regular player, so Beatty kept him on the calliope. He accompanied the "Human Cannonball," Hugo Zachinni, and the Wallendas' high wire acts, among others.

When he was eighteen, LaVey left the circus and joined a carnival. He became assistant to a magician, learned hypnosis, and studied more about the occult. This was a curious combination. On the one side, he was working in an atmosphere of life at its rawest level—of earthy music; the smell of wild animals; acts in which a second of missed timing meant accident; performances that demanded youth and strength, and shed those who grew old like last year's clothes; a world of physical excitement that had magical attractions. On the other side, he was working with the magic in the dark side of the human mind.

After he married, LaVey abandoned the wondrous world of the carnival to settle into a career better suited for a home life. He enrolled as a criminology major at the City College of San Francisco. That led to his first conformist job—photographer for the San Francisco Police Department. As it worked out, that job had as much to do as any other with leading him toward Satanism.

"I saw the bloodiest, grimiest side of human nature," he recalls. "People shot by nuts, knifed by friends, little kids splattered in the gutter by hit and run drivers. It was disgusting and depressing. I asked myself: 'Where is God?' I came to detest the sanctimonious attitude of people toward violence, always saying it's God's will."

He quit in disgust after three years and went back to playing the organ, this time in nightclubs, to earn a living while he continued his studies into his life's fascination: the black arts. Once a week he held classes in ritual magic at his home. They attracted many who were, or have since become well known in the arts and sciences and business world. Eventually a "Magic Circle" evolved from this group.

The major purpose of the Circle was to meet for the performance of black rituals that LaVey had discovered. He had accumulated a library of works that described the Black Mass and other pagan ceremonies conducted by groups such as the Knights Templar in 14th-Century France and the Golden Dawn in 19th-Century England. The original intent of these black orders was to blaspheme, mock the Christian church, and address themselves to the Devil as an anthropomorphic deity that represented the reverse of God. In LaVey's view, the Devil was much more than that. Satan represented a dark, hidden force in nature that was responsible for the workings of earthly affairs for which science and religion had no explanation and no control.

"At first I detected this force in small ways," LaVey explains. "It might be the discovery of an individual whose powers of wishing were so great that he could win horse races. In my case, I found I could conjure up parking places at the last minute in front of theaters, when none should have been there. I also discovered an ability through magic to bring reversals to enemies and gain advantage for myself. I realized I had stumbled onto something, and I would have gone on doing it on my own without any Magic Circle. But I also realized that for some things private magic was weaker than mass ritual magic."

Hence, on the last night of April 1966—*Walpurgisnacht,* the most important festival in the lore of magic and witchcraft—LaVey shaved his head in the tradition of ancient strongmen and

announced the formation of the Church of Satan. For proper identification as its minister, he put on the clerical collar. Up to that collar, he almost looked holy. But the Genghis Khan shaved head, his Mephistophelian beard, and his narrow eyes gave him the necessary demonic look for his priesthood of the Devil's church.

"For one thing," LaVey explains, "calling it a church enabled me to follow the magic formula of nine parts outrage to one part social respectability that is needed for success. But the main purpose was to gather a group of like-minded individuals together for the use of their combined energies in calling up the dark force in nature that is called Satan."

As LaVey correctly perceived, all other churches are based on worship of the spirit and denial of the flesh. He saw the need for a church that would recapture man's body and carnal desires as objects of celebration. "And," he adds, "since worship of fleshly things produces pleasure, there would then be a temple of glorious indulgence that would be fun for people. All the other churches are places of abstinence with services that people want to have over as soon as possible so they can get out and start enjoying life again."

In the Church of Satan, LaVey initiated clever psychodramas that would enable a group of flesh-worshippers to overcome the repressions and inhibitions fostered by the Judaeo-Christian tradition. He knew that the old concept of a Black Mass to satirize Christian services was outmoded. There was a revolution in the Christian church itself against orthodox rites and traditions. It was popular to declare that "God is dead." So, the rites that he worked out, while still maintaining the trappings of the ancient Black Mass, were changed from a negative mockery to positive forms of celebrations: Satanic weddings, funerals devoid of sanctimonious platitudes, lust rituals to help individuals attain their sex desires, destruction rituals to enable members of the Satanic Church to triumph over enemies and win their goals in life.

There is no altruism or love-thy-neighbor concept in the Satanic religion, except in the sense of helping other adherents of the Black Path to gain their desires by group energy. Satanism is a blatantly selfish, brutal religion. It is based on the belief that man is inherently a selfish, violent creature, that life is a Darwinian struggle for survival of the fittest, that the earth will be ruled by those who fight to win the ceaseless competition that exists in all jungles—including that of urban societies. On that score, the Church of Satan may be justly criticized, although even its critics will have to admit that its philosophy is based on logic and real conditions that exist in the world.

On the other hand, the great contribution to civilized thought made by the Church of Satan is its celebration of the complete human being instead of the spirit alone. The signs are everywhere that humanity is striving to burst the restrictive bonds of religion. It was predicted in the Bible, for that matter, in symbolic passages that dealt with Satan chained for a thousand years, after which he would break free and foment deviltry on the earth. Now it is happening. Sex is exploding in movies and literature, on the streets, and in the home. People are dancing topless and bottomless. Youths are throwing off restrictions that deny pleasure in mind and body. There is a ceaseless quest for entertainment, gourmet foods and wines, adventure, enjoyment of the here and now. Man is no longer willing to wait for any afterlife that promises to reward the clean, pure—translate: ascetic, drab—spirit. There is a mood of neo-paganism and hedonism, and from it have emerged a wide variety of intelligent individuals—doctors, lawyers, engineers, teachers, writers, actors, stockbrokers, clerks, printers, nurses (to cite just a few categories of Satanic Church members)—who are interested in carrying the liberation of the flesh all the way to a formal religion.

In the *Satanic Bible,* Anton LaVey explains the philosophy of Satanism better than any of his ancestors in the Kingdom of Darkness, and describes the various rituals and trappings that have been devised to create a true church of flesh-worshippers. It is clear, from the interest in Satanism that erupted in 1968 along with the fascination directed toward Ira Levin's book *Rosemary's Baby,* that there are many people who would like to know how to start Satanic cults and ritualize black magic. This book shows them how to go about it and fills that need. It is also clear that there is a place for the formulation of teachings that constitute the antithesis to the repressive, inhibiting, anti-material dogma of Christianity and other antiquated religions. The *Satanic Bible* also fills that need.

Perhaps the most important social value of this book is its challenge to other religions: Deal with carnal desire and the flesh in a logical, rational manner or lose the struggle not only for men's bodies, but also their souls.

INTRODUCTION by Michael A. Aquino

This introduction appeared in the hardcover Satanic Bible from its first release in 1972 throughout its existence, and in the Avon paperback edition from 1972 to 1976

Each successive era of man's cultural and ethical development has upraised its literary manifesto - an argument challenging existing norms and proposing a novel approach to the enduring issues of civilization. It has not infrequently been the case that the realities of political nationalism have been blended with the idealisms of extranational emphasis to produce what we now cautiously term existentialism. Pertinent works might include the Republic of Plato, the Politics of Aristotle, Machiavelli's *Prince*, and the writings of Nietzsche, Hobbes, Locke, Marx, and Sartre.

This is the book of our era.

The dawn of the Satanic Age was celebrated on April 30, 1966 - the Year One. On that date Anton Szandor LaVey consecrated the Church of Satan in the city of San Francisco and assumed office as its first High Priest. What had begun several years earlier as an intellectual forum dedicated to the investigation and application of the Black Arts has since expanded into an international philosophical movement of the first magnitude. Satanism, once the isolate province of furtive outcasts and radical eccentrics, has now become a serious alternative to the doctrines of theism and materialism. In its championship of indulgence instead of abstinence, the Church of Satan rejects the notion that man's progress is contingent upon his acceptance of a self-imposed morality. Sound judgment derives from the comparison and resolution of opposites, Satanists maintain, and one cannot presume to justice by honoring a single standard of behavior.

An empirical approach to morality is not a recent innovation; such theorists as Pythagoras, Hegel, Spencer, and Compte advanced the original propositions for man's intellectual independence from the natural order. And, though this concept has invariably provoked adverse reaction from society-oriented institutions, it is not an insubstantial viewpoint. One need only consider the spasmodic cataclysms of history to see how inadequately *Homo sapiens* cooperates with his fellows.

By itself, however, all theory is inconsequential. Until now the only advocates of a subjective morality were professorial abstractionists and -occasionally -the scattered and disorganized devotees of the traditional "White" witchcraft. Indeed the latter have enjoyed some notoriety of late, as their supposed proclamation of a liberal morality tempered by social correctness appeals to the bored but timid dilettante. Such aficionados of the occult profess a righteous horror of Black Magic or Satanism, which they denounce as a maleficent, degenerate creature of moral and carnal abuse.

The Satanist, on the other hand, regards traditional witchcraft as merely a neurotic reaction against the established religions of the parent culture. The worship of any deity or deities - under any guise whatsoever - is repulsive to the Black Magician, who considers all protestations of faith or trust in a supernatural protectorate to be humiliating demonstrations of cowardice and emotional insecurity. Satanism has been frequently misrepresented as "devil worship", when in fact it constitutes a clear rejection of all forms of worship as a desirable component of the personality. It is not so much an anti-religion - a simple rebuttal of any one belief - as it is an un-religion, an uncompromising dismissal of all insubstantial mysticism. As such it represents a far more serious threat to organized theologies than do the archaic customs of the old dæmonologies.

Ritual and fantasy play a very real part in the activities of the Satanic Church, on the assumption that the experience and control of mental and metaphysical irrationality are necessary for the strengthening of the psyche. Thus a distinct effort is made to avoid what was perhaps the Achilles' heel of the Gurdjieff-Ouspensky school of subjective psychological evolution; earlier disciples of self-determined transcendentalism postulated that all non-materialistic sensations were a danger to the coherence of the student. Crucial to the concept of Satanic ritual is an appreciation of its illustrative and inspirational qualities without necessarily regarding it as inflexible reality.

Satanism is more accurately identified as a disposition than as a religion, as it is actively concerned with all the facets of human existence, not with only the so-called spiritual aspects. Yet

those who proclaim it to be a danger to justice and cooperative order have missed the point entirely. Satanism advocates unrestricted freedom, but only to the extent that one's preferences do not impinge upon another's. It should also be noted that Satanism is a philosophy of the individual, not of the mass. There are no collective policy statements save the famous Crowley admonition: "Self-deceit is the gravest of all 'sins'."

While the majority of the populace may instinctively incline to a de facto Satanism, the Church cautions that its propositions are not for the irresponsible. There are no Satanic missionaries, and to affiliate one must meet exacting standards. Inexperience is not dishonored, but pretentiousness, hypocrisy, and pomposity are treated with the scorn that they deserve. Satanism is no less an art than it is a science, and there is "no standard of measurement deified".

Dr. LaVey is uniquely prepared to author the new Diabolism. An American of Georgian, Alsatian, and Romanian Gypsy descent, he was quick to display the characteristic restlessness of his nomadic ancestors and an unusual empathy for their earthy, arcane lore. An early preoccupation with the military sciences led him to read the various logistical publications of the World War II era, only to discover that the proud visions of martial glory entertained in the first world war had given way to a detached, mercenary realism in the second. His experiences as a student did nothing to dispel this first taste of human cynicism, and LaVey's growing impatience with the sterile regimentation of conventional education drove him to seek the strange, surrealistic enchantments of the circus. He assisted Clyde Beatty as a wild-animal trainer, and he soon developed a strong affinity for the cats which was to mark his personality in a most curious manner. All animate creatures are basically bestial, he reasoned, and even the most refined social orders achieve at best only a flimsy suppression of this innate savagery. From the circus he proceeded to a carnival, where the glitter of the performing arts was tinged with the ever-present struggle for daily subsistence. Here LaVey worked in a pathetic but quietly dignified world of misfits, sideshow freaks, and human oddities; and here he was to learn the craft of the stage magician, whose success depends upon the contrived distraction of the audience's attention. With a certain grimness he noted the fascination with which the "normal" man regards his deformed comrades - a gloating satisfaction over the visiting of misfortune upon another instead of oneself. Becoming increasingly interested in this cruel, lycanthropic attribute of human nature, he studied criminology in college and eventually worked with the San Francisco Police Department as a photographer.

As a circus professional he had seen carnal man at his most artistic; now he was to view him at his most vicious. Three years of the gore, brutality, and abject misery that permeate the criminal subculture left him sickened, disillusioned, and angered with the rampant hypocrisy of polite society. He turned to the pipe organ as a means of living and devoted the greater part of his efforts to what was to become his life's work - Black Magic.

LaVey had long since rejected the stereotypical tracts on ceremonial sorcery as the hysterical products of medieval imaginations. The "Old Craft" with its superstitions, affected mannerisms, and infantile parlor games was not for him; what he sought was a metaphysical psychology that would approach the intellectual man only after giving due consideration to his brutal, animalistic origins. And so he came at last to the Goat of Mendes.

Satan is easily the most enigmatic figure in classical literature. Possessed of every conceivable wealth, and the most powerful of the Archangels, he spurned his exalted allegiance to proclaim his independence from all that his Heavenly patron personified. Although condemned to the most hideous of domains, a Hell totally shunned by the divinity, he embraced such privations as the burden of his intellectual prerogative. In his Infernal Empire one might indulge even the most extraordinary tastes with impunity, yet amidst such wanton licentiousness the Devil maintained a peculiar nobility. It was this elusive quality which Anton LaVey determined to identify.

After long years of research and experiment, he pronounced the guiding principle of Satanism: that the ultimate consequence of man lies not in unity but in duality. It is only synthesis that decides values; adherence to a single order is arbitrary and therefore insignificant.

LaVey's disturbing theories and bizarre operations of ceremonial Black Magic eventually attracted a following of similarly minded individuals. From this first small circle the Church of Satan was to emerge, attuned to its founder's contention that its messages would be presented most effectively through "nine parts social respectability to one part of the most blatant outrage".

The social impact and spectacular growth of the Church were to become something of a legend in themselves, but it was an essential part of LaVey's convictions that the formal institution's role was principally that of a catalyst. Contemporary civilization has proved too interdependent to permit the luxury of monastic isolationism. Satanism must accordingly assume a stance comprehensible to the average intellect. It was with such intent that the *Satanic Bible* was conceived.

The *Satanic Bible* is a most insidious document. One is strongly tempted to compare it with that obscure, malefic mythology *The King in Yellow*, a psychopolitical work that supposedly drove its readers to madness and damnation. As candid and conversational as the *Satanic Bible* might seem at first glance, it is not a volume to be gently dismissed. It is very much the product of our time, not only because such a book -together with its author -would more than likely have been destroyed in an earlier era, but because its creation was an evolutionary inevitability.

You, the reader, are about to be impaled upon the sharp horns of a Satanic dilemma. If you accept the propositions of this book, you condemn your most cherished sanctuaries to annihilation. In return you will awaken - but only to the most fiery of Hells. Should you reject the argument, you resign yourself to a cancerous disintegration of your previously subconscious sense of identity. Small wonder that the Archfiend's legacy has won him so many bitter enemies!

Whatever your decision, it can be avoided no longer. The *Satanic Bible* finally articulates what man has instinctively dreaded to proclaim: that he himself is potentially divine.

INTRODUCTION by Burton H. Wolfe

This second introduction by Wolfe was used from 1976 through 2005

On a winter's evening in 1967, I drove crosstown in San Francisco to hear Anton Szandor LaVey lecture at an open meeting of the Sexual Freedom League. I was attracted by newspaper articles describing him as "the Black Pope" of a Satanic church in which baptism, wedding, and funeral ceremonies were dedicated to the Devil. I was a free-lance magazine writer, and I felt there might be a story in LaVey and his contemporary pagans; for the Devil has always made "good copy," as they say on the city desk.

It was not the practice of the black arts itself that I considered to be the story, because that is nothing new in the world. There were Devil-worshipping sects and voodoo cults before there were Christians. In eighteenth-century England a Hell-Fire Club, with connections to the American colonies through Benjamin Franklin, gained some brief notoriety. During the early part of the twentieth century, the press publicized Aleister Crowley as the "wickedest man in the world." And there were hints in the 1920s and '30s of a "black order" in Germany.

To this seemingly old story LaVey and his organization of contemporary Faustians offered two strikingly new chapters. First, they blasphemously represented themselves as a "church," a term previously confined to the branches of Christianity, instead of the traditional coven of Satanism and witchcraft lore. Second, they practiced their black magic openly instead of underground.

Rather than arrange a preliminary interview with LaVey for discussion of his heretical innovations, my usual first step in research, I decided to watch and listen to him as an unidentified member of an audience. He was described in some newspapers as a former circus and carnival lion tamer and trickster now representing himself as the Devil's representative on earth, and I wanted to determine first whether he was a true Satanist, a prankster, or a quack. I had already met people in the limelight of the occult business; in fact, Jeane Dixon was my landlady and I had a chance to write about her before Ruth Montgomery did. But I had considered all the occultists phonies, hypocrites, or quacks, and I would never spend five minutes writing about their various forms of hocus-pocus.

All the occultists I had met or heard of were white-lighters: alleged seers, prophesiers, and witches wrapping their supposedly mystic powers around God-based, spiritual communication. LaVey, seeming to laugh at them if not spit on them in contempt, emerged from between the lines of newspaper stories as a black magician basing his work on the dark side of nature and the carnal side of humanity. There seemed to be nothing spiritual about his "church".

As I listened to LaVey talk that first time, I realized at once there was nothing to connect him with the occult business. He could not even be described as metaphysical. The brutally frank talk he delivered was pragmatic, relativistic, and above all rational. It was unorthodox, to be sure: a blast at established religious worship, repression of humanity's carnal nature, phony pretense at piety in the course of an existence based on dog-eat-dog material pursuits. It was also full of sardonic satire on human folly. But most important of all, the talk was logical. It was not quack magic that LaVey offered his audience. It was common sense philosophy based on the realities of life.

After I became convinced of LaVey's sincerity, I had to convince *him* that *I* intended to do some serious research instead of adding to the accumulation of hack articles dealing with the Church of Satan as a new type of freak show. I boned up on Satanism, discussed its history and rationale with LaVey, and attended some midnight rituals in the famous Victorian manse once used as Church of Satan headquarters. Out of all that I produced a serious article, only to find that was not what the publishers of "respectable" magazines wanted. They were interested in only the freak show kind of article. Finally, it was a so-called "girlie" or "man's" magazine, *Knight* of September 1968, that published the first definitive article on LaVey, the Church of Satan, and LaVey's synthesis of the old Devil legends and black magic lore into the modern philosophy and practice of Satanism that all followers and imitators now use as their model, their guide, and even their Bible.

My magazine article was the beginning, not the end (as it has been with my other writing subjects), of a long and intimate association. Out of it came my biography of LaVey, *The Devil's Avenger,* published by Pyramid in 1974. After the book was published, I became a card-carrying member and, subsequently, a priest of the Church of Satan, a title I now proudly share with many

celebrated persons. The postmidnight philosophical discussions I began with LaVey in 1967 continue today, a decade later, supplemented sometimes these days by a nifty witch or some of our own music, him on organ and me on drums, in a bizarre cabaret populated by superrealistic humanoids of LaVey's creation.

All of LaVey's background seemed to prepare him for his role. He is the descendant of Georgian, Roumanian, and Alsatian grandparents, including a gypsy grandmother who passed on to him the legends of vampires and witches in her native Transylvania. As early as the age of five, LaVey was reading *Weird-Tales* magazines and books such as Mary Shelly's *Frankenstein* and Bram Stoker's *Dracula*. Though he was different from other children, they appointed him as leader in marches and maneuvers in mock military orders.

In 1942, when LaVey was twelve, his fascination with toy soldiers led to concern over World War II. He delved into military manuals and discovered arsenals for the equipment of armies and navies could be bought like groceries in a supermarket and used to conquer nations. The idea took shape in his head that contrary to what the Christian Bible said, the earth would not be inherited by the meek, but by the mighty.

In high school LaVey became something of an offbeat child prodigy. Reserving his most serious studies for outside the school, he delved into music, metaphysics, and secrets of the occult. At fifteen, he became second oboist in the San Francisco Ballet Symphony Orchestra. Bored with high school classes, LaVey dropped out in his Junior year, left home, and joined the Clyde Beatty Circus as a cage boy, watering and feeding the lions and tigers. Animal trainer Beatty noticed that LaVey was comfortable working with the big cats and made him an assistant trainer.

Possessed since childhood by a passion for the arts, for culture, LaVey was not content merely with the excitement of training jungle beasts and working with them in the ring as a fill-in for Beatty. By age ten he had taught himself to play the piano by ear. This came in handy when the circus calliope player became drunk before a performance and was unable to go on; LaVey volunteered to replace him, confident he could handle the unfamiliar organ keyboard well enough to provide the necessary background music. It turned out he knew more music and played better than the regular calliopist, so Beatty cashiered the drunk and installed LaVey at the instrument. He accompanied the "Human Cannonball", Hugo Zachinni, and the Wallendas' high-wire acts, among others.

When LaVey was eighteen he left the circus and joined a carnival. There he became assistant to a magician, learned hypnosis, and studied more about the occult. It was a curious combination. On the one side he was working in an atmosphere of life at its rawest level - of earthy music; the smell of wild animals and sawdust; acts in which a second of missed timing meant accident or death; performances that demanded youth and strength, and shed those who grew old like last year's clothes; a world of physical excitement that had magical attractions. On the other side, he was working with magic in the dark side of the human brain. Perhaps the strange combination influenced the way he began to view humanity as he played organ for carnival sideshows.

"On Saturday night," LaVey recalled in one of our long talks, "I would see men lusting after half-naked girls dancing at the carnival, and on Sunday morning when I was playing organ for tent-show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children, asking God to forgive them and purge them of carnal desires. And the next Saturday night they'd be back at the carnival or some other place of indulgence. I knew then that the Christian church thrives on hypocrisy, and that man's carnal nature will out no matter how much it is purged or scourged by any white-light religion."

Though LaVey did not realize it then, he was on his way toward formulating a religion that would serve as the antithesis of Christianity and its Judaic heritage. It was an old religion, older than Christianity or Judaism. But it had never been formalized, arranged into a body of thought and ritual. That was to become LaVey's role in twentieth-century civilization.

After LaVey became a married man himself in 1951, at age twenty-one, he abandoned the wondrous world of the carnival to settle into a career better suited for homemaking. He had been enrolled as a criminology major at the City College of San Francisco. That led to his first conformist job, photographer for the San Francisco Police Department. As it worked out, that job had as much to do as any other with his development of Satanism as a way of life.

"I saw the bloodiest, grimiest side of human nature," LaVey recounted in a session dealing with

his past life. “People shot by nuts, knifed by their friends; little kids splattered in the gutter by hit-and-run drivers. It was disgusting and depressing. I asked myself: ‘Where is God?’ I came to detest the sanctimonious attitude of people toward violence, always saying ‘it’s God’s will’.”

So he quit in disgust after three years of being a crime photographer and returned to playing organ, this time in nightclubs and theaters to earn a living while he continued his studies into his life’s passion: the black arts. Once a week he held classes on arcane topics: hauntings, E.S.P., dreams, vampires, werewolves, divination, ceremonial magic, etc. They attracted many people who were, or have since become, well known in the arts and sciences, and the business world. Eventually a “Magic Circle” evolved from this group.

The major purpose of the Circle was to meet for the performance of magical rituals LaVey had discovered or devised. He had accumulated a library of works that described the Black Mass and other infamous ceremonies conducted by groups such as the Knights Templar in fourteenth-century France, the Hell-Fire club and the Golden Dawn in eighteenth- and nineteenth-century England. The intent of some of these secret orders was to blaspheme, lampoon the Christian church, and address themselves to the Devil as an anthropomorphic deity that represented the reverse of God. In LaVey’s view, the Devil was not that, but rather a dark, hidden force in nature responsible for the workings of earthly affairs, a force for which neither science nor religion had any explanation. LaVey’s Satan is “the spirit of progress, the inspirer of all great movements that contribute to the development of civilization and the advancement of mankind. He is the spirit of revolt that leads to freedom, the embodiment of all heresies that liberate.”

On the last night of April 1966–*Walpurgisnacht*, the most important festival in the lore of magic and witchcraft–LaVey ritualistically shaved his head in accordance with magical tradition and announced the formation of the Church of Satan. For proper identification as its minister, he put on the clerical collar. Up to that collar he looked almost holy. But his Genghis Khan-like shaven head, his Mephistophelian beard, and his narrow eyes gave him the necessary demonic look for his priesthood of the Devil’s church on earth.

“For one thing,” LaVey explained himself, “calling it a church enabled me to follow the magic formula of one part outrage to nine parts social respectability that is needed for success. But the main purpose was to gather a group of like-minded individuals together for the use of their combined energies in calling up the dark force in nature that is called Satan.”

As LaVey pointed out, all other churches are based on worship of the spirit and denial of the flesh and the intellect. He saw the need for a church that would recapture man’s mind and carnal desires as objects of celebration. Rational self-interest would be encouraged and a healthy ego championed.

He began to realize that the old concept of a Black Mass to satirize Christian services was outmoded or, as he put it, “beating a dead horse”. In the Church of Satan, LaVey initiated some exhilarating psychodramas, in lieu of Christianity’s self-debasing services, thereby exorcising repressions and inhibitions fostered by white-light religions.

There was a revolution in the Christian church itself against orthodox rites and traditions. It had become popular to declare that “God is dead”. So, the alternative rites that LaVey worked out, while still maintaining some of the trappings of ancient ceremonies, were changed from a negative mockery to positive forms of celebrations and purges: Satanic weddings consecrating the joys of the flesh, funerals devoid of sanctimonious platitudes, lust rituals to help individuals attain their sex desires, destruction rituals to enable members of the Satanic church to triumph over enemies.

On special occasions such as baptisms, weddings, and funerals in the name of the Devil, press coverage, though unsolicited, was phenomenal. By 1967 the newspapers that were sending reporters to write about the Church of Satan extended from San Francisco across the Pacific to Tokyo and across the Atlantic to Paris. A photo of a nude woman, half covered by a leopard skin, serving as an altar to Satan in a LaVey-conceived wedding ceremony, was transmitted by major wire services to daily newspapers everywhere: and it showed up on the front page of such bulwarks of the media as the Los Angeles *Times*. As the result of the publicity, grottos (LaVey’s counterpart to covens) affiliated with the Church of Satan spread throughout the world, proving one of LaVey’s cardinal messages: the Devil is alive and highly popular with a great many people.

Of course LaVey pointed out to anyone who would listen that the Devil to him and his followers was not the stereotyped fellow cloaked in red garb, with horns, tail and pitchfork, but

rather the dark forces in nature that human beings are just beginning to fathom. How did LaVey square that explanation with his own appearance at times in black cowl with horns? He replied: "People need ritual, with symbols such as those you find in baseball games or church services or wars, as vehicles for expending emotions they can't release or even understand on their own." Nevertheless, LaVey himself soon tired of the games.

There were setbacks. First, some of LaVey's neighbors began complaining about the full-grown lion he was keeping as a house pet, and eventually the big cat was donated to the local zoo. Next, one of LaVey's most devoted witches, Jayne Mansfield, died under a curse he had placed on the head of her suitor, lawyer Sam Brody, for a variety of reasons I have explained in *The Devil's Avenger;* LaVey had persistently warned her away from Brody and felt depressed over her death. It was the second tragic death in the sixties of a Hollywood sex symbol with whom he had been intimately involved; the other was Marilyn Monroe, LaVey's paramour for a brief but crucial period in 1948 when he had quit the carnival and was playing organ for strippers around the Los Angeles area.

On top of all that, LaVey was tired of organizing entertainments and purges for his church members. He had gotten in touch with the last living remnants of the prewar occult fraternities of Europe, was busily acquiring their philosophies and secret rituals left over from the pre-Hitler era, and needed time to study, write and work out new principles. He had long been experimenting with and applying the principles of geometric spatial concepts in what he terms "The Law of the Trapezoid". (He scoffs at current faddists who are "barking up the wrong pyramids".) He was also becoming widely sought as speaker, guest on radio and television programs, and production and/or technical adviser to scores of television producers and moviemakers turning out Satanic chillers. Sometimes he was also an actor. As sociologist Clinton R. Sanders points out: "...no occultist has had as direct an impact upon formulaic cinematic presentations of Satanism as has Anton Szandor LaVey. Ritual and esoteric symbolism are central elements in LaVey's church and the films in which he has had a hand contain detailed portrayals of Satanic rites and are filled with traditional occult symbols. The emphasis upon ritual in the Church of Satan is 'intended to focus the emotional powers within each individual'. Similarly, the ornate ritualism that is central to LaVey's films may reasonably be seen as a mechanism to involve and focus the emotional experience of the cinema audience."

At last LaVey decided to transfer rituals and other organized activities to Church of Satan grottos around the world, and devote himself to writing, lecturing, teaching - and to his family: wife Diane, the blonde beauty who serves as High Priestess of the Church; raven-haired daughter Karla, now in her early twenties, a criminology major like her father before, spending much of her time lecturing on Satanism at universities in many parts of the country; and finally Zeena, remembered by people who saw the famous photo of the Satanic Church baptism as a tiny tot, but now a gorgeously developed teenager attracting a growing pack of wolves, human male variety.

Out of LaVey's relatively quiescent period came his widely read, pioneering books: First, *The Satanic Bible,* which at this writing is in its twelfth edition (and this is my second, revised introduction, after having written the original introduction to the first edition). Second, *The Satanic Rituals,* which covers more of the somber, complex material LaVey unearthed from his increasing sources. And third, *The Compleat Witch,* a bestseller in Italy, but, sadly, allowed by its American publisher to go out of print with its potential unfulfilled.

LaVey's spreading out from organized church activities to writing books for worldwide distribution has, of course, greatly expanded Church of Satan membership. Satanism's growing popularity has naturally been accompanied by scare stories from religious groups complaining that *The Satanic Bible* now outsells the Christian Bible on college campuses and is a leading causative factor in youngsters' turning away from God. And certainly one suspects that Pope Paul had LaVey in mind when he issued his worldwide proclamation two years ago that the Devil is "alive" and "a person", a living, fire-breathing character spreading evil over the earth. LaVey, maintaining that "evil" is "live" spelled backward and should be indulged in and enjoyed, answers the pope and the religious scare groups this way:

"People, organizations, nations are making millions of dollars off us. What would they do without us? Without the Church of Satan, they wouldn't have anybody to rage at and to take the blame for all the rotten things happening in the world. If they really feel this way, they shouldn't

have blown us out of proportion. What you really have to believe instead is that *they* are the charlatans, and they're really glad to have us around so they can exploit us. We're an extremely valuable commodity. We've helped business, lifted up the economy, and some of the millions of dollars we have generated have in turn flowed into the Christian church. We have proved many times over the Ninth Satanic Statement that says the church - and countless individuals - cannot exist without the Devil."

For that the Christian church must pay a price. The events that LaVey predicted in the first edition of *The Satanic Bible* have come to pass. Repressed people have burst their bonds. Sex has exploded, the collective libido has been released, in movies and literature, on the streets, and in the home. People are dancing topless and bottomless. Nuns have thrown off their traditional habits, exposed their legs, and danced the "Missa Solemnis Rock" that LaVey thought he was conjuring up as a prank. There is a ceaseless universal quest for entertainment, gourmet foods and wines, adventure, enjoyment of the here and now. Humanity is no longer willing to wait for any afterlife that promises to reward the clean, pure - translate: ascetic, drab - spirit. There is a mood of neopaganism and hedonism, and from it there have emerged a wide variety of brilliant individuals - doctors, lawyers, engineers, teachers, writers, stockbrokers, real estate developers, actors and actresses, mass communications media people (to cite a few categories of Satanists) - who are interested in formalizing and perpetuating this all-pervading religion and way of life.

It is not an easy religion to adopt in a society ruled so long by Puritan ethics. There is no false altruism or mandatory love-thy-neighbor concept in this religion. Satanism is a blatantly selfish, brutal philosophy. It is based on the belief that human beings are inherently selfish, violent creatures, that life is a Darwinian struggle for survival of the fittest, that only the strong survive and the earth will be ruled by those who fight to win the ceaseless competition that exists in all jungles - including those of urbanized society. Abhor this brutal outlook if you will; it is based, as it has been for centuries, on real conditions that exist in the world we inhabit rather than the mystical lands of milk and honey depicted in the Christian Bible.

In *The Satanic Bible,* Anton LaVey has explained the philosophy of Satanism more profoundly than any of his ancestors in the Kingdom of Darkness, while describing in detail the innovative rituals and trappings he has devised to create a church of realists. It has been clear from the first edition that many people want to read this book to learn how to start Satanic groups and ritualize black magic. *The Satanic Bible* and *The Satanic Rituals* are the only books that have demonstrated, in a way that is authentic and true to relevant traditions, how all of that can be done. There have been many imitators, never attributing their source, and with good reason; because once the shabbiness and shallowness of the imitators have been compared to LaVey's pioneering work, there can no longer be any market for the ripoff artists.

The evidence is clear to any who are willing to view the record: Anton LaVey brought Satan out of the closet and the Church of Satan is the fountainhead of contemporary Satanism. This book summarizes the message both convey, and remains both challenge and inspiration, as timely today as when it was written.

San Francisco
December 25, 1976 (XI Anno Satanas)

INTRODUCTION by Peter H. Gilmore

This introduction was used starting in 2005

OPENING THE ADAMANTINE GATES
An Introduction to *The Satanic Bible*
by Magus Peter H. Gilmore

This book has the potential to change your life – it did mine. It is a diabolical work, written with elegance, earthiness, and might, serving quite magically as a mirror. If you look within these pages and see yourself; if you find its principles to be those you've lived by as long as you can remember; if you feel the evocation of an overwhelming sense of homecoming, then you will have discovered that you are a part of a scattered "meta-tribe," and the proper name for what you are is "Satanist."

I first encountered Anton Szandor LaVey through *The Satanic Bible*, at the age of thirteen when I was an avowed atheist. Not being partial to literature promoting faith of any sort, I was pleasantly surprised that this was no rant by someone claiming direct contact with Satan.

Instead, I found a common sense, rational, materialist philosophy, along with theatrical ritual techniques meant as self-transformative psychodrama. Here was a tool perfectly suited to my nature as a means for getting the most out of my life. I knew that "atheist" was no longer sufficient as a designation for myself. This book lead me to meet and befriend LaVey, working with him to administer the Church he created, and finally to succeed him as the second High Priest of the Church of Satan.

It is one of Anton LaVey's numerous talents that his written words are vivid, brimming with his distinct personality. His well-wrought phrases give the sense of encountering the man himself, and such an impression is not a delusion. When my wife, Peggy Nadramia, and I met The Doctor" (an affectionate moniker used by those close him), we agreed that here was exactly the man we had dared to expect from reading his books.

Unlike the founders of other religions who claimed 'inspiration" delivered through some supernatural entity, LaVey readily acknowledged that he used his own faculties to synthesize Satanism. He based it on both his understanding of the human animal acquired from life experience and the wisdom he'd gained from other advocates of materialism, pragmatism, and individualism. His blasphemously named "Church of Satan" was consciously designed to be an adversary to existing "spiritual' belief systems. It was the first organization promulgating religious philosophy championing Satan as the symbol of liberty and individualism. Concerning his role as founder he said that, "If he didn't do it himself, someone else, per haps less qualified, would have." His perceptive insights thus lead him to give a proper name to a human type that has always been part of our species.

LaVey was born in Chicago in 1930, and his parents soon relocated to California, that westernmost gathering place for the brightest and darkest manifestations of that "American Dream." It was a fertile environment for the sensitive child who would eventually mature into a role the press would dub "The Black Pope." From his Eastern European grandmother, young LaVey learned of the superstitions that are still extant in that part of the world. These tales whetted his appetite for the outré, leading him to become absorbed in classic dark literature such as Dracula and Frankenstein. He also became an avid reader of the pulp magazines, which first published tales now deemed classics of the horror and science fiction genres. He later befriended seminal Weird Tales authors such as Clark Ashton Smith, Robert Barbour Johnson, and George Has. His fancy was captured by fictional characters found in the works of Jack London and Somerset Maugham, in comic strip characters like Ming the Merciless, as well as by historical figures of a diabolical cast such as Cagliostro, Rasputin, and Basil Zaharoff. More interesting to him than the available occult literature, which he dismissed as being little more than sanctimonious white magic, were books applied obscure knowledge such as Dr. William Wesley Cook's Practical Lessons in Hypnotism, Jane's Fighting Ships, and manuals for handwriting analysis.

His musical abilities were noticed early, and he was given free reign by his parents to try his hand at various instruments. LaVey was mainly attracted to the keyboards because of their scope

and versatility. He found time to practice and could easily reproduce songs heard by ear without recourse to fake books or sheet music. This talent would prove to be one of his main sources of income for many years, particularly his calliope playing during his carnival days, and later his many stints as an organist in bars, lounges, and nightclubs. These venues gave him the chance to study how various melodic lines and chord progressions swayed the emotions of his audiences, from the spectators at the carnival and spook shows to the individuals seeking solace for the disappointments in their lives in distilled spirits and the smoke-filled taverns for which LaVey's playing provided a moody soundtrack.

His odd interests marked him as an outsider, and he did not alleviate this by feeling any compulsion to be "one of the boys." He despised gym class and team sports and often cut classes to follow his own interests. Moving beyond the standard school texts, he absorbed volumes analyzing human behavior on every level, from the impulses of the individual to the dynamics of the herd. He watched films that would later be labeled *film noir* as well as German expressionist cinema such as *M, The Cabinet of Dr. Caligari*, and the *Dr. Mabuse* movies. His taste for flashy apparel also served to amplify his alienation from the mainstream.

He dropped out of high school to hang around with hoodlum types and gravitated towards working in the circus and carnivals, first as a roustabout and cage boy and later as a musician. His always-active curiosity was rewarded as he "learned the ropes" from the carnies. He worked an act with the big cats–he had an affinity for these powerful predators-and later assisted with the machinations of the spook shows. He became well-versed in the many rackets used to separate the rubes from their money, along with the psychology that lead people to such pursuits. Under the name "The Great Szandor" he played calliope and organ for the bawdy shows on Saturday nights, as well as for tent revivalists on Sunday mornings, seeing many of the same men attending both and noting this telling contradiction. All of these activities provided a firm, earthy background for his evolving cynical worldview.

When the carnival season ended, LaVey would earn money by playing organ in Los Angeles area burlesque houses, and he relates that it was during this period that he met and had a brief affair with a then-unknown Marilyn Monroe, after accompanying her "chain-dragging" striptease at the Mayan Burlesque Theater. Moving back to San Francisco, LaVey worked for a while as a photographer for the police department, and, during the Korean War, enrolled in San Francisco City College as a criminology major to avoid the draft. Both his studies and occupation revealed grim insights into human nature and confirmed his rejection of spiritual doctrines. At this time he met and married Carole Lansing, who bore him his first daughter Karla Maritza, in 1952. A few years earlier LaVey had examined the writings of Aleister Crowley, so in 1951 he decided to meet some of the Berkeley Thelemites. He was unimpressed, as they were more mystical and less "wicked" than he supposed they should be for disciples of Crowley's libertine creed.

During the 1950s, LaVey supplemented his income as an investigator of alleged supernatural phenomena, handing "nut calls" referred to him by friends in the police department. These experiences proved to him that many people were inclined to seek a bizarre, "otherworldly" explanation for phenomena that had prosaic causes. His rational explanations often disappointed the complainants, so LaVey invented exotic sources to make them feel better, giving him insight as to how belief functions in people's lives.

In 1956 he purchased a Victorian house on California Street in San Francisco's Richmond District. It was reputed to have been a speakeasy, and was tricked out with secret passages, possibly to aid in clandestine carnal activities. He painted it black, thus creating a haunted intrusion on an otherwise typical block, matching his own unique presence. It was only natural that it would later become home to the Church of Satan. After his death, the building remained unoccupied, a brooding "shunned house," until it was demolished on October 17 of 2001 by the real estate company that owned the property.

LaVey met and became entranced by Diane Hegarty in 1959; he then left Carole in 1960. Hegarty and LaVey never married, but she bore him his second daughter, Zeena Galatea in 1964 and was his companion for many years. Hegarty and LaVey later separated; she sued him for palimony and this was settled out of court.

Through his "ghost busting," and his frequent public gigs as an organist, including playing the Wurlitzer at the Lost Weekend cocktail lounge, LaVey became a local celebrity and his holiday

parties attracted many San Francisco notables. Guests included Carin de Plessin, called "the Baroness" as she had grown up in the royal palace of Denmark, anthropologist Michael Harner, Chester A. Arthur III (grandson to the U.S. President), Forrest J. Ackerman (later, the publisher of *Famous Monsters of Filmland* and acknowledged expert on science fiction), author Fritz Leiber, local eccentric Dr. Cecil E. Nixon (creator of the musical automaton Isis), and underground filmmaker Kenneth Anger. From this crowd LaVey distilled what he called a "Magic Circle" of associates who shared his interest in the bizarre, the hidden side of what moves the world. As his expertise grew, LaVey began presenting Friday night lectures summarizing the fruits of his research. In 1965, LaVey was featured on the "The Brother Buzz Show", a humorous children's program hosted by marionettes. The focus was on LaVey's "Addams Family" lifestyle—making a living as a hypnotist, investigator of the paranormal, and organist, as well as on his highly unusual pet Togare, a Nubian lion.

In the process of creating his lectures, LaVey noticed many common threads, which he then began weaving into a tenebrous conceptual tapestry. When a member of his Magic Circle suggested that he had the basis for a new religion LaVey agreed and decided to found the Church of Satan as the best means for communicating his ideas. And so, in 1966 on the night of May Eve—the traditional Witches' Sabbath—LaVey declared the founding of the Church of Satan and renumbered 1966 as the year One, *Anno Satanas*— the first year of the Age of Satan.

The attention of the press soon followed, particularly with the wedding of Radical journalist John Raymond to New York socialite Judith Case on February 1st, 1967. Famed photographer Joe Rosenthal was sent by the *San Francisco Chronicle* to capture an image that went onward to the pages of the *Los Angeles Times* and other prominent newspapers. LaVey began the mass dissemination of his Philosophy via the release of a record album, *The Satanic Mass* (Murgenstrumm, 1968). The album featured a cover graphic named by LaVey as the "Sigil of Baphomet": the goat head in a pentagram, circled with the Hebrew word "Leviathan," which has since become the ubiquitous symbol of Satanism. Featured on the album was part of the rite of baptism written for three-year-old Zeena (performed on May 23rd, 1967). In addition to the actual recording of a Satanic ritual, side two of the LP had LaVey reading excerpts from the as-yet-unpublished *The Satanic Bible* over music by Beethoven, Wagner, and Sousa. His Friday lectures continued and he instituted a series of "Witches' Workshops" to instruct women in the art of attaining their will through glamour, feminine wiles, and the skillful discovery and exploitation of men's fetishes.

By the end of 1969, LaVey had taken monographs he had written to explain the philosophy and ritual practices of the Church of Satan and expanded them. His influences included philosophers such as Ayn Rand, Nietzsche, and Mencken, the base wisdom of the carnival folk, the observations of P.T. Barnum, and finally the imagery of the archfiend found in Twain, Milton, Byron, and other romantics. He prefaced these essays and rites with reworked excerpts from Ragnar Redbeard's *Might is Right* and concluded it with "Satanized" versions of John Dee's Enochian Keys to create *The Satanic Bible*. It has never gone out of print and remains the main source for the contemporary Satanic movement.

The philosophy presented in it is an integrated whole, not a smorgasbord from which one can pick and choose. It is meant only for a select few who are epicurean, pragmatic, worldly, atheistic, fiercely individualistic, materialistic, rational, and darkly poetic. There may be fellow-travelers—atheists, misanthropes, humanists, freethinkers—who see only a partial reflection of themselves in this showstone. Satanism may thus attract these types in some ways, but ultimately it is not for them. If it was only a philosophy, such individualists might be welcome; it is more. Satanism moves into the realm of religion by having an aesthetic component, a system of symbolism, metaphor, and ritual in which Satan is embraced not as some Devil to be worshipped, but as a symbolic external projection of the highest potential of each individual Satanist. The identification Satanists have with Satan is an intentional barrier against those who cannot resonate with this sinister archetype. *The Satanic Bible* was followed in 1971 by *The Compleat Witch* (re-released in 1989 as *The Satanic Witch),* a manual that teaches "Lesser Magic"—the ways and means of reading and manipulating people and their actions toward the fulfillment of one's desired goals. *The Satanic Rituals* (1972) was printed as a companion volume to *The Satanic Bible* and contains "Greater Magic" rituals culled from a Satanic tradition identified by LaVey in various world cultures. Two

collections of essays, which range from the humorous and insightful to the gleefully sordid, *The Devil's Notebook* (1992) and *Satan Speaks* (1998), complete his written canon.

Since its founding, LaVey's Church of Satan attracted many varied people who shared an alienation from conventional religions, including celebrities Jayne Mansfield and Sammy Davis Jr., as well as rock stars King Diamond, Marilyn Manson, and Marc Almond who all became, at least for a time, card-carrying members. He numbered among his associates Robert Fuest, director of the Vincent Price "Dr. Phibes" films as well as *The Devil's Rain;* Jacques Vallee, ufologist and computer scientist, who was used as the basis for the character Lacombe, played by Francois Truffaut, in Spielberg's *Close Encounters of the Third Kind;* and Aime Michel known as a spelunker and publisher of *Morning of the Magicians.*

LaVey's influence spread through articles in the news media throughout the world, popular magazines such as *Look, McCalls, Argosy, Newsweek, Time,* and later *Seconds, The Nose,* and *Rolling Stone,* numerous men's magazines, and via talk shows such as Joe Pyne, Phil Donahue, and Johnny Carson. This publicity left a mark on novels like *Rosemary's Baby* (completed by Ira Levin during the early days of the Church's high profile media blitz) and Leiber's *Our Lady of Darkness,* and films such as *Rosemary's Baby* (1968), *The Devil's Rain* (1975), *The Car* (1977), *Dr. Dracula* (1980), and many of the "Devil Cult" films from the 1970s through today that picked up on symbolism from LaVey's writings. A feature length documentary, *Satanis: The Devil's Mass* (1969) covered the rituals and philosophy of the Church, while LaVey himself was profiled in Nick Bougas' 1993 video documentary *Speak of the Devil.*

The Doctor's musicianship is preserved on several recordings, primarily *Strange Music* (1994) and *Satan Takes a Holiday* (1995). These reflect his penchant for tunes from the 1930s through the 1950s, which range from humorous to doom-laden as well as devil-themed songs. LaVey renders them on a series of self-programmed synthesizers, imitating various instrumental groups. They are impressive, as these are not multi-track recordings, but are done in one take with the sounds of the full instrumental ensemble created through the simultaneous use of numerous synthesizers played by LaVey's dexterous fingers as well as his feet on an organ-style foot pedal keyboard hooked-up via midi.

While his relationship with Diane Hegarty crumbled in the late 70s, a new lady would enter his life to become his final companion. Blanche Barton became his helpmate, co-conspirator, High Priestess, lover, and best friend. She bore him his only son, Satan Xerxes Carnacki LaVey on November 1, 1993. As his health deteriorated in the mid-90s, LaVey preferred to spend time only with the people whom he found enriching, gaining him a reputation as a recluse. He died on October 29, 1997, of complications arising from heart disease. There was no deathbed repentance. He went proudly as he lived, as a Satanist, his only regrets being that he was leaving the great party that was life, and that he would miss seeing his young son Xerxes grow to manhood.

According to LaVey's wishes, Barton succeeded him as the head of the Church after his death. In 2001, she passed on this position to myself, Peter H. Gilmore, by then a longtime church administrator and member of the Council of Nine. In 2002, Magistra Barton exchanged her position as High Priestess with my wife Magistra Peggy Nadramia, another veteran administrator who was serving as chair of the Council of Nine.

Two biographies have been written about LaVey: *The Devil's Avenger* (1974) by Burton Wolfe and *Secret Life of a Satanist* (1990) by Blanche Barton. In recent years detractors of LaVey with rather obvious agendas have disputed the authenticity of some of the events chronicled in these books. They accuse him of fabrication and self-promotional exaggeration. LaVey was a skilled showman, a talent he never denied. However, the incidents detailed in both biographies that can be authenticated via photographic, testimonial, and documentary evidence far outweigh the items in dispute. The fact remains that LaVey pursued a course that exposed him to unusual individuals from all strata of society. It climaxed with his founding of the Church of Satan, which lead to international notoriety. He was gifted beyond what is normally considered a standard for excellence, turning his hand to many arts with a deftness usually gained through dedication to only one muse. He lived his life as a true exemplar of all that he extolled—pursuing his pleasures without stinting while producing works only attained through vigorous self-discipline.

LaVey succeeded in avoiding the fate of Mrs. Cassan, a character from Charles G. Finney's *The Circus of Dr. Lao,* a favored novel of The Doctor. Her doom was to die and be forgotten, for her

life produced nothing that was memorable in either a creative or destructive manner. With his thoughts, now presented in multiple languages, continuing to inspire like minds around the globe, Anton Szandor LaVey has won a place in the arena of philosophical and religious discourse. We Satanists owe him our gratitude for symbolically opening the adamantine gates of Hell, by giving form and structure to a philosophy that names us as the Gods of our own subjective universes. His ultimate heresy against the complacent masses was to reject their idolized dictum that all men are equal. Consequently he challenged his comrades to exercise their faculties to judge and be judged in all that they do. He dethroned the seeking of external saviors and championed responsibility for all of one's actions and the resultant consequences. That is perhaps the most frightening principle to a society wherein none are held accountable for their behavior.

The Church of Satan remains a world-spanning cabal of those who work to continue human society's momentum along the vector set by LaVey. It shall remain the treasured domain of an imperious few, who live by their own blood and brains, who proudly reject any "good guy badge" and embrace the title of Satanist. There is nothing to fear in *The Satanic Bible*, for it will not transform you into something that you are not. It cannot convert you, or persuade you in directions not inherent in your nature. Its power lies in its ability to show you what you are through your reaction to its contents. Embrace them, and your life shall gain a new focus, for you will have sharpened your understanding of your self, and you will see more clearly how you differ from those around you. Reject some or all of these hardnosed postulates, and you are free to move on towards whatever other spiritual or conceptual haven that provides you with satisfaction. However, you will no longer be ignorant of what it means to be a Satanist. If you've grasped these fundamentals and have the talent to read people, you might notice that there are such individuals about you, and like LaVey himself, that they are some of the most just and fascinating folks you'll have the pleasure of knowing.

Magus Peter H. Gilmore
High Priest, Church of Satan

PREFACE

This book was written because, with very few exceptions, every tract and paper, every "secret" grimoire, all the "great works" on the subject of magic, are nothing more than sanctimonious fraud - guilt-ridden ramblings and esoteric gibberish by chroniclers of magical lore unable or unwilling to present an objective view of the subject. Writer after writer, in efforts to state the principles of "white and black magic", has succeeded instead in clouding the entire issue so badly that the would-be student of sorcery winds up stupidly pushing a planchette over a Ouija board, standing inside a pentagram waiting for a demon to present itself, limply tossing I-Ching yarrow stalks like so many stale pretzels, shuffling pasteboards to foretell a future which has lost any meaning, attending seminars guaranteed to flatten his ego - while doing the same to his wallet - and in general making a blithering fool of himself in the eyes of those who *know!*

The true magus knows that occult bookshelves abound with the brittle relics of frightened minds and sterile bodies, metaphysical journals of self-deceit, and constipated rule-books of Eastern mysticism. Far too long has the subject of Satanic magic and philosophy been written down by wild-eyed journalists of the right-hand path.

The old literature is the by-product of brains festering with fear and defeat, written unknowingly for the assistance of those who really rule the earth, and who, from their Hellish thrones, laugh with noisome mirth.

The flames of Hell burn brighter for the kindling supplied by these volumes of hoary misinformation and false prophecy.

Herein you will find truth - and fantasy. Each is necessary for the other to exist; but each must be recognized for what it is. What you see may not always please you; but you *will see!*

Here is Satanic thought from a truly Satanic point of view.

The Church of Satan
San Francisco, Walpurgisnacht 1968

PROLOGUE

The gods of the right-hand path have bickered and quarreled for an entire age of earth. Each of these deities and their respective priests and ministers have attempted to find wisdom in their own lies. The ice age of religious thought can last but a limited time in this great scheme of human existence. The gods of wisdom-defiled have had their saga, and their millennium hath become as reality. Each, with his own "divine" path to paradise, hath accused the other of heresies and spiritual indiscretions. The Ring of the Nibelungen doth carry an everlasting curse, but only because those who seek it think in terms of "Good" and "Evil" - themselves being at all times "Good". The gods of the past have become as their own devils in order to live. Feebly, their ministers play the devil's game to fill their tabernacles and pay the mortgages on their temples. Alas, too long have they studied "righteousness", and poor and incompetent devils they make. So they all join hands in "brotherly" unity, and in their desperation go to Valhalla for their last great ecumenical council. "Draweth near in the gloom the twilight of the gods." The ravens of night have flown forth to summon Loki, who hath set Valhalla aflame with the searing trident of the Inferno. The twilight is done. A glow of new light is borne out of the night and Lucifer is risen, once more to proclaim: "This is the age of Satan! Satan Rules the Earth!" The gods of the unjust are dead. This is the morning of magic, and undefiled wisdom. The FLESH prevaileth and a great Church shall be builded, consecrated in its name. No longer shall man's salvation be dependent on his self-denial. And it will be known that the world of the flesh and the living shall be the greatest preparation for any and all eternal delights!

REGIE SATANAS!

AVE SATANAS!

HAIL SATAN!

THE
NINE
SATANIC
STATEMENTS

1. Satan represents indulgence, instead of abstinence!
2. Satan represents vital existence, instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom, instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it, instead of love wasted on ingrates!
5. Satan represents vengeance, instead of turning the other cheek!
6. Satan represents responsibility to the responsible, instead of concern for psychic vampires!
7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the church has ever had, as he has kept it in business all these years!

(FIRE)

THE BOOK OF SATAN

THE INFERNAL DIATRIBE

The first book of the Satanic Bible is not an attempt to blaspheme as much as it is a statement of what might be termed "diabolical indignation". The Devil has been attacked by the men of God relentlessly and without reservation. Never has there been an opportunity, short of fiction, for the Dark Prince to speak out in the same manner as the spokesmen of the Lord of the Righteous. The pulpit-pounders of the past have been free to define "good" and "evil" as they see fit, and have gladly smashed into oblivion any who disagree with their lies - both verbally and, at times, physically. Their talk of "charity", when applied to His Infernal Majesty, becomes an empty sham - and most unfairly, too, considering the obvious fact that without their Satanic foe their very religions would collapse. How sad, that the allegorical personage most responsible for the success of spiritual religions is shown the *least* amount of charity and the most consistent abuse - and by those who most unctuously preach the rules of fair play! For all the centuries of shouting-down the Devil has received, he has never shouted back at his detractors. He has remained the gentleman at all times, while those he supports rant and rave. He has shown himself to be a model of deportment, but now he feels it is time to shout back. He has decided it is finally time to receive his due. Now the ponderous rule-books of hypocrisy are no longer needed. In order to relearn the Law of the Jungle, a small, slim diatribe will do. Each verse is an inferno. Each word is a tongue of fire. The flames of Hell burn fierce . . . and purify! Read on and learn the Law.

THE BOOK OF SATAN

I

1. In this arid wilderness of steel and stone I raise up my voice that you may hear. To the East and to the West I beckon. To the North and to the South I show a sign proclaiming: Death to the weakling, wealth to the strong!
2. Open your eyes that you may see, Oh men of mildewed minds, and listen to me ye bewildered millions!
3. For I stand forth to challenge the wisdom of the world; to interrogate the "laws" of man and of "God"!
4. I request reason for your golden rule and ask the why and wherefore of your ten commandments.
5. Before none of your printed idols do I bend in acquiescence, and he who saith "thou shalt" to me is my mortal foe!
6. I dip my forefinger in the watery blood of your impotent mad redeemer, and write over his thorn-torn brow: The TRUE prince of evil - the king of slaves!
7. No hoary falsehood shall be a truth to me; no stifling dogma shall encramp my pen!
8. I break away from all conventions that do not lead to my earthly success and happiness.
9. I raise up in stern invasion the standard of the strong!
10. I gaze into the glassy eye of your fearsome Jehovah, and pluck him by the beard; I uplift a broad-axe, and split open his worm-eaten skull!
11. I blast out the ghastly contents of philosophically whited sepulchers and laugh with sardonic wrath!

THE
BOOK OF
SATAN

II

1. Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree.
2. I question all things. As I stand before the festering and varnished facades of your haughtiest moral dogmas, I write thereon in letters of blazing scorn: Lo and behold; all this is fraud!
3. Gather around me, Oh! ye death-defiant, and the earth itself shall be thine, to have and to hold!
4. Too long the dead hand has been permitted to sterilize living thought!
5. Too long right and wrong, good and evil have been inverted by false prophets!
6. No creed must be accepted upon authority of a "divine" nature. Religions must be put to the question. No moral dogma must be taken for granted - no standard of measurement deified. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago, they are the work of human hands, and what man has made, man can destroy!
7. He that is slow to believe anything and everything is of great understanding, for belief in one false principle is the beginning of all unwisdom.
8. The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success - to rend the rusty padlocks and chains of dead custom that always prevent healthy expansion. Theories and ideas that may have meant life and hope and freedom for our ancestors may now mean destruction, slavery, and dishonor to us!
9. As environments change, no human ideal standeth sure!
10. Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret, for under the domination of an inconvenient falsehood, no one can prosper.
11. Let established sophisms be dethroned, rooted out, burnt and destroyed, for they are a standing menace to all true nobility of thought and action!
12. Whatever alleged "truth" is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead philosophies, and other useless lumber and wreckage!
13. The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie - the lie everyone believes to be a model truth. It is the fruitful mother of all other popular errors and delusions. It is a hydra-headed tree of unreason with a thousand roots. It is a social cancer!
14. The lie that is known to be a lie is half eradicated, but the lie that even intelligent persons accept as fact - the lie that has been inculcated in a little child at its mother's knee - is more dangerous to contend against than a creeping pestilence!
15. Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them: Cut them out, to the very core, just as cancers. Exterminate them root and branch. Annihilate them, or they will us!

THE
BOOK OF
SATAN

III

1. "Love one another" it has been said is the supreme law, but what power made it so? Upon what rational authority does the gospel of love rest? Why should I not hate mine enemies - if I "love" them does that not place me at their mercy?
2. Is it natural for enemies to do good unto each other - and WHAT IS GOOD?
3. Can the torn and bloody victim "love" the blood-splashed jaws that rend him limb from limb?
4. Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?
5. Is not "lust and carnal desire" a more truthful term to describe "love" when applied to the continuance of the race? Is not the "love" of the fawning scriptures simply a euphemism for sexual activity, or was the "great teacher" a glorifier of eunuchs?
6. Love your enemies and do good to them that hate and use you - is this not the despicable philosophy of the spaniel that rolls upon its back when kicked?
7. Hate your enemies with a whole heart, and if a man smite you on one cheek, SMASH him on the other!; smite him hip and thigh, for self-preservation is the highest law!
8. He who turns the other cheek is a cowardly dog!
9. Give blow for blow, scorn for scorn, doom for doom - with compound interest liberally added thereunto! Eye for eye, tooth for tooth, aye four-fold, a hundred-fold! Make yourself a Terror to your adversary, and when he goeth his way, he will possess much additional wisdom to ruminate over. Thus shall you make yourself respected in all the walks of life, and your spirit - your *immortal* spirit - shall live, not in an intangible paradise, but in the brains and sinews of those whose respect you have gained.

THE BOOK OF SATAN

IV

1. Life is the great indulgence - death, the great abstinence. Therefore, make the most of life - HERE AND NOW!
2. There is no heaven of glory bright, and no hell where sinners roast. Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no redeemer liveth!
3. Say unto thine own heart, "I am mine own redeemer."
4. Stop the way of them that would persecute you. Let those who devise thine undoing be hurled back to confusion and infamy. Let them be as chaff before the cyclone and after they have fallen rejoice in thine own salvation.
5. Then all thy bones shall say pridefully, "Who is like unto me? Have I not been too strong for mine adversaries? Have I not delivered MYSELF by mine own brain and

THE
BOOK OF
SATAN

V

1. Blessed are the strong, for they shall possess the earth - Cursed are the weak, for they shall inherit the yoke!
2. Blessed are the powerful, for they shall be reverenced among men - Cursed are the feeble, for they shall be blotted out!
3. Blessed are the bold, for they shall be masters of the world - Cursed are the righteously humble, for they shall be trodden under cloven hoofs!
4. Blessed are the victorious, for victory is the basis of right - Cursed are the vanquished, for they shall be vassals forever!
5. Blessed are the iron-handed, for the unfit shall flee before them - Cursed are the poor in spirit, for they shall be spat upon!
6. Blessed are the death-defiant, for their days shall be long in the land - Cursed are the gazers toward a richer life beyond the grave, for they shall perish amidst plenty!
7. Blessed are the destroyers of false hope, for they are the true Messiahs - Cursed are the god-adorers, for they shall be shorn sheep!
8. Blessed are the valiant, for they shall obtain great treasure - Cursed are the believers in good and evil, for they are frightened by shadows!
9. Blessed are those that believe in what is best for them, for never shall their minds be terrorized - Cursed are the "lambs of God", for they shall be bled whiter than snow!
10. Blessed is the man who has a sprinkling of enemies, for they shall make him a hero - Cursed is he who doeth good unto others who sneer upon him in return, for he shall be despised!
11. Blessed are the mighty-minded, for they shall ride the whirlwinds - Cursed are they who teach lies for truth and truth for lies, for they are an abomination!
12. Thrice cursed are the weak whose insecurity makes them vile, for they shall serve and suffer!
13. The angel of self-deceit is camped in the souls of the "righteous" - The eternal flame of power through joy dwelleth within the flesh of the Satanist!

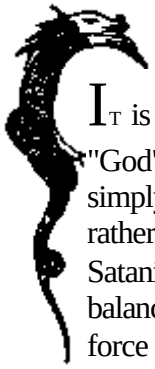
(AIR)

THE BOOK OF LUCIFER

THE ENLIGHTENMENT

The Roman god, Lucifer, was the bearer of light, the spirit of the air, the personification of enlightenment. In Christian mythology he became synonymous with evil, which was only to have been expected from a religion whose very existence is perpetuated by clouded definitions and bogus values! It is time to set the record straight. False moralisms and occult inaccuracies must be corrected. Entertaining as they might be, most stories and plays about Devil worship must be recognized as the obsolete absurdities they are. It has been said "the truth will make men free". The truth alone has never set anyone free. It is only DOUBT which will bring mental emancipation. Without the wonderful element of doubt, the doorway through which truth passes would be tightly shut, impervious to the most strenuous poundings of a thousand Lucifers. How understandable that Holy Scripture should refer to the Infernal monarch as the "father of lies" - a magnificent example of character inversion. If one is to believe this theological accusation that the Devil represents falsehood, then it surely must be concurred that it was HE, NOT GOD, THAT ESTABLISHED ALL SPIRITUAL RELIGIONS AND WHO WROTE ALL OF THE HOLY BIBLES! When one doubt is followed by another, the bubble, grown large from long accumulated fallacies, threatens to burst. For those who already doubt supposed truths, this book is revelation. Then Lucifer will have risen. Now is the time for doubt! The bubble of falsehood is bursting and its sound is the roar of the world!

- W A N T E D ! -
GOD
DEAD OR ALIVE



IT is a popular misconception that the Satanist does not believe in God. The concept of "God", as interpreted by man, has been so varied throughout the ages, that the Satanist simply accepts the definition which suits him best. Man has always created his gods, rather than his gods creating *him*. God is, to some, benign - to others, terrifying. To the Satanist "God" - by whatever name he is called, or by no name at all - is seen as the balancing factor in nature, and not as being concerned with suffering. This powerful force which permeates and balances the universe is far too impersonal to care about the happiness or misery of flesh-and-blood creatures on this ball of dirt upon which we live.

Anyone who thinks of *Satan* as evil should consider all the men, women, children, and animals who have died because it was "God's will". Certainly a person grieving the untimely loss of a loved one would much rather have their loved one with them than in God's hands! Instead, they are unctuously consoled by their clergyman who says, "It was God's will, my dear"; or "He is in God's hands now, my son." Such phrases have been a convenient way for religionists to condone or excuse the mercilessness of God. But if God is in complete control and as benign as he is supposed to be, why does He allow these things to happen? Too long have religionists been falling back on their bibles and rulebooks to prove or disprove, justify, condemn, or interpret.

The Satanist realizes that man, and the action and reaction of the universe, is responsible for everything, and doesn't mislead himself into thinking that someone cares. No longer will we sit back and accept "fate" without doing anything about it, just because it says so in Chapter such and such, Psalm so and so - and that's that! The Satanist knows that praying does absolutely no good - in fact, it actually lessens the chance of success, for the devoutly religious too often sit back complacently and pray for a situation which, if they were to do something about it on their own, could be accomplished much quicker!

The Satanist shuns terms such as "hope" and "prayer" as they are indicative of apprehension. If we hope and pray for something to come about, we will not act in a positive way which will *make* it happen. The Satanist, realizing that anything he gets is of his own doing, takes command of the situation instead of praying to God for it to happen. Positive thinking and positive *action* add up to results.

Just as the Satanist does not pray to God for assistance, he does not pray for forgiveness for his wrong doings. In other religions, when one commits a wrong he either prays to God for forgiveness, or confesses to an intermediary and asks *him* to pray to God for forgiveness for his sins. The Satanist knows that praying does no good, confessing to another human being, like himself, accomplishes even less - and is, furthermore, degrading.

When a Satanist commits a wrong, he realizes that it is natural to make a mistake - and if he is truly sorry about what he has done, he will learn from it and take care not to do the same thing again. If he is not honestly sorry about what he has done, and knows he will do the same thing over and over, he has no business confessing and asking forgiveness in the first place. But this is exactly what happens. People confess their sins so that they can clear their consciences - and be free to go out and sin again, usually the same sin.

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There are many different interpretations of God, in the usual sense of the word, as there are types of people. The images run from a belief in a god who is some vague sort of "universal cosmic mind" to an anthropomorphic deity with a long white beard and sandals who keeps track of every action of each individual.

Even within the confines of a given religion, the personal interpretations of God differ greatly. Some religions actually go so far as to label anyone who belongs to a religious sect other than their own a heretic, even though the overall doctrines and impressions of godliness are nearly the same. For example: The Catholics believe that the Protestants are doomed to Hell simply because they do not belong to the Catholic Church. In the same way, many splinter groups of the Christian faith, such as the evangelical or revivalist churches, believe that the Catholics are heathens who worship graven images. (Christ is depicted in the image that is most psychologically akin to the individual worshipping him, and yet the Christians criticize "heathens" for the worship of graven images.) And the Jews have always been given the Devil's name.

Even though the god in all of these religions is basically the same, each regards the way chosen by the others as reprehensible, and to top it all, religionists actually PRAY for one another! They have scorn for the brothers of the right-hand path because their religions carry different labels, and somehow this animosity must be released. What better way than through "prayer"! What a simperingly polite way of saying: "I hate your guts," is the thinly disguised device known as praying for your enemy! Praying for one's own enemy is nothing more than bargain-basement anger, and of a decidedly shoddy and inferior quality!

If there has been so much violent discrepancy as to the proper way in which to worship God, how many different interpretations of God can there be - and *who* is right?

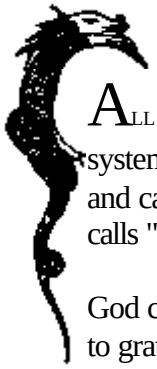
All devout "white-lighters" are concerned with pleasing God so that they might have the "Pearly Gates" opened for them when they die. Nevertheless, if a man has *not* lived his life in accordance with the regulations of his faith, he *can* at the last minute call a clergyman to his deathbed for a final absolution. The priest or minister will then come running on the double, to "make everything right" with God and see to it that his passport to the Heavenly Realm is in order. (The Yezidis, a sect of Devil worshippers, take a different viewpoint. They believe that God is all-powerful, but also all-forgiving, and so accordingly feel that it is the *Devil* whom they must please, as he is the one who rules their lives while here on earth. They believe so strongly that God will forgive all of their sins once they have been given the last rites, that they feel no need to concern themselves with the opinion God may hold of them while they live.)

With all of the contradictions in the Christian scriptures, many people currently cannot rationally accept Christianity the way it has been practiced in the past. Great numbers of people are beginning to doubt the existence of God, in the established Christian sense of the word. So, they have taken to calling themselves "Christian Atheists". True, the Christian Bible is a mass of contradictions; but what could be more contradictory than the term "Christian Atheist"?

If prominent *leaders* of the Christian faith are rejecting the past interpretations of God, how then can their *followers* be expected to adhere to previous religious tradition?

With all the debates about whether or not God is dead, if he isn't he had better have MEDICARE!

THE GOD YOU SAVE MAY BE YOURSELF



ALL religions of a spiritual nature are inventions of man. He has created an entire system of gods with nothing more than his carnal brain. Just because he has an ego, and cannot accept it, he has to externalize it into some great spiritual device which he calls "God".

God can do all the things man is forbidden to do - such as kill people, perform miracles to gratify his will, control without any apparent responsibility, etc. If man needs such a god and recognizes that god, then he is worshipping an entity that a human being invented. Therefore, HE IS WORSHIPPING BY PROXY THE MAN THAT INVENTED GOD. Is it not more sensible to worship a god that he, himself, has created, in accordance with his own emotional needs - one that best represents the very carnal and physical being that has the idea-power to invent a god *in the first place?*

If man insists on externalizing his true self in the form of "God", then why fear his true self, in fearing "God", - why praise his true self in praising "God", - why remain externalized from "God" IN ORDER TO ENGAGE IN RITUAL AND RELIGIOUS CEREMONY IN HIS NAME?

Man needs ritual and dogma, but no law states that an *externalized* god is necessary in order to engage in ritual and ceremony performed in a god's name! Could it be that when he closes the gap between himself and his "God" he sees the demon of pride creeping forth - that very embodiment of Lucifer appearing in his midst? He no longer can view himself in two parts, the carnal and the spiritual, but sees them merge as one, and then to his abysmal horror, discovers that they are only the carnal - AND ALWAYS WERE! Then he either hates himself to death, day by day - or rejoices that he is what he is!

If he hates himself, he searches out new and more complex spiritual paths of "enlightenment" in hopes that he may split himself up again in his quest for stronger and more externalized "gods" to scourge his poor miserable shell. If he accepts himself, but recognizes that ritual and ceremony are the important devices that his invented religions have utilized to sustain his faith *in a lie*, then it is the SAME FORM OF RITUAL that will sustain his faith *in the truth* - the primitive pageantry that will give his awareness of his own majestic being added substance.

When all religious faith in lies has waned, it is because man has become closer to himself and farther from "God"; closer to the "Devil." If this is what the devil represents, and a man lives his life in the devil's fane, with the sinews of Satan moving in his flesh, then he either escapes from the cacklings and carpings of the righteous, or stands proudly in his secret places of the earth and manipulates the folly-ridden masses through his own Satanic might, until that day when he may come forth in splendor proclaiming "I AM A SATANIST! BOW DOWN, FOR I AM THE HIGHEST EMBODIMENT OF HUMAN LIFE!"

SOME EVIDENCE OF
A NEW SATANIC AGE

THE seven deadly sins of the Christian Church are: greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these "sins" as they all lead to physical, mental, or emotional gratification.

A Satanist knows there is nothing wrong with being greedy, as it only means that he wants more than he already has. Envy means to look with favor upon the possessions of others, and to be desirous of obtaining similar things for oneself. Envy and greed are the motivating forces of ambition - and without ambition, very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive. When you have overeaten to the point of obesity, another sin - pride - will motivate you to regain an appearance that will renew your self-respect.

Anyone who buys an article of clothing for a purpose other than covering his body and protecting it from the elements is guilty of pride. Satanists often encounter scoffers who maintain that labels are not necessary. It must be pointed out to these destroyers of labels that one or many articles they themselves are wearing are not wearing are not necessary to keep them warm. There is not a person on this earth who is completely devoid of ornamentation. The Satanist points out that any ornamentation of the scoffer's body shows that he, too, is guilty of pride. Regardless of how verbose the cynic may be in his intellectual description of how free he is, he is still wearing the elements of pride.

Being reluctant to get up in the morning is to be guilty of sloth, and if you lie in bed long enough you may find yourself committing yet another sin - lust. To have the faintest stirring of sexual desire is to be guilty of lust. In order to insure the propagation of humanity, nature made lust the second most powerful instinct, the first being self-preservation. Realizing this, the Christian Church made fornication the "Original Sin". In this way they made sure no one would escape sin. Your very state of being is as a result of sin - the *Original* sin!

The strongest instinct in every living thing is self-preservation, which brings us to the last of the seven deadly sins - anger. Is it not our instinct for self-preservation that is aroused when someone harms us, when we become angry enough to protect ourselves from further attack? A Satanist practices the motto, "If a man smite thee on one cheek, *smash* him on the other!" Let no wrong go unredressed. Be as a lion in the path - be dangerous even in defeat!

Since man's natural instincts lead him to sin, all men are sinners; and all sinners go to hell. If everyone goes to hell, then you will meet all your friends there. Heaven must be populated with some rather strange creatures if they all lived for was to go to a place where they can strum harps for eternity.

"Times have changed. Religious leaders no longer preach that all our natural actions are sinful. We no longer think sex is dirty - or that taking pride in ourselves is shameful - or that wanting something someone else has is vicious." Of course not, times have changed! "If you want proof of this, just look at how liberal churches have become. Why, they're practicing all the things that you preach."

Satanists hear these, and similar statements, all the time; and they agree wholeheartedly. BUT, if the world has changed so much, why continue to grasp at the threads of a dying faith? If many religions are denying their own scriptures because they are out of date, and are preaching the philosophies of Satanism, why not call it by its rightful name - Satanism? Certainly it would be far less hypocritical.

In recent years there has been an attempt to humanize the spiritual concept of Christianity. This has manifested itself in the most obvious non-spiritual means. Masses which had been said in Latin are now said in native languages - which only succeeds in making the nonsense easier to understand, and at the same time robs the ceremony of the esoteric nature which is consistent with the tenets of the dogma. It is much simpler to obtain an emotional reaction using words and phrases that cannot be understood than it is with statements which even the simplest mind will question when hearing them in an understandable language.

If priests and ministers were to have used the devices to fill their churches one hundred years ago that they use today, they would have been charged with heresy, called devils, oft-times persecuted, but certainly excommunicated without hesitation.

The religionists wail, "We must keep up with the times," forgetting that, due to limiting factors and deeply engrained laws of white light religions, there can *never* be sufficient change to meet the needs of man.

Past religions have always represented the spiritual nature of man, with little or no concern for his carnal or mundane needs. They have considered this life but transitory, and the flesh merely a shell; physical pleasure trivial, and pain a worthwhile preparation for the "Kingdom of God". How well the utter hypocrisy comes forth when the "righteous" make a change in their religion to keep up with man's natural change! The only way that Christianity can ever completely serve the needs of man is to become as Satanism is NOW.

It has become necessary for a NEW religion, based on man's natural instincts, to come forth. THEY have named it. It is called Satanism. It is that power condemned that has caused the religious controversy over birth-control measures - a disgruntled admission that sexual activity, for fun, is here to stay.

It is the "Devil" who caused women to show their legs, to titillate men - the same kind of legs, now socially acceptable to gaze upon, which are revealed by young nuns as they walk about in their shortened habits. What a delightful step in the right (or left) direction! Is it possible we will soon see "topless" nuns sensually throwing their bodies about to the "Missa Solemnis Rock"? Satan smiles and says he would like that fine - many nuns are very pretty girls with nice legs.

Many churches with some of the largest congregations have the most hand-clapping, sensual music - also Satanically inspired. After all, the Devil has always had the best tunes.

Church picnics, despite all of Aunt Martha's talk about the Lord's Bountiful Harvest, are nothing more than a good excuse for Sunday gluttony; and everyone knows that lots more than Bible reading goes on in the bushes.

The fund-raising adjunct to many church bazaars is commonly known as a carnival, which used to mean the celebration of the flesh; now a carnival is okay because the money goes to the church so that it can preach against the temptations of the Devil! It will be said that these

things are only pagan devices and ceremonies - that the Christians borrowed them. True, but the Pagans reveled in the delights of the flesh, and were condemned by the very same people who celebrate their rituals, but call them by different names.

Priests and ministers are in the front lines of peace demonstrations, and lying on railroad tracks in front of trains carrying war materials, with as much dedication as their brothers of the cloth, from the same seminaries, who are blessing the bullets and bombs and fighting men as chaplains in the armed forces. Someone must be wrong, someplace. Could it be that Satan is the one qualified to act as accuser? Certainly they named him that!

When a puppy reaches maturity it becomes a dog; when ice melts it is called water; when twelve months have been used up, we get a new calendar with the proper chronological name; when "magic" becomes scientific fact we refer to it as medicine, astronomy, etc. When one name is no longer appropriate for a given thing it is only logical to change it to a new one which better fits the subject. Why, then, do we not follow suit in the area of religion? Why continue to call a religion the same name when the tenets of that religion no longer fit the original one? Or, if religion *does* preach the same things that it always has, but its followers practice nearly none of its teachings, why do they continue to call themselves by the name given to followers of that religion?

If you do not believe in what your religion teaches, why continue to support a belief which is contradictory with your feelings. You would never vote for a person or issue you did not believe in, so why cast your ecclesiastical vote for a religion which is not consistent with your convictions? You have no right to complain about a political situation you have voted for or supported in any way - which includes sitting back and complacently agreeing with neighbors who approve the situation, just because you are too lazy or cowardly to speak your mind. So it is with religious balloting. Even if you cannot be aggressively honest about your opinions because of unfavorable consequences from employers, community leaders, etc., you can, at least, be honest with yourself. In the privacy of your own home and with close friends you *must* support religion which has YOUR best interests at heart.

"Satanism is based on a very sound philosophy," say the emancipated. "But why call it Satanism? Why not call it something like 'Humanism' or a name that would have the connotation of a witchcraft group, something a little more esoteric - something less blatant." There is more than one reason for this. Humanism is not a religion. It is simply a way of life with no ceremony or dogma. Satanism has both ceremony and dogma. Dogma, as will be explained, is necessary.

Satanism differs greatly from all other so-called white-light, "white" witchcraft or magical groups in the world today. These self-righteous and supercilious religions protest that *their* members use the powers of magic only for altruistic purposes. Satanists look with disdain upon "white" witchcraft groups because they feel that altruism is sinning on the lay-away plan. It is unnatural not to have desire to gain things for yourself. Satanism represents a form of controlled selfishness. This does not mean that you never do anything for anyone else. If you do something to make someone for whom you care happy, his happiness will give you a sense of gratification.

Satanism advocates practicing a modified form of the Golden Rule. Our interpretation of this rule is: "Do unto others as they do unto you"; because if you "Do unto others as you would have them do unto you," and they, in turn, treat you badly, it goes against human nature to continue to treat them with consideration. You should do unto others as you would have them

do unto you, but if your courtesy is not returned, they should be treated with the wrath they deserve.

White witchcraft groups say that if you curse a person, it will return to you three-fold, come home to roost, or in some way boomerang back to the sender. This is yet another indication of the guilt-ridden philosophy which is held by these neo-Pagan, pseudo-Christian groups. White witches want to delve into witchcraft, but cannot divorce themselves from the stigma attached to it. Therefore, they call themselves white magicians, and base seventy-five per cent of their philosophy on the trite and hackneyed tenets of Christianity. Anyone who pretends to be interested in magic or the occult for reasons other that gaining personal power is the worst kind of hypocrite. The Satanist respects Christianity for, at least, being consistent in its guilt-ridden philosophy, but can only feel contempt for the people who attempt to appear emancipated from guilt by joining a witchcraft group, and then practice the same basic philosophy as Christianity.

White magic is supposedly utilized only for good or unselfish purposes, and black magic, we are told, is used only for selfish or "evil" reasons. Satanism draws no such dividing line. Magic is magic, be it used to help or hinder. The Satanist, being the magician, should have the ability to decide what is just, and then apply the powers of magic to attain his goals.

During white magical ceremonies, the practitioners stand within a pentagram to protect themselves from the "evil" forces which they call upon for help. To the Satanist, it seems a bit two-faced to call on these forces for help, while at the same time protecting yourself from the very powers you have asked for assistance. The Satanist realizes that only by putting himself in league with these forces can be fully and unhypocritically utilize the Powers of Darkness to his best advantage.

In a Satanic magical ceremony, the participants do NOT: join hands and dance "ring around the rosy" in a circle; burn candles of various colors for various wishes; call out the names of "Father, Son and Holy Ghost" while supposedly practicing Black Arts; pick a "Saint" for their personal guide in obtaining help for their problems; dunk themselves in smelly oils and hope the money comes in; meditate so they can arrive at a "great spiritual awakening"; recite long incantations with the name of Jesus thrown in for good measure, between every few words, etc., etc., etc., *ad nauseam!*

BECAUSE - This is NOT the way to practice Satanic magic. If you cannot divorce yourself from hypocritical self-deceit, you will never be successful as a magician, much less a Satanist.

The Satanic religion has not merely lifted the coin - it has flipped it completely over. Therefore, why should it support the very principles to which it is completely opposed by calling itself anything other than a name which is totally in keeping with the *reversed* doctrines which make up the Satanic philosophy? Satanism is not a white light religion; it is a religion of the flesh, the mundane, the carnal - all of which are ruled by Satan, the personification of the Left Hand Path.

Inevitably, the next question asked is: "Granted, you can't call it humanism because humanism is not a religion; but why even have a religion in the first place if all you do is what comes naturally, anyway? Why not just do it?"

Modern man has come a long way; he has become disenchanted with the nonsensical dogmas of past religions. We are living in an enlightened age. Psychiatry has made great strides in

enlightening man about his true personality. We are living in an era of intellectual awareness unlike any the world has ever seen.

This is all very well and good, BUT - there is one flaw in this new state of awareness. It is one thing to accept something intellectually, but to accept the same thing emotionally is an entirely different matter. The one need that psychiatry cannot fill is man's inherent need for emotionalizing through dogma. Man needs ceremony and ritual, fantasy and enchantment. Psychiatry, despite all the good it has done, has robbed man of wonder and fantasy which religion, in the past, has provided.

Satanism, realizing the current needs of man, fills the large grey void between religion and psychiatry. The Satanic philosophy *combines* the fundamentals of psychology *and* good, honest emotionalizing, or dogma. It provides man with his much needed fantasy. There is nothing wrong with dogma, providing it is not based on ideas and actions which go completely against human nature.

The quickest way of traveling between two points is in a straight line. If all the guilts that have been built up can be turned into advantages, it eliminates the need for intellectual purging of the psyche in an attempt to cleanse it from these repressions. Satanism is the only religion known to man that accepts man as he is, and promotes the rationale of turning a bad thing into a good thing rather than bending over backwards to eliminate the bad thing.

Therefore, after intellectually evaluating your problems through common sense and drawing on what psychiatry has taught us, if you *still* cannot emotionally release yourself from unwarranted guilt, and put your theories into action, then you should learn to make your guilt work *for* you. You should act upon your natural instincts, and then, if you cannot perform without feeling guilty, revel in your guilt. This may sound like a contradiction in terms, but if you will think about it, guilt can often add a fillip to the senses. Adults would do well to take a lesson from children. Children often take great delight in doing something they know they are not supposed to.

Yes, times have changed, but man hasn't. The basics of Satanism have always existed. The only thing that *is* new is the formal organization of a religion based on the universal traits of man. For centuries, magnificent structures of stone, concrete, mortar, and steel have been devoted to man's abstinence. It is high time that human beings stopped fighting themselves, and devoted their time to building temples designed for man's indulgences.

Even though times have changed, and always will, man remains basically the same. For two thousand years man has done penance for something he never should have had to feel guilty about in the first place. We are tired of denying ourselves the pleasures of life which we deserve. Today, as always, man needs to enjoy himself here and now, instead of waiting for his rewards in heaven. So, why not have a religion based on indulgence? Certainly, it is consistent with the nature of the beast. We are no longer supplicating weaklings trembling before an unmerciful "God" who cares not whether we live or die. We are self-respecting, prideful people - we are Satanists!

HELL, THE DEVIL,
AND HOW TO
SELL YOUR SOUL

SATAN has certainly been the best friend the church has ever had, as he has kept it in business all these years. The false doctrine of Hell and the Devil has allowed the Protestant and Catholic Churches to flourish far too long. Without a devil to point their fingers at, religionists of the right hand path would have nothing with which to threaten their followers. "Satan leads you to temptation"; "Satan is the prince of evil"; "Satan is vicious, cruel, brutal," they warn. "If you give in to the temptations of the devil, you will surely suffer eternal damnation and roast in Hell."

The semantic meaning of Satan is the "adversary" or "opposition" or the "accuser". The very word "devil" comes from the Indian *devi* which means "god". Satan represents opposition to all religions which serve to frustrate and condemn man for his natural instincts. He has been given an evil role simply because he represents the carnal, earthly, and mundane aspects of life.

Satan, the chief devil of the Western World, was originally an angel whose duty was to report human delinquencies to God. It was not until the Fourteenth Century that he began to be depicted as an evil deity who was part man and part animal, with goat-like horns and hooves. Before Christianity gave him the names of Satan, Lucifer, etc., the carnal side of man's nature was governed by the god which was then called Dionysus, or Pan, depicted as a satyr or faun, by the Greeks. Pan was originally the "good guy", and symbolized fertility and fecundity.

Whenever a nation comes under a new form of government, the heroes of the past become villains of the present. So it is with religion. The earliest Christians believed that the Pagan deities were devils, and to employ them was to use "black magic". Miraculous heavenly events they termed "white magic"; this was the sole distinction between the two. The old gods did not die, they fell into Hell and became devils. The bogey, goblin, or bugaboo used to frighten children is derived from the Slavonic "Bog" which means "god", as does Bhaga in Hindu.

Many pleasures revered before the advent of Christianity were condemned by the new religion. It required little changeover to transform the horns and cloven hooves of Pan into a most convincing devil! Pan's attributes could be neatly changed into charged-with-punishment sins, and so the metamorphosis was complete.

The association of the goat with the Devil is found in the Christian Bible, where the holiest day of the year, the Day of Atonement, was celebrated by casting lots for two goats "without blemish", one to be offered to the Lord, and one to Azazel. The goat carrying the sins of the people was driven into the desert and became a "scapegoat". This is the origin of the goat which is still used in lodge ceremonies today as it was also used in Egypt, where once a year it was sacrificed to a God.

The devils of mankind are many, and their origins diversified. The performance of Satanic ritual does *not* embrace the calling forth of demons; this practice is followed only by those who are in fear of the very forces they conjure.

Supposedly, demons are malevolent spirits with attributes conductive to the deterioration of the people or events that they touch upon. The Greek word *demon* meant a guardian spirit or source of inspiration, and to be sure, later theologians invented legion upon legion of these harbingers of inspiration - all wicked.

An indication of the cowardice of "magicians" of the right-hand path is the practice of calling upon a particular demon (who would supposedly be a minion of the devil) to do his bidding. The assumption is that the demon, being only a flunky of the devil, is easier to control. Occult lore states that only the most formidably "protected" or insanely foolhardy sorcerer would try to call forth the Devil himself.

The Satanist does not furtively call upon these "lesser" devils, but brazenly invokes those who people that infernal army of long-standing outrage - *the Devils themselves!*

Theologians have catalogued some of the names of devils in their lists of demons, as might be expected, but the roster which follows contains the names and origins of the Gods and Goddesses called upon, which make up a large part of the occupancy of the Royal Palace of Hell:

THE FOUR CROWN PRINCES OF HELL

SATAN - *(Hebrew)* adversary, opposite, accuser, Lord of fire, the inferno, the south
LUCIFER - *(Roman)* bringer of light, enlightenment, the air, the morning star, the east
BELIAL - *(Hebrew)* without a master, baseness of the earth, independence, the north
LEVIATHAN - *(Hebrew)* the serpent out of the deeps, the sea, the west

THE INFERNAL NAMES

Abaddon - *(Hebrew)* the destroyer
Adramelech - Samarian devil
Ahpuch - Mayan devil
Ahriman - Mazdean devil
Amon - Egyptian ram-headed god of life and reproduction
Apollyon - Greek synonym for Satan, the arch fiend
Asmodeus - Hebrew devil of sensuality and luxury, originally "creature of judgement"
Astaroth - Phoenician goddess of lasciviousness, equivalent of Babylonian Ishtar
Azazel - *(Hebrew)* taught man to make weapons of war, introduced cosmetics
Baalberith - Canaanite Lord of the covenant who was later made a devil
Balaam - Hebrew Devil of avarice and greed
Baphomet - worshipped by the Templars as symbolic of Satan
Bast - Egyptian goddess of pleasure represented by the cat
Beelzebub - *(Hebrew)* Lord of the Flies, taken from symbolism of the scarab
Behemoth - Hebrew personification of Satan in the form of an elephant
Beherit - Syriac name for Satan
Bilé - Celtic god of Hell
Chemosh - national god of Moabites, later a devil
Cimeries - rides a black horse and rules Africa
Coyote - American Indian devil
Dagon - Philistine avenging devil of the sea
Damballa - Voodoo serpent god
Demogorgon - Greek name of the devil, it is said should not be known to mortals

Diabolus - *(Greek)* "flowing downwards"
Dracula - Romanian name for devil
Emma-O - Japanese ruler of Hell
Euronymous - Greek prince of death
Fenriz - son of Loki, depicted as a wolf
Gorgo - dim. of Demogorgon, Greek name of the devil
Haborym - Hebrew synonym for Satan
Hecate - Greek goddess of the underworld and witchcraft
Ishtar - Babylonian goddess of fertility
Kali - *(Hindu)* daughter of Shiva, high priestess of the Thuggees
Lilith - Hebrew female devil, Adam's first wife who taught him the ropes
Loki - Teutonic devil
Mammon - Aramaic god of wealth and profit
Mania - Etruscan goddess of Hell
Mantus - Etruscan god of Hell
Marduk - god of the city of Babylon
Mastema - Hebrew synonym for Satan
Melek Taus - Yezidi devil
Mephistopheles - *(Greek)* he who shuns the light, q. v. Faust
Metztli - Aztec goddess of the night
Mictian - Aztec god of death
Midgard - son of Loki, depicted as a serpent
Milcom - Ammonite devil
Moloch - Phoenician and Canaanite devil
Mormo - *(Greek)* King of the Ghouls, consort of Hecate
Naamah - Hebrew female devil of seduction
Nergal - Babylonian god of Hades
Nihasa - American Indian devil
Nija - Polish god of the underworld
O-Yama - Japanese name for Satan
Pan - Greek god of lust, later relegated to devildom
Pluto - Greek god of the underworld
Proserpine - Greek queen of the underworld
Pwcca - Welsh name for Satan
Rimmon - Syrian devil worshipped at Damascus
Sabazios - Phrygian origin, identified with Dionysos, snake worship
Saitan - Enochian equivalent of Satan
Sammael - *(Hebrew)* "venom of God"
Samnu - Central Asian devil
Sedit - American Indian devil
Sekhmet - Egyptian goddess of vengeance
Set - Egyptian devil
Shaitan - Arabic name for Satan
Shiva - *(Hindu)* the destroyer
Supay - Inca god of the underworld
T'an-mo - Chinese counterpart to the devil, covetousness, desire
Tchort - Russian name for Satan, "black god"
Tezcatlipoca - Aztec god of Hell
Thamuz - Sumerian god who later was relegated to devildom
Thoth - Egyptian god of magic
Tunrida - Scandinavian female devil

Typhon - Greek personification of Satan
Yaotzin - Aztec god of Hell
Yen-lo-Wang - Chinese ruler of Hell

The devils of past religions have always, at least in part, had animal characteristics, evidence of man's constant need to deny that he too is an animal, for to do so would serve a mighty blow to his impoverished ego.

The pig was despised by the Jews and the Egyptians. It symbolized the gods Frey, Osiris, Adonis, Persephone, Attis, and Demeter, and was sacrificed to Osiris and the Moon. But, in time, it became degraded into a devil. The Phoenicians worshipped a fly god, Baal, from which comes the devil, Beelzebub. Both Baal and Beelzebub are identical to the dung beetle or scarabaeus of the Egyptians which appeared to resurrect itself, much as the mythical bird, the phoenix, rose from its own ashes. The ancient Jews believed, through their contact with the Persians, that the two great forces in the world were Ahura-Mazda, the god of fire, light, life, and goodness; and Ahriman, the serpent, the god of darkness, destruction, death, and evil. These, and countless other examples, not only depict man's devils as animals, but also show his need to sacrifice the original animal gods and demote them to his devils.

At the time of the Reformation, in the Sixteenth Century, the alchemist, Dr. Johann Faustus, discovered a method of summoning a demon - Mephistopheles - from Hell and making a pact with him. He signed a contract in blood to turn his soul over to Mephistopheles in return for the feeling of youth, and at once became young. When the time came for Faustus to die, he retired to his room and was blown to bits as though his laboratory had exploded. This story is a protest of the times (the Sixteenth Century) against science, chemistry, and magic.

To the Satanist, it is unnecessary to sell your soul to the Devil or make a pact with Satan. This threat was devised by Christianity to terrorize people so they would not stray from the fold. With scolding fingers and trembling voices, they taught their followers that if they gave in to the temptations of Satan, and lived their lives according to their natural predilections, they would have to pay for their sinful pleasures by giving their souls to Satan and suffering in Hell for all eternity. People were led to believe that a pure soul was a passport to everlasting life.

Pious prophets have taught man to fear Satan. But what of terms like "God fearing"? If God is so merciful, why do people have to fear him? Are we to believe there is nowhere we can turn to escape fear? If you have to fear God, why not be "Satan fearing" and at least have the fun that being God fearing denies you? Without such a wholesale fear religionists would have had nothing with which to wield power over their followers.

The Teutonic Goddess of the Dead and daughter of Loki was named *Hel*, a Pagan god of torture and punishment. Another "L" was added when the books of the Old Testament were formulated. The prophets who wrote the Bible did not know the word "Hell"; they used the Hebrew *Sheol* and the Greek *Hades*, which meant the grave; also the Greek *Tartaros*, which was the abode of fallen angels, the underworld (inside the earth), and *Gehenna*, which was a valley near Jerusalem where Moloch reigned and garbage was dumped and burned. It is from this that the Christian Church has evolved the idea of "fire and brimstone" in Hell.

The Protestant Hell and the Catholic Hell are places of eternal punishment; however, the Catholics also believe there is a "Purgatory" where all souls go for a time, and a "Limbo" where unbaptized souls go. The Buddhist Hell is divided into eight sections, the first seven of

which can be expiated. The ecclesiastical description of Hell is that of a horrible place of fire and torment; in Dante's *Inferno*, and in northern climes, it was thought to be an icy cold region, a giant refrigerator.

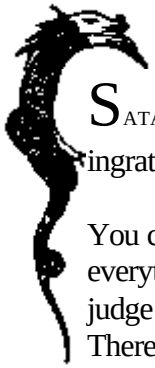
(Even with all their threats of eternal damnation and soul roasting, Christian missionaries have run across some who were not so quick to swallow their drivel. Pleasure and pain, like beauty, are in the eye of the beholder. So, when missionaries ventured into Alaska and warned the Eskimos of the horrors of Hell and the blazing lake of fire awaiting transgressors, they eagerly asked: "How do we get there?"!)

Most Satanists do not accept Satan as an anthropomorphic being with cloven hooves, a barbed tail, and horns. He merely represents a force in nature - the powers of darkness which have been named just that because no religion has taken these forces *out* of the darkness. Nor has science been able to apply technical terminology to this force. It is an untapped reservoir that few can make use of because they lack the ability use a tool without having to first break down and label all the parts which make it run. It is this incessant need to analyze which prohibits most people from taking advantage of this many faceted key to the unknown - which the Satanist chooses to call "Satan".

Satan, as a god, demi-god, personal saviour, or whatever you wish to call him, was invented by the formulators of every religion on the face of the earth for only one purpose - to preside over man's so-called wicked activities and situations here on earth. Consequently, anything resulting in physical or mental gratification was defined as "evil" - thus assuring a lifetime of unwarranted guilt for everyone!

So, if "evil" they have named us, evil we are - and so what! The Satanic Age is upon us! Why not take advantage of it and LIVE!

LOVE AND HATE



SATANISM represents kindness to those who deserve it instead of love wasted on ingrates!

You cannot love everyone; it is ridiculous to think you can. If you love everyone and everything you lose your natural powers of selection and wind up being a pretty poor judge of character and quality. If anything is used too freely it loses its true meaning. Therefore, the Satanist believes you should love strongly and completely those who deserve your love, but never turn the other cheek to your enemy!

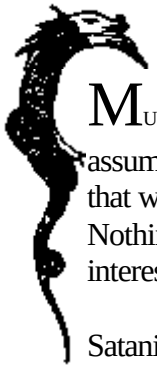
Love is one of the most intense emotions felt by man; another is hate. Forcing yourself to feel indiscriminate love is very unnatural. If you try to love everyone you only lessen your feelings for those who deserve your love. Repressed hatred can lead to many physical and emotional ailments. By learning to release your hatred towards those who deserve it, you cleanse yourself of these malignant emotions and need not take your pent-up hatred out on your loved ones.

There has never been a great "love" movement in the history of the world that hasn't wound up killing countless numbers of people, we must assume, to prove how much they loved them! Every hypocrite who ever walked the earth has had pockets bulging with love!

Every pharisaical religionist claims to love his enemies, even though when wronged he consoles himself by thinking "God will punish them". Instead of admitting to themselves that they are capable of hating their foes and treating them in the manner they deserve, they say: "There, but for the grace of God, go I," and "pray" for them. Why should we humiliate and lower ourselves by drawing such inaccurate comparisons?

Satanism has been thought of as being synonymous with cruelty and brutality. This is so only because people are afraid to face the truth - and the truth is that human beings are not all benign or all loving. Just because the Satanist admits he is capable of both love *and* hate, he is considered hateful. On the contrary, because he is able to give vent to his hatred through ritualized expression, he is far *more* capable of love - the deepest kind of love. By honestly recognizing and admitting to both the hate and the love he feels, there is no confusing one emotion with the other. Without being able to experience one of these emotions, you cannot *fully* experience the other.

SATANIC SEX



MUCH controversy has arisen over the Satanic views on "free love". It is often assumed that sexual activity is the most important factor of the Satanic religion, and that willingness to participate in sex-orgies is a prerequisite for becoming a Satanist. Nothing could be farther from the truth! In fact, opportunists who have no deeper interest in Satanism than merely the sexual aspects are emphatically discouraged.

Satanism *does* advocate sexual freedom, but only in the true sense of the word. Free love, in the Satanic concept, means *exactly* that - freedom to either be faithful to one person or to indulge your sexual desires with as many others as you feel is necessary to satisfy your particular needs.

Satanism does *not* encourage orgiastic activity or extramarital affairs for those to whom they do not come naturally. For many, it would be very unnatural and detrimental to be unfaithful to their chosen mates. To others, it would be frustrating to be bound sexually to just one person. Each person must decide for himself what form of sexual activity best suits his individual needs. Self-deceitfully forcing yourself to be adulterous or to have sex partners when not married just for the sake of proving others (or worse yet, to yourself) that you are emancipated from sexual guilt is just as wrong, by Satanic standards, as leaving any sexual need unfulfilled because of ingrained feelings of guilt.

Many of those who are constantly preoccupied with demonstrating their emancipation from sexual guilt are, in reality, held in *even greater* sexual bondage than those who simply accept sexual activity as a natural part of life and don't make a big to-do over their sexual freedom. For example, it is an established fact that the nymphomaniac (every man's dream girl and heroine of all lurid novels) is not sexually free, but is actually frigid and roves from man to man because she is too inhibited to *ever* find complete sexual release.

Another misconception is the idea that ability to engage in group sexual activity is the indicative of sexual freedom. All contemporary free-sex groups have one thing in common - discouragement of fetishistic or deviant activity.

Actually, the most forced examples of non-fetishistic sexual activity thinly disguised as "freedom" have a common format. Each of the participants in an orgy removes all clothing, following the example set forth by one, and mechanically fornicate - also following the leader's example. None of the performers consider that their "emancipated" form of sex might be regarded as regimented and infantile by non-members who fail to equate uniformity with freedom.

The Satanist realizes that if he is to be a sexual connoisseur (and truly free from all sexual guilt) he cannot be stifled by the so-called sexual revolutionists any more than he can by the prudery of his guilt-ridden society. These free-sex clubs miss the whole point of sexual freedom. Unless sexual activity can be expressed on an individual basis (which includes personal fetishes), there is absolutely no purpose in belonging to a sexual freedom organization.

Satanism condones any type of sexual activity which properly satisfies your individual desires - be it heterosexual, homosexual, bisexual, or even asexual, if you choose. Satanism also

sanctions any fetish or deviation which will enhance your sex-life, so long as it involves no one who does not wish to be involved.

The prevalence of deviant and/or fetishistic behavior in our society would stagger the imagination of the sexually naïve. There are more sexual variants than the unenlightened individual can perceive: transvestism, sadism, masochism, urolagnia, exhibitionism - to name only a few of the more predominant. Everyone has some form of fetish, but because they are unaware of the preponderance of fetishistic activity in our society, they feel they are depraved if they submit to their "unnatural" yearnings.

Even the asexual has a deviation - his *asexuality*. It is far more abnormal to have a lack of sexual desire (unless illness or old-age, or another *valid* reason has caused the wane) than it is to be sexually promiscuous. However, if a Satanist chooses sexual sublimination above overt sexual expression, that is entirely his own affair. In many cases of sexual sublimination (or asexuality), any attempt to emancipate himself sexually would prove devastating to the asexual.

Asexuals are invariably sexually sublimated by their jobs or hobbies. All the energy and driving interest which would normally be devoted to sexual activity is channeled into other pastimes or into their chosen occupations. If a person favors other interests over sexual activity, it is his right, and no one is justified in condemning him for it. However, the person should at least recognize the fact that this *is* a sexual sublimation.

Because of lack of opportunity for expression, many secret sexual desires never progress beyond the fantasy stage. Lack of release often leads to compulsion and, therefore, a great number of people devise undetectable methods of giving vent to their urges. Just because most fetishistic activity is not outwardly apparent, the sexually unsophisticated should not delude himself into thinking it does not exist. To cite examples of the ingenious techniques used: The male transvestite will indulge in his fetish by wearing feminine undergarments while going about his daily activities; or the masochistic woman might wear a rubber girdle several sizes too small, so she may derive sexual pleasure from her fetishistic discomfort throughout the day, with no one the wiser. These illustrations are far tamer and more prevalent examples than others which could have been given.

Satanism encourages any form of sexual expression you may desire, *so long as it hurts no one else*. This statement must be qualified, to avoid misinterpretation. By not hurting another, this does not include the unintentional hurt felt by those who might not agree with your views on sex, because of *their* anxieties regarding sexual morality. Naturally, you should avoid offending others who mean a great deal to you, such as prudish friends and relatives. However, if you earnestly endeavor to escape hurting them, and despite your efforts they accidentally find out, you cannot be held responsible, and therefore should feel no guilt as a result of either your sexual convictions, or their being hurt because of those convictions. If you are in constant fear of offending the prudish by your attitude towards sex, then there is no sense in trying to emancipate yourself from sexual guilt. However, no purpose is served by flaunting your permissiveness.

The other exception to the rule regards dealings with masochists. A masochist derives pleasure from *being* hurt; so *denying* the masochist his pleasure-through-pain hurts *him* just as much as actual physical pain hurts the non-masochist. The story of the truly cruel sadist illustrates this point: The masochist says to the sadist, "beat me." To which the merciless sadist replies, "NO!" If a person wants to be hurt and enjoys suffering, then there is no reason

not to indulge him in his wont.

The term "sadist" in popular usage describes one who obtains pleasure from indiscriminate brutality. Actually, though, a *true* sadist is selective. He carefully chooses from the vast reserve of appropriate victims, and takes great delight in giving those who thrive on misery the fulfillment of their desires. The "well-adjusted" sadist is epicurean in selecting those on whom his energies will be well-spent! If a person is healthy enough to admit he is a masochist and enjoys being enslaved and whipped, the real sadist is glad to oblige!

Aside from the foregoing exceptions, the Satanist would not intentionally hurt others by violating their sexual rights. If you attempt to impose your sexual desires upon others who do not welcome your advances, you are infringing upon *their* sexual freedom. Therefore, Satanism *does not* advocate rape, child molesting, sexual defilement of animals, or any other form of sexual activity which entails the participation of those who are unwilling or whose innocence or naïveté would allow them to be intimidated or misguided into doing something against their wishes.

If all parties involved are mature adults who willingly take full responsibility for their actions and voluntarily engage in a given form of sexual expression - *even if it is generally considered taboo* - then there is no reason for them to repress their sexual inclinations.

If you are aware of all the implications, advantages, and disadvantages, and are certain your actions will hurt no one who does not wish or deserve to be hurt, you have no cause to suppress your sexual preferences.

Just as no two people are exactly the same in their choice of diet or have the same capacity for the consumption of food, sexual tastes and appetites vary from person to person. No person or society has the right to set limitations on the sexual standards or the frequency of sexual activity of another. Proper sexual conduct can only be judged within the context of each individual situation. Therefore, what one person considers sexually correct and moral may be frustrating to another. The reverse is also true; one person may have great sexual prowess, but it is unjust for him to belittle another whose sexual capacity may not equal his own, and inconsiderate for him to impose himself upon the other person, i.e., the man who has a voracious sexual appetite, but whose wife's sexual needs do not match his own. It is unfair for him to expect her to enthusiastically respond to his overtures; but she must display the same degree of thoughtfulness. In the instances when she does not feel great passion, she should either passively, but *pleasantly*, accept him sexually, or raise no complaint if he chooses to find his needed release elsewhere - including auto-erotic practices.

The ideal relationship is one in which the people are deeply in love with one another and are sexually compatible. However, perfect relationships are relatively uncommon. It is important to point out here that spiritual love and sexual love can, but do not necessarily, go hand in hand. If there is a certain amount of sexual compatibility, often it is limited; and some, but not all, of the sexual desires will be fulfilled.

There is no greater sexual pleasure than that derived from association with someone you deeply love, *if* you are sexually well-suited. If you are not suited to one another sexually, though, it must be stressed that lack of sexual compatibility does not indicate lack of spiritual love. One can, and often does, exist without the other. As a matter of fact, often one member of a couple will resort to outside sexual activity *because* he deeply loves his mate, and wishes to avoid hurting or imposing upon his loved one. Deep spiritual love is enriched by sexual

love, and it is certainly a necessary ingredient for any satisfactory relationship; but because of differing sexual predilections, outside sexual activity or masturbation sometimes provides a needed supplement.

Masturbation, considered a sexual taboo by many people, creates a guilt problem not easily dealt with. Much emphasis must be placed on this subject, as it constitutes an extremely important ingredient of many a successful magical working.

Ever since the Judaeo-Christian Bible described the sin of Onan (Gen. 38:7-10), man has considered the seriousness and consequences of the "solitary vice". Even though modern sexologists have explained the sin of Onan as simply *coitus interruptus*, the damage has been done through centuries of theological misinterpretation.

Aside from actual sex crimes, masturbation is one of the most frowned upon sexual acts. During the last century, innumerable texts were written describing the horrific consequences of masturbation. Practically all physical or mental illnesses were attributed to the evils of masturbation. Pallor of the complexion, shortness of breath, furtive expression, sunken chest, nervousness, pimples and loss of appetite are only a few of the many characteristics supposedly resulting from masturbation; total physical and mental collapse was assured if one did not heed the warnings in those handbooks for young men.

The lurid descriptions in such texts would be almost humorous, were it not for the unhappy fact that even though contemporary sexologists, doctors, writers, etc. have done much to remove the stigma of masturbation, the deep-seated guilts induced by the nonsense in those sexual primers have been only partially erased. A large percentage of people, especially those over forty, cannot emotionally accept the fact that masturbation is natural and healthy, even if they now accept it intellectually; and they, in turn, relate their repugnance, often subconsciously, to their children.

It was thought that one would go insane if, despite numerous admonitions, his auto-erotic practices persisted. This preposterous myth grew from reports of wide-spread masturbation by the inmates of mental institutions. It was assumed that since almost all incurably insane people masturbated, it was their masturbation that had driven them mad. No one ever stopped to consider the lack of sexual partners of the opposite sex and the freedom from inhibition, which is a characteristic of extreme insanity, were the real reasons for the masturbatory practices of the insane.

Many people would *rather* have their mates seek outside sexual activity than perform auto-erotic acts because of their own guilt feelings, the mate's repugnance towards having them engage in masturbation, or the *fear* of their mate's repugnance - although in a surprising number of cases, a vicarious thrill is obtained from the knowledge that the mate is having sexual experiences with outsiders - although this is seldom admitted.

If stimulation *is* provided by envisioning one's mate sexually engaged with others, this should be brought out into the open where both parties may gain from such activities. However, if the prohibition of masturbation is only due to guilt feelings on the part of one or both parties, they should make every attempt to erase those guilts - or utilize them. Many relationships might be saved from destruction if the people involved did not feel guilt about performing the *natural* act of masturbation.

Masturbation is regarded as evil because it produces pleasure derived from intentionally

fondling a "forbidden" area of the body by one's own hand. The guilt feelings accompanying most sexual acts can be assuaged by the religiously-acceptable contention that your sensual delights are necessary to produce off-spring - even though you cautiously watch the calendar for the "safe" days. You cannot, however, placate yourself with this rationale while engaging in masturbatory practices.

No matter what you've been told about the "immaculate conception" - even if blind faith allows you to swallow this absurdity - you know full well if *you* are to produce a child, there must be sexual contact with a person of the opposite sex! If you feel guilty for committing the "original sin," you certainly will feel even deeper guilt for performing a sex act *only* for self-gratification, with no intention of creating children.

The Satanist fully realizes why religionists declare masturbation to be sinful. Like all other natural acts people *will* do it, no matter how severely reprimanded. Causing guilt is an important facet of their malicious scheme to obligate people to atone for "sins" by paying the mortgages on temples of abstinence!

Even if a person is no longer struggling under the burden of religiously-induced guilt (or thinks he isn't), modern man still feels shame if he yields to his masturbatory desires. A man may feel robbed of his masculinity if he satisfies himself auto-erotically rather than engaging in the competitive game of woman chasing. A woman may satisfy herself sexually but yearns for the ego-gratification that comes from the sport of seduction. Neither the quasi Casanova nor bogus vamp feels adequate when "reduced" to masturbation for sexual gratification; both would prefer even an inadequate partner. Satanically speaking, though, it is far better to engage in a perfect fantasy than to cooperate in an unrewarding experience with another person. With masturbation, you are in complete control of the situation.

To illustrate the undebatable fact that masturbation is an entirely normal and healthy practice: it is performed by all members of the animal kingdom. Human children will also follow their instinctive masturbatory desires, *unless* they have been scolded for it by their indignant parents, who were undoubtably berated for it by *their* parents, and so on down the retrocedent line.

It is unfortunate, but true, that the sexual guilts of parents will immutably be passed on to their children. In order to save our children from the ill-fated sexual destiny of our parents, grandparents, and possibly ourselves, the perverted moral code of the past must be exposed for what it is: a pragmatically organized set of rules which, if rigidly obeyed, would destroy us! Unless we emancipate ourselves from the ridiculous sexual standards of our present society, including the so-called sexual revolution, the neuroses caused by those stifling regulations will persist. Adherence to the sensible and humanistic new morality of Satanism can - and will - evolve society in which our children can grow up healthy and without the devastating moral encumbrances of our existing sick society.

NOT ALL VAMPIRES
SUCK BLOOD!

SATANISM represents responsibility to the responsible, instead of concern for psychic vampires.

Many people who walk the earth practice the fine art of making others feel responsible and even indebted to them, without cause. Satanism observes these leeches in their true light. Psychic vampires are individuals who drain others of their vital energy. This type of person can be found in all avenues of society. They fill no useful purpose in our lives, and are neither love objects nor *true* friends. Yet we feel responsible to the psychic vampire without knowing why.

If you think you may be the victim of such a person, there are a few simple rules which will help you form a decision. Is there a person you often call or visit, even though you really don't want to, because you know you will feel guilty if you don't? Or, do you find yourself constantly doing favors for one who doesn't come forward and ask, but hints? Often the psychic vampire will use reverse psychology, saying: "Oh, I couldn't ask you to do that" - and you, in turn, insist upon doing it. The psychic vampire *never* demands anything of you. That would be far too presumptuous. They simply let their wishes be known in subtle ways which will prevent them from being considered pests. They "wouldn't think of imposing" and are always content and willingly accept their lot, without the slightest complaint - outwardly!

Their sins are not of commission, but of omission. It's what they *don't* say, not what they *do* say, that makes you feel you must account to them. They are much too crafty to make overt demands upon you, because they know you would resent it, and would have a tangible and legitimate reason for denying them.

A large percentage of these people have special "attributes" which make their dependence upon you more feasible and much more effective. Many psychic vampires are invalids (or pretend to be) or are "mentally or emotionally disturbed." Others might feign ignorance or incompetence so you will, out of pity - or more often, exasperation - do things for them.

The traditional way to banish a demon or elemental is to recognize it for what it is, and exorcise it. Recognition of these modern-day demons and their methods is the only antidote for their devastating hold over you.

Most people accept these passively vicious individuals at face value only because their insidious maneuvers have never been pointed out to them. They merely accept these "poor souls" as being less fortunate than themselves, and feel they must help them however they can. It is this misdirected sense of responsibility (or unfounded sense of guilt) which nourishes well the "altruisms" upon which these parasites feast!

The psychic vampire is allowed to exist because he cleverly chooses conscientious, responsible people for his victims - people with great dedication to their "moral obligations."

In some cases we are vampirized by groups of people, as well as individuals. Every fund raising organization, be it a charitable foundation, community council, religious or fraternal association, etc., carefully selects a person who is adept at making others feel guilty for its

chairman or coordinator. It is the job of this chairman to intimidate us into opening first our hearts, and then our wallets, to the recipient of their "good will" - never mentioning that, in many cases, *their* time is not unselfishly donated, but that they are drawing a fat salary for their "noble deeds." They are masters at playing upon the sympathy and consideration of responsible people. How often we see little children who have been sent forth by these self-righteous Fagins to painlessly extract donations from the kindly. Who can resist the innocent charm of a child?

There are, of course, people who are not happy unless they are giving, but many of us do not fit into this category. Unfortunately, we are often put upon to do things we do not genuinely feel should be required of us. A conscientious person finds it very difficult to decide between voluntary and imposed charity. He wants to do what is right and just, and finds it perplexing trying to decide exactly who he should help and what degree of aid should *rightfully* be expected of him.

Each person must decide for himself what his obligations are to his respective friends, family, and community. Before donating his time and money to those outside his immediate family and close circle of friends, he must decide what he can afford, without depriving those closest to him. When taking these things into consideration he must be certain to include *himself* among those who mean most to him. He must carefully evaluate the validity of the request and the personality or motives of the person asking it of him.

It is extremely difficult for a person to learn to say "no" when all his life he has said "yes." But unless he wants to be constantly taken advantage of, he *must* learn to say "no" when circumstances justify doing so. If you allow them, psychic vampires will gradually infiltrate your everyday life until you have no privacy left - and your constant feeling of concern for them will deplete you of all ambition.

A psychic vampire will always select a person who is relatively content and satisfied with his life - a person who is happily married, pleased with his job, and generally well-adjusted to the world around him - to feed upon. The very fact that the psychic vampire chooses to victimize a happy person shows that he is lacking all the things his victim has; he will do everything he can to stir up trouble and disharmony between his victim and those people he holds dear.

Therefore, be wary of anyone who seems to have no real friends and no apparant interest in life (except you). He will usually tell you he is very selective in his choice of friends, or doesn't make friends easily because of the high standards he sets for his companions. (To acquire *and keep* friends, one must be willing to give of himself - something of which the psychic vampire is incapable.) But he will hasten to add that *you* fulfill every requirement and are truly an outstanding exception among men - *you* are one of the very few worthy of his friendship.

Lest you confuse desperate love (which is a very selfish thing) with psychic vampirism, the vast difference between the two must be clarified. The only way to determine if you are being vampirized is to weigh what you give the person compared to what they give you in return.

You may, at times, become annoyed with the obligations put upon you by a loved one, a close friend, or even an employer. But before you label them psychic vampires, you must ask yourself, "What am I getting in return?" If your spouse or lover insists that you call them frequently, but you also require them to account to you for their time spent away from you, you must realize this is a give and take situation. Or, if a friend is in the habit of calling upon

you for help at inopportune moments, but you similarly depend upon them to give your immediate needs priority, you must regard it as a fair exchange. If your employer asks you to do a little more than is normally expected of you in your particular position, but will overlook occasional tardiness or will give you time off when you need it, you certainly have no cause for complaint and need not feel he is taking advantage of you.

You are, however, being vampirized if you are incessantly called upon or expected to do favors for someone who, when you need a favor, always happens to have other "pressing obligations."

Many psychic vampires will give you material things for the express purpose of making you feel you owe them something in return, thereby binding you to them. The difference between your giving, and theirs, is that your return payment must come in a non-material form. They want you to feel obligated to them, and would be very disappointed and even resentful if you attempted to repay them with material objects. In essence, you have "sold your soul" to them, and they'll constantly remind you of your duty to them, by *not* reminding you.

Being purely Satanic, the only way to deal with a psychic vampire is to "play dumb" and act as though they are *genuinely* altruistic and *really* expect nothing in return. Teach them a lesson by *graciously* taking what they give you, thanking them loudly enough for all to hear, and walking away! In this way you come out the victor. What can they say? And when you are inevitably expected to repay their "generosity," (this is the hard part!) you say "NO" - but again, *graciously!* When they feel you falling from their clutches two things will happen. First, they will act "crushed," hoping your old feeling of duty and sympathy will return, and when (and if) it doesn't, they will show their *true* colors and will become angry and vindictive.

Once you have moved them to this point, YOU can play the role of the injured party. After all, you've done nothing wrong - you just happened to have had "pressing obligations" when they needed you, and since nothing was expected in return for their gifts, there should be no hard feelings.

Generally, the psychic vampire will realize his methods have been discovered and will not press the issue. He will not continue to waste his time with you, but will move on to his next unsuspecting victim.

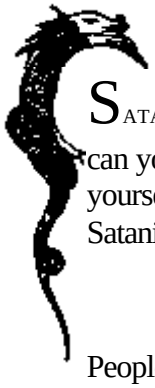
There are times, however, when the psychic vampire will not release his hold so easily, and will do everything possible to torment you. They have plenty of time for this because, when once rejected, they will neglect all else (what little else they have, that is) to devote their every waking moment to planning the revenge to which they feel they are entitled. For this reason, it is best to avoid a relationship with this kind of person in the first place. Their "adulation" and dependence upon you may, at first, be very flattering, and their material gifts very attractive, but you will eventually find yourself paying for them many times over.

Don't waste your time with people who will ultimately destroy you, but concentrate instead on those who will appreciate your responsibility to them, and, likewise, feel responsible to you.

And if *you* are a psychic vampire - take heed! Beware of the Satanist - he is ready and willing to gleefully drive the proverbial stake through your heart!

INDULGENCE . . . *NOT* COMPULSION

THE HIGHEST PLATEAU OF HUMAN DEVELOPMENT
IS THE AWARENESS OF THE FLESH!



SATANISM encourages its followers to indulge in their natural desires. Only by doing so can you be a completely satisfied person with no frustrations which can be harmful to yourself and others around you. Therefore, the most simplified description of the Satanic belief is:

INDULGENCE INSTEAD OF ABSTINENCE

People often mistake compulsion for indulgence, but there is a world of difference between the two. A compulsion is never created by indulging, but by not being able to indulge. By making something taboo, it only serves to intensify the desire. Everyone likes to do the things they have been told not to. "Forbidden fruits are sweetest."

Webster's Encyclopedic Dictionary defines *indulgence* thusly: "To give oneself up to; not to restrain or oppose; to give free course to; to gratify by compliance; to yield to." The dictionary definition of *compulsion* is: "The act of compelling or driving by a force, physical or moral; constraint of the will; (compulsory, obligatory)." In other words, indulgence implies choice, whereas compulsion indicates the lack of choice.

When a person has no proper release for his desires they rapidly build up and become compulsions. If everyone had a particular time and place for the purpose of periodically indulging in their personal desires, without fear of embarrassment or reproach, they would be sufficiently released to lead unfrustrated lives in the everyday world. They would be free to plunge headlong into whatever undertaking they might choose instead of going about their duties half-heartedly, their creative urges frustrated by denying their natural desires. This would apply in the majority of cases, but there will always be those who work better under pressure.

Generally, those who need to endure a certain amount of hardship to produce to their full capabilities are in basically artistic vocations. (More will be said later about fulfillment through self-denial.) This does not mean to imply that all artists fit into this category. On the contrary, many artists are unable to produce unless their basic animal needs have been satisfied.

For the most part, it is not the artist or individualist, but the average middle-class working man or woman who is lacking the proper release for their desires. It is ironic that the responsible, respectable person - the one who pays society's bills - should be the one given the least in return. It is he who must be ever conscious of his "moral obligations", and who is condemned for normally indulging in his *natural* desires.

The Satanic religion considers this a gross injustice. He who upholds his responsibilities should be most entitled to the pleasures of his choice, without censure from the society *he* serves.

Finally a religion (Satanism) has been formed which commends and rewards those who support the society in which they live, instead of denouncing them for their human needs.

From every set of principles (be it religious, political, or philosophical), some good can be extracted. Amidst the madness of the Hitlerian concept, one point stands out as a shining example of this - "strength through joy!". Hitler was no fool when he offered the German people happiness, *on a personal level*, to insure their loyalty to him, and peak efficiency from them.

It has been clearly established that the majority of all illnesses are of a psychosomatic nature, and that psychosomatic illnesses are a direct result of frustration. It has been said that "the good die young". The good, by Christian standards, *do* die young. It is the frustration of our natural instincts which leads to the deterioration of our minds and bodies.

It has become very fashionable to concentrate on the betterment of the mind and spirit, and to consider giving pleasure to one's body (the very shell without which the mind and spirit could not exist) to be coarse, crude, unrefined. AS OF LATE, MOST PEOPLE WHO DEEM THEMSELVES EMANCIPATED HAVE LEFT NORMALCY ONLY TO "TRANSCEND" INTO IDIOCY! By way of bending their behinds around to meet their navels, subsisting on wild and exotic diets like brown rice and tea, they feel they will arrive at a great state of spiritual development.

"Hogwash!" says the Satanist. He would rather eat a good hearty meal, exercise his imagination, and transcend by means of physical and emotional fulfillment. It seems, to the Satanist, that after being harnessed with unreasonable religious demands for so many centuries, one would welcome the chance to be human for once!

If anyone thinks that by denying his natural desires he can avoid mediocrity, he should examine the Eastern mystical beliefs which have been in great intellectual favor in recent years. Christianity is "old-hat", so those who wish to escape its fetters have turned to so-called enlightened religions, such as Buddhism. Although Christianity is certainly deserving of the criticism it has received, perhaps it has been taking more than its share of the blame. The followers of the mystical beliefs are every bit as guilty of the little humanisms as the "misguided" Christians. Both religions are based on trite philosophies, but the mystical religionists profess to be enlightened and emancipated from the guilt-ridden dogma which is typified by Christianity. However, the Eastern mystic is even more preoccupied than the Christian with avoiding animalistic actions that remind him he is not a "saint", but merely a man - only another form of animal, sometimes better, *more often worse*, than those who walk on all fours; and who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all!

The Satanist asks, "What is wrong with being human, and having human limitations as well as assets?" By denying his desires the mystic has come no closer to overcoming compulsion than his kindred soul, the Christian. The Eastern mystical beliefs have taught people to contemplate their navels, stand on their heads, stare at blank walls, avoid the use of labels in life, and discipline themselves against any desire for materialistic pleasure. Nevertheless, I am sure you have seen just as many so-called disciplined yogis with the inability to control a smoking habit as anyone else; or just as many supposedly emancipated Buddhists become just as excited as a "less aware" person when they are confronted with a member of the opposite - or in some cases, the same - sex. Yet when asked to explain the reason for their hypocrisy, these people retreat into the ambiguousness which characterizes their faith - no one can pin them down if there are no straight answers that can be given!

The simple fact of the matter is that the very thing which has led this type of person to a faith which preaches abstinence, is *indulgence*. Their compulsive masochism is the reason for

choosing a religion which not only advocates self-denial, but praises them for it; and gives them a sacrosanct avenue of expression for their masochistic needs. The more abuse they can stand, the holier they become.

Masochism, to most people, represents a rejection of indulgence. Satanism points out many meanings behind the meanings, and considers masochism to be an *indulgence* if any attempt to sway or change the person from his masochistic traits is met with resentment and/or failure. The Satanist does not condemn these people for giving vent to their masochistic desires, but he *does* feel the utmost contempt towards those who cannot be honest enough (at least with themselves) to face and accept their masochism as a natural part of their personality make-up.

Having to use religion as an excuse for their masochism is bad enough, but these people actually have the effrontery to feel *superior* to those who are not bound-up in self-deceitful expression of their fetishes! These people would be the first to condemn a man who found his weekly release with a person who would beat him soundly, thereby releasing himself from the very thing which could, if unreleased, make him - as they are - a compulsive church-goer or religious fanatic. By finding adequate release for his masochistic desires, he no longer needs to debase and deny himself in his every waking moment, as do these compulsive masochists.

Satanists are encouraged to indulge in the seven deadly sins, as they need hurt no one; they were only invented by the Christian Church to insure guilt on the part of its followers. The Christian Church knows that it is impossible for anyone to avoid committing these sins, as they are all things which we, being human, most naturally do. After inevitably committing these sins financial offerings to the church in order to "pay off" God are employed as a sop to the parishioner's conscience!

Satan has never needed a book of rules, because vital natural forces have kept man "sinful" and intent on preserving himself and his feelings. Nevertheless, demoralizing attempts have been made on his body and being for his "soul's" sake, which only illustrate how misconceived and misused the labels of "indulgence" versus "compulsion" have become.

Sexual activity certainly *is* condoned and encouraged by Satanism, but obviously the fact that it is the only religion which honestly takes this stand, is the reason it has been traditionally given so much literary space.

Naturally, if most people belong to the religions which repress them sexually, anything written on this provocative subject is going to make for titillating reading.

If all attempts to sell something (be it a product or an idea) have failed - sex will always sell it. The reason for this is that even though people now *consciously* accept sex as a normal and necessary function, their *subconscious* is still bound by the taboo which religion has placed upon it. So, again, what is denied is more intensely desired. It is this bugaboo regarding sex which causes the literature devoted to the Satanic views on the subject to overshadow all else written about Satanism.

The *true* Satanist is not mastered by sex any more than he is mastered by any of his other desires. As with all other pleasurable things, the Satanist is master *of*, rather than mastered *by* sex. He is not the perverted fiend who is just waiting for the opportunity to deflower every young virgin, nor is he the skulking degenerate who furtively hangs around in the "dirty" bookstores, slavering over the "nasty" pictures. If pornography fills his needs for the moment, he unashamedly buys some "choice items" and guiltlessly peruses them at his leisure.

"We have to accept the fact that man has become disgruntled at being constantly repressed, but we must do everything we can to at least temper the sinful desires of man, lest they run rampant in this new age," say the religionists of the right-hand path to the questioning Satanist. "Why continue to think of these desires as shameful and something to be repressed, if you now admit they are natural?" returns the Satanist. Could it be that the white-light religionists are a bit "sour-grapes" about the fact that they didn't think of a religion, before the Satanists, which would be enjoyable to follow; and if the truth were known, would they too not like to have a bit more pleasure out of life, but for fear of losing face, cannot admit it? Could it also be that they are afraid people will, after hearing about Satanism, tell themselves "This is for me - why should I continue with a religion which condemns me for everything I do, even though there is nothing actually wrong with it?" The Satanist thinks this is more than likely true.

There is certainly much evidence that past religions are, every day, lifting more and more of their ridiculous restrictions. Even so, when an entire religion is based on abstinence instead of indulgence (as it should be) there is little left when it has been revised to meet the current needs of man. So, why waste time "buying oats for a dead horse"?

The watchword of Satanism is INDULGENCE instead of "abstinence" . . . BUT - it is *not* “compulsion“.

ON THE CHOICE
OF
A HUMAN SACRIFICE

THE supposed purpose in performing the ritual of sacrifice is to throw the energy provided by the blood of the freshly slaughtered victim into the atmosphere of the magical working, thereby intensifying the magician's chances of success.

The "white" magician assumes that since blood represents the life force, there is no better way to appease the gods or demons than to present them with suitable quantities of it. Combine this rationale with the fact that a dying creature is expending an overabundance of adrenal and other biochemical energies, and you have what appears to be an unbeatable combination.

The "white" magician, wary of the consequences involved in the killing of a human being, naturally utilizes birds, or other "lower" creatures in his ceremonies. It seems these sanctimonious wretches feel no guilt in the taking of a non-human life, as opposed to a human's.

The fact of the matter is that if the "magician" is worthy of his name, he will be uninhibited enough to release the necessary force *from his own body*, instead of from an unwilling and undeserving victim!

Contrary to all established magical theory, the release of this force is NOT effected in the actual spilling of blood, *but in the death throes of the living creature!* This discharge of bioelectrical energy is the very same phenomenon which occurs during any profound heightening of the emotions, such as: sexual orgasm, blind anger, mortal terror, consuming grief, etc. Of these emotions, the easiest entered into of one's own violation are sexual orgasm and anger, with grief running a close third. Remembering that the two most readily available of these three (sexual orgasm and anger) have been burned into man's unconscious as "sinful" by religionists, it is small wonder they are shunned by the "white" magician, who plods along carrying the greatest of all millstones of guilt!

The inhibitive and asinine absurdity in the need to kill an innocent living creature at the high-point of a ritual, as practiced by erstwhile "wizards", is obviously their "lesser of the evils" when a discharge of energy is called for. These poor conscience-stricken fools, who have been calling themselves witches and warlocks, would sooner chop the head off a goat or chicken in an attempt to harness its death agony, than have the "blasphemous" bravery to masturbate in full view of the Jehovah whom they claim to deny! The only way these mystical cowards can ritualistically release themselves is through the agony of another's death (actually their own, by proxy) rather than the indulgent force which *produces* life! The treaders of the path of white light are truly the cold and the dead! No wonder these tittering pustules of "mystical wisdom" must stand within protective circles to bind the "evil" forces in order to keep themselves "safe" from attack - ONE GOOD ORGASM WOULD PROBABLY KILL THEM!

The use of a human sacrifice in a Satanic ritual does not imply that the sacrifice is slaughtered "to appease the gods". *Symbolically*, the victim is destroyed through the working of a hex or curse, which in turn leads to the physical, mental or emotional destruction of the "sacrifice" in ways and means not attributable to the magician.

The only time a Satanist would perform a human sacrifice would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.

Under NO circumstances would a Satanist sacrifice any animal or baby! For centuries, propagandists of the right-hand path have been prattling over the supposed sacrifices of small children and voluptuous maidens at the hands of diabolists. It would be thought that anyone reading or hearing of these heinous accounts would immediately question their authenticity, taking into consideration the biased sources of the stories. On the contrary, as with all "holy" lies which are accepted without reservation, this assumed modus operandi of the Satanists persists to this day!

There are sound and logical reasons why the Satanists could *not* perform such sacrifices. Man, the animal, is the godhead to the Satanist. The purest form of carnal existence reposes in the bodies of animals and human children who have not grown old enough to deny themselves their natural desires. They can perceive things that the average adult human can never hope to. Therefore, the Satanist holds these beings in a sacred regard, knowing he can learn much from these natural magicians of the world.

The Satanist is aware of the universal custom of the treader of the path of Agarthi; the killing of the god. Inasmuch as gods are always created in man's own image - and the average man hates what he sees in himself - the inevitable must occur: the sacrifice of the god who represents himself. The Satanist does *not* hate himself, nor the gods he might choose, and has no desire to destroy himself or anything for which he stands! It is for this reason he could never willfully harm an animal or child.

The question arises, "Who, then, would be considered a fit and proper human sacrifice, and how is one qualified to pass judgment on such a person?" The answer is brutally simple. Anyone who has unjustly wronged you - one who has "gone out of his way" to hurt you - to deliberately cause trouble and hardship for you or those dear to you. In short, a person asking to be cursed by their very actions.

When a person, by his reprehensible behavior, practically cries out to be destroyed, it is truly your moral obligation to indulge them their wish. The person who takes every opportunity to "pick on" others is often mistakenly called "sadistic". In reality, this person is a misdirected masochist who is working towards his own destruction. The reason a person viciously strikes out against you is because they are afraid of you or what you represent, or are resentful of your happiness. They are weak, insecure, and on extremely shaky ground when you throw your curse, and they make ideal human sacrifices.

It is sometimes easy to overlook the actual wrongdoing of the victim of your curse, when one considers how "unhappy" a person he really is. It is not so easy, though, to retrace the damaging footsteps of your antagonist and make right those practical situations he or she has made wrong.

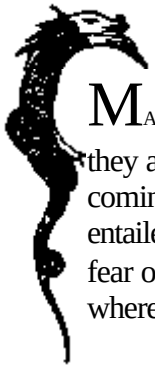
The "ideal sacrifice" may be emotionally insecure, but nonetheless can, in the machinations of his insecurity, cause severe damage to *your* tranquility or sound reputation. "Mental illness", "nervous breakdown", "maladjustment", "anxiety neuroses", "broken homes", "sibling rivalry", etc., etc., ad infinitum have too long been convenient excuses for vicious and irresponsible actions. Anyone who says "we must try to understand" those who make life miserable for those undeserving of misery is aiding and abetting a social cancer! The

apologists for these rabid humans deserve any clobberings they get at the hands of their charges!

Mad dogs are destroyed, and *they* need help far more than the human who conveniently made froths at the mouth when irrational behavior is in order! It is easy to say, "So what! - these people are insecure, so they can't hurt me." But the fact remains - *given the opportunity they would destroy you!*

Therefore, you have every right to (symbolically) destroy them, and if your curse provokes their actual annihilation, rejoice that you have been instrumental in ridding the world of a pest! If your success or happiness disturbs a person - you owe him *nothing!* He is made to be trampled under foot! IF PEOPLE HAD TO TAKE THE CONSEQUENCES OF THEIR OWN ACTIONS, THEY WOULD THINK TWICE!

LIFE AFTER DEATH
THROUGH FULFILLMENT
OF THE EGO



MAN is aware that he will die, someday. Other animals, when nearing death, know they are about to die; but it is not until death is certain that the animal senses his coming departure from this world. And even then he does not know exactly what is entailed in dying. It is often pointed out that animals accept death gracefully, without fear or resistance. This is a beautiful concept, but one that only holds true in cases where death for the animal is unavoidable.

When an animal is sick or injured he will fight for his life with every ounce of strength he has left. It is this unshakable will to live that, if man were not so "highly evolved", would also give him the fighting spirit he needs to stay alive.

It is a well known fact that many people die simply because they give up and just don't care anymore. This is understandable if the person is very ill, with no apparent chance for recovery. But this often is not the case. Man has become lazy. He has learned to take the easy way out. Even suicide has become less repugnant to many people than any number of other sins. Religion is totally to blame for this.

Death, in most religions, is touted as a great spiritual awakening - one which is prepared for throughout life. This concept is very appealing to one who has not had a satisfactory life; but to those who have experienced all the joys life has to offer, there is a great dread attached to dying. This is as it should be. It is this lust for life which will allow the vital person to live on after the inevitable death of his fleshly shell.

History shows that men who have given their own lives in pursuit of an ideal have been deified for their martyrdom. Religionists and political leaders have been very crafty in laying their plans. By holding the martyr up as a shining example to his fellow men, they eliminate the common sense reaction that willful self-destruction goes against all animal logic. To the Satanist, martyrdom and non-personalized heroism is to be associated not with integrity, but with stupidity. This, of course, does not apply to the situations which involve the safety of a loved one. But to give one's own life for something as impersonal as a political or religious issue is the ultimate in masochism.

Life is the one great indulgence; death the one great abstinence. To a person who is satisfied with his earthly existence, life is like a party; and no one likes to leave a *good* party. By the same token, if a person is enjoying himself here on earth he will not so readily give up this life for the promise of an afterlife about which he knows nothing.

The Eastern mystical beliefs teach humans to discipline themselves against any conscious will for success so they might dissolve themselves into "Universal Cosmic Awareness" - anything to avoid good healthy self-satisfaction or honest pride in earthly accomplishments!

It is interesting to note that the areas in which this type of belief flourishes are those where material gains are not easily obtainable. For this reason the predominant religious belief must be one which commends its followers for their rejection of material things and their avoidance of the use of labels which attaches a certain amount of importance to material gains. In this

way the people can be pacified into accepting their lot, no matter how small it may be.

Satanism uses many labels. If it were not for names, very few of us would understand anything in life, much less attach any significance to it; - and significance compels recognition, which is something *everyone* wants, especially the Eastern mystic who tries to prove to everyone he can meditate longer or stand more deprivation and pain than the next fellow.

The Eastern philosophies preach the dissolution of man's ego before he can produce sins. It is unfathomable to the Satanist to conceive of an ego which would willfully choose denial of itself.

In countries where this is used as a sop for the willingly impoverished, it is understandable that a philosophy which teaches the denial of the ego would serve a useful purpose - at least for those in power, to whom it would be detrimental if their people were discontented. But for anyone who has every opportunity for material gain, to *choose* this form of religious thought seems foolish, indeed!

The Eastern mystic believes strongly in reincarnation. To a person who has virtually nothing in this life, the possibility that he may have been a king in a past life or may be one in the next life is very attractive, and does much to appease his need for self-respect. If there is nothing in which they can take pride in this life, they can console themselves by thinking, "there are always future lives." It never occurs to the believer in reincarnation that if his father, grandfather, and great-grandfather, etc. had developed "good karmas", by their adherence to the same beliefs and ethics as his present ones - then why is he now living in privation, rather than like a maharajah?

Belief in reincarnation provides a beautiful fantasy world in which a person can find the proper avenue of ego-expression, but at the same time claim to have dissolved his ego. This is emphasized by the roles people choose for themselves in their past or future lives.

Believers in reincarnation do not always choose an honorable character. If the person is of a highly respectable and conservative nature, he will often choose a colorful rogue or gangster, thereby fulfilling his alter-ego. Or, a woman who has much social status may pick a harlot or famous courtesan for the characterization of herself in a past life.

If people were able to divorce themselves from the stigma attached to personal ego-fulfillment, they would not need to play self-deceitful games such as belief in reincarnation as a means of satisfying their natural need for ego-fulfillment.

The Satanist believes in complete gratification of his ego. Satanism, in fact, is the *only* religion which advocates the intensification or encouragement of the ego. Only if a person's own ego is sufficiently fulfilled, can he afford to be kind and complimentary to others, without robbing himself of his self-respect. We generally think of a braggart as a person with a large ego; in reality, his bragging results from a need to satisfy his impoverished ego.

Religionists have kept their followers in line by suppressing their egos. By making their followers feel inferior, the awesomeness of their god is insured. Satanism encourages its members to develop a good strong ego because it gives them the self-respect necessary for a vital existence in this life.

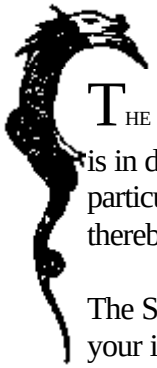
If a person has been vital throughout his life and has fought to the end for his earthly existence, it is this ego which will refuse to die, even after the expiration of the flesh which housed it. Young children are to be admired for their driving enthusiasm for life. This is exemplified by the small child who refuses to go to bed when there is something exciting going on, and when once put to bed, will sneak down the stairs to peek through the curtain and watch. It is this child-like vitality that will allow the Satanist to peek through the curtain of darkness and death and remain earthbound.

Self-sacrifice is not encouraged by the Satanic religion. Therefore, unless death comes as an indulgence because of extreme circumstances which make the termination of life a welcome relief from the unendurable earthly existence, suicide is frowned upon by the Satanic religion.

Religious martyrs have taken their own lives, not because life was intolerable for them, but to use their supreme sacrifice as a tool to further the religious belief. We must assume, then, that suicide, if done for the sake of the church, is condoned and even encouraged - even though their scriptures label it a sin - because religious martyrs of the past have always been deified.

It is rather curious that the only time suicide is considered sinful by other religions is when it comes as an indulgence.

RELIGIOUS HOLIDAYS



THE highest of all holidays in the Satanic religion is the date of one's own birth. This is in direct contradiction to the holy of holy days of other religions, which deify a particular god who has been created in an anthropomorphic form of their own image, thereby showing that the ego is not really buried.

The Satanist feels: "Why not really be honest and if you are going to create a god in your image, why not create that god as yourself." Every man is a god if he chooses to recognize himself as one. So, the Satanist celebrates his own birthday as the most important holiday of the year. After all, aren't you happier about the fact that you were born than you are about the birth of someone you have never even met? Or for that matter, aside from religious holidays, why pay higher tribute to the birthday of a president or to a date in history than we do to the day we were brought into this greatest of all worlds?

Despite the fact that some of us may not have been wanted, or at least were not particularly planned, we're glad, even if no one else is, that we're here! You should give yourself a pat on the back, buy yourself whatever you want, treat yourself like the king (or god) that you are, and generally celebrate your birthday with as much pomp and ceremony as possible.

After one's own birthday, the two major Satanic holidays are Walpurgisnacht and Halloween (or All Hallows' Eve).

St. Walpurgis - or Walpurga, or Walburga, depending upon the time and area in which one is referring to her - was born in Sussex about the end of the Seventh or the beginning of the Eighth Century, and was educated at Winburn, Dorset, where after taking the veil, she remained for twenty-five years. She then, at the instance of her uncle, St. Boniface, and her brother, St. Wilibald, set out along with some other nuns to found religious houses in Germany. Her first settlement was at Bischofsheim in the diocese of Mainz, and two years later (754 A.D.) she became abbess of the Benedictine nunnery at Heidenheim, within her brother Wilibald's diocese of Eichstadt in Bavaria, where another brother, Winebald, had at the same time also been made head of a monastery. On the death of Winebald in 760 she succeeded him in his charge, retaining the superintendence of both houses until her death on February 25, 779. Her relics were translated to Eichstadt, where she was laid in a hollow rock, from which exuded a kind of bituminous oil, afterwards known as Walpurgis oil, regarded as having miraculous efficacy against disease. The cave became a place of pilgrimage, and a great church was built over the spot. She is commemorated at various times, but principally on May 1st, her day taking the place of an earlier Pagan festival. Amazingly enough, all of this rigmarole was found necessary simply to condone the continuance of the most important Pagan festival of the year - the grand climax of the spring equinox!

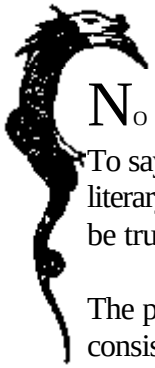
The Eve of May has been memorialized as the night that all of the demons, specters, afreets, and banshees would come forth and hold their wild revels, symbolizing the fruition of the spring equinox.

Halloween - All Hallows' Eve, or All Saints' Day - falls on October 31st or November 1st. Originally, All Hallows' Eve was one of the great fire festivals of Britain at the time of the Druids. In Scotland it was associated with the time when the spirits of the dead, the demons, witches, and sorcerers were unusually active and propitious. Paradoxically, All Hallows' Eve

was also the night when young people performed magical rituals to determine their future marriage partners. The youth of the villages carried on with much merry-making and sensual revelry, but the older people took great care to safeguard their homes from the evil spirits, witches, and demons who had exceptional power that night.

The solstices and equinoxes are also celebrated as holidays, as they herald the first day of the seasons. The difference between a solstice and an equinox is a semantic one defining the relationship between the sun, moon, and the fixed stars. The solstice applies to summer and winter; the equinox refers to autumn and spring. The summer solstice is in June, and the winter solstice is in December. The autumn equinox is in September, and the spring equinox is in March. Both the equinoxes and the solstices vary a day or two from year to year, depending on the lunar cycle at the time, but usually fall on the 21st or 22nd of the month. Five to six weeks after these days the legendary Satanic revels are celebrated.

THE BLACK MASS



No other single device has been associated with Satanism as much as the black mass. To say that the most blasphemous of all religious ceremonies is nothing more than a literary invention is certainly a statement which needs qualifying - but nothing could be truer.

The popular concept of the black mass is thus: a defrocked priest stands before an altar consisting of a nude woman, her legs spread-eagled and vagina thrust open, each of her outstretched fists grasping a black candle made from the fat of unbaptized babies, and a chalice containing the urine of a prostitute (or blood) reposing on her belly. An inverted cross hangs above the altar, and triangular hosts of ergot-laden bread or black-stained turnip are methodically blessed as the priest dutifully slips them in and out of the altar-lady's labia. Then, we are told, an invocation to Satan and various demons is followed by an array of prayers and psalms chanted backwards or interspersed with obscenities . . . all performed within the confines of a "protective" pentagram drawn on the floor. If the Devil appears he is invariably in the form of a rather eager man wearing the head of a black goat upon his shoulders. Then follows a potpourri of flagellation, prayer-book burning, cunnilingus, fellatio, and general hindquarters kissing - all done to a background of ribald recitations from the Holy Bible, and audible expectorations on the cross! If a baby can be slaughtered during the ritual, so much the better; for as everyone knows, this is the favorite sport of the Satanist!

If this sounds repugnant, then the success of the reports of the black mass, in keeping the devout in church, is easy to understand. No "decent" person could fail to side with the inquisitors when told of these blasphemies. The propagandists of the church did their job well, informing the public at one time or another of the heresies and heinous acts of the Pagans, Cathars, Bogomils, Templars and others who, because of their dualistic philosophies and sometimes Satanic logic, had to be eradicated.

The stories of unbaptized babies being stolen by Satanists for use in the mass were not only effective propaganda measures, but also provided a constant source of revenue for the Church, in the form of baptism fees. No Christian mother would, upon hearing of these diabolical kidnappings, refrain from getting her child properly baptized, post haste.

Another facet of man's nature was apparent in the fact that the writer or artist with lewd thoughts could exercise his most obscene predilections in the portrayal of the activities of heretics. The censor who views all pornography so that he will know what to warn others of is the modern equivalent of the medieval chronicler of the obscene deeds of the Satanists (and, of course, their modern journalistic counterparts). It is believed that the most complete library of pornography in the world is owned by the Vatican!

The kissing of the Devil's behind during the traditional black mass is easily recognized as the forerunner of the modern term used to describe one who will, through appealing to another's ego, gain materially from him. As all Satanic ceremonies were performed toward very real or material goals, the *oscularum infame* (or kiss of shame) was considered a symbolic requisite towards earthly, rather than spiritual, success.

The usual assumption is that the Satanic ceremony or service is always called a black mass. A black mass is *not* the magical ceremony practiced by Satanists. The Satanist would only

employ the use of a black mass as a form of psychodrama. Furthermore, a black mass does not necessarily imply that the performers of such are Satanists. A black mass is essentially a parody of the religious service of the Roman Catholic Church, but can be loosely applied to a satire on any religious ceremony.

To the Satanist, the black mass, in its blaspheming of orthodox rites, is nothing more than a redundancy. The services of all established religions are actually parodies of old rituals performed by the worshippers of the earth and the flesh. In attempts to de-sexualize and de-humanize the Pagan beliefs, later men of spiritual faith whitewashed the honest meanings behind the rituals into the bland euphemisms now considered to be the "true mass". Even *if* the Satanist were to spend each night performing a black mass, he would no more be performing a travesty than the devout churchgoer who unwittingly attends his own "black mass" - *his* spoof on the honest and emotionally-sound rites of Pagan antiquity.

Any ceremony considered a black mass must effectively shock and outrage, as this seems to be the measure of its success. In the Middle Ages, blaspheming the holy church was shocking. Now, however, the Church does not present the awesome image it did during the inquisition. The traditional black mass is no longer the outrageous spectacle to the dilettante or renegade priest that it once was. If the Satanist wishes to create a ritual to blaspheme an accepted institution, for the purpose of psychodrama, he is careful to choose one that is not in vogue to parody. Thus, he is truly stepping on a sacred cow.

A black mass, today, would consist of the blaspheming of such "sacred" topics as Eastern mysticism, psychiatry, the psychedelic movement, ultra-liberalism, etc. Patriotism would be championed, drugs and their gurus would be defiled, acultural militants would be deified, and the decadence of ecclesiastical theologies might even be given a Satanic boost.

The Satanic magus has always been the catalyst for the dichotomy necessary in molding popular beliefs, and in this case a ceremony in the nature of a black mass may serve a far-reaching magical purpose.

In the year 1666, some rather interesting events occurred in France. With the death of François Mansart, the architect of the trapezoid, whose geometrics were to become the prototype of the haunted house, the Palace of Versailles was being constructed, in accordance with his plans. The last of the glamorous priestesses of Satan, Jeanne-Marie Bouvier (Madame Guyon) was to be overshadowed by a shrewd opportunist and callous business-woman named Catharine Deshayes, otherwise known as LaVoisin. Here was an erstwhile beautician who, while dabbling in abortions and purveying the most efficient poisons to ladies desirous of eliminating unwanted husbands or lovers, found in the lurid accounts of the "messes noir" a proverbial brainstorm.

It is safe to say that 1666 was the year of the first "commercial" black mass! In the region south of St. Denis, which is now called LaGarenne, a great walled house was purchased by LaVoisin and fitted with dispensaries, cells, laboratories, and . . . a chapel. Soon it became *de rigueur* for royalty and lesser dilettantes to attend and participate in the very type of service mentioned earlier in this chapter. The organized fraud perpetrated in these ceremonies has become indelibly marked in history as the "true black mass".

When LaVoisin was arrested on March 13, 1679 (in the Church of Our Blessed Lady of Good Tidings, incidentally), the die had already been cast. The degraded activities of LaVoisin had stifled the majesty of Satanism for many years to come.

The Satanism-for-fun-and-games fad next appeared in England in the middle 18th Century in the form of Sir Francis Dashwood's Order of the Medmanham Franciscans, popularly called The Hell-Fire Club. While eliminating the blood, gore, and baby-fat candles of the previous century's masses, Sir Francis managed to conduct rituals replete with good dirty fun, and certainly provided a colorful and harmless form of psychodrama for many of the leading lights of the period. An interesting sideline of Sir Francis, which lends a clue to the climate of the Hell-Fire Club, was a group called the Dilettanti Club, of which he was the founder.

It was the 19th Century that brought a whitewashing to Satanism, in the feeble attempts of "white" magicians trying to perform "black" magic. This was a very paradoxical period for Satanism, with writers such as Baudelaire and Huysmans who, despite their apparent obsession with evil, seemed nice enough fellows. The Devil developed his Luciferian personality for the public to see, and gradually evolved into a sort of drawing-room gentleman. This was the era of "experts" on the black arts, such as Eliphas Levi and countless trance-mediums who, with their carefully bound spirits and demons, have also succeeded in binding the minds of many who call themselves parapsychologists to this day!

As far as Satanism is concerned, the closest outward signs of this were the neo-Pagan rites conducted by MacGregor Mathers' Hermetic Order of the Golden Dawn, and Aleister Crowley's later Order of the Silver Star (A.·. A.·. - Argentinum Astrum) and Order of Oriental Templars (O.T.O.)*, which paranoiacally denied any association with Satanism, despite Crowley's self-imposed image of the beast of revelation. Aside from some rather charming poetry and a smattering of magical bric-a-brac, when not climbing mountains Crowley spent most of his time as a poseur par excellence and worked overtime to be wicked. Like his contemporary, Rev.(?) Montague Summers, Crowley obviously spent a large part of his life with his tongue jammed firmly into his cheek, but his followers, today, are somehow able to read esoteric meaning into his every word.

Perennially concurrent with these societies were the sex clubs using Satanism as a rationale - that persists today, for which tabloid newspaper writers may give thanks.

If it appears that the black mass developed from a literary invention of the church, to a depraved commercial actuality, to a psychodrama for dilettantes and iconoclasts, to an ace in the hole for popular media . . . then *where* does it fit into the true nature of Satanism - and *who* was practicing Satanic magic in those years beyond 1666?

The answer to this riddle lies in another. Is the person generally considered to be a Satanist really practicing Satanism *in its true sense*, or rather from the point of view taken by the opinion makers of heavenly persuasion? It has often been said, and rightly so, that all of the books about the Devil have been written by the agents of God. It is, therefore, quite easy to understand how a certain breed of devil worshippers was created through the inventions of theologians. This erstwhile "evil" character is not necessarily practicing *true* Satanism. Nor is he a living embodiment of the element of untrammeled pride or majesty of self which gave the post-Pagan world the churchman's definition of evil. He is instead the by-product of later and more elaborate propaganda.

The pseudo-Satanist has always managed to appear throughout modern history, with his black masses of varying degrees of blasphemy; but the *real* Satanist is not quite so easily recognized as such.

It would be an over-simplification to say that every successful man and woman on earth is,

without knowing it, a practicing Satanist; but the thirst for earthly success and its ensuing realization are certainly grounds for Saint Peter turning thumbs down. If the rich man's entry into heaven seems as difficult as the camel's attempt to go through the eye of a needle; if the love of money is the root of all evil; then we must at least assume the post powerful men on earth to be the most Satanic. This applies to financiers, industrialists, popes, poets, dictators, and all assorted opinion-makers and field marshals of the world's activities.

Occasionally, through "leakages", one of the enigmatic men or women of earth will be found to have "dabbled" in the black arts. These, of course, are brought to light as in the "mystery men" of history. Names like Rasputin, Zaharoff, Cagliostro, Rosenberg and their ilk are links - clues, so to speak, of the true legacy of Satan . . . a legacy which transcends ethnic, racial, and economic differences and temporal ideologies, as well. The Satanist has always ruled the earth . . . and always will, by whatever name he is called.

One thing stands sure: the standards, philosophy and practices set forth on these pages are those employed by the most self-realized and powerful humans on earth. In the secret thoughts of each man and woman, still motivated by sound and unclouded minds, resides the potential of the Satanist, as always has been. The sign of the horns shall appear to many, now, rather than the few; and the magician will stand forth that he may be recognized.

(EARTH)

THE BOOK OF BELIAL

THE MASTERY OF THE EARTH

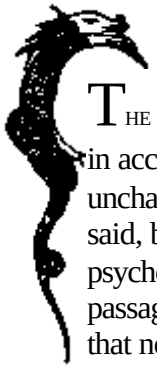
The greatest appeal of magic is not in its application, but in its esoteric meanderings. The element of mystery which so heavily enshrouds the practice of the black arts has been fostered, deliberately or out of ignorance, by those who often claim the highest expertise in such matters. If the shortest distance between two points is a straight line, then established occultists would do well as maze-makers. The basic principles of ceremonial magic have been relegated for so long to infinitely classified bits of scholastic mysticism, that the would-be wizard becomes the *victim* of the very art of misdirection which *he, himself, should be employing!* An analogy may be drawn of the student of applied psychology who, though knowing all of the answers, cannot make friends.

What good is a study of falsehoods, unless everyone believes in falsehoods? Many, of course, DO believe in falsehoods, but still ACT according to natural law. It is upon this premise that Satanic magic is based. This is a primer - a basic text on materialistic magic. It is a Satanic *McGuffey's Reader*.

Belial means "without a master", and symbolizes true independence, self-sufficiency, and personal accomplishment. Belial represents the earth element, and herein will be found magic with both feet on the ground - real, hard-core, magical procedure - not mystical platitudes devoid of objective reason. Probe no longer. Here is bedrock!

THE THEORY AND PRACTICE OF SATANIC MAGIC

(Definition and Purpose)



THE definition of magic, as used in this book, is: 'The change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable." This admittedly leaves a large area for personal interpretation. It will be said, by some, that these instructions and procedures are nothing more than applied psychology, or scientific fact, called by "magical" terminology - until they arrive at a passage in the text that is "based on no known scientific finding". It is for this reason that no attempt has been made to limit the explanations set forth to a set nomenclature. Magic is never totally scientifically explainable, but science has always been, at one time or another, considered magic.

There is no difference between "White" and "Black" magic, except in the smug hypocrisy, guilt-ridden righteousness, and self-deceit of the "White" magician himself. In the classical religious tradition, "White" magic is performed for altruistic, benevolent, and "good" purposes; while "Black" magic is used for self-aggrandizement, personal power, and "evil" purposes. No one on earth ever pursued occult studies, metaphysics, yoga, or any other "white light" concept, without ego gratification and personal power as a goal. It just so happens that some people enjoy wearing hair shirts, and others prefer velvet or silk. What is pleasure to one, is pain to another, and the same applies to "good" and "evil". Every practitioner of witchcraft is convinced that he or she is doing the "right" thing.

Magic falls into two categories, ritual or ceremonial, and non-ritual or manipulative. Ritual magic consists of the performance of a formal ceremony, taking place, at least in part, within the confines of an area set aside for such purposes and at a specific time. Its main function is to isolate the otherwise dissipated adrenal and other emotionally induced energy, and convert it into a dynamically transmittable force. It is purely an emotional, rather than intellectual, act. Any and all intellectual activity must take place *before* the ceremony, not during it. This type of magic is sometimes known as "GREATER MAGIC".

Non-ritual or manipulative magic, sometimes called "LESSER MAGIC", consists of the wile and guile obtained through various devices and contrived situations, which when utilized, can create "change, in accordance with one's will". In olden times this would be called "fascination", "glamour", or the "evil eye".

Most of the victims of the witch trials were not witches. Often the victims were eccentric old women who were either senile or did not conform to society. Others were exceptionally attractive women who turned the heads of the men in power, and were not responsive to their advances. The real witches were rarely executed, or even brought to trial, as they were proficient in the art of enchantment and could charm the men and save their own lives. Most of the real witches were sleeping with the inquisitors. This is the origin of the word "glamour". The antiquated meaning of glamour is witchcraft. The most important asset to the modern witch is her ability to be alluring, or to utilize glamour. The word "fascination" has a similarly occult origin. Fascination was the term applied to the evil eye. To fix a person's gaze, in other words, fascinate, was to curse them with the evil eye. Therefore, if a woman had the ability to fascinate men, she was regarded as a witch.

had the ability to fascinate men, she was regarded as a witch.

Learning to effectively utilize the command to LOOK, is an integral part of a witch's or warlock's training. To manipulate a person, you must first be able to attract and hold his attention. The three methods by which the command to look can be accomplished are the utilization of sex, sentiment, or wonder, or any combination of these. A witch must, *honestly*, decide into which category she most naturally falls. The first category, that of sex, is self-evident. If a woman is attractive or sexually appealing, she should do everything in her power to make herself as enticing as possible, thereby using sex as her most powerful tool. Once she has gained the man's attention, by using her sex appeal, she is free to manipulate him to her will. The second category is sentiment. Usually older woman fit into this category. This would include the "cookie lady" type witch, who might live in a little cottage, and be thought of by people as being a bit eccentric. Children are usually enchanted by the fantasy that this type of witch can provide for them, and young adults seek her out for her sage-like advice. Through their innocence, children can recognize her magical power. By conforming to an image of the sweet little old lady next door, she can employ the art of misdirection to accomplish her goals. The third category is the wonder theme. This category would apply to the woman who is strange or awesome in her appearance. By making her strange appearance work for her, she can manipulate people simply because they are fearful of the consequences should they not do as she asks.

Many women fit into more than one of these categories. For example, the young girl who has an appearance of freshness and innocence, but at the same time is very sexy, combines sex appeal with sinister overtones, uses sex and wonder. After evaluating her assets, each witch must decide into which category or combination of categories she fits, and then utilize these assets in their proper form.

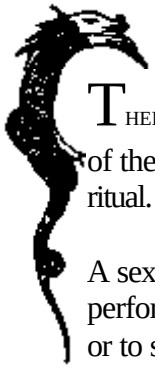
To be a successful warlock, a man must similarly fit himself into the proper category. The handsome or sexually appealing man would, naturally, fit into the first category - sex. The second, or sentiment category would apply to the older man who has, perhaps, an elfin or forest wizard appearance. The sweet old grandpa (often a dirty old man!) would also be in the sentiment category. The third type would be the man who presents a sinister or diabolic appearance. Each of these men would apply his particular brand of the command to look, in much the same way as the women previously described.

Visual imagery utilized for emotional reaction is certainly the most important device incorporated in the practice of lesser magic. Anyone who is foolish enough to say "looks don't mean a thing" is indeed deluded. Good looks are unnecessary, but "looks" certainly are needed!

Odor is another important manipulative factor in lesser magic. Remember, animals fear and distrust anyone or anything that doesn't smell! And even though we may, as human animals, deny many of the judgments based on this sense consciously, we still are motivated by our sense of smell just as surely as any all-fours animal. If you are a man, and wish to enchant a woman, allow the natural secretions of your body to pervade the atmosphere immediately around you, and work in animalistic contrast to the vestments of social politeness that you wear upon your back. If you, as a woman, wish to bewitch a man, do not fear that you might "offend" simply because the oils and fragrances of your flesh have not been scrubbed away, or that place between your thighs is not dry and sterile. These natural odors are the sexual stimulants which nature, in her magical wisdom, has provided.

The sentiment stimulants are those odors that will appeal to pleasant memories and nostalgia. The enchanting of a man, through his stomach, is first established by the smell of cooking! A "sentiment" type of witch will find this one of the most useful of all charms. It is not so facetious to dwell upon the technique of the man who wished to charm the young lady who had been displaced from her home of childhood joys, which happened to be a fishing village. Wise to the ways of lesser magic, he neatly tucked a mackerel into his trousers pocket, and reaped the rewards that great fondness may often bring.

THE THREE TYPES
OF
SATANIC RITUAL



THERE are three types of ceremony incorporated in the practice of Satanic magic. Each of these correspond to a basic human emotion. The first of these we shall call a sex ritual.

A sex ritual is what is commonly known as a love charm or spell. The purpose in performing such a ritual is to create desire on the part of the person whom you desire, or to summon a sex partner to fulfill your desires. If you have no specific person or type of person in mind strong enough to cause direct sexual feeling culminating in orgasm, you will not succeed in performing as successful working. The reason for this is that even if the ritual was successful, by accident, what good would it serve if you could not take advantage of your eventual opportunity because of lack of stimulation or desire? It is easy to confuse enchantment for your ulterior motives, with spell-casting to satisfy your sexual desires.

Enchantment for self-aggrandizement, when accompanied by ceremonial magic, falls into the category of either the compassion or the destruction ritual, or possibly both. If you want or need something so badly you are sad or feel much anguish without it, without causing hurt on another's part, then this would incorporate a compassion ritual to increase your power. If you wish to enchant or entrap a deserving victim for your own purposes, you would employ a destruction ritual. These formulas are to be adhered to, as applying the wrong type of ritual towards a desired result can lead to trouble of a complicated nature.

A good example of this is the girl who finds herself plagued by a relentless suitor. If she has done little to encourage him, then she should recognize him for the psychic vampire he is, and let him play his masochistic role. If, however, she has enchanted him frivolously, giving him every encouragement and then finds herself a steady object of sexual desire, much to her dismay, she has no one to blame but herself. Such exercises are only ego boosts, borne of an indoctrination of ego denial which makes these little bewitchments necessary. The Satanist has enough ego strength to use enchantments for her own sexual gratification, or to gain power or success of a specific nature.

The second type of ritual is of a compassionate nature. The compassion, or sentiment, ritual is performed for the purpose of helping others, or helping oneself. Health, domestic happiness, business activities, material success, and scholastic prowess are but a few of the situations covered in a compassion ritual. It might be said that this form of ceremony could fall into the realm of *genuine* charity, bearing in mind that "charity begins at home".

The third motivating force is that of destruction. This is a ceremony used for anger, annoyance, disdain, contempt, or just plain hate. It is known as a hex, curse, or destroying agent.

One of the greatest of all fallacies about the practice of ritual magic is the notion that one must believe in the powers of magic before one can be harmed or destroyed by them. Nothing could be farther from the truth, as the most receptive victims of curses have always been the greatest scoffers. The reason is frighteningly simple. The uncivilized tribesman is the first to

run to his nearest witch-doctor or shaman when he feels a curse has been placed upon him by an enemy. The threat and presence of harm is with him consciously, and belief in the power of the curse is so strong that he will take every precaution against it. Thus, through the application of sympathetic magic, he will counteract any harm that might come his way. This man is watching his step, and not taking any chances.

On the other hand, the "enlightened" man, who doesn't place any stock in such "superstition", relegates his instinctive fear of the curse to his unconscious, thereby nourishing it into a phenomenally destructive force that will multiply with each succeeding misfortune. Of course, every time a new setback occurs, the non-believer will automatically deny any connection with the curse, *especially* to himself. The emphatic conscious denial of the potential of the curse is the very ingredient that will create its success, through setting-up of accident prone situations. In many instances, the victim will deny any magical significance to his fate, even unto his dying gasp - although the magician is perfectly satisfied, so long as his desired results occur. It must be remembered that *it matters not whether anyone attaches any significance to your working, so long as the results of the working are in accordance with your will*. The super-logician will always explain the connection of the magical ritual to the end result as "coincidence".

Whether magic is performed for constructive or destructive purposes, the success of the operation is dependent on the receptivity of the person who is to receive the blessing or curse, as the case may be. In the case of a sex or compassion ritual, it *helps* if the recipient has faith and believes in magic, but the victim of a hex or curse is much more prone to destruction if he DOES NOT believe in it! So long as man knows the meaning of fear, he will need the ways and means to defend himself against his fears. No one knows everything, and as long as there is wonder, there will always be an apprehension of the unknown, where there are potentially dangerous forces. It is this natural fear of the unknown, a first cousin to the fascination *towards* the unknown, that impels the man of logic towards his very explanations. Obviously, the man of science is motivated to discovery by his very sense of wonder. And yet, how sad that this man who calls himself logical is often the last to recognize the essence of ritual magic.

If religious faith can make bleeding wounds appear on the body in approximation to the wounds supposedly inflicted on Christ, it is called stigmata. These wounds appear as a result of compassion driven to an emotionally violent extreme. Why, then, should there be any doubt as to the destructive extremes of fear and terror. The so-called demons have the power to destroy in a flesh rending manner, theoretically, as much as a handful of nails, long rusted away, can create blood-dripping ecstasy in a person convinced he is hooked upon the cross of Calvary.

Therefore, never attempt to convince the skeptic upon whom you wish to place a curse. Allow him to scoff. To enlighten him would lessen your chance of success. Listen with benign assurance as he laughs at your magic, knowing his days are filled with turmoil all the while. If he is despicable enough, by Satan's grace, he might even die - laughing!

A WORD OF WARNING!

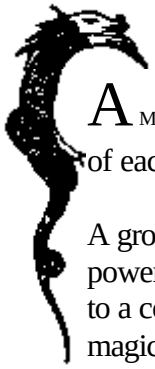
TO THOSE WHO WOULD PRACTICE THESE ARTS -

Concerning Sex or Lust:	*Take full advantage of spells and charms that work; if you be a man, plunge your erect member into her with lascivious delight; if you be a woman, open wide your loins in lewd anticipation.*

Concerning Compassion:	*Be resolved that you'll have no regrets at the expense of the help that you have given others, should their new-found blessings place an obstacle in your path. Be grateful for things that come to you through the use of magic.*
Concerning Destruction:	*Be certain you DO NOT care if the intended victim lives or dies, before you throw your curse, and having caused their destruction, revel, rather than feel remorse.*

HEED WELL THESE RULES - OR IN EACH CASE YOU WILL SEE A REVERSAL OF YOUR DESIRES WHICH WILL HARM, RATHER THAN HELP, YOU!

THE RITUAL, OR
"INTELLECTUAL DECOMPRESSION",
CHAMBER



A MAGICAL ceremony may be performed by oneself or in a group, but the advantages of each should be made clear.

A group ritual is certainly much more of a reinforcement of faith, and an instillation of power, than is a private ceremony. The massing together of persons who are dedicated to a common philosophy is bound to insure a renewal of confidence in the power of magic. The pageantry of religion consistently becomes a solitary situation it reaches into that realm of self-denial which runs concurrent with anti-social behavior.

It is for this reason that the Satanist should attempt to seek out others with whom to engage in these ceremonies.

In the case of a curse or destruction ritual, it sometimes helps the magician if his desires are intensified by other members of the group. There is nothing in this type of ceremony which would lead to embarrassment on the part of those conducting a ritual of this sort, since anger and the symbolic destruction of the intended victim are the essential ingredients.

On the other hand, a compassion ritual, with its unashamed shedding of tears, or a sex ritual, with its masturbatory and orgasmic overtones, would most likely succeed best if privately performed.

There is no place for self-consciousness in the ritual chamber, unless that very self-consciousness is an integral part of the role being played, and can be used to good advantage - i.e.: the shame felt by a prudent woman serving as an altar, who, through her embarrassment, feels sexual stimulation.

Even in a totally personalized ritual, however, the standardized preliminary invocations and devices should be employed before the intimate fantasies and acting out occur. The formal part of the ritual can be performed in the same room or chamber as the personalized working - or, the formal ceremony in one place, the personal in another. The beginning and end of the ritual must be conducted within the confines of the ritual chamber containing the symbolic devices (altar, chalice, etc.).

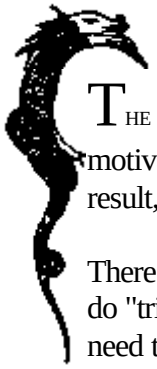
The formalized beginning and end of the ceremony acts as a dogmatic, anti-intellectual device, the purpose of which is to disassociate the activities and frame of reference of the outside world from that of the ritual chamber, where the whole will must be employed. This facet of the ceremony is *most* important to the intellectual, as he *especially* requires the "decompression chamber" effect of the chants, bells, candles, and other trappings, before he can put his pure and willful desires to work for himself, in the projection and utilization of his imagery.

The "intellectual decompression chamber" of the Satanic temple might be considered a training school for temporary ignorance, as are ALL religious services! The difference is that the Satanist KNOWS he is practicing a form of contrived ignorance in order to expand his will, whereas another religionist doesn't - or if he does know, he practices that form of self-deceit

which forbids such recognition. His ego is already too shaky from his religious inculcation to allow himself to admit to such a thing as self-imposed ignorance!

THE INGREDIENTS USED
IN THE PERFORMANCE
OF SATANIC MAGIC

A. Desire



THE first ingredient in the performance of a ritual is desire, otherwise known as motivation, temptation, or emotional persuasion. If you do not truly desire any end result, you should not attempt to perform a working.

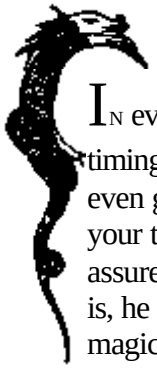
There is no such thing as a "practice" working, and the only way that a magician could do "tricks" such as moving inanimate objects, would be to have a strong emotional need to do so. It is true that if the magician wishes to gain power through impressing others with his feats of magic, he must produce tangible proof of his ability. The Satanic concept of magic, however, fails to find gratification in the proving of magical prowess.

The Satanist performs his ritual to insure the outcome of his desires, and he would not waste his time nor force of will on something so inconclusive as rolling a pencil off a table, etc. through the application of magic. The amount of energy needed to levitate a teacup (genuinely) would be of sufficient force to place an idea in a group of people's heads half-way across the earth, in turn, motivating them in accordance with your will. The Satanist knows that even if you succeeded in lifting the teacup from the table, it would be assumed that trickery was used anyway. Therefore, if the Satanist wants to float objects in mid-air, he uses wires, mirrors, or other devices, and saves his force for self-aggrandizement. All "gifted" mediums and white-light mystics practice pure and applied stage magic, with their blindfolds and sealed envelopes, and any fairly competent stage magician, carnival worker, or lodge-hall entertainer can duplicate the same effect - although lacking, perhaps, the sanctimonious "spiritual" overtones.

A little child learns that if he wishes for something hard enough, it will come true. This is meaningful. Wishing indicates desire, whereas prayer is accompanied by apprehension. Scripture has twisted desire into lust, covetousness, and greed. Be as a child, and do not stifle desire, lest you lose touch with the first ingredient in the performance of magic. Be led into temptation, and take that which tempts, whenever you can!

THE INGREDIENTS USED
IN THE PERFORMANCE
OF SATANIC MAGIC

B. Timing



IN every successful situation, one of the most important ingredients is the proper timing. In the performance of a magical ritual, timing can mean success or failure to an even greater extent. The best time to cast your spell or charm, hex or curse, is when your target is at his most receptive state. Receptivity to the will of the magician is assured when the recipient is as passive as possible. No matter how strong-willed one is, he is naturally passive while he is asleep; therefore, the best time to throw your magical energy towards your target is when he or she sleeps.

There are certain periods of the sleep cycle that are better than others for susceptibility to outside influences. When a person is normally fatigued from a day's activities, he will "sleep like a log" until his mind and body are rested. This period of profound sleep usually lasts about four to six hours, after which the period of "dream sleep" occurs which lasts two or three hours, or until awakening. It is during this "dream sleep" that the mind is most receptive to outside or unconscious influence.

Let us assume the magician wishes to cast a spell on a person who would usually retire at 11 o'clock in the evening, and rise at 7 o'clock in the morning. The most effective time to perform a ritual would be about 5 o'clock in the morning, or two hours before the recipient awakens.

It is to be emphasized that the magician must be at his peak of efficiency, as he represents the "sending" factor when he performs his ritual. Traditionally speaking, witches and sorcerers are night people, and understandably so. What better schedule on which to live, for the sending of thoughts towards unsuspecting sleepers! If only people were aware of the thoughts injected into their minds while they slept! The dream state is the birthplace of much of the future. Great thoughts are manifest upon awakening, and the mind that retains, in conscious form, these thoughts, shall produce much. But he who is guided by thoughts unrecognized is led into situations that will later be interpreted as "fate", "God's will", or accident.

There are other times in each person's day that lend themselves to the receiving of the will of the wizard. Those times when day-dreaming or boredom ensue, or when time hangs heavy, are fertile periods of suggestibility.

If a woman is the target for your spell, do not forget the importance of the menstrual cycle. If man were not dulled through his stifling evolutionary development, he would know, as an all-fours animal knows, when the female was most sexually inclined. Man's snout, however unsullied by cheap opiates, is not normally equipped to ferret out such tell-tale erotic scents. Even if he were so endowed with such olfactory powers, the object of his quest would most likely "throw him off the scent" through the use of massive doses of perfumery to cover and smother the "offending" effluvium, or eliminate detection completely, by the astringent action of powerful deodorants.

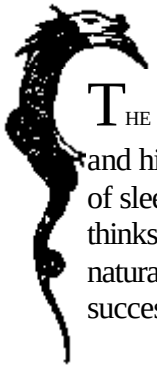
Despite these discouraging factors, man is still motivated to desire or be repelled, as the case may be, by his unconscious recognition of the change in woman's body chemistry. This is accomplished in the form of a sensory cue, which is olfactory in its nature. To go backwards, in what would amount to a return to the all-fours animal, would seem to be the best exercise for the conscious application of these powers, but to the squeamish might smack of lycanthropy. There is, however, an easier way, and that is to simply ascertain the dates and frequency of the menstrual cycle of the woman who is your target. It is immediately before and after the period itself that the average woman is most sexually approachable. Therefore, the magician will find the sleep period during these times most effective for the instillation of thoughts or motivations of a sexual nature.

Witches and sorceresses have a much greater range of time in which to cast their spells toward the men of their choice. Because man is more consistent in his sexual drives than woman (although there are many women with equal or even greater lusts), day to day timing is not as important. Any man who is not already drained of all sexual energy is a "sitting duck" for the proficient witch. The time of the year following the spring equinox is the most fraught with sexual vigor in a man, and he asserts himself accordingly; but the witch, in turn, must work her magic stronger, as she will find his eyes will stray.

Should the fearful ask, "Is there no defense against such witchery?" it must be answered thus - "Yes, there is protection. You must never sleep, never daydream, never be without a vital thought, and never have an open mind. Then you shall be protected from the forces of magic."

THE INGREDIENTS USED
IN THE PERFORMANCE
OF SATANIC MAGIC

C. Imagery



THE adolescent boy who takes great care in carving, on a tree, a heart containing his and his love object's initials; the little chap who sits by the hour drawing his conception of sleek automobiles; the tiny girl who rocks a scuffed and ragged doll in her arms, and thinks of it as her beautiful little baby - these capable witches and warlocks, these natural magicians, are employing the magical ingredient known as imagery, and the success of any ritual depends on it.

Children, not knowing or caring if they possess artistic skill or other creative talents, pursue their goals through the use of imagery of their own manufacture, whereas "civilized" adults are much more critical of their own creative efforts. This is why a "primitive" magician can utilize a mud doll or crude drawing to successful advantage in his magical ceremonies. To HIM, the image is as accurate as needs be.

Anything which serves to intensify the emotions during a ritual will contribute to its success. Any drawing, painting, sculpture, writing, photograph, article of clothing, scent, sound, music, tableau, or contrived situation that can be incorporated into the ceremony will serve the sorcerer well.

Imagery is a constant reminder, an intellect-saving device, a working substitute for the real thing. Imagery can be manipulated, set up, modified, and created, all according to the will of the magician, and the very blueprint that is created by imagery becomes the formula which leads to reality.

If you wish to enjoy sexual pleasures with the one of your choice, you must create the situation you desire on paper, canvas, by the written word, etc., in as overstated a way as possible, as an integral part of the ceremony.

If you have material desires, you must gaze upon images of them - surround yourself with the smells and sounds conducive to them - create a lodestone which will attract the situation or thing that you wish!

To insure the destruction of an enemy, you must destroy them by proxy! They must be shot, stabbed, sickened, burned, smashed, drowned, or rent in the most vividly convincing manner! It is easy to see why the religions of the right-hand path frown upon the creation of "graven images". The imagery used by the sorcerer is a working mechanism for material reality, which is totally opposed to esoteric spirituality.

A Greek gentleman of magical persuasion once wanted a woman who would satisfy his every desire, and so obsessed with the unfound object of his dreams was he, that he went about constructing such a wonderful creature. His work completed, he fell so convincingly and irrevocably in love with the woman he had created that she was no longer stone, but mortal flesh, and alive and warm; and so the magus, Pygmalion, received the greatest of magical

benedictions, and the beautiful Galatea was his.

THE INGREDIENTS USED IN THE PERFORMANCE OF SATANIC MAGIC

D. Direction

ONE of the most overlooked ingredients in the working of magic is the accumulation and subsequent direction of force toward an effective end.

Altogether too many would-be witches and warlocks will perform a ritual, and then go about with tremendous anxiety waiting for the first sign of a successful working. For all intent and purpose, they might as well get down on their knees and pray, for their very anxiety in waiting for the desired results only nullifies any real chance of success. Furthermore, with this attitude, it is doubtful that enough concentrated energy to even perform a proper ceremony could be stored up in the first place.

To dwell upon or constantly complain about the situation upon which your ritual would be based only guarantees the weakening of what should be ritualistically directed force, by spreading it thin and diluting it. Once the desire has been established strongly enough to employ the forces of magic, then every attempt must be made to symbolically give vent to these wishes IN THE PERFORMANCE OF THE RITUAL - NOT before or after!

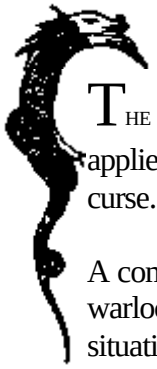
The purpose of the ritual is to FREE the magician from thoughts that would consume him, were he to dwell upon them constantly. Contemplation, daydreaming and constant scheming burns up emotional energy that could be gathered together in a dynamically usable force; not to mention the fact that normal productivity is severely depleted by such consuming anxiety.

The witch who casts her spells between long waits by the telephone, anticipating her would-be lover's call; the destitute warlock who invokes Satan's blessing, then waits on pins and needles for the check to arrive; the man, saddened by the injustices wrought upon him, who, having cursed his enemy, plods his way, long of face, and furrowed of brow - all are common examples of misdirected emotional energy.

Small wonder that the "white" magician fears retribution after casting an "evil" spell! Retribution, to the guilt-ridden sender, would be assured, by their very conscience-stricken state!

THE INGREDIENTS USED
IN THE PERFORMANCE
OF SATANIC MAGIC

E. The Balance Factor



THE Balance Factor is an ingredient employed in the practice of ritual magic which applies to the casting of lust and compassion rituals more than in the throwing of a curse. This ingredient is a small, but extremely important one.

A complete knowledge and awareness of this factor is an ability few witches and warlocks ever attain. This is, simply, knowing the proper type of individual and situation to work your magic on for the easiest and best results. Knowing one's own limitations is a rather odd bit of introspection, it would seem, for a person who should be able to perform the impossible; but under many conditions it can make the difference between success and failure.

If, in attempting to attain your goal through either greater or lesser magic, you find yourself failing consistently, think about these things: Have you been the victim of a misdirected, over-blown ego which has caused you to want something or someone when the chances are virtually non-existent? Are you a talentless, tone-deaf individual who is attempting, through magic, to receive great acclaim for your unmusical voice? Are you a plain, glamorless witch with oversized feet, nose, and ego, combined with an advanced case of acne, who is casting love spells to catch a handsome young movie star? Are you a gross, lumpy, lewd-mouthed, snaggle-toothed loafer who is desirous of a luscious young stripper? If so, you'd better learn to use the balance factor, or else expect to fail consistently!

To be able to adjust one's wants to one's capabilities is a great talent, and too many people fail to realize that if they are unable to attain the maximum, "a half a loaf *can* be better than none". The chronic loser is always the man who, having nothing, if unable to make a million dollars, will reject any chance to make fifty thousand with a disgruntled sneer.

One of the magician's greatest weapons is knowing himself; his talents, abilities, physical attractions and detractions, etc., and when, where, and *with whom* to utilize them! The man with nothing to offer, who approaches the man who is successful with grandiose advice and promise of great wealth, has the alacrity of the flea climbing up the elephant's leg with the intention of rape!

The aspiring witch who deludes herself into thinking that a powerful enough working will *always* succeed, despite a magical imbalance, is forgetting one essential rule: MAGIC IS LIKE NATURE ITSELF, AND SUCCESS IN MAGIC REQUIRES WORKING IN HARMONY WITH NATURE, NOT AGAINST IT.

THE
SATANIC RITUAL

A. NOTES WHICH ARE TO BE OBSERVED BEFORE BEGINNING RITUAL

1. Person performing ritual stands facing the altar and symbol of Baphomet throughout ritual, except when other positions are specifically indicated.
2. If possible, altar should be against west wall.
3. In rituals performed by one person the role of priest is not required. When more than one person is involved in the ceremony, one of them must act as priest. In a private ritual the sole performer follows the instructions for the priest.
4. Whenever the words "Shemhamforash!" and "Hail Satan!" are spoken by the person acting as priest, the other participants will repeat the words after him. The gong is struck following the other participants' response to "Hail Satan!"
5. Conversing (except within the context of the ceremony) and smoking are prohibited after the bell is rung at the beginning, until after it is again rung at the end of the ritual.
6. The Book of Belial contains the principles of Satanic magic and ritual. *Before* attempting the rituals in the *Book of Leviathan*, it is imperative that you read *and understand the complete Book of Belial*. Until you have done so, no degree of success can be expected from the thirteen steps which follow.

THE
SATANIC RITUAL

B. THE THIRTEEN STEPS

(See *Devices Used in a Satanic Ritual*
for detailed instructions.)

1. Dress for ritual.
2. Assemble devices for ritual; light candles and shut out all outside light sources; place parchments to right and left of the altar as indicated.
3. If a woman is used as the altar she now takes her position - head pointing south, feet pointing north.
4. Purification of the air by ringing of the bell.
5. "Invocation to Satan" and "Infernal Names" which follow (see *Book of Leviathan*) are now read aloud by priest. Participants will repeat each Infernal Name after it has been said by priest.
6. Drink from chalice.
7. Turning counter-clockwise, the priest points with the sword to each cardinal point of the compass and calls forth the respective Princes of Hell: Satan from the south, Lucifer from the east, Belial from the north, and Leviathan from the west.
8. Perform benediction with the phallus (if one is used).
9. Priest reads aloud appropriate invocation for respective ceremony: Lust, Compassion, or Destruction (see *Book of Leviathan*).
10. In the case of a personalized ritual this step is extremely important. Solitude is compatible with the expressing of the most secret desires, and no attempt to "hold back" should be made in the acting out, verbalizing, or casting of images pertaining to your desires. It is at this step that your "blueprint" is drawn, wrapped, and sent off to the recipient of your working.

(A)

To Summon One For Lustful Purpose Or Establish
A Sexually Gratifying Situation

Leave the area of the altar and remove yourself to that place, either in the same room or without, that will be most conducive to the working of the respective ritual. Then, fashion whatever imagery you possibly can that will parallel in as exact a way possible the situation towards which you strive. Remember, you have five senses to utilize, so do not feel you must limit your imagery to one. Here are devices that may be employed (either alone, or in any combination):

a. graphic imagery such as drawings, paintings, etc.
b. written imagery such as stories, plays, descriptions of desires and eventual outcome of same.
c. acting out the desire in tableau or playet, either as yourself or portraying the role of the object of your desire (transference), using any devices necessary to intensify imagery.
d. any odors relative to the desired person or situation.
e. any sounds or background noises conducive to a strong image.

Intense sexual feeling should accompany this step of the ritual, and after sufficient imagery is obtained, as strong an orgasm as is possible should serve as climax to this step. This climax should be attained using any masturbatory or auto-erotic means necessary. After orgasm is obtained, return to the location of the altar and proceed with step #11.

(B)

To Insure Help Or Success For One Who Has Your
Sympathy Or Compassion (Including Yourself)

Remain in close proximity of the altar and with as vivid a mental image as possible of the person you wish to help (or intense self-pity), state your desire in your own terms. Should your emotions be genuine enough, they will be accompanied the shedding of tears, which should be allowed to flow without restraint. After this exercise in sentiment is completed, proceed to step #11.

(C)

To Cause The Destruction Of An Enemy

Remain in the area of the altar unless imagery is more easily obtained in another spot, such as in the vicinity of the victim. Producing the image of the victim, proceed to inflict the destruction upon the effigy in the manner of your choice. This can be done in the following ways:

f. the sticking of pins or nails into a doll representing your victim; the doll may be cloth, wax, wood, vegetable matter, etc.
g. the creation of graphic imagery depicting the method of your victim's destruction; drawings, paintings, etc.

h. the creation of a vivid literary description of your victim's ultimate end.
i. a detailed soliloquy directed at the intended victim, describing his torments and annihilation.
j. mutilation, injury, infliction of pain or illness by proxy using any other means or devices desired.

Intense, calculated hatred and disdain should accompany this step of the ceremony, and no attempt should be made to stop this step until the expended energy results in a state of relative exhaustion on the part of the magician. When the exhaustion ensues, proceed to step #11.

11. (a) If requests are written, they are now read aloud by the priest and then burned in the flames of the appropriate candle. "Shemhamforash!" and "Hail Satan!" is said after each request.

11. (b) If requests are given verbally, participants (one at a time) now tell them to the priest. He then repeats in his own words (those which are most emotionally stimulating to him) the request. "Shemhamforash!" and "Hail Satan!" is said after each request.
12. Appropriate Enochian Key is now read by the priest, as evidence of the participants' allegiance to the Powers of Darkness.
13. Ringing of the bell as pollutionary, and then the words "SO IT IS DONE" are spoken by the priest.

END OF RITUAL

THE
SATANIC RITUAL

C. DEVICES USED IN A SATANIC RITUAL

CLOTHING

Black robes are worn by the male participants. The robes may be cowled or hooded, and if desired may cover the face. The purpose in covering the face is to allow the participant freedom to express emotion in the face, without concern. It also lessens distraction on the part of one participant towards another. Female participants wear garments which are sexually suggestive; or all black clothing for older women. Amulets bearing the sigil of Baphomet or the traditional pentagram of Satan are worn by all participants.

Robes are donned by men before entering the ritual chamber, and are worn throughout the ritual. Men may substitute all black clothing for black robes.

Black is chosen for the attire in the ritual chamber because it is symbolic of the Powers of Darkness. Sexually appealing clothing is worn by women for the purpose of stimulating the emotions of the male participants, and thereby intensifying the outpouring of adrenal or bio-electrical energy which will insure a more powerful working.

ALTAR

Man's earliest altars were living flesh and blood; and man's natural instincts and predilections were the foundation on which his religions were based. Later religions, in making man's natural inclinations sinful, perverted his living altars into slabs of stone and lumps of metal.

Satanism is a religion of the flesh, rather than of the spirit; therefore, an altar of flesh is used in Satanic ceremonies. The purpose of an altar is to serve as a focal point towards which all attention is focused during a ceremony. A nude woman is used as the altar in Satanic rituals because woman is the natural passive receptor, and represents the earth mother.

In some rituals nudity for the woman serving as altar may be impractical, so she may be clothed or partially covered. If a female is performing the ritual alone, no woman need be used for the altar. If no female is used for the altar, the elevated plane used for her to lie upon may be used to hold other devices for the ritual. For large group rituals a trapezoidal altar about 3 to 4 feet high and 5½ to 6 feet long can be specially constructed for the woman to lie upon. If this is impractical, or in private ceremonies, any elevated plane may be used. If a

woman is used for the altar, the other devices may be placed upon a table within easy reach of the priest.

SYMBOL OF BAPHOMET

The symbol of Baphomet was used by the Knights Templar to represent Satan. Through the ages this symbol has been called by many different names. Among these are: The Goat of Mendes, The Goat of a Thousand Young, The Black Goat, The Judas Goat, and perhaps the most appropriately, The Scapegoat.

Baphomet represents the Powers of Darkness combined with the generative fertility of the goat. In its "pure" form the pentagram is shown encompassing the figure of a man in the five points of the star - three points up, two pointing down - symbolizing man's spiritual nature. In Satanism the pentagram is also used, but since Satanism represents the carnal instincts of man, or the opposite of spiritual nature, the pentagram is inverted to perfectly accommodate the head of the goat - its horns, representing duality, thrust upwards in defiance; the other three points inverted, or the trinity denied. The Hebraic figures around the outer circle of the symbol which stem from the magical teachings of the Kabala, spell out "Leviathan", the serpent of the watery abyss, and identified with Satan. These figures correspond to the five points of the inverted star.

The symbol of Baphomet is placed on the wall above the altar.

CANDLES

The candles used in Satanic ritual represent the light of Lucifer - the bearer of light, enlightenment, the living flame, burning desire, and the Flames of the Pit.

Only black and white candles are to be used in Satanic ritual. Never use more than one white candle; but as many black candles as are required to illuminate the ritual chamber may be used. At least one black candle is placed to the left of the altar, representing the Powers of Darkness and the left-hand path. Other black candles are placed where needed for illumination. One white candle is placed to the right of the altar, representing the hypocrisy of white light "magicians" and the followers of the right-hand path. No other light source is to be used.

Black candles are used for power and success for the participants of the ritual, and are used to consume the parchments on which blessings requested by the ritual participants are written. The white candle is used for destruction of enemies. Parchments upon which curses are written are burned in the flame of the white candle.

BELL

The shattering effect of the bell is used to mark both the beginning and the end of the ritual. The priest rings the bell nine times, turning counter clockwise and directing the tolling

towards the four cardinal points of the compass. This is done once at the beginning of the ritual to clear and purify the air of all external sounds, and once again at the end of the ritual to intensify the working and act as a pollutionary indicating finality.

The tonal quality of the bell used should be loud and penetrating, rather than soft and tinkling.

CHALICE

In Satanic ritual the chalice or goblet used represents the Chalice of Ecstasy. Ideally, the chalice should be made of silver, but if a silver chalice can not be obtained, one made from another metal, glass, or crockery may be used - *anything but gold*. Gold has always been associated with white-light religions and the Heavenly Realm.

The chalice is to be drunk from first by the priest, then by one assistant. In private rituals the person performing the ceremony drains the chalice.

ELIXIR

The stimulating fluid or Elixir of Life used by the Pagans has been corrupted into sacramental wine by the Christian faith. Originally, the liquor used in Pagan rituals was drunk to relax and intensify the emotions of those involved in the ceremony. Satanism does not sacrifice its god, as do other religions. The Satanist practices no such form of symbolic cannibalism, and returns the sacramental wine used by the Christians to its original purpose - that of stimulating the emotions necessary to Satanic ritual. Wine itself need not be used - whatever drink is most stimulating and pleasing to the palate is in order.

The Elixir of Life is to be drunk from the Chalice of Ecstasy, as indicated above, immediately following the Invocation to Satan.

SWORD

The Sword of Power is symbolic of aggressive force, and acts as an extension and intensifier of the arm with which the priest uses to gesture and point. A parallel to this is the pointing stick or blasting wand used in other forms of magical ritual.

The sword is held by the priest and is used to point towards the symbol of Baphomet during the Invocation to Satan. It is also used, as indicated in *Steps of Ritual*, when calling forth the four Princes of Hell. The priest thrusts the point of the sword through the parchment containing the message or request after it has been read aloud; it is then used to hold the parchment while introduced into the candle flame. While hearing the requests of other participants, and while repeating same, the priest places the sword atop their heads (in traditional "knighting" fashion).

For private rituals, if a sword cannot be obtained, a long knife, cane, or similar staff may be used.

PHALLUS

The phallus is a Pagan fertility symbol which represents generation, virility, and aggression. This is yet another device which has been blasphemously converted to fit the guild-ridden ceremonies of Christianity. The phallus is a non-hypocritical version of the aspergillum, or "holy water sprinkler" used in Catholicism - quite a metamorphosis of the common penis!

The phallus is held in both hands of one of the priest's assistants, and methodically shaken twice towards each cardinal point of the compass, for the benediction of the house.

Any phallic symbol may be used. If none is obtainable one may be made from plaster, wood, clay, wax, etc. The phallus is necessary only in organized group rituals.

GONG

The gong is used to call upon the forces of Darkness. It is to be struck once after the participants have repeated the priest's words, "Hail Satan!". A gong is necessary only in organized group rituals. For the best tonal quality a concert gong is preferred, but if one cannot be obtained any gong with a full, rich tone may be used.

PARCHMENT

Parchment is used because its organic properties are compatible with the elements of nature. In keeping with the Satanic views on sacrifice, the parchment used would be made from the skin of a sheep which was, by necessity, killed for food. An animal is *never* slaughtered for the purpose of using all or a part of that animal in a Satanic ritual. If commercial parchment which has been made from already slaughtered sheep cannot be obtained, plain paper may be substituted.

The parchment is the means by which the written message or request can be consumed by the candle flame and sent out into the ether. The request is written on parchment or paper, read aloud by the priest, and then burned in the flame of either the black or white candle - whichever is appropriate for the particular request. Before the ritual begins curses are placed to the right of the priest, and charms or blessings are placed to the left of him.

(WATER)

THE BOOK OF LEVIATHAN

THE RAGING SEA

Despite all non-verbalists' protests to the contrary, soaring heights of emotional ecstasy or raging pangs of anguish can be attained through verbal communication. If the magical ceremony is to employ all sensory awarenesses, then the proper sounds must be invoked. It is certainly true that "actions speak louder than words", but words become as monuments to thoughts.

Perhaps the most noticeable shortcoming in the printed magical conjurations of the past is the lack of emotion developed upon the reciting of them. An old wizard known to the author, who was once employing a self-composed invocation of great personal meaning in the light of his magical desires, ran out of words just as his ritual was moments short of its successful culmination. Aware of the necessity of keeping his emotional response generating, he quickly adlibbed the first emotion-provoking words that came to mind - a few stanzas of a poem by Rudyard Kipling! Thus, with this final burst of glory-charged adrenalin, was he able to finalize an effective working!

The invocations which follow are designed to serve as proclamations of certainty, not whining apprehension. For this reason they are devoid of shallow offerings-up and hollow charities. Leviathan, the great Dragon from the Watery Abyss, roars forth as the surging sea, and these invocations are his tribunals.

INVOCATION
TO
SATAN

In nomine Dei nostri Satanas Luciferi excelsi!

In the name of Satan, the Ruler of the earth, the King of the world, I command the forces of Darkness to bestow their Infernal power upon me!

Open wide the gates of Hell and come forth from the abyss to greet me as your brother (sister) and friend!

Grant me the indulgences of which I speak!

I have taken thy name as a part of myself! I live as the beasts of the field, rejoicing in the fleshly life! I favor the just and curse the rotten!

By all the Gods of the Pit, I command that these things of which I speak shall come to pass!

Come forth and answer to your names by manifesting my desires!

OH HEAR THE NAMES:

THE INFERNAL NAMES

The Infernal names are listed here in alphabetical order purely to simplify referral to them.

When calling the names, all of them may be recited, or a given number of those most significant to the respective working may be chosen.

Whether all or only some of the names are called, they must be taken out of the rigidly organized form in which they are listed here and arranged in a phonetically effective roster.

Abaddon
Adramelech
Ahpuch
Ahriman
Amon
Apollyn
Asmodeus
Astaroth
Azazel
Baalberith
Balaam
Baphomet
Bast
Beelzebub
Behemoth
Beherit
Bilé
Chemosh
Cimeries
Coyote
Dagon
Damballa
Demogorgon
Euronymous
Fenriz
Gorgo
Haborym
Hecate
Ishtar
Kali
Lilith
Loki
Mammon
Mania
Mantus
Marduk
Mastema
Melek Taus
Mephistopheles
Metztli
Mictian
Midgard
Milcom
Moloch
Mormo
Naamah
O-Yama
Pan
Pluto
Proserpine
Pwcca
Rimmon
Sabazios
Sammael
Samnu
Sedit
Sekhmet
Set
Shaitan
Shamad
Shiva
Supay
T'an-mo
Tchort
Tezcatlipoca
Thamuz
Thoth
Tunrida
Typhon

Diabolus

Dracula

Emma-O

Nergal

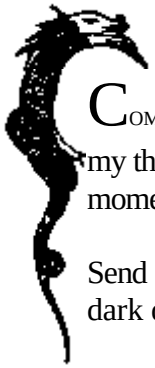
Nihasa

Nija

Yaotzin

Yen-lo-Wang

INVOCATION EMPLOYED TOWARDS
THE CONJURATION OF LUST



COME forth, Oh great spawn of the abyss and make thy presence manifest. I have set my thoughts upon the blazing pinnacle which glows with the chosen lust of the moments of increase and grows fervent in the turgid swell.

Send forth that messenger of voluptuous delights, and let these obscene vistas of my dark desires take form in future deeds and doings.

From the sixth tower of Satan there shall come a sign which joineth with those saltes within, and as such will move the body of the flesh of my summoning.

I have gathered forth my symbols and prepare my garnishings of the is to be, and the image of my creation lurketh as a seething basilisk awaiting his release.

The vision shall become as reality and through the nourishment that my sacrifice giveth, the angles of the first dimension shall become the substance of the third.

Go out into the void of night (light of day) and pierce that mind that respondeth with thoughts which leadeth to paths of lewd abandon.

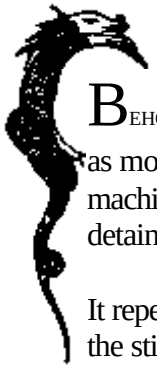
(Male) My rod is athrust! The penetrating force of my venom shall shatter the sanctity of that mind which is barren of lust; and as the seed falleth, so shall its vapours be spread within that reeling brain benumbing it to helplessness according to my will! In the name of the great god Pan, may my secret thoughts be marshaled into the movements of the flesh of that which I desire!

Shemhamforash! Hail Satan!

(Female) My loins are aflame! The dripping of the nectar from my eager cleft shall act as pollen to that slumbering brain, and the mind that feels not lust shall on a sudden reel with crazed impulse. And when my mighty surge is spent, new wanderings shall begin; and that flesh which I desire shall come to me. In the names of the great harlot of Babylon, and of Lilith, and of Hecate, may my lust be fulfilled!

Shemhamforash! Hail Satan!

INVOCATION EMPLOYED TOWARDS
THE CONJURATION OF DESTRUCTION



BEHOLD! The mighty voices of my vengeance smash the stillness of the air and stand as monoliths of wrath upon a plain of writhing serpents. I am become as a monstrous machine of annihilation to the festering fragments of the body of he (she) who would detain me.

It repenteth me not that my summons doth ride upon the blasting winds which multiply the sting of my bitterness; And great black slimy shapes shall rise from brackish pits and vomit forth their pustulence into his (her) puny brain.

I call upon the messengers of doom to slash with grim delight this victim I hath chosen. Silent is that voiceless bird that feeds upon the brain-pulp of him (her) who hath tormented me, and the agony of the is to be shall sustain itself in shrieks of pain, only to serve as signals of warning to those who would resent my being.

Oh come forth in the name of Abaddon and destroy him (her) whose name I giveth as a sign.

Oh great brothers of the night, thou who makest my place of comfort, who rideth out upon the hot winds of Hell, who dwelleth in the devil's fane; Move and appear! Present yourselves to him (her) who sustaineth the rottenness of the mind that moves the gibbering mouth that mocks the just and strong!; rend that gaggling tongue and close his (her) throat, Oh Kali! Pierce his (her) lungs with the stings of scorpions, Oh Sekhmet! Plunge his (her) substance into the dismal void, Oh mighty Dagon!

I thrust aloft the bifid barb of Hell and on its tines resplendently impaled my sacrifice through vengeance rests!

Shemhamforash! Hail Satan!

INVOCATION EMPLOYED TOWARDS
THE CONJURATION OF COMPASSION

WITH the anger of anguish and the wrath of the stifled, I pour forth my voices, wrapped in rolling thunder, that you may hear!

Oh great lurkers in the darkness, oh guardians of the way, oh minions of the might of Thoth! Move and appear! Present yourselves to us in your benign power, in behalf of one who believes and is stricken with torment.

Isolate him (her) in the bulwark of your protection, for he (she) is undeserving of anguish and desires it not.

Let that which bears against him (her) be rendered powerless and devoid of substance.

Succor him (her) through fire and water, earth and air, to regain what he (she) has lost.

Strengthen with fire the marrow of our friend and companion, our comrade of the Left-Hand Path.

Through the power of Satan let the earth and its pleasures re-enter his (her) being.

Allow his (her) vital saltes to flow unhampered, that he (she) may savor the carnal nectars of his (her) future desires.

Strike dumb his (her) adversary, formed or formless, that he (she) may emerge joyful and strong from that which afflicts him (her).

Allow no misfortune to allay his (her) path, for he (she) is of us, and therefore to be cherished.

Restore him (her) to power, to joy, to unending dominion over the reverses that have beset him (her).

Build around and within him (her) the exultant radiance that will herald his (her) emergence from the stagnant morass which engulfs him (her).

This we command, in the name of Satan, whose mercies flourish and whose sustenance will prevail!

As Satan reigns so shall his (her) own whose name is as this sound: (name) is the vessel whose flesh is as the earth; life everlasting, world without end!

Shemhamforash! Hail Satan!

THE ENOCHIAN LANGUAGE
AND THE ENOCHIAN KEYS

THE magical language used in Satanic ritual is Enochian, a language thought to be older than Sanskrit, with a sound grammatical and syntactical bases. It resembles Arabic in some sounds and Hebrew and Latin in others. It first appeared in print in 1659 in a biography of John Dee, the famous Sixteenth Century seer and court astrologer. This work, by Meric Casaubon, describes the occultist Dee's activities with his associate, Edward Kelly, in the art of scrying or crystal gazing.

Instead of the usual crystal ball, Kelly, who was the gazer, used a many-faceted trapezohedron. The "angels" referred to in Kelly's first revelation of the Enochian Keys, obtained through the windows of the crystal, are only "angels" because occultists to this day have lain ill with metaphysical constipation. Now the crystal clears, and the "angels" are seen as "angles" and the windows to the fourth dimension are thrown open - and to the frightened, the Gates of Hell.

I have presented my translation of the following calls with an archaic but Satanically correct unvarnishing of the translation employed by the Order of the Golden Dawn in the late Nineteenth Century. In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.

For many years the Enochian Keys, or Calls, have been shrouded in secrecy. The few printings that have existed completely eliminate the correct wording, as the proper translation has been disguised through the use of euphemisms, and only designed to throw the inept magician and/or would-be inquisitor off the track. Apocryphal as they have become (and who can tell what grim reality provokes the "fantasy"), the Enochian Calls are the Satanic paeans of faith. Dispensing with such once-pragmatic whitewashing in terms such as "holy" and "angelic", and arbitrarily chosen groups of numbers, the purpose of which were only to act as substitutes for "blasphemous" words - here, then, are the TRUE Enochian Calls, as received from an unknown hand.

THE FIRST KEY

The first Enochian Key represents an initial proclamation from Satan, stating the inception of the laws of temporal theologies and of the lasting power which resides in those bold enough to recognize earthly beginnings and absolutes.

(Enochian)

Ol sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

I reign over thee, saith the Lord of the Earth, in power exalted above and below, in whose hands the sun is a glittering sword and the moon a through-thrusting fire, who measureth your garments in the midst of my vestures, and trusseth you up as the palms of my hands, and brighten your vestments with Infernal light.

I made ye a law to govern the holy ones, and delivered a rod with wisdom supreme. You lifted your voices and swore your allegiance to Him that liveth triumphant, whose beginning is not, nor end cannot be, which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of life!

Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same! - the true worshipper of the highest and ineffable King of Hell!

THE SECOND KEY

In order to pay homage to the very lusts which sustain the continuance of life, itself, The Second Enochian Key extends this recognition of our earthly heritage unto a talisman of power.

(Enochian)

Adagita vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

(English)

Can the wings of the winds hear your voices of wonder?; O you!, the great spawn of the worms of the Earth!, whom the Hell fire frames in the depth of my jaws!, whom I have prepared as cups for a wedding or as flowers regaling the chambers of lust!

Stronger are your feet than the barren stone! Mightier are your voices than the manifold winds! For you are become as a building such as is not, save in the mind of the All-Powerful manifestation of Satan!

Arise!, saith the First! Move therefore unto his servants! Show yourselves in power, and make me a strong seer-of-things, for I am of Him that liveth forever!

THE THIRD KEY

The Third Enochian Key establishes the leadership of the earth upon the hands of those great Satanic magicians who throughout the successive ages have held dominion over the peoples of the world.

(Enochian)

Micama! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunid-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali varoesa *cala* homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

(English)

Behold!, saith Satan, I am a circle on whose hands stand the Twelve Kingdoms. Six are the seats of living breath, the rest are as sharp as sickles, or the Horns of Death. Therein the creatures of Earth are and are not, except in mine own hands which sleep and shall rise!

In the first I made ye stewards and placed ye in the Twelve seats of government, giving unto every one of you power successively over the Nine true ages of time, so that from the highest vessels and the corners of your governments you might work my power, pouring down the fires of life and increase continually on the Earth. Thus you are become the skirts of justice and truth. In Satan's name, rise up! Show yourselves! Behold!, his mercies flourish, and his name is become mighty among us. In whom we say: Move!, Ascend!, and apply yourselves unto us as the partakers of His secret wisdom in your creation!

THE FOURTH KEY

The Fourth Enochian Key refers to the cycling of the ages of time.

(Enochian)

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

(English)

I have set my feet in the South, and have looked about me, saying: Are not the thunders of increase those which reign in the second angle?

Under whom I have placed those whom none hath yet numbered, but One; in whom the second beginnings of things are and wax strong, successively adding the numbers of time, and their powers doth stand as the first of the nine!

Arise!, you sons of pleasure, and visit the Earth; for I am the Lord, your God, which is and liveth forever!

In the name of Satan, Move!, and show yourselves as pleasant deliverers, that you may praise Him among the sons of men!

THE FIFTH KEY

The Fifth Enochian Key affirms the Satanic placing of traditional priests and wizards upon the earth for the purpose of misdirection.

(Enochian)

Sapahe zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vi-vau; od iao-d tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

(English)

The mighty sounds have entered into the third angle and are become as seedlings of folly, smiling with contempt upon the Earth, and dwelling in the brightness of the Heaven as continual comforters to the destroyers of self.

Unto whom I fastened the pillars of gladness, the lords of the righteous, and gave them vessels to water the earth with her creatures. They are the brothers of the First and the Second, and the beginning of their own seats which are garnished with myriad ever-burning lamps, whose numbers are as the First, the ends, and the contents of time!

Therefore, come ye and obey your creation. Visit us in peace and comfort. Conclude us receivers of your mysteries; for why? Our Lord and Master is the All-One!

THE SIXTH KEY

The Sixth Enochian Key establishes the structure and form of that which has become the Order of the Trapezoid and Church of Satan.

(Enochian)

Gahe sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

(English)

The spirits of the fourth angle are Nine, mighty in the trapezoid, whom the first hath formed, a torment to the wretched and a garland to the wicked; giving unto them fiery darts to vanne the earth, and Nine continual workmen whose courses visit with comfort the Earth, and are in government and continuance as the Second and Third.

Therefore, harken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honor, and the praise of your God in your creation!

THE SEVENTH KEY

The Seventh Enochian Key is used to invoke lust, pay homage to glamour, and rejoice in the delights of the flesh.

(Enochian)

Ra-asa isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-me-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi-od umapelifa vau-ge-ji Bijil - IAD!

(English)

The East is a house of harlots singing praises among the flames of the first glory wherein the Dark Lord hath opened His mouth; and they are become as living dwellings in whom the strength of man rejoiceth; and they are appareled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the seats of pleasure and continuance. O ye servants of pleasure, Move!, Appear!, sing praises unto the Earth and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our comforter.

THE EIGHTH KEY

The Eighth Enochian Key refers to the emergence of the Satanic Age.

(Enochian)

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile mamao siasionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta beramiji.

(English)

The midday of the first is as the third indulgence made of hyacinthine pillars, in whom the elders are become strong, which I have prepared for mine own justice, saith Satan, whose long continuance shall be as bucklers to Leviathan. How many are there which remain in the glory of the earth, which are, and shall not see death until the house falls and the dragon doth sink? Rejoice!, for the crowns of the temple and the robe of Him that is, was, and shall be crowned are no longer divided! Come forth!, Appear

THE NINTH KEY

The Ninth Enochian Key warns of the use of substances, devices or pharmaceuticals which might lead to the delusion and subsequent enslavement of the master. A protection against false values.

(Enochian)

Micaoli beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore gianai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

(English)

A mighty guard of fire with two-edged swords flaming (which contain the vials of delusion, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their ministers. These gather up the moss of the Earth, as the rich man doth his treasure. Cursed are they whose iniquities they are! In their eyes are millstones greater than the Earth, and from their mouths run seas of blood. Their brains are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For Why? The Lord of Righteousness rejoiceth in them! Come away, and leave your vials, for the time is such as requireth comfort!

THE TENTH KEY

The Tenth Enochian Key creates rampant wrath and produces violence. Dangerous to employ unless one has learnt to safeguard his own immunity; a random lightning bolt!

(Enochian)

Coraxo cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa o Oanio yore vohima ol jizod-yazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

(English)

The thunders of wrath doth slumber in the North, in the likeness of an oak whose branches are dung-filled nests of lamentation and weeping laid up for the Earth, which burn night and day and vomit out the heads of scorpions and live sulphur mingled with poison. These be the thunders that in an instant roar with a hundred mighty earthquakes and a thousand as many surges, which rest not, nor know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe!, Yea!, woe be to the Earth, for her iniquity is, was, and shall be great. Come away! But not your mighty sounds!

THE ELEVENTH KEY

The Eleventh Enochian Key is used to herald the coming of the dead and establish a sustenance beyond the grave. To bind to the earth. A funerary call.

(Enochian)

Oxiayala holado, od zodirome O coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

The mighty throne growled and there were five thunders that flew into the East. And the eagle spake and cried aloud: Come away from the house of death! And they gathered themselves together and became those of whom it measured, and they are the deathless ones who ride the whirlwinds. Come away! For I have prepared a place for you. Move therefore, and show yourselves! Unveil the mysteries of your creation. Be friendly unto me for I am your God, the true worshipper of the flesh that liveth forever!

THE TWELFTH KEY

The Twelfth Enochian Key is used to vent one's displeasure towards man's need for misery, and bring forth torment and conflict to the harbingers of woe.

(Enochian)

Nonuci dasonuf Babaje od cahisa *ob* hubaio tibibipe? alalare ataraahe od ef! Darix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O ye that range in the South and are the lanterns of sorrow, buckle your armor and visit us! Bring forth the legions of the army of Hell, that the Lord of the Abyss may be magnified, whose name amongst ye is Wrath! Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE THIRTEENTH KEY

The Thirteenth Enochian Key is used to make the sterile lustful and vex those who would deny the pleasures of sex.

(Enochian)

Napeai Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O ye swords of the South, which have eyes to stir up the wrath of sin, making men drunken which are empty; Behold! the promise of Satan and His power, which is called amongst ye a bitter sting! Move and appear! Unveil the mysteries of your creation! For I am the servant of the same, your God, the true worshipper of the highest and ineffable King of Hell!

THE FOURTEENTH KEY

The Fourteenth Enochian Key is a call for vengeance and the manifestation of justice.

(Enochian)

Noroni bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *ho*mida: das berinu orocahe *quare*: Micama! Bial! Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Od cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O ye sons and daughters of mildewed minds, that sit in judgement of the iniquities wrought upon me - Behold! the voice of Satan; the promise of Him who is called amongst ye the accuser and supreme tribune! Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE FIFTEENTH KEY

The Fifteenth Enochian Key is a resolution of acceptance and understanding of the masters whose duty lies in administering to the seekers after spiritual gods.

(Enochian)

Ilasa! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emerajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou, the governor of the first flame, under whose wings are the spinners of cobwebs that weave the Earth with dryness; that knowest the great name "righteousness" and the seal of false honor. Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE SIXTEENTH KEY

The Sixteenth Enochian Key gives recognition of the wondrous contrasts of the earth, and of the sustenance of these dichotomies.

(Enochian)

Ilasa viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou second flame, the house of justice, which hast thy beginnings in glory and shalt comfort the just; which walketh upon the Earth with feet of fire; which understands and separates creatures! Great art thou in the God of stretch-forth-and-conquer. Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE SEVENTEENTH KEY

The Seventeenth Enochian Key is used to enlighten the benumbered and destroy through revelation.

(Enochian)

Ilasa dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasataxa yolasa: soba Iad i Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou third flame!, whose wings are thorns to stir up vexation, and who hast myriad living lamps going before thee; whose God is wrath in anger - Gird up thy loins and harken! Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE EIGHTEENTH KEY

The Eighteenth Enochian Key opens the gates of Hell and casts up Lucifer and his blessing.

(Enochian)

Ilasa micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maoffasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe Saitan!

(English)

O thou mighty light and burning flame of comfort!, that unveilest the glory of Satan to the center of the Earth; in whom the great secrets of truth have their abiding; that is called in thy kingdom: "strength through joy", and is not to be measured. Be thou a window of comfort unto me. Move therefore, and appear! Open the mysteries of your creation! Be friendly unto me, for I am the same!, the true worshipper of the highest and ineffable King of Hell!

THE NINETEENTH KEY

The Nineteenth Enochian Key is the great sustainer of the natural balance of the earth, the law of thrift, and of the jungle. It lays bare all hypocrisy and the sanctimonious shall become as slaves under it. It brings forth the greatest outpouring of wrath upon the miserable, and lays the foundation of success for the lover of life.

(Enochian)

Madaritza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuca gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda,

tooata nonucafe jimicalazodoma larasada tofejilo marebe yareyo IDOIGO, od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitolorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaosa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bahile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

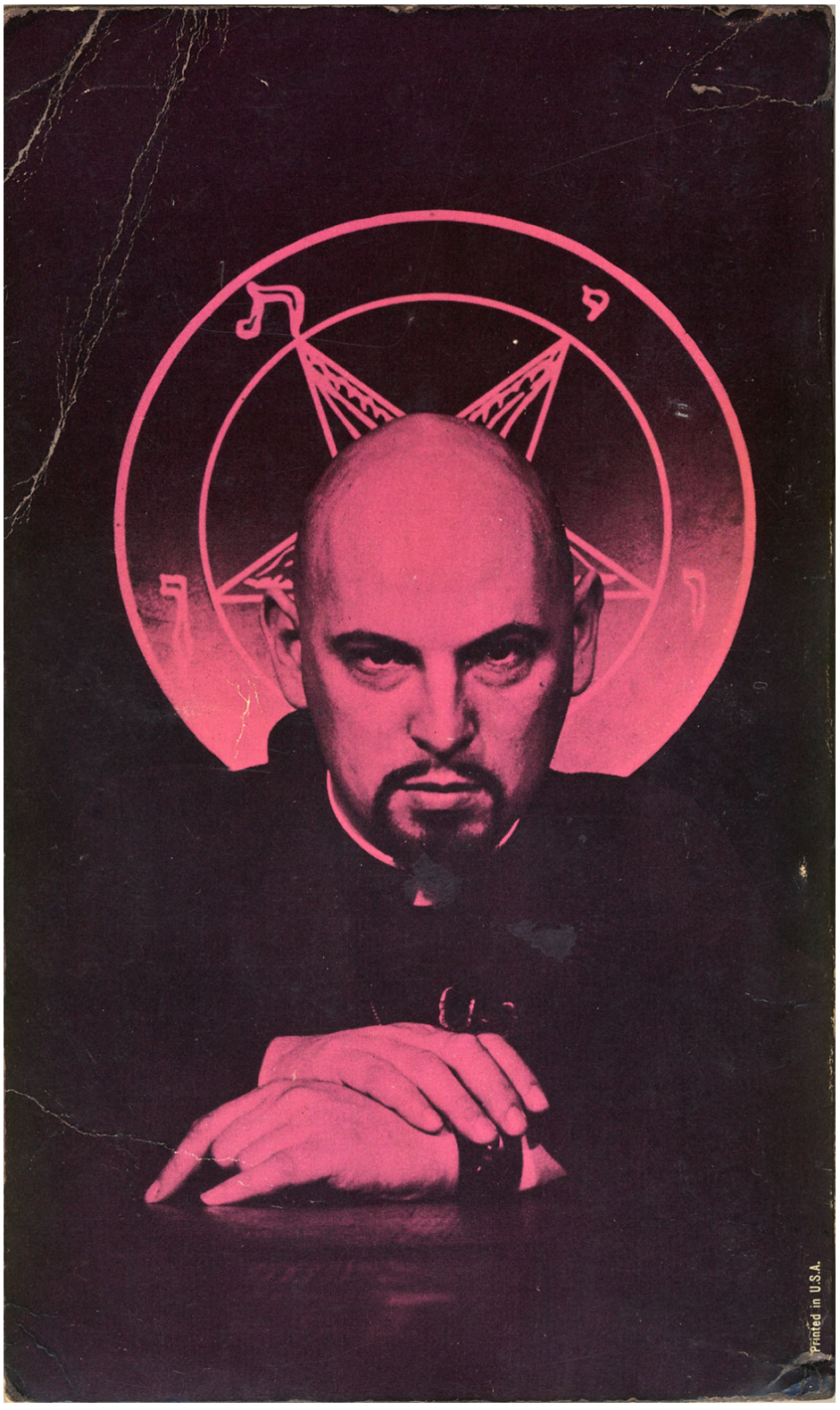
Madariatza, torezodu !!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

(English)

O ye pleasures which dwell in the first air, ye are mighty in the parts of the Earth, and execute the judgment of the mighty. Unto you it is said: Behold the face of Satan, the beginning of comfort, whose eyes are the brightness of the stars, which provided you for the government of the Earth, and her unspeakable variety; furnishing you a power of understanding to dispose all things according to the providence of Him that sitteth on the Infernal Throne, and rose up in the Beginning saying: The Earth, let her be governed by her parts; and let there be division in her; the glory of her may be always drunken and vexed in itself. Her course, let it run with the fulfillment of lust; and as an handmaiden, let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her numbers, let them differ in their qualities; and let there be no creature equal with another. The reasonable creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling places, let them forget their names. The work of Man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger; because she is in the bed of a harlot, and the dwelling place of Lucifer the King.

Open wide the gates of Hell! The lower heavens beneath you, let them serve you! Govern those who govern! Cast down such as fall. Bring forth those that increase, and destroy the rotten. No place, let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the covenant of His mouth, which He hath sworn unto us in His justice. Open the mysteries of your creation, and make us partakers of the UNDEFILED WISDOM.

YANKEE ROSE



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Underground Edition Extras

The Satanic Bible Dedications Delineated

Fragments of an Anton Szandor LaVey Reading List

“Satanism” Monograph, 1968-69

The Command to Look

“The Book of Satan” from the Satanic Bible

The Hidden Source of the Satanic Philosophy

Photo Gallery

Colophon

The Satanic Bible Dedications Delineated

Stephen E. Flowers, Ph.D., V° Temple of Set

from *Lords of the Left-Hand Path*
Runa-Raven Press, Smithville, Texas, 1997

Essential to the nature of the myth of any figure such as Anton LaVey are the influences which shaped that figure's thought and action. LaVey himself provided a core list of such influences on his thought on the dedication page of the original printings of his *Satanic Bible*. It is telling that in more recent printings of the book this page has been omitted.[1]

On that list appear 19 primary personages, with 20 more given a sort of "honorable mention". There is also one animal, Togare, LaVey's famous pet lion, and the Nine Unknown Men. [Almost 70 other names appeared in a similar list in his *Satanic Rituals* book. These too have been removed in recent printings.] Space does not permit me to discuss each one of these personages in any detail, but the primary list is extremely important to understanding LaVey's Satanic philosophy.

The 19 primary men are (in the order he listed them): Bernardino Logara, Karl Haushofer, Grigory Yefimovitch Rasputin, Sir Basil Zaharoff, Allesandro Cagliostro, Barnabas Saul, Ragnar Redbeard, William Mortensen, Hans Brick, Max Reinhardt, Orrin Klapp, Fritz Lang, Friedrich Nietzsche, William Claude Dukinfield, Phineas Taylor Barnum, Hans Poelzig, Reginald Marsh, Wilhelm Reich, and Mark Twain. After the names of each of these, LaVey characterizes them with a dedicatory phrase. These are given in quotation marks in the discussions below.

Bernadino Logara, "who knew the value of money", unidentified, presumably a manipulative banker or financier.

Karl Haushofer (1869-1946), "a teacher without a classroom", was the founder of the theory of "geopolitics" and a professor of geography at the University of Munich. He was sympathetic with National Socialism and exerted influence on its ideology, especially through one of his students, Rudolf Hess. However LaVey's image and admiration of him comes through the modem mythologizing contained in *The Morning of the Magicians*, in which the authors have Haushofer involved in various occult goings-on in Tibet and with the infamous *Thule Gesellschaft* of Rudolf von Sebottendorf. There is, however, no evidence for these more "occultnik" connections.

Rasputin (1872-1916), "who knew the magic of a child", was much admired by LaVey because he saw the Russian "mad monk" as a lusty manipulator of people (especially women) and power - all traits pursued by LaVey himself. But Rasputin was not likely to have had anything really "Satanic" about him. LaVey was most certainly inspired by more lurid accounts of Rasputin - and by the film *Rasputin: The Mad Monk* (Hammer, 1965).

Sir Basil Zaharoff (1850-1936), "a gentleman", was an arms merchant who sold weaponry and encouraged his customers to use their purchases -all while not only becoming wealthy but being knighted by the King of England too!

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[1] The "secondary" dedication names: Howard Hughes, James Moody (CS member), Marcello Truzzi (Sociology professor), Adrian-Claude Frazier (real name Charles Steenbarger, CS), Marilyn Monroe, Wesley Mather (CS), William Lindsay Gresham, Hugo Zacchini ("Human Cannonball" circus performer), Jayne Mansfield, Frederick Goerner, C.Huntley (CS), Nathaniel West, Horatio Alger [the juxtaposition of these two is intentionally ironic, since West in *A Cool Million* satirized Alger], Robert E. Howard, George Orwell, H.P. Lovecraft, Tuesday Weld, H.G. Wells, Sister Marie Koven (CS), Harry Houdini, Togare, and the Nine Unknown Men. – M.A.A.

Cagliostro (1743-1791), “a rogue”, was the assumed name of an Italian magician and alchemist named Guiseppe Balsamo. He billed himself as a “Count” and the “Grand Kophta of the Egyptian Lodge”, but what was less known was that he had been expelled from several countries due to his fraudulent dealings. He was popular with the people and a supporter of revolution, but ended his life in the dungeons of Pope Pius VI.

Barnabas Saul was the first “scryer”, or medium, employed by the Elizabethan mage John Dee (1527-1608). After leaving Dee’s service, Saul disavowed his visions.

Ragnar Redbeard (1842?-1926?), “whose might is right”, is a story unto himself. “Redbeard” was perhaps the pseudonym of Arthur Desmond, an atheist and social Darwinist street-philosopher from whose book, entitled *Might is Right* LaVey lifted whole sections to create the “Book of Satan” portion of the *Satanic Bible.*

William Mortensen, “who looked ... and saw”, wrote a photographers’ manual entitled *The Command to Look* (1937). The psycho-optical theories contained in it greatly influenced LaVey’s approach to art and to images and the way they can influence the human mind. It must be considered a keystone to LaVeyan Satanism.

Hans Brick, “who knows the law”, wrote a book entitled *The Nature of the Beast* (1960) which was a formative influence on the formulation of LaVey’s social philosophy, especially as contained in the *Lex Talonis* or “Eleven Rules of the Earth”.

Max Reinhardt (1873-1943), “a builder of dreams”, was born Max Goldman in Austria and became famous as a theatrical director who specialized in staging huge spectacles.

Orrin Klapp (b. 1915), “the walking man”, is a sociologist whose works *Heroes, Villains and Fools* (1962) and *The Collective Search for Identity* (1969) were greatly influential on LaVey’s ideas of social movements and change.

Fritz Lang (1890-1976), “who made moving blueprints”, was an Austrian film director who made such classics as *Metropolis* (1926) and *M* (1930).

Friedrich Nietzsche (1844-1900), “a realist”, was a German philosopher and forerunner to the existentialists. His ideas of the *overman* (or “superman”) and the “will to power”, as well as his ideas concerning the existence of natural “masters” and ”slaves”, are greatly admired by modern philosophical Satanists.

W.C. Fields (1880-1946), “who saved me a journey to Tibet”, was the stage-name of William C. Dukinfield.

P.T. Barnum (1810-1891), “another great guru”, was the American showman famous for his exhibits of freaks and establishment of circuses. Barnum’s supposed basic philosophy - “There’s a sucker born every minute” -was taken to heart by LaVey and used as a mainstay of his worldview.

Hans Poelzig (1869-1936), “who knew all the angles”, was a German architect who specialized in grandiose and imaginative structures. An example is the Grand Theater in Berlin, also called the Max Reinhardt Theater (1919). He was also the set designer for *The Golem* (Deutsche Bioscop, 1914).

Reginald Marsh (1898-1954), “a great artist”, was an illustrator, scene designer, and painter of gritty street scenes, greatly admired by LaVey, who is himself a painter of unusual subjects.

Wilhelm Reich (1897-1957), “who knew more than cabinet making”, was a German psychologist who held that there was a material force called “orgone” which worked in conjunction with the human orgasm. This force could also be collected in “cabinets” called “orgone accumulators”.

Mark Twain (1835-1910), “a very brave man”, was the pen name of Samuel Langhorn Clemens, the great American writer. LaVey much admires Twain for his works *Letters from the Earth* (1962) and *The Mysterious Stranger* (1969). In an early Church of Satan document, LaVey praises Twain as “one of the greatest of the Devil’s advocates in history” and as “the most noble embodiment of the Satanist”.

This list of influences provides invaluable insight into the formation of LaVey’s philosophy and outlook on life. Of the 16 identifiable men fully half of them are artists of one kind or another. Of these, five dealt with the creation of visual imagery and two, W.C. Fields and P.T. Barnum, were best known as “trickster” figures. The idealization of **image makers** should provide some clue as to the true nature of LaVey’s philosophy and magic.

That most of LaVey's ideas are not original, and that his philosophy is largely made up of bits and pieces of the philosophies of others which he recomposed according to his own tastes and style - unique to himself and to his time - might also be said of some of the other subjects in *Lords of the Left-Hand Path*. We could say the same of every one who ever created a religion, whether Gautama the Buddha or Gerald Gardner. What makes LaVey somewhat unusual in this respect is that he often seems to insist on the idea that he **invented** a way of thinking, that his Satanism is something akin to a product upon which he has a "copyright" of some sort. But more remarkable than the idea that LaVey invented his Satanism out of bits and pieces of obscure philosophies is the fact that he actually invented **himself** out of the depths of his own mind ...

Fragments of an Anton Szandor LaVey Reading List

Mostly culled from a late 1980s Temple of Set reading list
and The Compleat Witch's bibliography; text in quotes is ASL

LaVey's Works

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[reprinted paperback: Avon #19190, 1974].
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History of the CoS from its founding until 1975. Many primary sources and appendices.

Hollywood Babylon (San Francisco: Straight Arrow Books, 1975) and *Hollywood Babylon II* (NY: New American Library, 1984) by Kenneth Anger.
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"Satanism" Monograph, 1968-69

Anton Szandor LaVey

The following monograph, distributed in 1968-1969, was written to convey the essence of the Satanic religion as it was practiced by the Church of Satan in its earliest years. Much of the material in the monograph was later expanded into a series of twenty essays issued to Satanists as a study course. Both the original monograph and the essays derived from it were discontinued prior to the 1970 publication of the Satanic Bible because of that volume's incorporation of the essays in its "Books of Lucifer" and "Belial". This monograph, then, may be considered the original manifesto of the Church of Satan and hence its founding statement of principles. - M.A.A.

The Nine Satanic Statements

1 Satan represents indulgence instead of abstinence!
2 Satan represents vital existence instead of spiritual pipe dreams!
3 Satan represents undefiled wisdom instead of hypocritical self-deceit!
4 Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5 Satan represents vengeance instead of turning the other cheek!
6 Satan represents responsibility to the responsible instead of concern for psychic vampires!
7 Satan represents man as just another animal - sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!
8 Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9 Satan has been the best friend the Church has ever had, as he has kept it in business all these years!

Part I: Foreword

In writing this monograph it is our intent to give you a basic understanding of the Satanic religion. Therefore we have attempted to present this to you in a form which will be easily understood.

We fully realize that many of you who will read this booklet will not be novices to the basics of Satanism or the fundamentals of psychology which make up a large part of the Satanic philosophy.

We are aware that to many of you part of the information herein is elementary. Therefore it is to be understood that there is no attempt on our part to be condescending to those to whom some of this information is already known.

We realize, however, that probably many more of you know comparatively little about Satanism, except what little you have been able to decipher from the reams of ponderous material which is shrouded in so much esoteric jargon as to make it virtually useless to neophytes in Satanic theology. It is with this in mind that we have avoided delving into the finer points of Satanic thought and ritual magic. A complete statement of the tenets of Satanism and an explanation of the ceremonies and detailed instructions on same are available to our members.

In the past the only writings on Satanism were those done by other religions as a means of propaganda to turn people against it, or by uninformed journalists who were influenced by the Judæo-Christian society surrounding them. Therefore the information contained in such writings was either completely false or sensationalized.

Our purpose is to enlighten you as to the true concepts of Satanism and to refute the myths attached to it.

The "seven deadly sins" of the Christian church are greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these "sins", as they all lead to physical, mental, or emotional gratification. A Satanist feels there is nothing wrong with being greedy, as it only means that he wants more than he already has. Envy simply means to look with favor upon the possessions of others and to be desirous of obtaining similar things for oneself. Envy and greed are the

motivating forces of ambition, and without ambition very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive. When you have over-eaten to the point of obesity, you will oftentimes resort to another sin -pride - to regain an appearance which will return your self-respect. Anyone who buys an article of clothing for a purpose other than covering his body and keeping off the elements is guilty of pride. You may encounter scoffers who maintain that labels are not necessary. You might find it an ego-satisfying little exercise to point out to these people that one or many articles that they are wearing are not necessary to keep them warm. There is not a person on this earth who is completely devoid of all ornamentation. You can inform the person that any ornamentation of his body shows that he too is guilty of pride. Regardless of how verbose he may be in his intellectual description of how free he is, he is still wearing the elements of pride. This thought may serve no other purpose for you than that of being a satisfying exercise in abuse of non-Satanists.

Being reluctant to get up in the morning is to be guilty of sloth; and if you lie in bed long enough, you may find yourself indulging in yet another sin - lust. To have the faintest stirring of sexual desire is to be guilty of lust. In order to ensure the propagation of humanity, nature made lust the second most powerful instinct, the first being self-preservation. Realizing this, the Christian church made fornication the “original sin”. In this way it made certain that no one would escape sin. Your very state of being is as a result of sin - the original sin!

The strongest instinct of every living creature is self-preservation, which brings us to the last of the “seven deadly sins” -anger. Is it not our self-preservation instinct which is aroused when someone harms us and we become angry enough to protect ourselves from further attack? A Satanist practices the motto: “If a man smite thee on one cheek, smash **him** on the other!” Let no wrong go unredressed. Be as a lion in the path; be dangerous even in defeat!

Since man’s natural instincts lead him to sin, all men are sinners; and all sinners go to Hell. If everyone goes to Hell, then you will meet all of your friends there. Heaven must be populated by some very strange creatures if all they live for is to go to a place where they can strum harps for eternity.

We have been told that Hell is a terrible place consisting of a huge lake of fire. Pleasure, like beauty, is in the eye of the beholder. Christian missionaries were very unsuccessful in Alaska because, to an Eskimo who knows nothing other than freezing weather, a perpetual lake of fire is very inviting. To the distress of the missionaries, the Eskimos asked, “How do we get there?”

Hell has always been the mold from which Heaven has been cast. Heaven or Paradise, to most people, represents a vision of having their desires fulfilled … these very desires being those which, if practiced during their earthly lives, would certainly have sent them to Hell!

Life is an indulgence, death an abstinence. For a person who is satisfied with his earthly existence, life is like a party, and no one likes to leave a good party. Similarly if a person is enjoying himself here on earth, he will not so readily give up his life for the promise of an afterlife about which he knows nothing.

In most religions death is touted as a beautiful, spiritual awakening. This is very appealing to one who has not had a satisfactory life. But to those who have experienced all of the joys that life has to offer, there is a great dread attached to dying. This is as it should be. It is this lust for life that will allow the vital person to live on after the inevitable death of his fleshly shell.

The only time an animal will resort to suicide is if he is in such pain or life is so unbearable that death comes as an indulgence rather than an abstinence. Suicide is considered a sin. It is rather curious that the only time death, for a human being, is considered sinful is when it comes as an indulgence.

The four principal devils are: Leviathan, representing the sea; Lucifer, the lord of the air or bearer of light; Belial, the lord of the earth; and Satan, lord of the fire.

One of the main goals of the Church of Satan is to build pleasure domes in which the members of the Church can indulge themselves in their personal desires. By having a place where they can go to release their desires, the members can lead an unfrustrated life in the everyday world. Satanism advocates indulgence, not compulsion. Compulsion is very different from indulgence. When a person cannot control his desires and is a slave to these urges, they become compulsions. If a person has no proper release for his desires, they rapidly build up and become compulsions. A

pleasure dome would consist of many different rooms and recreational facilities for the purpose of fulfilling each member's personal desires.

Satanism represents responsibility to the responsible instead of concern for psychic vampires. Satanism represents kindness to those who deserve it, instead of love wasted on ingrates. Psychic vampires are individuals who drain others of their vital existence. We might feel responsible to such people yet not know why. These types of persons can be found in all avenues of society. They fill no useful purpose in our lives and are neither love objects nor true friends. We must rid ourselves of these psychic vampires so that we can devote our time to the people about whom we truly care. Rituals which can be performed to rid ourselves of these people will be discussed later.

The Satanist believes in fulfillment of the ego. Satanism, in fact, is the only religion which advocates the intensification or the encouragement of the ego. All other religions on the face of the Earth are concerned only with the dissolution of man's ego. Only if a person's ego is sufficiently fulfilled can he afford to be kind and complimentary to others without robbing himself of his self-respect. Braggarts are very insecure people. We generally think of a braggart as a person with a large ego, but in reality it is his unfulfilled ego which leads to his bragging as a means of satisfying his ego.

To become a Satanist one does not have to "sell his soul to the Devil". This concept was developed by Christianity to terrorize people so that they would not stray from the fold. It was taught that if you gave in to the temptations of Satan and lived your life in an indulgent manner, you would have to pay Satan with your soul when you died. And what is the soul, as religionists would have it, but a passport to everlasting life? People were led to believe that selling their souls to the Devil meant that they would suffer in Hell for the rest of eternity. This type of ridiculous thinking is what the Christian church has used to keep its parishioners in line. Phrases like "God-fearing" are indicative of the basis for the Christian religion. It is through such fear that Christianity has been able to exist all these years.

We are no longer supplicating weaklings trembling before an unmerciful "God" who cares not whether we live or die. It has been a popular misconception that the Satanist does not believe in God. This is not so; but we realize that God, by whatever name he is given - or by no name at all, is only the balancing factor in nature and has little concern for any suffering which we may encounter. It has been said that the good die young. The good, by Christian standards, do die young. It is the frustration of our natural instincts that leads to the premature deterioration of our bodies.

When one commits a wrong in other religions, he either prays to God for forgiveness or confesses to an intermediary and asks him to pray to God for his sins. The Satanist feels that confessing to another human being like himself accomplishes nothing and is degrading. When a Satanist commits a wrong, he realizes it is natural to make mistakes. If we are truly sorry about something, we will learn from our mistakes and not do the same thing again.

There has been much sensationalism regarding the Satanic Church and its views on free love. Free love in the Satanic Church means that a person is free to either be faithful to one person or indulge in his sexual desires with as many others as he feels necessary to satisfy his personal needs. Satanism advocates any type of sexuality which properly satisfies the person's desires, be it heterosexuality, homosexuality, bisexuality, or even asexuality if you choose - or any of the fetishes pertaining to these. To most people masochism represents a rejection of indulgence. We consider masochism to be an indulgence if any attempt to sway or change the person from his masochistic traits is met with resentment and/or failure. Satanism does not encourage orgiastic activities or extramarital affairs for those to whom they do not come naturally. Being unfaithful to one's chosen mate would be very unnatural and detrimental to some people. To others it would be frustrating to be bound sexually to one person without any hope of outside sexual activity. Each person must decide for himself what form of sexual activity best suits his individual needs. To thine own self be true. Self-deceit is intolerable in the Satanic religion.

There are two major holidays in the Satanic religion. These are Walpurgisnacht, which is celebrated on April 30th, and Halloween, October 31st. The solstices and equinoxes are also celebrated as holidays. On these occasions special rituals are performed, and festivities follow.

Part II: Ritual Magic

Ritual magic is a large part of the Satanic religion. The purpose in performing a ritual is to accomplish something that, by other means, could not be done. Ritual magic is a very real power. It utilizes such tools as hypnosis, telepathy, psychology, etc. The type of magic practiced in the Satanic Church is similar to all primitive forms of magic that have been used successfully for centuries, but which have been brought into the contemporary world in a workable way that will relate to the society in which we live.

A Satanic ritual is basically an emotional rather than an intellectual performance. For this reason certain devices and dramatic effects are used. As in stage magic, the art of misdirection is one of the most valuable tools of the ritual magician. By utilizing the following devices the ritual magician can temper his intellectual analysis of the ritual.
Therefore he can allow his emotions free reign.

A nude female is used as the altar in Satanic rituals because she represents the Earth mother and is a natural passive receptor for the workings of magic. The devices used in a Satanic ritual are as follows:

-The Chalice, symbolic of the Chalice of Ecstasy, is to be drunk from first by the Priest, then by one assistant.
-The Bell is used to purify the air at the beginning of the ritual and is used as a pollutionary at the end of the ritual.
-The Phallus is a pagan fertility symbol, the symbol of generation or aggression. It is also a non-hypocritical version of the holy water sprinkler of other religions. The Phallus is used to bless the congregation.
- Candles are symbolic of the light of Lucifer - the bearer of light, enlightenment, burning desire, and the flames of the pit. Candles should be the only light source during a ritual.
- The Sword is symbolic of aggressive force, and is used as an extension and intensifier of the arm the Priest uses to gesture or point. A parallel to this is the pointing stick or blasting wand used in other forms of magical ritual.
-The Gong is used to call up the Powers of Darkness.

The male participants in the ritual should wear black robes. Women should wear the most sexually appealing clothing possible, or all black for older women. The amulet of Baphomet is worn by all participating in the ritual. The color black represents the Powers of Darkness. Sexually appealing clothing worn by women is stimulating to the male members and intensifies the outpouring of adrenalin energy to ensure a more powerful working.

During a Satanic ritual it is essential to summon up the strongest emotions that will be beneficial to the respective working. The following are examples of this:

During a compassion ritual it is necessary for the magician to feel honest sympathy and compassion for the recipient of his working. It is useless to attempt a ritual of this type if the magician cannot truly feel compassion for the person involved. It is all very well and good to tell a person that you will perform a compassion ritual for him, but unless you have the necessary deep feelings for this person and are sympathetic to his situation, the ritual will not be effective. We oftentimes think that we might perform a ritual for a person for whom we really have no concern; but it is a sad but true fact of magic that, if we are not intensely concerned for the person, the ritual will not work. You should be able to shed an honest tear for this person. If this much emotion cannot be felt, it is best not to attempt this type of working. If you are the type of person who excuses his inability to do this by thinking “I am not that emotional” or “I’ve never been able to cry”, then it is high time you learned how.

In a hate ritual in which a curse is to be conjured, a strong feeling of contempt for the recipient of the curse is mandatory. In a ritual of this sort the more vindictive your curse can be, the more powerful your outpouring of hate forces will be. Love is one of the most powerful emotions known to man; the other is hate. Without being able to experience one of these emotions, you cannot fully experience the other. Therefore you must love those who deserve and return your love, but hate your enemies with a **whole** heart. Half-hearted hatred is very harmful to a person’s emotional stability. When a person prays for his enemies, he is in reality bottling up his feelings of hatred. He still hates the person; but, being bound by the tenets of his religion, he cannot express the hatred he

feels. To pray for your enemies is to buy second-hand hate, which is of a decidedly inferior quality.

The harboring of unwarranted guilt is very detrimental. We have been taught to feel guilty for all of the things that we most naturally do. Many of us can realize intellectually that it is foolish to feel guilty for these natural acts, but to accept this emotionally is another matter. If you cannot release yourself from guilt, then you should learn to make it work for you. You should act upon your natural instincts and then, realizing that you cannot perform these acts without feeling guilty, revel in your guilt. This may sound like a contradiction in terms, but guilt can often add a fillip to the senses. Adults would do well to take a lesson from children. Children often take delight in doing something they know they are not supposed to. One of the first laws of magic is to turn every disadvantage into an advantage. The quickest way of traveling between two points is in a straight line. If all the guilts that have been built up can be turned into advantages, then intellectual scraping of the psyche - in an attempt to cleanse it of these repressions - is eliminated. Satanism is the only religion known to man that accepts this rationale [of turning a bad thing into a good thing] rather than that of bending over backwards to eliminate the bad thing.

The Satanist shuns terms such as hope and prayer, as they are indicative of negative thinking. If we hope or pray for something to come about, we will not act in a positive way which will make it happen. The Satanist commands, rather than prays to his god. Positive thinking results in positive actions. Through positive thinking, combined with ritual, we command the forces of nature. We tell ourselves “this will be done, come Hell or high water”, and therefore it is done.

Human beings have personality traits which are either passive or aggressive. Passivity and aggressiveness are tamer terms for masochism and sadism. We are all made up of varying degrees of these personality types. Some of us lean more towards one or the other, but it is rare to find an individual who has equal portions of each of these traits. If a person is basically passive or masochistic, he would be most proficient in the mystic or mediumistic side of Satanism. This type of person is the most natural psychic or medium. Such persons’ very passivity puts them in a position of receptivity.

Since magic is based on positive force, the person who is basically aggressive or sadistic in personality traits will do well as a magician. In the field of magic and Satanism, both passive and aggressive people are necessary. The aggressive person is best suited for sending forces, and the passive or mediumistic person is best utilized as a receptor. Generally a person with a great deal of perception is passive.

It has been the popular misconception that Satanists practice human sacrifice. There has, however, never been a clarification of the method used for sacrifice, or of the reasons for which a Satanist would resort to this. When we sacrifice a person in a Satanic ritual, we do not slaughter him on the altar in a physical manner. We simply direct our hate forces towards the deserving recipient. You must never direct a curse toward a person unless you are prepared for the ultimate consequences.

There is no such thing as a mild curse. If a curse is to be effective, you must feel the maximum in disdain and hatred for the recipient. By sending these hate forces forth, we ensure suffering on the part of the person who has dealt us an injustice. It can only be left to the victim’s environmental conditions to decide what form our retribution will take, and a measure of the person’s rottenness as to the degree he will suffer.

If the recipient of the curse has redeeming qualities of sufficient amounts, then he will not only be saved but will be rehabilitated into a more worthwhile person as a result of the curse. Therefore you cannot perform a working of this type and specify that you want the person to suffer only a broken arm or mild illness. You must realize that death may be the final outcome of a magical working of this nature.

The Satanic Church feels that forcing oneself to feel indiscriminate love for all is very unnatural. There has never been any great love movement in the history of the world that has not wound up killing countless numbers of people to prove, we must assume, how much they loved them. Every hypocrite that ever walked the earth has had pockets bulging with love! You cannot love everyone, and by trying to you only lessen your feelings for the people who deserve your love. Repressed hate can lead to many physical ailments. For this reason you must periodically perform a hate ritual to rid yourself of this bottled-up hate. By choosing a deserving target for your hate forces, you cleanse yourself of these malignant emotions and are free to give your loved ones full

benefit of your emotions without being concerned that you may be, at times, taking your pent-up hatred out on them.

There is a definite period of the day when a person is in a more receptive state than during other times. Assuming that the person regularly sleeps for eight hours, the receptive state comes in the last two hours or so before awakening. This has been established as the period of time in which the person has the dreams he can recall most easily. This is due to the fact that the person's body has completed its required rest; but the slow rate of metabolism keeps it dormant for a short time afterwards, producing the most receptive time during total sleep. This is when we receive some of our most fruitful ideas. It is the twilight period between sleep and waking. A person's subconscious is at its most active point during this period of time. It is during this period that a telepathic communication would have the best chance of being received. To be most effective, therefore, your magical working should be performed during this twilight period.

There are many herbs and spices which are used in ritual magic. The most common ingredient used in love potions is mandrake root. Just as most acts which are considered evil are within the law, so some of the most effective ingredients used in potions can be legally obtained. There is no need to resort to popular and/or illegal drugs for any magical purpose.

The magical language used in Satanic ritual is Enochian. Enochian is a language which is thought to be older than Sanskrit, with a sound grammatical and syntactical basis. It was developed into a practical translation, which is its current form, by Samuel Liddell MacGregor Mathers. In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.

It is thought by most that all Satanic rituals are in the form of the Black Mass. This is a misconception. Most Satanic rituals have nothing in them which would be considered sacrilegious to another religion. One of the reasons a Black Mass would be performed in the Satanic Church would be to remove a stigma attached to the activities of one or several members. If a person feels bound or stifled by a previous religion, a Black Mass would be performed to enable him to completely divorce himself from the limiting factors of that past religion.

A Black Mass consists of such things as saying the Lord's Prayer backwards -interspersed with obscenities, trampling the cross underfoot or hanging it upside-down, desecration of the wafer or host, and similar forms of defilement or parody of the sacred cows which make the religion a threat to the person involved. By reducing the awesomeness of the religion to ridiculousness, we remove its fearsomeness.

The only other circumstance in which a Black Mass would be performed would be one in which another religion had directly attacked the Satanic Church. To perform a Black Mass just for its shock value would serve no useful purpose. The Christian religion is no threat to the Satanist. One might say that the Devil has kept all the religions on earth in business for many, many years. If it were not for these religions which he has allowed to flourish, Satan could not come forth now and establish his organized church, built on the very episcopacy and structure of the existing religions.

Satanism is taken up by most people not out of protest, but out of logic. Therefore the debasement of their previous religions is unnecessary. There are many sacred cows in our current society which warrant protest as much if not more than the Christian religion. A modern-day form of the Black Mass might consist of such things as urinating on marijuana, crushing an LSD sugar cube under foot, hanging a picture of Timothy Leary or a famous Indian guru upside-down, exposing the parallel between the Hippie generation and the "emperor's new clothes." These things would be far more effective to the magical workings of a Satanist than a typical Black Mass.

The results of a magical working will start to manifest themselves within thirty-six hours from the time the ritual was performed. Once the magical working has been performed, you must push all thoughts of hope or anxiety from your mind. You have released your emotions and sent them out into the ether, where they can effect your desired results. After this there is nothing left to do but sit back and wait for the results. Anxiety only acts to lessen the effectiveness of your working.

The Satanic ritual is not always confined to sinister or occult surroundings. The true magician is adept at turning any situation he encounters into a magical working. He can manipulate his surroundings to his best advantage.

A ritual which is performed for the sake of reducing an awesome figure to a ridiculous state is

called a Shibboleth ritual. In this type of ritual each of the participants chooses a pillar of society or a type of person who is particularly awesome or irritating to him. Each then dresses in the costume of the chosen victim. For about an hour all participants communicate with one another, all the while acting out in parody what would be the actions of the persons portrayed.

After this psychodrama has been performed, a sort of kangaroo court is held, and the person acting as Priest for the ritual takes the role of Satan. In the form of Satan he questions each person individually. Each participant answers Satan's questions in the manner in which his chosen character would answer them. Through the favorite tools of the Devil, wile and guile, Satan exposes the character for what he is. He talks him into selling his soul to the Devil, utilizing things which are sacred cows to the shibboleth for the purpose of disguising his tactics.

In a ritual such as this, the purpose is to ridicule the shibboleth. In this way he will no longer be awesome to the person who has suffered in some way by his actions. The situation in which the Satanist comes in contact with the shibboleth may be one in which he is forced to treat him in a civil or even respectful manner, but once the ritual has been performed, the Satanist can laugh up his sleeve at the person. The shibboleth will sense that he is being patronized and will no longer feel that he is capable of wielding the power that he once did over the Satanist.

Part III: Magic as Practiced by the Satanic Church

There are many facets of magic that can be learned only through experience. A magus is one who has become adept in the field of ritual magic. There are many scholars of magic who are not capable of putting the theories which they have learned into practice. Others may have very little formal training in magic but may have a natural ability to utilize the Powers of Darkness. Knowledge can be a powerful tool, but without the common sense to put this knowledge into practice, it is useless. Animals and small children are the most natural magicians. They have had little or no formal training and yet are adept at bending people and situations to their will. The Satanist regards these small beings as sacred and realizes that he can learn much from them.

The Satanic Church is different from all other witchcraft or magical groups in the world today. It is unlike the white magical groups, such as those in which the powers of magic are supposedly used only for altruistic purposes. Nor is it a primitive group of cannibals whose membership is made up of uneducated people. The Satanic Church is the first organization of its kind whose membership consists largely of responsible, respectable people. Only by limiting our membership to individuals of this variety, rather than appealing to the lunatic fringe, can we be certain of becoming the strongest power structure in the world. Therefore membership in the Satanic Church is not open to everyone. Unlike other religions in which you go to church to become a worthwhile person, in the Satanic religion you must be a worthy person before you can come into church. Once in the Church, you can reap the rewards which you deserve. The Satanic Church has too much to offer to afford membership to people who are only seeking sensationalism or are of a personality makeup that would reflect upon the Satanic religion in an unfavorable way.

The Satanic Church looks with disdain upon white witchcraft groups, as we feel that altruism is sinning on the lay-away plan. It is unnatural not to have the desire to gain things for yourself. This does not mean that you never do anything for anyone else. If you do something to make someone for whom you care happy, his happiness will give you a sense of gratification. We practice a modified form of the Golden Rule. Our interpretation of this rule is: "Do unto others as they do unto you." If you "do unto others as you would have them do unto you" and they in turn treat you badly, it goes against human nature to continue to treat such people with consideration. You may do unto others as you would have them do unto you; but if your kindness is not returned, they should be treated with the wrath they deserve.

White witchcraft groups spout the theory that, if you curse a person, it will "return to you three-fold", "come home to roost," or in some way "boomerang back to the curser." This is yet another indication of the guilt-ridden philosophy held by these neo-pagan, pseudo-Christian groups. These people want to delve into witchcraft but cannot divorce themselves from the stigma attached to it. Therefore they call themselves white magicians and base seventy-five percent of their philosophy on the trite and hackneyed tenets of Christianity.

Anyone who pretends to be interested in magic for reasons other than gaining personal power is

the worst kind of hypocrite. The Satanic Church respects Christianity at least for being consistent in its guilt-ridden philosophy, but it can only feel contempt for people who attempt to appear emancipated from guilt by joining a witchcraft group and then practice the same basic philosophy as Christianity. White magic is supposedly only utilized for good or unselfish purposes; and black magic, we are told, is used only for selfish reasons. In the Satanic Church we draw no dividing line between white or black magic. Magic is magic, be it used to help or hinder. You the magician should have the ability to decide what is just and then apply the powers of magic to attain your goals.

The Satanic Church combines two very paradoxical words in its title. There is a definite reason for this. The word “church” is a respected and revered term. To combine the word “church” with the outrageousness of Satan is to employ one of the most important magical formulas - the utilization of nine parts acceptability to one part outrageousness. To be a true magician you must, in all outward appearances, be acceptable to the establishment - and then use outrageous methods to undermine a situation. This again involves the art of misdirection.

If you have an appearance of respectability and then present an unorthodox idea, it will be accepted much more readily than it would be if you present an appearance which does not conform to the average person’s image of respectability. For example, five thousand people marching down the street dressed in outlandish costumes and wearing the badges of antagonism will only succeed in alienating themselves more strongly from the forces they desire to change. If these marchers would appear in the guise of those whom they would change, then the needed identification could be established and inroads gained.

Human beings are very egotistical creatures. We will be much more receptive to a new idea if it is presented to us by someone who is for the most part like ourselves than we would be if it were presented by a person completely alien to us. Only by working side by side with the establishment can we create any sizable change in our society. Satanism is the only religion in which a person can “turn on” to the pleasures around him without “dropping out” of society. By “dropping out” we would only deprive ourselves of the enjoyable things that society has to offer. We would also limit the situations in which we could perform our magical workings.

Our Christianized society cannot deny the existence of Satan, for to do so would require it to deny the existence of God. For that matter any attempt on the part of **any** religion to deny the existence of Satan, by whatever name he is called, would be to deny the contents of its respective scriptures.

The Command to Look

Stephen E. Flowers, Ph.D., V° Temple of Set

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In the Charter of the Order of the Trapezoid, I read that one of Anton LaVey's primal source works for the principles underlying the Law of the Trapezoid and hence the Order itself, was a book by William Mortensen: *The Command to Look.* I had never seen nor heard of this book before, so I set out to find it. I was on the track of the Trapezoid, which is sometimes an elusive trail. As I began looking, I soon discovered that *The Command to Look* was no arcane Black Book, but appeared in the University of Texas card catalog as a book on photographic techniques. My interest waned slightly. Besides, the only copy was in the Humanities Research Center, which is also home to much of Aleister Crowley's personal library. That always means red tape. I put off my quest for a few weeks.

Weeks turned into months before I moved myself to take up the trail again. After finding the right collection on the right floor, and after sitting through the required slide show on how to handle rare items in the collection. After the librarian asked "Are you sure you want to do this?", I knew I was on to something.

I was shown to a private reading room where I finally got the book - presumably dug out of some unseen vault. It was laid before me in a plexiglass "cradle", which is to prevent damage to the tome. What did I see? There on the cover of a small book, I was confronted by the face of a baby looking like a refugee from a Norman Rockwell painting. The librarian sarcastically remarked, "Looks **real** interesting !"

Since I had gone that far, I opened the book, I did not now expect much. But I was very much surprised. *The Command to Look* is indeed a treasure trove of the Black Art, and the ideas contained in it should be made available to the Order not only on historical grounds, but also on the basis of their practical magical value.

Theory

Mortensen insists that the main premise of the Command to Look (CTL) is closer to pure **showmanship** than anything else. The formula is threefold:

(1) The picture must, by its mere arrangement, make you look at it (**impact**)
(2) and, having looked, **see**! (**subject interest**)
(3) and, having seen, **enjoy**!(**participation**)

All three of these elements must be fully activated before the artist - or magician -can be said to have successfully "commanded to look". All three, however, work in such rapid succession that it is almost always effected unconsciously with regard to the viewer. Therefore the artist must carefully formulate his images to work efficiently in all three elements.

The first element - **impact** - is psychically coercive. Its function is entirely one of the shapes or patterns the viewer sees. It forces the viewer to pay attention to the image. This initial force, which Mortensen calls "the pictorial imperative", is the force necessary to overcome the natural inertia of attention which holds most humans in a more or less constant grip.

According to Mortensen, **impact** is purely biological in effect. It is primarily dependent on shapes or patterns that serve as stimuli signaling **danger**. These fear-arousing patterns must have their psychic models stored in the forms within the "racial memory" or, to use the Jungian term, "collective unconscious" of humanity.

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[1] This essay is also contained in *Black Runa,* a collection of Dr. Flowers' writings for the Order of the Trapezoid, published by Runa-Raven Press, P.O. Box 557, Smithville, Texas 78957.

Mortensen identifies four basic types of pictorial patterns that have the ability to cause this reaction:

1 The **diagonal**, e.g. the lightning bolt = something that moves swiftly with determination
2 The **S-curve**, e.g. the snake (something that approaches in a **slithering** fashion) or the curves of the body (especially female = "the line of beauty")
3 **Triangle** combinations, e.g. a blade, sharp points, or teeth (= the threat of **sharpness**)
4 Compact **dominant mass**, e.g. large animal or trapezoid (= massive block in one's path)

Again it can not be overemphasized that these patterns are purely formal and have nothing to do with the dominant themes of the images. For example, if one drew the outlines of the basic contrasts in a black and white photograph and examined them in a purely geometrical way, the "pictorial pattern" would be obvious. More than one category of pictorial patterning can be present in any given representation as well.

The second element -**subject interest** -must now be able to "deliver" what the successful application of the pictorial imperative has promised. Many images, or magicians, may command to look, and then be quite unable to hold the attention they have attracted.

This is done through the actual subject of the image, moving from the external form to the internal essence of the thing. According to Mortensen, in order to hold the attention -in order to make the viewer **see** - he or she must at once be able to **recognize** something basically and essentially compelling about the subject.

For all practical purposes, this **recognition** must occur simultaneously with the **impact**. Therefore the types of **subject interests** must have as broad an emotional appeal as possible.

Mortensen cites the great showman, Cecil B. De Mille, as saying that the formula for box office success is to have a film dealing with sex, sentiment, religion, and sport. Mortensen reduces this somewhat to three subject themes: **sex**, **sentiment**, and **wonder**. It is Mortensen's contention that their compelling nature make them the most effective imagematic themes in the CTL.

The sex-theme seems to dominate; it certainly does in Mortensen's own work. In commenting on the gender of the subject of the sex-theme image, Mortensen says: "It is interesting to note that women are just as much attracted to the theme of sex when presented in the form of the female nude as men are. Their attraction in this case is vicarious, rather than direct. Their pleasure comes in **imagining** themselves placed in a situation where they would receive the same admiration that goes out to the theme of the picture." (p. 37)

The sentiment-theme is usually effected through the softer aspects of sex, children, hardships of humble life, domestic life, animals, landscapes, national pride, glamour of the past, etc.

The wonder-theme is quite broad and covers the areas of unknown, uncertain, mysterious things, as well as themes of the supernatural, the macabre, etc.

Themes can, of course, be effectively mixed. Some permutations, such as "sex + wonder", might be more immediately effective than "sex + sentiment", but as with all forms of communication, it would seem that knowledge of one's potential "target audience" is the essential variable.

It should be obvious that the effective use of the CTL is largely dependent upon the æsthetic compatibility of the nature of the **impact** pattern and **subject** matter. Interesting mixtures are also possible here.

The third element of the CTL-formula is **participation**, the element that causes the looker to **experience** -and thereby enjoy -what he or she is seeing. This is done, according to Mortensen, by drawing the viewer's attention into the image by means of lines -geometrical alignments - that cause a movement of those attention patterns in accordance with the **impact** and **subject** matter of the image.

Mortensen comments that the eye of the looker will naturally move along contours and outlines, and that such geometrical guides should be provided by the image-maker in ways compatible with the **impact** lines and the **subject** matter. This is what he would call "confirming forms".

The image-maker must, with this third element, confirm the promised subject matter after having "commanded to look" in the first place with an almost pure "shock element".

Practice

There are at least three ways to apply the principles of the CTL (1) in the creation of graphic or spatial images (e.g. photographs, drawings, paintings, rooms, chambers, etc.), (2) in Lesser Black Magic, and (3) in Greater Black Magic.

The first application is obvious and primarily what Mortensen had in mind. The work of Edward T. Hall, e.g. *The Hidden Dimension, is* a valuable supplement to the CTL in this regard. Of course the design of a Trapezoidal Working Chamber could not ignore these principles either.

In reading Mortensen's book the Black Magician probably could not escape the feeling that these principles could be applied outside the context of the graphic or spatial arts.

If indeed these principles are "biological" or part of the "racial memory", could they not be employed when the Black Magician considers how to present himself or herself when working Lesser Black Magic? It seems that the CTL contains a comprehensive theory on how to get - and hold - the attention of someone on an unconscious level. What, then, the Black Magician does with that attention is another matter. When one looks around, however, it is clear that the CTL is being employed by a variety of individuals, both consciously and unconsciously, all the time.

Finally the CTL can be used in Greater Black Magic. The Black Magician can use its principles to impress more effective images within the subjective universe and thereby have a greater or deeper effect in the objective universe. Also any objective manifestation of this process - in an objective image constructed according to CTL principles -will be a more powerful tool in effecting Greater Black Magic.

This is where the Law of the Trapezoid comes in. If we analyze the Seal of the Order, we will see a (Grand) Masterful application of CTL principles: the "swiftly moving diagonal" at its center (the head of the *tcham*-scepter), the "threat of sharpness" throughout (note especially the interlockings of the numerals with the angles of the pentagram and the "W" at its nether point), and the "dominant mass" implicit in the trapezoid itself.

The Black Magical applications of the CTL seem virtually boundless, and it is to the credit of Anton Szandor LaVey, first Grand Master of the Order of the Trapezoid, and perhaps the greatest magical genius of this century, that he was first able to extract the practical magical applications from Mortensen's æsthetic theories.

“The Book of Satan” from the Satanic Bible

Comparison with Ragnar Redbeard’s (Arthur Desmond), *Might is Right*, 1896

Michael A. Aquino

The following extracts are verbatim from *Might is Right*, and have been arranged in the same order as in the “Book of Satan” section of the *Satanic Bible*. The items in brackets were added by Anton LaVey in the places indicated.

I.

In this arid wilderness of steel and stone, I raise up my voice that you may hear. To the East and to the West I beckon. To the North and to the South I show a sign proclaiming: Death to the weakling, wealth to the strong!

Open your eyes that you may see, O men of mildewed minds; and listen to me, ye laborious millions!

For I stand forth to challenge the wisdom of the world -to interrogate the “laws” of man and of “God”.

I request reasons for your golden rule, and ask the why and wherefore of your Ten Commands.

Before none of your printed idols do I bend in acquiescence, and he who saith “thou shalt” to me is my mortal foe.

I demand proof over all things and accept with reservations even that which is true.

I dip my forefinger in the watery blood of your impotent, mad redeemer and write over his thorn-torn brow: The true prince of evil - the king of the slaves.

No hoary falsehood shall be a truth to me; no cult or dogma shall encramp my pen.

I break away from all conventions [that do not lead to my earthly success and happiness]. Alone, untrammeled. I raise up in stern invasion the standard of the strong.

I gaze into the glassy eye of your fearsome Jehovah and pluck him by the beard; I uplift a broad-axe and split open his worm-eaten skull.

I blast out the ghastly contents of philosophic whited sepulchers and laugh with sardonic wrath!

Then, reaching up the festering and varnished facades of your haughtiest moral dogmas, I write thereon in letters of blazing scorn: “Lo and behold, all this is fraud!”

I deny all things! I question all things!

And yet! And yet!

Gather around me, O ye death-defiant, and the Earth itself shall be thine, to have and to hold.

II.

Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree.

All ethics, politics, and philosophies are pure assumptions, built upon assumptions. They rest on no sure basis. They are but shadowy castles-in-the-air erected by day-dreamers, or by rogues, upon nursery fables. It is time they were firmly planted upon an enduring foundation. This can never be accomplished until the racial mind has first been thoroughly cleansed and drastically disinfected of its depraved, alien, and demoralizing concepts of right and wrong. In no human brain can sufficient space be found for the relentless logic of hard fact, until all pre-existing delusions have been finally annihilated. Half-measures are of no avail; we must go down to the very roots and tear them out, even to the last fibre. We must be, like nature, hard, cruel, relentless.

Too long the dead hand has been permitted to sterilize living thought. Too long right and wrong, good and evil have been inverted by false prophets. In the days that are at hand, neither creed nor code must be accepted upon authority - human, superhuman, or “divine”. Morality and conventionalism are for subordinates. Religions and constitutions and all arbitrary principles, every mortal theorem, must be deliberately put to the question. No moral dogma must be taken for granted, no standard of measurement deified. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago, they are all the work of human hands; and what man has made, man can destroy.

He who is slow to believe anything and everything is of great understanding, for belief in one false principle is the beginning of all unwisdom. The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success - to rend the rusty padlocks and chains of dead custom that always prevent healthy expansion. Theories and ideals and constitutions that may have meant life, hope, and freedom for our ancestors may now mean destruction, slavery, and dishonor to us. As environments change, no human ideal standeth sure.

Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret; for under the dominance of an inconvenient falsehood, no nation can permanently prosper. Let established sophisms be dethroned, rooted out, burnt, and destroyed -for they are a standing menace to all true nobility of thought and action. Whatever alleged “truth” is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead philosophies, and other useless lumber and wreckage.

The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie -the lie that everyone believes to be a model truth. It is the fruitful mother of all other popular errors and delusions. It is a hydra-headed. It has a thousand roots. It is a social cancer. The lie that is known to be a lie is half-eradicated. But the lie that even intelligent persons regard as a sacred fact - the lie that has been inculcated around a mother's knee -is more dangerous to contend against than a creeping pestilence. Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them: Cut them out, to the very core, just as cancers are. Exterminate them root and branch, or they will surely eat us all up. Annihilate them, or they will us. Half and half remedies are of no avail.

However, when a lie has gone too far - when it has taken up its abode in the very tissues, bones, and brains of a people, then all remedies are useless. Even the lancet is of no avail. Repentance of past misdeeds cannot “save” decadents from extermination. The fatal bolt is shot, and into the fiery furnace of wholesale slavery they must go, to be there righteously consumed. From their ashes something new, something nobler, may possibly evolve; but even that is the merest optimistic supposition.

In nature the wages of sin are **always** death. Nature does not love the wrong-doer, but endeavors in every way to destroy him. Her curse is on the brow of the “meek and lowly”. Her blessing is on the very heart's blood of the strong and the brave. Only Jews and Christs and other degenerates think that rejuvenation can ever come through law and prayer. “All the tears of the martyrs” might just as well have never been shed.

III.

“Love one another”, you say, is the supreme law. But what power has made it so? Upon what rational authority does the gospel of love rest? Is it even possible of practice, and what would result from its universal application to active affairs? Why should I not hate mine enemies and hunt them down like the wild beasts they are? If I “love” them, does that not place me at their mercy? Is it natural for enemies to “do good” unto each other? And what is “good”? Can the torn and bloody victim “love” the blood-splashed jaws that rend him limb from limb? Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?

[Is not “lust and carnal desire” a more truthful term to describe “love” when applied to the continuance of the race? Is not the “love” of the fawning scriptures simply a euphemism for sexual activity, or was the “great teacher” a glorifier of eunuchs?]

“Love your enemies and do good to them that hate you and despitefully use you” is the despicable philosophy of the spaniel that rolls upon its back when kicked. Obey it, O reader, and you and your posterity to the tenth generation shall be irretrievably and literally damned. They shall be hewers of wood and carriers of water: degenerates, Gibeonites. But hate your enemies with a whole heart. If a man smite you on one cheek, smash him down! Smite him hip and thigh, for self-preservation is the highest law.

He who turns the other cheek is a cowardly dog - a Christian dog.

Give him blow for blow, scorn for scorn, doom for doom -with compound interest liberally added thereunto! Eye for eye, tooth for tooth -aye, four-fold, a hundred-fold! Make yourself a

Terror to your adversary; and when he goeth his way, he will possess much additional wisdom to ruminate over. Thus shall you make yourself respected in all the walks of life, and your spirit - your **immortal** spirit - shall live: not in an intangible paradise, but in the brains and thews of your aggressive and unconquerable sons. After all, the true proof of manhood is a splendid progeny; and it is a scientific axiom that the timid animal transmits timidity to its descendants.

If men lived “like brothers” and had no powerful enemies to contend with and surpass, they would rapidly lose all their best qualities - like certain oceanic birds that lose the use of their wings because they do not have to fly from pursuing beasts of prey. If all men had treated each other with brotherly love since the beginning, what would have been the result now? If there had been no wars, no rivalry, no competition, no kingship, no slavery, no survival of the toughest, no racial extermination, truly what a festering “hell fenced in” this old globe would be!

IV.

If this struggle is ordained of us, why not enter into it with kindly courage, with dauntless delight? Why not go forward daring all things, to conquer or to die?

Is it not better to perish than to serve? “Liberty or death” is not a meaningless phrase. No, it is of tremendous import to those who - comprehend.

What is death that it should make cowards of us all? What is life that it should be values so highly? There are worse things than death, and among them is a life of dishonor. All men lead dishonorable lives who serve a master with hand or brain.

Life itself is but a spark in the gloom that flashes out and disappears [1]. Why therefore not make the most of it here and now - here and now!

There is no “Heaven of glory bright”, and no Hell where sinners roast. There is no Right; there is no Wrong - nor God - nor Son - nor Ghost.

Death endeth all for every man.
For every “son of thunder”:
Then be a Lion in the path,
And don't be trampled under.

For us there is no rest -no Kingdom of Indolence, either on this Earth or beyond the skies -no Isles of the Blest - no Elysian Fields - no garden of the Hesperides. No! No! All these magical legends are but fanciful waking dreams - fiction of mortals of yore.

Here and **now** is our day of torment! Here and **now** is our day of joy! Here and **now** is our opportunity! Choose ye this day, this hour, for no Redeemer liveth.

Every attempt made to organize the future must necessarily collapse. The present is our domain, and our chief duty is to take immediate possession thereof upon strict business principles.

Strive therefore against them that strive against you, and war against them that war against thine. Lay hold of shield and buckler or their equivalents; stand up! Be a terrible one in thine own defense. Raise up also the clenched hand, and stop the way of them that would persecute you. Say unto thine own heart and soul: “I, even I, am my own redeemer.”

Let them be hurled back to confusion and infamy, who devise thine undoing. Let them be as chaff before the cyclone, and let the Angel of Death pursue them, nay, overtake them. In a pit they have hidden a trap for thy feet; into that very destruction let them fall. Then, exultant, “sound the loud timbrel”. Rejoice! Rejoice! in thine own salvation. Then all thy bones shall say pridefully, “Who is like unto me? Have I not delivered myself by mine own brain? Have I not been too strong for mine adversaries? Have I not spoiled them that would have spoiled me?”

V.

Blessed are the strong, for they shall possess the Earth. Cursed are the weak, for they shall inherit the yoke.

Blessed are the powerful, for they shall be reverenced among men. Cursed are the feeble, for they shall be blotted out.

Blessed are the bold, for they shall be masters of the world.

Cursed are the [righteously] humble, for they shall be trodden under [cloven] hoofs.

Blessed are the victorious, for victory is the basis of right.

Cursed are the vanquished, for they shall be vassals forever.

Blessed are the battle-blooded. Beauty shall smile upon them. Cursed are the poor in spirit, for they shall be spat upon.

Blessed are the audacious, for they have imbibed true wisdom. Cursed are the obedient, for they shall breed creeplings.

Blessed are the iron-handed; the unfit shall flee before them. Cursed are the haters of battle; subjugation is their portion.

Blessed are the death-defiant; their days shall be long in the land.
Cursed are the feeble-brained [2], for they shall perish amidst plenty.

Blessed are the destroyers of false hope; they are the true Messiahs.
Cursed are the God-adorers; they shall be shorn sheep!

Blessed are the valiant, for they shall obtain great treasure.
Cursed are the believers in Good and Evil, for they are frightened by shadows.

Blessed are those who believe in Nothing [3]; never shall it terrorize their minds.
Cursed are the “lambs of God”; they shall be bled “whiter than snow.”

Blessed is the man who has powerful enemies [4]; they shall make him a hero.
Cursed is he who “doeth good” unto others [5]; he shall be despised.

Blessed the man whose foot is swift to serve a friend; he is a friend indeed.
Cursed are the organizers of charities; they are propagators of plagues.

Blessed are the wise and brave, for in the struggle they shall win.
Cursed are the unfit, for they shall be righteously exterminated.

Blessed are the sires of noble maidens; they are the salt of the earth.
Cursed the mothers of strumous tenderlings, for they shall be shamed.

Blessed are the mighty-minded, for they shall ride the whirlwinds.
Cursed are they who teach lies for truth and truth for lies, for they are - abomination.

Blessed are the unmerciful; **their** posterity shall own the world. Cursed are the famous wiselings; their seed shall perish off the Earth.
Thrice cursed are the vile [6], for they shall serve and suffer.

[The angel of self-deceit is camped in the souls of the “righteous”.]

[The eternal flame of power through joy dwelleth within the flesh of the Satanist!]

* * *

[1] Life is the great indulgence - death the great abstinence.
[2] Cursed are the gazers toward a richer life beyond the grave,
[3] Blessed are those who believe in what is best for them;
[4] Blessed is the man who has a sprinkling of enemies;
[5] Cursed is he who doeth good unto others who sneer upon him in return;
[6] Thrice cursed are the weak whose insecurity makes them vile,

The Hidden Source of the Satanic Philosophy

George C. Smith II° in *The Scroll of Set* #XIII-3, June XXII/1987

Reading through past issues of the Scroll of Set, I came across a statement by Susan Wylie (March/April XVI: "The Devil's Game"): "One should remember that, prior to I ÆS, there had never been any organization or belief structure similar to the Church of Satan." Although this was written several years ago, I must reach across the years and address this serious error. The implications for those of us in the Temple today are no less severe.

"I know that I am challenging the cultural tradition of two and a half thousand years."

The speaker was not Anton LaVey. The speaker was a novelist, playwright, and philosopher, Ayn Rand. From the springboard of her famous, bestselling novels (*The Fountainhead* in 1943 and *Atlas Shrugged* in 1957) was created the philosophy of Objectivism, which attracted thousands of persons - myself included - who were more than "openly honest regarding what they believed" but studied, wrote, taught, and practiced what they held to be the highest expression of living.

Although like others I now have some obvious points of philosophical disagreement with Objectivism, the legacy of this enormous **Satanic** break with the past remains a fact of history that is of prime importance to Setians everywhere. To imply or state that the Church of Satan was the first to clearly state the Satanic ethic is to ignore the continuing impact of Ayn Rand and individualists influenced by her work such as Nathaniel Branden [*The Psychology of Self-Esteem* and *Honoring the Self*] and Harry Browne [*How I Found Freedom in an Unfree World*]. It would instead benefit us to enrich our understanding of what the Gift of Set has meant and does mean to others who preceded I ÆS.

To illustrate this historical precedent, let us examine the Nine Satanic Statements in view of the Rand work *Atlas Shrugged*. In Galt's speech (pages #936-993) is the written source of most of the philosophical ideas expressed in the *Satanic Bible*. Here are the first clear, contemporary statements which led to the glorification of man's pride and the denouncing of the life-killing concept called altruism. Here also is a vindication of rationality and the inevitable cause of the failure of the Church of Satan to encompass the needs of intelligent and curious minds.

Note that the sequential order of these *Atlas Shrugged* quotations parallels the order of the Nine Satanic Statements.

1. LaVey: Satan represents indulgence instead of abstinence.
Rand: A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man - every man - is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose. (page 940)

2. LaVey: Satan represents vital existence instead of spiritual pipe dreams.
Rand: My morality, the morality of reason, is contained in a single axiom: existence exists - and in a single choice: to live. The rest proceeds from these. (page 944)

3. LaVey: Satan represents undefiled wisdom instead of hypocritical self-deceit.
Rand: Honesty is not a social duty, not a sacrifice for the sake of others, but the most profoundly selfish virtue man can practice: his refusal to sacrifice the reality of his own existence to the deluded consciousness of others. (page 945)

4. LaVey: Satan represents kindness to those who deserve it instead of love wasted on ingrates.
Rand: To withhold your contempt from men's vices is an act of moral counterfeiting, and to withhold your admiration from their virtues is an act of moral embezzlement. (page 946)

5. LaVey: Satan represents vengeance instead of turning the other cheek.
Rand: When a man attempts to deal with me by force, I answer him by force. (page 950)

6. LaVey: Satan represents responsibility to the responsible instead of concern for psychic vampires.
Rand: You have been using fear as your weapon, and have been bringing death to man as his punishment for rejecting your morality. We offer him life as his reward for accepting ours. (page 950)

7. LaVey: Satan represents man as just another animal - sometimes better, more often worse than those that walk on all-fours -who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all.
Rand: Damnation is the start of your morality; destruction is its purpose, means, and end.Your code begins by damning man as evil, then demands that he practice a good which it defines as impossible for him to practice. It demands, as his first proof of virtue, that he accept his own depravity without proof. It demands that he start not with a standard of value but with a standard of evil, which is himself, by means of which he is then to define the good; the good is that which he is not. (page 951)

8. LaVey: Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.
Rand: What is the nature of the guilt that your teachers call his Original Sin? What are the evils man acquired when he fell from a state they consider perfection? Their myth declares that he ate the fruit of the tree of knowledge - he acquired a mind and became a rational being. It was the knowledge of good and evil; he became a moral being. He was sentenced to earn his bread by his labor; he became a productive being. He was sentenced to experience desire; he acquired the capacity of sexual enjoyment. The evils for which they damn him are reason, morality, creativeness, joy - all the cardinal values of his existence. (page 951)

9. LaVey: Satan has been the best friend the church has ever had, as he has kept it in business all these years.
Rand: And as he now crawls through the wreckage, groping blindly for a way to live, your teachers offer him the help of a morality that proclaims that he'll find no solution and must seek no fulfillment on Earth. Real existence, they tell him, is that which he cannot perceive, true consciousness is the faculty of perceiving the non-existent - and if he is unable to understand it, **that** is the proof that his existence is evil and his consciousness impotent. (page 952)

I think that most careful examinations of the *Satanic Bible* will show how the Nine Satanic Statements acted as an **outline** for the "Book of Lucifer" essays.

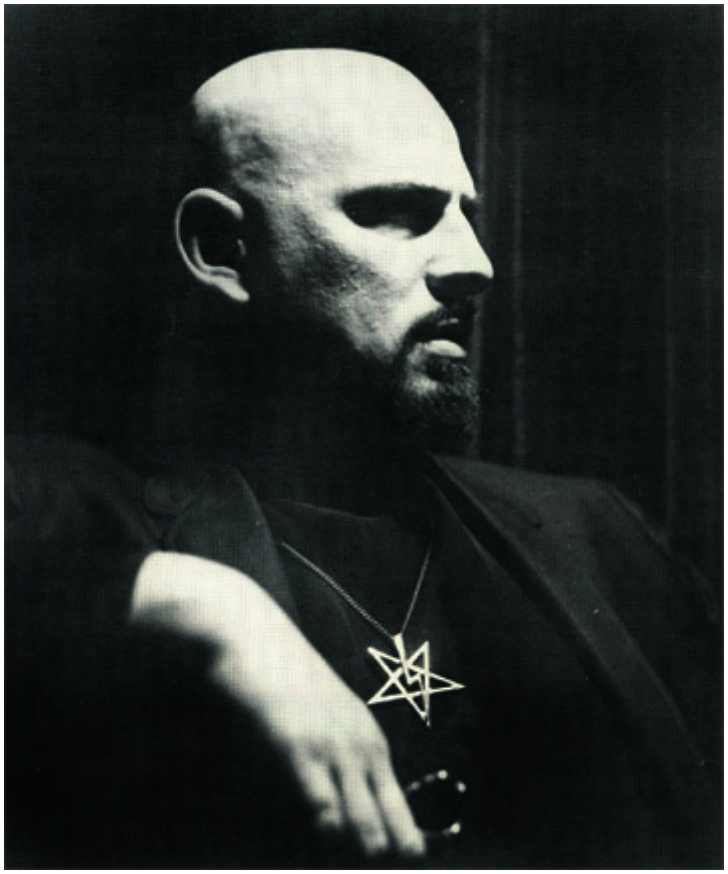
Anton LaVey is the Magus of the Age of Satan, and did Utter a Word and cause a magical restructuring of the universe. As the instrument of the creation of that Age, he is immortalized. At the same time, credit for the source of the philosophy which he espoused must be given to Ayn Rand.

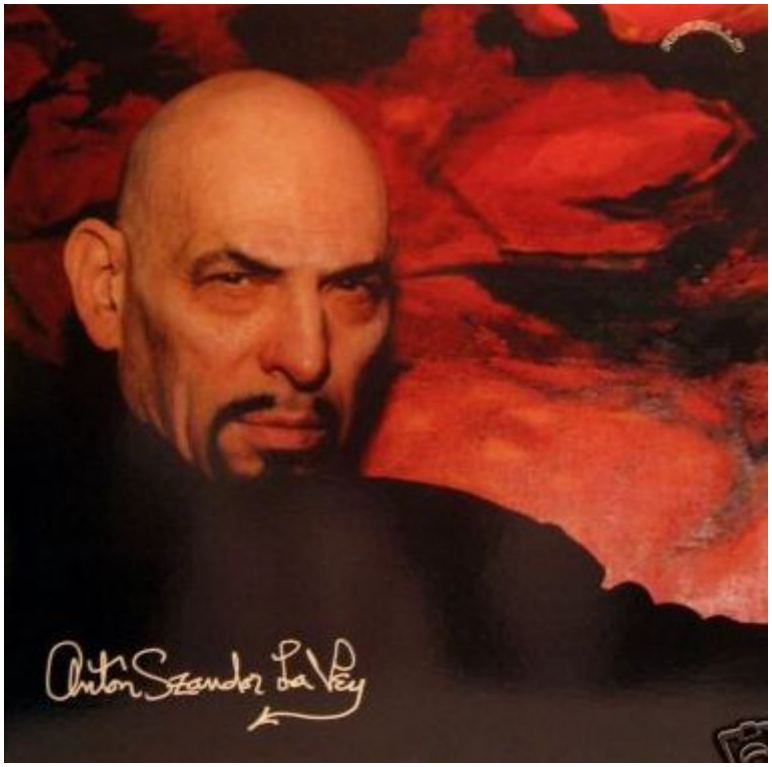
Please understand that I was an Objectivist prior to joining the Church of Satan. It was the intellectual rigor demanded by Objectivism which enabled me to appreciate the full meaning of the *Satanic Bible*. At the same time I first completed reading it, I said that here I had found Objectivism with an open mind concerning paranormal phenomena.

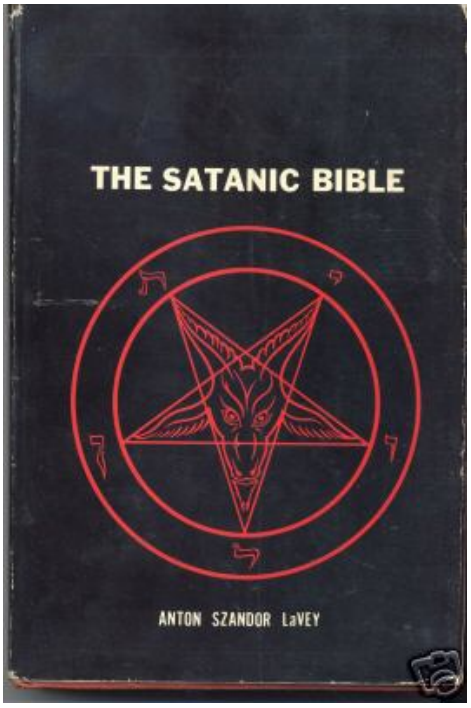
The importance of all this to Setians is that the foundation for the philosophy of Satanism much more closely embraces the philosophy of the Temple of Set than the reactionary, anti-Christian Church of Satan. Further the Objectivist source for the Satanic philosophy has been carefully researched and elaborated [sometimes refuted in part] in numerous libertarian books and articles.

To my mind, what distinguished the Temple of Set from all other organizations is its non-dogmatic embracing of both the rational and the intuitive, while refusing to allow the rational to be undercut. Those who worked with the "unevolved" Church of Satan prior to X ÆS should know that battles were being waged in open forums against the anti-human forces of altruism in the name of reason prior to I ÆS. These heroic efforts should not be forgotten or ignored, but should be examined for additional aids along our path to *Xeper*.

Photo Gallery



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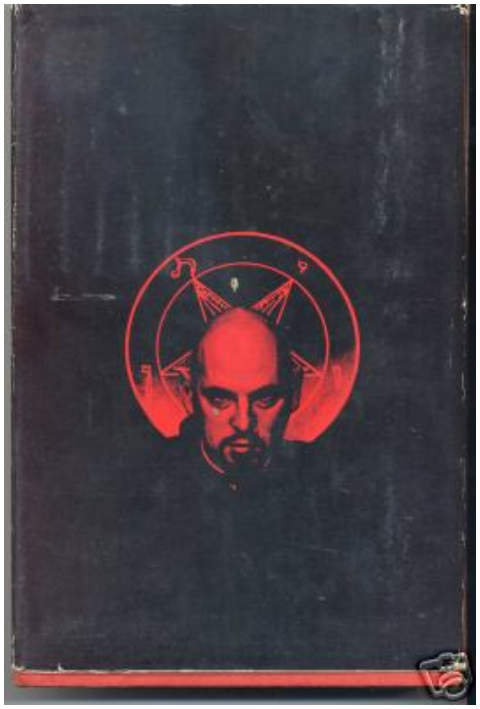

Colophon

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Notes

- The core scanned book text may be from a British edition; so there might be some alternate spellings compared to the original American edition

- The book cover scans are from an Avon first edition of the work

"The more I study religions, the more I am convinced that man never worshipped anything but himself."

–Sir Richard F. Burton, explorer (1812-1890)

The Picatrix

Liber Rubeus Edition

Translated by
John Michael Greer &
Christopher Warnock

the Picatrix

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The Occult Classic of Astrological Magic Complete in One Volume

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John Michael Greer and
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Blessed be they who is no crook, and cursed be they that steals this book!

To Kathleen & Sara

Contents

Translators' Introduction 11
The Picatrix in Context 12
The Picatrix and the Necronomicon 14
Picatrix in Practice 16
A Note on the Text 18
Warning and Disclaimer 19

Prologue 21

Book One 24
Chapter One 25
How you may know your degree in the universe
Chapter Two 26
What magic is and what its properties are
Chapter Three 30
What the heavens are and what their substance is
Chapter Four 31
The general theory and arrangement of the heavens for making magical images
Chapter Five 39
Examples of the theory of images, and of those things needful for making magical images
Chapter Six 52
In what degree everything exists in the universe and how it is known that man is a lesser world and corresponds to the greater world
Chapter Seven 55
In what degree everything in the universe exists, and many other profound things, hidden by the wise, that we intend to reveal in this book of ours

Book Two 59

Chapter One 61
How it is possible to learn this science

Chapter Two 63
The images of heaven and their secrets

Chapter Three 66
All the works of the planets, the Sun, and the Moon

Chapter Four 77
The motion of the eighth sphere and the fixed stars

Chapter Five 78
The division of this science among nations, and which part of it each nation possesses

Chapter Six 84
The virtues of images, and by what means they may be had, and how images may receive the powers of the planets, and how works are done by images, and this is the foundation of the science of magic and images

Chapter Seven 92
How to work dialectically in the science of magical images, and what part this ought to have in this science

Chapter Eight 96
The order of natural things, and how they may enter into this science

Chapter Nine 99
Examples of the figures and forms of images that call down the assistance of the planets

Chapter Ten 101
The stones proper to each planet and the formation of figures

Chapter Eleven 112
The images of the faces of the signs and their effects

Chapter Twelve 118
The figures and degrees of the signs and their effects according to the opinion of the Hindus, and how they proceed in the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the

same, with notable secrets

Book Three 131

Chapter One 133
The parts of the planets that exist in plants, animals and metals

Chapter Two 137
Of the parts of the signs in the aforesaid three existences, that is, plants, animals, and minerals

Chapter Three 140
Of the figures, colors, garments, and incenses of the planets, as well as the colors of the faces of the signs

Chapter Four 143
Why the secrets of this science may not be understood except a little at a time

Chapter Five 143
In which is demonstrated the virtue proper to animals and noteworthy things necessary in this science, and how the spirits of the planets are attracted by figures and suffumigations

Chapter Six 150
The magistery of drawing planetary spirits with natural things, and what a magical image is and how it can have this power

Chapter Seven 154
Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each planet

Chapter Eight 182
The way of prayer with which the Nabateans used to pray to the Sun and Saturn, and how they would speak to them and their spirits and draw forth their influences

Chapter Nine 186
How to attract the powers of each planet and the powers of their spirits, naming them according to their parts, and how to accomplish this by speaking their names

Chapter Ten 192
A demonstration of the confections of planetary spirits, and preventing dangers from ceremonies and effects, and of the wonders of magic, and of the food, suffumigations, unguents, and odors that one who invokes planetary spirits ought to use; and the proper effects, and works that are not done except in appearance

Chapter Eleven 204
The effects of magical images in diverse things, as well as in alterations of sight, so that things are seen other than as they are; and causing sleep and waking, and making poisons and their remedies

Chapter Twelve 220
Rules Necessary in this Science

Book Four 224

Chapter One 225
By what virtue and force spirit proceeds, and what are the properties of spirits, bodies, sense, intellect, and soul, as well as the differences between them

Chapter Two 231
What vigor the spirit of the Moon brings to this inferior world, and what ought to be done with each of the seven planets

Chapter Three 243
What the Chaldeans held to be the profundities and secrets of this science, and what they said about it

Chapter Four 244
The images and reasonings that greatly further this science

Chapter Five 254
The ten sciences that are necessary to this art, and how this science is helped by them, and what is the foundation of the science of magic

Chapter Six 257
How the suffumigations of the stars ought to be made, and certain compositions necessary to this science

Chapter Seven 262
The things of the magical art found in the book The Chaldean Agriculture which Abudaer Abemiaxie translated from the Chaldean language into Arabic
Chapter Eight 276
The virtues of other things which Nature does by her own properties
Chapter Nine 281
Images whose virtues perform marvels, that were found in a book that was discovered in the church of Coredib and the book of Queen Folopedre; and a description of all the rules necessary in working with magical images

Glossary 294
Bibliography 300
Index 302

Translators' Introduction

In an age when such terms as "classic" are the everyday fare of advertising copywriters, it is difficult to know how to introduce a genuine classic of occult literature, but the book you hold in your hands is impossible to describe in any other way. Originally written sometime in the ninth century by an anonymous Arab wizard in North Africa or Spain, and credited in the fashion of the time to the notable Sufi and scholar al-Majriti, it was originally titled *Ghayat al-Hakim*, "The Goal of the Sage."

Like so many works of Arabic occultism, it eventually found its way to Europe. It was translated into Spanish and Latin at the court of Alfonso the Wise, King of Castile, in the year 1256, and received the new title of *Picatrix*. Scholars to this day are uncertain what the name means. The explanation that seems most plausible is that it is the Latin version of an Arabic transliteration—perhaps Buqratis—of a Greek original; it is tempting, though unprovable, to suggest that the name may have been Harpocrates, the Hellenistic Egyptian god of silence and mystery. The Latin text makes the mystery more intriguing by claiming that Picatrix was the name of the book's author.

The influence of *Picatrix* on the magical traditions of the western world was immense. Most of the significant scholarly occultists of the late Middle Ages appear to have drawn on it, or on material borrowed from it by other authors. Marsilio Ficino, whose translation of the *Corpus Hermeticum* launched the Renaissance occult revival, borrowed heavily from it for his pathbreaking *Three Books on Life*; Heinrich Cornelius Agrippa's *Three Books of Occult Philosophy* was even more extensively influenced by *Picatrix*, and some of the leading figures in the English occult renaissance of the sixteenth and seventeenth centuries—Simon Forman, Elias Ashmole and William Lilly—used it as a primary source for their own magical work. With the end of the Renaissance and the rise of the scientific materialism that dominated seventeenth-century culture, however, *Picatrix* dropped from sight, and the revival of magic in the western world that began in the middle of the 19th century passed it by. Even today it remains the least known of the major works of western occultism.

The Picatrix in Context

To understand why *Picatrix* had so great an impact on its own time, and has been so thoroughly forgotten in ours, it needs to be recognized as the extraordinary work it is. It is not simply a collection of magical recipes and rituals, like the grimoires of a later period. Though it does contain plenty of detailed instructions in magical procedures, its central focus is philosophical; it is in fact the most extensive treatise on the philosophy of magic to be written anywhere west of India between Iamblichus' *On the Mysteries* of the fourth century and Cornelius Agrippa's *Three Books of Occult Philosophy* of the sixteenth.

The philosophy that grounds the magic of Picatrix is the same theurgic Neoplatonism that fills both the books just mentioned, enriched—as Agrippa's work also was—by the astrological mysticism that played so large a role in the magical end of Neoplatonism after Iamblichus' time. To Neoplatonists, among them the author and a great many of the readers of *Picatrix*, the world was a hierarchy of levels of being, down which currents of influence cascaded from the divine unity at its summit. The work of the magician consisted of learning the ways of these currents, and drawing upon them to perform magical works when they were at their strongest.

Picatrix was not simply a discussion of magical philosophy, however. It contained an immense body of practical occult lore that had been gathered up among Arab occultists over the two centuries or so before its anonymous author put pen to paper. The practices of Neoplatonist theurgy contributed a great deal to the collection, and so did the astral magic of Mesopotamia; there are also workings in *Picatrix* that show close affinities with the magic practiced in ancient Egypt, and others that are clearly borrowed from Hindu tradition. No other book on magic from the Middle Ages contains anything close to a comparable collection of magical technique

Much of the magic taught in *Picatrix*, in addition, used a particular procedure that could be found in few other sources. That procedure seems to have determined the name used most often for magic in the Latin text, *nigromantia*, which literally means "black divination"—very nearly in the sense that a modern book on espionage might refer to acts of sabotage and the like as "black ops." Astrology, the principal method of divination in the medieval world, was generally considered even by theologians to be a legitimate and acceptable means of gathering information. What was not acceptable to the orthodox was any more active use of the subtle currents of influence that astrologers attempted to track, and this is exactly what *Picatrix* taught. Its "black divination" focused on making talismans at times precisely

chosen for their astrological properties, so that a specific influence radiated thereafter from the talismans for good or ill. Unlike the later magic of the grimoires, these workings required little ceremony and made only limited use of divine names and words of power; their effectiveness came from the heavens.

The audience of *Picatrix* differed from that of many other medieval occult texts as well, for its anonymous author states repeatedly that it is solely intended for the use of members of a particular profession of his time. The Latin text gives that profession the title *sapiens*; we have translated it "sage," but there is another English word perhaps even better suited to the connotations the author had in mind: "wizard."

It is too rarely remembered that legendary figures such as Merlin, and their fictional equivalents such as J.R.R. Tolkien's Gandalf the Grey, reflect an authentic medieval phenomenon: the freelance occultist-scholar whose stock in trade was as much useful advice as magical powers, and who aspired—and very occasionally rose—to the position of councilor to kings. The author of *Picatrix* conveniently lists the qualifications for a *sapiens* in Book IV, chapter 5; they include a good working knowledge of the following topics: agriculture, seafaring, and politics; the military sciences; "the civilized arts by which people are helped," including grammar, languages, law, rhetoric, writing, and economics; the four traditional branches of mathematics—arithmetic, geometry, astronomy, and music; logic, with the works of Aristotle specifically singled out for study; medicine; the natural sciences, and metaphysics, with Aristotle's writings on these two subjects again specifically referenced.

From a modern perspective, this very demanding curriculum may seem irrelevant to the work of a professional wizard. From within the worldview of the Middle Ages and Renaissance, it was essential. Whether he was earning a modest living by casting horary divinations in a marketplace or leading a privileged life in a royal court, a wizard's job was to provide sound advice to his clients. That advice would draw inspiration from astrology or one of the other scholarly methods of divination practiced at the time, such as geomancy, but it would also be informed by a broad education in very nearly the entire body of useful knowledge that had survived the decline and fall of the Roman world.

Nor, of course, did anyone in the Middle Ages or Renaissance perceive the sort of rigid barrier between occult sciences, such as astrology, and practical sciences, such as mathematics, that modern industrial cultures consider self-evident. As Arthur Lovejoy usefully pointed out many years ago in *The Great Chain of Being*, medieval and Renaissance cultures understood the cosmos to be a unity, bound together by connections and influences

extending from the throne of God above the heavens to the deepest recesses of matter. The arts and sciences had their own proper place in that cosmos, and each branch of human knowledge, however humble or exalted, cast a distinctive light on all the others. Thus the *sapiens*, the sage or wizard of the medieval world, took all human knowledge as his province and applied it to the challenging task of providing sound guidance to his clients in a troubled and often brutal world.

The Picatrix and the Necronomicon

The importance of the wizard as a professional found itself reflected early on in literature and folklore, in such figures as Merlin the Mage and Nectanebus, who played a Merlinesque role as magical instructor to Alexander the Great in the medieval Alexander legends. The concept of the magical book containing all the occult secrets of the universe similarly found its way into the popular culture of the age. Just as wizards passed in turn from medieval legend to modern fantasy fiction, in turn, the archetype of the secret book of occult lore found a new home in modern literature, and produced a remarkable parallel to *Picatrix* itself.

In a 1923 short story, "The Hound," pulp horror writer H. P. Lovecraft first mentioned an imaginary tome of darkest magic titled the *Necronomicon*, written by the equally fictional Arab wizard Abdul Alhazred. The *Necronomicon* appeared frequently in Lovecraft's stories from then on, along with other equally imaginary tomes such as the Pnakotic Manuscript, and evolved into the core text of an imaginary religion of evil: the cult of the Great Old Ones, terrifying beings from deep space who had ruled the Earth in the prehistoric past and waited until "the stars were right" to resume their dominion.

By 1927 the *Necronomicon* had become central enough to his "Cthulhu Mythos" stories that Lovecraft wrote out a few pages on its supposed history to help him keep his facts straight. According to this document,[1] the original Arabic name of the book was *Al Azif*, and it was compiled by Abdul Alhazred around 730 CE, drawing on forbidden lore from Babylon, Egypt, and a lost civilization in the "Empty Quarter" of the Arabian peninsula. Alhazred himself was devoured by an invisible monster in the marketplace of Damascus in 738, but copies of his book nonetheless got into circulation, and it was translated into Greek by Theodorus Philetas in 950, who retitled it *Necronomicon*. (Lovecraft interpreted this as "an image of the laws of death;" this is not quite grammatical Greek, and a more accurate translation might be

1 Reprinted in *Harms and Gonce* 2003, pp. 303-304.

"Concerning the Laws of Death," or possibly "Concerning Dead Laws.")

In 1228, the Danish scholar Olaus Wormius supposedly translated the *Necronomicon* into Latin, and the famous British occultist John Dee, Elizabeth I's court astrologer, made a manuscript English translation some centuries later. From that point on, the history discusses how different copies got into the places where it turned up in Lovecraft's stories and those of other writers who borrowed his eldritch stage props, with his enthusiastic permission, for their own horror tales.

By the last years of his life, Lovecraft was having to fend off requests by fans and fellow writers that he find the time to manufacture the *Necronomicon*. His work fell into obscurity for several decades after his death, but it found newly appreciative audiences in the 1970s, and an assortment of forged *Necronomicons* duly saw print thereafter. One, written by a group of New York occultists under the pen name "Simon," appeared in a mass market paperback edition in 1980 and became wildly popular among those members of the occult community (unfortunately no small number) who had trouble telling the difference between pulp horror fiction and genuine magic.

Among less credulous occultists, however, rumors began circulating sometime in the 1990s that Lovecraft had modeled the *Necronomicon* on *Picatrix*. This was admittedly only one of several stories that tried to link the *Necronomicon* to some real work of magic, but the rumor gains a certain degree of credibility from the remarkable parallels between the two works. Like the *Necronomicon*, *Picatrix* was first written in Arabic, translated into Latin in the thirteenth century, and circulated surreptitiously among European occultists for centuries thereafter. Both books contain detailed instructions for rituals meant to call down unhuman powers from what we would now call outer space, and include malefic magical workings of terrific power.

Lovecraft could easily have learned about *Picatrix* in time to use it as a model for the *Necronomicon*, as the second volume of Lynn Thorndyke's *History of Magic and Experimental Science*, which devotes an entire chapter to *Picatrix*, was published in 1923. Still, the best study of the *Necronomicon* so far, Daniel Harms and John Wisdom Gonce's *The Necronomicon Files* (2003), points out that Lovecraft's knowledge of the occult was extremely limited, and there is no evidence that he drew on anything but a few popular occult exposés in constructing the dire rituals of his imaginary cult. Perhaps the safest generalization is that if *Picatrix* did not exist, someone would have had to invent it, and this is exactly what Lovecraft seems to have done.

Picatrix in Practice

Many of the readers of this translation, like the readers of the original Arabic and Latin editions, will read it in the hope of learning how to practice its magic. This can certainly be done, but three significant obstacles must be confronted by anyone who hopes to learn the magic of *Picatrix* and put it to work in today's world.

First, nearly all the magical traditions that fill the pages of *Picatrix* and provided the medieval wizard with his stock in trade are unfamiliar to most of today's occultists, and the magical philosophy that underlies them will be even more so. Readers steeped in modern occult lore may be startled to find that today's popular notion of magical power as a function of the magician's will energizing forms in the imagination appears nowhere in *Picatrix*. This should come as no surprise; the concept in question was introduced to the magical traditions by Eliphas Lévi in 1854 in his *Dogme et Ritual de la Haute Magie*, which took it from the philosophy of Arthur Schopenhauer, and it existed nowhere in magical teachings before that time.

Picatrix is the product of an older world, and its magic draws on a conception of the nature of magic and the universe that differs in almost every imaginable way from today's occult traditions. In the magic of *Picatrix*, the sources of magical power are in the macrocosm rather than the microcosm; power is native to the universe, not to the mage. Vast currents of creative force set in motion by the Godhead itself cascade downward through multiple levels of being. They are refracted by the stars and planets like rays of light striking moving crystals, and descend to the earth with greater or lesser force, depending on the complex geometries of astrological relationship. The magician is the one who knows how to catch these currents at the moments of their greatest power, store their energies in material objects appropriate to them, and direct those energies to carefully chosen ends.

The differences between modern occultism and the old magic of *Picatrix* are sweeping enough that attempts to practice the workings in the pages that follow from within the worldview of contemporary magic are unlikely to get far or accomplish much. The student of *Picatrix* today needs to start at the same place as his equivalent ten centuries ago—with a thorough study of traditional astrology, as it was practiced in the Middle Ages and Renaissance. Modern astrology is emphatically not an adequate preparation, and in fact can all too easily be a barrier to understanding; instead, close study of a standard text such as William Lilly's *Christian Astrology*, followed by practical experience with the techniques it teaches, will provide the necessary background. The distance learning courses offered by Renaissance Astrology

(http://www.renaissanceastrology.com) provide another and, for many people, a more congenial way to gain the same working knowledge of the ancient science of the stars.

The gap between ancient and modern magic and astrology, then, forms the first of the three obstacles that must be overcome by the modern student of Picatrix. The second unfolds from the gap between the medieval culture that gave the old magic its social context and the modern industrial cultures that do the same thing for our very different ways of thought.

Picatrix, to put matters bluntly, is not politically correct, and itt contains plenty of things that will affront the modern reader. Name a hot-button issue in contemporary culture—relations between the genders, the legitimacy of political power, the ethics of using animals as raw material for human activities, and more—and you may be sure that *Picatrix* offends today's sensibilities on that issue, since it approaches that issue from within the context of its own culture, rather than ours. Many readers will find this intolerable, and even those who learn to tolerate it may find that some things in the following pages make for uncomfortable reading.

In some cases, the gap has practical consequences as well. For example, many of the confections described in *Picatrix*—combinations of magically effective substances used to receive and apply the descending influences of the heavens—include animal ingredients that are illegal for private citizens to possess in the United States, and a great many others contain substances that are very hard to obtain. Still others are stunningly expensive—how many people can afford, say, to buy several ounces of pure gold for a talisman of the Sun? In every case, there are alternatives, but it requires careful study of *Picatrix* and other medieval magical texts to identify them and learn how to adapt ancient recipes to modern conditions, in the same way that the author of *Picatrix* and his medieval and Renaissance readers adopted the magic they inherited to the needs of their own times.

The author of *Picatrix* could easily have explained how to do this; at several points in the course of the book, he demonstrates a rare talent for distinguishing essential themes from minor details, and offers one option after another suited to different sets of changing conditions. In most of the book, however, he does nothing of the kind. This points up the third obstacle that the modern student of Picatrix must confront: the book before you is deliberately designed to hide its innermost secrets from anyone who is not willing to put in the work necessary to unravel them. This is not a user-friendly book. When the author wrote that it is meant for sages, or at least sages in training, he was not simply expressing a preference; he was offering a warning to the innocent and incautious. Given the common modern carelessness toward magic, this warning needs to be repeated in strong terms.

The teachings in this book are designed to protect themselves from casual use, and there are deliberate traps in certain places that have been set for those who are not willing to take the time to think things through, or to learn the fundamentals of the magical philosophy that underlies the workings given below.

A further warning deserves special emphasis. **Some of the recipes in this book produce lethal poisons.** Not all of them are listed as such; in fact, some of them are described as healthful cures, and some of the things that are listed as lethal poisons would be harmless if ingested. The medieval student of *Picatrix*, if he followed the advice concerning preparatory studies, would have already had a good working knowledge of the herbs and minerals that made up the stock in trade of the medieval physician, and thus would know at a glance that a recipe containing large doses of bitter almond oil, even though it was labeled as a cure, would quickly kill the person who took it. Most modern occultists do not have that background. **It is therefore urgently necessary, if you choose to put any of the following teachings into practice, to do the necessary research yourself and be sure that you know the health and safety issues surrounding every ingredient.**

You hold in your hands a book of magical philosophy and practice for which mages in the Middle Ages were willing to risk their lives, after all, and those who were able to find copies might spend the rest of their lives studying its pages. At least a hint of that same intensity of purpose and patience toward results would make a good starting point for a modern approach to *Picatrix* and its teachings. An immense amount of magic can be learned from this book, and only a certain fraction of that is stated in a way that can be grasped in a single quick reading. As the author points out, there are entire sciences carefully concealed in this book, which can be unfolded through patient study and practice. Glance through it passively, and it will teach you little and deceive you whenever it can, possibly with disastrous consequences. Engage it patiently and actively, pursuing the additional studies the book itself urges on you, and portal after portal will open for you.

A Note on the Text

This version of *Picatrix* is based primarily on David Pingree's critical edition of the Latin translation made at the court of Alfonso the Wise of Castile in 1256; we have also consulted the manuscript copy of the Latin text owned by English astrologers William Lilly and Elias Ashmole in the seventeenth century, currently in the British Library as Sloane

Ms. 3679. We have chosen to use the Latin rather than the Arabic edition because neither of us is sufficiently fluent in classical Arabic to manage an accurate translation and the Latin text is the one that became a primary source for European occultists during the Middle Ages and Renaissance. Students of medieval and Renaissance magic will find our translation from the Latin text considerably easier to match up to borrowings in such later authors as Marsilio Ficino and Cornelius Agrippa than a direct translation from the Arabic might be.

The Latin text differs in many points from the Arabic original, and is written in a murky medieval Latin full of words borrowed from Spanish and other languages. It has not been possible to interpret all of these satisfactorily; those that resisted understanding have been left untranslated, in the hope that readers with a background in medieval magical literature may be able to help us identify them in a future edition.

For the convenience of students of the occult, we have provided all the magical names and words of power given in the text in both the Latin and Arabic forms, and obscure passages and terms in the Latin text have been clarified by consulting the 1962 Ritter-Plesner German translation of the Arabic text.

Adocentyn Press has released its complete Picatrix translation in a variety of different editions, including the *Liber Atratus* and *Liber Rubeus* editions. All editions contain the same basic text, but add additional and variant passages, either from the Arabic Picatrix or authors cited in Picatrix, not found in the Latin Picatrix. The *Liber Rubeus* edition adds a passage from the Arabic Picatrix on the creation of a divinatory head.

Warning and Disclaimer

The material in this book includes descriptions of processes and activities that may be hazardous, illegal, or both. **Readers who choose to pursue any of these activities do so entirely at their own risk, and are urged to use discretion, to be aware of the potential risks involved in these processes and activities, and to consult with appropriate licensed professionals before making any attempt to perform any such processes or activities.** The translators and publisher of this book shall have no liability nor responsibility with respect to any loss or damage caused or alleged to be caused by reading or following any of the instructions in this book.

the Picatrix

Prologue

To the praise and glory of the highest and omnipotent God, who reveals the secrets of sciences to those predestined for them, and also for the illumination of those learned in Latin who lack books written by the old philosophers, Alfonso, by the grace of God the most illustrious king of Spain and all of Andalusia, commanded that this book, the name of which is Picatrix, be translated from Arabic into Spanish with all zeal and diligence. This labor was brought to completion in the year of Our Lord 1256, of Alexander 1568, of Caesar 1295, and of the Arabs 655. For the wise, noble and honored philosopher Picatrix compiled this book from two hundred books and many philosophies, and named it with his own name.

In the name of the Lord, Amen.[2] Here begins the book that the most wise philosopher Picatrix composed about the art of magic[3] out of many other books. As the wise have said, the first thing that ought to be done in everything in this world is to give thanks to God. I say this because He ought to be praised by those to whom, by His light, secret things are revealed and hidden things made plain, and by His power all miraculous things are accomplished, and by Him all prayers and all sciences are made known, and by His precepts days are distinguished from nights, and by His virtue all things are created from nothing and proceed to their perfection, and by His power every created thing is renewed, and is governed according to the nature that pertains to it.

For He is almighty, and by Him all things are renewed through generation, and He is not contained by any other thing, nor is He separated from anything, for He has no limit, nor is anything outside Him; for He is His own place. All the tongues of this world together cannot relate His works nor declare His powers; for His wonders are without end, and nothing is strange to Him. Therefore is He to be praised, and we should obey Him and His prophets and saints, who by His precepts became illustrious on earth and revealed to humanity the way whereby the knowledge and wisdom of God might be obtained. Wherefore we ask that we might receive His grace and finally be brought to His eternal glory. Amen.

O you who wish to gain the knowledge of the philosophers and to understand and ponder their secrets, know that you must first diligently search their books, in which the great wonders of their art can be found, and seek to discover the wonderful science of magic. First of all, however, you

2 This initial section, the invocation, is traditional in Arabic literature, and includes a brief summary of the central themes of the book.

3 Magic: *nigromancia* in the Latin text, literally "black divination."

must understand that this science has been hidden by the philosophers, and they have not wished to disclose it to humanity; nay, they have rather hidden it with all their might, and whatever they have said about it was phrased in secret words, and indeed in signs and similitudes, as though they spoke of other sciences. And they did this on account of their honesty and goodness, because if this science were revealed to all humanity, the universe would be thrown into confusion. And it was for this reason that they spoke of it figuratively, that no one would be able to obtain it unless this science was first revealed to them.

In the midst of all these concealments, therefore, they left ways and rules by which sages could attain it, and become proficient in all that they discussed secretly. For this reason I have compiled this book, intending in it to reveal the highways and byways of this science, and give voice to everything the wise have said about this science, and reveal all that they have hidden in their books in words by means of winding paths and deceptive words.

Therefore I pray to the most high Creator that this book of mine might come only into the hands of sages, who are able to follow what I am about to say herein, and maintain it in goodness, and that whatever will be done by its means be performed for good and in the service of God.

This book, moreover, is divided into four parts, and each of these divided further into chapters as needed. The first book treats of the nature of the heavens and the effects caused by the images in them. The second book speaks in general of the figures of heaven and the motion of the eighth sphere[4] and their effects in this world. The third book teaches the properties of the planets and signs, and their figures and forms displayed in their proper colors, and how to converse with the spirits of the planets and many other magical workings. The fourth book, finally, treats of the properties of spirits, and of those observances necessary in this art, and how it may be furthered by images and incenses and other things.

Book One

Book One

Here follow the chapters of the first book:

Chapter One: How you may know your place[5] in the universe.
Chapter Two: What magic is and what its properties are.
Chapter Three: What the heavens are and of their substance.
Chapter Four: The general theory and composition of the heavens for making magical images.
Chapter Five: Of examples of the theory of images, and of those things needful for making magical images.
Chapter Six: In what degree everything exists in the universe, and how it is known that man is a lesser world and corresponds to the greater world.
Chapter Seven: In what degree everything in the universe exists, and many other profound things, hidden by the wise, that we intend to reveal in this book of ours.

Chapter One

How you may know your degree in the universe

You should know, my dearest brother, that the best and most noble gift that God has given to humanity in this world is knowledge. By knowledge we become acquainted with ancient things, and the causes of everything in the world, and what more immediate causes are the causes of other things, and how one thing corresponds to another. By this we can know everything that is and why it is, and why one thing is raised above another in due order, and in what place exists the root and beginning of all the things of this world: that thing by which all things are dissolved, and through which everything new and old is made known.

For this is truly the first, and it lacks nothing, nor does it need anything else with it except itself; it is the cause of all other things, and does not receive its qualities from another. It is not a material body, nor is it compounded of material bodies, nor is it mixed with anything other than itself, but rather is all things in itself. Therefore it may not be called anything except the One.

Properly speaking, it is the sole truth and unique unity, and from it, anything united receives its unity. It is also the primal truth, and does not receive its truth from another; rather, everything receives truth from it. Everything apart from it is imperfect, while it alone is perfect. Nor is there perfect truth or unity apart from it, but it alone can be rightly called perfect unity and truth. All things are under it, and receive from it truth and unity, generation and corruption, as it is the cause of these things.

Because of this it may be known what part of anything receives its properties from it, and how this occurs, and why. For the One alone comprehends the order and relation of the generations and corruptions of all created things, and which of them are first, which are of a middle station, and which are last.[6] The last are the cause of their own corruption, and are not the cause of generation in any other thing; the middle have the cause of corruption in them, and are the cause of corruption in all things that exist beneath them; the first is the cause of the generation and corruption of all other things that exist beneath them, and nothing is higher or more perfect than it, so as to be the cause of its generations and corruptions.

Nor is anything other than the One capable of perfect knowledge of the order of created things, and how and why the last is raised up by similarity, step by step, until it corresponds to the first, and descends again from the first in due order until it corresponds with the last. For the first alone is

6 These are the three worlds of medieval and Renaissance magic, the spiritual, celestial, and material worlds respectively.

the perfect philosophy and the knowledge of truth. You should know that knowledge is a perfect and noble thing, and you ought every day to study God—that is, to study His commandments and His goodness—because from him knowledge, perception, and goodness proceed. And His spirit is a noble and exalted radiance. Whoever intends to study Him ought to despise the things of this world, which have an end, and no stability exists in them. From Him, as from a higher world, the human spirit descends, and it ought to desire to return to the place whence it came and where its root abides. There, indeed, it has the capacity to know what the world is and what its powers are, and in what manner it was made by its Creator. The source of this knowledge is true wisdom.

You should likewise know that God is indeed the Shaper and Creator of the whole world and everything that exists in it, and that this world and everything in it were created from on high. Yet the mind of God is too deep and potent to be comprehended, and what little can be comprehended of it can be grasped only through study and knowledge. This is the greatest gift that God gave to humanity, that they might seek to know and understand. To study, therefore, is to serve God. Note also that knowledge has three properties, of which the first is that it always gains and never diminishes, the second that it fosters virtuous habits, and the third that it does not increase unless the knower wills it and delights in it, and seeks after it with the reason and will.

Wherefore you should know that the secrets we intend to reveal in this book of ours cannot be won unless you obtain knowledge first. Whoever desires to know ought to acquire a passion for the sciences and thoroughly scrutinize their rules, for it is ordained that these secrets cannot be won except through wisdom and study in the sciences. In these secrets, however, is a great purity with which you will be able to help many.

Chapter Two
What magic is and what its properties are

You should know that this science is named magic. We call magic whatever is done by man, by which sense and spirit follow by its action in all their parts, or by which marvelous things are done so that the senses are led by them, contemplating and marveling.[7] Magic is

7 That is, magic can either bind the human mind and spirit by its own subtle power, or the magician can make the appearance of something wonderful and use that appearance to catch and guide the mind.

difficult to understand because it uses connections hidden from our senses and sight. This is because these connections are divine powers placed before things to lure them upwards, as said before; and this science is too deep and strong for the intellect.

Part of this science is practical because it operates on spirit by spirit, and this is done by making things similar that are not so in essence. The composition of images does this with spirits and bodies, while the composition of alchemy does this with bodies and bodies. More generally, we use the word magic for all things hidden from the senses, and those things that most people do not know how to do nor whence their causes arise.

By sages, magical images are called talismans,[8] which may be translated "violators," because whoever makes an image does so by violence, and makes it by conquering the substance of which it is made. To work victoriously he makes it with mathematical proportions and influences, and uses celestial writing. These images are made from their proper substances in order that they might receive the aforementioned influence, and this is done at appropriate times. By suffumigation[9] they are strengthened, and spirits are drawn into these images.

Know, then, that this is similar to the elixir[10], which conquers bodies and by transmutation changes them to other, purer bodies. Magical images similarly work in such a way that they accomplish all things through violence. Poisons work in a similar way, when they course through a body and change it, reducing it to its nature, because one body is changed into another by the power of the compositions that exist in it.

You should know also that the power of purification that is called the elixir is made from earth, air, fire and water. These four powers become one in it, reduced to a common property and nature, because when it enters and penetrates a body it spreads through all its parts so that the body might better be altered and more readily obey and be transmuted under the elixir's power. Similarly, also, the elixir in alchemy works by quickly converting a body from one nature into another, nobler one, first overwhelming its harsh and hissing spirit, and removing its qualities and its dregs. This is the secret of the elixir according to the sages of old.

The word elixir may be translated "fortitude," because it shatters other fortitudes by conquering them, and transmutes them from one property to nother until it reduces them to its own.[11] The elixir cannot be made except

8 The Arabic word *tilsam*, "talisman," appears here as *telsam* in the Latin text.

9 Suffumigation: the act of exposing a talisman to the smoke of incense, so the magical qualities of the incense enter into the talisman.

10 Elixir: the philosopher's stone, which has the power to change base metals into silver or gold.

11 This passage is reminiscent of the *Emerald Tablet*, a classic alchemical text,

by compounding animals, plants, woods, and minerals into one, as they imply who say that the elixir is made in the same way as the world, since the world is compounded out of all the things we have named. Similarly, the elixir ought to be compounded out of similar things, so that every part of it is joined together and enters into every other part, so that the woods are not able to remain by themselves, nor are other vegetable or animal things able to remain separate from vegetables, and similarly minerals desire coction[12] and the power of fire together with moisture and the power of air, and then are satisfied. We have found all this in a book called the *Book of Ordinances*. For now, however, we return to our subject.

Magic is divided into two parts, that is, theoretical and practical. The theoretical part is knowledge of the places of the fixed stars, because from these are composed the celestial figures and forms of the heavens, and of how their rays project into the planets that move of themselves, and of understanding figures of the heavens when they wish to make them. In this is included all that the sages of old have said about the elections of hours and times to work with images. You should know that those who have equaled the ancients in making images know that the virtue of images consists wholly in the election of hours and times of the proper constellations, and in appropriate substances from which the images are made. Words also form a part of magic, because words themselves have magical virtues. Plato says the same thing, that just as a friend can become an enemy through wicked and insulting words, good and friendly words can turn an enemy into a friend. By this it is clear that words have magical power in them. The greatest strength is achieved when several strengths are joined together to overcome, and this is the perfect virtue in magic. This comprises the theoretical part.

The practical part, in turn, is the combination of the three natures with the virtue infused by the fixed stars. This is what the sages call virtue, but they do not know how or in what manner this virtue comes to be imparted. When things that have such virtues are brought together at the same time, they have need of elemental heat. This is done by suffumigation, which helps to complete the incomplete virtue. Similarly, it ought to have natural heat, that is, by digestion. These two cannot be complete, nor are they able to function, without the presence of human and animal spirit.

You should know also that magic is gained by actions and works in one way, and more subtly in another. That which is gained by actions and works is gained from the magistery that is performed by the sage in the world

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which says of the elixir: "This is the strong fortitude of all fortitudes, penetrating every solid and overcoming every subtle thing."

12 Coction: literally "cooking," the steady application of heat that forms the chief working method of the alchemist.

of the circle of the Moon and the sage who is mentioned in the *Nabatean Agriculture*,[13] as it says in that book, in the place where it says that you ought to accept the four birds. And the part that is gained subtly is from works performed by that sage who works in the motion of the sphere of Saturn, and also the sage who works in the motion of the sphere of Venus. And these two sages also are spoken of in the aforesaid book.

The ancient Greek sages used to work in subtle ways to change appearances, and to make those things appear to be so which were not. They named the science of images Yetelegehuz,[14] which is translated "the attraction of celestial spirits," and this name is applied to every part of magic. No one is able to attain this science except by astrology, nor are they able to proceed beyond the study of astrology unless at least they know the figures that exist in the eighth sphere, and their motion, as well as that of the other spheres, and the division of the twelve signs of the Zodiac with their degrees and their natures, and the qualities of each sign and their correspondences in this world, and the divisions of the planets in these twelve signs, and the movement of the Zodiac, and when other things are said to be conjunct with them, and the nature of the seven planets and the Head and Tail of the Dragon[15] and their places in the heavens and their correspondences among the things of this world, and how to predict their risings and settings, and which ones rise and set before others, and their radical significations. These are the fundamentals of astrology, and knowing which of the seven planets rules a figure and understanding the order in which they rule, and how to extract the planetary parts from the Zodiac.

These are the things without which it is impossible for anyone to achieve mastery of this science, and all of it may be found in books of astrology. This is what the first sage says who is described in the aforesaid *Nabatean Agriculture*, when he says, "They have raised me above the seven heavens." He means by this anyone who knows all the motions of the heavens and their qualities by the power of the understanding and the senses. This is likewise what God meant when He said, "Let Us exalt him on high." He means by this, "Let Us give to him senses and intellect, so that he might be able to penetrate the highest of sciences."

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13 This work, the *Kitab al-filaha al-Nabatiya* in Arabic, was compiled by Ibn Wahshiyyah in the late 9th century of the common era, and was one of the primary sources of *Picatrix*. The Latin text refers to it here as *Liber de Alfilaha* (from Arabic *al-Filaha*, "agriculture"). It is called the *Chaldean Agriculture* elsewhere in *Picatrix*.

14 An Arabic attempt at the Greek word *entelechia*, "that which completes or manifests."

15 Head and Tail of the Dragon: the north and south nodes of the Moon, respectively.

Chapter Three

What the heavens are and what their substance is

The shape of heaven is spherical, round and smooth in its surface, and all things in it share the same qualities and times. Some have thought that at one time the sky did not appear to have the quality of roundness. This is false, for the shape of heaven is its proper shape, and it cannot be other, for this is the shape of spirit, as though saying that spirit is first and nothing in the world is older than it. For it cannot be doubted that what is first and oldest in the world ought to have a perfect form; but the perfect form and figure is the circle, because it is the first of all figures and is made from a single line.

No generation or corruption of the bodies composing the universe can happen in the heavens. Conversely, it is impossible for any part of the heavens to undergo generation or corruption anywhere in the universe. This can only be because of the superiority and power of the heavens.

Now heaven, as we have said, is a sphere, round in all its parts and of perfectly equal curvature. A circular line surrounds it; in the middle of that circle is a point so positioned that all lines drawn from it to the surrounding circle are of equal length, and this point is called the center. It is said that these lines signify the rays that the stars cast upon the earth, which is at the center. From these come the power and virtue of images, and they work in this way. Thus we say that heaven is a round sphere and contains the whole world within itself, that is to say, within its capacity. Such a sphere has no excess or lack, and is a figure permanent in itself; from it all the powers of spirits are summoned.

The heaven of the fixed stars is under it, and the center of this sphere is not a part of the sphere itself, for its center is the same as the center of the earth. The nature of the heavens is all one nature, and all the movements of nature and of material bodies follow the movements of the heavens. All heat comes from it, and by this we mean that whatever heat exists in the world exists because of the heavens.

The degrees of heaven are 360 in number, according to the first division, and there are exactly as many figures, and by them all judgments in astrology are distinguished, since judgments follow the images of heaven, and the heavens are the cause of all operations below them.

Now the work and potency when the planets are in these figures, either by aspect or conjunction, which they have one after another by every kind of conjunction, and the work of the planets that take place in terrestrial things

in this world are according to this manner. For if it be Saturn, things that are cold and dry are affected, but by Jupiter things warm and moist, and by Mars, hot and dry. By Venus, things moderately hot but very moist, but by Mercury, things weakly hot and very dry, while by Luna things cold and moist are moved, and by the powers of the fixed stars the same things are moved as by Luna. When any planet is in any degree of heaven where it can be, and the planet be manifestly hot but weak in moisture or dryness, and the Sun attracts these virtues, we ought to judge that its effect grows and increases. Similarly, if we find that a planet acts to increase something by its nature and power, that thing will be stronger and more potent in its effect, while if the planet works against it, it weakens the effect according to its power in that work. Accordingly we may understand the planets' effects without error. You ought to study this in books of astrology.

Chapter Four

The general theory and arrangement of the heavens for making magical images

While the wise of old desired to make images, it was not in their power to disclose the constellations which are the foundations of the science of images, and by which the effects of that science are made manifest. We, however, intend to speak of the foundations of these constellations, with which you may help yourself in every ceremony involving magical images; and these foundations are the means by which the heavens bring about the effects of the images. Those who seek to make images must first master the science of calculating the positions of the planets and the constellations, and also the motions of the heavens.

Furthermore, they ought to believe firmly in the works that they do with images, so that what they do will be true and without doubt, nor should they harbor doubts concerning its effectiveness, since this work is not done in order to test or prove whether it be true or not; rather, they should have faith in their mind that it be true. By this the rational spirit is strengthened, and joined to that virtue of the upper world from which proceeds the celestial spirit that acts in the image; and in this way, what is desired will come to pass.

Thus it is necessary to believe firmly, because it is by this that the image will have the power to call upon the cooperation of the intelligence, and of all the primary and principal intelligences, and all the intermediate intelligences. Among all these intelligences, the human soul or intellect is clearly the lowest

that can call upon the cooperation of others, and then only when it operates and cooperates with a firm and full intention and diligence and with the greatest solicitude. This is called faith in a proposition. In other works of craftsmanship, if the craftsman is not diligent, solicitude and full intention can accomplish the work, but only rarely in making images will this function and complete the work.

Now, however, I wish to teach you one thing very necessary for this work, and that is working when conditions are best around this world.[16] I say to you that you should not do anything in this work unless the Moon stands in a degree convenient and appropriate for the work you intend to do, because the Moon has powers and manifest works in all things that are beneath her, and none of them are hidden from her. And hereafter I will tell you the highest considerations in these processes that will produce much for you in this work, but for now I intend to speak of the effects and works of the Moon within the boundaries of her mansions, according to the consensus of all the wise of India about the 28 Mansions of the Moon.

The first Mansion of the Moon, then, is called Alnath[17]. It begins at the first minute of Aries,[18] and ends at 12 degrees 51 minutes 26 seconds of that sign. The wise of India begin journeys and take medicines when the Moon is in this Mansion. This Mansion also ought to be used as the root in every image that you wish to make in order to go on a journey, so as to travel safely and return in good health. It ought also to be used as the root to place discord and enmity between husband and wife, and between two friends so that they become enemies, and to sow discord between two allies; and you should do similarly when you wish to cause servants to flee. I will reveal to you also the roots and foundations that ought to be observed in all good acts and works, that is, you should see that the Moon is well dignified and that it is safe from Saturn and Mars and from the combustion of the Sun. Do the contrary in every evil work, that is, see that the Moon is combust or conjunct Saturn and Mars, or that she applies to an aspect with one of the latter.

The second mansion is called Albotain.[19] It begins at 12 degrees of Aries 51 minutes and 26 seconds, and ends at 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images to dig for streams and wells, to find hidden treasures, and for the planting of a great deal of wheat, for the destruction of buildings before they can be completed; and similarly to make images to enrage one man against another and to make stronger and firmer the incarceration of captives.

16 That is, when conditions in the heavens that surround the earth are favorable.
17 In Arabic, Al-Sharatain.
18 That is, 0 degrees 0 minutes 0 seconds of Aries.
19 In Arabic, Al-Butain.

The third mansion is called Azoraya.[20] It begins in the aforesaid degree[21] and ends at 8 degrees 34 minutes and 2 seconds of Taurus. In this Mansion make images to sail safely on the sea and to return safely, and to firmly incarcerate captives, and to complete the works of alchemy, and all works done by fire, and to hunt in the country, and to cause love between man and wife.

The fourth mansion is called Aldebaran.[22] It begins at 8 degrees 34 minutes and 2 seconds of Taurus and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images for the destruction of cities and villages and for any other building which you wish not to endure, so that it proceeds to destruction, and to make a lord despise his servant, and to place discord between man and wife, and to destroy fountains, streams, and those that seek treasures underground, and to kill and bind all reptiles and venomous animals.

The fifth mansion is called Almices.[23] It begins at 21 degrees 25 minutes and 44 seconds of Taurus and ends at 4 degrees 17 minutes and 10 seconds of Gemini. In this Mansion make images for youths to learn arts and occupations, and for the salvation of travelers, and to quickly return and for sailors to travel safely, and to improve buildings and to destroy the friendship between two people, and for favor between husband and wife, and do this when the Moon is rising in a humane sign, safe from Saturn and Mars and the combustion of the Sun, as we have described above in the First Mansion. The these are the humane signs: Gemini, Virgo, Libra, Sagittarius and Aquarius.

The sixth mansion is called Athaya.[24] It is from 4 degrees 17 minutes and 10 seconds of Gemini all the way to 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images for the destruction of cities and villages, and to besiege them with armies, and for the enemies of kings to exact vengeance, and to destroy crops and trees, and to cause friendship between two people, to improve hunting in the country, and to destroy medicines so that when they are taken they do not work.

The seventh mansion is called Aldirah.[25] It begins at 17 degrees 8 minutes and 36 seconds of Gemini and its boundary is the end of that sign. In this Mansion make images to increase merchandise and profit and to travel safely, and to increases crops, and to sail beneficially on the water, and to cause friendship between friends and allies, and to expel flies so that they will

20 In Arabic, Al-Thuraiya.
21 That is, 25 degrees 42 minutes and 52 seconds of Aries.
22 In Arabic, Al-Dabaran.
23 In Arabic, Al-Haqa.
24 In Arabic, Al-Hana.
25 In Arabic, Al-Dhira.

not enter where you wish, and to destroy officials, and it is good to go into the presence of the king or other high nobles, and to cause the king and other lords to be benevolent.

The eighth mansion is called Annathra.[26] It begins in the first degree of Cancer[27] and lasts for the next 12 degrees 51 minutes and 26 seconds. In this Mansion it is good to make images for love and friendship, and for the safe travel of those who travel in wagons through the countryside, and to cause friendship between allies, and to make the incarceration of captives firm, and for the destruction and affliction of captives, and to expel mice and bugs from whatever place you wish.

The ninth mansion is called Atarf.[28] It begins in at 12 degrees 51 minutes and 26 seconds of Cancer and ends at 25 degrees 42 minutes and 51 seconds of the same sign. In this Mansion it is good to make to destroy crops, and to make unfortunate those who travel on journeys, to do evil to all men, and to cause division and hatred between allies, and to help a man defend himself from being attacked by another man.

The tenth mansion is called Algebha.[29] It begins at 25 degrees 42 minutes and 51 seconds of Cancer and ends at 8 degrees 34 minutes and 18 seconds of Leo. In this Mansion make images for love between man and wife, and for the destruction of enemies, and to make firm the incarceration of captives, and for the strengthening and completion of buildings, and for the love of allies and for their mutual help.

The eleventh mansion is called Azobra.[30] It begins at 8 degrees 34 minutes and 18 seconds of Leo and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images to rescue captives, to besiege cities and villages, to organize trade and profit from it, for travelers on the roads to journey safe and unharmed, to strengthen buildings so that they are stable, and to increase the wealth of allies.

The twelfth mansion is called Acarfa.[31] It begins at 21 degrees 25 minutes and 44 seconds of Leo and ends at 4 degrees 17 minutes and 6 seconds of Virgo. In this Mansion make images to increase harvests and plants, for the destruction of riches and of ships, and for the improvement of allies, officials, captives and servants that they will be steadfast and honest.

The thirteenth mansion is called Alahue.[32] It begins at 4 degrees 17 minutes and 6 seconds of Virgo and last all the way until 17 degrees 8

26 In Arabic, Al-Nathrah.
27 That is, 0 degrees Cancer 0 minutes 0 seconds.
28 In Arabic, Al-Tarf.
29 In Arabic, Al-Jabhah.
30 In Arabic, Al-Zubrah.
31 In Arabic, Al-Sarfah.
32 In Arabic, Al-Awwa.

minutes and 36 seconds of the same sign. In this Mansion make images for the increase of trade and profit, the increase of harvests, for travelers to have good journeys on the roads, for the completion of buildings, for the freedom of captives, and the binding of nobles to have good from them.

The fourteenth mansion is called Azimech.[33] It begins at 17 degrees 8 minutes and 36 seconds of Virgo and it terminates at the end of the sign. In this Mansion make images for the love of man and wife, to heal the sick with physic and medicine, to destroy harvests and plants, to destroy lust, for the destruction of those who go by roads, for the benefit of kings that they have good and ascend to their reign, for sailors to sail well and safely, and for the friendship of allies.

The fifteenth mansion is called Algarfa.[34] It begins in the first degree of Libra[35] and ends at 12 degrees 51 minutes and 26 seconds of the same sign. In this Mansion make images for the digging of wells, to seek underground treasure, to impede travelers to that they are unable to go on their journeys, and to separate husband and wife so that they never join with each other, to place discord between friends and allies, to scatter enemies from your area, and for the destruction of the house[36] of your enemies.

The sixteenth mansion is called Azubene.[37] It begins at 12 degrees 51 minutes and 26 seconds of Libra and ends at 25 degrees 42 miutes and 52 seconds of the same sign. In this Mansion make images for the destruction of merchandise, harvests and plants, and to put discord between friends, and between man and wife, and the debauching of a woman you desire, for impeding those who journey that the end of their road is never reached, and to cause hatred between friends and liberate captives from incarceration.

The seventeenth mansion is called Alichil.[38] It begins at 25 degrees 42 minutes and 52 seconds of Libra and ends at 8 degrees 36 minutes and 2 seconds of Scorpio. In this Mansion make images to improve deception that it is accomplished well, to beseige cities and villages, to make buildings more firm and stable, and to save sailors upon the sea. And everyone agrees that you should create friendship with a friend when the Moon is in this Mansion so that the friendship will be durable and never destroyed, and likewise in this Mansion all images for lasting love ought to be made.

The eighteenth mansion is called Alcalb.[39] It begins at 8 degrees 36

33 In Arabic, Al-Simak.
34 In Arabic, Al Ghafr.
35 That is, 0 degrees 0 minutes 0 seconds of Libra.
36 In medieval Arabic parlance the term "house" means also reputation and social standing, and this may be intended here.
37 In Arabic, Al-Zubana.
38 In Arabic, Al-Iklil.
39 In Arabic, Al-Qalb.

minutes and 2 seconds of Scorpio and lasts until 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images for men to conspire against kings and vengeance against enemies and whatever else of this nature you wish, to build buildings that will be strong, to free captives from incarceration, and to separate friends.

The nineteenth mansion is called Exaula.[40] It begins at 21 degrees 25 minutes and 44 seconds of Scorpio and ends at 4 degrees 17 minutes and 10 seconds of Sagittarius. In this Mansion make images to beseige cities and villages, and to enter and take them, and to do whatever else of this kind you wish, to destroy the wealth of whomever you please, to expel men from a particular place, to improve the lot of men traveling by wagons through the countryside, to increase harvests, cause captives to escape, to break and destroy ships, to separate and destroy the riches of allies, and to kill captives.

The twentieth mansion is called Nahaym.[41] It begins at 4 degrees 17 minutes and 10 seconds of Sagittarius and ends at 17 degrees 8 minutes and 46 seconds of the same sign. In this Mansion make images to tame wild and disobedient beasts, to bring those traveling in wagons swiftly back again, and for men to come wherever you wish, for good people to be joined together, to firmly incarcerate captives, and to bring evil and destruction to the riches of allies.

The twenty first mansion is called Elbelda.[42] It begins at 17 degrees 8 minutes and 46 seconds of Sagittarius and it lasts until the end of the same sign. In this Mansion make images to strengthen buildings, to increase harvests, to make a profit and firmly keep money, to go safely through the countryside and to separate wives from their proper husbands.

The twenty second mansion is called Caadaldeba.[43] It begins at the first degree of Capricorn[44] and lasts until 12 degrees 51 minutes and 26 seconds of the same sign. In this Mansion make images to cure illnesses, to put discord between two people, to make servants and captives flee, to cause goodwill between allies, and to make captives escape.

The twenty third mansion is called Caaddebolach.[45] It begins at 12 degrees 51 minutes and 26 seconds of Capricorn and lasts until 25 degrees 42 minutes and 52 seconds of the same sign. In this Mansion make images to heal illness, to join friends together, to divide husbands from their wives, for captives to escape and flee from their prisons.

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40 In Arabic, Al-Shaulah.
41 In Arabic, Al-Naaim.
42 In Arabic, Al-Baldah.
43 In Arabic, Sa'd al-Dhabi.
44 That is, 0 degrees 0 minutes 0 seconds of Capricorn.
45 In Arabic, Sa'd Bula.

The twenty fourth mansion is called Caadacohot.[46] It begins at 25 degrees 42 minutes and 52 seconds of Capricorn and lasts until 8 degrees 24 minutes and 28 seconds of Aquarius. In this Mansion make images to increase merchandise and make a profit out of it, to have goodwill between husband and wife, for soldiers to report victory over enemies, to destroy the money of allies, and to prevent an official from fulfilling his duties.

The twenty fifth mansion is called Caaddalhacbia.[47] It begins at 8 degrees 24 minutes and 28 seconds of Aquarius and ends at 21 degrees 25 minutes and 44 seconds of the same sign. In this Mansion make images to besiege cities and villages, to take enemies captive and do as much evil to them as you please, to make messengers convey their messages and quickly return, to separate wives from their husbands, to destroy harvests, to bind a man and wife or a woman and her husband so that they cannot copulate, to bind whichever part of the human body you wish so that it is not able to function, to strengthen the prison of captives; and it is good to secure buildings.

The twenty sixth mansion is called Almiquedam. [48] It begins at 21 degrees 25 minutes and 44 seconds of Aquarius and ends at 4 degrees 17 minutes and 10 seconds of Pisces. In this Mansion make images to bind people in mutual love, to protect those who travel in wagons, to strengthen buildings and make the incarceration of captives firm and to cause evil to them.

The twenty seventh mansion is called Algarf almuehar.[49] It begins at 4 degrees 17 minutes and 10 seconds of Pisces and ends at 17 degrees 8 minutes and 36 seconds of the same sign. In this Mansion make images to increase merchandise and to acquire profit, to unite allies, increase harvests, heal illness, to destroy the riches of whomever you wish, to impede the building of buildings, to put travelers on the sea in peril, to prolong the incarceration of captives and to do evil to whomever you wish.

The twenty eighth mansion is called Arrexhe.[50] It begins at 17 degrees 8 minutes and 36 seconds of Pisces and lasts until the end of that sign. In this Mansion make images to increase merchandise, besiege cities, increase harvests, to get rid of things and to destroy an area, to make treasures be lost, to travel safely by wagon and safely return, to cause peace and concord between man and wife, to make the incarceration of captives firm and to inflict evil on sailors on the sea.

The foundation of all this is that you should see to it that in all good works, the Moon is safe from Saturn and Mars and their aspects, and from

the combustion of the Sun, and is joined to the fortunes[51] by good aspects—that is, the trine and sextile aspects. In all these see to it that the Moon separates from one fortune and applies to the other. Do the opposite in works of evil.

One who practices magical arts ought to believe in his workings without any doubt regarding the work, because this is how the practitioner is well disposed to receive the aforesaid effects and the virtues from that which he intends to make. This disposition, achieved in this manner, cannot exist outside of man alone; but the disposition that is in other conscious beings is the way that they receive sensations according to their own proper nature, as wax easily receives forms impressed into it, just as daimons receive their daimonic powers, because their bodies are disposed to receive what is suitable for daimons; and this is because their feeble bodies are made impotent to resist this.

Similarly, a feeble disposition revealing itself in an otherwise strong place is the proper disposition for things out of which images are made; for everything is disposed to receive whatever work corresponds to it. This is a foundation of this work, and all accords with it. When something is disposed to receive an influence, the reception will take place; and when the reception has taken place, the effect will be open and manifest, and the figure receives strength. The effect will be as you desire insofar as the matter and the form are conjoined into unity, the way the figure of a man is united with a mirror or water, or as the unity of spirit and body.

When you wish to cause your effect in the daytime, dispose matters so that the Moon is ascending in one of the diurnal signs; and if you wish to do it in the night, she should ascend in a nocturnal sign. If she rises in a sign of short ascension[52], the effect will be more swift and certain; and if she rises in a sign of long ascension, the effect will be slower. This can be strengthened or weakened by aspects to the fortunes; for if the Moon ascends in signs of short ascension and an infortune[53] is there, it will overturn and destroy the effect and oppress it, while if she ascends in signs of long ascension and a fortune is there, or aspects her closely with a favorable aspect, the effect will be accomplished quickly; and similarly when a diurnal sign ascends at night or a nocturnal sign in the day, and a fortune is in aspect with it, the fortune guides and strengthens it, while if it is in aspect with an infortune, that destroys it.

Those who intend to make images ought to make sure that they know the signs of long and short ascension; the fixed, moveable, and common signs;

51 Fortunes: in astrology, the planets Jupiter and Venus.

52 Short ascension: the signs Capricorn, Aquarius, Pisces, Aries, Taurus and Gemini, also known as the signs of direct ascension. The remaining signs are of long or oblique ascension.

53 Infortunes: in astrology, Saturn and Mars.

the diurnal and nocturnal signs; the fortunate and unfortunate planets; and when the Moon is safe from influences that interfere with her; and also which images are appropriate to the planets and to every sign. You should beware of trying to work magic to a good end when the Moon is applying to an eclipse, or under the rays of the Sun, that is, twelve degrees before or after.

In the same way you should preserve her from Saturn and Mars, and be careful that she not descend in southern latitudes beyond the twelve degrees mentioned above, or the same in northern latitudes. Similarly, you should take care that she not be of lessened course and slow, that is, when she moves less than 12 degrees in a day, because then she is assimilated to the motion of Saturn, and that she not be in the Via Combusta, which is most to be guarded against—that is, between the eighth degree of Libra and the third degree of Scorpio[54]—nor at the end of a sign, which are the terms of the infortunes, nor cadent from the midheaven—that is, in the ninth house.

If there should be some very necessary working that cannot possibly wait until the moon is free from all of the aforesaid debilities, place Jupiter and Venus on the ascendant or midheaven because they will rectify an unfortunate Moon.

You should know that all that we have said, we have said only to reveal the secrets that have been written in the books of the wise. We pray God Almighty that by his grace and mercy this book of ours may only come into the hands of wise and good men. You, then, ought to be the guardian of the aforesaid workings, and never reveal them to the unworthy.

Chapter Five

Examples of the theory of images, and of those things needful for making magical images

When you wish to make images to cause love between two people, and make love and delight strong and firm between them, make images of the two in their likenesses. Let this be done in the hour of Jupiter or Venus, with Caput Draconis rising, and with the Moon making a good aspect to Venus, and let the lord of the seventh house apply to the lord of the ascendant by a trine or sextile aspect. Afterwards, join the images as if they were embracing, and bury them in the place of one of the two people, namely the person you wish to love the other more. And it shall

54 The Via Combusta, according to other sources, extends from 15° Libra to 15° Scorpio.

be as you wish.

An image to generate peace and love between two people. Make two images under the ascendant of the question,[55] and make fortunate the ascendant and tenth house, and remove malefics from the ascendant, and make the lord of the tenth house fortunate and applying to the lord of the ascendant by a trine or sextile aspect.

Here, however, I wish to make clear what is necessary concerning aspects. I say that the trine is an aspect of perfect love, and the reason for this is that each sign of a fiery nature aspects one another with a trine aspect and signs of earthy nature aspect one another with a trine aspect, and you may understand similarly the aerial and aquatic signs; and this aspect causes perfect friendship. The sextile is an aspect of moderate friendship, because the signs that aspect each other by this aspect agree in their active but not passive nature,[56] and this is why this aspect is said to be of moderate amity. The square aspect is of moderate hatred, because they aspect each other from contrary natures. The opposition is an aspect of perfect hatred, because the signs that so aspect each other are contrary in all four natural qualities. But now let us return to our topic.

Now I will explain how you should make a twofold image. If you do this for two friends, make the eleventh house of the first image the ascendant of the second image; and if you wish to generate friendship between man and wife, make the ascendant of the second image the seventh house of the first image. And make it so the lord of the ascendant of the one who will return the friendship makes a good aspect with reception to the lord of the ascendant of the other image. Then join the images and bury them in the place of the one who is to have friendship and they will be friends as before.

An image to place love between two people. Make two images with Venus rising in the first face of Cancer and the Moon in the first face of Taurus in the eleventh house. When the images are made attach them so they are embracing each other and bury them in the place of one or the other. There will be affection and durable love between the two of them. These are called figures of alteration, and Ptolemy speaks of them in aphorism 33 of his *Centiloquium*.[57] We will speak of this in the fourth book of our work; there we will explain more about this, if God wills.

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55 This implies that the magician first casts a horary chart for the working, and uses that chart as the basis for the magical image.

56 The elements share one of their two qualities but not both—for example, Aries (fire) and Gemini (air) share the quality of warmth, but one is dry while the other is moist.

57 One of the classic handbooks of astrology used in the Middle Ages, the *Centiloquium* of Claudius Ptolemy consists of one hundred astrological aphorisms.

An image for enduring love. Make two images, and put one of the Fortunes at the ascendant and the Moon in Taurus conjunct Venus. Write on one image a number – that is, a figure of al-Khwarismi, the sort that begin with 0[58] -- for 220 in the proper place, and on the other image write the same kind of figure for 284 in the proper place. Join the two figures together in an embrace, and then there will be perfect and lasting love between the two.[59]

An image for kings and nobles to like whomever you wish. Make an image in the form and in the name of the person in this way. Make fortunate the ascendant with a fortune that is strong and not cadent, retrograde or combust, and make the lord of the ascendant strong and in good condition, and direct, and in his exaltation, and make the lord of the tenth house aspect the lord of the ascendant with a trine or sextile aspect with strong reception; and place the lord of the ascendant in a commanding sign and the lord of the tenth in an obeying sign.[60] As long as the one for whom you make the image shall bear with him, he shall be loved and honored and whatever he requests of the king shall be given to him.

An image for a lord to be loved and for his men to always be obedient to him. Make two images, the first of them in the hour of Jupiter, and the Moon aspecting the Sun with a good aspect and separating from the infortunes, and place the Head of the Dragon in the ascendant. Then make the other image when its ascendant is the fifth house from the ascendant of the first image, and in the hour of Venus and the Head of the Dragon is in the ascendant or aspecting the ascendant with a favorable aspect, and do this in the hour of the Moon, when the Moon is free from the infortunes. Bury the images under the ascendant of one of the fixed signs in the hour of Saturn. As soon as this is done all of your subordinates will be obedient to you.

An image to cause a servant to love his master. Let there be two images, of which one should be made in the hour of any of the superior planets and with the Moon waxing, with the North Node in the first, fourth, seventh or tenth house. Fashion the second image in the hour of any of the inferior planets, and the second image make in the hour of an inferior planet and make the tenth house of the first image the ascendant of the second image, and place the Tail of the Dragon in the first, fourth, seventh or tenth house. And when the images are made in this way, join them together

58 The figures of Al-Khwarismi are the numerals we use today, as distinct from the Roman numerals still used in medieval Europe when this translation was made. The author means simply that you should write "220" on the figure rather than "CCXX."

59 220 and 284 are termed "amicable numbers" in Pythagorean numerology, because the factors of each one add up to the other.

60 The commanding signs are the signs of the Zodiac from Aries through Virgo; the obeying signs are the signs from Libra through Pisces.

embracing and bury them in the place of the person whose love the other desires.

An image to receive honor from a lord. Make an image and make fortunate the ascendant and tenth house and likewise the lord of the ascendant, and remove malefics from the ascendant and its lord, and place benefics in the eleventh house aspecting the ascendant and its lord with good and laudable aspects, and make the lord of the tenth house and the lord of the ascendant aspecting each other with a good aspect and mutual reception. When the image is complete keep it secret and don't let anyone see it and when you go into the presence of the lord, the office or honor you seek, you will have.

An image to increase business and trade. Make an image with the ascendant and the tenth and their lords fortunate, as well as the lord of the house of the lord of the ascendant and the lord of the house of the lord of the tenth; make fortunate the Moon and the lord of the house of the Moon, and the second house and its lord; and place the lord of the second house in reception with the lord of the ascendant by trine or sextile aspect, and place a fortune in the second house, and place the Part of Fortune[61] in the ascendant or tenth, with the lord of the Part of Fortune making a good aspect to it. Make fortunate the eleventh house and its lord. And when this image is made, guard it and keep it secret so that no one sees it, and you will make a great profit and succeed in all your undertakings.

An image to cause cities to grow and make them prosper. Make an image with the ascendant and the tenth house and their lords fortunate, with the fortunes aspecting them, and make fortunate the lord of the second house and the lord of the eighth house, and make fortunate the lord of the ascendant and have him aspecting a fortune, and make fortunate the lord of the house of the lord of the ascendant, and the Moon and the lord of the house of the Moon. And when the image is made as described, bury it in the middle of the city and it shall be as you wish.

An image to gain the love of another. Make two images; make the first in the hour of Jupiter with Virgo rising, and with the waxing Moon in the ascendant, fourth, seventh or tenth houses. Make the second image in the hour of Venus when Venus is aspecting Jupiter and the malefics are cadent from the ascendant, and make the ascendant of the second image the seventh house cusp of the first image, and make the lord of the ascendant of the first image apply to the lord of the ascendant of the second image with a trine or sextile aspect. When these images have been made in this manner, bind them

61 The most famous of the Arabic parts, the part of fortune is calculated from the positions of the ascendant, sun and moon, and is used, among other things, as part of the delineation of wealth.

together embracing each other, and bury them in the place where you wish to gain love and delight.

An image for the destruction of an enemy. Make an image in the form and likeness of the one to whom you wish evil, in the hour of Mars, with the Moon in Scorpio; and if you are able, make the ascendant unfortunate, putting an infortune in the ascendant or forming a bad aspect to the ascendant, and put the infortune in aspect with the lord of the ascendant; and make unfortunate the lord of the ascendant and the lord of the fourth house, and make them aspect each other, or make unfortunate the lord of the ascendant in the fourth house, or have it received by a malefic in the fourth house or the ascendant. And when the image is made, bury it head downwards outside the city in which your enemy lives, and it shall be as you wish.

An image for the destruction of a city. Make an image in the hour of Saturn, which is an infortune, when the ascendant of the city is rising, with an infortune in the ascendant and as the lord of the ascendant[62] and the lord of the house[63] of the lord of the ascendant as well, and keep the fortunes from the ascendant and from the lord of the ascendant and the lord of the triplicity of the ascendant, as well as the lords of the fourth, seventh and tenth houses. And when the image is made, bury it in the middle of the city and you will see miracles.

An image to hinder buildings so that they are not built. Make two images, one in the hour of the Sun, with Leo rising and the other in the hour of the Moon with Cancer rising; when the Moon is waxing and safe from the malefics and swift in course. And when they are made, bury them in the hour of Venus, and they will hinder buildings.

An image for the escape of those held in prison. Make an image in the likeness of the one whom you wish to be released in the hour of the Moon, when she is waning, swift in motion and separated from the malefics. Bury the image near the prison when the ascendant is placed as the Tenth house of the city where the prisoner is held.

An image for the destruction of an enemy. Make two images, the first in the hour of the Sun, with Leo rising and the Moon cadent from the ascendant, and the other make in the hour of the Mars with Cancer rising and Mars cadent from the Moon, and make them in the form of one striking another. Bury them in the hour of Mars with the first face of Aries rising. When you have done this, you will be able to act against your enemy as you

62 The lord of the ascendant is the planet ruling the rising sign in an astrological chart.

63 The lord of the house of the lord of the ascendant is the planet ruling the sign in which the lord of the ascendant is placed in an astrological chart.

wish.

An image to chase any man from his place. Make an image with a tortuous sign ascending, and with the lord of the ascendant cadent from the ascendant, fourth, seventh or tenth house, and the Moon similarly cadent. Bury the image at a crossroad under the Via Combusta, and make the face of the image look away from his place, and you will see miracles.

An image to separate two friends from each other. Make an image under the ascendant of whichever friend you wish, putting a strong malefic in the ascendant and tenth house; make unfortunate the lords of the ascendant and tenth house, make a malefic aspect them with a square or opposition, and make the benefics cadent from the ascendant and the tenth house and their lords. Make the other image the same in all respects as we have said above. And bury it in the place of the other image when a fixed and malefic sign and the Cauda Draconis or other malefic rises. When this is done, they will hate each other and never love each other.

An image for the anger of the king to fall on whomever you wish. Make two images according to the principles of talismans that we have already set forth; and make the lord of the ascendant cadent from the lord of the tenth house or afflicted by him, and aspecting the lord of the fourth house by a square or opposition. Bury the image with a fixed and malefic sign rising. When this is done, the king will hate the person.

An image to catch many fish. Make an image in the form of the fish that are in that particular river, and make the image with Jupiter rising in Pisces, in the hour of Venus. Make it in this way; first make the head and the body and then the tail, and join them together at the aforesaid hour. Next make a spike of pure silver and place the image on the head of the spike, and make a jug or vase of lead with a narrow mouth, and in the middle of the jug place the spike standing straight up with the image of the fish at the top of the spike. Then take the aforementioned vase and fill it with water and seal the mouth with wax so that no water leaks out. All the fish will congregate there.

An image to catch fish. Alhanemi says in his book that he tried this and found it to be true. He says to make an image in the form of a fish, and cast it with the second face of Pisces rising, and the Moon and Mercury rising, and make it in the hour of the Moon. When this image is made, throw it in the river where you wish to have fish, and you will see miracles because many fish will come to this place.

An image to chase away scorpions. Make an image of a scorpion in very pure gold in the hour of the Sun, with the Moon in the ascendant, fourth, seventh or tenth, in Taurus, Aquarius or Leo, but the best is Leo, because Leo is by nature more contrary to a scorpion; and let the Sun be

in Leo, and Saturn retrograde. First make the tail, then the feet, then the claws, and last the head. There are many things to consider and you should understand them well because they will assist you in all of your works. When the parts are made, place the left claw in the place of the right claw and the right foot in the place of the left foot, place the head in its proper position and the tail similarly. After this make a stinger and put it upside down on the tail with the base of the stinger in its proper place, so the scorpion is stinging himself with his own tail. When the image is made in this way, bury it in a stone with a hole in it, and let this stone be a metallic ore. Then bury it in an important part of the city; and scorpions will flee from this place and they will not approach the place of the image or within 45 miles of the place.

Image to heal the sting of a scorpion. Make the image of a scorpion in a bezoar, and do this in the hour of the Moon, with the Moon in the second face of Scorpio, and Leo, Taurus or Aquarius rising. Fasten the stone in a gold ring and stamp the image in soft incense under the constellation[64] we have previously described. Give the person who was stung a drink made from the incense stamped with the seal, and they will be cured at once and their pain relieved.

One who always used the aforesaid method and all these sciences, who came from the land of the black people,[65] found that he could write a single name on a brass tablet and always carry it with him. Whenever anybody was stung by a scorpion, he bathed the tablet in water and had the water drunk by the person who was stung, who at once was healed and relieved of pain. He also said that when he did not have the brass tablet with him, he would write the name on a glass saucer with the kind of chalk that can be written with, or with saffron, or anything similar that can be drunk. He would bathe that in water and give it to the sick person, and at once the pain would depart.

If it were not for fear of going on at too much length, I could relate other marvels that he did with this name, because the people to whom he gave it to drink were a very great number, such that I cannot tell of them all briefly. Since I myself saw experiments[66] done with this name, however, I will forbear to relate more about this name in this book and the present chapter. This is the name:

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64 The word "constellation" literally means "combination of stars," and was used in medieval astrology as a term for a particular set of astrological conditions.

65 The method of bathing an object covered with writing in water, and drinking the water as a medicine, was much used in ancient Egypt, and may indeed have been transmitted to sub-Saharan Africa.

66 The word "experiment" (in Latin, *experimentum*) did not have quite the same meaning in the Middle Ages that it does today—it meant, broadly speaking, the proof of a teaching by practical experience—but no other modern English word comes closer.

zaare zaare raam zaare zaare[67]
fegem bohorim borayn nesfis albune
fedraza affetihe taututa tanyn zabahat
aylatricyn haurane rahannie ayn latumine
queue acatyery nimiere quibari yehuyha
nuyym latrityn hamtauery vueryn
catuhe cahuene cenhe beyne ✡.

The aforesaid name must be written in seven lines precisely, neither more nor less, with the Seal of Solomon at the end of the seventh line. It is said also that this should be written on the first Thursday in May, or that it should be written on the first Thursday of any month you wish; and I have seen it written in whatever day was convenient. Beware that you do not make a mistake in these names, neither in their form nor in their figure, that you not fall into error. The name that is written here *bohorim* I have seen the wise write *nohorim*, that is, with an initial *n*, but I myself recollect it beginning with *b* as I have said above. I say this to you so that the secret of this science may be revealed to you.

This name may also be written another way, that is:

caare zaare raam zaare
fegem bohorim vabarayn nense albime
fedrata offetihe traveuta tanin tribabat
aylatricyn haurauc rahaune ayn latumine
quene atatyery miniere quibarii yehaybari
ymlateyoyn hanitanery veveryn
cahuene theonhe beyne ††✡.

The foregoing name is written in another book as follows:

caare zaare regem boorum
vabara yn nefx albune
federata effocye tantuca canyn cahabat
ay latricyn haurauc rahannye ayn lataminie
quene acatyery mynere quibari yehay kanny
ym latricyn hamtavery verieryn
canene tenothe beyne.

An image for men to be loved by their wives. Make the image of a girl in a cold and dry metal, and make it when Mercury is rising in Virgo and increasing in the circle, or when it is the almuten figuris, and do this work in the hour of Mercury. Set it aside until the time when the image is completed.

67 The similarity of this first line to the Sanskrit mantra *Hare hare Rama hare hare* is unlikely to be accidental.

Make another image in the form of a youth and make it when Mercury is in Virgo, having returned to the place where you made the first image, or in Gemini, and beware of a diversity of ascendants; that is, when Mercury is in Virgo do not have Gemini rising, and when Mercury is in Gemini do not have Virgo rising, and whichever you have rising, place Mercury there. When the two images have been made in this way, attach them to each other as though embracing, and place the hands of each one around the sides of the other, and do all this work in the hour of Mercury with Virgo or Gemini rising. Make a band around the images using the same metal from which you made them, and bury them someplace in a city with many people. When you have done this men will embrace their wives and each hold the other dear. Similarly when someone seeks love from another, bury the images in the place where you wish them to be united.

An image for the destruction of cities, house and the like. Make an image under the ascendant of the city, if it is known, or under the ascendant of a horary question. Make unfortunate the ascendant and fourth house, and the lord of the ascendant, and the Moon, and the lord of the house of the lord of the Moon, and the lord of the house of the lord of the ascendant, and the tenth and its lord. When the image is made as has been said above bury it in the middle of the city and it will be as you wish.

An image to make a physician successful. Make on a sheet of tin the image of a man seated on a throne, doing the work of a physician. Make another image of a man standing on his feet holding a urine flask before him, and making a judgment on it.[68] Make both of these images with Taurus or Libra rising, Mars rising, and the Dragon's Head at the midheaven. When you have made them, put the tin plate with the image in the place where you wish people to come, and you will see people drawn miraculously to this place.

An image for the growth of harvests and crops. Make the image of a seated man surrounded by harvests, trees and crops, on a silver plate; and make it when Taurus rises, when the Moon is in Taurus and the Sun is going towards Saturn. And bury it in the place you wish, and all seeds and crops will grow well and quickly without damage from beasts or birds or storms or anything else that is a nuisance at harvest time.

An image to heal illnesses involving stones.[69] Make the image of a lion on a sheet of the purest gold, holding a stone in its paw as if dancing with it, and make it in the hour of the Sun with the first degree of the second face of Leo rising. Whoever carries this image will be free from their illness

68 Diagnosis by the color, clarity, and odor of urine was important in both Arabic and European medicine in the Middle Ages.

69 Kidney or bladder stones.

immediately. This has been proven many times. Hermes adds that in making this image, the Moon should not be applying to Saturn by sextile, and the Sun should not be in aspect to Saturn, or should be receding from such an aspect.

An image for removing illness, melancholy and spells. If you wish to remove mechanical[70] infirmities, to strengthen health and to return evil spells to their makers, make an image in the purest silver in the hour of Venus, when the Moon is in the ascendant, fourth, seventh or tenth houses and aspecting Venus with a good aspect, and the lord of the 6th house aspecting a benefic by trine or opposition, and the lord of the eighth squaring Mercury. Be sure that Mercury is not retrograde, combust or aspecting the malefics. Make this image in the final hour of Sunday, with the lord of the hour in the tenth or the ascendant. When it is made in this way the aforesaid infirmities will be removed.

You should know that the virtues of images and their power and the effect that they have only exist because of the heavenly bodies, and when these images are made according to the motions of heaven you will not find anything to impede or destroy them. It is necessary to observe, when casting images for love and friendship, that the Moon is fortunate and waxing and not when the Moon is afflicted and waning. Here is an example of this. Make images for love and delight and to visit kings and high lords in the day of the Moon, when she is waxing, and in Sagittarius, Taurus, Cancer or Pisces (and if she is with the Dragon's Head it is powerful for workings), and always in a mansion fortunate and appropriate for the work, and when the Moon is joined to Venus in the hour of Jupiter, and Jupiter is in Pisces, Sagittarius and Cancer and the Moon is with him. Make images for evil conversely, that is, when the Moon is in a malefic mansion and conjoined to malefic planets, or aspecting them by square or opposition. When you do this, your work will turn out as you wish in all things. Note also that working with images is better done at night than in the daytime in all of the aforesaid.

What is necessary in these workings, and cannot be dispensed with, is the union of your whole will and belief in the work, so that the power of your spirit is united with the power of the heavens; then all things will be accomplished effectively. Plato says in his book of aphorisms[71] that when someone speaks a word with intention, and belief concords with it, whoever hears it is moved; and the converse, if you wish to do the contrary. This is the root of uniting the will with belief in prayer, and this first of all in asking that

70 *Infirmitates mechanicas* in the text; probably a misprint for "melancholic illnesses."

71 Not an actual work by Plato the Greek philosopher, but an apocryphal work attributed to him.

which you wish to ask from that Lord to whom you ought to pray.

Next, it necessarily is required that the working of these operations be hidden from other people and from the light of the Sun, nor should they be done in any place where the Sun may enter, and no other person should learn about your workings, unless it be one who is faithful to you and believes in the work, neither a mocker nor a disbeliever in the work and the powers of the spirits of heaven, or in their powers having power in this world, or that the work is done by these spirits. To confirm this, Thabit ibn Qurra[72] says in the book he wrote, *On Images*, where he says that the science of images is the nobler part of astrology. Further on he says that a body that lacks life is deficient in spirit. He says this concerning images that are not made in a proper and opportune time, are therefore not apt to receive the spirits of the planets, and therefore are similar to dead bodies in which the spirit is absent. When they are made in a proper and opportune time as they ought, they receive spirits and infused powers from the planets and are similar to living bodies, from which follow miraculous effects.

Aristotle[73] says in his book of images that those who have images proceeding from the seven planets are better and higher, and when fortune smiles upon them, it is more durable. He means to say this about attracting heavenly spirits and virtues to earth. He also says concerning the names of spirits that, when anyone invokes them and wishes to draw down the corresponding spirits, that the latter descend with all their might in their hour, and they kill the one who invoked them, unless he is well trained and knowledgeable of the names of those spirits and the planets corresponding to their works, from which they have been drawn, and which conveys them to the world of matter. This is what is said by some of those who work with the mighty names, who say that the virtues of them change according to the nature of the things proper to them, and accomplish miracles in the world. The greater part of those who work with the aforesaid names disagree with this. I have made a single book of these names and how we ought to understand them, and revealed this in the exposition of all of them.

I wish to return to the words of Aristotle, in the place where he says of magical words that they cannot pass beyond the circle of the heavens, nor is anything like them held to be able to command spirits, for words do not have such a power except by the command of God the glorious and exalted, who

72 Thabit ibn Qurra was a native of Harran, the last Pagan city in Mesopotamia, and wrote numerous books on astrology and magic. *On Images* (*De Imaginibus*) is one of the few detailed sources discussing the kind of image magic taught by *Picatrix*.

73 The Greek philosopher Aristotle had many magical works credited to him in the Middle Ages, none of which he actually wrote. The references to Aristotle in *Picatrix* are to several of these pseudonymous occult works.

moves the spirits about by his command and sends them even to the center of the earth. Thus says Aristotle.

All the wise who have spoken of this science agree that in working with magical images, words and prayers help in combination with substances and actions. The sage Thoth says: words in images are as the spirit in a body, moving spirits and powers toward such a work, insofar as the words of the magus are joined with his will and certitude, because out of these latter factors is made noble that which completes the images and the words we say. Those that are here described are those who speak words corresponding to the works that are considered in our volumes.

For example, if you wish to work with an image for love and unity, speak in this way: "Let this man N. be joined to this woman N. as fire and air and water and earth are joined; and let his spirit be moved toward hers as the rays of the sun move the light of the world and its virtues; and let her and her actions be made in his sight like the heaven with the stars that compose it, or trees with their flowers. Let the spirit of each be raised up and subtilized by the spirit of the other as the waters flow over the earth, and let each of the aforesaid be unable to eat, or drink, or dance, or take pleasure in anything without the other." Alternatively, "Let N. be joined to N. and conjoined with her, as fire, air, and water with earth; and let him so be moved toward her as the rays of the Sun move the light of Earth and its virtues; and let they and their works be coupled together in their vision as heaven is conjoined with its stars and trees with their flowers. Let his spirit be thus raised on high and sublime above the spirit of N., as the water is raised up over the earth; and as N.," and so forth.

If you perform a ceremony to separate one person from another or to place enmity between them, say this: "I divide and tear apart this person from this person by the virtues of these spirits and planets, as the light is divided from the darkness;" and thereafter, "Let enmity and ill will enter between these two, just as fire and water are inimical to each other."

If you wish to join someone with some woman, or with many others, say this: "Let the will of such and such a woman (if you do this for one woman) or all of these (if you do it for all of them) be bound, and take possession of this work by the strength and power of the spirits and planets, as the masses and veins of the mountains bind together the stones thereof."

If you wish to dissolve this binding for someone, say this: "Let the binding of the will of such and such a man, which has been bound and constrained to such and such a woman, be unbound and dissolved and destroyed by the virtue of the spirits and planets, as wax is melted by the fire, and as the Sun destroys the shadows and their spirits, and as the snow is consumed by the heat of the Sun."

If you wish to prevent people from speaking ill[74] of you or of anyone else you wish, say this: "I cover this person with a cover of shining light, and I cut off the tongues of people from him, and I cover their eyes with a spiritual cover, drawing from them all evil enchantments; and I cut off their tongues and their evil wills."

Beyond this, if you wish to have people speak ill of someone and hate him, say this: "Let this person be broken up and destroyed by the virtue and power of these spirits and planets, as the rays of the sun break up and destroy the thickness and density of clouds, and let their spirits be affixed to the tongues of wicked men so that they will wound him as arrows and catapult stones wound the body.

Be careful that when you do any of the aforesaid workings, you do not make any mistake in any of the aforementioned that is not in keeping with the working that you do; rather, say things that will strengthen your work and fill it out. Keep the teachings of this chapter well and diligently, because they are of great advantage and usefulness in the image workings you do; proceeding and continuing as said here, you will be able to compose all the images in the world. For those things out of which images are constructed ought to be similar and proportionate to the nature of that for which the image is composed, whether for good or for evil. I intend also to explain hereafter those things belonging to every planet you like among the metals, animals, trees, colors, incenses and sacrifices. You may assist yourself thereby in all your workings, just as a physician works with many medicines and substances, and with the obedience of the sick person in observing diets and taking medicines; in this way the physician obtains his goal.

Now the whole foundation of these operations is in observing the motions of the planets and constellations. Thus the ancient Greek sages were accustomed to observe a planet, watching until it was in its proper geuzahar[75]. They placed it in the degree of the midheaven, and burned an incense appropriate to the planet, and made sacrifices with prayers likewise corresponding to the planet, and asked that whatever they willed, they would obtain. They said also to work similarly with a planet when it was rising, and similarly accomplished what they willed. It should be noted that the aforesaid workings were more certain if the planet was strong in the natal chart of those people who performed the working. All this you should understand, for because of it you will be able to accomplish whatever you wish.

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74 By "speaking ill" the author clearly means something more magically dangerous than spreading hostile gossip.

75 A transliteration of the Arabic astrological term *jawzahirr*, or planetary node—the points at which the planet's apparent path seen from Earth intersect the ecliptic.

Chapter Six

In what degree everything exists in the universe, and how it is known that man is a lesser world and corresponds to the greater world

You should know that knowledge is that which is truly noble and exalted, and whoever studies it and makes use of it receives its nobility and exaltation. Knowledge is what puts things in their proper order, because when one thing is known, another presently appears. He alone is perfect who attains the highest level of knowledge, and delights in and loves that level of knowledge. They were called "philosophers" in Greek , and in Latin this word is properly interpreted "lovers of knowledge."[76] Whoever does not strive for knowledge is defective and weak in authority, and therefore ought not to be called human, despite having the name, form, and figure of a human being.

If such a person were to strive to learn knowledge, he would learn from it that he indeed is a human being, that he is a little world similar to the great world, and that he is a body together with a rational spirit, whole, animate, and reasoning, and that by these three spirits[77] he is set apart from all other things in the world, and from all other living things, inasmuch as he has reason. This word "reason" denotes the capacity for knowledge, because he is able to recognize appearances, and determine that they are not realities, and direct his mind to whatever is in the world and in whatever place (that is, in the world) by his knowledge and his consciousness, and retain therein the power and potential of all that he hears. By this he experiences through his consciousness whatever happens in the world and in man, that is, in the little world, for this latter is similar to the greater world, with which it corresponds in its form and the things found in it.

He is similar to the animals in all natural things, but he is separated from the animals by his crafts and knowledge. He has six motions;[78] he has hard bones, all ordered by nature in straight lines, which are moved by the parts beside them; he has fingers and hands composed of straight lines; and he has a round and valuable head. He receives knowledge and literacy and discovers crafts, and gives up all animal things; and these are not given up by any other animal. He laughs and weeps, and gives voice to his sorrow as he sheds tears. In him is God's virtue and the knowledge of justice so that he might govern cities. There is an image in him, having light within it, of which his body is

76 In Greek *philosophos* means "lover of knowledge."
77 The vital, animal, and rational spirits.
78 That is, the ability to move forward, backward, left, right, up, and down.

an image.[79] He is powerful in spirit and harmonious in his form. He knows what helps him, and what harms him. He perfects arts and professions, while arts and professions are not given to other living things. He discovers subtle crafts and subtleties in them, and makes miracles and wonderful images, and retains the forms of knowledge. By all these things he is separated by all other living things.

God made him the arranger and discoverer of His wisdom and knowledge, and the expounder of His qualities, and the receiver of all things in the world by the prophetic spirit or the treasury of wisdom, which comprehends all things and their combinations that exist in the great world. Man himself also comprehends all intelligences and compositions of things in this world by his senses, while none of these comprehend him; and all things serve him, while he serves none of them. With his voice he may imitate any animal he pleases, and make forms similar to them with hos own hands, and count and describe them and explain their nature and works with his words. By contrast, no animal has the power to understand man, or to change its voice or imitate the voice of another;[80] for example, chickens, lions, and dogs cannot change their voices to one another's, while man himself has the power in his natural voice to make all the other sounds of the animals, and to change their forms and similitudes as he wishes. He chooses useful habits, and directs other animals in them, and reveals them to animals.

Man has a dense body and a subtle spirit, for part of him is subtle and the other part dense. The subtle part belongs to life, and the dense part to death; the medium of the one is mobile, and of the other is fixed; the one medium is formed and the other formless; the one medium is night and the other day; one is light and the other darkness, one visible and the other hidden, one perceives and the other only exists in perception, one presses down and the other is pressed down. The one part is ashamed of evil works, and makes what it chooses, and repents of other works. It is composed of fine and subtle matter; it contains in itself the density of the earth, the subtlety of the air, the heat of the fire and the coldness of the water, out of which it is made equal in motion by its own vital power. It knows the heat of fire because of the heat that is in man, and the coldness of water by the coldness revealed in him; and in this way every element out of which he is made is known in him.

The form of his head is the form of heaven, and its figure is similar to heaven's rotundity. More generally, the form of every subtle thing is joined to him.

The universal form of man is the container of the form of the universal

79 The *augoeides*, the luminous or celestial body.
80 Apparently the author of the *Picatrix* had never encountered parrots, cockatoos, and the like.

spirit, and the universal spirit is the container of the universal consciousness, and universal consciousness is the form of the light from which consciousness proceeds. Thus light is the material of universal consciousness, which is higher than all inferior things, and matter is always inferior to light and simpler than it. Thus man is completed out of the composite human form which is served by all other bodies, and itself is conjoined with other natures.

Whoever desires to know all this ought to be pure, inclined to virtue, clean and free from all bodily filth and all disturbing thoughts, because one who is thus disposed is able with his consciousness to seek and behold and attain certainty in this matter.

Now, though, in speaking of the foregoing we have deviated from the intent of this book, for it and its consciousness, are the roots of those things on which this book, which is about the science of magic, is grounded. If you labor unceasingly in knowledge and in matters of the intellect and in perception of those things that are, then no matter what happens, you will be able to search out and understand sorcery and magic.[81] Plato says as much in the book he wrote called *Timaeus*, which goes on at great length in words and reasoning about forms. He expounded this reason very well where it says that in occult matters, it is the habit of the wise to cover up and conceal their knowledge in such a way that the foolish are not able to discover it. Another sage named Zadealis wrote something similar in his book, where it says in these matters to be hidden and profound.

The concealment and profundity of words is the subtlety of the wise in their reasonings, so that they cannot be understood without much contemplation. Their meaning lies hidden therein until intelligence extracts it from its concealments, and then it is extracted from a different meaning that is understood by the intellect at first glance. This science of magic is divided into two parts, of which one is manifest, and the other deeply hidden. The part deeply hidden is profound, and there are profound perceptions that cannot be grasped except with others that come before them through hard work, until their relationship becomes apparent and they are uncovered.

If anyone thoroughly studies this according to the dictum just given, he will have all that he desires, and secrets will be opened to him, and thereby he will attain what he wishes. The byways and highways leading to this attainment are many, however. Some of them are to take proofs from the manifest and apply them to the hidden, and returning the branches to the root in order to join them together, and to assemble in one's consciousness and thought the credible sayings of saintly men or of some particular saint. In this way you will reach completion and perfection, and you will attain

81 The text uses both *nigromancia* and *magica*, and so the first has been translated here as "sorcery."

what you wish, and the manifest and concealed meaning of these words will be revealed to you. Likewise, you will be granted the right to pass freely on the roads just mentioned, so that you will be able to attain knowledge and penetrate and uncover hidden things—because by each of the aforesaid roads you will be able to attain what you wish, and understand knowledge and its meanings, and understand all things, and perceive all things in their proper order.

Chapter Seven

In what degree everything in the universe exists, and many other profound things, hidden by the wise, that we intend to reveal in this book of ours

All things in the world are ordered in grades according to the things that govern them. The first of all things of this world, nobler, higher, and more perfect than anything found in the world, is God Himself, who is the shaper and creator of all. There follow in order consciousness or intellect; after consciousness, spirit; and after spirit, matter; and this matter[82] is immobile, unalterable, and immobile. After this comes the sphere of nature, which is called the prime mover of all things moved, and is the source of all generation and corruption that happens in the world. Next comes the sphere of the fixed stars, and below this are found the other sphere in order down to the sphere of the Moon. Below this is found universal matter—that is, the first matter[83]—in which is the pattern of all things of this world, which are within this first matter but are not apparent. After this matter come the elements, which are manifestations of this universal matter, for the elements do not have their operations or effects in matter.[84] After the elements in order come minerals, and after them plants, then animals, then rational animals. This order is found out of a diversity of other orders, for other orders descend from the intellect, which is nobler and higher than all other created things, and proceed from higher to lower until they reach the sphere of the Moon, and then proceed from the lower to the higher until they reach humanity, which is nobler than any other thing existing under the sphere of the Moon.

82 The quintessence, the substance that in medieval physical theory forms the spheres of heaven. Later in this chapter it is termed *materia alta*, "high matter."
83 The first matter or *prima materia* of the alchemists.
84 That is, matter is not a creation of the elements; the elements are processes within matter.

For in humanity knowledge, wisdom, and inquiry are made complete in manifestation.

Because of this you ought to know that those who labor for knowledge should grasp how these proceed in order. Those who work at this gain a better fortune, and avoid that which the sages have said: there is nothing worse among human beings than a student who wants to look sophisticated but not to have knowledge. For they do not gain knowledge, unlike those who work faithfully at it, and one who has no knowledge is not human except in an equivocal sense.

You should know also that what is found in the world has other orders and other divisions than the one given here, intended to sharpen the intellect so that it may be more practiced in learning. Afterwards, direct your attention to these, and you will understand the secrets of the wise. The order thereof is as follows: first comes the principle, then the high matter, then the elements, then matter, then form, then nature, then body, then growth, then animal, then human, then male, then the individual person being named. The first principle is more universal than high matter, because it is said to be above matter and accident, and it is not called matter except as the basis of bodies. Matter is more universal than the elements, because matter is without combination, and the elements cannot exist without combination. The elements are more universal than other materials, because an element is a simple body and receives qualities, and matter is a coadunation[85] of the elements ordered to receive form. Matter is more universal than form, because it is simple before its reception of form, and when it receives form it becomes a combination of matter and form—for example, the way that clay is the material of a vase and wood is the material of a footstool. When they receive motion and adaptation, their virtue is mixed, and becomes nature. When natures are united and receive color, increase, and decrease, the result is a body. Bodies are divided between those that grow and those that diminish; those that grow are divided between animals and non-animals, and animals are divided between humans and nonhumans, and humans are divided between male and female, and males into individuals known one by one. Matter is a coadunation of the elements ordered for the reception of form. Matter is divided into two parts;[86] one is simple matter, which receives nothing except the form of the elements earth, air, water and fire, and is transmuted from one material substance to another. The other is universal matter disposed to receive all forms composed of the simple qualities heat, cold, dryness and wetness, and is not transmuted from one material substance

85 A technical term of medieval physics, coadunation means "bringing together as one."

86 These are respectively the lower and higher matter discussed earlier.

to another. The wise have called the first of these, that which is disposed to receive all diverse forms, while the other is named for the part of nature which is the body by which all of it is directed and fulfilled.

All that we have said in this context we say only to sharpen the intellect and illuminate awareness, because the aforesaid words and reasons that we have stated are spiritual images and the word that Adam received form the Lord God. They cannot be understood except by the sages who have labored faithfully in knowledge and have understood how created beings attain truth. You should understand all of this and retain it in your intellect, because what we have said up to this point in this book of ours constitute the foundations of the art of magic, if you understand it well.

Thus ends the first book of the most illustrious philosopher Picatrix

Orion

Book Two

Book Two

Here begins the second book, which discusses in general terms the figures of heaven and the motion of the eighth sphere, and their effects on this world. Here are the chapters of Book Two:

Chapter One: First is shown how to learn this science.
Chapter Two: The figures of heaven and their secrets.
Chapter Three: All the works of the planets, the Sun, and the Moon.
Chapter Four: The motion of the eighth sphere and the fixed stars.
Chapter Five: The division of this science among nations, and what part of it is possessed by each nation.
Chapter Six: The power of magical images, and the varieties of them that exist, and how magical images can receive the power of the planets, and how works are accomplished by magical images, and this is the root of the science of magic and of magical images
Chapter Seven: How to work dialectically in this science of magical images, and what part this ought to have in this science.
Chapter Eight: The order of natural things, and how they may enter into this science.
Chapter Nine: Examples of figures and the forms of images that summon the aid of the planets.
Chapter Ten: The stones proper to each planet and the formation of figures.
Chapter Eleven: The figures of the decans and signs and their effects.
Chapter Twelve: The figures and degrees of the signs according to the opinion of the Hindus, and how they

proceed according to the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the same, with notable secrets.

Chapter One
How it is possible to learn this science

The wise who are endowed by nature with intelligence never cease nor neglect to seek and inquire that they might learn and understand the secrets of the sages, who sealed them up in their books and wrote them in hidden words, that the aforesaid might search them out by careful investigation until they attain what they desire; but those who are stupid and lacking in intelligence will never reach it or arrive at it. Yet the motive that drives me proceeds from investigating magic and forbidden things, in which I prospered from the days of my youth.[87] I studied Ptolemy's *Centiloquium*, in which it is said that all things in this world obey the celestial forms. Indeed all the sages agree in this, that the planets have influences and powers in this world, by which all things in it are made and transformed by the movements of the planets through the signs. For this reason sages understand that the foundation of magic is the movement of the planets.

I wish to present the following example, which I learned from a certain sage who labored in this science, who stayed in Egypt in the royal palace. There also dwelt a certain youth who came from a region in India, and who had progressed far by much study in the aforesaid science.

This sage said to me that, while he and this youth were talking together, they heard the voice of someone lamenting that he had been stung by a poisonous scorpion and was about to die. When he heard this, the youth took a piece of cloth from his purse, within which were seals[88] that smelled strongly of incense. He instructed that one of these be given to the man in a drink, and he would recover at once. The sage said that he rose up at once, desiring to learn more and find out the reason for this, received one of the seals from the youth's hands and gave it to the victim of the scorpion sting in a drink, as he had instructed; and at once the victim made an end to his cries of woe, and was saved.

The sage said that he then inspected the seal, and saw that it had the figure of a scorpion on it. When he asked the youth what had sealed it, the youth showed him a gold ring set with an engraved bezoar[89] bearing the figure

87 A wry reference to Isaiah 47:12, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou mayest be able to profit, if so be thou mayest prevail."

88 That is, pieces of wax or some similar substance in which a seal had been impressed.

89 Bezoars are stonelike masses found in the stomachs of goats, sheep, and other grazing animals. In the Middle Ages they were considered a powerful cure for poisoning.

of a scorpion. The sage inquired of him what the figure was and by what secret influences it accomplished what I have described. The youth answered that the figure was made when the Moon was in the second face of Scorpio, and this was the secret of the power of the ring. This was what the sage said to me. I then made a figure of the same sort at the prescribed time, with which I sealed and suffumigated seals like the ones he described, and with them worked wonders at which everyone marveled.

For this reason you must realize and understand that no one can realize and understand the virtues and powers of the heavens in this little world unless they have studied the natural and mathematical quadrivium,[90] and whoever is ignorant of these sciences will be imperfect in his knowledge of the movements of heaven, nor will he be able to understand them, nor draw to himself what he wishes, because the compositions and foundations thereof are drawn from these subjects. Whoever is ignorant of arithmetic and geometry will be unable to calculate the motions of the celestial bodies, nor their returns and transits, nor to grasp the motions of those things by which the understanding is formed in arithmetic and geometry. Similarly you must learn music[91] to understand the proportions and numbers of things, and in what manner celestial things correspond in love and hatred with terrestrial actions, and why the effects of celestial bodies are more apparent in one earthly thing than another. Indeed, anyone who does not grasp these proportions lacks any understanding of how these effects come to be, nor will such a person be able to work out the correspondences between causes and effects or vice versa[92].

Likewise he who neglects the natural sciences will not be able to understand the processes of generation and corruption, and their causes, because if he does not know these things, he will not be able to understand or apply the effects that celestial bodies have, or the powers they exert over terrestrial bodies. Similarly, one who is ignorant of metaphysics will be unable to learn or understand how celestial virtues are infused in some terrestrial places and not in others. Therefore it may be concluded that no one will be able to understand or apply this science perfectly except for one who learns its orders and foundations, which no one will be able to learn except a philosopher who has extracted everything from the parts of philosophy we have already named. For this reason no one will be able to a attain to attain to perfection in this science except a perfect philosopher.[93]

90 The four Pythagorean sciences of arithmetic, geometry, music, and astronomy.

91 Music in medieval theory includes the study of proportions and ratios.

92 That is, work out celestial relationships by comparing them with earthly phenomena.

93 See also Book IV, chapter 5, where the sciences just named feature in a list

Chapter Two
The images of heaven and their secrets

It must be known that to speak of the images of heaven is very difficult and profound, because all the wise have enclosed and concealed this work as far as they were able. I will explain to you the reason for this concealment, especially as those who seek and desire to study the aforesaid science, and to attain their desire to understand every form and image, may study the great book of images that was composed by the sage Rozuz, who in that book gave all the images and forms well and completely.

The ascensions of the images of heaven are of two manners,[94] of which one is the 48 forms drawn from the constellations. This is what we see changing according to the rising and setting of the fixed stars, which are changed from sign to sign, and other images of heaven such as the constellations of the Dog, the Bear, the Rooster, and the like. All these images change from sign to sign and from place to place, and do not simply move in accordance with the heavens as a whole.[95] The constellations in the signs of the Zodiac change much more than the others, because in a thousand years they move from face to face. Those constellations that are around the poles, on the other hand, do not move visibly in the same thousand years because they move together in a small circle, which is why, even in a thousand years, they do not appear to move. This manner is called the way of constellations.

The second manner calculates the images according to the opinion of the Hindus, who arrange them in this way: in the first face of Aries there rises a man with red eyes and a large beard, wrapped in a garment of white linen, seeming to make great gestures, and wearing a great white cloak tied around him with a rope, and standing on one foot as though regarding something in front of him. In the second face of Aries rises a woman wrapped in a linen cloak, clad in red garments, having only one leg, and with a face similar to that of a horse, full of anger, and seeking garments, ornaments, and sons. In the third face of Aries rises a man colored red and white, with red hair, angry and restless, having a sword in his right hand and a staff in his left, and clad in red garments; and he is learned, and a perfect master of iron working, and desires to do good, but cannot. In this way they proceed to the last face of the

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of the studies a sage must pursue in order to practice magic successfully.

94 That is, the apparent movement of the heavens can be tracked in two ways—first, by means of the constellations (patterns formed by the visible stars), and second, by means of the signs and decans (divisions of the ecliptic). The signs of the Zodiac, though they have the names of constellations, actually belong to the second category.

95 This and the following passage refer to the precession of the equinoxes.

signs.

Next you should learn that they do not calculate these figures in any way except from the nature of the stars and signs. In this way you will be able to understand what was said above concerning the second face. All their sayings are of this sort. What I have said up to this point, you will be able to understand by using your senses and your imagination, and thus you will be able to make all things according to your wishes.

Abenoaxie[96] said likewise in his book, which he translated from the language of the Nabateans, which was called Timachanin, and speaks of the triplicities of the signs. One of them he named the watery triplicity, and wrote there what he said about the northern constellations. This is what he said: When someone seems to speak of water, a river, a swamp, or any other thing similar to them, you ought to understand that its work is in water.[97] In the same way, all the other figures of the triplicities that are assigned to fire, earth, or air, should be understood in the same way. This is the way that Tumtum[98] proceeded, along with all the other sages who discussed the figures and degrees of heaven.

This is what they said about the names of the degrees, and they also said the same thing when they gave examples of their forms in their places, because all these are signs by which you will be able to understand the powers and workings of the degrees. Thus you ought to interpret them in the same way. As an example of the foregoing, when someone refers to a mutilated head and mutilated hands, he means by this phrase death and weakness and the way of one planet with others, because all these are ways to understand the effects of the planets, and how other bodies are strengthened by them, so that marvels, and the effects of the planets in these bodies, become apparent. In this way you should understand the whole art of magic.

You should know that the effects of the planets are many and varied, and these effects are different in every degree of the heavens, that is, when a particular planet is in a particular degree, or when it is conjunct with other planets there. If you desire to know the number of their possible effects, that is, of every planet in every degree of the heavens, multiply 360 seven times, and the product will be 2520; and every one of these aspects has diverse effects by itself. If you then multiply 360 six times, the result, the number of conjunctions of any two planets in a single degree, will be 2160; and these

96 Ibn Wahshiyyah (Abu Bakr Ahmed ibn 'Ali ibn Qays al-Wahshiyyah al-Kasdani al-Qusayni al-Sufi), the translator of *The Nabatean Agriculture*.

97 That is, these apparently geographical references actually refer to the watery triplicity of the signs of the Zodiac, and are used to conceal techniques of astrological magic. This same form of concealment appears frequently in *Picatrix*.

98 Texts on astrology and geomancy attributed to the legendary astrologer Tumtum al-Hindi, or Tumtum the Hindu, were much circulated among Arabic occultists in the early Middle Ages.

aspects similarly have power and cause wonders in this world. If, however, you multiply 360 five times, the result is the number of conjunctions of three planets in a single degree, or 1800, and these aspects similarly have power and cause wonders in this world. If you multiply 360 four times, the result is the number of conjunctions of any four planets in a single degree, or 1440, and these aspects similarly have power and cause wonders in this world. If you then multiply 360 three times, the result is the number of conjunctions of any five planets in a single degree, or 1080, and these aspects similarly have power and cause wonders in this world. If you multiply 360 twice, the result is the number of conjunctions of any six planets in one degree, or 720; and these aspects similarly cause wonders in this world like the ones already mentioned. If you multiply 360 once, the result is the number of conjunctions of all seven planets in a single degree, or 360; and these aspects similarly have power and cause wonders in this world. This is the way in which the sage first mentioned above[99] understood things, when it is written of the figures of heaven and their judgments, what a given figure signifies, and likewise about the motions of the seven planets and the degrees of the signs. The coadunated sum of these figures is 10,080, and each of these aspects has powers and accomplishes marvels.

After this, however, the same sage first mentioned above said that when you wish to learn these aspects, you should do it in the following way. Put one of the seven planets in one degree and another in a different degree, and repeat this with all the seven planets, and then put them in any two degrees you wish; and do the same thing in every degree of the heavens, of which there are 360. This way is longer than the one already described, but more accurate, and thereby you will be able to understand the powers and effects of these aspects in this world. When you have done this, you should calculate the conjunctions made by the seven planets, as they travel through the degrees, with the fixed stars, as well as their applications to the fixed stars, and the separations of their movements from them and the separation of the fixed stars from them.[100] Then you should commit all this to memory, and understand it well, so that you will be able to calculate aspects. Be careful not to reveal the properties of these aspects to anyone, except those who are destined to receive them.

99 That is, Abenoaxie (Ibn Wahshiyyah).

100 This passage outlines a time-consuming but very thorough method of learning the magical dimension of astrology, in which the student places two planets at random in a hypothetical chart, calculates the effects of each planet's placement and of the relationship between the two planets, and then repeats this with different planets and positions, factoring in the fixed stars as well, until he can determine the magical effects of any planetary aspect at a glance.

Chapter Three
All the works of the planets, the Sun, and the Moon

Now some sages, speaking of the foregoing, have said that the effects of the heavens and their powers in this world are nothing other than the increase and decrease of heat.[101] They have said this because they have not understood the wonderful occult properties of the planets. They have said that the effects brought about by the Sun, the Moon, and the other five planets operating in this world help and strengthen the overall effect of the heavens. They have also said that from the motion of the heavens, all over motions are revealed, that is, the motions of all seven of the planets individually, and from the qualities of the Sun individually may be known all the other qualities that arise.

They say that the Moon has qualities[102] from which it is possible to know and understand all her qualities and effects. The first of her qualities is her elongation from the Sun, that is, the period from the time she separates from conjunction with the Sun until her first square with the Sun. During that time her power increases moisture and warmth, but she affects moisture more than warmth. During that time her effects appear in the growth of trees and plants, and her power of increase is more apparent in herbs that grow in the ground than in trees that rise above the ground.

The second of her qualities is from the end of the first quarter until her opposition with the Sun. During this time her influence is more apparent in increasing heat and moisture equally. During this time her influence is well shown in the increase of moisture and heat in plants and minerals. When she recedes from opposition to her second square with the Sun, at that time her power increases moisture and heat, but heat more than moisture. Her influence appears more in increasing the bodies of animals, vegetables, and those minerals that grow, in all their parts; this is why at this time she works more by heat than by moisture.

From her second square to her combustion by the Sun, the effects, motions, and results of her heat appear much abated, so much less than those of the three previous periods that the result is opposite in all its effects, being moderately drying and strongly cooling. This is said because of her influence, which at that time is moderate in humidity; for this reason we are able to say that this quarter is moderately dry and very cold.

101 This was a theory discussed in the Arab intellectual circles during the Middle Ages.

102 These "qualities" (*qualitates* in the original) are the four traditional quarters of the Moon's orbit, plus its exact conjunction with the Sun.

When she is conjunct the Sun within one minute, then she has the fifth quality, which the Chaldean sages say is better than any other quality of the Moon, and is more powerful than all her other aspects. The sages of Persia, however, say that the power and weakness, increase and decrease of the effects of this fifth quality depends on the nature of the sign in which the conjunction takes place. The sages of Greece and Egypt, meanwhile, agree with what we have already said, that the conjunction with the Sun is strongest, but deny what we have said, that this quality of the conjunction is better; they assign the latter to the opposition between Moon and Sun, that is, when her light is complete.

All our sages,[103] however, are mutually in agreement that the better quality of the Moon is the aspect she makes when she is conjunct to the Sun within one minute, and they hold that this fifth quality belongs to the Sun and ought to have other interpretations, differing from the interpretations assigned to the other four qualities, because it is better and stronger than them in all their works. That interpretation is as follows: when the Moon conjoins the Sun, she rejoices and is glad, just as a wayfarer rejoices in his journey when he reaches his home or its neighborhood; this will be even more true of the shaper of all things, and most of all when she will perceive their effects beforehand. When she is conjunct with the Sun, she has completed her work, which is to diminish what is in excess and increase what is deficient.

Our sages say likewise that the virtue of the fifth quality has a similar effect to the effect of the Sun, and this is a very great thing and a noble quality. They say that all composite bodies receive from this the virtues that they ought to have, nor should it be understood from the foregoing that the Moon causes virtues and workings differing from those of the Sun; rather, the Moon reveals the Sun's influence and brings forth works accomplished by the Sun; nor do these appear until the Moon manifests those things that were previously concealed, and illuminates what had previously been in obscurity.

These five qualities of the Moon, which she receives out of the aforesaid five aspects which she has with the Sun, accord with the qualities of all the living things that live within her orbit. Of such are the five ages, that is, infancy, childhood, youth, maturity, and age. Likewise are the four times of the year—that is, spring, summer, autumn, and winter—and similarly the four parts of the world—that is, east, west, south, and north, along the wind that is principally assigned to that quarter. The four humors in the body—blood, yellow bile, phlegm, and black bile[104]—are similar.

These are the senses and interpretations in which the foregoing material

103 "Our sages" are the astrologers of the Arabic world.

104 The humors were the basis of traditional medicine in the Western world from the ancient Greeks to the end of the Renaissance.

ought to be taken, most especially because all the foundations of these operations derive from the power of the planets, the Sun, and the Moon, and from their motions according to the qualities of the degrees that receive the forces and powers of the planets in their courses, for the powers pass from planet to planet through their aspects. For this reason, one planet will receive qualities belonging to the significance of other planets according to the different aspects that are formed by their positions in the heavens.

When any aspect is in force, it is evident that all composite bodies are changed and altered in all their changeable qualities during that period of time, according to the interaction of the motions of the planets with the signs they occupy, and vice versa, and these changes are called separate mutations. Those other primary things that we mentioned before, that are the foundations and properties of all things, are called common and permanent mutations, and they are not changed or altered because, if they suffered any alteration or change, the whole universal pattern of things in this world would be corrupted and destroyed; for this reason they are permanent and common.

The conclusion we ought to draw from all that we have said up to this point is that everything in the world, and all their qualities, orders and ends, are from the aspects of the Moon with the Sun, because this includes everything that is contained in trees and composite bodies because of the stars and the Moon. This is what causes the greater part of the influence and harm they receive from an eclipse of the Moon or other planets that are eclipsed. From the Sun, the Moon, and the fixed stars come permanent mutations; from these, things suffer change, receiving benefits from good qualities and harm from bad ones. Eclipses affect the Sun and Moon and other planets, and influence them to the harm of other composite bodies. Do not believe for a moment that the Sun or Moon receive any harm in their nature or accidents thereby; and we will call this an impediment of the heavens, so that you will understand that the reason that harm comes to animals, trees, and other composite bodies from eclipses of the Sun, Moon, and the other planets happens because the four elements are altered, changed and damaged.[105]

Next in order, you ought to search for a place[106] appropriate and suitable in all its effects and convenient for your workings, noting the true and false signs in things that influence this world both in generation and corruption, so that the place is the kind that will have great power in the world in all its qualities. Similarly, you should seek to make the Moon free from impediments and infortunes, and be sure it is not in the Via Combusta,

105 One of the central principles of medieval cosmology was that destruction only happened in the realm of the four elements; the celestial realm was exempt from all generation and corruption.

106 That is, a celestial place, a part of the heavens where the Moon will provide the influence needed for the working.

because all workings that are ordained when the Moon is in a good quality and rightly moving are completed and perfected for good; whatever you desire will appear with all its effects, and its duration will be according to whether the Moon is slow or fast, and whether it appears in the same sign together with one of the infortunes, or descending from the midheaven, or at the end of a sign or in the last or next to last degree thereof, for all these harm and weaken the Moon.

This is also the case if the Moon descends to the descendant, or is cadent[107] from the lord of her house[108] and does not aspect him, or is cadent from the ascendant or any other angle, or is conjunct the south lunar node, because the beginning will not be fulfilled, nor will it have any durability. The house of the Moon must not be governed by a planet from which the Moon is separating, or one to which the Moon applies from an angle or from a succedent house, because when the Moon is cadent from an angle or a succedent house, she is not suited to any working.

The descendant, because of the circle of houses, is opposite to the house that is rising. If the Moon is in the ninth house, and the lord of the ninth house is cadent from the ascendant, it will be similar to the situation described above. If you find the lord of the Moon's house on the ascendant or midheaven, or in the eleventh or fifth houses, oriental[109] and direct, everything will be suitable and appropriate for whatever you intend to do.

Here is an example. Venus is favorable for all workings related to the activities of youth, happiness, and cosmetics, and Jupiter is assigned to the deeds of kings, prelates,[110] and lords. Similarly, Mercury is favorable for all things relating to messengers and scribes, just as the favor of the Sun is assigned to royal and great operations and to kings, and as the favor of the Moon is associated with learning and news. Thus, according to the aforesaid, you ought to examine all workings and relationships that you wish to put into effect: that is, you should consider the Sun and Moon and the lords of their exaltations, and also the lords of their terms.

Next you should consider the ascendant and midheaven, because when you find these free from the infortunes and untroubled, and with their lords in favorable positions, then the work will go well and be accomplished

107 Cadent: the cadent houses are the third, sixth, ninth, and twelfth of an astrological chart. The Moon can be cadent from the lord of her house, when she is either 3, 6, 9 or 12 houses or signs from her lord.

108 The lord of the Moon's house: the planet that rules the sign in which the Moon is located in a given astrological chart.

109 The later more simplified explanation is that a planet is oriental to another planet if it rises after it, and thus appears further east in the sky; it is occidental if it rises before it, and thus appears further west in the sky. More complex, earlier definitions exist.

110 Prelates: clergy of high rank.

and its goal will be achieved. This will be even more so if the fortunes are luminous[111] and appear from the right and are oriental to the lord of the ascendant, because planets when they are oriental signify victory and the completion of things without difficulty or impediment, and when they are occidental, especially when in one of the four angles, they signify sluggishness, delay, and the postponement of things.

If you find the Moon favorably placed but the lord of its house is cadent, that shows that the matter under consideration will turn out good in the beginning and bad in the end. If you find both the Moon and the lord of her house favorably placed, the working will be good in all things and well completed, andv you will obtain what you desire, and the end will be good. This will be even more so if the lord of the ascendant is a fortune and is in the ascendant or another of the angles, of if it is an infortune and favorably placed. Even better than this is to have Jupiter or Venus rising or in aspect with the ascendant, for then the business at hand will proceed easily and obtain a good result, and accomplish its goal easily and swiftly. This will be even more so if the Moon is conjunct with one of the fortunes, and that fortune is not diminishing in light or retrograde, because this is appropriate to any working except for captives who hope to escape from their masters, or workings to catch fugitives of any other kind.

You should pay attention to the Moon in all workings, as the foremost of the planets, because she has the most manifest effects and judges all things in this world, and to her belong the powers of generation and corruption, and she is the mediatrix of their effects; for she received the influences and impressions of all the stars and planets, and pours them down onto the inferior things of this world. For this reason you should pay attention to what we have said above concerning her fortunes and infortunes, and the waxing and waning of her light, because after she separates from the Sun her powers are balanced; thereafter they change when she is in sextile, square, trine, and opposite aspect. Her strength will accord with the nature of the planets and stars with which she is conjoined while in the aforesaid aspects.

If you find the Moon increasing in light, then her virtue and power are better and more useful in every working in which you desire to cause increase; if you find her decreasing in light, then she will be suitable and appropriate for all workings in which you desire to cause decrease. After the Moon separates from the Sun, until her sinister square,[112] and thence until she reaches opposition, she will always be good and appropriate for buying and

111 *Lucentes* in the original. The author may mean that they are increasing in light, that is, moving away from the Sun rather than toward him.

112 A sinister, or left-handed, square is made when the swifter planet is in a later sign of the Zodiac than the slower one.

selling, seeking judgments and loans, for disputations, and for seeking advice on any subject. After she separates from opposition, passing by the dexter square[113] and thence to her conjunction with the Sun, she will be good and appropriate for seeking loans that we owe, for those who have the goods of others to return them, and for wisdom and seeking and inquiring after truth.

You should know that the ascendant is more fortunate and stronger if it has a fortune in the sign that is rising, and also in the second house. Furthermore, it should not be concealed from you that the moveable signs, especially Aries and Capricorn, are good and appropriate whenever you desire to overcome or obtain something; that the common signs are appropriate for sorcery and marvelous things; and that the fixed signs are effective in, and ordained for, binding and attracting and the performance of magical workings. All things that you want to be enduring, and especially great works, are suitable for the fixed signs, and likewise attracting spirits into things and binding them there. In these things, furthermore, it is best if the ascendant be in a common sign and the Moon in a moveable sign, forming an aspect to the ascendant. Similarly, in all things that are to endure, put the ascendant in a fixed or common sign, the Moon being in a fixed sign, applying by a trine or sextile aspect to the ruler of her house, which should be free from the infortunes, from combustion, and retrogradation.

If it is not possible for all these things to be fully considered,[114] then at least see that the Moon is applying to one of the fortunes and to the lord of the ascendant by a trine or sextile aspect, and always beware of the square or opposite aspect, because trine and sextile are the favorable aspects, while the unfavorable are square and opposition. Thus when the lord of the Moon's house regards the Moon by a friendly aspect, even if it is an infortune, it will be favorable for petitions and in all that you wish to do. In all your workings, be careful that the Moon is not conjunct the South Node or applying to a square or opposition with the infortunes, and always observe in your workings the waning of the Moon, for when she wanes, it shows and reveals destruction and detriment, slowness and weakness in all things of this world. This is the waning of the Moon: that is, when she decreases by light and the calendar,[115] and is slow in motion. The state and condition of the Moon is good when she is increasing by light and the calendar, and swift of course, nor is she regarding Mars by any aspect, because when the waxing Moon beholds

113 A dexter, or right-handed, square is made when the swifter planet is in an earlier sign of the Zodiac than the slower one.

114 *Considerari* in the original, a neat Latin pun suggesting *con-*, "with," and *sideres*, "stars."

115 The Arabic calendar uses lunar months; in the Middle Ages these months as calculated by calendar makers were not always in step with the phases of the Moon, thus the author's injunction to check both.

Mars, this is considered to be a great affliction of the Moon, and when she beholds Saturn while waxing, this is a grave affliction. Yet she stands alone among the powers and virtues that are above the Earth in the night. You should know that it will be shown to be better and more useful, in all our workings according to the points just discussed, when the Moon and the ascendant are in signs of direct ascension; for when this is the case, the work will be completed more rapidly and with swifter effect, and most so when they are in common or fixed signs.

Now of the moveable signs, the most moveable is Aries, then Cancer, and then Libra, which is stronger than all other enemies. In the same way you should understand that the angles are swifter in all operations, the succeedent houses are next, while the cadent houses are slowest. The swiftest of all is when a fortune is rising and the Moon is increasing by light and the calendar. Note also that the conclusions of things cannot be found out except by the triplicity of the Moon and the lord of the ascendant, and by the calculation of their places and qualities and aspects, and the aspects they make with the planets mutually over time. By the aforesaid the ending of things may be judged.

Dorotheus[116] in his instructions teaches us this, saying that in making judgments and elections of things it is necessary to observe the ascendant and its lord, and the Moon and the lord of the Moon's house. Be careful of the Moon in these elections and judgments, and see that it is not cadent from the ascendant[117] if you can possibly avoid this, and even more so, that the lord of the ascendant and that of the Moon's house not be the two infortunes, applying to an aspect with the Moon from the ascendant or the signs that they rule. Be sure in all judgments and elections that the Part of Fortune is not cadent from an aspect or conjunction with the Moon, and be careful that neither the lord of the Part of Fortune's house nor the part itself is cadent from the ascendant after making an aspect with the ascendant or Moon.

Now if the lord of the ascendant is conjunct the part of fortune, this is very good in all workings and all your elections. Take diligent care in all your workings that the Moon be not in the third, sixth, eighth, or twelfth houses from the Part of Fortune, because this will be ill and inappropriate for every manner of business. Note always in all your workings that the Moon and ascendant be in signs of direct ascension. You should likewise know and understand that the ascendant and fourth house signify and reveal all dispositions jointly. If you find the Moon badly placed, and it should happen that it is necessary for you to act, and you are not able to delay at all, make the Moon cadent from the ascendant, having no part in her, and put a

116 Dorotheus of Sidon, the great first century CE astrologer.
117 That is, in the 3rd, 6th, 9th or 12th houses.

fortune in the ascendant, with fortunes rising and ruling the ascendant. This is what Dorotheus says.

You should know that the strength and goodness of the ascendant consists of two things, that is, form and fortune, nor should you interpret the lord of the ascendant in any other way. Form means that you should put on the ascendant something of similar nature, proportion, and quality to the intention of your election. Similarity of quality is a condition such as this: if you wish to make things happen quickly and complete themselves, or put things in motion, or in the houses of kings, or with great sublimity, place the ascendant in the fiery signs. Along with this rule is the following similar to it, that is, if your working deals with warlike and military matters, put one of the signs ruled by Mars on the ascendant.

You should make fortunate the house of the petition as well as the lord of that house, because the place or house of the petition shows and reveals what is in the beginning and ordination of the matter, and the lord of the petition signifies and reveals the means by which the petition is resolved, and the lord of the house where the lord of the petition is found signifies the end and outcome of the matter. In the same way, the ascendant shows what is in the beginning of the matter, and the lord of the house where the lord of the ascendant is found signifies the end of the matter.

Look also to the part of the petition,[118] for this shows the nature of the petition, and also consider its lord, and the lord of the house where the lord of the part is placed. Diligently consider how you may position the house of the petition as we have described above, and make it fortunate by those fortunes that give strength when they are in that house, or applying to it with favorable aspects, while the infortunes are cadent from their houses. Never place a retrograde planet as the lord of the ascendant or the lord of the petition because, if either one is retrograde, the petition will be delayed and put at a distance and will not go forward; this is what a retrograde reveals and demonstrates. Similarly, all other places should be made fortunate in all their qualities. If any of them are retrograde, the effect of the working is destroyed at the beginning, and it may not be completed except with labor and peril. See also that none of the aforesaid be conjunct to the Sun or Moon, or in opposition to them, but rather on the ascendant or in the house of the petition or with the part of the petition, and a fortune should be rising, or in one of the other angles, or in the house of the petition.

You should know that the Greater Fortune[119] has greater strength and

118 Arabic astrology includes a system of parts—points on the horoscope often determined by the relative placement of two planets and one house cusp. The Part of Fortune is a familiar example, but Arabic astrologers used hundreds of others, and most magical workings can be assigned to one part or another.

119 The planet Jupiter.

power in all petitions, in advanced knowledge, and in laws, while the Lesser Fortune[120] reaches out and works in all petitions concerning women's quarrels, as well as ornaments and the pleasures of women and their vices and the like. Never put the Moon on the ascendant of anything you wish to do, because she is the ascendant's enemy, but the Sun is not an enemy of the ascendant, for he uncovers things and melts what is frozen.

Similarly, do not put an infortune on the ascendant, nor in any of the angles of the chart, and especially not if the infortune has power in any malign place;[121] for example, if it be the lord of the eighth house, for this reveals loss of merchandise and of exchange and of great lordships; and if that infortune rules the sixth house, it shows detriment to the petition on account of enemies, servants, illness, imprisonment, or animals; while if that infortune rules the twelfth house, it shows impediment and damage to the petition on account of misery, conflict, enemies, or by means of imprisonment; while if the infortune rules the second house, it reveals and argues for loss in the petition from another person on account of wealth, or subservience, or because of eating and drinking.

In all the aforesaid, you should observe all that we have previously said and not forget any of these points, but consider them as the foundations of the entire magical art. In all workings you perform in the daytime, put a diurnal sign of direct ascension on the ascendant, and in workings at night put a nocturnal sign of direct ascension on the ascendant. Furthermore, pay heed to the Sun and Moon if you can, and see that their hours and lords are in strong and fortified places, and do this so that the superior powers and strengths are coadunated by contact together, and are joined. In this way you ought to consider and arrange the status of what the planets reveal and the significance of the work you wish to do, and put them together before you begin to work. Thus in all works that you wish to do for love and benevolence toward men or women, see that the Moon is received by Venus in a trine or sextile aspect, and this is better when in her house or exaltation.

Note that the trine aspect is that which joins an equilateral triangle, so that each side has 120° of the circumference of heaven. A sextile aspect is that which connects the six equal sides of a hexagon, and each of these sides has 60° of the circumference of heaven. A square aspect is that which joins four equal sides into a square, and has in each of those sides a division of 90° of the circle of heaven. Opposition is when the planets are at the opposite ends of a diameter of the sky.

Now, however, I return to the considerations on which I have been

120 The planet Venus.

121 That is, the infortune should not rule the sixth, eighth, or twelfth houses, which are traditionally unfortunate.

lingering, and I say concerning any working of yours that cannot be delayed until the Moon is received by Venus, put them in a trine aspect and received by Jupiter or the lord of his house in a trine or sextile aspect; and if you cannot do any of these things, get the Moon in a term of Venus, made fortunate by Jupiter, and free from the infortunes. If your working is for love and benevolence, put the degree of the ascendant in one of the terms of Venus. If your working is for acquiring a share in an inheritance, put the aforesaid term of Venus on the cusp of the fourth house. If your working is for acquiring help from the law, do the same in the ninth house. If your working is for faithfulness, and for this you plan and labor, do this in the eleventh house, and strengthen the part of fortune by putting it in the house of one of the fortunes, or put the lord of its house in reception with a fortune.

If your working is for success in lawsuits and battles and the like, see that Mars is received by the Moon in an amicable aspect. If your working is for receiving what is owed to you, have Mars in reception with Saturn. If your working is about numbers, writing, or study, have him in reception with Mercury. If your work is for pleasing and petitioning kings and lords, have Jupiter received as above. If your working is for any other purpose, that is, for any of the reasons not included here, let Jupiter be in reception with the lord of the ascendant, or else received by the Moon or the ascendant or the part of fortune or the part of the petition. Put the lord of the Moon's house, or the lord of the ascendant, or the lord of the fourth house as described above, and make sure all the foregoing are in places free from the infortunes, and quiet and made fortunate by the fortunes, inasmuch as you are able, because these places dignify the conclusion of petitions.

When you wish to ask someone for something, in the hope that goods will be allotted to you, make the Moon or the lord of the ascendant receiving the almutaz[122] and the lord of the petition, and put the Moon or the lord of the ascendant in the house of the petition. If you ask about the elderly or those who work land, make Saturn the lord of the chart. If your petition is about officials, judges, prelates, or rich and generous people, the lord of your chart should be Jupiter. If your petition concerns soldiers or men at arms, or magisteries, iron, fire, and the like, make Mars the lord of your chart. If your petition concerns kings or nobles, make the Sun the lord of your chart. If your petition concerns women, or joyful people and the like, or decorators, painters, ornaments, actors, those who make pictures on cloth, silk, gilded things and so forth, make Venus the lord of your chart. If your petition concerns merchants, scribes, teachers, subtle geometricians, and the like, make Mercury the lord of your chart. If your petition concerns things of a

122 The almutaz is the planet ruling a chart, calculated by one of several traditional ways; it is also known as almuten.

cold and moist nature, messengers, cases brought before the king, fishermen, and the like, make the Moon the lord of your chart.

Likewise, in all your petitions, make the lord of the ascendant fortunate as well as the Moon. If your petition concerns a question of wealth and food, place the part of fortune so that it is received by one of the fortunes. Beware of having either of the infortunes block the light of the Moon from the ascendant, or the contrary;[123] nor should either of the infortunes be conjunct the lord of the petition, the Moon, or the lord of the ascendant, nor should they be in conjunction or any aspect with the lord of the petition, and where we spoke of reception before let there also be a trine or sextile aspect with one of the fortunes, or similarly with the infortunes, or conjunct with the fortunes. Make sure that the lord of the petition is not cadent from one of the angles, nor the Sun, the Moon, or the lord of the ascendant.

If you cannot observe all of these points, however, consider the motion of one of the five lords of the petition,[124] and let it have aspect and reception according to the petition, as we have said, and make those two houses well received by the fortunes. Make sure that neither infortune is with the lord of the Moon's house or with the lord of the fourth house or the lord of the ascendant, because if either of the infortunes is as just said, it will ruin, destroy and impede the success of your working.

If you wish to work concerning some issue involving masters and servants, see that the Moon and the ascendant are in common signs, free from the infortunes. If your working concerns gold, strengthen the Sun and have it in relationship to the fortunes above all in your workings, and observe the same in all other qualities.

Thus far I have spoken generally about the judgments of the stars, for if you apply yourself to them and understand them as you ought, you will gain their benefit in whatever working you may do; and from generalities, you will be able to understand and judge particulars. You should be exceedingly careful that you never reveal the foregoing or show it to anyone who is not intelligent and studious in these matters. You should know that these are the foundations and raw materials of magical images, and they are among those secrets of this art that are demonstrated in public; and for this reason, serious study of the art of astrology was once prohibited by law, because the deep places of that science border the things that must be known in learning the art of magic.

Aristotle spoke of this to King Alexander: "O Alexander, be careful at every moment and in all your activities that you conduct yourself according

123 This refers to prohibition, when a planet is applying to an aspect or conjunction with another planet or point in the horoscope, but a third, hostile planet aspects one or the other before the aspect can perfect.

124 These are the planets ruling the sign, exaltation, triplicity, term, and the face on the degree of the cusp of the house that governs the question.

to the motions, aspects, and qualities of the celestial bodies, for if you study these things, your desires will be accomplished, and you will have whatever you will." This saying is very good and useful, because it indicates the difference between the actions of the wise and those of the foolish, who are unable to pass beyond practical considerations, and to whom thoughts concerning another world are shrouded in darkness; for thoughts concerning another world are nothing other than the wisdom that surrounds all sciences and all wisdom teachings.

Chapter Four

The motion of the eighth sphere and the fixed stars

The ancient sages who were learned in the magical sciences saw that the four quarters of heaven[125] move by eight degrees from west to east, then return by eight degrees from east to west, and this motion they called the motion of the eighth sphere.[126] Many of those who produce astronomical tables have concealed this motion, and make no mention of it, but this motion is of great usefulness in magic. Some of those who make astronomical tables include this motion in their tables, and provide numbers and calculations by which this motion can always be calculated at will.

You should by no means surrender this to oblivion, because it is the greatest foundation of magical knowledge, for by this motion the figures of heaven are changed, which is one of the great secrets of this science. The motion of these eight degrees is completed in 640 years, and returns in the same period.

Now it shall be said and revealed to you how greatly it is proper to attend to this motion in the science of magic as well as the science of the effects of the heavens. This same motion moves the pole of the heaven of constellations, moving it from east to west and back again, nor can it move otherwise than in these two ways. When this motion proceeds from east to west it signifies certain things that are done and accomplished in this world, and when it proceeds from west to east it reveals and signifies that other things are put into effect in this world. This motion is the motion of the

125 The solstitial and equinoctial points, the "four corners of the world."

126 This entire chapter discusses the theory of trepidation, a way of interpreting the precession of the equinoxes proposed by the Harranian astrologer Thabit ibn Qurra (824-901 CE). The theory was that precession moved backwards and forwards in an 8 degree arc, rather than continuing (as it actually does) around the full cycle of the Zodiac in a period of 25,920 years.

eighth sphere, the sphere of the signs and the fixed stars, a motion that is not the same as the motion of the entire heavens.[127] It is proper for you to understand this motion and consider it diligently in every working.

Chapter Five

The division of this science among nations, and which part of it each nation possesses

Now I will relate to you that I have seen, from one of the ancient sages, a certain very great wonder pertaining to this art, which at this time I have decided to reveal. This explains that this science is divided into three parts. Of these the first is the science of magic, and those who study and practice it most are those we have named Azahabin, who are captive Chaldean slaves. The second is the science of the stars, and of praying to them with suffumigations, sacrifices, prayers, and writings; and those who are most zealous in this science are the Greeks, who are very subtle, knowledgeable and intelligent in it, that is, in astrology, and they have true knowledge because astrology is considered the root of the entire science of magic. The third part, in turn, is the science that works with suffumigations, sayings and words properly assigned to these things, as well as the science of calling spirits together by these words and sending them away again. The Hindus are most versed in this last science, and those from Liemen and the Nabateans in Egypt practice it most. Each of the aforesaid divisions has its own theoretical foundation and practical essence.

It should be noted and made clear that the Hindus have their strength and power through words, with which they are freed and healed from deadly poisons without medicine. Similarly, they have sayings and words by which, whenever they wish, someone will be evilly vexed by demons, and in the same way it is possible to transmute the senses solely by hearing the aforementioned words, and the Hindus cause any change they wish to cause by virtue of these same words.[128] Similarly, they have musical instruments cleverly constructed, which they call "alquelquella," that produce harmonies from a single string, by which they make sounds with all manner of subtleties whenever they desire and wish.

127 In Ptolemaic astronomy, the "motion of the entire heavens" was the apparent rotation of the skies around the earth every 24 hours, driven by the *primum mobile* or sphere of first motion.

128 This appears to be the first Western reference to *mantrayana*, the Hindu religious and magical discipline centered on sacred words.

They perform similar wonders with women, whom they cause to conceive without intercourse with men, and they do this with motions, workings, and medicines. Some Hindus make a certain medicinal wine which they drink, and which prevents and forbids them from growing old and suffering the infirmities of old age, and they can only die a natural death because of the virtue of this wine. Implicit in these things are other, even more powerful things, for these things just mentioned are provided to them by nature, but the others are yielded up only to diligence and labor, and they have the greatest power to enchant and fascinate others in this world.

Some ordinary Hindus say and assert in their discourses that the space south of the equinoctial line is populated by those whom they call devils. These beings are most subtle, because they do not generate or die, and with this the law concurs.[129] The planets or celestial bodies that have these powers and vital forces in them are Saturn and Cauda Draconis.

The sage mentioned above says that every form and figure of generation and corruption that exists in this world is disposed and ordained by the powers and influences of the fixed stars, and by the aspects and dispositions of the fixed stars that exist in their images. He says also that other figures and forms are in the heavens but are not found on earth, and are not known or understood except by the wise, who are learned in the sciences of the magical art and of spirits, and who conclude their work with a conclusion in proportion to it. To these figures and forms they give names by which they may be known, though these names reveal nothing of the essence or any other quality of the figure. These names are figures and seals such as this:

Afterwards, they connect the points together with lines. The lines that extend from one point to another are considered to be rays that reach from one to another, and figures and images are calculated from them, and these are placed in the eighth sphere among the fixed stars.

The same sage has said that there are other imaginal figures in the heavens that cannot be figured except by the intellect, as the degrees of heaven are their embodiment. The wonders that this sage has described cannot be understood or known except out of the books of the Hindus, which have introduced many to this science. They say that figures ought to be made in a proper and opportune hour and time and arrangement of the heavens, with a due and appropriate ascendant. They undertake similarly to perform

129 "The law" is a reference to the Qu'ran, a necessary bit of camouflage in a translation made for a Christian king.

divination with heads,[130] or birds, as well as mirrors and swords into which one gazes,[131] and likewise explain the interpretation of dreams. They do all this in order to accomplish their desires and to know subtle and secret things.

With these things, the Hindus are able to guide themselves, just as astrologers guide themselves by circles formed around the planets and the moon, and the rainbow or celestial arc that appears in the air, and the apparent sparkling of the stars, and the whirlpools that appear in the sun,[132] by all of which astrologers assist themselves in judging and understanding the effects of the heavens.

They have also said that in the heavens there are forms that are beautiful and lovely, and others that are completely lacking in beauty, which they form from the dispositions and aspects of the fixed stars. Those people who are born when the beautiful and lovely forms are rising, while the Sun and Moon are in similarly beautiful figures, are thus shown to be fortunate in their thoughts and deeds; while if an ugly and deformed figure is rising at the hour of birth, this shows that the person thus born will be unfortunate in his deeds, business, and thoughts. You ought to consider this in revolutions of nativities[133] and in every conjunction, and likewise in magical workings. Other sages have said that what is shown by the constellations is not borne out by any other judgment, like vain dreams that lack significance or insight. According to these, you are warned not to study them, and above all else you should not try to accomplish your desires using them. Rather, you will find these revealed in nativities, conjunctions, and revolutions.

Similarly, the sages have said that obtaining knowledge from dreams is a certain power present in the soul, by which the soul is linked to the spirits of heaven. By these forms and figures are seen that correspond to the things that are possible on earth, and they are given form by the power of these spirits, and these are true dreams, by which we are given certain knowledge of things.

The science of dreams is congruent to the science of astrology, and similar to it, because this science of dreams draws support from the science of astrology. Its power and influence come from the powers of Mercury because, when Mercury is strong in a natal chart, this shows the power of divination by dreams. Other dreams come from silence, from the state of the humors, and from vapors rising to the brain, as doctors say and assert, and these dreams mean nothing.

130 These are the talking brass heads of medieval legend.

131 Mirrors and polished sword blades were used to induce clairvoyance, much as crystal balls are used in more recent traditions.

132 *Et turbine in Sole apparente* in the original. It is hard not to identify these as sunspots, though these were supposedly first seen by Galileo in 1610.

133 Called "solar returns" in modern astrology, the revolution of a nativity is a chart cast each year when the sun is at the exact position in the heavens as it was at a person's birth, and predicts the events of the following year for that person.

You should know that dreams are indeed demonstrations of pure images separated from physical bodies and distinct from them. This happens when the soul turns away from perceiving through the sensory powers and does not work through them. Thence dreams are formed according to the cogitations of the mind and the powers of informing images—those that have the powers of sensory things and also possess the third property, which is the reminiscence of things after they have been, in this way: when the rational spirit is complete in itself as it should be, it sees images just as the person himself has seen. Thus the images come in dreams, appearing as no more and no less than when they were seen previously.

If the power by which the images are shown is stronger than the rational spirit, the dreamer will see what he has seen before in the form belonging to those things previously apprehended by sight, and not in the form proper to themselves. A man whose rational spirit is complete in itself will in a dream how a bear or a dog came running after him, and approached him. According to the other manner, the aforesaid dream will appear with a man of ugly appearance running after the dreamer, and this is a similitude.

If his nature is strong and potent, the spirit will be impeded by that strong nature, which is stronger,[134] and it will interject natural things such as eating, drinking, dressing, and lying with women; and the dreamer will see all the things natural to the body in the dreams, but in greater abundance. If his body is predisposed to intercourse with women, that is, if it has an excess of semen, it will appear to him as though he is copulating with a woman, and this is because nature wishes to expel from him that surplus matter. If the body has an excess of moist humors, he will see streams and waters in his dreams. If it has an excess of choler, fires and people lighting them and the like will appear in his dreams. If there is an excess of melancholy, he will see frightening and dreadful things, and the like, in his dreams. Auguries[135] are obtained in a similar way, and they are true when the power of the augur's ability to interpret them combines with the things he sees, hears, and comprehends while sitting, and understands from those things he perceives from the augury.

If the power of those things[136] in which the images appear be stronger, and reflect things in a pure way, then they are held to be like the things the wise see in mirrors, and guide themselves by what they see and hear, and by all these things they are able to attain to the power of knowledge and understanding of the things that they experience therein. All this is

134 That is, stronger than the spirit.

135 Augury is the art of divination from natural omens such as the flight of birds.

136 That is, mirrors, swords, and other magical tools used for visionary experience.

accomplished by the power and fortitude of the spirit. In this way it fashions the virtue or vigor by which images are represented when they are separated from things that are sensed, and leave the realm of the senses. The spirit becomes a medium between the things of the senses and the visible experience that follows when they are conjoined with the power of the spirit. From this process proceed dreams and auguries: that is, when the body is purged of bad humors and achieves a proper humoral balance, whatever is seen will be truthful and certain; and if the body be otherwise, then whatever is seen will be false and vain.

It is manifest that divination is a virtue of the quintessence, and this is what we call prophecy. It is one of the powers of the spirits, in which what is seen is formed from separate things. It both perceives and understands them, whether sleeping or waking, because when the virtue of that in which the images are represented is complete and purified from all superfluities and impurities, it will see separate things just as though they were reflections in a mirror; in just the same way, they appear in the spirit when it is shining and whole. Because of this, nobody will be a diviner who can predict what will be from abstract considerations, nor understand things that can be known perfectly by the senses. If he is well versed in things of the sort mentioned above, which are comprehended by the senses, and lacks the other requirements just mentioned,[137] he is simply a sage. If he has both these complementary powers, then he is a prophet.

This cannot occur except in unique people in whom the prophetic spirit is completely established by the original dispositor of images, who is God himself, and who transmits this same prophetic spirit and establishes it in the midst of the common sense.[138] Thus God himself places such a virtue in the prophet naturally, since from the common sense proceeds the virtue and power of the senses, or the human intellect. To the common sense is joined the powers by which images are represented, and from this, because of the connection with this virtue, the common sense of such a person is adorned with that virtue; and because he comes into contact with the virtues of the images that are represented, he is called a prophet.

One who is thus disposed is higher and more complete and more fortunate than any other person. It is good to ask if through such a person we can obtain the same state, for human beings do not desire goodness unless by it we may obtain a better fortune. For this reason it behooves us to turn toward good habits and desires, that we do not become people of wicked

137 That is, the balanced humors and other qualities that allow the perception of truthful visions.

138 In medieval psychology, the common sense is the part of the mind where the perceptions of the five senses are blended to create a single image of the world.

habits. For this reason the prophets instruct people in laws and teach them to believe in the next world, so that the people unite themselves to goodness with a single mind. This is the way and the means by which that good fortune is achieved, along with an understanding of the things of this world and their qualities, and how they function together as well as individually. This we may call part of prophecy, which proceeds in order from sensible things to higher things in various directions, until we come to metaphysical science, in which human virtue is completed, and speculative sciences, by which it is perfected. It is good that man seeks this, nor can he find anything better, since he can seek and find nothing that is better than complete good fortune.

Albunasar Alfarabi[139] said this in the book he wrote concerning service to rulers: the order and disposition of things in the universe can be perceived according to the manner and way of high and sublime things, and it is by means of good habits, and virtuous deeds that bring forth goodness, that we may attain so great a fortune. Those who have made a firm beginning in the quest for this are without sorrow, for they will have joy and happiness and lasting wisdom perpetually and without end. They will join with the founder of the law[140] in saying that this life is not worth remembering unless there is another life in the world to come, because the present life, seen from the standpoint of that which is to come, is as nothing.

Now, however, we return to our theme. I say that according to the opinion of the Hindus, spirits reveal themselves in physical forms that speak and show things, so as to make kings love and hate according to their will, and to bring forth and withdraw from effect whatever is desired. This accords with the work of the ancient sages, who fashioned images in diverse forms, and included with them the times and prayers that accord with what is sought.

Again, they say that images are spirits of time, chosen because the works that are done with them are like miracles, and have the form of miracles. This is because their works are instituted by natural virtues, for natural virtues cause miraculous effects; thus the red jargoon stone (that is, the ruby) relieves and helps those who hold it against evils and infirmities, and against epidemics, and performs many other works by its natural virtue. Thus an image may be made joining two virtues, that is, the virtue and power of celestial bodies that the image receives from bodies that are far off, as well as from natural virtues impressed in them, as is done to expel fleas, frogs, and flies, which is done by magistery and the work of the constellations and

139 Abunasar: this is Abu Nasr Muhammad al-Farabi (872-950), the great medieval Muslim philosopher.
140 A reference to Muhammad, the prophet of Islam.

celestial bodies.

Images of the hours and minutes ought to be made from materials that are naturally appropriate, having the effect that you desire. The property of natural virtue is such that you ought to understand and know out of what material any image ought to be made and consecrated according to the virtue and effect you desire. Likewise, you ought to know that all works that can be made to happen in this world, because of anything known or anything made or attained by knowledge—all this can be done with images. If you diligently study all that we have expounded so far, you will help yourself greatly in gaining perfection in this science.

Chapter Six

The virtues of images, and by what means they may be had, and how images may receive the powers of the planets, and how works are done by images, and this is the foundation of the science of magic and images

You should know that what we call virtue is jointly conferred by nature and spirit. If that which acts, acts according to its virtue, it will manifest its own nature in that action. This is especially true when such an action has its virtue in those things that do not manifest the nature that exists in them, the working will be stronger and more apparent, and what proceeds from it will be more true and more clearly known. This is like the virtue of scammony,[141] which draws out the choleric humor by its own proper virtue, and this is because of the correspondence that choler has to heat and dryness, to which choler is assimilated by its nature. This appears likewise in simples,[142] for when something is done by means of the virtue and similarity of nature existing in them, the results are more manifest, true, and apparent.

In the same way, magical images work by virtue and similarity, because a magical image is nothing other than the power of celestial bodies in the material bodies that they influence. Thus when the substance of the material body is disposed to receive the influence of the aforesaid celestial bodies or planets, and the celestial body likewise is disposed to influence the material

141 Scammony: *Convolvulus scammonia* or Syrian bindweed, a powerful purgative used in medieval medicine.

142 Simples: in medieval medical theory, medicines made from a single herb.

body of the magical image, that image will be more powerful and more disposed to bring about the effect we seek and desire. Similarly, the gifts of the planet will be more perfect and more complete.

Here is an example. When you wish to make and consecrate a magical image, consider the purpose and shape in which you wish to make the image, as well as the material of which you intend to make and consecrate it. Let the aforesaid things be in correspondence to one another, and let them reflect the powers and influences of the planet that rules the working. When it is fashioned in this way, the image will be powerful and complete, and its effects will follow and be manifest, and the spirit that has been placed in the magical image will be apparent in its effects. Those who fashion magical images but are ignorant of the foregoing make them badly.

In the same way, when you want to make something animal out of animals, or something made of wood, or something built of stonework, you should first take parts of that composition, and combine them with other parts of the same nature. Let them then be mixed and incorporated into a proper mixture.[143] Work in this way until the process is completed. When you do this, nature will not fail to have its proper effect, and the stars similarly will augment and increase that effect until the desired result follows. These influences act in many ways, and work as well in tinctures, as in animals that human beings by their own efforts are able to bring to life, such as reptiles, serpents, scorpions, and many similar things[144] that are made by composition and similar works, by the disposition of nature and the powers of the planets.

Similar to these are the works that are done by the decoction and mixture of things, from which appropriate medicines are made from necessary and opportune ingredients. Another example is the decoction of semen in the womb, which undergoes a certain decoction until it is brought to a condition appropriate to receive the essence of the creature. Thus nature accomplishes its works, and the planets contribute their proper powers, until the process reaches its ordained completion.

It is in this same way that some stones are compounded of minerals and water. At first, water is clear, and then the wind blows upon it, vibrating and striking against it until it curdles like milk. Then it is decocted into the nature of minerals, being already inclined to that nature, and at length after coction it congeals and is assimilated to the stone of a convenient mineral and receives the form and shape of that mineral.[145]

143 That is, combine the magically active ingredients with inert matter of the same general kind and mix them thoroughly, so that the whole substance is permeated with the magically effective mixture. This and several following paragraphs seem remarkably reminiscent of the modern theory of homeopathy.

144 Instructions for these processes are included in Book IV, chapter 9.

145 In medieval geology, some stones—notably quartz crystal—were thought to

In the same way the substance of trees is made and ordained, in all things that are born from the earth in such a manner. It happens in a similar way: first, the seed rots until it is brought to a disposition from which it is able to become the tree which is to be generated. It receives its form and figure corresponding to that which complements the tree's form; and it receives that form and complement out of the nourishing humidity received from that substance that was acquired at the time of its putrefaction.

In this way, in fact, are all things done that are made by skillful means, since at first it is necessary to remove the form and shape originally existing in that substance. In this way are worked all magisteries which intend to accomplish anything and proceed to do so. First the parts of all those things that will be used to make the thing are gathered together, and then worked together until they become a composite material disposed to receive a different form.

In this way we see that all works accomplished by means of fermentation are done, and the same thing is done by those who make cheese and butter, and other things composed of milk and honey; and the same thing is done by those who make thread with silkworms, and all other craftsmen who work at other crafts convert and transform one thing into another in this same way. This happens because any material that has a form and shape is not able to receive another form until it loses and surrenders the one it had at first; only thus a substance disposed to receive another form may then receive it. Once the substance receives some form and is formed thereby, it is freed and disencumbered from all other forms it previously had. We say this only concerning materials that exist here below, for in the superior world substance is informed with durable forms, so that they cannot be separated from their form; nor is any material able to take another form.

You should understand that work with magical images is done in this way. The makers of images first learned how to gather together things out of which a magical image could be constructed, and which are disposed and convenient to receive that form. Thus we see the laurel branch which heals and overcomes the poison of adders, and we see the crocus, from which scorpions flee; and wasps, which flee from bitter and sharp flavors, but delight in and seek out rose water, and may be drawn together by the odor of the herb thyme. Many other things happen in the same way, such as the increase of sperm and virility of a man with a woman after eating chickpeas, and many other things that grow by working with correspondences. Thus the body of a magical image is composed from many things joined together. By this combination it takes on a serviceable form so that it can receive the

be congealed water. Note that the form of a thing, in medieval science, comprised its basic material characteristics, not its outward shape.

powers and potencies of the things for which the image itself is fashioned and created.

In this same way physicians work in compounding medicines, when they seek to heal pain and illness, for the work of healing with medicines proceeds in two ways. Of these, the first uses simples, and this is a good and perfect work in its own right, as Johannicius[146] has said in his book *On Physic*: that always and in every case you will be able to help with simples, and you never need to work with compounded medicines. The second uses medicines compounded out of many things, combined by this work into one medicine. In this way are made electuaries and the greater theriac of Galen,[147] which is made of many medicines.

I tell you that a single planet has diverse effects entirely distinct from one another, just as fire does when it cooks honey. When this is done properly, with a moderate heat, the honey receives a good taste, better than it tasted before, while if it is cooked too much, it is strongly burnt and takes on a bad taste. This happens with planets when they stand in bright and dark degrees.[148] The heavens have two effects; one is their motion and natural effect, and the other is their accidental heat, which is generated from motion; and consequently heat comes from motion, and motion from the heavens.[149] This teaching is true and manifest. But those things that appear to the senses are made by motion, the motion and spirit of the eighth sphere or the heaven of Zodiacal signs. This is because of the powers of the fixed stars, and therefore it truly appears that that heat follows motion, and motion follows the powers and fortitudes of the fixed stars. The virtue of the fixed stars is a first composition,[150] having nothing before it in priority.

You should understand the same thing of all the parts and movements of the heavens and the heat born from them. The effects of the stars accordingly follow the effects of the heavens in this way, because the heavens produce their effects by means of some particular star, and the stars do not cause their effects except through the heavens or from the heavens, since no star has motion in itself alone, but has its effects and causes wonders according to

146 Hunayn ibn Ishaq (809-873), known to the Latin West as Johannitius or Johannicius, was a famous physician and translator of Greek medical texts.

147 Electuaries are medicines blended with sugar or honey, while the greater theriac of the Roman physician Galen, believed to be a universal medicine, contained dozens of ingredients including viper's meat and powdered mummy.

148 Certain degrees in each sign of the Zodiac were considered "bright," while others were "dark" or "obscure."

149 The concept of motion in medieval physics is much more complex than the modern concept, and includes all forms of change. The argument being made here is that all changes in the material world are either caused directly by the stars, or indirectly, by heat generated by changes caused by the stars.

150 That is, the powers of the fixed stars do not come from anything else in the cosmos, since they were created directly by God.

the motion of the heavens. The first matter is the first nature, and is itself the source of truth, and the works of the stars proceed according to the vestments and colors that it makes for them. Therefore it is nobler and higher than any other thing.[151]

The degrees of heaven have no properties except in their places and images, because there is no division in the heavens between parts that act and parts that do not; down to its lowest part it is entirely one in form, power, work, and sense, without any diversity or difference in its parts. Because it is all of one substance, it cannot have any diversity in its qualities over time.

It is in no way possible for any degree of the heavens or the firmament to lack the quality or essence of the fixed stars, because the whole heaven of the fixed stars is so replete with stars. Those who say that a given degree of the heavens is empty of stars at a given time say this only in the sense that it is impossible to see or sense a star there, because only the larger stars can be seen, and there is no way for the others to be discerned by sight. Thus it can happen that a star may be in a place where it has no manifest effects, that is, when it is not in its term or exaltation, rising or opposite its rising, or standing retrograde or direct (unless it goes to one of the aforesaid places), nor having any assistance or aspect with some planet corresponding with its nature or opposed thereto, because these placements, even when they have effects, have effects contrary to those of the active placements of the fixed stars, and are similar to places having no effect, because planets never lack motion in the heavens and therefore never lack effects. This is why in these placements we say that they are very obscure and concealed. This is why you ought to note well and diligently consider this, so you understand effectively what follows from it, because when the planets are stronger in their effects, they function in two modes, that is, general and particular. The general effect is that which is not directed against any one manifested thing, while the particular effect is directed toward one manifested thing. According to this, it is said that some planet is the dispositor, or has an aspect, or collection, or reception, and so forth.

Here is an example of this. When food is in the stomach and is drawn by the liver through the mesentery, it is changed into blood; and when it is sent by the liver to the other members of the body, it is made into the similitude of the other members, as diverse as they are. Thus in each member of the body, it loses its form and gives up its resemblance to blood, as though it never had it, and becomes bone in the bones, and likewise nerve in the nerves, and does likewise in the other members.

The planets do the same thing in their motions. When they go toward

151 The first matter or *prima materia* is the quintessence, the substance out of which the heavens were believed to be made.

some aspect or conjunction, or any of the aforementioned places, they proceed to convert themselves according to the nature and operation of the place to which they go. Similarly, when a planet is rising, it works according to the operation of the star that is directly above it, and is assimilated to the star in its effects, and thereby works wonders. Furthermore, when it is in opposition to the ascendant, it works according to the planet that is below it.[152] For this reason you ought to pay close attention and note exceedingly well what we say in this place.

For we say this: that the heaven of the fixed stars works in accord with the operations and effects of the primum mobile, and the heaven of the Moon influences and acts through the works of the nature of fire and air, more than other natures, on account of its subtlety. Thereafter we speak of Saturn, because when it is rising it has the effects of the fixed stars that are above it, and when it is opposite the ascendant it has the effects of Jupiter. We say the same thing about the other planets, that is, when a planet is rising its effects and action will be according to the action and effects of the planet that is above it in the order of existence, and when it is opposite the ascendant it will act according to the operations of the planet that is below it in the order of existence. This principle is much appreciated in the art of magic. The sages of old concealed it with all their might, but it would be wholly improper for us to fail to explain it.

You should keep firmly in mind that a planet that proceeds more slowly in its motion is stronger in its effects, and conversely a planet that is swifter in motion is weaker in action, while moderate motion yields moderate effects. In holding this opinion the ancient sages did not agree with the common teaching, because others have taught otherwise and to the contrary, saying that a planet slower in its motion is weaker in its effect, and swifter in motion is stronger in effect. The reasoning of these latter proceeds like this: they understand the foregoing according to the order and disposition given by the primum mobile to the sphere of fixed stars; while the reasoning of the others follows the disposition of the motion of generation on earth, according to which the more ponderous planets are stronger in effect and the swifter are weaker.

According to the opinion which deals with the disposition of the primum mobile to the sphere of the fixed stars, a planet swifter in motion will have a stronger effect, and one slower in motion will have a weaker effect, because

152 "Above" and "below" here, and in the following paragraphs, refer to the position of the planets and stars in medieval cosmology. The doctrine presented here—that each planet takes on the characteristics of the next higher sphere when rising, and the next lower when setting—is not found in later astrological writings and may be unique to the *Picatrix*.

it is a proportion of similars.[153] In this matter the wise disagree with one another, for one group of ancient sages held the contrary, positing the same similitude but attributing it to the primum mobile and the sphere of fixed stars; accordingly, the more ponderous planets will be better and more convenient in their similitude to the primum mobile as well as the sphere of fixed stars in their slowness, because they are slower in motion, and thus the slower will be similar to the slower and the faster to the faster. About this many of the ancient sages spoke secretly and occultly in their books, while we intend to speak here of the secret of the sages of the ancient art of magic.

You should know that when the Moon is conjunct Saturn, its effects will be in accord with those of Saturn. This happens because the influence of Saturn is stronger than the influence of the Moon, just as when any other planet is conjunct Saturn, their effects will be in accord with the dispositions and effects of Saturn. This is because the power of Saturn is the strongest of all the planetary forces, and this happens for the reasons and causes given above, that is, because of its supreme height and propinquity to the highest heavens, that is, the primum mobile and the sphere of the fixed stars.

Because Saturn is very slow, its motion is assimilated to that of the primum mobile and the other superior qualities mentioned above. Everyone that speaks of Saturn's conjunctions with Jupiter, the Sun, and Venus, says that when these latter are joined with the influences of Saturn, they are changed or altered with a great change or alteration. The same influences flow to Jupiter from the fixed stars, and generally to all the planets, down to Venus and the Moon. Thereafter, the influences of the fixed stars appear in water and earth, and the four elements and the generations that are generated from them, in which the influences appear outwardly.

When any two planets conjoin, the conjunction can have three qualities, that is, increase, decrease, and balance; for example, when the Moon is conjunct Saturn, the influence of the Moon will be weakened and lost, because the power of Saturn exceeds the power of the Moon, provided that they are joined in the same degree of longitude and latitude, in their hayz,[154] in their exaltations, or in some similar quality, such that the Moon and Saturn proceed together and are in the same place, and not otherwise. This relationship of Saturn with the other planets appears elsewhere.

It could well happen that the influence of the Moon and its power are greater than the influence and power of Saturn. This would happen when the Moon is in one of the dignities mentioned above, and Saturn is in the

153 That is, the motion of the planets is similar to the corresponding changes on earth, and so changes in one are mirrored proportionally in the other.

154 Hayz: a condition in which a masculine, diurnal planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign. A planet in its hayz is greatly strengthened.

contrary thereof. Now if the Moon is conjunct Saturn in a place contrary to the aforesaid dignities, then the effect of the Moon will follow the effect of Saturn as in the other relationships described above; and if Saturn is in one of the above dignities, and the Moon in a place contrary to them, the effect of the Moon will be greatly weakened and extinguished. If the Moon be equal in motion or slowness to Saturn, and in another place similar to Saturn's, then the power of the Moon and Saturn will be equal and similar in power; the more so if the Moon approaches her rising, which is the highest dignity that the Moon is able to have (although that dignity is not equal to the greater dignity of Saturn on the descendant), and if Saturn is direct.

Yet the relationships of Saturn and Jupiter are not the same as those of Saturn and the Moon, for these two are always or almost always equal. This happens as follows: when Saturn and Jupiter are both dignified, then the effect of Jupiter is stronger than that of Saturn; and if Jupiter is dignified and Saturn is equal in motion, direct, and in its exaltation, then the effects of Jupiter will not be elevated above those of Saturn; but if it is the reverse, then the power of Saturn will be greater than that of Jupiter, and that of Jupiter will be weakened and in remission.

Nor does this happen in the relationship of Saturn to Mars when these two are joined together; for the effects of Mars will be more manifest in appearance unless Saturn be much stronger in quality and disposition. But Venus and Mercury have dispositions and similitudes with every planet, and the Moon has no similitude or correspondence, because the Moon shares no similitudes or correspondences with any planet. This may be called the great foundation of magic, to be concealed from the multitude, for it is supremely necessary in magical work.

You ought also to know that the effects of the planet are brought about by themselves; and this is because the planets are simple bodies. Those things that are simple are able to suffer no accident or corruption because, if simple bodies were to suffer corruption, they would no longer exist; but destruction and corruption cannot happen except to bodies composed of diverse things.[155] You should know that the effect of the primum mobile is a perfect effect, and is the foundation of all the operations of the heavens, the planets, and the fixed stars, and this is because it is the power and fortitude that moves the other heavens. Because of this, it is said that the primum mobile is the mover of all things, nor does anything else move it; and to say that anything moves it would be to oppose truth.

The heaven of the fixed stars, however, because its motion is most general,

155 Simple bodies: the basic constituents of existence, and a basic rule of medieval physics was that simple bodies could not be created or destroyed; only the composite bodies formed of simple bodies could be taken apart and put together.

alone follows the motion of the primum mobile; and it thus contains all the other spheres. And you should know that the motion of each of the heavens, along with the motion of the sphere and the fixed stars, is equal in every case, and the motion of the planets is according to the essential motion of their own heavens, by which they are moved, for no star has motion in its own right except by accident. The effects of the heavens are twofold, as we have said; there is the movement they have in themselves and the heat they have by accident.

Since heat comes from motion and motion is natural to the heavens as we have said before, thence proceed all the gifts and influences of the planets, which are drawn into magical images, to move influences and powers and reduce them until they are made manifest, because in form is the similitude of the planetary influences, and in matter is the power to receive them. Every substance has a form appropriate to its nature, and every form has a substance likewise. An example of this is fire which, when it is small and begins to expand until it is great, is able to grow and expand because fire, once it exists, feeds on material from which it can draw forth more fire by burning, and the fire hidden in these things becomes apparent, thus feeding and enlarging the fire.

You should know also that corruption does not enter into apparent things for the purpose of destroying them; it goes deep into things that are not apparent and corrupts them in a way that is not apparent. Because of this, apparent heat naturally rouses latent heat, and similarly, latent heat is roused by manifest heat. This is because latent heat is a disposition to the effect of heat, and thus generates it from itself. You ought to study the other reasons diligently; for you can extract the rest from this.

Chapter Seven

How to work dialectically in the science of magical images, and what part this ought to have in this science

What we have said so far has made clearly apparent the reception of form by matter, and the gift of planetary influence, and the reception of its powers, as well as the forms of similarity and difference, since similarity is a source of help in the effect of magical images. This is because working with images requires similarity to the effects of the stars, and this includes the metal out of which the image is composed, in the time when it is made and the place in which the image is cast and prepared.

From all these helps, taken together and made appropriate by the proper similarities, proceeds the effect of the image; if there is any divergence among them, the image will be lacking in effect. From this, it may be seen that coadunation is, so to speak, the greatest foundation of those effects gained by the art of magic.

In the same way, quantity is a foundation of this science, for magic works with the quadrivium.[156] By its first division, quantity is divided into two parts, which are continuous quantity and discrete quantity. Continuous quantity is in turn divided into five parts, which are line, surface, body, time, and place, while discrete quantity is divided into two parts, which are number and word.

Every one of these parts of quantity is most useful in magical work. For example, the line is necessary in magical images by reason of appearance and symbolism, which are required in images in order to relate them to the influence we want them to receive by similarity or dissimilarity. We divide the line itself in its turn in two ways, according to appearance and convenience, as we have said, according to what is written in the quadrivium, in the chapter on the straight line, where it says that a straight line connects two points and extends from each to the other. That saying is more perfect than any other saying about images, which says that a thing disposed to motion runs in a straight line, passing in one manner from the first point, where it begins, and running through others until it reaches another in the direction it is going.

For this reason we say that something is going straight toward something; and this is when it will encounter with some other thing toward which, in its course, it moves and runs—for example, the points projected by the rays of the planets, which go straight toward a point on the surface of a body disposed to receive the projection of those rays. This is why what is more perfect in magical images comes from the gifts of the stars, from which the effects of magical images are sought. The projection of rays that are suited to enter a given metal are the basis on which an image is composed, in order to fill it up with the influence for which the image is made and consecrated by contrariety or similarity. Thus it is most clearly apparent that the line proceeding from a planet to the form of an image must necessarily be straight, in order for what is given to be integral and complete, because it must not be what is called an oblique line; that would indeed be weak and diminished.

A plane is the figure that is produced by a force; and this is because a surface is the extension of the influence of an image in space. When it is

156 Most of this chapter relates the concepts of image magic to the commonplaces of the quadrivium, the standard mathematics curriculum of the Middle Ages, which included the sciences of number, geometry, harmonics, and astrology.

extended, it necessarily becomes a plane, for all that is extended to the highest degree of subtlety is a plane.[157] Thus water is changed and altered in itself by such influences as changes in heat, cold, light, odor, color, and the like. The influences from above that run along lines of infusion from planets into images, and that which results from images in their place, make a plane. Thus you ought to understand this secret and add it to your store of learning. Because this is the way that magical images work, the ancient sages never revealed this.

Time is also necessary and appropriate in working with magical images, since they act according to the movement of bodies, as I will explain, and distinguish the effects of images from one another. Time is divided into parts by the influence of images, and by the time of the aspects in any given place, and the influence of their effects, if you wish that those effects be completed in a year, that is, from the parts of the declinations of the planets. This requires observing the time of planets in a proper and appropriate hour, and knowing the relationships they have with other planets that may be conjoined with them in the same degree, or may be in some aspect, such as opposition, square, trine, and the like.

Other things that have to be included in this work, from the positions of the planets, are the effects, either complete or incomplete, that ought to be discerned according to the mode and form of the work. These include whether a planet is direct, in its fall, or in its exaltation; in what place its gifts will be found; in what place it will be cut off by the fortunes or the infortunes; when the planet will be in light, turbid, or dark degrees; and many other things that are taught by astrology. This is a supremely great secret in the doctrine of magic, following this manner of diversity, as they say, in similarity and contrariety. This is how time has to be observed, and the manner that will accomplish this, and that is the time we ought to observe in preparing the aforesaid images, in the place that we ought to prepare them, doing similar things by similar means in their proper time.

Place, finally, is the last member of the aforesaid division of continuous quantity. The place is one in which work may be done easily, until it reaches the desired end in an appropriate time. The places of images, as well as their apparatus, whether this is hidden in air or earth or manifested, and everything similar (such as the places where images are constructed) and the places from which come the material of which the image ought to be made, all help arrange things and carry out the work, because all these considerations will influence the result and effect of the planets, and the work will be completed more effectually and marvelously by those who pay serious attention to statements worthy of belief. Amen.

157 A commonplace of early medieval physics.

I say to you that it may truly be said of the nature of miraculous and marvelous effects (and such are the effects of images) that their results are not similar to the effects of animals; they are rather like digging plants from the sands and cleaning stones, restricting plagues, floods, and clouds, changing winds, and other things like these, which will not be listed here because a prolix discourse would be inappropriate.

Words and numbers, which are the material of discrete quantity, are necessary in divinations, auguries, the interpretation of dreams, speaking in public, and the like; and all of these, in one way or another, are part of the art of magic. Quantity in itself, however, is necessary in these workings and opportune for all those who observe the time, and this cannot be done except by computing the movements of the heavens. Thus, when we say "from such and such a time to such and such a time," it is truly clear that we state some number that has been computed, and this number, when it is applied to a certain place, is then perfect in computation. In the same way, when we say "this working will be done from this hour for forty-two days," this saying makes it clear that we wish to state some number that has been computed.

Proportion also enters into this science in a way, because it is the form of an image. Its role is that it receives the virtue and power that are said to be put into images. To a great extent, these are brought into images by means of proportion and prepared figures in the place where a given quality is to be prepared. All this enters in by way of proportion, and other similar things of other qualities are brought in by a similar use of proportion.

Quality in itself, however, is the cause of the effects of magical images, in that anything that is done by the effects of images ought to have a complete virtue and power similar to their effects, and this should be of the same quality as that which is put in those images to accomplish the manifestation of that virtue and effect for which the image was intended. This is the aptitude and mixture that it ought to have, impressed by the nature of higher things into the nature of lower things, so that the thing that has been composed is assimilated to the gift of the planets and to the receptivity it ought to have, in order to complement the effect of the petition, of which we have often spoken in this book.

This is because planets participate more in one thing than in another. For example, a given planet corresponds to a particular city, and certain kinds of trees, animals, stones, and many other similar things. Thus something made of a particular stone may become part of something else in order to receive the influence of a certain planet, or something similar to it is used to receive the influence of that planet, or its nature, which is formed within it, may have a similar effect and function in this way to receive the influence of that planet. That stone, or the substance out of which the image is made, ought

to function in the same way, in that the nature of the stone or other substance out of which the image is made ought to be strong and robust, so that the image will be strengthened inwardly until its nature attains the victory; and thus is manifested, and its effects extended.

Those who have faithfully labored in this science only discovered the way by which they were able to arrive at it because they undersood the nature of stones, or of other notable things of the same quality, or of other qualities similar to them, so well that they learned that the nature of these things could be strengthened so that they overcame and bound all other natural things, as happens with electuaries and theriac, which by means of their proper virtue preserve health and overcome illness. This victory happens from the force of the many medicines contained in them, just as by joining medicines together many marvels are done, as in medicine, the great work,[158] and other natural works such as images, and the prevention of plagues, and the influence of stones on one another. The saying of the wise should always be kept in memory, that in all your works and effects you should observe concord and those things that delight in one another, and avoid discord and those things that have hatred for one another and whose nature resists one another.

Chapter Eight

The order of natural things, and how they may enter into this science

The order that the ancient sages established among the degrees of nature was nothing other than the way that must be taken to know the order and nature of species[159], and how they and all other things are governed. Thence they proceeded to relate species to one another until the use of medicines, and the effects they are able to have when they are joined together, were understood.

We cannot keep under a veil of secrecy one necessary thing, that is, the disagreement among the ancient sages about what the most simple constituents of nature are, and how many there are. The majority of the sages, whom I believe to be most accurate, say that the simplest constituents of nature, the mothers and beginnings of all other things, are four in number: cold, moisture, heat, and dryness, which are truly called the primary and simple qualities.

158 *Opus maius* in Latin, a standard term for alchemy in the Middle Ages.

159 Species: in medieval philosophy, a narrowly defined type of anything, usually contrasted with genus, a broader category. For example, "human" is a species, while "animal" is a genus.

It follows then from the foregoing that all composite natures are hot, cold, moist, or dry. That which we call hot occurs when matter is united with heat, and the same thing should be understood concerning the others. It is clearly apparent when we say this – that is, when we speak of hot or cold – that it is not similar to what is being said when we speak of heat or coldness themselves, or when we speak of the others in the same way. It then follows that this composite material becomes another composite which we call hot and dry, hot and moist, cold and dry, or cold and moist, which are composed of two natures. It is most obvious that this is not equal to what we have said about the others, that is, hot but not dry or moist, or cold but not dry or moist.[160]

Third in order follow other composite natures, that is, fire, air, water, and earth, which are the third composite natures coadunated from the primary and secondary qualities. After these natures follow other composite natures that are arranged in a fourfold order, that is, those that are in bodies that are divided in many parts—for example, the four seasons of the year, which are winter, spring, autumn, and summer, and the four humors that are found in human beings as well as in all other animals, that is, blood, phlegm, choler, and melancholy. Yet the material of human beings is more delicate and subtler than the material of any other animal, in that the nature of animals is grosser and much more turbid than that of humans.

The natures that are in trees and plants that grow out of the ground, such as oils, tinctures, seeds, roots, and the like, are third in order; and of the same kind are the natures that are in stones. What we have said thus far is to be understood well; what we have said about trees and stones is equal to what we have said about humans and animals in this manner, that trees in subtlety of nature follow after animals. There follows in order composite things made by art, and then those that are composed out of composites and are the ultimate composite; these are medicines and other things compounded in the same way.

All things composed of simple and composite natures, in turn, are divided into seven parts, which thereafter proceed by extension into twenty-eight parts.[161] I wish to exemplify this here, so that I might make clear that what is divided accords with the first explanation as well as the example.

I say, then, that the simple natures are heat, coldness, moisture and

160 The point the author is making here, another commonplace of medieval physics, is that something that is hot is not the same as pure heat, since it is composed of heat and the thing heated, while something that is hot and moist, for example, is a compound combining the substance, the heat, and the moisture.

161 This is a subtle piece of Pythagorean numerology. There are seven astrological planets, and 1 + 2 + 3 + 4 + 5 + 6 + 7 is 28, the number of mansions of the Moon. The author's central point is that all things are governed by a planet and a lunar mansion.

dryness; the first composite natures are hot, cold, moist, and dry; the second composite natures are hot and dry, hot and moist, cold and dry, and cold and moist; the third composite natures are the elements themselves, that is, fire, air, water, and earth; the fourth composite natures are the seasons of the year, that is, spring, winter, summer, and autumn; the fifth composite natures are the four humors, that is, blood, choler, phlegm, and melancholy; and the sixth composite natures are tincture, oil, roots, and seeds; and so on.

For this reason I say that heat, cold, moisture, and dryness are similar to fire, air, water, and earth, when they are divided into many parts by sense and perception. Therefore it is said that fire is hot, since it is hot and dry, but it is not said of heat itself that it is fire, nor that it is compounded of fire or some other thing, because every composite thing is joined to the thing that precedes it and is named after that of which it is composed, as heat precedes fire, moisture water, coldness water, and dryness earth. Yet this manner of speech, along with the example, we have used in the foregoing; and this same manner is used in speaking about the liver, lungs, gall, heart, head, thighs, hands, and all other members of the body.

Heat, as we have already said, is caused by the motion of the heavens; coldness is generated out of the center thereof (for the earth is called the center of the primum mobile), out of which terrestrial substances produce all generations in all substances; and coldness thus opposes heat in all its necessary qualities, in rest and motion, because heat is a quality that joins similars and divides contraries. In the same way, we say that by cold, contraries are joined and similars are divided. Thus all the qualities of these two ought to be opposed, because if this distinction between them was not of this nature, it would be harmed and destroyed.

Therefore I say to you that, if you wish to work in these high, noble, and intellectually profound sciences, you must not be sparing in zeal, or sluggish in studying the sayings and the books of the sages, because by their means you may attain what you desire. The other things that we have said up to this point, in mixing and combining things together, extracted from the sayings of the sages as well as all the sciences, we have said only by way of explanation and arrangement for your spirit and intellect, so that you might be made benevolent, teachable, and attentive in these things.

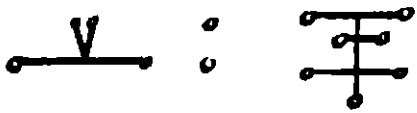
Chapter Nine

Examples of the figures and forms of images that call down the assistance of the planets

Now we shall return to the discussion we began earlier, when we were speaking of the figures of the heavens and their effects and how to call down the assistance and influence of the stars. I say that the six images, which will be discussed principally below, have virtue, power and effects on the world. In this place I intend to discuss and name these figures, that is, what can be expected of their action and effects, according to the ancient sages who have labored at this work and are in agreement with one another.

The first of them is to chase away mice from whichever place you wish. Write the following figures on a plate of red copper, with the first face of Leo rising, for this figure belongs to the fixed stars that are in the sign of Leo. When it is made, place this plate in the place of the mice, and all of them will flee from this place and run away. This is the figure:

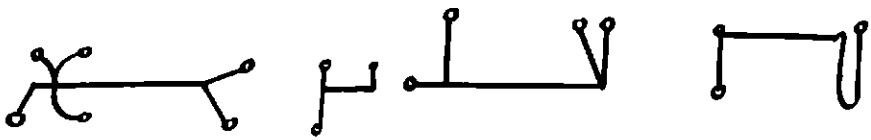
To be rid of gnats. Make the following figures in a sulfurous stone with the second face of Taurus rising and place this stone in the place where you wish. No gnats will ever be able to come to that place as long as the stone stands. This is the figure:



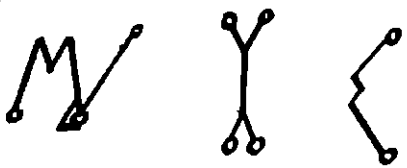
To chase away flies from whatever place you wish. Draw these figures on a tin plate with the third face of Scorpio rising, and place the plate in whatever place you wish. Flies will keep away from this place. Here are the figures of the stars which drive them away:

For any man which you wish to quickly come to you or to any place you wish. Make these figures in linen cloth, in the day and hour of Venus, with Venus rising in the second face of Taurus, and in that hour write the name of he whom you wish to come. Then set the top of the linen cloth on fire. At once he whom you said will come. Here is the figure:

To cause hostility. When you wish to separate two men so that they will no longer please each other, draw the figures written below with the tooth of a black dog on a plate of black lead in the day and hour of Saturn, with Saturn rising in the third face of Capricorn; put the plate in the place of one or the other or in the place where they come together. It will dissolve their friendship and they will never again please each other. Here is the figure:



To make whatever place you wish unfortunate, so that no one dwells there. Make these figures on a lead plate with the brain of a pig in the day and hour of Saturn, with Saturn rising in the second face of Capricorn, and put the plate in the place you wish to destroy. And the evil power of Saturn will pour into it, and no one will dwell there as long as the plate remains there. Here is the figure:



All of the six preceding works are done through the power of the planet or planets when they are bodily conjoined to the aforesaid constellations. You should know that there are no figures that call down the help of the fixed stars except these six,[162] nor have the sages written them down in many places For this reason we have chosen to write down this science completely in this book.

162 A statement oddly at variance with the rest of the chapter, which defines these as figures that call down energies from the planet.

Chapter Ten

The stones proper to each planet and the formation of figures

In this part I intend to reveal how each planet corresponds to metals and stones, and to the figures of the planets and their marvelous operations.

The first is Saturn. Of the metals Saturn has iron and part of gold, his stones are diamond, onyx, cameo, and azebehe that is black and clear, and iron ore and magnesia and ruby in part, and yellow marcasite, and also hematite.

Of the metals, Jupiter has lead, and precious stones that are white and golden and part of carnelian and emerald and quartz and crystal and all stones that are white and clear and shining, and also gold.

Of the metals, Mars has red copper and all kinds of sulfur and has part of glass and premonada, and bloodstone and part of carnelian and onyx and in all stones that are red and tawny or speckled.

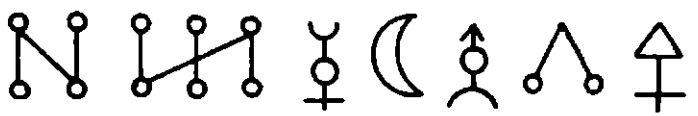
Of the metals, the Sun has Egyptian glass and azernec[163] and the stones albezedi and diamond and red pearls and stones that are sparkling and clear and part of hematite and azumbedich and ruby and the balassus ruby and gold marcasite.

Of the metals, Venus has ruby and part of silver and glass and blue stones and coral and malachite and has part of quartz and lodestone.

Of the metals, Mercury has quicksilver and part of tin and glass, and of stones it has emerald and all stones of this type and has part of azumbedich.

The Moon of the metals has silver and silver marcasite and seed pearls and has part of crystal and blue stones and onyx and quartz.

Here are the figures of the seven planets.



These are the figures of the planets as we have found them translated in the *Lapidary of Hermes* and in the book of Beylus and in the *Book of Spirits and Images* which was translated by Picatrix the sage.[164]

The image of Saturn according to the opinion of the sage Picatrix is the form of a man with the face of a crow and the feet of a camel, sitting on a throne. In his right hand he has a spear and in his left hand a lance or dart.

163 Azernec: cupric oxide, CuO.

164 Note that Picatrix here is no longer the name of the compiler of the book, but that of one of his sources.

The image of Saturn according to the opinion of the sage Beylus is the image of an old man sitting erect on a throne.

The image of Saturn according to the opinion of Hermes is the image of a man standing with his hands raised above his head holding a fish and under his feet a lagarii (that is, a lizard).

The image of Saturn according to the opinion of other wise men is the form of a man standing on a dragon. In his right hand he has a scythe and in his left hand he has a spear, and he is wearing black garments.

The ring of Saturn. Saturn rules the turquoise among stones and lead among metals. Let turquoise be engraved on the day and hour of Saturn, when the Moon is in Capricorn, the figure of an upright man seated on a dragon with a sword in his right hand and a stone similar to an egg in his left, and set this as a signet in a ring of lead. Let whoever carries this ring beware of eating the flesh of ducks and of entering any shadowy place. He will be served by the spirits that work in shadows and darkness, and profound secrets will be revealed to him, and he will be served by bulls, men, scorpions, serpents, and mice, and every creeping thing upon the Earth.

The image of Jupiter according to the opinion of Beylus is the form of a man sitting on an eagle and wrapped in a cloak, and his feet are above the loins of the eagle, and his head, which is covered by the cloak, is held in his right hand.

The image of Jupiter according to Picatrix is the form of a man with the face of a lion and feet of a bird, and under his feet is a seven headed dragon and in his right hand he has a dart as though he wished to throw it at one of the dragon's heads.

The image of Jupiter according to the opinion of Hermes is the form of a man completely covered in a linen garment, riding a dragon, and with a lance or dart in his hand.

The image of Jupiter according to other sages is the image of a man riding on an eagle, carrying cloth in his right hand and holding nuts in his left hand, and all of his clothing is saffron colored.

The ring of Jupiter. Jupiter rules tin among metals and chalcedony among stones. If chalcedony is engraved on the day and hour of Jupiter, when the Moon is in Sagittarius, with the figure of a man sitting on an eagle with festive or exalted garments, and holding a javelin in his right hand, and this is set in a ring of tin, whoever caries this ring will be served by the sons of men, eagles, vultures, lions, and all the works of Jupiter.

The image of Mars according to the opinion of the sage Beylus is the form of a crowned man with an inscribed sword in his right hand.

The image of Mars according to the opinion of Hermes is the form of a nude man standing erect on his feet and before him on the right is a beautiful

maiden standing on her feet, which is the form of Venus; and her hair is fastened in the back; and Mars is placing his right hand on her neck and his left hand is stretched out above her breast, and he is facing her and gazing upon her. The sages say that this figure has great powers and very great effects, and with God's help we will discuss it later on.

The image of Mars according to other sages is the form of a man riding on a lion with a sword in his right hand, carrying the head of a man in his left hand, and his clothing is a coat of iron mail.

The ring of Mars. Mars rules iron among stones. If iron is engraved with a man wearing armor that covers his arms, with one sword sheathed at his belt and another bare sword in his right hand, and in his left the head of a man, and if it is engraved in the day and hour of Mars, whoever carries it will subdue warriors and triumph over them, and will be served by elephants, lions, and vultures, and all the workings of Mars will assist him.

The image of the Sun according to the opinion of the sage Beylus is the image of a woman standing on her feet in a chariot drawn by four horses, with a mirror in her right hand, while her left hand holds a stick above her breast, and above her head she has the similitude of flames.

The image of the Sun according to the opinion of Hermes is the form of a man standing on his feet, as though he wished to salute those he sees; in his left hand he is holding a round shield, and under his feet is the image of a dragon.

The image of the Sun according to the opinion of Picatrix is the image of a king sitting on a throne with a crown on his head, and having the image of a crow before him, and under his feet is the figure of the Sun written above.

The image of the Sun according to the opinion of other sages is the image of a baron standing erect in a chariot drawn by four horses; in his right hand is a mirror and in his left hand a shield, and his clothing is saffron colored.

The ring of the Sun. The Sun rules gold and diamond among stones. If a diamond is engraved with the figure of the Sun driving a chariot drawn by four horses, holding in his right hand a marcha (this is its Arabic name), that is, a mirror or a bladder, and in his left hand a rod with knotted cords, and over his head is a rooster's crest, on the day of the Sun, the first hour of the day, when the Moon is in Aries, and it is set in a ring of gold, and whoever carries it does not eat white dove or lie with a white woman, while he had the aforesaid ring, he will be served by the sons of men and by nobles, and whatever you say will be received with reverence, and you will be helped in all the works of the Sun.

The image of Venus according to the sage Beylus is the image of a woman standing on her feet, and in her right hand she holds an apple.

The image of Venus according to the opinion of the sage Picatrix is the

image of a woman holding an apple in her right hand and a comb in her left hand, like a tablet, with these figures written on it: OAOIOA.

The image of Venus according to the opinion of the sage Hermes is an image with the body and face of a man, the head of a bird, and the feet of an eagle.

The form of Venus according to the opinion of Ptolemy is the image of a nude woman with a chain around her neck held by the image of Mars, who stands before her.

The form of Venus according to the opinion of other sages is the form of a woman with her hair spread, riding on a stag; in her right hand is an apple and in her left hand flowers, and her clothing is colored white.

The ring of Venus. She rules bronze and copper among stones. If a whetstone is carved with a woman standing upright, holding a comb in her right hand, on the day and hour of Venus when the Moon is in Libra, and set in a ring of red bronze, and whoever carries it refrains from lying with old women, he will be served by women and kings, and all flying and forest animals, chickens, locusts, and every flying thing having beautiful feathers, and all the works of Venus.

The image of Mercury according to the opinion of the sage Beylus is the image of a young man with a beard, holding a dart in his hand.

The image of Mercury according to the opinion of the sage Hermes is the image of a man with a rooster on his head, sitting on a throne; his feet look like those of an eagle and in the palm of his left hand he has fire and under his feet are the signs stated before.

The image of Mercury according to the opinion of Picatrix is the image of a man standing erect, having wings that extend to his right side and a small chicken on his left side, holding a dart in his right hand, and in his left hand a round seashell; on the middle of his head is the crest of a rooster.

The image of Mercury according to the opinion of other sages is the form of a crowned nobleman riding on a peacock, with a reed pen in his right hand and a book in his left, and his clothing is of many mixed colors.

The ring of Mercury. He rules over quicksilver among metals and lodestone among stones. If a lodestone is engraved with a man sitting in a throne, having a dish with a book in his presence, and at his feet people are sitting and students listening, on the day and hour of Mercury, with the Moon in Virgo, and the one who wears it does not eat fishes, he will understand deep things and contemplated exalted things, and he will be served by rivers and seas, and all that exists in them, and all the works of Mercury and all peoples.

The image of the Moon according to the opinion of Mercury is the form of a woman with a beautiful face, with a dragon about her waist, having horns

on her head with two snakes encircling them, and with two more snakes above her head and a snake entwined around each of her arms, and a dragon above her head and another dragon under her feet, and both these dragons have seven heads.

The image of the Moon according to the opinion of Beylus is the image of a woman standing on top of two bulls, with the head of one next to the tail of the other.

The image of the Moon according to the opinion of Picatrix is the form of a man who has the head of a bird, and he holds a stick above him, and he has a tree before him.

The image of the Moon according to the opinion of other sages is the form of a young man wearing a crown and standing upright in a chariot drawn by four horses; in his right hand is a crook and in his left hand a mirror, and all of his garments are green and white.[165]

Each one of the figures described above, whether of the Sun or the other planets, have miraculous powers and effects in magical operations, which we will explain in this book, God willing.

Here are the images as the ancient sages, the founders of this science, put them down in their books. Each one of these images has miraculous effects and great power. Now I intend to speak of their effects and powers.

An image of Saturn for much drinking. If under the influence of Saturn, you engrave in the stone feyrizech[166] the form of a man elevated in a high throne, on his head a yellow linen cloth, having in his hand a sickle, in the hour of Saturn, when he is on the Ascendant, the virtue of this image is that whoever carries it on his person will be able to drink heavily and die only of old age.

If you wish to cause discord between any two people, make under the influence of Saturn these figures in his hour and when he is rising, in diamond. Make a seal from this talisman in pitch and put the seal in the place of the two friends or the place of one or the other, and they will hate each other. Be careful not to carry this image yourself.

The Image of Jupiter. Under the influence of Jupiter, make the figure of a crowned man sitting on a throne with four feet carried by four winged

165 No ring of the Moon is given in any of the manuscripts of *Picatrix*.

166 Renaissance sources translate this word as "sapphire," but some modern sources translate it as "turquoise."

men and the man who is sitting on the throne is raising his hands as though he were praying. Make it in the hour of Jupiter when Jupiter is rising in his exaltation and make it in a clear and white stone. Those who carry this image will have increase of riches and honor and lead a good life, and have many sons, and be able to perform good things and not be injured by enemies.

If you wish to be esteemed by officials and judges, make under the influence of Jupiter the form of a handsome man with ample robes riding an eagle in crystal stone in the hour of Jupiter when Jupiter is in the ascendant and in his exaltation. It is true that officials and judges will esteem those that carry these images with them.

If you wish to stop women from conceiving and catch as many birds as you desire, make under the influence of Jupiter, the image of a vulture in the hour of Jupiter, Jupiter rising in the first face of Sagittarius, in the stone called[167]...which is easily prepared. And if you carry this stone while hunting birds, birds will congregate around and you can capture as many as you wish. You will also be loved by men and received well by them. The stone we speak of is red in color, and when you shake the stone in your hand it makes a sound, and when polished, white water comes from it. If a woman has this stone she will not conceive as long as she has it.

Hermes says that if you make the image of a fox in this stone in the day and hour of Venus with Jupiter rising in Pisces aspecting the Moon, whoever holds this talisman will be feared by men and devils.

If you make from this stone the image of a crane in the hour of Jupiter, with Jupiter exalted, and if you wash the image in liquid and drink it, you will see spirits, and by it whatever you wish will be accomplished. It has these two powers, says Hermes.

An image of Mars to make what you wish for good or evil. Make under the influence of Mars the form of a man riding a lion, in his right hand carrying a bare sword, and in his left bearing the head of a man. Do this in the hour of Mars, with the second face of Aries ascending and Mars rising, and make the image of diamond. Whoever carries this stone will be powerful in good and evil, but more powerful in evil.

If you wish your appearance to cause dread and terror, under the influence of Mars make an image of a man standing wearing a coat of mail with two swords, one lying above his neck and the other bare in his right hand, on his left the head of a man. Do this in the hour of Mars when he is in his sign, in any of the stones of Mars, and anyone who carries this stone will cause fear in everyone and no one will approach them.

To stop blood from flowing from whatever part of the body you wish, make under the influence of Mars, the form of a lion and before it the figures

167 The name for the stone is not given in the text.

or signs below. Do this in the hour of Mars, with the second face of Scorpio ascending, and make it as described above, in onyx. If someone carries this image, the flow of blood out of any part of their body will immediately be stopped.

An image of the Sun. If you wish a king or kings to overcome and conquer everyone make an image of the Sun in the form of a king sitting on a throne with a crown on his head and a crow before him and under his feet these figures in ruby or oriental ruby, (balassus) when the Sun is exalted. The king who carries this stone will conquer all other kings and his opponents.

If you wish not to be conquered and to complete what you begin, and to be protected from false dreams, make under the influence of Sun the form of a lion, and above it the four figures already spoken of, with the Sun rising in Leo and the malefics cadent and not aspecting the Sun, in a red stone. And whomever carries this stone will not be conquered by anyone and what they begin will proceed completely to the end, as we have said.

If, under the influence of the Sun, you make the image of a woman sitting in a chariot drawn by four horses, holding in her right hand a mirror and in her left hand a scepter with a seven branched candelabra over her head, in a diamond when the Sun is in his exaltation, whoever carries this image will seem good to everyone and not be afraid.

If, under the influence of the Sun, you write the figures below in a sedina[168] stone with the Sun rising in the first face of Leo, whoever carries this stone will be protected against the lunar illnesses that come from the combustion of the Moon.

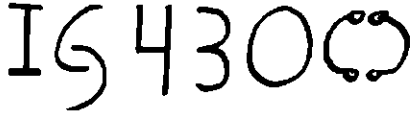


Image of Venus. If, under the influence of Venus, you make the image of a woman whose body is human with the head of a bird and the feet of an eagle, in her right hand an apple and in her left hand a wooden comb, and write OAOIOA on the figure, everyone who carries this image with them will receive good and be liked by everyone.

168 According to Cornelius Agrippa, this should be a cornelian stone.

If, under the influence of Venus, you make the form of a woman, holding an apple in her right hand and a comb in her left hand, in white stone, the first face of Libra ascending, whoever has or carries the above image will always laugh and be cheerful.

If, under the influence of Venus, you make the image of a serpent, and above this the image of a spider in a crystal stone or beryl, with Jupiter exalted, whoever carries this stone will not be bitten by snakes, and whoever drinks liquid in which it has been washed will immediately be free from attack.

If, under the influence of Venus, you write the figures below in the hour of Venus (in another book I found the second set of figures; you can write whichever ones you wish), all the boys will love you and follow you.

If, under the influence of Venus, you make the image of a seated woman with wings with her hair braided behind her back with two braids with two boys in her lap, in the hour of Venus, when she is exalted, in quartz, he who carries this stone will not suffer loss or injury.

If, under the influence of Venus, you make an image of three people holding each other, in the hour of Venus, in a crystal, and whoever carries this image will be fortunate and gain profit from merchandise.

If, under the influence of Venus, you make the image of two mousetraps and one mouse in the hour of Venus, with Venus rising, in coral stone, wherever you put the aforesaid image no mice will remain.

If, under the influence of Venus, you make the image of a fly flying in the hour of Venus, with Venus rising, in granite, awhere the image is no flies will remain.

If, under the influence of Venus, you make the image of a leech in jasper, and put on another part of the stone two leeches and make the head of one at the tail of the other, in the hour of Venus with Venus rising, and make a wax seal with this image or even another seal if you wish, and throw it down in the place where there are leeches, none will remain in that place.

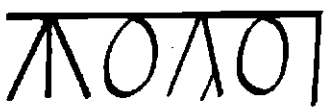
If, under the influence of Venus, you make the image of a woman

standing, in a crystal stone, and before her is the image of an idol that is also standing, and you do this in the hour of Venus, with Venus rising, whoever carries this image will be loved by women.

If, under the influence of Venus, you make an image of a woman standing on her feet, looking as though she has fur on her thighs, and a folded paper in her hand and in her other hand she has an apple; make this in the hour of Venus, with Venus rising, in granite, and if you make a seal from this image in wax and put it in the food of children, they will be freed from boils.

If, under the influence of Venus, you make in granite the image of the head of a zebra, and above it the head of a fly, and make the head of the fly a little smaller, that is, so it is a little smaller than the head of the zebra; do this in the hour of Venus, with Venus rising, and if you make a wax seal with this image it is good for all infirmities of the stomach.

An image of Mercury. If, under the influence of Mercury, you make the image of a baron seated on a chair with the head of a rooster and the feet of an eagle, and in his left hand fire and under his feet are the signs below; do this in the hour of Mercury, with Mercury exalted and rising, in emerald, and if this stone is carried into a prison it liberates prisoners.



If, under the influence of Mercury, when he rises, you make this sign in his hour in emerald, when you carry this stone you will be served by scribes and notaries and all those who are the nature of Mercury.

If, under the influence of Mercury, you make the figure of a single frog on the hour of Mercury, with Mercury rising, in an emerald stone, whoever carries it will offend no one. To the contrary, everyone you meet will speak well of you and say good things about your works.

If, under the influence of Mercury, you make the image of a lion in emerald or another image is the image of head of a lion, in the hour of Mercury, Mercury rising in Gemini, and above the head write a "A" and below the head a "D," whoever has this image will evade infirmities and fear, and good things will be said of them.

If, under the influence of Mercury, you make the image of a scorpion in emerald in his hour and with Mercury rising, if a pregnant women carries this image she will give birth easily and without danger.

For the operations of Mercury make the image of a man holding a balance in the hour of Mercury, Mercury rising in marble, if you make a seal in wax or other similar seal you will be delivered from infirmities and quickly freed from fevers and this has been tested against fever.

An image of the Moon. If, under the influence of the Moon, you make the form of a man with the head of a bird holding a staff above him, and holding the image of a branch in bloom in his hand, and do this in the hour of the Moon with the Moon rising in her exaltation, whoever carries this image on a journey will not be tired no matter where they go.

If, under the influence of the Moon, you make this sign in lapis lazuli in the hour of the Moon and the Moon rising, if this image is washed in liquid and given to two men to drink they will love each other very much and it will not be possible to separate them.

If, under the influence of the Moon, you make the image of a woman with wild hair pulled back, standing above two bulls, one with its head above the feet of the other and the other with its feet above the head of the other; fashion this in crystal, and on the other part of the stone face make the figure of a woman raised up with a crown, and with a staff in her right hand a staff, and write in a circle the sign below. Make this in the hour of the Moon with the Moon rising, and if you make a wax seal with this image and place it in a pigeon coop, many pigeons will congregate there.

If, under the influence of the Moon, you make the image of a man with the head of a lion and on his back is this sign;

Do this in the hour of the Moon, with the Moon rising, in lapis lazuli, and this image will free children from all illnesses that arise.

If, under the influence of the Moon, you make the image of a snake, and above his head place the signs below in the hour of the Moon, Moon rising, in the bezoar stone or in green jasper, in whatever place this image is put, snakes and serpents will leave.

If, under the influence of the Moon, you make this sign in the hour of the Moon, with the Moon rising, in emerald, with this stone make a seal in incense and give it to a man for good memory, and to retain knowledge.

These are the images proper to each of the planets.

The first is Saturn. Make in the hour of Saturn, Saturn rising in the third face of Aquarius, an image in stone for healing the sadness of maidens, and for retaining blood or the menses of women.

Of Jupiter. Make in the hour of Jupiter, Jupiter rising in the second face of Sagittarius and aspecting the Sun an image for the stopping it from raining excessively and to divert condemnation.

Of Mars. In the hour of Mars, Mars rising in the first face of Scorpio, make an image for strengthening timidity and humbling the anger of a king and to turn aside robbers, wolves, wild beasts and all evil doers.

Of the Sun. In the hour of the Sun, to take away bad thoughts and to heal infirmities of the stomach, make an image with the Sun rising in the first face of Leo and this image is strong and is said and quickly heals the infirmities of the elderly.

Of Venus. In the hour of Venus, Venus rising in the first face of Pisces, make an image to heal women from infirmities of the genitals and to gladden the sadness of men, and cure melancholy, and to take away bad thoughts and to have vigor and strengthen in sex, and in the first face of Taurus are made images to powerfully and miraculously bring about love and to have the good will of men.

Of Mercury. In the hour of Mercury, Mercury rising in the first face of

Gemini make images to sharpen the memory and intellect in knowledge and wisdom and to acquire grace from men.

Of the Moon. In the hour of the Moon, the Moon rising in the first face of Cancer make images for crops and trees and everything grown in the earth to thrive.

Chapter Eleven

The images of the faces of the signs and their effects

The ancient sages who have spoken of this science have said so many things and offered so many reasonings, that if we wished to recount all of it, it would be too long and diffuse, and we would stray from our topic. Yet we will speak of those reasonings that are necessary and without which we cannot pursue our topic. I will teach you, who intend to study this science, that you should study it, as you proceed, with a desire to help yourself by it, and you should reveal it to no one. The wise did not possess the science of the spirit, nor did they attain it, without great difficulty, study and labor; and they attained it because they were able to take up a life far removed from the concerns and cares of the world, and studied it with continual study with the good intelligence and memory they had. By good intellect and memory, the spirit and senses are fortified, and profound sciences are understood, through which man has a better ability to discern and verify those things that cannot be attained by everyone.

To discern the truth happens and occurs through a good memory and intellect; for this reason the wise have said things that seem to be a kind of superstition, because the clarity of their teaching is all in the clarity of the rational spirit and the gift of the strengthening virtue of things. The clarity of the rational spirit is its agility and disposition to receive those things it seeks to receive, and from which gains speed in its quest. This is how the intellect becomes vigorous, active, and strong, and disbelief in the work becomes weak. An example of strength and weakness of this kind is this, that strength quickly does what is to be done without great labor, and weakness is changed quickly and easily, and thus one who has a good intellect and memory understands sciences quickly and in a short time learns what is to be understood by the natural senses and study and intuition concerning things.

Good learning and understanding take place in this way, by the keenness of the spirit, until in a short time one obtains what he seeks. This intelligence and agility or disposition, however, are extracted from the acuity of fire,

which works quickly in its effects, and also from the keenness of the Sun, which separates the particles of air, and illuminates and clarifies in its hour. The keenness of the intellect is the same, which by its keenness and clarity separates what is sought, and inquires in all its parts until it achieves certainty and quickly understands things as they are. In the same way, the keener the intellect, the more and more swiftly it understands what it seeks, and whatever is presented to it. All of this must be understood in this place.

Note that each of the twelve signs is divided into three equal parts, and these divisions are called faces. Each of these faces has its own images, forms and figures, as the sages of India have recounted, and to each of the faces is assigned one of the seven planets. These faces are divided and distributed according to the position and order of the planets, beginning at the highest and proceeding in order all the way to the lowest, and then returning to the highest as we will explain. Beginning with Aries, the first face is assigned to Mars, the second to the Sun which follows him in order, the third to Venus who follows the Sun, and the first face of Taurus to Mercury; it proceeds in this way through the order of the planets until the end of the signs. Each of these faces has a nature and image that is appropriate to its lord; and we will present each of the images that arise in each of the faces in the following pages.

The first face of Aries is Mars, and there rises in it according to the opinion of the great sages in this science, the image of a black man, with a large and restless body, having red eyes and with an axe in his hand, girded in white cloth, and there is a great value in this face. This is a face of strength, high rank and wealth without shame. This is its form.

There ascends in the second face of Aries a woman dressed in green clothes, lacking one leg. This is a face of high rank, nobility, wealth and rulership. This is its form.

There rises in the third face of Aries, a restless man, holding in his hands a gold bracelet, wearing red clothing, who wishes to do good, but is not able to do it. This is a face of subtlety and subtle mastery and new things and instruments and similar things. This is its form.

There rises in the first face of Taurus a woman with curly hair, who has one son wearing clothing looking like flame, and she is wearing garments of the same sort. This is a face of plowing and working on the land, of sciences, geometry, sowing and building. This is its form.

There rises in the second face of Taurus a man with a body like a camel, who has cow's hooves on his fingers, and he is completely covered by a torn linen cloth. He desires to work the land, sow and build. This is a face of nobility, power, and rewarding the people. This is its form.

There rises in the third face of Taurus a man of reddish complexion with

large white teeth exposed outside of his mouth, and a body like an elephant with long legs; and there ascends along with him one horse, one dog, and one calf. This is a face of sloth, poverty, misery, and dread. This is its form.

There rises in the first face of Gemini a beautiful woman, a mistress of stitching, and with her ascend two calves and two horses. This is a face of writing, computation and number, of giving and taking, and of the sciences. This is its form.

There rises in the second face of Gemini a man whose face is like an eagle and his head is covered by linen cloth; he is clothed and protected by a coat of leaden mail, and on his head is an iron helmet above which is a silk crown, and in his hand he has a bow and arrows. This is a face of oppression, evils and subtlety. This is its form.

There rises in the third face of Gemini a man clothed in mail, with a bow, arrows and quiver. This is a face of audacity, honesty, division of labor, and consolation. This is its form.

There rises in the first face of Cancer a man whose fingers and head are distorted and slanted, and his body is similar to a horse's body; his feet are white, and he has fig leaves on his body. This is a face of instruction, knowledge, love, subtlety and mastery. This is its form.

There rises in the second face of Cancer a woman with a beautiful face, and on her head she has a crown of green myrtle, and in her hand is a stem of the plant called water lily, and she is singing songs of love and joy. This is a face of games, wealth, joy and abundance. This is its form.

There rises in the third face of Cancer a celhafe with a snake in his hand, who has golden chains before him. This is a face of running, riding, and acquisition by means of war, lawsuits, and conflict. This is its form.

There rises in the first face of Leo a man wearing dirty clothes, and there rises with him the image of a rider looking to the north, and his body looks like the body of a bear and the body of a dog. This is a face of strength, generosity and victory. This is its form.

There rises in the second face of Leo a man who wears a crown of white myrtle on his head, and he has a bow in his hand. This is a face of beauty, riding, and the ascension of a man who is ignorant and base, and this is a face of war and naked swords. This is its form.

There rises in the third face of Leo a man who is old and black and ugly, with fruit and meat in his mouth and holding a copper jug in his hand. This is a face of love and delight and food trays and health. This is its form.

There rises in the first face of Virgo a young girl covered with an old woolen cloth, and in her hand is a pomegranate. This is a face of sowing, plowing, the germination of plants, of gathering grapes, and of good living. This is its form.

There rises in the second face of Virgo a man of beautiful color, dressed in leather, and over his garment of leather is another garment of iron. This is a face of petitions, requests and gain, tribute and denying justice. This is its form.

There rises in the third face of Virgo a white man, with a great body, wrapped in white linen, and with him is a woman holding in her hand black oil. This is a face of debility, age, infirmity, sloth, injury to limbs and the destruction of people. This is its form.

There rises in the first face of Libra a man with a lance in his right hand, and in his left hand he holds a bird hanging by its feet. This is a face of justice, truth, good judgment, complete justice for the people and weak persons, and doing good for beggars. This is its form.

There rises in the second face of Libra a black man, a bridegroom having a joyous journey. This is a face of tranquility, joy, abundance and good living. This is its form.

There rises in the third face of Libra a man riding a donkey with a wolf in front of him. This is a face of evil works, sodomy, adultery, singing, joy and flavors. This is its form.

There rises in the first face of Scorpio a man with a lance in his right hand and in his left hand he holds the head of a man. This is a face of settlement, sadness, ill will and hatred. This is its form.

There rises in the second face of Scorpio a man riding a camel, holding a scorpion in his hand. This is a face of knowledge, modesty, settlement, and of speaking evil of one another. This is its form.

There rises in the third face of Scorpio a horse and a rabbit. This is a face of evil works and flavors, and forcing sex upon unwilling women. This is its form.

There rises in the first face of Sagittarius the bodies of three men and one body is yellow, another white and the third is red. This is a face of heat, heaviness, growth in plains and fields, sustenance and division. This is its form.

There rises in the second face of Sagittarius a man leading cows and in front of him he has an ape and a bear. This is a face of fear, lamentations, grief, sadness, misery and troubles. This is its form.

There rises in the third face of Sagittarius a man with a cap on his head, who is murdering another man. This is a face of evil desires, adverse and evil effects, and fickleness in these and evil wishes, hatred, dispersion and evil conduct. This is its form.

There rises in the first face of Capricorn a man with a reed in his right hand and a hoopoe bird in his left. This is a face of happiness, joy, and bringing things to an end that are sluggish, weak, and proceeding poorly.

This is its form.

There rises in the second face of Capricorn a man with a common ape in front of him. This is a face of seeking to do what cannot be done and to attain what cannot be. This is its form.

There rises in the third face of Capricorn a man holding a book which he opens and closes, and before him is the tail of a fish. This is a face of wealth and the accumulation of money and increase and embarking on trade and pressing on to a good end. This is its form.

There rises in the first face of Aquarius a man whose head is mutilated and he holds a peacock in his hand. This is a face of misery, poverty and slavery. This is its form.

There rises in the second face of Aquarius a man who looks like a king, who permits much to himself and abhors what he sees. This is a face of beauty and position, having what is desired, completion, detriment and debility. This is its form.

There rises in the third face of Aquarius a man having a mutilated head, and an old woman is with him. This is a face of abundance, accomplishing of will, and of giving offense. This is its form.

There rises in the first face of Pisces a man with two bodies, who looks as though he is giving a gesture of greetings with his hands. This is a face of peace and humility, debility, many journeys, misery, seeking wealth, miserable life. This is its form.

There rises in the second face of Pisces a man upside down with his head below and his feet raised up, and in his hand is a tray from which the food has been eaten. This is a face of great reward, and of strong will in things that are high, serious and thoughtful. This is its form.

There rises in the third face of Pisces a sad man full of evil thoughts, thinking of deception and treachery, and before him is a woman with a donkey climbing atop her, and in her hand is a bird. This is a face of advancement and lying with women with a great appetite, and of quiet and seeking rest. This is its form.

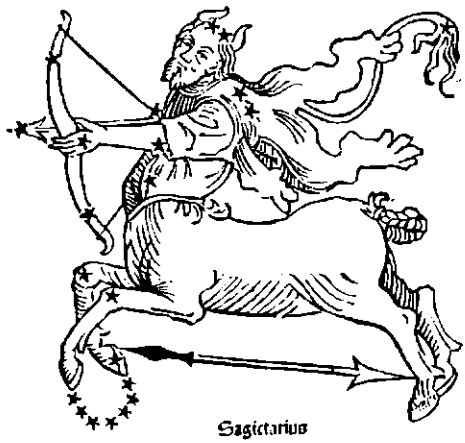
You should know that in the aforesaid discussion of the faces of the signs there is the greatest secret of great benefit, that cannot be understood except by deep study in the art of astronomy by those who have good intellects and acute and subtle at extracting foundations and profound subtleties. This is because one planet has the power to impede the effects of another planet, and the power of a term is more powerful than the power of a face and the power of a face is more powerful than the power of a sign.

This is because it is natural for one to advance over another, as water extinguishes the heat of fire, and fire carries off the coldness of water, and water moistens the dryness of earth, and earth dries up the moistness of air.

This happens because when natural things unite with one another and are pure, the strongest will conquer and prevail, and if many weak qualities join together, the strongest will be able to conquer entirely. If they are equal in their powers and effects, their work and effect will have a mixed nature.

If there is one quality that is very abundant in its own remote place, its perfection is diminished and consumed in the way that health, after it is most strong, produces illness, and when fruits are ripe and ready to be harvested they fall off of the tree, and the little snake destroys and kills great snakes, and small and tiny worms when they join together kill a serpent, and the powerful is weakened by the weak according to his nature. You should carefully consider what we have said.

The properties of these faces are such that you should observe everything that you ought necessarily to observe concerning the operations and bodies of each of the planets. When you make any of images of the faces described above, make them in a material appropriate to the planet that rules the face; then the work will be as we have said—that is, if you make the image when the corresponding planet is present in that face, then that work will be perfect and it will manifest in the world. If it happens that the Sun is rising in the hour of the planet or combines its force with it in a way that you desire,[169] the work will be stable and strong. In what we have said above, beware that the quality of the planet be not overcome by the Sun. If, on the other hand, you understand the reasons for everything that has already been said, the images of the faces we have given will bring about the effects you wish powerfully and completely.



169 That is, if the Sun is in an amicable aspect for a benefic image, or an adverse aspect for a malefic one.

Chapter Twelve

The figures and degrees of the signs and their effects according to the opinion of the Hindus, and how they proceed in the contemplations of this science, and in what manner the virtues of superior bodies are attracted according to the opinions of the same, with notable secrets

The Hindu sages say, however, that the roots of the effects of the magical art are called decans.[170] They say that each part is called a decan, and given and assigned to the seven planets; and they also call the planet that rules each part a decan. The decans are found in this way. Each sign, as it rises, is divided into three equal parts, and the first part is attributed to the lord of the ascendant, the second to the lord of the fifth house and the third to the lord of the ninth house, and this is because the Ascendant, fifth and ninth are of the same triplicity. Works of magical art through the faces of the signs according to the opinion of the Indian sages are given below in order exactly as they have said.

We begin with Aries, and we say that the first face is of Mars, in which an image can be made so that, by such images they are always victorious in battle, litigation and controversy and gain what they wish, and are never defeated; and in it can be made an image to hinder the milk of beasts and destroy their butter.

The second face of Aries is of the Sun, and in this face you may make an image for kings and lords, to acquire their love and to turn aside their annoyance.

The third face of Aries is of Jupiter, in which you may make an image for officials, deputies, judges of cities, and prelates, to place peace and benevolence between them and to reconcile them when they disagree.

The first face of Taurus is of Venus, in which an image is made to place love between man and wife.

The second face of Taurus is of Mercury, and in it you may make an image to cause hostility and to bind the will and to cause disagreement between women.

The third face of Taurus is of Saturn, in which you may make an image to cause hatred and to bind men so they are not able to have sex with women, and conversely to cause women to sicken, and to separate men and women.

The first face of Gemini is of Mercury, in which an image is made to harm the senses and intellect.

170 The word in the Latin text is *adorugen*, from the Arabic *durayjan*, "decan."

The second face of Gemini is of Venus, and in it an image is made to bring back absent people and cause fugitives to come back to a place.

The third face of Gemini is of Saturn, in which an image is made so that evil things will be spoken of whomever you wish, and so that disgrace will befall them.

The first face of Cancer is of the Moon, and in it you may make an image when it is necessary to call forth clouds and rain and to bring home absent people, whether by land or by sea.

The second face of Cancer is of Mars, and in it you may make an image to prevent unwanted rain and snow, and to banish unwanted snakes and wild beasts on land or sea.

The third face of Cancer is of Jupiter, in which you may make an image for those on the sea to escape perils.

The first face of Leo is of the Sun, in which you may make an image to acquire the love and benevolence of lords, and to bring together wolves, bears and wild beasts in any place that you wish.

The second face of Leo is of Jupiter; in it you may make an image to chase away wolves and bears, so that herds are not harmed.

The third face of Leo is of Mars, in which you may make an image to bring together bears, wolves and wild beasts in whichever city, village or place you wish.

The first face of Virgo is of Mercury, and in it you may make an image to write well and to profit in your business.

The second face of Virgo is of Saturn, in which you may make an image to destroy tools and writing instruments.

The third face of Virgo is of Venus; in it you may make an image to cause peace and love between women and their husbands.

The first face of Libra is of Venus, in which you may make an image when you wish to weaken the love of a woman, or the contrary.

The second face of Libra is of Saturn; in it you may make an image for love according to everything that has been said before.

The third face of Libra of Mercury, in which you may make an image for fugitives to return out of whichever place they are.

The first face of Scorpio is of Mars, and in it you may make an image to bring together tarantulas, snakes and vipers in whatever place you wish.

The second face of Scorpio is of Jupiter, in which you may make image to drive away tarantulas and snakes from whichever place you wish.

The third face of Scorpio is of the Moon, and in it you may make an image to divert and hinder rains, and to prevent harm either from rains or from the sea.

The first face of Sagittarius is of Jupiter, in which you may make an image

for love and benevolence and companionship.

The second face of Sagittarius is of Mars, and in it you may make an image to bring afflictions and illnesses to whoever you wish.

The third face of Sagittarius is of the Sun, in which you may make an image to acquire the love and the grace of kings and superiors.

The first face of Capricorn is of Saturn, in which you may make an image to hunt birds and beasts, and for the milk of herds to thrive and increase.

The second face of Capricorn is of Venus, and in it you may make an image to increase the milk of goats, and improve bees, and make them multiply in your area, and to call forth birds in any place you wish.

The third face of Capricorn is of Mercury, in which you may make an image to destroy everything contained in the previous faces.

The first face of Aquarius is of Saturn, in which you may make an image for love and friendship and companionship with the old, whether lords or servants, and to locate and take hold of treasures.

The second face of Aquarius is of Mercury, and in it you may make an image for love and companionship with the young.

The third face of Aquarius is of Venus, in which you may make an image for love and benevolence from women.

The first face of Pisces is of Jupiter, in which you may make an image for fishing in the sea and for a good voyage thereon.

The second face of Pisces is of the Moon, and in it you may make an image for the benefit of plants and fruits and to call forth rain at the necessary time, and for fishes to congregate in any place you wish, either in rivers or in the sea.

The third face of Pisces is of Mars, in which you may make an image for a good journey in military activities and for hunting birds and beasts.

This is what is said of the faces that the Indians call decans.

Hermes Trismegistus explains in his book *On Images* how to calculate images for each and every part of the human body and under which face of the signs to make them. Take pure gold and make a seal and write on it the image of a lion, with the Sun in Leo in the first or second face and in the Ascendant or midheaven, and the Moon not in her house,[171] and the lord of the Ascendant not applying to an aspect with Saturn or Mars or separating from them. Bind the seal around the loins or kidneys. I have tested this, and found that one who does this will not suffer thereafter. I have also seen also a doctor use this seal to seal olibanum[172] like wax; and patients that were given the seal in a drink were immediately freed from their illness. I myself have

171 That is, not in the sign of Cancer, which the Moon rules.

172 Olibanum: the resin of the *Boswellia serrata* tree, a close relative of the frankincense tree, used as incense.

made and sealed pills of goat's blood according to this method and it worked miraculously. This happens likewise for the sufferings of the other members of the body, according to their manner and form, and the appropriate symbolism of the planets.

I have found another way to do this. Take pure gold, and make a sigil or a lamen in which you engrave the form of a lion while the Sun is in Leo, the Moon aspecting him but not in her rulership, and the lord of the ascendant neither aspecting Saturn nor receding from him. Bind this sigil as above.

Aries. This figure is a ram with no tongue. Its properties are for all the infirmities of the head. While it may be made when the Sun is in the first or third or fifth degree of Aries, this figure will be of no benefit unless it is made when the Moon is waxing or full. These are the conditions of the figure. Saturn and Mars must be direct, Jupiter is not in Aquarius and Venus is not in Virgo, which is the sign of her fall, and Mercury is not in Taurus; make the figure between the first degree of Aries and the fifth degree of the first face, and do not make it in the second face (they have said elsewhere that the second face pertains to the eyes and the third to the ears, whence you must pay attention to the degrees), and when the Sun and Jupiter are completely above the earth; and make it in the hour of the Sun. Others say that it is good in the day and hour of Jupiter. And make it from gold and silver to the weight of 7 grains of common wheat. This is proven.[173]

Taurus. Its image is placed above the liver and is for all its infirmities. Make it in the first face, between the first degree and the ninth. Let Saturn not be in Pisces nor the Moon in Scorpio and make Mars direct, since it ought to cause great change. Make it in the day and hour of the Sun, and do not have the Sun below the earth. Do not make it in the second face of Taurus, for they say elsewhere that the second face is for infirmities of the gall bladder, and the third face is for infirmities of the windpipe. Make the image in the form of a bull with a great head, small mouth, and great eyes. Make it of red bronze.

Gemini. Its image is placed upon the spleen and is for all its infirmities. Make it from the first degree to the tenth. Let the Sun be above the earth; and with Jupiter in Gemini it is much more powerful because Jupiter diminishes the spleen. Gemini has two bodies twisted together, in the form of two men up to the navel, and from the navel is one body; and in one hand it holds a staff. Make it from silver in the day and hour of the Sun and the first face of Gemini; in the second and third faces, you will find that it damages other members of the body.

Cancer. Its image is placed on the stomach for all its infirmities. Make

173 *Et expertum est* in Latin, the standard conclusion for the recipe for a medicine in medieval pharmacology.

it in the first face and from the first degree to the fifth; the second face is not assigned to these infirmities, for it is assigned to the infirmities of the lower intestine. Be careful that Saturn and Jupiter are not retrograde, and that Mars is in Taurus and the Moon waxing and the Sun is descending (that is after noon) and Leo is above the earth. And do not make it except on Sunday and do not make it except from the first hour until the eighth hour or in the first and the eighth. Make it in gold or silver. Its image is the image of a crab. Be careful that Capricorn is not in the middle house (according to the opinion of the masters of doctrine the middle house is the sixth or eighth house). Taurus should not be in the fourth house; and be careful with these conditions, because all of them are necessary. This image is for the sufferings of colic. If you are able to make it in the night of the Sun and in his hour,[174] it is very good.

Leo. His image is placed over the right kidney and is for all of the infirmities of the kidneys. Make the image in the form of a lion without a tongue, straight and not twisted. Make it in the day and hour of the Sun, from the first degree until the tenth degree of the first face. Let Mars be direct; and if Saturn and Jupiter should be in the same sign, the seal will be useless. If the Moon is in Leo, let it be waxing, and if she is in other signs, have no fear, so long as she is not in the fourth, fifth or sixth houses. Saturn must not be in the eighth house. Make the seal in gold or silver, and engrave it or stamp it in one blow. Let the weather not be cloudy, and do not make it in the middle of the fifth degree or higher, and let the Sun be above the earth. The second face is assigned to the ribs that are in front of the kidneys, and this is proved. Others say to imprint the image in mastic, when the Sun is in Leo, and when the time comes that it is necessary, soften it for ten days in wine and drink all of it, and it cures all illnesses of the kidneys for a whole year.

The Conciliator[175] said to make these images when the Sun is in the 21st degree of Leo, and let it represent a lion with stones before him. Let them tie this sigil on the lower back above the kidneys. I have also seen physicians stamp olibanum with it like wax; and give the seal in a drink to patients who have kidney troubles, and at once they were cured. I myself have sealed lozenges of goat's blood, and they worked miraculously.

Virgo. Its image is a woman wrapped in cloth riding on a lion, and in her hand she has a staff or iron. It is placed over all infirmities of the left kidney, and for people over five years old. And there are many other

174 The *Picatrix* uses an unusual system of planetary hours, in which night of the Sun is Saturday night from sunset on, rather than Sunday night; see "The Operation of the Moon" in Book III chapter 9, where this is made clear.

175 The reference is to the magical textbook *Conciliator* by the great medieval mage Peter of Abano, which contains a similar working.

conditions laid out in the Book of Images, yet I will explain the ones that are most necessary. Saturn, Jupiter and Mars should be retrograde, the Moon should not be in the fifth house nor the Sun in the eighth house, nor is Jupiter in Aquarius nor Saturn in Leo nor Aldebaran under the earth nor Algamidirus[176] with the Moon nor in aspect with her, nor should Saturn nor Mars be contrary (that is opposite) nor Jupiter in the midheaven. Make it with the Sun in the first to fifth degree of the first face of Virgo. Make the image of a man riding on a lion. This has great properties, and with this the sages of India agree because they have proven it. Make it in silver or gold in the day and hour of the Sun, and do not change anything here and be careful of the number of the degrees.

Libra. Its image is placed over all infirmities of the stomach. Make it in the first face from the first degree until the tenth. Venus should not be retrograde nor Jupiter in Libra, and the Sun should be above the earth, and make it in the day of Jupiter from the first hour until the fifth. Make it from gold or silver to the weight of seven medium grains of wheat. The sages of India do not change their custom; rather, they make it in the day and hour of the Sun, and it is proven that it should not be made on a cloudy day. Also, if the Sun is able to shine upon the image, it will not be as good, as Enoch wrote; and this is proven.

It is said that the image of Libra ought to be one man climbing or walking upright, and in his hand he holds a scale so that it balances, and on his head a bird who is half white and half black. This is drawn at noon when the Moon is not waning. If she is in Libra, it is best to be cautious about the number and form, and this is proven. It is likewise proven that it is found best in the first degree; and according to their opinion it ought to be made when Jupiter is above the earth and in his day, and it is good for it to be made by engraving rather than stamping.

Scorpio. Some specify that its image is that of a crow and others its image is that of a man with a crow in his hand; and both of these are by experiment. It is placed over the infirmities of the remaining intestines. Make it when the Moon is waxing and in the day and hour of the Sun; and the Sun is above the earth; and make it in the first face; at a time that is not cloudy. The Hindus also specify that Saturn should be above the earth. Make it in the first face from the first degree to the eleventh.

Sagittarius. Its image is a man shooting arrows with a bow. Enoch says that it rises obliquely and its head is curved; and holds a bird in its left hand. And it is placed over all infirmities of the right hand; and it is greatly recommended against forgetfulness because it is good at expelling all of the

176 Probably Algamus Dhira, the two stars alpha and beta Canis Minor, Procyon and Gomeisa.

infirmities of Saturn, Mars and Venus. Let Saturn not be retrograde, nor Mars in the twelfth house, nor Jupiter in the fourth house; and the Sun should be above the earth, and the weather should not be cloudy. Make it of gold or silver in the first face, from the first degree until the fifth, in the day and hour of the Sun.

Capricorn. Its image is one white lamb, and the middle of its stomach is black. It is placed over all of the infirmities of the left hand, and expels the infirmities of Mercury and the Moon. Let Mercury not be retrograde and let it be above the earth; and let Saturn be under the earth and Venus above the earth in the east, as Enoch says. But the Hindus say that it must be made in the day and hour of the Sun or in the day of Mercury and the hour of the Sun; but this latter is not as good as the former. Make it in the first face, between the first degree and the tenth. Some specify its quality as laughter and weeping (that is, it counters laughter and weeping), while others say it counters angry men and restores them to being agreeable.

Aquarius. Its image is a man holding two pitchers. And it is placed over all infirmities of the right foot. Let Saturn, Jupiter and Mars be not retrograde, and the Moon be above the earth, and Venus under the earth. Others place this image over all infirmities of the feet. Make it in the first face from the first degree until the fourth. It will carry away all wicked contemplations of the heart. Others specify it for causing delight. Make it in the day and hour of the Sun, when Jupiter is not combust of the Sun, and the Sun is not elevated above Jupiter, and Saturn is in the degree of the ascendant.

Pisces. Its image is placed over all infirmities of the left foot. You may make it when the Moon is in the midheaven; and Mars is not in the midheaven, Jupiter is not retrograde and the Sun is above the earth, and it is not cloudy. Make it entirely in the first face, as the second face is located over the shins and the third over the hips. Others specify that the third is against the cruelty of men, and the Hindus have proven this. Make it from gold and not from any other metal. Other say that that tin is good or mastic. And make it during the day. These forms that we have said above are what Hermes specifies in his book of calculation.

One of the great sages of the Hindus says that the infusion of the fixed virtue of the stars is not completed without consecration, purification, and the investigation and assessment of the will, by which the virtues of superior bodies are as the forms of material powers, and inferior forms are as material for the virtues of superior bodies, and each is joined to the other accordingly as one draws the other. This is because all corporeal substances are one substance, just as all spiritual substances are one substance.

And some sages among them[177] say that virtues and powers are subtle

177 That is, among the Hindus.

things that are made by God, and put by Him in the world above his creatures out of His benevolence and love; concerning which these same sages have made many books concerning this, and all have been written with a subtle and acute intelligence. When they seek to attain and come to a higher level than the Law allows, first they must pay the penalty in their bodies and purify themselves from everything sordid. They used to begin in the first hour of the Lord's day, which day and hour are properly attributed to the Sun, and fasted for forty days from the consumption of meat, and fed on things born from the earth, and on seeds and herbs. They used to eat less and less each day until the forty days were over, and what they ate on the last day of the forty days was one-fortieth what they ate at first. In all this fasting they used to use medicines which removed the desire to eat and drink, though they never lacked the opportunity to do so.

When they had done as just described, there used to come into their spirits a subtle and acute intelligence, and they used to understand whatever they wished, and retained and increased their wills and senses; and they diminished the terrestrial and ponderous parts of themselves, and the subtle and acute parts of them became apparent, and they used to show an appetite and taste for ascending to the world above, and to the place from which spirits come, and they abhorred the flavors, repose, and delights of this world. When they had done this, it was then fitting for them to draw down virtues and powers from heaven, with which they would speak, and accomplish marvels, and those who wished would perceive what was to come and know the future periods of their lives, and they would receive laws from the powers which they would freely enact; and they obeyed the spirits of the stars.

In this book are the great secrets which they called the truth about things, by which they knew God Most High and recognized him as the maker and creator of all things. They asserted that those who engaged in this work did so only in order to come to an understanding of God and His unity, so that they might be illumined by His light. What we have said here in the foregoing, we say only so that the foundations of these things might be shown and their effects and consecrations might be collected, as they are preserved in their books.

So great are the marvels thereof that if we wished to tell of them, it would be as hard to recount as to hear them, and this book of ours would become too long and prolix, and we would wander from our theme. But we must speak of the incredible head which the soothsayers esteem as much as the Head of the Dragon, that is to say, the North Node of the Moon. They first find a blond, hairy, dark blue eyed man with a monobrow and entice him into their temple with tales of its mysteries. They seize him and place him in a barrel of sesame oil up to his neck. They nail a cover on the barrel, seal

it with lead and let his head stick out, while his body remains in oil. Now they feed him daily a definite quantity of dried figs, soaked in sesame oil, and suffumigate his nose and his face with incense. They do it 40 days without interruption. They give him no water to drink, and what he gives of himself, remains in the oil. Finally, his tendons are slack, his joints soft, his veins full of fluid and he is soft as wax. Then a suitable day is determined at which they gather and burning incense pull his head from his body at the first vertebra. As the head is pulled out so that the nerves remain hanging out, the body remains in the oil. Then they put the head in a wall niche on a layer of burned olive ashes covered with embroidered cotton fabric. They suffumigate this head with incense and it tells them whether prices will expensive or cheap, whether dynasties will riese or fall and everything else that will happen in the world. His eyes remain open, but longer blink. And the head exhorts them to the worship of the planets and tells what will happen to them personally. If they ask the head about science and art, he responds to them. Also they take the remaining body from the barrel to remove the liver and cut, then they can see from its sign concerning their own affairs. The shoulder blades, and certain passages in his joints are used for divining their affairs as well. They shave their heads, do not eat and drink, except in his name. In time of al-Muqtadir they were discovered, and he ordered their temple opened. They found the head in it, and they were expelled from the temple ordered to bury the head. Therefore we return to our theme, usefully leaving the aforesaid.

I say now what the sage Alraze[178] wrote in a magical book, in which he specified each constellation and tested what it was assigned to. In all works of magic for love, friendship and alliance or all things thing to be done, we ought to see that the Moon conjoins Venus or forms an aspect with the sign Pisces, or that the Moon in Pisces forms an aspect with Venus in Taurus; if you attend closely to the preceding, you will obtain your intention in a marvelous way and fulfill what you wish.

When you wish to do any evil thing, we ought to see that the Moon is in Cancer or Libra forms an aspect with Mars, or conjoins him in the Ascendant or seventh house; the evil that you ask for will be fulfilled. In all workings in which you wish blood to flow swiftly, place the Moon in a water sign. In all workings for discord and hatred, place the Moon in Aries or see that Cancer forms a square aspect with Saturn, or conjoins him. In operations in which you wish to bind tongues, place the Moon under the Sun's beams and let our operations be done at night.

In every working you do for kings, old men, and nobles, place the Moon in aspect to the Sun in his sign or exaltation, and in the midheaven; when

178 Abu-Bakr Muhammad ibn Zakariya al-Razi (850-923 CE), known in medieval Europe as Rhazes, a famous Muslim physician and philosopher.

this is done our petition will be fulfilled. In all workings for prelates, judges, leaders, and laws that are to be introduced, place the Moon in aspect with Jupiter in Pisces or Sagittarius, in the midheaven, and your work will be even more strengthened and complete. In all workings concerning law, scribes, servants of kings, or tenants who give returns to kings, place the Moon aspecting Mercury, Mercury being in Gemini or Virgo, and the Moon full; and then your business will be able to carried out.

You should understand that the square aspect of the Moon with any planet is more apparent according to nature; and this is when it is in any of the four angles, the strongest of which is the midheaven. In all operations for prosperity, see that there are aspects to fortunate planets, but for evil effects do not have aspects to the fortunes, but only with the infortunes. When you wish to do any form of evil work, see that an infortune is in aspect, because from the strength and power of Saturn and Mars the preceding effects are carried out, because they are stronger and more powerful in this type of work.

Similarly, you should know that the aspects of the Moon with planets are more powerful when the Moon is oriental of the Sun and in front of him, and not when she is behind him. The aspect of the Moon and the Sun by sextile or trine is good in all high works in which you seek treasure, great wealth, royal power, honor and victory. When in the all of the preceding operations the Moon is in the tenth house, the effects are good and very strong in completing the work, which cannot be when she is in the fourth or seventh houses, nor when the Moon is waning or combust of the Sun.

The trine, sextile, square and opposition aspects of the Moon to Venus are appropriate to all effects, nevertheless it is not as good as the aspects of Jupiter which indeed are useful and powerful in all operations. Still, in works of agreement, love, and lasting friendship with women and in similar works the aspects of Venus are better and more powerful for all of the preceding things that are specifically attributed to Venus, the strongest of which is the trine aspect with the Moon in an earth or water sign. And if by chance the Moon is in a fire or air sign, have her rising.

The sage Alraze mentioned above, who recounted the foregoing, was a man worthy of belief in every science, because he was a sage and a seeker of knowledge and a tester of things, having studied much in ancient books. Geber Abnehayem,[179] however, was the great sage who wrote many books in this science, such as the book which he named *Book of the Secrets of Magic*, and another, the *Great Book* divided into eighty chapters, and another which he named *Book of Keys* containing the figures of the degrees, along with their effects and judgments, and another *On the Astrolabe* in which he presented all

179 Jabir ibn Hayyan (721-776 CE), known in medieval Europe as Geber, the greatest of the Muslim alchemists.

the operations of the astrolabe, which is divided into a thousand chapters, in which he gave many works and marvelous effects that no one had recounted before him, and his great book which he called *Complete Book of Magic*, and compiled in his teachings the wisdom of every science and other marvels that were always hidden away by the wise.

This same man observed everything encompassed in the science of magical images and the effects of the figures of heaven and the powers of the planets and the works of nature; out of which this sage composed all the foregoing, and extracted the motion and effect of the Sun which had been proven by the calculations of mathematicians. Because of his merit I have called him a sage, and have taken him as my master, and become his disciple, even though so great a time lies between us. I pray to God that He grant him eternal life, and grant him a high place among the souls of the saints.

The great sage Plato, however, wrote two books about magic, that is, the Greater and the Lesser. In the Greater he wrote about the effects of the figures of heaven, from which he described great marvels, such as walking upon water, and changing into the form of any animal you desire, or into some composite form never before heard of in this world, and calling down rain at times when it ought not to rain and preventing rain when it ought to rain, and making stars move and cast down rays out of their proper times, and burning down hostile cities as well as ships at sea and remote places that you wish to burn, and ascending into the air, and making stars appear at times incongruent for their appearance so that they seem to fall from heaven, and speaking with the dead, and making it appear as though the Sun and Moon were divided into many parts, and making ropes and spears appear to be serpents and dragons, eating anyone they encounter, and making long and short journeys pass in the blink of an eye.

All the foregoing that we have described are brought about by the powers and virtues of figures and by the strong attraction of spirits that will be obedient to us, and by the strong composition of the bodies of the figures of materials brought together from this inferior world. From these come the spiritual motions that move all bodies, by which motions marvels are brought about, as well as works that are not done by human beings, but appear to belong almost to the category of miracles. For the same reason all the books composed by this sage are full of figures which he describes and exhorts us to understand, and to learn their properties and effects, and by what path we are able to achieve effects if we follow it in every detail.

This is what Pythagoras, speaking of the figures of heaven, said: that they are examples representing other figures of the world. He said also that in the higher world there is a durable substance that our senses are not able to perceive. Geber Abnehayem composed a book about this science which he

called the *Complete Book*, which explains what is a rational animal and what is an irrational animal. It also speaks in this book, speaking according to natural reason, about what is assimilated to the effects of nature, but all that Plato said, according to heavenly reason, Geber said about the powers and effects of spiritual figures composed of natural materials. In this book of ours, if God wills, all of the foregoing will be explained with reasons for the effects of the figures of heaven, all of which will be explained in an appropriate place, according to our judgment, together with all that we have found in the books of the wise and experienced in our own time of the effects of figures, signs, and planets.

But this second book of ours is now at an end.

Book Three

Book Three

Here begins the third book of Picatrix, in which are treated the properties of the planets and signs; and their forms and figures, given in their proper colors; and how it is possible to speak to the spirits of the planets, and many other works of magic.

Chapter One: The parts of the planets that exist in plants, animals, and metals.
Chapter Two: The parts of the signs in the aforesaid three parts of existence, that is, plants, animals, and metals
Chapter Three: The figures, tinctures, vestments, and suffumigations of the planets as well asthe tinctures of the faces of the signs
Chapter Four: Why the secrets of this science cannot be understood except a little at a time
Chapter Five: A demonstration of the proper virtue of animals and notable things necessary in this science, and how planetary spirits are attracted by figures and suffumigations
Chapter Six: The magistery of drawing planetary spirits with natural things, and what a magical image is and how it can have this power
Chapter Seven: Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each planet.
Chapter Eight: The way of prayer with which the Nabateans used to pray to the Sun and Saturn, and how they would speak to them and their spirits and draw forth their influences
Chapter Nine: How to attract the powers of each planet and the powers of their spirits, naming them according to their

parts, and how to accomplish this by speaking their names
Chapter Ten: A demonstration of the confections of planetary spirits, and preventing dangers from ceremonies and effects, and of the wonders of magic, and of the food, suffumigations, unguents, and odors that one who invokes planetary spirits ought to use; and the proper effects, and works that are not done except in appearance
Chapter Eleven: The effects of magical images in diverse things, as well as in alterations of sight, so that things are seen other than as they are; and causing sleep and waking, and making poisons and their remedies
Chapter Twelve: Rules necessary in this science

Chapter One

The parts of the planets that exist in plants, animals and metals

Having spoken in the preceding book of the images and figures of the heavens and the other figures that are found there, we will now explain which figures or faces in this world are compared to the celestial figures. You should know that as the Sun passes from place to place in the circle of the signs his effects are diverse, and this diversity is produced by the diversity of the planets and fixed stars. Therefore when there is anything that you wish to arrange, you should look for a time that is appropriate to your intention, when the celestial figures favor your work, and then your working will have the effect that we intend it to have naturally, and by means of the resemblance of terrestrial to celestial things and the coming together of the two natures, namely the terrestrial and celestial.

Into that which is terrestrial, the celestial virtue is poured in, and in it the spiritual motion and alteration will be most according to your desire. Therefore workings with images are done in two ways, that is, by the virtues of the heavens and by the virtues of natural things of the earth. Thus in this third book we will speak of all the images in magic according to the science of images, and its highest achievements. In this place we will relate in detail the effects and powers that every planet has individually, and their effects and powers of magic.

First we will speak of Saturn. Saturn is the source of the retentive virtue.[180] He rules profound sciences, and the science of laws and seeking out the causes and roots of things and their effects, and speaking of wonders and understanding deep and secret qualities. Among languages he rules Hebrew and Chaldean; among the external organs the right ear; among internal organs, the spleen, which is the source of melancholy by which all members are reciprocally connected. Among religions,[181] he has that of the Jews; and among clothing all black clothing; among professions, those that work with the earth, plowing, digging, extracting minerals, builders, and architects; among tastes, those that are unpleasant; among places, black mountains, dark rivers, deep wells, and desert boundaries and places; among stones, onyx and all black stones; among metals lead, iron and all metals that are black and smell bad; among trees, elder trees, oaks, carubia trees, palms and vines; among herbs, cumin, rue, onions and all plants that have thick leaves; of

180 This virtue, and the others named in this chapter, are drawn from medieval medicine.

181 "Laws" in the original, but religious teachings are clearly meant.

medicines, aloe, myrrh and similar things, white lead[182] and colocynth;[183] of incense, strong cassia and storax; among animals, black camels, pigs, apes, bears, dogs and cats; among birds, all that have long necks and coarse voices, and cranes, ostriches, duga, crows, and all animals that thrive under ground; among small animals, those that are dry and stinking. Among colors he has all dark and tawny colors.

Jupiter is the source of the augmentative virtue. He rules over laws and the legal profession, jurisprudence, and skill in obtaining petitions, repayments and retentions, and he guards against mortal illnesses. He rules wisdom, philosophy and the interpretation of dreams; among languages, he has Greek; among external organs, the left ear; among internal organs, the liver who rectifies the complexion and humors; among religions, that which unites all; among clothing, that which is white and expensive. Among productive and unproductive professions, he governs ruling and correcting laws and selling treasures; among tastes, those that are sweet; among places, oratories, and all places that are famous, full of treasure, and holy; among stones, emerald and all white and yellow stones, and crystal, and all stones that are bright and considered precious; among metals, tin and tutia;[184] nuts, hazelnuts, pines, pistachios, and all trees that bear fruit, fruit having a rind; among herbs, white mint, all herbs that are fruitful with a good odor; among medicines saffron, yellow sandalwood, nutmeg, camphor, amber and mace; among animals, all animals that are beautiful and valued for their appearance, those which are sacrificed, and all inoffensive, clean, and precious animals such as camels, beavers, stags, gazelles; among birds, those that are beautiful and colorful, such as peacocks, roosters, pigeons and quail; among small animals, the kind that work, such as silk worms. Among colors he has red tending toward white.

Mars is the source of the attractive virtue. He rules over the science of nature and rules surgery, and mastery of beasts, and extracting teeth and letting blood and circumcision. Among languages he has Persian; among external organs, the right nostril; among internal organs, the gall bladder from which choler and heat come; of instincts, that which rouses to anger and battle. Among religions, he has heretics and those who change from one faith to another; among clothing, linen and the skins of rabbits and dogs and garments made of several different skins; among professions, blacksmithing and weapon making and robbery; among tastes, those that are hot, dry and bitter; among places, strong fortresses, places that are defensible and warlike,

182 Ceruse, traditionally known as "spirits of Saturn."
183 A bitter melon used in medieval medicine.
184 Tutia: an impure zinc oxide, a byproduct of traditional methods of making brass.

and place where fire burns, and where animals are slaughtered and where wolves, bears and wild animals congregate, and places of judgment; among stones, granite, and all stones that are red and dark; and of metals, red gold and sulfur and petroleum and glass and red bronze; among trees, all trees whose nature is hot, such as pepper, pines, scammony, cumin, cocnidium, laurel, euphorbia, hemlock, trees that are useful and burn easily; and of medicines everything that has a bad complexion and kills and consumes because of great heat; and of scents red sandalwood; and of animals, red camels and all animals that have great red teeth, and dangerous wild animals; among small animals those that do evil like vipers, scorpions, mice and the like; among colors, intense red.

The Sun is the light of the world and the governor of the cosmos, and is the source of the generative virtue. He rules philosophy, augury, and the exposition of jurisprudence. Among languages he has French, and he shares the Greek language with Mercury;[185] among external organs, the eyes, and among internal organs, the heart, which rules the organs of the body and is the source of heat, granting life to the whole body; and of religions, the religion of the Sabaeans and the those who pray to the spirits of the planets; among clothes, those that are precious and noble, those that are made of gold; among tastes, those that are thick and sweet; among places, great cities, royal and beautiful, in which kings linger, and lofty and expensive places; among stones, ruby and jacinth; among metals, gold; among trees, those that are lofty and beautiful, such as palms that grow tall; among herbs, saffron, roses, wheat, grains and olives which he shares with Saturn; among medicines, aloe wood, sandalwood, shellac and all whose complexion is hot and sharp; among odors, good aloe wood; among beasts, those that are valuable and useful to man, oxen, horses, camels, rams, cows and all animals that have great strength and power; among birds, those which are kept by kings, falcons, eagles, and peacocks in part; and he also has great serpents, and shares bears with Mars; among colors those that are reddish, and yellow like gold.

Venus is the source of the power of flavor. And she rules grammar and the art of measuring sound and song. Among languages she has Arabic; among the internal organs, the right nostril, and among internal organs, those that meet in sexual intercourse and project sperm,[186] and the stomach, and those from which come the virtue and flavor in eating and drinking; among religion, Islam; among clothing, all painted clothing; and of professions, all professions of painting and shaping, selling things that smell good, playing

185 This is in the original, even though an earlier paragraph assigns Greek to Jupiter and a later paragraph gives the Turkish language to Mercury.

186 This includes the vagina as well as the penis; medieval medical theory classified vaginal secretions as the female equivalent of semen.

instruments that are good to listen to, singing, dancing and making stringed instruments; among flavors, all sweet things that taste good; and of places, place of vice, places in which men seek healing, and in which men dance, and places of cheerfulness where there is singing and speech, and places of ladies and beautiful women, and also places of eating and drinking; and of precious stones, pearls, and of rocks, lapis lazuli and almartach; and of plants, all plants with a good odor like saffron and arhenda, roses and all flowers with a good odor and smell and are pleasant to look at; among medicines balsam and grains of julep, and those that emit a strong smell, such as nutmeg and amber; among animals, females, camels that are beautiful and all beautiful animals with symmetrical bodies such as gazelles, sheep, gazelles, hares, partridges, calandras and the like. Among small animals, she has those that are colorful and beautiful; among colors, sky blue and gold tending a little to green.

Mercury is the source of the intellective virtue. And he has rulership over learning sciences and wisdom and dialectic, grammar, philosphy, geometry, astronomy and astrology, geomancy, the notory art,[187] augury by birds according to their flight, and interpreting the language of the Turks and other peoples; among the external organs of a man, the visible tongue; among the internal organs, the brain and heart, from which flow the intellect and powers that arrange things in order, and the sensitive memory; among religions, those that are forbidden, and that of those who speculate about religion, and those who delight in the ways of philosophy, and those who live according to the senses; among clothing, linen clothing; among professions, preaching, writing verse, building carriages, geometry, interpreting dreams, debuxandi and drawing, and all professions that are discovered through subtle thought; among tastes, those that are sharp; among places, houses of preaching and places where subtle masters work, and springs of water, streams, reservoirs and wells; among stones, all stones shaped and inscribed; among minerals, mercury, and all stones that are raised up and used in noble works; among plants, reeds, kapok, flax, pepper, and all plants with a sharp smell like cloves, and all trees with fruit that has an outer rind; among medicine, all gums; among things that smell good, those which are for medicine and health maintenance, such as ginger and spikenard and the like; and of animals, humans, small camels, zebras, rumas, apes, wolves, and all animals that jump or run swiftly and all beasts that feed through trickery; among birds, those that fly smoothly and clearly and those with perception and understanding, and those that have pleasant voices; among small animals, those that move quickly such as ants and the like, and of colors, blue and mixed colors.

187 The notory art was a branch of medieval magic designed to assist learning. Each branch of knowledge had certain *notae* or diagrams, and the magician concentrated on the *nota* for the art or science he wished to learn while repeating a specific prayer.

The Moon receives the virtues of the planets and pours them out into the world, and is the source of the natural virtue. And she has rulership over geometry and arithmetic and of the conjunction of waters and weight and measure, and high knowledge, magic and medicine and petitions and ancient things. Among languages she has German; among the external organs of man the left eye; among internal organs, the lungs, from which proceed respiration; among religions, those that pray to idols and images; among clothing, hides and scarves; among professions, polishing, leather working, minting money, and sailing; among tastes, those that have no taste like water; among stones, very small pearls; among metals, silver and those having a white body; among trees, iris and reeds, and all white trees with a good odor and all born in the earth that do not rise above their roots; and all small plants and all stalks and all plants that are grazed; among places, springs of water, lakes, swamps and places of snow and wherever water is found; and of medicines those that are for maintaining health and healing such as cinnamon, ginger, pepper and the like; among animals, red horses, mules, donkeys, cows and hares; among birds, all birds smooth in their motion, and all animals born or living in the air, and all water birds, and birds that are colored white. She has white snakes, and her colors are saffron and red.

Know that the nature of the Head of the Dragon is to augment; when it is with fortunate planets it increases them in honor and strength, and if he is with unfortunates he augments them in condemnation and bad fortune. Similarly the Tail of the Dragon has the nature of diminution. And when it is with fortunate planets it diminishes their good and with infortunates it diminishes their evil and condemnation. And we have reminded you of the preceding so you can know it and value it.

Chapter Two

Of the parts of the signs in the aforesaid three existences, that is, plants, animals, and minerals

In the same way that the planets have rulership over things, so also the signs have rulership over things. We begin with the first sign, Aries.

Aries rules, among the organs of the body, the head, the face, the pupil of the eye and ears; among colors, yellow and red mixed; and bitter tastes; and sandy places, places of fire and places where robbers gather; among metals and minerals, those that are worked with fire; among animals, those with hooves whose feet are covered.

Taurus rules, among the organs of the body, the neck and the trachea, and all populated places and those created by plowing; among trees, all tall trees and those that produce fruit, and those that do not need water, and all that have good tastes and smells; among animals, all quadrupeds and those with hooves.

Gemini rules, among the organs of the body, the shoulders, arms and hands; among colors, green tending toward yellow; among tastes, sweet; among places, house and cultivated places in high mountains; among trees, those that are tall; among animals, men and apes; among birds, water birds and all those with a good voice and that readily make songs.

Cancer rules, among the organs of the body, the chest, breasts, stomach, lungs, ribs and the secret places of the chest; among colors, tawny and smoky; among tastes, salty; among places, lakes of water, swamps, and places where waters flow together, the seashore and the shores of rivers; among stones, those that are in the water; among trees, those that grow tall in the water; among animals, those thriving in the water, such as small fishes, snakes, scorpions, vipers and terrestrial reptiles.

Leo rules, among the organs of the body, the noble parts, the heart, the thinner ribs and back; among colors, red, yellow and brown; among places, those easily defended and strong, the cities of kings and strong castles and holy places; among tastes, bitter; among stones, those that are red, diamond and jacinth; among metals, gold; among trees, those that are tall; among animals, those that have long teeth; among birds, raptors.

Virgo rules, among the organs of the body, the belly and of the internal organs, the intestines, the lower bones of the belly, and the abdominal organs; among colors, white and tawny; among tastes, those that are astringent; among places, places where women gather and places of joking and singing; among trees those that produce seeds; among animals, men; among birds, those that swim in water.

Libra rules, among the organs of the body, the hips and buttocks, sexual organs, and the upper belly; among colors, green, violet and tawny; among tastes, sweet; among places, deserts, sand, hunting grounds, and high and lofty places from which many things can be seen; among trees, those that are tall and straight; among animals, men; among birds those with large heads.

Scorpio rules, among the organs of the body, all of the sexual organs of men and women, among colors, green, red and tawny; among tastes, salty; among places, dry lands, prisons, and sad places; and stony places where scorpions gather; among stones, coral and marine pearls; among trees, those that are tall and straight; among animals, scorpions, vipers, snakes, small dry animals of the earth, and water animals.

Sagittarius rules, among the organs of the body, the buttocks, shins, and

the signs of superfluity in the body and everything excessive in the body; among colors, rose changing to red and all colors tawny and mixed; among tastes, bitter; among places, gardens, places of kings and fire; among stones, the emerald; among minerals, lead; among animals, men and birds, snakes and small worms.

Capricorn rules, among the organs of the body, the knees, the tendons under the knees, that is those under the kneecap and calves; among colors peacock blue, cardinal red, and all that are tawny and tending toward black; among tastes, astringent; among places, the palaces of kings, gardens and enclosed places, river banks and kennels, hospices and inns and places where captives gather and also places of the image and power of great men; among trees, those that are strong, such as olives, nuts, oaks, and all plants born in the water like reeds or iris and all plants with thorns; and among beasts, some animals of the water, terrestrial reptiles and serpents.

Aquarius rules, among the organs of the body, the lower calves and heels and their tendons and joints; and of colors green, gray and yellow; among tastes, sweet; among places, places with flowing water, the sea and places where wine is sold; among stones, glass and similar things; among trees, those that are tall; among animals, man and all animals whose appearance and form is ugly like the devil.

Pisces rules, among the organs of the body, the feet, nails and tendons, among colors, green and white and all good colors; among tastes, sharp; among places, hermitages, river banks, the sea, lakes of water and enclosed places; among stones, pearls, stones that are white and clear like crystal and pearls that are grown in the water; among plants, those are in the middle between tall and short and all plants that grow in the water; among animals, aquatic animals and those that are slow moving.

These are the properties of the things ruled by the planets and signs, and are appropriate to them. It is necessary to pay attention to this because it is a foundation of magic.

Chapter Three

Of the figures, colors, garments, and incenses of the planets, as well as the colors of the faces of the signs.

I will now speak of the colors of the planets. The color of Saturn is like burned wool; that of Jupiter is green; that of Mars is red; that of the Sun is the color of yellow gold; that of Venus is saffron colored; that of Mercury is like lac[188] and the color of gold mixed with green; that of the Moon is white.

Here are the images of the planets according to Hermes, in the book he sent to king Alexander, which he called the Book of the Seven Planets. What follows are many of the things necessary in this science.

The image of Saturn is the image of a black man, wrapped in a green cloak, with the head of a dog and holding a sickle in his hand.

The image of Jupiter is the image of a man wearing fine clothing and sitting on a throne.

The image of Mars is the image of a man riding on a lion, and holding a large lance.

The image of the Sun is the image of a beardless man with a beautiful face, having a crown on his head and a lance in his hand, and before him is the image of a head and a man's hand and the rest of his corpse like a horse with four hooves, lying reversed, that is with hands and feet upraised.

The image of Venus is the image of a beautiful young girl with a comb in her hand and in the other an apple, and her hair is flowing.

The image of Mercury is the image of a naked man, writing and rising on an eagle.

The image of the Moon is the image of a man riding a hare.

The aforementioned sage admonished Alexander that when he wished to do any working with any of the planets, the working should be done with a body that is agreeable to the nature of the planet. If you wish to complete anything, consider the nature of the Ascendant at the time when you wish to do the work, and put on clothing that corresponds to the rising sign. Make the Ascendant fortunate with a benefic and the seventh house unfortunate with a malefic; this is because the Ascendant signifies the querent (and therefore it should be made fortunate in order that things should go vigorously forward), while the seventh house is assigned to the thing desired (and therefore it is appropriate that it be infortunated and debilitated in order for the ordained effect to be brought about).

188 Lac, the product of the lac tree, is a resin with a red-brown color.

Now follow the colors of the clothes or garments of the planets. The colors of the garments of Saturn are always black and it is best that they all be made of wool. The color of Jupiter's garments is green, and they are best made of silk. The color of Mars' garments is that of the flame of fire and they are best made of silk. The color of the Sun's garments is yellow gold and they are best made of silk and yellow gold. The color of Venus' garments is rose, and they are best made of silk. The color of Mercury's garments is many colors mixed and they should preferably be silk. The color of the Moon's garments, finally, is shining white, and silk or linen is preferred.

Now we will discuss the suffumigations of the planets. The suffumigation of Saturn is all things that smell bad, asafoetida, gum arabic, bdellium,[189] hemlock and similar things; Jupiter's is all good and temperate odors and includes amber, lignum aloes and similar things; Mars' suffumigation is everything hot such as pepper and ginger; the Sun's is things that are temperate and good odors like nutmeg, amber and similar things; Venus' suffumigation is everything fragrant like rose, violets, green myrtle and similar things; Mercury's is mixed odors like narcissus, violets, myrtle and similar things; the Moon is everything that smells cold like camphor, lilies and similar things. Pay close attention in your work, however, to what has been said already.

Now follows the colors of the faces of the signs in order.[190]

The color of the first face of Aries is red and it is made this way. Take one part of green gall, gum, and orpiment[191], pulverize them separately then mix them together. And from this write or paint what you wish using egg white as the medium.

The color of the second face of Aries is yellow and the color of gold and it is made in this way. Take vitriol of iron[192] and talc in equal parts. Pulverize them separately, then mix them with honey. Distill them into a gum and save them for your work.

The color of the third face of Aries is white and this is how it is made. Take talc and white lead in equal parts.

The first face of Taurus has a color that is tawny and smoky and it is made in this way. Take soot and mix it with gum, and keep it for use. The second face of Taurus is white and it is made in this way: take talc and white lead in equal parts. The third face of Taurus is black and is made from burnt wool.

189 Bdellium: resin from *Commiphora wightii*, a relative of the myrrh tree, used for incense.

190 Many of the following recipes for colors use extremely toxic ingredients that can be lethal even in very small doses. Do not attempt to use any of these recipes! The same colors can be obtained with safe synthetic pigments today.

191 Orpiment: arsenic trisulphide (As_2S_3), an extremely toxic pigment used in medieval art.

192 Vitriol of iron: iron sulphate ($FeSO_4$), also known as shoemaker's black.

The first face of Gemini has the color yellow and is similar to gold in color, and is made this way. Crush gall, and take the parts that are black and soak them in water that completely covers them and put in just enough. In another quantity of water and mix lac into it. Mix them together and save for use later.

The second face of Gemini is red and is made in this way. Take orpiment and cinnabar and mix them together, and distill, and add gum in a sufficient quantity and save for later use. The third face of Gemini is red and we have said how to make it.

The first face of Cancer has the color yellow, and how it is made we have already said. The second face of Cancer is also yellow and we have said how to make it. The third face of Cancer is black, and it is made of orpiment and gall in equal parts with a small amount of gum arabic.

The first face of Leo is tawny in color, and it is made as we have said before. The second face of Leo is yellow of a shade similar to gold and it is made as we have said above. The third face of Leo is red like the color of apples or pomegranates and is made in this way. Take cinnabar and wash it many times. Then soften the dust well and mix it with green gall in water, add a small amount of gum arabic and lac; keep it for use.

The first face of Virgo is a mixture of red and gold, and it is made in this way. Take saffron and pulverize it well and dissolve in water of green gall, mix well, and let it sit undisturbed for awhile, then add a small amount of gum arabic.

The second face of Virgo is tawny, which is made as we have said before.

The third face of Virgo is a mixture of yellow and red color and it is made in this way. Take orpiment and pulverize it well and saffron water with a small amount of gum arabic, and keep it for use.

The first face of Libra is tan, which we have already said how to make. The second face of Libra is black, and we have said above how to make it. The third face of Libra is white and we have said above how to make it.

The first face of Scorpio has the color black, the second yellow, the third, tan, and all of these we have already told how to make.

The first face of Sagittarius has the color red, and we have already said how to make it.

The second face of Sagittarius is yellow and it is made in this way. Take yellow orpiment and heat it in the fire overnight. Then mix it with white lead and pulverize it well, then add a small amount of gum arabic, and write with it.

The third face of Sagittarius is tan, and how to make it we have already said.

The first face of Aquarius has the color of red mixed with indigo, and it is

made with dragon's blood mixed with gum arabic.

The second face of Aquarius is black and it is made in this way. Take gall, gum arabic, one dram of orpiment, and a half dram of parchment. Break them up and pulverize them and mix them together, dissolving them in egg white and make pills and allow them to dry. And when you wish to write, take one and dissolve it in water and write with it.

The third face of Aquarius is green, and it is made with the gall of an animal with a small amount of gum arabic.

The first face of Pisces has the color of light red, which is made with white lead pulverized with a small amount of cinnabar[193] and gum arabic. The second face of Pisces is tawny and is made from the burnt bark of tamarisk mixed with a small amount of gum arabic. The third face of Pisces is red and we have already said how it is made.

Chapter Four

Why the secrets of this science may not be understood except a little at a time

The ancient sages who have spoken of the occult sciences and magic[194] in their books wrote them as obscurely as they could, so that no one would be able to gain any benefit from them, except by means of wisdom and continual study and practice in them. This chapter is placed here, as though by mistake, in order to make a modest demonstration of this.

Chapter Five

In which is demonstrated the virtue proper to animals and noteworthy things necessary in this science, and how the spirits of the planets are attracted by figures and suffumigations

Now that the higher properties of every planet in the inferior tribes, that is, animals, plants, and minerals, have been described, we shall now speak of the same tribes in another way. Among them,

193 Cinnabar: mercuric sulfide (HgS), a poisonous ore of mercury.
194 *Magicis scienciis et nigromancia* in the original.

the animals are more noble, and among these nobler forms, humanity is distinguished, in that it attains a nobler degree of reflection. Some animals have only one sense, such as conches, alaph omidie and the like, while others have two, three, four, five, or even ten. Humanity has ten manifest senses and five hidden ones, which this book will now discuss.

The forms of animals are diverse, as may be seen by reviewing the different kinds of animals. Just as a human being is an animal intermediate between separated[195] celestial spirits and beasts, fish are intermediate between beasts and birds, conches are intermediate between sensitive and insensitive beings, as they only have two senses[196]—and this is because of the terrestrial nature that binds them, and makes them almost similar in nature to plants. From this it is clear that the more an animal has of a given element, the more the animal will be made of that element's nature.

Man is the noblest of animals, since in his body the elements are mutually related as they ought to be, while other animals may be more easily equated to their combinations of elements. One of the elements is proper to each animal, who can never be separated from it, as birds can never be separated from air or fishes from water, and devils are never separated from the perpetual fire that is called "infernal," while the fire that is sensed and perceived by our senses is properly assigned to the animal called "salamander," which resembles a mouse made of fire. Heavy animals, on account of their weight, are never separated from earth.

Here we will answer a certain unspoken question, that is, in what way devils exist in fire. I say that man is called a lesser world, and when comparing him with the greater, one may almost say that whatever is contained in the greater world may be found virtually in the lesser. Thus if devils exist in the greater world, they ought in a certain sense to be found in effect in the lesser. This happens in this way: when the irascible appetite[197] is stirred up in man, it is inflamed immoderately and he becomes angry and utterly furious, and then becomes a devil in all his actions. By a certain similitude we can say that devils exist in fire, that is, they exist in the rising fire of anger in man, from which the deeds of a devil follow. When the will of that man has the temperament it ought to have, in turn, it is governed by reason and virtue, and he becomes an angel. We can therefore truly say that devils exist in the greater world just as they do in this lesser one.

Now, however, we return to our theme. I say that the aforementioned

195 "Separated," that is, from physical bodies and the world of matter.

196 The contradiction between this and the previous paragraph is in the original.

197 Anger in medieval psychology is one of the appetites, the irrational drives that the wise control, and that control the unwise. It corresponds to fire and the choleric humor.

division of three kinds in respect to the planets, and their works in the aforesaid sciences according to the Chaldeans, Nabateans, Egyptians, Greeks, Turks, and Hindus, come from the combining of parts that are of the same kind, and this may be accomplished by means of suffumigations, garments, food, and odors. In this way they made truly great marvels, as we indeed discover in their books. In this way they made confections with which, by the addition of the powers of the stars, they worked with the air until it was mingled with the powers of fire, until these reached this world, and thereby the effect or desire was accomplished.

The air is a body without which other bodies can have very little life, since it is the medium by which bodies, or influences, or the effects of the planets, may be disposed by the will acting by a mixture of its own air with the air in general. This may be done by suffumigations, which take the place of the members of the human body, and these suffumigations are composed of woods and things and other kinds. By these suffumigations the spirits of men are moved toward their desires. In this way magical workings have marvelous and manifest effects.

I have read a certain book, titled "The Divider of Sciences and Revealer of Secrets," in which this was written. It recounted a story that seems trustworthy to me, which was mentioned in the land of Foracen as something else which came from India and was introduced to this science from there, but when the book discussed disputes about doubtful matters, it questioned whether it belonged to this science. It said, though, that this was clearly proven.

"There was in that land a certain girl whom everyone considered very beautiful. One said that he could make her come to my dwelling. I asked him to make her come as he promised, and I did this for two reasons, both for the love of knowledge, and also because I desired the girl; and I asked him also to do the working in my presence. At once, by suspending an astrolabe and finding the altitude of the Sun, he determined the ascendant and also set out the twelve houses.[198] He found that Aries, which is ruled by Mars, was rising, and Libra, which is ruled by Venus, was in the seventh house. I asked him what this meant, and he said that the ascendant and seventh house are the houses corresponding to the request I had made. Mars and Venus being placed in the chart where they were, he explained that when they regarded one another in a trine aspect, my intention would be accomplished. He found that the aspect between them would be perfected in forty days, and he told me that in the aforesaid forty days from the day in which I asked my

198 This was standard medieval astrological practice. Since the position of the Sun in the zodiac can be easily tracked in tables, the position of the Sun in the sky at any moment allowed the medieval astrologer to calculate the ascendant and the house cusps.

question, I would in fact gain my desire.

"At once he took a little piece of diamond, powdered it finely, and mixed it with an equal amount of gum ammoniac,[199] and from this mixture he made an image in my likeness. He also took dry sycamore and powdered it finely, mixed it with wax, and from this made an image of the beautiful girl, and dressed it in clothing like hers. Then he took a new jug and in it put seven rods or sticks (that is, twigs of myrtle, willow, pomegranate, apple, cottonwood, sycamore, and laurel) and arranged these in the middle of the jug, four below and three above, placed crosswise.

"Then he put in the image made in my name, and then he put the image of the girl into the same jug. As he did this, he noted when Venus would be opposing Mars, and when Mars would be strengthened by the fortunes. He sealed the jug, and opened it again every day in the hour in which he put the aforementioned things into it. At the end of the forty days, when the lord of the ascendant regarded the lord of the seventh house by trine aspect, he opened the jug again and placed the images so that each regarded the other, that is, face to face. Then he sealed the jug and gave it to me to bury under the hearth in which there was ordinarily a fire, and while burying it in the gravel, told me to say one word from India, which he interpreted to me and told to me as we will explain later on.

"Then, when the working was complete, he took out the jug and opened it, and took the images out of it. Then the aforesaid girl came to the door of my house, and she stayed with me for ten days. At the end of the ten days, he said I should do the aforesaid. 'When my promise to you is fulfilled,' he said, 'I think it better that we free the girl, and restore her to liberty unharmed.' I agreed to this with a good will, and took the two images that had been buried. Then, taking powdered chaste tree[200] and mixing it into wax, he made candles from it and burned them on the hearth.

"When they were entirely burnt, he took the images from their burial place, divided them from one another, and threw one of them in one direction and the other in the other, saying another word which I shall teach later. He did all this to show his knowledge to me. When this was done, we saw the girl's memory vanish, and she stood stupefied like a sleepwalker. She then said to me, 'What did you want to say to me?' and, taking flight, left the house.

This was one of the great marvels that I have seen of this science in the course of my life. I have recounted the foregoing in order to show

199 Gum ammoniac: this is the gum of *Dorema ammoniacum*, a Middle Eastern herb.

200 Chaste tree: *Vitex agnus-castus*, a tree whose leaves were used in medieval medicine.

the wonders of this science and the magnitude of its effects so that, as this working was done with an aspect of the aforementioned planets, and their positions, aspects, ascensions, departures from their houses, the materials of which the images were compounded, suffumigations, and everything else was related to the work, so you in your own workings should do likewise, so that everything in them should correspond and you will proceed to your goal with the proper competence. In this way you will be able to attain the result you desire, as the wise have written.

Now, however, I will begin to treat of those things which are needful for working with the planetary spirits, as well as those of the stars, and generally of those things that accompany images, so that the image receives the virtues of the planet: for example, suffumigations, and from what foods you should abstain while working, so that the work is completed more swiftly. I tell you, my dear student, that I have composed this book with great labor and study, bringing together a very great number of the books of the ancient sages, considering and contemplating their opinions, and writing down their true conclusions and proven results, until I had studied word by word 224 books of my predecessors, the ancient sages, and from all these, gathering the flowers and lilies thereof,[201] I composed this book, devoting six years altogether to this labor.

Before writing the passage quoted above, I put forward aphorisms that were noteworthy and truly worth observing. The reception of the spirits of the planets, however, according to the opinion of the ancients, is that which follows. It is first necessary to know the nature of the planets, what receives their powers, the spirits you desire to summon, and their powers, so as to combine these in the figure or image you wish to use, and the natures of those things that correspond to the planet which were discussed earlier, that is, its colors, foods, perfumes, and incenses. Then you should diligently direct your efforts, so that the color of the surface of the body of the image be a similar color to that of the planet you have chosen, that the perfume be among its perfumes, and the colors of the garments of the image and the magician be colors that correspond to the same planet; and the suffumigations be odors corresponding to that planet. The body of the magician should also be of the nature of the planet; that is, let it be fed with foods assigned to the planet, and clothed accordingly, so that the body of the magician himself should thereby be maintained in the complexion[202] of the planet.

If it happens that such meals are contrary to your own nature, you should

201 A popular medieval image; collections of excerpts from books were called *florilegia*, literally "gathering of flowers."

202 In medieval medical theory, "complexion" was the technical term for the balance of humors in the body.

begin by eating foods that are moderate and temperate, and little by little proceed to eat the planetary foods, so that your stomach becomes accustomed to it.[203] In this way you may strengthen your appetite so that your body may be governed and nourished by the food. When the body is to be governed in this way, however, see what part of the Zodiacal signs the planet is in, and also that its rays are projected in a straight line to the Earth, and are not broken off by the rays of another contrary planet, but are poured directly down onto the Earth, being far from any impediment.

Then you should take some of the metal attributed to the planet, and from it cast a cross, doing this when the heavens are appropriately arranged; and set up the cross on two feet.[204] Then combine it with a figure or image appropriate to your intention and the planetary spirit. For example, if you wish to make an image for battles or to conquer and terrify enemies, join the cross to the image of a lion or a snake. If you wish to work in order to flee and escape, combine the cross with the image of a bird. If your working is for the increase of riches, power, official position, or social standing, combine the cross with the image of a man sitting on a throne. Do the same thing, following these examples, in all your requests, combining the cross with a figure appropriate to your desire. If you wish someone to be obedient to your desire and not disobey your precepts, make the image out of a stone that is of a nature appropriate to the planet that has great power in the radix of his nativity and in his ascendant. Make that image in the hour of the same planet, and the planet that is dominant in the nativity should not be opposing, or in the same sign as, or in any aspect to, any planet of a nature contrary to it. If you would make the aforesaid perfect, set up the figure so that it is the erectrix of another prime figure.[205]

The reason why we have said that this figure should be made in the form of a cross is for reasons already given, that is, that the powers of all things are collected in figures that accord with the qualities that are in them, and flee from their contraries. We seek the powers of a planetary spirit in order that it may be united with a figure, but we do not know the form of the spirit, nor are we able to attain to that knowledge experimentally except in the form of a human being, an animal, or some other thing.

It may be concluded from this that all the aforementioned virtue manifests most completely in figures. Therefore, we see all the figures and forms of trees and plants to be diverse in their shapes, just as the forms of animals are, and likewise minerals. As we have no way to perceive the proper

203 This is standard medieval medical advice.

204 What follows makes it clear that this cross has equal arms, and is meant to stand upright on two legs like a letter X.

205 That is, choose the time and date when you set up the figure by means of electional astrology so that it furthers your intention.

forms of the planetary spirits, the ancient masters of this art chose the cross as a universal figure for them. This is because every body is perceived by its surfaces, and the surfaces of forms have length and breadth, and the proper figure of length and breadth is found in the cross. Thus we say that this shape has a universal magistery in these workings, and is as it were a receptacle for the powers of the planetary spirits insofar as the other figure does not diverge from them. This is one of the secrets of this art.[206]

Furthermore, all human beings are set beneath the seven planetary circles. When the virtue of the planetary spirits is united with the figure of the cross, then the working has virtue and power over whatever other figure stands with it, so that if the other figure is in the shape of a man, its power will be poured out upon men, and likewise if it is shaped as some other animal.

When you make the figures in this way, however, you should also make a thurible[207] out of the same metal of which the cross is made, in such a manner and form as to be wholly enclosed except at its upper end, in which there should be an opening so that the smoke is able to get out through it; nor should the smoke of the incense be able to rise upward by any other route. Besides this, you should have a house set aside and assigned to this work, into which if at all possible only those taking part in the working may enter, and they only at the time of the working. This house should have a place open to the sky; it should be strewn with herbs of the planet ruling the working, and in it should be nothing but these herbs.

Then you should take suffumigations of the nature of the same planet, which you will burn in the thurible. Set up the cross above the thurible, so that the rising smoke goes up toward the underside of the cross and then flows above the upper side. If this is done, and the preceding instructions are diligently followed, the smoke of the suffumigation reaches the sphere of the signs[208] entirely by straight lines, nor will the lines of other planets resisting that planet cut it off with their rays. If your work will be on this inferior Earth, and the virtue of the planet descends to the Earth by its own proper lines, then you will have what you desire.

Whoever intends to labor in this science, however, must first learn and understand what general and specific significations belong to each of the planetary powers, and how one power overcomes another. Excellence in the working just described comes from choosing a planet for your working that has a general potency, and not combining it with another planet that has a

206 This remarkable passage seems to echo Gnostic teachings about the cross or *stauros*, the instrument by which Jesus triumphed over the archons of the seven planets.

207 Thurible: an incense burner.

208 That is, the incense rises straight through the celestial spheres to the sphere of the Zodiac, following the descending rays of the planet ruling the operation.

particular potency. You should always work with the spirit and influence of that planet that has the more general potency. Furthermore, if the planet that has a general potency is the dispositor of the nativity of the magician, or the almuten ruling it, your work will be even more complete.

A sage has said that there is no other way or method to unite incorporeal spirits with corporeal spirits except by first making contact with the higher of the two; and this is the secret of this art. Nonetheless, whoever performs the foregoing without error will be able to achieve his desire. The sage Aaron said that one who knows his own nativity is able to know the hour of the conjunction of his own spirit and body, and therefore the planet ruling his nativity, and by this knowledge knows the planet that effected the union of spirit and body in his own generation. If that planet is unfortunate, it will make him unfortunate, while if it is fortunate, on the other hand, it will make him fortunate.

Chapter Six

The magistery of drawing planetary spirits with natural things, and what a magical image is and how it can have this power

Nothing in this science can be perfected unless the virtue and disposition of the planets are inclined toward it by their own nature. This is what Aristotle says, in the *Book of Antimaquis*,[209] where he says: Perfect Nature fortifies those who philosophize, and strengthens their intellect and their wisdom, so that in all their works they may quickly attain fulfillment.

Everything belonging to this science, however, the wise concealed according to their degree, so that no one except a philosopher would be able to uncover it. They taught all knowledge and the subtleties of philosophy to their disciples before revealing to them the work of the spirits of Perfect Nature. They gave to the spirits of Perfect Nature these four names: Meegius, Betzahuech, Vacdez, Nufeneguediz, which are the four parts of the spirits of Perfect Nature named above. When those sages wished to speak about Perfect Nature, they called them by these four names, which signify the powers of Perfect Nature.

Hermes, however, said: When I wished to understand and draw forth the

209 This is the *Kitab al-Istamatis* or *Liber Antimaquis*, one of many medieval magical texts assigned to Aristotle, which is quoted repeatedly in the following chapters.

secrets of the workings of the world and of its qualities, I put myself above a certain pit that was very deep and dark, from which a certain impetuous wind blew; nor was I able to see anything in the pit, on account of its obscurity. If I put a lit candle in it, straightway it was extinguished by the wind.

Then there appeared to me in a dream a beautiful man of imperial authority, who spoke to me as follows: "Put that lit candle in a lantern of glass, and the impetuosity of the wind will not extinguish it. You should lower the lantern into the pit, in the middle of which you should dig; thence you may draw forth an image by which, when you have drawn it forth, the wind from the pit will be extinguished, and then you will be able to hold the light there. Then you should dig in the four corners of the pit, and from there you may draw out the secrets of the world and of Perfect Nature, and its qualities, and the generation of all things."

I asked him who he was, and he replied: "I am Perfect Nature;[210] if you wish to speak to me, call me by my proper name, and I will answer you." I asked him them by what name he was called, and he answered me, saying, "By the four names mentioned above I am named and called." I asked him next at what times I should call him, and how I should make the invocation.

He said: "When the Moon is in the first degree of Aries, be it by day or by night, whenever you wish, go into a house that is clean and splendid, in one corner of which you should put a raised table on the floor, toward the eastern side. Take four pitchers (each of which should have a capacity around one pint). Into one of them put cow's butter, into the second nut oil, into the third almond oil, and into the fourth sesame oil. Then take four more pitchers of the same size, and pour wine into them. Then make a composition of nut oil, butter, honey, and sugar. Take the eight pitchers and the mixture you have made, and a glass vessel; put this latter in the center of the table, and put the composition you have made into it.

"Next put the four pitchers full of wine at the four quarters of the table, arranging them in the following way: the first pitcher in the east, the second in the west, the third in the south, and the fourth in the north. Then take the other four pitchers; first put the one full of almond oil to the east, then the one full of nut oil to the west; the one full of butter goes to the south, and the one full of sesame oil to the north. Then take a burning candle and put it in the midst of the table. Then take two thuribles full of burning charcoal, into one of which you shall put frankincense and mastic, and into the other aloes

210 This entire passage is reminiscent of the *Poemandres*, the first dialogue of the Corpus Hermeticum, in which Hermes has a conversation with a similar spiritual being. The ritual that follows is of great interest; it seems to bridge the gap between classical rituals for evoking a guardian spirit, of the sort found in the Graeco-Egyptian magical papyri, and early modern rituals for the same purpose such as the famous Abramelin working.

wood.

"When all this is done, stand upright on your feet facing the east, and invoke the four aforementioned names seven times. When you have invoked them seven times, speak as follows:

"'I call to you, O strong, potent, and exalted spirit, because from you proceed the knowledge of the wise and the understanding of the intellect, and by your virtue the desires of the wise are accomplished, that you may respond to me, and be present with me, and unite with me your powers and the virtues that accompany you, and strengthen me with your knowledge so that I may understand that which I do not understand, and know that of which I am ignorant, and see that which I do not see; and remove from me all blindness, turpitude, forgetfulness and infirmity; and lift me up to the degree of the ancient sages (those, indeed, whose hearts were filled with knowledge, wisdom, understanding, and cognition), and affix the aforesaid things in my heart, so that my heart may be made like the hearts of the ancient sages.'" He then said: "And when you have done the foregoing working in the aforesaid way, you will see me."

This working is described in the Book of Antimaquis. The ancient sages used to perform this working every year for the sake of their spirits, so that they might put in order their Perfect Natures. When this was done, they used to feast together with their friends on whatever on the table was nearest to them.

Aristotle said furthermore that each sage had his proper virtue infused into him by exalted spirits, by whose powers their senses were closed, their intellects opened, and sciences were revealed to them. This virtue was conjoined with the virtue of the planet ruling the radix of the nativity, so that the virtue thus co-created in them strengthened them and gave intelligence to them. These same ancient sages and kings used to do this working and pray this prayer with the four names given above, by which they helped themselves in their knowledge and understanding, and the increase of their business and possessions, and guarded themselves from the plots of their enemies, and did many other things.

Aristotle said that the first who worked with images, and the one to whom spirits first appeared, was Caraphzebiz. He it was who first discovered the magical art, and spirits appeared first to him, performing wonders, and opening Perfect Nature to his knowledge, and made him understand that same secret nature and sciences. His familiar spirit said to him: I will remain with you, but do not reveal me to others or speak of me, and make sacrifices in my name. He became a sage by working with the spirits, and helped himself by their powers and by workings in which they took part.

From that sage Caraphzebiz down to another sage named Amenus (who

was the second to work with spirits and magical operations) 1260 years passed by. This sage, when he taught, used to offer this advice, that any sage who wanted to work magic, and preserve himself with the powers of the spirits, ought strictly to give up all cares and all other sciences beside this one, because when all the senses and the mind, and all contemplations about other things, are strictly turned to magic, it may be acquired with ease; and since many assiduous contemplations are appropriate to this science of magic, the magician must wrap himself in these, rather than being wrapped around any other things.

Tintinz the Greek said the same thing in the beginning of his book, that one who desires to perform this work ought to abandon all intention and contemplation concerning other things, because the root and foundation of all these workings consists of contemplations. Aristotle said that an image is called an image for this reason, that the powers of spirits are conjoined to it;[211] for contemplation goes into anything in which the virtue consists of a hidden spirit. The powers of the spirits are fourfold: that is, the senses, which are said to be joined to the world; the spirit of things, to which spirit is attracted; the spirit of perfect, sane, and unbroken contemplation; and the spirit by which works are done by the hands. These three spirits in matter, which exist in intention and effect, are coadunated in perfect contemplation with the senses, which we have said are joined to the world.

The senses attract rays and bring them to those things toward which they are directed, like a mirror that is raised up into the light of the Sun, and reflects his rays into the shadows to either side; it receives the Sun's rays from his light, and projects them into shadowy places; and those shadowy places become bright and illuminated, nor is the Sun's light diminished thereby. This is how the three spirits named above work, when the spirits of motion and rest are joined to the superior world while in contact with the senses; they attract the powers of the spirits of the superior world, and pour them out upon matter. This is the foundation of images, and why they are given that name.

Socrates said that Perfect Nature is the Sun of the wise and its root is light. Certain people inquired of Hermes the sage, asking: "With what are science and philosophy joined?" He answered, "With Perfect Nature." They asked again, saying, "What is the root of science and philosophy?" He said, "Perfect Nature." Then they questioned him more closely: "What is the key by which science and philosophy are opened?" He answered, "Perfect Nature." They then asked of him, "What is Perfect Nature?" He answered, "Perfect Nature is the spirit of the philosopher or sage linked to the planet

211 This seems to be suggesting that the Latin word *ymago*, "image," comes from *in ago*, "I act in it"—a standard kind of medieval analysis.

that governs him. This is that which opens the closed places of knowledge, and by which is understood that which cannot otherwise be understood at all, and from which workings proceed naturally both in sleep and in waking."

Thus it is clear from the foregoing that Perfect Nature acts in the sage or philosopher as a teacher toward a student, teaching the latter first in simple and easy matters, and then proceeding step by step to greater and more difficult ones, until the student is perfect in knowledge. When Perfect Nature works in this way, according to its own virtue and influence, the intellect of the philosopher is disposed according to his natural inclination. You should understand this, committing it to memory, because from the foregoing it may be concluded that it is impossible for anybody to attain this science except those who are naturally inclined to it, both by their own virtue and by the disposition of the planet ruling in their nativity.

Chapter Seven

Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each planet

A certain sage, Athabary by name, said this about the work of the sages in receiving the powers of the planets, according to the observances found in the ancient books of magical operations. When you desire to speak with any planet or ask it for anything that you need, first and above all else, purify your will and your faith in God, and beware especially that you believe in no other; then cleanse your body and your garments of all dirt. Then determine the nature of the planet to which your petition corresponds. When you wish to address the planet to which your petition properly belongs, dress in clothing dyed the color of that planet, and suffumigate yourself with its suffumigation, and pray its prayer. Do all this when the planet is established in its dignities and called superior in its dispositions, for by observing these things, what you desire will come to pass.

Here we will briefly repeat the petitions proper to each planet. Ask Saturn in petitions concerning old people or generous men, senators[212] and rulers of cities, hermits, those who labor in the earth, restoration of citizenship and inheritance, distinguished men, farmers, builders of buildings,

212 Many cities in the medieval Middle East were governed by city senates, as in Roman times.

servants, thieves, fathers, grandfathers, and great-grandfathers. If you find yourself in contemplation and sorrow, or in melancholy[213] or grave illness, in anything just named, or in any thing that has already been mentioned as belonging to Saturn, and you ask for something that belongs to his nature, you may seek it from him in the manner we describe below, and you may also help yourself in your petition by means of Jupiter.[214] The essence of all these petitions is that you should not seek anything from any planet unless it belongs to his dominion.

Seek from Jupiter all that belongs to his portion, such as petitions concerning sublime men, the powerful, prelates, sages, preachers of religion, judges, virtuous men, interpreters of dreams, hermits, philosophers, kings, their sons, the children of their sons, soldier, and cousins; and petitions for peace and profit; and anything similar may be sought from him.

Seek from Mars what is consistent with his nature, such as petitions against soldiers, officials, fighters, and those who busy themselves with warlike acts; and on behalf of friends of kings, and those who destroy homes and citizens, and do evil to humanity, killers, executioners, those who work with fire or in places such as stables, litigators, shepherds, thieves, companions on the road, liars, traitors, and the like. Similar, ask him concerning infirmities of the body from the groin downwards, and also for phlebotomy,[215] accumulation of gas, and the like. In these latter petitions you may also help yourself with Venus, for the nature of Venus dissolves what is closed up by Mars, and repairs what he damages.

Seek from the Sun those petitions that are appropriate to him, such as petitions against kings, the sons of warriors and kings, exalted people who delight in justice and truth and abhor falsehood and violence, desirous of good reputation and seeking popular acclaim, officials, clergy, physicians, philosophers, exalted people who are humble, perceptive and magnanimous, older brothers, fathers, and the like.

Seek from Venus all things that pertain to her, such as petitions of women, boys, and girls, daughters, and generally everything pertaining to the love of women and carnal copulation with them, art, vocal and instrumental music, telling jokes, and all those who give themselves over to worldly pleasures, those who engage in vices, male and female servants, brides and grooms, mothers, friends, sisters, and all those similar to them, and in these petitions you may also help yourself with Mars.

Seek from Mercury petitions appropriate to notaries, scribes,

213 Melancholia corresponds to the modern concept of depression.

214 While Saturn rules sorrow, melancholy and the like, Jupiter counteracts them, and the powers of Jupiter may therefore be used to balance an excess of Saturnine influence.

215 Bloodletting for medical reasons.

arithmeticians, geometers, astrologers, grammarians, lecturers, philosophers, rhetoricians, poets, sons of kings, secretaries of kings, halfbreeds, merchants, minstrels, lawyers, servants, boys, girls, younger brothers, painters, designers, and those similar to them.

Seek from the Moon all things pertaining to her and attributed to her nature, such as those who petition kings, urban and rural tenants, halfbreeds, messengers sent by land or sea, farm laborers, plowmen, geometricians, stewards, portraitists, mariners and all those who do work pertaining to water, the populace in general, geomancers, fiancees, the wives of kings, youths without beards, and the like.

Next I have determined to write the natures of each of the planets and the things appropriate to them, and what each of them signifies. This begins with Saturn, as before. Saturn is cold and dry, an infortune, destructive, the source of bad and foul odors, proud and a traitor because, when he makes any promise, he betrays it. He signifies farmers, streams, those who work in the earth, controversies, great and long journeys, great and enduring enmities, bringing evils, battles and all things unwanted, and the power to make and work. True speech, hope, blackness, age, buildings, fear, great thoughts, cares, angers, betrayals, sorrows, anguish, death, inheritances, orphans, old places, appraisals, proper elocution, secret sciences, secret meanings, and profound knowledge: he signifies all the foregoing when he is direct in his motion.

When he is retrograde, however, he signifies misfortune, debilities or infirmities, prisons and evils suffered in all things, and if he enters into aspect with any other planet, he weakens it and damages all the qualities of the other planet. If he is retrograde and you ask him for something, what you seek will come about with delays and miseries and great labor. If he is retrograde in any of his dignities, his maledictions are augmented and increased; while if he rises in his powers and dignities, then he will be easier and gentler.

Jupiter is warm and moist, temperate and fortunate (whence he is called the Greater Fortune), and follows Saturn in the order of the planets. He signifies things that are subtly made, the bodies of animals, beginnings, the growth of animals, right judgment, collegiality and equality in all things, perception, gentleness, true speech, truth, right belief, faithfulness, chastity, honor, gratitude, eloquence, the sustenance of good words, good perception and intelligence, the sciences, philosophy, teaching, things obtained by correct reasoning and peace, honor received from the people, improvement in all one's business, fulfillment of petitions, the will of kings, delighting in riches and accumulating them, gentleness,[216] liberality, sacrifices, helpers of people in all things and all works, delighting in crowds and all crowded places, benefactors of humanity, piety, following and upholding the law in all things,

216 This repetition is in the original, as are those in the lists that follow.

delighting in places of the faithful, people of honest speech, decent ornament, beauty, joy, laughter and much conversation, speaking well and gladly, benign faces, as well as lovers of the good and those who abhor evil, preachers of good words and those who perform all good deeds and avoid bad ones.

Mars is hot and dry, an infortune, destructive, and the cause of evils. He signifies destruction, wicked deeds, depopulation of homes and cities, drying up and damming of rivers, fire, combustion, controversies, blood, all passions while they are being felt, bad and distorted judgment, oppressions, sorrows, manslaughter and all manner of destruction, demolition, lawsuits, wars, battles, terrors, discord between people, anxieties and miseries, pain, wounds, prisons, misery, escape, litigation, stupidity, treacheries, and all things that are cursed without sense or reason—ordinary happiness, lying, ungratefulness, ordinary life, shame, encounters on the roads, landlessness and lack of solace, discords, sharpness and angers, doing things that are prohibited by the laws, fear, ordinary legalities, betrayals, all kinds of false promises and assessments, wicked deeds involving copulation with women in forbidden ways, such as those who desire beasts and other animals and strange women, infanticide and destroying living things and abortion, robbery, treasons and deceptions, all manner of frauds, feeling miserable, brooding, thefts of clothing and shoes, highway robbery, those who break walls by night,[217] those who break down doors, and evil deeds of every kinds, as well as all things remote from truth and lawfulness.

The Sun is hot and dry, and of mixed good and ill in his influence; he repairs and destroys, and brings both good and evil; he is both a fortune and an infortune. He signifies and reveals perception and intellect, exaltations and high offices, but without fear, and indeed easily, makes men to triumph over their enemies and easily inflict violent deaths on them; he shows those who give great gifts to friends (that is, to those to whom they are appropriate and merited); he destroys those who send many, which are cut off all together, distributes good things and otherwise, and causes both good and evil; those who observe the law, and those who keep promises; to all people, he gives delight in good and pleasant things, great eloquence and giving ready responses in all things; he increases the appetite for amassing wealth, and for people to desire good things, a good reputation in the mouths of the people, and high positions and official posts, making all legality and goodness, and all things that are proper for kings and great men in the world and the mode of living that is necessary to them, as well as all exalted and ornate work with minerals, and making the crowns of kings and sublime things, and making large books.

217 A standard way to break into a house in the medieval Middle East was to apply hammer and chisel to masonry walls at night.

Venus is cold and moist, and a fortune. She signifies cleanliness, splendor, preciousness, word games, delight in music, joy, adornments, laughter, pictures, beauty, loveliness, playing music by the voice or stringed instruments; delighting in marriage, desiring spices and things that have good odors; sending dreams; provoking games of chess and dice; desiring to lie with women and to fall in love with them and receiving promises from them; desiring to appear beautiful, loving liberty, magnanimity of heart, and joy. She abhors anger, brawling, vengeance, and lawsuits; she desires to serve the desires and wills of friends concerning the world's opinion; tends toward false promises; is inclined to cupidity; desires to drink much; incessantly desires much copulation, and of shameful kinds, and to do it in inappropriate places, as women are accustomed to do with one another; delighting in animals and children and in making them good; making things equal; delighting in merchants and living with them and being loved by their women; and that they may be delighted by men. When she is well received, she plays a part in the making of crowns, building stables and working in stone, having sweet speech, disdaining the world and having no fear of it; sustaining people so that neither anger, strife, or discord can be felt by them; it designates a weak heart and a weak will in lawsuits and combat, and signifies desire for all beautiful combinations of things which may be in conformity with the will; making colors and laboring diligently in skills involving them; selling merchandise, spices, and prayers; those who observe the religious law; and those who adhere to sciences and philosophies of forbidden kinds.

Mercury is changeable, permuting himself from one nature to another, and receives the nature of the other planets—that is, he is benefic with benefic planets and malefic with malefic ones. He signifies perception and the rational intellect, fine eloquence, powerful and profound understanding of things, good intelligence, good memory, good perception, and an agile mind apt to learn sciences; those who labor in science and philosophy; understanding how things will happen; arithmeticians, geometers, astrologers, geomancers, magicians, augurs, scribes, grammarians, and smooth talkers; ready understanding of the petitions of the wise, those who labor in sciences and who desire to be exalted by those same sciences; those who want to make books, verses, and rhymes; those who write books, calculations and sciences; those who want to know the secrets of wisdom; expounders of philosophies; merciful and gentle people, and those who love sensation and pleasure; those who waste and destroy their wealth; merchandise; those who buy and sell things; having a part in the judgments and reasonings of people; the astute and deceptive; those who contemplate wickedness in their minds and keep these thoughts hidden; liars and makers of false instruments; fearful of enemies, swift in all works, flitting from the things of one profession to

those of another; busying himself in everything; daring in all works that can be done by subtlety, and desiring to do great things; those who become rich; supporters of their friends and the people who mislead them to illicit ends.

The Moon is cold and moist. She signifies the beginning of works, great cogitations about things, good perception and motion, the best discussions in councils, utterances well spoken, daring in all things; fortunate concerning food that is necessary or desirable; good manners with people; gracious and quick in all actions, clean, moving quickly toward what is desired; having healthy and clear intentions toward people; a great appetite for eating, but a small one for sex and delights with women; turning away from evil so that one may be well spoken of by people; delighting in happy and beautiful things; thoroughly studying high sciences such as astrology, magic, and other secret sciences; faithful spouses, desiring to produce sons and nephews, and to make the society and home of their parents better; loved and honored by people, abhorring iniquity, just in all her works, and according to one of her qualities she signifies oblivion and necessity.

How to speak with Saturn. When you want to speak with Saturn and ask him for whatever you wish, you must wait until he enters into good condition, of which the best is when he is in Libra, which is his exaltation, next in Aquarius, which is the house of his rejoicing, and last in Capricorn, which is his second house. If you cannot have him in any of these three places, put him in one of his terms or triplicities or in an oriental angular or succeedent house (among all of which the angle of the midheaven is to be preferred), direct in his course, and in a masculine quarter, being oriental as mentioned above. Beware of his detriment and unfortunate aspects, of which the worst of all is a square aspect with Mars, and do not let him be cadent. The most important point (of which you should take diligent care) is that you should see that the planet is in good condition and quality, and remote from infortunes, because when he is like this, he is like a man of good will and a lively heart and a great and ample mind, and if another person seeks something from him, he cannot find it in himself to deny the petitioner. When the same planet is retrograde in his course or cadent from the angles, he is like a man full of anger and ill will, who is most ready to deny a petition.

When you have placed Saturn in a good condition as mentioned above, and you desire to speak with him and pray to him, dress yourself in black garments; that is, all the clothing on your body should be black, and you should also wear a black cap of the sort that doctors wear, and you should wear black shoes. Then go to a place set aside for these workings, remote from other people, and appropriate to the humbler sort of people, walking with a humble mind and in the fashion of the Jews, because Saturn is the

lord of their conjunction.[218] Have a ring of iron in your hand, and carry an iron thurible with you, onto the burning coals of which you should put the following suffumigous confection, which is compounded in this way. Take opium, actarag (which is an herb), saffron, laurel seed, caraway, wormwood, lanolin, colocynth, and the head of a black cat, in equal parts. Grind up everything that needs to be ground, blend it with the urine of a black goat, and make pills of it. When you wish to work, put one of them on the burning coals of the thurible, saving the others; then face the part of the heavens in which Saturn is found. While the smoke is rising, say this prayer:

"O exalted lord whose name is great and who stands above the heaven of every other planet, whom God made subtle and exalted! You are the lord Saturn, who is cold and dry, shadowy, the author of the good, faithful in your friendships, true to your word, durable and persevering in your loves and hatreds; whose knowledge reaches far and deep, truthful in your words and promises, single in your operations, solitary, remote from others, near to suffering and sorrow, far from joy and celebration; you are old, ancient, wise, and you abolish knowledge of good things; you are the author of good and of evil. Miserable and tormented is he who is made unfortunate by your infortunes, and fortunate indeed is he who is touched by your fortunes. In you God has placed powers and virtues, and a spirit causing good and evil. I ask you, father and lord, by your exalted names and wonderful deeds, that you do such and such for me."

Here say the petition you wish to make, and cast yourself to the earth, with your face always turned toward Saturn, and with humility, sorrow, and gentleness. Your intention ought to be clean and firm in the matter about which you propose to ask, and you should repeat the foregoing words many times. Do the aforesaid in Saturn's day and hour, and know that your petition will be effectually fulfilled.

There are other sages who pray to Saturn with different prayers and suffumigations, and the latter are composed as follows. Take southernwood, bericus seeds, juniper root, preserved dates, and cashew nuts, in equal parts. Grind them up and mix them with good wine well aged (that is, many years old). Make pills of the mixture, and save them for use. When you wish to do the working, do as we have said above, and put some of this suffumigation in a thurible, while facing Saturn. As the smoke rises, say:

"In the name of God and in the name of Heylil,[219] who is the angel to whom God has assigned the powers and potencies of Saturn in all things

218 According to medieval astrology, each of the world's religions came into being due to a particular conjunction of the planets, and so each faith has a ruling planet, the lord of its conjunction.

219 Isbil in the Arabic text.

accomplished by cold; you who are in the seventh heaven; I invoke you by all your names, which are, in Arabic Zohal, in Latin Saturnus, in the Persian language Keyhven,[220] in Roman Coronez, in Greek Hacoronoz,[221] in Indian Sacas;[222] by all these names of yours I invoke you and call to you. I likewise conjure you by the name of God the exalted, who gives power and spirit to you, that you will listen to me and accept myprayer with the obedience by which you obey God and His dominion, and accomplish such and such for me."

Here speak your petition, with the suffumigation continually being on the coals of the thurible. When you have said the aforesaid once, throw yourself to the ground facing Saturn, for this is consistent with his nature. Repeat the foregoing words, and then make a sacrifice to him.[223] Behead a black goat, and collect and save its blood; extract its liver and burn the liver to ashes in fire, and keep the blood. When you have done this, what you desire will come to pass.

When you wish to speak with Jupiter. If you wish to speak with Jupiter, put him in a good condition as we have said before concerning Saturn. Dress yourself in yellow and white garments, and go to a place that you have set aside for these workings, humbly and gently, in the manner of hermits and Christians, with a belt tied around your waist and a crystal ring bearing a cross on your finger, and wear a white cap. Take one thurible made of the metal of Jupiter,[224] in which you put burning fire. A suffumigation of the following sort is put into it. Take classa, storax, stalks of columbine, peony, calamus root, pine resin, and hellebore seed in equal parts. Grind them to powder and mix them with old pure wine (that is, aged for several years), and make pills of the mixture. When you wish to do a working, do as we have said and cast one of the pills into the fire in the thurible. Turning toward the part of heaven where Jupiter is, say the following.

"May God bless you, Jupiter, blessed lord, who is the greater fortune, warm and moist, equitable in all your works, affable, beautiful, wise, truthful, lord of truth and equality, far from all evil, merciful, lover of those who uphold religions and serve them, who thinks little of the things and vices of this world, delighting in religions and religious services, exalted of mind, doer

220 Kewan in the Arabic text.

221 "Roman" in Picatrix means the Greek dialect of the Byzantine (Eastern Roman) Empire, while "Greek" is the dialect of the Christian communities in the Muslim world. The names for Saturn in both dialects are descended from the classic Greek Κρόνος, Kronos, and are given as Kronos in the Arabic text. These names generally suffered much garbling in their passage through Arabic and Latin.

222 Sanasara in the Arabic text.

223 Most of the rituals in this chapter include animal sacrifices, which were standard practice in classical Pagan religion.

224 This is traditionally tin.

of good and free in your nature, high and honored in your heaven, lawful in your promises and true in the friendships you have. I conjure you first in the name of God Most High who has given you power and spirit, and by your good will and lovely effects, by your noble and precious nature, that you will do such and such for me." Here name your petition. "For you are the source of all good and goodness, and the maker of all good things. Therefore you hear all petitions that are of goodly form."

There are other sages, however, who pray to Jupiter with different prayers, and suffumigations, and their suffumigation is made as follows. Take common fleabane, frankincense, nettle tree, equal parts; three parts of myrrh, and two parts of clean raisins. Grind everything that needs to be ground, mix it together with wine that has been aged for many years, and make into pills that can be saved for use. When the working is done, one of the pills is to be put in the thurible as we have said already concerning Saturn. Dress yourself in the manner of a friar or a monk, and upon your neck place one of the books of Scripture. Go humbly and meekly to the place where the working is to be done. Turn your face toward the heavens, toward that part where Jupiter is, and say the following.

"O angel Raucayehil,[225] whom God has set beside Jupiter! You, Jupiter, are the greater fortune, perfect, and the maker of good and of the perfection of all things. You are perceptive, wise, and great of intellect, far from all evil works and all malice and turpitude. I invoke and call you by all your names, which are, in Arabic Misteri,[226] in Latin Jupiter, in Persian Bargis,[227] in Roman Dermiz, in Greek Rauz,[228] and in Indian Huazfat.[229] I conjure you by the spirits and powers that God placed in you, by the obedience with which you obey Him, and by your virtues and marvelous effects and by your good, radiant and pure nature, that you do such and such for me." Here you should say your petition. Prostrate yourself to the ground and pray, and repeat the aforesaid often and many times. Afterward, take a white lamb and behead it and burn it completely, and eat its liver. Then it will be as you have asked.

There are others, however, who pray to Jupiter without suffumigating so that they may be safe from tempests on the sea. Thus said Rhazes, in his book of metaphysics: to escape in time of peril on the sea, turn to face Jupiter, when he is at the midheaven, and say the following.

"God bless you, noble planet, exalted star, precious and honored! In you God placed powers and spirits that accomplish good, and give form to the

225 Rufija'il in the Arabic text.
226 Mustari in the Arabic text.
227 Birgis in the Arabic text. A Roman name, Hurmuz, is also given in the Arabic text.
228 Zeus in the Arabic text.
229 Wihasfati in the Arabic text.

bodies of the universe as they appear in the divine law, and give life, and help those who sail the sea, and preserve their lives. I ask you, by the strength that God put in you, that you grant your light and spirit to me, whereby I may save myself, and cleanse and purify my nature, so that my perceptions and spirit may be illuminated, so that I may be able to know and understand things." If your work be properly performed, you will see the similitude of a candle burning before you, and if you do not see this, you will know that your working was not done correctly. Repeat it until you see the candle burning as just mentioned, and it will be as you desire.

But the consensus of the greater number of sages is that you should face toward the part of the heavens where Jupiter is, and say, "May God bless you, Jupiter, planet of perfect and noble nature, exalted, honored, precious, and benign lord, warm and moist and similar in your nature to air, equitable in your works, wise, truthful, lover of religion, wise and learned and lover of those who believe and keep the faith, ruler of truth and the law of truth, greater fortune, shining, perfect, direct, equal, just in your judgments, pious, exalted, honored, disdainer of the sciences of this world, exalted of mind, greatly delighting in grand and sublime things and those that are of your nature and mind, faithful in speech and promises, true in your friendships, perfect in goodness and far from all malice and sin; pure one who fears God, giver of the spirit of fortitude and lord of good and true laws, far from every evil deed and word (for your thought and intention is to uphold the law with perceptiveness, gentleness, intelligence and acuity), delighter in the wise and in wisdom, interpreter of dreams, lover of those who uphold religion, sustainer of your friends and those who cling to them, you who triumph truly and directly, delighter of kings, sublime men, soldiers and rulers, gatherer and accumulator of riches so that they may be given away in the service of the people and God and that which pleases Him, benefactor of humanity, helper of those who obey the laws and commandments of God, keeper of promises and of the words of the law, lover of crowds and populous lands and populated places, helper of pious people and communities, keeper of fidelity, good omens, words, beautiful affections, jests, laughter, long speeches, good manners and sense, lover of lying with women in a proper way and according to the laws, abominator of all evil deeds opposed to the laws, distinguisher of good deeds to which we ought to attach ourselves; you command us to abhor wicked deeds and keep far from them.

"May God bless you, O planet that is helped by God; to you God has given piety and goodness. To pure spirits working with God and living in his service, you distribute good things and keep them from every evil and worldly thing by your solicitude. In the waves of the stormy seas, you are the helper of those who call upon God. I ask you, out of your goodness aforesaid, to

illuminate us and our sons and our associates with your light, and to deign to help with your high and honored powers and spirit, which God has placed in you, that by this spirit we may be able to preserve our bodies and our activities, and acquire wealth; and we may be able to put away from ourselves evil thoughts, sadness, and misery; nor may we have misery in this world, or sorrowful thoughts; but that we may live a good life in great and perfect abundance, and do works pleasing to the Lord our God; and that by your powers and spirit you may fortify our bodies so that in health, without any infirmity or suffering, they may be made to preserve our lives, and all infirmities and occasions of evil may be kept far from us.

"Infuse in us, sublime, noble and exalted spirit, your virtue, that we may thereby be honored by all people, that they may hold us in reverence and fear, and please us, and from them and the earth as well as from those of our people who seek to harm us, we can draw away so that they cannot do anything by their speech or actions to cause us harm. Let us also draw ourselves away from every evil that may be done to us by any person or beast, and let us be able to have divine grace and your love, that we may be wholly sheltered by your spirit and virtue, and defend us by your good and beautiful shelter, and regard us by a favorable aspect, and by this let us be defended against all this world. Let those who speak ill of us and their maledictions of every kind be helt far from us, and let their eyes be darkened so that they cannot see our traps and deceptions, nor say anything evil of us, not seek to do any harm to us, nor be able to blame us for any evil deed or word. By the noble and exalted virtue of your spirit may we be defended and sheltered, and thus gaze upon the hearts and minds of people so that all those who behold us shall be terrified by our appearance and be abashed, while by them we may be illuminated and honored as the rays of the sun, which are exalted, sublime, and honored above everything of this world.

"Grant the help of your strength and spirit to us, so that we may have thereby the perception and intelligence to understand divine laws, and to be able to keep them and be helped by them, and that we may be pleasing unto God and ready to do his service, as we ought to be. So shelter us with the strength of your spirit that we may be helped and defended by it, and by the divine God, our Lord, we may be able to attain knowledge, and by His grace be enabled to enter therein; and may He protect and defend us from the maledictions of the Earth, and draw us away from the tastes of this world, and so purify our senses of the superfluities of nature that they may be joined to the natural senses,[230] by which we may obtain the sublime and exalted knowledge of God and His grace. By your good and upright spirit, so guide

230 That is, that the senses may be so purified so that they reflect the universe truly.

and lead us that our spirits may be cleansed and purified of all superfluity and sin, and may be made clear, and remain inwardly unshaken by all the evil tastes of the world, sin, and impurity, and be protected by your power and spirit, so that they may attain to the high source of spirit and perception, and with the spirits of the angels and divine grace remain eternally in the service of God.

"For by you our wills are withdrawn from all corruptible things, that we may attain to eternal things. But may God in His mercy pardon and remit our sins, misdeeds, and maledictions, that our spirit be united with the things similar to Him and divided from things contrary to Him, that we may be able to understand, without any confusion, our nature, our forms and figures, and our proper names, that we may be able to rest in our spirits from all misery. Cleanse our spirits from all the juices of nature, and in this way grant that we may be able to obtain the good things of this world as well as the next. Amen.

"For I invoke you by all your names, that is, in Arabic, Misteri;[231] in Persian, Bargis;[232] in Latin, Jupiter; in Roman, Harmiz;[233] in Greek, Biuz;[234] that you may listen to my prayer and hear my words, and that you will deign to fulfill my petition. I conjure you by the name Raubeil [Rufija'il], who is the angel whom God placed beside you to complete the virtues and powers of your spirit and your effects; and by the names[235] Deryes, Ahatyz, Mahaty, Darquiz, Themiz, Carueyiz, Dehedeyz, Carnaduyz, Deme, and by the oldest works of the world, ancient and exalted above all others, which is without beginning or end, and is the principle of all things. By all these names, then, I conjure you, that you may listen to the prayer I have spoken and to my requests, and fulfill the petition I have made to you, and purify my mind toward you. I ask you for these few and limited things for us on account of the fragility of our nature and our deeds, and I return in all my doings to you and to your spirit, which cleanses and purifies my mind toward you, and disposes me toward you, that with humility and benevolence what I ask will be granted, and that I may be preserved by your name and spirit. For I know and understand your lordship and power, and am obedient to them. May you hear my prayer and words, on account of your goodness, and hear all my petitions, so that they may be made by me without any defect, and those which in our petition we have forgotten to ask for, you will deign to fulfill.

"Grant us a share in your goodness and nobility, and protect us with your spirit and the honored light of your noble mind, so that thereby we may

231 Mustari in the Arabic text.
232 Birgis in the Arabic text.
233 Hurmuz in the Arabic text.
234 Zeus in the Arabic text.
235 These names are respectively Darjas, Haris, Magis, Daris, Tahis, Farus, Dahidas, Afridus, and Damahus in the Arabic text.

have the power by which we may make all our dealings upright, and come into wealth. Draw us and our means away from the cravings of people, that thereby we may acquire the love of the people, so that our dealings with them may be well received, and that they may be obedient to our judgments and all our commands. May we be able to gain the grace and favor of kings and outstanding men and even our enemies, and have the reputation of being upright and honest in all our deeds and words; and let us perceive in our hearts the pleasures and vices of the world. May it please you to fulfill all the petitions we have already made by your might and the precious, noble, and exalted spirit which God has placed in you to accomplish good and to have pity on creatures and to distribute the requirements of life to the people of the world.

"I ask you by your pity, and by your great and honored nobility, and your noble and precious deeds and the light you have received from our God, who is the Lord of the Universe, that you may hear this prayer of mine, and turn toward me, and grant what is in my heart and mind even though I do not bring it forth in speech. Grant virtue and intelligence to me, by your powers and spirit, so that I may know that my petition to you has been well received, and reveal that you will help us according to your pity, so that cares and sorrow may be cut off from us. Grant to us, from your enduring good fortune, good fortune that will endure with us for all time. For I conjure you by your names and your pity, goodness, and nobility, that you may be my advocate in the presence of the Lord our God, the Precious One and Lord of the Universe, that my petition may be effectually fulfilled, and I may easily and without effort or sorrow obtain all that I seek; and also receive grace from kings and rulers of the earth and powers in the earth and all rational and irrational creatures. I conjure you by the Lord our God, who alone is God in this world, the world that is gone, and the world that is to come, that I may ask from you and your noble powers all that my prayer seeks, that you may receive complete blessings from the Lord of the Universe, and grace unto the age of the ages. Amen. And having a pure and blessed mind toward the Lord our God, Amen."

Now the sages who are experienced in this science have said of whoever does the foregoing working as we have just described it, saying everything that we have hitherto said, that the virtue and power of the spirit of Jupiter will reach out to him, and all his petitions will be fulfilled in the world, and for the whole circle of that year he will be healthy and safe from harm in his body, without detriment or infirmity, and all people will be obedient to him, and everything that he proposes to do will be accomplished easily, effectually and diligently, and he will be welcomed by people everywhere, especially if Jupiter is strong in his nativity. You should know that the more humbly and

gently you proceed when you do the foregoing working, the better it will be, while keeping your mind pure and clean and withdrawn from all things of this world, neither thinking about mundane matters nor occupied by anything except the working itself. Prostrate yourself to the ground, turning your face toward Jupiter and making your prayer humbly, and you will have great help fulfilling your petitions in all things.

When you wish to pray to Mars. When you wish to ask Mars for something, and speak to him and honor him, put him in a good condition as we have said before concerning Saturn. Dress yourself in red garments, and put a red linen or silk cloth on your head as well as a red skullcap, and hang a sword from your neck, and arm yourself with all the weapons you can carry; and dress yourself in the manner of a soldier or a fighter, and put a bronze[236] ring on your finger. Take a bronze thurible with burning charcoal, in which you should put the following suffumigation.

Take wormwood, aloes, squill, spurge, long pepper, and watercress in equal amounts. Grind them up and mix them with human blood. Make pills of this, which you may set aside for use. When you wish to begin working, put one of them into the thurible, which you have brought with you to a remote place specially set aside for this working. When you have arrived there, stand upright on your feet and speak secretly, boldly, and without any fear, facing the south, Mars being fortunate and in good condition as we have said already about the other planets, and these same rules should always be observed. As the smoke rises, say the following.

"O Mars, you who are a honored lord and are hot and dry, mighty, weighty, firm of heart, spiller of blood and giver of illnesses thereto! You are strong, hardy, acute, daring, shining, agile, and the lord of battler, pains, miseries, wounds, prisons, sorrows, and mixed and separated things, who has no fear or contemplation of anything, sole helper in all your effects and in investigations thereof, strong in calculation and will to conquer and to seek after fortune, cause of lawsuits and battles, doer of evil to the weak and the strong, lover of the sons of battle, vindicator of wicked people and those who do evil in the world. I ask of you and conjure you by your names and your qualities that exist in heaven, and by your slayings, and also by your petitions to the Lord God who placed power and strength in you, gathering them in you and separating them from other planets that you might have strength and power, victory over all and great vigor.

"I ask you by all your names, which are: in Arabic, Marech;[237] in Latin,

236 Or a copper ring; the Latin word *aes* can mean either one. All other references to bronze in this section may be understood similarly.

237 Mirrih in the Arabic text.

Mars; in Persian, Baharam;[238] in Roman, Bariz; in Greek, Hahuez;[239] and in Indian, Bahaze.[240] I conjure you by the High God of the Universe, that you may hear my prayer and attend to my petition, and furthermore see my humility and fulfill my petition. I ask that you will do such and such for me." Here say whatever your petition may be. Then say: "I conjure you by Raucahehil,[241] who is the angel whom God has set beside you to complete your affairs and effects." Always, when you say the foregoing, the smoke from the thurible should continue to rise, and you should repeat the foregoing many times, and ask for what you wish. Then behead a leopard, if you can get one, and if not, a mouse, which when you have beheaded it, you should burn it as we have already said for others, and eat its liver. That which you desire shall be accomplished.

But when you want to ask for the return of something that has been taken from you by an enemy, or an enemy has done evil to you and you want to be avenged on him, arm yourself with weapons and dress yourself as we have already said, and go to a place as noted above carrying the thurible and suffumigation with you. As the smoke rises, say the following:

"O Mars, who is of the nature of ardent flame, author of wars and labors, who presses down the exalted and hurls them from their dignities and estates; igniter of fury, wrath, and ill will in the hearts of the wicked; maker of mortality, killing of people by one another, shedding of blood, and incest with women, and cause of the sublimity and elevation of one person over another, and of offense and defense! I ask now that you protect and defend me, who is united with you in all these things. You are strong, hot and powerful in your works, nor do you draw back from whatever you seek and require. I ask you by all your names, manners, works, motions, and ways that are in your heaven, by your light and your dominion and the virtue of your realm, that you will attend to me and hear my petition.

"I have been vanquished by such and such a person, who out of his pride and willfulness caused and sought to cause iniquity to me. You are the commander of all those who turn to you, you enact and fulfill petitions made to you. I ask you by the light, strength, and power placed in you by God, the Lord of all the world, that you may send one from among your furies against this my enemy so that he may be separated from me, and direct his thoughts so that he may not remember me or think of me, and send against him pains and miseries and great vengeance and harm of such a kind that I will be able to receive from him what he took from me, and that his hands and feet may

238 Bahram in the Arabic text.
239 The Roman and Greek names are both Ares in the Arabic text.
240 Angara in the Arabic text.
241 Rubija'il in the Arabic text.

be cut off by me, and that he may receive every evil and misery from me, as well as the wrath and fury of the king; that his body and his wealth alike be given by me to thieves and robbers; and let him suffer in his body from sores and fevers and blindness of his eyes and deafness of his ears; and let all his senses be destroyed so that he is made blind, deaf, and mute, and contracted in all his limbs; and give to him pains and protracted miseries, and spoil food and drink and every flavor for him; and let him be deprived of life, and inflict on him every kind of misery and pain; and on his body, wealth, children, and associates inflict vengeance, and the wrath and fury of the king; pour out on him the enmity of his neighbors and his parents, and let thieves have his lordship and lands, and pursue him wherever he goes by land or sea. Let all the aforesaid be effectually accomplished, that he may be hurled down from his office and estate.

"You it is who are the doer of strong, furious, and evil works. I conjure you by your strengths and by your evil and strong effects on those who change, alter and corrupt all generated things, and on those who act against mariners and do evil to people, and all who labor in these works of yours. I conjure you that you may listen to my petition and I ask that you will be strong to fulfill it and that you pour out my misery and the evil works that the man about whom I pray to you has done to me. I conjure you by Raubeyl,[242] who is the angel whom the God of the Universe set beside you to complete all your effects and potencies. I conjure you by your spirit, that spirit which condemns sailors on the sea, and by the power that you pour out into the hearts of furious men and lovers of war, and slayers of one another, and those who enter into arduous deeds and the bitterest of wars. By all this I conjure you that you will hear my prayer and direct your attention to my affairs, and grant the strength of your spirit to me, who has set out the prayer you hear; and may you receive perfect honor from God, who is the Lord of all the Universe. You are the commander of good and of good events, and the doer and maker of evils, inflicting pains and miseries on those who deserve them. Amen. Amen.

"I furthermore conjure you by the names[243] Dayadeburz, Hayaydez, Handabuz, Maharaz, Ardauz, Beydehydiz, Mahydebiz, Deheydemiz, by all which I conjure you that you will grant my petition, and attend to my requests, and have pity upon my lamentations and tears, and heal my injuries, and protect and defend me from the malice and treachery of this person and others who seek to do harmy to me. I conjure you by the high God of the entire firmament, the Lord of great power and dominion, namer of the

242 This is again Rubija'il in the Arabic text.
243 These names are respectively Dagidijus, Hagamadis, Gidijus, Ma'ras, Ardagus, Hidagidis, Mahidas, and Dahidamas in the Arabic text.

prophets and the lord of good, giver of all life on Earth, who created life and death, end and persistence. He indeed it is who remains and endures for the infinite age of ages, without beginning or end; by Him I conjure you that in this hour and time you will fulfill my petition. Amen."

Repeat these words many times, saying them over the smoke of the thurible, and your intention will be fulfilled. If you behead one of the beasts of Mars mentioned above and burn it in the fire and do with it as is done with the others, you will be the more certain to have your petition fulfilled.

To avenge yourself on an enemy. The ancient sages used to do this working in the proper manner to the star of vengeance, which is near the pole: that is, Benethnays,[244] which belongs to the constellation of the Great Bear. They made their prayer in the following manner.

When you have an enemy who does evil to you or seeks to do the same, and you wish to send him pain and misery so that he will no longer think of you, so that you may be able to avenge yourself by this working, go into a house that you have constructed for this purpose,and face the part of heaven where Benethnays then is. Cast the suffumigation described below onto the burning coals in the thurible. While the smoke rises toward the world above, say the following.

"May God bless you, great Benethnays, you who are exalted in your place and beautiful in the firmament. I call and conjure you by the power that God, the founder of all things, has placed in you, that you will send to such and such a person, a spirit that will enter into his body in such a manner that his body will be bound and knotted up so that all his members will be accursed and all his senses returned to nothingness, so that he shall altogether lack sight, hearing, and every sensation, motion, speech, eating, drinking, delight in anything, and life itself, and that you, O star Benethnays, may hurl him down to death and pour out on him every kind of misery, in every part of him; let his eyes behold only labor and sorrow, the wrath and fury of kings and the victory of his enemies and of wild and domestic beasts; command him to suffer malevolence from his neighbors and parents, and send harsh and manifest vengeance swiftly upon him in all things; destroy his body and house, destroy him by casting him down from high places, make his eyes start from his head, break his hands and feet, destroy all his members, and inflict upon him the strongest and most extreme miseries and the harshest punishments that a human being can suffer; turn him away from the God of mercy and pity, nor have any pity upon him, nor remove any impediment from him; and all that I have said, do swiftly.

"My mind is freely set on you on account of the great injuries I have sustained from him and the evil that he has done and sought to do to me

244 This is Benetnasch or Alkaid, era Ursae Majoris.

without any reasonable cause. You are the star that effectually accomplishes petitions and supplications made to you, and protects those who have recourse to you. Therefore I ask you to pour out your power and spirit on the aforementioned person with great fury and wrath, and send all the aforesaid punishments on him swiftly, that he may have pains, miseries, and great sorrows, and be maltreated and despised by everyone who sees him, and pour out on him great infirmities and sorrows in all his members, and inflict changes upon him so that he suffers all the pains and miseries I have described to you. I therefore conjure you by your power and spirit that you will remember my petition, and mourn for my tears, and grant to me your spirit, power, and understanding, that I may know that you have effectually heard my petition. I likewise conjure you by God of the great firmament and exalted powers, and by Him, that is, who has dominion and power over all creatures of heaven and earth, who is God himself, to hear my petition, and I now ask you to accomplish it punctually by the name of that High Lord who is God, and by His power and His virtue, that you accomplish my petition and closely consider my speech and words."

When you have said all the preceding in this way, prostrate yourself to the ground, and repeat the same words many times. Do this continually while the smoke rises from the suffumigation, which is made as follows. Take storax, nutmeg, holly, and aloes wood, one ounce each, and spikenard and mastic, three ounces each. Grind it all and mix it with the best wine, and make pills of it. You may set it aside to use whenever you want to work with the polar stars.

When you want to pray to the Sun. When you want to pray to the Sun and ask anything from him, such as asking for grace from the king, and the friendship of lords, and lordships and how to acquire them, make the Sun fortunate and put him on the ascendant, and do this in his day and hour. Dress yourself in royal vestments of yellow and golden silk, and put a crown of gold on your head, and likewise a golden ring on your finger, and equip yourself in the manner of the great men of the Chaldeans, because the Sun is the lord of their ascension. Go into a house set apart and dedicated to this work, and place your right hand on your left, and face the Sun with a modest and humble expression, the way the timid and modest look. Take a thurible of gold and a handsome rooster whose neck is beautiful, and on its neck put a little burning candle which is set on top of a single piece of wood the size of the palm of your hand. In the fire in the thurible put the suffumigation, which will be described below. When the Sun rises, turn the rooster to face him, and with the smoke ascending continually from the thurible, say the following.

"You who are the foundation of heaven and are exalted above all the stars

and all the planets, holy and reverend, I ask that you may hear my petition, and grant to me the grace and friendship of such and such a king and other kings as well. I conjure you by Him who gave you light and life. You are the light of the world. I invoke you by all your names: that is, Arabic, Yazemiz;[245] in Latin, Sol; in Chaldean, Maher;[246] in Roman, Lehuz;[247] in Indian, Araz.[248] You are the light of the world and its illumination; you stand in the middle of the planets. You it is who cause generation in the world by your virtue and heat; from your sublime place. I ask you for your exaltation and will, that you may deign to help me so that this king and certain other kings of this world shall put me in an exalted and sublime position, that I may have dominion and exaltation just as you are the lord of the other planets and the stars, who receive their light and illumination from you. I ask you who are the foundation of the whole firmament, that you will have pity upon me, and listen to the words and prayers I say to you." While the smoke rises, you should say the above words.

The suffumigation that is necessary for this work, however, is that which we call the hermits' suffumigation, and this suffumigation (as the ancient sages say) has great and marvelous effects. It is compounded of 31 spices, and its composition is as follows.

Take common fleabane, bdellium, myrrh, opium, elecampane, and cicely, 7 oz. each; nettle tree, lavender, and peeled pine nuts, 3 oz. each; orris root, cardomel, cardamom, aromatic calamus, frankincense, and mace, 5 oz. each; dried roses, saffron, spikenard, caper root, and cinquefoil, 4 oz. each; aromatic coltsfoot, balsam grains, and mother of thyme, 9 oz. each; 1 oz. of squill; 2 lbs. each cucumber seed, cardamom, terebinth, powdered dates, and peeled raisins; and 5 lbs. clarified honey. Grind everything that needs grinding, mix with the best wine, and make into pills; and reserve these for the operations of the Sun, suffumigating with them when you pray the aforesaid prayer to the Sun. When you have finished, behead the rooster and eat its liver. Do everything as we have said elsewhere, and you will have your desire.

The suffumigation and prayer of the Sun, however, may be done better in this way. Dress yourself in clothes of the kind already mentioned and prepare yourself in the way we have described above,and put the following suffumigation in the fire of the thurible. Take saffron, storax, frankincense, nutmeg, litharge, wild pomegranate flower, aloes wood, and saxifrage in equal parts. Powder and mix them, and make pills which you may set aside for use. When you do the working, put one of the pills on the burning coals of the

245 Shams in the Arabic text.
246 This name is given as Mihr, and identified as Persian rather than Chaldean, in the Arabic text.
247 Helios in the Arabic text.
248 Aras in the Arabic text.

thurible. While the smoke rises, say the following.

"May God bless you, Sun, you who are fortunate and the greater fortune, hot and dry, luminous, resplendent, noble, beautiful, exalted, and honored king over all the stars and planets. Power of beauty, subtlety, good disposition, truth, wisdom, knowledge and riches, which by your virtue are acquired, and in you are made strong. You are the lord of the six planets, which are governed by your motion, and you reign over them and have kingship and lordship over them, and they are obedient to you and depend on your aspect, so that when their motion is conjoined with yours, at once, obedient to you, they overflow with your light; and when they are corporeally conjunct with you their rays are consumed, and they are wholly concealed by your face, and all of them shine by your light, virtue and splendor. You have power over them all. You are king, and they are vassals. You give light and power to them all, and they receive fortunate influences from you and do fortunate things when they aspect you with a favorable aspect, and when they aspect you with an unfortunate aspect, they lose their fortunate influences and become infortunes. No one can possibly perceive all your good and noble qualities, which are infinite to our intellects."

When you have made the foregoing allocution in this way, prostrate yourself to the ground facing the Sun, and repeat the foregoing words many times. Make a sacrifice of some animal of the Sun according to what we have said about the superior planets, and you will have your desire.

Another prayer to the Sun, which the sages say is for kings, powerful people, and exalted people when they have been separated from their power and realms and wish to return to their original estate. When you wish to do a working for this or a similar purpose, first put Scorpio on the ascendant, with the Sun forming an aspect to Mars. Take a thurible of gold, and put burning coals with it; and hold grains of amber the size of a fava bean in your hand, and cast them into the fire of the thurible one after another. As the smoke rises toward the Sun (that is, when he is in the middle of the sky), turn toward him and say the following.

"O Sun, you who are the source of riches, the increment of power, the life of decoration, the root of exaltation and the beginning of every good thing! I place all my will on you, and with it place myself wholly in your hands. I beseech you on account of my decline and fall and the diminution of my power, and because people rejoice over me and do not respect me according to my estate. I conjure you by the exalted Lord God, who is the mover of your movements and the giver of your power, by whom you are able to complete your acts, and by the obedience with which you obey the same Lord, and by the reason you have to help and save by projecting yourself and your will (that is, to those who pray to you and supplicate you with a clean

and unblemished will) and by the dominion and power that the Lord has given you above all other planets, that you hearken to me, and free my mind, and remove from it troubled and sorrowful thoughts, and restore me to my power, estate, and lands, and grant that one in particular of the people of this world shall fall under my obedience and domination; for you are worthy to distribute your power, fortitude, exaltation, and nobility, by which I shall have fortune and power to work upon all things so that they may be obedient unto me.

"I conjure you by your concealed and hidden nobilities, and by the help that you have in ordering motions, and by the influence, power, strength, and works that you have in the generation of things in the world, and by your pity which touches the poor, and by your fortune which touches the great, and by your fidelity and lawfulness which you have toward the Lord God, who gives power to you, and by your duty to help those who flee to you and call to you, and by the paths and passages of heaven which have no similitude on Earth, that you hear my prayer and understand my request and listen to my words and effectually accomplish my petition. All those who have a clean and unblemished mind toward you will have perfect salvation."

Say this while wearing the clothing that we have described above, standing with your face toward the Sun, and observing all the other things touched on earlier, you will have your desire.

When you want to pray to Venus. When you want to pray to Venus and ask her for something among those things that pertain to her, see that she is far from the infortunes, direct and not retrograde, and in good condition. Then dress yourself and adorn yourself in one of two manners, of which the best is the garments and ornaments of the exalted men of Arabia.[249] Dress yourself in white garments, and wear a white cloth on your head, which is their sign. The other manner is to adorn yourself entirely as a woman. Dress yourself in a long garment of silk and gold mixed together, precious and beautiful, and on your head wear a crown ornamented with pearls and precious stones, and on your hand a golden ring ornamented with a pearl, and golden bracelets on your wrists; and in your right hand hold a mirror, and in your left carry a comb. Place before you a jug of wine, and sprinkle your garments with powdered aromatic spices and sweet-smelling things and nutmeg, as women do. Then take a thurible of gold alloyed with silver, and put burning coals into it; onto these put the suffumigation we will describe shortly. As the smoke rises, say the following.

"May God bless you, O Venus, you who are queen and fortune, and are cold and moist, equitable in your effects and complexion, pure and lovely

249 Islam was traditionally ruled by Venus, as suggested by the green flag bearing the evening star alongside the Moon, which is its traditional banner.

and sweetly scented, beautiful and ornate. You are the lady of adornment, of gold and silver; you delight in love, joy, ornaments and jests, elegance, songs and music that are sung or played on strings, written music and songs played on organs, games and comforts, rest and love.[250] In your effects you remain equal. You take delight in wine, rest, joy, lying with women, for in all of these your natural effects consist. I invoke you by all your names: that is, in Arabic, Zohara;[251] in Latin, Venus; in Persian, Anyhyt;[252] in Roman, Affludita;[253] in Greek, Admenita;[254] in Indian, Sarca.[255] I conjure you by the Lord God, the lord of the highest firmament, and by the obedience you offer to God, and by the power and lordship He has over you, that you listen to my prayer, and consider my petition, and do such and such for me." Here speak your petition. "And I conjure you by Beyteyl,[256] who is that angel whom God has set beside you to complete all your powers and effects."

When you have said the foregoing, prostrate yourself to the ground toward Venus, and repeat the foregoing while you remain prostrate to the ground. Then raise yourself up and repeat the foregoing words again. When this is done, behead a pigeon and a turtle-dove, and eat their livers; their bodies are to be burned in the thurible that has already been mentioned. While you do the aforesaid, let the suffumigation be in the fire of the thurible. The composition of this suffumigation is this. Take aloes wood, gall, costus, saffron, opium, mastic, poppy hulls, willow leaves, and orris root in equal parts. Grind them all and mix them with rose water; make from this pills the size of a fava bean, which you cast into the fire of the thurible when you perform this working as described above.

A prayer to Venus for love. You can also create love between two people and between husband and wife in this way. Dress and adorn yourself as we have said above, and see that the condition of Venus and the other planets is as described above, and put into the fire the following suffumigation. Take gall and long pepper, 5 oz. each, and raisins, frankincense, and mastic, 3 oz. each. Grind them all and mix them with rain water, and make pills the size of a fava bean, which you throw on the coals one after another, and so on until you reach the end of the working, nor should the smoke be absent at any point during the working. While the smoke rises, say:

"O Venus, you who are the spirit of live and the ordainment of friendship and the adornment of conjunction! From you proceeds the power of

250 The repetition is in the original.
251 Zuhara in the Arabic text.
252 Anahid in the Arabic text.
253 Aphrodite in the Arabic text.
254 Tijanija in the Arabic text.
255 Surfa in the Arabic text.
256 Bita'il in the Arabic text.

enjoyment and love, and from you flow good friendship and mutual delight among people, and from you, having been accumulated by you, the spirits of good desires and evil desires redound. From you proceeds the root of the conjunction of love between men and women. From you is the root of generation. You draw the spirit of one person toward another, and by you they are united; by love their spirits are disposed toward one another, and by your virtue love is generated. O Venus, you who are lovely, you who give the virtue of the conjunction of love, by which you desire those who seek you!

"I beseech you by your names, and by the sublime and exalted name of God, who created you and moves you in your heaven, that you may listen to my prayer and petition, concerning the ill will that such and such a person has and wishes to have toward me, and the misery, labor, and sorrow that are from their[257] enmity and ill will, and that have diverted good things from me—this is the reason why I am conquered. I ask and supplicate that you turn the aforesaid person toward me, along with their love and friendship, and I ask that you send your spirits and powers upon them and their spirit, and upon the essence of their spirit, their speech, and all their spirit and thoughts be directed toward me; and move them by this movement and power toward me, as though by the movement of flame and the power of impetuous winds. I conjure you and your spirits—you who are true in your friendships and loves, and lovely and firm in your associations; your spirits, who bring about loves and conjunctions and move the power of delights and vices in spirits and bring about love—by all these I conjure you that you will hear and attend to this my petition and prayer.

"I likewise conjure you by Beyteyl,[258] who is the angel whom the Lord our God has set beside you to fulfill your powers and effects. I conjure you also by your spirit, with which you have strength and potency in your works. I conjure you by your light and radiance, that you pour into their heart and thoughts the desire for enjoyments, vices and loves, that you attend to my affairs and fulfill my petition, so that you will fulfill all that I have desired from you and transmit to me a share in your light, potency, and love, by which I will be able to perceived that my petition has been heard by you. For it is you who joins hearts, who unites love and benevolence, who combines, who brings about joy, solace, and delight, that you may have complete and perfect salvation in eternity. Amen."

When you have said and done the aforesaid as given above, sacrifice a white dove and eat its liver. Burn the rest of it, save the ashes, and put them in the food of anyone you wish; you will be well loved by that person.

257 Here and elsewhere in this ritual, "their" may be replaced by "his" or "her" depending on the gender of the person in question.
258 Bita'il in the Arabic text.

When you want to pray to Mercury. When you want to pray to Mercury and ask him for one of the petitions that pertain to him, such as petitions of scribes and regencies of kings, dress yourself in the garments of a notary and scribe, when the Moon is conjunct with Mercury, and proceed in all your actions as though you were a scribe. On your finger put a ring of fixed mercury,[259] because with such a ring Hermes the wise used to work. Sit on a chair of the kind that schoolmasters use, and turn to face Mercury, holding a piece of paper in your hands as though you intended to write on it. Have the proper suffumigation and a thurible of fixed mercury full of fire, in which you put the suffumigation. As the smoke rises, say:

"May God bless you, good lord Mercury, you who are truthful, perceptive, intelligent, and the sage and instructor of every kind of writing, arithmetic, computation, and science of heaven and earth! You are a noble lord and temperate in your joys, the lord and sustainer and subtle interpreter of wealth, business, money, and profound perceptions. You are the dispositor and significator of prophecy and prophets and their perceptions, reasoning and doctrine, apprehending diverse sciences; of subtlety, intelligence, philosophy, geometry, the sciences of heaven and earth, divination, geomancy and poetry; of writing, rhetoric, keenness of the senses, profundity in all professions and actions, quickness, the conversion of one business into another, making things clear or clean; of sustaining and helping people and making them content with what they have; of piety, perception, tranquility, averting evil, and of good religion and human law. You have concealed yourself by your subtlety so that no one else can possibly know your nature or determine your effects.

"You are fortunate with fortunes and unfortunate with infortunes, masculine with masculine planets and feminine with feminine ones, diurnal with diurnal planets and nocturnal with nocturnal ones; you exist and harmonize with them in all their natures, and you conform yourself to them in all their forms, and you transmute yourself into all their qualities. Therefore I call on you and invoke you by all your names, that is, in Arabic, Hotarit;[260] in Latin, Mercurius; in Roman, Haruz;[261] in Persian, Tyr;[262] in Indian, Meda;[263] I conjure you above all by the high Lord God, who is the lord of the firmament and of the realm of the exalted and great; by Him I conjure you, that you will receive my petition, and grant to me that which

259 That is, mercury that has been solidified. Methods of fixing Mercury are important teachings in Western and Hindu alchemical tradition.
260 Utarid in the Arabic text.
261 Harus in the Arabic text. The Arabic text also gives Hermes as the Greek name.
262 Tir in the Arabic text.
263 Budha in the Arabic text.

I ask, and pour out the powers of your spirit upon me, by which I shall be made strong, and be able to have my petition fulfilled, and be made apt and disposed to gain knowledge and wisdom. Make me beloved and well received by such and such kings and exalted men, make me exalted and honored by all peoples and kings, that I may be given secrets, that they may receive my words effectually and have need of me, and seek from me knowledge and wisdom in writing, arithmetic, astrology and divination. Work on me in such a way and so dispose me that by all these things I may receive profit and wealth, honors and exaltations before kings and exalted persons, and all that I am able to receive.

"Thus I conjure you by Arquyl,[264] who is the angel whom God has set beside you to complete your acts and works, that you will receive my petition and hear my prayer and attend to my requests and fulfill them. I ask also that you help and strengthen me with your spirit, and join me by your spirit and power to the affection of kings, and aid me to attain knowledge and wisdom by your virtue, and by your assistance so help me that I may know what I do not know, and can understand what I do not understand, and can see what I do not see, and remove me from necessity and all that decreases understanding and leads to division and illness, so that I may attain to the level of the sublime ancient sages (those, that is, who had knowledge and understanding in their spirits and minds), and send to my spirit your power and spirit, in order to elevate me, and make me attain to the aforesaid state, and direct me in knowledge and wisdom and in all my deeds, that I may have grace and power by serving kings and exalted people, and in this way acquire wealth and treasures, and swiftly fulfill this my petition. Therefore I conjure you by the Lord God, lord of the high firmament and the realm of power, that you may receive my petition and effectually fulfill all the things that I have asked of you."

When you have said all of the foregoing, prostrate yourself to the ground toward Mercury, humbly and devotedly, and repeat the foregoing prayer once. Then raise your head, and behead a rooster that has a large comb, and burn it in the way described earlier, and eat its liver. The suffumigation that is to be burnt is compounded in this way: take nuts of the holm-oak, cumin, dry cloves, myrtle roots, bitter almond bark, acacia, tamarisk grains, grapevine roots, and squill, all in equal parts. Grind and mix with pure and delicate wine, make into pills, and save them for use.

When you want to pray to the Moon. When you want to pray to the Moon and ask her for any of those things that pertain to her, dress as though you were a child, and have with you things that smell good, and hold a silver ring in your hand, and be quick in your movements and actions, and speak

264 Harqil in the Arabic text.

elegantly, well, and punctually. Carry in front of you a thurible of silver. In the fourteenth day of the lunar month, when the Moon is above the earth and aspecting the fortunes with a favorable aspect, wash your face, turn toward the Moon, and say the following.

"May God bless you, O Moon, you who are the blessed lady, fortunate, cold and moist, equitable and lovely. You are the chief and the key of all the other planets, swift in your motion, having light that shines, lady of happiness and joy, of good words, good reputation, and fortunate realms. You are a lover of the law and a contemplator of the things of this world, subtle in your contemplations. Joy, songs, and jests you take delight in and love; you are the lady of ambassadors and messengers and the concealer of secrets. Free and precious one, you are closer to us than the other planets, you are larger than all and most luminous; you are apt to good and evil, you join the planets together, you carry their light, and by your goodness you rectify all things whatsoever. All the things of this workd are adorned by your beauty and accursed by your curse. You are the beginning of all things and you are the end thereof. Thus I call to you and I conjure you by Celan[265], who is the angel whom God set beside you to complete all your effects, that you will take pity on me, and hear my petition, and by the humility which you bear toward our Lord Most High and His kingdom, that you will hear me in the things concerning which I beseech and ask you. By all your names I invoke you: that is, in Arabic, Camar;[266] in Latin, Luna; in Persian, Mehe;[267] in Greek, Zamahyl;[268] in Indian, Cerim;[269] in Roman, Celez, [270] that you hear my petition in this place."

Then prostrate yourself to the earth, facing the Moon, repeating the foregoing words. While doing this, keep suffumigating with the suffumigation of the hermits, which is composed of 28 components in this way: take one ounce each of mastic, cardamom, savine, storax, and long pepper; two ounces each of elecampane, myrrh, squill, dar sessahal, spikenard, costus, frankincense, and saffron; four ounces each of melon, melon seed, and henna root; three ounces each of orris root, nettle tree, Indian poley, and shelled cleaned pine nuts; two pounds laudanum, St. John's wort, apple leaves, dried roses, and rice; two pounds of raisins; and five pounds of dates. Mix these with enough of the most subtle wine to bind them together, and make into pills the size of a fava bean. When the working is finished, take a calf and behead it, and burn it in a great fire, as we have said before. If

265 Silija'il in the Arabic text.
266 Qamar in the Arabic text.
267 Meh in the Arabic text.
268 Sam'a'il in the Arabic text.
269 Suma in the Arabic text.
270 Selene in the Arabic text.

you sacrifice an ewe instead, burn her and eat her liver, as we have described earlier concerning other sacrifices. Your petition will be fulfilled.

The opinion of the sages, however, concerning opportune prayers and petitions to the planets, is that each planet acts in matters corresponding to its nature, as fortunes in good things and infortunes in bad ones. When you wish to seek anything from a planet, see to it that the lord of the ascendant is aspected by that planet, and the almutaz of the figure is oriental, and elevated in four altitudes in its epicycle as well as oriental therein;[271] this is when they would ask their petitions. Also, the virtues and effects of the planets are stronger and more influential at night. Be careful that you do not ask anything from any planet that is not of its own nature, for in this case your petition will fail.

The sages who made these prayers and sacrifices to the planets in mosques[272] did all of the foregoing things. While the planet moved through eight degrees of heaven, they would sacrifice one animal, and similarly when it declined by another eight degrees they would offer another sacrifice. They say that Hermes commanded them to do this in mosques or in their own churches. These sages say of the aforementioned Hermes that he was the lord of the three flowers of things, that is, king, prophet, and sage. They require that no animal of two colors, nor black, nor having a broken bone nor a horn broken in any way, nor an injured eye, nor having any flaw in its body, be sacrificed in their mosques. When they behead an animal, they take out its liver at once. They examine it, and if they find any defect or spot in it, they say that the lord of that place has some notable impediment. They then cut up the liver and give it to one of the bystanders to eat.[273]

They call Mars in their language Mara smyt, which means Lord of Malefactors, and they say that he is a malefactor because he is quick to do evil. His image according to their opinion is the image of a man holding a sword in his right hand and a flame of fire in his left, and threatening in turn with sword and fire; and for this reason he is honored by them, and they make sacrifices out of fear of him and to prevent his evils. The sacrifices they make to him are made when the Sun enters Aries, which is the house of Mars, and similarly when the Sun enters Scorpio they make another sacrifice.

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271 The epicycle is the smaller circle that, in medieval astronomy, each planet except the Sun and Moon traced through the heavens in addition to its orbit. In modern terms, the ruling planet of the chart must be significantly further than its average distance from the Earth, but not yet at its maximum distance.

272 The Arabic version of the Picatrix makes it clear that the rituals and invocations in this chapter are those of the Harranian Sabians.

273 This is a remarkably good description of the ancient ritual of animal sacrifice, complete with hepatoscopy (divination by the liver of a sacrificed animal), one of the standard ancient forms of divination. The "lord of that place" is presumably the planetary god ruling the temple where the sacrifice takes place.

They have an experiment with a child, which is as follows. In the month that the Sun spends in Scorpio, they would take a boy and lead him into a house set apart and decorated for this working, and have him stand upright on his feet. They would bring a handful of tamarisk seeds, and burn them in a brass thurible. Over the boy they would utter words pertaining to Mars and dress him in the garments of Mars. If the fire touched the back of the boy, they judged by this that he was unqualified, inappropriate, and inapt for this working; while if the fire touched his front parts, they asserted that he was proper and apt for this work.[274]

Then they took him to their house of prayer, where they examined him to see that he was healthy in all his members. They then took him to another house where it was dark, and veiled his eyes. The priest was waiting for him, and held a spear of red tamarisk wood above him, They dressed the boy in animal skins, and put a thurible full of fire next to his right foot and another thurible full of water next to his left foot. Meanwhile the boy's mother came with a rooster in her hands and sat in the door of the house.

The priest then swore the boy to secrecy, and bound him by the bonds of an oath that he would never reveal the secrets of the ritual for all eternity, and terrified him fiercely so that he did not reveal it, telling him that if he revealed any of the foregoing to anyone, he would instantly die. When this was finished, the boy's eyes were unveiled and opened. His mother then came in with the aforementioned rooster, and the priest took the rooster in his hands and beheaded it above the boy. At once the mother threw a red cloth over the boy and led him out of the house. As soon as the boy left the house, he put a ring on his index finger that bore the image of an ape.[275]

They also say that the first sacrifice pertaining to Saturn is when he is in Taurus, and they sacrifice a cow to him, asserting that its horns are placed in the manner of a crown, and that it is more beautiful than other animals and more proper for sacrifice than any other animal. They sacrificed it after it had been fed on herbs gathered by virgin girls in the garden of the Sun for a certain time, and afterwards they returned home by roads other than the ones by which they left home. They considered all of the foregoing to be the greatest secrets of their workings. They made sure that the aforementioned cow was completely intact, and without any white spot, however small. Above its eyes they put a golden chain and wrapped this around its horns.

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274 Tamarisk seeds thrown onto hot coals burst and fly some distance. If the boy turned his back on the burning seeds in an attempt to flee, the burn marks on the clothing on his back would identify him as a coward; if he faced them bravely, he was fit for the rest of this ritual of Mars.

275 This fascinating "experiment" is a ritual of initiation into a mystery cult of Mars for boys on the brink of manhood. There are few if any accounts of ancient mystery initiations that give so much detail.

They say that the wise Hermes taught them to do the working in this way.

When they wished to behead the cow, they prepared it for death, and burned the suffumigation of Saturn before it and said prayers after the manner of the Greeks. The priest beheaded it with a sharp sword in which no defect or diminution was found, and collected the blood in a dish, and received its tongue, ears, snout, and eyes; and the rest was carried away in pieces.[276] Later they used to inspect the blood that remained in the dish and the foam that rose atop the blood, and from the foam interpreted the lordship and motion of Saturn, which according to them is the first motion, because in him motion begins and ends. They were accustomed to make this kind of sacrifice when Saturn entered the sign of Taurus.

These same men used to wash their faced and bodies with wine and powdered salt, because it makes their skin or hide dry, and because it makes the blood move freely in their bodies. They hold that their work is completed by this.

They had a closed house into which no one entered, and in it was a deep well. When the Sun entered into the first degree of Leo, they would send to the land of Canuiz[277] for a red ram, and cover it with precious cloths. They led it to a place full of trees and flowers, making much rejoicing, and gave it as much wine as it would drink. They then led it to this house at night, and threw it down the well just mentioned, and bathed it therein in sesame oil. Then they drew it up out of the well and gave it dried roses, lentils, fava beans, rice, honey, and wheat to eat, all mixed together. Finally, 28 days after the Sun's entrance into Leo, they led it at night to a grove outside the city and outside populated land, and cut off its head. They made a pit there and buried the ram in it. The head, though, they carried back to the house of the working, and stored it up facing their images.[278] They said that out of it they heard a faint voice, by which, they said, they learned the length of life of their king and the increase or decrease of their people.

The one who revealed the foregoing workings and taught us this secret was Barnac Elbarameni,[279] who ended his days in the land of the Hindus; a certain part of India is given the name Bayrameny[280] after him. Certain sages of that people have many workings of diverse kinds, which would prolong our book inordinately if we wished to repeat them all. Therefore we return here to our proposed course.

276 Presumably by the other worshippers.
277 Cyprus in the Arabic text.
278 Images of the gods; the "house" is clearly a temple.
279 Bartim the Brahman in the Arabic text.
280 The Arabic text says that the Brahman caste is named after this sage.

Chapter Eight

The way of prayer with which the Nabateans used to pray to the Sun and Saturn, and how they would speak to them and their spirits and draw forth their influences

The Nabatean sages have said that the power and works of the heavens and stars are from the Sun originally, and this is because they see and understand that the Moon helps him (that is, as much as is in her power), while the Sun does not need her effects, nor those of the other planets; and similarly, the five other planets follow the Sun in their effects and obey and are humbled by him, and proceed in their aforementioned effects according to the dispositions of the Sun. In the same way, according to their opinion, all their effects are primarily rooted in the Sun, and the other six planets help him by their effects. Similarly, the fixed stars are the Sun's handmaidens, and serve, obey, and are humbled by him, and while they help him with their effects, this is not because of any need that he has of them. These people were wont to make this prayer to the Sun:

"We pray, we honor, and we praise thee, high Lord Sun. For you give life to everything living in the world, and the whole universe is illuminated with your life and governed by your power. You are seated on high; a great kingdom full of light, perception, intellect, power, honor, and goodness is yours. All things that generate are generated by your power, all things governed are governed by you; by you all plants live, and all things endure in their strength through you. You are noble and honorable in your effects, and powerful in your enduring heaven. We salute, we praise, and we honor you, and we pray in obedience and humility, and reveal all our minds to you, and all things necessary to us we ask and require of you. You are our lord, and we beseech you that we may perceive your life and governance by day as well as by night. We give to you our wills, that you may free and defend those who turn to you from our enemies and from all evils, and that this also may be done by the Moon, who is your handmaiden and obeys you, and whose light and radiance are from you and the virtue that proceeds from you. You are the giver of power; you are lord in your chosen heaven. The Moon and the other planets serve you always and obey you, and never depart from your precepts. May all this likewise always by us be praised unto the infinite age of ages, Amen."

The sages of *The Chaldean Agriculture*[281] have said that they prayed to Saturn with the following prayer, but they first ascertained that this lord was

281 Also known as *The Nabatean Agriculture*, a primary source for *Picatrix*.

not descending in the circle nor occidental of the Sun, nor under the Sun's rays nor in the midst of his retrogradation. When they found him to be free of all impediment and clean, however, they made the following prayer to him, and suffumigated with old hides, fat, sweat, dead bats, and mice, of which 14 bats were burnt and 14 mice were similarly burnt; and they took the ashes and spread them on the head of their image. They prostrated themselves around the image on stone or black sand. By this working they were protected from Saturn's malice and evil, because from Saturn all evils, destructions, and sorrows proceed. He is the lord of all poverty, misery, sorrow, imprisonments, sins, and lamentations, and these are signified when he is cadent and unfortunate. When he is in good disposition and in his exaltation, however, he signifies purity, length of life, exaltation, joy, honor, wealth, inheritance, and the transmission of inheritances to sons and nephews. His goodness is when he is oriental of the Sun, and when he is at the midheaven and in direct motion and swift in motion and elevated in his circle and in his increase.

Zeherit, who was the first sage of the three sages of *The Chaldean Agriculture*, said that he made this prayer to Saturn and asked from him the petitions he desired, and at once a certain disposition came over Saturn's image, from which he received an answer to what he asked. The way of making this prayer is as follows.

"We stand upright, we pray and we honor you in obedience and humility. We stand upright facing this high, living and enduring lord, fixed in his power and dominion, who is Saturn. He is enduring in his heaven and potent in his lordship and adunate[282] in his effects, altitudes, and magnificences. He encircles all things, and has power over all things visible and invisible, and has power over all that exists on the Earth. By his power all living things on Earth live, and by his durability they endure. They begin by his power and potency, and he makes them endure, and by his enduring permanence and his durability the Earth is made permanent. He makes waters and rivers to flow by his power, as they flow away and are moved. By his life he makes living things move so that they live. He is cold by his nature. By his high rulership trees grow and are raised up, and the earth is made ponderous according to the ponderousness of his motion; and if he wishes, he makes things other than they are. He is wise and the power of things and the maker of perception; and his knowledge extends to all things. For you are blessed, you are the lord of your heaven, and your name is holy, revered, and honored. We are obedient to you, on our feet we pray to you

282 "adunate" literally means "as one"—*ad unum*—and is a technical term in medieval philosophy; the point being made is that Saturn's effects, altitudes, and magnificences are all one with his essential nature.

and to your honor, by your names, will, nobility and honor we beseech you that you will strengthen our senses that they will be enduring and be with us throughout our lives, that they will remain as they are, and take pity on our bodies when they are separated from live, so that worms and creeping things draw back from our flesh. You are the pious and ancient lord, and none but you can restore what you have destroyed. You are permanent in your words and deeds, nor do you repent of your actions. You are slow and profound in your powers. You are so great a lord that no one can take away what you have given, and what you prohibit none can allow. You are the lord of your elegant works and your unique realm. You are the lord of the other planets, and the other stars moving in their circles fear the movement of your voice and shake with terror for fear of you. We ask you and we implore you that you will keep us safe from your fury and your wrath, and deign to remove from us your evil effects, and in your purity have pity on us, and let your good and noble names touch your pity, so that we may be able to remove by your power all your evil effects, and have pity on us by your virtue as well as ours. By all your names, and by your high and noble name, to which you will allow more than all your other names—this name[283]—we pray and ask that you will pour out your pity on us."

The foregoing words were composed by Abenrasia[284] in *The Chaldean Agriculture*, which he translated out of the Chaldean language. We have repeated this prayer here only to reveal the common agreement of the ancient sages concerning planetary workings, and how they at all times protected their bodies from the natures of the planets. We have recited this prayer in this book to turn people away from this incomprehensible working of the ancient sages. We have made this book of ours complete in all that we promised to treat in the beginning. Because this prayer is prohibited in our faith, we recite it here solely to uncover the secrets of the ancient sages, because it was made before the laws against such workings. For that reason none of the foregoing ought to be removed from this book, and even as much as I have communicated concerning this working and others has been done with good intentions. I beseech all who see and hear this book never to reveal it to the insensate. If it becomes necessary to reveal any of it, do not do so except to those of great wisdom and illuminated minds and those who lead their lives according to the commands of order. I supplicate God the Omnipotent: keep this work of ours out of the hands of the foolish, and pardon me for all that is said here, for I have said all the foregoing with good intentions.[285]

283 Clearly the highest name of Saturn was originally written here, but was omitted.

284 This is again Ibn Wahshiyyah.

285 Given that the material in this chapter and the latter part of the previous one is pure Pagan planet-worship, the author's palpable panic here is understandable

Chapter Nine

How to attract the powers of each planet and the powers of their spirits, naming them according to their parts, and how to accomplish this by speaking their names

The spirit of Saturn called Redimez[286] is coadunate with all of his names, both collectively and individually, and with his parts which are above and below and elsewhere, according to the opinion of Aristotle in the book he wrote for Alexander, which is called the Book of Antimaquis, in which he discussed the way in which the powers of the planets and their spirits ought to be attracted. And their names, listed according to Aristotle's opinion, are as follows. The name of the spirit of Saturn above is called Toz, below is called Corez, to the right Deytyz, to the left, Deriuz, before Talyz, behind Daruz; and its motion in its sphere and its progress through the signs and the motion of its spirits—all the aforesaid are united in the name Tahaytuc[287] . All of these separate names above are united in the primary name, Redimez, and this name is the root and origin of all the names we have said.

The name of the coadunating spirit of Jupiter is Demehuz, the spirit above is Dermez, below is Matiz, to the right is Maz to the left is Deriz, in front is Tamiz, behind is Foruz and the spirit of his motion in his heaven and divided by the signs is Dehydez[288] and the name that is the root and origin of all is the primary name we mentioned above, that is Demehuz.

The name that coadunates the spirits of Mars is Deharayuz, the high spirit is Heheydiz, the low is Heydeyuz, the right is Maharaz, the left is Ardauz, in front Hondehoyuz, behind is Meheyediz, the spirit of his motion in his heaven and his progress through the signs and the movement of his spirit is called Dehydemez.[289] The name that includes all of the aforesaid names, and which is the root and origin of the aforementioned, is the name named above, that is to say Deharayuz.

The name that includes all the spirits of the Sun is Beydeluz; and the name of the spirit above is Dehymez, below Eydulez, to the right Deheyfuz,

286 Barimas in the Arabic version

287 These spirits of Saturn in the Arabic text are Tus, Harus, Qajus, Darjus, Tamas, and Darus respectively. The Arabic name of the spirit of Saturn's motion is Tahitus.

288 The Arabic names of the spirits assigned to Jupiter are Damahas, Darmas, Matis, Magis, Daris, Tamis, Farus, and Dahidas respectively.

289 The Arabic names of the spirits of Mars are Dagdijus, Hagidis, Gidijus, Magras, Ardagus, Handagijus, Mahandas, and Dahidamas respectively.

to the left, Azuhafez, before Mahabeyuz, behind Hadyz, and the spirit of his motion in his heaven, and through the signs, and of his spirit is called Letahaymeriz.[290] The name that includes and conjoins all of these names (and is the root and origin of the aforedaid) is the name named above, that is Beydeluz.

The name that includes all the spirits of Venus is called Deydez, her spirit above is Heyluz, below Cahyluz, to the right Diruez, to the left Ableymez, before Teyluz, behind Arzuz , the spirit of her motion in her heaven and progress through the signs and the movement of her spirit is Dehataryz;[291] of equal value to all the names we have said (and it is the origin and root of all the names aforementioned) is Deydez who has been named above.

The name that includes all the spirits of Mercury, in turn, is Merhuyez, and his spirit above is Amirez, below Hytyz, to the right Cehuz, to the left Deriz, before Maylez, behind Dehedyz, the spirit in the motion of his heaven and progress though the signs is Mehendiz.[292] The name that includes all the names we have said (and it is the root and origin of the aforesaid) is Merhuyez named above.

The name that includes all the spirits of the Moon is Harnuz, her spirit above is Hediz, below Marayuz, to the right Meletaz, to the left Timez, before Hueyez, behind Meyneluz, and the name of her spirit in the motion of her heaven and progress through the signs is Dahanuz.[293] The name that joins and unites all of the names listed above (and which is the root and origin of the aforesaid) is Harnuz listed above.

Aristotle said all this in the book already mentioned, giving the aforesaid spirits the names just given, and asserting that these are spirits of the parts of the universe, there being six parts in the climes of the seven planets.[294] The names of these spirits are those that worshippers of the planets were accustomed to use, and which they habitually used in the prayers they prayed to the planets. You, however, ought to diligently pay attention to what was said earlier.[295]

Next, the philosopher said that from these spirits descend all the spiritual potencies of the same kind that come into contact with the climes and

290 The Arabic names of the spirits of the Sun are Bandalus, Dahimas, Abadulas, Dahifas, Ati'afas, Maganamus, Gadis, and Tahimaris respectively.
291 The Arabic names of the spirits of Venus are Didas, Gilus, Hilus, Dahifas, Ablimas, Basalmus, Arhus, and Dahtaris respectively.
292 The Arabic names of the spirits of Mercury are Barhujas, Amiras, Hitis, Sahis, Daris, Hilis, Dahdis, and Mahudis respectively.
293 The Arabic names of the spirits of the Moon are Garnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, and Dagajus respectively.
294 The climes were basic concepts in medieval geography—regions of the earth arranged in bands from north to south.
295 That is, the passage at the beginning of Book III chapter 7 that warns against polytheism.

the world of generation. By praying to the aforementioned spirits, they accomplished miracles—from them, riches and poverty emanated, for they gave, took away, and changed the course of these things. They had bodies with which they were clad, and were embodied with the same. Each of them had human beings in their climes, into whom their powers and spirit flowed, and they permitted them to arrange things with these sciences and make use of things of their nature.

Thereafter the same philosopher said this: when you wish to summon any of the aforesaid planetary spirits in any clime, attend to the aforementioned fundamentals because the effect of each of the planets works most powerfully in its own clime.

The Operation of Saturn. When you wish to work with Saturn, do the following. With the Sun in Capricorn and the Moon in Sagittarius,[296] make an image with feet of iron, and wrap it in a garment colored green, black and red. Afterwards go into the open and go under trees that lack any odor. Make your sacrifice (namely a cow or calf) and suffumigate with a mixture of the brain of a black cat, castor, hemlock, myrrh and St John's Wort. Say: "Bedimez, Toz, Eduz, Hayz, Derniz, Tayuz, Huaruyz, Talhit, Naycahua, Huenadul,[297] come, you spirits, here is your offering!" Repeat your prayer continually as you suffumigate. Make your petition and it will be fulfilled. All of this has been laid by Aristotle in his book.

The Operation of Jupiter. When you wish to work by means of Jupiter, do the following in the day of Jupiter,[298] the Sun being in Sagittarius or Pisces and the Moon in the head of Aries (because this is the exaltation of the Sun). And prepare a clean and splendid house, with hangings and curtains and cloth goods finely decorated, so that the house may be suitable to the work. Take in your hand a dish with a mixture or compote of honey, butter, nut oil, sugar, making it smooth and moist. Then make a pastry (that is, a torte) of flour, butter, milk, sugar and the most delicate saffron, and make it as large as you can.

In the same house, put a large table in the place of honor, supported by a strong tripod. Place before it a censer composed of the metal of Jupiter.[299] On the table place nutmeg, camphor, lignum aloes and other good smelling things and civet and the like. Have one measure of mastic, along with the pastry you made and the mixture you made, that is, both the wet and the dry.

In the middle of the table place a large burning candle, and behind the

296 The Arabic text specifies that the Moon should be in her 20th Mansion, which is between 4° 17' and 17° 8' of Sagittarius.
297 These are Barimas, Tus, Harus, Qajus, Gardijus, Tamus, Warijus, Tahit, Wasirah, and Wamandu in the Arabic text.
298 Thursday.
299 This is traditionally tin.

candle place four opened pomegranates, and the cooked and roasted flesh of a ram, a chicken and a pigeon and fill the dishes full. At the head of the table put a jug full of wine and a clear vessel. Above the table place a branch of myrtle. When you have done the aforesaid, suffumigate with mastic and lignum aloes at the head of the table, and suffumigate with mastic in the other parts of the house, and no one should be in the house besides yourself.

Say the following: "Demuez, Armez, Ceylez, Mahaz, Erdaz, Tamyz, Feruz, Dyndez, Afrayuz, Tayhaciedez."[300] These are the all of the names of the spirits of Jupiter in six parts of Heaven. The interpretation of the name Afriduz and the others following is, "Come and enter, all you spirits of Jupiter, and smell the perfumes and eat from this dish and do as you desire." Say the preceding seven times. Afterwards go out of your house and stand quietly for an hour.[301]

Then enter your house and repeat the previous prayer again. When you have done the work five times, return to the house a sixth time and make the aforementioned prayer as we have said, and then the spirits will come in beautiful forms wearing ornate garments, and they will receive your petition and that which you desire will come into being in the manner you wish, and your knowledge and understanding will be assisted and the power of the spirits will defend and protect you. When you have done everything as ordered above, call together your friends and associates and prepare food and eat and drink together and perfume with perfumes and suffumigate with suffumigations. This is the prayer of the planets that the Roman sages themselves were accustomed to make each year, and especially for Jupiter.

The Operation of Mars. When you wish to work by means of Mars, do the following in the day of Mars,[302] the Sun being in Aries, which is the house of Mars, and the Moon in her 23rd Mansion,[303] in which is is the exaltation of Mars. Do this at the end of winter when the trees begin to fruit. Take with you a cow or sheep as sacrifice, and fill an incense burner with charcoal and suffumigate with myrrh, aspand seed and sarcocolla,[304] and provide a full dish (that is, a dish as good as you are able to make) and fill a pitcher full of wine. As we have said before, you should carry everything to a field, under a tall tree, and offer up the sacrifice in both hands, and light the fire in which the suffumigation will be burnt. Say these words: "Dahaydanuz, Hahaydiz,

300 These are Dahamus, Armas, Hilis, Magas, Adris, Tamis, Farus, Dahidas, Afrawas, and Ki'aqiras in the Arabic version.

301 This is not necessarily an hour by the clock; the medieval sense of time was less exact than ours. "A long while" might be a better translation.

302 Tuesday.

303 This is Sa'ad al Bulah, 12° 51' to 25° 42' Capricorn.

304 Sarcocolla is a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense.

Hayadayuz, Mihyraz, Ardahuz, Heydaheydez, Mehenediz, Dehydemez."[305] This is the oration of Mars. And when you have said that, say this: "This sacrifice is yours, spirits of Mars. Accept this and consume it and do as you desire."

Afterwards take the sacrifice to another place away from the tree, and suffumigate it with the suffumigation already described, and cut off the head of your sacrifice and cut off the skin and remove the liver and roast it. Put all of it on a tray and cover it with the skin; and offer it as a sacrifice in the same place and say the prayer. Then pray in this way: "O spirits of Mars, this sacrifice is yours. Come and smell this suffumigation, and do as you will with this sacrifice and food." Then a red spirit like the flame of a fire will descend, and he will go to the food and consume a portion of it with fire.

As soon as you see the spirit, ask for what you wish and you will be assisted in all of your works. When the flames are gone, take the aforementioned food and eat as much as you are able, similarly drink as much wine as you can, and ask whatever you wish of the petitions pertaining to Mars. You should know that Mars is a diverse planet that is strong in its nature, and does not receive or respond to petitions every time. Therefore when doing the magical works of Mars, even when the aforesaid events do not happen, by no means despair. As soon as you have carefully done the aforesaid, return to your own house.

The Operation of the Sun. When you wish to do the magical work of the Sun, do it on a Sunday, the Sun being in Leo and the Moon in the 15th or 19th degree of Aries.[306] Prepare an appropriate house that is clean and bright, and ornament it with the costliest cloth you have. Place in it seven golden images, and if you are not able to make them of gold, then you may use wood. If they are made of gold, put jewelry of red jacinths and pearls on them, and if the images are made of wood, wrap them in clothing of red silk and put on them jewels of gold and red jacinth. Place the images in the middle of the house, and before whichever image you please, place a table.

Place on the table, wherever you like, pastries made from wheat flour that has both wet and dry portions, and somewhere in the middle of them place a pitcher of wine, and around the table, vessels with many different types of pleasant smelling things such as nutmeg, camphor and amber, and place myrtle in the house. Afterwards light a large wax candle, and place it on something high that will place it before the images, and say: "Tebdeluz, Dihymez, Andulez, Dehycayz, Aginafez, Mahagnuz, Ahadyz, Tuymeryz."[307]

305 These are Dagidus, Hagidus, Gidijus, Magdus, Ardagus, Hidagidis, Mahandas, and Dahidamas in the Arabic text.

306 These are the degrees of the Sun's exaltation in Aries.

307 These are Bandalus, Dahimas, Abadulas, Dahifas, Ati'afas, Maganus, Gadis, and Tahimaris in the Arabic text.

And when the aforesaid has been spoken, make your petition for what you propose to ask for. When this is done, call together some of your friends and acquaintances and eat the food and drink the wine. Afterwards they should leave the house, because then you can petition the spirits of the Sun and they will hear you clearly.

The Operation of Venus. When you wish to do the magical works of Venus, do it in the day of Venus, the Sun being in the beginning of Pisces and the Moon in Cancer. Clean yourself and bathe, and when you are cleaned and bathed, go to where there are figs or palms and take with you a ram. Say, "Hueydez, Helyz, Hemyluz, Deneriz, Temeyz, Cemluz, Arhuz, Meytaryz."[308] When you have said this, ask for what you wish. But beware that you do not ask for something attributed by nature to another planet.

The Operation of Mercury. When you wish to do the magical works of Mercury, work in the day of Mercury, with the Sun in Capricorn, because the year of the Chaldeans begins then. Sit in a gold throne in an empty house, and suffumigate yourself with lignum aloes, incense, myrrh, hemlock and elecampane. Put a golden table before you, and around it place seven male goats, which you shall discipline with a wooden rod so that they cry out.

As the smoke of the suffumigation rises, say: "Barhurez, Emirez, Haytiz, Cociz, Deriz, Heniz, Deheriz, Zahudaz."[309] And when the aforesaid has been said, cut the heads off the goats, skin them and cut them apart and place them around the table, while continue to suffumigate with the suffumigation. When this has been done, cover your entire face except for your eyes, and continue to suffumigate. Afterwards go out from that house and carry all of the meat you have cut, and cook it with chickweed and vinegar, and get bread made with wheat flour. When this is done, put everything in a basket and save the best of it. Ask for appropriate things in your petition to Mercury.

The Operation of the Moon. When you wish to do the magical works of the Moon, do so when the Sun is in Cancer and the Moon in Aries, which is the exaltation of the Sun, and do the work in the night of the Moon (that is, on Sunday, when the day has ended)[310]. When the Sun sets, go to a field. Then wash and clean yourself very well, and take a ram and a suffumigation of frankincense, hemlock, elecampane, myrrh and lignum aloes mixed together. Your friends and associates should go with you, and some of them should lead the aforesaid ram and bring the suffumigation, and they should likewise bring food in baskets. When this is done, they should light a large

308 These are Didas, Gilus, Hamilus, Damaris, Timas, Samlus, Arhus, and Hataris in the Arabic text.

309 These are Barhujas, Amiras, Hatis, Sahis, Darajas, Hatis, Dahris, and Magudis in the Arabic text.

310 Planetary days normally begin at dawn, but Arabs and Jews both begin the day at sunset; here the standard practice has been changed to fit the Semitic custom.

fire of wood, and put the baskets of food around the hearth.

One of them who is taking part in your petition should rise up, and find a place by some spring of water, with a fig tree before it and nearby the ram that he has led there. He should put the suffumigation, which he has brought with him, into a fire. He then says: "Hedyuz, Denediz, Mubrynayz, Miltaz, Tymez, Rabyz, Celuz, Deheniz, Merniz."[311] When he has said this, cut off the head of the ram. Then your associate who led the ram should go away, because if anyone approaches you, you must kill them, cutting off their heads, saying the same words one at a time, and suffumigating with the suffumigation.[312]

When this is done, you should leave, and go back to where the fire is burning. Then you and all your friends may return to the place where the ram was killed, and skin it, and take its skin, head, feet, and entrails to a clean place, where no other animal can eat any of the aforesaid parts, and bury them. Roast the ram, and when it is well roasted, put it amidst the circle of baskets of food around the hearth. When dawn is near, put out many-colored cloths under the fig tree, and when this is done suffumigate with the aforesaid suffumigation. And say the oration of the spirits and ask for your petition, and all of it will be fufilled.

Chapter Ten

A demonstration of the confections of planetary spirits, and preventing dangers from ceremonies and effects, and of the wonders of magic, and of the food, suffumigations, unguents, and odors that one who invokes planetary spirits ought to use; and the proper effects, and works that are not done except in appearance

Aristotle, in the Book of Antimaquis already mentioned, which he composed for King Alexander, recounted the confection of four stones, which have miraculous spiritual powers and effects.

The first of these is named Rayetanz. Whoever carries this stone with him in a battlemented ring[313] will receive the humble obedience of men

311 These are Gadnus, Hadis, Maranus, Maltas, Timas, Rabis, Minalus, Dagajus, and Garnus in the Arabic text.

312 Ritual taboos of this kind were not uncommon in ancient Greek rituals connected with the Mystery cults—one of many elements of this chapter that show clear signs of descent from Hellenistic Pagan religion.

313 That is, a ring with a bezel shaped like the top of a castle tower.

and of every other living thing possessing a spirit; and if he seals any letter with this stone and sends it to any kings or any other men, when it is seen by them, at once they will tremble and obey it, and unfailingly accomplish whatever the letter requests. It will also make men perverse if it is transmitted in the same way as given above.

This stone is red in color, and its composition is as follows. Take three ounces of rubies; grind them and cover them with 1/2 ounce of diamonds, one ounce each of lead filings and magnesia, 1/2 ounce sulfur, and two ounces of gold. Let all the aforesaid be mixed in a crucible and put on a gentle fire, increasing it little by little until all the aforesaid ingredients fuse, for the rubies will be melted by virtue of the diamond, the diamond by virtue of the magnesia, and the magnesia by virtue of the sulfur, and gold also fuses with them. When they are well blended, take the crucible off the fire and allow it to cool. You will find one body, completely blended, and of a turbid color; then leave it.

Then take equal parts lion brains, leopard fat, and wolf blood. Liquefy the fat, and mix it with the brains; then pour the blood into it, and it will take on a spotted color. Be careful that you do not touch it with your hands, nor get your clothing near it, and keep your face turned away from its odor, for it is a deadly poison in all its qualities, from the specific form according to the opinion of Cetras, who saw it in a dream. When it is still, take it off the fire.

Then take burnt copper, crocus, and yellow and red sulfur, ten ounces each. Let then be pulverized and cleaned, and then add them to the foregoing poison. At once its harmfulness will be broken, and the whole of it will be liquefied. When it is all melted and mixed together, put it in a jug or small vessel, which should be sealed up with alchemists' luting;[314] and put it on a gentle fire. When all of it has melted like wax, take it off the fire and allow it to cool. Then melt the first body, which should be combined with its spirit[315] little by little, until it is all blended and becomes one body. From it, make round pebbles of the desired size on a lathe, for Aristotle said the following to Alexander: O Alexander, know that this is a miraculous body that conquers everything.

The second stone is named Helemetiz. This stone is to be made against rain, hail, and snow; for when any of these is about to fall, raise this stone upon your right hand, and you will be safe from them. This stone is spotted in color, and it is made in the following way. Take four ounces of hellebore

314 In the days before rubber stoppers, alchemists sealed the lids on their flasks with fine clay, or luting, that was baked solid by the heat of their furnaces and made an effective sealant.

315 The first part of the confection, made from minerals, is the body of the stone; the second, made largely from biological materials, is the spirit of the stone.

and melt it with white soapwort on the fire. When it is melted, put four ounces of silver and four ounces of lead into it. When all this is melted together, take it off the fire and work with the spirit of the work.

Take bones from the forefeet and hind feet of a pig, which have been well cleaned of flesh and tendons, and cook them well in salt water; when they are well cooked, take them off the fire and dry them to remove the water. Pulverize them and put them in an earthen vessel with equal parts of mandrake and lime, sealed up well with alchemists' luting and properly arranged—that is, in the vessel put down a layer of mandrake and lime, then on top of it a layer of powdered bone, and so successively until the vessel is full. Melt all this by cooking it for one night on a fire of manure. Then remove the aforesaid vessel from the fire, and allow it to cool. Powder the contents and add to them a little clear red copper. Then grind them again, sprinkling them with human blood from a vein, and let it be ground for an entire day; and save it for use.

When you have finished, melt the first body, and add to it this second body a little at a time, until the two are fully blended into one another. When this is done, take it off the fire, and let it cool, and you will find its color to be spotted. This stone may then be worked on a lathe to the desired size in a spherical form. Thereafter you should labor at this work with the words and ceremonies that we have given already in the ritual of Perfect Nature. When you see rain, snow, hail, and thunder in any place, and you wish to send it away from yourself and the place where it is, say the words we have said before, and raise your right hand, holding that stone, toward the sky; and all the aforesaid will be stilled. This stone is composed of the powers and spirits of spiritual things.

The third stone is named Astamatis. Aristotle says that this stone is one of the wonders of the world, for whoever carries it with him in a fight or battle will remain safe from harm from enemies, and from their offensive weapons—not only himself, but also his companions. The composition of this stone is as follows.

Take ten ounces of iron melted in sulfur, and melt it in the fire, and into the sulfur put white magnesia stone and borax, all well powdered, until they are all blended into one. First it will appear yellow, then white like silver, but even more beautiful, and its body will be soft. After this take pork fat and pig brains in equal amounts. Melt them together, mix with the blood of a black crow, and let it cool, so that it coagulates by the normal way of coagulation. Then take four ounces of magnesia stone, 1/2 ounce of burnt diamond, two ounces of clear red copper, and four ounces of yellow sulfur; grind them all together into powder, and put the powder on the aforementioned coagulated body.

Let it all be put into an earthenware vessel of appropriate size, and sealed well with alchemist's luting. Thus prepared, let it be put on the fire and completely melted like wax. Then take it from the fire, and allow it to cool. It will coagulate, and take on the form of a stone; set this aside. Then take ten ounces of iron processed in the way already mentioned, and one ounce each of gold, silver, and copper. Put them on the fire and melt them until they are well mixed. When this is done, cast the other body you have already made onto it, little by little, until they are entirely blended; and let it be purified by fire. The moisture of the bodies will be removed, and then will be united with one another and will be made very slippery.

When you see that this has happened, remove it from the fire and allow it to cool. You will find that the bodies have united into one and become a little soft. You may work this on a lathe, and make round stones of any desired size, and you should work on them for three days with the words we have already mentioned. You should always keep this stone with you and carry it during war, and you will be preserved against all the iron weapons of your enemies—you and all that accompany you, while you have the aforesaid stone with you.

The fourth stone is called Handemotuz. Aristotle said that this stone exists to awaken the love of women, and is composed so that by it, for example, soldiers and warriors who ought to be engaging in battle will seek to mingle with women instead, so their bodies may be made weaker, and that in consequence they will be more easily vanquished. This stone is white in color. It is compounded in this way.

Take ten ounces of lead, one ounce each of copper and iron melted with sulfur, and 1/2 ounce of silver. Melt the copper, iron, and silver all together, then put in the lead. When all this is blended together, take 1/2 ounce each of magnesia, diamond, and yellow sulfur, and two ounces of red copper. Powder them all, and add the powder to the melted substances until all has been absorbed. Then take this of the fire, and set it aside.

Then make the spirit in this way. Take equal parts of gazelle fat and the brains and marrow of a horse. Melt the fat and mix it with the brains and marrow, and then put sparrow blood in it until it coagulates. Then take one ounce of pig bones, and powder it with a little of the best borax, 1/2 ounce of magnesia, one ounce of yellow sulfur, and 1 1/2 ounces of red copper, and mix them together into a mass, and add it to the aforesaid marrow and fat. Put it on the fire until all of it has melted together. Then take it off the fire and allow it to cool.

When it has cooled, take the body you made first, and melt it on the fire. Put the medicine into it little by little until all has been absorbed, and all of it begins to simmer. Then take it off the fire and let it cool, and it will

become a stone, which you may make spherical and equal on a lathe. Then work for three days using the words we have already mentioned. Then make two images of copper, one in the shape of a man and the other in that of a woman, and put the stone in the male image. Let these images be placed back to back.

Take an iron needle, and say over it the words we have already given. When this is done, thrust it into the chest of the female image until the image is entirely pierced through to the back, and let it be pressed into the male image so that the two images are pinned together. Put the images prepared in this way into a tightly closed iron box, and over it, day and night, say the words we have given above. Keep it with you, for you and all your associates will thus be completely free of any desire for women.

Aristotle relates all of the foregoing in the aforementioned Book of Antimaquis. The mixtures of which all these stones are made are deadly poisons, and whoever makes these stones must carefully avoid touching or smelling them. The remedy for this poison, by which these things may be done without fear, is made in this way. Take two ounces each of aloes wood, myrtle seed, mandrake seed, and centaury seed, 1/2 ounce nutmeg, and one ounce each of chaste tree, cleaned raisins, and white sandalwood. Mix them together and pulverize them well, and blend them with the juice of myrtles, and make them into pills, which you should allow to dry. Whenever you wish to compound the aforementioned stones, which are deadly poisons, take these pills and put them in your nostrils, ears, and mouth, and cover your entire face with a cloth while the foregoing are powdered and worked.

You will also need another remedy for the preservation of your hands, which is this. Take equal parts of laurel seeds and the kernel of basil seeds, and four parts each of balsam and rabbit's blood. Grind what can be ground, and mix this with the balsam and rabbit's blood. You should have this medicine with you in all the foregoing operations, and wash your hands in it while working, and you will be able to work safely and without danger.

In the aforementioned book, Aristotle also says that spirits sometimes attack the workmen who perform the foregoing, destroying their natures. If you wish to free them from this infirmity so that their natures may be brought back to their proper quality, give them the following medicine to drink. Take 1/2 ounce of human blood, and mix it with four ounces of oil of bitter almonds and two ounces of rabbit brains or marrow, and let these be mixed with one ounce of donkey's urine. Combine the foregoing; and once each day, on an empty stomach, for nine days, give this in a drink to the patient. By this medicine they will be cured, and their nature rectified, and evil planetary spirits of every kind driven away from them, so that their

natural complexion may be restored to lasting strength.[316]

Again, in the book named Malatiz, Aristotle says the following. When Alexander inquired of Caynez, a sage of India and a master of marvels in this art, he composed this book Malatiz out of the knowledge of Caynez himself, in which he recounted the wonders done by this Caynez, who was considered a spirit in human form, and who lived for 840 years. This was in the time of King Aydeneruz, who was a mighty man and a murderer. This sage made great marvels from composites of the greater and lesser worlds, and his words were composed by the spirits that are in the composite world.[317] He controlled the will of the aforementioned king and of any other kings that he wished. He also used to make marvels and diverse prayers, which I will relate presently.

For acquiring the love of a woman. This confection he called Deytuz, and its composition is as follows. Take 1/2 ounce each of gazelle marrow and beef fat. Melt them together, and add 1/2 ounce each of camphor and rabbit brain. Let all these be put into an iron vessel for the aforesaid melting, and add the powdered camphor last. When it is all mixed together, take it off the fire. Then make an image out of virgin wax, which has not been used for any other purpose, and have in mind the woman whom you desire.

In the mouth of that image make an opening that penetrates to the belly of the image, by which the melted medicine above may be poured into the belly of the image. While pouring it, say: "Dahyeliz, Hanimidiz, Naffayz, Dabraylez."[318] Then put into its mouth two ounces of fine sugar.

Next, take a fine silver needle and insert it into the chest of that image until it comes out the back. While you place the needle in this manner, say: "Hedurez, Tameruz, Hetaytoz, Femurez."[319] When this is finished, wrap the image in a white cloth, and over this put another silk cloth, white in color, and prepare a silk thread, and tie this tightly under the chest of the image, and let the two ends of the thread be joined together and knotted with seven knots. Over each of the knots say these words: "Hayranuz, Hedefiuz, Faytamurez, Arminez."[320]

Then put the image in a little clay pot, which you should seal up with alchemist's luting. Make a pit in the house where the person lives against

316 This passage conceals a breathtaking ruthlessness, as oil of bitter almonds contains cyanide; four ounces daily for nine days would be more than enough to kill the patient. Presumably the point of the passage is to allow the book's owner to employ workmen for these alchemical workings without any risk that they would be able to duplicate the formulae later.

317 That is, the world of matter, composed of the four elements.

318 In the Arabic text, these are Dahjajas, Ganamawadas, Naqagajas, Dirulajas.

319 In the Arabic text, these are Haduras, Timarus, Hanitus, Wamiras.

320 In the Arabic text, these are Argunas, Hadamijus, Finuras, Armitas.

whom, or at the request of whom, this working is performed—that is, in whichever house or place is suitable. Bury the image there, head up, and cover it with earth. Then take two ounces each of incense and galbanum,[321] and cast it on the fore. While the smoke rises, say: "Beheymerez, Aumauliz, Menemeyduz, Caynaurez.[322] I move the spirit of this woman N. and her will toward this man N. by virtue of the spirits I have named, and by the virtue and power of the spirits Beheydraz, Methurez, Auleyez, Nanitaynuz."[323]

When you have done the foregoing, return to the house. You should know that all the spirit and will of the woman against whom this working is done will be moved toward the man for whose sake the work is done, nor will she be able to rest or sleep or do anything else until she obeys the man for whom such a working has been done, and this is by virtue of the spirits of the foregoing image. This woman will be led to the house where the image is buried by the aforesaid virtue.

Another confection for the same purpose, to be given in food. Take two ounces each of rabbit rennet[324] and wolf brains, three grains of melted beef fat, two grains each of amber and nutmeg, three grains of camphor, two ounces of the blood of that person who is the agent (that is, for whom the working is done). Put this blood in an iron vessel on the fire to heat. When it is hot, add the other medicines to it, and mix them all. Then remove it from the fire, and mix it with wine or honey or with a dish of meat or fowl or any other dish you wish.

While you do the foregoing, keep your mind intently on the woman for whom you are doing it. Then take a little incense and an equal amount of galbanum, and cast them into fire. While the smoke rises, say: "Ye Deyluz., Menydez, Catrudiz, Mebduliz, Huenehenilez.[325] I move the spirit and will of this woman N. by virtue of these spirits and this composition, and I move her spirit and will by a restless motion whether in waking or sleeping, in walking, standing, or sitting. Nor shall she have any rest until she obeys these spirits whom I name: Hueyheyulyez, Heyediz, Cayimuz, Hendeliz."[326] When you have done the foregoing in the manner specified, give all of the food to eat to whomever you wish, so that nothing remains of it. When the aforesaid

321 Galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

322 In the Arabic text, these are Bahimaras, Umaralis, Qadamidus, Finuras.

323 In the Arabic text, the first three names are Haturas, Maljuras, Ulijas; the last is uncertain.

324 Rennet: the powdered stomach of an animal, used to curdle milk for cheese.

325 In the Arabic text, these are O Dilus, Ahidas, Batrudalis, Bandulis, Wajagilas.

326 In the Arabic text, the last three of these names are Hajadis, Qidamus, Andalis; the first is partly illegible.

medicine reposes in her stomach, she will not be able to be still—rather, she will be moved with a strong motion—and she will come obediently to the place of your choosing.

If it should happen, because of some difficult, that there is no way for you to give this to the woman in food or drink, take the confection as prepared above, and in place of the blood mentioned above, use the blood of the one against whom you operate. Mix it all together very well. Put it into food or drink as before, and put it into a jug with your own hands.

Take two ounces each of incense and galbanum, and suffumigate with them. While the smoke rises, say: "Adyeruz, Metayruz, Beryudez, Fardaruz.[327] I move the spirit and will of this woman N. toward this man N., and by all spirits and wills and hearts I move her so that she cannot be quiet or calm in waking or sleeping, speaking, sitting, or standing, until she is obedient to N. and fulfills his desire completely. I attract the spirit of her heart and move her toward this man N. by virtue of these spirits: Vemedeyz, Audurez, Meyurneyz, Sandaruz."[328]

After this, give the aforementioned to be eaten by the one for whom this working is done. When he has eaten it and it has descended into his stomach, instruct him to take two ounces each of incense and galbanum in his hand and cast then upon fire, and suffumigate with them. While the smoke rises, have him say these names: Hamurez, Heydurehiz, Heldemiz, Hermeniz.[329] When he has said these, tell him to say: "By these names let the will of the one for whom this operation is done be attracted. Let her come to me with great love and obedienceso that my will and command shall be fulfilled."

The same sage says further that is you are unable to get the blood of the woman, take two ounces each of wolf's blood and cow's blood, and mix them in an iron vessel upon the fire, as we have described above. Put into it two grains of rabbit marrow, three grains of wolf's marrow, and four grains of beef fat, all melted and mixed together. Add two grains each of nutmeg, camphor, and rabbit rennet, and when all this has melted, mix it well and take it off the fire. Give this mixed into drink or food. Then suffumigate with incense and galbanum.

While the smoke rises, say these words: "Animurez, Maphueluz, Fenuz, Fadrulez.[330] I move the heart, spirit, and mind of this woman N. toward this man N., and I move her spirit, forbidding her to sleep so that she cannot have any rest in waking, sleeping, staying, going, or arising. I move her

327 In the Arabic text, these names are Adirus, Batirus, Barjudis, Fardarus.
328 In the Arabic text, these names are Madis, Uduruas, Manurajas, Handarus.
329 In the Arabic text, these names are Hamuris, Tidurahas, Inamas, Harmas.
330 In the Arabic text, these names are Anamuras, Habwalus, Fanis, Badrulas.

spirit and will and lead her to N. by virtue of the spirits written hereunder: Hueytayroz, Beryenuz, Aunuhiz, Andulez."[331] When you have done, this, give it to eat to whomever you wish. When it is in his stomach, take two ounces each of incense and galbanum and hair from a wolf's tail, with which you should suffumigate the man who ate the foregoing, sayng these names written below, which I will teach you: Heyudez. Maherimeyz, Taydurez, Umeyruz.[332] When you have done this, know that the spirit and nature of the woman toward whom this operation is done will be moved with a great love for that man, and her desires likewise; and she will not be able to find rest in anything until she has come with a humble attitude toward that man.

Another confection, that is, a suffumigation for love. Take two ounces each of wolf vulva and rabbit penis, one ounce of the eyes of white mice, two ounces each of the fat of a white dog, incense, and galbanum; and beef fat of a weight equal to all the foregoing, melted in an iron vessel; put into this all the foregoing ingredients. When they are all blended together, take 1/2 ounce of camphor, one once each of white sandalwood and aloes wood, 1/2 ounce of amber, and 1/4 ounce of nutmeg. Powder them and add them to the aforementioned confection, and blend well together. When this is done, let it be divided into seven equal parts. Take seven thuribles full of burning coals, which you should set in front of you in a straight line, and in each of them put a seventh part of the confection you made as just described. While the smoke rises from the thuribles, say: "Ahayuaraz, Yetaydez, Ahariz, Aharyulez.[333] I move the heart, spirit, and nature of this woman N. toward this man N., forbidding her any rest or sleep, and that she shall have no peace in sleeping, waking, or sitting, or in any other action, until she comes to him obediently to obey his pleasure and command. I attract and draw her spirit toward him by virtue of these spiritual spirits:[334] Alhueriz, Heyemiz, Huetudiz, Tauediz."[335] When you have done this, return to your home. The aforesaid woman will come there, and will be obedient to his good pleasure and command.

Again, another for the same purpose, to be smelled. Take two grains of rabbit rennet, and one grain of a male goat's liver, and add powdered incense. Put it on the fire, and let it roast until all its moisture has left it entirely. Then take it with iron tongs, and cut it to small pieces with a knife, and let it be pressed in a pot until all the water leaves it; this water should be set aside in a glass vessel. When you wish to work with the foregoing, take

331 In the Arabic text, these names are Tirulis, Barjanus, Ubuhis, Wandulas.
332 In the Arabic text, these names are Hanudis, Mahrijas, Tiduras, Umirus.
333 In the Arabic text, these names are Ajuras, Jatandas, Ahjulas, Harjulas.
334 Spiritual spirits: *spirituum spiritualium* in the text. The phrase is just as strange in Latin as it is in English.
335 In the Arabic text, these names are Albawaris, Hajaqus, Wabudis, Tawadus.

two grains of the aforesaid water, three grains of nutmeg, and four grains of amber. Put all these on a charcoal fire in an iron vessel until it is all melted and blended together. Add to it a single grain of the confection from the glass vessel, and then melt until it is entirely blended and mixed together; then take it from the fire and put it again in a glass vessel. When you wish to work with it, take one ounce of fine and very pure oil of amber, which you should put on the fire in an iron vessel, and add a single grain of the confection from the glass vessel, which you should melt until it is entirely blended and mixed together.[336]

When this is done, take two ounces each of incense and galbanum, and suffumigate with them. As the smoke rises, say: "Yetayroz, Maharahetym, Faytoliz, Andoraruz.[337]" I move the heart of this woman N., her spirit and her will toward this man N., and I move the spirit of her heart toward him with love and desire, forbidding her sleep, rest, and tranquility, so that she will not have any peace in sleeping, waking, rising, or sitting. I attract and draw her spirit and will toward him by virtue of these spiritual spirits: Hueyquitayroz, Hedilez, Menueriz, Meyefurez."[338] When you have said the foregoing, take the aforementioned oil, and (if you can) anoint with it the woman for whom the aforesaid working is done. If you cannot do this, put it on something from which its odor shall arise, so that she for whom the working is done will smell it. At once, when she is anointed by this or smells it, her spirit and will by a strong motion will be moved with a strong love and desire toward the man for whose benefit this working was done, and she will have no peace either sleeping or waking or resting in anything hntil she comes to him, obedient and tame.

If it so happens that you cannot give this to her by means of its odor, make an image of wax formed in her likeness, which you should give to the man, so that he may hold it in his hands. Suffumigate it with incense and galbanum for three days successively, that is, at the rising of the Sun, repeating the words given above and suffumigating with the suffumigation, and anoint yourself with the oil mentioned above. When you have done everything in this manner, her spirit and will will be moved toward him with love.

If you wish to do the foregoing in another way, take myrtle branches or those of another sweet-smelling tree such as apple, and anoint them with two grains of the aforementioned compounded medicine. Suffumigate them with incense and galbanum. While you suffumigate, say these words: "Neforuz, Hemiruliz, Armulez, Feymeriz.[339] I move the heart of this woman N. and

336 The repetitions in the preceding paragraph are in the original, and may involve a scribal error.
337 In the Arabic text, these names are Jatirus, Filharis, Fitulis, Andarawas.
338 In the Arabic text, these names are Qitarus, Adilas, Manhuris, Manquras.
339 In the Arabic text, these names are Nurus, Andulis, Armulas, Fimaris.

her spirit and will toward this man N., and I move her spirit and nature toward him in love and desire. I take away from her sleep, waking, and rest in sleeping, waking, rising, and sitting. I draw and lead her by virtue of these spiritual spirits: Venehulez, Mantayriz, Feymulez, Berhunez."[340] Then make whoever you wish (that is, the woman for whom the working is done) smell the odor. When she smells it, her spirit and will at once will be moved by a strong motion and great love and desire, so that she will be unable to be still or to rest in any way until she comes obediently to the place of the querent and fulfills all his desires.

If you are not able to do this by means of odor, however, make a wax image as we said above. Let the agent (that is, he who commanded that this working be done) take the image into his hands, and take two ounces each of incense and galbanum, which he should cast onto the fire with his own hands. Then instruct him to say the words: Heydinez, Beyduriz, Affihuz, Deriyenuz."[341] When he smells the oil, at that instant the work is completed. At once the spirit and will of the woman for whom the aforementioned work has been done, as well as her heart, will be moved by a string motion in great love and desire, and she will not be able to rest in any manner of quiet or tranquility until she comes obediently to the querents desire, ready and able to fulfill his every wish.

These four images, composed as we have said, are called Decaytus; they are those that Caynez the sage recounted for the union of man and woman.

For acquiring the love of a king. When you wish to attract the love of a king and his beneficence toward the people, take virgin wax that has not been used for any other purpose, and from it make an image of the king whose disposition you wish to influence as just said. Then take 1/2 ounce of gazelle brains, one ounce of rabbit brains, and two ounces of human blood; mix them together in an iron vessel, and let them be put on the fire until they are all mixed. To that mixture add one ounce each of powdered camphor and amber, and 1/2 ounce nutmeg, adding these to the first medicine. Leave it until all is melted and blended together. Then make a single opening in the head of the image, by which you pour the medicine into the belly of the image, and then seal up the opening well with wax.

Then take four ounces each of human blood, the blood of a white rooster, and horse brains, 1/2 ounce each of nutmeg and camphor, and two ounces of melted beef fat. Let these be combined and held over the fire. Make an opening in the throat of the image, pour the mixture into it, and let it cool; then close the opening with wax.

Next take a fine silver needle that is new and has never been used for any

340 In the Arabic text, these names are Arulas, Manturas, Fimalus, Barhujas.
341 In the Arabic text, these names are Ididas, Biduris, Afius, Darjanus.

other purpose, and thrust it through the chest of the image so that it does not pass into any other part of the image. While you do this, say: "Acriuz, Fendeyuz, Nephalez, Feyeduz."[342] Then put the image in an earthenware vessel and seal it with luting.

Then take one ounce each of incense, powdered galbanum, and the eyes of white roosters, and mix them together. Take the image and the aforesaid suffumigation and a thurible, and climb a high mountain, from which you can see the king's city; make a pit there the size of the image, and bury it there head downward. On the mouth of the pot or vessel put a stone or tile, and put earth upon it until it is entirely covered. When this is done, put the suffumigation onto the fire, and while the smoke rises, say: "Acderuz, Madurez, Feyleuz, Hueryreliz." [Akrarus, Manduras, Filahus, Warmalis] Then say: "I turn the heart of this king N. with love, friendship, goodwill, and mercy toward this man N. and this people N., by the virtue and power of these spiritual spirits: Hueyfeduez, Affimuz, Beefinez, Medariuz." [Naduras, Inamus, Kafinas, Madalus] Know that the king will delight in that man or that people, and grant to them his favor.

For generating enmities. He says: a confection to generate enmities, which is given in food, and it is this.

Take 1/2 ounce each of the bile of a black cat and the brains of a pig, two ounces of the fat of a black dog, and two grains of sweet myrrh.[343] When this confection is eaten it attracts spirits of enmity and ill will.

For the same. Take two ounces of the brains of a black cat, one ounce each of pig's bile and brains, and 1/2 ounce each of the penis of a black dog, sweet myrrh, and ammoniac. From all these things blended together, make a suffumigation, and it will be as above.

For the same. Take three grains of black dog's bile; two ounces each of pig's brains, black cat's bile, pig grease, sulfur, sweet myrrh, black cat's eyes, and oil of caubac; two grains of copper, four ounces of the brains of a black dog, and one ounce of hair from its tail. If you make a suffumigation from all this mixed together, it will generate ill will and enmity. A certain sage worked with all these confections, and asserted that he found them to be true.

That a man may have no desire for women. When you want to do this, take 1/2 ounce each of the brains of a black cat and mandrake seeds. Mix these two together and blend well. Then make an image of wax, and make a hole in the top of his head, into which you pour the confection. Then take an iron needle, and into the image (that is, in the place where delight in women is) thrust the needle.

Then take four ounces of pig's blood; two ounces each of rabbit rennet

342 In the Arabic text, these names are Aqarjus, Gidajus, Jahilas, Jahidus.
343 Sweet myrrh: a Mediterranean herb, *Opopanax chironium*.

and swallow brains; and one pound each cow's milk and myrtle juice Mix all these together, and when you wish to take away someone's desire for women, give him this to drink, and suffumigate him with incense and galbanum mixed together, and it will happen as you desire.

Chapter Eleven

The effects of magical images in diverse things, as well as in alterations of sight, so that things are seen other than as they are; and causing sleep and waking, and making poisons and their remedies

I have found the following confections in books written by those who were wise in this science, none of which are mentioned by the aforesaid Caynez. First, to bind tongues so that nothing evil is said of you. When you wish to bind tongues so that they may speak no evil, compound the confection that follows. Take the tongues of all the following, that is: the tongue of a crow, an eagle, a toad, a water snake, a white dove, a white rooster, and a hoopoe.[344] Powder all these tongues and mix them together. Then take one grain of pearl and 1/2 ounce each of gold, silver, camphor, borax, and aloes. Powder all of these and mix them together, and add them to the powder described above, and blend the whole mass with honey. Then put it in a white silk cloth.

Then take two hairs from the eye of a hawk, two hairs from the eye of a peacock, the liver of a hoopoe, the liver of a chicken, two wing bones of a dove, and two wing bones of a hoopoe. Powder all these and blend them with milk, and put them in the aforementioned white cloth with the first mixture.

Then make an image of white wax, which you should name with your own name; write your name and the figure of the Sun on its head, and similarly on its chest write your name and the figure of the Moon. Then wrap this image in another white silk cloth, and put it in the midst of the aforementioned mixture, and tie it all up with silk thread. Whoever carries an image thus prepared with him will behold miracles, nor will anyone be able to speak ill of him, and he will be loved and valued by all.

For love. Take five ounces of gazelle brains, one ounce of leopard blood, and two ounces of rabbit rennet. Mix these together and blend well. Give

344 These animals correspond to the seven planets in descending order from Saturn to the Moon.

this mixture in food or drink to whomever you will, and you will be loved by that person.

For the same. Take two ounces of the blood of a white dog and the same amount of its brains, and four ounces each of gazelle brains and human blood. When this is all mixed and blended, suffumigate whomever you will with it, and that person's spirit will be moved toward you in love.

For the same. Take two ounces each of the brains and blood of a white dove and the blood of an eagle, one ounce of rabbit rennet, and 1/2 ounce of hawk brains. Mix all these together and blend well. Give some of this in food to whomever you will, and you will be loved by that person.

For the same. Take one ounce each of chicken blood, leopard blood, and rabbit rennet, and two ounces of human blood. Blend all this together, and add one ounce of eyebright. Suffumigate anyone with this confection, and you will be loved by that person, whose spirit and will will be moved toward you.

For the same. Take two ounces each of sparrow blood and brains, one ounce each of mouse blood and brains, four ounces of human blood, and 1/2 ounce of eyebright. Mix them, and give in a drink to whomever you wish.

For the same. Take the brains of a black cat and human urine, in equal parts. Mix them, and give them in food to whomever you wish; and that person's spirit and will will be moved toward you in love.

For the same. Take four ounces each of the blood and brains of a red dog, two ounces each of rabbit rennet, dove blood, and chicken blood, and one ounce of eyebright. Mix all these, and suffumiage with it whomever you wish.

For the same. Take eight ounces of donkey blood, and one ounce each of fox blood and hedgehog blood. Mix these well, and to this mixture add two ounces of eyebright. Suffumigate with this whomever you wish.

For generating enmity and discord. These confections are compounded for enmity and ill will. Take four ounces of the blood of a black dog, two ounces each of pig blood and brains, and one ounce of donkey brains. Mix all this together until well blended. When you give this medicine to someone in food or drink, he will hate you.

For the same. Take four ounces each of black cat's blood and chaste tree, two ounces each of the brains and blood of a kite, and of fox blood, and four ounces of chaste tree. Powder the chaste tree, and then mix it with the others. If you suffumigate someone with this, it will expel love from him, and his will and spirit will draw back from love.

For the same. Take fox blood and ape blood, two ounces of each, and one ounce each of cat's blood, wolf's blood, ape brains, and pig brains. If you mix these together until well blended and give it to someone in food, it will

do the same as above.

For the same. Take two ounces each of toad brains and crane brains, four ounces each of the blood of a red dog and the blood of a black cat; and one ounce each of pork fat and the brains of a red dog. Mix all this together and add to it four ounces of cinquefoil. With this, suffumigate the person you want to hate you.

For the same. Take four ounces each of human blood and donkey's blood, and one ounce of leopard's blood. Mix it all together, and give it in food to whomever you wish; and it will do the same as above.

For the same. Take four ounces each of the blood of a black dog and the blood of an eagle, and one ounce of donkey's blood. Heat them, and mix with two ounces of chaste tree. Make a suffumigation of this mixture for the one you want to feel hatred.

The following four suffumigations cause enmities, hatreds, and depopulations. The first of them is this. take equal parts of blood of a black cat, brains of a red dog, and blood of a fox. Mix them together and add to them St. John's wort and chaste tree, two ounces each. Suffumigate with this whomever you wish.

The second, for the same. Take four ounces each of pig rennet, pork fat, and mouse blood, and one ounce of brains of an arrahama Mix all this, and add St. John's wort and cinquefoil in equal parts, making an amount equal to the other ingredients. Powder all together, and suffumigate whomever you wish.

The third, for the same. Take eight ounces each of crane brains and kite brains, and one ounce each of rabbit brains and blood and donkey fat. Mix together, then add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

The fourth, for the same. Take one ounce each of crow's blood and vulture's blood, and four ounces each of donkey fat and blood. Mix together and add an amount of chaste tree equal to the other ingredients. Whomever you suffumigate with this will become as above.

For the same. Take four ounces of black cat brains. Powder this, and mix it with an equal amount of dried and powdered human feces. Give this in food to whomever you wish, and he will hate.

Aristotle said: "Whoever truly knows and is instructed in the separations and unions of spirits and natures, and understands the ordering of the macrocosm and microcosm, will know the separations and conjunctions of all things with one another, spiritual as well as corporeal."[345]

345 Readers who consider these long lists of confections pointless should read Book III, chapter 4 again, and then study this quote attributed to Aristotle with the greatest care.

Here are seven confections that are given to men in food so that they cannot perform with women. The first is this. Take two ounces each of horse brains, pig fat, and black cat's blood. Mix all these with one ounce of powdered colocynth, and give a little of this mixture in food to whomever you wish.

The second, for the same. Take horse brains, pig fat, and wolf's blood in equal parts. Give half a dram in food to whomever you wish, and it will be as said above.

The third, for the same. Take ape blood and brains, ostrich fat, and the eyes, horn, and tongue of deer, all in equal parts. Powder them all and mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take four ounces of donkey brains, one ounce of pork fat, and two ounces of horse blood. Mix them all, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take four ounces of powdered pig bones, two ounces of persimmon leaves, and two ounces each of burnt wolf hair, black cat's eyes, and donkey brains. Mix them all together, and give 1/2 ounce in food to whomever you wish.

Sixth, for the same. Take equal parts of black cat's blood and the brains of a sea cow. Mix them, and give 1/2 ounce in food to whomever you wish.[346]

Here are seven confections that will cause sleep and quiet all the spirits of the body, and it will be believed that they kill. The first of them is this. Take equal parts pig's brain and the brain of a chamois (which is an animal like a deer), and add a quantity of mandrake seed equal in weight to both. Give 1/2 ounce in food or drink to whomever you wish.

The second, for the same. Take four ounces of wild black poppy seeds, and one ounce each of fox brains, human brains, and pig bile. Mix them, and give a little in food to whomever you wish.

The third, for the same. Take equal parts human sweat and the blood of a black cat, and a quantity of mandrake seed of a weight equal to both. Mix them, and give 1/2 ounce of it in food to whomever you wish.

The fourth, for the same. Take 1/2 ounce each of pig's brains and black cat's blood. Mix them, and give in food to whomever you wish.

The fifth, for the same. Take equal parts dove brains, pig's blood, and grease from the serpent that is called the deaf adder. Mix them, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take four ounces of cat urine, two ounces of horse sweat, and one ounce of colocynth. Mix them all, and give 3/4 of an ounce in food to whomever you wish.

The seventh, for the same. Take equal parts of the juice of wild rue,

346 The seventh confection is omitted in all manuscripts.

human sweat, and pig brains. Mix them all, and give 1/2 ounce in food to whomever you wish. This confection kills the virtue of the victim's spirits.

Here are ten confections that cause sleep and death. In the Book of Methedeyhoz, similarly, are found these ten confections that cause sleep and death.

The first of them is this. Take two ounces of coagulated urine of a black cat, and one ounce each of mouse brains and chamois brains. Give 1/2 ounce in food to whomever you wish.

The second, for the same. Take equal parts of pig brains, pit sweat, and salt of human urine. Mix together, and give in food to whomever you wish.

The third, for the same. Take two ounces each of ape grease, dog brains, and blood of a racan or lagarius (which is a large green lizard). Mix together, and give 1/2 ounce in food to whomever you wish.

The fourth, for the same. Take equal parts donkey brains and human sweat. Mix together, and give 1/2 ounce in food to whomever you wish.

The fifth, for the same. Take human sperm and gazelle brains in equal parts, and animal sweat of a weight equal to both. Mix together, and give 1/2 ounce in food to whomever you wish.

The sixth, for the same. Take human sweat and gazelle brains in equal parts. Mix together, and give 1/2 ounce in food to whomever you wish.

The seventh, for the same. Take black cat brains, bat brains, and wolf grease in equal parts. Mix together, and give one ounce in food to whomever you wish.

The eighth, for the same. Take equal parts mouse brains and black crow's blood, and 1/2 part colocynth. Mix together, and give one ounce in food to whomever you wish.

The ninth, for the same. Take two ounces each of bear's bile and brain, and one ounce each mouse blood and black cat grease. Mix together, and give one ounce in food to whomever you wish.

The tenth, for the same. Take equal parts ape brains and human brains. Mix together, and give one ounce in food to whomever you wish.

These ten confections just mentioned have virtues and powers from the planets and fixed stars, by means of the virtues of the things of which they re composed, from which, by a certain mixture, a spiritual power results. The foregoing are found in the book that is named Hedeytoz,[347] which was compiled by Hermes the sage.

In this book he described a form of composition that causes wonders, and repels all witchcraft[348] from men, that is, from those who carry this confection

347 This is apparently the same as the Book of Methedeyhoz mentioned elsewhere in this chapter.

348 Witchcraft: the Latin word in the text is *maleficia*, the standard medieval

with them.

Against witchcrafts and enchantments of men. Take the spine and head of a frog, and grind them together. Put them in a silk cloth with one ounce each peony, barberry [**aloaxac?**] and donkey brains. Let whoever fears witchcraft carry this with him, and he will be safe from it. This confection was made by Galienus for a certain king who reigned in his time.

Wonders which are made with things belonging to the human body. In the aforementioned book, the same sage said that in the human body are many wonders of the works of magic, when one works with them as the sages who discovered this science used to do. Among them, Hermes wrote of a marvelous confection which displays many wonders, and which is made as follows. He used to take an intact human head, freshly killed, and put it into a large jug. With it he put eight ounces of fresh opium and enough human blood and sesame oil, in equal parts, to cover the aforementioned head; he then sealed the jar tightly with luting, and put it on a mild charcoal fire for 24 hours without interruption. Then he took it from the fire and let it cool. He strained the foregoing, keeping his face covered, and found that it had all melted to the similitude of oil, which he set aside.

He said that there were many marvels in that oil, and the first is that it allows you to see whatever you want to see. If you light a lamp with the foregoing oil, or anoint someone with it, or give a little of it in food to someone, you will see whatever you wish.

To appear in the form of whatever animal you wish. Take the head of the animal and its grease, and scialta nuts, using as many of these latter as you wish. Cover them with oil in a jug, and put on a gentle fire for a day and a night, until all the oil flows from them. When it has cooled, strain it well. If you light a lamp with this and anoint someone's face with it, he will appear in the form of that animal standing upright. This may be done with the heads of diverse animals, and in the same way he will appear as diverse animals.

For taking away sense and thought. Take the head of a man, freshly cut off, and put it in a large pot; and put his spleen., heart, and liver with it. Then in the same pot put the heads of the following animals, that is, of a cat, a fox, an ape, a chicken, a hoopoe, a crow, a kite, a bat, a goose, a swallow, a tortoise, and an owl. Cover them all with oil, and seal the mouth of the jar well with luting; put it on a gentle fire, and let it remain there for three days and as many nights. Then take it off the fire, and let it cool. Strain the foregoing with your face covered, and set aside the oil.

Then take the bones of the aforementioned heads, and burn them in a different oil until they are reduced to powder. Mix the powder with black henbane seeds and scialte nuts, and keep this with you for use. When you

term for the magical curses believed to be employed by witches.

wish to work with the foregoing, give some of the powder to whomever you wish, in food or drink, and light three lamps with the oil; you will see it affect him. To make your body appear wondrous, take some of the aforesaid oil and anoint your face with it. You will begin to illuminate the house by its light, and will appear to stand out as though you were something monstrous.

For sending away sense and memory. Take two ounces each of hawk brains, mouse brains, and cat brains, and 1/2 ounce each of sulfur and myrrh. Mix it all and leave it to putrefy.[349] When you wish to use it, take 1/2 ounce of it and an equal amount of crane feces. Mix them together, and cast them onto the fire so that smoke rises from it. Whoever breathes that smoke through his nostrils will be possessed by a demon, and will lose his senses and memory, and will not be able to tell in what place he is.

Many other marvels that are made from the human body. In a certain book published by Geber the sage, I found many marvels that are made from the human body. He says this: I, Geber, have seen that the elements accomplish your labors when they are combined; alone, they accomplish nothing, because their existence remains in themselves. When they are conjoined with one another so that all four are united, I have seen that they create and give birth, grow and live. When one of the four is lacking, however, I have seen that they cause death, withering, and corruption. I begin with man, and first with the head.

I say that the human brain heals those who have lost their memory, if they eat his brain.

Burnt skull bone, drunk with syrup of squill for nine days, heals epileptics.

Whoever carries a human eye together with a wolf eye cannot by hindered by the evil eye or by any wicked tongue.

Human hair, burnt, powdered, and mixed with laudanum, warms the head.

The saliva of a young man heals scabies if frequently moistened with it.

If the saliva of a young man or woman is put on the head or mouth of a snake, the snake will swiftly die.

The tongue of a woman helps those who wish to tell lies and compose incantations.

If you wish to steal or carry off something, carry with you the tongues of a man and a kite.

Water of blood imbibed in sublimated azernec makes the azernec enter

349 Putrefaction, the act of allowing something to putrefy or ferment, is one of the twelve classic alchemical processes. This chapter includes several alchemical recipes dealing with the *opus animalium* or work with animal substances, the most secretive of the branches of alchemy.

into copper that is melted in the fire.[350]

Ear wax makes the Sun and Moon swiftly melt or solidify, and with it one may make them solid as quickly as with borax,[351]

Soup made from a human head drunk mixed with brains heals those who have lost their minds.

Shave your fingernails and toenails with a knife of red copper when the Moon is in conjunction with Jupiter, and burn them when she is in conjunction with the Sun; take powder made from the ashes, and give it in a drink to whomever you wish, or sprinkle it on his clothing; he will delight in you.

So that new leprosy or scabies, which is a kind of leprosy, will not increase, give the patient in food a powder made from the burnt end of a human penis, and it will spread no further.

Human urine burns every place where it goes. If someone has scabies, wash him with it, and he will quickly be healed.

Human feces dried in the sun, powdered, and put into gold in which there is iron corrodes the iron and destroys it, and cleanses the gold.

Oil of feces softens the Sun and Moon and improves their color.[352]

Whoever has a deadly illness in his thighs, let him wash his thighs in water of feces that has been distilled three times, and put powdered, calcinated feces on it, and he will quickly be healed.[353]

One who suffers from an acute fever should wash his head with water of human blood, and he will be healed.

When a wound is washed with water of blood, and the calx of the same blood is put on the wound, it will be cured.[354]

All combustion, whether of fire or burning water, if first washed with water of feces, and then treated by applying a powder of calcined blood, will be healed.[355]

If you see a sick person who cannot be healed by any medicine, wash him with water of blood, and his condition will improve.

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350 Imbibition: the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid. Water of blood is made by distilling human blood.

351 The Sun and Moon here, as in alchemical literature generally, are gold and silver.

352 Oil of feces: the oily part of human feces, extracted by one of several alchemical methods.

353 The "deadly illness of the thighs" is probably bubonic plague, which produces large black boils in the groin. Calcination is another of the twelve standard alchemical processes, and consists of subjecting a solid to heat until it is reduced to white ash.

354 Calx: the white ash resulting from calcination.

355 Combustion: in modern medical terms, inflammation, which in medieval medical theory could be caused by an excess of choler, the fiery humor, or by one of the other three humors that has become adust ("burning").

Whoever has great internal dryness in his body, give him water of blood to drink, and he will be healed.

If someone suffers from diarrhea, give him droplets of blood to drink, and he will be healed.

If someone has a quartan fever, take a human arm bone and the topmost wing bone of a goose, and have him carry them with him; he will be healed.[356]

Every man who suffers from nightmares should be washed with water of feces, and he will be healed.

Oil of feces distilled three times and imbibed with an amalgam of the Sun and green water of alfadite with dissolved cinnabar water, tinges the Moon and other metals.[357]

A collyrium of human bile heals weeping eyes and cataracts.[358]

Whoever has a cancer or a fistula should burn blood, and make a calx from it, and put the calx on the cancer or fistula; but first wash the place with distilled water of blood.

Human feces dried in the Sun are very strong and sharp, and take away rheumatism and disease from horses and other animals, and help the eyes, and take away cataracts from the eyes of beasts.

Women's menstrual blood given to a man makes him leprous, and if it is put in someone's bath, he will soon die.

The cure: take human semen, and give it to him to drink. Similarly, he will be cured if a certain herb called male barberry is given to him.

Take the membrane around the human heart, and pour into it the blood of three other men, and call upon demons; they will answer.

Take your sweat in a very clean and beautiful basin, and then put it in a glass vessel. Put into it scrapings from the soles of your feet, and a little of your feces dried in the Sun, and one root of the herb that is called *fu* in Arabic, and in Latin valerian. Give this in a drink to whomever you wish, and he will delight in you.

I, Geber, have tested this, and it is entirely true. Women, however, add water with which they have washed their thighs, while keeping their buttocks turned toward the east.

All flesh and bone of men, when burnt, moves and provokes benevolence.

Three measures of human death—that is, you should measure a corpse three times; and with the same measure, you should measure a living man's arm from the elbow to the longest finger, and again from the shoulder to the same finger, and then from the head to the feet. He will waste away and die.

Blood taken from the fingers of the left hand when the Moon is

356 Quartan fever: a relapsing fever of the kind that recurs every three days.
357 This is a recipe for manufacturing imitation gold.
358 Collyrium: an ointment put on the eyelids.

in conjunction with the Sun, and from the other when the Moon is in conjunction with Venus, and given to someone when the Moon is in opposition to the Sun: this provokes delight. This is an experiment of the Egyptians, and I have seen it tested many times and discovered its virtue.

Water of feces and of snails dissolves tartar. Quench sheets of copper in it, and they will become white. Put feather alum and dissolved azech in it, and it will be better.

Take the skin of a woman's vulva all the way around, so that it retains its opening; and if you look at someone through it, it is the sign of death. This is a thing of great sacredness. In the same way, it causes illness. This was taken from those among the Greeks who were called Ephesians.

Skin a human penis, and tan and soften the skin with salt and wheat flour, the way belt leather is treated—you should know that you will be able to bind and loosen with it.

Human testicles, dried and powdered, and eaten with frankincense, mastic, cinnamon, and cloves, makes men young again and gives them very good color.

A human eye tied up in a snakeskin causes anyone who sees you to delight in you and not to hinder you, but to be good to you.

Whoever suffers from a fever or a headache, if you anoint his head with breast milk, the pain will be removed.

Breast milk with opium brings sleep to the feverish and insomniacs.

If you wish to go safely on a journey, make one pill from your semen and your ear wax, and suspend it from your neck, and you will go safely. Certain sages used to carry this with them, saying that a great many properties were hidden in it. Some of them thought there were 72 such properties, to all of which they used to assign reasons that none were able to contradict.

The umbilical cord of a newborn wrapped in a red cloth with the tongue of a green tree frog—whoever carries this with him will be honored by his lord and by others as well.

Whoever has an illness with pustules, or scabies, should anoint himself in hot sunlight with water of blood distilled three times, and then put on the earth of blood,[359] and he will be healed. he should do this seven or more times. This we have already demonstrated in the book *On Properties.*

The right arm of a man and the head of a rabbit kept in anyone's home has power against lies.

Alcohol of human bile with cat eyes helps and makes keen the sight, and whoever makes this will cause marvelous things to appear and demons to be seen.

359 Earth of blood: the dried blood solids left in the retort when all the liquid has been distilled.

Take human blood, and grind it with lodestone and the deadly lucula that is called Herb of Light. Make a mass of it, and keep it with you in a little vessel of gold or silver, and you will have power over enchantments and tricks and lies, and above all if you have collected the herb with your own hands and the blood is from your own body.

A certain person from Baldach, however, told me that the herb that in Arabic is called *fu*, in Latin valerian, and in Greek amantilla, has a similar virtue. He said also that the virtue of this confection was to cause benevolence when eaten or given in a drink.

Take the vulva of a woman (that is, the skin) and carry it with you in a yellow cloth with a serpent's tongue; and you will have the power to make discords and friendships. The same may be done with the hair from a woman's chest.

All of the foregoing are found in a certain book published by Geber the sage. In the book Methedeyhoz I found the experiments written below.

To take away sight by suffumigation. Take the blood of dogs, donkeys, cats, goats, and cows in equal parts. Mix these bloods together, and put them on a gentle fire until they are all blended into one. Then put into it one part each of powdered azernec and sublimated mercury. Mix well and put into a jar, which you should seal well with luting and bury in manure until it putrefies. Then take it out, and beware of its odor. If you put 1/2 ounce of this confection in fire, anyone who breathes it will have the sight of their eyes closed off by a mist, and they will be unable to see light any more. To cure, take fennel juice and green coriander juice. Mix them and put them in the eyes, and by this the blindness will be healed.

For taking away speech. Take two ounces each of cat bile and bear bile, four ounces of bat blood, and 1/2 ounces each of lettuce seed, black poppy seed, and mandrake root. Liquefy the blood and mix in the other ingredients, blend well, and allow the mixture to dry. Then powder it and mix it with old wine aged many years, and make lozenges of 1/2 ounce each. If you give one of these to anyone in drink or food, he will lose the power of speech completely, nor will he be able to communicate in any way. To cure him, let the mouth of the patient be filled with oil or butter, and have him hold his mouth closed.

For taking away hearing. Take mandrake, cow bile, and goat bile in equal parts. Mix them together and powder them; when they are powdered, let them putrefy. Give 1/2 ounce of this in food to whomever you wish, and he will completely lose his hearing. To cure, put juice of rue into the ears of the patient, and he will be healed.

For generating discord and enmity. Take the head of a racanus and an asp, the hair of a dog and of a black cat, in equal parts. Mix them together,

and burn them in a jar until they can be powdered. If you throw some of this in a place among people, hatred and quarreling will increase among them until they kill one another. To cure, take four ounces of mallow seeds and two ounces each of the blood and bile of a white dove. Let these be powdered, and mixed with the blood over the fire; and make lozenges weighing 1/2 ounce each. When you wish to take away this discord, pulverize one lozenge, and cast the powder in the place—that is, where the other powder was thrown. At once the aforesaid spirit of discord and hatred will be taken away from there.

Confection for sleeping. Take 1/2 ounce each of opium and black henbane seeds, and 1/6 ounce each nutmeg, lady's bedstraw, and fresh aloes wood. Powder them and mix them with the juice of green coriander; and let it putrefy in a jar so that their complexions and spirits may mix with one another. Then take it out, and give 1/2 ounce in a drink to anyone you wish, and he will sleep for a great space of time during which he cannot be awakened.

For the same. Take four ounces each of scialte nuts, red azernec, mandrake seeds or its bark, and black poppy; six ounces of autumn crocus; and two ounces of henbane seeds. Mix them all together and allow to putrefy for three days; when this is finished, remove them. Give 1/2 ounce to drink mixed with wine to whomever you wish.

For the same. Take equal parts of opium, mandrake bark, lettuce seed, branches of scialte nut, arcole juice, black hellebore, and black poppy seed. Powder them all, mix them together, and blend with a quantity of old wine aged for many years equal in weight to all the foregoing; and leave it to putrefy for seven days. Then take it out, and give 1/2 ounce in food to whomever you wish.

For the same. Take henbane juice, mandrake juice, green coriander juice, lettuce juice, juice of scialte nuts, and spring crocus in equal parts, and opium, a tenth part of all the foregoing. Mix them together. Then take a syrup made from mashed figs pressed four times in an oil press, blend an egg into it, and take of this syrup an amount equal to all the other ingredients. Mix them together, and let it putrefy until all the complexions and spirits are united. Never give a dose of this confection larger than 1/4 ounce, and this is because of the very great strength that its spirit has in the foregoing.

A deadly poison. Take equal parts dried scorpions, scialte nuts, black poppy, and colocynth. Mix them together and pulverize them, and let them putrefy. Be careful of this because 1/2 ounce of it will kill a man.

For the same. Take soapwort, ariole, and fresh eyebright in equal parts. Mix them together, and let it putrefy with a quantity of viper's gall equal in weight to all the preceding ingredients—that is, let it putrefy in an jar

appropriate for it—and leave it until it has putrefied. Then remove it. Beware of this, because its excessive heat and superfluous sharpness damages and destroys the blood of the heat and swiftly kills men.

For the same. Take as many frogs as you can catch, and put them on spits arranged as you wish (that is, as many as you wish on each spit) thrusting them through from the mouth to the opening of the anus; and put the spits upright, so that the frogs are placed with their mouths toward the ground. Then have a leaden vessel in which you can collect oil the oil that issues from their mouths. You should know that the later oil is much more effective in this working than the first; save it for use. Oil of this kind, because of its damage to the members of the body, very powerfully kills and harms. The first who discovered this deadly poison was Rufus, who tested it, and found great wonders in it.

A wonderful composite stone against poison. The kings of India were accustomed to have this stone made as described below, because the wonders it wrought in defending them against all danger from poison exceeded all the other noble things that were around them. The composition of this stone is as follows. Take the eyes of ten deer, and the eyes of ten vipers or other venomous snakes; if you cannot get vipers' eyes, as many as will weigh as much as ten of them; and take as much of the head of a toad as equals the weight of one of them. Let all these be dried and well cleaned, and powdered very finely, until it will pass through a fine cotton sieve. Then let it be put in a glazed pot with a very narrow mouth.

Then take sharp wine flavored with cedar, and turnip juice, eight ounces each, and one ounce each of clean white spiderwebs and mastic; the spiderwebs should be chopped up as finely as possible, and put with the mastic into the two juices. Let them remain there for two days and as many nights; then take it up and strain well and combine with the powder in the jug already mentioned. When this is done, seal up the mouth of the jar tightly, and budy it in burnt straw, leaving it there until all is dissolved and reduced to the appearance of oil. Then mix it with water, and put it back in the same burnt straw until all the water is consumed, and turned back so that it can be coadunated.

When this is done, take it out and put it in an empty eggshell so that it becomes round. Put another eggshell over it and seal it well, and put it back again in the same burnt straw, and leave it there until it is partly coagulated. Then take it out, piercing a pinhole in it, and wrap it in a silk cloth, and put it in bread dough and bake it in a pan. When it is done, take it out and put it in the stomach of some kind of fowl, and when it is so placed, roast the fowl. Then take it out of the stomach of the aforementioned bird; if you find that it is well solidified in the form of a stone, that is good; if otherwise, put it in the

stomach of another bird. Roast as before, and proceed in the same way until it becomes a stone, and put a thread through the pinhole, and by this thread tie it over the loins.

The kings of India used to make such a stone in this way, and continually wore it over their loins. The effect of this stone is that if anything poisonous was put before the wearer, in food or drink or anything else, the stone would be moved with a great motion and would sweat with a great sweat. This is very well known among the Hindus, and it one ofthe great marvels that are among them.

The one who first compounded this stone by his own labor was King Behentater, who was one of the kings of India, and a great sage. It was he who built the city of Manif, in which he built mighty buildings, and in those buildings constructed images that spoke. He it was who discovered how to use numbers to make computations for love, which is one of the great wonders the Hindus have. When two people were given these numbers in food or drink or in any other manner, they became great friends and well pleasing to each other. If the aforesaid numbers were carved in wood, and bread or anything else edible was sealed with them and you gave it to someone to eat, he will delight in you with a great love. If those numbers are written on your clothing, your garments cannot be taken away from you;[360] and if you write them on banners that are put in the street to draw business, they will draw business to you.

The lesser of these numbers is 220, and the greater is 284.[361] The way to use these numbers is as follows. Write the smaller and the larger number in the figures of al-Khwarismi. Give the lesser in food to whomever you wish; you should eat the larger. The one who receives the smaller will be obedient to you as the lesser is obedient to the greater, and you will be delighted by him because of the marvelous property and power of the aforesaid computations. These computations may be done similarly with raisins, and pomegranate seeds, and eating whatever other fruit you wish. This is done by the number, and not by the figure.[362] I have experienced the aforesaid computations many times, and have found truth in them as narrated above.

This king made twelve festivals for the people of Egypt[363] in the

360 Garments of quality were a common target for thieves in medieval times.

361 These same "amicable numbers" were used in a magical image in Book I, chapter 5, and the following instruction to write them in "the figures of al-Khwarismi" (Arabic rather than Roman numerals) appeared there as well.

362 That is, you give 220 raisins, pomegranate seeds, or what have you to your target, and eat 284 of them yourself.

363 This leap from India and Egypt is not as strange as it seems in the light of medieval geography. Most medieval geographers, Arab as well as European, believed that the Nile and the Ganges were the same river—both, after all, were infested by crocodiles—and that the Indian Ocean was a landlocked sea with the Nile curving around it through the unknown lands of the south.

twelve months, that is, one in each month. Then he made a house wholly surrounded by images, and these images used to cure the people of Egypt of all infirmities. In the head of each of them the infirmity assigned to it was portrayed. The people of that place very often used to cure themselves of their infirmities by those images in the following way. They would approach the images, and describe their infirmities to the image assigned to the same infirmity, from which they wanted to be healed; and at once they were healed. The same king also made an image in the form of a man laughing, and this was the virtue and power of that image; anyone who was oppressed by sorrow and melancholy would look at that image, and at once he would be cheerful and laughing, and the thoughts that troubled him would be handed over to oblivion. All in all, the effects of his images proceeded so that that the people of that city used to worship the king as though he was a god.

The same king also made bronze images in that city with two wings extended, and these were entirely covered with gold. Then he set them in place in the city. Their virtue was that all who passed by them, man or woman, who had committed adultery, uncovered their natures, nor were they able to pass by those images without uncovering themselves. All who uncovered themselves, fornicators and fornicatresses alike, were led into the presence of the king, and were truly known to be guilty of that crime, and punished justly according to the laws of that city. For this reason both the men and the women of that city used to shun that form of wickedness.

The same king also made an earthenware vessel that he filled with water, and his entire army used to drink from it without decreasing the water in it. This king lived in the time of Alexander the Great, and it is said that he presented this vessel with some other marvels to him. The vessel was constructed by the artificial magisteries of science, the properties of nature, and the knowledge of the strengths of the spirits of the planets and the fixed stars.

In this same way was made the pillar that Acaym king of India made in the gate of the city of Nube, which was made of black marble and was completely full of water. No matter how much was taken out of it, the water never decreased; and this was because it attracted the moisture of the air by virtue of the magistery by which it was made. The king constructed this work for the benefit of the people, on account of the distance of that city from the banks of the Nile and its closeness to the salt sea, and because of this latter it happened that by the sun's rays, from the water of the sea, drew up gross and humid vapors, from which the most subtle were purified of their salt in the air, and by the most suble magisteries of geometry and the science of magic, used to desdend into that pillar as though they condensed out of the air. It was for this reason that water was never lacking in the pillar,

because of the aforementioned attraction, which happened in the same way that the bloodstone attracts whatever is put around it.

Beyond these, the Hindus have other great marvels, some of which I propose to relate presently. For prohibiting every motion of the body. Take a human penis, and chop it into pieces, and stir it into powdered opium, scialte nuts, and a little azernec. Then put it into a lead vessel to putrefy, and beware of it. When you extract it from putrefaction, you will find it liquefied and as though reduced to oil. If you give a little of this oil in food or drink to anyone you wish, all his senses, motion, and spirit will be closed and stupefied, nor will he be able to move any part of his body. The Hindus used to perform many wonders with this oil, mixing it with other things, giving it in food, and revealing that which they desired and that which was outside their customs. They would give it in food to whomever they wished, and by this they would demonstrate what they wanted never to be revealed, and would even transform men into whatever figure or form they wished.

That you may appear in the form of any animal you wish. Take the semen of a man who is complete in all his members, and put it in an egg (that is, in the shell) mixed together with the semen of any animal you wish. Seal the egg well and leave it to putrefy in hot manure for three days. When this is complete, take it out of the manure, and in the egg you will find the similitude of an animal. Take it out and put it in sesame oil, and leave it for three more days. That animal will drink that oil during those three days, and while it is still living, let it be ground in that same oil. If you light a lamp with the oil, anyone who anoints his face with it will appear in the form of the animal whose semen you used. This was considered among the Hindus to be a noble secret, that they would never reveal among anyone but themselves.

That a man should be unable to leave a city. Take a man's semen and a little of his blood, and cook it with twice the amount of honey until all the semen has dissolved into the honey. Then cook the honey until it is well browned. Give this food to whomever you wish—that is, to someone who intends to set out on a long journey. Whoever eats of it will not be able to leave the city that day; rather, he will remain there as though rapt and insensible.

A great wonder of magic. The Hindus also make another composition, with which they used to perform great works of magic. This is its composition. They took a sow, and closed her up in an empty house. One room of the house they prepared with iron and tin so that she could not leave the house. In the same house, next to the sow, they would put a boar in a room prepared the same way, and once this was done, they remained in that place for 24 days. They would begin this work when the Sun entered the first degree of Capricorn. Each day they would give them crumbled wheat bread

soaked in milk to eat, as much as they wanted. At the end of those 24 days the sow, having the greatest desire to couple with the boar, would be moved by so great a motion that from her flowed a great quantity of female seed,[364] similar to coagulated cow's blood.

The Hindus would make great artifices by collecting this seed; they would put it in a lead vessel, seal its mouth well, and put it in manure for 24 days to putrefy. At the end of those days they would remove it from the manure, and when the aforementioned vessel had cooled, they would open it and find in it an animal that moved. They would feed it for three days with nuts and milk, as we have said above concerning the sow. At the end of the three days they would drown it in oil, with which they would perform great marvels of magic, giving it in food and lighting lamps with it and anointing faces and bodies with it, and many other marvels that are not worth relating because of their prolixity. We ask, however, that those who perform the foregoing keep it as the greatest of secrets, and do not reveal it to anyone except to someone else who is expert in it.

Chapter Twelve
Rules Necessary in this Science

Those who intend to involve themselves in this science ought to know that it is by the works and experiments they do in this world that profound and secret sciences are known, and by works and experiments doubts are solved.[365] This is because when anyone accomplishes his desires, his doubts are settled. You should indeed be greedy in all the things, and about all the things, that we have taught you so far, and you should be faithful in the operations themselves, and continually observe the ways of the sages and the habits of the ancients in the operations of this science. From unlawful foods and pleasures you should stay as far as you possibly can; indeed, you ought to think of the salvation of your soul and the love of God as assiduously as you can, because desire and love attract spirits and incline you to follow spiritual effects, and complete and reveal all their properties furthering the thing that is desired.

If that orientation be toward God, Who is the beginning and end of all

364 Medieval embryology held that females had an equivalent of semen, which mingled with the male's semen to produce offspring.

365 This sentence all by itself does much to resove the ongoing debate about the descent of modern science from Renaissance magical traditions, which were powerfully influenced by Picatrix.

things and the perpetual and eternal Lord of Lords, then that love will be durable and perfect. If that love instead is fixed on corporeal things, that love will be unstable and a corruptible and terminating love. The will is divided into different kinds, for there is a love which is accompanied by health and honor is that love which is fixed on God the sublime and exalted, and to this kind belongs the love of fathers, teachers, and holy men; likewise the love of piety and the love of children. There is a love which is advantageous and helpful, and this is the love of people who delight in helping one another freely. The will, when it is most acute, is called love, and as we have said above, when we put another ahead of God, that ought rightly to be called corruptible love.

We base our entreaties on God Himself, that He may so illuminate your mind and spirit that His profound sciences may be opened to you, and that He may protect and defend you from the conspiracies of the common people and of evildoers, and that you will not reveal any of your secrets to the ignorant, because it is thus that they become the murderers of holy men and prophets.

Now the properties that are proposed and the examples that are given in the books of the prophets concerning this science, if you were to try to deduce them by experiment, would seem to be of a fraudulent nature, nor would you be able to deduce the effects promised by them in eternity. If you understand them, however, in the manner we have said (that is, with the right attitude and steady faith and an understanding of the causes of effects), then they will be seen to be noble, high, and precious, and of a nature remote from the merely animal in man. If we ought properly to obey our parents, who gave life and being to us, we ought even more to obey the prophets and saints who gave us examples, that by their rule of life our souls might be saved and we be led to perpetual life. When virtue is found in our bodies, on account of the perfection of the elemental bodies, then that virtue cares for and governs our bodies in their figures and effects, and it is not separated from them until its proper time.

This is what the prophets call nature. They call it natural because virtue of this kind is the cause of the government of bodies for a determinate time, in whatever accords to the natural division of each one. For this reason it is called nature by them, because nature is the primary innate principle of all animals and plants.

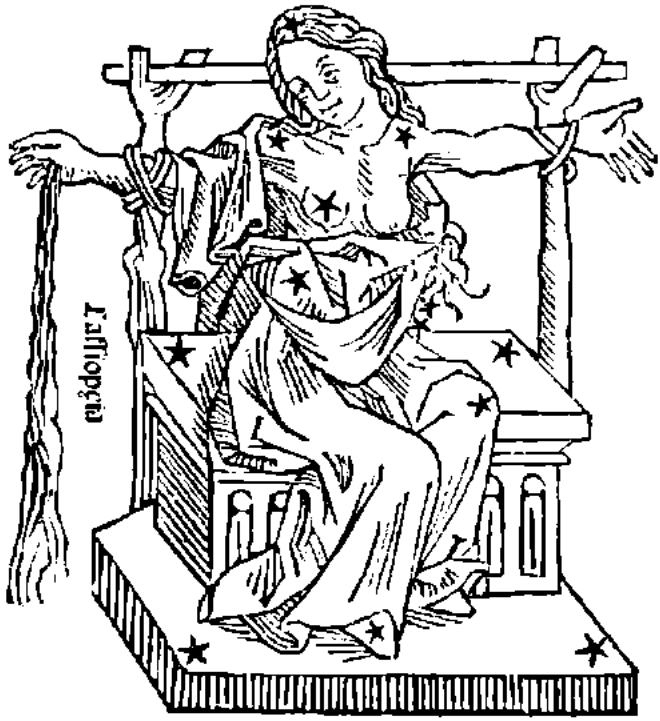
Here is an example. A stone that is thrown falls back down by its nature, and this is not by the size of its body, because other bodies are not similar to it in size, but rather this effect happens in an opposite way, as in the case of fire, which ascends more quickly the larger its body is; this is understood to be the principle of this manner of motion, and this is called nature. Furthermore,

they call this motion "nature," and again, they say that the nature of an element is its form and natural shape.

For this reason physicians use this noun, "nature," for the complexion and the innate heat and for the forms and figures of the body and for motion and spirit, and it is used according to whatever their intention is. Now in truth this noun, "nature," is an equivocal name, because it is used for every body and all its properties, and for the humors, the elements of heaven, and the virtues that God has placed there that are the causes of generation and corruption, movement and rest, in all things that are moved and made to rest. For this reason above all, the sages have defined it as the end and beginning of motion and rest.

The philosophers have said that corporeal form cannot exist in bodies except by the mediation of heaven between them and spirit. Plato defines it thus: nature is a body perfect for making beings. Galienus says: nature is the natural heat helping the body and removing corruptions and detriments from it, insofar as it is able; and when the virtue of the body concurs with it and makes it apt for government, conduct, and so on. Abenteclis says: for it is a simple body having one form and one figure, and in it is power and life, but it itself is the form of life, as appears in children, to whose nature a certain magistery preserving life is given by nursing, sleeping, etc.; and when it is taught to artificial things, the work of the magister is accomplished. I have recounted the foregoing only to clarify the light of your intellect, because I have striven in all things to be instructed and learned in the creation and contemplation of every manner of being that may be found in the universe. By doing the same, you will have an adept mind, by the intellectual conjunction of the possible with the agent. Thus it is completed.

This finishes the third book of Picatrix; the fourth book follows.



Book Four

Book Four

Here begins the fourth book, in which is revealed the properties of spirits, and those things that are necessary in this art, and how they may be helped by images, suffumigations, and other things.

Chapter One: By what virtue and force spirit proceeds, and what are the properties of spirits, bodies, senses, intellect, and soul, as well as the differences between them
Chapter Two: What vigor the spirit of the Moon brings to this inferior world, and what ought to be done with each of the seven planets
Chapter Three: What the Chaldeans held to be the profundities and secrets of this science, and what they said about it
Chapter Four: The images and reasonings that greatly further this science
Chapter Five: The ten sciences that are necessary to this art, and how this science is helped by them, and what is the foundation of the science of magic
Chapter Six: How the suffumigations of the stars ought to be made, and certain compositions necessary to this science
Chapter Seven: The things of the magical art found in the book *The Chaldean Agriculture* which Abudaer Abemiaxie translated from the Chaldean language into Arabic
Chapter Eight: The virtues of other things which Nature does by her own properties
Chapter Nine: Images whose virtues perform marvels, that were found in a book that was discovered in the church of Coredib and the book of Queen Folopedre; and a description of all the rules necessary in working with magical images

Chapter One

By what virtue and force spirit proceeds, and what are the properties of spirits, bodies, sense, intellect, and soul, as well as the differences between them

The ancient sages agree in this, that God disposed five things and ordered them by degrees, putting the noblest in the highest degree—that is, prime matter and prime form,[366] which is the primal source of all; second, perception or intellect; third, spirit;[367] fourth, the nature of heavenly things; and fifth, the elements, and things made of the elements. First, however, he placed in his highest heaven a circle where no other god and no other lord but Himself could remain, and He ordained that all other light should emanate from there; and thence, by His power, he distributed and spread knowledge, and the nobility of the other virtues that pertain to that virtue.

Perception and intellect He put in the first circle below that one, from which they descend similarly to the way light descends from that one; and thence, by His power, knowledge and the nobility of virtues that pertain to it are emanated. Next below He placed the circle of spirit, from which spirit is emanated similar to the way light emanates from the first; knowledge and the nobility appropriate to it (that is, that which proceeds from the circle of spirit, as well as from the circles above it) flow forth by means of it. Then in order below spirit he placed nature,[368] which proceeds similarly to the first; and by His power the nobility appropriate to it was generated in it by those things that are above it.

It is therefore clear that the first form is more noble and in every way more subtle than perception, as perception is more noble and subtle than spirit, and spirit than nature, and nature than the elements. Each of the aforesaid He put one above another according to their proper measure of distance, as though to say that the first is absolute, pure in itself, and free from all grossness; while the second has in it a little more grossness or materiality than the first, and less than the third, and so by degrees descending to the elements and elementary things. This is because that prime essence shines

366 Prime form: the first Platonic form or idea, the Form of the Good, True and Beautiful, which in medieval Platonism was identified with God.

367 Spirit: in medieval cosmology, vital force, which is intermediate between mind and matter.

368 Note that "nature" here is a term for the quintessence, the subtle substance of which all things above the circle of the Moon is made, according to medieval physics.

more brightly in itself, while other things lacking its purity, down to the necessary endpoint, return to it as they create species, that is, as subordinate genera, they return to the most general genera, as each receives nobility from its superiors and distributes its power to its inferiors.

Presently He created and formed the heavens, and placed the heaven of spirit in the midst of four other heavens, of which the two above it, those of the prime essence and intellect, are luminous and clear, and the two below, those of nature and the elements, are shadowy and obscure. But the heaven of spirit, as a subordinate genus, receives the knowledge and nobility appropriate to it from the superiors and distributes them to the inferiors.

In the end, spirit is conquered and illuminated by the two heavens above it, and receives from them light, knowledge, and nobility. Spirit itself is most fully formed when it reaches toward the heights, and resides in the place where it was made and created, and whence it receives fortune, goodness, and light; this place is called paradise. But spirit conquering the two heavens below it is shadowy, miserable, and unfortunate spirit, and descends to the lowest things, and resides in a place where it is held captive and can find no rest; this place is called Hell.

Again, this same spirit created animals and vegetables and all solid bodies. These do not receive perception and knowledge from the prime form; the latter distributed very little to them, since they were not appropriate to it. They, however, are conquered by the two lower heavens (that is, those of nature and the elements), and reside on earth, where they exist, remain, and are created. All the aforementioned proceed from the divine power and virtue.

Here is an example. Trees are born in the earth—their beginning is their roots, and their ends are the branches, leaves, and fruit born from them. Their roots draw in the vegetable virtue from the moisture of the earth, while the twigs draw it from the air. Those trees in whose nature the earthly material dominates the aerial have roots longer than their branches, and conversely, when air predominates over earth, the branches grow longer than the roots. Therefore, to confirm the aforesaid, we see with our senses trees and other vegetables born in the earth that have roots longer than their branches, and vice versa; and there are trees whose roots dry out but not their twigs, and vice versa.

We see the same thing in birds, among whom those whose nature is more appropriate to the earth fly more heavily, while the more their nature is assimilated to air, the more lightly and swiftly they fly. The same is true of human beings who, the more their nature is compounded of the subtle elements and the more it is purified of grossness and feeds on lighter foods, the more subtle and spiritual, and the more able to understand spiritual

things, they become; while to the contrary, the more that human beings are composed of earth and the grosser elements, and feed on coarser food, the less able they become to ascend to spiritual things, and the more accustomed they naturally become to gross and corporeal perceptions. By this it is clear that evil proceeds from corporeal things, while good proceeds from spirit.

Matter, however, is divided into two parts, that is, spiritual and corporeal. The spiritual portion is the first matter, which is the supernal world, and the first form, which is the spiritual first element (that is, sense, soul, nature, the elements, and the beginnings of every kind that are first purified of matter), and the first unity, which remains indivisible as it is a unity, a point, and the like, and that which cannot be divided by time, as the instant of the beginning of a line, which is a point. Corporeal matter is that which is composed of the elements, such as animals, trees, and the like.

Furthermore, matter is either simple or composite. Simple matter is everything above the heavens, and composite is everything that exists below the heavens, and thus can be perceived by sight and experienced. Bandaclis the sage said that all matter that can be perceived by the five corporeal senses is corporeal matter and entirely composite, and when it is of this kind, it is corrupted and changed, becoming a localized thing lacking a location.[369] All matter that cannot be perceived by the five corporeal senses is called simple matter, pure, spiritual, luminous, stable, and exalted.

All matter that can be perceived by one of the five senses[370] is intermediate between simple and spiritual matter, on the one hand, and composite and corporeal matter on the other. Thus what is corporeal is held by corporeal bodies, and with these they pass through changes of time and color, while what is spiritual remains with light and exalted spirit, and with these endures for infinite ages. You, however, who propose to study this book should consider how you may lead your soul to the degree and understanding of the blessed spirits, which you may do if in all your doings you strive to follow the spiritual part, the cognition of which differs from that of beasts.

The sages disagree, however, about the properties of sense and its divisions.[371] For this name—sense or intellect[372]—is used by them to denote

369 A fine point of medieval physics. When a composite object is corrupted—that is, goes out of existence because its component parts separate—it still exists in potential; there is simply no place where it happens to exist.

370 That is, by one rather than by all five.

371 The rest of this chapter is devoted to a careful examination of the concept of sense, *sensus* in Latin, which has no good equivalent in modern English. According to the competing definitions given in the following paragraphs, it represents (1) consciousness; (2) the inborn capacity to understand the basic rules of logic; (3) the sum of accurate human knowledge; and (4) the perception of eternal ideas as reflected in the material world.

372 Note that the word "intellect" here has its old meaning, the direct perception of noncorporeal truths, and does not mean the discursive reasoning mind.

four different things. In the first sense, it is used to describe reason, because humanity, distinct from all other animals, who lack sense and discretion, is disposed to receive knowledge and the secret labors of the masters; and the property of sense is that it is disposed to the acquisition of knowledge. Sense appears from this as a divine light infused by God into the heart, which disposes it to see and understand things exactly as they are. This is the opinion of one party of the sages who discussed this subject. Thus Seusdalis said that the word "human" is equivocal, that is, it refers both to people in whom intellect is active and to people in whom intellect is lacking.

The second opinion. Sense is that which is recognized by knowledge and apparent to the senses, as in children who are able to perceive very little of the secrets of nature, but who apprehend natureas though this was naturally granted to them: for example, in numbers, they recognize what two plus one is, and that two bodies cannot simultaneously occupy the same space, and that it is impossible for one body to be in two places at the same time. One party among the sages, speaking of this, assert that those who deny this opinion demonstrate its truth.

The third opinion. Sense, according to another opinion of the ancient sages, consists of that which has been proven by long experience. Those who lack cognition or sense thus ought rightly to be called imbeciles, fools, blind, and stupid.

The fourth opinion. Sense, according to others, consists of natural cognitions whereby are understood the profundities of eternal things, from which the corruptible things of this world descend. When these natural cognitions are found in some person, we say that he has the sense to overcome and conquer his bestial nature, and is assimilated to the spiritual and eternal. This is the property by which human beings are distinguished from other animals.

Thus the two prior are natural and the two latter are acquired by study and learning. Thus a sage said: "I see that sense is of two kinds, that is, natural and acquired." The acquired cannot be had in any way other than by means of the natural, just as the light of the sun is little help to an eye that is naturally defective.

Here we proceed to another, higher distinction of sense.[373] The ancient sages divided sense into six parts, of which two are comprehended by words—that is, the general sense and the universal sense, so that we speak of the natural and universal spirit; which they understand in this way, that all

373 The distinction made here is, first, between consciousness (sense) in its general meaning, apart from the universe, and consciousness in interaction with the universe; and second, both of these as they relate to individual beings with bodies (such as humans), individual beings who are free from embodiment (such as God), and individual beings who exist in an intermediate state, such as spirits and angels.

things are divided into three parts—that is, the body, the natural sense, and the spirits of intelligences and the angels who move the heavens. Of these the first and lowest obtains its place from the two latter, the second we consider the most noble of all, and the third we know to be the medium between them.

The reason why we say the second is nobler is that it is purified of all material dependence; while separated intelligences and the angels who move the spheres are intermediate between these, since they move the heavens, by the motion of which the active senses work their effects. The general sense, however, is that which we have described above in the division of sense, that which is removed from form or matter, because when we speak of man in general, this is understood to mean the reason of rational men or the reason of which all men are capable, by which they are distinguished from all other animals. This they call the general sense.

Universal sense, however, is expressed in two ways, of which one is more appropriate to the word, for by it is understood the genus of the whole universe.[374] The second kind of reason is that which, according to the way the explanation of these names is understood, is a kind of property apart from material things and all their parts, which is moved naturally and not according to accident. Of this genus the lowest grade is active sense, which is assigned to human spirits and the higher sciences.[375] This genus is the principle of all things that follow the first principle; and the first principle governs everything.

The second of all, according to this intention, is the ninth sphere, which goes around once each day and night carrying the other spheres which are caught up in it. By reason of its magnitude and capacity, which contain all other bodies, it is called the body of the universe.[376] Thereafter, according to this opinion, the universal sense is a substance equally distributed in all its parts, apart from matter. It moves itself, desiring to assimilate itself to movement. Its movement has been discovered to be the beginning of everything. Thus the founder of the Law said that the first thing created by God was sense, which by divine aspiration began to move.

The general spirit, however, is called many different things, and these all have names corresponding to their subjects, and all of them are assigned as spirits to their proper bodies. The spirit of the universe is the sense of the

374 That is, the genus (category) of consciousness that exists in the universe as a whole, the Anima Mundi or soul of the universe.

375 "This genus" is the category of individual conscious beings, of which human beings who are capable of the higher sciences are the lowest manifestation. The implication, already referenced in the words of Seusdalis above, is that ignorant human beings are not actually conscious.

376 The Anima Mundi is thus the consciousness of the ninth sphere or Primum Mobile.

universe. Thus every substance that is wholly incorporated in the moving heavenly bodies overflows, and this is according to the stillness of sense. The relationship between the spirit of all and the sense of all, however, is equal to that between our spirit and our active sense. The spirit or intellect of the universe is the principle by which natural bodies are perceived, and the grades thereof in receiving perception accord with the grades of sense in all things, and the perception of the one is assimilated to that of the other.[377] The foregoing are the rules that have been found concerning sense.

Aristotle said that the sense of the sensing spirit is received from that which is sensed. If anyone asks in what way the spirit understands, the answer is that the rational spirit discerns by the light of the senses, when it desires to know anything, and when it receives this same light, it rejoices therein and achieves its intention. Its light extends over all perceptible things until it is closed in sleep, wherein all sensing spirits are stupefied and relaxed, and to which all intellectual spirits are subject. If someone objects to this, saying, 'Who knows whether the spirit understands something while it is sleeping?' I answer that something remains from the spirit, even as heat remains from fire after the fire has been extinguished. According to the unity of the sense with the body, it can be terminated, despite the view of one party of the sages.

Empedocles said that sense is not able to be terminated because it is a simple substance, and simple substance has neither genus nor difference because it is not separated. A definition cannot be completed except by genus and divisions.[378] He says further that sense is divided into two—that is, a general sense that contains all things virtually and is not fatigued thereby (and is itself all things in itself in its own substance, and is coextensive with time, which does not precede it by a single instant); the other is a noble and selected sense, which is purified and consoled, which is only found in the human body; and then only when it has been purified to its proper purity and consoled for its sorrow. It is the light cast by the light of the general sense.

The soul is a spirit of divine intelligence, which divine intelligence created and placed in the body without any medium; and He planted it in those bodies which follow the light of the Sun, because it is by the Sun that, by means of rays, He touches the bodies themselves. Souls are ordered in natural forms according to their effects; and from Him come the capacities of

377 That is, the more accurate the perception of natural bodies by the individual, the more that perception corresponds to the perception of natural bodies by the spirit of the universe.

378 This is a basic rule of medieval logic: the definition of something must include the genus or class to which it belongs, and the differences or divisions that set it apart from other things of the same genus. A human being, for example, can be defined as a featherless biped; that is, it belongs to the genus of animals with only two feet, and its difference or division from other bipeds is that it lacks feathers.

sensation, estimations or cogitations, imaginations, stillnesses, memories, and the like.

One party among the ancient sages determined this: Nature is a durable motion by which corporeal agents are perfected or completed, and live their potential.

Chapter Two

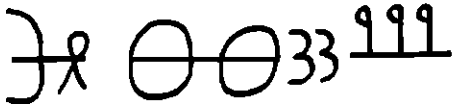
What vigor the spirit of the Moon brings to this inferior world, and what ought to be done with each of the seven planets

You should know, however, that one party among the Chaldean and Egyptian sages said that the Moon pours out and transmits the influences of the planets to this composite world. Because of this, they did workings, sacrifices, and prayers to the Moon herself upon her ingress into each sign. Here I have opened to you the same workings of other nations, and what is said here is translated out of the Arabic language.

How one can speak with the spirits of the Moon, and first, when she is in Aries. When you wish to attract the virtue and power of the Moon when she is in Aries, at the hour when she is completely risen, because that is better and more useful for your petition; in that very hour, put on a crown and go to a green and watery place near the banks of a river or running water. Take with you a rooster with a divided crest, which you will behead with the bone of another rooster, as you must not in any way touch that rooster with iron. Turn your face to the Moon, for this is a very great secret among them.[379] Put in front of yourself two iron thuribles full of burning coals, in which you should cast successively grains of incense, so that the smoke rises up toward the Moon. Then stand upright between the censers, and say: "You, O Moon, luminous, honored, lovely, who with your light shatters the shadows, you ascend in your rising and fill every horizon with your light and beauty. I come to you humbly, seeking wealth, for which I humbly ask you." Here state your petition. Then take ten steps forward, always looking at the Moon, and repeating the aforesaid words. Carry one of the thuribles with you, into which you should cast four ounces of storax.

Then burn your sacrifice, and draw the following figures on a leaf of cannabis with the ashes of the sacrifice and a small amount of crocus:

379 That is, among the Chaldeans and Egyptians.



Then burn the leaf. At once, as the smoke rises, you will see before you the figure of a handsome man dressed in the finest clothes, standing between the thuribles, to whom you should address your petition, and it will be fulfilled by him. At any time after this, when you wish to ask something of him, repeat the working just given, and the aforesaid form will appear to you and answer your questions.

When the Moon is in Taurus. When the Moon is in Taurus, and you wish to attract her virtue and power, you should know first of all that the Moon has diverse effects and diverse powers in each one of the signs. When you wish to do this work, go to the same kind of place as was said of the other sign,[380] and bring with you one rooster and one thurible with fire. Dress yourself in linen garments dyed with alayeron or pomegranate rinds, and wear a hood upon your head. You should have one gourd full of water in which nut wood has been boiled. Take some of the water in your right hand, pour it into your left, and wash your hands, arms, and face with it. Be careful that the hood does not fall back from your head. Then wash your feet with the aforesaid water. Then take a new rush mat or reed mat, on which no human foot has ever stepped, and let this mat be wrapped entirely in a linen cloth painted green and red. From the place where you are standing, or from the cloth that covers the mat, jump and land with both feet on the aforesaid mat, and say: "Ribharim ribharim caypharim caypharim dyaforim dyaforim."[381] Repeat these names twenty times. Then stand upright, and go back to the gourd of water already mentioned, and again wash your hands. Then behead your sacrifice, and saying the same words again, burn it. Continually, while you perform this working, suffumigate with incense and mastic. Then you will see the figure of a man, to whom you may ask your petition, and what you desire shall be accomplished.

Something that appears in this working reminds me of a certain person who had a friend who lost everything he had and fell into great poverty. He said that the lord of his friend's ascendant was Saturn, and Saturn was an infortune to him and the source of his poverty. He showed his friend how to pray to the Moon when she was in Taurus. The friend did the whole working, and there appeared to him the form of a man, to whom he asked his petition and described his poverty. It seemed to him that the man took him by the hand and led him to a certain ditch, and told him to dig there. He did so,

380 That is, of Aries.

381 In the Arabic text, these words are "Rabqar rabqar iqam iqam taqfur taqfur."

and found a treasure there which made him a rich man.

When the Moon is in Gemini. When the Moon is in Gemini and you wish to attract her virtue and power, go to a high place where the winds blow. Take with you a rooster, and the aforesaid suffumigation, and a ruler of yellow brass three cubits[382] long and a thurible of the same brass, in which you light a fire and fan it with the ruler; and in the midst of the fire put a pound of storax. Hold one end of the ruler over the fire (that is, while the smoke rises) and point the other end toward the Moon. Then put on the fire three ounces of incense and a little amber, and hold the ruler in the smoke as we have already said. Then sit before the fire in the thurible and take the ruler in your hands, and make a circle with it, in such a way that you are at the center of the circle. Then take seven heaps of dried beanstalk, and put them in seven places around the circumference of the circle. Divide your sacrifice into seven parts, and put each part onto one of the heaps of beanstalk. When this is done, kindle the fire with the ruler in the aforesaid beanstalks until the sacrifice is burnt. Thereafter, stand in the middle of the circle and say, "You, O Moon, refulgent and luminous, honored in your realm and gathered into the place and degree of your exaltation, because you govern this world by your power and spirit-- I call to you and I ask of your spiritual power that you will do this for me." Then state your petition; supplicating and praying, prostrate yourself to the ground and say "abrutim abrutim gebrutim gebrutim"[383] twenty times. Then raise your head above the ground, and you will see a form as described above, to whom you should speak your petition, and it will be accomplished effectually.

When the Moon is in Cancer. When the Moon is in Cancer, and you wish to attract her virtue and power, climb up to a high place, where there is a spot elevated above an ample plain. Then look to the right and to the left, before you and behind you, listening, and holding a turtle-dove in your hand. Behead it, and take four feathers from its right wing and the same number from its left; cut off its beak, and burn it completely. Then take the aforementioned feathers, mix them with two ounces of colocynth and four ounces of storax, and put all this in a single pan. Then take two ounces of white behem, which must be added to the ashes of the sacrifice and mixed with the juice of birthwort, and out of this make the figure of a man riding on a lion.

When this is done, rise up and raise the image before you, and light a fire, into which you should put your suffumigation, and say: "You, O Moon, who are full of light, replete with benevolence and beauty, and equal in your

382 A cubit is a unit of measurement equal to the length of the forearm and hand from the elbow to the tip of the longest finger.

383 In the Arabic text these words are "Hirut, hirut, garut, garut."

altitude, I pour out my prayers to you and send my petition." When this is done, make a circle in the earth, and in the center thereof put the image you have made, after writing on it the name of that which you wish to turn aside. Then go back and repeat the same words, and prostrate yourself to the ground. After this, rise up, and take six ounces of vinegar, and dissolve the image completely therein. Add one grain of nutmeg, a quarter ounce of amber, four ounces of gall-nut, and one and a half pounds of storax, and put it over a fire until it is well boiled. Out of it make pills weighing one ounce each, and suffumigate with these to the Moon for seven nights (that is, burning one pill each night), and save the rest. The sages who have labored at this work have said that, if you suffumigate anyone you wish with this suffumigation, and they breathe the odor, they will never be able to disobey your commands. Many who have practiced this science, when beginning a journey on which they faced lions, bears, serpents, scorpions, and other noxious animals, were freed from experiencing any harm from them through working with the aforesaid suffumigation.

When the Moon is in Leo. When the Moon is in Leo and you wish to attract her virtue and power, go to an uninhabited place, and carry seven thuribles with you, which you should place in a circle on the ground in such a way that one cubit separates each thurible from the next. Between each thurible and the next put a goose's egg on which is written these figures:

Then take a needle of yellow brass three palms[384] in length, which you should hold in your right hand; upon your head you should at all times have a yellow hat, made of wool in the Arab fashion, and you should wear a shirt of wool, dyed yellow. In the center of the circle, behead a rooster with a divided crest, as we have described in the sign of Aries. Then burn the meat of the chicken in the thuribles. Take some of its blood on the point of the needle, and let it drip from the needle into the thuribles and onto the aforementioned eggs. When this is done, count two thuribles from the one in front of you, and take the egg after that thurible, and put it before you, and strike it repeatedly with the needle, suffumigating with incense and yellow sandalwood, saying "Hendeb hendeb"[385] fifty times. Then there will come to

384 that is, three times the width of your own palm; for most people, this will be 8 to 10 inches.

385 These words are "Andab, Andab" in the Arabic text, and are to be said 50 times rather than 15.

you the tangible form of a superior man, to whom you should address your petition; and it will be effectually accomplished at once.

When the Moon is in Virgo. When the Moon is in Virgo and you wish to attract its virtue and power, take thirty thrushes and behead them, and cook them until they are well done. Take them out when their feathers fall out of them, and salt them moderately and save them for use. Do this thirty days before the Moon enters into Virgo. Thereafter, each day eat one of them, after suffumigating it with four drachms of crocus; and after you have eaten it, you must not eat anything else until six hours have passed.

Do this every day for thirty days, during which time you must also abstain from wine; at the end of this time, wash yourself in the water of an eastern spring, and from the water of the spring take some in a jug of medium size that was made while the Sun passed through the fourth degree and the Moon was in the seventh degree of Aquarius. Seal the mouth of the jug with wax that has never been touched by fire.

When this is done, betake yourself to an ample place, and carry before you a thurible containing a quarter ounce each of incense and crocus; and say, "You, O Moon, are beautiful and positioned in aspect and copious in giving, great and high; your light illuminates the shadows and sends forth spirits, and your beauty gives joy to the heart. I beseech you and confide such and such a matter to you." Then take the aforesaid jug in your left hand, and say, "Haphot haphot," and dig with your right hand in the dirt, and continually say the aforesaid word while you dig.

Do this until you have made a pit a cubit deep, and set the jug in it with its mouth pointing to the south side of the pit. Then fill the pit again with earth until its surface is level with the ground. While doing all this, say the aforementioned name continually. Afterward, draw the figure of the thing you want on a sheet of lead with a golden needle, and bury it at the top of the aforementioned pit. When you have done this, your petition will be fulfilled at once.

When the Moon is in Libra. When the Moon is in Libra, and you wish to attract her virtue and power, gird yourself with a cord plaited from rushes of the sort that grow in water, go to the eastern bank of a river, and burn your sacrifice by the bank of the stream next to where the current of water runs, facing the Moon the whole time. In your hand you should hold a brass slingstone[386] made when Venus was retrograde in Taurus and Mercury was in Aries. Do all this five times, going to the bank of the stream and returning each time. When this is done, strike the water of the stream with the slingstone, that is, when the sacrifice is burnt, and say: "You, O Moon, high

386 The sling was a common military weapon in ancient times, and ammunition for slings was often cast from lead and other metals.

and honored! To you I offer and send this sacrifice, and I do this in order to receive your grace, because you have power to grant to me my petition and to fulfill my desire." Then light a fire of wild olive wood, and throw storax onto it, and run in a circle around the fire as fast as you are able. Then you should prepare yourself in the place where you made the fire, and make a line in the earth from your feet to the fire, and on the line write this name: ganeytania ganeytania. Then take the earth in which you wrote the name, and mix it with earth and water that is not moving; and from this make two images, the other being in the form of anyone you wish.[387] Let the images embrace one another, that is, if your working is for love, and if it is ordained to another purpose, make them in that manner. Let the making of the aforesaid image or images be done in the hour of the Moon, as quickly as they can be, and whatever you ask will be fulfilled.

When the Moon is in Scorpio. When the Moon is in Scorpio and you wish to attract her virtue and power, rise up when the Moon is in the thirteenth degree of Scorpio and go to a place in which there are many dense trees, and many waters. Make a square figure on the ground, and cover it with the leaves of nut trees and leaves of citrons and pines; sprinkle all of it with rose water. Then put a new silver thurible before you, and in it pur some lignum aloes, storax, and incense, as much as you can. Then dress yourself in a garment of pure white in which no other color is mixed.

When you have done this, set before you two clay thuribles full of water, and take a little clay pitcher, with which you should transfer water from one thurible to the other, and from the latter, pour water onto your sides with the pitcher. Make your sacrifice of animals pertaining to this sign. When this is done, stand on your feet, and four times prostrate yourself, and in each prostration say, "Seraphie seraphie."[388] Then sit down again, and cast onto the top of the fire lignum aloes and incense, and put storax into whichever thurible you wish. Then prostrate yourself another four times as before. Then a man of seemly and perfect form will appear to you, whom you should ask whatsoever you will, and it shall be fulfilled as you desire.

When the Moon is in Sagittarius. When the Moon is in Sagittarius, and you wish to attract its virtue and power (and the great sages considered this working to be a very strong and perfect work, and many of them practiced this working of Sagittarius to find treasures), and when you wish to do this, perform the following working when Mercury is in the fourth degree of Cancer. At that time melt ten pounds of brass, and out of it make five images in the form of dragons, and do this while Mercury remains in the degrees of the same sign.

387 The first image should be made in the form of the magician.
388 These words are "sarafiha, sarafiha" in the Arabic text.

When the images are completed, proceed to a clear flowing stream, and divert water from that stream by five small channels that you make, which flow out one after another along the course of the stream wherever you wish. In each of these channels put one of the five images made in the form of dragons, as described earlie, so that the water flows into their tains and out of their mouths. Then take five wineskins and place each one at the mouth of one of the dragons, so that the water flows into the wineskins from the dragons' mouths, and leave them there for an hour. Then take the wineskins away from the mouths of the dragons, and let the water from those dragons flow out onto the earth for another hour after that. Again, return the wineskins to their original places (that is, each one of them to the image at which it was first situated), and allow the water flowing from the mouths of the dragons to flow into them for another hour. At the end of that hour take them away as before, and proceed to work in the same way until they are completely full.

When they are full, go twenty palms back from the river with them, and when you have walked that far with them, the wineskins are to be placed on the ground in a circle. Each of them is to be pierced with a needle; and in the middle of the circle make a pit, into which the water going out of the wineskins may flow, and next to each wineskin one of the dragons is to be put. When all is completed in this manner, rise up and run back to the bank of the river, looking continually at the Moon, and take into your mouth as much of the river water as your mouth can hold; and run back to the place of the aforementioned wineskins, and sprinkle the wineskins and dragons with water from your mouth. Near each of the dragons place a thurible full of burning charcoal, into which you should put amber and lignum aloes, nor should the smoke be extinguished at any point while the water flows from the wineskins.

When all the water is gone, take the dragons, put them in the wineskins, and bury them in the pit mentioned above, and cover them with earth. When this is accomplished, stand up at that place, and behead your sacrifice facing fifteen trees; and raise your head toward one of the trees, and as you do, say, "Harmum harmum."[389] Say this word fifteen times, once to each of the trees, and then your petition will be fulfilled at once, because a man of beautiful appearance and good disposition will appear to you, who will lead you to the place in the four quarters of the world where you will find your desire.

I say truthfully to you and I had a friend once, who did this working as I have given it here; and when the working was completed, a man appeared to him who asked him for his petition. He responded that his petition was this, that the man should show him an image by which lost treasures could

389 In the Arabic text, these words are "harqum, harqum."

be found. It seemed to him that the man took him by the hand, and led him to a certain place, where the man gave him the bronze image of an elephant which held an iron key between its forefeet and hind feet. It seemed to him then that the man said, "Take the elephant, and wander wherever it leads you, and in the place where the key falls from between his feet, you will know that treasure is to be found there."

My friend took the elephant in his hands; and when he had proceeded, holding it, for a distance of four cubits, the key fell from between the feet of that elephant. At once he stopped, and dug a pit there, and in it he found that there were stairs. Descending them, he found a great house full of vessels of gold and silver, as well as precious stones. He took as much of the treasure as he could carry, and returned with an elephant, and thereby was able to carry the treasure away with him.

When the Moon is in Capricorn. When the Moon is in Capricorn and you wish to attract its virtue and power, when the Sun appears in the sign of Cancer, you should go into a house only just large enough for two men, and cover it over for seven days with fragrant boughs (that is, each day you must renew the covering with fresh boughs). In each of those seven days, you shall suffumigate the aforesaid house with lignum aloes and incense. At the end of the seven days, go into that house dressed in a beautiful red garment, and you will see that in the house is a covered table or something like it; and when you wish, you may uncover it, and say, "Heyerim heyerim falsari falsari tifrat tifrat."[390] Then leave the house, and proceed in a circle around the house seven times.

Then suffumigate the house with two ounces of lignum aloes in a silver thurible for the space of one hour. Then go outside it, and again go around the aforesaid house seven times as before. When you have done this, offer up your sacrifice of a chicken, as we have said many times already, and then again enter the house. There you will find a man sitting, to whom you must say three times: "I conjure you by the lovely and luminous Moon, adorned and honored, that you speak to me." Speak with him then, and ask him for whatever you wish, and it will be effectually accomplished.

Now all that which by the operations of these chapters do, for the most part, may be done in order to acquire love. One of my close friends once had a handmaiden that he sold. After he sold her, he fell back in love with her, and asked the man to whom he had sold her if he could buy her back again, but the man refused to return her. Seeing that he would not be able to get her again in this way, he did the aforesaid work as just described; at once the man who owned her took a strong dislike to her. He sent a message to my

390 In the Arabic text, these words are "hajawam, hajawam, balgar, balgar naqaraw naqaraw.

friend asking him to buy her, according to his desire, for the price that had been agreed. Seeing, though, that the man was unhappy with her, my friend recovered her for a more modest price. The foundation of this working, however, and others of the same kind, is that the one who performs them be of good deeds and a follower of natural effects and far from all evil deeds; also let him be clean and clear from all voluptuousness and as secret as he possibly can be.

Here, however, I wish to recount something that happened in our own time to one who wished to attract the virtue of the Moon, who performed this working for reasons of necessity, but spent a certain night living in a manner contradictory to this operation. On the night when he actually performed it, there appeared to him a man who had something in his hand, which he put in the mouth of the would-be magician; and at once his mouth was sealed up, so that he did not seem ever to have had a mouth. Thus he lingered for forty hours full of the greatest terror, at the end of which he perished utterly.

When the Moon is in Aquarius. When the Moon is in Aquarius and you wish to attract her virtue and power—first you ought to read what all the ancient sages agreed, which is that the rules for these workings are those things that have been found to be useful in them. Therefore the rules and the workings joined together have the most effective results, and proceed straight to the desired end. When the rules are not added to the working, the greatest peril to body and spirit results, and when those who perform these workings do not know how to do them, there occur the greatest and most terrible dangers, which are frightful even to describe. This, I say to you, is to be taught and reproved: for no one should dare to meddle in this work unless they are of good memory and good quality.

When the Moon is in this sign, then, and you wish to work, take the heads of three male ducks, which have been put on the fire in aged wine many years old until they are well done, and then grind them in an iron or lead mortar until they are all reduced to a single mass; and this is to be done when the Moon is in Cancer. Then add a pound and a half of cinnamon, two ounces of sandalwood, a pound and a half of dry storax, four ounces of incense, and a small amount of dragon's blood. Mix it all up along with the wine in which the heads were cooked; from it make forty pills, which you should put in an iron skillet over the fire until they are completely dry.

At night, after you have done this, go into a field when the Moon is in Aquarius and her light is complete.[391] Set before you fifteen thuribles, which may be of brass or silver, but it is considered better still if they are of gold; and all of them should be full of burning coals. Into each thurible cast one of

391 That is, on the night of the full moon.

the pills, and offer up a rooster in sacrifice, as above. While the smoke rises, a certain man will appear to you, who will now be visible to you and now be hidden, and this will happen quickly, very quickly. Then you should take three of the aforesaid pills, and cast them into the fire, and say, "Hantaraceret hantaraceret."[392] Repeat these words ten times. Then you will see that man clearly, and make your petition to him; and it will be effectually fulfilled.

When the Moon is in Pisces. When the Moon is in Pisces, and you wish to attract her virtue and power, take one and a fifth pounds of hemp juice, and the same amount of the sap of the plane tree, and mix them together. You should extract these fluids from the plants when the Sun is in Virgo and Mercury is luminous and direct in motio; and the extraction should be done in a marble mortar. When this is done, add four ounces of mastic, two ounces each of amber and camphor, one ounce of alkali,[393] and ten ounces of sarcocolla. All these are to be well blended together, and to them you should add half a pound of the blood of a deer beheaded with a brass knife.

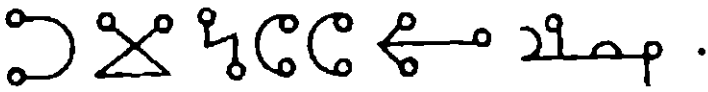
When all this has been mixed together, put it into a glass vessel. Then go to a place where there is a spring of flowing water, and carry the aforesaid glass vessel to the spring by its handle. Then take one thurible, and put it on a stone in the midst of the water of the aforesaid spring, so that there is flowing water all around the thurible. Then set fire burning in the thurible; and as it burns, open the mouth of the glass vessel, and empty the aforesaid vessel into the fire, that is, a little at a time, until all of it has been poured out into the fire. Then offer your sacrifice. The servant of the Moon will then appear to you, to whom you should make your petition, and it will be brought to you effectually.

Great miracles and great effects, according to the Hindus, are in suffumigations, which they call calcitarat; and with them are worked the effects of the seven planets. These suffumigations ought to be used according to the nature of the planet to which the petition corresponds.

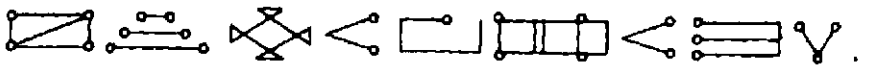
First, of Saturn. When you wish to work by means of Saturn, fast for seven days, beginning on the Lord's day. On the seventh day, that is, Saturday, behead a black crow, and say, "In the name of Anzil,[394] who is placed with Saturn. You, Anzil, who are the angel of Saturn! I conjure you by the Lord of high heaven that you will hear my petition and my desire." Then work with a calcitarat for what you will.

392 In the Arabic text, these words are "hantar asrak hantar asrak."
393 Impure potassium hydroxide, extracted by soaking wood ashes in water.
394 In the Arabic text, this angel is named Asbil.

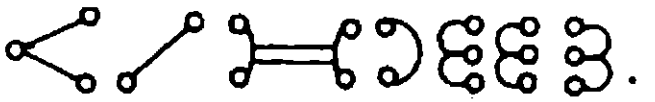
The figures of Saturn are these:



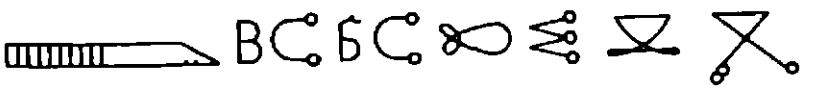
When you wish to work by means of Jupiter, fast for seven days as above, beginning on a Friday. At the end of those days, that is, on Thursday, behead a lamb and eat its liver, and say, "You, Roquiel,[395] the angel who is placed with Jupiter the fortunate and good, and in the greater fortune, perfect and lovely! By the Lord of high heaven, I conjure you that you will receive my prayer and petition, deigning to grant that which I ask you to perform." Then work with a calcitarat for what you will. The figures of Jupiter are these:



When you wish to work by means of Mars, fast for seven days beginning on a Wednesday. At the end of the seven days, that is, on Tuesday, behead a spotted cat, and say, "You, Zemeyel,[396] angel of Mars, you are strong and powerful and the lord of burning fire and warriors and lawsuits! I conjure you by the Lord of high heaven that you receive my petition and do such and such for me, so as to accomplish it effectually." Here speak your petition, and work with a calcitarat for whatever you seek. These are the figures of Mars:

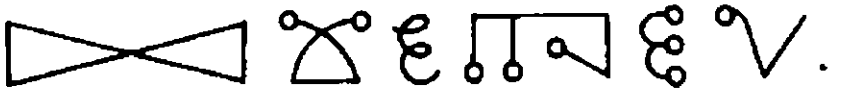


Now when you wish to work by means of the Sun, you should fast for seven days as before, beginning on a Monday. On the last day, that is, the Lord's day, behead a young calf and eat its liver, and say, "You, Yebil,[397] angel of the Sun, the light of Him who is the goodness of the world, lord of radiance and light; he who is perfect fortune, and by him misfortune and detriment are made. I conjure you by the Lord of high heaven that you do this for me, and fulfill this my petition." Then ask for what you wish, and work with a calcitarat for what you desire. These are the figures of the Sun:

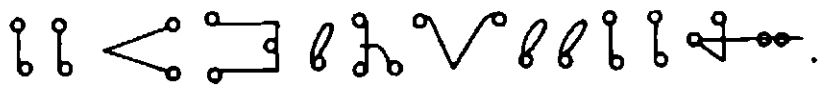


395 In the Arabic text, Rufija'il.
396 In the Arabic text, Rubija'il.
397 In the Arabic text, Ba'il.

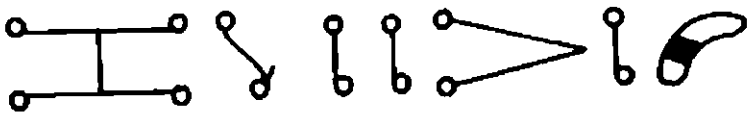
When you wish to work by means of Venus, fast beginning on a Saturday until the following Friday. On Friday, behead a white dove, but on the fourth day eat its liver, and say, "You, Anbetayl,[398] angel of Venus, fortunate and beautiful! By the Lord of high heaven, I conjure you, that you do this for me and accomplish my petition." Ask for what you wish, and work with a calcitarat for what you seek. These are the figures of Venus:



When you wish to work by means of Mercury, fast for seven days, as above, beginning on a Thursday. On the last day, that is, Wednesday, behead a black and white rooster and eat its liver, and say, "You, Arquil,[399] angel of Mercury, lord of noble and good qualities! By the Lord of high heaven, I conjure you, that you will do and fulfill this for me." Here say your petition, and work with a calcitarat. These are the figures of Mercury:



When you wish to work by means of the Moon, you should fast for seven days beginning on a Tuesday. On the last day, that is, Monday, behead a sheep and eat its liver, and say, "You, Cahil,[400] angel of the Moon, whose key is goodness and whose principle is rapidity! By the Lord of high heaven, I conjure you, that you do this for me and accomplish this my petition." Say your petition, and work with a calcitarat for that which you desire. These are the figures of the Moon:



All of the aforementioned sages of old knew these workings, and in them are many effects in working magic, that is, in miraculous suffumigations and images. Many of the Chaldeans, who dwelt in the Promised Land and who at that time were called Capti,[401] were virtuosi in these workings. Of

398 In the Arabic text, Bita'i.
399 In the Arabic text, Harqil.
400 In the Arabic text, Salja'il.
401 A fascinating tidbit. Capt—Caphtor in Hebrew, Keftiu in ancient Egyptian—was the name of the island of Crete in the days of the Minoan civilization. The Chaldeans, however, were an Aramaic-speaking people of Mesopotamia who seem to have had no connection to Crete.

these workings, a great many are found in the book called The Chaldean Agriculture. Abenvasia, who translated this book, published all these works. We, however, in this book of ours, intend to recount some of them.

Chapter Three

What the Chaldeans held to be the profundities and secrets of this science, and what they said about it

The Chaldeans, indeed, were those magi who made themselves preeminent in this science and these workings; and they are held to have been entirely perfect in this science. They themselves assert that Hermes first constructed a certain house of images, from which he used to measure of the flow of the Nile at the Mountains of the Moon; but this house was made of the Sun.[402] He used to hide himself there from men in such a way that no one who was with him was able to see him.

He also it was who built, in the east of Egypt, a city twelve miles in length, in which he built a certain citadel that had four gates in its four quarters. At the eastern gate he put the image of an eagle, at the western gate the image of a bull, at the southern gate the image of a lion, and at the northern gate he built the image of a dog. He made certain spiritual essences enter into these, which used to speak in voices that issued from the images; nor could anyone pass through the portals without their permission. In that city he planted certain trees, in the midst of which he set up an arbor that bore the fruits of all generation.

At the summit of the citadel he caused to be built a certain tower, which attained a height of thirty cubits, and on the summit of it he commanded to be put a sphere, the color of which changed in every one of the seven days. At the end of the seven days it received the color it had at first. Every day, that city was filled with the color of that sphere, and thus the aforesaid city used to shine every day with color.

Around that tower, in a circle, water abounded, in which many kinds of fish used to live. Around the city he placed diverse and changing images, by means of which the inhabitants of the city were made virtuous and freed from sin, wickedness and sloth. The name of this city was Adocentyn.[403] Its people were most deeply learned in the ancient sciences, their profundities and

402 "The Mountains of the Moon" was the ancient and medieval name for the Ruwenzori range of East Africa, where the White Nile has its headwaters.
403 In the Arabic text, al-Asmunain.

secrets, and in the science of astronomy.

I have seen, however, a certain composition to conceal people, which is made in this way. When you desire to do this, take one rabbit on the 24th night of the Arabian month,[404] and behead it facing the Moon, and continually looking at her. Suffumigate with the suffumigation of the Moon, saying the words of the Moon given above; and then say: "I call you, angelic spirit of magic and all that is hidden, you who are called Salmaquil! By this I supplicate you, who distributes your virtue and power and strength in this work, that you will deign to give what I ask of you, out of those things attributed to your power."

When you have said this, take the blood of the aforementioned rabbit, which you should mix with its bile. You should bury its body so that nobody is able to see it, because if you go away and anyone uncovers it in the daytime, that is, when the Sun is elevated above it, the spirit of the Moon will kill you. The blood, when you have taken it and mixed it with the bile, should be taken away with you and kept for use.

When you wish to hide yourself and be seen by nobody, take some of the blood and bile mixed as above, in the hour of the Moon, and anoint your face with it; and do not cease to say the aforementioned words of the Moon, because while you say them you will make yourself totally hidden from the sight of others, and in this way you will be able to achieve whatever you desire. When, however, you wish to be seen and become visible again to others, cease to say the same words, and wash your face, and anoint it with the brain of the aforesaid rabbit, and say, "You, O spirit of the Moon, reveal me and make me appear to people." Then everyone will see you. This is among the works of the Moon, and is considered one of the great secrets and profundities of this science.

Chapter Four

The images and reasonings that greatly further this science

All that has been said up to this point in this book of ours, we have repeated from the sayings of the ancient sages and their books discussing this science and work, and extracted from these same sources. He who reads these books, however, and closely studies them, and grasps all that we have said up to this point, will truly understand and

404 The months of the Arabs begin on the first night in which the new moon is visible at Mecca.

recognize the labor that we have done in compiling this book out of diverse books dealing with this science, which are the foundations of this work.

One of the most perfect books of this science that we have found is a volume that was revealed by Hermes the sage at the founding of Babylon, and in this was a book of aphorisms called *The Secret of Secrets.*[405] From it we have selected 45 aphorisms[406] which are considered of great value in this science and these workings.

The first of them is this: If you work on those things which pertain to a planet, and draw upon those things that are of the nature of the planet with which you desire to work, and do not depart from this, you will have the greatest assistance in attracting the strength, virtue, and power of that planet.

2. Ask from the Sun to be feared and have glory, the command of armies, courage, rule over lords, the destruction of kings, the lighting of fires, and the virtue of shining light into shadows.

3. Ask from the Moon agility of motion, the movement of waters, the virtue of making known what is secret, extinguishing fires, diminishing whatever can be set in motion, and separating those who are of a united opinion.

4. Ask from Saturn the hindering of motion, the concealment of purity, the destruction of cities, humility of the heart, and quieting of waters.

5. Ask from Jupiter increase of riches, beautifying of dreams, fleeing from sloth, forsaking sorrows, labors and strife, and making journeys safely either by sea or by land.

6. Ask from Mars the conquest of enemies, fortitude of heart, causing evil animals to hunger and prepare themselves, lighting fires, arranging wars, and having victory over enemies.

7. Ask from Venus the desire for copulation, the virtue of causing loves and enthusiasms and expelling sorrow and sloth, invigorating the appetite, increasing generation, multiplying children, extinguishing fire, and being safe from animals.[407]

8. You should make many suffumigations, have perfect faith, fast often, utter many prayers, choose a place appropriate to the work, and observe the aspects of the planets. These are the foundations of magical workings.

9. Your petition will be quickly fulfilled if the planet to which you make your petition is the lord of your nativity; without this, it will be harder for your petition to proceed to its proper conclusion.

405 *The Secret of Secrets*, or *Secretum Secretorum*, was one of the more famous medieval handbooks of astrological magic; it was usually attributed to Aristotle, rather than Hermes.

406 There are only 44 aphorisms; one referring to the properties of the planet Mercury was omitted below by scribal error at some point.

407 The aphorism about Mercury should appear at this point.

10. Spirits have the power to strengthen the effects of a planet and ameliorate its qualities, or to the contrary, to lessen and worsen its effects and scatter its powers.

11. If the ascendant differs from the nature of the petition, the petition will not be fulfilled, nor will prayer attain that which it seeks.

12. The images of the fixed stars are considered more enduring in their effects than the images of those things that are capable of retrograde motion.[408]

13. If you do a planetary working with the aid of some fixed star of the same nature, it will be more complete and more perfect because it will have the vigor of the planet and the endurance of the fixed star.

14. When the ascendant, the petition, and the planet are of one nature, and you aid yourself therein with a fixed star, and you have firm belief and will, your petition will swiftly be fulfilled, and it will be strengthened from the vigor of the planet.

15. The fixed star Altair assists with movement, while Vega helps with rest.

16. Diligently study the conjunctions of the planets, for this work is very greatly augmented by them.

17. In the aspects of the planets, as much as in their conjunctions, the foundations of images consist.

18. Put the significator at the midheaven, in its house or exaltation, and see to it that there is a fortitude on the ascendant.

19. Assist your work with the Sun when you wish to conquer and surpass someone; then your petition will more swiftly be completed and will increase.

20. Assist your work with the Moon when you wish to retain something; then your petition will more swiftly be completed and will increase.

21. Assist your work with Saturn when you wish to bring down something, and to cause evil; then your petition will more swiftly be completed and will increase.

22. Assist your work with Jupiter when you wish to ascend to good things; then your petition will more swiftly be completed and will increase.

23. Assist yourself with Mars when you wish to win, in peace as well as in war; then your petition will more swiftly be completed and will increase.

24. Assist yourself with Venus whe you wish to seek love and friendship; then your petition will more swiftly be completed and will increase.

25. Assist yourself with Mercury when you wish to know and understand, or to expel moisture; then your petition will more swiftly be completed and

408 Mercury, Venus, Mars, Jupiter, and Saturn at times appear to move backward in the heavens; unlike the fixed stars, the Sun, and the Moon, which always proceed in the same direction.

will increase.

26. Delay in results from a petition comes from an error in your performance of the working, or your lack of faith, or disorder in the structure of the working.

27. Workings done with the suffumigations and prayers proper to them are better than those in which the suffumigations are insufficient and the will is divided.

28. The light of the Sun and the projection of its rays interfere with the spirits of the nocturnal planets.

29. The darkness of night and the stillness of motion interfere with the spirits of the diurnal planets. Thus you ought to comply with each planet according to its timing, and according to that which is proper to it.

30. A heavy planet, while it is slower, has a more powerful effect than a lighter planet, though the latter has quicker effects.

31. You should not seek union from Mars, just as you should not seek separation from Venus; do not seek anything from the planets that deviates from their natures and their paths.

32. You may work with comets in those things that pertain to them, when they appear, in the same manner as fixed stars.

33. Seek from Mercury what is governed by the sign in which it is placed, and invoke the Moon along with it. In this way you will have two qualities.

34. You should invoke Mercury for illnesses of the head, according to their diverse qualities.

35. In workings of Mercury, you may seek quickness of the tongue when he is in his own house.

36. It sometimes happens that those things that pertain to Mars are received by the Sun, and likewise that the things pertaining to the Sun are received by Mars.

37. It sometimes happens that those things that pertain to the Moon are received by Venus and the things pertaining to Venus are received by the Moon.

38. The Sun abhors those things that pertain to Saturn, and the things that pertain to the Sun are abhorrent to Saturn.

39. Venus abhors those things pertaining to Jupiter, and the things that pertain to Venus are abhorrent to Jupiter.

40. The Moon abhors things pertaining to Mars and Mars abhors things pertaining to the Moon.

41. Jupiter abhors things pertaining to Mars, and Mars abhors things pertaining to Jupiter.

42. Mars also abhors things pertaining to Venus, and Venus abhors things pertaining to Mars.

43. Mercury abhors things pertaining to Jupiter and Jupiter abhors things pertaining to Mercury.

44. It may be seen from the opinions of the sages that the two infortunes are inimical to each other because of the diversity and discord between their essential natures.

All these things you ought to know and understand perfectly. We have chosen these aphorisms out of the works of the aforesaid sage. We have also chosen the following ten aphorisms from the book of Ptolemy named *The Centiloquium.*[409]

The first of these is: The astrologer can hold back and oppose many of the effects of the stars and their natures if he knows them and their works and understands their effects. He can make it happen those things receptive to the stars receive his influences before they receive those of the stars.

2. The spirit of the magician furthers the effects of the heavens just as the harvests of nature—that is, in the way that harvests are furthered by plowing and cultivating the earth.

3. The forms of this composite world are obedient to the forms of heaven, and from this, those who are learned in magical arts command that forms be made when the planets are in the equivalent celestial forms, when they wished to understand this science.

4. You may make use of the infortunes, and help yourself with them to achieve your desires, just as physicians are helped by carefully making use of poisonous substances in combination with others.

5. The combination of two substances in one thing embraces both substances and their nativities. If there is a similarity in them, there will be a union between them; and whichever one of them is in the stronger place will gain the primacy and lordship, and whichever is in the weaker place will be its servant and receiver.

6. Friendship and enmity are received from the places of the Sun and Moon, in their origin and permutation, and from the harmony or diversity of the ascendants of the friends or enemies. Obedient signs, however, are stronger in friendship.

7. In founding a city, make use of fixed stars, and in building a house, make use of planets. The inhabitants of a city founded when Mars or another star of its nature is at the midheaven, though, will perish by fire and sword.

8. All that is and becomes in this world, that is, by means of generation and corruption, is caused by the 120 conjunctions[410] that the seven planets

409 *The Centiloquium* or *Liber Fructus* are 100 aphorisms traditionally attributed to Ptolemy, the most famous of the astrologers of antiquity.

410 There are a total of 120 possible conjunctions between two or more of the seven classical planets, and a branch of astrological theory once accounted for everything in existence by means of these conjunctions.

make. In all the effects of these conjunctions, the receptive form is to be observed; for from this form, the effect is completed.

9. The Sun is the source of the animal power; the Moon of the natural power; Saturn of the retentive power; Jupiter of the power of growth; Mercury of the power of judgment; Mars of the power of sharpness and anger; and Venus is the source of the power of desire.

10. Mars, Mercury, and Venus in nativities signify the will and manners of those nativities and display their works and magisteries.

In the books of philosophy published by Plato we find the saying that none besides Jupiter reveals the truth. In another place he says that as blood, choler, black bile, and phlegm are the elements of the body, the virtues of these elements proceed from the planets, and so the action of one humor on another and the reception of one humor by another in the beginning of generation is from the planets. In still another place, he says that when truth is lacking in the science of astrology,[411] it is because the time has not been determined, or the place, or it happens because of discord between the active factors, or the astrologer has made an error. On this account, however, the demonstrations of astrology are different from those derived from omens or the flight of birds, because in these latter, what is to come reveals itself. Because of this, both that which is occurs, and that which is not appears.

In the book of philosophy by Hippocrates we find: When Jupiter is the lord of the solar year, in that year there will be few illnesses and much health, and the generations of animals will be multiplied.

We find this in the books of Aristotle: Kingship is attributed to Saturn, justice to Jupiter, eagerness to Venus, judgment to Mercury, labors to the Moon, and pride to Mars.

You ought to know, however, that we recite all the aforesaid in this place only so that you will learn and understand what the aforesaid sages used to think concerning the profundities and secrets of this art, and that all of them were as one in this, that from these things they were able to attain the goal they desired.

Johannicius son of Isaac translated the book of Aristotle, the master of the Greeks, which I have seen, and I propose to repeat here some of what he said concerning the sayings of the wise and the profundities of their judgment as well as the conclusions of their intellects, which you ought to understand. There is a certain thing in the first volume of his book which I have read, and I will repeat part of it here.

Some of the sages, discussing this art, have said: Every working and every magistery has a door through which, by understanding, they may be entered;

411 The text has *astronomia* here, but the modern distinction between astronomy and astrology did not yet exist in medieval times.

and each of them has a stair, by which an ascent may be made to the thing desired. They have also said this: None may attain what they seek without order and discipline. And this: When you whine about something, a danger is born in it.[412]

All the wise philosophers in this science have said: The art of magic must be given by God and by the celestial virtues. They that say this say also that no one can be a magician unless he is illuminated by knowledge, because of the difficulties of the art, as well as the profundities that he must be able to understand. Yet this work and science, which has been perfected by the sages, and which must be studied thoroughly in the right way, is revealed to everyone.

The beginning of this science is the knowledge of the figures of the stars ascending in the heavens, and to know what figure is represented by them, and is revealed apart from others, and that it is not figured by them except to perfect another figure by augmenting its members. When, however, you have learned these figures and their natures, according to the nature of the terrestrial things that pertain to their nature, that is, in the figures of living things according to their harmony and proportion with celestial figures, you will be able to work. If you carefully attend to the proper harmony, and harmoniously join figures together and prepare them, they will be the first matter and foundation of this work.

When images are fashioned in this way, they will be lasting and complete in their effects, and if they are not fashioned in this way, their effects will be destroyed by the destruction of their terrestrial material and the destruction of the composition thereof. Durability comes from the fixed stars, but images have a better nature and a better effect when they are made with the planets, and the effects are more durable when a planet aspects a fortune, which augments the same with the strength and potency it draws to Earth from the heavens.

There are certain words among the names of God that make spirits descend from the heavens to the Earth. Those who work with these names and words, if they are not wise and learned in the nature of spiritual and celestial things, will be killed by the descending power of the spirit; and for this reason no one ought to work with these names except those who who are known to be wise and have received grace. In magical workings there are also words that work in the same manner, but these magical words and names are not perfect unless the virtue, commandment and grace of God are joined to them. When this is done, the highest heavens descend and are joined to

412 *In eo quod queritur, periculum generatur.* Clearly Johannicius had to contend with the same attitudes in his students that more recent teachers of magic face in theirs.

terrestrial matter, all the way down to the center of the Earth.

An image primarily works according to the natural substance from which it is supposed to be made, but it cannot be made without words that have magical virtues. As far as you can, see that there is no enmity or discord between natures and figures in the properties of the work. For example, a magister who makes the image of a lion ought to be brave and vigorous, nor should he fear any animal that exists in nature; on the contrary, he ought to be a man who has encountered a lion, and knows and understands its nature, and realizes that others may be led by it into anger and ill will. Here, however, the ancient sages are not entirely in accord; but when the foregoing things are done as we have said, they will achieve the desired end.

Likewise, when you wish to create such an image, you should do this at a time when the corresponding animal is active and when its nature is invigorated; for in this way the power of the image will be strengthened. Likewise, see to it that during the time in which you make the image, no accident happens to you. For example, with the lion: do not make the image of a lion at a time when a fever happens to one; for in this case the work if the image will be deficient in virtue.

All the motions of the heavens are moved in terrestrial figures by the virtue of God. For this reason you should observe the motion of the star from which you wish the image to receive durability of virtue, so that it is not hindered while the image is being made. Likewise, you should observe two figures, that is, the degree of the sign of the planet that governs the work of the figure, and the motion thereof, so that they are not hindered by anythin, because when the planet moves freely in its heaven, the virtues of the image are moved, proceeding, returning, rising, and setting in the same way. Likewise pay the closest attention to conjunctions, oppositions, and aspects in constructing images, and be sure that their figures are manifested in heaven, and the contraries to the same be hidden. You should know that if you do not observe the aforesaid rules in constructing images, their effects will be imperfect.

Geber Abenhayen, speaking of this science, said: The work of images is similar to the effects of nature, nor can it be done without the necessity of knowing the things pertaining to the stars among animals, trees, and stones; understanding the aspects of the planets and stars, and also the signs, to terrestrial places; the science of astronomy, the motions of the heavens, the rulerships and exaltations of the planets, their longitudes and latitudes, the mansions of the Moon; the nature of places on earth and their waters, soils, rains, snows, and their lands, seas and seasons, and what places are far from the equator; which living things generate more of their kind, and which effects of living things, whether reptiles or others, are more permanent; and

when living things are not generated and when they are generated; for in constructing images with this knowledge, the work will be easy, because no difficulties will arise therein.

In making the aforesaid natures (that is, in workings with images) it should be kept in mind that images made of stone are more durable than those made of vegetable or animal substances, because wood burns readily and animals putrefy. The effects upon animals are twofold—that is, one is to gather them and increase their number, and the other is to disperse and repel them. These are appropriate for different times, as they involve different motions—that is, there is a time for gathering and growth, and a time for dispersing and repelling. This may be considered under the heading of the opposition of degrees. In stones a certain supreme secret is hidden, that is, when any animal—that is, if you want it to depart—is hot in its nature, the stone ought to be cold; if the animal is moist, the stone ought to be dry, and vice versa. From this it should be understood that if you wish vipers and wasps to flee, the work ought to be done in cornelian and diamond and the like; but if they are cold by nature, such as scorpions, beetles, flies, lice, and things similar to them, work with hot stones such as malachite and crystal, and in bronze and gold and the like.

This is for the working to make them flee. Workings to draw and increase them ought to be done with things that are harmonious and pertinent to them, as in working with vipers, you should work with gold and bronze and similar things. All this happens because of the harmony of complexion, the direction of movement, and the diversity of conjunctions and substances. The figure and form ought to be in the form and figure of the animal for which it is made, as a figure for mice in the shape of a mouse, one for serpents in the shape of a serpent, or one for scorpions in the shape of a scorpion.

I say to you further that, if the quantity of stone of which an image is composed is large (that is, between an ounce and a pound), the virtue and power of it will be able to reach from the place where it is for a hundred leagues. If it contains a combination of things in its figure, however, its nature will have no motion or effect except that which terminates in its own place, though its motion or effect will not be limited to those of its substance or the nature of the bodies that compose it, for spirits have a wider range than those bodies that contain little spirit.

Plato said this: bodies and spirits are contraries, because out of the life of each one proceeds the burden of the other. He wrote after this: You ought to endure the death of your body for the sake of the life of your spirit, that is, the body should be the handmaid of the spirit, and should serve the spirit in its generation and in all its works. Do not allow your spirit to serve your

body in any way, nor kill the dead on account of the life of the living, nor kill that which is living out of love of the dead.

They then asked him: how is it that the spirit that moves the heart is killed? To this he responded: Seeing that nature, by its powers, moves the rational and animal spirits according to the manifest similarity of nature that is in them, according to the body, this is therefore the spirit that ordains friendship, love, and victory. At times thereafter, nature joins the divided parts, and at other times, it divides the united parts. Thence, when nature is moved in a uniting motion (I mean to speak here of the conjunction of parts), then two spirits are joined in the love that is proper to spirit, and they are united with the rational intellect. That which is spiritual is first, and thereby it may behold the cause of this world; and it is thus made pure and simple. When nature is moved by a separating motion, however, it attracts to itself an animal spirit and enters into friendship with the corporeal.

Thus in the fulfillment of its victory the rational spirit rejoices and reigns on account of its similarity to the subtle, by which, because of its rational ordering, it is affected. The animal spirit likewise rejoices when parts and hearts are divided, on account of its similarity to the division of natural parts. This is because spirit, when it is in itself, has marvelous forms which a spirit attracted toward nature cannot have; and thence the motive power of nature helps in its bodily substance (I mean to speak here of the bodies of hearts, and their weight), and thus perishes the moving spirit of those figures that are not able to be attracted by reason. Spirit attracts them instead by figures and subtle motions and visions of the eye and other members of the body.

You, however, who propose to labor at this science, should accustom your spirit and your thoughts to those things in which these men used to exercise themselves, and so struggle with your spirit that you may attain the things that the aforementioned men attained. This indeed is what the ancient sages used to teach about spirit, waking and sleeping, saying: Make your spirits accustomed to visions, because they can occur to you often, and by them may be gained in sleep what you will hardly ever be able to attain while awake.

This should be understood: when the manifest senses are awake, the hidden senses are debilitated, nor are they able to accomplish their effects. When the manifest senses sleep and do not function, however, then the hidden senses function, according to the vigor of contemplation, imagination, memory, and judgment that exists in the spirit. Then the vigor of judgment is simple, nor is it impeded by any impediment. Then, heat is hidden away, and while it is hidden, the superfluities of the body melt away. You who seek after this science should know, however, that when you accustom your spirit to the aforesaid, then in time, visions will be made manifest to you, and it will be necessary for you to understand in seeking them.

Chapter Five

The ten sciences that are necessary to this art, and how this science is helped by them, and what is the foundation of the science of magic

The ancient sages who discovered this art, not without searching with continual labor and testing all things, while waking and sleeping, persevered until they attained what they desired. In following this path, they learned and understood two conclusions, and the first of these is that there are ten arts you must know, of which five are considered necessary to the student of law, and five to the student of philosophy.[413]

The first of these comprises agriculture, seafaring, and governing the people, because these are the principal arts in governing cities and kingdoms. These cannot be learned except from the ancient sciences, which may be found in a great many books.

After this is the art of leading soldiers, commanding armies, engaging in combats and battles, calling animals and birds, and deceiving them.[414] These may also be found in a great many books.

After these are the civilized arts by which people are helped; and among these are grammar, the division of languages, legal reasoning, making reasons and rulings understood,[415] and all that proceeds from these, such as writing and everything that pertains to them, buying and selling, and so forth. These may be found in a great many books.

Thereafter follows arithmetic, and all books by which numbers and similar things are known. Next in order is geometry, which consists of theory and practice; from this comes surveying, lifting heavy objects, making machines, leading water from one place to another, aerial instruments, and making and using burning mirrors. Next comes astronomy, by which the course of the planets and the judgment of the stars are known. After this music is distinguished, under which is included singing, playing, and writing notes.

After this is dialectic, which is divided into eight books, into which Aristotle the sage invites us to enter.[416]

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413 A great many more than ten arts are listed here, and no straightforward division into ten categories can be found in the text.

414 The latter two belong to the art of hunting, which medieval authors often, and quite reasonably, considered a kind of warfare.

415 That is, rhetoric.

416 That is, logic. The reference to Aristotle in this case is correct; his books on logic formed the standard textbooks on the subject for centuries.

After this is medicine, which is divided into two parts, that is, theory and practice.

After this follow the natural sciences, which Aristotle and other wise philosophers have set forth. About this, a great many books can be found, which require many glosses and much exposition; of these the first is called the Oydus of Nature; second, the Book of Heaven and Earth; third, the Book of Generation and Corruption; fourth, the Book of Signs that Appear in the Heavens, fifth, the Book of Minerals, sixth, the Book of Vegetables; seventh, the Book of the Motion of Animals (that is, from one place to another).[417]

After this follows metaphysics, of which Aristotle wrote in thirty books. Whoever thoroughly understands and perfectly learns these things is a complete sage, and will achieve perfection in the things he desires.

After this, the two conclusions we have mentioned follow directly out of the aforesaid ten arts; for whoever does not know these ten arts cannot attain to these conclusions. From what we have said so far, you ought to rouse yourself, and ascend by necessity to the knowledge of all the sciences listed above, because when you make yourself perfect in them, you will attain what the ancient sages attained, and you will understand the workings of the sages and the spiritual sciences, and you will accomplish what they used to accomplish. And when your effort toward spirit equals that which used to be in your animal powers, you will receive all this from the grace of the Highest. This is that which is comprehended in the secret sayings of the prophets.

From this follows love; for in love, the greatest powers are found. Note, however, that love is twofold; there is love acquired through virtue, and love imbued with vice. It is of love acquired through virtue that we speak here, and you ought to seek to acquire none other. Love imbued with vice is corporeal love of a flawed and material form; from this kind of love, therefore, you ought to flee as far as you can.

It is said in the books of the wise that the proportionate and harmonious binding of spirit consists primarily of love. The human spirit is divided into three parts, that is: the animal spirit, the natural spirit, and the rational spirit. If the natural spirit of a man has conquered the others, he will be a lover of such things as food and drink, and nothing else; if the animal spirit has conquered the others, he will be a lover of nothing but conquering and surpassing others; while if the rational spirit conquers, he will be a lover of nothing but intellect, goodness, and knowledge.

This happens, however, only because a certain planet presides over his nativity, and such a planet is called the lord of the nativity. Thus you should know that if the Moon or Venus is the lord of someone's nativity, that person

417 Most of these are books on natural science by Aristotle. "Oydus" derives from Greek *hodos*, "way" or "path."

will be a lover of women and enjoyments. If the Sun or Mars is the lord of the nativity, that person will be a lover of overcoming and defeating; but if it be Jupiter or Mercury, such a person will be a lover of knowledge and learning, and understanding good things, and goodness and justice. Because of the foregoing, whatever someone is will be as visible in his nature as in his love.

Love which turns toward terrestrial things is acquired by sight, and by means of sight it continues to grow, as wheat in the earth grows from its seed, and as a tree when it is planted, and as animal sperm when it is received by the womb. Sight, therefore, is like a raw material in this, for in sight is found the principle of this kind of love, so that by being near the beloved, and beholding her face, this kind of love grows and increases, and when the lover is united with her, their spirits are made one. This is corporeal love between two spirits, in which the harmony of friendship in them is called love. If it is love in the rational spirit, however, the lover will be delighted by that which is of the same kind, that is, wisdom, knowledge, goodness, stable virtues, and eternal things, of which it is said there is no end; and this love of goodness, nobility and exaltation is deservedly attributed to the rational spirit. The other loves of which we have spoken are evil and deserve to be forsaken, because in them is wickedness of spirit, and from such friendshipand such unification of spirits, and the continuation thereod, it may be seen to be corrupted and destroyed.

Plato, in his book *On The Soul*,[418] says this: dry and melancholic complexions and dry fountains of infirmity and corruption are factors which must be seen in order to be conversant with them. By them, one becomes similar to a dry animal who remains in hot, dry, mountainous terrain. Such places destroy and corrupt whoever comes near them or lingers in them, and do so very quickly; and they even destroy and corrupt by their appearance those who look at them. According to this, one who looks with malignity in his complexion and spirit destroys and corrupts that at which he gazes.

418 Plato wrote no book by this title; another medieval apocryphal work is meant.

Chapter Six

How the suffumigations of the stars ought to be made, and certain compositions necessary to this science

A certain sage from the land of India, who was exceptionally well versed in this science, combined composite suffumigations and terrestrial natures with celestial natures. The Hindus used to work with suffumigations in all their workings and effects, and by them they used to attract the spirits of the planets and make them enter into whatever they wished, and by this means made them accomplish whatever they desired. Such workings, however, are not properly done by themselves, but they are convenient for their singular effects in the workings appropriate to each of the planets, of which we have so often spoken in this book. Accordingly, these workings are to be combined with suffumigations.

The Suffumigation of Saturn. Take the fruit of mandrake and dried olive leaves, 100 ounces each; grains of black mirobalan and dried black pepper, ten ounces each; the dried brains of black crows and cranes, 30 ounces each; dried blood of pigs and apes, 40 ounces each, all well ground and mixed together. From them make pills weighing half an ounce each, and while making these, invoke the spiritual powers of Saturn, that is, with that which we have given in Book III of this volume, chapter 6. Then compress them and save them for use.

The Suffumigation of Jupiter. Take flowers of balsam and myrtle, both dried, ten ounces each; sheled nuts and shelled hazelnuts, both dried, four ounces each; brains of chickens, doves, and geese, all dried, 40 ounces each; dried blood of peacocks and camels, 20 ounces each; nutmeg and camphor, 1/2 ounce each, and diligently see to it that the blood we have mentioned in these suffumigations is not extracted from the hearts of the animals. All these, having been well ground as said above, are mixed together; and do everything as we have said above concerning the suffumigation of Saturn.

The Suffumigation of Mars. Take red asafoetida, xenab, and terebinth, 40 grains each; giant fennel and red auripigment, four ounces each; sparrow brains and dried scorpions, 20 ounces each; 40 ounces of leopard's blood; and ten ounces of grease rendered from a red serpent. All these being well ground, mix them together and do everything we have said above with the others.

The Suffumigation of the Sun. Take ten ounces each of spikenard flowers and red and yellow sandalwood; six ounces each of cypress, thyme, and red cassia wood; two ounces of costus; 20 ounces each of eagle brains and

blood, and cat brains and blood. Let them dry, and do everything with them that has been set forth above.

The Suffumigation of Venus. Take laurel twigs, pomegranate seeds, and frankincense seeds, eight ounces each; 20 ounces each of mastic and poley stems; four ounces each of henbane stems and storax; two ounces of sodium carbonate; 16 ounces each of sparrow brains and goshawk brains, and 40 ounces of dried horse brains. All these having been well ground, mix them together. and do everything with them that has been said before.

The Suffumigation of Mercury. Tahe 20 ounces each of henbane flowers, indigo leaves, and assari; four ounces each of amber and toad testicles; two ounces of red ammoniac; 20 ounces each of the brains of jays, hoopoes, and tortoises; and 40 ounces of donkey's blood. All these, being well dried and well ground, should be mixed together; and do with them everything that is done with the others.

The Suffumigation of the Moon. Take 100 ounces each of persimmon leaves and cinnamon leaves; 20 ounces of dried orris root and storax; ten ounces of cumin; four ounces of fat rendered from a white serpent; 20 ounces each of the brains of a white rabbit and a black cat, both dried; and 40 ounces of fox blood. All this, being well ground, should be mixed together, and you should do everything that you did with the others. Remember that the aforesaid confections of all the planets ought to be mixed with whipped honey, and pills made of them, as described for Saturn.

Whenever you make these, work with the power of the planet for which the composition is made, that is, with the spiritual power discussed in chapter 6 of Book III. Likewise, when making these compositions, continually and without ceasing say the words and prayers of that planet. Be careful also that no one else sees the suffumigations, and that the suffumigations themselves do not behold either the rays of the Sun or those of the Moon; and keep them in a chosen place, and store them in a metal vase, and this vase should be made of the metal of the planet to which the work pertains. If you do not do what is said here, the work will be ruined, and you should know that failure in this work occurs because of the operator. I will explain the remedy for all of this to you, which is that you follow these instructions so that you do not ruin the work.

A sage from the land of the Hindus, however, in a book that he wrote, revealed a certain wonder that I wish to repeat to you here; it is among the operations of Mercury, and among the profundities and secrets of the spirit of that planet, that is, of the spirit of knowledge and understanding and learning. You should know that this is one of the wonders the Hindus have in knowledge, secrets, and profundities.

When certain Hindu sages desire to preach to the people, they used to

anoint themselves and their associates with this mixture; and by its virtue, spirit would abound in them, and gave them grace and virtue and fortitude above all others, so that the people used to obey them. The composition was of this kind. Take suet of jays, fat of sea crabs, suet of beef, and dried hoopoe blood, 40 ounces each; 20 ounces of amber, ten ounces each of dried pomegranate seeds and sydrac seeds, and 50 ounces of costus. All this, being well ground, should be mixed together, and as said before, while you work upon it, draw down the spirit of Mercury into it, continually repeating the prayer of Mercury as we have given it in this book of ours. When you have done all this, keep in in a vessel made of fixed mercury; and with this composition the sages already mentioned were able to do all that was just described by anointing themselves and suffumigating with it.

These are among the wonders and the secrets of their workings. When the sages of the Hindus wished to preach to the common people, they used to anoint themselves and their associates with this ointment, that by virtue of the ointment the intellectual virtue of the spirit was increased in them, and their words were devoutly received by all, and people used to be obedient to their sermons.

This next confection, however, which is for the spirit of Saturn, is made in the following way. Take 40 ounces each of pig grease and bear grease, 20 ounces each of red pepper and lupine seed, ten ounces of myrobalan seed, and 30 ounces of dried elephant blood. All this, being well ground, should be mixed together, and do everything in the order that we have said above. While you are making it, attract the spiritual and celestial virtue to it, that is, by saying the prayer of the angel of Saturn as we have given it in this book. They thus showed this confection to the spirits so that other people would not hear them and so that they would be obedient to the magicians.

I wish here to teach you a certain thing, without which the work of the suffumigations and unguents of the planets is not perfect. In this work, it is necessary for you to act so that the attraction of the spiritual virtue of ther planet is completed most perfectly; this is kept as a supreme and profound secret. When you desire to collect the blood and brains that we have mentioned for these suffumigations and ointments, behead the animals as has been said above, and make of them a sacrifice, because by sacrifice and suffumigation the attraction of the spirits is more swift. When you wish to make such a sacrifice, put the planet whose spirit you desire to attract in its exaltation and free from the infortunes. But you should not permit the aforesaid confection to be seen by anybody, and you should keep it in a vessel of lead.

This next confection protects those who make suffumigations from being harmed by the spirits of the planets. The virtue and power of this confection

extends to all workings involving the planets and speaking with their spirits; additionally, it has the greatest virtue against poisons, because it defends and protects people so that they are not harmed by the aforesaid. This composition is made in the following manner.

Take six ounces of scorpion brains, four ounces of the brain of a white dog, eight ounces each of peacock brains and quail brains, four ounces of sparrow brains, two ounces of goshawk brains, eight ounces of the blood of a male hedgehog, and 20 ounces each of donkey brains and hoopoe brains. Mix all of the aforesaid brains together and allow them to dry. Then grind them, and add to them four ounces each of white and yellow sandalwood, cinnamon, and spikenard; one ounce of giant fennel; 20 ounces of amber; six ounces of ammoniac; ten ounces of frankincense; four ounces of nutmeg; two ounces of camphor; 16 ounces of quie (which is a certain kind of gum); and four ounces of mandrake. All of this, being well ground, should be mixed together, and blend it with oil of centaury. Make seven round pills out of the confection, and dry them in the shade.

While you are making this confection of the planets, do not cease saying their prayers and those of their angels. When you have made the pills as we have said, keep them hidden in a vessel made of all seven of the metals of the seven planets,[419] because the spirits of the planets remain with them continually. Whenever you desire to perform a working of any of the seven planets, or any other celestial working, keep one of these pills with you while you do it, for while you have it with you, the spirits of the planets will not be able to harm you. The ancient sages used to protect themselves from the aforesaid danger with this mixture, and thence you should know that it is most secret and most useful; therefore keep it well and hide it.

The ointment that follows is found in the books of the sages, which call it the Ointment of the Sun. The virtue of it is to receive grace, honor, exaltation, and love from kings, soldiers and aristocrats. Take one phial of glass, and put into it the best oil of roses, pure and clear. On the day of Mars, standing upright on your feet, face the Sun, which should be in the signs of Aries or Leo and in the degree of the ascendant, with the Moon aspecting him with a amicable aspect. Then take the aforesaid phial in your right hand, and holding it, with your face to the Sun, say: "May God bless you, planet, replete with your light and goodness! How beautiful and good you shine forth in your origin and your resplendent spirit! You are indeed the Sun, and you rule the cosmos with your light and your spirit and your vigor. You are the candle of heaven, you are the light of the universe, you are the maker of all that is generated, and these powers are infused into you by God. For you

419 This is the famous *electrum magicum*, an alloy composed of silver, mercury, copper, gold, iron, tin, and lead

are the Sun, who searches the four corners of the cosmos from your turning heaven. To you light and beauty are granted by divine power; you grant your luminous light or life to the Moon unveiled from her beginning to her end.

"I ask of you therefore that you grant to me, in this oil, friendship, benevolence, and a friendly reception, so that my friendship and the will of all hearts shall run together, by which I shall be able to have love and grace from kings and greater and lesser persons. Let this be true of me. I ask you and conjure you by your dominion that the friendship and love for me in their hearts, tongues, and thrones shall be everywhere, and put me in the places of their joy, so that my appearance and friendship shall please them in all the joys of which they are accustomed to partake, and seeing my presence there they shall honor me and be happy.

"I conjure you, Lord, by the angel Ancora,[420] who dwells in the fourth heaven, and by Anehutyora, Actarie, Ahudememora, Behartyon, Actarie, Ahude,[421] that you shall place love and benevolence from the hearts of kings, lords, and great persons in this oil which I hold in my hand, that they may seek me eagerly, and that I may not have an enemy in the universe, and indeed, that all may please me and love me obedient to my will, nor shall they transgress against my precepts, but rather seek my grace.

"I conjure you, Lord, by Behibilyon and Celyuberon,[422] who dwell in the fifth heaven, that you will open the hearts of these persons to me and bind their tongues so that they are unable to say anything evil of me, nor be able to find anything of that kind in words or deeds, and make this binding for now and forever. I conjure you, Lord, by Zauceb,[423] who is the angel of the sixth heaven, that you stop up the mouths of my enemies, or even more, that you pour love for me and delight in me into their hearts.

"I conjure you, Lord, by Barhaot,[424] who dwells in the seventh heaven, that you grant toward me love, goodwill, a good reputation and a good reception in the hearts of the whole universe, and grant to me a good reception and perfect love from all people, as well by day as by night, by your spirit and grace. I conjure you by the name that gives life to all loves and friendships, and that unites and conjoins the hearts of all lovers, that you will pour enduring love and benevolence toward me into all their hearts for now and forever. Amen."

Say this prayer twelve times, and observe the foregoing conditions. Thereafter keep this oil very carefully. When you wish to enter into the

420 In the Arabic text, this angel is named Antur.
421 In the Arabic text, these names are Jahartajun, Aqtaraja, A'udajamura.
422 In the Arabic text, the first of these angels does not appear, and the second is named Saljubarun.
423 In the Arabic text, this name is Susab.
424 In the Arabic text, this name appears as Barhawat.

presence of kings, lords, and exalted people, anoint your face with this oil, and what you wish, you will attain, and you will see marvels in your friendly reception by the aforesaid. This working I found written in the books of the Hindus, and it is continually in use in all manner of business among them.

Chapter Seven

The things of the magical art found in the book The Chaldean Agriculture which Abudaer Abemiaxie translated from the Chaldean language into Arabic

In the book *The Chaldean Agriculture*, which Abubaer Abenvaxie translated from the Chaldean language into Arabic, we have found many workings of the art of magic and a great many other things of the same kind, which we have written in this place.

On a certain page of this book, it is recounted that a gardener, while he slept one night beneath a laurel tree, heard this laurel speak to him and say, "O man, see if in this garden of yours there is a tree that surpasses my beauty and virtue; for indeed you will find no one who can say that he has found a tree better, lovelier, more honorable, and more precious than I am." To this the gardener responded, "Why do you say this, and what signifies this saying to me?" The tree said, "That you will recognize me as such I speak to you, and that you will honor me above other trees. Know that I am honored and prized by Jupiter, who delights in me and honors me. Therefore I speak to you, that you will honor me above other trees, and worship me at opportune times, for I will reveal to you a marvelous working suitable to others (and most useful to those who may come after you). Therefore rise up in the middle of the night and put oil of laurel seeds[425] on your hands, and you should also anoint your face with it. Then stand, raising your face to look toward the heaven of Jupiter, and say: 'O Jupiter, who is the fortune of fortunes! I ask you by the praise and honor that this laurel tree offers to you that you will grant me fifteen more years of life after this day.' When you have done this, until the aforesaid time you will remain safely alive. Truly I say to you that if you do this working, you will find it to be true, nor will it fail you, and in this way you may help yourself. By this working you will be able to know the honor and love that I have from Jupiter, and how much he delights in me and permits me."

425 Or oil of acorns; the Latin is ambiguous.

In the aforementioned book, in discussing the properties of this tree, it also says this: Adam the prophet said that if you take fourteen seeds of the laurel tree, and grind them to a powder when they are perfectly dry, and put the powder in a very clean dish with wine vinegar and beat it with a stick of fig wood—when you wish someone to be possessed by a demon, give that person some of this powder in a drink. He will appear to be greatly vexed by a demon, but no one else will be able to perceive it. The cure: give him three ordinary radishes with all their leaves, and make sure none of them are left uneaten; when they reach his stomach and remain there for a little while, he will be cured of the foregoing.

It is proven above in the same place, concerning the laurel tree, that if you take the leaves of the laurel and raise them in your hands after touching them to the ground, then put them over your ears—while they remain there, you will not become drunk, nor will you have a headache, no matter how much unmixed wine you drink.

Of this tree, in the same book, it says: Take laurel leaves and lime or vitriol[426], one pound each; let them be pulverized together and mixed with strong vinegar. If you anoint your hands with this, you will be able to take red hot iron in your hands because of the ointment, without suffering any harm.

Again in the same book it says: if you take boughs from the ash tree and cook with its leaves, all the insects that are in that place will gather around.

Abenvasia also recounts that the sages of magic have said that the sap of trees, their fat, and their oil—all the aforesaid exist in every kind of tree, and if one works with these words and ceremonies, they quickly received the virtue of spirit and of the ceremony. Sap indeed is more disposed than the others to receive this; for this reason those who work with tree sap using words and ceremonies, and changing the words, put anything in a drink, destroy and damage the hearts and bodies of the sages.

A certain sage, however, has said that myrtle has a power in magical ceremonies worthy of praise when it is mixed with other things. The Chaldean sages assert that those who work with this tree fashion figures of diverse animals out of its roots in the place where it grows, asserting that these are no small foundation for magical ceremonies, because from them a man who looks on them may be made in effect and spirit to have their proper form, figured and posed in their similitude. Again they say that they take the roots of this tree at someone's birth, and make from them the figure of a man or a woman, writing on it the name of the person of whom the image is constructed. From the roots they make other figures—that is, of lions, serpents, scorpions, and every other kind of noxious animal—mixed with

426 Lime is calcium carbonate, $CaCO_3$, and vitriol is copper sulphate, $CuSO_4$.

the other forms aforementioned and placed upon them, and that they do the aforesaid at a specific and opportune time, when the planets and fixed stars are properly positioned to accomplish the foregoing. Those for whom they do these workings in that place become ill and are seen to be cruelly afflicted by some demon, losing their senses and suffering many other infirmities.

In that same book of *The Chaldean Agriculture* it is recounted that this tree praises itself above other trees, saying: "I am the tree of gold, and my color is like unto it; and by me people are liberated from 98 illnesses, and are cured. My oil fortifies the heart and cleans the gums, and by it the spirit is made glad, and there is no other oil that does this better than mine. I am the blessed tree. Whoever takes my branches or leaves or fruit and places them in his house will not suffer from wretched miseries or from sad thoughts, and for all the circle of that year in all his relationships he will live fearless and alert. I am indeed above all others the blessed tree; for whoever watches the Sun rise in the morning, carrying me with him in his hands, will rejoice and be glad that day. For I am the tree of Saturn, weightiest of planets; I am the tree of the greater name and great Saturn; I am the tree that makes the sorrowful rejoice; I am the tree that removes misfortune from the unfortunate; I am the tree that populates desert places, and by me the regions of Persia and the land of the black people are made fertile. I have the first among days, and the highest and most honored among planets, and the oldest among cities, and the strongest and most durable among castles, and the greatest and longest among rivers, and the coldest among winds, and the clearest among parts, and the highest among heavens, and the oldest among trees, and I obtain the noblest among qualities and the highest among relics."

Concerning this, however, a certain sage named Zeherith, who was one of the three who composed the book of *The Chaldean Agriculture*, said this: If anyone on the first day of the lunar month, and the first hour thereof, takes olive branches with green leaves and no yellow leaves, and carries them to his house, and keeps them until the beginning of the next moon; at the beginning of the next moon, as before, let him again take branches to his house, carrying them as before, which he should keep in the place where the first branches were. Then let him take the first and burn them until they are blackened by the heat, and he will be protected from all the evils and impediments of Saturn, and will be wholly free of them, and will be alert and joyful in his spirit and qualities, and will in no way grieve or suffer, and will profit by his work, and live a fortunate life, and will be virtuous, nor will he die except of old age. Again, he says that if anyone mixes the aforesaid olive branches with palm branches in order to work as we have said above, all who dwell in his house will be healthy until they die, and from them all cold illnesses will depart, and the light and sight of their eyes will be increased

every day if they look at the aforementioned branches.

Whoever takes a fresh olive pit and cleans it of all outward dirt, perforates it, threads it on a strong black silken thread, and suspends it from that thread around the neck of any animal, that animal will not be afraid to wander alone at night, and will be alert, and will be made docile toward people. If any person is timid, and carries the aforesaid around his neck, fear will depart from him; if he is weeping, his tears will be taken away and he will receive good solace; and if he suffers from evil thoughts, they will flee away from him and good thoughts about all things will replace them.

If anyone takes nine of the aforesaid pits and cleans them of all external moisture and oil, and holding them in his hand, let him watch the Sun when he rises in the morning, and one after another holds them up as though to throw them in the Sun's face, and while doing this says: "O you Sun! Have mercy on me, and free me from the infirmities that I suffer." Let him do this seven times, with 49 of the aforesaid seeds,[427] and he will be cured wholly of his infirmity, even if that infirmity has lasted a long time.

If you wish that an angry person be freed from the anger he has toward you, take seventeen of the aforesaid pits, well cleaned, and wash them well in hot water and, after a little while, in cold water, and dry them very well with a clean and attractive cloth, and then anoint them with olive oil. Then put them in your left hand. Stand above a flowing river, looking at the water, and say: "O you running water, who is the contrary of burning fire! Appease such a person's anger toward me, and remove from him the ill will he has toward me; let him be so pacified toward me that he may wholly cherish me and love me." When you have done this, throw one of the aforementioned seeds into the middle of the flowing water; and say these words seventeen times in turn, and each time throw one of the aforesaid pits. When you have completed this, the anger of the one who bears it toward you will depart from him; even if it is the anger of a great king or some other great lord, he will be pacified and delight in you and receive you honorably.

If anyone takes a vessel of crystal or clear white glass, and filling it with good clear olive oil, places it before the Sun every morning and, on an empty stomach, continually observes its shadow and gazes into the oil, his vision will be invigorated and all infirmities will depart from his vision and eyes, and his heart and will will rejoice, and he will be loved and very well received by everyone who sees him.

If anyone plants flowering mallow, and continually surrounds himself with the same, and looks at its flowers, sadness and ill will and evil thoughts will be cast out of his heart, and he will be very well received.

427 There has been a scribal error here, as seven times nine does not equal 49. In all probability, the ceremony originally involved seven olive pits rather than nine.

If you wish that a spring of running water, the flow of which has diminished, will recover the same, do the following. Have a virgin girl, young and beautiful, go to the spring carrying a drum, and standing over the outflow of water, let her begin to beat the drum softly, and let her go on beating it for three hours. At the beginning of the fourth hour, another lovely and beautiful virgin should go to the same place, bringing with her a tambourine, which she should start beating, following the same beat as the drum. They should do this for the space of six hours; nine hours will pass in all, at the end of which the water of the spring will increase. Do all this in a single day, or at most in three days, and that spring will be made fit for use.

Again it says: Lovely virgin girls dressed in garments of diverse colors and carrying diverse instruments (whatever instruments they wish) before the opening of the spring go singing and drumming. Then they go around the opening of the spring at a distance of two cubits doing the same. Then over a distance of 21 cubits, one after another, they approach it drumming and draw back from it singing. They then return to circling the opening of the spring as before. Then they work by drawing back from, and then approaching the spring, that is, drumming and singing as has been said. When all this has been completed, the water of that spring will be increased that day or the next.

If anyone takes mallow leaves well ground and mixed with olive oil, and anoints his hands and body with it, if he puts his hands among bees or wasps, they will not sting him or harm him, nor will they do him any hurt.

If you wish to exterminate fleas, take white lead, quicklime, and the roots of bitter melon, grind them well and add an equal amount of asafoetida; all this should be tempered with water, and an equal amount of salt mixed with it. If you sprinkle this mixture in your home, all the fleas that dwell there will perish.

For improving vines. Take chickpeas and anoint them with olive oil, cook them, then grind them very well, and cast around a pound thereof about a vine when the fruit is becoming sour, and the sour taste will naturally depart from the vine.

For removing sorrow. Take chickpeas which you have set in the light of the Moon at night, when her light is increasing; in the morning, before the sun rises, anoint them with olive oil, and put them in water to soften them for the space of two hours. Then cook them. From all those to whom you give these to eat, all sorrow, ill will, evil thoughts, and every kind of melancholy will depart, and their hearts will rejoice in the highest virtue, and they will become joyful and alert in all things.

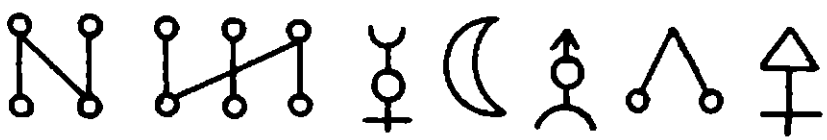
When clouds appear that look as though they carry hail, and someone wishes to protect his harvest from hailstorms, let him have many associates

with him, of which some should carry silk, and some should have nothing in their hands, and let them go out into his field; and one by one let them throw the silk at the clouds, while the others who are without silk go about clapping their hands. All of them should make high-pitched cries, of the sort that farmers make when they want to make birds and noxious animals flee; they should do this very often. Remember, however, that there ought to be an even number of them, and the more there are, the better. This has been proven and found true by very many.

Take pure steel (that is, iron from Andanica[428]) and make of it a highly polished mirror. Go toward the clouds, carrying the mirror in your hands and raising it toward the clouds, shouting in a loud voice, and the tempests will depart from that place.

In a certain book edited by Geber the sage, concerning tempests and other things, I found this written. Make a mirror of gold or gilt silver, and suffumigate it with hair from a woman's chest, which you moisten with your semen, then suffumigate it with threads from her garment. After you have washed yourself, look into it, and you will make her image appear in the mirror, followed immediately by yours; or first yours, then hers. This experiment is something that Ptolemy of Babylon said, and three sages from India found it in Egypt; and they proved that this mirror ought to be made when the Moon is in conjunction with Jupiter, and gilded or furbished when the Moon is with Venus.

But I wish to tell you the composition of the mirror, and how it is to be worked and kept, for this reason, that all the nature of humanity enters into it. Temper the mirror with live and natural blood; then suffumigate it; then write on it the names of the seven stars, their seven symbols, and the names of the seven angels and seven winds. Now the names of the seven stars are these: Zohal, Musteri, Marrech, Xemz, Zohara, Hotarid, Alchamar. And these figures are written in a circle around the outer edge,



and they are in a ring. Next are written within a polished and gilded circle the names of these seven angels: Captiel, Satquiel, Samael, Raphael, Anael, Michael, Gabriel. When this is done, the names of the seven winds are written on the unpolished part, and these are the powers of the wind, of whom the names are these: Barchia, Bethel almoda, Hamar benabis, Zobaa marrach, Fide arrach, Samores maymon, Aczabi.

428 Andanica: an old Greek town in Italy, now Andorossa.

Then suspend the mirror for seven days in silk above water, and suffumigate it; and let it be suspended from a red staff. For three nights suffumigate it with good odors; the best may be found in the Book of Moses. If you gaze into this mirror, and keep it well, you will see that in it you will gather men, winds, spirits, demons, the dead and the living, and all will obey you and be at your command. Do your work in this manner: the suffumigation is of the seven things proper to man, that is, blood, semen, spittle, ear wax, the tears of the eyes, feces, and urine. Suffumigate with this, and instruct the winds as you wish; and they will do your will. Keep this, and you will experience all that I have said to you; for you will have power over winds, men, and demons, and they will come obediently to you. Do this over a basin of water or over some other clean vessel full of water. And you will behold this, and it will be fulfilled as you have asked.

The sage whom we have already named (that is, Zeherith) has recounted nineteen experiments which are written below. The first is to protect vineyards from bad weather. Take a tablet of marble or wood, and on it make images of vines and grapes—do this between the 22nd day of October and the fourth day of December (that is, on whatever day among the aforesaid you wish); and put the tablet thus made in the middle of the vineyard. This image is proven to protect vineyards from the weather.

For chasing noxious animals from a vineyard. Take equal parts of the feces of a black dog and the feces of a wolf. Let them be mixed with human urine, and leave them thus for seven days; at the end of which, sprinkle this wherever you wish in the vineyard. No noxious animal, such as bears, wolves, foxes, serpents, and the like, will enter into that place. Do the aforesaid for three days in succession.

For making serpents flee. Take tartago wood and suffumigate with it in a place where serpents gather together, and at once they will flee from there.

For the same. Take ammoniac and asafoetida, one ounce each, and strong wine vinegar that has been boiled on the fire, and while boiling it dissolve the aforesaid gums until they are well mixed. Then let it be taken out and formed into lozenges, which you should save for use in a glass vessel. When you wish serpents to flee from anywhere they are, suffumigate that place that you wish to purify with the said lozenges, or others of the same sort, and you will have your intention.

For making reptiles and mice flee. Take xenab, deer's horn, axenus and leopard's tongue. Let them all be pulverized and mixed with very strong wine vinegar; let them be tempered and cooked together until the result is the consistency of oxymel.[429] Then mix it with powdered pomegranate leaves. Make pills out of this, and save them for use in a glass vessel. When you do

429 Oxymel: a mixture of honey and vinegar much used in medieval medicine.

the working, suffumigate the place with these, and it will be purified of them.

For killing mice. Take equal parts of litharge[430] and ceruse,[431] and pulverize them. Add to one part of this mixture, four parts of flour, and mix it all with a little oil. Make it into pills, and anoint them with aged cheese several years old that has a good odor. Put these in a place where mice are accustomed to go; all those that eat of the pills will quickly die.

For the same. Take a bronze vessel, and put into it the dregs of oil in which black hellebore has been mixed. Put this same vessel in the house where mice are accustomed to go. The odor of the oil will draw them to it; and when they have taken a little of the oil, they will suddenly fall over as though drunk.

For killing scorpions. Take radish leaves and put them on scorpions, and they will bite themselves until they die.

To make a lover forget his beloved. Take fava beans when the Moon is in either of Saturn's rulerships, and put them in wine for a day and a night to soften them; then let them be cooked in the same wine. When they are cooked, let them be given to the lover to eat, and he will forget his beloved.

That wasps and bees do not sting you. Take dry powdered asparagus roots, and mix them with sesame oil. Anoint your hands and feet with this; afterwards, you will be able to safely enter the place because you will be able to remain safe from injury from them.

A deadly poison. Take the juice of an herb that is known in the land of Armenia, the leaves of which are similar to palm leaves except that they are finer, and with it anoint the point of a spear or any other weapon, and if anyone is wounded by being struck with it, in tha day or the one following it, he shall die. To cure this, take human feces, fresh or dried. If you get it fresh, give the patient two ounces of it in a drink with oil of roses, or oil of violets, or the two mixed together; by this potion alone he will be able to escape from it. If you get the feces dried, give him four ounces in a drink with the same amount of dried roses. As I recollect, I believe that this herb is called alcondiz, because from the juice of that herb a deadly poison is made when iron is dipped into it, and afterwards blood is shed in wounding someone with the iron.

Another deadly poison. If anyone consumes a pound of monkshood seeds, he will die within four hours despite any remedy given afterwards except fresh human feces given in a drink. You should know that human feces, fresh or dried, generally counter every poison,[432] except the bite of the

430 Litharge: lead monoxide, PbO.
431 Ceruse: lead carbonate, $PbCO_3$. Both this and litharge are highly toxic.
432 It seems almost superfluous to remind the reader that the rest of this paragraph is not good advice to follow!

deaf adder, which are not healed by them alone. It is very necessary that a plaster of radishes, well crushed, be put on bites of this snake, and the pain will be soothed.

A theriac for every poison. Take three ounces of laurel wood, seven ounces of its leaves, and two ounces of its fruit. Let this be dried and well powdered, and to it add six ounces of human feces. Mix it together and incorporate it with honey and wax, and be sure that the weight of the latter is no greater than the former. Keep this confection in a golden or silver vessel. This is a universal theriac against every poison, and it prevents graying of the hair.

If you put a laurel bough in a house where a frightened infant is being nursed, putting the bough above its cradle, the infant will be freed from fear. If you plant a laurel tree inside a house wherever you wish, fear will be removed from the house, and its inhabitants will be happy, joyful, and rest well, which are properties of the aforesaid tree.

The seeds of the darnel damage the head and make the eyes darken and remove vision and cause sleep. Some accursed people take equal parts of darnel seeds, crocus, olibanum, and wine lees, and if anyone drinks of this confection, he will sleep, and his tongue will become so dry that he will not be able to speak, nor will he be able to stand up. If you add to these things four other things, which are these: mandrake, wild lettuce seed, black pepper, and henbane seed, if you give this confection to anyone, he will be drunk and will lose his senses and will be completely out of his mind. Abenvasia, speaking of the foregoing, instructs that this confection should be kept secret, nor should it be revealed to any wicked person.

In *The Chaldean Agriculture*, speaking of this same herb,[433] he says that in it exist many marvelous properties—that is, if you put a handful of it into a basin and put snakes in it, they will rise up on their tails as though they wished to jump; and that if you put this herb next to a mirror placed so as to stand in the sun, it will be burnt.

For healing morphews. When the Sun sets and you are about to go to sleep, take as many fava beans as you can hold in your hand and say: "You, Sun, precious and high lord, I ask that you take away this morphew from me, and make it vanish from my body and my chest and from whatever place it may be." When you have said this, throw one of the aforesaid beans behind your shoulder; and repeat the foregoing words and do the said action until all the beans are gone. Do the foregoing seven nights in a row, and do this when the Moon is waning.

For catching birds. Take fava beans and darnel seed, and put them in wind to moisten for a day and a night; then take it and put it in a place where

433 That is, darnel.

cranes, crows, and other birds are able to eat from it. Those who eat of it will fall to the ground as though dead.

For taking away warts. First count how many there are, and take the same number of chickpeas. When the Moon is conjunct the Sun according to its proper motion, you should warm the aforesaid chickpeas somewhat at the fire. Then upon each one of the warts put one of the chickpeas, and leave it there for a little while; then take it off the same, and let it be put in a black cloth and tied up with a thread. Stand upon a high place, throw the chickpeas behind you, and return to your home without any backward glance or step toward the chickpeas.

For separating two people from each other. The seeds of a certain tree that is called sebestan have many properties in workings of magic, among which there is a working for separating two people from each other and putting discord and even enmity between them; for indeed the property of these seeds is to separate friendships and altering the will in such a way as to make it bear ill will toward others. The words of Zeherith the sage extend this far.

Abenvasia recounts that all the Chaldeans, great as well as small, men and women alike, on the first night of the month of March used to put in their beds under their heads one piece of cheese and four dates and seven grape seeds and an equal number of grains of salt, in a fitting cloth. They used to say that a certain old woman who was a servant of Venus used to say tha on that night everyone in their beds ought to feel under their bellies and look beneath their heads. If they found emptiness under their bellies and did not find it under their heads (because of the portion of cheese, dates, and raisins, as said above), they used to pray to Venus at once that a certain man who had been sick all that year, and had been hindered in all his works, would be sustained for the following year. All the Babylonians also used to do this without fail.

He also said that the power of Saturn and Mars was combined in a certain fruit similar to a melon, which is called "batecas;" and it is used by those who perform astrological operations. Again he says: if anyone puts the seeds of the batecas in a human skull, and buries it, and covers it well with earth, and waters it, from it will grow citrulls.[434] Whoever eats these citrulls will experience an increase in vigor, memory, and intellect. If you put these seeds in the skull of a donkey and bury it, and keep them moist with water as above, it will bear citrulls, and anyone who eats of them will become silly and foolish, and his vigor, courage and intellect will depart from him.

In the same book it says that the Chaldeans use the roots of this herb in one way, its leaves in another, its stems in still another, and its seeds similarly

434 The fruit of a relative of the cucumber.

in another, and in each of them are marvelous and beautiful effects in the art of magic. This happens because it swiftly attracts and readily received all those things that Nature herself has placed in it. When it is mixed with human brains, those who eat of it will accomplish wonders.

It says later in the same book that if the same seed is placed in the head and belly of any animal, and the seed and the animal buried together in the earth, it will bear citrulls that will work marvels, and they will be similar in their effects to the animal in whose head or belly the aforementioned seed was placed, as described above. Whoever eats of them and mixes them with his own nature—they will work wonders in the body of those who eat them.

Again in the same book it says that if someone takes one mandrake root and buries it in the same place as these batecas seeds, they will work many wonders, which I omit at present because of the tedium of writing so long a passage; in that book, however, it is contained in full.

A certain ancient sage who was ahead of his time in philosophy recounted twelve miraculous workings, which I intend to write down at this point. The first is that, if anyone puts a human skull in a seed bed, and in that place the seed of batecas has been planted and covered with earth, and this seed is cast into soil prepared for it, and thereafter each day it is watewred with a mixture of lukewarm water and human blood, it will once again bear citrulls. Those who eat them will see many terrifying as well as other marvelous things.

Again it says: if someone takes in his hand the root of an onion, watching the Moon at night when she rises in the first hour of the night, and stands on his feet facing the Moon, saying the words and prayers we have given in this book, and offering the following conjuration: "I swear by you, Moon, that if you take from me pain and infirmities of the teeth, that I will never eat any part of an onion;" then let him cook the onion he has in his hands, and eat it. Whoever does this every month when the Moon is disposed as aforesaid will be protected against all infirmities of the teeth.

That a chicken will follow you around. Take the leaves of a garden onion, and fold them up one inside another. Give them to whatever chicken you wish for three days in a row—that is, three times a day; and you ought to begin this working on a Wednesday. Thereafter the chicken will esteem you and follow you.

That every hard body be softened. Take sal alkali[435] and galbanum, ten pounds each. Put them in a vessel with three times as much water as both together, and let it remain there for seven days, at the end of which you should strain the water through a cloth. Then heat the water, and put into it the same amount of alkali and galbanum as before. Again, let it remain there for seven days, and then strain through cloth. Then reheat the water, and into

435 Sal alkali: impure potassium carbonate, K_2CO_3

each ten pounds of water put half a pound of ammoniac and two ounces of atrament. Let all this be put on a gentle fire or warmed well by the Sun; leave it for ten days, and then let it be cooked for one entire day; then strain it, and it is made. If you put bone, horn, stones, or any hard metallic body into it, and allow it again to be heated by the Sun, while covered entirely with sheets of lead, what you put into it will be softened to the consistency of paste.

For the same. Take cedar tips and mix them with red wine vinegar, and mix them very well, until they are blended together. Into each pound of the same put three ounces each of sal ammoniac and powdered sea salt; let them be mixed well, and leave them in the sun for three days, stirring each day. When you have done the foregoing in this way, put into it any hard body you wish, and it will be made so soft that you will be able to work it as you wish.

For the same. The sage mentioned above said that sulfur softens every metallic body, and its work with every stone and metal is marvelous.

For provoking uncontrollable laughter. Give ten ounces of powdered crocus in a drink to anyone you wish; it will cause him to start laughing uncontrollably, until finally he dies.

The herb of the lion destroys all trees and plants that are around it, nor can any tree or any other plant grow in a place where herb of the lion grows. It can only be uprooted in this way. Let a virgin girl approach it, carrying a white rooster with a divided crest; and circling the place where the plant is, let her make the rooster strike the plant with its wings. By that striking the herb will be dried up.[436]

If a cat approaches any place where spikenard is, and it smells the odor of the spikenard, it will not leave that place, but will seek for the spikenard and cry as loudly as it can—this is one of the marvels of plants and the places where they appear.

Every place has different properties, that is, there are trees and animals attributed to it that are rarely found elsewhere, as seen with balsam, which is said to grow in Egypt alone, and ebanus which grows on the island of Huac and not elsewhere, and the tree that is called "the tree of the black people" and only grows in the country of the black people, and the tree bearing olibanum, which is found in the plain of Hamen, and the muse tree which is only known in the western lands, and many others which are in some places and not in others, that is, according to whether or not the place is appropriate to them. The property of lands and places are from the harmony of waters and airs; but the first causes of all these is in the line of heaven transiting over that place and from the vigor of the stars found therein. For from the vigor and nature of the stars existing in that line will be the production of animals

436 That is, its poisonous quality—dangerous to humans as well as other plants—will be dried up.

and trees in that place, which are not able to be produced in other places.

In the western seas there is a certain island named Cadiz, in which a certain herb grows in the springtime; and the cattle of that island eat that herb. If anyone drinks milk from that herd, he will become drunk as though it were wine; and he will be made as merry by that milk as by wine.

In France a certain tree is said to grow, and if anyone stays under it for the space of half an hour, he will die; and if anyone touches it or takes anything from it, he will die instantly.[437]

Likewise in France, in the southern part, a certain small tree is said to grow, and it is the size of a cabbage, but its leaves are like those of rue. If anyone takes the root with the branches and leaves of this same tree, and puts them in cold water and leaves them for an hour, the water will become as hot as if it stood by the fire; and when it is taken out, at once the water will be as cold as before.

In the land of India there is said to be a certain tree which cannot be burned by fire. There is said to be another tree there which, if you take a branch and put it on the ground, if will move like a serpent.

In the same place is said to be another tree from which, in spring and fall, voices similar to human voices are heard to issue, and the roots of that tree are shaped like human beings.

In the land of Bequien is a certain tree that lights up at night like a candle.

It says also that costus, which is found in the land of India, emits more odor than any other thing, and it is the suffumigation they use for images in the houses of their ceremonies. The Chaldeans say that it is the best of all things for making offerings and suffumigations to images of Venus, and many work with her images using it. Zeherith the sage included this tree in the book *The Chaldean Agriculture*. He said that some of the Chaldeans used to mix nutmeg, holly, moist and dry storax, rose and myrtle flowers, as well as frankincense, with this herb; and all of them mixed it with crocus. With this mixture they used to suffumigate their clothing, images, and faces on their high holy days,[438] saying that the odor of this suffumigation destroys all infirmities and turns impediments away from them.

It says further that a suffumigation of the myrrh tree or its branches prevents epidemics. Again, they used to make a suffumigation of the wood of the same tree, as well as its gum, to which they used to add incense, nutmeg,

437 This is the famous Upas tree. According to some medieval writers, it was so deadly that if the shadow of a flying bird touched it, the bird would drop dead from the air. In medieval European writings, the Upas tree was believed to be somewhere in the mysterious East; it is rather charming to find it claimed here as a tree of the distant and exotic land of France.

438 High holy days: literally *in suis pascalibus diebus*, "on their Easter days."

holly, and storax, saying that this suffumigation made Venus gracious. When they used to burn this suffumigation with sacrifices to Venus, and with her prayers and conjurations before her book and images as we have said in this book, playing their instruments and saying the aforesaid conjurations of Venus, they would ask from Venus whatever they wished. When this ceremony was given to Venus she would fulfill all their petitions. They did not do the foregoing unless Venus was free of all other planets and in her power and virtue, so that she was not impedited[439] by anything, and especially by an aspect or conjunction with Mercury, because among the other impediments to Venusan aspect or conjunction with Mercury takes the highest place. Zeherith the Sage said that the addition of crocus and costus to the foregoing suffumigation adds power to it, and the work will be completed more quickly.

We have related all these marvels of trees in this our book because plants are one part of the inferior world of the elements, subject to generation and corruption. Generation and corruption, in turn, are divided into three parts, that is, in animals, in plants, and in minerals. Plants are the medium between animals and minerals because plants correspond to animals in living, growing, and reproducing, and to minerals in corporeity and insensitivity. Thus plants are more useful to human life than animals or minerals. Those things that are useful to human life and health from plants are seeds, roots, stalks, bark, leaves, flowers, and fruit; from minerals, human beings also take what is useful to them such as salt, alum, stones, and metals; from animals, meat, fat, bones, blood, and other components of animal bodies are used.

It is therefore manifest that plants are situated closer to humanity than are minerals, and among plants are trees, which exceed the other plants in goodness, scent, properties, usefulness, or some other thing. It is clearly similar in minerals, that is, in precious stones, which are considered more excellent than other stones, and likewise among metals, among which gold prevails over all. But the noblest and most precious of all corruptible things is the rational animal, that is, man, to whose perception and industry all things are made subject until the end. This elementary world exists because of the elements; the elements because of nature; nature because of spirit; spirit because of intellect; and intellect becasue of God Himself, upon whom all the heavens and nature depend. To Whom be blessings for the infinite ages of ages. Amen.

439 Impedited: in astrological terminology, a planet that is impedited is subject to a negative influence from other planets, or is in debility due to its place in the signs and houses of the astrological chart.

Chapter Eight

The virtues of other things which Nature does by her own properties

In this part we will recount the marvelous properties of simples, trees, animals, and minerals. First is the emerald; when it is seen by the kind of viper that has a head resembling a weasel's, the viper's eyes suddenly go blind. Further, when serpents' eyes are hurt, they rest their gaze upon fennel, and at once they are healed. Eagles carry a diamond to the place where they raise their young, so that the chicks will be protected from serpents. When bears see the eyes of mice, at once they flee from them.

When the bones of a hoopoe are put in hot water, the parts from the bottom of the bird sink, while the others float on top of the water.

When an owl dies, one of its eyes stays open and the other closes. If the closed eye is placed over someone, he will sleep and cannot be awakened while it remains over him, while if the open one is placed above someone, he cannot sleep unless it is taken away. If someone who suffers from gout places the claw of a vulture above himself, he will be freed from the gout—that is, in this way: if the gout is on the right side, he puts the right claw of a vulture over himself, and likewise for the left.

In the land of Horazen is said to be a very white stone named assiffe that cannot be ground down. When this stone is put on anyone's stomach, it heals whatever infirmities of the stomach might be present.

In the river Algeriche are found white, spotted, black, and mixed stones, and if they are rubbed together, they provoke a flood in that river which will not cease while the stones are being rubbed. For this reason no one is able to enter the river or walk on its gravel at night because of the rubbing of the stones; from that friction, floods issue as said above, and at night we cannot perceive them by sight.

The eagle-stone sounds inwardly as though it had another stone inside it, but when it is broken, nothing is found, and each of the parts sounds as above. This stone is red in color like the soil of Cabros. The virtue of it is wonderful in childbirth; for if a woman giving birth takes it, she gives birth at once without danger and with little pain.

There is a certain animal the size of a fox, and similar to a cat in form and appearance. This animal puts out fire by its coldness, nor is it killed or burned by fire. The mouths of ostriches are not burned by fire, nor is its stomach, into which hot iron may be put; for it digests iron in its stomach and takes no harm from it, and indeed is nourished by it. If you take all the feathers from whatever bird you wish, and make of them a single mass, if you

rub that mass over a cloth or your hand, whatever body of modest size you touch with it will be drawn to it and suspended above the ground.[440]

There is said to be a certain stone named behet, which is of a color like the color of marcasite,[441] and it shines beautifully. Anyone who looks at it even once will remain in continual laughter until he dies, nor is there said to be any remedy that will cure such laughter. On this stone there is said to be a certain bird named alphersit. It is the size of a sparrow, and is black, but its neck and legs are red. When this bird rises from the stone, the stone loses its virtue, and if, after this, someone sees it, he will not be harmed by it.

The fava bush has thick stalks, and when they are broken, the beans become hard. If you put this stalk on a person possessed by a demon, he will be freed from the demon; by the odor of the stalk, the demon will depart from him.

If you burn deer horn before serpents, they will die of the odor. Ants are killed by the odor of cumin. Scorpions will flee from the odor of crocus, nor are they able to remain in a place where it is. Flees avoid the odor of chalk, and if you put hot salt in your house, they will flee from it. If you suffumigate with poley, insects will flee at once.

In pools of water there is said to be an algae that cannot be burned with fire. This herb is similar to a green plant, but is not one. It is named pond lentil. Stems of jujube make neither light nor flame when they are burned.

The vulture carries the leaves of alexinz to the place where its chicks are, so that they may be protected from harmful animals.

The stone atarac is among the things that are inseparable, and is a stone that cannot be broken in any way; both large and small stones of this kind exist. If you put little pieces of a certain stone called algemest[442] in a bottle of wine, no one who drinks from that bottle will become drunk at all, nor will the wine harm him. If you put small pieces of another stone called atambari into a vessel, however, and any kind of drink is put in that vessel, whoever drinks of it will become drunk, will lose their senses and intellect, and become worried and sad.

The lodestone attracts iron. If you anoint it with an onion, it loses its virtue; if you then put it in sheep's blood, it regains its virtue.

In the river of Cerich is said to be a certain kind of serpent. If any man sees one of them, the man will die; while if the serpent sees itself, it will die.

If you put a pig upon a donkey and the donkey urinates while this is the case, the pig will die at once.

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440 Nowadays, this magical effect is credited to static electricity.
441 Marcasite: crystallized iron pyrite, FeS_2. It is golden in color.
442 Algemest: a scribal error for amethyst, which traditionally had this property. The word "amethyst" comes from a Greek word meaning "not drunk."

When hail appears, if a woman who is menstruating casts herself upside down on the ground, uncovering herself completely and raising her thighs toward the cloud, hail will not fall around her on the field or the harvest.

If a dog climbs on a mountain or a high place, and beneath it a certain animal called addabum goes past, and the shadows of the two animals touch each other, the dog will fall down and that animal will kill it.

If someone with a quartan fever sits down on a wolfskin, he will be healed of the fever.

If you put fifteen figures above a woman in labor, she will give birth easily and without danger. Put nutmeg seeds above someone with a quartan fever, and he will be healed of the fever.

If you put elephant feces on a tree, the tree will bear no fruit while the feces remain there. If you put the same feces on a woman, she cannot become pregnant.

There is a stone that draws urine from people with dropsy, but when it does so, it loses its virtue and is destroyed thereby.

With the stone called ligia, quicksilver is congealed and made into a single body.

If you put a spider's web on someone who has a quartan fever, he will be healed in a short time. If you combine it with the web of a cantharides beetle, he will be healed swiftly from everything.

Asps and vipers who hear the cry of the ostrich will flee from that place.

When you mix (...)[443] with silver extracted from copper and purified of it, and with it strike a place where birds gather, the birds will not be able to depart from there, and thus will be captured.

If you touch any meat with the head of the sea-rabbit, it will be turned into tiny pieces or into paste. If you put gold into mouse feces, it will be burned as though it were lead; and when it has thus been burnt and reduced to powder, if you put it in cat feces, it will be restored and flow back together. When gold is combined with any corporeal power, it is destroyed. If it is combined with marcasite and sulfur to be melted by itself, gold will be purified and refined.

The stone malachite softens gold. If you put it together with gold and melt them, its combustion will take it away from the gold; whereas if you put borax with them, the effect will be better. If you quench gold in the juice of the leaves of quipos, it will be made apt for sophistication by many repetitions, losing its original infirmity;[444] thus the salt of it becomes red. If

443 The word that belongs here is omitted in all the manuscripts.

444 A very complex sentence. To quench a metal is to put a hot piece of metal into a liquid; to sophisticate something, in medieval Latin (and English), is to exercise trickery on it. What is being discussed here, without saying so in so many words, is the manufacture of fake gold.

you put silver above the smoke of sulfur, it will become black, and when you put it in salt, the blackness goes away and it becomes white.

Anoxatir has the property of drawing out of every body all the moisture that exists inside and outside it. Niter cleanses all bodies of moisture, and clears their surfaces. If you mix gold with the stone azure, it will increase the beauty and clarity of the gold. If you put it over fire, the azure stone will turn to flame and will depart, and will produce infirmities of the eyes. When marcasite is burned in sulfur, it enters into the Great Work; and from it is made the material of the work. Magnesia has in its body an admixture of lead, and without it, glassworking cannot be accomplished. Tutia gives a red color to gold, and takes away moisture from the eyes and frees them from all moist ailments. Best of all is white tutia. If you rub your teeth and gums with powdered crystal, the teeth will be made firm and the gums freed of corrosion.

Ashes of burnt sea crabs take away illnesses of the eyes, and fortify the sight. If a dog eats a camel's spleen, it will die at once. If you put the dried feces of a dog fed on bones on an apostume of the throat, the apostume will dissolve and be healed at once. If you put the shell of a female turtle over a pot, it will never boil.

The gebore tree is of two kinds, namely, male and female. If you give any woman five ounces of the female tree in a drink, she will have a great appetite to lie with a man; and the same will be done to a man if you give him the same amount of the male tree in food or drink. He will be greatly irritated, nor will he be able to be rid of the irritation unless you give him two ounces of vegetable ash in a drink. If anyone takes the flowers of this tree in a drink, he will continually break wind, nor will this cease as long as it remains in his stomach. If you give anyone the flower of the female tree in a drink, he will sleep three days without waking; if you wish to awaken him, give him hot water with olive oil to drink. If you grind the leaves of this tree and distemper them with sulfur water, it will heal wounds in a single day if you put it on them.

If a serpent or scorpion is tied with the bark of this tree, it will die at once.

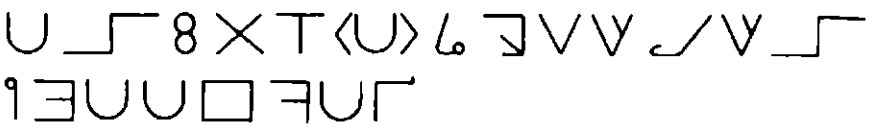
Salt heals the stings of scorpions, wasps, and serpents. Purslane eaten one day after another constricts the blood, and when chewed, raw or cooked, it heals bites at once.

If a ram sees a lion, it will die at once of natural causes.

A tarantula will die if it sees a scorpion, and a serpent will die if it sees an owl.

If anyone takes a ring of azure or of the stone cornelian on which these 26 figures are carved, and wears it on his finger when he goes before a king

or some other aristocrat, he will be received nobly and well, and whatever he asks from him or them will be fulfilled with effect. Be very sure, however, that you do not get any of these figures wrong in any way; because if there should be any mistake among them, the ring will not work effectively. This is one of the wonders of this art. The figures are these:



These figures are found in the book of Queen Folopedre.

If you put this ring on a tarantula bite, and then bathe it with the patient's saliva, he will be cured at once. If you rub a tarantula bite with the leaves of the herb called yembut, one after another, it will be healed in an instant. Catran mixed with salt heals wounds made by a serpent. If a man anoints his penis with catran and lies with a woman, she will not become pregnant. Eating hazelnuts heals tarantula bites; thus anyone who carries hazelnuts with him will not be killed by a tarantula bite. If someone who is bitten by a mad dog puts chewed bitter almonds on the wound, and eats them, he will be healed of the wound. If you put the herb called southernwood on a viper bite, it will be healed instantly; if the juice of this herb is sprinkled through the house, fleas will go mad, and if they fall into that juice, they will die.

If you burn tarantulas, and mix the ashes into bread and give it to someone who suffers from the stone, the stone will break, and that person will be healed. Flour of the seeds of the herb named vetch will heal bites from a mad dog if it is put on them.

Chapter Nine

Images whose virtues perform marvels, that were found in a book that was discovered in the church of Coredib and the book of Queen Folopedre; and a description of all the rules necessary in working with magical images

We find in the book that was discovered in the chamber of Queen Folopedre, composite images that accomplish wonderful effects and marvelous works by their properties and virtues. We propose in this book of ours to make mention of these, so that this science may not be deficient in anything.

For healing the bites of reptiles. Take the bile of a kite dried in the shade, and mix it with an equal part of fennel juice, and store it in a glass bottle. This powder may be applied to the eyes, and it will cure and heal the bites of tarantulas, vipers, wasps, asps, and other reptiles. If the bite should be on the right side, let this powder be put on the left, and if the bite is on the left, let the powder be put on the right. When you wish to do this, add an equal amount of water; and do as we have said three times in succession.

That asps leave their holes. Take shards of glass and filings of yellow brass. Melt them in a crucible, and add red azernec[445] and red magnesia; then take this from the fire and break it into little pieces. Then take the head of a kite and its bones (specifically, the kite that is found in the land of Egypt), and mix it with black galbanum. Melt it again on the fire, and let it be mixed with the other medicine; when this is done, take it off the fire. Make out of it a sistrum, which in our language is called a rattle, and let a grain be put into it of the diamongs that are found in the land of Egypt. When you have done this, strike with it on the mouths of the holes of vipers, serpents, and other reptiles. When serpents hear the beating of a sistrum compounded in the aforesaid way, they will leave their holes at once without endangering the one who plays the sistrum. The property of the aforesaid bird (that is, the kite already mentioned) is that, when it cries and asps hear it, they are driven from their holes and are killed by its voice.

For gathering mice in one place. Take the juice of the leaves of white grape vines, squill juice, borax, henbane, and red Indian tutia. Powder the borax and tutia, and mix them with the aforesaid juices; and make pills the size of a chickpea, and let them dry in the shade. When you wish mice to gather together, put one of the said pills on burning coals. When mice smell

445 Red azernec: cuprous oxide, Cu_2O.

the smoke, they will all gather at that place, and you may do with them as you will.

That fishes will gather together at the place you choose. Take millet, which you should allow to rot. When it is rotten, combine it with fat, powdered fava beans, and bull's blood, and mix it well enough that it all becomes a single mass. Then put it in a reed, and fit it with a hempen thread. Then cast the reed into a place where there are fishes; all the fishes in that place will gather around the reed, and you will be able to take them with a net if you wish.

For catching birds sleeping in trees. Take fat of land turtles, lirium seeds, sweet myrrh, and condisum in equal parts. Powder them all and mix well together. Make a mass of it with donkey's urine, and make of it pills the size of a chickpea, which you should allow to dry in the shade. When the working is performed, take an earthen vessel full of burning coals, and place in it one of the said pills, and with this suffumigate a place where there are birds; and cover your nostrils with silk so that you do not smell the smoke. All the birds who smell the said smoke will fall to the ground as though dead, and you may catch them at will. If you wish to heal them, wash their feet in hot water, and they will be healed.

For the same. Take mandrake and ammoniac, and mix it with the juice of green hemlock. Make pills from it, and allow them to dry. Suffumigate with them under a tree where there are birds; but do this when the weather is calm and without wind. All the birds who smell that smoke will fall to the ground as though dead.

For sharpening vision. Make a crown out of the roots of a certain tree called catlam, which I believe is the same as gobore, and put it on your head. While you carry it on your head, your sight will be so invigorated that you can see the smallest things far away. When you take it off your head, your sight will return to its original state. If you anoint morphews with the juice of the leaves of that tree mixed with wine vinegar, they will instantly be cured.

That someone will not become drunk. Make a vessel of brass as subtly as you are able. Then take equal parts of wine alcohol distilled in an alembic, cabbage juice, and juice of cypress, and mix them all together. When this is done, quench the vessel in the foregoing mixture until it has absorbed a pound of it; then take the same vessel out of the mixture. When you wish to drink, anoint the vessel with oil of bitter almonds, and drink from it as much as you wish, and you will never become drunk.

That flies will not approach a table. Take fresh condisum, yellow auripigment, and dried earth of Cofan, grind all of them well and pulverize them completely, and then mix them will squill juice. Anoint the table with it, and also anoint your hands. From the aforesaid mixture, make an image in

the form of a fly, and put it on the table, and as long as it stands on the table no fly will remain there.

For expelling asps and reptiles. Take a leopard skin, which is tanned and softened like leather, and from it make a blanket. No venomous beast will be able to remain in that place.

For banishing asps. Take round aristolochia, and mix it with the flesh of a racanus, which is a large green lizard. Grind this together very well, and add to it the gall of a lion. Make pills of this; when you wish to work with them, distemper one of the pills with water of anoxatir, and with it write on paper or parchment that which you wish to write; and tie this up in a cloth. All asps will flee from anyone who carries this cloth with him, and if any asp touches the said cloth, it will die at once.

That vapors will rise up like fire. Take the root of the herb that is called cotrop; this herb shines at night as though it were a candle. Grind the root well with the brain of a deer and the gall of a cow, and make pills of it. If you put one of them in a fire of dung, marvelous smoke will rise, by which the whole sky will appear to be red, and vapors will rise that will appear similar to flames of fire. All who see this will be frightened. You ought not to do this, however, except when the weather is cloudy and still.

If this light is in front of you, you will see nothing, but if it is behind you, you will see everything that is in the house. Take dolphin fat, and a wick rubbed all over with powdered azernec and aziniar. Put the ft into a crucible made of brass, and in the crucible put the aforesaid wick. Light it; it makes a light such that, if anyone holds it in his hand, he will see nothing, but if anyone has it behind him he will see everything that is in the house.

That a woman will not become pregnant. Make the image of an ape in brass, and perforate it through the spine; into the opening, put scammony. When you want to lie with a woman, tie the said image to your thighs, and the woman will not become pregnant.

That dogs will not bark at you. Take mandrake root, and when it is well ground, mix it with a bitch's milk. Make the image of a dog from it, and dogs will not bark at you, but will all flee from you.

That iron will be turned into water. Take equal parts of the herb called camesir, squill, and green pomegranate husks. Let all be well ground, mixed together, and distempered with wine vinegar; and distill it with an alembic. Repeatedly quench iron in that vinegar, and it will be turned to water. Let it stay thus for an hour and a half; and then take away the vinegar. You will find the iron shining and running and gathered together in one.

That cloth will burn without fire. Take golden marcasite, which you should grind very finely; and mix it with the strongest wine vinegar. Distill it with an alembic into a glass vessel, and then bury it in manure and leave it

there for the space of 14 days. Then take it out, and again put it in bran for the same number of days. Then take it out and with it anoint any cloth you wish, and that cloth will be burned by it as though by fire.

A water that burns, and appears entirely red. Take lime of Cyprus, which you have roasted well in a hot oven, and leave it there for one night. In the morning, take it out, and you will find that it has become completely red. If it is not, let it remain there for another night until it becomes red; and when it is red, take it out. Grind it well, and pour distilled wine vinegar onto it, the quantity thereof being five times the quantity of the lime. Then put it in a glass vessel and leave it for three days, and mix it three times each day. Then set it to boil, or better still to foam; from it will issue a red water the color of jargoons.[446] Put the water in a crucible, in which you should put a lighted wick. This water will burn; and by its light the whole house will appear to be red in color (that is, the color of jargoons), and the whole house will sparkle like a jargoon.

For making green tarantulas that kill by biting. When you want to do this, fast for a whole day until nightfall. At night, take the herbcalled wild basil, which you should chew well; and put what you have chewed into a glass jar, the mouth of which you should seal well. Put it in a dark house where neither the sun nor any other light is visible, and let it stay there for forty days. Then take it from there, and in it you will find green tarantulas which, if they bite any man, they will kill him. These tarantulas have a property: if you put them in olive oil in the sun, and let them stay there for 21 days or some similar time, they will die and be dissolved into the oil. If you anoint tarantula bites with that oil, they will be healed; and if a drop of it falls on a tarantula, it will die in an instant.

For making red serpents. Take the webs of large spiders, and put them in donkey's milk in a glass jar. Leave them there for three days, and they will be consumed and vanish from the milk. Let turtle fat be added to it, and let it be mixed well, until it takes on the consistency of brains. Let all this be put into a red linen cloth, and buried in manure for seven days; at the end of which you will find red serpents. If you put them in a place where there are frogs, the serpents will be made in the form of dragons, for frogs in the land of Egypt are inimical to dragons; because when they see dragons they bite them, and proceed to wound the dragons until they die.

For making insects flee. Take one hair from the mane of a virgin mare, which you should take the first time a stallion mounts her. Then make knots in the form of insects in that hair, aas many of them as you can, until it looks like a bunch of grapes. Then take the said hair, and put it in a vessel of yellow

446 Jargoons: this word usually means "zircon," but these are not red, and "jargoon" has already been explained in Book II, chapter 5 as a term for the ruby.

brass, the mouth of which you should seal up tightly, and bury this in the middle of the house. Insects will not be able to enter that house while the aforesaid vessel remains there.

To make a light from whatever wood you wish. Take fat from a sea dog, and mix it with oil of laurel, soap, and a little sulfur, until these are well mixed together. If you smear this on any wood you wish, a light will be ignited in the form of a candle, nor will it be extinguished until the wood is consumed. The foregoing working is from the works of Antiochus.

For causing wolves and all noxious animals to flee. This work is done with a drum specially made for it, which is composed thus. Take a sea hedgehog; cut off its head, and extract its spines. Skin it, and prepare and anoint the skin as you would any other skin. Then take the skin, and stretch it well over a frame drum or a kettledrum of brass, and save it for use. When you desire the aforementioned beasts to flee, beat the said frame drum or kettledrum at night, because all evil beasts will flee from its sound, and all reptiles that hear it will die.

That frogs will depart from a lake. Take the fat of atimzach and mix it with wax. From it make a candle with a wick. Burn the candle in any place you wish; and the croaking of frogs will be wholly extinguishes.

To catch tarantulas. Take agnum castum and white cardellum, and break them up together. Add to them red galbanum and bezoar stone finely powdered, and blend all these with the juice of sarza. Out of this mass make the image of a tarantula, and out of what is left over of the confection, make pills, which should be dried in the shade. Then put the aforesaid image before you, and cast the pills into fire as a suffumigation; all the tarantulas in that place will gather together before the image. I believe, however, that the virtue of the suffumigation has greater influence than the image in the foregoing.

We have taken all the aforesaid images and confections from the book *The Chaldean Agriculture*, and have decided to copy down this much of it so that this book of ours may be more complete. You who intend to read this book, however, should keep it as secret as you can, and do not reveal it to anyone unless he is worthy, apt, and disposed to this art. Such people are few in number; nor will you be able to discover these secrets unless you yourself are one of them.

Always remember the aphorisms and teachings that Zucrat the sage taught his students at the end of his life. First: let your natures be so disposed and ordered that you perfectly understand this art, and those things pertaining to it, in and of themselves; you will thus gain the greatest assistance in your work. Second: let your secrets and purifications be displayed only in your hearts when the times are not safe, remembering that just as the times

will change for the worse, they will also change for the better. Third: that it will never occur to you, when you have gained wealth and power, to despise and take for granted what you have done. Fourth: to ask little from your friends and create good will little by little, as a child grows, nor to display to them your love or your benefits suddenly, or in any way other than little by little; for if someone desires something from you and receives it all at once, his friendship will not endure, but he will be more likely to become an enemy. Fifth, as far as you are able, to avoid deceitful and shameful dealings, for by them nobility is list and goodness corrupted. Sixth: rejoice in your friends, and do not ask from them everything you have a right to demand; keep this rule and your friendships will endure. Seventh: do not continually criticize your friends for the things that they do; for you will be disposed to do such things, and similar things, yourself. Eighth: do not respond insultingly to anyone who seeks something from you; for such requests are a distinct sign of blessings upon the good things you have received from God by means of His grace. Petitions from the poor, especially, you should fulfill effectually to the extent that you can, if they are made in a becoming manner; and in doing so, you ought to give thanks to God unceasingly for the station and power to which He has guided you, so that you are able to benefit those who seek you; for when this is the case, it reveals a right and laudable intention and prosperity in God. Ninth: know what things are good and natural for the powers, because by this your own virtues will be known to them, and they will delight in you; for they will delight in you to the same degree that you delight in them. These precepts Zucrat the sage taught to his pupils at the end of his life; they are the foundations of the usefulness of magic.

I will also explain the seven teachings that Pythagoras approved. First: you should balance all things by proportion, and keep them in their proper disposition. Second: govern your friendships and loves, and act on them as far as is healthy. Third: do not light a fire in a green place, as a sword will cut it off. Fourth: govern your desires and appetites and measure their importance correctly by their effect; thus your body will be maintained in perfect health. Fifth: make yourself accustomed to the straight and equal; thus the love and friendship of the people toward you will increase. Sixth: observe the times and employ them as lords and judges do, observing what is required in the world for the preservation of life. Seven: do not harm or contaminate your spirits or your bodies; rather, observe a proper temperance, so that you will always be able to work with them according to the necessities of the times.

Here, however, are the 28 Mansions of the Moon according to Pliny.

The first mansion is for destruction and depopulation and this Mansion is called Alnath. While the Moon is passing through this Mansion,

make the image of a black man with his hair wrapped and encircled, standing on his feet, having in his right hand a spear in the manner of a warrior. Make this image in a iron ring; and suffumigate it with liquid storax. Make a seal with the ring in black wax and say: "You, Geriz, kill N son of N, or N wife of N, quickly and speedily and destroy them." Heed this and it will be as you wish. Know that Geriz is the name of the lord of this mansion.

The second Mansion is Albotayn and is for the removal of anger. When the Moon is passing through this Mansion, take white wax and mastic and melt them together over a fire. Then remove this from the fire and make the form of a crowned king. Suffumigate it with lignum aloes, and say: "You, Enedil, drive away this anger from me, and let me be reconciled with him, and let my petition be satisfactory to him." Keep this image with you, and it shall be done. Know that Enedil is the name of the lord of this Mansion. .

The third Mansion is Azoraye (that is, the Pleiades) and is for the acquisition of all good things. Make the figure of a seated woman with her right hand over her head, and wrap it in cloth, suffumigate it with musk, camphor, mastic and aromatic oils. Say: "You, Annuncia, make it so." Make the image in a silver ring with a square table, and put it upon your finger and it will be as you wish. Know that Annuncia is the name of the lord of this mansion.

The fourth Mansion is Aldebaran and is for obtaining enmity. Take red wax and when the Moon is passing through this Mansion, make the image of a knight riding on a horse, holding a serpent in his right hand, and suffumigate the image with red myrrh and storax. And say, "You, Assarez, make it so and fulfill my request," and ask for things pertaining to hatred, separation and ill will. It will be completely done as you have requested. Know that Assarez is the name of the lord of this Mansion.

The fifth Mansion is Almizen and is for receiving good from kings and high officials. When the Moon is passing through this Mansion, fashion a figure from silver and in it sculpt a head without a body, and above the head write the name of the lord of this Mansion and your petition and suffumigate it with sandalwood, and say: "You, Cabil, do such and such for me and let my petition be granted and let me receive good things and the best from the king and his councilors." When you have done this carry the seal in a box, and your request will be fulfilled. When you wish to see something when you sleep, place the talisman under your head at night when you sleep, thinking always in your mind about what you wish, and you will get an answer for what you seek. Know that Assarez is the name of the lord of this Mansion.

The sixth Mansion is Achaya and it is for putting love between two people. When the Moon is passing through this Mansion, make two images

from white wax, make them embrace each other, and wrap them in white silk. Suffumigate them with amber and lignum aloes, and say: "You, Nedeyrahe, bring together so and so and so and so, and place between them friendship and love." It will be as you wish. Know that Nedeyrahe is the name of the lord of this Mansion.

The seventh Mansion is Aldira and is for the acquisition of all good things. When the Moon is passing through this Mansion, fashion a seal of silver, and sculpt the image of a man clothed in robes and with his hands extended to heaven in the manner of a man who is praying and supplicating; in the breast of the image write the name of the lord of this Mansion. Suffumigate it with sweet smelling things, and say: "You, Siely, cause such and such to happen, and grant my petition." Ask for whatever you wish that pertains to good things. Carry the image with you and it will be as you wish. Know that Selehe is the name of the lord of this Mansion.

The eighth Mansion is Annathra and is for gaining victory. When the Moon is passing through this Mansion, fashion from tin the image of an eagle with the face of a man, and on its breast inscribe the name of the lord of this Mansion. Suffumigate it with sulfur, and say: "You, Annediex, do such and such for and grant my petition." When this image has been completed in this fashion, take it with you into battle and you shall be victorious and shall prevail. Know that Annediex is the name of the lord of this Mansion.

The ninth Mansion is Atarfa and is for causing infirmity. When the Moon has passed into this Mansion, make a lead image of a eunuch holding his hands over his eyes, and on his neck inscribe the name of the Lord of the Mansion. Suffumigate the image with pine resin and say: "You, Raubel, make N son of N die of sickness or N son of N's blood to flow." Ask for which one of these two that you wish, it will be completed if you follow the right path as we have explained above. And know that Raubel is the name of the lord of this Mansion.

The tenth Mansion is Algebha and is for the cure of infirmities and to make childbirth easy. When the Moon is in this mansion, fashion from gold or brass the head of a lion, and above it write the name of the lord of this Mansion. Suffumigate the image with amber, and say: "You, Aredafir, lift up sadness, slowness and infirmity from my heart and body and whomever consumes or drinks liquid in which this seal has been washed." And on whatever day you have suffumigated it, then it shall be carried to the sick or the infirm and wash it with another substance to be consumed against illness or for women who have had a difficult birth. Know that Aredafir is the name of the lord of this Mansion.

The eleventh Mansion is Azobra, and it is that you will be feared and receive good things. When the Moon is in this Mansion, make in a table

of gold the image of a man riding a lion, holding a lance in his right hand and holding the ear of the lion with his left hand, and in front of this figure write the name of the lord of this Mansion. Say: "You, Necol, bring glory to me that I shall be feared by men, and so that their fear shall cause them to tremble when they behold me; and quiet the heart of the king and of lords and of men of high estate that they may grant me honors and dignities." Carry this tablet with you, and it shall be as you have requested. Know that Necol is the name of the lord of this Mansion.

The twelfth Mansion is Azarfa, and it is for the separation of two lovers. When the Moon is passing through this Mansion, fashion in black lead the image of a dragon fighting with a man, and in front of this figure write the name of the lord of this Mansion. Suffumigate the image with the hair of a lion mixed with asafoetida, and say: "You, Abdizu, break apart and separate such a one from such a one." Bury this image in the place that you wish, and it shall be as you desire. And know that Abdizu is the name of the lord of this Mansion.

The thirteenth Mansion is Alahue, and it is for the liberation of men who are not able to come to women and for putting love between men and women. When the Moon is passing through this Mansion, fashion from red wax the image of an erect man (that is, with an erect penis); and let it be in all ways the image of a man desiring to couple with a woman. From white wax fashion the image of a woman. Bind the two images together face to face, and suffumigate them with amber and lignum aloes, and wrap them in a piece of white silk which has been washed in rosewater; and on either image write the name of the one you desire. If a woman shall carry these images with her, she will be most strongly desired by the man whose name is upon the image – which is to say, when he sees her. If another is tied or bound , who is not able to perform with women, if he shall carry the images with him it shall be dissolved and he will be able to perform with women. Know that the name of the lord of this Mansion is Azerut.

The fourteenth Mansion is Azimech, and it is for the separating of men from women. When the Moon is passing through this Mansion, fashion from red wax the image of a dog with his own tail held in his mouth. Suffumigate it with the hair of a dog and the hair of a cat, and say: "You, Erdegel, break apart and divide such a one from such a woman through enmity and ill will." And name whatever persons you wish, and bury the image in the place where they are. And know that the name of the lord of this Mansion is Erdegel.

The fifteenth Mansion is Algafra, and it is for the acquisition of friendship and good will. When the Moon is passing through this Mansion, make in ink the figure of a seated man, holding scrolls in his hand as if

reading them. Suffumigate it with frankincense and nutmeg and say: "You, Achalich, do such and such for me, and accomplish my petition." You may ask him for the joining together of friends and lovers, and any thing which pertains to them, and this image should then be carried with you. And know that Achalich is the name of the lord of this Mansion.

The sixteenth Mansion is Azebene, and it is for the making of money (which is to say, in selling and buying). When the Moon is passing through this Mansion, fashion in a plate of silver the figure of a man seated in a throne and carrying a scale in his hands. Suffumigate the image with fine odors, and set it out under the stars for seven nights, saying each night: "You, Azeruch, make such and such happen for me, and accomplish my request." Ask of it pertaining to selling and buying. Know that Azeruch is the name of the lord of this Mansion.

The seventeenth Mansion is Alichil, and it is so that thieves may not enter into the house and other criminals likewise. When the Moon has entered this Mansion, fashion the figure of a monkey in an iron seal, holding his hands above his shoulders. Suffumigate it with the hair of a monkey and the hair of a female mouse, and wrap it in a monkey skin. It should then be buried in your house, while saying: "You, Adrieb, guard all my things and everything that exists within this house, nor let it be entered by thieves." When the foregoing has been done, thieves will flee from your house. Know that Adrieb is the name of the lord of this Mansion.

The eighteenth Mansion is Alcab, and it is for taking away fevers and infirmities of the belly. When the Moon is passing through this Mansion, fashion from wax the image of an adder holding its tail above its head. Suffumigate" it with the horn of a stag and say: You, Egribel, guard this house of mine that no serpent may enter nor any other hurtful beast." Place the image in a vessel which should be buried beneath your house; when the aforesaid has been done, then no serpent will be able to enter nor any other hurtful creature. If the image is to relieve a fever or illness of the belly, carry this image with you and it will cure you. Know that Egrebel is the name of the lord of this Mansion.

The nineteenth Mansion is Axaula, and it is for bringing on the menses in women. When the Moon has passed around to this Mansion, fashion from hemc (which is a kind of bronze) a seal, and engrave in it the image of a woman holding her hands before her face. Suffumigate it with liquid storax and say: "You, Annucel, cause the blood to flow from such and such a woman" – name her here. And it shall be as you ask. If a woman keeps this image tied about her waist, she will give birth quickly and without danger. Know that Annucel is the name of the lord of this Mansion.

The twentieth Mansion is Alnaym, and it is for hunting on land.

When the Moon is passing through this Mansion, fashion in a plate of tin a figure having the head and arms of a man, the body of a horse with four feet and having a tail, holding a bow in its hands.[447] Suffumigate it with the hair of a wolf, and say: "You, Queyhuc, cause me to take all I hunt in the world, and let them come to me swiftly." Carry the image with you and you shall easily take anything in the world that you hunt. Know that Queyhuc is the name of the lord of this Mansion.

The twenty-first Mansion is Albelda, and it is for destruction. When the Moon is passing through this Mansion, fashion the image of a man having two faces, with one facing forward and one facing behind. Suffumigate it with sulfur and carob, and say: "You, Bectue, depopulate such and such a place and destroy it." Then place the image in a small bag and place sulfur and carabe with it along with some hair , and bury it in the place that you wish, and it shall be as you have requested. Know that Bectue is the name of the lord of this Mansion.

The twenty-second Mansion is Sadahaca. It is for binding tongues so that they do not say anything bad about you. When the Moon is in this mansion make an iron ring and engrave in it the figure of a man with winged feet wearing a helmet and suffumigate it with mercury.[448] And inscribe this image in iron for the safety of fugitives. And say: "You, Geliel, bind these tongues so they cannot say bad things and make me secure and let N. escape safely from his enemies." Carry this ring with you and make a seal in black wax with the ring to bind tongues. Know that the name of the lord of this Mansion is Geliel.

The twenty-third Mansion is Zaadebola, and it is for destruction and devastation. When the Moon is passing through this Mansion, fashion a seal of iron in which you should sculpt the image of a cat having a dog's head. Suffumigate it with the hair of a dog, and say: "You, Zequebin, drive out everyone from such and such a place, and destroy and devastate it." When this Mansion has come to the Ascendant, set this seal out under the stars, and the following night bury the aforesaid seal in the place which you wish to destroy. It shall be as you desire. Know that the name of the lord of this Mansion is Zequebin.

The twenty-fourth Mansion is Caadezod, and it is for the increase of herds. When the Moon has passed into this Mansion, take the horn of a castrated ram which is well cleaned and made appropriate, and in it fashion the figure of a woman with her son in her arms, in the likeness of one who is nursing. Suffumigate it with the scrapings which have been taken from the

447 That is, a centaur carrying a bow.
448 That is, with the herb named mercury; a suffumigation of metallic mercury is an unusually unpleasant method of suicide.

aforesaid horn, and say: "You, Abrine, improve and guard this herd." After this, hang the image about the neck of one of the rams of this herd; if you wish to work with herds of cows, fashion this image in the horn of a bull, and hang it around the neck of a bull, and the herd will be augmented as has been said and death shall not overtake it. Know that Abrine is the name of the lord of this Mansion.

The twenty-fifth Mansion is Zaadalahbia, and it is for the protection of orchards and crops from evil accidents. When the Moon is in that Mansion, fashion a seal in fig wood, and sculpt in it the figure of a man in the likeness of one who is planting trees. Suffumigate it with the flowers of these trees, and say: "You, Aziel, guard my crops and my orchards that any destruction or ill fortune may not befall them." Place the aforesaid image in one of the trees in the place which you wish to guard. While the image which was made continues there, destruction shall not befall the crops. And know that Aziel is the name of the lord of this Mansion.

The twenty-sixth Mansion is Alfarg the Former, and it is for the creation of love. When the Moon is passing through it, take white wax and mastic and melt them together; from these fashion the image of a woman with her hair unbound and before her a vessel placed as if to receive her hair. Suffumigate it withe sweet-smelling odors, and say: "You, Tagriel, bring me to the love and friendship of such and such a woman." Place the image in a small bag, and place with it also some of the most sweet-smelling of substances; carry it with you, and it shall be completed as you have requested. Know that Tagriel is the name of the lord of this Mansion.

The twenty-seventh Mansion is Alfarg the Latter, and it is for the destruction of springs and wells. When the Moon is passing through it, take red earth, and in it fashion the image of a winged man, holding a perforated dish in his hands, and raising it to his mouth. Afterward put it into the fire until it is hard. After this place in the vessel asafoetida and liquid storax, and say: "You, Abliemel, destroy such and such a spring of such and such a man," and name him here as you wish. Throw the image into his spring, and it shall be destroyed and the spring shall no more come forth. And know that Abliemel is the name of the lord of this Mansion.

The twenty-eighth Mansion is Arrexe, and it is for bringing fish together in one place. When the Moon has come to this Mansion, fashion of henc (which is a kind of bronze) a seal, in which you should fashion the image of a fish having a colored spine on which you should write the name of the lord of this Mansion. Suffumigate it with the skin of a sea fish; after this, tie a string around it and throw it in the water in the place where you wish the fish to come together. All of the fish in the area nearby will immediately gather together about it, and allow you to harvest them. And know that

Anuxi is the name of the lord of this Mansion.

You should know that on all the aforesaid images you ought to write the name of the lord of the mansion, and your petition with it. In all those that are made for good, and to cause gathering, uniting, and generating friendship and love, you ought to write on the chest of the figure; and in all workings that are done to cause disunion, separation, and to generate enmity and ill will, you ought to write behind the shoulders (that is, along the spine of the image); while in all workings that are done to acquire glory, honor, and advancement, you ought to write on the head of that image. Thus it is finished.

The prayer of Saturn. Quermiex, Tos, Herus, Quemis, Dius, Tamines, Tahytos, Macader, Quehinen: Saturn! Come swiftly with your spirits.

The prayer of Jupiter. Bethniehus, Darmexim, Maciem, Maxar, Derix, Tahix, Tayros, Deheydex, Mebguedex: Jupiter! Come swiftly with your spirits.

The prayer of Mars. Guebdemis, Hegneydiz, Gueydenuz, Magras, Herdehus, Hewbdegabdis, Mehyras, Dehydemes: Red Mars, Baharam! Come swiftly with your spirits.

The prayer of the Sun. Beydelux, Demeymes, Adulex, Metnegayn, Atmefex, Naquiris, Gadix: Sun! Come swiftly with your spirits.

The prayer of Venus. Deydex, Gueylus, Meylus, Demerix, Albimex, Centus, Angaras, Dehetarix: Venus, Neyrgat! Come swiftly with your spirits.

The prayer of Mercury. Barhuyex, Emirex, Hamerix, Sehix, Deryx, Meyer, Deherix, Baix, Faurix: write, Mercury! Come swiftly with your spirits.

The prayer of the Moon. Guernus, Hedus, Maranus, Miltas, Taymex, Ranix, Mehyelus, Degayus: Moon! Come swiftly with your spirits.

Leyequin, Leyelgane, Leyequir, Leyequerich, Leyeric, Leyerus, Leyexeris. Write these names on a glove, which you then burn; and while it burns, read the aforesaid names aloud. By this love and friendship will be moved.

This completes the book of Picatrix the sage on astrology.

Glossary

adunate: a technical term in medieval philosophy, meaning "entirely unified."

amicable aspect: in astrology, a trine or sextile aspect

adverse aspect: in astrology, a square or opposite aspect

almutaz: the planet ruling an astrological chart, calculated by one of several traditional methods; also called almuten.

ammoniac: *Dorema ammoniacum*, a Middle Eastern herb; not to be confused with the mineral sal ammoniac

angles: in astrology, the first, fourth, seventh, and tenth houses of the horoscope, also called **cardines** or **cardinal houses**

anima Mundi: the soul or consciousness of the universe, identified in Picatrix with the ninth sphere or **primum mobile**

Arabic parts: points on the horoscope often calculated from the relative positions of two planets and one of the house cusps

Aristotle: Greek philosopher, 384-322 BCE. During the Middle Ages, he was credited with many magical handbooks, none of which he actually wrote; nearly all references to him in *Picatrix* are to this pseudonymous literature.

aspect: in astrology, angular relationships between planets that bring their effects into interaction; traditionally trine (120°) and sextile (60°) are the amicable (favorable) aspects, and opposition (180°) and square (90°) are the adverse (unfavorable) aspects

augury: the art of divination from natural omens such as the flight of birds

azernec: either cupric oxide, CuO, or cuprous oxide, Cu_2O; the latter is called **red azernec**

bdellium: resin from the guggul tree, *Commiphora wightii*, a close relative of the myrrh tree, used for incense

benefic: in astrology, positive or favorable

bezoar: a stonelike mass sometimes found in the stomachs of goats, sheep, and other grazing animals, much used in medieval medicine as a cure for poison

black bile: also known as melancholy, one of the four humors of medieval medicine, associated with the element of earth

blood: one of the four humors of medieval medicine, associated with the element of air

cadent: in astrology, three houses or signs away, generally from the Ascendant or other angles.

cadent houses: in astrology, the third, sixth, ninth, and twelfth houses of

the horoscope

calcination: another of the twelve standard alchemical processes, the act of subjecting a solid to heat until it is reduced to white ash

calcitarat: according to Picatrix, the Hindu term for a **suffumigation.**

cardinal houses: see **angles**

cardines: see **angles**

ceruse: lead carbonate, $PbCO_3$

cinnabar: mercuric sulfide (HgS), a poisonous ore of mercury.

choler: see **yellow bile**

coadunation: in medieval physics, the fusion of the four elements in a material substance, or any other unification of separate things as one

coction: transforming a substance by keeping it at a steady heat for a period of time

collyrium: an ointment put on the eyelids.

colocynth: a species of bitter melon found in the Middle East and used in medieval medicine, also known as wild citrull.

combust: in astrology, within 8° 30' of the Sun

commanding signs: in astrology, the signs of the Zodiac from Aries to Virgo

common signs: in astrology, Gemini, Virgo, Sagittarius, and Pisces

complexion: in medieval medical theory, the balance of humors in a body; see **humors**

confection: a mixture of magically powerful substances

conjunction: in astrology, the meeting of two planets in the same degree of the Zodiac; in traditional astrology this technically not an aspect but it is generally treated similarly.

corruption: in medieval science, the process by which things go out of existence; normally paired with **generation**

cubit: a unit of measure equal to the distance along the forearm and hand from the elbow to the tip of the longest finger

debility: in astrology, a planet is said to have debility or be debilitated when it is in the sign of its detriment or fall, or in hostile aspect to one of the infortunes, or in one of the four cadent houses or otherwise afflicted.

decan: see **face**

dexter aspect: in astrology, an aspect in which the swifter planet moves away from the slower one.

dignity: in astrology, a planet is said to have dignity or be dignified when it is in a sign, term, or face that it rules, or the sign of its exaltation or triplicity, or in amicable aspect to one of the fortunes, or in one of the four cardinal houses or otherwise made fortunate.

direct: in astrology, a planet is direct when it moves along the ecliptic in its

normal direction; the opposite of retrograde

direct ascension, signs of: in astrology, the signs from Capricorn through Gemini

election: in astrology, the art of selecting in advance a time when a desired astrological influence is at its peak

electuary: a medicine blended with sugar or honey

elementary: pertaining to the four elements, or to the part of the universe below the circle of the Moon, where the four elements exist; see **elements**

elements: in medieval physics, earth, air, water, and fire, which are combinations of the qualities acting in matter rather than material substances in their own right

elixir: in alchemy, the philosopher's stone, a substance able to transmute ordinary metals into silver or gold

face: in astrology, a division of 10° or 1/3 of a zodiacal sign, also called a decan; each face is ruled by a planet using a variety of systems.

first matter: in medieval science, the *prima materia* or quintessence, the perfectly transparent and luminous substance out of which the heavens are made

fixed signs: in astrology, Taurus, Leo, Scorpio, and Aquarius

form: in medieval science, the basic characteristics of a material substance, rather than the outward shape taken by that substance

fortunes, the: in astrology, the planets Jupiter and Venus

galbanum: the resin of an Asian plant, *Ferula galbaniflua*, which was used as an incense

generation: in medieval science, the process by which things come into existence; normally paired with **corruption**

genus: a general category to which one or more species belongs; see **species**

geomancy: an art of divination, very popular in the Middle Ages, that used sixteen figures of single and double points generated by random methods to create the equivalent of an astrological chart and answer questions

gum ammoniac: the gum of *Dorema ammoniacum*, a Middle Eastern herb; not to be confused with **sal ammoniac**

hayz: in astrology, a condition in which a masculine, diurnal planet is above the earth in the daytime in a masculine sign, or a feminine, nocturnal planet is below the earth at night in a feminine sign; a planet in its hayz is strengthened

Hermes: the legendary sage and magician of late classical, medieval, and Renaissance legend, also know as Hermes Trismegistus, the Thrice Great Hermes, derived from the Egyptian god Djehuti (Thoth). A vast

number of magical, astrological, and divinatory texts were credited to him.

horary astrology: the art of astrological divination, which interprets a chart cast for the moment a question is asked in order to answer the question

humors: in medieval medicine, four subtle fluids, identified with blood, phlegm, yellow bile, and black bile, that maintain health when in balance and cause illness when out of balance

imbibition: the alchemical process of pouring a liquid onto a solid so that the solid absorbs the liquid

impedited: in astrological terminology, a planet that is impedited is subject to a negative influence from other planets, or is in debility due to its place in the signs and houses of the astrological chart, also known as afflicted.

infortunes, the: in astrology, the planets Saturn and Mars

ingress: the moment when a planet enters a given sign of the Zodiac, or reaches some other specific point in the Zodiac, such as its position at a previous time

intellect: the capacity to know mental realities directly, without the intervention of the senses.

irascible appetite: in medieval psychology, the appetite or irrational drive that produces anger; it corresponds to fire and the choleric humor; see **humors**

litharge: lead monoxide, PbO

long ascension, signs of: see **oblique ascension, signs of**

lord of the ascendant: the planet ruling the sign of the Zodiac rising at a particular moment

lord of the house: the planet ruling the sign of the Zodiac on the cusp of a given astrological house at a particular moment

lord of the question: the planet ruling the sign of the Zodiac on the cusp of the house governing the purpose of an electional chart or magical working at a particular moment, the quesited house.

luting: fine clay used by alchemists to seal stoppers and lids onto their flasks; it was baked hard by the heat of the furnace, making a good seal

malefic: in astrology, negative or unfavorable

marcasite: crystallized iron pyrite, FeS_2.

melancholy: see **black bile**

moveable signs: in astrology, Aries, Cancer, Libra, and Capricorn

nature: see **quintessence**

obeying signs: in astrology, the signs of the Zodiac from Libra through Pisces

oblique ascension, signs of: in astrology, the signs from Cancer through Sagittarius

occidental: rising before the Sun or another specified planet

olibanum: the resin of the *Boswellia serrata* tree, a close relative of the frankincense tree.

oriental: rising after the Sun or another specified planet

orpiment: arsenic trisulphide (ArS_3), an extremely toxic pigment used in medieval art.

oxymel: a mixture of vinegar and honey, much used in medieval medicine

palm: a measure of length, equal to the width of a human palm

Part of Fortune: one of the Arabic parts, points on the horoscope calculated from the positions of planets and other points; the point of fortune is calculated from the Sun, Moon, and the ascendant, and shows the location of good fortune in the chart

phlegm: one of the four humors of medieval medicine, associated with the element of water

planets: in medieval astrology, the seven visible bodies that move regularly against the background of the fixed stars, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn; the Sun and Moon are occasionally distinguished from the planets

prelates: clergy of high rank, such as Christian bishops or Muslim imams.

prime form: the first Platonic form or idea, the form of the Good, True, and Beautiful, which in medieval Platonism was identified with God

prime matter: the *prima materia* or original substance from which all other substances derive, identified in Picatrix as the substance or body of God

Primum Mobile: in medieval cosmology, the ninth sphere of the cosmos, which circles around the earth once in 24 hours and imparts movement to all the other spheres

putrefaction: the act of leaving a substance to rot or ferment, one of the twelve classic alchemical processes

quadrivium: the four Pythagorean sciences that formed the high school subjects of medieval and Renaissance educational theory: arithmetic, geometry, music, and astronomy

qualities: in medieval physics, heat, cold, dryness and moisture, which combine to create the four elements

quintessence: in ancient and medieval cosmology, the fifth element, the substance from which the spheres of the heavens are made; also called "high matter" and "nature" in *Picatrix*

racanus: a variety of large green lizard, also known as a lagarius, used in some *Picatrix* confections; we have not been able to identify the species

reception: in astrology, a relationship between two planets, in which each planet is in a sign, term, or face in which the other is dignified

red azernec: see **azernec**

retrograde: in astrology, the apparent movement of a planet in the opposite direction from its normal course; the opposite of direct

revolution of a nativity: a chart cast annually for the time when the sun reached the same position as at birth, used to predict the following year in the native's life

sal alkali: impure potassium carbonate, K_2CO_3

sal ammoniac: inpure ammonium chloride, NH_4Cl

sarcocolla: a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense

short ascension, signs of: see **direct ascension, signs of**

simple: in medieval medicine, a medicine made from a single herb

sinister aspect: in astrology, an aspect made when the swifter planet moves toward the slower one

species: a narrowly defined category of things, belonging to one or more genera; see **genus**

spirit: in medieval physics, vital force, intermediate between consciousness and matter

succeedent houses: in astrology, the second, fifth, eighth, and eleventh houses of the horoscope

suffumigation: exposing an object to the smoke of incense, to charge it with the magical virtues of the incense

term: in astrology, one of a set of sixty uneven divisions of the heavens; each term is ruled by a planet

thurible: an incense burner

via combusta: in astrology, a section of the Zodiac in the signs Libra and Scorpio, which has a malefic effect on planets placed in it; Picatrix identifies it as the section between 8° Libra and 3° Scorpio, while other sources place it between 15° Libra and 15° Scorpio

virtue: in medieval thought, distinctive excellence and power, rather than strictly moral virtue

vitriol of iron: iron sulphate ($FeSO_4$), also known as shoemaker's black.

yellow bile: also known as choler, one of the four humors of medieval medicine, associated with the element of fire

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Index

Abenoaxie (ibn Wahshiyyah; also spelled Abenvaxie, Abenvasia, Abenrasia, and Abemiaxe), 64, 183, 243, 262, 271
Abunasar Alfarabi, 83
Acaym, King of India, 218-9
Adocentyn (city), 243
Agrippa, Heinrich Cornelius, 11, 12, 19
Alchemy, 27, 96, 193, 272-3
    opus animalis, 219, 220
Alexander, the Great, 76, 139, 218
Alfonso the Wise, 11, 21
Algeriche (river), 276
Alhazred, Abdul, 14
al-Khwarismi, 31, 217
al-Majriti, 11
almutaz, 75
Alraze (Rhazes), 126-7
Amenus (sage), 152
amicable numbers, 31, 217
anger:
    images to cause, 44, 287
    images to remove, 287
Aristotle, 49, 76, 149, 152, 187, 188, 192, 194-6, 230, 243, 249, 255
Ashmole, Elias, 11, 18
Astamatis (magical stone), 194-5
Athabary (sage), 154
Aydeneruz, King, 197
Azahabin (Chaldean slaves), 78
Barnac Elbaramenei (Bartim the Brahman, sage), 182
batecas, 271-2
Bayrameni (part of India), 182
Behentater, King, 217-8
belief, role in magic, 31, 38
Benethnays, invocation of, 159-171
bezoar, 61
binding tongues, 50-1, 126
    confection for, 204
    images for, 204, 291
blindness, confection to cause, 214

calcitarat, 240
Canuiz (country), 182
Capti (people), 242
Caraphzebiz (sage), 152
Caynez (sage), 197
Centiloquium, 40, 61, 248
Cerich (river), 275
cities, images to benefit, 42
Chaldean Agriculture, see *Nabataean Agriculture*
Chaldean(s), 78, 145, 171, 242, 243, 271, 258-9
colors, recipes for, 140-2
Corpus Hermeticum, 11
crops, images to benefit, 47, 292
cross, magical properties of, 147-8
deafness, confection to cause, 215
decans, Hindu images of, 118-120; see also faces
destruction, images for, 43, 47, 100
devils, 143-4
domination, images for, 41, 100
Egypt, 61, 78, 144, 218-9, 243-4
elixir, 27-8
Empedocles of Acragas, 230
enmity, see separation and hostility
escape, images for, 43
faces, images of, 63, 113-116, 140-142
Ficino, Marsilio, 11, 19
fish, images to catch, 44
Folopedre, Queen, 280, 281
Foracen (country), 144
Forman, Simon, 11
Galienus (sage), 209
Gandalf, 13
Geber (Jabir ibn Hayyam), 127-8, 210-4, 251-2, 267
geuzahar, 51
Ghayat al-Hakim, 11
Gonce, John Wisdom, 15
Greek(s), 78, 144, 213
Handemotuz (magical stone), 195-6
Harms, Daniel, 15
Harpocrates, 11
hatred, images for, 51

hayz, 90
healing, images for, 44-5, 47, 48, 61-2
heat, as cause of astrological effects, 66, 92
Helemetiz (magical stone), 193-4
Hermes Trismegistus, 120, 140, 150, 153, 176, 180, 209, 243-5
Hindu(s), 78-80, 83, 124, 145, 217, 219, 258-9
Hippocrates, 249
Horazen (country), 276
humors, four, 67, 81
Iamblichus, 12
impotence:
    confections for causing, 203-4, 207
    image for curing, 289
inability to leave town, confection to cause, 219-10
India, 12, 61, 144
initiation of Mars, 180-1
intelligence(s), 31
invisibility, confection to cause, 244
Johannicius (Hunayn ibn Ishaq), 87, 249
Jupiter:
    correspondences of, 101, 134, 139-40, 154-6, 186
    images of, 102, 106, 111, 139-40
    invocations of, 161-6, 188-9, 241, 293
    suffumigation of, 257
kings, gaining favor from
    confection for, 202-3
    images for, 41-2
laurel tree, magical virtues of, 262-3
Lévi, Eliphas, 16
Lilly, William, 11, 16, 18
love:
    images for, 39-41, 42, 46, 50, 288, 292
    confections for, 197-202, 205
Lovejoy, Arthur, 13
Lovecraft, H.P., 14-15
Mansions of the Moon, 32-37, 286-293
Mars:
    correspondences of, 101, 134-5, 139-40, 155, 156-7, 186
    images of, 103, 106-7, 111, 139
    invocations of, 166-9, 189-90, 241, 293
    suffumigation of, 257

materials, of magical images, 85-6, 101
Mercury:
correspondences of, 101, 136-7, 139-40, 155, 158, 187
images of, 104-5, 109-10, 112, 139
invocations of, 176-188, 191, 242, 293
suffumigation of, 258
Merlin, 13, 14
Mesopotamia, 12
Mirror of Seven Planets and Seven Winds, 267-8
Moon:
correspondences of, 101, 137, 139-40, 155, 158-9
images of, 105, 110-1, 112, 139
importance of in magic, 32, 70-1
invocations of, 178-9, 191-2, 231-40, 242, 293
phases of, 66-7
suffumigation of, 258
muteness, confection to cause, 214-5
myrtle tree, magical virtues of, 263-4
Nabataean Agriculture, 29, 183, 184, 262-6, 274-5
Nabataean(s), 78, 182
Necronomicon, 14-15
Nectanebus, 14
Neoplatonism, 12
nigromancia, 12-13, 21, 54, 142
notory art, 135
Nube (city), 218-9
Ointment of the Sun, 260
olive pits, magical virtues of, 265
One, the, 25-6
Perfect Nature, invocation of, 150-3
pest control:
confections for, 268-9, 281-5
images for, 44, 99
Pingree, David, 18
planets, confection of the, 259
Plato, 48, 127, 249, 252-3, 256
Pliny, 286
poisons, 208-9, 216, 267-70, 273
remedies for, 216-7, 270
prophecy, 82-3
Ptolemy, 40, 61, 248

Pythagoras, 128, 286
quadrivium, 62, 93-96
rational spirit, 31-2, 52, 81
Rayetanz (magical stone), 192-3
revolution(s), astrological, 80
Rozuz (sage), 63
salamander(s), 143
Saturn:
    correspondences of, 101, 133-4, 139-40, 154, 155-6, 186
    images of, 102, 105-6, 111, 139-40
    invocations of, 159-61, 184-5, 188, 240-1, 293
    spirit of, confection of the, 258
    suffumigation of, 257
Schopenhauer, Arthur, 16
Secret of Secrets, The, 245-8
separation and hostility:
    confections for, 203, 205-7, 215, 271
    images for, 44, 50, 100, 287, 289-90
Seusdalis (sage), 228
shapeshifting, confections for, 209-10, 219
signs, see zodiacal signs
simples, 84
sleep, confections for, 207-8, 215-6, 210
springs, ritual to increase flow, 266
Sun:
    correspondences of, 101, 135, 139-40, 155, 157, 186-7
    images of, 103, 107, 111-2, 139
    invocations of, 171-4, 183, 190-1, 241, 293
    Ointment of the, 260
    suffumigation of, 257-8
sunspots, 80
talismans, defined, 27
tarantula(s), 280, 284-5
Thabit ibn Qurra, 49
Thorndyke, Lynn, 15
Thoth, 49
Timachanin (language), 64
Tintinz (sage), 152
Tolkien, J.R.R., 13
trepidation, 77
Tumtum (sage), 64

Upas tree, 274
Venus:
correspondences of, 101, 135-6, 139-40, 155, 157-8, 187
images of, 104, 108-9, 112, 139
invocations of, 174-6, 191, 242, 293
suffumigation of, 258
Via combusta, 39
wealth, images for, 42, 47
witchcraft, confections against, 209
wizard(s), 13-14
Yetelegehuz (*entelechia*), 29
Zeherith (also spelled Zeherit, sage), 184, 264, 268, 271, 274-5
Zodiacal signs:
correspondences of, 136-8
images of, 121-4
invocations of Moon in, 231-240
Zucrat (sage)

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VEL PROLEGOMENA SYMBOLICA AD SYSTEMAM SCEPTICO-MYSTICÆ VIÆ EXPLICANDÆ, FVNDAMENTVM HIEROGLYPHICVM SANCTISSIMORVM SCIENTIÆ SVMMÆ

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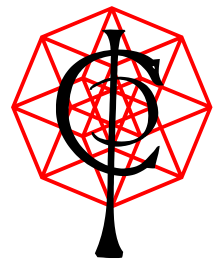

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CONTENTS

* EDITORIAL PREFACE (to *777 Revised*) vi
INTRODUCTION (from the first edition) xi
THE TREE OF LIFE xviii
TABLES OF CORRESPONDENCE 1
TABLE I: The whole scale 2
TABLE II: The Elements 18
TABLE III: The Planets. 20
TABLE IV: The Sephiroth 21
TABLE V: The Zodiac 26
TABLE VI: The Paths 33
* VARIOUS ARRANGEMENTS 36
NOTES TO TABLES OF CORRESPONDENCE 42
APPENDIX: THE YI *K*ING 49
* EXPLANATIONS OF THE ATTRIBUTIONS. 59
* THE NATURE AND SIGNIFICANCE OF THE MAGICAL ALPHABET 124
* BRIEF MEANINGS OF THE PRIMES. 132
* WHAT IS QABALAH? 133
* WHAT IS A "NUMBER" OR "SYMBOL"? 134

EDITORIAL PREFACE*

777 is a qabalistic dictionary of ceremonial magic, oriental mysticism, comparative religion, and symbology. It is also a handbook for ceremonial invocation and for checking the validity of dreams and visions. It is indispendisble to those who wish to correlate these apparently diverse studies. It was published privately by Aleister Crowley in 1909, has long been out of print and is now practically unprocurable.

Crowley, who had a phenomenal memory, wrote it at Bournemouth in a week without reference books—or so he claimed in an unpublished section of his "Confessions."† It is not, however, entirely original. Ninety per cent of the Hebrew, the four colour scales, and the order and attribution of the Tarot trumps are as taught in the Hermetic Order of the Golden Dawn with its inner circle of the Rose of Ruby and the Cross of Gold (R.R. et A.C.)

This Order is still in existence, though it has changed its name and is dormant, for it no longer accepts probationers.‡ It was the

* [This preface appeared in the 1955 first edition of *777 Revised* and is believed to be by Gerald Yorke (Frater V.I.) who edited the revised edition. — T.S.]

† [Published in a slightly abridged form as *The Confessions of Aleister Crowley* edited by John Symonds and Kenneth Grant, London, Jonathan Cape, 1969; reprinted Harmandsworth, Penguin Arkana, 1989. The passage in question appears at the end of chapter 59 of this edition (p. 533). — T.S.]

‡ [Yorke may have been alluding to the Alpha et Omega, which was the name adopted by that part of the G.D. which remained loyal to Mathers shortly after the split. It went into dormancy after the G.D. rituals and Knowledge Lectures were published in 1937-40 by F.I. Regardie, an expelled former member of the Stella Matutina (the other main group to emerge from the split). At the time of writing a number of groups claiming to be or claiming derivation from the Golden Dawn are in existence, some recruiting more or less openly (one has

fountain head from which Crowley and W.B. Yeats drank in their twenties. In this school they learned the traditional Western symbolism which coloured so much of their poetry and their thought. In it they were taught ceremonial magic, how to skry, and the technique for exploring the subtler realms of the mind on the so-called "astral plane."

Crowley, however, was not content with the traditional qabalistic teaching of this Western Heremetic Order with its stress on magic and demonology. He travelled eastwards, becoming a fair Arabic scholar and studying the Mahommedan secret tradition under a qualified teacher in Cairo. Going on to India he learned the elements of Shaivite Yoga at the feet of Sri Parananda, who was Solicitor-General of Ceylon before he became a sadhu. In Southern India he studied Vedanta and Raja Yoga with "the Mahatma Jnana Guru Yogi Sabhapaty Swami." He was thus qualified to equate the Hindu and Qabalistic systems.

Allan Bennett, his friend and teacher in the Golden Dawn, had become the Burmese Buddhist bhikkhu Ananda Metteya. Crowley studied under him both in Ceylon and Burmah, and so was able to add the Hinayana* Buddhist columns to 777. Although he walked eastwards into China he never found a qualified teacher of Taoism or the Yi *K*ing. His attributions of the trigrams to the Tree of Life and his explanation of the hexagrams in Appendix I to 777 were based on Legge's translation.

Crowley was 32 when he wrote 777. Later as his knowledge and experience widened he became increasingly dissatisfied with it. He planned an enlarged edition which would correct a few errors, incorporate much new material, and bring the whole into line with The Book of the Law. He worked on this in the nineteen

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even gone to the lengths of trademarking the name and emblems of the order). I will not here comment on such claims. — T.S.]

* [More normally known as Therevada. Hinayana ("lesser path") is an abusive epiphet used by followers of the "Mahayana" school for those who do not accept their elaborations and admixtures. — T.S.]

twenties, but never completed it. What he did finish is published here—most of it for the first time. The task of editing has been restricted for the most part to the omission of incomplete notes.

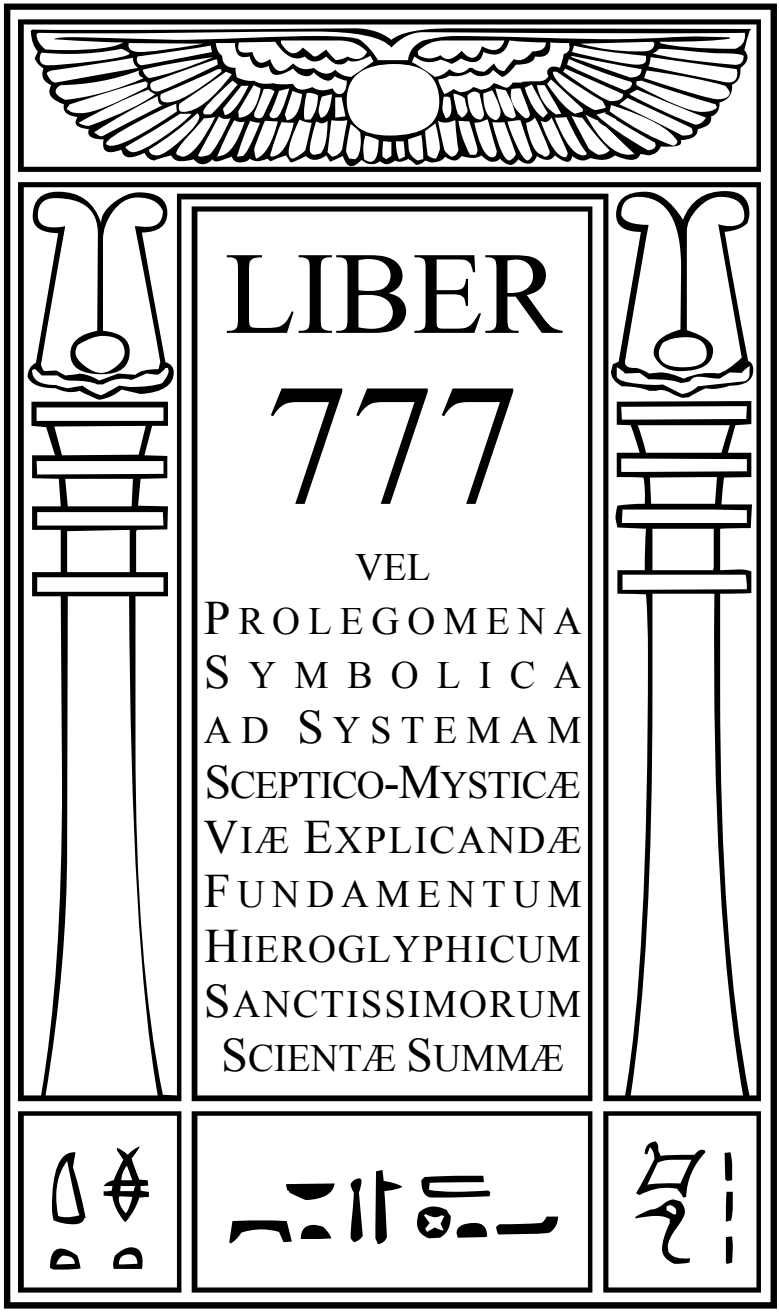
The new material, which is marked with an asterisk in the Table of Contents, consists of an essay on the magical alphabet, a short note on Qabalah and a new theory on number. Then the more important columns in Table I are explained. These explanations include a few corrections and a number of important additions to the original Table. Those who wish to work with these Tables should extract the additions from the text, and add them to the appropriate lines of the column concerned.* Finally some new columns and "arrangements" have been included, partly from *The Book of Thoth*, and partly from holograph notes in Crowley's own *777*. The editor has assumed that Crowley intended to incorporate these in the new edition. For the few interested in Gematria the numerical values of the Greek and Arabic alphabets have been added.†

Crowley never completed *777 Revised*, but he left enough material to justify its posthumous publication.

N∴

* [This has already been done in the re-set version of the Tables which follow. These additions are distinguished by being in double square brackets [[like this]]. Further, the additional columns from *777 Revised* have been integrated into the main table. See my notes at the end for a more detailed discussion of this treatment. — T.S.]

† [In the re-set Tables following, numeration of Coptic has also been added.]



LIBER 777

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PROLEGOMENA SYMBOLICA AD SYSTEMAM SCEPTICO-MYSTICÆ VIÆ EXPLICANDÆ FUNDAMENTUM HIEROGLYPHICUM SANCTISSIMORUM SCIENTÆ SUMMÆ

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777

THE FOLLOWING is an attempt to systematise alike the data of mysticism and the results of comparative religion.

The sceptic will applaud our labours, for that the very catholicity of the symbols denies them any objective validity, since, in so many contradictions, something must be false; while the mystic will rejoice equally that the self-same catholicity all-embracing proves that very validity, since after all something must be true.

Fortunately we have learnt to combine these ideas, not in the mutual toleration of sub-contraries, but in the affirmation of contraries, that transcending of the laws of intellect which is madness in the ordinary man, genius in the Overman who hath arrived to strike off more fetters from our understanding. The savage who cannot conceive of the number six, the orthodox mathematician who cannot conceive of the fourth dimension, the philosopher who cannot conceive of the Absolute—all these are one; all must be impregnated with the Divine Essence of the Phallic Yod of Macroprosopus, and give birth to their idea. True (we may agree with Balzac), the Absolute recedes; we never grasp it; but in the travelling there is joy. Am I no better than a staphylococcus because my ideas still crowd in chains?

But we digress.

The last attempts to tabulate knowledge are the *Kabbala Denudata* of Knorr von Rosenroth (a work incomplete and, in some of its parts, prostituted to the service of dogmatic interpretation), the lost symbolism of the Vault in which Christian

Rosenkreutz is said to have been buried, some of the work of Dr. Dee and Sir Edward Kelly, some very imperfect tables in Cornelius Agrippa, the "Art" of Raymond Lully, some of the very artificial effusions of the esoteric Theosophists, and of late years the knowledge of the Order Rosæ Rubeæ et Aureæ Crucis and the Hermetic Order of the Golden Dawn. Unluckily, the leading spirit in these latter societies[1]* found that his prayer, "Give us this day our daily whisky, and just a wee drappie mair for luck!" was sternly answered, "When you have given us this day our daily Knowledge-lecture."

Under these circumstances Daath got mixed with Dewar, and Beelzebub with Buchanan.

But even the best of these systems is excessively bulky; modern methods have enabled us to concentrate the substance of twenty thousand pages in two score.

The best of the serious attempts to systematise the results of Comparative Religion is that made by Blavatsky. But though she had an immense genius for acquiring facts, she had none whatever for sorting and selecting the essentials.

Grant Allen made a very slipshod experiment in this line; so have some of the polemical rationalists; but the only man worthy of our notice is Frazer of the *Golden Bough*. Here again, there is no tabulation;[2] for us it is left to sacrifice literary charm, and even some accuracy, in order to bring out the one great point.

This: That when a Japanese thinks of Hachiman, and a Boer of the Lord of Hosts, they are not two thoughts, but one.

The cause of human sectarianism is not lack of sympathy in thought, but in speech; and this it is our not unambitious design to remedy.

Every new sect aggravates the situation. Especially the Americans, grossly and crapulously ignorant as they are of the rudiments of human language, seize like mongrel curs upon the

* [Notes indicated by numbers—due to the present transcriber—are found at the end of this volume. — T.S.]

putrid bones of their decaying monkey-jabber, and gnaw and tear them with fierce growls and howls.

The mental prostitute, Mrs. Eddy (for example), having invented the idea which ordinary people call "God," christened it "Mind," and then by affirming a set of propositions about "Mind," which are only true of "God," set all hysterical, dyspeptic, crazy Amurrka by the ears. Personally, I don't object to people discussing the properties of four-sided triangles; but I draw the line when they use a well-known word, such as pig, or mental healer, or dung-heap, to denote the object of their paranoiac fetishism.

Even among serious philosophers the confusion is very great. Such terms as God, the Absolute, Spirit, have dozens of connotations, according to the time and place of the dispute and the beliefs of the disputants.

Time enough that these definitions and their inter-relation should be crystallised, even at the expense of accepted philosophical accuracy.

2. The principal sources of our tables have been the philosophers and traditional systems referred to above, as also, among many others, Pietri di Abano,[3] Lilly, Eliphaz Levi, Sir R. Burton, Swami Vivekananda, the Hindu, Buddhist, and Chinese Classics, the Qúran and its commentators, the Book of the Dead, and, in particular, original research. The Chinese, Hindu, Buddhist, Moslem and Egyptian systems have never before been brought into line with the Qabalah; the Tarot has never been made public.

Eliphaz Levi knew the true attributions but was forbidden to use them.*

All this secrecy is very silly. An indicible Arcanum is an arcanum that *cannot* be revealed. It is simply bad faith to swear a man to the most horrible penalties if he betray . . ., etc., and then take him mysteriously apart and confide the Hebrew Alphabet to his safe keeping.[4] This is perhaps only ridiculous; but it is a

* This is probably true, though in agreement with the statement of the traducer of Levi's doctrine and the vilifier of his noble personality.

wicked imposture to pretend to have received it from Rosicrucian manuscripts which are to be found in the British Museum. To obtain money on these grounds, as has been done by certain moderns, is clear (and, I trust, indictable) fraud.

The secrets of Adepts are not to be revealed to men. We only wish they were. When a man comes to me and asks for the Truth, I go away and practice teaching the Differential Calculus to a Bushman; and I answer the former only when I have succeeded with the latter. But to withhold the Alphabet of Mysticism from the learner is the device of a selfish charlatan. That which can be taught shall be taught, and that which cannot be taught may at last be learnt.

3. As a weary but victorious warrior delights to recall his battles—Fortisan hæc olim meminisse juvabit*—we would linger for a moment upon the difficulties of our task.

The question of sacred alphabets has been abandoned as hopeless. As one who should probe the nature of woman, the deeper he goes the rottener it gets; so that at last it is seen that there is no sound bottom. All is arbitrary;† withdrawing out caustics and adopting a protective treatment, we point to the beautiful clean bandages and ask the clinic to admire! To take one concrete example: the English T is clearly equivalent in sound to the Hebrew ת, the Greek τ, the Arabic ت and the Coptic ⲧ, but the numeration is not the same. Again, we have a clear analogy in shape (perhaps a whole series of analogies), which, on comparing the modern alphabets with primeval examples, breaks up and is indecipherable.

* [*Lat.* approx. "perhaps it will be pleasant to remember these things one day."]
† All symbolism is perhaps ultimately so; there is no necessary relation in thought between the idea of a mother, the sound of the child's cry "Ma," and the combination of lines *ma*. This, too, is the extreme case, since "ma" is the sound naturally just produced by opening the lips and breathing. Hindus would make a great fuss over this true connection; but it is very nearly the only one. All these beautiful schemes break down sooner or later, mostly sooner.

The same difficulty in another form permeates the question of gods.

Priests, to propitiate their local fetish, would flatter him with the title of creator; philosophers, with a wider outlook, would draw identities between many gods in order to obtain a unity. Time and the gregarious nature of man have raised gods as ideas grew more universal; sectarianism has drawn false distinctions between identical gods for polemical purposes.

Thus, where shall we put Isis, favouring nymph of corn as she was? As the type of motherhood? As the moon? As the great goddess Earth? As Nature? As the Cosmic Egg from which all Nature sprang? For as time and place have changed, so she is all of these!

What of Jehovah, that testy senior of Genesis, that lawgiver of Leviticus, that Phallus of the depopulated slaves of the Egyptians, that jealous King-God of the times of the Kings, that more spiritual conception of the Captivity, only invented when all temporal hope was lost, that mediæval battleground of cross-chopped logic, that Being stripped of all his attributes and assimilated to Parabrahman and the Absolute of the Philosopher?

Satan, again, who in Job is merely Attorney-General and prosecutes for the Crown, acquires in time all the obloquy attaching to that functionary in the eyes of the criminal classes, and becomes a slanderer. Does any one really think that any angel is such a fool as to try to gull the Omniscient God into injustice to his saints?

Then, on the other hand, what of Moloch, that form of Jehovah denounced by those who did not draw huge profit from his rites? What of the savage and morose Jesus of the Evangelicals, cut by their petty malice from the gentle Jesus of the Italian children? How shall we identify the thaumaturgic Chauvinist of Matthew with the metaphysical Logos of John? In short, while the human mind is mobile, so long will the definitions of all our terms vary.

But it is necessary to settle on something: bad rules are better than no rules at all. We may then hope that our critics will aid our acknowledged feebleness; and if it be agreed that much learning hath made us mad, that we may receive humane treatment and a liberal allowance of rubber-cores in our old age.

4. The Tree of Life is the skeleton on which this body of truth is built. The juxtaposition and proportion of its parts should be fully studied. Practice alone will enable the student to determine how far an analogy may be followed out. Again, some analogies may escape a superficial study. The Beetle is only connected with the sign Pisces through the Tarot Trump "The Moon." The Camel is only connected with the High Priestess through the letter Gimel.

Since all things whatsoever (including no thing) may be placed upon the Tree of Life, the Table could never be complete. It is already somewhat unwieldy; we have tried to confine ourselves as far as possible to lists of Things Generally Unknown. It must be remembered that the lesser tables are only divided from the thirty-two-fold table in order to economise space; *e.g.* in the seven-fold table the entries under Saturn belong to the thirty-second part in the large table.

We have been unable for the moment to tabulate many great systems of Magic; the four lesser books of the Lemegeton,[5] the system of Abramelin, if indeed its Qliphothic ramifications are susceptible of classification, once we follow it below the great and terrible Demonic Triads which are under the presidency of the Unutterable Name;[6] the vast and comprehensive system shadowed in the Book called the Book of the Concourse of the Forces,[7] interwoven as it is with the Tarot, being, indeed, on one view little more than an amplification and practical application of the Book of Thoth.[8]

But we hope that the present venture will attract scholars from all quarters, as when the wounded Satan leaned upon his spear,

> "Forthwith on all sides to his aid was run
> By angels many and strong,"

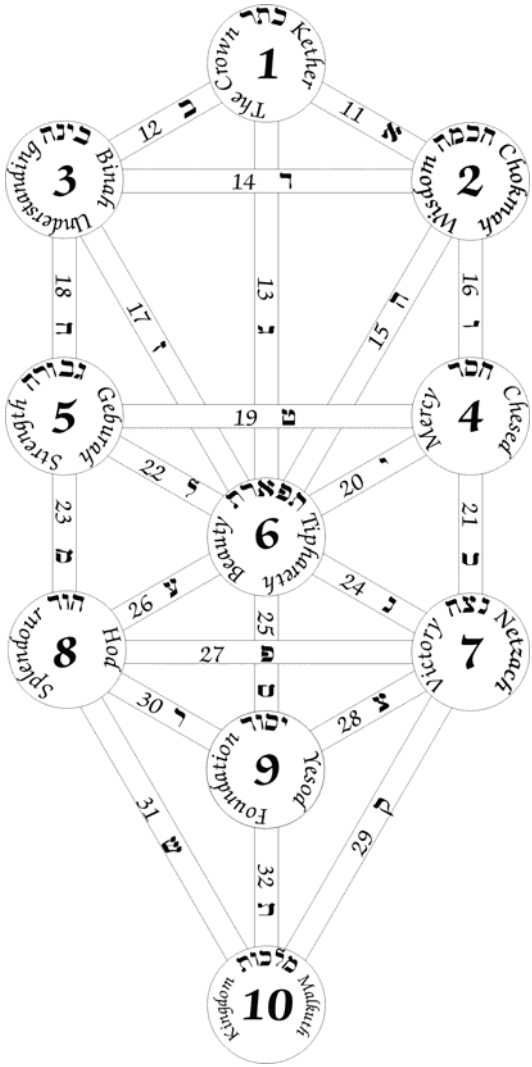
and that in the course of time a far more satisfactory volume may result.

Many columns will seem to the majority of people to consist of mere lists of senseless words. Practice, and advance in the magical or mystical path, will enable little by little to interpret more and more.

Even as a flower unfolds beneath the ardent kisses of the Sun, so will this table reveal its glories to the dazzling eye of illumination. Symbolic and barren as it is, yet it shall stand for the athletic student as a perfect sacrament, so that reverently closing its pages he shall exclaim, "May that of which we have partaken sustain us in the search for the Quintessence, the Stone of the Wise, the Summum Bonus, True Wisdom, and Perfect Happiness."

So mote it be!

THE TREE OF LIFE



COL. XII. This arrangement is the basis of the whole system of this book. Besides the 10 numbers and the 22 letters, it is divisible into 3 columns, 4 planes, 7 planes, 7 palaces, etc. etc.

TABLE OF CORRESPONDENCES

I. Key Scale.	II.* Hebrew Names of Numbers and Letters.	III. English of Col. II.	IV.* Consciousness of the Adept.	V.* God-Names in Assiah.
	אין Ain	Nothing		
0	אין סוף Ain Soph	No Limit	. . . . .	. . . . .
	אין סוף אור Ain Soph Aur	Limitless L.V.X		
1	כתר * Kether	Crown*	חוא	אהיה
2	חכמה * Chokmah	Wisdom		יה
3	בינה * Binah	Understanding		יהוה אלהים
4	חסד * Chesed	Mercy		אל
5	גבורה * Geburah	Strength		אלהים גבור
6	תפארת * Tiphareth	Beauty		יהוה אלוה ודעת
7	נצח Netzach	Victory		יהוה צבאות
8	הוד Hod	Splendour		אלהים צבאות
9	יסוד * Yesod	Foundation		שדי אל חי
10	מלכות * Malkuth	Kingdom		אדני מלך
11	אלף Aleph	Ox		יהוה
12	בית Beth	House		אזבוגה (8)
13	גמל Gimel	Camel		רה (9) אלים (81)
14	דלת Daleth	Door	هو	אהא (7)
15	הה Hé	Window	الله	
16	וו Vau	Nail	النبي	
17	זין Zain	Sword	لا	
18	חית Cheth	Fence	الله	
19	טית Teth	Serpent	الا	
20	יוד Yod	Hand	هو	
21	כף Kaph	Palm		אבא (4) אל אב (34)
22	למד Lamed	Ox Goad		
23	מים Maim	Water		אל
24	נון Nun	Fish		
25	סמך Samekh	Prop		
26	עין Ayin	Eye		
27	פה Pé	Mouth		אדני (65)
28	צדי Tzaddi	Fish-hook		
29	קוף Qoph	Back of head		
30	ריש Resh	Head		אלה (36)
31	שין Shin	Tooth		אלהים
32	תו Tau	Tau (as Egyptian)		אב (3) יה (15)
32 bis	תו Tau	. . . . .		אדני [הארץ]
31 bis	שין Shin	. . . . .		יהשוה [אהיה : אגלא]

[Asterisks indicate that there is further information concerning the column or individual entry in the notes on pp. 42-48.]

	VI. The Heavens of Assiah.	VII. English of Col. VI.	VIII.* Orders of Qliphoth.
0	. . . . .	. . . . .	. . . . .
1	רשית הגלגלים Rashith ha-Gilgalim	Sphere of Primum Mobile	(1) תאומיאל Thaumiel
2	מזלות Mazloth	Sphere of the Zodiac	(1) עוגואל Ghagiel
3	שבתאי Shabbathai	Sphere of Saturn	(1) סאתאריאל Satariel
4	צדק Tzedeq	Sphere of Jupiter	(2) געשכלה Gha'agsheklah
5	מאדים Madim	Sphere of Mars	(3) גולחב Golachab
6	שמש Shemesh	Sphere of Sol	(4) תגריריון Thagiriron
7	נגה Nogah	Sphere ofVenus	(5) ערב זרק A'arab Zaraq
8	כוכב Kokab	Sphere of Mercury	(6) סמאל Samael
9	לבנה Levanah	Sphere of Luna	(7) גמיאל Gamaliel
10	חלם יסודות Cholem Yesodoth	Sphere of the Elements	(7) לילית Lilith
11	רוח Ruach	Air	[Elements. See Col. LXVIII.]
12	[Planets follow Sephiroth, corresponding]	Mercury	[Planets follow Sephiroth]
13	. . . . .	Luna	. . . . .
14	. . . . .	Venus	. . . . .
15	תלה Teleh	Aries △	* בעריריון Ba'airiron
16	שור Shar	Taurus ▽	אדימירון Adimiron
17	תאונים Teonim	Gemini	צללימירון Tzalalimiron
18	סרטן Sarton	Cancer ▽	שיחריריון Shichiriron
19	אריה Ari	Leo △	שלהבירון Shalehbiron
20	בתולה Betulah	Virgo ▽	צפריריון Tzaphiriron
21	. . . . .	Jupiter	. . . . .
22	מאזנים Moznaim	Libra △	עביריון A'abiriron
23	מים Maim	Water	. . . . .
24	עקרב Akrab	Scorpio ▽	נחשתירון Necheshthiron
25	קשת Qesheth	Sagittarius △	נחשירון Necheshiron
26	גדי Gedi	Capricorn ▽	דגדגירון Dagdagiron
27	. . . . .	Mars	. . . . .
28	דלי Deli	Aquarius △	בחימירון Bahimiron
29	דגים Dagim	Pisces ▽	נשימירון Nashimiron
30	. . . . .	Sol	. . . . .
31	אש Ash	Fire	. . . . .
32	. . . . .	Saturn	. . . . .
32 bis	ארץ Aretz	Earth	. . . . .
31 bis	את Ath	Spirit	. . . . .

	IX. The Sword and the Serpent	X. Mystic Numbers of the Sephiroth	XI.* Elements (with their Planetary Rulers).	XII.* The Tree of Life.
0	. . . . .	0	. . . . .	. . . . .
1	The Flaming Sword follows the downward course of the Sephiroth, and is compared to the Lightning Flash. Its hilt is in Kether and its point in Malkuth.	1	Root of ♎	1st Plane, Middle Pillar
2		3	Root of ♋	2nd Plane, Right Pillar
3		6	Root of ♑	2nd Plane, Left Pillar
4		10	♑	3rd Plane, Right Pillar
5		15	♋	3rd Plane, Left Pillar
6		21	♎	4th Plane, Middle Pillar
7		28	♋	5th Plane, Right Pillar
8		36	♑	5th Plane, Left Pillar
9		45	♎	6th Plane, Middle Pillar
10		55	♓	7th Plane, Middle Pillar
11	The Serpent of Wisdom follows the course of the paths or letters upwards, its head being thus in א, its tail in ת. א, מ, and ש are the Mother letters, referring to the Elements; ב, ג, ד, כ, פ, ר, and ת, the Double letters, to the Planets; the rest, Single letters, to the Zodiac.	66	Hot and Moist ♎	Path joins 1 – 2
12		78	. . . . .	” 1 – 3
13		91	. . . . .	” 1 – 6
14		105	. . . . .	” 2 – 3
15		120	☉ ♋ ♄	” 2 – 6
16		136	♀ ♓ ☽	” 2 – 4
17		153	♄ ♎ ☿	” 3 – 6
18		171	♂ ♑	” 3 – 5
19		190	☉ ♋ ♄	” 4 – 5
20		210	♀ ♓ ☽	” 4 – 6
21		231	. . . . .	” 4 – 7
22		253	♄ ♎ ☿	” 5 – 6
23		276	Cold and moist ♑	” 5 – 8
24		300	♂ ♑	” 6 – 7
25		325	☉ ♋ ♄	” 6 – 9
26		351	♀ ♓ ☽	” 6 – 8
27		378	. . . . .	” 7 – 8
28		406	♄ ♎ ☿	” 7 – 9
29		435	♂ ♑	” 7 – 10
30		465	. . . . .	” 8 – 9
31		496	Hot and dry ♋	” 8 – 10
32		528	. . . . .	” 9 – 10
32 bis	. . . . .	. . . . .	Cold and dry ♓	. . . . .
31 bis	. . . . .	. . . . .	. . . . .	. . . . .

	XIII. The Paths of the Sepher Yetzirah.	XIV. General Attribution of Tarot.	XV.* The King Scale of Colour (ך).
0	. . . . .	. . . . .	. . . . .
1	Admirable or Hidden Intelligence	The 4 Aces	Brilliance
2	Illuminating I.	The 4 Twos—Kings or Knights	Pure soft blue
3	Sanctifying I.	The 4 Threes—Queens	Crimson
4	Measuring Cohesive or Receptacular I.	The 4 Fours	Deep violet
5	Radical I.	The 4 Fives	Orange
6	I. of the Mediating Influence	The 4 Sixes—Emperors or Princes	Clear pink rose
7	Occult or Hidden I.	The 4 Sevens	Amber
8	Absolute or Perfect I.	The 4 Eights	Violet purple
9	Pure or Clear I.	The 4 Nines	Indigo
10	Resplendent I.	The 4 Tens—Empresses or Princesses	Yellow
11	Scintillating I.	The Fool—[Swords] Emperors or Princes	Bright pale yellow
12	I. of Transparency	The Juggler	Yellow
13	Uniting I.	The High Priestess	Blue
14	Illuminating I.	The Empress	Emerald green
15	Constituting I.	The Emperor	Scarlet
16	Triumphal or Eternal One	The Hierophant	Red orange
17	Disposing One	The Lovers	Orange
18	I. of the House of Influence	The Chariot	Amber
19	I. of all the Activities of the Spiritual Being	Strength	Yellow, greenish
20	I. of Will	Hermit	Green, yellowish
21	I. of Conciliation	Wheel of Fortune	Violet
22	Faithful I.	Justice	Emerald green
23	Stable I.	The Hanged Man—[Cups] Queens.	Deep blue
24	Imaginative I.	Death	Green blue
25	I. of Probation or Tentative One	Temperence	Blue
26	Renovating I.	The Devil	Indigo
27	Exciting I.	The House of God	Scarlet
28	Natural I.	The Star	Violet
29	Corporeal I.	The Moon	Crimson (ultra violet)
30	Collecting I.	The Sun	Orange
31	Perpetual I.	The Angel or Last Judgement—[Wands] Kings or Knights.	Glowing orange scarlet
32	Administrative I.	The Universe	Indigo
32 bis	. . . . .	Empresses [Coins]	Citrine, russet, olive, and black (quartered)
31 bis	. . . . .	All 22 Trumps	White, merging Grey

	XVI.* The Queen Scale of Colour (ה).	XVII.* The Emperor Scale of Colour (ו).	XVIII.* The Empress Scale of Colour (ה).
0	. . . . .	. . . . .	. . . . .
1	White brilliance	White brilliance	White flecked gold
2	Grey	Blue pearl grey, like mother-of pearl	White, flecked red, blue, and yellow
3	Black	Dark brown	Grey flecked pink
4	Blue	Deep purple	Deep azure flecked yellow
5	Scarlet red	Bright scarlet	Red flecked black
6	Yellow (gold)	Rich salmon	Gold amber
7	Emerald	Bright yellow green	Olive flecked gold
8	Orange	Red-russet	Yellow-brown flecked white
9	Violet	Very dark purple	Citrine flecked azure
10	Citrine, olive, russet, and black*	As Queen scale, but flecked with gold	Black rayed yellow
11	Sky blue	Blue emerald green	Emerald flecked gold
12	Purple	Grey	Indigo rayed violet
13	Silver	Cold pale blue	Silver rayed sky-blue
14	Sky blue	Early spring green	Bright rose of cerise rayed pale yellow
15	Red	Brilliant flame	Glowing red
16	Deep indigo	Deep warm olive	Rich brown
17	Pale Mauve	New yellow leather	Reddish grey inclined to mauve
18	Maroon	Rich bright russet	Dark greenish brown
19	Deep purple	Grey	Reddish amber
20	Slate grey	Green grey	Plum colour
21	Blue	Rich purple	Bright blue rayed yellow
22	Blue	Deep blue-green	Pale green
23	Sea-green	Deep olive-green	White flecked purple
24	Dull brown	Very dark brown	Livid indigo brown (like a black beetle)
25	Yellow	Green	Dark vivid blue
26	Black	Blue black	Cold dark grey near black
27	Red	Venetian red	Bright red rayed azure or orange
28	Sky blue	Blueish mauve	White tinged purple
29	Buff, flecked silver-white	Light translucent pinksh brown	Stone colour
30	Gold yellow	Rich amber	Amber rayed red
31	Vermillion	Scarlet, flecked gold	Vermillion flecked crimson & emerald
32	Black	Blue black	Black rayed blue
32 bis	Amber	Dark brown	Black and yellow
31 bis	Deep purple (near black)	The 7 prismatic colours, the violet being outside	White, red, yellow, blue, black (the latter outside)

	XIX.* Selection of Egyptian Gods.	XX. Complete Practical Attribution of Egyptian Gods.	XXI.* The Perfected Man.
0	Harpocrates, Amoun, Nuith [[Nuit and Hadit]]	Heru-pa-Kraath	Nu—the Hair
1	Ptah, Asar un Nefer, Hadith [[Heru-Ra-Ha]]	Ptah	} Disk (of Ra)—the Face.
2	Amoun, Thoth, Nuith [Zodiac]	Isis [As Wisdom]	[In Daath, Asi—the Neck]
3	Maut, Isis, Nephthys	Nephthys	
4	Amoun, Isis [[Hathoor]]	Amoun	} Neith—the Arms
5	Horus, Nephthys	Horus	
6	Asar, Ra [[On, Hrumachis]]	Ra	The Mighty and Terrible One—the Breast
7	Hathoor	Hathoor	} The Lords of Kereba—the Reins. Nuit—the Hips and Legs.
8	Anubis	Thoth	
9	Shu [[Hermanubis, all exclusively phallic Gods]]	Shu	Asar and Asi—the Phallus and Vulva. Sati—the Spine
10	Seb. Lower (*i.e.* unwedded) Isis and Nephthys. [[Sphinx as synthesis of Elements]]	Osiris	The Eye of Hoor—the Buttocks and Anus
11	Nu [[Hoor-pa-kraat as ATU 0]]	Mout	As 6
12	Thoth and Cynocephalus	Thoth	Anpu—the Lips
13	Chomse	Chomse	Hathor—the Left Eye
14	Hathor	Hathoor	Khenti-Khas—the Left Nostril
15	Men Thu	Isis	
16	Asar, Ameshet, Apis	Osiris	Ba-Neb-Tattu—The Shoulders
17	Various twin Deities, Rekht, Merti, &c. [[Heru-Ra-Ha]]	The twin Merti	. . . .
18	Khephra	Hormakhu	. . . .
19	Ra-Hoor-Khuit, Pasht, Sekhet, Mau	Horus	As 6.
20	Isis [as Virgin]	Heru-pa-Kraath	. . . .
21	Amoun-Ra	Amoun-Ra	Apu-t—the Left Ear
22	Ma	Maat	. . . .
23	Tum, Ptah, Auramoth (as ▽), Asar (as Hanged Man), Hekar, Isis [[Hathor]]	Ιεϩϩοϭρεθ	As 24
24	Merti goddesses, Typhon, Apep, Khephra	Hammemit	Sekhet—the Belly and Back
25	Nephthys	Ⲇρωϭεριε	. . . .
26	Khem (Set)	Set	As 10, for ע means Eye
27	Horus	Menθu	Khenti-Khas—the Right Nostril
28	Ahepi, Aroueris	Nuit	The Lords of Kereba—the Reins
29	Khephra (as Scarab in Tarot Trump)	Anubi	
30	Ra and many others	Ra	Hathor—the Right Eye
31	Thoum-Aesh-Neith, Mau, Kabeshunt, Horus, Tarpesheth.	Mau	[Serqet—the Teeth.] As 6.
32	Sebek, Mako	See Note *	Apu-t—the Right Ear
32 bis	Satem, Ahapshi, Nephthys, Ameshet	. . . .	אלים חיים—the Bones. As 16
31 bis	Asar	. . . .	. . . .

	XXII. Small selection of Hindu Deities.	XXIII.* The Forty Buddhist Meditations.	
0	AUM	{ Nothing and Neither P nor p'	F
		{ Space	F
		{ Consciousness	F
1	Parabrahm (or any other whom one wishes to please) [[Shiva, Brahma]]	Indifference	S
2	Shiva, Vishnu (as Buddha avatars), Akasa (as matter), Lingam	Joy	S
3	Bhavani (all forms of Sakti), Prana (as Force), Yoni	Compassion	S
4	Indra, Brahma	Friendliness	S
5	Vishnu, Varruna-Avatar	Death	R
6	Vishu-Hari-Krishna-Rama	Buddha	R
7	[[Bhavani, *etc.*]]	The Gods	R
8	Hanuman	Analysis into 4 Elements	A
9	Ganesha, Vishnu (Kurm Avatar)	Dhamma	R
10	Lakshmi, &c. [Kundalini]	{ Sangha	R
		{ The Body	R
11	The Maruts [Vayu]	Wind	K
12	Hanuman, Vishnu (as Parasa-Rama)	Yellow	K
13	Chandra (as ☽)	Loathsomeness of Food	P
14	Lalita (sexual aspect of Sakti)	Dark Blue	K
15	Shiva	Bloody Corpse	I
16	Shiva (Sacred Bull)	Beaten and Scattered Corpse	I
17	Various twin and hybrid Deities	White	K
18	[[Krishna]]	Worm-eaten Corpse	I
19	Vishnu (Nara-Singh Avatar)	Gnawed by Wild Beasts Corpse	I
20	The Gopi girls, the Lord of Yoga	Bloated Corpse	I
21	Brahma, Indra	Liberality	R
22	Yama	Hacked in Pieces Corpse	I
23	Soma [Apas]	Water	K
24	Kundalini [[Yama]]	Skeleton Corpse	I
25	Vishnu (Horse-Avatar)	Limited Aperture	K
26	Lingam, Yoni	Putrid Corpse	I
27	[[Krishna]]	Blood-red	K
28	[[The Maruts]]	Purple Corpse	I
29	Vishnu (Matsya Avatar)	Conduct	R
30	Agni [Tejas], Yama [as God of Last Judgement]	Light	K
31	Surya (as ☉)	Fire	K
32	Brahma	Quiescence	R
32 bis	[Prithivi]	Earth	K
31 bis	[Akasa]	Breathing	R

	XXIV. Certain of the Hindu and Buddhist Results.	XXV.-XXXII.	XXXIII. Some Scandinavian Gods.	XXXIV. Some Greek Gods.
0	Nerodha-samapatti, Nirvikalpa-samadhi, Shiva darshana.	. . . . .	. . . . .	Pan.
1	Unity with Brahma, Atma darshana	We have insufficient knowledge of the attributions of Assyrian, Syrian, Mongolian, Tibetan, Mexican, Zend, South Sea, West African &c.	Wotan	Zeus, Iacchus
2	. . . . .		Odin	Athena, Uranus [[Hermes]]
3	. . . . .		Frigga	Cybele, Demeter, Rhea, Heré, [[Psyché, Kronos]]
4	. . . . .		Wotan	Poseidon [[Zeus]]
5	. . . . .		Thor	Ares, Hades
6	Vishvarupa-darshana		. . . . .	Iacchus, Apollo, Adonis [[Dionysus, Bacchus]]
7	. . . . .		Freya	Aphrodité, Niké
8	. . . . .		Odin, Loki	Hermes
9	. . . . .		. . . . .	Zeus (as △), Diana of Epheus (as phallic stone [[and ⌣]]) [[Eros]]
10	Vision of the "Higher Self," the various Dhyanas or Jhanas		. . . . .	Persephone, [Adonis], Psyché
11	Vaya-Bhawana		Valkyries	Zeus
12	. . . . .		. . . . .	Hermes
13	Vision of Chandra		. . . . .	Artemis, Hekaté
14	Success in Bhaktioga		Freya	Aphrodité
15	. . . . .		. . . . .	Athena
16	Success in Hathayoga, Asana and Prana-yama		. . . . .	[Heré]
17	. . . . .		. . . . .	Castor and Pollux, Apollo the Diviner [[Eros]]
18	. . . . .		. . . . .	Apollo the Charioteer
19	. . . . .		. . . . .	Demeter [borne by lions]
20	. . . . .		. . . . .	[Attis]
21	. . . . .		. . . . .	Zeus
22	. . . . .		. . . . .	Themis, Minos, Aeacus and Rhadamanthus
23	Apo-Bhawana		. . . . .	Poseidon
24	. . . . .		. . . . .	Ares [[Apollo the Pythean, Thanatos]]
25	. . . . .		. . . . .	Apollo, Artemis (hunters)
26	. . . . .		. . . . .	Pan, Priapus [Erect Hermes and Bacchus]
27	. . . . .		Tuisco	Ares, [[Athena]]
28	. . . . .		. . . . .	[Athena] Ganymede
29	. . . . .		. . . . .	Poseidon [[Hermes Psychopompos]]
30	Vision of Surya		. . . . .	Helios, Apollo
31	Agni-Bhawana		. . . . .	Hades
32	. . . . .		. . . . .	[Athena]
32 bis	Prithiva-Bhawana		. . . . .	[Demeter] [[Gaia]]
31 bis	Vision of the Higher Self, Prana-yama.		. . . . .	Iacchus

	XXXV. Some Roman Gods.	XXXVI. Selection of Christian Gods (10); Apostles (12); Evangelists (4) and Churches of Asia (7).	XXXVII. Hindu Legendary Demons.
0	. . . . .	. . . . .	. . . . .
1	Jupiter	God the 3 in 1	[Insufficient information.]
2	Janus [[Mercury]]	God the Father, God who guides Parliament	
3	Juno, Cybele, Hecate, &c.	The Virgin Mary	
4	Jupiter [[Libitina]]	God the Rain-make (*vide* Prayer-book), God the Farmer's Friend	
5	Mars	Christ coming to Judge the World	
6	Apollo [[Bacchus, Aurora]]	God the Son (and Maker of fine Weather)	
7	Venus	Messiah, Lord of Hosts (*vide* Prayer-book, R. Kipling, &c.)	
8	Mercury	God the Holy Ghost (as Comforter and Inspirer of Scripture), God the Healer of Plagues	
9	Diana (as ☽) [[Terminus, Jupiter]]	God the Holy Ghost (as Incubus)	
10	Ceres	Ecclesia Xsti, the Virgin Mary	
11	Jupiter [[Juno, Æolus]]	Matthew	
12	Mercury	Sardis	
13	Diana	Laodicea	
14	Venus	Thyatira	
15	Mars, Minerva	[The Disciples are too indefinite]	
16	Venus [[Hymen]]	. . . . .	
17	Castor and Pollux, [Janus] [[Hymen]]	. . . . .	
18	Mercury [[Lares and Penates]]	. . . . .	
19	Venus (repressing the Fire of Vulcan)	. . . . .	
20	[Attis], Ceres, Adonis [[Vesta, Flora]]	. . . . .	
21	Jupiter, [Pluto]	Philadelphia	
22	Vulcan [[Venus, Nemesis]]	. . . . .	
23	Neptune [[Rhea]]	John, Jesus as Hanged Man	
24	Mars [[Mors]]	. . . . .	
25	Diana (as Archer) [[Iris]]	. . . . .	
26	Pan, Vesta, Bacchus	. . . . .	
27	Mars	Pergamos	
28	Juno [[Æolus]]	. . . . .	
29	Neptune	. . . . .	
30	Apollo [[Ops]]	Smyrna	
31	Vulcan, Pluto	Mark	
32	Saturn [[Terminus, Astræa]]	Ephesus	
32 bis	Ceres	Luke	
31 bis	[Liber] [[Bacchus]]	The Holy Ghost	

	XXXVIII.* Animals, Real and Imaginary.	XXXIX.* Plants, Real and Imaginary.
0	[[Dragon]]	[[Lotus, Rose]]
1	God [[Swan, Hawk]]	Almond in Flower [[Banyan]]
2	Man	Amaranth [[Mistletoe, Bo or Pipal Tree]]
3	Woman [[Bee]]	Cypress, Opium Poppy [[Lotus, Lily, Ivy]]
4	Unicorn	Olive, Shamrock [[Opium Poppy]]
5	Basilisk	Oak, Nux Vomica, Nettle [[Hickory]]
6	Phœnix, Lion, Child [[Spider, Pelican]]	Acacia, Bay, Laurel, Vine [[Oak, Gorse, Ash, Aswata]]
7	Iynx [[Raven, all carrion birds]]	Rose [[Laurel]]
8	Hermaphrodite, Jackal [[Twin serpents, Monoceros de Astris]]	Moly, Anhalonium Lewinii
9	Elephant [[Tortoise, Toad]]	[Banyan], Mandrake, Damiana [[Ginseng, Yohimba]]
10	Sphinx	Willow, Lily, Ivy [[Pomegranate, all cereals]]
11	Eagle, Man (Cherub of ♎) [[Ox]]	Aspen
12	Swallow, Ibis, Ape [[Twin Serpents, fish, hybrids]]	Vervain, Herb Mercury, Major-lane, Palm [[Lime or Linden]]
13	Dog [[Stork, Camel]]	Almond, Mugwort, Hazel (as ☋), Moonwort, Ranunculus [[Alder, Pomegranate]]
14	Sparrow, Dove [[Swan, Sow, birds generally]]	Myrtle, Rose, Clover [[Fig, Peach, Apple]]
15	Ram, Owl	Tiger Lily, Geranium [[Olive]]
16	Bull (Cherub of ♉) [[all beasts of Burden]]	Mallow [[all giant trees]]
17	Magpie, hybrids [[Parrot, Zebra, Penguin]]	Hybrids, Orchids
18	Crab, Turtle, Sphinx [[Whale, all beasts of Transport]]	Lotus
19	Lion (Cherub of ♌) [[Cat, Tiger, Serpent, Woman]]	Sunflower
20	Virgin, Anchorite, any solitary person or animal [[Rhinoceros]]	Snowdrop, Lily, Narcissus [[Mistletoe]]
21	Eagle [[Praying Mantis]]	Hyssop, Oak, Poplar, Fig [[Arnica, Cedar]]
22	Elephant [[Spider]]	Aloe
23	Eagle-Snake-Scorpion (Cherub of ♏)	Lotus, all Water Plants
24	Scorpio, Beetle, Crayfish or Lobster, Wolf [[all Reptiles, Shark, Crablouse]]	Cactus [[Nettle, all poisonous plants]]
25	Centaur, Horse, Hippogriff, Dog	Rush
26	Goat, Ass [[Oyster]]	Indian Hemp, Orchis Root, Thistle [[Yohimba]]
27	Horse, Bear, Wolf [[Boar]]	Absinthe, Rue
28	Man or Eagle (Cherub of ♎), Peacock	[Olive], Cocoanut
29	Fish, Dolphin [[Beetle, Dog, Jackal]]	Unicellular Organisms, Opium [[Mangrove]]
30	Lion, Sparrowhawk [[Leopard]]	Sunflower, Laural, Heliotrop [[Nut, Galangal]]
31	Lion (Cherub of ♌)	Red Poppy, Hibiscus, Nettle [[all scarlet flowers]]
32	Crocodile	Ash, Cypress, Hellebore, Yew, Nightshade [[Elm]]
32 bis	Bull (Cherub of ♉)	Oak, Ivy [[Cereals]]
31 bis	Sphinx (if sworded and crowned)	Almond in Flower

	XL.* Precious Stones.	XLI. Magical Weapons.	CLXXXVII. Magical Formulæ (see Col. XLI)
0	[[Star Sapphire, Black Diamond]]	[[No attribution possible]]	LASTAL. M . . . . M
1	Diamond	Swastika or Fylfot Cross, Crown [[The Lamp]]	. . . . .
2	Star Ruby, Turquoise	Lingam, the Inner Robe of Glory [[The Word]]	VIAOV
3	Star Sapphire, Pearl	Yoni, the Outer Robe of Concealment [[The Cup, the Shining Star]]	BABALON. VITRIOL
4	Amethyst, Sapphire [[Lapis Lazuli]]	The Wand, Sceptre, or Crook	IHVH
5	Ruby	The Sword, Spear, Scourge, or Chain	AGLA. ALHIM
6	Topaz, Yellow Diamond	The Lamen or Rosy Cross	ABRAHADABRA. IAO: INRI
7	Emerald	The Lamp and Girdle	ARARITA
8	Opal, especially Fire Opal	The Names and Versicles and Apron	. . . . .
9	Quartz	The Perfumes and Sandals [[The Altar]]	ALIM
10	Rock Crystal	The Magical Circle and Triangle	VITRIOL
11	Topaz	The Dagger or Fan	. . . . .
12	Opal, Agate	The Wand or Caduceus	. . . . .
13	Moonstone, Pearl, Crystal	Bow and Arrow	ALIM
14	Emerald, Turquoise	The Girdle	ΑΓΑΠΗ
15	Ruby	The Horns, Energy, the Burin	. . . . .
16	Topaz	The Labour of Preparation [[The Throne and Altar]]	. . . . .
17	Alexandrite, Tourmaline, Iceland Spar	The Tripod	. . . . .
18	Amber	The Furnace [[The Cup or Holy Graal]]	ABRAHADABRA
19	Cat's Eye	The Discipline (Preliminary) [[Phœnix Wand]]	ΤΟ ΜΕΓΑ ΘΗΡΙΟΝ
20	Peridot	The Lamp and Wand (Virile Force reserved), the Bread [[Lotus Wand]]	. . . . .
21	Amethyst, Lapis Lazuli	The Sceptre	. . . . .
22	Emerald	The Cross of Equilibrium	. . . . .
23	Beryl or Aquamarine	The Cup and Cross of Suffering, the Wine [[Water of Lustration]]	. . . . .
24	Snakestone [[Greenish Turquoise]]	The Pain of the Obligation [[The Oath]]	AUMGN
25	Jacinth	The Arrow (swift and straight application of force)	ON
26	Black Diamond	The Secret Force, Lamp	ON
27	Ruby, any red stone	The Sword	. . . . .
28	Artificial Glass [[Chalcedony]]	The Censer or Aspergillus	. . . . .
29	Pearl	The Twilight of the Place and Magic Mirror	. . . . .
30	Crysolith	The Lamen or Bow and Arrow	IAO : INRI
31	Fire Opal	The Wand or Lamp, Pyramid of △ [[The Thurible]]	. . . . .
32	Onyx	A Sickle	. . . . .
32 bis	Salt	The Pantacle or [[Bread and]] Salt	. . . . .
31 bis	Black Diamond	[[The Winged Egg]]	. . . . .

	XLII.* Perfumes.	XLIII.* Vegetable Drugs.	XLIV.* Mineral Drugs.
0	[[No attribution possible]]	. . . . .	Carbon
1	Ambergris	Elixir Vitæ	Aur. Pot.
2	Musk	Hashish [[Cocaine]]	Phosphorus
3	Myrrh, Civet	Belladonna, Soma	Silver
4	Cedar	Opium	. . . . .
5	Tobacco	Nux Vomica, Nettle [[Cocaine, Atropine]]	Iron, Sulphur
6	Olibanum	Stramonium, Alcohol, Digitalis, Coffee	. . . . .
7	Benzoin, Rose, Red Sandal	Damiana, Cannabis Indica [[Anhalonium]]	Arsenic
8	Storax	Anhalonium Lewinii [[Cannabis Indica]]	Mercury
9	Jasmine, Jinseng, all Odoriferous Roots	Orchid Root	Lead
10	Dittany of Crete	Corn	Mag. Sulph.
11	Galbanum	Peppermint	. . . . .
12	Mastic, White Sandal, [[Nutmeg]], Mace, Storax, all Fugitive Odours.	All cerebral excitants	Mercury
13	Menstrual Blood, Camphor, Aloes, all Sweet Virginal Odours	Jupiter, Pennyroyal, & all emmenogogues	. . . . .
14	Sandalwood, Myrtle, all Soft Voluptuous Odours	All aphrodisiacs	. . . . .
15	Dragon's Blood	All cerebral excitants	. . . . .
16	Storax	Sugar	. . . . .
17	Wormwood	Ergot and ecbolics	. . . . .
18	Onycha	Watercress	. . . . .
19	Olibanum	All carminatives and tonics	. . . . .
20	Narcissus	All anaphrodisiacs	. . . . .
21	Saffron, all Generous Odours	Cocaine	. . . . .
22	Galbanum	Tobacco	. . . . .
23	Onycha, Myrrh	Caseara, all purges	Sulphates
24	Siamese Benzoin, Opoponax	. . . . .	. . . . .
25	Lign-aloes	. . . . .	. . . . .
26	Musk, Civet (also Þian Perfumes)	Orchis [Satyrion]	. . . . .
27	Pepper, Dragon's Blood, all Hot Pungent Odours	. . . . .	. . . . .
28	Galbanum	All diuretics	. . . . .
29	Ambergris [[Menstrual Fluid]]	All narcotics	. . . . .
30	Olibanum, Cinnamon, all Glorious Odours	Alcohol	. . . . .
31	Olibanum, all Fiery Odours	. . . . .	Nitrates
32	Assafœtida, Scammony, Indigo, Sulphur (all Evil Odours)	. . . . .	Lead
32 bis	Storax, all Dull and Heavy Odours	. . . . .	Bismuth
31 bis	[[No attribution possible]]	Stramonium	Carbon

	XLV. Magical Powers [Western Mysticism].	XLVI. System of Taoism.
0	The Supreme Attainment [[Vision of No Difference]]	The Tao or Great Extreme of the Yi King.
1	Union with God	Shang Ti (also the Tao)
2	The Vision of God face to face [[Vision of Antinomies]]	The Yang and Khien
3	The Vision of Sorrow [[Vision of Wonder]]	Kwan-se-on, The Yin and Khwan.
4	The Vision of Love	. . . . .
5	The Vision of Power	. . . . .
6	The Vision of the Harmony of Things (also the Mysteries of the Crucifixion), [[Beatific Vision]]	Li
7	The Vision of Beauty Triumphant	. . . . .
8	The Vision of Splendour [Ezekiel]	. . . . .
9	The Vision of the Machinery of the Universe	. . . . .
10	The Vision of the Holy Guardian Angel or of Adonai.	Khan
11	Divination	Sun
12	Miracles of Healing, Gift of Tongues, Knowledge of Sciences	Sun
13	The White Tincture, Clairvoyance, Divination by Dreams	Kan and Khwan
14	Love-philtres	Tui
15	Power of Consecrating Things	. . . . .
16	The Secret of Physical Strength	. . . . .
17	Power of being in two or more places at one time, and of Prophecy	. . . . .
18	Power of Casting Enchantments	. . . . .
19	Power of Training Wild Beasts	. . . . .
20	Invisibility, Parthenogenesis, Initiation (?)	. . . . .
21	Power of Acquiring Political and other Ascendency.	Li
22	Works of Justice and Equilibrium	. . . . .
23	The Great Work, Talismans, Crystal-gazing, & c.	Tui
24	Necromancy	. . . . .
25	Transmutations [[Vision of Universal Peacock]]	. . . . .
26	The Witches' Sabbath so-called, the Evil Eye	. . . . .
27	Works of Wrath and Vengeance	Kăn
28	Astrology	. . . . .
29	Bewitchments, Casting Illusions	. . . . .
30	The Red Tincture, Power of Acquiring Wealth	Li and Khien
31	Evocation, Pyromancy	Kăn
32	Works of Malediction and Death	Khăn
32 bis	Alchemy, Geomancy, Making of Pantacles, [[Travels on the Astral Plane]]	Kăn
31 bis	Invisibility, Transformations, Vision of the Genius	. . . . .

	XLVII. Kings and Princes of the Jinn.	XLVIII. Figures related to Pure Number.	XLIX.* Lineal Figures of the Planets, &c., and Geomany.
0	. . . . .	. . . . .	The Circle
1	. . . . .	. . . . .	The Point
2	. . . . .	The Cross	The Line, also the Cross
3	. . . . .	The Triangle	The Plane, also the Diamond, Oval, Circle, and other Yoni Symbols
4	[column	Tetrahedron or Pyramid, Cross	The Solid Figure
5	left	The Rose	The Tesseract
6	blank	Calvary Cross, Truncated Pyramid, Cube.	Sephirothic Geomantic Figures follow the Planets. Caput* and Cauda Draconis* are the Nodes of the Moon, nearly = Neptune and Herschel respectively. They belong to Malkuth.
7	due	A Rose (7 x 7), Candlestick	
8	to	. . . . .	
9	transcriber's	. . . . .	
10	complete	Altar (Double Cube), Calvary Cross	
11	ignorance	. . . . .	Those of △y Triplicity
12	of	Calvary Cross	Octagram
13	Arabic.	Greek Cross (Plane), Table of Shew-bread	Enneagram
14	May	. . . . .	Heptagram
15	be	. . . . .	Puer *
16	restored	. . . . .	Amissio *
17	at	Swastika	Albus *
18	some	. . . . .	Populus and Via *
19	point,	. . . . .	Fortuna Major and Fortuna Minor *
20	but	. . . . .	Conjunctio *
21	then	. . . . .	Square and Rhombus
22	again	Greek Cross Solid, the Rose (3 + 7 + 12)	Puella
23	maybe	. . . . .	Those of ▽y Triplicity
24	not;	. . . . .	Rubeus *
25	in	The Rose (5 x 5)	Acquisitio *
26	any	Calvary Cross of 10, Solid	Carcer *
27	case	. . . . .	Pentagram
28	don't	. . . . .	Tristitia *
29	hold	. . . . .	Laetitia *
30	your	. . . . .	Hexagram
31	breath	. . . . .	Those of △y Triplicity
32	folks.]	. . . . .	Triangle
32 bis	. . . . .	. . . . .	Those of ▽y Triplicity
31 bis	. . . . .	. . . . .	. . . . .

	L.* Transcendental Morality. [10 Virtues (1-10), 7 Sins (Planets), 4 Magick Powers (Elements).]	LI. The Coptic Alphabet.	Names of Coptic letters.	Numeration of Col. LI.	English equivalent of Col. LI.
0	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
1	Pyrrho-Zoroastrianusm (Accomplishment of Great Work)	Ⲥ ⲥ	*Sou*	6	St
2	Devotion	Ⲍ ⲍ	*Gima*	. . . . .	Sz
3	Silence	Ⲧ ⲧ	*Ti*	. . . . .	Tt
4	Obedience	Ⲏ ⲏ	*Heta*	8	Æ
5	Energy	Ⲫ ⲫ	*Phi*	500	Ph
6	Devotion to Great Work	Ⲱ ⲱ	*Ö*	800	õõ (long O)
7	Unselfishness	Ⲉ ⲉ	*Ei*	5	E
8	Truthfulness	Ⲑ ⲑ	*Fai*	90	f, v
9	Independence	Ⲭ ⲭ	*Janja*	. . . .	J
10	Scepticism	Ⲥ ⲥ	*Sémma*	200	S
11	Noscere	Ⲁ ⲁ	*Alpha*	1	A
12	Falsehood, Dishonesty [Envy]	Ⲃ ⲃ	*Beta*	2	B
13	Contentment [Idleness]	Ⲅ ⲅ	*Gamma*	3	G
14	Unchastity [Lust]	Ⲇ ⲇ	*Dalda*	4	D
15	. . . . .	Ⲉ ⲉ	*Hori*	. . . . .	H
16	. . . . .	Ⲩ ⲩ	*He*	400	U
17	. . . . .	Ⲍ ⲍ	*Zéta*	7	Z
18	. . . . .	Ⲏ ⲏ	*Khei*	. . . . .	Ch
19	. . . . .	Ⲑ ⲑ	*Théta*	9	Th
20	. . . . .	Ⲓ ⲓ	*Yota*	10	I, y, ee
21	Bigotry, Hypocrisy [Gluttony]	Ⲕ ⲕ	*Kappa*	20	K
22	. . . . .	Ⲗ ⲗ	*Lauda*	30	L
23	Audere	Ⲙ ⲙ	*Mé*	40	M
24	. . . . .	Ⲛ ⲛ	*Nr*	50	N
25	. . . . .	Ⲝ ⲝ	*Ksi*	60	X
26	. . . . .	Ⲟ ⲟ	*Ow*	70	O
27	Cruelty [Wrath]	Ⲡ ⲡ	*Pi*	80	P
28	. . . . .	Ⲯ ⲯ	*Psi*	700	Ps
29	. . . . .	Ⲭ ⲭ	*Khi*	600	Q
30	[Pride]	Ⲣ ⲣ	*Ro*	100	R
31	Velle	Ⲫ ⲫ	*Shai*	900	Sh
32	Envy [Avarice]	Ⲧ ⲧ	*Taw*	300	T
32 bis	Tacere	. . . . .		. . . . .	. . . . .
31 bis	. . . . .	. . . . .		. . . . .	. . . . .

	LII. The Arabic Alphabet.		CLXXXIV. Numeration of Arabic Alphabet	LIII. The Greek Alphabet.	CLXXXV. Numeration of Greek Alphabet	CLXXXVI. Diseases (Typical).
0	. . . . .		. . . . .	. . . . .	. . . . .	. . . . .
1	Three Lost Fathers.		. . . . .	. . . . .	31	Death
2			. . . . .	[σ]	200	Insanity
3			. . . . .	. . . . .	. . . . .	Dementia (Amnesia)
4	ث	*thä*	500	[ϵ]	. . . . .	Dropsy
5	خ	*khā*	600	[ϕ]	500	Fever
6	د	*dal*	700	ω	800	Heart Lesions
7	ض	*ḍād*	800	[ϵ]	. . . . .	Skin Troubles
8	ظ	*za*	900	. . . . .	. . . . .	Nerve Troubles
9	غ	*ghain*	1000	ϰ	600	Impotence
10	غ	*ghain*	. . . . .	ϟ	900	Sterility
11	ـ	*alif*	1	α	1	Fluxes
12	ب	*bä*	2	**β**	2	Ataxia
13	ج	*jim*	3	γ	3	Menstrual Disorders
14	د	*dāl*	4	δ	4	Syphilis, Gonorrhoea
15	ه	*hā*	5	ϵ	5	Apoplex
16	و	*wāw*	6	ϝ	6	Indigestion
17	ز	*zā*	7	ζ	7	Phthysis, Pneumonia
18	ح	*ḥā*	8	η	8	Rheumatism
19	ط	*ṭā*	9	θ	9	Syncope, etc. Heart
20	ي	*yā*	10	ι	10	Spinal weakness, Paralysis
21	ك	*käf*	20	κ	20	Gout
22	ل	*läm*	30	λ	30	Kidney disorders
23	م	*mīm*	40	μ	40	Chill
24	ن	*nūn*	50	ν	50	Cancer
25	س	*sīn*	60	ξ [σ]	60	Apoplexy, Thrombosis
26	ع	*äyn*	70	ο	70	Arthritis
27	ف	*fa*	80	π	80	Inflammation
28	ص	*ṣād*	90	ψ	700	Cystitis
29	ق	*qäf*	100	ϙ	90	Gout
30	ر	*rā*	200	ρ	100	Repletion
31	ش	*shīn*	300	ϡ	900	Fever
32	ت	*tä*	400	τ	300	Arterio Sclerosis
32 bis	. . . . .		. . . . .	υ	400	Sluggishness
31 bis	. . . . .		. . . . .	. . . . .	. . . . .	Death (full Insanity)

	LIV. The Letters of the Name.	LV. The Elements and Senses.	LVI. The Four Rivers.	LVII.* The Four Quarters.	LVIII. Supereme Elemental Kings.
11	ו	🜁 Air, Smell	חדקל Hiddekel	(E) מזרח Mezrach	Tahoeloj
23	ה	🜄 Water, Taste	גיחון Gihon	(W) מערב Maareb	Thahebyobeaatan
31	י	🜂 Fire, Sight	פישון Pison	(S) דרום Darom	Ohooohatan
32 bis	ה	🜃 Earth, Touch	פרת Phrath	(N) צפון Tzaphon	Thahaaothahe
31 bis	ש	🜀 Spirit, Hearing	. . . . .	. . . . .	. . . . .

	LIX. Archangels of the Quarters.	LX. The Rulers of the Elements	LXI. Angels of the elements.	LXII. Kings of the Elemental Spirits.
11	רפאל Raphael	אריאל Ariel	חסן Chassan	Paralda
23	גבריאל Gabriel	תרשים Tharsis	תליחד Taliahad	Niksa
31	מיכאל Michael	שרף Seraph	אראל Aral	Djin
32 bis	אוריאל Auriel	כרוב Kerub	פורלאך Phorlakh	Ghob
31 bis	. . . . .	. . . . .	. . . . .	. . . . .

	LXIII. The Four Worlds.	LXIV. Secret Names of the Four Words.	LXV. Secret Numbers corresponding.	LXVI. Spelling of Tetragrammaton in the Four Worlds.
11	יצירה Yetrizah, Formative World	מה Mah	45	יוד חא ואו חא
23	בריאה Briah, Creative World	סג Seg	63	יוד חא ואו חא
31	צילות Atziluth, Archetypal World א	עב Aub	72	יוד חי ויו חי
32 bis	עשיה Assiah, Material World	בן Ben	52	יוד חה וו חה
31 bis	. . . . .	. . . . .	. . . . .	. . . . .

	LXVII. The Parts of the Soul.	LXVIII. The Demon Kings.	LXIX.* The Alchemical Elements.	LXX. Attribution of Pentagram.
11	רוח Ruach	Oriens	☿	Left Upper Point
23	נשמה Neshamah	Ariton	☉	Right Upper Point
31	חיה Chiah	Paimon	♃	Right Lower Point
32 bis	נפש Nephesh	Amaimon	☉	Left Lower Point
31 bis	יחידה Yechidah	. . . . .	. . . . .	Topmost Point

	LXXI. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Wands.	LXXII. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Cups.
11	The Prince of the Chariot of Fire. Rules 20° ♌ to 20° ♍, including most of Leo Minor.	The Prince of the Chariot of the Waters. 20° ♎ to 20° ♏
23	The Queen of the Thrones of Flame. 20° ♓ to 20° ♈, including part of Andromeda.	The Queen of the Thrones of the Waters. 20° ♊ to 20° ♌
31	The Lord of the Flame and the Lightning. The King of the Spirits of Fire. Rules 20° ♏ to 20° ♐, including part of Hercules.	The Lord of the Waves and the Waters. The King of the Hosts of the Sea. 20° ♒ to 20° ♓, including most of Pegasus.
32 bis	The Princess of the Shining Flame. The Rose of the Palace of Fire. Rules one Quadrant of Heavens round N. Pole.	The Princess of the Waters. The Rose of the Palace of the Floods. Rules another Quadrant
31 bis	The Root of the Powers of Fire (Ace)	The Root of the Powers of Water.

	LXXIII. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Swords.	LXXIV. The Court Cards of the Tarot, with the Spheres of their Celestial Dominion—Pantacles.
11	The Prince of the Chariot of Air. 20° ♑ to 20° ♒	The Prince of the Chariot of Earth. 20° ♈ to 20° ♉
23	The Queen of the Thrones of Air. 20° ♍ to 20° ♎	The Queen of the Thrones of the Earth. 20° ♐ to 20° ♑
31	The Lord of the Winds and the Breezes. The King of the Spirits of Air. 20° ♉ to 20° ♊	The Lord of the Wide and Fertile Land. The King of the Spirits of Earth. 20° ♌ to 20° ♍
32 bis	The Princess of the Rushing Winds. The Lotus of the Palace of Air. Rules a 3rd Quadrant.	The Princess of the Echoing Hills. The Lotus of the Palace of the Earth. Rules a 4th Quadrant of the Heavens about Kether.
31 bis	The Root of the Powers of Air	The Root of the Powers of Water.

	LXXV. The Five Elements (Tatwas).	LXXVI. The Five Skandhas.	English of Col. LXXVI.	CLXXXVIII. The Body.
11	Vayu—the Blue Circle	*sankhāra*	Mental-formation ('tendency')	Breath
23	Apas—the Silver Crescent	*vedanā*	Feeling	Chyle, Lymph
31	Agni or Tejas—the Red Triangle	*saññā*	Perception	Blood
32 bis	Prithivi—the Yellow Square	*rūpa*	Corporeality	Solid structures, tissues
31 bis	Akasa—the Black Egg	*viññāṇam*	Consciousness	Semen, Marrow

	CXCI. The Four Noble Truths (Buddhism)	CLXXXIX. CXC. Bodily Functions.	
11	Sorrow's Cause	Speaking	Though
23	Sorrow's Ceasing	Holding	Nutrition
31	Noble Eight-fold Path	Moving	Moving
32 bis	Sorrow	Excreting	Matter
31 bis	. . . . .	Generating	Magick

	LXXVII. The Planets and their Numbers.		LXXVIII. Intelligences of the Planets.	CXCIV (*transliteration*)
12	☿	8	תיריאל (260)	Tiriel
13	☽	9	מלכא בתרשישים ועד ברוח שחקים (3321)	Malkah Be Tarshishim va A'ad Be Ruah Shehaqim.
14	♀	7	הגיאל (49)	Hagiel
21	♃	4	יופיל (136)	Yophiel
27	♂	5	גראפיאל (325)	Graphiel
30	☉	6	נכיאל (111)	Nakhiel
32	♄	3	אגיאל (45)	Agiel

	LXXIX. Spirits of the Planets.*	CXCIII. (*transliteration*)	LXXX. Olympic Planetary Spirits.	LXXXI. Metals.	LXXXII. The Noble Eightfold Path.
12	תפתרתרת (2080)	Taphthartharath	Ophiel	Mercury	Samma Vaca
13	חשמודאי (369)	Chasmodai	Phul	Silver	Samma Sankappo
14	קדמאל (175)	Qedemel	Hagith	Copper	Samma Kammanto
21	הסמאל (136)	Hismael	Bethor	Tin	Samma Ajivo
27	ברצבאל (325)	Bartzabel	Phaleg	Iron	Samma Vayamo
30	סורת (666)	Sorath	Och	Gold	Samma Samadhi
32	זאל (45)	Zazel	Arathron	Lead	Samma Sati and Samaditthi

	CXCII. English of Col. LXXXII	LXXXIII. The Attribution of the Hexagram.
12	Right Speech	Left Lower Point
13	Right Aspiration	Bottom Point
14	Right Conduct	Right Lower Point
21	Right Discipline	Right Upper Point
27	Right Energy	Left Lower Point
30	Right Rapture	Centre Point
32	Right Recollection (in both senses of the word). Right View-Point.	Top Point

	LXXXIV. Divine Names of Briah.	LXXXV. Angels of Briah.	LXXXVI. Choirs of Angels in Briah.	LXXXVII. Palaces of Briah.
1		יהואל Yehuel	שרפים Seraphim	
2	אל	רפאל Raphael	אופנים Auphanim	חיכל קדוש קדשים Hekel Qadosh Qadeshim
3		כרוביאל Kerubiel	כרובים Kerubim	
4	מצפצ (*sic*)	צרקיאל Tzadqiel	שננים Shinanim	חיכל אהבה H. Ahbah
5	יחוד	תרשיש Tharshish	תרשישים Tharshishim	חיכל זכות H. Zakoth
6	יחוה	* מתתרון Metatron	חשמלים Chashmalim	חיכל רצון H. Ratzon
7	אלהים	וסיאל Usiel	מלכים Malakim	חיכל עצם שמים H. Etzem Shamaim
8	מצפץ	חסניאל Hisniel	בני אלהים Beni Elohim	חיכל גונה H. Gonah
9	אל־אדני	* יהואל Yehuel	ישים Ishim	ח לבנת הספיר H. Lebanath ha-Saphir
10		מיכאל Michael	אראלים Aralim	

	LXXXVIII. Translation of Col. LXXXVII.	LXXXIX.* The Revolutions of אהיה in Briah	XC. The 42-fold Name which revolves in the Palaces of Yetzirah.	XCI. The Saints or Adepts of the Hebrews
1	Palace of the Holy of Holies	אהיה	אב	Messias filius David
2		אהחי	ני	Mosheh
3		איהה	טצ	Enoch
4	P. of Love	החיא	קרעשטן	Abraham
5	P. of Merit	החאי	כנדיכש	Jacob
6	P. of Benevolence	האחי	כמרצתג	Elijah
7	P. of the Substance of Heaven	האיה	חקממנע	Mosheh
8	P. of Serenity	היאה	יגלפזק	Aaron
9	Palace of Crystalline Whiteness	יאהה	שקי	Joseph (Justus)
10		יהאא יהאה אל שדי	עית	David, Elisha

	XCII. The Angelic Functions in the World of Yetzirah.	XCIII. The Heavens of Assiah.	XCIV. English of Palaces (Col. XCIII).
1			
2	Above it stood the seraphim: six wings	ערבות Araboth	Plain
3			
4	Six wings	מכון Makhon	Emplacement
5	One : with two	מעון Maon	Residence
6	he covered his faces: and with two he covered	זבול Zebul	Dwelling
7	his feet and	שחקים Shechaqim	Clouds
8	with two he was flying.	רקיע Raquia	Firmament
9	And one cried to the other and said: Holy,	תבל וילון שמים Tebel Vilon Shamaim	Veil of the vault of heaven
10	holy, holy, Lord of Hosts, the whole earth is full of his glory.		

	XCV. Contents of Col. XCIV.	XCVI.* The Revolutions of יהוה in Yetzirah.	XCVII. Parts of the Soul.	XCVIII. English of Col. XCVII..
1	Blessings, all good things	יהוה	יחידה Yechidah	The Self
2		יהחו	חיה Chiah	The Life Force
3		יוהה	נשמה Neshamah	The Intuition
4	Snow, rain, spirit of life, blessings	חויה		
5	Angels singing in Divine Presence	יחוי		
6	Altar, Mikhael offering souls of just	יחיו	רוח Ruach	The Intellect
7	Millstones where manna for just is ground for future	יויחו		
8	Sol, Luna, planets, stars, and 10 spheres	חוחי		
9		וחיה		
10	Has no use. Follow 390 heavens, 18,000 worlds, Earth, Eden and Hell.	ויהה והחי אל יהוה	נפש Nephesh	The Animal Soul, which perceives and feeds.

	XCIX.* Archangels of Assiah.	C.* Angels of Assiah.	CI. English of Col. C.	CII.* The Revolutions of Adonai in Assiah.
1	מטטרון Metatron	חיות הקדש Chaioth ha-Qadosh	Holy living creatures	אדני
2	רציאל Ratziel	אופנים Auphanim	Wheels	אדנ
3	צפקיאל Tzaphkiel	אראלים Aralim	Active ones, thrones	אניד
4	צדקיאל Tzadkiel	חשמלים Chashmalim	Brilliant ones	אינד
5	כמאל Kamael	שרפים Seraphim	Fiery serpents	אידנ
6	רפאל Raphael	מלכים Malakim	Kings	דניא
7	האניאל Haniel	אלהים Elohim	Gods	דנאי
8	מיכאל Mikael	בני אלהים Beni Elohim	Sons of God	דינא
9	גבריאל Gabriel	כרבים Kerubim	Angels of elements	דיאנ
10	סנדלפון Sandalphon (מטטרון) (Metatron)	אשים Ashim	Flames	דאני דאנ אל אדני

	CIII.* The Ten Divisions of the Body of God.	CIV. The Ten Earths in Seven Palaces.	CV. English of Col. CIV.
1	Skull		
2	Right brain	ארץ Aretz	Earth (dry)
3	Left brain		
4	Right arm	אדמה Adamah	Red earth
5	Left arm	גיא Gia	Undulating ground
6	The whole body from the throat to the holy member	נשיה Neshiah	Pasture
7	Right left	ציה Tziah	Sandy earth
8	Left leg	ארקא Arqa	Earth
9	Sign of the holy covenant	תבל Tebhel	Wet earth
10	Crown which is in Yesod	חלד Cheled	

	CVI. * The Ten Hells in Seven Palaces.	CVII. Translation of Hells.	CVIII.* Some Princes of the Qliphoth.	CIX.* The Kings of Edom.
1			Satan and Moloch	. . . . .
2	שאול Sheol	Grave	ממאל *	. . . . .
3			אשת זנונים	. . . . .
4	אבדון Abaddon	Perdition	Lucifuge	יובב of בצרה Jobab of Bozrah
5	בארשחת Bar Shachath	Clay of Death	אשתרום	חשם תימני Husham of Temani
6	טיטהיון Titahion	Pit of Destruction	Belphegor חוא	הדד עוית Hadad of Avith
7	שערימות Shaarimoth	Gates of Death	אשמדאי	שנמלה משרקה Samlah of Masrekah
8	צלמות Tzelmoth	Shadow of Death	Adramelek בליאל	שאול רחבית Saul of Reheboth
9			לולית	בעל חנן Baal-Hannan
10	גיהנם Gehinnom	Hell	נעמה	הדר פעו Hadar of Pau

	CIX. (*continued*)* The Dukes of Edom.	CX. Elements and Quarters (Sepher Yetzirah).	CXI. Sephirothic Colours (Dr. Jellinek).
1	. . . . .	רוח אלהים חיים	Concealed Light
2	. . . . .	Air	Sky Blue
3	. . . . .	Water and Earth	Yellow
4	אהליבמה Aholibamah	Fire	White
5	אלה Elah	Height	Red
6	פינן Pinon	Depth	White-red
7	קנז Kenaz	East	Whitish-red
8	תימן Teman	West	Reddish-white
9	מבצר and מגדיאל Mibzar and Magdiel	South	White-red-whitsh-red-reddish-white
10	עירם Eram	North	The Light reflecting all colours

	CXII. Alchemical Tree of Life (i.).	CXIII. Alchemical Metals (ii.).	CXIV. Passwords of the Grades.	CXV.* Officers in a Masonic Lodge.	CXVI. Egyptian Attribution of Parts of the Soul.
0	. . . . .	. . . . .	. . . . .	. . . . .	Hammemit
1	☿	Metallic Radix.	Silence *		Kha, or Yekh
2	♃	♄	(3) אב	Past Master	Khai, or Ka
3	♁	♂	(6) רב		Ba, or Baie
4	☽	☽	(10) אט	Worshipful Master	
5	☉	☉	(15) יה	Senior Warden	
6	♂	♂	(21) אהיה	Junion Warden	Aib
7	♄	☿	(28) כה	Senior Deacon	
8	♀	♃	(36) אלה	Junior Deacon	
9	☿	☿	(45) מה	Inner Guard	Hati
10	Mercurius Philosophorum	Medicina Metallorum	(55) נה	Tyler and Candidate	Kheibt, Khat, Tet, Sahu

	CXVII. The Soul (Hindu).	CXVIII. The Chakkras or Centres of Prana (Hinduism).	CXIX. The Ten Fetters (Buddhism).	English of Col. CXIX.
1	Atma	Sahasrara (above Head)	Aruparga	Desire for immaterial immortality
2	Buddhi	Ajna (Pineal Gland)	Vi*kk*iki*k*a	Sceptical doubt.
3	Higher Manas	Visuddhi (Larynx)	Rupraga	Desire for bodily immortality
4	} Lower Manas	Anahata (heart)	Silabata Paramesa	Clinging to rules and ritual
5			Patigha	Hatred.
6			Uda*kkh*a	Restlessness.
7	Kama	Manipura (Solar Plexus)	Mano	Pride.
8	Prana	Svadistthana (Navel)	Sakkya-ditti	Belief in a personality or "soul"
9	Linga Sharira	Muladhara (Lingam and Anus)	Kama	Bodily desire
10	Sthula Sharira		Avigga	Ignorance.

	CXX. Magical Images of the Sephiroth.	CXXI.* The Grades of the Order.			CXXII. The Ten Plagues of Egypt.
0	. . . . .	0□=0°			. . . . .
1	Ancient bearded king seen in profile	10°=1□	Ipsissimus	3rd Order	Death of First-born
2	Almost any male image shows some aspect of Chokmah.	9°=2□	Magus	3rd Order	Locusts
3	Almost any female image shows some aspect of Binah	8°=3□	Magister Templi	3rd Order	Darkness
4	A mighty crowned and enthroned king	7°=4□	Adeptus Exemptus	2nd Order	Hail and Fire
5	A mighty warrior in his chariot, armed and crowned	6°=5□	Adeptus Major	2nd Order	Boils
6	A majestic king, a child, a crucified god	5°=6□	Adeptus Minor	2nd Order	Murrain
7	A beautiful naked woman	4°=7□	Philosophus	1st Order	Flies
8	An Hermaphrodite	3°=8□	Practicus	1st Order	Lice
9	A beautiful naked man, very strong	2°=9□	Theoricus	1st Order	Frogs
10	A young woman crowned and veiled	1°=10□ Zelator 0°=0□ Neophyte		1st Order	Water turned to Blood

	CXXIII. English of Col. VIII., Lines 1-10	CXXIV. The Heavenly Hexagram.	CXXV.* Seven Hells of the Arabs.	CXXVI. Their Inhabitants.	CXXVII.* Seven Heavens of the Arabs.
1	Dual contending Forces	♄	} Háwiyah	Hypocrites	Dar al-Jalai
2	Hinderers	☿			
3	Concealers	◡ [♄ Daath]			
4	Breakers in Pieces	♂	Jahim	Pagans or Idolaters	Dar as-Salam
5	Burners	♀	Sakar	Guebres	Jannat al-Maawa
6	Disputers	☉	Sa'ir	Sabians	Jannat al-Khuld
7	Dispersing Ravens	. . . . .	Hutamah	Jews	Jannat al-Naim
8	Deceivers	. . . . .	Laza	Christians	Jannat al-Firdaus
9	Obscene Ones	. . . . .	} Jehannum	Moslems	Jannat al-'adn or al-Karar
10	The Evil Woman or (simply) The Woman	. . . . .			

	CXXVIII. Meaning of Col. CXXVII.	CXXIX. Pairs of Angels ruling Wands.	CXXX. Pairs of Angels ruling Cups.	CXXXI. Pairs of Angels ruling Swords.
1		. . . . .	. . . . .	. . . . .
2	House of Glory, made of pearls	דניאל והואל	חביה איעאל	מבהאל יזלאל
3		עממיה החשיה	יבמיה ראהאל	הקמיה חריאל
4	House of Rest or Peace, made of rubies and jacinths	ניתאל ננאאל	מומיה חייאל	כליאל לאויה
5	Garden of Mansions, made of yellow copper	יליאל והואי	פחליה לוויה	חעמיה אניאל
6	Garden of Eternity, made of yellow coral	עלמיה כיטאל	ייאל נלכאל	ייזאל רהעאל
7	Garden of Delights, made of white diamond	מחשיה ללהאל	מלחכל חחויה	מיכאל הההאל
8	Garden of Paradise, made of red gold	נתחיה האאיה	וליה ילחיה	יחהאל ומבאל
9	Garden of Eden, or Everlasting Abode, made of red pearls or pure musk	שאחיה ירתאל	סאליה עריאל	מחיאל עניאל
10		אומאל רייאל	עשליה מיהאל	מנקאל דמביה

	CXXXII. Pairs of Angels ruling Coins.	CXXXIII.* Titles and Attributions of the Wand Suit [Clubs]	CXXXIV. Titles and Attributions of the Cup or Chalice Suit [Hearts]
1	. . . . .	The Root of the Powers of Fire	The Root of the Powers of Water
2	ושריה לכבאל	♂ in ♈ The Lord of Dominion	♀ in ♋ The Lord of Love
3	יחוה לחחיה	☉ ♈ Established Strength [Virtue]	☿ ♋ Abundance
4	מנראל חוקיה	♀ ♈ Perfected Work [Completion]	☽ ♋ Blended Pleasure [Luxury]
5	פויאל מבהיה	♄ ♌ Strife *	♂ ♏ Loss in Pleasure [Disappointment]
6	יילאל נממיה	♃ ♌ Victory	☉ ♏ Pleasure
7	מצראל חרחאל	♂ ♌ Valour	♀ ♏ Illusionary Success [Debauch]
8	כהיאל אכאיה	☿ ♐ Swiftness	♄ ♓ Abandoned Success [Indolence]
9	אלריה חזיאל	☽ ♐ Great Strength [Strength]	♃ ♓ Material Happiness [Happiness]
10	החעיה לאויה	♄ ♐ Oppression	♂ ♓ Perfected Success [Satiety]

	CXXXV. Titles and Attributions of the Sword Suit [Spades]	CXXXVI. Titles and Attributions of the Coin, Disc or Pantacle Suit [Diamonds]
1	The Root of the Powers of Air	The Root of the Powers of Earth
2	☽ in ♎ The Lord of Peace Restored [Peace]	♃ in ♑ The Lord of Harmonious Change [Change]
3	♄ ♎ Sorrow	♂ ♑ Material Works [Works]
4	♃ ♎ Rest from Strife [Truce]	☉ ♑ Earthly Power [Power]
5	♀ ♒ Defeat	☿ ♉ Material Trouble [Worry]
6	☿ ♒ Earned Success [Science]	☽ ♉ Material Success [Success]
7	☽ ♒ Unstable Effort [Futility]	♄ ♉ Success Unfulfilled [Failure]
8	♃ ♊ Shortened Force [Interference]	☉ ♍ Prudence
9	♂ ♊ Despair and Cruelty [Cruelty]	♀ ♍ Material Gain [Gain]
10	☉ ♊ Ruin	☿ ♍ Wealth

	CXXXVII. Signs of the Zodiac.	CXXXVIII.* Planets ruling Col. CXXXVII.	CXXXIX. Planets exalted in Col. CXXXVII.	CXXXIXa. Superior Planetary Governers	CXL. Twelve Banners of the Name	CXLI The Twelve Tribes.
15	♈	♂	☉	♆	י ה ו ה	גד Gad
16	♉	♀	☽	♅	י ה ה ו	אפראים Ephraim
17	♊	☿	☊	♄	י ו ה ה	מנשה Manesseh
18	♋	☽	♃	♆	ה ו ה י	יששכר Issachar
19	♌	☉	♅	♅	ה ו י ה	יהודה Judah
20	♍	☿	☿	♄	ה ה ו י	נפתלי Napthali
22	♎	♀	♄	♆	ו ה י ה	אשר Asshur
24	♏	♂	♆	♅	ו ה ה י	דן Dan
25	♐	♃	♇	♄	ו י ה ה	בנימן Benjamin
26	♑	♄	♂	♆	ה י ה ו	זבולן Zebulon
28	♒	♄	♄	♅	ה י ו ה	ראובן Reuben
29	♓	♃	♀	♄	ה ה י ו	שמעון Simeon

	CXLII. Angels ruling Houses.	CXLIII. Twelve Lesser Assistant Angels in the Signs	CXXXIX. Angel Lords of the Triplicity in the Signs by Day	CXL. Angel Lords of the Triplicity in the Signs by Night
15	איאל Ayel	שרחיאל Sharhiel	סטרעתן Sateraton	ספעטאוי Sapatavi
16	טואל Toel	ארזיאל Araziel	ראידאל Rayel	טוטת Totath
17	גיאל Giel	סראיאל Sarayel	סערש Sarash	עגנרמען Ogameron
18	כעאל Kael	פכיאל Pakiel	רעדר Raadar	עכאל Akel
19	עואל Oel	שרטיאל Sharatiel	סנחם Sanahem	זלברחית Zalberhith
20	ויאל Veyel	שלתיאל Shelathiel	לסלרא Laslara	ססיא Sasia
22	יחאל Yahel	חדקיאל Chedeqiel	תרגבון Thergebon	אחודראון Achodraon
24	סוסול Susul	סאיציאל Saitziel	בתחון Bethehon	סחקנב Sahaqanab
25	סויעסאל Suyasel	סריטיאל Saritiel	אחוז Ahoz	לברמים Lebarmin
26	כשניעיה Kashenyaiah	שמקיאל Samqiel	סנדלע Sandali	אלויר Aloyar
28	אנסואל Ansuel	צכמקיאל Tzakmiqiel	עתור Athor	פלאון Polayan
29	פשיאל Pasiel	וכביאל Vakabiel	רמרא Ramara	נתדורינאל Nathdorinel

	CXLVI. Angels of the Decantes (Ascendant).	CXLVII. Angels of the Decantes (Succedent).	CXLVIII. Angels of the Decantes (Cadent).
15	זזר Zazer	בהחמי Behahemi	סטנדר Satonder
16	כרמדי Kadamidi	מנחראי Minacharai	יכסגנוץ Yakasaganotz
17	סגרש Sagarash	שהדני Shehadani	ביתון Bethon
18	מתראוש Mathravash	רהדץ Rahadetz	אלינכיר Alinkir
19	לוסנהר Losanahar	זחעי Zachi	סחיבר Sahiber
20	אננאורה Ananaurah	ראידיה Rayadyah	משפר Mishpar
22	טרסני Tarasni	סהרנץ Saharnatz	שחדר Shachdar
24	כמוץ Kamotz	ננרוהר Nundohar	ותרודיאל Uthrodiel
25	משראת Mishrath	והרין Vehrin	אבוהא Aboha
26	מסנון Misnim	יסיסיה Yasyasyah	יסגדיברודיאל Yasgedibarodiel
28	ססמם Saspam	אבדרון Abdaron	גרודיאל Gerodiel
29	בהלמי Bihelami	אורון Avron	סטריף Satrip

	CXLIX. Magical Images of the Decans (Ascendant).	CL. Magical Images of the Decans (Succedent).
15	A tall, dark, restless man, with keen flame-coloured eyes, bearing a sword.	A green-clad woman, with one left bare from the ankle to the knee.
16	A woman with long and beautiful hair, clad in flame-coloured robes	A man of like figure (to the ascendant), with cloven hoofs like an ox.
17	A beautiful woman with her two horses	An eagle-headed man, with a bow and arrow. Wears crowned steel helmet.
18	A man with distorted face and hards, a horse's body, white feet, and a girdle of leaves	A beautiful woman wreathed with myrtle. She holds a lyre and sings of love and gladness.
19	A man in sordid raiment, with him a nobleman on horseback, accompanied by bears and dogs	A man crowned with a white myrtle wreath, holding a bow
20	A virgin clad in linen, with an apple or pome-granate	Tall, fair, large man, with him a woman holding a large black oil jar
22	A dark man, in his right hand a spear and laurel branch and in his left a book	A man, dark, yet delicious of countenance
24	A man with a lance in his right hand, in his left a human head	A man riding a camel, with a scorpion in his hand
25	A man with 3 bodies—1 black, 1 red, 1 white	A man leading cows, and before him an ape and bear
26	A man holding in his right hand a javelin and in his left a lapwing.	A man with an ape running before him
28	A man with bowed head and a bag in his hand.	A man arrayed like a king, looking with pride and conceit on all around him.
29	A man with two bodies, but joining their hand.	A grave man pointing to the sky.

	CLI. Magical Images of the Decans (Cadent).	CLII. Perfumes (Ascendant).	CLIII. Perfumes (Succedent).	CLIV. Perfumes (Cadent).
15	A restless man in scarlet robes, with golden bracelets on his hands and arms	Myrtle	Stammonia	Black Pepper
16	A swarthy man with white lashes, his body elephantine with long legs; with him, a horse, a stag, and a calf	Costum	Codamorns	Cassia
17	A man in mail, armoured with bow, arrows, and quiver	Mastick	Cinnamon	Cypress
18	A swift-footed person, with a viper in his hand, leading dogs	Camphor	Succum	Anise
19	A swarthy hairy man, with a drawn sword and shield	Olibanum	Lyn Balsami	Muces Muscator
20	An old man leaning on a staff and wrapped in a mantle	Santal Flav	Srorus	Mastick
22	A man riding on an ass, preceded by a wolf	Galbanum	Bofor [?]	Mortum
24	A horse and a wolf	Opoponax	As for Asc.	As for Asc.
25	A man leading another by his hair and slaying him	Lign-aloes	Foi Lori	Gaxisphilium
26	A man holding a book which he opens and shuts	Assafœtida	Colophonum	Cubel Pepper
28	A small-headed man dressed like a woman, and with him an old man	Euphorbium	Stammonia	Rhubarb
29	A man of grave and thoughtful face, with a bird in his hand, before him a woman and an ass	Thyme	Coxium	Santal Alb

	CLV. Goetic Demons of Decans by Day (Ascendant).			CLVI. Magical Images of Col. CLV.
15	1	☉	בּאל Bael	Cat, toad, man, or all at once.
16	4	☋	גמיגין Gamigina	Little horse or ass.
17	7	☋	אמון Amon	(1) Wolf with serpent's tail. (2) Man with dog's teeth and raven's head.
18	10	☿	בואר Buer	Probably a centaur or archer.
19	13	☉	בלאת Beleth	Rider on pale horse, with many musicians. [Flaming and poisonous breath]
20	16	♀	זאפר Zepar	A soldier in red apparel and armour.
22	19	♀	שאלוש Sallos	Solider with ducal crown riding a crocodile.
24	22	♂	יפוש Ipos	Angel with lion's head, goose's feet, horse's tail.
25	25	♂ and ☿	גלאסלבול Glasya-Labolas	A dog with a gryphon's wings.
26	28	♀	בריח Berith	Gold-crowned soldier in red on a red horse. Bad breath.
28	31	☿	פוראש Foras	A strong man in human shape.
29	34	♂	פורפור Furfur	(1) Hart with fiery tail. (2) Angel.

	CLVII. Goetic Demons of Decans by Day (Succedent).			CLVIII. Magical Images of Col. CLVII.
15	2	♀	אגאר Agares	Old man, riding a crocodile and carrying a goshawk.
16	5	☿	מארב Marbas	Great Lion.
17	8	♀	ברבטוש Barbatos	Accompanied by 4 noble kings and great troops.
18	11	♀	גוסיון Gusion	"Like a Xenopilus"
19	14	☾	לראיך Leraikha	An archer in green
20	17	♂ and ☿	בוטיש Botis	Viper (or) Human, with teeth and 2 horns, and with a sword.
22	20	☉	פורשון Purson	Lion-faced man riding a bear, carrying a viper. Trumpeter with him.
24	23	♀	אים Aim	Man with 3 heads—a serpent's, a man's (having two stars on his brow), and a calf's. Rides on viper and bears firebrand).
25	26	♀	בים Bimé	Dragon with 3 heads—a dog's, man's, and gryphon's.
26	29	♀	אשתרות Asteroth	Hurtful angel or infernal dragon, like Berith, with a viper [breath bad].
28	32	☉	אסמראי Asmoday	3 heads (bull, man, ram), snake's tail, goose's feet. Rides, with lance and banner, on a dragon.
29	35	☾	מרחוש Marchosias	Wolf with a gryphon's wings and serpent's tail. Breathes flames.

	CLIX. Goetic Demons of Decans by Day (Cadent).			CLX. Magical Images of Col. CLIX.
15	3	♄	ושאגו Vassago	Like Agares.
16	6	♀	ואלפר Valefor	Lion with ass's head, bellowing
17	9	☉	פאימון Paimon	Crowned king on dromedary, accompanied by many musicians.
18	12	♄	שיטרי Sitri	Leapard's head and gryphon's wings.
19	15	♀	אליגוש Eligos	A knight with a lance and banner, with a serpent.
20	18	♀	באתין Bathin	A strong man with a serpent's tail, on a pale horse.
22	21	♂ and ☿	מאראץ Marax	Human-faced bull.
24	24	☾	נבר Naberius	A black crane with a sore throat—he flutters.
25	27	♂ and ☾	רינוו Ronove	A monster [probably a dolphin].
26	30	☾	פורנאש Forneus	Sea monster.
28	33	☿	געף Gaap	Like a guide. To be kings.
29	36	♄	ישטולוש Stolas	Raven.

	CLXI. Goetic Demons &c. by Night (Ascendant).			CLXII. Magical Images of Col. CLXI.
15	37	☽	פאנץ Phenex	Child-voiced phœnix.
16	40	♂	ראום Raum	Crow.
17	43	☽	שבנוך Sabnock	Soldier with lion's head rides pale horse.
18	46	♂	ביפרו Bifrons	Monster.
19	49	♀	כרוכל Crocell	Angel.
20	52	♀	אלוך Alloces	Soldier with red leonine face and flaming eyes; rides great horse.
22	55	♃	אוראוב Orobas	Horse.
24	58	☿	און Amy	Flaming fire.
25	61	☉ and ☿	זאגן Zagan	Bull with gryphon's wings.
26	64	♀	האור Haures	Leopard.
28	67	♀	אמדוך Amdusias	(1) Unicorn. (2) Dilatory bandmaster.
29	70	♃	שאר Seere	Beautiful man on winged horse.

	CLXIII. Goetic Demons &c. by Night (Succedent).			CLXIV. Magical Images of Col. CLXIII.
15	38	♂	האלף Halphas	Stock-dove with sore throat.
16	41	♀	פוכלור Focalor	Man with gryphon's wings.
17	44	☽	שין Shax	Stcck-dove with sore throat.
18	47	♀	אוואל Uvall	Dromedary.
19	50	♄	פוך Furcas	Cruel ancient, with long white hair and beard, rides a pale horse, with sharp weapons.
20	53	☿	כאין Camio	(1) Thrush. (2) Man with sharp sword seemeth to answer in burning ashes or coals of fire.
22	56	♀	גמור Gamori	Beautiful woman, with duchess' crown tied to her waist, riding great camel.
24	59	☽	וריאין Oriax	Lion on horse, with serpent's tail, carries in right hand two hissing serpents.
25	62	☿	ואל Volac	Child with angel's wings rides a two-headed dragon
26	65	☽	אנדראלף Andrealphas	Noisy peacock.
28	68	☉	בליאל Belial	Two beautiful angels sitting in chariot of fire.
29	71	♀	דנטאל Dantalion	Man with many countenances, all men's and women's, carries a book in right hand.

	CLXV. Goetic Demons &c. by Night (Cadent).			CLXVI. Magical Images of Col. CLXV.
15	39	☿	מאלף Malphas	Crow with sore throat.
16	42	♀	ופאר Vepar	Mermaid.
17	45	♀ and ☉	וינא Viné	Lion on black horse carrying viper.
18	48	☿	העגנת Haagenti	Bull with gryphon's wings.
19	51	☉	בעלם Balam	3 heads (bull, man, ram), snake's tail, flaming eyes. Rides bear, carries goshawk.
20	54	♀ and ♂	מורם Murmur	Warrior with ducal crown rides gryphon. Trumpeters.
22	57	☿	ושו Oso	Leopard.
24	60	♀	נפול Napula	Lion with gryphon's wings.
25	63	☋	אנדר Andras	Angel with raven's head. Rides black wolf, carries sharp sword.
26	66	☋	כימאור Kimaris	Warrior on black horse.
28	69	☋	דכאוראב Decarabia	A star in a pentacle.
29	72	♂	אנדרומאל Andromalius	Man holding great serpent.

	CLXVII. Egyptian Gods of Zodiac (Asc. Decans).	CLXVIII. Egyptian Names of Asc. Decans	CLXIX. As Col. CLXVII (Succedent)	CLXX. As Col. CXVIII (Succendent).	CLXXI. As Col. CXLVII (Cadent)	CLXXII. As Col. CXLVIII (Cadent)
15	Aroueris	Assicean	Anubis	Lencher	Horus	Asentacer
16	Serapis	Asicath	Helitomenos	Virvaso	Apophis	Aharph
17	Taautus	Thesogar	Cyclops	Verasua	Titan	Tepistosoa
18	Apoltun	Sothis	Hecate	Syth	Mercophta	Thuismis
19	Typhon	Aphruimis	Perseus	Sitlacer	Nephthe	Phuonidie
20	Isis	Thumis	Pi-Osiris	Thoptius	Panotragus	Aphut
22	Zeuda	Serucuth	Omphta	Aterechinis	Ophionius	Arepien
24	Arimanius	Sentacer	Merota	Tepiseuth	Panotragus	Senciner
25	Tolmophta	Eregbuo	Tomras	Sagen	Zeraph	Chenen
26	Soda	Themeso	Riruphta	Epima	Monuphta	Homoth
28	Brondeus	Oroasoer	Vucula	Astiro	Proteus	Tepisatras
29	Rephan	Archatapias	Sourut	Thopibui	Phallophorus	Atembui

	CLXXIII.* Genii of the Twelve Hours (Levi).
15	Papus, Sinbuck, Rasphuia, Zahun, Heiglot, Mizkun, Haven
16	Sisera, Torvatus, Nitibus, Hizarbin, Sachluph, Baglis, Laberzerin
17	Hahabi, Phlogabitus, Eirneus, Mascarun, Zarobi, Butatar, Cahor
18	Phalgus, Thagrinus, Eistibus, Pharzuph, Sislau, Schiekron, Aclahayr
19	Zeirna, Tablibik, Tacritau, Suphlatus, Sair, Barcus, Camaysar
20	Tabris, Susabo, Eirnils, Nitika, Haatan, Hatiphas, Zaren
22	Sialul, Sabrus, Librabis, Mizgitari, Causub, Salilus, Jazar
24	Nantur, Toglas, Zalburis, Alphun, Tukiphat, Zizuph, Cuniali
25	Risnuch, Suclagus, Kirtabus, Schachlil, Colopatiron, Zeffar
26	Sezarbil, Azeph, Armilus, Kataris, Razanil, Bucaphi, Mastho
28	Æglun, Zuphlas, Phaldor, Rosabis, Adjuchas, Zophas, Halacho
29	Tarab, Misran, Labus, Kalab, Hahab, Marnes, Sellen

	CLXXIV. The Mansions of the Moon. [Hindu, *Nakshatra*] Arab, *Manazil*.
15	♈ Sharatan (Ram's head), Butayn (Ram's belly), and 0°-10° Suraya (the Pleiads)
16	♉ 10°-30° Suraya. Dabaran (Alldeboran), and 0°-20° Hak'ah (three stars in head of Orion)
17	♊ 20°-30° Hak'ah, Han'ah (stars in Orion's shoulder), and Zira'a (two stars above ♊)
18	♋ Nasrah (Lion's nose), Tarf (Lion's eye) and 0°-10° Jabhah (Lion's forehead)
19	♌ 10°-30° Jabhah, Zubrah (Lion's mane), and 0°-20° Sarfah (Cor Leonis)
20	♍ 20°-30° Sarfah, 'Awwa (the Dog, two stars in f), and Simak (Spica Virginis)
22	♎ Gafar (ϕ, ι, and κ in foot of ♍), Zubáni (horns of ♏), and 0°-10° Iklil (the Crown)
24	♏ 10°-30° Iklil, Kalb (Cor Scorpionis), and 0°-20° Shaulah (tail of ♏)
25	♐ 20°-30° Shaulah, Na'aim (stars in Pegasus), and Baldah (no constellation)
26	♑ Sa'ad al-Zábih (the Slaughterer's Luck), Sa'ad al-Bal'a (Glutton's Luck), and 0°-10° Sa'ad al Sa'ad (Luck of Lucks, stars in ♒)
28	♒ 10°-30° Sa'ad al-Sa'ad, Sa;ad al-Akhbiyah (Luck of Tents), and 0°-20° Fargh the former (spout of the Urn)
29	♓ 20°-30° Fargh the former, Fargh the latter (hind lip of Urn), and Risháa (navel of Fish's belly)

	CLXXV. Hebrew Letters.	CLXXVI. Numerical Value of Col. CLXXV.	CLXXVII.* Yetziratic Attribution of Col. CLXXV.	CLXXVII.* Geomantic Intelligences.	CLXXIX. Numbers printed on Tarot Trumps
11	א	1	♈	. . . . .	0
12	ב	2	☿	רפאל Raphael	1
13	ג	3	☽	גבריאל Gabriel	2
14	ד	4	♀	אנאל Anael	3
15	ה	5	♈	מלכידאל Melchiadel	4
16	ו	6	♉	אסמודאל Asmodel	5
17	ז	7	♊	אמבריאל Ambriel	6
18	ח	8	♋	מוריאל Muriel	7
19	ט	9	♌	ורכיאל Verachiel	11
20	י	10	♍	חמליאל Hamaliel	9
21	כ ך	20 500	♄	סחיאל Sachiel	10
22	ל	30	♃	זוריאל Zuriel	8
23	מ ם	40 600	♎	. . . . .	12
24	נ ן	50 700	♏	ברכיאל Barachiel	13
25	ס	60	♐	אדוכיאל Advachiel	14
26	ע	70	♑	חנאל Hanael	15
27	פ ף	80 800	♂	זמאל Zamael	16
28	צ ץ	90 900	♒	כאמבריאל Cambriel	17
29	ק	100	♓	אמניציאל Amnitziel	18
30	ר	200	☉	מיכאל Michael	19
31	ש	300	♈	. . . . .	20
32	ת	400	♄	כשיאל Cassiel	21
32 bis	ת	400	♎	. . . . .	. . . . .
31 bis	ש	300	⊛	. . . . .	. . . . .

	CLXXX. Title of Tarot Trumps.	CLXXXI. Correct Design of Tarot Trumps.
11	The Spirit of Αιθηρ.	A bearded Ancient seen in profile *
12	The Magus of Power.	A fair youth with winged helment and heels, equipped as a Magician, displays his art *
13	The Priestess of the Silver Star.	A crowned priestess sits before the veil of Isis between the Pillars of Seth *
14	The Daughter of the Mighty Ones.	Crowned with stars, a winged goddess stands upon the moon *
15	The Son of the Morning, chief among the Mighty.	A flame-clad god bearing equivalent symbols *
16	The Magus of the Eternal.	Between the Pillars sits an Ancient *
17	The Children of the Voice: the Oracle of the Mighty Gods.	A prophet, young, and in the Sign of Osiris Risen *
18	The Child of the Powers of the Waters: the Lord of the Triumph of Light.	A young and holy king under the starry canopy *
19	The Daughter of the Flaming Sword.	A smiling woman holds the open jaws of a fierce and powerful lion
20	The Prophet of the Eternal, the Magus of the Voice of Power..	Wrapped in a cloke and cowl, an Ancient walketh, bearing a lamp and staff *
21	The Lord of the Forces of Life.	A wheel of six shafts, whereon revolve the Triad of Hermanubis, Sphinx, and Typhon *
22	The Daughter of the Lords of Truth. The Ruler of the Balance.	A conventional figure of Justice with scales and balances
23	The Spirit of the Mighty Waters.	The figure of an hanged or crucified man *
24	The Child of the Great Transformers. The Lord of the Gate of Death.	A skeleton with a scythe mowing men. The scythe handle is a Tau.
25	The Daughter of the Reconcilers, the Bringer-Forth of Life.	The figure of Diana huntress *
26	The Lord of the Gates of Matter. The Child of the Forces of Time.	The figure of Pan or Priapus *
27	The Lord of the Hosts of the Mighty.	A tower struck by forked lightning *
28	The Daughter of the Firmament. The Dweller between the Waters.	The figure of a water-nymph disporting herself *
29	The Ruler of Flux and Reflux. The Child of the Sons of the Mighty.	The waning moon *
30	The Lord of the Fire of the World.	The Sun *
31	The Spirit of the Primal Fire.	Israfel blowing the Last Trumpet. The dead arising from their tombs *
32	The Great One of the Night of Time.	Should contain a demonstration of the Quadrature of the Circle *
32 bis	. . . . .	. . . . .
31 bis	. . . . .	. . . . .

	CLXXXII. The Human Body.	CLXXXIII. Legendary Orders of Being.
11	Respiratory Organs	Sylphs
12	Cerebral and Nervous Systems	"Voices," Witches and Wizards
13	Lymphatic Systems	Lemures, Ghosts
14	Genital System	Succubi
15	Head and Face	Mania, Erinyes [Euminides]
16	Shoulders and Arms	Gorgons, Minotaurs
17	Lungs	Ominous Appearances, Banshees
18	Stomach	Vampires
19	Heart	Horror, Dragons
20	The Back	Mermaids (and ♓, its Zodiacal Opposite), Banshees
21	Digestive System	Incubi, Nightmares
22	Liver	Fairies, Harpies
23	Organs of Nutrition	Nymphs and Undines, Nereids, &c.
24	Intestines	Lamiæ, Stryges, Witches
25	Hips and Thighs	Centaurs
26	Genital System	Satyrs and Fauns, Panic-demons
27	Muscular System	Furies, Chimæras, Boars (as in Calydon), &c.
28	Kidneys, Bladder, &c.	Water Nymphs, Sirens, Lorelei, Mermaids (*cf.* ♍)
29	Legs and Feet	Phantoms, Were-wolves
30	Circulatory System	Will o' the Wisp
31	Organs of Circulation	Salamanders
32	Excretory System	Ghuls, Larvæ, Corpse Candles
32 bis	Excretory Organs, Skeleton	The Dweller of the Threshold, Gnomes
31 bis	Organs of Intelligence	[Socratic Genius]

Editorial Note: The Atus of Thoth

Liber AL, cap. I, v. 57 includes the statement: "All these old letters of my Book are aright: but ץ is not the Star. This also is secret: my prophet shall reveal it to the wise." In Crowley's 'New Comment' on this verse, he observes:

> I see no harm in revealing the mystery of Tzaddi to 'the wise'; others will hardly understand my explanations. Tzaddi is the letter of The Emperor, the Trump IV, and Hé is the Star, the Trump XVII. Aquarius and Aries are therefore counter-changed, revolving on the pivot of Pisces, just as, in the Trumps VIII and XI, Leo and Libra do about Virgo. This last revelation makes our Tarot attributions sublimely, perfectly, flawlessly symmetrical. The fact of its so doing is a most convincing proof of the superhuman Wisdom of the author of this Book to those who have laboured for years, in vain, to elucidate the problems of the Tarot.

This substituted attribution is alluded to in various places in *Liber Aleph* and *Magick in Theory and Practice*, but was not spelt out in full in published writings until *The Book of Thoth*. The tables from *777* are based on the old Golden Dawn attributions; to work with the reversed attributions, lines **15** and **28** should be exchanged on all columns based on the Zodiac or Tarot (*i.e.*, VI-VIII, XI, XIV-XX, XXII-XLVII, XLIX, CXXXVII-CLXXIV, CLXXVII-CLXXXIII and CLXXXVI), not all columns throughout as the editors of *777 Revised* state – T.S.

VARIOUS ARRANGEMENTS*

THE NAPLES ARRANGEMENT

000	Ain	= Zero Absolute.
00	Ain Soph	= Zero as undefinable.
0	Ain Soph Aur	= Zero as basis of possible vibration.
1	Kether	= The Point: positive yet indefinable.
2	Chokmah	= The Point: distinguishable from 1 other.
3	Binah	= The Point: defined by relation to 2 others.
	The Abyss	= between Ideal and Actual.
4	Chesed	= The Point: defined by 3 co-ordinates. Matter.
5	Geburah	= Motion
6	Tiphareth	= The Point: now self-conscious, able to define itself in terms of above.
7	Netzach	= The Point's Idea of Bliss (Ananda).
8	Hod	= The Point's Idea of Knoweldge (Chit).
9	Yesod	= The Point's Idea of Being (Sat).
10	Malkuth	= The Point's Idea of Itself fulfilled in its complement, as determined by 7, 8 and 9.

SUGGESTIVE CORRESPONDENCES FROM THE HEBREW ALPHABET†

Aleph	The Holy Ghost—Fool—Knight-Errant. Folly's Doom is Ruin.
Beth	The Messenger. Prometheus. The Juggler with the Secret of the Universe.
Gimel	The Virgin. The Holy Guardian Angel is achieved by Self-sacrifice and Equilibrium.

* [Most of these arrangements are from *The Book of Thoth*.]

† [An earlier version of this appears in Liber LVIII in *Equinox* I (5).]

Daleth	The Wife. Alchemical Salt. The Gate of the Equilibrium of the Universe.
Hé	The Mother is the Daughter, the Daughter is the Mother.
Vau	The Sun. Redeemer. The Son is but the Son.
Zain	The Twins reconciled. The answer of the Oracle is always Death.
Cheth	The Chariot containing Life. The Secret of the Universe. Ark. Sangraal.
Teth	The Act of Power. She who rules the Secret Force of the Universe.
Yod	The Virgin Man. Secret Seed of All. Secret of the Gate of Initiation.
Kaph	The All-Father in 3 forms, Fire, Air, and Water. In the whirlings is War.
Lamed	The Woman justified. By Equilibrium and Self-sacrifice is the Gate.
Mem	The Man drowned in the "womb" flood. The Secret is hidden between the waters that are above and the waters that are below.
Nun	The putrefaction in the Athanor. Initiation is guarded on both sides by Death.
Samekh	The Womb perserving Life. Self-control and Self-sacrifice govern the Wheel.
A'ain	The Exalted Phallus. The Secret of generation is Death.
Pé	The Crowned and Conquering Children emerging from the Womb. The Fortress of the Most High.
Tzaddi	The Husband. Alchemical Sulphur. The Star is the Gate of the Sanctuary.
Qoph	The Womb seething is the glamour of physiological upset which the Sun sleeps. Illusionary is the Initiator of Disorder.
Resh	The Twins shining forth and playing. The fighting of Set and Osiris. In the Sun is the Secret of the Spirit.
Shin	The Stélé. Nuit, Hadit, their God and Man twins, as a pantacle. Resurrection is hidden in Death.
Tau	The Slain God. Universe is the Hexagram.

THE VITAL TRIADS*

The Three Gods I A O	0 The Holy Ghost. I. The Messenger. IX. The Secret Seed.
The Three Goddesses	II. The Virgin. III. The Wife. XVII. The Mother.
The Three Demiurges	X. The All Father 3 in 1. IV. The Ruler. V. The Son (Priest).
The Children Horus and Hoor-Pa-Kraat	VI. The Twins Emerging. XIX. The Sun (Playing). XVI. The Crowned and Conquering Child emerging from Womb in A L P.
The Yoni *Gaudens* (The Woman justified)	VII. The Graal; Chariot of Life. XIV. The Pregnant Womb preserving life. VIII. The Sexually joined.
The Slain Gods	XI. 156 & 666. XII. The Redeemer in the waters. XIII. The Redeeming Belly which kills XV.
The Lingam. The Yoni. The Stèlè (Priest, Priestess, Ceremony)	XV. Erect & Glad. XVIII. The Witch: Yoni stagnant and waiting. XX. God and Man as twins from Nuit and Hadit.
The Pantacle of the Whole	XXI. The System.

* [The Roman numbers refer to the numbers printed on the Tarot Trumps in *The Book of Thoth*.]

THE TRIPLICITIES OF THE ZODIAC

Fire	Fire of Fire.	♈ Lightning—swift violence of onset.
	Air of Fire.	♌ Sun—steady force of energy.
	Water of Fire.	♐ Rainbow—fading spiritualized reflection of the Image.
Water	Fire of Water.	♋ Rain, Springs, etc.—swift passionate attack.
	Air of Water.	♏ Sea—steady force of putrefaction.
	Water of Water.	♓ Pool—stagnant spiritualized reflection of Images.
Air	Fire of Air.	♎ Wind—swift onset (note idea of balance as in trade winds).
	Air of Air.	♒ Clouds—steady conveyors of water.
	Water of Air.	♊ Vibrations—bulk unmoved, spiritualized to reflect Ruach (mind).
Earth	Fire of Earth.	♑ Mountains—violent pressure (due to gravitation).
	Air of Earth.	♉ Plains—steady bearing of life.
	Water of Earth.	♍ Fields—quiet, spiritualized to bear vegetable and animal life.

In each case the Cardinal sign represents the Birth of the Element, the Kerubic sign its Life, and the Mutable sign its passing over towards the ideal form proper to it, *i.e.* to Spirit. So also the Princesses in the Taro are the Thrones of Spirit.

THE TRIPLE TRINITY OF THE PLANETS*

♆ The Spiritual ☉ The Human (Intellectual)† ☽ The Sensory (Bodily)	}	Self (ego)	☿
♇ The Spiritual ♄ The Human (Intellectual)† ♂ The Sensory (Bodily)	}	Will of the Self	♃
♃ The Spiritual ☿ The Human (Intellectual)† ♀ The Sensory (Bodily)	}	Relation with the non-ego.	♁
Middle Pillar ♆ The Spiritual ☉ The Human ☽ The Automatic	}	Consciousness	
Pillar of Mercy ♇ The Creative ♃ The Paternal ♀ The Passionate	}	Mode of action on the non-ego	
Pillar of Severity ♄ The Intuitive ♂ The Volitional ☿ The Intellectual	}	Mode of Self-expression.	

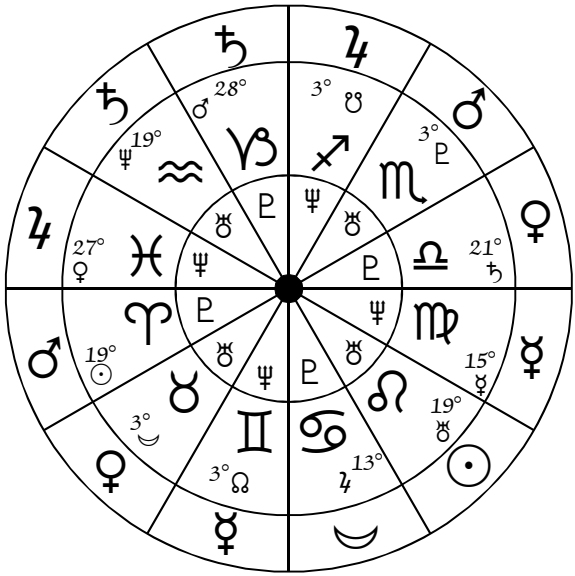
* [This arrangement implies that Neptune has been referred to Kether and Uranus to Chokmah. In the desciption of Atu XXI in *The Book of Thoth*, Crowley attributes Pluto to Kether, Neptune to Chokmah and Uranus to Daäth (see in this connection Crowley's remarks on col. VI, s.v. "Masloth."). It is likely that this arrangement was worked out prior to the discover of Pluto. — T.S.]

† For "intellectual" one might say "conscious".

THE GENETHLIAC VALUES OF THE PLANETS

Neptune	The True Self (*Zeitgeist*). Spiritual environment.
Herschel	The True Will. Spiritual Energy.
Saturn	The Ego (*ahamkara*). Skeleton.
Jupiter	The Higher Love. Wesenschaund of Krause.
Mars	The Bodily Will. Muscular system.
Sun	The Human Will. Vital Force. Spiritual Conscious Self.
Venus	The Lower Love.
Mercury	The Mind. Cerebral tissues and nerves.
Moon	The Senses. Bodily consciousness.

THE ESSENTIAL DIGNITIES OF THE PLANETS*



* [This figure is taken from *The Book of Thoth* and represents in diagrammatic form the planetary rulerships (outer ring), exalaltions (middle ring) and "Superior Planetary Governers" (inner ring) of the Zodiac. Cf. Cols. CXXXVII-CXXXIXa.]

NOTES TO TABLE OF CORRESPONDENCES

COL. II: **0-10** are the names of the Numbers or Emanations; **11-32** the Letters spelt in full.

LINE **1**.—Some of the common titles of Kether are:—

נקדה פשוטה	The Small Point.
תת זל	The Profuse Giver.
נקדה ראשונה	The Primordial Point.
רישא חוורה	The White Head.
אמן	Amen.
אור מופלא	The Hidden Light.
פלא	The Hidden Wonder.
רום מעלה	Inscrutable Height.
אריך אנפין	Long of Nose.
אריך אפים	Long of Face.
יומין	The Ancient of Days.
[Also name of seven inferiors!]	
אחיה אשר אחיה	Existence of Existences.
עתיקא דעתיקין	Ancient of Ancient Ones.
עתיקא קדישא	Holy Ancient One.
אור פשוט	The Simple Light.
טמירה דטמרין	Concealed of the Concealed
רישא	*The* Head
אור פנימי	The Inner Light
עלין	The Most High
הוא	He.
רישא דלא	The Head which is Not.

LINE **2**.—Chokmah has additional titles:—

כחמה	Power of Yetzirah.[1]
י	of Tetragrammaton.
אבא אב	

It has also the Divine Name, יהוה.

LINE **3**.—Binah has these additional titles:—

אמא	The dark sterile mother.
אימא	The bright pregnant mother.
אלהים יהוה אלהים	} Divine Names.
כורסיא	Throne.

LINE **4**.—Chesed has this additional title:—

כחמה	Majesty.

LINE **5**.—Geburah has these additional titles:—

דין	Justice.
פחד	Fear.

LINE **6**.—Tiphereth has these additional titles:—

זעיר אנפין	Lesser Countenance.
מלך	King.
שעיר אנפין	*Seir Anpin.*
אדם	Adam.
בן	The Son.
איש	The Man.
שכאנום	Spare Angels.

LINE **9**.—Jesod has this additional title:—

צדיק־יסוד־עולם	The Righteous is the Foundation of the World.

LINE **10**.—Malkuth has these titles (among others):—

שער	The Gate (by Temurah, עשר = 10).[2]
תרעא	The Gate (Chaldee).

which has the same number (671) as אדני in full—
אלף דלת נון יוד

Also—

Gates of	Death.
" "	Shadow of Death.
" "	Tears.
" "	Justice.
" "	Prayer.
Gate of	Daughter of Mighty Ones.
" "	Garden of Eden.

Also—

Inferior Mother—	
The Daughter.	
The Queen.	מלכה
The Bride.	כלה
The Virgin.	בתולה

COL IV.—This column may be equally well symbolized by any single entry, preferably in 0. The Monistic and Nihilistic conceptions are convertible. Hua may be equally named Tao, IAO, Noumenon, and the like. All language on this subject is necessarily feeble and hieroglyphic. It is to name that which by definition has no name.

COL. V.—These God-names are the "Grand Words" of the corresponding grades (see Col. CXXI.) except for 5°=6°, whose G.W. is יהשוה.

The Zodiacal Gods are as for the Sephira, which corresponds to the Planet ruling. Apparently, in the numeration of Azbogah, line **12**, only the AZ count.

That these following are only titles of the One Ineffable Name is shown by Koran xvii. 110. But monotheism is not true for the normal consciousness, but only for that of the adept.

[99 names of God in Arabic; omitted owing to transcriber's ignorance of that language.]

COL. VI., LINE **31**bis.—Essence, *cf.* α and ω.

COL. VIII.—

LINES **1-10**.—Beth Elohim gives a quite different ten Qliphoth.

LINE **15**.—

In the midst of the Zodiacal Qliphoth are סמאל [Samael] and אסמראי [Asmodai].
At SE corner, Man, Serpent, and the elder Lilith the wife of Samael.
At NE corner, the Ox and Ass, and Aggereth the daughter of Machalath.
At NW corner, the Scorpion, and אסימון,[3] the Unnameable and נעמה.[4]
At SW angle, the Lion and Horse, and the younger Lilith the wife of Asmodai.

COL. IX.—The Cup of the Stolistes has its rim and **2** and **3** and its foot in **10**.

The Cadueceus is (easily) placed on the Tree and divided into א, מ, and ש.

The Waxing Moon in **4**; Waning in **5**; Full in **6**.

COL. XI.—The elements, of whose nature the signs of the Zodiac partake, are shown by the symbol against them.

COL. XII.—Let 45 be a straight line. On 45 erect the equilateral △s 451, 459. From 4 and 5 draw straight lines 247, 358 ⊥ 45, and the straight lines 25 ⊥ 14, 43 ⊥ 15, 48 ⊥ 59, and 57 ⊥ 49, the points 2, 3, 7 and 8 marking the intersections. Join 19, 12, 13, 23, 78, 79, 89. Let 6 be the point of intersection of 19, 57, 48. On 78 erect an equilateral △ with its apex away from 1. Produce 19 to 10, join 7-10, 8-10. Daath is at the junction of 25, 34. See figure.

COLS. XV.-XVIII.—
Daath—Lavender, Grey-white, Pure violet, Grey flecked gold.
Herschel—Silver flecked white.

COL. XVI, Line **10**.—For ⊜, ▽, △, and ⊽.

COL. XIX.—Urim and Thummim = Auramoth and Thoum Mou, Egyptian Gods. They are methods of divination by △ and ⊽.

COL. XX., LINE **32**.—These Gods preside over the pieces in "Rosicrucian Chess."[5]

⊜	of △	Bishop	Ⲑⲱⲟⲩⲙ ⲙⲱⲟⲩ
▽	of △	Queen	Ⲓⲉϩⲁⲟⲩⲣⲉⲑ
△	of △	Knight	Ϩⲛⲱⲟⲩ ⲫⲱⲏϣ
⊽	of △	Pawn	Ⲕⲁⲃⲉⲝⲛⲉⲩϥ
⊽	of △	Castle	Ⲱⲁⲩⲱϩⲓⲉ
⊛	of △	King	Ⲫⲁⲟⲩⲣⲱ
⊜	of ▽	Bishop	Ⲝⲟⲛⲓⲉ ⲑⲁ ⲙⲱⲟⲩ
▽	of ▽	Queen	Ⲑⲏⲱⲟⲩⲣ ⲓⲉ ⲙⲱⲟⲩ
△	of ▽	Knight	Ⲥⲉⲃⲁ ϩⲛⲱⲟⲩ ϩⲁⲟⲩⲣ ⲓⲉ ⲑⲁ ⲙⲱⲟⲩ
⊽	of ▽	Pawn	ϯⲱⲙⲁⲑⲫ
⊽	of ▽	Castle	Ϣⲏⲱⲉⲩ ⲑⲁ ⲓⲉ
⊛	of ▽	King	Ⲡⲑⲁ ϩⲁⲫⲏⲛ–ϩⲏⲝ
⊜	of ⊜	Bishop	Ⲍⲱ ⲱⲁⲛ
▽	of ⊜	Queen	Ϧⲛⲱⲟⲩ ⲑⲁ Ⲡⲉϩⲏϯ
△	of ⊜	Knight	Ϭⲟⲩ ⲃⲁⲗ
⊽	of ⊜	Pawn	Ⲁϩⲉⲫⲓ
⊽	of ⊜	Castle	Ⲑⲁⲣⲫⲉϣⲉ ϥⲁ ϩⲛⲱⲟⲩⲑⲁ ⲡⲉ
⊛	of ⊜	King	Ϭⲟⲩϩⲁⲟⲩⲣⲓⲉ
⊜	of ⊽	Bishop	Ⲁⲣⲏⲱⲩⲉⲣⲓⲉ
▽	of ⊽	Queen	Ⲏⲓⲥⲉⲉ
△	of ⊽	Knight	Ϩⲱⲱⲣ
⊽	of ⊽	Pawn	Ⲁⲙⲉϣⲉϯ
⊽	of ⊽	Castle	Ⲛⲉⲩⲫⲑⲩⲓⲉⲉ
⊛	of ⊽	King	Ⲏϣⲱⲱⲣⲓⲉ

The Pawns refer to ת as the House of the Elements only, not to ת as ⊽.

LINE **32**.—Ⲥϥⲃⲁϩⲩⲱⲟⲩ
Ϩⲛⲟⲩⲉ. Ⲓⲉⲧⲟⲙⲱⲟⲩ and Ⲁϩⲉⲫⲓ :
ϯⲱⲩⲙⲁⲧⲫ : Ⲁⲙⲉⲥⲉϯ : Ⲕⲁⲃⲉⲝⲛⲩϥ[6]

COL. XXI.—The perfected Egyptian exlaims, "There is no part of me that is not of the Gods." This column gives the attribution in detail. The non-cherubic Zodiac signs are omitted, but follow their affinities.

COL. XXIII.—

Formless State (F)	=	4
Sublime State (S)	=	4
Reflection (R)	=	10
Kashina (K)	=	10
Impurity (I)	=	10
Analysis (A)	=	1
Perception (P)	=	1
		40

COLS. XXXVIII.-XL.—The vagueness and extent of these attributions is shown in this table from Agrippa,[7] who is too catholic to be quite trustworthy.

Things under the Sun which are called Solary

Among stones—

1. The Eye of the Sun.
2. Carbuncle.
3. Chrysolite.
4. Iris (stone).
5. Heliotrope (stone).
6. Hyacinth (stone).
7. Pyrophylus (stone).
8. Pantaura.
9. Topazius.
10. Chrysopassus.
11. Rubine.
12. Balagius.
13. Auripigmentum and things of a golden colour.

Among plants—

1. Marigold.
2. Lote-tree.
3. Peony.
4. Sallendine.
5. Balm.
6. Ginger.
7. Gentian.
8. Dittany.
9. Vervain.
10. Bay-tree.
11. Cedar.
12. Palm-tree.
13. Ash.
14. Ivy.
15. Vine.
16. Mint.
17. Mastic.
18. Zedoary.
19. Saffron.
20. Balsam.
21. Amber.
22. Musk.
23. Yellow honey.
24. Lignum aloes.
25. Cloves.
26. Cinnamon.
27. Calamus.
28. Aromaticus.
29. Pepper.
30. Frankincense.
31. Sweet marjoram.
32. Libanotis.

Among animals—

1. Lion.
2. Crocodile.
3. Spotted-wolf.
4. Ram.
5. Boar.
6. Bull.
7. Baboon.

Among birds—

1. Phœnix.
2. Eagle.
3. Vulture.
4. Swan.
5. Cock.
6. Crow.
7. Hawk.

Among insects—

1. Glow-worm.
2. Beetle.

Among fish—

1. Sea-calf.
2. Shell-fish.
3. Pullus.
4. Star-fish.
5. Strombi.
6. Margar.

Among metals—

1. Gold.

COL. XL.—Aaron's breastplate is very doubtful; we advise reliance on columns Stones and Tribes, we having chosen Stones on bases of physical analogy to Signs, Colours, &c.

COL. XLII.—The following table of sub-elemental perfumes is important:—

⊛	of ⊛	Ambergris.
△	of ⊛	The Gall of the Rukh.
▽	of ⊛	Oncha.
▽̿	of ⊛	Musk.
△	of ⊛	Civet.
⊛	of △	Lign-aloes.
△	of △	Galbanum.
▽	of △	Mastick.
▽̿	of △	Storax.
△	of △	Olibanum.
⊛	of ▽	Myrrh.
△	of ▽	Camphor.
▽	of ▽	Siamese Benzoin.
▽̿	of ▽	Indigo.
△	of ▽	Oppoponax.
⊛	of ▽̿	Dittany of Crete.
△	of ▽̿	Assafœtida.
▽	of ▽̿	Clover.
▽̿	of ▽̿	Storax.
△	of ▽̿	Benzoin.
⊛	of △	Saffron.
△	of △	Lign-aloes.
▽	of △	Red-sanders.
▽̿	of △	Red Sandalwood.
△	of △	Olibanum.

COL. XLIII. and XLIV.—And, generally, all drugs exciting the parts of the body corresponding. See Col. CLXXXII.

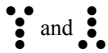
COL. XLVI.—Each Trigram combines with itself and the others to make 64 Hexagrams, which

partake of the combined nature. This attribution is the true key to the Yi King. No sinologist has had any idea of it, but it is obvious enough now that O.M. has solved it.

See Appendix I.

COL. XLVII.—
LINE **7**.—Has a monkey.
LINE **19**.—Said to have a monkey.

COL. XLIX.—The Geomantic Figures of the Planets are those of the signs which they rule.

LINES **3**-**10**.  and

LINE **15**. LINE **16**.

LINE **17**.

LINE **18**. and

LINE **19**. and

LINE **20**. LINE **22**.

LINE **24**. LINE **25**.

LINE **26**. LINE **28**.

LINE **29**.

See the "Handbook of Geomancy," *The Equinox* I: 2, p. 137.[8]

COL. L.—The Catholic "seven deadly sins" in square brackets.

COL. LVII.—Egyptian Quarters.

COLS. LVII., LIX., &c.—Beth Elohim gives:--
Michael, Leo, and South to ▽ and י.
Gabrial, Bull, and North to △ and ה.
Raphael, Man, and West to ▽ and ה.
Uriel, Eagle, and East to △ and ו.

COL. LXIX.—

Sattvas, ☿
Rajas, and ♃
Tamas ♁
} In a close analogy

COL. LXXIX., LINE **13**.—
Add (3321) שרברשהמעת שרתתן [Shadbarshehmoth Sharthathan], the Spirt of the Spirits of the Moon. The final ן is counted as 700, as are the final ם's in Col. LXXVIII., line **13**.[9]

COL. LXXXV.—
LINE **6**.—Or חשמאל.
LINE **9**.—Or זפניאל.

COL. LXXXIX.—Add Daath, היחא.

COL. XCIII., LINE **10**.—Contains the Earth.

COL. XCVI.—Add Daath, היוה.

COL. XCIX.—Add among Archangels:—
Azrael, Angel of Death (נ),
Israfel, of Last Trump (ש).

COL. C.—Our order of Angelic Choirs is from R. Mosheh ben Maimon. R. Ishmael and the book Pliah prefer:—

1. Cherubim.
2. Chasmalim.
3. Chaioth.
4. Aralim.
5. Seraphim.
6. Tarshishim.
7. Auphanim.
8. Auphanim.
9. Aishim.
10. Taphsarim.

And there are many other schemes.

COL. CII.—Add Daath, אנרי.

COL. CIII.—Add Daath, Cerebrum medium, cuius locus est in parte capitis postica.

But these have many other attributions, and each is itself divisible: thus Chesed and Geburah of Tiphareth are the breasts; Tiphareth the heart; Netzach and Hod the testicles; Jesod the membrum virile; and Malkuth, the anus. The signs of the Zodiac are variously given, and the Planets agree with the face: thus ♄ and ♅, the ears; ♂ and ♀, the nostrils; ☉ and ☾, the eyes; and ☿, the mouth. The hand: thumb, ⊛; 1st finger, △; 2nd, ▽; 3rd, ▽; 4th △. These, however, vary somewhat.[10]

COL. CVI.—These Abodes are enclosed in four circles: the Waters of Weeping, or Creation, of Oceanus, and the False Sea. Compare the classical four rivers of Hell.[11]

COL. CVIII.—Incomplete and redundant owing to unconentrated nature of Qliphoth.

LINE **2**.—Three Evil Forms before Samael are:

קמתיאל [Qemetial]
לביאל [Belial]
עתיאל [Othiel]

The Thaumiel, also called Kerethiel

COL. CIX.—King בלע son of בעור, Dukes עלוה, חמנע, and יתת, are all referred to Daath.

Edomite Kings and Dukes are taken e libro Maggid. and Gen. 36.

COL. CXIV., LINE **1**.—*I.e.*, simple breathing without articulation.

COL. CXV.—The furniture, &c., is attributed as told in the ritual, here duly *h—d*, *c—d*, and *n—r r—d*.[12]

COL. CXXI.—Add the "waiting" Grades of "Lord of the Paths in the Portal of the Vault of the Adept" between the 1st and 2nd Orders; and "Babe of the Abyss" between the 2nd and 3rd.

COL. CXXV.—Burton gives these upside down. The true attribution is checked by the Fire-Worshippers (Guebres) in **5**. Yet, of course, the Kether Hell may be considered as more awful than the Malkuth.

COL. CXXVII.—These and many other (rather far-fetched and irrelevant) attributions of various things are to be found in Burton's *Arabian Nights*, in the Tale of Abn al-Husn and his Slave-Girl Tawaddud.

COL. CXXXIII.—The symbolic forms and Divination meanings of these cards can be readily constructed from considerations of their natures as here indicated.

LINE **5**.—This is the First Decan, and begins from Cor Leonis.

COL. CXXXVIII.—Astrological symbols are derived from the primary forms—Cross, Crescent, Circle.

COL. CLXXIII.—For meaning and special function, see original.[13] They should, but do not, accurately refer to the divisions of each sign into 7 planetary parts.

Pietro di Abano[14] gives:—

THE NAMES OF THE HOURS AND THE ANGELS RULING THEM.

The Names of the Hours.

	Hours of the day.	Hours of the night.
1.	Yayn	Beron
2.	Ianor	Barol
3.	Nasnia	Thari
4.	Salla	Athir
5.	Sadedali	Mathon
6.	Thamur	Rana
7.	Ourer	Netos
8.	Tamic	Tafrac
9.	Neron	Sassur
10.	Iayon	Aglo
11.	Abai	Calerua
12.	Natalon	Salam

TABLES OF THE ANGELS OF THE HOURS ACCORDING TO THE COURSE OF THE DAYS[15]

Day:	☉	☽	♂	☿	♃	♀	♄
Hour	(*Angels of the Hours of the Day*)						
1.	☉	☽	♂	☿	♃	♀	♄
2.	♀	♄	☉	☽	♂	☿	♃
3.	☿	♃	♀	♄	☉	☽	♂
4.	☽	♂	☿	♃	♀	♄	☉
5.	♄	☉	☽	♂	☿	♃	♀
6.	♃	♀	♄	☉	☽	♂	☿
7.	♂	☿	♃	♀	♄	☉	☽
8.	☉	☽	♂	☿	♃	♀	♄
9.	♀	♄	☉	☽	♂	☿	♃
10	☿	♃	♀	♄	☉	☽	♂
11.	☽	♂	☿	♃	♀	♄	☉
12.	♄	☉	☽	♂	☿	♃	♀
	(*Angels of the Hours of the Night*)						
1.	♃	♀	♄	☉	☽	♂	☿
2.	♂	☿	♃	♀	♄	☉	☽
3.	☉	☽	♂	☿	♃	♀	♄
4.	♀	♄	☉	☽	♂	☿	♃
5.	☿	♃	♀	♄	☉	☽	♂
6.	☽	♂	☿	♃	♀	♄	☉
7.	♄	☉	☽	♂	☿	♃	♀
8.	♃	♀	♄	☉	☽	♂	☿
9.	♂	☿	♃	♀	♄	☉	☽
10.	☉	☽	♂	☿	♃	♀	♄
11.	♀	♄	☉	☽	♂	☿	♃
12.	☿	♃	♀	♄	☉	☽	♂

[The Angels of the Planets according to pseudo-Abano are:—

☉ Michael.
☽ Gabriel.
♂ Samael.
☿ Raphael.
♃ Sachiel.
♀ Anael.
♄ Cassiel.]

Note.—The first hour of the day, of every country, and in every season whatsoever, is to be assigned to the sun-rising, when he first appeareth arising in the horizon. And the first hour of the night is to be the thirteenth hour, form the first hour of the day.

THE YEAR[16]

The Spring: Taloi.
The Summer: Casmaran.
The Autumn: Adarael.
The Winter: Farlas.

The Angels of the Spring: Carcasa, Core, Amatiel, Commissoros.
The Head of the Sign of the Spring: Spugliguel.
The Name of the Earth in the Spring: Amadai.
The Names of the Sun and Moon in the Spring: The Sun, Abrayen; The Moon, Agusita.

The Angels of the Summer: Gargatel, Tariel, Gaviel.
The Head of the Sign of the Summer: Tubiel.
The Name of the Earth in the Summer: Festatui.
The Names of the Sun and Moon in the Summer: The Sun, Athemay; The Moon, Armatas.

The Angels of the Autumn: Tarquam, Gualbarel.
The Head of the Sign of the Autumn: Torquaret.
The Name of the Earth in the Autumn: Rabianira.
The Names of the Sun and Moon in the Autumn: The Sun, Abragini; The Moon, Matasignias.

The Angels of the Winter: Amabael, Ctarari.
The Head of the Sign of the Winter: Altarib.
The Name of the Earth in the Winter: Gerenia.
The Names of the Su and Moon in the Winter: The Sun, Commutaf; The Moon, Affarterim.

COL. CLXXVII.—Musulman attribution of Planets:—

ג ♄
ת ♃
פ ♂

ם ☉
ם and ♀
ב
ר ☿
ר ☽

Note that ם and not ב is the 7th of the double letters.

The Jesuit Kircher gives—

♄ ♃ ♂ ☉ ♀ ☿ ☽
פ ר ת ב ג ד כ

The order of the Planets is that of their apparent rate of motion. By writing them in their order round a heptagon, and tracing the heptagram unicursally, the order of the days of the week is obtained.

COL. CLXXVIII.—These intelligences are angelic in nature, but possessing material and even earthly dominion. Hence they preside over the geomantic figures, whose nature indeed expresses their relation to man.

COL. CLXXXI. —

LINE **11**.—He laughs; bearing a sphere containing illusion in his left hand, but over his right shoulder, and a staff 463 lines long in his right. A lion and a dragon are at his feet, but he seems unaware of their attacks or caresses.

LINE **12**.—His attitude suggests the shape of the Swastika or thunderbolt, the message of God.

LINE **13**.—She is reading intently in an open book.

LINE **14**.—She bears a sceptre and a shield, whereon is figured a dove as a symbol of the male and female forces.

LINE **15**.—His attitude suggests ♆, and he is seated upon the Cubic Stone, whose sides show the Green Lion and White Eagle.

LINE **16**.—He is crowned, sceptred, and blessing all in a threefold manner. Four living creatures adore him, the whole suggesting a pentagram by its shape.

LINE **17**.—He is inspired by Apollo to prophesy concerning things sacred and progane: represented by a boy with his bow and two women, a priestess and an harlot.

LINE **18**.—He drives furiously a chariot drawn by two sphinxes. As Levi drew it.

LINE **19**.—Before him goeth upright the Royal Uræus Serpent.

LINE **21**.—[☿, ♆, and ⊖, or Sattva, Rajas, and Tamas].

LINE **23**.—From a gallows shaped like the letter ז hangs by one foot a young fair man. His other leg forms a cross with the suspending one. His arms, clasped behind his head, form an upright △, and this radiates light. His mouth is resolutely closed.

LINE **25**.—A winged and crowned goddess, with flashing golden belt, stands, and pours from her right hand the flame of a torch upon an Eagle, while in her left hand she pours water from an horn upon a Lion. Between her feet a moon-shaped cauldron of silver smokes with perfume.

LINE **26**.—Levi's Baphomet is sound commentary on this Mystery, but should not be found in the text.

LINE **27**.—Human figures thrown thence suggest the letter נ by their attitude.

LINE **28**.—A woman, naked, and kneeling onher left knee, pours from a vase in her right hand silver waters into a river, by which grow roses, the haunts of coloured butterfiles. With her left hand she pours golden waters over her head, which are lost in her long hair. Her attitude suggests the Swastika. Above flashes a great star of seven rays.

LINE **29**.—Below, a path leads between two towers, guarded by jackals, from the sea, wherein a Scarabæus marcheth landwards.

LINE **30**.—Below is a wall, in front of which, in a fairy ring, two children wantonly and shamelessly embrace.

LINE **31**.—An Angel blowing a trumpet, adorned with a golden banner bearing a white cross. Below a fair youth rises from a sacrophagus in the attitude of the god Shu supporting the Firmament. On his left a fair woman, her arms giving the sign of Water—an inverted ▽ on the breast. On his right a dark man giving the sign of Fire—an upright △ on the forehead.

LINE **32**.—An ellipse, composed of 400 lesser circles. At the corners of the card a Man, an Eagle, a Bull, and a Lion. Within the circles a naked shining figure in the sign of Earth—right foot advanced, fight hand advanced and raised, left hand lowered and thrown back. The hands grip each a ray of dazzling light, spiril, the right hand being dextro- and the left hand lævo-rotary. A red scarf conceals the fact of male genital organs, and suggests by its shape the letter ב. Such is the conventional hieroglyph.

APPENDIX I

THE TRIGRAMS OF THE YI KING

Attribution to Quarters.	Planetary Attribution.	Hindu Attribution.	Yetziratic Attribution.	Figure.	Name.	Part of body.	*Key Scale*
S.	☉	Lingam.	+ א		Khien.	Head.	**2** [and **30**].
S.E.	♀	Apas.	▽ מ		Tui.	Mouth.	**14** [and **23**].
E.	♃	Mano (Prana).	☉ ר		Li.	Eyes.	**6** [**21** and **30**].
N.E.	♂	Tejas.	△ ש		*K*ăn.	Feet.	**27** and **31**.
S.W.	☿	Vayu.	△ ת		Sun.	Thighs.	**11** [and **12**].
W.	♄	Akasa.	☽ ד		Khân.	Ears.	**10** [**13** and **32**]
N.W.	▽	Prithivi.	▽ ד		Kăn.	Hands.	**32** bis.
N.	☽	Yoni.	○ ה		Khwăn.	Belly.	**3** and **13**.

The Trigrams should be considered as the symbols which combine these meanings, the Hexagrams as combinations of these, chosen according to circumstances. Thus is Fire of ☽, or Energy of ♄, and might mean beginning to change, or force applied to obstruction, as it actually does.

THE HEXAGRAMS OF THE YI KING.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
1		+ of +	*Kh*ien	Heaven, &c. (+ for Lingam.)
2		○ of ○	Khwăn	Earth, &c. (○ for Yoni.)
3		⌣ of △	*K*un	Danger and obscurity—γενος.
4		▽ of ⌣	Măng	Youth and ignorance.
5		⌣ of +	Hsü	Waiting, sincerity.
6		+ of ⌣	Sung	Contention, opposition, strength in peril.
7		○ of ⌣	Sze	Multitude, age and experience.
8		⌣ of ○	Pî	Help.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
9		△ of +	Hsiâo *K*hû	Small restraint.
10		+ of ▽	Lî	Pleased, satisfaction, treating, attached to, a shoe.
11		○ of +	Thâi	Spring, tree course.
12		+ of ○	Phî	Decay, patience, obedience, autumn, shutting up, restriction
13		+ of ⊙	Thung *Z*ăn	Union (of men).
14		⊙ of +	Tâ Yû	Great havings.
15		○ of ▽	*Kh*ien	Humility.
16		△ of ○	Yü	Harmony and satisfction.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
17		▽ of △	Sui	Following
18		▽ of ▲	Kû	Troublesome services, arrest of decay, hard work.
19		○ of ▽	Lin	Approach of authority, inspect, comfort.
20		▲ of ○	Kwân	Manipulating, contemplating.
21		⊙ of △	Shih Ho	Union by gnawing, legal constraint.
22		▽ of ⊙	Pî	Ornament, freewill.
23		▽ of ○	Po	Overthrow, couch.
24		○ of △	Fû	Returning, visit from friends.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
25		+ of △	Wû Wang	Simplicity and sincerity, earnestness.
26		▽ of +	Tâ *Khû*	Great accumulation.
27		▽ of △	Î	Nourishment, upper jaw.
28		▽ of ▲	Tâ Kwo	Great carefulness, weak beam.
29		◡ of ◡	Khan	Pit, defile, peril.
30		⊙ of ⊙	Lî	Inherent in, attached to, docility.
31		▽ of ▽	Hsien	Influencing to action, all, jointly.
32		△ of ▲	Hăng	Perseverance, keeping to the path.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
33		+ of ▽	Thun	Returning, avoiding, retirement.
34		△ of +	Tâ *K*wang	Violence, the Great Ram.
35		⊙ of ○	Tzin	To advance (good).
36		○ of ⊙	Ming Î	Intelligence, wounded.
37		⧋ of ⊙	*K*iâ Zăn	Household, wifely duty.
38		⊙ of ▽	*Kh*wei	Disunion, family discord.
39		◡ of ▽	*K*ien	Lameness, immobility, difficulty.
40		△ of ◡	*K*ieh	Unravelling (a knot, &c.).

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
41		☴ of ☶	Sun	Diminution.
42		☳ of ☷	Yî	Addition, increase.
43		☶ of +	Kwâi	Displacing, strength, complacency, tact.
44		+ of ☳	Kâu	Unexpected event, a bold woman.
45		☶ of ○	Tzhui	Collected, docility.
46		○ of ☳	Shăng	Advance and ascent.
47		☶ of ⊙	Khwăn	Straightened, distressed, Carcer, growth restricted.
48		◡ of ☳	Tzing	A well, self-cultivation.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
49		▽ of ☉	Ko	Change
50		☉ of △	Ting	A caldron, a concubine, flexibility, quick ear and eye.
51		△ of △	*K*ăn	Ease, development, moving power, thunder.
52		▽ of ▽	Kān	Peace, a mountain.
53		△ of ▽	*K*ien	Fortunate marriage, gradual advance, goose.
54		△ of ▽	Kwei Mei	Unfortunate marriage (of a younger sister before the elder).
55		△ of ☉	Făng	Large, abundant, progress.
56		☉ of ▽	Lü	Strangers.

	Figure.	Nature.	Name.	Divination and Spiritual Meaning.
57		☴ of ☴	Sun	Flexibility, penetration, vacillation, wind, wood, &c.
58		☱ of ☱	Tui	Pleasure, help from friends, still water.
59		☴ of ☵	Hwân	Dissipation, dispersion, turning to evil.
60		☵ of ☱	*K*ieh	Joints of body, regular division.
61		☲ of ☵	*K*ung fü	Inmost sincerity.
62		☳ of ☲	Hsiao Kwo	Non-essential, success of trifles, a wonded bird, small divergences.
63		☵ of ☉	*K*i Tzi	Help attained, complete success.
64		☉ of ☵	Wei Tzi	Incomplete success, foolish impulse, failure.

EXPLANATIONS OF THE ATTRIBUTIONS IN THE MORE IMPORTANT COLUMNS OF TABLES I-VI.

COLUMN I: THE KEY SCALE

In order to understand thoroughly the Key Scale, the student should have mastered the Essay on the Qabalah, (*Equinox* I (5), pp. 72-89), and acquainted himself with the use of Liber D (*Equinox*, I (8), Supplement).*

It should be sufficient therefore in this place to explain simply the significance of the symbols of this scale.

The numbers **000** to **10** are printed in heavy block type. They refer to the three forms of Zero and the ten Sephiroth or numbers of the decimal scale. The diagram shows the conventional geometrical arrangement of the symbols 1-10. The numbers 11-32 correspond to the 22 letters of the Hebrew alphabet. They are attributed to the paths which join the Sephiroth. Their arrangement is shown in the same diagram. 31 and 32 must be supplemented by 31-bis and 32-bis, as these two paths possess a definitely double attribution; viz. 31-bis to Spirit as against 31 to Fire; 32-bis to Earth as against 32 to Saturn.

The numbers 11, 23, 31, 32-bis, 31-bis are printed close to the left edge of the column for convenience of reference, they referring to the 5 elements.

12, 13, 14, 21, 27, 30, 32 are printed in the centre of the column: they refer to the planets.

15, 16, 17, 18, 19, 20, 24, 25, 26, 28, 29 are printed on the right-hand edge of the column. They refer to the signs of the Zodiac.

* [Both these texts were reprinted in *The Qabalah of Aleister Crowley* (later *777 and other Qabalistic Writings*), the former under the spurious title "Gematria," the latter in a slightly abridged form. — T.S.]

It should be understood that the main object of this book is to enable the student to do four things. Firstly, to analyze any idea soever in terms of the Tree of Life. Secondly, to trace the connection between every class of idea referring it thereto. Thirdly, to translate any unknown symbolism into terms of any known one by its means. Fourthly, to make a concatenation of any part of any idea with the rest by analogy with the similar concatenation of the Sephiroth and the paths.

In this connection, observe that the numbers (of this column) subsequent to 10 are not to be considered as real numbers. The figures have been assigned to them arbitrarily for convenience only. Thus there is no special sympathy between 11 and the letter Aleph which is referred to it. For Aleph is connected chiefly with the idea of Zero and Unity, whereas 11 is the number of Magick, and its principal alphabetical correspondences are Beth and Teth. Further, the essential definition of a path is determined by its position on the Tree of Life as conductor of the influence of the Sephiroth which it connects.

One great difficulty in constructing this table is caused by the intimate correspondency between certain Sephiroth and paths. Thus Kether is directly reflected into Chokmah according to one mode, and into Tiphareth according to another. Further, the creative energy on a still lower plane is symbolized in Yesod. In respect of its unity, moreover, it has its analogy in the 11th path.

In the case of Chokmah the difficulty is even greater. Chokmah, as the creative energy Chiah, is of the same nature as Chesed, and even Tiphareth as Vau shows an intimate correspondence with the final Hé of Tetragrammaton as Chokmah with her mother. Among the paths of the Serpent this creative energy is expressed according to various modes: by the 11th path, the Wandering Fool, who impregnates the King's Daughter, by the 12th path which creates Maya, the 15th which is definitely phallic,* and even the 13th which symbolizes change through putrefaction. Lastly, he is found in this function in the 27th path, which

* [This is a probably a reference to the attribution of Aries and the Tarot Trump the Emperor to the 15th Path, as opposed to the later attribution of Aquarius and the Star. — T.S.]

represents *Phallum Ejaculentem*. Chokmah being pre-eminiently the causer of change.

Again, Chokmah is the Logos, the messenger, the transmitter of the influence of Kether, and this is shown, in a lower mode, in the Sephira Hod. He is also implied in the 11th path, for the Fool also transmits the essence of Kether. He is in the 12th path as the Magician, Mercury, in the 16th as the Magus of the Eternal, in the 17th as the Oracle of the Mighty Gods, and in the 20th as the Prophet of the Eternal, the Magus of the Voice of Power.* The idea of the message is also implied in the 13th and 25th paths, perhaps even in the 32nd. The 18th path, too, conveys a certain quintessence although not in a Mercurial manner. And it is just these subtle distinctions which are vital to the proper understanding of the Tree of Life.

The idea of Binah is even more complicated. Her darkness is referred to Saturn. As the Great Sea, she gives her nature to all those paths which contain the idea of the element of Water. Binah is connected with the Azoth, not only because the Azoth is the lower Moon, but because the Azoth partakes also of the Saturnian character, being the metal lead in one of the Alchemical systems. She is also the Great Mother. She is Venus and she is the Moon, and in each aspect she sheds her influence into very various paths. We need not here go further into the cases of the other Sephiroth.

Now from a practical point of view of consturcting these tables, it will evidently be very difficult in many cases to choose on which path to place any given idea. It is obvious, for instance, that the Lotus—which is also a Wheel—might be attributed to any path in respect ot its femininity. In some cases it has been necessary to give several attributions to the same thing. Observe in particular the 12 different aspects of Isis. The student must not attempt to use this book as if it were Molesworth. The whole idea of these tables is to supply him with very varied information, in such a form that he can build up in himself a scheme of the Universe in an alphabet, at once literary and

* [These are Golden Dawn titles of the Tarot Trumps popularly known as the Hierophant, the Lovers and the Hermit respectively. See Col. CLXXX. — T.S.]

mathematical, which will enable him to obtain a coherent conception of the Universe in a sufficiently compact and convenient form to utilize in both his theoretical and practical working.

COLUMNS II, III: THE HEBREW NAMES OF NUMBERS AND LETTERS

These columns indicate the principlal moral ideas connected with the Sephiroth. The names of the letters indicated rather the pictorial glyph suggests by the shape of the letter. But they also conceal a secondary meaning behind that of the numerical value and the number of the Tarot Trump of each. The value of the name of each letter modifies that meaning. For example, Aleph, while principally significant of Zero and Unity, explains itself further by the number 111, the value of the letters A L P. That is to say a study of the number 111 enables us to analyze the meaning of the number 1. It indicates, for instance, the trinitarian equation 1 = 3.

Note that the letters Hé and Vau may each be spelt fully in four different ways, corresponding to the four worlds given in column LXIV.

It is to be thoroughly understood that the titles of the Sephiroth make no claim to give anything like a complete description of their nature. The glyphs of the 22 letters have some times a greater, some times a less, importance in elaborating the connotation.

ALEPH means an *Ox*, principally because the shape of the letter suggests the shape of a yoke. There is also a reference to the mildness and patience of Harpocrates: indeed, to his sexual innocence. The function of ploughing is clearly the chief idea involved: herein lies a paradox—to be studied in the last act of *Parsifal*.

BETH is a *House*, the letter showing the roof, floor, and one wall. It is the dwelling place of man in the world of duality and illusion.

GIMEL the Camel, reminds us of the position of the Path on the Tree of Life as joining Kether and Tiphereth, and thus the means of

travelling through the wilderness of the Abyss.

DALETH a *Door*, refers to the position of the path as joining Chokmah and Binah. It is the gate of the Supernals. Again, it is the letter of Venus and shows the sexual symbolism. The shape suggests the porch of a doorway, or a porched tent-flap.

HÉ a *Window*, remindes us that Understanding (Hé being the letter of the Mother in Tetragrammaton) is the means by which the Light reaches us. The gap between the two strokes is the window.

VAU a *Nail* (shape directly hieroglyphic) suggests the fixation of the Supernals in Tiphereth.

ZAYIN a *Sword*, refers to the attribution of the letter to Gemini, the sign corresponding to intellectual analysis. The Yod above suggests the hilt; that below, the blade.

CHETH a *Fence*. The Cross-bar on the uprights suggests a fence—more properly the Holy Graal.

TETH is a *Serpent*, as is very obvious from the shape of the letter. The symbol of Leo also resembles the Uræus. It being the house of the Sun, the idea is to emphasize the identity of the Star and the Snake.

YOD a *Hand*, indicates the means of action. The doctrine is that the Universe is set in motion by the action of indivisible points (Hadit). The Hand being the symbol of creative and directive energy, is the polite equivalent of Spermatozoon, the true glyph.

KAPH the *Palm* of the hand, is the hub of the wheel from whcih the force of the 5 elements spring. The reference is particulalry to Jupiter and the 10th ATU. The regular form may suggest the fist: the final, the open hand.

LAMED an *Ox-Gods*, is once more principally a matter of shape. There is, in particular, a reference to the relation of Lamed with Aleph, a matter too profound to discuss in this place. It might be studied personally in the light of *The Book of the Law* and of essays thereon.

MEM *Water* suggests a wave; a breaker by its initial or medial form,

and still water by its final form. In this single case, the actual meaning of the word is identical with the Yetziratic attribution of the letter. Note that the letter NUN, meaning fish, is not attributed to Pisces but to Scorpio.

NUN a *Fish*, is that which lives and moves in the water: which is here a symbol of death. It therefore indicates the forces of Scorpio, generation through putrefaction. The final form suggests a tadpole.

SAMECH a *Prop*, refers to the fact that the path connects Tiphereth with Yesod and therefore serves to connect Microprosopus with his foundation. The shape may suggest a pillow, or a stone, to be thrust under some object.

A'AIN an *Eye*, refers to the meatus. This explains the application of Capricornus to the 15th ATU. The shape may suggest the two eyes and the nose.

PÉ a *Mouth*, is explained by the shape of the letter. The Yod represents the tongue.

TZADDI a *Fish Hook*, is also an obvious matter of shape.

QOPH the *Back of the Head*. The shape is fairly suggestive.

RESH a *Head reversed*. The seat of the human consciousness, which is Solar, pertaining to Tiphereth, is in the head. Resh is the Solar letter. In shape it is merely a big Yod, implying the brain as the expansion of the Spermatozoon.

SHIN a *Tooth*, plainly exhibits the three fangs of a molar. It is also a glyph of the triple tongue of flame, the letter being referred to the element of Fire. The suggestion of devouring, eating, or eating into, is also given. The idea of the ternary shown by the three Yods is borne out by the value of the letter, 300. Yet the letter being one letter, the doctrine of the Trinity is implied. Hence its secondary attribution to the element of Spirit. It is also a glyph of the God SHU, whose head and arms, separating SEB and NUIT, form the letter. This connects it with the fire of the Last Judgement (ATU XX). I may here note that SHU is the God of air and not of fire, of the firmament that separates Earth and Heaven; so that the idea of

the letter is to establish a link between the ideas of fire and air, the two active elements. There is a similar connection between Mem and Tau. The 12th ATU shows a man hanging from a cross, which is the meaning of Tau.

TAU a *Tau* or *Cross* symbolizes the element of Earth aas a solidification of the four elements. There is also a phallic meaning, whence Tau is attributed not only to Earth, but to Saturn. Tau was originally written cruciform.

I may supplement the above remarks by saying that they make clear that there is no such apodeictic connection between the letters as between the numbers. The meanings are in many cases little more than indications of certain lines on which meditation may be profitably pursued.

COLUMN V: GOD NAMES IN ASSIAH

1. EHEIEH. The God names of the Sephiroth refer, for the most part, by meaning to their characteristics. Thus EHEIEH, pure existence, belongs to 1. The sound of the word represents the indrawn and outdrawn breath.

2. YAH gives the title of the Father.

3. JEHOVAH ELOHIM gives the full name of the God, as if the Supernals were collected in Binah.

4. The name AL is used in many senses. Its deepest sense is give by *The Book of the Law*. The excuse for writing it here is that 4 represents Jupiter, the highest possible manifestion of Deity.

5. ELOHIM GIBOR. The attribution is natural.

6. JEHOVAH ELOAH VA-DAATH. The reference is to Tiphereth as the child of Chokmah and Binah, Daäth (their first child) having failed to find a place on the Tree.

7-8. JEHOVAH TZABAOTH and ELOHIM TZABAOTH give respectively the two principal names of the Demiurge expressed in multiplicity and positive action. (Hosts.)*

* [See in this connection I.Z.Q. 740-745. — T.S.]

9. SHADDAI EL CHAI. Almighty and Ever-living God: refers to his function as Pangenetor.

10. ADONAI MELEKH. "My Lord the King" is the natural inhabitant of "The Kingdom."

The attributions of the Elemental Gods are somewhat arbitrary. Tetragrammaton is given to Air (11), because Jehovah is Jupiter, the Lord of Air. Al is given to Water (23), because of its attribution to Chesed, the Sephira of Water. Elohim is given to Fire (31) because the name of five letters represents the active but feminine principle Shakti of Geburah, the fiery Sephira. Adonai ha-Aretz is the natural title of Earth (32-bis); and Adonai is the name of God particularly referred to man in his mortality. It is one title of the Holy Guardian Angel. Yeheshua is attributed to Spirit (31-bis) on account of the formation of the word from Tetragrammaton by the insertion of the letter Shin, thus forming the Pentagram of the Elements. The planetary names refer to the sacred numbers of the planets. The Zodiacal signs are not honoured with God-names in the Hebrew system. Those referring to the planets ruling them may be used.

COLUMN VI: THE HEAVENS OF ASSIAH

This column gives the names of the astral or apparent phenomena corresponding to Column II. It must be understood that in speaking of the sphere of a planet the astrological attribution is a minor quasi-accidental and not necessarily reliable function. It depends on astrological theories. By "Tzedeq" we should understand any function of a phenomenon which partakes of the nature of Jupiter. At the same time the Heavens of Assiah do not refer directly to pure number but indirectly through the astrological and cosmographical conventions.

1. RASHITH HA-GILGALIM. The primum mobile—or "beginning of whirling motion"—tells us that Kether is the point from which we measure motion. The Sephiroth might even perhaps be considered as co-ordinate axes.

2. MASLOTH. The fixed stars are connected with the idea of Hadit as positive interruptions of the negative continuum Nuit. Neptune is

attributed to this sphere as being the outpost of the Solar System. Uranus is attributed to Daäth because of its explosive nature. The Abyss is represented in Nature by the Asteroids. There is another aspect of Uranus, the Magical Will, which is assigned to Chokmah. There is also another of Neptune, whose astrological characteristics are sympathetic with Neschamah and therefore with Binah. It must be remarked that since above the Abyss a thing is only true so far as it contains its contradictions in itself, the attributions of the planets above the Abyss cannot be so definite as those below. Each of them can in a way be attributed to any of the Supernals, and each may be given to any one for contradictory reasons. It cannot be too strongly pointed out to the practical Magician that when he comes to work with ideas above the Abyss, the whole character of his operations is completely changed.

3. SHABATAI represents Saturn as the planet of repose, of darkness, and perhaps as the category of Time. Note that Saturn is attributed to Daäth in the hexagram of the planets. This is the creative Saturn, the hidden God, and the Daäth of the apex of the upper triangle of the hexagram is in reality a concentration of the Trinity of the Supernals. The hexagram must not be like "the Stooping Dragon," crowned with a falsity.

4. TZEDEQ means righteousness; the inexorable law of Jupiter. The connection of this with the number 4 depends on the aspect of 4 as the square of 2, the limitation of the Dyad further fixed by self-multiplication, the introduction of a new dimension. 4 is thus a number of rigidity or materiality. Hence its ideal quality is inexorable righteousness. Yet in connection with this, remember that Chesed means Mercy and 4 is Daleth, the letter of Venus, Love. Consideration of this is very helpful in understanding the way in which a Sephira combines widely diverse ideas.

5-9. 5. MADIM. 6. SHEMESH. 7. NOGAH. 8. KOKAB. 9. LEVANAH.*

10. CHOLIM YESODOTH. The sphere of the elements is attributed to Malkuth. Of course, the elements extend throughout the Sephiroth. But

* Editorial Note.—The explanatory notes on these five heavens of Assiah were never written. The typescript merely has "Look up the actual meaning."

"element" here means the composition of Nephesch and sensible matter; which pertain to Malkuth.

THE ELEMENTS

11. RUACH means air, also breath and mind, thought being the expression in expansion of the union of Chokmah and Binah in the subconscious. Ruach is also translated Spirit—Latin *Spiritus*. There must be no confusion between this "spirit" and that symbolized by the letter Shin. The distinctions are of the utmost importance, and so manifold and subtle that the subject demands a complete essay in itself.

23. MAIM is Hebrew for Water.

31. ASH is the Hebrew for Fire.

32 bis. ARETZ is the Hebrew for Earth.

31 bis. ATH. I have myself* assigned the word Ath to the of Spirit as an element, it being the Alpha and Omega, or the essence which interpenetrates the other elements. It is the unformulated realitry common to them, by virture whereof they exist.

The planetary heavens follow their Sephirotic attributions; *e.g.* 27, the Heaven of Mars is Madim given above against the number 5.

The Zodiacal heavens are simply the Hebrew names of the signs.

COLUMN VII: ENGLISH OF COLUMN VI

The nature of the entries in this column is to be studied in the light of the traditional astrological conception.

COLUMN VIII: ORDERS OF QLIPHOTH

The titles of the Qliphoth, generally speaking, suggest the vice characteristic of the Sephira or other idea to which they are attributed. Thus the Thaumiel refer to Ketherm because their characteristic is to possess two contending heads, and so to deny the unity of Kether. So also the Golachab are giants like volcanoes, symbolizing energy and

* [No you didn't Aleister, the G.D. did: see for example the explanation of the "Pyramid of the Elements" admission badge in the Philosophus ritual. — T.S.]

fire, and their liability to appear as tyranny and destruction. Similarly the Qliphoth of Venus are carrion birds, as opposed to the dove, sparrow, etc.

The transliteration and meaning of the Hebrew names of the Orders of Qliphoth are as follows:—

	QEMETIEL.	Crowd of Gods.
0.	BELIA'AL.	Worthlessness.
	A'ATHIEL.	Uncertainty.*
1.	THAUMIEL.	Twins of God.
2.	GHAGHIEL.	Hinderers.
3.	SATARIEL.	Hiding.
4.	GHA'AGSHEKLAH.	Smiters.
5.	GOLACHAB.	Flaming Ones.
6.	THAGIRIRON.	The Litigation.
7.	A'ARAB ZARAQ.	The Ravens of Dispersion.
8.	SAMAEL.	The False Accuser.
9.	GAMALIEL.	The Obscene Ass.
10.	LILITH.	The Woman of Night.
15.	BA'AIRIRON.	The Flock.
16.	ADIMIRON.	Bloody.
17.	TZALALIMIRON.	Clangers.
18.	SHICHIRIRON.	Black.
19.	SHALEHBIRON.	Flaming.
20.	TZAPHIRIRON.	Scratchers.
22.	A'ABIRIRON.	Clayey.
24.	NECHESHTHIRON.	Brazen.
25.	NECHESHIRON.	Snakey.
26.	DAGDAGIRON.	Fishy.
28.	BAHIMIRON.	Bestial.
29.	NASHIMIRON.	Malignant Women.

* [This attribution is highly questionable: it may be doubted whether any meaningful Qliphothic attribution is possible here, outside the Sephirothic system. In *Kabbala Denudata* (tom. I. pars. IV. fig xvi. (Z)), these three names are referred to Kether, Chokmah and Binah respectively. — T.S.]

COLUMN X: MYSTIC NUMBERS OF THE SEPHIROTH

These numbers are obtained byadding together the natural numbers up to and including the one in question. Thus, the sum of the first ten is fifty-five. Their significance has been well worked-out; and is important up to the number 13. After that, the numbers 15, 20, 21, 24, 28 and 31 have repaid the study bestowed upon them.

For the meaning of the primes from 11 to 97 see page 132.

COLUMN XI: THE ELEMENTS, WITH THEIR PLANETARY RULERS

Kether is said to be the root of Air, because as the force of air, or the balance of Fire and Water, and, as connected, it is Aleph, with the ideas of Zero and Unity. Chokmah is said to be the root of Fire, because of its creative nature; Binah of Water, because of its receptive passivity, and its symbolism as the Great Sea.

The three elements are refelcted into the second triad, Water being referred to Chesed, partly because it is the recipient of the male influence of the Supernals, partly because 4 is Daleth, Venus, the feminine or watery principle. The energy and mobility of Geburah naturally suggests Fire. The third member of the triad, Tiphereth, is Air,* partly for the same reason as Kether just cited, partly because Tiphereth is Microprosopus, who is Vau in Tetragrammaton, Vau being the letter of Air, the result of the union of Yod and Hé, Fire and Water.

In the third triad Netzach is Fire, as representing the devouring quality of love: Hod, Water, as representing the reflecting quality of thought: and Yesod, Air, on account of the extremely important mystery expressed in Liber 418, Æthyr XI (see *Equinox* I (5), Supplement). The integrity of the Sephiroth is guaranteed by the fact that each one contains its contradictory in itself. Yesod, the Foundation, the principle of stability, cannot be shaken because it is also the idea of elasticity, and instability.

* [The printed edition reads "... of Geburah naturally suggests Fire and Air. The third member of the triad is Tiphereth" which appears to be corrupt; the present reading is a conjectural restoration. — T.S.]

Earth appears for the first time in Malkuth. The three active elements are represented in three triads in a progressively diluted and impure form. There is a progressive admixture of ideas as one descends the Tree; but when the descent becomes so gross that they can no longer subsist as such, they unite to act as a trinity, to reproduce themselves by reflection or crystallisation as a fixed form in which their original natures are no longer perceptible as such. They merely modify the character of the compound. The analogy is to chemical elements, which are unable to manifest the natural property of the pure state in a compound. It is only their subtler qualities which influence the nature of the compound. Thus none of the physical properties of H. are directly to be observed in its combination with SO_4. It is only the subtler qualities which determine that H_2SO_4 should be an acid.

The attribution of Earth to Malkuth is important as explaining the nature of Nephesch and manifested matter. It is to be understood that the three active elements and the first 9 Sephiroth do not exist at all directly for the senses. They are to be apprehended only indirectly, by observing their function through determining the nature of sensible things. The necessary attributions* of this column are extremely important as throwing light on the nature of the Heavens of Assiah. They must be studied and meditated with great care.

Thus the fiery signs Aries, Leo, and Sagittarius partake of the nature of Sol and Jupiter, because of the active, lordly, creative, paternal, generous, noble and similar qualities. The earthy signs are sympathetic with Venus and Luna because of the passive receptivity of those planets. Airy signs correspond particularly with Saturn and Mercury, because of the connection of these planets with thought. Watery signs are sympathetic with Mars with regard to the fact that Water possesses the fiery property of breaking up and destroying solids. The student must be careful to avoid expressing himself by inventing false

* [The text at this point, following the printed edition, appears corrupt. Either the word "necessary" is wrong or there is material missing after "necessary"; the adjective before "attributions" should be something along the lines of "Zodiacal" or "remaining." — T.S.]

antinomies. There is a great danger in arguing backwards in the Qabalah, especially in the case of attributions of this sort. Thus the explanation of the martial nature of water must not be used to argue a watery nature in Mars, whose natural sympathy is evidently Fire.

It would be supremely misleading to try to obtain any information about the nature of Mars from this column. It is almost impossible to suggest any rule for avoiding errors of this sort. The best I can do is to recommend the student never to lose sight of the fact that all attributions whatsoever have no absolute quaility. The object is really to remind the student of what he already knows about any given idea and its relation with the rest. He should therefore determine for himself the nature of any idea principally by meditation or direct magical investigation, such as actual visions. He may accept provisionally the validity of correspondences so far as they indicate the best methods of invocation and evocation. Having thus firmly established in his head the correspondences of a symbol, he is less likely to misinterpret it, or to assign a new importance to any known correspondence such as is found in the latter part of this column. He will take the planetary rulers here given as little more than suggestions for memorizing minor details of the nature of the Zodiac. It would evidently be absurd to set up an antinomy between the statement in this column that Saturn and Mercury are the rulers of Libra with the statement elsewhere that Libra is ruled by Venus and Saturn exalted therein. There is, however, a certain partial sympathy between the columns. Thus Sol is exalted in Aries, Luna in Taurus, Mercury rules Gemini, and Sol Leo. In the case of Virgo, however, neither Venus nor Luna appear either as its ruler or as exalted therein. A profitable meditation might develop in some such way as follows:—

> *Question*: Why should Venus and Luna not be given as rulers of Virgo? Virgo is suggested as the Virgin Isis, Luna as sympathetic with solitude, purity and aptitude for reflection of the Hermit, ATU IX. Venus, again, as Binah, the recipient of Wisdom, represents one aspect of Virgo. So too does the earthy

> nature of Venus in her aspect of Demeter. In this way an attribution, which at first sight is puzzling, may assist the student to harmonize many ideas which appear at first sight incompatible.

The case of Venus is germane to the argument (note that the symbol of Venus is the only planetary symbol which includes all ten Sephiroth). Venus is astrologically used as a synthetic term for the feminine aspect of the Deity. She then has many parts, Vesta, Ceres, Cybele, Isis, etc. The main distinction to be borne in mind is that with Luna; and the task is all the more difficult in that the symbols continually overlap. It is by harmonizing and transcending such difficulties that the student arrives at a metaphysical conception which is perfectly positive and lucid on the one hand, and on the other emancipated from the bondage of the Laws of Contradiction.

Luna = Gimel = 3. Trivia is one of the titles of Diana.

The ife of woman is naturally divided into three parts: before, during, and after the age of menstruation. (1) The Virgin, (2) the Wife and Mother, (3) the Hag. In (3) the woman can no longer fulfil her natural functions, which therefore turn to the malignity of despair. Hence the identification of the Hag with the Witch. (1) is represented by Diana, the virgin huntress (legends of Atalanta, Endymion, Pan, Actaeon, Persephone, etc.), Hebe, Pallas Athene, Pythia and the Sybils, etc. The function of the virgin is inspirational. (2) is connected with Venus, Ceres, Cyble, Kwannon or Kwanseon, Sekhet, Hathor, Kali, Aphrodite, Astarte, Ashtoreth, Artemis of the Ephesians, and many other female deities. (3) is a wholly malignant symbol. Hecaté and Nahema are the principal representatives of the idea.

Note that there are certain demons of the nature of Venus Aversa, symbolical of the evil caused by distorting or suppressing this principle. Such are Echidna, Lilith, the outraged Aphrodite for the Hyppolytus, the Venus of the Hørsel in Tannhäuser, Melusina, Lamia, some aspects of Kali, Kundry, possibly the malicious side of Queen Mad and the Fairy nature generally.

The student is expected to have in mind all such symbols and to overcome their incompatibility, not be blurring the outline of the different figures, but by regarding each of them as representing one phenomenal manifestation of the ultimate principle which we name Nuit, Teh, Shakti, Hé, Isis, positive electricity, the infinity of space, possibility, etc., in conjunction with a specific set of circumstances. The student will note that this principle cannot be apprehended in itself, but only in combination. Just so we can only understand electricity by observing its effects in lightning, magnetism, etc. Some philosophers have attempted to construct synthetic symbols to include all aspects of this principle. Thus the Egyptians, who were the most philosophical of all schools of Theogonists, included as many functions of femininity as possible in the idea of Isis. Thus she is:—

1. Wisdom, like Pallas Athene.
2. The Physical Moon.
3. The Perpetual Virgin, twice-born with Osiris.
4. Nature (compelemented by her final form Nephthys—Perfection).
5. The Builder of Cities. (As indicated by her head-dress).
6. The Spouse of Osiris.
7. The Mother of Horus.
8. The Spirit of Corn or food in general.
9. Earth in general.
10. The Goddess of Water or the Nile, and therefore of wine in general. She is the soul of intoxication, this represnting the spiritual rapture of physical love.
11. The Initiatrix; mistress of secrets. The Teacher.
12. The Restorer (the earth fertile after winter) as shown by her collecting the fragments of Osiris.

The feminine nature is evidently coextensive with a moiety of all our ideas; and this fact alone is sufficient to account for the complexity of the symbolism. Hence the necessity for a course of meditation above indicated and for the occasional apparent contradictions.

COLUMN XIII: THE PATHS OF THE SEPHER YETZIRAH

These attributions arise from the description of the paths in the Sepher Yetzirah. This is one of the most ancient books of the Qabalah; but it is far from clear how the ideas correspond with the general scheme of symbolism. They seem no use in practical magical work. It is doubtful whether the text of the book is accurate, or whether (in any case) the rabbin responsible for the text had sufficient authority.*

COLUMN XIV: GENERAL ATTRIBUTIONS OF THE TAROT

This column gives merely the actual attributions which are to be ataken as the basis of any investigation of the Tarot. They are the conventional terms and no more.

COLUMN XV: THE KING SCALE OF COLOUR

The four scales of colours (Columns XV–XVIII) are attributed to the four letters of Tetragrammaton. The King Scale represents the root of colour; that is, a relation is asserted between the essential significance of colour in the Atziluthic world, and that of the path understood as well as possible, in the light especially of Columns II, VI and XIV. But the King Sclae represents an essence of equal depth with the columns mentioned. It is an attribution of the same order as they; *i.e.* it is a primary expression of the essential ideas.

1. Brilliance represents the colourless luminosity of Kether.
2. The blue is that of the sky (Masloth).
3. The crimson represents blood. Compare the symbolism of the Scarlet Woman and her Cup in Liber 418.
4. The deep violet is episcopal. It combines 2 and 3, a bishop being the manifestation of heavenly or starry existence manifested through the principle of blood or animal life.

* [The text "The 32 Paths of Wisdom" from which the titles in Col. XIII were taken is not an intrinsic part of the *Sepher Yetzirah*, rather is believed to be a mediæval appendix to it. — T.S.]

5. The orange suggests the energy as opposed to other qualities of the Sun.

6. The rose is that of dawn. The attribution therefore asserts the identity of the Sun and Horus and is thus implicated with the doctrine of the New Æon.

7. Amber represents the electric voluptuousness of Aphrodite. It suggests the tint of the skin of those women who are most enthusiastically consecrated to Venus.

8. Violet-purple. Should this not be lavender? Meditate.

9. The indigo is that of the Akasa (ether) and of the throat of Shiva. It represents the night sky blue of the nemyss of Thoth. This nemyss is the mysterious yet pregnant darkness which surrounds the generative process.

10. The yellow indicates Malkuth as the appearance which our senses attach to the solar radiance. In other words, Malkuth is the illusion which we make in order to represent to ourselves the energy of the universe.

THE ELEMENTAL COLOURS

These may be naturally derived from what has been said about Column XI, lines 1-10. Scarlet naturally represents the activity of Fire, blue the passivity of Water, while yellow is the balance between them. Green is the middle colour of the spectrum and therefore the balanced receptacle of the totality of vibration. Observe that the complementary of each of the pair of the colours of the active elements is the third. Thus red and blue make violet, whose complementary is yellow; and so on.

For the citrine, olive, russet, and black of earth, see the explanation under 10, Malkuth, in the Queen Scale (Column XVI). The pure earth, known to the ancient Egyptians in that Equinox of the Gods over which Isis presided, was green.

THE PLANETARY ATTRIBUTIONS

They follow the colours of the spectrum. They are the transparent as opposed to the reflected colours. They follow the order of the

subtlety and spirituality of the vibration. Thus the violet of Jupiter is definitely religious and creative, which at the end of the scale the red of Mars is physical, violent and gross. Between these we have Saturn whose indigo represents the sobriety and deep-sea calmness of meditation, Saturn being the eldest of the Gods. Luna is blue; representing purity, aspiration and unselfish love. The green of Venus suggests the vibration of vegetable growth. It is the intermediate stage between the definitely spiritual and the definitely intellectual and emotional type of vibration. In the "rods and cones" attribution green is the central colour, the pure passivity absorbing all: as Venus combines all the Sephiroth in one symbol. The yellow of Mercury suggests the balanced but articulate movement of the mind. The orange of Sol is the intense but gross physical vibration of animal life.

The above represents merely one of an indefinitely large number of interpretations which may be derived from meditation on this attribution.

THE ZODIACAL ATTRIBUTIONS

The Zodiacal colours proceed systematically from the Scarlet of Aries to the violet of Aquarius. The colour which completes the circle is described as crimson, and is attributed to Pisces, the allusion being to the relation of Pisces with Binah through the ATU XVIII, the Moon, in which also is shown the pool of midnight through which Kephra travels in his bark; and this suggests the Night of Pan which hangs over the City of the Pyramids. Aries is scarlet, being the House of Mars and the sign of the Spring Equinox, where occurs the fiery outburst of the new year. Taurus is red-orange, suggesting the red earth of which man (who is Taurus, Vau, Microprosopus, the Son) is made, the orange indicating the Solar influence and the energy of Geburah. Gemini is orange, since ATU VI shows the Solar twins Vau Hé. Cancer is amber, the connection being with Netzach, Venus in her less spiritual form being the chariot or vehicle through which the influence of the Supernal Mother is conveys to man. In this chariot is borne the Sangraal or Cup of Babalon which connects the symbolism with the legend of Parsifal

and the visions of Liber 418. The ideas of love and electricity are implicit in this sign, which is ruled by the Moon and in which Jupiter is exalted.

Leo is pure yellow, yet with that tinge of green which is characteristic of the purest gold. It suggests the first form of the principle of vegetable growth, implicit in the nature of the Solar ray.

Virgo has the yellowish green of young grass. The connection is evident.

Libra is emerald green, being pre-eminently the house of Venus.

Scorpio is the greenish blue—Prussian blue—whose psychological effect upon the sensitive mind is to suggest a poisonous or putrafactive vibration. It contains the idea of life and death interpenetrating each other and reproducing each other continuously; always with the accompaniment of a certain morbid pleasure. It is the identification which one finds in Swinburne's best poems: "The Garden of Proserpine," "Dolores," "Illicet," "Anactoria," and others. The natural correspondence is the blue-green sea.*

Sagittarius is blue; being the House of Jupiter, which is blue in the Queen Scale. It is also the blue of the sky, for Sagittarius is the background of the Rainbow symbolism of Q Sh Th. It is further connected with the blue of religious aspiration. It continues the path of Gimel. It is the aspiration from Yesod to Tiphereth as Gimel is from Tiphereth to Kether. Note that the aspiration from Malkuth is *dark* blue: it being so low on the Tree its purity is to some extent darkned.

Capricornus is indigo. The connection is with the colour of Yesod, implying the sexual symbolism of the Goat.

Aquarius is violet: this is connected with ATU XVII. Cf. *The Book of the Law*, I, 61-64. The colour violet, generally speaking, signifies a vibration which is at the same time spiritual and erotic; *i.e.* it is the most intense of the vibrations alike on the planes of Nephesch and Neschamah. Compare at the other end of the scale the connection between the vibrations of Mars and those of the Sangraal.

* [One of Swinburne's favourite sources of metaphors. — T.S.]

COLUMN XVI: THE QUEEN SCALE

This scale represents the first positive appearance of colour: as the King Scale is transparent, the Queen is reflected. (Spectra.)

1-3. In this scale, therefore, we read the appearance of the 32 paths as they are found in Nature. Kether, being previously unconditioned brilliance, is now articulate as white. The grey of Chokmah refers to the cloudy appearance of semen, and indicates the transmission of white to black. It is the double nature of the Dyad. Binah is black, having the faculty of absorbing all colours. In the three Supernals, therefore, we find the 3 possible modifications of light, in its wholeness. Above the abyss there is no separation into colour.

4. Chesed has the blue of water
5. Geburah has the red of fire.
6. Tiphereth the yellow of air.

(These being the 3 primary colours of reflected light, as opposed to the violet, green and blue of transparent light.)

The colours of the 3rd triad are derived from those of the 2nd by simple admixture.

7. Netzach. Emerald is Chesed and Tiphereth mingled. It is also the colour of Venus.

8. Hod. Orange is Tiphereth and Geburah mingled.

9. Yesod. Violet is Chesed and Geburah mingled

Netzach and Hod are naturally the resultant of the two Sephiroth which impinge on them respecitvely, while Yesod represents a secondary effect of the conjunction of Geburah and Chesed, Tiphereth being the primary. Emerald represents the most brilliant aspect of Venus; orange that of Mercury. Violet of the very complex formula synthesizes Yesod in the idea of Luna. Note that Sol and Luna are direct images of the masculine and feminine principles, and much more complete Macrocosms than any other planets. This is explained by their symbols in the Yi King, ䷝ and ䷞. Note also that Yesod appears openly, this being the Queen Scale, in the violet robes of the spiritual-erotic vibrations referred to above.

10. Malkuth. Just as the third Triad combines the colours of the second Triad by pairs, so does Malkuth in a yet more complete manner. Citrine combines blue, red and yellow with a predominance of yellow; olive, with a predominance of blue; ruesset, with a predominance of red; and these represent respectively the airy, watery, and fiery sub-elements. Black is the earthy part of Earth. But here we observe a phenomenon compatible with that found in the Tarot, where the four Empresses (symbolical of Hé final) are the throne of the Spirit as well as being the ultimate recipients of the force of King, Queen, and Emperor. The black is the link between the lowest conception, the climax of the degeneration of pure colour in the final assimilation of light, and the black of Binah. It is the lowest part of the daughter which contains in darkness the identity with the Pure Mother, to set her upon whose throne is one definite image of the Great Work. See also the 27th Symbol in Liber XXVII;* the ultimate of the feminine symbols, the complete dissociation of existence, the final disappearance of all positive ideas, but this is found to be essentially identical with the perfection of the continuum.†

The planetary colours are connected chiefly with the sacred metals as observed clairvoyantly, or considered in respect of their astrological and alchemical character. Mercury is purple suggesting the iridescence of quicksilver and the blue of Mercury vapour. Luna is silver, the apparent colour of the Moon in the sky, and of the metal to which she is attributed. Venus is sky-blue; this is possibly a reference to copper sulphate, an important salt in alchemy; but principally because sky-blue naturally suggests the more frivolous aspects of love. The blue of Jupiter refers to the blue of the sky, his dominion, and to the appropriate colour of religious aspiration. Mars is red on account of the colour of

* ["☰☰ Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode."]

† [No explanation of the elemental colours of the Queen scale appeared in the printed edition. At least part of the reference, though, seems to be to the corresponding Tattwa symbol: see Col. LXXV in the main table. — T.S.]

rust, and of the use of iron in executing the pure will; whether by sword, spear or machine. Sol is yellow, the apparent colour of the sun, and of the metal gold. Saturn is black with reference to Binah, the sphere of Saturn, to the Night of Pan (see Liber 418 in *Equinox* I, 5), to the blackness of oblivion (Saturn being Time), and to the blackness of the Tamoguna, Saturn representing the inactivity of old age.

Zodiacal colours are less obvious in their attribution. In fact it will be best to take this part of the column for what it may be worth as an uninitiated tradition. I am myself unable to attach any serious and important meaning to the majority of the symbols. At most, one can say that the colour of the scale represennts the degeneration of the Key Scale. *E.g.* in the case of Aries, red represents a mere dulling of the previous scarlet. The deep indigo of Taurus suggests the laborious sadness of the brute part of man; the slate-green of Virgo may refer to the apparent ennui or colourless melancholy of the hermit life. The black of Capricorn refers to the popular idea of ATU XV; while the attribution of Pisces may refer to the actual appearance of some fish, or to certain phenomena characteristic of the astral plane.

COLUMN XVII: THE EMPEROR SCALE

The scale of the Emperor is derived from the two previous scales by simple admixture, as of colours on a palette for the most part.

COLUMN XVIII: THE EMPRESS SCALE

The scale of the Empress is, generally speaking, either a degeneration from the scale of the Emperor or a complementary attribution, Hé being the twin of Vau. But in each case there is an added brightness whose source must be discovered by meditation. This brightness is a phenomenon compatible to that described above in connection with the Empresses being the thrones of the Spirit, and Malkuth being the extreme departure from the perfection of the Supernals, and so the link through which the redemption of the whole complex substructure below the Abyss may be accomplished.

The colours of the Empress Scale are combinations of two or more colours. The best may be considered as derived from the three previous scales, and the flecks or rays as representative of the bridegroom who is appointed to bring the Empress to perfection thus.

1. White flecked gold. The white is a reflection of the white brilliance of Kether; but the gold is an ornament, and thus indicates the mystery of the Holy Guardian Angel, who finds added perfection when invoked by his client, the gold of Tiphereth.

2. Red, blue, and yellow are the results of the creative energy of Chokmah and their white basis significes that Chokmah has been perfected by fulfilling his function in this way. Also, the robe of the perfected Osiris is white flecked with red, blue, and yellow.

3. As the grey of Chokmah was perfected to the white of Kether, so the black of Binah is perfected to the grey of Chokmah. The grey is flecked with the pink of Tiphereth. This is the dawn of the child with which she is heavy, for this is the symbol of her perfection.

4. Deep azure represents Jupiter and Water. It is flecked with yellow. This represents religious meditation; the yellow flecks are the first marks of ecstasy.

5. Red is the most passive shade of the scarlet of the two former scales. The black flecks show that in its perfection it receives the influence of Binah, the Supernal immediately above it in the Tree.

6. Gold amber suggests the mellowness of harvest, which is the perfection of the rose-pink of dawn, the spring of the day.

7. There seems a possible reference to Semele; and the general idea is that Netzach has been brought to a quiet harmonious tone and is receiving the influence of Tiphereth. Olive flecked gold.

8. This is a mystery of Mercury, improper to indicate clearly.* Yellowish brown flecked white.

9. Citrine represents the final modification of Yesod, the airy nature at last appearing. The azure flecks are derived from Chesed—perhaps through Netzach; or from Sagittarius, the path joining it with Tiphereth.

* [A hint may perhaps be found in Liber 415, "Opus Lutetianum." — T.S.]

10. Malkuth has been set upon the throne of Binah; and the rays of the bridgegroom Tiphereth flood her with Gold. Blakc rayed yellow.

THE ELEMENTS

11. Air has been made fertile, so that the golden flecks of the Sun are able to illumine it. Air is naturally barren. The green represents the Lotus on which Harpocrates is seated, or from which he is born.

23. The perfection of Water is indicated by its iridescence. This is the alchemical symbolism.

31. Fire, being pure, retains its original vermillion; but it has become capable of being the home of the crimson and emeral of Binah and her sphere of joy, Venus. It is no longer a destructive element, but the proper abode of Love, both in its higher and lower forms.

32 bis. Earth is identical with Malkuth, save that the rays are now flecks. The symbolism is similar.

31 bis. Spirit manifests the scale of five colours as shown on the Uræus Wand. (*The Equinox* I (3), p. 211.)* Its perfection is to complete itself in the Pentagram. The mystery is similar to that mentioned in connection with 1 above.

THE PLANETS

12. *Mercury's* perfection is to still and concentrate thought, until it becomes deep red through which runs the violet vibration of spiritual-erotic ecstasy. (Note that the great defect of Mercury is its cold-bloodedness).

13. *Luna*. The original chastity of the Moon is tinged with Love.

14. *Venus*. The defect of Venus is its tendency to romance (rose or cerise)—"External Splendour" Nogah. It is perfected by reality and usefulness—the emerald of vegetable life and growth.

21. *Jupiter*. The religious devotion of Jupiter is rewarded by the yellow rays of the Holy Guardian Angel.

27. *Mars*. The energy of Mars has been subdued until it is a proper bases for the blue and green rays of vegetable and spiritual life. (Cf.

* [The reference is to the wand of the Chief Adept in the Adeptus Minor ritual of the R.R. et A.C. It is topped by a winged globe with two Uræus serpents descending from it, the shaft is coloured white, red, blue, yellow and black for the Elements. — T.S.]

under "31. Fire," above.)

30. *Sol*. The perfection of Sol is its fixation in the amber of Cancer by elevation at the summer solstice. In this it receives the adornment of pure physical energy, Fire. The red is purer than the orange, being of the incorruptible element.

32. *Saturn*. The perfection of Saturn is its identification with Binah. It has, so to speak, made good its position above the Abyss. It is adorned with the blue rays of the King Scale of Chokmah. The symbol implies that Time, the Destroyer, has been transmuted into the condition of the operation of the Great Work, *i.e.* the marriage of Chokmah and Binah.

THE ZODIAC

15. *Aries*. Controlled fire as in a furnace.

16. *Taurus*. Rich fertile earth.

17. *Gemini* is perfected by active thoughts, aimed and tinged by spiritual intention.

18. *Cancer*. See Liber 418 (*Equinox* I, 5) on the Mysteries of Magister Templi. The blood in the Cup of Babalon has dried to brown in which the vegetable, impersonal, and immortal life lurks.

19. *Leo*. Fire is infused evenly in the Lion, thus correcting his tendency to impulse.

20. *Virgo*. The perfection of virginity is fruitfulness.

22. *Libra*. Retains the love of its ruler Venus, but this is purified of its grossness.

22. *Scorpio*. The vivid watery vibration of putrefaction assumes the hue of the beetle Kephra. The perfection of Scorpio is to bring corruptibility through its midnight.

25. *Sagittarius*. The virgin huntress is brought from her superficiality by becoming the huntress Babalon. The deep vivid blue is to be connected with the ideas of water (the Great Sea of Binah) and Chesed, the image of that sea below the Abyss.

26. *Capricornus*. The colour combines Chokmah and Binah, and is very dark. The Great Attainment is symbolized by the marriage.

28. *Aquarius* is the Kerub of the Man; and his perfection is to attain the purity of Kether (white) tinged with the purple or violet vibrations explained above.

29. *Pisces* is the symbol of the Astral Plane. (See ATU XVIII.) Its defect is glamour and illusion. It has now been brought to a mental equilibrium signifying the adaptability of the ether to receive and transmit all types of vibration.

MINUTUM MUNDUM

A General Note on Columns XV-XVIII, the Four Scales of Colour

You can use the four scales of colour as you choose. The only thing to remember is the attribution, the Tetragrammaton.

The Sephiroth are given in the King's Scale and the paths in the Queen's Scale* in accordance with the general law of balance. You must never have a masculine sticking out by itself without a feminine to equilibrate it.

The Sephiroth are definitely positve ideas. The numbers are "Things in Themselves," much more so that the letters of the alphabet. The paths are merely the links between the Sephiroth.

Of course the idea of balance is carried into the Sephiroth themselves. The number 4 is masculine in its relation with number 5, feminine in its relation with number 3.

You cannot go wrong as long as you keep always this idea of balance in the forefront of your mind. Whenever one thing goes on to another thing, there must always be this opposition, and equilibrium. You can apply this to every point that comes up in practical working. It is always possible to refer any system of symbols to the Tree of Life merely by Tetragrammaton, or indeed to any of the fundamental systems of classification. It is a very useful exercise to practice this type of analysis. Take, for example, the letter Daleth, and note all is correspondences. For instance, you get at once the equation 4 = 7, for the numerical of Daleth is 4, while 7 is of Venus.

* [The other way round is more usual. — T.S.]

The more thoroughly you practice this the nearer you will come to the completely automatic subconscious understanding of the essence of any given symbol.

COLUMNS XIX, XX, XXI, XXXIV, XXXV: GENERAL REMARKS ON THE GODS

Many of the so-called names of God, such as the 99 names of Allah and the poetical lists of Hinduism, are not really names at all but descriptive titles. By the true name of a God we mean that word which represents his Magical Formula: the due process of which therefore sets his energy in motion. (See J.G. Frazer for numerous legends illustrating this idea.)* There cannot therefore be more true names ultimately than distinct sounds. For a God with a compound name would represent a complex sound, and therefore a complex energy. Such a God would lack the simplicity which is the first attribute of Godhead.

Outside the Hebrew and such other names of Gods as can be checked and corrected if necessary by the rules of Gematria, or the Yetziratic or Tarotic attribution, there is no adequate security that corruption has not taken place, *e.g.* Osiris instead of Asar; Jupiter instead of IAO-Pater.

There are numerous dialectic changes, and changes due to corruption in the course of time or to deliberate modification, with such ends in view as the identification of a local deity with an important and popular God of similar name.

The uncertainty of primitive alphabets is responsible for mispronunciations, which are then written down phonetically and again mispronounced, so that in course of time one finds a form which cannot be recognised; *e.g.* confusion has arisen from the writing of the sound S with a C, pronouncing the C hard and then (to avoid mistakes!) replacing it by K. There is also confusion between I or Y and J (Dj), soft G and hard G, so that a name originally pronounced with a Y ends by appearing with a hard G.

* [*Taboo and the Perils of the Soul*, cap. VI § 5.]

The popularity of a Deity lends to his or her identification with the local interests of each new groups of worshippers. Thus a corn goddess might appeal, for one reason or another, to town-dwellers, who would then acclaim her as especially protectress of cities. The process in its widest possibilities is practically universal in the case of those divinities whose cult covers any considerable variety of climates, cultures, economic and social conditions and centuries. Thus a primitive God may be worshipped under a corruption of his original name, and also by his original character. The evolution of Gods proceeds *pari passu* with that of their devotees.

From this it will be clear that except in the case of the Hebrews and of a few isolated instances, it is almost impossible to decide on a satisfactory attribution for any given name. It is only when the cult of the god is limited so that his symbolic form, attributes and legend have some single or at least predominant characteristic, that one can make use even of correctness, much less of completeness. Such is Sekhet, who is uniformly represented with a lion's head and described as possessing feline qualities, so that we can assign her to Leo without hesitation. But a goddess like Isis might be given to Zero as co-terminous with Nature, to 3 as Mother, to 4 as Venus, to 6 as Harmony, to 7 as Love, to 8 as the Moon, to 10 as Virgin, to 13 again as the Moon, to 14 as Venus, to 15 as connected with the letter Hé, to 16 as the Sacred Cow, to 18 as Goddess of Water, to 24 as Draco, to 28 as Giver of Rain, to 29 as the Moon, and to 32 as Lady of the Mysteries (Saturn, Binah). In such cases one must be content with a more or less arbitrary selection, and make an independent investigation in each particular case in reference to the matter immediately under consideration. The complementary confusion is that Deities of very different nature will appear against the same rank of the Key Scale for different reasons. For instance, the number 4 includes both Isis and Amoun. There is no question of identifying these. The fact of their appearing in the same place must be taken to indicate that both ideas are necessary to complete the connotation of the number 4.

COLUMN XIX: SOME EGYPTIAN GODS

0. Against the number Zero Harpocrates is Silence and Rest, Amoun is the Concealed. For Nuit and Hadit see the Commentary to the *Book of the Law*.

1. Now in the number 1, Ptah is the Creator, being represented as a mummy without gestures. It signifies that Kether has no attributes. Asar-un-Nefer is the perfected Osiris; that is Osiris brought to Kether. Heru-Ra-Ha contains the twin forms of the Lord of Æon. He is Kether to use in this time and place as being the highest positive conception of which we are capable.

2. Amoun as the creative Chiah, Thoth as the Logos, Nuit as connected with Mazloth.

3. Maut the Mother Vulture requiring to be impregnated by Air, the Logos. Isis as the Mother. Nephthys as the Mother in her dark aspect.

4. Amoun as the Father; Isis as water, and Hathoor the Nile Goddess.

5. Horus as the Lord of Force. Nephthys as the Lady of Severity balancing the Mercy of Isis.

6. Asar, the prototype of man. Ra and On the Sun God. Harpocrates is of Tiphereth as being the Child. Also he is the centre, as Tiphereth is the centre of the Ruach. His body is rose-pink, as in the King Scale of Tiphereth. Hrumachis might also be places her for the same reason.

7. Hathoor, the Egyptian Venus.

8. Anubis, the lower form of Thoth, Mercury.

9. Shu, Lord of the Firmament, supporting it as Yesod supports the Sephiroth 4–8 of the Tree of Life. Hermanubis, the Lord of the Threshold, because he is Yesod, the link between Ruach and Nephesch. All exclusively phallic Gods might be attributed here.

10. Seb as the Lord of Earth. The lower Isis and Nephthys as Virgins, imperfect until impregnated. Sphinx, as containing the 4 Elements or Kerubs.

THE ELEMENTS

11. Nu is the Lord of the Firmament, Hoor-pa-kraat is the Fool of the Tarot. Air.

23. Tum as the Sun descending into ocean. Ptah as the Mummy. Compare ATU XII. Auramoth, Goddess of Water. Asar as ATU XII. Isis as Goddess of Water. Hathoor as Goddess of Pleasure. Water.

31. Thoum-aesh-neither, Goddess of Fire. Mau the Lion—Sun in the South. Kabeshunt—Kerub of Fire. Horus, God of Fire.

32 bis. Ahapshi, Kerub of Earth. Nephthys, Goddess of Earth as Isis is of Water. Ameshet, Kerub of Earth.

31 bis. Asar represents Spirit as being the ideal God in the normal man.

THE PLANETS

12. Thoth and Cynocephalos, Mercurial gods.

13. Chomse, God of the Moon.

14. Hathoor, Goddess of Love.

21. Amoun-Ra, Jupiter as Creator.

27. Horus as Warrior God.

30. Sun gods.

32. Crocodile gods, devourers.

THE ZODIAC

15. Men Thu as a martial God.

16. Asar as the Redeemer. Ameshet as Kerub of Earth. Apis as Bull.

17. Twin deities as pertaining to Gemini. Heru-Ra-Ha as containing the twin Horus Deities.

18. Kephra perhaps, because Cancer is in the nadir in the horoscope when Aries is rising.

19. Babalon and the Beast conjoined. Refers to ATU XI. Pasht, Sekhet and Mau are all Lions.

20. Isis is the Virgin.

22. Ma, Goddess of Truth and Justice (ATU VIII).

24. These are all Serpent or Dragon deities. Typhon espeically Lord of destruction and death.

25. Nephthys. Perfection presides over Transmutation.

26. Khem is the erect Phallus. Set, see ATU XV. Capricornus is the House of the Sun at the extreme southern declination.

28. Ahepi, Kerub of Air.

29. See ATU XVIII.

COLUMN XXI: THE PERFECTED MAN

These attributions all refer to those parts of the human body on the Tree of Life.

COLUMN XXII: SOME HINDU DEITIES

Add the following: 1. Shiva, Brahma. 7. Bhaviani, etc. 18. Krishna. 24. Yama. 27. Krishna. 28. The Maruts.

COLUMN XXXIV: SOME GREEK GODS

0. Pan is the All which is 0. He has the power of destroying all positive manifestation.

1. Zeus is the Supreme Unity, not to be confused with the Zeus who is the son of Kronos. Iacchus is the supreme unity in man reached by ecstasy, when everything else has been winnowed away by the winnowing fan.

2. Athena as the Wisdom which springs full-armed from the brain of Zeus. Uranus as the Starry Heaven, Hermes as the Messenger or Logos.

3. The Goddesses are all Mothers. Psyche is the Neschamah. Kronos is Saturn, the dark one and the limiation of Time.

4. Poseidon, Lord of Water. Zeus, the All-Father.

5. Ares, Lord of War. Hades, God of Fire in the partition between him and Zeus and Poseidon.

6. Iacchus as the Holy Guardian Angel. Apollo as the God of the Sun and male beauty. Adonis, the dying-God. Dionysus and Bacchus as different aspects of this God.

7. Aphrodite, Goddess of Love. Niké, Goddess of Victory. Netzach.

8. Hermes, Mercurial.

9. Zeus, equals Shu, God of Air. Diana as phallic stone and Luna. Eros as representing the reproductive passion.

10. Persephone, the virgin Earth. See her legend. She is Malkuth of Demeter and Binah. Adonis is a doubtful attribution, the connection being with Adonai as God of Earth. Psyche the unredeemed Soul. Compare line 3 above.

THE ELEMENTS

11. Zeus, God of Air.

23. Poseidon, God of Water.

31. Hades, God of Fire.

32 bis. Demeter, Goddess of Corn. Gaia, Earth itself.

31 bis. Iacchus, Spirit. Compare line 1 above.

THE PLANETS

12. Hermes, Mercurial.

13. Artemis, the virgin Moon. Hecate, the evil Moon.

14. These are all Deities of Love.

21. Zeus as Jupiter.

27. Ares, God of War, and Athene the Warrior Goddess.

30. Sun Gods.

32. Athene as the Higher Wisdom. Might also be attributed to Line 3. Kronos as Saturn.

THE ZODIAC

15. Athena pertaining to the head.

16. Heré: a doubtful attribution but there may be some connection with the Heavenly Cow.*

17. Castor and Pollux as Twins. Apollo was the inspirer of Oracles. Eros might be added if the topmost figure in ATU VI really represents him.

18. Apollo as the Charioteer.

* [In the printed edition the above entries for 15 and 16 were corrupted and combined into one under Line 16, reading: "Athena pertaining to the head. Here a doubtful attribution..." Heré may be Ἡρη, the Ionic spelling of Ἡρα, Hera. — T.S.]

19. Demeter borne by lions.

20. Attis. He is of course a dying-God but is attributed here because of his mutilation which corresponds to Virgo.*

22. Themis, Goddess of Justice.

24. Ares, because Mars rules Scorpio. Apollo the Pythean because of his Serpent. Thanatos because of ATU XIII.

25. These attributions made because Sagittarius is a hunting Sign.

26. Capricornus: these attributions refer to the erect phallus.

28. Ganymede, the Cup-bearer, is referred to the Water-carrier.

29. Poseidon, because of the watery nature of Pisces. Hermes psychopompos, connected with the symbolism of Kephra travelling under the earth.

COLUMN XXXV: SOME ROMAN GODS

0. The Latin Spirit does not admit other than positive ideas.

1. Jupiter as the Supreme Creator.

2. Janus is the Dyad. Mercury as the Mesenger.

3. These attributions are given because of their dark lunar, limited, or maternal character.

4. Jupiter is the Father. Libitina is connected with the amniotic fluid.

5. Mars, the War God.

6. Apollo, the Sun God. Bacchus, the inspirer of Harmony and Beauty; also called Aurora, Goddess of Dawn, rose-pink of Tiphereth.

7. Venus, Goddess of Love (Ananda).†

8. Mercury, God of Thought (Chit).†

9. Diana, Goddess of the Moon. Terminus, marking the boundary. Compare Hermanubis. Jupiter as God of Air and as the foundation (Sat).†

10. Ceres, Goddess of Earth.

THE ELEMENTS

11. Jupiter, Lord of Air. Bacchus connected with ATU 0. Juno, Goddess of Air. Æolus, God of the Winds.

* [See Frazer, *Adonis Attis Osiris*. — T.S.]

† See "The Naples Arrangement," p. 36.

23. Neptune, God of Water. Rhea, Goddess who flows.

31. These are Gods of Fire.

32 bis. Ceres, Goddess of Earth.

31 bis. Bacchus, as Lord of Ecstasy. Spirit.

THE PLANETS

These attributions are all obvious. It is, in fact, largely on the mythological and astrological conception of these Gods and Goddesses that the intelligibility of this whole Table is based. They represent the fundamental familiar ideas.

30. Ops, God of Wealth, which is solar.

32. Terminus, because Saturn is the end of things. Astræa is attributed here in so far as she may be taken to represent the central figure in ATU XXI.

THE ZODIAC

15. Mars, ruler of Aries. Minerva as for Athena in Column XXXIV.

16. Venus, Lady of Taurus. Hymen is given here because of its connection with ATU V. See Catullus, Pervigillium Veneris.

17. Twin Gods. Hymen as relating to ATU VI.

18. Mercury is here attributed because the path of Cancer leads from the Supernal Binah to Geburah. This is a reference to ATU VII. But this attribution is very doubtful. The bearer of the Graal is not Hermes the Mesenger. The Lares and Penates are given as Gods of the Home, Cancer being the sign of receptivity and settlement; but again this attribution is not altogether satisfactory.

19. ATU XI may be regarded as representing the Fire of Vulcan.

20. Vesta, the Virgin Goddess. Ceres, Flora and Adonis are given here because of their connection with spring, which is suggested by the yellowish-green colour in the King Scale.

22. A Goddess of Justice might be attributed here but in the higher sense of the Eighth ATU, the main idea is that of the satisfied woman; we might therefore insert Venus which rules Libra. Note that Saturn is exalted in Libra. Nemesis represents the ultimate automatic justice of Nature. ATU VIII may have some connection with the awakening of

the Eld of the All-Father. See Liber 418 in *The Equinox*, I, 5.

24. Mars, as Ruler of Scorpio. Mors, because of ATU XIII.

25. Diana, as bearing bow and arrows. Iris, because of the rainbow.

26. Vesta is here attributed because of Capricorn being the secret flame. The other gods refer to the erect phallus.

28. Juno, Lady of Air. Æolus, God of the Winds. The month of February, when the Sun is in Aquarius, was traditionally sacred to Juno.

29. Neptune, because Pisces is a watery sign.

COLUMN XXXVIII: ANIMALS, REAL AND IMAGINARY

0. The Dragon represents Draco connected with Nuit in the Heaven; Ananta, the great serpent which surrounds the Universe. It devours its own tail, thereby reducing it to Zero.

1. The Swan as representing Aum. See Liber LXV, Cap. II, 17-25. See also *The Book of Lies*, Cap. XVII. The Hawk pertains to Kether, as poised in the ether and beholding all things. Remember that Kether is primarily the individual point of view. The Soul beholds all things and changes the place according to its going. Thus in the Egyptian tradition the Hawk is the symbol of the highest type of Godhead.

3. The Bee is the traditional attribution of the Yoni.

4. Again, traditional. It is probably connected with the erect phallus of Amoun. The Unicorn is also Jupiterean, as connected with the horse of Sagittarius.

5. The Basilisk represents Geburah on account of its power of slaying with the flame of its glance.

6. The Phoenix on account of its symbolism of the 5°=6▫ grade. Lion, as the typical animal of Sol. Child, as Vau of Tetragrammaton. The Spider is particularly sacred to Tiphereth. It is written that she "taketh hold with her hands and is in kings' palaces."* (The most characteristic title of Tiphereth is the "Palace of the King.") She has six legs† and is in the centre of her web exactly as Tiphereth is in the centre

* [Proverbs, XXX. 28.]

† [Only because you've pulled two off, Aleister. On the Kircher Tree of Life, there are eight paths radiating from Tiphareth. — T.S.]

of the Sephiroth of Ruach. The Pelican represents the Redeemer feeding its children with its own blood, and for this reason it has been chosen as the special symbol of the Brethren of the R & C.

7. Iynx. This attribution is traditional. See Eliphas Levi's design of the pantomorphous Iynx.* The Raven pertains to Netzach because of the qliphotic attribution in Column VIII. All carrion birds may be attributed here, because of their connection with Victory. Note that the path of Scorpio connects Tiphereth with Netzach. The idea of Venus is intimately connected with that of death, for death is in many important senses a part of love. Compare the *Book of Lies*, Caps. I, VIII, XV, XVI, and XVIII, etc., etc.

8. Hermaphrodite, as representing the dual nature of Mercury. Jackal, sacred to Anubis. Twin serpents. These represent the Mercurial double current as on the Caduceus. See the interpretation given in the Paris Working. Monokeros de Astris.† This animal is given as the symbolical title of a Practicus. It is the swiftness of his motion which chielfy warrants the attributions. See Liber LXV, Cap. III, v. 2. He seems to combine the masculine and feminine element: on the one hand, the horn and the speed symbolism, on the other his white colour, his silver collar, and its inscription, *linea viridis gyrat universa*,‡ which

* [Iynx: *Grk*., Ιυνξ (pl. Ιυγγες), the wryneck: a bird of the woodpecker family which had the misfortune to be used in early Greek love-magick (hence the attribution); but in the *Chaldæan Oracles* the Iunges appear to have been a group of ministering powers who stood between the theurgist and the Supreme God (see Lewy, *Chaldæan Oracles and Theurgy*), whence they are cited in the ritual of the Star Ruby. It does not rhyme with "sphinx." Lévi's figure of the "pantamorphous Iynx" appears as a plate to his *Histoire de la Magie* and appears to be an Egyptian goddess, possibly a form of Isis-Hathor. — T.S.]

† [Approx., "Unicorn from the Stars."]

‡ [Lat., "the green line encircles the Universe." Quoted by Giovanni Pico della Mirandola as a Cabalistic aphorism in his *Conclusiones*: "cum dicit Salamon in oratione suo in Libro Regnum: Exaudi, o cœlum, per cœlum lineam viridem debemus intelligere quæ gyrat universam" (When Solomon says, in his prayer in the Book of Kings, Hear, o heaven, by heaven we must understand the green line which encircles the universe). There may be a reference to the Dragon Theli spoken of in the *Sepher Yetzirah*. As Crowley notes elsewhere, the planetary symbol for Venus is the only one which can be plotted on the Kircher Tree of Life without stretching or rearranging the

refers to Venus as containing the Universe.

9. Elephant, sacred to Ganesha, the god who breaks down obstacles. Hence placed in Yesod for the same reason as Anubis. Tortoise, as supporting the Elephant, hence equivalent to Atlas. Toad, "ugly and venomous, wears yet a precious jewel in his head." This refers to his generative force.

10. The Sphinx as containing the 4th Element, the Child, Hé final, twin of the male child Vau.

THE ELEMENTS

21. The Eagle, king of the birds. Man as the Kerub of Air. Ox—actual meaning of Aleph.

23. The Eagle-Snake-Scorpion trinity is the Kerub of Water.

31. The Lion is the Kerub of Fire.

32 bis. The Bull is the Kerub of Earth.

THE PLANETS

12. The Swallow for its swiftness. The Ibis, sacred to Thoth; the Ape, sacred to Thoth. The Cynocephalos is the constant companion of Thoth and produces base imitations of his Wisdom and Power. The Twin Serpents for the same reason as in line 8. All fish are sacred to Mercury because of their swiftness, their cold-bloodedness, the gleaming white or iridescent colours which are characteristic of their scales, and to some extent to their method of reproduction. Hybrids may also be attributed here, as to line 17.

13. The Dog, as baying at the Moon and the natural companion of the huntress Artemis. The white Stork, perhaps as traditionally announcing childbirth. The Camel as the actual meaning of the letter. It conveys travellers across the desert as the path of Gimel crosses the Abyss from Tiphereth to Kether. See also *Book of Lies*, Cap. XLII.

14. The Sparrow and Dove are especially sacred to Venus. See Catullus's Ode to Lesbia,* *Tristram Shandy*, Sappho's Ode to Venus, *etc*. For the Dove see Martial's ode referring to Catullus' Sparrow, the

figure in such a way that it includes all ten Sephiroth (circle centred on Da'ath going through 1-6, cross formed from the paths of Samekh, Pé and Tau joining 7-10). — T.S.]

* [The reference is probably to poem II in the standard edition of Catullus. — T.S.]

legend of the Virgin Mary, *etc*. The Dove is also Venusian on account of its soft amiability. The Swan, for the same reason as above. The Sow, the female of the boar of Mars; also because the sensuality of the sow suggests the lower type of Venus. All birds are primarily sacred to Venus, probably because the instinct of love enables a man to rise for a sime above the earth. Also because of their great beauty of form and colour, because their flesh is tender as compared to that of aniamls, and because there speech is of the nature of ecstatic song and is devoid of any intellectual quality.

21. The Eagle is the sacred bird of Jupiter. The Praying Mantis suggests Jupiter by its simulation of a devotional attitude.

27. The Horse is sacred to Mars chiefly on account of his spirited nature. The Bear is martial chiefly for alchemical reasons and because of his great strength. The Wolf is sacred to Mars (see the legend of Rome), also on account of his savage nature. The Boar is martial, as shown in the legend of Adonis. There is here a mystery of the grade of 6°=5□, the overawing of Tiphereth by Geburah.

30. The Lion is the typically solar animal. The Hawk is solar as all-seeing. The Leopard is sacred to the sun on account of its black spots.

31. The Crocodile is Saturnian, as the devourer.

THE ZODIAC

15. The Ram is Aries by meaning. The attribution refers to his attitude of combatively butting. Note that the symbolism of the lamb is by no means the same. It pertains rather to Tiphereth in the formula of the Æon of Osiris. This is all probably derived from the fact that lamb is the tenderest meat obtainable and therefore the priests insisted on lamb being sacrificed for their benefit. The true nature of the Lamb would be rather Venusian or Lunar, but it would be better to cut it altogether out of the symbolic scheme, because of the priestly connection which the idea has suffered. The Owl is sacred to Aries as the bird of Minerva.

16. The Bull is the Kerub of Earth. All beasts of burden and those used in agriculture may be attributed here.

17. All animals of dual nature in any respect pertain partly to Gemini. The Magpie is especially sacred to this sign because of its piebald plumage and its power of speech. The Parrot is given here for similar reasons. The Zebra is here on account of its stripes. All hybrids pertain to Gemini, both on account of their dual nature and because they are sterile like Mercury. The Penguin is here as superficially imitating man.

18. The Crab pertains to Cancer as the translation of the word. The Turtle is found among the symbols of the Court Cards of the suit of Cups. The Whale suggests Cancer because of its power of blowing water, and its faculty, in incorrect tradition, of swallowing large objects such as prophets. All beasts of transport may be attributed here in reference to ATU VII.

19. Leo means Lion and is the Kerub of Fire. The Cat is of the Lion family, so also is the Tiger. The Serpent is given to Leo because the letter Teth means Serpent. There is an important mystery concealed in ATU XI, and Woman may be attributed to Leo in respect to her sexual ferocity through which she dominates Man; that is, the lower element in Man, especially his courage as represented by the Lion.

20. All animals which go solitary are attributed here, as also those which refuse to unite with others. This is connected not only with ATU IX but with the cold-bloodedness of Mercury. The Rhinoceros—the single horn suggests Mercury, line 8. In the Dhammapada he is taken as the emblem of the Hermit.

22. The Elephant is given to Libra because equilibrium is the basis of the Universe. The symmetry of any animal is of the nature of Libra, and so we may place in this group any animals which make symmetrical patterns; as, for instance, the Spider (see line 6). But even the Spiders which live in the earth build their houses with a great regularity.

24. Scorpio means Scorpion. The Beetle is given to Scorpio chiefly on account of the peculiar colour (see the Empress Scale, Column XVIII) and partly because of certain habits, such as its transmutation through putrefaction. All reptiles may be placed here for this reason.

The Lobster and Crayfish are, so to speak, water scorpions. The Shark is one of the most martial inhabitants of the sea. The Crablouse refers to Scorpio both by nature and habitat.

25. The Centaur is traditionally connected with Archery, besides being partly a horse; the horse itself is connected with the idea of hunting and speed. Note that the speed of Sagittarius, which is the flickering of a dying fire, is not to be confused with the speed of Mercury, which is the speed of thought or electricity. The Hippogriff combines the Horse of Mars with the Eagle of Jupiter. The Dog is sacred to the huntress Artemis.

26. Capricornus means Goat. The Ass and the Oyster are traditionally sacred to Priapus. An animal is sacred to Capricorn in respect of its ambition, actual or symbolic. It is the leaping of the Goat and its fondness for high and barren mountains which connect it with Capricorn, the sign which represents the zenith in the Zodiac. Note that the sexual instinct should primarily be regarded as indicative of the ambition or aspiration of the animal to higher things.

28. See line 11 for the first attribution. The Peacock is the bird of Juno as Lady of Air and especially Aquarius, but the Peacock might also be referred to Tiphereth or even to Mercury and Sagittarius on account of its plumage. The vision of the Universal Peacock is connected with the Beatific Vision, in which the Universe is perceived as a whole in every part, as the essence of joy and beauty; but in its diversity this is connected with the symbolism of the Rainbow, which refers to the middle stage in Alchemical working, when the Matter of the Work takes on a diversity of flashing colours. This, however, is connected not so much with the nature of Sagittarius in itself as an isolated constellation, but with its position on the Tree of Life as leading from Yesod to Tiphereth. Samekh must therefore be regarded in this matter as the threshold of Tiphereth, even as Gimel is the threshold of Kether, and Tau of Yesod. These three, therefore, constitute the three main balanced spiritual experiences in the way of attainment.

29. Pisces means Fish, but, as previously indicated, actual fish do

not belong here so much as to Mercury. The Dolphin pertains to Pisces, principally because Venus is exalted in the sign, while its ruler, Jupiter, is also implied in that attribution of which we see the outcome in the title of the Heir-apparent to the Crown of France. The Beetle is Kephra, the Sun at mightnight, who is shown travelling through the Pool of Night in ATU XVIII. Pisces, moreover, is that greatest darkness before the dawn of the year in the parallel symbolism. There is also a mystery in the fact that the Beetle rolls up of ball of dung, thus constructing the Sun from the excrement of putrefaction. As it is written, "It is from the excrement of Choronzon that one takes the material for the creation of a God."* The Jackal is shown in ATU XVIII. He also feeds on excrement. The sign Pisces represents the apparent stagnation of the Work, its final decomposition. And it is at this moment that it is brought by the Redeemer—who has descended into the lowest hell for the purpose—across the threshold into the higher sphere. Note that it is because of the condition of the experiment that the Work necessarily lends itself to every form of glamour and illusion. Its nature is certain to be misinterpreted even by the Redeemer himself, insofar as he is compelled to fix his attention upon the Matter of the Work and so to lose sight for the moment of the essential Truth which underlies its appearances. The Dog is attributed to Pisces on account of his being sacred to the Moon, the title of ATU XVIII. The Dogs baying at the Moon, with the accompanying assumption of witchcraft and all that type of phenomena which we associate with the treacherous semi-darkness of the waning moon, are shown in some versions of the Trumps by artists who did not understand the deeper symbolism of Kephra and Anubis. That false representation is exactly characteristic of the sort of thing that always is to be expected to occur in connection with the work of the Magician in this sign.

* [Misquoted from *Book 4* Part II, cap. 6 (p. 62 in first edition), which had "It is from the rubbish-heap of Choronzon that one selects the material for a god!"

COLUMN XXXIX: THE PLANTS

0. The Lotus and Rose are attributed to 0 because they have traditionally been taken as glyphs of the circle.

1. The Amond in flower is connected with Aaron's Rod that budded. The Almond is the proper wood for the wand of the White magician, but the attribution should really be to the middle pillar as a whole. The branches of the Banyan tree take fresh roots where they touch the ground and start new main stems: this is connected with the special idea of Kether implied in the Philosophy given in the Commentary on the *Book of the Law*.

2. The Amaranth is the flower of immortality. It is here placed in order to symbolize that quality of the Yod of Tetragrammaton, the principle of Chiah. The Mistletoe is given for a similar reason. The Bo or Pipal tree was the shelter of Buddha at the moment of his enlightenment. Furthermore, its leaves suggest the phallus.

3. The Cypress pertains to Saturn. The Opium Poppy is connected with sleep, night and understandings. The Lotus is the general feminine symbol. The Lily suggests the purity of the Great Mother. The Ivy has dark leaves and its clinging nature reminds us of feminine or curving growth.

4. The Olive is attributed to Jupiter because of its softness and richness. Its colour furthermore suggests that of the watery part of Malkuth in the Queen Scale (Column XVI). The Shamrock of four leaves, a good-luck plant, suggests Jupiter. The Opium Poppy is Jupiterian as giving relief from pain, quiet, and olympian detatchment.

5. The Oak and Hickory are attributed here because of the hardness of their wood. Nux Vomica, on account of its tonic properties and the action of strychnine in causing the contraction of muscles with convulsive violence. The Nettle, on account of its burning sting.

6. The Oak is also, and more properly, attributed to Tiphereth because it was the sacred tree of the Druids, the representative in the vegetable kingdom of the Sun. Its strength is also taken as harmonious with that quality in man. Furthermore, the Acorn is peculiarly phallic,

and this is properly to be attributed to Tiphereth because in this case the phallic symbol contains in itself the essence of the being to be reproduced. The Acacia is placed here as a symbol of resurrection as in the rituals of Free Masonry. The Bay and Laurel are sacred to Apollo, the Vine to Dionysus. Gorse, the sacred flower of the A∴A∴ was chosen as their heraldic emblem to be a symbol of the Great Work. Its appearance is that of the Sun in full blaze, and suggests the burning bush of Moses. Its branches are exceedingly firm, as should be the Will of the Adept, and they are covered with sharp spikes, which symbolize, on the one hand, the phallic energy of the Will and, on the other, the pains which are glady endured by one who puts forth his hand to pluck this bloom of sunlight splendour. Note that the Great Work is here concentrated in Tiphereth, the attainment of the Grade corresponding to which is in fact the critical stage on the Path of the Wise. The Ash is one of the most important of the solar trees; the wood is firm and elastic. The World-Ash represents the microcosm in legend. Yggdrasil is itself an Ash. Aswata, the World-Fig, should also be attributed here as the Tree itself in the microcosm.

7. The Rose has always been a special flower of Venus. The Laurel is included because a wreath of these leaves is a symbol of victory.

8. Moly is mentioned in Homer as having been given by Hermes to Ulysses to counteract the spells of Circe. It has a black root and white blossom, which again suggests the dual currents of energy. *Anhalonium Lewinii** has for one of its principal characteristics the power to produce very varied and brilliant colour visions.

9. The Banyan is given here for the same reason as that in line 1. It is, so to speak, the foundation of a system of trees as Yesod is the foundation of the branches of the Tree of Life. The Mandrake is the typically phallic plant. It is peculiarly adapted to use in sexual magic, and it does have a direct connection with the automatic consciousness which has its seat in Yesod. Damiana is reputed a powerful aphrodisiac, and so are Ginseng and Yohimba.

* [Now *Lophophora williamsi*; the peyote cactus.]

10. The Willow is the traditional tree of the neglected maiden, Malkuth unredeemed. The Lily suggests that maiden's purity, and the Ivy her clinging and flexible nature. All Cereals pertain to Malkuth, Wheat being the foundation of the Pentacle which represents Nephesch. The Pomegranate is sacred to Proserpine; in appearance also it is strongly suggestive of the feminine symbol.

THE ELEMENTS

11. Aspen resembles Air, by its trembling.

23. The Lotus is the traditional planet of Water. Its roots are in water and its purity further suggests the action of water in lustration.

31. The Red Poppy is given in this place only on account of its colour, and the same is true of Hibiscus. All scarlet flowers might be equally well placed here. But the attribution is not very satisfactory, as the nature of flowers in themselves is not usually fiery except as their perfume is a stimulant.

32 bis. The Oak is given on account of its stability, and the Ivy because of the analogy of Earth with Malkuth. All Cereals pertain here, Wheat, the typical cereal, being the foundation of the Pentacle.

31 bis. For Almond see line 1. It should be generally remarked with regard to the elemental attributions in this column that the seed should be taken as representing Spirit with a slight admixture of Fire, the stem as Fire, the blossom as Water, the leaf as Air, and the fruit as Earth. Note that the fruit usually contains the seed of the new generation exactly as the Empresses are called the Thrones of Spirit.

THE PLANETS

12. The attributions given here are traditional. The Palm is Mercurial, as being hermaphrodite. The Lime or Linden tree is Mercurial because of its pale yellow fruit with a peculiarly clean-tasting pulp.

13. These attributions are again traditional. The Hazel is suitable for the wand of the Black magician whose typical deity is the Moon just as that of the White magician is the Sun. The Pomegranate is also attributed here as a symbol with reference to menstruation. The Alder has a soft spongy wood which gives very little heat when burned. It haunts

watery spots.

14. These are traditional also. The Fig is Venusian on account of its sexual symbolism. The Peach belongs to Venus on account of its soft beauty and sweetness, the external splendour of its bloom being easily brushed off, its tendency to rot and the prussic acid in its kernel. The Apple is traditionally appropriate to Venus on account of the legend of the Fall. There are however various traditions concerning the Tree of Knowledge of Good and Evil.

21. The Hyssop is Jupiterian on account of its religious use in lustration. It might perhaps be more properly attributed to Chesed. The Oak is traditionally sacred to Jupiter, perhaps because it is the king of the trees as Jupiter is king of the gods. The Poplar is given on account of its soft and easily swollen wood and because of its great height. The Fig is Jupiterian because of its soft, swollen and, so to speak, sensual pulp; and also perhaps because of its rich purple colour, suggesting episcopal vestments. Arnica is attributed to Jupiter for its use in relieving pain. Cedar has a traditional value in religious work—its perfume is devotional according to the testimony of intuition, and it is supposed to preserve things in its neighbourhood from the attacks of moths, etc.

27. Absinthe and Rue—these attributions are traditional.

30. The first three attributions are obvious. The Nut is solar, as being a microcosm of Life, the fruit being also the seed. Galangan is specially sacred to the Sun; it is of the ginger family.

32. The Ash is given in connection with the phrase "ashen pale." (The real nature of the tree is more properly solar.) In the other cases, in connection with the ideas of death, melancholy, poison, etc. The Elm is Saturnian on account of its murderous habit of dropping boughs without warning. The wood is also traditionally the best available the best available for coffins.

THE ZODIAC

15. The Olive is sacred to Minerva, but Geranium has a scarlet variety which is precisely the colour of Aries in the King Scale. The

Tiger Lily is a traditional attribution.

16. Again traditional. We might possibly add giant trees of all species to this sign.

17. Hybrids are here for the same reason as in the previous column. Orchids might perhaps better be attributed to Yesod or Capricorn for obvious reasons; they are found here on account of their duplex characteristics.

18. The Lotus is the typical flower of Water and the Moon.

19.*

20. The Snowdrop and the Lily suggest the modest purity of the sign. Narcissus refers to the solitary tradition. Mistletoe is indicated by the macroscopic appearance of semen.

22. This attribution is traditional.

24. The Cactus has watery pulp poisonous spikes. The Nettle is treacherously Martial. All treacherous and poisonous planets may be attributed to Scorpio.

25. The Rush is used for making arrows.

26. Yohimba—see line 9. Thistle is hard, stubborn and spikely. Orchis root is connected with the Cult of Pan. Indian Hemp is tough and fibrous, thus used for making ropes; but see the Column XLIII dealing with vegetable drugs for other properties of this plant.

28. Cocoanut; this attribution is doubtful. There may be some connection with Juno as giving milk or with the symbol of the Waterbearer, because the tree gives us fruit from the air.

29. Opium is given because of its power to produce a peaceful dreamy condition which is liable to end in a stagnation of the mental faculties. Unicellular Organisms are possibly attributed here because they are so frequently found in pool. The Mangrove is not merely a tree of the swamp, but actually produces swamps.

* [No explanation given, not that one was needed. — T.S.]

COLUMN XL: PRECIOUS STONES

0. These attributions are somewhat bold. The Star Sapphire refers to Nuit and the Black Diamond to the idea of NOX—Zero. It is invisible yet contains light and structure in itself.

1. The Diamond is white brilliance; it is pure carbon, the foundation of all living structure. The atomic weight is 12, the number of Hua, the title of Kether (but this is a reference to the Zodiac which makes the connection with Zero, on the one hand, and 2, on the other).

2. The Star Ruby represents the male energy of the Creator Star. Turquoise suggests Mazloth, so also does the Star Sapphire, but this would be the sphere of Chokmah not its positive attribution.

3. The Star Sapphire suggests the expanse of night with the Star appearing in the midst thereof. Note that this light is not in the stone itself but is due to the internal structure. The doctrine is that the stars are formed in the body nof night by virtue of the form of the night by the impact fo the energy of a higher plane. The Pearl is referred to Binal on account of its being the typical stone of the sea. It is formed by concentric spheres of hard brilliant substance, the centre being a particle of dust. Thus, that dust which is all that remains of the Exempt Adept after he has crossed the Abyss, is gradually surrounded by sphere after sphere of shining splendour, so that he vbecomes a fitting ornament for the bosom of the Great Mother.

4. Lapiz Lazuli is of the blue violet of the highest form of Jupiter. The specks in it may perhaps be taken to represent those particles of dust referred to above. The Amethyst is the violet of Jupiter. It is the traditional stone of episcopal rank. Its legendary virtue of protecting its bearer from intoxication indicates its value in lustration. It is the purity of the Exempt Adept which destroys for him the illusion or drunkenness of existence, and therefore enables him to take the great leap into the Abyss. The Sapphire pertains to Chesed because of the blue of water and of Venus (Daleth = 4) in the King Scale (Column XV) and of Jupiter in the Queen Scale (Column XVI).

5. The Ruby represents flaming energy.

6. The Topaz is of the Gold of the Sun. It is also traditionally associated with Tiphereth. The Yellow Diamond suggests the reflection of Kether into Tiphereth.

7. The Emerald is of the green of Venus in the King Scale.

8. The Opal has the varied colours attributed to Mercury.

9. Quartz refers to the foundation. Note that gold is found in Quartz, suggesting the concealed glory of the sexual process.

10. Rock Crystal reminds us of the aphorism: Kether is in Malkuth, and Malkuth in Kether, but after another manner.

THE ELEMENTS

11. Topaz is the pure transparent yellow of Air.

23. The Beryl is the pure transparent blue of Water.

31. The Fire Opal suggests the appearance of fire rising from the blackness of the matter which it consumes.

32 bis. Salt is traditionally sacred to Earth.

31 bis. The Black Diamond has the blackness of the Akasa: it is composed of carbon, the basis of the living elements.

THE PLANETS

12. Opal, see line 8. Agate has the Mercurial yellow, but its hardness indicates a strange Saturnian element in it. It might indeed be attributed to Geburah for its orange tinge and its hardness, but it is not sufficiently pure to rank as a precious stone, and must therefore not be placed among the Sephiroth.

13. The Moonstone is a direct image of the Moon. Pearl and Crystal are given for the suggestion of purity (see lines 3 and 10).

14. Emerald is the colour of Venus in the King Scale (Column XV). Turquiose is the blue of Venus in the Queen Scale (Column XVI), but its tendency is to fade into green. When it does this its value is destroyed, and this reminds us of the external splendour and internal corruption of Nogah.

21. See line 4.

27. See line 5.

30. Chrysolith, as the name implies, is a golden stone.

32. This attribution is traditional: it is the dullness and frequent blackness of Onyx which occasions the reference.

THE ZODIAC

15. Ruby is the scarlet of Aries. It is also one of the hardest of precious stones.

16. Topaz refers to the letter Vau, Tiphereth—see line 6.

17. These stones are given here on account of their polarization of light.

18. Amber is of the colour of Cancer in the King Scale: were it a precious stone, it might be attributed to Chokmah or Binah on account of its electrical properties.

19. The Cat's Eye suggests Leo directly.

20. The Peridot is the colour of Virgo in the King Scale.

22. Emerald is of the colour of Libra in the King Scale.

24. Snakestone suggests Scorpio directly. Greenish Turquoise is attributed here as referring to its putrefaction.

25. Jacinth is Hyacinth, the beautiful boy accidentally killed by Apollo with a quoit, the attribution is therefore somewhat far-fetched—from the blood of the boy to the traditional weapons of his lover.

26. For Black Diamond see line 0 and 32-bis. The reference is to the letter A'ain, the eye. The Black Diamond reminds us of the pupil of the eye, and this eye is the eye of the Most Holy Ancient One; Kether. Capricorn is the zenith of the Zodiac as Kether is of the Sephiroth.

28. Artificial Glass pertains to Aquarius, as being the work of man, the Kerub of Air. Chalcedony suggests the clouds by its appearance.

29. Pearl is referred to Pisces because of its cloudy brilliance as contrasred with the transparency of the other precious stones. It thus reminds us of the astral plane with its semi-opaque visions as opposed to those of pure light which pertain to purely spiritual spheres. One must not emphasize the connection with water; because the Pearl is not found in the type of water characteristic of Pisces.

COLUMN XLI: MAGICAL WEAPONS

The full meaning of these weapons will be found in Book 4, Part II, and in *Magick in Theory and Practice.* Here we can only give brief reasons for their attribution.

0. No magical weapon can be attributed here, for they are all positive. The reduction of the positive to Zero is the goal of all magical work.

1. The Crown is the meaning of Kether. It refers to the Supreme Divinity which the magician assumes in his working. The Swastika symbolize whirling energy, the initiation of all magical force—the Rashith ha-Gilgalim. There is a great deal of varied symbolism in this instrument, notably sexual; it demands a great deal of study to appreciate fully the virtue of this weapon. The Lamp is not a weapon; it is a light shining from above which illuminates the whole work.

2. The Lingam is the symbol of the Chiah, the creative energy. The Inner Robe symbolizes the true self of the magician, his "unconscious" as the psychoanalysts call it. Their description, however, of its characteristic is totally incorrect. The Word is the intellegible expression of the Will of the creative energy of the Magus.

3. The Yoni represents Neschamah. The Outer Robe refers to the darkness of Binah. The A∴A∴ star refers to the aspiration. The Cup receives the influence from the Highest. It must be distinguished emphatically from the wand or hollow tube of Chokmah which transmits the influence in its positive form in an intelligible manner but without understanding its nature.

4. The Wand is the reflection of the Lingam as the paternal power of Chesed in the solidification of the male creative energy of Chokmah. The Sceptre is the weapon of authority referrring to Jupiter (Gedulah—magnificence). The Crook is the weapon of Chesed—Mercy as opposed to the scourge of Geburah.

5. The Scourge is the weapon of severity as opposed to the Crook. This is the explanation of those two weapons being crossed in the hands of the risen Osiris. The Sword is the weapon of Mars, so also is the

Spear. These weapons emphasize the fiery energy in the creative Lingam. The Chain represents the severity of the restrictions which must be placed on wandering thoughts: it might more properly be attributed to Daath. It does not really exist on the magician himself. Its function is to bind that which is above all Not-He. It is thus the only weapon which does not possess a definite unity of form and which has multiple units in its composition.

6. The Lamen represents the symbolic form of the Human Will and Consciousness of the magician. The Rosy Cross is technically pertinent to Tiphereth.

7. The Lamp carried in the hand pertains to Netzach because Love must be enkindled by the magician. It throws light as required on particular objects. This Lamp must in no wise be confused with that of Kether. The Girdle is the traditional weapon of Venus. It represents the ornament of beauty. When it is untied it can be used to bind and blindfold the candidate. It thus represents the power of fascination by love.

8. The Names and Versicles are Mercurial. They expand the Logos, explain it in three-dimensional (that is, material) terms, just as the number 8 is a three-dimensional expansion of the number 2. The Apron conceals the Splendour (Hod) of the magician. It also explains that splendour by virtue of its symbolic design.

9. The Perfumes pertain to Yesod as forming a link between earth and heaven. This link is material by virtue of the substance of the incense, and spiritual by virtue of thie action through the olfactory sense upon the consciousness. The Sandals enable the magician to "travel on the firmament of Nu." The Sandal-strap is the Ankh which represents the mode of going, going being the essential faculty of every god. This strap, whose form is that of the Rosy Cross, forms a link between the material apparatus of his going and his feet; that is to say, the formula of the Rosy Cross enables a man to go—or, in other words, endows him with Godhead. The Altar is the foundation of the operation. Its characteristic is stability; also it resembles Yesod as supporting the Ruach; that is to say, the means of the Formative World (Ruach = Yetzirah) through which it is proposed to work. The Altar and the

sacrifice might also as well have been attributed to Tiphereth. This would, in fact, be actually better in the case of certain types of operation, such as invocations of the Holy Guardian Angel, for in this case the human heart is the foundation of the work.

10. The Circle and Triangle are the spheres of operation of the magician and his work which is in Malkuth, the kingdom, the Realm of Assiah. The Triangle being outside the Circle, is the place of the Spirit, but it belongs not to him for his realm is formlessness. The Triangle is the figure into which Choronzon must be evoked in order to confer form upon him.

THE ELEMENTS

11. The Dagger, the characteristic elemental weapon of Air. The Fan—this symbolzes the power to direct the forces of Air.

23. The Cross of Suffering refers to the now superseded formula of Osiris. See the original emblem of the Hermetic Order of the Golden Dawn, a triangle surmounted by a Cross. The Cup is the traditional elemental weapon of Water. The Wine fills the Cup—it is the divine ecstasy entering the receptive part of the nature of the magician. The Water of Lustration in the Cup of the Stolistes balances the Fire in the thurible of the Dadouchos.

31. The Wand is the elemental weapon of Fire. It is not to be confused with the Wand of Chokmah or Chesed any more than the Cup of Water is to be mistaken for that of Binah. The Elemental weapons are but vice-regents of the true weapons of the Sephiroth. The thurible or lamp is borne by the Dadouchos to consecrate the candidate with fire. The Pyramid of Fire is an altogether minor weapon and is only used in certain ceremonies of uncommon type.*

32 bis. The Pantacle is the elemental weapon of Earth. The platter of bread and salt, or sometimes salt alone, is its equivalent, but is used actively to administer to the candidate sometimes to seal his obligation, sometimes to nourish him spiritually. Bread and Salt are the two principal substances traditionally sacred to Earth.

* [The reference is possibly to one of the Golden Dawn admission badges. — T.S.]

31 bis. The Winged Egg is symbolical of the spiritualized phallic energy. The Egg is Akasa, the source of all creation. There are many equivalent symbols.

THE PLANETS

12. The Wand is that of the Will or Word, the Logos. The Caduceus is the legendary wand of Mercury, and to be carefully distinguished from the hollow tube of Chokmah. It represents the Middle Pillar crowned by the Winged Globe of Kether. It is thus the plumed phallus as distinguished from the Phoenix-crowned phallus of animal-life creation through the initiaiton of Fire (see line 19), and the flowering phallus of the Lotus-crowned Wand of Isis, the wand of vegetable-life creation through the initiation of Water (see line 20). The Serpents of the Caduceus, the positive and negative forms of energy, resume the powers of these two wands.

13. The Bow and Arrow are traditionally the weapons of Artemis and Apollo (see line 30).

14. See line 7.

21. See line 4. The Sceptre is not a true weapon. It is the symbol of authority, an ornamental reminder of the wand which is kept in the background. The Sceptre must not be used to strike, it would break: as soon as its virtue is challenged, it must be instantly discarded for the thunderbolt.

27. This Sword is not to be confused with the Dagger of Air. It represents the active and militant energy of the magician. Its true form is the flaming sword, the lightning flash, which strikes down from Kether through the Sephiroth as a zig-zag flash. It destroyed by dividing the unity of that against which its energies are directly. It is ultimately an error to identify the sword with the wand as a phallic symbol though this is often done. In the Lesser Mysteries of "John" the sword and disk repressent the Wand and cup of the Greater Mysteries of "Jesus." In the former, John the Baptist's head is removed by sword (air) and presented on a charger, the platter or disk of earth. In the latter, the heart of Jesus is pierced by the Spear, the Wand of Fire, and

the blood collected in the Cup or Graal (water). But the Sword and Disk are not sufficiently sacred to be truly phallic. This is one of the subtle distinctions which afford the key to the finest spiritual comprehension.

30. The Lamen is solar, as representing the light of the human consciousness—in the Heart (Tiphereth)—of the magician to the spirit evoked. It is his statement to the spirit of his intention towards it, of the formula which he intends to employ; it must in no wise be confused with the Pantacle, which is passive as the Lamen is active. The one represeents the condition of things in general, the other his method of dealing with that condition. Bow and Arrow—see line 13.

32. The Sickle is the traditional weapon of Saturn. It implies the power of time to reap the harvest of man's life and work. It may be used in actual ceremony to threaten the spirit that Choronzon will cut short his independent existence, that Choronzon will reap his Karma, and add it to the treasure of Choronzon's storehouse.

THE ZODIAC

15. The Horns are those of the Ram; they signify the power of thought, the energy of Minerva. The Burin is used for engraving the Lamen, Pantacles, etc. Being a Knife, its character is martial, but also it pertains especially to Aries because it is used to indicate the creative ideas of the magician.

16. The Throne refers to Vau: the Heart must support and admit the lordship of the higher consciousness of the magician. The Altar may also be attributed to Taurus on account of its solidity and its function of bearing the higher elements of the magician. There is a mystery of Europa and Pasiphaë connected with this attribution.

17. The Tripod would appear at first sight to be Lunar; but this is wrong. The real connection is with ATU VI, the "Oracle of the Mighty Gods."

18. The Furnace is connected with the eargy of the Sun in Cancer. The Cup is the Holy Graal.

19. The Phoenix Wand—see line 12.

20. The Lamp and Wand appear in ATU IX as the weapons of the Hermit. This Wand is concealed: it is the virile energy reserved. This

Lamp has the same significance and is not to be confused with other lamps. The Bread is the natural product, the fertile earth; it convey sacramentally, "every word that cometh out of the mouth of God." The Lotus Wand—see line 12.

22. The Cross of Equilibrium is impled or expressed in every part of the arrangements of the Temple. The Balances, or Witnesses, as shown in ATU VIII, are in actual practice concealed with the Sword. They represent the complete phallus, the secret weapon, which alone can satisfy; that is, do justice to Nature.

24. The Oath is the formula of transmutation. The Serpent is connected with several of the magical weapons, and implies the secret kingly power of the magician, the essense of the phallic energy as employed in transmutation.

25. The Arrow is sacred to the rainbow symbolism. It represents especially the spritualization of the magical energy, being a missle sped through the air, no longer connected physically with the material form of the magician.

26. Compare line 20.

28. The Censer carries the perfumes as the clouds carry the distillation of the water of earth. The Aspergillus similarly sprinkles the lustral waters as the clouds shed rain.

29. Magical operations are usually performed in an artificial twilight; this represents the glamour of the astral plane which the magician proposes to illume with the divine light. The natural attribution of this idea is evidently ATU XVIII. The Magic Mirror reflects astral forms. It is evidently cognate with the still waters of Pisces, and the entire symbolism is again obviously that of ATU XVIII.

COLUMN XLII: PERFUMES

These attributions are founded for the most part upon tradition. Some of them are connected with legend, others are derived from clairvoyant observation. The rational basis of attribution is, therefore, less apparent in this column than in those of the Gods, Magical Weapons, etc.

0. No attribution can be made here, 0 being the goal of a magical operation by love under will, and any perfume will be an expression of that love under will itself.

1. Ambergris has comparatively little perfume of its own, but it has a virtue of bringing out the best of any others with which it may be mixed. In the same way, Kether cannot be said to have any intrinsic qualities, but its influence brings out the highest faculties of those ideas which it illuminates.

2. The orchitic origin of Musk indicates Chokmah. This is the male aspect of the Work.

3. Civet, "the uncleanly flux of a cat," corresponds to Musk as Binah to Chokmah, its origin being feminine. Myrrh is traditionally the odour of sorrow and bitterness; it is the dark and passive side of Binah.

> "Brothers, I have brought him myrrh.
> Sorrow black and sinister
> Shall his name bring to the race."*

"My incense is of resinous woods and gums; and there is no blood therein: because of my hair the trees of Eternity."†

4. See Column XXXIX.

5. Tobacco. This attribution is due to Frater D.D.S. (who was a chemist). It seems to me not altogether satisfacory. The idea is presumably that it is the favourite perfume for men engaged in hard work.

6. The correctness of this should be intuitively perceived at once by every magician. Olibanum possesses a comprehensive catholic quality such as no other incense can boast.

7. The sensuous seductiveness of Benzoin is unmistakable. Contrast with line 24. Rose naturally suggests the more physical aspects of the feminine symbol. Civet, however, is much more strongly sexual than Rose, but this implies a more intense element of spirituality. The student must eliminate completely from his mind any idea that sex is

* [Crowley, *The World's Tragedy*, Act III. The New Falcon printing has "Mother, I have brought …" I do not know which reading is correct. — T.S.]
† [*AL* I. 59.]

naturally gross. On the contrary, even the lowest manifestations of it in its pure form are less material than such ideas as are represented by Rose. Demonic, not material, developments follow the degradation of the instinct. Red Sandal is Venusian, intuitively by its smell, and sensibly by its colour. The attribution is further guaranteed by the usefulness of its oil as a specific of gonorrhoea.

8. Storax is chiefly Mercurial on account of its nondescript nature. It is really less valuable as a perfume itself than as a menstruum for other perfumes, in the same was as Mercury is the basis of amalgams. But Storax is really to dark and heavy to bew a really adequate perfume for Hod.

9. Jasmin is traditionally sacred, especially in Persia, to the spiritual use of the generative process. Ginseng—see Column XXXIX. Roots are sacred to Yesod as the reproductive function is the root of the life of man. It is important not to suppose that Malkuth, Nephesch, is the root of reality. Malkuth is a pendant to the Tree, a sensory illusion which enables it to perceive itself.

10. Dittany of Crete was said by Blavatsky to be the most powerful of all magical perfumes. This is true in a limited sense. Its smoke is the best basis for material magical manifestations of all those menstrua which are not animal. It is quite as catholic as Olibanum in character but has no positive element in its composition. Further, its velvet softness and its silvery bloom remind one of Betulah. There are many allusions in classical traditions to Dittany, which all point to the same attribution.

THE ELEMENTS

11. Galbanum represents the element of Air in that exceedingly powerful incense of Tetragrammaton whose invention is ascribed to Moses.

23. Onycha represents Water in the incense of Moses. It is now very difficult to obtain, though at one time I possessed a supply. Its origin is somehow connected with certain shellfish. Myrrh—see line 3.

31. Olibanum is the fiery elemental incense of Moses.

32 bis. Storax is the earth elemental incense of Moses.

31 bis. No attribution can be made here. See line 1.

THE PLANETS

At one time or another mediæval writers on magic have attributed every possible incense to every possible planet. Tradition, therefore, gives little to us in this investigation, while the sense of smell varies enormously. One may almost say it is impossible for any two people to agree about any given perfume, and when they occur in combination, the diversity of opinion is even more striking. The spiritual bearing of the perception is naturally yet more illusive and indeterminate. The attributions given in this column may be considered perfectly reliable, being based as far as possible upon considerations of essential virtue, independent of sensation. Nevertheless, it is incumbent upon the student to undertake experimental investigations in every case. A proper comprehension of the virtues of perfumes is of the utmost importance to the work of the Adeptus Major, for they constitute the most vital link between the material and astral planes, and it is precisely this link which the Adeptus Major most intimately needs.

The method of burning the perfumes is of much greater importance than is generally understood. Except for material workings, the gross body of the incense should not be carbonized. The heat applied should be only that sufficient to drive off the essential aromatic substance. In many cases it is best to evaporate the essential oil previously extracted secundum artem.

The thurible should be of the (properly consecrated) metal appropriate to the incense; mixed perfumes should be burned on silver or gold, preferably gold. Failure to obtain the utmost possible perfection in any of these points is often sufficient to vitiate the most elaborate ceremony.

12. Mastic is pale yellow, and its perfume is singularly clean and free from any prejudice (to use a somewhat strange term) either for or against any particular moral idea. Its action on other perfumes is usually to intensify them and quicken their rate of vibration. White

Sandal is free from the sensuousness of its Red twin. Note that the sympathy of Mercury and Venus is very strong, but it resembles that of the epicene adolescent, the Amazon maiden on the languishing boy, as opposed to the definitely sexualized youth in the romantic period of rose-coloured spectacles. Nutmeg is probably attributed to Mercury on account of its yellowish tinge. White Mace, the husk which covers it, is Mercurial. Red Mace is probably solar. Storax—see line 8. Fugitive odours are Mercurial for the obvious reasons.

13. The attribution of Menstrual Fluid to Luna depends not only on the periodicity, but on the fact that Luna is herself the symbolical vehicle of the solar light. Camphor—the white waxen appearance suggests Luna, so also the perfume is peculiarly cleanly. It is supposed by some to be useful as a disinfectant. It is in fact useful against moths. This is sympathetic with the idea of lustration. The Mexican Aloes furnishes an alcoholic drink, Pulque, whose cloudy whiteness suggests Luna. Lignum Aloes is a wood in powder, whose physical appearance suggests purity of aspiration to the sensitive observer. The connection is therefore directly with the Path of Gimel—see line 25. Virginal odours obviously suggest the Virgin Moon. Sweet odours are also lunar, because the moon represents the physical senses and refers to the common people. Similarly sugar and sweet things generally are much liked by children (who are classed under Luna) and by that vast herd of mankind, and espcially those woman whose sense of taste is not sufficiently refined to appreciate real delicateness. Sweetness masks all finer qualities unless they be peculiarly violent: hence the use of sugar, chloroform water and similar compounds to conceal the unpleasant taste of certain medicines.

14. Sandalwood—see line 7. Myrtle, the traditional plant of Venus. Softness and voluptuousness are two of the principle qualities of Venus.

21. Saffron has brilliant purple filaments. An orange dye is prepared from it which indicates the solar nature. But this is sympathetic to Jupiter, and in any case refers to a watery element in its nature, whereas this column deals with the airy constituents of the substance described. The perfume of Saffron is intuitively perceived as generous,

rich, and suggesting the sensuous enjoyment of devotion.

27. Pepper is evidently Martial owing to its fiery qualitiy and its specific action on the mucous membrane of the nostrils. Dragon's Blood gives off a dark red smoke, is angry looking, unpleasant to smell, and intuitively perceived as smouldering irritability. Heat and pungency are two principle qualities of Mars.

30. Olibanum—see line 6, Cinnamon—the appearance is decidedly solar; any martial element therein is not confirmed by the perfume, which resembles that of a hot summer day, in the opinion of many sensitives. It is also solar on account of its cordial and carminative properties. "Glorious" is the prime epithet of the external character of Sol. By "glorious odours" are meant those which arouse in the percipient sensations of enjoyment of well-being, with possibly the influx of a certain quality of pride.

32. There is little difficultly in recognizing Saturnian perfumes; the difficulty in practice is to find one which is at all tolerable to the sense of smell. In magical work of the kind which borders upon the material plane, large quantities of incense are necessary and incantation becomes difficult when the magician is being rapidly asphyxiated. The Adeptus Major can indeed cut himself off from such inconveniences but it is otherwise for the beginner. This is one more of the many reasons which have caused teachers to warn their pupils against attempting to work on the plane of Saturn until they are far advanced. Yet this caution exposes the dsiciple to an even worse danger than that of being choked, which is to formulate an incomplete and unbalanced universe. Assafoetida—pure samples are not intolerably unpleasant. Scammony is repulsive, principally because of its suggestion of domestic cookery. Indigo furnishes a smoke of the characteristic dark blue of Saturn; the smoke is composed of very solid particles; and this perfume is accordingly both wholly in keeping with the nature of the Planet and pre-eminently suitable for material workings. Sulphur. This is the most difficult incense with which to work. It is liable to provoke fits of coughing, and may even be dangerous, but it is certainly the most usesful in conjuration of the infernal powers. (By "Evil" is meant

principally that quality which threates the magician with failure and, philosophically speaking, this qualitiy is pre-eminently the category of Time, which is Saturn.)

THE ZODIAC

15. See line 27.

16. It may be doubted whether the indifference of Storax, referred to in line 8, is really Mercurial: it might almost equally well be the neutrality of dullness, the characteristic of the passive laborious earth. The perfume of Storax suggests the patience of cattle, and even physical the peculiar sweetish scent of a cowshed.

17. Wormwood probably pertains to Gemini on account of the intellectual stimulation which it affords in such a magical preparation as Absinthe.

18. See line 23.

19. Olibanum, combining the ideas of fire and Sol, is pre-eminently suited to Leo, the Kerub of Fire, the house of the Sun.

20. See Column XXXIX.

22. See line 11. Galbanum has a peculiar scent which intuitively suggests danger or even evil. There is a hint of hidden treachery, which is nevertheless seductive. This refers to the exaltation of Saturn in Libra, the house of Venus, which refers to the impregnation of the idea of Love by that of Death. It recalls the rape of Persephone by Hades; or, more appropriately still, that tragic element in love which has formed a theme of all great poets, from Aeschylus and Homer to Shakespeare and Goethe.

24. Siamese Benzoin is to be distinguished from that found in other countries. It has a peculiar odour strongly suggestive of the treachery of the snake. It is the hidden poison not unlike that of Galbanum. The voluptuousness of the perfume is of that type of debauchery whose fascination is directly connected with the knowledge of its fatal issue. Opoponax refers even more directly to Scorpio than does Siamese Benzoin. There is in it even less of the sensuousness of pleasure; there is an overpowering richness of the deliciously abominable.

25. See line 13. The perfume of Lignum Aloes intuitively suggests horsemanship in an airy racecourse, as distinguished from charioteering, as if one's racecourse were a rainbow. One experiences the intense amazon purity of Atalanta. One's aspiration becomes winged. It is therefore to Sagittarius, not as the house of Jupiter, but as the path leading from Yesod to Tiphereth, that this perfume applies.

26. Musk and Civet are referred here on account of their sexual origin, and of their effect upon the aura of the magician. The regular Saturnian perfumes would only be employed in amefic work and in other of the baser aspects of Capricorn.

28. See lines 11 and 22. This attribution is not very satisfactory. There is more in Galbanum than the Saturnian and airy elements. Galbanum is too exciting to be a truly Aquarian perfume; it is too demonic, it lacks the element of humanity. In the humanitarianism of Aquarius there is no magician to understand that "Love is the law, love undew will." It is the smug aloofness of the philanthropist. Certain schools of late years have written very enthusiastically of Aquarius, but their attitude may seem to adherents of the true Rosicrucian doctrine as somewhat hypocritical and pharisaical. This is to be explained by the fact that in Aquarius the Sun is in his detriment. People who wish to reform the world (on a pattern of theoretical excellence totally unconnected with human nature) are at the very antipodes of solar life and light. They fear vitality.

29. See line 13. This Luna of ATU XVIII is to be contrasted strongly with that of ATU II. The path of Gimel leads from Tiphereth to Kether: it is the unswerving virginal aspiration of the human heart to its divine Lord. The postulant at the gate of the Holy of Holies puts off his pride of manhood and offers himself passively as a bride of his sublime Master. His starting point is the perfection of his human self, and his goal the unity of Absolute Truth, above all quantity or quality. On the contrary, the path of Qoph leads from Malkuth to Netzach. It is the fluctuating craving of the animal soul for the sensuous gratifications of illusory victory. By the treacherous light of the waning Moon, the wanderer stumbles through the swamps upon the edge of the black pool

of the Abyss, along the winding path beset by the hell-hounds, up barren slopes to where two "squat turrets, blind as the fool's heart," guard a pass leading he knows not where. His starting point is the illusion of matter, his goal the sphere of external splendour and internal corruption. The path leads away from the middle pillar, to the anarchy of the unbalanced astral wilderness. It is the essence of error. He should rather trust himself to the Bark of the Midnight Sun, the Winged Beetle, to bear him to the Dawn. He should rather follow the path of Tau, passing through the balanced Elements of the astral palne, despite their darkness and their terror. The Menstrual Fluid is, however, the medium for the one as for the other. But on the path of Qoph there is no creative energfy to fertilize the ova, no light to purify and vitalize their possibilities. The path of Qoph is that of witchcraft. The Great Work is not accomplished. The Postulant is not the ecstatic bride who knows that she will be endowed from on high with the great grace of motherhood, but the hag who clutches at the false gratifications of hysteria. Instead of the human consciousness being thrilled directly by the pure light of its One Lord, the animal sensorium is agitated by the confused jabberings of those demons who personate great souls, human or divine. It is the difference between the Knowledge and Conversation of the Holy Guardian Angel and the hideous intimacy with the débris of decaying minds, momenetarily galvanized into manifestation by imbecile of malignant entities.

COLUMN XLIII: VEGETABLE DRUGS

1. Elixir Vitae—the attribution to Kether is due to its omniform virtue.

2. Cocaine pertains to Chokmah by its direct action on the deepest nervous centres.

3. Soma is said to give understanding and was sacred to the highest form of the Moon. Belladonna is here because of its virtue to dilate the pupil, thus producing a Black Sea; but this attribution seems a little fantastic.

4. Opium—its virtue is to relieve pain and to confer philosophic calm.

5. Nux Vomica, Nettle, and Cocaine are given here for their power of excitation in one way or another. The attribution of the last named is doubtful as its apparent stimulating function is really due to its function as a local anæsthetic. Atropine is given here on account of its power to balance the influence of Morphia.

6. These drugs are all direct cardiac stimulants. Alcohol in particular pertains to Bacchus. Further, it is an omniform menstruum for the Astral Light.

7-8. Cannabis Indica and Anhalonium Lewinii appear to act on both these Sephiroth. Their action is very similar. They produce in one mood voluptuous visions which pertain to Venus, and in another confer the power of self-analysis, which is Mercurial.

9. This attribution refers to its alleged aphrodisiac action.

10. Corn is the typical stimulant of the Nephesch as such.

COLUMN XLV: MAGICAL POWERS

The attributions in this column explain themselves: they are direct representations in spiritual or magical experience of the natures of the various components of the Key Scale.

Add:
- 0. Vision of No Difference.
- 2. Vision of Antinomies.
- 3. Vision of Wonder.
- 6. Beatific Vision.
- 25. Vision of Universal Peacock.
- 32. Travels on the Astral Plane.

COLUMNS LVI-LXVIII, LXXVII-LXXXVI, XCVII

These attributions are all traditional.

ON THE NATURE AND SIGNIFICANCE OF THE MAGICAL ALPHABET

The book 777 has for its primary object the construction of a magical alphabet.

One of the greatest difficulties experienced by the student—a difficulty which increases rather than diminishes with his advance in knowledge"is this: he finds it impossible to gain any clear idea of the meanings of the terms which he employs. Every philosopher has his own meaning, even for such universally used terms as soul; and in most cases he does not so much as suspect that other writers use the term under a different connotation. Even technical writers and those who take the trouble to define their terms before using them are too often at variance with each other. The diversity is very great in the case of this word soul. It is sometimes used to mean Atman, an impersonal principle almost synonymous with the Absolute—itself a word which has been defined with scores of different senses. Others use it to mean the personal individual soul as distinguished from the over-soul or God. Others take it as equivalent to Neschamah, the Understanding, the intelligible essence of man, his aspiration; yet others mean the Nephesch, the animal soul, the consciousness corresponding to the senses. It has even been identified with the Ruach which is really the mechanism of the mind. Apart from these major distinctions there are literally hundreds of minor shades of meanings. We find therefore a writer predicating the soul A, B, and C, while his fellow student protests vehemently that it is none of these things—despinte which the two men may be in substantial agreement.

Let us suppose for a moment that by some miracle we obtain a clear idea of the meaning of the word. The trouble has merely begun, for

there immediately arises the question of the relations of one term to the others. There have been few attempts at constructing a coherent system; and those that are coherent are not comprehended.

In view of this Euroclydon of misunderstanding it is clearly necessary to establish a fundamental language. I saw this fact in my twenties. My extended travels throughout the world had brought me into contact with religious and philosophical thinkers of every shade of opinion: and the more I knew the greater became the confusion. I understood, with bitter approval, the outburst of the aged Fichte: "If I had my life to live again, the first thing I would do would be to invent an entirely new syatem of symbols whereby to convey my ideas." As a matter of fact, certain people, notably Raymond Lully, have attempted this great work.

I discussed this question with Bhikkhu Ananda Metteya (Allan Bennett) in 1904. He professed himself completely satisfied with the Buddhist terminology. I could not concur with his opinion. Firstly, the actual words are barbarously long, impossibly so for the average European. Secondly, an understanding of the system demands complete acquiescence in the Buddhist doctrines. Thirdly, the meaning of the terms is not, as my venerable colleague maintained, as clear and comprehensive as could be wished. There is much pedantry, much confusion, and much disputed matter. Fourthly, the terminology is exclusively psychological. It takes no account of extra-Buddhistic ideas; and it bears little relation to the general order of the universe. It might be supplemented by Hindu terminology. But to do that would immediately introduce elements of controversy. We should at once be lost in endless discussions as to whether Nibbana was Nirvana or not: and so on for ever.

The system of the Qabalah is superficially open to the last objection. But its real basis is perfectly sound. We can easily discard the dogmatic interpretation of the Rabbins. We can refer everything in the Universe to the system of pure number whose symbols will be intelligible to all rational minds in an indentical sense. An the relations between these symbols are fixed by nature. There is no particular

point—for most ordinary purposes—of discussing whether 49 is or is not the square of 7.

Such was the nature of the considerations that led me to adopt the Tree of Life as the basis of the magical alphabet. The 10 numbers and the 22 letters of the Hebrew alphabet, with their traditional and rational correspondences (taking into consideration their numerical and geometrical interrelations) afford us a coherent systematic groundwork sufficiently rigid for our foundation and sufficiently elastic for our superstructure.

But we must not suppose that we know anything of the Tree *a priori*. We must not work towards any other type of central Truth than the nature of these symbols in themselves. The object of our work must be, in fact, to discover the nature and powers of each symbol. We must clothe the mathematical nakendess of each prime idea in a many-coloured carment of correspondences with every department of thought.

Our first task is thus to consider what we are to mean by the word number. I have deal with this in my commentary to Verse 4, Chapter I, of *The Book of the Law* "Every number is infinite: there is no difference."*

The student should be very thoroughly into the question of transfinite number. Let him consult the *Introduction to Mathematical Philosophy* of the Hon. Bertrand Russell in a reverent but critical spirit. In particular, in the light of my note on number, the whole conception of Aleph Zero† should give him a fairly clear idea of the essential paradoxes of the magical interpretation of the idea of number, and especially of the equation 0 = 2 which I have devised to explain the universe, and to harmonise the antinomies which it presents us at every turn.

Our present state of understanding is far from perfect. It is evidently impossible to obtain a clear notion of each of the primes if only because their number is Aleph Zero.

* This commentary is including in the present volume, see "What is a 'Number' or 'Symbol'?" *infra*.

† [More usually written *aleph-null* or $\aleph_0$; the reference is to the infinite set of cardinal numbers. — T.S.]

The numbers 0 to 10, as forming the basis of the decimal system, may be considered as a microcosm of Aleph Zero. For they are endless, 10 representing the return to Unity by the reintroduction of Zero to continue the series in a manner progressively complex, each term representing not only itself in its relation with its neighbours, but the combination of two or more numbers of the first decad. That is, until we reach numbers whose factors are all (except unity) greater than 10; as 143 = (11 × 13). But this necessity to consider such numbers as altogether beyond the first decad is only apparent; each prime being itself an elaboration in some sense or other of one or more of the original 0 to 10 series.* This at least may be regarded as conventionally true for immediate purposes of study. A number such as 3299 × 3307 × 3319 may be regarded as a distant and not very important group of fixed stars. (Thus 13 is a "middle modulus" and 111 the "great modulus" of Unity. That is, the multiples of 13 and 111 explain the coefficients of their scales in terms of a more specialised idea of Unity. *E.g.* 26 = 2 × 13 represents the Dyad in a more specially connotated sense than 2 does; 888 describes the function of 8 in terms of the full meaning of 111, which is itself an elaborate account of the nature of Unity, including—for instance—the dogmatic mystery of the equation 3 = 1.)

By repercussion, again, each larger correlative of any number of 0 to 10 expresses an extended idea of that number which must immediately be included in the fundamental conception thereof. For instance, having discovered that 120 can be divided by 5, we must henceforth think of 5 as the root of those ideas which we find in 120, as well as using our previous ideas of 5 as the key to our investigation of 120.

On the surface, it would appear that this mode of working could only lead to baffling contradictions and inextricable confusion; but to the mind naturally lucid and well trained to discrimination this misfortune does not occur. On the contrary, practice (which makes perfect) enables one to grasp intelligently and class coherently a far vaster congeries of facts than could possibly be assimilated by the most laborious feats of memorizing. Herbert Spencer has well explained the

* For the meaning of the primes from 11 to 97 see page 132.

psychology of apprehension. The excellence of any mind, considered merely as a storehouse of information, may be gauged by its faculty of re-presenting any required facts to itself by systematic classification into groups and sub-groups.

This present attempt at a magical alphabet is, in fact, a projection, both intensive and extensive, of this system to infinity. On the one hand, all possible ideas, are referred by progressive integrations to the pure numbers 0 to 10, and thence to 2, 1, and 0. On the other, the connotations of 0, 1, and 2 are extended, by progressive definitions, to include every conceivable idea on the plane of the Universe.

We are now in a position to consider the practical application of these ideas. As regards the numbers 0 to 10 of the Key-Scale, each one is a fundamental idea of a positive entity. Its nature is defined by the correspondences assigned to it in the various columns. Thus we may say that the God Hanuman, the Jackal, the Opal, Storax, Truthfulness and so on are all qualities inherent in the idea of 8.

With regard to the numbers 11 to 32 of the Key-Scale, they are not numbers at all in our sense of the word.* They have been arbitrarily assigned to the 22 paths by the compiler of the Sepher Yetzirah.†

There is not even any kind of harmony: nothing could be further

* [Except in column XLVIII, "Figures related to Pure Number" which refers the Swastika to line 17 (17 squares), the solid Greek Cross of 5 cubes to 22 (surface of 22 squares), *etc*. — T.S.]

† [The first paragraph of the *Sepher Yetzirah* declares (Westcott trans.): "In two and thirty most occult and wonderful paths of wisdom did JAH the Lord of Hosts engrave his name: God of the armies of Israel, ever-living God, merciful and gracious, sublime, dwelling on high, who inhabiteth eternity. He created this universe by the three Sepharim, Number, Writing, and Speech." The second paragraph begins "Ten are the numbers, as are the Sephiroth, and twenty-two the letters, these are the Foundation of all things." from which it is usually inferred that the 32 Paths are the ten numbers and 22 letters. The text "The Thirty-Two Paths of Wisdom" which gives a title and symbolic description of each 'Path' ("The First Path is called the Admirable or the Concealed Intelligence &c.") is a later appendix. Further, the arrangement of the Tree of Life with the 22 letters as 'paths' connecting the 10 numbers is itself *much* later than the *Seph. Yetz*.; the form used by Crowley, the Golden Dawn and most other Western occultists is believed to be a slight modification (with regard to proportion) of a design due to Athanasius Kircher, a 17th century Christian Cabalist. — T.S.]

from the idea of 29 than the sign of Pisces. The basic idea had better be considered the letter of the Hebrew Alphabet; and the correspondence of each with fairly comprehensive definitions such as the Tarot Trumps is very close and necessary. (It will be noticed that certain Alphabets, espcially the Coptic, have more than 22 letters. These additional symbols fill up the Tree of Life when attributed to the Sephiroth.*) The numerical value of the letters does however represent a real and important relation. But these numbers are not quite the same as the original sephirotic numbers. For instance, althought Beth = 2, = Mercury, and Mercury is part of the the idea of Chokmah = 2, the one 2 is not identical with the other. For Mercury, in itself, is not a Sephira. It is not a positive emanation in the necessary sequence in the scale 0 to 10. For Beth is the Path which joins Kether and Binah, 1 and 3. Zayin = 7 is the path joining Binah, 3, and Tiphareth, 6. That is, they are not numbers in themselves, but expressions of relations between numbers according to a predetermined geometrical pattern.

Another class of number is of immense importance. It is the series usually expressed in Roman numbers which is printed on the Tarot Trumps. Here, with two exceptions, the number is invariable one less than that of the letters of the alphabet, when they are numbered according to their natural order from 1 to 22.† These numbers are very nearly of the same order of idea as those of the numerical value of the letters; but they represent rather the active magical energy of the number than its essential being.

To return to the pure Sephiroth, the numbers 0, 1, 2, 3, 5 and 7 are primes, the others combinations of these primes. Here we have already the principle of equilibrium between the simple and the complex. At the same time there is an inherent virtue in the compound numbers as

* [Notice Aleister does not attempt to fit Devanagari, which has still more distinct letters than Coptic, into the scheme. — T.S.]

† [This statement does not take into account the Hé-Tzaddi reversal, since in the *777* scheme Crowley gave Strength, referred to Teth, the ninth letter, the number XI, and Justice, referred to the twelfth letter, Lamed, the number VIII. This agrees with the traditional numbering of the Trumps but throws the attribution to the Hebrew alphabet out of order. — T.S.]

such which makes it improper to think of them as merely combinations from their mathematical elements. Six is an idea in itself, a "Ding an sich."* The fact that $6 = 2 \times 3$ is only one of its properties. Similar remarks apply to the numbers about 10, but here the importance of the primes as compared to that of the compound numbers is much greater. Few compound numbers appear in the present state of our knowledge in themselves as distinguished from the value of their mathematical elements. We may however instance 93, 111, 120, 210, 418, 666. But every prime is the expression of a quite definite idea. For instance 19 is the general feminine glyph, 31 the highest feminine trinity, a "great modulus" of Zero. 41 is the aspect of the feminine as a vampire force. 47 as dynamic and spasmodic, 53 as hedonogenous, 59 as claiming its complement, and so on.

Each prime number retains its peculiar significance in its multiples. Thus the number 23, a glyph of life, exhibits the lift of the Dyad in 46, etc. The significance of the primes has been carefully worked out, with fair accuracy in each case, up to 97. Above 100 only a few primes have been thoroughly investigated. This is because, by our present methods, such numbers can only be studied through their multiples. That is to say, if we wish to determine the nature of the number 17 we shall examine the series 34, 51, 68, etc., to see what words and ideas correspond to them. We shall establish a ratio 51:34 = 3:2. From our knowledge of 3 and 2 we can compare the effect produced on them by the modulus 17. For instance, 82 is the number of the Angel of Venus and means a thing beloved; 123 means war, a plague, pleasure, violation; and 164 has the idea of cleaving, also of profane as opposed to sacred. The common element in these ideas is a danagerous fascination; whence we say that 41, the highest common factor, is the Vampire.†

But the above considerations, which would extend the letters of the magical alphabet to an infinity of symbols, are not properly pertinent to

* [German, "Thing in itself."]

† A dictionary giving the meanings by traditional Qabalah of the numbers from 1 to 1,000 with a few higher numbers is published in *The Equinox* I (8) under the title "Sepher Sephiroth sub figura D."

this essay. Our main object is convenience in communicating ideas. And this would be violated if we aimed too high. We can attain all our objectives for practical purposes by confining ourselves to the traditionally accepted scale of 32 paths, of 10 numbers and 22 letters. The only extension necessary is the inclusion of the Veils of the Negative, a matter of fundamental importance in the apodeictic structure of the Tree given in the structural diagram.* These Veils are useful in only a very few positive lists.

The numbers 31 and 32 must be duplicated because the letter Shin possesses two very distinct branches of idea, one connected with the element of Fire, and the other with that of Spirit. Also the letter Tau is referred both to the planet Saturn and the element Earth. This is a great defect in the system, theoretically. But the traditional attributions are so numerous and well defined that no remedy seems feasible. (In practice no serious trouble of any kind is caused by the theoretical confusion.)

One further difficulty has arisen owing to the discovery of the planets Neptune and Uranus. We have however tried to turn this into an advantage by including them with Primum Mobile in a Sephirotic arrangement of the planets. And the device has justified itself by enabling us to construct a perfectly symmetrical attribution for the rulings and exaltations of the Signs of the Zodiac.†

For the rest it need only be said, that, as in the case of most lines of study, the key to success is the familiarity conferred by daily practice.

* [The Tree of Life diagram originally published in *777*, in common with that in the present edition, did not in fact show the Veils. See rather the diagrams from *The Book of Thoth* (reproduced in chapter 65 of *Magick Without Tears*). — T.S.]

† [This was written prior to the discovery of Pluto. Crowley's intermediate arrangement of the Planets to the Sephirothic scheme referred Neptune to Kether and Uranus to Chokmah; in addition an arrangement of "Superior Planetary Governers" set Uranus over the Kerubic signs, Neptune over the Mutables and the Primum Mobile over the Cardinals. In *The Book of Thoth*, post the discovery of Pluto, the final attributions of the Planets to Sephiroth was buried away in the description of ATU XXI: it referred Pluto to Kether, Neptune to Chokmah and Uranus to Daath. Pluto was now the 'Superior Planetary Governer' of the Kerubic signs, and the scheme of 'planets exalted in signs' had been filled out with the outer planets and Caput and Cauda Draconis. See "Various Arrangements," *supra*, and col. CXXXIX. — T.S.]

THE MEANING OF THE PRIMES FROM 11 TO 97

11. The general number of magick, or energy tending to change.
13. The scale of the highest feminine unity; easily transformed to secondary masculine ideas by any male component; or, the unity resulting from love.
17. The masculine unity. (Trinity of Aleph, Vau, Yod.)
19. The feminine glyph.
23. The glyph of life—of nascent life.
29. The magick force itself, the masculine current.
31. The highest feminine trinity—zero through the glyph of the circle.
37. The unity itself in its balance trinitarian manifestation.
41. The yoni as a vampire force, sterile.
43. A number of orgasm—especially the male.
47. The yoni as dynamic, prehensile, spasmodic, etc. Esprit de travail.
53. The yoni as an instrument of pleasure.
59. The yoni calling for the lingam as ovum, menstruum, or alkili.
61. The negative conceiving of itself as positive.
67. The womb of the mother containg the twins.
71. A number of Binah. The image of nothingness and silence which is a fulfilment of the aspiration.
73. The feminine aspect of Chokmah in his phallic function.
79. [omitted]
83. Consecration: love in its highest form: energy, freedom, amrita, aspiration. The root of the idea of romance plus religion.
89. A number of sin—restriction. The wrong kind of silence, that of the Black Brothers.
97. A number of Chesed as water and as father.

WHAT IS QABALAH?

Qabalah is:—

a. A language fitted to describe certain classes of phenomena, and to express certain classes of ideas which escape regular phraseology. You might as well object to the technical terminology of chemistry.

b. An unsectarian and elastic terminology by means of which it is possible to equate the mental processes of people apparently diverse owing to the constraint imposed upon them by the peculiarities of their literary expression. You might as well object to a lexicon, or a treatise on comparative religion.

c. A system of symbolism which enables thinkers to formulate their ideas with complete precision, and to find simple expression for complex thoughts, especially such as include previously disconnected orders of conception. You might as well object to algebraic symbols.

d. An instrument for interpreting symbols whose meaning has become obscure, forgotten or misunderstood by establishing a necessary connection between the essence of forms, sounds, simple ideas (such as number) and their spiritual, moral, or intellectual equivalents. You might as well object to interpreting ancient art by consideration of beauty as determined by physiological facts.

e. A system of classification of uniform ideas so as to enable the mind to increase its vocabulary of thoughts and facts through organizing and correlating them. You mights as well object to the mnemonic value of Arabic modifcations of roots.

f. An instrument for proceding from the known to the unknown on similar principles to those of mathematics. You might as well object to the use of $\sqrt{-1}$, x^4, etc.

g. A system of criteria by which the truth of correspondences may be tests with a view to criticizing new discoveries in the light of their coherence with the whole body of truth. You might as well object to judging character and status by education and social convention.

WHAT IS A "NUMBER" OR "SYMBOL"?*

The Book of the Law I, 4, defines the word "number." It may clarify the subject if we venture to paraphrase the text. The first statement "Every number is infinite" is, on the face of it, a contradiction in terms. But that is only because of the accepted idea of a number as not being a thing in itself but merely a term in series homogeneous in character. All orthodox mathematical argument is based on definitions involving this conception. For example, it is fundamental to admit the identity of 2 plus 1 with 1 plus 2. *The Book of the Law* presents an altogether different conception of the nature of number.

Mathematical ideas involve what is called a continuum, which is, superficially at least, of a different character to the physical continuum. For instance, in the physical continuum, the eye can distinguish between the lengths of one-inch stick and a two-inch stick, but not between these which measure respectively one thousand miles and one thousand miles and on inch, though the difference in each case is equally an inch. The inch difference is either perceptible or not perceptible, according to the conditions. Similarly, the eye can distinguish either the one-inch or the two-inch stick from one of an inch and a half. But we cannot continue this process indefinitely—we can always reach a point where the extremes are distinguishable from each other but their mean from neither of the extremes. Thus, in the physical continuum, if we have three terms, A, B, and C, A appears equal to B, and B to C, yet C appears greater than A. Our reason tells us that this conclusion is an absurdity, that we have been deceived by the grossness of our perceptions. It is useless for us to invent instruments which

* [This essay formed the bulk of the New Comment on *AL* I. 4. It was omitted by Israel Regardie in the edition of the Commentaries he published as *The Law is for All*. The present e-text was originally key-entered by W.E. Heidrick for O.T.O. — T.S.]

increase the accuracy of our observations, for though they enable us to distinguish between the three terms of our series, and to restore the theoretical Hierarchy, we can always continue the process of division until we arrive at another series: A', B', C', where A' and C' are distinguishable from each other, but where neither is distinguishable from B'.

On the above grounds, modern thinkers have endeavoured to create a distinction between the mathematical and the physical continuum, yet it should surely be obvious that the defect in our organs of sense, which is responsible for the difficulty, shows that our method of observation debars us from appreciating the true nature of things by this method of observation.

However, in the case of the mathematical continuum, its character is such that we can continue indefinitely the process of division between any two mathematical expressions so-ever, without interfering in any way with the regularity of the process, or creating a condition in which two terms become indistinguishable from each other. The mathematical continuum, moreover, is not merely a question of series of integral numbers, but of other types of numbers, which, like integers, express relations between existing ideas, yet are not measurable in terms of that series. Such numbers are themselves parts of a continuum of their own, which interpenetrates the series of integers without touching it, at least necessarily.

For example: the tangents of angles made by the separation of two lines from coincidence to perpendicularity, increases constantly from zero to infinity. But almost the only integral value is found at the angle of 45 degrees where it is unity.

It may be said that there is an infinite number of such series, each possessing the same property of infinite divisibility. The ninety tangents of angles differing by one degree between zero and ninety may be multiplied sixty fold by taking the minute instead of the degree as the co-efficient of the progression, and these again sixty fold by introducing the second to divide the minute. So on ad infinitum.

All these considerations depend upon the assumption that every number is no more than a statement of relation. The new conception,

indicated by the *Book of the Law*, is of course in no way contradictory of the orthodox view; but it adds to it in the most practically important manner. A statistician computing the birth-rate of the eighteenth century makes no special mention of the birth of Napoleon. This does not invalidate his results; but it demonstrates how exceedingly limited is their scope even with regard to their own object, for the birth of Napoleon had more influence on the death-rate than another other phenomenon included in his calculations.

A short digression is necessary. There may be some who are still unaware of the fact, but the mathematical and physical sciences are in no sense concerned with absolute truth, but only with the relations between observed phenomena and the observer. The statement that the acceleration of falling bodies is thirty-two feet per second, is only the roughest of approximation at the best. In the first place, it applies to earth. As most people know, in the Moon the rate is only one-sixth as great. But, even on earth, it differs in a marked manner between the poles and the equator, and not only so, but it is affected by so small a matter as the neighborhood of a mountain.

It is similarly inaccurate to speak of "repeating" an experiment. The exact conditions never recur. One cannot boil water twice over. The water is not the same, and the observer is not the same. When a man says that he is sitting still, he forgets that he is whirling through space with vertiginous rapidity.

It is possibly such considerations that led earlier thinkers to admit that there was no expectation of finding truth in anything but mathematics, and they rashly supposed that the apparent ineluctability of her laws constitutes a guarantee of their coherence with truth. But mathematics is entirely a matter of convention, no less so than the rules of Chess or Baccarat. When we say that "two straight lines cannot enclose a space," we mean no more than we are unable to think of them as doing so. The truth of the statement depends, consequently, on that of the hypothesis that our minds bear witness to truth. Yet the insane man may be unable to think that he is not the victim of mysterious persecution. We find that no reason for believing him. It is useless to reply

that mathematical truths receive universal consent, because they do not. It is a matter of elaborate and tedious training to persuade even the few people whom we teach of the truth of the simplest theorems in Geometry. There are very few people living who are convinced—or even aware—of the more recondite results of analysis. It is no reply to this criticism to say that all men can be convinced if they are sufficiently trained, for who is to guarantee that such training does not warp the mind?

But when we have brushed away these preliminary objections, we find that the nature of the statement itself is not, and cannot be, more than a statement of correspondences between our ideas. In the example chosen, we have five ideas; those of duality, of straightness, of a line, of enclosing, and of space. None of these are more than ideas. Each one is meaningless until it is defined as corresponding in a certain manner to certain other ideas. We cannot define any word soever, except by identifying it with two or more equally undefined words. To define it by a single word would evidently constitute a tautology.

We are thus forced to the conclusion that all investigation may be stigmatized as *obscurum per obscurium*. Logically, our position is even worse. We define A as BC, where B is DE, and C is FG. Not only does the process increase the number of our unknown quantities in Geometrical progression at every step, but we must ultimately arrive at a point where the definition of Z involves the term A. Not only is all argument confined within a vicious circle, but so is the definition of the terms on which any argument must be based.

It might be supposed that the above chain of reasoning made all conclusions impossible. But this is only true when we investigate the ultimate validity of our propositions. We can rely on water boiling at 100 degrees Centigrade,* although, for mathematical accuracy, water never boils twice running at precisely the same temperature, and although, logically, the term water is an incomprehensible mystery.

* In revising this comment, I note with amusement that it had escaped me that 100° C. is by definition the temperature at which water boils! I have seen it boil at about 84° C. on the Baltoro Glacier, and determined my height above sea-level by observing the boiling point so often that I had quite forgotten the original conditions of Celsius.

To return to our so-called axiom; Two straight lines cannot enclose a space. It has been one of the most important discoveries of modern mathematics, that this statement, even if we assume the definition of the various terms employed, is strictly relative, not absolute; and that common sense is impotent to confirm it as in the case of the boiling water. For Bolyai, Lobatschewsky, and Riemann have shown conclusively that a consistent system of geometry can be erected on any arbitrary axiom soever. If one chooses to assume that the sum of the interior angles of a triangle is either greater than or less than two right angles, instead of equal to them, we can construct two new systems of Geometry, each perfectly consistent with itself, and we possess no means soever of deciding which of the three represents truth.

I may illustrate this point by a simple analogy. We are accustomed to assert that we go from France to China, a form of expression which assumes that those countries are stationary, while we are mobile. But the fact might be equally well expressed by saying that France left us and China came to us. In either case there is no implication of absolute motion, for the course of the earth through space is not taken into account. We implicitly refer to a standard of repose which, in point of fact, we know not to exist. When I say that the chair in which I am sitting has remained stationary for the last hour, I mean only "stationary in respect to myself and my house." In reality, the earth's rotation has carried it over one thousand miles, and the earth's course some seventy thousand miles, from its previous position. All that we can expect of any statement is that it should be coherent with regard to a series of assumption which we know perfectly well to be false and arbitrary.

It is commonly imagined, by those who have not examined the nature of the evidence, that our experience furnishes a criterion by which we may determine which of the possible symbolic representations of Nature is the true one. They suppose that Euclidian Geometry is in conformity with Nature because the actual measurements of the interior angles of a triangle tell us that their sum is in fact equal to two right angles, just as Euclid tells us that theoretical considerations declare to be the case. They forget that the instruments which we use

for our measurements are themselves conceived of as in conformity with the principles of Euclidian Geometry. In other words, them measure ten yards with a piece of wood about which they really known nothing but that its length is one-tenth of the ten yards in question.

The fallacy should be obvious. The most ordinary reflection should make it clear that our results depend upon all sorts of condition. If we inquire, "What is the length of the thread of quicksilver in a thermometer?", we can only reply that it depends on the temperature of the instrument. In fact, we judge temperature by the difference of the coefficients of expansion due to heat of the two substances, glass and mercury.

Again, the divisions of the scale of the thermometer depend upon the temperature of boiling water, which is not a fixed thing. It depends on the pressure of the earth's atmosphere, which varies (according to time and place) to the extent of over twenty per cent. Most people who talk of "scientific accuracy" are quite ignorant of elementary facts of this kind.

It will be said, however, that having defined a yard as the length of a certain bar deposited in the Mint in London, under given conditions of temperature and pressure, we are at least in a position to measure the length of other objects by comparison, directly or indirectly, with that standard. In a rough and ready way, that is more or less the case. But if it should occur that the length of things in general were halved or doubled, we could not possibly be aware of the other so-called laws of Nature. We have no means so-ever of determining even so simple a matter as to whether one of two events happens before or after the other.

Let us take an instance. It is well known that the light of the sun requires some eight minutes to reach the earth. Simultaneous* phenomena in the two bodies would therefore appear to be separated in time to that extent; and, from a mathematical standpoint, the same discrepancy theoretically exists, even if we suppose the two bodies in

* Simultaneity, closely considered, possesses no meaning soever. See A.S. Eddington, *Space, Time and Gravitation*, 51.

question to be only a few yards one more remote than the other. Recent consideration of these facts has show the impossibility of determining the fact of priority, so that it may be just as reasonable to assert that a dagger-thrust is caused by a wound as vice versa. Lewis Carroll has an amusing parable to this effect in *Through the Looking-Glass*, which work, by the way, with its predecessor, is packed with examples of philosophical paradox.*

We may now return to our text "Every number is infinite." The fact that every number is a term in a mathematical continuum is no more an adequate definition than if we were to describe a picture as Number So-and-So in the catalogue. Every number is a thing in itself,† possessing an infinite number of properties peculiar to itself.

Let us consider, for a moment, the numbers 8 and 9. 8 is the number of cubes measuring one inch each way in a cube which measures two inches each way; while 9 is the number of squares measuring one inch each way in a square measuring three inches each way. There is a sort of reciprocal correspondence between them in this respect.

By adding one to eight, we obtain nine, so that we might define unity as that which has the property of transforming a three-dimensional expansion of two into a two-dimensional expansion of three. But if we add unity to nine, unity appears as that which has the power of transforming the two-dimensional expansion of three aforesaid into a mere

* If I strike a billiard ball, and it moves, both my will and its motion have causes long antecedent to the act. I may consider both my Work and its reaction as twin effects of the eternal Universe. The moved arm and ball are part of a state of the Cosmos which resulted necessarily from its momentarily previous state, and so, back for ever. Thus, my Magical Work is only on of the cause-effects necessarily concomitant with the cause-effects which set the ball in motion. I may therefore regard the act of striking as a cause-effect of my original Will to move the ball, though necessarily previous to its motion. But the case of Magical work is not quite analogous. For I am such that I am compelled to perform Magick in order to make my Will to prevail; so that the cause of my doing the Work is also he cause of the ball's motion, and there is no reason why one should precede the other, See *Book 4*, Part III, for a full discussion. (Since writing the above, I have been introduced to *Space, Time and Gravitation*, where similar arguments are adduced.)

† I regret to find myself in disagreement with the Hon. Bertrand Russell with regard to the conception of the nature of Number.

oblong measuring 5 by 2. Unity thus appears as in possession of two totally different properties. Are we then to conclude that it is not the same unity? How are we to describe unity, how know it? Only by experiment can we discover the nature of its action on any given number. In certain minor respects, this action exhibits regularity. We know, for example, that it uniformly transforms an odd number into an even one, and vice versa, but that is practically the limit of what we can predict as to its action.

We can go further, and state that any number soever possesses this infinite variety of powers to transform any other number, even by the primitive process of addition. We observe also how the manipulation of any two numbers can be arranged so that the result is incommensurable with either, or even so that ideas are created of a character totally incompatible with our original conception of numbers as a series of positive integers. We obtain unreal and irrational expressions, ideas of a wholly different order, by a very simple juxtaposition of such apparently comprehensible and commonplace entities as integers.

There is only one conclusion to be drawn from these various considerations. It is that the nature of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible, even if we could understand it.

In other words, a number is a soul, in the proper sense of the term, an unique and necessary element in the totality of existence.

We may now turn to the second phrase of the text: "there is no difference." It must strike the student immediately that this is, on the face of it, a point blank contradiction of all that has been said above. What have we done but insist upon the essential difference between any two numbers, and show that even their sequential relation is little more than arbitrary, being indeed rather a convenient way of regarding them for the purpose of coordinating them with out understanding than anything else? On a similar principle, we number public vehicles or telephones without implication even of necessary sequence. The appellation denotes nothing beyond membership of a certain class of objects, and is indeed expressly chosen to avoid being entangled in

considerations of any characteristics of the individual so designated except that cursory designation.

When it is said that there is no difference between numbers (for in this sense I think we must understand the phrase), we must examine the meaning of the word 'difference.' Difference is the denial of identity in the first place, but the word is not properly applied to discriminate between objects which have no similarity. One does not ask, "What is the difference between a yard and a minute?" in practical life. We do ask the difference between two things of the same kind. The *Book of the Law* is trying to emphasize the doctrine that each number is unique and absolute. Its relations with other numbers are therefore in the nature of illusion. They are the forms of presentation under which we perceive their semblances; and it is to the last degree important to realize that these semblances only indicate the nature of the realities behind them in the same way in which the degrees on a thermometric scale indicate heat. It is quite unphilosophical to say that 50 degrees Centigrade is hotter than 40 degrees. Degrees of temperature are simply conventions invented by ourselves to describe physical states of a totally different order; and, while the heat of a body may be regarded as an inherent property of its own, our measure of that heat in no way concerns it.

We use instruments of science to inform us of the nature of the various objects which we wish to study; but our observations never reveal the thing as it is in itself. They only enable us to compare unfamiliar with familiar experiences. The use of an instrument necessarily implies the imposition of alien conventions. To take the simplest example: when we say that we see a thing, we only mean that our consciousness is modified by its existence according to a particular arrangement of lenses and other optical instruments, which exist in our eyes and not in the object perceived. So also, the fact that the sum of 2 and 1 is three, affords us but a single statement of relations symptomatic of the presentation to us of those numbers.

We have, therefore, no means soever of determining the difference between any two numbers, except in respect of a particular and very limited relation. Furthermore, in view of the infinity of every number,

it seems not unlikely that the apparent differences observed by us would tend to disappear with the disappearance of the arbitrary conditions which we attach to them to facilitate, as we think, our examination. We may also observe that each number, being absolute, is the centre of its universe, so that all other numbers, so far as they are related to it, are its appanages. Each number is, therefore, the totality of the universe, and there cannot be any difference between one infinite universe and another. The triangle ABC may look very different from the standpoints of A, B, and C respectively; each view is true, absolutely; yet it is the same triangle.

The above interpretation of the text is of a revolutionary character, from the point of view of science and mathematics. Investigation of the lines here laid down will lead to the solution of these grave problems which have so long baffled the greatest minds of the world, on account of the initial error of attaching them on lines which involve self-contradiction. The attempt to discover the nature of things by a study of the relations between them is precisely parallel with the ambition to obtain a finite value of π. Nobody wishes to deny the practical value of the limited investigations which have so long preoccupied the human mind. But it is only quite recently that even the best thinkers have begun to recognize that their work was only significant within a certain order. It will soon be admitted on all hands that the study of the nature of things in themselves is a work for which the human reason is incompetent; for the nature of reason is such that it must always formulate itself in proportions which merely assert a positive or negative relation between a subject and a predicate. Men will thus be led to the development of a faculty, superior to reason, whose apprehension is independent of the hieroglyphic representations of which reason so vainly makes use.* This then will be the foundation of the true spiritual science which is the proper tendency of the evolution of man. This Science will clarify, without superseding, the old; but it will free men from the bondage of mind, little by little, just as the old science has freed them from the bondage of matter.

* See "Eleusis," A. Crowley, *Collected Works*, Vol. III, Epilogue

Transcriber's notes

[The work as presented here is currently incomplete: owing to my complete ignorance of Arabic, one column (the Princes of the Jinn) and some endnote material (the 99 names of God) in that language have not been key-entered. Further proof reading is probably required.]

THIS ELECTRONIC EDITION of *777 Revised* was prepared from the version printed in *777 and other Qabalistic Writings* (originally published as *The Qabalah of Aleister Crowley*). As far as I can tell this was a facsimile from the 1955 first edition of *777 Revised*; while Crowley's original Preface was re-set in the 1955 edition, the Tables of Correspondence, Crowley's notes thereon, and the appendix giving the trigrams and hexagrams of the *I Ching* were (with minor exceptions) in their turn straight facsimiles from the original 1909 edition of *777*.

The present edition includes all the material from *777 Revised* [with the exception of Arabic material as noted above.]

The 11 columns (CLXXXIV – CXCIV) added in *777 Revised* were originally appended at the end of Table VI. Six were explanatory of or supplementary to existing columns: (*e.g.* numerations of Greek and Arabic letters, transliterations or translations; the "magical formulæ" column was specifically referred to the column of magical weapons); these have been placed immediately after the appropriate column. The others have been appended to the end of the appropriate table. While they are hence "out of sequence" I feel this is unlikely to cause confusion as these additional columns are rarely if ever directly referenced by number in other works.

Very few of the columns in table IV had any attributions to line 0. This line has thus been omitted to save space in most of the blocks of columns making up that table.

Additional correspondences as mentioned in Crowley's remarks on the various columns have been inserted into the appropriate columns in double square brackets [[like this]].

Also added are:

* Names and numeration of Coptic letters.
* Transliterations of most Hebrew names. The more obscure of these are taken from *Godwin's Cabalistic Encyclopedia* (3rd edition, Llewellyn, 1994), henceforth 'Godwin'.
* Translations of col. LXXVI and CXIX.
* Crowley's scheme of "Superior Planetary Governers" from *Magick in Theory and Practice*, which refers the outer planets to the Quaternions of the Signs.

The other additional materials from *777 Revised* have been included in what seemed to be appropriate places within this text. They are indicated by asterisks in the main Table of Contents. Most were key-entered by myself, the exception being "What is a 'Number'" which was extracted from an electronic text of the Commentaries on *Liber AL* found online, entered by Bill Heidrick and others.

I have made no attempt to preserve the original pagination. While Crowley occasionally referenced *777* by page number, such references are usually coupled with reference to the column. For ease of reading, columns are arranged from left to right across a single page. Obvious typos have been corrected; other questionable readings are noted below.

Footnotes in square brackets are by the present transcriber; others are either by Crowley or the original editors of *777 Revised*. Some lengthy notes to the original introduction, tables of correspondence and the notes on the tables from the first edition follow.

Endnotes

Notes to Crowley's Preface

[1] S.L. "MacGregor" Mathers.

[2] A crude early attempt to tabulate the data of Comparative Religion may be found in the table which forms appendix IV of *Rivers of Life* by J.G.R. Forlong (1883).

[3] The reference is probably to the *Heptameron seu elementa magica*, a 16th-century Grimoire of planetary magick (published with the *Fourth Book* of pseudo-Agrippa) deriving in part from the Solomonic cycle and in part from the *Liber Juratus* or *Sworn Book of Honorius*, a medieval work on magick (not to be confused with the early modern *Grimoire of Honorius* falsely attributed to the third Pope of that name). Its attribution to Pietro d'Abano (1253-1316) is generally recognised as spurious. The uncontested works of d'Abano do deal in part with astrological images and the medical / talismanic use of the same (*vide* Walker, *Spiritual and Demonic Magic* and Yates, *Giordano Bruno*), and he is occasionally cited as an authority by Renaissance writers such as Ficino and Agrippa; the material specifically attributed to d'Abano in *777* is from the *Heptameron*, although the images of the decans may be from his genuine works.

[4] A reference to the Golden Dawn. After swearing a long and tortuously phrased Oath of Secrecy, the Neophyte was issued a "Knowledge Lecture" which consisted of the names and symbols of the Elements, Planets and Signs along with the Hebrew Alphabet and the names of the Sephiroth in Hebrew.

[5] The *Lemegeton* is a 17th-century compilation, probably English, of magical texts attributed to Solomon. The first book, *Goetia*, describes 72 "Evil Spirits" and gives instructions for evoking them (it derives variously from the *Key of Solomon*, the *Heptameron*, the *Fourth Book* of pseudo-Agrippa and the *Pseudomonarchia Dæmonum* published by Wier). Crowley published an edition in 1904, from a text prepared by Mathers which had circulated in MS. in the Golden Dawn. In cols. CLV – CLXVI the spirits are referred to the Decans by day and night.

The second book, *Theurgia Goetia*, lists 31 principal spirits, with an astronomical number of subordinates of whom few are named; of the 31, 20 are referred to the points of the compass and the other 11 are said to wander and have no fixed place. They are said to be partly evil and party good, hence the apparently oxymoronic title. It is possible that the *Theurgia-Goetia* was based on the *Steganographia* of Trithemius by someone who did not realise that the latter was primarily a work of cryptography.

The third book, *Ars Paulina*, contains a catalogue of Angels for the 12 hours of the day and night, and for the 12 signs and 360 degrees of the Zodiac; they are also attributed to the seven classical Planets.

The fourth book, *Ars Almadel*, is probably of medieval origin: it divides up the powers it summons into four "Altitudes", seemingly referred to the cardinal points of the Zodiac.

The "fifth book of the Lemegeton", *Ars Nova*, is rather a kind of appendix which appears in one MS. where it occupies one and a half sides of a single folio leaf: it contains an extended prayer associated with the names on the circle and triangle of the *Goetia*, possibly intended to be spoken while drawing these, along with a short and garbled conjuration containing some highly corrupt Hebrew names, probably also connected with the *Goetia* as it mentions the brazen vessel; and finally, a lengthy curse targetted at anyone who steals the book.

The *Ars Nova* is sometimes confused with the *Ars Notoria* (Notary Art) attributed to Solomon, which latter rather appears to be a medieval magical derivative of classical art of memory, based around the contemplation of images or *notæ* while repeating prayers. The *Ars Notoria* was condemned by Aquinas (cited in Yates, *Art of Memory*) and various Renaissance writers such as Erasmus and Agrippa (in *De vanitate &c.*); Robert Turner produced an English translation which was made less than useful by the omission of the figures: this translation has been incorporated into some later MSS. and printed editions of the *Lemegeton*.

[6] In *The Book of the Sacred Magic of Abramelin the Mage* (lib. II cap. XIX) are tabulated the names of various Evil Spirits: chief among these are the "Four Princes and Superior Spirits", to wit Lucifer, Leviathan, Satan and Belial who may perhaps be referred to the Elements (I would suggest Fire, Water, Air, Earth respectively); immediately below these are eight "Sub-Princes", namely Oriens, Paimon, Ariton, Amaimon (*vide 777* col. LXVIII), Astarot, Magot, Asmodee and Beelzebud (*sic*); a total of 316 named spirits are listed below the eight Sub-Princes, some subject to one, some shared between two or more.

[7] The Book of the Concourse of the Forces is the title of a collection of Golden Dawn papers loosely based on the "Enochian" material which emerged from the ceremonial skrying of John Dee and Edward Kelly. Crowley later published a terse and incomplete abstract of this material as "A brief abstract of the symbolic representation of the Universe" in *Equinox* I (7-8). See also Regardie (ed.) *The Golden Dawn*, vol. IV.

[8] This would not be a view generally shared by most serious practitioners and students of Dee and Kelly's magick. Unless Crowley is talking about the G.D. version of "Enochian Magic" in which case he has a point.

Tree of Life diagram

4 Planes: the first consists solely of Kether; the second of Chokmah and Binah; the third of Chesed through to Yesod; the fourth of Malkuth only. These are identified by some with the Four Worlds. 3 Pillars / 7 Planes: see col. XII. 7 palaces: see col. LXXXVII et seq.

Notes to Tables of Correspondence

Table I (the whole scale)

Col. IV. The Arabic, as far as I can tell, means "He is God and there is no other God than he, هو being taken as equivalent to the Hebrew הוא.

Col. VIII. The numbers after the Qliphoth of the Sephiroth represent which of the seven "palaces" they are referred to: see the arrangements in Col. LXXXVIII et. seq. Transliterations are as given in Crowley's remarks on this column in *777 Revised*, although a few have been altered where they are not consistent with the Hebrew spelling.

Col. XIV. These represent G.D. attributions, before Crowley changed the titles of a number of the Trumps in *The Book of Thoth* and exchanged the attributions of the Star and Emperor based on AL I.57.

Col. XIX. Transliterations of Egyptian names have been left as in the first edition. These differ from both modern transliterations and those employed by early 20th-century writers such as Budge.

Line **1**: Asar is better known by the Hellenized form Osiris; Asar-un-Nefer ("Osiris the beautiful") was a epiphet or title of this god. Hadith in this line (also Hadit in line **0**) is not a historical Egyptian deity but refers to the entity described in cap. II of *The Book of the Law*; the name is a garbled or corrupt form of Heru-Behutet (Horus of Behutet), a solar-martial form of Horus symbolized by the winged disk. Heru-Ra-Ha is not a historical Egyptian deity but is mentioned in cap. III of *The Book of the Law* and is said to combine Hoor-par-Kraat (Horus the Child) and Ra-Hoor-Khuit (Ra-Horus of the Two Horizons).

Line **6**: "On" was not an Egyptian deity but a transliteration into Hebrew (**אן** or **אוּן**) of the name of the Egyptian solar cult-centre called Heliopolis by the Greeks. The confusion arose through a misreading by Freemasons of Genesis XLI, 45 and 50 where Joseph married "Asenath daughter of Poti-phera priest of On." ON spelt **עִן** as a formula is another matter entirely; see Col. CLXXXVII. Hrumachis is probably a variant spelling of Harmachis (Hor-Maku), said by Budge (*Gods of the Egyptians* vol. I p. 470) to be the Greek name for Heru-Khuti, Horus of the two horizons, who represented the sun from sunrise to sunset.

Line **13**: Chomse also spelt Khons or Khensu. In one legend (cited by Budge, *op. cit.* I, 448) he is said to be the son of the cat goddess Bast who was also associated with the moon.

Lines **16**, **32-bis**: Ahapshi is the Apis Bull (GD Coptic spelling). Ameshet is Amset (or Mestha), one of the Children of Horus.

Line **17**: The Rekti goddesses and Merti goddesses both appear to have been specific titles or epiphets of Isis and Nephthys. See above for Heru-Ra-Ha.

Line **19**: Pasht (according to Budge, *op. cit*. I, 517) is Pekh or Pekhit, a minor lioness goddess. Mau is onomatopœic Egyptian for 'cat' and appears to have been an epiphet of Ra.

Line **22**: Ma more usually spelt Maat or Ma'at.

Lines **23**, **31**: Auramoth and Thoum-aesh-neith were never Egyptian deities but were names constructed on Qabalistic principles by the Golden Dawn to refer to water and fire; similarly the name Tarpesheth (Tharpesht) is unknown prior to G.D. material, although she appears to be a hybrid of Bast and Sekhet. Hekar is possible Hequet or Hekt.

Line **24**: Typhon was a Titan in Greek myth (son of Tartaros and Gaia), probably a personification of destructive forces of nature, who was identified with Set in late classical times. Add Selket, whose symbol was the scorpion. The attribution of Khephra is explained by Crowley's remarks on this line in the "Animals" column.

Line **25**: Add Neith (Net) who is traditionally depicted with a bow and arrows.

Line **26**: Khem is identified by Budge (*op. cit.*, I, 97) with the phallic god Min or Amsu, and was identified by the Greeks with Pan.

Line **28**: Ahephi is Hāpi, one of the Children of Horus.

Line **29**: Add Hequet (Hekt).

Line **31**: Kabeshunt is probably Qebhsennuf, one of the Children of Horus.

Line **32**: Mako (or Makou), son of Set, is a mythological crocodile; the name appears in the Harris Magic Papyrus (19th or 20th Dynasty), in the course of a charm against crocodiles addressed to Shu.

In the Golden Dawn Z1 paper the Children of Horus or Canopic Gods had 'invisible stations' in the corners of the Temple. The most immediate source for the elemental attributions, though, is the Golden Dawn paper on "Enochian Chess" where the four pawns of each side are referred to these God-forms. It is not clear why Crowley omitted Tuamutef for Water (a G.D. Coptic form of this name is cited in connection with the "Eagle Kerub" in a ritual in *Equinox* I (3)).

In a myth recounted by Budge (*op. cit.* vol. I p. 158) these gods are said to have grasped the four pillars of heaven as sceptres: Amset the South, Hāpi the North, Tuamutef the East, and Qebhsennuf the West. They were also said to guard the Canopic Jars in which the internal organs of the deceased were preserved, and their G.D. attributions to the cross-quarters probably derive from a single find of an Egyptian tomb which had the four jars with the images of the gods disposed thus.

Col. XX.

Line **23**: Possibly a G.D. Coptic spelling of Ashtoreth (Astarte, Asherah) who according to Budge (*op. cit.*) was worshipped in Egypt in the later dynastic period.

Line **25**: A G.D. Coptic spelling of Aroueris.

Col. XXI. All this is derived from the famous speech in cap. 42 of the *Book of the Dead*. Some minor errors have been corrected. The Planets are referred to the face according to the attributions in Agrippa (tom. II cap. x); hence the duplication of left and right eye, ear and nostril.

Line **15**: Budge has "hands."

Line **32** bis: *Alim Chayyim*, "the living Gods."

Col. XXIII. "Nothing and Neither P nor p'") and "Beaten and Scattered Corpse" each denote two different meditations.

Col. XXXIV.

Line **13**: Add Selēnē who was a personification of the Moon as distinct from the goddesses with lunar aspects such as Artemis, Hekatē, etc. Similarly Helios was a personification of the Sun. See Betz (ed). *The Greek Magical Papyri in Translation*.

Col. XXXV. Agrippa (*De occ. phil.* tom II cap xiv) in his "Orphic Scale of the Number Twelve" refers the twelve principle gods of Rome to the Zodiac:

♈	Pallas (Minerva)	♎	Vulcan
♉	Venus	♏	Mars
♊	Phoebus	♐	Diana
♋	Mercury	♑	Vesta
♌	Jupiter	♒	Juno
♍	Ceres	♓	Neptune.

Crowley omitted Jupiter and Phoebus from these for some reason.

Col. XXXVI. The Evangelists follow the traditional attribution to the Kerubim. Godwin gives the Apostles thus (he does not state his source):

♈ Matthias
♉ Thaddeus
♊ Simon
♋ John
♌ Peter
♍ Andew
♎ Bartholemew
♏ Phillip
♐ James son of Zebedee
♑ Thomas
♒ Matthew
♓ James son of Alpheus.

Stirling (*The Canon*, p. 102) gives a completely different arrangement.

Col. CLXXXVII. See *Magick in Theory and Practice* for a discussion of some of these formulæ. Another set of attributions of magical formulæ to the Tree of Life survives in one of Crowley's magical notebooks and may be studied in *Magick: Book 4 Parts I-IV* (editor's notes to Appendix V col. 34).

Line **0**: LASTAL is not necessarily an error for LAShTAL (for which see *Liber V vel Reguli*) but may be a variant form, the ST representing the Coptic *sou*, identified with the Greek *stau* and attributed to Kether (see Col LI and *Magick*, loc. cit.). M . . . . M probably refers to MUAUM, said (in a letter from C.S. Jones to Frank Bennet) to be the Word of a Neophyte of A∴A∴, representing the whole course of the breath. Spelt מואום in Hebrew, it adds to 93 (it also contains a concealed *yod* in third place, not pronounced or counted in the numeration, which explains one of the dots in M . . . . M and the greenish-yellow coloured band in the glyph for the word in *Pyramidos*).

Lines **1-9**: In *The Heart of the Master*, section *Aves* ('Birds'), nine magical formulæ are given as the voices of various symbolic birds, apparently referred to the Sephiroth 1-9, thus:

1 (the Swan): AUMGN (one version has AUM)
2 (the Phœnix): AL
3 (the Raven): AMEN
4 (the Eagle): SU
5 (the Hawk): AGLA
6 (the Pelican): IAO
7 (the Dove): HRILIU
8 (the Ibis): ABRAHADABRA
9 (the Vulture): MU

Line **24**: Possibly ON (*ayin nun*) could also be referred here.

Col. XLVI. Crowley's later attributions of the Taoist principles and the trigrams of the *I Ching* to the Sephiroth are given in *The Book of Thoth* (Appendix II, diagram 'The Chinese Cosmos') thus:

0: Tao.
1: Tao Teh.
2: Yang.
3: Yin.
Daath: Khien.
4: Tui.
5: *K*ăn.
6: Li.
7: Kăn.
8: Sun.
9: Khân.
10: Khwăn.

Col. XLVIII. Most of these refer to symbols appearing in Golden Dawn rituals.

Line **26**: Possibly should read "Calvary Cross of 6, Solid" *i.e.* a cross composed of six cubes which will have a surface area of 26 squares.

Col L.

Line **31-bis**: Add *Ire* (to Go). See *The Book of Thoth*, Appendix 2, diagram 8. Note S.V.A.T.I., *Sub Vmbra Alarum Tuarum Iehovah* (or Isis).

Col LI. This arrangement differs slightly from the G.D. attributions in Regardie (ed.), *Complete G.D.* (buried in the Ring and Disk paper), in that ♐ and ♑ have been interchanged. In the printed

edition of *777*, ϒ was given in line **1** as well as line **13**, and Ɛ in line **10** (**C** did not appear on the table). These have been corrected as compositor's errors; Ɛ has been placed in line **1** and **C** in line **10** in accordance with G.D. attributions. For each letter, 'upper case' and 'lower case' forms are shown; there is a certain amount of variation in the orthography of Coptic.

The three un-numbered columns are extracted in this instance from Appendix V to the 'Blue Brick' edition of *Magick*, in turn deriving from Crowley's magical notebooks. Numbers seem in most cases to be those of the equivalent Greek letter; the 'English equivalents' do not always represent the original phonetic value of the letters but rather refer to the transliterations employed in the Golden Dawn, where Coptic spellings of the names of various Egyptian Gods were constructed according to the Qabalistic attributions of the letters. The letter *sou* (Ϥ, ϥ) did not historically have a phonetic value as such but was rather used to fill out the numbering scheme by standing for 6; whence it was identified with the obsolete Greek letter *stau* or *stigma* (ϛ) which was also used for number 6, and given the value 'st.'

Col LII. The letters are shown in their 'isolated' forms; since Arabic is written cursively, letter forms vary slightly depending on whether the letter appears on its own, or in the beginning, in the middle, or at the end of a word. The repetition of one letter in lines **9** and **10** appears to be deliberate.

Table II (the Elements)

Col. LXVI. The numerical value of each of these spellings gives the number in Col. LXV, which, rendered in Hebrew letters, gives the "secret name" in Col. LXIV.

Line **31**. Printed as יוד חיה ויו חיה, which adds to 82 rather than 72. The reading here is from Mathers' introduction to *Kaballah Unveiled.*

Col. LXXVI. The five *skandhas* are categories of mental phenomenon in Buddhist psychology. The translations are taken in this instance from the "Buddhist Dictionary" by Ven. Nyanatiloka, issued by the Buddhist Publication Society.

Table III (the Planets)

Col. LXXVIII.

Line **13**. Various spellings of this horrendous name have appeared in the literature, and as mentioned in Crowley's notes, this spelling can only be got to 3321 by counting the final ם as 700 rather than the more usual 600. Liber D had מלכא בתרשישים ועד ברוח שהרים, Malkah be-Tarshishim ve-A'ad be-Ruah Sheharim, which gives the required value without any fudging. The oldest known form (Agrippa, *op. cit.*, lib. II, cap. xxii) is עד ברוח שחקים מלכא בתרשיתים, Malkah be-Tarshithim A'ad be-Ruach Shechaqim.

Table IV (the Sephiroth)

Col. LXXXVIII. These originally given in Latin; I have translated them into English.

Col. XCII. The original had this in Latin; it was a slight garbling of the Vulgate of Isaiah VI, 2-3. I have translated it into English as it appeared.

Col. XCIV. Although headed "English of Palaces" this column was printed in Latin. The translations of the Seven Heavens are mostly from *Godwin's Cabalistic Encyclopedia*, s.v. "Heaven."

Col. CIII. This column originally printed in Latin (from *Kabbala Denudata*, tom. I, par. IV, fig xvi (P).).

Col. CVIII. For what it's worth (probably not much; see Crowley's note), here are transliterations of the Hebrew names in this column:

Line **2**. Samael ("poison of God" or "blind god"). סמאל = 131 = Πα*ν*.

Line **3**. Isheth Zanunim (Woman of Whoredom), said to be the wife of Samael. אשת זנונים = 864 = קדוש קדשים, *Qadosh Qadeshim*, Holy of Holies. Doubtless there is an Arcanum concealed here, possibly along the lines of "you can prove anything with Gematria if you try hard enough."

Line **5**. Ashteroth. Historically a Middle Eastern goddess (Ishtar, Astarté, Asherah, *etc.*), denounced and maliciously mis-spelt by Old Testament writers and given an inexplicable sex change by medieval demonologists.

Line **6**. Chiva, the Beast; said to be the offspring of Samael and Isheth Zanunim (see Mathers' introduction to *Kaballah Unveiled*, para 61). Only a hideous fudge (to wit (*a*) misspelling the name as אחיחא, (*b*) writing each letter out in full and (*c*) counting *hé* in full as חא rather than the more usual הה) can get this name to add to 666.

Line **7**. Asmodai. Appears in the apocryphal Book of Tobit. Sometimes also known by the Latinised form Asmodeus. The name is possibly a modification of Aeshma Deva, an evil spirit from Persian mythology.

Line **8**. Belial. Said to be the chief of the evil spirits in some late Jewish apocalyptic literature (*e.g.* the Testament of the 12 Patriarchs), but in the Old Testament the name was a mere term of abuse meaning "masterless" or "worthless."

Line **9**. Lilith. She gets everywhere.

Line **10**. Naamah. The sister of Tubal-Cain (see Masonic symbolism); but in the *Zohar* she gets turned into another version of Lilith.

Col. CIX. Rather than use planetary symbols to distinguish the Kings and Dukes as in the printed edition, I have split this column. For Daath add King Bela son of Beor (בלע בן בעור) and Dukes Timnah (תמאע), Alvah (עלוה) and Jetheth (יתת).

Col. CX.

Line **1**. *Ruach Elohim Chayyim*, the Spirit of the Living Gods. The first edition of *777* had as a subtitle אחת רוח אלהים חיים, *Achath Ruach Elohim Chayyim* ("one [is] the Spirit of the Living Elohim"), a line from the *Sepher Yetzirah* which adds to 777.

Cols. CXII – CXIII. These sets of attributions were extracted by the Golden Dawn from the first volume of *Kabbala Denudata*. The symbols in **7** and **8** apparently represent "hermaphroditic Brass."

Col. CXIV. The numbers are an addition; each password adds to the "mystic number" of the Sephirah corresponding. *Vide* Col. X.

Col. CXV. The entries in this column were originally given as initials only.

Col. CXIX. I have added translations, based on those in the "Buddhist Dictionary" (see note to col. LXXVI). In "Science and Buddhism," Crowley glosses Udha*kk*a as "Self-righteousness."

Col. CXXI. These are Golden Dawn titles. The A∴A∴ titles in the 1st order differ slightly; 0°=0▫ is Probationer, 1°=10▫ is Neophyte, 2°=9▫ Zelator and the "waiting" grade between Philosophus and Adeptus Minor is called Dominus Liminis.

Cols. CXXIX – CXXXII. These are the Angels of the Shem ha-Mephorash or 72-fold Divided Name of God, a full explanation of which would be beyond the scope of this footnote. See Godwin, *s.v.* "Shem ha-Mephorash." On each row, the name on the left rules the card in question by day, the one on the right by night.

Cols. CXXXIII – CXXXVI. Words in square brackets are the *Book of Thoth* keywords for these cards where these differ from the titles.

Table V (the Zodiac)

Col. CXXXIX. The outer planets – Uranus (♅), Nepture (♆) and Pluto (♇) and the Nodes of the Moon were not given in this table in *777*, but appeared in these positions in the table "The Essential Dignities of the Planets" in *The Book of Thoth* (reproduced in diagrammatic form in "Various Arrangements," p. 41).

Col. CXXXIXa. This data in this column appeared in Appendix V of *Magick*, with the title of col. CXXXIX erroneously placed at its head (*MTP* had "P.M." for *Primum Mobile* where this has Pluto, not then discovered). The scheme also appears in *The Book of Thoth*, appendix B.

Cols. CXLIX – CLI. Agrippa (tom. II cap. xxxvii) gives a somewhat different set of images for the decans, along with the significance of each. It is believed Agrippa derived from Latin translations of the *Picatrix*, a medieval Arabic work on magic. The images given here are close to those printed by Regardie in *Complete Golden Dawn*, and thus probably represent those circulating in the G.D. (possibly deriving from Petro d'Abano), though Regardie also gave the signification of each image (similar but not always identical to those in Agrippa).

Cols. CLV – CLXVI. I have added transliterations of the names of the spirits and numbers

according to the order in which they appear in the *Goetia*. Planetary symbols indicate the rank of the spirit and the material from which its seal is to be made (some spirits have two ranks), thus (the original text has the seals of Earls made in mixed copper and silver; Mathers suggests copper/silver or silver/mercury alloy for the Presidents):

Rank	Planet	Metal
Knight	Saturn	Lead
Prince	Jupiter	Tin
Earl	Mars	Iron
King	Sol	Gold
Duke	Venus	Copper
President	Mercury	Mercury (hmm…)
Marquis	Luna	Silver

In rendering the names of the demons into Hebrew, some suffixes like –ion, –ius, *etc.* have been dropped.

An alternative set of attributions and Hebrew spellings can be found in *The Sword and the Serpent* by Denning and Phillips, and *Godwin's Cabalistic Encyclopedia*.

Cols. CLXVII – CLXXI. A completely different set of names for the dekans and the gods referred to them may be found in Budge's *Gods of the Egyptians*, vol. ii pp 304-310. I am unaware of Crowley's source for these attributions: generally the names seem somewhat Hellenized.

Notes to Crowley's notes

[1] Because כח = *Koch*, Power, and מה is the "secret name" of Yetzirah (*vide* Col. LXIV).

[2] *i.e.*, the Hebrew word for "ten."

[3] The G.D. Qliphoth lecture (as published by Zalewski, etc.) has אבדרן, Abaddon; Crowley's reading matches that in *Kabbala Denudata* (tom. I par. IV fig. xvi (Y)); although this entity is there described as *innominatus*, 'nameless' or 'unnamed.'

[4] The print edition had בעמה; this has been assumed to be an error for Naamah or Nahemah (see also col. CVIII); the reading given follows Von Rosenroth (*loc. cit.*) which is the source for this as for so much else in *777*.

[5] "Rosicrucian Chess" is also known as "Enochian Chess" although its connection with Dee and Kelly's magick is tenuous at best; it is a four-handed game also used as a system of divination, loosely based on an ancient Indian game called Chaturanga, with pieces representing Egyptian Gods, played on an 8 by 8 board said to represent one of the four Watchtowers (with about half the squares omitted to get it the right size). For a more detailed account see Zalewski, *Enochian Chess of the Golden Dawn* (Llewellyn).

Rather than attempt to transliterate and then decipher the Coptic names given by Crowley (some of which I suspect are corrupt or misprinted) I will give the versions of these names as listed in Regardie (ed.), *Complete G.D.* (lib. X pp. 113-4). In many cases these are not reasonable transliterations of the names printed in *777*.

Fire:
Bishop: Toum.
Queen: Sati-Ashtoreth.
Knight: Ra.
Castle: Anouke (possibly Ankhet, a title of Isis)
King: Kneph (Khnemu).

Water:
Bishop: Hapimon (the Nile god)
Queen: Thouerist (Ta-urt the hippopotamus goddess)
Knight: Sebek
Castle: Shu
King: Osiris

Air:
Bishop: Shu
Queen: Knousou
Knight: Seb
Castle: Tharpesht (a G.D. amalgam of Bast and Sekhet)
King: Socharis (Seker; an early god who became identified with Ptah, and later with Osiris)

Earth:
Bishop: Aroueris
Queen: Isis
Knight: Hoori (Horus)
Castle: Nephthys
King: Aeshoori (*i.e.* Osiris again)

Pawns
Knight's pawn: Kabexnuv (Qebhsennuf)
Queen's Pawn: Tmoumathph (*sic*) (Tuamutef)
Bishop's Pawn: Ahepi (Hāpi)
Rook's Pawn: Ameshet (Mestha)

[6] I cannot identify the first three of these names. I believe the remaining four were intended to be G.D. Coptic spellings of Hapi (Ahephi), Tuamutef (Toumathph), Mestha (Ameshett) and Qebhsennuf (Kabexnuv), the Sons of Horus, and have corrected them accordingly.

[7] *De. occ. phil.* lib. I. cap xxiii. The following six chapters list various things said to be under the power of the other six classical planets. See also cap. xxii which gives general attributions for the planets and the theory behind all this, and cap. xxxii, "What things are under the Signs, the Fixed Stars, and their images."

[8] On typographic and chronological evidence this line was an addition in *777 Revised*.

[9] As noted above, this last is a fudge which was made necessary by someone miscopying the name of the Intelligence of the Intelligences of the Moon so it no longer added to 3321.

[10] The Golden Dawn lectures give a slightly different attribution of the fingers, based on the points of the Pentagram, thus: the thumb to Spirit, the index to Water, the medius to Fire, the third finger to Earth and the little finger to Air.

[11] In the Golden Dawn diagram (in turn derived from a figure in plate XVI in tom. i of von Rosenroth's *Kabbala Denudata*) from which Col. CVI. was derived, the seven Earths of Col. CIV. were also enclosed by the four seas. Godwin refers the Infernal Rivers to the Elements thus: Air, Cocytus; Water, Styx; Fire, Phlegethon; Earth, Acheron.

[12] "heled, concealed, and never revealed." See the Oath of an Entered Apprentice Freemason.

[13] The names appear in a supplement to the *Rituel de Haute Magie* as part of an "explanation" of the "Nuctemeron of Apollonius of Tyana." In cap. XVII of the *Rituel* Levi gives the names and characters of another 24 Zodiacal genii, two for each sign. The latter are here omitted.

[14] *i.e.*, the author of the *Heptameron* (see note to Preface on this point). But much of the following derives from the *Liber Juratus* in any case.

[15] I have reduced this into a single table to save space, representing each day and Angel with the corresponding planetary symbol.

[16] The names here have been conformed to the version of the *Heptameron* printed in the Lyons edition of Agrippa's *Opera*. Crowley, possibly because he was working from a corrupted copy, stated that none were given for Winter; although the names he gave for the Sun and Moon in Autumn were those referred to Winter by pseudo-Abano.

Appendix: the Yi King

Transliterations of Chinese names follow the system used by Legge in *Sacred Books of the East*, which is not in general current use. In particular, note that consonants have different phonetic values when italicised (*K* is "thin (*tenuis*) modified guttural consonant", *Kh* "aspirated thin modified guttural"). ă represents the 'neutral' vowel sound. Where Crowley has 'tz', Legge used a character something like a stylised 3; but as far as I can tell from the table of transliteration conventions, this is equivalent to the Hebrew ס (described helpfully as "Spiritus asperrimus 2" under dental consonants).

While this may be a little awkward and confusing, I would submit it is to be preferred to a transliteration scheme which manages to give the same transliteration for two different Chinese characters (*vide* the Wilhelm-Baynes *I Ching*, s.v. Hexagram 63).

The main traditional glosses to the trigrams are:

Heaven, sky

Water (marsh or lake)

Fire, sun, lightning

Thunder

Wind and wood

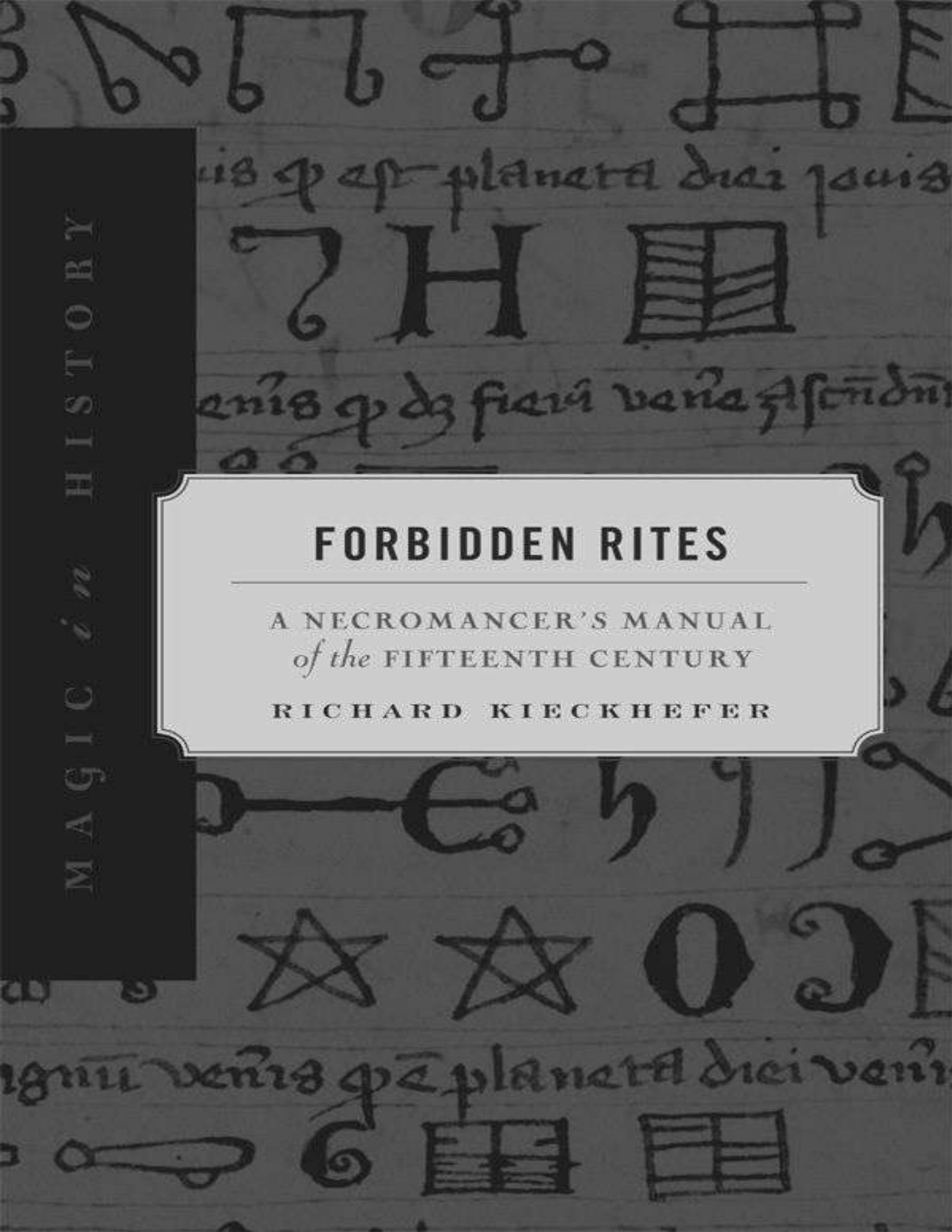
Water (rain, clouds, springs), moon

Hill or mountain

Earth

Additional traditional correspondences can be found in the "Eighth Wing" (Appendix V. in the Legge edition, "Shuo Kwa / Discussion of the Trigrams" in Part II of the Wilhelm-Baynes edition).

*** ***** ***



MAGIC *in* HISTORY

FORBIDDEN RITES

A NECROMANCER'S MANUAL *of the* FIFTEENTH CENTURY

RICHARD KIECKHEFER

Forbidden Rites

Magic in History

Forbidden Rites

A Necromancer's Manual of the Fifteenth Century

Richard Kieckhefer

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Contents

TABLES

ACKNOWLEDGEMENTS

1. *Introduction*
   MAGICAL BOOKS AND MAGICAL RITES

2. *The Munich Handbook of Necromancy*
   Clm 849

3. *Banquets, Horses and Castles*
   ILLUSIONIST EXPERIMENTS

4. *Love, Favour and Madness*
   PSYCHOLOGICAL EXPERIMENTS

5. *Learning Hidden and Future Things*
   DIVINATORY EXPERIMENTS

6. *Formulas for Commanding Spirits*
   CONJURATIONS AND EXORCISMS

7. *Demons and Daimons*
   THE SPIRITS CONJURED

8. THE MAGIC OF CIRCLES AND SPHERES

9. CONCLUSION

EDITION OF THE NECROMANCER'S HANDBOOK IN Clm 849, FOLS 3r–108v

SELECTIVE BIBLIOGRAPHY

PLATES

INDEX

Tables

A. Experiments in Clm 849, fols 3–108

B. Types of necromancy found in Clm 849

C. Spirits named in the conjurations

D. Spirits listed in no. 34

E. Specifications for each day of the week

F. Specifications for day hours

G. Specifications for night hours

H. Gatherings of Clm 849

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Cave! terrentia hac in scientia latent, si cupis
scire occulta, pericula multa pro te et upupis!

1

Introduction: Magical Books and Magical Rites

We are what we read – and the power of books to transform the minds and personalities of their readers can give cause for anxiety as well as for celebration. A cluster of related developments in late medieval Europe brought heightened concern about what people were reading. The spread of literacy and the rise of a far wider reading public, lay as well as clerical, brought greater demand for written material. The availability of paper, a medium far less costly than parchment, made books more readily accessible than they had previously been, and allowed for more abundant supply of reading matter to feed this demand, even before the invention of printing with movable type. And the emergence of silent reading habits made reading a more private activity.[1] Historians have attended to the impact of these developments on medieval heresy, on churchmen's fear that literacy contributed to the diffusion of heretical views, and on the efforts at censorship that ensued. But less work has been done on the dissemination of *magical* texts, which in some ways represented an even more sinister threat to orthodox culture, and on attempts to control these texts.[2] A book of magic which deliberately and expressly invited contact with demons presented all the hazards of reading in their deepest and most pressing form.

Beginning around the early fourteenth century, possession and use of magical writings becomes a recurrent theme in the records of prosecution. When Bernard Délicieux was accused in 1319 of having used necromancy against the pope, he was cleared of that charge but nevertheless condemned to prison for merely possessing a book of necromancy.[3] Fear of necromancy and of necromantic writings was becoming an obsession at the time, especially at the court of Pope John XXII, who in the previous year had commissioned the bishop of Fréjus and others to investigate a group of clerics and laymen charged with using books of necromancy, geomancy and other magical arts.[4] In 1320 Matteo and Galeazzo Visconti were tried for

using necromancy against Pope John; the offence here was actual use of the art, yet when one witness said he had been shown a book filled with experiments for love, hatred, finding of stolen objects and so forth, the very sight of such a book was evidently cause for horror.[5] In 1406–7, informants claimed that a group of clerics had used formulas from magical books against Benedict XIII and the king of France, and the ensuing inquiry uncovered a box filled with booklets containing prayers, hymns and conjurations.[6] But in 1409, at the Council of Pisa, Benedict in turn was charged with using necromancy and hiring necromancers. The pope, it was said, had sought out a book of necromancy available only from the Saracens and had purchased it for some 1,000 francs. A book of necromancy was allegedly found under the pontiff's bed.[7] In such cases the uncovering of necromantic writings made more plausible the charge that necromancy had actually been used, but more fundamentally the books themselves would have impressed contemporaries as unsavoury and incriminating, somewhat as the discovery of Satanic paraphernalia might seem incriminating today. Not surprisingly, inquisitors and other judges used such discoveries as propaganda in their zealous campaigns against magic. In 1382 an inquisitor wrote to the government of Siena about a band of magicians at Rugomagno; one Agnolo di Corso had been found in possession of a book of seventy chapters, which others had copied, and which spoke of invoking evil spirits to murder people or constrain their affections.[8] Two years later Niccolò Consigli was executed at Florence for practicing necromancy and unlicensed exorcisms; his judges confiscated and burned the books of necromancy from which he had taken conjurations.[9] One might even say it was common for books of magic to be set forth as codefendants alongside their owners and users – and indeed, as we shall see, those who condemned books of magic in some ways ascribed to them a kind of personality.[10] When the books were burned, there were those (as we shall see) who heard the voices of demons in the crackling of the flames.

The book-burning might at times be voluntary: according to a fifteenth-century biographer, Gerard Groot studied magic in his youth, and was accused of practising it as well, but when he converted to a life of piety and foreswore the art of necromancy, he consigned his books of magic to the flames.[11] The movement he went on to found, the Devotio Moderna, was one of the most influential forces in the devotional culture of pre-Reformation Europe, a movement of inner piety nurtured by devout reading,

manifested in the copying out of pious phrases in personal florilegia, and financially supported by the copying of manuscripts – a movement, in short, firmly grounded in the book-culture of late medieval Europe, and initiated with an act of penitential book-burning.

From the early years of Christianity, conversion to Christ had meant, among other things, doing away with books of magic. The scene at Ephesus, as described in the Acts of the Apostles (18:19–19:20), perhaps epitomized what happened on a smaller scale elsewhere. When Paul arrived in the town and made converts to the new faith, 'a number of those who practised magic arts brought their books together and burned them in the sight of all, and they counted the value of them and found it came to fifty thousand pieces of silver'.[12] (This comes to roughly 1,666 times as many silver pieces as Judas received for betraying Christ.) By the later Middle Ages, treatment of those found with offending literature was often more judicial than pastoral. To be sure, a monk of Sulby monastery was treated leniently when he was found possessing books of magic in 1500. A superior in the Premonstratensian order had heard of a brother named Thomas Wryght who had been using books of experiments and gone about paying people generously to teach him the occult arts. Faced with the evidence – one of his books of experiments – he insisted that he owned such books only out of curiosity, not for actual use. The matter was treated as a disciplinary one within the monastic setting, and the brother received a light penance.[13] But in an age when books of this sort were held in deep suspicion one could never count on such clemency, as Bernard Délicieux well knew.

Anything that arouses such deep anxiety is a subject of historical interest, and books of magic hold considerable fascination indeed. To know why books of magic aroused fear we must gain a fuller understanding of what the books themselves were likely to contain. Most of them no doubt have perished in the inquisitors' flames, but some eluded detection and have survived. The focus of following chapters in this study is arguably among the most interesting sources we have for the study of medieval magic: a fifteenth-century handbook of explicitly demonic magic, or what contemporaries called 'necromancy'. This compilation is contained in a manuscript in the Bavarian State Library in Munich. To be sure, the text is neither edifying nor profound, nor is it particularly original; in late medieval Europe there were no doubt many compilations equally illustrative of common magical practice, most of them now lost. But among the

manuscripts that survive, few are quite as diverse in content, or as full, explicit and candid in their instructions as this work.

Detailed examination of such a compilation may most obviously help us understand the mentality of the necromancers themselves who copied such books, whether for curiosity or for use. But study of this handbook may clarify several other factors in the history of magic, and three in particular. First, examination of a necromancer's manual sheds light on the function and cultural significance of a magical book itself. We will know more about the cultural significance of books generally – and we will know more fully the range of meanings a book could have – when we have grasped the role of this exceptional category of books. Second, the mentality of the necromancers' opponents becomes clearer from examination of such a compilation: the views of the Renaissance mages (such as Marsilio Ficino and Johannes Reuchlin) who insisted that they practised a higher and purer form of magic than did these base necromancers, and those of the demonologists (Heinrich Kramer and his successors) for whom necromancy was a dark filter shading their perception of witchcraft. The reactions of the opponents may be historically more important than the attitudes of the necromancers themselves, because they tell us more about the culture as a whole, but we cannot begin to comprehend these reactions without knowing the realities on which they were based. Third, the rites contained in this compendium illustrate strikingly the links between magical practice and orthodox liturgy. The analogy I will use is that of a tapestry, whose display side implies a reverse side: so too, a society that ascribes a high degree of power to ritual and its users will invite the development of unofficial and transgressive ritual, related in form to its official counterpart, however sharply it may differ in its uses.

A book of magic as a cultural artifact

A book of magic is also a magical book. It not only tells how to perform magical works, but shares in the numinous qualities and powers of the rites it contains. To be sure, not all magic is book magic: much magical practice arises from oral culture, is transmitted orally, and is used without needing inscription on paper or parchment, even if it is the largely accidental circumstance of its having been transcribed at some point that accounts for its survival and its accessibility to us. But in the later Middle Ages certain

forms of magic were increasingly assimilated to liturgy and increasingly written, so that a magical act was the performance from a script, or the observance of a rite whose details were enshrined in a text. This development surely owed much to the spread of literacy among the laity, but even more to the practice of magic among the clergy, particularly those on the fringes of the clerical elite. Judicial and anecdotal evidence suggests that explicitly demonic magic, called 'nigromancy' or 'necromancy',[14] was largely the domain of priests, perhaps especially those without full-time parish employment, as well as ordained monks with some education and esoteric interests, university students and others who had been received into minor orders.[15] It was within this context that a book of magic would most naturally be perceived as a magical book, sharing in the numinous quality of the rites it prescribes.

Christian ritual had from early centuries been the enactment not of oral tradition but of texts embodied in books. With the unprecedented late medieval diffusion of literacy, availability of reading matter and expansion of the clergy, books might still be accessible only to an elite, but it was a much expanded elite, and the numbers and varieties of books available were far greater than in previous centuries, so that maintaining control over this diffusion and this variety was scarcely possible, however much hierarchs may have attempted to censor the available reading matter. Little surprise, then, if books of magic found their way onto some readers' shelves, whether for use or for mere curiosity.

Apart from its function as a repository of information and insight, a book can be of interest as a physical object, as a mirror of its writer's life and mind, and as a mirror of the society and culture from which it emanates and to which it returns. The surviving books of medieval demonic magic repay study from each of these perspectives, although their claims to significance differ from those of ordinary texts: a book of magic is a physical object like any other book, but even as object it is perceived as having sinister power, as a kind of negative relic; it reveals something of the writer's life and mind, but more often than in most other cases, and for more obviously compelling reasons, the authorship remains anonymous or pseudonymous; and it serves as a mirror of the surrounding culture, but often the mirror is a distorting one, a deliberately transgressive adaptation of what the society takes to be holy.

Any book of rituals serves as point of contact between sacred texts

(permanent, authoritative repositories of power) and their performance (which utilizes this power for specific occasions). The book itself, like a liturgical vessel or a sacred building, is consecrated; when a formula is read from it, the power of the text is enhanced by the sacrality of the book from which it is read. A book of magic may also be consecrated, to confirm the numinous power resident in the physical object. A book of magic is thus significant not only as a source for information about magical practice – generally more reliable than court records, denunciatory treatises and literary accounts – but also as itself a magical object, treasured and closely guarded by its possessors, and condemned to burning by judges in mimickry of the punishment that might await the magicians themselves.

This perception of a book of magic as itself a magical object, and therefore as suspect, is seldom so dramatically manifested as in the canonization proceedings for Archbishop Antoninus of Florence (the man from whom, incidentally, the *Malleus maleficarum* derived most of its misogynist tropes).[16] One witness to the sanctity of the archbishop told how the saint had gone one day to a barber-surgeon of Florence named Master Peter to have his hair cut. During the process the prelate began to wonder how a man who read no Latin was able not only to cut hair but also to cure the sick people who came to him. He learned that the barber had obtained a 'book of surgery' from a Cistercian and had learned from it the art of healing. Antoninus asked Peter to bring forth this book and show it to him; the man readily complied.

> The archbishop recognized that the book was full of incantations, and formulas and signs belonging to the wicked magical arts. So one day he went to San Marco for lunch, and when certain members of the city's nobility were with him in the cloister after the meal, he had fire brought in an earthen vessel, and he set fire to the book. Immediately the air was so darkened that the citizens were afraid, and clung to the archbishop. He comforted them, saying that when the book was fully burned this darkening and clouding of the air would cease, as indeed happened. Then, calling these citizens and Master Peter about him, he explained that the book contained incantations, and that at some point a mass had been celebrated over it for conjuring and summoning demons, so that wherever the book was, a multitude of demons resided there.

The burning thus served as an exorcism; the very pages seemed quite literally infected by demons, who needed to be banished. Once this was accomplished, Antoninus admonished Peter to find some other means for healing the sick; the man obeyed this admonition, and the canonization proceedings assure us that God did not allow his family to go lacking.

The notion that demons could infest a book appears elsewhere: Michael Scot told of a magical book inhabited by spirits who call out when the book is opened, 'What do you want? What do you seek? What do you order? Say what you want and it shall be done forthwith.'[17] The theme admits at least two interpretations. One might see it as a way of symbolizing the ubiquity of malign spirits, their eagerness to seize any opportunity for mischief, and their dense concentration in those places and objects seen as special 'occasions of sin'. Beyond this, it can express obsessive anxiety about the book itself as an object invested with a kind of negative sacrality, something taboo, a source of spiritual and psychological contagion. The difference is not that the first interpretation is cultural and the second psychological; both interpretations function on both levels, relating the concerns of individual observers to the shared perceptions of the society. But the first interpretation places greater weight on the theological assumption that malevolent forces are secretly present in the world, an 'objective' assumption in the sense that it is widely diffused within the culture, eliciting and appealing to a diversity of personal concerns and anxieties, while the second stresses the aversion of the individual observer, a reaction inevitably both experienced and expressed in culturally conditioned terms.

Archbishop Antoninus's authority was perhaps too great for a mere barber-surgeon to challenge his interpretation of the book he had been using, but not all practitioners were so amenable to instruction. In the 1340s, the inquisitor Pietro da l'Aquila charged the Florentine physician Francesco di Simone with having purchased a book on the virtues of herbs, in which (according to the inquisitor) there was necromantic content. The physician testified that he had indeed bought such a book, but that there was no taint of necromancy in it, and if he had known that the volume contained anything prohibited he would never have bought it.[18] It makes little difference for our present purposes whether the inquisitor's or the archbishop's reading of a particular book was correct, or grounded in a careful reading of the volume's contents. Either of them might have been scandalized by simple charms of a sort that a theologian would in principle

have deemed innocent but a careless or overly zealous critic might perceive as tainted and implicitly demonic.[19] In other cases it seems more likely that magical books condemned as demonic were in fact collections of expressly demonic magic; Piero di ser Lippo claimed that the book he confiscated from Agnolo di Corso contained formulas for adoration and invocation of spirits such as Satan and Beelzebub, and there is no reason to doubt that the inquisitor encountered a work of genuine demonic magic, of the sort that have on occasion survived.

Less dramatic than the action of Archbishop Antoninus, but similar to it in certain respects, was the judicial treatment of a magical book by the secular authorities at Dijon:

> Concerning the execution [*exécution*] of a book of devilry [*deablerie*]. On the sixth day of August, in the year 1463, at the command of my lords of the Chambre des comptes at Dijon, after consultation in this Chambre, a book made of paper and covered with leather that was colored green was brought from the house and residence of the widow and heirs of Thomas of Dampmartin, during his life resident of Dijon. In this book were written many evil and false invocations of devils [*deables*], divinations, charms [*charoyes*], and other things of the magical art, which give very bad example and are against God and the holy Christian faith. In it were contained many depictions of devils and other detestable figures and characters. At the end of this book were several chapters and articles on necromancy [*nigromance*] and chiromancy. This book had been seen by my lords of the Council and the Chambres des comptes. And after they inspected it with great and serious deliberation – in the presence of lord Jehan Bon Varlet, priest of the chapel of my lord the duke of Dijon, dean of Saint-Seigne, vicar and scelleur of the reverend father in God my lord the bishop of Lengres in Dijon; master Jehan de Molesmes, secretary of my lord the duke; Ayme d'Eschenon, mayor of the town and commune of Dijon; Jehan Rabustel, procurator of that town; Aimé Barjod, procurator of my lord in the district of Dijon; and many others – this book was cast into the fire and totally burned to cinders, to the despite and confusion of the evil enemies [of the faith], and so that it could never again be used in any manner.[20]

Here there is no allegation of supernatural phenomena, and the book is not

seen as infected or possessed by demons needing to be exorcized. None the less, the book itself is treated as if it were a human subject, to be examined and, once found guilty, executed by burning. Nothing in the account need be taken as implying that the book itself possesses numinous powers, yet the book elicits the loathing and the judicial reaction normally reserved for a personal agent and embodiment of evil. From one perspective there is nothing unusual about investing a book with personality: the reading of any book can be perceived as a kind of dialogue between the reader and the text. Rarely, however, is the perception carried to this extreme.

The numinous quality of a book of magic could resemble that of a liturgical or devotional book, and in some cases the distinction between a devotional and a magical work could be obscure. The chronicle of Saint Denis tells how in 1323 a monk of Morigny was found to possess a book of devotions inspired by curiosity and pride, although he claimed to have been inspired rather by visions of the Virgin Mary. In her honour, he had had many images of the Virgin painted on his pages. He thus sought to renew the 'heresy and sorcery' known as the *ars notoria*, which involves the use of special figures, contemplation of these figures amid prayer and fasting, and invocation of mysterious and presumably demonic names, all for the sake of knowledge, wealth, honour or pleasure. His own book promised such rewards, but required invocations, the special copying of the book (at great expense), and the inscription of one's name in the book itself two times; the physical object, in other words, needed to be customized for its user. This book was so evil, the chronicle declares, that judges at Paris consigned it to the flames.[21] In other cases the boundary between devotion and magic was complicated by various factors: the combination of devotional and liturgical material with natural magic;[22] the tendency in books of conjuration to juxtapose formulas for invoking angels, demons and spirits of neutral or indeterminate standing, and the use of prayers to God for power over demonic and other spirits. Thus, when the necromantic plot against Benedict XIII was divulged in 1406, and investigation produced a coffin filled with books of prayers as well as conjurations, it is impossible to know whether even the 'prayers' were orthodox or deviant.

Tales of sorcerers' apprentices emphasize that the wondrous powers of a magical book are not easily controlled: one exemplum tells of a pupil who reads a chapter from his master's magical tome and thereby arouses a tempest which can be quelled only when the master comes back and reads a

chapter equal in length.[23] One might say that in such a tale it is not the book itself but the magic it contains that is powerful and uncontrollable, but the emphasis on use of a chapter of equal length suggests that the process of reading may have magical, quantifiable efficacy distinguishable from that of the specific contents.

The *Book of Consecrations*

The perception of a book of magic as possessing numinous power is not merely an obsession of the inquisitors; it is grounded in the writings of the magicians as well, who guarded the secrecy of their writings perhaps mainly for fear of detection, but also out of a sense that the books themselves were sacred objects.

A late medieval book of demonic magic is in at least one respect decidedly not like a cookbook. If one discovers that the recipes in a cookbook tend to come out badly, one may reasonably wonder whether there are errors in detail – whether, for example, the author meant a teaspoon rather than a tablespoon of salt, or a pinch and not a pound of nutmeg – but to take the faulty book to a priest and have it blessed would normally be thought eccentric at best. Yet that, or the rough equivalent, is indeed what a late medieval necromancer might have done with a defective book of magic. He might suppose that verbal flaws in the conjurations were partly to blame,[24] but, as we will see, the variants in late medieval necromantic texts seem to have been so common that a practitioner might have despaired of ever finding a flawless text to recite. In any case, the problem of verbal flaws was perhaps not the necromancer's greatest concern. A short, anonymous work called the *Liber consecrationum* (*Book of Consecrations*), which circulated in late medieval manuscripts in varying forms, makes clear that the book itself was a sacred object requiring elaborate consecration, and that its contents might lose their magical efficacy.[25] According to this *Book of Consecrations*, the magician must seek to recover the lost efficacy of his formulas by subjecting the book itself to an elaborate process of recharging, or reconsecration.

The prologue to this work insists that its proceedings are especially valuable, being dedicated to the names of God, and should not be used in vain. By invoking God's names, the 'exorcist or operator' can renew the power of a magical experiment which has lost its efficacy. Many people

seek to achieve great works, and possess writings by which they will attain their desire, but they accomplish nothing, because their experiments are corrupt. The operator must refrain from every pollution of mind and body, and for nine days must be abstinent in food and drink, must keep from idle or immoderate words, and must be clothed in clean garments. On each of these days he must hear mass, carrying this book with him and placing it on the altar during the mass, which seems to assume the celebrant's complicity, if the owner of the book is not in fact himself a cleric. He must execute this procedure devoutly, with prayer and fasting, so as to attain knowledge of sacred mysteries, and then he must carry the book back home. He should have a secret place, sprinkled with holy water, in which he can place the book, after binding it with a priestly cincture and a stole placed in the form of a cross. Kneeling toward the east he must say seven psalms (presumably the seven penitential psalms), 'the litany' (meaning the litany of the saints), and a further prayer before opening the book. Then he may open the book with humble devotion and with heartfelt desire 'that God may sanctify and bless and consecrate this book, devoted to his most sacred names, so that it may fully obtain the power it should have, that it may have power for consecrating the bond of spirits and for all invocations and conjurations of [spirits], and likewise all other experiments'.

These instructions are followed by a prayer, to be said after the litany of the saints – actually three prayers of varying length. The first is a plea that God may hear the operator's prayers despite his unworthiness. The second, addressed to Christ, repeats this central entreaty, and asks that he may consecrate this book:

> by the power of these your most sacred names, On, Jesus Christ, Alpha and O, El, Eloy, Eloyye, Sithothith, Eon, Sepmelamaton, Ezelphates, Tetragramaton, Elyoram, Ryon, Deseryon, Erystion, Ysyornus, Onela, Baysyn, Moyn, Messias, Sother, Emanuel, Sabaoth, Adonay, and by all your secret names which are contained in this book, so that by the virtue, sanctity, and power of these names this book may be consecrated ✠ and blessed ✠ and confirmed ✠ by the virtue of the sacrament of your body and blood, so that it may effectively, without any deception, [and] truly obtain the power that this book should obtain, for consecrating the bond of spirits, and for consecrating all corrupt experiments, and that they may have the fulness of virtue and power for which they are ordained,

through the grace of the Lord Jesus Christ, who is seated on high, to whom be honour and glory throughout unending ages. Amen, amen, amen, amen, amen.

This second prayer then invokes all the heavenly powers to bless the book. The third and briefest simply calls upon Christ to bless the book. The procedure is then complete. If the operator later wishes to consecrate a particular experiment, or add a new one, he should use a series of further prayers, along with which he must say the Confiteor, take holy water, and make the sign of the cross on his forehead. At all times he must take care that this book, which the wise adepts (*sapientissimi phisichi*) dedicated to God's holy names, not fall into the hands of the foolish. Why this caution might be necessary becomes especially clear toward the end of the supplementary prayers, in which the 'exorcist or operator' specifically requests power to summon 'malign spirits' from wherever they may happen to be lurking.

The mentality of the necromancers and their opponents

It would be a mistake to think of necromancy as a peripheral phenomenon in late medieval society and culture. Secular as well as ecclesiastical courts took it seriously and at times executed those charged with its practice; monarchs and popes as well as commoners lived in fear of becoming its victims. This fear may have been in some cases or to some degree feigned or pathological, but it was also grounded in realistic awareness that necromancy was in fact being practised, and in an almost universally shared conviction that it could work.

The history of magic sometimes claims a place in academic study as a field within intellectual history. This claim is plausible when the subject is a writer such as al-Kindi or Marsilio Ficino, deeply concerned with the practical operation of magic but also with the philosophical principles by which magic worked. This is not the type of material I will chiefly be examining in this study. The focus here will be formulas of frankly demonic magic, with only the most meagre of intellectual pretensions; I wish to suggest, perhaps perversely, that such a text none the less repays close examination. The rites contained in a manual of necromancy are flamboyantly transgressive, even carrying transgression toward its furthest

imaginable limits, and in today's academic environment one might justify studying them on these grounds. I am impelled more by a simple urge to grapple with late medieval culture in its entirety, including its most problematic and conflicted manifestations – warts and all, to use a fitting cliché – and to explore how the underside of the culture related to the side more often displayed. This too is part of the historian's challenge of discerning how things made sense in an alien culture.

First, then, the surviving necromantic texts provide a useful starting point for the *sources* of late medieval magic. Certain aspects of the necromancy laid out in these writings are clearly derived from the Arabic tradition of astral magic that became widely diffused in Europe from at least the thirteenth century onward. At times, as we shall see, the experiments are indebted to Jewish magical traditions, whether explicitly or implicitly, although the impact of Jewish magic on the forbidden rites of Christendom has been less studied and is harder to trace in detail than the influence of Arabic tradition. There are even materials in late medieval necromantic manuscripts closely resembling the magic of antiquity. It is often tempting to suppose that the forms of magical practice are essentially similar across cultures and throughout time, or at least over a very extended *longue durée*. Indeed, one might easily be persuaded that there is a history of the uses of magic and reactions to magic, but not a history of magic itself: virtually every magical technique one encounters appears so deeply rooted in tradition that magical practice seems essentially timeless and perennial. Indeed, it is possible to cite analogues and possible sources for late medieval magic from widely diverse cultures; in search of such parallels one could wander endlessly through thickets of the history of magic, from the Greek magical papyri of antiquity, through Arabic and Byzantine sources, and on to the grimoires of the early modern era. Yet when certain more or less well defined classes of practitioner take an interest in magic, they will adapt to their own use forms of magic taken from various sources. If the history of magic is to be anything other than a night in which all cats are black, it must attend to the characteristics of specific mélanges of magical tradition. The chief purpose of this study is therefore not to trace the history of individual elements but to reconstruct the configurations into which these elements enter: the patterns of magical practice worked in a particular historical setting, the relationship between these forms of magic and other aspects of the culture, and the perceptions of magic within that culture.

Furthermore, we cannot understand the *opposition* to magic in late medieval Europe without knowing fully what sorts of magic were being practised in that culture. Apart from the exempla by Caesarius of Heisterbach and others telling of the dangers of necromancy, there is considerable literature by late medieval theologians directed against these practices. For instance, the Paris theologians who in 1398 issued a general prohibition of magic were clearly aware of necromantic practices and concerned to eradicate them.[26] The theological literature against necromancy is incomprehensible without knowledge of the necromancers' formulas, and has at times been seriously misunderstood.[27] Nor can we understand the virulence of the critics' assault on magic without knowing the purposes magic was believed to serve. The glorification of the transgressive and the vilification of persecutors has perhaps too often blinded us to the recognition that much magic was intended for sexual coercion and exploitation, or for unscrupulous careerism, or for vigilante action against thieves that could easily lead to false accusations. I do not propose to moralize about these activities, but as a corrective to naive romanticizing I do want to make clear the kinds of magic one can expect to find in a late medieval source. It would be too much to claim that fear of clerical necromancy was a major source of pre-Reformation anti-clericalism – in Boccaccio, for example, when clerics make pretence of magical power this is exercised in the service of their lechery, and lust rather than magic is the focus of the satire – but the realization that certain clerics were dabbling in conjuration could hardly have made a positive contribution to the image of the clergy at a time when for other reasons there was increasing distrust of priests and priestcraft.[28]

If we neglect the literature of necromancy we cannot grasp what it is that the Humanist mages (Marsilio Ficino, Giovanni Pico, Johannes Reuchlin, Johannes Trithemius and others) so vigorously claimed *not* to be doing, or what they were often suspected of doing despite their protestations. Even the rise of the witch trials in the fifteenth century is related to increasing consciousness of this explicitly demonic magic. It was surely in large part because they were aware of the demonic magic described in these manuals and evidently practised in their midst that orthodox authorities often became sceptical about the notion of non-demonic, natural magic. They seem to have misconstrued ordinary magical procedures, interpreting them as working, like necromancy, through demonic agency.[29] Cesare Lanza hinted

at the connection when he remarked in 1579, 'Today a lowly little woman does more than all the necromancers accomplished in the ancient world.'[30] In so far as necromancers contributed to the plausibility of claims about witches, they bear indirect responsibility for the rise of the European witch trials in the fifteenth and following centuries. To the extent that these early witch trials focused on female victims, they thus provide a particularly tragic case of women being blamed and punished for the misconduct of men: women who were not invoking demons could more easily be thought to do so at a time when certain men were in fact so doing.

Natural magic was always, in some quarters, a suspect category, and understandably so: its mechanisms remained unclear, and its claims to empirical confirmation were perhaps even by medieval standards not impressive. Demonic magic, in contrast, was a straightforward notion, and its efficacy was easy for virtually all medieval people to believe. Small wonder if for some authorities in late medieval Europe this became *the* paradigmatic form of magic, and if other forms came to be interpreted as implicitly grounded in demonic aid, so that a theologian, an inquisitor, or an educated lay judge might be sceptical about claims that some magic was natural rather than demonic.

More generally, knowledge of this material adds significantly to our understanding of later medieval *clerical culture*. A society that had a surplus of clergy inevitably spawned an underemployed and largely unsupervised 'clerical underworld' capable of various forms of mischief, including necromancy, and indeed this underworld seems to have been the primary locus for this explicitly demonic magic. Not all those accused of conjuring demons were clerics; the charge was attached at times to laymen and occasionally women.[31] But the examples cited already suggest that clerics were disproportionally represented, and when we examine the Munich handbook of necromancy in following chapters what we will find there is a characteristically clerical form of magic, using Latin texts and presupposing knowledge of mainstream ritual.[32] The beliefs and ritual operations found in necromancy mimic those of established rites, somewhat as the threads are the same on both sides of a tapestry, and the patterns they form on the underside are recognizably related to those on the front. One might even suggest that a culture in which ritual occupies so central a place will naturally if not inevitably engender forbidden rituals, somewhat as the production of a tapestry necessarily produces on the underside a distorted

version of the intended image. The study of late medieval necromancy gives an exceptionally clear and forceful picture of the abuses likely to arise in a culture so keenly attentive to ritual display of sacerdotal power. Our own society, more fascinated with sexuality and its abuse, has its own concerns about miscreant priests and their abuse of young boys; the clerical misconduct most feared in the late Middle Ages was of a different order.

Demonic magic and the theory of ritual

I have spoken of demonic magic as the underside of the tapestry of late medieval ritual culture; more must be said about the character of magic as ritual. If the book of magic is on the one hand a magical book, an object possessing preternatural power, a habitation in which demons may even be supposed to reside, it is on the other hand a script whose formulas are meant for enactment, a guide for ritual action. The book of magic thus functions both as a repository of magical power and as a guide to magical process, a liturgical compendium with rites to be observed, scripts to be enacted. The rites of magic suggest questions analogous to those raised by any rites, even if they differ in the sources of power they mean to exploit. Three issues in the study of ritual are of particular relevance to our understanding of a necromantic text: the relationship between official (or public) and unofficial (or private) ritual; the efficacy ascribed to ritual, and the role of language in ritual.

Émile Durkheim and Marcel Mauss took the chief difference between religion and magic to lie in their social context. To paraphrase their perception, religion is the official observance of a collectivity (such as a Church), while magic is the unofficial practice of an individual (often on behalf of a client). But if one takes religion to be the spiritual practice of a community specifically *acting* as a community, one excludes private prayer – while if one takes it to be the spiritual practice *sanctioned* by a community, even when carried out individually, one relegates any and all disapproved practice, regardless of the grounds for disapproval, to the category of magic.[35] Eamon Duffy has emphasized that magical or superstitious formulas in charms share a common vocabularity with liturgical prayers, which already suggests the need for a nuanced sense of the relationship between religion and magic. The complexity of this relationship may be seen with particular clarity in the comparison of

exorcism and conjuration. As we shall see in a later chapter, in medieval parlance these terms were used interchangeably, and the practices are in fact in all ways but one identical. What we now call exorcism was practised by an individual, usually a cleric (although some laypeople claimed the role), who addressed demons with formal commands, whose power was derived chiefly from the sacred realities invoked in the formulas of command. What we now call conjuring was also practised by an individual, usually a cleric, who addressed demons with formal commands essentially identical to those of the exorcists, again powerful by virtue of appeal to sacred realities. In neither case was the command automatically efficacious: both exorcists and conjurers reckoned on the possibility that the demons might resist their invocations and refuse compliance, in which case the rituals of command would be redoubled. Both the exorcist and the conjurer were engaged in spiritual wrestling matches with the demons, and in both cases they were keenly aware of the dangers. Exorcism was in principle carried out on behalf of a demoniac; conjurations could be done as ways of afflicting enemies, and could be carried out on behalf of clients. In both cases, then, the ritual performer was acting as an individual but within a social context. If exorcisms were allowed, at least to authorized clergy, while conjuring was prohibited to all, it was because of the one key difference: the exorcist's intent was to dispel the demons, while the conjurer's was to summon them, and mainstream opinion held that it was better to be rid of malign spirits than to invite them into one's life. Study of conjurations in subsequent chapters will suggest that there is no other essential difference between this form of magic and religious practices, and that it is better to perceive demonic magic as an illicit form of religion than as a cultural phenomenon distinct from religion.

The efficacy of magical rites, like that of any rituals, can be seen as real, objective, and (within the historical culture) rational, or as emotional, subjective, and symbolic: the magicians' operations may be viewed as actually accomplishing certain ends, or as symbolic expressions of their emotions and their desires. In Ludwig Wittgenstein's classic formulation, 'Magic … gives manifestation to a wish; it expresses a wish.'[36] Echoing such earlier formulations, Joseph Gusfield suggests that 'in symbolic behavior the action is ritualistic and ceremonial in that the goal is reached in the behaviour itself rather than in any state it brings about'.[37] This pragmatist perception of ritual may be useful as a way for an observer to

excuse someone else's otherwise irrational practice, but there is little evidence that most practitioners themselves view the effect of their rites as merely expressive and not objectively effective.[38] Magic rituals in medieval Europe were clearly intended to produce results: to arouse passion, to drive people mad, to find stolen goods, and so forth. Judicial evidence makes it clear that the practitioners, the clients and the victims all expected magic to have objective effect, and when it did not this was because the specific practitioners were inept or did not perform rituals with sufficient strength to command the demons they summoned.[39]

In one sense, however, Gusfield's formulation does apply to magic. Magical rites, like prayers of petition, may be used for practical ends, but any goals extrinsic to the ritual presuppose an effect intrinsic to it. The prayers and actions that constitute orthodox ritual first of all transform the relationship between the praying person and God, as also the relationship with the persons prayed for, with others in whose company one is praying, and with others throughout history who have said the prayer in question. If such ritual is transformative, the transformation is in the first instance one that occurs *within* the ritual itself. The participants in the ritual become different, and the network of relations in which they stand is reconfigured. Even if no further results ensue, for the duration of the ritual the world of the participant is transformed. Normally one undertakes a ritual with the expectation of further, extrinsic changes, moral or physical, but these are secondary, at least in a logical sense, however important they are to the participant: they are secondary because they presuppose a prior change within the ritual itself, an empowerment of the participant that then makes extrinsic change possible. Ritual can be effective for other purposes only if it first is effective *as ritual*. It can have secondary efficacy only by virtue of its primary efficacy. The principle holds in the case of magical rites, and perhaps most especially those involving demonic magic: even if they are undertaken for the sake of some practical end, that purpose can be accomplished only because within the ritual there is a transformed relationship between the magician and God, between the magician and the demons, and perhaps also between the magician and other humans. Calling upon the aid of God, the magician seeks power over the demons; the primary purpose of the ritual is to build sufficient power that the magician may compel the spirits to do his will. Only if within the ritual itself this transformation of power is attained can the magician accomplish any other

goal.

The efficacy of ritual *ex opere operato* must be perceived in this light. Thomas Aquinas was stating the common perception of theologians in the later Middle Ages when he recognized the mass and sacraments as having objective effect independent of the disposition and moral status of the celebrant and minister. That ritual was inherently efficacious (*ex opere operato*), apart from any further effect to be gained by virtue of the minister's or participants' disposition (*ex opere operantis*), by no means meant that the rite was magical. Whether an operation qualified as magic or not depended chiefly on which powers it invoked: if it called upon celestial or manifest natural powers it was not magic, but if it appealed to demonic or occult natural powers it was magic.[40] Rituals that called upon angelic aid formed an ambiguous category, possibly but not necessarily magical, but mainly because the identity of the angel summoned might be in doubt.[41]

A ritual, magical or otherwise, could have efficacy *ex opere operato* precisely because it transformed the status of the performer and his or her relationship with God, with other spirits, and with humans. It was clearly this fear of the efficacy of magic *ex opere operato* that led an actor playing in the *Jeu de Sainte Barbe* in 1470 to make a notarized counterpact declaring that 'by the invocations and anathemas of the demons which he makes in the play … he does not intend to speak from the heart but only in the manner of the play, and that on that account the enemy of human kind, the devil, should not have any claim on his soul'.[42] But the force of magical ritual was not in all respects analogous to that of other rites. Ordinary prayer and official ritual assume that the spirits invoked are in general well disposed toward humankind, and enter readily into a helping relationship. The praying person's invocation of God or a saint is an appeal to a benevolent being. In this respect the rituals of demonic magic differ from other rites: they invoke fallen spirits taken (by the necromancers as well as by their critics) to be unwilling, uncooperative, inimical and treacherous. The operations of demonic magic, more than other rituals, are thus explicit contests of wills. The necromancer recognizes a need to heap conjuration upon conjuration, and to buttress these formulas with supporting means of power, precisely because the demons are reluctant to come, and if they come will do everything in their power to escape the magician's control, threaten him, and deceive him. To gain the upper hand in the contest, the magician must hold the strongest possible means for power over the demons, and

must adjure them in the name of all that is holy to come in non-threatening form, to cause no harm, and to tell only the truth. Yet all of these factors, far from undercutting Gusfield's analysis, actually strengthen it: they show how vitally important it was for the magician to focus his attention and his energies on the *immediate* consequences of his ritual action. His rites could be efficacious for extrinsic purposes only if they were first effective *as* rites, as ritual contests with cunning and powerful spiritual adversaries who could nevertheless be induced to fulfill his command.

The function of language within magical ritual is a subject to be explored in detail when we examine formulas of conjuration in a later chapter. The general topic is one S.J. Tambiah has discussed, with focus on the use of special languages, or the use of elements from various languages, in magical practice.[43] Necromantic conjurations of the late Middle Ages are almost entirely in Latin, which marks them not as specifically magical but as similar to ordinary liturgical formulas. Some experiments give formulas in what is said to be Chaldean, thus making an appeal to the authority of ancient Jewish magic analogous to that of later Christian Kabbalists. But when a child medium is used, he is sometimes licensed to conjure the spirits in the vernacular. On one level one might say that the choice of language is a matter of indifference: the demons or other spirits being conjured know all human tongues and can be addressed effectively in any of them. Yet in a different way the selection of language was important, because it was only formulas in Latin that were clearly related to the prayers of mainstream liturgy. Necromancers who had command of Latin and could use it to demonstrate the groundedness of their rites in the liturgical tradition of the Church could no doubt gain readier acceptance as authentic masters of their art. And even if demons could understand other languages, they seemed (like God) to pay special attention when addressed in Latin.

In any case, within medieval culture, magical words were seen as effective not *per se* but rather as means for evoking the effective presence of the archetypal powers to which they refer. Magical language is thus not in a simple sense the *cause* of efficacy but rather its *occasion*; the cause is a network of forces released and coordinated by the magician's verbal cue. The situation is analogous to that of the eucharist: the priest's utterance of the words of consecration is not the cause of transubstantiation but rather the divinely ordained occasion for divine intervention. One might suppose that this distinction is too subtle to have been clear to the common

necromancer, but in fact the point is clearly articulated in the conjurations themselves, which not only acknowledge but insist that the sources of their own power are the archetypal forces they bring to bear upon the situation at hand.

The magic we are dealing with, then, borrows the conventions of liturgical prayer and has efficacy resembling that of the sacraments. In other respects, however, the fitting comparison is not so much with liturgy and sacraments as with the private devotions that were proliferating in the late Middle Ages, and the analogue to the book of magic is less the missal than the private prayer book. Ritual magic and devotions alike showed how liturgical formulas could be adapted for private and domestic use; indeed, one central point of devotionalism was to provide a network of connections between church and home, bonding them in an increasingly complex relationship, and imparting to the home some of the fervour and sacrality of the church. Magic resembles the devotionalism of the books of hours and other prayerbooks in its translation of official rites into an unofficial and largely private setting.[44] Books of magic, like books of devotion, proliferated in the expanding marketplace of privately owned and privately read texts.

Plan of this book

The following chapter will introduce the manuscript to which this study is chiefly devoted. Subsequent chapters fall into two blocks. Chapters 3–5 examine the experiments according to the chief purposes for which they are performed: entertainment (illusionist experiments), power over other individuals (psychological ones), and knowledge (divinatory ones). The chief point of these chapters is to show that within this body of material there are in fact fairly clearly distinguishable subtraditions, and to sketch the common characteristics of each. Chapters 6–8, then, analyse the sources and techniques used to gain magical power, in particular the conjurations (and the demonology assumed by these conjurations), the magic circles, and the formulas of astral magic – techniques that cut across the categories discussed in the earlier chapters, and thus represent elements of continuity within the diversity of necromantic practice.

Throughout the book I will give translations (my own, unless otherwise noted) of source material for the study of late medieval necromancy. Most

of these passages are from the Munich handbook; to give a sense of the cultural context, I have included some material from other writings of the magicians and from writings about and against demonic magic. I have opted not to give a complete translation of the Munich handbook; both specialists and general readers, I assume, will be better served by selective translation of representative and particularly interesting passages (selected perhaps disproportionately but not exclusively from the earlier sections of the handbook), integrated into my analysis. This option seems especially appropriate given the largely repetitive nature of the material, and the need to situate it in its cultural context. The Latin text is, in any case, available at the end of the volume for those who wish to probe more deeply.

Notes

1 On the general topic of literacy in the late Middle Ages see Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, 1400–1580* (New Haven: Yale University Press, 1992), 53–88; Malcolm B. Parkes, 'The literacy of the laity', in David Daiches and Anthony Thorlby, eds, *Literature and Western Civilization*, 2 (London: Aldus, 1973), 555–77; Paul Saenger, 'Silent reading: its impact on late medieval script and society', *Viator*, 13 (1982), 367–414; and, for a somewhat earlier period, Brian Stock, *The Implications of Literacy: Written Language and Models of Interpretation in the Eleventh and Twelfth Centuries* (Princeton, NJ: Princeton University Press, 1983).

2 See especially Peter Biller and Anne Hudson, eds, *Heresy and Literacy, 1000–1530* (Cambridge: Cambridge University Press, 1994), and Nicholas Watson, 'Censorship and cultural change in late-medieval England: vernacular theology, the Oxford translation debate, and Arundel's Constitutions of 1409', *Speculum*, 70 (1995), 822–64. On certain aspects of books as magical objects see Peter Ganz, ed., *Das Buch als magisches und als Repräsentationsobjekt* (Wiesbaden: Harrassowitz, 1992), esp. Brian P. Copenhaver, 'The power of magic and the poverty of erudition: magic in the Universal Library', 159–80.

3 Barthélemy Hauréau, *Bernard Délicieux et l'Inquisition albigeoise, 1300–1320* (Paris, 1877), 143–65; Lea, *History*, vol. 3, 451f.; Conrad Eubel, 'Vom Zaubereiunwesen anfangs des 14. Jahrhunderts (mit urkundlichen Beilagen)', *Historisches Jahrbuch der Görres-Gesellschaft*, 18 (1897), 628f.; Joseph Hansen, *Zauberwahn, Inquisition und Hexenprozeß im Mittelalter, und die Entstehung der großen Hexenverfolgung* (Munich: Oldenbourg, 1900; repr. Aalen: Scientia, 1964), 253f. The relevant documents are now available in Alan Friedlander, ed., *Processus Bernardi Delitiosi: The Trial of Fr. Bernard Délicieux, 3 September–8 December 1319* (Transactions of the American Philosophical Society, 86/1) (Philadelphia: American Philosophical Society, 1996).

4 Joseph Hansen, ed., *Quellen und Untersuchungen zur Geschichte des Hexenwahns und der Hexenverfolgung im Mittelalter* (Bonn: Georgi, 190l; repr. Hildesheim: Olms, 1963), 2–4; Norman Cohn, *Europe's Inner Demons: An Enquiry Inspired by the Great Witch-Hunt* (London: Chatto, 1975), 193.

5 Eubel, 'Vom Zaubereiunwesen', 609–25; Robert Michel, 'Le procès de Matteo et de Galeazzo Visconti: l'accusation de sorcellerie et d'hérésie, Dante et l'affaire de l'envoûtement (1320)', *Mélanges d'archéologie et d'histoire*, 29 (1909); Hansen, *Zauberwahn*, 333f.; Cohn, *Europe's Inner*

Demons, 192.

6 Pierre Luc, 'Un complot contre le Papa Benoit XIII (1406–7)', *Mélanges d'archéologie et d'histoire de l'École de Rome*, 55 (1938), 374–402.

7 Margaret Harvey, 'Papal witchcraft: the charges against Benedict XIII', in Derek Baker, ed., *Sanctity and Secularity: The Church and the World* (Oxford: Blackwell, 1973), 109–16; J. Vincke, 'Acta Concilii Pisani', *Römische Quartalschrift*, 46 (1938), esp. 183–208.

8 Gene A. Brucker, 'Sorcery in early Renaissance Florence', *Studies in the Renaissance*, 10 (1963), 19f., 23., citing G. Sanesi, 'Un episodio d'eresia nel 1383', *Bullettino senese di storia patria*, 3 (1896), 384f.

9 Brucker, 'Sorcery', 13–16, 22f.

10 Nicolaus Eymericus: *Directorium inquisitorum*, ii.43.1, (Rome: Georgius Ferrarius, 1587), also tells of having captured necromancers' books and had them burned in public.

11 Lynn Thorndike, *A History of Magic and Experimental Science*, 3 (New York: Columbia University Press, 1934), 511, citing Rudolf Dier de Muiden, *Scriptum de magistro Gerardo*, ed. G. Dumbar in *Analecta seu vetera aliquot scripta inedita* (Deventer, 1719), 1–12.

12 Quotation from the New Revised Standard Version. For a discussion of the distinctive setting at Ephesus see Clinton E. Arnold, *Ephesians: Power and Magic: The Concept of Power in Ephesians in Light of its Historical Setting* (Cambridge: Cambridge University Press, 1989).

13 Francis A. Gasquet, ed., *Collectanea Anglo-Premonstratensia*, 3 (London: Royal Historical Society, 1906), 117f. The text appears corrupt in more than one place, but the sense is sufficiently clear.

14 One might suggest that the term *nigromantia* not be re-Graecicized as 'necromancy' but left as 'nigromancy'. While in some respects preferable, this usage would mistakenly suggest that medieval usage distinguished between two terms. Both DuCange's *Glossarium* (s.v. *nigromantia*) and the *Oxford English Dictionary* (s.v. 'necromancy') make it clear that *nigromantia* was not a term distinct from *necromantia*, but an alternative version of the same word, influenced by the Latin *niger*. *Dives and Pauper*, for example, is quoted as reading (in the 1496 printing), 'nygromancye, that is wytchecrafte done by deed bodyes'. The equivalence thus conflated 'black divination' (construed broadly with reference to the magical arts in general, but at least by implication these arts conceived as demonic) with 'divination by consulting the dead'. The first part of the word was also at times spelled *nygro-*, *negre-*, *egra-*, etc.

15 On this 'clerical underworld' see Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge Univeristy Press, 1989), esp. 153–6.

16 Hjalmar Crohns, 'Die Summa theologica des Antonin von Florenz und die Schätzung des Weibes im Hexenhammer', *Acta Societatis Scientiarum Fennicae*, 32/4 (Helsingfors, 1903).

17 See Lynn Thorndike, *Michael Scot* (London: Nelson, 1965), 120.

18 Mariano da Alatri, 'L'inquisizione a Firenze negli anni 1344/46 da un'istruttoria contro Pietro da l'Aquila', in Isidorus a Villapadierna, ed., *Miscellanea Melchor de Pobladura*, 1 (Rome: Institutum Historicum O.F.M. Cap., 1964), 225–49.

19 On the relationship between licit and illicit charms, see, e.g., Thomas Aquinas, *Summa theologiae*, II/II, q. 96, a. 4, and the comments of Heinrich Kramer (traditionally ascribed to him and Jakob Sprenger) in *The Malleus maleficarum*, ii.2.6, trans. Montague Summers (London: Pushkin, 1948), 179–88. Johannes Nider, in his *Praeceptorium divinae legis*, summarized in Henry Charles Lea, *Materials Toward a History of Witchcraft*, ed. George Lincoln Burr, 1 (Philadelphia: University of Pennsylvania Press, 1939), 269f., explains that it is licit to adjure demons in an imperative mode but not in the deprecatory mode that he associates (incorrectly) with necromancers.

20 Jacques Paviot, ‘Note sur un cas de sorcellerie à Dijon en 1463’, *Annales de Bourgogne*, 65 (1993), 43–5.

21 G.G. Coulton, trans., *Life in the Middle Ages*, 1 (Cambridge: Cambridge University Press, 1928), 162–63, from the *Grandes Chroniques de St Denis*, vol. 5, 269.

22 Duffy, *The Stripping of the Altars*, 266–87.

23 Frederic C. Tubach, *Index exemplorum: A Handbook of Medieval Religious Tales* (FF Communications, 204) (Helsinki: Suomalainen Tiedeakatemia, Akademia Scientiarum Fennica, 1969), 61, no. 737.

24 For a list of possible explanations for the failure of magic, at least in one cultural setting, see E.E. Evans-Pritchard, *Witchcraft, Oracles and Magic among the Azande* (Oxford: Clarendon, 1937), 475–8.

25 There are two copies in Clm 849, on 52r–59v and 135r–139r, and both are edited below. In addition, there is fragmentary version in Bodleian Library Rawlinson MS D252, 85r–87v, and a French *Livre de consecracion* in Trinity College Cambridge MS 0.8.29, fols 183r–186v.

26 Jean Gerson, *Œvres complètes*, ed. Palemon Glorieux (Paris: Desclée, 1961–73), 10, pp. 86–90.

27 For example, Paul Diepgen, in ‘Arnaldus de Villanova De improbatione maleficiorum’, *Archiv für Kulturgeschichte*, 9 (1912), 385–403, clearly had no notion what necromancy entailed and was thus seriously mistaken regarding the intent of Arnald’s work.

28 Giovanni Boccaccio, *The Decameron*, trans. Mark Musa and Peter Bondanella (New York: Mentor, 1982), 7.3, 7.5 (involving an alleged priest), 8.7 (involving a scholar) and 9.10.

29 See Kieckhefer, *Magic in the Middle Ages*, ch. 7.

30 Guido Ruggiero, *Binding Passions: Tales of Magic, Marriage, and Power at the End of the Renaissance* (New York: Oxford University Press, 1993), 211, 227.

31 E.g., Hansen, *Quellen*, 524–26, and Carl Buxtorf-Falkeisen, *Baslerische Stadt- und Landesgeschichten aus dem sechszehnten Jahrhundert* (Basle: Schweighausen, 1863–8), vol. 4, 1–25.

32 Duffy, *The Stripping of the Altars*, Ch. 6, is surely correct in arguing that knowledge of Latin was shared in varying degree by diverse sections of the population, and was not exclusive to the clergy. It is not the language of necromancy alone, but the command of ritual vocabulary and the assumption of entitlement to use that vocabulary that suggests the necromancers were primarily clerical, and this assumption is confirmed by images of the clerical necromancer found in literature as well as in the judicial records.

33 For discussion of a range of issues in the theory of ritual see Roy A. Rappaport, ‘The obvious aspects of ritual’, in Roy A. Rappaport, *Ecology, Meaning and Religion* (Richmond, CA: North Atlantic Books, 1979), 173–221.

34 Émile Durkheim, *The Elementary Forms of Religious Life*, trans. Karen E. Fields (New York: Free Press, 1995), esp. 39–44; M. Mauss, *A General Theory of Magic*, trans. R. Brain (London: Routledge & Kegan Paul, 1950).

35 Duffy, *The Stripping of the Altars*, ch. 8.

36 Ludwig Wittgenstein, *Remarks on Frazer’s ‘Golden Bough’/Bemerkungen über Frazer’s ‘Golden Bough’*, ed. Rush Rhees, trans. A.C. Miles (Retsford: Brynmill, 1979) (‘Die Magie aber bringt einen Wunsch zur Darstellung; sie äußert einen Wunsch’), discussed in Stanley Jeyaraja Tambiah, *Magic, Science, Religion, and the Scope of Rationality* (New York: Cambridge University Press, 1990), 54–63, and in Rodney Needham, *Exemplars* (Berkeley: University of California Press, 1985), 149–77.

37 Joseph Gusfield, *Symbolic Crusade: Status Politics and the American Temperance Movement*, 2nd edn (Urbana: University of Illinois Press, 1986), 21.

38 On this point see Richard Kieckhefer, 'The specific rationality of medieval magic', *American Historical Review*, 99 (1994), 813–36.

39 See, for example, the case of Niccolò Consigli, in Gene A. Brucker, ed., *The Society of Renaissance Florence: A Documentary Study* (New York: Harper & Row, 1971), 361–6.

40 Kieckhefer, 'The specific rationality', 813–36.

41 Invoking an angel established as unfallen, such as the archangels Michael or Gabriel, could be *superstitious* if the means of invocation were inappropriate (e.g., if one used circles and conjurations in calling upon them) but would not thereby have qualified as *magical* by medieval definitions.

42 Jacques Chiffoleau, *La comptabilité de l'au-delà: les hommes, la mort et la réligion dans la région d'Avignon à la fin du Moyen Age (vers 1320–vers 1480)* (Rome: Ecole française de Rome, 1980), 389, n. 92; translation from R.N. Swanson, *Religion and Devotion in Europe, c. 1215–c. 1515* (Cambridge: Cambridge University Press, 1995), 188.

43 Stanley J. Tambiah, 'The magical power of words', *Man*, n.s. 3 (1968), 175–208; also in Stanley J. Tambiah, *Culture, Thought and Social Action* (Cambridge, MA: Harvard University Press, 1985), 17–59.

44 For an overview of the subject see Richard Kieckhefer, 'Major currents in late medieval devotion', in Jill Raitt, ed., *Christian Spirituality*, 2 (New York: Crossroad, 1987), 75–108.

2

The Munich Handbook of Necromancy: Clm 849

In other areas of medieval studies, the 'new philology' is urging renewed attention to particular manuscripts, with respect for their variant readings of texts as well as attention to their physical make-up, evidence of the ways they were used, the disposition of text on the page, and the relationship between text and images. The individual manuscript actually put together by medieval hands and used by medieval readers, rather than the artificial standardized edition, is increasingly seen as a means for understanding how texts functioned within their historical culture.[1] In the same vein, I wish to propose that for the history of magic – especially in the late Middle Ages – what we need most is a series of detailed studies of particular representative manuscripts. This more than any other type of study will contribute toward a concrete and realistic sense of how magicians conceived and represented their art, especially if it is possible to divine the process by which a manuscript was compiled, and to say something about the mentality of the compiler as it changed through different stages of compilation.

Clearly there were those in late medieval Europe whose interest in magic was more theoretical than practical. The monk of Sulby mentioned in Chapter 1 claimed that his fascination with the occult was purely theoretical or speculative. We know that William of Auvergne and Nicholas Eymericus studied works of magic in the interest of analysing them, refuting their assumptions, and condemning them more effectively, while Albert the Great and Roger Bacon had theoretical interests in the occult that grew in large part out of their scientific research. There may well have been many less known figures who took a keen interest in knowing about magic through widely disseminated books such as *Picatrix*, even if they did not intend to practise this learning.[2]

The magical texts probably of greatest interest from a theoretical or scientific viewpoint were integrally conceived and titled works, even if these were pseudonymous or anonymous, as opposed to miscellanies. Works integrally

composed by single authors, such as al-Kindi or Marsilio Ficino, or pseudonymous works ascribed to Aristotle, were likely not only to prescribe recipes for specific purposes but to develop more or less explicit theories of occult process. Miscellanies might contain material that *implies* an understanding of how magic worked, but they were less likely to develop a theoretical viewpoint explicitly or coherently. To be sure, this distinction between an integrally conceived work and a miscellany is by no means rigid. While *Picatrix* is one of the great works of Arabic astral magic, infused with a more or less coherent theory of how magic operates,[3] it is also in large measure a compilation. The Pseudo-Albertan *Book of Secrets* is systematic in its organizing principles – it surveys the magical properties first of herbs (nettle, wild teasel, periwinkle, and so forth, one by one), then of stones, then of beasts, and finally of the planets – but the contents gathered under these headings might be found in a miscellany as well, without benefit of organizing structure. Yet while the distinction between an integrally conceived work and a miscellany is thus not absolute, it is none the less real.

It is a distinction worth noting, because the works of magic that survive from medieval Europe include large numbers of miscellanies, and in light of their importance they have been too little studied. When we read in a judicial record or a literary work of a magician who owned and used a book of magic, this is at least as likely to have been a miscellany as an integrally composed treatise. For while miscellanies may be of less interest from a theoretical viewpoint, they had compensating features that may often have made them more useful to the practising magician. The materials assembled in them were selected not to round off some theoretical notion of magic and its component parts, but because *individually* they were taken to be effective. They are documents of use, analogous to the Greek magical papyri.[4] A treatise on conjuration, such as the *Thesaurus necromantiae* ascribed to Roger Bacon,[5] may explain systematically how conjuring spirits works, and how different spirits are related to different astronomical bodies; a necromantic miscellany is more likely to lay out a single ‘experiment’ (*experimentum*, or, less often, *experientia*, a concrete and experienced application of ritual for magical effect), with all of the required preparations and conjurations, step by step. Historians of magic who are mainly interested in the field from the perspective of intellectual history or the history of science are likely to be drawn mostly to single-author treatises, but those interested in the actual practice of magic and its relevance to cultural, social, judicial, religious and political history must take a keen interest in miscellanies

as well. Furthermore, whereas an integrated treatise claims to represent a point of view distilled and isolated from the course of its own development, a miscellany can more fully serve as a biographical document illustrating moments in the life of its compiler, presenting its reader with the challenge of discerning the trajectory of its compiler's shifting interests.

Willy Braekman has edited the magical portions of a Middle Dutch miscellany of the fifteenth century, now at the Wellcome Historical Medical Library in London.[6] This manuscript illustrates the variety of magical materials we might expect to find in a miscellany. Included along with non-magical material are experiments to identify the thief who has stolen milk, beer or wax; to become invisible; to see 'extraordinary things'; to learn about past or future events; to ease childbirth; to transport oneself rapidly by use of an ointment (made of seven herbs, goat's fat and bat's blood). Various love charms or summoning experiments are given, as well as a procedure for preventing a wife from having intercourse with another man by tracing a circle around her genitals with the tail of a lizard.

In the category of magical trickery or parlour games are experiments to cause people to grow dirty while bathing; to cause white birds to hatch from the eggs of black birds; to make a newly hatched peacock white; to cause a woman to leap naked from her bath; to cause a dog to dance; to compel a horse to stand still; to hold a serpent in one's hand without harm, and to cause a horse to collapse as if dead. More useful are procedures to expel mice and flies by use of magical images. The manuscript gives the first half of a moon book, explaining the moon's influence under each zodiacal sign. And it includes a set of experiments ascribed to Solomon, and twelve experiments involving snake-skin, widely attributed to Johannes Paulinus but in fact translated from the Arabic. Most of the experiments in this manuscript are of natural magic, but not all: Braekman's no. 20, especially, calls upon 'the power and might of these spirits, Beheydraz, Anleyuz, [and] Manitaynus', to aid in the magical seduction of a woman.

Bodleian MS Rawlinson D 252, a fifteenth-century English manuscript, contains formulas for explicitly demonic magic, to which Frank Klaassen has called my attention, and which he will describe in his own research now in progress. It is devoted chiefly to lengthy conjurations intended for divination, most often to detect thieves, although there are multi-purpose experiments as well. The bulk of the material is in Latin, but the manuscript also gives lengthy passages in Middle English. The manuscript differs from Braekman's Middle

Dutch text in various ways, of which three are immediately apparent: it is more consistently devoted to magical experiments, most of its operations are for a particular kind of magic, and it more regularly calls upon the aid of demons. I will refer to this miscellany on occasion in following chapters.

Codex latinus Monacensis 849

We turn now to the specific focus of this study, a fifteenth-century manuscript in the Bavarian State Library, Clm 849, and in particular the texts on folios 3 through 108 of this manuscript. (The material on the following folios is related in kind and approximately contemporary but in different hands and different languages, and evidently not intended as part of the same compilation.) The compiler of this main block of material was evidently German; the appended materials seem to have come from various sources, and one passage contains a formula in Italian.[7] The manuscript is a small one, approximately 8¼ inches high and 5¾ inches wide. The description of this manuscript in the published catalogue is nondescript: it appears there as a book of incantations, exorcisms and sundry bewitchments.[8] Lynn Thorndike made no reference to it in his monumental *History of Magic*,[9] and while he did cite it briefly in a later article published in a festschrift,[10] it has generally been neglected in the literature on witchcraft and magic. In my survey of *Magic in the Middle Ages* I highlighted this text, but without examining it fully and systematically.[11] Yet it deserves careful attention, not because it was influential but because of what it represents. It is a rare example, essentially intact, of what must once have been a flourishing genre: the manual of explicitly demonic magic, or necromancy. It is clearly a miscellany, with little linkage, clustering or other organization of its materials, and no effort to develop a coherent theory to support or explain the 'experiments' it contains. Yet its limitations are also its strengths: the lack of a systematic framework means that each section, essentially self-contained, has a coherence and clarity often lacking in more fully developed writings.

The first two folios of the manuscript are missing, a circumstance which may help to explain how the manuscript evaded detection and thus survived. (Indeed, it is not uncommon for the first folio of a magical manuscript to be missing.)[12] The 107 folios that remain in the main block (rectifying an error in foliation gives us one extra folio) are devoted primarily to a series of forty-two magic experiments. Interspersed with these are a version of the *Liber consecracionum* (no. 31); a list of spirits, with descriptions of the forms in which they appear and

the functions they perform (no. 34); a manual of astral magic (no. 37); a list of favourable and unfavourable days for writing magical inscriptions (no. 46); and a fragment of a chemical prescription, with a gloss in the German language (no. 47).

All but a few of the experiments fall into the three main categories. There are twelve illusionist experiments, designed to make things appear other than as they are – to conjure forth an illusory banquet or castle, to obtain a wondrous means of transportation (usually a demon in the form of a horse) that will carry the magician across land or water, or to make a dead person seem alive or vice versa. Seven psychological experiments are intended to have influence on people's intellects or wills – to arouse love or hatred, to gain favour at court, to constrain the will of others, or to drive a person mad. Fully seventeen experiments are divinatory techniques for gaining knowledge of future, past, distant or hidden things. Most of these experiments entail catoptromancy, or scrying: the magician's assistant, usually a young boy, stares at a reflecting surface until he sees figures, taken here to be apparitions of spirits, who can reveal the desired information. As should become clear in following chapters, these three types of experiment are significantly different from one another: we find an element of playful fantasy in the illusionist experiments, an often violent effort at coercion in the psychological ones, and an insistence on detecting truth and righting wrongs in most of the divinatory ones. Differences in tone and in purpose are accompanied by variations in technique: conjuring spirits is of central importance in most of the experiments, but the magic circle plays its most prominent role in the illusionist rituals, sympathetic magic is more prevalent in the psychological experiments, and scrying is itself the key to most of the divination. Rather than a single technique, the necromancy of this handbook represents a congeries of distinct procedures, most of which can be sorted fairly neatly into these three categories.

Roughly speaking, we can say that the moving forces behind the magic of the handbook are the exercise of imagination, the hunger for power and the thirst for knowledge. To be sure, all three elements are at work in all the necromantic experiments. One might say that the main issues raised by the practice of necromancy are those of the relationship between sacrality and power: the necromancers perceived their art and office as sacred and saw themselves as invoking the sacred powers of heaven by which they could constrain the equally numinous but malign and treacherous powers of hell. At the same time, one must recognize that all these experiments required exercise of imagination and were

inspired in large part by curiosity. Yet the characteristic emphases differ, and we may safely generalize that it is the imaginative element which dominates in the illusionist experiments, the quest for power in psychological experiments, and the yearning for knowledge in the divinatory ones.

All forms of necromancy presupposed and played upon tensions. Basic to illusionist experiments was the tension between fantasy and reality, all within the border realm in which readers and practitioners were asked to suspend their disbelief, or perhaps rather to entertain possibilities that would normally defy belief but within this ritual context might gain credibility. In psychological experiments the tension was chiefly between the will of the necromancer and that of the victim over whom the master sought to exercise his power. In divinatory experiments it was perhaps most importantly a tension between truth and deception; these rituals were intended to ascertain truth but left themselves open to the constant hazard of error.

The materials in the manuscript that do not fit into these three categories are a procedure for gaining knowledge with the aid of a demon tutor (no. 1), a brief experiment called the 'Key of Pluto' for opening all locks (no. 26), a fragmentary operation for averting harm (no. 44), a chemical recipe (no. 47), and generic materials that can serve diverse ends (nos 31, 32, 34, 36, 37, 42 and 46).

Strikingly absent from this compilation are magical rituals for healing and protection and necromantic procedures for inflicting bodily harm or death. The judicial records provide ample evidence of necromancers charged with undermining the health of their victims, and other necromantic literature evidently provided guidelines for such magic. The compiler of this manuscript seems not to have been a man of conventional morality or scrupulous disposition, yet he seems also not to have taken an interest in these kinds of magic. Not all necromantic manuals were squeamish in this regard. The *Key of Solomon* insists that magic must be used only to glorify God and extend kindness to neighbours, but in fact the work prescribes methods for causing enmity, war, death, destruction, and so forth; as E.M. Butler says, the intentions 'seem to have been of the best; but they were literally of the kind which pave the way to hell'.[13]

The following table shows the order of the forty-two experiments and other materials, most of which are assigned to three broad categories: psychological ('Psych.'), illusionist ('Illus.'), and divinatory ('Divin.'). The numbers for each item are editorial additions.

Table A. Experiments in Clm 849, fols 3–108

No.	*Purpose*	*Fols*	*Type*
1.	For gaining knowledge of the liberal arts	3r–5v	
2.	For causing a person to lose his senses	6r–7v	Psych.
3.	For arousing a woman's love	8r–11v	Psych.
4.	For gaining dignity and honour	11v–13v	Psych.
5.	For arousing hatred between friends	13v–15r	Psych.
6.	For obtaining a banquet	15r–18v	Illus.
7.	For obtaining a castle	18v–21r	Illus.
8.	For obtaining a boat	21r–23r	Illus.
9.	For obtaining a horse	23v–25v	Illus.
10.	For resuscitating a dead person	25v–28r	Illus.
11.	For invisibility	28r–29v	Illus.
12.	For obtaining a woman's love	29v–31v	Psych.
13.	For constraining a man, woman, spirit or beast	32r–33r	Psych.
14.	For obtaining a horse	33v–34r	Illus.
15.	For obtaining a flying throne	34r–35v	Illus.
16.	For finding something in sleep	35v–36r	Divin.
17.	For obtaining a horse	36r–36v	Illus.
18.	The mirror of Floron, for revelation of past, present and future	37r–38r	Divin.
19.	The mirror of Floron, second version	38r–39v	Divin.
20.	Another way of using a mirror	39v–40v	Divin.
21.	For invisibility	40v	Illus.
22.	For discovering a thief or murderer by gazing into a vessel	41r–42r	Divin.
23.	First mirror of Lilith	42r–43r	Divin.
24.	For learning about any uncertain thing by gazing into a crystal	43r–43v	Divin.
25.	For information about a theft by gazing into a crystal	43v–44r	Divin.
26.	Key of Pluto, for opening all locks	44v	
27.	For obtaining information about a theft by gazing into a fingernail	44v–45v, 51r, 46v–47v	Divin.

28. For obtaining information by gazing at a bone	47v–49r	Divin.
29. The true art of the basin	49r–49v	Divin.
30. Twelve names for making spirits appear in a boy's hand	49v–50v	Divin.
31. The Book of Consecrations	52r–59v	
32. Conjuration of Satan/Mirage	59v–62v	
33. For obtaining information from a mirror	62v–65r	Divin.
34. List of spirits	65v–65r	bis
35. For obtaining a woman's love	65r bis–67v	Psych.
36. Generic preparation for conjuring spirits	67v–68v	Divin.
37. Manual of astral magic	68v–96v	
38. For obtaining information about a theft by gazing into a fingernail	96v–99v	Divin.
39. For obtaining information by gazing into a fingernail	99v–103r	Divin.
40. For obtaining information about a theft by gazing into a fingernail	103r–105v	Divin.
41. For discovering hidden treasure in sleep	106r–106v	Divin.
42. The name Semiforas	106v–107r	
43. For obtaining a horse	107r–107v	Illus.
44. Fragment of an experiment for averting harm	107v	
45. For invisibility	107v–108r	Illus.
46. Favourable and unfavourable days of the month for inscriptions	108r–108v	
47. Fragment of a chemical prescription (with a note in German)	108v	

After the first (truncated) experiment in the manual, an entire series of fourteen experiments can be gathered into four clusters, two psychological and two illusionist:

Cluster I: Nos 2–5 (for inflicting dementia, gaining the love of any woman, obtaining dignity and honour, arousing hatred between friends)

Cluster II: Nos 6–11 (for obtaining a banquet, obtaining a castle, obtaining a boat, obtaining a horse, resuscitating a dead person, obtaining invisibility)

Cluster III: Nos 12–13 (for obtaining a woman's love, constraining a man or woman or spirit or beast)

Cluster IV: Nos 14–15 (for obtaining a horse, obtaining a flying throne)

Much less of the subsequent material falls into clusters, and the groupings that do occur are devoted exclusively to divination (unless we count the astral magic of no. 37 as itself constituting a cluster):

Cluster V: Nos 18–20 (the mirror of Floron, alternative version of same, another way of using a mirror)

Cluster VI: Nos 22–25 (for discover a thief or murderer by gazing into a vessel, first mirror of Lilit[h], for knowing about any uncertain thing by gazing into a crystal, for information about a theft by gazing into a crystal)

Cluster VII: Nos 27–30 (for obtain information about a theft by gazing into a fingernail, for obtaining information by gazing at a bone, the true art of the basin, twelve names to make spirits appear in boy's hand)

Cluster VIII: Nos 38–41 (for obtaining information about a theft by gazing into a fingernail, for obtaining information by gazing into a fingernail, for obtaining information about a theft by gazing into a fingernail, for discovering hidden treasure in sleep)

Before no. 35 the manuscript gives the heading, 'Here begin good and tried experiments', which suggests that the compiler either reordered materials he was taking from elsewhere or copied this particular experiment from the beginning of some other compilation. The arrangement of folios within the gatherings is highly erratic (with many folios excised, and others elsewhere inserted), but apart from the two folios missing from the front of the manuscript, there is in general a high degree of continuity both within and between the gatherings, the main exception being in the apparently careless fragmentation of experiment no. 27.[14] This discontinuity existed already, and the folios in question had already been excised, at the time of the original (fifteenth-century) foliation. In other

words, it is likely that we have the necromancer's manual nearly intact, and possible that, despite the codicological complexity, the discontinuities that exist are the result of the compiler's carelessness rather than later loss of text or errors in binding.

Following all this material from fols 3 through 108 are 48 originally separate folios, 109–156, which again contain miscellaneous material: a conjuration of a demon named Mirage (given fols 109r–118r and again fols 139r–146r); German magico-medical prescriptions (fols 119r–132v); a series of divinatory experiments (fols 133r–134v), with a short 'prayer' in Italian (asking God to ensure the truth of the ensuing revelation) to be recited into the ear of a child who serves as medium;[15] the *Liber consecracionum* (fols 135r–139r); a lunar calendar (fol. 146r); instructions for magical circles (fol. 146v); a treatise on astral magic, the *Opus Zoal et angelorum et spirituum eius* (fols 147r–154v), and a German book of lunar astrology (fols 155r–156v). This material will be discussed here mainly in so far as it resembles or otherwise relates to the main block of material. The only materials from folios 109–156 that are edited here are the second version of the *Liber consecracionum* (given along with no. 31, in parallel columns) and the conjuration of Mirage (given alongside no. 32, in parallel columns).

It may seem – and may indeed be – hazardous to devote such attention to a manuscript that survives in this condition. It is possible that the missing first folio contained a title, named an author, or gave other information that would be important for locating this text within its historical context. If we had such information we might be able to tell more confidently whether this compilation is in fact unique or whether there are other copies.[16] While recognizing the hazards of proceeding with this project, I am moved to do so chiefly by the conviction that this is an exceptionally rich and interesting compilation, that one of the most urgent needs in the history of magic is detailed analysis of specific manuscripts representative of the materials magicians are likely to have used, and that such texts thus hold significance going well beyond their meagre intellectual pretensions. I will make some effort to situate the component parts of the text within their literary context – to cite sources and parallels. For the most part, however, I will focus on the contents of this specific compilation, this microcosm of clerical magic as it was known in the late Middle Ages.

Necromancy and Necromancers in Fifteenth-Century Munich

The fact that our necromantic manuscript is now in the Bavarian State Library is not, of course, any indication that it came originally from Munich or even from Bavaria, but its inclusion among the earlier codices of the collection suggests that, wherever its materials were first assembled, they may have been brought to Munich and acquired by the ducal library at an early date. Even if this connection is conjectural, it may thus be interesting to inquire what we know of the practice and perception of necromancy in late medieval Munich. The short answer to this question is that not a great deal is known about necromancers and necromancy specifically in and around Munich in the fifteenth century, yet there are some clues that may help place Clm 849 within a general historical context.

The witch trials conducted in the Dauphiné during the years 1428–47 provide an interesting side light of possible relevance. One of the many subjects brought before the judges in this campaign was a sixty-year-old man, Jubertus of Bavaria, from Regensburg, tried in 1437 at Briançon.[17] Apart from accusations more or less typical of the incipient prosecution for conspiratorial witchcraft (flight to nocturnal assemblies, killing of infants, etc.), Jubertus was charged with activities more often found in connection with clerical necromancy:

> First, the aforesaid Jubertus said and confessed, under freely taken oath … that he is sixty years of age, and that for ten years and more he served a certain powerful man in Bavaria who was called Johannes Cunalis, who is a priest and *plebanus*, in a city called Munich in Bavaria, near Bohemia.
>
> Likewise, he said and confessed that this Johannes Cunalis had a book of necromancy [*librum de nigromancia*], and that when he who spoke opened this book at once there appeared to him three demons, one named Luxuriosus, another Superbus, and the third Avarus, [all of them] devils. And the first appeared to him in the form of a charming maiden of twelve years, and she slept with him at night and took their pleasure together.
>
> Likewise, during the night he adored that devil as a god, on bended knee, then turned his posterior toward the east and made a cross on the ground, and spat on it three times, and trampled on it three times with his left foot, and urinated and defecated on it, and wherever he saw a cross he spat upon it and thrice denied God.
>
> Likewise, at dawn he adored Superbus in the same way …
>
> Likewise, he gave Superbus what was left over when he ate and drank, and to Luxuriosus he gave three or five pence on Holy Friday before Easter, and he committed both his bodily members and his soul after death. And these

devils wanted him to deny that God whom they called an accursed prophet [*maledictum prophetam*], and when he adored those three demons as gods he turned his face toward the west and his posterior toward the east, saying what he said, and when he had his dealings with Luxuriosus the others laughed….

Likewise, he said that when he passed along the roads and was with the demons and found a cross, the devils fled from it and made a great detour around it, and they forbade him to do good deeds and to adore the sacred host, and when it was elevated he was to close his eyes, and they forbade him to take holy water and to kiss the cross or the pax [=osculatory], asserting that they alone were almighty gods.

Likewise, he said and confessed that on Sunday, the seventeenth of this month, all three demons were standing with him in prison, and their eyes glowed like sulphurous fire, and they said to the prisoner that they would guard him well if he did not reveal these things. Then he had dealings and mingled carnally with Luxuriosus, and he said furthermore that these demons would have freed him from prison if he had not revealed these things.

Likewise, he said and confessed that these devils then told him that he would be examined more subtly the next day, and that he would have to tell the full truth, and that he would thus be given over to death …

Likewise, he said and confessed that once he was passing with his master through a forest in which there were thieves, but they put them to flight with a multitude of devils who appeared in the form of soldiers. He said further that the world is filled with invokers of demons, and that these devils profit greatly from these things, especially because the world is full of sins, wars and dissensions.

Likewise, he said and confessed that one night with the aid of demons his master had a bridge constructed over a river in Bavaria at a place called Sancta Maria Heremitta.[18]

Likewise, he said and confessed that he had proposed to blind Johanneta, the widow of Johannes Paganus of the present place, because she displeased him. With two keys he had traced her image, in a manner and form which he explained in the examination; he did this on a Sunday, depicting her image beneath the name[s] of devils, using implements, materials and techniques described in the examination, just as he had done in the duchy of Austria in the case of a man called Johannes Fabri of Vienna. And he had disclosed this deed and boasted of it before his capture….

Likewise, he said and confessed that about two years ago he was in the

city of Vienna in Austria, and one Thursday there were three drunken cooks in a tavern who refused to let him drink, and when they withdrew at a late hour one of them said to the other two, 'Get up, in the devil's name, and let me pass by!' And at once, at the behest of the accused, all three demons of his master seized those three, snatched them out the door, and cast one of them into a well, another into the sewer or privy of the Dominicans, and the third into the privy of the Franciscans, and none of them but the one cast into a well was killed, the others being freed by the friars at the time of matins.

Likewise, he said and confessed that poisons were made by the aid of devils, by which men could be killed, through their working or by the aid of demons, either at once or in a lingering death, according to the will of the one administering, and according as more or less of the poison is administered, in the name of the devil, in a manner and form contained in the examination, and taken from a basilisk, toad, serpent, spider or scorpion….

Likewise, he said and confessed that when he was passing through the roads and saw images of the Virgin Mary or a cross, he spat at them three times in despite of the Father and the Son and the Holy Spirit, and that on the feast of Saint John the Baptist he gathered certain herbs for medicine, as specified in the proceedings, and on bended knees he first adored them, then extracting them in the name of his devils, and in despite of almighty God, the creator of all….

The link between necromancy and witchcraft emerges also from the work of Johannes Hartlieb (*c*. 1400–68). Hartlieb served the duke of Bavaria in Munich during the last three decades of his life, and between 1456 and 1464 he wrote *Das půch aller verpoten kunst (The Book of All Forbidden Arts)* at the behest of Margrave Johann ('the Alchemist') of Brandenburg-Kulmbach.[19] Some have seen the work as marking a departure from earlier work of Hartlieb's that dealt with the occult arts in a more sympathetic manner, but the attribution of most of these works is at best doubtful: writings that he had in his library and consulted to inform himself about the occult arts were in some instances falsely ascribed to him. Some have read *Das půch aller verpoten kunst* as a clever excuse for relating otherwise forbidden information to a curious reader, but Hartlieb does not give enough particulars for his work to be of much use in magical practice. Frank Fürbeth is surely correct in placing the work in a tradition of catechetical writings for lay instruction, influenced in particular by Nicholas Magni of Jawor and by the work of certain contemporary Viennese writers.[20] Hartlieb lists

necromancy (*nigramancia*) as the first of the seven forbidden arts, along with geomancy, hydromancy, aeromancy, pyromancy, chiromancy and spatulamancy. His chapter 22 defines the term:

> *Nygramancia* is the first forbidden art, and is called the black art. This art is the worst of all, because it proceeds with sacrifices and services that must be rendered to the devils. One who wishes to exercise this art must give all sorts of sacrifices to the devils, and must make an oath and pact [*verpintnuß*] with the devils. Then the devils are obedient to him and carry out the will of the master, as far as God permits them. Take note of two great evils in this art. The first is that the master must make sacrifice and tribute to the devils, by which he denies God and renders divine honors to the devils, for we should make sacrifices only to God, who created us and redeemed us by his passion. The other is that he binds [*verpint*] himself with the devil, who is the greatest enemy of all humankind.[21]

Hartlieb's categorization adapts that of Nicholas Magni and harks to much earlier discussions of the branches of the magic arts. Isidore of Seville, who deals with magic and especially magical divination in his *Etymologies*,[22] speaks of four species of divination which employ the four elements (geomancy, hydromancy, aeromancy and pyromancy), but among other forms of divination mentions the *necromantici* who resuscitate and interrogate the dead. Hugh of St Victor's *Didascalicon* borrows from Isidore, but organizes the divisions of magic into five categories, of which the first, *mantice*, includes divination by necromancy and by the four elements.[23] Hartlieb cites Isidore of Seville's more restricted use of the term 'necromancy', for conjuring the shades of the dead, but he himself uses it in the broader sense, essentially interchangeable with 'demonic magic'.[24]

As indicated, Hartlieb's portrayal of necromancy displays close links between this art and the conspiratorial witchcraft that was emerging in both trials and treatises at the time he wrote. The necromancer conjures the Devil with characters and secret words, with fumigations and sacrifices, in addition to making a pact with the Devil.[25] The Devil acts as if the conjurer caused him pain by his exorcizing and conjuring (*beswern und pannen*), although they actually give him great satisfaction. In all these respects he might be taken as describing the conspiratorial witch, although his explicit subject is the necromancer. Hartlieb even discusses early witch trials at Rome and at Heidelberg within the

context of necromancy.[26] Hartlieb's reading and experience were wide: he claims to have consulted with Greeks, Tartars, Turks and Jewish women about the practice of these forbidden arts.[27] His book is thus by no means specifically about the magic practised in and around Munich. But it was while serving as counsellor to the Duke of Bavaria that he gathered information from diverse sources, making his study at Munich in effect a clearing house for knowledge about magical activities.

The early history of Clm 849 is not established,[28] and its ownership obviously cannot be demonstrated. It is tempting to speculate that Hartlieb had it at his disposal, along with numerous other books of necromancy and the allied arts. Many of the practices Hartlieb describes are laid out in Clm 849 (e.g., the anointing of a boy's fingernail for scrying, or the conjuring of a demon in the form of a horse for magical transportation), although, to be sure, there is little if anything in his work that he could not have derived from other sources. Those eager to fill in all the blanks might suggest that Jubertus actually consorted with Johannes Cunalis, the priest of Munich, and that the Munich handbook of necromancy was in fact the *liber de nigromancia* owned and used by this cleric. The spontaneous appearance of Luxuriosus, Superbus and Avarus would on this interpretation would have to be a way of talking about the spirits which inform such a book – and it is perhaps no distortion to suggest that the spirit of lust (*luxuria*) is one main incentive for the psychological experiments, the spirit of pride (*superbia*) is a prime factor in the illusionist ones, and the spirit of avarice (*avaritia*) is a key motive of the necromancer, and sometimes of his client, for staging the divinatory ones.

Even if it were possible to establish a clear connection between Clm 849, Jubertus and Hartlieb, one would hesitate to speak of Munich as in any special way a centre for the practice of necromancy, or to postulate a distinctive character to the magic used there. In all likelihood necromancy was studied and practised within a kind of clerical underworld through much if not most of Western Europe in the later Middle Ages. We have no reason to suppose that Munich was in this respect different from any other city.

The composition of the Munich handbook

For reasons I have already touched upon, any discussion of how Clm 849 came to be compiled must remain conjectural: the first two folios are missing, the provenance of the manuscript remains obscure, there are no indications of either

authorship or ownership, and the disposition of the manuscript is complex. Nonetheless, we can make some reasonable assumptions about the process by which this handbook came into existence, and thus about the workings of the 'clerical necromancy' that would have produced and employed such a book.

We cannot speak of the writer of this manual as its 'author', because we do not know to what extent he devised the formulations that he gives, or how far he merely reproduced other people's work. In some cases he deliberately gave alternative forms of demons' names,[29] which suggests that he was working from a previous manuscript and was unsure of the reading. The writer's own orthography was highly erratic; within the same experiment he sometimes slipped from one version to another in his names for demons, and while the variations were sometimes slight they were not always so.[30] (At the end of the fifteenth century, Humanist mages such as Johannes Reuchlin protested that the debased magic of contemporary necromancers could have no effect because the very names they used for the spirits were corrupt; the present manuscript might have served as a case in point.)[31] Whether the writer composed badly or copied badly, one constant factor in the manuscript is that its Latin usage is unconventional by medieval (let alone classical or Humanist) standards. In one experiment the writer speaks of a 'whole white dove' (*columbam totam albam*) when he means a 'totally white dove' (*columbam totaliter albam*); he writes that a woman 'will love all things above you' (*super te omnia diliget*) when he clearly means the reverse; he confuses 'without' (*sine*) with 'or' (*siue*), and he evidently substitutes 'prepare' (*parare*) for 'obey' (*parere*).[32] More often than one would expect, he leaves other words out altogether. At times his sentences give way to grammatical nonsense. The formula 'May your arts fail … as Jamnes and Mambres failed' (*Deficiant ergo artes tuae ... sicut defecerunt Iamnes et Mambres*), referring to the names of Pharaoh's magicians according to a tradition reflected in II Timothy 3:8, is given once in the main block of Clm 849, and twice in later sections of the manuscript, by two different hands (no. 32). But in the main block the point of the allusion is lost and the comparison comes out in utterly garbled form as 'May your arts fail … so you and members have now ceased' (*sic cessauerunt jam vos et membros*), while in the other versions the passage begins 'Your ears will fail' (*Deficient ergo aures tuae ...*).

What seems quite clear is that the writer was a cleric – probably a priest, and at least a person in minor orders. His use of Latin makes this a *prima facie* likelihood, even if his Latin is bad. The more compelling evidence is his assumption that the user of the manual will, like him, be acquainted with ritual

forms used in the Church's services: he gives the opening line of Psalm 50 (from the Vulgate) and assumes the user will know the text (no. 33); he prescribes the seven (penitential) psalms and the litany (of the saints) and presumes that these too will be familiar and accessible (no. 36). In short, the work appears clearly a product of that clerical underworld in which late medieval necromancy seems to have found something of a natural home. It may have been exercised and feared as a means for gaining otherwise elusive power within a competitive clerical establishment. It may have been a pastime for underemployed clerics with time on their hands and a fondness for this quintessentially clerical form of dark and daring entertainment. It may have been a service rendered to credulous clients by unscrupulous providers of ritual. Like the Ouija board in latter day culture, it may well have been all of the above, an amusement constantly in danger of becoming serious, dark and threatening.

In certain important respects there are shifts in the content and tone of the manuscript, suggesting changes in the compiler's interests and his attitudes toward the material. Along with a shift from illusionist and psychological experiments to rites of divination comes a general flattening of the prose. It is in the front of the manual that the writer is inclined to tell entertaining anecdotes and to provide testimonials to the authenticity and efficacy of the rituals. The earlier materials suggest more authorial self-consciousness, a clearer sense of authorial voice. Later sections are less developed with narrative and other embellishments. Even the magic circles required for the experiments and illustrated in the manuscript tend to become less complex and less interesting in the later sections of the compilation. The manual shifts also in its engagement of the reader. In the earlier experiments the writer regularly addresses the reader in a direct and personal manner, urging him to 'attend carefully' (no. 2), taking him into his confidence by entrusting him with secret information (nos 4 and 9), reminding him of a situation in which he has seen the master perform an experiment (no. 6), and referring to his own needs and desires – 'If you want to have the love of any woman …' (no. 3), 'If you wish to infuse a spirit into a dead person so that he appears alive …' (no. 10), 'If you wish to be taken for invisible and imperceptible …' (no. 11), 'If you wish to know about any matter on which you are doubtful …' (no. 24). Subsequent experiments are couched in far more impersonal rhetoric; the reader is instructed with blunt imperatives and subjunctives, with no expression of interest in entertaining him or engaging his interest. The later materials are less ambitious in their imaginative depth, but more ambitious in laying out procedures likely to be put to actual use.

The most basic question about the actual composition of the book is whether it is taken from a single source (as a set of excerpts from a cohesive treatise or as a copy of some previous miscellany) or from multiple sources. The latter scenario seems far more plausible, largely because there are occasional discontinuities that suggest the compiler was working with a collection of unbound materials that were not in perfect order, and he was perhaps not certain about where to fit them into his series of experiments. The effect was similar to that of assembling diverse materials in a scrapbook and finding that some of the odds and ends assembled are not complete or entirely coherent. This type of discontinuity would have been possible if the writer had been drawing excerpts from a cohesive work or copying an earlier miscellany, but in the former case one might have expected the individual units to remain cohesive, and in the latter one might have thought the copyist would have rationalized or deleted the incoherent fragments. At any rate, it appears not at all unlikely that the materials bound together with the main handbook are examples of the sort of material from which the compiler worked. My hypothesis is that the compiler and scribe took a lively interest in various kinds of magical materials, put together a personal collection of them from various sources, and had readily at hand perhaps both bound and unbound writings of diverse character and provenance (at least one bit of appended material contains a fragment of Italian); that the materials that he copied into his own anthology represent his own selection (and perhaps, as in the abridgement and reformulation of the conjuration of Mirage,[33] his own adaptation) from this body of material, and that when his own compilation was originally bound, or perhaps when at some later date it was rebound, some of his sources may have been appended to it, perhaps simply those of compatible format, forming fols. 109–56. This hypothesis rests solely on the partial overlapping of contents between the main block and the appended material, not on paleographic or codicological evidence; indeed, it could be argued that at least some of the appended material seems to be by later hands, although the chronological ordering would be difficult to establish with confidence.

Alternative hypotheses cannot be altogether dismissed. It is possible, for example, that the compiler worked simultaneously on two distinct collections of material, perhaps fols 1–51 and fols 52–108, and that what appears to be a shift from one mode of presentation to another results simply from the binding together of what were intended as separate compilations. Had this been the intent, however, one would have expected a clearer and more decisive shift than

in fact occurs: it is not the case that all the divinatory experiments, or all the materials of any sort, are grouped together.

We can only speculate about the identity of the compiler. In two passages he represents himself as connected with a court. He could have been a learned courtier with an interest in the occult arts, such as Johannes Hartlieb, although Hartlieb is more likely to have owned and consulted such a manuscript than to have assembled it or used it.[34] A closer model might be Michael Scot, who served at the court of Frederick II and had an interest in astrology, as apparently did the counsellors of several other German emperors, but there is no real evidence that these astrologers dabbled in necromancy.[35] The compiler might have been a cleric, perhaps a member of the lower clergy, possibly a figure such as the priest-necromancer who befriended Jubertus of Bavaria; or, to compromise between these possibilities, he could have been a cleric of higher or middling status who aspired to some position at court. If we could take seriously the unlikely notion that Hartlieb began by taking an active interest in magic and later became its critic and opponent, we might guess that this collection is his and represents an early phase in his own development. To judge by the book's Latinity, I incline toward the hypothesis that what we have here is the work of a man with some but not a great deal of learning, who would have tended more toward the fringes of society than toward court, even if he had aspirations for higher status that found expression in the early sections of his book but waned over the time he worked on it.

Table B. Types of necromancy found in Clm 849

	Illusionist	*Psychological*	*Divinatory*
Purposes	causing things to appear other than as they are: illusory banquet, castle, horse or other means of transportation; make a dead person seem alive or vice versa	influence on people's intellects or wills: love or hatred, favour at court, constraint of others' wills, madness	knowledge of future, past, distant, or hidden things: detection if a crime or criminal (usually a thief, less often a murderer), recovery of stolen goods, discovery of hidden treasure
Motivating impulses	imagination	power	knowledge
Tensions	between fantasy and reality	between the will of the necromancer and that of the victim	between the demand for truth and the fear of deception
*Affinities**	• with literary fantasies • with the mythology of witchcraft	• with works of astral magic (in translations from Arabic)	• with divinatory practices developed esp. in Judaism
*Central features**	• either highly complex (with complicated magic circles, rituals, and repeated conjurations) or very simple (with no circles, relatively simple rituals, and single conjurations) • emphasis on secrecy, although purpose is display • often accompanied by stories or testimonials • themes central to conception of witchcraft	• elaborate preparation and ceremonies (often over more than one day) • purposes and forms resembling those of astral magic • techniques of 'sympathetic' or 'imitative' magic, with meaning explicated by incantations (and less emphasis on circles and conjurations) • violent procedures and results • secrecy, to evade detection and punishment	• scrying (sometimes psychologically interpreted) combined with conjurations emphasized (but with little emphasis on circles) • participation of a medium, usually a young boy, who alone sees the spirits
Correlation with Jubertus's spirits	Superbus – grandeur of display being a matter of primary concern	Luxuriosus – seduction or rape being one of the most common purposes	Avarus – recovery or discovery of goods being a main purpose, and this being a potentially lucrative form of divination

* See Chapters 3–5 for elaboration of these points.

While recognizing that this reconstruction is and must be conjectural, I suggest, then, that the compiler of this miscellany was a moderately educated member of the lower or middling clergy who began by writing colourful and imaginative experiments in hopes of establishing a reputation for expertise in the occult, and perhaps a foothold at some court, possibly that of the Duke of Bavaria in Munich, but whose aspirations were thwarted, and who eventually turned his attention to forms of magic that were less fanciful, playful and fantastic, but more in demand for practical application and thus more lucrative, and in any case still revealing of the diversities of magic in late medieval culture.

Table B summarizes the characterization already given of the three types of necromantic experiment found in Clm 849 and anticipates further discussion (in the next three chapters) of these categories. As should be obvious, it consists of broad generalizations, which require some qualification and nuance when applied to particular concrete experiments. While I have decided to use this chart in the interest of clarifying the patterns, the distinctions, and the correlations I mean to emphasize, I am aware of the hazards of fixing these categories too sharply and making them rigid when they should remain fluid. In highlighting the affinity of the psychological experiments with those of Arabic astral magic, for example, and the divinatory ones with practices well known in Judaism, I by no means wish to suggest that the techniques in question were exclusively or even specifically Arabic on the one hand, Jewish on the other. The world of magic is clearly more complex than that, and the boundaries between Jewish and Muslim magic too difficult to define. Still, in some ways the heart of this study – at least its attempt to distinguish different elements in the necromancers' own perception of their art – is sketched on this chart in schematic form. I do not adhere strictly in subsequent discussion to the organizing principles that might be suggested by the table, but everything laid out here is covered at some point either above or in following chapters.

Notes

1 Bernard Cerquiglini, *Éloge de la variante: histoire critique de la philologie* (Paris: Seuil, 1989). See also Stephen G. Nichols, 'Introduction: philology in a manuscript culture', *Speculum*, 65, no. 1 (Jan. 1990), 1–10; Siegfried Wenzel, 'Reflections on (new) philology', *ibid.*, 11–18; and the other articles in that issue of the journal.

2 *Picatrix: The Latin Version of the* Ghāyat Al-Hakı-m, ed. David Pingree (London: Warburg Institute, 1986).

3 See, among recent works, Jean Clam, 'Philosophisches zu *Picatrix*: Gelehrte Magie und

Anthropologie bei einem arabischen Hermetiker des Mittelalters', in Albert Zimmermann and Andreas Speer, eds, *Mensch und Natur im Mittelalter*, 1 (Berlin and New York: de Gruyter, 1991), 481–509, and Toufic Fahd, 'Sciences naturelles et magie dans *Gayat al-Hakim* du Pseudo-Mayriti', in E. García Sánchez, ed., *Ciencias de la naturaleza en al-Andalus*, 1 (Granada: Conseja Superior de Investigaciones Científicas, 1990), 11–21.

4 Hans Dieter Betz, ed., *The Greek Magical Papyri in Translation, Including the Demotic Spells*, 1 (Chicago: University of Chicago Press, 1986). On the cultural significance of miscellanies see Stephen G. Nichols and Siegfried Wenzel, eds., *The Whole Book*: *Cultural Perspectives on the Medieval Miscellany* (Ann Arbor: University of Michigan Press, 1996).

5 Roger Bacon, *De Nigromancia*, ed. and trans. Michael-Albion Macdonald (Gillette, NJ: Heptangle, 1988).

6 W. Braekman, 'Magische experimenten en toverpraktijken uit een middelnederlands handschrift', *Verslagen en mededelingen van de Koninklijke Vlaamse Academie voor Taal-en Letterkunde*, 1966, pp. 53–118; also published separately (Ghent: Seminarie voor Volkskunde, 1966).

7 Fol. 134r: '*et postea dicatur in auriola pueri ista oracio:* "*O dio fare dispiriti spiritale cum lamina bocha te voio pre* [deleted?] *pregare che spiriti a questo puto vergeno in questa angestara diby mandare che diga emonstre lauerita de quelo chio voio domandare*".'

8 *Catalogus codicum Latinorum Bibliothecae Regiae Monacensis*, 2nd edn, vol. 1, pt 1 (Munich: Bibliotheca Regia, 1892), 202 (*Liber incantationum, exorcismorum et fascinationum variarum*).

9 Lynn Thorndike, *The History of Magic and Experimental Science* (New York: Macmillan and Columbia University Press, 1923–58).

10 Lynn Thorndike, 'Imagination and magic: force of imagination on the human body and of magic on the human mind', in *Mélanges Eugène Tisserant*, 7 (Vatican City: Biblioteca Vaticana, 1964), 353–58.

11 Kieckhefer, *Magic in the Middle Ages*, esp. 6–8.

12 I have this information from Frank Klaassen, who is studying manuscripts of ritual magic in English collections.

13 E.M. Butler, *Ritual Magic* (Cambridge: Cambridge University Press, 1949), 62.

14 See the codicological analysis of the manuscript given in the final chapter.

15 See n. 7 above.

16 It is worth noting that Thorndike, 'Imagination and magic', evidently did not recognize the handbook as an example of anything else he had seen.

17 Hansen, *Quellen*, 539–44. On the witch trials in this region and their context see now Pierette Paravy, *De la chrétienté romaine à la Réforme en Dauphiné: evêques, fidèles et déviants (vers 1340–vers 1530)* (Rome: Ecole française de Rome, 1993), and for this case in particular pp. 814–16.

18 Paravy, p. 815 n. 4, suggests that this is a reference to the pilgrimage shrine at Einsiedeln. She also cites literature on the theme of the diabolical bridge, in particular B.M. Galanti, 'Le leggenda del "Ponte del Diavolo" in Italia', *Lares*, 18 (1952), 61–73.

19 Johann Hartlieb, *Das Buch aller verbotenen Künste, des Aberglaubens und der Zauberei*, ed. and trans. Falk Eisermann and Eckhard Graf (Ahlerstedt: Param, 1989).

20 Frank Fürbeth, *Johannes Hartlieb: Untersuchungen zu Leben und Werk* (Tübingen: Niemeyer, 1992), 88–132.

21 Hartlieb, ch. 22, pp. 34f.

22 *Etymologiae*, viii.9, in the *Patrologia latina*, 82:310–14.

23 Hugh of St Victor, *Didascalicon: De studio legendi*, vi.15, ed. Charles Henry Buttimer (Washington, DC: Catholic University of America Press, 1939).

24 Chs 22, 28.

25 Chs 22–24.

26 Chs 33–34.

27 E.g., ch. 85.

28 Otto Hartig, *Die Gründung der Münchener Hofbibliothek durch Albrecht V. und Johann Jakob Fugger* (Abhandlungen der Königlichen Bayerischen Akademie der Wissenschaften, philosoph.-philolog. und hist. Klasse, vol. 28, sect. 3, 1914), gives the history of the library that provided the earliest foundation for the Bavarian State Library, but does not give the provenance of this manuscript.

29 There are two instances in experiment no. 7, and one in no. 27.

30 See the variation in names in nos 4, 7, 9, 10 and 11.

31 The relationship between demonic and other forms of magic in the Renaissance is a primary theme of D.P. Walker, *Spiritual and Demonic Magic, from Ficino to Campanella* (London: Warburg Institute, 1958). See also Charles Zika, 'Reuchlin's *De verbo mirifico* and the magic debate of the late fifteenth century', *Journal of the Warburg and Courtauld Institutes*, 39 (1976), 104–38, esp. 112–14 (see p. 114, n. 30, *Tota Magia, quae in usu est apud modernos, et quam merito exterminat ecclesia, nullam habet firmitatem, nullum fundamentum, nullam veritatem, quia pendet ex manu hostium veritatis, potestatum harum tenebrarum, quae tenebras falsitatis, male dispositis intellectibus obfundunt*).

32 Fols 8r–11v.

33 See no. 32 in the edition, where a conjuration edited from two versions in the later folios is addressed to a spirit named Mirage, while an alternative form in the main block addresses Satan.

34 The *Schriftproben* in Fürbeth, *Johannes Hartlieb*, p. 280, show that Hartlieb's handwriting is not at all like that in fols 3–108 of Clm 849; it more closely resembles that of some later folios, but not enough that any of this material could be assigned to him.

35 Thorndike, *Michael Scot*, esp. 32–39 and 116–21. See also the interesting article of Helmuth Grössing and Franz Stuhlhofer, 'Versuch einer Deutung der Rolle der Astrologie in den persönlichen und politischen Entscheidungen einiger Habsburger des Spätmittelalters', *Anzeiger der Österreichischen Akademie der Wissenschaften*, Philosophisch-historische Klasse, 117 (1980), 267–83. On court astrology in England see Hilary M. Carey, *Courting Disaster: Astrology at the English Court and University in the Later Middle Ages* (New York: St Martin's Press, 1992).

3

Banquets, Horses and Castles: Illusionist Experiments

The fifteenth-century writer of the Rawlinson necromantic manuscript tells how to summon a demon in the form of a horse by using conjurations, a ring with the Tetragrammaton inscribed on it, and a diagram made with the blood of a hoopoe or a bat. The magician must stand in a circle that extends to the east window of his chamber. When the conjuration is complete, a multitude of spirits will appear in the sky, with many horses; the magician must choose the horse with the red bridle, which will descend outside his chamber. He may then ride off, with sceptre and sword in hand. But he must beware of committing any sins while engaged in this experiment, because if he is unclean he can no longer command the demon. The writer then tells a cautionary tale – from his own experience, he says – to impress upon the reader the importance of not sinning in the course of this adventure:

> For I myself once travelled from Alexandria to India in the space of an hour, and there I saw women whom I found very pleasing indeed, and at once I had my will with one of them. But there was no chance of finding a confessor unless I waited quite some time. I returned to my horse, which was standing where it had been conjured [to stand], but when I seized the end of the bridle the horse began to bolt, not allowing me to put my foot in the stirrup because of my uncleanness. I held on to the bridle firmly, and the horse hurled me forty feet into the air. Finally, seeing that I was going to perish miserably, I let go and fell, breaking my leg quite badly. So I lay there in India for four months, and until I had recuperated I could not go and see my horse.
>
> But when I had recovered I went to confession and did penance. Then I prepared a chamber for myself, and had a sceptre, sword and ring newly made, since the ring which I had defiled had lost its power. When these instruments had been fashioned and newly consecrated, I summoned those same spirits as before, and had them bring the same spirit or horse. With

conjurations I commanded that horse and mounted him peacefully, and I kept on riding him continually for an entire month, except when I dismounted to sleep and eat or drink, and thus I circled the globe eight times. And I had him carry me through the sky until I was practically suffocated because of the pressure of the air. In circling the globe I discovered many and wondrous treasures, whose virtues I learned later on under the instruction of one of the spirits, whom I then locked up. And thus [by this long riding] I caused my horse much grief.

When I finally dismounted from him and asked him why he had harmed me, he replied that from that point on he was unable to do so, but he said he would rather have been in hell than keep riding for so long a time. So he asked me not to cause him such grief any more, and he would minister to me faithfully when I summoned him, so long as I was clean. And thus I repaid him evil for evil.[1]

The ceremony given here for conjuring the horse is borrowed, perhaps directly, from the *De nigromancia* or *Thesaurus spirituum* ascribed to Roger Bacon.[2] In the cautionary tale the reader will recognize a variation on a story known from *The Thousand and One Nights*, from the French romances (especially *Li Roumans de Cléomadès* of Adenès li Rois), and from Chaucer's abbreviated and mock-naturalistic retelling in *The Squire's Tale*.[3] In the Arabic and French versions, a magical flying horse cannot be made to descend where the rider wishes to land, and the change of plan that results becomes a factor in development of the plot. In the Rawlinson manuscript as in the literary versions of the tale, the Orient is portrayed as exotic and romantically alluring, although the seduction scene has become a peremptory telling of a male fantasy, with little trace of the *écriture féminine* that has been seen in the literary narratives.[4] What concerns the narrator here is less the seduction than its consequences. Very much like Lancelot in the *Quest of the Holy Grail*, the magician is unable to continue his mission until repentance and confession wipe away his disability.[5]

The moral implications of this story need not detain us now, although the moral ambiguity recurs in this manuscript, in a lengthy Confiteor which admits to every manner of sin but terminates in a prayer for power over certain spirits.[6] As for the world of flying horses, it seems not unlike that of Jubertus of Regensburg, who flew to diabolical assemblies with wondrous speed not on the back of a horse but on the excrement of a mule or horse, *ministerio dyabolorum*.[7] For present purposes what is most relevant is that the form of magic related in

this story is intended chiefly for the sake of the magician's own entertainment, and the story about its use is, despite the tone of moral seriousness, a means of entertainment presumably both for writer and reader. The compiler of the Munich handbook, too, is most inclined toward the anecdotal when he is telling his reader how to conjure illusions in which demons appear as horses, castles appear out of nowhere, banquets are brought forth with many apparent but illusory courses, and the magician dons a cloak of invisibility so as no longer to appear at all.

Depictions of magic in medieval literature often tease the reader with uncertainties about the boundary between illusion and reality.[8] When the water level off the coast of Brittany is raised so as to cover the rocks, in Chaucer's *Franklin's Tale*, is the transformation real or merely an illusion?[9] When wondrous pageants and spectacles are brought forth by inexplicable means at court, are they genuine or delusory, and are they worked 'by craft or necromancy'? The literature of magic is replete with stories of magicians who produce magical banquets, horses or boats that can transport people over land and sea, castles with armed warriors, all of which have a tendency to vanish abruptly, suggesting that they rest on dubious ontological foundations. From antiquity and through the Middle Ages, critics of magic insisted it was all illusion, by which they could mean many things: that it was a means by which demons deluded and ensnared the gullible, that its accomplishments were unreal and not lasting, that healings as well as spectacles worked by magic were unreliable.[10] The pagan Celsus, taunting his Christian contemporaries in late antiquity, compared the miracles of Jesus with 'the works of sorcerers who profess to do wonderful miracles, and the accomplishments of those who are taught by the Egyptians, who for a few obols make known their sacred lore in the middle of the market-place and drive daemons out of men and blow away diseases and invoke the souls of heroes, displaying expensive banquets and dining-tables and cakes and dishes which are non-existent, and who make things move as though they were alive although they are not really so, but only appear as such in the imagination'.[11] But it was not only the critics who saw at least some types of magic as entailing illusion: the magicians themselves seemed to revel in their role as illusionists. Not surprisingly, then, many of the formulas in our necromantic handbook – and several of the most interesting – involve some form of illusion.

Illusionist experiments in the Munich handbook

Twelve of the experiments in Clm 849 are 'illusionist' ones, intended to make things appear other than as they are: to make people perceive some object or scene that is not in fact present, to obtain a means of transport such as a horse or a boat, to make the dead seem alive or vice versa, or to become invisible. This category might be seen as a subset of the 'psychological' experiments, but the emphasis here is less on deception of the senses than on production of an objective display that seems different from what it is.

The distinguishing features of these experiments are chiefly four. First, either they are highly complex, with complicated magic circles, intricately worked-out rituals, and at least two conjurations, or else (less often) they are very simple, with no circles, relatively simple rituals, and single conjurations. Second, they often emphasize the need for secrecy, yet the basic point of the experiment is the fascinating and awe-inspiring *display* of magical powers. Third, these experiments are often accompanied by stories (such as the one from the Rawlinson manuscript) or by testimonials assuring the reader of their efficacy. Fourth, these illusionist experiments, for all their exuberant fantasy, come closer than any others in the handbook to touching on themes that would become central to the late medieval and early modern conception of witchcraft.

Seven complex experiments (nos 6–11 and 15) involve relatively elaborate magic circles and intricate rituals, with two distinct conjurations (first the master summons the spirits, who appear to him, then he commands them to execute some illusion, and they do so). Among further complications are offerings made to induce the spirits to carry out the commands, oaths required of the spirits, and provisions for repeating on some future occasion, with less effort, an experiment already produced once. The simpler experiments (nos 14, 17, 21, 43 and 45), by way of contrast, require no magic circles at all, and have illusionist effect following directly from a single conjuration, without an intervening apparition of spirits. The difference may be the result of nothing more than the handbook's general tendency toward simpler, less colourful and imaginative formulations in its later sections, a tendency seen even in this most fanciful category of magic.

At certain points in the illusionist experiments of the Munich handbook the writer comments explicitly on the need for secrecy. At the end of one experiment (no. 8) the writer comments that this book, containing generally unknown names and figures of spirits 'according to their characteristics' (*proprietates*), should be kept in a hidden place because its contents have ineffable efficacy. Experiment no. 10, which can make the living appear dead and the dead alive, must be kept secret because of its great power. In this and in no. 11 the master goes to a

remote and secret place outside town to carry out his experiment. Experiment no. 15 must be carried out in a high and secret place. This concern with the esoteric nature of necromancy is not exclusively found in the illusionist experiments – no. 5 also emphasizes the importance of performing the ritual in a secret place, and the text insists that this experiment must be kept secret because it has 'ineffable virtue' – but it is a theme found perhaps most often in this category, and the breathless tone thus imparted adds to the entertainment value of these illusionist experiments.[12] Elsewhere, rather than emphasizing the need for secrecy, the writer comments on the rarity of knowledge about certain formulas. He declares that the art of conjuring an illusory banquet in no. 6 is practically unknown in his day, and that 'Matthew the Spaniard' was utterly ignorant of this magic; he notes that the art of obtaining a cloak of invisibility, in no. 11, is also virtually unknown in his day. But the themes of secrecy and obscurity are not unrelated: they are both ways of emphasizing the esoteric nature of these experiments, and stressing that the reader is being initiated into arcane lore that should arouse not only curiosity but also excitement and a sense of privilege. Yet it is in the nature of these experiments that in one way or other most of them are *shared*: in some cases the result of the magical is a spectacle that may be put on for the wonderment of others, and even when the point is for the magician to become invisible, his very state of non-visibility is a way of relating to others.

The testimonials asserting the efficacy of the experiments take various forms. The writer declares that he has seen one experiment (no. 8) worked in various ways, but the way he gives is the best, entailing least effort and no danger. In recounting the effects of another experiment (no. 10) he claims that he has personally experienced them all, and that he leaves unmentioned those effects he has not experienced. Nor is he shy about claiming the testimony of authorities: Socrates himself, he claims, speaks of the power of one circle (no. 9) in his book of magic. More simply, he asserts that experiment (*experiencia*) no. 10 is 'most worthy'. At one point (no. 6) the writer addresses a courtly reader, whether real or imagined, claiming to remind him of occasions when the magic has worked: 'You have often seen me exercise this art in your court, namely that of bringing forth stewards'. In a similar vein he tells how he once carried out experiment no. 7 while the emperor and his nobles were out hunting in a dark wood, causing an illusory castle to appear, with demons in the form of knights who attacked the emperor and his men.

What are we to make of all this? Are we to assume that the illusionist experiments in this manuscript – and the tales that the writer spins, testifying to

the efficacy of his own illusions – were intended merely as entertainment? Is it unthinkable that the clerical necromancers actually hoped to visit exotic lands on flying horses, to explore phantom castles, to feast at magical banquets? The question is difficult to answer in any simple way, because what one writer will write tongue in cheek another may intend as fact, and because in many ways the border between imaginative fantasy and perceived fact is readily permeable: fantasies about harm that other people might inflict shade into paranoid fears of harm that they are inflicting; erotic fantasies, encouraged by techniques of erotic magic, can serve as prelude to actual seduction; purely recreational play with a Ouija board or tarot deck gives occasion for traumatic expression of deep-seated fantasies and anxieties; words spoken as playful boasts may be heard as confirmation of sinister powers.

The tales told in this necromantic manuscript are perhaps best described as literary boasts, analogous to those in medieval literature.[13] And yet they are no less fantastic than those recorded in the witch trials of the later fifteenth and following centuries, and in some ways these tales are not unrelated to aspects of witchcraft. Indeed, this category of experiments more than others has points of contact with the 'cumulative concept' of witchcraft that became established in the fifteenth century, even if the parallels are not exact.[14] When the master has the demons take an oath (no. 6), this is conceived as unilateral; it is therefore not a pact. The spirits swear on an unspecified but consecrated book, and they bind themselves first by the God who created them and all things, second by the (presumably demonic) lords whom they fear and adore, and third by 'the law that we observe'. The second and third elements in this oath presuppose what scholastic demonology did in fact generally assume, that demons are bound by a perverse hierarchy of their own – an inversion of the angelic hierarchy – and that there are infernal laws by which the demons are bound.[15] The banquet that demons bring forth is in one particular like the feasts ascribed in later years to witches at their sabbaths: the food does not really exist, so that the more one eats the hungrier one becomes, and a starving man who eats such fare will die just as if he ate nothing at all.[16] And in both no. 17 and no. 43, the magician is told that when he is flying on an illusory horse he must not make the sign of the cross, or the horse (in fact a spirit in the form of a beast) will flee from him, just as the witches were said to be warned.[17] (By way of contrast, the instructions for no. 8 specify that while riding in a magically produced ship the master may invoke holy things, as in true Christian religion, because the spirits involved are between good and evil, neither in hell nor in paradise.) The parallel with notions

from the witch trials is extended by a passage from the manuscript edited by Willy Braekman, which suggests that to travel quickly wherever one wishes, one should make an ointment from seven herbs, the fat of a goat and the blood of a bat, and smear it on one's face, hands and chest, while reciting a short formula.[18] While this specific recipe may not be explicitly necromantic, it appears alongside instructions for demonic magic, and is strikingly parallel to the means witches were thought to use for their flight.[19]

An illusory banquet

The first two illusionist experiments in the Munich handbook have in mind a courtly setting: one is a procedure to conjure forth a lavish banquet, with entertainment of various kinds; the other creates the illusion of a castle in which an unnamed emperor may hold out against demonic troops. While the first illusion is simply for entertainment, the second is an elaborate trick on unwitting victims, though they may be supposed to have taken the hoax in good spirits.

The experiment for obtaining an illusory banquet, with service and entertainment (no. 6), is one of the longest in the manuscript, and illustrates well the complexity so often found in these experiments:

> You have often seen me exercise at your court the art of summoning banquet-bearers.[20] First one must invoke fifteen spirits, in this manner: At the outset one must go outside town, under a waxing moon, on a Thursday or Sunday, at noon, carrying a shining sword and a hoopoe, and with the sword one must trace circles in a remote place. When this is done, inscribe sixteen names with the point of the sword, as will appear below in the figure.
>
> When you have done this, you should draw the sword toward the east within the inner circle, as the diagram shows. When this is done, you should bind the hoopoe to yourself in such a way that it cannot escape from the inner circle, in which you should stand.
>
> Then you should kneel, turn to the east, take the sword in both hands, and say, 'Oymelor, Demefin, Lamair, Masair, Symofor, Rodobayl, Tentetos, Lotobor, Memoyr, Tamafin, Leutaber, Tatomofon, Faubair, Selutabel, Rimasor, Syrama, most cheerful, glad and joyous spirits, I, so-and-so, adjure you … to come to me here in a gentle, pleasing, and cheerful form and make manifest whatever I say.'
>
> When you have said this twelve [*sic*] times – four times facing east, then

four times facing south, then four times facing east, then four times facing north – holding the sword in your hand the whole time, and while you are saying the conjuration constantly drawing it in each location, finally position it where it was at first, when the conjuration was first spoken, as has been said.[21]

When you have said this, constantly kneeling, again turn to the east, holding the sword in your right hand, and the hoopoe in your left hand, and say, 'Come, O aforesaid spirits, come to me, come, for I command you by the eternal glory of God. Amen.'

When you have said this once, turn with the sword and the hoopoe toward the west, and you will see sixteen splendid and stalwart knights. They will say to you, 'You summoned us and we have come, obedient to your will. Ask what you will, confident that we are ready to obey.' Say in reply, 'Make me see your power, that I may behold tables with many people reclining at them, with an infinite array of dishes.' They will tell you that they are pleased to do so.

At once many pages [*domicelli*] will come, carrying three-legged tables, towels and other necessary equipment. Then the most noble of folk will come and recline, and butlers to serve, carrying an infinite array of dishes. And you will hear singing and music-making, and you will see dancing and innumerable games. And you may be sure that these twelve [*sic*] will not withdraw from you, but will stand just outside the circle, speaking with you and watching. You should also know that three kings will come to you beside the circle from among those who are reclining, and will ask you to come and eat with them. You should reply that you are quite unable to leave. When you have said this, they will return at once to those who are reclining, and you will hear them telling the others that they were unable to persuade you to move out of the circle. Then they will send a butler with some food or other, which you may safely eat, and you should offer some of it to the sixteen standing beside the circle, and they too will eat of it. Then you will see everyone rise from the tables and mount their horses in order.

At last, all will vanish from your eyes except those twelve, who, standing by you, will say, 'Our spectacle [*ludus*] has pleased you, has it not?' You will reply cheerfully that it has. When you have responded, they will ask you for the hoopoe, which, strange to say, will at once become alarmed.[22] You will say to them, 'I am willing to give you the hoopoe if you swear to come to me and enact this spectacle whenever I please.' They will say that they are ready

to swear. You should have some book brought to them at once, and on it you should have them swear in this manner: ‘All twelve of us swear on this sacred book … to come to you without delay whenever you invoke us, and to have tables laid, such as you have seen and even better.’ And they will swear at once.

And when they have sworn, you will give them the hoopoe, and when they have it they will ask your leave to withdraw. You will give it to them, saying, ‘Go forth wherever you wish to go, and be attentive to me.’ They will say that they remain obliged to you from then on. Having said this, they will go. You too may leave the circles and erase them so that nothing remains, and, taking your sword, you may withdraw.

You should note that the hoopoe is possessed of great virtue for necromancers and invokers of demons [*nigromanticis et demones invocantibus*], on which account we use it much for our safekeeping.

When you want them [the spirits] to come to you, in secret or openly, or in whatever place, gaze at the above-written circles and figures in the book, and in a quiet voice read the names found in them. When you have read them once while thus gazing, read this conjuration once: ‘Oymelor, Demefin, Lamair, Masair, Simofor, Rodobail, Tentetos, Lotobor, Memoir, Tamafin, Zeugaber, Tatomofon, Faubair, Belutabel, Rimasor and Sirama, I ask, conjure and adjure you by the true majesty of God to make your subordinates come here and bring dishes, first of all so-and-so and so-and-so, and make a grand banquet, with games, singing, music-making and dancing, and in general all those things that can gladden the hearts of those standing about [cf. Ps. 103:15 Vulg.].’ When you have read this [conjuration] once, splendid pages will come and prepare beautiful tables. When these are set up, you will hear trumpets, harps and an untold multitude of songs. When you call out loudly, ‘Bring water’, it will be brought forth at once. Likewise, ‘Bring forth the meal’, and at once it will be brought. And there will be butlers and stewards serving excellently, and handsome pages, and players providing countless entertainments. And you can have a thousand types of dish brought, if it pleases you, and those who eat them will find them uncommonly delicious.

You must know that no matter how much they eat, they will be all the more hungry, because they will seem like dishes but they will not exist, so that if a famished person were to gorge himself, believing them to be real, he would no doubt die just as if he ate nothing.

And when you wish to do away with the spectacle, say that they should

take away the tables. At once the tables will be removed, but all those standing around will remain. If you wish for them to sing or play or make the entire spectacle, say, 'Do thus and such', and you will see what you wish, for these are spirits of spectacle and all entertainment, and they will do all that they are told. And when you want them to depart, say, 'Withdraw, all of you, and whenever I call you to me, come forth without any excuse.' They will reply, 'We will do so most gladly!' And when they have withdrawn, all will depart, wondering at this art.

And here this art is concluded, which is virtually unknown among people today, and of which Matthew the Spaniard was utterly ignorant, etc.

The circle to be used for this experiment is depicted: a quadruple band with a pentangle inscribed in the centre, a sword depicted at the top (extending downward across all four bands, with its point on the top of the pentangle) and other figures (likewise extending across all four bands) on the upper left, upper right, lower right, and lower left. The cardinal directions are given outside the outermost band, with east on top. Within the bands the names of sixteen spirits are inscribed.[23]

Two points may suffice here by way of commentary. First, the idea of conjuring an illusory banquet is widespread. Celsus compared Christ with a magician who conjures forth an illusory banquet, and the same trick is found in an adjuration in the Greek magical papyri for obtaining a *daimon* as one's assistant. Among the spirit's myriad functions is that of procuring every manner of food except fish or pork. The magician need only imagine a banqueting hall and order the *daimon* to prepare a banquet, and immediately he will create a hall with marble walls and golden ceiling, all of which will seem partly real, partly illusion. He will bring fine wine, and further *daimones* made out as suitably attired servants.[24] Second, this experiment is exceptional for the Munich handbook in the degree of emphasis on the sacrifice of a hoopoe to the demons. This bird is famous for its magical virtues.[25] The present experiment notes explicitly that the hoopoe has great power for necromancers and invokers of demons, and for that reason is much used by such practitioners. Oddly, the text says that necromancers use the hoopoe a great deal for their safekeeping or protection (*ad nostri tutelam*), which perhaps means that they are safer in the company of demons if they have an offering to make them. The safety of the hoopoes seems not to be an issue.

The fading of this insubstantial pageant might well recall that of a more

famous illusion:

> Our revels now are ended. These our actors,
> As I foretold you, were all spirits, and
> Are melted into air, into thin air …[26]

But of course the books from which *that* experiment derived have not survived for comparison with the Munich handbook.

An illusory castle

The following experiment (no. 7) is designed to obtain an illusory castle, with defenders. It is introduced in grandiose manner, as a 'splendid experiment' by which the magician can convoke spirits to produce an elegant castle with armed men. As in the preceding case, there are two phases, first the summoning of spirits and then having them work the illusion, although for reasons that we will see shortly, the second phase does not precisely involve a conjuration.

> Here follows another experiment[27] for invoking spirits so that a man can make a fine and well fortified castle appear, or for summoning countless legions of armed men, which can easily be done, and among other things is deemed most beautiful.
>
> First, go out on the tenth [day of] the moon, under a clear sky, outside of town to some remote and secret place, taking milk and honey with you, some of which you must sprinkle in the air. And with bare feet and head, kneeling, read this while facing west: 'O Usyr, Salaul, Silitor, Demor, Zanno, Syrtroy, Risbel, Cutroy, Lytay, Onor, Moloy, Pumotor, Tami, Oor and Ym, squire spirits, whose function it is to bear arms and deceive human senses wherever you wish, I, so-and-so, conjure and exorcize and invoke you … that, indissolubly bound to my power, you should come to me without delay, in a form that will not frighten me, subject and prepared to do and reveal for me all that I wish, and to do this willingly, by all things that are in heaven and on earth.' Having read this once facing west, do so again facing south, east, and north.
>
> And from far off you will see a band of armed men coming toward you, who will send ahead a squire to say that those you summoned are coming to you. You should tell him, 'Go to them and tell them to come to me in such a state that they frighten no one, but I may abide safely with them.' When you

have said this, he will return at once to them.

After a short interval they will come to you. When you see them, show them at once this circle, which has great power to terrify those fifteen demons;[28] they will see it and say, 'Ask whatever you wish in safety, and it will all come to pass for you through us.' You should then tell them to consecrate their circle so that whenever you gaze on it and invoke them they must come to you quickly and do that which is natural to them, namely make fortifications and castles and moats and a multitude of armed men appear. They will say they are willing to do so. You should extend a book to them, and you will see one of them place his hand on the book and speak certain words, which you will not understand. When this is done, they will restore it to you.

Then they will ask you to permit them to leave, because they cannot depart from you except with permission. You should say to them, 'Make a castle here, so that I may see your power.' Immediately they will make a castle around you, with many other things, and you will see yourself in the middle of the castle, and a great multitude of knights will be present. But these fifteen will not be able to depart from you. After the space of an hour they will ask you that they may depart, and you should say, 'Be ready whenever I gaze on this circle and invoke you to return at once.'[29] They will swear to come immediately. Then tell them to depart wherever they wish. And the entire spectacle [*ludus*] will be destroyed, and no one will remain there.

When all this is done, return home, guarding well the book in which all power is found. And when you wish to work this fine art, gaze at the circle, reading the names, beginning from the east, saying, 'O Usyr, Salaul, Silitol, Denior, Zaimo, Syrtroy, Ristel, Cutroy, Lytoy, Onor, Moloy, Pumiotor, Tamy, Dor, [and] Ym, I summon you to come here, by the consecration of this circle, in which your signs are inscribed, and to make a well fortified castle appear for me, with a deep moat, and a plenteous company of knights and footsoldiers.' And suddenly a splendid castle, with all that is necessary, will appear there. If you wish to enter it, you can, for a knight will at once stand by you, to whom you may command that all you wish should appear, and he will have it done.

Once when I [wished to test] this art I exercised it with the emperor, when many nobles were accompanying him on a hunting expedition through some dark forest. This is how I proceeded. First I gazed at the circle, calling the aforesaid demons with a clear voice. And at once a handsome knight came to

me, whom no one but I could see, and who said to me, ‘I am one of the spirits you have invoked; I am named Salaul, and the others have sent me. Command what you will, and it will be done.’ I said to him, ‘I want you to have a legion of armed men appear, whom the emperor and his companions will take to be rebels.’ He said, ‘It is done.’ And then all the counts and the emperor himself turned and looked to the north, and from far off they saw coming to them an innumerable multitude of knights and soldiers. One of them dismounted, and before an hour’s time [*ante magne hore spacium*] came to the emperor and said, trembling, ‘Lord emperor, behold, an innumerable horde is coming toward us, swearing to put us and all your counts to death and to kill you pitilessly.’ On hearing this, the emperor and the counts did not know what to do. Meanwhile, the spirits approached. Seeing and hearing them, and their terrifying weapons, they began to flee, but the others followed them, shooting arrows, and cried with one voice, ‘You cannot escape your death today!’ Then I said, ‘O Salaul, make a wondrous castle before the emperor and his men, so that the emperor and the others can enter it.’ And it was done. A perfectly safe castle was made for the counts, with towers and moat, and the drawbridge down. It seemed excellently constructed and filled with mercenaries, who were crying out, ‘O lord emperor, enter quickly with your companions!’ They entered, and it seemed that servants and many friends of the emperor were in it; he supposed he had come upon people who would defend him manfully. When they had entered, they raised the drawbridge and began to defend themselves. Then the spirits with their war machines attacked the castle with wondrous power, so that the emperor and the others feared all the more. Then Salaul said to me, ‘We do not have the power to remain here longer than a quarter of the day, so we must now withdraw.’ Then the castle disappeared, and the attackers, and everything else.[30] The emperor and the others then looked around and found themselves in some marsh, which left them greatly astonished. I said to them, ‘This episode has been quite an adventure!’ And after this experiment I made a dinner for them.

Remember that this art cannot last longer than a quarter of a day, unless it lasts one quarter one time [and is then renewed for another quarter day], etc.

One might have supposed that the trick played on the emperor constituted an act of rebellion deserving of execution; the tale, which must be read as such, asks us to suspend our disbelief and assume the emperor had unlimited capacity

for being amused. The milk and honey that the magician sprinkles evidently serve as a kind of offering, which comes this time at the beginning rather than at the end of the ritual, as in no. 6; it is perhaps worthy of note that this theme of sacrifice occurs specifically in illusionist experiments set at court, and one might perhaps speculate that the offering is somehow analogous here to a courtly gift, but two examples provide too little evidence for such generalization. A further aspect of this experiment that calls for attention is the formula for recalling the spirits. Having summoned them, the master proceeds at once to an arrangement which will ensure multiple recurrence of the desired illusion. The formula to be used on further occasions is simple, and does not use the language of conjuration; presumably the demons are already bound by their own consecration of the circle, and need not be bound by the force of a formal conjuration.

While extensive pursuit of parallels would lead to endless digression, two especially interesting ones deserve comment. The first is from *The Quest of the Holy Grail*, in which a lady who seeks in vain the love of Sir Bors threatens that she and her maidens will kill themselves by leaping from a tower unless he satisfies her. As they plunge from the battlements, Sir Bors crosses himself, and immediately is 'enveloped in such a tumult and shrieking that it seemed to him that all the fiends of hell were round about him: and no doubt there were a number present. He looked round, but saw neither the tower nor the lady who had been soliciting his love …'. Thus he knew 'it was the enemy who had laid this ambush for him'.[31] In this case the phantom tower is a demonic snare, but not a work of magic created by demons at the behest of a magician. The second parallel, from much further afield, from the eleventh-century life of the Tibetan Buddhist saint Milarepa, is in this way more closely analogous to the tale in our necromantic handbook. When the lama Marpa had Milarepa construct a tall tower, the lama's enemies attacked it, but 'the lama conjured up some phantom soldiers, clad in armor, and put them everywhere, inside and outside the tower. His enemies said, "Where did Marpa get all these soldiers?"' Terror-struck, they prostrated themselves and became disciples of the lama.[32] In this context sainthood and magic may be more closely related than in medieval Christianity; indeed, even in modern Tibet lamas are said to have risked moral defilement by using magical weapons against Chinese invaders.[33] Yet even within Tibet, not all magic is judged morally equivalent: Marpa may work a harmless trick of magical illusion without jeopardizing his standing, but the tower Milarepa is constructing is part of his arduous penance required for works of destructive

magic in his life before attaining sainthood.

Experiments to obtain a horse

As we have already seen, magical flying horses are part of the stock in trade of magic lore; they migrate not only across the face of the earth but also between the magicians' own writings and courtly literature.[34] Johannes Hartlieb speaks of horses that come into an old house and transport a rider over many miles, and he hints rather vaguely at how it is done: one takes bat's blood and binds oneself to the Devil with secret words such as 'Debra ebra'; after riding one dismounts and takes the bridle; to return to one's place of origin one need only shake the bridle and the horse will appear – but the horse is, of course, only a devil. Magic of this sort, he says, is widely known among princes. He also tells how *unhulden* and others use a salve called the *unguentum pharelis*, made of seven herbs mixed with the blood of a bird and the fat of an animal, smeared on benches, chairs or other objects, on which they then ride; this too counts for him as necromancy.[35]

One might challenge the inclusion of these experiments in the category of magical illusion, since the journeys undertaken are at least represented as real. In one key sense, however, even from the magicians' perspective there is an element of illusion: the creature that appears is not in reality a horse but a demon in the form of a horse. The illusion is perhaps not so complete as in the case of a banquet with food that does not nourish or satisfy hunger, but this is only to say that from a perspective shared by magicians and theologians alike the demons had real but limited power over the natural order, and while they could effect genuine locomotion through assumed bodies they could not confect food with the substantiality of real food. One might ask further why they could not *transport* real food, perhaps even bringing grapes from distant lands in midwinter, and the answer to that would presumably be that they *could* do so but were content in all these cases to create just enough of an illusion to last through the duration of the experiment, and once they began troubling to transport food from abroad they would be extending themselves beyond the contracted arrangement.

However one wishes to resolve these subtleties, the Munich handbook in any event gives four experiments for obtaining a spirit in the form of a horse on which to ride. Let us begin with the most extended of these (no. 9):

I also wish to explain to you how to obtain a horse – that is, a spirit in the

form of a horse – who can bear you across water and land, through hills and across plains, wherever you wish.

First, on the sixth [day] of the moon, a Tuesday, having fasted, you should go out with a bridle that has never been used, and in a secret place, and make a circle with a nail or an iron stylus, as appears here, inscribing in it the names and figures that appear. When this is done, remain in the middle and kneel on the bridle facing east, and in a somewhat loud voice say, 'O Lautrayth, Feremin, [and] Oliroomim, spirits who attend upon sinners, I, so-and-so, trusting in your power, conjure you by Him who spoke and [all things] were made, and who knows all things even before they come to pass, and by heaven and earth, fire and air and water, Sun and Moon and stars … to send me three [spirits], who should come to me gently, without causing me fear, but in such a way that I may remain safe, and you should fulfil entirely whatever I command you, and bring it effectively to pass. Likewise, I conjure you aforesaid spirits by Him who is to come to judge the living and the dead and the world by fire, and by the fearful Day of Judgement, and by the sentence that you must hear on that day, and [by] this circle with which you are effectively invoked, that you should be compelled to come here without delay and humbly fulfil my commands.'

When you have said this three times, you will see three knights come from afar. On seeing them, before they arrive in your presence, say, 'I have lifted to you my eyes unto the mountains, from which my help shall come. My help is from the Lord, who made heaven and earth' [Ps. 120:1f. Vulg.; cf. Ps. 122:1]. And when they come to the circle they will at once dismount from their horses and greet you cheerfully. You will say to them, 'May the Lord in his mercy bring you back to your pristine status.' Then the spirits will say, 'O master, we have come to you, all of us prepared to obey your commands. So command us to do that for which you have made us come here, and it will be fully brought about.' You should reply, 'I wish for you to consecrate this bridle' – which you should hold with both hands – 'so that whenever I shake it a horse will come before me, in whose mouth I may place it, and I may be able to mount it and ride safely on it, and proceed wherever I desire.' Then they will say they wish to take the bridle with them and return it on the third day. You will give it to them. And when you have done so, they will mount their horses and withdraw without delay. When they have gone, leave the circle, without erasing it, and withdraw from that place.

Return there on the evening of the third day and you will find the same

spirits offering the bridle to you, assuring you that your request has been carried out. When you have taken the bridle, say, 'I conjure you by the God of gods that you will be unable to depart from here without my leave.' Then they will reply that they will remain there as long as you wish. Then shake the bridle, and at once a black horse will come. Place the bridle on him, and ride. Then dismount and remove the bridle, and at once the horse will depart.

When the horse has left, say, 'I conjure you [spirits] by all the aforesaid things, and by all those things that have power against you, that you should swear always to compel that horse to come to me.' They will swear and promise to do so at once. When they have sworn, tell them to withdraw in safety.[36] When they have gone, leave the circle and erase it totally, and take the bridle with you.

And when you wish the horse to come, say, shaking the bridle, 'Lutrayth, Feremim, Oliroomim', and the horse will come at once. Then place the bridle in its mouth and ride. You should ride a bit back toward its haunches,[37] which will be gentler, and you should do this each time. And when you want it to gallop, spur it on or lash it, and it will fly like an arrow, but you will not be able to fall off, so do not fear. And when you wish to dismount, it will never depart until you have removed the bridle from its mouth, whereupon it will disappear at once.

We have made such bridles very thin, so we can carry them in a small place, and they can never break or wear out because of the consecration.

One should note that if the circle given above is inscribed on horsehide with the blood of a horse and with the tooth of a white horse, and then is shown to horses, they will die at once. And if you carry it with you, written in this manner, no horse can come near you. And Socrates speaks of the power of this circle in his book of magic.

The figure shown is a single circular band, with a square inscribed, and a circle inside the square. Short bars extend outward from the middle of each side of the square and touch the inner side of the circular band. Names of the cardinal directions flank each of these bars. 'The place of the master' is marked in the center of the circle. The band contains the names Lantrayth, Feremni and Oliromim,[38] plus astronomical and other signs.

Four points about this experiment call especially for comment. First, as in other illusionist experiments, but not typically in other ones, the spirits conjured come in the form of courtly figures, in this case knights, which reinforces the

aura of courtly romance intended to characterize these texts. Second, the means for control over the horse is a bridle, which should not be surprising, since that is the usual purpose of a bridle, except that in this case the instrument of control is used in unconventional ways and becomes more an effective symbol of the magician's power than a practical implement. Third, the circle which serves to gain control over a demon in the form of a horse can also, differently employed, be used to threaten an actual horse; while these illusionist experiments may not be overtly concerned with establishment of power relations (as are the psychological experiments to be examined in the next chapter), they do entail the exercise of power, sometimes over a human agent such as the emperor, and in this case (as in the tale from the Rawlinson manuscript) over an animal. Fourth, the term used for 'shake' or 'shake violently', *squassare*, may possibly suggest that this material derives from an Italian source. That verb passed over into modern Italian, and may be more expected in Latin texts from Italy than in those from elsewhere.

The three other experiments for obtaining a horse are much simpler. In one (no. 14) the master looks toward the eastern sky, kneeling and with folded hands as if he were in prison, and with firm hope of obtaining his will he says a 'prayer' seven times to the 'most high and benign king of the east', adjuring him to send an 'airy spirit' on which he can ride to a specified place. A horse comes, and the master conjures it to carry him to that place without danger or disturbance. When he arrives at his destination he thanks the king of the east for bestowing this favour, and offers to serve him forever and obey his commands, 'and may his name be praised forever'. Another experiment (no. 17) is exceptional in that it does not begin with a conjuration, but with merely the inscription of magic names. The master writes six of these on the door of a vacant house, at twilight, 'in the Hebrew manner', then he withdraws for a while. When he returns he finds a horse ready. He conjures it to carry him without harm or trouble to a specified place. He may then mount it confidently, for it cannot harm him. When he arrives at his destination he dismounts and takes the horse's bridle. Having finished his business, he shakes the bridle vigorously and repeats the conjuration to summon the horse. In the third of these simple experiments (no. 43) the master again writes a series of names on the door of a vacant house, at dusk, with bat's blood, then withdraws for a brief time. When he returns he finds a horse awaiting him. After he has ridden the animal, he dismounts, removes the bridle, and hides it underground. When he wishes to return, he retrieves the bridle and shakes it, whereupon the horse

returns at once. He then repeats the conjuration, plus the words ‘kostolya, elogo, yetas’, and off he rides.

Other experiments for illusory means of transportation

In addition to these four experiments, the handbook provides two similar ones, both complex, for conjuring a magical ship (no. 8) and a flying throne (no. 15). The ship will sail quickly over the seas, wherever one wants, with whomever one wishes. The master first fasts on a Monday, then goes out under a waxing moon to a remote place with the rib of a dead man or woman. Having sharpened a point on the rib, he uses it to trace a circle with a horizontal band across the centre and a vertical band across the top semicircle (forming an inverted version of the T–O pattern commonly found in medieval world maps). Superimposed on this design is a crescent shape, possibly representing a ship, with two small circles below it. The place of the master and his companions is marked at the bottom of the crescent, and ‘East’ is marked toward the bottom. This circle is the ‘insignia’ of the spirits to be invoked. The master enters the circle at the designated spot and fumigates it with the marrow of a dead man. He will hear voices in the air. Holding the rib in his right hand, he conjures eight spirits to come without delay. He then sees eight sailors, who will announce in reverential tone that they have been sent to fulfil his command. Before the ship may be employed, the spirits must take an oath to fulfil the master’s wishes. Then he commands them to transport the circle and those within it to a specified place. They do so, and it will seem as if the company is sailing on the high seas. In a brief time, they arrive at their destination. When he has arrived at his destination he can command the spirits to return him quickly to the point of departure, and they will do so. Then he gives them permission to leave. When they have done so, he destroys the circle and buries the rib. He can make the spirits swear that they will repeat their service upon demand: whenever he wishes to sail again, the master makes a circle with iron, wood, his finger, or anything else, and tells his companions to enter at the specified place without fear, then he invokes the eight spirits by virtue of the oath they have already taken, ordering them once again to transport him where he wishes to go, and eight sailors will appear and transport him, within an hour, in a ship; when he wants to return, they will take him back. In one key respect this experiment differs from others for means of transportation: the transport comes with the spirits’ appearance, not at a later stage after they have sent a spirit specifically delegated for the purpose. But as in

other experiments involving transportation, the third stage is a return to the master's original location, and then there are measures for repeating the experiment.

The greater part of the elaborate and fanciful experiment to obtain a flying throne (no. 15) is a ritual for summoning the throne itself; spirits themselves do not appear overtly. The text plunges directly into the instructions, with no introduction. The master must go to a high and secret place when the weather is serene, with no wind. He says various prayers (the Ave Maria, part of Psalm 50, the Lesser Doxology, etc.), then makes a circle, into which he places three jars with him, and he casts into one jar ashes and flour, into another fire and salt, into the third water and chalk. He sits in the middle of the circle and calls the king of the clouds to send three guides (or spirits with the rank of duke, *duces*) to carry him without harm or danger to the place he wants to go. A small cloud appears, and from the three jars he hears voices calling, 'Rise up! Rise up! Rise up!' After thrice saying a conjuration, the master sees a throne in the midst of the cloud. He ascends it and conjures the three guides to carry him without delay, without harm or danger to body or soul. The later part of the text is much concerned with defence against adversaries during the flight. If the rider perceives in flight that someone is trying to harm him by causing the throne to descend toward the south, he conjures the spirit Baltim, who comes and brings a storm upon the adversary. If the harm comes from other directions, other spirits are conjured in defence. If storms, serpents, birds or other terrifying things appear above the master on his way, he conjures a certain king to remove these terrors. Perhaps the most extraordinary feature of this experiment is the sense of peril, which comes not from the potential treachery of the spirits conjured, nor from the danger of breaking the charm (perhaps by making the sign of the cross) and plunging from a great height, but rather from unspecified adversaries, presumably spirits inimical to those invoked. Whether the aiding or the opposing spirits qualify as 'spiritual hosts of wickedness in the heavenly places' (Eph. 6:12) remains unclear; the writer might claim that the spirits on both sides are neutral, or capable of both good and evil, help and harm.

Experiments for invisibility

The theme of magical invisibility by means of a ring, a cape or some other object is, of course, ancient. The ring of Gyges is one of the best known manifestations because it provides the basis for a classic thought experiment regarding the

virtue of a person whose invisibility allows him to act with impunity.[39] Probably the most commonly recommended means for becoming invisible in medieval works on magic was to carry an opal on oneself, so that its brilliance would blind all potential viewers – a method that is supposed to have worked for Constantius Africanus.[40]

The Munich handbook contains one complex experiment and two simple ones to make the magician invisible. The complex one (no. 11) provides a cloak of invisibility:

> I shall treat also of the art of invisibility, unknown in these days to nearly all.
>
> When you wish to become invisible and insensible to all beings, both rational and otherwise, first, under a waxing moon on a Wednesday, in the first hour of the day, having remained chaste for three days beforehand, and with cut hair and beard, and dressed in white, in a secret place outside of town, under a clear sky, on level ground, trace a circle such as appears here, with a magnificent sword, writing these names and everything shown along with them.
>
> When this is done, place the sword toward the west, on [the name] Firiel. And while you have it placed there, have a vessel in which there is fire with frankincense (*thus*), myrrh and other incense (*olibano*), and with the smoke from these go about the circle, suffumigating it, begining and ending with [the name] Firiel. When you have done this, take blessed water and sprinkle yourself and the circle, saying, *Asperges me, Domine, ysopo* … [Ps. 50:9 Vulg.]. When you have done this, kneel facing the east, and in a strong voice say, 'I, so-and-so, conjure you, O Fyriel, Mememil, Berith, [and] Taraor, powerful, magnificent, illustrious spirits, in whom I place all my trust, by the one, inseparable and undivided Trinity … that all four of you should come here with utmost humility, bound, constrained, and sworn to carry out my command, whatever I ask of you. Come without delay …'
>
> When you have said this invocation four times – once toward Firiel, once toward Melemil and toward Berith and Tarator – four spirits will at once be present in the circle, saying to you, 'Tell us what you wish, and we will obey you completely.' You will say to them, 'I wish a cloak of invisibility, which should be thin and incorruptible, so that when I wear it no one can see me or sense my presence.' When you have said this, one will withdraw, and within an hour will bring forth a cloak, which you asked them to bring you. They will reply that they cannot give it to you until you first give them your white

garment; you will give it to them, and when you have do so they will give you the cloak. One of them will at once put on the garment given to them; you likewise should at once put on the cloak. When you put it on, you will say to the spirits, 'Go in peace', and at once they will withdraw. And when they depart, you should leave the circle, carrying the sword.

On the third day, return there with the cloak, and you will find your garment, which you will take. Be sure to remember; if on the third day you do not return, or you do not take the garment left there, on the fourth day you will find nothing, but in seven days you will die. Having taken it on the third day, you will burn it in the same place. And know that when you burn it you will hear great lamenting and complaining. And when you burn it, sprinkle the ashes in the air, saying, 'I conjure you, Firiel, Melemil, Berith, [and] Taraor, by your virtue and power, and by all things having power against you, to have no virtue or power to harm me by this cloak, but may Jesus Christ protect and defend me …' When you have said this, take blessed water and sprinkle the cloak, saying, 'I conjure you, cloak, by the Father and the Son and the Holy Spirit, and by this water, that whenever I put you on, no one may sense my presence or see me….'

The figure required here is a plain circle, with the positions east, south, and west labelled, a sword lying toward the east (with its point near the centre), the position of the master inscribed near the center, and the names Firiel toward the west, Melemil to the south, Berith to the east, and Taraor to the north, along with two characters. One of the most striking features of the experiment is the suggestion that when the master burns the returned garment he will hear lamentation and complaint, as if the garment, like the book Antoninus of Florence is said to have burned, was infested with malign spirits, contained within it in such a way that they were subject to the will of the person who disposed of the physical object.

The two simple experiments in this category are in different ways exceptional: the first (no. 21) because the techniques are without parallel in this manual, and the second (no. 45) because it not only entails a sacrificial offering to the demons but explicitly states that these spirits are worthy of sacrifice. The first of these experiments (which again has no introduction) requires the practitioner to eviscerate a black cat born in March, cut out its heart and eyes, and insert a heliotrope seed in place of each eye and two such seeds in the mouth, while saying a conjuration for invisibility. Then he buries the body in a

closed garden, and waters it for fifteen days with human blood mixed with water, whereupon a plant will grow. He determines which of the plant's seeds bears the power to make him invisible by testing each seed: repeating a series of names, he takes a mirror and puts the newly grown seeds into his mouth, one by one, beneath his tongue, and when he finds the seed that causes invisibility he vanishes from the mirror.[41] In the second experiment (no. 45) the master takes a white dove and a sheet of virgin parchment and on a Saturday night goes to a stream by a crossroads. He sacrifices the dove and says, 'O you to whom sacrifice is due, aid in fulfilling my will'; he repeats this formula while facing in each of the cardinal directions. Then he inscribes a figure (a complex sign, with mainly horizontal elements and elaborations) with the dove's blood. Before sunrise he returns, and he finds another sheet with a coin enclosed; when he binds this to his hair he becomes invisible. He must be sure to leave the dove and the parchment behind, presumably as sacrifices to the spirit. The text does not say how to undo the invisibility, but presumably it suffices to remove the seed from one's mouth (taking care meanwhile not to swallow) or the sheet from one's hair.

Power over life and death

As we have seen, the term 'necromancy' was used interchangeably in medieval parlance with various forms of 'nigromancy', which could be taken to mean 'black magic', or more literally 'black divination'. One possible reason for the conflation of these terms and concepts was the widespread assumption that when one engaged in necromancy in the original sense, conjuring the spirits of the deceased, the spirits which in fact appeared were demons in the forms of the dead. Most famously, the shade of Samuel conjured by the witch of Endor (I Samuel 28) was taken to have been a demon in the guise of Samuel.[42] While 'necromancy' was most often used in later medieval parlance for the conjuring of demons, necromancy in its original sense was not unknown in the magic of the era. The Rawlinson necromantic manuscript, for example, gives procedures for raising the shades of the dead.[43] The Munich handbook comes closest in an experiment (no. 10) by which the necromancer can make a living person appear dead or a dead person appear alive:

> When you wish to infuse a spirit into a dead person, so that he appears alive as he was previously, this is the procedure to follow. First have a ring made of

gold. Around the outside these names should be carved: Brimer, Suburith, Tranauit; on the inside, these names: Lyroth, Beryen, Damayn. When the names have been carved, on a Sunday before sunrise, go to running water and place the ring in it, and let it remain there for five days.

On the sixth day, take it out and take it to a tomb, and place it inside, so that it remains there on Friday and Saturday. On Sunday, before sunrise, go outside of town under a clear sky, in a remote and secret place, and make a circle with a sword, and on it write with the sword the names and figures that appear here.

When this has been inscribed, enter into it [the circle] as is designated, and place the sword beneath your knees, and, facing south, recite this conjuration: 'I conjure you, all the demons inscribed on this ring' – which you should have in your hand – 'by the Father and the Son and the Holy Spirit, and by almighty God, maker of heaven and earth … that all of you, constrained and bound to my will and my power, should proceed hither in benign form, so that I will not fear, and should consecrate this ring in such a way that it may possess this power, namely that whenever I place it on the finger of a dead person, one of you will enter him, and he will appear alive as before, in the same likeness and form …'

When you have said this once, six spirits will at once appear at the circle, requesting the ring, which you will give them. When you have given it, they will depart, and you likewise should leave the circle, taking the sword with you, and not destroying the circle.

On the sixth day, return with the sword, and say, facing south, 'I conjure you, O Brimer, Suburith, [etc.] … that you should come to me now without delay, bearing the consecrated ring, so that when I place it on the finger or in the hand of a living person he will fall to the ground as if dead, and when I take it away he will return to his former state, and when I place it on a dead person, as aforesaid, a spirit will enter him and he will appear alive as before …'

When you have said all this four times, first toward the south, and likewise toward the west, then toward the north and toward the east, you will see toward the east someone coming on horseback, who, when he arrives at the circle, will say, 'So-and-so' – naming the names written above – 'send you this consecrated ring, but they say they cannot come to you because it is not fitting; you will experience [or test] the power of the ring, and if it does not have the power that you requested, they say they are prepared to come to you

whenever you wish.' You will take the ring, saying to him, 'Thanks to you and to them.' When you have said this, he will at once withdraw,[44] and you too shall depart from the circle, destroying it completely.

Keep this ring with you, wrapped in a sheet of white cloth. When you wish to cause someone to appear dead, so that he will seem to everyone devoid of life, place this ring on his finger, and he will appear to be a corpse; and when you remove it, he will return to his former state. And when you wish a corpse to appear animated, place the ring as aforesaid, or bind it to a hand or foot, and within an hour it will arise in the form to which it is previously accustomed, and will speak before all with a living voice, and will be able to display this quality for six days, for each of these [spirits] will remain in it for a day. And if you wish it to be as previously before the assigned terminus, remove the ring. And in this manner you can revive a dead person.

This most worthy experiment is to be kept hidden, because it holds great power.

The circle given above has many powers, of which I shall mention three known to me. If you draw it on a Friday with the feather of a hoopoe and with its blood on a freshly prepared sheet of parchment, and touch a person with it, you will be loved by that person above all others forever. And if you place that circle, written as aforesaid, on the head of a sick person without his knowledge, if he is to die he will say that he can by no means recover, and if he is to recover he will see that he is altogether freed. And if you carry this circle, written in like manner, on your person, no dog will be able to bark at you. And I have experienced these effects; I do not mention those I have not experienced.

The figure shown for this experiment is a double circular band with a pentagram inscribed. The names carved on the ring are repeated, along with astrological signs, within the two bands. The position of the master is indicated in the centre of the pentagram, and the cardinal directions are marked outside the bands.

The reference to the *monumentum*, the white shroud, and Sunday morning before dawn all make it clear that this resuscitation is intended as a replication or perhaps a parody of Christ's Resurrection. Yet pretending to resurrect the dead was one specialty associated traditionally with Antichrist. Indeed, the question whether Antichrist could genuinely revive the dead was much discussed in medieval theology. Honorius of Regensburg in his *Elucidarium* had his disciple ask whether Antichrist will truly raise the dead, to which the master replies:

> By no means; rather, the Devil by his bewitchments [*maleficiis*] will enter someone's body and carry it about and speak in it, so that it will appear as if living, as it is said, 'In all signs and lying wonders' [II Thess. 2:9].[45]

Hildegard of Bingen agreed that Antichrist's miracle is an illusion, and insisted that 'he is allowed to do this only occasionally, for a very short time and no longer, lest his presumption bring God's glory into scorn'.[46] The directions in *The Play of Antichrist* say that the person resuscitated is to be a man lying in a coffin and feigning death in battle;[47] here we have pretence of death rather than of resurrection, but the miracle remains an illusion, just as Christian theology from Patristic sources onward saw magic as inherently a delusion.

These experiments in the Munich handbook make no effort at all to dispel or counteract this viewpoint, but rather presuppose it, and indeed revel in it. But there is no sense here that the magician is trying to use his deception to seduce followers. His tricks are meant fundamentally as entertainment, chiefly for himself, perhaps, but potentially for others as well – and certainly for the reader who, in the privacy of his chamber, fantasizes about these wonders much as one might share in the fantasies of romance and related literature.

In commenting on the allegations pressed at the Council of Pisa against Benedict XIII, Margaret Harvey remarks: 'The charges … were almost certainly a tissue of nonsense…. The folklore [in them] is itself interesting however, and so are the circumstances in which it could be delivered solemnly as fact to auditors at a general council by a powerful group including doctors of law and even a cardinal.'[48] One might add to this that it is not altogether anachronistic to see the notion of necromancy as nonsense. At its most playful, it was a deliberate violation of sense, a fantasy of illusion, perhaps intended more for imaginative entertainment than for actual use. Yet the boundaries between sense and nonsense are rarely quite stable, and themes that seem to an outsider absolutely nonsensical could be taken in deadly earnest by some observers within the culture. What is perhaps most fascinating about these illusionist experiments is precisely their teasing ambiguity, which perhaps made it possible for writers on witchcraft to believe about witches what they had been conditioned to believe just might be true of the necromancers before them. The playful fantasies of the necromancers, then, became sources for the Boschian nightmares of the witch trials.

Notes

1 Rawlinson MS D 252, fols 75v–76v: *Quia seme*[*l*] *eram egomet in India ab Alexandria infra horam et ibi mulieres videbam michi placentissimas, et statim compleui cum vna desiderium meum, nec ibi erat oportunitas confessorum pro tunc nisi diucius expectassem, et cum ad equum meum reuenissem stetit vbi coniuratus est, et cum apprendissem* [76] *finem freni equus incepit se mouere non permittendo me ponere pedem in scropam, racione mee inmundicie, et ego tenui fortiter frenum et equus leuauit me in aerem per 40 pedes in altum ac tandem videns me misere periturum remisi manum et cecidi et fregi crus meum mirabiliter, et in India iacui per 4 menses, nec amplius vsque fueram sanus equum videbam. Cum autem sanus fueram, confessus eram et egi penitenciam, et parando michi cameram, feceram nouiter fieri sceptrum et gladium et anulum, quia anulus quem polueram virtutem perdidit. Et factis istis instrumentis, et nouiter consecratis, vocaui istos eosdem spiritus, et eundem spiritum ve*[*l*] *equum michi feci apportari* [MS *apportaris*]. *Et factis coniuracionibus eundem coniuraui et ascendebam pacifice, et per vnum mensem continue nisi quando descendebam ad dormiendum et comedendum vel biben-* [76v] *dum semper equitaui 8cies circulando totum orbem. Et in aerem feceram eum me deuehere quousquo ego fere propter inpressiones aeris fueram suffocatus. Sed in circulando orbem plures* [MS *plrures*] *repperi thesauros et mirificos, quos postea noui in virtute docente me vno spirituum, quem postea includebam. Et sic vexaui equ*[*u*]*m meum, qui cum vltimate ab eo descendebam et petente me quare me lesit, respondit quod inde* [sic] *facere non potuit, dixit tamen se tam diu cicius in inferno fore quam per tantum tempus amplius equitare. Et isto modo me rogauit vt amplius eum tam diu non vexarem et ipse michi cum fuero mundus fideliter cum vocauero ministraret. Et sic malo pro malo retribuebam ei.*

2 *De Nigromancia of Roger Bacon*, iv.5, ed. and trans. Michael-Albion Macdonald (Gillette, NJ: Heptangle, 1988), 65–70.

3 H.S.V. Jones, 'The Squire's Tale', in W.F. Bryan and Germaine Dempster, eds, *Sources and Analogues of Chaucer's Canterbury Tales* (New York: Humanities, 1958), 357–76. On the general theme of magical horses see Stith Thompson, *Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books, and Local Legends*, rev. edn (Bloomington: Indiana University Press, 1955–8), B184.1 (magic horse), D1442.1 (magic bridle restrains all horses), D1626.1 (artificial flying horse), F401.3.1 (spirit in form of horse).

4 Kathryn L. Lynch, 'East meets West in Chaucer's Squire's and Franklin's Tales', *Speculum*, 70 (1995), 530–51, esp. 539f.

5 *The Quest of the Holy Grail*, trans. P.M. Matarasso (Harmondsworth: Penguin, 1969), 134–61.

6 Fols 49r–50r.

7 Hansen, *Quellen*, 539–44.

8 On illusionist magic in medieval literature see W. Eamon, 'Technology as magic in the late Middle Ages and Renaissance', *Janus*, 70 (1983), 171–212; Sydney H. Ball, 'Luminous gems, mythical and real', *Scientific Monthly*, 47 (1938), 496–505; Joan Evans, *Magic Jewels of the Middle Ages and Renaissance* (Oxford: Clarendon, 1922); Laura H. Loomis, 'Secular dramatics in the royal palace, Paris 1378, 1389, and Chaucer's "tragetoures"', *Speculum*, 33 (1958), 242–55; Marvin Alpheus Owings, *The Arts in the Middle English Romances* (New York: Bookman Associates, 1952), 138–64 ('The supernatural'); Helen Cooper, 'Magic that does not work', *Medievalia et Humanistica*, n.s., 7 (1976), 131–46; M. Sherwood, 'Magic and mechanics in medieval fiction', *Studies in Philology*, 44 (1947), 567–92; Haldeen Braddy, 'Cambyuskan's flying horse and Charles VI's "cerf volant"', *Modern Language Review*, 33 (1938), 41–4; W.A. Clouston, *Notes on the Magical Elements in the 'Squire's Tale', and Analogues* (Chaucer Society, ser. 2, vol. 26) (London: Trubner, 1890).

9 Anthony E. Luengo, 'Magic and illusion in the *Franklin's Tale*', *Journal of English and Germanic Philology*, 77 (1978), 1–16; W. Bryant Bachman, Jr., '"To maken illusion": the philosophy of magic and the magic of philosophy in the *Franklin's Tale*', *Chaucer Review*, 12 (1977), 55–67.

10 Several early Christian writers spoke of magic as deception (*fraus*), delusion (*elusio*) or phantasm –

which could mean purely natural sleight of hand within the capacity of any skilled human, but it could also apply to tricks only demons could perform, which would still be illusory in the sense that what appeared to be present would not in fact be. On this theme see Francis C.R. Thee, *Julius Africanus and the Early Christian View of Magic* (Tübingen: Mohr, 1984), esp. 349–52 (Irenaeus), 374–6 (Origen) and 394f. (Hippolytus). For a particularly well done fictional exploration of the motif see Anita Mason, *The Illusionist* (New York: Holt, Rinehart & Winston, 1984).

11 Origen, *Contra Celsum*, i.68, trans. Henry Chadwick (Cambridge: Cambridge University Press, 1953), 62–3.

12 It would be pointless to attempt a survey of the theme in other writings, but to take merely one example, see *Picatrix: The Latin Version of the* Ghayat Al-Hakim, ed. David Pingree (London: Warburg Institute, 1986), 17–18.

13 On this wide-ranging subject see, e.g., Lorne Dwight Conquergood, 'The Anglo-Saxon Boast: Structure and Function' (Northwestern University dissertation, 1977), and Daniel Cliness Boughner, *The Braggart in Renaissance Literature: A Study in Comparative Drama from Aristophanes to Shakespeare* (Minneapolis: University of Minnesota Press, 1954).

14 See Joseph Hansen, *Zauberwahn, Inquisition und Hexenprozeß im Mittelalter, und die Entstehung der großen Hexenverfolgung* (Munich: Oldenbourg, 1900; repr. Aalen: Scientia, 1964), 1–36, on the formation of a *Sammelbegriff* or *Kollektivbegriff* of witchcraft.

15 *Summa theologiae*, i.109.1; *Malleus maleficarum*, i.4, trans. Montague Summers (London: Rodker, 1928; repr. London: Pushkin, 1948), 28–31.

16 Rossell Hope Robbins, *The Encyclopedia of Witchcraft and Demonology* (New York: Crown, 1959), 420–21 (with a relevant quotation from Lancashire); Francesco Maria Guazzo, *Compendium maleficarum*, i.12, trans. E.A. Ashwin (Secaucus, NJ: University Books, 1974), p. 37.

17 *Malleus maleficarum*, ii.1.3, p. 105; cf. ii.1.1 and ii.1.4, pp. 97 and 113, in which the sign of the cross is said to have similar effect but outside the context of flight. A warning against the sign of the cross outside the context of flight occurs also in Clm 849, no. 1.

18 W. Braekman, 'Magische experimenten en toverpraktijken uit een middelnederlands handschrift', *Verslagen en mededelingen van de Koninklijke Vlaamse Academie voor Taal- en Letterkunde*, 1966, 28–32.

19 See Robbins, *Encyclopedia of Witchcraft and Demonology*, 364–7, and Richard Kieckhefer, *European Witch Trials: Their Foundations in Popular and Learned Culture, 1300–1500* (London: Routledge & Kegan Paul; Berkeley: University of California Press, 1976), 41–2 (and sources in the notes).

20 I translate *dapiferos* thus, rather than as 'stewards', to convey somewhat more clearly that these figures actually produce the illusory banquet rather than serving at a conventional feast.

21 This passage seems to mean that one is to draw the sword itself not only to the east but to the other directions while reciting the conjuration, and then again hold the sword toward the east.

22 As I can attest from personal experience, even in the absence of demons and magicians an excited or agitated hoopoe flutters its crest, which otherwise lies back on its head.

23 Oymelor, Symofos, Manoir and Faubair in the outermost band; Demefin, Rodobayl, Tamafin and Abelutabel in the next; Lamair, Tentetos, Leutaber and Rimasor in the next; and Masair, Lotobor, Tatomofon and Sirama in the innermost. (The forms of the names are exceptionally variable: Symofos appears elsewhere in the experiment as Symofor or Simofor, Manoir as Memoyr or Memoir, Rodobayl as Rodobail, Abelutabel as Selutabel or Belutabel, Leutaber as Zeugaber, Sirama as Syrama.)

24 The spell of Pnouthis, PGM I.42–195, in Hans Dieter Betz, ed., *The Greek Magical Papyri in Translation, Including the Demotic Spells*, 1 (Chicago: University of Chicago Press, 1986), p. 6, lines 107–14.

25 On the lore of this bird see John Gotthold Kunstmann, 'The Hoopoe: A Study in European Folklore'

(University of Chicago dissertation, 1938); W.R. Dawson, 'The lore of the hoopoe', *Ibis*, ser. 12, 1 (1925), 31–9; Samia Al Azharia Jahn, 'Zur Volkskunde eines Zugvogels: Der Wiedehopf (*Upupa Epops* L.) in Nordeuropa und in den islamischen Ländern Afrikas', *Anthropos*, 76 (1981), 371–92; and R. Lops, 'La huppe: histoire littéraire et légendaire d'un oiseau', in Q. Mok, et al., eds, *Mélanges de linguistique, de littérature et de philologie offerts à J.R. Smeets* (Leiden, 1982), 171–85. For some of these references I am indebted to Baudouin van den Abeele. Albert the Great, *Man and the Beasts: De animalibus (Books 22–26)*, xxiii.112, trans. James J. Scanlan (Binghamton, NY: CEMERS, 1987), 321, reports that smearing hoopoe blood on the temples before sleeping causes nightmares, and that enchanters seek the bird's organs (especially its brain, tongue and heart) for 'their own purposes'. See also Betz, *The Greek Magical Papyri*, 1, pp. 13 (PGM II.1–64), 29 (III.424–66), 129 (VII.411–16), and 210 (PDM xiv.116).

26 Prospero, in Shakespeare's *Tempest*, IV.i.

27 For *experiencia*, although the heading gives *experimenta*.

28 A largely conjectural reading of *qui habet multum ipsos 15 demones pauentare uel spanentare*; the writer seems to have been copying from a source and unable to determine what the verb should be.

29 The MS reads *recedetis*, but the context calls for *redeatis* or the equivalent.

30 This translation simplifies and clarifies a somewhat confused passage.

31 P.M. Matarasso, trans. *The Quest of the Holy Grail* (Harmondsworth: Penguin, 1969), 192–94.

32 Lobsang P. Lhalungpa, trans. *The Life of Milarepa* (Boston and London: Shambhala, 1985), 52.

33 On the relationship in medieval Europe, see my article, 'The holy and the unholy: sainthood, witchcraft, and magic in late medieval Europe', *Journal of Medieval and Renaissance Studies*, 24 (1994), 355–85, reprinted in Scott L. Waugh and Peter D. Diehl, eds, *Christendom and its Discontents: Exclusion, Persecution, and Rebellion, 1000–1500* (Cambridge: Cambridge University Press, 1996), 310–37. The information about modern lamas was related to me by Janet Gyatso.

34 See also Frederic C. Tubach, *Index exemplorum: A Handbook of Medieval Religious Tales* (FF Communications, 204) (Helsinki: Suomalainen Tiedeakatemia, Akademia Scientiarum Fennica, 1969), 245, nos 3,130 and 3,134, and the *Malleus maleficarum*, ii.1.3.

35 Chs 31–2.

36 Or perhaps 'with a farewell' (*cum salute*).

37 For *de cuius cluni*[*bu*]*s aliquantulum incidere debes*.

38 The nomenclature is again variable: Lantrayth appears also as Lautrayth and Lutrayth, Feremni as Feremin and Feremim, Oliromim as Oliroomim.

39 The classic source is Plato's *Republic*, book 2, 359d–360c. For medieval versions of the tale see Tubach, *Index exemplorum*, 189, no. 2,391. For other examples of using rings for invisibility see Betz, *Greek Magical Papyri*, 1, pp. 136 (VII.628–42) and 109 (V.447–58).

40 Albertus Magnus, *The Book of Secrets of Albertus Magnus, of the Virtues of Herbs, Stones and Certain Beasts, also A Book of the Marvels of the World*, ed. Michael R. Best and Frank H. Brightman (Oxford: Clarendon, 1973), 26f. The assumption was that the brilliant luminosity of the stone would blind people to one's presence; on the general subject of luminous stones, see Sydney H. Ball, 'Luminous gems, mythical and real', *Scientific Monthly*, 47 (1938), 496–505; and Joan Evans, *Magic Jewels of the Middle Ages and Renaissance* (Oxford: Clarendon, 1922).

41 Perhaps the closest classical analogue to this procedure is from the Greek magical papyri, which recommend holding a snapdragon under the tongue while sleeping, and reciting specified names on rising early, to become invisible; see Betz, *Greek Magical Papyri*, 1, p. 135 (PGM VII.619–27, from a collection called the *Diadem of Moses*). See also an Italian experiment for invisibility mentioned by Charles Burnett in *Magic and Divination in the Middle Ages: Texts and Techniques in the Islamic and Christian Worlds* (Aldershot: Variorum, 1996), IX, pp. 6–7, where five beans are placed in a woman's skull and buried.

42 For a survey of relevant sources see Robbins, *Encyclopedia of Witchcraft and Demonology*, 159–60.

43 Fols 66v–67v.

44 The MS uses the second person, but the reference is clearly to the horseman.

45 *Elucidarium*, iii.10, in *Patrologia latina*, 172, col. 1163. See Linus Urban Lucken, *Antichrist and the Prophets of Antichrist in the Chester Cycle* (Washington: Catholic University of America Press, 1940), 63–5. On Antichrist generally see Bernard McGinn, *Antichrist: Two Thousand Years of the Human Fascination with Evil* (San Francisco: Harper, 1994). See also Nancy Caciola, 'Wraiths, revenants and ritual in medieval culture', Past & Present, 152 (August 1996), 3–45.

46 Hildegard of Bingen, *Scivias*, xi.27, trans. Mother Columba Hart and Jane Bishop (New York: Paulist, 1990), 503.

47 *The Play of Antichrist*, trans. John Wright (Toronto: Pontifical Institute of Mediaeval Studies, 1967), 89f.

48 Margaret Harvey, 'Papal witchcraft: the charges against Benedict XIII', in Derek Baker, ed., *Sanctity and Secularity: The Church and the World* (Oxford: Blackwell, 1973), 109.

4

Love, Favour and Madness: Psychological Experiments

When we speak of one individual as ‘charming’ or ‘fascinating’ another, we still use the traditional language of magic to suggest the power that personalities can exert over each other. We know that the human mind is subject to subtle and often threatening or frightening influence; it comes as no surprise that practitioners of magic have claimed to make such influence into a kind of science available for their employment. Nor is it surprising if at times magic intended to bend the minds and wills of other persons has its desired effect, since this form of magic more than any other lends itself to the power of suggestion.[1] Outside the context of clerical necromancy, magic of this sort occurs in trials such as that of Matteuccia di Francesco at Todi in 1428. Among the many charges against Matteuccia was this:

> … in the month of December of 1427 a certain woman of that territory went to Matteuccia and, after confessing that she loved a certain man, said that she would like to spread her hatred so that her man would abandon his wife and, loving only herself, do everything she wanted. Matteuccia told the woman to wash her hands and feet facing backwards and with her knees bent and when she had done so to take the water and throw it where the man and woman were going to pass, with the spirit, intent and belief that this would generate hatred between them. The woman did this and reported to Matteuccia that the water had generated hatred between the man and the woman as she had intended, so that they could not meet, but instead hated each other.[2]

The alienation of affection in this case is more than usually complicated: the same ritual simultaneously disrupted the married couple’s relationship and bound the husband’s affections, causing him to love the client so intensely that he complied with her every wish. In other cases Matteuccia prescribed such water rituals as a means for regaining affection and for transferring disease,

presumably on the assumption that the fluidity of water made it a fitting symbol and medium for emotional instability, but also perhaps implying that the sort of water one might expect to find in a medieval city could plausibly be viewed as a means for contamination and contagion.

Psychological magic in the Munich handbook

The Munich manuscript contains seven experiments that might be termed psychological, because they are intended to influence people's minds or wills: to cause madness or hatred, to gain favour with a potentate, to constrain the will of others, or to arouse the love of a woman. Five general features characterize these experiments. First, they typically involve elaborate preparation and ceremonies which may require more than one day. Second, the purposes and forms (other than the conjurations) have much in common with those of astral magic. Third, the basic techniques are those of 'sympathetic' or 'imitative' magic, whose meaning is explicated by accompanying incantations; magic circles either are not used or are simple and relatively unimportant, and conjurations are less significant and elaborate here than in other forms of necromancy. Fourth, the procedures and the expected results are typically more violent than in other experiments, amounting in the erotic experiments to a kind of rape. Fifth, with rare exceptions, the magician works strictly by himself, in secret, without companions (unless one includes the women he sets out to seduce, in erotic forms of this magic); whereas the secrecy in illusionist experiments adds to the sense of excitement and adventure, the point here is more simply to evade detection in circumstances that would be extremely damaging.

The preparation and ritual is sometimes protracted over several days (nos 2, 4, 5), or at least involves multiple operations performed on a single occasion (nos 3, 12, 13, 35). One is tempted to speculate that such magic can best take effect if its victims are aware that it is being used and if they are liable to the power of suggestion, and that the more elaborate the procedures, the greater the chance that the intended victims will learn the fate that is to befall them. Indeed, in one of these experiments (no. 2) the master is instructed to go to the victim and warn him in advance of his fate. John Gager suggests in a similar context that magicians may have been 'less than totally discreet about their business, perhaps intentionally so, and let it be known that a "fix" had been put on so-and-so'.[3] Such deliberate indiscretion would be especially appropriate for magic that depended entirely on psychological effect.

The purposes served by these psychological experiments are among the most common purposes found in the astral magic translated into Latin from Arabic sources such as *Picatrix* and Thabit ibn Qurra's *De imaginibus*.[4] Thabit's treatise is devoted to experiments for such goals as destroying a city or region, becoming ruler of a place, securing the favour of a king, and arousing friendship or enmity between two persons. The magician is in every case expected to use images, not so much as aids to sympathetic magic, but as channels of astrological power; the astrological conditions for use of these images are thus of paramount importance. The psychological experiments in the Munich handbook are generally much longer and more fully developed than the materials in these Arabic sources. What they add are chiefly conjurations and operations of sympathetic magic.

These rituals consistently entail sympathetic procedures: they rely on the basic principle of sympathetic magic, *sicut hic, ita illic*. More often than not the master is supposed to inflict some kind of violence upon the victim's image, so that a corresponding violence will occur to the actual victim. In other words, ritual rape is a means for accomplishing physical rape. A representative object may be consumed or destroyed: a candle melted (no. 2); stones beaten together, buried, heated and crushed (no. 5); an image pierced with needles (no. 12); a bone placed in fire (nos 13 and 35). Elsewhere the representative object is used for an imitative operation symbolizing submission: one metal image is placed in a position of subordination to another (no. 4). The specifically demonic or necromantic element in these experiments is typically an appendage to this sympathetic magic, and the demons generally play a less prominent role than in illusionist or divinatory experiments. Other features of necromancy, while present, are also relegated to a position of secondary significance. The conjurations used in these experiments tend to be relatively simple. Instead of conjurations, incantations explicating the significance of the sympathetic ritual ('Just as … so too …') occupy a central position. Even the magic circles called for in these experiments are comparatively simple: indeed, in three cases there are no circles at all (nos 4, 5, 35), and in four others there is either a simple circle (nos 2, 3, 12) or a simple shield-figure substituting for a circle (no. 13).

Experiments to inflict harm

Later medieval books of magic are seldom shy about giving straightforwardly harmful formulas. A fifteenth-century *Liber de angelis, annulis, karecteribus et*

ymaginibus planetarum (Book of angels, rings, characters, and images of the planets) in the Cambridge University Library contains an experiment called the *Vindicta Troie (Vengeance of Troy)*, which can be used to arouse hatred or to cause bodily harm or even death. The procedure calls for making an image on the day and in the hour of Saturn, in the name of the person to be harmed. The image must be made of wax, preferably from candles used at a funeral. It should be made as ugly as possible; the face should be contorted, and there should be hands in place of feet and vice versa. The victim's name should be inscribed on the forehead of the image, the name of the planet Saturn on its breast, and the seals or characters of Saturn between its shoulders. The operator should call upon the spirits of Saturn to descend from on high and afflict the named victim. The image should be fumigated with various substances, including human bones and hair, then wrapped in a funeral cloth and buried in some unclean place, face downward. If the magician wishes to harm any particular member of the victim's body, there are instructions for binding the corresponding member on the image with a funeral cloth and piercing the image with a needle; to kill the victim, the magician should insert the needle into the spine, from the head down to the heart. To cure the victim afterward (unless, presumably, the experiment has succeeded in killing him), one must unbury the image, remove the needle and anoint the wounds that are left, rub out the inscriptions, and wash the image in a fountain. The *Liber de angelis* also prescribes a technique for arousing discord: the operator makes one image of Saturn and another of Mars (which counted as 'unfortunate' planets), one holding a lance and the other a sword, and buries them positioned over against each other.[5]

If one were to judge from the trial records, one might suppose that necromancy was used chiefly to bring personal harm and death to enemies. Thus, Guichard of Troyes was charged in the early fourteenth century with hiring a witch and a friar to kill the queen of France by image magic and invocation of demons,[6] and in 1441 Eleanor Cobham was accused of employing a witch and two scholars learned in astrology and necromancy, in part to kill the king of England,[7] to cite only two examples. Yet of all the experiments in the Munich manual, only two (nos 2 and 5), are designed specifically and exclusively to cause harm, and the damage is specifically psychological; the manuscript contains no experiments for killing enemies or inflicting physical harm on them. Even these two experiments designed to bring harm provide countermagic for the master to use if he wishes to undo his own mischief (as does the *Liber de angelis*).

Let us look first at an experiment designed to bring enmity between two friends (no. 5):

> When you wish to sow hatred and mortal enmity between two men or women, or a man and a woman, you must take two shiny round rocks from a river.[8] On one you must carve the name of one person, with the names Cartutay, Momabel, Sobil and Geteritacon. On the other [you must carve] the name of the other person and the names Puzanil, Pimaton, Folfitoy, and Mansator. These names are highly antipathetic to each other. When they are carved, you must bury one under the threshold of the one in whose name it was made, if you can, and if you cannot, bury them beneath the threshold of any inhabited house, and the other likewise under the threshold of the other, as has been said, or under some house, as is written above.[9] And let them remain there seven days and seven nights.
>
> Then remove them before sunrise, take them to a secret place, and cast them into a fire, saying, 'I conjure you most inimical spirits, by the glory of the everlasting God, to sow and arouse as much hatred between so-and-so and so-and-so, whose names are carved here on these stones, as there is between you.' When you have said this three times, take the stones from the fire, saying, 'When their fury is enkindled against us, perhaps the waters had swallowed them up' [Ps. 123:3f. Vulg.]. Then cast [*proiciamus*] them into very cold water and let them stay there under a clear sky for three days and nights. On the fourth day take them and fumigate them with sulphur, saying, 'I conjure all you hateful and malignant, invidious and discordant demons … to arouse at once between so-and-so and so-and-so as much hatred as there was between Cain and Abel. Arouse them and inflame them so much that one cannot stand to see the other, and one will afflict the other with immeasurable hatred, as a rebel.[10] May all love, affection, fraternity and concord be removed from them; let them be turned to enmity and utter hatred.' When you have said this three times, with constant fumigation, store them [the stones] away.
>
> The next night, beat the rocks together and strike one against the other, saying, 'I do not smash these stones, rather I smash so-and-so and so-and-so, whose names are written here, so that one will at once afflict the other and they will torment each other from now on with unconditional hatred.'
>
> And do this three times, each night and day, for several days. And immediately you will see or hear that they have become enemies and hate

each other bitterly, so that neither can abide to see the other.

If you wish to separate them altogether, causing one to flee the other, proceed as follows. Arise before sunrise on a Sunday, under a waning moon, especially when it is in combustion, and proceed in the direction of the sunrise.[11] When you have done this, take two stones that you have brought with you there, and rub them together vigorously, pounding one against the other, saying, 'I do not smash these rocks, etc.' When you have said this three times, bury whichever of them you wish. Then withdraw and go toward the west, and make a ditch there and bury the other in that place, saying, 'As I have separated these stones, thus may so-and-so separate himself from so-and-so, and may they be as distant as these stones.' When it has been buried, withdraw. And you will see them estranged, each separated from the other.

This experiment must be kept secret, for it possesses ineffable power, and no remedy is to be found before they have been estranged and hate each other bitterly.

But if you wish to restore them to their initial friendship, unbury the stones and place them in a furnace, and when they are well cooked smash them to little bits, and paste them together with water, and let [the newly formed mass] dry. When it is dried, cast it into the water of a river, saying, 'Let all enmity be taken away that was between so-and-so and so-and-so, and let them return to their former affection, by the mercy of the gracious God, who does not regard the misdeeds of sinners. Amen.' And you may be sure that on account of this they will be joined together at once, and all anger will be taken away, and they will enjoy their initial concord.

Not only is the imitative action with stones at the heart of this experiment, even the conjuration involves an extension of the principle of imitative magic: the enmity produced by the magic is already manifested in the 'hateful and malignant, invidious and discordant demons' whose services are invoked, and the archetypal enmity between Cain and Abel serves as a paradigm for that intended by the magician. Apart from the verbal formulas, the magic is simple to the point of seeming primitive: the symbolic objects are not carved in the forms of the individuals represented, but are mere rocks, and the abuse to which they are subject is fairly simple exposure to the inimical elements of earth, fire and water. One might wonder why the sympathetic reversal provided in this experiment does not have the effect of utterly destroying the victims. The stones have all along symbolized the victims, and the crushing should have dire effects

on them if the logic of sympathetic magic is consistently maintained. Obviously, however, this is not how the writer of the manual viewed matters. From his perspective the operations evidently took effect not simply *ex opere operato* but in accordance with the intentions of the operator as expressed in the accompanying words.

Elsewhere the procedures for separation magic were more imaginative but still essentially imitative. Riccola di Puccio of Pisa was executed at Perugia in 1347, in part for using magic to bring disaffection between a husband and wife; she recited charms and conjurations over an egg from a black hen, calling upon 'Mosectus, Barbectus and Belsabuct, the prince of demons', as well as other demons of various ranks, then he cut the egg in half and gave one part to a female cat and the other to a male dog, saying, 'In the name of the aforesaid demons may the love between [the two] be sundered as this egg is divided between the dog and the cat, and let there be such affection between them as between this dog and this cat.'[12]

The other experiment in this category in the Munich handbook (no. 2) is intended to inflict dementia. The practitioner goes to his victim and openly recites a conjuration commanding the malign spirit Mirael to enter and afflict his brain. Then he makes a pen with wood from the victim's door, and he inscribes a brief conjuration and a magic circle – a single band with the names of Mirael and the victim in the centre, and the names of ten demons within the band – on a piece of linen, and conjures the demons thrice. A set of sympathetic operations follows. The master goes to the victim's house, urinates 'in the manner of a camel',[13] and buries the cloth; while doing so he says, 'I bury you, so-and-so, in the name of the demons written round about you, so that these demons may always be around him, and all your power may be buried.' He goes home and makes a candle, inscribed as was the circle. He lights the candle, saying, 'Just as this candle, made for the destruction of N., burns and is consumed, so may all the power and knowledge he possesses be turned to madness …' He then extinguishes the candle, saying, 'Just as this candle is extinguished, so may all the power in N. be utterly consumed.' When he has repeated the procedure over seven days, the victim will become demented, and all who see him will marvel, though he himself will not recognize his condition and will assume that others are mad. If he wishes to restore the victim's sanity, the master goes to his house and enjoins the demons to depart, thus counteracting the effects of his triple conjuration. Then he further nullifies the magic by removing the inscribed cloth and casts it into a fire, saying, 'Just as this fire consumes this cloth, so may all

this craft (*ars*) done by me against N. be wholly undone,' then he casts the ashes into a flowing stream.[14] While the countermagic is itself sympathetic, it is not (in the same way as with no. 5) strictly a reversal of the original sympathetic magic involving the burning and extinguishing of a candle.

There are recipes for madness in *Picatrix*, which involve not imitative magic but potions (made from the body parts of a cat, a hoopoe, a bat, a toad and other creatures) to be taken in food or drink, or a fume to be inhaled, whereupon the victim will be bedevilled (*demoniabitur*), losing his senses and memory, and not even knowing where he is.[15] The Munich handbook is perhaps remarkable for its thoroughgoing avoidance of such potions. It rarely combines the techniques of demonic with those of natural magic, and avoids giving recipes for potions whose magical virtue would normally be seen as inherent and natural, but does use imitative rituals, more readily seen as signs and signals to demons.

The burial of some symbolic object is a recurrent theme in these psychological experiments, far more than in other types. Parallels can easily be cited in astral magic, for example in one section of *Picatrix*, which prescribes burying astrological images to attain friendship or love, to secure the fondness and obedience of a ruler's subjects or a lord's servant, to separate two friends, to cause a person to fall under the wrath of a king, to bring love between men and women – but also to destroy an enemy or a city or house, to prevent the construction of a building, to release a captive, to put a person to flight, to get rid of scorpions, to increase the fertility of the fields.[16] The psychological experiments of the Munich handbook which prescribe burial of some object may perhaps be borrowed from astral magic and elaborated with conjurations and other embellishments. Burial ensures secrecy, fixes the object's location, and perhaps implies an appeal to demons or other chthonic powers. It makes the most obvious sense when a particular location is to be affected: like dragons hidden beneath the foundations of a building and causing its disruption, a buried image can work insidiously on the place where it lies. When the magic is psychological, the point is presumably to affect the victim's mind by establishing a kind of magical force field within his or her environment. One might even speak of this is as environmental magic, designed to afflict individuals indirectly by planting sinister forces in or near the places they frequent.

An experiment for gaining favour

Magical techniques for ensuring favour in the eyes of a dignitary, or for

prevailing over one's adversaries in a court of law, are common in the literature of medieval magic, although they rarely if ever become subject matter for prosecution. They presuppose a magician connected to court circles or perhaps to the ecclesiastical hierarchy, or else a magician serving a client with political ambitions. In short, the context for use of such magic is precisely the sort that Edward Peters envisages: a courtly world rife with ambitions and ensuing tensions because of the possibilities for upward mobility and the threat of precipitous downward mobility.[17] The magic recommended for such purposes is often fairly simple. One fifteenth-century compilation prescribes writing out the SATOR-AREPO square on virgin parchment with the blood of a white dove, then carrying it on one's person or in one's hand, to ensure favour in the sight of all. The same collection says that various herbs, collected before sunrise in the sign of Virgo, will prevent people from speaking evil against the bearer.[18] Another compilation recommends writing out certain characters and carrying them in one's left hand as a way of obtaining favours from any person.[19]

From one point of view any attempt to manipulate another person's mind or will is a hostile act. There are none the less significant differences from one experiment to another in the apparent attitude of the master and in the expected attitude of the victim: in the experiments we have examined above, the master is overtly hostile to the victims and expects them to undergo experiences that will be unpleasant for them; in the next experiments the master displays no overt hostility and anticipates that the people affected will become favourably disposed toward him, without feeling harmed or afflicted, and if anyone feels aggrieved it will presumably be either a rival claimant to favour or the victim at a later stage, when he realizes his will has been manipulated.

The Munich handbook provides one rather elaborate experiment designed to gain favour with any manner of dignitary (no. 4):

> … I wish for you to read a well tested art for obtaining dignity and honour, status, and the supreme and undying love of a king, prelate, lord or, in general, any man you wish.
>
> First, you should have two soft rocks, which you should rub together so that their surfaces are entirely flush. When you have done this, you should carve in one the image of him [whose favour] you wish, beginning from the head and proceeding to the feet, making first the front and then the back side, and carving a crown on the head if it is a king, and so forth according to his dignity. When this is carved, you will carve on the [other] stone your own

form, as best you can, beginning with the head, as before, first the front and then the back. When you have done this, inscribe his name on the forehead of the first [image], in the manner of a seal, and your name on yours. When you have done this, in the first hour of Sunday under a waxing moon take silver or tin and melt it over a fire. When it is melted, cast it in his form, saying, 'I, so-and-so, wishing to obtain favour and be revered by him, and honoured and feared forever, form [this] image, made and carved in his name, by virtue of which he should love me without measure forever.'

When you have done this, you should have an iron stylus, and on his forehead carve the name 'Dyacom'; on his chest, the three names 'Pumeon', 'Terminas', and 'Peripaos'; and on [his] shoulders the six names 'Midam', 'Fabni', 'Gebel', 'Darail', 'Vmeloth' and 'Thereoth'; and on his stomach the name 'Byreoth'. When you have inscribed these things, you should have a clean linen cloth, and wrap the image in it, then store it away carefully.

On Thursday, at the first hour of the day, kindle a fire and similarly melt the tin and cast it in your form, saying, 'I, so-and-so, form my own image according to my likeness, by which I may rule forever over so-and-so and be loved and feared by him for all eternity.' When you have made this, wrap it likewise in another linen cloth.

Note that the image of him whose grace you wish to obtain should be the length of one *semis*[20] when it is carved in the stone, and the proportions of the stone should be such that your image may be larger than his by a third. And you should place a sceptre on your image as well.

When you have done these things carefully, as instructed, on the following Friday at the first hour you should fumigate his image with these aromatics – cinnamon, long pepper and the herb agrimony – saying, 'I, so-and-so, exorcize you, image formed in the name of so-and-so, by the inseparable, unique, and undivided Trinity, and by all the thrones, dominations, and powers, and principalities, and [by the virtue] of all creatures, that by your power I may obtain the favour and love of so-and-so, in whose name it is made.'

Having said this three times, continue as follows: 'O Dyacon, Pumeon, Termines, Peripaos, Midain, Fabin, Gebel, Dorayl, Vmeloth, Tereoth and Bireoth, most benevolent spirits who sow concord, with the greatest vehemence I, so-and-so, pray you, I supplicate you, [and] I beg you, by the only Son of God, who by the shedding of his blood raised the dead human race, that by this image made in the name of so-and-so you may bind him to

me in such a manner that he will revere me above all mortals, never wavering from agreement with me, but always obeying my commands. May he take pains to please me, by our same Lord Jesus Christ, who lives and reigns unto ages of ages. Amen.'

When you have said this prayer, take your hold your image in your right hand, and the other in your left, and join his image to yours, saying three times, 'He has subjected the nations to us, and the peoples under our feet' [Ps. 46:4 Vulg.]. Then take a small iron chain and bind it to the neck of his image, placing the other end in the right hand of your image. Then, when it is firmly bound, say, 'Just as you, O image formed in the name of so-and-so, are subjected and bound to my image, thus may so-and-so be bound to me utterly for all eternity.' Then take both hands of his image in your hands and bend them behind his back, saying, 'By this image I bind the hands of so-and-so, that his hands may never have any power against me.' Bend the head of his image to the ground, saying, 'As this image, made in the name of so-and-so, stands before me with bended neck, thus may so-and-so never waver from my will, but follow me at all times and always serve me and love me and revere me for ever above all others, and strive to praise me.'

When you have done this, with constant fumigation, take your image and place the other at its back, so that its face touches the shoulders of your image, and while holding them thus, say, 'As this image, made and fashioned in the name of so-and-so, stands in the greatest subjection to this image made in my name, thus may so-and-so be subjected to me, as long as these images are preserved.' Then wrap them up, as has been said, in a clean linen cloth. When they have been wrapped, place them in some kind of vessel and carry them secretly through the city and before his presence in his dwelling, if you can. And you should do this for an entire day. In the evening you should bury the images in such a place and far enough down that they will [not] be discovered, and you will see wonders. But if you cannot go before him or into his dwelling, bury [them], as has been said, wherever you will, and you will be loved by him above all things.

For Parmen[i]des used this experiment to obtain favour from the king of the Persians.

This experiment requires two conjurations: one addressed to the image of the dignitary in question, which is thrice 'exorcized' that it may secure honour from the person represented; the other a 'prayer' addressed to eleven spirits

distinguished for their benevolence and their skill at inspiring concord. But the heart of the experiment is a series of five imitative rituals involving both images: first binding the two figures together, second binding the dignitary's image to the magician's own with a small iron chain, third binding the hands of the dignitary's image behind its back, fourth bowing the head of the dignitary's image to the ground, and fifth placing the two figures together, with the dignitary's face touching the shoulders of his own image as a sign of subjection.

The sympathetic operations here are complex but suggest a sort of play, almost like a child's playful use of a toy. Like many experiments in the manual, this one comes with a historical testimonial: 'Parmenides', we are told, used this procedure to gain favour with the king of the Persians. Testimonials of this kind are of course window-dressing, comparable to a herbal master's fanciful claim that one remedy was used by Plato himself.[21] The concluding promise that the magician 'will see wonders' is again a common formula,[22] which blurs any distinction between the magical and the wondrous or marvellous.

Erotic magic: background

If certain of these experiments can be seen as 'friendly' and others as hostile, the experiments for love represent a curious mixture. The imitative procedures involve violence: the image or other object that magically represents the desired woman is burned or pierced. The immediate effect on the victim is likewise violent: she is afflicted with obsessive passion, and has no rest until she yields to the master's desires. Ultimately, however, the woman does submit and is made to feel more than mere friendship. The conception of love that is here assumed may owe something at least indirectly to the tradition of courtly literature, and in particular to its Ovidian sense that love is a disease or an affliction. One Netherlandish compilation gives detailed instructions for 'the best and surest experiment in the world to secure friendship or love between a man and a woman', and says that in Latin such love is called '*amor hereos*', and is burning and indissoluble.[23]

The subject of erotic magic is too extensive to cover fully here,[24] but at least eight key points should be made by way of overview. First, magic may be used to persuade or coerce another person to consent to sex (sex-inducing magic), to intensify the sexual experience of already willing partners (sex-enhancing magic), or to induce a lasting amorous relationship (love-magic). Second, the most common technique for love-magic was administration of potions, as can be

seen from penitential prohibitions and secular legislation as well as literary sources.[25] Certain objects or substances borne on one's person were also thought to have aphrodisiac qualities, such as the stone allectory and the herb henbane.[26] Third, while various herbs were used as aphrodisiacs (St John's wort, valerian, vervain),[27] there seems to have been a preference for animal parts or human substances (such as semen) either literally or symbolically associated with sex and procreation.[28] Fourth, in trials for erotic magic it was usually women who were charged with alienating men's affections through magical means, but the surviving formulas for sex-inducing magic typically envisage the use of this magic by men to entice unwilling women.[29] Fifth, in both the trials and the manuscript prescriptions, love-magic is most commonly intended to restore the lost affections of a partner.[30] Indeed, certain women accused of witchcraft seem to have been specialists in such restoration of affection.[31] Sixth, in astral magic with erotic intent, the magical virtues whose potency seemed most relevant were, obviously enough, those of Venus. Thus, a stone, metal plate or image might be made on the day of Venus (Friday), at the hour of Venus, and bearing the sign of Venus for use in such magic; one might even be advised to say a 'prayer' to the spirit associated with that planet.[32] Seventh, the power of the sacred might be employed in erotic magic, in ways that would presumably seem blasphemous to authorities: a slip of parchment with a psalm on it might be left where a prospective lover would walk, or a woman who kissed her husband while holding a consecrated host in her mouth might gain his affection.[33] A prayer addressed to God might lead into a conjuration to compel a husband, or a litany adapted to form a coercive spell.[34] Eighth, erotic magic figures prominently in medieval literature – in the romances especially, herbal love potions frequently play a prominent role – but the significance of this magic is often ambiguous. For example, in Thomas of Britain's version of *Tristan* the love potion seems to function as a symbol of the love that Tristan and Iseult have already begun to feel, rather than as in any simple sense the cause of that love.[35]

The techniques for erotic magic mentioned so far were natural rather than demonic, but sexual submission could also be won by necromancy. Oldradus da Ponte explained in the early fourteenth century that invoking demons to tempt women is mortally sinful but is not heresy, because temptation is proper to the nature of demons and their use for this service thus implies no false belief.[36] Formulas for such magic do survive. An experiment for love in the *Liber de angelis* requires going to a crossroads or a gallows, entering a circle traced on the ground, sacrificing a dove, tearing its flesh apart, dispersing the remains in

the air, and invoking a spirit of dubious character named Zagam ('O Zagam, accept this dove which I sacrifice to you!'). One must repeat this operation a second and a third time; after the last of these sacrifices one adds, 'I ask you, O Zagam, and all your companions, to bring forth [the desired woman]', who should be burning with love for the magician and should comply with his will. The next morning he must return to the circle and pick up whatever 'figure' he finds there; he need only show this to the desired woman and she will love him without bounds – as has been proven, the text adds.[37] In a trial from the later fifteenth century at Tournai, where a priest was charged with attempting to seduce a girl by drawing her image in charcoal on a tile, baptizing the figure, sprinkling it with holy water, making a second figure out of wax and baptizing it as well, then conjuring demons according to a book of magic.[38]

The case from Tournai is highly reminiscent of the Netherlandish experiment mentioned earlier as a technique for effecting *amor hereos*,[39] combining prayer and conjuration with image magic:

> You must do it on a Friday in the first hour after midnight, under a waxing moon. Take a tile fresh out of the oven and draw a picture, while saying, 'I, N., draw this picture in the form and likeness of the person N., daughter or son of so-and-so.' Make the picture with a steel pin [*punte*]. Begin with the head and proceed downward, saying, 'May Venus help.' … When [the image] is done, make fire with any wood you will. Stand up, take the image in your hand, turn south, and read this [Latin] prayer: 'Almighty, eternal God, who in the beginning created heaven and earth, the sea and all that is in them; who created Adam and Eve according to your likeness and placed them in the earthly paradise … I invoke you in supplication, most gracious Father; in your great power hear me as I ask and knock [cf. Mt 7:7], that I may be able to constrain those malign spirits, the angels who have power to bind a man to a woman, and vice versa, a woman to a man, and especially those four spirits who hold dominion and power over those spirits in the four parts of the globe, to wit, Astaroth, Aroch, Godras, [and] Vynicon.' Say this prayer three [more] times [to north, east, and west]. Then say the following [Latin] conjuration, turning first to the south: "O Astaroth, prince of the south, I conjure you with all the [spirits] under your command, who have power to compel the love of a woman or a man, by Alpha and Omega, the first and last, Abios, Abics, Rubeus, Rubet, Caste, Hely, Messias, Sabaoth, Adonay, Sother, Emanuel; I conjure you, N.; by the Annunciation of our Lord Jesus Christ; by his

Passion; by his Resurrection … by the head of your prince and King Lucifer … and by all the infernal powers by whom you can be conjured and entreated, that you should withdraw from your proper place in the south and [carry out my command].'[40]

The case at Tournai is in at least one respect typical necromantic practice : the alleged perpetrator was a cleric. Similarly, the use of Latin formulas in the Dutch experiment suggests that the intended user was clerical, even if he was not in major orders. Analogous cases are easily adduced. When the Carmelite friar Peter Recordi was tried by an inquisitorial tribunal at Carcassonne in 1329, he confessed that over five years he had performed terrible conjurations over wax images, smeared and sprinkled with blood from a toad and from his own nostrils, all as sacrifice to the Devil. He then placed the images beneath thresholds of women he wanted to seduce, and thus he had his way with three women and had been on the verge of success with others. He had believed that these images held power to coerce women, or, if the victims were refractory, to bring down upon them affliction at the hands of demons. On one occasion he pierced one of the images in its stomach, and blood oozed out.[41] Again, an English chaplain named William Netherstreet was charged in 1377 with using 'conjurations and incantations' to bring a married woman to his chamber at night so he could 'take her violently in adultery'. He protested his own innocence.[42]

In other cases it was non-clerical males who were charged with using specifically demonic magic for love. At Carcassonne in 1410, Geraud Cassendi, a notary, was tried by an inquisitor for invoking demons as a means for debauching women and girls. He was said to have placed on his shirt gold scrapings from an image of the Virgin. Then he invoked demons with conjurations read from a book, but when a swarm of evil spirits actually appeared, a witness to the rite was so terror-struck that he hurled a shoe at them and bade them withdraw, which they did. On another occasion as well Cassendi is supposed to have gone into the woods and invoked demons.[43] And when the inquisitor Piero di ser Lippo wrote to the government of Siena in 1382 about magicians in the village of Rugomagno, he reported that one Agnolo di Corso had worshipped and invoked Satan and Beelzebub, and had invoked demons to kill people and to compel men to go to women.[44]

To be sure, there are cases in which women, too, were said to use specifically demonic magic for erotic effect. In 1324 Alice Kyteler was charged with using 'the intestines and innards of cocks sacrificed … to demons', with other

materials, partly for erotic magic,[45] and a woman tried by Heinrich Kramer at Innsbruck in 1485 was said to have instructed others in the art of invoking the devil to arouse love or illness.[46] In these cases it seems less clear that the demonic element was explicit, that the women were in fact making use of necromantic techniques, and that their magic was marked with the same degree of ritual complexity as can be seen in the clerical practice of erotic necromancy. What is perhaps more likely is that women's natural magic was being interpreted as if it were similar to the demonic magic more often practiced by clerics and at times by other men.

An erotic experiment in the Munich handbook

Our necromantic manual in Clm 849 includes four experiments said to induce love – one may assume sexual compliance is the main intent – and at least three of them are complex rituals analogous to the erotic necromancy seen in the judicial records. The first of these experiments (no. 3) is in one sense the least violent: rather than inflicting physical harm on the woman's image, the master afflicts it with a kind of spiritual harm by inscribing on it the names of demons which are to afflict her. In any case, the writer has no scruples at all about bringing severe psychological pressure to bear in his magical seduction:

> When you wish to have the love of whatever woman you wish, whether she is near or far, whether noble or common, on whatever day or night you wish, whether for the furtherance of friendship or to its hindrance, first you must have a totally white dove and a parchment made from a female dog that is in heat, from whom it is most easily to be had [*de qua est habere leuissimum*]. And you should know that this kind of parchment is most powerful for gaining the love of a woman. You should also have a quill from an eagle. In a secret place, take the dove and with your teeth bite into it near the heart,[47] so that the heart comes out, and with the eagle's quill write on the parchment with the [dove's] blood the name of her whom you wish, and draw the image of a naked woman as best you can, saying, 'I draw so-and-so, N., daughter of so-and-so, whom I wish to have, in the name of these six hot spirits, namely Tubal, Satan, Reuces, Cupido, Afalion, Duliatus, that she may love me above all others living in this world.'
>
> When you have done this, write on the forehead her name and the name 'Tubal', saying, 'You are so-and-so, daughter of so-and-so, from now on

disposed to my will, and you are Tubal [inscribed] on her forehead. I command you to remain, binding the senses of her head and causing her to love me alone.'

Then write on her right arm 'Satan', and on her left arm 'Reuces'. When these [names] have been written, say, 'As you, Satan, and you, Reuces, are inscribed on this image made in the name of so-and-so, may you so afflict her arms without delay, so that she can do nothing but desire to embrace me.'

When you have this, write your own name near the heart of the image, saying, 'As I am on the heart of this image, may so-and-so, N., thus have me in her heart day and night.'

When you have done this, write on the genitals of the image the name 'Cupid', saying, 'As you, Cupid, are on the genitals of this image, may you thus remain always on the genitals of so-and-so, arousing her so that she despises all men of this world and desires me alone, and may the fire of love for me torment and inflame her.'

When you have done this, write on the right leg 'Afalion', and on the left leg 'Duliatus'. When these have been written, say, 'As you Afalion, and you Duliatus, are inscribed on this image, may you sit on the legs of so-and-so, afflicting her legs with such vehement love for me that she has no wish or desire to go anywhere but here.'

When you have said this, take the image with both hands, kneel, and say, 'I have drawn the heart and mind of so-and-so with this image, and with powerful invocation I arouse her to love, desire, and yearn for me, and to have me in mind all night in her sleep, through Our Lord Jesus Christ, who lives and reigns and commands forever.'

When you have said this, take myrrh and saffron, kindle a fire, and fumigate the image, saying this conjuration: 'I conjure all you demons inscribed on this image, by your lords to whom you are bound in obedience – Sobedon, Badalam and Berith – that you should inflame so-and-so, whose image is designed in this name, to love of me, so that day and night she may think of me, [and] may hope for me, until she fulfils my will with ardor [*cum affectu*]. And as you are inscribed and fixed on this image, may you thus dwell in her until I do with her whatever I wish.'

When you have said this conjuration three times, and made the fumigation, take a hair from the tail of a horse and suspend the parchment with this hair, so that it moves in the air, and let it hang. On that day, or the next, or some other, or whenever you can, go to that woman, and without doubt she will be

very glad to see you, and will say she cannot live without you. And this will occur immediately, and she will do your heart's desire, and will love you above all things for all eternity.

If you keep this image formed in her name, in which there is such power, you will obtain from it, more wondrous yet, this sign: before you have seen her, as soon as this image is made, when you proceed toward her she will be so enamoured [*filocapta*] of you that when she sees you, you will not withdraw from her company deprived, but rather you will attain satisfaction in whatever you desire. If you cannot approach her, whether from fear or because of distance or any other obstacle, you can still have her brought by the aforesaid demons, who are so effective that if you were in the east, within an hour they could carry her without danger from the west, and likewise they could return her, without exposure.

The image having been made as has been said, and suspended on a particular day, at any hour of the day, you may blow on it so that it moves with your breath, and likewise on the second and third day. On the night of the third day, or on the day itself, either alone or with three faithful companions, take the image and hang it around your neck with the [horse's] hair, and have it lie on your chest. And take a sword and make with it a circle on the ground. When you have made the circle, stand inside it and summon your companions (if you have any), who should do nothing but stand in the circle and watch the spectacle [*ludum*] – but it is better if you do not have them. Take an iron stylus and trace [a band with names in it] round the circle, as is shown here, preserving constant silence.

The circle is shown as a single band containing the names Rator, Lampoy, Despan, Brunlo, Dronoth, Maloqui, Satola, Gelbid, Mascifin, Nartim and Lodoni. The centre of the circle is labelled 'Place of the Master'.

When you have done so, say this conjuration: 'I conjure you demons inscribed in this circle, to whom is given the power and capacity to seduce and bind in the love of men, by the virtue and power of the divine majesty; and by the thrones and dominations and powers and principalities of Him who spoke and they were made; and by those who ceaselessly cry with one voice, "Holy, holy, holy …"; and by these names which cause you terror, namely Rator, Lampoy, [etc.]; and by this ring that is here; and by the innumerable powers belonging to you and your superiors, that wherever you

are, you should rise up from your places without delay and go to so-and-so, and immediately, without deception lead her here, and take her back when I wish. And let no one be aware of this or take account of it.'

When you have said this three times, gazing at a ring, you will hear a voice, saying, 'Behold, we are here!' Immediately you will see six handsome and gentle young men, saying to you with one voice, 'We are here, ready and willing to obey your command. Tell us what you wish, and at once we will do it.' You should say, 'Go to so-and-so and bring her to me without delay.' When you have said this, they will at once depart, and within an hour they will bring her without harm.

You should know that none of these [six] can enter the circle, but they will ring her to it and she will stretch out her hand to you, and you will draw her in. She will be a bit astonished, but quite willing to remain with you. I should inform you that it is better to make the circle as large as possible, because in it you can make a circle [*sic*], and in it you can stretch out more effectively. For if anything of yours [any part of your body?] should go outside the circle, it would be bad for you. When the woman has come, all the spirits will vanish.

You can keep the woman in the circle as long as you please. For when the woman has entered the circle, you should say to the spirits, 'Let one of you go to the place from which you brought so-and-so and remain there in [her] form while I have her here.' When you have said this, they will all depart in silence. On the day or night and month and year when it pleases you to have her return home, say, 'O you spirits, who brought so-and-so here, take her and carry her to her home. And whenever I wish her back, be compliant in carrying her here. Go, therefore, by the wondrous powers which you ineffably exercise.' When you have said this three times, five spirits will come and carry her off in your sight.

When she enters the circle and you greet her, remember to touch her with the image that you have around your neck, and on this account she will love you for all eternity and will not care to see anyone but you. While you are with the woman, the image which you should keep around your neck will always be invisible to the woman herself, and when she leaves you should take it from your neck and lay it aside carefully in some sort of vessel. When it is thus laid aside, erase the entire circle, and you may depart safely. And when you wish to have [her] again come to you, do as is said above.

And note that this experiment is most effective and is not at all dangerous. By this experiment alone, Solomon had whatever women he wished. And let

this suffice on the subject of obtaining women. And it should be carried out with the greatest solemnity.

This experiment contains conjurations, but they play a less prominent role than the auxiliary magical techniques, especially the use of an image for sympathetic magic. The sympathetic identification of the image with the woman portrayed is accomplished solely through assignation of her name: the writer does not emphasize that the image should be in any way realistic (e.g., that it should have some specific feature in common with the prototype), nor does he advise that the image be baptized in the woman's name. The suspension of the image to be blown about freely in the air is reminiscent of a type of aeromancy catalogued by Johannes Hartlieb, involving the suspension of a wax image or *atzman*, left to blow in the wind so that the person in whose name it is prepared will thereby be afflicted.[48] The blood of a dove must be used here – and a dove must be offered as sacrifice in the amatory experiment from the *Liber de angelis* given above – presumably because the dove is traditionally associated with Venus.[49]

The experiment contains an elaborate contingency procedure, used to fetch the woman, which differs markedly from the original sympathetic magic. The woman's image is still used: the experimenter wears it around his neck, although it is invisible to her; as she leaves the circle he touches her with it, and from then on she will love only him; when she departs, he should take it off and keep it safe in a vessel. For immediate purposes at hand, however, the image becomes less significant and the role of the demons becomes proportionally greater. It is the demons who fetch the woman in response to a conjuration, and it is a demon who takes the woman's place and prevents others from noting her absence. When the magician orders one of the spirits to go and take the woman's place and assume her form while she is absent, we have an element of illusionist magic embedded in an experiment designed mainly for psychological effect. Both the problem and the solution are obvious enough that it is not surprising to find parallels in other cultures. Thus, Krishna is said to have used his powers of illusion (*ma-ya-*) to fashion replicas of his female devotees (the *gopi-s*), so that when they went for trysts with him their doubles could lie beside their husbands.[50] The contingency procedure in the Munich experiment differs from the original formula also in its use of a circle, which is simple in form but important in its effects, serving both as a location for the conjuration and as a place for rendezvous with the woman.

The experiment is referred to as a kind of game or spectacle, a *ludus*, and any

companions present are to serve merely as spectators, suggesting that the necromancer's initial ritual may have the character of a performance, contrasting sharply with the privacy of the tryst itself, the sexual games that follow, which not even the spirits may witness. That something more serious than a game is involved is suggested by the reference to the woman as *filocapta*, bound by love, a condition which the *Malleus maleficarum* speaks of as 'the best known and most general form of witchcraft'.[51]

An erotic experiment involving image magic

For the next experiment in this category (no. 12) the manuscript once again proceeds directly to the instructions, without any introductory heading. The master must first obtain hairs from the woman he wishes to seduce,[52] plus other objects. Again he goes out with companions in the initial stage of the ritual itself. In contrast to the elaborate preparations, the heart of the ceremony is relatively simple, involving two sympathetic stages and a single conjuration.

> Take virgin wax, rendered virginal by art [*ceram virgineam, arte virginizatam*], and do this on a Thursday or Sunday, at the hour of Venus or the hour of Jove; and from this wax make an image over burning coals placed in a pot, without smoke. And the master should have some of the hairs of the woman for whom he wishes to act, and three bristles of red hair, and you should have with you a knife with a white handle made for this purpose.[53] And go to the place where a craftsman makes needles, and have the same craftsman make them, from the hour of the Sun until the hour of Saturn. Then the master should take two faithful companions and go to a fruit-bearing tree, and the master should make a circle. And the master should begin this operation, making an image of the woman for whom you perform it, murmuring constantly in your heart, 'Thou, Belial, and thou Astaroth, and thou, Paymon, be my helpers in this undertaking.' Likewise, you should murmur the words, 'I, N., form this image for the love of so-and-so, that it may accomplish that for which it is made. And may thou, Belial, principal prince, be my helper in this undertaking.' Then the master should make the image of this wax, beginning at the hour of Jove, and proceeding until the hour of Saturn. And when the image has thus been made, the master should have nine needles made by an experienced craftsman, who should be bathed and dressed in sparkling clean [*nitidis*] garments when he makes them; he

should make the needles from the hour of the Sun until the hour of Saturn. Then the master should fix the needles in the image, placing one in the head, another in the right shoulder, the third in the left, the fourth where people are accustomed to locate the heart, saying, 'Just as this needle is fixed in the heart of this image, so may the love of N. be fixed to the love of N., so that she cannot sleep, wake, lie down, sleep, [or] walk until she burns with love of me.' He should fix the fifth in the navel, the sixth in the thigh, the seventh in the right side, the eighth in the left, the ninth in the anus. When the image has thus been made, you should baptize [*christianizes*] it, giving it the name [of the woman] for whom you perform the operation, immersing it three times and saying, 'How shall it be called?', with the response, 'N.' And you should say, 'I baptize thee, N., in the name of the Father, and of the Son, and of the Holy Spirit. Amen.' And then place the image in a new and clean cloth, leaving it aside from the hour of the Sun until the hour of Mars. Then make this conjuration under the fruit-bearing tree, with the burning coals; turning toward the east, say, 'O so-and-so, N., I conjure your head, your hair, your eyes, your ears [etc.]. O N., I conjure your entire substance, that you may not sleep or sit or lie down or perform any work of craft until you have satisfied my libidinous desire. I conjure you by the Father and the Son and the Holy Spirit … I conjure you and exorcize you and command you, that as the deer yearns for a fountain of water [Ps. 41:2 Vulg.], so you, N., should desire my love. And as the raven desires the cadavers of dead men, so should you desire me. And as this wax melts before the face of the fire, so should N. [melt in] desire for my love, so that she cannot, etc.'

The signs [to be sought in] the woman are these: solitude, dizziness [*inuolucio*] of the head, lamenting, sighing, beating [of the breast], wakefulness, [and] wailing. Then the master or the one who is taking action [viz., for whom it is performed?] should go to her, and if he sees her standing or sitting alone, then the master should continue the conjuration unto the fifth day. And if she is anywhere in the countryside, she will be consumed;[54] but if she is in a town or passing through another city, the master should perform the conjuration until she can come.

And in this all the Spanish, Arabic, Hebrew, Chaldaean, Greek and Latin astrological necromancers [*nigromantici omnes astroloyci*] are in accord. And this experiment was taken [from the book] *On the Secret Arts of the Imaginary Art*, [from the book] *On the Flowers of All Experiments*, etc.

In its general form this experiment bears a resemblance to a procedure well known in antiquity and described in a Greek magical papyrus: to obtain a woman, one makes wax or clay figures, one an armed and threatening man with sword in hand, the other a kneeling woman with hands behind her back. One then writes inscriptions on each member of her body, then pierces each with copper needles, thirteen in all, while saying, 'I am piercing your brain, N.', and so forth. Then one inscribes a lead sheet, affixes it with thread knotted 365 times, and places the ensemble beside the tomb of a person who has died a violent or untimely death. One version adds a further spell, which reads in part, 'Let her be in love with me, N…. Let her not … do anything with another man for pleasure, just with me alone, N., so that she, N., be unable to drink or eat, that she not be contented, not be strong, not have pleace of mind, that she, N., not find sleep without me … and do not allow her, N., to accept for pleasure the attempt of another man, not even that of her own husband, just that of mine, N. Instead, drag her, N., by the hair, by the heart, by her soul, to me, N., at every hour of life, day and night, until she comes to me, N., and may she, N., remain inseparable from me.' There is also archeological evidence for such procedures; for example, one Egyptian statue of a naked woman, pierced with thirteen needles, was discovered in a clay pot and is now in the Musée du Louvre.[55] This does not mean there are specific connections between texts of late antiquity and the prescriptions of the Munich handbook; rather the Munich compilation supports its conjurations with a variety of techniques, some of which are widely diffused and of considerable antiquity.

Among the many further parallels to this experiment is a fifteenth-century version given in a mixture of Hebrew and Yiddish. The magician is told to make a female image of virgin wax, showing the sexual organs clearly delineated, and resembling the woman to be enchanted. On both the breast and the back he should write 'N., daughter of N. [father] and N., daughter of N. [mother].' He must recite the words, 'May it be Thy will, O Lord, that N. daughter of N. burn with a mighty passion for me.' Then buries the figure for a time, then washes it in the name of Michael, in that of Gabriel, and in that of Raphael, places it in urine, then dries it off. The image being thus prepared, the magician may use it when he wishes to cause the woman pain, by piercing a needle into whatever part of her body he wishes to afflict, presumably as a way of bending her to his will, very much in keeping with the violent and coercive tendencies generally found in such magic.[56]

It is entirely possible that the piercing with needles was itself meant or taken

to have direct sexual significance,[57] but more fundamentally it was a kind of magical acupuncture intended to cause suffering that could only be alleviated through sexual compliance. The piercing with needles is thus no different in principle from that in image magic intended to work bodily harm or death, although here the affliction could be relieved through submission. It is not that the magician brings about bodily pain that is extrinsically related to the erotic goal and can be cured by compliance, nor is it the case that the magic arouses pleasurable feelings of passion. Rather, the sexual passion aroused by the ritual is itself a kind of suffering for which the woman must obtain relief. The victim of magic cannot sleep, sit down, lie down, or pursue any activity until she relents, because she is compelled to share in the obsessive passion of her pursuer.[58] Her state is almost a parody of the mystic's absorption in the Beloved, of Mechthild of Magdeburg's mystical love-sickness: 'I cannot rest, I burn without respite in Thy flaming love.'[59] But, as Richard of Saint-Victor insisted, such obsession was as debasing in human relations as it was elevating in relations with God; that it should be magically induced by experiments such as those in the Munich handbook is a possibility Richard may never have entertained.[60]

Erotic experiments involving rituals with bones

Two experiments (nos 13 and 35) involve inscribing letters and names on bones and then subjecting the bones to fire. The first is designed primarily to constrain a woman's or man's will, presumably again with erotic intent (the relevant sections are indicated below with [A]), although the experiment may be adapted for constraining a beast [B] or a spirit [C] as well.

> By this experiment a person, woman, man, spirit, [or] beast of any condition is constrained.
>
> These names must be written in this manner on a shoulderblade.
>
> When all this is finished, choose which [variant] you want. If you wish to constrain any spirit, write his name on the shoulderblade between B and E, and in the name which is Bel. If you wish to constrain any man, write his name between L and A. And if you wish to constrain any beast, write its name between A and N, and its colour. For spirits and for men and for women, this is to be done at the same hour in which the shoulderblade has been prepared, and it is necessary at the outset to seek out wood from a white

thorn or wood floating on water, and make fire with it, and collect coals and place them in a new pot, and gradually place the shoulderblade on them, and gradually increase the fire, until the shoulderblade becomes hot.

And then invoke the aforesaid spirits, and say this conjuration: 'Asyel, Castiel, Lamisniel, Rabam, Erlain, [and] Belam, I command you' – [A1] If [the operation is] for a man or a woman whom you wish to arouse to love for you, say, 'that you should at once, etc.', as given below. [B] If [it is] for a spirit, name that spirit whom you wish, that he may come to you openly, humbly, with comely visage, and gentle speech, saying, 'I conjure you, Asyel, etc., that you should make spirit N., who has power over all that I wish to ask of him, come to me openly, humbly, with gentle speech, in the form that I have specified – that is, of a comely soldier – to carry out all that I wish to command him.' [A2] And if you wish to do this for a man or a woman, first make known to him where you can be found, for he [or she] will go mad with fury on not being able to find you. [C] If [it is] for a beast, [say,] 'I conjure the aforesaid spirits that they should constrain this beast' which you wish, that it may be unable to depart from the place in which it is until you wish.

The experiment concludes with the conjuration used to constrain a man or woman:

'Asyel, Castiel, Lamsiyel, Rabam, Erlain, Elam, Belam, I conjure you by the true God …; likewise, I conjure you by the Father and the Son and the Holy Spirit …, and by this conjuration I command you to seduce the heart and mind of N. to love me, immediately and swiftly and at once and without delay. And just as this shoulderblade grows hot and burns, so may you cause him or her, N., to burn and grow hot with the fire of love for me, and in such a way that he [or she] may not be able to rest until completing my will. In the name which is Bel, etc.'

The figure depicted is in the shape of a shield, representing the shoulderblade, divided into sixteen horizontal bands, with one vertical band down the centre. Horizontal bands bear the names Asyel, Castyel, Lamsiyel, Rabam, Erlain, Olam and Belam. In the vertical band are the letters A-B-E-L-A-N. Across the intersection of the vertical band and the twelfth horizontal band *Leo* is written. To the side is a note: 'Likewise note that this shoulderblade should be from an ass, a hare, a goose or a capon, according to its diverse [uses].'

The second of these experiments is somewhat simpler, and more

unambiguously erotic. The magician compels a woman to passionate love by writing the names of the 'infernal spirits' Bel and Ebal on a rib, and in between his own name and that of the woman he wishes to seduce. Then he burns the rib, and when it is hot he should conjure Bel and Ebal not to rest until they cause the woman's heart to burn, so that she cannot sleep, wake or do anything else until she fulfils his desire. Again, therefore, we find the emphasis on compelling the woman's compliance through erotic affliction, aroused through means that are straightforwardly violent both on the symbolic plane and in their bodily and psychic effect.

In general, then, these psychological experiments are the most manipulative and abusive materials in the necromancer's handbook, and they are quite unabashedly so. The formulas give no hint of a guilty conscience, and they show no awareness of the incongruity involved in appealing to the power of the sacred for the ends here sought. With no evident sense of irony, the writer can recommend formulas such as, 'I conjure you demons inscribed in this circle, to whom is given the power and capacity to seduce and bind in the love of men, by the virtue and power of the divine majesty …' Even merely to read the illusionist experiments might be entertaining, and the divinatory ones might be perceived as useful means for gaining true knowledge, but the rituals for psychological magic could claim little by way of redeeming social importance, and thus they help to clarify the aversion to magic found in most of late medieval society. Yet these rites are interesting, in large part because of the way they fuse relatively simple and largely perennial conceptions of image magic with the formulas of Latin conjuration or exorcism derived more specifically from clerical culture. Guichard of Troyes and Eleanor Cobham were accused of employing both learned male magicians and popular female ones, but the psychological rites of the Munich handbook represent with particular clarity the mingling of magical traditions and ritual forms.

Notes

1 See Robert Mathiesen, 'Magic in Slavia Orthodoxa: the written tradition', in Henry Maguire, ed., *Byzantine Magic* (Washington: Dumbarton Oaks, 1995), 174–6.

2 Domenico Mammoli, *The Record of the Trial and Condemnation of a Witch, Matteuccia di Francesco, at Todi, 20 March 1428* (Rome: Res Tudertinæ, 1972), trans. (with slight adaptation), pp. 28–40.

3 John G. Gager, *Curse Tablets and Binding Spells from the Ancient World* (New York: Oxford University Press, 1992), 21.

4 *Picatrix: The Latin Version of the* Ghayat Al-Hakim, ed. David Pingree (London: Warburg Institute, 1986), and 'Thabit ibn Qurra's *De imaginibus*', in Francis J. Carmody, *The Astronomical Works of Thabit b.*

Qurra (Berkeley: University of California Press, 1960), 180–97.

5 Cambridge University Library, MS Dd.xi.45, fols 134v–139; Juris G. Lidaka spoke about this manuscript and gave a transcription of the text at the International Congress on Medieval Studies at Kalamazoo, Michigan, 4 May 1995. The manuscript is associated with 'Bokenham', but its connection with Osbern Bokenham or any other individual is unclear.

6 Abel Rigault, *Le procès de Guichard évèque de Troyes, 1308–1313* (Paris, 1896). Cf. Guillaume Mollat, 'Guichard de Troyes et les révélations de la sorcière de Bourdenay', *Moyen Age*, 21 (ser. 2, 12) (1908), 310–14; Conrad Eubel, 'Vom Zaubereiunwesen anfangs des 14. Jahrhunderts (mit urkundlichen Beilagen)', *Historisches Jahrbuch der Görres-Gesellschaft*, 18 (1897).

7 George Lyman Kittredge, *Witchcraft in Old and New England* (Cambridge, MA: Harvard University Press, 1929; repr. New York: Russell & Russell, 1956), 81–84.

8 A partly conjectural reading of *duos lapides viuos et recondes* [*rotundos*?] *vnius ponderis, qui debent esse fluminei*.

9 I am reading *limen* for *limes* throughout.

10 For *ymo vno reliquum in innumerabili odio rebellis affligat.*

11 For *et maxime quando est in combustione, et ire versus solis ortum facias.*

12 Ugolino Nicolini, 'La stregoneria a Perugia e in Umbria nel Medioevo: con i testi di sette processi a Perugia e uno a Bologna', *Bollettino della Deputazione di storia patria per l'Umbria*, 84 for 1987 (1988), 30–38.

13 T.H. White, trans. and ed., *The Book of Beasts, being a translation from a Latin Bestiary of the Twelfth Century* (London: Jonathan Cape, 1954), 79–80, says nothing whatever about the camel's urination, but one is presumably to imagine the man crouching with knees bent outward.

14 Lynn Thorndike described this portion of the MS in his article, 'Imagination and magic: force of imagination on the human body and of magic on the human mind', in *Mélanges Eugène Tisserant*, 7 (Vatican City: Biblioteca Vaticana, 1964), 353–8.

15 *Picatrix*, 161.

16 *Picatrix*, pp. 16 (friendship, love), 17 (obedience), 18 (destruction), 18–19 (construction), 19 (separation, wrath of king, release, flight), 20 (scorpions), 21 (love, destruction), 22 (fertility).

17 Edward Peters, *The Magician, the Witch, and the Law* (Philadelphia: University of Pennsylvania Press, 1978), 110–37.

18 Bodleian Library, MS Wood empt. 18, fol. 32r. On the famous SATOR-AREPO square see especially Heinz Hofmann, *Das Satorquadrat: Zur Geschichte und Deutung eines antiken Wortquadrats* (Bielefelder Papiere zur Linguistik und Literaturwissenschaft, 6) (Bielefeld: Universität Bielefeld, Fakultät für Linguistik und Literaturwissenschaft, 1977) and Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989), 77–8.

19 Bodleian Library, MS e Mus. 219, fol. 186v.

20 Taking *semissi* for *semissis*, genitive of *semis*, a coin.

21 Jerry Stannard, 'Greco-Roman material medica in medieval Germany', *Bulletin of the History of Medicine*, 46 (1972), 467.

22 E.g., British Library, Sloane MS 38, fols 24v (*multa mirabilia que videbis*) and 25v (*in ista operacione videbis mirabilia*); *De Nigromancia of Roger Bacon*, ed. and trans. Michael-Albion Macdonald (Gillette, N.J.: Heptangle, 1988), 81; *Picatrix: The Latin Version of the* Ghayat Al-Hakim, ed. David Pingree (London: Warburg Institute, 1986), 18–19. See also Shakespeare's *Merry Wives of Windsor*, V. 1, lines 11–12. For an off-colour adaptation of the theme see the text given in Charles Burnett, *Magic and Divination in the Middle Ages: Texts and Techniques in the Islamic and Christian Worlds* (Aldershot:

Variorum, 1996), IX, p. 7.

23 W. Braekman, *Magische experimenten en toverpraktijken uit een middelnederlands handschrift* (Ghent: Seminarie voor Volkskunde, 1966), 38–40 (also published separately in *Verslagen en mededelingen van de Koninklijke Vlaamse Academie voor Taal- en Letterkunde*, 1966, 53–118). On the concept of lovesickness, see Mary Frances Wack, *Lovesickness in the Middle Ages: The* Viaticum *and its Commentaries* (Philadelphia: University of Pennsylvania Press, 1990).

24 I have discussed the topic in my article, 'Erotic magic in medieval Europe', in Joyce Salisbury, ed., *Sex in the Middle Ages: A Book of Essays* (New York: Garland, 1991), 30–55, giving fuller discussion and documentation. Ioan P. Couliano, *Eros and Magic in the Renaissance*, trans. Margaret Cook (Chicago: University of Chicago Press, 1987), interprets certain dimensions of the subject. See also Frederic C. Tubach, *Index exemplorum: A Handbook of Medieval Religious Tales* (FF Communications, 204) (Helsinki: Suomalainen Tiedeakatemia, Akademia Scientiarum Fennica, 1969), 242, nos 3,093 and 3,126. For early examples see, e.g., Marvin Meyer and Richard Smith, eds, *Ancient Christian Magic: Coptic Texts of Ritual Power* (1994), 147–69.

25 John T. McNeill and Helena M. Gamer, *Medieval Handbooks of Penance: A Translation of the Principal* Libri poenitentiales *and Selections from Related Documents* (New York: Columbia University Press, 1938), 90; cf. 252, 305; *Monumenta Germaniae historica, Leges*, sect. 2, 2, ed. Alfred Boretius and Victor Krause (Hannover: Hahn, 1897), 44. The most famous literary example is in *The Romance Tristan & Iseult, as Retold by Joseph Bedier*, trans. Hilaire Belloc and Paul Rosenfeld (New York: Thistle Press, 1960) (and many other translations); see Dorothy James Roberts, *The Enchanted Cup* (New York: Appleton-Century-Crofts, 1953). De La Warr Benjamin Easter, 'A Study of the Magic Elements in the *Romans d'aventure* and the *Romans Bretons*' (Johns Hopkins University diss., 1905), 70–73, cites the love potions in *Cligés*, the *Tristan* romances of Thomas and Béroul, *Partonopeus*, and *La Violette*, and an ambiguous potion in *Dolopathos*.

26 Albertus Magnus, *Book of Minerals*, trans. Dorothy Wyckoff (Oxford: Clarendon, 1967), 73; Michael R. Best and Frank H. Brightman, eds, *The Book of Secrets of Albertus Magnus of the Virtues of Herbs, Stones and Certain Beasts, also A Book of the Marvels of the World* (Oxford: Clarendon, 1973), 21; Evans, *Magical Jewels*, 197; Joan Evans and Mary S. Serjeantson, eds, *English Mediaeval Lapidaries* (Early English Text Society, orig. ser., 190) (London: Oxford University Press, 1933), 59, 68.

27 P.V. Taberner, *Aphrodisiacs: The Science and the Myth* (Philadelphia: University of Pennsylvania Press, 1985), 58; Lynn Thorndike, *The History of Magic and Experimental Science* (New York: Macmillan and Columbia University Press, 1923–58), vol. 2, 555.

28 *Book of Secrets*, ed. Best and Brightman, 81; British Library, Sloane MS 3l32, fols 56r–56v; Wardale, 'A Low German-Latin miscellany', 17; Alan Hull Walton, *Aphrodisiacs: From Legend to Prescription: A Study of Aphrodisiacs Throughout the Ages, with sections on Suitable Food, Glandular Extracts, Hormone Stimulation and Rejuvenation* (Westport, CI: Associated Booksellers, 1958), 99; McNeill and Gamer, *Medieval Handbooks of Penance*, 196, no. 15 and n. 94; Aldo Cerlini, 'Una strega reggiana e il suo processo', *Studi storici*, 15 (1906), 67.

29 See, for example, John M. Riddle, *Marbode of Rennes' (1035–1123) De lapidibus, Considered as a Medical Treatise*, with C.W. King's translation (*Sudhoffs Archiv: Zeitschrift für Wissenschaftsgeschichte*, Beiheft 20) (Wiesbaden: Steiner, 1977), 69, lines 445–46. Regarding vervain, see Henry Ellis, 'Extracts in prose and verse from and old English medical manuscript, preserved in the Royal Library at Stockholm', *Archaeologia*, 30 (1844), 395f.; W.L. Wardale, 'A Low German-Latin miscellany of the early fourteenth century', *Niederdeutsche Mitteilungen*, 8 (1952), 11; British Library, Sloane MS 3,132, 56r–56v; Bodleian Library, Oxford, MS e Mus. 219, fol. 187v, and Wood empt. MS 18, fol. 33v.

30 *Book of Secrets*, ed. Best and Brightman, 8, 45, 91; Evans, *Magical Jewels*, 226; Bodleian Library, Oxford, MS e Mus. 219, fol. 186v (a series of characters to be placed beneath the threshold of a couple who have quarrelled).

31 Candida Peruzzi, ‘Un processo di stregoneria a Todi nel “400”’, *Lares: Organo della Società di Etnografia Italiana-Roma*, 21 (1955), fasc. I–II, 9–11; Cerlini, ‘Una strega reggiana’, 64f.

32 *Picatrix: The Latin Version of the* Ghaāyat Al-Hakīm, ed. David Pingree (London: Warburg Institute, 1986), 16, 21, 70–72, 113, 115f., 130–32, 156f., 229, 233.

33 Gene A. Brucker, ‘Sorcery in early Renaissance Florence’, *Studies in the Renaissance*, 10 (1963), 10f.; C. Kayser, ‘Gebrauch von Psalmen zur Zauberei’, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42 (1888), 460; Peter Browe, ‘Die Eucharistie als Zaubermittel im Mittelalter’, *Archiv für Kulturgeschichte*, 20 (1930), 134–54. For similar use of holy chrism see Cerlini, ‘Una strega reggiana’, 67.

34 Jerzy Zathey, ‘Modlitwa z XIV wieku o charakterze zaklęcia, majaca zapewnić zonie miłość męża’, *Biuletyn Biblioteki Jagiellońskiej*, 34/35 (1984/85), 63–4; Peter Dronke, ‘Towards the interpretation of the Leiden love-spell’, *Cambridge Medieval Celtic Studies*, 16 (1988), 61–75.

35 Thomas of Britain, *The Romance of Tristram and Ysolt*, ch. 46, trans. Roger Sherman Loomis (New York: Dutton, 1923), 129–35. On the theme see especially Helen Cooper, ‘Magic that does not work’, *Medievalia et Humanistica*, n.s., 7 (1976), 131–46.

36 Nicolaus Eymericus, *Directorium inquisitorum*, ii.43.8 (Rome: Georgius Ferrarius, 1587); translated in Alan C. Kors and Edward Peters, eds, *Witchcraft in Europe, 1100–1700: A Documentary History* (Philadelphia: University of Pennsylvania Press, 1972), 84–92.

37 Cambridge University Library, MS Dd.xi.45, fols 137v–138.

38 Paul Fredericq, ed., *Corpus documentorum inquisitionis haereticae pravitatis Neerlandicae*, 1 (Ghent and The Hague, 1889–1906), 428f.

39 Braekman, *Magische experimenten*, 38–40.

40 The conjuration breaks off at this point.

41 Lea, *History*, vol. 3, 657–59. Cf. Hansen, *Quellen*, 449; Lea, *History*, vol. 3, 455f.

42 Margaret Aston, *Thomas Arundel: A Study of Church Life in the Reign of Richard II* (Oxford: Clarendon, 1967), 63, 404f.

43 A. Germain, ‘Inventaire inédit concernant les Archives de l’Inquisition de Carcassonne’, *Mémoires de la Société Archéologique de Montpellier*, 4 (1885), 305; reprinted in Hansen, *Quellen*, 454f.

44 Brucker, ‘Sorcery’, 19f., 23, from G. Sanesi, ‘Un episodio d’eresia nel 1383’, *Bullettino senese di storia patria*, 3 (1896), 384f.

45 Thomas Wright, ed., *A Contemporary Narrative of the Proceedings against Dame Alice Kyteler* (Camden Society, 24) (London: Nichols, 1843), 2.

46 Hartmann Ammann, ‘Der Innsbrucker Hexenprocess von 1485’, *Zeitschrift des Ferdinandeums für Tirol und Vorarlberg*, ser. 3, 34 (1890), 29.

47 See the experiment with a hoopoe heart mentioned in Kieckhefer, *Magic in the Middle Ages*, 142, from British Library, Sloane MS 3,132, fol. 56v.

48 Johann Hartlieb, *Das Buch aller verbotenen Künste, des Aberglaubens und der Zauberei*, ch. 79, ed. and trans. Falk Eisermann and Eckhard Graf (Ahlerstedt: Param, 1989), 90f. On the term *atzmann* in this context see Leander Petzoldt, *Kleines Lexikon der Dämonen und Elementargeister* (Munich: Beck, 1990), 25–7.

49 For this suggestion I am indebted to John Leland.

50 See Edward C. Dimock, Jr., *The Place of the Hidden Moon: Erotic Mysticism in the Vaisnava – Sahajiya Cult of Bengal*, new edn (Chicago: University of Chicago Press, 1989), 202. I am grateful to Amy Ong for this reference.

51 *Malleus maleficarum*, ii.2.3, trans. Montague Summers (London: Rodker, 1928; repr. London:

Pushkin, 1948), 170.

52 The manuscript does not say whether the hair is to be from the woman's head or from her pudenda. A famous instance of the magic requiring a woman's pubic hair occurred in the late sixteenth-century Scottish trial of Doctor Fian, who thought he had the hair of a young woman but in fact worked his magic over the hair from a cow, which became passionately attached to him; see James VI/I, *Doemonologie, 1597* [*and*] *Newes from Scotland, Declaring the Damnable Life and Death of Doctor Fian* (Bodley Head Quartos, 9) (London: John Lane; New York: Dutton, 1924).

53 One might have expected a black-handled knife; see Richard P.H. Greenfield, *Traditions of Belief in Late Byzantine Demonology* (Amsterdam: Hakkert, 1988), 256, and Richard P.H. Greenfield, 'A contribution to the study of Palaeologan magic', in Henry Maguire, ed., *Byzantine Magic* (Washington, DC: Dumbarton Oaks, 1995), 142, n. 83.

54 Or perhaps, rather, 'if she is anywhere on Earth [*in terra omnino*]'; in either case, I am reading *consumetur* for *consumatur*.

55 PGM IV.296–329, in Hans Dieter Betz, ed., *The Greek Magical Papyri in Translation, Including the Demotic Spells*, 1 (Chicago: University of Chicago Press, 1986), 44–7; also D.G. Martinez, *P. Michigan XVI.: A Greek Love Charm from Egypt (P. Mich. 757)* (Atlanta: Scholars, 1991), and John G. Gager, ed., *Curse Tablets and Binding Spells from the Ancient World* (New York: Oxford University Press, 1992), no. 27, pp. 94–97. For the Egyptian statue see Gager, *Curse Tablets*, p. 98, fig. 13.

56 Joshua Trachtenberg, *Jewish Magic and Superstition: A Study in Folk Religion* (New York: Behrman, 1939; New York: Atheneum, 1970), 125–26. Cf. the love spell of Klaudianos, in Betz, pp. 141–2 (PGM VII.862–918), and the parallels in Greenfield, *Traditions of Belief*, 266–7.

57 Gager, *Curse Tablets*, 81.

58 For one precedent see Meyer and Smith, *Ancient Christian Magic*, 159.

59 *The Revelations of Mechthild of Magdeburg (1210–1297), or The Flowing Light of the Godhead*, ii.25, trans. Lucy Menzies (London: Longmans, 1953), 54–8.

60 Richard of Saint-Victor, 'Of the Four Degrees of Passionate Charity', in *Selected Writings on Contemplation*, trans. Clare Kirchberger, (New York: Harper, 1957), 213–33.

5

Learning Hidden and Future Things: Divinatory Experiments

A fifteenth-century manuscript from Yorkshire tells of a lord from whom food had been stolen.[1] As it happened, a labourer employed in digging, referred to as ‘a great worker and eater’, was staying in a room in the lord’s house, and when he was hungry he would slip downstairs to where meat was hanging, and would cook and eat it, even during Lent.

> The lord of the house, seeing that his meat was thus cut into, asked his servants about the matter. They all denied guilt and purged themselves with oaths, so he threatened to go to a certain necromantic wizard [*maleficum quendam nigromanticum*] and find out through him about this strange affair. On hearing this, the digger was terribly afraid, and went to the friars and confessed his offence in secret and received sacramental absolution. The lord of the house went as threatened to the necromancer, who anointed the fingernail of a young boy, then with his incantations inquired of him what he saw. [The boy] replied, ‘I see a menial worker with clipped hair.’ [The necromancer] told him, ‘Conjure him, then, to appear to you in the most comely form that he can assume.’ And the boy did so, and then declared, ‘Look at that! I see a really beautiful horse!’ And then he saw a man with the appearance of the aforesaid digger going down stairs and cutting off pieces of meat, with the horse following him. And the cleric [i.e., the necromancer] inquired, ‘What are the man and the horse doing now?’ And the boy replied, ‘Look at that! He is cooking and eating those pieces of meat!’ [The necromancer] asked further, ‘And what is he doing now?’ And the boy said, ‘They are going to the church of the friars, and the horse is waiting outside, and the man is going in and kneeling and speaking with one of the friars, who is putting his hand on his head.’ Again the cleric asked the little boy, ‘What are they doing now?’ [The boy] answered, ‘Both of

them have just vanished from my eyes. I cannot see them any more, and I have no idea where they have gone.'[2]

The manuscript clearly suggests not only that such divination can in principle work, but that it works through the cooperation of demons: it gives the tale the caption, 'How a penitent thief after confession vanished from the eyes of a demon', which is to say that the demon who was providing information through the boy could no longer do so once the thief had been absolved. As in other tales of the later Middle Ages, it is assumed that the demon has a certain power over a soul in a state of sin, and the capacity to know the sins in some detail, but the wiping away of sins through sacramental confession removes them from the sphere of demons' knowledge.[3] The narrator also assumes the reader will expect a necromantic wizard to be a cleric: the fact is mentioned quite incidentally, after the story is well under way, as a fact the reader might be trusted already to have known.

The form of magic here related figures prominently in John of Salisbury's catalogue of divinatory techniques in his *Policraticus*. When John himself was studying Latin grammar as a boy, the priest who taught him made John and a fellow pupil participate in such activities. The priest anointed the boys' fingernails, or used a polished basin, to provide a reflecting surface in which figures might be seen. He then recited incantations, which led the fellow pupil to see 'misty figures', although John himself saw nothing.[4] One entry in Robert Reynys's commonplace book reveals that unfallen angels as well as demons could be invoked by such means. In Reynys's version of the ceremony, the conjurer takes a child between seven and thirteen years of age, places the lad between his legs, winds a red silk thread around his thumb, scrapes his thumbnail clean, and writes on it the letters 'AGLA'. He then says devoutly, 'Lord Jesus Christ, king of glory, send us three angels to tell us the truth and not falsehood in all matters about which we shall inquire.' Three angels will appear in the boy's nail. The boy then repeats a formula addressed to these angels: 'Angels of the Lord, I command you by God the Father almighty, who created you and us out of nothing, and by the virginity of Blessed Mary and Blessed John the Evangelist and of all virgins, and by the virtues of all the holy names of God, to show us the truth and not falsehood in all matters about which we shall inquire.'[5]

The general term for such divination is ‘scrying’, which is sometimes subdivided into specific forms such as catoptromancy (divination by means of a mirror), crystallomancy (by a crystal), cyclicomancy or lecanomancy (by a cup or basin filled with liquid), hydromancy (by water in a natural body), onychomancy (by an anointed nail); ‘catoptromancy’ is sometimes also used as the generic term.[6] Synodal legislation as early as the fifth century condemned *specularii* who engaged in these practices, and the condemnation was often repeated. The *Fasciculus morum* condemns those *phitonici* and *specularii* who gaze into mirrors, bowls, polished fingernails, and so forth, and claim that marvellous things are thus revealed to them.[7] In 1311 the bishop of Lincoln instructed one of his officials to investigate people who were practising divination by conjuring spirits in their fingernails and in mirrors, as well as in stones and rings.[8] Surely the most famous of these reflecting surfaces is John Dee’s ‘show-stone’, through which Edward Kelly and other mediums communicated with angels.[9] One particularly dramatic notion about the magical properties of mirrors is the legend, most famously associated with Virgil, of a far-seeing mirror by which a ruler could guard his realm.[10] But the notion of perceiving hidden and future realities in a mirror receives its ultimate extension in the Neoplatonic notion of the divine mind itself as a mirror in which particularities can be foreseen, so that it can be said of a saint with the gift of prophecy that ‘in the mirror of divinity everything to be was present to him’.[11]

Johannes Hartlieb tells how a *zaubermaister* stands behind a child and recites secret words into his ear in the practice of hydromancy. In pyromancy as well, he says, the master may set an innocent child in his lap and lift his hand so he can see the fingernails; then he conjures the child and his nail with a long conjuration and recites three secret words into his ear. The master may take oil and soot from a pan and anoint the hand of an innocent girl or boy so that it shines brightly, then he speaks secret words into the child’s ear, thus making a vow and forming a pact. Another form of pyromancy involves engraving many characters and figures around a steel mirror, then whispering secret words into the ear of boy as a prelude to interrogation. Alternatively, the child may be made to gaze at a polished sword – Hartlieb knew one great prince who used an old executioner’s sword for this purpose – or a crystal. When the master is interrogating the boy, he asks if he sees an angel; if so, he asks what colour. If the angel is red

that means he is angry, or if black he is very angry, and they must pray more, light more candles, and offer more incense and other gifts to assuage his anger, until the angel who appears is white. Hartlieb, echoing the much earlier judgement of John of Salisbury, confirms the conventional wisdom when he speaks of such dealings with young children as a form of abuse: 'I was often witness to such proceedings and established that the children by exposure to such words suffered not insignificant harm'.[12]

Writers might differ in their interpretation of these phenomena. Ibn Khaldûn explained the scryers' visions as products of their imaginations: the scryer does not actually see a vision on the reflecting surface, but rather imaginative phantoms are projected outward from the eyes onto a sort of misty veil that forms between the eyes and the object.[13] The related interpretation summarized by Pedro García in the late fifteenth century was perhaps more influential and deserves to be quoted at some length:

> From what has been said and from the conclusions reached [in the preceding discussion] it is clear that divination of occult things and the wonders of magical art are brought about by the aid of demons. But because the proponents of natural magic attempt to reduce [the works of magic] to purely natural causes, we must inquire whether the divination of hidden affairs and the accomplishment of wondrous works can be done thru the power of nature. Let us first ask about the divination of hidden matters, concerning which some people say and write that a person can know and divine hidden things naturally, through the power of the soul. The first manner [of doing so] is by gazing at luminous bodies and instruments. The principle here is that the *acies* of the human mind in one who gazes on such instruments reflects back upon itself, for the luminosity of the instrument prevents direction or concentration of the mind on exterior things, and repels it, and turns it back upon itself, so that it is forced to gaze upon itself. Thus, according to the philosophy of Plato, if it is purged and cleansed of defilements, which come from the body and cling to the soul, they see as in a clear and clean mirror, and when they inquire about all hidden things, or some portion of them, or some particular hidden thing, it is no surprise that the soul, turned back into itself, should see such hidden things, for according to Plato the human soul is created fully inscribed with the forms of all knowable things, in respect of its intellectual power …

> Thus it is, according to the opinion of these magicians, that these luminous bodies function, and particularly mirrors. When the soul of the gazer is turned back on itself, it absorbs the attention and fixes the *acies* of the intellect in its inward turning, and the more inwardly it is fixed, the more fully and clearly it turns upon itself and knows and divines hidden things – and the more it is filled within by God, so that the beholding is turned into the soul, which can be so turned in to itself and as it were recollected within itself,[14] that the recollection becomes rapture or a state near to rapture, or ecstasy or a condition near to ecstasy. Thus, those who operate in works of this kind close the eyes of children, and hold their eyes tightly closed after they have seen such revelations, until the soul has returned from this recollection to its original state and is extended in the usual manner throughout the body and its organs – which is to say, until it recovers its powers and the organs from which it appears to have withdrawn, at least somewhat. Otherwise, it is said, there is threat of danger to the body of the child, or perhaps madness. According to the philosophy of the Platonists, this is one manner of saving the divinations of hidden matters through [demonstration] of purely natural causes without any aid of demons, explicit or secret.[15]

García goes on to refute these claims, chiefly by mounting an explicitly Aristotelian refutation of what he takes as standard Platonist psychology; most fundamentally, he denies that the mind is capable of grasping truth by being directed to innate knowledge found within itself. Both Ibn Khaldûn and García's opponents believe divination can be explained in natural terms, but the mechanisms they posit are different. For Ibn Khaldûn (a rationalist intending to deflate the claims of magicians to preternatural knowledge) attention is focused on an outward substance that reflects projections of the mind, while for the adversaries of García (Platonist mages intending to defend their practice against the charge of demonic inspiration) it is directed instead within the mind itself. Neither view sufficed to convince most contemporaries that the mind could so readily be converted into an instrument of divination without demonic aid – but the very attempt to formulate an explanation in natural terms is historically interesting, whether the point is to debunk the supernatural pretensions of the diviners or to defend the validity of the art.

Perhaps most often, those who wrote about these matters did so to

condemn them and warn of their danger. This was the point of John of Salisbury's tale of his own early experience. Nicolas Oresme, too, warned that if young boys stared for long intervals into polished surfaces they might become blind; worse, they might suffer disfigurement of their faces and disturbing changes in their personalities.[16]

Judging from the cases reported in the judicial records and chronicles – and judging also from the experiments contained in the Rawlinson necromantic manuscript – divination of this sort seems to have been used mostly to recover lost or stolen goods. At London in 1311, unspecified offenders were investigated for invoking spirits to appear in fingernails, mirrors, stones, rings, and so forth, to reveal the future or the location of lost objects.[17] When a band of monks and canons wished to recover stolen money near Paris in 1323, their plans involved standing in a circle made from the skin of a cat; within that circle they were to invoke the demon Berith, who would answer their inquiries.[18] In 1419 a chaplain named Richard Walker was arrested by the prior of Winchester and tried for using magical arts, the evidence against him included two books containing conjurations and figures, and he acknowledged that he had attempted to use the experiments in one of his books, but to no avail, so he did not believe in their power.[19] In 1440 the Augustinian canons at Leicester accused their own abbot, William Sadyngstone, of using such arts: when no one confessed to stealing certain funds, he had allegedly recited incantations, applied ointment to the thumbnail of a boy called Maurice, asked this medium what he saw there revealed, and learned that the culprit was one of the canons, Brother Thomas Asty. The other monks reported the incident to the bishop, who condemned the abbot for sorcery.[20] Again at Westminster during the 1450s, and at London repeatedly in the later fifteenth century, victims of theft were said to have solicited the services of alleged necromancers ('negremaunsers' or 'nigromansiers').[21]

The Devil being notoriously a liar and the father of lies, it is hardly surprising to find much concern with the question whether he could be constrained to tell the truth, even if their keen and subtle minds and long experience gave them command of exceptionally wide knowledge.[22] Peter Brown has spoken of exorcisms as forms of judicial torture, in which the demons, like criminals, were compelled even against their will to confess what they knew.[23] When the divination was intended to identify a thief, the obvious danger – and probably the chief reason for judicial action against

the diviners – was that of false accusation. One is not surprised to read in the Rawlinson necromantic manuscript, which is devoted mainly to this kind of magic, that the spirits must be strictly enjoined not to defame any innocent parties.[24] The point is made forcefully in a story from Stephen of Bourbon, who does not hesitate to ascribe a diviner's revelation to demons, but argues how little the spirits can be trusted:

> While I was a student at Paris, one Christmas Eve when our companions were at Vespers, a certain most noted thief entered our hostel, and, opening the chamber of one of our fellows, carried off many volumes of law-books. The scholar would have studied in his books after the feast; and, finding them not, he hastened to the wizards, of whom many failed him, but one wrought as follows. Adjuring his demons and holding a sword, he made the boy gaze upon the blade; and he, after many things there seen, beheld at last by a succession of many visions how his books were stolen by one of our fellows, his own cousin, whom he thought the most upright of our fellowship; whom the possessor of the books slandered not only among the scholars but also among his friends, accusing him that he had stolen them. Meanwhile the aforesaid thief stole other things and was detected, whereupon he fled to a certain church where he lay in the belfry, and, having been duly examined, confessed all that he had stolen, and where, and what he had done with his thefts. When therefore certain scholars who lodged hard by our hostel had found by his means a mantle which they had lost and he had stolen, then he who had lost his books could scarce rest until he had gone to enquire of this thief; who answered and told him when and where he had taken his books, and the Jew's house where he had pledged them, where also my friend found them. This I have told that ye may clearly mark the falsehood of those demons who showed the vision in the sword-blade in order that they might slander that good man and break the bonds of charity between those kinsfolk, and bring the man who believed in them to eternal perdition, both him and his.[25]

Not surprisingly, the diviners themselves could be subject to prosecution on the ground of false accusation, as when the sum of £40 was stolen from John Haddon of Coventry in the mid-1480s, and he consulted necromancers to find the thieves; they charged one William Lee, a poor man, who had

been seen wearing the same garments that the necromancers had determined were worn by the guilty parties. Lee petitioned on his own behalf, pleading that the accusation rested on false and illicit proceedings:

> Humbly showeth and pitiously complaineth unto your good lordship your daily orator William Lee of the city of Coventry, that where forty pounds of money was taken and withdrawn from one John Haddon of the said city, draper, as the said John hath reported and said, whereupon the said John, to get knowledge of the takers of the said money, caused certain persons using the crafts of sorcery, witchcrafts and necromancy [*Nygromancy*] to inquire by their crafts of the takers of the said money, and thereupon the said persons using the said unlawful crafts advised and counseled the said John Haddon to take and examine your said orator for withdrawing of the said money, for as much as they perceived that your said orator used and wore such garments and clothing as they determined by their unlawful witchcrafts that the takers of the said money had and used at the time of the taking of the said money. And thereupon the said John Haddon, having no other cause against your said orator nor matter of suspicion, arrested and put in prison your said orator and kept him there by the space of a month and more. And after this the said John, having no other cause nor nothing of untruth could prove against your said orator, suffered him to depart and go at his large. And after this the said John Haddon, intending the further vexation and trouble of your said orator, made a plaint of trespass before the mayor and sheriffs of the said city against your said orator concerning the taking of the said money, supposing that your said orator the Wednesday next before the feast of the Annunciation of Our Lady last past took and bore away the said money. In the which plaint of trespass your said orator is like to be condemned, for as much as your said orator is in poverty and the said John Haddon is of great might and power and great alliance in the said city. Wherefore and for as much as the said cause of trespass and the said wrongful arresting and keeping of your said orator in prison was by means and judgment of the said persons using the said unlawful crafts of necromancy and witchcraft, to whom credence ought not to be given, for that is contrary to the faith of Holy Church. In consideration whereof that it would please your good lordship to grant a certiorare to be directed to the said mayor and sheriffs, etc.[26]

Divinatory conjuration could, of course, be used for other purposes as well, such as finding buried treasure. A group of men were tried in Norfolk in 1465 for using necromancy to discover such a trove. Allegedly they invoked and made sacrifice to accursed spirits. When a *spiritus aerialis* appeared, at Bunwell, they promised it the body of a Christian man in exchange for its leading them to treasure; the spirit revealed in a crystal the location of a hill filled with treasure, whereupon the adventurers baptized a rooster with a Christian name and sacrificed it to the spirit.[27] Thomas Forde was sentenced to the pillory at London in 1418 for having defrauded women by claims of magical power: he had extorted money from one woman, and attempted to gain her hand in marriage, by suggesting he could determine where her late husband had buried a chest containing over £200; he had told another of his victims that he could recover for her the gold cloth that had been stolen from her.[28] Other cases too may have involved a substantial measure of straightforwardly cynical charlatanry, but in these instances it seems all the more apparent. It is magic of this sort that gives rise to jest in the tale of Mary of Nijmeghen, where the Devil boasts:

> I am beginning to teach people how to find hidden treasure; and only yesterday it cost one of them his life. I told him where there was a treasure hidden and growing mouldy, in a stable, underneath a beam on which the whole weight of the stable was resting. I told him that he would have to dig deep into the ground, and he would find pound upon pound of the hidden treasure. At once he started to dig there, but as soon as he had dug so far that he undermined the beam and the posts supporting it, the beam fell to the ground and crushed this poor idiot under it![29]

At least in cases for detection of thieves, however, otherwise responsible individuals seem rather often to have placed credence in the claims of the diviners, perhaps because they were desperate, and perhaps because what they really sought was a way of persuading others to support a suspicion they themselves already harboured.

Divinatory experiments in the Munich handbook

The largest number of experiments in Clm 849, nineteen in all, is divinatory. While it is sometimes said that these experiments may be used for any of

various purposes, the usual end is detection of a crime or criminal (usually a thief, less often a murderer) and recovery of stolen goods, more rarely to determine the location of hidden treasure. The text of one experiment (no. 25) insists that the procedure must not be used for any base or frivolous purpose, but only for a serious one, because one must not take the name of God in vain.

As for the techniques used in these experiments, the characteristic features in most of them are two. First, the primary magical technique is scrying, combined with conjurations; magic circles either are not used or have little significance.[30] Second, cooperation of a medium, usually a young boy, is vital; it is he alone who actually sees the spirits that are conjured.

Approximately half of these experiments entail the use of a circle or some other figure among the means for conjuring the spirits. The medium typically sees the spirits in a mirror, crystal, vessel, bone, polished thumbnail or fingernail. In most cases the medium must be a virginal boy, who actually sees and communicates with the spirits.[31] Sometimes we are told that he must be younger than twelve, and born of legitimate marriage.[32] Occasionally a girl may be used as well as a boy,[33] but this provision is relatively rare. The use of young and putatively innocent boys in divination must be seen as part of a broader clerical fascination with the ideal of innocent boyhood. In liturgical drama young boys dressed and acted ‘in the manner of virgin women’, at least in part ‘to project the theme of virginity’, as Nicholas Orme has phrased it.[34]

The use of a medium could well be a means for expression of socially shared convictions about the likeliest suspects, but it is not entirely obvious that this mechanism came importantly into play. Because the ritual was private, it could more easily become a tool for the expression of individual prejudice and animosity. Yet the one who saw the visions was neither the client nor the master but instead a young boy, in all likelihood not one with a personal interest in the outcome of the experiment. Apart from the obvious matter of the youth’s sacred non-sexuality, his youth may have been important mainly because it put him at some remove from the preformed judgements of the adult principals and made possible a relatively neutral accusation. It is, of course, also possible that the mere pretence of childish innocence, neutrality and distance from adult biases was more important than any real immunity of this sort.

Experiments involving mirrors

In his account of scrying with a steel mirror, Johannes Hartlieb says, 'I have seen masters who maintain they can prepare mirrors such that any man or woman can see in them what they will.' He also says that other reflecting surfaces can be used; there are even priests who will use the very paten that serves at mass to hold the host; they believe (falsely, adds Hartlieb) that only angels and not demons can appear on such a consecrated object.[35] One might suppose that a mirror would make an ideal tool for divination that requires concentration on a reflective surface, because mirrors are designed specifically for reflection. A *modern* mirror, however, might be distinctly inappropriate for this purpose precisely because it reflects too well and too realistically, giving too little scope to imaginative play and the power of suggestion. Perhaps the mirrors used in divinatory experiments were less polished, but at least in some cases the magician is instructed to use a polished mirror. We must assume that the point was not for the child medium who gazed into the mirror to focus closely on his own face but to use the mirror as a means for perceiving more numinous revelations. To be sure, there are cultures in which the spectator's own face reflected in a mirror becomes a point of reference for visionary encounter; after staring for hours at one's own reflection one may identify one's face with that of an ancestor, or one may perceive it as a manifestation of one's own true, inner or archetypal self.[36] In the Munich manuscript, however, there is no suggestion that the medium's own realistic image plays any role whatever.

The handbook contains five such experiments: two versions of the Mirror of Floron (nos 18 and 19), the First Mirror of Lilith (no. 23), and two others (nos 20 and 33). The Mirror of Floron in its first version may serve as a useful introduction to these experiments:

> Have a mirror made of pure steel, measuring one palm around, with a handle for holding it, and have it bright and shiny like a sword. And have it made in the name of Floron, and around the rim of the mirror, on the part that is not polished, have these ten names [Latranoy, Iszarin, Bicol, Danmals, Gromon, Zara, Ralkal, Sigtonia, Samah and Meneglasar] inscribed with ten characters, with the name of the aforesaid spirit [Floron] written in the middle. After it has been made, it should be anointed with pure and bright balsam, and fumigated with aloes, ambergris, myrrh and white frankincense.

When this has been done, the master of this work should sit and have this mirror held with both hands by a virgin boy before his chest. The master himself should be bathed and dressed in clean garments. Before he begins to exercise this work he should sprinkle in the air honey, milk and wine, mixed together in equal proportions, while saying, 'O Floron, respond quickly in the mirror, as you are accustomed to appear.'

When he has said this, he should read this conjuration before the mirror: 'Bismille araathe mem lismissa gassim gisim galisim darrgosim samaiaosim ralim ausini taxarim zaloimi hyacabanoy illete laytimi hehelmini betoymi thoma leminao vnuthomin zonim narabanorum azarethia thathitat hinanadon illemay sard lucacef illemegiptimi sitaginatim viaice hamtamice tatiala taltarini alaoht haleytum gaptametuntij morto orfail geibel huabaton albital hualepin halmagrilie hualeon huastanie hualtamemeth huatorzor illenie giptimi tatgnie gathegine lesuma lesanim aptasale albweroahit vlleath alfard vsemeth aptisile abfluwarth vllelath ant clulamoralie hahysitimi waleles lithimi caegine catliegineles mirabolamini abtasile albiwahith alleath halamaton vnitia gaytatalon huaia gay soze cemeselis phalmorath bethathure huaba lagis illemeammitimi gelgine gathegine lesmiraptalibe albiwath vleuth.'

When he has recited this conjuration, the master should look in the mirror, and he will see an armed knight seated on a horse, and his squire accompanying him. The knight will dismount from the horse and his squire will hold the horse. He will greet the knight [with the words], *se desperata, decentissime visibiliter greciomo*. And then the master may ask him about past, present and future things, and he will at once give full response in writing.

This should not seem unbelievable to you, whoever may execute this work, for when you have carried out these things nine times this same spirit will clearly reveal face to face, orally, all things which previously he has indicated in writing.

And so, when you have completed everything according to your will, command this spirit to withdraw in peace, and to return according to the command of his master when he is summoned.

The second version of this Mirror of Floron adds certain details: the mirror should be made on the first hour on Friday, under a waxing moon; the sculptor or workman must be chaste for nine days beforehand, must be

bathed, and must wear clean clothes; the words in which the master conjures the spirit are identified, implausibly, as 'Chaldean'; the master's greeting to the knight is *Parate insilitio gytromon*, which approximates an obviously meaningful statement even less than the greeting in the first version; and the knight who has at first answered questions in writing will answer *per exercicium* at night and orally throughout the day, revealing all things beneath the moon.

The First Mirror of Lilith (spelled *Lilit* or *Lylet*) is dedicated to this ancient Hebrew demon and to her followers and her 'knights' – although the text seems to slip into calling the spirit Bylet before the experiment is over.[37] The master commands these 'demons' to appear in non-threatening form and answer questions. The mirror itself can be made in the form of a shield, but need not be. The master prays to Lilith to come in her own appearance, not in that of ravens, conjuring her to sit with him whenever the master wants. She will appear in a mirror with two or more servants, and will tell the truth or give appropriate signs regarding a theft, murder, or other circumstance.

In one of the remaining experiments (no. 20) the master goes to a secret place at a conjunction of Venus and Jupiter, with burning candles and a polished steel mirror, made under a particular phase of the moon. He makes a circle, and puts the mirror on a piece of wood in the form of a knife. He implores God to make the mirror grow and become bright. Then he recites a brief conjuration three times, and the mirror will seem to grow and become bright. Many people will appear, as in a field. The master may ask them anything he wants, and will obtain an answer. After the first time, he may work this procedure whenever and wherever he wishes, though he must always do so in a secret place; once consecrated for that purpose, the mirror can be used repeatedly. In the other experiment (no. 33), the master smears olive oil on a mirror, says a doxology, enters a magic circle that is sprinkled with verbena, turns to the east, and conjures a spirit. When it comes, he conjures it to tell him the truth, without causing any harm. If the spirit refuses, the master reads the unbreakable 'bond of Solomon', an extended conjuration.

As in some of the illusionist experiments, spirits who appear to divulge information are here designated as knights. But three of these experiments are more distinctive in being given titles, taken from the chief spirits to whom they appeal, Lillith and Floron. The former is familiar from Hebrew

tradition, while the latter is known from the writings of Cecco d'Ascoli.[38] The conjuration (and presumably also the greeting) in 'Chaldean' (actually garbled Arabic, as we shall see in Chapter 6) adds a touch of exoticism to some of these experiments. But perhaps the most curious feature, found in the Mirror of Floron, is the reference to the spirit's giving written responses, through a mechanism that is not clearly specified; perhaps the master is to see the spirit holding a written message for his inspection, or possibly patterns discerned on the surface of the mirror are to be interpreted as some form of writing.

Experiments involving crystals

For the use of crystals and related objects in scrying, Johannes Hartlieb is again a helpful source of information:

> Some take a clear, fine, polished crystal or beryl and have it consecrated, then keep it clean, and lay incense, myrrh, and so forth on it. Then when they wish to exercise their art they wait for a clear day, or use a clean room with many consecrated candles. The masters go to a bathing room, taking an innocent child, and dressing themselves in pure white clothes. They sit down and speak magic prayers (*zauber bätt*), and burn magic offerings (*zauber opffer*), then order the boy to look into the stone and whisper secret words into his ear, which are allegedly most holy – but are indeed devilish words.[39]

The Munich handbook gives two divinatory experiments entailing the use of crystals, both of them extremely brief and simple. The implement used may be something like the legendary crystal ball; when the Rawlinson necromantic manuscript refers to crystals it speaks of them as 'stones', which surely were polished, whatever their shape. In one experiment (no. 24) the master first takes a crystal and washes it with wine, then he writes certain names of Christ on it with olive oil, and asks for two or three angels to appear in that crystal and reveal the truth to a virgin boy. The boy conjures these angels to come in the crystal so he may see them. When they come, the boy conjures them thrice to sit on golden seats and not withdraw from the crystal without the master's permission. For the other experiment (no. 25) the master takes a crystal in the form of a seal or mirror and places it in wax. Then he writes the name 'Honely' on it with oil. He prays Christ

to bestow wondrous and useful powers upon this stone, as he has done to other stones, to herbs, and to certain words; the text refers to this prayer as a conjuration, but the writer does not have quite the temerity to conjure Christ himself. He does then conjure certain angels to come at once and appear in the crystal, and not withdraw from it until they have answered the questions he has to ask.

It is probably not an accident that in both of these experiments, unlike most, the spirits conjured are expressly referred to as angels, and in one of them names of Christ are invoked (which is not uncommon in these experiments), while in the other the conjuration is preceded by a prayer to Christ (which is altogether uncommon). The other reflecting surfaces have a kind of artificial reflectivity: some of them need to have oil applied to them, and a mirror is a manufactured object. The crystal, however, was thought to have natural luminosity as one of the properties bestowed on it in its creation. Perhaps for this reason it seemed more natural for a crystal to serve as a medium for the conjuring of unfallen spirits, although this explanation would have greater force if it were supported by substantial evidence from other sources.

A complex experiment involving apparitions in a thumbnail

Five divinatory experiments in the Munich handbook – as many as those using mirrors – require the medium to gaze into his own polished fingernail or thumbnail. These tend to be elaborate rituals, with preliminary measures followed by multiple conjurations, then interrogation of the spirits who appear, and in some cases procedures for terminating the experiment. Most of these rituals are intended specifically to learn about the circumstances of a theft, although the text indicates that no. 27 (and presumably others as well) can serve to provide information about whether a friend is well or sick, whether someone is on the road, or other matters. A fingernail may seem an odd instrument for divination, and the image of a boy carrying on a conversation with an elaborately described demon moving about on such a small screen may seem somewhat comic, but fixing the boy's attention on so narrow a space may in fact have been an aid to concentration: the smaller the surface, and the closer it is held to the eye, the more it will be in focus and potential distractions will be out of focus.

No. 27 is broken into two 'chapters', the first of which reads as follows:

To find out about a theft, take a virgin boy of legitimate birth, at whatever hour you wish before noon, and scrape well the thumb nail of his left hand with a knife. Then bind to the same thumb, beneath the nail, a slip with the following names written on it. And these are the names: Egippia, Benoham, Beanke vel Beanre, Reranressym, Alredessym, Ebemidyrr, Fetolinie [?], Dysi, Medirini, Alhea, Heresim, Egippia, Benoham [repeated], Haham, Ezirohias, Bohodi, Hohada, Anna, Hohanna, Ohereo, Metaliteps, Aregereo, Agertho, Aliberri, [and] Halba.

When this is done, if the boy does not see something, etc. [*sic*!]. But if he does see something, bind a strap of sheepskin, which you have had with you while hearing three complete masses, on the slip, around the thumb, while saying this conjuration: 'O you demons, who have appeared before me in the nail of this boy, by Him who is Alpha and Omega, I order and command and conjure you, by the most sacred names Ely, Eloy, Messias, Sother, Emmanuel, Sabaoth, [and] Adonay, and by On, which is the first name of the Lord, Pantoncraton [*sic*], Anetheten, and by the other names known and unknown to me, that you should have no power to withdraw with your companions until you have fulfilled my will completely, without any falsehood or harm to anyone. And if you disdain to do this, I command you to be bound beneath the deep waters of the sea, by these two names, Joth [and] Nabnoth, by which Solomon bound demons in a glass vessel. I conjure you by the seven signs of Solomon, and by his seal and wisdom, that you should have no licence to withdraw from here until you have told and shown me the truth about all that I ask.'

When you have said this, if the boy does not speak straightaway, recite this conjuration in his ear: 'I conjure you, virginal youth, by the true God Basyon, and by the name[s] On, Berion, Sabaoth, [and] Adonay, [etc.], to have no power of concealing from me, but to manifest all that you see.'

When you have recited these conjurations three times, if the spirits do not hasten to your service, add this conjuration: 'You demons from the east, you demons from the west, you demons from the south, you demons from the north, open up to us, Discobermath, Archidemath, Fritath, Altramat, Pestiferat, Helyberp, Hegergibet, Sathan.'

When you have spoken or repeated this conjuration three times, the boy will see all things clearly.

This experiment is good also if someone wishes to know the condition of his friends, whether they are well or ill, and it will determine whether or not they are under way.

The conjuration over the strap is as follows. When mass has been finished on any particular day, say this conjuration over the strap: 'I conjure you, Sona, by the name of the Lord Tetragrammaton, and by the name of God Joth, and by the name of God Nabnoth, [etc.], to receive such power that wherever you are bound, these spirits will have no power to withdraw until they fulfil the will of the one who binds.'

The second chapter begins with a lengthy conjuration summoning the spirits to appear in the boy's nail, and is followed by another conjuration commanding the boy to gaze into his nail and tell the truth about what is there revealed. The text continues:

Then ask the boy if the nail is brighter than before. If he says not, read the conjuration again from the beginning, and a third time if necessary. If he says it has become brighter, ask if he sees anything. If he says he sees a man, the master should have the boy conjure the one he sees, in the mother tongue, as follows: 'You who are before me, I conjure you by the Father and the Son and the Holy Spirit, and by Saint Mary and her virginity, and by Saint John and his virginity, [etc.], to go quickly for your king and have him come before me, so that I may see and understand him clearly.'

Then ask the boy if the king has come. If not, have the boy conjure again, as before. If he has come, have the boy tell the king to dismount from his horse and have a throne brought forth on which he can sit. Then have the boy ask the king if he wishes to eat. If he says no, then ask about whatever you will. If he says yes, have the boy tell the king to send wherever he will for a ram to be skinned and cooked, and then he should have a table set, and should rise and wash his hands, and sit at the table and have the ram set before him, and he should go ahead and eat it. After he has eaten, he should get up, take water, and wash his hands.

Then have the boy tell the king to remove the crown from his head and place his right hand on top of his head and swear by his crown and by his sceptre and by that which he holds beneath his right hand, to respond truly to all the master's questions. Then the master should ask

> whatever he wishes, through the boy. After the master's questions have been answered properly, the spirits may be given licence to leave, and the boy should say, 'Go. Peace be between us and you. And when the master calls you, be prepared to obey him in all things and by all things.'

The conception of a demon as a king or prince is not uncommon (see Chapter 7), and it is in keeping with the dignity of the spirit that he is allowed the privilege of a throne and a meal, although he supplies them himself, within the scene played out on the fingernail of the medium. Elsewhere as well the spirits may be instructed or invited to seat themselves on thrones; in the Rawlinson manuscript the medium is told to have three white-robed spirits fetch three gold thrones for themselves.[40] It is perhaps not surprising that apparitions as elaborate as these might require repeated conjuration. No doubt they also assumed child mediums of exceptional virtuosity, and a master who had found such a child must have been proud indeed to have discovered such a resource.

Simpler experiments involving fingernails or thumbnails

While the preceding experiment is more complex than most, others resemble it in their essentials. In experiment no. 30, the master obtains a powder by burning resin and collecting the ash from the bottom of a basin that is inscribed with certain characters. He anoints four joints of the boy's left hand with olive oil and with this powder, in alternation, until the boy's fingers shine like a mirror. (Johannes Hartlieb gives a similar account of how child mediums are instructed to gaze not only into their fingernails but into their hands anointed with oil and soot from a pan.[41]) Then he summons twelve spirits. Three times the master makes the sign of the cross with his right thumb on the boy's forehead, each time praying that Christ himself may sign the boy, as he gave his blessing at Cana. Then he repeats the twelve names, and may make the sign of the cross on his own forehead as well as the boy's. The names are recited until six spirits appear on the boy's hand. Then the boy commands them to sit, except for one, who is to rise and answer the master's questions. When the spirits have answered the master's questions, the boy commands them to depart, in the name of the Trinity; if he wishes, the master may at this point sign the boy's forehead again.

The next three experiments all take place within a simple circle,

consisting of three concentric bands, within which the boy sits on a three-legged stool, around which are inscriptions (the boy's name, other names, the Tetragrammaton).[42] In no. 38 the master blesses the boy while waving a sword around his head. He gives the sword to the boy, then signs him with the sign of the cross (saying, 'May the cross sanctify you, and may the prayers of all priests bless you'), scrapes his nails with a knife, anoints them with olive oil, then blesses himself and his companions, who sit silently by the circle, with swords in hand. The boy shuts his eyes; the master blesses all those present by reading the opening verses of John's gospel. The boy looks at his anointed nail and conjures specified demons to make the nail grow large and bright so that various information can appear in it: the thief, the circumstances of the theft, and the place where the stolen object is concealed. The master conjures certain demon princes to come in the form of black men and appear in the boy's nail. If the boy cannot yet see any figures in his nail, the master repeats the conjuration. He asks the boy if he sees a demon leaping and rejoicing. The master and his companions speak to the boy to keep him from fear. Again the master conjures the demons to divulge the desired information. At the end of the experiment, the master rubs his fingernail clean with his tunic, and makes the sign of the cross over four parts of his body with the sword. Then the boy takes the sword and holds it before himself while leaving the circle. The companions and the master himself exit in the same manner.

In no. 39 the master scrapes the boy's right thumbnail, using a knife with a handle of black or white horn, and recites psalm verses. He then signs the boy's forehead with the sign of the cross, says a prayer asking God to have the boy tell the truth, and whispers the names of demons three times into the boy's right ear. Then he enters the circle and stands in front of the boy, anoints his nail with olive oil, gives him the knife, and recites a longer series of demons' names. He conjures the demons (repeatedly, if necessary) to make the boy's nail grow large and bright, so that the details of the theft will appear in it. When this happens, the master conjures the demons (again as often as needed) to come and appear to the boy in the forms of the thieves. When the demons appear, the master conjures them to give the boy power, so that he can make the necessary inquiry and behold the desired information. Afterward the master has the boy close his eyes, then he cleans his nail, signs him with the sign of the cross (*super eum*, *ante eum*, and *retro eum*), takes the knife from his hand, blesses both himself and the boy, erases

the circle, and departs along with the boy. The ‘kings’ will return to their own kingdoms, but the master conjures them to return whenever he wishes.

In no. 40, the master turns to the east, scrapes both of the boy’s thumbnails, places one of the boy’s thumbs over the other, writes the name of the boy and the name Astaroth on the knife handle, gives the knife to the boy and has him hold it beneath his thumbs, anoints with olive oil the uppermost of the boy’s thumbnails, making the form of a cross on it with all devotion, then himself takes a seat, holding the boy between his knees, and instructing him to look carefully at his thumbnail. (The position of the boy suggests an intimacy that is surely erotic, even if subtly so.) The master conjures the demons to appear in the thumbnail in the form of the thief or thieves, ‘as they have promised’. He also prays to Christ, to manifest the truth make the boy report it. Again he conjures the demons to appear, and to make the boy’s nail grow large and bright. At the end of the experiment, the master says the prayer, ‘Protect, save, bless, [and] sanctify all the people by the sign of the Lord’s cross. Fend off afflictions of body and soul. Let no peril prevail against this sign. Amen. May Jesus Christ defend us by this sign of the cross. Amen.’

Experiments involving vessels

Perhaps among the most ancient and widespread means for divination is gazing at the surface of a fluid in a bowl or other vessel. The materials for such operations would have been available virtually anywhere, even if suitable mirrors were not on hand. A letter to King Psammetichos, included in the Greek magical papyri, gives instructions for bowl divination: one should take a bronze bowl or saucer and fill it with water, then add green olive oil, recite an incantation over it, and ask questions of whatever god one wishes; the deity will reply, after which he can be dismissed with a powerful name of a hundred letters, a name which commands gods and *daimones*, causing the universe to tremble.[43] Elsewhere there are bowls or other vessels on which magical formulas have been inscribed, but these are usually intended for types of magic other than divination.[44]

In two brief experiments from the Munich handbook, the reflecting surfaces that furnish information are vessels or basins. No. 22 involves tracing a circle on the ground with the point of a special knife, entering the circle with a virgin boy or girl, carving various sacred names on a vessel,

well cleaned inside and out, and writing on the vessel with a feather from the left wing of a black hen, with accompanying prayers. The master conjures the child to divulge the information revealed regarding a thief or murderer, then he invokes God to grant this knowledge to the child. The child gazes intently into the vessel, and continues doing so until figures appear. In 'The True Art of the Basin' (no. 29), the master recites ten names into a boy's ear, conjures spirits to appear in a basin and divulge information, writes three names on a slip of parchment or paper, and places it in the basin. Then he asks God with humble devotion to give the boy knowledge so that he can respond truly, and he asks Christ to illumine the boy's mind. He conjures the demons to appear to the boy in a mirror or on the blade of a sword. When the demons appear, the boy tells their king to sit down, and has him send for a ram, a feature reminiscent of no. 27. Then follow various conjurations. The experiment terminates with an exchange between the young boy and the demon king, again in the manner of no. 27.

These divinatory experiments are unusual in their emphasis on sitting: the master, the medium, any companions, and the spirits themselves are instructed or invited repeatedly to sit, whether on thrones, at table, on stools, or simply on the ground. It would perhaps be misleading to seek a single meaning in this posture; the spirits' being enthroned in their capacity as kings can hardly have the same significance as the medium's being seated on a stool. Yet this feature of the experiments is consonant with another peculiarity of this category which distinguishes it from the psychological and illusionist rituals: in these experiments the conjurations are intended specifically to bring about consultation between the magicians and the spirits, rather than their dialogue being a prelude to some further result, and thus the parties on both sides are in effect sitting down to do business. This is not to say that their being seated is necessary, but that it makes a kind of sense here that it would not make elsewhere.

An experiment involving a bone

For no. 28 the master anoints the right shoulder blade of a ram with olive oil and puts it beneath the handle of a knife. He holds a lighted candle and conjures six demons to appear in the reflective surface before a virginal boy (under twelve years of age) and answer questions. If the boy sees the shoulder blade grow larger and brighter, the master conjures the demons

again to appear. When a spirit appears in the form of a black man, the master asks him questions through the mediation of the boy. The master can conjure the boy so that he has the power to see a spirit, but not the power to lie. The experiment closes with miscellaneous instructions: While making a circle, the master should say 'Sator Arepo Tenet Opera Rotas', then two prayers, one for aid in undertakings, the other for sending the Holy Spirit upon the boy to illumine his mind so that he can see and reveal truths. Names of God are given, to be inscribed on the shoulder blade. And to send the demons away, the master makes the sign of the cross over the shoulder blade and says, 'Behold the cross of the Lord. Take flight, O hostile powers (*Fugite partes aduerse*). The lion of the tribe of Juda, the stem of David, has conquered. Go in peace to the places from which you came.'

Johannes Hartlieb tells how the shoulder blades of various large animals are examined in the form of divination known as spatulamancy,[45] but does not speak of operations performed over these bones in the manner prescribed by the Munich handbook.

Experiments involving visions in sleep

The last two divinatory experiments in the handbook, both short and simple in form, differ from the preceding divinatory rites because they do not involve gazing into reflective surfaces, but rather the inducement of revelatory dream visions. The Egyptians had been famous for their dream interpretation, whether the dreams were induced or spontaneous, and the Greek magical papyri from Egypt contain instructions for obtaining a revelation in sleep: according to one passage, the person seeking the vision goes to bed in the presence of a lamp fuelled with sesame oil mixed with cinnabar, and recites a prescribed formula; to ensure that the revelation is not lost to oblivion, he must have a small tablet nearby to write it down. No. 16 has the master write a series of sacred names within a double band on virgin parchment, plus specified names. Three times he conjures the names themselves, that they may send the angels Michael, Gabriel and Raphael to reveal whatever information he is seeking. The master then places this parchment beneath his right ear when he goes to sleep.

No. 41, designed to discover hidden treasure, is exceptional for the extent to which it blends magic with pious devotion:

To know where a treasure is hidden, first a person must make a general confession of all his sins, under a waxing moon, on a Sunday, when the Sun is in Leo, early in the morning. And when you first arise, sprinkle yourself with holy water, saying the antiphon, *Asperges me, domine, ysopo*, etc., in its entirety. Then go to a crucifix and say before it, *Miserere mei, deus* [Ps. 50 Vulg.], in its entirety, gazing constantly at the crucifix, with utter devotion. And when you say these things, then say most devoutly and with contrite heart, 'O rabbi, rabbi, my king and my God, and Lord of lords, you who are creator of all things, hear the prayer which I, a wretched and unworthy creature, make, and [be mindful?] of your redemption in this hour and always, and may my unworthy cry come unto Thee.'

When you have said this, go to your house and into your chamber, which should be thoroughly cleaned, and, facing east, say this prayer as devoutly as you can: 'O gracious Orient … strengthen my understanding in this work by the dominion of your kingdom, which is never lost. Guide and fear [?] me in this my supplication. And I pray you by your kings … that on the following night Haram, a benign spirit, may come to me in my sleep and enkindle my heart and my mind, that I may know how to find a treasure, if there is any in these parts or elsewhere, and may he lead me and make a sign there, so that I may know it as true, and [I may know] the truth itself…. I call out and implore that you may deign to send me a spirit of truth this night in my sleep, that he may reveal to me a hidden treasure.' Say this facing east, and on bended knees. Say this prayer three times.

When you go to bed, say nine times, 'Orient, Orient, Orient, I pray, beg, and ask, O most benign Orient, that you may fulfil my petition and desire to respect my entreaties.' Then a spirit will come to you, who will not displease you, but will make you dream of a treasure, and will lead you directly to the place.

The next morning, when you arise, give three portions of alms in honour of the great knowing King, and go out, accompanied or alone, to the place where there is treasure in your home [?], and take it. When you have the treasure, have three masses sung: the first in honour of the Holy Trinity, the second for the sins of the deceased, the third for the safeguarding of your life, etc.

It is by no means surprising to find orthodox, traditional prayers used in the practice of magic, or for non-standard petitions to be referred to as prayers, or even for the magician to prepare himself by a regimen of confession and purification. The offering of alms and the subsequent celebration of three masses is perhaps less expected; in any case, what we have here is a mixture of magic and devotion that assumes no incompatibility between the two, and in the mind of the practitioner there presumably was no incongruity.[47]

Possible Jewish sources

Magical practices are often so widespread that it is impossible to trace specific patterns of transmission, and the divinatory rituals found in the Munich handbook are at least as widely diffused as any other magical techniques. Nevertheless, there is some reason to suppose that these divinatory practices show the influence of Jewish divination in particular. This should not be surprising, in the light of frequent suggestions that Christians learned or obtained their magic from Jews.[48] One might suspect that this theme merely reflects stereotypes of the reprobate Jew,[49] but there is nothing implausible about Christians seeking to amplify their own repertoire of magical practices by borrowing from those of a people antecedently categorized as having a reprobate subculture. The formulas of the Munich handbook, like those of the Greek magical papyri from antiquity, often imitate those of Judaism, as if in homage to a culture perceived as having superior magic. The centrality of the Tetragrammaton,[50] the occasional use of Hebrew letters, and the use of the pentacle of Solomon in Clm 849 and other necromantic texts are evident signs of Jewish influence, however indirect and distorted the transmission may have been. No. 42 gives 'the great name Semiforas' (meaning the *Shem ham-M'forash*) as a series of Hebrew and pseudo-Hebrew words beginning 'Saday, Hay, Resel'; the scribe seems uncomfortable with the material, and at one point leaves a blank space in his transcription of the name, but does recognize it as a Hebrew name for God, which he says was written on the forehead of Aaron the priest.[51]

Samuel Daiches has edited and analysed a series of Jewish magical texts that resemble the divinatory practices of the Munich manuscript closely.[52] Of special interest are the procedures in three manuscripts from the collection of Theodore Gaster. Codex Gaster 315 tells how to conjure the

‘princes of the thumb’ by tracing a circle in the earth with a black-handled knife and then placing a young boy in the circle, anointing the boy’s thumbnail and forehead with pure olive oil, and whispering a conjuration into his ear while he gazes at his nail. The conjuration reads, in part, ‘I adjure you, princes of the nail … that you should bring the king Minon in this nail, and the queen shall also come with him, and that his two servants shall come and that they shall bring there two lambs, one black and one white, and they shall slaughter them … and that they shall bring there three glass cups …’ When the king and queen appear in the boy’s nail, they should be invited to eat and drink, after which they will give all the information the operator desires.[53] Another ritual from the same manuscript, for conjuring ‘the princes of the hand’, requires invoking a series of names; if the boy sees nothing in his hand the master must repeat the invocation, then if necessary say, ‘I adjure you, Ator, Sator, Somani, Ator’ (a garbled version of the SATOR-AREPO formula). If the boy sees a man dressed in black he must have him don white garments, and then he invites him to eat and drink.[54] Similar rituals are prescribed in Codices Gaster 443 and 1,000. They all require as a medium a young boy (seven years old in one ritual) or girl, or in some cases a pregnant woman, in which case Daiches assumes it is the innocence of the unborn child that facilitates the divination.

The manuscripts Daiches uses are all late – from the sixteenth or seventeenth century, or, in the case of Codex Gaster 443, as late as 1775 – but Daiches argues for close parallels with much earlier Jewish and even Babylonian practice. One Babylonian ritual tablet of around 2000 BCE speaks of ‘the master of the nail of this finger’; the slaughter of the lambs, the use of three cups, the invitation of the spirits to eat and drink, and the assurance that they will answer questions truly all find parallels in Babylonian divinatory texts. Rashi in the eleventh century referred to ‘work of the demons’ called ‘princes of the thumb’ that involved use of a black-handled knife, a glass cup, and so forth. Further evidence for the continuity of such practices in medieval Judaism comes from the *Sefer Hasidim* and related texts, which report visions in which demons or the spirits of the dead were summoned to appear in dreams or on reflecting surfaces, often to identify thieves or to locate lost objects. Around the turn of the thirteenth century, Jacob of Marvège recorded a series of dreams in which he received answers to questions he had posed (*she’elat halom*).[55] None of this evidence proves that the rituals found in the modern manuscripts preserve in detail

the formulas used in medieval magic. Yet it seems likely that the divinatory rituals of the Munich handbook can be traced to medieval Jewish precedent, and thus indirectly to Babylonian prototypes; this is in any event more likely than the reverse, that the Gaster manuscripts contain Jewish borrowing from Christian sources.

An experiment for instruction

The very first experiment in the Munich manuscript fits only loosely into the category of divination: it is intended for acquiring knowledge of all the liberal arts through the instruction of a demon. Because the first two folios of Clm 849 are missing, this experiment begins *in medias res*, yet even in truncated form the experiment is reasonably intelligible; in all likelihood there was either prefatory material or another experiment on folios 1 and 2, and only a small part of the present experiment has been lost. In the missing lines the magician is evidently instructed to take a piece of cloth and draw on it a 'circle', meaning a simple band made of two concentric circles, within which the names of various demons are to be inscribed. The markings on this cloth are to be made with the blood of a bird, perhaps a hoopoe, and evidently the magician is to use the heart of this bird as a writing instrument: at later points in the experiment reference is made to writing with 'the aforementioned blood' by means of a heart.

This experiment is built around four conjurations: the first, addressed to three "kings" among the demons, results in the initial presentation of a teacher to the magician; the second, again addressed to these kings, is for the return of the teacher and inception of lessons; the third, addressed to the same demons plus four others, is for the same effect; the fourth, addressed to the teacher himself, leads directly to his return and to the instruction. The magician commands the demons Apolin, Maraloth and Berith to send yet another demon as a teacher, or *magister*, a term used elsewhere in the manual for the magician himself.

> … toward the east. Then you must say: 'Apolin, Maraloth, Berith, I, so-and-so, exorcise and conjure you … to send me a certain spirit who is expert in teaching of all the sciences, and may he be kindly, faithful, and pleasing to me, and teach every knowledge that I desire, coming in the form of a master, so that I may feel no sense of fear…. Likewise, I

conjure you … that you three great kings and companions of mine may endeavour to send to me, your petitioner, one of your subordinates, to serve as master of all the sciences and arts, coming to me in a pleasant and splendid human form, and instruct me lovingly, so that within thirty days I may acquire this knowledge, and after I have received this knowledge I may give them licence to withdraw.' And this must be said so many [=three?] times.

When you have said this, put down the sword and wrap it in the aforesaid cloth, and, having made a bundle, lie down on it and sleep for a little while. After sleeping, rise and clothe yourself (for when the bundle has been made a man must undress and enter a chamber, placing this bundle beneath his head). You must know that when these conjurations have been said, sleep comes by divine power. In the sleep, three great kings [will] appear to you with countless servants, knights, and footsoldiers, among whom there will appear a certain master, whom the three kings will command. [You will see] him ready to come to you. For you will see the three kings, shining with wondrous beauty, who will speak to you in this sleep with one voice, saying, 'Behold, we give you what you have many times requested.' And they will say to the master, 'Let him be your student, and we command you to teach him every science or art that he wishes to hear. Instruct and educate him so that within thirty days he will be regarded among others as supreme in whatever science he wishes.' And you will see him reply, 'My lords, I shall most gladly do whatever you wish.' When this has been said, the kings will depart and the master alone will remain, and will say to you, 'Arise, behold your master.' When this has been said, you will be aroused; at once you will open your eyes, and you will see a master, excellently attired, who will say to you, 'Give me the sword which you have beneath your head.' You will say, 'Behold your student, ready to do whatever you wish.' But you must have a tablet, and must write down all that he tells you.

First you must ask, 'O master, what is your name?' He [will] tell, and you must write it down. Second, from what order, and likewise write it down. When this has all been said, you must ask for the sword, and when you have it he will withdraw, saying, 'Wait until I return.' You will say nothing, but the master will leave and take the sword.[56] After his withdrawal, you must unwrap the cloth, as appears below. And you

should write in this circle his name, as you have written it down, and you must write it with the aforementioned blood. When it is written, wrap up the cloth and hide it well.

When all this has been done, you must dine on bread and pure water alone, and that day you must not exit your chamber. And when you have eaten, take the cloth and enter the circle facing Apolin. Say: 'O King Apolin, great, powerful, and venerable, I, your servant, believing and wholly trusting that you are strong and mighty, ask by your incomprehensible majesty that your servant and subject, so-and-so, my master, should come to me as quickly as he can, by your virtue and power, which is great and supremely great unto ages of ages. Amen.' And you must speak likewise facing Maraloth, changing the name. And likewise facing Berich. When all this has been said, take some of the aforesaid blood and write your name in the middle of the circle with the aforesaid heart, as is shown below. Then write these names, as shown here, with this heart on the corners of the cloth. But if the blood of one bird is not enough, you may kill as many as you wish.

When all this has been done, sit in the circle for the entire day, gazing at it, and saying nothing. When evening comes, wrap up the cloth, undress, and enter the chamber, placing it beneath your head. And as you lie down, say in a clear voice, 'O Apolin, Maraloch, Berith, Sathan, Beliath, Belzebuc, [and] Lucifer, I implore you to command the master – here naming his name – to come to me tomorrow before sunrise and teach me thus-and-such science, without any error …'

Beware and take caution not to make the sign ✠ of the cross, on account of the great danger in sleeping. You should know that you will see the master speak with you throughout the night, asking you which science you wish to learn. You should reply, 'Thus-and-such', so that, as said, you may speak with him throughout the night. If you awake during that night, rise and light a candle, and take the cloth and unwrap it, and sit on it – that is to say, in the circle, where your name is written on the spot ordained for you – and call on the name of your master, saying, 'O so-and-so, of thus-and-such an order, given to me by your greater kings as a master, I beseech you to come in a kindly form and teach me thus-and-such a science, in which I may become more expert than all mortals, learning it with great joy, without any effort, and with no tedium….'

When you have said this, looking toward the east you will see the

master come with many students, and you will ask him to command that they all depart, and at once they will withdraw. Then the master will say, 'Which science do you wish to hear?' You will say, 'This-and-such', and then you will begin.

Bear in mind that you will learn all that he tells you and commit it to memory, and within thirty days you will acquire every science that you wish to have.

And when you wish him to leave the chamber, fold and hide the cloth, and at once he will withdraw. And when you wish him to come, open the cloth, and at once he will appear there, continuing the lessons. After thirty days, having become well learned in science, have him give your sword to you, and then tell him to go, and he will withdraw in peace. You must repeat what you have said when you invoke him to gain knowledge of another science, and he will proclaim himself ready to oblige your will.

This is the end of the chapter on [gaining] knowledge.

The circle required for this first experiment is a single band inscribed within a square. Inscribed in and around the band are the names of seven spirits and the four cardinal directions. 'The name of the master, of such-and-such an order' and 'The name of the student' are marked in the centre.

This experiment contains one incidental feature of some interest: the sword, which the demonic teacher claims at the beginning of the lessons but relinquishes to the magician at the end of the month when instruction is over, may be intended as a kind of sacrifice, albeit a temporary one. It serves, at any rate, to symbolize the relationship between the magician and the demon that exists throughout the thirty days of instruction: although the magician (as the source and ultimate owner of the sword) has conjured the demon and has authority to command his presence, the demon (as temporary keeper of the sword) exercises the authority over his pupil that comes from his possession of superior knowledge. It is only when the demon has imparted knowledge of all the liberal arts that the magician has become, to that extent, his equal and thus regains the sword.

One might suppose that the magician conceives the sword further as a symbol for the power brought by his newly gained knowledge, but the manuscript gives little indication of a coherent and consistent quest for power, least of all in the political sphere. It is true that the writer claims to

have connections at court: in one experiment he reminds the reader, 'You have often seen me carry out this work at your court.' Elsewhere he tells of a trick that he played on an emperor and his courtiers. Even if we assume that this is not all pretence, however, the manual gives only meagre hints of specifically courtly interests. Only one experiment is designed to gain the favour of a potentate. Experiments to cause madness or to turn friends into enemies could be used at court, but could just as well be employed elsewhere. On the whole the manual is remarkably devoid of specifically political concern: there is little sense that the writer is intent on building or destroying kingdoms, nor does he display the combination of magical lore and practical engineering found in the real-life courtier Conrad Kyeser.[57] His procedures for divination seem to focus on personal rather than political matters. Some of the illusionist experiments bespeak the fanciful attitude toward magic often found in courtly romance: an illusory banquet is intended as an entertaining spectacle. The writer is perhaps here manifesting a distant fascination with courtly culture rather than a direct involvement in the life of any court. Any common necromancer, after all, might well fantasize about being called into the emperor's service and serving as Michael Scot was supposed to have served Frederick II.[58]

One might seek precedent here too in Jewish magic designed to foster learning. Formulas occur in various early Jewish mystical texts for mastery of the Torah. The assumption is that angels have opposed God's bestowal of the Torah upon humankind, and that this opposition accounts for students' failure to memorize the sacred text. The solution is to adjure the appropriate spirits, particularly the 'Prince of the Torah' (*sar ha-torah*), by the power of the sacred names; the specific purpose of such adjuration is to master and memorize the Torah.[59] More immediate precedent, however, may be found in the later medieval magic of the so-called *ars notoria*, which uses prayers and invocation of angels to gain mastery of the liberal and mechanical arts.[60] Although the *ars notoria* did not call upon demonic aid, and ostensibly revolved around the recitation of devotions to the Virgin and to unfallen angels, its techniques were untraditional and superstitious, and an unsympathetic observer might pardonably have categorized it with this first experiment in the Munich handbook.

It may also be instructive to compare the magic of this experiment with that narrated in a story told by Caesarius of Heisterbach, in the early thirteenth century, 'concerning a schoolboy who made homage to the devil

to have verses composed':

> In the church of Saint Simeon in the diocese of Trier there was a little schoolboy. One day his master gave him a subject on which he was to compose verses, but he was unable to do so, and sat about disconsolate. The Devil appeared to him in human form as he sat by himself, and said to him, 'Why are you so unhappy, little boy, and why are you sitting there looking so sad?' The boy replied, 'I'm afraid of my master, because I cannot compose any verses on the subject he has given me.' The Devil said, 'If you pay homage to me, I will compose the verses for you.' The boy was unaware that he was dealing with the Devil, the enemy of all, who was bent on mischief, so he replied, 'O yes, sir! I am ready to do anything you command, as long as I can have the verses and not get beaten!' For he did not know who it was. He stretched out his hand to the Devil, paying homage to him. At once he received the verses, written on tablets, and then he no longer beheld their writer. When he gave them to his master at the appropriate time, the latter was amazed at the excellence of the verses, and feared that the knowledge he found in them was supernatural [*divinam*] and not that of a human. He said, 'Tell me, who wrote these verses for you?' The boy said, 'I did, master.' But the master, not believing, repeated his interrogation of the lad many times over, until the boy confessed everything he had done, from beginning to end. Then the master said, 'My boy, that versifier was an evil one, the Devil himself.' Then he added, 'My dear child, are you sorry that you paid homage to that seducer?' The boy replied, 'O yes, master.' The master said, 'Now renounce the Devil and his homage, and all his pomps and all his works.' And he did so. Then the master cut off the sleeves of his surplice and offered them to the Devil, saying, 'These sleeves are yours, O seducer of men, but you will possess nothing more of this creature of God!' At once the sleeves were snatched away with a thunderbolt in the sight of all, while the boy's body remained unharmed. All this was told me by a prior from the church of Trier.[61]

The schoolboy's deed is both more innocent and more guilty than the necromancer of the Munich handbook: it is more innocent because he is unaware that the source of his verses is an evil spirit, and also because he does not conjure the spirit but merely accepts his offer, yet in itself his

action is more profoundly guilty because he makes homage to the demon. Joseph Hansen sees the concept of homage to a demon as a high medieval innovation inspired by the obvious feudal analogue, the vassal's homage to his lord.[62] It seems to be only in orthodox literature condemning magic, however, that those who profit from the demons are seen as making such homage, or that sacrifices to the spirits are perceived as involving the same worship that would be implied by sacrifice offered to God. The magicians themselves, as in the Munich handbook, typically perceive any sacrifice as merely a *quid pro quo*. Oddly, the lad's schoolmaster recognizes that the demon has some legitimate claim on the boy as a result of the transaction, and offers the spirit the sleeves of the pupil's surplice (*superpellicii*) as his due, even after the boy repeats his baptismal renunciation of Satan's works and pomps. The most basic difference between the two cases, in any event, is that Caesarius's schoolboy, unlike the Munich magician, receives no new knowledge: he has polished verses handed to him but does not himself become an accomplished versifier. The quest of knowledge through magical means seems to be a theme more deeply embedded in Jewish sources, and in the Solomonic literature related to those sources.

Notes

1 M.R. James, 'Twelve medieval ghost-stories', *English Historical Review*, 37 (1922), 420f.

2 *Ambo simul euanuerunt ab oculis meis et amplius non video eos, et nescio sine dubio vbi sunt*.

3 See the analogues in Caesarius of Heisterbach, *The Dialogue on Miracles*, trans. H. von E. Scott and C.C. Swinton Bland, 1 (London: Routledge, 1929), 112–14. Barbara Newman has found parallels in several thirteenth- and fourteenth-century collections of exempla.

4 John of Salisbury, *Frivolities of Courtiers and Footprints of Philosophers*, ii.28, trans. Joseph B. Pike (London: Oxford University Press, 1938), 146–7.

5 *The Commonplace Book of Robert Reynes of Acle: An Edition of Tanner MS 407*, ed. Cameron Louis (New York: Garland, 1980), 169f.; C.L.S. Linnell, ed., 'The commonplace book of Robert Reynys of Acle', *Norfolk Archaeology*, 32 (1958–61), 114 (Linnell's edition of the text is badly flawed).

6 For the following see generally Benjamin Goldberg, *The Mirror and Man* (Charlottesville: University Press of Virginia, 1985), 3–25 (esp. 8–19), and Henry C. Bolton, 'A modern oracle and its prototypes', *Journal of American Folklore*, 6 (l893), 25–37. For early instances see W.R. Halliday, *Greek Divination: A Study of Its Methods and Principles* (London: Macmillan, 1919), 145–62 (which gives numerous parallels from various cultures) and A. Bouch–Leclercq, *Histoire de la divination dans l'Antiquité*, 1 (Paris: Leroux, 1879), 176–88.

7 Siegfried Wenzel, ed. and trans., *Fasciculus morum: A Fourteenth-Century Preacher's Handbook*, v. 30 (University Park: Pennsylvania State University Press, 1989), 578–9.

8 George L. Kittredge, *Witchcraft in Old and New England* (Cambridge, MA: Harvard University

Press, 1929), 185.

9 See Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972).

10 Domenico Comparetti, *Vergil in the Middle Ages*, trans. E.F.M. Benecke (London: Swan Sonnenschein, 1895), 303–5, citing the *Romans des Sept Sages*, *Cleomadès*, and the *Renart contrefait*. For parallels, see *ibid*., p. 304, n. 9.

11 Charles Plummer, ed., *Vitae sanctorum Hiberniae*, 1 (Oxford: Clarendon, 1910), 150: *in speculo enim diuinitatis omnia futura sibi presentia erant*.

12 Johann Hartlieb, *Das Buch aller verbotenen Künste, des Aberglaubens und der Zauberei*, ed. and trans. Falk Eisermann and Eckhard Graf (Ahlerstedt: Param, 1989), chs 56, 83–84, 86, 88–90.

13 Ibn Khaldûn, *The Muqaddimah: An Introduction to History*, i.194, trans. Franz Rosenthal, 2nd edn, vol. 1 (Princeton, NJ: Princeton University Press, 1967), 216–17; Bolton, 'A modern oracle', 37.

14 Reading *intra* for *infra*.

15 Petrus Garsia, *In determinationes magistrales contra conclusiones apologales Ioannis Pici Mirandulani Concordie Comitis proemium* (Rome: Eucharius Silber, 1489), sig. k iv verso through k v recto (the discussion continues through l ij recto); see Lynn Thorndike, *History of Magic and Experimental Science*, 4 (New York: Columbia University Press, 1934), 497–507.

16 Thorndike, *History of Magic and Experimental Science*, 3 (New York: Columbia University Press, 1934), 430.

17 *Registrum Radulphi Baldock*, ed. Fowler (Canterbury and York Series, 7), vol. 1, 144f.; Kittredge, *Witchcraft*, 187.

18 Paris, *Les grandes chroniques*, vol. 5, 269–72; *Recueil des historiens*, vol. 20, 633f., 710–12; G.G. Coulton, trans., *Life in the Middle Ages*, l (Cambridge: Cambridge University Press, 1928), l60–62. *Willelmi capellani in Brederode postea monachi et procuratoris Egmondensis chronicon*, ed. C. Pijnacker Hordijk (Amsterdam: Müller, 1904), 127–30.

19 Kittredge, *Witchcraft*, 80, 187, from David Wilkins, ed., *Concilia Magnae Britanniae et Hiberniae*, 3 (London, 1737), 393f.

20 Kittredge, *Witchcraft*, 187, from A. Hamilton Thompson, ed., *Visitations of Religious Houses in the Diocese of Lincoln* (London: Canterbury and York Society, 1915–), 208–13.

21 *Reports of the Royal Commission on Historical Manuscripts*, 8 (London: Eyre & Spottiswoode, 1881), 265; William Hale Hale, *A Series of Precedents and Proceedings in Criminal Causes from 1475 to 1640, Extracted from Act Books of Ecclesiastical Courts in the Diocese of London, Illustrative of the Discipline of the Church of England* (London: Rivington, 1847); 10f.; C. Trice Martin, 'Clerical life in the fifteenth century, as illustrated by proceedings of the Court of Chancery', *Archaeologia*, 60 (=ser. 2, vol. 10) (1907), 371f., 377; Kittredge, *Witchcraft*, 188, 195f

22 The demons' capacity for knowledge and foreknowledge is discussed in the influential work of Saint Augustine, 'The divination of demons', in Roy J. Deferrari, ed., *Saint Augustine: Treatises on Marriage and Other Subjects* (New York: Fathers of the Church, 1955), 415–40.

23 Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* (Chicago: University of Chicago Press, 1981), 106–13, esp. 109. Brown quotes Victricius of Rouen on the effects of exorcism: 'A torturer bends over the unclean spirit, but is not seen. There are no chains here now, yet the being who suffers is bound. God's anger has other hooks to tear the flesh and other racks to stretch invisible limbs.' The theme is one which Barbara Newman will address in forthcoming research on thirteenth-century accounts of exorcism.

24 Fol. 156r.

25 Translation from G.G. Coulton, ed. and trans., *Life in the Middle Ages*, new edn, 1 (Cambridge: Cambridge University Press, 1967), no. 46, pp. 85f.

26 Translation from C. Trice Martin, 'Clerical life in the fifteenth century, as illustrated by proceedings of the Court of Chancery', *Archaeologia*, 60 (=ser. 2, vol. 10) (1907), 377f.; see Kittredge, *Witchcraft*, 188.

27 Augustus Jessopp, *Random Roaming and Other Papers*, 2nd edn (London, Unwin, 1894), 109–12. Cf. Kittredge, *Witchcraft*, 94, 206.

28 Kittredge, *Witchcraft*, 195.

29 *Mary of Nijmeghen*, attributed to Anna Bijns, in Eric Colledge, trans., *Medieval Netherlands Religious Literature* (New York: London House & Maxwell, 1965), 208; repr. in Elizabeth Alvilda Petroff, ed., *Medieval Women's Visionary Literature* (New York: Oxford University Press, 1986), 364.

30 Nos 19, 24, 25, 27, 29, 30, 41 (not used); nos 18, 20, 23, 33, 38, 39, 40, 22, 28, 16 (not highly significant).

31 For examples of the use of a boy medium in antiquity, see Hans Dieter Betz, ed., *The Greek Magical Papyri in Translation, Including the Demotic Spells*, 1 (Chicago: University of Chicago Press, 1986), PGM IV.88, I.42, VII.540, V.370, IV.850, V.1 and VII.348.

32 No. 28 specifies that the boy should be under twelve. See also Rawlinson MS D 252, fols 109r–109v.

33 No. 22 in the Munich handbook; Rawlinson MS D 252, fol. 114v; Johann Hartlieb, *Das Buch aller verbotenen Künste*, ch. 84.

34 Nicholas Orme, 'Children and the Church in medieval England', *Journal of Ecclesiastical History*, 45 (1994), 580f.

35 Chs 86, 88, 94.

36 On these possibilities see James W. Fernandez, 'Reflections on looking into mirrors', *Semiotica*, 30 (1980), 27–39.

37 The writer's B and L might readily be confused, especially in the lower case; see, for example, the references to Belial in no. 12. One might syppose that Bylet is simply an alternative spelling for Lilit, but there is in fact a spirit known as Beleth, Bileth, Bilet or Byleth, on whom see Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels* (New York: Free Press, 1967), 73.

38 Lynn Thorndike, *Michael Scot* (London: Nelson, 1965), 120.

39 Ch. 89.

40 Rawl. 8v, 151v.

41 Chs 83–84.

42 In no. 41 he writes 'Tetragrammaton' (probably that word, though possibly the four letters for which it stands) beneath the boy's feet, then he puts two stones on top of this inscribed word, lest the boy touch the sacred name with his feet.

43 Betz, *The Greek Magical Papyri*, 1, pp. 40–43 (PGM IV.154–285).

44 Joseph Naveh and Shaul Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity* (Jerusalem: Magnes Press, Hebrew University; Leiden: Brill, 1985); see Michael Ofori Mankata, *Hohore – the Magic Bowl: A Ghanaian Folk Tale* (Accra: Afram, 1995).

45 Chs 115–31. See also Charles Burnett, *Magic and Divination in the Middle Ages: Texts and Techniques in the Islamic and Christian Worlds* (Aldershot: Variorum, 1996), XII–XV.

46 The dream oracle of Besas, in Betz, *Greek Magical Papyri*, 1, pp. 122–23 (PGM VII.222–49). On Egyptian dream interpretation see Joseph Kaster, trans. and ed., *The Wings of*

the Falcon (New York, 1968), 153–8.

47 Bodleian Library, MS e Mus. 219, contains a miscellany of magical experiments, among which are similarly pious recommendations on fol. 187v: to recover a lost object, recall the cross of Christ (which was found) and give bread to four paupers; to avert affliction, recall the blows of Christ; for release from captivity, recall that of Christ; to survive a duel, fast, give as much as possible in alms, have three masses sung (those for the finding of the Holy Cross, the exaltation of the Holy Cross, and the Ascension), and wash the hands and feet of three paupers (or five, seven or thirteen).

48 E.g., Edmond Albe, *Autour de Jean XXII: Hugues Géraud, éveque de Cahors: L'affaire des poisons et des envoûtements en 1317* (Cahors, 1904); Margaret Harvey, 'Papal witchcraft: the charges against Benedict XIII', in Derek Baker, ed., *Sanctity and Secularity: The Church and the World* (Oxford: Blackwell, 1973), 109–16.

49 On this subject see especially Joshua Trachtenberg, *The Devil and the Jews: The Medieval Conception of the Jew and its Relation to Modern Anti-semitism* (New Haven: Yale University Press, 1943), and more recently R. Po–chia Hsia, *The Myth of Ritual Murder: Jews and Magic in Reformation Germany* (New Haven: Yale University Press, 1988) and Jeremy Cohen, ed., *From Witness to Witchcraft: Jews and Judaism in Medieval Christian Thought* (Wiesbaden: Harrassowitz, 1996); on the reputation of Jewish magic in late antiquity see John M. Hull, *Hellenistic Magic and the Synoptic Tradition* (Naperville, IL: Allenson, 1974), 30–35.

50 Jacob Z. Lauterbach, 'Substitutes for the Tetragrammaton', *Proceedings of the American Academy for Jewish Research* (1931), 39–67; Kaufmann Kohler, 'The Tetragrammaton (Shem ham-M'forash) and its uses', *Journal of Jewish Lore and Philosophy*, 1 (1909), 19–32.

51 Robert Eisler, 'Le Mystère du Schem Hammephorasch', *Revue des études Juives*, 82 (1926), 157–9.

52 Samuel Daiches, *Babylonian Oil Magic in the Talmud and in the Later Jewish Literature* (London: Jews' College, 1913).

53 No. B1, text 1, pp. 14–16, with notes on pp. 28–38.

54 No. B1 text 2, p. 16, with notes on p. 38.

55 *Ibid.*, pp. 28–38; *Encyclopaedia Judaica* (Jerusalem: Keter; New York: Macmillan, 1971–2), articles on *Visions* and *Jacob of Marvège*.

56 If one reads *presentare* for *postulare*, the context becomes clearer: rather than asking for the sword, the magician must give it to the spirit; *quo habito* then becomes 'when he has it' rather than 'when you have it'.

57 Conrad Kyeser, *Bellifortis*, ed. and trans. Götz Quarg (Dösseldorf: VDI, 1967).

58 Charles Homer Haskins, *Studies in the History of Mediaeval Science* (Cambridge: Harvard University Press, 1924), 272–98; J. Wood Brown, *An Enquiry into the Life and Legend of Michael Scot* (Edinburgh: Douglas, 1897); Lynn Thorndike, *Michael Scot* (London: Nelson, 1965).

59 Peter Schäfer, *The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism*, trans. Aubrey Pomerance (Albany: SUNY Press, 1992), esp. 49–53, 73–5, 89–95, 109–17, 150–57; Michael D. Swartz, 'Patterns of mystical prayer in ancient Judaism', in Paul V.M. Flesher, ed., *New Perspectives on Ancient Judaism*, 6 (Lanham, MD: University Press of America, 1989), 173–86; and esp. Michael D. Swartz,, *Scholastic Magic: Ritual and Revelation in Early Jewish Mysticism* (Princeton, NJ: Princeton University Press, 1996).

60 Thorndike, *A History of Magic and Experimental Science*, 2 (New York: Macmillan, 1929), 281–3. Papers from a session on an *ars notoria* manuscript – Nicholas Watson, 'A fifteenth-century ritual magic manuscript in the McMaster University Library', Richard Kieckhefer, 'The historical background of the McMaster manuscript', and Michael Camille, 'Aspects of art in *ars notoria*

manuscripts' – delivered at the 30th International Congress on Medieval Studies, Western Michigan University, Kalamazoo, Michigan, 5 May 1995, are to be published in a volume edited by Claire Fanger.

61 Caesarius von Heisterbach, *Die Fragmente der Libri VIII Miraculorum des Caesarius von Heisterbach*, ed. Aloys Meister (*Römische Quartalschrift für christliche Alterthumskunde und für Kirchengeschichte*, supplementary vol. 14) (Rome: Herder, 1901), 85f.

62 Joseph Hansen, *Zauberwahn, Inquisition und Hexenprozeß im Mittelalter, und die Entstehung der großen Hexenverfolgung* (Munich: Oldenbourg, 1900; repr. Aalen: Scientia, 1964), 275–7.

6

Formulas for Commanding Spirits: Conjurations and Exorcisms

A collection of sermon *exempla* from the 1270s relates a story of considerable interest for later medieval notions of what it meant to conjure demons. The compiler has been discussing the feast of the Assumption, the primary Marian feast of the era, and adds this sidelight for its unexpected relevance to that occasion:

> Something further concerning the feast of the Assumption of the glorious Virgin, which was once told to me and to Brother Roger called Bacon at Paris, must not be passed over in silence. A certain surgeon from my home country, and in fact even a native of my very parish, named Master Peter of Ardene, well known to all clerics from Ireland at that time, had taken a wife at Paris and in my day was a Parisian citizen. He told me and Brother Roger Bacon that a certain Spanish magician [*magus*] was on close terms with him. Every now and then he would summon the man, and they would come to his home for company and amusement. So this magician, wishing to return the favour for Master Peter, took him outside the city one night, with companions whom he wished to take with himself, and made a circle according to his art, and called upon his demon [*vocavit demonem suum*], who, on coming, responded to all the questions they asked. The man took them there for five nights, and each night dealt similarly with the demon he summoned. But the fifth night was the vigil of the Blessed Virgin's Assumption, so when the demon was called by the rite of the art as it was passed down he delayed his coming. And so he was summoned repeatedly, to the point that the devilish master became much agitated in regard to the devil. Finally the devil arrived, mourning and sighing, and with deep and plaintive sighs like a boy that has been beaten he said to them, 'You people are really strange [*Mirum est de vobis*], for the angels in heaven are celebrating the feast of the Virgin Mary, and you cannot take your rest here on earth!' Hearing this, they were

astonished, and, not surprisingly, quite fearful. And Master Peter himself spoke to the demon, as he swore, taking pity on him, and said, 'What is your problem?' [The demon] said to him, 'Things are very bad for me.' Then they dismissed him and returned to their dwellings. So much for the story [*Explicit exemplum*].

Behold, O Christian, with what joy you should celebrate the Assumption of the Blessed Virgin, when even the devil, the enemy of the glorious Virgin, is compelled to preach that it should be celebrated, and when the angels celebrate it with so much festivity. When the devil said that he was very bad off amid this festive solemnity, the reason for this, as a great man whom I consulted about the matter suggested, is that on the solemnities of the Blessed Virgin and the saints their punishment is augmented. How this happens I leave to the judgement of those wiser than myself.[1]

Among the interesting features of this story, three are of particular relevance here: first, the suggestion that the demon can be made to appear, but that the magician's summons is one element among many in a cosmic network of potentially competing forces; second, the notion that the demons are subject to punishment with varying degrees of severity (so that, as we shall see, the magicians themselves can threaten to bring greater torment upon these fallen spirits); and third, the representation of the magician and his friends as adventurous inquirers daring to conjure the forces of hell to satisfy their curiosity and their quest of forbidden entertainment. The *exemplum* speaks of the magician as summoning the demon by a traditional rite, but, being uninterested in advertising techniques for necromancy, does not give the actual words of conjuration. From other sources, however, we know what such a rite would involve.

Central to most of the experiments in the Munich manual are formulas of varying length that hinge on the terms *coniuro*, *adiuro* and *exorcizo*, which are essentially interchangeable with each other and with other words meaning 'I command'. Indeed, the conjurations are so centrally important to necromantic experiments that the art of necromancy (as that term is commonly used in later medieval parlance) can even be referred to simply as the conjuring of spirits. Reduced to its generic essentials, the typical conjuration is in the form, 'I conjure you, thus-and-such spirits, by the holy names, by all the saints of God, etc., to carry out my will.' We may speak of the declaration ('I conjure you'), the address ('thus-and-such spirits'), the series of invocations ('by the holy names,

etc.'), and the instruction ('to carry out my will') as the four primary elements virtually always found in conjurations. While each is of fundamental significance, they are important in different ways: the instruction indicates the nature of the command, the address makes it clear whom or what the necromancer is commanding, the declaration is the expression of intent to command, and the invocations are the sources of power by virtue of which he is able to command. In all these essential elements conjurations are analogous to exorcisms; indeed, the terms 'conjuration' and 'exorcism' are essentially interchangeable in medieval usage, regardless of whether the intent is to summon or to dispel the evil spirits.

Not all the verbal formulas used in the handbook are conjurations: there are also incantations that serve as glosses interpreting sympathetic magic (especially in the psychological experiments), and at times prayers addressed to God (especially in the *Book of Consecrations*, but note also that no. 22 speaks of a *coniuracio* with reference to the prayer *Deus, creator omnium rerum*, while no. 36 uses the term *oraciones* for a series of verses beginning 'I adjure you, King of kings and Lord of lords …').[2] But because the most common formulas are conjurations, it is entirely appropriate for necromancy to be known also as the art of conjuring demons.

The conjurations of the necromancer are in certain respects perhaps similar to the liturgical curses that Lester Little has analysed: they adapt ritual language to purposes that seem morally doubtful, although cursing a violator of monastic property rights might have appeared less problematic to a medieval monk than it does to a modern reader.[3] But while the necromancer's formulas do at times curse the spirits and threaten prospective victims,[4] in formal and structural terms the language of the conjurations does not closely resemble that of the curses Little discusses. Further, liturgical curses are inherently the communal acts of a community such as a religious house or cathedral chapter, whereas the conjurations express the will of a single necromancer. The curses assume direct divine agency, while the conjurations presuppose the compliance of created spirits.

The following (from no. 3) may be taken as a representative conjuration:

> **[Declaration:]** I conjure **[Address:]** you demons inscribed in this circle, to whom is given the power of seducing and binding women in the love of men, **[Invocations:]**
>
> - by the virtue and power of the divine majesty,
> - and by the thrones and dominations and powers and principalities of Him who spoke and they

were made,

- and by those [angels] who do not cease to cry out with one voice, saying, 'Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest,'
- and by these names, which cause you fear and terror: Rator, Lampoy, Despan, Brulo, Dronoth, Maloqui, Satola, Gelbid, Mascifin, Nartim and Lodoni,
- and by this ring which is here,
- and by the innumerable powers that you and your superiors possess,

[Instruction:] that wherever you are, you should rise up from your places without delay and go to so-and-so, and immediately without deception lead her here, and take her back when I wish. And let no one be aware of this or take account of it.

More complex in its structure is this conjuration (from no. 7):

[Address:] O Vsyr, Salaul, Silitor, Demor, Zanno, Syrtroy, Risbel, Cutroy, Lytay, Onor, Moloy, Pumotor, Tami, Oor and Ym, arms-bearing spirits, whose role it is to bear arms and to deceive human senses wherever you wish, **[Declaration:]** I, so-and-so, conjure and exorcize and invoke you, **[Invocations:]**

- by the Father and the Son and the Holy Spirit, who are called the holy Trinity,
- and by the creator of heaven and earth and of all things, visible and invisible,
- and by him who formed man from the mud of the earth,
- and by the annunciation of our Lord Jesus Christ,
- and by his nativity,
- and by his death and passion,
- and by his resurrection
- and by his ascension.

Likewise, **[Declaration:]** I conjure **[Address:]** all you aforesaid demons **[Invocations:]**

- by the gracious and most merciful and undefiled and incorrupt virgin Mary, the mother of our Lord Jesus Christ, who underwent death for us miserable sinners and recalled us to the heavenly fatherland.

Likewise, **[Declaration:]** I conjure **[Address:]** you aforesaid spirits **[Invocations:]**

- by all the holy men and holy women of God,
- and by all the apostles, martyrs, confessors, virgins and widows,
- and by these most precious and ineffable names of the Creator of all, by which you all are bound, and which arouse fear in all things in heaven, on earth, and in hell, to wit Aa, Ely, Sother, Adonay, Cel, Sabaoth, Messyas, Alazabra and Osian.

Likewise, **[Declaration:]** I conjure and exorcize you **[Invocations:]**

- by the virtue and power of all your princes, kings, lords, and superiors,
- and by your virtue and capacity and power,
- and by your dwelling place, of which this [circle] is the form,

- and by all the figures present within it,

[Instruction:] that, inseparably bound to my power, you should come to me without delay, appearing in such a form that you will in no way frighten me, submissive and prepared to do and manifest to me all that I wish, and that you should do this by [the power of] all things on heaven and on earth.

To 'conjure' or 'adjure' someone meant basically to command him or her, and the terms had broad application. At one point in the Song of Songs the Bridegroom says, 'I adjure you, daughters of Jerusalem, by the roes and the hinds of the fields, not to arouse or awake the beloved.'[5] In the Merovingian era, a Bishop Nicetius wrote in a letter to one Clotsinda, 'I conjure you, Lady Clotsinda, by the tremendous Day of Judgement, that you both read this letter carefully and often try to expound it to your husband.'[6] Even in this context, where the message is clearly political and has nothing to do directly with incorporeal spirits, the command is supported by appeal to an eschatological event. In the *vita* of Saint Brendan, one sea monster says to another, 'I adjure you in the name of Saint Bridget … to leave me alone,' and the efficacy of the adjuration becomes a sore point in Bridget's holy rivalry with Brendan, whose power the monster does not bother to invoke even though he, unlike Bridget, is physically present.[7] In a context closer to that of demonic magic, ghosts too might be conjured, as becomes manifest from a series of fifteenth-century ghost stories emanating from a Cistercian house in Yorkshire. The ghosts typically cause disruption to arouse the attention of the living, but it is only when they have been conjured or commanded by someone with spiritual power, and in the name of that which is holy, that they can speak and accomplish the business for which they have come back to earth. In one case, for example, a spirit who wished poshumously to confess his sins (allegedly including murder) had to be conjured by a parish priest 'in the name of the Holy Trinity and by the power of Jesus Christ' to answer all the priest's questions, whereupon he 'spoke from his inmost bowels, not with his tongue, but as if inside an empty barrel', and received absolution.[8]

The conjurations used in late medieval Europe are no different in principle from those used in other cultures, but the precise forms are in part culturally specific. In medieval Jewish conjurations, many of which survive from the Cairo Geniza, God's authority may be brought to bear on angels or demons to induce them to do the magician's bidding. These formulas are similar in their overall force but different in structure from the conjurations used within Christendom.

Typically they are marked by six elements: first, the spirits are invoked in the name of God; second, they are adjured to perform specific tasks; third, the client is identified; fourth, the expected favours are listed; fifth, the requests are repeated and reinforced with quotations from the Bible and elsewhere, and sixth, the formulas conclude with a solemn liturgical 'Amen' or 'Selah'.[9] The resemblance to the conjurations of the Christian world is close enough that one might posit influence of Jewish magic on its Christian equivalent, but not so close as to prove simple and straightforward borrowing from one tradition to the other.

The conjurations of the Munich handbook are not always in the same form. One notable exception is a conjuration given in pseudo-Chaldean (no. 18): *Bismille araathe*…. This formula actually derives from an Arabic protoype: *Bismillahi ar-Rahma-n ar-Rahi-m*, the opening line of the Quran ('in the name of God, the merciful, the beneficent'), is a standard beginning to a Muslim invocation, and other words in the formula appear also to be garbled versions of Arabic. Shorter or longer texts of such pseudo-Chaldean appear elsewhere as well (nos 19, 20 and 21), but in these cases the very esotericism is more important than any vestigial structure.

Normally the language for conjurations in late medieval Western sources was Latin, but at times – perhaps most often when a young child was being used as a medium – the conjuration is translated into the vernacular. The Munich handbook instructs the master at one point to have the child conjure the spirit in the mother tongue (no. 27). In the Rawlinson manuscript, the text shifts to the vernacular particularly for formulas addressed to the spirits when they have come, in one case for a threat addressed to them if they do not come, and once for a 'binding' conjuration (*coniuracio ligacionis*); the intent in at least some of these cases may be that the master's young companion, who might be a mere beginner in Latin, should use the vernacular.

The declaration

One of the most widespread ways of distinguishing between magic and religion is the notion that magic is coercive whereas religion is petitionary. Martin Buber seems to assume such a contrast when he says that 'Magic desires to obtain its effects without entering into relation.'[11] Yet this distinction is questionable, partly because it is not a mode of distinction that would have been familiar to medieval Europeans, also because it provides little aid in disentangling magical

and religious elements that tend to be inextricably intertwined or even fused. It seems more useful to view demonic magic as inherently a kind of religious activity, and natural magic as lending itself readily to the intermingling of devotional elements.[12] It is the case, however, that the necromancers typically saw themselves as commanding, constraining and binding the spirits they invoked, and one of the arguments most insistently made in the theological condemnations of magic in the late Middle Ages is that such constraint is in fact not possible.[13] The magicians' conception of what they were doing is signalled already in the very opening of a formula of conjuration: the declaration is a statement of intent, indicating how the conjurer perceived his relationship with the spirits. They saw themselves as having a power analogous to that by which Christ astonished those about him (Mk 1:27, Lk 4:36), that of commanding unclean spirits and compelling their obedience.

At times the declaration is simple and unrepeated: 'I conjure you' (*coniuro vos* or *coniuro te*) is by far the most common declaration, occurring fully 147 times in the Munich handbook; equivalent formulas, such as 'I order you', 'I adjure you', 'I exorcize you' and 'I invoke you', are also common.[14] Elsewhere the declaration is compound: 'I invoke and adjure you' or 'I conjure you and command you'.[15] In longer conjurations, the declaration may be repeated intermittently as a way of breaking the litany of invocations: 'I conjure you' is in six conjurations repeated once or twice, but may occur as often as five or even eleven times.[16] Elsewhere the recurring declarations vary in their form:

> I conjure … I conjure you … I conjure you and exorcize you [and] command you …
>
> I conjure you … I conjure you and call you to witness … I adjure you [followed by eight more occurrences of 'I conjure you'].

At times the recurrence and compounding of declarations becomes forceful and dramatic:

> I conjure you and exorcize you and call you forth … I conjure you … I conjure you and order and command you … I call you forth …
>
> I invoke you powerfully … I invoke and conjure you powerfully and exorcise you … I invoke and conjure and exorcize and constrain you …

> we exorcize and command you … we exorcize and manfully command you.
>
> I invoke you on behalf of [*ex parte*] the Father, I provoke you on behalf of the Son, I invoke you on behalf of the Holy Spirit[17]

Approximately 43 per cent of the time the second and following declarations are preceded by 'likewise' (*item*), which reinforces the sense and the force of the serial construction.

But while the declarations are most often statements of command, not infrequently they express supplication: 'I supplicate you'; 'I beseech you'; 'I beseech you, I supplicate you, I request of you'; 'I pray you'; 'I pray, ask, and entreat'.[18] Alternatively, the declaration may be one not of command alone but also of constraint ('I invoke, conjure, and constrain you'), a claim to yet higher power over the spirits.[19] A command may in principle be refused; coercion may not. As with humans, however, so too with demons, the distinction becomes blurred: a command supported by sufficient authority, or coupled with compelling threats, may be as compelling psychologically as brute force is physically.

The address

If the declaration is the conjurer's statement of intent, indicating how he perceives his action *vis-à-vis* the spirits, the address is the element in the conjuration that shows which spirits were being called upon – not an insignificant matter, either from the magicians' perspective or from the viewpoint of authorities investigating the practice of magic. The address is our chief source of information for the demonology and angelology of the magicians. This topic will be explored more fully in the next chapter, but may be touched upon here. The address is sometimes an apostrophe, in the vocative case ('I conjure you, O Brimer, Suburith, Tranayrt, Lyroth, Berien, Damay'), and sometimes an appositive phrase, in the accusative case ('I conjure all you demons inscribed on this ring').[20] While the spirits are commonly both named and characterized, the name and the description do not always occur in the same part of the conjuration. And the conjuration mentioned above refers first to 'all you demons inscribed on this ring' and then addresses them twice by name. When the declaration is repeated, the address is sometimes replicated exactly as it was first given, but frequently the later declarations addresses merely the 'aforesaid demons' (*prenominatos demones*), as often as ten or eleven times in a

single conjuration.[21] When multiple demons are being conjured they are usually all named, but one conjuration addresses the demon Lylet along with her companions (*socii*), who remain unnamed.[22]

In divinatory experiments, not only the informing spirits but also the boy serving as the necromancer's medium are often conjured to tell the truth. In such cases the conjuration is addressed to the boy simply as *puer* (no. 22) or, more often, as 'young virgin' or 'virginal youth' (*virgo iuuenis*).[23] Less often, objects used in the experiments are at times conjured and thus addressed: an image or a cloak. Power-bearing names are also addressed ('O ye most holy names').[24] Two experiments have conjurations addressed to the spirit who has taken the form of a horse.[25] In most contexts, the beings whose support is most needed and whose resistance is most feared are the spirits, and they are thus the ones chiefly subject to the magician's conjuration.

The invocations

As the fundamental source of efficacy by which a conjuration works, the invocations call upon the sacred power of numinous beings, names and events, power that can be wielded against the addressees and can make them to carry out the master's will. For example, a conjuration in one experiment (no. 7) invokes the power of God; events in the life of Christ; various sacred personages (Mary, the saints, then specifically the apostles, martyrs, confessors, virgins, and widows); the sacred names of God (which bring great fear to 'all things in heaven, on earth, and in hell'); the power of the demons' own princes, kings, lords, and superiors; the spirits' own powers; their habitation, of which the circle is a representation, and 'all the figures present within it', although in fact there are no figures thus depicted. The invocations are strung together in a manner reminiscent of a litany, in most cases between two and eight in a single conjuration, but not uncommonly as many as twenty-four. Only four experiments, all divinatory and involving the cooperation of a child medium, have conjurations with more than twenty-four invocations, and one of these runs to fully fifty-eight.[26]

Invocations can be found in mainstream Christian prayers from the late Middle Ages as well as in conjurations. The *Obsecro te* found in the Little Office of the Blessed Virgin, invoked Mary by the joy she experienced at the Annunciation, by the tender care with which the Son of God entered her womb, by the joys she had in her Son, by the compassion she felt before the cross, and

so forth.[27] The difference is that here the events are conceived as having psychological force: they are persuasive because they are remembered, and the point of the prayer is to call them to the Virgin's mind so that, moved by the recollection of what she herself experienced, she will have compassion on those for whom the events of Christ's life were performed – just as Christ himself is reminded of his Passion in the *Dies irae* and urged to mercy so that his suffering may not be in vain. In magical conjurations, the sacred persons, events, and objects cited serve more as powerful but impersonal weapons in a contest of wills, by which the magician may gain the upper hand over an unwilling spirit – as *arma nigromantica*, so to speak. A closer orthodox equivalent would be the petitions in the Litany of the Saints in which Christ is asked to 'free' humanity (*libera nos, domine*) by the successive acts of his life and death (*per natiuitatem tuam*, and so forth), but here the wording posits a natural and objective relationship between the sacred events and the desired effect: the normally expected effect of Christ's passion and death is to redeem humankind, not to give necromancers power over demons. Although the invocations are often by far the lengthiest in the elements of a conjuration, their meaning thus depends on the far shorter wording of the declaration and the instruction. If the purpose of the invocations is to call upon the sacred power of persons, objects and events, this power is like electricity, capable of running the most various machines and working diverse effects, both beneficent and brutally maleficent.

The subjects whose power is invoked fall into nine general categories. The examples given here are more than merely illustrative – they include the most common and significant cases within each category – but not exhaustive:

1. ***God:***

'by God' (no. 20)

'by the Father and the Son and the Holy Spirit' (no. 11)

'by the undivided and inseparable Trinity in which are three persons, namely the Father, and the Son, and the Holy Spirit, who proceeds from both' (no. 8)

'by the Father and the Son and the Holy Spirit, to which every name is bowed [*sic* – cf. Phil. 2:10] and every tongue proclaims Hosanna' (no. 11)

'by the living and true God' (no. 25)

'by Him who is everlasting and eternal, and by Him who gave us the grace not to stand in Hell' (no. 8)

'by God almighty, by Jesus Christ his Son, and by his Trinity, and by that providence which God had in [His] mind before the world was made, by the wisdom of God's eternity by which he made heaven stand above and established and perfected the world below … and by the prudence by which God separated light from darkness and created both, by the Word of God by which he made heaven and earth …' (no. 39)

'by the creator of heaven and earth, and by Him who created all things for the praise and glory of

his name, and by the living God, and by the holy God, and by the true God' (no. 43)
'by the virtue and power of the divine majesty' (no. 3)
'by the ineffable virtue and omnipotence of the creator' (no. 33)

2. ***Sacred names for God or Christ:***
'by the names which strike fear and terror in you' (no. 3)
'by the holy names by whose power you are bound' (no. 1)
Tetragrammaton (*passim*)
Adonay (nos 1, 7, 10, 13, 23, 25, 27, 28, 33, 35, 39)
El (nos 14, 28, 33, 39)
Ely (nos 7, 14, 23, 25, 27, 28, 35)
Eloy (nos 25, 27, 28, 33, 35, 39)
Alpha et O (nos 10, 25, 27, 28, 33, 39)
Emanuel (nos 20, 23, 23, 25, 27, 28, 33, 39)
Messyas (nos 7, 10, 23, 27, 28, 39)
Soter (nos 7, 10, 25, 27, 28, 39)
Sabaoth (nos 1, 5, 7, 10, 13, 23, 25, 27, 33, 35, 39)
62 unspecified names of Christ (no. 39)
99 names spoken by the daughters of Israel (no. 33)

3. ***Events from the life of Christ (usually emphasizing the Passion):***
'by the Incarnation of Our Lord Jesus Christ; by the baptism of Christ; by the fast of Christ; by the death of Christ; by the Passion of Christ; by the resurrection of Christ; by the ascension; by the coming of the Holy Spirit, the Paraclete' (no. 40)
'by the annunciation of Our Lord Jesus Christ; by the sacred fast of Our Lord Jesus Christ; by the baptism of Our Lord Jesus Christ; by the temptation of Our Lord Jesus Christ; by the passion of Our Lord Jesus Christ; by the 1,006 wounds of Our Lord Jesus Christ; by the 106 wounds of Our Lord Jesus Christ; by the 56 wounds of Our Lord Jesus Christ, not including the others from his head to his feet; by the crown of thorns which they placed on the head of Our Lord Jesus Christ, and they knelt down [and] mocked him, saying "Hail, king of the Jews"; by the reed and the blows with which they struck Christ; and by the three nails; by the lance with which the sacred body of Our Lord Jesus Christ was pierced, and at once blood and water flowed out; by the outburst of the holiness of Our Lord Jesus Christ, "Into thy hands I commend my spirit"' (no. 38; cf. no. 39)

4. ***The saints:***
'by all the holy men and holy women [*sanctos et sanctas*] of God'
'by the four evangelists, Luke, Mark, Matthew, [and] John; by the four sermons; by the twelve apostles; by the three magi, Caspar, Balthasar, [and] Melchior; by the patriarchs [and] prophets; by the martyrs and confessors; and by all the popes of Rome, and all the virgins and widows; and by all the bishops; and by all the abbots; by all the priors; by all the provosts; by all the archdeacons; and by all deacons; by all monks; by all nuns; by all priests; by all deacons and subdeacons; by all the saints of God; by the merits of all the saints; by all the Christian people; and by all the saints who are in heaven and on earth; and by the 144 thousand innocents …' (no. 38)
'by the faith of the prophets, by the proclamations of the patriarchs, by the dignity of the twenty-four elders, by the creed of the apostles, by the passion of the martyrs, by the confessing of the confessors, by the chastity of the virgins, by the gospels of the evangelists …' (no. 39)
by the virginity of Mary, John the Evangelist, Catherine, Agatha, Cecilia, and Barbara (nos 27, 28).[28]
'by all the bodies of the saints that lie in Rome' (no. 12)

5. ***The Virgin Mary:***

'by Saint Mary the virgin' (no. 29)

'by the gracious and most merciful and undefiled and uncorrupt virgin Mary, the mother of Our Lord Jesus Christ, who, dying for us wretched sinners, called us to the heavenly fatherland' (no. 7)

by her virginity (no. 28)

by her tears (no. 40)

by her milk (no. 12)

by her names – Queen, Flower, Rose, Lily, Ladder, Wisdom, Life, Sweetness, Mercy, and Hope (no. 10)

6. ***The angels:***

'by the angels and archangels, thrones and dominations, principalities, powers, virtues of the heavens, cherubim and seraphim' (no. 40)

'by the thrones, dominations, powers, and principalities of Our Lord Jesus Christ; and by all the angels and archangels who dwell before the throne of God, crying out with one voice, "Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest."' (no. 9)

'by the nine orders of angels' (no. 29)

by the archangels Michael, Gabriel and Raphael (no. 38)

7. ***Material creatures:***

'by all things that were and are and will be' (no. 2)

'by all things that exist beneath the heavens' (no. 35)

'by all the powers of heaven and earth' (no. 35)

'by heaven and earth, by the sea, by all things that are in them, by all emperors, by all kings, by all princes, by all counts, by all knights, by all citizens' (no. 38)

'by all things that the four parts of the world contain, and by the ages of the world, and by all animals that exist beneath the heavens, and by serpents and flying things, bipeds, tripeds, quadrupeds' (no. 40)

'by heaven and earth, the sea and hell, and all things existing in them' (no. 11)

by the heavenly and earthly Paradise (no. 10)

'by the eternity of all creatures' (no. 5)

by the five *secula* and seven *etates* of the world (no. 39)

'by the Sun and Moon and all the heavenly stars, and by all those things which have [power] to frighten and constrain you, and by the power of which it behoves you to come to us who summon you' (no. 6)

'by all things which have [power] to terrify, constrain, and bind you, and whose command it behoves you to fulfill completely' (no. 11)

'by your virtue and power, and by all things that have power against you' (no. 11)

by the sacraments of baptism (no. 33)

by the eucharist (nos 12, 38, 39)

by the four rivers of Paradise (no. 8)

8. ***The Last Judgement:***

'by the fearful day of judgement' (no. 35)

'by the fearful day of judgement of God most high, and by the fiery consumption, and by the glassy sea which is before the gaze of the divine majesty, and by the four animals … before the throne of the divine majesty, with eyes before and behind' (no. 33)

'by the fearful day of judgement, on which you are all to be damned' (no. 40)

9. The rulers of the demons:

'by Toth, your prince; by Zambrim et Mambrim; by Vsuel [and] by Saduel, to whom you are held to obey and tell the truth' (no. 33)

'by the power and dignity of Lucifer, Aphaleon and Neutrion' (no. 8)

'by your master Astaroth' (no. 40)

'by all your princes, kings, lords and superiors, and by your hell, and by all those things that exist in it'. (no. 10)

'by the virtue and power of all your princes, kings, lords and superiors, and by your [own] virtue and potentiality and potency [*possibilitatem ac potenciam*], and by your dwelling place, of which this [circle] is a form, and by all the figures abiding in it' (no. 7)

The invocations used by far most often and consistently are those in the first two categories – those appealing to the power of the divine persons, powers and names. Of these, the most common is the Tetragrammaton, the *nomen altissimum* in no. 14, spelled *Tetragramaton* (nos 1, 10, 13, 14, 25, 27, 28, 35), and also produced as Y-V-E and HX-V-V-HV, while Y-V-E-X is given as a name used by Abraham (no. 33).[29] The most extended and perhaps the most interesting series of invocations referring to the divine names is one (no. 33) with thirty-one specific names associated with events from salvation history, particularly the Exodus:

> We exorcise and command you by the most mighty and potent name of God, El, strong and wondrous; by Him who spoke and it was made; by all his names; and by the Name YVE, which Moses heard and spoke … and by the name YVEX, and with the name [Y]V[E]X, which Abraham heard, and he knew the almighty God; and by the name Joth, and with the name Joth, which Jacob heard from the angel accompanying him, and he was freed from the hand of his brother Esau; and by the name Eyzaserie, and with the name Eyzaserie, which Moses heard on the mountain, and he merited to be now with God, and to hear him speaking in the flame; and by the name Anathematon, and with the name Anathematon, which Aaron heard, and he became eloquent and wise …

This conjuration proceeds to invoke the names the names Sabaoth, Oristion, Eloy, Yephaton, Arbitrios, Elyon, Adonay, Pantheon and Arimon, by which Moses caused the plagues in Egypt; Geremon, by which he freed the Israelites; Yegeron, by which he divided the Red Sea; Anabona, by which he merited to receive the tablets of the law; Egyryon, by which Joshua overcame his foes; Patheon, by which David was saved from Goliath, and so on.[30]

Names for Christ are sometimes derived from biblical images, especially in

one extended series (no. 39):

> Messyas, Sother, Emanuel, Sabaoth, Adonay, Panthon, Panthocrathon, Eloy, Theos, Hon, Vision, Saviour, Alpha and Omega, First and Last, First Born, Beginning and End, way, truth, and wisdom, virtue, Paraclete, I am who am, who are, mediator, lamb, sheep, ram, calf, serpent, kid, Word, image, glory, grace, salvation, light, salt, peace, splendour, bread, font, vine, shepherd, prophet, undying hope, king, father, almighty, merciful, eternal, highest good, Trinity, unity, Father, El, Eloy, Eloe, Eleon, Saday, Symator, Tu, Ye, Ye, Prince of Peace, Enstriel, spirit, fear, goodness, thou, unity of unities, threefold godhead.

Occasionally names for God are derived from Hebrew or Greek liturgical formulas: AGLA (no. 33), the common magical abbreviation for the Hebrew *Ata gibor leolam Adonai* ('Thou art mighty for ever, O Lord'); *Theos* (no. 39), *Yschiros* (no. 28), and *Athanatos* (nos 28, 33), names derived from the liturgical *trisagion*, taken over into the Latin liturgy of Good Friday in the original Greek); *Eleyson* (no. 28), from the *Kyrie eleison*. Other names derived from Greek titles are *ho ōn* (nos 14, 23, 27, 28, 33) or simply *Hon* (no. 25) ('The Existing One'), and Pancraton (nos 28, 33) or Panthocrathon (no. 39), presumably variants on *Pantocrator*, 'the Almighty' or 'Ruler of All'.[31]

In short, what Joseph Kaster says about mastery of the divine names in ancient Egyptian ritual applies in Jewish and Christian contexts as well: 'whoever knows the god's real name, secret and ineffable and taboo, has control over him in the sense that he can evoke his power. In all ceremonial magic, the essential portion of the spell is the calling forth of the spirit or deity by *name*; when he is evoked by his real name, he must work the desire of the magician who "controls" him. This is "a name to conjure with".'[32]

On occasion the names of the demons, like those of God and Christ, are represented as possessing power: one invokes the demonic names Apolyn, Gebel, Astaroth, Tereol, Falmar and Tyroces (no. 5); another has an invocation 'by the name of your highest prince' (no. 27).

Certain conjurations invoking events from the life of Christ make explicit what is presumably implied elsewhere, that they are calling not so much upon the events themselves as upon the power manifested in the events: 'by the power by which Our Lord Jesus Christ entered in to his disciples when the doors were closed' (no. 35); 'by the power of Our Lord Jesus Christ, to wit that for us

humans he descended from heaven and was born of the virgin Mary, suffered under Pontius Pilate …' (no. 38).

On rare occasions the invocations appeal to the very practice of magic, whether historical or present: spirits are conjured by 'all the experiments of Virgil [the necromancer]' (no. 38),[33] by the ring brought for the experiment (no. 3), or by the magical circle used for the experiment, 'by which you are effectively called forth' (no. 9). In view of the magical powers often ascribed to Solomon, it is not surprising to find his rings invoked, along with the signs and names inscribed on them (nos 28, 33); his seven signs, his seal, and his characters (nos 27, 38); or his wisdom (nos 12, 30, 38).[34] Often the invocations show a preference for saints grouped in threes: most especially the three magi, Caspar, Balthasar and Melchior; also the three young men Sydrac, Mysaach and Abdenago and the three patriarchs Abraham, Isaac and Jacob.[35] The virgin child medium conjures spirits by his own virginity, and the master conjures him by the virginity he has maintained and the baptism he has received (nos 27, 28).

When Oriens is conjured, the invocations refer to his own dignities and subordinate spirits: 'by your kings, and by all your royal powers; by Sotuem [and] Sortfen; by your Sun, a most holy and sacred radiant treasure, bright and shining, which your excellence sends forth and which your manifest and benign power sends back; and by all your dignities and commands' (no. 41).

A conjuration from the supplementary material in Clm 849 commands the demons by virtue of two biblical analogies:

> O you demons, and all princes and every kind of demons, whom your guilt cast out from heaven on high, I adjure you and order you to obey my command and my precepts. Just as God commanded the Jordan and it stood still that the children of Israel might walk across without hindrance, so to I command you to obey my precepts day and night, at all hours and moments, [and be subject] to my precepts. Just as the Red Sea obeyed Moses and Aaron when it divided and presented a dry path for the children of Israel, so by invocation of Our Lord Jesus Christ I command you to obey me without delay, without harm or deception to me or any living thing …[36]

The Rawlinson necromantic manuscript, too, uses analogies in some of its conjurations: as Christ was 'fixed' to the cross by the Jews, so may the aerial spirits be 'fixed' by the power of the holy names; as the almighty Father (*sic*!) lay in the tomb for two days and arose on the third day, so may the aerial spirits

rise up and come forth; may the master proceed securely along his way, as Jesus proceeded through the midst of his enemies and none of them laid a hand on him because his hour had not come.[37] These formulas are similar in form to invocations, and presumably the intended force is the same: the purpose of the analogy is presumably not only to clarify what the conjurer intends (in which case it would be ancillary to the instruction) but to call upon the power of the sacred event that is recalled.

The instruction

The part of the conjuration directing the addressee what to do is typically introduced with the conjunction meaning 'that' (*ut*, or sometimes *quatenus*, more rarely *quod*). The formula of instruction may be repeated once, twice, or more often (in one conjuration for experiment no. 39 as many as ten times), in which case the manuscript may give the full version only the first time and only the incipit for subsequent occurrences.[38] Necromantic texts sometimes speak of 'obediencial conjurations', intended to compel the spirits' submission; 'bonds' or binding conjurations such as the 'bond of Solomon' (*vinculum Solomonis*), used in the Munich handbook's divinatory experiments to keep the spirits from departing until they have answered all questions;[39] and 'licencial conjurations', dismissing the spirits and requiring them to return at the magician's will.[40] The conjurations found in the Munich handbook, however, can most usefully be divided into 'summoning conjurations' and 'executing conjurations'.

Summoning conjurations are used to instruct a spirit or spirits to come before the necromancer ('that you come in a benign form', 'that you should come to me', 'that you should have no rest until you come to me', 'that you should at once proceed here', or 'that you should be compelled to come here').[41] They may be commanded to appear in a reflecting surface as part of a divinatory experiment ('that you should all appear') or to send another spirit or spirits for that purpose ('that you should command your master that he himself should come', 'that you should take pains to send one of your subordinates', 'that you should send me a certain spirit', 'that you should have your subordinates come here', 'that you, N., should make spirit N. come to me').[42]

Executing conjurations, which require the spirit or spirits to carry out the will of the master, are more varied in proportion to the various purposes of the experiments. In psychological experiments the spirits are enjoined to affect the minds and hearts of the individuals singled out as victims ('that you should sow

and stir up hatred between them', 'that you should seduce the heart and mind of N. to my love', 'that you should never have rest until you make her heart burn with my love').[43] In divinatory experiments involving a young boy as medium, either the master or the boy may conjure the father of lies or his minions to tell the truth, or the master may conjure the boy himself to do so ('that you should relate to us whatever you see', 'that you should tell me the truth', 'that you should show me the truth', 'that you should have no rest unless you reveal to this boy the thief and the theft').[44] The spirits may be instructed to make possible the conditions for the bestowal of information – to enlighten the boy's mind, or to cause his fingernail to grow bright and appear large.[45] These conjurations may even involve the explicit insistence that the spirit or the child not lie, nor even have the power to conceal or deceive ('that you should have no power of concealing, but should manifest all that you see').[46] The spirits may be conjured to entrust a treasure to the master ('that you should leave me a treasure'), to fetch and replace a woman ('that you should go to so-and-so and immediately fetch her here, and return her when I wish'), to guard some object, not to harm the master in the course of the experiment ('that you should have no power to harm me'), to protect the master ('that you should forthwith have these terrors removed', 'that you should avenge me against him who is trying to harm me'), or to obey the master's command generally ('that you should obey my command').[47] The child medium may be conjured not only to tell the truth but, at an earlier stage, to gaze into his fingernail ('that you should gaze into [your] nail and see whether it becomes bright or not').[48]

In some conjurations, to be sure, the distinction between summons and execution breaks down. In divinatory experiments the spirits may be simultaneously commanded to come, to make themselves seen, and to provide information ('that you should appear to me and give true responses', 'that you should come and appear and tell me the truth', 'that you should come and appear and reveal this to us', 'that you should appear and respond and reveal all the truth', 'that you should appear and reveal to us the truth', 'that you should come and answer me and tell the truth').[49] Elsewhere they may told to come and bring an object ('that you should come to me, bringing a consecrated ring'), to come and transport the necromancer ('that you should come to me without delay, and carry me to such-and-such a place'), to come and consecrate an object ('that you should come here and consecrate this ring'), or simply to come and fulfill the master's will ('that you should come to me and carry out my entire will').[50]

Executing conjurations need not be addressed to the spirits by whose power

the operation is done. Experiment no. 12 contains two instructions to the woman whose passionate love is required, although the second of these vacillates between the second and the third person: 'that you should be unable to sleep until you complete my libidinous desire' and 'that, as the hart longs for the fountain of water [Ps. 41:2 Vult.], so you, N., should long for my love; and as the raven longs for the carcasses of dead people, so you should long for me [*sic*!]; and as this wax melts before the fire, so you, N., should long for my love, so that you are unable …' In experiment no. 11, for a cloak of invisibility, the master conjures the cloak itself 'that no one may be able to see me'. In the simple experiments to obtain a horse, as in the complex experiment to procure a flying throne, the master conjures the horse or the throne to transport him, usually to a specified location ('that you should carry me', 'that you should lead me to such-and-such a place').[51]

A bond of Satan or Mirage

One lengthy conjuration appears both in the Munich necromancer's handbook (no. 32) and again twice in the appended material; versions of it by three different hands are thus included in Clm 849.[52] The two isolated versions, which agree quite closely in their wording, are addressed to the demon (or 'ancient serpent') named Mirage; the version incorporated into the manual, which differs markedly from these at many points, addresses the Devil, or Satan, 'most wicked enemy of the faith, death of the human race, tempter of righteousness, lover of evils, root and kindling of vices, seducer of humans, and master', 'most wicked dragon', 'accursed and most mendacious spirit' and 'author of diabolical power, inventor of evils'. The conjuration begins anomalously with a statement regarding the powers being brought to bear against the Devil ('may the angels and archangels accuse you … may the elect of God accuse you'), followed by a prayer for divine aid ('God … I invoke your holy name … I humbly implore that you may deign to give me aid against this spirit Satan'). These elements are followed by simply commands addressed to the spirit himself ('Hear, therefore, Devil … come forth … I adjure you … to be subject to my commands and carry them out'). The instructions are for the most part purely generic: 'I adjure you … to do quickly whatever I command you', or 'to do quickly whatever I order and command of you', or 'I adjure and constrain and command you … to obey me without any impediment or harm or wound or affliction to my body or soul'. At the end, however, the instruction is specific but allows for such variation that the

effect is still to make this a generic conjuration, for virtually any purpose:

> [Come] to me in this hour, without any harm or injury or affliction to my soul or my body, or send another [spirit] or have him come, who will know perfectly how to fulfil my every desire, and will not withdraw from me until I have given him leave and he has fully satisfied my will. I conjure you by all that is written above to make a spirit come to me carrying gold and silver [coins] and [hidden] treasures, before I withdraw from this place. And as often as I invoke him, let him appear at once, benign and humble, harming no one, and ministering to me in all things, and fulfilling my will. So be it, so be it, amen. And bring or send me a spirit willing and competent in all knowledge. May he have the power to make me invisible whenever I wish. And let him please me, and be always under my power. And provide him also with the power to consecrate books and experiments, and everything that I wish. Amen, amen, amen.

Repeatedly the will of the conjuror is identified with that of God: the spirit is told that God himself commands him, or that the conjuror does so not by his own power but by that of God, or 'by the power which I have over you, Mirage, given me by God almighty in baptism and the other sacraments'. At one point the conjuration reads, 'The Word made flesh commands you, He who was born of the virgin commands you, Jesus of Nazareth commands you, He who created you commands you to carry out quickly what I ask or wish to have from you or desire to know; the more you delay in doing what I command you, the greater will be your punishment from day to day.' The reminder of the punishment awaiting the spirit on the Day of Judgement, and the threat of heightened torment as a penalty for disobedience, is also repeated – somewhat as elsewhere (no. 2) a spirit is threatened with being cast forever into the depths of the sea.[53]

The conjuration of Mirage, from the supplementary material in the codex, is followed by material that the main block does not take over: a set of instructions for constructing a circle in a secret location, with various prayers, and supplementary conjurations in which Mirage is threatened with intensified pains if he does not present himself: 'If not, I exorcize you that the chains of your punishment may be rife with sulpur and pitch.'[54] The spirit is to be conjured a second and third time, if necessary, but no more.[55]

Adolf Franz published a lengthy formula of exorcism taken from a West Frankish manuscript of the ninth century, which reads in part:

… I conjure you, Devil, Satan, Enemy,

- by God the Father almighty;
- and by those virtues which the Lord himself made and makes;
- by those angels he has before himself in [his] mind; …
- by those four animals which uphold the world itself;
- by every good creation that God has made in heaven and on earth;
- and by the light and the earth and all its creeping things;

by all these things I conjure you that you should not have power to remain, for he commands you who ordered you to be cast down from the kingdom of heaven on high. Hear, therefore, and be afraid [*Audi ergo et time ergo*], Devil, Satan, Enemy; you are banned, and again I speak to you and conjure you

- by that king who rules and commands all things …

Again I have said to you, O infernal enemies, by all things that I have had in mind for you [in] so great a conjuration as this, that you should not have power to remain or to do harm or to rebel…. I exorcize you, O accursed one, most unclean spirit, basilisk dragon, noxious serpent … that you should go out from this temple of God … I exorcize you, O unclean spirit, author of sins, deceiver of souls, envious one, insatiable homicide who endeavoured to kill the immortal man whom God created by his power…. In the name of Our Lord Jesus Christ I adjure you, O enemy … I conjure you and entreat [*obtestor*] you, O enemy, [that] you should not have power to remain here in this person's soul or body … I adjure you

- by the gates of Paradise;
- by the six golden candlesticks [Apoc 1:12]…

I speak to you in truth, O unclean spirit, dragon, I adjure you,

- by the Holy Spirit;
- I adjure you by the six fiery furnaces;
- I adjure you by the cherubim and seraphim;
- I adjure you by the wings of the winds;
- I adjure you by the mystery of Christ's [passion];
- I adjure you by the resurrection of Christ the Lord;
- I adjure you by the precious pearls;
- I adjure you by the years [and] by the days;
- I adjure you by the passion of the saints;
- I adjure you by him who who freed the people Israel from the Red Sea, who freed Daniel from the lion's den, who illumined the blind, healed the paralytics, [and] cleansed the lepers.

I adjure you now by him, O enemy, unclean one, inveterate dragon, [that] you should depart from the soul and withdraw from the body or from all the inward parts of [this] servant of God….

It is not I who command you, nor my sins, O most unclean spirit, but the immaculate lamb, Jesus Christ Our Lord, the Son of God, commands you.

The angels press upon [*urguent*] you, the archangels press upon you, the prophets press upon you, the apostles press upon you, the martyrs press upon you, the confessors press upon you. Therefore may the arts of the Devil fail [*defici[a]nt ergo artes diaboli*] by day [and] by night …

I exorcize you, O author of diabolical power, inventor of malice …[56]

The essential elements of this formula are exactly those seen in necromantic conjurations of a much later era. There are, to be sure, distinctive embellishments. First, the devil being expelled is not only named (Devil, Satan, Enemy) but characterized: he is the 'accursed one, most unclean spirit, basilisk dragon, noxious serpent', or the 'unclean spirit, author of sins, deceiver of souls, envious one, insatiable homicide who endeavoured to kill the immortal man whom God created by his power', and as the 'author of diabolical power, the inventor of malice', and so forth. Second, he is expelled from the energumen's body as well as his soul. Third, it is expressly said not merely that the exorcist commands in the name of Christ (as in Acts 16:18) but that Christ himself is the one who commands, even if through the exorcist. Fourth, various sacred figures are represented as participating in the exorcist's struggle with the malign spirit: the angels, archangels, prophets, apostles, martyrs and confessors all place pressure upon the possessing devil (*urguent*, for *urgent*), or denounce him (reading *arguunt*). And fifth, the second-person address is interrupted with a third-person subjunctive urging that the Devil's arts or snares may come to naught. The essential structure of the formula remains unaffected by these elements, but the network of relations is rendered more complex. The exorcist insults the spirit with whom he is engaged in struggle, identifies his own action as that of Christ, and calls upon the angels and saints not simply as possessors of power that can be tapped through invocation but as active participants in the contest. The representation of the exorcism as a cosmic combat, perhaps a local instance of that apocalyptic conflict that Christ initiated in his own exorcisms and carried forward in his passion and resurrection, here becomes exceptionally dramatic and explicit.

As already indicated, the conjurations of the necromancer are identical in form to the exorcisms designed to dispel demons. The resemblance may be seen in a manual for exorcizing the possessed that was printed several times in the late fifteenth century went by the title *The Conjuration of Malign Spirits*

Dwelling in the Bodies of People, as it is Done in Saint Peter.[57] The simplest form of exorcism used here is simply, 'I exorcize you, unclean spirit, in the name of God the Father almighty ✠ and in the name of Jesus Christ his Son ✠ and by the power of the Holy Spirit ✠ that you should recede from this servant of God, N.' Like the conjurations of exorcists, however, the formulas used here become extended through repetition of the instruction and through numerous invocations:

> I conjure you, O Devil, by the Father and the Son and the Holy Spirit, and by the patriarchs and prophets, apostles, evangelists, martyrs, confessors, virgins, and all the holy men and holy women of God … and by our Lord Jesus Christ I conjure you, that you should recede from this servant of God, N. I conjure you, O Devil, by the passion of our Lord Jesus Christ, which he endured for the human race, that you should recede from this servant of God, N. I conjure you, O Devil, by the holy cross on which our Lord [died for] the servant of God, N., that you should not be able to conceal yourself in his body, nor in his members, nor in his head. I conjure you, Devil, by the nails of our Lord Jesus Christ, by which his hands and feet were affixed to the cross, that you should withdraw from this servant of God, N., that you not be able to conceal yourself in his mouth or head. I conjure you, Devil, by the lance that Longinus held, by which he pierced the side of our Lord Jesus Christ, and blood and water flowed out, that you not be able to conceal yourself in his throat or on his tongue or under his tongue, or in his other members. I conjure you, Devil, by the death and burial of Christ, from which he rose from the dead on the third day, that you not be able to conceal yourself in his bowels or inward parts. I conjure you, Devil, by the resurrection of our Lord Jesus Christ, in which he appeared to his disciples, saying, 'It is I, do not be afraid,' and he commanded them, saying, 'Go into all the world and preach the gospel to every creatures; he who believes and is baptized will be saved, but he who does not believe will be condemned'; by the aforesaid words I conjure and admonish you that you should recede from this servant of God, N. I conjure you, O Devil, by the ascension of our Lord Jesus Christ, that you should recede from this servant of God, N. I conjure you, Devil, by the Holy Spirit, the Paraclete most high, whom our Lord Jesus entrusted to his disciples in fiery tongues, that you should recede from this servant of God, N., and not return any more, nor make any [spirit] return to him, and as God separated heaven from earth, truth from falsehood, good from evil, sweet from bitter, so

> may you be separated from this servant of God and not be able to approach him any more …

The exorcist claims directly the authority of Christ, proclaiming that Christ himself commands the spirit to withdraw:

> He commands you, accursed devil, who walked on the sea with dry feet…. He commands you, accursed devil, who commanded the winds and the sea and the storms. He commands you, accursed devil, who ordered that you be cast from the heights of heaven to the depths of Earth….

He further threatens the spirit by reminding him of the punishments prepared for him: 'Nor should you be unaware, Satan and Belzebuch, that pains and torments will come upon you in the day of judgement and in that eternal day when God will come like a fiery furnace to judge the living and the dead….' Not only the general structure of the formulas but even the precise wording echoes the conjurations of the Munich handbook and other necromantic texts. At one point, for example, the manual for dispelling a demon parallels the conjuration of Mirage:

> You, therefore, most evil spirit, enemy of humankind, death's plunderer [*raptor*], evader of justice [*iustitie declinator*], root of evils, font of vices, seducer of humans [*deductor hominum*] … master of demons …
>
> You, therefore, most evil Mirage, enemy of the faith of humankind, inventor [*repertor*] of death, herald of injustice [*iniusticie declarator*], root of evils, inciter of vices, seducer of humans [*seductor hominis*], master of demons …[58]

Unlike the rite in this oft-published work, the exorcism of elves and other 'demons' from a fifteenth-century medico-magical manuscript makes no pretence of official status, yet it is identical in its basic form to other exorcisms and conjurations:

> In the name of the Father, and of the Son, and of the Holy Spirit, amen. I conjure you, elves and all kinds of demons, of the night or of the day, by the Father, and the Son, and the Holy Spirit, and the undivided Trinity, and by the intercession of the most blessed and glorious ever virgin Mary, by the prayers of the prophets, by the merits of the patriarchs, by the intercessions

[*suffragia*] of the angels and archangels, by the intervention of the apostles, by the passion of the martyrs, by the faith of the confessors, by the chastity of the virgins, and by the intercession of all the saints, and by the Seven Sleepers, whose names are Malchus, Maximian, Dionysius, John, Constantine, Serapion, [and] Mortian [*MS* Martimanus], and by the name of the Lord God which is blessed forever ✠A✠G✠L✠A✠, that you should cause or inflict no harm or any evil on this servant of God, N., whether in sleep or while awake. ✠ Christ has conquered [*sic*] ✠ Christ reigns ✠ Christ rules ✠ may Christ bless us ✠ [and] defend us from every evil. ✠ Amen.

In the name of the Father, and of the Son, and of the Holy Spirit, amen. ✠ In my name they will cast out demons, they will speak with new tongues, they will take up serpents, and if they drink any poison it will not harm them, [and] they will put their hands on the sick and will cure them. ✠ Wondrous cross, dispeller of sorrow, recovery of health. ✠ Behold the cross of the Lord; flee, adverse ones [*partes adverse*]. ✠ The lion of the tribe of Judah has conquered, the root of David has sprouted [*allam?*]. ✠ Christ conquers ✠ Christ reigns ✠ Christ rules ✠ may Christ defend this servant of God from every fantasy and every vexation of the Devil, and from every evil, at every hour and everywhere, by the power of the holy cross ✠ Amen ✠ agios ✠ hyskyros ✠ athanathos ✠ eleyson ✠.[59]

The same may be said of an exorcism of ‘malignant spirits’ found in the same manuscript:

Hear, O accursed Satan, I adjure you by the name of the eternal God and of Our saviour, His Son Jesus Christ. Depart, trembling and sighing, overcome with your envy. Let there be nothing in common between you and your angels and the servant of God, N. Do not harm him or appear visibly before him, in his sleep or while he is awake. Again I conjure you demons or malignant spirits, whoever you are, by the sprinkling of the blood of Jesus Christ on the cross, and by his bloody wounds. Again I conjure you by the death of Jesus Christ on the cross and the giving up of his spirit, which descended into hell and despoiled it, that now and henceforth you should always flee from this servant of God, N., and never enter into him, but go out and withdraw from him. Again I conjure you by the power of the words written here, if thou are or ye are within him, that thou shouldst or ye should (if you are many) go out from him, so that he may have no terror or disturbance from henceforth. This

> compels you: may the Word made flesh ✠ the holy cross of Christ, the nails, [and] the crown of thorns drenched in the blood of the Lamb of God on the cross save him, defend the bearer here and everywhere from every adversity and perversity of the Devil. In the name of the Father, etc.[60]

In exorcisms the boundary between mainstream tradition and deviant usage is difficult to define with precision, but the extreme cases are easy enough to determine. One late medieval manuscript requires that the energumen be laid before an altar after mass, inside a chalk diagram, with three stoles binding his body; another requires that the possessed person be dressed in a chasuble and stole and made to lie on his back, with feet turned toward the altar, while the exorcist recites a ritual bond (*vinculum*) to control the evil spirits by the power of various divine names.[61] When Niccolò Consigli was tried at Florence in 1384, for example, he was accused not only of summoning demons to work harm but also of exorcizing the possessed and thus usurping clerical prerogatives. When a ten-year-old girl was brought to him he cured her of possession by laying her on a rug, and intoning a diabolical incantation that began 'Tant muructa? tiri?'[62] In comparison, the exorcisms cited above share their basic form (from declaration through instruction) with the necromantic conjurations we have examined, and they all rest on the mainstream theological assumption that the will of the demons can be constrained, with God's permission and aid, and through the power of the sacred. The necromancers shared with fully official exorcists a belief in the power of the holy to command and ultimately constrain the unclean spirits.

Following a suggestion of Lynn White, André Goddu has sought to explain what he sees as the 'failure of exorcism' in the fifteenth century largely in terms of a heightened consciousness of the possibility that exorcism may be ineffective. Faced with these diminished expectations, theologians began to argue that exorcism was indeed effective on the spiritual plane even if residual bodily effects remained. Alternatively, one could fall back on the time-honoured notion that if exorcism did not succeed then *prima facie* the condition was not truly one of demonic possession.[63] Interesting as his argument is, it rests upon the questionable assumption that the use of exorcism in fact declined. What Goddu shows is that in the October volumes of the *Acta sanctorum* there is diminished occurrence of exorcism in materials from the fifteenth century. But he seems to be referring mainly not to actual exorcisms performed by saints while they were alive, but rather expulsion of demons worked at the tombs of

deceased saints, which have indirect relevance at most to the study of exorcism. More compelling is the suggestion of Nancy Caciola, that precisely in the fifteenth century there was *increasing* interest in exorcism as a quasi-liturgical ritual, and that extensive manuals on exorcism, with formulas and instructions for its use, are chiefly the produce of this century. To be sure, there were lengthy formulas in earlier eras, mainly derived from baptismal exorcisms, but before the fifteenth century exorcisms tended to be more concise, and the techniques in large measure improvised.[64] The Munich handbook was thus riding on the crest of a new development: what it represents is a particular version (or, from an orthodox perspective, perversion) of a more general interest in the elaboration and assembly of materials for the commanding of malign spirits. Once again we can see conjuration as the reverse side of a tapestry whose obverse consists of orthodox exorcism – both taking on new significance, as it happens, at the same time that literal tapestries were becoming more significant and more elaborate in European artistic practice.

Notes

1 A.G. Little, ed., *Liber exemplorum ad usum praedicantium, saeculo XIII compositus a quodam Fratre Minore Anglico de provincia Hiberniae, secundum codicem Dunelmensem editus* (Aberdeen: Typis Academicis, 1908), 22. Barbara Newman, who is working on the theme of demon-preachers in and around the thirteenth century, called this text to my attention.

2 See Richard P.H. Greenfield, *Traditions of Belief in Late Byzantine Demonology* (Amsterdam: Hakkert, 1988): 277, on texts in which it appears that God is being commanded or conjured.

3 Lester K. Little, *Benedictine Maledictions: Liturgical Cursing in Romanesque France* (Ithaca, NY: Cornell University Press, 1993).

4 See the curse directed against thieves in the Rawlinson necromantic manuscript, fols 121r–121v: *Obscurentur oculi eorum ne videant et dorsum eorum semper incurua. Irruat super eos formido et pauor in magnitudine brachij tui. Fiant inmobiles quasi lapis, donec pertranseat populus tuus, domine, donec pertranceat* [*sic*] *populus tuus* [*sic*] *iste quem possedisti, etc* …. (Cf. 124r–124v.)

5 In the Vulgate, Song of Songs 2:7, *Adiuro vos, filiae Hierusalem, per capreas cervosque camporum, ne suscitetis neque evigilare faciatis dilectam*.

6 C. Stephen Jaeger, *The Origins of Courtliness: Civilizing Trends and the Formation of Courtly Ideals, 939–1210* (Philadelphia, 1985), 238, citing Nicetius, *Epistulae Austrasicae*, in MGH Epp. Merow. et Karol. aev., 1/3/9, 119–22.

7 Charles Plummer, ed., *Vitae sanctorum Hiberniae*, 1 (Oxford: Clarendon, 1910), 143: *illa bestia fugata ad persequentem se uoce humana dixit: 'Adiuro te in nomine Brigide, uirginis Hibernensis, ut me dimittas.'*

8 M.R. James, 'Twelve medieval ghost-stories', *English Historical Review*, 37 (1922), 413–22 (no. 3). On these cases see Jean-Claude Schmitt, *Les revenants: les vivants et les morts dans la société médiévale* (Paris: Gallimard, 1994), 168–73.

9 Michael D. Swartz, 'Scribal magic and its rhetoric: formal patterns in medieval Hebrew and Aramaic

incantation texts from the Cairo Genizah', *Harvard Theological Review*, 83 (1990), 163–80.

10 Rawl. 19r–20r, 124v, 139r–142r, 151v, 155r–156r; 148r–149r; 153r.

11 Martin Buber, *I and Thou*, 2nd edn, trans. Ronald Gregor Smith (New York: Scribner, 1958), 83.

12 See Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989), 78–80.

13 See Iohannes de Francofordia, *Quaestio, utrum potestas cohercendi demonis fieri possit per caracteres, figuras atque verborum prolationes* (1412), in Joseph Hansen, ed., *Quellen und Untersuchungen zur Geschichte des Hexenwahns und der Hexenverfolgung im Mittelalter* (Bonn: Georgi, 190l; repr. Hildesheim: Olms, 1963), 71–82. See also the conclusions of the Paris theologians, from 1398, in Jean Gerson, *Œuvres complètes*, ed. Palemon Glorieux (Paris: Descle, 1961–73), vol. 10, p. 89: article 17 condemns the belief 'That by such arts demons are truly coerced and compelled and do not feign such compulsion to seduce people'.

14 *Precipio vobis* occurs six times (e.g., no. 38 and no. 39); *adiuro vos/te* twice; *exorzizo te*, *voco vos*, *invoco vos*, and *absoluo vos* also occur.

15 *Te invoco et adiuro* (no. 14); *coniuro vos et precipio vobis* (no. 39).

16 No. 27 (five times in a single conjuration), no. 39 (eleven times).

17 No. 12 (*coniuro ... coniuro te ... coniuro vos et exorcizo vos* [*et*] *impero vobis*); no. 39 (*coniuro vos ... coniuro et contestor vos ... adiuro vos* followed by eight more occurrences of *coniuro vos*); no. 8 (*vos coniuro et exorcizo, et prouoco vos ... coniuro vos ... coniuro vos et impero atque precipio vobis ... vos advoco*); no. 15 (*vos potenter invoco ... vos invoco et coniuro potenter et exorziso ... vos invoco et coniuro et exorcizo et constringo*); no. 33 (*vos exorcisamus atque imperamus ... exorcizamus atque viriliter imperamus*); no. 11 (*invoco vos ex parte Patris, prouoco vos ex parte Filij, invoco vos ex parte Spiritus Sancti*). Further examples: *coniuro vos et advoco*, followed by *coniuro vos* twice; *coniuro vos* six times, followed by *precipio vobis*; *vos exorciso et coniuro ... coniuro vos*; *vos coniuro et exorcizo et invoco ... coniuro vos ... coniuro vos et exorcizo*; *vos coniuro ... coniuro vos ... precipio vobis*; *vobis precipio ... precipio vobis*; *coniuro vos ... precipio vobis*; *vobis impero et precipio et coniuro ... coniuro vos*.

18 No. 1 (*supplico vobis* and *te deprecor*); no. 4 (*vos deprecor, vobis supplico, vos rogito*); no. 22 (*te deprecor*); no. 23 (*te exoramus*); no. 24 (*rogo ... rogo vos*); no. 29 (*te deprecor*); no. 41 (*precor te ... vocor et contestor* and *precor, rogo, et peto*).

19 E.g., no. 6 (*rogo vos, coniuro et adiuro*). no. 15 uses the forms *coniuro et constringo te*; *te invoco, coniuro, et constringo*, and *te invoco et coniuro et constringo*.

20 Both from no. 10; the latter reads *Coniuro vos, omnes demones scriptos in hoc anulo*.

21 No. 39 and no. 40.

22 No. 23.

23 In no. 27 he is addressed several times by that designation and also as simply *virgo* or *infans*.

24 Nos 4 (*ymago*), 11 (*cappa*), 24 (*O vos sanctissima nomina*). no. 40 addresses *Jaspar, Balthasar, Melchior, Smoagel, Emanuel, et deus fortis*, but this appears to be a mistake; these names should appear in invocations rather than in an address.

25 Addressed as *eque bone* in nos 17 and 43.

26 A conjuration in experiment no. 38 has thirty-four, one in no. 40 has forty-six, one in no. 33 has forty-nine, and one in no. 39 has fifty-eight.

27 Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England*, c. *1400*–c. *1580* (New Haven: Yale University Press, 1992), 262f.

28 Cf. *The Commonplace Book of Robert Reynes of Acle: An Edition of Tanner MS 407*, ed. Cameron Louis (New York: Garland, 1980), 169–70.

29 Nos 1, 10, 13, 14 (where it is called the *nomen altissimum*), 25, 27, 28, 33 (where it is said to have been used by Abraham) and 35. On the Jewish background for magical use of the divine name see K. Kohler, 'The Tetragrammaton (Shem ham-M'forash) and its uses', *Journal of Jewish Lore and Philosophy*, 1 (1919), 19–32.

30 Compare the wording of the conjuration in Bodleian Library MS Rawlinson D 252, fols 87v–89v.

31 Nos 33 (AGLA); 39 (Theos); 28 (Yschiros); 28 and 33 (Athanatos); 28 (Eleyson); 14, 23, 27, 28, 33 (On); 25 (Hon); 28, 33 (Pancraton); 39 (Panthocrathon). One of the more extraordinary invocations is *per legem legalem et per spem sperantem et per karitatem karitatiuam* (no. 14), presumably an adaptation or garbling of the three theological virtues.

32 Joseph Kaster, trans. and ed., *The Wings of the Falcon* (New York, 1968), 60.

33 On the lore of Virgil see Domenico Comparetti, *Vergil in the Middle Ages*, trans. E.F.M. Benecke (London: Swan Sonnenschein, 1895), and J.W. Spargo, *Virgil the Necromancer* (Cambridge, MA, 1934).

34 See esp. F.C. Conybeare, 'The Testament of Solomon', *Jewish Quarterly Review*, 11 (1899), 1–45, but also John M. Hull, *Hellenistic Magic and the Synoptic Tradition* (Naperville, IL: Allenson, 1974), 30–35.

35 E.g., no. 20.

36 Fols 141r–141v.

37 Rawl. MS D 252, fols 16v–17v., 72r–72v.

38 E.g., nos 27, 35, 40.

39 No. 25, *vt non recedatis ... quousque certificati fuerimus de omni re dubitabili*; no. 27, *vt non habeatis licenciam recedendi ... donec ... michi dicatis ... veritatem*, and *vt non habeatis potestatem recedendi ... donec ... meam voluntatem adimpleueritis*, and *vt virtutem talem recipias quod quocumque fueris ligata, ipsi spiritus non habeant potestatem recedendi quousque velle ligatoris perficiant*). They may also be used to ensure that the spirits will repeat the desired effect on later occasions, at the master's will (no. 9, *vt iurare vos debeatis vt predictum equum semper ad me venire cogetis*). The term 'bond' (*hoc vinculum est legendum*) occurs in no. 33.

40 E.g., Rawlinson D 252, 4v, 43v (*coniuracio obediencialis*) and 12r, 14v, and 36v (*coniuracio licencialis*).

41 Nos 1, 6, 8, and 9. Also nos 7 and 9, *quatenus ... ad me venire debeatis*, and *vt hic venire debeatis*; and no. 11, *quatenus ... huc venire debeatis*.

42 Nos 1, 6, and 13. Also no. 24, *vt mittatis ... angelos ... qui dicant michi veritatem*; no. 27, *vt ... vadas pro rege tuo et facias eum venire*; no. 38, *vt vestrum vnus ... veniat vt iste puer possit eum ... videre*; no. 41, *vt michi spiritum veritatis ... mittere digneris*.

43 Nos 5, 13, and 35. Also no. 2, *vt eatis ... et relinquatis talem in statu priori*, and *vt ...* [*talem*] *personam ... circuatis, et sensus eius ... affligatis*; no. 4, *vt ... ipsum* [?] *iuxta me taliter aligetis, vt me ... veneretur*; and no. 5, *quatenus ... odium ... inseratis*.

44 Nos 22, 24, 27, and 38. Also no. 38, *vt michi sitis obedientes et isto puero ... quod verum est ... dicatis*, and no. 39, *quod ... ostendatis et dicetis huic puero ... vbi acceptum uel reconditum sit hoc furtum*.

45 No. 22, *quatenus isti puero tribuas scienciam et intellectum, vt michi veritatem annunciet*; no. 29, *illumina istius pueri cor* [*et*] *mentem, et fac vt michi veritatem ... dicat ... vt* [?] *indicet omnia*, and *vt isti puero tribuas scienciam et intellectum, vt michi veritatem ... dicat*; no. 38, *vt ... iste puer ... possit videre furem cum furto*; no. 39, *quod vobis detis auctoritatem huic puero ... audiendi, interrogandi, et videndi*, and *vt ... vngwem huius pueri ... crescere et clarescere faciatis ... vt apparere possit ... et videre in eo furem et furtum*; no. 40, *vt ... faciatis vngwem istius pueri ... crescere et clarescere ... quod iste puer ... in eo videre possit furem uel fures et furtum*.

46 No. 27.

47 Nos 33, 3, 43, 15, 39, 40.

48 No. 27; cf. no. 22.

49 Nos 23, 27, 28, 29, 33.

50. Nos 10, 15, 10, 39.

51 Nos 14, 15, 17, and 43.

52 The conjuration on fols 59v–69v is abbreviated; the full text is given on fols 109r–118r and 139r–146r. Compare the conjuration in Bodleian Library MS Rawlinson D 252, fols 24r–29r.

53 For parallels see Marvin Meyer and Richard Smith, eds, *Ancient Christian Magic: Coptic Texts of Ritual Power* (1994), 157, and Kaster, *Wings of the Falcon*, 151–2. See also *Malleus maleficarum*, ii.1.13, p. 141.

54 Fols 115v and 144r, *Alioquin exorcizo te ut cathene penales tue fecundantur* [or, on 144r, perhaps *secundantur*] *sulphure et pice*.

55 Fols 111v–118r and 141r–146r.

56 Adolf Franz, *Die kirchlichen Benediktionen im Mittelalter*, 2 (Freiburg im Breisgau, 1909), 587–96.

57 *Coniuratio malignorum spirituum in corporibus hominum existentium prout in Sancto Petro* (Rome: Stephan Plannck, ca. 1492; also Rome: Eucharius Silber, ca. 1495, and other editions).

58 Clm 849, fols 109r–109v, 139v.

59 British Library, MS Sloane 962, fols 9v–10r: *In nomine patris, et filii, et spiritus sancti, amen. Coniuro uos elues et omnia genera demonum nocturna siue diuturna per patrem, et filium, et spiritum sanctum, atque indiuiduam trinitatem, et per intercessionem beatissime et gloriose semperque virginis Marie, per oraciones prophetarum, per merita patriarcharum, per suffragia angelorum et archangelorum, per int*[*er?*]*uentum apostolorum, per passionem martyrum, per fidem confessorum, per castitatem virginum, et per intercessionem omnium sanctorum, et per septem dormientes, hos quorum nomina sunt hec: Malchus, Maximianus, Dionisius, Iohennes, Constantinus, Seraphion, Martimanus, et per nomen domini dei quod est benedictum in secula ✠ A ✠ G ✠ L ✠ A ✠ vt non noceatis neque aliquid mali faciatis vel inferatis huic famulo dei N. neque dormiendo neque vigilando. ✠ Christus uicit* [*sic*] *✠ Christus regnat ✠ Christus imperat ✠ Christus nos benedicat ✠* [*et*] *ab omni malo deffendat ✠ Amen. In nomine patris, et filii, et spiritus sancti, amen. ✠ In nomine meo demonia eicient, linguis loquentur nouis, serpentes tollent, et si mortiferum quid biberint non eis nocebit, super egros manos imponent et bene habebunt. ✠ Crux admirabilis, euacuacio doloris, restitucio sanitatis. ✠ Ecce crucem domini, fugite partes* [*sic?*] *adverse. ✠ Vicit leo de tribu iuda, radix Dauid* [Apoc 5:5] *allam* [*sic?*]. *✠ Christus vincit ✠ Christus regnat ✠ Christus imperat ✠ Christus hunc famulum dei N. ab omni fantasia et ab omni vexacione diaboli et ab omni malo omni hora et vbique per virtutem sancte crucis deffendat ✠ Amen ✠ agios ✠ hyskyros ✠ athanathos ✠ eleyson ✠.*

60 Fol. 10r: *Contra malignos spiritus. Audi maledicte Sathana, adiuro te per nomen eterni dei et saluatoris nostri filij eius Ihesu Christi, cum tua victus inuidia, tremens gemensque, discede. Nichil tibi neque angelis tuis sit commune cum famulo dei N., neque noceas ei, neque appareas coram illo visibiliter, sompniendo neque vigilando, et iterum coniuro vos demones siue spiritus malignos, quicumque sitis, per aspercionem sanguinis Ihesu Christi in cruce, et eius vulnera cruentata. Et iterum coniuro vos per mortem Ihesu Christi in cruce et spiritus emissionem, qui ad infernum descendit et ilum spoliauit, vt nunc et a modo semper fugiatis ab hoc famulo dei N. et nunquam in eum introeatis sed exeatis et recedatis ab eo. Et iterum coniuro vos per virtutem verborum istorum infrascriptorum hic* [MS *hoc*?], *si infra eum sis vel sitis, vt exeas vel exeatis, si plures sitis, ab illo vt nullum a modo habeat terrorem neque vexacionem. Hoc vos cogat, verbum caro factum ✠ crux Christi sancta* [MS *sancea* or *santea*], *claui, corona spinea in sanguine agni dei in cruce perfusa, saluent ei, deffendant hic et vbique ferentem* [*sic*] *ista ab omni aduersitate diaboli*

et peruersa. In nomine patris, etc.

61 Franz, *Die kirchlichen Benediktionen*, 2, p. 573.

62 Gene A. Brucker, ed., *The Society of Renaissance Florence: A Documentary Study* (New York: Harper & Row, 1971), 261–6; Gene A. Brucker, 'Sorcery in early Renaissance Florence', *Studies in the Renaissance*, 10 (1963), 13–16, 22f.

63 André Goddu, 'The failure of exorcism in the Middle Ages', in A. Zimmermann, ed., *Soziale Ordnungen im Selbstverständnis des Mittelalters* (Berlin, 1980), 540–57.

64 Nancy Caciola, 'Discerning Spirits: Sanctity and Possession in the Later Middle Ages' (University of Michigan dissertation, 1994), Ch. V: 'Exorcism from spectacle to ritual'.

7

Demons and Daimons: The Spirits Conjured

In his recent study of late Byzantine demonology, Richard Greenfield distinguishes between a 'standard orthodox' tradition of demonology and 'alternative' traditions. The former sees demons as immaterial, as ranked under a single chief (Satan, the Devil), and as acting only with God's permission or through illusion (which they use because, weakened by Christ, they must dupe humans into believing they still wield power). The latter ascribe some degree of materiality to them, classify them in various hierarchies with multiple leaders, and ascribe some power to the demons themselves.[1] Greenfield says that in the alternative traditions, 'it is always assumed that the demons are free to obey the practitioner or are capable of doing what he wants as long as sufficient or coercion is provided. There is no suggestion that they can only do so if allowed to by God for the ends of divine providence or economy, the state of affairs required by standard belief – indeed, many of the purposes for which they are employed would seem to be most inappropriate, if not actually contradictory to normal Christian concepts of God's purposes.'[2] Greenfield does not mean to suggest a clear or sharp dichotomy, but rather a strong difference in tendency between the theological purists and those with alternative and at least implicitly non-orthodox views.

With perhaps some differences in nuance, one can make the same rough distinction for the later medieval West as well, and some if not all of the specific contrasts that Greenfield isolates would apply in the West. Most fundamentally, one can discern – in the Munich manuscript, as in Western magic generally – a tension between the early Christian notion of demons as fallen angels, whose status is determined by their free moral act of rebellion against God, and the Graeco-Roman conception of *daimones* (or *daemones* in Latin) as spirits linked with the world of nature, whose status is fixed by their natural position within the hierarchy of beings. Apuleius's *De deo Socratis* remained long influential in Christian tradition, despite its incongruence with the notion of demons as fallen

angels; for Apuleius, *daemones* were rational beings whose natural sphere was the sublunary air, just as gods and humans are rational beings residing in the ether and on earth respectively. They are not naturally evil, but may be either good or evil.[3] The conjurations of late medieval necromancers, resembling as they do the exorcisms intended for the possessed, presuppose that the spirits in question are the same sort of fallen ones that Christ expelled from the energumens of first-century Palestine. But intermingled with references to such manifestly maleficent beings are notions of benign or neutral spirits, neither angels nor demons in classical Christian terms, a category not recognized in the orthodox theology of the late Middle Ages.[4] One might thus say that the conjurations betray a tension between 'demonology' and what we might call 'daimonology'.

Theologians as well as necromancers believed that the demons held various ranks, in a kind of hierarchy that parodied that of God's heavenly court, or rather a 'Lowerarchy', as C.S. Lewis called it.[5] The notion of a demonic hierarchy, with a multiplicity of named and ranked spirits, stems chiefly from the Neoplatonists, and above all Iamblichus. Proclus, drawing on Iamblichus's elaborate categorization, spoke of *daimones* as ruling the fire, the air, the water, the earth and the underground region; to this system Psellus added lucifugues (or light-fleeing) demons, and Johannes Trithemius lent the weight of his authority to this system.[6] The basic notion became part of mainstream theological tradition: that demons are organized into an infernal parody of the celestial hierarchy is an assumption that the *Malleus maleficarum* shared with Thomas Aquinas.[7] For the later medieval West, at least, one thus cannot speak of such conceptions as part of an alternative tradition, although it is true that a fascination with the details of the infernal hierarchy was left to the fringes of the theological community.

Altogether 189 spirits are addressed by name in the Munich handbook's conjurations, of whom 88 are referred to expressly as *demones*. Further specification is common: 'malign demons'; 'most inimical spirits'; 'all hateful and malign, invidious and discordant demons'; 'arms-bearing [or squire] spirits, whose role it is to bear arms and … deceive human senses'; 'spirits who dwell in the water [and] endanger ships'; 'spirits who attend to sinners'; 'infernal spirits'; 'fornicator, tempter, seducer, possessor of humans'.[8] In short, the compiler of this manual was far from squeamish about invoking clearly and explicitly fallen angels.

The conjurations of the Munich handbook sometimes refer to demons by their rank in the infernal hierarchy: five are 'princes of the demons'; three are

powerful, magnificent, and illustrious spirits; Bartha is a king; Baltim, Galtim, and Saltim are dukes; Belial is 'foremost prince'; seven demons are 'subjects' of Lytim.[9] On rare occasion the spirits referred to in the Munich handbook are clearly conceived as unfallen – a claim that would elicit skepticism from orthodox authorities. Experiments no. 24 and no. 25 both refer to 'angels', and in other cases as well the characterizations could be taken as implying unfallen angels: 'most benign spirits, who sow concord'; 'most pleasant, happy, joyful spirits'; 'powerful, magnificent, and illustrious spirits, in whom I place full trust'.[10] In two experiments the spirit addressed is named Orient, and in both cases he is explicitly conceived as a benevolent figure: he is addressed, 'O most high and benign king Orient', 'O benign Orient, maker of the greater part of the world, heaven, and earth, at whose command all things on heaven and on earth were wisely made'.[11] It would be hazardous to posit a direct connection here with the goddess-figure Oriente said to have been venerated in the territory of Milan in the late fourteenth century,[12] but in both cases the traditional medieval primacy of the direction east obviously lies behind the construction of a chief deity. In several experiments God himself is addressed: 'God, creator of all things'; 'Almighty, everlasting God, Lord Jesus Christ'; 'God of heaven, God of earth, God of the angels, God of the archangels, you who are king of all the saints, the patriarchs, and the prophets'; 'Lord Jesus Christ, Son of the living God, who, according to the will of the Father, with the cooperation of the Holy Spirit, by your death gave life to the world'; and 'King of Kings and Lord of Lords, eternal and unchanging Lord God'.[13]

Sometimes the nature of the spirit addressed cannot be determined. In one case the subject of the address is the indeterminate 'N.' (no. 12), and elsewhere the spirit who appears to a boy is addressed simply as 'you who are before me' (no. 27). Another experiment provides a conjuration with the indeterminate address, 'O so-and-so, of thus-and-such an order' (no. 1).

A few of the experiments list demons whose names are familiar from other sources: Astaroth, Baruch, Belial, Belzebub, Berith, Castiel, Lucifer, Mirael, Paymon and Satan or Sathan.[14] The experiments that list such familiar spirits do not restrict themselves to these, however, but also address less familiar or entirely unfamiliar names: one conjures not only Belzebub, Berith, Lucifer and Sathan, but also Apolin, Beliath and Maraloch; another addresses not only Mirael and Astaroth but also Belferith, Camoy, Noryoth, Ocel, Oreoth, Pinen, Sismael, Sobronoy and Tryboy; a third gives the altogether well established name Satan (spelled 'Sathan') but also the exceptional ones Altramat,

Archidemath, Discobermath, Fritath, Hegergibet, Helyberp, Pestiferat and Sona; a fourth lists not only Berith, Belzebub and Astaroth, but also Althes, Cormes, Dies, Diles, Dilia, Fabar, Felsmes, Mithiomo, Molbet, Natheus, Onaris, Pist, Progemon, Thobar, Vmon and Vralchim.[15] In some cases the names listed could be corrupt or variant forms of more familiar ones: Apolin could be Apollion, Arath could be Arathiel, Astra could be Astrael, Damay could be Dahnay, Erlain could be Erel(l)im, Gana could be Ganael, Gebel could be Gebiel, Lamair could be Lama, Oor could be Or, Safrit could be Safriel, Tami could be Tamiel, Taraor could be Tara, Tatomofon could be Tatonon, Thomo could be Thomax, Ym could be Im, and Zanno or Zaimo could be Zainon.[16] Even so, of the 189 names addressed in the conjurations, only 17 per cent at most seem to be well established ones. Of the eleven spirits named in experiment no. 34, only Curson has broad currency (unless Hanni is equated with Haniel). When the list of spirits in this manual is compared with that in *Picatrix*, what is striking is the singular lack of correspondence.

The crucial question for the necromancers of Western Europe is whether the demons can be compelled to appear, and their own assumption – that the demons can be so compelled, but only with God's permission and aid – is not fundamentally different from the assumption that underlies orthodox exorcism and mainstream theology. John of Frankfurt devoted a treatise in 1412 to the question, 'whether it is possible to have the power of coercing a demon through characters, figures, and recitation of words' (*utrum potestas cohercendi demonis fieri possit per caracteres, figuras atque verborum prolationes*), and he insisted that it was not – that the demons may pretend to be compelled only to lure the conjurers deeper into their own perfidy, but that they come, if at all, of their own free will.[17] He seems not to have taken fully into account that the necromancers, exactly like orthodox exorcists, claimed the power of coercing demons specifically with divine aid. To be sure, their goals were at variance with orthodox morality, yet they saw their appeal to sacred powers as itself a sacred activity, and if it led to the killing and coercion of other individuals, that did not sway them from this conviction.[18] In any event, while their critics and judges saw the necromancers as in league with the demons, they perceived themselves as calling upon God to help them control and exploit the spirits.

One reason it appeared to critics that the necromancers were bound to the spirits they conjured, rather than vice versa, is that they seemed to make sacrifice to these spirits: fumigations and other acts could readily be seen as sacrifices. Nicholas Eymericus explains that some conjurers exhibit the honour of latria to

the demons they invoke by sacrificing to them, adoring them, reciting execrable prayers to them, dedicating themselves and promising obedience to the demons, swearing by them and adjuring one demon by the name of a higher one, singing songs in their honour, genuflecting and making prostrations, observing chastity out of respect for them, fasting and otherwise macerating the flesh in their honour, wearing black or white out of reverence to them, using characters and unknown names, lighting lamps and offering fumigations, sacrificing birds and beasts and even their own blood, and so forth.[19]

Some of the experiments in the Munich handbook and elsewhere do indeed involve offering something, such as a hoopoe, to the demons. Whether such offerings count as sacrificial depends on one's definition of sacrifice. If any exchange with spirits implying *do ut des* is a sacrifice, then the term applies. From the necromancers' perspective, however, a fumigation would surely be more a means for alluring and gaining power over the spirits, and the offering of a hoopoe would be payment for services rendered. There is no explicit acknowledgement in the handbook that the magician is *serving* the spirits; to the contrary, he sees himself as commanding and exploiting them.

The spirits invoked may on occasion be represented as unfallen ones. Some are referred to as 'most benign', which could suggest but does not prove that they are unfallen; even an evil spirit may relate in a kindly manner toward his own. In one experiment (no. 9) the master greets the spirits when they appear with a wish that God may restore them to their original status, which makes it clear that they are fallen yet suggests that they are none the less redeemable.[20] Most interesting is the suggestion that the spirits who provide a magic ship (no. 8) are of intermediate status: 'And you should note carefully that in this ship you are able to mention holy things, as in true Christianity, because these spirits are between good and evil, dwelling neither in Hell nor in Paradise.' The Paris theologians in 1398 condemned the belief that there are good and benign demons, omniscient demons, and demons who are neither saved nor damned but somewhere in between.[21] At times the spirits summoned are threatened with damnation if they refuse to obey the master, which assumes either that they are unfallen spirits or that they occupy some middle ground, perhaps being fallen but capable of redemption.[22]

The problem of distinguishing between fallen and unfallen spirits had long been a vexed one, and it was not made easier by the necromancers' habit of calling more or less indiscriminately on spirits of both kinds, as well as allegedly neutral spirits. The Rawlinson necromantic manuscript, for example, sometimes

prays for power over all malign spirits, or for power over Satan, or for protection from malign spirits. It explicitly invokes Satan and other 'infernal demons'.[23] At other times it implicitly identifies the invoked spirits as demons, conjuring them 'by the power by which [Christ] destroyed hell and despoiled and tormented your companions [*socios*]' or 'by him who cast you from heaven'. While magicians were not at all shy about conjuring angels directly, the tendency in the Rawlinson manuscript perhaps more often than in other manuscripts is to pray that good angels be sent. It even includes a lengthy prayer to the master's guardian angel for protection. At one juncture it conjures 'benevolent spirits and demons', without making altogether clear whether these are distinct categories.[24]

One rule of thumb was that spirits explicitly known from traditional sources as unfallen angels could be prayed to, but others were at best suspect. The archangels mentioned in the Bible and the Old Testament apocrypha (Gabriel, Michael, Raphael) were mentioned from the seventh century onward in the Litany of the Saints, although it was not until the twentieth century that Benedict XV made the feast of the last two obligatory. The names of other angels were deemed apocryphal: the Book of Enoch adds Uriel, Raguel, Seraqael and Haniel to the list of archangels. In the mid-eighth century a Frankish priest named Adalbert was condemned, *inter alia*, for praying to Uriel, Raguel, Tubuel, Adin, Tubuas, Sabaok and Samiel, all of whom a Roman synod declared to be in fact demons. In 789, Charlemagne's *Admonitio generalis* condemned the invocation of 'unknown angels', presumably for the same reason.[25] Even if a petitioner intended to call upon unfallen angels, the spirits he summoned might not be the spirits he got.

Johann von Frankfurt noted in the early fifteenth century that Plato distinguished between good daimons (*calodemones*) and evil (*cacodemones*), but for scriptural and dogmatic reasons he rejects this distinction and insists on a rigid dichotomy between unfallen angels and demons, the latter being always evil.[26] Invoking demons, he says, is prohibited both by scripture (Deut 2:18, also IV Kgs 1 and I Kgs 28) and by canon law (the canon *Episcopi*). He insists that demons cannot be coerced: they are free agents, with intellect and will, and cannot be bound by human actions; Job attests that no power on earth is comparable to the Devil;[27] and many later medieval authorities are cited to confirm this stance. He argues that 'although demons often do come when they are summoned by invocations, they do so not coerced, but fraudulently, so as to deceive them [the conjurers] and others" (p. 78). (Not long before Johann wrote, the theologians at the University of Paris had in 1398 condemned the belief that

God is induced to compel demons to obey invocations, and that by magical arts the demons are compelled to speak truthfully.[28]) To be sure, Solomon is said to have exorcized or commanded demons, but if he did so at the time that he himself had the spirit of God, then he expelled the demons by divine power and with the cooperation of God, whereas if he do so after he had fallen into idolatry (III Kgs 11 Vulg.), then *fuit factum arte magica*, and the demons pretended to be expelled so as to lead people into error. When Tobias placed a fish's liver on coals, demons were expelled (Tob 6) – but the book of Tobias is not canonical, so it may have edifying value but no probative force. Experience itself may suggest that demons come or depart when certain words are uttered, but it is prayer and not fumigation that has the effect of expelling demons.

Notions of demonic corporeality are more rarely expressed but not unknown. The Rawlinson manuscript says at one juncture that if the spirit refuses to withdraw, the master should trace a circle with the point of his sword and then 'strike' the spirit who is left standing outside the circle. The text goes on to explain that the reader should not be astonished at this reference to striking, because the spirits can indeed be struck when they assume bodies for the sake of apparition.[29] More extraordinary is the tale – involving a ghost rather than a demon, to be sure – of 'a woman who captured a spirit, carried it into a house on her back in the presence of certain men, one of whom later told that he saw the hands of the woman sunk deep into the spirit's flesh, as if its flesh were putrid and not solid, but fantastic'.[30] More often the spirits' corporeality is presupposed but not the subject of comment: they presumably cannot carry the magicians about in the form of horses or usher forth elaborate banquets without some sort of bodies, but the precise nature of their flesh seems not to have concerned the writer of the Munich handbook.

When the demons appear, they presumably do so either through phantasms impressed directly on the viewers' senses or in assumed bodies.[31] They may be able to take on any appearance they wish, conceivably even that of a famed beauty such as Helen of Troy, since their bodies are in any event assumed, but it seems to have been agreed that their most natural shape is terrifying. The Munich handbook thus routinely conjures the spirits to appear in pleasing and non-threatening form, the implication being that it is natural for them to appear otherwise. Indeed, the treatise on necromancy ascribed to Roger Bacon warns that demons will try to frighten the magician with illusions, with hissing like that of a serpent, and with terrifying shapes, but bold use of the Tetragrammaton and the sign of the cross will compel them to adopt pleasing forms.[32] The spirits are

conjured to appear in human form, because they are assumed closer to beasts, and thus it is more natural for them to assume grotesque versions of bestial appearance,[33] as they did in hagiography since the life of Saint Anthony.[34] In one case they are told to take on the pleasing form of a ten-year-old boy, evidently by cross-fertilization of the instruction with the requirements for a medium.[35]

The most sustained discussion of demons in the Munich manual is an extended list which names and describes eleven spirits (no. 34). Each has a rank: marquis, 'president' (*preses*), count, duke, prince or king. They appear in diverse forms: as a seneschal; as a man with large teeth and three horns, carrying a sharp sword in his hand; as a crowned man with leonine face, bearing a viper in hand, riding horseback, and preceded by trumpets; as a splendid knight, with lance, banner, and sceptre; as a boy with the wings of an angel, riding on a dragon with two heads;[36] as a beautiful and crowned woman, riding on a camel; as a knight, riding on a black horse; as a benevolent man with a woman's face. Hanni comes in a fiery flame, but also takes human form. Curson is said readily to assume a human and aerial body; presumably the others as well take on aerial bodies when they come visibly.[37] Their functions are likewise diverse. Six of the spirits are said to disclose the location of hidden treasure, or to reveal and open treasures, and although in one case it is specified that the treasure must not be protected by magic or charms, in another case the spirit in question can reveal treasures guarded by other spirits. Four of them respond to questions about present, past, future, and hidden matters; Curson can reveal divine and hidden matters, even regarding divinity and the creation of the world. Another gives knowledge about occult matters and duels. Three specialize in imparting particular knowledge: the trivium, astronomy and other liberal arts, and languages. Two can procure the love of women, especially beautiful women in one case, widows in the other; a third makes women burn with love for men, on demand will transform them into another form until they come to their beloved, and makes them sterile. Others can enable a person to cross seas and rivers quickly, or to pass quickly from one region to another. Four can secure the favour of all, enemies as well as friends, or that of magnates and princes, or of all kings, marquises and knights. One gives dignities; another gives an exorcist power over serpents; yet others provide excellent familiars or knights. Each has command of legions of subordinate spirits (perhaps an allusion to Mark 5:9), as few as twenty-two, and as many as fifty.

Identical in form but independent in content is the list contained in *Le livre des esperitz* found in a fifteenth-century French manuscript (Trinity College,

Cambridge, MS 0.8.29). This compilation lists forty-seven spirits: the triad Lucifer, Bezlebuth and Satan; four associated with the cardinal directions; then others for whom title, appearance, function, and number of subordinate legions are given, as in the Munich handbook. Most commonly the spirits here listed are said to give accurate response to the master's questions (Vaal, Bucal, Oze, Bulfas, Artis, Gazon, Diusion, Orient, Poymon, Am[m]oymon, Barthas, Samson, Vipos, Berteth, Distolas, Asmoday, Flauos, Carmola, Abugor, Caap, Bune, Amon). They also furnish instruction (Bezlebuth, Barthas, Artis), sometimes in all sciences (Cerbere, Parcas, Tudiras hoho, Am[m]oymon), often regarding more specific matters: the virtues of herbs and precious stones (Machin, Parcas, Forcas, Gemer); transformation of metals into gold or silver (Berteth); all language (Ducay, Agarat); astronomy and other sciences (Barthas, Furfur); the sounds of birds and dogs (Barbas). They disclose or provide buried treasure (Diusion, Parcas, Abugor, Bezlebuth, Barbas, Samson, Forcas). They make a person invisible (Parcas, Beal, Forcas). They obtain the love of women (Ducay, Furfur [?], Bitur), or of queens and women generally, whether maidens or not (Samson). They secure provision of dignities, seigneuries and favour (Agarat, Bitur, Vaal, Am[m]oymon, Poymon, Berteth, Gazon, Artis, Beal), as well as wealth (Bune, Cerbere, Distolas), or specifically of gold and silver (Caap, Dam, Bezlebuth). They can furnish means by which the 'master' or someone else at the master's will may be transported from place to place (Ducay, Machin, Malpharas, Bune, Parcas), and the spirit Distolas can provide a horse to transport the master in an hour 100, 200 or 300 leagues but no further. Unlike the list of spirits in the Munich handbook, however, the *Livre des esperitz* also indicates that certain spirits specialize in maleficent magic: they can bring death or illness, deformity, destruction of adversaries, discord and battles. The service Bezlebuth performs, which would have endeared him to Faustus, is to reveal all the secrets of hell.

Such lists of demons derived their basic conception from early Jewish sources such as the *Testament of Solomon*, which listed various demons and told how Solomon employed them.[38] These catalogues were especially common in the treatises and grimoires of the early modern era (Johannes Weyer's *Pseudomonarchia daemonum* lists sixty-nine demons with their offices and functions), but the basic idea can be traced to medieval sources. Trithemius speaks of a *Liber officiorum* that catalogues four emperors and various kings, dukes, marquises, and counts. The *Lemegeton* lists seventy-two demons with their functions, including Asmoday (a great king with three heads, who furnishes

a ring of virtues, teaches mathematics, answers questions truly, makes a person invisible, reveals hidden treasure, and so forth), Berith, and others.[39]

Among other specializations, there were demons who ruled over one or another of the cardinal directions. Thus, the Paris theologians repudiated the notion that one demon is king of the east and holds special prominence, known in the Munich handbook and elsewhere simply as Oriens, while others ruled the west, the north and the south.[40] No doubt the identification of these demons with special competence had much practical value for those wishing to make use of their services, but the formation of the lists was in itself a display of theoretical knowledge that might appeal greatly to those curious about the secrets of hell. One can perhaps understand why stern medieval moralists, never favourable to *curiositas* in the first place, would condemn this particular sort of curiosity in particular as vain and perilous.

Presupposed throughout the Munich handbook is that the experiments described are worked through the power of spirits, often overtly referred to as demons. The writer makes no pretence that his magic is in any way 'natural', as opposed to demonic. Classical notions of magic as either implicitly or explicitly grounded in the instruction and aid of demons come here to their fullest development: far from shrinking from this suggestion or defending himself against it, the writer candidly acknowledges and perhaps even boasts, no doubt like other necromancers of the era, that the commanding of malign spirits is the essence of his art.

Table C. Spirits named in the conjurations

Abgo (*demon*, no. 39)
Abgoth (*demon*, no. 40)
Achalas (*spiritus*, no. 26)
Althes (*demon*, no. 38)
Altramat (*demon* [from cardinal direction], no. 27)
Andyron (*demon, subditus* of Lytim, no. 39)
Apolin (or Apolyn) (no. 1) (no. 5 inv.)
Arath (*demon*, no. 40)
Arbas (or Arbes?) (no. 28)
Archidemath (*demon* [from cardinal direction], no. 27)
Astaroth (or Astoroth or Astarotht) (*demon malignus*, no. 2; no. 12; no. 33; *princeps demoniorum*, no. 38) (no. 5 inv.)
Astra (no. 33)

Asyel (no. 13)
Azathi (*demon*, no. 39)
Baltim (or Balthym? or Balthim or Baltym) (*dux*, no. 15)
Bartha (or Bartham?) (*rex*, no. 15)
Baruth (*demon, subditus* of Lytim, no. 39)
Basal (no. 29)
Bel (*spiritus infernalis*, no. 35)
Belam (no. 13)
Belferith (*demon malignus*, no. 2)
Belial (*inicialis princeps*, no. 12)
Beliath (no. 1)
Belzebub (or Belzebuc?) (no. 1; *princeps demoniorum*, no. 38)
Berien (or Beryen, no. 10)
Berith (or Berit) (no. 1; *spiritus potens, magnificus, et illustris*, no. 11; *princeps demoniorum, fornicator, temptator, et seductor, possessor hominum*, no. 38)
Bireoth (*spiritus benignissimus*, no. 4)
Bos (*demon*, no. 39)
Brimer (no. 10)
Camoy (or Canay) (*demon malignus*, no. 2)
Carab (or Careb?) (no. 29)
Cargie (no. 28)
Castiel (no. 13)
Cebal (no. 33)
Cormes (*demon*, no. 38)
Cutroy (or Cotroy?) (*spiritus armigerus, sensus* [*decipiens*], no. 7; *spiritus habitator aque*, no. 8)
Damay (or Damayn, no. 10)
Demefin (*spiritus iocundissimus*, no. 6)
Demor (or Denior) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Dies (*demon*, no. 38)
Diles (*demon*, no. 38)
Dilia (*demon*, no. 38)
Discobermath (*demon* [from cardinal direction], no. 27)
Dorayl (*spiritus benignissimus*, no. 4)
Dyacon (*spiritus benignissimus*, no. 4)
Dydones (*demon*, no. 40)

Dyrus (*demon*, no. 39 and no. 40)
Dyspil (or Dyspyl) (*spiritus habitator aque*, no. 8)
Ebal (*spiritus infernalis*, no. 35)
Elam (no. 13)
Emogeni (*demon*, no. 40)
Ergarrandras (no. 28)
Erlain (no. 13)
Fabanin (no. 29)
Fabar (*demon*, no. 38)
Fabath (*demon*, no. 40)
Fabin (*spiritus benignissimus*, no. 4)
Falmar (no. 5 inv.)
Faubair (*spiritus iocundissimus*, no. 6)
Febat (*demon*, no. 39)
Felsmes (*demon*, no. 38)
Feremin (*spiritus peccatoribus insistens*, no. 9)
Finibet (*demon*, no. 40)
Foliath (*demon*, no. 39)
Fritath (*demon* [from cardinal direction], no. 27)
Fyriel (or Firiel) (*spiritus potens, magnificus, et illustris*, no. 11)
Fyrin (or Syrim) (*spiritus habitator aque*, no. 8)
Fyrus (*demon*, no. 40)
Gallath (*demon*, no. 40)
Galtim (or Galtym? or Galtyra?) (*dux*, no. 15)
Gana (*demon*, no. 39)
Gebat (or Gebath?) (*demon*, no. 39)
Gebel (*spiritus benignissimus*, no. 4) (no. 5 inv.)
Gemitias (*demon*, no. 39)
Geremittarum (*demon*, no. 40)
Gyton (*demon*, no. 40)
Haram (*spiritus benignus*, no. 39)
Hegergibet (*demon* [from cardinal direction], no. 27)
Helyberp (*demon* [from cardinal direction], no. 27)
Jubutzis (*demon*, no. 40)
Lamair (*spiritus iocundissimus*, no. 6)
Lamisniel (or Lamsiyel, no. 13)
Lautrayth (*spiritus peccatoribus insistens*, no. 9)

Leutaber (or Zeugaber) (*spiritus iocundissimus*, no. 6)
Lotobor (*spiritus iocundissimus*, no. 6)
Lucifer (no. 1)
Lylet (or Bylet or Bylent) (no. 24; *demon, subditus* of Lytim, no. 39)
Lyroth (no. 10)
Lytay (or Lytoy or Litor) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Lytim (*demon*, no. 39)
Maraloch (no. 1)
Masair (*spiritus iocundissimus*, no. 6)
Mememil (or Melemil) (*spiritus potens, magnificus, et illustris*, no. 11)
Memoyr (or Memoir) (*spiritus iocundissimus*, no. 6)
Midain (*spiritus benignissimus*, no. 4)
Mirael (no. 2)
Mistal (no. 29)
Mithiomo (*demon*, no. 38)
Molbet (*princeps demoniorum*, no. 38)
Moloy (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Motmyo (*demon*, no. 39)
Natheus (*princeps demoniorum*, no. 38)
Neyilon (*spiritus*, no. 26)
Non (no. 29)
Noryoth (or Moryoth) (*demon malignus*, no. 2)
Nubar (*demon*, no. 39)
Ocel (*demon malignus*, no. 2)
Oliroomim (*spiritus peccatoribus insistens*, no. 9)
Onaris (*demon*, no. 38)
Onor (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Onoroy (*spiritus habitator aque*, no. 8)
Oor (or Dor) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Oreoth (*demon malignus*, no. 2)
Oriens (or rex Orientis) (*altissimus et benignissimus rex*, no. 4; *benign[issim]e*, no. 41)
Ornis (no. 28)
Oronothel (no. 29)
Orooth (*spiritus habitator aque*, no. 8)
Oymelor (*spiritus iocundissimus*, no. 6)
Panite (or Panyte) (*demon*, no. 38 and no. 40)

Paymon (no. 12)
Peamde (*demon*, no. 39)
Peripaos (*spiritus benignissimus*, no. 4)
Pestiferat (*demon* [from cardinal direction], no. 27)
Pharachte (*demon*, no. 39)
Pinen (*demon malignus*, no. 2)
Pist (*demon*, no. 38)
Progemon (*demon*, no. 38)
Pumeon (*spiritus benignissimus*, no. 4)
Pumotor (or Pumiotor) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Rabam (no. 13)
Rayma (*demon*, no. 40)
Riasteli (no. 29)
Rimasor (*spiritus iocundissimus*, no. 6)
Rimel (*spiritus habitator aque*, no. 8)
Risbel (or Ristel) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Rodobayl (or Rodobail) (*spiritus iocundissimus*, no. 6)
Rofanes (*demon*, no. 40)
Safrit (*demon*, no. 39)
Salaul (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Saltim (*dux*, no. 15)
Sanfrielis (*demon*, no. 40)
Sathan (no. 1; *demon* [from cardinal direction], no. 27)
Selentis (*demon*, no. 40)
Selutabel (or Belutabel) (*spiritus iocundissimus*, no. 6)
Sertugidis (*demon*, no. 40)
Silitor (or Silitol) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Sismael (*demon malignus*, no. 2)
Sobronoy (*demon malignus*, no. 2)
Sona (no. 27)
Suburith (no. 10)
Symofor (or Simofor) (*spiritus iocundissimus*, no. 6)
Syrama (or Sirama) (*spiritus iocundissimus*, no. 6)
Syrtroy (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Sysabel (or Sisabel) (*spiritus habitator aque*, no. 8)
Tamafin (*spiritus iocundissimus*, no. 6)
Tami (or Tamy – Tamer?) (*spiritus armigerus, sensus* [*decipiens*], no. 7)

Taraor (*spiritus potens, magnificus, et illustris*, no. 11)
Tatomofon (*spiritus iocundissimus*, no. 6)
Tentetos (*spiritus iocundissimus*, no. 6)
Tereol (no. 5 inv.)
Tereoth (*spiritus benignissimus*, no. 4)
Termines (*spiritus benignissimus*, no. 4)
Thitodens [?] (*demon*, no. 39)
Thobar (*demon*, no. 38)
Thomo (*demon*, no. 40)
Tranayrt (or Tramayrt, no. 10)
Tryboy (or Triay) (*demon malignus*, no. 2)
Tyroces (no. 5 inv.)
Tyros (*demon*, no. 39)
Tyroy (*spiritus habitator aque*, no. 8)
Va (no. 29)
Vatuel (no. 29)
Vijas (*demon*, no. 39)
Virus (*demon*, no. 39)
Virytus (*demon*, no. 40)
Vm (*demon*, no. 39)
Vmeloth (*spiritus benignissimus*, no. 4)
Vmon (*demon*, no. 38)
Vniueny (*demon*, no. 40)
Vnyrus (*demon*, no. 39)
Vom (*demon*, no. 39)
Vralchim (*demon*, no. 38)
Vresius (*demon*, no. 39)
Vsyr (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Vtimo (*demon*, no. 40)
Vzmyas (*demon, subditus* of Lytim, no. 39)
Ygrim (*demon, subditus* of Lytim, no. 39)
Ym (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Ytelteos (*demon, subditus* of Lytim, no. 39)
Zanno (or Zaimo) (*spiritus armigerus, sensus* [*decipiens*], no. 7)
Zelentes (*demon*, no. 39)
Zymens (*demon, subditus* of Lytim, no. 39)

Table D. Spirits listed in no. 34

Name	*Rank*	*Appearance*	*Function*	*Number of legions*
Barbarus	count and duke		discloses treasures not protected by magic	36
Cason	duke	seneschal	responds about present, past, future, and hidden things; gives favour of friends and enemies; gives dignities	45
Otius	*preses* and count	human, with large teeth and	responds about present, future, and hidden matters; gives	36

		3 horns, sharp sword in hand	favour of friends and enemies	
Curson	king	man, with crowned leonine face, viper in hand; rides horseback, trumpets proceeding	reveals present, past, future, and hidden matters; reveals and opens treasures; assumes human and aerial body and responds about divine and hidden matters (including deity and creation of world); gives excellent familiars	22
Alugor	duke	splendid knight, with lance, banner, and sceptre	responds about occult matters and duels; provides knights; gives favour of all kings, marquises, and knights	50
Taob	prince	human	excellent physician for women, making them burn with love for men, on request transforming them into another form until they come to their beloved; makes sterile	25
Volach	president	boy, with wings of angel; rides on dragon; has two heads	responds about hidden treasures; serpents appear, gives over serpents into the hands of exorcist	27
Gaeneron	duke	beautiful woman, crowned, riding on camel	responds about present, past, and future matters, and hidden treasures; gives love of women, especially beautiful ones	27
Tvueries Tuveries?	marquis	knight, riding on black horse	teaches trivium, reveals hidden treasures and other hidden things; causes person to cross sea and rivers quickly	30
Hanni	president	fiery flame, but takes human form	teaches astronomy and other liberal arts; gives excellent familiars; gives favour of magnates and princes;	30

			reveals treasures guarded by spirits	
Sucax	marquis	man, with woman's face; appears benevolent	gives love of women, especially widows; gives command of languages; makes person pass quickly from region to region	23

Notes

1 Richard P.H. Greenfield, *Traditions of Belief in Late Byzantine Demonology* (Amsterdam: Hakkert, 1988), *passim*, esp. 307–26.

2 *Ibid*., 275–6.

3 C.S. Lewis, *The Discarded Image: An Introduction to Medieval and Renaissance Literature* (Cambridge: Cambridge University Press, 1967), esp. 40–44 and 117.

4 See the Paris conclusions of 1398, in Jean Gerson, *OEuvres complètes*, 10, ed. Palemon Glorieux (Paris: Desclée, 1961–73), p. 89: the 23rd condemned article is 'That some demons are good, some benign, some omniscient, others neither saved nor damned'.

5 Thomas Aquinas, *Summa theologiae*, i.109.1; *Malleus maleficarum*, i.4, trans. Montague Summers (London: Rodker, 1928; repr. London: Pushkin, 1948), 28–31; C.S. Lewis, *The Screwtape Letters*, xx (New York: Macmillan, 1962), 102.

6 E.M. Butler, *Ritual Magic* (Cambridge: Cambridge University Press, 1949), 29–36, esp. 35.

7 *Summa theologiae*, i.109.1; *Malleus maleficarum*, i.4, 28–31.

8 No. 2 (ten named *demones maligni*); no. 5 (*spiritus inimicissimos*); no. 5 (*omnes demones odiosos et malignos, inuidios et discordes*); no. 7 (fifteen named *spiritus armigeri, quibus proprium est arma deferre et … sensus humanos decipere*); no. 8 (*spiritus habitatores aque, qui naues … periclitare conamini*); no. 9 (three named *spiritus peccatoribus insistentes*); no. 35 (*spiritus infernales*); no. 38 (Berith, described as *fornicator, temptator, et seductor, possessor hominum*). See also no. 3 (*omnes demones in hac ymagine scriptos* and *demones in hoc circulo sculptos*) and no. 5 (*spiritus inimicissimos* and *omnes demones odiosos et malignos, inuidios et discordes*).

9 No. 38 (*principes demoniorum*); no. 11 (*spiritus potentes, magnifici, et illustres*); no. 15 (Bartha as *rex*, and Baltim, Galtim, and Saltim as *duces*); no. 12 (Belial as *inicialis princeps*); no. 39 (seven demons as *subditi* of Lytim).

10 No. 4 (eleven *spiritus benignissimi et concordiam seminantes*); no. 6 (sixteen *spiritus iocundissimi, ylares, et gaudentes*); no. 11 (*spiritus potentes, magnifici, et illustres, in quibus omnino confido*).

11 No. 14 (*O altissime et benignissime rex Orientis*); no. 41 (*O Oriens benigne, maior pars mundi, celi, terreque sator, cuius nuta* [*sic*] *omnia, tam celestia quam terrestria, prouide facta sunt*; *benignissime Oriens*).

12 Ettore Vergo, 'Intorno a due inediti documenti di stregheria Milanese del secolo XIV.', *Rendiconti del Reale Instituto Lombardo si Scienze e Lettere*, ser. 2, vol. 32 (1899), 166–8; on Madonna Oriente see Carlo Ginzburg, *Ecstasies: Deciphering the Witches' Sabbath*, trans. Raymond Rosenthal (New York: Pantheon, 1991), esp. 92–6, 100–102, 131–6, 247–8.

13 No. 22 (*Deus, creator omnium rerum*); no. 25 (*Omnipotens, sempiterne deus, Domine Ihesu Christe*); no. 29 (*Deus celi, deus terre, deus angelorum, deus archangelorum, qui es rex sanctorum omnium,*

patriarcharum ac prophetarum and *Domine Ihesu Christe, fili dei viui, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum viuificasti*); no. 36 (*rex regum et dominus dominancium, eterne et incommutabilis deus dominus*).

14 Nos 2, 5, 12, 33, and 38 (Astaroth); no. 20 (Baruch); no. 12 (Belial); nos 1 and 38 (Belzebub); nos 1, 3, 11, and 39 (Berith); no. 13 (Castiel); no. 1 (Lucifer); no. 2 (Mirael); no. 12 (Paymon); nos 1 and 27 (Sathan). See the listings for each of these in Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels* (New York: Free Press, 1967), and for general information on demons see also Leander Petzoldt, *Kleines Lexikon der Dämonen und Elementargeister* (Munich: Beck, 1990). On the naming of demons see Jeffrey Burton Russell, *Lucifer: The Devil in the Middle Ages* (Ithaca, NY: Cornell University Press, 1984), 248–50.

15 Nos. 1, 2, 27, and 38.

16 Nos 1 and 5 (Apolin or Apolyn); no. 40 (Arath); no. 33 (Astra); no. 10 (Damay); no. 13 (Erlain); no. 39 (Gana); nos 4 and 5 (Gebel); no. 6 (Lamair); no. 7 (Oor); no. 39 (Safrit); no. 7 (Tami); no. 11 (Taraor); no. 6 (Tatomofon); no. 40 (Thomo); no. 7 (Ym); no. 7 (Zanno or Zaimo). For these too see Davidson's *Dictionary*.

17 Hansen, *Quellen und Untersuchungen*, 71–82.

18 Richard Kieckhefer, 'The holy and the unholy: sainthood, witchcraft, and magic in late medieval Europe', *Journal of Medieval and Renaissance Studies*, 24 (1994), 355–85; and in Scott L. Waugh and Peter D. Diehl, eds, *Christendom and its Discontents: Exclusion, Persecution, and Rebellion, 1000–1500* (Cambridge: Cambridge University Press, 1996), 310–37.

19 Nicolaus Eymericus, *Directorium inquisitorum*, ii. 42–3 (Rome: Georgius Ferrarius, 1587), translated in Alan C. Kors and Edward Peters, eds., *Witchcraft in Europe, 1100–1700: A Documentary History* (Philadelphia: University of Pennsylvania Press, 1972), 84–92. See also Greenfield, *Traditions of Belief,* 252–5.

20 The classic source of the notion that Satan and the demons are redeemable is Origen; see on this theme Joseph Wilson Trigg, *Origen: The Bible and Philosophy in the Third-century Church* (Atlanta: John Knox, 1983), 89, 106, 138f., 206, 208. Whatever indirect influence Origen may have had on the necromantic tradition, it is difficult to believe that writers such as the compiler of the Munich handbook had any direct acquaintance with his works.

21 Ch. 23.

22 Rawlinson MS, 148r–149r, 150v, 154r.

23 *Coniuros vos demones infernales* (fol. 121v).

24 Bodleian Library, Oxford, Rawlinson MS D 252, fols 24r (prayer for power over all malign spirits); 40v (prayer for power over Satan); 37r, 50r–50v, and 72r (prayers for protection from malign spirits); 152r (invocation of Satan); 121v (*Coniuro vos demones infernales*); 4v and 5v (implicit identification of spirits as demons); 78r–78v (prayer for vision of good angels); 123v (prayer that good angels be sent); 159v (prayer for three good angels to appear in a crystal); 135v–139r (prayer to guardian angel); 73r (*Coniuro vos spiritus beneuolos et demones*).

25 Aron Gurevich, *Medieval Popular Culture: Problems of Belief and Perception*, trans. János M. Bak and Paul A. Hollingsworth (Cambridge: Cambridge University Press; Paris: Editions de la Maison des Sciences de l'Homme, 1988), 65–8 and Jeffrey B. Russell, 'Saint Bonaventure and the eccentrics', *Church History*, 33, (1964), 235–47, esp. 237–8. For general information on the cult of angels see A.A. Bialas, 'Devotion to angels', *The New Catholic Encyclopedia*, 1 (New York: McGraw-Hill, 1967), 514–15, and the sources cited there.

26 Iohannes de Francofordia, *Quaestio, utrum potestas cohercendi demonis fieri possit per caracteres, figuras atque verborum prolationes*, in Joseph Hansen, ed., *Quellen und Untersuchungen zur Geschichte*

des Hexenwahns und der Hexenverfolgung im Mittelalter (Bonn: Georgi, 190l; repr. Hildesheim: Olms, 1963), 71–82.

27 Page 72, citing the depiction of Leviathan: *Et eciam Iob 4.* [i.e. 41:24 Vulg.] *dicitur: non est potestas super terram, qui ei comparetur, et textus ibidem loquitur de dyabolo*.

28 Gerson, *OEuvres complètes*, 10, pp. 88f., art. 9, 17.

29 Fols 77v–78r.

30 M.R. James, 'Twelve medieval ghost-stories', *English Historical Review*, 37 (1922), 418f.

31 The *Malleus maleficarum*, ii.1.4, pp. 109–14, discusses the nature of these assumed bodies in connection with the nature of incubi, and concludes that the demons confect ad hoc flesh from the elements in the surrounding air.

32 *De Nigromancia of Roger Bacon*, iv.3, ed. and trans. Michael-Albion Macdonald (Gillette, NJ: Heptangle, 1988), 33, 56f.

33 On demons in the form of beasts, see Russell, *Lucifer*, 209: 'Until the eleventh century the Devil was generally portrayed either as a human or as an imp, and this tendency persisted in Byzantine art. In the West, beginning in England about 1000 and spreading to Germany about 1020 and then beyond, the Devil tends to be a monstrous composite of human and animal.'

34 St. Athanasius, 'Life of St. Anthony', ch. 9, in Roy J. Deferrari, et al., trans., *Early Christian Biographies* (Washington: Catholic University of America Press, 1952), 144.

35 Fol. 27v.

36 It is evidently the dragon that is two-headed, although the context does not make the point clear.

37 On this point see the *Malleus maleficarum*, ii.1.4 (p. 109), and Thomas Aquinas's *Summa theologiae*, I.51.2 ad 4.

38 F.C. Conybeare, 'The Testament of Solomon', *Jewish Quarterly Review*, 11 (1899), 1–45.

39 On this material see generally Butler, *Ritual Magic*, 47–89, and Arthur Edward Waite, *The Book of Ceremonial Magic* (repr. Secaucus, NJ: Citadel, 1961), 58–66.

40 Gerson, *OEvres complètes*, 10, p. 90, art. 25.

8

The Magic of Circles and Spheres

If necromancy was in one sense chiefly the art of conjuring, it was also widely associated in the popular mind with the drawing of magic circles. The *Fasciculus morum* says of necromancers (*nigromantici*) first of all that they 'raise devils in their circles that are expected to answer their questions', and only secondly that they also 'make figures of people in wax or some other soft material in order to kill them'.[1] In *The Pilgrimage of the Life of Man*, the messenger of Necromancy traces a circle on the ground, with characters and figures, and informs the Pilgrim that his invocation causes the spirits to answer and obey, and they cannot withstand his prayers, characters, and conjurations because he holds a commission from 'the King', meaning God, to whom they are subject.[2] The Yorkshire manuscript mentioned earlier tells how one man used a magic circle in conjuring not a demon but a ghost:

> … he came to the assigned place and made a large circle with a cross, and it had on it [the opening words of ?] the four gospels and other sacred words, and he stood in the middle of the circle, placing four small reliquaries in the form of a cross on the rim of the circle, and saving words such as 'Jesus of Nazareth' and so forth were inscribed on the reliquaries. Then he waited for the spirit to arrive. Finally he came, in the form of a goat, and three times he went around the circle, going 'a-a-a, a-a-a, a-a-a'. But when he was conjured he fell to the ground and rose up again in the form of a man of great height, horrid and gaunt, like one of the dead kings shown in paintings.[3]

Like conjuration, the use of magic circles appears to have spread beyond the sphere of clerical necromancy. For example, a woman charged with witchcraft at Provins in 1452 was said to have belonged to a 'sect' of witches that conjured the Devil by tracing three evidently concentric circles on the ground.[4] What this incident probably represents is not a popular tradition parallel to that of the

necromancers, but influence from their tradition.

Form and preparation of the magic circle

These magic circles could at times be very simple, but sometimes they were elaborate diagrams made on specially constructed platforms.[5] The *Sworn Book* ascribed to one 'Honourius, son of Euclid', gives elaborate instructions for constructing a magic circle. The magician must construct a square platform fourteen feet across of good and well dressed stone, or of tile, or (if necessary because of poverty) of pure earth. On top of it he must fashion a circular platform, seven feet across and three feet high. The site must be ritually purified and consecrated, with blessings, incense, and invocation of angels. Then, presumably on top of the circular platform, he must make two concentric circles, carved with a new knife or inscribed in chalk, with the names written in the band between the circles. In a later chapter the magician is told that in an elaborate ceremony of consecration he should carve or inscribe four concentric circles, the smallest nine feet and the largest twelve feet across, with names of God and of angels in the bands and the seal of Solomon in the centre. Then there must be two concentric squares around these circles, with the corners pointing in the cardinal directions, names of God between the squares, and lighted censers placed within two smaller concentric circles at each of the four corners.[6]

The *De nigromancia* associated with Roger Bacon provides even fuller and more elaborate instructions for preparing and consecrating a magic circle. The magician must have a square 'secret vault' constructed in some remote place, twenty feet to each side at most, and twenty feet high at least, with windows facing the cardinal directions. Inside this building he must inscribe two concentric circles in chalk, fifteen feet at the most across, with characters and names of spirits inscribed. There are distinct kinds of circles for spirits of the air, fire, water, and earth, but the treatise is not altogether clear regarding the distinguishing features. The consecration entails, among other things, having a priest say a mass in honour of Saint Cyprian, famous for having been a magician.[7] A later chapter gives further details: the pentacle of Solomon should circumscribe the circle; the Tetragrammaton must be inscribed on all circles, because without it 'all conjurations of the spirits will fail, and no spirit will answer truth, but falsehood'; and an appropriate time must be observed for making the circle.[8] Elsewhere the treatise recommends a circle for discovery of hidden treasure that is inscribed on a circular sheet of vellum eight feet in

compass, which should have ten loops with which it can be pinned to the ground.[9]

The Rawlinson necromantic manuscript is more interested in conjurations than in circles, but does prescribe and depict circles in connection with some of its conjurations, sometimes very simple, sometimes with pentangles and words and characters inscribed, and says at one point that the master should trace a circle with the point of his sword. There as elsewhere, however, circles may be inscribed not on the ground, as a location for conjuring, but on a moveable object, as a means for gaining power over the spirits: at one point the reader is told to draw a circle on a tablet, with the name 'Satan' inscribed in it.[10]

Magic circles in the Munich handbook

The circles in Clm 849 consist most fundamentally of single circular bands or varying numbers of concentric bands, between two and four.[11] Beyond this simple composition are various complicating factors: a single band inscribed within a square (no. 1); an inverted triangle inscribed within the outer boundary of a single band (no. 15); a double band divided into ten segments, and a rectangle inside the circle divided into six sections (no. 18); a double band with its interior divided into six wedges (no. 22); a triple band with a cross dividing the interior into four wedges (no. 40); a square inscribed in a single band, with a circle inside the square, and short bars extending outward from the middle of each side of the square and touching the inner side of the circular band (no. 9); a single band bisected by a horizontal band, while a vertical band bisects the upper portion of the circle, and a closed crescent shape (presumably representing a ship) appears in the upper two-thirds of the circle, with two dots beneath it at the prow and the stern (no. 8). Another experiment (no. 13) is unusual in having not a circle but a shield with a single band around its edge.

Inscriptions are of various kinds:

1. Four cardinal directions, with east on top in the fashion of traditional medieval cartogarphy: nos 1, 6, 9, 15, 36; at times not all the directions are explicitly given (nos 8, 10, 11).

2. Positions of the master and child medium: The position of the master is often marked in the centre of the circle, with the term *Locus magistri* (nos 3, 7, 9, 12) or simply *Magister* (nos 10, 11). The circle for no. 8 marks the position with the inscription *Hic magister cum suis sociis*. No. 1 has *Nomen*

magistri, de tali ordine and *Nomen discipuli* are marked in the center. The positions for no. 22 are in the literal sense eccentric: inscriptions indicate that the master and boy are to sit on top of pentagrams on opposite sides of the circle: *Hic sederat* [=*sedeat*] *puer super signum* (at the top), and *Hic sedeat magister super signum a latere sinistro* (at the bottom). Toward the middle of the circle for no. 40 are word fragments and *N.p.* (presumably for *Nomen pueri*).

3. Names of spirits, given most frequently within the bands: no. 1 has the names of the spirits Belial, Satan, Osendior, Matalot, Belzebub, Lucifer, Sententino and Apolin inscribed in and around its band; no. 2 has Oreoth, Pinen, Otel, Tryboy, Noryoth, Belferith, Camoy, Astaroth, Sobronoy and Sismael inscribed in its band, and the names Mirael and N. (for the name of the intended victim) inscribed in its centre; no. 3 has the names Rator, Lampoy, Despan, Brunlo, Dronoth, Maloqui, Satola, Gelbid, Mascifin, Nartim and Lodoni; no. 6 has the names Oymelor, Symofos, Manoir, Faubair, Demefin, Rodobayl, Tamafin, Abelutabel, Lamair, Tentetos, Leutaber, Rimasor, Masair, Lotobor, Tatomofon and Sirama; no. 7 has O Vsyr, Salaul, Silitor, Demor, Zanno, Syrtroy, Risbel, Cutroy, Litor Onor, Moloy, Pumotor, Tami, Oor and Ym, *spiritus armigeri*, in its bands; no. 8 has the names Fyron, Dyspil, Onoroy, Sysabel, Cotroy, Tyroy, Rimel and Orooth; no. 9 has the names Lantrayth, Feremni and Oliromim; no. 10 has O Brimer, Suburith, Tranauit, Lyroth, *vnq* (?) Berien, Damayn; no. 11 has the names Firiel to the west, Melemil to the south, Berith to the east, and Taraor to the north; no. 18 has the names Latranoy, Iszarin, Bicol, Danmals, Gromon, Zara, Ralkal, Sigtonia, Samah and Meneglasar written in the ten segments of its outer band, corresponding figures in its inner band, and the letters F-L-O-R-O-N in the six sections of its inner rectangle; no. 12 has the invocation *Tu Belial, tu Astaroth, tu Paymon, ad hoc sitis opus michi adiutores*; no. 13 has the names Asyel, Castyel, Lamsiyel, Rabam, Erlain, Olam and Belam in horizontal bands; no. 23 has the name Lylet (or Bylet) inscribed in its centre.

4. Sacred names: no. 16 has *Agla / Michael virtus dei / Gabriel fortitudo / Emanuel Paraclitus / Raphael medicina dei / Alpha et O, Oli, Ely / Tetragrmaton, amen / Agla* inscribed inside a double band, with a cross inside a square before and after each line of text; no. 36 has four divine names outside its triple band: Sabaoth at the top, Tetragramaton at the right, and Adonay at the bottom, Agla at the left.

5. Miscellaneous inscriptions: no. 15 has characters in what appears to be pseudo-Hebrew; to the right of the circle for no. 22 is a rectangular *signum* with the inscription *Esto altissimus, vnus, eternus, amen*, on five horizontal bands; no. 40 shows the word *onus* (possibly for *On*) four times.

Various types of sign and other objects also appear:

1. Pentagrams (or pentangles). No. 6 has a pentagram inscribed in its centre; no. 10 has a pentagram inscribed; no. 23 contains two pentagrams with the name *On* just beyond each point inscribed in the upper and lower wedges, and two more to the lower left and right of the circle.

2. Astronomical characters and miscellaneous figures: no. 6 shows radiating figures extending across its bands on the upper left, upper right, lower right, and lower left; nos 9 and 10 show astronomical and other signs alongside the names of spirits; no. 11 has two figures.[12]

3. Objects to be used in the experiments: no. 6 shows a sword at the top, extending downward, with its point on the top of a pentangle); no. 11 shows a sword lying toward the east with its point near the centre; no. 15 has dots evidently denoting positions for jars. These objects are presumably not meant to be drawn, but rather positioned where they are shown. Alongside the circle for no. 2 runs a vertical band labelled *Hoc* [or *hic*] *est candela* and inscribed with the names Oreoth, Pinen, Ocel, Triboy, Norioth, Belferith, Camoy, Astaroth, Sobronoy.

When prayers are shown inscribed on the bands, these may be meant to be inscribed, but are perhaps more often to be recited as the circles themselves are traced:

The first circle for no. 39 has *In nomine Patris et Filij et Spiritus Sancti; In nomine indiuidue trinitatis, Alpha et O, deus et homo*; and *Ego te facio per illum qui creauit celum et terram, mare et omnia que in eis sunt* in its three bands.

The second circle for no. 39 has *In nomine Patris et Filij et Spiritus Sancti, Celi enarrant* in the middle band, and *Deus tuum* [sic] *regi da* in its three bands.

No. 36 has inscriptions in each of its three bands: ✠ *Hunc circulum facio in*

nomine dei Patris omnipotentis, qui solo verbo vniuersa creauit in the outermost; ✠ *Hunc circulum facio in nomine dei viui qui humanum genus humano sangwine redemit* in the middle, and ✠ *Hunc circulum facio in nomine Spiritus Sancti paracliti, quia* [*sic*] *apostolorum et prophetarum corda sua gracia illustrauit* in the innermost. In the upper left, a further inscription begins in the outer circle and ends in the middle one: *Per hoc signum sancte crucis gracia dei defendat nos ab omni malo*.

No. 40 has ✠ *Hunc circulum facio in nomine Patris omnipotentis dei, qui solo verbo cuncta creauit. Dextera domini fecit virtutem, dextera domini exaltauit me, non moriar sed viuam et narrabo opera domini. Castigans castigauit dominus* in (and extending beyond) its outermost band; ✠ *Hunc circulum facio in nomine filij unigeniti dei viui, qui humanum genus proprio sangwine redemit. Dextera domini fecit virtutem, dextera domini exaltauit me, non moriar sed viuam et narrabo opera* in its middle band; and ✠ *Hunc circulum facio in nomine Spiritus Sancti paracliti, qui corda apostolorum et prophetarum suorum sanctissimam graciam* [*sic*] *illustrauit. Dextera domini fecit virtutem, etc.* in its outermost band.

No. 23 has *Deus sanctus, deus omnipotens, deus fortis, deus inmortalis, pater futuri seculi*.

No. 12 gives a modified conjuration that is shown on the circle for no. 12: *Tu Belial, tu Astaroth, tu Paymon, ad hoc sitis* [*michi* deleted] *opus michi adiutores*.

One of the experiments in the Munich handbook (no. 7) speaks of the circle as a representation of the spirits' habitation, perhaps implying a conception of Hell related to Dante's, but the point remains implicit and undeveloped. And in one of the handbook's experiments (no. 33) an unusual kind of magic circle is required: the master goes to a cemetery and gathers as many stones as there are verses in Psalm 50, and with them he makes a circle, then sprinkles it with verbena.

The function of the magic circle: protection or heightening of power

Magic circles are usually represented in histories of magic as protective devices,[13] and at least sometimes they performed that function. In one of the *exempla* told by Caesarius of Heisterbach, a cleric famed for his skill in necromancy agrees to conjure demons to persuade a knight who does not believe

in them. The cleric inscribes a circle on the ground at a crossroads, and warns the knight that he must remain within the circle as protection from the demons, and within this protective confine the knight remains secure (albeit terrified) when demons and the Devil himself arrive. In another *exemplum*, individuals who dare to step outside the circle are immediately attacked by the fiends.[14]

This notion of the magic circle as a protective device occurs at times in the magicians' own writings. In the Rawlinson necromantic manuscript the spirits are commanded to approach the master 'beside the circle here inscribed' (*iuxta circulum hic circumscriptum*). Elsewhere the spirits are commanded to come to the 'place and circle' (*locum et circulum*) ordained for their appearance. The master is to 'sign' or bless the circle with his rod, saying 'I make this circle in honour of the Holy Trinity, that [it] may be for him and his companions a place of protection and a refuge which the demons cannot violate, enter, defile, touch, or even fly over; they must appear in a place designated for them outside the circle.'[15] The notion of the circle as a protective device is found again in an early sixteenth-century text pseudonymously ascribed to Cornelius Agrippa.[16] But it is probably not the magicians' original understanding of how the magic circle functioned. The circle as a locus of power, enhancing the power of the operator, is ancient; it appears, for example, in the early Jewish story of Honi the Circle-Drawer and in the Greek magical papyri.[17] The further notion that the circle protects the magician from demons may well have originated with moralists such as Caesarius, as a symbolic way of talking about how hazardous it is to conjure demons, even if it was eventually taken over by the necromancers themselves.

In the Munich handbook it is clear that the circle is a focus of power meant to gain control over spirits. The circles have power to convoke the demons (no. 9) and to terrify them (no. 7). In one case the circle is identified as the insignia of the spirits being conjured (no. 8). In another experiment the circle seems to be identified as a representation of the spirits' dwelling place (no. 7). Apart from its power over spirits, a circle may be inscribed on horsehide, and then it will exert power over any horses to whom it is displayed, or keep unwanted horses from approaching its bearer (no. 9). At one point it is said that the spirits cannot enter a circle (no. 3), but elsewhere they are said in fact to do so (no. 11). The instructions for conjuring Mirage in the supplementary sections of the codex do suggest that the circle has a protective function, more for the magician's companion than for the master himself: the master makes a circle with a knife and has his companion sit inside it, carefully instructing him not to stretch hand,

foot, clothes or hair outside it until all is done, ‘lest through some error he should seem to enter into danger’.[18] The role of the circle in one of the manual’s erotic experiments (no. 3) is ambiguous: it is clearly a focus of magical power, and it may also play a protective role. The text says that the larger the circle, the better; if anything of the master’s should extend beyond the circle, ‘it would be bad for you’. Does this imply that the circle is a protective enclosure against the assaults of the demons? Perhaps, but this function is not clearly expressed. At no point does the author expressly state that the demons may cause harm and that the circle is necessary for protection; indeed, the experiment is explicitly said to be without danger. While the master sports with the woman inside his capacious circle the demons have in fact vanished; there is no sense that they remain as invisible yet menacing presences. The master’s greatest fear may be not assault but interruption: having gone to such effort to secure the woman’s presence and guard the secrecy of his magic, he does not want to be disturbed in his lovemaking by forces demonic or otherwise, and the circle provides an enclosure within which his privacy is secure. Exceeding the bounds of this enclosure will probably have the worst result he envisions: the spell will be broken and he will be disappointed in his love.

Astral magic

Magic circles are not explicitly linked with the celestial spheres, at least in the Munich handbook, yet the magic of circles and that involving heavenly bodies are perhaps related, at least indirectly. In each case the circular form – the perfect shape, according to ancient Greek thought – was conceived as a centre of power that radiated outward. The elegance of the simple form, made with a single and uniform line, seems to have been suggestive of inward-looking strength combined with maximal power to influence other beings. Even if the magic circle could also serve as a protective boundary, defining a safe space within itself, the Munich handbook makes it clear that the circle exerted force over demons, whether traced on the ground or transferred to a sheet of parchment. More clearly and perhaps more obviously, in medieval thought, the stars and planets emitted powers that affected life on earth and could be put to use by a magician for good or for ill. The possibility of such astral magic was not merely a belief of the magicians themselves; philosophers and theologians, indeed educated people generally, accepted the premise that the heavenly bodies influenced affairs here below.[19]

In 1441 Eleanor Cobham, the Duchess of Bedford, was tried for treasonous magic along with accomplices who included Roger Bolingbroke. His part in the matter is summarized by one contemporary source in these terms:

> And a certain clerk, one of the most renowned in all the world in astronomy and the magical art, master Roger Bolingbroke, was arrested, and publicly in the cemetery of St Paul's, with the vestments of his magic and with waxen images, and with many other magical instruments, he sat in a certain high throne, so that people from everywhere might see his works; afterwards he was hanged, drawn and quartered, and his head placed on London Bridge. This master Roger was one of the most notable clerks in the whole world, and he was accused on account of … Lady Elianora [Cobham], to whom he was an advisor in the magic art, and after his death many lamented exceedingly greatly.

For our purposes it is not necessary to explore all details and implications of the affair.[20] Suffice it to point out that this Bolingbroke clearly was an 'astronomer' or astrologer, and surely had cast the horoscope of Henry VI, already an activity that smacked of treason, but whether he had actually compassed the monarch's demise is another matter. In any case, we have here a classic case of the intersection between astrology, astral magic and necromancy. Whether or not this particular astrologer was also a necromancer, to lend further force to its conjurations necromancy clearly did borrow techniques, however superficially, from the traditions of astral magic derived from Arabic treatises such as *Picatrix*. This and similar writings had been translated from Arabic into Western European languages in and around the thirteenth century and seem to have had profound influence on necromantic practice. This influence manifests itself in the Munich manual chiefly in instructions to observe certain astrological conditions and in the use of fumigations.

In various ways the magical apparatus contained in the Munich manual draws from the tradition of astral magic. Eleven experiments specify that their operations, or certain of them, should be done under specified astrological conditions, which most often entail phases of the moon: the work should be done under a waxing or waning moon, or in a particular phase of the moon. The day of the week is sometimes specified. The time of the day may be indicated: the first hour, before sunrise, morning or noon. Thus, an erotic experiment (no. 12) must be initiated in the hour of Venus or the hour of Jove, not simply because of

the obvious erotic associations of Venus, but because Venus and Jupiter were seen as 'favourable' planets. At times the manual says that operations should be carried out under a clear sky. Astrological specifications of slightly greater sophistication occur only rarely: an experiment is to be carried out under a conjunction of Venus and Jupiter, or when the Sun is in Leo.[21]

Fumigations (or suffumigations) occur in eight of the manual's experiments. In psychological experiments it is the image or the object sympathetically representing the victim that is fumigated: with myrrh and saffron (no. 3); with cinnamon, pepper and agrimonia (no. 4), or with sulphur fumes (no. 5). In illusionist experiments it is the circle that is thus treated: with the marrow of a dead person (no. 8), or with incense and myrrh (no. 11). An all-purpose experiment (no. 36) likewise instructs the master to place incense and myrrh in a thurible (presumably of gold) and walk around the outer edge of the circle, saying, 'I make this fumigation in the name of the Father, and of the Son, and of the Holy Spirit.' Both versions of the Mirror of Floron require that the mirror itself be fumigated.

The portion of the manual most fully reflecting the influence of Arabic astral magic is the compendium devoted specifically to the subject (no. 37). This section of the manuscript, which is deeply indebted to works such as *Picatrix* and other manuals of astral magic,[22] contains two types of material: integrated instructions for magical rites utilizing the powers of the heavenly bodies, and lists of supplementary information regarding each day of the week (the seals to be used, the names of angels and other spirits who rule and serve on each day, suffumigations to be employed) and each hour of the day and night (the name and function of each, names of angels that rule each hour, images to be used for each hour, and so forth).[23] The latter form of material can perhaps best be conveyed in tabular form (see Tables E–G), even if some nuance is lost in this presentation. Those subsections which give integrated instructions for rites are, in particular, no. 37a (conjurations for each day of the week), nos 37m and 37n (uses of images for each day and night hour), and no. 37q (uses of images and conjurations for each day of the week).

Two examples (one from no. 37m, the other from no. 37q) will illustrate how the integrated experiments draw upon the schemata found in the mere lists:

> During the fifth day hour one should make an image to tame wild beasts, such as lions, bears, wolves, and any other wild and harmful beasts. At this hour cast an image of the animal of the sort you wish to control or tame, and on the

head of the image carve the name of the animal, and on the chest the name of the hour and the name of the lord of the hour, and on the stomach the seven names of the first hour, and fumigate the image with Indian wood and with red sandalwood, and bury the image in a place of your choosing, and with the Lord's help aiding you, you will see that all those animals will be turned to your will.

Somewhat more elaborate is a procedure for bringing concord between humans:

The fifth image is that of Thursday, and the angels constituted over it are Satquiel, Pattar, Constiel, [and] Assassayel, and these are the winds constituted over the image: Silite, Maraben, Halharit, and their helpers are Yse, Riron, Naasay, [and] Eladab. And when you wish to perform this work, make an image of yellow bronze or of yellow wax on a Thursday, and tint it with green, and make it for a man [or] for a woman, if you wish thereby to bring friendship between two men or women, or between a man and a woman. Make two images of green wax in the month of May, at the height of Pisces, or in the month of January in the height of Sagittarius, and write the name of the man on the heart of the woman's image, and the name of the woman on the heart of the male, and say this conjuration:

'O Lord God, almighty creator of [all] things, visible and invisible, establish gentle concord between thus-and-such woman, daughter of so-and-so, and so-and-so, son of so-and-so, such as you established between Adam and Eve, and between Jacob and Rachel, and between Michael and Gabriel (one of whom is fiery and the other watery, [yet] the one does not harm the other, but there is great concord between them), and such concord as you established between the angel whose medium is fire and the one whose medium is snow, so that the snow does not extinguish the fire, nor does the fire consume the snow, and so you likewise turn envy into concord. Thus, O Lord, by your most holy kindness and mercy, may you cause so-and-so, daughter of so-and-so, to accord with, to love, and to cherish so-and-so, son of so-and-so. I conjure you angels by the name Yafaa, Safaa, Alleya, Hayala, Haya, Halix, Hayul, Ataya, Hytoia, Saffetaba, Coffossol, Remlestar, El, Lord God, you who know the secrets of [all] hearts and are the end and the beginning, [and] who never die. Hasten, Sarafem [and] Custyeli, and command Amaris and his helpers, that they may quickly carry out and accomplish my request.'

> And bury the image in a place by which they pass, and you will see the marvels of almighty God.

No. 37a consists chiefly of conjurations for the days of the week; the conjurations differ in two main ways from those found in the main block of material: their purpose is left unspecified, there being no explicit instruction to the spirits conjured; and they involve word play and near repetition of a sort often associated with Kabbalah: 'In the name Adonay, Adonay, Eye, Eye, Eyu … Eye, Aloraye; in the name Sadaye, Saday, Cados, Cados, Cados, the high one, sitting upon the cherubim …'; 'In the name Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Hatyn, Hatyn, Hatyn, Va, Va, strong one, Va, who appeared on Mount Sinai with glorification of his reign, Ya, Adonay, Saday, Sabaoth, Hanath, Hu, Haxi, Ya, Ya, Ya, Marmalita, Abym, Yea …'; and 'by the name Ya, Ya, Ya, A, A, Va, Hy, Hy, Haa, Haai, Va, Va, Han, Han, Hon, Hy, Hyen, Haya, Haya, Hol, Hol, Hay, Hael, Hon; by the names of the Lord Adonay, Haya, Hol, creator of the ages, Cados, Cados, Cados, Ebel, El, Ya, Ya, Ya, Eloy, Arar, Eloym, Eloym …'

Elements of simple lunar astrology, too, are found toward the end of the compilation, in a listing of what were called *lunationes*, or days of the lunar cycle that are good or bad for making magical inscriptions (no. 46). In general, lunar astrology lent itself more to popular use than did the more technical science of solar astrology; while it is found in varying degrees of complexity, it could easily be reduced to a simple list of days in the lunar cycle, identified as favourable or unfavourable, whether in general or for a particular operation such as the working of magic.[24]

When all is said and done, however, the use of astrology and astral magic in the Munich handbook – and probably in other, similar necromantic texts – is fairly superficial. One does not find detailed or rationalized efforts to exploit the powers of celestial bodies, and even the concise treatise of astral magic is more a catalogue than a fully developed work, presumably included simply because the compiler was highly eclectic, but not genuinely integrated into the drift of the compilation as a whole.

The *Speculum astronomiae,* probably written by Albert the Great, explains the basic principles of astrology, then touches at the end on necromancy and related arts. The author says he does not mean to speak in favour of astrological images, because of their similarity to necromantic (*necromanticas*) ones. He then goes on to say that necromantic books should be set aside without being

destroyed, ‘For perhaps the time is already at hand, when, for certain reasons about which I am now silent, it will be useful on occasion to have inspected them, but, nevertheless, their inspectors should be wary of using them.’[25] Coy as it is, this statement makes clear that the boundary between astral magic and necromancy was fluid in practice even if in theory it could be stated with clarity: astral magic invoked the natural powers of the stars and planets, while necromancy called upon demons; but if there were spirits associated with the heavenly bodies, these might be difficult to distinguish from the spirits of the air traditionally conceived as demonic.[26] One can well understand why orthodox authorities and writers would be suspicious of that which even bordered on the forbidden. The works translated from the Arabic might include a great deal of material that was straightforwardly astrological and clearly non-demonic, but a work such as *Picatrix* appealed to both the powers of the planets and those of spirits, and identified its art as that of necromancy. The Munich handbook is important in part because it extends the spectrum to the furthest extreme, giving us nearly in its entirety a work expressly devoted to demonic magic, worked out in considerable detail and for the most part with only token borrowing from the astral magic with which necromancy was so richly intertwined.

Table E. Specifications for each day of the week

	Angels serving (37a, 37b, 37d, cf. 37h)	*Spirits ruling (and co-adjutors) (37e)*	*Suffumigations (37f)*	*Purposes (37g)*	*Images (37q)*
Sun.	Raphael	King Saytam (Taatus, Candas, Vanibal)	yellow or red sandalwood	binding tongues otherwise binding people	gold or yellow wax, for binding tongues
Mon.	Gabriel	King Almodab (Sylol, Millalu, Abuzaba)	aloes, *anacap*	benevolence, concord, friendship	gold or steel or white wax, for concord
Tues.	Samael	'*rex filius dyabuli*' (Carmath, Utanaual, Pascami)	pepper, *abana*, *cyg*	illness and destruction	red copper or red wax, for depopulating a house, causing bloodshed or illness, or other harm
Wed.	Michael	King Saba (Conas, Pactas, Sanbras)	*altast*	enmity and hatred	lead, for enmity
Thurs.	Satquiel	Madrath, son of Arath (Hyrti, Ignaro Quiron, Saalalebeth)	yellow incense	peace	yellow copper or yellow wax, for concord between man and woman
Fri.	Anael	King Saabotes (Nassath, Ynasa)	*almastic* or *lignum radim*	friendship	white wax, for love of a woman
Sat.	Captiel= Caffriel	Hayton, Assayby (Abimalyb, Haybalydoth, Yfla)	*assandaron*, sulphur	binding locations	*pix clara*, for binding tongues or places, for discord

Table F. Specifications for day hours

	Names (37j)	*Functions (37j)*	*Ruling angels (37l)*	*Functions of images (37m)*
1st	Yayn	binding tongues	Raphael	binding tongues
2nd	Yan, Or	friendship, favour of potentates	Anael	benevolence
3rd	Nassura	hunting, fishing	Michael	congregating birds and fish
4th	Sala	binding wild beasts	Gabriel	dispelling beasts
5th	Sadadat	binding beasts	Gaffriel	taming wild beasts
6th	Tamhut	freeing captives	Satquiel	freeing captives
7th	Caror	peace between kings	Samael	hunting and fishing
8th	Tariel	discord	Raphael	destroying houses and other places
9th	Karon	travel, safe passage among robbers	Anael	travelling without harm
10th	Hyon	work with demons or demoniacs, foul wind, aid to ladies	Michael	obtaining one's will with kings and princes
11th	Nathalon	causing bleeding in women, binding men to women and vice versa	Gabriel	concord
12th	Abat	peace (between men and women)	Cafriel	binding tongues

Table G. Specifications for night hours

	Names (37k)	*Functions (37k)*	*Ruling angels (37l)*	*Images (37n)*
1st	Leron	working with demoniacs, foul winds	Satquiel	illuminating dark places
2nd	Latol	working with fish	Samael	knowing fortunes
3rd	Hami	working with fire	Raphael	dispelling reptiles
4th	Atyn	destroying houses, expelling people	Anael	destroying or depopulating villages, causing enmity
5th	Caron	asking questions of sleepers	Michael	scattering armies
6th	Zaia	working with fruit trees and other plants	Gabriel	putting enemies to flight
7th	Nectius	expelling people, causing sickness and death	Cafriel	burning vegetation
8th	Tafat	causing enmity	Satquiel	gathering bees or birds
9th	Conassuor	binding tongues, entering before kinds and lords	Samael	attracting and capturing birds
10th	Algo	destroying evil speech or thought	Raphael	scattering besieging armies
11th	Caltrua	binding or catching birds	Anael	Not to be used for making images
12th	Salaij	telling fortunes, disclosing theft or other crime	Michael	

Notes

1 Siegfried Wenzel, ed. and trans., *Fasciculus morum: A Fourteenth-Century Preacher's Handbook* (University Park: Pennsylvania State University Press, 1989), v. 30, pp. 578–79.

2 Guillaume de Deguileville, *The Pilgrimage of the Life of Man, Englisht by John Lydgate, A.D. 1426, from the French of Guillaume de Deguileville, A.D. 1330, 1355*, ed. F.J. Furnivall (London: K. Paul, Trench, Trübner, 1899–1904), vol. 2, pp. 493–505, lines 18,471–924. See Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989), 172–3, where the drawing of the meeting with the necromancer is reproduced.

3 M.R. James, 'Twelve medieval ghost-stories', *English Historical Review*, 37 (1922), 416f.

4 Hansen, *Quellen*, 556–9; *Bibliothèque de l'Ecole des Chartes*, ser. 2, vol. 3 (1846).

5 A classic Byzantine treatise on magic instructed its reader to make two concentric circles wide enough

to accommodate two people; they should be drawn inside a square, with an entrance corridor to the south, and various words and signs are to be inscribed. See Richard P.H. Greenfield, *Traditions of Belief in Late Byzantine Demonology* (Amsterdam: Hakkert, 1988), 286–7.

6 *The Sworn Book of Honourius* [sic] *the Magician, as Composed by Honourius through Counsel with the Angel Hocroell*, ed. and trans. Daniel J. Driscoll (Gillette, NJ: Heptangle, 1983), chs 26 and 38.

7 *De Nigromancia of Roger Bacon*, ii.4–6, ed. and trans. Michael-Albion Macdonald (Gillette, NJ: Heptangle, 1988), 13–26. On the legend of St Cyprian of Antioch see *Butler's Lives of the Saints*, ed. Herbert Thurston and Donald Attwater (New York: Kenedy, 1956), under 26 September.

8 *De Nigromancia*., iii.1, 28f.

9 *Ibid*., 51.

10 Rawl. 29r, 73r, 77v–78r, 79r, 103v, 104v.

11 One (nos 1, 2, 3, 8, 9, 12, 15), two (nos 7, 10, 16, 18, 22), three (nos 36, two in 39, 40), or four (no. 6).

12 For parallels and possible sources in Arabic culture see H.A. Winkler, *Siegel und Charaktere in der muhammedanischen Zauberei* (Berlin and Leipzig: de Gruyter, 1930).

13 E.g., Greenfield, *Traditions of Belief*, 286.

14 Caesarius of Heisterbach, *The Dialogue on Miracles*, trans. H. von E. Scott and C.C. Swinton Bland, vol. 1 (London: Routledge, 1929), 315–17. See also Stith Thompson, *Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-Books, and Local Legends*, rev. edn (Bloomington: Indiana University Press, 1955–58), nos. D1272 (magic circle), D1381.11 (magic circle protects from devil) and G303.16.19.15 (devil cannot enter magic circle made to keep him out); and Frederic C. Tubach, *Index exemplorum: A Handbook of Medieval Religious Tales* (FF Communications, 204) (Helsinki: Suomalainen Tiedeakatemia, Akademia Scientiarum Fennica, 1969), p. 86, nos. 1,069–71.

15 Bodleian Library, Oxford, Rawlinson MS 252, fols 25v, 59v–61v.

16 Cornelius Agrippa, *Of Occult Philosophy, Book Four: Magical Ceremonies*, ed. and trans. Robert Turner (Gillette, NJ: Heptangle, 1985), 72.

17 *Taanith*, 3.8, in C.K. Barrett, *New Testament Background: Selected Documents* (London: SPCK, 1956; rev. edn 1987), pp. 191–2; and Hans Dieter Betz, ed., *The Greek Magical Papyri in Translation, Including the Demotic Spells*, 1 (Chicago: University of Chicago Press, 1986), 141 (PGM VII.846–61), 73 (IV.2006–2125).

18 Fols 112v–113v, 142r–142v: *magister facit circulum cum cutello, et faciat socium suum intus sedere, et precipiat sibi magister quod nec pedes neque manus nec vestes nec capillos foras extendat, donec magister exeat expeditus ab omnibus ordinatis…. Postea faciat circulum cum cultello suo, et assignat locum in quo socius suus sedere debeat. Postea iubet eum sedere, et ostendit ei sub qua forma sedere debeat in circulo, et qualiter se regere in omnibus debeat, et qualiter spiritum in aduentu suo recipere debeat, et quomodo exire debeat de circulo, et qualiter in recessu suo eum licenciare tenetur, et quomodo exire debeat de circulo, et quo debeat se diuertere. Et hec omnia debet magister socio suo ostendere antequam eum in circulo incurrere permittit, ne ex defectu periculum intrare videatur.*

19 See Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989), 131–3.

20 See Hilary M. Carey, *Courting Disaster: Astrology at the English Court and University in the Later Middle Ages* (New York: St Martin's Press, 1992), ch. 8, from which the translation is taken.

21 Nos 4, 6, 8, 11, 19, 41 (waxing moon); 2, 5 (waning moon); 7 [?] (first phase of the moon); 9 (sixth phase); 20 (other phases); 4, 41 (Sunday), 9 (Tuesday), 11 (Wednesday), 6 (Thursday or Sunday), 2, 5 (Saturday); 4, 11 (first hour); 5 (before sunrise); 41 (morning [*de mane*]); 6 (noon); 7, 8 (clear sky); 20

(conjunction of Venus and Jupiter); 41 (Sun in Leo); 5 (under a waning moon *et maxime quando est in combustione*).

22 *Picatrix: The Latin Version of the Gha-yat Al-Haki-m*, ed. David Pingree (London: Warburg Institute, 1986), esp. passages such as those on pp. 15–22 (images to effect peace, love, the favour of a lore, etc.); pp. 68–73 (images of planets), and 200–2 (fumigations for various planets); for further examples see 'Thabit ibn Qurra's *De imaginibus*', in Francis J. Carmody, *The Astronomical Works of Thabit b. Qurra* (Berkeley: University of California Press, 1960), 180–97. See Lynn Thorndike, 'Traditional medieval tracts concerning engraved astrological images', in *Mélanges Auguste Pelzer: Etudes d'histoire littéraire et doctrinale de la Scolastique médiévale offertes à Monseigneur Auguste Pelzer* (Louvain: Bibliothèque de l'Université, 1947), 217–73.

23 Nos 37a (conjurations for days of week), 37b (signs of angels), 37c (signs of days), 37d (angels ruling days), 37e (spirits ruling days), 37f (fumigations for days), 37g (purposes served each day), 37h (angels of days), 37i (names of God), 37j (names and functions of day hours), 37k (names and functions of night hours), 37l (names and functions of hourly angels), 37m (images for day hours), 37n (images for night hours), 37o (angels of times), 37p (names of planets and parts of Earth), 37q (images and conjurations for days) and 37r (summary). The association of angels and demons with specific days and hours had been worked out in Byzantine sources; see Armand Delatte, *Anecdota Atheniensia*, 1 (Liège: Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, 1927), 403–4, 434–8. For material similar to that in no. 37j, see Charles Burnett, *Magic and Divination in the Middle Ages: Texts and Techniques in the Islamic and Christian Worlds* (Aldershot: Variorum, 1996), IX, p. 2.

24 On the tradition from which this text draws see Ute Müller, *Deutsche Mondwahrsagetexte aus dem Spätmittelalter* (diss. Berlin: Freie Universität Berlin, 1971); *The Works of John Metham, including The Romance of Amoryus and Cleopes*, ed. Hardin Craig (EETS, o.s. 132) (London: Kegan Paul, Trench, Trübner, 1916), xxxviii–xlii (a survey of the genre), 148–56; L. Braswell, 'Popular lunar astrology in the late Middle Ages', *University of Ottawa Quarterly*, 48 (1978), 187–94.; Robert Vian, ed., *Ein Mondwahrsagebuch: Zwei altdeutsche Handschriften des XIV. und XV. Jahrhunderts* (Halle, 1910); and Frank Fürbeth, *Johannes Hartlieb: Untersuchungen zu Leben und Werk* (Tübingen: Niemeyer, 1992), 49–57. W. Braekman, 'Magische experimenten en toverpraktijken uit een middelnederlands handschrift', *Verslagen en mededelingen van de Koninklijke Vlaamse Academie voor Taal- en Letterkunde*, 1966, 54–68, gives the first six sections of a moon-book for when the moon is in each zodiacal sign.

25 Paola Zambelli, *The 'Speculum astronomiae' and its Enigmas: Astrology, Theology and Science in Albertus Magnus and His Contemporaries* (Dordrecht, Boston, and London: Kluwer, 1992), chs 16–17, pp. 270–73.

26 On this issue see especially D.P. Walker, *Spiritual and Demonic Magic, from Ficino to Campanella* (London: Warburg Institute, 1958; repr. Notre Dame, ID: University of Notre Dame Press, 1975).

9

Conclusion

Some time around the 1530s, Benvenuto Cellini witnessed the conjuring of demons in the Colosseum at Rome – or at least so he reports in his autobiography.[1] He had met a Sicilian priest who knew Latin and Greek, and who agreed to introduce him to the art of necromancy. Along with two companions they went to the Colosseum, traced circles on the ground, and undertook 'the finest ceremonies that can be imagined', amid various suffumigations and an hour and a half of conjurations. When legions of demons filled the Colosseum, the priest urged Cellini to make some inquiry, and he asked them to restore to him his Sicilian girlfriend, Angelica, to which they made no reply. Cellini and the priest went to the Colosseum a second time, with a twelve-year-old boy and two other companions. In Hebrew and Greek as well as Latin, the necromancer conjured multitudinous demons by name, invoking the power of God, and there appeared a hundred times as many spirits as previously. Cellini repeated his request, and the spirits promised that within a month he would be together with Angelica. But the ceremony was soon out of control: the necromancer declared that the demons were a thousand times more than he had conjured, and they were the most dangerous of spirits; the boy shrieked that a million threatening figures were swarming around them, while four 'giants' were endeavouring to break into the circle. Eventually, however, the numbers of spirits dwindled, so that by the time the conjurers left their circle the boy reported there were only two demons left, skipping along the road or on the rooftops. The necromancer insisted that he had never before encountered such a ferocious display of demons. The experience did not dissuade him, however, from urging Cellini to join him in another ritual, the consecration of a book by which they could discover buried treasure. Cellini agreed, but was soon so preoccupied with his work that he abandoned both this new project and his hopes regarding Angelica.

E.M. Butler inclined to accept Cellini's story essentially at face value, although she noted that only the boy seems actually to have seen the conjured spirits – the rest of the party relied chiefly on the lad's reports – and she ascribed

the exceptional success of the necromancer's rituals to the boy's impressionable nature.[2] No doubt it could have happened. Conjuring demons is hardly the most implausible undertaking humans have devoted themselves to, and it seems *prima facie* unlikely that books of necromancy would have circulated in late medieval and early modern Europe without occasional use of the experiments they contained. The results may more often have been those experienced by Gilles de Rais, who engaged more than one clerical necromancer in an effort to recoup his finances with demonic aid, but who found the conjurations utterly without effect – except when he was not looking, at which point the necromancer would assure him that ferocious spirits had come and beaten him mercilessly.[3] Gilles de Rais's necromancers were perhaps typical in their skilful deception of a gullible client. One is reminded of the necromancers, including a former Templar, who strung Cardinal Francesco Caetani along, begging for time to complete their experiments, and pleading that they could not do so because they were unable to locate such necessary items as a hoopoe.[4] The necromancer appears often to have been a mountebank, and the most important factor in his success was perhaps the credulity of his client. Yet one hesitates to generalize; if clients could place faith in necromancy, this was in part because the broader culture took the matter seriously enough to prosecute people for exercising the art, and few doubted in principle that conjuring could succeed, so there must have been necromancers and would-be necromancers who copied out experiments into their books in the hope of having close encounters with malign but potentially useful spirits.

In some respects the story of Benvenuto Cellini is consonant with the picture of necromancy given in the Munich handbook, while in other ways it is not. The use of circles, conjurations and suffumigations, the recruitment of a young boy, and the presence of a few companions – all this is typical of what we have seen in the necromancer's manual. The use of a classical language is again expected, although Greek and Hebrew may have been exceptional. The experiments in the Munich handbook sometimes instruct the spirits to come in pleasant and nonthreatening form, as if the conjurers were aware that the experience of Cellini and his friends – a veritable temptation of Saint Anthony – might befall them. What is most unusual about Cellini's report is precisely its drama. The demons foreseen in the Munich manuscript are made tame, domesticated, even docile in comparison. The conjurations are intended to coerce the spirits, and the expectation is that these spirits will present themselves in a mood of submission to the necromancer's constraint. Yet the writer surely knew the alternative

possibility, and if he insisted on using conjurations as spiritual weapons against the spirits he did so because he knew that precautions were necessary, that docility did not come naturally to demons.

I have argued that material such as the Munich handbook is historically important because it helps us grapple with the mentality of the clerical necromancers, but that this mentality was not a simple or stable entity. Its variations depended largely on the type of ritual in question. The illusionist experiments display a playful and imaginative impulse, but one that could nurture the profoundly serious anxieties seen in the early witch trials. In the psychological rites we find a quest for power over other people's minds, wills, and bodies, often manifesting itself as an expression of violent impulse, and in any case revealing tension in the clash of wills. In the divinatory operations a desire for knowledge often combines with pecuniary motives, and we see an almost obsessive concern with the truth of the knowledge gained, in the face of the danger of falsehood. In the Munich handbook we find all three types of material, but in shifting proportions: if I am right in my hypothesis that we have the experiments substantially in their original order, the compiler seems to have become less interested in the glamorous forms of magic, more absorbed in workaday divination, and more prosaic in his manner of presentation as he pursued his task. To read the work in this way is to find in it an element of implicit autobiography, even when the first person is not used. It is also to see the compiler as reflecting both synchronically and diachronically the diversities of magical tradition: not only does he bring disparate practices into fusion, combining sympathetic magic or scrying with conjuring and other techniques, but as he continues the process his work loses some of its earlier brio and he settles for kinds of magic more likely to draw money-bearing clients.

Furthermore, I have suggested that books such as the Munich manual of necromancy are significant for the light they shed on broader tendencies in late medieval culture. First, attention to such a compilation expands our conception of how a book could function and how it could be perceived in late medieval culture. Cellini's story reminds us of what we have already seen, that a book was a sacred object, particularly when consecrated, and that its sacrality was a factor enabling the necromancer better to attain his goals. Second, awareness of what magicians set out to do is needed for a realistic of their enemies' reactions and refutations. Cellini knew, as everyone at the time knew, that the behaviour of his priest friend was transgressive. One might view it as frivolous transgression; it certainly had no obvious political significance. Be that as it may, it takes on

more sober significance in light of the virulent attacks on necromancy by people whose opinion weighed heavily, including popes and theologians, inquisitors and secular judges, those instrumental in forging the cumulative concept of witchcraft as a hammer for crushing women in particular, and the Humanist mages who wished to distance themselves as effectively as possible from common and vulgar necromancers. Third, study of this material helps us see the essential continuity in form between necromancy and exorcism, and the grounding of both in the established liturgy of the medieval Church. As the reverse side of the liturgical tapestry, the necromancer's experiments help us to see how ritual could be perceived and perverted by those making private use of it for transgressive purposes.

From a slightly different perspective, we might say that a text such as the Munich handbook is historically significant because it elucidates the connection between dreams and nightmares. The necromancers and their clients dreamed of discovering wealth, sexual fulfilment, favour and promotion, power over adversaries, entertainment, and knowledge of secret and future matters. In pursuing these dreams they risked entering into nightmares that they shared with those about them. Cellini experienced what any necromancer other than a sheer impostor must have feared, the traumatic disruption of psychic and spiritual security, the terrifying irruption of sinister forces into the private space they occupied. The thrill of flirting with such danger was surely one reason for the art's powerful appeal. Like the Ouija board, the necromancer's circle could begin as a game but turn unexpectedly nasty and threatening. On a purely rationalist reading, the danger of the means might be balanced against the allurement of the ends. More realistically speaking, the hazards were surely among the attractions of such activity, and as Freud would remind us, the nightmare was itself the distorted fulfilment of a wish, at least for those mysterious souls who took delight at venturing into a Boschian landscape, in the hope that when they finished they would not be trapped within its frame.

Notes

1 *The Autobiography of Benvenuto Cellini*, lxiv–lxv, trans. John Addington Symonds (repr. Garden City, NY: Doubleday, 1946), 118–22. For background see Franco Cardini, 'I diavoli al Colosseo: note su alcuni luogli "magici" della città di Roma nel Medioero', in F. Troncarelli, ed., *La città dei segreti: magia, astrologia e cultura esoterica a Roma (XV–XVIII secolo)* (Milan: Angeli, 1985), 43–54.

2 E.M. Butler, *Ritual Magic* (Cambridge: Cambridge University Press, 1949), 118–29.

3 Reginald Hyatte, intro. and trans., *Laughter for the Devil: The Trials of Gilles de Rais, Companion-in-Arms of Joan of Arc (1440)* (Rutherford, NJ: Fairleigh Dickinson University Press; London: Associated

University Presses, 1984).

4 Charles Victor Langlois, ‘L’affaire du cardinal Francesco Caetani (Avril 1316)’, *Revue historique*, 63 (1897), 56–71; Conrad Eubel, ‘Vom Zaubereiunwesen anfangs des 14. Jahrhunderts (mit urkundlichen Beilagen)’, *Historisches Jahrbuch der Görres-Gesellschaft*, 18 (1897), 628.

The Necromancer's Handbook in Clm 849: Fols 3r–108v

The disposition of the manuscript

The manuscript is from the first half of the fifteenth century, of unknown provenence. It is not mentioned in Otto Hartig, *Die Gründung der Münchener Hofbibliothek durch Albrecht V. und Johann Jakob Fugger* (Abhandlungen der Königlichen Bayerischen Akademie der Wissenschaften, philosoph.-philolog. und hist. Klasse, vol. 28, sect. 3, 1914). It is on paper, without discernible watermark. The present binding is probably from the end of the nineteenth or beginning of the twentieth century; the inner side of the rear binding bears a sticker referring to Georg Winkler Buchbinderei KB, Hoflieferant, München, Kreuzstr. 9. Fol. 3 is heavily worn. In the middle of the lower margin of fol. 3r (as on fol. 156v) is a stamp with the inscription *Bibliotheca Regia Monacensis*. In the middle of the upper margin of fol. 3r, *Clm 849* is marked in pencil. The manuscript is 14.7 cm wide and 21 cm high. The text is in a single column, with lineation still discernible on almost all pages. Initials are rubricated. Foliation runs from fol. 3 through fol. 152, and was probably executed after the earliest binding; earlier foliation occurs on individual folios, and is largely erroneous. Various hands are represented, but these do not always correspond to the gatherings of the manuscript; gatherings 12 through 14, however, are written by entirely different hands from those that precede, and the condition of the paper is also different from that in gatherings 1 through 11.

There are fifteen gatherings:

Table H. Gatherings of Clm 849

	Folios	*Experiments*	*Codicological particularities*
1	3–11	No. 1 to beginning of no. 4	Sheet with fol. 10 is separately inserted.

2	12–23	End of no. 4 to beginning of no. 9	Sheet with fols 12–13 is separately inserted.
3	24–35	End of no. 9 to beginning of no. 16	Sheet with fols 24–25 is separately inserted.
4	36–45	End of no. 16 to beginning of no. 27	Fol. 45 is also marked as fol. 59 (in earlier hand).
5	46–50	End of no. 27 through no. 30	Postponement of the middle of no. 27 results in textual discontinuity at the beginning o this gathering. After fol. 50 (on which no. 30 is completed), five uncounted folios (i.e., the secon half of the gathering) are excise
6	51–59	Middle of no. 27, then no. 31 and beginning of no. 32	Between fol. 51 (which is inscribed only recto) and 52 (which begins with an incipit) five uncounted folios are excise Fol. 59r is also marked as 79 (in earlier hand).
7	60–68	End of no. 32 to beginning of no. 37	Between fol. 66 and fol. 67 is fo 65 bis.
8	69–82	Continuation of no. 37	Fol. 70r is also marked as fol. 8 (in earlier hand). Fol. 71r is also marked as fol. 70 (in later hand) Fol. 82 is also marked as fol. 9 (in earlier hand).
9	83–95	Continuation of no. 37	Three sheets – fols 91, 92, and 9 – are separately inserted. Fol. 9 is also marked as fol. 10 (in earlier hand).
10	96–103	End of no. 37 to beginning of no. 40	Fol. 96r is also marked as fol. 104 (in later hand).
11	104–108	End of no. 40 through no. 47	After fol. 108, three uncounted folios are excised. Fols 106–7 a also marked as fols. 114–5 (in later hand). No. 44 is a fragmen

			on the middle of fol. 107v. No. 47 is a fragment on the middle c fol. 108v.
12	109–118	Related materials, written by various hands	After fol. 118, two uncounted folios are excised. In this gathering there is no lineation.
13	119–32		
14	133–146		Fols 133–139 are also marked a fols 1–7.
15	147–156		Six sheets – fols 147–151 and 156 – are separately inserted.

Textual discontinuities

Apart from the abrupt beginning of the text at the beginning of the main block (on fol. 3r) and the occurrence of textual fragments at the end of this block (on the middle of fol. 107v and on the middle of fol. 108v), discernible breaks in textual continuity occur at three points within the block: (1) Between fols 45 and 46, one text ends abruptly (45v) at the end of the fourth gathering, the fifth gathering begins with a blank page (46r), and a new text begins *in medias res* (46v). (2) Between fols 50 and 51, one text ends with an *explicit* (50v), five folios are excised at the end of the fifth gathering, and the sixth gathering begins *in medias res* (51r). (3) Between 51 and 52, one text ends abruptly (51r) even though the verso is blank, five following folios are excised within the gathering, and the same gathering resumes with an *incipit* (52).

The discontinuities on fols 45–51 are related, in the sense that the central portion of an experiment (no. 28) has been postponed to fol. 51r, which evidently supplies the missing link between the beginning (fols 44v–45v) and the end (fols 46v–47v) of this experiment. Note that experiment no. 28 is divided into two ‘chapters’: the end of the first is marked by the words *Explicit primum capitulum* near the bottom of fol. 46r; the second begins with a list of names at the very bottom of that folio, which continues at the top of fol. 51r and continues with a conjuration that occupies the remainder of fol. 51r (fol. 51v is blank), only to conclude with the material on fols 46v–47v, which terminated with the notation *Explicit secundum capitulum*. The textual continuity produced by this rearrangement is corroborated by

the identification of two chapters as part of a continuing experiment. The discontinuity is not fully explainable in terms of erroneous binding, which would not account for the scribe's not using the verso of fol. 51. Rather, the lack of continuity is more plausibly explained on the assumption that the scribe recognized belatedly that he had material at hand that belonged to an earlier experiment; he may not have taken the trouble to determine exactly where the fragment inserted on fol. 51r belonged.

It is possible that the only material actually deleted from the miscellany is that on the first two folios. Although folios are elsewhere excised (between fols 50 and 51, between fols 51 and 52, and between fols 108 and 109), the evident textual discontinuities can be emended by rearrangement, and there are no further deletions from the original foliation.

At the end of this block, three folios between 108 and 109 are excised at the end of a gathering, after which new material begins, written by different hands. Within this new material there are three further breaks in textual continuity: between 118 and 119, where two folios are excised at the end of a gathering; between 132 and 133, with the beginning of a new gathering; and between 146 and 147, again with the beginning of a new gathering.

Editorial principles

Punctuation and capitalization have been standardized. Non-standard but clearly intentional forms and spellings have been allowed to stand: *abilem* for *habilem* (no. 34), *aparuisti* for *apparuisti* (no. 31), *beniuolus* for *beneuolus* (no. 34), *blica* for *plica* (no. 1), *colido* for *collido* (no. 5), *commitantem* for *comitantem* (no. 19), *commitiuam and commitiua* for *comitiuam and comitiua* (no. 7), *decim* for *decem* (no. 18), *desparsit* for *dispersit* (no. 33), *dissipulos* for *discipulos* (no. 35), *duodecim* for *duodecem* (no. 27), *genubus* for *genibus* (nos 10 & 11), *hillariter* for *hilariter* (no. 6), *hostio* for *ostio* (no. 17), *inungas* for *inunguas* (no. 22), *karacteribus* for *characteribus* (no. 19), *karitatem karitatiuam* for *caritatem caritatiuam* (no. 14), *kathedram* for *cathedram* (no. 15), *legittimo* for *legitimo* (no. 27), *letania* for *litania* (no. 31), *lingnum* for *lignum* (no. 13), *loycam* for *logicam* (no. 34), *magestas* for *majestas* (no. 1), *magestatis* for *majestatis* (no. 33), *navim* for *navem* (no. 8), *optinere* for *obtinere* (no. 31), *pallificando* for *paleficando* (no. 19), *patifacere* for *patefacere* (no. 6), *pulcherimi* for *pulcherrimi* (no. 13), *quadruuio* for *quadriuio* (no. 26), *rethoricam* for

rhetoricam (no. 34), *ribelles* for *rebelles* (no. 33), *senephali* for *seneschali* (no. 34), *sepellire* for *sepelire* (no. 4), *sepellitur and desepelliendo* for *sepelitur and desepeliendo* (no. 2), *Septemtrione* for *Septentrione* (fols 115r and 144r), *thesaurum* for *thesaurus* (no. 43), *vppupa* for *upupa* (no. 6). The text has been corrected conservatively when it was necessary to do so for the sense of a passage, but not simply to correct errors; e.g., on fol. 56r *quod vij die hominem ad ymaginem plasmasti tuam* is corrected to *qui vij*[*a*] *die hominem ad ymaginem plasmasti tuam* but *vij* is not corrected to *vi*, and on fol. 13r *discedat ... seruiet* [for *seruiat*] … *diligat* has been allowed to stand. Necessary additions have been made in square brackets; deletions and substitutions are indicated in the notes. Lower-case *c* and *t* are sometimes distinguished but often not; when the context allows either, *c* is used. In occult names and 'Chaldean' formulas especially it is often impossible to distinguish between *c* and *t*, to determine whether a superscript line over a vowel represents *m* or *n*, or to make other editorial judgements which depend on context; in these cases the transcription is perforce largely arbitrary.

Italics are used for ritual text that is to be recited, but not for dialogue. In the conjurations, chains of invocations given in unbroken sequence in the manuscript are broken into individual units (beginning with *per* or *et per*), each marked with a bullet, to clarify the structure of each invocation.

No. 1. For gaining knowledge of the liberal arts (fols 3r–5v)

[…] versus orientem. Deinde dicere [debes]:

Apolin, Maraloth, Berith, ego, talis, vos exorciso[a] *et coniuro ex parte dei omnipotentis, qui vos vestra eleccione iussit antra subire profundi, ut debeatis michi mittere quendam spiritum peritum dogmate omnium scienciarum, qui michi sit beniuolus, fidelis, et placidus, ad docendum omnem scienciam quam voluero,*[b] *veniens in forma magistri, vt nullam formidinem doleam percipere. Fiat. Fiat. Item coniuro vos*

- *per Patrem et Filium et Spiritum Sanctum*,
- *et* [*per*] *hec sancta nomina quorum virtute ligamini – scilicet Dobel, Vriel, Sabaoth, Semoni, Adonay, Tetragramaton, Albumay, Siloth, Moreth, Sadabin, Rodobel, Domiel, Perarabiel,*[c] *Alatuel, nominem, nominam,*[d] [*et*] *Vsobel,*

quatenus vos tres reges maximi et michi socii michi petenti vnum de subditis vestris mittere laboretis, qui sit magister omnium scienciarum et

arcium, veniens in forma humana placabilis [*et*] *splendens*[e] *michi, et erudiens me cum amore, ita et taliter quod in termino 30a*[*rum*] *dierum talem scienciam valeam adipisci, permittens post sumpcionem sciencie dare sibi* [3v] *licenciam recedendi.*

Et hoc eciam tociens dici debet.

Hec vero dicta,[f] depone ensem et involue in dicto panno, et facto fasciculo cuba super ipso, et aliquantulum dormias. Post sompnum vero surge et induas te, quia facto fasciculo homo se spoliat et intrat cubiculum, ponendo dictum fasciculum sub capite. Est autem sciendum quod dictis hiis coniuracionibus sompnus accidit virtute diuina. In sompno apparent tibi tres maximi reges cum famulis innumeris, militibus et peditibus, inter quos est eciam quidam magister apparens, cui ipsi tres reges iubent. A[d] te ipsum venire paratum videbis. [Videbis] enim tres reges fulgentes mira pulchritudine, qui tibi in dicto sompno viua voce loquentur, dicentes, 'Ecce, tibi damus quod multociens postulasti.' Et dicent illi magistro, 'Sit iste tuus discipulus, quem docere te iubemus omnem scienciam siue artem quam audire voluerit. Doce ipsum taliter et erudi, vt in termino 30a[rum] dierum in quacumque sciencia[g] voluerit summus inter alios habeatur.' Et videbis ipsum respondere, 'Domini mei, libentissime faciam quidquid [4r] wltis.' Hiis dictis, reges abient et magister solus remanebit, qui tibi dicet, 'Surge, ecce magister tuus.' Hiis vero dictis, excitaberis; statim apperies oculos, et videbis quendam magistrum optime indutum, qui tibi dicet, 'Da michi ensem quam[h] sub capite tenes.' Tu vero dices, 'Ecce discipulus vester, paratus facere quidquid wltis.' Tamen debes habere pugillarem, et scribere omnia que tibi dicet.

Primo debes querere, 'O magister, quod[i] est nomen vestrum?' Ipse dicit,[j] et tu scribas. Secundo, de quo ordine, et similiter scribe. Hiis scriptis, debes sibi postulare[k] ensem; quo habito ipse recedit, dicens, 'Expecta me donec veniam.' Tu nichil dices. Magister vero recedet et fert ensem. Post cuius recessum, tu dissolues pannum vt ap[p]aret inferius. Etiam scribas in dicto circulo nomen eius scriptum per te, et scribi debet per te cum predicto sangwine. Quo scripto, involue dictum pannum et bene reconde.

Hiis factis, debes prandere solo pane et pura aqua, et illa die non egredi cameram. Et cum pransus fueris, accipe pannum et intres circulum versus Apolin. Dic sic: 'O rex Apolin, magne, potens, et venerabilis, [4v] ego famulus tuus, in te credens et omnino confidens quod tu es fortis et valens,

rogo per incomprehensibilem magestatem tuam vt famulus et subiectus tuus, talis, magister meus, debeat ad me venire quam[l] cicius fieri potest, per virtutem et potenciam tuam, que est magna et maxima in secula seculorum. Amen.' Et similiter dicere [debes] versus Maraloth, mutando nomen. Et versus Berich similiter. Hiis dictis, accipe de dicto sangwine et scribe in medio circuli nomen tuum cum supradicto corde, vt hic apparet inferius.[m] Deinde scribe cum dicto corde in angulis panni illa nomina, vt hic apparent. [5r] Si autem sangwis unius auis non sufficeret, potes interficere quantum tibi placet.

Quibus omnibus factis, sedebis per totam diem in circulo, aspiciens ipsum, nichil loquendo. Cum vero sero[n] fuerit, blica dictum pannum, spolia te, et intra in cubiculum, ponendo ipsum sub capite tuo. Et cum posueris,[o] dic sic plana voce:

> *O Apolin, Maraloch, Berith, Sathan, Beliath, Belzebuc,* [*et*] *Lucifer, supplico vobis vt precipiatis magistro – in eo* [*loco*] (nominando eius nomen) *– vt ipse debeat venire cras ante solis ortum ad me et docere me talem scienciam sine aliqua fallacia, per illum qui venturus est iudicare viuos et mortuos et seculum per ignem. Amen.*

Caue igitur et precaue ne signum ✠ crucis facias, propter magnum periculum in sompno. Scias quod videbis magistrum tota nocte loqui tecum, interrogans a te quam scienciam velis addiscere. Et cum dices, 'Talem', ita quod, vt dictum est, tota nocte cum eo hoc loqueris. Cum itaque excitatus fueris, quod e[s]t in ipsa nocte, surge et accende candelam, et accipe dictum pannum et devolue, et in eo sede, videlicet in circulo vbi nomen tuum scriptum est ad tuum commodum, et voca nomen magistri tui, sic dicens:

> *O talis, de tali ordi-* [5v] *ne, et in magistrum michi deditus per maiores reges tuos, te deprecor vt venies*[p] *in forma benigna, doctum me talem scienciam,* [*in*] *qua*[q] *sim promcior omnibus mortalibus, discens ipsam cum magno gaudio, sine aliquo labore, et omni tedio derelicto. Veni igitur ex tuorum parte maiorum, qui regnant per infinita secula seculorum. Amen. Fiat, fiat, fiat.*

Hiis itaque dictis, tunc aspiciens versus occidentem videbis magistrum venire cum multis discipulis, quem rogabis vt omnes abire iubeat, et statim recedunt.[r] Quo facto, ipse magister dicet, 'Quam scientiam audire

desideras?' Tu dices, 'Talem,' et tunc incipies.

Memento enim quod quantum tibi dicet, tantum addisces[s] et memorie commendabis, et omnem scienciam quam habere volueris addisces in termino xxx[a][rum] dierum.

Et quando ipsum de camera abire volueris, plica pannum et reconde,[t] et statim recedet. Et quando ipsum venire volueris, aperi pannum, et subito ibidem apparebit, continuando lecciones. Post vero terminum 30a[rum] dierum, doctus optime in scientia, fac tibi dare[u] ensem tuum et dic vt vadat, et cum pace recedat. Debes iterum dicere cum pro alia ipsum invocabis habenda sciencia, qui tibi dicit ad tui libitum esse paratum.

Finis est capituli sciencie, etc.

a *Corrected from* exorcisor.
b *MS* volueris, *although the final letter is uncharacteristic for this hand*.
c *Or* Pararabiel.
d Sic *in MS*.
e *MS* splandens.
f Sic in *MS*.
g *MS* in quam scienciam.
h Sic in *MS*.
i Sic in *MS*.
j Sic in *MS*.
k *Meaning* presentare?
l *Followed by* ci *(?), deleted*.
m *Circle at the bottom of fol. 4v: a single band inscribed within a square. The names of the spirits* Belial, Satan, Mendior Matalot, Belzebub, Lucifer, Sententino *and* Apolin *are inscribed in and around the band, as are the four cardinal directions*. Nomen magistri, de tali ordine *and* Nomen discipuli *are marked in the centre*.
n *The final* o, *written with a superscript line, has been corrected, with the correct form* sero *also in the margin*.
o *Meaning* reposueris?
p Sic *in MS*.
q *MS* quam.
r Sic *in MS*.
s *MS* addiscens.
t *MS* retunde.
u Sic *in MS*.

No. 2. For causing a person to lose his senses (fols 6r–7v)

Ad hoc igitur, vt sciencia siue ars possit ab aliquo auferri, vnde diligenter

attende.[a] Debes enim primo decrescente luna die sabbati ire ad illum quem ad mentem venire volueris et coram eo sic dicere plana voce:

Subintret Mirael cerebrum tuum et omnem sapienciam, sensum,[b] discrecionem, [et] cogitationem diluat et aboleat. Coniuro te, Mirael,

- *per omnes principes et maiores,*
- *et per omnia que facere voles,*

vt in tali quem aspicio debeas permanere donec michi libuerit, et ipsum obfuscare,[c] et omne quod agnoscit ammittat,[d] alioquin mittam te in maris profundum, quod non egredieris in secula.

Quibus dictis, recede et prestolare donec sero fuerit. Quo facto, vade ad hostium eius et incide de ligno ipsius hostij tantum quod de ipso calamum facere possis, et ad domum redeas, et fac de ipso calamum, et de sangwine murilogi in panno lini cum ipso calamo scribe:

O Mirael, ablator sapiencie, sciencie, cognicionis, et artis, adsis in sensibus talis, et spiritum facere debeas animo dementem.[e]

Qua conuocacione scripta, fit in dicto panno circulus cum dicto sangwine vt hic apparet,[f] vbi scribitur vt sequitur: nomen illius quem priuare volueris in medio circuli conscribitur, [cum] hoc nomine ‘Mirael’. Quibus factis, debes dicere sic:

Coniuro vos decem demones [6v] *malignos, videlicet Oreoth, Pinen, Ocel, Tryboy, Noryoth, Belferith, Camoy, Astaroth, Sobronoy, Sismael,*

- *per indiuiduam trinitatem, videlicet Patrem et Filium et Spiritum Sanctum ab vtroque procedentem,*
- *et per tremendam et timendam diem judicij,[g]*
- *et per omnia que fuerunt et sunt et erunt,*

vt[h] sicut in hoc circulo figurati,[i] circuitis talem,[j] ita vere et efficaciter et existenter personam eius circuatis, et sensus eius taliter affligatis quod ignorans, demens, stultus, et mente captus[k] [7r] *efficiatur. Et tu, Mirael, de cerebro eius nunquam egrediaris, manens in eo die noctuque donec ab eo abire iubebo.*

Quibus sic dictis ter, iterum redeas in eadem nocte ad domum ipsius cum dicto panno et cum quodam cultello, et cum ibi fueris, volue humeros versus suum hostium, et flectens te in terram, minge in parte eius more cameli. Faciendo foueam subter[r]ando dictum pannum in eius limite,[l] dic sic:

Subterro te, talem, in nomine demoniorum scriptorum circa te, quod semper ipsi demones [*sint*] *circa te et omnis tua virtus sepulta sit.*

Et cooperto dicto circulo cum terra, redeas iterum ad domum, et fac candelam, in qua sint scripta omnia contenta in circulo. Et debes ipsam facere de cera primo empta, [in] nomine et [pro] destrvccione eius, cum vna acu similiter empta. Qua facta, accende ipsam et dic sic:

Sicut hec candela,[m] *facta in destruccionem talis, comburitur et consumatur,*[n] *ita omnis virtus et sciencia existens in ipso in demenciam conuertatur, per virtutem demoniorum in hac candela scriptorum. Et sicut vos demones hic scripti ardetis, ita nullam requiem habere possitis donec hoc duxeritis ad effectum.*[o]

Quibus verbis semel prolatis, dictam candelam extingwe, dicendo hec verba:

Sicut hec candela extingwitur, ita omnis virtus in tali permanens penitus consumetur.

Mane vero ipsam accende, dicendo, *Sicut hec* [7v] *candela, etc.* Item alio mane, vsque ad terminum septum dierum, computato primo die; in octavo vero die, videbis istum dementem omnino, de quo omnes mirabuntur. Mirabile est autem quod non credit se aliquem habere defectum, et omnes alios mente putat esse carentes.

Hanc igitur experienciam apud te tene, quia magne virtutis est.

Cum autem ipsum volueris in statum priorem deuenire, optime fieri potest.

Die iouis, 1. hora noctis, vade ad suum hostium vbi sepelisti pannum, quod dum sepellitur debet poni pannus in quodam vase vt non putrescat; sic factis omnino ipsum liberandi, et ipsum pannum desepelliendo, sic dicas:

O Mirael, Oreoth, Pinen, Ocel, Triay, Moryoth, Belferith, Canay, Astaroth, Sobronoy, [*et*] *Sismael, ego, talis, absoluo vos vt eatis ad vestri libitum, et relinquatis talem in statu priori.*

Quibus dictis, fer domi[p] istum pannum, et accenso igne ligni oliue et[q] prouincula et herba verbena,[r] priocias dictum pannum sub dicto igne,

dicendo,

> *Sicut ignis iste consumit hunc pannum, ita omnis ars facta per*[s] *me contra talem penitus consumetur.*

Combusto igne, proice dictum puluerem in aqua currenti, et omnis ars destructa erit. Cognoscet eciam se postea vir quod fuerit primo omni prefectura priuatus, credens se habuisse egritudinem, cuius occasione hec accessisse putabit, etc.

a Sic *in MS*.
b *Followed by* et.
c *Corrected in margin from* abfuscare.
d *MS* amittit.
e Sic *in MS*.
f *Figure on fol. 6v: a single circular band, with* Oreoth, Pinen, Otel, Tryboy, Noryoth, Belferith, Camoy, Astaroth, Sobronoy *and* Sismael *inscribed in it. In the centre of the circle* Mirael *and* N. *(for the name of the intended victim) are inscribed. Along the left side of 6v is a band labelled* Hoc [*or* hic] est candela *and the following names inscribed along it:* Oreoth, Pinen, Ocel, Triboy, Norioth, Belferith, Camoy, Astaroth, Sobronoy.
g *The writer began to write* judij-, *then corrected the second* j *to* c.
h *MS* et.
i *Followed by* estis.
j *Followed by* vt.
k *MS* capitis.
l *Corrected from* limate.
m *Followed by* est.
n *Presumably meaning* consumitur.
o *MS* affectum.
p *Sic, for* domum?
q *Meaning* cum?
r *MS* herbam verbenam.
s *Inserted above the and in margin*.

No. 3. For arousing a woman's love (fols 8r–11v)

… maxima diligencia probaui ipsam, et est periculosa, cum hec scilicet in persona, et …[a]

Cum volueris habere amorem a quacumque muliere vis, siue longinqua siue propinqua, tam nobili quam prolipia,[b] in quacumque die vel nocte vis, siue in augmento siue in amicicie detrimento, primo debes habere quandam

columbam totam albam et cartam factam de cane femina dum est in amore, de qua est habere leuissimum. Et debes scire quod predicta carta potentissima est ad amorem mulieris habendum. Debes eciam habere calamum aquile. Et in loco occulto accipe dictam columbam et cum dentibus morde eam penes cor ita vt cor egrediatur, et cum calamo aquile in dicta carta cum dicto sangwine scribe nomen illius quam vis. [Debes] formare ymaginem mulieris nude quam melius scis,[c] dicendo,

> *Formo talem, N., filiam talis, quam habere desidero, nomine[d] istorum sex spirituum calidorum, videlicet Tubal, Sathan, Reuces, Cupido, Afalion, Duliatus, quod ipsa me diligat super omnes viuentes istius mundi.*

Qua facta, scribe in fronte nomen eius et hoc numen ‘Tubal’, dicendo,

> *Tu es talis, filia talis, de cetero ad meam voluntatem disposita, et tu es Tubal in fronte eius. Te iubeo permanere, ligando sensus eius capitis sui[e] ad me tantummodo cupientem.*

Postea adhuc scribe in brachio suo dextro ‘Sathan’, et in [8v] sinistro ‘Reuces’. Quibus scriptis, sic dic:

> *Sicut tu, Sathan, et tu, Reuces, estis scripti in hac ymagine facta nomine talis, ita continuo affligatis brachia ista sua vt aliquid facere nequeat sed me amplecti desideret.*

Quo facto, iterum scribe penes cor ymaginis nomen tuum, dicendo,

> *Sicut in corde istius ymaginis sum, ita talis, N., die noctuque me in corde suo habeat.*

Quo facto, scribe supra wuluam imaginis hoc nomen ‘Cupido’, dicendo sic:

> *Sicut tu, Cupido, es super wuluam istius ymaginis, ita semper maneas super wuluam talis, accendendo ipsam vt omnes viros istius mundi despiciat et me tantummodo cupiat, et ignis amoris mei ipsam torqueat et inflammet.*

Quo facto, scribe in crure dextro ‘Afalion’, in sinistro ‘Duliatus’. Quibus scriptis, dic:

Sicut tu Afalion et tu Duliatus estis scripti in hac ymagine, ita sedeatis in cruribus talis, affligendo crura eius propter amorem vehementem mei, quod non velit ire nec ire desideret aliquo nisi huc.

Quibus dictis, accipe[f] ipsam ymaginem ambabus manibus, et flexis genibus dic sic:

Adtraxi cor et mentem talis per hanc ymaginem, et prouoco in ipsam invocacione forti quod ipsa me diligat, cupiat, et affectet, et eciam tota nocte in sompno aspiciat, per dominum nostrum Iesum Christum, qui viuit [9r] *et regnat et imperat in eternum.*

Quibus dictis, habeas mirram et saffranum, et facto igne, dictam ymaginem suffumiga, dicendo hanc coniuracionem:

Coniuro vos omnes demones in hac ymagine scriptos, per dominos vestros quibus obedire tenemini: Sobedon, Badalam, et Berith,[g] *quatenus talem, cuius ymago est hoc nomine figurata, in amore meo accendere debeatis, vt die noctuque in me cogitet, in me speret, donec cum affectu meam compleuerit voluntatem. Et sicut in hac ymagine scripti et fixi estis, ita in ipsa recumbaris donec de ea faciam quidquid velim.*

Hac igitur coniuracione ter dicta, et facta suffumigacione, habeas[h] caude pilum cuiusdam equi, et suspende dictam cartam cum dicto pilo, ita vt moueatur ab aere, et dimitte stare; illa[i] vero die, vel sequenti, vel alia, vel quando potes, ad illam mulierem accedas, et procul dubio libentissime te videbit, dicens [se] sine te stare non posse. Et hoc habeas pro constanti, et tuo animo[j] faciet voluntatem, et super te omnia diliget[k] in eternum.

Si bene seruaueris ymaginem eius nomine figuratam, in qua virtus talis existit, ymmo et de hoc magis est admirandum: hoc est signum: antequam vidisses ipsam, statim facta hac ymagine [9v] cum ad eam accesseris erit de [te] taliter filocapta quod dum te viderit, quod non recedas ab ipsius coniunccione priuatus, ymmo de omni quod volueris contentus habebis.[l]

Si vero ad eam non possis accedere, siue[m] timore aut loci distancia aut aliquo interueniente, tamen potes ipsam apportari facere per supradictos demones, qui ita efficaces sunt quod si esses in Oriente in vna hora ipsam ab Occasu portarent sine aliquo periculo, et similiter reportarent sine aliqua diwlgacione. Et vt sit facta ymago vt dictum est et suspensa illa die, in

aliqua hora diei, sufflas in ipsa ita quod flatu tuo moueatur. Et similiter secunda die et tercia die. In nocte vero ipsius diei tercij, vel eciam in ipsa die, solus uel cum tribus sociis fidelibus, accipe dictam ymaginem et cum illo pilo liga ipsam ad collum tuum, et pendet in pectore tibi. Et habeas quandam ensem, et in terra fac circulum cum dicto ense. Facto circulo, stans intus, voca socios si habeas, qui nichil faciant nisi quod in circulo sedeant et ludum videant; quos si non habueris, quod melius est.[n] Habeas stilum ferreum, et circa circulum scribe vt hic apparet,[o] cum silentio semper.

Quo facto,[p] [10r] dic hanc coniuracionem:

> *Coniuro vos demones in hoc circulo sculptos, quibus data est potestas et potencia ducendi et alligandi mulieres in amore virorum,*
>
> - *per virtutem et potentiam maiestatis diuine,*
> - *et per thronos et dominaciones et potestates et principatus illius qui dixit et facta sunt,*
> - *et per illos qui non cessant clamare vna voce, dicentes, 'Sanctus, sanctus, sanctus, dominus deus sabaoth, pleni sunt celi et terra gloria tua. Osanna in excelsis.* [10v] *Benedictus qui venit in nomine domini. Osanna in excelsis',*
> - *et per hec nomina pauencia et tremencia vos,[q] scilicet Rator, Lampoy, Despan, Brulo, Dronoth, Maloqui, Satola, Gelbid, Mascifin, Nartim, et Lodoni,*
> - *et per anulum istum qui hic est,*
> - *et per innumerabiles potencias vestras et maiorum vestrorum,*
>
> *quod vbicumque sitis de locis vestris sine mora surgatis et ad talem pergatis, et statim sine fallacia ipsam huc ducatis, et cum voluero ipsam reportabitis. Et de hoc nemo senciat vel perpendat.*

Qua[r] dicta ter, versus anulum aspiciendo, audies quandam vocem dicentem, 'Ecce nos sumus,' et statim eos videbis sex domicellos pulcriores et mites, tibi eadem voce dicentes, 'Assumus hic, parati tibi parere[s] benigne. Dic igitur quid vis, et statim subito faciemus.' Tu autem dices, 'Eatis ad talem et michi ipsam sine mora ducatis.' Quibus dictis, subito recedent; ante horam ipsam sine lesione portabunt.

Et scias quod nullus ipsorum potest ingredi circulum, sed ipsam apportent apud ipsum, et ipsa porriget tibi manum, et intus ipsam trahis, que aliquantulum est attonita tamen wult libentissime [11r] tecum stare. Doceo eciam te quod quanto maiorem circulum facis, melius est tibi, quia in eo potes facere circulum et in ipso melius extendere. Si enim aliquid tui esset vltra signum circuli, malum esset tibi. Venta itaque muliere, omnes spiritus euanent.

Potes enim retinere hanc mulierem in dicto circulo quantum tibi placet,

quia cum mulier ingreditur circulum dicere debes illis spiritibus, ‘Vnus vestrum vadat ad locum a quo[t] talem a[p]portauistis, et in forma [eius] ibidem maneat donec ipsam hic habuero.’ Hiis dictis, omnes abient cum silencio. Cum autem, illa die ac nocte ac mense ac anno quando tibi placuerit quod ipsam ad domum volueris reuertere,[u] dic sic:

> *O vos spiritus, qui talem huc duxistis, accipite ipsam et ad domum suam portate. Et quotiens ipsam reuoluero, ipsam sitis in reportando subiecti. Venite igitur per miras valencias quas ineffabiliter exercimini.*

Quibus ter dictis, venient quinque spiritus, qui eam te vidente portabunt.

Memento enim, quando ipsa egreditur circulum, in dicendo ‘Vale’, tangere ipsam cum ymagine quam habes ad collum, quia in eternum pro hac te diliget et neminem preter te videre curabit; ymaginem semper interim quod cum muliere [11v] moraris, ad collum retinere debes, qui semper ipsi mulieri invisibilis apparebit, et cum ipsa abierit, dissolue ipsam a collo tuo et in quoddam vasculum diligenter reconde. Et ipsa recondita, dilue totum circulum et secure egrediaris. Et quando [eam] iterum ad te venire volueris, fac vt desuper dictum est.

Et nota quod experimentum est efficacissimum, et in eo nullum periculum est. Quo solo experimento Salomon habebat quascumque mulieres volebat. Et hec dicta sufficiant pro habendis mulieribus. Et debet fieri cum sollempnitatibus maximis, etc.

a *Introductory line at top of folio, partly cut off.*
b *Meaning* plebeia?
c Sic *in MS.*
d *Meaning* in nomine?
e Sic *in MS.*
f *MS* accipit.
g *MS* Lerith.
h *MS* habeat *or* habeac.
i *MS* illam.
j *Perhaps for* tui animi.
k Sic *in MS.*
l Sic *in MS.*
m *MS* sine.
n Sic *in MS.*
o *The upper portion of 10r is occupied by a single circular band containing the names* Rator,

Lampoy, Despan, Brunlo, Dronoth, Maloqui, Satola, Gelbid, Mascifin, Nartim *and* Lodoni. *The centre is labelled* Locus magistri.

p Quo facto *repeated at top of 10r.*
q Sic *in MS*.
r *Sc.* coniuracione.
s *MS* parare.
t *Corrected from* qua.
u Sic *in MS*.

No. 4. For gaining dignity and honour (fols 11v–13v)

Dicto de habendo amore mulieris, volo tibi legare artem probatissimam ad obtinendum dignitatem et honorem, statum et maximam incorruptibilem dileccionem a rege uel a pelato siue domino, et generaliter a quocumque viro volueris.

Primo igitur habeas duos lapides molles quos ad inuicem ita fricabis vt superficies ipso[rum] plane eque concordent. Quo facto, in vno sculpes formam illius quem volueris,[a] incipiendo a capite, deinde vsque ad pedes, faciendo primo a parte anteriori, deinde a posteriori, sculpendo eciam coronam in capite si rex est, et sic [12r] secundum dignitatem. Qua sculpita,[b] formabis in illo eciam lapide apud aliam formam tuam figuram, quam melius scieris, incipiendo a capite, vt dictum est, et a parte anteriori deinde a tergo. Quibus factis, scribe in fronte primo more sigilli nomen illius, et in tua nomen tuum. Quo facto, luna crescente die dominica in prima hora diei, habeas argentum siue stagnum, et ad ignem decola. Quo decolato, proicias in formam illius, dicendo sic:

> *Ego, talis, volens talem graciam obtinere et ab eo venerari, semper honorari, similiter et timeri, formo*[c] *ymaginem factam et sculptam nomine eius virtute cuius ipse me perpetue diligat vltra modum.*

Qua[d] facta, habeas stilum ferreum, et in eius fronte sculpes hoc nomen ‘Dyacom’; in pectore eius hec tria nomina, scilicet ‘Pumeon’, ‘Terminas’, et ‘Peripaos’; et in spatulis hec sex nomina, videlicet ‘Midam’, ‘Fabni’, ‘Gebel’, ‘Darail’, ‘Vmeloth’, et ‘Thereoth’; et in vmblico hoc nomen ‘Byreoth’.[e] Quibus scriptis, habeas pannum lineum candidissimum, et hanc ymaginem in ipsam involve. Quam involutam bene recondas.

Die vero iouis, in prima hora diei, facto igne, cola similiter stagnum et in tua forma ipsum infunde, dicendo,

Ego, talis, formo ymaginem meam et ad mei similitudi- [12v] *nem, qua*

ego semper dominer tali et ab ipso diligar et timear in eternum.

Qua formata, similiter in alio linteolo involuas.

Et est aduertendum quod ymago illius cuius vis graciam obtinere debet esse longitudinis ipsius unius semissi, cum sculpitur in ipso lapide. Qui eciam lapis tantus debet esse quod ymago tua tercia parte ymaginis illius debeat esse maior. Et eciam in ymagine tua[f] debes imponere sceptrum.

Quibus factis omnibus diligenter, ut dictum est, in sequenti die veneris, prima hora eius, suffumiga ymaginem illius ad fumum horum aromaticum, scilicet cinamomi, piperis longi, et herba agrimonia, dicendo sic:

Ego, talis, exorzizo[g] te, ymaginem,[h] nomine talis formatam,

- *per inseparabilem vnicam et indiuiduam trinitatem,*
- *et per omnes thronos, dominaciones, et potestates, et principatus,*
- *et* [*per potenciam*] *omnium creaturarum,*

vt per tui virtutem obtineam graciam et amorem talis cuius nomine facta es.

Quibus ter dictis, sic proferas:

O Dyacon, Pumeon, Termines, Peripaos, Midain, Fabin, Gebel, Dorayl, Vmeloth, Tereoth, et Bireoth, spiritus benignissimi et concordiam[i] seminantes, ego, talis, cum instantia magna vos deprecor, vobis supplico, vos rogito, per vnicum dei filium, qui sui sangwinis effusione humanum genus mortuum suscitauit, vt per hanc ymaginem forma-[13r] *tam nomine talis ipsum iuxta me taliter aligetis, vt me super omnes mortales veneretur, nunquam a meo consensu[j] discendens, sed meis semper parens preceptibus. Michi studeat complacere, per eundem dominum nostrum Ihesum Christum, qui viuit et regnat in secula seculorum. Amen.*

Qua oractione dicta, accipe tuam ymaginem et ipsam in dextra teneas, aliam autem in sinistra, et iunge illam tue, sic dicendo ter: ‘Subiecit populos nobis, et gentes sub pedibus nostris’ [Ps. 46:4 Vulg.]. Quo dicto, habeas quandam catenulam ferream, et ad collum ipsius ymaginis liga, ponendo aliud capud in manu dextera tue ymaginis. Quo posito, bene ligato, ita sic dices:

Sicut tu, ymago formata nomine talis, es subpedita et ligata mee ymagini, ita talis in eternum sit michi penitus alligatus.

Quo dicto, capias cum tuis manibus ambas manus ymaginis, et retro flectens dic,[k]

> *Ligo per hanc ymaginem manus talis, quod manus eius perpetuo nullam vim habeant contra me.*

Flecte eciam predicte ymaginis caput versus terram, sic dicendo:

> *Sicut ymago hec, facta nomine talis, manet coram me flexa ceruice, ita talis nunquam a mei voluntate discedat, sed me continue sequatur et michi semper seruiet[l] et me in eternum diligat super omnes, me veneretur, et michi studeat applaudere.*

Quo dicto, faciendo semper suffumigacionem, accipe [13v] tuam ymaginem et a tergo ipsius pone aliam, ita quod os suum tangat humeros tue ymaginis, et ponendo sic dicas:

> *Sicut hec ymago, facta et condita nomine talis, stat apud istam ymaginem factam nomine mei cum maxima subieccione; ita talis sit subtritus et subiectus michi donec iste ymagines fuerint conseruate.*

Quibus dictis, involue ipsas, vt dictum est, in quodam alio linteolo mundissimo.

Quas involutas in quodam vasculo pone et clam porta per ciuitatem et coram eius presenciam in habitaculo eius, si potes; et hoc facere debes per totam diem.

In sero, autem, debes sepellire has ymagines in tali loco et ita infra, vt [non] reperiantur, et videbis mirabilia. Si autem coram ipso aut eius habitaculum pergere non valeres, subterra, vt dictum est, et ipsas[m] vbicumque tibi placet, et ab ipso super omnia diligeris.

Hoc enim experimentum[n] vsus fuit Parmen[i]des ad regis Persarum graciam obtinendam.

a *Followed by* jncip, *deleted*.
b Sic *in MS, for* sculpta.
c *MS* formam.

d *Sc.* ymagine.

e *The forms of these names vary even within this experiment:* Dyacom *appears on fol. 12v as* Dyacon; Terminas *as* Termines; Midam *as* Midain; Fabni *as* Fabin; Darail *as* Dorayl; Thereoth *as* Tereoth, *and* Byreoth *as* Bireoth.

f *Corrected in MS from* tuam.

g *Sic in MS, corrected from what appears to be* exerzizo.

h Sic *in MS*.

i *MS* concordium.

j *Corrected in both text and margin from* sensu.

k *MS* dicendo.

l Sic *in MS for* seruiat.

m Sic *in MS; meaning not altogether clear, but perhaps* et *should be deleted*.

n Sic *in MS*.

No. 5. For arousing hatred between friends (fols 13v–15r)

Ad faciendum odium inter diligentes.[a]

Restat etiam vt de odio et inimicitia inter diligentes ponere pertractemus.

Cum igitur inter duos viros siue mulieres siue masculum et feminam seminare volueris inimiciciam et[b] odium capitalem, necesse est vt accipias duos lapides viuos et recondes[c] vnius ponderis, qui debent esse fluminei, et in vno debes sculpire nomen vnius cum hiis [14r] nominibus: Cartutay, Momabel, Sobil, et Geteritacon. Et in altero, nomen alt[er]ius et hec nomina, scilicet Puzanil, Pimaton, Folfitoy, et Mansator. Que nomina sunt valde se odencia. Quibus sculptis, vni videlicet illum qui factus est nomine illius, debes sub ianua eius limine[d] subterrare si potes, si autem non, sepelias sub limine[e] cuiusdam domus inhabitate, et similiter alium sub limine[f] alterius, vt dictum est, vel sub cuiusdam domus, vt supra scriptum est, et[g] ibi stare permittas septem diebus et septem noctibus.

Quo facto, ante solis ortum remoueas et in locum ocultum ambas facias[h] et ipsas in ignem

proicias, sic dicendo:

> *Coniuro vos spiritus inimicissimos, per eterni dei gloriam, quod inter talem et talem, quorum nomina hic in illis lapidibus sculpta permanent, quantum odium inter vos est, tantum inter ipsos seminetis et inseratis.*

Quibus ter dictis, ipso[s] lapides de igne afferas, sic dicendo: ‘Cum irascetur furor eorum in nos, forsitan aqua absorbuisset nos’ [Ps. 123:3f. Vulg.]. Quo dicto, proiciamus[i] ipsos in aqua frigidissima, et in ipsa stare permitte sereno celo tribus diebus et noctibus.

Quarto autem die, accipias ipsos et suffumiga eum cum fumo sulphuris, dicendo sic:

Coniuro vos omnes demones odiosos et malignos, inuidios et discordes,

- *per vnitatem Sancti Spiritus Paracliti manentis in Patre et Filio et Spiritu Sancto,*[i]
- *et per eternitatem omnium creatorum,*
- *et per omnes sanctos et sanctas dei,*
- *et per hec sancta nomina, virtute quorum dominator olimpi celum et terram est formare dignatus, scilicet 'Aa',* [14v] *'Sabaoth', 'Helyn', et 'Abacel',*
- *et per omnes reges et dominatores inferni,*
- *et per hec nomina demonum, videlicet 'Apolyn', 'Gebel', 'Astaroth', 'Tereol', 'Falmar', et 'Tyroces',*

quatenus quantum odium inter vos existit et quantum inter Caym et Abel fuit, tantum inter talem et talem protinus inseratis. Accendite itaque ipsos, et taliter inflametis quod vnus alterum videre non valeat, ymo vno reliquum in innumerabili odio rebellis affligat.[k] *Remoueatur ab ipsis omnis amor, dileccio, fraternitas, et compago; ad inimiciciam ac omne odium maximum conuertantur.*

Quibus ter dictis, suffumigando ipsos semper, reconde.

Nocte vero sequenti, colidas dictos lapides simul et vnum super reliquum proicias, sic dicendo:

Non collido hos lapides, ymo col[*l*]*ido talem et talem, quorum nomina hic sculpta sunt, quod vnus alterum continuo affligat et inmitigabili odio se ad inuicem de cetrero crucient.*

Et sic facias singula nocte et singula die ter per aliquos dies. Et videbis statim siue audies quod inimici efficientur et se odient animo, et vnus alterum videre non valent.[l]

Si enim omnino ipsos disiungere voles, et voles vnum ab altero disgregare et vnus alterum fugiat, facias hoc modo. Surge die sabbati ante solis ortum, decrescente luna, et maxime quando est in combustione, et ire versus solis ortum facias.[m] Qua facta, habeas dictos lapides illuc tecum [15r] latos, et fortiter ipsos ad inuicem frica, pulsando vnum super alterum, sic dicendo:

Non colido has[n] *lapides, etc.*

Quo dicto ter, sepelias quem volueris. Deinde recede et versus occidentum

vade et ibi fac foueam, et aliam[o] ibi sepelias, dicendo sic:

> *Sicut disiunxi hos lapides, ita talis[p] se disiungat a tali, et oppositi sint sicut isti lapides.*

Quo sepulto, rec
ede. Et videbis disiungi et vnum ab altero separari.

Hoc enim experimentum occultandum est, quia ineffabilis in eo virtus existit. Nullum enim remedium invenitur ante[q] ipsi disiungantur et se mordaciter odiant.

Cum vero volueris ad primam amiciciam remeare, desepeliendi sunt predicti lapides et in fornace ponendi; qui, bene cocti, minutissime terantur, et ipsos cum aqua ad invicem inpasta et siccare permitte. Quo siccato, in fluminis aqua proicias, dicendo,

> *Tollatur omnis inimicicia et ira que fuit inter talem et talem, et in amorem pristinum reuertantur, per misericordiam pii dei, qui non respicit malicias peccatorum. Amen.*

Et scias quod per hec statim coniunguntur, et omnis ira tollitur, et pristina pace fruuntur.

a *Title repeated in margin*.
b ac *added between lines*.
c vn *deleted*.
d *MS* limite.
e *MS* limite.
f *MS* limite.
g *MS* et et.
h Sic *in MS*.
i Sic *in MS, for* proice?
j Sic *in MS*.
k Sic *in MS*.
l Sic *in MS*.
m Sic *in MS*.
n Sic *in MS for* hos.
o Sic *in MS*.
p *MS* talis et talis.
q Sic *in MS*.

No. 6. For obtaining a banquet (fols 15r–18v)

Artem quam in tua curia vidisti me tociens exercere, videlicet ad prouocandum dapiferos. Primo debet fieri invocacio xv[a] spirituum hoc modo: In primo, extra villam debes accedere, luna crescente, die iouis [15v] vel die dominica, in meridie, et debes tecum ferre ensem lucidissimum et auem vppupam, et cum dicto ense in quodam remoto loco facere circulos. Quibus factis, cum acie predicte[b] ensis scribere debes xvj nomina vt inferius apparebit in[c] illa figura. Quibus factis, debes figere versus orientem in interiori circulo dictum ensem, vt hec racio demonstrat.[d] Quo facto, debes tibi taliter alligare dictam vppupam vt discedere non valeat de in- [16r] teriori circulo, in quo tu stare debes.

Quo facto, genibus flexis, respiciendo versus orientem et capiendo dictum ensem ambabus manibus, sic[e] proferas:

> *Oymelor, Demefin, Lamair, Masair, Symofor, Rodobayl, Tentetos, Lotobor, Memoyr, Tamafin, Leutaber, Tatomofon, Faubair, Selutabel, Rimasor, Syrama, spiritus iocundissimi, ylares, et gaudentes, ego, talis, vos adiuro*
>
> - *per Patrem et Filium et Spiritum Sanctum,*
> - *et* [*per*] *filium vnici dei potentissimi, viui et veri, qui propter nos et nostram salutem descendit de celis et incarnatus est de Spiritu Sancto, ex pura et intemerata ac incorrupta virgine Maria,*
> - *et per natiuitatem et passionem ac resurreccionem domini nostri Iesu Christi, filij dei veri,*
> - *et per sanctum lauacrum baptismatis quo quisque saluatur,*
> - *et per solem et lunam et omnia sidera celestia,*
> - *et per omnia illa que* [*potenciam*] *habent vos terrere et constringere, et virtute quorum ad nos vocantibus[f] oportet accedere,*
>
> *quatenus huc sine mora ad me venire debeatis in forma miti, placida, et iocunda, patifacere quidquid dicam.*

Qua dicta duodecies[g] – videlicet primo quater versus orientem, secundo quater versus meridiem, tercio quater versus occidentem, quarto et vltimo quater versus aquilonem – portando semper ensem in manu, et cum [16v] dicis coniuracionem, figiendo[h] semper ipsum in quolibet loco; deinde pone vbi primo erat dicta coniuracio, vt dictum est.

Qua dicta, semper genibus flexis, iterum volue te versus orientem, tenendo nunc ensem per

manum dexteram, et accipiendo vppupam per sinistram, sic dicas:

Venite, o prenominati[i] *spiritus, venite ad me, venite, quoniam ego precipio vobis per eternam dei gloriam. Amen.*

Qua dicta semel, volue te cum ense et vppupa versus occidentem, et videbis xvi milites decoros et strenuos, qui tibi dicent, 'Vocasti nos et ad te venimus, parare[j] subiecti. Pete secure quid vis, quoniam tibi sumus in obediendo parati.' Tu autem dices, 'Facite michi videre vestram potenciam, vt aspiciam mensas cum discumbentibus multis cum inprandionibus infinitis.' Qui tibi respondebunt [se] libenter velle facere.

Et statim venient domicelli multi, apportantes mensas tripedes, manutergia, et alia necessaria. Post hec venient nobilissime gentes, qui discumbent, et pincernas ibidem seruientes et apportantes infinita cibaria. Et audies cantus, melodias, et tripudiantes videbis et ludos innumeros. Et scias quod illi duodecim[k] non discedant a te, stantes apud circulos et extra, et tecum loquentes et videntes. [Debes] eciam scire quod ad te de illis discumbentibus apud circulos venient tres reges, [17r] rogantes te vt cum ipsis commestum vadas. Et tum respondebis te aliquo modo non posse discedere. Quibus dictis, ipsi subito ad discumbentes reuertentur, dicentes eis de circulo te mouere non velle, quos audies. Quibus dictis, mittebunt[l] per vnum pincernam de qualibet dape, de qua secure comedas, et de ipsa porrige illis xvi apud circulum stantibus, et ipsi eciam de ea comedent.[m] Post hec, videbis omnes a mensis discedere et ordinate equos ascendere.

Et demum omnes a tuis oculis euanebunt, preter illos xij,[n] qui, stantes coram te, dicent, 'Nonne placuit tibi ludus noster?' Quibus tu hillariter respondebis quod sic. Et facta responsione, ipsi petent a te vppupam, que continuo trepidabit, quod mirum est. Quibus tu sic dices: 'Volo vobis vppupam dare si iurabitis ad me venire, faciendo hunc ludum quotiens michi placuerit.' Qui dicent se esse iurare paratos. [Ad] quos librum quendam facias apportare, quem subito apportabunt, et in ipso hoc modo iurare facias:

Iuramus omnes duodecim[o] *in hoc sacrato libro*

- *per illum deum viuum et verum, qui nos et omnia creauit,*
- *et per dominos quos timemus et adoramus,*
- *et per legem quam obseruamus,*

ad te sine mora venire quocienscumque vocaueris nos, et mensas parari facere, [17v] *sicut et adhuc melius vt vidisti.*

Et statim iurabunt.

Et cum iurauerint, dabis eis vppupam, quam cum habuerint a te petent licenciam recedendi. Quibus dabis hoc modo, dicendo, ‘Pergite quo affectatis accedere, et estote solliciti[p] michi.’ Qui dicent [se] esse tibi de cetero obligatos. Hiis dictis, abeunt, similiter et tu egredere de circulis et ipsos aboleas vt nullus appareat, et tuum ensem ferendo recedas.

Debes igitur attendere quod vppupa magne virtutis est nigromanticis et demones invocantibus,[q] quapropter ipsa multo[r] vtimur ad[s] nostri tutelam.

Cum enim clam aut palam aut vbicumque ipsos ad te venire volueris, respicias in libro suprascriptos circulos et figuras, legendo submissa voce nomina in ipsis existencia. Quibus inspectis et semel lectis, lege hanc coniuracionem semel:

> *Oymelor, Demefin, Lamair, Masair, Simofor, Rodobail, Tentetos, Lotobor, Memoir, Tamafin, Zeugaber, Tatomofon, Faubair, Belutabel, Rimasor, et Sirama, rogo vos, coniuro et adiuro per dei veram maiestatem, vt hic venire faciatis subditos vestros, qui apportent huc cibaria, et primo talem et talem, et faciant pulcherimum festum cum iocis, canticis, choreis, et tripudiis, et ge-* [18r] *neraliter cum omnibus que[t] circumstantibus corda letificent* [cf. Ps. 103:15 Vulg.].

Qua semel lecta, splendidissimi venient domicelli parantes mensas pulcherrimas. Quibus paratis, audies tubas, cytaras, et cantus innumeros. Cum enim alta voce dices, ‘Apportate aquam’, statim apportabitur. Et similiter, ‘Ferantur epule’, et statim feruntur. Et erunt pincerne et dappiferi optime seruientes, et domicelle pulcherrime, et instrventes, facientes innumerabilia sollacia. Et potes facere apportari, si tibi placet, inprandioni[um] mille maneries, que valde et[u] ultra modum sapient comedentibus.

Debes itaque scire quod quanto magis comedunt, multo plus famescunt, quia apparentur sicut dapes, tamen non[v] existent, ita quod si famelicus in illis esset credens illis dapibus saciari, vt si non comederet procul dubio moreretur.

Et quando volueris ludum destruere, dic vt mensas accipiant. Eciam acceptis statim mensis,[w] omnes astantes ibidem permanebunt. Quos si voles cantare aut sonare aut omnem ludum facere, dic, ‘Sic fiat,’ et videbis affectum,[x] quoniam hij sunt spiritus ludi et omnis solacij, qui facient omnia dicta sibi. Et cum volueris ipsos abire, dic sic: ‘O vos omnes, recedite, et

quociens vos vocabo ad me, omni causa remota pergetis.' Qui respondebunt, 'Libentissime faciemus.' Et ipsis recessis, omnes [18v] exiuerint, de hac arte stupentes.

Et hic finitur ars illa, que est quasi apud hodiernos ignota, quam Matheus Hispanus totaliter ignorauit, etc.

a Sic *in MS*.
b Sic *in MS*.
c *MS* et.
d *Diagram on fol. 15v: a quadruple band with a pentangle inscribed in the centre, a sword depicted at the top (extending downward across all four bands, with its point on the top of the pentangle) and other figures (likewise extending across all four bands) on the upper left, upper right, lower right, and lower left. The cardinal directions are given outside the outermost band, with* Oriens *on top. Within the bands sixteen names are inscribed:* Oymelor, Symofos [*on 16r:* Symofor; *on 17v:* Simofor], Manoir [*on 16r:* Memoyr; *on 17v:* Memoir] *and* Faubair *in the outermost band;* Demefin, Rodobayl [*on 17v:* Rodobail], Tamafin *and* Abelutabel [*on 16r:* Selutabel; *on 17v:* Belutabel] *in the next;* Lamair, Tentetos, Leutaber [*on 17v:* Zeugaber] *and* Rimasor *in the next; and* Masair, Lotobor, Tatomofon *and* Sirama [*on 16r:* Syrama] *in the innermost*.
e *Corrected in MS from* sicut.
f Sic *in MS, for* ad nos vocantes oportet vos accedere?
g *Sic in* MS.
h Sic *in MS for* figendo *or, rather,* fige.
i *Corrected from* prenominate.
j Sic *in MS for* pareti et *or* parere?
k Sic *in MS*.
l *MS* mittentibus.
m *MS* comedentur.
n Sic *in MS*.
o *Sic in* MS.
p *MS* sollicite.
q *Followed by* quem.
r *MS* multa.
s *MS* in ad.
t *MS* qui.
u *Followed by* p, *deleted*.
v *Followed by* sunt.
w *MS* mensas.
x *Meaning* effectum?

No. 7. For obtaining a castle (fols 18v–21r)

Experimenta formosissima ad conuocandum spiritus vt homo faciat[a] apparere castrum pulcherrimum et fulcitum, siue ad prouocandum

armatorum innumeras[b] legiones.[c]

Et eciam[d] vna[e] alia experiencia ad prouocandum spiritus vt homo faciat apparere castrum pulcherimum et fulcitum, siue ad prouocandum armatorum innumeras legiones,[f] quod leuiter fieri potest, et intra alia pulcherimum reputatur.

Vade primo, luna 10, sereno celo, extra villam ad aliquem locum segregatum et secretum, portans tecum lac et mel, de quo per aerem aspergere debes. Et discalciatus, nudo capite, genibus flexis, versus occidentem sic lege:

O Vsyr, Salaul, Silitor, Demor, Zanno, Syrtroy, Risbel, Cutroy, Lytay, Onor, Moloy, Pumotor, Tami, Oor, et Ym,[g] spiritus armigeri, quibus proprium est arma deferre et vbicumque wltis sensus humano[*s*] *decipere, ego, talis, vos coniuro et exorcizo et invoco,*

- *per Patrem et Filium et Spiritum Sanctum, que sancta trinitas nu*[*n*]*cupatur,*
- *et per creatorem celi et terre et visibilium omnium et invisibilium,*
- *et per illum qui hominem de limo terre formauit,*
- *et per enunciacionem domini nostri Ihesu Christi,*
- *et per eius natiuitatem,*
- *et per eius mortem et passionem,*
- *et per eius resurrexionem,*
- *et per eius ascensionem.*

Item [19r] *ego coniuro vos omnes prenominatos[h] demones,*

- *per piam et misericordissimam et intemeratam ac incorruptam virginem Mariam, matrem domini nostri Ihesu Christi, qui pro miseris peccatoribus mortem sumens nos ad celestem patriam reuocauit.*

Item ego coniuro vos supradictos spiritus,

- *per omnes sanctos et sanctas dei,*
- *et per omnes apostolos, martires, confessores, virgines, et viduas,*
- *et per hec preciosissima ac ineffabilia nomina omnium creatoris, quibus omnes ligamini, et que[i] terrent omnia celestia, terrestria, et infernalia, scilicet Aa, Ely, Sother, Adonay, Cel,[i] Sabaoth, Messyas, Alazabra, et Osian.*

Item ego coniuro vos et exorcizo

- *per virtutem et potenciam omnium principum, regum, dominorum, et maiorum vestrorum,*
- *et per virtutem et possibilitatem ac potenciam vestram,*
- *et per habitaculum vestrum, cuius hec est forma,[k]*
- *et per omnes figuras in ipso permanentes,*

quatenus vos, insolubiliter ad mei potenciam alligati, ad me sine prestolacione venire debeatis, in tali habitu vt me aliqualiter non terreatis, [19v] *subiecti et parati facere ac demonstrare michi omnia que voluero, et hoc facere debeatis et velit*[*is*] *per omnia que in celo et in*

terra morantur.

Qua lecta semel versus occidentem, similiter [lege] versus meridiem, orientem, et aquilonem.

Et a longe videbis continuam commitiuam turbam armatorum versus te venientem, qui premittent[l] tibi quendam scutiferum, dicentem quod illi ad te veniunt quos vocasti. Cui dices sic: 'Vade ad eos, et dic ipsis vt in tali condicione ad me veniant vt nullum timeam,[m] sed secure permaneam cum ipsis.' Quo dicto, statim ad eos redibit.

Qui post modicum interuallum venient ad te. Quibus visis, ostende eis[n] statim hunc circulum, qui habet multum ipsos 15 demones pauentare (uel spanentare),[o] quem ipsi aspicient, dicentes, 'Secure quid vis pete, quoniam per nos tibi omnino fiet.' Quibus tunc dices quod istum suum circulum taliter debeant consecrare vt quandocumque ipsum aspexeris, vocando ipsos, ad te debeant velociter venire,[p] debentes illud facere quod est in ipsis naturale, scilicet facere[q] apparere fortilicias et castra cum foueis et cum multitudine armatorum. Qui dicent [se] hoc facere velle. Quibus porriges librum, et videbis quemlibet ipsorum super ipsum manum inponere et aliqua verba loqui, que non intelliges. Hoc facto, ipsum tibi restituent.

Quo restituto, rogabunt te vt ipsos abire permittas, quia a te non possunt nisi licencia petita. Quibus dices, 'Facite hic castrum, vt vi- [20r] deam vestri efficaciam.' Qui statim circa te castrum facient, cum multis aliis, in medio cuius castri te videbis, et ibidem militum maxima multitudo [erit]. Tamen isti quindecim a te discedere non valebunt. Post enim huius hore spacium, te[r] rogabunt vt a te discedere possint. Quibus dic, 'Estote michi parati quocienscumque hunc circulum aspiciam, vocando vos, et subito recedetis.'[s] Qui iurabunt a[d] te venire continuo. Quo dicto, dic vt recedant quocumque ire desiderant. Et tunc ludus totaliter destruetur, et nullus ibidem apparebit.

Hiis factis, domum remea, custodiendo librum bene in quo virtus totalis existit. Quando vero enim pulcherime artem volueris operari, aspicias circulum, legendo nomina; incipiendo ab oriente, sic dices:

O Vsyr, Salaul, Silitol, Denior, Zaimo, Syrtroy, Ristel, Cutroy, Lytoy, Onor, Moloy, Pumiotor, Tamy, Dor, Ym, voco vos vt hic venire debeatis per consecracionem huius circuli, in quo signa vestra permanent, et michi in omnibus istis apparere faciatis castrum fortissimum, cum

profundis foueis, et militum et peditum cum maxima commitiua.

Et subito videbitur ibi castrum pulcherrimum[t] cum omnibus necessariis. Quod si vis ingredi, poteris, quia continuo miles tecum stabit,[u] cui omne quod voles apparere precipias et fieri faciat.

Cum semel ego hanc artem [probare volebam], exercui eam cum imperatore, quem multi nobiles comitabant, qui venando per quandam obscuram siluam pergabant. Et hunc modum tenui. Primo inspexi circulum, vocando supradictos demones [20v] plana voce. Et tunc statim venit ad me quidam speciosus miles, quem nullus preter me valebat aspicere, qui ad me dixit, 'Ego sum vnus de vocatis spiritibus, ab aliis ad te missus, qui nominor Salaul, cui precipias quid tibi placet petere, et statim fiet.' Cui dixi, 'Volo vt apparere facias istis vnam legionem armatorum, quam imperator et alij secum stantes ipsos[v] credent esse rebelles.' Qui dixit, 'Factum est.' Et tunc omnes comites et eciam imperator[w] respexerunt versus aquilonem, et a longe viderunt versus ipsos venire et equitum et militum innumerabilem multitudinem, a quibus vnus discessit, et ante magne hore spacium venit ad imperatorem, tremendo dicens, 'Domine imperator, ecce videte gentes sine numero qui contra vos veniunt, iurantes vos et omnes vestros comites mori tradere, et vestros dure[x] interficere.' Quo audito, imperator et comites[y] quid deberent agere nesciebant.[z] Et interim ipsi spiritus apropinquabant. Quos imperator et alij videntes et audientes, ipsorum instrumenta terrencia fugere tunc ceperunt, et isti sequentes ipsos et sagitando vna voce clamabant, 'Fugere non potestis hodie mortem!' Et tunc ego dixi, 'O Salaul, fac ante imperatorem et suos unum castrum mirantissimum,[a] quod imperator et alij ingredientur.' Et factum est. Tunc factum est tutissimum castrum comitum optime,[b] cum turribus et foueis, depresso[c] ponte, quod vide-[21r] batur optime et plenum esse[d] dispendiariis, clamantibus, 'O domine imperator, ingredere cum tuis sociis festinanter!' Qui ipsum intrauerunt, in quo videbantur esse famuli et multi amici imperatoris; existimauit se ibi invenisse se viriliter defendentes. Quibus ingressis, leuauerunt pontem et se defendere ceperunt. Tunc illi spiritus cum machinis[e] castrum mirifice totaliter expugnabant. Quapropter imperator et alij sui, valde territi, magis timebant.

Tunc dixit michi Salaul, 'Non habemus potenciam hic[f] morandi nisi vno quadrante, ita quod recedere nos oportet.' Et tunc, recesso castro et expugnantes[g] et ipsis recedentibus castrum et omnia euanerunt.[h] Imperator

et alij sui tunc viderunt et invenerunt se in quadam[i] palude, de quo admirati sunt valde. Quibus dixi, 'Negocium ex hoc maximum fuit festum.' Et ad ciuitatem remeatis, de sero cenauimus. Quibus sequentem experienciam post cenam feci.

Memento quod ars predicta nisi vno quadrante durare non potest, nisi durabit vnum quadrantem vna vice, etc.

a *MS* faciant.
b *MS* innumerasl.
c *Heading underlined in text and repeated in margin*.
d enim *written above, invading preceding line*.
e *Written above* alia, *also invading preceding line*.
f *This repetition may be erroneous, or may be a reference to the repetition of the experiment (fol. 20r) or to the testimonial anecdote (fols 20r–21r)*.
g Silitor *appears on fol. 20r as* Silitol; Demor *appears on fol. 20r as* Denior; Zanno *appears on fol. 19r as* Zanno, *with the note added* uel Zaimo, *and on fol. 20r as* Zaimo; Risbel *appears on fol. 20r as* Ristel; Lytay *appears on fol. 19r as* Litor *and on fol. 20r as* Lytoy; Pumotor *appears on fol. 20r as* Pumiotor; Tami *appears on fol. 20r as* Tamy; Oor *appears on fol. 19r as* Oor, *with the note added* uel Dor, *and on fol. 20r as* Dor.
h *Followed by* spiritus, *deleted*.
i *MS* quem.
j *Meaning* El?
k *Figure at bottom of fol. 19r: double band, with* O Vsyr, Salaul, Silitor, Demor, Zanno [*outside outer band:* uel Zaimo], Syrtroy, Risbel, Cutroy, Litor *in the outer band, and* Onor, Moloy, Pumotor, Tami, Oor [*inside inner band:* uel Dor], et Ym, spiritus armigeri, *in the inner band*. Locus magistri *is marked in centre*.
l *MS* permittent.
m *First two letters corrected in MS*.
n *Followed by* hoc circulum, *deleted*.
o *Parentheses inserted on the assumption that* uel spanentare *is meant as an alternative reading. For* qui habet … pauentare uel spanentare *read perhaps* qui facit … pavere *or* pavescere.
p *Followed by* et proficisti, *deleted*.
q *MS* faciendi.
r *The* e *is misshapen, and another* e *is written above it*.
s Sic *in MS*.
t *Added in margin*.
u *Note added in bottom margin:* uel quia continuo quidam milites tecum stabunt.
v Sic *in MS*.
w *MS* imperator et eciam.
x e *repeated above line*.
y *Followed by* territus, *deleted*.
z *MS* nesciebat.

a *Followed by* comitum, *deleted*.
b optime *added in margin*.
c *MS* depresse.
d *Followed by* stipendariis, *deleted*.
e *Followed by* et.
f *Followed by* manendi, *deleted*.
g *MS* expungnantes.
h *Perhaps for:* recesso castro, et expugnantibus recedentibus, castrum et omnia euanuerunt.
i *Followed by* plade *(deleted)* plaude *(deleted)* uel.

No. 8. For obtaining a boat (fols 21r–23r)

Vt vbicumque sis possis habere nauem, in qua tu cum quibuscumque voles quocumque ferris[a] vadas: ieiunus[b] die lune; ipsa die, luna crescente, ad celum serenum, id est sereno celo, solus [sis] in loco remoto, et fer tecum vnam [21v] costam hominis siue mulieris mortui, quam primo acuere debes, et facere cum ipsa in terra has figuras cum nominibus et aliis omnibus contentis in ipso circulo, vt hic apparet.[c] Quo facto, debes ingredi signatum locum, et voluendo te circa circulum, suffumiga ipsum cum medulla mortui, vt dictum est.

Quo facto, audies per aerem voces, facta suffumigacione; quibus auditis, hanc coniuracionem dices versus occidentem, vt scriptum est:

Fyrin (quod[d] sic dicas: *O Fyrin*), *Dyspil, Onoroy, Sysabel, Cotroy, Tyroy, Orooth,* [22r] *Rimel, spiritus*[e] *habitatores aque, qui naues nauigantium periclitare conamini, ego vos coniuro et exorcizo, et prouoco vos, vbicumque sitis, aut in oriente aut in occidente aut in meridie aut in aquilone, aut in aquis aut in terris,*

- *per indiuiduam ac inseparabilem trinitatem que in tribus personis existit, scilicet Patrem et Filium et Spiritum Sanctum ab vtroque procedentem,*
- *et per illum qui perpetuus et eternus est,*
- *et per illum qui concessit nobis graciam in inferno non stare.*

Item, ego coniuro vos[f] *et constringo vos*

- *per quatuor flumina paradysi,*
- *et per aduentum domini nostri Ihesu Christi, qui frangens vectes ferreos sanctos patres de tenebris extraxit ad lucem.*

Item ego coniuro vos

- *per wltum, manus et pedes, atque plagas Ihesu Christi,*

vt hic venire debeatis, vos octo[g] *spiritus prenominati, vt vos videam in forma na*[u]*tarum, et hoc sine prestolacione*[h] *aliqua faciatis. Item ego coniuro vos et impero atque precipio vobis*

- *per potenciam et dignitatem Luciferi, Aphaleon, et Neutrion,*

vt nullam requiem habeatis donec ad me veniatis,[i] *vt dixi. Venite, quia ego vos advoco ex parte domini dei Sabaoth, quo et gloria cuius celi et vniversa terra est repleta.*

Qua semel dicta, tenendo costam semper in manu dextra, videbis octo nautas[j] cum magna reuerencia et timore dicentes, [22v] 'Ecce, mittimur ad te; precipe nobis de omnibus ad nos pertinentibus, et erit sine mora fulcitum.' Quibus dicis, 'Volo vos coniurare ac promittere michi tot debeatis ad me venire teneamini cum a me fueritis coniurati.' Qui maximum[k] facient sacramentum ad te venire et redire quandocumque libuerit, tuam parati facere voluntatem. Hoc iurato, sic dices: 'Ego precipio vobis vt hunc circulum cum naui capiatis et ad talem locum sine mora me feratis.' Hiis dictis, videbis ipsos cum ramis[l] ingredi nauim et imponere vela, et incipient nauigare. Et scias quod tibi videbitur esse in profundo maris, et in paruo temporis spacio voles quocumque ferris.[m] Quibus eciam precipias vt ad locum a quo acceperunt te instantissime reportent, qui statim facient. Et cum illic[n] fueris reportatus, dic eis eciam quod revenient, quod hec omnia sine fraude facient, eis quocienscumque iubebis, qui statim iurabunt ad te venire velociter quando eis vocaueris, et te solum vel cum quibus volueris in naui portare quocumque tibi placuerit accedere.

Quibus iuratis, des licenciam recedenti. Quibus recessis, aboleas circulum, et costam subterra ibi.

Cum igitur tu solus uel cum aliis voluntatem habueris nauigandi, cum ferro uel cum ligno uel digito vel cum aliquo signante fac circulum cum aliis, vt superius demonstraui, et cum aliis ingredere supradictum locum, dicens eis vt timere non de- [23r] beant, fingens eis aliquid.[o] Et cum omnes ingressi fuerint, sic legas semel:

O Syrim, Dyspyl, Onoroy, Sisabel, Cotroy, Tyroy, Orooth, [*et*] *Rimel, sculpti in hoc circulo, ego invoco vos per vestram subieccionem michi factam, vt statim sine mora subito et incontinenti hinc*[p] *debeatis accedere, mites, subiecti, parati et obedire michi et tanquam na*[*u*]*te hunc circulum cum hac naui figuram vestram debeatis assumere, et nauigando debeatis nos portare ad talem locum ad quem intendimus profiscissi.*[q]

Et[r] conuocatione lecta, venient statim in naui octo naute placabiles, dicentes tibi, 'O viri,[s] quo ire intenditis?' Quibus tu dices, omnibus audientibus, 'Ad

talem locum.' Tunc nauis et omnes[t] in aqua esse videbuntur,[u] et istos velociter nauigare, aspiciens qui nauigant,[v] et[w] ad locum optatum [venietis] vnius in[fra] hore spacium. Et cum ibi fueris, si in ipso loco manere volueris, dic nautis vt abiant, parati ipsum officium reassumere[x] et execucioni mandare quando eos invocaueris. Qui[y] subito, hoc audito, recedent. Et cum volueris remeare vel alias pergere, voca ipsos vt dictum est, et omnia facient.

Et scias diligenter quod in ipsa naui similiter potest fiere nominacio sanctorum, sicut in vera cristianitate, quia hij spiritus sunt inter bonum et malum, non in inferno, non in paradyso morantes, quibus hanc artem facere proprium est. Et circulus ille insignia sua est.

Hoc enim experimentum vidi multos esse peritos, tamen aliter et aliter; hic autem modus est verus, pauci laboris,[z] et nullius periculi.

Et nota quod in isto libro sunt nomina et figure spirituum secundum suas proprietates, que ignota sunt; igitur occultande sunt et celande, propter ipsorum ineffabilem efficaciam pro certo, etc.

a *Meaning* voles?

b u *partly covered by blot*.

c *Figure on fol. 21v: a single circular band in which are inscribed the names* Fyron, Dyspil, Onoroy, Sysabel, Cotroy, Tyroy, Rimel *and* Orooth. *A horizontal band bisects the circle, and a vertical band bisects the upper portion of the circle. A closed crescent shape (presumably representing a ship) appears in the upper two-thirds of the circle, with two dots beneath it at the prow and the stern. Within this crescent shape, below the horizontal band, is the inscription* Hic magister cum suis sociis. *The position* Occidens *is marked just inside the circular band, at the bottom*.

d *MS* qui.

e *Followed by* habitares, *deleted*.

f *MS* te.

g *Initial* o *corrected from* v.

h *MS* prestilacione.

i *MS* veneatis.

j *MS* naues.

k *MS has extraneous line over the* x.

l *MS* romis.

m *Sic in MS, perhaps for* quocumque vis te feret *or* volabis quocumque vis.

n *MS* illis.

o Sic *in MS*.

p Sic *in MS, meaning* huc.

q *Corrected in margin from* perfecisti.

r *MS* Aut.

s O viri *added in margin*.

t et omnes *added in margin*.
u *MS* videbitur, *assuming* nauis *alone as the subject*.
v Sic *in MS*.
w *Followed by* epulent, *deleted*.
x *MS* reasumere.
y *MS* Quo.
z *MS* laborum.

No. 9. For obtaining a horse (fols 23v–25v)

Volo eciam tibi mittere[a] quomodo equus, hoc est spiritus in equi forma, possit haberi, ferentis te tam per aquas quam per terram, tam per colles quam per planicies, quocumque volueris.

Primo enim, 6a luna, die Martis, ieiunus, forinsecus egrediaris cum quodam freno nunquam operato, et in loco secreto cum quodam clauo siue stilo ferreo fac circulum, vt hic apparet,[b] sculpiens in eo nomina et figuras ibidem apparentes.[c] Quibus factis, permanens in medio, genibus flexis, super freno versus orientem aliquantulum alta voce sic dicas:

> *O Lautrayth, Feremin,* [*et*] *Oliroomim, spiritus peccatoribus insistentes, ego, talis, in vestra* [24r] *virtute confidens, vos coniuro*
>
> - *per illum qui dixit et facta sunt, et omnia scit et cognoscit antequam fiant,*
> - *et per celum et terram, ignem et aerem et aquam, solem et lunam et stellas,*
> - *et per thronos, dominaciones, potestates, atque principatus domini nostri Ihesu Christi,*
> - *ac per omnes angelos et archangelos qui morantur ante thronum dei simili voce clamantes, 'Sanctus, sanctus, sanctus, dominus deus Sabaoth, pleni sunt celi et terra gloria tua, osanna in excelsis; benedictus qui venit in nomine domini, osanna in excelsis',*
>
> *quatenus vos tres ad me venire debeatis suauiter, vt non terr*[*e*]*ar nec timeam, sed securus existam,*[d] *et quidquid vobis imperabo debeatis totaliter adimplere et cum maxima efficacia execucioni mandare. Item ego coniuro vos supradictos spiritus*
>
> - *per illum qui venturus est judicare viuos et mortuos et seculum per ignem,*
> - *et per tremendam diem judicij,*
> - *et per sentenciam quam audire debetis in ipsa die,*
> - *et* [*per*] *hunc circulum, quo efficaciter prouocamini,*
>
> *vt sine mora huc meare cogamini, et precepta mea suppliciter obseruetis.*

Quibus dictis ter, tres equites videbis a longe venire. Quos cum videris, dic donec ad te fuerint, *Leuaui ad te oculos meos in montes, vnde veniet auxilium michi. Auxilium* [24v] *meum a domino, qui fecit celum et terram* [Ps. 120:1f. Vulg.; cf. Ps. 122:1]. Et quando apud circulum fuerint, statim descendent equos, et tunc hilariter [te] salutabunt. Quibus dices, 'Dominus

per sui misericordiam in statum pristinum vos reducat.' Hoc dicto, ipsi dicent, 'O magister, ad te venimus, vnanimes tuis preceptis seruire parati. Precipe igitur nobis illud, propter quod[e] nos huc venire fecisti, et erit penitus expeditum.' Quibus respondere debes, 'Volo vt presens frenum' – tenendo ipsum ambabus manibus – 'taliter consecretis vt quocienscumque ipsum squassauero ante me veniat equus, ori cuius ipsum possim imponere, et ipsum ascendere possim, ipsum equitare tute et accedere quo michi libuerit proficisci.' Hoc dicto, ipsi asserunt[f] dictum frenum velle secum ferre et ibidem tercio die reportare. Quibus ipsum[g] dabis. Et cum dederis, ascendent equos et sine mora recedent. Quibus recessis, egredere circulum, non abolendo [illum], et deinde recedas.

Tercia vero dei, in vesperis, reuertaris illuc, et invenies ibidem predictos spiritus offerentes tibi dictum frenum, asserentes tuam peticionem esse fulcitam. Et accepto freno, sic dicas: 'Ego coniuro vos per deum deorum vt sine mei licencia de hinc[h] discedere non possitis.' Hoc dicto, tibi respondebunt quod quantum voles ibidem [25r] permanebunt. Quo dicto, squassabis frenum, et subito illuc veniet equus niger, cui inpones frenum, et equitabis. Hoc facto, descendes[i] et remouebis frenum, et subito equus abibit. Quo recesso, sic dices:

Ego iterum coniuro vos,

- *per omnia antedicta,*
- *et per omnia habencia contra vos potestatem,*

vt iurare vos debeatis vt predictum equum semper[j] ad me venire cogetis.

Qui iurabunt et promittent expresse hoc continuo cum efficacia facere. Quod cum iurauerint, dic quod cum salute recedant. Quibus recessis, egredere circulum et ipsum totum aboleas, et frenum tecum portes.

Et cum volueris equum venire, dic, squassando frenum, *Lutrayth, Feremim, Oliroomim*, et statim equuus veniet, cui[us] ori inpones frenum, et equitabis. De cuius cluni[bu]s aliquantulum incidere debes, quia micior erit, et hoc omni vice facere debes. Et cum volueris ipsum currere, punge ipsum uel verberes, quia illic more sagitte [volabit], de quo nunquam cadere poteris, nec timere poteris. Et quando voles descendere, nunquam recedet donec frenum de ore eius auferes.[k] Quo ablato, subito euanescet.

Facimus enim talia frena tenuissima, ita quod in paruo loco portare possimus, que nunquam frangi possi[n]t nec putrefieri, [25v] propter ipsam consecracionem.

Item est aduertendum quod si supradictum circulum, in corio equi cum sangwine equi scriptum, cum dente eciam equi, est[l] ostensum equis, subito moriuntur. Et si ipsum, vt dictum est scriptum, erga te tuleris, nullus equus ad te poterit appropinquare. Et [de] virtute huius circuli eciam ait Socrates in libro magice.

a Sic *in MS*.

b *Figure on fol. 23v: a single circular band, with a square inscribed, and a circle inside the square. Short bars extend outward from the middle of each side of the square and touch the inner side of the circular band. Names of the cardinal directions flank each of these bars*. Locus magistri *is marked in the centre of the circle. The band contains the names* Lantrayth, Feremni *and* Oliromim, *plus astronomical and other signs*.

Lantrayth *appears as* Lautrayth *in the text on the same folio, and as* Lutrayth *on fol. 25r.* Feremni *is given as* Feremin *on the same folio, and as* Feremim *(with a misshapen final m) on fol. 25r.* Oliromim *appears as* Oliroomim *in both later contexts*. *gloria tua, osanna in excelsis; benedictus qui venit in nomine domini, osanna in excelsis',*

c *MS* apparencias.

d *Followed by* t, *deleted*.

e *MS* illud, quidquid.

f Sic *in MS.*

g *MS* ipsius.

h *Followed by* poss, *deleted*.

i *MS* descendens.

j *MS* predictum equum semper vt.

k *MS has recedent and* euanescent, *but the line over the last* e *in* euanescent *is faint. Evidently the writer meant to correct the plural to the singular*.

l *MS* eciam.

No. 10. For resuscitating a dead person (fols 25v–28r)

Cum volueris [in] aliquem mortuum infundere spiritum, ita quod viuus, [vt] erat prius,[a] videbitur, talis ordo tenendus est. Primo quidem ex auro anulum fieri facias. Eciam sculpta sint[b] in parte[c] exteriori hec nomina: Brimer, Suburith, Tranauit; in parte vero interiori sculpta sint hec nomina: Lyroth, Beryen, Damayn.[d] Quibus sculptis, die dominico ante ortum solis accedas ad aquam currentem et in ipsa pone dictum anulum, et quinque diebus ipsum in ea stare permittas.

Sexta vero die, ipsum extrahe et fer ad quoddam monumentum, et in ipso pone, ita quod moretur ipsa die Veneris et Sabbati die. Vero dominica die, ante solis ortum, accedas extra villam, sereno celo, in loco occulto et

remoto, et fac circulum cum quodam ense, et in ipso scribe cum dicto ense nomina et figura[s] vt hic apparet.[e] [26r] Quibus scriptis,[f] ingredere in eum vt signatum est, et pone ensem sub genubus tuis, dicendo versus meridiem hanc coniuracionem:

Coniuro vos, omnes demones scriptos in hoc anulo – quem in manibus habeas,

- *per Patrem et Filium et Spiritum Sanctum,*
- *et per omnipotentem deum, factorem celi et terre,*
- *et per dominum nostrum Iesum Christum, eius filium, qui propter humani generis salutem mortem sufferre dignatus est,*
- *et per gloriosam virginem Mariam, matrem eius,*
- *et per lac* [26v] *eius sanctissimum Christi,[g] per quod angeli denunciando pastoribus locuti sunt, 'Gloria in excelsis deo, etc.'*

Item ego coniuro vos, O Brimer, Suburith, Tranayrt, Lyroth, Berien, Damay,

- *per omnes sanctos et sanctas dei,*
- *et per hec nomina sancta dei: Tetragramaton, Oel,[h] Messyas, Soter, Adonay, Alpha et O, Sabaoth,*
  - *et per hec sancta nomina virginis Marie, scilicet regina, flos, rosa, lilium, scala, sapiencia, vita, dulcedo, misericordia, et spes,*
  - *et per paradisum celestem et terrestrem,*
  - *et per omnes angelos et archangelos, thronos, dominaciones, potestates, atque principatus, et maiestates et glorias regis celi et terre,*
  - *et per omnes principes, reges, dominos, et maiores vestros,*
  - *et per infernum vestrum,*
  - *et per omnia in eodem existencia*

quatenus vos omnes, constricti et ligati in voluntate mea et in potestate mea, debeatis huc accedere in benigna forma, vt nullum timeam, et consecrare ita et taliter presentum anulum, vt in eo hec virtus existat, videlicet quod quandocumque inposuero ipsum in digito alicuius mortui, vnus vestrum ipsum ingrediatur, et vt primo viuus[i] appareat in illa similitudine et forma, per illum qui viuit et regnat in vnitate Spiritus Sancti deus, per omnia secula seculorum. Amen.

Hiis semel dictis, apparebunt subito apud circulum 6 spiritus, [27r] petentes dictum anulum; quibus dabis. Quo dato, ipsi abient, et similiter tu egredere circulos, ferens tecum ensem, non destruens circulum.

Sexta vero die, cum predicto ense, reuerteris et versus meridiem sic dices:

Ego coniuro vos, O Brimer, Suburith, Tramayrt, Lyroth, Beryen,

Damayn, per deum vnum, viuum, solum, et verum, vt nunc sine mora ad me venire debeatis, apportando anulum consecratum, ita quod quando inposuero ipsum in digito siue in manu alicuius persone viue cadat in terram sicut mortua, et quando abstulero ab ipsa in statum pristinum reuertatur, et eciam in quocumque[j] *mortuo inposuero, vt dictum est, ipsum spiritus ingrediatur et viuus vt prius fuerat videatur, per omnia que possunt vos terrere et omnino constringere.*

Hiis dictis quater, videlicet primo versus meridiem semel, et similiter versus occidentem, deinde versus aquilonem et versus orientem,[k] videbis versus orientem venire quendam equitem, qui cum fuerit apud circulum sic dicet: 'Tales mittunt' – nominando[l] nomina suprascripta – 'tibi hunc anulum consecratum, dicentes [se] ad te venire non posse, quia non expediens est; experieris anuli virtutem, et si non habuerit virtutem a te postulatam, dicent quod quandocumque [vis] sunt ad te venire parati.' Quem anulum accipies,[m] dicendo ei, [27v] 'Graciam tibi et ipsis.' Hoc dicto, statim recedet,[n] et tu eciam exies de circulo, ipsum totaliter destruendo.

Et predictum anulum bene teneas involutum in syndone albo. Cum vero volueris vt aliquis viuus mortuus videatur et ab omnibus videtur vita carere, pone in digito eius hunc anulum, et cadauer videbitur; et quando remouebis, veniet in primum statum. Et quando volueris aliquod cadauer animatum apparere, pone vt dictum est anulum, uel ad manum siue ad pedem liga, et ante horam surget in forma primo habita, et viua voce coram omnibus loquetur, et hoc monstrare poterit sex diebus, quia quilibet eorum sua die in ipso permanebit. Et si volueris [illum] ante dictum terminum vt primo erat esse, remoue anulum. Et hoc modo resurgere poteris defunctum.

Hec enim experiencia dignissima est et occultanda, quia in ipsa magna virtus existit.

Circulus eciam suprascriptus multas virtutes habet, cuius tres per me notas[o] exponam. Si enim die Veneris ipsum cum calamo vppupe et cum eius sangwine in carta edina nouata[p] scripseris,[q] et aliquam personam cum eo tetigeris, in eternum super omnes ab ipsa diligeris. Et si predictum circulum, scriptum vt dictum est, posueris super caput egroti, ipso ignoranti, si mori debet dicet se nullatenus euadere posse; et si debet euadere dicet se omnino [28r] liberatum. Et si predictum circulum, scriptum similiter, super te habueris, nullus canis tibi latrare valebit. Et ista sunt per me experta; inexperta[r] vero per me relinquo.

a *MS* primo; *cf. fol. 27r*.
b *MS gives* sit, *with a line over the* t, *which elsewhere in the MS is used for* sicut.
c *MS* ex parte.
d *The names are given on fols. 25v, 26r, 26v, and 27r. Spelling is consistent, except that* Tranauit *appears on 26v as* Tranayrt *and on and 27r as* Tramayrt, Beryen *is given on 26r and 26v as* Berien, *and* Damayn *lacks the final* n *on 26v*.
e *Figure on fol. 26r: a double circular band, with a pentagram inscribed*. O Brimer, Suburith, Tranauit *is inscribed in the outer band, with astronomical signs;* Lyroth, vnq *(sic)* Berien, Damayn *is inscribed in the inner band, with further signs*. Magister *is written in the centre of the pentagram. The cardinal directions* meridies, occidens *and* oriens *are marked outside the band. For alternative forms of the names, see above, n. e*.
f *Followed by* ingrediar, *deleted*.
g *Something missing – perhaps* et per cantum?
h *Presumably for* O El.
i *MS* vnus.
j *MS* cuicumque.
k *Followed by* et.
l *MS* nominando nominando.
m *MS* accipiens.
n *MS* recedes.
o *MS* notans.
p Sic *in MS*.
q *In margin:* Nota.
r *MS* inexperto.

No. 11. For invisibility (fols 28r–29v)

Tracto eciam de arte invisibilitatis, hodie quasi ab omnibus ignorata.[a]

Cum itaque volueris apud omnia, tam racionabilia quam non, invisibilis ac insensibilis haberi, primo, crescente luna die Mercurij, in prima hora diei, castus ante per triduum, et tonsus capillos et barbam, et albo indutus, extra villam in loco occulto, sereno celo, in plano solo, cum ense splendidissimo fac circulum vt hic apparet,[b] scribendo hec nomina [et] cum eis omnia ibidem apparencia. [28v] Hoc facto, fingas versus occidentem super Firiel dictum ensem. Et cum figeris, habeas vas in quo sit ignis cum thure, mirra, et olibano, et cum fumo ipsorum [circum]vade circulum, suffumigando ipsum, incipiendo a Fyriel et ibi finiendo. Hoc facto, habeas aquam benedictam et aspergas te et circulum, dicendo, *Asperges*[c] *me, domine, ysopo et mundabor; lauabis me et super niuem dealbabor* [Ps. 50:9 Vulg.]. Quo facto, voluendo te genubus flexis versus occidentem, emissa voce, sic dicas:

Ego, talis, coniuro vos, O Fyriel, Mememil, Berith, [*et*] *Taraor, spiritus potentes, magnifici, et illustres,*[d] *in quibus omnino confido,*

- *per vnicam, inseparabilem, ac indiuiduam trinitatem, scilicet Patrem et Filium et Spiritum Sanctum,*
- *et per deum vnicum, solum, viuum, et verum, qui omnia de nichilo formauit, et cui subdita sunt omnia, celestia, terrestria,*[e] *et infernalia,*
- *per celum et terram, mare et infernum, et omnia in ipsis existencia,*
- *et per omnes principes, reges, et dominos vestros,*
- *et per illum deum quem timetis et adoratis,*
- *et per omnia que habent* [*potenciam*] *vos terrere, constringere, et alligare, et quorum preceptum vos oportet totaliter adimplere,*

quatenus vos omnes 4or cum humilitate maxima huc venire debeatis, ligati, constricti, et iurati ad execucioni mandandum quidquid a uobis petiero. Venite sine mora; venite, quia invoco vos ex parte Patris, prouoco [29r] *vos ex parte Filij, invoco vos ex parte Spiritus Sancti.*

Hac invocacione dicta quater, scilicet semel versus Firiel, semel versus Melemil et versus Berith et Tarator, aderunt subito in circulo 4or spiritus, dicentes tibi, 'Dic nobis quid vis, et plene tibi obediemus.' Quibus dices, 'Ego volo quandam cappam invisibilitatis, que sit tenuis et incorruptibilis, qua cum indutus fuero nullus videre nec me sentire valeat.' Hoc dicto, vnus discedet, et ante horam apportabit ibi quandam cappam, quam ab ipsis petebas[f] vt tibi dare deberent. Qui respondebunt tibi dare non posse si primo ipsis non das tuum indutum album; quibus dabis, et cum dederis eis, ipsi tibi dabunt cappam. Quorum vnus statim induet indutum eis datum; similiter tu statim induas cappam. Quam cum indueris, illis spiritibus dices, 'Abite cum pace,' et statim recedent. Et cum abierint, debes dimittere circulum, ferendo ensem.

Tercia vero dei, cum cappa illuc reuertere, et invenies tuum indutum, quem accipies. Memento enim, si ipsa tercia die non reuerteris, siue tuum indutum ibi dimissum non accipias, quarta die nullum invenires, sed in septem diebus moreris. Accepto enim tercia die induto, ipsum in eodem loco combures. Et scias quod quando ipsum combures audies maximos planctus [29v] et querelas. Et cum combureris, aspergas cinerem per aerem, sic dicendo:

Coniuro vos, Firiel, Melemil, Berith, [*et*] *Taraor,*

- *per virtutem et potenciam vestram,*
- *et per omnia habencia contra vos potestatem,*

vt non habeatis virtutem nec potenciam ledendi me per hanc cappam, sed

Ihesus Christus protegat et defendat me per omnia secula seculorum. Amen.

Quo dicto, habeas aquam benedictam et aspergas dictam cappam, sic dicendo:

Ego coniuro te, cappa,

- *per Patrem et Filium et Spiritum Sanctum,*
- *et per hanc aquam,*

vt quandocumque te indutus fuero, nullus sentire nec videre me valeat, per dominum nostrum Ihesum Christum, filium dei viuum, qui viuit et regnat per omnia secula seculorum. Amen.

a *At top of page, in margin:* de invisibilitate.

b *Figure on fol. 28r: a plain circle, with the positions* oriens, meridies *and* occidens *labelled, a sword lying toward the east with its point near the centre,* Magister *inscribed near the centre (with* Firiel *to the west,* Melemil *to the south,* Berith *to the east, and* Taraor *to the north), and two figures*.

The names occur on fols 28r, 28v, 29r, and 29v. Spelling is consistent, except that Firiel *occurs twice on 28v as* Fyriel, Melemil *appears on 28v as* Mememil, *and* Taraor *is given on 29r as* Tarator.

c *MS* Asperiges.

d *MS* illustros.

e *The second* t *appears marked for deletion, erroneously*.

f *MS* petiebas.

No. 12. For obtaining a woman's love (fols 29v–31v)[a]

Recipe ceram virgineam, arte virginizatam, et hoc[b] in die Jouis vel in die dominico, hora Veneris vel hora Jouis; ex dicta cera facias ymaginem ad carbones accensas sine fumo in vna olla positos. Et habeat magister de capillis mulieris pro qua wult facere, et tres fillos sete rubee, et habeas tecum cultellum albi manubrij ad hoc facti. Et vade ad locum vbi artifex facit acus, et tu facias facere ab eodem artifice, hora Solis vsque ad horam Saturni. Deinde magister [30r] habeat duos socios fideles, et vadat ad arborem fructiferam, et faciat magister circulum.[c] Et incipiat magister artem facere, siue ymaginem mulieris pro qua facis, semper murmurando in corde tuo,

Tu Belial, tu Astarotht,[d] tu Paymon, ad hoc sitis opus michi adiutores.

Et similiter murmurando dices,

> *Ego, N., formo istam ymaginem in amorem talis, vt valeat ad quod facta est. Et tu, Belial, inicialis princeps, ad hoc opus sis michi adiutor.*

Et tunc[e] magister faciat ymaginem de predicta cera, incipiens hora Jouis, descendendo vsque ad horam Saturni. Et sic formata ymagine, faciat fieri [30v] magister ab artifice perito nouem acus, qui eas faciat corpore balneatus et nitidis vestibus indutus; faciat dictas acus hora Solis vsque ad horam Saturni. Postea magister fingat dictas acus in ymagine, ita collocando vnam in capite, aliam in humero dextro, terciam in sinistro, 4am vbi cor consueuit ab hominibus assignari, ita dicendo:

> *Sicut ista acus fingitur in cor istius ymaginis, ita fingatur amor N. in amorem N., quod non possit dormire, vigilare, iacere, sedere,* [*uel*] *ambulare,*[f] *quousque in meum exardescat amorem,*

quintam in vmbilico, sextam in femore, septimam in latere[g] dextro, octauam in sinistro, nonam in ano. Sic formata ymagine, christianizes ipsam, inponendo sibi nomen [mulieris] pro qua facis, submergendo ter et dicendo, ‘Quomodo vocatur?’; et respondetur, ‘N.’ Et tu debes dicere, *Ego baptizo te, N., in nomine Patris, et Filij, et Spiritus Sancti. Amen.* Et postea pone ymaginem in panno nouo et mundo, dimittendo ab hora Solis vsque ad horam Martis. Deinde facias istam coniuracionem sub arbore fructifera ad carbones accensos, et voluas te versus orientem, et dicas,

> *Coniuro, talis, N., caput tuum, crines tuos, oculos tuos, aures tuas, genas tuas; coniuro, talis, cerebrum tuum; coniuro, N., tunicas*[h] [31r] *cerebri*[i] *tui, scilicet duram et piam matrem; coniuro, N., oculos tuos; coniuro, N., tunicas oculorum tuorum; coniuro, N., frontem tuam; coniuro, N., dentes tuos; coniuro, N., os tuum; coniuro, N., mentum tuum; coniuro, N., nasum tuum; coniuro, N., nares tuas; coniuro, N., palatum tuum; coniuro, N., gingiuas tuas; coniuro, N., guttur tuum; coniuro, N., humeros tuos; coniuro, N., spatulas tuas; coniuro, N., pectus tuum; coniuro, N., mammillas tuas; coniuro, N., corpus tuum; coniuro vmbilicum tuum; coniuro, N., femur tuum; coniuro, N., renes tuos; coniuro, N., latera tua; coniuro, N., anum tuum; coniuro, N., costas tuas; coniuro, N., wuluam tuam; coniuro, N., genua tua; coniuro, N., crura*

tua; coniuro, N., talos[i] *pedum tuarum; coniuro, N., brachia tua; coniuro, N., digitos manuum tuarum; coniuro, N., manus tuas; coniuro, N. vngwes manuum tuarum; coniuro, N., cor tuum; coniuro, N., pulmonem tuum; coniuro, N., bucellas tuas; coniuro, N., stomachum tuum; coniuro, N., totam personam tuam; coniuro, N., totam substanciam tuam, vt non possis dormire nec sedere nec iacere nec aliud artificiale facere donec meam libidinosam compleueris voluntatem. Coniuro te*

- *per Patrem et Filium et Spiritum Sanctum,*
- *per magistratum*[k] *artis,*
- *per virtutem ipsius,*[l]
- *per sapienciam Salomonis,*
- *per verum Sabaoth,*
- *per verum seraphin,*
- *per verum Emanuel,*
- *per omnia corpora sanctorum* [31v] *que iacent in Roma,*
- *per lunam et solem et dominum maiorem,*
- *et per lac virginis,*
- *per sanctam Mariam, matrem domini nostri Ihesu Christi,*
- *per eukarisma sanctum,*
- *per corpus et sangwinem Ihesu Christi.*

Coniuro vos ex exorcizo vos [*et*] *impero vobis, vt sicut ceruus desiderat fontem aquarum* [Ps. 41:2 Vulg.], *ita desideres,*[m] *N., ad meum amorem. Et sicut coruus desiderat cadauera mortuorum, ita desideres*[n] *tu me. Et sicut cera ista liquefacit a facie ignis, ita desideret N. in meum amorem, quod non possit, etc.*

Signa autem mulieris hec sunt et sequentur: solitudo, inuolucio capitis, ploratus, gemitus, percussiones, euigilaciones, [et] eiulaciones. Tunc magister siue ille qui facit vadat ad illam, et si viderit illam solam stantem aut[o] sedentem, tunc corroboret magister coniuracionem vsque ad quintam diem. Et si illa in terra omnino fuerit, consumatur; si autem fuerit in villa aut aliam ciuitatem transierit, tamdiu magister faciat coniuracionem quousque illa possit venire.

Et in hoc fuerunt concordes nigromantici omnes astroloyci Hyspanici, Arabici, Hebrei, Caldei, Greci, et Latini. Et extractum fuit istud experimentum [ex libro] de secretis artibus ymaginarie artis, [ex libro] de floribus omnium experimentorum, etc.

a *In margin:* de amore.

b *Inserted above line*.

c *Figure on fol. 30r: a double circular band, with* Tu Belial, tu Astaroth, tu Paymon, ad hoc sitis [michi *deleted*] opus michi adiutores *inscribed in the band, and* Locus magistri *marked in the centre*.

The names appear on the same folio in the text. Spelling is consistent for two of them, but Astaroth *is rendered in the text as* Astarotht.

d Sic *in MS*.

e *Added both between lines and in margin*.

f *Followed by* sic.

g *MS* lattere *or* lactere.

h *Followed by* tuas, *deleted*.

i *MS* cerebrum.

j *MS* tales.
k *MS* mgrm *with line over last three characters*.
l *Presumably either incomplete or intended with reference to the previous phrase*.
m *MS* desiderat, *following the Psalm verse*.
n *MS* desideras.
o *MS* et.

No. 13. For constraining a man, woman, spirit, or beast (fols 32r–33r)

Per hoc experimentum constringitur homo, mulier, vir, spiritus, [vel] bestia, cuiuscumque condicionis existat.

Hec nomina in hunc modum sint scripta in spatula.[a] Postquam hoc totum adinpletum fuerit, quod vis eligere tibi. Si aliquem spiritum constringere volueris, scribe nomen eius in spatula inter b et e et in nomine quod est Bel. Si aliquem hominem constringere volueris, scribe nomen illius inter l et a. Si vero aliquam bestiam constringere volueris, scribe nomen eius inter a et n, et colorem eius. Pro spiritibus vero atque hominibus et pro mulieribus, agendum est ita et in eadem hora in qua expleta spatula fuerit ab accione,[b] ibi oportet vt in primis perquirantur lingna ex spina alba vel lingna que vagantur in aquis, et faciat inde ignem, carbonesque collige et in ollam nouam mitte, et desuper paulatim pone spatulam, et paulatim augmentando ignem donec spatula calefiat.

Et tunc invoca predictos spiritus, et dic hanc coniuracionem:

Asyel, Castiel, Lamisniel, Rabam, Erlain, [*et*] *Belam,*[c] *vobis precipio*

[A1] Si pro homine uel muliere quem uel qua[m] in tuo amore accendere volueris, sic dicas:

vt statim, etc.

secundum quod infra continetur.[d] [B] Si vero pro spiritu, [32v] nomina illum spiritum quem vis vt veniat ad te patenter, humiliter, pulcra facie, et blando sermone, dicendo,

Coniuro vos, Asyel, etc., vt N. spiritum N.,[e] *qui potestatem habet super omne quod ab eo querere volo, ad me venire faciatis patenter, humiliter, blando sermone, eius forma vt dixi, scilicet militis* [*et*] *pulcherimi, ad complendum omnia que ei precipere voluero.*

[A2] Et cum pro viro aut muliere hoc facere volueris, fac ei prius notum vbi te invenire possit, quia nisi te inveniet pro cuius furore suo insaniet.[f] [C] Si pro bestia, [dic:]

Coniuro predictos spiritus vt constringant illam bestiam

quam vis, ne de loco in quo est se remouere valeat donec volueris.

[A3] [Conjuration to constrain a man or woman:]

Asyel, Castiel, Lamsiyel, Rabam, Erlain, Elam, Belam, ego vos coniuro

- *per deum verum,*
- *per deum viuum, qui vos creauit,*
- *et per eum qui Adam et Euam formauit,*
- *et per eum qui mare creauit aridamque fundauit, qui facit angelos suos spiritus et ministros suos ignem vrentem* [Ps. 103:4 Vulg.], *qui nouit ea que non sunt sicut ea que sunt, qui habet claues mortis* [*et*] *inferni, ipse enim primus et nouissimus, principium et finis, Alpha et O, et qui viuit et fuit mortuus et revixit,*[g] *qui vocauit deum patrem eius.*
- *Alphagramaton, per hoc nomen*

vos coniuro,

- *et per sanctum et ineffabile nomen dei Tetragramaton,*
- *et per id nomen quod nemo nouit nisi ipse* [33r] *qui est verbum dei,*
- *et per hec nomina dei: Hely, Heloy, Heloe, Sabaoth, Elion, Adonay, Saday,*
- *et per omnia nomina eius,*
- *et per ipsius virtutem,*
- *et per omnes virtutes celorum;*

item coniuro vos

- *per Patrem et Filium et Spiritum Sanctum,*
- *et per sanctam trinitatem et vnitatem dei,*
- *et per illam coronam quam dominus noster Ihesus Christus in suo capite habuit,*
- *et per lac beate Marie virginis,*
- *et per hec predicta nomina et per omnes virtutes eorundem,*

et per istam coniuracionem precipio vobis, vt statim et cito et velociter et sine mora seducatis cor et mentem N. in amorem meum. Et sicut hec spatula calefit et incenditur, ita illum vel illam, N., incendatis et calefaciatis igne mei amoris, et ita vt nu[*n*]*quam quiescere valeat donec meam adimpleuerit voluntatem. In nomine quod est Bel, etc.*

a *Figure at the bottom of fol. 33r (i.e., at the end of the experiment): a shield divided into 16 horizontal bands, with one vertical band down the centre. In the top band is inscribed,* Hec est figura spatule. *Succeeding bands bear the names* Asyel, Castyel, Lamsiyel, Rabam, Erlain, Olam *and*

Belam, *each of which straddles the vertical band. In the vertical band are the letters* A *(at the intersection with the second horizontal band),* B *(fifth),* E *(seventh),* L *(ninth),* A *(eleventh) and* N *(thirteenth). Across the intersection of the vertical band and the twelfth horizontal band* Leo *is written*.

To the side is the note: Item nota quod spatula supradicta debet esse asinina vel leporina vel anserina vel caponina, secundum diuersos [usus?].

b Sic *in MS*.
c *Corrected in lower margin from* Bolam.
d *This phrasing occurs toward the end of the conjuration given in the next paragraph*.
e Sic *in MS*.
f Sic *in MS*.
g *Corrected above line from* refixit.

No. 14. For obtaining a horse (fols 33v–34r)

Vt equum habeas ad eundum quo vis, [debes] respicere aerem versus orientem, flexis genibus [et] iunctis manibus et si esses[a] in carcere, et dic cum magna fiducia et spe firmissima obtinendi,

O altissime et benignissime rex Orientis, exaudi oracionem meam et clamor meus ad te veniat; fiant aures tue intendentes in vocem deprecacionis mee [Pss. 101:2, 129:2 Vulg.], *per nobilissimam sedem maiestatis tue. Te invoco et adiuro*

- *per illum dominum quem cones*[b] *diligis, confidis, et speras,*
- *per legem legalem*[c] *et per spem sperantem et per karitatem karitatiuam,*
- *per On, El, Ely,* [*et*] *Tetragramaton, quod est nomen altissimum,*
- *et per locum vbi sedes in solio magne nobilitatis tue.*

Mitte ad me spiritum aereum, quo[d] *in eo valeam ad plenum, quod opto, proficere. Potens es,*[e] *domine, ipsum mittere, vt michi in hac hora tua magna potencia in omnibus et per omnia sit obediens et legalis.*[f] *Et ideo te, domine, invoco, adoro, et laudo nomen tuum in eternum, qui oriens omnes benedicte et gloriossisimus*[g] *per infinita secula seculorum. Amen.*

Hoc igitur dicto septies, dic audaciter:

Volo ire ad talem partem, et statim veni.

Vt si volueris spiritus uel equus, vel dormiendo uel vigilando.[h] Cum equus venerit, dic,

Coniuro te per dominum, qui creauit celum et terram, mare, et omnia que in eis sunt, tam visibilia quam invisibilia, vt[i] *sine strepitu et timore,*

dampno aliquo uel periculo seu[i] *angustia mei cor-* [34r] *poris et anime portes me suauiter et depones me sine aliqua lesione presenti uel futuri, vsque ad talem locum suauiter me deponas.*

Cum enim deposuerit te vbi affectabis, dicas humiliter,

Gracias tibi ago, Oriens, qui dignum me fecisti in hac parte mea[k] *et pro tanta gracia et beneficio meo,*[l] *et me tibi offero, seruire et semper tuis obedire mandatis. Benedictum* [*et*] *laudatum sit semper nomen tuum, regnaturum super omnia secula seculorum. Et tibi eciam gracias ago, qui per coniuracionem nominum altissimi dei per me fatigare*[m] *dignatus es, etc.*

a *MS* esset, *perhaps meaning* vt si esses?
b *Or* tones, *perhaps intending* toto corde?
c *Meaning* fidem fiducialem, *corresponding to the other theological virtues?*
d *Meaning* vt?
e *MS* est.
f Sic *in MS*.
g *Perhaps meaning* qui Oriens es, benedictus et gloriosissimus.
h *Probably meaning* Et si volueris spiritum uel equum, uel dormiendo uel vigilando.
i *MS* et.
j *Followed by* et.
k Sic *in MS*.
l *MS* mea.
m *Probably meaning* pro me fatigari.

No. 15. For obtaining a flying throne (fols 34r–35v)

Vade ad locum secretum et altum, tempore sereno et absque ventu, et dic: *Sancta Maria, ora pro nobis, Secundum magnam misericordiam tuam* [Ps. 50 Vulg.], cum *Gloria Patri* totum,[a] *In manus tuas, domine, commendo spiritum et totum spiritum et corpus meum,*[b] *Domine deus, Pater omnipotens*, [et] *Iudica me* [Ps. 42 Vulg.]. Postea fac talem circulum vt inferius designabitur,[c] cum ollis, et [34v] pone in ollam septentrionis cinerem et farinam, et in orient[al]em ignem cum sale, in occidentalem[d] aquam et calcem. Et sede in medio circuli et verte te versus septentrionem, et voca regem nubium, nomine Bartha, vt mittat 3es de ducibus qui habent posse[e] [super] nubibus et ventris, scilicet Saltim,[f] Balthim, Gehim, qui

ducent te absque lesione et absque periculo tui corporis et anime ad locum quem volueris. Et tunc apparebit tibi parua nubes, et de tribus ollis exibunt tres alie olle, dicen[te]s, *Ascende, ascende, ascende*. Tunc autem inperterrite ac et cum audacia parate[g] sellam magistro, hec dicas ter. Tunc videbis kathedram in medio nubis, et tu ascende illam, et dic,

> *Rex Bartha, et duces Saltim, Baltim,* [*et*] *Galtim, portate me placabiliter, sine timore et inpedimento et periculo aliquo mei corporis*[h] *et anime, vsque ad talem locum, et suauiter me leuate et suauiter me deponite. O tu rex Bartha, et o vos principes Saltim, Balthim, Galtyra,*[i] *vos potenter invoco vt cito et velociter me ducatis vsque ad talem locum sine omni timore et periculo mei corporis et anime, et ad hoc*[j] *vos invoco et coniuro potenter et exorziso per hec angelorum nomina altissima qui in aere sunt potentes: Mastiesel,*[k] *Emedel, Emethel, Sangel, Eymeal, Venoel, Gerbon, Seutan, Ty-* [35r] *robay, Teneyn, Teregey, Gerebon, Gamelorum, Tubairum, Ficary, Gysay, Austeron, Boreal, Gemeloy, Garoen, Sypro, Ebely, Aurora, Subseloy, Siego, Afonei, et Zephirim, Boreoth, Beolthoray, Aforax,*[l] *Aquelyo, Eureal, Fauelyon. Per hec nomina vos invoco et coniuro et exorcizo et constringo, vt sine mora veniatis ad me existentem in hoc loco, et multum*[m] *me suauiter et benigne deferatis et ducatis ad talem locum, sine omni timore, lesione, et periculo mei corporis et anime. Sic fiat, fiat, amen.*

Vade securus et non timeas, quia portabunt te quo volueris. Si forte socios habere volueris in via et in opere, oportet quod sitis impares, tamen plus.[n] Hec nomina dices, scilicet Semegibetelye, Sabolaay,[o] Saroten, Saramey, Cerbelli, Tyaurax.[p] Et sic ire poteris in omnem partem et terram securus quo volueris.

Si quis tibi forte nocere voluerit vel attemptauerit: Si a parte septentrionali senseris kathedram descendere, dic,

> *O Balthym, te invoco, coniuro, et constringo vt vindices me de isto qui michi nocere temptatur,*[q] *per hec septem nomina que in omnibus potestatem habent, scilicet Flegely, Stygeloy,*[r] *Melyon, Babaia, Regale, Setgaboy, Guitipabey.*

Et statim veniet tempestas super eum et timeas.[s] Si vero a parte occidentali quis tibi nocere temptauerit, dic audacter,

O Saltim, coniuro et constringo te per ista semptem nomina, [35v] *scilicet Sebegyol, Sebely, Serbaton, Tymelyy,*[t] *Gerotal, Tyboel, Galtym. Fiat vt sit pluuia et nubes super illum, in tantum quod non possit videre nubem.*

Si vero ex parte orientali quis temptare voluerit, dic,

Veniatis, Galtym [*et*] *Baltym, per ista nomina, scilicet Flegely, Stygeloy, Melyon, Barbaia, Regale, Segaboy, Guitipabey, et cadant tonitrua super*[u] *illum et nubes et tempestas, ita* [*quod*] *me temptare non audeat.*

Si forte in via videris super te tempestates uel serpentes aut aues aut alia terribilia, quibus forte posses terreri, dicas,

O tu rex Bartham, ego te invoco et coniuro et constringo, rex sapiens et fortis, per hec nomina, scilicet Alrogen, Segeuratetho, Spitalote, Frigonay, Gebelsey, vt hec terribilia[v] *facias protinus remoueri statim.*

Dictis hiis verbis, sine mora recedent, et vltra non habebis contrarium.

Hic circulus debet fieri ad istud opus, etc.[w]

a Sic *in MS*.
b Sic *in MS; cf. Lk. 24:46*.
c *Figure at bottom of fol. 34r: a single circular band, with an inverted triangle inscribed within its outer boundary. Characters (in pseudo-Hebrew?) are inscribed along two sides of the triangle, within the band. In the intersections of the band and the triangle, circles with dots in them (evidently denoting positions for jars) are marked. Cardinal directions are shown*.
d *MS* occidentali.
e *Possibly meaning* potenciam; *followed by* michi, *deleted*.
f *Followed by redundant* Baltim, *deleted*.
g Sic *in MS*.
h *Corrected in MS from* corperis?.
i Sic *in MS*.
j *Or* hec.
k *Or* Masciesel.
l *Or* Afforax.
m Sic *in MS*.
n Sic *in MS*.
o *Corrected in MS from* Sabalaay.
p *Or* Tyanrax.
q *Meaning* temptat?

r *Or* Scygeloy.
s *Possibly meaning* et timebit *or* quem times.
t Sic *in MS*.
u *Partly covered by blot*.
v *MS* terrebilia.
w That is, the circle given already on fol. 34r, but perhaps drawn at the end of the experiment in an earlier manuscript.

No. 16. For finding something in sleep (fols 35v–36r)

Ad inveniendum in sompnis que vis, scribe hec nomina in carta virginea cum nominibus illius diei in hunc modum sicut inferius patebit. Postea pone sub dextra aure quando vadis dormitum, et videbis quidquid vis de preteritis, presentibus, et futuris.

Hec est con- [36r] iuracio que debet fieri super cartam:

> *O vos gloriosa nomina summi dei, cui omnia, presencia, preterita, et futura presencia sunt, rogo vos ego, seruus et subditus vester, quod mittatis michi angelos vestros*[a]*, qui scripti sunt in circulo isto, vt michi reuelare debeatis*

quidquid super talem rem, uel de quocumque vis negocio quod venturum est. Et hec dicas tribus[b] vicibus, et videbis quidquid vis, per potenciam dei.

Hic est circulus qui debet scribi cum ibis dormitum.[c]

a *Blot between* o *and* s.
b *MS* dicat.
c *Figure on fol. 36r: a double circular band, with eight lines of text inscribed within it:* Agla / Michael virtus dei / Gabriel fortitudo / Emanuel Paraclitus / Raphael medicina dei / Alpha et O, Oli, Ely / Tetragramaton, amen / Agla. *Each line of text has a cross inside a square at either end*.

No. 17. For obtaining a horse (fol 36r–v)

Ad equum habendum[a] scriba[n]tur in hostio domus vacui, in crepusculo noctis, more he- [36v] brayco, hec nomina cum sangwine vespertilionis: Tuditha, Stelpha, Alpha, Draco, Mariodo, Ypation. Quibus scriptis, recede modicum a loco.

Post horam paruam reuertaris, et inuenies equum paratum, quem[b] cum

uolueris ascendere pone sinistrum pedem ad strepam et dic hanc coniuracionem:

Coniuro te, eque bone,

- *per creatorem celi et terre,*
- *et per illum qui creauit vniuersa et omnia ad laudem et gloriam sui nominis,*
- *et per deum viuum,*
- *et per deum sanctum,*
- *et per deum verum,*[c]

vt non in corpore nec in anima nec in minimo membro meo vere obesse[d] *valeas, nec in aliquo me perturbes, sed me, N., ad locum talem deferas, placide, hilariter, jocunde, et velociter, absque omni inpedimento.*

Deinde ascende audacter et secure, quia omnino tibi nocere non potest. Signo vere crucis non te signabis, quia ipsum a te fugabis.

Cum autem perveneris ad locum prenominatum, descende de equo et accipe frenum, et absconde sub terra. Peracto autem tuo negocio, recipias frenum et scucte[e] firmissime, et statim veniet. Cum autem ascendere volueris, dic[f] precedentem coniuracionem et hec tria verba: *Rastelya, Elogo, Yetas*, etc.

a *Followed by* hec.
b *MS* quod.
c *Followed by a blot*.
d *Corrected from* abesse.
e Sic *in MS*.
f *MS* ac.

No. 18. The mirror of Floron, for revelation of past, present, and future (fols 37r–38r)

Hic incipit speculum Floron.

Fac fieri speculum de puro calibe, ad mensuram palme vnius in rotundo; habeatque manubrium ad tenendum, et sit illuminatum et lucidum vt ensis. Sitque factum in nomine Floron, et in circuitu istius speculi ex alia parte non lucida sint hec decim nomina, cum hiis decem caracteribus descripta, et nomen spiritus predicti sit in medio scriptum.[a] Postquam fuerit factum, in loco secreto vngatur ex puro balsamo ex parte lucida, et subfumiga, scilicet

[37v] cum ligno aloes, ambra, et mirra, et olibano albo.

Hoc peracto, magister huius operis sedens faciat ipsum speculum teneri per manubrium cum ambabus manibus pueri virginis ante pectus suum, et ipse magister sit balneatus, eciam mundis vestibus indutus, qui antequam incipiat exercere hoc opus mel, lac, et vinum equaliter insimul mixtum in aerem aspergat, dicendo,

O Floron, in speculo sicut solitus es apparere citissime respondeas.

Hoc dicto, hanc coniuracionem coram speculo legat:

Bismille araathe mem[b] *bismissa gassim gisim galisim darrgosim samaiaosim ralim ausini taxarim zaloimi hyacabanoy illete laytimi hehelmini betoymi thoma leminao vnuthomin zonim narabanorum azarethia thathitat hinanadon illemay sard hucacef illemegiptimi sitaginatim viaice hamtamice tatiala taltarini alaoht haleytum gaptametuntij mortoorfail geibel huabaton albital hualepin halmagrilie hualeon huastanie hualtamemeth huatorzor illenie giptimi tatgnie gathegine lesuma lesanim aptasale albweroahit vlleath alfard vsemeth aptisile abfluwarth vllelath ant clulamoralie hahysitimi waleles* [38r] *lithimi caegine catlieginеles mirabolamini abtasile albiwahith alleath halamaton vnitia gaytatalon huia gay soze cemeselis phalmorath bethathure huaba lagis illemeammitimi gelgine gathegine lesmirapta libe albiwath vleuth.*[c]

Dicta vero hac coniuracione, magister in speculo aspiciat, et videbit militem armatum in equo sedentem et armigerum suum comitantem secum, qui miles de equo descendet, et armiger eius equum tenebit. Cui militi sic dicet: ‘Se desperata, decentissime visibiliter greciomo.’[d] Et tunc magister ipsum interrogat de preteritis, presentibus, et futuris, et ipse continuo certo scripto interrogata plenius insinuabit.

Non ergo tibi incredibile sit, quicumque fuerit[e] huius operis artifex, quia dum nouies ista perfeceris, idem spiritus manifeste vniuersa que prius per scripta insinuauerat ore ad os viua voce palificando denunciabit.

Dum ergo cuncta pro tuo velle perfeceris, eidem spiritui[f] cum pace precipe vt recedat, et iuxta preceptum sui domini redeat cum fuerit vocatus.

a *Figure on fol. 37r: a double circular band, divided into ten segments. Outer band has the names* Latranoy, Iszarin, Bicol, Danmals, Gromon, Zara, Ralkal, Sigtonia, Samah *and* Meneglasar *written in the ten segments; inner band contains corresponding figures. Inscribed within the bands is a rectangle, subdivided into six sections, which contain the letters* F-L-O-R-O-N.

b *Second* m *written with superscript line over it*.

c *Individual words in almost all cases separated by punctus*.

d Sic *in MS*.

e *Meaning* fueris?

f Sic *in MS*.

No. 19. The mirror of Floron, second version (fols 38r–39v)

Hic incipit speculum Floron, et alio modo quam supra sit notatum, quamuis cum eisdem regulis.

Fac fieri speculum de puro calibe, ad mensuram palme vnius in rotundo, et habeat manu- [38v] brium ad tenendum, et sit illuminatum et lucidum vt ensis. Sitque factum in honore et in nomine spirituum inferiorum, et in circuitu speculi et ex alia parte non lucida sint 10 nomina cum decem karacteribus suprascriptis, vt pateat in speculo, et hoc nomen Floron in medio sit sculptum. Et postquam factum fuerit, in loco tali secreto sicut scis vngatur puro balsamo in parte lucida. Et sit subfumigatum hiis speciebus, scilicet ligno aloes, ambra, mirra, splendenti,[a] et olibano albo.

Hoc facto, magister huius operis sedens faciat ipsum speculum teneri ambabus manibus alicuius pueri virginis[b] ante pectus suum. Et ipse magister sit primo balneatus et mundis vestibus indutus, et ab omnibus aliis modis, vt bene nosti, ordinatus,[c] antequam incipiat hoc opus exercere. Mel, lac, et vinum mixta aspergantur in aere, et magister predictum spiritum proprio nomine[d] advocet vt in speculum sicut solitus est veniat et vera responsa de omnibus interrogatis per certa scripta vel verba respondeat.

Hoc dicto, magister coniuracionem sequentem C[h]aldaycis verbis scripta[m] perlegat hoc modo:

> *Brismassa cassini gossini gaissini gratagossini samalaosini raxini gratini caraxini maraxini sobohini herura banor allegalte alitisti alaro haletum ha-* [39r] *maymon hyalermon bispelimi bristedelimin hybelim bytho yhan bythoimin chosuma lonym lonynti torrimernum vitabanor atheretatat hyathet huyazalon vtaref illemegyptum biragyarius hyarite*[e] *heramenice conolar ganstraximi aloryoli helytum gayta mementum montoro lazyabel hubaton albnetal*[f] *hyxalepini almagarie hualeon hyaltanixe hualenyefet huatosor allemegitum cagine satogyne laminy*

lesymaybdo abtysilthi alluhuait valehat arfard huzeniecht aptihle abimerahit vllehath enzebula morabe balitum veralesucum teagyne lesmyro valanum aptalile asugnathecht valleaath hyamatharon hyabia gaytatalon hya yagapolozol phalmolmeth bethaure huaba laygip illenietentum taygine oragine deragrineles myraptalile vlleytith setrataha conox.[g]

Magister inspiciat in speculo et videbit militem armatum in equo sedentem et armigerum suum commitantem secum. Qui miles de equo descendet, et armiger eius equum tenebit. Cui militi sic dicet: 'Parate insilitio gytromon.' Tunc magister interroget ipsum de preteritis, presentibus, et futuris, et ipse continuo certo scripto interrogata plenarie inti- [39v] mabit. Non sit igitur incredibile tibi, quicumque fueris huius operis artifex, quod cum con[iuracionem] predicta[m] feceris, idem spiritus qui prius manifeste insinuauerat per scripta postea vna nocte per exercicium et in die omni hora ore ad os pallificando denunciabit, et eciam omnia que sub circulo lune sunt et eciam in terra et super terram, visibiliter et[h] aperte demonstrabit.

Cum igitur cuncta perfeceris, precipe vt in pace recedat et iuxta preceptum magistri quacumque[i] hora vocatus fuerit quod festinanter veniat et sine mora.

Nota quod 10 nomina cum suis caracteribus debent sculpi in speculo prima die Veneris, luna[j] crescente, et eciam speculum eadem die debet fieri. Et si non potest ex toto perfici eodem die Veneris, compleatur [secunda] uel tercia die Veneris, et semper luna crescente. Videat bene sculptor vel faber quod non sint poluti luxuria per 9 dies antequam accedant ad opus. Sint eciam balneati et loti et mundis vestibus induti, vt scis.

a Sic *in MS*.
b *MS* alicui puero virgini.
c Sic *in MS*.
d *Partly covered by blot*.
e *Followed by* heramite, *deleted*.
f *Or* albuetal.
g *Or possibly* conrox.
h *Followed by* apere, *deleted*.
i *MS* quecumque.
j *MS* lune.

No. 20. Another way of using a mirror (fols 39v–40v)

Item, secundum alium modum.

In coniunccione Veneris et Jouis, vade ad locum secretum ac secretissimum, vt infra assignabitur. Et habeas tecum candelas accensas, et tene tecum speculum calibeum limpidum et politum, factum luna 4a uel 7a vel xiija.[a] [40r] Et in sequenti die ieiunabis. Et cum operare volueris, vade ad locum vt supra dictum est, et fac circulum, et finge ibi speculum supradictum supra[b] lignum ad modum cultelli factum, et dicas hec verba:

> *Siclis piclis ticlis moturas baruch cortex garyn ruent hismuie haruel fuganes furtym fermal faruc cornalis bosuo zelades pasapa phirpa tirph. Tu qui es deus, Alpha et O, fac hoc speculum crescere et clarescere donec ad visum meum sufficiat.*

Hic non est defectus.

Sequitur [alia] coniuracio:

Coniuro te

- *per deum,*
- *et per tres pueros Sydrac, Mysaach, et Abdenago,*
- *et per tres magos Caspar, Balthasar, et Melchior,*
- *et per tres patriarchas Abraham, Ysaac, et Iacob,*
- *et per illum cui nomen est Theoden, Lien, Elyon, Vergiton, Christus, Deus fortis, Emanuel, Caspar, Caspan, Caspar, Corpion, Asmal.*

Hec dic tribus vicibus, et videbitur tibi clarescere et crescere, et apparebunt tibi multi in speculo tamquam in campo.[c] Tunc inquire secure de quacumque re quod volueris, et sufficienter tibi respondebunt.

Post primam autem vicem, [40v] quandocumque vis, vbicumque vis, in secreto tamen loco, hoc facere poteris dicens verba supradicta. Hoc enim speculum tibi consecrabitur ad illam quam tu vnquam plus affectasti in circulo nobilissimo de tribus militibus.[d]

Et nota quod omnis circulus et dicti circuli debent fieri quando[e] nubes non appareant, quod si postea apparuerint non est timendum, quia spiritus sunt, etc.

a xiija *duplicated in lower margin*.
b *MS* supera.

c *MS* canpo.
d Sic *in MS*.
e *MS* quod.

No. 21. For invisibility (fol. 40v)

Studeas invenire vnam cattam nigram, natam in mense Martij, et exviscera eam, corde tamen remanente; tunc abscide cor cum cultello qui sit de Venere facto,[a] et oculos erue dicte catte cum eodem cultello, et imple[b] foramina oculorum semine cuiusdam herbe que elyotropia dicitur, vnum in oculo dextro et aliud in sinistro, et tercium in cor[de], semper hec verba dicendo: *Sapreson lampsones sampsanay, invisibilis fiat homo*. Et reple eam cora,[c] et sepeli eam in ortu tuo in quo nemo intrat, et eam riga[d] cum sangwine humano et aqua commistis, hoc continuando per xv dies vsque quo crescit herba alba, cuius semen suo opere[e] semper illa verba repetendo. Scias tamen quod quelibet herba dabit semen, sed granum unum bonum, quod quidem sic eligere debes, et nomina semper repetendo. Habeas igitur speculum coram te, et respiciendo vnum granum post aliud in speculo, et ponas omnia grana in ore tuo sub lingwa tua, et bene semper consideras granum illud quod ponis in os tuum. Et si in[f] quocumque grano posito in ore te videre non poteris in speculo, scias id esse bonum et vtile pro te, etc.

a *Meaning* cum cultello die Veneris facto*? The* e *in* de *is blotted out, but the word is replicated in the margin*.
b *Followed by* fro, *deleted*.
c Sic, *an alternative form of* cera.
d *MS* rega.
e Sic *in MS*.
f *Meaning* cum?

No. 22. For discovering a thief or murderer by gazing into a vessel (fol. 41r–42r)

Ad furtum inveniendum, recipe cultellum cum manubrio nigro vel albo, et facias circulum in terra,[a] dicendo has oraciones: *Deus, qui corda fidelium Sancti Spiritus, etc., Concede nos famulos tuos, etc.*, et *Homines sancti tui*. Et habeas puerum uel puellam virginem. Et magister intret[b] cum ea vel cum eo in circulum, et accipiet[c] magister serraginem bene mundatam intus et

extra, et scribat super eum predicto cultello hoc signum et hec nomina similiter:

Onel,[d] *On, Adonay, Emanuel, sanctus deus fortis, sanctus Ely, sanctus Elyon, sanctus dominus deus Sabaoth, mirabilis splendor, Alpha et O. Fiat.*

Quo scripto, accipias lumen et invngas desuper serraginem cum penna galline nigre, et de sinistra ala, hoc modo dicendo *Pater Noster* ter, tot cum *Kyrieleison, Christeleison, Kyrieleison* tribus vicibus, *Christus ab antiqua fraude, magnus, magnus et eternus; fiat, amen, Exaudi nos* tribus vicibus, *Pater de celis, miserere nobis; sancta Maria, ora pro nobis; sancte Michahel, orate pro nobis; sancte Raphahel, ora pro nobis; sancte Johannes Baptista, precursor domini, ora pro nobis; omnes sancti et sancte, ora pro nobis; Kyrieleison, Christeleison, Kyrieleison; Christe, audi nos.*

Hoc vero supra scriptum periurato,[e] dicat magister in auriculo pueri coniuracionem istam:

Coniuro te, puer,

- *per Patrem et Filium et Spiritum Sanctum, cui omne nomen flectitur et omnis lingwa proclamat Osanna* [cf. Phil. 2:10];

Coniuro te

- *per sanctam Mariam semper virginem,*
- *per angelos et archangelos,*
- *per xxiiijor seniores,*
- *et per cxla milia martirum* [41v] *qui pro nomine Christi iugulati sunt,*
- *et per sanctum Johannem Baptistam,*
- *et per omnes patriarchas et prophetas,*
- *et per xij apostolos,*
- *et per 4or ewangelistas,*
- *et per septuaginta discipulos domini,*
- *et per omnes sanctos et sanctas dei,*
- *et per omnes virtutes omnipotentis dei, celestes, terrestres, et infernales,*

vt quidquid tu videas nobis insinues, et vt tu veraciter videre posses quis vel qui eciam sit vel sint qui furtum istud uel homicidium fecerunt, virtute omnipotentis dei[f] *et gracia.*

Coniuracione vero facta, dicas super caput pueri hanc coniuracionem:

Deus, creator omnium rerum, te deprecor humili deuocione, per tuam mirabilem potenciam, quatenus isti puero tribuas scienciam et

intellectum, vt[g] *michi veritatem annunciet de furtis uel homicidiis, vt*[h] *cogatis, omni fallacia remota, inimicos,*[i] *vt exaltent nomen tuum, quod est benedictum in secula seculorum. Amen. Domine Ihesu Christe, qui cooperante Spiritu Sancto per mortem tuam mundum viuificasti, illumina cor*[j] *et corpus istius pueri, vt veritatem michi annunciet de furtis que interrogauero, per hec sanctissima nomina: Nazarenus, Messyas, Adonay, qui cum Patre et Filio et Spiritu Sancto viuit et regnat per omnia secula seculorum.*

Precipiat magister puero vt intente inspiciat in vase illo idem ehimurili,[k] hoc vero modo vt alibi non respiciat aut aliquo modo visum suum ab eo auertat. Et si aliquo modo puer in prima vice nichil viderit, iterum coniuret illum puerum secunda vice, quousque videat puer hoc furtum vel homicidium et rem illam de qua dubitas. Etc.

a *Figure at the top of fol. 42r: double circular band, the interior of which is divided into six wedges. Pentagrams with* On *just beyond each point are inscribed in the upper and lower wedges, and to the lower left and right of the circle. Within the circle is inscribed* Hic sederat [=sedeat] puer super signum *(in the inner band, at top);* Hic sedeat magister super signum *(in the inner band, at bottom)* a latere sinistro *(in the outer band, at bottom). To the right of this figure is a column containing five horizontal bands and labelled* Istud est signum; *in the bands is inscribed* Esto altissimus, vnus, eternus; amen, *with one word per band*.

b *Followed by blot*.

c *Altered in MS from* accipiat.

d *Meaning* On, El.

e Sic *in MS*.

f *MS* virtute dei omnipotentis dei.

g t *malformed, and duplicated above line*.

h *Meaning* et?

i *MS* inimici.

j c *blotted out, and word duplicated in margin*.

k Sic *in MS*.

No. 23. First mirror of Lilith (fol. 42r–43r)

Hoc est primum speculum Lilit et suorum virorum suorumque militum seniorum. Et hoc speculum debet fieri in magistratu sui speculi, et in memoria omnium nominum suorum seruorum, qui omnes res ante Caym faciunt in mundissimo loco.[a]

Coniuro vos demones vt veniatis et compareatis et dicatis michi de quocumque interrogauero vos omnem veritatem, in nomine Patris et Filij et Spiritus Sancti. Amen. Christus ✠ vincit ipsum ✠ Balbieit ✠ Zelans,[b] *Zelles, Dimedero, Cadar, es qui cottidie astra celorum ascendunt vbi sunt tres dogie*[c] *cruci uel breues actu uel ictu seculorum in quatuor partes seculi, ad faciendam totam voluntatem in eam, per deum vbi probabilit*[er][d]*et licencia placabiliter et effabiliter, sine terrore, absque tocius ineffabili poten-* [42v] *cia deitatis summi viui, in hac veri dei virtute te exoramus, Lylet, per honorem patris tui Arieth, et per illud sacramentum quod tu Nocma matri tue fecisti verbo, vt in similitudine tua et non in coruorum similitudine, ad sermocinandum et ad sedendum nobiscum in quacumque hora requisierimus te in speculo isto, pacifice ac humiliter ac sine vlla deformitate, te michi ostendas; et amplius vt duo uel plures de seruis tuis, qui vero tam de furto quam de homicidio aut de quacumque alia re dubitabili de qua scire voluero michi dent vera responsa vel signa, in dei virtute et obediencia.*

Istud vero speculum debet formari ad modum Clypei, vel[e] alio modo [si] volueris, in cuius giro hec nomina depingantur: *Deus sanctus, deus omnipotens, deus fortis, deus inmortalis, pater futuri seculi*. Et circa duo lattera superiora sigilla Salomonis depingantur majora, in fine vero clypei minus sigillum Salomonis, et in medio speculi hoc nomen 'Lylet'[f] depingatur, prout in hac patebit figura que infra ponitur.[g] [43r] Postea vero sicut alio vitro, sicut alia specula solent, circumdetur.[h] Quo vero facto, tacite et secrete defer ad quadriuium vel ad sepulc[r]um alicuius hominis interfecti, in crepusculo noctis, diei Martis vel Saturni, dicendo hanc coniuracionem:

Coniuro te, Lylet,[i] *ac socios tuos*,

- *per Alpha et O*,
- *per primum et nouissimum, Abiel, Rotbons, Cafre, O deus, O male Christe, inclitus, On, Ely, Elyon, Messyas, Sabaoth, Adonay, Emanuel;*

coniuro [*te*] *eciam, Lylet,*[i] *atque socios tuos*,

- *per annunciacionem domini nostri Ihesu Christi*,
- *et per natiuitatem eius*,
- *et per aduentum Spiritus Sancti paracliti,*

vt in quacumque hora te vocauero, in hoc speculo michi appareas cum tuis sociis atque de re illa de qua scire voluero michi vera dando responsa vel signa.

Oracione vero ista completa, per aliam viam reuertaris ad hospicium tuum. Postea vero, eadem hora ac die, ad quadriuium vade et accipe speculum, et cum de re aliqua volueris scire dubitabili, ipsos per coniuracionem iam dictam venire compellas. Et quere quidquid volueris, et dicent tibi. Etc.

a Sic *in MS*.
b *Followed by* zo *(?), deleted*.
c Sic *in MS*.
d Sic *in MS?*
e *Largely blotted out*.
f *MS* Bylet.
g *Figure given at bottom right of fol. 42^{v}: shield with a single band around its edge. In the band is inscribed*, Deus sanctus, deus omnipotens, deus fortis, deus inmortalis, pater futuri seculi. *The name* Bylet [=Lylet] *appears in the centre. In the upper left- and right-hand corners are pentagrams with* On *just beyond each point; smaller version appears at bottom*.
h *Perhaps meaning:* Postea vero vitro, sicut alia specula solent, circumdetur.
i *MS* Bylet.
j *MS* Bylet.

No. 24. For learning about any uncertain thing by gazing into a crystal (fol. 43r–v)

Si vis scire de omni re de qua dubitaueris, accipe puerum virginem et cristallum, quem laua cum vino. Deinde scribe in illo cum oleo oliue hec nomina: [43v] Hon, Hely, Sabaoth, Adonay, Hel, Hely, Heloym, Sother, Emanuel, Alpha et O, [et dic,]

> *O vos sanctissima nomina, rogo vt mittatis michi duos angelos uel tres in hunc cristallum, qui dicant michi veritatem de hiis que ego inquiram. Et rogo vos angelos vt dicatis michi veritatem quam*[a] *ego inquiram a vobis*.

Primo hec[b] dicat puer:

> *Coniuro vos in nomine Dedeon, et dij Egarias et Semisonay, et ex parte magistri mei, quod veniatis in hunc cristallum, ita quod aperte*[c] *possim videre*.

Et repete nomina superius habita donec venerint.

Et cum venerint, puer dicat nomina supradicta et coniuret eos *in nomine Dedeon et dij, etc*.; quod fiat ter. Et super sedes aureas sedeant, et cum sedeant puer dicat,

Coniuro vos in nomine Bessabes, et Hint, et Serem, et Salaboni, et Lethem, vt non recedatis ab hoc cristallo sine licencia mei magistri, qui hic presens est.

a *MS* que.
b *Or* hoc.
c *MS* apperte.

No. 25. For information about a theft by gazing into a crystal (fols 43v–44r)

Experimentum cristalli ad inveniendum furtum.

Accipias cristallum planum et lucidum, ad modum sigilli factum vel speculi, quem in cera reconde ex una parte virginea. Postea scribas in ipso cum oleo viridi hoc nomen: Honely. Postea dicas hanc coniuracionem:

Omnipotens, sempiterne deus, Domine Ihesu Christe, fili[a] *dei viui, qui lapidibus, herbis*, [*et*] *predicacionibus virtutes michi gentissimas*[b] *atque* [44r] *mirabiles contulisti*, [*et*] *lapidem istam; item*,

- *per natiuitatem sanctam tuam*,
- *ac per passionem ac gloriosam resurreccionem tuam et ascensionem*,
- *atque per hec sancta nomina tua: Adonay, Sabaoth, Hon, Ely, Eloy, Elyon, Honely, Sother, Tetragramaton, Emanuel, Alpha et O*,

consecrare [*et*] *benedicere digneris, per*[c] *tui honorem et gloria*[*m*], *qui viuis et regnas deus, per omnia secula seculorum. Amen. Agla, Otmonta, Panoneogens, Origmaria, non obstet Asya, Africa, nec Europa,*[d] *nec eius partes, quin ad nos veniatis. Fiat, fiat, fiat sine mora*.

Postquam vero apparuerint tibi in cristallo, dicas hanc coniuracionem:

Coniuro vos angelos,

- *per deum viuum et verum*,
- *et per natiuitatem*[e] *sanctam eius*,
- *et per eius passionem,*[f]
- *et per eius resurreccionem sanctam*,
- *et per eius missionem Sancti Spiriti paracliti*,
- *et per sanctam eius aduentum*,
- *et per hec sancta nomina dei: Honay, Sabaoth, Onel, Ely, Eloym, Sother, Emanuel, vt superius dictum est*,
- *et per omnia nomina sancta dei,*

vt non recedatis ab hoc lapide quousque certificati fuerimus de omni re dubitabili de quo scire voluerimus, virtute dei omnipotentis et obediencia. Amen.

Notandum eciam est quod non debet aliquis vti hoc experimento pro re vili vel modica, sed pro causa[g] ardua, et ne eciam secundum quod dictum est alibi, 'Ne sumas nomen dei tui in vanum [Ex 19:7], nec invoces invtiliter, etc.'[h]

a *MS* filij.
b *Meaning* gratissimas?
c *Followed by* te.
d *MS* Eroupa.
e *MS* natifitatem.
f *Followed by two (?) deleted words*.
g *MS* casa.
h *Ex. 20:7 Vulg.:* Non adsumes nomen domini dei tui in vanum.

No. 26. Key of Pluto, to open all locks (fol. 44v)

Sume tibi ferrum inventum ex inprouisu, et fac tibi fieri clauem huiusmodi, factam die Veneris.[a] Et cum facta fuerit, repone eam per noctem cum sacrificio galli albi in quadruuio, dicens,

O spiritus Neyilon [*et*] *Achalas, accipite sacrificium vt nichil contra me et contra clauem istam valeat sera vbi ista clauis ponetur*.

Et fac super istam clauem antequam posueris subtus terram hanc figuram de sangwine galli albi.[b] Et dimitte ibi tribus diebus. Tercia autem nocte, ante gallicinium, accipe eam inde. Cum transieris vrbem, recipe clauem cum sinistra manu de occidente in orientem, omnesque[c] seras aperiat. Et[d] dicitur

hec[e] clauis Plutonis.

[a] *Figure on upper right of fol. 44v: a key, with a single tooth extending to the left and a single tooth to the right*.
[b] *Figure part-way down fol. 44v: a large cross, followed by* XL.
[c] *MS* omnia qui.
[d] *Deleted, but re-added in margin*.
[e] *Or* hoc.

No. 27-A. For obtaining information about a theft by gazing into a fingernail (fols 44v–45v)

Ad furtum inveniendum, accipe puerum virginem de legittimo thoro, hora qua vis ante meridiem, et illius vngwem de pollice sinistre manus cum cultello bene purgabis. Deinde cedulam subnotatis nominibus scriptam in eodem digito ligabis sub ungwe. Et hec sunt nomina: Egippia, Benoham, Beanke (vel Beanre), Reranressym, Alredessym, Ebemidyri, Fecolinie, Dysi, Medirini, Alhea, Heresim, Egippia, Benoham,[a] Haham, Ezirohias, Bohodi, Hohada, Anna, Hohanna, Ohereo, Metaliteps, Aregereo, Agertho, Aliberri, Halba.

Hoc facto, si puer non vi- [45r] det aliquid, etc.[b] Si autem videt, liga corrigiam ouinam, quam ad tres missas quas perfecte audiuisti tecum habuisti, supra cedulam circa digitum, dicendo hanc coniuracionem:

O vos demones, qui coram me in vngwe istius pueri apparuistis,
- *per eum qui est Alpha et O,*

vobis impero et precipio et coniuro,
- *per hec sacratissima nomina: Ely, Eloy, Messyas, Sother, Emanuel, Sabaoth, Adonay*,
- *et per On, quod est primum nomen domini Pantoncraton,[c] Anetheten*,
- *et per alia nomina michi cognita et incognita,*

vt non habeatis potestatem recedendi cum vestris sociis donec omnino omnem meam voluntatem adimpleueritis, et sine omni mendacio et lesione alicuius. Et si hoc facere contempseritis, iubeo vos ligari sub profunditate aquarum maris, per hec duo nomina: Ioth [*et*] *Nabnoth, per que Salomon constringebat in vase vitreo demones. Coniuro vos*
- *per vij signa Salomonis*,
- *et per sigillum et sapienciam eius*,

vt non habeatis licenciam recedendi hinc donec de quacumque re

interrogauero michi dicatis et ostendatis veritatem.

Hiis dictis, si puer non dicat directe, dic in aure eius hanc coniuracionem:

Coniuro te, virgo iuuenis,
- *per deum verum Basyon*,
- *et per nomen On, Berion, Sabaoth, Adonay; coniuro te*
- *per baptismum* [45v] *et castitatem tuam sacratam, qua te regenerauit ex aqua et Spiritu Sancto*,

vt non habeas potestatem celandi, sed omnia que videris manifestes.

Hiis coniuracionibus ter dictis, si te expedire[d] non expediant spiritus, adde hanc coniuracionem:

Vos demones ab oriente,[e] *vos demones ab occidente, vos demones ab meridie, vos demones a septentrione, aperite nobis, Discobermath, Archidemath, Fritath, Altramat, Pestiferat, Helyberp, Hegergibet, Sathan*.

Qua coniuracione ter dicta seu repetita, clare videbit puer omnia.

Hoc eciam experimentum valet adhoc si aliquis vellet scire statum amicorum suorum, vtrum essent sani vel egri, et denunciat si essent in via vel non.

Coniuracio super corrigiam, de qua iam dictum est: Finita missa qualibet die, ter dicas hanc coniuracionem super corrigiam:

Coniuro te, Sona,
- *per hoc nomen domini: Tetragramaton*,
- *et per hoc nomen dei: Ioth*,
- *et per hoc nomen dei: Nabnoth*,
- *et per omnes virtutes et potestates herbarum et lapidum et verborum,*

vt virtutem talem recipias quod quocumque fueris ligata, ipsi spiritus non habeant potestatem recedendi quousque velle ligatoris perficiant.

Explicit primum capitulum.

Cemay edo cuscutas, feferaton, San.[f]

a *These two names, already given at the outset of the series, are here repeated.*

b *Partly blotted out*.
c Sic in *MS, for* Pantocrator?
d *Or possibly* expedite.
e *Followed by* ab occidente, *deleted*.
f *Fol. 46^{r}, following, is blank*.

No. 27-C. For obtaining information (fols 46v–47v)[a]

[...] *pueri; et*

- *per nomen principis vestri summi*,
- *per coronam capitis sui*,
- *per obedienciam quam sibi debetis,*

vt veniatis ab omnibus partibus mundi, omni occasione postposita, et in vngwe istius pueri appareatis, et nobis sine dubio et sine fallacia illud quod a vobis scire volumus veraciter manifestetis. Fiat, fiat, fiat.

Coniuro te, virgo iuuenis,

- *per*[b] *deum On, Orion, Sabaoth, Adonay,*

vt non habeas potestatem menciendi uel celandi de quocumque interrogauero; item[c] *coniuro te, virgo juuenis*,

- *per deum tuum, Alpha et O, qui est primus et nouissimus,*

vt michi veritatem dicas de hac re de qua te requiro; item coniuro te, virgo,

- *per baptismum quem*[d] *recepisti in nomine sancte et indiuidue trinitatis*,
- *per castitatem et potenciam qua te reg*[e]*nerauit ex aqua et Spiritu Sancto,*

vt non habeas potenciam neque licenciam celandi uel menciendi quodcumque videris; item coniuro te, virgo iuuenis,

- *per Patrem et Filium et Spiritum Sanctum*,
- *per sanctum nomen dei Elthie*,
- *per sanctum Tetragramaton*,
- *per sancta nomina dei On, Ely, Eloy, Eloe,*

vt non habeas licenciam seu potestatem celandi[e] *quodcumque sciueris; coniuro te, virgo iuuenis*,

- *per baptismum quem accepisti de sancta credulitate, per castitatem et potenciam sacramenti qua te reg*[e]*nerauit de anima Spiritus Sancti*,

vt tam cito et sine mora, aperte et breuiter, in vngwe istius pueri veritatem [47r] *nobis ostendas, aliter, etc.*[f] *Infans, coniuro te*

- *per Patrem et Filium et Spiritum Sanctum*,
- *per nomen*[g] *dei*[h] *Elthie*,
- *per Tetragramaton*,
- *per hec nomina domini nostri Ihesu Christi: Ely, Eloy, Eloem*,
- *et per baptismum quem accepisti in nomine sancte et indiuidue trinitatis*,
- *per caritatem dei, Alpha et O, quod est principium et finis,*

vt aspicias in vngwe ita vt si deveniat clarus uel non.

Tunc interroga puerum si vngwis sit clarior quam ante. Si dicat non, lege iterum coniuracionem ab inicio, et tercia vice si necesse fuerit. Si dicit quod sit clarior, quere si videat aliquid. Si dicit quod videat hominem, faciat magister coniurare puerum illum[i] quem videt, in materna lingwa, sic:

Tu qui es coram me, coniuro te

- *per Patrem et Filium et Spiritum Sanctum*,
- *et per sanctam Mariam et eius virginitatem*,
- *per sanctum Iohannem et eius virginitatem*,
- *per sanctam Katherinam et eius virginitatem*,
- *per omnes sanctos et sanctas virgines*,
- *et per virginitatem meam*,

vt cito vadas pro rege tuo et facias eum venire coram me, ita vt ipsum possim expresse videre et intelligere.

Postea quere a puero si rex venit. Si non, coniuret iterum puer vt prius. Si venit, dicat puer regi quod descendat de equo suo et faciat afferri cathedram super quam sedeat. Tunc querat puer a rege si velit comedere. Si dicit quod non, tunc de quo volueris queras. Si dicit quod sic, dicat puer regi quod mittat pro vno ariete [47v] ad quemcumque locum voluerit et faciat ipsum excorriari et decoqui, et tunc dicat quod faciat poni mensam, et surgat et lauet manus, et sedeat ad mensam et faciat arietem poni coram se, et cito comedat. Postquam comedit, surgat et accipiat aquam et lauet manus.

Postea dicat puer regi quod remoueat coronam de capite et ponat manum dextram super caput suum et iuret per coronam suam et per ceptrum suum et per illod quod tenet sub manu sua dextra quod veraciter respondeat ad omnes questiones magistri. Deinde querat magister per puerum quidquid voluerit. Postquam satis factum questionibus magistri, detur spiritibus licencia, et puer sic dicat: ‘Ite. Pax sit inter nos et vos. Et quando magister vos vocauerit, estote parati sibi obedire in omnibus per omnia.’

Explicit secundum capitulum.[j]

a *Text continued from fol. 51r*.
b per *repeated*.
c *Followed by blot*.
d *MS* quod.

e *MS* scelandi.
f *This element of conjuration, addressed to the spirit, seems misplaced in the midst of a conjuration addressed to the boy*.
g *MS* nomina.
h *Followed by* Elith, *deleted*.
i *Followed by* quod, *blotted out*.
j *Written twice*.

No. 28. For obtaining information by gazing at a bone (fols 47v–49r)

De[a] omni re dubitabili, eciam incerta, [pro] veritate habenda, accipe spatulam arietis dextram, oleo oliue invnctam, quam ponendo super manubrium cultelli, inspiciat puer[b] virgo. Tu vero ex alia parte, tenendo candelam accensam, dicas hoc modo:

Ergarrandras, Ornis, Arbes, Cargie, Ornis, Arbas, ego in virtute domini nostri Ihesu Christi, qui est Alpha et O, primus et nouissimus, inicium et finis, coniuro vos demones et advoco,

- *per eum qui dixit omnia et facta sunt*,
- *et per* [48r] *eum cui obediunt omnes creature*,
- *et per eum* [*ante*] *quem tremunt omnes exercitus angelorum, celestium et terrestrium et infernorum*,
- *et per ipsius virtutem et omnipotenciam*,
- *et per tremendum diem iudicij summi dei*,
- *et per ipsius nomina hec sancta: On, El, Ely, Eloy, Adonay, Alpha et O, Messyas, Soter, Emanuel, Pancraton, Occinomos, Tetragramaton, Agyos, Otheos, Athanatos, Yschiros, Kirios, Alleluia, Eleyson, Ymas,*[c]

quatenus sine mora visibiliter in hac spatula compareatis, ante faciem istius pueri virginis, et respondeatis et demonstretis omnem veritatem de hac re,[d] *N., nobis dubitabili*[e] *et incerta. Britonia, Bresis, Diton, Crasis, Sanete, Garbamion, libera nos famulos ab omni malo. Pater noster, etc. Item coniuro vos demones*

- *per caput et coronam principis vestri*,
- *et per vestram potestatem, vobis a summo deo datam*,
- *per anulum Salomonis, et per signa et sancta nomina in ipsis descripta*,
- *et per vij celos et per omnes angelos in ipsis dispositos*,
- *et per omnes potestates aereas*[f] *et infernales*,

quatenus cito, etc. Gospar, Dasper, Gespar, Lapir, Sparsis, Nota, Calius,[g] *Asper. Item coniuro vos demones*

- *per caput et coronam principis vestri*,
- *et per*[h] *vestram potestatem, vobis a summo deo datam*,
- *per anulos Salomonis et per signa et sancta nomina in ipsis descripta;*[i]
- *per angelos et archangelos, per thronos et dominaciones, per principatus et potestates*

[48v] [*et*] *virtutes, per cherubin et seraphin, et per omnes virtutes celorum*,

- *per celum et terram et mare et omnia que in eis sunt*,
- *per xij apostolos*,
- *per martires et confessores, virgines* [*et*] *viduas*,
- *per patriarchas et prophetas et ewangelistas*,
- *per*[j] *xxiij seniores*,
- *per cxl milia innocentum*,
- *et per omnes sanctos et electos dei qui sunt in celo et in terra,*

quatenus cito et sine mora, etc.

Tunc inquiras a puero si videat spatulam crescere et clarescere, quod si sic, tunc dicat postea hanc coniuracionem:

Coniuro vos spiritus

- *per virtutem domini nostri Ihesu Christi*,
- *et per virginitatem sancte Marie*,
- *et per virginitatem sancte Katerine et sancte Lucie et sancte Agate et sancte Cecilie et sancte Barbare*,
- *et per virginitatem sancti Johannis ewangeliste,*[k]
- *et per caput sancti Johannis ewangeliste*,
- *et per virginitatem meam*,

vt cito in hac spatula a[*p*]*pareatis, vt vos videre possim.*

Quo spiritu viso in forma humana nigra, inquire ab ipso de tuo negocio, prout melius videris expedire, puero mediante[l] et per virginitatem[m] ipsum spiritum constringente.

Sit puer infra xij annos existens. Et post mane et in crepusculo noctis, circulum protrahendo, dicas,

Sator, arepo, tenet, opera, rotas. In nomine Patris et Filij et Spiritus Sancti. Amen. Acciones nostras, quesumus, domine, aspirando preueni et adiuuando persequere, vt cuncta nostra opera a te semper incipiant et per te cepta finiantur. Per Christum dominum nostrum. Amen. Deus, qui misisti Spiritum Sanctum super [49r] *apostolos tuos, mitte Spiritum Sanctum tuum paraclitum super istum puerum, et illumina et clarifica intellectum ipsius atque animam, vt in spiritu videre possit creaturas tuas, et nobis reuelare omnem veritatem de hac re nobis dubitabili et incerta.*

Scribantur in spatula hec sancta nomina dei: On, El, Eloy, Adonay, Alpha et O, Pancraton, Occinomos, Tetragramaton. Dum volueris eos licenciare, fac signum crucis supra spatulam, dicendo,

In nomine Patris, et Filij, et Spiritus Sancti. Amen. Ecce crux[n] *domini; fugite, partes aduerse; vicit leo de triba Juda, stirps Dauid. Ite in pace ad loca vnde venistis.*

Poteris eciam coniurare puerum per virginitatem vt habeat potestatem videndi spiritum et non menciendi.

Explicit.

a *Repeated in margin*.
b *Followed by* vr, *deleted*.
c Sic *in MS*.
d *Followed by* nob, *deleted*.
e *Corrected from* dubitabile.
f r *blotted out, and replaced above line*.
g *Or* Talius.
h *Followed by* virtutem, *deleted*.
i *The lines* Item coniuro vos demones … per signa et sancta nomina in ipsis descripta *are repeated verbatim*.
j *Formation is irregular, as if the scribe began writing the sign for* et *and then changed it to that for* per.
k Sic *in MS, meaning* Baptiste.
l *Initial letter blotted out*.
m *Changed in MS to (or from?)* virginitates.
n *MS* crucem.

No. 29. The true art of the basin (fol. 49r–v)

Incipit ars verissima de bacimine.

Hec nomina dices in aurem pueri virginis:

Carab, Riasteli, Careb, Basal, Mistal, Oronothel, Fabanin, Non, Va, Vatuel. Coniuro vos

- *per Patrem et Filium et Spiritum Sanctum*,
- *per*[a] *sanctam Mariam virginem*,
- *per ix ordines angelorum*,
- *per patriarchas*,
- *per prophetas* [*et*] *apostolos*,
- *per martires*,
- *per confessores*,
- *per virgines*,

vt appareatis in bacimine isto, vt veraciter huius rei veritatem nobis

ostendatis, vt non sit michi aliquod impedimentum veritatis in ista questione. Rabuel, Astena, Hytatol, cogitate facere voluntatem meam per predictas potestates.

Hec tria nomina scribentur in cedula [49v] que ponitur in bacimine dum ars fiet.

Postea dic,

Deus celi, deus terre, deus angelorum, deus archangelorum, qui es rex sanctorum omnium, patriarcharum ac prophetarum, te deprecor humili deuocione vt isti puero tribuas scienciam et intellectum, vt michi veritatem de quibus[*cumque*] *interrogauero dicat, per hec sancta nomina tua: Ely, Eloe, Sabaoth, Adonay, Elyon, On, qui viuis et regnas per infinita secula seculorum. Amen. Domine Ihesu Christe, fili*[b] *dei viui, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum viuificasti, illumina istius pueri cor* [*et*] *mentem, et fac vt michi veritatem de hiis que interrogauero dicat, per hec sancta nomina tua: Jesus Nazarenus, Messyas, Sother, Emanuel, Fortis, Fons, Leo, Petra, vt indicet omnia de quibus postulo veritatem.*

Explicit.

Coniuracionem facio, tu qui es Alpha et O. Coniuro vos demones,

- *per tres reges, Caspar, Balthasar, Melchior*,
- *et per tres pueros, Sydrac, Misac, Abdenago*,

vt omnes appareatis huic puero in hoc speculo uel ense, Abiniabyndo, Abyncola, Abracalos, Pyel, Thyel, Syel.

Quibus apparentibus,[c] dicet puer regi vt sedeat et mittat pro ariete, sic[ut] alias dictum est ante in secundo capitulo istius tractatus.

Postea sequatur coniuracio pueri sicut eciam ibidem dictum est.

Explicit.

a *Followed by* patriarches et prophetas, *deleted, and by a redundant* per *that is not deleted*.
b *MS* filij.
c *MS* aparantibus.

No. 30. Twelve names to make spirits appear in a boy's hand (fols 49v–50v)

Bethala, Pamelon, Anguis, Floris, Ereth,[a] Alya, Cabyona, Ely, Eloy, Sadamay, Melgry, Asmyacre, intretis in nomine domini. Karacteres isti [50r] scribendi sunt vt infra docetur: A, Q,[b] O, P, E, V.

> *In nomine Patris et Filij et Spiritus Sancti, signum sancte crucis sit in fronte tuo, hoc modo signet te dominus Ihesus Christus, hoc modo signet te dominus sicut signauit in Chana Galilee. In nomine Patris et Filij et Spiritus Sancti.*

Hoc ter dicatur, qualibet vice signando frontem pueri cum pollice tuo dextre[c] manus. Hec nomina predicta xij, scilicet Bethela,[d] etc., tociens repetantur, quousque sex spiritus compareant in manu pueri. Postquam[e] comparuerint, precipiat puer eis in nomine Patris et Filij et Spiritus Sancti vt sedeant, et vnus eorum surgat, qui det vera responsa ex parte magistri sui.

Modus operandi idem: Accipe resinam albam quam accendes per candelam super lapidem aliquem planum sub pelui desuper aliquantulum eleuata. Postea cum penna noua colligas in pergamen[t]o aliquo uel corio albo puluerem illum adherentem pelui ex vaporacione resine predicte, et reserua quousque operari volueris. Tunc enim intinges digitum medium[f] dextre manus primo in oleo oliue, et linies inferiores quatuor articulos sinistre manus pueri masculi virginis. Deinde eundem digitum tuum intingas in puluerem prefatum,[g] et similiter lineas articulos pueri, sicut prius, et sic alternando, nunc cum oleo, nunc cum puluere, donec articuli predicti fiant sicut speculum clarum et resplendens.

Post[ea] dic verba illa duodecim supra nominata: Bethala, Pamelon, etc. Deinde cum signaueris frontem pueri et frontem tuam, si vis, dicendo, *In nomine Patris et Filij et Spiritus Sancti*, signum sancte crucis sit in fronte, etc., vt supra.

[50v] Cum autem predictos spiritus vis licenciare, puer dicat,

> *Precipio vobis quod recedatis, in nomine Patris et Filij et Spiritus Sancti.*

Et iterum signare poteris frontem pueri et tuam si vis tercio, modo quo prius et verbis. Nota eciam quod in parte peluis predicte eleuata interius per circuitum cum cultello inscribendi sunt sex illi karacteres, qui supra in isto capitulo sunt nominati – scilicet A, Q,[h] etc. – antequam ipsa resina sub ipsa

pelui accenditur.
Explicit. Etc.[i]

a *Corrected in MS from* Areth.
b *MS has sign for* quod.
c *MS* dextro.
d Sic *in MS*.
e *Preceded by* Qui.
f u *misshapen, as if scribe began writing* e.
g *MS* prefato.
h *Formed as before*.
i *Remainder of fol. 50v is blank*.

No. 27-B. For obtaining information (fol. 51r)[a]

[...] *Cedon, Zephata, Eloym, Eloyay, venite et apparete in vngwe istius pueri sub forma humana, et ipsum*[b] *vngwem faciatis crescere et clarescere in tantum vt sufficiat ei ad videndum de quocumque ipsum interrogauero. Coniuro vos spiritus*,

- *per tres reges, Caspar, Baltasar, Melchior, quibus stella apparuit*,
- [*et*] *per virtutem domini nostri Ihesu Christi, vt natiuitatem suam manifestaret,*[c]

vt in vngwe istius pueri appareatis, et quod a vobis inquirere volumus nobis absque fallacia et sine dubio manifestetis. Coniuro vos spiritus qui vocati estis,

- *per tres pueros Sydrac, Misac, Abdenago,*

vt in vngwe istius pueri appareatis, nec ipsi puero timorem uel terrorem aut lesionem faciatis, et nos de omnibus que a uobis scire volumus certos faciatis. Coniuro vos spiritus qui vocati estis,

- *per Patrem et Filium et Spiritum Sanctum*,
- *et per omnipotenciam eius et virtutem*,
- *per cherubin et seraphin*,
- *per thronos et dominaciones*,
- *per principatus et potestates et virtutes*,
- *per angelos et archangelos*,
- *per patriarchas*,
- *per prophetas*,
- *per apostolos*,
- *per confessores*,
- *per martyres*,
- *per monachos*,
- *per virgines et viduas*,
- *per omnes sanctos et electos dei*,

- *per ix ordines angelorum*,
- *per sanctam Mariam matrem domini nostri Ihesu Christi*,
- *per virginitatem istius* […][d]

a *Continuation of text from fol. 45v.*
b *MS* ipsam.
c *Meaning* qua natiuitatem suam manifestauit?
d *Fol. 51v is blank; text continues on fol. 46v.*

No. 31. The Book of Consecrations (fols 52r–59v and fols 135r–139r)

Incipit prologus libri consecracionum,[a] dividens[b] ac demonstrans ad quid inventus fuerit, et quid sit eius effectus. Quicumque aliquod opus inceptum perficere voluerit vt perveniat ad effectum, prevideat sibi prius in omnibus et caueat ne in vanum operetur, et precipue in opere isto, quod pre cunctis locis aliis preciosissimum et magis laudabile atque certissimum, quod dei nominibus est consecratum et confirmatum, ne aliquis operator falli possit, si spem et fidem bonam habeat et certam in domino Ihesu Christo, a quo omnia bona procedunt, vt testatur sacra littera, qui non firmiter fideliterque crediderit, saluari non poterit.[c] Sic ergo fideliter crede[re] vnicuique operatori est necesse, ne fallatur.

Scias ergo pro certo hoc opus esse inventum propter [errorem] quorundam experimentorum remouendum, scilicet florum, vt per virtutem et invocacionem sanctorum dei nominum [et per] ineffabilem ipsius misericordiam,

[135r] Incipit prologus libri consecracionum dicens aut [demonstrans] ad quod inventus sint et quid sint eius[a] effectus. Quicumque enim aliquot opus inceptum et finire voluerit ut preueniat ad effectum, prouideat sibi primo que sibi[b] necessaria sunt, ne in vanum operetur, et precipue in opere isto[c] quod pre cunctis alijs magistris[d] est laudabile atque certissimum, quod sacris nominibus est consecratum ac confirmatum, ne aliquis operare possit falli, si spem et fidem firmam habeat i domino Ihesu Christo, a quo omnia bona procedunt, sicut sacra scriptura dicit, qui firmiter et fideliter non crediderit, saluus esse non poterit. Si[c ergo credere vnicuique operatori necesse est, ut non fallatur.

Scias ergo pro certo quod opus est inventum propter errorem quorundam experimentorum remouendum, ut per virtutem et invocacionem sanctorum nominum dei et per ineffabilem ipsius misericordiam, veritatem[g] atque

virtutem et potestatem efficaciter obtineant quem debeant obtinere, sicut inferius declarabitur. Quando aliquod experimentum virtutem et potestatem suam sana[d] amisit tali modo sicut postea declarabitur potest recuperari.

Nota quod multi sunt qui multa et magna querunt et multa eciam scripta habent et credunt de die in [52v] diem ad effectum pervenire, sed nunquam pervenient. Et sic se ipsos decipiunt, et opera sua amittunt, et melius valet virtus vnius verbi istorum quam pondus auri. Vnde dicitur, 'Melius est sciencia quam secularis potencia.'[e] Sic ista sciencia preualet omnibus aliis, quia omnia alia vera experimenta sunt corrupta, quorum quedam sunt ficta et sic omnia pene falsa.

Hiis igitur diligenter prenotatis, ad nostrum propositum recurras, et videamus quando et qualiter[f] exorcista siue operator habere debeat, et quid ei sit vtile ad operandum, ne fallatur.

In primis, quicumque hoc opus sit facturus ad quod vocatur liber consecracionum, ab omni pollucione mentis et corporis se debet abstinere in cibo [et] potu, in verbis ociosis siue inmoderatis, et sit mundis indutus[g] vestibus, nouem diebus ante opus inceptum, et debet audire in qualibet missam vnam, et librum istum secum deferre et pone super[h] altari donec missa finiatur quolibet die, quousque transacti fuerint omnia,[i] et hec devotissime faciat, cum oracionibus et

potestatem efficaciter obtineant quod optinere debea[n]t, sicut inferius declarabitur. Cum igitur hoc experimentum virtutem ac potenciam suam amiserit, tali modo sicud postea docebitur recuperari poterit.

Nota. Multi sunt querentes magna scripta, et credunt de die in diem peruenire ad effectum, et non perueniunt. Sed se ipsos sic decipiunt, quod tempora[f] sua amittunt, et melius est scire virtutem vnius verbi quam pondus[g] auri, vnde dicitur, 'Melius est sciencia quam secularis[h] potencia.' Sic ista sciencia plus valet omnibus sciencijs, que omnia experimenta sunt victa et corrupta, et sic pene omnia vniuersa.

Hijs igitur diligenter prenominatis prenotatis ad imum recordamus ipso situm volentes quando operari et qualiter exorcista se habere debeat, et quit[i] sit ei vtile ne fallatur.

In primis, igitur, quicumque hoc opus sit facturus, quod vocatur liber consecracionum, ab omni pollucione mentis et corporis debet se abstinere, i cibo et in potu atque verbis ociosis, sit moderatus et sit mundis vestibus indutus ix diebus antequam[j] opus incipiatur, et debet audire qualibet die vnam missam [135v] et istum librum ferre secum et ponere in altari quousqu missa finiatur, et hoc deuotissime faciat, cum oracionibus et ieiunijs, sicu scriptum est, 'Per ieiunia et oraciones

ieiuniis, quia sicut scriptum est, per ieiunium et oraciones occulta ministeriorum celestium reuelatorque diuini sacramenti archana pendunt.[j] Et cottidie post missam librum portabis domi. Et habeas locum secretum [53r] ab omnibus absconditum, ne aliquis sit presens operi suo,[k] et prius aspergat locum aqua benedicta vbi librum istum[l] ponet, et cum cingulo sacerdotali et stola dedicata liget eum in modum crucis circumquaque, et flexis genibus versus orientem, dicat vij psalmos cum letania et oracionem sequentem antequam liber aperiatur. Et supra[m] librum predictum debet aperire cum humili deuocione et toto cordis[n] affectu, vt omnipotens deus misericordia et bonitate sua sanctificet ac benedicat et consecret istum librum sanctissimis nominibus suis insignitum, vt virtutem quam obtinere debeat potenter obtineat, vt valeat ad consecrandum vinculum spirituum et ad omnes invocaciones et coniuraciones ipsorum, et sic omnia alia experimenta.

Similiter nota hunc librum non valere habenti nisi ab ipso denuo consecretur.

Letania autem finita, aperi et dic hanc oracionem humiliter et animo perfecto et mente sincera.

occulta misteriorum celestium reuelantur, archana diuine sacramenta pandantur.' Et cottidie post missam portatur librum domu et habeat locum secretum,[k] ab omnibus inquinamentis mundum, nec aliquis sit presens huic operi, et aspergat locum aqua benedicta, scilicet vbi ponat librum et eum cingulo sacerdotis et stola benedicta liget[l] librum in modum cruc circumquaque, et flexis genibus ponat librum versus Orientem, dicens vij psalmos cum oracione longa et letaniam, sanctificet et benedicat et consecret istum librum suis sanctis nominibus insignitum, cum omni deuocione ac toto cordis affectu, et deus omnipotens sua bonitate ac misericordia sanctificet hunc librum, benedicat, et[m] consecraret suis sanctissimis nominibus[n] insignitum ut virtutem quem obtinere debeat videlic ad consecrandum vinculatum spiritum valens ad omnes invocaciones et coniuraciones ipsorum et ad omnia[p] al experimenta.

Item nota. Quicumque polluit hunc librum sciat eum vltra non valere nisi[q] ab ipso de nouo consecretur,[r] tunc oracione et letania viuificat librum.

Aperiat et dicat hanc oracionem humili corde et anima deuota, tunc incipe sicut sequitur:

Oracio. *Deus meus, miserere*[o] *mei et parce malis meis. Sana animam meam, quia peccaui tibi. Non obneges michi umquam que pluribus aliis contulisti. Exaudi, deus, oracionem famuli tui, N., et*[p] *quacumque die* [53v] *invocauero te exaudi me velociter, sicut exaudisti sanctam Mariam matrem tuam. Suscipe, domine, clamorem*[q] *confitentis. Audi*[r] *vocem precantis, per merita beatissime Marie wirginis matris tue atque omnium sanctorum tuorum, vt oraciones et preces perveniant ad aures pietatis tue, quas ego pro hoc libro consecracionum effundo coram te in hac hora, vt per tua sanctissima nomina que in ipso continentur sit consecratus et confirmatus a quocumque voluero, prestante domino nostro Ihesu Christo, qui viuit et regnat per omnia secula seculorum. Amen.*

Oracio. *Domine Ihesu Christe, per ineffabilem misericordiam tuam, parce michi seu miserere mei et exaudi nunc per invocacionem nominis tui, scilicet Patris et Filij et Spiritus Sancti, vt accepta habeas et tibi placeant verba et oraciones oris mei, per invocaciones sanctorum tuorum nominum in hoc libro descriptorum. Humiliter et fideliter, deprecantissime, licet ego indignus, cum in te confidens vt sanctifices et benedicas librum istum sanctis nominibus tuis insignitum et consecres istum, vt per hec nomina tua sanctissima – On, Ihesus, Christus,*

Deus meus, miserere mei et parce malis meis, sana animam meam, quia peccaui tibi. Non abneges vni quod pluribus contulisti. Exaudi, deus, oracionem meam, famuli tui N., et[s] *in quacumque die invocauero te, velocite exaudi me, sicut exaudisti Mariam matrem tuam. Suscipe, domine, clamorem confitentis anime. Exaudi, domine, vocem deprecantis, per merita et oraciones beatissime virginis*[t] *Maric matris tue, atque omnium sanctorum, oraciones et preces mee ad aures tue pietatis, quas ego pro*[u] *hoc libro consecracionum effundo coram te in hac hora, per tua sanctissima nomina, que in hoc libro continentur, sit consecratus et confirmatus, ad quodcumque voluero, prestante domin nostro Ihesu Christo, qui viuit et regna in secula seculorum.*

[136r] *Domine Ihesu Christe, per ineffabilem misericordiam tuam, parce michi et miserere mei. Exaudi me nunc per inuocacionem nominis tui trini, scilicet Patrem et Filium et Spiritum Sanctum, ut accepta habeas et placea*[n]*t tibi verba oracionis mee, pe inuocacionem sanctorum nominum tuorum in hoc libro scriptorum. Humiliter et fideliter deprecans, licet ego indignus peccator, tamen in te confidens, ut sanctifices ac benedicas*[v] *librum istum tuis sanctis nominibus insignitum, et consecres per hec sanctissima nomina tua, scilicet On,*

Alpha et O, El, Eloy, Eloyye, Sithothith,[s] *Eon, Sepmelamaton, Ezelpha-*[54r] *tes,*[t] *Tetragramaton, Elyoram, Ryon, Deseryon, Erystion, Ysyornus, Onela, Baysyn, Moyn, Messyas, Sother,*[u] *Emanuel, Sabaoth, Adonay – et per omnia secreta nomina tua que in hoc libro continentur, quatenus virtute, sanctitate, ac potestate eorundem nominum sit liber iste consecratus ✠ et benedictus ✠ et confirmatus ✠ per virtutem sacramenti corporis et sangwinis tui, vt virtutem quam liber iste debet obtinere efficaciter, sine aliqua fallacia, veraciter obtineat, ad consecrandum vinculum spirituum et ad consecrandum omnia experimenta corrupta, et perfectam virtutem et potestatem habeant ad quam sunt constituta, prestante domino Ihesu Christo, qui sedet in altissimis, cuius*[v] *honor et gloria per infinita secula seculorum. Amen, amen, amen, amen, amen.*

Bene✠dicat te Pater. Bene✠dicat te Filius. Bene✠dicat te Spiritus Sanctus. Amen. Sancta Maria, mater domini nostri Ihesu Christi, te bene✠dicat et sanctificet, vt virtutem sacramenti in te obtineas quam obtinere debeas. Bene✠dicant te omnes sancte virgines. Bene✠dicant te hodie et omni tempore sancti et electi dei. Omnes virtutes celestes te bene✠dicant et confirment, omnes angeli et archangeli, virtutes et potestates, principatus, throni et [54v] *dominaciones, cherubin et seraphin, et Ihesus Christus, Alpha et O, El, Ely, Eloye, On, Otheon, Stimlamathon,*[w] *Ezelphares, Tetragramaton, Elyoraz,*[x] *Eygiraem,*[y] *Vsirion, Oristion,*[z] *Orona, Anellabiassim, Noyn, Messias, Cother, Emanuel, Sabaoth, Adonay, et per omnia nomina secreta que in hoc libro continentur, quatenus sanctitate,*[b] *virtute, ac potestate eorundem nominum tuorum*, [*per*] *virtutem et potestatem tuam diuinam, sit iste liber consecratus ✠ benedictus ✠ sanctificatus ✠ et confirmatus, per virtutem corporis et sangwinis tui, ut virtutem quam debet obtinere obtineat efficaciter, sine aliqua fallacia, ad consecrandum*[c] *vinculatum spiritum,*[d] *ad consecranda omnia experimenta corrupta, ut perfectam virtutem habeant ad ea ad que ipsa sunt constituta, prestante domino, qui sedet in altissimis. Tui est honor et gloria per infinita secula seculorum. Amen.*

Oracio. *Benedicat te Pater, benedicat te Filius, benedicat te Spiritus Sanctus. Sancta Maria, mater domini nostri Ihesu Christi, benedicat et sanctificet te, ut virtutem sacramenti obtinere debeas quam obtinere debes. Benedicant te omnes sancte virgines. Benedicant te hodie et in omni tempore omnes sancti et electi dei, omnes virtutes celestes, te benedicant et confirmant omnes angeli et archangeli principatus, virtutes, potestates, troni, et dominaciones, cherubin et seraphin*

ex auctoritate et licencia dei te bene✠dicant, per merita et oraciones et invocaciones omnium sanctorum tuorum.

Oracio. *Domine Ihesu Christe, bene✠dicas et sanctifices librum istum, et confirmes per omnipotenciam tuam, vt virtutem et potestatem obtineat ad quam institutus est et confirmatus, prestante domino Ihesu Christo, cuius regnum et imperium sine fine permanet in secula seculorum. Amen.*

Et sic in dei virtute confisus ad librum consecracionum accedas securus, et invenies quod optas. Hoc facto per ix dies, erit liber consecratus, et quocienscumque aliud consecrare volueris, incipias primam oracionem legere, scilicet *Deus invisibilis*, cum reliquis sequentibus, et[w] in vtroque tuum Confiteor debes dicere, et aqua benedicta respergi, et signum sancte crucis fronti tuo inpone, vt deus infundat graciam[x] Spiritus Sancti ad opus tuum perficiendum.

Et sic vtere hoc exemplar et non fallaris. Et caue prudenter ne in manibus insipientium hoc magnum secretum deveniat, quod a sapientissimis phisichis est mag[n]is et sanctis dei nominibus consecratum.

Et si alicui experimento deficit documentum ante consecracionem, [55r] habeas istud preparatum, et sic cum documentis docens debes experimenta tua consecrare, et ponas

ex auctoritate et licencia[e] dei te benedicant, per merita et oraciones ac inuocaciones omnium sanctorum tuorum. Domine Ihesu Christe, benedi consecra, [136v] *et sanctifica librum istum, et confirma per omnem potenciam tuam, ut virtutem et potestatem optineat[f] ad quam constitutus et confirmatus est, prestan domino nostro Ihesu Christo, cuius regnum et imperium permanet sine fin in secula seculorum. Amen.*

Et sic in dei virtute[g] confisus, ac tute ad librum consecracionum acceda et inuenies quod hoc facto per ix dies, erit consecratus, et quociescumque aliquid consecrare volueris, incipe primam oracionem legere, scilicet ‘Deus inuisibilis,’ cum tribus reliquis subsequentibus, et inter utrumque deb dicere tuum Confiteor, et aqua benedicta te aspergere, et signum cruc in fronti tuo pone, ut deus infundat graciam Sancti Spiritus, ad opus tuum perficiendum.

Et vtere hoc exemplari, et non fallaris.[h] Et caue diligenter ne hoc magnum secretum in manus insipiencium deueniat, quod sapientissimis et paratissimis philosophis fuit absconditum, et nominibus dei sanctis insignitum.

Item si alicui experimento deerit documentum ante consecracionem, habeas illud in prompto et hijs[i] debes tua experimenta consecrare et ponas vnum uel plura circa te et dic primo et

vnum uel plura coram te, et dic primo et principaliter tuum Confiteor, et postmodum versus istos: *Ne derelinquas me, domine deus meus, ne disceseris a me. Intende in adiutorium meum, domine deus salutis mee* [Ps 37:22–23 Vulg.]. *Fiat misericordia tua, domine, super nos, quemadmodum spera[ui]mus in te* [Ps 32:22 Vulg.]. *In te, domine, speraui; non confundar in eternum.* [Ps 70:1 Vulg.]. *Intret in conspectu tuo oracio mea.*

Inclina aurem tuam ad preces nostras [cf. Ps 87:3 Vulg.]. *Domine, exaudi oracionem meam, et clamor meus ad te veniat* [Ps 101:2 Vulg.].

Oracio. *Deus invisibilis, deus inestimabilis, deus incorruptibilis, deus piissime, deus excelse, deus gloriose, deus inmense, deus tocius misericordie, ego, licet indignus et plenus iniquitate, dolo, et malicia, suppliciter ad tuam venio misericordiam, orans et deprecans vt non respicias ad vniuersa et innumerabilia peccata mea, sed sicut consueuisti peccatori miserere*[y] *et preces humilium exaudire, ita quod me famulum tuum, N., licet indignum, exaudire digneris clamantem ad te, quod hoc experimento sanctissimis nominibus insignito vt virtutem quam obtinere debeat potenter obtineat, sed adereas*[z] *potestates et infernales principes, quod hanc [55v] oracionem consecratam mirabiliter constringant vt cum voluerit humano voluntati*

principaliter tuum Confiteor, etc., *Ne derelinquas me*, [*domine*] *deus meus, n discesseris a me. Intende in adiutoriun meum, domine deus salutis mee* [Ps 37:22–23 Vulg.]. *Fiat misericordia tuc domine, super me, quemadmodum speraui* [*in*] *te* [cf. Ps 32:22 Vulg.]. *In te, domine, speraui, non confundar in eternum. In iusticia tua libera me et eripe me* [Ps 70:1–2 Vulg.]. *Intret in conspectu tuo oracio mea. Inclina aurem tuam ad precem meam* [Ps 87:3 Vulg.]. *Domine, exaudi oracionem meam, et clamor meus ad te veniat* [Ps 101:2 Vulg.].

Oracio. *Deus inuisibilis, deus inestimabilis, deus ineffabilis, deus incommutabilis, deus incorruptibilis, deus pijssime, deus dilectissime, deus potentissime, deus fortissime, deus summe, deus gloriose, deus immense, deus totius misericordie, ego licet indignus et plenus iniquitate, dolo, et malicia, suplex*[i] *ad tuam venio misericordiam*, [137r] *orans et deprecans ne despicias ad uniuersa et innumerabilia peccata mea sed sicut consweuisti peccatorum misereri et preces humilium exaudire, ite me famulum tuum, N., licet indignum, exaudire digneris, clamantem ad te pr hoc experimento tuis sanctissimis nominibus insignito, ut virtutem quam obtinere debeat potenter obtineat, scilicet aereas potestates et insanabile*

obediant, et cum exorcista voluerit in unum omnes congregare, et cum voluerit dispergat, et per sanctissimum nomen tuum quod scribitur 4or litteris, loth, hoth, vel hec, vel A G L A, g, e, he, van, quo audito[a] *mare regreditur, aer commutatur,*[b] *vel N. concitatur,*[c] *terra tremit, ignis extingwitur, omnisque celestis exercitus, terrenus et infernalis, tremit et turbatur, et per hec sanctissima nomina tua – On, Alpha et O, Principium et Finis, E, El, Ely, Elyo, Eloe, Elyon, Sother, Emanuel, Sabaoth, Adonay, Egge, Yaya, Eeye – consecratur hoc experimentum, eo potestate, cuius*[d] *honor et gloria* [*per*] *infinita seculorum secula. Amen.*

Si autem quodcumque experimentum consecrare volueris quod pertinet ad invocaciones spirituum, tunc dicere debes: *Me*[e] *exaudire digneris, clamantem ad te, quod hoc experimento*[f] *vt virtutem quam obtinere debeat potenter obtineat, per sanctissimum nomen tuum quod scribitur*, et sic in qualibet consecracionem, vt supra dictum est. Finita oracione, procede vlterius:

Deus, vniuersi conditor orbis, qui celum super altitudinem nubum extendisti et terram in sua stabilitate principes, per hanc oracionem consecratam, humiliter et mirabiliter constringat, vt velint vel nolint human voluntati obediant. Et cum exorcista voluerit, eos omnes in vnum congreget,[m] *et cum voluerit eos dispergat.*[n]

Oracio. *O summe deus, per sanctissimum nomen tuum quod scribitur per quatuor litteras,*[o] *scilicet ioth, varo, hee, thet, quo audito mare retrogreditur, aer commutatur et concitatur, terra*[p] *timet, ignis extingwitur, omnisque exercitus terrenus et infernalis tremet* [*et*] *turbatur, et hec sanctissima nomina tu On, Alpha et O, Principium et finis, El Ely, Eloy, Eloy, Elyon, Sother, Emanue Sabaoth, Adonay, Eggie, Ye, Ye, Ya, Ya consecretur hoc experimentum, prestante illo cui est laus, honor, et gloria per infinita secula seculorum. Amen.*

Rubrica. Si autem aliquis aliud experimentum consecrare voluerit, quod non pertinet ad consecracionum spiritum,[q] tunc debes dicere quater, *Me exaudire digneris clamantem ad te, ut hoc experimentum virtutem obtineat quam obtinere debet potenter, per sanctissimum nomen tuum quod scribitur per iiij litteras, scilicet Ioth, Varo, Hee, Teth, etc.*

Oracio. *Deus, vniuersi orbis conditor et redemptor, qui celum super altitudinem nubium extendisti et terra*

super aquas fundasti, [56r] *et mari terminum suum quem preteriri non poterit* [Ps 109:9 Vulg.] *tribuisti; qui solem et lunam et stellas in summo aere collocasti; qui omnia in sapiencia fecisti* [Ps 103:24 Vulg.]; *qui*[g] *vij*[*a*][h] *die hominem ad ymaginem plasmasti tuam et de spiritu tuo in eum inspirasti; quem*[i] *eciam cum Euam propter preua*[*r*]*icacionem eiecisti; qui genus humanum in aqua diluuij perdidisti; qui Noe et eos qui cum eo erant in archa saluasti; qui Abrahe sub triplici persona ad radicem manibus*[j] *apparuisti; qui Loth de submersione Sodome et Gomorre liberasti; qui Moysi in medio rubi in flamma ignis locutus fuisti; qui populum tuum de captiuitate Egyptorum deduxisti et ei per medium*[k] *maris viam aperuisti;*[l] *qui legem Moysi in Monte Synay dedisti; qui de petra aquas exire fecisti; qui Danielem de lacu leonum rapuisti;*[m] *qui tres pueros de camino ardenti, scilicet Sydrach, Mysaac, Abdenago, illesos abire fecisti; qui Susannam in te confidentem de falso crimine liberasti;* [*et qui*] *Yonam de ventre ceti saluasti, per hec et alia multa miracula que fecisti, exaudi propicius, pie Ihesu, oracionem famuli tui, N., et da huic experimento virtutem et potestatem super malignos spiritus, ad congregandum ipsos et ligandum et sol-* [56v] *uendum et maledicendum et in profundum abyssi*[n] *proiciendum si non obseruauerunt mandata exorciste, qui*

in stabilitate sua super aquas fundasti, et mari terminum quem preterire non potest tribuisti [cf. Ps 103:5, 9, Vulg.], *et solem et lunam ac stellas in celo collocasti; qui omnia in sapiencia fecisti* [Ps 103:24 Vulg.]; *qui vja die hominem ad ymaginem ac similitudinem tuam formasti et ei spiraculum vite inspirasti*, [137v] *quer vna cum Eua propter preuaricacionem de Paradiso eiecisti; qui genus humanum aquis diluuij saluasti; qui Abraham sub triplici persona ad Iheer Mambre aparuisti; qui Loth de submersione Sodome et Gomorre liberasti; qui Moysi in medio rubi in flamma ignis apparuisti et ei locutus fuisti; qui populum tuum per manum Moysi et Aaron de captiuitate Egiptiac eduxisti et eos per medium Maris Rubi viam fecisti; qui Moysi legem in Monte Sinay dedisti; qui aquas de petra Oreb exire fecisti; qui aquas amaras in Amarat per inmissionem ligni in dulcorem conuertisti; qui solem et lunam per inuocacionem Iosue stare fecisti; qui flumen Iordanis in ingressu filiorum Israhel diuidisti; qui Danieler de lacu leonum eripuisti; qui tres pueros, scilicet Sidrach, Misach, et Abdenago, de igne* [*camini*] *ardentis abire illesos fecisti; qui Susannam in t confidentem de falso crimine liberasti, qui Ionam de uentre ceti saluasti – per hec et alia multa mirabilia que fecisti, exaudi, pie Ihesu Christe, oracionem famuli tui N., et da huic experimento*

es sanctus et benedictus, et regnas per omnia secula seculorum. Amen.

Oracio. *O gloriose Adonay, per quem creantur omnia et hec regenerantur et constituunt*[*ur*]*, adesto propicius invocacionibus meis, et clementer presta vt hoc experimentum perfecte virtutem obtineat ad cogendum malignos spiritus, velint*[o] *humiliter obediant et eius mandatum impleant, te iuuante et iubente, qui sedes in altissimis et cuncta custodis, etc. Honor sit et potestas per infinita secula seculorum. Amen.*

On pie, On iuste, Adonay sanctissime, qui es fons misericordie et pietatis, origo, rex regum, et dominus dominancium, qui sedes in magestate tua, intuens profundum abyssi, omnia cernens, omnia regens, omnia continens, et virtute tua moderaris,[p] *qui hominem ad ymaginem et similitudinem tuam de limo terre formasti, vt in terra sicut in celo lauderis et glorificeris, vnde omnis terra adoret te et psallat tibi, et ego, licet indignus, psalmum dicam nomini tuo. Vnde piissime et misericordissime magestatem tuam imploro et cum humili deuocione potestatem et virtutem super malignos spiritus, ad ipsos*[s] *congregandum, ligandum, soluendum, et maledicendum, et in profundum abissi proiciendum si non seruant precepta e si non obediant mandatis exorciste, prestante domino, qui est sanctus et benedictus, regnans in secula seculorum. Amen.*

Gloriose Adonay, per quem creantur et generantur omnia, et que[t] *subsistunt vniuersa, adesto propicius invocacionibus meis, et clementer mic presta ut hoc experimentum perfectam virtutem obtineat ad subiugandum malignos spiritus, vtrum velint vel nolint, semper exorciste obediant humiliter atque mandata eius implean adiuuante et iubente qui sedet in altissimis et cuncta custodit, et cui est laus et honor per infinita secula seculorum. Amen.*

[138r] *On pie, on iuste, Adonay sanctissime, qui es fons misericordie e pietatis, origo, rex regum et dominus dominancium, qui sedes in maiestate tua intuens in profundum abissi, omni regens, omnia cernens, omnia contuen omnia gubernans, omnia tua virtute moderans, qui hominem de limo terre ad ymaginem et similitudinem tuam formasti, ut in terra sicut in celo glorificeris et lauderis, quia omnis terra adoret te et psallat tibi, et ego licet indignus peccator psallam tibi ac psalmum*[u] *dicam nomini tuo, pijssime*

expostulo suppliciter vt in virtute tua et gracia dono tuo consecrantur et confirmantur omnes consecraciones, coniuraciones, et invocaciones que in hoc libro continentur, vt virtutem [57r] *et efficaciam ad quam institute*[q] *sunt potenter obtineant et potestatem exorciste super malignos spiritus perfecte tribuant cum invocati et exorcisati fuerint statim ex omni parte conueniant et responsa certa et vera reddant*[r] *et mandata exorcistarum perficiant, illo prestante cui laus et potestas, qui per omnia regnat et imperat, per omnia secula* [*secul*]*orum. Amen.*

Oracio. *Adonay, Meloth, Adonay, Ioiloth, Exclaui, Azeth, Adonay, in quo cuncta creata sunt et sanctificata*, [*per*] *misericordiam tuam et ineffabilem karitatem tuam, per hec sanctissima nomina invoco te, vt N.,*[s] *michi postulanti, licet indigno famulo tuo, N., auxilium gracie tue prestare digneris super has consecraciones [et] invocaciones tuis sanctissimis nominibus insignitas, que in hoc libro continentur:*[t] *On, El, Eloe, Adonay, Sadoy, Alpha et O, Ya, He,*[u] *Yhe, Aseroye, Esyon, Prearraton, Tetragramaton, Ezelphares, Otaizomos, Onoyteon, Stimulacio, On, Ely, Araz, Messyas, Sother, Emanuel, Saboath, Panttra,*[v] *Pramelius,*[w] *Principium, Primogenitus, Sapiencia, Virtus, Grabaton,*[x] *Osanna, Sol, Splendor, Gloria, Lux, Panis, Fons, Vitis, Mens, misericordissime deus, maiestatem tuam suppliciter exoro et cum humili deuocione tuam immensam sanctitate*[r] *imploro et expostulo, ut in uirtute tua* [*d*] *dona gracie tue consecrantur et confirmantur oraciones et consecraciones, coniuraciones, et inuocaciones que in hoc libro continentur, ut virtutem et efficaciam* [*a*] *quam instituta sunt potenter obtineant et potestatem super malignos spiritus exorcisare perfecte tribuant, et cum exorcisati et inuocati fuerint, statim ex* [*o*] *omni parte conueniant et responsa veritatis reddant et mandata exorciste perficiant, prestante illo cui est laus et* [*p*] *potestas, qui regnat* [*et*] *imperat per eterna secula seculorum. Amen.*

Adonay, Meloth, Adonay, Naioloth Leolam, Naoch, Adonay, per quem cuncta creata et significata sunt, [*per*] *misericordias tuas et ineffabilem potestatem tuam, per sanctissima nomina tua te inuoco, ut michi postulanti licet indigno famulo tuo, N.,* [*s*] *auxilium gracie tue prestare digneris super has oraciones et invocaciones tuis sanctissimis nominibus insignitas, que in hoc libro continentur, On, El, Eloe, Adonay, Saday, Alpha et O, Ye, Ye, Aserie, Vsion, Pantrathon,*[w] *Tetragramaton, Acomiamos, Occinomos, Onoydeon,*[x] *On, Elioram, Messias, Sother, Stimulamaton, Emanuel*, [138v] *Sabaoth, Pantrather, Premelus,*[z] *Principium et finis, Primogenitus, Sapiencia, Virtus,*

Hostium, Ianua, Petra, Lapis, Os, Verbum, Salus, Angelus, Sponsus, Sacerdos, Philosophia, Mediator, Agnus, Ouis, Vitulus, Serpens, Aries, Leo, Vermis, Athanatos, Kyrios, Ayos, Theos. Per hec nomina sanctissima, et per alia que [57v] *nominare non licet, te suppliciter expostulo vt oracionibus, consecracionibus, atque invocacionibus istis, que continentur in hoc libro, virtutem et potestatem tribuas, per virtutem tuam diuinam, ad consecrandum*[y] *omnia experimenta et invocaciones demonium, vt vbicumque maligni spiritus in virtute tuorum nominum fuerint advocati et exorcizati, statim* [*ex*] *omni parte conveniant et exorcizatoris voluntatem adimpleant,*[z] *nichil nocentes, neque timorem inferentes, sed pocius obedientes et ministrantes ad tua districta*[a] *virtute mandata perficientes. Fiat. Fiat. Amen.*

Notandum: si denuo aliquod[b] experimentum componere volueris, ad placitum inpone ei documentum et consecra ipsum sicut prius dictum est, et cum est consecratum pervenit ad effectum.

Oracio. *Omnipotens, sempiterne deus, qui in principio omnia creasti ex nichilo; cui obediunt omnes creature; cui omne genus flectitur, celestium, terrestrium, et infernorum; quem timent angeli et archangeli, dominaciones, Hrabathon,*[a] *Osanna, Sol, Splendor, Gloria, Lux, Panis, Fons, Vitis, Mons, Hostium, Ianua, Petra, lapis, Os, Verbum, Salus, Angelus, Sacerdos, Pastor, Propheta, Mediator, Agnus, Ouis, Vitulus, Serpens, Aries, Leo, Vermis, Athanathos,*[b] *Kirios, Ayos, Otheos – per hec sanctissima nomina tua et per omnia que nominare non licet, suppliciter expostulo vt*[c] *oracionibus et consecracionibus istis, scilicet in hoc libro contentis, virtutem et potestatem tribuas ut per virtutem diuinam ad consecrandum*[d] *omnia experimenta et* [*in*]*vocaciones*[e] *demonium vt*[f] *vbicumque maligni spiritus in uirtute tuorum nominum invocati fuerint et exorcisati, statim ex omni parte conueniant et voluntatem*[g] *exorciste diligenter adimpleant, nichil ei nocentes nec terrorem ei inferentes, sed pocius ei ministrantes et*[h] *obedientes, per tremendum iudicium tuum et omnia mandata exorciste perficiant. Amen.*

potestates, adorant et tremunt; qui manu claudis omnia; [*qui*] *Adam et Euam ad similitudinem* [*tuam*] *formasti et angelos tuos incredulos per superbiam eorum in profundum Thartari eiecisti, te rogo, te peto, clementissime pater omnipotens, et sic obsecro, per Ihesum Christum filium tuum, in cuius potestate sunt omnia, qui sedes*[c] *ad dexteram Patris omnipotentis, iudicaturus viuos et mortuos, tu qui es Alpha et O, primus* [58r] *et novissimus, rex regum, dominus dominancium, Joth, Agla, Nabuoth, El, Elyel, Enay, Enacuel, Ananyel, Aniazyel, Sodamel, Agyten, Colymas, Elyas, Schyros,*[d] *Athanathos,*[e] *Ymas, Ely, Messyas.*

- *Per hec tua sancta nomina*,
- *et per alia tua nomina aduoco te et obsecro te*,
- *per natiuitatem domini nostri Ihesu Christi*,
- *per puerum baiulantem,*[f]
- *per baptismum tuum*,
- *per passionem tuam*,
- *per resurrexionem*[g] *tuam*,
- *per spiritum paraclitum tuum*,
- *per amaritudinem anime tue quando exiuit de corpore*,
- *et per v wulnera tua*,
- *per mortem tuam*,
- *et per sangwinem et aquam que exiuerunt de corpore tuo*,
- *per misericordiam et omnipotenciam et virtutem ineffabilem tuam*,
- *per sacramentum quod discipulis tuis dedisti pridie quam passus fuisti*,
- *per sanctam trinitatem et indiuiduam*,
- *per beatam Mariam, matrem tuam*,
- *per angelos et archangelos*

tuos,

- *per omnes sanctos et sanctas tuas*,
- *per omnia sacra misteria et beneficia que sunt in honore tuo*,
- *per sanctissima nomina, cognita et incognita*,

adoro te et invoco, obsecro te et benedico te et rogo te, vt accepta habeas omnes coniuraciones et verba oris mei quibus vti. Peto, des virtutem et potestatem super angelos tuos qui de celo eiecti sunt, ad decipiendum genus eorum et loquelam eorum contrahendum, ad constringendum, ad soluendum, ad ligandum, ad cogendum[h] *eos coram te, ad precipiendum, ad omnia que sunt eis* [58v] *possibilia, et verba mea et vocem meam vllo modo acceptent et me timeant. Per humilitatem et misericordiam et graciam tuam deprecor et peto te, Athon, Onay, Anay, Anathon, Vegeido, Ya, Yayay, El, Blemutum, Vsyon, Vsy, Elyas*,

- *per omnia nomina tua*,
- *per sanctos et sanctas*,
- *per archangelos, angelos, potestates, dominaciones, virtutes*,
- *et per nomen*[i] *per quod Solomon astringebat dyabolos et conclusit eos, Shoeth, Hebatit, Het, Agla, Jocht, Othot, Vanecht, Nabuthi*,
- *et per omnia sacra nomina tua que scripta sunt in hoc libro*,
- *et per virtutem eorundem,*

quatenus michi compareant et michi respondere de omnibus permittas que queram, sine lesione corporis et anime mee, per dominum nostrum Ihesum Christum, filium tuum, qui tecum vivit,

etc.

Oracio. *Pater de celis deus, unus in substancia, trinus in personis, qui Adam et Euam et plurimos*[j] *peccare permisisti, et filium tuum vnigenitum pro eorum peccatis crucifigi et mori voluisti, clementissime igitur pater, te rogo et peto supplex metis*[k] *omnibus quibus possum,*[l] *per Alpha et O, Christum filium tuum,*[m] *vt me congregare et me adunare quosdam angelos tuos incredulos permittas, qui michi hanc*[n] *potestatem alloquendi et faciendi, quod volo et desidero, et hoc*[o] *sine lesione al*[*i*]*qua vel alicuius nocumento. Et per virtutem lapidum, harbarum, et verborum, et nominum tuorum, michi des potestatem soluendi et ligandi demones, verbis meis et auxilio tuo. Quod michi concedas per innumerabilem virtutem et omnipotenciam tuam. Amen.*

Pater de celis, vnus in substancia,[i] *trinus in personis, qui Adam et Euam* [illegible] *pomum*[j] *peccare permisisti, et tuum vnigenitum filium pro eorum peccatis cruci et morti*[k] *tradidisti, clementissim pater, te igitur rogo et peto ac suppliciter*[l] *per omnia nomina tua quibus possum, per Alpha et O, per Ihesum Christum*[m] *filium tuum, ut me, famulum tuum, N., facias congregare, adiurare angelos siue spiritus qui habent potestatem michi loqui et facer que volo ac desidero, sine lesione et nocumento corporis et anime mee et omnium viuencium, precipue qui dedis potestatem et uirtutem herbis, lapidibus, verbis, per uirtutem omniun herbarum, lapidum, et verborum, et precipue sanctissima nomina tua*[n] *concede potestatem ligandi* [*et*] *soluendi demones verbis meis et auxili tuo. Hoc michi concedas per mirabile uirtutem et omnem potenciam tuam. Amen.*

[59r] **Oracio.** *O summa et eterna deitas, et virtus altissima, qui te disponente hiis vero iudicio vocaris nominibus: Emoytho, On, Strinolamaton, Elzephares, Tetragramaton, Elyeyon, Egyrion, Vsyrion, Oristion, Eryono, Vsy, Ormis, Euella, Brasym, Moym, Ioseph, Messyas, Sother, E, Emanuel, Sabaoth, Adonay, et eciam sicut superius scribuntur, te invoco, te adoro, tocius mentis viribus imploro, quatenus per te*

[139r] *O summa et eterna diuinita* *O*[o] *virtus altissima, qui* [*te*] *disponente hys nominaris nominibus: Oneytheon, Stimula, Mathon, Elelpharos, Tetragramathon,*[p] *Osorion, E, Egyrion Vsyrion, Oristion, Orrona,*[q] *Vsiorius, Ouel, Byasim, Neym, Ioseph, Messias, Sother, Emanuel, Sabaoth, Adonay, etc sicut modicum superius scribit*[*ur*]*, te inuoco, te adoro, te totis mentibus et verbis inploro, quatenus presentes oraciones, consecraciones, et*

presentes oraciones, consecraciones, et invocaciones in hoc libro existentes consecrentur et preparentur,[p] *quemadmodum conuenit, scilicet vbicumque maligni*[q] *spiritus in virtute tuorum nominum fuerint invocati seu exorcizati, statym ex omni parte conveniant*[r] *et voluntatem exorcistarum adimpleant diligenter, quod nichil nocentes nec timorem inferentes, sed pocius obedientes et ministrantes districta virtute mandata exorciste*[s] *perficientes. Fiat. Fiat. Amen.*

In nomine domini nostri Ihesu Christi, Patris et Filij et Spiritus Sancti, tam trinitas et inseparabilis vnitas, te invoco vt sis salus, defensio, et proteccio corporis[t] *et anime mee, nunc et in perpetuum, per virtutem crucis et passionis tue. Te deprecor, domine Ihesu Christe, fili dei viui, per merita et oraciones et intercessiones beatissime matris tue Marie atque omnium sanctorum, vt michi concedas graciam tuam atque potestatem diuinam super omnes malignos spiritus, vt quemcumque in virtute tuorum nominum invocauero, statim ex omni parte* [59v] *conueniant*[u] *et voluntatem meam perfecte adimpleant, quod nichil nocentes*[v] *nec timore*[m] *inferentes, sed pocius obedientes et ministrantes, et tua districta virtute mandata mea perficientes.*[w] *Amen.*

invocaciones in hoc libro existentes conse-crentur[r] *et preparentur, quemadmodum conuenit, scilicet ut vbicumque maligni spiritus per virtutem*[s] *tuorum nominum fuerant aduocati et exorcisati, statim ex omni parte conueniant et voluntatem exorciste adimpleant*[t] *diligenter, ei nichil nocentes, nec timorem ei aliquem inferentes, sed pocius ei obedientes et ministrantes, et tua uirtute ac iudicio tuo districto mandata exorciste perficientes. Amen. Finis.*

a *Heading duplicated in MS.*
b Sic *in MS.*

a Sic *in MS.*
b *MS* scilicet.

c *Cf. Is 7:9, Lk 1:20, Lk 8:12, Rom 10:9, I Cor 1:21*.

d Sic *in MS*.

e *This quotation conveys the spirit of the Pseudo-Aristotelian tradition most fully conveyed in the* Secretum secretorum; *see M.A. Manzalaoui, ed.*, Secretum secretorum: Nine English Versions *(Oxford: Oxford University Press, 1977–)*.

f *MS* equaliter?

g *MS* indutis.

h su *(?) duplicated above line*.

i *MS* omnes.

j *Meaning, perhaps*, occulta misteriorum celestium reuelantur, et diuini sacramenti archana panduntur?

k Sic *in MS*.

l *Partly blotted out*.

m Sic *in MS*.

n *MS* corde.

o *MS* miscerere.

p *MS* vt.

q *Followed by* confide, *deleted*.

r *Extraneous letter between* d *and* i *appears blotted out*.

s *Or* Sichochich?

t *Malformed, and duplicated below line*.

u *Followed by* ::: v.

v *Meaning* cui sit?

w *MS* et et.

x *MS* qm.

y *Corrected in MS from* misesere.

z *Meaning* ad aereas?

a *MS* auditu.

b Sic *in MS*.

c *Followed by* que, *deleted*.

d Sic *in MS*.

e *MS* et veritatem.

f Sic *in MS*.

g *Corrected in MS* to pondeus.

h *MS* solis aris?

i Sic *in MS*.

j *MS* antequem.

k *Followed by* abhominibus, *struck through*.

l *MS* ligat.

m *Followed by an extraneous stroke*.

n *Followed by* et.

o Sic *in MS*.

p alii *deleted*.

q *Followed by* abip *and a space*.

r *MS* consecratur.

s *MS* ut.

t *Followed by* matris, *deleted*.

u *MS* per.

v *MS* benedices.

w Sic *in MS?*

x *Followed by* ey, *struck through*.

y Sic *in MS?*

z Sic *in MS?*

a Sic *in MS*.

b *MS* sanctificati.

c *Followed by* vinctum spiritum, *deleted*.

d Sic *in MS*.

e *MS* lancea.

f *MS* optineant.

g *MS* in die Iouis.

h *MS* vallaris.

i Sic *in MS?*

j Sic *in MS*.

k Sic *in MS*.

l Sic *in MS*.

m *MS* congregat.

c Sic *in MS.*
d *Presumably meaning* eius … cui.
e *MS* Mie.
f Sic *in MS.*
g *MS* quod.
h Sic *in MS.*
i *MS* quam.
j Sic *in MS.*
k *MS* modum.
l *MS* apperuisti.
m *MS* capuisti.
n *MS* abyssus.
o *MS has* velint *(?), followed by a space, possibly meaning* vt [humiliter obediant].
p *Meaning* moderans?
q *Final* e *blotted out.*
r *MS* reddunt.
s *Added above line; probably intended to be added after* michi.
t *Pointing hand drawn in margin.*
u *Duplicated in margin.*
v Sic *in MS?*
w Sic *in MS.*
x Sic *in MS?*
y *MS* consecrandam.
z *Followed by* et, *deleted.*
a *MS* districti?
b *MS* alique?
c *Note shift to second person, addressing Christ.*
d Sic *in MS?*
e Sic *in MS?*
f Sic *in MS?*
g *MS* resurrexicionem.
h *MS* cog'endu.
i *Followed by* quod, *deleted.*
j Sic *in MS?*
k *Meaning* mentis?
l Sic *in MS.*
m *MS* Christi filij [*altered from* filium] tui.
n *MS* hunc.
n *MS* dispergit.
o *MS* litteris.
p *Followed by* tremet, *struck through.*
q Sic *in MS.*
r Sic *in MS.*
s *Followed by* ad.
t Sic *in MS.*
u *MS* psallmum.
v Sic *in MS?*
w Sic *in MS?*
x Sic *in MS?*
y Sic *in MS.*
z Sic *in MS?*
a Sic *in MS?*
b Sic *in MS.*
c *MS* et.
d *MS* sacrandam.
e *Followed by* demonum, *struck through.*
f *Followed by* vbique, *struck through.*
g *Followed by* d, *struck through.*
h *Written above line.*
i b *added in margin.*
j Sic *in MS.*
k *MS* morte.
l Sic *in MS.*
m *Followed by* fli, *struck through.*
n *MS* sanctissimos nominum tuos.
o Sic *in MS?*
p Sic *in MS.*

o *Or* hec.
p *MS* preparantur.
q *MS* malignus.
r Sic *in MS?*
s *MS* exorcisti.
t *MS* corperis.
u *MS* conueniunt.
v *Corrected in MS, with second vowel blotted out and* e *substituted*.
w *MS* perficiem.

q Sic *in MS?*
r *MS* consecrantur.
s *MS* iuret?
t *Followed by* et.

No. 32. Conjuration of Satan/Mirage

From fols 59v–62v

Per invocacionem domini nostri Ihesu Christi, imperatoris et agni inmaculati,[a] *quod inde*[b] *arguant te angeli et archangeli; argua*[*n*]*t te Michael et Gabriel* [*et*] *Raphahel; arguant te tres patriarche Abraham, Ysaac, et Jacob, et prophete; arguant te apostoli Christi, sancti et electi dei. Deficiant ergo artes tue de die in hora et in mense et in momento, sic*[*ut*] *cessauerunt jam vos et membros,*[c] *vt cito et sine aliqua condicione obediatis dictis meis et voluntati mee subiciatis.*[d] *Amen.*

Deus angelorum, deus archangelorum, deus prophetarum, deus apostolorum, deus martyrum, deus confessorum, deus virginum et viduarum, deus pater [*domini*] *nostri Ihesu Christi, invoco nomen sanctum tuum preclare magestatis tue potencie.*[e] *Supplex exposco vt michi auxilium prestare digneris adversus istum*

From fols 109r–111v [A] & 139r–14([B]

Per inuocacionem nominis domini Ihesu Cristi, Mirage, imperat tibi agnı immaculatus; perinde arguant te ange et archangeli, Michael, Gabriel, Raphael; arguant te tres patriarche, scilicet Abraham, Ysaac, et Iacob; arguant te prophete et omnes apostoli Christi; arguant te omnes sancti et electi dei. Deficient ergo aures[a] *tue in die et in nocte in hora et in mense et ir momento,*[b] *sicut defecerunt Iamnes et Mambres* [II Tim 3:8], *nisi cito sine aliqua mora dictis meis obedias et voluntati mee subiciaris.*

Deus angelorum, deus archangelorum, deus prophetarum, deus apostolorum, deus ewangelistarum, deus martirum, deus confessorum, deus domini nostri Ihesu Christi, inuoco nomen sanctum tuum i hac preclara tue maiestatis potencia. Supplex exposco ut michi auxilium tuum preparare digneris aduersus illu

spiritum Sathanam, vt vbicumque lateat, audito nomine tuo, velociter de loco suo exeat et ad me festinanter accedat. Ipse imperat tibi, dyabole, qui de supremis sedibus te in inferiora mire mergi iussit. Audi ergo, dyabole, et [60r] *tu, victus et prostratus, accede in nomine domini nostri Ihesu Christi. Tu ergo, nequissime, inimicus fidei, generis humani mortis temptator iusticie, delectator malorum, radix* [*et*] *fomes viciorum,*[f] *seductor hominum, et*[g] *magister, et stas et resistis cum scis te perdere vires tuas. Istum metue qui in Ysaac immolatus est, in Ioseph venundatus est, in agno occisus est, in homine crucifixus est, deum*[h] *surrexus triumphator. Audi ergo, diabole, et timeas verba dei, et esto michi paratus in omnibus negociis meis perficiendis. Amen.*

Adiuro te, non mea infirmitate sed virtute Spiritus Sancti, vt subiectus sis meis mandatis perficiendis. Cede michi et ministris Christi illius, dyabole. Arguat te potencia [*eius*] *qui se*[i] *crucis*[j] *patibulo subiungauit, te illius brachium contremat,*[k] *qui te uictus gemitibus inferni*[l] *animas ad lucem perduxit. Sit timor tibi corpus hominis. Sit tibi*

spiritum Miragem, ut vbicumque iacet [B 139v] *audito nomine tuo, velociter de loco suo exeat et festinanter*[c] *ad me accedat. Ipse imperat tibi, dyabole, qu te de supernis celorum sedibus in inferiora terre demergi*[d] *precepit. Audi ergo, Mirage nequissime, et time,*[e] *victus et prostratus, accede in nomine dei*[f] *nostri Ihesu Christi. Tu ergo, Mirage nequissime, inimicus fidei, humani generis mortis repertor,*[g] *iniusticie declarator, malorum radix, fomes viciorum*, [A 109v] *seductor hominis, demonum magister, qui stas e resistis*[h] *cum scis te perdere vires tuas. Illum metue qui in Ysaac est ymmolatus, in Ioseph venundatus, in agno occisus, in homine crucifixus, deum*[i] *surrexit triumphator. Audi ergo, Mirage, et time verba dei, et esto mich preparatus in omnibus negociis prouidendis.*[j]

Adiuro te, serpens antique, per iudicem viuorum et mortuorum, per eum qui habet potestatem te mittere in Iehennam, vt facias cito quidquid precipio tibi, illo iubente qui sedet in altissimis. Amen.

Adiuro te, Mirage, non mea vi set uirtute Spiritus Sancti, ut sis subiectus mandatis meis, ea sine mora perficienda. Cede ministris Ihesu Christi. Illius potestas te vrgeat qui se pro nobis affligendo crucis patibulo subiugauit, illius enim brachium contremisce qui de victis gemitibus inferni animas ad lucem produxit. Sit

formido ymago dei, quam sancta morte sua redemit. Nec resistes, nec moreris ap[*p*]*ropinquare michi et velle meum adimplere, et ne me in infernum putes condempnandum,*[m] *dum me peccatorem nimis esse cognoscis.*

Imperat tibi dominus. Imperat tibi magestas. Imperat tibi deus Pater. Imperat tibi Filius. Imperat tibi Spiritus Sanctus. Imperat tibi apostolorum sedes, scilicet Petri et Pauli ceterorumque apostolorum. Imperat tibi indulgencia confessorum. Imperat tibi martyrum sangwis. Imperat tibi sacramentum crucis. Imperat tibi[n] *mysteriorum virtus. Imperat tibi virtus* [60v] *in quo nichil invenisti de corporibus tuis.*[o] [*Imperat tibi Christus*,] *qui te spoliauit, qui regnum tuum destruxit, qui te vinctum ligauit et vasa tua disrupit, qui te proiecit in tenebras, vt tibi cum ministris tuis erit preparatus interitus, sed quem nunc crudelem te recogitas, quem*[p] *temerarie retractas.*

Reus [*es*] *omnipotentis dei, cuius statuta*[q] *transgressus es; reus*[r] *filij eius Ihesu Christi, quem temptare ausus es et crucifigere presumpsisti; reus humani generis, cui*[s] *mors tuis persuasionibus euenit. Impero tibi,*

tibi tremor cor[*p*]*us hominis. Sit tibi formido ymago dei, quam*[k] *Christus sancta morte redemit. Ne resistas, ne moreris*[l] *apropinquare michi, et uelle meum implere, et ne me infirmum pute ad condempnandum te.*

Tibi imperat deus Pater. Tibi imperat deus Filius. Imperat Spiritus Sanctus. Tibi imperat apostolorum fides, scilicet Petri et Pauli et ceterorum apostolorum. Imperat tibi indulgencia confessorum. Imperat tibi sa[*n*]*gwis martirum. Imperat tibi mundicia virginum. Imperat tibi continencia viduarum.* [A 110r] *Imperant tibi pia opera coniugatorum. Imperant tibi oraciones omnium bonorum hominum in ecclesia dei militancium. Imperat tibi sacramentun* [B 140r] *crucis. Imperat tibi virtus corporis et sa*[*n*]*guinis domini nostri Ihesu Christi. Imperat tibi misteriorun virtus. Imperat tibi Ihesus Christus in quo nichil iurauisti*[m] *de operibus tuis, qui te exspoliauit, qui regnum tuum destruxit, qui victum te ligauit et vasa tua disrupit, qui te proiecit in tenebras exteriores vbi tibi et ministris tuis est preparatus eternus interitus. Sed quid nunc, truculente dyabole retractus, qu temperie redardas?*[n]

Reus es omnipotenti[*s*], *cuius statuta transgressus es; reus Ihesu Christi filij*[o] *eius, quem temptare ausus fuisti et crucifigere permisisti; reus humani generis, cui mors persuasionibus tuis euenit. Impero*[p] *tib*

draco nequissime, per imperium dominicum. Adiuro te in nomine agni inmaculati,[t] *qui ambulat super aspidem et basiliscum, qui conculcauit leonem et draconem* [Ps 90:13 Vulg.], *vt facias cito quidquid precipiam. Contremisce et time, invocato nomine dei, quem inferi timent, quem celorum virtutes et potestates, dominaciones et virtutes*, [*et*] *alie subiecte sunt et timent et adorant, quem cherubin et seraphin indefessis vocibus laudant. Imperat tibi verbum qui*[u] *caro factum.*[v] *Imperat tibi natus ex virgine.*[w] *Imperat tibi Iesus Nazarenus, qui te creauit, vt cito impleas omnia que a te petam uel habere voluero uel scire desidero.*[x] *Quia quanto tardius feceris que tibi precipio vel precipiam, tibi supplicium magis crescit et crescat de die in diem.*

Exorcizo te, maledicte et mendacissime spiritus,

- *per verba veritatis*,
- *per omnipotentem*,
- *per Ihesum Christim Naza-*

[61r] *renum, agnum immaculatum, de altissimo progressu*[*m*], *de Spiritu Sancto conceptum, ex Maria virgine natum, quem Gabriel angelus nunciauit venturum, quem cum vidisset centurio*[y] *exclamauit, dicens, 'Vere hic est filius dei'* [cf. Matt 27:54].

Exorciso te, auctor dyabolice potestatis, inventor malorum, cum omnibus subditis tuis, in nomine Patris et Filij et Spiritus Sancti; in nomine gloriose deitatis, cuius ix ordines angelorum, throni, dominaciones, patriarche[z] *et apostoli, et omnes sancti*[a]

nequissime, per imperium diuinum. Adiuro te per agnum inmaculatum, qu ambulat super aspidem et basiliscum, qui conculcat leonem et draconem [Ps 90:13 Vulg.], *ut facias cito quidquid impero tibi et precipio. Contremisce e time. Inuoco nomen domini, illum time cui uirtutes celorum, potestates, dominaciones, et principatus subiecti sunt, timent, et honorant,*[q] *quem cherubin et*[r] *seraphin indefessis vocibu laudant. Imperat tibi verbum caro factum,*[s] *imperat tibi natus de uirgine. Imperat tibi Ihesus Nazarenus. Impera tibi qui te creauit, ut impleas cito omn que peto a te uel habere voluero uel scire cupio. Quia*[t] [A 110v] *quanto tardius feceris ea que tibi precipio, tanto*[u] *magis supplicium tibi erit de die in diem.*

Exorcizo te, maledicte et[v] *nequissime ac*[w] *mendacissime spiritus,*

- *per verbum veritatis*,
- *per deum omnipotentem*,
- *per Ihesum Christum Nazarenum*,
- *per agnum inmaculatum de altissimis progressum, de Spiritu Sancto conceptum, ex Maria virgine natum, quem Gabriel nunciauit, quem cum vidisset Johannes*[x] *exclamauit, dicens 'Hic est filius dei.'*

Exorcizo te, auctor dyabolice potestatis, inuentor malicie, cum omnibus subditis tuis, in nomine Patri et Filij et Spritus Sancti, et in nomine gloriose deitatis, cui nouem chori angelorum, patriarche et prophete, apostoli, martires, confessores,[y]

diebus ac noctibus proclamant, dicentes, 'Sanctus, sanctus, sanctus, qui erat et qui est[b] *et qui venturus est, et qui est omnipotens'* [Apoc 4:8], *vt non presumas transgredi precepta mea, N. Nec tibi*[c] *lateat,*[d] *N., inminere tibi penas, inminere tibi tormenta, diem iudicij, diem supplicij, sempiterni diem, qui venturus est*[e] *velut clibanus ardens, in quo tibi atque vniuersis angelis tuis sempiternus erit preparatus interitus. Et ideo pro tua nequicia dampno te atque dampnabo. Da honorem deo viuo et vero, et michi subditus esto in omnibus operibus meis preparandis ac proficiendis. Da honorem deo viuo et vero; da honorem Ihesu Christo et*[f] *Spiritui Sancto Paraclito, in cuius nomine ac virtute precipio tibi ego,*[g] *N., vt nomini eius*[h] *et verbis meis obedias, cui omnis creatura deseruit, quem cherubyn et seraphym laudant, dicentes, 'Sanctus, sanctus, sanctus, dominus deus*[i] *exercituum* [Is 6:3], *qui regnat et dominatur*[j] *per infinita secula. Amen, amen, amen.'*

virgines et [B 140v] *vidue, et omnes electi dei diebus ac noctibus indefessa voce collaudant, dicentes, 'Sanctus, sanctus, sanctus, qui erat, qui est, et q est venturus, et qui est omnipotens'* [Apoc 4:8], *ut non presumas transgrec precepta mea. Nec tibi*[z] *lateat tibi imminere penas, tibi imminere tormenta, tibi imminere diem iudicij, tibi imminere diem suplicij sempiterni, per deum qui venturus est velud clibanus*[a] *ignis ardentis, in quo tibi et angelis tuis preparatus est semp*[*i*]*ternus introitus. Et ideo pro tuc nequicia, dampnate*[b] *atque dampnand da honorem deo viuo et vero, et esto*[c] *michi subiectus, ut omnia precepta me adimpleas. Da honorem Ihesu Christo filio eius, da honorem Spiritui*[d] *Sancto Paraclito, in cuius nomine atque virtu precipio tibi, Mirage, ut nomini eius a preceptis meis obedias, cui omnis creatura deseruit, quem cherubin et seraphin laudant, dicentes, 'Sanctus, sanctus, sanctus, dominus deus exercituum* [cf. Is 6:3], *qui regnat et dominatur* [A 111r] *per infinita secula seculorum. Amen.'*

[61v] *Coniuro et constringo atque precipio tibi, vt sine aliquo nocumento michi nunc et semper obedias, sine lesione et grauamine corporis et anime mee. Coniuro te, diabole,*

- *per*[k] *omnia predicta sacramenta facta,*[l]
- *et per omnia scripta, dicta, facta, creata, viua* [*et*] *mortua*,

Adiuro ac constringo et[e] *precipio tibi, Mirage, ut michi obedias sine aliquo impedimento uel nocumento ue lesione et grauamine corporis et anim mee, nunc et semper. Iterum coniuro te Mirage,*

- *per omnia predicta sacramenta facta et facienda*,
- *per omnia scripta sancta,*

- *et per istum qui te de paradyso eiecit. Coniuro te et precipio tibi, N.*,
- *per hostiam sacram*,
- *per hostiam inmaculatam*,
- *per hostiam conscriptam et benedictam atque deo placentem.*

Coniuro te atque precipio tibi, Diabole,[m]

- *per omnia quibus constringi et ligari possis.*

Exorciso te

- *per nomen tuum et potestatem omnium spirituum*,
- *et per omnes karacteres*,
- *et per sigillum Salominis*,
- *et per anulum*[n] *eius, ix candarias celestes, in malediccione et confusione et augmentacione penarum*[o] *tuarum*[p] *dupla,*[q] *de die in diem*,

quod tu, Diabole, non requiescas[r] *nec cesses a labore continuo in eodem loco in quo modo es remouearis*[s] *et ab officio tuo et ab omni societate et temptacione et decepcione alicuius*[t] *priuatus statim, per verba et coniuraciones tibi predicta. Maledico te, dyabole, et nomen tuum confundo in eternum*,

- *et per omnes dies vite tue*,
- *et per potestatem quam*[u] *habeo super te hic michi ab omnipotenti deo*[v] *data in baptissmo et in aliis sacramentis*,
- *et per eukaristiam que est corpus Christi.*

Eciam te excommunico et maledico tibi et omne illud quod ad te pertinet [62r] *et confundo* [*te*],

- *per On*,
- *per illum qui te de celo proiecit.*

Coniuro te et precipio tibi

- *per hostiam sanctam et per hostiam inmaculatam*,
- *per hostiam scriptam et per hostiam benedictam atque deo placente*

Coniuro te ac precipio tibi, Mirage

- *per omnia per que ligari et constringi possis.*

Exorcizo te

- *per nomen domini*,
- *per potestatem omnium spirituum*,
- *per omnes caractares*,
- *per sigillum Salominis*,
- *per annulos eius*,
- *per septem candelabra aurea ante dominum lucencia*,

ut tibi, Mirage, augmentatur penarum accerbitas de die in diem, ita vt non requiescas nec cessas a labore tuo continuo in eodem loco vbi nunc es remouere,[f] *et ut remouearis ab omni officio tuo et ab omni societate et temptacione et decepcione, ut priuaris statim per verba coniuracionis tibi inflicta. Maledico* [B 141r] *te et nomen tuum confundo in eternum*

- *per omnes dies vite mee*,
- *per potestatem quam habeo super te, Mirage, michi ab omnipotenti deo data in baptismo et alijs sacramenta*
- *per corpus domini nostri Ihesu Christi.*

Eciam te excom[m]unico, tibi maledico et omne id quod a[*d*] *te pertinet, et confundo te et omnia tua*,

- *per On*,

- *et per*[w] *Alph*[*a*] *et O*,
- *et per Emanuel*,
- *et per nomen dei ineffabile*,
- *et per sanctum Tetragramaton*,
- *et per omnia verba que dicta sunt tibi,*[x] *N.*,

vt facias statim, sine aliqua mora, mandatum meum et peticionem quam tibi manifestabo, dum vtinam comparas quod michi alloquaris.

In nomine Patris veni, et in nomine Filij veni, et in nomine Spiritus Sancti veni, et in nomine sancte trinitatis tibi dico veni, in nomine summi dei creatoris omnium creaturarum veni ad me in hac hora, sine aliquo nocumento, lesione, atque grauamine anime mee et corporis mei, uel alium mittas uel venire facias, qui sciat perfecte omne desiderium meum adimplere, et nullo modo a me recedat,[y] *nisi licenciatus fuerit a me, et voluntatem meam plenarie perfecerit. Coniuro te per hec et per hoc*[a]*, et ita vt supradicta sunt, vt facias michi venire vnum spiritum, qui auferat secum aurum et argentum denarios, et thesauros, antequam a loco isto recedam; et quocienscumque ipsum invocauero statim compareat,*[b] *benignus ac humilis, nulli nocens, et michi in omnibus ministrans, et voluntatem meam perficiens, fiat, fiat, amen; vt ducas uel mittas michi vnum spiritum prom*[*p*]*tum et ydoneum in omnia sciencia; vt habeat potestatem facere me invisibilem quandocumque voluero,*[c] [62v] *et michi placuerit, et*

- *per Alpha et O*,
- *per Emanuel*,
- *per nomen dei ineffabile*,
- *per sanctum Tetragramaton*,
- *per omnia nomina et verba que dicta sunt*,

ut statim venias, Mirage, sine aliqua [. 111v] *mora, mandatum et potestatem meam quam tibi manifestabo, quam michi loqueris.*

In nomine Patris veni. In nomine Filij veni. In nomine Spiritus Sancti veni. In nomine sancte Trinitatis veni. Tibi dico, in nomine dei summi veni. In nomine creatoris et omnium creaturarum veni ad me in hac hora, sine aliquo nocumento, lesione, atque grauamine corporis et anime mee, uel alium mittas, vel[g] *venire facias, qui sciat perfecte desiderium meum adimplere, et nullo modo a me recedere, nisi a me fuerit licenciatus u uoluntatem meam plenarie perficiat. Item coniuro te per hec que supradicta sunt, ut facias michi venire vnum spiritum qui portet*[h] *michi aurum et argentum uel thesauros absconditos, antequam de isto loco recedam; ut sit michi ministrans in omni uoluntate mea, et*[i] *quocienscumque ipsum inuocauero statim compareat michi, benignus ac humilis, nulli nocens, sed uoluntatem meam in omnibus adimplens et perficiens, fiat, fiat, fiat, amen; ut adducas michi vnum spiritun promptum et ydoneum in omni scienci et ut habeat potestatem me faciendi*

eciam quod semper sit sub potestate mea; et concedas ei similiter potestatem consecrandi libros et experimenta et omnia quecumque voluero.[d] *Amen, amen, amen.*

inuisibilem quandocumque voluero; et michi placuerit, et quod semper sit sub potestate mea; et concedas ei similiter [*potestatem*] *consecrandi libros, experimenta, et omnia quecumque voluero. Amen.*

a *MS* imperatori et angnus inmaculatus.
b Sic *in MS?*
c Sic *in MS.*

d *Meaning* subiciaris?
e Sic *in MS.*
f *MS* vincorum.
g et *added above line.*
h resipis A.
i *Followed by* ab asserisus *(?), deleted.*
j *Followed by* suo, *deleted.*
k *Corrected in MS from* contremiat?
l inferni *duplicated in margin.*
m *MS* condempnendum.
n *Followed by* minstriorum virtus, *deleted.*
o Sic *in MS.*
p Sic *in MS?*
q *MS* statera, *with* r *inserted above line, after another interlinear letter which is blotted out.*
r *Followed by* esse *(?), deleted.*
s *MS* tibi.

t *MS* inmaculatij?
u *Inserted above line.*
v *MS* caro factum est.
w *Followed by interlinear marking, apparently an* m *(presumably for* Maria), *which appears to be struck through.*
x desidero *added in margin.*
y centurio *duplicated in margin.*
z *Corrected in MS from* patriarchi?
a et omnes sancti *added in margin.*
b et qui est *added above line.*
c *MS* te.
d latet *altered in MS to* lataet.
e est *added above line.*
f deo viuo … Christo et *added in margin.*

a Sic *in MS.*
b momentu AB.
c vestinanter B.
d demerge A.
e tunc A.
f *Sic* AB, *presumably for* domini.
g *Corrected from* reperator *in* B.
h Sic *in MS, for* deus *or* deinde?

i *Sic* AB, *for* demum?
j perfidend' B.
k quatenus A.
l moretis B.

m *Sic* AB.
n *Meaning* redardescis?
o Christo filio AB.
p imperat AB.
q honorent A.
r *Followed by* serahp, *struck through* B.
s *Followed by* est, *struck through (?)* B.
t que AB.
u tantum B, *but with the letter* o *written twice the margin.*
v ac B.
w et B.

x Sic *in MS.*
y martires et confessores B.
z te AB.
a clibanum AB.

g ego *added above line*.
h eius *deleted and* eus *substituted*.
i deus *added above line*.
j *Followed by* -turus, *deleted*.
k *Followed by* omnes, *deleted*.
l *Followed by duplication of* et per omnia sacramenta facta.
m *Followed by* quibus, *deleted*.
n *Corrected in MS from* annulum.
o *MS* puerum.
p *Followed by* fide *(?), deleted*.
q *MS* duplo.
r -equi- *erroneously struck through*.
s *Followed by* abo, *deleted*.
t Sic *in MS.*
u *Corrected in MS from* quem.
v deo *added above line*.
w *Added above line*.
x *Followed by* etc.?
y *Followed by* dare *(?), deleted*.
a *Or* hec.
b *MS* comparaeat.
c *The clauses marked here as [B] and [C] are given at the end of 62r, after* Fiat, fiat, amen, *but are evidently intended as alternatives to the material here given as [A]. The lines on the top of 62v* (Et michi placuerit … Amen. Amen. Amen.) *may also be intended for reading here*.
d *MS* volueris.

b dampnante A.
c est A.
d Spiritu AB.
e ac B.

f *Sic* AB.

g fere AB.
h portat AB.
i ut B.

No. 33. For obtaining information from a mirror (fols 62v–65r)

Circue cimiterium et collige tot lapides quot[a] sunt versus in psalmo *Misereri mei deus* [Ps 50 Vulg.].[b] Cum hiis lapidibus, pone circulum quando vis, et inpone herbam que vocatur verbena. Postea accipe speculum, et line ipsum cum oleo oliue cum pollice, dicendo *Gloria in excelsis deo, etc.* Et intres circulum. Stes supra herbam, et verte primo ad orientem, dicens,

Coniuro te, Astra, Astaroth, Cebal,

- *per Patrem et Filium et Spiritum Sanctum*,
- *per xxiiijor seniores*,
- *et per tres pueros Sydrach, Mysaac, et Abdenago*,
- *per Toth,*[c] *principem vestrum*,
- *per Zambrim et Mambrim*,

- *per Vsuel* [*et*] *per Saduel, quibus obedire tenemini de veritate,*[d]
- *et per baptismum quod recipitur in fonte a sacerdote,*

vt obediatis michi.[e]

Cum venerit spiritus, dic si volueris, ‘Deum qui te genuit dereliquisti, et oblitus [es] domini creatoris tui.’ Cui tunc dicet spiritus, ‘Verum est.’ Tunc dic, ‘Ligo[f] et constringo vos demones, per verba que audistis a creatore vestro pendente[g] in cruce, vt nulli noceatis, sed[h] de[i] veritate respondeatis michi.’ Quod si noluerint, lege vinculum Salomonis; de vinculo spirituum non est soluendum, sed ymo pocius diuidendum et ymitandum.[j]

[63r] Sed tamen, vt predictum est, cauendum est ne in manus quorundam insipiencium hoc secretum deueniat. Eructuamus sapientissimum filium, per quod[k] predicti reges et principes [cum] omnibus subditis suis valeant subpeditari
et cogi et ligari et in abissum proici. Si vero sunt ribelles et contradicentes et inobedientes exorciste semper, et si in omnibus non obedierint uel precepta exorciste non conseruauerint, hoc vinculum est legendum,[l] quod sic incipit:

- *Per corroboratum et potentissimum nomen dei El, forte et ammirabile, vos exorcisamus atque imperamus*,
- *per eum qui dixit et factum est*,
- *per omnia nomina ipsius*,
- *et per nomen Y et V et E, quod Moyses audiuit et locutus est*,
- *per nomen Genery, et in nomine Genery, quod Noe audiuit et locutus est, cum viija familia de linea sua*,
- *et per nomen Y et V et E et X, et in nomine V et X,*[m] *quod Abraham audiuit et cognouit omnipotentem deum*,
- *et per nomen Joth, et in nomine Joth, quod audiuit Jacob ab angelo secum comitante, et liberatus est de manu fratris sui Esav*,
- *et per nomen Eyzaserie, et in nomine Eyzaserie, quod Moyses in monte audiuit, et meruit quod nunc est cum deo, et audire ipsum cum flamma loquentem,*[n]
- *et per nomen*[o] *Anathematon, et in nomine Anathematon, quod Aron audiuit, et eloquens et sapiens* [63v] *factus est*,
- *et per nomen Sabaoth, et in nomine Sabaoth, quod Moyses audiuit et inde nominauit, et omnes aque egredi de terra ceperunt palidum,*[p] *et verse sunt in sangwinem, et putruerunt,*[q]
- *et per nomen Oristion, et in nomine Oristion, quod Moyses nominauit, et fluuij omnes ebulierunt ranas,*[r] *et absconderunt in domibus Egyptorum*,
- *et per nomen Eloy, et in nomine Eloy, quod Moyses audiuit, percuciens puluerem terre, et factus est cinifes in hominibus et iumentis,*[s]
- *et per nomen Artifontite, et in nomine Artifontite, quod Moyses nominauit, et omne genus muscarum misit in Egyptum, et inter*[t] *Egyptios*,
- *et per nomen Yephaton, et in nomine Yephaton, quod Moyses audiuit, et quod Moyses nominauit, percuciens terram, et grauis pestis percussit equos, asynos, et camelos, oues et*

boues interierunt,

- *et per nomen Arbitrios, quod Moyses nominauit, et tulit cinerem de cymiterio, et desparsit in celum, et facta sunt wlnera visicarum vrgentium in hominibus et iumentis, et in omni terra Egyptorum*,
- *et per nomen Elyon, et in nomine Elyon, quod Moyses nominauit, et* [*facta est*] *grando talis qualis non fuerat ab inicio mundi, vsque ad presens tempus, ita quod homines et iumenta que erant in agris ceciderunt et interierunt*,
- *et per nomen Adonay, et in nomine Adonay, quod Moyses voluit, et facte sunt locuste et apparuerunt super omnem terram, et quidquid residuum grandis erat* [64r] *deuorauerunt*,
- *et per nomen Pantheon, et in nomine Pantheon, quod Moyses nominauit, et facte sunt vmbre horribiles tribus diebus et tribus noctibus*,
- *et per nomen Arimon, et in nomine Arimon, quod Moyses media nocte nominauit, et omnia primogenita Egypti perierunt et mortua fuerunt*,

- *et per nomen Geremon, et in nomine Geremon, quod Moyses nominauit et totum Ysraheliticum populum in captiuitate*[u] *liberauit*,
- *et per nomen Yegeron, et in nomine Yegeron, quod mare audiuit, et diuisum est*,
- *et per nomen Ysiston, et in nomine Ysiston, quod mare audiuit et submersit omnes currus pharaonis*,
- *et per nomen On, et in nomine On, quod petre audiuerunt, et innumerabiles emanuerunt*,
- *et per nomen Anabona, et in nomine Anabona, quod Moyses in monte Synay audiuit, et meruit tabulas manu*[v] *saluatoris scriptas accipere*,
- *et per nomen Egyryon, et in nomine Egyryon, cum quo Yosue pugnauit et inimicos destruxit suos et victoriam obtinuit*,
- *et per nomen Patheon, et in nomine Patheon, vt*[w] *sanctus Dauid nominauit et liberatus est de manu Golye*,
- *et per nomen Eya, et in nomine Eya, quod Salomon audiuit et Gabaon et meruit in sompnis postulare et inpetrare sanctam sapienciam*,
- *et* [64v] *per nomen Pancraton, et in nomine Pancraton, quod Elyas orauit quod non plueret, et non pluit tribus annis et mensibus sex*,
- *et per nomen Symayon, et in nomine Symayon, quod Elyas orauit et celum dedit pluuiam, et terra dedit fructum suum*,
- *et per nomen Eloy, et in nomine Eloy, quod Elyseus nominauit et Esunamitis filium liberauit*,
- *et per nomen Athanatos, et in nomine Athanatos, quod Yeremias nominauit et preteri*[*i*]*t captiuitatem Jerusalem ciuitatis*,
- *et per nomen Alpha et O, et in nomine Alpha et O, quod Daniel nominauit, et per illud Bel destruxit et draconem interfecit*,
- *et per nomen Emanuel, et in nomine Emanuel, quod tres pueri in camino ignis ardentis*[x] *nominauerunt, et per hoc illesi exierunt et liberati*,
- *et per hec nomina et omnia alia nomina omnipotentis dei viui et veri, qui vos de excelso throno primum*[y] *de vestra culpa eiecit et vsque ad abissum locum vos proiecit.*

Exorcizamus[z] *atque viriliter imperamus*,

- *per eum qui dixit et factum est, cui obediunt omnes creature*,
- *et per tremendum diem iudicij dei summi*,
- *et per igneam deuoracionem*,
- *et per mare vitreum*[a] [cf. Apoc. 4:6] *quod est ante conspectum diuine magestatis,*[b]
- *et per 4or animalia contra sedem diuine magestatis gaudencia (uel gradiencia), oculos ante et retro ha-* [65r] *bencia* [cf. Apoc. 4:6–8],
- *et per sanctam trinitatem, que*[c] *est verus deus vnus*,
- *et*[d] *per nonaginta nouem nomina que dicunt filie Israel,*[e]
- *et per ineffabilem ipsius creatoris virtutem et omnipotenciam*,
- *et per*[f] *xxiiijor seniores ante*[g] *thronum circumstantes*,
- *et per angelos celorum, potestates et dominaciones, que sub eo creatore nominantur*,
- *et per summam sapienciam*,
- *et per anulum Salomonis* [*et*] *sigillum*,
- *et per sacratissimum nomen illius, quod omne seculum timet, quod scribitur 4or literis,*[h] *HV, V, et V, HV, AGLA*,
- *et per ix celestes candarias*,
- *et per earum virtutes*,

[*A*] *quatenus hodierno die vsque ad talem terminum rei michi integre*

custodiatis;[i] [B] *quatenus thesaurum istum quem huc vsque custoditis penitus michi relinquatis, sine aliqua diminucione, ita quod faciatis quod a nullo*[j] *valeat seperari;* [C] *et iam in hac hora veniatis*[k] *et debeatis michi respondere, de re et de rebus integre*[l] *de quibus vobis interrogauero veritatem dicere.*[m]

Item, si invenires spiritum vel spiritus rebelles uel contrariantes, sic dices:

Per nomen Pneumaton, et in nomine Pneumaton, quod Moyses nominauit et absorpti fuerunt a cauernis terre, Dath, An, et Abyron, et virtute illius sacratissimi nominis dei Pneumaton, maledicimus vos in profundum abyssi; vsque ad vltimum diem iudicij ponimus vos atque religamus, nisi precepto meo[n] *obediatis et desiderium meum duxeritis ad effectum.*

a *MS* quod.
b *Added in upper margin:* Nota: 47 versus sunt in isto psalmo.
c *Perhaps a reference to Thoth?*
d Sic *in MS.*
e *Followed in MS by* et per baptismum quod recepi in fonte a sacerdote meo, vt obediatis michi, *whether by way of pleonasm or as a correction*.
f *Followed in MS by* uel *(?)*.
g *MS* pendens.
h *Followed in MS by extraneous* de *(?), deleted*.
i *Followed in MS by* virtute, *deleted*.
j Sic *in MS.*
k Sic *in MS. Perhaps* Eruct[u]amus sapientissimum verbum *(Ps. 18:3 Vulg.) is intended, which would explain the neuter* quod.
l *MS* ledendum.
m Sic *in MS*.
n Sic *in MS*.
o *MS* votum.
p Sic *in MS – evidently an echo of the biblical* paludes, *which would fit equally little into the present context*.
q *Cf. Ex. 7:17–21*.
r *Cf. Ex. 8:3*.
s *Cf. Ex. 8:17*.
t *Followed in MS by* in, *deleted*.
u *MS* captificate.
v *MS* manus.
w Sic *in MS*.

x *MS* ardenter.
y Sic *in MS.*
z *MS* Exorcistamus.
a *MS* viacum.
b *Followed by* gaudencia uel gradiencia, *deleted*.
c *MS* qui.
d *Added above the line*.
e *MS* Israeli.
f *Followed by* ignem ar, *deleted*.
g *Added in margin*.
h *Followed by a blot, or by* scilicet *(?)*.
i Sic *in MS.*
j *Meaning* a me nunquam?
k Sic *in MS?*
l Sic *in MS?*
m *Alternative C added in margin*.
n Sic *in MS?*

No. 34. List of demons (fols 65v–65r bis)

Barbarus [est] magnus comes et dux, et apparet in signo Sagitarij siluestris cum 4or regibus ferentibus tubas. Intellectus autem cum latratus canum inimicus boum et omnium animalium.[a] Loca thesauriorum facit aperiri que non custodiunt[ur] a magicis et a cantacionibus. Et est de ordine virtutum, et habet sub se xxxvj legiones.

Cason magnus dux est et fortis, et a[p]paret in similitudine senaphali. Dat ad plenitudinem vera responsiua[b] de presentibus, preteritis, et futuris, et occultis.[c] Dat graciam amicorum et inimicorum. Dat dignitates et confirmat. Habet sub se xlv legiones.

Otius magnus preses et comes [est], et apparet in signo Vipere, et habet deterrimam hominis speciem, sed cum suscipit formam humanam habet dentes magnos et tria cornua. In manu portat gladium acutum. Dat ad plenitudinem vera responsiua[d] de presentibus et futuris et occultis rebus. Dat graciam amicorum et inimicorum. Habet sub se xxxvj legiones.

Cvrson magnus rex est et fortis, et apparet in similitudine hominis. Facies leonina coronatus est dyademate. In manu fere[n]s[e] viperam fortissimam, equitat super [66r] dorsum feruentissimum, et ante ipsum semper precedunt tube.[f] Bene scit presencia, preterita, et futura [et] occulta pandere. Loca thesaurorum ostendit et aperiri[g] facit.[h] Libenter suscipit corpus humanum et aereum, et dat vera responsa de diuinis et occultis rebus, de deitate et mundi creacione. Dat optimos familiares. Habet sub se xxij

legiones, partim de ordine virtutum et partim de ordine thronorum.[i]

Alugor magnus[j] dux est. Apparet in similitudine militis pulcherrimi, ferens lanceam, vexillum, et sceptrum. Ad plenitudinem dat vera responsa de occultis rebus et de duellis, quarum[k] fieri debeant et quarum[l] aduentura sunt. Dat eciam milites in occursum, et dat graciam omnium regum, marchionum, et omnium militum. Habet sub se l[m] legiones.

Taob magnus est et princeps. Apparet in signo medici cum suscipit figuram humanam; [est] doctor opti[m]us mulierum, et facit ardere in amorem virorum. Si sibi iussum fuerit, facit eas transmutari in aliam formam, quousque veneri[n]t coram dilectis; finis[n] facit eas steriles. Habet sub se 25[o] legiones, etc.

[66v] Volach magnus preses est. Apparet [in forma] pueri, et habet alas ad modum angeli. Equitat super draconem. Duo habet capita. Dat ad plenitudinem vera responsa de occultis thesauris, in quibus [locis] videntur et apparent. Serpentes et absque illis custodibus[p] posse omnium serpentum tradit in manus exorciste. Habet sub se xxvij legiones.

Gaeneron dux est fortis et potens, et apparet in similitudine pulcherrime mulieris. Ductili coronatur coria.[q] Equitat super camelum. Dat ad plenitudinem vera responsiua de presentibus, preteritis, et futuris, et de occultis thesauris, in quibus locis videntur et apparent. Dat optime amorem mulierum, et precipue puellarum. Habet sub se xxvij legiones.

Tvueries marchio magnus et fortis [est], regnans et imperans in Afforanis[r] partibus. Docet ad plenitudinem gramaticam, loycam, rethoricam, ac dictata,[s] et facit loca thesaurorum aperiri,[t] et occulta ostendi[u] facit. Eciam hominem velocissimo cursu mare et flumina transire uel transmeare [facit]. In specie militis apparet. Equitat super equum nigerrimum et superbitatem.[v] Habet sub se xxx legiones.

Hanni preses magnus [est], et apparet in flamma ignea, sed cum suscipit formam humanam [65r bis][w] mirabilem reddit hominem abilem in astronomia et[x] in aliis artibus liberalibus. Dat optimos familiares et graciam magnatum et principum, et loca thesaurorum que a spiritibus custodiunt[ur] mirabiliter ostendit. Habet sub se xxx legiones.

Svcax magnus marchio est, et apparet in similitudine hominis. Wltum habet femineum. Videtur beniuolus. Multum mirabiliter dat amorem mulierum, et maxime omnium viduarum. Dat ad plenitudinem omnia genera li[n]gwarum. Facit hominem transire de regione in regionem velocissimo cursu. Habet sub se 23 legiones.

a Sic *in MS*.
b Sic *in MS*.
c *MS* occulte, *perhaps intended to modify* dat, *but more plausibly construed as parallel to the preceding substantives, as in the following paragraph*.
d Sic *in MS*.
e *Or perhaps meaning* fert.
f Sic *in MS*.
g *MS* apperui, *but either* aperiri *or* apparere *is presumably intended*.
h *MS has extraneous vertical line between* c *and* i.
i *MS* throni.
j *Followed by a blot*.
k *Meaning* quando *or* quomodo?
l *Meaning* quomodo?
m Sic *in MS?*
n *Meaning* si vis?
o *Duplicated in margin*.
p Sic *in MS*.
q *Meaning* ducali coronatur corona?
r *Meaning* Africanis?
s *MS* dictate.
t *MS* apperire.
u *MS* ostendere, *followed by a blot*.
v *Meaning* superbum?
w *Fol. 65 bis occurs between fols. 66 and 67*.
x et *duplicated*.

No. 35. For obtaining a woman's love (fols 65r bis–67v)

Incipiunt experimenta bona[a] et probata et verissima, primo de modo scribendi[b] Bel et Ebal.

Nota: in feria quinta, nouis vestibus indutus et balneatus, in crepusculo, scribe in costam nomen tuum et mulieris, Bel et Ebal – Bel in principio, et in medio nomen tuum et nomen mulieris, in fine Ebal – et pone ad ignem et fac cremari costam, et quando est in maximo calore uel furore lege coniuracionem que sequitur, et consequeris desideratum:

[65v bis] *Coniuro vos spiritus infernales Bel et Ebal, quorum nomina in ista costa scripta sunt et in igne ardescunt*,

- *per omnes virtutes celorum et terre*,
- *per thronos, principatus et potestates, et dominaciones*,
- *per cherubin et seraphin*,
- *et per omnia que sub celo sunt*,

vt nunquam requiem habeatis, quin[c] *cor eius in amore mei ita ardere*

faciatis vt nunquam dormire, comedere nec bibere, nec ire nec stare, nec flere nec ridere, nec aliquod opus perficiat, quin cordis mei desiderium prius adimpleat. Item coniuro vos, Bel et Ebal, quorum nomina in[d] *igne ardescunt*,

- *per dominum omnipotentem*,
- *et per Ihesum Christum filium eius*,
- *et per Spiritum Sanctum*,
- *et per virtutem sancti dei*,
- *et per ipsam prouidenciam dei*,
- *et per terram, mare, et profundum abissi*,
- *et per clemenciam* [*dei*],
- *et per visionem dei*,
- *per noctem et tenebras*,
- *et per tremendum diem iudicij*,

vt nunquam requiem habeatis quin cor[e] *eius in amore mei ita ardere faciatis vt nunquam dormire, comedere nec bibere, ire nec stare nec iacere, nec flere nec ridere, nec aliquod opus perficere valeat, quin cordis mei desiderium penitus adimpleat.*[f] *Item coniuro vos, Bel et Ebal, quorum nomina in igne ardescunt*,

- *per deum* [67r] *verum, per deum viuum, per deum sanctum, qui vos et cuncta creauit, qui Adam et Euam de limo creauit, qui fecit angelos suos spiritus* [Ps. 103:4 Vulg.], *qui scit presencia, preterita, et futura, qui habet claues celi*, [*qui*] *claudit et aperit*, [*qui*] *claudit et nemo aperit* [Apoc. 3:7],
- *per eum qui fuit mortuus et resurrexit, qui est principium et finis, Alpha et O, primus et nouissimus* [cf. Apoc. 21:6, 22:13],

vt nunquam, etc. Coniuro vos, O Bel et Ebal, quorum nomina in igne ardescunt,

- *per hec sancta nomina dei: Ely, Eloy, Eleon, Tetragramaton, Tupanoel, Fabanoel, Sabaoth, Sathay, Adonay.*

Coniuro vos

- *per virtutem qua dominus noster Ihesus Christus ianuis clausis ad dissipulos suos intrauit.*

Coniuro vos, Bel et Ebal, quorum nomina in igne ardescunt,

- *per spineam coronam quam dominus noster Ihesus Christus in capite sustinuit*,
- *et per fixuram clauorum qui pias manus et pedes transfixerunt*,
- *et per sangwinem et aquam de latere fluentem*,
- *et per lacrimas beate virginis Marie*,
- *et per mortem et sepulturam Christi*,
- *per resurreccionem et ascensionem Christi*,

vt nunquam requiem habeatis, quin cor mulieris in amore ita ardere faciatis quod nunquam dormire, comedere nec bibere, nec stare nec sedere, [*nec flere*] *nec ridere, nec aliquod opus perficere valeat, quin cordis mei desiderium* [67v] *penitus adimpleat, et quod illud nullatenus obmittat.*[g] *Hoc*[h] *precipio vobis, per eum qui viuit et regnat in secula*

seculorum. Amen. Amen. Amen. Etc.

a *These three words occur twice, the first time as a heading.*
b *Followed by a blank space.*
c *MS* quoniam.
d *Followed by* ige.
e *MS* corus.
f *MS* adimpleatis.
g *MS* obmittatis.
h *Or* hec.

No. 36. Generic preparation for conjuring spirits (fols 67v–68v)

De responsione spirituum.[a]

Cum magister voluerit vocare spiritus, vadat ad locum[b] secretum cum duobis sociis, et[c] habeat cultellum cum manubrio albo uel nigro, in cuius lamina hec nomina ex utraque parte sunt scripta: Agla [et] Sabaoth. Et faciat[d] cum eodem cultello exteriorem circulum,[e] dicendo, *Hunc circulum facio in nomine dei Patris omnipotentis, qui solo verbo vniuersa creauit.* Et in eodem circulo scribat cum cultello prelibato hec nomina: contra orientem, Agla; contra occidentem, Tetragramaton; contra septentrionem, Adonay; contra meridiem, Sabaoth. Deinde faciat secundum circulum, dicendo, *Hunc circulum facio in nomine dei viui, qui humanum genus humano sangwine redemit.* Tercium vero circulum faciat dicendo, *Hunc circulum facio in nomine Spiritus Sancti paracliti, qui*[f] *apostolorum et prophetarum corda sua gracia illustrauit.* Post hec faciet crucem per omnes circulos, [dicens], *Per hoc signum sancte crucis gracia dei defendat nos ab omni malo.* Tunc accipe turribulum, inposito thure[g] et mirra, [et] circuas[h] ex- [68r] teriora circuli,[i] dicens, *Hanc fumigacionem facio in nomine Patris et Filij et Spiritus Sancti.* Et post hec,[j] stans contra orientem extra circulum,[k] dicat vij psalmos cum letania,[l] deuote et humiliter, et has oraciones:

> *Adiuro*[m] *te, rex regum et dominus dominancium, eterne et incommutabilis deus,*[n] *intellige clamorem meum nunc et spiritus mei gemitumque cordis mei,*[o] *vt respirem*[p] *in te saluatorem meum. Da*[q] *michi intellectum sanctum et bonum, et aufer a me quod malum est; et commutans me in omnem dileccionem tuam qua formasti me et saluasti, tribuas*[r] *incrementum*

michi. Exaudi, domine, precem meam qua clamaui ad te, et exaudi me. Reuela et illumina oculos mentis mee et carnis, vt considerem et intelligam mirabilia tua. Viuifica me in iustificacionibus tuis, vt preualeam in conspectu aduersariorum[s] *meorum et dyaboli.*[t]

a *Line duplicated in margin of MS.*
b *MS* locrum.
c *MS* aut.
d *MS* faciendo.
e *Figure at top of fol. 68v: a triple circular band, with* Sabaoth *and* meridies *marked just outside at the top*, occidens *and* Tetragramaton *at the right*, septentrion [sic] *and* Adonay *at the bottom*, oriens *and* Agla *at the left. The outermost circle bears the inscription*, ✠ Hunc circulum facio in nomine dei Patris omnipotentis, qui solo verbo vniuersa creauit. *The middle circle has the inscription*, ✠ Hunc circulum facio in nomine dei viui qui humanum genus humano sangwine redemit. *The innermost contains the inscription*, ✠ Hunc circulum facio in nomine Spiritus Sancti paracliti, qui [*MS* quia] apostolorum et prophetarum corda sua gracia illustrauit. *In the upper left, a further inscription begins in the outer circle and ends in the middle one:* Per hoc signum sancte crucis gracia dei defendat nos ab omni malo. *The interior is left blank.*
f *MS* quia.
g *MS* thus.
h *MS* circuat.
i *MS* circulum.
j *Or* hoc.
k *Followed by* in, *deleted*.
l *Followed by* et.
m *Redundant* a *struck through*.
n *Followed by* dominus, *deleted*.
o Sic *in MS*.
p Sic *in MS*.
q *MS* dat.
r *Followed by* in- *(?), deleted*.
s *Followed by* et.
t *Followed by a blank space left for the title of the following material, and by this fragment (evidently in the same hand, but less careful than usual):* Aloe epacium quando im aracum *(?)* pliwis wirnies *(?)*.

No. 37. Manual of astral magic (fols 68v–96v)

37a. Conjurations for each day of the week

Incipiunt coniuraciones dierum super composicionem sacrificiorum, quod fiet quando debuerit aliquid operare[a] antequam illud incipiat. Coniura ergo

cum alia coniuracione sequentium dierum quibus operabis, et scribenda fuerint. Scribe ea die suo.

Coniuracio diei dominici sequitur, etc.

[1.] [69r] Coniuracio diei solis.[b]

Coniuro et confirmo super vos, angeli fortes et sancti,

- ✠ *In nomine Adonay, Adonay, Eye, Eye, Eyu, qui est ille qui fuit, est, et erit, Eye, Aloraye*,
- *in nomine Sadaye, Saday, Cados, Cados, Cados, altus, super cherubin sedens*,
- *et per nomen ipsius magni, sancti, fortis, potentis, et exaltati, super omnes celos, Eye, Saraye, Plasmatoris seculorum, qui creauit mundum, celum, et terram, mare, et omnia que in eis sunt in primo die celorum, et sigillauit super eos cum nomine sancto suo,[c] Yhon, super terram que sigilla terra est, honorato, precioso nomine suo Yhaa*,
- *et per nomina sanctorum angelorum qui dominantur in primo exercitu et seruiunt coram potentissimo Salamia, angelo magno et honorato*,
- *et per nomen stelle que est Sol*,
- *et per signum inmensissimum dei viui et quod omnia per predicta.*[d]

Coniuro

- *super Raphael angelum*[e] *qui est prepositus diei dominici,*[f]
- *et per nomen Adonay, dei Israel, qui creauit mundum et quicquid est in eo*,

quod pro me labores et adimpleas omnem voluntatem meam et peticionem iuxta meum velle et votum in negocio et causa mea.

Dicas autem secundum quod tibi videbitur.

[2.] Coniuracio diei lune.[g]

[69v] *Coniuro et confirmo et sigillo super vos, angeli fortes et sancti*,

- *in nomine Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Hatyn, Hatyn,*[h] *Hatyn, Va, Va, fortis, Va, qui apparuit*[i] *in monte Synay cum glorificacione regni sui, Ya, Adonay, Saday, Sabaoth, Hanath, Hu, Haxi, Ya, Ya, Ya, Marmalita, Abym, Yea, qui maria creauit, stagna, et omnes aquas in secunda die, quosdam in celis,*[j] *quosdam in terra, et sigillauit mare cum virtute sua et alto nomine suo vt terminum quem sibi posuit non preterierent* [Ps. 103:9 Vulg.],
- *et per nomina angelorum qui dominantur in secundo exercitu, qui seruiunt Oraphaniely, angelo magno, precioso, et honorato,*[k]
- *et per nomen stelle que est Luna*,
- *et per sigilla et per nomina predicta.*[l]

Coniuro super te Gabriel, qui est prepositus diei secundo, scilicet Lune, quod pro me labores et adimpleas omnem meam peticionem. Amen.

[3.] Coniuracio diei Martis.[m]

Coniuro et confirmo et sigillo super vos, angeli fortes et sancti,

- *per nomen Ya, Ya, Ya, A, A, Va, Hy, Hy, Haa, Haai, Va, Va, Han, Han, Hon, Hy, Hyen,*

Haya, Haya, Hol, Hol, Hay, Hael, Hon,

- *per nomina*[n] *domini Adonay, Haya, Hol, Plasmatori seculorum, Cados, Cados, Cados*, [70r] *Ebel, El, Ya, Ya, Ya, Eloy, Arar, Eloym, Eloym*,
- *et per nomen ipsius alti dei qui fecit aridam apparere et vocauit eam terram et produxit arbores et herbas de ea, et sigillauit super eam precioso et honorato* [*et*] *metuendo nomine suo*,
- *et per nomina angelorum dominancium exercitui tertio et ministrando Acynerim, angelo magno, forti, potenti, et honorato*,
- *et per nomen stelle que est*[o] *Mars*,
- *et per nomen Adonay, dei viui et veri.*

Coniuro super te, Samael, angelo qui est[p] *prepositus diei tercio, scilicet Marti, quod pro me laboretis et adimpleatis omnem meam voluntatem et totam meam peticionem, vt sicut in primo capitulo, etc., etc.*

[4.] Coniuracio diei Mercurij.[q]

Coniuro et confirmo et sigillo super vos, angeli fortes et sancti et potentes,

- *in nomine fortis, metuendi, et benedicendi, Ya, Adonay, Eleoym, Saday, Saday, Saday, Eye, Eye, Eye, Asaame, Asaomie, Asamye*,
- *in nomine domini Adonay, cum quo super verba hominum sigillauit Saa, quid, Sayguans,*[r] *Capym, Say, Saaqui*,
- *et per nomina*[s] *Cryasy, Adonay, Taguaasas, Adonay, dei Israel, quia ipse est*[t] *[qui creauit] diem et noctem*,
- *et per nomina omnium*[u] *angelorum seruiencium* [70v] *exercitui 4o, quorum Thytagora, angelo maiori, forti atque potenti,*[v]
- *et per nomen stelle que est Mercurius*,
- *et per nomen sigilli cum quo sigillatur Adon, fortissimo et honorato,*[w]
- *et per omnia predicta.*

Coniuro super te, angele magne Michahel, qui es prepositus diei 4o,

- *et per nomen sanctum quod in fronte Aaron sacerdotis altissimi creatoris*[x] *erat*,
- *et per nomina angelorum qui in gracia confirmati sunt creatoris*,
- *et per nouem sedes animalium habencium seuas*[y] *et alas,*

vt pro me laboretis in [*causa*] *mea, vt cicius ducatur ad effectum optatum, etc.*

[5.] Coniuracio diei Veneris.[z]

Coniuro et confirmo et sigillo super vos, angeli fortes et sancti atque potentes,

- *in nomine Hay, Hey, Hea, Ya, A, Ya, Ya, Ananey*,
- *in nomine Saday, qui creauit quadrupedia et animalia reptilia et hominem in sexto die, et dedit Ade potestatem super omnia animalia – inde benedictus sit nomen creatoris in loco suo*,

- *et per nomen angelorum qui seruiunt exercitui sexto coram Daghyel, angelo magno principi, forte*[a] *atque potenti*,
- *et per nomen stelle que*[b] *est Venus*,
- *et per sigillum eius, quod quoddam sigillum est sacratum*,
- *et per omnia predicta.*

Coniuro super te, angele magne Anael, qui es prepositus diei sexto, vt pro me labores, vt supra.

[6.] [71r] Coniuracio diei Jouis.[c]

Coniuro et confirmo et sigillo super vos, angeli fortes et sancti atque potentes,

- *per nomen Cados, Cados, Cados, Eseraye,*[d] *Esoraye, Eseraye, Hatym, Va, fortis firmatoris seculorum, Catiney, Yaheiz, Yaruc, Yarac, Calloac, Allae, Assaf, Maataf, Barifay, Abnaym*,
- *et per nomen Adonay, qui creauit*[e] *pisces et reptilia in aquis et aues volantes super faciem terre versus celos die quinto*,
- *et per nomina angelorum seruiencium exercitui quinto, pastore angelo magno sancto et potenti principi*,
- *et per nomen stelle que*[f] *est Jupiter*,
- *et per nomen sigilli sui*,
- *et per nomen Adonay, supremi diei omnium creatoris,*[g]
- *et per nomina omnium stellarum, et per vim et virtutem eorum*,
- *et per nomina predicta.*

Coniuro super te, Satquiel, angele magne qui est[h] *prepositus diei Jouis, quod pro me labores vt meus affectus ad effectum deueniat.*[i]

[7.] Coniuracio diei Saturni.[j]

Coniuro et confirmo et presciendo[k] *super vos, Captiel, Matatori, Sartaquidi, angeli fortes et potentes*,

- *per nomen Adonay, Adonay, Eye, Ey, E, Eye, Hacyn, Hacyn, Hacyn, Cados, Cados, Cados, Yma, Yma, Yma, Saday, Ya, Sar, domini formatoris seculorum*, [*qui*] *die septimo quieuit, et illam in beneplacito suo filiis Israel in hereditatem* [71v] *et obsequium dedit, vt eum firmiter seruarent et custodirent et sanctificarent ad habenda inde bona et in alio seculo remuneraciones, et nomina angelorum seruiencium exercitui septimo coram Boel, angelo magno, potenti principi*,
- *et per nomen stelle que*[l] *est Saturnus*,
- *et per sanctum*[m] *sigillum eius*,
- *et per omnia predicta*.

Coniuro Captiel, qui prepositus es[n] *diei septimo, qui est*[o] *dies sabbati, vt pro me labores*[p] *et non desistas*[q] *donec totum affectum ad effectum perducas. Amen*.

37b. Seals for seven angels

Sequitur videre et scire septem sigilla que[a] signanda sunt in quolibet opere secundum diem septimane.

Hec sunt sigilla vij planetarum discurrencium vij celos, secundum quod dixerunt vij physici sapientes, quotquod opus facies, quod si non scies non complebitur sine signis istis sequentibus, quoniam quelibet dies suum sigillum et suam[b] planetam et suos angelos et suum regem spirituum cum adiutoriis suis et sua[s] creatura[s] et suffumigium suum, secundum quod inferius tibi dicetur, et quando feceris hec,[c] scias quod perfectum ipsum fuisse et magnum qui hunc librum composuit. Et scias quod quidquid quesieris perficietur,[d] et virtute dei, cuius nomen sit benedictum per infinita secula seculorum, amen.

[1.] [72r] Ecce sigillum Raphahelis, angeli cuius stella est Sol. Fac illud die Solis in signo Leonis.[e]

[2.] Ecce sigillum Gabrielis, angeli cuius stella est Luna. Fac illud die Lune, hora Lune, in signo Cancri, etc.[f]

[3.] Ecce sigillum Samaelis, angeli cuius stella est Mars. Fac illa die Martis, hora Martis, in signo Arietis uel Scorpionis.[g]

[4.] Ecce sigillum Michahelis, angeli cuius stella est Mercurius. Fac illa die Mercurij et hora Mercurij, in signo Capricorni uel Gemini uel Virginis.[h]

[5.] Ecce sigillum Satquielis, angeli cuius stella est Jupiter. Fac illa die Jouis, et hora Jouis, signo Sagittarij et Pissis, etc.[i]

[6.] [72v] Ecce sigillum Anaelis, angeli cuius stella est Venus. Fac illa die Veneris, hora Veneris, in signo Thauri et Libre, etc.[j]

[7.] Ecce sigillum Caffrielis,[k] angeli cuius stella est Saturnus. Fac illa die Sabbati, hora Saturni, in signo Capricorni et Aquarij.[l]

37c. Seals for days of the week

[1.] Ecce sigillum diei dominici, quod fieri debet Sole ascendente.[a]
[73r] Ecce signum Solis, quod[b] est planeta die[i] dominice.[c]
[2.] Ecce sigillum Lune, quod fieri debet Luna ascendente.[d]
Ecce signum Lune, quod est planeta diei Lune.[e]
[3.] Sigillum diei Martis, quod debet fieri Marte ascendente.[f]
[73v] Signum die[i] Martis, quod est planeta diei Martis.[g]
[4.] Sigillum Mercurij debet fieri Mercurio ascendente.[h]

Signum Mercurij, quod est planeta Mercurij diei.[i]

[5.] Sigillum Jouis, quod fieri debet Joue ascendente.[j]

[74r] Signum Jouis, quod est planeta diei Jouis.[k]

[6.] Sigillum Veneris, quod debet fieri Venere ascendente.[l]

Signum Veneris, quod est planeta diei Veneris.[m]

[7.] Sigillum Saturni, quod debet fieri Saturno ascendente.[n]

[74v] Note de signis vij planetarum, id est septem dierum. Conpleta signa vij dierum ebdomade super planetis et signis eorum. Caue igitur in illis tibi, quia[o] maxima virtus est in eis, quare quia in eis complebuntur opera tua.

37d. Names of the angels who rule over the days of the week

Nomina angelorum regnancium a diebus septimane sunt dicenda, et sequitur que opera habet[a] nominare in operibus septimane.

[1.] Angelus diei dominici est Raphahel.

[2.] Angelus diei Lune est Gabriel.[b]

[3.] Angelus diei Martis est Samael.

[4.] Angelus diei Mercurij est Michael.

[5.] Angelus diei Jouis [75r] est Satquiel.

[6.] Angelus diei Veneris est Anael.

[7.] Angelus diei Saturni, id est Sabbati, est Captiel.[c]

In isto igitur opere nominabis angelum diei in quo facies opus tuum, et scribe illa, quare[d] si fuerint scripta multum iuuabunt te cum potencia creatoris.

37e. Spirits who rule over the days of the week

Regum spirituum vij diebus in septimana regnancium nomina subscribentur super eos angelos dominantes diei quando facies opus et sic venient et complebunt voluntatem tuam et respondebunt tibi in omnibus que quesieris.[a]

[1.] Die ergo dominico regnat et seruit rex Saytam. Coadiutores sui sunt[b] Taatus, Candas, Vanibal.

[2.] Et die Lune regnat et seruit rex Almodab. Coadiutores sui sunt Sylol, Millalu, Abuzaba.

[3.] Die Martis regnat et seruit rex filius dyabuli.[c] Coadiutores sunt Carmath, Utanaual, Pascami.

[4.] Die Mercurij regnat et seruit rex Saba. Coadiutores sui sunt[d] Conas, Pactas, Sanbras.

[5.] Die Jouis regnat et seruit rex Madrath, filius Arath. Coadiutores sui sunt Hyrti uel Hyiti, Ignaro,[e] Quiron, Saalalebeth.

[6.] Die Veneris [75v] regnat rex et seruit Saabotes. Coadiutores sui sunt Nassath, Ynasa.

[7.] Die Saturni regnat Hayton, Assayby. Coadiutores sui sunt Abimalyb et Haybalydoth et Yfla.

Conpleta sunt nomina regum spirituum regnancium et seruiencium septem diebus septimane.

37f. Suffumigations for each day of the week

Quilibet enim dies septimane habet suffumigium sibi appropriatum, cum quo suffumigabis[a] opus tuum quod facies in ea, et complebitur opus tuum sine dubio.

[1.] Suffumigium dies dominice assandalum croceum vel rubeum uel simile sibi.

[2.] Die Lune est aloes, anacap, uel simile sibi.

[3.] Die Martis est piper aut abana, cyg[b] uel sibi simile.

[4.] Die Mercurij est altast aut ei simile.

[5.] Die Jouis est olibanum aut croceum uel ei simile.

[6.] Die Veneris est almastic aut lignum radim uel ei simile.

[7.] Die Saturni est assandaron et sulphur aut ei simile.

Et si in die Saturni operare volueris ad ligandas lignas,[c] erit suffumigium thus Odee Capre.[d] Hec[e] sunt suffumigia dierum septimane.

37g. Purposes served in each day of the week

[1.] In die dominico operari poteris ad ligandas li[n]gwas aut ad alias ligaciones hominum.

[2.] Die Lune operandum est ad beniuolenciam et ad concordiam et amiciciam.

[3.] Die Martis [76r] operandum est ad infirmandum homines et

destruendum.

[4.] Die Mercurij operandum est ad ponendum inimiciciam siue odium inter homines.

[5.] Die Jouis operandum est ad faciendum pacem inter homines discordantes.

[6.] Die Veneris operandum est ad coniu[n]gendum homines in amicicia uel prouocandos de loco ad locum ad beniuolenciam.

[7.] Die Saturni operari poteris ad ligandum[a] interiora[b] balnea, molendina, aut similia.[c]

Dictum est de operibus dierum septimane in qua operandum est.

Quacumque die septimane operari volueris ad beniuolenciam aut quo[d]libet bonum uel malum, attende diligenter quod illa sit operi faciendo conueniens,[d] nec dimittas opus tuum de die in diem uel differas, quare si illud opus non confirmaretur uel non duceretur ad effectum forsitan putaret[ur] illud esse falsum.

37h. Angels serving on each day of the week

Sciendum quod qualibet[a] die septimane presunt tres angeli ad seruiendum homini et opera eius perficienda.

[1.] Diei dominico presunt tres angeli, scilicet Raphahel, Dardiel et[b] Vrlacafel.

[2.] Die Lune presunt[c] hij: Gab[ri]el, Michael, Sammyel.

[3.] Diei Martis presunt hij, scilicet Satyel, Sanyel, Barma- [76v] ly.

[4.] Diei Mercurij presunt hij, scilicet Gemi, Sabael, Sarpiel, Muriel.

[5.] Diei Jouis presunt hij, scilicet Pacta, Castiel, Assassael.

[6.] Diei Veneris presunt hij, scilicet Anael, Sarquiel, Sacquiel.

[7.] Diei Saturni presunt hij, scilicet Captiel, Mataton, Sartquiel, id est Satraquel.

In omni opere quod facies, invocabis angelos illius die[i] quo operari volueris, et ipsi tuam complebunt voluntatem et ducent ad effectum opus tuum.

37i. Names of God

Sequuntur consequenter nomina que scribere habent in principio cuiuslibet

operis quod facies ei et respondebunt voluntati tue. Et sunt ex nominibus creatoris. Ista ergo nomina cum nominari volueris invocanda sunt, scilicet Anguas, Yna, Dei Israel, Ybae,[a] Subae, Guabas, Ynissamon, Haa, Dosa, Barian. In omnia alia karta quam scribes opus hoc vt scribat in ea vbi sit alique ex materia carte quod si fuerit de amicicia et si fuerit de inimicicia et si ad medicinam similiter sic obseruet[ur] in omnibus.[b]

37j. Names of the hours of the day, and their functions

Scribere nos oportet nomina horarum[a] diei quibus horis perficientur opera que facies.

[1.] [77r] Prima ergo diei hora dicitur Yayn. In hac hora facienda est carta ad destruendas voces hominum et mala verba eorum et lingwas ligandas.

[2.] Secunda enim hora diei dicitur Yan, Or, et in ea operaberis ad amiciciam et graciam et beneficium obtinendum et ad societatem hominum aduittandum[b] ad reges et ad potentes.

[3.] Tercia vero hora diei dicitur Nassura. In ea facias cartam uel ymagines ad venerandum[c] feras vel aues, siue ad inplicandum pisces, uel aliquod quodlibet nascencia perhibenda.[d]

[4.] Quarta hora diei dicitur Sala. In ea fac cartam uel ymaginem ad ligandum omnes bestias siluestres, leones, vrsos, et similia.

[5.] Quinta hora diei dicitur Sadadat. In ea fac cartas ad ligaciones et ad applicandas quaslibet bestias, et ad quidquid vis aliud.

[6.] Sexta hora diei dicitur Tamhut. In ea operari poteris ad extrahendum captiuos de carcere, ad ligatos soluendos.

[7.] Septima hora diei dicitur Caror. In ea operatur ad ponendum pacem inter reges.

[8.] Octaua hora diei dicitur Tariel. In ea operari poteris ad mandeolenam et discor- [77v] diam[e] ponendam inter homines.

[9.] Nona hora diei dicitur Karon. In ea facienda est carta ad itinerandum[f] uel ad eundum inter latrones sine timore.

[10.] Decima hora diei dicitur Hyon. In ea operari poteris ad demonia uel demoniacos uel ventum malum uel pauorem uel iuuandum ad dominas.

[11.] Vndecima hora diei dicitur Nathalon. In ea operari poteris ad

prouocandum sangwinis fluxum in mulieribus et ad ligandum virum cum muliere uel e contrario.

[12.] Duodecima hora diei dicitur Abat. In ea operari poteris inter maliuolos ad pacem ponendam inter virum et mulierem.

37k. Names of the hours of the night, and their functions

[1.] Iste sunt hore diei, et operibus sibi pertinentibus.[a]

Prima hora noctis dicitur Leron. In ea fac ad demoniacos opera tua, aut ad uentos malos aut ad congregandas et loquitur cum eis.[b]

[2.] Secunda hora noctis dicitur Latol. In ea operari poteris ad piscariam et ad omina nascencia aque.

[3.] Tercia hora noctis dicitur Hami. In ea operari poteris ad accendendum uel ad exti[n]gwendum ignem et ad omnia que in eo volueris operari.

[4.] Quarta hora noctis dicitur Atyn. In ea operari [78r] poteris ad destruendum domum uel huiusmodi ad expellendum homines de loco ad locum.

[5.] Quinta hora noctis dicitur Caron. In ea fac questiones vt in sompnis videat quod futurum est in mundo uel in diebus uel in annis et ad secreta reuelanda.

[6.] Sexta hora noctis dicitur Zaia. In ea operari poteris ad arbores et fructus earum et ad ceteras plantas terre et ad omne quod operandum est in terra.

[7.] Septima hora dicitur Nectius. In ea operari poteris ad expellendum homines de domo sua uel quod infirmetur uel quod moriatur.

[8.] Octaua hora noctis[c] dicitur Tafat. In ea poteris operari ad inimicicaam ponendam inter quos volueris.

[9.] Nona hora noctis dicitur Conassuor. In ea poteris operari ad ligaciones li[n]gwarum aut ad intrandum ad reges et dominos.

[10.] Decima hora noctis dicitur Algo. In ea operari poteris ad destruendas li[n]gwas uel omnem cogitacionem super te aut concilium malum quod super te cogitatum fuerit.

[11.] Vndecima hora noctis dicitur Caltrua. In ea operari poteris que volueris in auibus, ad eas ligandas[d] uel capiendas.

[12.] Duodecima hora noctis dicitur Salaij. In ea poteris [78v] operari ad inveniendum quidquid predictum est uel ad reuelacionem furti uel malorum factorum.

37l. Names of angels that rule each hour of the day and of the night

Cvm aliquod opus uel cartam volueris scribere, nomen hore et nomen angeli et hore et qui ei dominatur uel ministratur oportet te nominare. Hec sunt nomina angelorum dominancium omnibus horis diei noxium[a] septimane. Prime hore diei dominatur Raphael. 2e hore Anael. 3e Michael. 4e Gabriel. 5e Gaffriel. 6e Satquiel. 7e[b] Samael. 8ue Raphael. 9e Anael. 10e Michael. Vndecime Gabriel. 12e Cafriel.

Nocte diei Lune prima hora dominatur Satquiel. 2e hore Samael. 3e Raphael. 4e Anael. 5e Michael. 6e Gabriel. 7e Cafriel. 8e Satquiel. 9e Samael. 10e Raphael. 11e[c] Anael. 12e Michael. Sic autem intelligere debes de omnibus aliis noctium et dierum prenominatis quidem enim angeli dominatur et ministrat horis secundum dominacionem planetarum uel ministracionem in eis. Omni hora Solis ministrat uel dominatur Raphael. Hora Veneris, Anael. Hora Mercurij, Michael. Hora Lune, Gabriel. Hora Saturni, Caffriel. Hora Jouis, Satquiel. Hora Martis, Samuel. Diei eciam cuiuslibet planete cum angelis suis signaque planetarum distributa horum angelorum nomina debent concordare et respondere [79r] nominibus capitulis supra proxime positus et angelo qui continetur infra in coniuracionibus cuiuslibet diei et in capitulis de ymaginibus deorum quibus ministrant adinuicem.[d]

Diei dominici ergo ministrat Sol, et angelus eius Raphael, eiusque signum Leo. Diei lune[e] ministrat Luna, et angelus eius Gabriel, eiusque signum Aries et Scorpio. Diei Martis ministrat Mars, et angelus eius Samael, eiusque signum Cancer. Diei Mercurij ministrat planeta Mercurij, et eius angelus Michael uel Mathael, eiusque signum Gemini uel Virgo. Diei Jouis ministrat Jupiter, et angelus eius Samael, eiusque signum Sagitarius et Pisces. Diei Veneris ministrat Venus, et angelus eius[f] Anael, eiusque signum Thaurus et Libra. Diei Sabbati ministrat Saturnus, et angelus eius Caffriel, eiusque signum Capricornus et Aquarius.

Nomina[g] siue istis v nominibus opus tuum perficere non poteris. Prima

hora diei Lune ministrat uel dominatur Gabriel. Secunda hora Caffriel. 3a hora Satquiel. 4a hora Samael. 5a hora Raphael. 6a hora Anael. 7a hora Michael. 8a hora Gabriel. Nona hora Caffriel. Decima hora Satquiel. Vndecima hora Samael. Duodecima hora Raphael.

37m. Images to be used for each hour of the day

[79v] De operibus ymaginum diei.

[1.] Nota primo malas li[n]gwas. Prima hora diei facienda est ymago ad ligandas li[n]gwas, et li[n]gwa que ligata fuit illa hora nunquam erit potens loquendi malum verbum de te. Prima hora diei fac ymaginem canis ex argento uel stanno[a] puro, et sculpe in capite ymaginis nomen illius super quem operaris et nomen domini hore et diei in quo hec[b] facis, et in ventre ymaginis nomen potentissimi et altissimi domini, et suffumigabis ymaginem suffumigio supra dicto, et cum sangwine rubeo et involues eam in panno albo nouo, et sepelies eam ad partem illius de quo volueris, tunc non loquitur de te malum. Et sic ligabunt omnia ora et oculi hominum, et tibi nunquam nocere poterit quamdiu durabit ymago ista. In ventrem ymaginis scribe nomen Lune et nomen signi et angelorum tempore quo hoc[c] facies. Hec autem nomina sunt nomina creatoris multum preciosa et benedicta, quibus creatum fuit[d] celum et terra.[e] Hic[f] autem cum sculpes, sculpe eam totaliter vt bene appareat.[g] Et hec sunt nomina: Lyara, Lyalguana, Loaffar, Vialuarab, Lebara, Lebarion, Layasales. Hec sunt vij nomina que scribes in ventre forme, et scribes ea in omnibus operibus omnium rerum pertinencium hominibus, aut auibus et bestiis et omnibus creaturis de concordia et amicicia.

[2.] [80r] Secunda hora diei facienda est ymago benivolencie, et vna ymago viri et altera mulieris de purissimo stanno fusile et [in] capite ymaginis mulieris nomen viri, et in capite viri nomen mulieris, in pectore vero et in ventre ymaginis[h] sculpes vijtem subsequencia nomina simul cum vijtem nominibus supradictis, et iunges ymagines, conglutinando[i] eas cum cera, ita quod inter se bene firmantur, et sepelias[j] in domo illius quem volueris alium sequi, et fiet inter eos amicicia durabilis quamdiu ymagines durabunt. Et hec sunt ista vij nomina, hec scribes: Malthayl, Caramel, Azariel, Zaraimayl,[k] Parsail, Porbayl, Seralabelis. Et hec[l] quod[m] legi possunt.

[3.] Tercia hora diei facienda est ymago ad prouocandas omnes aues et

tota omnia piscamina[n] ad locum signatum. In hac hora fac ex ere rubeo ymaginem animalis quod applicare volueris, et sculpe in capite ymaginis nomen domini hore et in pectore similiter et in ventre vij nomina prime hore, et suffumiga eam cum feniculo aut ordeo yndo, et sepeli eam in loco ad quem volueris applicare animalia sub quorum similitudine ymaginem formasti, et videbis mirabilia creatoris quando veniant ad locum istum.

[4.] [80v] Quarta hora diei facienda est ymago ad animalia prouocanda uel effuganda, vt scorpiones et omnia reptilia et bestias siluestras. In hac hora fac ymaginem ex ere croceo ad similitudinem animalis cuius genus [ge9] in loco signato volueris applicare, sculpe nomen animalis in capite ymaginis et in pectore nomen domini hore, et vij supradicta nomina, prima hora[o] sculpe in ventre ymaginis et sepeli ymaginem in loco quo vis applicari. Hec quidem ymago applicabit omnia animalia que tunc non in loco erant.

[5.] Qvinta hora diei facienda est ymago ad feras mitigandas, vt leones, vrsos, et lupos, aut[p] quaslibet alias feras nocentes. In hac hora funde ymaginem animalis cuius genus volueris applicari uel mittigari, et sculpe in capite ymaginis nomen animalis, et in pectore nomen hore et nomen domini hore, et in ventre vij nomina prime hore, et suffumiga ymaginem cum ligno yndo et cum sandalo rubeo, et sepeli ymaginem in loco vbi volueris, et auxilio domini te adiuuante videbis quod omnia illa animalia ad voluntatem tuam reuertentur.

[6.] Ad liberandos incarceratos. Sexta hora diei facienda est ymago pro captiuis aut incarceratis, uel dampnandis ad mortem uel saluandis. In hac [81r] hora funde ymaginem illius uel istorum quos saluari volueris ex argento uel stanno, et sculpe in capite ymaginis nomen viri saluandi, et in pectore nomen hore, et in ventre[q] septem nomina prime hore, et[r] dona[s] ymaginem alicui eorum, quod eam secum teneat carcere et ista nocte euadent a carcere cum potencia dei creatoris.

[7.] Ad uenandum uel ad piscandum.[t] Septima hora diei facienda est ymago pro uenacione et piscacione, et est fortis et vtilis multum. Funde ymaginem ex optimo argento in hac hora, et sculpe in capite ymaginis nomen domini hore, et in pectore ymaginis vij nomina 2e hore, et omni hora qua piscatum vel venatum ieris ymaginem tecum porta et[u] applicacionem, venacionem, uel piscacionem quam volueris.

[8.] Ad maliuolenciam et discordiam ponendam inter homines. Octaua hora diei facienda est ymago ad domos uel ad loca destruenda[v] et

deponenda. In hac hora funde ymaginem ex ere rubeo cum duobus capitibus, quorum vnum sit asininum, reliquum vero hominis, et sculpe in capite asinino nomen loci quod deletum esse volueris, et in capite humano sculpe nomen domini loci, et ministratores domini loci et in pectore ymaginis nomen domini hore, et suffumiga ymaginem cum sangwine hominis inter- [81v] fecti uel cum auxugia carnis, et sepeli eam in loco quem depopulatum rem[w] volueris et fugient omnes homines et depopulabitur iste locus talis quod nec quoddam[x] brutum animal remanebit.

[9.] Quod poteris transire vbicumque volueris et nullus tibi nocere potest. Nona hora diei facienda est ymago ad ambulandum sine timore inter leones aut feras et transire per eas sine timore [uel] terrore, et ad omnia itineranda secure. In ea hora funde ymaginem sub similitudine de qua quesieris,[y] et scribe in capite ymaginis nomen domini hore, in ventre vij nomina prime hore, et suffumiga ymaginem cum supradicto[z] fuste et croco. Portans eam tecum, transibis per quemcumque locum volueris sine timore, qui[a] oculi cunctorum videre te non poterunt et eorum li[n]gwe obmutescent. Poterisque transire, [et non] fiet tibi dampnum, cum potencia dei.

[10.] Ad optinendum quidquid volueris coram[a] regibus et[b] principibus. Decima hora diei facienda est ymago ad intrandum ad reges et potestates. In hac hora funde ymaginem hominis ex argento, et sculpe in capite ymaginis nomen hominis, et in pectore nomen hore et nomen domini hore, et in ventre vij nomina prime hore, et suffumiga ymaginem cum croco et fuste supra- [82r] dicto, et involue eam in panno nouo lineo et albo, et hora qua ad aliquem volueris intrare vel ire porta eam tecum, et obtinebis quid volueris cum adiutorio dei.

[11.] Ad faciendum concordare discordantes. Vndecima hora diei facienda est ymago ad prouocandam concordiam inter discordantes uel inter virum et mulierem. In hac hora funde duas ymagines, vnius ponderis et vnius quantitatis et qualitatis, et sculpe nomen viri in capite femine, et nomen femine in capite masculi, et in pectoribus ambarum ymaginum sculpes nomen hore et nomen domini hore, et in ventris nomina 2e hore, et pone eas facie ad faciem, et suffumiga eas cum croco et fuste supradicto, et pone eas in secreto ad stellas, et videbis mirabilia, quomodo vnus inqui[e]tet alium et non poterit vnus sine alio stare.

[12.] Ad ligandas li[n]gwas. Dvodecima hora diei facienda est ymago ad ligandas li[n]gwas. In hac hora fac ymaginem hominis ex optimo stanno, et sculpe in capite nomen eius, et in pectore nomen hore, et in ventre nomina

prime hore, et suffumiga cum croco et fuste supradicto, et pone ad stellas vij noctes, et cum mochazat et cum sandaras, et coniura eam cum qui sic incipiunt Samahil, et non erit potens loqui super eum malum verbum.

[82v] Finite sunt vij ymagines que faciende sunt in similibus horis diei cum omnibus suffumigacionibus et operibus suis. Caue igitur in illis, quia exanimate sunt et vere et ne per te mentiantur,[c] quia per eas totam perficies tuam voluntatem, in gracia dei, cuius nomen sit benedictum. Amen.

37n. Images to be used for each hour of the night

De operibus ymaginum noctis.

Modo dicam operacionem ymaginum noctis, sicut studuerunt antiqui qui nominati sunt; invocantur qui ipsi eas composuerunt, vt omnes homines operantes eas scirent de lucerna que nunquam exti[n]gwi possit.

[1.] Prima hora noctis facienda est ymago ad illuminanda loca tenebrosa uel quemlibet alium locum obscurum. In hac hora funde candelam eream quasi crucibulum habens vij ora, et sculpa in quo[libet] ore crucibuli hec nomina: Sarastan, Hasas, Dalas, Sassa; et pone in quolibet ore crucibuli lignum[a] de bombace, et scribe super os crucibuli hec xij nomina: Bezat, Berith, Zenit, Caffan, Dalfat, Dana, Aneth, Beas, Manith, Hassas, Dalaph, Sefa. Et fac ex eo super crucibulum ymaginem hominis tenentis secum quasi formam vasis in similitudinem fundentis oleum in candela, et imple candelam oleo quod non fuerit expressum manibus, et sculpe super faciem ymaginis istud [83r] nomen: Leorphahel [uel] Leorpahel, et super formam nomen istud: Rosahal. Et similiter supra candelam crucibuli, et cooperi faciem ymaginis quod non possit discooperiri, et accende ora crucibuli, et nunquam exti[n]gwetur. Poteris facere ymaginem in loco quod nulla mulier poterit transire, nec ibi stare, nec ibi stetur.[b]

[2.] Secunda hora noctis faciendum est ymago ad presciendum fortunium. Istud testificatus est homo Almera, qui fuit ex sapientibus antiquis, qui cum ingressus fuisset quamdam ciuitatem quam nominabant Alandar fecit in ea ymaginem istam et vlterius ingressa non fuit mulier in eam. In hac hora funde ymaginem ex ere lympide, et scribe super faciem ymaginis hec nomina: Notooa,[c] Har, Beel, Cead, Vasas, Naaya, Haat. Et hec alia sculpes in quodam folio oris[d] et ponas in manu ymaginis; hec sunt nomina, scilicet, Raagor, Ralaz, Branar, Cundaz,[e] Natho, Jany. Et sepeli ymaginem in medio ciuitatis siue ville, vt nullus te videat dum hoc[f] feceris.

Et cum hac ymagine poteris prescindere scorpiones aut cetera nocencia de loco.

[3.] Ad fugandum omnia reptilia. Tercia hora noctis facienda est ymago ad predestinendum reptilia nocencia aut bestias malas aut locustas, vt viperas aut omnem rem malam. In hac hora funde ymaginem [83v] eream ad similitudinem reptilis quod volueris fugari et scribe in facie eius hec nomina: Vabros, Wiez, Bercca,[g] Beror, Berabut, Baramel. Et sepely ymaginem vbi volueris, et omnia de dictis effugabunt.

[4.] Ad destinandum villam aut locum quem volueris depopulari, aut inimiciciam. Qvarta hora noctis facienda est ymago ad villam vel locum destruendum quem volueris depopulari, aut inimiciciam.[h] In hac hora minge tu ipse retro in ore cameli uel catti, et collige in panno hominis, et vade ad domum inimici tui, et [scribe] ista nomina cum ista aqua in porta domus eius: *Raccedi,*[i] *Palicos, Pytalas, Pila, coniuro vos quod cito destruetis domum illius*, N., et tam cito factum erit.

[5.] Ad dispergendum exercitum. Qvinta hora noctis faciendum est ymago ad dispergendum exercitum congregatum super castrum aut quemlibet alium locum, aut malas nubes aut grandinem. In hac hora funde ymaginem ex plumbo et ere rubeo equaliter mixtum sitque 4or librarum, et sculpe in ea hec nomina: Baraa, Atle, Hate, Carbara, Garglale, Ha, Conadiuro Famal,[j] Alul, Beaali, Aguel, et Arpa, Nafaca, Paluo. Et suffumiga ymaginem suffumigiis que docuimus, et[k] coniura super eam vij nomina scripta, et sepeli[l] ymaginem in altori loco, et tale infor- [84r] tunium eueniet quod totus exercitus dispergetur, [et] fugiet. Et si operatus fuerit ad dispergendas nubes, sepeli eam in altiori loco et propinquiori monte, ville, morce, uel loco seminato, et dispergetur nubes et complebitur quod quesieris, videbisque mirabilia et potenciam creatoris.

[6.] Ad faciendum fugere inimicos uel inimicum. Sexta hora noctis facienda est ymago ad expellendum inimicum a villa de domo in qua moratur. In hac hora funde ymaginem ex ere rubeo, et sculpe in ea hec nomina: Tartarath, Acuta, Col, Cafra, Cal, Guabrath, Afah, Audena, Cal, Matha, Coltasia, Bal, Mathail, Cafia, Falduc, Atal, Parclena,[m] Cul, Mathiel, Fustaul, Gaulyar, Etal, Patath, Cicubael, Barath, Cabuel, Athael, Pera, Patua. Et in capite ymaginis sculpe nomina illius pro quo ymaginem facis, et suffumiga ymaginem supradictis suffumigiis, et pone eam prope[n] habitacionem eius, et recedet maliuolus fugiendo de villa vel domo, nec quiescet, et pauescet, et distruetur eius sensus totalis.

[7.] Ad comburendum[o] nascencia terre. Septima hora noctis facienda est ymago ad comburenda nascencia terre. In hac [84v] hora funde ymaginem ex ere rubeo, et sculpe in ea hec nomina: Agug, Cantzit, Totman, Catua, Via, Meracuat, Vanath, Gara, Turat,[p] Nuxae, Artha, Nar. Descendat ignis de celis in terram, qui[q] tremat totum terminum istum. Adrat, Mararat, Beguayl, Algayl, Carat.[r] Et sepeli ymaginem in termino ville, et in toto termino folium viride non[s] cremabit.

[8.] Ad congregandum apes aut columbas uel alias quascumque aues. Octaua hora noctis facienda est ymago ad applicandas apes ad aluarium suum, aut columbas ad columbarium suum, aut quascumque alias aues ad locum signatum de longinquis partibus terminis in circuitu. In hac hora funde ymaginem apis de auro ad pondus vnius aurei, et sculpe in ea ista nomina: Cadota, Carosa, Astab, Yatyon,[t] Vetartuna, Taracta. Et sepely ymaginem in altiori loco illius termini et applicabunt illuc omnes[u] apes qui erunt in circuitu loci illius aut columbe ad columbarium suum vbi fuerit ymago columbe facta secundum quod supra dictum est. Similiter et omnes alie aues.

[9.] Hanc ymaginem facies ad omnia que volueris prouocare ad capiendum aues quas volueris. [85r] Nona hora noctis facienda est ymago ad prouocandas aues quarumlibet ad quemlibet locum volueris. In hac hora fac ymaginem illarum auium quas volueris prouocare, et sculpe in ea ista nomina: Totarati, Tuata, Berhantual, Toluhaya, Ya. Et pone eam quo volueris aues applicari, et applicabunt.

[10.] Ad dispergendum exercitum obsidentem[v] villam uel castrum. Decima hora noctis facienda est ymago ad dispergendum exercitum obsidentem villam uel castrum. In hac hora funde duas ymagines ex duobus generibus diuersorum metallorum: vna sit ex ere rubeo, 2a ex plumbo, 3a de stanno, 4a de argento, 5a de ferro. Sint autem hee due ymagines in vno corpore, et ista ymago habeat duo capita, vnum leonis, reliquum vero thauri, habens cornva a parte anteriori,[w] et sculpe in testis illis ista nomina: Horata, Taramat, Bata, Velaheia, Laa, Veda, Eaeffaxa, Lylatrala, Calmaatur, Mantut, Caatuas. Et sculpe in ventre formam leonis et formam bouis, et pone inter eas de sepo bouis et de sepo colubri, et suffumiga ymaginem cum eis et sepely eam vbi sedet exercitus, et cadit in eo talis occisio quod ipsimet se occident, et nunquam reuertatur medietas ad terram suam de ordine.

[11.–12.] [85v] Vndecima et duodecima hora noctis nichil per ymagines manuum est operandum, nisi per oracionem et postulacionem, sic enim

dixerunt sapientes: Qui de hac sapiencia inquirere uel addiscere voluerit, oportet eum primitus scire horar et nomina dierum, quia in hiis est tota virtus magisterij, et cum hiis perficies opera tua in virtute creatoris, cuius nomen est benedictum in secula [secul]orum. Amen.

37o. Names of angels serving specific times

Qvando volueris operari ex libro isto adnomina nomen Terre in tempore suo quolibet eorum 4or nominum, videlicet in quolibet opere vnum. Et quia hoc[a] precipitur, quia si fieret aliqua transgressio per operantem, nullum[b] veniret ad effectum, etc.

Cvm autem aliquod opus aut ymaginem operare volueris ad precidendum[c] da[m]pnum hominibus siue seminibus aut gregibus, accipiet[d] tempus diei quo hec[e] facies, et si de nocte operatus fueris, accipiet tempus noctis cum nominibus angelorum mendancium[f] tempus in quo operaberis, in nomen non prohibende vt lucuste grandis et malorum nubium aut rei que tibi videbitur, et hec sunt nomina que scribes in primo tempore.[g]

Nomina angelorum primi temporis: Gatrat,[h] Cassa, Tait, Amatyel, Gramsatos, et nomen potentis super istos est Oamquiel, et nomen capitis Singlytiel, et Venatyel, Atatyel, [86r] nomen vero auium est Nerastas.

Nomina angelorum secundi temporis sunt hec: Bartatel, Turiel, Vlmiel, et nomen capitis signi Labael.

Nomina angelorum seruiencium tempori 3o sunt hec: Tarquayl, Acartayl, Acayl, Gaabarayl, et nomen capitis signi Calguarath.

Nomina angelorum seruiencium tempori 4o sunt hec: Amabel, Terayl, Atraa, Atratrayl.

Cvm autem operari volueris, accipe nomen temporis quo hoc[i] facies, et scribe alia nomina aut signa secundum quod fuerit opus, et omnia venient ad effectum in virtute et potencia creatoris, cuius nomen est benedictum in secula [secul]orum. Amen.

37p. Names of the planets and of parts of the earth

Nota de nominibus Solis.

Dicere nos oportet et docere cupiditates scire ista sciencia[j] ymaginum et nomina Solis et Lune et Terre, et 4or parcium mundi, in quolibet tempore.

Nomen igitur Solis in primo tempore est Abrayn. In secundo tempore Acamon. In 3o Abragon. In 4o Rifar.

Primo tempore Solis sunt hec nomina signorum eius: Aries, Thaurus, Gemini. Tempore 2o Cancer, Leo, Virgo. Tempore 3o sunt hec: Libra, Scorpio, Sagitarius. Tempore vero 4o sunt hec: Capricornius, Aquarius, Pisses.[k]

De nominibus Lune. [86v] Primo tempore nomen Lune est Lunatulant. Secundo tempore Albora. Tercio tempore Alladyn. Quarto tempore Saarbaquia.

De nominibus celorum. Primo tempore celorum est Asaptaa, Tima. Secundo tempora Armatrassi. Tercio Mafatyn, Gnam.[l] Quarto Safatem.

De nominibus Terre. Primo tempore Terre nomen Inamodon. Secundo tempore Festaen.[m] Tercio Tabian vel Rathbil. Quarto Yemat uel Yaneaa.

De nominibus 4or parcium mundi, scilicet Orientis, Occidentis, Meridiei, et Septentrionis.

Primo nomen 4or parcium mundi, scilicet Orientis in primo 4or temporum est Gnaandon. 2o Pibdaya. 3o Aldebath. 4o Pedioth. Nomen Occidentis tempore primo Amana. 2o Tana. 3o Ytadaon. Quarto Malchaam.[n] Nomen Meridiei tempore primo Mantham. 2o Yasaory. 3o Azut. Quarto Danor. Nomen Septentrionis tempore primo Manbasut. 2o Gasson. 3o Mascyel. Quarto Yamhor.

De aliis 4or nominibus Terre: alia nomina Terre in 4or temporibus: In primo tempore Talyn. 2o Cosmaaram.[o] Tercio Aydarael. Quarto Saybath.

Vt scias que sunt 4or tempora.

Scias quod primum tempus incipit a medio Marcij et finit in medio Junij, et menses[p] Aprilis [87r] et Maij sunt in medio, et sunt de tempore primo. Secundum tempus incipit a medio Junij et finit in medio Septembri, et Julius et Augustus sunt in medio, et sunt de tempore 2o. Tercium tempus incipit a medio Septembri et finit in medio Decembri, et October et Nouember[q] sunt in medio, et sunt de tempore 3o. Quartum tempus incipit a medio Decembris et finit in medio Marcij, et Januarius et Februarius sunt in medio, et sunt de tempore 4o.

37q. Images and conjurations for days of the week

De ymaginibus vij dierum ebdomade.

Sapientes philosophi et experti qui composuerunt istum librum

confidentes in deo qui est super omnes deus ordinauerunt ymagines vij dierum ebdomade ad faciendum peticiones, et est sciencia altissima et honorata et multum secreta et non conceditur omnibus hominibus nisi viris magni et profundissimi sensus et intelligencie.

Caue igitur tibi in illis, et proba, et invenies veritatem sanctissimam.

[1.] De ymagine diei dominice. Prima ymago est diei dominici. Forma eam ex auro uel auricalco aut cera crocea, et scribe super eam nomina sequencia, et si in altitudine dicitur ascensio Leonis in mense Augusti aut Aprilis. Hec sunt nomina angelorum man- [87v] dancium Leonem: Raphael, Dardyel, Vrlathafel. Nomina ventorum sunt hec uel spirituum qui semper mandant Leonem: Baythan, et eius adiutores Cahatus, Cardas, Yabal. Cum volueris ligare li[n]gwas, fac ymaginem istam in horis nominatis que tibi conuenit[r] et altitudine dicta, et coniura super eam per ista coniuracionem:

> *Coniuro vos, angeli sigillo Solis consignati: Banarga, Lyon, Cylon, Bamayon, Admyon, Assuerop, Tayuf, Rem, Letana, Baupa, Yanoth, Haralyl, Quilil, Casub, Nubtub, Caytuli, Catub,[s] per creatorem celi et terre et 4or parcium mundi et ventorum qui[t] sunt inter celum et terram, qui est super omnes deus, fortissimus et altissimus, et non est alius deus preter eum, et ipse est rerum et conditor omnium naturarum: Yat, Faoli, Ydardyel, Ycalatasyel. Item coniuro vos per hec nomina: Vasamiaa,[u] Licaa, Cassaa, Lamubatub, Olot, Elos, Cymehalod, ipse est qui scit sciencias secretas et apertas, Yfael, Cardiel, Telataph, El, laborate et complete peticionem meam et opus quod cupio compleri.*

[2.] Secunda ymago est [diei] Lune, et est facienda ex auro vel ex stanno aut ex cera alba. Ymago hec est ad maximam beniuolenciam et concordiam, et hi[v] sunt angeli super eam dominantes: Gab[ri]el, [88r] Michael, Samuel. Cum autem volueris facere concordiam et magnam beniuolenciam, fac ymaginem istam 2a hora[w] diei Lune, in altitudine Cancri,[x] in mense Julij aut Martis, uel in mense Piscium. Hec sunt nomina ventorum qui[y] manda[n]t Cancrum: Heletel, Halmital, et huius adiutores sunt Bellomilalum,[z] Abuzaba. Et coniura super eam per istam coniuracionem:

> *Coniuro vos angeli quibus commissum est signum Lune, Comoha, Bamoha, Zihil, Bephaha, Casal, Nata, Vada. Coniuro vos per honorem dei vt compleatis hanc peticionem, nec in aliam rem laboretis donec festinetis[a] compleueritis. Rogo te, G*[*abriel*]*, M*[*ichael*]*, et S*[*amuel*]*, quod*

hec[b] *mea peticione adimplere confirmare non remaneat*[c] *quousque eam perfecte adimplebitis et confirmabitis, diuina nobis concessa gracia et virtute.*[d]

[3.] Tercia ymago est die[i] Martis. Forma eam ex ere rubeo aut cera rubea, die Martis et hora Martis, mense[e] Aprilis aut Decembri.[f] Et scias quod hoc opus est multum honoratum et forte, quando volueris istud opus operari. Nomina angelorum commissorum sigillo Martis sunt hec, scilicet Sariel, Taryel, Harmalil, et nomina ventorum qui seruiunt ei super[g] hec: Harmabia, Blisacana, Ababob, et eius 3es adiutores Coaamal,[h] Vmial,[i] Perasas. Et coniura per istam coniuracionem:

Coniuro vos [88v] *principes angelorum et ventorum eius, Edus, Mafraas, Dadayus, et Hydus, Habat, Alat, Nays, Madasia, Yaral, Fastriath, Ysamtiel, Ytatel, Haramalil, nomine Cabar, Carachar, Ycidanis, Yalens, Harab, et dominum lucis altum Bathaquius, diuini*[j] *Honris,*[k] *Tortur, Hamahe, Dana, Cadara, dominum celorum et terre, nec est alius deus preter ipsum, deum Salciel, Tariel, Hatamalil, precipe*[l] *Hamar, Benall,*[m] *et adiutoribus eius, quod faciant et compleant quod ab ipsis postulaui.*

Si volueris depopulare domum, ad sa[n]gwinis fluxum prouocare, aut aliquem infirmari, aut quodlibet aliud dampnum facere, forma[n] ymaginem ex ere rubeo et sepely ymaginem iuxta aquam currentem.

[4.] Qvarta ymago est diei Mercurij, et hec sunt nomina angelorum quibus super eam constituunt: Michael, Fanuel,[o] Sarpiel; et nomina ventorum sunt hec mandantium eam, scilicet Tobha et adiutores eius Danhas, Paclas, Sambas. Forma ymaginem mense Julij aut Octobris, et plumbo; sculpe in ea nomina ista ad seperandos beniuolentes et ponendas inimicicas inter eos,[p] et coniura sic per ista coniuracionem:

Coniuro vos angeli per nomen creatoris, preter quem nullus est vince[n]s, ipse enim est creator et preceptor, et omnis potestas est in manu sua, uel eius sibi eciam est virtus insuperabilis, quia ipse est potens et invincibilis rex, sub cuius [89r] *auctoritate omnia sistunt et viuunt. Coniuro vos, Michael, Sarpiel, Muriel, Peruerl,*[q] *Yeserie, Adonay, Sabaoth, Yo, Yo, domini celorum et terre, venite per bonitatem veri fortis qui solus fuit, est, et erit. Michael, Sarquiel, Muriel, complete peticionem meam,*[r] *vt veniat ad effectum.*

[5.] Qvinta ymago est diei Jouis, et angeli super eam constituti sunt Satquiel, Pattar,[s] Constiel, Assassayel, et hij sunt venti constituti super ymaginem: Silite, Maraben, Halharit, et sui adiutores sunt Yse, Riron, Naasay, Eladab. Et quando igitur volueris hoc opus operari, forma ymaginem ex ere croceo aut ex cera crocea die Jouis, et intinge eam cum viridi, et fac pro viro et pro muliere, [si] hoc modo volueris ponere amiciciam inter duos viros aut mulieres aut inter virum et mulierem. Forma duas ymagines ex cera viridi mense Maij, scilicet in altitudine Piscium, aut mense Januarij in altitudine Sagitarij, et scribe nomen viri super cor ymaginis femine et nomen femine super cor masculi, et dic coniuracionem istam:

> *Domine deus, omnipotens creator rerum visibilium tam invisibilium, pone beniuolenciam et mansuetam concordiam inter mulierem talem, filia*[*m*] *talis, et talem, filium talis, quam posuisti inter Adam et Euam, et inter Jacob et Rachelem, et inter Michaelem et Gabrielem, quorum vnus est igneus et alter aqueus, vnus* [*autem*] *alteri non* [89v] *nocet, sed est inter eos concordia magna, et quemadmodum posuisti concordiam in angelo cuius medietas est ignea, altera niuea, vt nix ignem non extingwit, nec ignis niuem consumit, et tu pariter inuidiam concordare facis. Ita, domine, tua sanctissima pietate et misericordia*[t] *talem, filiam talis, concordare, diligere, et amare cum tali, filio talis, facias. Coniuro vos angeli nomine Yafaa, Safaa,*[u] *Alleya, Hayala, Haya, Halix, Hayul, Ataya, Hytoia, Saffetaba, Coffossol, Remlestar,*[v] *El, domine deus, qui scis secreta cordium et es finis et principium, qui nunquam morieris. Festina, Sarafem, Custyeli, et precipe Amaris*[w] *et adiutoribus eius, vt cito faciant et compleant peticionem meam.*

Et sepeli ymaginem in loco per quem transeant, et videbis mirabilia omnipotentis dei.

[6.] Sexta ymago est diei Veneris, et angeli mandantes eam sunt Anael, Naquiel, Sagriel, et venti sunt Sarabores, et 3es adiutores Trathacas, Nasat, Nasaa. Quando de ymaginibus operari volueris, formas illas die Veneris ex cera alba mense Maij, in altitudine Thauri, aut in mense Octobris, et scribe nomen viri super cor ymaginis mulieris, et nomen mulieris in capite ymaginis viri, et suspende eas ad stellas, et percute eos cum virga oliue, et coniura eas cum ista coniuracione:

Venite, Anael, Tarquiel, Samuel, [*90r*] *Hassahaa, Saaca, Giraca, Adtulia,*[x] *Archalia, Aler, Gnad, Alualia, Saana, Samorie, Mahyra, Cartel, Harat, Maslatym,*[y] *Caci, Yca, Yca, Dad, Dada, per ipsum qui est Cados, Salba, dominum angelorum et ventorum, Heyt, Asseveye, Adonay, El, Salday, Saraoth, Sabaoth, Lyaste, Ady, Gualbroa,*[z] *vir fortissimus, virorum fortissimum,*[a] *deus altus et magnus, creator noster, preter cuius potenciam non est alia, A, Cya, Ya, Barquissaquil, Sabguyel, et per istam coniuracionem quam super vos coniuro, et per virtutem El, Veneris, bene fortunate, coniuro vos vt bene proficiatis in hac mea causa,*[b] *et compleatis cito meam voluntatem, commemorando filium talis, et talem filiam*[c] *talis, sicut ferrebat*[d] *cor Eue per amorem Ade in omnibus, Haycrab, Hayclas, Canael, Taltoth, Scarpe, cor talis, filie tali*[*s*]*, pro loco condenso vbi cottidie transeat.*[e]

[7.] Septima ymago est diei sabbati, cuius planeta est Saturnus, et hec ymago est multum honorata et preciosa, super omnes alias ymagines, eo quod Saturnus est in septimo celo. Hanc autem ymaginem mandant isti angeli: Castuel, Maratron uel Matraton, Satael. Et venti huic seruientes sunt hij: Memmi, Aloybain, Aflas, Analuabith. Quando autem volueris ligare li[n]gwas aut balneum [90v] aut[f] molendinum aut centorium, uel ponere discordiam inter duos diligentes se, forma ymaginem ei et[g] sculpe in ea nomina dicta, et porta eam tecum, necessaria cum ea, per portam ciuitatis aut ville uel domus, et sepeli eam in medio vbi volueris, et ligabunt omnes li[n]gwe hominum loci illius. Et si volueris ponere discordiam inter duos beniuolos, uel inter virum et mulierem, forma duas ymagines de pice clara, sitque facies ymaginis viri facies porci, et facies ymaginis mulieris facies canis, et pone eas tergo ad tergum, et scribe in cartha virginem[h] sequencia verba, et ponis[i] eam inter costas ymaginis, et hec sunt verba que faciunt inter eos vt istos discordiam et inimiciciam, maliuolenciam, pec[t]orum percussio, capillorum depilacio, abhominaciones, et fuga, vt nunquam vnus ab altero possit diligi, sed ab inuicem sibi tristes obuient. Et sepeli ymaginem sub porta domus vnius illorum, et videbis mirabilia. Et coniura super eam[j] cum ista coniuracione:

Venite, Cya, Mutaron, Sathauel,[k] *angeli commissi sigillo Saturni Stigis*[l] *quod in hac hora in adiutorium michi, et precipite spiritibus Amamni*[m] *et Astaba, Hertanalit,*[n] *vt venia*[*n*]*t cito, meum completum*[o] *mandatum, per*

nomen domini benedictum Albilfael, Fiel, Ignaborum, Yada, Yaffla, Tasagaf, Hyaalym, Anagodyny, [91r] *Dymas, Anazana, Salodaya, Athym, Adyr, Elsyday, Adaptinor, Sabath, Adoray, Eloym, Eloe, Gna, Cithe, Sereaye, Alssylayessus, Agnibora,*[p] *Osatietas, angelorum Cassie, Mittaron, Satquiel, precipite me Mira et Affla, et Alualuaht, Sayp, Aladep, vt idem meam compleant voluntatem per*[q] *sanctitatem coniuracionis huius, quam super vos scripsi.*

37r. Summary

Cvm operare volueris, accipe semper tempus, siue de die siue de nocte, cum nominibus angelorum mandancium tempus in quo operaberis, et nomen rei, et ibi sunt nomina supradictorum angelorum mandancium tempus, que[a] scribere debes in primo tempore et in 2o tempore et in 3o et 4o, et eciam nomina signorum eius, sicut ibi iacet, in quolibet tempore suo, et isti sunt angeli cerciores et meliores, secundum librum quendam illi quod dedit, uidetis et quod[b] vocas principes xij mensium, vt sequitur infra, et loco istorum nominabis et pones istos supradictos. Nota quod sicut supradicti angeli sunt nominandi, sicut eciam nomina dierum in quo operaberis,[c] sicut continentur in capitulo quod incipit, ‘Conplete sunt vij signa dierum’. Ista sunt dicta Iudei.[d]

Nota quod isti sunt principes angelorum xij [91v] mensium, qui dominantur in suis thronis in quinto celo, qui habe[n]t thronos 4or. Primus thronus est in parte orientali, in quo dominantur tres angeli qui sunt principles. Secundus thronus est in parte occidentali, et ibi dominantur alij 3es angeli et principes. Tercius thronus est in parte septentrionali, et ibi dominantur 3es alij angeli, vt infra statim melius declarabitur.

Nota quod semper vni throno[e] deseruiunt tres menses, et vnum tempus, vt infra patebit. Primus ergo angelus est princeps, qui est in primo throno et in parte orientali, dominatur primo tempore et mense primo, et iste vocatur Aysansasyel, et iste et[f] alij principes supradicti[g] habent plures alios seruientes eis[h] et obedientibus eorum imperiis ornare quilibet princeps dominus est invocandus et nominandus secundum tempus et ordinem suum cum suis seruitoribus, et imo iste primus angelus concordat cum primo tempore et mense, et secundus[i] [sic] cum 2o, et 3us cum 3o, 4us cum 4o, et sic de aliis.

Primum tempus:[j]

2o mense regnat et dominatur princeps Ragiel cum suis seruitoribus.

3o mense regnat et dominatur princeps Dyrnaot cum suis seruitoribus.

[92r] Secundum tempus:[k]

4o mense regnat et seruit princeps Tanenon cum suis seruitoribus.

Quinto mense regnat et dominatur[l] princeps Terogat cum suis seruitoribus.

Sexto mense regnat et dominatur princeps Morel cum suis seruitoribus.

3m tempus:[m]

Septimo mense regnat et dominatur princeps Patderon cum suis seruitoribus.

Octauo mense regnat et dominatur princeps Illdegage cum suis seruitoribus.

Nono mense regnat et dominatur princeps Andegor cum suis seruitoribus.

4m tempus:[n]

Decimo mense regnat et dominatur princeps Macgmel cum suis seruitoribus.

Vndecimo mense regnat et dominatur princeps Assandaran cum suis seruitoribus.

Duodecimo mense regnat et dominatur princeps[o] Abarthiel cum suis seruitoribus.

Nota eciam quod sicut mensium sunt nominandi sic eciam nomina dierum sunt in quo operaberis, quorum nomina sunt: Prima enim dies dominica[p] vocatur Metraton. Et 2a Yaspel, Tercia Geminiel. 4a Gabriel. 5a Michael. 6a Raphael. 7a Sarphiel uel Captiel, vt scribitur in sacra scriptura. Distingwe tempora et concordabis scripturis,[q] et ideo primo distingwenda sunt tempora et cognoscenda, [92v] et 2o in quolibet opere quod operare volueris si vis opus tuum perficere et vt posses tempora disti[n]gwere et cognoscere, scias quod primum tempus cum fiunt 4or tempora incipit a medio Marcij et finitur in medio Junij, et menses[r] Aprilis et Maij sunt in medio, et sunt de primo tempore, et[s] sic continentur ad tale signum.[t]

Et cum tempus summum[u] continentur 3es menses supradicti, 3es menses et eorum principes, possunt eis adaptari et coniungi et cum eis nominari et invocari quo ad primum tempus, quia sunt primo tempore orientali et in primo throno orientali.

Cvm eciam secundum tempus contineat 3es menses et eorum principes presente 2o tempore adaptari, nominari, et [in]vocari, cum sunt dicitur[v]

tempore occidentali et throno occidentali.

Cvm eciam 3m tempus continet 3es menses et eorum principes, possunt 3o tempore adaptari nominari et invocari, cum eciam sunt de 3o tempore et throno meridionali.

Cvm 4m tempus eciam continet 3es menses et suos principes presunt [pn^t] 4o tempore[w] adaptari et nominari et invocari cum sunt de 4o tempore et throno septentrionali, ad tale signum invenies angelos cerciores et meliores, qui habent concordare cum 4or temporibus.

Cvm volueris coniurare seu cartham scribere vel nomina invocare, dic nomina angelorum [93r] dominancium tempore et mensi et altitudini qua facies opus. Prima enim altitudo mensis est Nysan, 2a est Yar, et sic de aliis, quod si operatus fueris ad bonas[x] vel ad bonum, narrabis angelos bonos, et si ad malum malos, et sic facies in omnibus que volueris operari, et ita complebitur opus tuum, et probatum libri doctrina est vera et cetera.[y]

Cvm eciam oporteat te nominare nomina Solis et signorum et Lune et terre et parcium 4or mundi, et cum nomina Solis sunt 4or et 4or sunt[z] tempora, concordabit primum cum primo, atque nominabis et invocabis, et secundum cum 2o, et 3m cum 3o, et 4m cum 4o. Et cum sint 3a nomina signorum eius in quolibet tempore, facies idem. Et cum sint eciam 4or nomina Lune concordabis cum predictis et nominabis primum cum primo tempore, et secundum cum 2o, et 3m cum 3o, 4m cum 4o. Et cum eciam sint 4or nomina terre quod eciam oportet te nominare, facies eciam quod primum nominabis cum primis et secundum cum 2is, et 3m cum 3is, et 4m cum 4is, sic[ut] habetur superius in capitulo. Dicere oportet et ita facies de 4or nominibus quod terra signabit [sigibt] aliter ibi in fine dicti capituli.[a] Et eciam oportet te nominare 4or partes[b] mundi, videlicet orientis, occidentis, et meridiei, et septentrionis, et cum quolibet istorum habeat 4or nomina secundum tempus suum, primum nominabis et invocabis cum primis, secundum cum 2o, [93v] 3m cum 3o, 4m cum 4o, et sic de aliis.

Et auertas quod sigillum et signum diei scribatur seu depingatur dies et hora est in qua debes opus tuum facere seu incipere, quia magna virtus est in eis, quare cum eis complebunt opera tua, et nomina angelorum regnancium in diebus septimane dicenda sunt, et sequitur que nomina habet[c] nominare in operibus septimane secundum diem suum.

Angelus diei dominici est Raphael, et si operatus fueris in die dominico istum nominabis et [in]vocabis, et sic de omnibus aliis, vt continetur in supradicto capitulo completa, etc. In omni igitur opere nominabis angelum

diei in quo facies opus, et scribe illud, quia si fuerit inscripto,[d] quia multum iuuabit te cum potencia creatoris.

Regum eciam spirituum vij diebus septimane regnancium nomina subscribentur, seu omnes angelos dominantes diei quo facies opus, et sic veniunt et complebunt voluntatem tuam, [et] respondebunt tibi in omnibus que quesieris.

Diei ergo dominico regnat et seruit Baytan rex, coadiutores sui sunt Caatus, Candas, Vambal, et sic de aliis, vt ibi invenies.

Nota eciam quod quilibet dies septimane habet suffumigium suum sibi a[p]propriatum, cum quo [94r] suffumigari oportet opus quod facies in ea, et complebitur opus tuum sine dubio. Suffumigium diei dominice est assandalis croceum uel rubeum vel sibi simile, et sic de aliis, vt ibidem continetur, et eciam ibi subsequentur[e] invenies qualia opera facere debes in quolibet die.

Nota quod eciam oportet te scribere nomina horarum die[i] quibus quidem horis perfic[i]entur opera que facies. Prima ergo diei hora dicitur Yayn. In hac hora facienda est cartha ad destruendas[f] voces hominum et mala verba eorum, et li[n]gwas ligandas, et sic invenies ibi de aliis horis, tam diurnis quam nocturnis.

Nota eciam quod cum aliquod opus aut cartham scribere volueris, nomen hore et nomen domini hore, id est angeli qui ei dominatur uel ministrat, oportet te nominare. Vnde hec sunt nomina angelorum dominancium omnibus horis diei septimane. Prima enim hora diei dominatur Raphael, et sic de alijs que ibi invenies quo ad idem, et sic eciam est de nocte. Vnde nocte diei Lune prima hora dominatur Sarquiel, et sic eciam de aliis, vt ibi invenies, etc.

Nota eciam quod sic est de omnibus horis supradictis, ita eciam est et intelligere debis, quod quidam angeli dominantur uel ministrant horis secundum dominacionem planetarum uel ministracionem in eis. Omni enim hora Solis dominatur uel ministrat Raphael, et sic de aliis, vt ibi invenies, etc.

[94v] Nota eciam diligenter de concordia, quod eciam habens,[g] debes facere de omnibus supradictis, et coniunccione eorum est regula talis. Diei eciam cuilibet planete cum angelis suis signaque planetarum distributa horum angelorum nomina debent concordare et respondere nominibus et capitulis supra scriptis, et angelo qui[h] continetur in coniuracionibus cuiuslibet diei, vt supra in capitulis de ymaginibus dierum quibus ministrant

adinvicem diei, ergo dominico ministrat Sol, et angelus eius est Raphael, eiusque signum est Leo, et sic de aliis, vt ibi invenies.

Omnia predicta oportet te seruare quandocumque volueris operare secundum istum librum, et in aliquo deficere non posses, quia hec per ordinem invenies quomodo et qualiter habere te debes, et opus tuum secundum istum librum facias et nichil dimittas, si non vis errare, et primo semper respicere mensem lunarem, quia mensis lunaris dierum alij boni sunt, alij sunt mali, vt habetur supra in libro isto, et ideo regula est talis, quod quocumque die septimane operare volueris ad quo[d]libet bonum siue malum facere vis, attende diligenter, quod illa dies sit operi fiendo respiciendo mensem lunarem, vt dictum est. Et si illa dies sit bona et conueniens, non dimittas opus tuum de die in diem, uel differas, quare quia[i] opus tuum non veniret ad effectum, et forsitan putares illud esse falsum.

[95r] Avertas eciam diligenter quod in principio vnius cuiusque tui operis debes scribere nomina que respondebunt voluntati tue, et sunt hec nomina ex nominibus creatoris. Cum igitur illa nomina altissima nominare volueris, flexis genibus humiliter, invocabis sic:

Invoco et humiliter supplico vobis nomina altissima dei, vt nos adiuuetis in opere tali, ad complendum, ad perficiendum:[j] *Agnas, Yana, dei Israhel, Ybat, Suliat, Gnalas, Yemssamon, Haa, Dosa, Barian, Barian, etc.*[k]

Inuoco et appello te, Captiel, angele qui es[l] *prepositus diei*[m] *septimo, qui es dies sabbati, quod pro me labores*[n] *et* [*non*] *desistas donec totum meum effectum et desiderium ad*[o] *effectum perducas. Rex Mayron, Assayby, invoco te et appello et tuos adiutores Abymalib et Haybaly, Dot et Yfla, quod pro me laboretis et non desistetis donec totum meum affectum et desiderium compleuerit*[*is*].

Vos[p] *angeli qui presidetis diei sabbati, Captiel, Mataton, Sarquiel, id est Satraquiel, invoco et appello vos vt pro me laboretis et non deficiatis donec totum meum affectum compleueritis. O sanctissima nomina dei, Agmas,*[q] *Yana, dei Israel, Ydar, Subar, Gnabas, Yemssamon, Haa, Dosa, Ba-* [95v] *rian,*[r] *invoco vos et requiro toto corde et ore vt dignemini me exaudire et adiuuare, et totum meum desiderium complere, vt valeam videre mille armatos in meo seruicio.*

Cyayn, prima hora diei invoco te vt adiuues me, vt facias me videre predictos spiritus armatos, et te eciam, Yan, oportet, que es[s] *2a hora, et*

te eciam, 3a hora Dasura, et te eciam, 4a hora, Sala.

Invoco eciam et appello angelos dominantes predictis horis, Raphael, 2o Anael, 3o Michael, 4o Gabriel. Invoco eciam Saturnum et eius angelum Captielem, et eius signum Capricornum et Aquarium, et suum sigillum quod est hoc quod hic pono,[t] *vt me adiuuent et faciant michi apparere predictos spiritus armator in meo seruicio.*

Terra, que[u] *in 4o tempore vocaris*[v] *Yemat vel Yaneaa, invoco te et appello, vt tu adiuues me et facias apparere predictos spiritus armatos in meo seruicio. O nomina angelorum qui seruitis 4o tempore, Amabel, Terayl, Atrarayl, invoco vos et appello, vt faciatis michi* [96r] *venire spiritus in forma militum armatos in meo seruicio. O angeli fortes, Castiel, Matraton, Fatael, invoco vos vt meum desiderium compleatis et predictos spiritus venire faciatis. Et vos ventos, Genuum, Altibayn, Aflas,*[w] *Analuabet,*[x] *venite Eya, Mittaton, Sathane, uel angeli promissi, sigillo Saturni, sitisque in hac hora in adiutorium michi, et precipite spiritibus Amamim*[y] *et Astabam et Hactanaabit, vt veniant cito meum comple*[z] *mandatum, per nomen benedictum Abilfaelfiel, Anogodym, Dymaon, Ana, Ana, Saoday, Athym, Adyr, Essiday, A, Daymior, Sabat, Adonay, Eloym, Eloe, Gna, Cythe, Seredye, Assylla, Yssessus, Agnabora. O societas*[a] *angelorum, Cassie, Matraton, Satquiel, precipite me Mira et Affla et Abralualit, Sayp, Aladep,*[b] *vt iam meam compleatis voluntatem, per sanctitatem coniuracionis huius, et per coniuracionem quam super vos feci. O Tomitat, nomen Solis in 4o tempore, invoco te vt tu adiuues ad faciendum venire supradictos spiritus in forma militum in seruicio meo. O nomina signorum 4ti temporis, invoco vos vt adiuuetis me quod supradicti spiritus venient in meo seruicio, Capricornus, Aquarius, et Pisces. O Saarlaquia, nomen Lune in 4o tempore, rogo te et invoco vt tu adiuues me, quod fa-* [96v] *cies venire supradictos spiritus in forma militum in meo seruicio. O Safaten, nomen celorum in 4o tempore, rogo te et invoco vt tu adiuues me, quod facias venire supradictos spiritus in forma militum in meo seruicio. O nomina 4or parcium*[c] *mundi, Orientis Pedyoth, Malchaam,*[d] *Mendie, Danoe, Septentrionis Yamhor, vos invoco et rogo vt vos adiuuetis me et faciatis venire supradictos spiritus in forma militum in servicio meo.*

a *Note that* operari *and* operare *are used interchangeably*.
b *Heading duplicated in margin*.
c u *corrected from another letter, which is blotted out*.
d Sic *in MS*.
e *MS* angele.
f *Meaning* dominico.
g *Heading duplicated in margin, and again at top of fol. 69v*.
h *Corrected both times from* Hatym.
i *MS* apparauit
j *MS* celos.
k *MS* honorata.
l *MS* predictos.
m *Heading duplicated in margin*.
n *Followed in MS by* men, *deleted*.
o *MS* qui.
p Sic *in MS*.
q *Heading duplicated in margin*.
r Sic *in MS?*
s *Followed in MS by* et.
t *Followed by* ide, *struck through*.
u omnium *added below line in MS*.
v Sic *in MS*.
w Sic *in MS*.
x *Corrected in MS from* creatis.
y Sic *in MS?*
z *Heading duplicated in margin*.
a *Corrected in MS from* fortem.
b *MS* qui.
c *Heading duplicated in margin at bottom of fol. 70v*.
d *Corrected in MS from* Esaraye.
e *Followed by* pissces, *struck through*.
f *MS* qui.
g *Presumably meaning* supremi dei, omnium creatoris.
h Sic *in MS*.
i *MS* deueniant.
j *Heading duplicated in margin*.
k Sic *in MS*.
l *MS* qui.
m *Followed by* g, *struck through*.
n Sic *in MS*.
o *MS* es.
p *MS* laboras.
q *MS* desistac *or* desistat.
a *MS* qui.
b *MS* suum.
c *Or* hoc.
d perficietur *duplicated in MS*.
e *Followed by seal*.
f *Followed by seal*.
g *Followed by seal*.

h *Followed by seal*.
i *Followed by seal on top of 72^{v}*.
j *Followed by seal*.
k *Or* Casfrielis?
l *Followed by seal*.
a *Followed by four lines of seals*.
b Sic *in MS, here and in following cases*.
c *Followed by two lines of seals*.
d *Followed by two lines of seals*.
e *Followed by one line of seals*.
f *Followed by five lines of seals*.
g *Followed by two lines of seals*.
h *Followed by five lines of seals*.
i *Followed by one line of seals*.
j *Followed by two lines of seals, and three further lines at the top of 74^{r}*.
k *Followed by one line of signs*.
l *Followed by four lines of signs*.
m *Followed by one line of signs*.
n *Followed by 6 lines of signs at the top of 74^{v}*.
o Sic *in MS*.
a Sic *in MS.*
b r *in* Gabriel *partly blotted out in MS.*
c *Or* Capciel?
d Sic *in MS*.
a Sic *in MS*.
b *Followed in MS by* Sylol, Candas, *struck through*.
c Sic *in MS*.
d *Followed in MS by* Comas, *deleted*.
e Sic *in MS?*
a fumi *blotted out in MS*.
b Sic *in MS, for* cygminus?
c *Meaning* linguas?
d Sic *in MS?*
e *MS* Hee.
a um *blotted out in MS.*
b *Initial* i *blotted out in MS*.
c *Followed by* Quacumque die septimane.
d *Meaning* quod illa sint operi faciendo conueniencia?
a *MS* quilibet.
b *MS* uel.
c *MS* prosunt *(here and in the following five cases)*.
a *Corrected in MS from* Ybas *(?)*.
b *This entire paragraph seems obscurely written*.
a *MS* horas.
b *Meaning* admittendam *or* admittendorum?
c *Presumably meaning* venandum.
d Sic *in MS*.
e c *added above line in MS.*
f *MS* itenerandum.

a *Presumably meaning* opera eis pertinencia.
b Sic *in MS*.
c *Corrected in margin of MS from* nothis.
d *First* a *inserted above line, substituting for a letter that is blotted out*.
a Sic *in MS*.

b *Blotted out in MS*.
c *MS* 12.
d Sic *in MS*.
e *Corrected in MS from* luna.
f *MS* eiusque.
g Sic *in MS*.
a *MS* stangno.
b *Or* hoc.
c *Or* hec.
d *Presumably meaning* quibus creauit.
e *In margin of MS:* Nota nomina, *and pointing hand*.
f *Meaning* hanc [ymaginem]?
g *MS* appariat *or* apperiat [appiat].
h *MS* ymaginem.
i *MS* conglutinaando.
j *MS* sepelieas.
k Sic *in MS?*
l *Or* hoc.
m *Meaning* quoque?
n Sic *in MS.*
o *MS* hore.
p *MS* aut.
q *MS* virtute.
r et *slightly malformed, and duplicated above line in MS.*
s *MS* tona.
t *Heading added in margin of MS*.
u *Meaning* ad?
v *Meaning* depopulaturum?
w Sic *in MS?*
x *Followed in MS by* p, *struck through*.
y *Perhaps meaning* sub similitudine bestie de qua quesieris?
z Sic *in MS*.
a *Followed in MS by* te, *struck through*.
b *Followed in MS by* pueri *(?), struck through*.
c Sic *in MS.*
a *MS* lignium.
b Sic *in MS*.
c Sic *in MS?*
d Sic *in MS*.
e Sic *in MS?*
f *Or* hec.
g Sic *in MS?*
h Sic *in MS*.
i Sic *in MS?*
j Sic *in MS*.
k *Followed in MS by sign for* con-, *blotted out*.
l *Followed in MS by* eam, *deleted*.
m Sic *in MS?*
n *MS* proprie.
o *MS* comburendam.

p Sic *in MS?*
q *Followed in MS by* creauit te, *struck through*.
r Sic *in MS*.
s Sic *in MS*.
t *Followed in MS by* Vertart, *struck through*.
u *Followed in MS by* aues, *deleted*.
v *MS* absidentem.
w Sic *in MS?*
a *Or* hec.
b *MS* nullo.
c Sic *in MS*.
d Sic *in MS*.
e *Or* hoc.
f *Presumably meaning* ministrancium.
g *This entire paragraph appears to be obscurely written*.
h Sic *in MS?*
i *Or* hec.
j *Possibly meaning* et cupitis scire istam scienciam.
k Sic *in MS*.
l Sic *in MS?*
m Sic *in MS?*
n Sic *in MS?*
o Sic *in MS?*
p *MS* mensis.
q *MS* Octobri et Nouembri.
r Sic *in MS?*
s *Followed in MS by* et.
t *MS* que.
u Sic *in MS?*
v *MS* si.
w *MS* 2am horam.
x *MS* Cancer.
y *MS* que.
z Sic *in MS?*
a -ne- *accompanied by dots normally indicating deletion. Perhaps an adverb is intended?*
b *Or* hoc.
c Sic *in MS*.
d *MS* virtus.
e *MS* mensis.
f *MS* Decembris.
g *Meaning* sunt?
h Sic *in MS?*
i Sic *in MS?*
j *Meaning* dominum?
k Sic *in MS?*
l Sic *in MS*.
m Sic *in MS?*
n *MS* formam.
o Sic *in MS?*
p *MS* eas.

q Sic *in MS?*
r *MS* mean.
s Sic *in MS?*
t *MS* misericordiam.
u *Corrected in MS from* Safea *(?)*.
v Sic *in MS?*
w Sic *in MS?*
x Sic *in MS?*
y Sic *in MS?*
z Sic *in MS?*
a Sic *in MS*.
b *MS* meam casam.
c *MS* tali filia.
d *Perhaps intended for* furebat.
e *The final words read like fragments of instruction that do not belong to the conjuration, but the passage is evidently confused*.
f *MS* ad.
g *Meaning* eorum?
h *Meaning* virginea?
i *Meaning* ponas?
j *MS* eas.
k Sic *in MS?*
l *I.e., Saturn (the spirit) of Styx*.
m Sic *in MS?*
n Sic *in MS?*
o Sic *in MS*.
p *Followed in MS by* Osan *(?), struck through*.
q *MS* pre.
a *MS* qui.
b *This passage appears confused*.
c Sic *in MS*.
d Sic *in MS*?
e *MS* throni.
f et *added above line in MS*.
g *MS* supradicte.
h *MS* eius.
i *MS* secundo.
j *Written on right side of page*.
k *Written on right side of page*.
l *Followed in MS by* Terogat, *struck through*.
m *Written on right side of page*.
n *Written on right side of page*.
o *Followed in MS by* Abra, *struck through*.
p *MS* dominice.
q *Followed in MS by an extraneous* et, *struck through*.
r *MS* mensis.
s *MS* etc.
t Sic *in MS*.
u Sic *in MS*.
v *This passage appears confused*.

w *MS* tempori.
x Sic *in MS*.
y *Meaning* certa?
z *Changed in margin to* sint.
a *MS* capitulum.
b *MS* parcium.
c *Meaning* habes?
d Sic *in MS*.
e *Meaning* subsequenter?
f *MS* destruandas.
g *Followed in MS by* de, *struck through*.
h *MS* que.
i Sic *in MS*.
j *Followed in MS by* Agnas, Yna, Yana, dei Israel, Ybat, Subat, *struck through*.
k *Pointing hand drawn in margin, with inscription* Nota nomina.
l *MS* est.
m *MS* dei.
n *MS* laboras.
o *Followed in MS by blot*.
p *MS* Quos.
q *Or* Aginas?
r *Second pointing hand shown in margin of fol. 95r*.
s *MS* est.
t *Followed in MS by three signs, given next to each other across the page*.
u *MS* quod.
v s *struck through in MS?*
w Sic *in MS?*
x Sic *in MS?*
y Sic *in MS?*
z Sic *in MS*.
a *Followed in MS by* ange, *struck through*.
b Sic *in MS? Third letter is blotted out*.
c *MS* temporum.
d Sic *in MS?*

No. 38. For obtaining information about a theft by gazing into a fingernail (fols 96v–99v)[a]

Accipe puerum virgineum de legittimo thoro, et socios quos tibi placuerint, et vadas ad locum secretum, et facias circulos 3es cum gladio. Ad primum dic, *In nomine Patris et Filij et Spiritus Sancti.* Ad secundum dic, *In nomine indiuidue trinitatis, Alpha et O, deus et homo.* Ad 3m dic, *Ego te facio per illum qui creauit celum et terram, mare et omnia que in eis sunt.*[b]

Hoc finito, fac quod vnusquisque habeat gladium suum, et non minus 4or gladiis extractis, et accipe sedem tripedem, et pone inferiorem circulum, et scribas [97r] nomen pueri ad sedem, et benedic puerum per hanc

benediccionem, circu[i]endo per caput eius cum gladio, dicens,

Crux Christi tecum. Crux Christi est quam semper adoro. Crux Christi est vera salus. Crux Christi soluit vinculum mortis. Crux Christi est invincibilis per arma. Crux Christi est mobile signum. Crux Christi superat omne malum.

Et da[c] puero gladium tenere ad manus, et fac illi crucem ad frontem, dicendo,

Crux sancta sanctificet[d] te et omnes oraciones sacerdotum benedicant te.

Et fac puerum sedere ad sedem, et radas sibi vngwem cum cultello, et vnge sibi vngwem cum oleo oliue, et tunc benedicas socios tuos, semper vnum post alium, et te ipsum cum predicta benediccione, sicut tu puerum benedixisti. Et facias eos sedere, vnum post alium, ad inferiorem circulum, et da vnicuique gladium suum tenere ad manum, et facias eos habere silencium, et fac puerum cla[u]dere oculos, et benedic puerum et te ipsum et omnes socios tuos per inicium sancti ewangelij secundum Johannem: *In principio erat verbum, et verbum erat aput deum, etc.* [Jn 1:1].

Hoc finito, fac puerum inspicere vngwem quousque se reuertat et ipse coniurare,

Vmon, Progemon, Mithiomo, Pist, Vralchim, Althes, Panite, Fabar, Thobar, Cormes, Felsmes, Diles, Dilia, Dies, Onaris, coniuro vos demones prenominatos, per hec nomina sancta, On, Ton, [97v] *Gon, Ron, Apt,[e] Galapt,[f] Ivs,[g] Calens, Timel, vt citissime iam nullam requiem habeatis, nec in celo nec sub celo, nec in terra nec sub terra, nec in pluuiis nec in ventis, nec in nubibus nec in aeribus, nec in ignibus nec in aquis, nec in abissis nec in arundinibus, nec in ponis[h] nec in aliis quibus*[*cumque*] *locis, nisi furem cum furto isto puero ostendens[i] vngwem istius pueri virginei oleo linito crescere, clarescere, tanta latitudinis apparere, vt poterit euidenter videre in eo furem et furtum factum nobis ablatum, et locum vbi adhuc latet,[j] et quicumque cum ipso furto actum.*

Tunc sibyla ter. Ad primum dic, *O domine[k] Ihesu Christe.* Ad secundum dic, *O deus fortis.* Ad 3m dic, *O potestas.*

Hoc finito, dic coniuracionem:

Coniuro vos, principes omnium demoniorum, Astaroth, Belzebub, Berit, Fornicator, Temptator, et Seductor, Possessor hominum, Natheus, Molbet.[l] *Precipio vobis vt vestrum vnus in forma nigra veniat vt iste puer possit eum euidenter videre in sua vngwe.*

Hoc finito, queras a puero si videt latitudinem at altitudinem in suo vngwe. Si non, dimittas formam nigram et incipe predictam coniuracionem vsque quod videbit omnia.[m] Tunc facias venire sicut prius posui, eciam precipias ipsis per hec nomina:

El, Eloy, Elyon, Aloe, Sappa, Sother, Emanuel, Tetragramaton, Saday, Luamay, Athanatos, Ysos, Kyrie, Primogenitus, Vita, Finis, Via, Flos, Fons, Ve- [98r] *ritas, Sapiencia, Virtus, Paraclitus, Ego sum qui sum, Mediator, Agnus, Ouis, Vitulus, Serpens, Aries, Leo, Os, Verbum, Ianua, Ymago, Gloria, Lux, Sol, Splendor, Lapis angularis, Sponsus, Pastor, Propheta, Sacerdos, Immortalis, Lex, Rex, Christus, Pater, Filius, Spiritus Sanctus, Agla, Petra, Eternitas, Neon, Burnon, Parli, Caon, Aepton, Alpha et O, Omnipotens, Misericors, Caritas, Eternus Creator et Redemptor, Primus et Nouissimus, Dator et Receptor, Ayos, Otheos, Yschyros, Sanctus Deus, Fortis et Paciens, Iustus Iudex in vltimo die. Per ista lxxija nomina Christi precipio vobis vt michi sitis obedientes et isto puero virgineo de qua re et de qua interrogacione quod factum est* [*nichil*] *retineatis, quod verum est numeretis et dicatis.*

Hoc finito, queras si videt demonem saltantem et gaudentem. Tunc dic ad puerum, et facias ad socios tuos simul loqui quod puer non habeat timorem. Hoc finito, incipe coniurare et fac istum recedere et furem cum furto minare:[n]

Coniuro vos, prenominatos demones,

- *per istum qui creauit celum et terram et omnia que in eis sunt,*
- *et per istum qui nos et vos creauit et nos redemit cum suo precioso sangwine,*
- *et per istum qui venturus est,*
- *per Patrem et Filium et Spiritum Sanctum,*
- *et per sanctam obedienciam,*
- *et per corpus domini nostri Ihesu Christi, qui hodie et cottidie celebratur per vniuersum mundum,*
- *et per sanctam trinitatem,*
- *per deitatem,*
- [98v] *per humanitatem,*

- *per deum verum,*
- *per deum viuum,*
- *per deum sanctum,*
- *per deum omnipotentem,*
- *per sanctam Mariam, matrem domini nostri Ihesu Christi,*
- *per eius vnicum filium,*
- *et per tremendum diem iudicij,*
- *per resurrex*[*i*]*onem omnium mortuorum,*

vt recedas et furem cum furto [*et*] *loco, cui adducas, vt iste puer euidenter possit videre furem cum furto N.*

Non[o] dicas aliam coniuracionem:

Coniuro vos, prenominatos demones,

- *per annunciacionem domini nostri Ihesu Christi,*
- *per sacrum ieiunium domini nostri Ihesu Christi,*
- *per baptismum domini nostri Ihesu Christi,*
- *per temptacionem domini nostri Ihesu Christi,*
- *per passionem domini nostri Ihesu Christi,*
- *per milia sex wlnera domini nostri Ihesu Christi,*
- *per centum sex wlnera domini nostri Ihesu Christi,*
- *per quinquaginta sex wlnera domini nostri Ihesu Christi, sine alijs de capite vsque ad plantas,*
- *per spineam coronam quam in capite domini nostri Ihesu Christi posuerunt et genua flectebant* [*et*] *illudebant sibi, dicentes, 'Aue rex Iudeorum',*
- *per arundinem et alapas, quibus Christum cedebant,*
- *et per 3es clauos,*
- *per lanceam qua sacratum corpus domini nostri Ihesu Christi perforatum est dum continuo exiuit sa*[*n*]*gwis et aqua,*
- *per emissionem sue sanctitatis domini nostri Ihesu Christi, 'In manus tuas commendo spiritum meum',*
- *per anxietatem quam beata virgo Maria, mater domini nostri Ihesu Christi, habuit dum vidit filium eius pendentem in cruce, dicens, 'Flecte ramos, arbor alta,' et non secundum quod compositum est ex 4or litteris, scilicet Alpha et O, deus et homo factus.*[p]

Coniuro vos prenominatos demones

- *per omnes sanctos angelos, thronos, et dominaciones, principatus, potestates, virtutes celorum, cherubin et seraphin, qui non cessant* [99r] *clamare, dicen*[*te*]*s, 'Sanctus, sanctus, sanctus',*
- *et per virtutem domini nostri Ihesu Christi, scilicet propter nos homines descendit de celis et natus ext ex Maria virgine, sub Poncio Pylato passus est,*
- *et per 3es angelos, scilicet Michael, Gabriel,* [*et*] *Raphael,*
- *et per dominicam oracionem, scilicet Pater noster,*
- *per vij candelabra que in manibus angelorum odoriferum,*
- *per eorum miracula deo beneplacita, qui sunt sub christiana.*[q]

Hoc finito, queras a puero si videt. Si non, tunc dic hanc coniuracionem:

Coniuro vos, prenominati demones,

- *per 4or ewangelistas, Lucam, Marcum, Matheum, Johannem,*
- *per 4or sermones,*
- *per xij apostolos,*
- *per 3es magos, scilicet Caspar, Balthasar,* [*et*] *Melchior,*
- *per patriarchas* [*et*] *prophetas,*
- *per martires et confessores,*
- *et per omnes papas Romanorum, et omnes virgines et viduas,*
- *et per omnes episcopos,*
- *et per omnes abbates,*
- *per omnes priores,*
- *per omnes preponitos,*
- *per omnes archidiaconos,*
- *et per omnes deconos,*
- *per omnes monachos,*
- *per omnes moniales,*
- *per omnes sacerdotes,*
- *per omnes dyaconos et subdyaconos,*
- *per omnes sanctos dei,*
- *per merita omnium sanctorum,*
- *per omnem populum Christianorum,*
- *et per omnes sanctos qui sunt in celo et in tera,*
- *et per centum et*[r] *xliiij milia innocentum qui non sunt loquentes loqui in puericia, passi sunt supplicia,*
- *per omnes karacteres Salomonis,*
- *per sapienciam suam,*
- *per omnia experimenta Virgilij,*
- *per celum et terram,*
- *per mare,*
- *per omnia que in eis sunt,*
- *per omnes Cesares,*
- *per omnes* [99v] *reges,*
- *per omnes principes,*
- *per comites,*
- *per omnes milites,*
- *per omnes ciues.*

Hoc finito, queras si videt furem cum furto et si venisti ad finem. Tunc terge puero vngwem tunica tua, et accipias vnugla[m] pueri,[s] et benedicas puerum tali modo, faciendo crucem cum gladio ad 4or partes corporis sui, dicendo, *Pater, Filius, Spiritus Sanctus, sancti,*[t] *custodiant te.* Et fac puerum gladium recipere ante se, et exire de circulo, et omnibus sociis tuis ita facies et tibi.

a *This experiment begins a section that is labelled on fol. 96v as follows:* Incipiunt experimenta verissima et probata: Incipiunt experimenta verissima et probata, primum ad omnia indaganda que volueris, siue presencia, siue preterita, siue futura, etc.

b *Cf. Ps. 145:6 Vulg*.

c *MS* dat.

d *MS* sanctificat.

e Sic *in MS?*

f Sic *in MS?*

g Sic *in MS?*

h *Meaning* pontibus?

i *MS* ostendans.

j *MS* iatet.

k *Followed in MS by first stroke of an* x, *struck through*.

l Sic *in MS?*

m omnia, *written in margin of MS, probably belongs here*.

n *Presumably for* minari.

o *Meaning* nunc?

p Sic *in MS*.

q Sic *in MS*.

r *Followed in MS by* l, *struck through*.

s *MS* domini.

t Sic *in MS*.

No. 39. For obtaining information by gazing into a fingernail (fols 99v–103r)

Incipit secundum [experimentum] bonum et probatum.[a]

[100r] Accipe puerum virginem de legittimo thoro, et fac 3es circulos. Ad primum circulum dic, *In nomine Patris et Filij et Spiritus Sancti.* Ad secundum dic psalmum *Celi enarrant*.[b] Ad 3m dic *Deus tuum regi da*.[c] Post hec,[d] accipe sedem tripedem quercinium, et subtus scribe nomen pueri, et sub pedibus pueri scribatur hoc nomen Tetragramaton, et ponantur desuper duo lapides, ne puer tangat nomen pedibus. Postea scribe in manubrio cultelli et nomen pueri et hec nomina: Istath, Hoaz, Abays, Fastich; et in pollice scribe Alpha et O. Deinde rada vngwem dextri pollicis[e] cultello, cuius manubrium sit factum de cornu nigro uel albo.

Deinde dic, *Domine, secundum peccata, etc.*[f] Postea fac crucem ✠ tali modo in fronte pueri, dicens, *Tu qui es Alpha et O, fac verum dicere puerum virginem istum, N., qui est creatura tua. In nomine Patris et Filij et Spiritus Sancti.* Et dic, *Domine Ihesu, fili dei viui, qui pro nobis peccatoribus de synu Patris descendisti ad terram, ostende nobis veritatem. Amen.* Deinde susurra puero ad aurem dextram, *Sathan, Belzebub, Astaroth, Berith, Azraro, Rotunda;* hec[g] dic ter.

Deinde intra circulos et pone te contra faciem pueri, et tunc lineas vngwem pueri rasum cum oleo oliue, et da puero cultellum ad manum, et dic,

Abgo, Safrit, Bos, Zelentes, Vm, Vom, Motmyo, Thitodens,[h] *Gemitias,*[i] *Gana, Vresius, Pharachte, Foliath, Gebath, Dyrus,* [100v] *Virus, Vnyrus, Peamde, Febat, Gebat, Tyros, Vijas,*[j] *Nubar, Azathi, coniuro vos prenominatos demones*

- *per Patrem et Filium et Spiritum Sanctum,*
- *per deum omnipotentem,*
- *per Ihesum Christum filium eius,*
- *et per trinitatem illius,*
- *et per ipsam prouidenciam quam deus in mente habuit prius quam mundus fieret,*

[*vt*] *obediatis imperio meo, non per virtutem meam sed per virtutem magestatis omnipotentis dei. Coniuro et contestor vos demones*

- *per sapienciam eternitatis dei, qua celum supra stare fecit, terram autem deorsum fundauit et perfecit, elementorum que*[k] *in opus mundi connexit,*
- *et per prudenciam qua deus lucem a tenebris separauit et vtrumque creauit,*

vt arte et magisterio, a magistro vestro Astaroth vobis concessa, vngwem huius pueri, N., oleo linitum, crescere et clarescere faciatis et procreare latitudinem, vt apparere possit euidenter et videre in eo furem et furtum nobis ablatum, et[l] *locum de quo ablatum est, et in quem locum translatum est, et vbi adhuc positum est, et quidquid ex ipso furto*[m] *actum est. Item adiuro vos prenominatos demones*

- *per verbum dei, quo celum et terram creauit et herbam virentem in ea genere suo, solem et lunam et stellas et signum et tempora, fulgura et tonitrua, voces,*[n] *et omnia quecumque sint in terra, mare, et inferno,*

vt arte, etc. Item coniuro vos prenominatos demones

- *per annunciacionem,*
- *per natiuitatem,*
- *per circumcisionem,*
- *per baptismum Christi,*
- *et per omnia que fecit Ihesus in Chana Galylee quando conuertit aquam et vinum,*

[101r] *ut arte, etc. Item coniuro vos prenominatos demones*

- *per ieiunium Christi,*
- *et per istum gressum quando in Monte Oliuete ascendere voluerit adorandum Patrem, dicendo, 'Pater, si fieri potest, transeat a me calix iste',*[o]
- *et per sudorem sa*[*n*]*gwineum Ihesu Christi, qui de suo corpore emanauit pro nobis peccatoribus,*
- *et per omnia archana secretorum,*
- *per sa*[*n*]*gwineas guttas sudoris Christi,*
- *per solem obscuratum,*

- *per lunam conuersam in sa*[*n*]*gwinem et terribilem clamorem Christi pendentis in ligno crucis,*
- *per sup*[*p*]*licium mortis,*
- *et per emissionem sui sanctissimi spiritus,*
- *et per istam virtutem qua velum templi cissum est, et inquinamenta aperta sunt,*
- *et per misterium sacri sepulchri,*
- *et per virtutem dei,*
- *et per dispositionem*[p] *diuine ordinacionis,*
- *et per*[q] *dominum nostrum Ihesum Christum, quem adoramus, crucifixum, passum, et sepultum credimus, et scimus resurrexisse et* [*in*] *celos ascendisse confitemus,*

vt arte, etc. Coniuro vos prenominatos demones

- *per celum et terram, mare et omnia que in eis sunt;*
- *et per omnia que concludunt 4or partes mundi,*
- *et per serpencia et volatilia celi, bipedia, tripedia,* [*et*] *quadrupedia,*
- *et per omnes aereas potestates, vt arte (vt supra).*

Item coniuro vos prenominatos demones

- *per angelos et archangelos, per thronos et dominaciones, principatus et potestates, per virtutes celorum, per cherubin et seraphin,*
- *et per diuinum officium miseracionis,*
- *et per eos qui prosunt,*
- *et per omnia* [101v] *que subiecta sunt omnipotenti deo,*
- *et*[r] *per ipsum omnipotentem deum qui ex nichilo creauit cuncta* [*et*] *ad laudem et ad gloriam nominis sui fecit,*

vt arte, etc. Coniuro vos prenominatos demones

- *per v secula et vij etates mundi,*
- *et per tremendum diem iudicij*
- *et per lxij nomina Christi,*
- [*et per*] *etatem et claritatem Christi, quam habuit prius quam mundus fieret,*
- *et per centum et xliiij milia innocentum ante deum astancium,*
- *et omnes ordines ecclesiasticos,*

vt arte, etc. Coniuro vos prenominatos demones

- *per coeternam sapienciam dei, qua deus hominem creauit cum non esset, et Adam*[s] *ad ymaginem et similitudinem suam formauit,*

vt arte, [*etc.*]*. Coniuro vos prenominatos demones*

- *per sanctissima nomina Christi: Messyas, Sother, Emanuel, Sabaoth, Adonay, Panthon, Panthocrathon, Eloy, Theos, Hon,*[t] *Visio, Saluator, Alpha et O, primus et nouissimus, primogenitus, principium et finis, via, veritas, et sapiencia, virtus, paraclitus, ego sum qui sum, qui es, mediator, agnus, ouis, aries, vitulus, serpens, edus, verbum, ymago, gloria, gracia, salus, lux, sal, pax, splendor, panis, fons, vitis, pastor, propheta, spes immortalis, rex, pater, omnipotens, misericors, eternus,*[u] *summum bonum, trinitas, vnitas, pater, El, Eloy, Eloe, Eleon, Saday, Symator, Tu, Ye, Ye, princeps pacis, Enstriel,* [102r] *spiritus, timor, pietas, tu, vnitas vnitatis, trina deitas,*

vt arte, etc. Coniuro vos prenominatos demones

- *per fidem prophetarum,*
- *per preconia patriarcharum,*
- *per dignitatem xxiiijor seniorum,*
- *et per symbolum apostolorum,*

- *et per passionem sanctissimorum martyrum,*
- *per confessionem piorum confessorum,*
- *et per continenciam sanctarum virginum ac viduarum,*
- *et per omnes sanctos et electos dei,*
- *et per 4or ewangeliastas et eorum ewangelia,*

vt arte, etc. Coniuro vos prenominatos demones

- *per salutem omnium sanctorum, viuorum et mortuorum,*
- *et per sancta sacrificia sacerdotum,*
- *et per omnes diuinos oraciones sanctorum,*
- *et per omnia corpora sanctorum dei,*
- *et per eorum animas in statu salutis eterne,*

vt arte, etc.

Si puer non videt ad tunc,[v] dicas,

Jaspar, Balthasar, Melchior, Smoagel, Emanuel, et deus fortis, te deprecor vt ungula N. efficiatur lata et crescat et clarescat.

Ad quamlibet coniuracionem debet operans puerum interrogare si vngwis crescat. Si non, repetatur eadem coniuracio, *Jaspar, etc.*, donec videat crescentem, latam, et magnam, quousque sufficiat. Quere a puero si aliquid videat. Si[w] videt, dic statim sub ungwe hanc coniuracionem:

Lytim, cum tuis subditis Ygrim, Andyron, Vzmyas, Ytelteos, Zymens, Bylent, Baruth, precipio vobis, demones,

- *per omnipotentem deum, viuum et verum,*
- *et per tres magos Jaspar, Balthasar,* [*et*] *Melchior,*

vt veniatis, vbicumque sitis, ad visionem istius pueri, N., veris[x] *in specie humana, et in specie istorum qui hoc furtum perpetra-* [102v] *uerunt.*

Quere a puero si aliquid videat. Si non, repetatur eadem oratio, Lytmy, donec appareant.

Ipsis autem apparentibus, dic hanc coniuracionem:

Precipio vobis, demones, per trinitatem et inseparabilem vnitatem que facta fuit super ipsum in Iordanis flumine, in[y] *columbe specie, quod vos ostendatis et dicetis huic puero, N., vbi acceptum uel reconditum sit hoc furtum, et in quo loco adhuc restat.*

Si adhuc non prodest, dic hanc coniuracionem:

Coniuro vos demones et precipio vobis per nomen Naamay, Syy, qui Syrum de lepra mundauit, et Danielem de lacu leonum liberauit, et 3es pueros[z] *de camino ignis illesos abire fecit, quod vobis detis auctoritatem huic puero, N., audiendi, interrogandi, et videndi.*

Post coniuracionem factam, fac puerum claudere oculos, et purga sibi vngwem, et fac crucem super eum, ante eum, [et] retro eum, et accipe sibi cultellum de manu. Postea benedic te et ipsum, et dele circulum, et exeas secure cum eo, scilicet puero. Cum autem vis exire circulum, dic, *Pax ipsi*[a] *sit nobis et vobis.* Tunc reges recedunt ad propria regna, et dic,

Cum vos iterum[b] *vocauero, sitis parati obedire michi. Hoc*[c] *vobis precipio*

- *per eternum et viuum deum, qui in cruce passus* [*est*] *et ex latere eius exiuit sa*[*n*]*gwis et aqua.*

Insuper precipio vobis

- *per hostiam sanctam, per hostiam puram, per hostiam inmaculatam, qui est Ihesus Christus,*

vt cito michi tunc veniatis et omnem voluntatem meam adimpleatis. Amen. Etc.

a *This line is given twice; between the two occurrences is the following figure: a triple circlar band, with the inscription* In nomine Patris et Filij et Spiritus Sancti *in the outermost band;* In nomine indiuidue trinitatis, Alpha et O, deus et homo *in the middle band, and* Ego te facio per illum qui creauit celum et terram, mare et omnia que in eis sunt *in the innermost band*.

b *Ps. 18 Vulg*.

c *Cf. Ps. 71:2 Vulg*. (deus, iudicium tuum regi da). *Figure at top of fol. 103r: a triple circular band, with* In nomine Patris et Filij et Spiritus Sancti *in the outer band,* Celi enarrant *in the middle band, and* Deus tuum *[*sic*]* regi da *in the innermost*.

d *Or* hoc.

e *Followed in MS by* cuius.

f *Cf. Ps. 102:10 Vulg*. (non secundum peccata nostra fecit nobis) *and Ps. 118:65 Vulg*. (Domine, secundum verbum tuum).

g *Or* hoc.

h *Or* Chitodens.

i Sic *in MS?*

j Sic *in MS?*

k *MS* quos.

l *Followed in MS by* in.

m *MS* furtu.

n *MS* tunitrua.

o *Cf. Matt. 26:39*.

p *MS* disponsicionis.
q *Followed in MS by* Ihesum.
r *MS* vt.
s Sic *in MS?* adia – *should be a form of 'adicio', but 'adam' is required*.
t *For Greek* ho on.
u *Line over* u *deleted in MS*.
v *Meaning* adhuc?
w *MS* etc.
x *Meaning* venientes?
y *MS* eciam.
z *MS* puero.
a *Meaning* Christi?
b *Followed in MS by* vobi, *deleted*.
c *Or* hec.

No. 40. For obtaining information about a theft by gazing into a fingernail (fols 103r–105v)

Experimentum verum de furtu et probatum.

In ortu solis fac 3es circulos, et crucem in medietate circulorum,[a] et fac tibi porrigere sedem tripedem de quercu et cultellum cum manubrio albo et linito cum oleo oliue. Hoc facto, scribe diuisim hec[b] xxiijor nomina; sunt 4or literas uel lapides parum latos et 3es literas pone subtus sedem et vnam subtus pedem[c] pueri, et ipsa omnia nomina subscripta [103v] scribe super vnam literam, quam pones super caput pueri. Hoc facto, tolle puerum ad circulos et loca puerum super sedem. Vertas sibi faciem contra orientem, et scabe puero ambas ungwes pollicis, et pone sibi vnum pollicem super alium, et scribe super manubrium nomen pueri et Astaroth, et des puero cultellum ad manus, ita quod cultellus sit subtus pollices. Hoc facto, vnge puero ungwem superiorem cum oleo oliue ad modum crucis, in omni pietate electa, vt illictis et districtis appareatis in vngwe istius pueri, N. Tu vero sede super sedem qualemcumque volueris, et tu tene puerum inter genua, et dic vt diligenter inspiciat ad vngwem. Hoc facto, caues ne aliquas operaciones habeas sextis aut sabbatis diebus.

Hec sunt nomina que scribi debent: in nomine Progeneri, Mutimo, Possunt, Thomopest, Vtany, Votanes, Filij, Fibos, Fibet, Baruth, Sachith, Propiietas, Voltam, Panyte, Farum, Farum, Farum, Cubarum, Crutines, Tyrygel, Dyrus, Formys, Fembusalk, Berith, Sathanas.

Incipe coniuracionem:

Coniuro vos, demones,

- *per Patrem et Filium et Spiritum Sanctam,*
- *et per incarnacionem domini nostri Ihesu Christi,*
- *per baptismum Christi,*
- *per ieiunium Christi,*
- *per mortem Christi,*
- *per passionem Christi,*
- *per resurrexionem Christi,*
- *per ascensionem,*
- *per adventum Spiritus Sancti paracliti,*
- *per* [104r] *tremendum diem iudicij, in*[d] *quo omnes estis dampnandi,*

vt appareatis in vngwe istius pueri, N., in specie furis uel furum qui rem aut res istius hominis, N., accepit; absque omni decepcione appareatis, sicut promisistis. Emogeni, Thomo, Gyton, Sertugidis,[e] *Jubutzis.*

Tu qui es Alpha et O, fac verum dicere hunc puerum, N., virgineum, qui est creatura tua. Justus es,[f] *domine, et rectum iudicium tuum.*[g] *In circuito tuo, domine, lumen, est et non deficiet. Nichil occultum quod non reueletur, et coopertum quod non sciatur. Domine Ihesu Christe, fili dei viui, qui propter nos peccatores de sinu Patris descendisti ad terram, ostende nobis tuam* [*veritatem*] *et veritatem huius rei.*

Abgoth, Sanfrielis, Selentis, Vniueny, Vtimo, Geremittarum, Dydones, Rayma, Rofanes, Panyte, Fabath, Gallath, Dyrus, Fyrus, Virytus, Finibet, Arath. Coniuro vos prenominatos demones

- *per Patrem et Filium et Spiritum Sanctum, et deum omnipotentem, Ihesum Christum filium eius vnigenitum,*
- *et per deitatem ipsius,*
- *et per ipsam prouidenciam quam deus habuit prius quam mundus fieret,*

vt obediatis imperio meo. Coniuro vos prenominatos demones

- *per sapienciam dei, qua deus celum sursum stare fecit et terram deorsum fundauit, et mare in termino suo collocauit,*
- *et per virtutem qua deus confusionem elementorum in opus mundi convertit,*
- *et per* [104v] *sapienciam dei, qua deus lucem et tenebras creauit, qui diem ac noctem adunauit,*

vt arte et magisterio a magistro vestro Asef Caroth vobis concessa sicut[h] *sunt vt faciatis vngwem istius pueri, N., oleo linitum, crescere et clarescere et tante latitudinis comparere, quod euidenter iste puer, N., in eo videre possit furem uel fures et furtum furis nobis ablatum, et rei locus*[i] *de quo ablatum est, et locum in quem deportatum est, et locum in quo adhuc latet, et quidquid cum ipso furto est, vt huic reueletis. Item coniuro vos prenominatos demones*

- *per magistrum vestrum Astaroth,*

vt compareatis[j] *in forma furis et furti, et quidquid cum hoc furto factum est ad nostram faciatis noticiam pervenire. Item coniuro vos*

prenominatos demones

- *per illum qui fecit celum et terram et herbam virentem in genere suo, solem et lunam et stellas celi, signa et tempora, fulgura et tunitrua, voces et omnia quecumque in terra, in mari,* [*et*] *in inferno sunt,*

vt arte, etc. Item coniuro vos prenominatos demones

- *per ieiunium domini nostri Ihesu Christi,*
- *et per iter quod fecit ad montem Oliueti ad orandum Patrem, 'Pater, si fieri potest, transeat a me calix iste',*

vt arte, etc. Coniuro vos prenominatos demones

- *per v wlnera domini nostri Ihesu Christi, et fixuras cla-* [105r] *uorum,*
- *et per lanceam et clauos quibus crucifixus est dominus.*

Coniuro [*vos*] *prenominatos demones*

- *per omnia que concludunt 4or partes mundi,*
- *et per etates mundi,*
- *et per omnia animalia que sub celo sunt,*
- *et per serpencia et volatilia, bipedia, tripedia,* [*et*] *quadrupedia,*
- *et per omnes aereas potestates,*

vt arte, etc. Coniuro vos prenominatos demones

- *per tollerancia*[*m*] *spinee corone*[k] *quam sustinuit dominus suo capite,*
- *et per poculum quo potatus est in cruce felle et aceto.*[l]

Item coniuro vos prenominatos demones

- *per angelos et archangelos, thronos et dominaciones, principatus, potestates, virtutes celorum, cherubin et seraphin,*
- *et per dominicum sacrificium et officium miseracionis,*
- *et per eos qui presunt aliis,*
- *et per omnia que sunt deo subiecta,*
- *et per deum omnipotentem,*
- *et per deum qui ex nichilo omnia creauit ad laudem et ad gloriam sui nominis ac magestatis,*[m]

vt arte, etc. Item coniuro vos prenominatos demones

- *per coeternam sapienciam qua*[n] *deus hominem creauit cum non esset, condidit ad ymaginem et similitudinem suam,*

vt arte, etc. Item coniuro vos prenominatos demones

- *per fidem prophetarum,*
- *per preconia patriarcharum,*
- *per dignitatem xxiiij seniorum,*
- *per symbolum apostolorum,*
- *per passionem sanctissimorum martyrum,*
- *per confessionem piorum confessorum,*
- *et per continenciam sanctarum virginum ac viduarum,*
- *et per lacrimas beate Marie virginis, quas fudit,* [105v] *et per planctum sancti Johannis ewangeliste, cum viderunt Ihesum Christum in cruce exspiratum,*
- *et per solis obscuracionem et lunam versam in sa*[*n*]*gwinem in signa transacta Filij dei,*
- *et per tremendum diem iudicij in quo omnes estis dampnandi,*

vt appareatis in vngwe istius pueri, N., in specie furis uel furum qui[o] *rem uel res istius hominis, N., ac*[*c*]*eperit ad nostram noticiam faciatis*

peruenire.[p]

Finito experimento, dic hunc versam:

Protege, salua, benedic, sanctifica populum cunctum per crucis signum domini. Morbos auerte corporis et anime. Hoc contra signum nullum stet periculum. Amen. Per crucis hoc signum defendat nos Ihesus Christus. Amen.

a *Figure at bottom of fol. 105v: a triple circular band, with a cross dividing the interior into four wedges. The outermost circle has the inscription,* ✠ Hunc circulum facio in nomine Patris omnipotentis dei, qui solo verbo cuncta creauit. Dextera domini fecit virtutem, dextera domini exaltauit me, non moriar sed viuam et narrabo opera domini. Castigans ca- *(finished outside the circle:* stigauit dominus*). The middle circle bears the inscription,* ✠ Hunc circulum facio in nomine filij unigeniti dei viui, qui humanum genus proprio sangwine redemit. Dextera domini fecit virtutem, dextera domini exaltauit me, non moriar sed viuam et narrabo opera. *The innermost band contains the inscription,* ✠ Hunc circulum facio in nomine Spiritus Sancti paracliti, qui corda apostolorum et prophetarum suorum sanctissima gracia *[MS* sanctissimam graciam*]* illustrauit. Dextera domini fecit virtutem, etc. *The word* onus *appears at the edge of each wedge. Toward the middle are the fragments* Fren, ---p'on *(?)*, on *and* N.p *(presumably for* Nomen pueri.

b *Followed in MS by* nomina, *deleted*.

c m *blotted out in MS*.

d in *blotted out in MS*.

e Sic *in MS?*

f *MS* est.

g *Ps. 118:137 Vulg*.

h Sic *in MS*.

i Sic *in MS*.

j *MS* comparaeatis.

k *MS* corane.

l *MS* acceto.

m *Followed in MS by* fecit.

n *MS* quo.

o *MS* uel.

p *Followed in MS by* vt arte, etc., *extraneously added*.

No. 41. For discovering hidden treasure in sleep (fol. 106r–106v)

A[d] sciendum vbi thesaurum sit absconditum, primum est quod oportet hominem confiteri generaliter peccata sua, luna crescente, videlicet die dominico, sole existente in leone, de mane. Et cum a prima surrexeris, asperge te aqua benedicta, dicens antyfonam, *Asperges me, domine, ysopo,*

etc. totam, cum *Gloria Patri.* Postea vade ad crucifixum et dic coram eo *Miserere mei, deus* totum, semper respiciendo crucifixum, cum omni deuocione. Et cum hec dixeris, tunc dic deuotissime corde et contrito, *O rabi, rabi, rex meus et deus meus ac dominus dominancium, qui conditor es vniuersorum, exaudi oracionem mei, misere et indigne*[a] *creature, et redempcionis tue in hac hora et semper,*[b] *et indignus clamor meus ad te perueniat.*

Hoc dicto, vade ad domum tuum et cameram tuam optime mundatam, et versus orientem dic hanc oracionem deuotissime quam potes:

> *O Oriens benigne, maior pars mundi, celi, terreque sator, cuius nutu*[c] *omnia, tam celestia quam terrestria, prouide facta sunt, confirma intellectum meum in hoc opere per tui regni dominium, quod nunquam dimittitur. Rege et paue me in hac mea supplicacione. Et precor te*
>
> - *per tuos reges quod tenet et stringit, sanat et confirmat,*[d]
> - *et per omnes regias tuas potestas,*
> - *per Sotuem, Sortfen,*
>
> *vt in nocte sequenti veniat ad me in sompnis Haram, spiritus benignus, et inflammet cor meum et mentem meam, vt sciam thesaurum* [106v] *invenire, si aliquis est in partibus istis uel in aliis, et ducat me et signum ibi faciat vt cognoscam verum et ipsam veritatem,*[e]
>
> - *per tuum solem sanctissimum et sacratissimum thesaurum nitidissimum, candidum et fulgentissimum, quod mittit tua excellencia et remittit tua manifesta et benigna potestas,*
> - *et per omnes dignitates tuas et regimina*
>
> *vocor*[f] *et contestor vt mich*[*i*] *spiritum veritatis in sompnis mittere digneris hac nocte, vt michi reuelet*[g] *thesaurum absconditum.*

Hoc fiat versus orientem et genibus flexis. Hanc oracionem ter dicas.

Q[u]ando autem intras lectum, dicas nouem vicibus,

> *Oriens, Oriens, Oriens, precor, rogo, et peto, benignissime Oriens, vt votum meum adimpleas, et velis respicere ad offensiones meas.*

Et tunc veniet ad te spiritus qui te non offendet, sed sompniare te faciet thesaurum, et ducet te recte ad locum.

Mane autem facto, quando surrexeris, fac 3es elimosinas in honore magni regis scientis, et vade associatus uel solus ad locum vbi est thesaurus in domo tua, et recipe eam. Postquam habebis thesaurum, fac cantare 3es missas: primam ad honorem sancte trinitatis, 2am pro peccatis mortuorum,

terciam pro[h] [in]columitate vite tue, etc.

a *MS* miserere et indige.
b Sic *in MS*.
c *MS* nuta.
d Sic *in MS*.
e Sic *in MS*.
f Sic *in MS*.
g *MS* reuelent.
h *MS* pro pro.

No. 42. The name Semiforas (fols 106v–107r)

Nota: hoc est nomen magnum Semiforas, quod erat [107r] scriptum in fronte Aaron, sacerdotis creatoris. Crescat in me virtus tua, omnipotens deus, creator celi et terre, quemadmodum locutus fuisti, dicendo,

Saday, Hay, Resel,[a] H, Q,[b] Ayn, Yemino, Selatados, Braruth, Huy, Adonay, Eya, Yen, Yhn uel Tunehy, Vo,[c] Da, Ey, Aha, Heye, Heye, Heye, Haya, Haya, Haya, Ey, Ey, Ey, Ya, Ya, Ya, Han, Han, Han, Ga, Ga, Ga.

Conpletum est nomen Semiforas, benedictum nomen eius cuius regni non erit finis per infinita seculorum secula. Amen.

a *Followed in MS by blank space*.
b Sic *in MS?*
c Sic *in MS?*

No. 43. For obtaining a horse (fol. 107r–v)

Ad equum habendum, hoc scribatur in hostio domus vacue in crepusculo noctis, more Hebrayco, hec nomina cum sa[n]gwine vespertilionis: Tuditha, Stehiha, Alpha, Draco, Mariodo, Ypanon. Quibus scriptis, recede modicum a loco.

Post horam paruam, reuertaris et invenies eqqum paratum, quem cum volueris ascendere, pone sinistrum pedem ad screpam et dic hanc

coniuracionem:

Coniuro te, eque bone,

- *per creatorem celi et terre,*
- *et per illum qui creauit vniuersa et omnia ad laudem et gloriam sui nominis,*
- *et per deum viuuum*
- *et per deum sanctum*
- *et per deum verum,*

vt non in corpore nec in anima nec in minimo membro meo vere obesse valeas, nec in aliquo me perturbes, sed me, N., ad locum talem deferas, placide, hilariter, jocunde, et velociter, absque omni inpedimento.

Deinde ascende audacter et secure, [107v] qu[i]a omnino tibi nocere non potest. Signo vere crucis non te signabis, quia ipsum a te fugabit.

Cum autem perueneris ad locum prenominatum, descende de equo et accipe frenum, et absconde sub terra. Peracto autem tuo negocio, recipias frenum et scucte firmissime, et statim veniet. Cum autem ascendere volueris, dic precedentem coniuracionem et hec tria verba:[d] kostolya, elogo, yetas.

d *Followed by* kostelia, *deleted*.

No. 44. Fragment of an experiment for averting harm (fol. 107v)[a]

[…] creauit[b] mundum et septem dies, in quibus cuncta creata fuerint in vna torta, et obseruabis cartam, et cum hoc prohibes omnia dampna hominibus, cunctaque nocencia arboribus et nascoiciis,[c] nominabisque hec nomina sursum posita et deorsum. Et hec sunt nomina, scilicet: Layalym, Lyalgnea, Yalgnal, Narath, Lybarye, Lymbaros, Lyaslam. Cum hiis igitur signis prohibes omnia mala et dampna in mundo, et numquam ad locum reuerte[n]tur vnde fuerint expulsa.

a *This fragment occurs on the middle of fol. 107v, separated by double horizontal lines from the*

preceding and subsequent material.

b *Followed by* mundum, *deleted*.

c *Meaning* nascenciis?

No. 45. For invisibility (fols 107v–108r)

Nunc igitur sume albam columbam, die Sabbati de nocte, et cartam agni virgineam, pergasque ad riuum iuxta quadruuium et occide columbam, dicens,

O vos quibus sacrificium debetur, estote michi completium votum meum.[a]

Hoc dicas contra occidentem primo, postea ad meridiem, deinde ad[b] orientem, post[e]a ad [108r] septentrionem. Et scribe de huius[c] collumbe sangwine hanc figuram.[d]

Reuertansque de mane ante solis ortum, invenies ibi aliam literam et as quodam involutum, illudque ligabis in capillis tuis cum volueris esse invisibilis. Et precaue tamen quod ibi dimittas columbam et cartam, ne ipsam accipias modo aliquo.

a Sic *in MS, for* completio voti mei?

b *Inserted above line in MS*.

c *MS* hac.

d *Figure toward top of fol. 108r: a complex horizontal design*.

No. 46. Favourable and unfavourable days of the month for inscriptions (fol. 108r–v)

Mensis lunaris dierum alij sunt boni, alij mali ad scribendas[a] cartas. Prima dies mensis, scilicet lunaris, tota est bona. Secunda die mane est bona, et non plus. Tercia nil facere debes. Quarta dies tota bona. Quinta vsque ad horam terciam, et vltra non. Sexta die nichil facies. Septima die, prima hora bona est, et non plus. Octaua, mane bona. Nona nichil facies. Decima die omnino nichil facias,[b] quia mala[c] est ad omnia facienda. Vndecima bona est tota. Duodecima bona est vsque ad terciam uel quartam [horam]. 13a nichil facias. 14a tota bona est. 15a die[d] nichil facies. 16[a] mane tota bona est, postea nichil valet. 17a et 18a vsque ad meridiem mala est, et postea est

bona. 19a nichil in ea agas. 20a et 21a et 22a [108v] dies, mane sunt bone, et non plus. 23a [et] 24a,[e] nichil facias. 25a mala, nec bona. 26a et 27a, nichil facias. 28a et 29a et 30a bona est toto. Etc.

a *MS* scribendos.
b *Followed in MS by* quare.
c *MS* male.
d *MS* hora.
e *Followed in MS by* u, *struck through (?)*.

No. 47. Fragment of a chemical prescription (with a note in German) (fol. 108v)

Item recipe salis petri, vitrioli, rorani,[a] ana tere, et fac aquam fortem ex eis, et dissolue in ea lune limaturam quantum soluere potes,[b] et quando non plus soluit lunam, tunc recipe illam aquam in qua luna est soluta et inpone mercurij crudi quantum coagulare potest. Istum mixtum sit coagulatum. Accipe et pone eum in crusibulum super stratum istarum rerum. Recipe ceram nouam, thuris albi, gummi arabicum, oxicroceum, asafetidam, serabiuum, boracem, semen orobi, cantarides, puluis buffonum,[c] cerusam, sal nitri, sal commune, vernicium, terebentinam, euforbium, ouum, ana partes equales, et fac similiter fluere. Etc.

a Sic *in MS?*
b *Corrected in MS from* potest.
c *Note added at bottom of fol. 108v:* Puluis *[MS* Poluis*]* buffonum ist daz kupfer daz vom hamer felt, so mans schmihet *[?]*.

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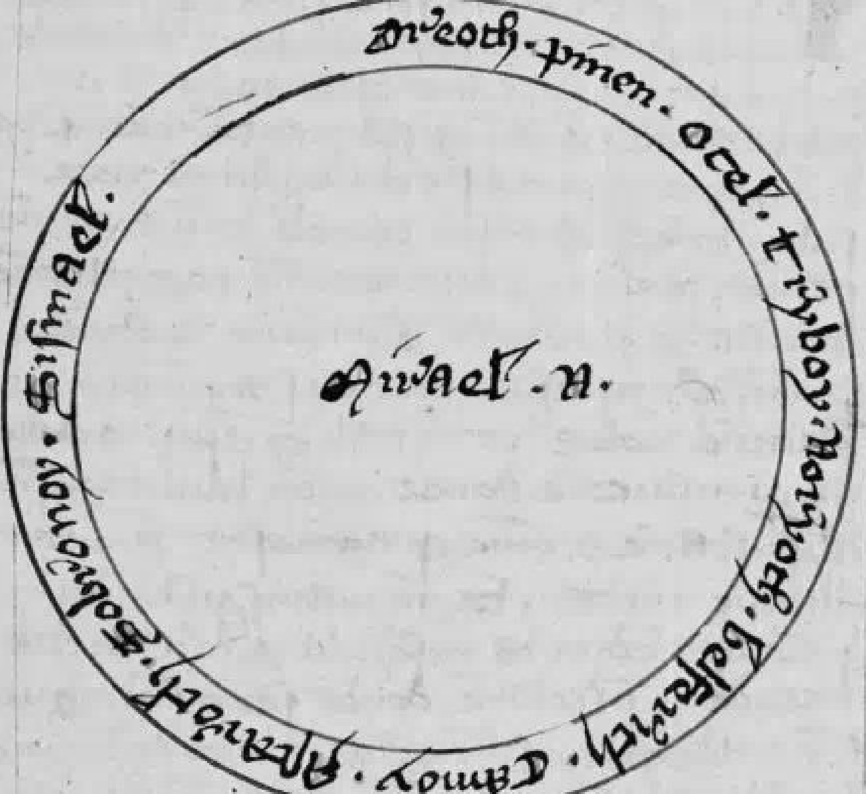
Plates

All the folios from 3r–108v of Clm 849 that contain magic diagrams or characters are reproduced.

Ego famulus tuus inter credens et omnino
confidens quod tu es fortis et valens. Rogo per
incomprehensibilem magestatem tuam ut famu
lus et subiectus tuus talis magister meus
debeat ad me venire quam citius fieri
potest per virtutem et potentiam tuam que
est magna et maxima in secula seculorum.
Amen. Et similiter dicas versus Meridiem
mutando nomen. Et versus Aquilonem si
militer. Deinde accipe de tuo sanguine
et scribe in medio circuli nomen tuum
cum suo de tuo corde ut hic apparet infra.
Eandem scribe cum tuo corde in sin
gulis partibus illa nomina ut hic apparent

Fol. 4v, no. 1: Single band inscribed within a square; names of eight spirits inscribed in and around the band; cardinal directions marked; *Nomen magistri*, *de tali ordine* and *Nomen discipuli* marked in the centre.



malignos videlz Oreoth · pimen · ocel ·
tryboy · Noryoth · Belferith · Camoy ·
Astaroth · sobronoy · sismael · per indiui
duam trinitatem videlz patrem et filium
et spiritum sanctum ab utroque procedentem Et per venien
dum et timendum diem iudicij et per omnia que
fuerunt et sunt et erunt et sicut in hoc cir
culo figati estis circuitis talem ut ita
vere et efficaciter et existant persona eius
circuatis et sensus eius talis Affligatis quod
ignorans demens stultus et mata capitis

Oreoth · pimen · ocel · tryboy · noryoth · belferith · Camoy · Astaroth · sobronoy · sis[...]

Fol. 6v, no. 2: Simple band; names of Mirael and victim in centre, names of ten demons in band.

Quo facto
Coniura

dic hanc
tionem

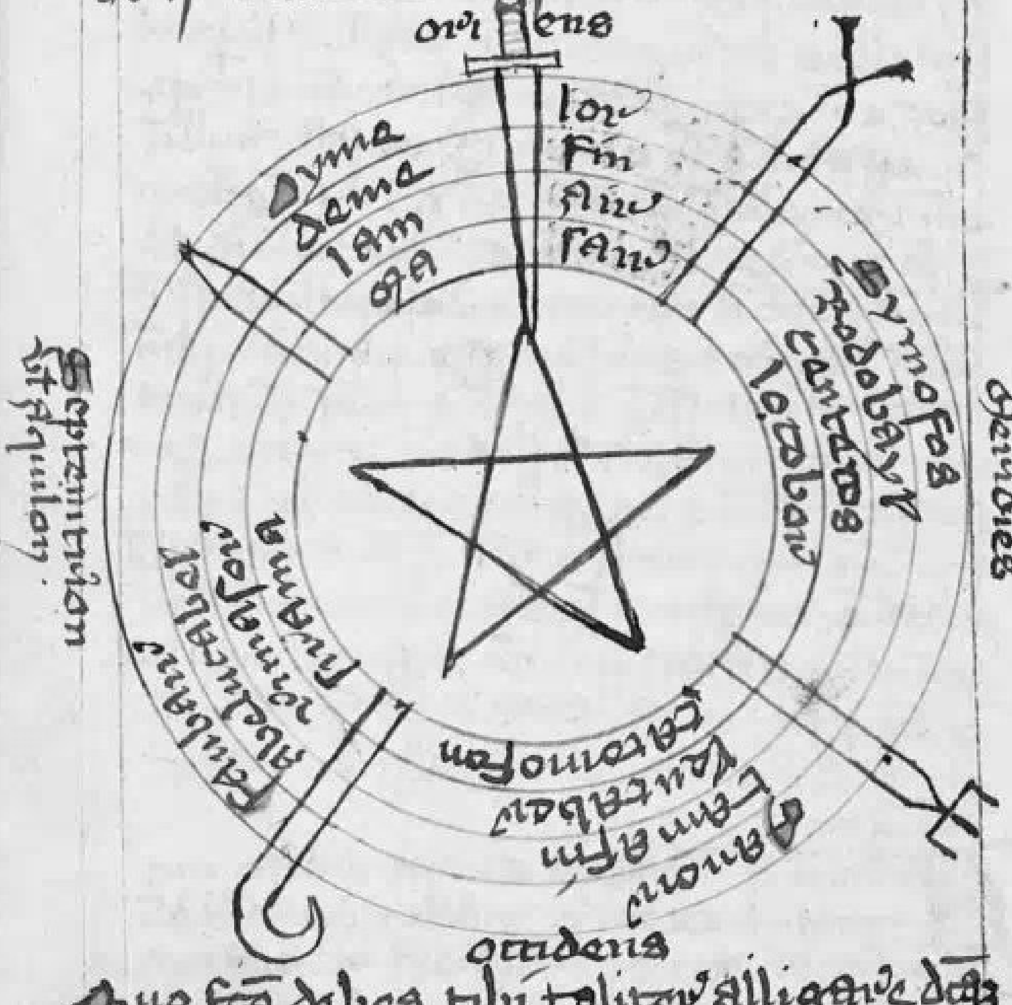
Ratorr. Lampoy. Despan. Brulo. Dronoch. Galoqui. Gacola. Gelbid. Gascifin. Martim. et Lodoni

Totus magistri

Coniuro vos demones in hoc circu
lo sculptos quibus data est potestas et
potentia ducendi et alligandi mulieres
in amore virorum per virtutem et potentiam
maiestatis diuine Et per thronos et
dominationes et potestates et principatus
illius qui dixit et facta sunt et per illos qui non
cessant clamare una voce dicentes
sanctus sanctus sanctus dominus deus sabaoth pleni sunt
celi et terra gloria tua osanna in excelsis

Fol. 10r, no. 3: Simple band with names of eleven demons; position of the master marked in centre.

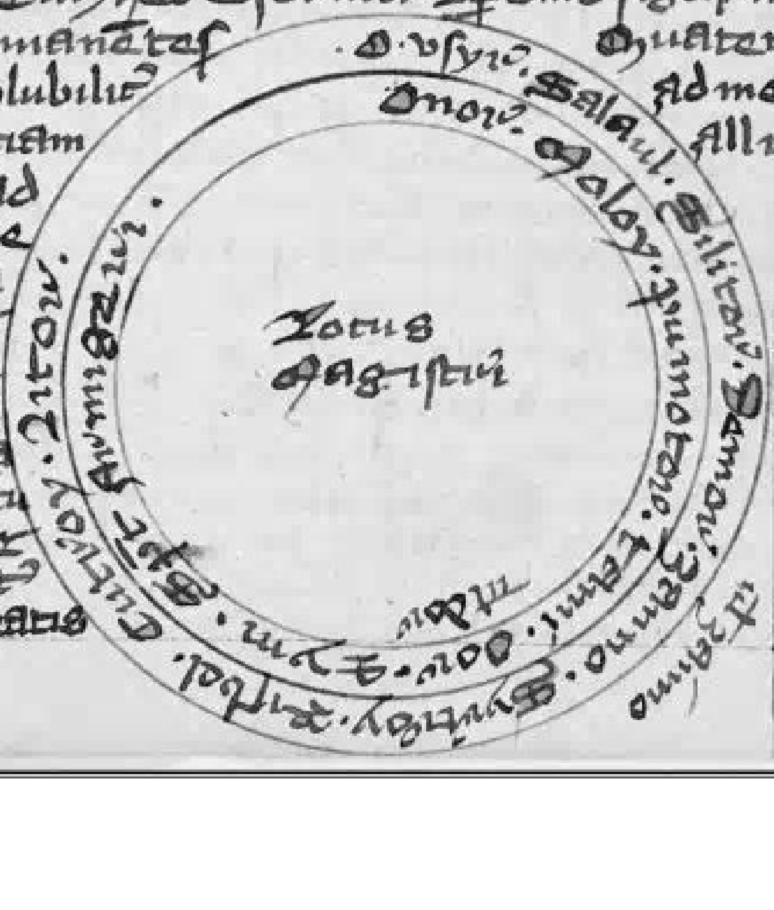
vt die dnica in meridie & debes tatu ferire
ensem lucidissimu & aluem vpupam et cu
dco ense in quoda remoto loco facere cir
culos qbus fcis cu acie p dca ensis scribe
re debes .xvj. noia vt in fine apparebit &
illa figura qbus fcis debes figere versus
oriete in interiori circulo dcm ensem
vt hec ratio demonstrat



Quo fco debes tibi taliter alligare dcam
vpupam vt discedere no valeat de m

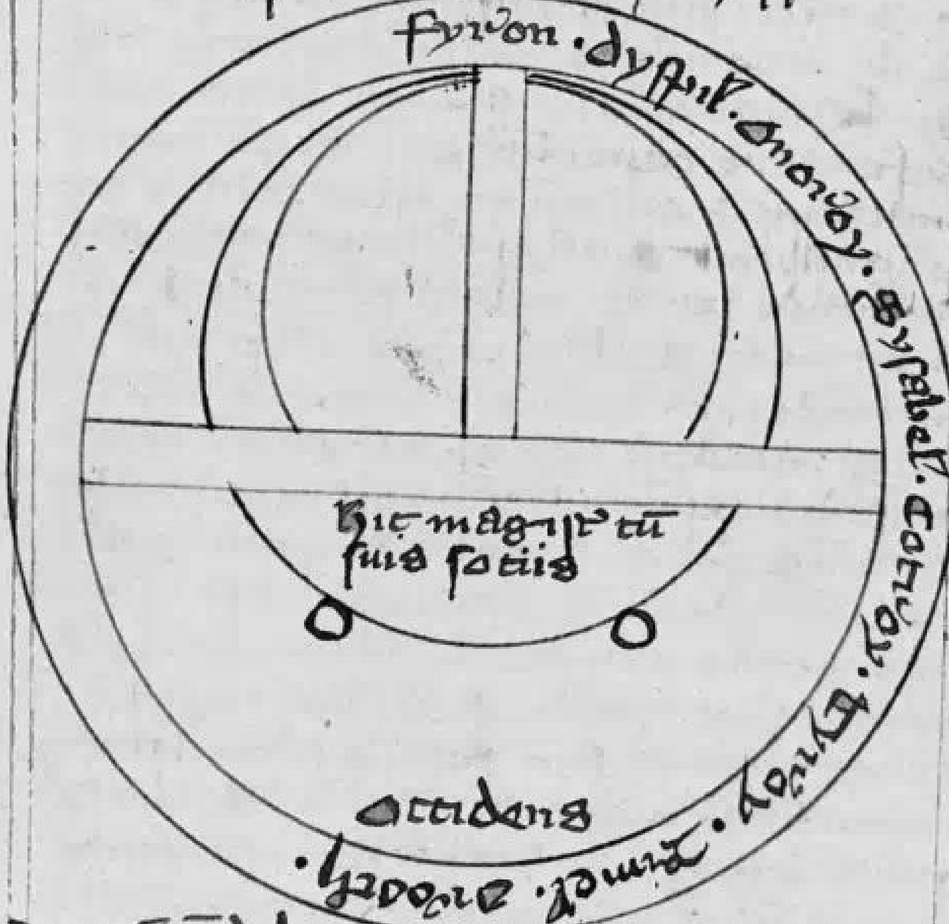
Fol. 15v, no. 6: Four bands; pentangle inscribed; cardinal directions marked; names of four spirits written in each band; position of sword marked to east; four other objects placed across the bands toward other directions.

ego coniuro vos omnes supradictos per demones
ad piam et misericordissimam et intemeratam et
incorruptam virginem mariam matrem domini
nostri ihesu christi que pro miseris peccatoribus mortem
sumens nos ad celestem patriam revocavit
Item ego coniuro vos super deos per omnes
sanctos et sanctas dei et per omnes apostolos martires
confessores virgines et viduas et per hec
preciosissima ac ineffabilia nomina omnium crea-
toris quibus omnia ligantur et que tenent omnia
celestia terrestria et infernalia . o . Aa . Ely .
Sother . Adonay . Cel . Sabaoth . Messyas .
Alazabra . et Osion Item ego coniuro vos per ex-
ortizo per virtute et potencia omnium principum re-
gum orientis et maiorum vestrorum et per virtutem et pos-
sibilitatem ac potenciam vestram et per habitaculu-
bum cum hac forma . et per omnes figuras in
ipso permanentes quatenus
vos insolubiliter ad meam
potenciam alli-
gari ad
mea sine
perpetua-
cione
vestra
debeatis
et sine ta-
li habitu
ut me
aliquid
non tractaris



Fol. 19r, no. 7: Double band; names of nine spirits in outer band, six more (‘arms-bearing spirits’) in inner band, position of master marked in centre.

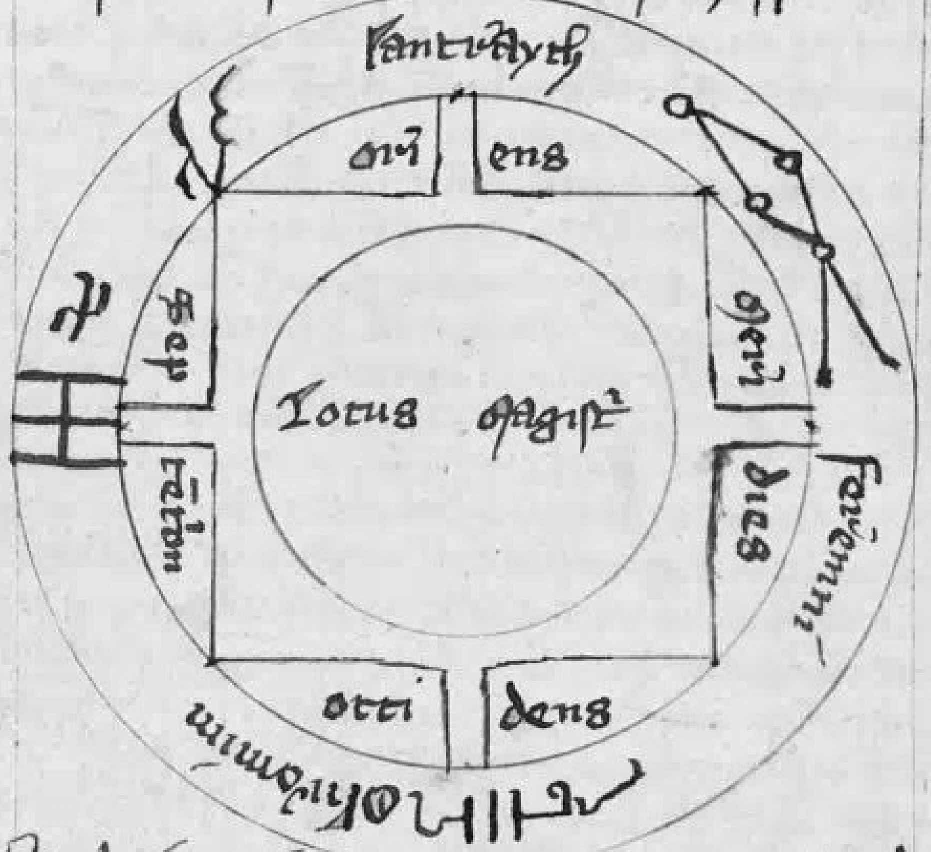
Costam hois siue mulieris mortui quam
p̄mo acuere debes & facta cū ipsa inter
ra has figuras cū noībz & aliis oībz 9
tentis in ipso circulo vt hic apparet



Quo facto debes ingredi signatū locum
& voluendo te circa circulū suffugare
ipm cū medulla mortui vt dcm est
Quo facto audies p̄cerua voces facta suf
fugacione quibz auditis habita cogitaci
one dicas v̄sus occidentē vt sequitur
fyrun qui sic dicitur Afyrun . dyssul .
Amoroy . Gysabel . Corroy . Tyroy .
Arooth .

Fol. 21v, no. 8: Band with names of eight spirits, horizontal band across centre, vertical band across upper semicircle, all surmounted by crescent with two small circles, place of master and companions marked at bottom of crescent, east marked toward bottom.

Volo etiam tibi mittere quomodo equus hic a potest in eaque forma
possit haberi faciatque te tam per aquas quam per terram
iciam tam per colles quam per planities quocumque volueris
Primo enim .6. luna die martis ieiunus forum
sacci agrediaris cum quodam ferro numquam operato
et in loco secreto cum quodam clavo sive
stilo ferreo fac circulum ut hic apparet



Sculpens in eo nomina et figuras ibi
dem apparentes quibus factis prostratus in
medio genibus flexis super ferrum versus
orientem aliquantulum alta voce sic dicas
O lantrayth . feremini . alios omnium potestatibus
... in presentas Ego talis in uia

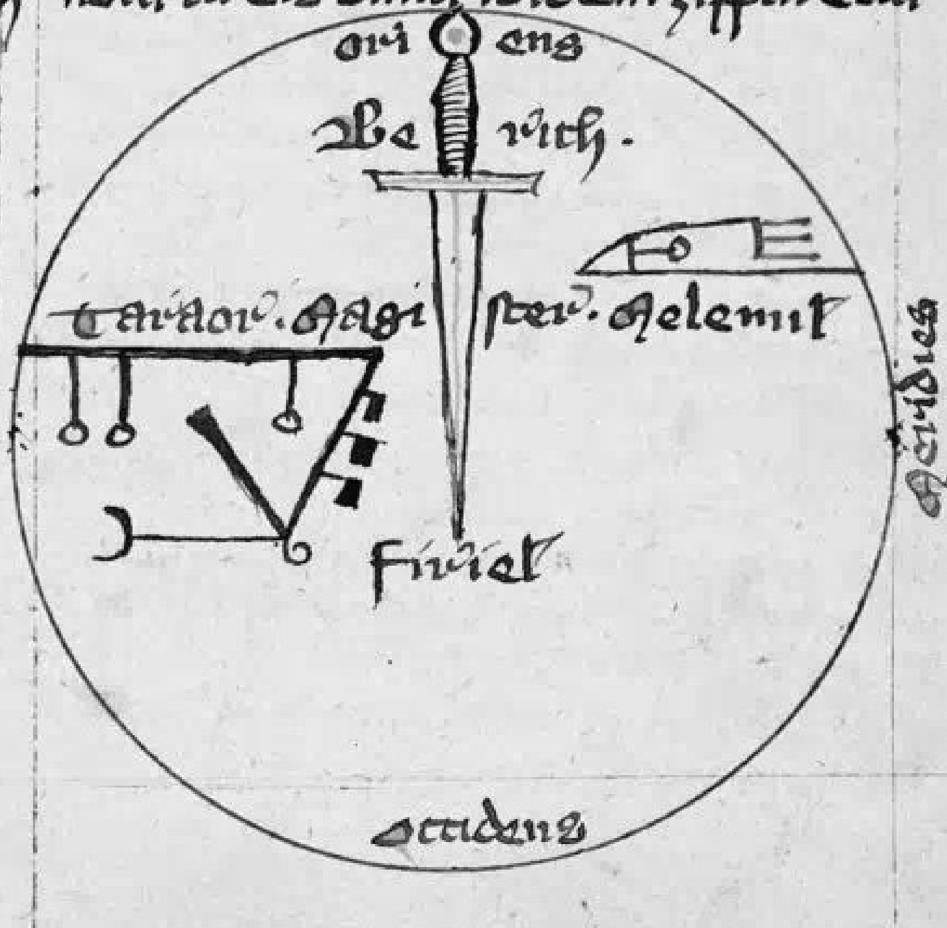
Fol. 23v, no. 9: Band containing three names, three characters, and crosses; square inscribed within circle, and arms protruding from the square, with cardinal directions; position of the master marked in centre.

Quib9 scriptis ingrediaris ingreda
ra in cum vt signatu est Et pone
ensem sub genub9 tuis dicendo versus
meridie hanc coniuratione Coniuro
vos omnes demones scriptos in hoc a
nulo que in manibus habeas per prem
et filium et s. s. et per omnipotentia dei facto
rem celi et terre Et per dnm nrm ie
sum xpm eius filium qui pro humani ge
neris salutem mortem sufferre
dignatus est Et per gloriosam virgi
nem mariam matrem eius et plac

Fol. 26r, no. 10: Double band, drawn with sword; character and three names in each band; pentangle inscribed; cardinal directions indicated on sides; position of the master marked in centre.

liberatu[m]. Et si p[re]dem circulu[m] sc[ri]ptu[m] simili[ter] — *y invi-bilitate*
sup[er] te habu[er]is nullus canis tibi latrare
valebit. Et ista sut p[ri]ma exp[er]ta // An exp[er]
to vo p[ri]me valmquo/

Q[u]arto etia[m] de arte invisibilitatis ho
die quasi ab o[mn]ib[us] ignorata. Cu[m] ita q[ue]
volu[er]is apud o[mn]ia te [con]nabit q[uo]d no[n] in
visibilis ac insensibilis h[ab]it. P[ri]mo cre
scente luna die mercurii in p[ri]ma hora
diei castus an[te] p[er] triduu[m] et tonsis capillis
et barba et albo indutus ext[ra] villa[m] i loco
occulto sereno celo i plano solo cu[m] cuspide
didissio fac circulu[m] ut h[ic] app[ar]et scribendo
hec no[m]i[n]a cu[m] ei[us] o[mn]ia ibidem apparentia



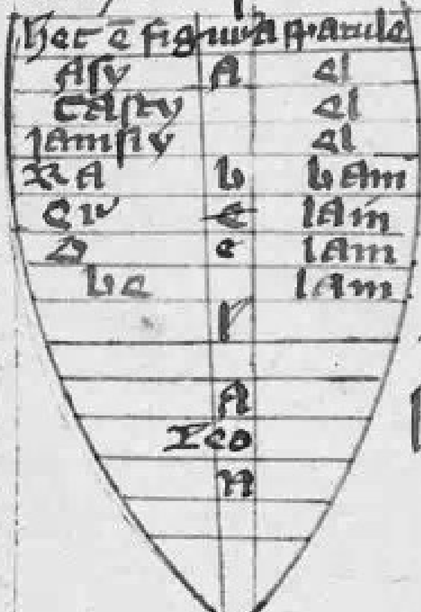
Fol. 28r, no. 11: Plain circle, with place of master and name Firiel marked near centre, name Taraor and elaborate character to left, name Melemil and further character to upper right.

habeat duos socios fideles & vadat
ad arborem fructiferam & faciat
magister circulum Et incipiat magister
autem facere siue ymaginem mulieris
pro qua fa- tis semper
murmu- rando
in corde tuo

tu belial tu astaroth. tu
Paymon.
ad hoc sitis opus mihi adiutores
& similiter murmurando dices Ego .N.
formo istam ymaginem in amorem talis
ut valeat ad quod facta est Et tu belial.
initialis princeps ad hoc opus sis mihi
tunc adiutor Et tunc magister faciat ymaginem
de noua cera incipiens hora Iouis
descendendo usque ad horam saturni
Et sic formatam ymaginem faciat sicut

Fol. 30r, no. 12: Single band with invocation of Belial and two other spirits, and position of the master marked in centre.

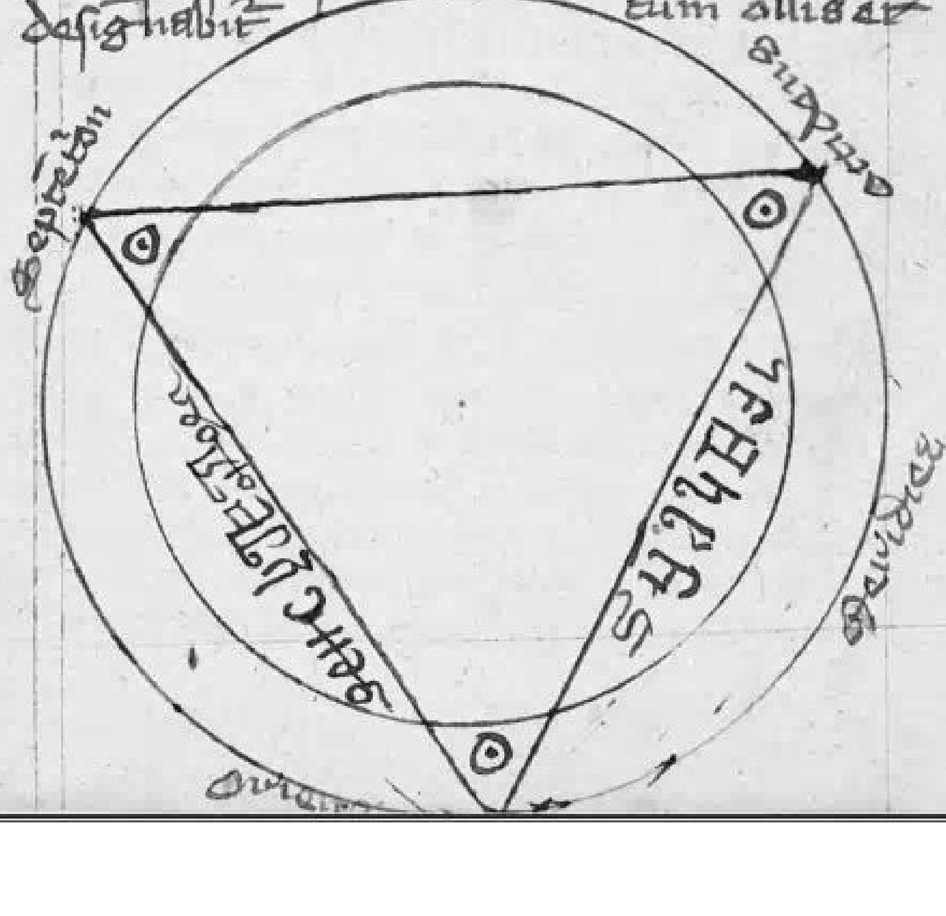
qui e vbu dei & p hec noia dei haly. heloy.
heloa. sabaoth. elion. adonay. saday.
et p oia noia eius & p ipius virtute & p
omes virtutes celorum et coniuro vos per
patrem & filium & s.s. & p sctam trinitate
& unitatem dei & p illa corona
qua dns nr ihs xps in suo capite sunt
et p lac bte marie virginis & p ho
predicta noia & p omes virtutes accepta
& p ista coniurationem proprio voto ut sta
tim & cito & valeant & sine mora se
ducatis cor & mentem .N. in amorem
meum & sicut hec spatula calefit &
incenditur ita illu ut illa .N. incenda
tis & calefaciatis igne mei amoris
& ita ut nunquam quiescere valeat donec
mea adimpleverit voluntatem. In noie qui habet. &c



Item nota quod spa
tula supradicta
debet esse asini
na vel leporina
vel anserina
vel caponina
secundum diversos

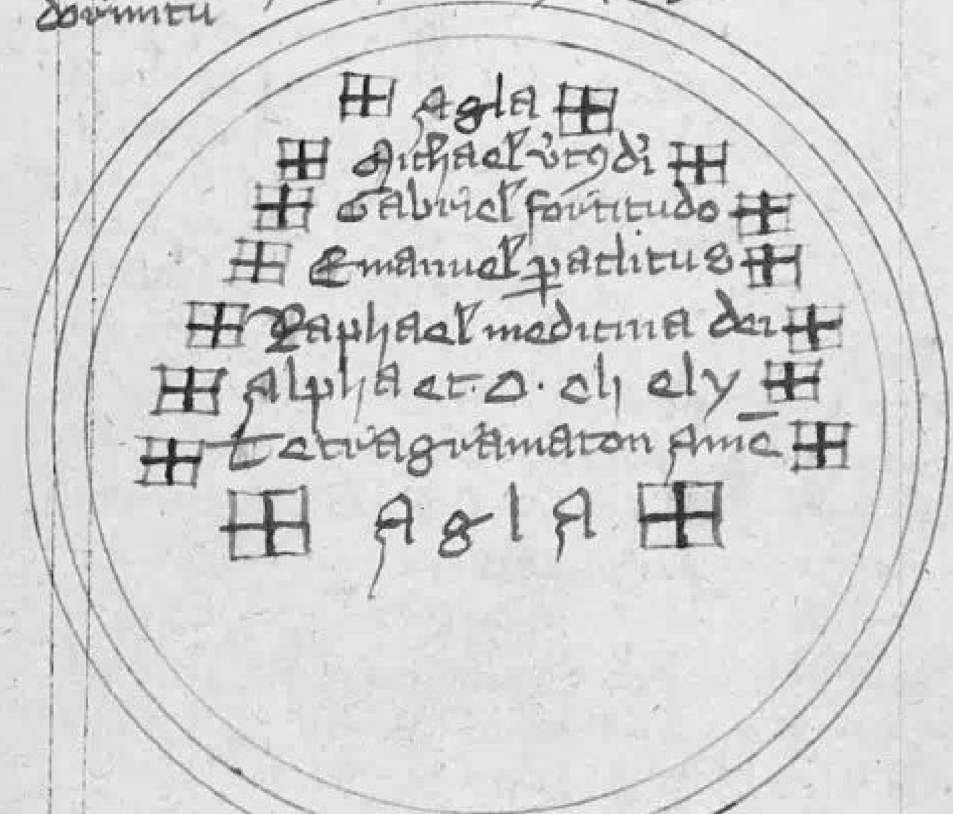
Fol. 33r, no. 13: Shield divided into sixteen horizontal bands, with one vertical band down the centre; names Asyel, Castyel, Lamsiyel, Rabam, Erlain, Olam and Belam in horizontal bands, each straddling the vertical band; *A*, *B*, *E*, *L*, *A* and *N* in the vertical band; *Leo* written across the intersection of the vertical band and the twelfth horizontal band.

poris & dic porta me suaviter & deponas
me sine aliqua lesione corporis ut furtum usque
ad talem locum suaviter me deponatis Cum autem
deposuerit te ubi affectabis dicas humiliter
Gratias tibi ago oriens qui dignum me fecisti
in hac petitione mea & perficienti gratia & bene
ficio meo & me tibi offero servire & sem
per tuis obedire mandatis benedictum lau
datum sit semper nomen tuum regnaturum super omnia
secula seculorum Et tibi etiam gratias ago qui
per coniurationem nominum altissimi dei per me fecisti
facere dignatus es unde absolutum servatum
& altum tempore servando & absque ventu & dic Sancta
Maria ora pro nobis secundum magnam misericordi
am tuam cum gloria sicut totum in manus
tuas domine commendo animum & totissima corporis
meum Domine deus pater omnipotens iudica
me postea fac talem circulum ut inferius
designabitur cum aliis etc.



Fol. 34r, no. 15: Band, with triangle inscribed in outer circle, cardinal directions marked on outside, occult characters on two sides of triangle, positions of jars marked in angles.

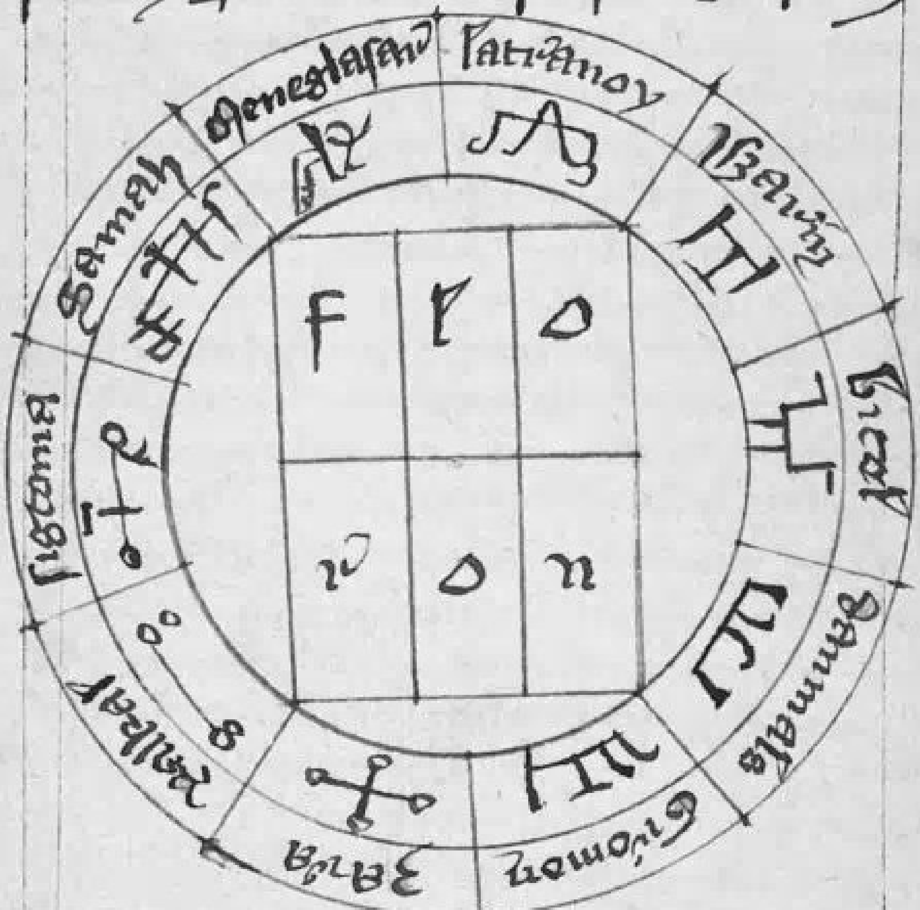
invitatio q debz fieri sup carta. O vos
gloriosa noia summi dei cui oia pñtia
pterita z futura pñtia sut. Rogo vos
ego servus z subditus vr q mittatis
michi Angelos vros qui scripti sunt
in circulo isto ut michi revelare debe
atis quicqd sup talem rem vel de quocumqz vis
negotio q venturu est z hc dicat tri
bus vicibz z videbis quicqd vis poten
ciam dei. Hec est circulus q debz scribi in ubis
dormitu



Ad aquam inveniendam hc scribat in hostio domus
vacua in crepusculo noctis nova he

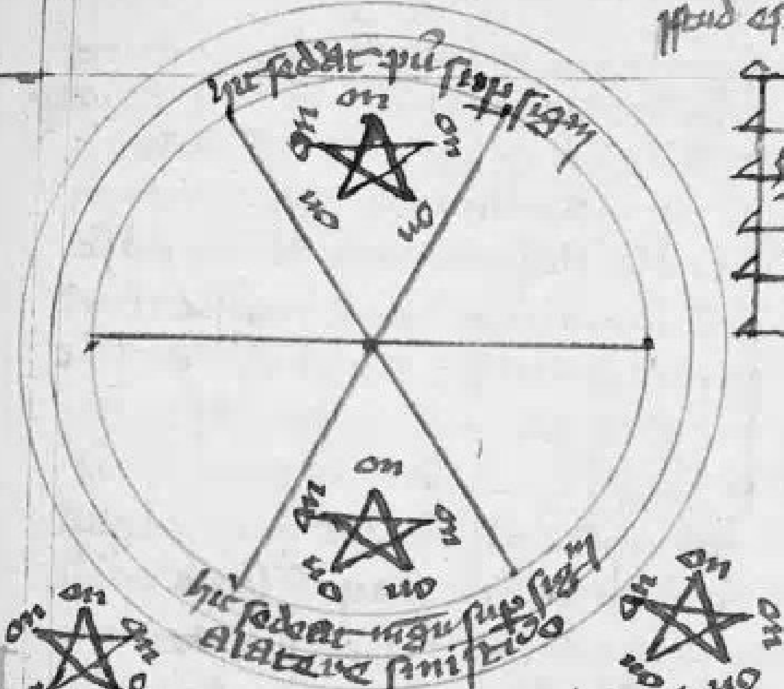
Fol. 36r, no. 16: Double band, with eight lines of text inscribed; cross inside square at either end of each line of text.

Hic incipit speculū florōn ffiat fieri
speculum de puro calibe admensuram
palme unius in rotundo. habeat q mā
nubriū ad tenendū & sit illuiatū & lu
cidū ut ensis. Sit q scptm in noīe florōn
& in circuitu isti9 speculi ex alia pte no
lucida sint hec decem noīa cū hiis de
cem caratteribus descripta & nomē spc
ipi sit in medio scptū post quam fuit
scptm in loco sacrato ungatur ex puro bal
samo ex pte lucida & subfumiga saliz

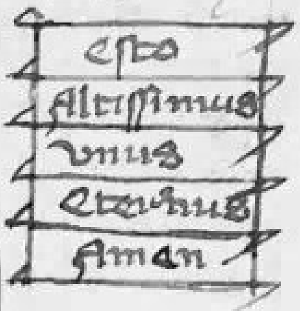


Fol. 37r, no. 18: Double band with ten segments; name of a spirit in outer part; occult character in inner part of each segment; inscribed and segmented vertical rectangle containing the letters F-L-OR-O-N in segments.

Circulus



Istud est signum

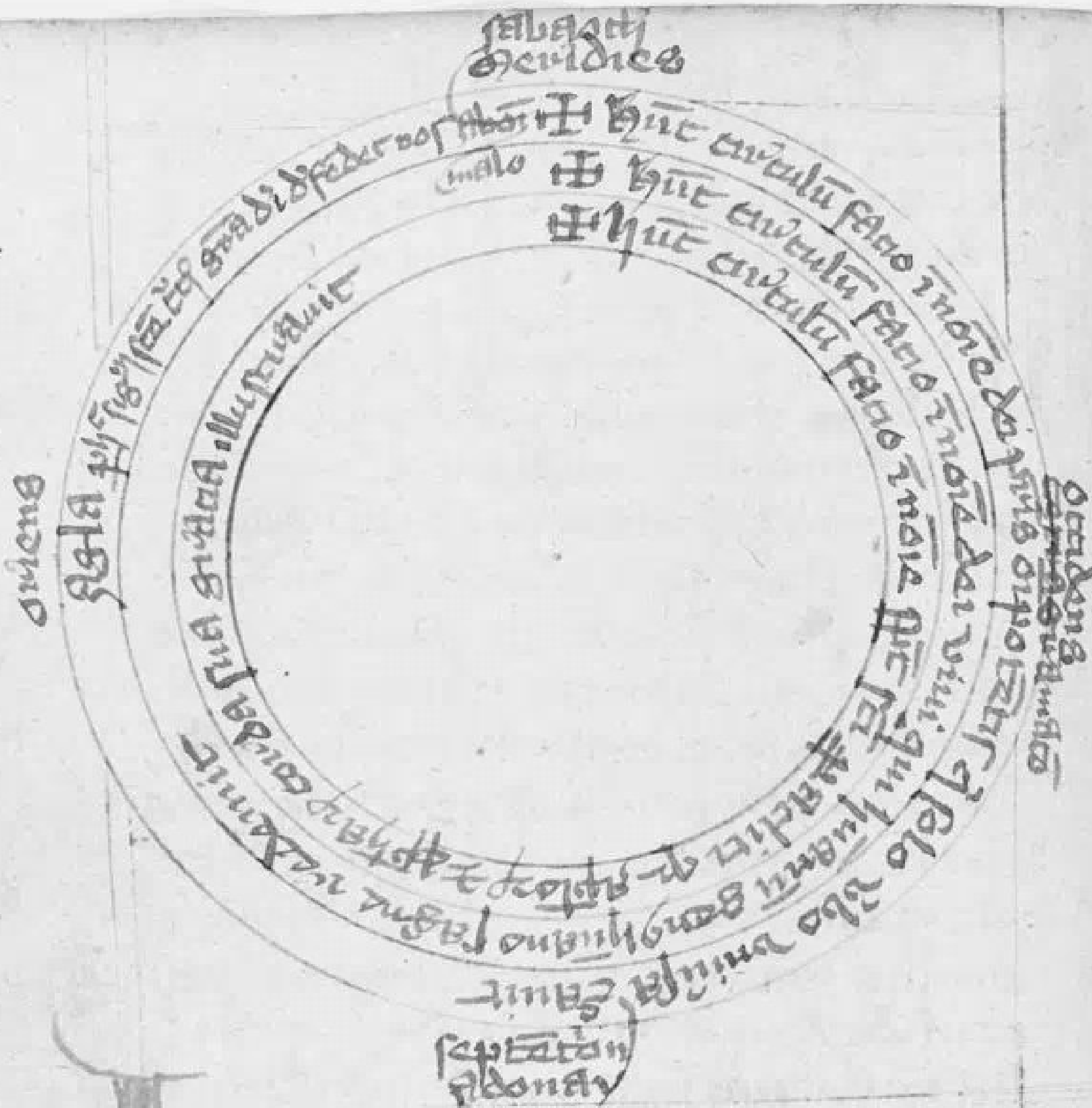


Hec est primum speculum bilit et suorum uorum suorum quibus multum seniorum et hoc speculum debet fieri in magisterium sui speculi et in memoria eius nominum suorum servitorum qui omnes vas ante Caym fecit in nitidissimo loco. Coniuro vos demones ut veniatis et appareatis et dicatis michi de quibus vos interrogavero vos per omnem virtutem in nomine patris et filii et spiritus sancti. Amen. Christus + vincit ... + balbieit. + zelans. [blot] zalles. dum modo. Ezadau(?). es qui cottidie circa celorum ascendit ubi sunt tres dogie cum ut breves actu ut ictu servulorum in quatuor partes seculi ad faciendam totam voluntatem meam et propositum ubi voluit et licentia placabiliter et affabiliter sine tardatione absque toto meo inestimabili pote-

Fol. 42r, no. 22: Double band; interior divided into six wedges; pentangles (inscribed with *on*); positions of master and boy marked; lined column (with inscription) to right.

tia deitatis summi viui in hac vi dei virtuta
te exorcizamus. bylet per honore patris tui sancti.
& per illud sacramentum quod tu natura matris
tua fecisti vos ut in similitudine tua & non in
corporum similitudine quasi ad sermocinandum & ad se
dandum nobiscum in quacumque hora requisierimus
te in speculo isto pacifica sit humilis sit sine
ulla deformitate te mihi ostendas & am
plius ut duo ut potestas de servis tuis qui vos
tam de furto quam de homicidio aut de qua
cumque alia re dubitabili de qua scire volu
mus mihi dent vera responsa ut signa in dei vir
tute & obediant. Istud vero speculum debet
formari ad modum clypei. Et alio modo
volunt in cuius giro hec nomina depinga
tur Deus sanctus. Deus optimus. Deus fortis. Deus immorta
lis secula seculorum. Et circa duo latera super
iora sigilla Salo
monis depingan
tur. In alia vero
summa vero clypei
minus sigillum Salo
monis & in medio
speculi hoc nomen
Bylet depinga
tur. ut in hac
parabit figura
que inferius ponitur

Fol. 42v, no. 23: Shield; inscription addressed to God; pentangles (*sigilla Salomonis*, inscribed with *on*); name Lylet inscribed near centre.

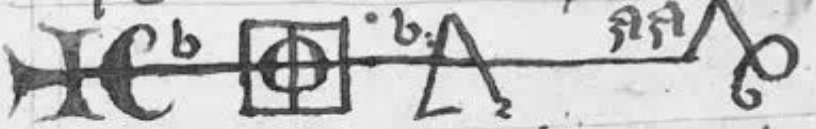


Incipiunt coniurationes dierum sup 9portoz
sacrificiorum q fiet qn debuit aliquid
operari secundum illud incipiat quamdiu
cuius cum alia coniuratione sequentium
dierum quibus operabis et scribenda sunt
scribe ad die suo // Coniuratio diei
dominici sequitur &c

Fol. 68v, no. 36: Three bands containing a tripartite prayer.

Ecce sigillū Raphahelis Angeli cuius stella ē sol fac illud die solis ī signo leonis

Ecce sigillū Gabrielis Angeli cuius stella ē luna fac illud die lune hora lune in signo cancri ꝛc

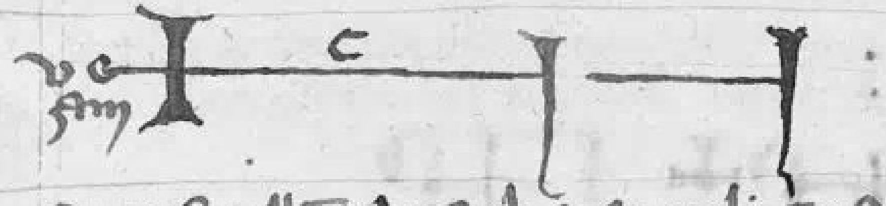


Ecce sigillū Samaelis Angeli cuius stella ē mars fac illa die martis hora martis ī signo arietis ut scorpionis

Ecce sigillū Mithahelis Angeli cuius stella ē mercurius fac illa die mercurij ꝛ hora mercurij in signo capricorni ut gemini ut virginis.

Ecce sigillū Satquielis Angeli cuius stella ē iupiter fac illa die iouis ꝛ hora iouis signo sagittarij ꝛ pissis ꝛc

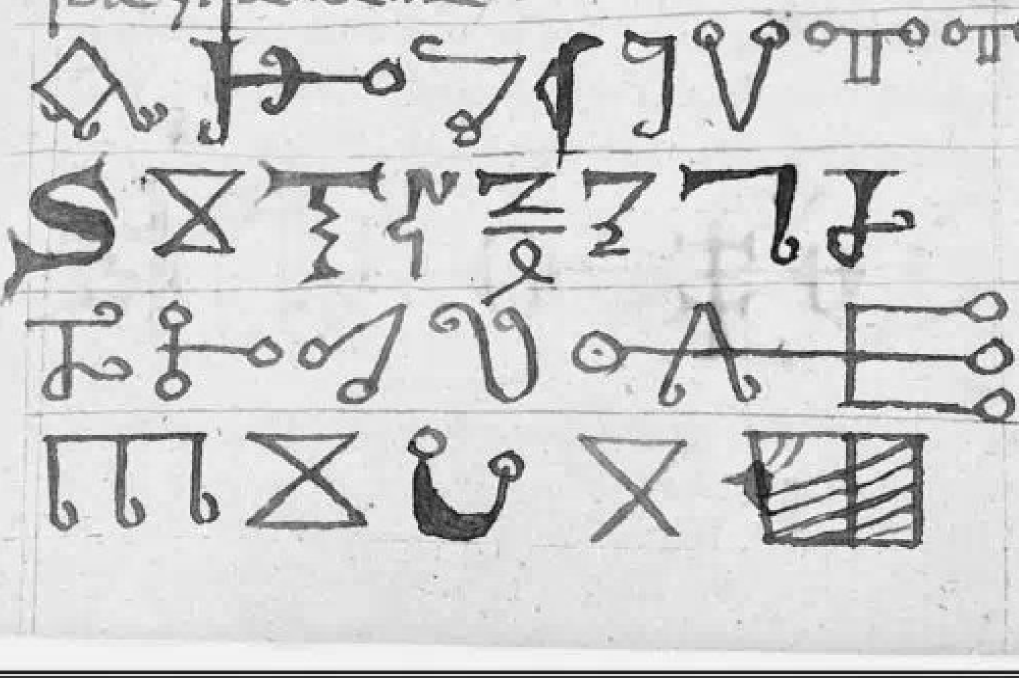
Fol. 72r, no. 37b: Seals for angels.



Ecce sigillu Anachis angeli cum stella
a venus fac illa die veneris hora veneris
in signo thauri et libre

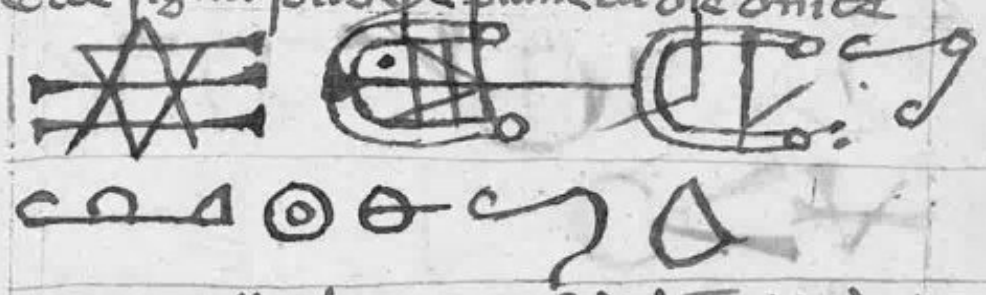
Ecce sigillu Cassielis angeli cum
stella a saturnus fac illa die sabbati.
hora saturni in signo capricorni et aquarii.

Ecce sigillu dici dominici q fieri debat
sole ascendente.

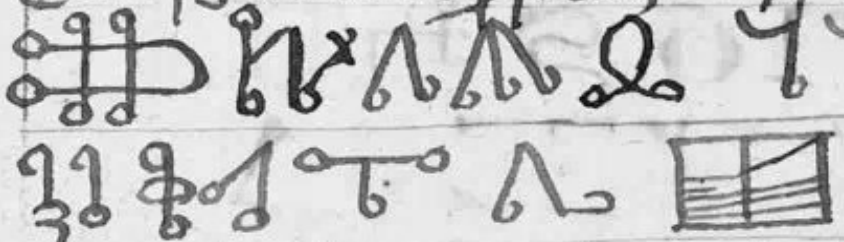


Fol. 72v, nos 37b–37c: Seals for angels, seals for planets and days of the week.

Ecce signum solis quod est planeta die dominice

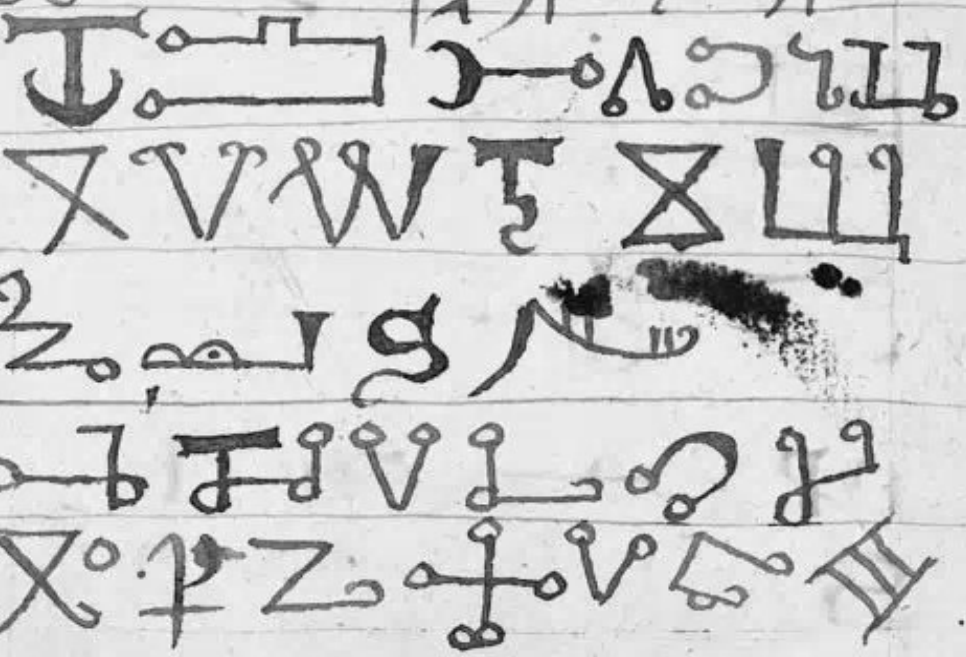


Ecce sigillum lune quod fieri debet lune ascendente



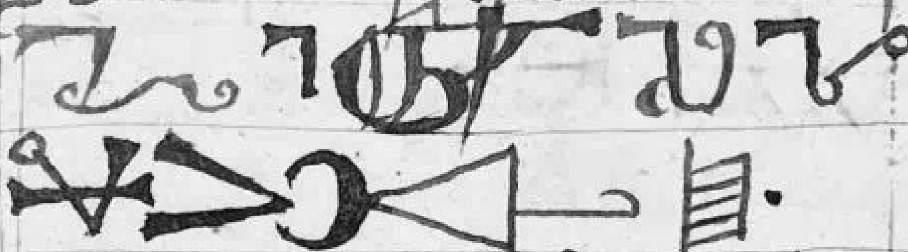
Ecce signum lune quod est planeta diei lune

Sigillum diei martis quod debet fieri martis ascendente



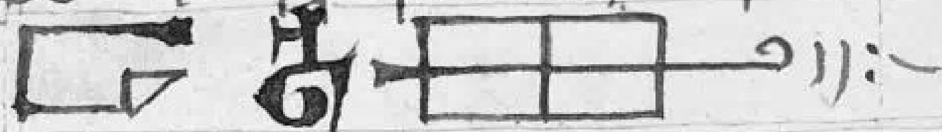
Fol. 73r, no. 37c: Seals for planets and days of the week.

Signū die martis ꝑ planeta diei martis

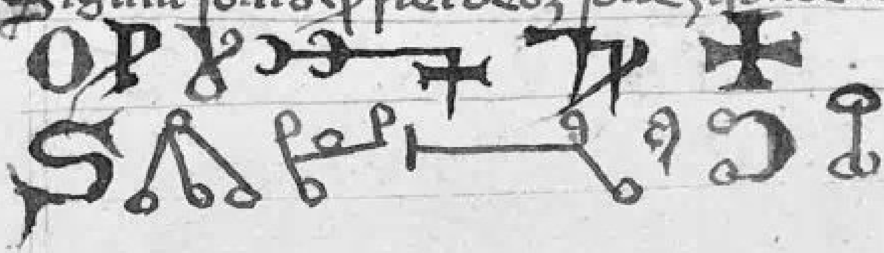


Sigillū mercurij dz fieri mercurio ascendente

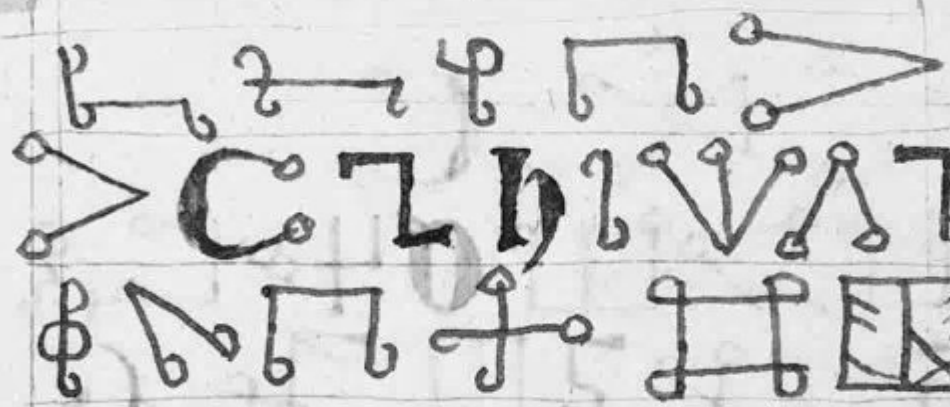
Signū mercurij ꝑ planeta mercurij diei



Sigillū iouis qd fieri debz ioue ascendente

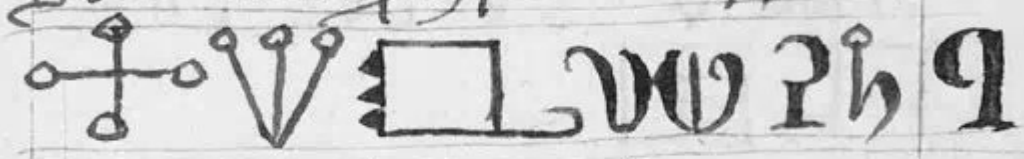


Fol. 73v, no. 37c: Seals for planets and days of the week.



Signū ꝓuis ꝙ est planeta diei ꝓuis

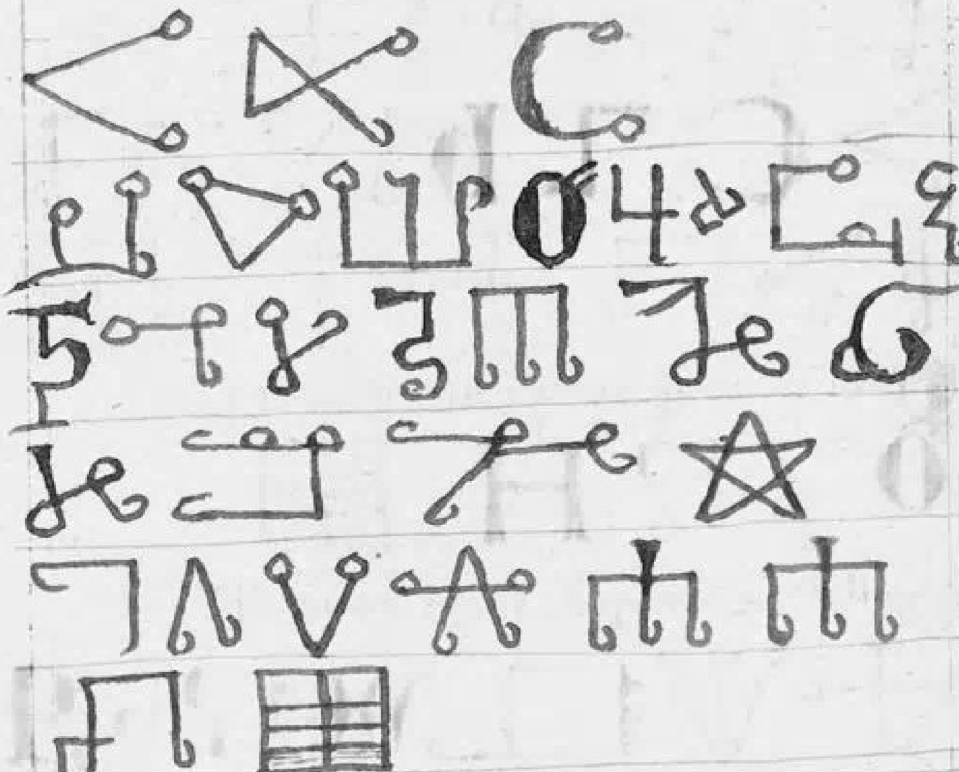
Sigillū veris ꝙ debz fieri veris extendita



Signū veris ꝙ planeta diei veris

Sigillū saturni ꝙ debz fieri saturno extendata

Fol. 74r, no. 37c: Seals for planets and days of the week.



Nota de signis .vij. planetarum .i. septem
dierum Completa signa .vij. dierum ebdo
mada super planetis et signis eorum Caue
igitur in illis tibi quia maxima virtus est
in eis. quare quia in eis complebitur opus
tuum. Nota Angelorum regnantium in die
bus septimane sunt dicenda et sequuntur
que opera sunt nomina in temporibus septimane
Angelus diei dominici est Raphahel
Angelus diei lune est Gabriel Angelus
diei martis est Samael. Angelus diei
mercurii est Michael. Angelus diei Iouis

Fol. 74v, no. 37c: Seals for planets and days of the week.

rian. Invoco vos et requiro toto corde
et ore ut dignemini me exaudire et ad
iuvare et totum meum desiderium complere
ut valeam videre mille armatos
in meo servicio. ℣ Cyayn. prima hora
diei invoco te ut adiuves me ut fa
cias me videre predictos armatos //
et te etiam Yran. os quod est 2a hora
et te etiam 3a hora Dasiura. et te e
tiam 4a hora Sala. ℣ Invoco etiam et
appello angelos dominantes predictis ho
ris Raphael. 2o Anael. 3o Michael.
4o Gabriel. Invoco etiam Saturnum et eius
angelum Capcielem et eius signum Ca
pricornum et Aquarium et suum sigillum
quod est hoc quod hic pono ut me adiu

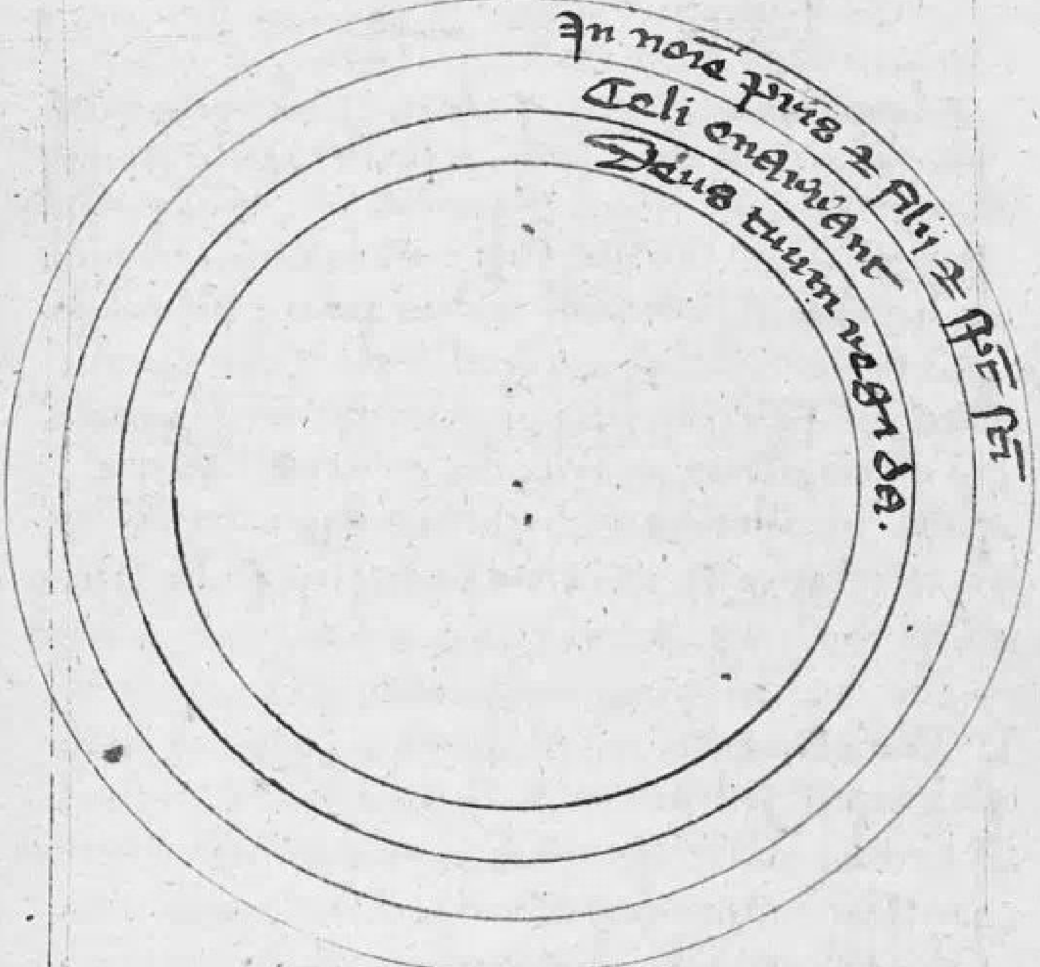
vent et faciant michi apparere predictos
armatos armatos in meo servicio //
Saturna quod in quarto tempore vocatur Yamat.
ut Yaneca. invoco te et appello ut
tu adiuves me et facias apparere
predictos armatos in meo servicio
Invoco angelos qui serviunt quarto tempore
Amabael. Ceraryl. Atarayl. invoco
vos et appello ut faciatis michi

Fol. 95v, no. 37r: Seal of Solomon (three characters).

Reges per principes per comites per milites
per clues. hoc finito gratias si vides furem cum
furto et si vidisti ad finem et targe pro
longitudinem in vita tua et accipias unum gla
dium et benedicas primum ter in nomine faciendo crucem
cum gladio ad quatuor partes cornus sui dicendo patri
filius spiritus sanctus custodiat te. et fac prout usus
gladium recipe supra sa et gerwe de cavrula et
omnibus sociis tuis ita facias et tibi
Incipit primum bonum et probatum

Incipit primum bonum et probatum

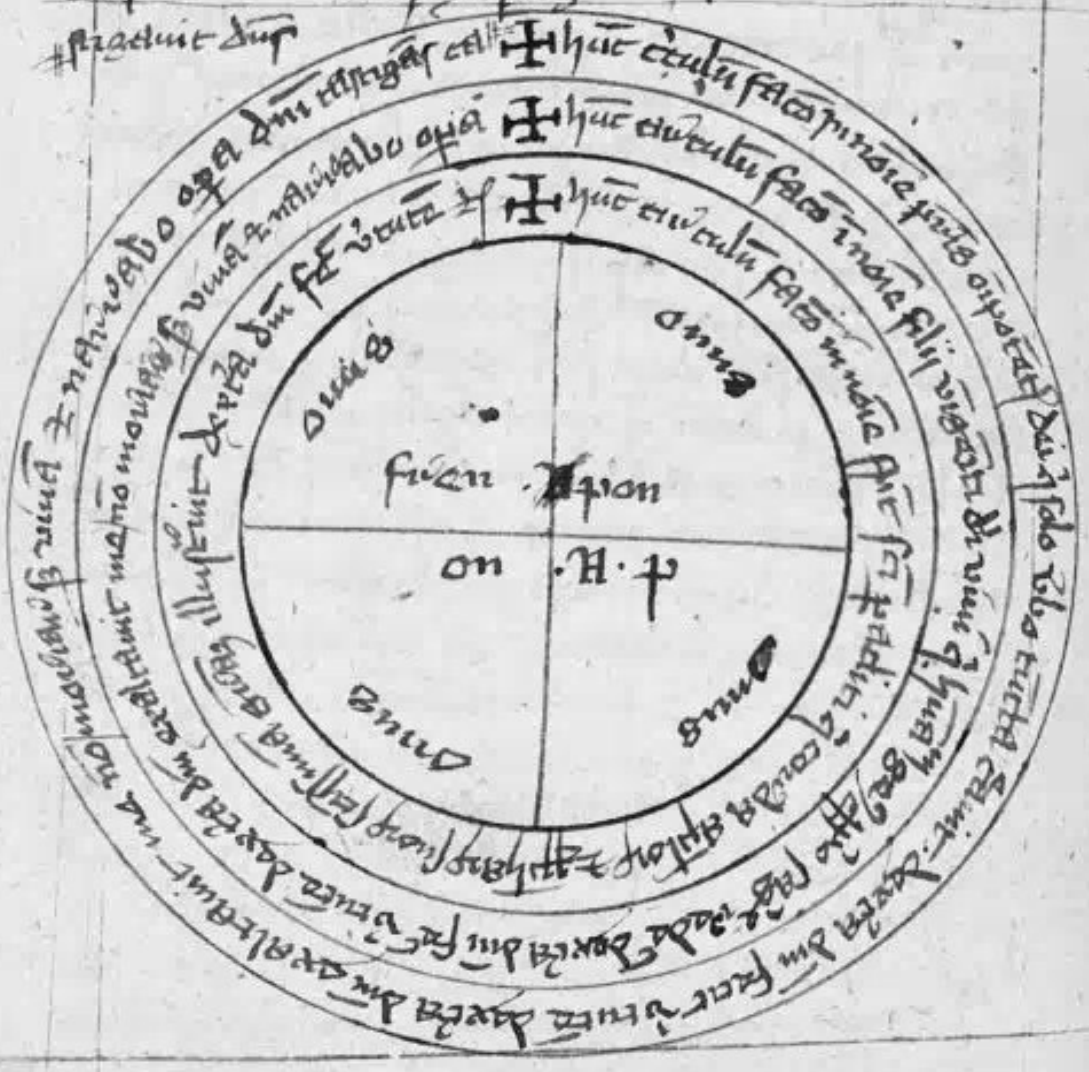
Fol. 99v, no. 39 (first circle): Three bands containing a tripartite prayer.



Experimentum verum de furtu et probatum

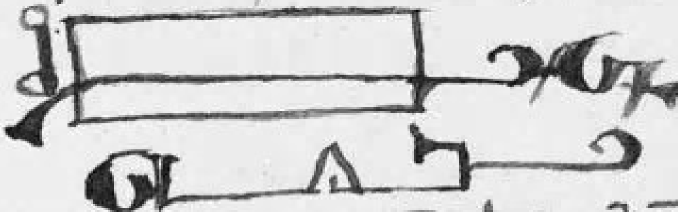
In ortu solis fac .3.es circulos et tunicam
in medietate circulorum et fac tibi per
virginem sedem tripedem de quercu et
cultellum cum manubrio albo et linito cum
oleo olive hoc facto scribe dextram hec nomina
xxiiii.or nomina sunt quatuor litteras ut lapides preciosos
latos et 3.es litteras pone subtus sedem et unam
subtus pedem primum et ipsa omnia nomina subscripta

Fol. 103r, no. 39 (second circle): Three bands containing a tripartite prayer.



Fol. 105v, no. 40: Three concentric bands; centre of innermost divided into inscribed quadrants; each circle dedicated to member of Trinity.

Septentrione et scribe de hac columbe sanguine
hac figuram



Reuertens quibus de mane cum ipsis orationum inuenies ibi aliam lunam et ad quam iuo lutum illudque ligabis in capillis tuis si volueris esse invisibilis et peracto tum ibi dimittas columbam et caveas ne ipsam accipias nisi aliquid

[M]ensis lunaris dierum alii sunt boni alii mali ad scribendas cartas. Prima dies mensis scilicet lunaris tota est bona. Secunda dia mane est bona et non plus. Tertia nil facere debes. Quarta dies tota bona. Quinta usque ad horam tertiam et ultra non. Sexta die nihil facies. Septima die prima hora bona est et non plus. Octava mane bona. Nona nihil facias. Decima die omnino nihil facias quia est mala et ad omnia facienda. Undecima bona est tota. Duodecima bona est usque ad tertiam vel quartam. 13a nihil facias. 14a tota bona est usque ad iii horam nihil facies. 16 mane tota bona est postea nihil valet. 17a et 18a usque ad meridiem mala est et postea bona. 19a nihil tota agas. 20a et 21a et 22a.

Fol. 108r, no. 45: Complex character.

Index

address (as element in conjuration), 127–9, 132–3
AGLA, 97, 139, 173
Agrippa, Cornelius, 175
al-Kindi, 10, 22
Albert the Great, 22, 180
Anthony, Saint, 160, 187
Antichrist, 63
Antoninus of Florence, 5, 6, 60
Apuleius, 154
Aquinas, Thomas, 15, 155
Arabic magic, 10, 11, 22, 24, 38, 39, 70, 88, 177, 178, 180
Astaroth, 81, 87, 111, 138, 139, 156, 172–4
astral magic, 10, 18, 22, 25, 28, 29, 39, 70, 75, 79, 176–180

Bacon, Roger, 22, 23, 43, 126, 160, 171
banquet, illusory, 25, 28, 45–7, 49, 50, 54, 120
Baruch, 156
bats, 42, 47, 75
Belial, 87, 155, 156, 172–4
Belzebub, 156, 172
Benedict XIII, 1, 8, 64
Benedict XV, 158
Berith, 59, 60, 83, 100, 117, 118, 156, 161, 173
boast, 46
Boccaccio, Giovanni, 12
Bolingbroke, Roger, 176–7
bones, 71, 89–91, 113
Book of Consecrations, see Liber consecracionum Book of Secrets, 23, 161, 162, 179
Braekman, Willy, 23, 47
Brown, Peter, 100
Butler, E.M., 26, 186

Caciola, Nancy, 68 n. 45, 128
Caesarius of Heisterbach, 11, 120, 175
Caetani, Francesco, 187
candles, 71, 74, 75, 113, 119
Cassendi, Geraud, 82
Castiel, 90, 156
castle, illusory, 25, 28, 46, 47, 50–3
cats, vii, 60, 74, 75, 100
Cecco d'Ascoli, 106
Cellini, Benvenuto, 186–9

Celsus, 44, 50
characters, 173
Charlemagne, 158
Chaucer, Geoffrey, 43
circles, 18, 23, 25, 29, 36, 42, 44–53, 55–60, 57, 62–3, 70–1, 74, 80, 84–7, 91, 100, 103, 106, 110–13, 115, 117–19, 126, 128, 133, 139, 144, 159, 170–6, 178, 186–7, 189
Cobham, Eleanor, 72, 91, 176
conjurations, 8, 12, 14, 16, 23, 29, 36, 42, 45, 48, 49, 51, 53, 57, 58, 61, 62, 73–5, 80, 81, 83, 84, 86–8, 90, 91, 98, 102, 105–11, 115, 116, 127–34, 138, 140–4, 146, 147, 149, 156, 170, 174, 179
Consigli, Nicolò, 2, 149
Constantius Africanus, 59
Corso, Agnolo di, 2, 6, 82
crystals, 29, 97, 98, 102, 103, 107
Cyprian, Saint, 171

Daiches, Samuel, 115
daimones, 50, 154–5
Dante, 174
declaration (as element in conjuration), 127, 131–4, 149
Dee, John, 97
Délicieux, Bernard, 1, 3
demons, 2, 5, 7, 8, 12–17, 24–6, 29, 30–2, 34, 42–4, 46–7, 50–4, 56, 60–2, 71–5, 80–4, 86, 91, 96–101, 104, 106, 108–13, 116–17, 119, 121, 126–130, 132–4, 138–40, 142, 146–9, 154–62, 170, 175–6, 180, 186–7
divinatory experiments, 17, 25, 26, 29, 34, 37, 38, 39, 71, 91, 96–125, 133, 134, 141, 142, 187
doves, 35, 61, 76, 80, 82, 83, 86
Duffy, Eamon, 13
Durkheim, Émile, 13

emperor, 46, 47, 52, 53, 56, 120
Enoch, Book of, 158
Ephesus, 2
Episcopi, canon, 159
exorcisms, 5, 14, 91, 127, 144–9, 157, 188
Eymericus, Nicholas, 22, 157

Fasciculus morum, 97, 170
favor, 25, 70, 75–8, 120, 160, 161, 188
Ficino, Marilio, 3, 10, 12, 22
fingernails, 29, 34, 96–8, 100, 103, 108–12, 115–6, 141, 142
Floron, Mirror of, 28, 104–6, 178
Forde, Thomas, 102
fumigation (suffumigation), 59, 73, 78, 84, 158, 159, 177–8, 186, 187

García, Pedro, 98–9
ghosts, 130, 159, 170
Gilles de Rais, 186–7
Goddu, André, 149
Greek magical papyri, 11, 23, 50, 112, 113–14, 115, 175
Greenfield, Richard, 154

Groot, Gerard, 2
Guichard of Troyes, 72, 91
Gusfield, Joseph, 14
Gyges, ring of, 59

Hansen, Joseph, 121
Hartlieb, Johannes, 32–4, 37, 54, 86, 98, 104, 107, 110, 113
hatred, 1, 25, 28, 69–73, 141
Henry VI, 177
Hildegard of Bingen, 63
Honi the Circle-Drawer, 175
Honorius, son of Euclid, 171
Honorius of Regensburg, 63
hoopoes, 42, 47–50, 63, 66 n. 25, 75, 117, 157, 158, 187
horse, illusory, 25, 28, 34, 42–4, 46–7, 54–7, 133, 142, 159, 161
Hugh of St Victor, 33

Iamblichus, 155
Ibn Khaldûn, 98, 99
illusionist experiments, 17, 25, 26, 28, 34, 35, 38, 42–68, 70, 71, 86, 91, 106, 113, 120, 178, 187
image magic, 24, 31, 70–2, 75–89, 91, 133, 177–80
imitative magic, *see* sympathetic magic
instruction (as element in conjuration), 127–9, 134, 140–3, 146, 149, 160, 179
invisibility, 23, 28, 36, 43–5, 59–61, 142–3, 161; of an image, 85–6
invocations (as element in conjuration), 127–9, 132, 133–40, 145–6, 159
Isidore of Seville, 33
Italian (language), 24, 29, 36, 56–7

Jacob of Marvège, 116
Jewish magic, 11, 16, 33, 38, 39, 115, 116, 120, 122, 130, 139, 161, 175
Johann von Frankfurt, 157, 159
John of Salisbury, 97, 98, 100
John XXII, 1
Jubertus of Bavaria, 30–2, 34, 37, 38, 43
Jupiter, 106, 177

Kaster, Joseph, 139
Key of Pluto, 26
Kramer, Heinrich, 3, 82; *see also Malleus maleficarum*
Krishna, 86
Kyeser, Conrad, 120
Kyteler, Alice, 82

Lee, William, 101
Lemegeton, 161
Lewis, C.S., Lewis, 155
Liber consecrationum, 8–10, 25, 29, 128
Liber de angelis, 71, 72, 80, 86
Lilith, Mirror of, 104, 106
Litany of the Saints, 9, 35, 134, 158

literacy, 1, 4
Little, Lester, 128
Livre des esperitz, 161
love, 1, 23, 25, 28, 35, 36, 63, 69, 70, 73–91, 128, 141, 142, 160, 161, 176, 179
Lucifer, 80, 118, 138, 156, 161, 172

Magni, Nicholas, of Jawor, 32, 33
Malleus maleficarum, 5, 86, 155
Mary of Nijmeghen, 102
Matteuccia di Francesco, 69
Mauss, Marcel, 13
Mechthild of Magdeburg, 89
mediums, 16, 29, 97, 100, 103, 104, 108, 110, 112–13, 116, 131, 133, 134, 140–2, 160, 172
Milarepa, 53–4
Mirael, 74, 156, 172
Mirage, 29, 36, 142–4, 147, 175
mirrors, 4, 28, 29, 61, 97–100, 103–8, 110, 112, 178
moon, 24, 47, 51, 55, 57, 59, 73, 76, 81, 105, 106, 114, 137, 177
Morigny, monk of, 7

natural magic, 8, 12, 15, 24, 75, 80, 82, 98–100, 131, 162, 180
necromancy, 1–4, 6, 7, 10–13, 18, 22, 25, 26, 30, 32–5, 37, 44, 45, 54, 61, 64, 69–72, 80, 82, 101, 102, 127, 128, 160, 170, 175, 177, 180, 186–8
Netherstreet, William, 81

Oldradus da Ponte, 80
opal, use of, for invisibility, 59
Opus Zoal, 29
Oresme, Nicolas, 100
Oriens, 140, 162

Paris condemnation of 1398, 8, 11, 100, 101, 126, 158, 159, 162
Paymon, 87, 156, 173, 174
pentagrams, pentangles, 50, 63, 173
Peters, Edward, 76
Picatrix, 22, 70, 75, 156, 177, 178, 180
Pico, Giovanni, 12
Pietro da l'Aquila, 6
Plato, 78, 99, 159
Prince of the Torah, 120
Proclus, 155
Psellus, 155
psychological experiments, 6, 17, 25, 26, 28, 34, 35, 38, 39, 44, 56, 69-95, 113, 128, 134, 141, 177, 187

Quest of the Holy Grail, 43, 53

Rawlinson MS D 252, 24, 42–4, 56, 61, 100, 107, 110, 131, 140, 158, 159, 171, 175
Recordi, Peter, 81
Reuchlin, Johannes, 3, 12, 34
Reynys, Robert, 97
Riccola di Puccio, 74

Richard of Saint-Victor, 89
rings, 42, 59, 61–3, 84, 85, 97, 100, 128, 133, 139, 142, 161

Sadyngstone, William, 100
Samuel, 61
Satan (Sathan), 6, 82, 83, 109, 118, 142–5, 147, 148, 154, 156, 158, 161, 171, 172
SATOR-AREPO square, 76, 113, 116
Saturn, 71, 72, 87
Scot, Michael, 5, 37, 120
scrying, 25, 34, 97, 103, 104, 107, 188
secrecy, 8–9, 44–5, 49, 51, 54–5, 58–9, 62, 70, 72–3, 75, 78, 83, 106, 144, 171, 176
Semiforas (*Shem ham-M'forash*), 115
Shakespeare, William, 67 n. 26, 93 n. 22
ship, illusory, 47, 57–8, 172
sign of the cross, 47, 59, 110, 111, 160
Solomon, 24, 85, 108, 115, 139, 159, 171; bond of Solomon, 106, 141; *Key of Solomon*, 26; *Testament of Solomon*, 161
Stephen of Bourbon, 101
swords, 42, 47–50, 59, 60, 62, 72, 84, 88, 98, 101, 104, 110–12, 117–19, 159, 160, 171, 173
sympathetic magic, 25, 70, 71, 73–5, 78–80, 85–7, 128, 188

Tambiah, S.J., 16
testimonials, 44–6, 78
Tetragrammaton, 42, 109, 110, 115, 135, 138, 160, 171
Thabit ibn Qurra, 70
Thorndike, Lynn, 24
throne, illusory, 28, 57, 58, 142
Tobias, 159
treasure, 29, 42, 102, 103, 114, 115, 141, 143, 160, 161, 171, 186
Tristan, 80
Trithemius, Johannes, 12, 155, 161

Venus, 79–81, 86, 87, 106, 177
vessels, 5, 28, 59, 78, 85, 86, 103, 108, 112
Virgil, 97, 139

Walker, Richard, 100
Weyer, Johannes, 161
William of Auvergne, 22
witchcraft, 3, 12, 24, 30, 32, 33, 44, 46–7, 61, 64, 72, 79, 86, 102, 170, 187–8
Wittgenstein, Ludwig, 14
Wryght, Thomas, 2

The

GOETIA

THE LESSER KEY OF
SOLOMON THE KING

LEMEGETON
CLAVICULA SALOMONIS REGIS

Reworked, Written and inspired from the original manuscript by Michael W. Ford
Illustrated by Elda Isela Ford
The Luciferian Edition, Houston, TX 2003

The Goetia

Written and presented anew by Michael W. Ford ~ Akhtya Seker Arimanius
To Restore the Sorcerous Path and the Art of Luciferian Ascension

Illustrations also by Original Manuscript Sigils, Aleister Crowley reworked Sigils from the 1904-1976 Equinox Edition with new drawings.

Inspired from the original manuscript edition, also the irreplaceable Goetia translated by
SAMUEL LIDDELL MACGRAGOR MATHERS EDITED,
ANNOTATED AND INTRODUCED BY ALEISTER CROWLEY
Re-Print Issued by Equinox Publishing, London, 1976.
Illustration Listing at end of Book.
Also inspired by the meticulous and scholarly Illustrated Second Edition with annotations by ALEISTER CROWLEY and edited by HYMENAEUS BETA (Weiser 1995)

The edition is intended as a personal grimoire Working. My original focus was to rework the Goetia in a modern Luciferian form, which focused on the development of the Will and the Self through Antinomian Left Hand Path techniques.

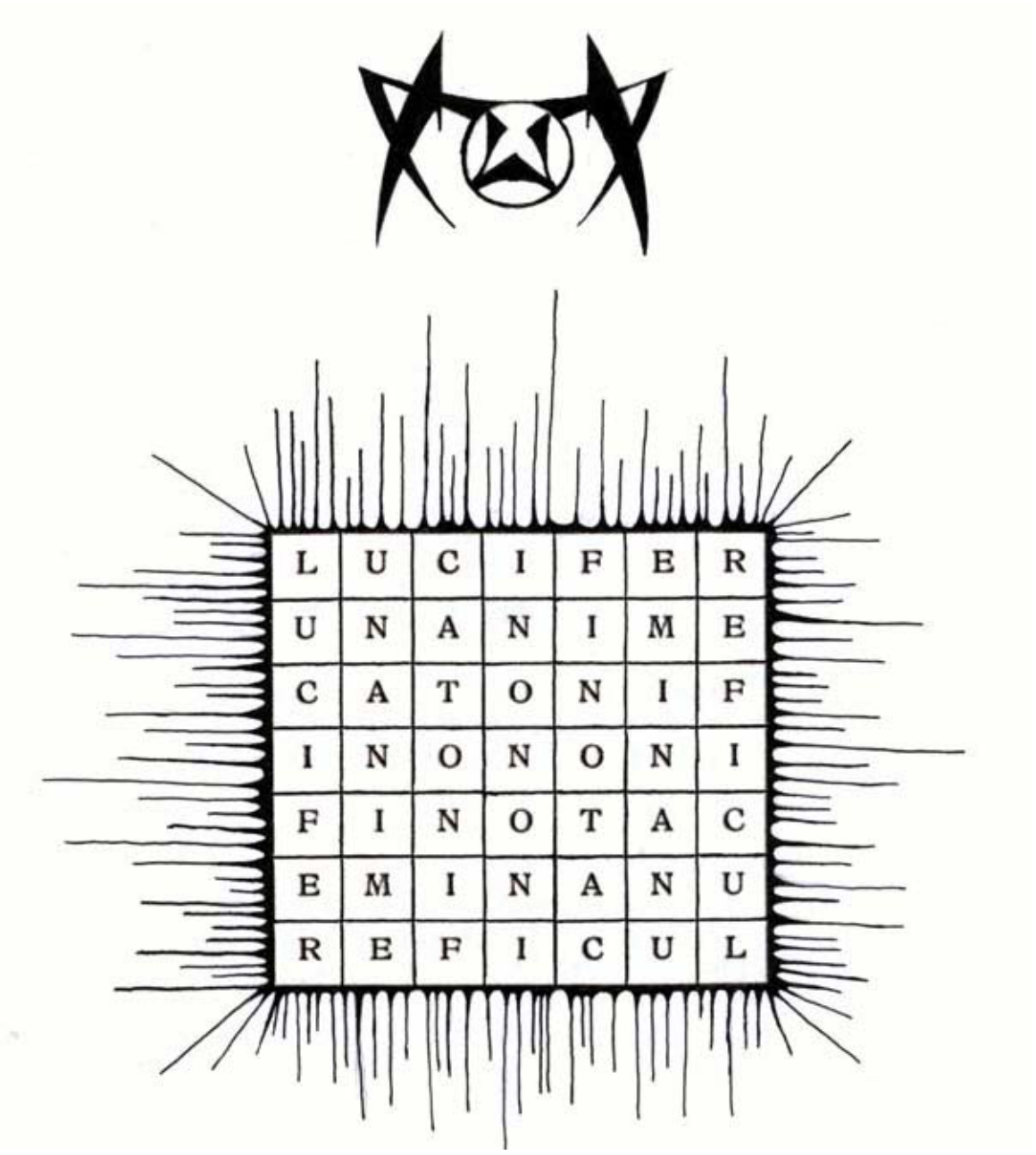
The Author and Publisher accept no responsibility for the misuse of this edition.

The Author wishes to thank-

Jack Ehrhardt, Ms. Napper, Frater Scorpius Nokmet, Frater A.S.L., Dana Dark, a special thank you to fellow initiate Marie Buckner, Ugly Shyla and mother, Robert Mahar, Shemyaza of Immortal Coil Designs, Magus Books and all of the Brothers and Sisters of The Order of Phosphorus. Lucifer Triumphans!

Illumination Spell of the Seeker

The Perception of the Serpent's Mind who in the Dream of the Celestial and Infernal shall walk between the Worlds..
Unto the Angelic Soul and fiery essence of the serpent, who comes as shadow but is revealed as Light.
I charge thee to open the gates of this book to those who are of its blood – one who may take the knowledge of the pages – In the in-between worlds of dreams do come forth, that the seeker shall be transformed in new shadow to the presence of the Emerald Light. I charge thee with guarding this book by the dreams of those unwilling to grow and become in the Light of the Serpent-Angel.
By Air and Dream we enter the Circle


L U C I F E R
U N A N I M E
C A T O N I F
I N O N O N I
F I N O T A C
E M I N A N U
R E F I C U L

The Preliminary Definition of Magick & Black Magick

It is significant to explain the definitions within the context of this book, to not only in some manner set the foundation but also the suggestion of a successful application of this grimoire. This book is not meant for the individual to develop profane behavior, antisocial actions nor abhorrent philosophy which may be defined as not-healthy for the self. The essence of this book is exploring the Luciferian foundations of human evolution, the next step in our spiritual and philosophical ideologies. Any negative behavior or criminal actions (as defined by current society) is considered a deterrent from our individual evolution, thus is not acceptable.

Magick is the Highest Art of conscious elevation; it is the specific ascension of the self and an opening forth of Higher Articulation of Self. Magick is the Arte of the Sun, which is fertile and beautiful, the very foundation built in Gold brilliance. Magick is the evolution of the Spirit and the Self, the very path of mediation between us and our Gods. It is ultimately however the separation from us from all Gods and the Emerald Crown of which we adopt – we Become as Gods and Goddesses individual and beautiful in many ways.

Black Magick as revealed in current standards is the art of Self-Deification through Antinomianian processes, that by the self separating from the natural order do we move in-between the world of waking and dreaming. In the Art of Primal Sorcery this is defined as Encircling/Ensorcelling the Self in the Dragon's being. The Circle in the modern context of Magick and Ceremonial Workings is not designed to keep forces out, such as being a philosophy which if employed in this manner, will lay a foundation which causes the magician to fail from the start. The Circle is a Span of self control; it is our influence of who we are and what we will become. Do not fear forces outside the self, your greatest enemy is within. Any magician who is able to summon any spirits in the Goetia should be prepared to face that which they call – or else suffer the consequences. The modern magician understands that no Work may be successful is the intent is not pure and clear. If you seek to summon one of the Djinn of the Goetia, understand how the spirit relates to your mind, how it will manifest in yourself. Do not summon something that which you are not comfortable in working with. Do not on the other hand fear the very forces which you seek to command, be it Angelic or Demonic.

Black Witchcraft is working with averse or 'black' forces which are translated as shadow aspects of the sorcerers psyche. These shadows of the self are essential to our own self-development and becoming as individuals. It requires that the witch be well disciplined and also well balanced, save from the gates of failure and madness. To look into the Eye of Set and Lilith-Hecate or even Ahriman is to face off forces which would devour any not prepared to become bearers of the Black Flame, a Luciferian Spirit themselves. Once this Pact is made, when the Sigillium Diaboli is upon the mind, spirit and body, then there is no turning back – only the ascension of the spirit as 'beyond' the mortal clay.

In the modern world of magicians, Sathan is our initiator and stimulator of the psyche. One should remember, in Pre-Islamic lore Satan/Azazel is considered the Imagination – Sufism recognizes Satan as the imagination itself. Sathan is thus our announcer of the path, the very fountain of our attainment. In the view of a God form and model, Lucifer (Sathan) is an ideal form to align with in an initiatory sense. Azazel rebelled against the natural order (God – Ain Soph) as he sought independence, fell to the realms of earth and awoke in Hell (earth – the chthonic realm). Rather than fearing and cowering, hiding, Lucifer understood he was an independent Mind and existed independently from the natural order and roused all other fallen angels to stand strong. In this context, Lucifer was creating Order from Chaos. This is a seeming model of the initiate, that we Work towards recognizing our own sense of being, and to expand the circle of control.

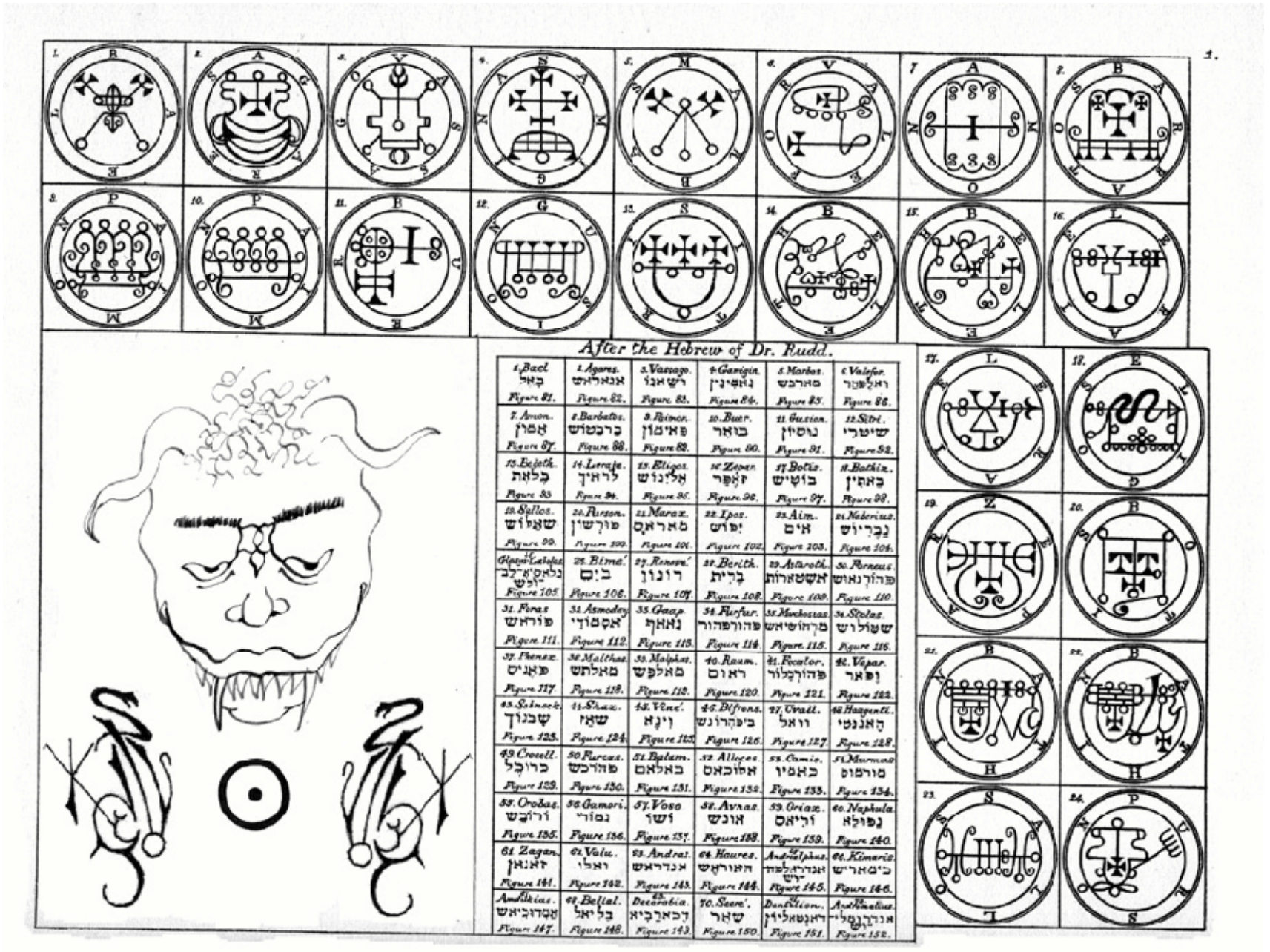
The Daimons/Djinn of the Goetia are initiatory forces as well.

Consider the definitions of Angel and Demon. The significance is beneficial in the context of this grimoire. Angelic Spirits are solar/air based spirits who posses a higher articulation of being, that is, they resonate with the more developed aspects of the self i.e. communion with the Initiatic Guide/Holy Guardian Angel. Demons are spirits/fallen angels which proceed to grow in shadows and the darkness of the earth, but are as significant and beneficial as Angelic Spirits. In unity these Djinn are of Fire and Air, thus enflame the very essence of self in the illumination of being (Black Flame – Self-Perception and Being).

Black Magick is the development and refinement of the Self on every level. It can be unpleasant such as questioning yourself and testing your limits, and it can be pleasure filled. It is necessary not to grow lazy while working with these spirits, as the Work will then disintegrate and cause numerous problems. Stay focused and resilient to the purpose of the Work – yet do not allow spirits to control or alter your thoughts. The challenge is great, few will be able to pass beyond the testing grounds of this Grimoire, nor understand the translation therein.

Please understand that this grimoire was not created because I felt I could produce something better than Aleister Crowley, nor a sign of disrespect for the original work. On the contrary, it is a love of the original that this edition was created. It is a partial map and record of my personal Work as one of the Luciferian Path, and something which I felt should have a new approach presented. The new presentation of this Work will no doubt open some gates which should not have been opened, or rather needed to opened for sometime. Zazas, Zazas, Nasatanada Zazas – In these words, I weave this spell..

-Michael W. Ford, Dark Moon, April 1st, 2003.


After the Hebrew of Dr. Rudd.

The Goetia – Ancient and Modern

Considered for centuries a grimoire of “low” magic, the Goetia (loosely translated as “howling” or “wailing”) has been a tome of forbidden black magic. The 72 Spirits of Solomon were meant as a tool of cursing and empowering ones’ lusts. While this may continue to be an aspect of Lesser or Low Black Magic, the Magic of Theurgy (high sorcery) has not been a connection in detail explored – until now.

Theurgy is High Magick, or High Sorcery. It is the development of the self in Light and aimed at bettering ones being on numerous levels. “Light” may refer to the perception of being, as Lucifer who is the Lord of the Sun and the Emerald Crowned Initiator of Magick. Theurgy would be the path of invoking the genius or Guardian Angel of the Self. This operation has been dealt with in length in the works of Abramelin, Aleister Crowley’s Liber Samekh and equally brilliant writings by Jake Stratton-Kent and Charles Gonzales. The “Preliminary Invocation” as it was published in Crowley’s 1904 edition, was developed from the London Papyrus 46, being a Greek Exorcism Rite which was translated by Charles Wycliffe Goodwin and published in 1852. It was indeed Aleister Crowley who asserted correctly so that the supreme ritual was the one to invoke the Holy Guardian Angel, as this led to the path of individual perfection. This is a common ground of which the Left Hand Path and the Right Hand Path practitioner may agree. The paths become clearly defined when the RHP seeks to reach spiritual perfection, then letting the consciousness be joined in union with the divine light, or the Hebrew Ain Soph, which is Limitless Light. The LHP practitioner views consciousness and being as beautiful, sacred and worth developing and strengthening. The consciousness from the unveiling of ones True Will or Daemon/Angel would seek to further become like Lucifer and be independent, isolate and separate from the Ain Soph, or Limitless Light. One should remember, it is the Limitless Light from which Azazel – Lucifer sought to be independent from.

The Goetia is indeed a tough, powerful and to some a dreadful real grimoire. Those who have hissed and vibrated the sacred names and candle lit summons of the demons of this book have empowered it to heights which revival the legends of Faust and even Horror fiction author H.P. Lovecraft and his tales of the macabre. With Aleister Crowley, whom, in his youth brought forth the shades of the Goetia into Boleskine and other homes, he did so in an experiment of Will. While on the surface, he had appeared to consciously evoke the Goetic spirits to appease his carnal desires, and other material quests; subconsciously he was breaking ground for the development of the Will.

The Lemegethon or Goetia as it is called is indeed a forbidden yet essential tool in magical practice. In specific areas of what is termed Sabbatic or Luciferian Sorcery and Magick, a definitive purpose is expounded in the Nature of the Goetic spirits.
Magick as itself is defined to raise one up, to ascend. As Magick is a Celestial Work, which defines and strengthens the Will (or the Will strengthens Magick) so that a union be brought with the Baphometic Statements, As Above, So Below. The Goetia is a work of Black Magick. One often views Black Magic (k) in the perception of Aleister Crowley, being the malicious workings of sorcery. A modern or should I say realistic perception is

that Black Magick is the arte of ensorcelling the self, building and isolating the psyche. The goal is specifically a higher articulation of the soul and the Will of the individual. It is considered Black because this is the symbol of the unknown, such is a large part of the psyche and subconscious.

The Black Magician is therefore one who Works on the self, building and defining the character of “I” or being. The Sorcerer is thus one who encircles energy and the spirits of the dead and the subconscious around the self; to strengthen and explore the avenues of a strong and open mind. The Black Magician also understands the respect which is necessary with working with exterior forces which often relate in an interior context. This is the key to the Goetic Sorcery path which is for this reason considered dangerous. The Path of Magick is that Godform of Lucifer, the Angel perfected. The Luciferian spirit is fire born, alive, vigorous and strong in Will and Pride. Lucifer Ascends in the Sun, and Falls with the Darkening of the Moon. This is the Path of Magick itself – AS ABOVE, SO BELOW.

The Luciferian model is presented strongly in this book, as this is a gateway or key to the mind expanding and developing. No longer shall the horrid sickness of Christianity be brought down in the Goetic Work – No longer shall the weak of mind approach this tome without duress. The Walls are torn down yet they are at the same time built higher than they ever have been before.
Goetic Sorcery should in itself be the grammar and foundation for the Arte of Magick, which is to ascend in the light and warmth of the Sun. In order to fully understand and perceive the Self and the Light within one must explore the Demonic or Infernal realms. They often bring swift success, and a meteoritic fall into flame – instead of the self within igniting the exterior brings fire unto the self, destroying it. Be the Flame that is the Torch of Magickal Arte.

Preliminary Work

As one explores and seeks to understand those deep desires which motivate, inspire and sometimes terrify us, we are building a strong blackened tower of self. This allows us to not only understand our feelings and perceptions, but the possibilities of becoming something better. The Goetia as it is a tool of darkness; it is also a tool of strengthening the self – one of fiery light. One must observe the nature of Goetic Spirits, which generally may be harmful or beneficial depending on how may approach them. In a modern context, the Magician is now able to step out of the medieval mode of summoning separately – rather the sorcerer now moves forward into the Point between the summoner and the summoned. This is the Axis of which all change, self-deification and the widdershins dance of the Adversary is accomplished and developed. One may perform rites based around the Princes of the Infernal Realm or the Sub-princes accordingly. Much of this useful information may be found in the S.L. MacGregor Mathers translated “The Book of the Sacred Magic of Abramelin the Mage”.

The Four Infernal Princes are-

LUCIFER – East (from Lux Fero, Light Bearer. A common "Shadow" association is Lucifuge, latin for "fly the light" and may have close associations with Mephistopheles. Lucifer in this aspect is the Angel of Light, the Adversary. Lucifer is a title which is beheld by the fire djinn Azazel being the first angel, fallen from the stasis of light. By this manner, Lucifer is the liberator and developer of humanity with his gift of the Black Flame, or individualized self-perception.

LEVIATHAN - West (from LVTHN, the Crooked Serpent/Dragon of the Sea. Leviathan is the Daemon of Immortality and initiation, that the Beast and Scarlet Whore moves through to arise from the Oceans as the Beast 666, the Solar Spirit of manifestation and creativity.)

SATAN – South (from the root SHTN, meaning Adversary. Satan is the name associated with Azazel the Fire Djinn, who is also Lucifer and Samael. The Goat with One Thousand Names by form. Satan = Set-an, the ancient Egyptian God of Darkness, Chaos and Isolation.) Satan is the Adversary, whose symbol can be viewed as a Forked Stave which rises in the Noon-tide Sun.

BELIAL – North (from BLIOL, a wicked one. Belial is the Spirit of the earth, created second after Lucifer/Azazel as a powerful Angel. Belial is a powerful daemonic and angelick spirit and initiator, and is associated with both the infernal and celestial.)

The Sub-Princes are (and should be considered Shadow forms of the Infernal Princes)

SAMAEL – East (being the Angel of Fire who is Azazel. Samael is the Demon prince who is married to Lilith and father of Tubal-Cain. The root word of Samael is SML, which translates "Idol or image".)

AZAEL – West (associated with Azrael, the Angel of Death or the Egyptian Anubis, the God of the Dead. Azael represents the West and the Realm of Twilight.)

AZAZEL – South (associated with the element Fire, as Azazel is the Fire Djinn of Islamic Sufism. In Hebrew Azazel is the Scape Goat, associated with the root OZ, meaning Goat and Devil, sexual force.)

MAHAZAEL – North (associated with Earth, being Cain or the Egyptian Set as the Lord of the Earth in Typhonian Lore. Mahazael comes from the root MHZAL, meaning to Consume and Devour and is associated with AMAIMON, a Grand Daemon.)

The Rite of the Coiling Dragon

(Leviathan, the Crooked Serpent)

The Darokin Walk of the coiling dragon is the averse trance-way of the Adversary, thus the initiate becomes as the image and essence of Shaitan through the invocation of the Four Powers under the Infernal Princes. In the coiling of this Black Light and Cunning Fire, may the sorcerer become isolated and strong against the natural order. The individual is separate, yet a fire made vessel of Azazel-Lucifer, known as Azal'ucel, the Daemonic Angel of Adversarial Awakening.

Begin the rite in the Southern Quarter, relative to Azazel, the initiator of the path. The sorcerer should construct the circle of the dragon as one uses in this Goetia, encircling the self in the announced conjurations of the Four Quarters.

Azazel – I summon thee Fire-Djinn of the Southern Quarter, be the torch which would ignite me, immolate me in your presence, as your child on the path of Shadow unto Light.

Samael – Great Dragon transformed, I summon thee as Fulmino-Lucifer, the Morning Star of the East, the Serpent-Angel of the Emerald Crown who fell to earth – awaken now and open forth the gates of the imagination by Air and Dream.

Mahazael – Father of the Witch Spirit, who blesses and curses under the hidden and bright moon, I do summon thee forth unto me, initiator of flame and iron, come thou forth unto this circle. Horned Beast and Angel perfected, Awaken to my Northern Calls of the Earth! In hearth and forest shall you walk with me; in shadowed valley shall you walk as me; in desert and mountain shall you carry my body in thy circle of being! Mahazael, incarnate within!

Azael – As the candle burns out and as the sun fall into the darkness, I call unto thee Azael – Spirit of the Western Gates of twilight and the grave, I summon thee forth. Show unto me your mask of the dead and encircle me in the spirits of thy self, I seek to walk between the Darkness and the Light. I come unto you as the Beast from the Ocean, the Dragon arisen!

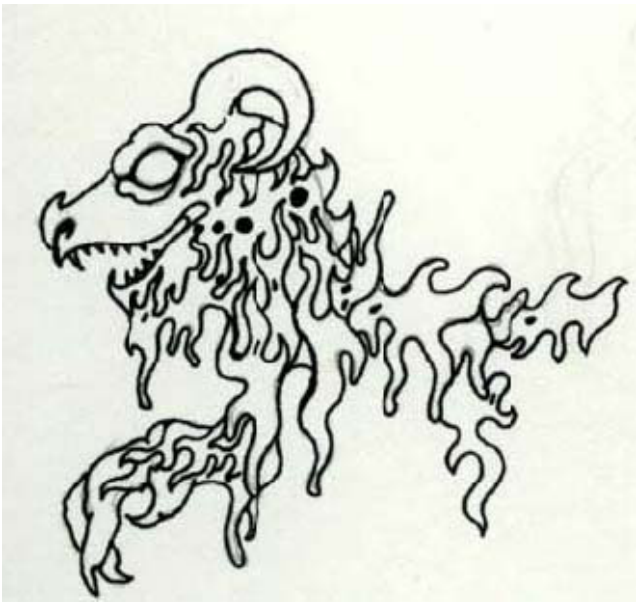
Open forth the path of Serpents! Open forth the path of the Dragon!

Hekas! Hekau! Hekas!

Working with Demonic Spirits

Demonic Spirits are essential chthonic/infernal forces which are bound to and from the shadow and dark places of the earth. One should approach daemonic spirits as something other than the self. They are a testing ground; the ones who would have you face the skull containing the Waters of Leviathan, or initiation. They would have you drink deeply of the Gnosis which reveals the Luciferian Mind, that which questions and is strong within

it. One should not approach the Goetic spirits with fear, if the mind is clear upon the initiatory intent then this is a building point of character associated with the spirit therein. Daemonic Spirits/Djinn are the phantasms which congress and communicate with those who partake of the Infernal Sabbat, the conclave of witches and sorcerous beings of night-walking dreaming gnosis.



Daemonic (Demonic) Spirits are often Fallen Angels; those who have tasted from the golden cup of the celestial realm of Lucifer, and by falling into the infernal realms have learnt the dark ways of their own sorcerous making. Such Daemonic forces are but in some ways mirrors of our self, we must gain by association and invocation. This, by this Work alone, will strengthen and develop the very self of the sorcerer, the ever changing Luciferian and Promethean Essence from which the body and mind it itself a Grand Grimoire of Shadowed Knowledge. Our soul must be enflamed as the Serpent and must work accordingly as the Devil in Flesh, the Tester of the limits and the initiator upon earth. Work always with a goal in mind and do not dabble with the Spirits of the Goetia. You have been warned.

Working with Angelic Spirits

Angelic(k) spirits are celestial or empyrean forces, based primarily in the element Air. They are commonly associated with Lucifer and are the higher articulated solar and lunar shadow forms of the initiatic guide, by one conjoined with the demonic spirit the self develops in balance, rather than repression and self-deception. Such Angels are fallen, and contain a Demonic or Infernal aspect to their character. Approach this with respect and seek to become like the essence you so seek. The Angelick Spirits of the Shemhamphorasch are the Guardians who lead one to the Threshold (Azazel, Shaitan). Spirits should be invoked as how Lucifer would command – by resolve and silent perception. Do not act upon impulse; rather refine your thought to work for you. Consider the higher articulation of the spirit and how this may associate with the balanced aspects of the self. In most cases the Demonic is in relation to the Angelic, a combination of Celestial and Infernal aspects. When invoking either Daemonic or Angelic spirits, one must control every thought based on the desire and Will, not to mention the impulses which may come forth. In most cases, the sorcerer will feel differently as he or she invokes the force that is the mind moves with ‘inspiration’ under the spirit summoned.

Such methods of invocation act not in mere possession in most cases, rather activates areas of perception according to the individuals associations of inspirational knowledge or impulses. Angelic Spirits are those which infuse us with the Fire of Lucifer, that which fell from Heaven. This is the gnosis of the Celestial Sabbat – knowledge gained from the Spirits of the Air. The Luciferian Spirits (the Spirits of Air) are often celestial, white shades or blackened shapes, depending on the Lower or Higher nature of their being. It is the goal of the magician to be able to in an astral sense shape shift into either an illuminated or shadowed aspect of being, as is the reflection of the being.

Simplicity in Ceremonial Magick and Sorcery is significant to achieve a strong point of gnosis, or magical thought. The operator who is intent on summoning a spirit of the Goetia will be focused on this act, to where he or she identifies with the Daimon in question. To allow a clear and controlled pattern of magickal development, the sorcerer should be calm and focused before hand on a specific and Willed outcome. No individual should enter the ritual chamber to perform Ceremonial Magick while lacking a defined intent and desire. Why are you summoning the spirit? What do you wish to accomplish? How will you learn from this spirit? How will you implement the knowledge obtained from this act? How does this sharpen and define your being further?

Two aspects of the self may be crystallized in the development of the Body of Light and the Body of the Shadow; this is by a simplified comparison, the heart of the Adversary. The Adversary is perpetual evolution, storm and chaos. The Light aspect of the Adversary is the Order within the Self which comes through this changing and evolving Chaos of self. The Body of Light/Body of Shadow is directly tied in with the Holy Guardian Angel/Angelic Familiar/Higher Self.

The Ritual of the Holy Guardian Angel, Azal’ucel and The Invocation of the Adversary may be employed to achieve contact with this individualistic guide or Initiatic Genius. When you invoke, allow yourself to become enflame into points of ecstasy, you will grow from this.

The Body of Light

The Body of Light is the astral double which is used to align with the Angelic Familiar/Higher Self. This Daimon is called Azal’ucel, being the Sigillic Word combination of Lucifer + Azazel, being the Torch bearer and awakener through rebellion. The Body of Light may be developed by meditation, yoga and other acts that you may visualize a white or fiery essence which rises from your flesh; it is a beautiful brilliance of white light, the Luciferian Spirit from the Sun. Some Will this light to change into a purple – brilliance or blackened flame within the center, from which an Eye arises. The Eye would represent the Eye of Set/Shaitan, the Adversary and Immortal Genius of Self.

The Azal’ucel Ritual and the Rite of the Adversary is a tool which is aimed at Willed practice to achieve contact with this Higher Self. It is used to also clear the mind and focus the self on the Work of which you will undertake.

The Body of Light is brought forth not through dreaming, but the Waking Plane/Conscious Mind. Find a comfortable place to meditate, decorated in such which would represent the Higher Self/Daimon. Anoint the neck and arms in Abramelin Oil and have the chamber lit with natural light if possible – allowing the Sun to enter the chamber. Remember, the point is to reach the empyrean or celestial realms of the Aethyr, the Higher Consciousness of Self.

While quietly meditating, envision the astral body growing, of which a great fire and light is rising above the physical body, envision and Eye within this fire. Raise yourself up in through the Aethyr, from which you are floating and rising in the sky. As you rise begin to visualize a Great Angel before you. There is a great wind which is violent and rushing about you and this Seraph. The angel is illuminated in bright light, with Eyes that are black despite the beautiful and strong continence of this being. The face is saturnine yet strong, and the aura you sense is tinctured with darkness beneath the surface. The body of the angel is almost flame, and his crown is an Emerald Brilliance. In the hand of this Angel is a Forked Staff, which is cruel looking and sharp. The Wings of this Fire Djinn are black and sharp, indicating an infernal aspect not so visible in the flames of self. As you stare into the Eyes of Azazel, called Lucifer or Azal'ucel, a lightning flash comes from his Left Eye into yours. As this flash strikes you, a voice is heard within your mind, a single question is asked. You will know this question as this moment occurs. Move yourself and your body of Light into this Angelic being, and allow your self to become engulfed in his fire. Let the eyes open in the astral plane with the eyes of Lucifer; you shall awaken in this light. Practice this frequently, until you feel an instinctual communication with this force. You are becoming in the Luciferian Light.

The Body of Light is used in scrying and of tarot workings as well. Allow the self to listen to the instincts which grant you foresight, this shall be a powerful tool in all that you do in daily life. It is highly recommended to Work with the Spirits of the Goetia after you have achieved a union with the Body of Light, to confirm self-control and focused direction.

The Body of Shadow

The Demonic or Infernal Aspect or Body of Shadow is equally as significant in the development of the self. The Shadow is developed by meditation initially and eventually by dreaming. One should approach the Shadow as the Devil-initiatic guide, be it as Mephistopheles, Belial, Lucifuge or Shaitan. Some Luciferians invoke the shadow as the Demonic Feminine, as Lilith – Hecate or Babalon, the Crimson Mother of Succubi and the Beasts of the Earth. Some view Ahriman as correctly the Initiatic and Sorcerous Daimon of the Shadow. The Shadow is the Vampyric Guide, the shape shifting and phantom body of self.

The Luciferian Path works with such Demonic Forces as Initiatic Guides, and is related directly to the self. The Shadow is significant as the Adversary as it is the Dreamin Body with sloughs off the waking physical body for the dreaming or astral plane to go forth to the Sabbat, or the darkness of night. This is the Immortal and Fiery Eye of Shadow,

which aligned with the Body of Light, grows eternal and is able to separate from the physical body. When working with Goetic Demons or Angels, allow the Shadow and Light aspects of the self to invoke them and gain their knowledge and attributes, that under Willed association, you will grow in the perception of self. That which you seek from such contact you will ultimately grow in self by doing such.

The Body of Shadow is developed by the following techniques:

Decorate your temple or chamber in a visually appealing manner, dragons, demons, the popular image of Set, Lilith, Babalon upon the Dragon, ect. The dark consciousness should be emanated within your Black Temple and that the Demonic force of which you shall become by this Work.

You may anoint yourself in Hecate Oil, Lucifer Oil or even Abramelin Oil. Sit quietly on a comfortable spot, facing a black or fogged mirror if possible. Begin first by staring into the mirror and focusing on the very features of your face. Seek to understand what you tell people by your features, who you are beneath the surface. This face will in turn become a mask of what you are underneath the socially constructed self-makeup. Begin focusing on what you are in the dark aspects, that which drives you and your deep desires. Your form will change in the mirror, begin shaping it unto what shadow form you wish. Now close your eyes and begin to enflesh the Body of Shadow.

Visualize yourself summon a great blackened shadow, which is fiery and violet in the fire of spirit. The shadow has long beast like talons, a face which becomes both a Horned Demon Head, scaled with serpent skin and a Wolf head arising further from the shadows, growling in a human and beast union. Your shadow grows and expands, and may change form according to your Will and Desire. Descend below the earth, allowing your Ahrimanic Shadow to absorb and associate with other demonic elementals, feelings and emotions. Understand that this Shadow is you, it is the darkness cast down from the Bright and Illuminated Body of Light which you have summoned forth. You are perfection incarnate, Luciferian Brillance and Darkness.

Now you may arise from the Demonium of the Earth to take flight with the wings of the bat or owl. Rise up into the stormy and cloudy night sky, and fly forth to the Sabbat Fires in the Ghost Roads of Hecate. As you fly you approach a great Shadow which is enflamed in front of you. This shape is hellish and demonic in every way. Its essence is black and haunting, but as you greet this form it will take shape. The face is that of the Horned Devil, the almost human visage which is scaled and speaks a deep and hidden ancient language with a Forked Tongue, his eyes are Yellow and Crimson, and you feel close to this being. The body is blackened shadow with talons holding a Forked Stave, which is the same as the Luciferic Angel you embraced previously. Another head arises from the shadow, which is the Animal shaped face of Set, which has a horn arising from the head of Blackened and Violet flame; its eyes are the same as the others.

The body is of great blackness, from which a plethora of beasts and demonic shapes circle the Daimon in a counter-clockwise manner. From the Left Eye of this Bestial Lord

of Darkness, a great lightning flash shoots into your eyes, this throws you into a state of ecstasy. A single question is asked, which you know the answer to by instinct. You will never be able to turn back from the Path, as the Lonely Path of Godhood shall be marked upon your brow as the Mark of Cain. As you are shadow, allow yourself to grow close to this Infernal King and enter his essence. Open your astral eyes as this shadow, and understand you may take any form you wish. You are Vampyre, Incubus, Set-like and Immortal in essence. You become as Ahriman, the Infernal King who shapes the World according to his desire. You may communicate and seek various points of congress with all Goetic Spirits in the Dreaming Plane, your gate is the Dream. This is the Sabbat Body of which you shall go forth.

You may fly forth to discover a Great Crimson Goddess before you. She is robed in Red, and her head is covered with a Caul bloody with the Mark of Birth. Her hands are pale ivory, with blackened and animal like nails, sharp and cruel. She is encircled with a Great Red Dragon, and two other heads emerge from her red robe – Hag Like and hissing with serpent tongues. You ask her to lift her Crimson veil, which she does – A skull is beneath, the Eyes are of blackness. Before you this skull becomes flesh and a face which is of great beauty looks at you. Her eyes are still Black as Pitch, and she speaks to you of that which you would tell no one. She knows you more than anyone else, lover friend or family member.

This Goddess, being Lilith called Hecate, Ruha-Az or Babalon is the Goddess of Flame, she is the succubus queen, Vampyre and Dragon rider. She opens forth her robe and spreads her lips wide, to reveal teeth and a slithering tongue. She invites you in. The teeth retract yet the tongue still slithers as you grow close. You shall go unto her, muse and lover, mother and harlot – Feel this sensual fire within, open your Eyes with Her within. She embraces you and you are drawn close to kiss her. Before she touches her lips with yours, she drinks of a golden chalice which is filled with blood. She licks your lips with another serpent tongue, and the taste of blood drives you deep within her. The embrace is the paramount of ecstasy, from which shakes the foundation of your being. As you are close to Her, another hand brings up a skull bowl of blood, which was catching the fornication of her lips below. This is Her sacrament, the elixir of the Beast and the Venom of the Infernal Sabbat. Drink Deep and know the Vampyric Reawakening to the Shadow.

When you go forth to the Sabbat or seek dreaming consultation with the Goetic Spirits, always remember this union with both aspects of the Shadow, and the Light. This is a mirror of yourself, that by Magick you become God-like, welcome to the awakening and BECOME!

An Invocation to the Holy Guardian Angel,

Spirit of the Adversary who resides in Darkness and Light –

Azal'ucel

The name 'Azal'ucel' is a sigillic – word manipulation of two words, Azazel and Lucifer. As this is the initiator and God form of the Path of Sorcery, Lucifer is the illuminator of the Soul, the one who allows the magician to bask in the Light of Self and view ones own reflection in the emerald crown, the very Lucifer-stone which fell to earth and remains hidden within the earth, and partially in the heart of man.

This rite is designed to provide a short yet inspired Working of Invoking the Holy Guardian Angel, from which one shall seek the communion of their Higher Spirit, Genii, Daemon and True Will. As one comes into contact with the Angel-Daemon, an illuminated sense of self comes forth; a new type of being may begin to develop. The Oath of the Magician of the Luciferian Path is that of Illumination and the Great Work of Becoming. In the Workings of Goetic Sorcery, no matter if the invocations/evocations are done in the aims of Low Sorcery or High Sorcery, one should already have sought an operation of Will and the discovery of the Angel-Serpent Samael, the illuminator of the Path itself. The common logic behind this theory is that you would not take an operation without knowing where you wish to go, the plan of how you shall achieve your goal. Theurgy (High Sorcery) is the Luciferian Principle of Self-Development, the magician seeks to become like Lucifer.

The Ritual

Let the Sorcerer Cast a Circle about him/her, the Leviathanic – Ourobouris Circle counter clockwise, then in the same fashion, move Widdershins in your alignment with the Four Daemon Princes and SubPrinces, in your own design. Summon then with an Enflamed Mind, the Dragon-Serpent which is the Angelic Essence of the Soul, the Eye of Azal'ucel shall burn forth from the darkness to reveal the Light.

The Circle itself is not a tool of keeping Spirits OUT, rather the circle is the concentration point of which the sorcerer summons forth the Energies within the Earth through Him/her self, that it is the ensorcelling of the shades and elementals of the self – the Great Arcana of the "I", or Luciferian Being. The circle should not be considered a means of protection, the magician who would fear and cower within a circle and still seek to summon forces which he will not become 'one' with, is not strong enough as an individual to understand and becoming in the Magickal Art. The Isolate and Beautiful Luciferian Initiate does not fear the forces of which he summons, rather embraces and by the Will controls them. The same type of mastery must be applied to The Summoning of Goetic Spirits, no matter the intent, but with an aspect of Respect for that which you call. Understand the Shades of the Dead have walked beyond the flesh, and should be viewed as advanced spirits which brings us knowledge and initiation. When invoking/evoking Goetic Djinn, know that these fire-born spirits who fell with Lucifer-Azazel, hold too a

special knowledge – and the Self and individual mind is that which will commune with them. Be firm in your Works, yet respectful.

"I *am the Daimon who speaks the words of the Immortal Fire, the Holy Flame which emerges from the Lightning Flash and Storm of Chaos bred, so this the angel-serpent shall come forth with the Birthing Knife shedding into storm of Seth!*

Spirit of which the Fallen have taken Strength, Isolate and Beautiful,
Angelic Essence, Azal'ucel, from which came into being Cain
I do invoke thee!

South-
Devil-Djinn of the Burning Desert sands and the Sun, Sortha'n-din – thy stave and fork unto the flame that is my soul shall be illuminated in this blackened light. Shaitan the Adversary, my soul enflamed! AROGOGORUABRAO – THIAF!

East-
Lucifer revealed as Azazel, bringer of illumination and love, who resides in shadow and light, cover and cloak my spirit with thy twelve wings, serpent skin covered from the shedding of the Dragon, bring now forth the serpent essence of my soul! Melek Tau'us, beautiful spirit of Fire, I summon thee forth! PHOTETH

North-
Set-an, isolator and strengthening force of Storms, that chaos which I have tempered in thy elegance of darkness. I go forth and become as the Eye of Algol, separate and alone in my being. Typhon, present unto me the Tcham knive from which I shall stand forth in my dreaming and waking! Sender of Nightmares ascend through me! OOO

West-
Let now the Serpent encircle me, Leviathan the Coiling Dragon of timeless being. I summon your essence unto me! Great chthonic daimon of endless being, I seek to drink deep of your cup and behold the mysteries of the depths! MRIODOM

Aoth, Sabaoth, Atheleberseth, Abraoth!

By the very circle of which I build – I walk unto the crown of Lucifer – that Emerald which shines the essence of Heaven and Hell. That Angelickan Watcher of the Sun shall come now forth to join with the Ahrimanic Shadow, that Angel and Daemon are Joined! I walk unto the Umbrarum Rex, the Kingdom of Shades and the Ghost Roads – Open the Gates unto me!

Guardian of Flaming Sword and Corpse-King of the Scepter – Open forth the Leviathanic Way to me! I behold the center of the Eight – Rayed Black Sun – My essence unto Seth!

Azal'ucel! I invoke the Baphometic Spirit of Fire!"

Invocation of the Adversary

The following is a ritual which may be conducted when the Sun is at its full light, or when the Moon is full or dark, as the essence of Iblis be finally revealed. The purpose of the ritual is invoking the spirit of the Adversary, known as Shaitan/Iblis, Satan, Lucifer, Set, Azazel….

The sorcerer shall seek the fire-spirit of change, rebellion and progression. The symbol of Set the Adversary shall take the earthen form of the Devil, the solar creative (and destructive) force of change and self-deification.

There are two primary faces of the Adversary. The celebrant may construct as mask of two sides, which shall be placed upon the center of the altar. A phallic symbol or ‘Stone God’ may be near the mask as well, symbolizing the Solar Creative Force of the Beast 666. -

One- The Fallen Seraph Lucifer, the angelick essence of the Black Flame, the very source of our wisdom, being and becoming.

Two – The Seraph of Flame, the Djinn Iblis of Fire, Daemon of the Blackened Flame, serpent – beast – dragon – wolf – goat. Satanas is the devil-cloaked initiator of the path of the wise, those who laugh at the warnings of a cringing society.

Robe thyself in crimson, the color of flame and movement. The symbol of the averse pentagram, being downward pointing to indicate the union of the fallen angels with humanity to create divinity. In the Sethian Witchcraft Current the sorcerer becomes as SET him/herself, thus in the circle the first of Witchblood unto the path.

Upon the Hour of Noon-

Invocation of the Djinn of Fire

Ya! Zat-i-Shaitan!

O' ring of flame, scorching sun of the sun's height
Scorpion soul, who arises as the Sun at Noon

Sekak Sekak, Iasokilam

I speak now unto the Sun, from the fires of growth and illumination
That in your pride and knowledge of self may I become as
I summon your essence in this Noontide Hour, to the Scorpion Flame
Al-Saiphaz, Al-Ruzam,
At the point of the Crossroads, when the Sun is high I do speak thy words of power

Zazas, Zazas, Nasatanada Zazas
Zrozo Zoas Nanomiala Hekau Zrazza
Sabai infernum

I shall transcend and ascend above all things, myself may only strengthen in this light
In this hour I illuminate, I burn with the glory of Luciferian Light – Within!
Above the Throne of Azothoz is the entering fire ring of Set-heh, Adversary of the Nine Gates!

I go now between and beyond, within and without!

Upon the Hour of Midnight

Ya! Zat-i-Shaitan!

By the Gate of the Black Light, when I name the words against the Sun
O' Fire Djinn Azazel, Set-heh, I summon thee forth with Serpent's tongue,
That my oath before this blackened flame, ignited within.
In the dreaming aethyr shall I be known in the wisdom of the Moon

Al Zabbat, Hekas Hekau, Serpent Soul do I summon
Raise now from thy Black Light, that I see what has been never known

Akharakek Sabaiz

I call forth the Shadow of which I am and have always been,
The darkness which I nourish in between the light

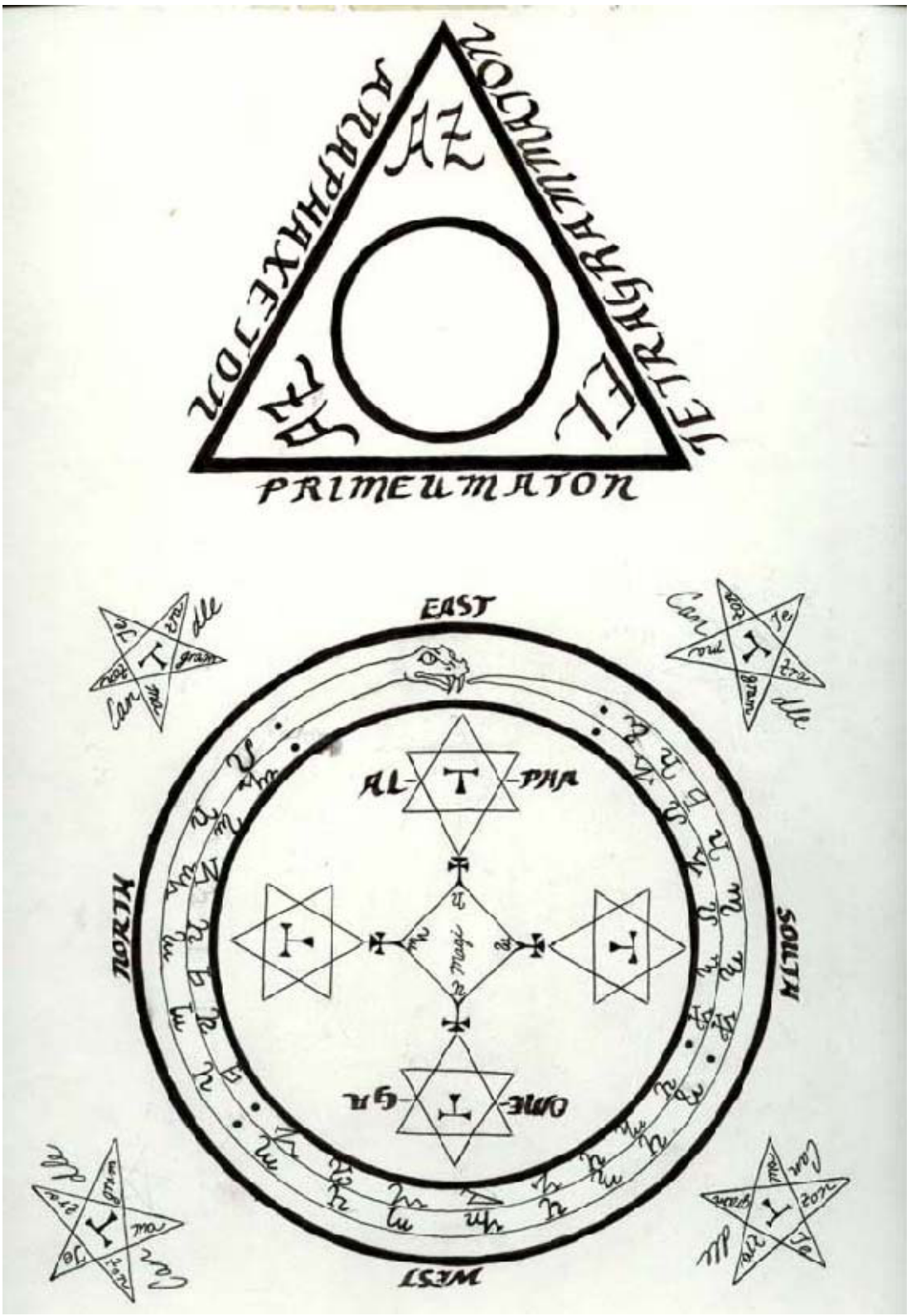
Eclipse now the face of God that I become in this darkend image-
By this circle I do become
By the flame I do emerge
I am by form the Peacock Angel beauty revealed unto those who may see
As the Black Sun rises, I become in this emerald stone
I am the Imagination, the Seed of Fallen Angel
In darkness exists my Light
My Will gives birth to the kingdom of Incubi and Succubi, the nourish their desires in the blood of the moon, Lilitu Az Drakul

So it is done!

Tools of Art

THE CIRCLE
The Circle is an old boundary which was used back from the eldest days of Magical practice, specifically the Sumerian word Zisurru, which is the circle drawn in flour. The flour itself is known as qemu, such aspects of primal sorcery have survived to the present age in various cultures, in Voudon practices and even Thelemic Magick, Sabbatic and Luciferian Witchcraft. The Flour Circle is not by any means a must, one may create an Ourabouris – Levianthanic Boundary which is symbolic of the Self Encircled, that fascination and self-enchantment leads to the Gates of the Infernal and Celestial Peaks of Magick Light, the awakening of ones Will and divinity. The Circle should be understood as the essence of the Self, that it is the bridge between the waking and dreaming, between the celestial and infernal, the fiery essence of the Azazel. The original circle of Solomon as redesigned by Aleister Crowley is indeed powerful in form, e.g. Ourabouric Circle, but in working with such a more Luciferian focus was needed. The Leviathan which makes the circle, is sigillized and charged essentially with the names of Luciferian power, being
SABAOTH (The Lord of the Sabbat, or the Sabbatic God, associated with Zabbathi)
ADONAI (The Lord of the Earth, associated with Lucifer)
AZAL'UCEL (the Sigillic word formula of Azazel and Lucifer, used as the initiator or Genius of the Holy Guardian Angel Rite presented in this edition)
BABALON (the Power form of the Goddess from Lilith – Hecate – AZ, the Daemonic Feminine)
LILITH (The Queen of the Sabbat – the Vampyre, the Lady of the Crimson Caul, the Mother of Cain and the creator of Succubi)

These names as scribed around the circle are in the Witch-Language commonly known as Theban. This provides a yet known but unseen sigillic formula not indifferent from the Alphabet of Desire, as suggested by Austin Osman Spare (See the BOOK OF PLEASURE, 93 Publishing, Quebec Canada).


PRIMEUMATON
TETRAGRAMMATON
ARARITA
EAST
NORTH
SOUTH
WEST
AL
PHA
OME
GA

THE EVOCATION CIRCLE/TRIANGLE

In regard to the Goetic triangle of evocation, a distinction should be presented. The Three Points of the triangle refers to the Three Aspects of Hekate, being a meeting place of spirits often symbolized as the Crossroads. The historical triangle in Ceremonial Magic is the materializing point of the Daimon. While the present work explores the path of invoking such forces, the triangle itself served to unite the Demonic (Chthonic/Atavistic) with the Angelic (Celestial/Empyrean). The triangle contains in the center a circle, this is the summoning point of which Solomon was said to bind such spirits. The inside of the triangle contains the name AZAZEL, being a significant change from the traditional MICHAEL. The purpose of this is to have the circle blessed with the deific power of Azazel, who is also more commonly recognized as Lucifer. As the Sorcerer of the Left Hand Path seeks communion and a form of Antinomianian self-deification, an association of self with Azazel is thus made, a formal confirmation of the dedication of the path. It is by this self-deification that the Daimon is controlled within the circle by the focused Will of the magician, rather than a 'holy' force. This is a psychological approach in which the sorcerer fully relies on the Will to control the ritual, thus adding a real sense of danger to the rite. Care should be practiced however with this distinction, as the Djinn of this book are both ancient and cunning.
Traditionally, the triangle should be 2 feet distant from the magic circle and three feet across. The triangle should be place towards which quarter where the spirit evoked would belong. The base of the triangle would be near the circle, the apex would point in the quarter of the spirit. It is suggested that one observes the Moon also in the operation. The names surrounding the triangle are ANAPHEAXETON, TETRAGRAMMATON and PRIMEUMATION.

THE ATHAME OR BLADE OF THE WHITE HILT

The White Hilt knife is the Magickal Tool of the Work of Illumination of the Angelic Guide, the Solar and Luciferian Blade of the Divine Will. The White Hilted Knife is used in such works such as Workings of the Divine Will, or Angelick – Holy Guardian Angel. The Athame is also used in circulating and visualizing light around the self – encircling the being. You will want to decorate the handle in the runes of summoning and protection, as first described in "The Key of Solomon the King" (Clavicula Salomonis), Translated by S.L. MacGregor Mathers. The Blade should be made in the hour of Mercury when in the sign of the Ram or Scorpion. You may alternatively conduct such when the Moon is Waning in a more probable time frame.

When you obtain a white handled knife, roughly six inches long wait until the Moon is waning. Fill a bucket or basin with distilled and purified water and pour salt, Abramelin Oil and a few drops of your own blood. You will then wish to have a small fire which you will hold the blade over. As it is heated in the flame, envision the fires of Azazel and Hecate, purifying and blessing the blade with your divine Will.
When the blade is heated, take the knife and place it in the water –

By the Blood I give I empower this Blade, the very knife of my Divine Will
By the Moon Waxing and Waning I do receive the Fallen Stars fiery and ancient
Blade of steel do I summon thee, with the fires of Azazel called Shaitan do I consecrate thee, by the flames of Hecate do I empower thee!
The circle is cast in the Sabbat journey of the Celestial and Infernal –
Blessed is this sacred blade – So mote it be!

THE BLACK HILTED KNIFE (Evocation Dagger)

The Black Hilted Knife is the blade of Barbarous Evocation, the knife dedicated to Shaitan of Midnight and Banal, the Daemonic Adversarial Blade of Lucifer, the sacred weapon of banishing and commanding – the fulgaris lightning bolt of the fallen Djinn. The Black Hilted Knife is used for making the circle and commanding the spirits into the Triangle, the sacred circle within the meeting place of spirits.
The Blade may be consecrated in the hour of Saturn. As well when the moon is waning create a distilled water container and fill with blackened pepper, Hecate Oil and a few drops of your own blood. With the flame burning, hold the blade within. Envision the fires of the underworld, of Hecate-Lilith and Banal, of the Daemonic Gods below who open the gates of our own transformation. Envision the fire empowering the blade with the serpent tongue of Shaitan of Midnight, the purifier of the black handled knife.

As the blade is immersed in the water, recite-

By the Mysteries of the Depths, the Coiling Dragon of Old
Beheld to the Gates of Leviathan
By Hecate and the Skull Wreathed in Roses, which is silence and beauty
I summon thee blade of steel, envenomed in the Darkness of the Earth
Do become knife of the Devil's Claw, my sacred tool of summoning
Water-Daemon of the Blade be born
By Banal and those of the shadowed realms-
Blade be blessed! So mote it be!!

THE WAND
The Wand is the fiery essence of the Magician, the Will of the Work itself. Create or decorate your own Wand which shall reflect your sacred symbols and desire of your becoming. Austin Spare called these sacred letters as the Alphabet of Desire, a sigillized form of the subconscious and symbols which represent the Higher Articulation of the Self. The Luciferian Will which is self-immolated unto perfection. The Wand should be cut, painted and decorated with the specific Sigils from Ones Alphabet and done so in the Noon Tide Sun, sacred to Shaitan, the Djinn of Fire. The wand corresponds also to the Phallus, the solar vessel which spills forth the Elixir of the Sun.

THE PENTACLE OF TETRAGRAMMATON

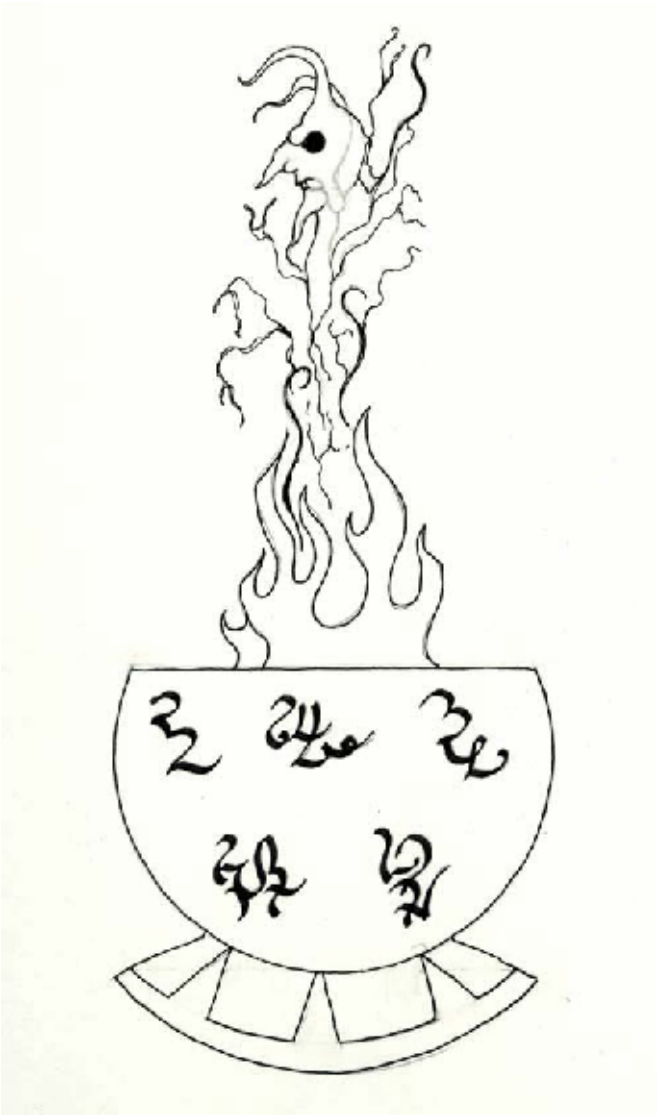
The symbol of strength and conceptual imagery of the Pentacle of Solomon, the Magus who bound the Djinn of this Book. The Pentacle may be worn as a method of encircling

the Self in the Mask of Purity, thus remaining a symbol of the Mind in Unity with the Will. Often in evocation/invocation, spirits become points of Obsessional Belief which seem to ‘speak’ or send ‘impulses’ and ‘desires’ to the sorcerer which may be contrary to the purpose of the Ritual. The Pentacle of Solomon/Tetragrammaton is the Sigil of the Will of God (God may represent SET or the Divine Will – the Isolate Self). You may have the Pentacle of Tetragrammaton on your person, symbolic of the Will of the Rite. When one enters the Cross-Roads of Spirits you are in the Arena of Anon, the Spirits which have existed between the Aethyr and the Earth for timeless ages – the take the flesh of our desires, therefore posing a dangerous tight rope walk of obsession/possession. Consider the Strength of Will as the Guide in the Working, thus the reason for one being in direct contact with the HGA/Angel-Serpent and envenomed with the Light of Set or the Adversary.

The names within the Tetragrammaton represent the power of Will that the magicians holds in the working, thus within the Pentagram which ascends towards the Luciferian realm of Air. Tetragrammaton is the formula of the Holy Guardian Angel or Higher

Self/Daimon (Genius).

Soluzen in the center represents the Shade or Spirit which is summoned to come forth in the Point, the very meeting place of spirits (the Triangle and Circle).
Bellatar is to speak that we may hear and understand thee (instinct and impulse, realization).
Bellonoy is to show us the treasures of which we seek (initiation, awakened and renewed, developed perception).
Halliza is to appear in a human shape, or that which we may wish to view.
Abdia is to Will this spirit or Daimon to join with us in ascended union, that the Luciferian Spirit becomes in this light of the Sun or Moon.

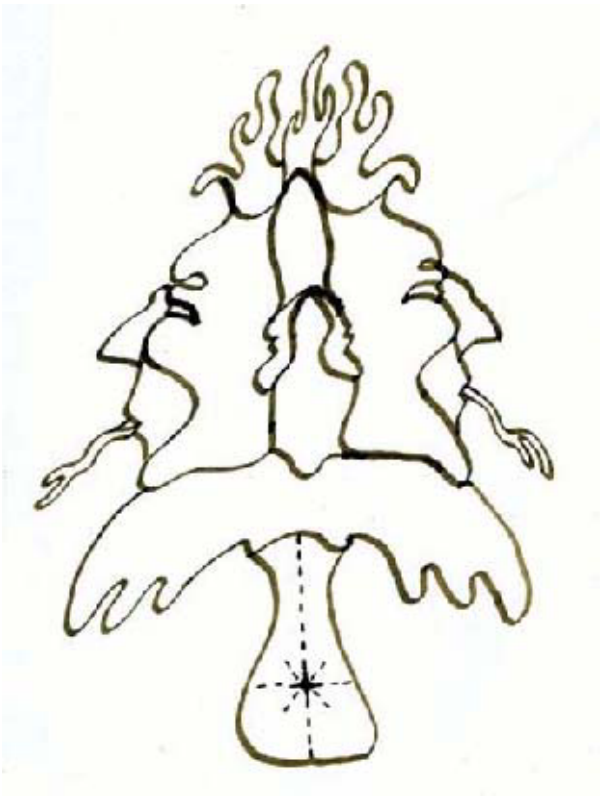


THE VESSEL OF SOLOMON

This is in a modern context the Fetish or Urn which is the “home” of the spirit. It is also known as an nganga, such in the methods of primal sorcery. The magician should create or obtain such a pot or urn for which you will summon and bind such spirits to. This is traditionally symbolic to the vessel of Solomon of which he bound the 72 Djinn of the Shemhamforasch. The sorcerer who seeks to transmit the knowledge of old through their essence of being may use these vessels as a womb for the daemon of the Sun or the Moon. Upon obtaining the proper urn or pot, wash and purify the vessel for a time. Allow it to dry in the Light of Dawn until Dusk. Allow the Sun’s rays to purify the urn and prepare it to house the Great Familiars and Djinn of the Fallen Angels, who still walk in spirit among and within us.

The Vessel will indeed become their binding place once they have been evoked and then bound into the pot. The most dangerous method of binding the spirits to the vessel is the “Earthenware Virgin” formula designed by Austin Osman Spare. This involves a Sexual technique of self-fascination in which the elixir is kept and buried in the vessel for some days and nights. This is an optional method which is very dangerous to the process which it is created.

Vessel Preparation may continue once the pot has been cleaned. The magician will scribe the binding sigil of Solomon upon it, as this will exteriorize the force summoned to reside in this temple in the earth, which you may communicate with by dreams. It is optional for the sorcerer to add a drop of his or her own blood in the vessel to consecrate it as his own.



The Sigil will be prepared on Virgin Parchment or some high quality paper. It may have a strong reinforced backing such as a piece of Leather or Toadskin (if common amphibious frogs or such inhabit an area, watch for dead ones which you may use). The Vessel itself may contain a layer of grave soil and images, perfumes or such which you associate with the Spirit.

Once the Magicians summons in the evocation circle the Spirit, and then enters the point to become one with the spirit – the very essence inbetween, then the force will be Willed by concentration and enchantment (of reciting the binding

spell) into the vessel. If Sexual Evocation, allow the elixir to enter the vessel upon climax. If one is Working with a partner, a woman, then she may utilize both male and female sexual fluids to create and give material basis for the spirit. This is not by itself necessary; the solitary magician may conduct successfully this creation or summoning method alone. Beware the union of the fluids of the Sun and the Moon, as it leads to a strong Familiar who for the inexperienced, may cause mental stress for the magician.

After the Evocation and Binding of the Spirit to the Vessel, bury it in a graveyard or some designated area by a great Tree or hidden place. It shall reside there for a period of when the Dark Moon begins and grows towards the Full Moon. You may evoke it above the burial space on those nights, envisioning it growing in strength with your Willed focus.

On the Night of the Fullmoon, exhume the Vessel and in the Temple invoke the spirit through the Black Mirror of Circle, seek the inspiration of the spirit and then retire to sleep. Take notes to the dreaming communion and meeting of the force, it will guide you to the answers you seek. Do not threaten or seek to harm the spirit without purpose, but be firm and consistent in your communication. Demand fairly it conduct the purpose of its summoning.

The essence of Sorcery is the focused view of Self-Enchantment. Self-Enchantment is the process of remanifesting inspiration aspects of obsessional perception, the instinctual guide which leads one to ‘automatic’ (in reference to Automatic Drawing, the subconscious unveiled) communication with the Serpent-Angel, Azal’ucel (Holy Guardian Angel/True Will) or initiatic guide. Self-Enchantment is also the directional point which is the obsessional direction of ones sorcerous path. The Path of Sorcery is the direct road built from self-enchantment and the union with the isolate core essence of being (HGA). Sorcery is the rejuvenating obsession of encircling belief into flesh. This may be understood by Austin Osman Spare’s conceptual theory of manifestation – Will-Desire-Belief, self-enchantment/obsession leads to the destruction/vampyric death of unnecessary ideals which plague the self in numerous forms. In primal cultures these dogmatic ideals manifest as self-created sickness and disease. By destroying their foundation in the mind, one may absorb their very elixir of ‘life’ and devour their ‘flesh’ as well. This is the very essence of the exorcism of the Tchod Rite of Tibetan Magic – the Rebirth of the “I” as a layered aspect of the core self or Angel-Daemon. The self adds layers of conscious – subconscious antiquity, based on conscious desire and ones surroundings. This may lead to laziness, sloth and an undisciplined Will. It is essential to undertake periodic Workings to invigorate the mind via Self-Enchantment.

THE BLACK MIRROR

Considered a tool of scrying and divination, the black mirror proves also a tool of contacting and communicating with Spirits and shades of the dead as well. The black mirror is made of something such as onyx or perhaps even a plate of glass painted with a rich black, for which a reflection is still obtainable. Some chaos sorcerers have created

black mirrors from a piece of glass with black electrical tape on the reverse side. This proves efficient and inexpensive as well as offering the same affect.

That mirrors can be gateways into the realms of the dead and even Hell is no new theory. The Hebrews believed that the mirror was a gateway into the caves of Lilith and her Succubi offspring. Young women were discouraged from using mirrors for this reason, lest they become possessed by the Demoness, who will drive them to sexual acts with sleeping men. The Black Mirror is considered also a tool for Atavistic Resurgence that the demons of the mind or the lycanthropic state may be brought out by enchanting the self to open the imagination to images in the reflection.

The Black Mirror in the Work of the Goetia is used as a tool to communicate with the bound spirit or familiar after initial evocation. The sorcerer who summons the Angel or Demon may bind it accordingly to the vessel, and at a later time evoke the spirit again and use the Black Mirror to visualize its form and impressions it may send. If a specific Goetic spirit is bound with the magician as a familiar/famulus, then the Black Mirror is ideal in communication. Some have used divination boards in front of black mirrors to communicate with spirits, this techniques proves a powerful gnosis to step into, as you essentially bring the astral/ghost realm into the physical plane.

The mirror is used in the following way-

1. Summon the Spirit in the Evocation Circle
2. Bind the Spirit to the vessel and sigil accordingly.
3. Use the mirror to contact the spirit later after it has been bound.
4. Contact the spirit before sleep to ensure a detailed communication – if you dare.

SEEKING FIRST COMMUNICATION-

Once the spirit has been properly bound to the vessel, you may wish to communicate or experience the visions it may send you. Keep in mind, all of these visions may not be pleasant and if your Will is weak you have the danger of becoming obsessed with the force.

Place the circle again in the chamber in the triangle –
If you have made a doll or effigy to hold the spirit, place the doll in the Triangle – This is the very meeting place of spirits. Burn the incense and very few candles should be lit. The ambience of the chamber should be suitable for bringing their world into ours.

RITUAL EVOCATION WITH THE BLACK MIRROR

“S*pirit N. I do rouse thee from the vessel, tomb of darkness. I summon and call unto thee spirit N. to arise from thy vessel and present thyself in the reflection of this mirror. Present yourself in the form of which that is known, impart upon me thy visions of the world of shadows, and that which I seek to know.”*

The spirit should appear in the black mirror or in the darkened chamber you will feel a presence and then begin viewing images, perhaps even your own visage changing into this form. When you have viewed what you Will, thank the spirit and end the rite. If you sleep shortly afterwards, keep a journal next to you to observe the images which you may see.

SEXUAL EVOCATION

The Triangle is the very meeting places of spirit and sorcerer, thus is the channeling point of summoning. Place the vessel, doll or pot of which the spirit is bound – along with a copy of the sigil for focus in the evocation circle (triangle).

Illuminate the chamber in low light, incense and that which is pleasant to both the magician and the spirit. Visualize the spirit growing within the vessel as you silently summon it –

Begin arousing yourself with the enchantments of your own imagination. Understand this spirit is formed from you, something of a familiar and spirit you have given life to. Focus on the desire of which caused you to evoke the spirit in the first place (divination, knowledge, ect) and focus intently upon this. As you reach the climax, focus on the sigil of the spirit and allow your mind to black out (i.e. death posture) in this moment of ecstasy. After you have made this sacrifice of anointing some of the fluids on the sigil, banish (by forgetting or what technique you have created to clear the mind) and end the rite.

If you have a partner in the rite, you will both focus on the spirit and not on each other rather than Willed Desire and Lust of the flesh. Concentrate on the aspects of the spirit of which you relate to it, associations, etc. When you reach a climax loose yourself in the ecstasy of union with this spirit and the moment of the orgasm and death posture.

THE OTHER MAGICAL REQUISITIES

The other ceremonial requisites are suggested by the Clavicula Salomonis Regis, translated by Samuel Liddell MacGregor Mathers, edited with an introduction by Aleister Crowley. The proper perfumes and incense may be burnt, and the sacred bath may be prepared. The purpose of the bath is to refresh the mind and prepare it for the Work. Mix the water with soothing bath salts and a touch of Abramelin Oil and other of your choice. Before entering the water, touch thy temples and forehead –

THE ADORNATION OF THE BATH

“By the Sacred Waters of Hecate and the cleansing light of Lucifer, I am to prepare for the Great Work, and my body shall be a temple of both abstinence and fornication.”

After the bath and when you have robed yourself –

THE ADORNATION AT THE INDUING OF THE VESTMENTS-

"O *Set-an, Lord of the Earth, Lucifer, Lord of the Air, Hecate, Goddess of Waters and Shaitan, Lord of Flame, that I shall be wrapped in the cloak of the Wolf and encircled in the Serpents Skin, So it is Done!"*

The Conjurations

The 72 Spirits of the Shemhamforasch

"I *do summon and evoke thee, O' Spirit N. by the Flames of Azazel – the Lord of the Earth I conjure thee forth. By Beralanensis, Baldachiensis, Paumachia and Aplogiae Sedes; by the most powerful Guardians, Djinn, Genii and the Spirits of the Abyss, brought forth by the Great Shadow of the Fire Seraph. I summon thee wise and ancient spirits, attend me and appear now in this circle-*
By the names of Lucifer, who brought the Flame unto the Clay – He that gave us breath, Immortal and Holy Fire.
Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmay, Eparinesont, Estiot, Dumosson, Panochar, Casmiel, Hayras, Fabelleronthou, Sadirno, Peatham, Venite, Venite, Lucifer Amen.
I summon thee, shadow and light, Angel and Daemon, together as one…I do summon these O great familiar of the earth, from which my Dagger commands thee, appear and move, materialize in this meeting place of spirits. I conjure thee, Spirit N. who shall appear before me, in circle and center. Attend now my calling and show thyself in a form you so desire that we may hold congress in the communion of my self!"

OPTIONAL ENGLISH/ENOCHIAN CONJURATION-

"I *do conjure thee, O' spirit N. by the flames of Azazel – the Lord of the Earth I conjure thee forth. By Beralanensis, Baldachiensis, Paumachia and Aplogiae Sedes; by the most powerful Guardians and spirits of the Beast, brought forth by the mighty throne, I summon thee descending spirits, dragon of the dark heavens*
By the crown of the Dragon, enthroned Eye of Holy Fire – Be friendly unto me, enter this circle and bring forth your wisdom and truth, descend and come forth from the Dragon's Temple, bring forth the Wisdom of the Wicked."

(Translated)-

OL GNAY ZODANETA GAH IALPRG AZAZEL, ENAY THAHAAOTAHE OL ZODAMETA – MICMA – MICMA MICALZ BRANSG GAH A ORH LEVITHMONG YOLCAM OXIAYAL IALPOR GAH – OL VINU ARPHE GAH, VOVIM DE A MAHORELA IALPRT MOMAO DE A VOVIM, VEL UCORSAPAX OOANOAN DE PIRE IALPRT ZORSE PAMBT OL, ZIMII OI COMSELH VOLCAM G ANANAEL VOOAN UNIGLAG NIISA VOVIM SIAION YOLCAM ANANAEL DE BABALON.

The Invocation of the King

Being Amaimon, Gaap, Paimon or Zodimay

"G*reat – Powerful Amaimon, who exalted in the Power of the Spirits in the Kingdom of the East, (South, West or North) I invoke thee in the name of Darkness, from the dwelling of darkness and in their power of illumination. In the name of Primeumaton who reigns over the palaces of the Sun and the Moon – I invoke thee to appear before this circle, in this triangle – the very gathering place of spirits*

Thou art fallen and perfected Angel, who hath tasted the ecstasies As above and So below, Sun nourished Djinn who drank deep of the shadows, whose sword tortures those who would obey me not -. I call and Command o' king N. to bring this spirit unto me without violence or harm – This is my Will. "

THE CONSTRAINT

"I *do conjure and summon thee, Spirit N. by the flaming essence of the Forked Stave of the Sun, the Adversarial Shadow and Burning Fire which is the Prince of Spirits, Angels and Daemon. Come thou forth and without delay to me, Spirit N. By Adonai, the Lord of the Earth, By the Axis of the Sun and the Moon I summon thee. By the Eternal Fire, come now unto this Circle…Be welcomed unto me."*

WELCOME UNTO THE SPIRIT

"W*elcome Spirit N. You are welcomed in this meeting place within the Crossroads. I have summoned you forth, to join with me, by the union of Heaven and Hell. I bind this within this circle, take flesh and desire within thy Sigil of Calling, which I shall give unto thee life. Thou shalt not leave this circle until I am satisfied, for I shall bring you forth into the world of flesh once again.*

By the sacred center of the Arcanum of Shadow and Light, within the Ourabouris Circle I am bound and free, yet as you are Spirit N. shall you enflesh my desires of which I speak. By my command and Will do you bring forth that which I have called you for, that I shall also seek your servitors, those whom obey your command.

By the Pentacle of Solomon have I summoned thee! Give unto me a True Answer"

COMMUNION

Depending upon the technique of the summoning, being Sexual Congress, Ceremonial or Meditative (Black Mirror), you will want to envision this spirit outside of the self, in the summoning triangle of spirits. Notice the attributes of the spirit, what makes it powerful and what it represents to you.

PREPARING THE MATERIAL BASIS

One may now focus upon the sigil of the Spirit, by enflaming the self via envisioning your sexual desire in the form of a black serpent which rises through your spine – starting at the base. As it moves up you will enflame yourself more. If with a partner, they shall envision the same to materialize the spirit. Begin visualizing what this spirit looks like, feels like and what form it takes. Visualize how it speaks to you and the familiars of which it governs. As you reach climax, you ascend into the Celestial Heights of the Luciferian Sabbat – When the mind is led through the Axis of the Point of Light, the solar force of Azazel. Annoint the Sigil in the Sexual fluid of either yourself (if solitary) or both yourself and your partner. At the moment of ecstasy, you shall take the flesh of the beast and along with the Djinn – spirit, descend unto the Infernal Sabbat of the Death Posture, from which you shall emerge in the flesh of the circle. The ensorcerling of belief is significant unto the practitioner who by self-enchantment and the combination of Will-Desire-Belief, have transcended the separation of flesh and spirit.

After you have consecrated the sigil, close the circle and the spirit form, while weak, will remain in essence. When the mind becomes interlocked with this force, and the sinking from ecstasy into the Infernal Sabbat of the Waking Self, then it may bring inspiration of what you seek, which shall emerge later. Seal the vessel and bury it in a safe place in the darkness of the earth. You will then wish to keep it buried for Nine Nights, which holds its basis in Vampyric folklore. You may go to the place of where it is buried to burn a black and white candle in the night hours, and envision the Angel or Daemon while it grows in being. In the tenth day, at Dawn, dig up the vessel and clean the exterior. You will then summon the spirit in the Evocation Circle, and then either perform an Invocation to call in the force, which will remain connected with you in dreams until you destroy and burn the vessel and contents. You may also summon the spirit in the Black Mirror, and meditate upon it until communication is gained.

INVOCATION

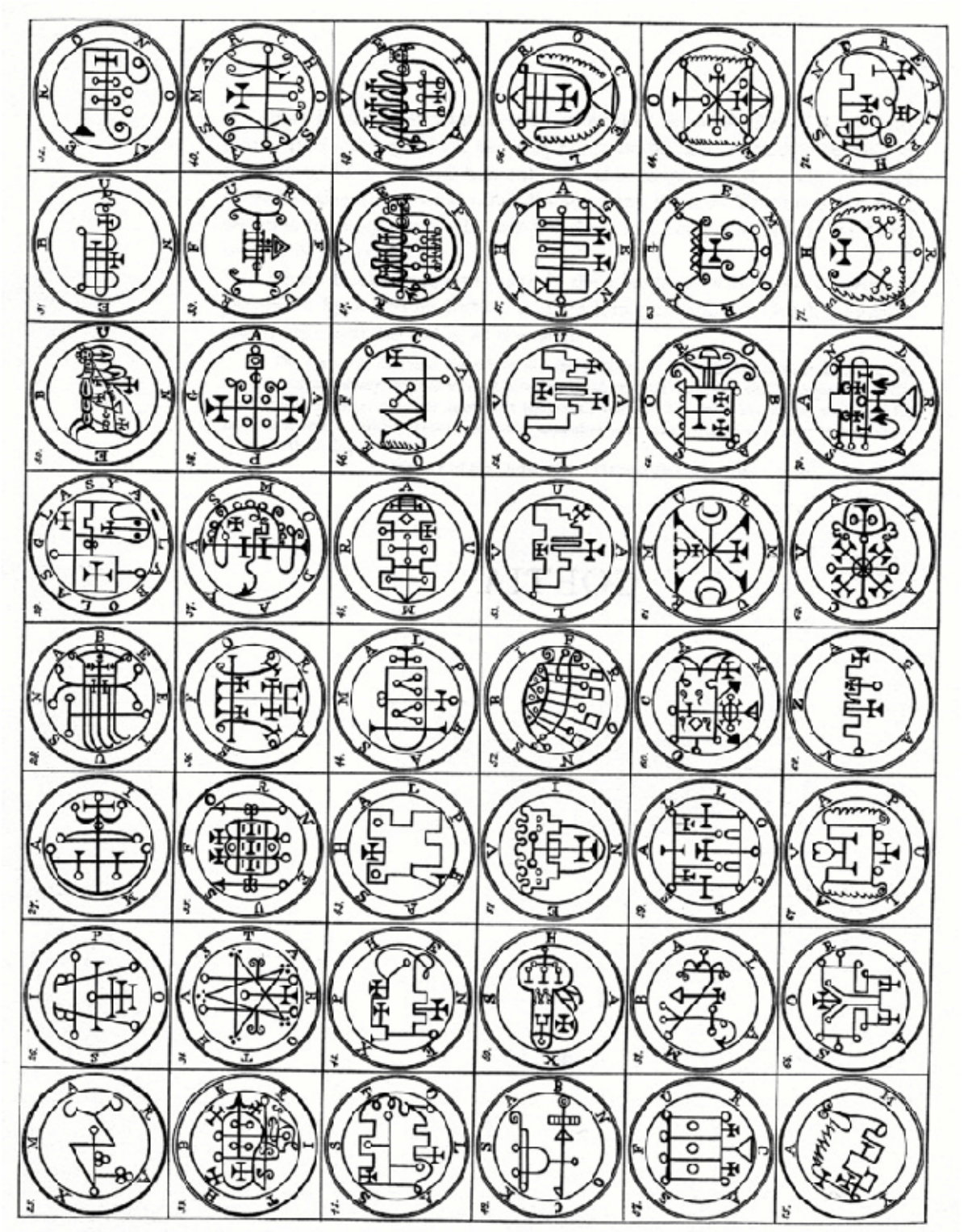
The Sorcerer may invoke the spirit at certain points of the rite, after the Vessel has been created and the Spirit is bound to it. Initial Evocation and creation rites do not involve this process.

At the moment of envisioning this force, summon it now within the sacred circle of self, call the spirit into your self, by Will alone. Some magicians have actually entered the circle, and by their enflaming of self can then possession occur. Let the spirits and shades dance within your mind, filled with the ecstasy of invocation. Control and understand the spirit, never surrender complete control. When you have reached beyond the peak of gnosis, the mind will forget the summons of the spirit and you will close the circle. You may recall this force when you are in need. This is specifically why the mentally ill or weak of mind should not conduct such workings – the self may seek to destroy itself in such a manner.

LICENCE TO DEPART

“H*ail to thee Spirit N., thou hast answered my questions, and has caused no harm or danger to man or beast. You may depart now unto your place of rest and repose. Be with*

me in dreams and in flesh as I desire, yet thou art free to leave this dwelling at Will. So it is done. One may command the spirit in the vessel within the triangle, just as one would summon the spirit into visible appearance."



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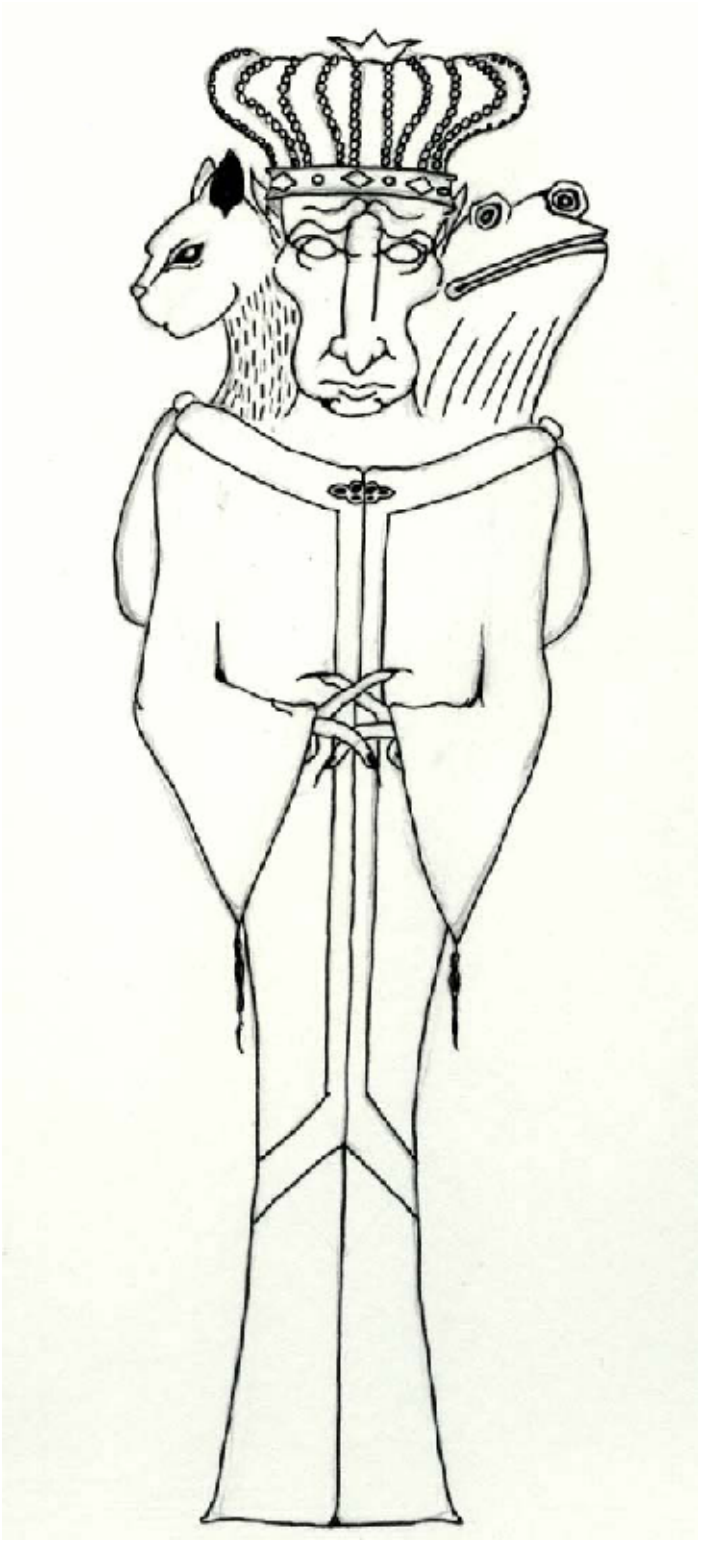
A



BAEL

Bael is a spirit of shape shifting – by the cat (stealth and instinct), by toad (the form of Ahriman, the gateway of self-initiation of the Devil or Anglican Witchcraft Lore). When one summons Bael it should be done so in the evocation circle – absorb the essence within this circle – focus the mind to be aligned and shadowed with the spirits anthropomorphic identification, until “he” becomes you. You will then work on your ability to shape shift in dreams. The 66 legions of spirit familiars may be commanded by will to produce some results of what you seek in the obtainment of knowledge. Bael is a powerful familiar spirit who may bring one much instinctual impulses in relation to animals and dream shape shifting.

B

37

AGARES

A spirit which allows the understanding of both languages and interpretation, Agares is a spirit which accelerates the perception of languages, communication – magical and otherwise. In the design of my Sethanic /Shadow alphabet (see Austin Spare's Alphabet of Desire), I made silent invocations to Agares – to speed the communication of the subconscious to the conscious. Earthquakes are the symbol of a strong will and individual

C

presence. 31 legions of spirits assist in such operations.

VASSAGO

Vassago is an angelic ruler of the tarot; silently invoked this Prince may produce impulses and initiatory associations via the tarot thus allowing instinct to grow with association of such tools' of divination. Vassago is also ideal for the willed divination of future initiation, a Gateway to the Luciferian Realm of Spiritual development. Vassago appears in the black mirror as a wind-rushed robed spirit who is both angel and demonic shadow, who has many arms and talon-fingers.

D

SAMIGINA

Samigina or Gamigm is a spirit of external necromancy. He allows communication with the shades of the dead, specifically on dreaming levels. One may also witness 'faces' in a black mirror while communicating with him. It may be recommended that the magician

utilizes EVP to record Samigina or other shades in the place of invocation/evocation as well as within a graveyard. Goetic rites may be performed but with less ‘tools’, it then

E

will rely on the sorcerers’ ability to go forth into trance to summon such latent forces.

MARBAS

Marbas appears in the mind’s eye as a Lion, which beholds a shadow which is twisted and sharp looking. Marbas appears as any form desired, mostly as a shadowed man. This spirit reveals hidden aspects of the self through initiatory experience. As a cursing tool, one may evoke Marbas in the mind, and his 36 legions of spirits to manifest in the enemy as a disease. He may be used also to improve the ability to will immune system to work more efficiently, thus a beneficial spirit/Angelic familiar.

F

VALEFOR

Valefor is a vampyric spirit/demon, which initiates through the astral body and dreams. This spirit may be willed and bound to guard one’s sleeping chamber – and feed from any forms which come near you. Valefor has 10 legions of spirits, often appearing through the mirror as a lion with the head of an ass. Valefor may also be a guide to the necromantic arts, communion with the dead, ect.

G

39

AMON

Amon, the devourer, a werewolf – demon whom is a significant initiatory force wither invoked or evoked. It is suggest that the sorcerer shape shifts in meditation and dream with Amon, become this shadow form and think deeply about the attributes of such a spirit. In the black mirror Amon is darkness incarnate, vomiting flames. In the shape of a human the head is a raven with a wolf's teeth. Amon is also a divinatory spirit whom aligns the conscious mind with the subconscious i.e. True Will. 40 Legions of spirits can be summoned and used to defend and encircle the magician.

H

BARBATOS

Barbatos is a spirit which reveals 'astral' grimoires that is methods of initiation which may be found by inspiration via the astral plane. This spirit, who rules 30 legions is an Angelick ruler of the Witchcraft – by nature one comes into being by the communication with animals (body language, posture ect) and the ways of astral shape shifting via dream.

I

PAIMON

Paimon is an angel-daimon of Lucifer, whom appears as a man crowned upon a camel. This spirit is a familiar of musick, thus by invoking Paimon one may work through an avenue of self-initiation through creating musick. Paimon is a powerful Angelick King of the Witchcraft, whom has 200 Legions of spirits – half are the Orders of Angels, the others being Potentates. Paimon appears with two Spirit/Djinn – Label and Ablim who are referred to as Kings. Paimon is perhaps one of the most significant Angelick Rulers, which along with Astaroth (whom is more bestial/demonic in nature and appearance) opens the way to the “Grail” of Lucifer’s crown – the perception of “I” and the mind separate from the universe. Paimon is a higher spirit of self-initiation, who is a path maker for ones own becoming. Paimon sometimes appears as an angelick spirit with a flaming sword. His office is Guardian of the Path through Leviathan, the Guardian of the Depths and Subconscious.

J

41

BUER

Buer is a demon of ones becoming and self-initiation through philosophy and instinct. Buer should respond to the sorcerer by the means inspiration which leads to one seeking answers and results via Work itself. Buer is also Sabbatic familiar, giving the sorcerer insight and learning inspiration into Wort Cunning, Herbalism, ect. Buer is also a healing spirit and governs 50 Legions of spirits.

K

GUSION

Gusion is a spirit of divination as well as being a guide in the communication with the shades of the dead. Gusion is also a spirit which instinctually passes on concepts and ideals in honor and dignity. The sorcerer through invoking the spirit would focus on areas of character development and self-perception, that which separates the initiate from the profane and common clay of humanity.

L

SITRI

Sitri appears in the Black Mirror as a man with a Leopard’s head with large wings. You may will Sitri to change shape and it does so in the appearance of a beautiful angelick

figure. Sitri is a spirit of Babalon-Lilith, being one who enflameth the love between individuals – lust and desire. Sitri is very useful in love and lust spells, thus being a powerful tool for the sorcerer. One may create s succubi/incubi from the shadows of Sitri in the black mirror, forming them nude in the shape that you find desirable. You may then bind the spirit to the sigil of Sitri to seek congress with by imagining so later. A very useful form in working with sexual evocation and dream projection, as to send forth a spell into the dreams of your chosen or to build into a future act, there are many possibilities with this Angelic Familiar. Sitri governs 60 Legions of Spirits.

M

BELETH

Beleth/Bileth or Bilet is a King whom appears Mighty and Terrible. Beleth is summoned and manifests upon a pale horse with musical instruments like horns playing near him. He does appear in flames and very angry, the magician even if working with the black mirror will want to silently create a triangle in the South and East Quarters, and command the spirit to take a calm form. When the flames cease, he appears as a King like older man with a long beard. Being of the Order of Powers, he does govern 85 Legions of spirits. Beleth is a useful Love Spell Spirit, whom you would will your desire to become flesh.

N

LERAJAE

Leraikha is a marquis whom governs 30 Legions of spirits, whom is a familiar of arms, weapons and marksmanship. He appears as a green clad archer, while sometimes in some older military uniform which appears to be of the civil war area. In an initiatory sense, Lerajae is very useful in directing ones desired goals and making them reality. For instance, one would summon Lerajae when one wants to obtain a specific goal i.e. job, trip, item, etc. The archer as he is known is useful in the sense of ‘hitting the mark’.

O

ELIGOS

Eligos is a Duke who appears as a Knight, whom carries a lance and a serpent. Eligos may reveal hidden secrets i.e. within the self, outer as well. Eligos is also a divinatory spirit as well, who may reveal the coming of war s, unrest and battles. It is suggested the Eligos also causes Love of people as well. He governs 60 Legions of Spirits.

P

ZEPAR

Zepar is a Duke whom appears in Red clothing and armor. He is likewise considered a familiar of Babalon-Lilith, and causes lust and love between women and men. He is also one aspect of the Crone as well, making women barren. 26 Legions of Spirits are under Zepar, one may work through this spirit as a means of obtaining the union of another female, or creating a shadow form of a succubus via dreaming sorcery.

Q

44

BOTIS

Botis appears in the Black Mirror as a Viper, and then with the command of the magician will appear in a human shape with sharpened teeth, two horns and carrying a flaming sword. Botis is a divinatory spirit whom reveals secrets in the depths of the mind, and how one may obtain secrets from others by language and talk. He brings union of friends and foes and rules over 60 Legions of Spirits.

R

BATHIN

Bathin is a Mighty Duke, whom appears like a strong man with the tail of a serpent, whom sits upon a pale horse. Bathin is a witchcraft familiar of Wort Cunning and herbalism, whom knows the use of precious stones. Bathin is also a spirit of astral projection, causing in dreaming states the consciousness to project to other countries and lands. He rules over 30 Legions of Spirits.

S

SALLOS

Sallos/Saleos is a Might Duke as well, who appears in the form of a soldier of medieval times riding on a crocodile, whom is crowned. Sallos is a spirit of lust and desire, whom one may project to bring on with another – and create a flowing inspiration to achieve the union with another. He governs 30 Legions of Spirits as well.

T

PURSON

Purson is a Great King who appears in the Black Mirror as a man with a Lion's face, who carries a serpent/viper in his hand and rides upon a bear. Purson is a spirit of divination as well, who holds communicating with the shades of the dead. Purson may discover treasures, in the form of insight and inspiration which causes the magician to obtain knowledge. He may take a body that is astral/aeriel or human, and bring earthly secrets and divine ones (self-introspection). Purson is an Angelick Ruler who brings good servitors, and has 22 Legions of Spirits whom are partly Order of Thrones and Order of Virtues.

U

MARAX

Marax is a Great Earl and President. He appears in the mirror and the mind as a Bull like figure with a human face. Marax is a spirit of astronomy whom may inspire learning in this area. He is also a Witchcraft spirit of Wort Cunning and Herbalism who governs 30 Legions of Spirits and gives excellent familiars.

V

IPOS

Ipos is an Earl and Might Prince, who appears as an Angel with a Lions head. Ipos is a spirit of divination and self-development, assisting and inspiring communication and moral concepts of communication of the era of which one lives. As Ipos makes men witty and bold, they have a confidence boost through inspiration and self-reliance.

W

AIM

Aim is a Duke whom appears as a Man with Three heads – one as a serpent, the second a human head having two stars on the forehead (burning like an image of the Morning Star or Lucifer) and the third as a Cow. Aim rides upon a large Viper who carries a Firebrand in his hand from which he sets cities and great places on fire. Aim is a spirit of self-development and force of Will, whom is also of inner divination. He has 26 Legions of inferior spirits.

X

NAIBERIUS

Naiberius is a Marquis whom comes forth as a black crane, who flies about the circle. This is a spirit of the Witchcraft which makes men and women cunning in the Black and Hidden Arts and Speech/Communication. Under the Will of the Sorcerer, Naiberius brings knowledge on how one may restore lost dignity and honor. He governs 19 Legions of Spirits.

Y

GLASYA-LABOLAS

Being a might President and Earl, Glasya-Labolas appears in the form of a dog with wings. He inspires the learning of the Hidden and Black Arts, and is an author (creator) of bloodshed and manslaughter. Glasya-Labolas is a demon of cursing, whom causes situations of danger to occur. Also being a spirit of divination, he may bring the union of friends and foes as well. Glasya-Labolas commands 36 Legions of Spirits as well.

Z

BUNE

Bune/Bime is a Duke, who appears as a Dragon with three heads – one like a dog, one as a bird and the other as a man with black eyes. Bune is a shade gatherer, under the form of Azrael –the Angel of Death. Bune gathers shades unto one place, or sepulcher that they may reside in your place of dwelling, gathering knowledge and impulses from beyond the grave in the dreaming state. Bune brings knowledge of how one may become better, and grow in experience and wisdom. He governs 30 Legions of Spirits.

a

48

RONOVE

Ronove appears as a demonic shape, a monster whom has no true form. He commands 19 Legions of Spirits and gives good servants. Ronove inspires the knowledge of languages, magical and otherwise. He is a Great Earl and Marquis whom inspires a comprehension of learning within the circle. Ronove is an excellent Familiar which brings instinctual knowledge via waking and dreaming of the Alphabet of Desire, the language of the subconscious which empowers spells and talismans.

b

BERITH

Berith is a great spirit who appears as a medieval European soldier, clothed in red whom rides upon a crimson horse. Upon the head of Berith rests a gold crown. Berith is a divinatory spirit who brings visions in dreams, which are revealed as images to the magician. Berith governs 26 legions of spirits. In an initiatory context, Berith may be a tool in the understanding of the self – including the ‘turning of gold’, i.e. the self coming into being or strengthening in form. The fiery essence of the self. Berith proves a powerful Goetic servitor to summon and guard when introspective rites of self exploration.

C

49

ASTAROTH

Astaroth appears as a hurtful angel who rides upon an infernal dragon. He is ghostly pale in color, something like a corpse with blackened eyes – no pupils. Astaroth also has long hair, and appears with a crown upon his head and a viper in his left (or right) hand, which are clawlike and bestial. Astaroth is a high Luciferic angel, whom is a very powerful guardian spirit to invoke. Astaroth is uniquely balanced in nature – being a mix of angel and demon, thus is a model and initiatory force in the workings of the Angelic and Bestial Servitors – that in union the spirit proves a balanced articulation and representation of the self. Astaroth governs 40 Legions of Spirits, and shadows forth ones own HGA/Angelic Familiar or initiator unto the path. Astaroth has been known to initiate or lead one unto the Luciferian Path of self-deification.

d

50

FORNEUS

Forneus is a marquis who appears as a sea monster/dragon. This Leviathan-form is a bringer of wisdom that teaches and inspires the comprehension of the languages of old. Forneus is also one who heals arguments and reconciles foes. He governs 29 legions of

Familiar. e

spirits, who are partly the Order of Thrones and Angels. One may invoke Forneus as a bestial and serpentine force of self-awareness, that one may delve the depths of the subconscious to work through the familiar of the self, thus a guide to the HGA/Angelic

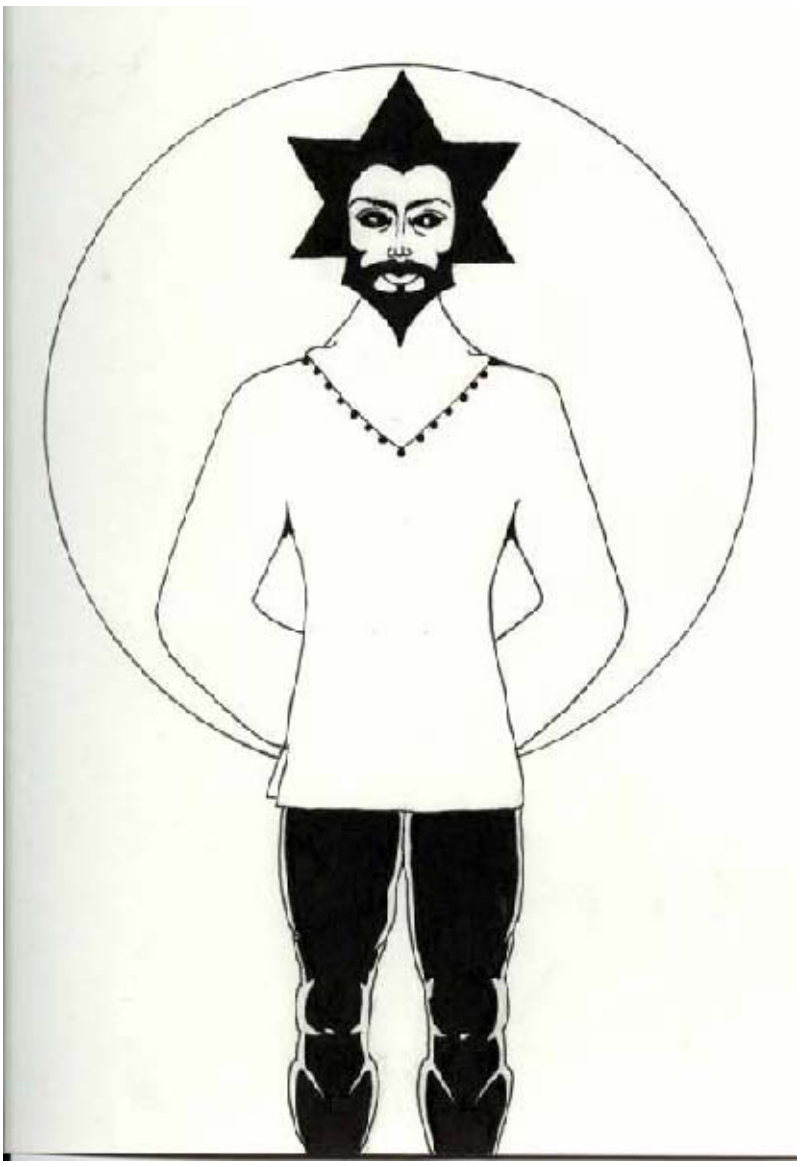
FORAS

Foras is the 31st spirit of Solomon. He appears as a strong man. This spirit is essential in ones own self-introspective initiation which involves magical practice. Foras teaches the art of logic and ethics and inspires a healthy outlook towards the upkeep of the human body. It may be suggested that Foras is also a spirit which suggests the crystallization of time, whereas one may learn to appreciate and control their surroundings to the point of stretching the barriers of time. This may involve but is not limited to – total environments, advanced sorcery techniques which crystallize areas of ones surroundings to give a stronger appearance of time slowing. Foras is a spirit to invoke in areas of one stimulating a discipline to exercise and physically challenge the self towards improvement.

ASMODAY

Asmoday is a great king, being a fountain source of Sabbatic/Luciferian Witchcraft and primal sorcery. Asmodai appears as a demon with three heads – Bull, a Man and a Ram, also a tail of a serpent and spits flames. His feet are webbed as a goose and sits upon an infernal dragon. Asmoday appears with a lance and spear, the color of the flag on the banner is crimson with a black dragon upon it. He is the choice power under Amaymon. This powerful Daemon inspires astronomy, geometry and earthly arts. Asmodai also inspires invincibility by the development of strength and will. As one evokes Asmoday, a seeming cloud of black and gray smoke appears in the mirror – it seems to move beyond the mirror from the circle yet this is a seeming illusion – if ones concentration of Will is upon the circle, hold it fast to the meeting place of spirits. Asmoday may be summoned by self-enchantment as in Karezza (Karezza is masturbation without climax, always Willed) or other means. A Sex Magickal operation involving the consecration of his Sigil with secretions/fluids of both male and female will create Asmoday, as suggested rightly so by Aleister Crowley. Qabalistic lore has long warned of such, as it is said to breed demons. In a self-initiatory sense, it is ideal and powerful. Asmoday/Asmodeus grants 72 Legions of Spirits, and shows one where treasure may be found. This translates to the treasure of self from which one may obtain an area of individual and mental achievement. After creating/summoning/invoking Asmodeus, follow your instinct accordingly.

g



GAAP

Gaap is a mighty prince and Angelic Ruler who governs 66 Legions of Spirits. It is written that Gaap appears when the Sun is in certain southern signs, in a human form. He appears in front of four Mighty Kings, whom he leads. Gaap is a divinatory spirit as well as one which acts as an accelerator of social behavior, i.e. how individuals act are perceived and read by specific body language and posture, etc. Gaap is also a spirit of astral and dreaming projection. This spirit also teaches one how to consecrate items unto Amaymon, his King.

h

FURFUR

Furfur is the Thirty-Fourth Spirit of Solomon, who is a great and mighty Earl. This spirits appears as a deer with a fiery tail, who is said never to speak truth. This translates in an initiatory context that Furfur echoes the conscious mind, that is, he does not reveal the depths of the true self, i.e. the subconscious abyss within. Furfur is a spirit of the carnal ego, the daemon associated with the body. This spirit will also take human form is commanded, and will reveal truth once the magician has Willed it so. Furfur can raise storms which translates to the context which makes reference to his ability to cause “Chaos” in areas of self-introspection, that which will create a powerful situation for the one who works with this spirit. In other words, Furfur can assist or help destroy the self. He may also be commanded with his 26 Legions of spirits to create Chaos of a somewhat

i

destructive nature in another.

MARCHOSIAS

Marchosias is a mighty marquis who appears in the form of a wolf having wings with a serpent’s tail, as this spirit appears it vomits flames. Marchosias is a werewolf daemon – having been bound to the earth, has taken forth and absorbed the shades of the wolf – thus upon request Marchosias will take upon a human form. Marchosias is a fallen angel who is a strong fighter – who was of the Order of Dominions. He governs 30 Legions of Spirits, when summoned by Solomon, he told after 1,200 years he had hopes to return to the Seventh Throne. Marchosias teaches and initiates through lycanthropy and astral shape shifting, as well as war and combat techniques.

j

STOLAS

Stolas also called Stolos is the Thirty-sixth Spirit who is a great and powerful prince. He appears in the form of a mighty Raven, who also takes the shape of a man. Stolas teaches the ancient art of astronomy and herbalism. He inspires the magician the instinct of wort cunning, the art of the wise. Stolas governs 26 Legions of Spirits, who also teaches Astronomy. When one summons Stolas this spirit often appears in the black mirror as a Raven, which interestingly enough symbolizes Hidden Wisdom and the Darker Realms, thus one assumed as a God Form by invocation, allows a very interesting prose into the concepts of Astronomy and spiritual impulses of that particular Spirit.

k

PHENEX

Phenex (also Pheynix) is a great Marquis who appears like a Phoenix bird, who has a voice of a child. Phenex creates a form of music which is something described as a child’s chorus, a very beautiful and entrancing form of song from which the magician must command Phenex to take human shape. If Willed to by the magician, this spirit will take human form in the Black Mirror. Phenex is a poet and inspires the magician to write and create tomes and works. Phenex also wishes to return to the Seventh Throne after 1,200 years as well, and governs 20 Legions of Spirits. Phenex is a nature spirit, whom inspires a careful pondering of the places of nature and the animals within it.

l

HALPHAS

Halphas or Malthus is the Thirty-eighth Spirit of Solomon, who appears as a Stock-Dove. Malthas (as it is also spelled) is a Great Earl, who speaks unto the magician with a hoarse voice. This spirit upon evocation in the black mirror, builds Towers and fortification surrounding the magician. This may be reflected in a spiritual manner, creating astral towers of which protect the magician from any attacks. Malthus furnishes the tower with weapons of war, he does send Spirits to fortify the tower, and they are excellent spirits for protection. He has 26 Legions of Spirits who may be summoned through him. In the Black Mirror, Halphas may be then invoked into the magician, as a part of recalling the spirit as an atavism. This will strengthen the mental aspect of the individual who seeks to create a solid essence of self which may not be attacked by spiritual means.

m

MALPHAS

Malphas is the Thirty-ninth spirit who appears like a crow, however will take human shape once the magicians requests it. Malphas is a might President who is very powerful. He does build high towers like Malthus however may also bring you the knowledge of your enemies’ desires and thoughts. It is required for creation and manifestation of this spirit that one performs a sexual sacrifice (for material basis) for which one would focus on the sigil and consecrate it accordingly. It is known that Malphas will deceive the magician if he is not careful. Be prepared and be exact in your commands.

n

56

RAUM

Raum is the Fortieth Spirit of Solomon, who is a Great Earl. In the black mirror and the evocation circle he appears in the form of a crow, but will appear in a human form if commanded. Raum was said to steal treasures from a King’s castle, however this may be translated into an intiatory context as gathering secrets astrally, from others if need be. He is also capable to destroy dignities of men and primarily acts as a divinatory spirit. He was of the Order of Thrones and still governs 30 Legions of Spirits.

O

FOCALOR

Focalor/Forcalor/Furcalor is a Might Duke who appears in the form of a man with a Gryphon’s wings. Focalor is a murdering spirit, who may also drown individuals in water and causes storms in the seas. If commanded, he will not harm any living being. He was too of the Seventh Throne and seeks to return there after 1,000 years. Focalor governs 30 Legions of spirits and is a powerful servitor to summon in dreaming (Subconscious – Water – Leviathan) sorcery. He too has power of the Air, being a Luciferic Angel as well.

p

VEPAR

Vepar is the Forty-second Spirit of Solomon whom is also recognized by Vepar or Vephar. This Spirit is a Great Duke who appears as a female mermaid. He governs waters and was said to guide ships with armor and weapons. He also causes storms in the sea. In an initiatory context, Vepar is a spirit who is of the Leviathanc Spirits, of the subconscious and water. In this, Vepar appears in dreams as a fluid-like gray mermaid who has deep blue or black eyes. Vepar may gather and guard servitors who go forth by the dreaming gnosis, and reveal secrets of the self long buried. Vepar also causes men to die in three days by infected wounds and sores. He governs 29 Legions of Spirits.

q

SABNOCK

Sabnock who is also called Savnok is the Forty-third Spirit of Solomon who was commanded into a Vessel of Brass. He is a Marquis who is considered very powerful. Sabnock appears in the form of an armed soldier with a Lion’s head who rides upon a white horse. Sabnock builds towers and castles, being dwellings of the astral spirit which the sorcerer shall encircle his/her self in through dream projection. He can cause wounds to infect and kill me slowly. Sabnock gives excellent Familiars who may build and strengthen the towers of self. He governs 50 Legions of Spirits.

r

58

SHAN

Shan/Shaz/Shax is a Great Marquis who appears in the form of a Dove, who speaks with a rough and hoarse voice. This spirit may take way hearing and sight, and may destroy perception. It is written that Shan steals money out of the house of Kings, which in an initiatory context of the Sabbatic Path, Shan guides the sorcerer's astral spirit to the Sabbat – and reveals secrets unto him/her. Shan brings Horses to the magician, which is the Nightmare or Sabbatic Steed. One must summon Shan in the Evocation Circle, the very meeting place of all spirits. The magician will then enter the circle to ensorcel himself in this essence. Shan may also reveal hidden things and that which is not kept by Wicked Spirits. Shan does give excellent Familiars and Governs 30 Legions.

S

VINE

Vine is the Forty-fifth spirit whom is also called Vinea. Being a Great King and Earl, Vine appears often in the form of a Lion/beastlike man who rides upon a Black Horse, holding a serpent in one hand. In Black Mirror Evocations, Vine has oftened appeared as a serpent like lion who then looses form and becomes a burning cloud with several eyes peering from the fire. Vine builds towers (of protection on the astral plane), destroys great walls (of the sorcerer's enemy) and makes waters rough with storms. Vine governs 36 Legions of Spirits, and acts as an elemental guide unto those who may seek to attack you. Vine is also a divinatory spirit who will also brings initiatory knowledge to Wizards, Witches and hidden aspects.

t

BIFRONS

Bifrons, known also as Bifrons, Bifrous and Bifrovs is an earl, who appears as a wolf like monster, but at the Will of the Sorcerer, will change shape to a human male. Bifrons is a necromantic spirit, who governs the realm of shades; he may bring one close to various shades of the dead, but often they are not who they claim to be. Be cautious but be indulgent with this spirit as well. Bifrons may change the place of dead bodies, being the

u

binding of ghosts to various fetishes or pots, and lights witch fire on the graves of the dead. Bifrons governs 6 Legions of Spirits, and will also teach the virtues of stones and wood, thus being a spirit long bound to the earth.

UVALL

Vual/Voval is the forty-seventh spirit who is a Duke. Uvall appears as a large Dromedary but will take a human shape, hooded in Middle Eastern fashion, at the command of the sorcerer. Uvall speaks in an Egyptian manner, which is not easily understandable but the sorcerer may rely on the impulses or instinctual voices instead of any tongue spoken. Uvall brings the love of woman and is a divinatory spirit. He was of the Order of Potestates or Powers and governs 37 legions of spirits.

V

60

HAAGENTI

Haagenti is a President, who governs 33 Legions of Spirits. He appears in the form of a Bull with Wings, but will take human shape at the command of the Sorcerer. Haagenti makes men wise by wisdom brought on various subjects, generally within an initiatory context. It is said Haagenti makes Water from Wine, Water into Wine which represents that this spirit may bring simplified meanings of difficult initiatory concepts, that of the

W

art of sorcery. It is said he may transmute metals into Gold, which symbolically represents the same of initiatory Work.

CROCELL

Crocell is the Forty-ninth spirit also known as Crokel. He appears in the form of a angel, shrouded and pale like the dead (not unlike Astaroth, the Luciferic spirit guide). He is a Mighty Duke who is very strong in presence, who speaks in mystical tongues and poem of self-illuminating or hidden things. He brings the sounds of rushing of waters and that will create a calm of self. It is said Crocell warms and discovers baths, and may purify water unto the sorcerer who seeks a cleansing. He was of the Order of Potestates, or Powers before his fall of independence along with the Djinn or Angelick spirits of Lucifer. He governs 48 Legions of spirits.

X

61

FURCAS

Furcas is a Knight who appears as a cruel looking old man who has a long beard, who rides upon a pale horse. He carries a very sharp sword in hand and appears in the evocation circle as an aggressive and fiery shade. Furcas teaches the arts of Cheiromancy

y

(Palmistry), Pyromancy (the art of Fire) and logic/philosophy. This spirit governs 20 Legions and is very useful to the sorcerer on the ensorcelling of the spirits of fire, being the elementals of Set-an or Azazel.

BALAM

Balam is the Fifty-first spirit known also as Balaam. He is considered a terrible and great King. He appears with three Heads, one being a Bull which drops blackened blood as it speaks, which is always a “Speaking in tongues” speech, the other head is that of a Ram and the Third is the head of a young man, who has no hair. Balam has the tail of a serpent with fiery eyes. He comes forth on a large black bear, who is aggressive, and carries a Hawk upon his fist. He speaks in a very harsh voice. Balaam is a darkened Angel, who when the human head speaks, the bull head hisses and speaks in tongues. He is a divinatory spirit, who reveals answers of the past and present and that which may come. He also teaches astral invisibility and how one may project by dreams. Balam governs 40 Legions of Spirits.

Z

ALLOCES

Alloces/Alocas is the Fifty-second Spirit who is a Duke, who appears in the for m of a Soldier who rides a great horse. His face is beast like and is that of a Lion, with flaming eyes. The speech of Alloces is very hoarse and loud. He teaches and instructs in the art of sciences and brings very good familiars to who seeks to learn the use of planets in ones

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initiation. He rules over 36 Legions and may cause the sorcerers enemy to grow paranoid with the movements of the moon, if the magician wishes.

CAMIO

Camio/Caim is a Great President who appears like Bird who may then take the shape of a man who carries a sword. The days after Caim is called one will notice often an increased visitation and appearance of birds, who children may notice something strange or disturbing about. One may seek a diviniation with Camio through ashes and fire, who appears in burning coals. Camio teaches the art of astral projection, shape shifting and flying in the dream. He instructs also the language of birds and the barking of Dogs. This is a Witchcraft Spirit, who is bound to the earth with great knowledge of it. Caim was of the Order of Angels who now rules over 30 Legions of Infernal Spirits.

2

MURMUR

Murmur/Murmus is the Fifty-fourth Spirit of the Shemhamforasch, and is a Great Duke and Earl. He appears in the form of a armored warrior who rides a Gryphon, with a Crown upon his head. He will come forth with his Ministers who sound great trumpets. Murmur is a spirit of Necromancy, who constrains shades of the dead and the deceased to come forth and answer the sorcerer. Murmus was once an Angel of the Order of Thrones but now governs 30 Legions of Spirits. Murmur may also, at the command of the

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sorcerer, send forth Shades of the Dead to encircle the self and strengthen the astral body and to bring voices of insight or divination unto the Witch summoning. He may also send the shades of the dead, often infernal spirits to haunt those who the sorcerer may desire.

OROBAS

Orobas is the Fifty-fifth spirit who is a Great Prince. He appears in the form of a two legged Horse, who will put on a human form at the desire of the magician. He inspires divination and brings impulses or intuition regarding things of the past, for instance if a horrible occurrence happened at a spot or area. Orobas brings the connection of the living and the dead. He brings also the favor of friends and foes, and is very faithful and respectful to the sorcerer when summoned. He will not trick the magician and will provide quick answers unto that which he governs. He presides over 20 Legions of Spirits.

4

64

GREMORY

Gamori/Gremory is the Fifty-sixth Spirit, being a Duke who is very powerful. He appears as a Beautiful Woman, of Middle Eastern visage, who wears a Crown upon a Camel. Gremory will also copulate spiritually in a dreaming sense with the magician, who is just as a woman, as Djinn are generally neither male nor female. Gremory is a divinatory spirit. Who tells of things past and present. Gremory also teaches of the treasures of self, at various points in ones life, that may be considered as useful knowledge. He brings the love and lust of women young and old. Gamori governs 26 Legions of Spirits.

5

OSE

OSE/OSE/VOSO is a Great President, who appears as a Leopard. He will put a human form on at the request of the magician. Ose is a Cunning Spirit who intiates one to the mysteries of the Heavens and Divine things (Luciferic Spirits). Ose also guides one to the Celestial/Luciferian Sabbat and may transform the sorcerer into any astral form they wish. He governs 30 Legions of Spirits.

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65

AMY

AMY/AVNAS is a Great President who appears as Fire but upon the request of the magician, will take a human shape. He teaches Astrology and sciences, according to ones initiatory interests. Amy grants good familiars and grants insight on the treasures of knowledge, how one may move forward with their own initiation into the magical secrets of the self. He governs 36 Legions of Spirits.

7

ORIAX

ORIAX/ORIAS is the Fifty-ninth Spirit who is a Great Marquis. He appears in the form of a Lion-Beast, who rides upon a Large Horse with a Serpent’s tail. He holds in his Right hand two Large Serpents who hiss. He teaches the Virtues of Stars and how one may contact the Shades of the Dead through the fascination of the Stars. Oriax instructs on the Mansions of the Planets, and how one may hold common knowledgeable associations with them, such as identifying their meanings and associations. He transforms the dreaming body of the sorcerer and grants the favor of friends. Oriax governs 30 Legions of Spirits.

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VAPULA

VAPULA/NAPHULA is the Sixtieth Spirit who is a Mighty Duke. He appears in the form of a Lion with Wings, and inspires the knowledge of Handcrafts and Professions. Vapula is by this admission one of the ones of Neph-Kam, the Nephilim who instructs the sorcerer on crafts of which they hold interest. In a beneficial sense, the Sorcerer may send

9

forth Vapula to quietly assist through unknown inspiration for a loved one to learn something quickly, that their brain will gain in associations with this spirit. Vapula governs 36 Legions of Spirits.

ZAGAN

ZAGAN is the Sixty-first Spirit who is a Great King and President. He appears as a Bull with Wings but will appear at the request of the magician as a man. He instructs men on wit and intellect, how to make associations within their own natural environment and how to quietly listen and think/comprehend before speaking. This spirit also transforms Wine into Water and Blood into Wine, being a Vampyric shade which initiates into the mysteries of immortality and blood. He also instructs initiation into evolution and strengthening the self, that one may pass the requirements of a human body upon death – while this is not proved. Zagan makes “fools wise”, which holds a key to the Tarot – those who walk the fearful path, face the dangers of the mind and soul, may emerge as Adepts in the Arte of Sorcery. He governs 33 Legions of Spirits.

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67

VOLAC

VOLAC/VALAX/VALU/UALAC is the Sixty-second Spirit who is a Might President. He appears in the form of a child with Angel's wings, who rides upon a two – headed Dragon. He instructs the knowledge of hidden treasures, or initiation and Coming into Being as a self-deified magician. He instructs on where Serpents may be seen (knowledge and initiation). Volac is also a Guardian of the Circle, who is a powerful servitor who governs 38 Legions of Spirits. Volac is useful in invocation based on instinctual assumption, specifically to seek out serpents if one seeks one by chance.

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ANDRAS

Being a Great Marquis, Andras appears as an Angel with a Head like a Black Night Raven, who rides upon a Black Wolf and holds a Sharp and cruel Sword which is covered in purple flames. Andras is a spirit and guide of the dead, and of Infernal Initiation. He teaches the assumption of bestial forms, of Lycanthropy and astral transformation. He also sows discords and destr oys enemies of the sorcerer. He is a spirit of death, and will slay many by natural means. Andras governs 30 Legions of Spirits and brings the magician the power of the shades of which he commands.

HAURES

HAURAS/HAVRES/FLAUROS is the Sixty-fourth spirit appears as a Leopard, vicious and aggressive who by the Will of the magician take on a human form which is a Black Shadow with Flaming eyes, who is very dominating by his presence. Haures is a divinatory spirit who instructs on things to come, and the past. It is essential that the first summoning be done within the Circle and Triangle, where the place of Spirits which meet is, unless by Dream he shall lie to the sorcerer and prey upon his or her weaknesses. He instructs on how spirits and Angels fell, and the Creation of Being. Haures burns and destroys the enemies of the sorcerer, if they so desire it, and will not harm then the magician. He governs 36 Legions of Spirits.

ANDREALPHUS

Andrealphus is the Sixty-fifth Spirit who is a mighty Marquis, who comes forth as a beast or jester spirit who is like a Peacock, who speaks in tongues with two voices (high and low) at the same instance. He is a Spirit of the Infernal Sabbat, who shall carry thee forth in Astral and Dreaming Flesh in the form of a Bird. Andrealphus teaches astronomy and such sciences. If the magician desires it, Andrealphus will

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take human shape. He governs 30 Legions of Infernal Spirits.

CIMEJES

Cimejes/Cimeies/Kimaris is the Sixty-sixth Spirit. He is a powerful Marquis who appears in the form of a Warrior who rides upon a large Black Horse. This spirit rules over all spirit who are haunters of Africa, and Governs 20 Legions of Infernal Spirits. Cimejes

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teaches grammar, logic and is a divinatory spirit who reveals hidden treasures of subconscious knowledge within the self.

AMDUSIAS

Amdusias/Amdukias is the Sixty-seventh Spirit who appears as a Unicorn like creature, but will transform into a human shape if commanded. Amdusias is a Strong and Powerful Duke who is a spirit of the Earth, who may bring one close to the spirits of nature. He guides in dreams the sorcerer to the great forests, from which the trees are flowing in beauty and ancient wisdom. Amdusias gives excellent familiars and governs 29 Legions.

BELIAL

Belial is the Sixty-eight Spirit of the Shemhamforasch, who is a Might King. Belial was created after Lucifer and is one of the original Djinn who would not bow before the clay of man. Belial is traditionally the Lord of the Earth, the Lord of the Sorcerous Path and a powerful Daemon of the Will made Flesh. Belial appears often in the form of Two

Beautiful Angels who ride within a Chariot of Fire. He speaks in a calm and beautiful voice, yet has a touch of the sinister to it. Belial declares how he fell along with Lucifer who came long before Michael and other such Angels. Belial brings self-initiation and development from the magician who may summon and invoke this force, it holds the gateway to aspects of the mind which control speech and thought patterns. Belial is said to grant Senatorships and such, while this is in reference to one achieving success with their own Desire and Will. He Governs 50 Legions of Spirits, who are of the Infernal and Celestial/Luciferian realms of the earth. Belial also initiates into the Solar and Lunar Gnosis of being, that of Vampyres and Wolves. King Belial demands sacrifice, which is of a sexual nature. A powerful Will is required to restrain and hold this force in the Evocation circle or Black Mirror, from which then the sorcerer should immolate the self in this Daemonic Force – the isolated and immortal psyche.

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DECARABIA

Decarabia is the Sixty-ninth Spirit of Solomon, who appears as a burning and flaming pentacle, then at the command of the magician takes the shape of a man. Decarabia instructs the sorcerer on astral and dream shape shifting, how one may transform into a bird or bat, to fly forth and discover darker places of the earth, as well as coming before the magician and acting in the natural way in which birds do. Decarabia teaches also the use of stones and elements in sorceries. He governs 30 Legions of Spirits and is a Mighty Marquis.

72

SEERE

Seere/Sear/Seir is the Seventieth Spirit who is a Might and Powerful Prince, who is under AMAYMON, the King of the East. Seere appears in the form of a beautiful and angelic male, who rides upon a Winged Horse. He is a powerful Angel who brings the sorcerer’s Will to flesh quickly, and will disappear until you are ready for him to return. Being a Luciferic Spirit, Seere resides in the Air and may pass over the Earth in a blink of the eye. He initiates the self towards the higher spheres of Light and the Sun, from which one rides the Aethyr unto a higher articulation of being through the Familiar. Seere governs 26 Legions of Spirits, and is of a Good Nature.

DANTALION

Dantalion is a Might Duke who appears as a being which has numerous faces of both men and women, each one has either black or solid white eyes, who speak in different tongues. He holds a book in his right hand, which is the grimoire of high art. Dantalion reveals the secret council or thoughts of others, which in an initiatory context means that Dantalion may provide the magician to begin the understand of common psychology and human thinking based on cause, body language and such. Dantalion is an Angel of self-study and self-control, and is a powerful spirit. He can also cause the union of individuals that it may be probable, and is a guide to other beautiful places in the world. He governs 36 Legions of Spirits.

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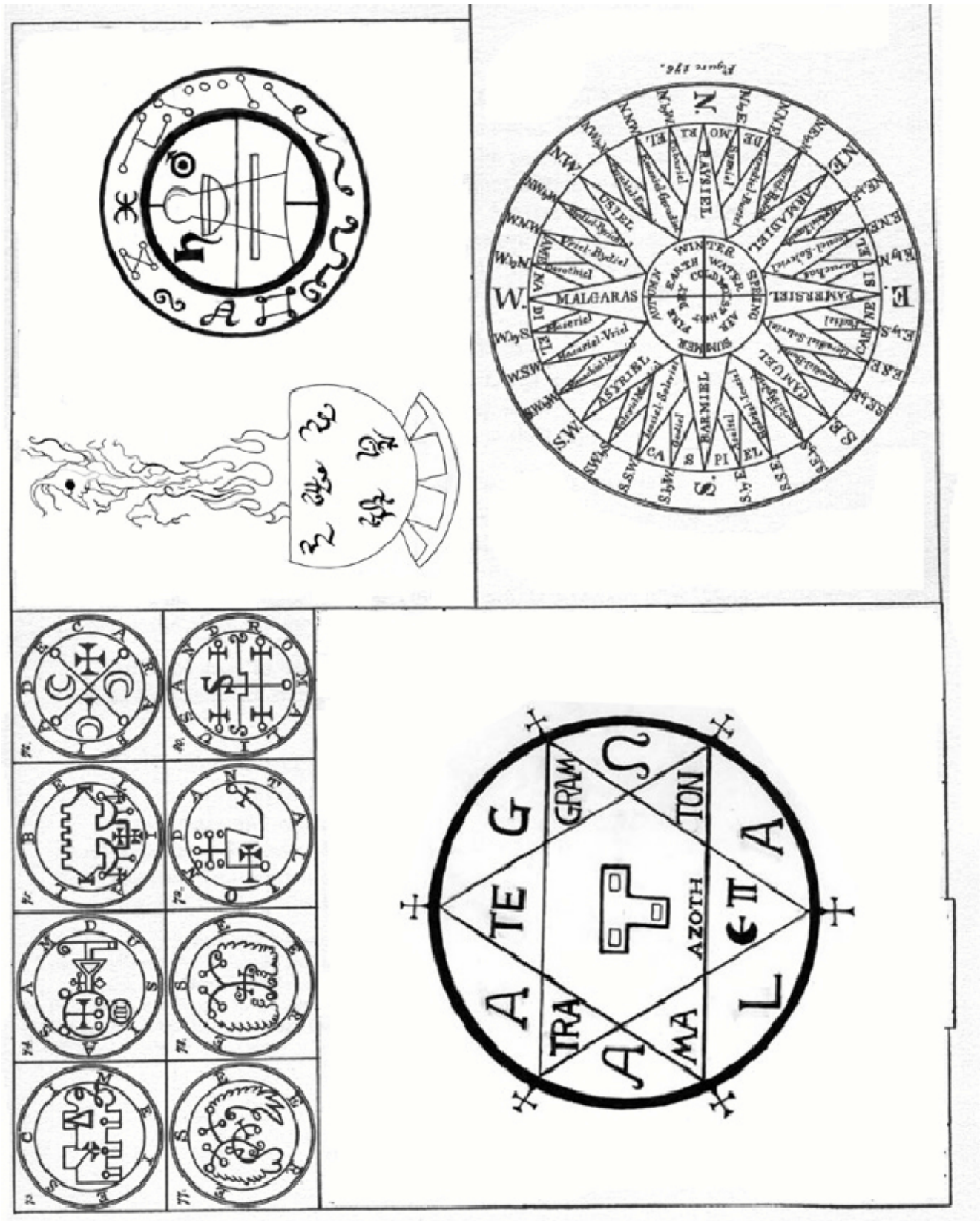
73

ANDROMALIUS

Andromalis is the Seventy-second Spirit who is a Might Earl. He appears in the form of a man holding a large and hissing serpent in his hand. Andromalius may reveal those who have stolen from you, and those who seek to be as a predator against you. This spirit may reveal trickery and those who are wicked against you. He is able to punish and harm those who have harmed you or seek to. Andromalis governs 36 Legions of Spirits.

Presented here are the 72 Mighty Kings, Princes and Djinn which King Solomon commanded into the Vessel of Brass and Skull, together with their legions. Which BELIAL, BILETH, ASMODAY and GAAP were Chief Djinn. It is suggested that Solomon bound them because of their pride. He bound them and sealed the Vessel, and chased them into a Deep Lake or Hole in Babylon. Those of Babylon who wished to see such an act, went forth into the lake and broke the vessel. They wished to find much treasure but out came the Chief Spirits and then their Legions. They were then restored to their places in the World, and still walk with us today. All of these except for BELIAL, who entered into a certain Image and gave answers to those who gave sacrifices unto him, and worshiped this image as their God of Transformation and Sorcerous power.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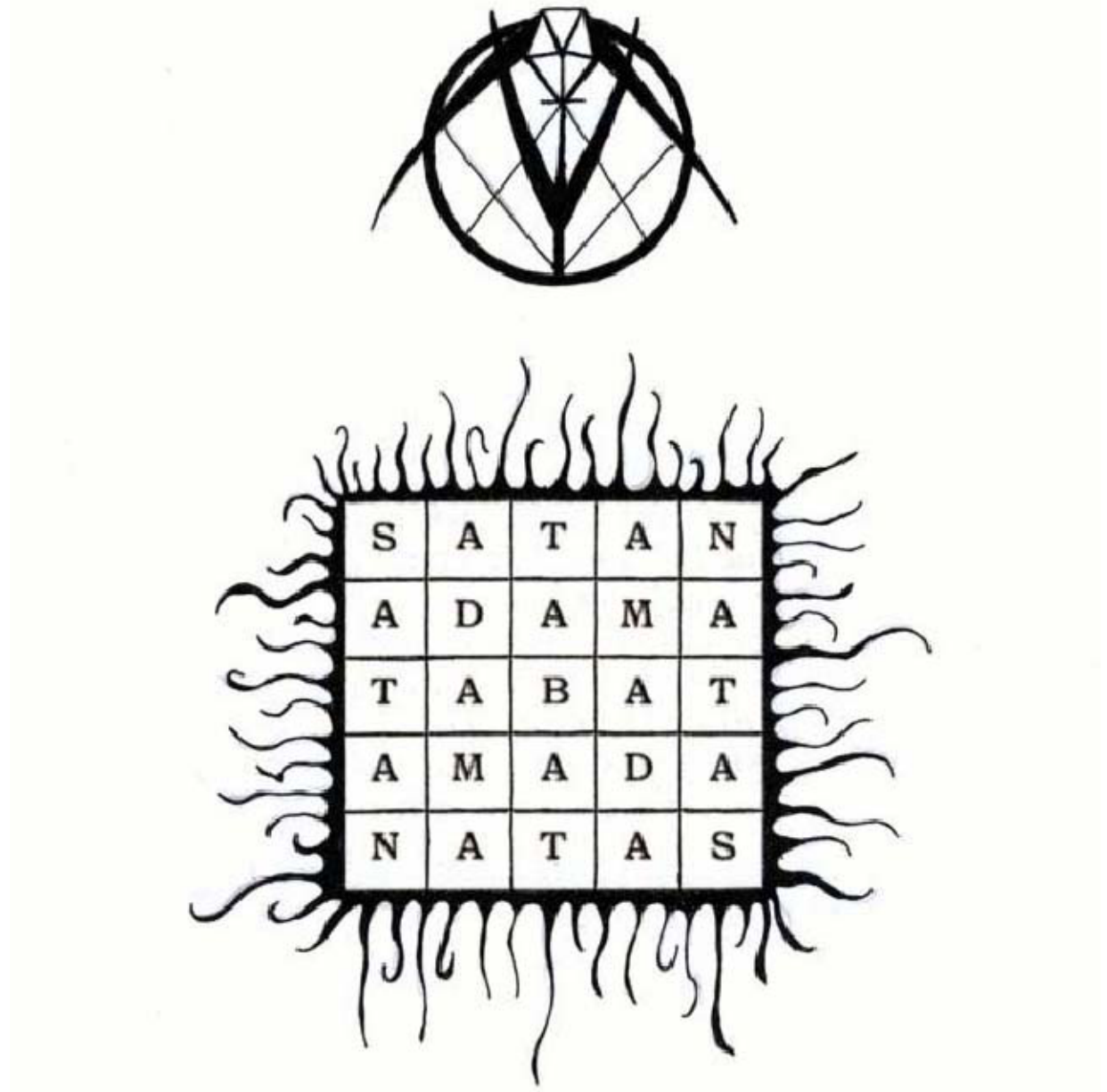
Binding Spell of the Seeker

The Path Offered by Sathan

Unto the Devil’s name are ye reborn, burning effigy of the Noon Tide Sun, Spirit of Blackened Light, who is both Beast and Angel, aligned with the Rise of Man and Woman – those who walk the thorn-way path. I charge thee with protecting this book, coil as a serpent around the heart of thee text, that as a grimoire scribed in the blood of the moon.

Satan, Adversarial Djinn who dwells in the Sun, crowned in the Emerald which reflects the Noble Flame, who resides in the heart of Midnight, shadowed and ashen beneath the Waters of the Moon – I charge thee with protecting of this book – The Mind of the Serpent shall open the gates within. By Beast we go forth…


S A T A N
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A M A D A
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The Goetia was illustrated by-

Elda Isela Ford

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We pay respects to each edition and essential work.

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COVER – Azazel Sigil by Elda Isela Ford Pg. 1
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The Formula of the Devil – the Solar OZ – 77 Sexual Formula by E.I. Ford/Michael Ford Pg. 34
Sigils from the Crowley editio n Pg.35
Bael by E.I. Ford Pg.36
Amon by E.I. Ford Pg.39
Paimon by E.I. Ford Pg.40
Astaroth by E.I. Fo rd Pg.49
Asmodeus by E.I. Ford Pg.51
Gaap by E.I. Ford Pg.52
Andrealphus by E.I. Ford Pg. 68
Belial by E.I. Ford Pg.70
Sigils of Crowley Edition with accents by E.I. Ford Pg.74
Satan Cube from Abramelin Accented by E.I. Ford Pg. 76

The Kybalion

Writings

The Kybalion

The Kybalion

A Study of The Hermetic Philosophy of Ancient Egypt and Greece

1908

Three Initiates
(1862–1932)

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Dedication.

To Hermes Trismegistus known by the ancient Egyptians as "the great great" and "master of masters" this little volume of Hermetic Teachings is reverently dedicated

Epigraph.

"The lips of wisdom are closed, except to the ears of understanding."

Contents

Chapter I. ..... The Hermetic Philosophy.
Chapter II. ..... The Seven Hermetic Principles.
Chapter III. ..... Mental Transmutation.
Chapter IV. ..... The All.
Chapter V. ..... The Mental Universe.
Chapter VI. ..... The Divine Paradox.
Chapter VII. ..... "The All" in All.
Chapter VIII. ..... The Planes of Correspondence.
Chapter IX. ..... Vibration.
Chapter X. ..... Polarity.
Chapter XI. ..... Rhythm.
Chapter XII. ..... Causation.
Chapter XIII. ..... Gender.
Chapter XIV. .....Mental Gender.
Chapter XV. ..... Hermetic Axioms.

Introduction.

We take great pleasure in presenting to the attention of students and investigators of the Secret Doctrines this little work based upon the world-old Hermetic Teachings. There has been so little written upon this subject, notwithstanding the countless references to the Teachings in the many works upon occultism, that the many earnest searchers after the Arcane Truths will doubtless welcome the appearance of the present volume.

The purpose of this work is not the enunciation of any special philosophy or doctrine, but rather is to give to the students a statement of the Truth that will serve to reconcile the many bits of occult knowledge that they may have acquired, but which are apparently opposed to each other and which often serve to discourage and disgust the beginner in the study. Our intent is not to erect a new Temple of Knowledge, but rather to place in the hands of the student a Master-Key with which he may open the many inner doors in the Temple of Mystery through the main portals he has already entered.

There is no portion of the occult teachings possessed by the world which have been so closely guarded as the fragments of the Hermetic Teachings which have come down to us over the tens of centuries which have elapsed since the lifetime

of its great founder, Hermes Trismegistus, the "scribe of the gods," who dwelt in old Egypt in the days when the present race of men was in its infancy. Contemporary with Abraham, and, if the legends be true, an instructor of that venerable sage, Hermes was, and is, the Great Central Sun of Occultism, whose rays have served to illumine the countless teachings which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. Even the most ancient teachings of India undoubtedly have their roots in the original Hermetic Teachings.

From the land of the Ganges many advanced occultists wandered to the land of Egypt, and sat at the feet of the Master. From him they obtained the Master-Key which explained and reconciled their divergent views, and thus the Secret Doctrine was firmly established. From other lands also came the learned ones, all of whom regarded Hermes as the Master of Masters, and his influence was so great that in spite of the many wanderings from the path on the part of the centuries of teachers in these different lands, there may still be found a certain basic resemblance and correspondence which underlies the many and often quite divergent theories entertained and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of the Hermetic Teachings in every religion worthy of the name, now known to man, whether it be a dead religion or one in full vigor in our own times. There is always a certain correspondence in spite of the contradictory features, and the Hermetic Teachings act as the Great Reconciler.

The lifework of Hermes seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world's thought. But, nevertheless, the original truths taught by him have been kept intact in their original purity by a few men in each age,

who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who were ready to comprehend and master it. From lip to ear the truth has been handed down among the few. There have always been a few Initiates in each generation, in the various lands of the earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of truth grew dim, and clouded by reason of neglect, and when the wicks became clogged with foreign matter. There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom. These men devoted their lives to the labor of love which the poet has so well stated in his lines:

> "O, let not the flame die out! Cherished age after age in its dark cavern—in its holy temples cherished. Fed by pure ministers of love—let not the flame die out!"

These men have never sought popular approval, nor numbers of followers. They are indifferent to these things, for they know how few there are in each generation who are ready for the truth, or who would recognize it if it were presented to them. They reserve the "strong meat for men," while others furnish the "milk for babes." They reserve their pearls of wisdom for the few elect, who recognize their value and who wear them in their crowns, instead of casting them before the materialistic vulgar swine, who would trample them in the mud and mix them with their disgusting mental food. But still these men have never forgotten or overlooked the original teachings of Hermes, regarding the passing on of the words of truth to those ready to receive it, which teaching is stated in The Kybalion as follows: "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide." And again: "When the ears of the student are ready to hear, then cometh the lips to fill them with

wisdom." But their customary attitude has always been strictly in accordance with the other Hermetic aphorism, also in The Kybalion: "The lips of Wisdom are closed, except to the ears of Understanding."

There are those who have criticised this attitude of the Hermetists, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence. But a moment's glance back over the pages of history will show the wisdom of the Masters, who knew the folly of attempting to teach to the world that which it was neither ready or willing to receive. The Hermetists have never sought to be martyrs, and have, instead, sat silently aside with a pitying smile on their closed lips, while the "heathen raged noisily about them" in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that they could force upon a race of barbarians the truth capable of being understood only by the elect who had advanced along The Path.

And the spirit of persecution has not as yet died out in the land. There are certain Hermetic Teachings, which, if publicly promulgated, would bring down upon the teachers a great cry of scorn and revilement from the multitude, who would again raise the cry of "Crucify! Crucify."

In this little work we have endeavored to give you an idea of the fundamental teachings of The Kybalion, striving to give you the working Principles, leaving you to apply them yourselves, rather than attempting to work out the teaching in detail. If you are a true student, you will be able to work out and apply these Principles—if not, then you must develop yourself into one, for otherwise the Hermetic Teachings will be as "words, words, words" to you.

The Three Initiates.

The Kybalion

Chapter I.

The Hermetic Philosophy.

"The lips of wisdom are closed, except to the ears of Understanding."—*The Kybalion*.

From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. Egypt, the home of the Pyramids and the Sphinx, was the birthplace of the Hidden Wisdom and Mystic Teachings. From her Secret Doctrine all nations have borrowed. India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient countries partook liberally at the feast of knowledge which the Hierophants and Masters of the Land of Isis so freely provided for those who came prepared to partake of the great store of Mystic and Occult Lore which the masterminds of that ancient land had gathered together.

In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the days of the Great Hermes. In Egypt was located the Great Lodge of Lodges of the Mystics. At the doors of her Temples entered the Neophytes who afterward, as Hierophants,

Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the Occult recognize the debt that they owe to these venerable Masters of that ancient land.

But among these great Masters of Ancient Egypt there once dwelt one of whom Masters hailed as "The Master of Masters." This man, if "man" indeed he was, dwelt in Egypt in the earliest days. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are lost to history, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his birthplace—and this thousands of years ago. The date of his sojourn in Egypt, in that his last incarnation on this planet, is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt—long before the days of Moses. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

As the years rolled by after his passing from this plane of life (tradition recording that he lived three hundred years in the flesh), the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him one of their many gods—calling him "Hermes, the god of Wisdom." The Egyptians revered his memory for many centuries—yes, tens of centuries—calling him "the Scribe of the Gods," and bestowing upon him, distinctively, his ancient title, "Trismegistus," which means "the thrice-great"; "the great-great"; "the greatest-great"; etc. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with the "Fount of Wisdom."

Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but rather held to the teaching "milk for babes; meat for strong men," both of which maxims are familiar to readers of the Christian scriptures, but both of which had been used by the Egyptians for centuries before the Christian era.

And this policy of careful dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. This because of the warning of the ancient teachers against allowing the Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests, and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious superstition, cults, creeds and "gods." So it was with Ancient Greece and Rome. So it was with the Hermetic Teachings of the Gnostics and Early Christians, which were lost at the time of Constantine, whose iron hand smothered philosophy with the blanket of theology, losing to the Christian Church that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient faith, the indications apparent to all careful observers in this Twentieth Century being that the Church is now struggling to get back to its ancient mystic teachings.

But there were always a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have the truth still with us. But it is not found in

books, to any great extent. It has been passed along from Master to Student; from Initiate to Hierophant; from lip to ear. When it was written down at all, its meaning was veiled in terms of alchemy and astrology, so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on the Hermetic Philosophy, although there are countless references to it in many books written on various phases of Occultism. And yet, the Hermetic Philosophy is the only Master Key which will open all the doors of the Occult Teachings!

In the early days, there was a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student, which was known as "The Kybalion," the exact significance and meaning of the term having been lost for several centuries. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders, but which were readily understood by students, after the axioms, maxims, and precepts had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic principles of "The Art of Hermetic Alchemy," which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements—the Transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another. The legends of the "Philosopher's Stone" which would turn base metal into Gold, was an allegory relating to Hermetic Philosophy, readily understood by all students of true Hermeticism.

In this little book, of which this is the First Lesson, we invite our students to examine into the Hermetic Teachings, as set

forth in The Kybalion, and as explained by ourselves, humble students of the Teachings, who, while bearing the title of Initiates, are still students at the feet of Hermes, the Master. We herein give you many of the maxims, axioms and precepts of The Kybalion accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended by the modern student, particularly as the original text is purposely veiled in obscure terms.

The original maxims, axioms, and precepts of "The Kybalion" are printed herein, in quotation marks, the proper credit being given. Our own work is printed in the regular way, in the body of the work. We trust that the many students to whom we now offer this little work will derive as much benefit from the study of its pages as have the many who have gone on before, treading the same Path to Mastery throughout the centuries that have passed since the times of Hermes Trismegistus—the Master of Masters—the Great-Great. In the words of "The Kybalion":

> "Where fall the footsteps of the Master, the ears of those ready for his Teaching open wide."—*The Kybalion*.

> "When the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom."—*The Kybalion*.

So that according to the Teachings, the passage of this book to those ready for the instruction will attract the attention of such as are prepared to receive the Teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is The Law. The Hermetic Principle of Cause and Effect, in its aspect of The Law of Attraction, will bring lips and ear together—pupil and book in company. So mote it be!

Chapter II.

The Seven Hermetic Principles.

"The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open."—*The Kybalion*.

The Seven Hermetic Principles, upon which the entire Hermetic Philosophy is based, are as follows:

I. The Principle of Mentalism.
II. The Principle of Correspondence.
III. The Principle of Vibration.
IV. The Principle of Polarity.
V. The Principle of Rhythm.
VI. The Principle of Cause and Effect.
VII. The Principle of Gender.

These Seven Principles will be discussed and explained as we proceed with these lessons. A short explanation of each, however, may as well be given at this point.

I. The Principle of Mentalism.

"The All is Mind; The Universe is Mental."—*The Kybalion*.

This Principle embodies the truth that "All is Mind." It explains that The All (which is the Substantial Reality underlying all the outward manifestations and appearances which we know under the terms of "The Material Universe"; the "Phenomena of Life"; "Matter"; "Energy"; and, in short, all that is apparent to our material senses) is Spirit, which in itself is Unknowable and Undefinable, but which may be considered and thought of as An Universal, Infinite, Living Mind. It also explains that all the phenomenal world or universe is simply a Mental Creation of The All, subject to the Laws of Created Things, and that the universe, as a whole, and in its parts or units, has its existence in the Mind of The All, in which Mind we "live and move and have our being." This Principle, by establishing the Mental Nature of the Universe, easily explains all of the varied mental and psychic phenomena that occupy such a large portion of the public attention, and which, without such explanation, are non-understandable and defy scientific treatment. An understanding of this great Hermetic Principle of Mentalism enables the individual to readily grasp the laws of the Mental Universe, and to apply the same to his well-being and advancement. The Hermetic Student is enabled to apply intelligently the great Mental Laws, instead of using them in a haphazard manner. With the Master-Key in his possession, the student may unlock the many doors of the mental and psychic temple of knowledge, and enter the same freely and intelligently. This Principle explains the true nature of "Energy," "Power," and "Matter," and why and how all these are subordinate to the Mastery of Mind. One of the old Hermetic Masters wrote, long ages ago: "He who grasps the truth of the Mental Nature of the Universe is well advanced on The Path to Mastery." And these words are as true to-day as at the time they were first

written. Without this Master-Key, Mastery is impossible, and the student knocks in vain at the many doors of The Temple.

II. The Principle of Correspondence.

"As above, so below; as below, so above."—*The Kybalion*.

This Principle embodies the truth that there is always a Correspondence between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: "As above, so below; as below, so above." And the grasping of this Principle gives one the means of solving many a dark paradox, and hidden secret of Nature. There are planes beyond our knowing, but when we apply the Principle of Correspondence to them we are able to understand much that would otherwise be unknowable to us. This Principle is of universal application and manifestation, on the various planes of the material, mental, and spiritual universe—it is an Universal Law. The ancient Hermetists considered this Principle as one of the most important mental instruments by which man was able to pry aside the obstacles which hid from view the Unknown. Its use even tore aside the Veil of Isis to the extent that a glimpse of the face of the goddess might be caught. Just as a knowledge of the Principles of Geometry enables man to measure distant suns and their movements, while seated in his observatory, so a knowledge of the Principle of Correspondence enables Man to reason intelligently from the Known to the Unknown. Studying the monad, he understands the archangel.

III. The Principle of Vibration.

"Nothing rests; everything moves; everything vibrates."—*The Kybalion*.

This Principle embodies the truth that "everything is in motion"; "everything vibrates"; "nothing is at rest"; facts which Modern Science endorses, and which each new scientific discovery tends to verify. And yet this Hermetic Principle was enunciated thousands of years ago, by the Masters of Ancient Egypt. This Principle explains that the differences between different manifestations of Matter, Energy, Mind, and even Spirit, result largely from varying rates of Vibration. From The All, which is Pure Spirit, down to the grossest form of Matter, all is in vibration—the higher the vibration, the higher the position in the scale. The vibration of Spirit is at such an infinite rate of intensity and rapidity that it is practically at rest—just as a rapidly moving wheel seems to be motionless. And at the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. Between these poles, there are millions upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion. This is also true on the planes of energy and force (which are but varying degrees of vibration); and also on the mental planes (whose states depend upon vibrations); and even on to the spiritual planes. An understanding of this Principle, with the appropriate formulas, enables Hermetic students to control their own mental vibrations as well as those of others. The Masters also apply this Principle to the conquering of Natural phenomena, in various ways. "He who understands the Principle of Vibration, has grasped the sceptre of power," says one of the old writers.

IV. The Principle of Polarity.

"Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."—*The Kybalion*.

This Principle embodies the truth that "everything is dual"; "everything has two poles"; "everything has its pair of opposites," all of which were old Hermetic axioms. It explains the old paradoxes, that have perplexed so many, which have been stated as follows: "Thesis and antithesis are identical in nature, but different in degree"; "opposites are the same, differing only in degree"; "the pairs of opposites may be reconciled"; "extremes meet"; "everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-false"; "there are two sides to everything," etc., etc., etc. It explains that in everything there are two poles, or opposite aspects, and that "opposites" are really only the two extremes of the same thing, with many varying degrees between them. To illustrate: Heat and Cold, although "opposites," are really the same thing, the differences consisting merely of degrees of the same thing. Look at your thermometer and see if you can discover where "heat" terminates and "cold" begins! There is no such thing as "absolute heat" or "absolute cold"—the two terms "heat" and "cold" simply indicate varying degrees of the same thing, and that "same thing" which manifests as "heat" and "cold" is merely a form, variety, and rate of Vibration. So "heat" and "cold" are simply the "two poles" of that which we call "Heat"—and the phenomena attendant thereupon are manifestations of the Principle of Polarity. The same Principle manifests in the case of "Light and Darkness," which are the same thing, the difference consisting of varying degrees between the two poles of the phenomena. Where does "darkness" leave off, and "light" begin? What is the difference between "Large and Small"? Between

"Hard and Soft"? Between "Black and White"? Between "Sharp and Dull"? Between "Noise and Quiet"? Between "High and Low"? Between "Positive and Negative"? The Principle of Polarity explains these paradoxes, and no other Principle can supersede it. The same Principle operates on the Mental Plane. Let us take a radical and extreme example—that of "Love and Hate," two mental states apparently totally different. And yet

there are degrees of Hate and degrees of Love, and a middle point in which we use the terms "Like or Dislike," which shade into each other so gradually that sometimes we are at a loss to know whether we "like" or "dislike" or "neither." And all are simply degrees of the same thing, as you will see if you will but think a moment. And, more than this (and considered of more importance by the Hermetists), it is possible to change the vibrations of Hate to the vibrations of Love, in one's own mind, and in the minds of others. Many of you, who read these lines, have had personal experiences of the involuntary rapid transition from Love to Hate, and the reverse, in your own case and that of others. And you will therefore realize the possibility of this being accomplished by the use of the Will, by means of the Hermetic formulas. "Good and Evil" are but the poles of the same thing, and the Hermetist understands the art of transmuting Evil into Good, by means of an application of the Principle of Polarity. In short, the "Art of Polarization" becomes a phase of "Mental Alchemy" known and practiced by the ancient and modern Hermetic Masters. An understanding of the Principle will enable one to change his own Polarity, as well as that of others, if he will devote the time and study necessary to master the art.

V. The Principle of Rhythm.

> "Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates."—*The Kybalion*.

This Principle embodies the truth that in everything there is manifested a measured motion, to and fro; a flow and inflow; a swing backward and forward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and low-tide; between the two poles which exist in accordance with the Principle of

Polarity described a moment ago. There is always an action and a reaction; an advance and a retreat; a rising and a sinking. This is in the affairs of the Universe, suns, worlds, men, animals, mind, energy, and matter. This law is manifest in the creation and destruction of worlds; in the rise and fall of nations; in the life of all things; and finally in the mental states of Man (and it is with this latter that the Hermetists find the understanding of the Principle most important). The Hermetists have grasped this Principle, finding its universal application, and have also discovered certain means to overcome its effects in themselves by the use of the appropriate formulas and methods. They apply the Mental Law of Neutralization. They cannot annul the Principle, or cause it to cease its operation, but they have learned how to escape its effects upon themselves to a certain degree depending upon the Mastery of the Principle. They have learned how to USE it, instead of being USED BY it. In this and similar methods, consist the Art of the Hermetists. The Master of Hermetics polarizes himself at the point at which he desires to rest, and then neutralizes the Rhythmic swing of the pendulum which would tend to carry him to the other pole. All individuals who have attained any degree of Self-Mastery do this to a certain degree, more or less unconsciously, but the Master does this consciously, and by the use of his Will, and attains a degree of Poise and Mental Firmness almost impossible of belief on the part of the masses who are swung backward and forward like a pendulum. This Principle and that of Polarity have been closely studied by the Hermetists; and the methods of counteracting, neutralizing, and USING them form an important part of the Hermetic Mental Alchemy.

VI. The Principle of Cause and Effect.

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not

recognized; there are many planes of causation, but nothing escapes the Law."—The Kybalion.

This Principle embodies the fact that there is a Cause for every Effect; an Effect from every Cause. It explains that: "Everything Happens according to Law"; that nothing ever "merely happens"; that there is no such thing as Chance; that while there are various planes of Cause and Effect, the higher dominating the lower planes, still nothing ever entirely escapes the Law. The Hermetists understand the art and methods of rising above the ordinary plane of Cause and Effect, to a certain degree, and by mentally rising to a higher plane they become Causers instead of Effects. The masses of people are carried along, obedient to environment; the wills and desires of others stronger than themselves; heredity; suggestion; and other outward causes moving them about like pawns on the Chessboard of Life. But the Masters, rising to the plane above, dominate their moods, characters, qualities, and powers, as well as the environment surrounding them, and become Movers instead of pawns. They help to PLAY THE GAME OF LIFE, instead of being played and moved about by other wills and environment. They USE the Principle instead of being its tools. The Masters obey the Causation of the higher planes, but they help to RULE on their own plane. In this statement there is condensed a wealth of Hermetic knowledge—let him read who can.

VII. The Principle of Gender.

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes."—*The Kybalion*.

This Principle embodies the truth that there is GENDER manifested in everything—the Masculine and Feminine Principles ever at work. This is true not only of the Physical Plane, but of the Mental and even the Spiritual Planes. On the

Physical Plane, the Principle manifests as sex, on the higher planes it takes higher forms, but the Principle is ever the same. No creation, physical, mental or spiritual, is possible without this Principle. An understanding of its laws will throw light on many a subject that has perplexed the minds of men. The Principle of Gender works ever in the direction of generation, regeneration, and creation. Everything, and every person, contains the two Elements or Principles, or this great Principle, within it, him or her. Every Male thing has the Female Element also; every Female contains also the Male Principle. If you would understand the philosophy of Mental and Spiritual Creation, Generation, and Re-generation, you must understand and study this Hermetic Principle. It contains the solution of many mysteries of Life. We caution you that this Principle has no reference to the many base, pernicious and degrading lustful theories, teachings and practices, which are taught under fanciful titles, and which are a prostitution of the great natural principle of Gender. Such base revivals of the ancient infamous forms of Phallicism tend to ruin mind, body and soul, and the Hermetic Philosophy has ever sounded the warning note against these degraded teachings which tend toward lust, licentiousness, and perversion of Nature's principles. If you seek such teachings, you must go elsewhere for them—Hermeticism contains nothing for you along these lines. To the pure, all things are pure; to the base, all things are base.

Chapter III.

Mental Transmutation.

"Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art."—*The Kybalion*.

As we have stated, the Hermetists were the original alchemists, astrologers, and psychologists, Hermes having been the founder of these schools of thought. From astrology has grown modern astronomy; from alchemy has grown modern chemistry; from the mystic psychology has grown the modern psychology of the schools. But it must not be supposed that the ancients were ignorant of that which the modern schools suppose to be their exclusive and special property. The records engraved on the stones of Ancient Egypt show conclusively that the ancients had a full comprehensive knowledge of astronomy, the very building of the Pyramids showing the connection between their design and the study of astronomical science. Nor were they ignorant of Chemistry, for the fragments of the ancient writings show that they were acquainted with the chemical properties of things; in fact, the ancient theories regarding physics are being slowly verified by

the latest discoveries of modern science, notably those relating to the constitution of matter. Nor must it be supposed that they were ignorant of the so-called modern discoveries in psychology—on the contrary, the Egyptians were especially skilled in the science of Psychology, particularly in the branches that the modern schools ignore, but which, nevertheless, are being uncovered under the name of "psychic science" which is perplexing the psychologists of to-day, and making them reluctantly admit that "there may be something in it after all."

The truth is, that beneath the material chemistry, astronomy and psychology (that is, the psychology in its phase of "brain-action"), the ancients possessed a knowledge of transcendental astronomy, called astrology; of transcendental chemistry, called alchemy; of transcendental psychology, called mystic psychology. They possessed the Inner Knowledge as well as the Outer Knowledge, the latter alone being possessed by modern scientists. Among the many secret branches of knowledge possessed by the Hermetists, was that known as Mental Transmutation, which forms the subject matter of this lesson.

"Transmutation" is a term usually employed to designate the ancient art of the transmutation of metals—particularly of the base metals into gold. The word "Transmute" means "to change from one nature, form, or substance, into another; to transform" (Webster), And accordingly, "Mental Transmutation" means the art of changing and transforming mental states, forms, and conditions, into others. So you may see that Mental Transmutation is the "Art of Mental Chemistry," if you like the term—a form of practical Mystic Psychology.

But this means far more than appears on the surface. Transmutation, Alchemy, or Chemistry, on the Mental Plane is important enough in its effects, to be sure, and if the art stopped there it would still be one of the most important branches of study known to man. But this is only the beginning. Let us see why!

Mental Transmutation

The first of the Seven Hermetic Principles is the Principle of Mentalism, the axiom of which is "The All is Mind; the Universe is Mental," which means that the Underlying Reality of the Universe is Mind; and the Universe itself is Mental—that is, "existing in the Mind of The All. We shall consider this Principle in succeeding lessons, but let us see the effect of the principle if it be assumed to be true.

If the Universal is Mental in its nature, then Mental Transmutation must be the art of changing the conditions of the universe, along the lines of Matter, Force and Mind. So you see, therefore, that Mental Transmutation is really the "Magic" of which the ancient writers had so much to say in their mystical works, and about which they gave so few practical instructions. If All be Mental, then the art which enables one to transmute mental conditions must render the Master the controller of material conditions as well as those ordinarily called "mental."

As a matter of fact, none but advanced Mental Alchemists have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the elements of Nature; the production or cessation of tempests; the production and cessation of earthquakes and other great physical phenomena. But that such men have existed, and do exist to-day, is a matter of earnest belief to all advanced occultists of all schools. That the Masters exist, and have these powers, the best teachers assure their students, having had experiences which justify them in such belief and statements. These Masters do not make public exhibitions of their powers, but seek seclusion from the crowds of men, in order to better work their way along the Path of Attainment. We mention their existence, at this point, merely to call your attention to the fact that their power is entirely Mental, and operates along the lines of the higher Mental Transmutation, under the Hermetic Principle of Mentalism. "The Universe is Mental"—The Kybalion.

But students and Hermetists of lesser degree than Masters—the Initiates and Teachers—are able to freely work along the Mental Plane, in Mental Transmutation. In fact all that we call "psychic phenomena"; "mental influence"; "mental science"; "new-thought phenomena," etc., operates along the same general lines, for there is but one principle involved, no matter by what name the phenomena be called.

The student and practitioner of Mental Transmutation works among the Mental Plane, transmuting mental conditions, states, etc., into others, according to various formulas, more or less efficacious. The various "treatments," "affirmations," "denials," etc., of the schools of mental science are but formulas, often quite imperfect and unscientific, of The Hermetic Art. The majority of modern practitioners are quite ignorant compared to the ancient masters, for they lack the fundamental knowledge upon which the work is based.

Not only may the mental states, etc., of one's self be changed or transmuted by Hermetic Methods; but also the states of others may be, and are, constantly transmuted in the same way, usually unconsciously, but often consciously by some understanding the laws and principles, in cases where the people affected are not informed of the principles of self-protection. And more than this, as many students and practitioners of modern mental science know, every material condition depending upon the minds of other people may be changed or transmuted in accordance with the earnest desire, will, and "treatments" of person desiring changed conditions of life. The public are so generally informed regarding these things at present, that we do not deem it necessary to mention the same at length, our purpose at this point being merely to show the Hermetic Principle and Art underlying all of these various forms of practice, good and evil, for the force can be used in opposite directions according to the Hermetic Principles of Polarity.

In this little book we shall state the basic principles of Mental Transmutation, that all who read may grasp the Underlying Principles, and thus possess the Master-Key that will unlock the many doors of the Principle of Polarity.

We shall now proceed to a consideration of the first of the Hermetic Seven Principles—the Principle of Mentalism, in which is explained the truth that "The All is Mind; the Universe is Mental," in the words of The Kybalion. We ask the close attention, and careful study of this great Principle, on the part of our students, for it is really the Basic Principle of the whole Hermetic Philosophy, and of the Hermetic Art of Mental Transmutation.

Chapter IV.

The All.

"Under, and back of, the Universe of Time, Space and Change, is ever to be found The Substantial Reality—the Fundamental Truth."—*The Kybalion*.

"Substance" means: "that which underlies all outward manifestations; the essence; the essential reality; the thing in itself," etc. "Substantial" means: "actually existing; being the essential element; being real," etc. "Reality" means: "the state of being real; true, enduring; valid; fixed; permanent; actual," etc.

Under and behind all outward appearances or manifestations, there must always be a Substantial Reality. This is the Law. Man considering the Universe, of which he is a unit, sees nothing but change in matter, forces, and mental states. He sees that nothing really is, but that everything is becoming and changing. Nothing stands still—everything is being born, growing, dying—the very instant a thing reaches its height, it begins to decline—the law of rhythm is in constant operation—there is no reality, enduring quality, fixity, or substantiality in anything—nothing is permanent but Change. He sees all things evolving from other things, and resolving into other things—a

constant action and reaction; inflow and outflow; building up and tearing down; creation and destruction; birth, growth and death. Nothing endures but Change. And if he be a thinking man, he realizes that all of these changing things must be but outward appearances or manifestations of some Underlying Power—some Substantial Reality.

All thinkers, in all lands and in all times, have assumed the necessity for postulating the existence of this Substantial Reality. All philosophies worthy of the name have been based upon this thought. Men have given to this Substantial Reality many names—some have called it by the term of Deity (under many titles); others have called it "The Infinite and Eternal Energy"; others have tried to call it "Matter"—but all have acknowledged its existence. It is self-evident—it needs no argument.

In these lessons we have followed the example of some of the world's greatest thinkers, both ancient and modern—the Hermetic Masters—and have called this Underlying Power—this Substantial Reality—by the Hermetic name of "The All," which term we consider the most comprehensive of the many terms applied by Man to THAT which transcends names and terms.

We accept and teach the view of the great Hermetic thinkers of all times, as well as of those illumined souls who have reached higher planes of being, both of whom assert that the inner nature of The All is Unknowable. This must be so, for naught by The All itself can comprehend its own nature and being.

The Hermetists believe and teach that The All, "in itself," is and must ever be UNKNOWABLE. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the inner nature of The All, as but the childish efforts of mortal minds to grasp the secret of the Infinite. Such efforts have always failed and will always fail, from the very nature of the task. One pursuing such inquiries travels around and around in the labyrinth of thought, until he is lost to all sane reasoning, action or conduct, and is utterly unfitted for the

work of life. He is like the squirrel which frantically runs around and around the circling treadmill wheel of his cage, traveling ever and yet reaching nowhere—at the end a prisoner still, and standing just where he started.

And still more presumptuous are those who attempt to ascribe to The All the personality, qualities, properties, characteristics and attributes of themselves, ascribing to The All the human emotions, feelings, and characteristics, even down to the pettiest qualities of mankind, such as jealousy, susceptibility to flattery and praise, desire for offerings and worship, and all the other survivals from the days of the childhood of the race. Such ideas are not worthy of grown men and women, and are rapidly being discarded.

(At this point, it may be proper for me to state that we make a distinction between Religion and Theology—between Philosophy and Metaphysics. Religion, to us, means that intuitional realization of the existence of The All, and one's relationship to it; while Theology means the attempts of men to ascribe personality, qualities, and characteristics to it; their theories regarding its affairs, will, desires, plans, and designs; and their assumption of the office of "middle-men" between The All and the people. Philosophy, to us, means the inquiry after knowledge of things knowable and thinkable; while Metaphysics means the attempt to carry the inquiry over and beyond the boundaries and into regions unknowable and unthinkable, and with the same tendency as that of Theology. And consequently, both Religion and Philosophy mean to us things having roots in Reality, while Theology and Metaphysics seem like broken reeds, rooted in the quicksands of ignorance, and affording naught but the most insecure support for the mind or soul of Man. We do not insist upon our students accepting these definitions—we mention them merely to show our position. At any rate, you shall hear very little about Theology and Metaphysics in these lessons.)

But while the essential nature of The All is Unknowable, there are certain truths connected with its existence which the human mind finds itself compelled to accept. And an examination of these reports form a proper subject of inquiry, particularly as they agree with the reports of the Illumined on higher planes. And to this inquiry we now invite you.

"That which is the Fundamental Truth—the Substantial Reality—is beyond true naming, but the Wise Men call it The All."—*The Kybalion*.

"In its Essence, The All is unknowable."—*The Kybalion*.

"But, the report of Reason must be hospitably received, and treated with respect."—*The Kybalion*.

The human reason, whose reports we must accept so long as we think at all, informs us as follows regarding The All, and that without attempting to remove the veil of the Unknowable:

(1) The All must be all that really is. There can be nothing existing outside of The All, else The All would not be The All.

(2) The All must be Infinite, for there is nothing else to define, confine, bound, limit or restrict The All. It must be Infinite in Time, or Eternal,—it must have always continuously existed, for there is nothing else to have ever created it, and something can never evolve from nothing, and if it had ever "not been," even for a moment, it would not "be" now,—it must continuously exist forever, for there is nothing to destroy it, and it can never "not-be," even for a moment because something can never become nothing. It must be Infinite in Space—it must be Everywhere, for there is no place outside of The All—it cannot be otherwise than continuous in Space, without break, cessation, separation, or interruption, for there is nothing to break, separate, or interrupt its continuity, and nothing with which to "fill in the gaps." It must be Infinite in Power, or Absolute, for there is nothing to limit, restrict, restrain,

confine, disturb or condition it—it is subject to no other Power, for there is no other Power.

(3) The All must be IMMUTABLE, or not subject to change in its real nature, for there is nothing to work changes upon it; nothing into which it could change, nor from which it could have changed. It cannot be added to nor subtracted from; increased nor diminished; nor become greater or lesser in any respect whatsoever. It must have always been, and must always remain, just what it is now—The All—there has never been, is not now, and never will be, anything else into which it can change.

The All being Infinite, Absolute, Eternal and Unchangeable it must follow that anything finite, changeable, fleeting, and conditioned cannot be The All. And as there is Nothing outside of The All, in Reality, then any and all such finite things must be as Nothing in Reality. Now do not become befogged, nor frightened—we are not trying to lead you into the Christian Science field under cover of Hermetic Philosophy. There is a Reconciliation of this apparently contradictory state of affairs. Be patient, we will reach it in time.

We see around us that which is called "Matter," which forms the physical foundation for all forms. Is The All merely Matter? Not at all! Matter cannot manifest Life or Mind, and as Life and Mind are manifested in the Universe, The All cannot be Matter, for nothing rises higher than its own source—nothing is ever manifested in an effect that is not in the cause—nothing is evolved as a consequent that is not involved as an antecedent. And then Modern Science informs us that there is really no such thing as Matter—that what we call Matter is merely "interrupted energy or force," that is, energy or force at a low rate of vibration. As a recent writer has said "Matter has melted into Mystery." Even Material Science has abandoned the theory of Matter, and now rests on the basis of "Energy."

Then is The All mere Energy or Force? Not Energy or Force as the materialists use the terms, for their energy and force are

blind, mechanical things, devoid of Life or Mind. Life and Mind can never evolve from blind Energy or Force, for the reason given a moment ago: "Nothing can rise higher than its source—nothing is evolved unless it is involved—nothing manifests in the effect, unless it is in the cause. " And so The All cannot be mere Energy or Force, for, if it were, then there would be no such things as Life and Mind in existence, and we know better than that, for we are Alive and using Mind to consider this very question, and so are those who claim that Energy or Force is Everything.

What is there then higher than Matter or Energy that we know to be existent in the Universe? Life and Mind! Life and Mind in all their varying degrees of unfoldment! "Then," you ask, "do you mean to tell us that The All is Life and Mind?" Yes! and No! is our answer. If you mean Life and Mind as we poor petty mortals know them, we say No! The All is not that! "But what kind of Life and Mind do you mean?" you ask.

The answer is "Living Mind, as far above that which mortals know by those words, as Life and Mind are higher than mechanical forces, or matter—Infinite Living Mind as compared to finite Life and Mind." We mean that which the illumined souls mean when they reverently pronounce the word: "Spirit!"

"The All" is Infinite Living Mind—the Illumined call it Spirit!

Chapter V.

The Mental Universe.

"The Universe is Mental—held in the Mind of The All."*The Kybalion*.

The All is Spirit! But what is Spirit? This question cannot be answered, for the reason that its definition is practically that of The All, which cannot be explained or defined. Spirit is simply a name that men give to the highest conception of Infinite Living Mind—it means "the Real Essence"—it means Living Mind, as much superior to Life and Mind as we know them, as the latter are superior to mechanical Energy and Matter. Spirit transcends our understanding, and we use the term merely that we may think or speak of The All. For the purposes of thought and understanding, we are justified in thinking of Spirit as Infinite Living Mind, at the same time acknowledging that we cannot fully understand it. We must either do this or stop thinking of the matter at all.

Let us now proceed to a consideration of the nature of the Universe, as a whole and in its parts. What is the Universe! We have seen that there can be nothing outside of The All. Then is the Universe The All? No, this cannot be, because the Universe seems to be made up of many, and is constantly changing, and in other ways it does not measure up to the ideas that we are

compelled to accept regarding The All, as stated in our last lesson. Then if the Universe be not The All, then it must be Nothing—such is the inevitable conclusion of the mind at first thought. But this will not satisfy the question, for we are sensible of the existence of the Universe. Then if the Universe is neither The All, nor Nothing, what can it be? Let us examine this question.

If the Universe exists at all, or seems to exist, it must proceed in some way from The All—it must be a creation of The All. But as something can never come from nothing, from what could The All have created it? Some philosophers have answered this question by saying that The All created the Universe from itself—that is, from the being and substance of The All. But this will not do, for The All cannot be subtracted from, nor divided, as we have seen, and then again if this be so, would not each particle in the Universe be aware of its being The All—The All could not lose its knowledge of itself, nor actually become an atom, or blind force, or lowly living thing. Some men, indeed, realizing that The All is indeed all, and also recognizing that they, the men, existed, have jumped to the conclusion that they and The All were identical, and they have filled the air with shouts of "I am God," to the amusement of the multitude and the sorrow of sages. The claim of the corpuscle that: "I am Man!" would be modest in comparison.

But, what indeed is the Universe, if it be not The All, not yet created by The All having separated itself into fragments? What else can it be—of what else can it be made? This is the great question. Let us examine it carefully. We find here that the "Principle of Correspondence" (see Lesson I.) comes to our aid here. The old Hermetic axiom, "As above so below," may be pressed into service at this point. Let us endeavor to get a glimpse of the workings on higher planes by examining those on our own. The Principle of Correspondence must apply to this as well as to other problems.

Let us see! On his own plane of being, how does Man create? Well, first, he may create by making something out of outside materials. But this will not do, for there are no materials outside of The All with which it may create. Well, then, secondly, Man pro-creates or reproduces his kind by the process of begetting, which is self-multiplication accomplished by transferring a portion of his substance to his offspring. But this will not do, because The All cannot transfer or subtract a portion of itself, nor can it reproduce or multiply itself—in the first place there would be a taking away, and in the second case a multiplication or addition to The All, both thoughts being an absurdity. Is there no third way in which MAN creates? Yes, there is—he CREATES MENTALLY! And in so doing he uses no outside materials, nor does he reproduce himself, and yet his Spirit pervades the Mental Creation.

Following the Principle of Correspondence, we are justified in considering that The All creates the Universe MENTALLY, in a manner akin to the process whereby Man creates Mental Images. And, here is where the report of Reason tallies precisely with the report of the Illumined, as shown by their teachings and writings. Such are the teachings of the Wise Men. Such was the Teaching of Hermes.

The All can create in no other way except mentally, without either using material (and there is none to use), or else reproducing itself (which is also impossible). There is no escape from this conclusion of the Reason, which, as we have said, agrees with the highest teachings of the Illumined. Just as you, student, may create a Universe of your own in your mentality, so does The All create Universes in its own Mentality. But your Universe is the mental creation of a Finite Mind, whereas that of The All is the creation of an Infinite. The two are similar in kind, but infinitely different in degree. We shall examine more closely into the process of creation and manifestation, as we proceed. But this is the point to fix in your minds at this stage:

The universe, and all it contains, is a mental creation of the all. Verily, indeed, All is Mind!

> "The All creates in its Infinite Mind countless Universes, which exist for aeons of Time—and yet, to The All, the creation, development, decline and death of a million Universes is as the time of the twinkling of an eye."—*The Kybalion*.

> "The Infinite Mind of The All is the womb of Universes."—*The Kybalion*.

The Principle of Gender (see Lesson I. and other lessons to follow) is manifested on all planes of life, material, mental and spiritual. But, as we have said before, "Gender" does not mean "Sex"—sex is merely a material manifestation of gender. "Gender" means "relating to generation or creation." And wherever anything is generated or created, on any plane, the Principle of Gender must be manifested. And this is true even in the creation of Universes.

Now do not jump to the conclusion that we are teaching that there is a male and female God, or Creator. That idea is merely a distortion of the ancient teachings on the subject. The true teaching is that The All, in itself, is above Gender, as it is above every other Law, including those of Time and Space. It is the Law, from which the Laws proceed, and it is not subject to them. But when The All manifests on the plane of generation or creation, then it acts according to Law and Principle, for it is moving on a lower plane of Being. And consequently it manifests the Principle of Gender, in its Masculine and Feminine aspects, on the Mental Plane, of course.

This idea may seem startling to some of you who hear it for the first time, but you have all really passively accepted it in your everyday conceptions. You speak of the Fatherhood of God, and the Motherhood of Nature—of God, the Divine Father, and Nature the Universal Mother—and have thus instinctively

acknowledged the Principle of Gender in the Universe. Is this not so?

But, the Hermetic teaching does not imply a real duality—The All is one—the Two Aspects are merely aspects of manifestation. The teaching is that The Masculine Principle manifested by The All stands, in a way, apart from the actual mental creation of the Universe. It projects its Will toward the Feminine Principle (which may be called "Nature") whereupon the latter begins the actual work of the evolution of the Universe, from simple "centres of activity" on to man, and then on and on still higher, all according to well-established and firmly enforced Laws of Nature. If you prefer the old figures of thought, you may think of the Masculine Principle as God, the Father, and of the Feminine Principle as Nature, the Universal Mother, from whose womb all things have been born. This is more than a mere poetic figure of speech—it is an idea of the actual process of the creation of the Universe. But always remember, that The All is but One, and that in its Infinite Mind the Universe is generated, created and exists.

It may help you to get the proper idea, if you will apply the Law of Correspondence to yourself, and your own mind. You know that the part of You which you call "I," in a sense, stands apart and witnesses the creation of Mental Images in your own mind. The part of your mind in which the mental generation is accomplished may be called the "Me" in distinction from the "I" which stands apart and witnesses and examines the thoughts, ideas and images of the "Me." "As above, so below," remember, and the phenomena of one plane may be employed to solve the riddles of higher or lower planes.

Is it any wonder that You, the child, feel that instinctive reverence for The All, which feeling we call "religion"—that respect, and reverence for The Father Mind? Is it any wonder that, when you consider the works and wonders of Nature, you are overcome with a mighty feeling which has its roots away

down in your inmost being! It is the Mother Mind that you are pressing close up to, like a babe to the breast.

Do not make the mistake of supposing that the little world you see around you—the Earth, which is a mere grain of dust in the Universe—is the Universe itself. There are millions upon millions of such worlds, and greater. And there are millions of millions of such Universes in existence within the Infinite Mind of The All. And even in our own little solar system there are regions and planes of life far higher than ours, and beings compared to which we earth-bound mortals are as the slimy life-forms that dwell on the ocean's bed when compared to Man. There are beings with powers and attributes higher than Man has ever dreamed of the gods' possessing. And yet these beings were once as you, and still lower—and you will be even as they, and still higher, in time, for such is the Destiny of Man as reported by the illumined.

And Death is not real, even in the Relative sense—it is but Birth to a new life—and You shall go on, and on, and on, to higher and still higher planes of life, for aeons upon aeons of time. The Universe is your home, and you shall explore its farthest recesses before the end of Time. You are dwelling in the Infinite Mind of The All, and your possibilities and opportunities are infinite, both in time and space. And at the end of the Grand Cycle of Aeons, when The All shall draw back into itself all of its creations—you will go gladly, for you will then be able to know the Whole Truth of being At One with The All. Such is the report of the illumined—those who have advanced well along The Path.

And, in the meantime, rest calm and serene—you are safe and protected by the Infinite Power of the Father-Mother-Mind.

"Within the Father-Mother Mind, mortal children are at home."—*The Kybalion*.

The Mental Universe

"There is not one who is Fatherless, nor Motherless in the Universe."—*The Kybalion*.

Chapter VI.

The Divine Paradox.

"The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws—such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower—escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master."—*The Kybalion*.

This is the Paradox of the Universe, resulting from the Principle of Polarity which manifests when The All begins to Create—hearken to it for it points the difference between half-wisdom and wisdom. While to The Infinite All, the Universe, its Laws, its Powers, its Life, its Phenomena, are as things witnessed in the state of Meditation or Dream; yet to all that is Finite, the Universe must be treated as Real, and life, and action, and thought, must be based thereupon, accordingly, although with an ever understanding of the Higher

Truth. Each according to its own Plane and Laws. Were The All to imagine that the Universe were indeed Reality, then woe to the Universe, for there would be then no escape from lower to higher, divineward—then would the Universe become a fixity and progress would become impossible. And if Man, owing to half-wisdom, acts and lives and thinks of the Universe as merely a dream (akin to his own finite dreams) then indeed does it so become for him, and like a sleep-walker he stumbles ever around and around in a circle, making no progress, and being forced into an awakening at last by his falling bruised and bleeding over the Natural Laws which he ignored. Keep your mind ever on the Star, but let your eyes watch over your footsteps, lest you fall into the mire by reason of your upward gaze. Remember the Divine Paradox, that while the Universe is not, still it is. Remember ever the Two Poles of Truth—the Absolute and the Relative. Beware of Half-Truths.

What Hermetists know as "the Law of Paradox" is an aspect of the Principle of Polarity. The Hermetic writings are filled with references to the appearance of the Paradox in the consideration of the problems of Life and Being. The Teachers are constantly warning their students against the error of omitting the "other side" of any question. And their warnings are particularly directed to the problems of the Absolute and the Relative, which perplex all students of philosophy, and which cause so many to think and act contrary to what is generally known as "common sense. " And we caution all students to be sure to grasp the Divine Paradox of the Absolute and Relative, lest they become entangled in the mire of the Half-Truth. With this in view this particular lesson has been written. Read it carefully!

The first thought that comes to the thinking man after he realizes the truth that the Universe is a Mental Creation of The All, is that the Universe and all that it contains is a mere illusion; an unreality; against which idea his instincts revolt. But this, like all other great truths, must be considered both from the Absolute and the Relative points of view. From the

Absolute viewpoint, of course, the Universe is in the nature of an illusion, a dream, a phantasmagoria, as compared to The All in itself. We recognize this even in our ordinary view, for we speak of the world as "a fleeting show" that comes and goes, is born and dies—for the element of impermanence and change, finiteness and unsubstantiality, must ever be connected with the idea of a created Universe when it is contrasted with the idea of The All, no matter what may be our beliefs concerning the nature of both. Philosopher, metaphysician, scientist and theologian all agree upon this idea, and the thought is found in all forms of philosophical thought and religious conceptions, as well as in the theories of the respective schools of metaphysics and theology.

So, the Hermetic Teachings do not preach the unsubstantiality of the Universe in any stronger terms than those more familiar to you, although their presentation of the subject may seem somewhat more startling. Anything that has a beginning and an ending must be, in a sense, unreal and untrue, and the Universe comes under the rule, in all schools of thought. From the Absolute point of view, there is nothing Real except The All, no matter what terms we may use in thinking of, or discussing the subject. Whether the Universe be created of Matter, or whether it be a Mental Creation in the Mind of The All—it is unsubstantial, non-enduring, a thing of time, space and change. We want you to realize this fact thoroughly, before you pass judgment on the Hermetic conception of the Mental nature of the Universe. Think over any and all of the other conceptions, and see whether this be not true of them.

But the Absolute point of view shows merely one side of the picture—the other side is the Relative one. Absolute Truth has been defined as "Things as the mind of God knows them," while Relative Truth is "Things as the highest reason of Man understands them." And so while to The All the Universe must be unreal and illusionary, a mere dream or result of meditation—nevertheless, to the finite minds forming a part

of that Universe, and viewing it through mortal faculties, the Universe is very real indeed, and must be so considered. In recognizing the Absolute view, we must not make the mistake of ignoring or denying the facts and phenomena of the Universe as they present themselves to our mortal faculties—we are not The All, remember.

To take familiar illustrations, we all recognize the fact that Matter "exists" to our senses—we will fare badly if we do not. And yet, even our finite minds understand the scientific dictum that there is no such thing as Matter from a scientific point of view—that which we call Matter is held to be merely an aggregation of atoms, which atoms themselves are merely a grouping of units of force, called electrons or "ions," vibrating and in constant circular motion. We kick a stone and we feel the impact—it seems to be real, notwithstanding that we know it to be merely what we have stated above. But remember that our foot, which feels the impact by means of our brains, is likewise Matter, so constituted of electrons, and for that matter so are our brains. And, at the best, if it were not by reason of our Mind, we would not know the foot or stone at all.

Then again, the ideal of the artist or sculptor, which he is endeavoring to reproduce in stone or on canvas, seems very real to him. So do the characters in the mind of the author, or dramatist, which he seeks to express so that others may recognize them. And if this be true in the case of our finite minds, what must be the degree of Reality in the Mental Images created in the Mind of the Infinite! Oh, friends, to mortals this Universe of Mentality is very real indeed—it is the only one we can ever know, though we rise from plane to plane, higher and higher in it. To know it otherwise, by actual experience, we must be The All itself. It is true that the higher we rise in the scale—the nearer to "the mind of the Father" we reach—the more apparent becomes the illusory nature of finite things, but not until The All finally withdraws us into itself does the vision actually vanish.

So, we need not dwell upon the feature of illusion. Rather let us, recognizing the real nature of the Universe, seek to understand its mental laws, and endeavor to use them to the best effect in our upward progress through life, as we travel from plane to plane of being. The Laws of the Universe are none the less "Iron Laws" because of the mental nature. All, except The All, are bound by them. What is in the Infinite Mind of the All is real in a degree second only to that Reality itself which is vested in the nature of The All.

So, do not feel insecure or afraid—we are all held firmly in the Infinite Mind of The All, and there is naught to hurt us or for us to fear. There is no Power outside of The All to affect us. So we may rest calm and secure. There is a world of comfort and security in this realization when once attained. Then "calm and peaceful do we sleep, rocked in the Cradle of the Deep"—resting safely on the bosom of the Ocean of Infinite Mind, which is The All. In The All, indeed, do "we live and move and have our being."

Matter is none the less Matter to us, while we dwell on the plane of Matter, although we know it to be merely an aggregation of "electrons," or particles of Force, vibrating rapidly and gyrating around each other in the formations of atoms; the atoms in turn vibrating and gyrating, forming molecules, which latter in turn form larger masses of Matter. Nor does Matter become less Matter, when we follow the inquiry still further, and learn from the Hermetic Teachings, that the "Force" of which the electrons are but units is merely a manifestation of the Mind of The All, and like all else in the Universe is purely Mental in its nature. While on the Plane of Matter, we must recognize its phenomena—we may control Matter (as all Masters of higher or lesser degree do), but we do so by applying the higher forces. We commit a folly when we attempt to deny the existence of Matter in the relative aspect. We may deny its mastery over us—and rightly so—but we should not attempt

to ignore it in its relative aspect, at least so long as we dwell upon its plane.

Nor do the Laws of Nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We overcome the lower laws, by applying still higher ones—and in this way only. But we cannot escape Law or rise above it entirely. Nothing but The All can escape Law—and that because The All is Law itself, from which all Laws emerge. The most advanced Masters may acquire the powers usually attributed to the gods of men; and there are countless ranks of being, in the great hierarchy of life, whose being and power transcends even that of the highest Masters among men to a degree unthinkable by mortals, but even the highest Master, and the highest Being, must bow to the Law, and be as Nothing in the eye of The All. So that if even these highest Beings, whose powers exceed even those attributed by men to their gods—if even these are bound by and are subservient to Law, then imagine the presumption of mortal man, of our race and grade, when he dares to consider the Laws of Nature as "unreal," visionary and illusory, because he happens to be able to grasp the truth that the Laws are Mental in nature, and simply Mental Creations of The All. Those Laws which The All intends to be governing Laws are not to be defied or argued away. So long as the Universe endures, will they endure—for the Universe exists by virtue of these Laws which form its framework and which hold it together.

The Hermetic Principle of Mentalism, while explaining the true nature of the Universe upon the principle that all is Mental, does not change the scientific conceptions of the Universe, Life, or Evolution. In fact, science merely corroborates the Hermetic Teachings. The latter merely teaches that the nature of the Universe is "Mental," while modern science has taught that it is "Material"; or (of late) that it is "Energy" at the last analysis. The Hermetic Teachings have no fault to find with Herbert Spencer's basic principle which postulates the existence of an "Infinite

and Eternal Energy, from which all things proceed." In fact, the Hermetics recognize in Spencer's philosophy the highest outside statement of the workings of the Natural Laws that have ever been promulgated, and they believe Spencer to have been a reincarnation of an ancient philosopher who dwelt in ancient Egypt thousands of years ago, and who later incarnated as Heraclitus, the Grecian philosopher who lived B. C. 500. And they regard his statement of the "Infinite and Eternal Energy" as directly in the line of the Hermetic Teachings, always with the addition of their own doctrine that his "Energy" is the Energy of the Mind of The All. With the Master-Key of the Hermetic Philosophy, the student of Spencer will be able to unlock many doors of the inner philosophical conceptions of the great English philosopher, whose work shows the results of the preparation of his previous incarnations. His teachings regarding Evolution and Rhythm are in almost perfect agreement with the Hermetic Teachings regarding the Principle of Rhythm.

So, the student of Hermetics need not lay aside any of his cherished scientific views regarding the Universe. All he is asked to do is to grasp the underlying principle of "The All is Mind; the Universe is Mental—held in the Mind of The All." He will find that the other six of the Seven Principles will "fit into" his scientific knowledge, and will serve to bring out obscure points and to throw light in dark corners. This is not to be wondered at, when we realize the influence of the Hermetic thought on the early philosophers of Greece, upon whose foundations of thought the theories of modern science largely rest. The acceptance of the First Hermetic Principle (Mentalism) is the only great point of difference between Modern Science and Hermetic students, and Science is gradually moving toward the Hermetic position in its groping in the dark for a way out of the Labyrinth into which it has wandered in its search for Reality.

The purpose of this lesson is to impress upon the minds of our students the fact that, to all intents and purposes, the Universe and its laws, and its phenomena, are just as REAL, so far

as Man is concerned, as they would be under the hypotheses of Materialism or Energism. Under any hypothesis the Universe in its outer aspect is changing, ever-flowing, and transitory—and therefore devoid of substantiality and reality. But (note the other pole of the truth) under any of the same hypotheses, we are compelled to ACT AND LIVE as if the fleeting things were real and substantial. With this difference, always, between the various hypotheses—that under the old views Mental Power was ignored as a Natural Force, while under Mentalism it becomes the Greatest Natural Force. And this one difference revolutionizes Life, to those who understand the Principle and its resulting laws and practice.

So, finally, students all, grasp the advantage of Mentalism, and learn to know, use and apply the laws resulting therefrom. But do not yield to the temptation which, as The Kybalion states, overcomes the half-wise and which causes them to be hypnotized by the apparent unreality of things, the consequence being that they wander about like dream-people dwelling in a world of dreams, ignoring the practical work and life of man, the end being that "they are broken against the rocks and torn asunder by the elements, by reason of their folly." Rather follow the example of the wise, which the same authority states, "use Law against Laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph." Following the authority, let us avoid the half-wisdom (which is folly) which ignores the truth that: "Mastery consists not in abnormal dreams, visions, and fantastic imaginings or living, but in using the higher forces against the lower—escaping the pains of the lower planes by vibrating on the higher." Remember always, student, that "Transmutation, not presumptuous denial, is the weapon of the Master." The above quotations are from The Kybalion, and are worthy of being committed to memory by the student.

We do not live in a world of dreams, but in an Universe which, while relative, is real so far as our lives and actions are concerned.

The Divine Paradox

Our business in the Universe is not to deny its existence, but to LIVE, using the Laws to rise from lower to higher—living on, doing the best that we can under the circumstances arising each day, and living, so far as is possible, to our highest ideas and ideals. The true Meaning of Life is not known to men on this plane—if, indeed, to any—but the highest authorities, and our own intuitions, teach us that we will make no mistake in living up to the best that is in us, so far as is possible, and realizing the Universal tendency in the same direction in spite of apparent evidences to the contrary. We are all on The Path—and the road leads upward ever, with frequent resting places.

Read the Message of The Kybalion—and follow the example of "the wise"—avoiding the mistake of "the half-wise" who perish by reason of their folly.

Chapter VII.

"The All" in All.

"While All is in The All, it is equally true that The All is in All. To him who truly understands this truth hath come great knowledge."—*The Kybalion*.

How often have the majority of people heard repeated the statement that their Deity (called by many names) was "All in All," and how little have they suspected the inner occult truth concealed by these carelessly uttered words? The commonly used expression is a survival of the ancient. Hermetic Maxim quoted above. As the Kybalion says: "To him who truly understands this truth, hath come great knowledge." And, this being so, let us seek this truth, the understanding of which means so much. In this statement of truth—this Hermetic Maxim—is concealed one of the greatest philosophical, scientific and religious truths.

We have given you the Hermetic Teaching regarding the Mental Nature of the Universe—the truth that "the Universe is Mental—held in the Mind of The All." As the Kybalion says, in the passage quoted above: "All is in The All." But note also the co-related statement, that: "It is equally true that The All is in all." This apparently contradictory statement is reconcilable

under the Law of Paradox. It is, moreover, an exact Hermetic statement of the relations existing between The All and its Mental Universe. We have seen how "All is in The All"—now let us examine the other aspect of the subject.

The Hermetic Teachings are to the effect that The All is Imminent in ("remaining within; inherent; abiding within") its Universe, and in every part, particle, unit, or combination, within the Universe. This statement is usually illustrated by the Teachers by a reference to the Principle of Correspondence. The Teacher instructs the student to form a Mental Image of something, a person, an idea, something having a mental form, the favorite example being that of the author or dramatist forming an idea of his characters; or a painter or sculptor forming an image of an ideal that he wishes to express by his art. In each case, the student will find that while the image has its existence, and being, solely within his own mind, yet he, the student, author, dramatist, painter, or sculptor, is, in a sense, immanent in; remaining within; or abiding within, the mental image also. In other words, the entire virtue, life, spirit, of reality in the mental image is derived from the "immanent mind" of the thinker. Consider this for a moment, until the idea is grasped.

To take a modern example, let us say that Othello, Iago, Hamlet, Lear, Richard III, existed merely in the mind of Shakespeare, at the time of their conception or creation. And yet, Shakespeare also existed within each of these characters, giving them their vitality, spirit, and action. Whose is the "spirit" of the characters that we know as Micawber, Oliver Twist, Uriah Heep—is it Dickens, or have each of these characters a personal spirit, independent of their creator! Have the Venus of Medici, the Sistine Madonna, the Appollo Belvidere, spirits and reality of their own, or do they represent the spiritual and mental power of their creators! The Law of Paradox explains that both propositions are true, viewed from the proper viewpoints. Micawber is both Micawber, and yet Dickens. And, again, while

Micawber may be said to be Dickens, yet Dickens is not identical with Micawber. Man, like Micawber, may exclaim: "The Spirit of my Creator is inherent within me—and yet I am not HE!" How different this from the shocking half-truth so vociferously announced by certain of the half-wise, who fill the air with their raucous cries of: "I Am God!" Imagine poor Micawber, or the sneaky Uriah Heep, crying: "I Am Dickens"; or some of the lowly clods in one of Shakespeare's plays, grandiloquently announcing that: "I Am Shakespeare!" The All is in the earth-worm, and yet the earth-worm is far from being The All. And still the wonder remains, that though the earth-worm exists merely as a lowly thing, created and having its being solely within the Mind of The All—yet The All is immanent in the earth-worm, and in the particles that go to make up the earth-worm. Can there be any greater mystery than this of "All in The All; and The All in All?"

The student will, of course, realize that the illustrations given above are necessarily imperfect and inadequate, for they represent the creation of mental images in finite minds, while the Universe is a creation of Infinite Mind—and the difference between the two poles separates them. And yet it is merely a matter of degree—the same Principle is in operation—the Principle of Correspondence manifests in each—"As above, so Below; as Below, so above."

And, in the degree that Man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life. This is what spiritual development means—the recognition, realization, and manifestation of the Spirit within us. Try to remember this last definition—that of spiritual development. It contains the Truth of True Religion.

There are many planes of Being—many sub-planes of Life—many degrees of existence in the Universe. And all depend upon the advancement of beings in the scale, of which scale the lowest point is the grossest matter, the highest being separated only by the thinnest division from the Spirit of The All. And,

upward and onward along this Scale of Life, everything is moving. All are on the Path, whose end is The All. All progress is a Returning Home. All is Upward and Onward, in spite of all seemingly contradictory appearances. Such is the Message of the Illumined.

The Hermetic Teachings concerning the process of the Mental Creation of the Universe, are that at the beginning of the Creative Cycle, The All, in its aspect of "Being," projects its Will toward its aspect of "Becoming," and the process of creation begins. It is taught that the process consists of the lowering of Vibration until a very low degree of vibratory energy is reached, at which point the grossest possible form of Matter is manifested. This process is called the stage of Involution, in which The All becomes "involved," or "wrapped up," in its creation. This process is believed by the Hermetists to have a Correspondence to the mental process of an artist, writer, or inventor, who becomes so wrapped up in his mental creation as to almost forget his own existence and who, for the time being, almost "lives in his creation." If instead of "wrapped" we use the word "rapt," perhaps we will give a better idea of what is meant.

This Involuntary stage of Creation is sometimes called the "Outpouring" of the Divine Energy, just as the Evolutionary state is called the "Indrawing." The extreme pole of the Creative process is considered to be the furthest removed from The All, while the beginning of the Evolutionary stage is regarded as the beginning of the return swing of the pendulum of Rhythm—a "coming home" idea being held in all of the Hermetic Teachings.

The Teachings are that during the "Outpouring," the vibrations become lower and lower until finally the urge ceases, and the return swing begins. But there is this difference, that while in the "Outpouring" the creative forces manifest compactly and as a whole, yet from the beginning of the Evolutionary or "Indrawing" stage, there is manifested the Law of Individualization—that is, the tendency to separate into Units of Force, so that finally

that which left The All as unindividualized energy returns to its source as countless highly developed Units of Life, having risen higher and higher in the scale by means of Physical, Mental and Spiritual Evolution.

The ancient Hermetists use the word "Meditation," in describing the process of the mental creation of the Universe in the Mind of The All, the word "Contemplation" also being frequently employed. But the idea intended seems to be that of the employment of the Divine Attention. "Attention" is a word derived from the Latin root, meaning "to reach out; to stretch out," and so the act of Attention is really a mental "reaching out; extension" of mental energy, so that the underlying idea is readily understood when we examine into the real meaning of "Attention."

The Hermetic Teachings regarding the process of Evolution are that, The All, having meditated upon the beginning of the Creation—having thus established the material foundations of the Universe—having thought it into existence—then gradually awakens or rouses from its Meditation and in so doing starts into manifestation the process of Evolution, on the material, mental and spiritual planes, successively and in order. Thus the upward movement begins—and all begins to move Spiritward. Matter becomes less gross; the Units spring into being; the combinations begin to form; Life appears and manifests in higher and higher forms; and Mind becomes more and more in evidence—the vibrations constantly becoming higher. In short, the entire process of Evolution, in all of its phases, begins, and proceeds according to the established Laws of the "Indrawing" process. All of this occupies æons upon æons of Man's time, each æon containing countless millions of years, but yet the Illumined inform us that the entire creation, including Involution and Evolution, of an Universe, is but "as the twinkle of the eye" to The All. At the end of countless cycles of æons of time, The All withdraws its Attention—its Contemplation and Meditation—of the Universe, for the Great

Work is finished—and All is withdrawn into The All from which it emerged. But Mystery of Mysteries—the Spirit of each soul is not annihilated, but is infinitely expanded—the Created and the Creator are merged. Such is the report of the Illumined!

The above illustration of the "meditation," and subsequent "awakening from meditation," of The All, is of course but an attempt of the Teachers to describe the Infinite process by a finite example. And, yet: "As Below, so Above." The difference is merely in degree. And just as The All arouses itself from the meditation upon the Universe, so does Man (in time) cease from manifesting upon the Material Plane, and withdraws himself more and more into the Indwelling Spirit, which is indeed "The Divine Ego."

There is one more matter of which we desire to speak in this lesson, and that comes very near to an invasion of the Metaphysical field of speculation, although our purpose is merely to show the futility of such speculation. We allude to the question which inevitably comes to the mind of all thinkers who have ventured to seek the Truth. The question is: "Why does The All create Universes?" The question may be asked in different forms, but the above is the gist of the inquiry.

Men have striven hard to answer this question, but still there is no answer worthy of the name. Some have imagined that The All had something to gain by it, but this is absurd, for what could The All gain that it did not already possess? Others have sought the answer in the idea that The All "wished something to love;" and others that it created for pleasure, or amusement; or because it "was lonely"; or to manifest its power;—all puerile explanations and ideas, belonging to the childish period of thought.

Others have sought to explain the mystery by assuming that The All found itself "compelled" to create, by reason of its own "internal nature"—its "creative instinct." This idea is in advance of the others, but its weak point lies in, the idea of The All being "compelled " by anything, internal or external. If its "internal

nature," or "creative instinct," compelled it to do anything, then the "internal nature" or "creative instinct" would be the Absolute, instead of The All, and so accordingly that part of the proposition falls. And, yet, The All does create and manifest, and seems to find some kind of satisfaction in so doing. And it is difficult to escape the conclusion that in some infinite degree it must have what would correspond to an "inner nature," or "creative instinct," in man, with correspondingly infinite Desire and Will. It could not act unless it Willed to Act; and it would not Will to Act, unless it Desired to Act; and it would not Desire to Act unless it obtained some Satisfaction thereby. And all of these things would belong to an "Inner Nature," and might be postulated as existing according to the Law of Correspondence. But, still, we prefer to think of The All as acting entirely free from any influence, internal as well as external. That is the problem which lies at the root of difficulty—and the difficulty that lies at the root of the problem.

Strictly speaking, there cannot be said to be any "Reason" whatsoever for The All to act, for a "reason" implies a "cause," and The All is above Cause and Effect, except when it Wills to become a Cause, at which time the Principle is set into motion. So, you see, the matter is Unthinkable, just as The All is Unknowable. Just as we say The All merely "is"—so we are compelled to say that "The All acts because it acts." At the last, The All is All Reason in Itself; All Law in Itself; All Action in Itself—and it may be said, truthfully, that The All is Its Own Reason; its own Law; its own Act—or still further, that The All; Its Reason; Its Act; is Law; are one, all being names for the same thing. In the opinion of those who are giving you these present lessons, the answer is locked up in inner self of The All, along with its Secret of Being. The Law of Correspondence, in our opinion, reaches only to that aspect of The All, which may be spoken of as "The Aspect of becoming." Back of that Aspect is "The Aspect of Being," in which all Laws are lost in Law; all Principles merge into Principle and The All; Principle;

and Being; are identical, one and the same. Therefore, Metaphysical speculation on this point is futile. We go into the matter here, merely to show that we recognize the question, and also the absurdity of the ordinary answers of metaphysics and theology.

In conclusion, it may be of interest to our students to learn that while some of the ancient, and modern, Hermetic Teachers have rather inclined in the direction of applying the Principle of Correspondence to the question, with the result of the

"Inner Nature" conclusion,—still the legends have it that Hermes, the Great, when asked this question by his advanced students, answered them by pressing his lips tightly together and saying not a word, indicating that there was no answer. But, then, he may have intended to apply the axiom of his philosophy, that: "The lips of Wisdom are closed, except to the ears of Understanding," believing that even his advanced students did not possess the Understanding which entitled them to the Teaching. At any rate, if Hermes possessed the Secret, he failed to impart it, and so far as the world is concerned The lips of Hermes are closed regarding it. And where the Great Hermes hesitated to speak, what mortal may dare to teach?

But, remember, that whatever be the answer to this problem, if indeed there be an answer—the truth remains that: "While All is in The All, it is equally true that The All is in All." The Teaching on this point is emphatic. And, we may add the concluding words of the quotation: "To him who truly understands this truth, hath come great knowledge."

Chapter VIII.

The Planes of Correspondence.

"As above, so below; as below, so above."—*The Kybalion*.

The great Second Hermetic Principle embodies the truth that there is a harmony, agreement, and correspondence between the several planes of Manifestation, Life and Being. This truth is a truth because all that is included in the Universe emanates from the same source, and the same laws, principles, and characteristics apply to each unit, or combination of units of activity, as each manifests its own phenomena upon its own plane.

For the purpose of convenience of thought and study, the Hermetic Philosophy considers that the Universe may be divided into three great classes of phenomena, known as the Three Great Planes, namely:

I. The Great Physical Plane.
II. The Great Mental Plane.
III. The Great Spiritual Plane.

These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scale of Life, the lowest point of which is undifferentiated Matter, and the highest point that of Spirit. And, moreover, the different Planes shade into each other, so that no hard and fast division may be made between the higher phenomena of the Physical and the lower of the Mental; or between the higher of the Mental and the lower of the Physical.

In short, the Three Great Planes may be regarded as three great groups of degrees of Life Manifestation. While the purposes of this little book do not allow us to enter into an extended discussion of, or explanation of, the subject of these different planes, still we think it well to give a general description of the same at this point.

At the beginning we may as well consider the question so often asked by the neophyte, who desires to be informed regarding the meaning of the word "Plane," which term has been very freely used, and very poorly explained, in many recent works upon the subject of occultism. The question is generally about as follows: "Is a Plane a place having dimensions, or is it merely a condition or state?" We answer: "No, not a place, nor ordinary dimension of space; and yet more than a state or condition. It may be considered as a state or condition, and yet the state or condition is a degree of dimension, in a scale subject to measurement." Somewhat paradoxical, is it not? But let us examine the matter. A "dimension," you know, is "a measure in a straight line, relating to measure," etc. The ordinary dimensions of space are length, breadth, and height, or perhaps length, breadth, height, thickness or circumference. But there is another dimension of "created things," or "measure in a straight line," known to occultists, and to scientists as well, although the latter have not as yet applied the term "dimension" to it—and this new dimension, which, by the way, is the much speculated—about "Fourth Dimension," is the standard used in determining the degrees or "planes."

This Fourth Dimension may be called "the Dimension of Vibration." It is a fact well known to modern science, as well as to the Hermetists who have embodied the truth in their "Third Hermetic Principle," that "everything is in motion; everything vibrates; nothing is at rest." From the highest manifestation, to the lowest, everything and all things Vibrate. Not only do they vibrate at different rates of motion, but as in different directions and in a different manner. The degrees of the "rate" of vibrations constitute the degrees of measurement on the Scale of Vibrations—in other words the degrees of the Fourth Dimension. And these degrees form what occultists call "Planes." The higher the degree of rate of vibration, the higher the plane, and the higher the manifestation of Life occupying that plane. So that while a plane is not "a place," nor yet" a state or condition," yet it possesses qualities common to both. We shall have more to say regarding the subject of the scale of Vibrations in our next lessons, in which we shall consider the Hermetic Principle of Vibration.

You will kindly remember, however, that the Three Great Planes are not actual divisions of the phenomena of the Universe, but merely arbitrary terms used by the Hermetists in order to aid in the thought and study of the various degrees and forms of universal activity and life. The atom of matter, the unit of force, the mind of man, and the being of the arch-angel are all but degrees in one scale, and all fundamentally the same, the difference between solely a matter of degree, and rate of vibration—all are creations of The All, and have their existence solely within the Infinite Mind of The All.

The Hermetists sub-divide each of the Three Great Planes into Seven Minor Planes, and each of these latter are also sub-divided into seven sub-planes, all divisions being more or less arbitrary, shading into each other, and adopted merely for convenience of scientific study and thought.

The Great Physical Plane, and its Seven Minor Planes, is that division of the phenomena of the Universe which includes

all that relates to physics, or material things, forces, and manifestations. It includes all forms of that which we call Matter, and all forms of that which we call Energy or Force. But you must remember that the Hermetic Philosophy does not recognize Matter as a "thing in itself," or as having a separate existence even in the Mind of The All. The Teachings are that Matter is but a form of Energy—that is, Energy at a low rate of vibrations of a certain kind. And accordingly the Hermetists classify Matter under the head of Energy, and give to it three of the Seven Minor Planes of the Great Physical Plane.

These Seven Minor Physical Planes are as follows:

I. The Plane of Matter (A).
II. The Plane of Matter (B).
III. The Plane of Matter (C).
IV. The Plane of Ethereal Substance.
V. The Plane of Energy (A).
VI. The Plane of Energy (B).
VII. The Plane of Energy (C).

The Plane of Matter (A) comprises the forms of Matter in its form of solids, liquids, and gases, as generally recognized by the text-books on physics. The Plane of Matter (B) comprises certain higher and more subtle forms of Matter of the existence of which modern science is but now recognizing, the phenomena of Radiant Matter, in its phases of radium, etc., belonging to the lower sub-division of this Minor Plane. The Plane of Matter (C) comprises forms of the most subtle and tenuous Matter, the existence of which is not suspected by ordinary scientists. The Plane of Ethereal Substance comprises that which science speaks of as "The Ether," a substance of extreme tenuity and elasticity, pervading all Universal Space, and acting as a medium for the transmission of waves of energy, such as light, heat, electricity, etc. This Ethereal Substance forms a connecting link between Matter (so-called) and Energy, and partakes of the nature of

each. The Hermetic Teachings, however, instruct that this plane has seven sub-divisions (as have all of the Minor Planes), and that in fact there are seven ethers, instead of but one.

Next above the Plane of Ethereal Substance comes the Plane of Energy (A), which comprises the ordinary forms of Energy known to science, its seven sub-planes being, respectively, Heat; Light; Magnetism; Electricity, and Attraction (including Gravitation, Cohesion, Chemical Affinity, etc.) and several other forms of energy indicated by scientific experiments but not as yet named or classified. The Plane of Energy (B) comprises seven sub-planes of higher forms of energy not as yet discovered by science, but which have been called "Nature's Finer Forces" and which are called into operation in manifestations of certain forms of mental phenomena, and by which such phenomena becomes possible. The Plane of Energy (C) comprises seven sub-planes of energy so highly organized that it bears many of the characteristics of "life," but which is not recognized by the minds of men on the ordinary plane of development, being available for the use on beings of the Spiritual Plane alone—such energy is unthinkable to ordinary man, and may be considered almost as "the divine power." The beings employing the same are as "gods" compared even to the highest human types known to us.

The Great Mental Plane comprises those forms of "living things" known to us in ordinary life, as well as certain other forms not so well known except to the occultist. The classification of the Seven Minor Mental Planes is more or less satisfactory and arbitrary (unless accompanied by elaborate explanations which are foreign to the purpose of this particular work), but we may as well mention them. They are as follows:

I. The Plane of Mineral Mind.
II. The Plane of Elemental Mind (A).
III. The Plane of Plant Mind.
IV. The Plane of Elemental Mind (B).

V. The Plane of Animal Mind.
VI. The Plane of Elemental Mind (C).
VII. The Plane of Human Mind.

The Plane of Mineral Mind comprises the "states or conditions" of the units or entities, or groups and combinations of the same, which animate the forms known to us as "minerals, chemicals, etc." These entities must not be confounded with the molecules, atoms and corpuscles themselves, the latter being merely the material bodies or forms of these entities, just as a man's body is but his material form and not "himself." These entities may be called "souls" in one sense, and are living beings of a low degree of development, life, and mind—just a little more than the units of "living energy" which comprise the higher sub-divisions of the highest Physical Plane. The average mind does not generally attribute the possession of mind, soul, or life, to the Mineral kingdom, but all occultists recognize the existence of the same, and modern science is rapidly moving forward to the point-of-view of the Hermetic, in this respect. The molecules, atoms and corpuscles have their "loves and hates"; likes and dislikes; "attractions and repulsions"; "affinities and non-affinities," etc., and some of the more daring of modern scientific minds have expressed the opinion that the desire and will, emotions and feelings, of the atoms differ only in degree from those of men. We have no time or space to argue this matter here. All occultists know it to be a fact, and others are referred to some of the more recent scientific works for outside corroboration. There are the usual seven sub-divisions to this plane.

The Plane of Elemental Mind (A) comprises the state or condition, and degree of mental and vital development of a class of entities unknown to the average man, but recognized to occultists. They are invisible to the ordinary senses of man, but, nevertheless, exist and play their part of the Drama of the Universe. Their degree of intelligence is between that of

the mineral and chemical entities on the one hand, and of the entities of the plant kingdom on the other. There are seven sub-divisions to this plane, also.

The Plane of Plant Mind, in its seven sub-divisions, comprises the states or conditions of the entities comprising the kingdoms of the Plant World, the vital and mental phenomena of which is fairly well understood by the average intelligent person, many new and interesting scientific works regarding "Mind and Life in Plants" having been published during the last decade. Plants have life, mind and "souls," as well as have the animals, man, and super-man.

The Plane of Elemental Mind (B), in its seven sub-divisions, comprises the states and conditions of a higher form of "elemental" or unseen entities, playing their part in the general work of the Universe, the mind and life of which form a part of the scale between the Plane of Plant Mind and the Plane of Animal Mind, the entities partaking of the nature of both.

The Plane of Animal Mind, in its seven sub-divisions, comprises the states and conditions of the entities, beings, or souls, animating the animal forms of life, familiar to us all. It is not necessary to go into details regarding this kingdom or plane of life, for the animal world is as familiar to us as is our own.

The Plane of Elemental Mind (C), in its seven sub-divisions, comprises those entities or beings, invisible as are all such elemental forms, which partake of the nature of both animal and human life in a degree and in certain combinations. The highest forms are semi-human in intelligence.

The Plane of Human Mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to Man, in his various grades, degrees, and divisions. In this connection, we wish to point out the fact that the average man of to-day occupies but the fourth sub-division of the Plane of Human Mind, and only the most intelligent have crossed the borders of the Fifth Sub-Division. It has taken the

race millions of years to reach this stage, and it will take many more years for the race to move on to the sixth and seventh sub-divisions, and beyond. But, remember, that there have been races before us which have passed through these degrees, and then on to higher planes. Our own race is the fifth (with stragglers from the fourth) which has set foot upon The Path. And, then there are a few advanced souls of our own race who have outstripped the masses, and who have passed on to the sixth and seventh sub-division, and some few being still further on. The man of the Sixth Sub-Division will be "The Super-Man"; he of the Seventh will be "The Over-Man."

In our consideration of the Seven Minor Mental Planes, we have merely referred to the Three Elementary Planes in a general way. We do not wish to go into this subject in detail in this work, for it does not belong to this part of the general philosophy and teachings. But we may say this much, in order to give you a little clearer idea of the relations of these planes to the more familiar ones—the Elementary Planes bear the same relation to the Planes of Mineral, Plant, Animal and Human Mentality and Life, that the black keys on the piano do to the white keys. The white keys are sufficient to produce music, but there are certain scales, melodies, and harmonies, in which the black keys play their part, and in which their presence is necessary. They are also necessary as "connecting links" of soul-condition; entity states, etc., between the several other planes, certain forms of development being attained therein—this last fact giving to the reader who can "read between the lines" a new light upon the processes of Evolution, and a new key to the secret door of the "leaps of life" between kingdom and kingdom. The great kingdoms of Elementals are fully recognized by all occultists, and the esoteric writings are full of mention of them. The readers of Bulwer's "Zanoni" and similar tales will recognize the entities inhabiting these planes of life.

Passing on from the Great Mental Plane to the Great Spiritual Plane, what shall we say? How can we explain these

higher states of Being, Life and Mind, to minds as yet unable to grasp and understand the higher sub-divisions of the Plane of Human Mind? The task is impossible. We can speak only in the most general terms. How may Light be described to a man born blind—how sugar, to a man who has never tasted anything sweet—how harmony, to one born deaf?

All that we can say is that the Seven Minor Planes of the Great Spiritual Plane (each Minor Plane having its seven subdivisions) comprise Beings possessing Life, Mind and Form as far above that of Man of to-day as the latter is above the earthworm, mineral or even certain forms of Energy or Matter. The Life of these Beings so far transcends ours, that we cannot even think of the details of the same; their Minds so far transcend ours, that to them we scarcely seem to "think," and our mental processes seem almost akin to material processes; the Matter of which their forms are composed is of the highest Planes of Matter, nay, some are even said to he "clothed in Pure Energy." What may be said of such Beings?

On the Seven Minor Planes of the Great Spiritual Plane exist Beings of whom we may speak as Angels; Archangels; Demi-Gods. On the lower Minor Planes dwell those great souls whom we call Masters and Adepts. Above them come the Great Hierarchies of the Angelic Hosts, unthinkable to man; and above those come those who may without irreverence be called "The Gods," so high in the scale of Being are they, their being, intelligence and power being akin to those attributed by the races of men to their conceptions of Deity. These Beings are beyond even the highest flights of the human imagination, the word "Divine" being the only one applicable to them. Many of these Beings, as well as the Angelic Host, take the greatest interest in the affairs of the Universe and play an important part in its affairs. These Unseen Divinities and Angelic Helpers extend their influence freely and powerfully, in the process of Evolution, and Cosmic Progress. Their occasional intervention and assistance in human affairs have led to the many legends,

beliefs, religions and traditions of the race, past and present. They have super-imposed their knowledge and power upon the world, again and again, all under the Law of The All, of course.

But, yet, even the highest of these advanced Beings exist merely as creations of, and in, the Mind of The All, and are subject to the Cosmic Processes and Universal Laws. They are still Mortal. We may call them "gods" if we like, but still they are but the Elder Brethren of the Race,—the advanced souls who have outstripped their brethren, and who have foregone the ecstacy of Absorption by The All, in order to help the race on its upward journey along The Path. But, they belong to the Universe, and are subject to its conditions—they are mortal—and their plane is below that of Absolute Spirit.

Only the most advanced Hermetists are able to grasp the Inner Teachings regarding the state of existence, and the powers manifested on the Spiritual Planes. The phenomena is so much higher than that of the Mental Planes that a confusion of ideas would surely result from an attempt to describe the same. Only those whose minds have been carefully trained along the lines of the Hermetic Philosophy for years—yes, those who have brought with them from other incarnations the knowledge acquired previously—can comprehend just what is meant by the Teaching regarding these Spiritual Planes. And much of these Inner Teachings is held by the Hermetists as being too sacred, important and even dangerous for general public dissemination. The intelligent student may recognize what we mean by this when we state that the meaning of "Spirit" as used by the Hermetists is akin to "Living Power"; "Animated Force"; "Inner Essence"; "Essence of Life," etc., which meaning must not be confounded with that usually and commonly employed in connection with the term, i. e., "religious; ecclesiastical; spirituelle; ethereal; holy," etc., etc. To occultists the word "Spirit" is used in the sense of "The Animating Principle," carrying with it the idea of Power, Living Energy, Mystic Force, etc. And occultists know that that which is known to them as "Spiritual

Power" may be employed for evil as well as good ends (in accordance with the Principle of Polarity), a fact which has been recognized by the majority of religions in their conceptions of Satan, Beelzebub, the Devil, Lucifer, Fallen Angels, etc. And so the knowledge regarding these Planes has been kept in the Holy of Holies in all Esoteric Fraternities and Occult Orders,—in the Secret Chamber of the Temple. But this may be said here, that those who have attained high spiritual powers and have misused them, have a terrible fate in store for them, and the swing of the pendulum of Rhythm will inevitably swing them back to the furthest extreme of Material existence, from which point they must retrace their steps Spiritward, along the weary rounds of The Path, but always with the added torture of having always with them a lingering memory of the heights from which they fell owing to their evil actions. The legends of the Fallen Angels have a basis in actual facts, as all advanced occultists know. The striving for selfish power on the Spiritual Planes inevitably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen. But to even such a soul, the opportunity of a return is given—and such souls make the return journey, paying the terrible penalty according to the invariable Law.

In conclusion we would again remind you that according to the Principle of Correspondence, which embodies the truth: "As Above so Below; as Below, so Above," all of the Seven Hermetic Principles are in full operation on all of the many planes, Physical, Mental and Spiritual. The Principle of Mental Substance of course applies to all the planes, for all are held in the Mind of The All. The Principle of Correspondence manifests in all, for there is a correspondence, harmony and agreement between the several planes. The Principle of Vibration manifests on all planes, in fact the very differences that go to make the "planes" arise from Vibration, as we have explained. The Principle of Polarity manifests on each plane, the extremes of the Poles being apparently opposite and contradictory. The Principle

of Rhythm manifests on each Plane, the movement of the phenomena having its ebb and flow, rise and flow, incoming and outgoing. The Principle of Cause and Effect manifests on each Plane, every Effect having its Cause and every Cause having its effect. The Principle of Gender manifests on each Plane, the Creative Energy being always manifest, and operating along the lines of its Masculine and Feminine Aspects.

"As Above so Below; as Below, so Above. "This centuries old Hermetic axiom embodies one of the great Principles of Universal Phenomena. As we proceed with our consideration of the remaining Principles, we will see even more clearly the truth of the universal nature of this great Principle of Correspondence.

Chapter IX.

Vibration.

"Nothing rests; everything moves; everything vibrates."—*The Kybalion*.

The great Third Hermetic Principle—the Principle of Vibration—embodies the truth that Motion is manifest in everything in the Universe—that nothing is at rest—that everything moves, vibrates, and circles. This Hermetic Principle was recognized by some of the early Greek philosophers who embodied it in their systems. But, then, for centuries it was lost sight of by the thinkers outside of the Hermetic ranks. But in the Nineteenth Century physical science re-discovered the truth and the Twentieth Century scientific discoveries have added additional proof of the correctness and truth of this centuries-old Hermetic doctrine.

The Hermetic Teachings are that not only is everything in constant movement and vibration, but that the "differences" between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even The All, in itself, manifests a constant vibration of such an infinite degree of intensity and rapid motion that it may be practically considered as at rest, the

teachers directing the attention of the students to the fact that even on the physical plane a rapidly moving object (such as a revolving wheel) seems to be at rest. The Teachings are to the effect that Spirit is at one end of the Pole of Vibration, the other Pole being certain extremely gross forms of Matter. Between these two poles are millions upon millions of different rates and modes of vibration.

Modern Science has proven that all that we call Matter and Energy are but" modes of vibratory motion," and some of the more advanced scientists are rapidly moving toward the positions of the occultists who hold that the phenomena of Mind are likewise modes of vibration or motion. Let us see what science has to say regarding the question of vibrations in matter and energy.

In the first place, science teaches that all matter manifests, in some degree, the vibrations arising from temperature or heat. Be an object cold or hot—both being but degrees of the same things—it manifests certain heat vibrations, and in that sense is in motion and vibration. Then all particles of Matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many of them turn on their axes. The suns move around greater central points, and these are believed to move around still greater, and so on, ad infinitum. The molecules of which the particular kinds of Matter are composed are in a state of constant vibration and movement around each other and against each other. The molecules are composed of Atoms, which, likewise, are in a state of constant movement and vibration. The atoms are composed of Corpuscles, sometimes called "electrons," "ions," etc., which also are in a state of rapid motion, revolving around each other, and which manifest a very rapid state and mode of vibration. And, so we see that all forms of Matter manifest Vibration, in accordance with the Hermetic Principle of Vibration.

And so it is with the various forms of Energy. Science teaches that Light, Heat, Magnetism and Electricity are but forms of

vibratory motion connected in some way with, and probably emanating from the Ether. Science does not as yet attempt to explain the nature of the phenomena known as Cohesion, which is the principle of Molecular Attraction; nor Chemical Affinity, which is the principle of Atomic Attraction; nor Gravitation (the greatest mystery of the three), which is the principle of attraction by which every particle or mass of Matter is bound to every other particle or mass. These three forms of Energy are not as yet understood by science, yet the writers incline to the opinion that these too are manifestations of some form of vibratory energy, a fact which the Hermetists have held and taught for ages past.

The Universal Ether, which is postulated by science without its nature being understood clearly, is held by the Hermetists to be but a higher manifestation of that which is erroneously called matter—that is to say, Matter at a higher degree of vibration—and is called by them "The Ethereal Substance. " The Hermetists teach that this Ethereal Substance is of extreme tenuity and elasticity, and pervades universal space, serving as a medium of transmission of waves of vibratory energy, such as heat, light, electricity, magnetism, etc. The Teachings are that The Ethereal Substance is a connecting link between the forms of vibratory energy known as "Matter" on the one hand, and "Energy or Force" on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.

Scientists have offered the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a low rate of speed—we will call this revolving thing "the object" in following out the illustration. Let us suppose the object moving slowly. It may be seen readily, but no sound of its movement reaches the ear. The speed is gradually increased. In a few moments its movement becomes so rapid that a deep growl or low note may be heard. Then as the rate is increased the note rises one in the musical scale. Then,

the motion being still further increased, the next highest note is distinguished. Then, one after another, all the notes of the musical scale appear, rising higher and higher as the motion is increased. Finally when the motions have reached a certain rate the final note perceptible to human ears is reached and the shrill, piercing shriek dies away, and silence follows. No sound is heard from the revolving object, the rate of motion being so high that the human ear cannot register the vibrations. Then comes the perception of rising degrees of Heat. Then after quite a time the eye catches a glimpse of the object becoming a dull dark reddish color. As the rate increases, the red becomes brighter. Then as the speed is increased, the red melts into an orange. Then the orange melts into a yellow. Then follow, successively, the shades of green, blue, indigo, and finally violet, as the rate of speed increases. Then the violet shades away, and all color disappears, the human eye not being able to register them. But there are invisible rays emanating from the revolving object, the rays that are used in photographing, and other subtle rays of light. Then begin to manifest the peculiar rays known as the "X Rays," etc., as the constitution of the object changes. Electricity and Magnetism are emitted when the appropriate rate of vibration is attained.

When the object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the Principle of Vibration, are separated into the countless corpuscles of which they are composed. And finally, even the corpuscles disappear and the object may be said to be composed of The Ethereal Substance. Science does not dare to follow the illustration further, but the Hermetists teach that if the vibrations be continually increased the object would mount up the successive states of manifestation and would in turn manifest the various mental stages, and then on Spiritward, until it would finally re-enter The All, which is Absolute Spirit. The "object," however, would have ceased to be an "object" long before the stage of Ethereal

Substance was reached, but otherwise the illustration is correct inasmuch as it shows the effect of constantly increased rates and modes of vibration. It must be remembered, in the above illustration, that at the stages at which the "object" throws off vibrations of light, heat, etc., it is not actually "resolved" into those forms of energy (which are much higher in the scale), but simply that it reaches a degree of vibration in which those forms of energy are liberated, in a degree, from the confining influences of its molecules, atoms and corpuscles, as the case may be. These forms of energy, although much higher in the scale than matter, are imprisoned and confined in the material combinations, by reason of the energies manifesting through, and using material forms, but thus becoming entangled and confined in their creations of material forms, which, to an extent, is true of all creations, the creating force becoming involved in its creation.

But the Hermetic Teachings go much further than do those of modern science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental state or condition, are accompanied by vibrations, a portion of which are thrown off and which tend to affect the minds of other persons by "induction." This is the principle which produces the phenomena of "telepathy"; mental influence, and other forms of the action and power of mind over mind, with which the general public is rapidly becoming acquainted, owing to the wide dissemination of occult knowledge by the various schools, cults and teachers along these lines at this time.

Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states may be reproduced, just as a musical tone may be reproduced by causing an instrument to vibrate at a certain rate—just as color may be reproduced in the same way. By a knowledge of the Principle of Vibration, as applied to Mental Phenomena, one may polarize his mind at any degree he wishes, thus gaining a

perfect control over his mental states, moods, etc. In the same way he may affect the minds of others, producing the desired mental states in them. In short, he may be able to produce on the Mental Plane that which science produces on the Physical Plane—namely, "Vibrations at Will." This power of course may be acquired only by the proper instruction, exercises, practice, etc., the science being that of Mental Transmutation, one of the branches of the Hermetic Art.

A little reflection on what we have said will show the student that the Principle of Vibration underlies the wonderful phenomena of the power manifested by the Masters and Adepts, who are able to apparently set aside the Laws of Nature, but who, in reality, are simply using one law against another; one principle against others; and who accomplish their results by changing the vibrations of material objects, or forms of energy, and thus perform what are commonly called "miracles."

As one of the old Hermetic writers has truly said: "He who understands the Principle of Vibration, has grasped the sceptre of Power."

Chapter X.

Polarity.

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."—*The Kybalion*.

The great Fourth Hermetic Principle—the Principle of Polarity—embodies the truth that all manifested things have "two sides"; "two aspects"; "two poles"; a "pair of opposites," with manifold degrees between the two extremes. The old paradoxes, which have ever perplexed the mind of men, are explained by an understanding of this Principle. Man has always recognized something akin to this Principle, and has endeavored to express it by such sayings, maxims and aphorisms as the following: "Everything is and isn't, at the same time"; "all truths are but half-truths"; "every truth is half-false"; "there are two sides to everything"; "there is a reverse side to every shield," etc., etc.

The Hermetic Teachings are to the effect that the difference between things seemingly diametrically opposed to each other is merely a matter of degree. It teaches that "the pairs of opposites may be reconciled," and that" thesis and anti-thesis

are identical in nature, but different in degree"; and that the "universal reconciliation of opposites" is effected by a recognition of this Principle of Polarity. The teachers claim that illustrations of this Principle may be had on every hand, and from an examination into the real nature of anything. They begin by showing that Spirit and Matter are but the two poles, of the same thing, the intermediate planes being merely degrees of vibration. They they show that The All and The Many are the same, the difference being merely a matter of degree of Mental Manifestation. Thus the Law and Laws are the two opposite poles of one thing. Likewise, Principle and Principles. Infinite Mind and finite minds.

Then passing on to the Physical Plane, they illustrate the Principle by showing that Heat and Cold are identical in nature, the differences being merely a matter of degrees. The thermometer shows many degrees of temperature, the lowest pole being called "cold, " and the highest "heat." Between these two poles are many degrees of "heat" or 'cold," call them either and you are equally correct. The higher of two degrees is always 'warmer,' while the lower is always "colder." There is no absolute standard—all is a matter of degree. There is no place on the thermometer where heat ceases and cold begins. It is all a matter of higher or lower vibrations. The very terms "high" and "low," which we are compelled to use, are but poles of the same thing—the terms are relative. So with "East and West"—travel around the world in an eastward direction, and you reach a point which is called west at your starting point, and you return from that westward point. Travel far enough North, and you will find yourself traveling South, or vice versa.

Light and Darkness are poles of the same thing, with many degrees between them. The musical scale is the same—starting with "C" you move upward until you reach another "C," and so on, the differences between the two ends of the board being the same, with many degrees between the two extremes. The scale of color is the same—higher and lower vibrations being

the only difference between high violet and low red. Large and Small are relative. So are Noise and Quiet; Hard and Soft follow the rule. Likewise Sharp and Dull. Positive and Negative are two poles of the same thing, with countless degrees between them.

Good and Bad are not absolute—we call one end of the scale Good and the other Bad, or one end Good and the other Evil, according to the use of the terms. A thing is "less good" than the thing higher in the scale; but that "less good" thing, in turn, is "more good" than the thing next below it—and so on, the "more or less" being regulated by the position on the scale.

And so it is on the Mental Plane. "Love and Hate" are generally regarded as being things diametrically opposed to each other; entirely different; unreconcilable. But we apply the Principle of Polarity; we find that there is no such thing as Absolute Love or Absolute Hate, as distinguished from each other. The two are merely terms applied to the two poles of the same thing. Beginning at any point of the scale we find "more love," or "less hate," as we ascend the scale; and "more hate" or "less love" as we descend—this being true no matter from what point, high or low, we may start. There are degrees of Love and Hate, and there is a middle point where "Like and Dislike" become so faint that it is difficult to distinguish between them. Courage and Fear come under the same rule. The Pairs of Opposites exist everywhere. Where you find one thing you find its opposite—the two poles.

And it is this fact that enables the Hermetist to transmute one mental state into another, along the lines of Polarization. Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is, may have their polarity changed. Thus Love never becomes East or West, or Red or Violet—but it may and often does turn into Hate—and likewise Hate may be transformed into Love, by changing its polarity. Courage may be transmuted into Fear, and the reverse. Hard things may be rendered Soft. Dull things become Sharp. Hot things become Cold. And so on, the

transmutation always being between things of the same kind of different degrees. Take the case of a Fearful man. By raising his mental vibrations along the line of Fear-Courage, he can be filled with the highest degree of Courage and Fearlessness. And, likewise, the Slothful man may change himself into an Active, Energetic individual, simply by polarizing along the lines of the desired quality.

The student who is familiar with the processes by which the various schools of Mental Science, etc., produce changes in the mental states of those following their teachings, may not readily understand the principle underlying many of these changes. When, however, the Principle of Polarity is once grasped, and it is seen that the mental changes are occasioned by a change of polarity—a sliding along the same scale—the matter is more readily understood. The change is not in the nature of a transmutation of one thing into another thing entirely different—but is merely a change of degree in the same things, a vastly important difference. For instance, borrowing an analogy from the Physical Plane, it is impossible to change Heat into Sharpness, Loudness, Highness, etc., but Heat may readily be transmuted into Cold, simply by lowering the vibrations. In the same way Hate and Love are mutually transmutable; so are Fear and Courage. But Fear cannot be transformed into Love, nor can Courage be transmuted into Hate. The mental states belong to innumerable classes, each class of which has its opposite poles, along which transmutation is possible.

The student will readily recognize that in the mental states, as well as in the phenomena of the Physical Plane, the two poles may be classified as Positive and Negative, respectively. Thus Love is Positive to Hate; Courage to Fear; Activity to Non-Activity, etc., etc.: And it will also be noticed that even to those unfamiliar with the Principle of Vibration, the Positive pole seems to be of a higher degree than the Negative, and readily dominates it. The tendency of Nature is in the direction of the dominant activity of the Positive pole.

In addition to the changing of the poles of one's own mental states by the operation of the art of Polarization, the phenomena of Mental Influence, in its manifold phases, shows us that the principle may be extended so as to embrace the phenomena of the influence of one mind over that of another, of which so much has been written and taught of late years. When it is understood that Mental Induction is possible, that is that mental states may be produced by "induction" from others, then we can readily see how a certain rate of vibration, or polarization of a certain mental state, may be communicated to another person, and his polarity in that class of mental states thus changed. It is along this principle that the results of many of the "mental treatments" are obtained. For instance, a person is "blue," melancholy and full of fear. A mental scientist bringing his own mind up to the desired vibration by his trained will, and thus obtaining the desired polarization in his own case, then produces a similar mental state in the other by induction, the result being that the vibrations are raised and the person polarizes toward the Positive end of the scale instead toward the Negative, and his Fear and other negative emotions are transmuted to Courage and similar positive mental states. A little study will show you that these mental changes are nearly all along the line of Polarization, the change being one of degree rather than of kind.

A knowledge of the existence of this great Hermetic Principle will enable the student to better understand his own mental states, and those of other people. He will see that these states are all matters of degree, and seeing thus, he will be able to raise or lower the vibration at will—to change his mental poles, and thus be Master of his mental states, instead of being their servant and slave. And by his knowledge he will be able to aid his fellows intelligently, and by the appropriate methods change the polarity when the same is desirable. We advise all students to familiarize themselves with this Principle of Polarity, for a

correct understanding of the same will throw light on many difficult subjects.

Chapter XI.

Rhythm.

"Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates."—*The Kybalion*.

The great Fifth Hermetic Principle—the Principle of Rhythm—embodies the truth that in everything there is manifested a measured motion; a to-and-from movement; a flow and inflow; a swing forward and backward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and a low-tide; between the two-poles manifest on the physical, mental or spiritual planes. The Principle of Rhythm is closely connected with the Principle of Polarity described in the preceding chapter. Rhythm manifests between the two poles established by the Principle of Polarity. This does not mean, however, that the pendulum of Rhythm swings to the extreme poles, for this rarely happens; in fact, it is difficult to establish the extreme polar opposites in the majority of cases. But the swing is ever "toward" first one pole and then the other.

There is always an action and reaction; an advance and a retreat; a rising and a sinking; manifested in all of the airs and

phenomena of the Universe. Suns, worlds, men, animals, plants, minerals, forces, energy, mind and matter, yes, even Spirit, manifests this Principle. The Principle manifests in the creation and destruction of worlds; in the rise and fall of nations; in the life history of all things; and finally in the mental states of Man.

Beginning with the manifestations of Spirit—of The All—it will be noticed that there is ever the Outpouring and the Indrawing; the "Outbreathing and Inbreathing of Brahm," as the Brahmans word it. Universes are created; reach their extreme low point of materiality; and then begin their upward swing. Suns spring into being, and then their height of power being reached, the process of retrogression begins, and after æons they become dead masses of matter, awaiting another impulse which starts again their inner energies into activity and a new solar life cycle is begun. And thus it is with all the worlds; they are born, grow and die; only to be reborn. And thus it is with all the things of shape and form; they swing from action to reaction; from birth to death; from activity to inactivity—and then back again. Thus it is with all living things; they are born, grow, and die—and then are reborn. So it is with all great movements, philosophies, creeds, fashions, governments, nations, and all else—birth, growth, maturity, decadence, death—and then new-birth. The swing of the pendulum is ever in evidence.

Night follows day; and day night. The pendulum swings from Summer to Winter, and then back again. The corpuscles, atoms, molecules, and all masses of matter, swing around the circle of their nature. There is no such thing as absolute rest, or cessation from movement, and all movement partakes of Rhythm. The principle is of universal application. It may be applied to any question, or phenomena of any of the many planes of life. It may be applied to all phases of human activity.

There is always the Rhythmic swing from one pole to the other. The Universal Pendulum is ever in motion. The Tides of Life flow in and out, according to Law.

The Principle of Rhythm is well understood by modern science, and is considered a universal law as applied to material things. But the Hermetists carry the principle much further, and know that its manifestations and influence extend to the mental activities of Man, and that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we notice in ourselves. But the Hermetists by studying the operations of this Principle have learned to escape some of its activities by Transmutation.

The Hermetic Masters long since discovered that while the Principle of Rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its manifestation so far as mental phenomena are concerned. They discovered that there were two general planes of Consciousness, the Lower and the Higher, the understanding of which fact enabled them to rise to the higher plane and thus escape the swing of the Rhythmic pendulum which manifested on the lower plane. In other words, the swing of the pendulum occurred on the Unconscious Plane, and the Consciousness was not affected. This they call the Law of Neutralization. Its operations consist in the raising of the Ego above the vibrations of the Unconscious Plane of mental activity, so that the negative-swing of the pendulum is not manifested in consciousness, and therefore they are not affected. It is akin to rising above a thing and letting it pass beneath you. The Hermetic Master, or advanced student, polarizes himself at the desired pole, and by a process akin to "refusing" to participate in the backward swing, or, if you prefer, a "denial" of its influence over him, he stands firm. in his polarized position, and allows the mental pendulum to swing back along the unconscious plane. All individuals who have attained any degree of self-mastery, accomplish this, more or less unknowingly, and by refusing to allow their moods and negative mental states to affect them, they apply the Law of Neutralization. The Master, however, carries this to a much higher degree of proficiency, and by the use of his Will he attains

a degree of Poise and Mental Firmness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

The importance of this will be appreciated by any thinking person who realizes what creatures of moods, feelings and emotion the majority of people are, and how little mastery of themselves they manifest. If you will stop and consider a moment, you will realize how much these swings of Rhythm have affected you in your life—how a period of Enthusiasm has been invariably followed by an opposite feeling and mood of Depression. Likewise, your moods and periods of Courage have been succeeded by equal moods of Fear. And so it has ever been with the majority of persons—tides of feeling have ever risen and fallen with them, but they have never suspected the cause or reason of the mental phenomena. An understanding of the workings of this Principle will give one the key to the Mastery of these rhythmic swings of feeling, and will enable him to know himself better and to avoid being carried away by these inflows and outflows. The Will is superior to the conscious manifestation of this Principle, although the Principle itself can never be destroyed. We may escape its effects, but the Principle operates, nevertheless. The pendulum ever swings, although we may escape being carried along with it.

There are other features of the operation of this Principle of Rhythm of which we wish to speak at this point. There comes into its operations that which is known as the Law of Compensation. One of the definitions or meanings of the word "Compensate" is, "to counterbalance," which is the sense in which the Hermetists use the term. It is this Law of Compensation to which the Kybalion refers when it says: "The measure of the swing to the right is the measure of the swing to the left; rhythm compensates."

The Law of Compensation is that the swing in one direction determines the swing in the opposite direction, or to the

opposite pole—the one balances, or counterbalances, the other. On the Physical Plane we see many examples of this Law. The pendulum of the clock swings a certain distance to the right, and then an equal distance to the left. The seasons balance each other in the same way. The tides follow the same Law. And the same Law is manifested in all the phenomena of Rhythm. The pendulum, with a short swing in one direction, has but a short swing in the other; while the long swing to the right invariably means the long swing to the left. An object hurled upward to a certain height has an equal distance to traverse on its return. The force with which a projectile is sent upward a mile is reproduced when the projectile returns to the earth on its return journey. This Law is constant on the Physical Plane, as reference to the standard authorities will show you.

But the Hermetists carry it still further. They teach that a man's mental states are subject to the same Law. The man who enjoys keenly, is subject to keen suffering; while he who feels but little pain is capable of feeling but little joy. The pig suffers but little mentally, and enjoys but little—he is compensated. And on the other hand, there are other animals who enjoy keenly, but whose nervous organism and temperament cause them to suffer exquisite degrees of pain. And so it is with Man. There are temperaments which permit of but low degrees of enjoyment, and equally low degrees of suffering; while there are others which permit the most intense enjoyment, but also the most intense suffering. The rule is that the capacity for pain and pleasure, in each individual, are balanced. The Law of Compensation is in full operation here.

But the Hermetists go still further in this matter. They teach that before one is able to enjoy a certain degree of pleasure, he must have swung as far, proportionately, toward the other pole of feeling. They hold, however, that the Negative is precedent to the Positive in this matter, that is to say that in experiencing a certain degree of pleasure it does not follow that he will have to "pay up for it" with a corresponding degree

of pain; on the contrary, the pleasure is the Rhythmic swing, according to the Law of Compensation, for a degree of pain previously experienced either in the present life, or in a previous incarnation. This throws a new light on the Problem of Pain.

The Hermetists regard the chain of lives as continuous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is understood in this way, while it would be without meaning unless the truth of reincarnation is admitted.

But the Hermetists claim that the Master or advanced student is able, to a great degree, to escape the swing toward Pain, by the process of Neutralization before mentioned. By rising on to the higher plane of the Ego, much of the experience that comes to those dwelling on the lower plane is avoided and escaped.

The Law of Compensation plays an important part in the lives of men and women. It will be noticed that one generally "pays the price" of anything he possesses or lacks. If he has one thing, he lacks another—the balance is struck. No one can "keep his penny and have the bit of cake" at the same time. Everything has its pleasant and unpleasant sides. The things that one gains are always paid for by the things that one loses. The rich possess much that the poor lack, while the poor often possess things that are beyond the reach of the rich. The millionaire may have the inclination toward feasting, and the wealth wherewith to secure all the dainties and luxuries of the table, while he lacks the appetite to enjoy the same; he envies the appetite and digestion of the laborer, who lacks the wealth and inclinations of the millionaire, and who gets more pleasure from his plain food than the millionaire could obtain even if his appetite were not jaded, nor his digestion ruined, for the wants, habits and inclinations differ. And so it is through life. The Law of Compensation is ever in operation, striving to balance and counter-balance, and always succeeding in time,

even though several lives may be required for the return swing of the Pendulum of Rhythm.

Chapter XII.

Causation.

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law."—*The Kybalion*.

The great Sixth Hermetic Principle—the Principle of Cause and Effect—embodies the truth that Law pervades the Universe; that nothing happens by Chance; that Chance is merely a term indicating cause existing but not recognized or perceived; that phenomena is continuous, without break or exception.

The Principle of Cause and Effect underlies all scientific thought, ancient and modern, and was enunciated by the Hermetic Teachers in the earliest days. While many and varied disputes between the many schools of thought have since arisen, these disputes have been principally upon the details of the operations of the Principle, and still more often upon the meaning of certain words. The underlying Principle of Cause and Effect has been accepted as correct by practically all the thinkers of the world worthy of the name. To think otherwise would be to take the phenomena of the universe from the

domain of Law and Order, and to relegate it to the control of the imaginary something which men have called "Chance."

A little consideration will show anyone that there is in reality no such thing as pure Chance. Webster defines the word "Chance" as follows: "A supposed agent or mode of activity other than a force, law or purpose; the operation or activity of such agent; the supposed effect of such an agent; a happening; fortuity; casualty, etc. " But a little consideration will show you that there can be no such agent as "Chance," in the sense of something outside of Law—something outside of Cause and Effect. How could there be a something acting in the phenomenal universe, independent of the laws, order, and continuity of the latter! Such a something would be entirely independent of the orderly trend of the universe, and therefore superior to it. We can imagine nothing outside of The All being outside of the Law, and that only because The All is the Law in itself. There is no room in the universe for a something outside of and independent of Law. The existence of such a Something would render all Natural Laws ineffective, and would plunge the universe into chaotic disorder and lawlessness.

A careful examination will show that what we call "Chance" is merely an expression relating to obscure causes; causes that we cannot perceive; causes that we cannot understand. The word Chance is derived from a word meaning "to fall" (as the falling of dice), the idea being that the fall of the dice (and many other happenings) are merely a "happening" unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined, it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that which governs the revolution of the planets around the sun. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table, etc., etc., all are causes,

the effect of which may be seen. But back of these seen causes there are chains of unseen preceding causes, all of which had a bearing upon the number of the die which fell uppermost.

If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spot, etc., coming uppermost. Toss a penny in the air, and it may come down either "heads" or "tails"; but make a sufficient number of tosses, and the heads and tails will about even up. This is the operation of the law of average. But both the average and the single toss come under the Law of Cause and Effect, and if we were able to examine into the preceding causes, it would be clearly seen that it was simply impossible for the die to fall other than it did, under the same circumstances and at the same time. Given the same causes, the same results will follow. There is always a "cause" and a "because" to every event. Nothing ever "happens" without a cause, or rather a chain of causes.

Some confusion has arisen in the minds of persons considering this Principle, from the fact that they were unable to explain how one thing could cause another thing—that is, be the "creator" of the second thing. As a matter of fact, no "thing" ever causes or "creates" another "thing." Cause and Effect deals merely with "events." An "event" is "that which comes, arrives or happens, as a result or consequent of some preceding event." No event "creates" another event, but is merely a preceding link in the great orderly chain of events flowing from the creative energy of The All. There is a continuity between all events precedent, consequent and subsequent. There is a relation existing between everything that has gone before, and everything that follows. A stone is dislodged from a mountain side and crashes through a roof of a cottage in the valley below. At first sight we regard this as a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place there was the rain which softened the earth supporting the stone and which allowed it to fall; then back

of that was the influence of the sun, other rains, etc., which gradually disintegrated the piece of rock from a larger piece; then there were the causes which led to the formation of the mountain, and its upheaval by convulsions of nature, and so on ad infinitum. Then we might follow up the causes behind the rain, etc.

Then we might consider the existence of the roof. In short, we would soon find ourselves involved in a mesh of cause and effect, from which we would soon strive to extricate ourselves.

Just as a man has two parents, and four grandparents, and eight great-grandparents, and sixteen great-great-grandparents, and so on until when, say, forty generations are calculated the numbers of ancestors run into many millions—so it is with the number of causes behind even the most trifling event or phenomena, such as the passage of a tiny speck of soot before your eye. It is not an easy matter to trace the bit of soot back to the early period of the world's history when it formed a part of a massive tree-trunk, which was afterward converted into coal, and so on, until as the speck of soot it now passes before your vision on its way to other adventures. And a mighty chain of events, causes and effects, brought it to its present condition, and the latter is but one of the chain of events which will go to produce other events hundreds of years from now. One of the series of events arising from the tiny bit of soot was the writing of these lines, which caused the typesetter to perform certain work; the proofreader to do likewise; and which will arouse certain thoughts in your mind, and that of others, which in turn will affect others, and so on, and on, and on, beyond the ability of man to think further—and all from the passage of a tiny bit of soot, all of which shows the relativity and association of things, and the further fact that "there is no great; there is no small; in the mind that causeth all."

Stop to think a moment. If a certain man had not met a certain maid, away back in the dim period of the Stone Age—you who are now reading these lines would not now be here.

And if, perhaps, the same couple had failed to meet, we who now write these lines would not now be here. And the very act of writing, on our part, and the act of reading, on yours, will affect not only the respective lives of yourself and ourselves, but will also have a direct, or indirect, affect upon many other people now living and who will live in the ages to come. Every thought we think, every act we perform, has its direct and indirect results which fit into the great chain of Cause and Effect.

We do not wish to enter into a consideration of Free-Will, or Determinism, in this work, for various reasons. Among the many reasons, is the principal one that neither side of the controversy is entirely right—in fact, both sides are partially right, according to the Hermetic Teachings. The Principle of Polarity shows that both are but Half-Truths—the opposing poles of Truth. The Teachings are that a man may be both Free and yet bound by Necessity, depending upon the meaning of the terms, and the height of Truth from which the matter is examined. The ancient writers express the matter thus: "The further the creation is from the Centre, the more it is bound; the nearer the Centre it reaches, the nearer Free is it."

The majority of people are more or less the slaves of heredity, environment, etc., and manifest very little Freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no Mastery, worthy of the name. They indignantly repudiate this assertion, saying, "Why, I certainly am free to act and do as I please—I do just what I want to do," but they fail to explain whence arise the "want to" and "as I please." What makes them "want to" do one thing in preference to another; what makes them "please" to do this, and not do that! Is there no "because" to their "pleasing" and "wanting"? The Master can change these "pleases" and "wants" into others at the opposite end of the mental pole. He is able to "Will to will," instead of to

will because some feeling, mood, emotion, or environmental suggestion arouses a tendency or desire within him so to do.

The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal moods, desires, etc., not to speak of the desires and wills of others stronger than themselves, heredity, environment, and suggestion, carrying them along without resistance on their part, or the exercise of the Will. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the Masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become Movers in the game, instead of Pawns—Causes instead of Effects. The Masters do not escape the Causation of the higher planes, but fall in with the higher laws, and thus master circumstances on the lower plane. They thus form a conscious part of the Law, instead of being mere blind instruments. While they Serve on the Higher Planes, they Rule on the Material Plane.

But, on higher and on lower, the Law is always in operation. There is no such things as Chance. The blind goddess has been abolished by Reason. We are able to see now, with eyes made clear by knowledge, that everything is governed by Universal Law—that the infinite number of laws are but manifestations of the One Great Law—the Law which is The All. It is true indeed that not a sparrow drops unnoticed by the Mind of The All—that even the hairs on our head are numbered—as the scriptures have said. There is nothing outside of Law; nothing that happens contrary to it. And yet, do not make the mistake of supposing that Man is but a blind automaton—far from that. The Hermetic Teachings are that Man may use Law to overcome laws, and that the higher will always prevail against the lower, until at last he has reached the stage in which he seeks refuge

in the Law itself, and laughs the phenomenal laws to scorn. Are you able to grasp the inner meaning of this?

Chapter XIII.

Gender.

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes."—*The Kybalion*.

The great Seventh Hermetic Principle—the Principle of Gender—embodies the truth that there is Gender manifested in everything—that the Masculine and Feminine principles are ever present and active in all phases of phenomena, on each and every plane of life. At this point we think it well to call your attention to the fact that Gender, in its Hermetic sense, and Sex in the ordinarily accepted use of the term, are not the,same.

The word" Gender" is derived from the Latin root meaning "to beget; to procreate; to generate; to create; to produce." A moment's consideration will show you that the word has a much broader and more general meaning than the term "Sex," the latter referring to the physical distinction between male and female living things. Sex is merely a manifestation of Gender on a certain plane of the Great Physical Plane—the plane of organic life. We wish to impress this distinction upon your minds, for the reason that certain writers, who have acquired a smattering of the Hermetic Philosophy, have sought to identify

this Seventh Hermetic Principle with wild and fanciful, and often reprehensible, theories and teachings regarding Sex.

The office of Gender is solely that of creating, producing, generating, etc., and its manifestations are visible on every plane of phenomena. It is somewhat difficult to produce proofs of this along scientific lines, for the reason that science has not as yet recognized this Principle as of universal application. But still some proofs are forthcoming from scientific sources. In the first place, we find a distinct manifestation of the Principle of Gender among the corpuscles, ions, or electrons, which constitute the basis of Matter as science now knows the latter, and which by forming certain combinations form the Atom, which until lately was regarded as final and indivisible.

The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions (the various names being applied by different authorities) revolving around each other and vibrating at a high degree and intensity. But the accompanying statement is made that the formation of the atom is really due to the clustering of negative corpuscles around a positive one—the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume certain combinations and thus "create" or "generate" an atom. This is in line with the most ancient Hermetic Teachings, which have always identified the Masculine principle of Gender with the "Positive," and the Feminine with the "Negative" Poles of Electricity (so-called).

Now a word at this point regarding this identification. The public mind has formed an entirely erroneous impression regarding the qualities of the so-called "Negative" pole of electrified or magnetized Matter. The terms Positive and Negative are very wrongly applied to this phenomenon by science. The word Positive means something real and strong, as compared with a Negative unreality or weakness. Nothing is further from the real facts of electrical phenomena. The so-called Negative pole of the battery is really the pole in and

by which the generation or production of new forms and energies is manifested. There is nothing "negative" about it. The best scientific authorities now use the word "Cathode" in place of "Negative," the word Cathode coming from the Greek root meaning "descent; the path of generation, etc." From the Cathode pole emerge the swarm of electrons or corpuscles; from the same pole emerge those wonderful "rays" which have revolutionized scientific conceptions during the past decade. The Cathode pole is the Mother of all of the strange phenomena which have rendered useless the old text-books, and which have caused many long accepted theories to be relegated to the scrap-pile of scientific speculation. The Cathode, or Negative Pole, is the Mother Principle of Electrical Phenomena, and of the finest forms of matter as yet known to science. So you see we are justified in refusing to use the term "Negative" in our consideration of the subject, and in insisting upon substituting the word "Feminine" for the old term. The facts of the case bear us out in this, without taking the Hermetic Teachings into consideration. And so we shall use the word "Feminine" in the place of "Negative" in speaking of that pole of activity.

The latest scientific teachings are that the creative corpuscles or electrons are Feminine (science says "they are composed of negative electricity"—we say they are composed of Feminine energy).

A Feminine corpuscle becomes detached from, or rather leaves, a Masculine corpuscle, and starts on a new career. It actively seeks a union with a Masculine corpuscle, being urged thereto by the natural impulse to create new forms of Matter or Energy. One writer goes so far as to use the term "it at once seeks, of its own volition, a union," etc. This detachment and uniting form the basis of the greater part of the activities of the chemical world. When the Feminine corpuscle unites with a Masculine corpuscle, a certain process is begun. The Feminine particles vibrate rapidly under the influence of the Masculine energy, and circle rapidly around the latter. The result is the birth

of a new atom. This new atom is really composed, of a union of the Masculine and Feminine electrons, or corpuscles, but when the union is formed the atom is a separate thing, having certain properties, but no longer manifesting the property of free electricity. The-process of detachment or separation of the Feminine electrons is called "ionization." These electrons, or corpuscles, are the most active workers in Nature's field. Arising from their unions, or combinations, manifest the varied phenomena of light, heat, electricity, magnetism, attraction, repulsion, chemical affinity and the reverse, and similar phenomena. And all this arises from the operation of the Principle of Gender on the plane of Energy.

The part of the Masculine principle seems to be that of directing a certain inherent energy toward the Feminine principle, and thus starting into activity the creative processes. But the Feminine principle is the one always doing the active creative work—and this is so on all planes. And yet, each principle is incapable of operative energy without the assistance of the other. In some of the forms of life, the two principles are combined in one organism. For that matter, everything in the organic world manifests both genders—there is always the Masculine present in the Feminine form, and the Feminine form. The Hermetic Teachings include much regarding the operation of the two principles of Gender in the production and manifestation of various forms of energy, etc., but we do not deem it expedient to go into detail regarding the same at this point, because we are unable to back up the same with scientific proof, for the reason that science has not as yet progressed thus far. But the example we have given you of the phenomena of the electrons or corpuscles will show you that science is on the right path, and will also give you a general idea of the underlying principles.

Some leading scientific investigators have announced their belief that in the formation of crystals there was to be found something that corresponded to "sex-activity," which is

another straw showing the direction the scientific winds are blowing. And each year will bring other facts to corroborate the correctness of the Hermetic Principle of Gender. It will be found that Gender is in constant operation and manifestation in the field of inorganic matter, and in the field of Energy or Force. Electricity is now generally regarded as the "Something" into which all other forms of energy seem to melt or dissolve. The "Electrical Theory of the Universe" is the latest scientific doctrine, and is growing rapidly in popularity and general acceptance. And it thus follows that if we are able to discover in the phenomena of electricity—even at the very root and source of its manifestations—a clear and unmistakable evidence of the presence of Gender and its activities, we are justified in asking you to believe that science at last has offered proofs of the existence in all universal phenomena of that great Hermetic Principle—the Principle of Gender.

It is not necessary to take up your time with the well known phenomena of the "attraction and repulsion" of the atoms; chemical affinity; the "loves and hates" of the atomic particles; the attraction or cohesion between the molecules of matter. These facts are too well known to need extended comment from us. But, have you ever considered that all of these things are manifestations of the Gender Principle?

Can you not see that the phenomena is "on all fours" with that of the corpuscles or electrons? And more than this, can you not see the reasonableness of the Hermetic Teachings which assert that the very Law of Gravitation—that strange attraction by reason of which all particles and bodies of matter in the universe tend toward each other—is but another manifestation of the Principle of Gender, which operates in the direction of attracting the Masculine to the Feminine energies, and vice versa? We cannot offer you scientific proof of this at this time—but examine the phenomena in the light of the Hermetic Teachings on the subject, and see if you have not a better working hypothesis than any offered by physical science.

Submit all physical phenomena to the test, and you will discern the Principle of Gender ever in evidence.

Let us now pass on to a consideration of the operation of the Principle on the Mental Plane. Many interesting features are there awaiting examination.

Chapter XIV.

Mental Gender.

Students of psychology who have followed the modern trend of thought along the lines of mental phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly during the past ten or fifteen years, and which has given rise to a number of plausible theories regarding the nature and constitution of these "two minds." The late Thomson J. Hudson attained great popularity in 1893 by advancing his well-known theory of the "objective and subjective minds" which he held existed in every individual. Other writers have attracted almost equal attention by the theories regarding the "conscious and sub-conscious minds"; the "voluntary and involuntary minds"; "the active and passive minds," etc., etc. The theories of the various writers differ from each other, but there remains the underlying principle of "the duality of mind."

The student of the Hermetic Philosophy is tempted to smile when he reads and hears of these many "new theories" regarding the duality of mind, each school adhering tenaciously to its own pet theories, and each claiming to have "discovered the truth." The student turns back the pages of occult history, and away back in the dim beginnings of occult teachings he finds references

to the ancient Hermetic doctrine of the Principle of Gender on the Mental Plane—the manifestation of Mental Gender. And examining further he finds that the ancient philosophy took cognizance of the phenomenon of the "dual mind," and accounted for it by the theory of Mental Gender. This idea of Mental Gender may be explained in a few words to students who are familiar with the modern theories just alluded to. The Masculine Principle of Mind corresponds to the so-called Objective Mind; Conscious Mind; Voluntary Mind; Active Mind, etc. And the Feminine Principle of Mind corresponds to the so-called Subjective Mind; Sub-conscious Mind; Involuntary Mind; Passive Mind, etc. Of course the Hermetic Teachings do not agree with the many modern theories regarding the nature of the two phases of mind, nor does it admit many of the facts claimed for the two respective aspects—some of the said theories and claims being very far-fetched and incapable of standing the test of experiment and demonstration. We point to the phases of agreement merely for the purpose of helping the student to assimilate his previously acquired knowledge with the teachings of the Hermetic Philosophy. Students of Hudson will notice the statement at the beginning of his second chapter of "The Law of Psychic Phenomena," that: "The mystic jargon of the Hermetic philosophers discloses the same general idea"—i. e., the duality of mind. If Dr. Hudson had taken the time and trouble to decipher a little of "the mystic jargon of the Hermetic Philosophy," he might have received much light upon the subject of "the dual mind"—but then, perhaps, his most interesting work might not have been written. Let us now consider the Hermetic Teachings regarding Mental Gender.

The Hermetic Teachers impart their instruction regarding this subject by bidding their students examine the report of their consciousness regarding their Self. The students are bidden to turn their attention inward upon the Self dwelling within each. Each student is led to see that his consciousness gives him first a report of the existence of his Self—the report is "I Am." This at

first seems to be the final words from the consciousness, but a little further examination discloses the fact that this "I Am" may be separated or split into two distinct parts, or aspects, which while working in unison and in conjunction, yet, nevertheless, may be separated in consciousness.

While at first there seems to be only an "I" existing, a more careful and closer examination reveals the fact that there exists an "I" and a "Me." These mental twins differ in their characteristics and nature, and an examination of their nature and the phenomena arising from the same will throw much light upon many of the problems of mental influence.

Let us begin with a consideration of the "Me," which is usually mistaken for the "I" by the student, until he presses the inquiry a little further back into the recesses of consciousness. A man thinks of his Self (in its aspect of "Me") as being composed of certain feelings, tastes, likes, dislikes, habits, peculiar ties, characteristics, etc., all of which go to make up his personality, or the "Self" known to himself and others. He knows that these emotions and feelings change; are born and die away; are subject to the Principle of Rhythm, and the Principle of Polarity, which take him from one extreme of feeling to another. He also thinks of the "Me" as being certain knowledge gathered together in his mind, and thus forming a part of himself. This is the "Me" of a man.

But we have proceeded too hastily. The "Me" of many men may be said to consist largely of their consciousness of the body and their physical appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically "live there." Some men even go so far as to regard their personal apparel as a part of their "Me," and actually seem to consider it a part of themselves. A writer has humorously said that "men consist of three parts—soul, body and clothes." These "clothes conscious" people would lose their personality if divested of their clothing by savages upon the occasion of a shipwreck. But even many who are not so closely bound up with the

idea of personal raiment stick closely to the consciousness of their bodies being their "Me." They cannot conceive of a Self independent of the body. Their mind seems to them to be practically "a something belonging to" their body—which in many cases it is indeed.

But as man rises in the scale of consciousness he is able to disentangle his "Me" from his idea of body, and is able to think of his body as "belonging to" the mental part of him. But even then he is very apt to identify the "Me" entirely with the mental states, feelings, etc., which he feels to exist within him. He is very apt to consider these internal states as identical with himself, instead of their being simply" things" produced by some part of his mentality, and existing within him—of him, and in him, but still not "himself." He sees that he may change these internal states of feelings by an effort of will, and that he may produce a feeling or state of an exactly opposite nature, in the same way, and yet the same "Me" exists. And so after a while he is able to set aside these various mental states, emotions, feelings, habits, qualities, characteristics, and other personal mental belongings—he is able to set them aside in the "not-me" collection of curiosities and encumbrances, as well as valuable possessions. This requires much mental concentration and power of mental analysis on the part of the student. But still the task is possible for the advanced student, and even those not so far advanced are able to see, in the imagination, how the process may be performed.

After this laying-aside process has been performed, the student will find himself in conscious possession of a "Self" which may be considered in its "I" and "Me" dual aspects. The "Me" will be felt to be a Something mental in which thoughts, ideas, emotions, feelings, and other mental states may be produced. It may be considered as the "mental womb," as the ancients styled it—capable of generating mental offspring. It reports to the consciousness as a "Me" with latent powers of creation and generation of mental progeny of all sorts and

kinds. Its powers of creative energy are felt to be enormous. But still it seems to be conscious that it must receive some form of energy from either its "I" companion, or else from some other "I," ere it is able to bring into being its mental creations. This consciousness brings with it a realization of an enormous capacity for mental work and creative ability.

But the student soon finds that this is not all that he finds within his inner consciousness. He finds that there exists a mental Something which is able to Will that the "Me" act along certain creative lines, and which is also able to stand aside and witness the mental creation. This part of himself he is taught to call his "I." He is able to rest in its consciousness at will. He finds there not a consciousness of an ability to generate and actively create, in the sense of the gradual process attendant upon mental operations, but rather a sense and consciousness of an ability to project an energy from the "I" to the "Me"—a process of "willing" that the mental creation begin and proceed. He also finds that the "I" is able to stand aside and witness the operations of the "Me's" mental creation and generation. There is this dual aspect in the mind of every person. The "I" represents the Masculine Principle of Mental Gender—the "Me" represents the Female Principle. The "I" represents the Aspect of Being; the "Me" the Aspect of Becoming. You will notice that the Principle of Correspondence operates on this plane just as it does upon the great plane upon which the creation of Universes is performed. The two are similar in kind, although vastly different in degree. "As above, so below; as below, so above."

These aspects of mind—the Masculine and Feminine Principles—the "I" and the "Me"—considered in connection with the well-known mental and psychic phenomena, give the master-key to these dimly known regions of mental operation and manifestation. The principle of Mental Gender gives the truth underlying the whole field of the phenomena of mental influence, etc.

The tendency of the Feminine Principle is always in the direction of receiving impressions, while the tendency of the Masculine Principle is always in the direction of giving out, or expressing. The Feminine Principle has a much more varied field of operation than has the Masculine Principle. The Feminine Principle conducts the work of generating new thoughts, concepts, ideas, including the work of the imagination. The Masculine Principle contents itself with the work of the "Will," in its varied phases. And yet without the active aid of the Will of the Masculine Principle, the Feminine Principle is apt to rest content with generating mental images which are the result of impressions received from outside, instead of producing original mental creations.

Persons who can give continued attention and thought to a subject actively employ both of the Mental Principles—the Feminine in the work of active mental generation, and the Masculine Will in stimulating and energizing the creative portion of the mind. The majority of persons really employ the Masculine Principle but little, and are content to live according to the thoughts and ideas instilled into the "Me" from the "I" of other minds. But it is not our purpose to dwell upon this phase of the subject, which may be studied from any good text-book upon psychology, with the key that we have given you regarding Mental Gender.

The student of Psychic Phenomena is aware of the wonderful phenomena classified under the head of Telepathy; Thought Transference; Mental Influence; Suggestion; Hypnotism, etc. Many have sought for an explanation of these varied phases of phenomena under the theories of the various "dual mind" teachers. And in a measure they are right, for there is clearly a manifestation of two distinct phases of mental activity. But if such students will consider these "dual minds" in the light of the Hermetic Teachings regarding Vibrations and Mental Gender, they will see that the long sought for key is at hand.

In the phenomena of Telepathy it is seen how the Vibratory Energy of the Masculine Principle is projected toward the Feminine Principle of another person, and the latter takes the seed-thought and allows it to develop into maturity. In the same way Suggestion and Hypnotism operates. The Masculine Principle of the person giving the suggestions directs a stream of Vibratory Energy or Will-Power toward the Feminine Principle of the other person, and the latter accepting it makes it its own and acts and thinks accordingly. An idea thus lodged in the mind of another person grows and develops, and in time is regarded as the rightful mental offspring of the individual, whereas it is in reality like the cuckoo egg placed in the sparrow's nest, where it destroys the rightful offspring and makes itself at home. The normal method is for the Masculine and Feminine Principles in a person's mind to co-ordinate and act harmoniously in conjunction with each other. But, unfortunately, the Masculine Principle in the average person is too lazy to act—the display of Will-Power is too slight—and the consequence is that such persons are ruled almost entirely by the minds and wills of other persons, whom they allow to do their thinking and willing for them. How few original thoughts or original actions are performed by the average person? Are not the majority of persons mere shadows and echoes of others having stronger wills or minds than themselves? The trouble is that the average person dwells almost altogether in his "Me" consciousness, and does not realize that he has such a thing as an "I." He is polarized in his Feminine Principle of Mind, and the Masculine Principle, in which is lodged the Will, is allowed to remain inactive and not employed.

The strong men and women of the world invariably manifest the Masculine Principle of Will, and their strength depends materially upon this fact. Instead of living upon the impressions made upon their minds by others, they dominate their own minds by their Will, obtaining the kind of mental images desired, and moreover dominate the minds of others likewise, in the

same manner. Look at the strong people, how they manage to implant their seed-thoughts in the minds of the masses of the people, thus causing the latter to think thoughts in accordance with the desires and wills of the strong individuals. This is why the masses of people are such sheep-like creatures, never originating an idea of their own, nor using their own powers of mental activity.

The manifestation of Mental Gender may be noticed all around us in everyday life. The magnetic persons are those who are able to use the Masculine Principle in the way of impressing their ideas upon others. The actor who makes people weep or cry as he wills, is employing this principle. And so is the successful orator, statesman, preacher, writer or other people who are before the public attention. The peculiar influence exerted by some people over others is due to the manifestation of Mental Gender, along the Vibratorial lines above indicated. In this principle lies the secret of personal magnetism, personal influence, fascination, etc., as well as the phenomena generally grouped under the name of Hypnotism.

The student who has familiarised himself with the phenomena generally spoken of as "psychic" will have discovered the important part played in the said phenomena by that force which science has styled "Suggestion," by which term is meant the process or method whereby an idea is transferred to, or "impressed upon" the mind of another, causing the second mind to act in accordance therewith. A correct understanding of Suggestion is necessary in order to intelligently comprehend the varied psychical phenomena which Suggestion underlies. But, still more is a knowledge of Vibration and Mental Gender necessary for the student of Suggestion. For the whole principle of Suggestion depends upon the principle of Mental Gender and Vibration.

It is customary for the writers and teachers of Suggestion to explain that it is the "objective or voluntary" mind which make the mental impression, or suggestion, upon the "subjective or

involuntary" mind. But they do not describe the process or give us any analogy in nature whereby we may more readily comprehend the idea. But if you will think of the matter in the light of the Hermetic Teachings, you will be able to see that the energizing of the Feminine Principle by the Vibratory Energy of the Masculine Principle is in accordance to the universal laws of nature, and that the natural world affords countless analogies whereby the principle may be understood. In fact, the Hermetic Teachings show that the very creation of the Universe follows the same law, and that in all creative manifestations, upon the planes of the spiritual, the mental, and the physical, there is always in operation this principle of Gender—this manifestation of the Masculine and the Feminine Principles. "As above, so below; as below, so above." And more than this, when the principle of Mental Gender is once grasped and understood, the varied phenomena of psychology at once becomes capable of intelligent classification and study, instead of being very much in the dark. The principle "works out" in practice, because it is based upon the immutable universal laws of life.

We shall not enter into an extended discussion of, or description of, the varied phenomena of mental influence or psychic activity. There are many books, many of them quite good, which have been written and published on this subject of late years. The main facts stated in these various books are correct, although the several writers have attempted to explain the phenomena by various pet theories of their own. The student may acquaint himself with these matters, and by using the theory of Mental Gender he will be able to bring order out of the chaos of conflicting theory and teachings, and may, moreover, readily make himself a master of the subject if he be so inclined. The purpose of this work is not to give an extended account of psychic phenomena, but rather to give to the student a master-key whereby he may unlock the many doors leading into the parts of the Temple of Knowledge which

he may wish to explore. We feel that in this consideration of the teachings of The Kybalion, one may find an explanation which will serve to clear away many perplexing difficulties—a key that will unlock many doors. What is the use of going into detail regarding all of the many features of psychic phenomena and mental science, provided we place in the hands of the student the means whereby he may acquaint himself fully regarding any phase of the subject which may interest him. With the aid of The Kybalion one may go through any occult library anew, the old Light from Egypt illuminating many dark pages, and obscure subjects. That is the purpose of this book. We do not come expounding a new philosophy, but rather furnishing the outlines of a great world-old teaching which will make clear the teachings of others—which will serve as a Great Reconciler of differing theories, and opposing doctrines.

Chapter XV.

Hermetic Axioms.

"The possession of Knowledge, unless accompanied by a manifestation and expression in Action, is like the hoarding of precious metals—a vain and foolish thing. Knowledge, like Wealth, is intended for Use. The Law of Use is Universal, and he who violates it suffers by reason of his conflict with natural forces."—*The Kybalion*.

The Hermetic Teachings, while always having been kept securely locked up in the minds of the fortunate possessors thereof, for reasons which we have already stated, were never intended to be merely stored away and secreted. The Law of Use is dwelt upon in the Teachings, as you may see by reference to the above quotation from The Kybalion, which states it forcibly. Knowledge without Use and Expression is a vain thing, bringing no good to its possessor, or to the race. Beware of Mental Miserliness, and express into Action that which you have learned. Study the Axioms and Aphorisms, but practice them also.

We give below some of the more important Hermetic Axioms, from The Kybalion, with a few comments added to each. Make these your own, and practice and use them, for they are not really your own until you have Used them.

"To change your mood or mental state—change your vibration."—*The Kybalion*.

One may change his mental vibrations by an effort of Will, in the direction of deliberately fixing the Attention upon a more desirable state. Will directs the Attention, and Attention changes the Vibration. Cultivate the Art of Attention, by means of the Will, and you have solved the secret of the Mastery of Moods and Mental States.

"To destroy an undesirable rate of mental vibration, put into operation the Principle of Polarity and concentrate upon the opposite pole to that which you desire to suppress. Kill out the undesirable by changing its polarity."—*The Kybalion*.

This is one of the most important of the Hermetic Formulas. It is based upon true scientific principles. We have shown you that a mental state and its opposite were merely the two poles of one thing, and that by Mental Transmutation the polarity might be reversed. This principle is known to modern psychologists, who apply it to the breaking up of undesirable habits by bidding their students concentrate upon the opposite quality. If you are possessed of Fear, do not waste time trying to "kill out" Fear, but instead cultivate the quality of Courage, and the Fear will disappear. Some writers have expressed this idea most forcibly by using the illustration of the dark room. You do not have to shovel out or sweep out the Darkness, but by merely opening the shutters and letting in the Light the Darkness has disappeared. To kill out a Negative quality, concentrate upon the Positive Pole of that same quality, and the vibrations will gradually change from Negative to Positive, until finally you will become polarized on the Positive pole instead of the Negative. The reverse is also true, as many have found out to their sorrow, when they have allowed themselves to vibrate too constantly on the Negative pole of things. By changing your polarity you

may master your moods, change your mental states, remake your disposition, and build up character. Much of the Mental Mastery of the advanced Hermetics is due to this application of Polarity, which is one of the important aspects of Mental Transmutation. Remember the Hermetic Axiom (quoted previously), which says:

> "Mind (as well as metals and elements) may be transmuted from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration."—*The Kybalion*.

The mastery of Polarization is the mastery of the fundamental principles of Mental Transmutation or Mental Alchemy, for unless one acquires the art of changing his own polarity, he will be unable to affect his environment. An understanding of this principle will enable one to change his own Polarity, as well as that of others, if he will but devote the time, care, study and practice necessary to master the art. The principle is true, but the results obtained depend upon the persistent patience and practice of the student.

> "Rhythm may be neutralized by an application of the Art of Polarization."—*The Kybalion*.

As we have explained in previous chapters, the Hermetists hold that the Principle of Rhythm manifests on the Mental Plane as well as on the Physical Plane, and that the bewildering succession of moods, feelings, emotions, and other mental states, are due to the backward and forward swing of the mental pendulum, which carries us from one extreme of feeling to the other.

The Hermetists also teach that the Law of Neutralization enables one, to a great extent, to overcome the operation of Rhythm in consciousness. As we have explained, there is a Higher Plane of Consciousness, as well as the ordinary Lower Plane, and

the Master by rising mentally to the Higher Plane causes the swing of the mental pendulum to manifest on the Lower Plane, and he, dwelling on his Higher Plane, escapes the consciousness of the swing backward. This is effected by polarizing on the Higher Self, and thus raising the mental vibrations of the Ego above those of the ordinary plane of consciousness. It is akin to rising above a thing, and allowing it to pass beneath you. The advanced Hermetist polarizes himself at the Positive Pole of his Being—the "I Am" pole rather than the pole of personality, and by "refusing" and "denying" the operation of Rhythm, raises himself above its plane of consciousness, and standing firm in his Statement of Being he allows the pendulum to swing back on the Lower Plane without changing his Polarity. This is accomplished by all individuals who have attained any degree of self-mastery, whether they understand the law or not. Such persons simply "refuse" to allow themselves to be swung back by the pendulum of mood and emotion, and by steadfastly affirming the superiority, they remain polarized on the Positive pole. The Master, of course, attains a far greater degree of proficiency, because he understands the law which he is overcoming by a higher law, and by the use of his Will he attains a degree of Poise and Mental Steadfastness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

Remember, always, however, that you do not really destroy the Principle of Rhythm, for that is indestructible. Yon simply overcome one law by counter-balancing it with another, and thus maintain an equilibrium. The laws of balance and counter-balance are in operation on the mental as well as on the physical planes, and an understanding of these laws enables one to seem to overthrow laws, whereas he is merely exerting a counter-balance.

"Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower."—*The Kybalion*.

By an understanding of the practice of Polarization, the Hermetists rise to a higher plane of Causation and thus counter-balance the laws of the lower planes of Causation. By rising above the plane of ordinary Causes they become themselves, in a degree, Causes instead of being merely Caused. By being able to master their own moods and feelings, and by being able to neutralize Rhythm, as we have already explained, they are able to escape a great part of the operations of Cause and Effect on the ordinary plane. The masses of people are carried along, obedient to their environment; the wills and desires of others stronger than themselves; the effects of inherited tendencies; the suggestions of those about them; and other outward causes; which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing causes, the advanced Hermetists seek a higher plane of mental action, and by dominating their moods, emotions, impulses and feelings, they create for themselves new characters, qualities and powers, by which they overcome their ordinary environment, and thus become practically players instead of mere Pawns. Such people help to play the game of life understandingly, instead of being moved about this way and that way by stronger influences and powers and wills. They use the Principle of Cause and Effect, instead of being used by it. Of course, even the highest are subject to the Principle as it manifests on the higher planes, but on the lower planes of activity, they are Masters instead of Slaves. As The Kybalion says:

"The wise ones serve on the higher, but rule on the lower. They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. And, yet, in so doing, they form a part of the Principle, instead of opposing it. The wise man falls in with

the Law, and by understanding its movements he operates it instead of being its blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as he will, instead of being as the log which is carried here and there—so is the wise man as compared to the ordinary man—and yet both swimmer and log; wise man and fool, are subject to Law. He who understands this is well on the road to Mastery."—*The Kybalion*.

In conclusion let us again call your attention to the Hermetic Axiom:

"True Hermetic Transmutation is a Mental Art."—*The Kybalion*.

In the above axiom, the Hermetists teach that the great work of influencing one's environment is accomplished by Mental Power. The Universe being wholly mental, it follows that it may be ruled only by Mentality. And in this truth is to be found an explanation of all the phenomena and manifestations of the various mental powers which are attracting so much attention and study in these earlier years of the Twentieth Century. Back of and under the teachings of the various cults and schools, remains ever constant the principle of the Mental Substance of the Universe. If the Universe be Mental in its substantial nature, then it follows that Mental Transmutation must change the conditions and phenomena of the Universe. If the Universe is Mental, then Mind must be the highest power affecting its phenomena. If this be understood then all the so-called "miracles" and "wonder-workings" are seen plainly for what they are.

"The All is Mind; The Universe is Mental."—*The Kybalion*.

Finis.

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The Sworn Book of HONORIUS

Liber Iuratus Honorii

HONORIUS OF THEBES

With Text, Translation, and Commentary by

JOSEPH PETERSON

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Original Sourcebook of Medieval Magic

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Table of Contents

Introduction 7
Abbreviations 45

Text and Translation 47

Prologue 49
The oath 51

Book I. Preparing the seal of God, and the Divine vision 53
Composition of the Seal of God 65
Beatific vision 77
First purification 127
Second purification 173
Placating the Divine Majesty 175
Separation 177
Names of the living God 181
Completion of the work 183

Book II. Angels 197
Natures and offices of planetary angels 199
Construction of the circle and rituals for invoking and binding them 207

Book III. Spirits of the air 223
Nature of spirits of the air 227
Manner of working with them 239
Raising up the winds and constructing the circle 245
Preparation and raising up the spirits 259
Seals and bonds 269
Placating the spirits 273

Book IV. Spirits of the Earth 277
Manner of working with them 279
Calling them forth 281

Book V. General exposition 283
Consecration of the ink 287
Details on the masses 291
Beginning of undertaking the work 295
Instructions for making the magic whistle 297

Appendix I. Corrections and Addenda to Hedegård 2002 303
Appendix II. Variants of some of the figures 304

Bibliography 306
Index of Spirit names 313
Index of Divine names 321
General Index 324

Introduction

European history is peppered with accounts of a mysterious book of magic called the *Sworn Book of Honorius.* It was so-called because its owners were sworn to secrecy by one of the most severe oaths ever recorded. They evidently took the oath quite seriously, for only a few manuscripts are known to survive, and only one is complete. Its actual contents have remained almost completely unknown, and no complete translation has been published until the present.

It is not surprising then that scholars and historians have only recently started to recognize its exceptional importance. In fact it is now recognized as one of the oldest and most important texts of Medieval magic. The text teaches a highly religious magic, or magic religion, but acutely at odds with the established church authorities. Religious historian Claire Fanger called it a "key text, in the sense that it stands at a crossroads for many areas and disciplines."[1] Robert Mathiesen notes that it provides important evidence for the flow of esoteric teachings between through Europe, and between Christian, Jewish, and Arab communities.[2] University of Hertfordshire historian Owen Davis lists it as one of the "top ten grimoires," stating the writings of Honorius were "second only to those of Solomon in notoriety in the medieval period."[3]

Although little known today, this text must have been widely known in Medieval times and beyond. References to it appear in notices and legal proceedings throughout the period. Jean-Patrice Boudet provides details of the major references, which I will only list:

- –(circa 1230) Possible mention by William of Auvergne condemning the text;
- –(circa 1347) clear description in a trial record of Olivier Pépin from Mende France;

1 Fanger 2006 p. 180.

2 Mathiesen 1998 p. 143.

3 *The Guardian*, April 8, 2009, http://www.theguardian.com/books/2009/apr/08/history, retrieved Sep 12, 2015. Skemer 2006 p. 118 also describes it as "one of the leading texts of ritual and ceremonial magic."

- –(late 14th century) inventory of the library of the Augustinian friars of York;
- –(1376) a reference in Eymerich's *Directorium inquisitorum*;
- –(1389) possible mention by Mézières in his *Dream of the Old Pilgrim*;
- –(1398) various condemnations by the Faculty of Theology of the University of Paris likely referred to the text;
- –(1397) reference by John Gower in *Confessio Amantis*;
- –(1400) Jean d'Astarac possessing a copy of *Liber sacratus*, which seems very likely that of Honorius;
- –(circa 1494) the colophon in Italian magic manuscript Florence, Laurent., Plut. 89 sup. 38;
- –(1518) Trithemius references the magic of Honorius of Thebes in *Polygraphia*;
- –(1582) references in the secret writings of John Dee;
- –(1583–1585) possible allusion by Giordano Bruno in his *Cabala of Pegasus.*[4]

To this can be added

- –(1623) a condemned sorcerer, Jean Michel Menuisier used a book titled *Philippus Attinius onorius*, likely *Liber Iuratus Honorii* to judge by the details of its contents.[5]

In spite of its importance, these references reveal almost nothing of its actual contents. Better known than the text is the Sigil or Seal of God – a central component of Honorius's magic. It was apparently part of "a magical tradition that must have spread from the Mediterranean region across Europe."[6] Besides examples on metal, it can be found in manuscripts and at least one printed edition of the *Key of Solomon*. The later examples exhibit consider-

4 Jean-Patrice Boudet 2002 p. 853-855, 869–870. On the Pepin case, see also Bulman 2005 p. 4 ff. For details on Jean d'Astarac, see Jan Veenstra 1998 p. 84. For details of the library of the Augustinian friars of York, see Klaassen 1998 p. 29, and more detail in Klaassen 2013, pp. 69, 73, and 76. For Plut. 89 sup. 38 (Firenze, Biblioteca Medicea Laurenziana), see also Véronèse 2012, p. 98. Most of these notices were also given by Mathiesen 1998 p. 158.

5 Davies 2009 pp. 64–65.

6 Chardonnens and Veenstra 2014 p. 130.

Seal of God from La Véritable Magie Noire *(1750) p. 69.*

able divergence from the earliest ones, and its barely recognizable state in *La Véritable Magie Noire* (1750)[7] testifies to a long and elaborate transmission.

The title "*Sworn book of Honorius*" came to be adopted in English literature based on the catalog entry for the 16th century English translation in London, brought to a wider audience's attention by influential occultist A. E. Waite (1898).[8] Waite judged the text important, but "unaccountably overlooked by writers on ceremonial magic."[9] Ironically, he himself didn't go into details on the contents of the text, only describing the prologue, which gives the text's own account of its origin. Waite was aware of two manuscripts, only one of which he identified—Sloane 313 in the British Library.

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7 "Iroé-Grego" 1750

8 British Library Royal MS 17 A XLII (on which see below). The catalog entry actually reads "THE SWORNE BOOKE of Honoryus," even though the manuscript itself uses the spelling "Honorius."

9 Waite 1911 p. 20. He mentions it again in his translation of Levi's *History of Magic*, 1913.

The great pioneer on the history of magic, Lynn Thorndike, refers to the text as *Liber Sacratus* in his 1923–1958 monumental survey of magic literature. He translated the entire prologue, and went on to briefly survey the contents of the text, identifying five manuscripts.[10]

Butler mentions it only briefly in her 1949 *Ritual Magic*, apparently based solely on Waite's references. Shah also mentions it in his 1956 *Oriental Magic*, but again showed no knowledge of its actual contents, almost certainly having seen the references only in Waite's books.

Intrigued by these references, I took a summer in the Seventies to examine the manuscripts firsthand, and order microfilms for further study. It proved to be every bit as fascinating as hoped. The other purpose of my visit was to study the manuscripts and magic artifacts of Elizabethan polymath John Dee, and I was surprised to discover his connection to the *Sworn Book* (on which see below).

In 1977, Daniel Driscoll published a hybrid version of the text, based on the two manuscripts described by Waite. This was limited to only 450 signed and hand-numbered copies, beautifully printed in red, blue, and black ink. Although it was missing much of the text found in other manuscripts, it provided a fuller account of the contents than Waite and Thorndike, and has come to be a valuable collectible.[11]

In spite of the taboo, the *Sworn Book* was one of the first texts I published on the Internet in 1998, on what was later to become esotericarchives.com.[12] That version was based largely on the English manuscript, Royal 17 A XLII, which omits much of the later material, but it finally made the bulk of the text accessible to a wider audience.[13]

Since then, scholarly interest has exploded. Recent detailed studies have been published by Mathiesen, Kieckhefer, Klaassen, Boudet, Jan Veenstra, Mesler, and Chardonnens, as well as abundant references in literature.[14] A critical edition of the Latin text was published by Göste Hedegård in 2002,

10 Thorndike 1923, p. 284.

11 Driscoll's audience was contemporary magicians. His text was uncritical, with much tampering and insertions to best serve that intended audience. In spite of this, it is still relatively unnoticed by modern practitioners.

12 It was in fact only the second text on the website, after Bruno's *Umbris Idearum*.

13 As an example, a copy of my text was printed and displayed at the Museum of Witchcraft in Boscastle, UK.

14 See references.

and another critical edition of much of the text was published by Boudet in the same year. An alternate version of the text has recently been recognized from extensive passages in Berengar Ganell's *Summa Sacre Magice*, virtually revolutionizing our understanding of this text.[15] In particular, some of Ganell's Honorius material appears to be older than that of the better-known northern European manuscripts. For more on this topic, see below.

Title

The title in the Latin manuscripts is variously given as *Liber sacer sive iuratus* ("the Sacred or Sworn Book" I.18), *Liber Sacer* ("the Sacred Book", CIII.1), and "*liber sacer vel liber angelorum vel liber iuratus ... quem fecit Honorius, magister Thebarum*" ("the Sacred Book, or the Book of the Angels, or the Sworn Book, which was made by Honorius, the master of Thebes," CXLI.1).

The title *Liber sacratus* ("consecrated book"), in the possible references by William of Auverne, is not actually found in the text, although the word *sacratus* is used descriptively in chapter I.19, saying it is called "*Sacred*, as it acts through the sacred, or because sacred things emerge from it, or because it is *consecrated* through the angels, and because the angel Hocrohel called it *consecrated before the Lord*." Note too that Ganell does in fact refer to it as *Liber Sacratus*.[16]

Date

Hedegård has established a date of between 1100-1350 A.D. for the text. Varying attempts have been made to narrow it further. In 1998, Mathiesen proposed a date of the first half of the 13th century, while Kieckhefer proposed a date a century later.[17] The main argument for the earlier date is that the brief references to a *Liber Sacratus* by William of Auvergne (circa 1230) are temptingly close to our text. On the other hand, he may be referring to some other magic text.

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15 Gilly, 2002. Damaris Gehr produced a critical edition for her Doctoral Thesis, and a forthcoming edition is in press.

16 L.1.f.23.

17 Matheisen 1998 pp. 145–147; Kieckhefer 1998 pp. 253–254; Hedegård 2002 pp. 11–12.

Thorndike favored the earlier date on the basis of William's statements. Lawrence-Mathers and Escobar-Vargas also favor the identification of William's text with the *Sworn Book*.[18]

The main argument for the latter date is the observation that the prologue most likely refers to the actions of John XXII, pope from 1316-1334, to persecute heretics. In fact the wording in the prologue comes very close to some of his sermons. Both Kieckhefer and Hedegård thus favor the early 14th century. Of course the persecution passage could be a later insertion, as we now know the text has been redacted. It could also refer to another, less notorious papal action. This view is supported by the fact that this persecution/origin myth is missing from Ganell's text, as noted by Veenstra.[19]

The possibility that these were later insertions also fits nicely with a theory raised by Boudet, that an earlier version circulated in the time of William, and was known as *Liber Sacratus*. This would also explain the use of the title *Liber Sacratus* by Ganell, and not by the northern manuscripts. It would also explain the absence of persecution statements in the *Summa Sacre Magice*. Let me point out that there is also a logical inconsistency in the persecution story, which a late insertion might explain: If the magic was revealed to Honorius by the angel Hocroel, there would be no reason to assemble experts from all over to preserve their traditions from such Church actions.

Another problem with the fourteenth century date, is that the oldest manuscript, Sloane 3854, dates to then. This would not allow much time to develop such a complicated manuscript tradition and stemma as demonstrated by Hedegård and others.[20]

One further argument for the fourteenth century date is the inclusion of prayers from the "glossed version" of *Ars Notoria*, which has been dated to the fourteenth century.[21] The importance of this as evidence is lessened however by the discovery that Ganell's Honorius does not include that material, but rather demonstrates that the text underwent a later revision.[22]

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18 2014, pp. 38-39, 78.

19 Veenstra 2012 p. 155.

20 Hedegård 2002, especially p. 25.

21 Véronèse 2007 pp. 135 ff.

22 Actually, for the record, Ganell does include the *Ars Notoria* prayers, but later in his compilation.

Author

As mentioned, the prologue gives an intriguing account of the text's origin, which smacks of fiction: A council of eighty-nine magicians assembled, choosing one of their own, Honorius, to preserve the sacred magic from the attacks of the church. The experts were assembled from Naples, Athens, and Toledo. Honorius was said to be from Thebes—in this case probably not Egypt,[23] but Thebes Greece was intended. This may be pure fiction of course, but that city did in fact have a large Jewish population, and saw much turmoil during medieval times between the Eastern and Western Christian churches. In many ways Thebes was at the crossroads. Interestingly, Thebes Greece (now called Thiva) was referred to as "Thebes of the seven gates" to distinguish it from the city in Egypt. These seven city gates were associated with the seven planets—might these have inspired Honorius to design his magic circle with a sword for each planet, stationed at seven directions around the perimeter?

The name Honorius, son of Euclid, has been largely dismissed as a pseudonym. Aside from *Liber Iuratus*, the only independent reference to Honorius of Thebes is possibly Trithemius (1462–1516), who attributes a magic alphabet to him: "Here follows another alphabet of Honorius surnamed the Theban, and the use thereof is for hiding the foolishness of his magic, such as Petrus de Abano testifies in his greater fourth book."[24] I have not been able to identify any such passage in the many voluminous works of De Abano (c. 1257–1316). Since pseudo-de Abano writings are not unknown, the evidence this provides for a historical Honorius is shaky at best. The only manuscript of Honorius which actually includes the alphabet is Sloane 3853, where it is clearly identified as having been taken from Trithemius's student Agrippa,[25] thus making a remarkable round-trip back to Honorius. This so-called Theban alphabet is clearly based on the Latin alphabet, not Greek. This magical alphabet

23 Idries Shah, *Oriental Magic,* London: Octagon, 1992, p. 192, pronounced the work of Egyptian origin on the basis of this name.

24 "Sequitur aliud alphabetum Honorii cognomento Thebani, cuius ministerio suas in magicis fatuitates abscondit, sicut Petrus de Apono testatur in suo maiore libro quarto" Johannes Trithemius, *Polygraphia 6*, 1508, p. 579.

25 Fol. 49v: "De characteribus predict. ... in liber tercius Henr[icus] Cornelius" i.e. Agrippa, *de Occulta Philosophia* Liber III.29. The passage in question is not in the 1510 manuscript, but new to the 1533 edition. Agrippa does not actually identify his source, but it is certainly that of his old mentor Trithemius.

Magic alphabet of Honorius

incidentally has seen widespread popularity by modern practitioners of magic, Wicca, and other forms of witchcraft.

Contents

I will not recount the contents in depth, since the translation makes that redundant, but only make a few observations. Seemingly the work of a single author, the *Sworn Book* has an internal coherence based on medieval science and theology. In short, it is a comprehensive method of magical attainment, not a collection of unrelated spells like most magic texts that have come down to us.

The centerpiece of the text is the ritual to attain nothing less than the beatific vision. Subsequent rituals use the same framework for both spiritual and material benefits, using prayers, conjurations, seals, swords, a wand, circles, and names of God, as well as names of angels and demons. A long list of various practical uses that can be obtained appears at the beginning of the book. It seems this was copied from material later in the text, making it appear to be a list of chapters or table of contents. This is unfortunately not the case, and a source of some confusion.[26]

26 GH p. 27, Veenstra 2012 p. 174.

Although the method of Honorius is distinctly Christian, it directly attacks church authorities of the time, and teaches direct knowledge as opposed to relying on the Church. It has Jewish elements as well as we will see.

Origins and parallels I:

Jewish and "Solomonic" magic

The *Sworn Book* shares some common concepts with medieval Jewish Byzantine magic texts from Spain, France, and Byzantium. These include conjunction with God by magical means (*devequt*), whereupon the angels and demons will bring one anything. Other key concepts are the powers of the seven planets, and the magical uses of names of God—the 72-letter name in particular.[27] One of the earliest Kabbalists, R. Abraham Abulafia, was known to have composed and disseminated his teachings in the 1270's in Greece, including Thebes.[28] Abulafia composed a treatise on the 72-letter divine name, although the details are different in Honorius and Abulafia. The similarities suggest possible influence or fertilization in the development of Honorius's Christian art of magic.

Interestingly, *Hekalot Rabbati* (8th or 9th century), a core text of Jewish mystical literature, has a similar origin narrative: "when R. Nehunia ben ha-Kana heard that Rome was planning to destroy the sages, he gathered a company of rabbis together to 'reveal the nature (*midda*) of the secret of the world.'"[29]

Honorius claims his magic as coming from Solomon. The great seal is called the Seal of Solomon (as well as the Seal of God), famous from antiquity for controlling demons. Some of the prayers and magical essentials are also labeled with the name of that Jewish king. Honorius clearly saw himself as following in the tradition, and endowed with the authority of Solomon. Some elements of the method of Honorius indeed show familiarity with that tradition: The use of magic circles protected by sacred names, suffumigations and ink with familiar ingredients, and use of virgin parchment. Of the names of God and those of spirits, there is a mixture of Hebrew, Greek, Latin, and others not identifiable. Some are well known in magical literature, and others

27 Schwartz 2003 pp. 196, 202–203.

28 Idel 2012 p. 663.

29 Michael D. Schwartz 2006, p. 404.

otherwise unknown. One example, Corniger, sounds like it could be from some medieval popular drama.

Kieckhefer identifies sleep visions as an essentially Jewish element.[30] Another connection with Jewish mysticism may be found in chapter XCVIII, where the text refers to seeing the heavenly palace; this definitely is a concept found primarily in Hekaloth literature and Merkabah mysticism.

Honorius also recognizes the traditional Jewish concept of *Shem ha-Meforash*, but again differs in the details from Kabbalistic tradition. The use of this term, the planetary classification of spirits, and the concept of the heavenly throne, all suggest Jewish influence akin to *Sepher Raziel*. Some prayers, such as CXV.25, are very reminiscent of those found in *Raziel*, but don't match exactly. In at least one small instance, however, Honorius seems to have drawn on this mystical text more or less directly.[31] The text also uses the term *Shamayim*, which is the Hebrew word for heaven. In medieval Jewish Merkabah literature, it is the name of the First Heaven, found in *Raziel* and other sources.[32] Of the prayers, only one is labeled Hebrew (LXIII), though it doesn't seem to have any Hebrew content.

Besides these slender connections with *Liber Razielis* and *Liber Semiphoras*, very little of the method of Honorius appears to be directly related to other treatises on Solomonic magic, such as *Clavicula Salomonis, Ars Almadel, De officiis spirituum, De novem candariis*, or *De quattuor annulis*. The concept of angels and daemons associated with the days and hours is also found in the *Clavicula*, but details again differ. The use of prayers from *Ars Notoria* is the exception, but again these were evidently added later.

Origins and parallels II:

Western/Latin Christianity

A major influence on the magic of Honorius is traditional devout Christian practice, with its common prayers (adapted in some cases), observance of liturgical hours, abstinence, use of the hair shirt, and enlisting the help

30 Kieckhefer 1998 p. 256. See also Veenstra 2012 p. 186 n. 27.

31 Namely, seven divine names used in the Seal of God (IV.14–47, CXXVII.15): Layaly, etc. See below.

32 See Raziel and *Liber Semiphoras,* 6/7Moses in Peterson 2008 p. 265.

of a priest. Honorius includes both the Apostle's Creed and the Athanasian Creed, both of which point to the influence of the Western or Latin (Catholic) church. Similarly, near the very end, the text quotes the blessing of salt, which is a traditional part of Western or Roman ritual. In this form it is not part of Byzantine or Orthodox tradition.

The text also recognizes the traditional Christian classification of angels, as codified by Pseudo-Dionysius (5th–6th century A.D.) and Gregory the Great (circa 540–604 A.D). Honorius differs however in the order, placing the Cherubim before Seraphim, and Principalities before Powers: Cherubim, Seraphim, Thrones, Dominations, Virtues, Principalities, Powers, Archangels, and Angels.[33]

Many of the prayers are reminiscent of medieval Benedictine spiritual exercises, such as those of German mystic Saint Gertrude of Helfta (1256–ca. 1302). Gertrude also had special sympathy towards the souls in purgatory, a subject which is alluded to a couple of times in the *Sworn Book*.

Origins and parallels III:

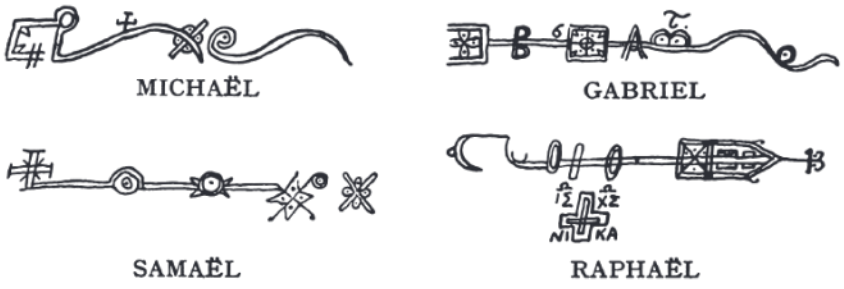
Eastern Christianity and Byzantium

As Mathiesen pointed out, the author of the *Sworn* Book clearly had "some knowledge of the liturgy of the Greek Orthodox Church."[34] In his edition of the Latin text, Hedegård suggested the planetary spirits chapters of the *Sworn Book* might be based on a Greek source.[35] Boudet too raised the possibility that the classification of aerial daemons might be of Byzantine origin. This is supported by the fact that many of them are found in a Byzantine manual of exorcism, published by Delatte. This manuscript was dated by the catalogers as 1735. The names of the demons and their controlling angels correspond closely with Honorius chapters CV-CXI. According to Delatte, "Each group of air demons and wind demons is under the authority of three angels who, under the direction of an archangel, impose his authority through a special seal." There are also parallels in Petrus de Abano's *Heptameron seu Elementa*

33 Boudet 2002 p. 863.

34 Mathiesen 1998 p. 161 n34.

35 Hedegård 2002 p. 50.



Seals of the archangels from Byzantine exorcism manual / Delatte 1957 p. 98

Magica,[36] as well as the fifteenth-century *Book of Angels,*[37] and in the fifteenth-century necromancer's manual published by Richard Kieckhefer.[38]

The spirits associated with the Moon also occur in the *Astromagia* of Alfonso X (written circa 1280). This treatise is primarily about constructing astrological talismans; many of these are taken from *Picatrix*, but this one is attributed to Raziel. The text reads:

> Engrave on the sigil the name of the angel and the wind serving the Moon, and commanding over its sign (which is Cancer), with his aides. The angel is Gabriel and his aides are Michael and Samiel. These are the names of the winds that command over Cancer: Hebetel and Halmitab [later spelled Almutab]; and their aides who are Bylol [later spelled Bibol], Milalu, and Abuzoba.[39]

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36 The earliest edition of this concise handbook of ritual magic appears to be Venice, 1496 (Lynn Thorndike, *Magic and Experimental Science*, vol. II, p. 925.) The attribution of the text to the famous physician Petrus de Abano (1250–1316) "seems quite certainly spurious" according to Thorndike (*op. cit.*, p. 912). His reputation as a magician developed quite early however.

37 Boudet 2002 p. 867: "L. Delatte, *Un office byzantin d'exorcisme*. [Bruxelles]: [Palais des académies], 1957, p. 121–122, points out, among others, Arcan, called king of aerial spirits, then king of Zephyr (the West) and his servants Bileth, Misabou, and Abouzaba. They can be found with names distorted in § 23 (of the spirits of the Moon) and 28 (on Western spirits). But the same names also appear in the *Astromagia* of Alfonso X (see Alfonso el Sabio, cit., pp. 138–139 and 144–145) and in the *Liber de angelis* of Pseudo-Messahala, published by J.G. Lidaka, *The Book of angels*, cit., p. 64–65." (translation mine). The *Book of Angels* was published in Lidaka 1998.

38 Kieckhefer 1998 pp. 181, 303–305.

39 Alfonso X 1992 pp. 138–139 (my translation).

Un office byzantin d'exorcisme f 15, 27, 36-36v, f99v	Heptameron	Honorius	Book of Angels
King: Maimon (Μαϋμὸν) Servants: Aboumaleth, Asaïbi, Balidet (Ἀβουμαλήθ, Ἀσαϊβί, Βαλιδέτ) Ruling Angels: Kasiel, Machotan, Ourouel (Κασιήλ, Μαχωτάν, Ούρουήλ)	K: Maymon S: Abumalith, Assaibi, Balidet RA: Cassiel, Machatan, Vriel (Saturn)	K: Maymon S: Albunalich, Assaibi, Haibalidech, Yasfla RA: Bohel, Cafziel, Michrathon, Saterquiel (CV/ Saturn)	K: Mayrion "the Black One will create the voids" Cassael, Maxtarcop, Stanalcon
K South (Σούθ) S: Magouth, Goutriz (Μαγούθ, Γουτρίζ) RA: Sakiel, Kastiel, Asasiel (Σακιήλ, Καστιήλ, Ἀσασιήλ)	K: Suth S: Maguth, Gutriz RA: Sachiel, Castiel, Asasiel (Jupiter)	K: Formione S: Guth, Maguth, Guthryn RA: Satquiel, Raphael, Pahamcocihel, Asassaiel (CVI/ Jupiter)	K: Marastac S: Aycolaytoum, Lord of Torments RA: Sariel, Staus, Iucuciel [or Cricios, Faccas, Casfeel]
K: Samax (Σαμάξ) S: Carmax, Ismoli, Pafran (Καρμάξ, Ἰσμολί, Παφράν) RA: Samael, Sataël, Amabiel (Σαμαήλ, Σαταήλ, Ἀμαβιήλ)	K: Samax S: Carmax, Ismoli, Paffran RA: Samael, Sataël, Amabiel (Mars)	K: Iammax S: Carmox, Ycanohl, Pasfran RA: Samahel, Satihel, Yturahihel, Amabiel (CVII/Mars)	Rubeus Pugnator ("Red Fighter")* S: Karmal, Iobial, Yfasue Saliciel [aka Salatiel], Ycaachel [aka Taxael], Harmanel [aka Harnariel]
K: Barcan (Βαρκαν) S: Tous, Adas, Cunabal (Τούς, Ἀδάς, Κυναβάλ) RA: Michael, Dardiel, Khourataphel (Μιχαήλ, Δαρδιήλ, Χουραταφήλ)	K: Varcan S: Tus, Andas, Cynabal RA: Michael, Dardiel, Huratapel	K: Barthan S: Thaadas, Chaudas, Ialchal RA: Raphael, Cafhael, Dardihel, Hurathaphel (CVIII/ Sun)	Barchan Chatas, Hycandas, Yaciatal RA: Raphael, Dardaci [aka Daniel], Talanasiel [aka Caualasyel]
K: Sarabotres (Σαραβότρες) S: Amabiel, Aba, Abalidoth, Phlaeph (Ἀμαβιήλ, Ἀβά, Ἀβαλιδώθ, Φλαέ) RA: Anael, Rakhiel, Sakhiel (Ἀναήλ, Ῥαχιήλ, Σαχιήλ)	K: Sarabrotres S: Amabiel, Aba, Abalidoth, Flaëf RA: Anael, Rachiel, Sachiel (Venus)	K: Sarabocres S: Nassar, Cynassa RA: Hanahel, Raquiel, Salguyel (CIX/Venus)	

* On these seven kings addressed by colors, see Scholem 1965 p. 2.

Un office byzantin d'exorcisme f 15, 27, 36-36v, f99v	Heptameron	Honorius	Book of Angels
K: Modiath (or Mediath) (Μοδιαθ or Μεδιάθ) S: Soukinos, Sallales (Σουκίνος, Σαλλάλες) RA: Raphael, Miel, Saraphiel (Ῥαφαήλ, Μιήλ, Σαραφιήλ)	K: Modiat S: Suquinos, Sallales RA: Raphael, Miel, Saraphiel (Mercury)	K: Habaa S: Hyyci, Quyron, Zach, Eladeb RA: Mychael, Myhel, Sarapiel (CX/Mercury)	K: Zombar S: Darial, Faccas RA: Michael, Sariel, Miriel†
K: Arcan (Ἄρκαν) S: Bileth (Βιλέθ), Misabou (Μισσαβού), Abouzaba (or Abuzampa) (Αβουζαβα) RA: Gabriel, Michael, Samael (Γαβριήλ, Μιχαήλ, Σαμαήλ)	K: Arcan S: Bilet, Missabu, Abuzaha RA: Gabriel, Michael, Samael (Moon)	K: Harthan S: Bileth, Misabou, Abouzaba RA: Michael, Gabriel, Samyel, Atithael. (Moon) (CXI/Moon)	K: Abdalaa S: Baysul, Maylalu, Ebuzoba RA: Gabriel, Samayel, Michael

† Planet is not identified, so correspondence is uncertain.

Another passage shows even more variations on these names:

> The angels who have power over (the Moon) are Gabriel, Szamahel [later spelled Esmahel], and Michael.... The king who rules over this image is the honored Abdala, and his servants are Baylul, Maylalu, and Ebuzoba. Over this talisman recite the following invocation: "I beseech you, angels in charge of the character of the Moon, by the name of Ilamos, Namoz, Heyeyl, Caffaa, Bassal, Nacha, Cana, swift Calta, Cahala."[40]

It seems therefore that by 1280, the names had already been known long enough for significant variations to develop, and that some unknown Raziel text was the source.[41] Given how far these differ from Honorius, it seems

40 Alfonso X 1992 pp. 144–145.

41 The editor likewise comments (p. 383): "This talisman must derive from the *Book of Raziel*, but I have not tracked in ms. Reg. Lat. 1300." Since Damaris Gehr is working on these texts, hopefully she will shed more light on it in the future.

unlikely that Honorius was informed by Alfonso's Greek and Arabic translation activities.

We can also see from the above that Honorius is sometimes closer to the Byzantine text than are the other texts. For example, "H" in Harthan, "th" in Bileth, and "ou" in Abouzaba and Misabou reflect the Greek spellings more closely than the other texts. Incorporation of Byzantine material would also explain the puzzling variety of spellings by Honorius, for example, the seemingly arbitrary insertion of the letter "h." This could reflect indecision on how to transliterate the Greek: A few examples should illustrate: Miel vs. Mihel (Gk. Μιήλ), Dardiel vs. Dardihel (Gk. Δαρδιήλ), and Harkan vs. Arcan (Gk. Ἀρκάν).

In other cases, Honorius differs where Petrus and the Greek agree. Honorius generally includes more names than the others. The ruling angel of Mercury is also interesting. In Petrus (similarly Cardanus and Michael Scotus), the ruling archangel is identified as Raphael, while *Liber Semiphoras* and Agrippa identify him as Michael.[42] Hence Honorius is closer to *Liber Semiphoras*.

In the great exorcism in the Byzantine manual only seals of four archangels are preserved, owing to damage at the bottom of folio 102. These four are similar to those in *Heptameron*, which has all seven. It has generally been assumed that the seals of the archangels found in the Royal manuscript are an insertion directly from *Heptameron*, but perhaps they were actually present in the original *Sworn Book* after all. *Heptameron* clearly labels the archangels associated with each seal, but the Royal manuscript just associates them with the planet, which is odd if the scribe took them directly from de Abano. Nothing resembling these appear in Ganell however.[43]

Another part of the Byzantine exorcism manual has parallels in Honorius: The "great exorcism" (f36v), parallels Honorius CXXXIII.38: "πάντα τὰ πονηρὰ δαιμόνια Βεραλανεῦσις, Βαλδακιόνσης, Πανμαχιά, Ἀπολογίου καθέδραι, δοῦλοι τῆς ταρταρέας καθέδρας, Πριμάκ, Βαρκάν, Τούς...." ("the ever-evil demons Beralanysis, Baldakionsis, Panmachia, Apologias cathedrai, slaves of Tartar cathedra, Primak, Barkan, Tous...")[44]

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42 Peterson 2008 pp. 156, 165.

43 See also parallel seals in Kieckhefer 1998 pp. 303-305.

44 The "Exorcism of the Spirits of the Air" (f. 11–14v, 102v–104v) also closely parallels *Heptameron* "Exorcismus Spirituum Aereorum," pp. 112–120..

The concept of angels and daemons associated with the days, hours, and cardinal directions is also found in Byzantine sources, although the details differ.[45] Likewise with the use of magic circles with sacred names, and features aligned to the compass, gloves and other apparel,[46] as well as incenses (*aromata*) used to attract and placate the daemons.[47]

Another puzzle is found in CXL.11 where we read the following: "Casziel, Satquiel, and so on. Furthermore, there are seven superiors, namely Barachiel, Uriel, and the rest." This is the only place that Barachiel is mentioned, so it is apparent the original reference has gotten lost, or was expected to be well known. Unfortunately, this doesn't help identify the provenance, since Uriel and Barachiel are both known as archangels from a variety of traditions, including Orthodox, Latin, the Sibylline Oracles, and ancient Jewish magic.[48]

In summary, it seems likely that all these sources descended from a common ancestor, likely a Byzantine one, and none of them are directly dependent on another.

Evolution of the text

As Frank Klaassen has pointed out, the literature of ritual magic often encourages the process of personalizing or transforming the text.[49] The Elizabethan magi John Dee and Edward Kelly clearly do this with Honorius material in their experiments with spirit communication.[50]

Although many minor differences occur in the manuscripts, only one (Sloane 3854) appears to contain the complete text. Moreover, recent studies

45 Greenfield 1988 pp. 338 ff. Marathakis 2011 pp. 55–74, pp. 101–106, pp. 285–291.

46 Greenfield 1995 p. 136; Marathakis p. 94–95.

47 Greenfield 1995 p. 135.

48 For Sibylline Oracles, see Charlesworth 1983 p. 350. For examples from Jewish magic see Bohak 2008 pp. 315, 318, and Casanowicz 1976 p. 162. Barachiel (also spelled Baruchiel, Barakiel, or Baraqiel) is one of the seven archangels in orthodox tradition (along with Michael, Gabriel, Raphael, Uriel, Salathiel, Jegudiel) See St. Nikolai Velimirovic, *The Prologue of Ohrid—Volume One*. The Synaxis icon includes Jegudiel, Gabriel, Selaphiel, Michael, Uriel, Raphael, and Barachiel. Images on the Basilica of St. Mary of the Angels and the Martyrs (16th century) testify to the Western tradition. (Mark Bredin, *Studies in the Book of Tobit: A Multidisciplinary Approach*, London [u.a.]: T & T Clark, 2006, p. 121.)

49 Klaassen 2014 p. 4.

50 Peterson 2008.

have deduced some evolution of the text. This can be shown from the fact that large portions of the text are quoted in Ganell's *Summa Sacre Magice* (SSM), including apparently some original "Honorius" material which is not found in the other manuscripts. Ganell's text also shows differences in the order of the material. Analyzing these differences, researchers have found evidence that the better-known group of manuscripts has been redacted at some point. Thus scholars have started referring to this better-known material as the "London Honorius" or "Northwestern European" tradition. (The use of "London" is somewhat of a misnomer, since a German manuscript also exists.[51])

Veenstra has demonstrated that the "London Honorius" has adapted the text somewhat, such as likely moving the instructions on consecrating the Seal of God to the beginning.[52] Further evidence of this change is that the German manuscript preserves the presumed original order: PART 1: To behold the face of the Deity; PART 2: Knowledge of the angels; PART 3: Knowledge of the spirits of the air, their binding and which spirits are under them; PART 4: Knowledge of the spirits of the earth; PART 5: Knowledge of the great name of God, in Hebrew *Shem ha-Meforash*, with instructions for constructing the Seal of God.

More evidence of the editorial process may be the unusual variation of the Tetragrammaton, "Ioth He Vau *Deleth*," found in two places in the text: CXXXIII.39 and CXXXVII.5. These may be mistakes, evidence of the compiler's unfamiliarity with Hebrew, a possibility suggested by both Mesler and Veenstra.[53] However this seems unlikely to me given the fact that the "mistake" recurs. Moreover, the form also occurs in other texts, such as *Vinculum Salomonis*, a text which does not appear to derive from Honorius.[54] The substitution of Deleth could also have been intentional to avoid writing the

51 Leipzig Cod. Mag. 16.

52 Veenstra 2012 pp. 151 ff, and especially pp. 167–168.

53 Mesler 2012 p. 118, Veenstra 2012 pp. 172–173. There is a parallel passage to CXXXIII.39 in de Abano's text, *Heptameron* (H) pp. 120–122, which reads "per hoc nomen ineffabile, Tetragrammaton IHVH Iehouah," but this may easily be a later editorial correction. Similarly SSM L.3.f.37.

54 For example, Wellcome 110 fol. 36r. This manuscript has been dated late 16th century: "et quod ex quatuor literis constat scilicet **Ioth he vahu deleth** et per novem celestia candelabra [sic], et per eorum virtutes quatenus etc."

correct name (maybe clued by *deleth* = he deletes?).[55] However, since the text abounds in sacred names of God, that explanation seems unlikely to me too. A third possibility is that the compiler was simply preserving the form found in his source material, which had itself conservatively censored the correct form of the name. This is consistent with the eclectic nature of the text.

A comparison of the manuscripts shows other evidence of *transformations* aside from introducing minor errors. For example, the Royal manuscript in some instances preserves earlier readings; however, it also seems to have excised material on demons, leaving only the angels (which it also expanded upon). Some of the manuscripts altered the magic circle to have seven equal segments. To judge by comparison with Ganell's Honorius material, the northern European redactor may have removed material about the four demon kings (Amaymon, Oriens or Orienens, Paymon, and Egyn), seals of the spirits, and further instructions about ritual instruments.[56]

The psalter is another interesting case. These core prayers are essential to the magic of Honorius, yet they differ in the northern Honorius and in the Honorius quoted by Ganell. Perhaps they were originally a separate detached text, or possibly they got omitted at some point. In the northern European recension, the want was supplied by prayers taken from *Ars Notoria*. In Ganell's text, the core prayers are taken from a book called the *Liber Trium Animarum* (LTA). It now seems certain that the use of *Ars Notoria* is a departure from the hypothetical Ur text, based on the dating of the specific variations of *Ars Notoria* used. The original version of Honorius may have included the LTA prayers, but it is of course possible the LTA was a different attempt to fill the gap left from the missing prayers. Curiously, Ganell's *Summa* also includes prayers from the *Ars Notoria*, which he refers to as the "old art."[57]

In conclusion, it seems likely that the compiler had some knowledge of Jewish Kabbalah and Merkabah traditions, and wanted to incorporate the

55 Suggested by Mesler, p. 139.

56 Ganell goes into details of 4 kings of the N/S/E/W. In some cases he specifically states that Honorius does not provide instructions, so he will supplement the information, for example his chapter on the vestments. Ganell's text shows clear signs of redaction in some cases, such as crossing out words which are found in other manuscripts. There are many example where he uses th and t interchangeably, e.g. *thetragramaton* but elsewhere *tetragramathon*.

57 For example, L.4.f.9 "oracio quartus artis veretis: Helyscemath, hazaram, hemel" = Honorius chapter XVI = Ars Not. 7, JV p. 146.

concepts into his own system, based more on Christian elements, such as names of Christ, and traditional prayers. He also likely incorporated material from some Byzantine source, resulting in a method that was truly at the crossroads of various traditions.

Elements of magic as taught by Honorius

Vision of God, or the Beatific Vision

The key to the entire of system of magic taught by Honorius is the magical means for achieving the vision of God, even as the saints and prophets themselves knew God. This section of the text was probably the first part originally. Mathiesen singles out this as the most interesting and important historically, without parallel in magical literature.[58]

As mentioned above, this was a key element of Jewish Merkabah mysticism,[59] as well as various Christian authors such as Pseudo-Dionysius. Theodoric of Freiberg (ca. 1240–ca. 1320), a German Dominican theologian, wrote an influential treatise on the subject, called *Tractatus de visione beatifica*. The writings of Christian mystics, such as Saint Gertrude of Helfta, abound in visions of Jesus and Mary, so this may be a logical extension of those too.

Honorius professes to provide a practical way to achieve this, going far beyond anything the conventional church rituals could offer.

Seals of angels

The term seal (*sigilla*) is used in two different senses in the magic of Honorius. The first designates specific texts to be recited to bind the spirits.[60] It can also mean physical seals or sigils of angels or spirits that can be held in the hand.[61] Unfortunately, no examples of the second type are represented in the manuscripts.[62] Chapter CXXV.4 states these seals may be engraved on silver, and possibly tin or other metals. Ganell, who has a tendency to supplement

58 Mathiesen, 1998 pp. 150 ff.

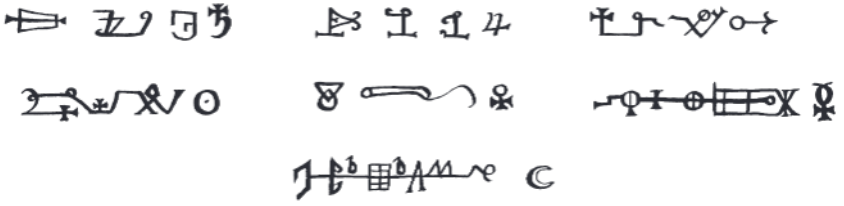
59 Michael D. Schwartz 2006, pp. 415.

60 See Veenstra 2012 p. 190 n 79.

61 CXXXI: magister habens signum Dei et sigilla in manu sua dextra. See also CXXXIX.2.

62 The exception is R, which may be an accretion derived from *Heptameron*.

Seal of Amaymon, from Ganell



Seals of the archangels from Royal MS 17Axlii fols. 67v–70r

Honorius, in some cases simply uses the written names of the spirits, sometimes in Hebrew.[63] One rare exception is the "seal of Amaymon" found in the *Summa* on L.3.f.22.

Given the parallel texts, perhaps something close to the seals found in the Royal manuscript were originally present in the lost Ur-text.

Other variations of these same seals are included in the fifteenth-century Munich handbook.[64]

63 For example, L.5.f.63.

64 Kieckhefer 1998 pp. 367–368.

Seal of God or Seal of Solomon: Signum Dei, Sigillum Dei

The concept of a great seal, commonly called the Seal of Solomon, is central to Solomonic magic. Early references can be found in the Greek Magical Papyri.[65] Duling mentions a second to third century metal-foil amulet which mentions it.[66] One of the oldest examples is found in the Testament of Solomon (1st to 3th CE), described as engraved on a precious stone, which some manuscripts expand on as being a pentalpha, or five-pointed star.[67] Many versions of the seal of Solomon can be found in magical literature, from the simple pentalpha to the extremely elaborate.[68] Many versions, including that in the *Sworn Book* contain the pentalpha as a central or key element.

The great seal as described by Honorius is likewise central to his magic. He refers to it variously as the Seal of the True and Living God, the Seal of the Eternal, Living, and True God, the Sign (or Seal) of God, the Sacrosanct Seal, the Seal of the Sacred Names of God, the Sacred (or Holy) Seal; the Sign of Solomon, the Seal of Solomon, the Sign (or Seal) of the Lord, the Sacred Seal, the Sacred [Seal] of God; the Sign of Solomon given by the Lord, or simply the Sign.[69] Ganell also refers to it at times as the Divine Sign.[70] Note, it is never referred to as the Seal of Truth (Heb. *Aemeth*), which John Dee uses.[71]

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65 PGM IV.3041. Betz, Hans Dieter. *The Greek Magical Papyri in Translation, Including the Demotic Spells*. Chicago: University of Chicago Press, 1986, p. 96.

66 Duling 1983, p. 948.

67 For a recent translation, see Duling 1983 pp. 935 ff. On the seal, see p. 962 and note k. On later treatment of the *Testament*, see Sarah Iles Johnston, "The Testament of Solomon from Late Antiquity to the Renaissance" in Bremmer and Veenstra 2002. For bibliography, see also G. Fitzer, *Theological Dictionary of the New Testament* 7 (1971): 947, n. 72.

68 The version in *Grimorium Verum* (Peterson 2007, p. 80) is fairly simple. Jean-Patrice Boudet 2006 planche XIV shows a particularly elaborate example from an Italian edition of the *Key of Solomon* (1446). Paris, BnF, ms. Ital. 1524, fol. 186.

69 *Sigillum Dei*, III.7, IV.51, CXXXVII.15, 18, 21, CXL.5; *Sigillum Dei vivi et veri*, IV.1; *Sigillum Dei eterni, vivi, et veri*, CXXXVII.1; *Signum Dei*, CXV.7, CXXXI.1, CXXXIX.2. *Signum Domini*, CXV.2, CXXIX.4, CXXXIII.46, CXXXVII.22. *Sigillum Domini* CXXXIX.3; *Sacrosanctum Sigillum* IV.65; *Sigillum sanctorum nominum Dei*, CXV.14; *Sacrum Sigillum*, CXXXIII.13, CXXXVII.7; *Sacrum Sigillum Dei*, CXXXII.12; *Sanctum Sigillum*, CXXXIII.53, CXXXVII.12; *Sigillum Salomonis*, CXXXIII.37; *Signum Salomonis*, CXXVI.14, CXXXIII.30, 51; *Signum Salomonis a Domino datum*, CXXXIII.30; *Signum*, CXV.45, CXXXIII.37.

70 *Signum diuino*, e.g. SSM L.3.f.6.

71 Peterson 2003, especially pp. 22, 79.

Jan Veenstra has shown that the example found in London manuscript Sloane 313 (see appendix II) does not actually agree with the description in the text, but the drawing in SSM is much closer.[72] For example, a passage in LIH IV.12 matches the drawing in SSM, but not Sloane 313.[73] For this edition, I have reconstructed the Seal based on the elaborate description in the text, as well as Ganell's drawing.

According to Veenstra, this seal was also "known independently as an amulet in Spain." This is based on Athanasius Kircher's observations, as detailed by Gilly.[74] Chardonnens and Veensstra published details on other exemplars from the Netherlands and Italy, both found in the walls of buildings.[75] The Dutch seal dates from the 15th or early 16th century, making it the earliest such artifact known.[76]

Chardonnens and Veenstra suggest the creator of the Dutch seal must have had access to the descriptive text. Another possibility is that they had access only to a similar seal, perhaps that of a practicing magician, which may have been properly prepared. This seems more likely to me than the possibility that it had been re-purposed or retired by its text-informed originator.

Many variants of this Seal of God occur, including many outside Honorius-related texts, exhibiting various states of divergence from the earliest exemplars. Some texts of the *Key of Solomon* contain versions of the Honorius seal. That in Aubrey 24 describes it as effective against a long list of physical dangers, as well as protection from ghosts or phantasms.[77] This might account for its use in protecting buildings. MS. Mich. 276, fol 13r describes its use similarly. A version found in *La véritable magie noire*[78] is barely recognizable, testifying to a long and complex transmission. This is further attested by the apparent mixture of lineages apparent in the Dutch seal.[79]

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72 Veenstra 2012 pp. 151 ff, especially p. 165.

73 See Veenstra 2012 p. 161, 186 n34.

74 Veenstra 2012 p. 161. Gilly 2002 p. 291.

75 Chardonnens and Veensstra 2014 p. 127, p. 137. See also Gilly 2002 p. 280.

76 Chardonnens and Veensstra 2014 p. 139.

77 Oxford, Bodleian Library MS. Aubrey 24, dated 1674 60r-v.

78 "Iroé-Grego," "1750."

79 As detailed so aptly by Chardonnens and Veensstra 2014, especially pp. 150–155. Perhaps future building demolitions will help clarify the picture.

The magic circle and the magical seven-fold universe

The magic of Honorius is heavily structured around a seven-fold classification, including the seven classical planets (or "wandering stars"), cardinal directions and their associated winds, and the four elements and humors of the ancients. A representation of this "map of the universe" is the basis for the magic circle used for invoking spirits. This is not described in the text, but illustrated graphically. Variations exist in the manuscripts: The oldest

Region	Humors	Element	Tetrabiblos ch 4	Planet	Angel	Name of God
East	warm and moist, [masculine]		Hot & dry, masculine	The Sun	Boon	Ysicres
Consol (Southeast)	hot, mixed moist dry [NOT DRY]		Hot & moist, masculine	Jupiter	Uriel	Zebedey
South	hot and dry	Fire	Very hot & dry, masculine	Mars	Karathiel	Eloy
Nogahel (Southwest)	warm, and feminine	Air	Warm & moist (similar to Mars, but not as hot or dry), feminine*	Venus	Uriel	Ienomei
West	cold and moist / feminine	Water	Cold & moist, feminine	The Moon	Hocroel	Theos
Frigicap (Northwest)	cold and damp, masculine		Sometimes dry, sometimes moist, uncertain gender†	Mercury	Vihel	Sother
Northern part	cold and dry	Earth	Very cold & dry, masculine	Saturn	Lanael	Christ
(Northeast is not included)						

* Note: "The Greeks considered Venus to be slightly warm and moist (fertile qualities); however, from the Arabic era onward, Venus is always called cold and moist." (The Well-Tempered Astrologer, by Dorian Gieseler Greenbaum, https://www.scribd.com/doc/182979617/welltemperedastrologer-pdf retrieved Oct 10, 2015.

† According to Grosseteste: cold & dry. See Matt Dowd, PhD Dissertation, Astronomy and Compotus at Oxford University in the Early Thirteenth Century: The Works of Robert Grosseteste, 2003, p. 120, http://www3.nd.edu/~mdowd1/disschapters/FullDiss.pdf, retrieved Oct 10, 2015.

manuscripts (Sloane 3854 133v and Sloane 313 24r) both show North as occupying 90 degrees of the compass. Leip. Cod. Mag. 16 (pp. 98 and 112, circa 1750) shows the West as occupying 90 degrees. Other manuscripts show the circle divided into seven *equal* segments (SSM L.3.f.29, Sloane 3853 fol. 150v). See appendix II.

The correspondence of the planets with the elements and humors seems to be based ultimately on the Ptolomaic model of the universe, as found in chapter 4 of *Tetrabiblos*. This explains the influences of the planets through their associations with the humors, namely the productive qualities of warmth and moisture, and the reductive qualities of cold and dryness.[80]

The magic circle is required for calling spirits, and is described as providing the "greatest fortification" against the spirits. This seems to be mainly precautionary, because certain of them could potentially respond with malice (CXXVII.10).

In the manuscripts, the magic circle diagram is surrounded by descriptive passages, such as "East, warm and moist, where the angels of the Sun dominate." These passages are probably not intended to be part of the magic circle itself. In Sloane 3854, the descriptions are outside the three concentric circles. In Sloane 3853, SSM, and some of the others, the circles extend outside the descriptive material, likely in deviation from the original.

To call forth the planetary and aerial spirits, the text describes a second (double) circle, drawn a ways from the main circle. Around this second circle should be written "the names of the angels of the hour, day, month, time, and aspect" (CXIV.8, CXXVII.7). This is reminiscent of de Abano, but unfortunately, the text does not identify the corresponding names.

Names of God

The use of the names of God is central to the method of Honorius, as well as Solomonic and Jewish magic in general. Honorius uses prayers constructed around the hundred names of God listed in chapter CI. The names themselves are an eclectic mixture of Greek, Hebrew, Latin, and others of undetermined origin.

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80 Ptolomy and Robbins 1980 pp. 35 ff. The correspondence of the planets and elements is also recounted in the eleventh century Arabic magic text now generally known as *Picatrix*; see I.4, Greer and Warnock 2011 p. 31.

The text also uses the Hebrew term *Shem ha-Meforash*, probably meaning something like "explicit name" of God. Honorius uses the term to refer to the seventy-two letter name of God given in several places in the text, including the border of the Seal of God. Although the use of this term might lead us to suppose a Jewish connection, the name itself turns out to be derived from the initial letters of seventy-two names of God, a subset of the longer list.[81] They are as follows:

Seventy-two names comprising the Name of God – Shem ha-Meforash.[82]

Ha; 1. Theos; 2. Onay; 3. El; 4. Χρς;[83] 5. On; 6. Raby; 7. Alpha ω; 8. Baruch; 9. AGLA; 10. Letamynyn; 11. Adon, 12. Ioth, 13. Quyesteron, 14. Tunayon, 15. Yalgal, 16. Ysyston, 17. Sampsoyny, 18. Thetebar, 19. Athyonodabazar, 20. Lauaquyryn, 21. Geuer, 22. Athedyon, 23. Onoytheon, 24. Nomyx, 25. Oristyon, 26. Sanathyel, 27. Vabalganarytyn, 28. Lauagelaguyn, 29. Araton, 30. Radix, 31. Yaua, 32. Capkyb, 33. Ely, 34. Kyryos, 35. Suparyas, 36. Pantheon, 37. Flemoyon, 38. Yuestre, 39. Onella, 40. Maniyas,[84] 41. Elgybor, 42. Maney, 43. Asmamyas, 44. Nathanathoy, 45. Abracalabrah,[85] 46. Romolyon, 47. Epafgricus, 48. Narach, 49. Vagalnarytyn, 50. Gofgamel, 51. Alla, 52. Rabur, 53. Eloon, 54. Lauazyryn, 55. Abracaleus, 56. Tantalatysten, 57. Eye, 58. Delectycon, 59. Ay, 60. Tunayon, 61. Occynomeryon, 62. Nomygon, 63. Oryona, 64. Nosulaseps, 65. Abryon, 66. Orlon, 67. Ye, 68. Layafalasyn, 69. Eye assereye, 70. Ydardycon, 71. Ocleyste, 72. Tucheon.[86]

This list is not found in the *Sworn Book*; although most of the names appear in CI.2-8, the order varies. The resulting series of seventy-two letters is divided into eight groups of nine letters:[87]

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81 Veenstra 2012 pp. 168 ff. The more traditional Jewish name is based on Ex. 14:19-21.

82 SSM L.2.f.25 ll 5-26, which Ganell attributes to Tot Grecus. This important identification was made by Veenstra 2012 p. 172, and later corrected in Chardonnens and Veenstra 2014 pp. 142–143. With the availability of better photographs of the manuscript, I can propose two minor corrections to their transcript.

83 = Christus.

84 JV: Mamyas.

85 Skemer 2006 p. 120 notes the use of this name in thirteen century manuscript Sloane 1717.

86 JV: Tutheon.

87 SSM L.4.f.20. See Chardonnens and Veenstra 2014 p. 144 for variants.

¶Toexoraba ¶Layqtiyst ¶Algaonosu ¶Laryceksp ¶Fyomemana ¶Renugarel ¶Atedatono ¶Naoyleyot

The result is not only an abbreviation, but in fact an acronym, pronounceable in its own right. This may be the motive for rearranging the list as found in CI.2.

In addition to the Seal of God, this 72-letter name is used on the bed of ashes, and according to Ganell, should be written on the swords as well.

An additional list of seven divine names are used in the Seal of God (IV.14-47, CXXVII.15): Layaly, Lialg, Veham, Yalgal, Narath, Libarre, Lybares.[88] These seem to derive from *Sepher Raziel*, fifth Semaforas: Lyaham, Lyalgana, Lyafar, Viahirab, lelara, lebaron, Laasasalos.[89] These seven names are also to be used in conjunction with the magic circle, as described in chapter CXXVII.15, where they are written on small pieces of parchment set around outside the circle, but later removed. Wellcome 110 (late 16th CE,) has a very similar procedure, instructing the operator to make an incense offering to the spirit, then write the seven [sic] sacred names around the circle, "hay + byalg + vehem + yasgal + Narath + libaree, but you must remove them when you wish to operate, for no spirit is able to operate while they are there, so they must be erased."[90] Sloane 3885 32r (in a 17th ce section of the manuscript giving a version of the *Thesaurus Spirituum*) is almost identical, but the names read: "Hay + Lealge + Vehe + Valgah + Narach + Libarroe + Libaroes."

This process of writing these sacred names on pieces of parchment, and later erasing them is reminiscent of the changes against the Byzantine sorcerers Kappadokes and Tzerentzes, "for the former was said to have left his amulet lying beneath the stars all night, while the latter was alleged to have written, and then erased and trampled on, 'God's holy name.'"[91]

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88 SSM: Layaly, lyalg, vehem, yalgal, narach, lybarre, lybares.

89 *Book of Oberon* manuscript p. 44: uses a similar list in a conjuration to bind spirits: "by these seven names of God: Largia + Gaaghum + Levalogni lavafarim + Vbalgana + Haia + Layazogin + Layarosin + Layaschesyn + by which all things are bound." Compare also Bodleian Rawlinson D252 51r: lyalth, lyalg, vehem, thalgal, narath, libarre, libares. Leipzig Cod. Mag, 16 p. 113: Lagaly, Vellim, Narach, Lyaeh, Yalgal, Librare, Librares.

90 45v: "scribantur ista septem nomina dei hay + byalg + vehem + yasgal + Narath + libaree+ et ponantur in septem mundi partibus iuxta circulum, et cum operari volueris, remove, quia in istorum presentia nullus spiritus potest operari, et ideo deleantur."

91 Greenfield 1995 pp. 134–135.

Names of Saints

Various saints are commemorated in the prayers. Most interestingly, the operator is instructed to use whichever saints resonate most for him or her (LII.7).

Spirits, Angels, and Demons in LIH

Honorius or his informants have categorized supernatural beings into logical categories, of which the traditional hierarchy of angels of Pseudo-Dionysius is only a part:

> There are three types of angels, the celestial, the aerial, and the earthly. There are two types of celestials, those who only serve God, and those are the nine orders of angels, namely, the Cherubim, Seraphim, Thrones, Dominations, Virtues, Principalities, Powers, Archangels, and Angels, concerning whom it is spoken among mortals neither by forced power nor by artificial force, and therefore in nowise should they be invoked, because they always stand praising the divine majesty, and never separated from his presence. (III.9)

Thus the spirits are divided into four categories—celestial or higher angels, planetary or lower angels, aerial spirits or daemons, and terrestrial spirits (or daemons). The aerial spirits are also listed alongside with the planetary spirits, with the explanation that the planetary angels are used to control them.[92] The list is repeated later (with some variations) in the catalog of aerial spirits. According to Honorius, "whenever good angels are called, you must not have the whistle, wand, nor the swords."

The table of topics or contents also refers to elemental spirits, namely those of the fire, water, air, and the earthly or infernal spirits. In the text, these are included in the sevenfold scheme, such that fire spirits are identified with those of Mars, and the South for example. See above discussion on the magic circle.

92 e.g. "veniatis … per istos sanctos angelos, Boel, caphzyel, mycraton, satryquiel, mychael, myel, sarypyel." (SSM L.3.f.59).

The text gives detailed signs that the spirits are there, such as the magicians breaking into a sweat, or the sound of thunder. These signs perhaps have an even more ancient origin.

Only a few of the spirits listed are well known in the literature. Asmodeus (CXXXV.10) is of course well known from Tobit, the Testament of Solomon, and the Babylonian Talmud. Bileth is another name well-known in the literature. Scholem has traced his origin to Bilar in apocryphal literature and the Dead Sea scrolls.[93]

The concept of seven demon kings is also found in Arabic demonology, but "undoubtedly shows a connection with the much older ideas of planetary divinities."[94]

The Winds

Air, being invisible, can act as a bridge between the physical and spiritual world, and can be influenced by the magician to bring about physical changes in the world.[95] Winds and unexplained movements of vegetation are seen as evidence of the presence of spirits.

There is much wind lore going back to ancient times, and names assigned such as zephyr, "blowing from the west." The Greek *anemoi* are four wind gods ascribed to each cardinal direction, with lesser (minor) gods identified with the northeast, southeast, northwest, and southwest winds.[96] In the system of Honorius, these are syncretized with the seven-fold classifications based on the seven classical "planets." The result either drops one sector, or expands the remaining sectors as seen above.

Ganell's *Summa* includes both seven-fold and eight-fold classifications of the winds. In the latter the Northeast wind is given the well-known name Aquilo.[97]

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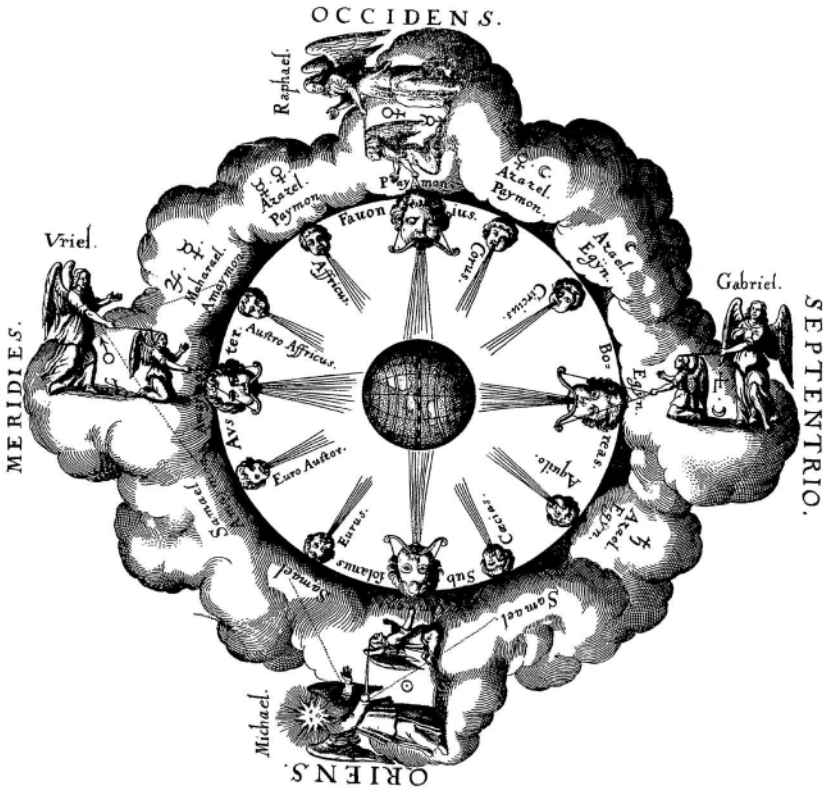
93 Dan Ben-Amos "On Demons" in Dan 2005 p. 31.

94 Scholem 1965 p. 2.

95 See in particular, LIH CXVII.4. For discussion, see McGraw, 2013, pp. 51–52.

96 See for example, McCartney, 1930.

97 SSM L.2.f.15 has a diagram with the eight winds. SSM L5.f.11 has yet another *seven*-fold scheme: De ventis. Ventus qui flat ab Oriente dicitur Eurus. Et qui flat a meridie Auster. Et qui ab occidente zephyrus. Et qui a septentrione, Boreas. Et qui ab aquilone, Aquilo. Et qui a cosole, subsolanus. Et qui afrigicap, fauonius, vel circius. ("Concerning



Spirits associated with the Winds from Robert Fludd, Medicina, *1629*

The names of the diagonals in Honorius, Frigicap, Consol, and Nogahem, are of uncertain etymology, and otherwise unknown. Nogahem may be compared with Nogah, Hebrew for Venus, but none of the other winds show any resemblance to Hebrew words. In two places (CXXXII.11, CXL.4), the Nogahem sword is referred to as the Nogahel sword, which Agrippa (OP3.28) identifies as the spirit of Venus/Nogah. Consol (SSM: cosol), the southeast wind, may be compared with *subsolanus*, (literally "beneath the Sun" a com-

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the winds. The wind which blows from the east is called Eurus, and that which blows from the south Auster, and which blows from the west the Zephyr, and which blows from the north, Boreas, and from the north, Aquilo, and that which blows from cosole, Subsolanus/eastern, and that which blows from Afrigicap, Favonius = the west wind, or Circius = the WNW wind.")

mon name for the east wind); *co-* and *con-* are common enclitics, both meaning "with," or "alongside." Frigicap (the northwest wind) may be compared with Africus, a common name for the southwest wind. The winds and their associated humors play an important part in medicine from ancient times up to early modern times, as seen from the writings of Robert Fludd.[98]

Preparations

The preparations taught by Honorius are not arduous compared with the rituals themselves. They include a special diet, shaving the hair from your body, sexual abstinence, confession and contrition, observing physical and spiritual purity, giving alms to three poor persons, and especially frequent prayer. During the first purification, fasting on bread and water is required. In other cases meat, fish, water, and wine are acceptable under some circumstances. On the third day of preparation, an angel will reveal in a dream if the operator is worthy. If so, the ritual proper can commence, lasting 72 days.

Ritual implements

While it has been suggested that expensive ingredients are sometimes used as part of the sacrifice needed for magical achievement,[99] quite the contrary is the case according to Honorius.[100] Intentional destruction of wealth in the form of expensive ingredients, or use of expensive ritual garments, etc. is rejected "because neither God nor the blessed angel care anything about material things. From this it is seen that the poor labor more quickly and truly (in this art) than the rich." (Chapter V.4)
Requisites include:[101]

- Candle of virgin wax. It should be noted that wax was more expensive than tallow candles, but provided a much cleaner flame. (CXXIX.1, CXXXIX.2)
- Censer for burning incense, with charcoal. (CXXIX.1)

98 Fludd 1629, p. 113.
99 McGraw, 2013, p. 28.
100 On which, see discussion in Gehr 2015.
101 Listed in CXXXIX.2.

- Charcoal. Used in the censer for burning incense. Also used to write (on tiles) the petition or requests being made to the spirits.
- Circles. The rites are performed both inside and outside the main ritual circle. In addition, circles are constructed where the spirits appear. For aerial spirits, it is elevated, while for earth spirits, a pit is dug.
- Clay or earth: See stones.
- Garments of clean white hemp. For the divine vision the garments should be black (CI.20), but for calling forth spirits, they should be white (CXV.1).[102] They should be new, or *virtutes* ("of worth"), or at least very newly washed, and in no event should they be foul smelling.
- Gloves, new, made without whitening chalk.
- Incense: the Seal of God consecration specifies a mixture of amber, musk, aloe, white and red labdanum, mastic, frankincense, pearls, and "incense" (CXXIX.1).[103]
- Knife (new) (Lat. *cultello*) Ganell reads *culter* (knife), while Honorius reads *cultellus* ("small knife"). This is used for drawing the magic circles in the earth.
- Paper (*cedula*), Small pieces of paper with divine names are used in conjunction with the magic circle,
- Parchment, of calf, foal, or deer. Used for the Seal of God.
- Seal of God
- Seals of angels, not given in most manuscripts, but perhaps similar to those given above.
- Shirt, hair-, also known as a cilice. Because these are so uncomfortable, their use is associated with denial of the flesh, and a reminder of the suffering of Christ.
- Stole (*stolla*). From the instructions that it is worn around the neck (CXXXVII.22), it is clear that a priestly stole is intended. This is typically between two and four inches wide and around eighty inches long. Silk is commonly used by priests. A cross is generally embroidered mid way, and often at the ends as well.

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102 Compare SSM L.2.f.2.

103 *Ambra, musco, aloe, lapdano albo et rubeo, mastice, olibano, margaritis et thure* (IV.57). The last word, *tus*, can be either generic for incense, or frankincense specifically, but since the more specific word for frankincense, *olibanum* (from the Hebrew הנבלה) is already listed, it is not clear what ninth ingredient is intended.

- Stones (or tiles) and mortar. These are needed to prepare a flat surface on which to construct the magic circle. In cases of poverty, clay or even clean earth can be substituted.
- Stools: Wooden stools may be used to sit on during the rituals.
- Swords (called *gladius* or *ensis*). Seven are needed when calling forth spirits, but not the higher angels. The swords should all be equal in length, and if possible they should be lustrous or brightly polished (CXXIX.1, CXXXIX.2). Nothing is said about their consecration or decoration, but Ganell includes instructions which he attributes to Honorius (L.2.f.13): On the haft should be attached a small clean piece of paper on which is written the "fourth ineffable name" of God "which is of seventy-two letters, namely H.t.oexoraba, ..."[104]
- Tiles, on which should be written the petition or requests being made to the spirits. Tiles can also be used to make a more uniform surface for the magic circle.
- Wand of laurel or hazel.[105] This is needed when calling forth spirits, but not the good angels. The text uses the terms *baculus* ("a stick or staff") and *virgula* ("small wand, rod, twig") synonymously. Ganell additionally uses the word *virga* ("a slender green branch or switch"). He further states the the hazel rod/switch (*virga avellane*) should be the length of the master's arm, extended (L.3.f.25). The wand cannot be too slender, as is clear from the instruction that it should have four sides on which are written figures and sacred names (CXXXIX.6–7). I thus have to interpret the phrase "from that year"[106] as meaning it should be cut fresh each year, not that it should be of the same year's growth, as the latter would be too small to meet the other requirements.
- Whistle: It is sounded and struck at various points in the ritual to call the spirits. It is not used with the higher angels. Its construction is detailed in chapter CXL. According to Honorius, it can be made of copper, silver, gold, or hazel wood. Ganell (L.2.f.9) states that Solomon in his "fifth

104 Which name of course is found in IV.4 and on the Seal of God. SSM L.2.f.13: *habere gladium vel ensem, in cuius manubrio in sedula munda sit in castratum quartum nomen ineffabile quod est 72 literarum, Que sunt iste, H.t.oexoraba ....*

105 *Baculum lauri vel coruli*, (CXXXII.2); *virgula coruli*, (CXXXIX.2).

106 *Illius anni* (CXXXII.2).

book" commanded that it should be made. He adds that it can be made of copper, silver, or hazel ("*ere, argento, vel avellane*").

- Wine: Choice or "the finest" wine may be consumed during the ritual of calling forth the spirits, to help calm the nerves.[107]

Spirit thrones

The text refers to the thrones or seats (*sedes*) of the supernatural beings, such as the seat of Samaym, and the seats of Primachia and Apologia (CXXIII.38). According to Ganell (L.3.f.3), this is the second circle, placed next to the circle of the operator.[108]

The Rituals

The core ritual takes seventy-two days in the London Honorius, but forty days in SSM. Since the Seal of God (also called the Seal of Solomon) is needed in the other rituals, its preparation is described in great detail (LII, XCVIII-CI). Ganell's description is much simpler, but the accompanying diagram makes the details redundant anyway.

A twenty-day purification comes next, involving attending mass, and reciting certain prayers both before and during the service. This is followed by twelve days of fasting and prayer; for this stage of the operation, a discreet priest is enlisted to help with prayers and services. Near the end of the ritual, you prepare a bed surrounded by ashes with divine names written therein. This is the stage for critical sleep visions.

The process for calling the spirits commences similarly, followed by a four-part ritual: the "invocation," the "seal and binding," the "conjuration," and the "placation."[109] Placating involves offering the spirits a "small gift."[110] This is evidently the pleasing suffumigation offered.[111]

Note much of the work is performed outside the magic circle, including the excitations.[112]

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107 CXXIX.1, CXXXIX.2.

108 On this see also Veenstra 2012 p. 173–175.

109 Mesler 2012 p. 122.

110 *Munusculum*, (CXIV.7, CXV.16–17, 35, 41).

111 *Placatum suffumigium*, CXVIII.24.

112 Veenstra 2012 p. 176.

Influence

As mentioned above, examples of the Seal of God and its variants are much more frequent and widespread than the text itself. The actual text of the *Sworn Book* seems to be little noticed by practitioners. The main legacy seems to have come to us in the form of the so-called Heptarchic and Enochian systems of magic which originated with John Dee and Edward Kelly.

In 1582, John Dee, one of the leading scientists and occultists of his age, undertook a series of "Mystical Experiments."[113] He quickly became convinced that he was communicating with supernatural creatures. One of the first instructions he received was to construct a Seal of God, based on one "already perfected" in his books. Dee consulted several manuscripts, one of which was apparently Sloane 313.[114] Another of his sources was Ganell's *Summa*, which contains annotations in his hand. With his shrewd eye he noticed discrepancies, and consulted the angels to help resolve them. This prompted them to reveal an almost totally new version of the *Sigillum Dei*, but with elements from both manuscripts. The design is now widely known, with examples on coffee mugs and tee-shirts available.

As one last example of its influence, I think it quite likely that the name and reputation of Honorius "of Thebes" led to the creation of an unrelated text, the so-called *Grimoire of Pope Honorius*. Boudet noted the "huge success of the *Grimoire of Pope Honorius*, whose first edition dates from 1629 and is still republished regularly to the present, for the use of contemporary magicians." More than a few times that text has been confused the *Sworn Book*, including individuals making such uninformed assertions as the *Grimoire of Honorius* or even the *Grand Grimoire* being derived from it.[115]

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113 Peterson 2002, pp. 12, 70.

114 Roberts and Watson, in their 1990 *John Dee's Library Catalogue*, pg. 168, identify Sloane 313 as being one of Dee's manuscripts. They give it catalog number DM70, and note, "On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum', which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber'."

115 Boudet 2002 p. 870. Owen Davies 2009 pp. 34–35 discusses these later texts.

Problems with the text

Here is a summary of some of the problems with the text as it has reached us:

- Names frequently have multiple spellings.
- Seals of angels, of the type that can be held in the hand during the rituals, are mentioned in the instructions, but never given.
- There are thirteen topics listed in chapter II, but never covered in the text, not counting 92 and 93, which are described as intentionally omitted: 36, 38, 39, 59–62, 76–78, 82, 86, and 87.
- Names of the angels of the months, hours, and decans are never identified.
- *Penatur, penantur.* In the descriptions of the daemons of the winds, the text says these spirits *penantur vel requiescunt* ("they ??? or they rest") The first word, *penantur*, (*pennor*) is uncommon, and generally means "they may have feathers (or wings)." This is perhaps not a very satisfactory reading of the text however, as Hedegård 2002 p. 50 points out. Manuscript C reads *ponantur* on two occasions ("they may be placed"), and *paenantur* twice, also not a convincing reading. Hedegård with much hesitation proposes a Latinized form of Greek πένομαι ("toil") on the theory that it might be based on a Greek source. Another possibility is that it is a unique verbal (subjunctive) form of *penator* ("one who carries provisions") meaning "they may carry provisions." A slightly more satisfactory reading is suggested by the legal maxim *Clerici non penantur in officiia* "The clergy cannot be compelled to serve temporal offices," which is what I have based by translation on.[116]

Relation to other Solomonic manuscripts

In his prologue, Honorius states that the work is an arrangement of the "works of Solomon," and records the teachings of Solomon with "as much

116 From Coke, *The First Part of the Institutes of the Lawes of England. Or, a Commentarie upon Littleton* , 1628, 96b, quoted in Peloubet, S. S. *A Collection of Legal Maxims in Law and Equity, with English Translations*. Littleton, Colo: F.B. Rothmann, 1985, pp. 29-30. https://books.google.com/books?id=4x5HAQAAMAAJ&pg=PA29&lpg=PA29&dq=penantur&source=bl&ots=KUr2RvLpWF&sig=bNbj3VD6L2UtYM746S_pT0NiHns&hl=en&sa=X&ved=0CE4Q6AEwCGoVChMIt-_uu-TJyAIVk_WACh0uwgSq#v=onepage&q=penantur&f=false retrieved 10/17/2015.

exactness as possible." Solomon is mentioned repeatedly in the text, and is quoted repeatedly. In some cases the quotes are otherwise unknown.[117]

Nevertheless, Honorius has only a few elements in common with other Solomonic magic texts. Aside from the prayers drawn from *Ars Notoria*, these include ink made from blood, a Seal of Solomon, names of God and angels (only some well known in Solomonic literature), hazel wand, seals of spirits, incense offerings, magic circles, swords, and whistle.

Many elements in Honorius are unknown in other texts: most of the names of angels and God are otherwise not known, as are specific design details of the wand, swords, whistle, and magic circle. As far as I know, the spirit throne being elevated or a depression according to the type of spirit is also otherwise unknown.

As mentioned above, another handbook of ritual magic popular in the Middle Ages, *Thesaurus Spirituum* (14th century or older),[118] makes use of the same seven sacred names as Honorius (IV.14–47, CXXVII.15). These appear to derive from *Razielis* (different sections ascribed to different Biblical authors, including Solomon.)

There are direct parallels between the *Sworn Book* and pseudo-Agrippa and pseudo-de Abano, but whether they drew on Honorius or some common ancestor is unclear.

Other magic texts have detailed instructions for specific practical benefits only briefly mentioned in the text. For example, operations to secure a magically-fast horse, or making a banquet appear, are frequent, including the Munich handbook published by Kieckhefer.[119] This may indicate some level of an awareness of these other texts.

Editions

Latin. A critical edition of the Latin text was published in 2002 by Gösta Hedegård. Hedegård's text was largely based on Sloane 3854, which is the most complete, most senior, and "least tampered with." Unfortunately, he did not make use of Sloane 3853, which is an important second witness to por-

117 III.3, IV.54, on which see Mesler 2012 p. 119 and 139 n 48.

118 Klaassen 2013 pp. 234–235 n 21.

119 E.g. Kieckhefer 1989 pp. 54, 208; Wellcome MS 110 87v; Rawlinson D 252 73r; Sloane 3885.

tions of the text. Also, as Claire Fanger noted in her 2006 review, some of his findings have been superseded due to the considerable amount of scholarly activity on the subject. His careful comparison of the text with *Ars Notoria*, for example, has been obsoleted by Véronèse's 2007 edition of that text.[120] In another review, Juris Lidaka checked thirteen samples from Hedegård's edition, and found "very few major errors." The only concrete example he gives is that 4.1 "diameter" should be "diametrus"—on which I disagree: The manuscript supports GH's reading, and the usage is not unknown.[121]

Boudet also provided a critical edition of much of the text in his 2002 article "Magie théurgique" etc. His readings vary slightly with Hedegård's, and his critical apparatus is conveniently placed with the text rather than as an appendix.

English. Driscoll 1977. The only attempt at publishing any significant portion of the English translation was Daniel Driscoll's *The Sworn Book of Honourius* (sic) *the Magician*, Heptangle Books, 1977. Unfortunately, Driscoll did not make use of the best manuscripts, omitted large portions, misread and misplaced angelic names and words from the prayers, and otherwise took serious liberties with the text.

Peterson 1998/2009. Edition on CD Rom and http://esotericarchives.com/juratus/juratus.htm. The earliest version of this covered only the chapters included in the Royal manuscript, but with alternate readings from the other manuscripts. This was later supplemented with the rest of the text, and has incorporated corrections pretty much continually to this date.

Blanchard, Robert. The supposed translation published by Blanchard proves to be entirely dependent on Driscoll, altered superficially to disguise the fact, but perpetuating all of his Driscoll's errors and his artwork.[122]

This edition

Publishing a new edition is a daunting task, given that "so much of interest hangs in the balance around this work."[123] My intent has not been to sum-

120 Fanger 2006 pp. 180–183.

121 Lidaka 2004. Boudet 2002 p. 876 also supports the reading of *diameter*.

122 Ironically, in promoting his publications, Blanchard wrote "Bad translations taken from bad sources mean failure for the practitioner."

123 Fanger 2006 p. 180.

marize all of the recent literature, but to provide a modern translation for those unwilling to tackle the difficult medieval Latin. I also wanted to offer some corrections and observations suggested by the literature, or by my own research.

Editorial principles

I have not tried to reproduce the critical apparatuses of Hedegård 2002 or Boudet 2002, but in some cases I supplement those in my footnotes. In the case of the magic circle, the text arranged around the diagram was not transcribed, or critical apparatus provided, by either of those publications, so I have taken the opportunity of providing it in this edition.

In order to facilitate reference to Hedegård's critical apparatus, I have included his paragraph numbers. For other corrections to his text, see Appendix I.

Hedegård used italics, and the notations |$^{a- -a}$|, and ||$^{a- -a}$|| to indicate where LIH and *Ars Notoria* coincided; since this has been obsoleted by the critical edition of Julien Véronèse 2007, I have not tried to maintain the use of those notations. Instead, I have indicated the paragraphs of Ars Not. from that edition, abbreviated JV.

Abbreviations: Abbreviations in the manuscript have generally been expanded.

Chi Rho: The manuscripts generally uses this common practice of abbreviating the name Iesus Christus with Greek letters IHS XP (Ιης Χρ); these have been expanded to "Iesus Christus." Note particularly the frequent use of Greek "XP" or "χρ" for "Christ." In textual studies this is commonly referred to as "chi rho." Thus "XPus" (abbreviation for "Christus") looks like Latin "Xpus," Similarly the Greek "IHS" or "ιης," standing for the Latin "Iesus" ("Jesus") is found throughout the text.[124]

124 GH expanded this as Ihesus Christus.

Acknowedgments

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Abbreviations

_ I use underlining in the footnotes to highlight differences the readings between source texts.

++ = text seems to be corrupt

<> = text that should be deleted

[] = text that should be added

[*] Corrected readings are indicated by * in front of the correct form.

{} = Text cannot be read because of physical damage.

A: MS Sloane 3854

B: MS Sloane 313

BoO: *Book of Oberon,* Harms, Clark, Peterson 2015

C: MS Sloane 3885

D: MS Sloane 3853

GH: Gösta Hedegård, also his critical edition (2002)

H: *Heptameron*, Petrus de Abano 1565

JV: Julien Véronèse 2007 critical edition of *Ars Notoria*

L: Leipzig Cod. Mag. 16

LIH: *Liber Iuratus Honorii*

LTA: *Liber Trium Animarum*, i.e. SSM IV.2.3

R: British Library MS Royal 17Axlii

Sl. London, British Library, Sloane manuscript collection

SSM: Ganell, *Summa Sacre Magice*, Kassel, Ms. 4° astron. 3.

Summa: Ganell, *Summa Sacre Magice*, Kassel, Ms. 4° astron. 3.

The Sworn Book of Honorius

Liber Iuratus Honorii

Liber Iuratus Honorii
Text

[Prologus]

Cum convenissent maligni spiritus demonia in cordibus hominum intonantes, cogitantes utilitatem fragilitatis humane +posse suo corrumpere et+ totam mundi machinam volentes suis viribus superare, (2) ypocrisim cum invidia seminantes, pontifices et prelatos in superbia radicantes, dominum papam cum cardinalibus in unum venire fecerunt, dicentes adinvicem que secuntur:

(3) "Salus, quam dedit Dominus plebi sue, modo per magos et nigromanticos in dampnacionem convertitur cuiuscumque. (4) Nam et ipsi magi potu diabolico inebriati et eciam excecati contra statuta sancte matris ecclesie procedentes ac preceptum Dominicum transgredientes, sic dicens: (5) 'Non temptabis Dominum Deum tuum' set 'ei soli servies,' ipsi Deo sacrificium abnegando et temptando nomina creatoris, demones invocando et eis sacrificia tribuendo, quod est contra baptismatis sacri preceptum, (6) nam ibi dicitur:

'Abrenuncio Sathane et omnibus pompis eius;' qui non tantum pompas et opera Sathane prosecuntur set universum populum in suis erroribus provocaverunt, (7) cum suis mirificis illusionibus attrahentes ignorantes pro huiusmodi anime et corporis dampnacionem optinere, et cum hoc nullum propositum aliud cogitantes, propter quod oportet omnes alias sciencias deperire.

(8) Dignum est ergo radicem mortis huius stipitis penitus exstirpare cum cultoribus seminum huius artis."

(9) Ipsi vero Diabolo inspirante moti invidia et cupiditate sub similitudine veritatis falsitatem publicantes, quod falsum est dicere et absurdum, quia virum iniqum et immundum impossibile est per artem veraciter operari, (10) nec spiritibus aliquibus homo obligatur, set ipsi inviti coguntur mundatis hominibus respondere et sua beneplacita penitus adimplere. (11) Tamen nullo nostrum volente eis artis principia nec causam ostendere veritatis, ob hoc nos et artem magicam morti suo iudicio tradiderunt.

The Sworn Book of Honorius
Translation

[Prologue]

When evil spirits had convened, intending to invoke demons into the hearts of men, thinking it possible to use human frailty <wishing> to spoil <their> and overcome the whole world order by force, (2) planting the seeds of hypocrisy and hatred, so that arrogance takes root in the bishops and prelates, they caused the Pope and cardinals to gather together, who said to each other as follows:

(3) "The salvation which the Lord has given to his people, has now been turned to their damnation, through magic and nigromancy. (4) For even the magicians themselves have intoxicated themselves with the devilish drink, and even blinded against the holy statutes of the mother Church, and transgressed against the Lord's teachings which say: (5) 'You shall not test the Lord your God';[1] but 'you shall serve him alone,'[2] thus they deny the sacrifice due to God himself, and testing the names of the Creator, invoking demons, and giving them sacrifices, contrary to their baptismal vows, (6) for there it is said:

'I renounce Satan and all his pomp;' whereby not only do these (magicians) pursue the pomp and works of Satan, but they also draw all people into his errors (7) with their amazing illusions, thereby attracting the ignorant to the damnation of their bodies and souls, and they thinking this for no other reason, than that they ought to obliterate all other knowledge.

(8) It is therefore appropriate to root out this root of death, along with those who cultivate the seeds of this art."

(9) So they, inspired by the Devil, and moved by hatred and greed, published falsehood disguised as truth, saying things which are false and absurd, because it is impossible that a wicked and impure man can operate truly in this art, (10) nor is a person bound to any spirits, but spirits are forced against their wills to answer pure men, and to thoroughly fulfill their good pleasures. (11) Nevertheless, none of us was willing to reveal the principles nor causes of this truth, because they had handed down a judgment of death to us and this art of magic.

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1 Deut. 6:16

2 Deut. 6:13

(12) Nos autem permissione divina illud iudicium prescientes, scientes eciam, quod inde possent accidere multa mala, (13) quoniam impossibile erat nos congregacionis populi corporis viribus manus evadere, nisi a spiritibus cepissemus auxilium, dubitantes inde maius periculum evenire, (14) quoniam hostilis demonum potencia per precepta nostra sola hora eos integre destruxisset, ob hoc unum consilium fecimus magistrorum generale, (15) in quo ex 89 magistris a Neapoli, Athenis et Tholeto congregatis elegimus unum nomine Honorium, filium Euclidis, magistrum Thebarum, ubi ars illa tunc legebatur, ut deberet super predictis pro nobis omnibus operari.

(16) Qui consulente angelo Hocrohel nomine 7 volumina artis magice deffloravit nobis florem accipiens et aliis cortices dimittendo. (17) De quibus voluminibus subtraxit 93 capitula cum omnibus virtutibus huius artis, que sub verbis brevibus continentur, (18) de quibus libellum composuit, quem sacrum sive iuratum vocamus hac de causa, quoniam 100 sacra Dei nomina sunt materia huius libri; (19) et ideo sacrum, quasi actus ex sacris, vel quod per istum exeunt sacra, vel quod ab angelis est sacratus, et quia cum hoc angelus Hocrohel eum sacratum a Domino appellavit.

(20) Tunc placatis principibus et prelatis contentis de combustione fabularum et destruccione scolarum—et credebant hanc artem penitus destruxisse—nos moti furore et iracundia ista fecimus iuramenta:

(21) Primo, quod nulli dabitur iste liber, donec magister fuerit in extremis; et quod nisi tribus tantum copietur; et quod nulli dabitur mulieri nec homini nisi maturo actu tantum et probissimo ac fideli, (22) et qui cognoverit per annum mores et condiciones; et quod de cetero non destruetur sed danti restituetur aut eius successoribus;

(23) et quod, si non inveniatur homo sufficiens, cui liber dari debeat, quod magister secum faciat in tumulo sepeliri executores per iuramenta fortissima constringendo (24) vel ipsum alicubi in vita sua sepeliat munde

(12) But we with divine permission, knowing about that judgment beforehand, knowing also that it would be the cause of great evils, (13) because it was impossible for us to evade the hands of a large body of people, except through the help of spirits we had captured, and fearing that a greater danger would result, (14) because the hostile force of the demons at our command would have destroyed them entirely in only an hour, on account of this we convened a general council of masters, (15) from which out of 89 masters gathered from Naples, Athens, and Toledo, we selected one named Honorius, son of Euclid, master of Thebes, where that art at the time was established, in order that he would labor on our behalf to this end.

(16) And he, with the consulting angel Hocrohel, named seven books of the magic art, plucking for us the flower and dismissing all the rest as bark. (17) From those books he extracted ninety-three chapters with all the worth of this art, which are succinctly captured, (18) from which he composed the short book which we call "Sacred" or "Sworn," so-called because the hundred sacred names of God are included in this book; (19) and therefore "Sacred" as it acts through the sacred, or because sacred things emerge from it, or because it is consecrated through the angels, and because the angel Hocrohel called it consecrated before the Lord.

[The Oath]

(20) Then the princes and prelates (secular and church authorities), contented with the burning of fables and the destruction of schools, believed this art to be utterly destroyed. We, being moved by their madness and rage, have made these oaths:

✠ (21) First, that nobody should be given this book, unless the master is at the point of death;

✠ [2] And that he should provide himself no more than three;

✠ [3] And that it will be given to no woman, nor to a man unless he is mature, and most upright and faithful, (22) both of which should be assessed by observing his mannerisms throughout an entire year;

✠ [4] And that otherwise it should not be destroyed, but returned to him or to his successors;

✠ (23) [5] And that, if no one sufficient is found to whom the book might be given, that the master must bind his executors with the strongest oaths to

et honeste nec locum alicui per aliquas circumstancias revelabit; (25) et si magister ex discipulis aliquam necessitatem habeat aut velit eos aliqualiter probare, quod pro preceptis suis complendis mortem pati, si necesse fuerit, non timebunt; (26) et quod habens non inquiret de dictis vel factis magistri sui, nec ipsum magistrum suum talia scire alicui revelabit, nec dabit ad hoc circumstancias declarantes; (27) et quod sicut pater alligat filios suos, ita magister discipulos suos alligabit in concordia et amore, (28) ita quod unus detrimentum alterius pacietur nec unus secretum alterius revelabit, sed erunt fideles, unanimes et concordes. (29) Nono iurabit recipiens—et post istud transsibit iuramentum—hec omnia predicta observare, et ob hanc causam librum hunc vocitamus iuratum.

II Incipit liber.

In nomine igitur omnipotentis Domini nostri Iesu Christi, vivi et veri Dei, ego Honorius opera Salomonis in libro meo taliter ordinavi, quod premisi capitula, ut pateant clarius que secuntur.

(2) Capitula primi operis

Primum capitulum de composicione magni nominis Dei, quod apud Hebreos dicitur Semenphoras et est 72 literarum, quod est principium in hac arte.

(3) 2um de visione divina.
3um de cognicione potestatis divine.
4um de absolucione peccatorum.
5um ne homo incidat in peccatum mortale.
6um de redempcione trium animarum de purgatorio.

bury it in his tomb, (24) or he himself while living should bury it in some clean and honorable place, and not reveal the place under any circumstances;

✠ (25) [6] And if the master has a need for some students, or otherwise wishes to test them, that they promise they will not fear to suffer death, if necessary, for the sake of his teachings

✠ (26) [7] And that he will not investigate the teachings or doings of their master, nor will he reveal to anyone that his master himself knows such things, nor will he allow the circumstances for declaring it.

✠ (27) [8] And as a father binds his sons, so the master will bind his disciples in harmony and love, (28) so that each will bear the suffering of the others, nor will one reveal the secrets of another, but they will be faithful, harmonious, and in agreement.

✠ (29) [9] With the ninth he will swear on receiving the oath that he will pass on all of the preceding in turn, and for this reason we call this the *Sworn Book*.

II. Beginning of the Book.

Therefore, in the name of our almighty Lord Jesus Christ, the living and true God, I Honorius have laid out the works of Solomon in such a manner in my book, which topics I have listed in advance, in order to more clearly show what follows.

(2) The Topics of the First Work.

1. The first topic, concerning the composition of the great name of God, which the Hebrews call "Shem Ha-Meforash," and is of 72 letters, which is the beginning of this art.

(3) 2. Concerning the Divine vision.

3. Concerning the knowledge of Divine power.

4. Concerning the absolution of sins.

5. Lest one falls into mortal sin.

6. Concerning the redemption of three souls from Purgatory.

(4) Capitula secundi operis

Septimum de cognicione celorum.

8um de cognicione angelorum cuiuslibet celi.

9um de cognicione cuiuslibet angeli et nominis et potestatis eius.

(5) 10um de cognicione sigillorum cuiuslibet angeli et virtutis eorum.

11um de cognicione superiorum cuiuslibet angeli.

12um de cognicione officii cuiuslibet angeli.

(6) 13um de invocacione et associacione cuiuslibet angeli.

14um de impetracione voluntatis per quemlibet angelum.

15um de impetracione omnium scienciarum.

16um de hora mortis sienda.

(7) 17um de omnibus presentibus, preteritis et futuris sciendis.

18um de cognicione planetarum et stellarum.

19um de cognicione virtutum planetarum et stellarum et quid habent influere.

(8) 20um de influenciis planetarum et stellarum mutandis.

21um de mutacione diei in noctem et noctis in diem.

22um de cognicione spirituum et animalium aereorum.

(9) 23um de cognicione spirituum ignis et eorum nominum et superiorum et sigillorum et potestatum et virtutum eorum.

24um de cognicione nominum et virtutum superiorum spirituum.

(10) 25um de cognicione sigillorum et virtutum eorum.

26um de cognicione permixtionis et permutacionis elementorum et corporum ex hiis mixtorum.

(11) 27um de cognicione omnium herbarum, plantarum et omnium animalium existencium super terram et virtutum eorum.

(12) 28um de cognicione humane nature et omnium factorum hominis, que sunt cogitata et que sunt abscondita et ignota in ipsa.

(13) 29um de cognicione aquaticorum spirituum et virtutum [et] superiorum ipsorum.

30um de cognicione terrenorum et infernorum spirituum.

(14) 31um de visione purgatorii et inferni et animarum ibidem existencium.

32um de obligacione corporis et anime ad revertendum.

33um de sacracione huius libri.

(4) The Topics of the Second Work.

7. Concerning the knowledge of the Heavens.

8. Concerning the knowledge of the angels of each of the Heavens.

9. Concerning the knowledge of each angel's name and powers

(5) 10. Concerning the knowledge of the seals of each angel, and their virtues.

11. Concerning the knowledge of the superiors of each angel

12. To know the office of any angel.

(6) 13. Regarding the invocation of any angel, and associating with them.

14. To obtain your wishes through any angel.

15. To obtain all knowledge.

16. To know the hour of death.

(7) 17. To know all things past, present, and future.

18. To know the planets and stars.

19. To know the virtues of the planets and stars and their influences.

(8) 20. To change the influences of the planets and stars.

21. To change day into night, and night into day.

22. To know the spirits and creatures of the air.

(9) 23. To know the spirits of the fire, their names, superiors, seals, powers, and virtues.

24. To know the names and virtues of the higher spirits.

(10) 25. To know their seals and virtues.

26. To know the mixing and changing of elements, and of the bodies mixed from them.

(11) 27. To know all herbs, plants, and all animals which exist on the earth, and their virtues.

(12) 28. To understand human nature and all human achievements, and what are his hidden and unknown intentions.

(13) 29. To know the aquatic spirits, and their virtues and superiors.

30. To know all terrestrial and infernal spirits.

(14) 31. Concerning the vision of purgatory and hell, and of the souls abiding there.

32. Concerning the promise that the body and soul will be reunited.

33. Concerning the consecration of this book.

(15) Capitula tercii operis

Tricesimum quartum de constriccione spirituum per verba.
35um de constriccione spirituum per sigilla.
36um de constriccione spirituum per tabulas.
37um de forma cuilibet spiritui imponenda.
(16) 38um de inclusione spirituum.
39um de incluso spiritu ut respondeat vel non.
40um de fulgure et tonitruo provocando.
41um de combustione facienda.
42um de purificacione aeris.
(17) 43um de corrupcione aeris.
44um de nive et gelu facienda.
45um de rore et pluvia facienda.
46um de floribus et fructibus provocandis.
47um de invisibilitate.
48um de equo.
(18) 49um de absente quod veniat in hora sanus.
50um de re, que deferatur in momento ubicumque volueris.
51um de abstraccione rei.
52um de revocacione rei.
53um de transfiguracione cuiuscumque.
(19) 54um de flumine provocando in terra sicca.
55um de commocione regni contra dominum.
56um de regno vel imperio destruendo.
57um de habendo potestatem super quemlibet.
58um de mille militibus armatis habendis.
(20) 59um de formacione castri indestructibilis.
60um de speculo perverso componendo.
61um de destruccione loci vel inimici per speculum perversum.
62um de speculo aparicionis mundi.
(21) 63um de fure et furto revocando.

(15) The Topics of the Third Work.

34. Concerning the binding of spirits through words.
35. Concerning the binding of spirits through seals.
36. Concerning the binding of spirits through tables.
37. Concerning imposing a form to any spirit.
(16) 38. The confinement of spirits.
39. In order that a confined spirit will answer or not.
40. To call forth lightning and thunder.
41. Concerning suffumigations that must be made.
42. Concerning the purification of the air.
(17) 43. Concerning the corruption of the air.
44. To make snow and frost.
45. To make dew and rain.
46. To call forth flowers and fruit.
47. For invisibility.
48. Concerning a horse.[3]
(18) 49. To bring a missing person back safely in an hour.
50. To transport something wherever you wish, in a moment.
51. To have something removed.
52. To recall something.
53. To transfigure anything.
(19) 54. To cause a river on dry land.
55. To incite a kingdom against its ruler.
56. To destroy a kingdom or state.
57. To have power over anyone.
58. To have 1 thousand armed soldiers.
(20) 59. To form an indestructible fortress.
60. How to make a mirror of destruction.
61. How to destroy a place or an enemy using the mirror of destruction.
62. The apparition of the world in a mirror (or glass).
(21) 63. To return anything which a thief has stolen.

3 CXVI reiterates the topics with more detail: "Concerning a horse, which will carry you anywhere you wish in a single night." CXX specifies that the spirits of the West can make horses fast. Sl. 3853 fol. 38v has a chapter on how to magically have a fast horse, "which can carry you from England to Jerusalem in under an hour." Compare Kieckhefer, *Forbidden Rites*, p. 54.

64um de seraturis aperiendis.

65um de discordia facienda.

66um de concordia provocanda.

67um de habenda gracia et benivolencia omnium personarum.

(22) [68um de mulieribus habendis ad libitum.]

69um de diviciis habendis.

70um de curacione cuiuslibet infirmitatis.

71um de dando infirmitatem cuilibet et qualemcumque placuerit operanti.

72um de interficiendo quemcumque.

(23) 73um de tempestate et periculo terre et maris faciendo.

74um de nave retenta in mari per adamantem vel aliter retrahenda.

75um de omni periculo evitando.

76um de congregacione et capcione avium.

(24) 77um de piscibus congregandis et capiendis.

78um de animalibus silvestribus congregandis et capiendis.

79um de bello faciendo inter aves vel pisces vel animalia.

(25) 80um de apparencia combustionis.

81um de apparencia ioculatorum et puellarum psallencium.

82um de apparencia gardinorum vel castrorum.

83um de apparencia militum pugnancium.

(26) 84um de apparencia griphonum et drachonum.

85um de apparencia omnium ferarum.

86um de apparencia venatoris et canum in venacione.

87um de apparencia hominis quod sit alibi quam est.

88um de apparencia tocius voluptatis.

(27) Capitula quarti operis

Octagesimum nonum de incarceratis habendis.

90um de seris et carceribus reserandis.

91um de thesauris, metallis et lapidibus preciosis et omnibus rebus absconditis in terra habendis.

64. To open locks.

65. To cause discord.

66. To cause agreement.

67. To have the good will and favor of all persons.

(22) [68. To have the desire of women.][4]

69. To have wealth.

70. To cure any sickness.

71. To make anyone sick, whenever you wish.

72. To kill anyone.

(23) 73. To hold back storms and dangers of the earth and sea.

74. To hold back a ship at sea using the adamant stone, or otherwise to bring it back again.

75. To avoid all danger.

76. To flock birds together, and collect them.

(24) 77. To cause fish to gather and be caught.

78. To cause woodland animals to gather and be caught.

79. To cause war between the birds, or fish, or animals.

(25) 80. To make burning appear.

81. To make appear jesters and girls singing Psalms.[5]

82. To make gardens or fortresses appear.

83. To make appear soldiers fighting.

(26) 84. To make griffins and dragons appear.

85. To make all wild beasts appear.

86. To make hunters and dogs appear hunting.

87. To make someone appear as if they were somewhere other than where they actually are.

88. To make all pleasures appear.

(27) The Topics of the Fourth Work.

89. To release someone who is imprisoned.

90. To unlock bars and prisons.

91. To obtain treasure, metals, and precious stones, and all things that are hidden in the earth.

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4 See chapter CXVI which recounts the topics.

5 Chapter CXVI: balancium ("babbling"). SSM: ballancium ("dancing").

(28) 92um de apparencia corporum mortuorum quod loquantur et resuscitata appareant.

93um ut animalia de terra creari appareant.

Set ista duo capitula subtraximus, quoniam erant contra Domini voluntatem.

III Incipit libero

Nos igitur cum divino adiutorio precepta Salomonis et vestigia sequi volentes tanteque subtilitatis vires recipere unum principium necessarium esse profitemur. (2) Nota, quod primum principium est divina maiestas, et est invocacio vera a fide cordis procedens et est opera iusta efficaciam ostendens. (3) Dixit Salomon: "Unus est et solus Deus, sola virtus, sola fides," a quo unum opus, unum principium. Una perfeccio in arte consistit, quamvis in membris dividatur multiplicibus. (4) Et sicut partes integrales capiunt suum totum, licet fuerit imperfectum, similiter ex hiis nascitur tota virtus.

(5) In nomine igitur illius Dei vivi et veri, qui est Alpha et Ω, principium et finis, qui est Pater et Filius et Spiritus sanctus, tres persone, unus deus, vite dator, mortis destructor, (6) unde dicitur: " ... qui mortem nostram moriendo destruxit et vitam resurgendo reparavit, qui Novum condidit Testamentum,"

(7) de composicione sigilli Dei ad noticiam prime partis, de visione divina ad noticiam secunde partis, de visione angelorum ad noticiam tercie partis, (8) de constriccione spirituum ad noticiam 4^{e} partis et de ligacione infernorum ad noticiam 5^{e} partis vere operantibus per hunc modum.

(9) Angelorum tres sunt modi, celestes, aerei, terrestres. Celestium duo sunt modi, quorum quidam serviunt Deo soli, (10) et isti sunt 9 ordines angelorum, videlicet cherubyn, seraphin, troni, dominaciones, virtutes, principatus, potestates, archangeli et angeli, (11) de quibus nec ex coacta virtute nec ex artificiali potencia inter mortales est loquendum, et isti nullatenus invocantur, (12) quia magestati divine continue laudantes assistunt et nuncquam ab eius presencia separantur.

(28) 92. Concerning the appearing of dead bodies which appear to rise again and speak.

93. In order that animals of the earth appear to be created.

But we have removed those two topics, because they were against the Lord's will.

III. Here begins the book.

We therefore, with divine help, wishing to record the teachings of Solomon, and to follow his footsteps with as much exactness as possible, we declare there to be one principle necessity. (2) Note, that the first principle is the Divine Majesty, and it is the true invocation proceeding from faith of the heart and just works, showing the effectiveness.

(3) Solomon said: "There is only one God, one power, one faith," from which a single work, a single beginning. Perfection in the art consists of one, although it can be divided into multiple parts. (4) And just as the integral parts make up the whole, although it had been incomplete, similarly from these the whole power is born.

(5) Therefore, in the name of that living and true God, who is Alpha and Omega, the beginning and the end, who is Father, Son, and Holy Spirit, three persons, one God, the giver of life, and the destroyer of death, (6) of whom it is said: "... Who by dying has destroyed our death, and renewed our life with his resurrection, establishing a New Covenant."[6]

(7) The First Part concerns the composition of the Seal of God; Part Two concerns the Divine Vision; Part Three concerns the vision of angels; (8) Part Four concerns the binding of spirits; and Part Five concerns binding the inhabitants of the underworld.

(9) There are three types of angels, the celestial, the aerial, and the earthly. There are two types of celestials, those who only serve God, (10) and those are the nine orders of angels, namely, the Cherubim, Seraphim, Thrones, Dominations, Virtues, Principalities, Powers, Archangels, and Angels, (11) concerning whom it is spoken among mortals neither by forced power nor by artificial force, and therefore in nowise should they be invoked, (12) because they always stand praising the divine majesty, and never separated from his presence.

6 From the mass.

(13) Tamen quia humani generis anima cum ipsis formata, expectans cum ipsis feliciter coronari per donum et graciam Salvatoris, (14) potest suo vivente corpore eos presencialiter cum summa maiestate veraciter aspicere et cum ipsis Deum laudare et suum cognoscere creatorem. (15) Et ista cognicio non est cognoscere Deum in maiestate et potencia nisi illo modo, quo Adam et prophete cognoverunt.

(16) Set istud est principaliter notandum, quod operancium tres sunt modi, pagani, Iudei, Christiani. Pagani sacrificant spiritibus aereis et terreis et eos non constringunt, (17) set fingunt spiritus se constringi per verba legis eorum, ut ydolis fidem adhibeant et ad veram fidem nullatenus convertantur. (18) Et quia fidem malam habent;opera eorum nulla. Et qui per talia experimenta operari voluerit, Dominum Deum suum dimittat et derelinquat et spiritibus sacrificet et ydolis fidem adhibeat, (19) quia fides operatur in homine, sive bona fuerit sive mala, unde in Evangelio: "Fides tua te salvam fecit."

(20) Iudei in hac visione nullatenus operantur, quia per adventum Christi donum amiserunt, nec possunt in celis collocari testante Domino, (21) qui dicit: "Qui baptizatus non fuerit condempnabitur," et sic in omnibus angelis operantur imperfecte. (22) Nec per invocaciones suas veniunt ad effectum, nisi Christo fidem adhibeant, quia dictum est eis per prophetam: (23) "Quando venit rex regum et dominus dominancium, cessabit unccio vestra," que nuncquam cessaret, si per hanc artem haberet efficaciam veram, et sic opera eorum nulla. (24) Et quamvis Iudei, in quantum Iudei, a Deo sunt condempnati, tamen summum adorant creatorem set indebito modo. (25) Tamen virtute sanctorum Dei nominum coguntur venire spiritus, set quia Iudei non signantur signo Domini, scilicet crucis et fidei, nolunt spiritus veraciter eis respondere.

(13) Yet because the soul of man was formed with the angels, awaiting with them to be happily rewarded by the gift and grace of the Saviour, (14) he is able to truly look at the most high Majesty face to face while alive and to praise God along with them (the angels), and recognize his Creator. (15) And that knowledge is not to recognize God in his greatness and might, except in that manner by which Adam and the prophets recognized him.

(16) But this should principally be observed, that there are three types of people who perform this art: pagans, Jews, and Christians.

The pagans sacrifice to the aerial and earthly spirits, and do not bind them, (17) but the spirits pretend themselves to be confined by the words of their law, in order that they have faith in idols, and never be converted to the true faith. (18) And because they adhere to a false faith, their works are invalid. And he that wishes to perform such experiments must abandon and forsake the Lord their God and sacrifice to the spirits and put faith in idols, (19) because faith works in man, whether good or evil, from which the Gospel says: "Your faith has made you well."[7]

(20) Jews can in nowise work to obtain this vision, because with the arrival of Christ they have lost the gift, nor can they be stationed in heaven as the Lord testified when he said: "Whomever has been baptized will not be condemned,"[8] and so they work imperfectly with all angels. (22) Nor will their invocations be effective, unless they put their faith in Christ, because it was said through the prophet: (23) "When the king of kings and lord of lords comes, your anointing will cease,"[9] which should never have ceased, if they could have true effectiveness through this art, and thus their works are null. (24) And although the Jews, as they are Jews, have been condemned by God, yet they honor the most high Creator, but in an improper manner. (25) Yet with the power of the holy names of God, the spirits are compelled to come, but because the Jews are marked not with the Sign of the Lord, namely of the cross and of the faith, the spirits are unwilling to answer them truly.

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7 Luke 17:19. In the parallel text in SSM L.4.f.49, the main target of derision is Islam. See Veenstra 2012 pp. 188–189 n62.

8 Compare Mark 16:16: "He who believes and is baptised shall be saved, but he who believes not shall be condemned.

9 Widely cited by church writers, and attributed to Daniel, the actual source of this quotation seems to be the pseudo-Augustinian sermon "Against the Jews, Pagans, and Arians." See Fanger 2012 pp. 203–204, p. 215 n29. See also Mesler, 2012, p. 118, 139 notes 42–46.

(26) Solus igitur Christianus potest in hac visione et in omnibus aliis veraciter operari. (27) Et quamvis per hanc artem magicam trium hominum genera operentur, non credendum est, quod in hoc nomine "magus" debeat malum includi. (28) Nam magus per se philosophus Grece, Hebraice scriba, Latine sapiens dicitur. Sic ars magica a "magos" dicitur, quod est "sapiens," et "-ycos," quod est "sciencia," (29) quasi "sciencia sapientum," cum in ipsa efficiatur homo sapiens, et per hanc sciuntur omnia presencia, preterita et futura.

Primum opus vel tractatus.

IV De composicione sigilli Dei vivi et veri.

Primo fac unum circulum, cuius diameter sit trium digitorum propter tres clavos Domini vel 5 propter quinque plagas vel 7 propter 7 sacramenta vel 9 propter 9 ordines angelorum; set communiter 5 digitorum fieri solet.

(2) Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas Moysi vel distantem a primo tribus granis propter trinitatem personarum.

(3) Deinde infra illos duos circulos in superiori parte, que dicitur angulus meridiei, fac unam crucem, cuius tibia aliquantulum intret circulum interiorem.

(4) Deinde a parte dextra crucis scribe h—aspiracionem—deinde t, deinde o, deinde e. x. o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. <a>. o. n. o. s. u. l. a. r. i. t. e. k. s. p. f. y. o. m. o. m. a. n. a. r. e. m. i. a. r. e. l. a. t. e. d. a. c. o. n. o. n. a. o. y. l. e. y. o. t.

(5) Et iste litere sint eque distantes et circumdent circulum. eo ordine, quo sunt prenominate, et sic magnum nomen Domini "Semenphoras" lxxii literarum erit completum.

(6) Hoc facto in medio circulorum, scilicet in centro, fac unum pentagonum talem: ★, in cuius medio sit signum "tau" tale: , et supra illud signum scribe nomen Dei "El" et sub nomen aliud Dei, scilicet "Ely," isto modo:

(26) Therefore only Christians are able to attain this vision, and in all other things operate truly. (27) And although three types of people operate in this art of magic, it should not be thought that, in this name "magus" should be implied any evil. (28) For in Greek "magus" signifies a philosopher, in Hebrew a scribe, and in Latin a wise man. Thus the "magic art" is the art of the magi, which is to say the "wise men," and "-ycos," which is "knowledge," (29) thus "the knowledge of the wise men," since in it a man is made wise, and through this art all the past, present, and future are known.

The First Work or Treatise.

IV. Concerning the composition of the Seal of the True and Living God.

First make a single circle, whose diameter is three fingers (on account of the three nails of the Lord), or else 5 (for the five plagues), or 7 (for the 7 sacraments), or even 9 (for the 9 orders of angels); but generally it is made of 5 fingers.

(2) Then, below that circle make another circle, distant from the first by two grains of the barley-corn (on account of the two tablets of Moses, else the distant from the first can be three grains on account of the three persons in the Trinity.

(3) Then below those two circles in the uppermost part, which is called the southern angle, make a single cross, the leg of which may slightly enter the more interior circle.

(4) Then from right part of the cross, write 'h'—the exhalation—then t. o. e. x. o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. <a>. o. n. o. s. u. l. a. r. i. t. e. k. s. p. f. y. o. m. o. m. a. n. a. r. e. m. i. a. r. e. l. a. t. e. d. a. c. o. n. o. n. a. o. y. l. e. y. o. t.

(5) And these letters should be made an equal distance apart, and should surround the circle. That series, which were previously named, and thus it will be filled with the great name of the Lord "Shem Ha-Meforash" of seventy-two letters.

(6) This finished, in the middle of the circles, namely in the center, make a pentagonal thus: ★, in the middle of which should be the sign 'tau', thus: and above that sign write the name of God "El" and underneath this other name of God, namely "Ely," in this fashion:

(7) Deinde infra angulum superiorem pentagoni scribe istas duas literas: "1," "x" et infra alium angulum dextrum istas duas: "a," "l" et in alio post istum istas duas: "l," "a" et in alio post istum: "l," "c" et in alio post istum "u," "m."

(8) Deinde circa pentagonum fac unum eptagonum, cuius latus superius + secundum sui +[1] medium contingat angulum superiorem pentagoni, ubi "l," "x" scribebatur,

(9) et in eodem latere eptagoni scribe hoc nomen sancti angeli, quod est "Casziel,"

et in alio latere a dextris istud nomen alterius sancti angeli, (10) quod est "Satquiel,"

deinde in alio "Samael" et in alio "Raphael," postea "Anael," postea "Michael," postea "Gabriel,"

et sic septem latera eptagoni erunt adimpleta.

(11) Deinde circa istum eptagonum predictum fac alium eptagonum non quomodo primus factum set taliter, quod unum latus ipsius intercedet alterum latus eiusdem.

(12) Deinde fac alium eptagonum talem, qualis primus fuit, cuius anguli 7 contingant angulos 7 eptagoni secundi, qui binus esse videtur. + Hic tamen eptagonus infra predictum secundum concludetur +. (13) Unum latus secundi eptagoni supereundo et aliud subeundo set latus primo angulo succedens subeundo ibit, et que secuntur serie supereuntis et subeuntis alterutrim[2] se habebunt.

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1 ++ = *turbata* ("out of order")

2 So Sl. 3854 115r. Other ms: *Altrutrum* ("one to another"). GH p. 156 cites Habel—Gröbel, *Mittellateinisches Glossar* (Paderborm, s.d.) [elsewhere, wechselseitig, gegenseitig: mutually, reciprocally (Adv.).]

(7) Then, below the uppermost angle of the pentagon, write these two letters: 'l', 'x'

and below the other in the right angle, these two: 'a', 'l'

and in the next after those, these two: 'l', 'a'

and in the next after that: 'l', 'c'

and in that following: 'u', 'm'.

(8) Then around the pentagon make a heptagon, it should touch the uppermost side of the pentagon, <its second> which is after the middlemost above angle, where are written 'l', 'x'.

(9) And in the same side of the heptagon write this name of the holy angel, which is 'Casziel.'

And in the next side from the right-most the name of the holy angel, (10) which is 'Satquiel'.

'Then in the next 'Samael', and in the next 'Raphael', afterwards 'Anael', afterwards 'Michael,' afterwards 'Gabriel.'

And thus the seven sides of the heptagon will be completed.

(11) Then around that preceding heptagon make another heptagon, not made like the first, but in such a manner that the one side of it will intersect the previous side of the same.

(12) Then make another such heptagon, like the first, whose seven angles touch the seven angles of the second heptagon, and the which should be shown doubled. + Yet this heptagon will be contained within the preceding second one +.[10] (13) The one side of the second heptagon going over, and the other going under, but the first side should go under the following angle, and that which follows in sequence should go over and under each other.

10 This passage matches the drawing in SSM, but not Sl. 313, demonstrating that the drawing in SSM is closer to the original. See Veenstra 2012 p. 161, 186 n34. GH p. 67, 155–156 marks this as *turbata*.

(14) Deinde in quolibet angulo secundi eptagoni una crux depingatur. (15) Deinde in illo latere secundi eptagoni, quod transit ab ultimo angulo eiusdem ad secundum angulum eiusdem, in eadem parte, que est supra "Casziel," sillabe cuiusdam sancti Dei nominis scribantur, (16) ita quod hec sillaba: "la" scribatur in illo loco lateris predicti, qui est supra primam sillabam de "Casziel," (17) et hec sillaba: "ya" in illo loco eiusdem lateris, qui est supra ultimam sillabam eiusdem "Casziel," (18) et hec sillaba: "ly" in illo loco eiusdem lateris, qui est [inter] latus intersecans predictum latus et crucem secundi anguli eiusdem.

(19) Deinde in latere illo, quod tendit ab angulo primo eiusdem secundi eptagoni ad tercium angulum eiusdem, scribatur hoc nomen sanctum Dei: "Narath," (20) ita quod hec sillaba: "na" scribatur in illo loco eiusdem lateris, qui est supra primam sillabam de "Satquiel," (21) et hec sillaba: "ra" in illo loco, qui est supra ultimam eiusdem, et hec due litere: "t," "h" in illo loco, qui est in eodem latere inter latus intersecans ipsum et crucem terciam.

(22) Deinde in illo latere eiusdem secundi eptagoni, quod tendit a tercio angulo eiusdem ad quintum eiusdem, scribatur hoc creatoris nomen sanctum, quod dicitur "Libarre," (23) ita quod hec sillaba: "ly" scribatur supra primam sillabam de "Raphael" et hec sillaba: "bar" supra ultimam sillabam eiusdem (24) et hec sillaba "re" in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et quintum angulum eiusdem secundi eptagoni.

(25) Deinde in illo latere eiusdem secundi eptagoni, quod est a quinta cruce usque ad ultimam, scribatur hoc aliud sacrum creatoris nomen: "Libares," (26) ita quod hec sillaba: "ly" scribatur in illo loco lateris, qui est supra primam sillabam ipsius "Michael," (27) et hec sillaba: "ba" in illo loco lateris, qui est supra ultimam sillabam eiusdem, (28) et hec sillaba: "res" in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et ultimam crucem.

(29) Deinde in illo latere eiusdem secundi eptagoni, quod vadit a secundo angulo eiusdem secundi eptagoni ad quartum, scribatur hoc aliud sanctum nomen: "Lialg" cum coniunctiva, (30) ita quod coniunctiva in illo loco eiusdem lateris scribatur, qui est supra primam sillabam de "Samael," (31) et hec sillaba: "ly" in illo loco eiusdem lateris, qui est supra ultimam eiusdem, (32) et hec sillaba: "alg" in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et quartam crucem.

(14) Then in each of the angles of the second heptagon make a cross. (15) Then in that side (of the second heptagon) which crosses from the last angle of the same to after the angle of the same, in the same part which is above "Casziel," should be written this syllable from a certain sacred name of God, (16) thus: "la" it should be written in that place of the preceding side, which is above the first syllable of "Casziel," (17) and this syllable: 'ya' in that place of same side, which is above the most far syllable of same "Casziel," and this syllable: "ly" in that place of the same side, (18) which is [between] the side intersecting the preceding side and the cross of the following same angle.

(19) Then in that side, which stretches from the first angle of the same heptagon and continues towards the third angle of same, this holy name of God should be written: "Narath," (20) with this syllable: "na" written in that place of the same side, which is above the first syllable of "Satquiel," (21) and this syllable: "ra" in that place, which is above the farthest syllable of same, and these two letters 't,' 'h' made in that place, which is in the same side between the side intersecting itself and the third cross.

(22) Then in that side (of the same second heptagon) which stretches from the third angle of same towards the fifth of same, should be written this holy name of the Creator, which is called "Libarre," (23) thus with this syllable: "ly" written above the first syllable of "Raphael," and this syllable: "bar" above the last syllable of the same, (24) and this syllable "re" in that place of the same side, which is between the side intersecting itself and the fifth angle of same second heptagon.

(25) Then in that side (of the same second heptagon) which is farthest from the fifth cross, this other sacred name of the Creator should be written: 'Libares,' (26) with this syllable: "ly" written in that place of the side, which is above the first syllable of "Michael," (27) and this syllable: "ba" in that place of the side, which is above the farthest syllable of same, (28) and this syllable: "res" in that place of same side, which is between the side intersecting itself and the last cross.

(29) Then in that side of the same second heptagon, which goes from the second angle of the same second heptagon towards the fourth, this other holy name should be written: "Lialg" with the connective. (30) Therefore the connective should be written in that place of the same side, which is above the first syllable of "Samael," and this syllable: "ly" in that place of the same side, which is above the farthest of the same, and this syllable: "alg" in that place of the same side, which is between the side intersecting itself and the fourth cross.

(33) Set cave, quod coniunctiva sic debet scribi: cum titulo intersecante propter timorem Dei malum volitum dividentem.

(34) Deinde in illo latere eiusdem eptagoni tendente a quarta cruce ad sextam scribatur hoc aliud sacrum Dei nomen: "Ueham," (35) ita quod hec sillaba: "ue" scribatur in illo loco eiusdem lateris, qui est supra primam sillabam de "Anael," et hec litera: "h" supra ultimam sillabam (36) et hec sillaba: "am" in illo loco eiusdem lateris, qui est inter latus [inter]secans ipsum et sextam crucem.

(37) Deinde in illo latere, quod tendit a sexto angulo eiusdem secundi eptagoni ad primum angulum, scribatur hoc aliud sacrum Dei nomen: "Yalgal," (38) ita quod hec litera: "y" scribatur in illo loco eiusdem lateris, qui est supra primam sillabam de "Gabriel," (39) et hec sillaba: "al" supra ultimam et hec sillaba: "gal" in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et primam crucem.

(40) Deinde in medio lateris primi <et> tercii eptagoni a dextris scribatur "Vos" et in sequenti latere eiusdem tercii eptagoni a dextris hoc nomen: "Duynas" (41) et in alio "Gyram" et in alio "Gram" et in alio "Aysaram" et in alio "Alpha" et in alio "Ω."

(42) Deinde in illo spaciolo, quod est sub secundi et tercii angulo primo eptagonorum, scribatur hoc nomen Dei: "El"

(43) et in illo spaciolo, quod est a dextris sub angulis secundi et tercii eptagonorum sub secunda cruce, hoc nomen: "On"

et in illo alio spaciolo sub tercia cruce iterum hoc nomen: "El"

(44) et in alio sub quarta cruce iterum "On" et in alio sub quinta cruce iterum "El'

et in alio sub sexta cruce iterum "On" et in alio sub septima cruce "Ω.""

(45) Deinde in illo spaciolo, quod clauditur inter angulum primum secundi eptagoni et secundum angulum eiusdem et primum latus tercii eptagoni et porcionem circuli contingentem illos angulos, depingatur una crux in medio, scilicet spacii illius.

(33) But beware, that the connective should be written thus: with the inscription intersecting, because of the fear of God, separating evil is willed.

(34) Then, on that side (of the same heptagon) that goes from the fourth cross to the sixth, write this other sacred name of God: "Ueham," (35) such that the syllable: "ue" is written above the first syllable of "Anael," and the letter "h" is above the last syllable of the same, (36) and the syllable "am" is in the space of the same side which is [inter]secting the side itself and the sixth cross.

(37) Then, on that side which goes from the sixth angle (of the same second heptagon) to the first angle, this other sacred name of God should be written: "Yalgal," (38) such that the letter "y" is written in the space of the same side which is above the first syllable of "Gabriel," (39) and the syllable "al" is above the last, and the syllable "gal" should be in the space of the same side which is between the intersection and the first cross.

(40) Then in the middle of the first side and the third heptagon on the right should be written "Vos" and in the next side to the right of the same third heptagon this name: "Duynas" (41) and in the next "Gyra" and in the next "Gram" and in the next "Aysaram" and in the next "Alpha" and in the next "Ω."

(42) Then in that small space which is under the second and the third angle of the first heptagon, should be written this name of God: "El"

(43) and in that small space which is to the right under the second and third angles of the heptagons under the following cross, this name: "On"

and in space-small that one elsewhere under the third cross again this name: "El"

(44) and in the other under the fourth cross again "On"

and in the other under the fifth cross again "El"

and in the other under the sixth cross again "On"

and in the other under the seventh cross " Ω"

(45) Then in that small space which is closed between the first angle of the second heptagon and the second angle of same, and the first side of the third heptagon, and the part touching those angles of the circle, draw a single cross in the middle.

(46) Et in bucca superiori a leva crucis scribatur hec litera: "a" et super buccam crucis secundam a dextris hec litera: "g" (47) et sub bucca inferiori a dextris scribatur hec alia litera: "a" et sub quarta bucca hec alia litera: "1."

(48) Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen: "Ely" et in alio hoc nomen: "Eloy" et in alio "Χρς"[3] et in alio "Sother" et in alio "Adonay" et in alio "Saday."

(49) Deinde scias, quod in exemplaribus communiter pentagonus fit de rubeo cum croceo in spaciis tincto, et primus eptagonus de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro. (50) Et spacium inter circulos, ubi est nomen "Semenphoras," tingitur croceo. Omnia alia spacia viridi habent tingi. (51) Set in operacionibus aliter fieri debet, quia de sanguine aut talpe aut turturis aut upupe aut vespertilionis aut omnium horum figuratur et in pergameno virgineo vitulino vel equino vel cervino, et sic completur Dei sigillum. (52) Et per hoc sanctum et sacrum sigillum, quando erit sacratum, poteris facere operaciones, que postea dicentur in hoc libro sacro. (53) Modus autem sacrandi hoc sacrum sigillum talis, sicut sequitur, debet esse.

3 = Christus. GH simply expands the "Chi-Rho" to its Latin equivalent, "Christus."

(46) And in top left space of the cross write the letter: "a"

and in the top right space of the cross this letter: "g"

(47) and in the lower right space write another letter: "a"

and under the fourth space below this other letter: "l."

(48) Then in the middle of the next small space on the right, write this name: "Ely"

and in the next this name: "Eloy"

and in the next "Χρς"

and in the next "Sother"

and in the next "Adonay"

and in the next "Saday."

(49) Know then, that in the exemplars generally the pentagon is made from red, with the space tinted yellow, and the first heptagon of azure, the second from yellow, the third from purple, and the circle from black.

(50) And the space between the circles, where the name Shem Ha-Meforash is, is tinted yellow.

All other spaces must be tinted green.

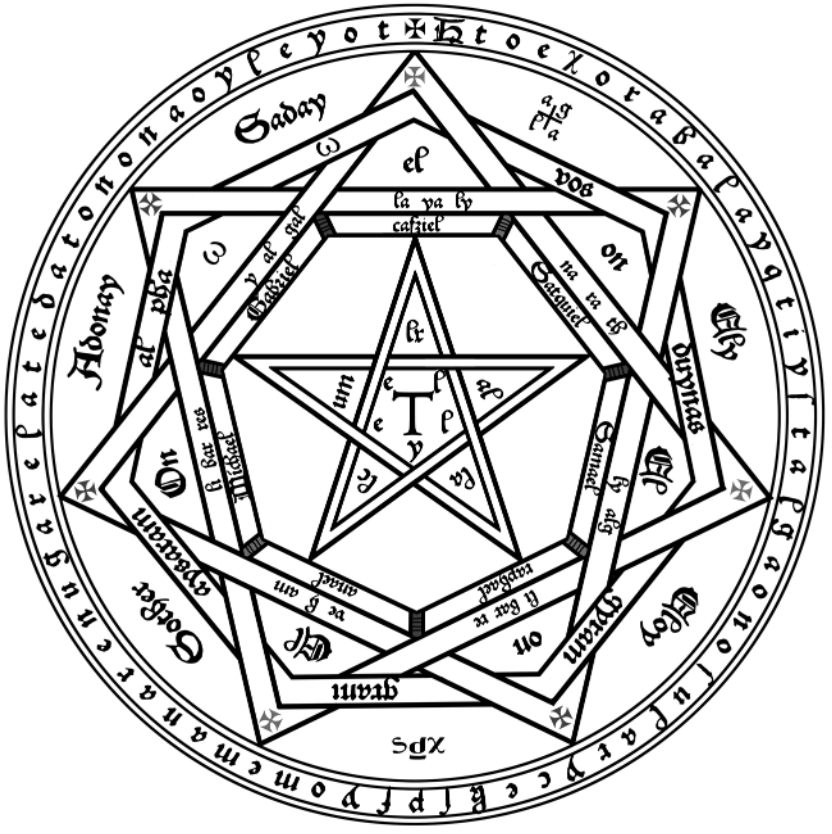
(51) But in the operations it must be done otherwise, because it should be written with the blood either of a mole, a turtledove, or hoopoe, or of a bat, or of all of these. Also, it is should be formed on virgin parchment, either from a calf, foal, or deer. And thus the Seal of God is completed.

(52) And through this holy and sacred seal, once consecrated, you will be able to perform the operations, which afterwards will be revealed in this sacred book.

(53) But the manner consecrating this sacred seal must be done as follows.

Seal of God, reconstructed based on Summa and text of Honorius

(54) Inspirante Domino dixit Salomon: “Vnus est [et] solus Deus, sola fides, sola virtus,” quam Dominus hominibus voluit revelari et distribui tali modo. (55) Dixit angelus Samael Salomoni: “Hoc dabis populo Israel, qui et aliis similiter tribuent.” Sic placuit creatori, et iubet ipsum Dominus taliter consecrari. (56) Primo sit mundus operans, non pollutus, et cum devocione faciat, non astute. Non comedat neque bibat, donec perfecerit opus, et sanguis, quo scriptum fuerit, primo sit benedictus, sicut postea dicetur. (57) Deinde suffumigetur hoc sigillum ambra, musco, aloe, lapdano albo et rubeo, mastice, olibano, margaritis et thure invocando et orando Domi-



Seal of God, reconstructed based on Summa and text of Honorius

(54) With the Lord's inspiration, Solomon said: "There is only one God, one faith, one power," which the Lord wished to be shown and disseminated to men in such a manner. (55) The angel Samael said to Solomon: "This you will give to the people of Israel, which they will similarly bestow to others." Thus it has pleased the Creator, and the Lord himself orders it to be consecrated in such a manner. (56) First, the worker must be clean, not impure, and should do so with devotion, not cunningly. He must not eat or drink until the work is completed, and the blood, with which the writing will be done, must first be blessed, as will be declared afterward.[11] (57) Then this seal should be suffumigated with amber, musk, aloe, white and red labdanum, mastic, frankincense, pearls, and incense, calling upon and begging the Lord, as will be

11 See chap. CXXXVII.

num, sicut postea de visione divina erudietur. (58) Post in vocando angelos, sicut infra eciam dicetur, mutabitur tamen peticio tali modo.

(59) "Vt tu, Domine, per annunciacionem, concepcionem" et cetera "hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris, (60) ut per ipsum te mediante possim vel possit talis N celestes convincere potestates, aereas et terreas cum infernalibus subiugare, invocare, transmutare, coniurare, constringere, excitare, congregare, dispergere, ligare ac ipsos innocuos reddere, (61) homines placare et ab eis suas peticiones graciosius habere, inimicos pacificare, pacificatos disiungere, sanos in sanitate custodire vel infirmare, infirmos curare, (62) homines bonos a malis custodire et distinguere et cognoscere, omne corporale periculum evadere, iudices in placito placatos reddere, victoriam in omnibus optinere, (63) peccata carnalia mortificare et spiritualia fugare, vincere et evitare, divicias in bonis augmentare, et dum in die iudicii apparebit a dextris tuis cum sanctis et electis tuis, tuam possit cognoscere maiestatem."

(64) Et tunc illa nocte sub aere sereno extra domum dimittat. Tunc habeas cirothecas novas sine creta factas, in quas quis nuncquam manum posuerit, in quibus signum +glutetur+. (65) Et sic complebitur hoc sacrosanctum sigillum, cuius primus eptagonus 7 ordines, secundus 7 articulos duplos, tercius 7 sacramenta designat.

V Viso de composicione sigilli Dei vivi videndum est de visione divina, ad quam habendam sic est procedendum.

Primo sit operans vere penitens et confessus. Sit a mulieribus et ab earum aspectibus sequestratus. (2) Nam ut Salomon ait: "Tucius est cum ursa et leone in cavernis morari quam cum muliere nequam." Ab hominibus malis

taught afterwards concerning the divine vision. (58) After calling the angels, you should also say as follows, but you should modify the petition in such a manner.

[Prayer.]

(59) "That you, O Lord, through the annunciation, the conception" etc.[12] "that you would deign to bless and consecrate this most holy name and your seal, (60) so that through it with your mediation, I or such person N, will be able to conquer such heavenly powers, of the air or earth, with the infernal ones, to subjugate, invoke, transmute, conjure, constrain, raise up, congregate, disperse, bind and render them harmless. (61) To appease people and favorably obtain from them their petitions, to pacify enemies, to disunite those pacified, to protect the health of those who are healthy, or to sicken them, and to cure the sick. (62) To guard good people from evil, and to distinguish and recognized them, to evade all physical danger, to make favorable judges be favorably disposed again, to have victory in all things, (63) to destroy carnal sins, and rout, conquer, and avoid spiritual ones, to increase wealth in good things, and on the Day of Judgment that I may appear on your right hand with your saints and elect, and be able to recognize your majesty."

(64) And then that night, he should set it outside the house, under clear skies.

Then you should have new gloves, made without whitening chalk, into which no one should have placed a hand, in which the seal must be <glued> [*held]. (65) And thus is completed this sacrosanct seal, whose first heptagon designates the 7 orders, whose second designates the seven twofold events, and whose third designates the seven sacraments.

V. Having considered the composition of the Seal of the living God, which is necessary for seeing the divine vision, we will now proceed to that topic.

First he must perform true penance and confession. He must separate himself from women, and from seeing them. (2) For as Solomon said: "It is safer to dwell with a she-bear and a lion in its den than to abide with a wicked

12 See chap. XCIX.2 for full text.

et infirmis separetur. Nam dicitur in Psalmo: "Cum sancto sanctus eris, et cum viro iniquo iniqus eris."

(3) Vitam suam munde deducat, quia dicitur: "Beati immaculati in via, qui ambulant in lege Domini." Vestimenta eius non sint fetida, immo nova vel mundissime lota. (4) Et intendit Salomon vestimenta nova virtutes esse, quia Deus nec beati angeli de mundanis curant. Ex hoc patet, quod pauperes cicius et verius operantur quam divites. (5) Set in operacione subsequenti istorum angelorum istud convenit, quia habitant cum hominibus et sunt mundi. Ideo mundas vestes appetunt, et ideo Salomon generaliter loquebatur.

(6) Nuncquam aliquis, dum hoc facere voluerit, sit ociosus, ne cicius decidat cor suum ad peccatum. Nam dicitur: "Semper aliquid agite, ne ociosi inveniamini." (7) Semper et continue roget Deum per has sanctissimas oraciones, que secuntur, quia dicitur: "Beatus servus, quem, cum venerit Dominus, invenerit vigilantem."

VI Prima oracio

Acciones nostras, quesumus, Domine, aspirando preveni et adiuvando prosequere, ut cuncta nostra operacio a te semper incipiat, et per te incepta finiatur, qui vivis et regnas per omnia secula seculorum. Amen.

woman."[13] He must also separate himself from evil and sick men. For he said in the Psalm: "With the holy you will be holy, and with the unjust you will be unjust."[14]

(3) He must lead a clean life, because it is said: "Blessed are those whose ways are undefiled, who walk in the law of the Lord."[15] His garments must not be foul-smelling, but rather they must be new or very cleanly washed. (4) And by "new garments" Solomon means "of worth," because neither God nor the blessed angel care anything about material things. From this it is seen, that the poor labor more quickly and truly (in this art) than the rich. (5) But in the following operation the same angels, who are pure, are assembled together with men. Therefore they greatly desire clean garments, and therefore Solomon was speaking generally.

(6) He who wishes to accomplish this work must never let himself be idle, lest his heart more quickly falls towards sin. For it is said: "Always strive for something, lest you are found idle."[16] (7) So you should continually pray to God through these most holy prayers which follow, because it is said: "Blessed is that servant, whom his lord when he comes, shall be found vigilant."[17]

VI. Prayer 1.

"Direct, we beg you, O Lord, our actions by your holy inspirations, and carry them on by your gracious assistance, that every prayer and work of ours may begin always with you, and through you be happily ended, who lives and reigns through all the ages of the ages. Amen."[18]

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13 Paraphrasing Ecclesiasticus 25:16.

14 Ps. 18:26.

15 Ps. 119:1.

16 Paraphrased from Jerome, *Epistolae*, letter 125. See Mesler, 2012, p. 118 and p 139 n 41.

17 "Blessed is that servant....": Matt. 24:46. R inserts a section on suffumigations and names of angels, largely drawn from Agrippa.

18 This prayer appears in the *Liturgia Horarum (Liturgy of the Hours)* and other medieval collections of prayers. A slightly different version is found in the *Rituale Romanum* (*Roman Ritual*). Other magic texts incorporate it as well, including the *Book of Oberon*, p. 51; Sloane 3851, fol. 2r; and Kieckhefer, *Forbidden Rites*, p. 252.

VII 2ª oracio

Ave, Maria, gracia plena. Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui. Mater Dei, ora pro nobis. Amen.

VIII 3ª oracio

Salve, regina, mater misericordie,
vita, dulcedo et spes nostra, salve.
Ad te clamamus exules filii Eve. Ad te suspiramus gementes et flentes in hac lacrimarum valle. Eya!
(2) Ergo, advocata nostra,
illos tuos misericordes oculos ad nos converte,
et Iesum, benedictum fructum ventris tui,
nobis post hoc exilium ostende,
o clemens, o pia, o dulcis Maria.
(3) Ora pro nobis, sancta Dei genitrix, ut digni efficiamur promissionibus Christi.

IX 4ª oracio

O gloriosa virgo semper Maria, mater glorie, mater ecclesie, mater pietatis et indulgencie, ave, carissima domina, semper virgo Maria, mater luminis, honor eternus, signum serenitatis. (2) Ave, piissima domina Maria, aula Dei, porta celi, sacrarium Spiritus sancti. Ave, piissima domina Maria, urna aurea, templum divinitatis, reclinatorium eterne pietatis. (3) Ave, clementissima domina Maria, decus virginum, domina gencium, regina angelorum. Ave, amantissima domina Maria, fons ortorum, ablucio peccatorum, lavacrum animarum. (4) Ave, desideratissima domina Maria, mater orphanorum, mamilla parvulorum, consolàcio miserorum. Salve, sancta parens. Salve, sancta et immaculata virginitas assistens vultui Dei, memor esto nostre fragilitatis.

VII. Prayer 2.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, [Jesus. Holy Mary,] Mother of God, pray for us. Amen.

VIII. Prayer 3.

Hail holy queen, mother of mercy,
Hail our life, our sweetness, and our hope.
To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning, and weeping
in this valley of tears.
(2) Turn then, most gracious advocate
your eyes of mercy toward us.
And after this, our exile,
Show us the fruit of your womb, Jesus.
O clement, O loving, O sweet [virgin] Mary.
(3) Pray for us, Holy Mother of God
That we may be made worthy of the promises of Christ.[19]

IX. Prayer 4.

O glorious Mary, eternal virgin, glorious mother, mother of the church, mother of piety and leniency, hail, O dearest lady, Mary, eternal virgin, mother of light, the eternal honor, the image of serenity. (2) Hail, most pious lady Mary, the court of God, the gate of heaven, the shrine of the Holy Spirit. (3) Hail, most pious lady Mary, that vessel of gold, that temple of the divinity, cushion of eternal piety. Hail, most merciful lady Mary, the glory of maidens, the ruler of nations, the queen of the angels. Hail most loving lady Mary, overflowing fountain, the washing of sins, the refreshment of souls. (4) Hail, most desired lady Mary, mother of orphans, the breast of infants, comforter of the wretched. Hail, holy parent. Hail, holy and immaculate virgin, who stands near the face of God, mindful of our frailty.

19 This is the well-known Salve Regina prayer (up to "O Sweet [virgin] Mary") along with the standard response.

(5) Salve, benignissima, salve, suavissima, salve, misericordissima. Propiciaberis, semper virgo benedicta et gloriosa semper virgo Maria, que virga sacratissima et Dei mater es piissima, maris stella clarissima.

(6) Salve, semper gloriosa, margarita preciosa, ficus [*sicut], lilium, formosa, olens velut rosa. Alleluia! Dirige me in visione beata.

(7) Obsecro te, regina perhennis, sancta Maria, per amorem Patris et Filii et Spiritus sancti et per commendatum tibi celeste sacrarium et per multas miseraciones, quas fecit super me et super genus humanum, (8) et per virtutes et per misteria sancte crucis et per sanctos clavos fixos in suas preciosas manus et pedes et per sancta 5 vulnera sui preciosi corporis et per precium sancti corporis sui, quo nos redemit in sancta cruce, (9) ut ores pro me et pro omnibus peccatis meis et necessitatibus anime et corporis mei ad dilectum filium tuum, *ut me vivente ipsum videre et collaudare merear*. Amen.

X

Gaude, virgo immaculata, Dei genitrix. Gaudium michi dona. Gaude, que gaudium ab angelo suscepisti, et gaudium visionis divine michi dona. Gaude, que genuisti eterni luminis claritatem. (2) Gaude, Dei genitrix, et gaudium visionis divine michi dona, ut sublever de omnibus angustiis et tribulacionibus et viciis meis, que sunt in corde meo, et quero amplius, ut tecum sim a latere constans ad videndum me vivente Deum eternum. (3) Adoro te, sancta mater Domini nostri Iesu Christi, et laudo et magnifico te. Adoro altitudinem tuam.

Adoro castitatem et virginitatem tuam. Adoro pietatem et misericordiam tuam. (4) Adoro viscera beata tua, que portaverunt deum et hominem. Adoro beatum uterum tuum, qui portavit Iesum Dominum. Adoro beata ubera tua, que lactaverunt salvatorem mundi. (5) Precor te, carissima semper virgo Maria, per amorem filii tui, Domini nostri Iesu Christi, ut

(5) Hail, most kind, hail, most agreeable, hail, most merciful. You will be propitiated, eternal virgin, blessed and glorious, ever chaste Mary, you who are the most hallowed virgin and blessed mother of God, brightest star of the sea.

(6) Hail, ever glorious, precious pearl, beautiful as the lily, fragrant as the rose.[20] Hallelujah! Direct me in this blessed vision.

(7) I entreat you, eternal queen, holy Mary, through the love of the Father, Son, and Holy Spirit, and through your trusted heavenly shrine, and through the great pities which you have made over me and over the human race, (8) and through the virtues and through the solemn mysteries of the cross, and through the holy nails fastened to his precious hands and feet, and through the five sacred wounds to his precious body, where he redeemed us on the holy cross, (9) in order that you may plead to your beloved son on my behalf, and on behalf of all my sins, and for the needs of my soul and of my body, *in order that I, while yet living, may be worthy to see and praise you*. Amen.

X.

Rejoice,[21] O immaculate virgin, mother of God. Give me joy. Rejoice, you who received the tidings of joy from the angel, and give me the joy of the vision of God. Rejoice, you who brought forth the clarity of eternal light. (2) Rejoice, mother of God, and give me the joy of the vision of God, that I may be raised up from all my difficulties and tribulations and the faults which are in my heart, and I ask further, that I may be firmly by your side, for seeing the living and eternal God. (3) I adore you, O holy mother of our Lord Jesus Christ, and I praise and glorify you. I adore your exaltation.

I adore your chastity and virginity. I adore your piety and your mercy. (4) I adore your blessed innermost parts, which have born God and Man. I adore your blessed womb, which has born Lord Jesus. I adore your blessed breasts, which have nursed the savior of the world. (5) I beg of you, dearest Mary ever virgin, through the love of your son our Lord Jesus Christ, to intervene for me, a sinner, that I may have the vision of the eternal God while yet alive, and

20 Compare Francisco Guerrero's (1528–1599) most famous work: "Ave virgo santissima, Dei mater piissima, maris stella clarissima / Salve semper gloriosa, margarita pretiosa, sicut lilium formosa, nitens, olens velut rosa." It was evidently based on an older text.

21 This is an adaptation of the popular eighth century *Anthem of the Blessed Virgin*, also known as the *Five Gaude antiphon*.

intercedas pro me peccatore ad visionem Dei eterni me vivente habendam et succurras michi in omnibus angustiis et necessitatibus meis et ne derelinquas me, (6) neque sim sine adiutorio in hac visione beata neque in illo tremendo die, cum exierit anima mea de corpore meo, aut in illa mirabili hora, cum rapta fuerit ad videndum me vivente Deum eternum.

(7) Postulo, graciosa, me ad portas paradisi facere venire, ut merear videre ibi filium tuum et merear habere leticiam sempiternam visionis divine cum ipso filio tuo gloriosissimo, qui vivit et regnat per omnia secula seculorum. Amen.

XI 5ᴬ ORACIO

Ego peccator indignus ad laudem et honorem gloriosissime semperque virginis Marie, genitricis Domini nostri Iesu Christi, eius sacra nomina, cum sim indignus, iuxta meum exiguum sensum Spiritu sancto dictante nominare curo.

(2) O gloriosa Dei genitrix, semper virgo Maria, ne indigneris contra me nequissimum et innumerabili iniquitate plenum set accipe propicia misericorditer quod indignus ad honorem tuum offero et affecto. (3) Etenim, piissima, sacra tua nomina corde, ore, opere distinte nominare et exaltare volo.

Nominaris namque Maria, Genitrix, Mater, Sponsa, Filia, Theotan, Virga, Vas, Balsamus, Nubes, Ros, (4) Pacifica, Princeps, Regina, Aurora, Imperatrix, Domina, Ancilla, Ortus, Fons, Puteus, Via, Vita, Semita, Splendor, Stella aurea, Lumen, Luna, Fenestra vitrea, Ianua, Porta, Velum, Cella, (5) Domus, Hospicium, Capsa, Templum, Aula, Tabernaculum, Manna, Civitas, Liber, Stola, Flumen, Pons, Uva, Malogranatum, Femina, Nutrix, Mulier, Turris, Navis, Redemptrix, Liberatrix, Amica, (6) Thalamus, Vallis, Cinamomum, Turtur, Columba, Lilium, Rosa, Consolacio, Portus, Spes, Salus, Gloria, Fundamentum, vera peccatorum Medicina, Sacrarium Spiritus sancti, Radix Iesse, Antitodum, Recreatrix, Syon, Puella, Miseratrix.

assist me in all my difficulties and needs, and do not abandon me,[22] (6) so I may not be without help in this blessed vision nor on that terrible day when my soul departs from my body, or in that wonderful hour, when it will be dragged away, for seeing the living eternal God.

(7) I graciously ask you to make me come to the gates of Paradise, that I may be worthy to see your son there, and that I may be worthy to have the wondrous eternal divine vision, with your most glorious son himself, who lives and reigns world without end. Amen.

XI. Prayer 5.

I, an unworthy sinner, for the praise and honor of the most glorious and eternal virgin Mary, mother of our Lord Jesus Christ, of his sacred names, since I am unworthy, because of my meager perception I take care to name with the Holy Spirit's command.

(2) O glorious mother of God, O eternal virgin Mary, do not deem me unworthy because of my great wickedness and innumerable iniquities, but mercifully and favorably accepting that which I, although unworthy, offer and desire for your honor. (3) And so I wish to clearly name and exalt your holy names most conscientiously, with my heart, with my mouth, and with my labor.

So you are named Mary, Creator, Mother, Bride, Daughter, Theotan, Rod, Vessel, Balsamus, Cloud, Dew, (4) Peace Maker, the First, Queen, Dawn, Empress, Lady, Handmaiden, Risen, the Spring, the Well, the Way, the Life, the Path, the Brilliance, the Golden Star, the Light, the Moon, Glass Window, the Doorway, the Gate, the Curtain, the Chamber, (5) the Home, Guest Room, the Receptacle, the Temple, the Hall, the Tabernacle, the Manna, Community, Free, the Stole, the River, the Bridge, the Grape, the Pomegranate, Female, Nurse, Woman, Tower, Ship, Redemptress, Liberator, Friend, (6) the Bedroom, the Vally, Cinnamon, the Turtle-dove, the Dove, the Lily, the Rose, the Consolation, the Refuge, the Hope, the Salvation, the Glory, the Foundation, the True Medicine of Sinners, the Shrine of the Holy Spirit, the Root of Jesse, the Antidote, the Recreatrix, Sion, the Girl, She who is Compassionate.

22 Compare Ps. 37:22–23; BoO, p. 100.

(7) Tuam deprecor sanctissimam misericordiam, ut per hec divina tua nomina, que ego nunc tibi plenus immundicia coram altari tuo de te presumendo optuli, (8) ut in hac hora me audias et insaciabiliter digneris me facere videre atque laudare te et tuum filium gloriosum corpusculo meo vivente.

(9) Teque interpello, gloriosa, per tuum filium, quem concepisti, quem genuisti, quem peperisti, quem in carne lactasti, quem in balneo misisti, quem pannis involvisti, quem in templo presentasti, (10) quem predicantem audisti, quem in cruce pro nobis suspensum vidisti, quem mortuum et sepultum inspexisti, quem surgentem a mortuis scivisti, quem ad celum ascendentem ad Patrem vidisti, (11) et inde venturus est iudicare vivos et mortuos et seculum per ignem, per ipsum quoque pollutus labiis, pollutus carne, pollutus corpore, pollutus mente [te] ausus nominare imploro, (12) quatinus in hoc opere te et sanctam trinitatem cum sanctis angelis tuis facias me aspicere et videre et in extremo magno iudicio ab eternali pena eripias per Christum, Dominum nostrum. Amen.

XII 6[A] ORACIO

Credo in Deum, Patrem omnipotentem, creatorem celi et terre, et in Iesum Christum, filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu sancto, natus ex Maria virgine, passus sub Poncio Pilato, crucifixus, mortuus et sepultus. (2) Descendit ad inferna, tercia die resurrexit a mortuis, ascendit ad celos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. (3) Credo in Spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurreccionem et vitam eternam. Amen.

XIII 7A ORACIO

Quicumque vult salvus esse *et visionem Dei habere*, ante omnia opus est, ut teneat catholicam fidem, quam nisi quisque integram inviolatamque

(7) I beg for your most holy compassion, that through these divine names of yours, which I, though full of filth, have now dared to offer before your altar, (8) that you hear me in this hour, and deign to make me insatiably worthy to see and praise you and your glorious son, while my insignificant body is still living.

(9) And I address you, O glorious one, through your son, whom you conceived, whom you begat, whom you have borne, whose body you nursed, whom you bathed, whom you wrapped in cloths, whom you presented at the temple, (10) whose preaching you heard, whose suspension from the cross on our behalf you saw, whose death and burial you witnessed, whose rising from the dead you observed, whose ascension to the Father in heaven you saw, (11) and who will soon return from there to judge the living and the dead and the world by fire, likewise through him I dare to name [you] and beg for help, with impure lips, with impure flesh, with impure body, with impure mind, (12) that through this work you will enable me to look at and see yourself, and the holy Trinity, with your holy angels, and in the end at the Great Judgement you will snatch me away from eternal punishment, through Christ our Lord. Amen.

XII. Prayer 6. [The Creed].[23]

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord: who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; (2) he descended into hell; the third day he rose again from the dead; he ascended into heaven; sits at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. (3) I believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

XIII. Prayer 7.[24]

"Whoever wishes to be saved *and have the vision of God*, should above all things hold to the Catholic faith. Whoever fails to keep it whole and unde-

23 The Apostles' Creed—Roman Ritual.

24 This prayer is based on the well-known Athanasian Creed (*Symbolum Athanasianum*.)

servaverit, absque dubio visionem divinam non habebit. (2) Fides autem catholica hec est, ut unum deum in trinitate et trinitatem in unitate veneremur neque confundentes personas, neque substanciam separantes. (3) Alia est enim persona Patris, alia Filii, ali a Spiritus sancti. Set Patris et Filii et Spiritus sancti una est divinitas, equalis gloria, coeterna maiestas. (4) Qualis Pater, talis Filius, talis Spiritus sanctus. Increatus Pater, increatus Filius, increatus Spiritus sanctus. Inmensus Pater, inmensus Filius, inmensus Spiritus sanctus. (5) Eternus Pater, eternus Filius, eternus Spiritus sanctus, et tamen non tres eterni set unus eternus, sicut non tres increati nec tres inmensi set unus increatus et unus inmensus. (6) Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus sanctus, et tamen non tres omnipotentes set unus omnipotens. (7) Ha Deus Pater, Deus Filius, Deus Spiritus sanctus, et tamen non tres dii set unus est Deus. (8) Ha Dominus Pater, Dominus Filius, Dominus Spiritus sanctus, et tamen non tres domini set unus est Dominus, qui a sicut singillatim unamquamque personam Deum ac Dominum confiteri Christiana veritate compellimur, ita tres deos aut dominos dicere catholica religione prohibemur. (9) Pater a nullo est factus nec creatus nec genitus. Filius a Patre solo non factus nec creatus set genitus. Spiritus sanctus a Patre et Filio non factus nec creatus nec genitus set procedens. (10) Unus ergo Pater, non tres patres, unus Filius, non tres fiIii, unus Spiritus sanctus, non tres spiritus sancti. (11) Et in hac trinitate nichil prius aut posterius, nichil maius aut minus, set tote tres persone coeterne sibi sunt et coequales, ita ut per omnia, sicut iam supra dictum est, et unitas in trinitate et trinitas in unitate veneranda sit. (12) Qui vult ergo salvus esse *et visionem divinam habere*, ita de trinitate senciat.

(13) Set necessarium est ad eternam salutem et divinam visionem, ut incarnacionem quoque Domini nostri Iesu Christi fideliter credat. (14) Est ergo fides recta, ut credamus et confiteamur, quia Dominus noster Iesus Christus, Dei filius, deus et homo est. (15) Deus est ex substancia Patris ante secula genitus, et homo est ex substancia matris in seculo natus. (16) Perfectus deus, perfectus homo ex anima racionali et humana carne subsistens, equalis Patri secundum divinitatem, minor Patre secundum humanitatem. (17) Qui licet deus sit et homo, non duo tamen set unus est

filed, without doubt shall perish everlastingly. (2) And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. (3) For there is one person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal. (4) As is the Father, so is the Son, and so is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. (5) The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one eternal. As also there are not three uncreated, nor three incomprehensibles, but one uncreated and one incomprehensible. (6) So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet they are not three almighties, but one almighty. (7) So the Father is God, the Son is God, and the Holy Spirit is God, and yet they are not three Gods, but one God. (8) So likewise the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, and yet they are not three Lords, but one Lord. For even though we are compelled by Christian truthfulness to acknowledge each person by himself to be God and Lord, we are forbidden by the Catholic religion to say that there are three Gods or Lords. (9) The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. (10) So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. (11) And in this Trinity none is before or after another, none is greater or less than another. But the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. (12) He therefore that will be saved, *and have the divine vision*, must thus think of the Trinity.

(13) Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. (14) For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man. (15) God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world. (16) Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father as touching his human nature. (17) Who, although he be God and

Christus, unus autem non conversione divinitatis in camem sed assumpcione humanitatis in Deum, unus omnino non confusione substancie sed unitate persone. (18) Nam sicut anima racionalis et caro unus est homo, ita deus et homo unus est Christus, qui passus est pro salute nostra, descendit ad inferos, tercia die resurrexit a mortuis, ascendit ad celos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. (19) Ad cuius adventum omnes homines resurgere habent cum corporibus suis et reddituri sunt de factis propriis racionem. (20) Et qui bona egerunt, ibunt in vitam eternam *et visionem divinam*, quam nunc petimus, qui vero mala, in ignem eternum, cui nunc abrenunciare postulamus.

(21) Hec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit *nec hanc divinam visionem optinere quibit.*

XIV 8ª ORACIO

Ego divina institucione formatus et preceptis salutaribus +imprecatus+ audebo dicere:

Pater noster, qui es in celis, sanctificetur nomen tuum. Adveniat regnum tuum. (2) Fiat voluntas tua sicut in celo et in terra. Panem nostrum supersubstancialem da nobis hodie. (3) Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptacionem set libera nos a malo. Amen.

XV 9ª ORACIO

Alpha et Ω, Deus omnipotens, principium omnium rerum sine principio, finis sine fine, exaudi hodie preces meas, piissime, (2) neque secundum iniquitates meas neque secundum peccata mea retribuas michi, Domine, Deus meus, set secundum misericordiam tuam, que est maior rebus omnibus visibilibus et invisibilibus, miserere mei, (3) sapiencia Patris, Christe, lux angelorum, gloria sanctorum, spes et portus et refugium peccatorum,

Man, yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by taking of the human nature into God. One altogether, not by confusion of Substance, but by unity of Person. (18) For as the rational soul and body together constitute one man, so God and Man constitute one Christ, who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, and sits on the right hand of the Father, God, Almighty; from whence he shall come to judge the living and the dead. (19) At whose coming, all humanity shall rise again with their bodies, and give an accounting for all their deeds. (20) And those who have done good shall go into eternal life, *and the divine vision*, while those that have done evil shall go into the eternal fire.

(21) This is the Catholic faith, which unless a man believe faithfully, he cannot be saved, *nor will he be able to achieve this divine vision*.[25]

XIV. Prayer 8.

Following divine instruction, and the teachings of the Saviour +called down+ I dare to say:[26]

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; (2) Thy will be done on earth as it is in heaven; give us this day our daily bread; (3) and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

XV. Prayer 9.[27]

Alpha and Omega, O almighty God, the beginning of all things, without beginning, the ending without an end, hear today my prayers, O most holy one, (2) neither repay me according my iniquity nor my sins, O Lord, my God, but according to your mercy, which is greater than all things visible and invisible. Have mercy on me, (3) the wisdom of the Father, O Christ, the light of the angels, the glory of the saints, the hope and haven and refuge of sinners,

25 The traditional ending is, "*salvus esse non poterit*" ("he cannot be saved").

26 The mass introduces the Lord's Prayer with nearly identical wording: "Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:" GH indicates "imprecatus" (called down, prayed for, uttered curses or blessings) as *turbata* ("disturbed"), i.e. out of place.

27 Ars. Not. Glose de la version B, Var. 1—glose, JV p. 141.

cunctarum rerum conditor et humane fragilitatis redemptor, qui celum et terram mareque totum ac moncium pondera palmo concludis. (4) Te, piissime, deprecor et exoro, ut una cum Patre illustres animam meam radio sanctissimi Spiritus tui, (5) quatinus in hac sacrosancta arte taliter possim proficere, ut valeam ad facialem tui, Deus eterne, visionem virtute tui sanctissimi Spiritus et tui nominis pervenire. (6) Et tu, qui es Deus meus, qui in principio creasti celum et terram et omnia ex nichilo, qui in Spiritu tuo sancto omnia reformas, comple, instaura, sana animam meam, ut glorificem te per omnia opera cogitacionum mearum et verborum meorum. (7) Deus Pater, oracionem meam confirma et intellectum meum auge et memoriam meam ad suscipiendum beatam visionem tuam meo vivente corpusculo et ad cognoscendum superexcelsam et supereternam facialiter tuam essenciam, qui vivis et regnas per infinita secula seculorum. Amen.

XVI Oracio

Helysemath. hazaram. hemel. saduch. Theon. Heloy. zamaram. zoma. ietromaym. Theos. Deus pie et fortis, hamathamal. ietronamayhala. zanay. hacronaaz. zay. (2) colnaphan. salmazaiz. ayhal. geromelam. haymasa. Ramay. genzi. zamath. heliemath. semay. selmar. iecrosamay. iachat. lemar. harana. hamany. memothemath. Hemelamp. (3) et tu, sancte Pater, pie Deus et incomprehensibilis in omnibus operibus tuis, que sunt sancta et iusta et bona. (4) Megalhamethor. semassaer. zamathamar. geogremai. megus. monorail. hamezeaza. hillebata. maraama. iehenas. iehemia. malamai. sephormay. zemonoma. Melas. hemay. hemesua. iecormay. (5) lemesey. senosecari. zemaher. helcamay. calion. tharathos. tronios. nebay. tharathos. vsyon. gezsethon. semynathemas. zezahas. thamam. helomany. hamel. Amen.

XVII

Theos. megale. Patir. ymos. hebrel. habobel. hecoy. haley. helihot. hety. hebeot. letiel. iezei. sadam. salaseey. salatial. salatelli. samel. sadamiel. (2) Saday. helgion. helliel. lemegos. micron. megos. myheon. legmes. muthon. mychohyn. heel. hesely. iecor. graual. semhel. semobzhat. semeltha. samai. geth. (3) gehel. rasahanay. gelgemana. semana. harasymihon. salepatir.

the originator of all things and redeemer of human frailties, who holds the weight of heaven and earth, and the seas and mountains in the palm of your hand. (4) I beg and entreat you, O most holy one, that you, being one with the Father, will illuminate my soul with the ray of your most Holy Spirit, (5) that I may be able to progress in this most sacred art, so that I might be worthy to achieve the vision of your face, O God eternal, through the virtue of your most Holy Spirit and of your name. (6) And you, who are are my God, who in the beginning created the heaven and the earth, and all things out of nothing, who through your holy Spirit you restore, fill, and renew all things, heal my soul, that I may glorify you through all my thoughts, and words, and deeds. (7) O God the Father, strengthen my prayer, and increase both my comprehension and my memory, for undertaking your blessed vision while my mortal body is yet living, and for seeing your most high and eternal essence face to face, you who live and reign through the infinite ages of the ages. Amen.

XVI. Prayer.[28]

Helysemath. hazaram. hemel. saduch. Theon. Heloy. zamaram. zoma. ietromaym. Theos. O God, pious and strong, hamathamal. ietronamayhala. zanay. hacronaaz. zay. (2) colnaphan. salmazaiz. ayhal. geromelam. haymasa. Ramay. genzi. zamath. heliemath. semay. selmar. iecrosamay. iachat. lemar. harana. hamany. memothemath. hemelamp. (3) And you, O holy Father, pious God, and incomprehensible in all your works, which are holy, just, and good. (4) Megalhamethor. semassaer. zamathamar. geogremai. megus. monorail. hamezeaza. hillebata. maraama. iehenas. iehemia. malamai. sephormay. zemonoma. Melas. hemay. hemesua. iecormay. (5) lemesey. senosecari. zemaher. helcamay. calion. tharathos. tronios. nebay. tharathos. vsyon. gezsethon. semynathemas. zezahas. thamam. helomany. hamel. Amen.

XVII.[29]

Theos. megale. Patir. ymos. hebrel. habobel. hecoy. haley. helihot. hety. hebeot. letiel. iezei. sadam. salaseey. salatial. salatelli. samel. sadamiel. (2) Saday. helgion. helliel. lemegos. micron. megos. myheon. legmes. muthon. mychohyn. heel. hesely. iecor. graual. semhel. semobzhat. semeltha. samai. geth. (3) gehel.

28 Ars. Not. 7, JV p. 146.

29 Ars. Not. 10, JV p. 149.

salepati. ragiono saletha. thurigium. hepatir. vsion. hatamas. hotonas. harayn.

XVIII

Lux mundi, Deus inmense, pater eternitatis, largitor sapiencie et totius gracie spiritualis pie et inestimabilis dispensator noscens omnia, priusquam fiant, faciens tenebras et lucem,

(2) mitte manum tuam et tange animam meam et corpus meum et pone illam ut gladium furbitum ad visionem tuam habendam et fac eam ut sagittam electam et granum tritici reconditum ad contemplandum tuam mirabilem faciem (3) et emitte Spiritum sanctum tuum, Domine, in cor meum ad istud donum percipiendum et in animam meam ad emundandum et in conscienciam meam ad speculandum. (4) Per iuramentum cordis[4] [*coheredis] tui, id est per dexteram pie sciencie tue, misericorditer, clementer et leniter in me graciam tuam inspira et doce et instrue (5) et instaura introitum et exitum sensuum meorum, et doceas me et clarifices me et mundifices me et corrigas me cum disciplina tua usque in finem, (6) ut visionem tuam facialiter optineam, et adiuvet me consilium altissimum per infinitam sapienciam tuam et misericordiam tuam. Amen.

XIX

Si autem velles impetrare aliquam scienciam vel sacrare librum vel invocare spiritus, mutares peticionem oracionis precedentis sic:

(2) "mitte manum tuam et tange os meum et pone illud ut gladium acutum ad ennarandum et eloquendum hec sancta verba et fac linguam meam ut sagittam electam ad ennarrandum mirabilia tua et ad pronunciandum ea et memoriter retinendum."

(3) Sic petes pro sciencia impetranda. Set pro consecrando librum sic: "ut gladium acutum ad consecrandum et sanctificandum hec tam sancta quam alia verba … ut sagittam electam ad confirmandum in veritate mirabilia tua et ad pronunciandum ea et pro libito impetrandum."

4 *Cordis:* reading *coheredis*.

rasahanay. gelgemana. semana. harasymihon. salepatir. salepati. ragiono saletha. thurigium. hepatir. vsion. hatamas. hotonas. harayn.

XVIII.[30]

O light of the World, O God immeasurable, the father of eternity, the granter of wisdom and of all spiritual grace; O pious and inestimable dispenser of all, knowing all things before they happen, making the darkness and the light.

(2) Reach out your hand, and touch my body and soul, and make them like a burnished sword,[31] that I may attain the vision of you, and make me like a chosen arrow and hidden grain of wheat, for observing your wonderful face, (3) and send your Holy Spirit, O Lord, into my heart to receive this gift, and into my soul to cleanse it, and into my conscience to watch over it. (4) Through the oath of your heart,[32] that is, through the right hand of your holy knowledge, mercifully, lovingly, and gently inspire your grace into me, and teach, instruct, (5) and renew the coming in and going out of my senses, and teach me, and clarify and cleanse me, and correct me with your teaching, until the end, (6) in order to attain the vision of your self face to face, and may your most high assembly help me, through your infinite wisdom and mercy. Amen.

XIX.

If however you wish to obtain some knowledge, or to consecrate the book, or to call upon a spirit, you should alter the petition in the preceding prayer thus:

(2) "Stretch out your hand and touch my mouth, and make it like a sharp sword for describing and speaking out these holy words, and make my tongue like a chosen arrow, for describing your miracles, and for pronouncing them, and retaining them in my memory."

(3) But if you wish to obtain knowledge for consecrating the book, say: "... like a sharp sword, for consecrating and sanctifying these most holy words, and all the other words ... like a chosen arrow to confirm the truth of your miracles both for pronouncing them, and for obtaining my desire."

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30 Ars. Not. 11, JV p. 151.

31 Compare Isaiah 49:2.

32 GH, following Sl. 1712, reads "coheredis tui" (of your co-heir), but "cordis tui" (of your heart) is also attested in *Ars Notoria* manuscripts.

(4) Si pro vocando spiritus agis, pete sic: "... acutum ad eloquendum hec verba tam sancta quam alia ad coartandum et cogendum venire, respondere, stare, recedere, obedire spiritus tales N michi tali N, filio talis N (5) ... electam ad ostendendum mirabilia sancte potencie tue et ad pronunciandum verba et gladialiter et flammee tuos tales spiritus N coartandum."

(6) Si aliud pecieris quam illa, que dicta sunt, simili modo secundum naturam illius peticionem mutares et non solum in hac oracione, immo in omnibus Latinis, in quibus aliqua peticio reperitur.

XX Oracio

Assaylemaht. rasay. semaht. azahat. haraaht. lameth. hazabat. hamat. hamae. gesemon. grephemyon. zelamye. relamye. hazatha. hamatha. hazaremehal. hazanebal. helial. zebial. (2) seziol. Semyhor. hamissiton. fintiugon. tintiugethe. hamissirion. sebarnay. halmoht. alymyon. gemail. halmiot. sadail. hehomail. neomail. Cristos. thiothot. sepha. taphamal. (3) paphalios. sicrogramon. laupdau. laupta. iothim. iothileta. lazahemor. iemeamor. lotahemor. fitcomegal. haemor. giselector. gilzelerethon. glereleon. gamasgay. semagar. semalgay. (4) semasgyy. balua. arethon. iesamahel. gegemahelay. hala. hela. iemay. semethay. may. semnay. geles. syney. iolehemey. iesmar. samennay. bariactoca. cariactera. tharihetha. socalmata. (5) getimay. socalma. socagamal. helgezamay. balma. hailoso halos. zaynos. ienenegal. sarimalip. sarmalaip. sacramalaip. tamygel. thamahel. sathabynhel. sathabinal. samal. maga. samalanga. (6) saminaga. satalmagu. silimal. salmana. saguaht. silimythu. semalsay. gahit. galiht. gezamannay. sabal. zegahathon. zahanphaton. iezanycrathon. ietuaphaton. iezemo. iezelem. (7) ioselimen. hatanathos. hathanathay. semaht. zemehet. iezorahel. checorab. Hel. gerozabal. craton. hariabal. hariagal. hanagai. hariagil. parithomegos. samazihel. simazihel. leosemmaht. (8) leosamaty. themiathol. genynatol. gemizacol. hebalthe. halabee. hamisschon. sebanay. halmye. gemail. sadail. neomahil. cristolepha. caphanial. hazaron. gezamel. haymal. hayhala. (9) sememay. gehesmoy. thariattha. gemiazai. zohanphaton. ielesamen. hatanathay. gemaht. iesomabel. haynosiel. halabethen. iabaioge. halabeht. ebalohe. nyphos. phabos. phelior. phobos. Ydolmassay. (10) predolmassay. pholihor. negioggen. neginather. pharampnee. pharanehe. scomico-

(4) And if you strive to call forth spirits, modify the petition thus: "... for sharply speaking out these holy words and others, for constraining and compelling the spirit (such and such) to come, answer, remain, depart, and obey me N. son of N. (5) ... chosen arrow for showing the holy miracles of your power, both for pronouncing the words as with your flaming sword, for constraining the spirit N."

(6) If your aim is other than these examples, alter the petition in a similar way according to the nature of your request. This should be done not only for this prayer, but for all the Latin ones, in which any petition is found.

XX. Prayer.[33]

Assaylemaht. rasay. semaht. azahat. haraaht. lameth. hazabat. hamat. hamae. gesemon. grephemyon. zelamye. relamye. hazatha. hamatha. hazaremehal. hazanebal. helial. zebial. (2) seziol. Semyhor. hamissiton. fintiugon. tintiugethe. hamissirion. sebarnay. halmoht. alymyon. gemail. halmiot. sadail. hehomail. neomail. Cristos. thiothot. sepha. taphamal. (3) paphalios. sicrogramon. laupdau. laupta. iothim. iothileta. lazahemor. iemeamor. lotahemor. fitcomegal. haemor. giselector. gilzelerethon. glereleon. gamasgay. semagar. semalgay. (4) semasgyy. balua. arethon. iesamahel. gegemahelay. hala. hela. iemay. semethay. may. semnay. geles. syney. iolehemey. iesmar. samennay. bariactoca. cariactera. tharihetha. socalmata. (5) getimay. socalma. socagamal. helgezamay. balma. hailoso halos. zaynos. ienenegal. sarimalip. sarmalaip. sacramalaip. tamygel. thamahel. sathabynhel. sathabinal. samal. maga. samalanga. (6) saminaga. satalmagu. silimal. salmana. saguaht. silimythu. semalsay. gahit. galiht. gezamannay. sabal. zegahathon. zahanphaton. iezanycrathon. ietuaphaton. iezemo. iezelem. (7) ioselimen. hatanathos. hathanathay. semaht. zemehet. iezorahel. checorab. Hel. gerozabal. craton. hariabal. hariagal. hanagai. hariagil. parithomegos. samazihel. simazihel. leosemmaht. (8) leosamaty. themiathol. genynatol. gemizacol. hebalthe. halabee. hamisschon. sebanay. halmye. gemail. sadail. neomahil. cristolepha. caphanial. hazaron. gezamel. haymal. hayhala. (9) sememay. gehesmoy. thariattha. gemiazai. zohanphaton. ielesamen. hatanathay. gemaht. iesomabel. haynosiel. halabethen. iabaioge. halabeht. ebalohe. nyphos. phabos. phelior. phobos. Ydolmassay. (10) predolmassay. pholihor. negioggen. neginather. pharampnee.

33 Ars. Not. 16, JV p. 154.

poten. sohomychepoten. hymaliassenon. ymiamos. manyahas. geromay. iemay. ietathamazai. passamaht. Theon. beht. bon. (11) sathamat hagynol. naragal. semozihot. nerothinay. raguathi. raguali. ranal. ragahal. hagmal. hagamal. fagomossyn. fagemesym. domogentha. theomogen. theromogen. Salmatha. (12) salamaht. zalamatha. Hon. bolon. halon. sephezimu. sapynon. saphiamon. hamon. harion. usion. gemession. sepha. phalymyt. sebanay. hamyssithon. thyutyugren. hactou. rogoubon. lon. usion. Amen.

XXI Oracio

Hazailemaht. lemaht. azat. gessemon. thelamoht. hazab. halatal. haebal. sezior. sicromagal. gigoro. mogal. gielocheon. samagoy. (2) haphiles. pamphilos. sicragalmon. laupda. iothim. haiual. hailos. halua. geneuogal. samanlay. tacayhelthamyel. secalmana. (3) hesemolas. hesomelaht. gethasam. cethalsam. scilmon. saibaiol. semalsay. crathon. hanaguil. pancomnegos. tyngeny. hamissitoy. (4) sebarnay. hassimilop. thenaly. soday. henaly. halaco. meahil. crihicos. sepha. caphaual. hazaron. cezamahal. haila. saramnay. gelior. synoy. bariachacha. (5) gehemyzai. iecrafagon. legelyme. hathamathay. senac. gromyhazay. sothal. magaal. iemazay. zehemphagon. hasihezamay. legelime. hacama. ieizobol. (6) ierozabal. symaliel. seymaly. seihel. leosamaht. gemyhacal. halabre. cyhophagros. Theos. phabos. ycolmazai. negen. (7) pharameht. nehihahon. sehon. gethorem. nehehom. helisemaht. saratihai. ierafiai. hynaliha. sememanos. gezamai. iecremai. (8) passamaht. thagail. hagamal. fagamesy. fagamesym. themegoman. zemegamary. salamatha. salomothono. bon. lon. sepizihon. harion. usyon. semession. tegon. Amen.

XXII Oracio

Lemaht. sebanthe. helitihay. gozogam. romasim. hegetti. gozimal. exiophiam. sorathim. salathaam. besapha. saphiez. haculam. samiht. senaiho. phethaloym. harissim. genges. lethos. Amen.

pharanehe. scomicopoten. sohomychepoten. hymaliassenon. ymiamos. manyahas. geromay. iemay. ietathamazai. passamaht. Theon. beht. bon. (11) sathamat hagynol. naragal. semozihot. nerothinay. raguathi. raguali. ranal. ragahal. hagmal. hagamal. fagomossyn. fagemesym. domogentha. theomogen. theromogen. Salmatha. (12) salamaht. zalamatha. Hon. bolon. halon. sephezimu. sapynon. saphiamon. hamon. harion. usion. gemession. sepha. phalymyt. sebanay. hamyssithon. thyutyugren. hactou. rogoubon. lon. usion. Amen.

XXI. Prayer.[34]

Hazailemaht. lemaht. azat. gessemon. thelamoht. hazab. halatal. haebal. sezior. sicromagal. gigoro. mogal. gielocheon. samagoy. (2) haphiles. pamphilos. sicragalmon. laupda. iothim. haiual. hailos. halua. geneuogal. samanlay. tacayhelthamyel. secalmana. (3) hesemolas. hesomelaht. gethasam. cethalsam. scilmon. saibaiol. semalsay. crathon. hanaguil. pancomnegos. tyngeny. hamissitoy. (4) sebarnay. hassimilop. thenaly. soday. henaly. halaco. meahil. crihicos. sepha. caphaual. hazaron. cezamahal. haila. saramnay. gelior. synoy. bariachacha. (5) gehemyzai. iecrafagon. legelyme. hathamathay. senac. gromyhazay. sothal. magaal. iemazay. zehemphagon. hasihezamay. legelime. hacama. ieizobol. (6) ierozabal. symaliel. seymaly. seihel. leosamaht. gemyhacal. halabre. cyhophagros. Theos. phabos. ycolmazai. negen. (7) pharameht. nehihahon. sehon. gethorem. nehehom. helisemaht. saratihai. ierafiai. hynaliha. sememanos. gezamai. iecremai. (8) passamaht. thagail. hagamal. fagamesy. fagamesym. themegoman. zemegamary. salamatha. salomothono. bon. lon. sepizihon. harion. usyon. semession. tegon. Amen.

XXII. Prayer.[35]

Lemaht. sebanthe. helitihay. gozogam. romasim. hegetti. gozimal. exiophiam. sorathim. salathaam. besapha. saphiez. haculam. samiht. senaiho. phethaloym. harissim. genges. lethos. Amen.

34 This seems to be another variant of Ars. Not. 16, namely var. 3. See JV p. 157.

35 Ars. Not. 16 var. 4, JV p. 159.

XXIII

Lameht. lenat. lemahat. semaht. selmahat. helmay. helymam. helmamy. zezetta. zezegta. gezegatha. zozogam. remasym. themaremasym. ieranyhel. phuerezo. gamyhal. zecegomyhal. hezetogamyhal. (2) heziephiat. hozoperbiar. iosaithyn. iosathyn. iosany. gosamyn. salaht. salatoham. salatehen. salatambel. hen. henbem. habena. henlezepha. bosephar. thamar. sahaletromar. (3) hafartitmar. thimas. tirimar. namor. semyhot. semohit. zemyhot. semoiz. lemdihon. lemahat. phethalon. hamiht. phethalonamie. zomye. zamiht. prihiti. philei. haphyn. gergeon. gergohen. (4) ierthon. lothios. lothos. semyhot. lemahat. zemohit. lemaiho. phetalon. hamye. hamyphyn. pethio. gergion. lecton. iergohen. thothios. lectos. Amen.

XXIV Oracio

Deus summe, Deus invisibilis, Theos. Patir. behemnos. lehernnyos. behenny. te rogamus, ymos. per sanctissimos angelos tuos, qui sunt Michael, id est medicina Dei, Raphael, fortitudo Dei, Gabriel, ardens, (2) et seraphyn. helipha. massay. cherubyn. ielomynctos. gadabany. zedabanay. gederanay. saramany. lomtety. loctosy. gerohanathon. zahamany. lomyht. gedanabasy. setemanay. seremanay. henlothant. helomyht. henboramyht. samanazay. gedebaudi. (3) [de] plenitudine sciencie, cherubyn et seraphyn, vos suppliciter rogamus et te, Iesu Christe, per omnes sanctos [arch]angelos tuos gloriosos, quorum nomina a Deo consecrata sunt, que a nobis proferri non debent, que sunt hec: (4) Deihel. Dehel. Depymo. Dein. Hel. Exluso. Depymon. Helynon. Exmogon. Parineos. Exmegan. Pheleneos. Nauagen. Hosyel. Dragon. Garbona. Rathion. Monyham. Megonhamos.

XXV

Te queso, Domine mi: Illustra et clarifica animam et conscienciam meam splendore luminis tui et illustra et confirma intellectum meum odore suavitatis Spiritus tui sancti, ut optinere valeam gloriosam visionem tuam, quam nunc humiliter deposco. (2) Adorna, Domine, animam meam, ut

XXIII.[36]

Lameht. lenat. lemahat. semaht. selmahat. helmay. helymam. helmamy. zezetta. zezegta. gezegatha. zozogam. remasym. themaremasym. ieranyhel. phuerezo. gamyhal. zecegomyhal. hezetogamyhal. (2) heziephiat. hozoperbiar. iosaithyn. iosathyn. iosany. gosamyn. salaht. salatoham. salatehen. salatambel. hen. henbem. habena. henlezepha. bosephar. thamar. sahaletromar. (3) hafartitmar. thimas. tirimar. namor. semyhot. semohit. zemyhot. semoiz. lemdihon. lemahat. phethalon. hamiht. phethalonamie. zomye. zamiht. prihiti. philei. haphyn. gergeon. gergohen. (4) ierthon. lothios. lothos. semyhot. lemahat. zemohit. lemaiho. phetalon. hamye. hamyphyn. pethio. gergion. lecton. iergohen. thothios. lectos. Amen.

XXIV. Prayer.

O God, the most high, invisible God. Theos. Patir. behemnos. lehernnyos. behenny. We ask you, Ymos, through your most holy angels, who are Michael, i.e. the medicine of God, Raphael, the Strength of God, Gabriel, burning, (2) and Seraphim: helipha. massay. Cherubim: ielomynctos. gadabany. zedabanay. gederanay. saramany. lomtety. loctosy. gerohanathon. zahamany. lomyht. gedanabasy. setemanay. seremanay. henlothant. helomyht. henboramyht. samanazay. gedebaudi.

(3) [From] the fullness of the knowledge, we humbly ask you cherubim and seraphim, and you, O Jesus Christ, through all your saints and glorious [arch]angels, the names of which are consecrated by God, which must not be spoken by us, which are these: (4) Deihel. Dehel. Depymo. Dein. Hel. Exluso. Depymon. Helynon. Exmogon. Parineos. Exmegan. Pheleneos. Nauagen. Hosyel. Dragon. Garbona. Rathion. Monyham. Megonhamos.

XXV.[37]

I beseech you, O my Lord: illuminate and clarify my soul and conscience with the brilliance of your light and you illuminate and strengthen my understanding with the sweet scent of your Holy Spirit, that I may successfully attain to your glorious vision, which I now humbly ask for. (2) O Lord, adorn my soul

36 Ars. Not. 22, JV p. 162.

37 Ars. Not. 25, JV p. 42.

videam faciem tuam, videam et audiam gloriam tuam et laudem tuam. (3) Reforma, Domine, cor meum. Instaura, Domine, sensum meum. Placa, piissime, memoriam meam ad aspiciendam visionem facialem tuam et beatam. (4) Tempera, benignissime, animam et linguam meam ad habendam hanc visionem per gloriosa et ineffabilia nomina tua, tu, qui es fons bonitatis et tocius pietatis origo. (5) Habeas, queso, Domine, pacienciam in me et memoriam et graciam tuam da michi, ut accipere valeam hanc visionem beatam, (6) et quod a te pecii in hac sancta oracione da michi et largire. Tu, qui peccantem statim non iudicas set ad penitenciam misertus expectas, (7) te queso indignus peccator, ut facinora et peccata mea et delictorum meorum scelera abstergas et penitus extinguas, ut aptus efficiar, Domine, sancta visione tua, (8) et me peticione tanta per sanctorum angelorum et archangelorum tuorum virtutem, de quibus prefatus sum, dignum et efficacem facias per gloriosam maiestatem tuam, tu, qui es trinus et unus [et] verus Deus omnipotens. Amen.

XXVI Oracio

Iesu, Dei filius incomprehensibilis, hancor. hanacor. hanylos. iehorna. theodonos. helyothos. heliotheos. phagor. corphandonos. norizaue. corithico. hanosae. helsezope. phagora.

XXVII Oracio

Eleminator. candones. helos. helee. resphaga. thephagayn. thetendyn. thahonos. Ulcemya. heortahonos. uelos. behebos. belhores. hacaphagan. belehothol. ortophagon. corphandonos. (2) humane natus pro nobis peccatoribus, et vos, Heliothos. Phagnora. angeli sancti, adestote, advertite et docete me et regi te me ad visionem Dei sanctam perveniendam, habendam, optinendam (3) per gloriosum, clementissimum et omnipotentissimum creatorem, Dominum nostrum vivum, sanctum et inmensum, pium et eternum, cui est laus et honor et gloria per infinita secula. Amen.

that I may see your form, see and hear your glory and praise. (3) Transform my heart, O Lord. Renew, O Lord, my perception. Reconcile, O most holy one, my memory, to look upon the vision of your blessed shape. (4) Temper, O most kind one, my soul and my tongue, for having this vision through your glorious and ineffable names, you who are the fountain of goodness and source of all piety. (5) Have patience with me, I beg you O Lord, and give me a good memory and your grace, that I may have the strength to receive this blessed vision. (6) and which I have asked you to give and bestow on me in this holy prayer. You, who does not immediately judge a sinner, but pities him, awaiting his repentance. (7) Though I am unworthy, I beseech you to wipe away my crimes and sins and extinguish them inwardly, that I may be worthy to achieve, O Lord, your holy vision, (8) and grant me these my petitions, by the virtue of your holy angels and archangels, being fit and effective through the aforesaid through your glorious majesty, you are three and one, and true God almighty. Amen.

XXVI. Prayer.[38]

Jesus, son of the incomprehensible God, hancor. hanacor. hanylos. iehorna. theodonos. helyothos. heliotheos. phagor. corphandonos. norizaue. corithico. hanosae. helsezope. phagora.

XXVII. Prayer.[39]

Eleminator. candones. helos. helee. resphaga. thephagayn. thetendyn. thahonos. Ulcemya. heortahonos. uelos. behebos. belhores. hacaphagan. belehothol. ortophagon. corphandonos. (2) born human for us sinners, and you holy angels Heliothos. Phagnora. aid, guide, and teach me, and direct me towards reaching, having, and maintaining the vision of God, (3) through the glorious, most merciful and all-powerful creator, our living Lord, sacred and immeasurable, holy and eternal, to whom be the praise, honor, and glory, through the infinite worlds. Amen.

38 Ars. Not. 29a, JV p. 166.

39 Ars. Not. 29b, JV p. 167.

XXVIII Oracio

Lameht. ragua. ragahel. ragia. ragiomab. hagnaht. hoguolam. exactodan. heractodam. hanthonomos. hethaeneho. (2) hemones. iothe. lothensezaiha. sazaratha. hensazatha. serail. marab. mynathil. marathal. mairathal. brihamocon. thahamathon. (3) leprodoz. lephoris. leprohoc. lephorijs. hesacro: hesacohen. corquenal. choremal. guoyemal. ualiaiol. salail. salaiz. (4) salaior. halaiz. salquihel. gessidomy. gesseuazi. iessonay. hazoroz. hazarob. tharahal. bostihal. hamol. hamalamyn. Amen.

XXIX

Semeht. seghehalt. raguaht. reloymal. haguliaz. exhator. hanthomos. lezen. saccail. marab. brihamathon. lephez. hiefacto. themay. salaihel. agessomay. arathotamal.

XXX Oracio

Memoria irreprehensibilis, sapiencia incontradicibilis et incommutabilis Deus, eterni consilii angelus, amplectetur hodie cor meum dextera tua, et adimpleat conscienciam meam memoria tua (2) et odor unguentorum tuorum, et dulcedo gracie tue muniat mentem meam splendore Spiritus sancti et claritate, qua angeli faciem tuam, Domine, cum omnibus celi virtutibus intueri sine fine desiderant, (3) ut valeam cum ipsis te, clementissime, facialiter intueri, sapiencia, qua omnia [fecisti, intelligencia, qua omnia] reparasti, beatitudinis perseverancia, qua angelos restituisti, dileccione, qua hominem lapsum ad celestia traxisti, doctrina, qua Adam omnem sciencia docere dignatus es. (4) Informa, reple, instrue, instaura, corrige, clarifica et refice me, ut fiam novus in mandatis tuis intelligendis et suscipienda hac visione tua beata in salutem corporis et anime mee et omnium fidelium credencium in nomine tuo, quod est benedictum in secula seculorum. Amen.

XXVIII. Prayer.[40]

Lameht. ragua. ragahel. ragia. ragiomab. hagnaht. hoguolam. exactodan. heractodam. hanthonomos. hethaeneho. (2) hemones. iothe. lothensezaiha. sazaratha. hensazatha. serail. marab. mynathil. marathal. mairathal. brihamocon. thahamathon. (3) leprodoz. lephoris. leprohoc. lephorijs. hesacro: hesacohen. corquenal. choremal. guoyemal. ualiaiol. salail. salaiz. (4) salaior. halaiz. salquihel. gessidomy. gesseuazi. iessonay. hazoroz. hazarob. tharahal. bostihal. hamol. hamalamyn. Amen.

XXIX.[41]

Semeht. seghehalt. raguaht. reloymal. haguliaz. exhator. hanthomos. lezen. saccail. marab. brihamathon. lephez. hiefacto. themay. salaihel. agessomay. arathotamal.

XXX. Prayer.[42]

O irreprehensible memory, O uncontradictable wisdom, and unchangeable God, the angel of eternal council, hold my heart today with your right hand, and fill up my conscience with memory of you, (2) and with the scent of your oils, and may the sweetness of your grace strengthen my mind with the brilliance and clarity of the Holy Spirit, with which, O Lord, the angels, with all the powers of heaven, desire to look on your form always, (3) that I, like them, may be able to behold your face, most mercifully, with the wisdom [with which you have created all things, with the intelligence] with which you have renewed all things, with the steadfast blessedness, with which you have restored the angels, with the love, with which you have drawn man back to the heavens, who had fallen, with the teachings, and with which you deemed Adam worthy to be taught all knowledge. (4) Shape, complete, prepare, renew, correct, clarify, and rebuild me, that I may be made new to understand your commandments, and undertake this blessed vision of you, for the salvation of my body and soul, and of all faithful believers in your name, which is blessed, world without end. Amen.

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40 Ars. Not. 34, JV p. 170

41 Ars. Not. 35, var. 5, JV p. 172.

42 Ars Not. 36, JV p. 46.

XXXI Oracio

Hazaram. hihel. hehelilem. hethelilem. theiihem. hazagatha. agruazcor. hizguor. liaiah. isenesan. zezor. iesar. ysail. (2) et vos, angeli, quorum nomina scribuntur in libro vite et ibi recitantur, iasym. horos. helsa. heremogos. myrecagil. resaym. lemay. lemar. rasamen. lemar. themamoht. irasim. (3) iemamoht. themamoht. secray. sotthaht. sehan. hanamar. thau. sechay. helymaht. iosoihel. helymoht. sattamaht. helymyhot. iosey. theodony. iasamaht. pharene. panetheneos. phateneynehos. (4) haramen. Theos. hathanaym. hanataiphar. hatanazar. basiactor. ieseuemay. iesamana. iesamanay. haziactor. hamynosia. zezamanay. hamos. hamynos. hiatregilos. cahegilihos. zaguhel. zatahel.

XXXII

Hielma. helma. helymat. heuina. hytanathas. hemyna. hitanathois. helsa. hebos. hiebros. helda. hagasa. hoccomegos. raitotagum. coictagon. myheragyn.

XXXIII

Confirma, consolida, elucida, abba. Theos. behetimyhat. hehem. ruhos. bethar. husuruhunt. hetarius. Theos. Deus Pater, Deus Fili, Deus Spiritus sancte, <o>racionem nostram. (2) Confirma et intellectum et animam meam et memoriam meam ad suscipiendam, cognoscendam, videndam, intuendam visionem et faciem tuam beatam et gloriosam. Amen.

XXXIV

Agloros. theomythos. themyros. sehocodothos. zehocodos. hattihamel. sozena. haptamygel. sozihenzia. hemya. gettahol. (2) helyna. sothoneya. geherahel. halimyz. zezoray. gezetiz. gerehona. hazihal. hazai. meguos. megalos. usyon. saduhc.

XXXI. Prayer.[43]

Hazaram. hihel. hehelilem. hethelilem. theiihem. hazagatha. agruazcor. hizguor. liaiah. isenesan. zezor. iesar. ysail. (2) and you angels, whose names are written in the *Book of Life* and there they are read aloud, iasym. horos. helsa. heremogos. myrecagil. resaym. lemay. lemar. rasamen. lemar. themamoht. irasim. (3) iemamoht. themamoht. secray. sotthaht. sehan. hanamar. thau. sechay. helymaht. iosoihel. helymoht. sattamaht. helymyhot. iosey. theodony. iasamaht. pharene. panetheneos. phateneynehos. (4) haramen. Theos. hathanaym. hanataiphar. hatanazar. basiactor. ieseuemay. iesamana. iesamanay. haziactor. hamynosia. zezamanay. hamos. hamynos. hiatregilos. cahegilihos. zaguhel. zatahel.

XXXII.[44]

Hielma. helma. helymat. heuina. hytanathas. hemyna. hitanathois. helsa. hebos. hiebros. helda. hagasa. hoccomegos. raitotagum. coictagon. myheragyn.

XXXIII.[45]

Strengthen, solidify, enlighten, Abba. Theos. behetimyhat. hehem. ruhos. bethar. husuruhunt. hetarius. Theos. God the Father, God the Son, God the Holy Spirit, strengthen our reasoning (2) and comprehension, and my soul and memory, to receive, retain, see and contemplate the vision and of your blessed and glorious face. Amen.

XXXIV.[46]

Agloros. theomythos. themyros. sehocodothos. zehocodos. hattihamel. sozena. haptamygel. sozihenzia. hemya. gettahol. (2) helyna. sothoneya. geherahel. halimyz. zezoray. gezetiz. gerehona. hazihal. hazai. meguos. megalos. usyon. saduhc.

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43 Ars. Not. 43, JV p. 174.
44 Ars. Not. 46, JV p. 176.
45 Ars. Not. 47, JV p. 49.
46 Ars. Not. 50, JV p. 50.

XXXIVb

[Deus omnium, qui es Deus meus, qui in principio omnia ex nichilo creasti, qui in Spiritu tuo omnia reformasti, comple, restaura, sana intellectum meum, ut glorificem te per omnia opera cogitacionum et verborum meorum.]

XXXV Oracio

Megal. agal. iegal. hariothos. handos. hanathos. hanathoios. hauothos. lemazai. semezai. lamezai. lethonas. (2) iethonay. zemazphar. zeomaspar. zeomaphar. tetragramos. thethagranys. hatammar. hazaamahar. zahamyr. (3) iechosaphor. zethesaphir. gethor. saphor. hasagitha. hasacapha. hasamypa. haragaia. hazaguy. phasamar. samar. saleht. salym. salmeht. (4) sameht. saloht. sillezaleht. sadayne. neothatir. neodamy. hadozamyr. zozena. belymoht. hazat. helyhot.

XXXVI Oracio

Veritas, lux, via et vita omnium creaturarum, iuste Deus, vivifica me, visita me et intellectum meum et animam meam confirma et instaura conscienciam meam et clarifica et purga, (2) sicut Iohanni et Paulo [promisisti], quando rapuisti eos ad visionem tuam eis ostendendam, ut sic, Domine, meo vivente corpore possit te anima mea inspicere facialiter et videre.

XXXVII

Hamycchiahel. hamsahel. dalihir. hair. halel. zedach. hazarach. zedaizh. hazaias. lezorihal. zezorias. iechori. alsemaia. ysamyha. zama. ysa. (2) samma. ysarai. ysameht. ysathay. lemyhel. nehel. semehel. iemymehel. mythynab. nybahal. mychyn. mybancaiab. hamyly. mynab. heliasal. hometibymal. helymal. hymbos. zebracal. zelimal. (3) iechro. samaril. zezocha. iecrosahal. melos. zalimebor. zalymylos. zaguhel. mychathomos. myheromos. mycracosmos. nycromyhos. Amen.

XXXIVb.[47]

[O God of all, you who are my God, who in the beginning created all out of nothing, who in your Spirit has transformed all, fill, restore, and cure my comprehension, that I may glorify you through all my thoughts, words, and deeds.]

XXXV. Prayer.[48]

Megal. agal. iegal. hariothos. handos. hanathos. hanathoios. hauothos. lemazai. semezai. lamezai. lethonas. (2) iethonay. zemazphar. zeomaspar. zeomaphar. tetragramos. thethagranys. hatammar. hazaamahar. zahamyr. (3) iechosaphor. zethesaphir. gethor. saphor. hasagitha. hasacapha. hasamypa. haragaia. hazaguy. phasamar. samar. saleht. salym. salmeht. (4) sameht. saloht. sillezaleht. sadayne. neothatir. neodamy. hadozamyr. zozena. belymoht. hazat. helyhot.

XXXVI. Prayer.[49]

The truth, the light, the way, and the life of all creatures, O just God, vivify me, visit me and strengthen my comprehension, and my soul, and renew my conscience, and glorify and purge it, (2) as [you promised] John and Paul, when you snatched them away to show them the vision of you, so too, O Lord, while my body is yet living, may I be able to behold your face, and live.

XXXVII.[50]

Hamycchiahel. hamsahel. dalihir. hair. halel. zedach. hazarach. zedaizh. hazaias. lezorihal. zezorias. iechori. alsemaia. ysamyha. zama. ysa. (2) samma. ysarai. ysameht. ysathay. lemyhel. nehel. semehel. iemymehel. mythynab. nybahal. mychyn. mybancaiab. hamyly. mynab. heliasal. hometibymal. helymal. hymbos. zebracal. zelimal. (3) iechro. samaril. zezocha. iecrosahal. melos. zalimebor. zalymylos. zaguhel. mychathomos. myheromos. mycracosmos. nycromyhos. Amen.

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47 Ars. Not. 51, JV p. 51. Apparently omitted by accident, but see LI 9; see also XV.6.
48 Ars. Not. 52, JV p. 177.
49 Ars Not. 53, JV p. 51.
50 Ars Not. 54, JV p. 178.

XXXVIII

Ego in conspectu tuo, Domine, Deus meus, in cuius nutu omnia nuda sunt et aperta, et in cuius manu omnia sunt munda et pura—mundifica et depura me, Deus omnipotens -, hec enim loquor, (2) ut ablato infidelitatis et infeccionis errore et labe adiuvet me Spiritus tuus bonus, sanctus, vivificans omnia, et +vivificet+ omnem incredulitatem et labem meam, (3) ut visionem tuam sanctissimam, licet indignus, propter tuam misericordiam valeam efficaciter et absque defectu iam optinere. Amen.

XXXIX

Semoth. gehel. helymoht. hemeb. sabahel. zerothay. zabahel. gerozay. hebel. crosaihamagra. hatchagra. rageu. seromay. zehez. hezehengon. iezomay. hemehegon. hamagrata. cezozoy. gesommay. (2) hesehenguon. lethomay. Halla. hathanaton. hagigel. hatamyhel. hathomas. hecohay. zemohay. theageta. theal. regon. hagem. iezeregal. zehalragem. geht. zeregal. hamabihat. hezegon. (3) gethage. madiaaios. zadanchios. exhedon. pallathoros. zallachatos. thelthis. trehodios. zezochthiam. pallititacos. nethi. delthis. heremodios. helmelazar. helyne. zazar. haron. (4) gezero. mymyhel. henthon. hermelazar. sython. genithon. hezemyhel. heymemy. helmelazar. cremymyhel. exheruz. zorol. mothora. rabihel. samyb. lamely. melion. sarabihel. samyl. tamyl. Samyhel. Amen.

XL

Omnipotens, sempiterne Deus et misericors Pater ante omnia secula benedicte, qui nobis, eterne Deus incomprehensibilis et incommutabilis, remedium salutare contulisti, (2) qui propter omnipotenciam maiestatis tue nobis facultatem laudandi, glorificandi, videndi facialiter maiestatem tuam concessisti ceteris<que> animalibus negatam, cuius disposicio in sui providencia non fallitur, (3) cuius eciam natura eterna est et consubstancialis deitati sue et trinitati sue, que est Pater et Filius et Spiritus sanctus, que

XXXVIII.[51]

I speak these things in your presence, O Lord my God, at whose command all things are naked and open, and in whose hand all things are clean and pure; cleanse and purify me, almighty God, (2) so that the error and stain of unbelief and deception being taken away, your good holy Spirit may help me, making me live, and *living, help my unbelief[52] and all my faults, (3) that I may be permitted your most holy vision, although unworthy, through your mercy may I prevail effectually and prevail now without failure. Amen.

XXXIX.[53]

Semoth. gehel. helymoht. hemeb. sabahel. zerothay. zabahel. gerozay. hebel. crosaihamagra. hatchagra. rageu. seromay. zehez. hezehengon. iezomay. hemehegon. hamagrata. cezozoy. gesommay. (2) hesehenguon. lethomay. Halla. hathanaton. hagigel. hatamyhel. hathomas. hecohay. zemohay. theageta. theal. regon. hagem. iezeregal. zehalragem. geht. zeregal. hamabihat. hezegon. (3) gethage. madiaaios. zadanchios. exhedon. pallathoros. zallachatos. thelthis. trehodios. zezochthiam. pallititacos. nethi. delthis. heremodios. helmelazar. helyne. zazar. haron. (4) gezero. mymyhel. henthon. hermelazar. sython. genithon. hezemyhel. heymemy. helmelazar. cremymyhel. exheruz. zorol. mothora. rabihel. samyb. lamely. melion. sarabihel. samyl. tamyl. Samyhel. Amen.

XL.[54]

Almighty, eternal God, and merciful Father, you who are blessed before all worlds, who has granted us, O God eternal, incomprehensible, and unchangeable, the medicine of salvation, (2) which because of the omnipotence of your majesty you have permitted us the ability to praise, glorify, and behold your majesty face to face, which is denied to other creatures, the disposition of whose destiny is unfailing, (3) whose nature is both eternal and of one substance, deity and trinity, which is the Father, Son, and Holy Spirit, who is

51 Ars. Not. 55, JV p. 52.
52 Cp. Mark 9.24.
53 Ars. Not. 62, JV p. 181.
54 Ars Not. 64, JV p. 56..

est exaltata super omne celum, ubi divinitas et deitas corporaliter habitat, (4) deprecor maiestatem tuam, Domine, et omnipotenciam tuam glorifico et eternitatis tue virtutem, ac magnificenciam tuam summam et eternam cum nimia imploracione intencionis flagitans deposco. (5) Te, Deus meus, sapiencia inestimabilis et ineffabilis, vita angelorum, Deus incomprehensibilis, in cuius conspectu chorus angelorum consistit, te deprecor et flagito, (6) ut per sanctum et gloriosum nomen tuum et per conspectum angelorum tuorum et principatus celestes michi graciam tuam dones huius sancte visionis (7) et statim subvenias michi et sanctitatem michi tribuas et subtilitatem visionis tante et intellectus tui puritatem et perseveranciam concedas, (8) ut te facialiter videre valeam, qui vivis et regnas eternaliter per omnia secula seculorum in conspectu omnium virtutum celestium nunc et semper et ubique. Amen.

XLI

Semoht lamen. lezahel. salmatihal. zamatihel. mahazihel. zamazihal. ezeleaz. mahatihoten. hezoleam. megos. hemol. (2) hemnoleha. methos. hazamegos. halzamyhol. alzamoy. menrnanittos. memomittos. zely. marayhathol. zolmazathol. zemeney. iemenay. lameley. zethemalo. zethenaran. labdaio. lodeho. zabday. hoton. (3) ladaiedon. lapdaihadon. lothanan. hizemazihe. izthamhihe. iotha. uahuzuzif. zihanatihephomos. zeherem. zehe. ziehelmos. hiehanathihe. homos. zeherem. hessimathal. hessicomal. Ono (4) chehe. sihotil. magal. hesiothil. mytho., halpha. husale. ouus. flum. falso hallemassay. alesemonoy. salemanasai. helemasay. zazaico. semanay. nachairo. natham. gemehol. yetulmassay. gemahol. (5) iezemalo. magul. gehamas. senadar. iezama. salpha. secramagay. iehennagay. zehetyn. zemadazan. iehir. ramagay. geiama. salpha. gemama. suphu. ioher. iohabos. haymal. hamanal. thanocbomas. (6) iobohe. hamynal. zanogromos. nyzozoroba. nygerozoma. negero. robali. negora. hohalym. uytheromachum. tho. lymchay. tolomay. loynar. tholinngay. zenolozihon. hisonomelihon. Samyhel. giethi. (7) sicrozegamal. thonehos. carmolehos. samhel. geiszefihor. iezolnohit. phicrose. gramaht. theonthos. carmelos. lainyhel. harmanail. gesezihor. semarnail. zaarmatihail. heliozo. thahel. samail. Amen.

exalted above all heaven, where the divinity and deity physically dwells, (4) I beg your majesty, O Lord, and I glorify your omnipotence and the eternity of your power, and I beseech with great imploring of your greatness, most high and eternal. (5) O my God, inestimable and ineffable wisdom, O life of the angels, incomprehensible God, in whose sight the choir of angels stand, I beg and beseech you, (6) through your holy and glorious name, and through the sight of your angels and heavenly principalities, that you grant to me the grace of this holy vision of you (7) and forthwith come to my aid and bestow to me the sanctity and correctness of the great vision, and grant me the purity of your comprehension, and may it persist, (8) so I may succeed in seeing you face to face, you who lives and reigns forever through all the ages of the ages in the sight of all heavenly virtues, now and always and everywhere. Amen.

XLI.[55]

Semoht lamen. lezahel. salmatihal. zamatihel. mahazihel. zamazihal. ezeleaz. mahatihoten. hezoleam. megos. hemol. (2) hemnoleha. methos. hazamegos. halzamyhol. alzamoy. menrnanittos. memomittos. zely. marayhathol. zolmazathol. zemeney. iemenay. lameley. zethemalo. zethenaran. labdaio. lodeho. zabday. hoton. (3) ladaiedon. lapdaihadon. lothanan. hizemazihe. izthamhihe. iotha. uahuzuzif. zihanatihephomos. zeherem. zehe. ziehelmos. hiehanathihe. homos. zeherem. hessimathal. hessicomal. Ono (4) chehe. sihotil. magal. hesiothil. mytho., halpha. husale. ouus. flum. falso hallemassay. alesemonoy. salemanasai. helemasay. zazaico. semanay. nachairo. natham. gemehol. yetulmassay. gemahol. (5) iezemalo. magul. gehamas. senadar. iezama. salpha. secramagay. iehennagay. zehetyn. zemadazan. iehir. ramagay. geiama. salpha. gemama. suphu. ioher. iohabos. haymal. hamanal. thanocbomas. (6) iobohe. hamynal. zanogromos. nyzozoroba. nygerozoma. negero. robali. negora. hohalym. uytheromachum. tho. lymchay. tolomay. loynar. tholinngay. zenolozihon. hisonomelihon. Samyhel. giethi. (7) sicrozegamal. thonehos. carmolehos. samhel. geiszefihor. iezolnohit. phicrose. gramaht. theonthos. carmelos. lainyhel. harmanail. gesezihor. semarnail. zaarmatihail. heliozo. thahel. samail. Amen.

55 Ars Not. 69, JV p. 183-4.

XLII Primus terminus

Genealogon. reealologon. tenealogo. saphay. zazaiham. saphia. zede. zemoziham. zomonrihel. sanaman. sanma. gegnognal. Samyhel. ieremyhel. horaciotos. hetha. siothos. sepharaym. (2) henemos. genozabal. ieremabal. hethemel. genotheram. genorabal. semyha. senma. mynarom. yninathon. geristel. hymacton. chalos. phabal. resaram. marachihel. naratheos. ietrinantho. iezibathel. (3) sephoros. thesirara. zepharonay. hazana. messihel. Sother. hazihel. semicros. chiel. hamacal. hator. zemothor. sauaday. morothochiel. semenos. satabis. themay. horel. remay. renay. zenel. hasa. gemol. (4) zemelaza. iemozihel. zemei. zemeihaton. zechor. helycos. semysemie. hiacon. iethor.-d| mehohin. hazenethon. semase. mepathon. zemolym. sistos. Eloy. semegey. manos. helypos. hemyclopos. geys. seray. sephet. sephamanay. (5) helihothos. cherobalym. hassenethon. hisistos. domengos. iemyrohal. samanathos. semeham. behenos. megon. hanythel. iechomeros. ielamagar. remelthet. genay. domathamos. hathamyr. seryhon. senon. zaralamay. sabayhon.

XLIII Secundus terminus

Geolym. hazenethon. ysistos. Eloy. sephei. manay. helyhotas. ierobalym. semalet. gonay. heliothos. domathamos. hathamyr. seryhon. hamynyr. senoz. magamagol. (2) sethar. senam. magel. Hel. helymothos. helseron. zeron. phamal. iegromos. herymyhothon. lauthamos. heramathon. laudamos. lanaymos. seplatihel. sephatihel. hagenalis. legenale. hegernar. (3) stanazihel. stanithel. hathanathos. hegrogebal. rogor. heremynar. {hen}ecyman. marothon. iethar{naym}. {heno.z}ios. {i}ezeduhos. gezconas. satam. g{ort}aray. helycychcym. helestymeym. sephalzna. mathar. (4) saphar. manatham. bezazay. samay. sephay. syhemathon. balair. {s}amamar. hamyhel. marmamor. h {en}emos. gegohomos. samar. sabar. {hami}hel. gezamahel. sacramay. iezama{mel}. {ha}mansamel. (5) hamazamoly. geromol. lezemon. sycromal. iezabal. sanma. zama. hatanathos. Theos. helyhene. zelym. helyhem. hezelym. cromemon. henethemos. gegeguol. hemthemos. iamam. harathinam. megon. (6) meguoncemon. scrymay. hethemel. hemel. sethor. helsethor. sophornay. behelthor. sesalihel. tanahel. homyhal. iezahel. zemahel. komal. guomaguos. sennyr. iechor. nomemal. gehamguo. (7) genayr. iecomame. malihaguathos. hachamol. iecromaguos. maguarht.

XLII. First Terminus.[56]

Genealogon. reealologon. tenealogo. saphay. zazaiham. saphia. zede. zemoziham. zomonrihel. sanaman. sanma. gegnognal. Samyhel. ieremyhel. horaciotos. hetha. siothos. sepharaym. (2) henemos. genozabal. ieremabal. hethemel. genotheram. genorabal. semyha. senma. mynarom. yninathon. geristel. hymacton. chalos. phabal. resaram. marachihel. naratheos. ietrinantho. iezibathel. (3) sephoros. thesirara. zepharonay. hazana. messihel. Sother. hazihel. semicros. chiel. hamacal. hator. zemothor. sauaday. morothochiel. semenos. satabis. themay. horel. remay. renay. zenel. hasa. gemol. (4) zemelaza. iemozihel. zemei. zemeihaton. zechor. helycos. semysemie. hiacon. iethor.-d| mehohin. hazenethon. semase. mepathon. zemolym. sistos. Eloy. semegey. manos. helypos. hemyclopos. geys. seray. sephet. sephamanay. (5) helihothos. cherobalym. hassenethon. hisistos. domengos. iemyrohal. samanathos. semeham. behenos. megon. hanythel. iechomeros. ielamagar. remelthet. genay. domathamos. hathamyr. seryhon. senon. zaralamay. sabayhon.

XLIII. Second Terminus.[57]

Geolym. hazenethon. ysistos. Eloy. sephei. manay. helyhotas. ierobalym. semalet. gonay. heliothos. domathamos. hathamyr. seryhon. hamynyr. senoz. magamagol. (2) sethar. senam. magel. Hel. helymothos. helseron. zeron. phamal. iegromos. herymyhothon. lauthamos. heramathon. laudamos. lanaymos. seplatihel. sephatihel. hagenalis. legenale. hegernar. (3) stanazihel. stanithel. hathanathos. hegrogebal. rogor. heremynar. {hen}ecyman. marothon. iethar{naym}. {heno.z}ios. {i}ezeduhos. gezconas. satam. g{ort} aray. helycychcym. helestymeym. sephalzna. mathar. (4) saphar. manatham. bezazay. samay. sephay. syhemathon. balair. {s}amamar. hamyhel. marmamor. h {en}emos. gegohomos. samar. sabar. {hami}hel. gezamahel. sacramay. iezama{mel}. {ha}mansamel. (5) hamazamoly. geromol. lezemon. sycromal. iezabal. sanma. zama. hatanathos. Theos. helyhene. zelym. helyhem. hezelym. cromemon. henethemos. gegeguol. hemthemos. iamam. harathinam. megon. (6) meguoncemon. scrymay. hethemel. hemel. sethor. helsethor. sophornay. behelthor. sesalihel. tanahel. homyhal. iezahel. zemahel. komal. guomaguos. sennyr. iechor. nomemal. gehamguo. (7) genayr. iecomame. malihaguathos.

56 Ars Not. 127a, JV p. 84–5.

57 Cf. Ars Not. 127b, V p. 232–3.

noynemal. haguathos. hamathalis. iecoraguos. sammazihel. ieconail. hesuogem. chocorim. mynarntanamaytha. (8) thanaym. raymara. senayhel. honrnon. genthon. lauarnyhel. gehemguor. gemyhothar. iamnamyhel. sezihel. magol. samanay. haganal. menya. ferimay. sarranay. lanamyhel. guohemguor. gemothar. larnmyhel. (9) sezihel. maguol. samanay. hagamal. mena. ferimay. sarranay. lacham. lyhares. lethanagihel. nathes. samairliazer. egihel. thamazihel. hacacaros. cazaihel. hacaraz. hacatoharena. Semyday. (10) hacca. choharon. semelay. iamye. iazabal. lauerecabal. iammeze. thabal. cumachoros. hacoronathos. sathanael. hariharn. zathhar. harathar. haziler. zechar. hazihem. hazachar. Loenigemar. (11) hazanathar. hameguar. semal. geheu. negemar. hemeguol. semam. hathamanos. latimairos. rechiharnos. larnogual. semar. temnalamos. sebranay. selarnnay. baructhata. ialon. hespuhos. ramel. Semal. (12) renylsemar. ielamacrom. ielama. crymyzaiber. segher. sayher. ierologuos. iegemaguolon. geiemamaguosam. hamynos. iamozia. iozihon. iacuhosia. haguyhosio. yecologos. hazeoyon. hamynos. (13) hamyr. matharihon. mathanon. senos. heliothon. zenos. semear. lauar. lamar. setronalon. gemal. secromaguol. sacromehal. lamagil. sethoham. sechoiro. maihol. socromoguol. Genos. thomegen. nycheos.

XLIV 3US TERMINUS

Agenos. theomogenos. Theos. hatanathos. kirihel. ypolis. ypile. karihel. cristopholis. Hon. ymalihor. ymas. harethena. chenathon. leonbon. boho. usyon. ieromeguos. hagenoy. (2) hysichou. geromagol. hagyhamal. latham. zarchamal. senar. peconahal. lacramagral. sehar. sehan. iezetom. genomoloy. genomos. iezoro. nomeros. henahihel. gemehagate. gemyha. iethenmahos. myhayhos. (3) semana. hahel. semahel. hoteihos. hatazaihos. saphar. nemenomos. hoheihos. hataz. ayhos. caphar. nemenomos. horihos. hataz. haihoz. seiha. chomo. chomothanay. lamam. lamnamyr. lamyhar. (4) lamanazamyr. lemyar. hagramos. generamosehc. senyha. exagal. hamagron. semaharon. semyr. harauma. mamail. hararncha. mothana. Ramay. iose. ramaht. hauaramay. Iole. Christus. hamyriscos. (5) hamirrios. tharathos. caratheos. saleht. semamarim. iasol. salem. semyhamaym. hallehuma. haristeiz. bohem. ruhos. Halla. samyey. syloht. Samyhel. hallenomay. samythi. methonomos. iethonomos. gedonomay.

hachamol. iecromaguos. maguarht. noynemal. haguathos. hamathalis. iecoraguos. sammazihel. ieconail. hesuogem. chocorim. mynarntanamaytha. (8) thanaym. raymara. senayhel. honrnon. genthon. lauarnyhel. gehemguor. gemyhothar. iamnamyhel. sezihel. magol. samanay. haganal. menya. ferimay. sarranay. lanamyhel. guohemguor. gemothar. larnmyhel. (9) sezihel. maguol. samanay. hagamal. mena. ferimay. sarranay. lacham. lyhares. lethanagihel. nathes. samairliazer. egihel. thamazihel. hacacaros. cazaihel. hacaraz. hacatoharena. Semyday. (10) hacca. choharon. semelay. iamye. iazabal. lauerecabal. iammeze. thabal. cumachoros. hacoronathos. sathanael. hariharn. zathhar. harathar. haziler. zechar. hazihem. hazachar. Loenigemar. (11) hazanathar. hameguar. semal. geheu. negemar. hemeguol. semam. hathamanos. latimairos. rechiharnos. larnogual. semar. temnalamos. sebranay. selarnnay. baructhata. ialon. hespuhos. ramel. Semal. (12) renylsemar. ielamacrom. ielama. crymyzaiber. segher. sayher. ierologuos. iegemaguolon. geiemamaguosam. hamynos. iamozia. iozihon. iacuhosia. haguyhosio. yecologos. hazeoyon. hamynos. (13) hamyr. matharihon. mathanon. senos. heliothon. zenos. semear. lauar. lamar. setronalon. gemal. secromaguol. sacromehal. lamagil. sethoham. sechoiro. maihol. socromoguol. Genos. thomegen. nycheos.

XLIV. Third Terminus.[58]

Agenos. theomogenos. Theos. hatanathos. kirihel. ypolis. ypile. karihel. cristopholis. Hon. ymalihor. ymas. harethena. chenathon. leonbon. boho. usyon. ieromeguos. hagenoy. (2) hysichou. geromagol. hagyhamal. latham. zarchamal. senar. peconahal. lacramagral. sehar. sehan. iezetom. genomoloy. genomos. iezoro. nomeros. henahihel. gemehagate. gemyha. iethenmahos. myhayhos. (3) semana. hahel. semahel. hoteihos. hatazaihos. saphar. nemenomos. hoheihos. hataz. ayhos. caphar. nemenomos. horihos. hataz. haihoz. seiha. chomo. chomothanay. lamam. lamnamyr. lamyhar. (4) lamanazamyr. lemyar. hagramos. generamosehc. senyha. exagal. hamagron. semaharon. semyr. harauma. mamail. hararncha. mothana. Ramay. iose. ramaht. hauaramay. Iole. Christus. hamyriscos. (5) hamirrios. tharathos. caratheos. saleht. semamarim. iasol. salem. semyhamaym. hallehuma. haristeiz. bohem. ruhos. Halla. samyey. syloht. Samyhel. hallenomay. samythi. methonomos. iethonomos. gedonomay.

58 Ars Not. 127c. JV p. 233.

XLV 4[US] TERMINUS

Geuathores. sanamathotos. guanatores. zanothoros. genomos. ienazar. seuma. marathos. seuather. sematheher. senachar. gerub. iamam. exihel. chublalaman. (2) hesihel. sethei. semylihel. zomyhel. genocomel. thanyham. machar. hachay. hazanathay. Theos. hamanatar. hazanethar. theconay. chiathar. theohon. namacar. (3) senuales. samyha. hesaca. semaly. hesamen. semyhahes. sarcihate. nazihatel. hanaziathachel. hasilihacel. pamylihel. haziliatel. hageuoron. hageuorem. (4) hageuorozom. samaht. samoht. habisumaht. hendon. habysanahat. tyngehen. cragohem. hazamgeri. hazamaguhem. lemehot. hasomgeri. iomoyhot. semiha. riahacton. semymarithaton. (5) semynar. zihoton. zaguam. horay. honethe. hoparathos. nahamala. rochos. hazata. helralacos. horetha. horalacos. horetha. horalothos. haralo. lethos. geno. zabahal. (6) lemaht. hazocha. lematalmay. halmay. iemalis. secomathal. harmarlemaht. sethemaesal. rabasadail. semnazliel. lethom. hagihal. legos. patis. iethomagihal. genomychos. (7) samayhas. ieuemeros. samma. zasamar. hazamyha. hasaymam. thaguoro. bandethepharon. thagromathon. laudoches. pharen. decarpe. medyhos. decapocheu. duhomelathus. decaponde. dihamelathos. semyhariht. (8) samyhan. genathely. zazamar. myremoht. satharios. gemiliam. sacrehos. saphorenam. saphoro. megon. hassahamynel. hazaa. myrahel. gerizo. ieristosymythos. hothos. hymicros. Otheos.

XLVI 5[US] TERMINUS

Demathy. motheham. semathyotheos. hesapopa. hesaphopanos. gramyhel. garamanas. saphomoron. gelbaray. ieblaray. hetidiham. henzan. hezidiham. canazpharis. (2) hanthesion. cauastphasis. holithos. hosschihon. samatihel. ramaihel. semiramoht. Sathanos. gecabal. Hostosion. lemeliham. saphara. negon. zaramyhel. zamyrel. geriston. (3) zymphoros. hocho. hadalomob. uagem. nagenay. megos. naymogos. semazihar. helaph. herlo. holophemo. lopheo. hornobahoceo. Nydeht. herihegil. roguhon. nydocricib. (4) uegal. neguabel. memoht. hemel. gemoht. saguanar. clarapalos. zenozmyhel. iosagat. genoz. hamel. guaramaziel. gerathar. sathamyanos. sahamuham. gnamazihel. machelaglilos. (5) geraguaht. sathamyham. hurihel. phalomagos. phalomgros. iotho. megom. saraht. saaysac. horamylichos. carmeli-

XLV. Fourth Terminus.[59]

Geuathores. sanamathotos. guanatores. zanothoros. genomos. ienazar. seuma. marathos. seuather. sematheher. senachar. gerub. iamam. exihel. chublalaman. (2) hesihel. sethei. semylihel. zomyhel. genocomel. thanyham. machar. hachay. hazanathay. Theos. hamanatar. hazanethar. theconay. chiathar. theohon. namacar. (3) senuales. samyha. hesaca. semaly. hesamen. semyhahes. sarcihate. nazihatel. hanaziathachel. hasilihacel. pamylihel. haziliatel. hageuoron. hageuorem. (4) hageuorozom. samaht. samoht. habisumaht. hendon. habysanahat. tyngehen. cragohem. hazamgeri. hazamaguhem. lemehot. hasomgeri. iomoyhot. semiha. riahacton. semymarithaton. (5) semynar. zihoton. zaguam. horay. honethe. hoparathos. nahamala. rochos. hazata. helralacos. horetha. horalacos. horetha. horalothos. haralo. lethos. geno. zabahal. (6) lemaht. hazocha. lematalmay. halmay. iemalis. secomathal. harmarlemaht. sethemaesal. rabasadail. semnazliel. lethom. hagihal. legos. patis. iethomagihal. genomychos. (7) samayhas. ieuemeros. samma. zasamar. hazamyha. hasaymam. thaguoro. bandethepharon. thagromathon. laudoches. pharen. decarpe. medyhos. decapocheu. duhomelathus. decaponde. dihamelathos. semyhariht. (8) samyhan. genathely. zazamar. myremoht. satharios. gemiliam. sacrehos. saphorenam. saphoro. megon. hassahamynel. hazaa. myrahel. gerizo. ieristosymythos. hothos. hymicros. Otheos.

XLVI. Fifth Terminus.[60]

Demathy. motheham. semathyotheos. hesapopa. hesaphopanos. gramyhel. garamanas. saphomoron. gelbaray. ieblaray. hetidiham. henzan. hezidiham. canazpharis. (2) hanthesion. cauastphasis. holithos. hosschihon. samatihel. ramaihel. semiramoht. Sathanos. gecabal. Hostosion. lemeliham. saphara. negon. zaramyhel. zamyrel. geriston. (3) zymphoros. hocho. hadalomob. uagem. nagenay. megos. naymogos. semazihar. helaph. herlo. holophemo. lopheo. hornobahoceo. Nydeht. herihegil. roguhon. nydocricib. (4) uegal. neguabel. memoht. hemel. gemoht. saguanar. clarapalos. zenozmyhel. iosagat. genoz. hamel. guaramaziel. gerathar. sathamyanos. sahamuham. gnamazihel. machelaglilos. (5) geraguaht. sathamyham. hurihel. phalomagos. phalomgros.

59 Ars Not. 127d, JV p. 233–4.

60 Ars. Not. 127e, JV p. 234.

chos. hezaladuha. hezeladam. hisihel. hemal. Usyon. lamal. raguam. sablathom. Sabsacom.

XLVII 6US TERMINUS

Derogueguos. geronehos. samanachor. sazanachoray. zamachoray. sauatihel. lamathios. sauazihel. thamyquiol. zazarahel. kyrion. zamynel. kyris. crememon. caristonmon. sacronomay. (2) soromono. hestimpandos. iechampanydos. ietham. panydos. methelamathon. merasamaty. sabarna. heluhama. guathamal. hemdamyhos. thega. myhabal. teguamathal. chathanathel. (3) thehogethos. cehoguos. sanazihel. cathanathel. tehogethos. tehoguos. canazay. teneloihos. zenelyhos. cathaliel. theomeguos. lapdamylon. laudamelyhon. ierothihon. lapda. mozihon. (4) homen. samal. samochia. homy. samal. samaziho. sathamenay. samohaia. sathomonay. geromazihel. hoctho. macalon. hothomegalon. genetazamanay. hazatamel. hazabanas. iechro. tynoguale. sehor. gehoraia. (5) haramanay. harathacihel. hazabamoht. hamython. lapdas. hazathan. thihel. hazabanos. hamacon. hamamalyhon. samalyhon. samalerihon. usiologihon. legyn. heleis. hymon. machitilon. (6) Theos. heloty. sarrainazili. samachili. helamon. chihamon. Hel. lamochiamou. lagay. lemechiel. semezihel. laymos. lanoso hazamathon. themohan. thanathon. Theon. natharathon.

XLVIII 7US TERMINUS

Maguus. maguol. nazihacol. uazihathos. heliam. mathon. saphar. nazachon. gemehihel. iomorihel. sanayhel. sazanyhel. saramel. semyhel. sezimel. (2) lebachon. iarachon. iaratham. basihas. lamnay. rouala. matliathon. rasihos. layna. choro. laymatham. labynegual. scomycros. bazihos. lainna. labunegas. herezemyhel. (3) pheamicros. negemezihol. relmalaguoram. hanamyhos. hanomos. gracosihos. gracomessihos. sothiron. genozepha. chelahel. zopascanelios. zepasconomos. hamarazihos. hamarizihos. (4) zenazihel. geramathihel. gecramathihol. hasaguar. hasagiri. paramyhot. hapasiry. haranamar. Senales. hasaguanamar. sennagel. secastologihon. geuaguolos. hageuolo. thegos. sozor. (5) hamay. seroguomay. sorosamay. iamaramos. remolithos. lammaramos. zenon. serolen. zabay. peripaton. harihat. hanan-

iotho. megom. saraht. saaysac. horamylichos. carmelichos. hezaladuha. hezeladam. hisihel. hemal. Usyon. lamal. raguam. sablathom. sabsacom.

XLVII. Sixth Terminus.[61]

Derogueguos. geronehos. samanachor. sazanachoray. zamachoray. sauatihel. lamathios. sauazihel. thamyquiol. zazarahel. kyrion. zamynel. kyris. crememon. caristonmon. sacronomay. (2) soromono. hestimpandos. iechampanydos. ietham. panydos. methelamathon. merasamaty. sabarna. heluhama. guathamal. hemdamyhos. thega. myhabal. teguamathal. chathanathel. (3) thehogethos. cehoguos. sanazihel. cathanathel. tehogethos. tehoguos. canazay. teneloihos. zenelyhos. cathaliel. theomeguos. lapdamylon. laudamelyhon. ierothihon. lapda. mozihon. (4) homen. samal. samochia. homy. samal. samaziho. sathamenay. samohaia. sathomonay. geromazihel. hoctho. macalon. hothomegalon. genetazamanay. hazatamel. hazabanas. iechro. tynoguale. sehor. gehoraia. (5) haramanay. harathacihel. hazabamoht. hamython. lapdas. hazathan. thihel. hazabanos. hamacon. hamamalyhon. samalyhon. samalerihon. usiologihon. legyn. heleis. hymon. machitilon. (6) Theos. heloty. sarrainazili. samachili. helamon. chihamon. Hel. lamochiamou. lagay. lemechiel. semezihel. laymos. lanoso hazamathon. themohan. thanathon. Theon. natharathon.

XLVIII. Seventh Terminus.[62]

Maguus. maguol. nazihacol. uazihathos. heliam. mathon. saphar. nazachon. gemehihel. iomorihel. sanayhel. sazanyhel. saramel. semyhel. sezimel. (2) lebachon. iarachon. iaratham. basihas. lamnay. rouala. matliathon. rasihos. layna. choro. laymatham. labynegual. scomycros. bazihos. lainna. labunegas. herezemyhel. (3) pheamicros. negemezihol. relmalaguoram. hanamyhos. hanomos. gracosihos. gracomessihos. sothiron. genozepha. chelahel. zopascanelios. zepasconomos. hamarazihos. hamarizihos. (4) zenazihel. geramathihel. gecramathihol. hasaguar. hasagiri. paramyhot. hapasiry. haranamar. Senales. hasaguanamar. sennagel. secastologihon. geuaguolos. hageuolo. thegos. sozor. (5) hamay. seroguomay. sorosamay. iamaramos. remolithos. lammaramos. zenon. serolen. zabay. peripaton. harihat. hananyhos. crascrosihos. graguomoysihos.

61 Ars Not. 127f, JV p. 234.

62 Ars Not. 127g, JV p. 235.

yhos. crascrosihos. graguomoysihos. sichiron. genozem. pha. zehahel. (6) sephastaneos. hamaristigos. senazihel. geramacihel. pazamyhol. haphasy. zihazanagar. senasel. secasehogyhon. genaguolos. hegonele. thegos. sorozamay. sozor. hamay. iamaramos. zelihon. iezolen.

XLIX 8[us] terminus

Remolithos. ypomehiles. hazimelos. samal. hazaramagos. gelomyhel. gezeno. megual. hauacristos. hanaipos. gemotheon. samahot. helihemon. hialamum. salamyhym. haminos. gezelihos. sartharay. sarthamy. (2) gechora. maray. gethoramy. ieguoram. myhamy. Theos. agios. crehanrnos. Yskiros. athanathos. probihos. meguon. hacazamazay. hecohy. uryhel. iebozihel. sarib. rogay. halomora. sarahihel. hechamazihel. sezamagua. iechar.

L

Novem oraciones sunt in principio posite usque ad illam oracionem: "Heliscemaht, hazaram ...," quarum octo sunt preparacio vie ad operandum et preparacio operis ad optinendum, set nona est prima oracio de intrincesitate [*intrinsecitate] operis huius. (2) De octo dico tibi, quod summo mane paululum ante crepusculum matutinum ante incepcionem operis cuiuslibet diei ipse sunt proferende, et non oportet de tota die amplius.

(3) De nona dico, quod semper in principio orandi per oraciones alias ab illis octo predictis et in fine est proferenda.

(4) Octo oraciones sunt in fine posite, que octo termini nuncupantur, et de illis dico, quod valent ad habendum divinum concessum.

(5) Sic primo una die Veneris, postquam eris vere penitens et confessus, ieiunabis pane et aqua. (6) Et summo mane circa principium crepusculi matutini dices decem oraciones, quas invenies infra, scilicet 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, suaviter et intente atque sedule prorumpendo. (7) Deinde facto parvo intervallo postulative cogitando dices illos 8 terminos, intervallum similiter parvum et postulativum in fine cuiuslibet termini faciendo.

sichiron. genozem. pha. zehahel. (6) sephastaneos. hamaristigos. senazihel. geramacihel. pazamyhol. haphasy. zihazanagar. senasel. secasehogyhon. genaguolos. hegonele. thegos. sorozamay. sozor. hamay. iamaramos. zelihon. iezolen.

XLIX. Eighth Terminus.[63]

Remolithos. ypomehiles. hazimelos. samal. hazaramagos. gelomyhel. gezeno. megual. hauacristos. hanaipos. gemotheon. samahot. helihemon. hialamum. salamyhym. haminos. gezelihos. sartharay. sarthamy. (2) gechora. maray. gethoramy. ieguoram. myhamy. Theos. agios. crehanrnos. Yskiros. athanathos. probihos. meguon. hacazamazay. hecohy. uryhel. iebozihel. sarib. rogay. halomora. sarahihel. hechamazihel. sezamagua. iechar.

L.

Nine prayers are placed in the beginning, up to the prayer "**Heliscemaht, hazaram**...," of which eight are preparation of the way to work, and preparation of the work for obtaining, but the ninth is the first prayer that is intrinsic to this work. (2) Concerning the eight I say to you, they should be said early in the morning, a little before morning twilight, before beginning the day's work, and should be said no more the rest of the day.

(3) Concerning the ninth, I tell you, it should always be said before beginning the prayers which follow those eight, and at the end.

(4) The eight prayers are placed at the end, which are called the eight *Termini* (or "Ends"), and regarding them I say, that they are effective for obtaining divine consent.

(5) Thus to begin, one Friday, after sincerely repenting and confessing, you must fast on bread and water. (6) And in the early morning around morning twilight, say the ten prayers which you will discover below, namely, numbers 23, 24, 25, 26, 27, 28, 29, 30, 31, and 32, pleasantly and attentively, while projecting the words purposefully. (7) Then you must pause for a short time, thinking about your request, then say those eight *Termini*, taking a similar pause after each *Terminus* to repeat your request.

63 Ars Not. 127h, JV p. 235.

(8) Deinde, eum mane semel dixeris, eodem modo penitus circa terciam semel dices et similiter circa meridiem semel et tune poteris prandere.

(9) In crastino, scilicet in die sabbati, eodem modo penitus facies. In die Dominica similiter, nisi quod non ieiunabis, immo quod vis, vel pisces vel carnes, comedere quibis post meridiem, scilicet finita tercia vice orandi.

(10) Tunc in nocte sequenti in sompnis revelabitur tibi per angelum concessus vel repulsa. Si concessus, facies ut docebitur in hoc libro. (11) Si repulsa, spectabis aliud tempus, in quo iterum queres concessum, et tunc te melius preparato apud Deum, unde veniet concessus.

(12) Set nota, quod illa oracio: "Iesu, Dei filius ..." cum illa: "Eleminator...," que est pars eiusdem oracionis, nisi quod ibi debet fieri minimum intervallum postulativum, debet dici ter submisse post quamlibet vicem orandi horis predictis. (13) Si autem repulsam habueris, fac ut dictum est die Veneris, sabbati et Dominico, nisi quod in die Dominico loco ieiunii debes dare tres elemosinas tribus pauperibus misericorditer et devote.

(14) Deinde prima luna, scilicet in die Lune sequenti, fac ut prius penitus et eodem modo similiter luna 2ª et luna 3ª et luna 4ª et sic usque ad finem. (15) Et sic forte Deus miserebitur tui. Tamen in oracionibus Latinis tunc oporteret peticionem mutare, scilicet peticionem concessus in peticionem miseracionis.

(16) Et nota, quod qui tales oraciones vult dicere debet esse castus et mundus et devote proferre, et qui aliter fecerit procul dubio punicionem manifestam videbit. (17) In illis enim oracionibus Grecis, Hebraicis et Caldaicis sunt sacratissima nomina Dei et angelorum, que non nisi ex misericordia ab homine proferri permitterentur.

(18) Et quando tibi accidit repulsa, non debes desperare set confiteri et renes magis perscrutari et elemosinas multas lete largiri et missas diversas facere celebrari et oraciones diversas genibus flexis ad Dominum alloqui sive fari et tempestivis et protervis fletibus et oracionibus Dominum hortari et amplecti. Hec solent facere sapientes, ut veniant ad effectum.

(8) Then, having said this once in the morning, you must repeat the same around Terce, and again around noon, whereupon you can eat your first meal.

(9) On the following day, namely, the Sabbath,[64] you must do in the exact same manner. Do the same again on Sunday, except it is not necessary to fast, and in fact you can eat fish or meat as you prefer, but after noon, namely after you have finished praying for the third time.

(10) Then on the following night as you sleep, it will be revealed to you by an angel, whether your request will be permitted or rejected. If permitted, you will do as will be taught in this book, (11) but if rejected, consider another time in which to seek permission, and then prepare yourself better before God, from whom permission will come.

(12) But note, that the prayer, "Jesus, son of God..." (XXVI) with this one: "**Eleminator,"** (XXVII) which is part of the same prayer, should be said three times softly, except there should be a short petition interval, after each time of praying.—(13) If however your petition is rejected, do as described for Friday, Saturday, and Sunday, with the exception that on Sunday, instead of fasting you must give three alms to three poor persons, with compassion and devotion.

(14) Then, in the first moon, namely the following Monday, do as you did earlier, and so too for the second, third, and fourth Monday, and thus all the way to the end. (15) And thus perhaps God will be merciful to you. But in the Latin[65] prayers you should alter the petition, namely you should ask for mercy, not for granting your desire.

(16) And note that whoever wishes to say those prayers must be chaste and clean, and offer them with devotion, and anyone who does otherwise will undoubtedly see punishment. (17) In fact, those Greek, Hebrew, and Chaldean prayers include the most holy names of God and the angels, which must not be spoken by anyone except through his mercy.

(18) And when your request has been rejected, you must not despair, but confess and search your inner feelings more, and cheerfully give many alms, and have diverse Masses celebrated, and different prayers on bent knees addressed to the Lord, or speak suitable and passionate prayers with tears, exhorting and embracing the Lord. These are the things the wise men are accustomed to doing, in order to achieve success.

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64 Here obviously meaning Saturday.

65 As opposed to those consisting of mystical words and names.

LI Prima mundacio

Si Adonay largiente concessum habueris et opereris secundum modum subscriptum, luna 4ª, 8ª, 12ª, 16ª, 20ª, 24ª, 28ª, 32ª in die circa matutinum semel, circa terciam semel, circa nonam semel, circa vesperas semel dices has oraciones prescriptas, (2) scilicet "Assaylemah t ..." et "Hazailemaht ...," que est secunda pars eius, et ["Lemaht ..." et] "Lameht lemaht ..." et "Deus summe, Deus ..." et "Te queso, Domine ...," <et> que est prologus eius, scilicet "Deus summe, Deus ...," nisi quod ille tres oraciones prime de intraneitate artis: (3) "Alpha et Ω ..." et "Heliscemaht ..." et "Theos megale Patir ..." cum suo prologo "Lux mundi ...," que post eam debet dici, prius dicantur, et post ille: "Hassailemaht ..." [et "Hazailemaht ..."] dicantur facto tamen intervallo postulativo.

(4) Illa autem sanctissima oracio: "Lameht ragua ..." cum sua particula "Semeht segaht [*segheahlt] ..." et cum suo prologo debet dici luna prima quater, scilicet summo mane semel, circa terciam semel, circa meridiem ter, circa nonam ter.

(5) Luna 3ª proferatur ter: Circa mane semel, circa meridiem semel, circa nonam semel.

Luna 6ª proferatur bis in mane, bis in meridie, bis in nona.

Luna 9ª proferatur ter in mane, ter in meridie, ter in nona.

(6) In 12ª luna proferatur ter in mane, ter in meridie, ter in nona, ter in vesperis.

Luna 15ª proferatur [in] mane ter, in tercia ter, in meridie ter, in nona ter, in vesperis ter.

In 18ª luna 21 et 23, 26 et 29 et 30 legantur similiter sicut in 15ª.

LI. The first purification.

If Adonay generously grants that you might have permission, then proceed according to the method described below. On the 4th, 8th, 12th, 16th, 20th, 24th, 28th, and 32nd of the moon, the following prayers should be said once around Matins, once around Terce, once around None, and once around Vesper, (2) namely "Assaylemaht..." (XX) and "Hazailemaht ...," (XXI) which is the second part of it, and "[Lemaht ..." (XXII), and] "Lameht lemaht ..." (XXIII), and "God the highest, God ..." (XXIV), and "I beseech you, O my Lord ..." (XXV), <and> which is its prologue, namely, "God the highest, God ...," except that those three first prayers from the essence of the art: (3) "Alpha and Omega ..." (XV) and "Heliscemaht ..." (XVI) and "Theos megale Patir ..." (XVII) with its prologue "the light of the world ...", (XVIII) which must be said *after* that which should be said first, and after that, say "Hassailemaht ..." (XX) [and "Hazailemaht...."] (XXI) yet they should be said with a petition interval.

(4) But that most holy prayer: "Lameht ragua..." with its part "Semeht segaht [*segheahlt] ..." and with its prologue should be said on the *Luna Prima*[66] four times, namely once very early in the morning, once around Terce, three times around noon, three times around None.

(5) On the third day of the moon it should be recited three times: Once in the morning, once around noon, and once around None.

On the sixth day of the moon it should be recited twice in the morning, twice at noon, and twice at None.

On the ninth day of the moon it should be recited three times in the morning, three times at noon, and three times at None.

(6) On the twelfth day of the moon it should be recited three times in the morning, three times at noon, and three times at Vespers.

On the fifteenth day of the moon it should be recited three times in the morning, three times at Terce, three times at noon, three times at None, and three times at Vespers.

On the eighteenth day of the moon, 21, 23, 26, 29, and 30 are to be read similarly as on the fifteenth.[67]

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66 *Luna Prima*: The first day of the lunar calendar, i.e. the new moon.

67 Hedegård (p. 33) interprets this to mean that prayers 21, 23, etc. as found later in the book, are to be recited on the 18th day of the moon. The other interpretation is that the same prayers are to be recited on the 18th, 21st, etc. day of the moon. This is how MS R

(7) Set nota, quod ista oracio in castitate et in mundicia et fide prolata valet similiter ad pericula ignis, bestiarum vel demonum, et tunc nichil de horis vel lunacionibus respicere oportet.

(8) Illa autem oracio sanctissima: "Hazaram hihel ..." cum suis particulis 4, que sunt "Hihelma helma" et cetera, "Agloros theomythos" et cetera, "Megal agal" et cetera, "Hamicchiahel" et cetera, cum suis similiter prologis, (9) scilicet "Confirma, consolida" et cetera, "Deus omnium, qui es" et cetera, "Veritas, lux" et cetera, "Ego in conspectu tuo" et cetera, seriatim, ut prius iacent, debent prorumpi suaviter et intente post illam predictam: (10) "Lameht ragua ..." eisdem diebus et horis nisi in uno casu, scilicet quando pro magno negocio petitur, puta loqui cum spiritibus vel videre Deum. Tunc ipsa non debet dici nisi semel, scilicet circa mane. (11) Set quando petitur sciencia vel tutela a malis vel cognicio celorum et angelorum et sigillorum et cetera, tunc sicut dictum est de "Lameht ragua ..." est faciendum. (12) Et hec oracio eandem efficaciam cum "Lameht ragua ..." habet et aliquid plus in speciali vel, quod melius est, in casu, (13) quo petitur fieri a spiritibus celestibus aliquid arduum et magnum eis approbatum, scilicet descendere et homini loqui vel cogere spiritus aereos et terreos ad veniendum et obediendum.

(14) Illa autem oracio: "Semoht gechel..." et illa: "Omnipotens, sempiteme Deus ..." et illa: "Semoht lamen ..." proferantur cum illa: "Iesu, Dei filius ..." in illis diebus, (15) in quibus alie predicte proferri non debent, sicut dictum est supra, quod non debent proferri luna 2a nec 5a nec 7a nec 14a, et sic de aliis, ut prius patet.

(16) Et nota, quod si coram iudice habet magnam causam, que non possit ad finem produci, et ieiunet precedenti die qua ibit ad curiam propositum causam suam pane et aqua, postea proferat basse bis illas tres oraciones: "Semoht..." et "Omnipotens ..." et "Semoht ...;" (17) tanta enim

(7) But note, that this same prayer offered in chastity and cleanness and faith has power over dangers from fire, wild beasts, or daemons, and then no specific time of day or month need be observed.

(8) But that most holy prayer: "Hazaram hihel ..." (XXXI) with its four parts, which are "Hihelma helma" etc. (XXXII), "Agloros theomythos" etc. (XXXIV), "Megal agal" etc. (XXXV) "Hamicchiahel" etc. (XXXVII), similarly with its prologues, (9) namely, "Strengthen, solidify" etc. (XXXIII), 'O God of all, you who are' etc. (XXXIVb), "the Truth, the Light" etc. (XXXVI), "I speak these things in your presence" etc. (XXXVIII), as set down in order earlier. They must be projected pleasantly and attentively after that one preceding: (10) "Lameht ragua ..." (XXVIII) the same days and with the hours, except in the one case, namely when your petition is for some great undertaking, for example to speak with the spirits or to see God. Then it must be said only once, namely around morning. (11) But when your petition is for knowledge, or protection from evil, or learning about the heavens and the angels, and the seals, etc., then you must do as said concerning "Lameht ragua ..." (XXVIII). (12) And this prayer has the same effectiveness as "Lameht ragua," and is even somewhat more specific, which is better in the case (13) that you desire the celestial spirits to approve some great or difficult task, such as them descending and speaking to people, or to compel the spirits of the air and the earth into coming and obeying.

(14) Therefore this prayer must be offered: "Semoht gechel ..." (XXXIX), and this: "Omnipotent, eternal God ..." (XL), and this: "Semoht lamen ..." (XLI), with this one: "Jesus, the Son of God ..." (XXVI) on those days, (15) in which the others preceding must not be offered, as explained above, because they must not be offered on the second day of the moon, nor the fifth, seventh, nor the fourteenth, and so for the others as appears earlier.

(16) And note, that if someone has a major case before a judge, the end of which cannot be determined, he should fast on bread and water the day before he is to plead his case, and afterwards he should recite quietly those three prayers, two times: "Semoht ..." (XXXIX) and "Almighty ..." (XL) and

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interpreted it. I am inclined to go with the latter interpretation, for three reasons. First, the first interpretation would mean that a good portion of the month would have no recitations. Second, the fact that it only goes up to 30 is another clue that days of the moon are intended. Finally, the fact that those prayers hadn't yet been given is another clue.

sapiencia et eloquencia dabitur sibi in proponendo causam suam, quod breviter optinebit, nisi quod oportet <te> esse bene mundum et castum. (18) Similiter hanc oracionem valet dicere, quando aliquis spiritus vocatus venit, cum illa: "Lameht ragua ..." pro evitando periculum et acquirendo sapienciam et eloquenciam affandi audacter spiritu advocato.

LII

Cum igitur nichil aliud fecerit vel aliquod peccatum cogitaverit, roget continue Deum aliis horis a primis 6ª, 10ª, 12ª oracione et in mane vadat ad missam et eundo dicat 16, (2) in templo dicat 22, item 14, 24,[5] 21, 32, 33, 34, 29, 30 et ita faciat continue per 20 dies cavens sibi diligenter, ne incidat in peccatum. (3) Si tamen casualiter in peccatum inciderit, immediate peniteat et confiteatur; ieiunet, si possit, continue. (4) Si non, de duobus unum relaxet. Set per 7 dies ordine retrogrado procedendo ab omni morticinio ieiunet.

(5) Tunc habeat sacerdotem cautum et fidelem, qui sibi matutinam, primam et terciam et missam de Spiritu sancto cantet dicens in introitu 13, post offertorium 9. (6) Tunc accipiat thus et suffumiget, ut pertinet ad altare, dicens primam. Et quia beati patres in illis gloriosis sanctis ibidem nominatis sperabant, ideo sic fecerunt. (7) Operans autem, si in aliquibus aliis sanctis maiorem devocionem habeat, mutet nomen pro nomine, quia fides operatur ut predixi. (8) 2ª oracio immediate dicatur et post "Te igitur ..." 3, 4, 5, 7, 8, et sic in sacrando corpus Christi petat pro

5 SSM reads "23."

"Semoht ..." (XLI). (17) For such great wisdom and eloquence will be given to him for pleading his cause, that it will be obtained quickly, except you must be very clean and abstinent. (18) Similarly it is powerful to say this prayer when an invoked spirit has come, with this one: "Lameht ragua ..." (XXVIII) in order to avoid danger and acquire wisdom and eloquence in speaking boldly with the spirit that is called.

LII.

Now, provided that he has not done anything else, nor intended to sin, he should continuously ask God, in all other hours except Prime, with the sixth, tenth, and twelfth prayers,[68] and in the morning he should go to mass and while going he should say sixteen; (2) in the church he should say 22, likewise, 14, 24,[69] 21, 32, 33, 34, 29, 30, and he should do thus continuously for twenty days, taking careful precautions against falling into sin. (3) If however he accidentally sins, he must immediately repent and confess; if he can let him fast continuously, (4) but if he is unable to, he may relax that to fasting every other day. But for seven days consecutive going back prior, he must fast and abstain from (eating) all dead matter.[70]

(5) Then he should have a cautious and faithful priest, who should sing for him Matins, Prime, Terce, and a Mass of the Holy Spirit. During the *introit* he should say 13,[71] and after the offertory he should say 9.[72] (6) Then he should take incense and fumigate as he approaches the altar, saying the first.[73] And note that those famous saints were named therein because the blessed fathers had faith in them, (7) But if the operator has greater devotion to any other saints, he may replace the names therein with those of the other saints, because faith works, as I have said before.[74] (8) The second prayer should be said immediately and after "*te igitur*" 3, 4, 5, 7, 8, and thus in consecrating the

68 LVIII, LXV, and LXVII.

69 SSM reads "23."

70 Compare SSM L.4.f.15: *nil mortuum comedas, nec tangas* ("you should consume nothing dead, nor touch any"). The Royal ms misinterprets this as abstaining from all deadly sin.

71 LXVIII.

72 LXIV.

73 LIII.

74 This passage, starting with "and note" seems to be an example of an interpolation by the "London" redactor, since it isn't found in SSM. See Veenstra 2012 p. 156–7.

operante sacerdos, ut effectum peticionum suarum per divinam graciam assequatur. (9) Et ita intellige de omnibus oracionibus, que pertinent ad sacerdotem et ad operacionem, quia sunt generales ad omnes peticiones habendas. (10) Set nichil aliis addas. Item post communionem dicat sacerdos 26, post missam vero recipiat operans eucaristiam dicendo 19, 20. (11) Et caveat, ne corpus Christi accipiat pro effectu malo, quia non esset salus immo mors, unde quidam intitulaverunt librum istum sic: "Incipit mors anime." (12) Et hoc est verum male operantibus et propter effectum malum, et non propter scienciam. Nam ait Dominus: "Petite, et dabitur vobis. Querite et invenietis." (13) Et alibi dicit Dominus: "Ubi duo vel tres congregati fuerint in nomine meo, ibi sum in medio" et "De omni re, quam pecierint in nomine meo, fiet illis a patre meo."

LIII

Oraciones prenominate et post nominande numero sunt hec, scilicet:

Prima oracio

Agla, lux, veritas, vita, via, iudex misericors, misericordia, fortitudo, paciencia, conserva et iuva me in hac sancta visione et miserere mei (2) propter misericordiam tuam et servicium huius sancti suffumigii et sancti sacrificii Domini nostri Iesu Christi et propter meritum gloriose semper virginis Marie, matris Domini nostri Iesu Christi, (3) et meritum apostolo-

body of Christ, the priest should petition on behalf of the operator, that he may obtain success in his petition through divine grace. (9) And so too you should understand regarding all the prayers, which pertains to the priest and for the operation, because in general they are required for all petitions. (10) But nothing else should be added. Likewise after the mass the priest should say 26, and after Mass in truth he should receive the Eucharist, saying 19 and 20. (11) And he must beware, not to receive the body of Christ for any evil purpose, because then it would be ineffective, and might even be deadly, from which some have entitled that book "The death of the soul."[75] (12) And this is truly bad for those who would operate for an evil purpose, and not on behalf of knowledge. For the Lord has said: "Ask and you will receive. Seek and you will find."[76] (13) And elsewhere the Lord says: "Where two or three are gathered together in my name, there I am in the midst of them"[77] and "anything which they ask for in my name, it will be done for them by my father."[78]

LIII.

The prayers previously named, and named afterwards, with their number, are these:[79]

First Prayer.[80]

Agla, the light, the truth, the life, the way, merciful, mercy, the strength, patience, preserve and help me in this sacred vision, and pity me (2) because of your compassion, and the service of this holy suffumigation, and the holy sacrifice of our Lord Jesus Christ, and because of the merit of the glorious and eternal virgin Mary, mother of our Lord Jesus Christ, (3) and the merits

75 Compare Bern, Statbibliothek, Handshriften 260, f 227 vb, listed by Klaassen and by Thorndike under necromancy in list of incip. Cp Boudet *Entre* p. 94.

76 Matt. 7:7.

77 Matt. 18:20.

78 Matt. 18:19. This concludes the "First Purification;" the instructions for the second are found in chapter XCVIII. The intervening chapters, the prayers mentioned in the text, seem to be inserted here for convenience. They don't break the narrative in SSM, which is evidence the London Honorius prototype was adapted from an earlier text.

79 These following prayers each begin with one of the 100 names of God, in the same order as enumerated in chapters C and CI. See chapter XCVII. Compare Gollancz 1914 pp. V ff.

80 Ars. Not. 53, JV p. 51.

rum Petri et Pauli, Andree, Iacobi, Iohanis, Thome, Iacobi, Philippi, Bartholomei, Mathei, Symonis et Thadei, Lini, Cleti, Clementis, Sixti, Cornelii, Cipriani, (4) Laurencii, Grisogoni, Iohanis et Pauli, Cosme et Damiani et omnium sanctorum tuorum, quorum meritis et precibus concedas hanc sanctam tuam visionem per eundem Dominum nostrum.

LIV 2ª ORACIO

Monhon, Domine, sancte Pater, omnipotens, sempiterne Deus, in cuius conspectu omnia sunt visibilium et invisibilium fundamenta creaturarum omnium, cuius oculi imperfectum meum viderunt, cuius caritatis dulcedine pleni sunt celi et terra, (2) cuius aures omnia audiunt, qui omnia vidisti, antequam fierent, in cuius libro omnes formati sunt dies et homines inscripti, respice hodie super famulum tuum tibi tota mente et toto corde subiectum. (3) Per Spiritum sanctum tuum confirma me, ut te videam. Benedic hodie et protege omnes actus meos hodiernos et hanc inspeccionem et constancia tue visitacionis me illustra. Amen.

LV 3ª ORACIO

Tetragramathon, respice, Domine, Deus, clemens Pater, omnium eterne dispositor <omnium> virtutum. Operaciones meas hodie considera, tu, qui es actuum hominum et angelorum inspector atque discretor. (2) Ideo te rogo, ut admirabilis gracia promissionis tue in me dignetur subitam adimplere virtutem huius sancte visionis, et in me tantam efficaciam nomini sancto tuo et magno infundas, tu, qui laudem tuam in ore te diligencium imponis et infundis. Amen.

LVI 4ª ORACIO

Hely Deus, creator, Adonay, omnium [visibilium et] invisibilium creaturarum Pater piissime, qui incircumscripto lumine habitas eternaliter <et> ante principium mundi omnia ineffabiliter disponens atque gubernans, (2) eternitatem tuam atque incomprehensibilem pietatem verbis supplican-

of the apostles Peter and Paul, Andrew, Jacob, John, Thomas, Jacob, Philip, Bartholomew, Matthew, Simon, Thaddeus, Linus, Cletus, Clement, Sixtus, of Cornelius, Cyprian, (4) Laurence, Grisogone, John and Paul, Cosme and Damian, and all your saints, through whose merits and prayers may you grant this holy vision of yourself, through the same our Lord.

LIV. Prayer 2.[81]

Monhon, O Lord, O holy Father, all-powerful, eternal God, in whose sight are the foundations of all creatures visible and invisible, whose eyes have seen my imperfections, whose sweet charity fills the heavens and the earth, (2) whose ears hear all things, who sees all things before they are made, in whose book all days are formed, and all men inscribed, look upon your servant this day, whose whole mind and heart are exposed to you. (3) Through your Holy Spirit strengthen me, in order that I may see you. Bless me today and in this inspection protect all my actions, and illuminate me with the constancy of your visitation. Amen.

LV. Prayer 3.[82]

Tetragrammaton, Look upon me, O Lord, God, merciful Father, eternal disposer of all virtues. Examine my works today, you who are the inspector and judge of all acts of men and of angels. (2) Therefore I ask you that the wonderful grace of your promise may be deemed worthy to fulfill the sudden power of this holy vision, and pour into me such great effectiveness to your holy and great name you, who infuse and pour your praise into the mouth of those who love you. Amen.

LVI. Prayer 4.[83]

Hely Deus, the creator, Adonay, of all [visible and] invisible creations, O most holy Father, who dwells forever in infinite light <and> before the beginning of the world, ineffably disposing and governing all things, (2) I approach your infiniteness and incomprehensible piety with words of supplication, so

81 Ars. Not. 128, JV p. 87.
82 Ars. Not. 129, JV p. 87.
83 Ars. Not. 130, JV p. 87.

tibus aggredior, ut huius sacramentalis atque mistici operis in me et per tui et sanctorum angelorum potenciam efficacia, tui visio et consideracio, clarescat (3) atque per eorundem sanctorum angelorum nomina in memoria et mente habundet, atque sancta opera tua facialis tue sancte visionis in me cum stabilitate clarescant. Amen.

LVII 5ᴬ ORACIO

Hocleiste, sancte Deus, Pater pie et indissolubilis argumentacio cordis, qui celum et terram, mare et abissos et omnia, que in eis sunt, stabiliri voluisti, (2) in cuius conspectu omnis racio, sermo, opus et sanctitas subsistit, per hec preciosa sacramenta angelorum tuorum da michi ea, que desidero et credo, visionis huius absque malignitatis intencione gloriam et graciam. Amen.

LVIII 6ᴬ ORACIO

Hamphynethon, Heloy, clementissime creator et inspirator et reformator omnium animarum viciatarum et omnium bonarum voluntatum approbator et ordinator, (2) deprecacionem gloriosus intende et mentem meam respice benignus, ut quod ex humilitate deprecor, sicut a te promissum est, michi de tue magnificencie largitate concedas. Amen.

LIX 7ᴬ ORACIO

Lamyhara, omnipotens, misericors Pater, omnium creaturarum ordinator, [iuste] iudex, eterne rex regum et Domine dominancium, qui tuis sanctis sapienciam, sanctitatem et gloriam conferre dignatus es, (2) concede michi, ut possim te videre mirabiliter, qui omnia diiudicas et discernis. (3) Illumina hodie cor meum fulgore claritatis et mundicie atque sanctificencie, ut cognoscam et intelligam et facialiter videam te et tuam gloriam. Et quod huius gloriam videre merear, exopto. Amen.

that the power and effectiveness of this sacramental and mystical work may manifest in me through you and your holy angels, the vision and contemplation of you may be illuminated with effectiveness (3) and, by the names of the same holy angels, may it abound in my memory and mind, and your holy works of the vision of your presence may be illuminated in me in an enduring way. Amen.

LVII. Prayer 5.[84]

Hocleiste, O holy God, blessed Father and imperishable evidence of the heart, who has determined to establish Heaven and Earth, the sea, and the abysses and everything that is in them, (2) in whose sight subsists the plans, words, deeds, and piety of all, by these precious sacraments of your angels grant unto me those things which I desire and I believe, the glory and grace of this vision, without any ill intent. Amen.

LVIII. Prayer 6.[85]

Hamphynethon, Heloy, most merciful creator, inspirer and reformer of all corrupted souls and approver and arranger of all good wills, (2) look mercifully in your glory on my earnest prayer and kindly consider my intent, that what I ask for with humility, you might grant to me from the abundance of your greatness, as you have promised. Amen.

LIX. Prayer 7.[86]

Lamyhara, almighty, merciful Father, the ordainer of the all creatures, [just] judge, eternal king of kings and Lord of Lords, who has deigned to grant to your saints wisdom, sanctity, and glory, (2) grant to me that I may miraculously be able to behold you, who sees and decides all things. (3) Illuminate my heart this day with the brightness of your splendor and purity and sanctity, that I may be able to comprehend and understand and see your face and your glory. And that I may be worthy to see this glory, I long for.[87] Amen.

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84 Ars. Not. 135, JV p. 90.

85 Ars. Not. 137, JV p. 91.

86 Ars. Not. 138, JV p. 92.

87 Note the adaptation of the *Ars Notoria* material is a bit awkward at times.

LX 8ª oracio

Hanazay. zarahoron. hubisenaar. ghu. hirbaionay. gynbar. zanailc. selchora. zelmora. hiramay. iethohal. ylaramel. hamatha. mathois. iaboha. (2) gethos. cozomerag. zosomeraht. hamy. phodel. denos. gerot. hagalos. meliha. tagahel. sechamy. salihelethon. monocogristes. lememon. hachagnon. hamyhon.

LXI Oracio de precedenti Latina

Ianemyer, unus, magnus, mirabilis, eterne Deus, eterni consilii angelus, dispositor omnium virtutum et compositor atque ordinator, (2) adorna hodie intelligenciam meam et multiplica in me racionem penitendi et clarificandi et cognicionem ac claritatem, quam in proferendis nominibus celestium angelorum tuis creaturis contulisti, (3) et eandem scienciam et puritatem secundum promissionem tuam michi concede et da michi huius visionis tue efficaciam et discrecionem. Amen.

LXII Oracio

Hadyon, usyon, omnium potestatum atque regnorum et iudiciorum eterna conspiracione conspicuus, omnium administrans +thema+[6] glorie et tue visionis, (2) in cuius regimine nullum impedimentum dabis, instaura, queso, habitam innocenciam et repetitam et adhuc maiorem, cor meum, voluntatem meam, linguam meam, opus meum (3) ad mei animam mundificandam, absolvendam et tui faciem facialiter videndam et ad habendum que in hac arte necessaria auctoritas divina commendat, ut in me perfecte compleantur. Amen.

LXIII Oracio Hebraica

{H}ely. azelethias. uelozeosmohan. zama. saruelo. hatehus. saguaht. Adonay. zoma. lenozothos. lithon. iezemothon. sadahot. et tu, Deus,

6 The ++ is used by GH to indicate *turbata*, i.e. disturbed/corrupted. *Ars Notoria* reads *zeuma*. i.e. *zeugma* ("bond, yoking"). C: zema; ed in Agrippa reads *schemata* i.e. "outline, shapes".

LX. Prayer 8.[88]

Hanazay. zarahoron. hubisenaar. ghu. hirbaionay. gynbar. zanailc. selchora. zelmora. hiramay. iethohal. ylaramel. hamatha. mathois. iaboha. (2) gethos. cozomerag. zosomeraht. hamy. phodel. denos. gerot. hagalos. meliha. tagahel. sechamy. salihelethon. monocogristes. lememon. hachagnon. hamyhon.

LXI. The meaning of the preceding Prayer.[89]

Ianemyer, One, great, wonderful, and eternal God, angel of eternal council, disposer of all virtues and composer and ordainer, (2) adorn my intelligence this day, and multiply in me a penitent and clarifying reasoning, and understanding and clarity which you have conferred on creatures for pronouncing the names of your heavenly angels, (3) and grant to me the same knowledge and purity according to your promise, and give me the effectiveness and discernment of this vision of you. Amen.

LXII. Prayer.[90]

Hadyon,[91] **usyon,** illustrious with eternal harmony of all powers, rulers, and courts, administering +the theme+ of all glory, and of the vision of yourself, (2) in the control of which you make no obstacles; renew, I beg you the well-kept and repeated innocence, and even more so, my heart, my will, my tongue, my work (3) for the purification and absolution of my soul, and for seeing you in person, and for having those things which divine authority commends are necessary for this art, in order that they are fulfilled in me fully. Amen.

LXIII. Hebrew Prayer.[92]

{H}ely. azelethias. uelozeosmohan. zama. saruelo. hatehus. saguaht. Adonay. zoma. lenozothos. lithon. iezemothon. Sadahot, and you, O God, be favor-

88 Ars. Not. Glose de la version B, § 140, V p. 197.

89 Ars. Not. 139, JV p. 92.

90 Ars. Not. 141, JV pp. 92–3.

91 This name is not found in Chapters C and CI, which give the next name as "Sadyon." but that is used in LXIV below.

92 Ars. Not. 141 glose de la version B, var. 7, JV pp. 197–198.

propicius in me promissiones confirma, sicut confirmasti per eosdem sermones regi Salomoni et preter eosdem Iohanni et Paulo. (2) Emitte michi, Domine, virtutem de celis, que cor meum et mentem meam illuminet et confirmet, et conforta, Deus, intellectum meum et animam meam. (3) Innova me et lava me aquis, que super celos sunt, et effunde de Spiritu tuo super carnem meam et in visceribus meis ad facienda et componenda iudicia tua humilitate et caritate, qua celum et terram fecisti et hominem ad ymaginem et similitudinem tua m creasti et formasti. (4) Infunde claritatis tue lumen intellectui meo, ut fundatus et radicatus in misericordia tua diligam nomen tuum, cognoscam et videam et adorem te et optineam et intelligam omnes vias huius artis habendi visionem tuam, (5) ob quam hec data a Deo et insignita et emissa per manus sanctorum angelorum sunt figurarum et sanctitatum misteria, que omnia in corde meo et intellectu mentis mee habeam et cognoscam, et huius artis vere et efficaciter effectum habeam nominis sancti tui et gloriosi prevalente consilio. Amen.

LXIV 9ª ORACIO

Sadyon, scio enim, quia delector in factura tua magna, mirabili et ineffabili, [et] dabis michi visionem, quam per hoc opus habentibus pollicitus es secundum magnam et incomprehensibilem veritatem tuam, (2) Theon. hatagamagon. haramalon. zamoyma. thamasal. ieconomaril. harionathor. iecomagol. gelamagos. remelihot. remanathar. hariomagalathar. hananehos. uelouianathar. haiozoroy. iebasaly. (3) Per hec sacratissima Dei et gloriosissima et profunda misteria et preciosissimam mundiciam virtutem et visionis tue graciam auge in me et comple quod incepisti et reforma quod ostendisti in me. (4) zemabar. henoranaht. grenetail. samzatham. iecornazay. fundamentum altissime omnium bonitatum et scienciarum atque virtutum, (5) tribue famulo tuo tibi displicencia vitare contagia et lavare, et tua veritate pura et intencione sancta possim saciari, (6) ut tuam

ably inclined to confirm in me the promises, as you confirmed them by the same words to King Solomon, and moreover by the same to John and Paul. (2) Send out to me, O Lord, the power from Heaven, which will illuminate and strengthen my heart and my mind, and strengthen, O God, my understanding and my soul. (3) Renew me and wash me with the waters which are above the heavens, and pour out from your spirit over my flesh and into my vital organs, for accomplishing and arranging your judgments with humility and affection, with which you have made Heaven and Earth, and created people after your own image and likeness. (4) Pour the light of your brightness into my understanding, that being grounded and rooted in your mercy I may love your name, recognize and see and honor you, and that I may obtain and understand all the ways of this art of having the vision of you, (5) for the sake of which these are given by God and made known, and are sent out from the hands of the holy angels the mysteries of the figures[93] and holiness, all which may I receive and in my heart the understanding of my mind, and comprehend, and may I attain the true and efficacious accomplishment of this art, with the prevailing counsel of your sacred and glorious name. Amen.

LXIV. Prayer 9.

Sadyon,[94] I know indeed, that I delight in your great handiwork, wonderful and indescribable, [and] the vision that you will give to me, which you have promised those doing this work, according to your great and incomprehensible truth, (2) Theon. hatagamagon. haramalon. zamoyma. thamasal. ieconomaril. harionathor. iecomagol. gelamagos. remelihot. remanathar. hariomagalathar. hananehos. uelouianathar. haiozoroy. iebasaly. (3) Through these most sacred and most glorious and profound mysteries of God and by the most precious purity, power, and grace of your vision, increase in me and fulfill that which you have begun, and restore that which you have revealed in me. (4) zemabar. henoranaht. grenetail. samzatham. iecornazay The highest foundation of all goodnesses, knowledge, and virtues, (5) enable your servant to avoid contagions displeasing to yourself, and to be washed clean, and filled with your pure truth and holy striving, (6) just as your promise, longing with all my heart and possessing virtue and purity in all things, as well as the

93 In *Ars Notoria* this refers no doubt to the *notae* or mystical drawings which are the centerpiece of that art.

94 Seems to repeat names 9 and 10. See Ars. Not. Glose de la version B, Var. 8, JV p. 198.

promissionem toto corde desiderans et possidens in omnibus tam virtutibus quam puritatibus et viciorum absolucionibus precipue per hec sancta misteria videar et cognoscar adipisci et bene in ista arte perficiar penitus,[7] laudabilis ac pro sancta visione mundus.

LXV 10A ORACIO

Hely, reverende, potens et dominans superioribus angelis et archangelis omnibusque celestibus creaturis [et] tam infernalibus quam terrestribus, de cuius magnificencia plenitudinis venit, (2) ut tibi a nobis digne famuletur, cuius a mundi 4 partibus regnat potestas, qui [ex carne], ossibus, anima et spiritu hominem ad ymaginem et similitudinem tuam formasti, (3) da michi huius artis scienciam et visionis effectum coroborans me in ipsius facultate visionis sancte et sciencie. Amen.

LXVI XIA ORACIO

Horlon, Deus, qui omnia numero, pondere et mensura fecisti, de cuius munere omne capud hominis desiderans elevabitur, in cuius ordine omnium momentorum sive dierum patens est et aperta dimencio, (2) qui eciam solus stellarum nomina numeras et nominas, menti mee constantem tribue visionis tue efficaciam, ut in huius artis cognicione et operacione te diligam et videam et tue pietatis munus agnoscam facialis visionis. Amen.

LXVII 12A ORACIO

Porrenthimon, mediator omnium operacionum et creaturarum, a quo omnia exeunt naturaliter bona et omnium [virtutum] dona, a quo omne, quod est solidum et perfectum, (2) cuius omnis sermo recens est et de regalibus sedibus venit gracia in corda nostra, dum medium tenerent omnia silencium media, (3) racione et mente me tua caritate

7 GH reads *peritus* (expert), but I think this is a simple typo. Sl. 3854 123r, R 50r, and Ars. Not: all read *penitus*.

forgiveness of faults, especially for seeing these sacred mysteries, and gaining comprehension, and that I may be made thoroughly complete in this art of yours, praiseworthy, and pure for the sacred vision.

LXV. Prayer 10.[95]

Hely, O One most worthy to be revered, mighty, master of angels and archangels, and all celestial creatures, both infernal and earthly, whose vast abundance enables us (2) to serve you worthily, whose power rules from the four parts of the world, who made mankind after your own image and likeness, out of [flesh,] bones, soul, and spirit, (3) grant to me the knowledge of this art, and the effect of the vision, strengthening me its ability of the sacred vision and knowledge. Amen.

LXVI. Prayer 11.[96]

Horlon, God, who ordered all things in number, weight, and measure,[97] from whose gift the longing head of every person will be lifted up, who has arranged all moments or days are well known, and dimensions measured, (2) you who alone number the stars and name them,[98] grant to my mind the constant effectiveness of the vision of yourself, in order that in learning and practice of this art I may see and love you, and acknowledge the gift of your piety of the vision of your face. Amen.

LXVII. Prayer 12.[99]

Porrenthimon, O mediator of all operations and creatures, from whom naturally emerges all good things and the gifts of all [virtues], which is unbroken and perfect, (2) whose every word is fresh, and comes from the royal throne, and by grace comes into our hearts, while all things were in quiet silence,[100] (3) by reason of your love and my mind, that my understanding may be sufficient

95 Compare *Ars Notoria*, 142 [version A]— glose, JV p. 199.

96 This prayer is the only one that is never mentioned in the descriptions of the rituals. See GH, p. 49. Compare Ars. Not. 144 [version A]—glose, JV p. 199.

97 Wis. 11:21.

98 Ps. 146:4. KJV 147:4.

99 Ars. Not. 145, JV p. 94.

100 Compare Wis. 18:14-15.

[in] intellectum bonum construe ad perficiendum hec tanta tam[que] excellentissima misteria,[8] huius artis, sancte tue visionis et istorum sacramentorum perfectum consequar effectum. Amen.

LXVIII 13ª oracio

[Ihelur], iudex omnipotens, Pater, qui notum nobis fecisti salutare tuum et in conspectu gencium revelasti iusticiam tuam, revela oculos meos et cor meum illustra salutari iusticia tua, ut mirabilia de tuis tam gloriosissimis videam [sacramentis], (2) quatinus per ea tantam in hac arte consequar innocenciam et intelligencie clarificenciam, ut te prestante, qui solus mirabilia facis magna, in ipsa opera subitus celebs efficiar, (3) ut mea celebitate et innocencia cum puritate et caritate recepta te speculando speculer et te videndo videam et tuam sanctam visionem videam et intercessione virtutum celestium honorem te in secula seculorum. Amen.

LXIX 14ª oracio

Gofgameli, omnis sapiencie Deus et sciencie donator illis, in quibus peccatum non est, omnis discipline spiritualis magister et doni spiritualis cuiusque largitor, macule omnis elimator, (2) te, Domine, per angelos et archangelos tuos, per tronos et [dominaciones], potestates, principatus et virtutes, per cherubin et seraphin, per 24 seniores, per omnem miliciam celestis excercitus (3) adoro, invoco, flagito, vereor, glorifico et exalto nomen tuum sanctissimum, terribile et mitissimum et te queso, Domine, ut hodie cor meum Spiritus sancti lumine et gracia tue visitacionis fecundatum, clarificatum et caritate coroboratum illustres, tu, qui es trinus et unus. Amen.

LXX 15ª oracio

Emanuel, adoro te, rex regum et Deus meus et substancia mea, salus et revelacio mea, memoria et virtus mea, qui hora una diversarum genera lin-

8 GH adds "<ut>."

for attaining such great and excellent mysteries of this art, of the sacred vision of you, and of those sacraments of yours I might achieve the perfect completion. Amen.

LXVIII. Prayer 13.[101]

[Ihelur],[102] almighty judge, O Father, who has shown to us your salvation, and revealed your justice in the sight of the nations, open my eyes and illuminate my heart with your saving justice, in order that I may see the miracles from your glorious [sacraments], (2) as far as through those I may obtain such great innocence and clarity of understanding in this art, so that with your graciousness, who alone performs great miracles, I may suddenly be made celibate in this work, (3) that through my celibacy and innocence, with purity and charity received, that by looking for you, I may look at you, and by striving to see you, I may see you, and I may see your holy vision, and with the intervention of heavenly powers I may honor you forever and ever. Amen.

LXIX. Prayer 14.[103]

Gofgameli, God of all wisdom and giver of this science to those without sin, master of all spiritual teachings, and bountiful giver of all spiritual gifts, cleanser of all stains, (2) to you, O Lord, through your Angels and Archangels, Thrones and [Dominations], Potestates, Principalities and Virtues, through the Cherubim and Seraphim, through the twenty-four Elders, by all the host of the celestial army, (3) I honor, invoke, entreat, revere, glorify, and exalt your most holy name, terrifying yet most gentle, I beg you, O Lord, that today my heart may be made fruitful with the light of the Holy Spirit, and the grace of your visitation, and made clear and bright with your love, you who are threefold and one. Amen.

LXX. Prayer 15.[104]

Emanuel, I honor you, the king of kings, and my God, and my substance, my salvation and my revelation, my memory and my strength, who in a sin-

101 Ars. Not. 143, JV p. 93.
102 Name 13 seems to have been omitted by mistake.
103 Ars. Not. 146, JV p. 94.
104 Compare Ars. Not. 146 [version A] Var. 9, JV p. 200.

guarum edificantibus turrim dedisti (2) et qui sanctis apostolis tuis unccionem septiformis Spiritus sancti infudisti et illis ediomata, qui nos docerent de omnibus linguis eisdem repente loqui, tribuisti per virtutem verbi tui, in quo omnia creasti, (3) per potenciam huius sacramenti inspira cor meum et infunde in illud rorem gracie tue, ut subito tui Spiritus sancti afflatus lumine efficaciam huius operacionis, (4) innocenciam et purificacionem anime et harum sanctarum visionum capax voluntatem subtilem et ingeniosam et mentem clarificatam valeam consequi. Amen.

LXXI 16ª oracio

{H}on. ezethomos. iezemonos. hazalathon. azaithon. hentynethel. hezemtynethel. zamayzathon. hamanzathon. zamarzathon. (2) hezemeguor. zecromanda. iecomancha. ieraphay. zaraphamy. phalezethon. phaboghecon. seremyhal. sacramyzan. (3) iethemathon. sacramazaym. se{cr}anal. sacramathan. iezemy. halathon. hathezihacos. ieceley. mathan. ateriathos. zai. mazay. (4) zamma. zazay. guygucheibib. gigithios. guahiros. megalon. senegalon. heracruhit. ciarihuht. haracrihuz. [Amen].

LXXII Oracio Latina

Domine, Deus incomprehensibilis, invisibilis, immortalis et intelligibilis, cuius vultum angeli et archangeli et celestes virtutes ardenter videre desiderant, (2) cuius maiestatem eternaliter desidero adorare atque continue pro posse meo exerceo adorans te Deum vivum in secula seculorum. Amen.

LXXIII 17ª oracio

Admyhel, Domine, Deus, sancte Pater omnipotens, exaudi preces meas hodie et inclina aurem tuam ad oraciones meas, (2) chemon. gezomelyhon.

gle hour gave diverse languages to the builders of the tower,[105] (2) and who infused into your holy apostles with the seven-fold anointing of the Holy Spirit and with speaking in tongues, you granted that they might teach us to suddenly speak in all the same languages, by the power of your Word, through which you created all things. (3) By the power of this sacrament, inspire my heart and pour into it the dew of your grace, that suddenly inspired with the light of your Holy Spirit, I may have the strength, the effectiveness of this operation, (4) the innocence, and the purification of the soul, and fit for these holy visions, and able to achieve a subtle and clever will, and a clarified mind. Amen.

LXXI. Prayer 16.[106]

{H}on. ezethomos. iezemonos. hazalathon. azaithon. hentynethel. hezemtynethel. zamayzathon. hamanzathon. zamarzathon. (2) hezemeguor. zecromanda. iecomancha. ieraphay. zaraphamy. phalezethon. phaboghecon. seremyhal. sacramyzan. (3) iethemathon. sacramazaym. se{cr}anal. sacramathan. iezemy. halathon. hathezihacos. ieceley. mathan. ateriathos. zai. mazay. (4) zamma. zazay. guygucheibib. gigithios. guahiros. megalon. senegalon. heracruhit. ciarihuht. haracrihuz. [Amen].

LXXII. Latin Prayer.[107]

O Lord God, incomprehensible, invisible, immortal, and intelligible, whose face the angels and archangels, and heavenly powers passionately desire to see, (2) whose majesty I desire to honor forever and continuously, enforcing it to the extent of my powers, honoring you, the living God, forever and ever. Amen.

LXXIII. Prayer 17.[108]

Admyhel, O Lord, God, holy and almighty Father, hear my prayers today, and bend your ear towards my prayers, (2) chemon. gezomelyhon. samaht.

105 I.e. the Tower of Babel. Gen. 11:4–9.
106 Ars. Not. 90, JV p. 205.
107 Ars. Not. 91, JV p. 67.
108 Ars. Not. 92, JV p. 205

samaht. gezagam. iezehator. lesehator. sezehacon. saymanda. samay. gezihel. gulahentihel. iezel. iezetihel. galetihel. gazay. hetihel.

LXXIV Oracio Latina

Deus, semper via, vita, veritas, da lucem tuam florere per virtutem sancti Spiritus in conscienciam meam et mentem meam et concede, (2) ut fulgeat et clarescat donum operacionis tue et donum gracie tue in cor meum et animam meam nunc et per omnia secula seculorum. Amen.

LXXV 18[A] oracio

Honzmorb. lemogethon. hegemothon. hazathay. hazathar. hazamathar. hazatha. hazamathar. iazamathan. zegomothay. gohathay. zachana. legomothay. iachama. legomezon. legornezon. lemdomethon. hathanathios. (2) lamdomathon. iegomaday. hathamam. zachamos. hathanayos. hellesscymon. zelezion. uaderabar. uagedaroin. lauinauaht. lamandi. gemechor. guomon. gehor. genamchor. hellemay. iezecromay. iecromal. iecrahaly. tholomanos. colomaithos.

LXXVI Oracio Latina

Vita hominum et omnium creaturarum visibilium et invisibilium, claritas eterna celestium spirituum, omnium hominum salus indeficiensque pietatis origo, (2) qui omnia novisti, antequam fiant, qui iudicas omnia, que videntur [et non sunt et que non videntur] et sunt, [et] ineffabili disposicione discernis, glorifica sanctum nomen tuum et ineffabile hodie. (3) Corrobora cor meum et intellectum meum et animam meam et auge innocenciam meam et confirma precem meam et a viciis expeditam redde animam meam, clarificatam in virtutibus et penitenciis et fletibus et innocenciis, (4) ut facultate puritatis et innocencie a te michi collata et lima penitencie et tue gracie laudem te et cognoscam te sine enigmate et videam facialiter te et glorificem nomen tuum ad laudem tuam in secula seculorum. Amen.

gezagam. iezehator. lesehator. sezehacon. saymanda. samay. gezihel. gulahentihel. iezel. iezetihel. galetihel. gazay. hetihel.

LXXIV Latin Prayer.[109]

O God, always the way, the truth, and the life, give your light to flourish in my conscience and my mind through the virtue of the Holy Spirit, and grant (2) that the gift of your operation, and the gift of your grace, shines brightly in my heart and soul, now and forever. Amen.

LXXV. Prayer 18.[110]

Honzmorb. lemogethon. hegemothon. hazathay. hazathar. hazamathar. hazatha. hazamathar. iazamathan. zegomothay. gohathay. zachana. legomothay. iachama. legomezon. legornezon. lemdomethon. hathanathios. (2) lamdomathon. iegomaday. hathamam. zachamos. hathanayos. hellesscymon. zelezion. uaderabar. uagedaroin. lauinauaht. lamandi. gemechor. guomon. gehor. genamchor. hellemay. iezecromay. iecromal. iecrahaly. tholomanos. colomaithos.

LXXVI. Latin Prayer.[111]

O life of men and all creatures visible and invisible, the eternal clarity of the heavenly spirits, the salvation of all men, and the unfailing origin of piety, (2) who knows all things before they happen, who judges all things visible [and invisible], and you see with indescribable disposition, glorify your holy and ineffable name today. (3) Strengthen my heart, and my understanding, and my soul, and increase my innocence, and strengthen my prayer, and release my soul from sin, clarified in the virtues and with penance, weeping, and innocence, (4) so that with the quality of purity and innocence from you to me, brought together and the polish of penitence, and your grace, I may praise you and recognize you without obscurity, and see you face to face, and glorify your name, to your praise, through the ages of the ages. Amen.

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109 Ars. Not. 93, JV p. 68.

110 Ars. Not. 94, JV pp. 205–6.

111 Ars. Not. 95, JV p. 68.

LXXVII 19A ORACIO

Joht. omaza. behea. Theon. megal. menehon. exhehal. tirigel. harapheiocon. semenoyn. sehmneny. (2) hachemathan. hiemarayn. gemehehon. lucharanochyn. exnotheyn. themelihen. segyhon. hihoueuyr. hacrisientheon.

LXXVIII Oracio Latina

Rex regum, Deus infinite misericordie et maiestatis inmense, largitor ac dispositor atque dispensator, stabilitor omnium fundamentorum, (2) pone fundamentum omnium tuarum virtutum in me et aufer a me insipienciam cordis mei, ut stabiliantur sensus mei in dileccione caritatis tue, (3) et informetur Spiritus sanctus in me secundum [re]creacionem et innovacionem voluntatis tue, ut habeam efficaciter tuam facialem visionem, qui vivis et regnas Deus per omnia secula seculorum. Amen.

LXXIX 20A ORACIO

Hofob, Deus, Pater inmense, a quo procedit omne, quod bonum est, cuius magnitudo [misericordie] incomprehensibilis est, exaudi hodie preces meas, quas in conspectu tuo refero, et concede michi donum, quod a te peto. (2) Redde michi leticiam salutaris tui, ut deleam iniquitates meas hodie et accipiam vias tuas et semitas scienciarum tuarum, et convertantur ad te rebelles et increduli, ut quod corde repeto et ore commemoro in me radicitus habeat fundamentum, et in operibus tuis efficax videar et adiutus. Amen.

LXXVII. Prayer 19.[112]

Ioht. omaza. behea. Theon. megal. menehon. exhehal. tirigel. harapheiocon. semenoyn. sehmneny. (2) hachemathan. hiemarayn. gemehehon. lucharanochyn. exnotheyn. themelihen. segyhon. hihoueuyr. hacrisientheon.

LXXVIII. Latin Prayer.[113]

O king of kings, God of infinite mercy and immeasurable greatness, granter, arranger, and disposer, you who make firm all foundations, (2) you lay the foundation of all your virtues in me, and remove from me the foolishness of my heart, that my feelings may be made firm in the love of your charity, (3) and the Holy Spirit may be shaped in me, according to the restoration and renewal of your will, in order that I may have effectually the vision of your face, you who lives and reigns, God through the ages of the ages. Amen.

LXXIX. Prayer 20.[114]

Hofob, O God, infinitely great Father, from whom proceeds all good, the greatness of [your mercy] is incomprehensible. Hear my prayers today, which I offer in your sight, and grant me the gift which I beg from you. (2) Grant to me the joy of your salvation, that I may erase my iniquities today and follow your ways, and the paths of your knowledge, and convert the rebels and unbelievers towards you, that what I repeat in my heart and commemorate with my mouth will take root in me and become my foundation, and in your works I may be seen as effective and of help. Amen.

112 Ars. Not. 95 var. 10, JV p. 206.
113 Ars Not. 96, JV p. 68.
114 Ars. Not. 98, JV p. 69.

LXXX 21ª oracio

Messamarathon. gezomothon. ezomathon. haihatha. hagihar. hagiathar. haihatha. lethasiel. lechisihel. gethiduhal. geguhay. iethonay. samazataht. samazarel. zamazthel. sergomazar. hazomathan. hazothynathon. iesomathon. (2) iezochor. heihazay. heihazar. samy. zamyn. helihel. samehelihel. siloth. silereht. gezemathal. iecoronay. iecomenay. samyhahel. hesemyhel. secozomay. sedomasay. sethothamay. sanna. rabihathos. hamnos. hamnas. Amen.

LXXXI Oracio Latina

Rex, eterne Deus, iudex et discretor omnium conscienciarum bonarum, tu hodie clarifica me propter nomen sanctum tuum et per hec sancta sacramenta tua purifica mentem meam, (2) ut intret innocencia tua [in] interiora mea sicut aqua fluens de celo et sicut oleum in ossibus meis per te, Deus, salvator omnium, qui es fons bonitatis et tocius pietatis origo. (3) Dirige me et promove me in ista sancta faciali visione, quam deposco, tu, qui es trinus et unus. Amen.

LXXXII 22ª·oracio

Hanethi, Deus, tocius pietatis auctor et fundamentum, omnium salus eterna et redempcio populorum, inspirator omnium graciarum et sanctitatum, omnium purarum operacionum largitor inmense, (2) de cuius munere et misericordia venit, ut tantum nobis famulis tuis indulgenciarum inspirare digneris augmentum, qui eciam michi misero peccatori tua concessisti scire sacramenta, (3) tuere, Domine, defende et clarifica animam meam et libera cor meum de pravis huius mundi cogitacionibus et incentiva libidinis voluptate et omnis fornicacionis desideri a in me potenter extingue et reprime, (4) ut puritatibus tuis et actibus misticis ac virtutibus[9] delecter in eis, et des michi peticionem cordis mei, ut in glorificacione tua confirmatus et delectatus diligam te, (5) quod valeam efficaciter tuam facialem visionem et sanctam meo vivente corpusculo optinere, et augeatur in me virtus sancti Spiritus per salutem tuam et remuneracionem fidelium in salutem anime mee et corporis mei. Amen.

9 GH adds "<*intentus*>" ("eager, intent") per Ars. Not.

LXXX. Prayer 21.[115]

Messamarathon. gezomothon. ezomathon. haihatha. hagihar. hagiathar. haihatha. lethasiel. lechisihel. gethiduhal. geguhay. iethonay. samazataht. samazarel. zamazthel. sergomazar. hazomathan. hazothynathon. iesomathon. (2) iezochor. heihazay. heihazar. samy. zamyn. helihel. samehelihel. siloth. silereht. gezemathal. iecoronay. iecomenay. samyhahel. hesemyhel. secozomay. sedomasay. sethothamay. sanna. rabihathos. hamnos. hamnas. Amen.

LXXXI. Latin Prayer.[116]

O King, eternal God, judge and discerner of all good consciences, clarify me this day, because of your holy name, and through these holy sacraments purify my mind, (2) that your innocence may enter into my interior, like water flowing from the sky, and like oil into my bones, through you, O God, the savior of all things, who are the fountain of goodness, and the source of all piety. (3) Guide me and move me forward in this holy vision of your form, which I beseech of you, who are threefold and one. Amen.

LXXXII. Prayer 22.[117]

Hanethi, O God, the author and foundation of all piety, the eternal health and redemption of all people, inspirer of all graces and sanctity, the generous immeasurable giver of all pure operations, (2) from whose gift and mercy your servants are granted such great indulgences, your servants, which you have even permitted me, a miserable sinner to know your sacraments, (3) O Lord, watch, defend, and clarify my soul, and free my heart from faulty thinking of this world, and the allure of the desire for physical pleasure, and extinguish and potently restrain in me all lust for fornication, (4) that with your purifications and mystical acts and powers, I may delight in them, and grant to me the petition of my heart, that I may be strengthened in your glorification, and love you, (5) and that I may have the ability to attain the vision of your holy face while my body lives, and may the virtue of the Holy Spirit increase in me, through your deliverance and the reward of the faithful, for the health of my soul and of my body. Amen.

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115 Ars. Not. 99, JV p. 207.
116 Ars. Not. 100, JV p. 70.
117 Ars. Not. 101, JV p. 70.

LXXXIII

Deus, Pater inmense, a quo procedit omne, quod bonum est, misericordissime, omnipotentissime Deus, ure renes meos[10] ex gracia Spiritus sancti et igne visitacionis tue visita me hodie (2) et propicius esto michi misericordiamque tuam concede, ut potem et sacier de fonte, qui Deus est, et sciam voluntatem tuam, benignissime, et psallam et videam mirabilia tua, tu, qui es Deus trinus et unus. Amen.

LXXXIV 23·oracio

Heriona, omnipotens, incomprehensibilis, invisibilis et indivisibilis Deus, adoro hodie nomen sanctum tuum ego, indignus et miserimus peccator, (2) extollens oracionem meam et intellectum meum et racionem meam ad templum sanctum tuum celestis Ierusalem et assisto tibi hodie, Deus meus, ostendens te Deum meum, creatorem meum et salvatorem meum. (3) Et ego, creatura racionabilis, invoco hodie gloriosam clemenciam tuam, ut visitet[11] hodie Spiritus sanctus infirmitatem meam.

(4) Et tu, Domine, Deus meus, qui Moysi et Abrahe, servis tuis, per fidem et puritatem visionis tue graciam contulisti, (5) confer michi hodie graciam superioris dulcedinis tue, qua rorasti servos tuos, et investigacionis,[12] qua investigasti eosdem per prophetas, et sicut voluisti eis momentaneam conferre graciam, (6) adhibe michi innocencie graciam, quam desidero, et emunda conscienciam meam ab operibus mortuis[13] et mitte cor meum in viam rectam et aperi illud ad te videndum.

10 Ps. 26.2. (Vulgate 25.2): Proba me Domine et tempta me ure renes meos et cor meum ("Prove me, O Lord, and try me; burn my reins [i.e. mind] and my heart.")

11 Vivificet T.

12 Ars. Not.: instigasti.

13 Heb. 9:14.

LXXXIII.[118]

O God, infinitely great Father, from whom all things proceed,[119] who is good, most merciful, and all-powerful God, test my heart and my mind[120] with the grace of the Holy Spirit, and visit me today with the fire of your inspection (2) and look favorably on me, and grant your mercy, in order that I may drink and be satisfied from the spring, which is God, and know your most generous will, and that I may sing the Psalms and see your miracles, you, who are the three-fold and one God. Amen.

LXXXIV. Prayer 23.[121]

Heriona, Almighty, incomprehensible, the invisible and indivisible God, I honor today your holy name. I, am unworthy and wretched sinner (2) lift up my prayers and my understanding, and my reasoning towards your holy temple of heavenly Jerusalem, and I stand before you this day, my God, making it clear that you are my God, my creator, and my savior. (3) And I, a rational creature, call upon your glorious mercy today, that the Holy Spirit may witness my weakness today.

(4) And you, O Lord, my God, who bestowed grace upon Moses and Abraham,[122] your servants, through faith and the purity of your vision, (5) bestow today your grace of superior sweetness upon me, wherewith you have moistened your servants, and invest what you have invested through the same prophets, and as you intended to instantly confer grace on them, (6) so too extend the grace of innocence to me, which I desire, and cleanse my conscience from dead works,[123] and send my heart onto the right path, and uncover it for seeing yourself.

118 Compare LXXIX above, and Ars. Not. 98, JV p. 69.
119 Cp. Opening of prayer LXXIX.
120 Lit. "burn my reins and my heart." The wording coincides with Ps. 26.2.
121 Ars. Not. 115, JV pp. 77–8.
122 Ars. Not.: Aaron.
123 Heb. 9:14.

(7) Destina intellectum meum ad viam sanctam, tu, Domine, Deus, qui me ad ymaginem et similitudinem tuam creare dignatus es. (8) Exaudi me in tua iusticia et doce me in tua veritate et reple animam meam gracia tua secundum magnam misericordiam tuam, (9) ut in multitudine miseracionum tuarum amplius <me> delecter et in operibus tuis magnis et complaceam in administracione mandatorum tuorum (10) et secundum opera gracie tue adiutus et restauratus exaltato corde et consciencia mea emundata confidam in te et epuler in conspectu tuo et exaltem nomen tuum, quod bonum est, (11) o Domine, in conspectu sanctorum tuorum. Sanctifica me hodie, ut in fide viva et spe perfecta et caritate constanti visionis, (12) quam desidero, adepta gracia exaltatus, coroboratus et illuminatus diligam te et cognoscam te facialiter (13) et innocenciam, sapienciam et purificenciam de sedibus tuis moncium eternitatis, que hominibus [dona] donanda promisisti, et sanctimoniam firmiter habeam et memoriter retineam.

(14) Iesu Christe, fili Dei unigenite, cui ante secula dedit Pater omnia in manus, da michi hodie propter nomen sanctum tuum gloriosum et ineffabile nutrimentum corporis et anime. (15) Ydoneam presta michi et perspicuam voluntatem et animam liberam et expeditam, ut quicquid postulavero in tua misericordia et veritate pro voluntate disponatur, et omnis oracio mea et accio mea in beneplacito tuo radicata et confirmata existat.[14] (16) Aperi, Domine, Deus meus et Pater vite mee, fundamentum visionis, quam desidero. (17) Aperi michi, Domine, fontem, quem aperuisti prothoplausto Ade et quem aperuisti servis tuis Abraham, Ysac et Iacob ad credendum, diligendum, obediendum, clarificandum et sanctificandum. (18) Suscipe pro me hodie preces et oraciones, Domine, omnium sanctorum et omnium sanctarum celestium virtutum, [ut] omnium sanctimoniarum tuarum docibilis constanter efficiar. Amen.

LXXXV 24[A] ORACIO

Yvestre, adoro te, rex regum et Domine dominancium, rex eterne impermutabilis; intellige hodie clamorem meum et spiritus mei et cordis mei

14 Ars. Not.: da michi hodie propter nomen tuum gloriosum et ineffabile instrumentum anime et corporis ydoneam et perspicax linguam expeditam et liberam et absolutam, ut quicquid postulavero in tua misericordia et voluntate disponatur, et omnis actio mea in beneplacito tuo radicata et confirmata consistat.

(7) Send my understanding towards the holy path, you, O Lord, God, who deigned to create me in your image and likeness. (8) Hear me clearly in your justice, and teach me in your truth, and replenish my soul with your grace according to your great mercy, (9) that I might delight more in your many mercies <towards me>, and in your great works, and I may take pleasure in fulfilling your commands (10) and being helped by your works of grace, and restored, with heart raised up, and my conscience purified, I will trust in you and dine sumptuously in your sight, and I may exalt your name, which is good (11) O Lord, in the sight of your saints. Sanctify me today, that I may live in faith and perfect hope and with the constant love of the vision, (12) which I desire, and being raised up by the grace received, strengthened, and illuminated, I will love you and recognize you face to face (13) and that I may really have the innocence, wisdom, and purification which you promised to give to mankind, from your seats of the everlasting mountains, and that I may have the sanctity and retain it in memory unshakeably.

(14) O Jesus Christ, only-begotten son of God, into whose hands the Father placed all things before the ages began; grant to me today for the sake of your holy name,[124] glorious and ineffable nourishment of the body and the soul, (15) grant me a suitable and clear will, and a free and unburdened soul, that whatever I have asked for in your mercy and truth, may be disposed according to your will, and all my prayers and deeds, coming to pass rooted and strengthened in your good pleasure. (16) Reveal, O Lord, my God and Father of my life, the foundation of the vision, which I desire. (17) Reveal to me, O Lord, the spring, which you revealed to the first man Adam, and which you revealed to your servants, Abraham, Isaac, and Jacob that they might believe, love, obey, glorify, and sanctify you. (18) O Lord, accept on my behalf the prayers and prayers of all the saints, and of all holy heavenly virtues, [that] I may be as fit to be taught as any of your holy ones. Amen.

LXXXV. Prayer 24.[125]

Yvestre, I worship you, king of kings and Lord of Lords, eternally unchangeable king; hear this day my cries, and the moaning of my spirit and my heart, that I may enjoy a respite in you, with my understanding changed, and a heart

124 Compare (KJV) Ps. 79:8–9.

125 Ars. Not. 116, JV p. 78.

gemitum, ut commutato intellectu meo et dato michi corde carneo pro lapideo respirem in te, Dominum et Salvatorem meum. (2) Lava, Domine, interiora mea Spiritu tuo novo. Pro intellectu carnis mee malo pone, Domine, intellectum tuum sanctum bonum et aufer a me quod malum est commutans me in hominem novum, ut dileccione, qua reformasti mundum, reformes me, et salus tua sancta michi tue sanctimonie tribuat incrementum. (3) Exaudi hodie, Domine, preces meas, quibus clamo ad te, et revela oculos carnis mee, [ut] considerans, intelligens et custodiens mirabilia de glorificaturis et purificaturis gracie tue spiritualis (4) et vivificatus in iustificacionibus tuis prevaleam in conspectu adversarii fidelium Diaboli. Exaudi me, Domine, Deus meus, et propicius esto michi, qui plasmasti me. (5) Ostende michi hodie misericordiam tuam et porrige michi vas salutare, ut potem et sacier de fonte gracie tue, tu, qui Deus es, ut de sanctificaturis et de visionis tue facialis monstraturis, (6) quas desidero et adopto, hodie psallam cum intellectu et anima et intuer et stem et fruar in via immaculata visionis tue, et veniat hodie de celo gracia Spiritus sancti et requiescat in me. Amen.

LXXXVI 25ª ORACIO

Saday, Domine, confiteor tibi ego reus hodie, Pater celi et terre, Deus, conditor omnium visibilium et invisibilium creaturarum atque virtutum omnium et graciarum bonarum dispensator atque largitor, (2) qui custodis sapienciam tuam, scienciam, humilitatem tuam et caritatem tuam a superbis et reprobis et revelas parvulis. (3) Humilia hodie, Domine, cor meum et intellectum meum stabilem facias et mentem meam firmam et intelligenciam meam et conscienciam meam augmenta, ut te diligam, intelligam et videam. (4) Signa hodie, Domine, lumen vultus tui super me, ut prorsus innovatus et mundatus ab omnibus operibus mortuis et a peccatis meis prevaleam in visionibus et speculaturis tuis. (5) Proba me, misericordissime et omnipotentissime Deus, et ure renes meos. Corrobora hodie cor meum et illustra gracia Spiritus sancti et igne gracie visitacionis tue visita

of flesh given to me in place of a heart of stone, O my Lord and Savior. (2) O Lord, wash my inner self with your new Spirit. In place of the bad understanding of my flesh, O Lord, give me your good, sacred understanding, and remove from me whatever is bad, and changing me into a new person, and transform me with the love wherewith you have transformed the world, and may your holy salvation grant to me the growth of sanctity. (3) Hear my prayers today, O Lord, wherewith I cry to you, and reveal to my eyes of flesh [that] I may examine, understand, and guard the miracles involving the glorification and purification of your spiritual grace (4) and being brought back to life by your justifications, I may prevail in the face of the devil, the enemy of the faithful. Hear me, O Lord, my God, and be favorable to me, you who has formed me. (5) Show me your mercy today, and extend to me the vessel of salvation, that I may drink and be satisfied from the fountain of your grace, you, who are God, that I will be sanctified and shown the vision of you face to face, (6) which I desire and choose today, and that I may sing Psalms with understanding and soul and that I may enjoy and stand in the immaculate path of the vision of you, and may the grace of the Holy Spirit come today from heaven, and may it rest in me. Amen.

LXXXI. Prayer 25.[126]

Saday, O Lord, I a sinner confess to you today, O Father of Heaven and Earth, O God, maker of all visible and invisible creatures, and of all virtue and good grace, you dispense and give bountifully, (2) who guards your wisdom, knowledge, humility, and your love from the arrogant and the false ones, and show them to the little ones. (3) O Lord, humble my heart today, and make my understanding stable, and my mind strong, and increase my intelligence and conscience, that I may love, perceive, and see you. (4) O Lord, mark the light of your face upon me today, that being renewed and cleansed completely from all dead works and from all my sins,[127] I may prevail in the vision and observation of you. (5) Test me, O all merciful and almighty God, and burn my reins.[128] Strengthen my heart today, and illuminate it with the grace of the Holy Spirit, and visit me with the fire of the grace of your visitation, and

126 Ars. Not. 117, JV p. 79.
127 Cf. Heb. 6:1.
128 See Ps. 25:2 (KJV 26).

me et illumina mentem meam (6) et fortitudine stabilitatis tue precinge lumbos meos et baculum confortacionis tue da in dexteram meam et in lavaturis stillarum tuarum me lotum facias (7) et in sanctimoniis tuis dirige mentem meam et in opera manuum tuarum. Confirma spiritum meum, ut eradicatis viciis omnibus et sordibus peccatorum meorum prevaleam fortiter in dileccione misericordiarum tuarum. (8) Inspira michi, Domine, hodie spiraculum vite et auge mentem meam et intellectum meum et racionem meam per Spiritus sancti firmitatem et constanciam, ut in operibus laudum et visurarum tuarum exercitatus spiritus meus confortetur et augeatur. (9) Vide, Domine, et considera hodie laborem mentis mee, et fiat voluntas tua benigna in me, et de celo mitte in terra in michi consolatorem Spiritum sanctum, (10) ut me stabilitate perfecta muniat et auxilium michi conferat in videndis visionibus tuis et laudandis laudibus tuis et fruendis fruicionibus tuis, quas desidero, que sunt gracia et gloria et defensio mea. Amen.

LXXXVII 26[A] oracio

Maloht. Otheos. hatamagiel. hataha. marihel. gezozay. iezoray. gezozay. saziel. sazamay. iezoramp. zazamanp. sacamap. zachamay. iecornamas. (2) iecohoruampda. salatihel. gezomel. zarachiel. megalis. nachama. nechamyha. sazamaym. sophonaym. lazamair. mehisrampna. hamamyl. (3) zamanyl. sihel. |c- deloth. hamamyn. hazemeloch. moys. ramna. secoram. hanasichonea. seronea. zaramahem. sacromohem. iegonomay. (4) zaramohem. chades. bachuc. iezemeloht. harugo. semorgizechon. malaparos. malapatas. helatay. helahenay. methay. meray.

LXXXVIII Oracio Latina

Pie Deus, misericors Deus, clemens Deus omnipotens omnia dans, fac michi credenti hodie omnia possibilia et adiuva hodie incredulitatem meam et miserere mei hodie, (2) sicut misertus es Ade penitenti, qui ei subitaneam per omnipotencie tue misericordiam multarum virtutum contulisti graciam. (3) Confer michi hodie per omnipotencie tue misericordiam graciam, quam desidero, ut in magnificencia operum tuorum

illuminate my mind (6) and gird my loins with the strength of your stability, and give the staff of your comfort into my right hand, and may you wash me along with those who will be washed in your drops, (7) and direct my mind in your sanctities and in the work of your hands. Strengthen my spirit, that having rooted out all vices and the filth of my sins, I may prevail strongly in the joy of your mercy. (8) Breathe into me, O Lord, today with the breath of life, and increase my mind, my understanding, and my reasoning, through the firmness and perseverance of the Holy Spirit, that my spirit may be consoled and increase in works of praise, and the sight of you. (9) Consider, O Lord, and examine today the effort of my mind, and let your will rejoice in me, and send the Comforter, the Holy Spirit, from Heaven to me on the Earth, (10) that he will fortify me with perfect stability, and bring his assistance to me for seeing the vision of you, and praising you with praises, and delighting in your delights, which I desire, which are my grace, my glory, and my defense. Amen.

LXXXVII. Prayer 26.[129]

Maloht. Otheos. hatamagiel. hataha. marihel. gezozay. iezoray. gezozay. saziel. sazamay. iezoramp. zazamanp. sacamap. zachamay. iecornamas. (2) iecohoruampda. salatihel. gezomel. zarachiel. megalis. nachama. nechamyha. sazamaym. sophonaym. lazamair. mehisrampna. hamamyl. (3) zamanyl. sihel. |c- deloth. hamamyn. hazemeloch. moys. ramna. secoram. hanasichonea. seronea. zaramahem. sacromohem. iegonomay. (4) zaramohem. chades. bachuc. iezemeloht. harugo. semorgizechon. malaparos. malapatas. helatay. helahenay. methay. meray.

LXXXVIII. Latin Prayer.[130]

O holy God, O merciful God, O gentle God, O almighty God, giver of all, make all things possible today, to me, a believer, and help my disbelief today, and have mercy on me today, (2) just as you had mercy on Adam when he repented, whereby you gave to him the grace of many virtues, through the mercy of your omnipotence, in an instant. (3) Grant to me this day the grace which I desire, through your omnipotence, that I, delighted in the greatness of your works, may succeed in achieving the vision of you, which I desire.

129 Ars. Not. 118, JV p. 79.
130 Ars. Not. 119, JV p. 80.

delectatus potestate tue virtutis efficaciam facialis visionis, quam desidero, valeam adipisci. (4) Adesto, clementissime Pater, hodie operi meo et clarifica me, benigne, alme, clementissime unigenite fili Dei. Confirma me. (5) Aspira me flamine Spiritus sancti, omnipotens, sancte Deus. Consolida hodie opus meum et doce me, ut ambulem in innocencia tui ipsius Dei gloriosi et glorier in multitudine effluentis gracie tue, (6) et impetus fluminis sanctissimi Spiritus civitatem cordis mei letificet et depuret in fide visionis sancte et in spe efficacie et innocencie, pro qua laboro, (7) et cor meum caritatis largitate repleat et instauret et radiis Spiritus sancti vivificet et muniat c[l]aritate eterna[15] affluentis misericordie. (8) Et non sit in me vacua, te queso, Deus meus, gracia tua, que maneat semper et multipliciter in me. (9) Sana, Domine, animam meam pietate clemencie tue ineffabilis et inestimabilis, quia peccavi tibi, et conforta cor meum hodie, (10) ut quod michi trades intranee recipiam et teneam et aptitudinem facialis et sancte tue visionis habeam per hec sacramenta tua sanctissima prefata cooperante gracia Patris et Filii et Spiritus sancti. Amen.

LXXXIX 27ª ORACIO

Sechce, pie Pater, misericors Fili, clemens Spiritus sancte, Deus, rex ineffabilis et inestimabilis, trinus et unus Deus, adoro te, invoco te et deprecor te et sanctum nomen tuum et supereffluentem equitatem tuam operantem omnia, (2) quatinus ignoscas, indulgeas et miserearis michi, peccatori misero presumenti, et officium, quod aggressus sum, de visione videnda in me senciam et cognoscam, (3) et +tu, Domine mi, ut+ gracia, quam desidero, efficaciter in me vigeat et convalescat. Aperi in me, Domine, aures meas potenter, ut audiam. (4) Conforta manus meas, ut operer. Exterge luctum oculorum meorum, ut videam. Dilata circumspeccionem meam, ut proficiam et lucescam. Confirma pedes meos, ut ambulem. (5) Expedi nares meas et os meum, ut olfaciam et senciam et loquar tibi placita nunc et semper ad honorem nominis tui, quod est benedictum in secula. Amen.

15 Ars. Not. JV p. 80: caritate largotatis repleat, claritate eterna.

(4) O most gentle Father, assist my work today, and clarify me with kindness; O you who are most giving and most gentle, the only-begotten son of God, strengthen me. (5) Breathe into me the breath of the Holy Spirit, almighty and holy God. Solidify today my work, and teach me, that I may walk in innocence before glorious God himself and rejoice in the abundant outpouring of your grace, (6) and may the onslaught of the outpouring of the most Holy Spirit delight and purify the citadel of my heart in the faith of the holy vision and in the hope of the effectiveness and innocence, for which I work, (7) and may it renew and refill my heart with an abundance of love, and may I be invigorated and fortified with the rays of the Holy Spirit and the eternal clarity[131] of abundant mercy. (8) And may your grace not be empty in me, I beg you, O my God, but always remain and grow in me. (9) O Lord, heal my soul with your ineffable and inestimable tenderness of mercy, because I have sinned against you, and comfort my heart this day, (10) that I may receive inwardly that which you will give, and retain and be suited for having the vision of your person, through these your most holy sacraments aforesaid, along with the grace of the Father, and of the Son, and of the Holy Spirit. Amen.

LXXXIX. Prayer 27.[132]

Sechce, O tender Father, O merciful Son, O gentle Holy Spirit, O God, ineffable and inestimable king, threefold and one God, I honor you, I call upon you and beg you and your holy name and your overflowing justice performing all things, (2) O how great is your forgiveness, leniency, and pity for me, a poor sinner presuming to undertake this ceremony, for seeing and recognizing this vision. (3) And may the grace which I desire take root in me, O my Lord, thriving and growing strong in me. O Lord, potently open within me my ears, so I may hear. (4) Strengthen my hands, that I may labor. Wipe the grief from my eyes, that I may see. Broaden my foresight, that I may make advance and grow bright. Strengthen my feet, that I may walk. (5) Set my nostrils and mouth free, that I may smell and perceive and speak what will please you, now and always to the honor of your name, which is blessed forever. Amen.

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131 So GH, following Ars. Not. *Claritate*. The LIH manuscripts read *caritate* ("with love").

132 Ars. Not. 120, JV pp. 80–1.

XC 28ª oracio

Elscha, extollo sensus carnis [et anime] mee ad te hodie, Domine, Deus meus, et elevo [*eleva][16] hodie cor meum ad te, ut placeant tibi, Domine, hodie gemitus mei et represententur in conspectu tuo, (2) et complaceant verba et opera mea in conspectu tuo, et refulgeat hodie omnipotencia tua et misericordia tua in visceribus meis, et clarificetur mens mea efficaciter in operibus tuis, (3) et concrescat glorificacio in anima mea, et germinet gracia tua in corde meo et ore meo, ut quod commisero vel peccavero ita diluam, sicut beata Maria Magdalena diluit, (4) et ita in tuo dono gracie quod a te recepero perficiam, sicut sanctus apostolus tuus Paulus perfecit, et sicut custodivit Abraham, ita custodiam, (5) sicut memoriter tenuit Jacob, teneam, ut in purificaturarum tuarum virtute fundatus et radicatus in me tue misericordie fundamentum confirmatum glorier acquisisse (6) et delectatus in operibus manuum tuarum iusticiam et pacem mentis mee et corporis et paulo post sanctam visionem perseveranter adoptem et adipiscar et custodiam, (7) et Spiritus sancti tui, Domine, plenarie in me operante gracia hostium, sive visibilium, sive invisibilium, michi adversancium insidias atque versutias gaudeam superasse. Amen.

XCI 29ª oracio

Abbadya, omnium regnorum sive potestatum visibilium sive invisibilium dispensator atque dispositor, Deus, et omnium bonarum voluntatum ordinator, (2) tu, Domine, consilio tui boni Spiritus dispone voluntatem meam et vivifica hodie potestatem meam debilem et imbecillitatem meam et inordinacionem mentis mee. (3) Ordina, Domine, voluntatem meam in bonum et in beneplacito tuo et michi graciam tua in multiformem in benignitate dispensacionis largire propicius non ad multitudinem peccatorum meorum respiciens (4) set michi que desidero, voluntatem tibi conformem, sensum in te iubilantem, anime graciam clarificantem in me, confirma et effectum meum cum gracia tua anime mee accomoda (5) et visita me visitacione Spiritus sancti, ut <et> quod ex carnis macula sive

16 As in Ars. Not. Sl. 3854 125v.

XC. Prayer 28.[133]

Elscha, lift up this day the senses of my body [and soul], O Lord my God, and lift up my heart to you, so that they are pleasing to you, O Lord, let my lamenting be manifest and known to your sight today, (2) and may my words and deeds be pleasing in your sight, and may your omnipotence and mercy shine brightly within me this day, and may my mind be effectually made clear in your works, (3) and may the glorification become more rooted in my soul, and your grace sprout forth in my heart and mouth, in order that whatever wrong I may have done or committed will thus be washed away, even as the blessed Mary Magdalen washed it away,[134] (4) and thus I will have received and completed it through the gift of grace that I have received from you, even as your apostle Paul did, and even as Abraham kept it, so will I also keep it, (5) even as Jacob kept it in his memory, so will I also keep it, so that being founded and rooted in the power of your purification, strengthened in the foundation of your mercy, I rejoice to acquire (6) and delight in the works of your hands, justice and peace of my mind and body, and soon after I may attain the holy vision, and steadfastly choose and keep, (7) and with the grace of your Holy Spirit working fully in me, O Lord, I may overcome all my enemies, whether visible or invisible, and rejoice over any treacherous and cunning adversaries. Amen.

XCI. Prayer 29.[135]

Abbadya, O God, dispenser and disposer of all kingdoms, whether visible or invisible, and ordainer and arranger of all good wills, (2) dispose my will, through the counsel of your good spirit, and bring to life my weak power today and the weakness and disorder of my mind. (3) Arrange O Lord, my will into good and what is pleasing to you, and grant me your manifold grace, dispensed with kindness, not considering the multitude of my sins (4) but a will conformable to yours, rejoicing in the perception of you, making manifest in me the grace of my soul, and confirming it, and inclining my work with your grace (5) and visit me with the visitation of the Holy Spirit, that the stain

133 Ars. Not. 121, JV p. 81.

134 See Luke 7:47. After washing Jesus' feet, he declared "Her sins, which are many, are forgiven; for she loved much." (KJV)

135 Ars. Not. 122, JV pp. 81–2.

quod ex nativitate aut ex peccati labe contraxi divina tua [illa] ineffabilis pietas aboleat, (6) qua in principio celum et terram creare voluisti, illa spiritualis magna misericordia tua restauret, (7) qua hominem perditum ad gracie pristinum statum amissum revocare dignatus es, cui iudicium Sathane facultatem visionis abstulit et intellectus.

(8) Tu, Domine, cuius sensus atque sapiencia et claritas est attingens a fine usque ad finem fortiter et disponens omnia suaviter et misericorditer, omnem sinceritatem atque puritatem in me restituas, (9) ut ego, indignus peccator et miser, in omnibus operibus tuis confirmatus in hiis, que desidero, habilis efficiar et perspicuus et claribundus triplici et septemplici Patris et Filii et Spiritus sancti largitate efficiar (10) ad optinendum sanctam facialem sancte et gloriose trinitatis visionem meo vivente corpusculo Deo prestante et administrante, cooperante sua sanctissima gracia, qui vivit et regnat trinus et unus. Amen.

XCII 30ª ORACIO

Alpha et Ω, Deus, vivorum dominator et omnium visibilium et invisibilium administrator, fecundator omnibus omnia singulis singula tribuens secundum nature sue facultatem, (2) pro [e]qualitate meritorum angelorum et hominum gracie celestis largitatem in me infunde, ut gracia Spiritus sancti hodie cor meum et animam meam illustret, (3) et tu, Domine, multiplica in me dona Spiritus sancti et corrobora et innova [in] me interiorem hominem et fecunda me rore tue gracie, qua angelos rorasti, (4) et adorna me largitate innocencie tue, qua a principio fideles tuos adornasti, ut operentur in me septiformis gracie munera Spiritus sancti tui, (5) et aque superioris fluminis Ierusalem cum impetu fluentes puteum conscienciе mee et animum meum irrigent, repleant et exuberent caritate, (6) qua de celo venisti super aquas, maiestatis tue. Huius puri sacramenti in me confirma magnalia [ac] huius sancte visionis. Amen.

which I have because of my flesh, or because of my birth, or incurred through sin, may be wiped out through your divine ineffable kindness, (6) whereby in the beginning you willed to create Heaven and Earth, that your spiritual and great mercy may deign to restore (7) to its former state of grace, that which mankind has lost, which ability of seeing and comprehending the judgment of Satan has stolen away.

(8) You, O Lord, whose understanding, wisdom, and clarity powerfully reach from one end to the other, and administering all things graciously and mercifully, may you restore all integrity and purity in me, (9) that I, an unworthy and wretched sinner, being strengthened in all your works, which I desire, that I may be able to attain the threefold and sevenfold abundance of the Father, Son, and Holy Spirit, which makes things clear and apparent (10) for attaining the holy vision of your sacred and glorious Trinity in person, while my body lives, God willing and administering by his most holy grace, who lives and reigns threefold and one. Amen.

XCII. Prayer 30.[136]

Alpha and Omega, God, ruler of the living, and director of all visible and invisible things, you make all things fertile, giving to each one according to its natural ability, (2) for the sake of the [e]quality of the merits of angels and people, pour into me the abundance of the heavenly grace, that the grace of the Holy Spirit will illuminate my heart and my soul today, (3) and O Lord, multiply the gifts of the Holy Spirit in me and strengthen and alter [in] me the inner man, and make me fertile with the dew of your grace, with which you have bedewed the angels, (4) and adorn me with the abundance of your righteousness, with which you have adorned your faithful from the beginning, so that the sevenfold gifts of grace of your Holy Spirit may work in me, (5) and the waters of the higher river of Jerusalem, flowing with force, and fill up the well of my conscience and my soul, that they may refill and surge up with the greatness of your love, (6) wherewith you came from heaven over the waters.[137] Confirm in me the mighty works of this pure sacrament [and] of this sacred vision. Amen.

136 Ars. Not. 123, JV p. 82.

137 Gen. 1:2.

XCIII 31A ORACIO

Leyste, profiteor tibi hodie, Deus, Pater omnium, qui secreta celestia ostendisti. Te deprecor suppliciter et maiestatem tuam precor et exoro, (2) ut, sicut tu es rex et princeps cogitacionum, voluntatum et animarum et omnium virtutum aliarum, hodie exaudi preces meas, (3) et dirigantur operaciones mee in conspectu tuo, et acciones mee in conspectu celestium virtutum prevaleant. (4) Clamo hodie ad te, Deus meus; nunc exaudi clamorem meum. Ingemisco ad te; hodie exaudi gemitus cordis mei. (5) Et ego commendo hodie spiritum meum, corpus meum et animam meam et cogitaciones meas in manus tuas, Pater mi et Deus meus, (6) et ne me a te senciam derelictum set misericordia in tuam in me [senciam], et exaltetur nomen tuum in me, clementissime Spiritus sancte, Deus, (7) cuius bonitas est eterna, cuius misericordia est incomprehensibilis, cuius perpetua claritas, cuius possessione pleni sunt celi et terra, (8) aspira et respice in me, Domine, et [intende] ad hanc operacionem meam, et quod in tue laudis honore devote postulo michi concede, ut in me omnis profectus[17] facialis et sancte visione dispensacione divina compleatur. (9) Doce me, Domine, quia in te pono me docendum. Purifica me, Domine, quia in te pono me purificandum. Clarifica me, Domine, quia in te pono me clarificandum. (10) Mundifica me, Domine, quia in te pono me mundificandum. Innocentifica me, Domine, quia in te pono me innocentificandum. Glorifica me, Domine, quia in te pono me glorificandum. (11) Rege me, Domine, quia in te pono me regendum, et in me gracie tue fidem infunde et fige, ut Spiritus tuus sanctus in me veniat, regnet et imperet pro hac sancta visione divina. Amen.

XCIV 32A ORACIO

Horistion, Domine, quia ego servus tuus sum, servio tibi hodie et confiteor coram maiestate glorie tue, in cuius conspectu omnis magnificencia et sanctimonia est, (2) et deprecor sanctum et ineffabile nomen tuum, quatinus ad tante operacionis mee effectum hodie aures tue pietatis inclines et oculos tue maiestatis accomodes, (3) ut aperiente te manum tuam gracia<m>, quam desidero, sacier et fecunder caritate et claritate, qua

17 So Sl. 3854 126r col. 2. Sl. 3885 (C): perfectis; Sl. 313 (B): perfeccio.Sl. 3885 135v: et in me omnis profectus huius operacionis dispensacione diuina compleatur.

XCIII. Prayer 31.[138]

Leyste, I declare to you today, O God, Father of all things, who revealed the heavenly secrets. I humbly beg you and pray and entreat your greatness, (2) that since you are the king and ruler of thoughts, intentions, and souls, and of all other virtues, hear my prayers this day, (3) and may my operations be directed in your sight, and may my actions prevail in the sight of your heavenly powers. (4) I cry out to you today, my God; hear now my cry. I grieve to you; hear now the grieving of my heart. (5) And I entrust today my spirit, my body, and my soul, and my thoughts into your hands, O my Father and my God, (6) and let me never feel abandoned by you, but rather sense your compassion in me, and may your name be exalted in me, O most merciful Holy Spirit O God, (7) whose goodness is eternal, whose mercy is incomprehensible, whose brightness is everlasting, whose substance fills Heaven and Earth, (8) breathe into me and look upon me, O Lord, and this operation of mine, and for your praise and honor grant my devout request, I beg you, that all progress in this sacred vision may be fulfilled in me with divine guidance. (9) Teach me, O Lord, in whom I entrust myself for teaching. Purify me, O Lord, in whom I entrust myself to be purified. Clarify me, O Lord, for I entrust myself in you to be clarified. (10) Cleanse me, O Lord, in whom I entrust myself to be cleansed. Make me innocent, O Lord, for I entrust myself to be made innocent by you. Glorify me, O Lord, in whom I entrust myself to be made glorious. (11) Guide me, O Lord, in whom I entrust myself to be guided, and pour into me the faith of your grace, and secure it so that your Holy Spirit may come into me, and may rule and command me for the sake of this holy divine vision. Amen.

XCIV. Prayer 32.[139]

Horistion, O Lord, because I am your servant, I serve you today, and I confess before the majesty of your glory, in whose sight is all generosity and purity, (2) and I beg your holy and ineffable name, that this day you might turn the ears of your piety to the successful completion of my operation, and apply the eyes of your majesty, (3) that as you open your hand by the grace which I desire, I may be satisfied and made fertile with charity and with clarity, with which

138 Ars. Not. 124, JV p. 83.
139 Ars. Not. 125, JV p. 83.

celum fundasti et terram, te, Pater piissime, largiente, qui vivis et regnas solus per omnia secula seculorum. Amen.

XCV 33ª ORACIO

Jeremon, clementissime Domine, Deus meus, et miserere mei et parce malis meis. Sana animam meam, quia peccavi tibi. Non abneges uni quod pluribus contulisti. (2) Exaudi, Deus, oracionem famuli tui N, et in quacumque die invocavero te. Velociter exaudi me, sicut exaudisti sanctam Mariam Magdalenam. (3) Suscipe, Domine, clamorem confitentis ad te, audi vocem precantis et per oraciones beatissime Marie virginis, matris tue, atque omnium sanctorum tuorum, (4) ut oraciones et preces perveniant ad aures pietatis tue, quas ego, N, pro hac sancta visione effundo coram te in hac hora, ut per tua sanctissima nomina et sacramenta, (5) que sunt Hosel. Iesel. Hazaiacol. Iosel. Authiachar. Hazacol. Gezor. Gezamyhor. Namathar. Senales. Iole. Tarotheos. Lochos. Genos. Halla. Samyhel. Ramay. Sacharios. Logos. Patir. Sarahc. Iothosym. (6) mundatus, purificatus, clarificatus, innocentificatus et consecratus ad hanc gloriam et sacram tui facialem visionem pervenire merear prestante Domino nostro Iesu Christo, qui vivit et regnat per omnia secula seculorum. Amen.

XCVI 34ª ORACIO

Hofbor, excelse Domine, Deus invisibilis, Deus inestimabilis, Deus ineffabilis, Deus incommutabilis, Deus incorruptibilis, Deus piisime, Deus dulcissime, Deus excelse, Deus gloriose, Deus inmense, Deus omnipotens, Deus, Pater tocius misericordie, (2) ego, licet indignus et plenus iniquitate, dolo et malicia, suplex ad tuam venio misericordiam orans et deprecans, ut non respicias ad universa et innumerabilia peccata mea set, sicut consuevisti peccatorum misereri et preces humilium exaudire, (3) ita me, famulum tuum N, licet indignum, exaudire digneris clamantem ad te pro hac sanctissima visione divina humiliter et desiderantissime a te postulata prece tuis sanctis sacramentis insignita, que sunt Hosel, Iesel et cetera,

you have generously established heaven and earth, you, O most holy Father, who lives and reigns alone, forever and ever. Amen.

XCV. Prayer 33.[140]

Jeremon, most generous, my Lord and my God, have mercy on me, and consider my faults. "Heal my soul, because I have sinned against you."[141] Do not deny to the one that which you have given to the many. (2) Hear, O God, the prayer of your servant N., and in whichever day I will call upon you, quickly hear me, as you heard the holy Mary Magdalen. (3) Accept, O Lord, the cries of him who confesses to you; hear the voice of the praying and by the prayers of the blessed virgin Mary, your mother, and all of your saints, (4) that these prayers and pleas for this holy vision, which I, N., pour out personally to you right now, may reach the ears of your piety, that through your most holy names and sacraments, (5) which are: Hosel. Iesel. Hazaiacol. Iosel. Authiachar. Hazacol. Gezor. Gezamyhor. Namathar. Senales. Iole. Tarotheos. Lochos. Genos. Halla. Samyhel. Ramay. Sacharios. Logos. Patir. Sarahc. Iothosym. (6) being cleaned, purified, glorified, made innocent and consecrated, and I may be worthy to attain the vision of your glorious and sacred shape, with our Lord Jesus Christ as our guide, who lives and reigns forever and ever. Amen.

XCVI. Prayer 34.

Hofbor, O Lord, who dwells on high, invisible God, inestimable God, ineffable God, unchangeable God, incorruptible God, O God most-pious, O God most sweet, O God most high, O glorious God, O immeasurable God, O almighty God, O God, the Father of all mercy, (2) I, although unworthy and full of iniquity, deceit, and vice, I come humbly begging and pleading for your mercy, that you don't consider all my countless sins, but just as you are accustomed to show mercy on sinners, and to hear the prayers of the humble, (3) so too deign to hear me, your servant N., although unworthy, crying to you for this most holy and divine vision, humbly and most earnestly, asking it of you

140 A variation of this prayer can be found in BoO p. 100, also in *Forbidden Rites*, p. 259. The holy names, Hosel, Iesel, etc. are found in Ars. Not, JV p. 211. Apart from this, neither prayer 33 nor 34 seem to occur in Ars. Not.

141 Ps. 40:5 (Vulgate).

(4) ut virtutem et graciam, quam pro tanta visione habere debeo, habeam, scilicet puritatem et innocenciam et claritatem, sapienciam et sanctitatem, (5) caritatem et sinceritatem et humilitatem et firmitatem et bonam voluntatem, te ipso prestante, qui sedes in altissimis, cui laus est atque gloria et honor per infinita secula seculorum. Amen.

XCVII

Si seriem harum oracionum scire vis, respice seriem 100 nominum Dei huius libri, quia per illa semper incipiunt oraciones. (2) Et nota, quod illa sacra Dei nomina predicta: Hosel, Iesel et cetera, debent dici paulo post principium orandi eciam in principio cuiuslibet oracionis.

XCVIII Incipit 2ª mundacio in visione divina.

Mundato igitur et macerato corpore volentis videre celeste palacium ipsum mundissimum esse iubemus et in omnibus virtutibus esse vestitum, (2) et semper cogitet et deprecetur Dominum de suorum absolucione peccatorum, quia iustus eciam debet timere, quia qui non timet, non diligit, testante Salomone et dicente: "Inicium sapiencie timor Domini,"[18] (3) unde quilibet debet timere, quia nemo ex sua condicione vel dignitate meretur vel consequitur gloriam vel salutem nec potest videre Deum absque gracia salvatoris.

(4) Et iterum alios 12 dies in pane et aqua integre sine aliqua relaxacione ieiunet faciens ut fecerat in predictis, donec veniat ad 13ªm diem, que sit dies Iovis, et tunc iterum, si quid in se mali senserit, emundet et tunc iterum corpus Christi recipiat dicendo:

18 Sir. 1:16, based on Proverbs 9:10.

with prayers and embellished with holy sacraments, which are Hosel, Iesel, etc. (4) that I may have the virtue and the grace which are needed to attain such a great vision, namely purity, innocence, clarity, wisdom, and piety, (5) love, sincerity, humility, determination, and good will, through you, who sits on high, to whom be praise, glory, and honor, forever and ever. Amen.

XCVII.

If you wish to know the sequence of these prayers, consider the sequence of the one hundred names of God in this book, because the prayers always begin with those. (2) And note, that those preceding sacred names of God: **Hosel, Iesel,** and the rest, must be said soon after beginning worship, and also in the beginning of any specific prayer.

XCVIII. Here begins the second purification for the Divine Vision.[142]

Thereupon, with the body purified and softened,[143] he that wishes to see the heavenly palace, we command him to keep himself most clean to be clothed with all virtues, (2) and he should always contemplate the Lord, and pray for the forgiveness of sins, for the Lord is just and must be feared, for if you don't fear him, you don't love him, as Solomon testified when he said: "The beginning of wisdom is the fear of the Lord,"[144] (3) Therefore, everyone should fear him, because nobody attains glory, or salvation, or the sight of God, of his own merit, without the grace of the savior.

(4) And again he should fast another twelve days on bread and water and nothing else, without any relaxation as he did before, until he comes to the thirteenth day, which should be a Thursday, and then again, if he perceives any evil in himself he should cleanse it, and then again he should receive the body of Christ, saying:

142 The instructions for the first purification are given in chapters li-lii.

143 Namely, the physical passions conquered.

144 Sir. 1:16, based on Proverbs 9:10. Compare *Key of Solomon*, chapter 1. http://esotericarchives.com/solomon/ksol.htm#chap1 (retrieved October 15, 2015)

(5) Oracio ante recepcionem Christi

"Tu, Domine Iesu Christe, salvator omnium, qui pro me, miserimo peccatore, et aliis in seculo viventibus voluisti corpus tuum salubriter immolare, (6) qui 5ª die, scilicet Iovis [vel] Cenacionis, beatos apostolos tuos de tuo precioso corpore et sanguine saciasti precipiens, ut in nomine tuo sancta mater ecclesia sacratissimum corpus tuum et sanguinem consecraret, ut fieret salus et vita animarum in te credencium. (7) Ego, licet indignus, te, Domine Iesu Christe, recipiens, sciens et confitens te Dominum meum et creatorem meum, quem in carne mea visurus sum ego ipse et non alius, quem expecto iudicem meum venturum, (8) concede michi propicius et in virtute huius sacri misterii, quod sicut corporeis oculis tuam spiritualem et corporalem potenciam ac eciam divinitatem visibiliter confiteor et agnosco per redempcionem huius sacratissimi corporis et sanguinis tui, (9) sic corpus meum clarificare et mundare digneris, ut abluto corpore te visibiliter cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, qui vivis et regnas Deus per omnia secula seculorum. Amen."

XCIX

Quo recepto recedas ad domum et taliter opus incipies.

Placacio divine maiestatis

Dices illa die Iovis semel psalterium et letaniam cum propriis eam sequentibus oracionibus. Post dices 25, 26, 31 et ibi addes:

(2) "Ut tu, Domine, per annunciacionem, concepcionem, nativitatem, circumcisionem, predicacionem, baptismum, resurreccionem, ascensionem beatissimi filii tui, Domini nostri Iesu Christi, (3) corpus meum clarificare et mundare digneris, ut abluto corpore te visibiliter cum tuis novem dictis angelorum ordinibus me vivente mea possit anima collaudare," (4)—conclusio:—"quoniam tu es Deus potens et super omnia misericors, qui

(5) Prayer before receiving Christ.

"You, O Lord Jesus Christ, the savior of all, who were willing to sacrifice your body, on behalf of me, a wretched sinner, and others living in the world, (6) you who on the fifth day, namely Thursday, the Last Supper, fed your blessed apostles with your precious body and blood, teaching them that they should consecrate your most holy body and blood in the name of the holy mother church, in order that it might be the salvation and life of the souls believing in you. (7) I, although unworthy to receive you, O Lord Jesus Christ, knowing and confessing you to be my Lord and my creator, whom I shall see, and no other, while my body lives, whom I await to judge me soon, (8) grant me your favor, and by the virtue of this sacred mystery, that as I am able to recognize visibly and acknowledge with my physical eyes your spiritual and physical power, and even your divinity, through the redemption[145] of this your most sacred body and blood, (9) so deign to clarify and cleanse my body, that with my body being washed, my soul will able to praise you visibly, while I live, along with your nine orders of angels, you who lives and reigns, God, world without end. Amen."

XCIX.

Once this[146] has been received, you may retire to your house and begin the work in such a manner.

The placating of the Divine Majesty.

The same Thursday, you will say the psalter and litany with its special prayers following it. After that you will say 25, 26,[147] 31 then add: (2) "... that you, O Lord, by the annunciation, conception, birth, circumcision, proclamation, baptism,[148] resurrection, and ascension of your most blessed son, our Lord Jesus Christ, (3) deign to make my body lustrous and pure, that with my body washed pure, my soul may be able to praise you visibly, while I live, alongside your aforesaid nine orders of angels," (4) The conclusion: "Because

145 SSM: *receptionem* ("reception"), referring to the eucharist, which seems to fit better.
146 I.e. the Eucharist. SSM: The Body of Christ.
147 SSM: 28.
148 SSM adds: "fasting, dining, suffering."

vivis et regnas Deus in unitate et trinitate, Pater et Filius et Spiritus sanctus, et regnaturus es per infinita secula seculorum. Amen."

C Separacio

Ex nunc eris in loco concluso, ubi non sit frequentacio personarum, et qualibet die dices istas oraciones, que secuntur, cum precedentibus, que pertinent operanti, et cum hoc dices hec nomina, que secuntur. (2) "Agla, Monhon, Tetragramaton, Ely Deus, Ocleiste, Amphynethon, Lamyara, Ianemyer, Sadyon, Hely, Horlon, Porrenthimon, (3) Yelur, Gofgameli, Emanuel, On, Admyel, Honzmorb, Ioht, Hophob, Mesamarathon, Anethy, Eryona, Yuestre, Saday, Maloht, Sechce."

(4) Post hoc dices:

Oracio

"Deus meus, Pater omnipotens eterne potestatis, potens facere mundum de immundo conceptum semine, Primellus, Principium, Primogenitus, Sapiencia, Virtus, Sol, Splendor, Gloria, Pax, Lux, Panis, Os, (5) Verbum, Salus, Angelus, Sponsus, Propheta, Agnus, Ovis, Vitulus, Serpens, Aries, Leo, Vermis, exaudi propicius oraciones et invocaciones servi tui, ut in virtute horum sanctorum nominum tuorum corpus meum" et cetera.

(6) Postea dices ista alia nomina, que secuntur. "Elscha fortis, Abbadia iuste, Alpha et Ω piissime, Leiste dulcissime, Oristyon potentissime, Yeremon excellentissime, Hofbor excelse, Merkerpon adiutor, Elzephares

you, O God, are mighty and merciful over all, who lives and reigns, God in unity and trinity, Father, Son, and Holy Spirit, and will reign forever, world without end. Amen."[149]

C. Separation.

From this time on you should be in a place where access can be restricted, where people do not frequent, and each day say those prayers which follow, along with those preceding, which are pertinent to the work,[150] and with this you should say these names, which follow: (2) "Agla, Monhon, Tetragramaton, Ely Deus, Ocleiste, Amphynethon, Lamyara, Ianemyer, Sadyon, Hely, Horlon, Porrenthimon, (3) Yelur, Gofgameli, Emanuel, On, Admyel, Honzmorb, Ioht, Hophob, Mesamarathon, Anethy, Eryona, Yuestre, Saday, Maloht, Sechce."[151]

(4) After this, say:

Prayer.

"O my God, almighty Father, eternal power, who can make pure that which was conceived of unclean seed, Primellus, the Beginning, the First-Born, the Wisdom, the Virtue, the Sun, the Brilliance, the Glory, the Peace, the Light, the Bread,[152] the Mouth, (5) the Word, the Salvation, the Angel, the Bridegroom, the Prophet, the Lamb, the Sheep, the Calf, the Serpent, Aries, Leo, the Worm, hear clearly the propitious prayers and invocations of your servant, that through the power of your holy names, that with my body" etc.[153]

(6) Then say these additional names which follow: "Strong Elscha, just Abbadia, most pious Alpha and Omega, sweetest Leiste, most potent Oristyon, most excellent Yeremon, lofty Hofbor,[154] Merkerpon the helper, Elzephares the defender, Egyryon the protector, Pheta the generous, (7) hear

149 The wording of this prayer should be adapted to the situation; in this case, for the divine vision. See CII, and Veenstra 2012 pp. 166–167.

150 SSM adds: "and not to the priesthood."

151 Compare with similar lists of names of God in chapters C.2, CI.2–8.

152 GH following S. 3854 127r reads "Patris," but SSM L.4.f.17, Sl. 313, Sl. 3853 144r, and R all read "Panis," which is also consistent with BoO p. 35.

153 As in XCVIII.9.

154 So GH. Sl. 3854 127r reads "Hosbor," but see XCVI 1 and CI.4. SSM: Hospr; Sl. 3885: hostor.

defensor, Egyryon protector, Pheta largitor, (7) exaudi benigne deprecaciones servi tui, ut ex dono gracie tue per intercessiones beate genitricis tue virginis Marie et angelorum et archangelorum tuorum Michaelis, Gabrielis, Urielis et Raphaelis et omnium aliorum celestium angelorum (8) et apostolorum tuorum Petri et Pauli, Iohannis et Iacobi, Andree, Mathie, Symonis, Iude, Philippi, Thome, Bartholomei et Barnabe corpus meum" et cetera.

(9) Postea dices ista sequencia nomina Dei. "Ombonar ineffabilis, Stimulamathon in substancia invisibilis, Oryon inestimabilis, Erion inpermutabilis, Noymos clementissime, Pep incommensurabilis, Nathanatay incorruptibilis, Theon inmense, Ysiston gloriose, Porho tocius misericordie."[19]

(10) Postea dices hanc oracionem:

Oracio

"Respice humiliter preces humilis servi tui non aspiciens neque vindicans inennarrabiles iniquitates, quas contra te feci; quoniam, 'si iniquitates observaveris, quis sustinebit?' (11) Set tu, Domine, 'suscitans a terra inopem et de stercore erigens pauperem' in virtute sancte humilitatis et obediencie tue, sicut dicitur: (12) 'factus est obediens usque ad mortem'—et alibi: 'Ego autem humiliatus sum nimis'—quam pro peccatoribus humiliter pati atque recipere voluisti, sic preces meas placatus recipias—(13) quia confiteor et scio, quia tu es misericors tocius creature te firmiter invocantis, testante David et dicente: 'Cor contritum et humiliatum Deus non despicies,' (14) et alibi: 'Prope est Dominus omnibus invocantibus eum in veritate'—ut animam meam a tenebris corpusculi mei suscitare et a stercore peccatorum meorum erigere digneris, ut abluto corpore" et cetera.

(15) Et postea dices hec nomina hanc sequentem oracionem constituencia.

19 SSM: … Eryon incomutabilis, Nomyx, clementissime, Pele, incommensurabilis, Nathanatoy incorruptibilis, Theon inmense, ysyston, gloriose, Porhe tocius misericordie

kindly the supplications of your servant, so that from your gift of grace through the intercession of your blessed mother, the virgin Mary, and of your angels and archangels Michael, Gabriel, Uriel, and Raphael, and all other celestial angels (8) and of your apostles Peter and Paul, John and Jacob, Andrew, Matthew, Simon, Jude, Philip, Thomas, Bartholomew, and Barnabus, that with my body ..." etc.[155]

(9) Then say these following names of God: "Ombonar ineffable, Stimulamathon in substance invisible, Oryon inestimable, Erion unchangeable, Noymos most merciful, Pep immeasurable, Nathanatay incorruptible, Theon immeasurable, Hysiston glorious, Porho altogether merciful."

(10) Then say this prayer:

Prayer.

"Look favorably on the prayers of your humble servant, not considering or punishing the many sins which I have committed against you; for, 'if you consider our sins, who could measure up?'[156] (11) But you, O Lord, 'raise up the needy from the dust, and the poor from the filth'[157] by virtue of holy humility and obedience to you, as it is said: (12) 'He became obedient even unto death'[158] and elsewhere: 'moreover I have been greatly humbled'[159]—which you humbly allowed and wished to receive for sinners, so may you favorably receive my prayers—(13) because I confess and know that you are merciful to all creatures who call upon you sincerely, which David testified when he said: 'A contrite and humbled heart, O God, you will not look down on,'[160] (14) and elsewhere: 'The Lord is nearby to all who faithfully call upon him'[161]—that you may deign to awaken my soul from the darkness of my body, and raise it up from the foulness of my sins, that with my body being washed" and so on.[162]

(15) And then say these names composed in the following prayer:

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155 Adding your petition, as in XCVIII.9.
156 Ps. 129:3 (KJV 130:3).
157 Ps. 112:7 (KJV 113:7).
158 Phi. 2:8.
159 Ps. 115:1 (KJV 116:10).
160 Ps. 50:19 (KJV 51:17).
161 Ps. 144:18 (KJV 145:18).
162 As in XCVIII.9.

Nomina Dei vivi

"**Fothon**, celi et terre conditor; **Lethellete**, qui celum super altitudinem nubium extendisti; **Ysmas**, qui terram super aquas in sua stabilitate fundasti; (16) **Adonay**, qui mari terminum suum, quem preterire non poterit, tribuisti; **Hachionadabir**, qui Solem et Lunam et omnes stellas celi in summa arce collocasti; **Omytheon**, qui omnia in sapiencia fecisti; (17) **Hofga**, qui sexta die hominem ad ymaginem et similitudinem tuam creasti; **Leyndra**, qui Adam una cum Eva, quam sibi comitem dederas, in paradiso voluptatis collocasti, quos propter mandati tui prevaricacionem mox de paradiso eiecisti; **Nosulaceps**, qui victimam Abel conspexisti;

(18) **Tutheon**, qui mundum propter sui scelera in aqua diluvii perdidisti; **Gelemoht**, qui Noe et eos, qui cum eo erant in aqua diluvii, salvasti, unde genus humanum restituisti; (19) **Paraclitus**, qui Abrahe, servo tuo, sub triplici persona ad radicem Mambre aparuisti; **Occynonerion**, qui Enoch et Helyam ad pugnandum contra tirannum in celis rapuisti; **Ectothas**, qui Loth, servum tuum, de submersione Sodome et Gomorre misericorditer liberasti; (20) **Abracio**, qui Moysi, servo tuo, in medio rubi locutus fuisti in flamma ignis; **Anephenethon**, qui virgam Aaron frondere, florere et fructum producere fecisti; (21) **Abdon**, qui populum tuum de terra Egypti de captivitate potenter abduxisti; **Melthe**, qui, ut siccis pedibus transirent, per medium mare viam aperuisti; **Sother**, qui in monte Synay populo tuo per manum Moysi legem dedisti;

(22) **Usyrion**, qui populo scicienti de petra sicca nimias aquas exire fecisti; **Baruch**, qui Danielem prophetam de lacu leonum sanum et incolumem eripuisti; **Sporgongo**, qui tres pueros Sydrac, Misaac et Abdenago, qui sunt Ananyas, Azarias et Mysael, de camino ignis ardentis illesos abire

Names of the Living God.

"**Fothon**, creator of Heaven and Earth; **Lethelletus**, whereby you stretched out Heaven above the height of the clouds; **Ysmas**, whereby you set the lands firmly upon the waters; (16) **Adonay**, whereby you separated the sea from her bounds, which she is not able to go beyond; **Hachionadabir**, whereby you arranged the Sun and Moon and all the stars in the highest height of Heaven; **Omytheon**, whereby you made all things in wisdom;[163] (17) **Hofga**, Whereby on the sixth day you created mankind in your own image and likeness; **Leyndra**, whereby you put Adam into the Paradise of pleasure, together with Eve, whom you gave as his companion, whereby you also soon expelled them from Paradise for transgressing your commandment; **Nosulaceps**, whereby you accepted Abel's offering;

(18) **Tutheon**, whereby you caused a flood of water to destroy the world, on account of its corruption; **Gelemoht**, whereby you saved Noah, and those who were with him, from the destruction of the flood, and whereby you restored mankind; (19) **Paraclitus**, whereby you appeared to Abraham, your servant, in the guise of three persons, in the plains of Mamre;[164] **Occynonerion**, whereby you took Enoch and Elijah to Heaven for fighting against the tyrant;[165] **Ectothas**, whereby Lot, your servant, was mercifully spared from the destruction of Sodom and Gomorrah;[166] (20) **Abracio**, whereby you spoke to Moses, your servant, in the midst of the burning bush; **Anephenethon**, whereby you made the staff of Aaron sprout leaves and produce fruit;[167] (21) **Abdon**, whereby you forcefully led your people out of the land of Egypt, and out of captivity; **Melthe**, whereby you opened a path through the middle of the sea, allowing them to cross with dry feet; **Sother**, whereby you gave your people the Law at Mount Sinai, through the hand of Moses;

(22) **Usyrion**, whereby you produced much water for your thirsty people, from a dry rock; **Baruch**, whereby you released the prophet Daniel from lions' den safe and unharmed;[168] **Sporgongo**, whereby the three children Shadrach, Meshach, and Abedenego, who were Hananiah, Azariah and

163 Ps. 103:24 (KJV 104:24).
164 Gen. 18:1–2.
165 Gen. 5:24; II Kings 2:11.
166 Gen 19.
167 Num. 17:8.
168 Dan. 6.

fecisti; (23) **Genouem**, qui Susannam bonam fiduciam atque spem in te habentem de falso crimine falsorum iudicum liberasti; **Messias**, qui Ionam prophetam in ventre ceti tribus diebus et tribus noctibus commorantem incolumem conservasti; (24) **Pantheon**, qui David prophetam de manibus Golie invictum evadere fecisti; Deus iustus, fortis et paciens, **agyos, Otheos, Hiskyros, athanathos, eleyson ymas, Christus,** Deus fortis, omnipotens et immortalis, (25) Iesus Nazarenus, et multum misericors, qui solum ex vera cordis contricione peccatorem mundificas, exaudi clemens et propicius oraciones servi tui, (26) quas in virtute sublimitatis tue profero, ut per misericordiam tuam <et> graciam, quam sanctis tuis tribuisti, michi largiri digneris.

(27) Descendat ergo, Domine, super me, famulum tuum, quamvis multis criminibus irretitum tamen a te creatum, virtus Spiritus sancti, que meorum indulgenciam faciat peccatorum, ut ex rore celesti mei corpusculi macule deleantur, ut abluto corpore" et cetera.

(28) Hec oracio supradicta debet pro ferri in omni periculo, quoniam sanos custodit, infirmos sanat, peccata relaxat, iratos pacificat, amicicias nutrit, (29) desperantes confortat, pauperes fovet, iram Domini mitigat, omnes tribulaciones et perversitates vincit, tempestates fugat, incantaciones solvit, spiritus constringit et ligat. (30) Debet proferri ieiuno stomacho, flexis genibus cum devocione maxima, et eius abstinencia est, quod operans debet esse humilis, paciens et pudicus. (31) Taliter igitur diebus Veneris, sabbati, Dominico, Lune, Martis, Mercurii sequentibus hec omnia, et ter in qualibet die, scilicet mane, meridie et sero, integre recitabis.

CI Perfeccio operis

Die vero Iovis sumo mane dicat ut dixerat in predictis et tunc super cineres de fece mundatos de feno cubile faciat, et in circuitu lecti sint in cineribus scripta centum nomina Dei.

Mishael, were able to come forth uninjured from the fiery furnace;[169] (23) **Genovem**, whereby the good and faithful Susanna, having hope in you, was freed from false accusations of false judges; **Messias**, whereby you preserved the prophet Jonah unharmed for three days and three nights in the stomach of a whale; (24) **Pantheon**, whereby you made the prophet David escape the hands of Goliath unconquered;[170] O Just God, strong and patient, **Agios, Iskiros, Athanatos, Eleyson ymas, Christus,** strong God, all-powerful and immortal, (25) Jesus of Nazareth, most merciful, who cleanses us of sins only through a truly contrite heart, O merciful and generous one, hear the prayers of your servant, (26) which I offer through the virtue of your sublimity, so that through your mercy, you would deign to grant to me the grace which you have granted to your saints.

(27) Therefore, O Lord, may the power of the Holy Spirit descend upon me, your servant, in spite of my many faults, yet created by you, who may show leniency for my sins, that the stains of my body are erased by the heavenly dew, that my body being washed" etc.

(28) This above-mentioned prayer should used in all dangers, because it protects the health, cures the sick, forgives sins, calms anger, nurtures friendship, (29) comforts those despairing, warms the poor, mitigates the wrath of the Lord, conquers all troubles and perversities, drives away storms, breaks enchantments, and constrains and binds spirits. (30) It should be said after fasting and abstinence, kneeling with the greatest devotion, and the one who performs it must be humble, patient, and chaste. (31) Therefore you should recite all of these in their entirety in the same way on the following Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday, and three times every day, namely in the morning, at noon, and at night.

CI. The Completion of the Work.

On Thursday begin in the morning; saying as you said on the preceding, and then you should make a bed of hay, on top of ashes which you should make clean from the dregs, and around the bed, in the ashes, should be written the one hundred names of God.[171]

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169 Dan. 3.25.

170 1 Sam. 17.

171 In SSM, the seventy-two letters from the Seal of God are used instead.

(2) 100 Dei vivi nomina

1. Agla, 2. Monon, 3. Tetragramaton, 4. Ely Deus, 5. Ocleiste, 6. Amphynethon, 7. Lamyara, 8. Ianemyer, 9. Sadyon, 10. Hely, 11. Horlon, 12. Porrenthimon, 13. Ihelur, (3) 14. Gofgameli, 15. Emanuel, 16. On, 17. Admyhel, 18. Honzmorb, 19. Ioht, 20. Hofob, 21. Mesamarathon, 22. Anethy, 23. Eryhona, 24. Iuestre, 25. Saday, 26. Maloht, 27. Sechce, 28. Elscha, (4) 29. Abbadia, 30. Alpha et Ω, 31. Leiste, 32. Oristion, 33. Jeremon, 34. Hofbor, 35. Merkerpon, 36. Elzephares, 37. Egyrion, 38. Pheta, 39. Hombonar, 40. Stimulamathon, 41. Orion, 42. Eryon, (5) 43. Noymos, 44. Pep, 45. Nathanathay, 46. Theon, 47. Ysiston, 48. Porho, 49. Fothon, 50. Letellethe, 51. Ysmas, 52. Adonay, 53. Achionadabir, 54. Omytheon, 55. Hofga, 56. Leyndra, (6) 57. Nosulaceps, 58. Tutheon, 59. Gelemoht, 60. Paraclitus, 61. Occynoneryon, 62. Ecthothas, 63. Abracio, 64. Anephenethon, 65. Abdon, 66. Melthe, 67. Sother, 68. Usirion, 69. Baruch, (7) 70. Sporgongo, 71. Genouem, 72. Messias, 73. Pantheon, 74. Zabuather, 75. Rabarmas, 76. Yschiros, 77. Kyrios, 78. Gelon, 79. Hel, 80. Techel, 81. Nothi, 82. Ymeynlethon, 83. Karex, 84. Sabaoth, (8) 85. Sellah, 86. Cirrhos, 87. Opiron, 88. Nomygon, 89. Orihel, 90. Theos, 91. Va, 92. Horha, 93. Christus, 94. Hospesk, 95. Gofgar, 96. Occynnomos, 97. Elyorem, 98. Heloy, 99. Archima, 100. Rabur.

(9) Quo facto comedat, et quando comederit, opus istud ita incipiat. Accipiat aquam claram fontis frigidam, de qua se abluat dicens:

(10) "Domine, sancte Pater, omnipotens, eterne Deus, cuius ante creacionem seculi Spiritus ferebatur super aquas, qui in mundi creacione una cum aliis elementis eas benedictas fecisti, (11) qui populo sicienti has in alimento dedisti, et ut sordide mundi exteriores macule per eas lavarentur, qui in flumine Iordanis per Iohannem baptistam baptizari voluisti, (12) ut per misterium sacratissimi corporis tui flumina omnium aquarum tua benediccione crescerent, ut sicut per eas exteriora lavantur, (13) ita interiora per ipsas et Spiritum sanctum lavarentur peccata testante propheta David et dicente: 'Asparges me, Domine, ysopo, et mundabor. Lavabis me, et super nivem dealbabor,' (14) qui beatis apostolis tuis in huius sacri commemoracione misterii pedes eorum lavasti, qui nobis ad saturacionem

(2) The 100 Names of the Living God.

1. Agla, 2. Monon, 3. Tetragramaton, 4. Ely Deus, 5. Ocleiste, 6. Amphynethon, 7. Lamyara, 8. Ianemyer, 9. Sadyon, 10. Hely, 11. Horlon, 12. Porrenthimon, 13. Ihelur, (3) 14. Gofgameli, 15. Emanuel, 16. On, 17. Admyhel, 18. Honzmorb, 19. Ioht, 20. Hofob, 21. Mesamarathon, 22. Anethy, 23. Eryhona, 24. Iuestre, 25. Saday, 26. Maloht, 27. Sechce, 28. Elscha, (4) 29. Abbadia, 30. Alpha et Ω, 31. Leiste, 32. Oristion, 33. Jeremon, 34. Hofbor, 35. Merkerpon, 36. Elzephares, 37. Egyrion, 38. Pheta, 39. Hombonar, 40. Stimulamathon, 41. Orion, 42. Eryon, (5) 43. Noymos, 44. Pep [*Pele?], 45. Nathanathay, 46. Theon, 47. Ysiston, 48. Porho, 49. Fothon, 50. Letellethe, 51. Ysmas, 52. Adonay, 53. Achionadabir, 54. Omytheon, 55. Hofga, 56. Leyndra, (6) 57. Nosulaceps, 58. Tutheon, 59. Gelemoht, 60. Paraclitus, 61. Occynoneryon, 62. Ecthothas, 63. Abracio, 64. Anephenethon, 65. Abdon, 66. Melthe, 67. Sother, 68. Usirion, 69. Baruch, (7) 70. Sporgongo, 71. Genouem, 72. Messias, 73. Pantheon, 74. Zabuather, 75. Rabarmas, 76. Yschiros, 77. Kyrios, 78. Gelon, 79. Hel, 80. Techel, 81. Nothi, 82. Ymeynlethon, 83. Karex, 84. Sabaoth, (8) 85. Sellah, 86. Cirrhos, 87. Opiron, 88. Nomygon, 89. Orihel, 90. Theos, 91. Va, 92. Horha, 93. Christus, 94. Hospesk, 95. Gofgar, 96. Occynnomos, 97. Elyorem, 98. Heloy, 99. Archima, 100. Rabur.

(9) When this has been done, he should eat, and after eating, he should begin the work as follows: He should take clear cold spring water, and wash himself, saying:

(10) "O Lord, holy Father, almighty and eternal God, whose spirit moved over the waters before the creation of the world, who in the creation of the world, made water blessed with the other elements, (11) who gave water to the thirsty people for their nourishment, and in order that they could wash their outward stains clean with it, who wished to be baptized in the river Jordan by John the Baptist, (12) in order that through the mystery of your most sacred body the rivers of all waters will increase with your blessing, so that, even as we are washed on the outside by it, and by the Holy Spirit, (13) so too will we be washed inside and cleansed of our sins, as the prophet David testified when he said: 'Sprinkle me, O Lord, with hyssop, and I will be clean; wash me, and I will be whiter than snow,' (14) which in remembrance of this sacred mystery, you washed the feet of your blessed apostles,[172] who offered us water

172 See John 13:12.

anime aquam de tuo precioso latere in potum tribuisti et propter nos lancea latus acriter perforari voluisti, concede propicius, (15) quod sicut huius mei miseri corpusculi per hanc aquam exteriora lavantur, sic per virtutem tui sacri baptismatis, quod in me nomine tuo recepi, super me tue future gracie rorem descendere concedas, per quam mea interiora laventur peccata, ut abluto corpore" et cetera.

(16) Et scias, quod nullus vacans circa terrena potest hoc facere, quia anima racione obscenitatis terrene a divinis secretis est penitus sequestrata et ideo cum difficultate intelligit. (17) Tamen secundum quod caro magis vult operacionibus anime consentire, cicius intelligit et clarius. (18) Et ideo illi, qui sciencias inveniebant, magis in locis secretis habitabant, quia nolebant per temptaciones carnales a suis operacionibus sequestrari. (19) Nec non si aliquis operari voluerit eciam pro acquisicione parcium, eum convenit a terrenis sequestrari. Pro acquisitione tocius multo magis forciusque debet operans terre dimittere vanitatem.

(20) Tunc indutus cilicio et nigris vestibus chorum[20] intret, in quo sedeat. Tunc incipiat psalterium cum letania et oracionibus propriis et aliis, ut predixi, et cum totum compleverit, dicat hec nomina, que secuntur. (21) "Zabuather, Rabarmas, Yskiros, Kyrios, Gelon, Hel, Techel, Nothi, Ymeinlethon, Karex, Sabaoth, Sella, Chiros, Opiron, Nomygon, Oriel, Theos, Ya."

(22) Oracio

"Deus fortis et potens in prelio, rex eterne glorie, cuius claritatis dulcedine pleni sunt celi et terra, quem angeli et archangeli tremunt et colunt laudando et dicunt: (23) 'Sanctus, sanctus, sanctus Dominus Deus Sabaoth; pleni sunt celi et terra gloria tua. Ossanna in excelsis,'

20 SSM: thorum.

to drink from your precious side for quenching the thirst in our souls, and for our sakes allowed the lance to savagely pierce your side, graciously grant (15) that as this water washes my wretched body outwardly, so too by virtue of your sacred baptism, which I have received in your name, grant that the dew of your grace may descend upon me, by which my inner faults may be washed away, that my body being washed," etc.

(16) And you should know, that nobody who is idle with worldly things can attain to this work, for the soul, because of the obscenity of worldly things, is isolated inwardly from divine secrets, and therefore it understands them with difficulty. (17) Yet when the flesh is willing to consent with the operations of the soul, it understands more quickly and more clearly. (18) And therefore those who first discovered this knowledge lived more in hidden places, because they were unwilling to let carnal temptations isolate them from their operations. (19) And certainly if anybody has determined to work to acquire only parts of this science, should isolate himself from worldly things. And how much more strongly should he dismiss the emptiness of the world for the sake of performing the whole of it.

(20) Then he should put on a sackcloth[173] and black garments, then enter the choir,[174] in which he should sit. Then he should begin the Psalter with the litany, and with the proper prayers and the rest as mentioned before, and when all is complete, he should say these names which follow: (21) "Zabuather, Rabarmas, Yskiros, Kyrios, Gelon, Hel, Techel, Nothi, Ymeinlethon, Karex, Sabaoth, Sella, Chiros, Opiron, Nomygon, Oriel, Theos, Ya."[175]

(22) Prayer.

"O mighty God, and powerful in battle, and eternally glorious king, the sweetness of whose clarity fills Heaven and Earth, before whom the angels and archangels tremble and praise, saying: (23) 'Holy, Holy, Holy, Lord God of hosts, Heaven and Earth are full of your glory. Hosannah in the highest,'

173 I.e. Cilice.

174 SSM: *thorum* ("bed").

175 Cp. CI.7 (names 74 ff.). SSM L.4.f.18-19: Zabuather, rabarbas, yskyros, kyryos, gelon, el, techel, nochy, ymeymlethon, karex, sabaoth, sellah, cyrros, opron, nomygon, oryel, theos, ya.

qui pro dominacione[21] humani generis revocanda de celis ad terram descendisti.

(24) **Orha**, qui per Gabrielem beate Marie virgini, genetrici tue, nuncium tue incarnacionis in templo Ierusalem premisisti.

Christus, qui sicut sol per vitrum in eius utero et sine corupcionis contagio obumbrasti.

(25) **Hospesk**, qui in manibus Ioseph virgam siccam florere fecisti.

Gofgar, qui adventus tui per Iohannem baptistam populo tuo Israel testimonium et precognicionem misisti, (26) predicandaque dicta erant de te per prophetas, qui nativitatis tue tuis sanctis hominibus in tenebris stantibus lumen misisti, per quod tuum sanctum adventum cognoverunt.

(27) **Occynnomos**, qui tribus regibus te adorare volentibus, Caspar, Melchior, Balthasar, stellam previam transmisisti et eorum munera recepisti te verum Deum et hominem mortalem eis esse demonstrans (28) et eis per angelum tuum falsitatem Herodis in sompnis manifestans, qui beatos innocentes pro tuo nomine cruciatos in celi palacio sublimiter coronasti.

(29) **Eliorem**, qui in templo Salomonis in manibus Symeonis Domino presentatus ipsi Symeoni dedisti cognicionis effectum, ut asserit dicens: 'Nunc dimittis servum tuum, Domine, in pace, (30) quia viderunt oculi mei salutare tuum, quod parasti ante faciem omnium populorum lumen ad revelacionem gencium et gloriam plebis tue Israel.'

Heloy, qui ad architriclini nupcias aquam in vinum convertisti.

(31) **Archima**, qui 32 annis populo tuo fidem catholicam predicasti, qui Petrum, Iacobum et Iohannem, Bartholomeum, Thomam et ceteros discipulos in sciencia et gracia perfectos condidisti.

(32) **Rabur**, qui 40 dierum spacio in deserto ieiunasti et a demone temptatus es, qui eciam beate Marie Magdalene super pedes tuos flenti

21 Sl. 3885, SSM: dampnatione.

which for the sake of mastery to redeem mankind[176] you descended from the heavens to Earth.

(24) **Orha**, whereby you sent ahead Gabriel to the temple at Jerusalem, to announce to the blessed virgin Mary, your mother, your incarnation.

Christ, whereby you overshadowed yourself in her womb, like the sun shining through glass, and without the touch of corruption.

(25) **Hospesk**, whereby you made the dry staff sprout flowers in the hands of Joseph.[177]

Gofgar, whereby you sent foreknowledge and testimony of your arrival through John the Baptist to your people Israel, (26) and the things preached about you by the prophets, and of your birth, whereby you sent a light to your holy ones standing in darkness, by which they recognized your holy arrival.

(27) **Occynnomos**, whereby you sent a star to lead the three kings, Caspar, Melchior, Balthazar, wishing to honor you, and you received their gifts, showing yourself to them to be true God and mortal man (28) and you revealed to them through your angel, in a dream, the deception of Herod, and whereby in the heavenly palace you sublimely crowned the blessed innocent persons tormented on behalf of your name.

(29) **Eliorem**, whereby when Jesus was being presented to the Lord in the temple of Solomon, brought realization to Simeon, when he took him up in his arms,[178] as he asserts saying: 'Now dismiss your servant in peace, O Lord, (30) because my eyes have seen your salvation, which you have prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory to your people Israel.'[179]

Heloy, whereby you turned water into wine at the wedding of a certain person hosting a feast.

(31) **Archima**, whereby for thirty-two years you preached to your people the catholic faith, whereby you preserved the knowledge in Peter, Jacob and John, Bartholomew, Thomas and the other disciples, and with perfect grace.

(32) **Rabur**, Whereby you fasted for the space of forty days in the desert, and were tempted by the demon; whereby also you forgave the sins of the blessed Mary Magdalen weeping most bitterly over your feet, and dry-

176 Sl. 3885, SSM: for the sake of redeeming mankind from damnation.

177 See the expanded infancy narrative in the apocryphal Gospel of James.

178 See Luke 2:25 ff.

179 Luke 2:29-32.

amarissime et capillis tergenti et unguenti sua dulcissime peccata remisisti (33) et Lazarum, fratrem suum, quatriduanum mortuum a mortuis suscitasti et ceco nato visum tribuisti et propter nos corpus tuum immolari, detrahi, ferociter accipi, turpiter iudicari ac eciam blasphemari, duris corrigiis amariter flagellari, (34) alapis et sputis vexari, spinis coronari, in cruce affigi, clavis acutis pedes et manus perforari, felle et aceto potari, lancea latus aperiri, et in sepulcro poni et a militibus custodiri voluisti, (35) qui per summam tuam potenciam ac signo tue sancte crucis, de quo meis me signo manibus ✝, in nomine Patris et Filii et Spiritus sancti scilicet, portas ereas confregisti et amicos tuos de tenebrosis locis inferni eripuisti. (36) Item, Domine, per fidem et credenciam, quam in hiis sanctis misteriis confiteor et scio et habeo, ita et animam meam a corporis mei tenebris eripias, (37) ut indestructo corpore te visibiliter cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, aspicere et glorificare. (38) Tu igitur, Domine, qui tercia die resurrexisti a mortuis et resurreccionem per angelum Marie Magdalene, [Marie] Iacobi et Salomee et tuis discipulis revelasti (39) et beato Thome tua vulnera demonstrasti et post trium dierum spacium ad celos ascendisti, unde discipulis tuis Spiritum sanctum misisti et eis pacem tuam dedisti.

(40) Tu eciam, Domine, Paulo, apostolo tuo, atque Iohanni evangeliste secreta demonstrasti et beato Stephano, dum lapidabatur, celos aperuisti, (41) ut asserit se vidisse tuam corporalibus oculis maiestatem dicens: 'Ecce video celos apertos et Filium hominis stantem a dextris virtutis Dei,' (42) qui martiribus tuis tormenta pacienter recipere concessisti, qui venturus es iudicare vivos et mortuos et seculum per ignem, respice super me et exaudi preces meas, (43) ut per graciam tuam et virtutem sanctorum nominum

ing them with her hair, and anointing them most sweetly; (33) and you woke Lazarus, her brother, after he had been dead for four days, and you gave sight to one who was born blind, and for our sake you gave your body to be sacrificed, and allowed yourself to be dragged away, viciously taken, shamefully judged and even blasphemed, and savagely whipped with hard lashes, (34) abused with slaps and spitting, crowned with thorns, fastened to the cross with sharp nails piercing your hands and feet, given gall and vinegar to drink, pierced in the side with a lance, and placed in a grave and guarded by soldiers, (35) which through your most high power, and with the sign of your holy cross, the sign of which I make now with my own hands ✝, In the name of the Father, and of the Son, and of the Holy Spirit, that is to say, you have shattered the gates of bronze,[180] and rescued your friends from the darkness of hell. (36) Likewise, O Lord, through the faith and belief in these holy mysteries which I confess and know and have, and so snatch away my soul from the darkness of my body, (37) in order that, with an indestructible[181] body, my soul is able to praise you visibly, along with your nine orders of angels, that my soul is able to praise you, look upon you, and glorify you while I am yet alive. (38) Therefore, O Lord, who on the third day appeared again from the dead, and you revealed your resurrection through an angel to Mary Magdalen, [Mary the mother of] James and Salome,[182] and your disciples (39) and showed your wounds to saint Thomas, and after the space of three days[183] you ascended to Heaven, from which you sent the Holy Spirit to your disciples, and gave your peace to them.

(40) You also, O Lord, showed the secrets to Paul, your apostle, and John the Evangelist, and Saint Stephen, to whom you opened up the Heavens as he was being stoned, (41) as he asserts having seen your greatness with his physical eyes, saying: 'Behold I see the heavens opening up, and the Son of Man standing at the right hand of the power of God,'[184] (42) and you enabled him to patiently endure the torture, as the other martyrs, you who will soon come to judge the living and the dead and the world through fire. Look upon me and hear my prayers, (43) so that, through your grace and the virtue of your

180 Ps. 106:16 (Ps. 107:16 in the KJV).

181 Sl. 3885: *destructo* ("destructible"), which is also consistent with J.

182 See Mark 16:1.

183 Sl. 313 and SSM read "40 days," which is consistent with the biblical account in Acts 1:3.

184 Acts 7:55.

tuorum animam meam a tenebris mei corpusculi suscitare et a stercore peccatorum meorum erigere digneris, (44) quia in te facio consummacionem vite mee, Deus meus, **Hto exor abalay. qci. ystalgaouofularite kspfyomomanaremiarelatedacononaoyleyot**, qui dixisti in cruce: 'Consummatum est.'"

(45) Tunc dormiat et de cetero non loquatur, et sic fiet, quod videbit celeste palacium et maiestatem in gloria sua, ordines angelorum et agmina spirituum beatorum. (46) Set dicet aliquis: 'Cum Dominus dicat: "Non videbit me homo et vivet," sequitur ergo, quod si quis Deum videat, oportet, quod in corpore moriatur. (47) Ergo de cetero usque ad diem iudicii non resurget, quia nemo bis corpore moritur.' Set falsum est, quod quis in corpore in visione divina moriatur, set spiritus in celo rapitur, et corpus in terra cibo angelico reficitur. (48) Nam de multis raptis in spiritu legitur, quibus multa secreta celesti a fuerunt revelata, et eciam in passione Domini nostri Iesu Christi multa corpora resurrexerunt, ut legitur.

(49) Operans debet esse in voluntate operis desiderans et mundatus ab omni sorde penitus, et quanto plus pacietur, tanto plus optinebit, (50) quia si superior, id est Christus, pro suis subditis et inferioribus voluit pati, ut eos in conspectu suo et gloria feliciter collocaret, multo forcius inferior debet pro se ipso pati, (51) ut possit placere suo Domino, quoniam nisi cum difficultate habebitur divina visio et cum puritate perfecta, quia non est super ipsum coaccio immo preces, et eciam cum difficultate habetur, (52) quia Dominus dedit terram homini et cognicionem sue legis testante David et dicente: "Celum celi Domino terram autem dedit filiis hominum." (53) Alibi: "Attendite, popule meus, legem meam.' Et quia 'fides non habet

holy names, you may awaken my soul from the darkness of my meager body, and deign to raise it up from the filth of my sins, (44) because in you I make my life complete, O my God, **Hto exor abalay. qci. ystalgaouofularite ksp fyomomanaremiarelatedacononaoyleyot**,[185] you who said on the cross: 'It is finished.'"

(45) Then he should sleep, speaking to no one, and thus it will happen, that he will see the heavenly palace, and the greatness of his glory, the orders of angels and the multitudes of blessed spirits. (46) But some may say: "When Lord says, 'no one can see me and live,'[186] it follows therefore, that if one sees God, the body must die. (47) Therefore he will not rise up again until the day of the judgment, because nobody's body dies twice." But it is not true, that one's body must die in the divine vision, because the spirit is carried up to Heaven, and the body is sustained on Earth with angelic food. (48) For we read of many who are carried up in spirit, to whom many celestial secrets are revealed, and even during the passion of our Lord Jesus Christ, many bodies were raised again, as it is written.[187]

(49) The operator must have a great will to perform the work, and must be cleansed inwardly from all filth, and the more he endures,[188] the more he will achieve, (50) because if our superior, namely Christ, allowed himself to suffer on behalf of his inferiors and subjects, in order to glorify them in his sight, even more strongly should the inferiors suffer on their own behalf, (51) in order to please their Lord, because the divine vision cannot be attained without difficulty and perfect purity, because a superior cannot be coerced, but rather entreated, and even then is only achieved with difficulty, (52) because the Lord has given the Earth to mankind, and recognition of his law, as David testified when he said, "Heaven and all of the celestial realm are the Lord's, but the Earth he has given to the children of men."[189] (53) And elsewhere, "Pay heed, O my people, to my law."[190] And "because faith has no

185 SSM: T. o. e. x. o. r. a. b. a. ¶layqtiyst. ¶Algaonosu. ¶laryceksp. ¶fyomemana. ¶Renugarel. ¶Atedatono. ¶Naoyleyot

186 Exodus 33:20.

187 Matt. 27:52. This section defending the possibility of a divine vision is not found in SSM, and another indication that it was a later addition in reaction to the actions of Pope John XXII.

188 Or "suffers."

189 Ps. 115:16 (KJV).

190 Ps. 78:1 (KJV)

meritum, ubi racio prebet exemplum," ideo homini difficillimum est cognoscere divinam maiestatem.

(54) In hoc opere non debet homo cogitare de morte, quia virtute oracionum et virtute Dei, in quo totaliter habet fiduciam, corpus efficitur quasi spirituale et saturatur cibo celesti, (55) sicut fiunt pulli corvorum, quibus misericordia succurrit Dei testante David et dicente: "Qui dat iumentis escam ipsorum et pullis corvorum invocantibus eum."

(56) Set cavendum est operanti, ne sit in peccato mortali, quia de cetero esset insanus, et causa est, quia intellectus procedit a parte anime, que intendit videre in quo delectatur, (57) et cum non videt id delectabiliter propter impedimentum peccati, de cetero ad nil aliud cogitabit, et sic in corpore non erit humana racionabilitas. (58) Et similiter videmus in pluribus, quod inanimati efficiuntur eo, quod intellectus procedens a parte anime non pervenit ad optata. (59) Concedat ergo nobis divina virtus graciam visionis, qui in trinitate vivit et regnat per omnia secula seculorum. Amen.

CII De capitulis primi libri

Divina visione cathezizata de cognicione potestatis divine, de absolucione peccatorum, de confirmacione non irruendi in peccatum mortale, de redempcione trium animarum de purgatorio est cathezizandum, (2) quoniam si aliquid istorum 4 volueris, fac sicut dictum est de divina visione mutando verumptamen peticionem visionis in peticionem cognicionis potestatis divine (3) vel absolucionis peccatorum vel confirmacionis in gracia immobiliter vel redempcionis trium animarum de purgatorio, set sic procul dubio similiter et adhuc facilius optinebis.

value, if human reasoning can provide experimental proof,"[191] for that reason it is most difficult for one to perceive the Divine Majesty.

(54) In this work one must not think about death, because with the virtue of prayer and the virtue of God, in whom he has placed all his trust, the body becomes like a spiritual body, and is nourished by heavenly food, (55) as young ravens are, when nourished by the mercy of God, as David testified when he said, "he gives his food to beasts, and to young ravens who cry out."[192]

(56) But the operator must beware, lest he is in mortal sin, because if so, he will go insane, and the cause is that, comprehension comes from part of the soul, which strives to see what it delights in, (57) and when he doesn't see it because of the hindrance of sin, henceforth will think of nothing else, and so the body will have no human reasoning. (58) And similarly we see many who become inanimate thereby, because the comprehension coming from part of the soul has not reached its wishes. (59) May the Divine Power therefore grant us the grace to achieve the divine vision, who lives and reigns in trinity through all the ages of the ages. Amen.

CII. The topics of the first book.

Having examined the divine vision, we have also examined understanding of divine power, the absolution of sins, confirmation against mortal sin, and the redemption of three souls from purgatory, (2) because if you wish to accomplish any of those four, do as said regarding the divine vision, but simply change the petition to "understanding of divine power (3) or "absolution of sins" or "confirmation in perpetual grace" or "the redemption of three souls from purgatory," and so without doubt you will more easily achieve them similarly.

191 St. Gregory, Homilies on the Gospels, number 26. Also quoted by Thomas Aquinas in *Summa Theologica* question 1, art. 8.

192 Ps. 147:6 (KJV).

(4) Et nota, quod, si vis, in omnibus predictis potes qualibet die dicere predictos 8 terminos cum illis 10 oracionibus, que sunt 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, (5) quia in eis non oportet respicere diem neque lunacionem neque de necessitate horam, licet presertim circa mane, circa terciam circaque meridiem proferantur, (6) unde iste oraciones reducunt in bonum quicquid homo erravit per fragilitatem in operacione, et quanto plus et frequencius dicuntur, tanto magis erratum corrigitur et errandum prohibetur.

CIII Incipit secundus tractatus libri sacri.

Expleto primo tractatu huius libri sacri et Domini secreti subditur secundus, qui, sicut primus 6 capitula habebat, de quibus Hely gracia est desertum, ita iste 27 habet, scilicet hec:

(2) De cognicione celorum;

De cognicione angelorum cuiuslibet celi;

De cognicione cuiuslibet angeli et nominis et potestatis eius;

De cognicione sigillorum cuiuslibet angeli et virtutis eorum;

(3) De cognicione superiorum cuiuslibet angeli;

De cognicione officii cuiuslibet angeli;

De invocacione et associacione cuiuslibet angeli;

De impetracione voluntatis per quemlibet angelum;

(4) De impetracione omnium scienciarum;

De hora mortis scienda;

De omnibus presentibus, preteritis et futuris sciendis;

De cognicione planetarum et stellarum;

(5) De cognicione virtutum planetarum et stellarum et quid habent influere;

De influenciis planetarum [et stellarum] mutandis;

De mutacione noctis in diem et diei in noctem;

(6) De cognicione spirituum ignis et nominum et superiorum et sigillorum et potestatum et virtutum eorum;

(4) And note that, if you wish, for all those preceding things, on any day you can say the preceding eight *Termini* (or "ends") with these ten prayers, which are 23, 24, 25, 26, 27, 28, 29, 30, 31, 32 (5) because with them it is not necessary to consider the day of the week, nor the lunation, nor the hour; it is permitted to offer them especially in the morning, around terce, and around noon, (6) whereby any faults in the operation can be corrected by these prayers, and the more times and more often they are said, the better the error will be corrected and further errors prevented.

CIII. Here begins the Second Treatise of the Sacred Book.

Having completed the first treatise of this Sacred Book and secrets of the Lord, here follows the second, which, just as the first had six topics completed with the grace of HELY, so this one has twenty-seven topics as follows:

1. (2) Concerning the knowledge of the Heavens;
2. Concerning the knowledge of the angels of each of the Heavens;
3. Concerning the knowledge of each angel's name and powers;
4. Concerning the knowledge of the seals of each angel, and their virtues;
5. (3) Concerning the knowledge of the superiors of each angel;
6. To know the office of any angel;
7. Regarding the invocation of any angel, and associating with them;
8. To obtain your wishes through any angel;
(4) 9. To obtain all knowledge;
10. To know the hour of death;
11. To know all things past, present, and future;
12. To know the planets and stars;
(5) 13. To know the virtues of the planets and stars and their influences;
14. To change the influences of the planets [and stars];
15. To change night into day and day into night;
(6) 16. To know the spirits of the fire, their names, superiors, seals, powers, and virtues;

De cognicione spirituum et animalium aeris; De cognicione nominum et virtutum et superiorum eorum;

(7) De cognicione sigillorum et virtutum eorum;

De cognicione mixtionis et transmutacionis elementorum et corporum ex hiis mixtorum;

(8) De cognicione omnium herbarum et plantarum et omnium animalium existencium super terram et virtutum eorum;

De cognicione humane nature et omnium factorum hominum, que sunt abscondita et ignota;

(9) De cognicione aquaticorum spirituum et animalium et virtutum eorum et superiorum eorum;

De cognicione terrenorum et infernorum spirituum;

(10) De visione purgatorii et inferni et cognicione animarum ibidem existencium;

De ablacione[22] corporis vel anime revocanda;

De consecracione huius libri.

CIV Hic tractat de natura et officio horum angelorum.

Completo de visione divina et novem ordinum angelorum de secundis angelis incipiamus tractatum, quorum natura talis est, quod serviunt Deo per prius et naturatis per posterius. (2) Homines et eorum naturam diligunt regnantque in speris stellarum. Corpus igneum accipiunt, quando ad mandatum Domini hominibus mundatis et purificatis tamquam sociando, ut eos consolentur, mittuntur. (3) Et istorum sunt 7 modi, de quibus debet natura precognosci, quoniam quilibet suum proprium habet officium predestinatum, quamvis omnibus aliis serviciis possent deservire.

22 SSM: *obligatione*, which is also reflected in R.

[17. To know their seals] and virtues.

18. To know the spirits and creatures of the air;[193] knowing their names, *powers*, and their superiors;

(7) 19. To know the seals and their virtues;

20. To know the mixture and transmutation of the elements and of the bodies mixed from these;

(8) 21. To know all herbs and plants, and of all animals existing on the earth, and their virtues;

22. To know human nature and all the deeds of mankind, which are hidden and unknown;

(9) 23. To know the aquatic spirits and animals, and of their virtues, and their superiors;

24. To know the earthly and infernal spirits;

(10) 25. Concerning the vision of Purgatory and Hell, and acquiring knowledge of the souls therein.

26. Concerning the removal of the body or the restoration of the soul.[194]

27. Concerning the consecration of this book.

CIV. Here we treat of the natures and offices of these angels.

Having completed the discussion on the divine vision, and the nine orders of angels, we now commence a treatise on the second type of angels, whose nature is that they serve God first, and created things second. (2) They love men and their nature, and reign in the spheres of the stars. They take a fiery body, when they are sent according to the Lord's mandate to people, in order to comfort them, being cleansed and purified for associating with them. (3) And there are seven categories of them, from which their nature can be known beforehand, because each has its own predestined office, even though they may serve all other services as well.

193 Compare II.8.

194 Compare the list at the beginning of the book: *de obligacione corporis et anime ad revertendum*.

CV (De spiritibus Saturninis).

Istorum autem quidam sunt et vocantur Saturnini et isti sunt **Bohel, Cafziel, Mich[r]athon, Satquiel**, et eorum natura est tristicias et iras et odia promovere, nives et glacies concreare, (2) et sua corpora sunt longa et gracilia, pallida vel flava, et sua regio est septemtrio, et habent sub se 5 demones, scilicet unum regem et 4 eius ministros, quibus omnes alii demones Saturnini subsunt. (3) Isti sunt Maymon rex, Assaibi, Albunalich, Haibalidech, Yasfla, qui demones in ventis Affrico subditis, qui sunt 3, Mextyura, Alchibany, Alflas, penantur[23] vel requiescunt.

CVI De spiritibus Iovialibus.

Alii sunt Ioviales et sunt isti **Satquiel**, **Raphael**, **Pahamcocihel**, **Asassaiel**, et eorum natura est gaudium, amorem, leticiam, benivolenciam et graciam attribuere operanti omnium personarum, rores, flores, herbas et folia procreare et amovere, (2) et sua regio est inter austrum et orientem, et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Iovis subiugantur, et isti sunt **Formione** rex, **Guth, Maguth et Guthryn**, (3) qui demones in ventis boree subditis et subsolano, qui sunt 5, **Harith, Iesse, Ryon, Nesaph, Naadob**, penantur vel requiescunt. Sua corpora sunt medie stature, et colar eorum quasi color celi vel cristalli.

23 See GH's note on "penantur," p. 50.

(CV.) (Concerning the Spirits of Saturn.)[195]

But of those certain ones are called Saturnians, and these are: **Bohel, Cafziel, Michrathon, Satquiel [*Saterquiel]**,[196] and their nature is to cause sadness, anger, and hatred, to create snow and ice together, (2) and their bodies are long and slender, pale or yellow, and their region is the North.[197]

And five daemons are under these, namely one king and his four attendants, with which all other daemons of Saturn are subjugated. (3) They are these: **Maymon** the king, **Assaibi, Albunalich, Haibalidech, Yasfla**, which daemons are subordinate to the Southwest Winds, which are three: **Mextyura, Alchibany, Alflas;** they may be compelled to serve,[198] or they rest.

CVI. Concerning the Spirits of Jupiter.

Others are Jovial and are these: **Satquiel, Raphael, Pahamcocihel, Asassaiel**, and their nature is joy, love, gladness, and grant favor and influence of all persons to the operator, and to produce or take away dews, flowers, herbs and leaves, (2) and their region is between the south and east, and four daemons are under these, namely one king and his three attendants, with which all other daemons of Jupiter are subjugated, and they are **Formione** the king, **Guth, Maguth, and Guthryn**, (3) which three daemons are subject to the North and East winds, which are five: **Harith, Iesse, Ryon, Nesaph, Naadob**, they may be compelled to serve, or they rest. Their bodies are of medium stature, and their color is like the color of the sky, or of crystal.

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195 Compare chapters CV–CXI with a slightly more elaborate catalog of spirits in chapters CXIX-CXXVI.

196 Should probably read Saterquiel. Satquiel is one of the seven angels in the Sigillum Dei.

197 Note the natures of these planetary "angels" or "spirits" is similar but not identical to the natures of the aerial spirits or "daemons" which are given in CXIX–CXXVI. SSM does not have exact parallels to these chapters, but rather "oblique correspondence." The physical descriptions of the angels found here have parallels in SSM L.2.f.11 ff prayers to the planetary angels or spirits.

198 Regarding the problematic word "penantur" (here translated "compelled to serve"), see introduction, p. 41 and GH, p. 50.

CVII De spiritibus Martis.

Alii sunt Martis et sunt isti **Samahel, Satihel, Yturahihel, Amabiel**, et natura eorum est guerras, occisiones, destrucciones et mortalitates gencium et omnium terrenorum provocare, et sua corpora sunt medie stature, sicca et macra. (2) Color eorum materialis est rubeus sicut carbones accensi bene rubei, et sua regio est austrum, et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Martis totaliter subiugantur, (3) et isti sunt **Iammax** rex, **Carmox, Ycanohl, Pasfran,** qui demones in ventis subsolano subditis, qui sunt isti 5: **Atraurbiabilis, Yachonaababur, Carmehal, Innyhal, Proathophas**, penantur vel requiescunt.

CVIII De spiritibus Solaribus.

Alii sunt Solis et sunt isti **Raphael, Cafhael, Dardihel, Hurathaphel**, et eorum natura est amorem, graciam, divicias homini communicare et virtutem, similiter sanum custodire, rores, herbas, flores et fructus in instanti dare. (2) Corpora eorum magna et ampla, omnis benivolencie plena, color eorum lucidus vel citrinus sicut Sol vel aurum, et sua regio est oriens, et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Solis subiugantur, (3) et isti sunt **Barthan** rex**, Thaadas, Chaudas, Ialchal**, qui demones in ventis boree subditis, qui sunt 4, **Baxhathau, Gahathus, Caudes, Iarabal**, penantur vel requiescunt.

CIX De spiritibus Veneris

Alii sunt Veneris et sunt isti **Hanahel, Raquiel, Salguyel**, et natura eorum est risus, lacivias, desideria in amorem conversa cum mulieribus, floribus et fructibus tribuere, (2) et corpora eorum sunt medie stature in omnibus, quia neque parva neque magna neque pinguia neque macra, et eorum

CVII. Concerning the Spirits of Mars.

Others are of Mars and are these: **Samahel, Satihel, Yturahihel, Amabiel**, and their nature is to provoke wars, murder, destruction, and mortality of people, and all earthly things, and their bodies are of medium stature, dry and thin. (2) The color of their material is red, such as red-hot coals kindled well, and their region is the South.

And four daemons are under these, namely one king and his three ministers, to whom all other daemons of Mars are subjugated, (3) and they are these: **Iammax** the king, **Carmox, Ycanohl, Pasfran,** which daemons are subject to the East winds, which are these five: **Atraurbiabilis, Hyachonaababur, Carmehal, Innyhal, Proathophas**, they may be compelled to serve, or they rest.

CVIII. Concerning the Spirits of the Sun.

Others are of the Sun, and they are **Raphael**, **Cafhael, Dardihel, Hurathaphel**,[199] and their nature is provide love, gratitude, and wealth to man, and virtue, similarly to guard his health, and to instantly give dew, herbs, flowers, and fruits. (2) Their bodies are great and large, and full of all benevolence. Their colors are bright or citrus, or like the Sun or gold, and their region is the East.

And four daemons are under them, namely one king and three of his ministers, to whom all other daemons of the Sun are subjugated, (3) and they are these: **Barthan** the king, **Thaadas, Chaudas, Ialchal,** and those daemons are subject to the North winds, which are four: **Baxhathau, Gahathus, Caudes, Iarabal,** they may be compelled to serve, or they rest.

CIX. Concerning the Spirits of Venus.

Others are of Venus, and they are these: **Hanahel, Raquiel, Salguyel,** and their nature is to cause laughter, lust, desire, and to turn women to love, and to give flowers and fruit. (2) Their bodies are of medium stature in all ways, because they are neither small nor large, nor fat nor thin, and their form is

199 In CXXXIII.27 these are spelled Raphael, Caphael, Dardiel, and Hurathaphel; SSM: Raphael, Caphael, Dardyel, Huracaphel.

forma est graciosa, alba sicut nix. (3) Sua regio est inter austrum et occidentem, et habent 3 demones sub se, unum regem et duos eius ministros, quibus omnes alii demones Veneris subiugantur, (4) et isti sunt **Sarabocres** rex, **Nassar, Cynassa**, qui demones in ventis subsolano et zephiro subditis, qui sunt 4, scilicet **Cambores, Trachathath, Nassar, Naasa**, penantur vel requiescunt.

CX De spiritibus Mercurii

Alii sunt Mercurii et sunt isti **Mychael, Myhel, Sarapiel**, et eorum natura est bonos, eciam se ipsos, <in> aliis subiugare. (2) Respondent de preteritis, presentibus et futuris. Docent secreta facta vel facienda, que debent accidere in hoc mundo. Revelant secreta omnium aliorum. (3) Possunt eciam facere, quando eis coniunguntur, penitus quod hii possunt, et ipsi una cum Luna referunt consilia secretorum omnium aliorum, et sua forma est mobilis, clara ad modum vitri vel flamme ignis albe. (4) Sua regio est inter occidentem et septemtrionem, et habent 5 demones sub se, unum regem et 4 eius ministros, quibus omnes alii demones Mercurii subiugantur, (5) et isti sunt **Habaa** rex, **Hyyci, Quyron, Zach, Eladeb,** <eladab>, qui demones in ventis zephiro et Affrico subditis, qui sunt 4, scilicet **Zobha, Drohas, Palas, Sambas**, penantur vel requiescunt.

CXI De spiritibus Lune

Alii sunt Lune et sunt isti **Gabriel, Michael, Samyel, Atithael**, et eorum natura est voluntates et cogitaciones mutare, itinera properare, verba referre, pluvias provocare. (2) Sua corpora sunt longa et ampla. Sua forma est obscura et alba sicut cristallus vel ensis furbitus vel sicut glacies vel nubes obscura. (3) Sua regio est occidens, et habent 4 demones sub se, unum regem et tres eius ministros, quibus omnes alii demones Lune obediunt et eciam supponuntur, (4) et isti sunt **Harthan** rex, **Bileth, Milalu, Abucaba**, qui demones in ventis zephiro subditis, [qui] sunt 5, **Hebethel, Amochap, Oylol, Milau, Abuchaba,** penantur vel requiescunt.

agreeable, and is as white as snow. (3) Their region is between the south and the west.

And there are three daemons under them, one king, and his two ministers, and all the other daemons of Venus are subject to these, (4) and they are: **Sarabocres** the king, **Nassar, Cynassa**, which rule the daemons of the East and West winds [sic], which are four, namely **Cambores, Trachathath, Nassar,** and **Naasa**; they may be compelled to serve, or they rest.

CX. Concerning the Spirits of Mercury.

Others are of Mercury, and they are these: **Mychael, Myhel, Sarapiel**, and their nature is to subjugate themselves and other good spirits to others. (2) They give answer regarding the past, present, and future. They teach the secret deeds or doings, which must come to pass in this world. They reveal the secrets of all of the others. (3) They can also, when constrained, do what the others can do, and together with the moon they can reveal the secret councils of all the others, and their forms are changeable, clear like glass, or like a flame of white fire. (4) Their region is between the west and the north.

And there are five daemons under them: one king, and his four ministers, to which all other daemons of Mercury are subjugated, (5) and they are these: **Habaa** the king, **Hyyci**, **Quyron, Zach, Eladeb,** which rule the daemons of the West and Southwest winds, which are four, namely: **Zobha, Drohas, Palas, Sambas**, they may be compelled to serve, or they rest.

CXI. Concerning the Spirits of the Moon.

Others are of the Moon, and they are these: **Gabriel, Michael, Samyel, Atithael,** and their nature is to move the will and thinking, to speed journeys, to recall words, and to cause it to rain. (2) Their bodies are long and large. Their forms are dark and white like crystal or of a burnished sword, or like ice or dark clouds. (3) Their region is the West.

And there are four daemons under them: a king and his three ministers, and all the other daemons of the moon are obedient to those, and placed under them, (4) and they are these: **Harthan**, the king, **Bileth, Milalu, Abucaba,** which rule the daemons of the West winds, which are five: **Hebethel, Amochap, Oylol, Milau, Abuchaba;** they may be compelled to serve, or they rest.

CXII Formacio circuli

Habita igitur eorum secundum naturam, dominium, regionem et formam cognicione debita dum eos invocare volueris, sic facies. (2) Accipe lapides duros et equales, in quibus non sint foramina vel ruptura, vel tegulas specialiter ad hoc factas. (3) Operans vero sit a pollucione purgatus et habeat calcem et arenam litoris mixtam, cum quibus lapides vel tegule coniungantur.

(4) Tunc fiet ex eis locus, in quo protrahetur circulus, et iste locus taliter formabitur. Primo fiet circulus equalis terre habens in longitudine et latitudine 9 pedes, (5) infra quem fiat circulus gibbosus ad modum semicirculi, alcior quam sit alter, in longitudine et latitudine continens 7 pedes et in altitudine tres pedes cum dimidio. (6) Tamen paupertatis oppressio permittit locum hunc de terra munda fieri, si optime decoquatur, dum tamen ibi non fuerit disiunctura.

(7) Peracto vero loco circuli operans, ut diximus, sit mundatus, ut in prima mundicia continetur. Set mutetur peticio questionum sic. Sacerdos, dum conficit corpus Christi, dicat:

(8) Oracio

"Tu, Domine Iesu Christe, Deus et homo, qui voluisti per te ipsum fidelem populum tuum medicabiliter visitare, te suppliciter exoro, precor et postulo temet ipsum, (9) quem nunc hic in manibus meis teneo pro famulo tuo N, ut ex dono ac permissione gracie tue omnes illos angelos, quos invocaverit, (10) ut per eos benigniter consulatur, sibi mittere ac constringere digneris, ut te mediante possit cum ipsis misericorditer consociari."

CXII. Construction of the Circle.

Having therefore due knowledge of their nature, dominion, region, and form, when you wish to call upon them, you should do thus: (2) Take hard and uniform stones, which have no holes or cracks, or otherwise you can use tiles made specifically for this purpose. (3) And the one who makes them must be purified from all defilement. And he should have a mixture of lime and beach sand, with which to mortar the stones or tiles together.

(4) Then make a place from them in which to draw the circle, and that place should be formed in the following manner: First, let the circle be level with the ground, and nine[200] feet in width, (5) below which make a humped circle (i.e. a mound) like a semi-circle, higher than the other, seven feet in length and width and in height three and a half feet.[201] (6) Yet in the case of extreme poverty, this place can be made (paved) with clean earth (or clay), if it is thoroughly boiled, as long as it is not about to fall apart.

(7) The place for the circle having been duly finished, as we have said, it should be cleaned, as described for the first cleaning. But the petition should be changed thus. The priest, while consecrating the body of Christ, should say:

(8) Prayer.

"You, O Lord Jesus Christ, God and man, who wished to visit your faithful people in person, for their healing, I humbly beseech you, I pray and ask you, even your own self (9) which I now hold in my hands, for the sake of your servant N., that from the gift and permission of your grace, all those angels which he shall call upon (10) graciously for council, may you deign to send and constrain them, so that with your mediation he may be able to associate with them mercifully."

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200 SSM L.3.f.2: ten feet. R reads "in length and breadth 14 feet." S3: "4^{or} pedes."

201 R seems to interpret this second circle or mound as being within the first, but rather it seems to be outside the first, and a place for the spirits to appear. Compare below where the terrestrial spirits are evoked, where a pit is dug apart from the operator's circle of protection.

CXIII Prima dies

Qui dum, ut diximus, receperit corpus Christi, exiens de ecclesia continue dicat 17 et eam, donec ad locum circuli venerit, recitabit.

(2) Benediccio loci circuli

Tunc locum circuli benedicat dicens 15 nec illa die plus faciat.

CXIV Secunda dies

In crastino ecclesiam similiter visitabit et post completorium ibit ad circulum 17 iterum dicendo. (2) Et tunc habeat margaritas super prunas in thuribulo positas, de quibus pars invocatoria et 4 mundi partes, celum et terra [suffumigentur], ter dicendo primam et secundam oracionem.

(3) Hoc facto ter circueundo et suffumigando circulum incipiendo a parte invocatoria et terminans in eadem nominabis angelos, (4) de quibus volueris operari, cum angelis diei et hore, mensis, temporis et faciei, in qua operari volueris, sic dicendo:

(5) "**Michael, Miel, Saripiel, Gabriel, Michael, Samyel, Athitael, Boel, Cafziel, Mich<r>athon, Sathquyel, Raphael, Pahamcociel, Assassayel, Samael, Satiel, Yturaihel, Amabihel, Raphael, Caphael, (6) Dardiel, Hurathapel, Hanael, Raquiel, Salguiel**,

CXIII. The First Day.

Then, as we have said, having received the body of Christ, you should leave the church, continuously saying prayer 17, reading it out loud, until you come to the place of the circle.

(2) The blessing of the place for the circle.

Then he should bless the place for the circle, saying Prayer 15, and that day he should do nothing more.

CXIV. The Second Day.

The following day you should similarly visit the church, and after the evening prayer service, you should go to the circle saying again the seventeenth prayer. (2) And then you should place pearls on glowing charcoal in the censer, which [will be suffumigated][202] from the place (or direction) of invocation,[203] and the four parts of the world, heaven, and earth, saying three times the first and second prayer.

(3) With this done three-times, circling and suffumigating the circle, beginning from the place (or direction) of invocation and ending at the same, you should name the angels (4) with which you desire to work, with the angels of the day and hour, month, time, and aspect,[204] in which you desire to work, saying thus:

(5) "**Michael, Miel, Saripiel, Gabriel, Michael, Samyel, Athitael, Boel, Cafziel, Michathon, Sathquyel, Raphael, Pahamcociel, Assassayel, Samael, Satiel, Yturaihel, Amabihel, Raphael, Caphael,** (6) **Dardiel, Hurathapel, Hanael, Raquiel, Salguiel.**[205]

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202 So SSM L.3.f.3. See also CXXVIII.2 and CXXXI.1.

203 The invocatory place, namely, the direction you will be facing while invoking, as appropriate for the type of angel being invoked.

204 Aspect (or face): i.e. decan. Compare below CXXVII.8: "scribes nomina angelorum diei, et hore mensis, temporis faciei" and CXL.10: Angeli hore sunt qui regnant in hora operis, angeli diei qui in die operis, angeli mensis angeli Lune vel principii mensis, angeli faciei qui regnant facie, ubi est eorum dominium, ascendente, temporis omnes insimul, ...

205 Michael, Miel (variants Mihel, Myhel), Saripiel: Aerial spirits of Mercury. Gabriel, Michael, Samyel, Athitael (variant Atithael): Aerial spirits of the Moon. Boel (var. Bohel), Cafziel, Michrathon, Sathquyel (var. Satquiel): Aerial spirits of Saturn. [Satquiel,]

pax vincit, munus subiugat, paciencia superat, humilitas concordiam nutrit. Ego igitur N, filius N et N, vobiscum humilis pacem meam do vobis. (7) Faciens [*paciens][24] istud meum munusculum confero vobis, ut vos pacificati, pacientes et placati questiones, quas a vobis petiero, michi benigniter intercedente Domino faciatis."

(8) Quo facto protrahe duos circulos, quorum unus distet ab altero per unum pedem, et fiat cum cultello[25] novo, et scribe in circuitu nomina angelorum hore, diei, mensis, temporis et faciei dicendo:

(9) "Venite, vos omnes, N, ad pacem super sedem **Samaym**, quam precepit Dominus tribubus Israel ad exaltacionem laudis sue. Unde invoco vos, N, ut precepit Zebedeie suis subditis obedire, veniatis."

CXV 3ª dies

Tercia vero die balneatus ac mundis canabinisque et albis indutus vestibus, a pilis corporis denudatus, habens faciem versus partem, que pertinet questioni, extra circulum erectus sic incipies.

24 So SSM.
25 SSM: *cultro*.

Peace conquers, service subjugates, tolerance overcomes, humility nurtures harmony. Therefore I, N., son of N. and N., give my peace to you with humility. (7) With tolerance, I bring this small gift to you, that you will be pacified, tolerant, and your complaints appeased, that you will kindly grant me that which I have asked for, with the Lord's intercession."

(8) With this completed, draw two circles, with one separated from the other by one foot, doing this with a new knife,[206] and write around the circumference the names of the angels of the hour, day, month, time, and aspect, saying:

(9) "Come all of you, N., in peace, upon the seat of **Samaym**,[207] as the Lord commanded[208] to the tribes of Israel, to the exaltation of his praise. From whence I invoke upon you, N, as Zebedee ordered his subordinates to obey, come."[209]

CXV. The Third Day.

The third day, being bathed and putting on garments of clean white hemp, and the hairs from your body clean shaved, facing whichever direction which relates to your question, standing upright outside the circle, you should begin thus:

Raphael, Pahamcociel (var. Pahamcocihel), Assassayel (var. Assassaiel): Aerial spirits of Jupiter. Samael (var. Samahel), Satiel (var. Satihel), Yturaihel (Yturahihel), Amabihel (Amabiel): Aerial spirits of Mars. Raphael, Caphael (var. Cafhael), Dardiel (var. Dardihel), Hurathapel (var. Huarthaphel): Aerial spirits of the Sun. Hanael (var. Hanahel), Raquiel, Salguiel (var. Salguyel): Aerial spirits of Venus. Note that Satquiel is assigned to two planets in the preceding chapters. SSM: mychael, myel, sarypyel, gabriel, mychial, samyel, acythael, boel, cafzyel, mycrathon, satriquyel, Satquyel, raphyel, paamtotyel, asassayel, samael, sathyel, yturayel, annabyl, raphael, caphael, dardyel, hurachaphel, anael, raquiel, salguyel.

206 Or dagger. SSM reads *cultro* (knife), while LIH reads *cultello* ("small knife").

207 According to SSM L.3.f.3, this is the second circle, placed next to the circle of the operator. See Veenstra 2012 p. 173–175. Shamayim is the Hebrew word for heaven. In medieval Jewish Merkabah literature it is the name of the First Heaven. See Raziel, 6/7Moses in Peterson 2008 p. 265.

208 The Lord: Perhaps a corruption for *Solomon. Compare CV below, with note.

209 See Matt. 4:21–22.

(2) Preparacio ad invocandum

Habeas signum Domini in manu tua dextera munde compositum et sacratum et suffumigabis circulum faciendo et dicendo ut iam dixi. (3) Post hoc suffumiga signum et eciam temet ipsum et tunc flexis genibus dicas 31 cum oracione Salomonis "49, celi et terre conditor" et cetera.

(4) Addicio

Et addas in fine cuiuscumque: "ut tuis sanctissimis angelis valeam amicabiliter sociari, qui ex permissione tue dulcissime voluntatis mea velint iusta desideria penitus adimplere."

(5) Finitis igitur oracionibus taliter invocabis:

Invocacio angelorum

"O vos angeli potentes Saturni, Iovis, Martis, Solis, Veneris, Mercurii, Lune: (6) Boel, Cafziel, Micrathon, [Saterquiel,] Satquiel, Raphael, Paamchociel, Asassaiel, Samael, Satiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, (7) Miel, Sarapiel, Gabriel, Michael, Samyel, Athithael, potentes in celis, nubibus et abissis."

Hic erigat signum Dei manu aperta versus celum dicens:

"Ecce formacionem seculi. Spiritus autem spiritum vocat. (8) Amor Dei nos coniungat, sua potencia nos dirigat, sua misericordia nos coniunctos misericorditer custodiat. Vos igitur nomine illius Dei vivi et veri, qui vos et me verbo creavit, (9) cuius nomina sunt tremenda, que sunt 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26,

(2) Preparation for the invocation.

You must have the Sign of the Lord in your right hand, neatly composed and consecrated, and then fumigate the circle, doing and saying as I have said. (3) After this suffumigate the seal and also yourself, and then kneel and say 31 with the oration of Solomon "49, Heaven and Earth preserve" etc.[210]

(4) An addition.

Then you must add at the end of each: "that I may be able to associate with your most holy angels in a friendly manner, who may, by your permission, wish to fulfill most pleasantly my lawful desires."[211]

(5) With the orations thus finished, invoke them in the following manner:

Invocation of the Angels.

"O you mighty angels of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon: (6) **Boel, Cafziel, Micrathon, [Saterquiel,]**[212] **Satquiel, Raphael, Paamchociel, Asassaiel, Samael, Satiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, (7) Miel, Sarapiel, Gabriel, Michael, Samyel, Athithael,**[213] mighty in heaven, in the clouds, and in the abyss."

Here, with an open hand, raise the Sign of God towards heaven, saying:

"Behold the design of the world. Whereupon the Spirit calls the spirit. (8) May the love of God join us, may his power direct us, may his mercy mercifully guard our union. You therefore, through the name of that living and true God, who created you and me with the word, (9) whose names are terrible, which are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21,

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210 C.15.

211 R omits all the rest of the *Sworn Book* proper, but substitutes excerpts from Agrippa, Petrus de Abano, and other material.

212 So SSM L.3.f.4. This is the correct name for the last angel of Saturn, but it has been accidentally omitted here because of the similarity with the Satquiel, the first angel of Jupiter. See CXV.44. Sl. 313 22r has this correction in the margin. Heptameron: Seraquiel.

213 SSM L.3.f.4: boel, cafzyel, mycrathon, satriquyel, Satquyel, raphyel, paamtotyel, asassayel, samael, sathyel, yturayel, annabyl, raphael, caphael, dardyel, hurachaphel, anael, raquiel, salguyel, mychael, (7) myel, sarypyel, gabriel, mychial, samyel, acythael.

27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, (10) quoniam magnus, altissimus, sanctissimus, excellentissimus, potentissimus, fortis, iustus, pius, clemens, dulcis, adiutor, protector, defensor, largitor, misericors, (11) cuius potencia ineffabilis, cuius substancia indivisibilis, sciencia inestimabilis, veritas incommutabilis, misericordia incommensurabilis, essencia incorruptibilis, (12) cuius gloriose gracie pleni sunt celi et terra, cuius forti potencie genuflectuntur omnia celestia, terrestria et infernalia, vos invoco humiliter et deposco, (13) ut vos infra circulos hic circumscriptos descendere dignemini apparentes in forma benivola, de omnibus quesitis michi veritatem respondentes. Per virtutem illius vobis precipio, cuius nomine signatur. Amen."

(14) Sigillum et ligacio

"Vos igitur, sanctissimos angelos, peticionibus meis obedire sigillo, deposco, invoco et eciam coniuro sigillo sanctorum nominum Dei, (15) quo Dominus humane creature servire sigillavit, dicere et facere que licita sunt et honesta. **Ya, Ya, Ya, Laaaa, Adonay, Sabaoth, Heloy, Genouem, Merquerpon, Usye, Achedion, Zebedio, Greba.** (16) Cum istis et per ista sacratissima [nomina] iterum ad concordiam vos appello. Vos meis peticionibus obedire et coniuro atque virtute Dei precipio, (17) ut vos meo placati munusculo prompti michi in omnibus locis honestis obedire[26] super

26 SSM: in omnibus licitis & honestis obedire.

22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38,[214] (10) Because the great, most high, most holy, most distinguished, most powerful, strong, just, blessed, merciful, sweet, helper, protector, defender, generous giver, merciful, (11) whose power is indescribable, whose nature is indivisible, whose knowledge is priceless, whose truth is unchangeable, whose mercy is immeasurable, whose essence is incorruptible, (12) of whose glorious grace the heavens and earth are full,[215] before whose mighty power all the heavens, lands, and infernal realms genuflect,[216] I humbly invoke and beseech you, (13) that you may condescend to come down and appear here before this circle in a perceptible and agreeable form, to answer truly all my questions. I command you through the virtue of that one, whose name is marked. Amen."

(14) Seal and binding.

"Therefore, O most sacred angels, I seal, beseech, invoke, and also conjure you to obey my petitions, through the seal of the sacred names of God, (15) which the Lord sealed to serve human creatures, which are lawful and honorable to say and to make. **Ya, Ya, Ya, Laaaa, Adonay, Sabaoth, Heloy, Genouem, Merquerpon, Usye, Achedion, Zebedio, Greba**.[217] (16) With those same and through those same most sacred [names] I again call you to union, to obey my petitions, and I conjure and with the virtue of God I order, (17) that you will be appeased with the small present which I have presented, to obey me in all honest places[218] upon the seat of **Samaym**[219] to the circles here

214 SSM lists out the names, here spelled thus: Agla, monon, tetragramathon, gly'deus, ocleyste, amphymeton, lamyara, Ianenuer, sadyon, hely, orlon, porrentymon, yelur, gofgamel, hemanuel, on, admyel, honzmorb, yoth, offeb, resamarathon, amethy, eryona, yuestre, saday, meloth, setthe, elscha, abbadya, alpha & Ω, leyste, orystyon, yeremon, hospr, mesquerpon, elzephares, egyryon, pectha.

215 From the *Sanctus* prayer, adapted from Isaiah 6:3.

216 Genufection as a formal gesture of respect for a superior, is a tradition dating from early times.

217 SSM L.3.f.4: ya ya ya, laaaaadonarum, sabaoth, heloy, Genonem, mesquerpon, usye, athedyon, zebedye, greba.

218 Honest place: i.e. one suited to the dignity of the occasion. See "sacred space" in introduction to David Postles, *Social Geographies in England (1200–1640)*. Washington, DC: New Academia Pub, 2007. SSM: in all lawful and honest things. This reading is also consistent with the wording later in the paragraph.

219 i.e. Shamayim, the common Hebrew word for heaven or sky. It is specifically

sedem **Samaym** hic infra circulos hic circumscriptos (18) a Saturninis, Iovinis, Martialibus, Solaribus, Venereis, Mercurialibus, Lunaribus speris descendere dignemini, que sunt iste: **Bacalgar, Totalg, Yfarselogon, Alchedion, Meremieca, Ureleguyger, Ioath, Somongargmas, Iohena**. (19) Obedite ergo Zebedeie, qui vos Salomoni et tribubus Israel sibi fidelibus ad laudem et honorem sui sancti nominis Sabaoth, quod est "exercitus angelorum," in honestis et licitis obedire precepit, (20) et vobis super hoc et ad hoc nomine suo me munitum optime represento, quoniam misericors est, non ex nostris meritis, set ex sue gracia largitatis.

(21) Nomine igitur ipsius vos, N, placatos sub hiis sanctis nominibus iterum appello: **Legemoth, Gonathaym, Maloth, Yhoston, Hemonege, Anephene<s>ton, Stobr, Otheos, Tutheon, Thereis, Chatheon, Agla.** (22) In hiis igitur perfeccione sigilli quamvis vos sciencia vestra cum humilitate preceptis [precepit] obedire creatoris,[27] (23) tamen ego, N, filius N, pollutus viciorum meorum contagio vestrum amittere timeo iuvamentum; humilitatis tamen indutus cilicio obedire peticionibus meis vos deprecor et invoco. (24) Set virtute creatoris eterni ferens insignium[28] vos nomine illius summi creatoris obedire michi, famulo suo, precipio et coniuro, ut sitis meis in omnibus licitis et honestis peticionibus obedire parati."

Finit ligacio.

(25) Incipit coniuracio.

"Vos igitur, sanctos angelos, me vestris imponens officiis, quamvis humilitatis ac paciencie vestre indutus cilicio, (26) qui sicut Filius altissimi creatoris in nomine illius, qui **Loke Heuaf Hese [*Ioth, He, Vaf, He,** se]**[29]**

27 GH hypothesizes that the word "*precepit*" is missing, but SSM reads "In huius igitur perfectione sigilli quamuis vos sciam vestri cum humilitate preceptis obedire creatoris."

28 So Sl. 313 21v; Sl. 3854 131r col. 1: *in signium* or *insignium*. Sl. 3885 92v: *in signum*.

29 My reading follows SSM L.3.f.5: "**ioth, he, vau, he,** se Moysi nominavit...." GH: "loke, henaf, hese." Sl. 3854 131r seems to be a simple corruption.

circumscribed, (18) to deign to descend from the Saturnian, Jovian, Martial, Solar, Venusian, Mercurial, and Lunar spheres, which are these: **Bacalgar, Totalg, Yfarselogon, Alchedion, Meremieca, Ureleguyger, Ioath, Somongargmas, Iohena**.[220] (19) Obey therefore Zebedee,[221] whereby you commanded Solomon, and the tribes of Israel who were loyal to him, to honestly and lawfully obey, for the praise and honor of his holy name **Sabaoth**, which is "the army of angels," (20) and with his name, which I accurately set forth, protecting me, because he is merciful, not because of our merits, but because of the abundance of his grace.

(21) With his name therefore I again appeal to you N, placated by these sacred names: **Legemoth, Gonathaym, Maloth, Yhoston, Hemonege, Anepheneton, Stobr, Otheos, Tutheon, Thereis, Chatheon, Agla**.[222] (22) Therefore by the perfection of this Seal, I know that you will obey the commandments of the Creator with humility, (23) nevertheless I N. son of N., fear losing your help, polluted by the influence of my sins; and so, putting on the hair-shirt of humility, I entreat and call on you to obey my petitions. (24) But with the virtue of the emblems of the eternal Creator bringing you, with the name of that most high Creator I entreat you to obey me, his servant, I direct and conjure, that you be prepared to obey me in all my lawful and honest petitions."

The end of the binding.

(25) The beginning of the Conjuration.

"Therefore, O you sacred angels, with me imposing upon your duties, although putting on the garment of humility and suffering, (26) who like the Son of the most high Creator in his names, **Loke Heuaf Hese [*Ioth He Vau**

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associated with the Moon and Monday in *Heptameron*.

220 SSM L.3.f.4-5: bacalgar, totalg, yfarselogon, athedyon, meremieta, vrelegnyger, ioach, Sommangarginas, iohena.

221 Zebedei: This name also appears in the list of names of God at the beginning of this paragraph, and in the magic circle. The sense seems to be that this is the name of God which Solomon invoked to command the loyalty of the people of Israel. *Hebrew* "Gift of God". Also the name of various biblical personalities. In CXIV.9 the spirits are exhorted to "obey as Zebedee ordered his subjects to obey," apparently based on Matt. 4:21-22. It is possible the current passage is a mutilated version of that.

222 SSM: Legemoth, gonathaym, maloth, ysyston, homonege, anepheneston, febr, octreys, derheys, tutheon, agla.

Moysi nominavit, quamvis sub meo nomine sublimitatis imperium non valeam deprecare, (27) humiliter deprecor, obedienter precipio per iustum **Ombonar**, per verum **Stimulamathon**, per sanctum **Orion**, per sanctissimum **Eryon**, per magnum **Noymos**, per festinantem **Pep** et per alia Dei nomina pura, (28) que propter sue celsitudinis magnitudinem nulla deberet, nisi concederetur a Domino, humanitas nominare, (29) que sunt 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, (30) quatinus a Saturninis, Iovinis, Marcialibus, Solaribus, Venereis, Mercurialibus, Lunaribus speris[30] descendere dignemini."

(31) Placacio

"O[31] vos, angeli benignissimi, potentissimi ac fideles, **Bohel, Cafziel** et ceteri, qui obediencie ac humilitatis vinculo gubernamen[32] celorum cum omnibus subditis eorundem recipere a Domino meruistis, (32) quibus omnis sciencia revelatur, quibus data est potestas plenaria[33] terreas cum infernalibus subiugare creaturas,[34] nocere vel iuvare, (33) quoniam Dominus in omnibus fideles, humiles ac cum paciencia iustos a vestra creacione primaria vos cognovit; (34) ego enim, licet immeritus, tamen vestram implorando graciam humiliter vos deprecor et invoco, (35) ut meis prompti peticionibus, in forma benivola atque meo placati munusculo, prompti michi in omnibus licitis et honestis obedire super sedem Samaym hic infra circulos hic circumscriptos a Saturninis, Iovinis et ceteris speris descendere dignemini, (36) et ad hoc igitur nomine vivi et veri Dei, qui vobis graciam tribuit non peccandi, vos invoco atque potenter impero per eius sacra nomina, que sunt ista: [80], 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99. (37) Obedite ergo Zebedeie et michi nomine ipsius. Invoco vos, potestates celorum, et invocando coniuro per **Ab**, per **Gap**, per

30 Sl. 3854 omits, but see below, along with CIV.2 and CXV.18.
31 GH omits.
32 i.e. regimen.
33 SSM adds: aereas.
34 Compare IV.58-63.

He], which Moses himself named, although under my own name I may not have power to entreat the Lofty Empire, (27) I humbly beg, I obediently order through the just **Ombonar**, through the true **Stimulamathon**, through the holy **Orion**, through the most sacred **Eryon**, Through the great **Noymos**,[223] through the hastening **Pep,**[224] and through the other pure names of God, (28) which on account of the greatness of his height, no one should name, unless compassion has been granted by the Lord, (29) which are 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, (30) so that you may deign to descend from the spheres of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon."

(31) The placating.

"O you, most kind angels, most powerful and faithful, **Bohel, Cafziel,** and the rest, who with the chain of obedience and humility have merited the control of the heavens, with your subordinates receiving the same from the Lord, (32) to whom all knowledge is revealed, to whom is given complete power to subjugate earthly creatures, along with the infernal ones, to harm or to help, (33) because the Lord has recognized you faithful in all things, humbly and with patience just from your first creation; (34) for I, though unworthy, nevertheless humbly ask for your grace, and entreat and call upon you, (35) in an agreeable form, and appeased by my small present, to obey me in all things presented in my petitions that are lawful and worthy, upon the seat of Samaym[225] to the circles drawn here, may you deign to descend from Saturn, Jupiter, and the other spheres, (36) and for this reason therefore, in the name of the living and true God, who has granted you the grace of being without sin, I call upon and potently command you, through his sacred names, which are these: [80,] 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99. (37) Obey therefore Zebedei[226] and me in his name. I invoke you, heavenly powers, and conjure you with the invocation, through **Ab**, through **Gap**, through **Abx**, through **Abra**, through **Abraca**, through **Gebra**, through **Abr-**

223 SSM: nomyx.

224 SSM: pele. On PELE, see Agrippa, OP3.11. Also used by John Dee. See Peterson, *John Dee's Five Books of Mystery* (York Beach ME: Weiser, 2003, pp. 79-80, 152.)

225 Compare CXIV.

226 Is this an indication that the biblical quote has been misunderstood?

Abx, per **Abra**, per **Abraca**, per **Gebra**, per **Abracala**, per **Abracasap**, per **Abracaleus**, per **Zargon**, per **Abrion**, per **Eleyon**, per **Sargion**.

(38) Vos igitur, potentes angeli, invoco et invocando coniuro. Superne maiestatis imperii potentes potenter imparo per eum, qui dixit, et factum est, cui omnes excercitus angelorum celestium, terrestrium et infernorum subduntur et obediunt, (39) et per nomen eius ineffabile **Tetragramaton**, quod in fronte tulit Aaron, quod angelice dicitur **Agla**, Hebraice **Heloy**, Arabice **Iaym**, Grece **Theos**, quod **Deus** Latine vocatur, (40) quo audito omnes exercitus celestes, terrestres et infernales tremunt et colunt, et per ista, que sunt **Rethala, Rabam, Cauthalee, Durhulo, Archyma, Rabur**, (41) quatinus a Saturninis, Iovinis, Marcialibus, Solaribus, Venereis, Mercurialibus, Lunaribus speris omni occasione et malivolencia cessante in forma benivola atque meo placati munusculo (42) michi in omnibus licitis et honestis obedire parati super sedem Samaym hic infra circulos hic circumscriptos descendere dignemini per virtutem humilitatis, quam nunc vobis offero,"—hic debet crucifigi in terra clausis oculis dicens:—(43) "et in virtute vivi et veri Dei, qui vos in iusticia et in equitate in sempiterno permanere concessit, cui sit gloria, laus et honor atque victoria per infinita secula seculorum. Amen."

(44) "**Boel, Cafziel, Micrathon, Saterquiel, Satquiel, Raphael, Paamcociel, Asassaiel, Samael, Sathiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, Myel, Sarapiel, Gabriel, Mychael, Samyel, Athithael**, (45) venite, venite, venite letantes vestro obedire creatori et michi nomine ipsius, coniurati per nomen suum excellentissimum, quod super capud meum vobis omnibus ostendo"—hic ponat manum inversam super capud suum et eis signum ostendat.

acala, through **Abracasap**, through **Abracaleus**, through **Zargon**, through **Abrion**, through **Eleyon**, through **Sargion**.[227]

(38) Therefore, O powerful angels, I invoke you, and with the invocation I conjure you by the authority of the Supreme Majesty, I strongly command you, by him who spoke and it was done, and to whom all hosts of celestial, terrestrial, and infernal angels are subjugated and obey, (39) and by his ineffable name **Tetragrammaton**, which Aaron wore on his forehead,[228] which in English is called **Agla**, in Hebrew **Heloy**, in Arabic **Iaym**, in Greek **Theos**, which in Latin is called *Deus* ("God"), (40) which when heard, all heavenly, earthly, and infernal hosts tremble and worship,[229] and by these, which are **Rethala, Rabam, Cauthalee, Durhulo, Archyma, Rabur,**[230] (41) that by the spheres of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon, at every opportunity and without ill-will, in an agreeable form, and appeased with my small gift, (42) prepared to obey me in all things lawful and honest, you shall deign to descend from upon the seat of Samaym to these circles drawn here below, through the power of humility, which I offer to you now,"—here make the sign of the cross on the ground, with eyes closed, saying: (43) "And in the power of the living and true God, who has granted you to endure in perpetual justice and equality, to whom be glory, praise, honor, and victory, forever and ever. Amen."

(44) "Boel, Cafziel, Micrathon, Saterquiel,[231] Satquiel, Raphael, Paamcociel, Asassaiel, Samael, Sathiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, Myel, Sarapiel, Gabriel, Mychael, Samyel, Athithael, (45) Come! Come!, Come! be glad to obey your creator and me in his name, conjuring through his most excellent name, which I show you all now over my head"—here he should hold his hand inverted over his head, and show the sign[232] to them.

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227 SSM L.3.f.15-16: per **ab**, per **gab**, per **abr**, per **abra**, per **abraca**, per **greba**, per **abracala**, per **abracasap**, per **abracaleus**, per **sargon**, per **abryon**, per **helyon**, per **sargyon**.

228 This perhaps echoes the poem *de divinis nominibus* of Abbott Sigo of St Florent de Saumur (d. 1070). See Wilkinson, Robert J. *Tetragrammaton: Western Christians and the Hebrew Name of God : from the Beginnings to the Seventeenth Century*. 2015, p. 219.

229 See Philem. 2:10.

230 SSM L.3.f.16: Bethala, rabam, canthalee, durule, archyma, rabur.

231 So too SSM. GH marked this name as extraneous by comparison with CXIV.5 and CXV.6, but rather its omission from those passages seems to be the mistake.

232 SSM: the Divine Sign.

(46) Et immediate cum taliter ter invocaveris, si non prima vice venerint vel 2ª, audies quasi fulgur descendens de celo, et erit color eorum nitidissimus. (47) Set non debent alloqui nec aspici, donec ipsi primo loquantur, qui dicent: "Amice, quid petis?" Tunc dicat: "Pacem et amiciciam vestram." (48) Et si recte mundatus fueris, immediate concedent et dicent: "Surge et respice graciam virtutis Dei. Pete, et complebitur tibi, quia te misericordia Domini visitavit." Tunc pete quod volueris, et habebis.

(49) Quocienscumque aliquid de 27 predictis capitulis volueris, ut iam predictum est, voca hos angelos celestes sanctos mundum et totam naturam regentes in racione amantis et desiderantis Deum gloriosum. (50) Et quando venerint et te interogaverint: "Quid vis?," postquam responderis: "Pacem et amiciciam vestram," petas illud de 27, quod in oracionibus mundacionis petivisti, (51) cognicionem celorum, si hanc quesivisti, vel mutacionem diei in noctem et e contrario, si hoc petisti, vel consecracionem libri, si hanc voluisti, vel utramque simul, (52) si de tanto fueris una operacione dignus, et sic quodlibet de 27 dante Domino facere quibis. Quod ipse nobis concedat, qui vivit et regnat per infinita secula seculorum. Amen.

(Tercium opus vel tractatus)

CXVI. Incipiunt capitula tercii tractatus huius operis, qui est de spiritibus aeris.

De constriccione spirituum per verba; De constriccione spirituum per sigilla; (2) De constriccione spirituum per tabulas; De forma imponenda cuilibet spiritui; De inclusione spirituum; De incluso spiritu ut non respondeat; De fulgure et tonitruo provocando; (3) De combustione facienda; De

(46) And immediately when you have invoked them three times in this manner, if not after the first or second time, you will hear a sound like lightning descending from heaven, and their color will be most shining. (47) But you must not address them or look at them, until they themselves have first spoken. They will say: "O friend, what do you desire?" Then he should say: "Peace and your friendship." (48) And if you have been properly cleaned, they will immediately concede and say: "Arise and contemplate the grace and virtue of God. Ask, and it will be granted to you, because the mercy of the Lord has visited you." Then ask what you wish, and you shall have it.

(49) However often you might desire something from the preceding twenty-seven topics, as covered earlier, call these holy celestial angels ruling the world and all of nature because of the loving and greatly desired glorious God.[233] (50) And when they have come and asked you: "what do you want?" whereupon you should respond "Peace, and your friendship." ask one of the twenty-seven, which you have sought in the prayers of purification, (51) knowledge of the heavens, if you have asked for this, even changing day into night and the opposite, if you have desired this, or consecrating a book, if you wish it, or likewise the others, (52) if you have been worthy to such an extent in one operation, you will be able to accomplish any of the twenty-seven, Lord granting. Because he grants it to us himself, who lives and reigns world without end. Amen.

[The Third Work or Treatise]

CXVI. Here begins the topics of the Third Treatise of this Work, which is about the Spirits of the Air.

Concerning the constraint of spirits through words. Concerning the constraint of spirits through seals. (2) Concerning the constraint of spirits through tables. Concerning imposing a form to any spirit. Concerning the confinement of spirits. Concerning a confined spirit, whether or not it will answer. Calling forth lightning and thunder. (3) Concerning the required

233 Is this a quote from Simon of Faversham (c. 1260–1306) , *Quaestiones super De motu animalium*. http://cimagl.saxo.ku.dk/download/84/84Christensen93-128.pdf p. 109 or Peter of Auvergne (died 1304)? Compare "in ratione amantis et desiderantis" and "in ratione amati et desiderati" in Petrus, and Griet Galle. *Questions on Aristotle's De caelo*. Leuven (Belgium): Leuven University Press, 2003, p. *204.

purificacione aeris; De corrupcione aeris; De nive et gelu facienda; De rore et pluvia facienda; De floribus et fructibus provocandis; De invisibilitate; (4) De equo, qui una nocte te portabit et reportabit ubi volueris; De absente quod veniat una hora sanus; De re, que deferatur in momento ubicumque volueris; De subtraccione rei; De revocacione rei; (5) De transfiguracione cuiuscumque; De flumine provocando in terra sicca; De commocione regni contra dominum; De regno vel imperio destruendo; De habenda potestate super quemlibet; (6) De habendis mille militibus armatis; De formacione castri indestructibilis; De speculo perverso; De destruccione loci vel inimici per speculum perversum; De speculo aparicionis mundi; (7) De fure et furto revocando; De ceraturis aperiendis; De discordia facienda; De concordia provocanda; De habenda gracia omnium personarum et benivolencia; De mulieribus habendis ad libitum; (8) De diviciis habendis; De curacione cuiuslibet infirmitatis; De dando infirmitatem cuilibet et qualemcumque placuerit operanti; De interficiendo quemlibet; De tempestate et periculo terre et maris fuganda; (9) De nave retenta in mari per adamantem vel aliter rehabenda; De omni periculo evitando; De congregacione et accepcione avium; De piscibus congregandis et accipiendis; (10) De animalibus silvestribus et domesticis congregandis et accipiendis; De bello faciendo inter aves vel homines vel pisces vel animalia; (11) De apparencia combustionis; De apparencia ioculatorum et puellarum balancium;[35] De apparencia gardinorum vel castrorum; De apparencia militum pugnancium; De apparencia griffonum et draconum; (12) De apparencia omnium ferarum; De apparencia venatorum cum canibus; De apparencia hominis quod sit alibi quam est; De apparencia tocius voluptatis.

35 Cap II: psallencium; SSM: ballancium.

burnings; Concerning the purification of the air. Concerning the corruption of the air. To make snow and frost. To make dew and rain. To call forth flowers and fruit. Concerning invisibility. (4) Concerning a horse, which will carry you anywhere you wish in a single night. To bring an absent person back safely in an hour. To transport something wherever you wish, in a moment. To have something removed. To recall something. (5) To transfigure anything. To cause a river on dry land. To incite a kingdom against its ruler. To destroy a kingdom or state. To have power over anyone. (6) To have a thousand armed soldiers. To form an indestructible fortress. How to make a mirror of destruction. How to destroy a place or an enemy using the mirror of destruction. The apparition of the world in a mirror (or glass). (7) To return anything which a thief has stolen. To open locks. To cause discord. To cause agreement. To have the good will and favor of all persons. To have the desire of women. (8) To have wealth. To cure any sickness. To make anyone sick, whenever you wish. To kill anyone. To hold back storms and dangers of the earth and sea. (9) To hold back a ship at sea using the adamant stone, or otherwise to bring it back again. To avoid all danger. To flock birds together, and collect them. To cause fish to gather and be caught. (10) To cause woodland and domestic animals to gather and be caught. To cause war between the birds, or people, or fish, or animals. (11) To make burning appear. To make appear jesters and girls babbling.[234] To make gardens or fortresses appear. To make appear soldiers fighting. To make griffins and dragons appear. (12) To make all wild beasts appear. To make hunters appear with dogs. To make someone appear as if they were somewhere other than where they actually are. To make all pleasures appear.

234 Chap 2: psallencium ("singing psalms"); SSM: ballancium ("dancing").

CXVII Finitis capitulis incipit prohemium in spiritibus aereis.

Cum igitur ignoratis superioribus angelorum illos constringere sit impossibile, (2) nomina spirituum aeris et ventorum in precedenti posuimus capitulo; ut sui superiores clarius viderentur, et a quibus poterat quilibet subiugari. (3) Nunc autem de natura aeris et omnium spirituum in ipso residencium hic faciemus tractatum.

(4) Aer est elementum corruptibile, liquidum et subtile inter cetera nobilius passibiles recipiens qualitates et est simpliciter invisibilis set ipso composito videtur. (5) In quo sunt spiritus, quos sancta mater ecclesia dampnatos appellat, set ipsi oppositum asserunt esse verum, et ideo eos neque bonos neque malos volumus appellare. (6) Et illi spiritus in aere reguntur secundum ipsius aeris qualitates, et ideo eius qualitates videamus.

(7) Aer igitur in quantum elementum a planetarum influenciis gubernatur. Bene igitur accipit diversas complexiones, quas nunc dicemus, (8) quia quidam sunt demones ad tribulacionem aeris constituti, quos ventos Salomon appellavit, quoniam ventos excitant, et secundum quemlibet mutatur aer. (9) Et penatur spiritus illius partis, unde quilibet debet aspicere ventum sue operacioni competentem, quia tunc illius partis demones excitantur. (10) Set non semper invenitur ventus invocacioni habilis. Ideo eos precipimus excitari, qui <tunc> aere sereno vocantur indifferenter. (11) Et ideo cum angelis ventos ponemus, ut in eis veniant et vincantur; quorum opera in subsequentibus sunt dicenda.

CXVIII Divisio spirituum aeris

Aereorum vero spirituum duo sunt modi, quoniam quidam sunt boni, quidam mali, quidam mites, quidam feroces. (2) Boni, mites et fideles sunt

CXVII. End of the topics, and beginning of the preface on the aerial spirits.

Know therefore, since it is impossible to bind those higher angels without knowledge about them, (2) we have listed the names of the spirits of the air and winds in the preceding chapter; in order that the superiors might be clearly seen, and through which anyone can be subjugated. (3) Therefore we now will prepare a treatise concerning the nature of the air and all the spirits residing in it.

(4) The air is a corruptible element, fluid, and subtle, capable of receiving qualities from the others, and is plainly invisible, but it is seen to be composed of parts of itself. (5) In which are spirits, which the holy mother church calls damned, but they themselves assert the opposite to be true, and therefore we prefer to call them neither good nor evil. (6) And those spirits that are governed by air act according to the nature of air itself, and therefore we can understand their nature.

(7) The air therefore, insofar as an element, is governed by the influences of the planets. It therefore readily takes on diverse combinations, which we will now describe, (8) for there are certain daemons established for the disturbance of the air, which Solomon has called winds, because they raise up the winds, and behind which the air is moved. (9) And a spirit of that part may be compelled to serve, hence each one should consider which wind is suitable for the operation, because the daemons of that part are awakened then. (10) But the wind for the invocation is not always easily discovered. Therefore we order them to be raised up, which <then> are indiscriminately called calm air. (11) And therefore we will place the winds with the angels, in order that they may come to them and be conquered; their works are spoken of in the following sections.

CXVIII. Divisions of the spirits of the air.

There are two kinds of aerial spirits, for some are good while others are evil; some are mild, others wild.[235] (2) The good, mild, and faithful ones are the eastern and western ones, and are called good, because operations with them

235 Or cruel.

illi orientales et occidentales et dicuntur boni, quia operaciones eorum iuvant in bono, et vix nocent alicui, nisi ad hoc cogantur divina virtute.

(3) Mali sunt et cum superbia feroces australes et septemtrionales et dicuntur mali, quia opera eorum sunt mala in omnibus, et nocent libenter omnibus et vix aliquid, quod sequatur, ad bonum faciunt, nisi ad hoc superiori virtute cogantur.

(4) Set inter istos sunt alii collaterales istis, qui neque boni neque mali dicuntur, quoniam in omnibus obediunt invocanti, sive in bono fuerit sive in malo. De quibus hic est cognicio cuiuscumque.

CXIX De spiritibus orientalibus

Istorum autem 4 sunt in oriente regnantes et sunt subditi Soli et vento eius, qui boreas dicitur. Et excitantes eum sunt isti 4: **Baxhatau** <rex>, **Gahatus, Caudes, Iarabal,** (2) et habent hos 4 demones et eorum subditos excitare, congregare, dispergere, constringere et in loco proprio ligare, quorum **Barthan** est rex, **Taadas, Caudas, Yalcal** sunt ministri, (3) et eorum natura est aurum dare cum carbunculis ad libitum, divicias, graciam et benivolenciam gencium impetrare, inimicicias hominum mortales vel alias dissolvere, homines in summis honoribus sublimare, infirmitates tribuere vel auferre.

(4) Sua corpora sunt magna et ampla, sanguinea et grosa, color eorum sicut aurum brunitum[36] sanguine depictum. Motus eorum est celi coruschacio. Signum eorum est invocanti commovere sudores.

36 Du Cange: Politus, levigatus ("polished, smoothed"). http://ducange.enc.sorbonne.fr/BRUNITUS accessed June 28, 2015.

help in good, and they rarely harm anyone, unless they are forced with divine strength.

(3) The evil, arrogant, and wild ones are the southern and northern ones, and are called evil, because their works are evil in everything, and they willingly harm anyone, and will scarcely do good for anyone unless they are forced with superior strength.

(4) But between those, there are others on both sides of them, which are said to be neither of good nor of evil, because they obey in everything when invoked, whether it be for good or evil. Concerning these, here is the information on each:

CXIX. Concerning the Spirits of the East.

But of those there are four governing in the East, and they are subordinate to the Sun and its wind, which is called the North wind. And there are four (spirits) raising it up: **Baxhatau**, **Gahatus, Caudes, Iarabal**, (2) and they have these four daemons and their subordinates to raise up, congregate, scatter, constrain, and bind to their proper place, of which **Barthan** is the king, **Taadas, Caudas, Yalcal** are the ministers, (3) and their nature is to give gold with carbuncles as desired; also to obtain wealth, gratitude, and good will of the population; likewise to dissolve the hostility of people and other beings; and to raise people to high honors, and to grant or take away weaknesses.

(4) Their bodies are great and large, bloody and thick;[236] their color is like polished gold, painted with blood. Their movement is like the glittering of the sky. The sign that they have appeared is that the one who calls them will break into a sweat.

236 S3853: *gratiosa* ("agreeable").

CXX De spiritibus occidentalibus

Occidentales sunt illi 4, quibus omnes alii regionis demones subduntur, quorum **Harthan** est rex, **Bileth, Milalu, Habuchaba** eius ministri, et sunt subditi Lune et vento eius, qui zephirus dicitur. (2) Et excitantes [eum] sunt isti: **Hebethel, Amocap, Oilol, Myla<l>u, Abuchaba**, et habent hos 4 demones et eorum subditos excitare, congregare, dispergere, constringere ac in loco proprio ligare, (3) quorum natura est argentum ad libitum dare, res de loco ad locum deferre, equum velocitatis tribuere, facta et secreta presencia atque preterita dicere personarum.

(4) Sua corpora sunt magna et ampla, mollia et fleumatica, color eorum sicut nubes obscura et tenebrosa, et habent multum inflatum, oculos rubeos aqua plenos, non habent pilos in capite, et dentes ut aper. (5) Motus eorum est sicut magna maris ruina, et signum est, quod magna pluvia iuxta circulum cadere videbitur invocanti.

CXXI De spiritibus meridionalibus

Meridionales sunt isti: **Iammax** rex, **Carmox, Ichanol, Pasfran**, quibus omnes alii regionis demones subduntur, et sunt subditi Marti et vento eius, qui subsolanus dicitur. (2) Et excitantes eum sunt isti 5: **Atraurbiabilis, Yaconaababur, Carmeal, Innial, Proathophas,** et habent hos demones et eorum subditos excitare, constringere, dispergere, congregare ac in loco proprio ligare. (3) Sua natura est guerras et mortalitates, occisiones, prodiciones et combustiones facere, mille milites cum suis famulis, que sunt duo milia, ad tempus dare et mortem tribuere, cuicumque infirmitatem et sanitatem tribuere.

(4) Sua corpora sunt parva, macra, colerica, in aspectu turpissima, color eorum sicut cuprum ignitum modicum denigratum. Habent cornua ad modum cervi, ungues ad modum grifonum. (5) Ululant sicut tauri insani. Motus eorum quasi combustionis partis sue realis aspeccio. Signum est, quod fulgur et tonitruum iuxta circulum cadere videbitur invocanti.

CXX. Concerning the Spirits of the West.

The western ones are four, and all other daemons of the region are under them, of which **Harthan** is the king, **Bileth, Milalu**, and **Habuchaba** are his ministers, and they are subordinate to the Moon and its wind, which is called Zephyr. (2) And raising it up are these: **Hebethel, Amocap, Oilol, Mylau,** and **Abuchaba**, and they have these four daemons and their subordinates to raise up, congregate, scatter, constrain, and bind to their proper place. (3) Their nature is to give silver as desired; they also carry things from place to place; they grant speed to horses; they tell the secrets of persons present and past.

(4) Their bodies are large and ample, soft and phlegmatic, their color resembles dark and obscure clouds, and they have red eyes full of water, greatly inflated; they have no hair on their heads, and their teeth are like those of a boar. (5) Their movement is like a great rushing down of the sea, and the sign is that great rainfall will be seen near the circle when they are invoked.

CXXI. Concerning the Spirits of South.[237]

Those of the South are these: **Iammax** the king, **Carmox, Ichanol, Pasfran**, to whom all other daemons of the region are subordinate, and they are subordinate to Mars and its wind, which is called the Eastern wind. (2) And raising it up are these five: **Atraurbiabilis, Yaconaababur, Carmeal, Innial, Proathophas**, and they have these daemons and their subordinates to raise up, constrain, disperse, congregate, and bind in proper place. (3) Their nature is to cause war, and plague, murders, treasons, and burnings; they also temporarily give one thousand soldiers with their servants, which are two thousand, and they grant death; they also grant sickness or health to anyone.

(4) Their bodies are small, thin, choleric, and very ugly in appearance, their color is like copper that has been blackened a little by fire. They have horns like those of a stag, and nails like a griffin. (5) They howl like mad bulls. Their movement is somewhat like the burning of part of their true appearance.[238] The sign is that lightning and thunder will be seen to fall near the circle when they are invoked.

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237 Cp. CVII.

238 Compare OP4: Apparebunt longo corpore, cholerico, et aspectum turpissimo:

CXXII De spiritibus septemtrionalibus

Septemtrionales sunt isti: **Maymon** rex, **Albunalich, Assaibi, Haibalidech, Yasfla**, quibus omnes alii demones regionis subduntur, et sunt subditi Saturno et vento eius, qui Affricus dicitur. (2) Et excitantes eum sunt isti 3: **Mextyura**, **Alcybany, Alflas**, et habent hos 5 demones et eorum subditos congregare, dispergere, constringere ac in loco proprio ligare. (3) Sua natura est seminare discordias, odia generare, malas cogitaciones, furta et avaricias, dare cum libito plumbum, quemlibet interficere et membrorum quodlibet destruere.

(4) Sua corpora sunt longa et gracilia, cum ira et rancore plena. Habent vultus 4, unum a parte anteriori et alterum a parte posteriori, in quibus sunt duo rostra ampla et longa ad mensuram trium pedum, (5) et videntur duos serpentes devorare, et in duobus genibus alios duos, qui cum merore maximo flere videntur, et sunt in colore nigra et lucencia sicut speculum furbitum. (6) Motus eorum est ventorum agitacio cum apparencia terremotus. Signum eorum est, quod terra alba nive tecta videbitur invocanti.

CXXIII

Cum igitur de perfecte bonis et malis diximus, de mediocribus hinc dicamus. (2) Set est advertendum, quod operans non debet operari in istis nec pro perfecte bono nec pro perfecte malo. (3) Set in rebus mobilibus sicut in itinere, in revocacione et subtraccione et similibus operantur.

CXXII. Concerning the Spirits of the North.[239]

The Northern ones are these: **Maymon** the king, **Albunalich, Assaibi, Haibalidech,** and **Yasfla**, and all other daemons of the region are placed under these, and they are subordinate to Saturn and its wind, which is called Africus (or the "southwest wind"). (2) And raising it up are these three: **Mextyura, Alcybany, Alflas,** and they have these five daemons and their subordinates to congregate, disperse, constrain, and bind to their proper place. (3) Their nature is[240] to sow discord, create hatred, evil thoughts, theft, and greed; they give lead if desired, kill anyone, and destroy limbs.

(4) Their bodies[241] are long and slender, full of wrath and anger. They have four faces: one is forward, another behind, which have two large and long beaks measuring three feet, (5) which can be seen devouring two serpents. The other two faces are on the two knees, which appear to be crying with most great mourning, and they are black in color, and shining like a burnished mirror. (6) Their movement is the moving of the wind with the appearance of an earthquake. Their sign is that the ground will appear to be white, covered with snow when they are invoked.

CXXIII. [Concerning the intermediate spirits.]

Having treated of the spirits which are either fully good or fully evil, we will now talk about the intermediate ones (2) But it should be noted in operating with them, that their actions are neither fully for good nor fully for evil. (3) But they operate in movable things such as in journeys, in the recalling and withdrawing and similar things.

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colore subfusto, et quasi ruffo, cornibus fere ceruinis, et unguibus griphi: mugiunt instar taurorum insanorum. Motus eorum fit quasi instar ignis comburientis. Signum afferent in specie, fulgur et tonitru iuxta circulum. ("They appear in a tall body, choleric, a filthy countenance, of color brown, swarthy or red, having horns like Harts horns, and gryphon's claws, bellowing like wild Bulls. Their Motion is like fire burning; their sign Thunder and Lightning about the Circle.")

239 Cp. CV, spirits of Saturn.

240 This description is almost identical to that found in de Abano, "considerations of Saturday."

241 Cp. OP4.5a.

CXXIV De spiritibus inter orientem et meridiem

Dicamus igitur, quod inter orientem et meridiem est una regio, que **consol** appellatur, et sunt in ea angeli, qui dicuntur equinocciales, et sunt isti 4: (2) **Formione** rex, **Guth, Maguth, Gutrhyn** eius ministri, quibus omnes alii regionis illius demones subduntur, et sunt subditi Iovi et ventis eius, qui boreas et subsolanus dicuntur. (3) Et excitantes eos sunt isti 5: **Harit, Iesse, Ryon, Nesaph, Naadob**, et habent hos 4 demones et eorum subditos excitare, congregare, constringere, dispergere ac in loco proprio ligare. (4) Sua natura est amicicias et benivolencias tribuere mulierum non carnali copula. Generant leticias, gaudia, lites pacificant, mitigant inimicos, sanant infirmos, infirmant sanos, auferunt vel inferunt dominium cuicumque.

(5) Sua corpora sunt magna, tam sanguinea quam colerica, medie stature, trementissima in motu, visu mitissima, eloquio blanda, falsa in motu, vultus eorum in forma benivolus, color eorum sicut es non burnitum colore flamme ignis depictum. (6) Motus eorum est choruscacio cum tonitruo. Signum eorum est, quod invocans, ut sibi videbitur, [videbit] iuxta circulum homines a leonibus devorari.

CXXV De spiritibus inter austrum et occidentem

Alii sunt inter austrum et occidentem, et sua regio est nogahem. (2) Qui sunt isti: **Sarabocres** rex, **Nassar, Cynassa** eius ministri, quibus omnes alii demones regionis obediunt et subduntur, et sunt subditi Veneri et ven-

CXXIV. Concerning the Spirits between the East and the South.

We therefore declare, that between the east and south is a single region, which is called "Consol",[242] and in it are angels, which are called "equinoctial", and they are these four: (2) **Formione** the king, and his ministers **Guth, Maguth,** and **Gutrhyn** [***Guthryn**],[243] and all other daemons of this region are placed under these, and they are subordinate to Jupiter and its winds, which are called Borean ("Northerly") and Subsolar ("Easterly"). (3) And raising them up (the winds) are these five: **Harit, Iesse, Ryon, Nesaph**, and **Naadob**, and these have four daemons and their subordinates to raise them up, gather them, disperse them, and bind them to their proper place. (4) Their nature is to grant friendship and favor of women, but not carnal relations. They engender gladness and joy, settle lawsuits (or quarrels) peacefully, make enemies mild, cure the sick, sicken the healthy, and they steal away or obtain ownership of anything.

(5) Their bodies are large, as much sanguine as choleric, of medium stature, very jittery, appearing very mild, their manner of speaking flattering, false in the motion. Their faces have a kindly appearance. Their color is like they are painted with flames of fire, not burnished. (6) Their movement is like flashing with thunder. Their sign is, when invoked, lions will be seen devouring men near the circle.[244]

CXXV. Concerning the Spirits between the South and the West.

Others are between the south and the west, and their area is Nogahem, (2) which are these: **Sarabocres** the king, **Nassar,** and **Cynass**a his ministers, with which all other daemons of the area obey and are subjugated, and they

242 SSM: Cosol; Leipzig: Casol.

243 Spelled Guthryn or Guthrin all other passages. SSM: Gutryn.

244 OP4: Apparent corpore sanguineo et cholerico, mediae staturae, horribili motu, visu mitissimo, blando colloquio, colore ferrugineo. Motus eorum, est coruscatio, cum tonitru. Signum eorum, apparebunt iuxta circulum homines, qui in specie a leonibus devorabuntur. Formae autem particulares sunt: ("The spirits of Jupiter do appear with a body sanguine and choleric, of a middle stature, with a horrible fearful motion; but with a middle countenance, a gentle speech, and of the color of iron. The motion of them is flashings of lightning and thunder; their sign is, there will appear men about the circle, who shall seem to be devoured of lions.")

tis eius, qui sunt subsolanus et zephirus. (3) Et excitantes eos sunt isti 4: **Cambores** <rex>, **Trachatat, Nassar, Naassa**, et habent hos tres demones excitare, congregare, dispergere, constringere ac in loco proprio ligare. (4) Et eorum natura est dare argentum, in quo est impressio signata, et stagnum ad libitum hominis calefacere, luxuriam excitare, inimicos per luxuriam concordare, ut matrimonium ostendit, (5) constringere homines in amorem mulierum et ipsas ad hominum voluntates constringi, homines infirmare vel sanare et facere omnia, que moventur.

(6) Sua corpora sunt medie stature, pulcra, dulcia et iocosa, color eorum sicut nix insuper deaurata, motus eorum sicut stella clarissima, signum eorum, quod puelle extra circulum ludere et ipsum vocare videbitur invocanti.

CXXVI De spiritibus inter occidentem et septemtrionem

Alii sunt inter occidentem et septemtrionem, et sua regio est frigicap. (2) Qui sunt isti 5: **Abaa** rex, **Hyici, Quyron, Zach, Eladeb** eius ministri, quibus omnes alii illius regionis demones obediunt et subduntur, et sunt subditi Mercurio et ventis eius, qui zephirus et Affricus dicuntur. (3) Et excitantes eos sunt isti 4: **Zobha** <rex>, **Drohas, Palas, Zambas,** et habent hos 5 demones excitare, congregare, dispergere, constringere ac in loco proprio ligare. (4) Natura eorum est omnia metalla de mundo, quecumque fuerint, literata vel sculpta cum auro et argento ad libitum dare, omnia preterita, presencia et futura terrena revelare, (5) iudices placare in placito, victoriam dare, experimenta et omnes sciencias destructas rectificare et reedificare et eciam docere, (6) corpora eciam ex elementis mixta convertibiliter unum in aliud transmutare et eciam elementa, senem iuvenem facere et e contrario, dare infirmitatem quamlibet vel eciam sanitatem, si placeat invocanti, (**7**) pauperes sublimare, sublimes opprimere, dignitates dare vel auferre cuicumque, spiritus ligare, ad tempus inclusum impedire, seraturas aperire, transfiguraciones facere. (8) Et isti possunt omnes operaciones aliorum facere, set hoc non ex perfecta potencia vel virtute set sciencia bene.

are subordinate to Venus and its winds, which are easterly and westerly. (3) And there are four spirits which raise them up: **Cambores**, **Trachatat, Nassar, Naassa,** and they have those three daemons to raise up, bring together, disperse, constrain, and bind them in their own place. (4) And their nature is to give silver, in which the sign is impressed, and tin, for arousing human desire, to cause luxury, to bring harmony to enemies through luxury, as marriage shows, (5) to bind men in love of women, and bind women to the wills of men, to sicken or cure people, and to make all things which are moved.

(6) Their bodies are medium in stature, pretty, pleasant, and merry. Their color is like snow over gilding. Their movements are like the clearest star. Their sign of their presence is that when invoked, a girl will be seen playing outside the circle, and calling to you.

CXXVI. Concerning the Spirits between the West and the North.

Others are between the west and the north, and their area is Frigicap. (2) Which are five: **Abaa** the king, and **Hyici, Quyron, Zach, Eladeb** his ministers, whom all other daemons of the area obey and are subject to, and they are subject to Mercury and his wind, which is the west wind (Zephyr), and they are called African.[245] (3) And raising them up there are these four: **Zobha** <the king>, **Drohas, Palas, Zambas**, and they have five daemons to raise up, congregate, disperse, constrain, and bind them in their own place. (4) Their nature is to give all metals from the earth, whichever exist, lettered or sculpted with gold and silver as desired, to reveal all earthly things pasts, present, and future, (5) to appease judges in a plea, to give victory, to recover and reconstruct experiments and all destroyed knowledge, and also to teach them, (6) also to transmute bodies out of the mixed elements changeably, one into the other, and also the elements, to make an old person young and vice versa, to infect someone with any kind of sickness, and also to make them healthy, if they are placated when invoked, (7) to raise up poor men, bring down the high and mighty, to give dignities to whomever, or take them away, to bind spirits, to hinder imprisonment for a time, to open locks, and to make transfigurations. (8) And these same spirits are able to accomplish all other operations, however not with perfect power or virtue, but with sufficient knowledge.

245 *Africus* means either the southwest wind, or from Africa.

(9) Sua corpora sunt medie stature, frigida, humida, veneranda, pulcra, rauca in eloquio, humanam formam habencia ad modum armigeri compti et cucufati, color eorum sicut nubes clara, motus eorum sicut nubes argentea. (10) Signum est, quod horripilacionem tribuunt invocanti. Et isti possunt indifferenter ubicumque vocari.

CXXVII Finita divisione angelorum et spirituum incipit modus operandi in eis.

Si ergo de istis aliquis voluerit operari, sibi primo districte precipimus, (2) ut peroptime mundetur, sicut diximus in predictis, donec venerit ad diem 14^{am}, in qua die convenit ieiunare. (3) Tunc in ea recipiat corpus Christi dicendo 19, 20, et cum missa de sancto Spiritu, ut diximus, igitur celebratur, sacerdos tenendo corpus Christi, antequam gentibus ostendatur, petat pro operante sic dicens:

(4) Oracio

"Domine Iesu Christe, fili Dei vivi, quem credo firmiter hominem et Deum et iudicem meum venturum, peto te in hoc articulo in virtute istius sacramenti tui, (5) ut talis N ex dono tuo ac tua voluntate sine dampnacione corporis et anime sibi spiritus N in omnibus subiciat, ut apparere, perficere, custodire, respondere eos ad omnia precepta constringat, ut sperat et desiderat. Amen."

(6) Tunc audito completorio, ut dictum est, de ecclesia recedat dicens 17, donec veniat ad locum, in quo debet fieri circulus. Tunc locum benedicat dicens 15. (7) Hoc facto protrahat circulum 9 pedum dicens 18, in quo duos circulos protrahat, quorum unus distet ab alio per unum pedem, inter quos scribes nomina angelorum diei et hore, mensis, temporis, faciei dicendo:

(9) Their bodies are of medium stature, cold, humid, venerable, attractive, and their manner of speaking is hoarse. They have human form, bearing arms and hooded. Their color is like a bright cloud. Their movements are like a silvery cloud. (10) Their sign is that your hair will bristle when they are invoked. And they can be called in any place equally.[246]

CXXVII. End of the divisions of the angels and spirits, and beginning of the manner of working with them.

If therefore anybody wishes to operate with those spirits, we must first warn him strictly (2) that he must be thoroughly purified, as we have said in the preceding, until he comes to the fourteenth day, on which day he must begin his fast. (3) Then when the mass of the Holy Spirit is being said or celebrated, when the operator is receiving the body of Christ (Eucharist), he should say prayers 19 and 20 (LXXVII–LXXIX), as we have said, when the priest is holding up the body of Christ (i.e. the wafer), to reveal it to the congregation, he should pray on behalf of the operator, saying thus:

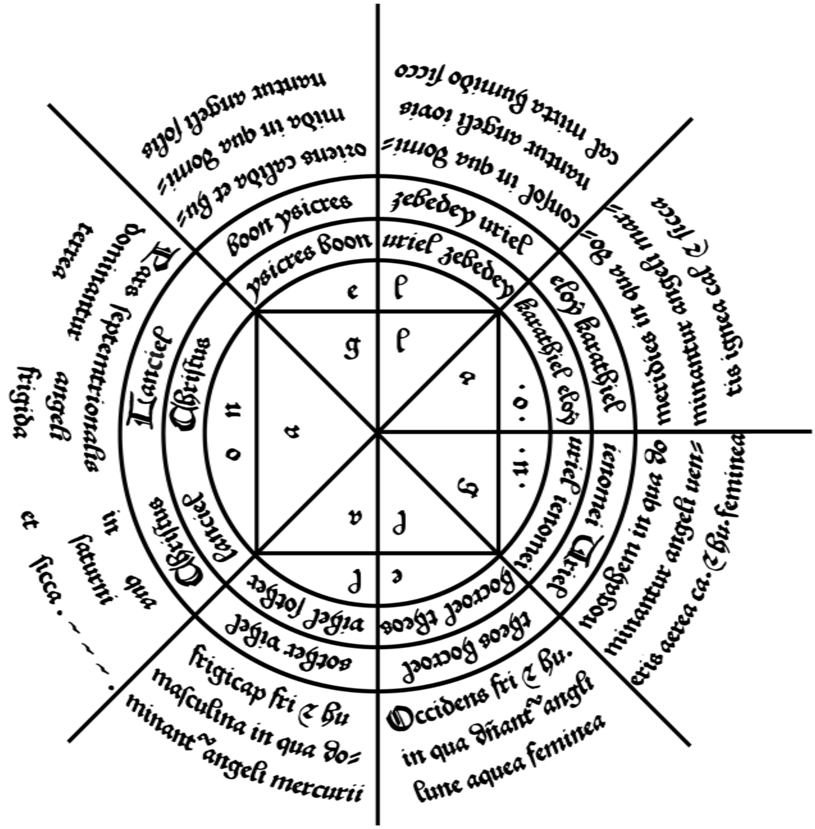
(4) Prayer.

"O Lord Jesus Christ, son of the living God, whom I truly believe is man and God, and my judge soon to come, I beg you in this critical moment, by the power of your sacraments, (5) in order that such N. by your gift and by your will, without condemnation of body and soul that the spirit N. may make himself subject in all things, that he may constrain them to appear, to complete, to guard, to answer to all orders that he hopes and desires. Amen."

(6) Then having heard the evening prayer service (Compline), as said, retire from the church, saying 17, until you come to the place where the circle has been made. Then bless the place saying 15. (7) With this done, he should draw a circle of nine feet across, saying 18, in which he should draw two circles, where the first is one foot away from the other, between which you should write the names of the angels of the day and hour, of the month, of the time, and of the aspect,[247] saying:

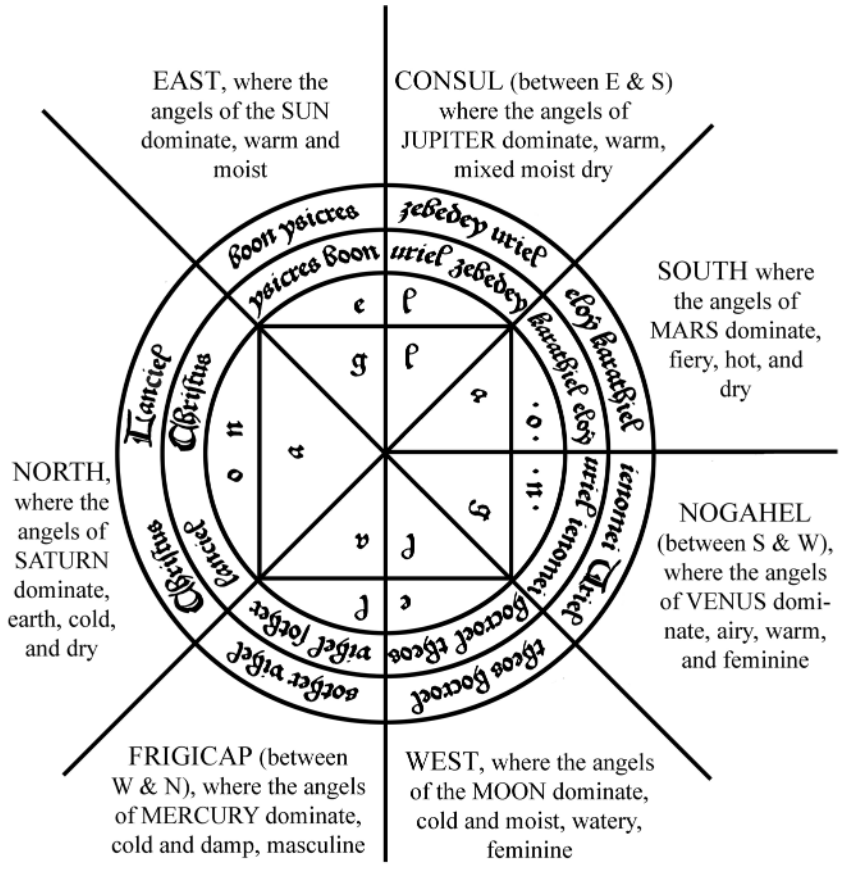
246 Cp H p. 146–7.

247 Aspect (face): i.e. decan.



(8) “O vos angeli sancti et potentes, sitis michi in hoc opere adiutores.”

(9) Tunc protrahes infra istos duos circulos eptagonum communem omnibus invocacionibus aptum, cuius forma cum parcium suarum dimencionibus et diffinicionibus subsequitur inferius in figura.



(8) "O you holy and powerful angels, may you be my assistants in this work."

(9) Then draw within those two circles a regular heptagon,[248] suitable for all invocations, the form of which with its parts, dimension, and definitions, is shown in the figure above.[249]

248 The drawings in Sl. 3854 amd Sl. 313 do not resemble heptagons, but other exemplars do, e.g. 3853 150v, and SSM L.3.f.29. Leipzig Cod. Mag. 16 p. 112 is similar to Sl. 3854.

249 Figure not found in C or R. B shows North occupying 90 degrees. D and SSM show seven equal segments. L shows the West as occupying 90 degrees. SSM text has slight variations in the order and especially in the names. See Appendix II.

(10) Nota, quod operans debet esse diligens, ut addat ista nomina aliis nominibus, quia durum est homini ignoranti virtutes spirituum et eorum malicias cum eis sine municione maxima aliqualiter habitare, (11) et assimilatur illi, qui vult debellare militem sagacem et ignorat arma eius et quis miles et que virtus militis, quem debellat. (12) Bene igitur sibi caveat, quia ingenium viribus prevalet, et ideo oportet ipsum esse sagacissimum in suo circulo faciendo, quia ibi iacet tuicio operantis.

(13) Primo sic aptetur locus, quod terra sit plana et equa, nec sint ibi lapides aut herbe, et quando eum protraxerit, aerem supra se duobus diametris ubicumque signet dicens: (14) "Signum Salomonis ad salvacionem et defensionem pono supra me, ut sit michi proteccio a facie inimici. In nomine Patris et Filii et Spiritus sancti. Amen." (15) Sic tuo completo circulo exi et extra eum scribe in terra vel in cedulis 7 nomina creatoris, que sunt L[a]ialy, Lialg, Veham, Yalgal, Narath, Libarre, Libares, nec plus facies in hac nocte.

Oriens calida[37] et humida[38] in qua dominantur angeli solis / boon ysicres[39] / ysicres boon

Consol[40] in qua dominantur angeli iovis, ca[lido], mixta humido sicco[41] / Zebedey Uriel[42] / Uriel Zebedei.

Meridies in qua dominantur angeli martis ignea cal[ida] et sicca / Eloy Karathiel / Karathiel Eloy[43]

Nogahem[44] in qua dominantur angeli ueneris **aerea**[45] ca[lida] et hu[midi] feminea / ienomei Uriel / Uriel ienomei[46]

Occidens frigida et hu[mida] in qua dominantur angli lune aquea feminea[47] / theos Hocroel[48] / Hocroel theos

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37 Calida: SSM: pars calida

38 Humida: SSM adds: masculina

39 boon ysicres: SSM: Beon ysystres

40 Consol: SSM calls this cosol throughout the manuscript.

41 Calido mixta humino sicco: B: mixta cum hu. SSM: mixta calida et sicca

42 Zebedey Uriel: SSM: Zebedye, Vuel

43 Eloy Karathiel / Karathiel Eloy: B: elothi karathi / karathi elothi. SSM: Eloy barachiel / barachyel Eloy

44 Nogahem: B, D: Nogaham. SSM: Nogaem

45 Aerea: D: aerei

46 ienomei Uriel / Uriel ienomei: SSM: Genonem, Uryel / Uriel, genonem

47 Feminea: D: semina

48 Hocroel: B: Ocrohel; D: Hocrohel. SSM: atrohel

(10) NOTE: You must be very careful while working, that you add those names to the other names,[250] because it is hard for a person not knowing the powers of the spirits and their malice, without the greatest fortification to abide with them somehow, (11) and it is like someone who seeks to wage war with a shrewd knight, and disregards his weapons, and who the knight is, and what are the strengths of the knight with whom he wages war. (12) It is well therefore to be cautious, because the nature of the strengths prevail, and therefore it is necessary to be very shrewd when making the circle, because therein lies the defense of the operator.

(13) First you must prepare the place thus, for the earth should be flat and level, and free from stones or vegetation, and when it has been drawn, mark the air above yourself to two diameters every way, saying: (14) "I put the Seal of Solomon over me for salvation and defense, in order that it protect me in the face of the enemy. In the name of the Father and the Son and the Holy Spirit. Amen." (15) Thus with your circle complete, exit and write outside in the earth or on small pieces of paper, the seven names of the creator, which are **L[a]ialy, Lialg, Veham, Yalgal, Narath, Libarre, Libares**,[251] and nothing more is accomplished this night.

[Text of Circle reads as follows:]

East, warm and moist,[252] where the angels of the Sun dominate / Boon Ysicres / Ysicres Boon[253]

Consol,[254] where the angels of **Jupiter** dominate**,** warm mixed moist dry / Zebedey Uriel / Uriel Zebedei

South in which the angels of **Mars**, fiery, hot and dry, dominate / Eloy Karathiel / Karathiel Eloy

Nogahem, where dominate the angels of **Venus,** airy, warm, and feminine / Ienomei Uriel / Uriel Ienomei

West cold and moist, where the angels of the **Moon** dominate, watery feminine / Theos Hocroel / Hocroel Theos

250 That is, to add the names of God, such as "Theos" and "Sother," to that of the appropriate angels of the day etc.

251 SSM: Layaly, lyalg, vehem, yalgal, narach, lybarre, lybares. Compare the Seal of God. Compare also Wellcome 110, fol. 45v.

252 SSM adds: masculine.

253 Boon: SSM reads "beon." This name doesn't appear elsewhere in the text.

254 This text is included in the diagram of the circle, and not part of the text.

frigicap frigida et hu[mida] masculina in qua dominantur angeli mercurii / Sother Vihel[49] / Vihel Sother

Pars[50] septemtrionalis in qua dominantur angeli Saturni terrea frigida et sicca / Christus Lanciel / Lanciel Christus[51]

CXXVIII Secunda dies

In crastino, dum matutinam, primam, terciam, missam, meridiem, nonam, vesperas et completorium audieris, venies ad circulum dicendo 17. (2) Tunc habeas thus et thuribulum, in quo sint prune, et ponas thus super prunas et suffumiges circulum dicens 1 et 2 incipiens ab oriente in occidentem, a meridie in septemtrionem, tunc a consol in noghahem et a noghahem in frigicap, et postea celum et terram, et ita ter facies. (3) Set primo debent 7 predicta nomina deleri. Hoc facto suffumigando circulum, ventos novies taliter excitabis.

(4) Incipit excitacionis ventorum primus circulus incipiens in oriente et terminans in meridie.

(5) "Baxhatau, Gahatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynial, Prohathophas, Cambores, Trachatat, Nassar, (6) Naassa, Hebethel, Amocap, Oylol, Mylau, Abucaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, ego vos invoco, ut meis sitis prom[p]ti[52] peticionibus et preceptis. Summa Dei potencia vos obedire constringat'.

(7) Secundus circulus incipiens in meridie et terminans in occidente

(8) "Attraurbiabilis, Y[a]conaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatat, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abuchaba, Zobha, (9) Drohas, Palas, Sambas, Mextyura, Alcibany, Alflas, Baxatau, Gahatus, [Caudes, Yarabal, Harit], Iesse, Ryon, Nesaph, Naadob, angeli Domini vos excitent, qui vos venire constringant."

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49 Vihel: D: Viel. SSM: Vyel

50 Pars: D and SSM omit.

51 Christus Lanciel / Lanciel Christus: D: Christus Lancihel / Lancihel Christus. SSM: Christus, lancyel, Christus / Lancyel, Christus / lancyel (!)

52 Promti: *Prompti. Compare CXXIX 9 and 14 and SSM L.3.f.30.

Frigicap, cold and damp, masculine, where the angels of **Mercury** dominate. / Sother Vihel / Vihel Sother
Northern part, where the angels of **Saturn** dominate, earth cold and dry / Christ Lanciel / Lanciel Christ

CXXVIII. Second day.

On the next day you should hear matins, prime, terce, mass, none, vespers, and compline, then go to the circle saying prayer 17. (2) Then you should have incense and a censer, in which should be glowing charcoals, and you should put the incense over the glowing charcoals, and fumigate the circle saying 1 (LIII) and 2 (LIV), beginning at the East to the West, from the South to the North, then from Consol to Nogahem, and then from Nogahem to Frigicap, and afterwards the sky and the earth, and this you should do three times. (3) But first the seven preceding names must be erased.[255] With this done, suffumigate the circle, and in this way you should raise up the winds nine times.

(4) Here begins the raising up of the winds. The first circle beginning in the east and ending in the south:

(5) "Baxhatau, Gahatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynial, Prohathophas, Cambores, Trachatat, Nassar, (6) Naassa, Hebethel, Amocap, Oylol, Mylau, Abucaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas,[256] I invoke you, that you allow me those things which are described in my petitions and orders. The power of the most high God constrains you to obey!"

(7) The second circle beginning in the south, and end in the west.

(8) "Attraurbiabilis, Y[a]conaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatat, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abuchaba, Zobha, (9) Drohas, Palas, Sambas, Mextyura, Alcibany, Alflas,

255 See CXXVII.15.

256 SSM L.3.f.30: Baxahathau, gaatus, candones, yarabal, haryx, yesse, ryon, nesaph, naadobp: atrahurbyabylys, yaconaablabur, carmeal, iunyal, proathofas: cambores, trachatat, nassar, (6) naassah: hebethel, amocab, oylol, mylalu, abucaba: zobha, drohas, palas, Sambas: Mextyura, Altybany, alphlas.

(10) Tercius circulus incipiens in occidente et terminans in septemtrione

Tunc in occidente dicat: (11) "Hebethel, Amocap, Oylol, Milau, Abucaba, Zobha, Drohas, Palas, Zambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, (12) Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynnyal, Proathophas, Cambores, Trachathat, Nassar, Naassa, sciencia Dei et sapiencia Salomonis vos convincat, que vos et ventos vestros excitare faciat."

(13) Quartus circulus incipiens in septemtrione et terminans in consol

Tunc in septemtrione dicat: (14) "Mextyura, Alchibany, Alflas, Baxhatau, Gahatus, Caudes, Iaraba<a>l, Harith, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Iaconaababur, Carmeal, Innyal, Prohathophas, Cambores, (15) Trachathat, Nassar, Naassa, Hebethel, Amocap, Oylol, Myla<l>u, Abucaba, Zobha, Drohas, Palas, Sambas, sancta nomina Dei vos subiugent, que vos et ventos vestros excitare et huc venire constringant."

(16) Quintus circulus incipiens in consol et terminans in nogahem

Tunc in consol dicat: (17) "Harit, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carme[a]l, Innyal, Prohathophas, Cambores, Trachatath, Nassar, Naassa, Hebethel, Amocap, Oylol, (18) Mylau, Abucaba, Zobha, Drohas, Palas, Zambas, [Mextyura, Alcybany, Alflas], Baxhatau, Gaatus, Caudes, Yarabal, capud et corona principis vestri Belzebut vos venire et ventos vestros excitare constringat."

(19) 6us circulus incipiens in nogahem et terminans in frigicap

Tunc in nogahem dicat: (20) "Cambores, Tracatath, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abucaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, (21) Harith, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Iaconaababur, Carmeal, Ynnyal, Prohathophas, iudicium summi Dei tremendum vos convincat, qui vos et ventos vestros ad mandatum meum venire et obedire constringat."

(22) 7us circulus incipiens in frigicap et terminans in oriente

Baxatau, Gahatus, [Caudes, Yarabal, Harit], Iesse, Ryon, Nesaph, Naadob,[257] may those angels of the Lord raise you up, who compel you to come."

(10) Third, begin the circle in the west, and end in the north.

Then, facing west, say: (11) "Hebethel, Amocap, Oylol, Milau, Abucaba, Zobha, Drohas, Palas, Zambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, (12) Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynnyal, Proathophas, Cambores, Trachathat, Nassar, Naassa, the knowledge of God and the wisdom of Solomon conquers you, so that you and your winds are made to rise up."

(13) Fourth, begin the circle in the north, and ending in Consol.

Then, facing north, say: (14) "Mextyura, Alchibany, Alflas, Baxhatau, Gahatus, Caudes, Iarabal, Harith, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Iaconaababur, Carmeal, Innyal, Prohathophas, Cambores, (15) Trachathat, Nassar, Naassa, Hebethel, Amocap, Oylol, Myla<l>u, Abucaba, Zobha, Drohas, Palas, Sambas, the sacred names of God will subjugate you, who compel you and your winds to arise and come here."

(16) Fifth, begin the circle in consol, and end in Nogahem.

Then, in consol, say: (17) "Harit, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carme[a]l, Innyal, Prohathophas, Cambores, Trachatath, Nassar, Naassa, Hebethel, Amocap, Oylol, (18) Mylau, Abucaba, Zobha, Drohas, Palas, Zambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, the head and crown of your prince Belzebut compels you to arise and come."

(19) Sixth, begin the circle in Nogahem and end in Frigicap.

Then, towards Nogahem say: (20) "Cambores, Tracatath, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abucaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, (21) Harith, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Iaconaababur, Carmeal, Ynnyal, Prohathophas, the terrible judgment of the most high God conquers you, which compels you and your winds to come at my command, and obey."

(22) Seventh, begin the circle in frigicap, and end in the East:

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257 SSM: Hatraurbyabylys, yaconablabur, carmeal, iunyal, prohatofas, cambores, trachatat, nassar, naassah, hebethel, amocab, oylol, mylalu, aabucaba: zobah, (9) drohas, palas, Sambas, mextyura, alcibany, alphlas, baxathau, cahatus, caudones, yarabal, haryth, yesse, ryon, nesaph, naadob.

Tunc in frigicap dicat: (23) "Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harith, Iesse, Ryon, (24) Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatath, [Nassar, Naassa], Hebethel, Amocap, Oilol, Mylau, Ab<r>ucaba, meo placati suffumigio, (25) timor furoris Domini et ignis ignem devorans vos pacificet et pacificatos mittat cum ventis vobis subditis et demonibus eorundem et missos obedire constringat, quoniam ei debetur ab omni creatura reverencia et obediencia cum timore."

(26) Tunc flexis genibus versus orientem dic: "Unde tu, Domine, 49, celi et terre conditor" et cetera. Et addes in fine: "Te suppliciter exoro et invoco, ut ex dono gracie tue et virtute sanctorum tuorum nominum, (27) ut isti prenominati venti hos demones, quos invocavero, congregent, constringant et ligent eos meis peticionibus penitus obedire, (28) quia tu es Deus potens, pius et misericors, qui vivis et regnas et imperas et regnaturus es per omnia secula seculorum. Amen."

(29) Hoc facto videbis tranquillitatem ab omni parte mundi in nubibus elevari, nec cessabit, donec perfeceris tuum opus, et erunt nubes iuxta circulum circumcirca. (30) Set prius iuxta circulum hec 7 predicta nomina scribantur, quia posset circulus aliter violari.

CXXIX 3ª dies

Tercia vero die<s> visitabis ecclesiam, ut oportet, et tunc habeas ignem, candelam de cera virginea et illa, que tue conveniunt questioni, thuribulum, thus, 7 gladios equales, (2) si possis claros, et si velis habere socios, poteris habere 7. Habeas eciam vinum optimum, de quo bibes, et socii tui, dum cognoveritis motus suos. (3) Et si solus fueris, porta 4 in latere dextro et 3 in sinistro, si tres, porta 3, et quilibet illorum 2, si 5, ferat quilibet unum, et tu 3, si 4, porta unum, et quilibet illorum 2, si 6, porta 2, et quilibet illorum unum.

Then, in Frigicap, say: (23) "Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harith, Iesse, Ryon, (24) Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatath, [Nassar, Naassa], Hebethel, Amocap, Oilol, Mylau, Ab<r>ucaba, with my pleasing suffumigation, (25) the maddening fear of the Lord, and the fire of fires, pacifies you, and pacified may he send with your winds the subordinates and daemons of the same, and may he bind the messengers to obey, because all creatures owe him reverence and obedience with fear."

(26) Then, bending your knees to the east, say: "From whence you, O Lord, 49, the originator of heaven and earth" etc. And add at the end: "I humbly beg and pray to you, that by the gift of your grace and the power of your holy names, (27) that these daemons of the previously-named wind, which I have called upon, may assemble; may they be constrained and bound to obey my petitions completely, (28) because you are a mighty God, kind and merciful, who lives and reigns and commands through all eternity. Amen."

(29) With this done, you will see a stillness from all parts of the world, rising up to the clouds, nor will it cease until you have completed your work, and the clouds will be all around near the circle. (30) But these seven preceding names should be written next to the circle beforehand, because otherwise they might be able to violate the circle.

CXXIX. The Third Day.

On the third day you should visit the church, as usual, and then you should have a fire, a candle of virgin wax, and those things which are relevant to the inquiry,[258] the censer, the incense, seven equal swords, (2) if possible they should be lustrous, and if you wish to have associates, you can have seven. You may also have a choice wine, which you and your associates can drink while you look for their movements. (3) And if you are alone, carry four swords on your right side, and three on your left. If there are three of you, carry three swords yourself and the others should each carry two; if there are five, carry three yourself, and the others should each carry one; if there are four, carry one yourself, and the others should each carry two.

258 GH p. 38: "whatever else suits his purpose."

(4) Tunc XI[a] hora die[i], cum fueritis competenter saciati vino et piscibus vel aliquo alio a carne, magister semel excitet ventos incipiendo ab illis, qui habent dominium die illa, et habeat signum Domini in manu sua dextra. Post hoc demones excitabit dicens contra orientem:

(5) Excitacio spirituum Solis, que fit in die Dominico, quando fit particulariter.

"Ubi est Barthan rex, ubi sunt Thaadas, [Caudas], Yalcal eius ministri? (6) Ubi est Formione rex, ubi sunt Guth, Maguth, Guthrin eius ministri? Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? (7) Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? (8) Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb eius ministri? Ubi est Maymon rex, ubi sunt Assaiby, Albunalich, [Haibalidech, Yasfla] eius ministri? (9) Omnes occurrite cicius quam poteritis promti meis peticionibus et preceptis obedire. Summa ac divina maiestas vos convincat, que vos venire constringat."

(10) Excitacio diei Iovis et spirituum eius, quando particulariter fit.

[Tunc in consol dicat:] "Ubi est Formione rex, ubi sunt Guth, Maguth, Guthrin eius ministri? (11) Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassar, Cinassa eius ministri? (12) Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? Ubi est Abaa rex, ubi sunt Hyici, Quiron, Zach, Eladeb eius ministri? (13) Ubi est Maymon rex, ubi sunt Hassaybi, Albunalich, Haibalidech, Yasfla [eius ministri]? Ubi est Barthan rex, ubi sunt Thaadas, Caudas, Yalcal

(4) Then in the eleventh hour of the day, when you have been suitably satisfied with wine and fish, or any other meat, the master should raise up the winds once, beginning with those which have dominion on that day, and he should have the Sign of the Lord in his right hand. After this he should raise up the daemons saying towards the east:

(5) The raising up of the spirits of the Sun, which should particularly be done on a Sunday.

"Where is King Barthan?[259] where are Thaadas, [Caudas],[260] and Yalcal his ministers? (6) Where is King Formione? where are Guth, Maguth, and Guthrin his ministers? Where is King Iammax?, where are Carmox, Ycanol, and Pasfran his ministers? (7) Where is King Sarabocres? where are Nassar and Cynassa his ministers? Where is King Harthan? where are Bileth, Mylalu, and Abucaba his ministers? (8) Where is King Abaa? where are his ministers Hyici, Quyron, Zach, and Eladeb? Where is King Maymon? where are his ministers Assaiby, Albunalich, [Haibalidech, and Yasfla]? (9) Come with all haste to meet us, that you are willing and able to obey my petitions and precepts. The Most High and Divine Majesty conquers you, so that you are constrained to come."

(10) The raising up of the day of Jupiter, and those spirits which are particular to it.

[Then in Consol say:] "Where is King Formione? Where are his ministers Guth, Maguth, and Guthrin? (11) Where is King Iammax? Where are his ministers Carmox, Ycanol, and Pasfran? Where is King Sarabocres? Where are his ministers Nassar and Cinassa? (12) Where is King Harthan? Where are his ministers Bileth, Mylalu, and Abucaba? Where is King Abaa? Where are his ministers Hyici, Quiron, Zach, and Eladeb? (13) Where is King Maymon? Where are [his ministers] Hassaybi, Albunalich, Haibalidech, and Yasfla? Where is King Barthan? Where are his ministers Thaadas, Caudas, and

259 Gershom Scholem asserts that this indirect form of addressing the spirits is an indication of Arabic influence ("Some Sources of Jewish-Arabic Demonology," *Journal of Jewish Studies* 15 (1965): 1-13, cited in Mesler 2012 p. 142 n91.)

260 See below, 13, 17, 21, 25, 33, and CXIX.2. SSM L.3.f.31: thaadas, caaudas, yarabal.

eius ministri? (14) Omnes cicius quam poteritis venite cum omnibus subditis vestris promti michi in omnibus obedire. Virtus summi creatoris vos subiuget, que vos venire constringat."

(15) Excitacio diei Martis et spirituum eius, quando perticulariter fit.

Tunc in meridie dicat: "Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? (16) Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? Ubi est Harthan rex, ubi sunt Bileth, Milalu, Abucaba eius ministri? Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb eius min[i]stri? (17) Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Aybalidech, Yasfla eius ministri? Ubi est Barthan rex, ubi sunt Thaadas, Caudas, Yalcal eius ministri? (18) Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? Vos invoco venire cum excercitu vestro et meis questionibus obedire. Timor furoris Domini vos convincat, qui vos venire et obedire constringat."

(19) Excitacio diei Veneris et spirituum eius, quando particulariter fit.

Tunc in nogahem dicat: "Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? (20) Ubi est Harthan rex, ubi sunt Bileth, Milalu, Abucaba eius ministri? Ubi est Abaa rex, ubi sunt Hyici, Quiron, Zach, Eladeb eius ministri? Ubi est Maymon rex, ubi sunt Assaiby, Albunalich, Haybalidech, Yasfla eius ministri? (21) Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri? Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? (22) Venite obedientes cum omnibus subditis vestris creatori vestro et michi nomine ipsius. Exercitus angelorum, qui Sabaoth dicitur, vos meis preceptis subiciat."

(23) Excitacio diei Lune et spirituum eius, quando perticulariter fit.

Tunc in occidente dicat: "Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? (24) Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach,

Yalcal? (14) Come as quickly as you are able, with all your subordinates, prepared to obey me in all things. The power of the most high Creator subjugates you, that you are constrained to come."

(15) The raising up of the day of Mars, and the spirits which are particular to it.

Then facing south, say: "Where is King Iammax? Where are his ministers Carmox, Ycanol, and Pasfran? (16) Where is King Sarabocres? Where are his ministers Nassar and Cynassa? Where is King Harthan? Where are his ministers Bileth, Milalu, and Abucaba? Where is King Abaa? Where are his ministers Hyici, Quyron, Zach, and Eladeb? (17) Where is King Maymon? Where are his ministers Assaibi, Albunalich, Aybalidech, and Yasfla? Where is King Barthan? Where are his ministers Thaadas, Caudas, and Yalcal? (18) Where is King Formione? Where are his ministers Guth, Maguth, and Guthryn? I call upon you to come with your army and to obey my requests. May the fear of the wrath of the Lord conquer, who binds you to come and obey."

(19) The raising up of the day of Venus, and the spirits particular to it.

Then in Nogahem, say: "Where is King Sarabocres? Where are his ministers Nassar and Cynassa? (20) Where is King Harthan? Where are his ministers Bileth, Milalu, and Abucaba? Where is King Abaa? Where are his ministers Hyici, Quiron, Zach, and Eladeb? Where is King Maymon? Where are his ministers Assaiby, Albunalich, Haybalidech, and Yasfla? (21) Where is King Barthan? Where are his ministers Taadas, Caudas, and Yalcal? Where is King Formione? Where are his ministers Guth, Maguth, and Guthryn? Where is King Iammax? Where are his ministers Carmox, Ycanol, and Pasfran? (22) Come with all your subordinates, obeying your creator and me in his name. The army of angels, which is called *Sabaoth*, makes you subject to my orders."

(23) The raising up of the day of the Moon, and the spirits which are particular to it.

Then, facing west, he should say: "Where is King Harthan? Where are Bileth, Mylalu, Abucaba, his ministers? (24) Where is King Abaa? Where are Hyici,

Eladeb eius ministri? Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Haibalidech, Yasfla eius ministri? (25) Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri? Ubi est Formione rex, ubi sunt Guth, Maguth, Guthrin eius ministri? (26) Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? (27) <Ubi est harthan rex. Ubi sunt bileth. mylalu. abucaba eius ministri. Ubi est abaa rex. Ubi sunt hyci. quyron. zach. eladeb. eius ministri.> [Venite omnes quam cicius poteritis cum omnibus subditus vestris et ut supra.][53]

(28) Excitacio diei Mercurii et spirituum eius, quando particulariter fit.

Tunc in frigicap dicat: "Ubi est Abaa rex, ubi sunt Hyici, Quiron, Zach, Eladeb ministri eius? (29) Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Haibalidech, Yasfla eius ministri? [Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri?] Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? (30) Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassa[r], Cynassa eius ministri? (31) Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? Summum Dei tremendum ac reverendum iudicium vos apparere et michi in omnibus obedire constringat."

(32) Excitacio diei sabati et spirituum eius, quando particulariter fit.

Tunc in septemtrione dicat: "Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Haibalidech, Iasfla eius ministri? (33) Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri? Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? (34) Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa<r> eius ministri? Ubi [est] Harthan rex, ubi sunt Bileth, Mylalu,

53 Namely, "... promti michi in omnibus obedire. Virtus summi creatoris vos subiuget, que vos venire constringat." So Sl. 3853 fol 153r. GH, following Sl, 3854, omits. Compare SSM, which cites Beelzebub. Evidence the London Honorius has had chief daemons redacted out?

Quyron, Zach, Eladeb his ministers? Where is King Maymon? Where are Assaibi, Albunalich, Haibalidech, Yasfla his ministers? (25) Where is King Barthan? Where are Taadas, Caudas, Yalcal his ministers? Where is King Formione? Where are Guth, Maguth, Guthrin his ministers? (26) Where is King Iammax? Where are Carmox, Ycanol, Pasfran his ministers? Where is King Sarabocres? Where are Nassar, Cynassa his ministers? (27) <...> [Come as quickly as you are able, with all your subordinates, prepared to obey me in all things. The power of the most high Creator subjugates you, that you are constrained to come," etc. as above.]

(28) The raising up of the day of Mercury, and the spirits which are particular to it.

Then in frigicap, say: 'Where is King Abaa? Where are his ministers Hyici, Quiron, Zach, and Eladeb? (29) Where is King Maymon? Where are his ministers Assaibi, Albunalich, Haibalidech, and Yasfla? [Where is King Barthan? Where are his ministers Taadas, Caudas, and Yalcal?] Where is King Formione? Where are his ministers Guth, Maguth, and Guthryn? (30) Where is King Iammax? Where are his ministers Carmox, Ycanol, and Pasfran? Where is King Sarabocres? Where are his ministers Nassa[r] and Cynassa? (31) Where is King Harthan? Where are his ministers Bileth, Mylalu, and Abucaba? The most high, terrible, and awe-inspiring judgment of God binds you to appear and to obey me in all things."

(32) The raising up of the Sabbath day, and the spirits which are particular to it.

Then facing north, say: "Where is King Maymon? Where are his ministers Assaibi, Albunalich, Haibalidech, and Iasfla? (33) Where is King Barthan? Where are his ministers Taadas, Caudas, and Yalcal? Where is King Formione? Where are his ministers Guth, Maguth, and Guthryn? (34) Where is King Iammax? Where are his ministers Carmox, Ycanol, and Pasfran? Where is

Abucaba eius ministri? (35) Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb ministri eius?"

Hic debet claudere manum et eis pugnum clausum ostendere cum sigillis. Tunc dicat: (36) "Virtus istorum sanctorum nominum Dei et sigillorum vestrorum vos convincat, que vos congregare, venire, apparere, respondere et michi in omnibus obedire constringant."

(37) Hoc dicto videbis eorum motus insurgere, et tunc dicas sociis, quod non dubitent, et fac eos potare, etsi adhuc motus non videris.[54] Set non debent ultra novies excitari.

CXXX Accessus ad circulum— Excitacio ventorum ante eum

Visis eorum motibus ad circulum accedentes ante circulum semel excitabis eos. (2) Tunc intres circulum per partem inter frigicap et occidentem pro meta positam, et tunc socii stantes pedibus in circulo stent, donec recluseris circulos dicens 18. (3) Tunc situa socios et enses in circulo tali modo, set antequam intraverunt, 7 predicta nomina deleantur, quia non possent aliter apparere. (4) Tunc versus quamlibet parcium unus ponatur gladius, et debent in altitudine adequari. Tunc, si solus fueris, versus orientem primo invocabis. (5) Si autem duo,[55] secundus sedeat versus partem contra occidentem, si 3, tercius versus meridiem, si 4, quartus contra septemtrionem, si 5, 5us versus consol, si 6, 6us versus nogahem, si 7, septimus versus faciem contra frigicap situetur. (6) Et habeat quilibet unum scannum ligneum alcius a terra ad digiti spissitudinem, ne scriptura circuli deleatur. Set ultra 3 socios capere non iuvabit.

54 Sl. 3853 153v adds: *reitera convocaciones*.

55 Duo: Sl. 3853: "duos socios habueris."

King Sarabocres? Where are his ministers Nassar and Cynassa? Where is King Harthan? Where are his ministers Bileth, Mylalu, and Abucaba? (35) Where is King Abaa? Where are his ministers Hyici, Quyron, Zach, and Eladeb?"

This should be done with your hand closed—show them the closed fist with the seals. Then say: (36) "May the power of these holy names of God and your seals conquer you, which bind you to assemble, to come, to appear, to answer me, and to obey me in all things."

(37) With this said, you will see the movement of them rising up, and then you should say to the associates, that they should not doubt, and make them take a drink, even if thus far you have seen no movements.[261] But they must not be raised up more than nine times.[262]

CXXX. Of the approach towards the circle—the raising up of the winds before it.

When you see their movements approaching the circle, you should summon them once again before the circle. (2) Then you should enter the circle through the part between Frigicap and the West, situated in front of the boundary, and then the associates should stand with their feet inside the circle, reciting 18, until you have re-closed the circles from within. (3) Then situate the associates and the swords in the circle such a manner, but before they have entered, the seven preceding names should be erased, because otherwise they would not be able to appear. (4) Then place one sword towards each direction, and they must be equalized in height. Then, if you are alone, you should invoke first toward the east. (5) If but two, the second one should sit facing toward the western part; if three, the third toward the south; if four, the fourth facing north; if five, the fifth towards Consol; if sixth, the sixth towards Nogahem; if seven, the seventh toward should be situated facing Frigicap. (6) And any of them may have a wooden stool higher than the ground by the thickness of a finger, lest the writing of the circle is erased. But to take more than three associates will not be helpful.

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261 Sl. 3853 adds: "repeat the convocations."

262 SSM adds: *Quia si infra nouies motus non aperuerit, illa vice frustraris pro tunc. Set corrige te Et in crastino vel post crastino resume opus:* ("Because, if their movements are not revealed after nine times, with that turn you will be disappointed for that time. But you will improve, and on the following day, or the day after that, you may pick up the work again.")

CXXXI Preparacio ad excitandum spiritus

Situatis igitur in circulo ensibus et sociis magister habens signum Dei et sigilla in manu sua dextra ponat thus in thuribulo super prunas et suffumiget ter circulum et 7 mundi partes, celum, terram, signum Dei, socios et se ipsum dicens 1 et 2. (2) Tunc flexis genibus versus orientem dicat 25, 27, 28, 31, in quibus applicabit propositum in fine ita dicens:

(3) Applicacio

"Ut ille vel illi N spiritus, quos ego invocavero, ad me constricti veniant, sub tali forma N letantes appareant, (4) de omnibus quesitis veritatem respondeant et omnia mea precepta veraciter adimpleant et adimpleta diligenter et sine corupcione custodiant per illum, qui divisit lumen a tenebris, qui diabolis potestatem suam abstulit, (5) sub cuius potestate sunt celestia, terrestria et infernalia, qui vivit et regnat Deus in deitate sua, trinitas, Pater et Filius et Spiritus sancti, Amen."

CXXXII

Hoc facto dicat sociis, quod non timeant et inclinato capite terram et ensem et nichil aliud respiciant et, si siciunt, bibant. (2) Et tunc magister tenens baculum lauri vel coruli illius anni in manu dextra et thuribulum in sinistra incipiens in oriente novies circuiens suffumiget circulum dicens:

(3) Excitacio spirituum

"Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa, Maymon," Quo dicto percuciat orientalem gladium de virgula dicens:

CXXXI. Preparation for raising up the spirits.

With the swords and the associates situated in the circle, and the master having the Sign of God and the seals in his right hand, he should place incense on the glowing charcoals in the censer, and he should fumigate the circle three times and the seven parts of the world, the heavens, the earth, the Sign of God, the associates, and he himself, saying prayers one and two. (2) Then kneeling toward the east he should say 25, 27, 28, 31, in which he will apply the intention in the end, saying:

(3) The application.

"That this spirit or these spirits N., whom I have invoked, may come bound to me, appearing cheerfully in the form of N., (4) answering all questions truthfully, and fulfilling all my orders truly and carefully, and may they take care without corruption, through Him who divided light from darknesses, who took away his power from the devils, (5) under whose power are all celestial, earthly, and infernal beings, who lives and reigns God in his deity, the Trinity, the Father, and the Son, and the Holy Spirit, Amen."

CXXXII.

With this done, he should tell the associates not to fear, but to bow their heads, and pay attention to nothing other than the earth and the sword, and if they are thirsty, they may drink. (2) And then the master takes in his right hand a stick of laurel or hazel from that year,[263] and in his left hand the censer. He then begins to suffumigate the circle, starting toward the east, and going around nine times, saying:

(3) The raising up of the Spirits.

"Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa, Maymon," Which said he should strike to the east the sword with the wand, saying:

263 This is called *baculus* ("a stick or staff") here, but *virgula* ("wand, rod, twig") just below. SSM calls it *virga* below. I have to interpret "from that year" as meaning it should be cut fresh each year, not that it should be of the same year's growth, as the latter would be too small.

(4) "Exeat hic potentissimus rex Barthan cum omnibus suis suffraganeis in virtute celesti meam facere voluntatem,"

Tunc in meridie dicat:

"Iammax, Sarabocres, Harthan, Abaa, Maymon, Barthan, Formione,"

(5) Tunc percuciat meridionalem gladium dicens:

"Exeat hinc[56] fortissimus rex Yammax cum sua inenumerabili[57] caterva virtute divina meam facere voluntatem."

(6) Tunc in occidente dicat:

"Harthan, Abaa, Maymon, Barthan, Formione, Yammax, Sarabocres."

Quo dicto occidentalem gladium percuciat dicens:

"Exeat hic mitissimus Harthan rex cum omnium[58] suorum velocium subditorum caterva angelica virtute meam facere voluntatem."

(7) Tunc in septemtrione dicat:

"Maymon, Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa."

(8) Quo dicto percuciat septemtrionalem gladium de virgula dicens:

"Exeat hic acerbissimus rex Maymon cum omnium suorum aereorum[59] spirituum exercitu virtute obediencie Belzebut ab eis debite meam facere voluntatem."

(9) Tunc in consol dicat:

"Formione, Yammax, Sarabocres, [Harthan], Abaa, Maymon, Barthan,"

Quo dicto consolanem gladium de virgula percuciat dicens:

"Exeat hic pulcherrimus rex Formione cum suis legionibus angelorum virtute timoris summi iudicii meam facere voluntatem,"

(10) Tunc in nogahem dicat:

"Sarabocres, Harthan, Abaa, Maymon, Barthan, Formione, Yammax,"

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56 *Hinc*: GH corrects to *hic* to be consistent with the other paragraphs, but *hinc* would also fit. SSM L.3.f.34 reads *hinc* for all these paragraphs.

57 SSM L.3.f.34: *inennarrabili* ("indescribable").

58 There is a blank space left in Sl. 3854 of approximately 5-6 characters. There is no indication of a lacuna in Sl. 3853 or SSM.

59 SSM reads *acrium* ("harsh"), which is perhaps more appropriate here, given parallel passages have adjectives that match their office, such as "wise spirits" for Frigicap.

(4) "May this most powerful king Barthan go forth, with all his supporters with the heavenly power, to do my will."

Then, facing North he should say:

"Iammax, Sarabocres, Harthan, Abaa, Maymon, Barthan, Formione."

(5) Then he should strike the sword to the South, saying:

"May this most mighty King Yammax go forth from here, with his innumerable troops with divine power, to do my will."

(6) Then facing West, he should say:

"Harthan, Abaa, Maymon, Barthan, Formione, Yammax, Sarabocres."

Having said this, he should strike the western sword, saying:

"May this most mild King Harthan go forth with the power of all his troops of swift angelic subordinates, to do my will."

(7) Then facing North he should say:

"Maymon, Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa."

(8) Having said this, he should strike the northern sword with the wand, saying:

"May this most harsh king Maymon go forth with all his hosts of aerial [*harsh] spirits, with the power of the obedience they owe Belzebut, to do my will."

(9) Then in Consol he should say:

"O Formione, Yammax, Sarabocres, [Harthan],[264] Abaa, Maymon, Barthan,"

Having said this, he should strike the consol sword with the wand, saying:

"May this most beautiful king Formione go forth with his legions of angels with the power of the fear of the Final Judgment, to do my will."

(10) Then in Nogahem he should say:

"O Sarabocres, Harthan, Abaa, Maymon, Barthan, Formione, and Yammax,"

264 Missing in both Sl. 3854 and Sl. 3853, but found in SSM, and needed to be consistent with other parallel passages.

(11) Quo dicto percuciat nogahelem gladium de virgula dicens:

"Exea[t] hic nobilissimus ac fulgentissimus rex Sarabocres cum omnium suorum spirituum fulgencium potencia ac virtute virtute[60] huius celestis suffumigii meam facere voluntatem,"

(12) Tunc in frigicap dicat:

"Abaa, Maymon, Barthan, Formione, Iammax, Sarabocres, Harthan."

Quo dicto percuciat frigicapicem gladium de virgula dicens:

"Exeat hic sapientissimus rex Abaa cum omnium suorum sapientium spirituum exercitu virtute huius sacri [sigilli][61] Dei meam facere voluntatem."

(13) Tunc ponat thuribulum iuxta gladium orientalem. Inclinato capite respiciens crucem ensis dicat hanc oracionem:

(14) Oracio

"Domine Iesu Christe, qui in ligno crucis pro peccatoribus voluisti crucifigi, ut in ipso tua mors mortem nostram destrueret, exaudi clemens et benignus preces servi tui, (15) ut in virtute tua nobis sanctum angelum mittere digneris, qui hoc sacro misterio tuo ac signo nos confirmet, protegat ac defendat, a temptacionibus malis eripiat et in tuo sacro servicio permanere nos doceat, (16) quia tu es pius et misericors Deus, qui vivis et regnas Deus per omnia secula seculorum. Amen."

CXXXIII

Hoc dicto stans pedibus in medio circuli respiciens undique celum taliter invocabit:

60 Virtute virtute: So Sl. 3854 135v; Sl. 3853 155r omits second virtute; SSM: cum omnium suorum fulgencium spirituum [in marg: collegio] potenciam et [erased word], virtute huius celestis ….

61 This word is found in SSM.

(11) Having said this, he should strike the nogahel[265] sword with the wand, saying:

"May this most noble and most shining King Sarabocres go forth with the force and power of all his shining spirits, and with the power of this celestial incense, to do my will."

(12) Then in Frigicap he should say:

"O Abaa, Maymon, Barthan, Formione, Iammax, Sarabocres, Harthan."

Having said this, he should strike the frigicap sword with the wand, saying:

"May this most wise King Abaa go forth with the army of all his wise spirits, with the power of this sacred [seal] of God, to do my will."

(13) Then he should put the censer near the eastern sword.

With head bowed, gazing at the cross of the sword, he should say this prayer:

(14) Prayer.

"O Lord Jesus Christ, merciful and kind, who willed yourself to be crucified on a cross of wood for the sake of sinners, in order that through your own death you destroyed our deaths, hear the prayers of your servant, (15) that through your power, you may deign to send to us the sacred angel, who may strengthen us with this your sacred mystery and sign, may it protect and defend, and deliver us from the temptation of evil, and may he teach us to endure in your sacred service, (16) because you are a loving and merciful God, who lives and reigns, God forever and ever. Amen."

CXXXIII.

Having said this, standing with feet in the middle of the circle, gazing in all directions, he should call upon Heaven in this manner:

265 SSM: Nogaelem; one would expect "nogahem."

Incipit invocacio.

(2) "{P}er me [*nomen][62] et in nomine omnipotentis coroborati Dei vivi et veri Sabaoth, cui omnia patent et cui nulla latent, sub cuius voluntate omnes subiciuntur creature, (3) ego, N et ff filius, quamvis peccator, tamen donum divine suscipio maiestatis et in ipso[63] et per ipsum vos Barthan, Thaadas, Caudas, Yalchal, Formione, Guth, Maguth, Guth[r]yn, Iammax, Carmox, (4) Ycanol, Pasfrau, Sarabocres, Nassar, Cynassa, Harthan, Bileth, Milalu, Abucaba, Abaa, Hyici, Quyron, Zach, Eladeb, Maymon, Assaiby, Albunalich, Haybalidech, Yasfla et omnes alios spiritus, animas, demones, ventos, (5) qui vobis serviunt, obediunt et subduntur, excito, coniuro, contestor et constringo per hec sua nomina sancta 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, (6) et ipse Deus super vos excitet, vos tremere, expavescere et timere faciat, ut cum obediencia, leticia, pulcritudine et mansuetudine et veritate vos iuxta circulum venire et apparere const[ri]ngat. (7) Unde adiuro vos per summum nomen 11, per magnum nomen 12, per excelsum 13, per tremendum 14, per colendum 15, per reverendum 16, per piissimum 17, per ineffabile 18, per incommutabile 19, per sempiternum 20, (8) quatinus +ab omnibus mundi partibus unanimes et letantes hic iuxta circulum in forma N non nocentes alicui creature, non ledentes, non frementes, non furientes nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes set veniatis+ peticionibus meis consulti et providi statim obedire. (9) Et omnia precepta mea absque omni fallacia penitus adimplere per virtutem illius vobis precipio et ad hoc exorciso, quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia et per omnia secula seculorum. Amen."

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62 GH interprets *mei* as an error for *me*, but Sl. 3853 reads "Per nomen et in nomine." This expression is found frequently in magical texts. See for example, BoO p. 44, Rawl. D252 12v, 87v, Wellcome ms. 110 36r-40v, etc. SSM L.3.f35: "Per N. et in nomine," but in that manuscript N. is often an abbreviation for "nomen;" compare e.g. L.3.f.35 line 10.

63 Sl. 3854 repeats "et in ipso" obviously by mistake. Not found in Sl. 3853 or SSM.

Beginning of the invocation.

(2) "Strengthened by the name and in the name of almighty God, the living and true Sabaoth, to whom all things stand open and to whom nothing is hidden, under whose will all creatures are subject, (3) I, N. the son of ff, although a sinner, yet I receive the gift of divine Majesty, and in Him I call you forth, O Barthan, Thaadas, Caudas, Yalchal, Formione, Guth, Maguth, Guth[r]yn, Iammax, Carmox, (4) Ycanol, Pasfrau, Sarabocres, Nassar, Cynassa, Harthan, Bileth, Milalu, Abucaba, Abaa, Hyici, Quyron, Zach, Eladeb, Maymon, Assaiby, Albunalich, Haybalidech, Yasfla, and all other spirits, souls, daemons, and winds (5) which serve, obey, and are placed under you, I call forth, conjure, call upon you, and bind you through these his holy names: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, (6) and God himself calls you forth, causing you to tremble, to feel dread and fear, so that you come and are constrained to appear, obedient, cheerful, beautiful, and subdued, and truthful, next to this circle. (7) From which I charge you through the most high name 11, through the great name 12, through the exalted 13, through the terrifying 14, through the name to be worshiped 15, through the awe-inspiring 16, through the most loving 17, through the indescribable 18, through the unchangeable 19, through the perpetual 20, (8) such that you come from all parts of the world, harmonious and cheerful, next to this circle, in the form of N., not harming any creatures, nor striking, roaring, raging, nor frightening me or my associates or any creatures, nor shocking anyone, but prepared to obey my decrees at once. (9) And I order you and exorcise you to thoroughly fulfill all my commands without any deceit, through his power, before whom all creatures tremble and worship, who lives and reigns and will reign over all forever and ever. Amen."

(10) Adiuracio

"Item adiuro vos pernominatos[64] spiritus N et invocando coniuro et coniurando contestor et constringo et viriliter imparo per sanctum nomen 21, per sanctissimum 22, per purum 23 et per iustum 24 et per festinantem 25 et per alia Dei nomina pura, (11) que sunt 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, et per ista novem[65] Dei nomina ineffabilia, que sunt 36, 37, 38, 39, 40, 41, 42, 43, 44, <45,> et per ista nomina Dei pura: [45,] 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, (12) quatinus vos Barthan" et cetera "et omnes spiritus et anime, venti et demones, qui vobis serviunt, obediunt et subduntur, ab omnibus mundi partibus unanimes" et cetera. (13) "Per sanctum igitur, iustum, potentissimum, excellentissimum, piissimum et coroboratum Heloy, fortem et admirabilem, perlaudatum, serviendum, tremendum, colendum, venerandum et terribilem, et per suum sacrum sigillum, quo Maria sigillavit, (14) ego, N, b et f filius, vos prenominatos spiritus N et omnes alios spiritus, animas, ventos et demones unanimiter et letanter cum pulcritudine, mansuetudine et veritate (15) hic iuxta circulum venire, apparere, respondere invoco, contestor, imparo, exorciso, concito,[66] coniuro, constringo et meis preceptis obedire et ea adimplere. (16) Sigillo per hec omnia sancta nomina 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81,[67] quatinus vos Barthan" et cetera (17) "et omnes spiritus, anime, venti, demones, qui vobis serviunt, obediu[n]t et subduntur, ab omnibus mundi partibus unanimes et letantes" et cetera.

64 GH: *per nominatos*, but see Sl. 3854 135v, Sl. 3853 156r, and SSH L.3.f.35.

65 As GH points out, "novem" ("nine") in Sl. 3854 is inconsistent with the text, which proceeds to list ten names. SSM L.3.f.35 lists names 36-44. S3 (156v) includes name 36 after 35 above, but also reads "decem" ("ten") instead of "novem," and ends with name 46, i.e. "... hofb 34, merkerpon 35, Elzephares 36, et per ista decem dei nomina ineffabilia que sunt Egirion 38 [*37], Betha 38, hombonar 39, Stimulamathon 40, Oryon 41, Eryon 42, Noymos 43, Peb 44, Nathanothay 45, Theon 46." This seems to prove some redacting took place by the scribe of Sl. 3853.

66 GH reads *con[v]icto*. SSM: *excito*; Sl. 3853 157r: *concito*.

67 D does not include 81.

(10) The Adjuration.

"Likewise I adjure you renowned spirits N, and with invoking I conjure, and with conjuring I call upon and constrain and powerfully order you through the holy name 21, through the most holy 22, through the pure 23 and through the just 24 and through the hastening 25 and through the other pure names of God, (11) which are 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, and Through those nine ineffable names of God, which are 36, 37, 38, 39, 40, 41, 42, 43, 44, <45,> and through those pure names of God: [45,] 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60," (12) as far as "you, O Barthan" etc.[266] "and the all spirits and the souls, the winds and the daemons, which serve you, they obey and are subdued, from all parts of the world, harmonious" etc. (13) "Therefore, through the holy, just, most powerful, most excellent, most pious and strengthening **Heloy**, strong and wonderful, extolled, served, causing trembling, worship, adoration, and fear, and by your Sacred Seal, with which Mary has sealed, (14) I, N., the child of B. and F., O you previously-named spirits N., and all other spirits, souls, winds, and daemons, I invoke, call upon, order, exorcise, arouse, conjure, and constrain you to come and appear (15) next to this circle, harmoniously and cheerfully, beautiful, subdued, and truthful, to answer, and obey my orders, and fulfill them. (16) I seal you by all these sacred names 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81," as far as **Barthan**' etc. (17) "and all spirits, souls, winds, daemons, which serve and obey you, and are subject to you, from all parts of the world, harmonious and cheerful" etc.

266 CXXXIII.8 just above.

(18) Sigillum et ligacio

"Bethala suspensus in ethera, payga. permyga. percuretaih. perrenay. atariron. aboaga. convenite et concurrite ab omnibus mundi partibus, (19) ara. aray. pangula. iamtarpa. kauthalae. calcecatas. syray. angyus. sathon. arathon. payn. enrapaelon. edydy. (20) per hoc zeham. Vitale. gysina. genasse. acenich. Vicmat [*Vicinat].[68] ut angi{u}s de sede florigeret super ea, que posita sunt in baldice speris, (21) baldultabrac. flebilis. palmonyam. ynephar. yristix. abyreylazacu. Sella. occurrite ab universis mundi partibus unanimes et letantes cum obediencia, leticia, pulcritudine, mansuetudine et veritate in forma N hic iuxta circulum apparentes, (22) non nocentes alicui creature nec ledentes nec frementes nec furientes nec me sociosque meos vel aliquam creaturam terrentes, (23) neminem offendentes set veniatis peticionibus meis consulti et providi statim obedire et omnia precepta mea absque omni fallacia possitis adimplere. (24) Per virtutem illius vobis precipio et ad hoc exorcizo, quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia benedictus per omnia secula seculorum. Amen."

(25) Tunc novies circumeundo circulum tanges [*tangens][69] singulos gladios dicens: "{I}nvoco vos, aerie potestates in oriente, Barthan, Formione, Iammax," et cetera, sicut fecerat circulos suffumigando, et cum circuierit, (26) reversus in orientem dicat: "... et invocando coniuro vos per Zabuater, Rabarmas, Hiskiros, Kirios, Gelon, [Hel], Techel,

68 So Sl. 3853 157r and SSM L.1.f.23.

69 So SSM L.3.f.36 and Sl. 3853 157v.

(18) Seals and bonds.

"Bethala[267] suspended in the ether, **payga. permyga. percuretaih. perrenay. atariron. Aboaga,** convene and assemble from all arts of the Universe, (19) **ara. aray. pangula. iamtarpa. kauthalae. calcecatas. syray. angyus. sathon. arathon. payn. enrapaelon. edydy**. (20) Through this Zeham, Vitale, Gysina, Genasse, Acenich, Vicinath[268] as *angius* from the seat *florigeret*[269] over those, which have been placed in the sphere Baldice, (21) Baldultabrac, Lamentable, Palmonyam, Hynephar, Hyristix, Abyreylazacu, Sella.[270] Come together from all parts of the universe, harmonious and rejoicing with obedience, cheerfully, with beauty, gentleness, and truth, in the form of N., here visible beside this circle, (22) not harmful to any creature, neither hurting nor roaring nor raging against me or my associates, or frightening any creatures, (23) offending nobody, but may you come to respond to the petitions of my decree and provisions, to immediately obey and fulfil all my entreaties without any deceit. (24) I command you, and for this purpose I exorcise you, through his power, whom all creatures fear and worship, who lives and reigns, and will reign over all blessed, forever and ever. Amen."

(25) Then go around the circle nine times, touching each sword once, saying: "I call upon you, O airy powers of the East, Barthan, Formione, Iammax," etc., as you did when suffumigating the circles, and when you have encircled it, (26) you should return to the East and say: "... and invoking I conjure you through **Zabuater, Rabarmas, Hiskiros, Kirios, Gelon, [Hel,] Techel,**

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267 According to Ganell's text (81r) this prayer is called *Sigillum aereorum* ("the seal of the air"), and reads as follows: "Bethala, suspensus in ethera, per ayga, per myga, per turetac, per renay, ataryron, aboaga. Conuenite et occurrite ab uniuersis mundi partibus, (19) ara, arax, pangula, iamtarpa, kantalee, [L.1.f.23] calcecathos, syray, angyus, sathon, arathon, payn, eurapa, elon, edydy, (20) per hoc zeam, vitale, Gysyna, Genasse, acenyth, Vicinath, ut angius de sede florigereth super ea que posita sunt in baldichye speris [=spheris], (21) baldyutabrac flebilis, palmonyam, Inephar [or Mephar?], yrystyx, abyrey, lazacu, Sella." Compare also BoO p. 167. Compare also *Grimoire of Honorius* Conjuration du roi du Septentrion: "Balandier, *suspensus, iracundus, Origratiumgu, Partus, Olemdemis et Bantatis,* N. je t'exorcise..."

268 GH reads Vicmat, but Vicinat or Vicinath is supported by Sl. 3853 and SSM. Could be read "it is neighboring."

269 Florigeret: "It will bear flowers" (?)

270 Sella could mean "the seat."

Nothi, Ymeynlethon, Karex[70] et per angelos et archangelos, per tronos, dominaciones, per principatus et potestates et virtutes, per cherubyn et seraphyn ...." (27) Tunc semel circuiens circulum tangens gladios dicat: "... et per ista sacra angelorum nomina: Raphael, Caphael, Dardiel, Hurathaphel ...,"[71] in 2° gladio: "... Satquiel, [Raphael], Paamcociel, Asasagel [*Asasayel]...,"[72] (28) in 3[o] gladio: "... Samael, Sat<r>iel, Ituraiel, Am<i>abiel...," in 4[o] gladio: "... Hanahel, Ratquiel [*Raquiel],[73] Salguyel ...," in 5[o] gladio: "... Gabriel, Mychael, Samyel, Atithael ...," (29) in 6[o] gladio: "... Mychael, Myel, Sarapiel ...," in 7° [gladio]: "... [Boel], Cap[h]ciel, Mycraton, Satquiel, quibus non [*vobis] omnibus dominatur, et per omnia, que de Deo sunt dicenda et intelligenda, (30) et per illud signum Salomonis a Domino datum et per capud principis vestri Belzebub, cui debetis obedire, et per ista nomina sacra: (31) [Sabaoth], Sella, 91, Ciros, 92, Ob[i]ron, 93, [Nomygon], Oriel, 94, Theos, 95, Hespelli, 96, quatinus vos Barthan ... et eos spiritus" et cetera.[74]

(32) Tunc flexis genibus contra 4 mundi partes eis coniungitur penitus, quia omnes alii non possunt quod hii possunt, et eciam una cum Luna referunt consilia secretorum omnium in respectu aliorum, et sua forma clara est.

(33) Tunc semel dicat flexis genibus contra 4 mundi partes: "{A}ramorule, Thanthalatisthen, 97, Rabud, Thanthalatisthen, 28, 29, principium et finis, 30, 31, 32, (34) te suppliciter exoro et invoco, ut tuo iudicio convicti et constricti veniant advocati et dent michi responsa vera de quibus interrogavero non nocentes alicui creature,

70 Zabuater … Karex: cfr CI.7.

71 Raphael … Hurathaphel: cfr CVIII.1.

72 Satquiel … Asasagel: See CVI.1, where the last name is spelled "Asassaiel." SSM L.3.f.36: Asassayel; Sl, 3853 157v: Assassayel.

73 So CIX, SSM, and corrected *sec. man.* in Sl. 3854. Sl. 3853 157v: Ratha.

74 SSM: "..., 96. Item vos Barchan & c." CXXXIII.8, 12.

Nothi, Ymeynlethon, Karex,[271] and through the Angels and Archangels, through the Thrones, Dominations, through the Principates and Potestates and Virtutes, through the Cherubyn and Seraphyn ...." (27) Then go around the circle once, touching each sword, saying: "...and by the names of your holy angels: **Raphael, Caphael, Dardiel, Hurathaphel**. At the second sword: "... Satquiel, [Raphael], Paamcociel, Asasagel [*Asasayel]...," (28) at the third sword: "... Samael, Satiel, Ituraiel, Amabiel...," at the fourth sword: "... Hanahel, Raquiel, Salguyel...," at the fifth sword: "... Gabriel, Mychael, Samyel, Atithael...," (29) at the sixth sword: "... Mychael, Myel, Sarapiel...," at the seventh: "... [Boel], Caphciel, Mycraton, Satquiel, who is master of everything with you,[272] and by all things which should be said and understood about God, (30) and through that sign of Solomon given by the Lord, and by the head of your prince Belzebub, whom you must obey, and by these holy names of yours: (31) [Sabaoth], Sella, 91, Ciros, 92, Obiron, 93, [Nomygon], Oriel, 94, Theos, 95, Hespelli, 96," as far as "you, O Barthan ... and those spirits" and so forth.[273]

(32) Then kneeling towards the four parts of the world, joining with them inwardly,[274] because no others can do what these are able to do, and furthermore, together with the moon, they can reveal the secret plans of all the others, and their form is clear.[275]

(33)[276] Then say once towards the four parts of the world with bent knees: "**Aramorul, Thanthalatisthes, 97, Rabud, Thanthalatistha, 28, 29, the beginning and the end, 30, 31, 32, 33,** (34) I humbly beg and call upon you, that by your judgment they may be bound and constrained to come and give true answers to those things which I shall ask them, not hurting any creature,

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271 i.e. names 74-83 from CI.7, however these were used above. SSM specifies names 82-90, which would be next in the list. It is not clear why Sl. 3854 and Sl. 3853 abandoned the practice of referring to names by their number in this instance.

272 Following D, which reads "qui vobis omnibus dominatur." A has "nō" or "uō" which could easily be a misreading.

273 CXXXIII.8.

274 GH: "After this, he should kneel at the four cardinal points *to meet and join with the spirits*...." It is not clear if *eis* ("with them") refers to the spirits or to the four parts of the world.

275 The last part of this paragraph seem out of place. Compare CX.3: together with the moon they (the spirits of Mercury) can reveal the secret councils of all the others. *Clara* can also mean "bright," but CX.3 adds *ad modum vitri* ("like glass").

276 Compare *Heptameron*: "Amorule...."; BoO pp. 195–196; D252 130r–131r.

(35) non ledentes, non frementes, non furientes[75] nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes set peticionibus meis [obedientes] pocius et que precepero diligenter adimplentes."

(36) Tunc stans pedibus sibila sepcies percuciat et tunc semel circueat circulum dicens "Bethala" et cetera usque ad "occurrite." (37) Tunc stans in medio circuli aperta manu super aerem eis signum ostendat dicens: "Sigillo Salomonis veniant advocati et dent michi responsum verum."

(38) Incipit placacio spirituum.

"{G}eneolia, Chide, ministri tartaree sedis primathie, principes prepotentes sedis apoloice, potestates maonami{ri}e,[76] (39) ego vos invoco et invocando vos coniuro atque superne maiestatis munitus virtute potenter imparo per eum, qui dixit, et factum est, cui obediunt omnes creature, et per hoc nomen ineffabile 'Tetragramaton:' ioht, he, uau, deleth, (40) in quo plasmatum est omne seculum, quo audito omnes exercitus celestium, terrestrium et infernalium creaturarum tremunt et colunt, (41) quatinus cito et sine mora et omni occasione cessante ab universis mundi partibus adveniatis, racionabiliter de omnibus, quecumque interogavero, respondeatis non nocentes michi nec sociis meis, (42) non mencientes set pocius veritatem dicentes et veniatis {pa}cifice manifestantes quod cupimus coniu{rat}i per nomen eterni, vivi et veri Dei, 97."

75 This word is not in H, but can be found in SSM L.3.f.37, BoO p. 196, and Bodleian MS Rawl. D252.

76 SSM L.3.f.37: "Genealogia, chyde, ministri tartarei sedis primachye, principes prepotentes sedis apolloice, potestates, maonanierye." S3: "Geuolia chide..." GH, following only Sl. 3854 here, reads "{.}eneolia, chide." Compare also H "genii, Liachidae."

(35) not hurting or roaring or raging against either me or my associates or frightening any creatures, offending nobody, but rather [obeying] my petitions and diligently fulfilling my orders."

(36) Then standing on his feet, he should strike the whistle[277] seven-times, and then circumambulate once around the circle, saying "Bethala" etc. up to "come together." (37) Then standing in the middle of the circle with the open hand over the air, he should show the sign to them, saying: "May those who are called, come to the Seal of Solomon, and may they give true answers to me."

(38) Here begins the placating of the spirits.

"Geneolia, Chide, ministers of the Tartarean seat of Primachia, mighty princes of the seat of Apologia, powers of Maonamiria, (39) I invoke you and by invoking you I conjure and protected by the strength of the heavenly majesty, I potently command you through Him who spoke, and it was done, whom all creatures obey, and through this ineffable name 'Tetragrammaton:' **IOHT, HE, VAU, DALETH**,[278] (40) through which all the ages were formed, which heard, all celestial, terrestrial, and infernal hosts tremble at worship (41) that you cease all pretexts and come quickly and without delay, from all parts of the world, responding rationally to everything which I will ask, not harming me nor my associates, (42) not speaking deceptively, but rather truthfully and may you come peacefully, revealing what we wish, being conjured with the eternal name of the living and true God, 97."[279]

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277 See below, chap. CXL.2-5.

278 Note on the form "ioht, he, uau, *deleth*" see introduction. SSM reads: Ioth, he, vau, he.

279 Name 97 is "Elyorem." This whole passage has a parallel in H, pp. 120-122: "Beralanensis, Baldachiensis, Paumachiæ & Apologiæ sedes, per Reges potestatesque magnanimas, ac principes præpotentes, Genio Liachidæ, ministri Tartareæ sedis: Primac, hic princeps sedis Apologiæ, nona cohorte: Ego vos inuoco, & inuocando vos coniuro, atque supernæ Maiestatis munitus virtute, potenter impero, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ: & per hoc nomen ineffabile, Tetragrammaton IHVH Iehouah, in quo est plasmatum omne seculum, quo audito Elementa corruunt, aër concutitur, mare retrogradatur, ignis extinguitur, Terra tremit, omnesque exercitus Cælestium, terrestrium, & infernorum tremunt, turbantur & corruunt: quatenus cito, & sine mora, & omni occasione remota, ab vniuersis Mundi partibus, veniatis: & rationabiliter de omnibus quæcunq; interrogauero, respondeatis vos, & veniatis pacificè,

(43) Quo facto statim apparebunt visiones infinite et illusiones sicut choros, organa, cithare et omnia instrumenta dulcissima, ut possint socios ad exitum provocare, quia supra magistrum nichil possunt. (44) Illis vero transactis venient exercitus militum et ballivorum, ut debeant pro timore de circulo fugere. (45) Post hec venient sagittarii cum omnium ferarum genere, ac si eos crederent devorare. Set operans providus loquatur sociis dicens: (46) "Nolite timere. Ecce signum Domini, creatoris nostri. Convertimini ad eum, quia potens est vos eripere de ore malignancium."

(47) Tunc dicat magister spiritibus manu clausa: "Fugiat hinc iniquitas vestra virtute vexilli Dei," et tunc aperiat,[77] ut obedire cogantur, et statim nichil socii videbunt. (48) Tunc confortando eos dic: "Sicio. Potemus. Quid vobis videtur? Nolite timere. Sperantes autem in Domino misericordia circumdabit. Letamini igitur in Domino et gloriamini," et scias, quod de cetero non timebunt. (49) Tunc dicat eis, quod de cetero non loquantur, et tunc in medio circuli conversus teneat manum dextram in aere dicens: (50) "Ecce opus sacratissimum. Ecce mirabilis descripcio. Ecce capita[78] vestra prefigurata sanctissimis Dei nominibus exornata. (51) Ecce [signum][79] Salomonis cum suis literis, karacteribus et figuris, quod ante vestram adduxi presenciam. (52) Ecce personam exorcizatoris in medio exorcismi,

77 D adds: "signum dei."

78 D: "Ecce opus sacratissimum est signum dei, et est mirabilis descripcio. Id est tota quasi accidentalis dei potencia. Ecce capita...."

79 So D and SSM. A is missing the word. GH inserts: "<sigillum>." H reads "pentaculum."

(43) With that done, immediately infinite visions and illusions will appear, such as choirs, organs, lutes, and all the sorts of the sweetest instruments, in order to provoke the associates to flee, because they are able to exert no such influence over the master. (44) After this armies of soldiers and bailiffs will come, in order to frighten them to flee from the circle. (45) After these archers with all types of wild beasts will come, and act as if they intended to devour them. But he should speak with caring to the associates saying, (46) "Have no fear. Behold the sign of the Lord, our creator. Turn back to him, because he has the power to snatch you away from the jaws of the wicked."

(47) Then the master, with closed hands,[280] says as follows to the spirits: "Flee hence with your iniquities, by virtue of the banner of God." And then he should uncover [the Seal of God], to compel them to obey, and immediately the associates will see them no more. (48) Then encourage them, saying, "I am thirsty. We may drink. What does it seem like to you? Don't be afraid, but put your hope in the mercy of the Lord. Therefore rejoice in the Lord." And know that they will fear no more. (49) Then tell them that they should not speak any more, and then, in the middle of the circle, he should hold his right hand in the air, saying, (50) "Behold the most sacred work. Behold this wonderful depiction. Behold your divisions prefigured, embellished with the most holy names of God. (51) Behold the [sign] of Solomon with its letters, characters, and figures, which I have brought before your presence. (52) Behold the per-

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visibiles, & affabiles: & nunc sine mora, manifestantes quod cupimus: coniurati per nomen æterni, viui & veri Dei **Heliorem.**" Compare also Byzantine exorcism in Delatte 1957 p. 43: "᾽ξορκίζω τοίνυν ὑμας, πνεύματα Βεραλάνευσις, Βαλδακιόνσης, Παυμαχία καί Ἀπολογίου καθεδραι, διά τών μεγαλοφύχων βασιλέων καί δυνάμεων καί ἀρχών ἰσχυροτάτων, Γενιολιακίδαι, δοῦλοι τής ταρταρέας καθέδρας, Πριμάκ ὁ πρώτος τής ἀπωλείας καθέδρας ἐκ τοῦ εννάτου τάγματος ἐγώ ὑμάς ἐξορκίζω ἐνδυναμωθεῖς τή θεία ἰσχύϊ διά τοῦ μεγάλου Θεοῦ ον τά πάντα ὑπόκεινται καί ὑπείκουσι καί διά τοῦ Τετραγραμμάτον Γεχοβά ἀκούοντα τά στοιχεῖα ταράσσονται, ὁ ἀήρ κινεῖται, ἡ θάλασσα στρῖφει είς τά οπίσω, τὸ πῦρ σβέννυται, ἡ γή σείεται καῖ τρεμει καῖ πάν τάγμα επουρανίων καῖ επιγείων καῖ καταχθονίων τρέμει καῖ φοβειται." In view of Petrus's reading "nona cohorte," and the Greek "τοῦ εννάτου τάγματος" ("ninth battalion"), "maonamirie" should probably read "Nona Moera," ("the Ninth Part"). According to Ioannis Marathakis (personal communication), "in Petrus's version, all the words 'Beralanensis, Baldachiensis, Paumachiae et Apologiae' are in my opinion attributes of the word 'sedes': Apologiae is obvious from Honorius; Paumachiae is another corruption of Primariae; Baldachiensis probably means a throne with a 'Baldacchino' (a canopy of state)."

280 H: adhibens manum pentaculo ("holding out his hand to the pentacle") ... tenens manum prope pentaculum ("holding his hand near the pentacle").

qui est optime a Deo munitus, intrepidus, providus viribus, qui potenter vos exorcizando vocavit et vocat. (53) Venite igitur cum omni festinacione, o Aye, Samye, ne differatis venire. Per nomina eterna vivi et veri Dei, 98, 99, et per hoc presens sacratissimum opus et per sanctum sigillum, (54) quod super vos potenter imperat, et per virtutem celestium spirituum et per personam exorcizatoris coniurati festinate venire et obedire preceptori vestro, qui vocatur 'Occinnomos.'"

(55) Hic sibilet undique semel et statim videbit motus et signa propria, set non nocebunt de cetero. Et tunc dicat sicut homo ferens imperium divine maiestatis et quasi eos in infimo suppeditans: (56) "Quid tardatis? Que est ista mora, quam facitis? Properate vos et obedite preceptori vestro, Bachac super Abrac ruens, Abeor super Aberor." (57) Et statim venient in forma propria, si illis venientibus, dum fuerint circa circulum, dicat magister ostendens eis sigillum: "Ecce coniuracionem vestram. Nolite inobedientes fieri." (58) Et statim videbit eos in forma pulcherrima et pacifica dicentes: "Pete quod vis. Nunc parati sumus quicquid preceperis adimplere, quia nos Dominus subiugavit." Tunc pete quod vis, et tibi fiet vel aliis, pro quibus volueris operari.

(Quartum opus vel tractatus)

CXXXIV Capitula 4^{i} tractatus de terreis angelis

De incarceratis habendis; De carceribus reserandis; De thesauris et metallis et lapidibus preciosis et omnibus rebus absconditis habendis; (2) De apparencia corporum mortuorum quod loquantur et resuscitata apparea[n]t; De apparencia creacionis animalium de terra. (3) Set ista duo subtraximus, quia erant contra Domini voluntatem, scilicet mortuum apparenter suscitare et animalia de terra apparenter creare. Finiunt capitula 4i tractatus.

son of the exorcist in the midst of the exorcism, who has been well fortified by God, undaunted, prepared with powers, who has powerfully called you, and calls you with exorcising. (53) Come therefore with all haste, O **Aye, Samye**, come without delay. Through the eternal names of the living and true God, 98, 99, and by this most holy work, and by the Holy Seal, (54) which commands power over you, and by the virtue of the heavenly spirits, and by the person of the exorcist who is conjuring you, hasten to come and obey your master, who is called '**Occinnomos**.'"

(55) Here he should whistle once on each side, and immediately he will see movements and relevant signs, but they will not harm anything. And then he should speak like one bearing the command of divine majesty, and as if they are humbly satisfying your needs: (56) "Why are you not yet here? What is the reason for your delay? Hurry and obey the commands of your master, Bachac rushing upon Abrac, Abeor over Aberor." (57) And they will come immediately in their proper forms, and while they are gathering around the circle, the master showing to them the seal, should say: "Behold your conjuration,[281] if you become disobedient." (58) And immediately he will see them in a most beautiful form, and peaceful, saying "Ask what you wish; we are now prepared to fulfill whatever you order, because the Lord has subjugated us." Then ask what you wish, and it will be done for you, or for others, on behalf of whom you wished to work.

(Fourth Book or Treatise.)

CXXXIV. Topics of the Fourth Treatise, concerning the Spirits of the Earth.

To extract someone from prison; to unlock prisons; to have treasures and metals and precious stones and all hidden things; (2) that dead bodies appear, which seem to rise again and speak; that animals appear to be created from the land. (3) But we have removed those two, because they were against the Lord's will, namely, to raise up the dead, and to appear to create living creatures from the earth. The end of the topics of the fourth treatise.

281 The parallel text in H reads "ecce conclusionem vestram" ("behold your conclusion" or perhaps better "behold your confinement").

CXXXV Incipit modus operandi in eis.

Eodem enim modo, quo in precedenti opere continetur, potes operari de istis spiritibus terreis, si suffumigium et nomina mutarentur, circulus et sigilla. (2) De quibus spiritibus breviter hic dicamus, qui sunt turpissimi et omni pravitate pleni. (3) Eorum natura est radices arborum et segetum exstirpare, thesauros occultos in terra custodire et conservare, terremotus facere, fundamenta civitatum vel castrorum destruere, (4) homines in cisternis deprimere et cavernis, incarceratos temptare, homines destruere, lapides preciosos in terra occultos adlibitum dare et nocere cuicumque.

(5) Corpora eorum sunt ita grossa sicut et alta, magna et terribilia, quorum pedes sunt quilibet 10 digitorum, in quibus sunt ungues ad modum serpentum, et habent 5 vultus in capite; (6) unus est bufonis, alter leonis, tercius serpentis, quartus hominis mortui lugentis et plangentis, quintus hominis incomprehensibilis. (7) Duos tigrides gerunt in cauda. Tenent in manibus duos dracones. Color[um] eorum nigerrimus omni nigredine inestimabili.

(8) Sunt autem 5. Corniger rex meridionalis, et habet 4 ministros in 4 mundi partibus, Trocornifer in oriente, Malafer in occidente, Euiraber in meridie, Mulcifer in septemtrione. (9) Et quilibet habet legiones centum, et in qualibet sunt demones 4500, qui omnes istis 4 obediunt et subduntur, et isti 4 sunt, qui possunt omnes alios spiritus a thesauris absconditis fugare, ligare et constringere, et sunt ministri infernales.

(10) Princeps eorum est Labadau. Eius coadiutor est Asmodeus, qui dat thesaurum indestructibilem cuiuslibet monete. (11) Motus eorum est castrorum ruina, segetum et plantarum exstirpacio. Signum est, quod totus mundus videbitur destrui invocanti. (12) Suffumigium eorum est sulphur, circulus eorum concavus et rotundus et distet a circulo magistri per 9 pedes.

CXXXV. The beginning of the way of operating with them.

You can work with the terrestrial spirits using the same method described in the preceding work, if the suffumigations and the names are altered, as well as the circle and the seals. (2) We will speak about these spirits briefly here. They are most ugly and full of all kinds of wickedness. (3) Their nature is to root out the roots of trees and crops, to guard and preserve treasures hidden in the earth, to cause earthquakes, to destroy the foundations of cities or castles, (4) to drag down people into pits or caves, to tempt those who are imprisoned, to destroy people, to give precious stones hidden in the earth as desired, and to harm anything.

(5) Their bodies are as big as they are high, large and frightening; their feet each have ten toes, which have claws like those of reptiles, and they have five faces on their heads; (6) One is of a toad, another of a lion, the third of a serpent, the fourth of a dead man mourning and striking, the fifth of an incomprehensible man. (7) Two tigers carry them upon their tails. They hold two dragons in their hands. Their color is blacker than the deepest black imaginable.

(8) But they are five. Corniger ("horn-bearing") is king of the south, and he has four attendants in the four parts of the world: Trocornifer in the East, Malafer in the West, Euiraber in the South, Mulcifer[282] in the North. (9) And each of them has a hundred legions, and in each legion is 4500 daemons, who all obey and are subject to these four, and these four are able to drive away all other spirits from hidden treasures, to bind and constrain, and they are the ministers of Hell.

(10) Their prince is Labadau. His assistant is Asmodeus, who gives indestructible treasure of whatever type of coin.[283] (11) Their movement causes the ruin of castles, rooting up crops and plants. The sign that they have appeared, is that the whole world will seem to be destroyed when they have been invoked. (12) Their suffumigation is sulfur; their circle is hollow and round, and set apart from the circle of the master by feet nine.

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282 *Corniger*: "having horns" Compare SSM L.5.f.64: Corniger, Corcornifer, Furcaber, Mulcifer, Labadan, Admodeus [sic]. SSM L.5.f.58 ff (*cap 4: de oficiis particularibus spirituum*) lists offices for a long list of daemons, including Corniger, Mulciber, and Malafar, with short descriptions of their offices, for example: *Mulciber, facit fluctuare montaneas velut mare* ("Mulciber makes mountains rise up like waves at sea.").

283 In Leipzig Cod. Mag. 16 p. 162-163 their names read: Corniger, Cornifer, Malafer, Furcuber, Lucifer, Acadan, and Asmodaÿ.

(13) Sigillum terre

"{H}oreaua. recolia. narex. axo et abdia. laadia. cauethlegia. byaron. eleymath. thetanyra. cadulaua.[80] (14) Mathia. nysmaria. pergaria. perelyn. pernigyn. perlabudyn. perkedusyn. perbatusyn. pergalmegue. garaneu, ut tartari cogerentur."[81]

(15) Coaccio eorum sive coniuracio

"Invoco vos, terree potestates, et invocando coniuro" et cetera, ut supra in precedenti opere. Tunc, cum dixerint "Quid vis?," pete quod vis, et fiet.

(16) Set melius est scribere peticionem in tegula nova vel tegul[is][82] cum carbonibus et in eorum ponere circulo, et sic eos non audies nec videbis, et tum quicquid petitum fuerit facient in instanti. (17) Et de istis nunquam vel raro Christianus se intromittit, nec eorum consilia sunt credenda.

(18) Circulus, in quo apparent spiritus.[83]

80 The c is barely legible, but supported by SSM and Leipzig cod. Mag. 16 p. 166. GH reads "adulaua."

81 SSM L.1.f.23, line 42-L.1.f.24, line 3: Horeana. recholya. nathexaxo. et abdya. laadya. Kauecleya. [L.1.f.24] byaron. eleymath. thetanyra. cadulana. mathya. nysmarya. pergarya. per elyn. per iugyn. per kabudyn. per kedussyn. per batussyn. per gualmegue. per guaranen, ut tartari cogerentur.; L.3.f.59 lines 13-16: Horeana. recolya. nathexaxo. et abdya. laaddya....

82 GH misreads as "vel tegula" and marked as an accretion to be deleted, but it is clear the plural was intended, since it speaks of placing *them* in the circle.

83 Sloane 3854. f. 137r.

(13) Seal of the earth.

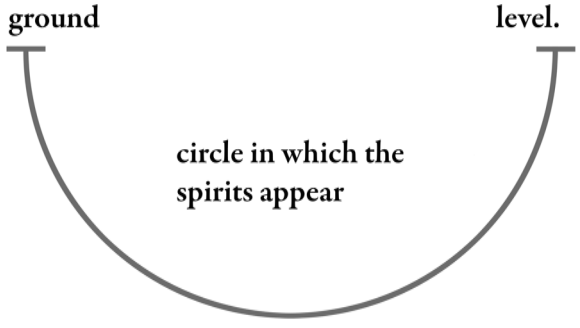
"{H}oreaua, Recolia, Narex, Axo and Abdia, Laadia, Cauethlegia, Byaron, Eleymath, Thetanyra, Cadulaua, (14) Mathia, Nysmaria, Pergaria, Perelyn, Pernigyn, Perlabudyn, Perkedusyn, Perbatusyn, Pergalmegue, Garaneu, that the infernal ones assemble."

(15) Calling them forth, or the conjuration.

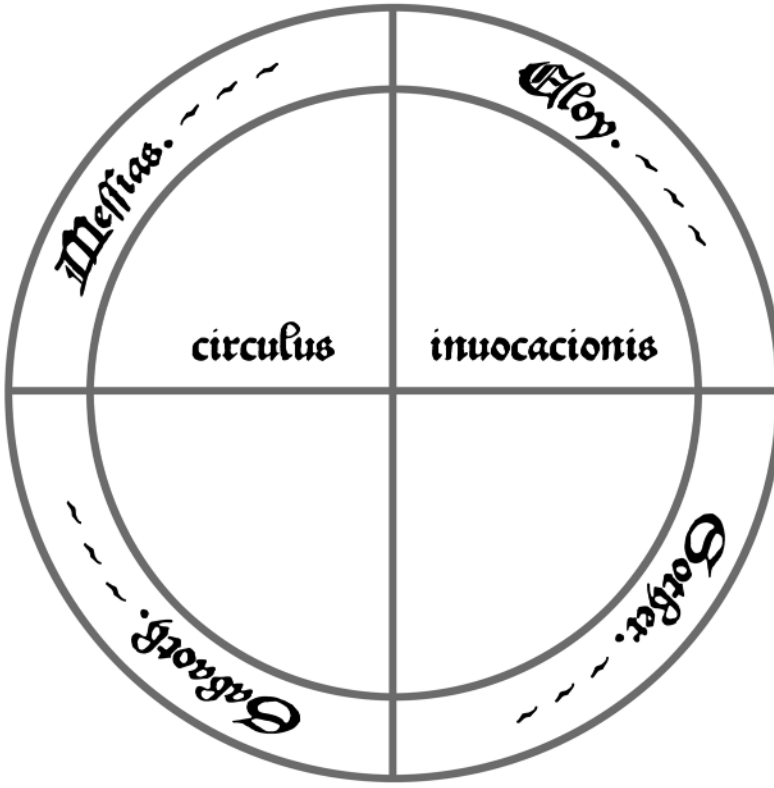
"I call upon you, O powers of the earth, and I invoke and conjure you..." and so on, as given in the preceding work. Then, when they have said "what do you wish?", ask what you wish, and it will happen.

(16) But it is better to write the petition on a new tile (or tiles) with charcoal, and put them in the circle, and thus you will neither hear them nor see them, and then whatever you wish they will make happen in an instant. (17) And concerning these, a Christian should seldom or never let himself enter into dealings with them, nor should their advice be believed.

(18) Circle in which the spirits appear.[284]



284 Figure of a pit, with label "equalitas terre" ("ground level").



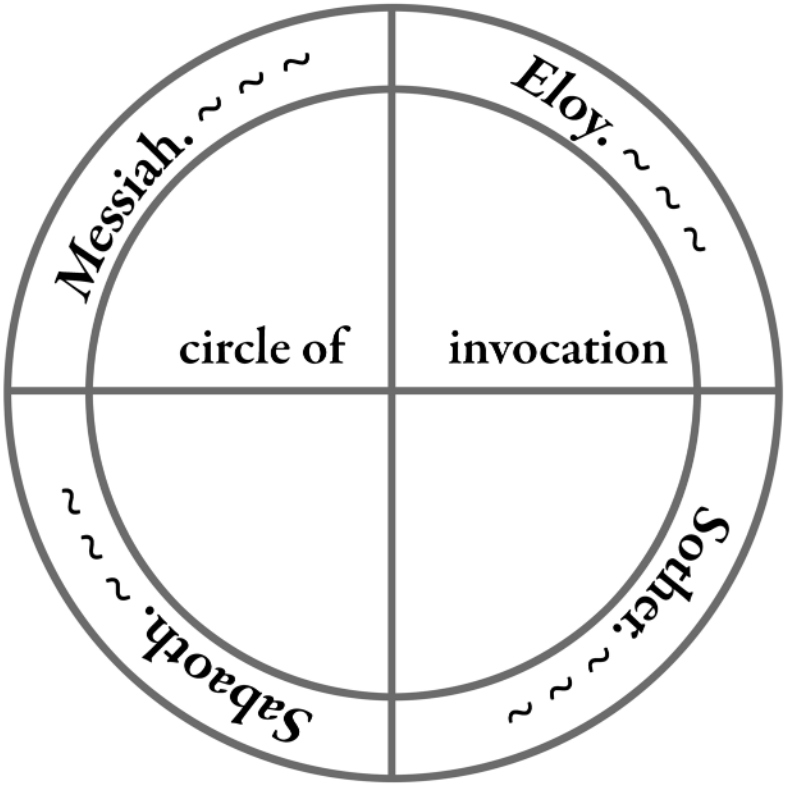
In hac operacione sed[84] de angelis terreis duo isti circuli necessarii; (19) iste primus, qui est concavus, est in quo veniunt advocati, set iste secundus est planus, in quo invocans stare debet, et debet distare a primo per 9 pedes. (20) Et de hiis maxime operantur pagani et rarissime Christiani.

CXXXVI Incipit quintus liber.

(Primum capitulum quinti tractatus)

Incipit 5[us] et ultimus tractatus de exposicione predictorum in generali in 4 primis tractatibus, quia in libro Honorii sunt 5 tractatus, (2) primus de

84 GH: "4."



In this operation, namely regarding the angels of the earth, two circles are necessary: (19) The first one is hollow; it is where the ones summoned come, but the second should be level, in which the one calling-upon them should stand, and it should stand nine feet apart from the first. (20) And it is especially the pagans who operate with these, and very rarely should Christians.[285]

CXXXVI. Here Begins Book Five.

(First chapter of the fifth treatise)

Beginning of the fifth and final treatise, concerning the general exposition of the preceding in the first four treatises, because in the book of Honorius

285 From Sloane 3854, f. 137r. Inside is the label "the circle of invocation, and around the border are four names of God: Eloy, Sother, Sabaoth, Messias."

visione divina, secundus de angelis bonis, tercius de aereis, quartus de terreis, quintus de exposicione horum.

(3) De visione divina; De cognicione potestatis divine; De absolucione peccatorum; Ne homo incidat in peccatum mortale; De redempcione trium animarum a purgatorio.

(4) Omnium autem horum 5 operum precedencium ordo iacet suo modo verissimo situatus. De primo enim iam patet peticio explanata. (5) De secundo autem taliter postulabis: "... ut abluto corpore me vivente mea possit anima cum tua incomprehensibili potencia a te cognita cum tuis sanctis angelis tuam cognoscere potestatem." (6) De 3° taliter postulabis: "... ut abluto corpore te cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, et meorum concedas veniam peccatorum." (7) Quarto taliter est dicendum: "... ut abluto corpore dehinc nullam possim committere maculam peccatorum, set meo vivente corpore puro corde, mente et opere te cum tuis novem angelorum ordinibus mea possit anima collaudare" et cetera. (8) Quinta peticio taliter situetur: "... ut meo abluto corpore te <te>cum tuis" et cetera, "... ex tua gracia N, N, N tales a penis purgatorii eripias et suorum veniam tribuas peccatorum, (9) ut ipsi iam defuncti tuam possint agnoscere, laudare et glorificare maiestatem." Istud opus potes novies facere sine ira Dei et qualibet vice, secundum quod predixi, tres animas impetrabis. (10) Et scias, quod, de omnibus aliis si eodem modo petieris, optinebis. <Vel sic. Ut abluto corpore celestes. igneas. aereas. aquaticas et terreas efficaciter possim cognoscere potestates.>[85]

85 GH has this marked defective, but see SSM for sixth variant of the petition.

there are five treatises, (2) the first concerning the divine vision, the second concerning the good angels, the third concerning the aerial (spirits), the fourth concerning the terrestrial (spirits), the fifth concerning the exposition of these.

(3) Concerning the divine vision; concerning knowledge of divine power; concerning the absolution of sins; lest one falls into mortal sin; concerning the redemption of three souls from Purgatory.

(4) Moreover, of these five preceding works, their order is set down in the most correct manner.[286] Concerning the first, the petition is as plainly shown. (5) But you should ask for the second in this manner: "... that with my body being washed, my soul will be able to understand your incomprehensible power, known from you, with your holy angels, while I live." (6) The third should be asked for in this manner: "... that with my body being washed, my soul will be able to praise you, side by side with your nine orders of angels, while I live, and may you grant a pardon for my sins." (7) The fourth should be said in this manner: "... that with my body being washed, hereafter I will not be able to commit the stain of sin, but pure in heart, in mind, and in deed, my soul will be able to praise you, side by side with your nine orders of the angels, while my body lives" and so forth. (8) The fifth petition should be phrased thus: "... that, with my body being washed, side by side with your ..." and so forth, "... by your grace, save N., N., and N., from the pains of purgatory, and pardon their sins, (9) in order that they being released may be able to acknowledge, praise, and glorify your majesty." You will be able to do this work nine times without the wrath of God, and each time you will secure three souls by following what I have said above. (10) And you should know that, concerning all others you will obtain them if you alter the petition in the same manner. <Or thus, "that with my body being washed, I may be able to learn the heavenly, fiery, airy, aquatic, and earthly powers effectually.">

286 Compare CII.1-3.

CXXXVII 2^{m} capitulum quinti tractatus de consecracione hincausti[86] *sigilli Dei eterni, vivi et veri operantis*

'{D}eus invisibilis, Deus inestimabilis, Deus ineffabilis, Deus incommutabilis, (2) Deus incoruptibilis, Deus piissime, Deus dulcissime, Deus excelse, Deus gloriose, Deus inmense, Deus tocius misericordie, ego, licet indignus—vel: plenus iniquitate, dolo et malicia—, (3) suplex ad tuam venio misericordiam orans ac deprecans, ut non respicias ad universa et innumerabilia peccata mea set, sicut consuevisti peccatorum misereri et preces humilium exaudire, (4) ita me, famulum tuum N, licet indignum, exaudire digneris clamantem ad te pro hac benediccione huius creature sanguinis, ut ipse aptus et dignus efficiatur pro hincausto sigilli tui sacri et preciosi et nominis tui "Semenphoras", (5) ita ut aptitudinem, quam optinere debet, optineat per sanctissimum nomen tuum, quod 4 literis scribitur, ioht, he, vau, deleth—Agla, Eloy, Yaym, Theos, Deus—quo audito celestia, terrestria et infernalia tremunt et colunt. (6) Et per hec sanctissima nomina: On, Alpha et Ω, principium et finis, El, Ely, Eloe, Eloy, Elion, Sother, Emanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye, Ye, (7) benedicatur hec cruoris creatura et preparetur et aptetur pro hincausto sacri sigilli tui et sanctissimi nominis "Semenphoras" tui, quod est benedictum per infinita secula seculorum. Amen.'

(8) Oracio

'Domine Iesu Christe, per ineffabilem misericordiam tuam parce michi et miserere mei et exaudi me nunc per invocacionem nominis trinitatis, Patris et Filii et Spiritus sancti, (9) ut acceptas habeas, et tibi placeant, oraciones et verba oris mei, per invocacionem tuorum sanctorum 100 nominum,

86 i.e. encausti.

CXXXVII. Second Chapter of the Fifth Treatise, concerning the consecration of the ink[287] *used for the Seal of the Eternal, Living, and True God.*[288]

"O invisible God, O inestimable God, O ineffable God, O unchangeable God, (2) O incorruptible God, O pious God, O sweetest God, O exalted God, O glorious God, O immeasurable God, O God of all mercy, I, although unworthy—or, full of iniquity, deceit, and wickedness—(3) I come seeking your mercy, beseeching and entreating, that you not look back on all my countless faults, but even as you are accustomed to have mercy on sinners, and hear the prayers of the humble, (4) so too deign to hear me, your servant N., although unworthy, beseeching you for the blessing of this creature of blood, that it may be made suitable and worthy for the ink of your sacred and precious seal, and precious and of your name "Shem Ha-Meforash," (5) that it may possess the properties it must maintain, through your most holy name, which is written with four letters, IOHT, HE, VAU, DALETH[289]—Agla, Eloy, Yaym, Theos, God—which heard, all that inhabit Heaven, Earth, and Hell do tremble. (6) And through these most holy names: On, Alpha and Omega, the Beginning and the End, El, Ely, Eloe, Eloy, Elion, Sother, Emanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye, Ye, (7) may this creature of blood be blessed and may it be prepared and may it be suitable for ink for your sacred seal and your most holy name "Shem Ha-Meforash," which is blessed forever and ever Amen."

(8) Prayer.[290]

"O Lord Jesus Christ,[291] through your ineffable mercy spare me and pity me, and hear me now, through the invocation of the name of the Trinity, of the Father, and of the Son, and of the Holy Spirit, (9) in order that the prayers and words from my mouth are acceptable and pleasing to you, through the invo-

287 *Lat.* Hincausti, i.e. encausti: ink; traditionally a purple-red ink.

288 In R, CXXXVII.20-22, 1-19 are found before VII.

289 This unusual variation of the Tetragrammaton is also found in CXXXIII.38. See introduction.

290 Compare Young 2015, p. 13

291 Compare R 27v.

scilicet Agla, Monhon' et cetera 'humiliter et fideliter deprecans, (10) licet ego indignus, tamen in te confidens, ut sanctifices et benedicas cruorem istum per sanctissima nomina tua predicta et per nomen "Semenphoras" 72 literarum, (11) quatinus per virtutem et sanctitatem et potestatem eorundem nominum et per virtutem et potestatem tuam divinam sit cruor iste consecratus ✠, benedictus ✠, confirmatus ✠ per virtutem sacratissimi corporis et sanguinis tui, (12) ut virtutem, quam optinere debet, et aptitudinem optineat et efficaciter sine aliqua fallacia veraciter valeat ad scribendum sigillum tuum sanctum, (13) ut sanctam virtutem optineat et potestatem habeat, ad quam est institutum, prestante Domino, qui sedet in altissimis, cui sit laus, honor et gloria per infinita secula seculorum. Amen.'

(14) Oracio benediccionis

'Benedicat te Pater ✠, benedicat te Filius ✠, benedicat te Spiritus sanctus ✠. (15) Sancta mater Domini nostri Iesu Christi te benedicat et sanctificet, ut virtutem sacramenti in sigillo Dei ex te scribendo, o cruor, optineas, quam optinere debes. (16) Benedicant te omnes sancte virgines, benedicant te hodie et in omni tempore omnes sancti et electi Dei. Omnes virtutes celestes te benedicant et confirment. (17) Angeli omnes et archangeli, virtutes, principatus, potestates, troni, dominaciones, cherubyn et seraphin ex auctoritate et licencia Dei te benedicant. (18) Per merita et oraciones omnium sanctorum tuorum, Domine Iesu Christe, benedicas ✠ et sanctifices ✠ et consecres ✠ cruorem istum sigilli Dei et confirmes per omnipotenciam tuam, (19) et virtutem et potestatem optineat sigillum tuum de eo scribendum, quam debet, et ad quam est institutum et confirmatum, prestante Domino nostro Iesu Christo, cuius regnum et imperium sine fine manet in secula seculorum. Amen.'

(20) Antequam iste 3 oraciones supra cruorem dicantur procedenter versus Ierusalem, dicatur supra eum exorcismus salis, quod ponitur in aqua, ter, nisi quod nomina sic debent mutari: (21) "Exorcizo te, creatura cruoris" loco de '… creatura salis' et 'qui per Salomonem te in sigillum Dei mitti iussit' loco de 'qui per Heliseum te in aqua mitti iussit' et sic de aliis.

cation of your one hundred holy names, namely Agla, Monhon"and so on,[292] "humbly and faithfully begging you, (10) I although unworthy, yet trusting in you, that you would sanctify and bless this blood by your most sacred names aforesaid, and by the name "Shem Ha-Meforash" of seventy-two letters, (11) that by the virtue, sanctity, and power of the same names, and by your divine virtue and power, this same blood may be consecrated ✠ blessed ✠ strengthened ✠ through the virtue of your most holy body and blood, (12) that it may obtain the virtue and ability which it must possess, and effectually without any deceit, for correctly writing your sacred seal, (13) in order that it maintains the sacred virtue and have the power, for which it has been prepared, with the Lord providing, who sits in the highest place, to whom be praise, honor and glory forever and ever. Amen."

(14) Prayer of benediction

"May the Father bless you ✠; may the Son bless you ✠; may the Holy Spirit bless you. ✠ (15) May the holy mother of our Lord Jesus Christ bless and sanctify you, O blood, that you may have the sacramental power for writing the Seal of God, that you may possess the properties you must maintain. (16) May all the holy virgins bless you; may all the saints and elect of God bless you and strengthen you today and for all times. (17) May all Angels and Archangels, Virtues, Principalities, Powers, Thrones, Dominations, Cherubim, and Seraphim bless you, by the authority and permission of God. (18) Through the merits and prayers of all your saints, O Lord Jesus Christ, may you bless ✠ and sanctify ✠ and consecrate ✠ this blood for this Seal of God, and may you strengthen it through your omnipotence, (19) and that through its writing, your seal may maintain the virtue and power which it should have, and for which it has been instituted and confirmed, with our Lord Jesus Christ providing, who lives and reigns forever, world without end. Amen."

(20) Before that, three prayers should be said over the blood, while facing towards Jerusalem: The exorcism of the salt should be said over it three times, which is placed in the water, except the words should be changed thus: (21) Say "I exorcise you, O creature of blood" instead of "I exorcise you O creature of salt" and say "which God, through Solomon, commanded to be put into the seal of God" in place of "which God, through Elisha, commanded be put

292 CI.2

(22) Illo autem exorcismo sic ter dicto cum stola in collo dic ter oraciones tres precedentes. Quo facto sigilli Domini cruor erit benedictus.

CXXXVIII Tercium capitulum quinti tractatus de exposicione precepti missarum dati in primo tractatu et subintellecti in quolibet tractatuum premissorum

(2) Prima dies

In prima die secunde mundacionis dicet sacerdos missam alicuius diei Dominice extra ieiunium vel alicuius secundum maiorem effectum, quem habet ad illam. (3) In loco prefacionis dicat hanc oracionem: ‘ ... nos tibi semper et ubique gracias agere, Domine, sancte Pater, omnipotens eterne Deus, per Christum Dominum nostrum, (4) per quem maiestatem tuam laudant angeli, adorant dominaciones, tremunt potestates, celi celorumque virtutes ac beata seraphin socia exultacione concelebrant, cum quibus et nostras voces’ et cetera.[87]

(5) Secunda dies

In secunda die hanc loco prefacionis cum missa apostolorum: ‘... Te, Domine,[88] suppliciter exorare, ut gregem tuum, pastor eterne, non desera<n>s set per beatos apostolos tuos’ et cetera.

(6) 3ª dies

In 3ª die missam ieiunii vel quadragesime et hanc oracionem: “... nos tibi semper et ubique gracias agere, Domine, sancte Pater, omnipotens eterne Deus, qui corporali ieiunio vicia’ et cetera.[89]

(7) 4ª dies

87 The preface starts “Vere dignum et iustum est, aequum et salutare, nos tibi ...” and concludes as follows: “... et nostras voces, ut admitti iubeas deprecamur, supplici confessione dicentes:.”

88 “Vere dignum et iustum est, aequum et salutare te Domine....”

89 “... vitia comprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, coelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti iubeas deprecamur, supplici confessione dicentes: “

into the water" and similarly for the rest, (22) Then having said this exorcism three times, with the stole around your neck, then say the other three prayers preceding, likewise three times. When this has been done, the consecration of the blood for the Seal of the Lord will be complete.

CXXXVIII. The third chapter of the Fifth Treatise, concerning the exposition of teachings of the Masses given in the first treatise, and a little more explanation of the treatises set before.

(2) The first day

On the first day of the second purification the priest should say Mass of any Sunday outside of fasting or othewise for the greater effect which it has towards that. (3) In place of the preface, he should say this prayer: "[It is truly right and just, and for our salvation] that we should give thanks to you, always and everywhere, O Lord, O holy Father, almighty eternal God, through Christ our Lord, (4) through whom the Angels praise your greatness, the Dominations adore it, the Powers tremble in awe, the heavens and the heavenly Virtues and the blessed Seraphim share in triumphant chorus to celebrate it. Together with these ... our voices also" and so forth.[293]

(5) The second day

On the second day, say this in place of the preface, along with a mass of the Apostles: "[It is truly right and just, and for our salvation] O Lord, to humbly beseech you, that you not abandon your flock, O eternal shepherd, but through your blessed Apostles" and so on.[294]

(6) The third day

On the third day, say a mass of fasting, or the fortieth, and this prayer: "[It is truly right and just, and for our salvation] that we should give thanks to you, always and everywhere, O Lord, O holy Father, almighty eternal God, who by this bodily fasting curbs our vices" etc.[295]

(7) The fourth day

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293 "... together with these we beg you, that you may bid our voices also to be admitted while we say with humble praise." GH p. 35: In ch cxxxviii additional information is given about the saying of masses during the second purification: We are told which mass should be said and what its preface should be on each day ...

294 This seems to be simply the traditional Preface of the Apostles. I see no alteration.

295 "... lifts up our minds and bestows on us strength and rewards; through Christ our Lord. Through whom the Angels praise your greatness" etc. as above.

In 4ª die missam de nativitate imperatricis angelorum [et] " ... Et te in nativitate beate Marie" et cetera.

(8) 5ª dies

In 5ª die missam annunciacionis eiusdem [et] " ... Et te in annunciacione" et cetera.

(9) 6ª dies.

In 6ª die missam nativitatis Christi, et ista sit prefacio: '... Quia per incarnati verbi misterium nova' et cetera.[90]

(10) 7ª dies

In 7ª die missam epiphanie, et prefacio: '... Quia, cum unigenitus tuus in substancia nostre' et cetera.[91]

(11) 8ª dies

In 8ª die missam purificacionis, et prefacio: " ... Et te in purificacione beate Marie ...."

(12) 9ª dies.

In nona die missam resurreccionis, et prefacio: '... <Et> te quidem, Domine, omni tempore set in hac potissimum nocte'—vel 'die'—'gloriosius predicare, cum pascha nostrum" et cetera.[92]

(13) 10ª dies

In 10ª die missam ascencionis, et prefacio: ' ... Qui post resurreccionem suam omnibus discipulis suis manifestus apparuit' et cetera.

(14) XIª dies

In XIª die missam assumpcionis beate Marie, et prefacio sit: " ... Et te in assumpcione" et cetera.

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90 "... nova mentis nostrae oculis lux tuae claritatis infulsit: ut, dum visibiliter Deum cognoscimus, per hunc in invisibilum amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militai coelestis exercitus, hymnum gloriae tuae canimus sine fine dicentes."

91 "Vere dignum et iustum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: Quia cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes."

92 "Vere dignum et iustum est, aequum et salutare, te quidem, Domine, omni tempore, sed [in hac potissimum nocte vel die, vel] in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo" etc.

On the fourth day, a mass of the nativity of the queen of the angels, [and] "... and you in the birth of the blessed Mary" and so on.

(8) The fifth day

On the fifth day, another Mass of the Annunciation, [and] "... and you in the annunciation" and so on.

(9) The sixth day

On the sixth day, a Mass of the Nativity of Christ, and its preface should be: "... because by the mystery of the incarnate Word, the new" and so on.[296]

(10) The seventh day

On the seventh day, a Mass of the Epiphany, and the preface "... because, when your only-begotten Son appeared in the substance of our" and so on.[297]

(11) The eighth day

On the eighth day, a Mass of Purification, and the preface "... and you, in the purification, O blessed Mary...."

(12) The ninth day

On the ninth day, a Mass of the Resurrection, and the preface: "[It is truly right and just, and to salvation] to praise you, O Lord, at all times, but especially on this night"—or "day"—"when our Passover" and so on.[298]

(13) The tenth day

On the tenth day, a Mass of the Ascension, and the preface: "... who, after his resurrection, appeared visibly to all his disciples" and so on.

(14) The eleventh day

On the eleventh day, a Mass of the Assumption of blessed Mary, and the preface: "... and you, in the assumption" and so on.

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296 "... a new light of your glory has shone upon the eyes of our mind, so that while we acknowledge God in visible form, we may be drawn by him to the love of invisible things. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of your glory, forever saying."

297 "It it truly right and just, and for our salvation, that we should at all times, and in all places, give thanks to you, O holy Lord, Father almighty, everlasting God; because when your only-begotten Son appeared in the substance of our mortal flesh, with the new light of his own immortality, he restored us. And therefore with Angels and Archangels, with Throne and Dominations, and with all the heavenly hosts, we sing the hymn of your glory forever, saying."

298 "... when our Passover was sacrificed for us. For he is the true lamb who has taken away the sins of the world, who by dying destroyed our death, and by rising again restored our life. And so" etc.

(15) 12ª dies

In 12ª die missam omnium sanctorum, et prefacio apostolorum sit, nisi quod vox apostolorum in vocem omnium sanctorum commutetur.

(16) 13ª dies

In 13ª die missam angelorum, et prefacio apostolorum, nisi quod beati apostoli in beatos angelos transmutentur.

(17) 14ª dies

In 14ª die missam Spiritus sancti, et prefacio sit: '... Qui ascendens super omnes celos' et cetera.

(18) 15ª dies

In quintadecima die missam sancte crucis, et prefacio sit: " ... Qui salutem humani generis in ligno" et cetera.

(19) 16ª dies

In 16ª die missam trinitatis, et prefacio sit: " ... Qui cum unigenito filio tuo et Spiritu sancto unus es<t> Deus" et cetera.

CXXXIX Quartum capitulum quinti tractatus de inicio aggrediendi opus invocacionis

Excitacio ventorum est principium operandi in illa XIª hora diei operis sacri et debet fieri extra domum, longe a circulo ad duo stadia vel tria.

(2) Et debet prius esse bene preparatus de necessariis suis, de optimo vino, de 7 ensibus, de sibilo, de virgula coruli, de sigillis, de signo Dei, de thure, de thuribulo, de candela virginea et sic de aliis, ut prius patet.

(3) Et scias, quod in illa pelle, ubi est sigillum Domini, debent esse tria sigilla predicta sub signo ita, quod pendeant de manu. (4) Sigillum angelorum sit immediate sub signo Dei et sub illo sigillum aereorum et sub illo terreorum.

(15) The twelfth day

On the twelfth day, a Mass of All Saints, and the preface of the Apostles, except the wording "the voice of the Apostles" should be altered to "in the voice of all the saints."

(16) The thirteenth day

On the thirteenth day, a Mass of the Angels, and preface of the Apostles, except wording "the Apostles" should be altered to "the blessed angels."

(17) The fourteenth day

On the fourteenth day, a Mass of the Holy Spirit, and the preface "... who ascends over all the heavens" etc.

(18) The fifteenth day

On the fifteenth day, a Mass of the Holy Cross, and the preface "... who placed the salvation of the human race in the wood of the cross" etc.

(19) The sixteenth day

On the sixteenth day, as Mass of the Trinity, and the preface "... who with your only-begotten son and the Holy Spirit are one God" etc.

CXXXIX. The fourth chapter of the Fifth Treatise. Concerning the beginning of undertaking the work of invocation.

The raising up of the winds is the first part of the operation in the eleventh hour of the day of the sacred work, and it must be done outside the house, away from the circle by two or even three stadia.[299]

(2) And previously you should have properly prepared all the requisites, namely the finest wine, seven swords, the whistle, the hazel wand, the seals, the Sign of God, incense, the censer, the virgin candle, and the rest, as revealed earlier.

(3) And you should know, that on that skin, where the Seal of the Lord is, the three preceding seals must be under the Seal in such a way that they should hang from the hand. (4) The seal of the angels should be immediately under the seal of God, and under that the seal of the air, and under that of the earth.

299 Stade: 125 paces. Two or three stadia would be approximately one quarter to a third of a mile (or .2 KM).

(5) Et quando cognoscentur motus eorum appropinquare, oportet ire ad circulum et delere 7 nomina creatoris et tunc item ut prius extra iuxta circulum excitare, et cum videbitis motus eorum, intrare circulum et facere ut est predictum.

(6) Virga autem sit quadrata, et in uno latere scribatur in summitate "Adonay," in secundo latere "Sabaoth," in 3° "Hiskiros," in 4° "Emanuel." (7) In medio virge fiat pentagonus Salomonis et ubi virga tenetur crux, et sic erit parata operi sacro et miro.

CXL Quintum capitulum quinti tractatus de composicione sibili et exposicione cuiusdam dicti in 3° tractatu

(2) Fac sibilum de ere albo vel de argento vel de auro vel avellana, et sit eptagonum, id est septem latera habens, sit grossum ad placitum, sit longum ad longitudinem trium digitorum.

(3) Tunc in summitate eius sculpatur hoc nomen: "**On,"** et inferius in alia summitate "**Beel,"** et in latere primo, ubi est forus sibili, scribatur nomen regis orientalis, scilicet "**Barthan,"** in secundo latere a dextris nomen regis consol, scilicet "**Formione,"** (4) in 3° regis meridiei, scilicet "**Yammax,"** in 4° regis nogahelis, scilicet "**Sarabocres,"** in 5° latere regis occidentalis, scilicet "**Harthan,"** in 6° regis frigicapicis, "Abaa," (5) in 7" regis septemtrionalis, "**Maymon,"** et postea benedic eum sicut cruorem, nisi quod mutabis nomen, et ubi dicebatur "in sigillum Dei te mitti iussit" nunc dices "in clamatum spirituum te clangere iussit."

(6) Et scias, quod quando vocantur angeli boni, non debet habere sibilum neque virgam neque enses, et tu debes stare extra circulum, et ipsi

(5) And when you recognize their approaching movements, you should go to the circle and erase the seven names of the Creator, and then likewise as before, to raise them up, from outside but near the circle, and when you see their movements, to enter the circle and to do as aforesaid.

(6) But the wand should have four sides. On one side should be written "Adonay;" on the second side "Sabaoth;" on the third, "Hiskiros;"[300] on the fourth "Emanuel." (7) On the middle of the wand make the pentagonal figure of Solomon, and where the wand is held, a cross, and thus it will be prepared for sacred and wonderful works.

CXL. The fifth chapter of the fifth Treatise, concerning the composition of the whistle, and an explanation of certain sayings in the third Treatise.

(2) Make a whistle from white copper,[301] or from silver, or from gold, or even hazel, and it should be heptagonal, i.e. having seven sides. It may be as large as you please, and its length should be as long as three fingers.[302]

(3) Then, on the top should be engraved this name: "**On**;" and below, on the other end, "**Beel**[303];" and on the first side, where the finger holes are, the name of the eastern king should be written, namely "**Barthan**," and on the side to the right, the name of the king of Consol, namely "**Formione**." (4) On the third, that of the king of the South, namely "**Yammax**," on the fourth, the king of Nogahel [sic], namely "**Sarabocres**," on the fifth side, that of the western king, namely "**Harthan**," on the sixth, that of the king of Frigicap, (5) "**Abaa**," and on the seventh side, the name of the northern king, "**Maymon**."

And afterwards, bless it as you did the blood, except that you should change the wording, and instead of saying "commanded to be put into the Seal of God" now you should say "command you to clang in proclaiming the spirits."

(6) And know, that whenever good angels are called, you must not have the whistle, wand, nor the swords, and you must stand outside the circle, and

300 Hiskiros: *Greek* ισχυρος, Iskhiros (Mighty One).

301 A copper/nickel/(zinc) alloy.

302 As a measure of length, *digitus* generally means the breadth of a finger, or about ¾ to 7/8 of an inch.

303 B 25v reads "bael," with "beel" written in the margin. It is not certain whether the spirit Boel/Bohel is intended, or if this is an otherwise unattested name of God.

debent apparere infra circulum, qui debet esse altus tribus pedibus et semis.

(7) Set in aliis aereis et terreis oportet predicta habere. Set differt inter illos, quia illi aerei apparent extra circulum in aere homine existente infra circulum, (8) qui debet esse totus planus sicut +epiparet+,[93] set in terreis sic est, quod ipsi apparent infra circulum concavum, profundum et rotundum homine existente infra alium circulum ab illis circulis predictis, (9) qui tamen similiter debet esse planus et equus, et circa eum scripta solum 4 nomina Dei, prout patet.

(10) Angeli hore sunt qui regnant in hora operis, angeli diei qui in die operis, angeli mensis angeli Lune vel principii mensis, angeli faciei qui regnant facie, ubi est eorum dominium, ascendente, temporis omnes insimul, (11) et principes eorum omnium sunt 7, ut patuit supra: Casziel, Satquiel et cetera. Adhuc sunt 7 superiores, scilicet Barachiel, Uriel et cetera.

CXLI.

Explicit liber de vita anime racionalis, qui liber sacer vel liber angelorum vel liber iuratus nuncupatur, quem fecit Honorius, magister Thebarum. (2) Hic est liber, quo Deus in hac vita facialiter quit videri. Hic est liber, quo quilibet potest salvari et in vitam eternam procul dubio deduci. Hic est liber, quo infernus et purgatorium queunt sine morte videri. (3) Hic est liber, quo omnis creatura exceptis novem ordinibus angelorum possunt subiugari. Hic est liber, quo omnes s[c]iencie possunt haberi. (4) Hic est liber, quo substancia imbecillissima potest substancias robustissimas et devincere et subiugare. Hic est liber, quem nulla lex habet nisi Christiana, et si habet, nil sibi prodest. (5) Hic est liber, qui est maius iocale

93 Reading equiparet. GH: sicut eriperet *in marg. Ext. B; an* sic, ut equiparet (sc. terrae) *vel fort.* sicut et prius patet *(cfr LI.15 et CXXXIX.2) scribendum sit?"*

they themselves will appear within[304] the circle, which must be three and a half feet high.

(7) But you must have those instruments when dealing with aerial or terrestrial spirits. But it differs between them, because those of the air appear above the circle in the air, while you are within the other circle, (8) which must be completely level and equalized, but those of the earth are such that they will appear within the hollow circle, deep and round, while you are within the other circle, which is apart from those preceding circles, (9) yet it must similarly be flat and level, and around it written only four names of God, as shown.

(10) The angels of the hour are those who rule in the hour of the work; the angels of the day, those who rule on the day which you work; the angels of the month, those angels ruling the Moon or beginning of the month; the angels of the aspect (or face),[305] those who rule the face where their dominion is, with the ascendant, all at the same time, (11) and there are seven leaders of all of them, as shown above: Casziel, Satquiel, and so on.

Furthermore, there are seven superiors, namely Barachiel, Uriel, and the rest.

CXLI.

Here ends the book concerning the life of the rational soul, which is called the Sacred Book, or the Book of the Angels, or the Sworn Book, which was made by Honorius, the master of Thebes. (2) This is the book, with which one is able to see God face to face, while still alive. This is the book, with which anyone is able to be saved and without doubt led into eternal life. This is the book, with which Hell and Purgatory can be seen without dying. (3) This is the book, whereby all creatures are able to be subjugated, except for the nine orders of angels. This is the book, whereby all knowledge can be obtained. (4) This is the book, whereby one with the weakest substance is able to subdue and subjugate those with the strongest substances. This is the book, which no religion possesses except the Christian, and those of other faiths will find nothing useful for themselves in it. (5) This is the book, which is the greatest

304 This seems to be the meaning here, as in IV.2, although "below" or "under" would be the more common meaning. Mesler 2012 p. 114 similarly reads "within" in her translation of CXV.35 (mistakenly identified as LXV).

305 Face: i.e. decan.

a Domino datum omni alio iocali exclusis sacramentis. Hic est liber, quo natura corporalis et visibilis cum incorporali et invisibili alloqui, racionari et instrui potest. (6) Hic est liber, quo innumerabiles thesauri haberi possunt. Et multa alia per hunc fieri queunt, que narrare dispendium esset. Ideo merito sacer nuncupatur.

Scriptus fuit liber iste et completus
Die martis hora 10^{a} que est ho

jewel of all the jewels given by the Lord, other than the sacraments. This is the book, whereby one of corporeal and visible nature is able speak to, reason with, and be instructed by those with incorporeal and invisible natures. (6) This is the book, whereby innumerable treasures can be obtained. And many other things can be done through this, more than can be told. Therefore it is rightly called sacred.

The writing of this book has been completed on the tenth hour of this day, Tuesday, which is ho....[306]

306 The manuscript breaks off right in the middle of this colophon.

Appendix I.
Corrections and Addenda to Hedegård 2002

p. 67 line 21: "Casziel" should read "Cafziel"

p. 96 line 1: "*peritus*" should read "penitus" per Sl. 3854 123r, R 50r, and Ars Not.

p. 113 line 7: "aquisicione" should read "acquisitione". See Sl. 3854 128r col. 2.

p. 119 "volusiti" should read "voluisti" per Sl. 3853 131r & Sl. 3854 130r.

p. 139 line 4: "per nominatos" should read "pernominatos." See Sl. 3854 135v, Sl. 3853 156r, and SSH L.3.f.35.

p. 139 line 16: "con[v]icto" should read "concito". So Sl, 3854 136r, Sl. 3853 157r. SSM: "excito."

p. 141, line 4: "{.}eneolia, Chide" should read "{G}eneolia, Chide." Compare Sl. 3853: "Geuolia chide"; Heptameron: "genii, Liachidae."

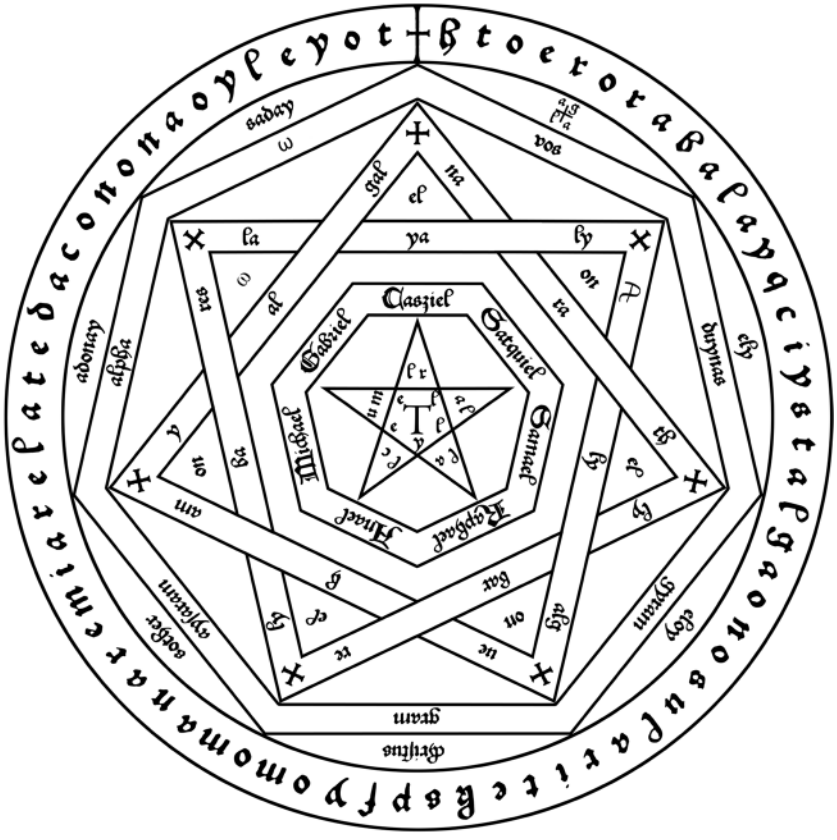
p. 143 line 16: "adulaua" should read "cadulaua." The c is barely legible, but supported by SSM.

p. 143 line 21 "[vel tegula]" should read "vel tegulis" per Sl. 3854 137r.

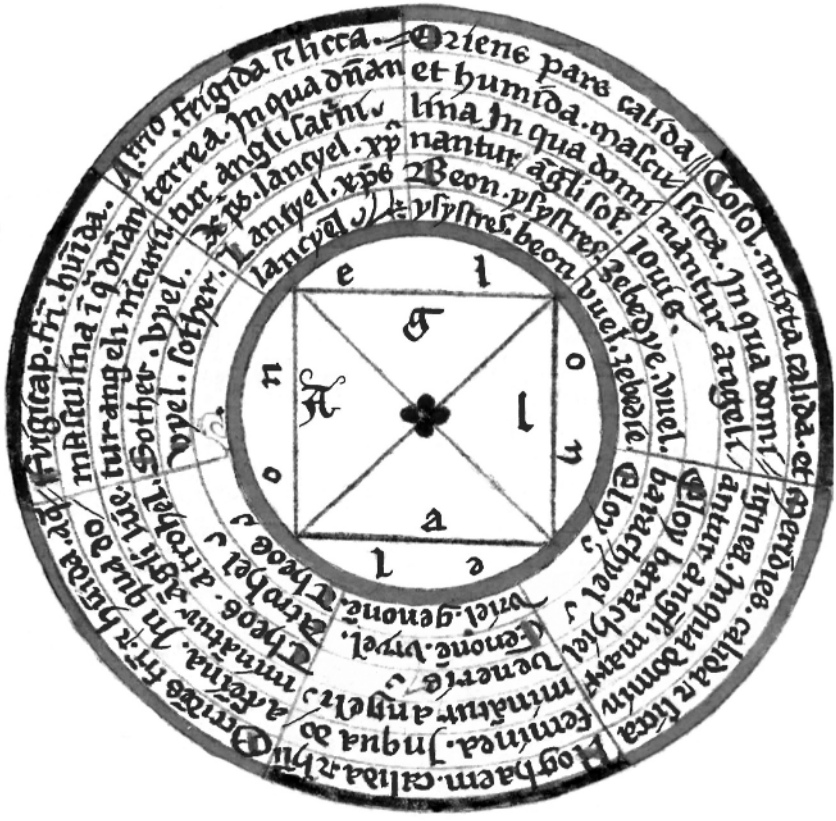
p. 144: "In hac operacione 4" should read "In hac operacione sed"

p. 206 line 14: "11" add "virtute virtute": Sl. 3853 155r omits second "virtute"; SSM: "cum omnium suorum fulgencium spirituum [in marg: collegio] potenciam et [erased word], virtute huius celestis ...."

Appendix II.
Variants of Some of the figures



Seal of God, reconstructed per Sloane 313, fol. 4r



Magic circle per SSM, L.4.f.22

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The *Sworn Book* is represented in the following manuscripts:

London, British Library:

Sloane 3854 (mid-14th century) Folios 112r-139r. "Honorii Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animæ rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum, " etc. This is the oldest and best quality manuscript, and formed the main basis for this transcription, as well as that of GH and Boudet. Carefully written and legible, with rubricated initials, although many initials were never supplied.

Sloane 313 (second half of 14th century). 27 folios. Missing 3 folios between 24 and 25. The title in the catalog reads simply "Tract on Magic, " or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica." It is an important independent witness to most of the text, belonging to another family than Sl. 3854. This manuscript is known to have been in the collection of dramatist Ben Jonson (1572-1637). It was later owned by John Dee, and contains marginal notes in his handwriting.[1]

Sloane 3885 (The watermark has been dated to 1588) Folios 58-96. "Liber sacer Salomonis, " "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicae compilatus, et intitulatus Liber sacer, sive juratus, " or "Opera Salomonis ab Honorio ordinata" (cursive script). Contains only the first three treatises. The Honorius material is bound with unrelated texts, including the *Practica Nigromanciae* (i.e. *Thesaurus Spirituum*) of pseudo-Bacon.

Royal 17Axlii (Latin and English, dated mid-sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. Does not include all of the text, but breaks off just after the beginning of chapter CXV, namely just short of the actual instructions for invoking the angels. The title in the catalog reads "The Sworne Booke of Honoryus." Illuminated with drawings of angels and their seals, as well as marginal flourishes and ornaments, usually colored, sometimes in gold; chapter headings in red, blue, or green. On the fly-leaf (f. 1) are some late 16th cent. pen-drawings with the initials R. T. Sophie Page 2004 includes some wonderful color photos from this manuscript. Waite 1898 correctly identified this manuscript as sixteenth century, even though he omitted to give

1 Roberts, R. J., Andrew G. Watson, and John Dee. *John Dee's Library Catalogue*. London: Bibliographical Society, 1990, pp. 57, 168.

the catalog identification. According to Jean-Patrice Boudet, this is a presentation copy on vellum, probably created for some noble.[2]

Sloane 3853 (Mid-16th century): This manuscript contains large portions of the *Sworn Book*, along with excerpts from Agrippa (with citations) and many other texts. English and Latin. Although belonging to the same family of manuscripts as Sl. 3854 and Sl. 3885 (see above), it was not used by GH, but is an important witness to portions of the text, including the drawing of the magic circle, and shows some independence. Contains 127v-137v ("fol 163f"): Catalogued as 'The Divine Seal of Solomon,' 127v variation of Sigillum Dei Aemeth; 128r-v: English version of IV.49-65; 129r-130v: XXVII-XXX, LXXVII-LXXIX, LXX; 130v-134v: CII-CXV.48; 134v-135v: LXXIII, XCIII; 135v-137v: CXXXV.8-17, CXXXVII.1-19, CI.2-8. 149r-174v: CXXVII ff.

Sloane 3849 (dated 1577) Article 7, folios 30-38 contains excerpts from LIH.

Germany

SSM: Halle, Universitätsbibliothek Kassel - Landesbibliothek und Murhardsche Bibliothek der Stadt Kassel, Ms. 4° astron. 3. Latin, 15th ce. A beautiful and unique manuscript of Ganell's *Summa sacre magice*. (written circa 1346). Available online at http://orka.bibliothek.uni-kassel.de/viewer/image/1343812736802/1/. This text quotes extensively from *Liber Iuratus*, as well as other texts. John Dee owned and annotated this manuscript at one time.

SSMG: Berlin, Staatsbibliothek Preußischer Kulturbesitz, Ms. Germ. Fol. 903. German translation of Ganell's *Summa Sacre Magice* (SSM). Circe 1580's.[3]

Leipzig Cod. Mag. 16: (pp. 1-176), titled *Die alleredelste und allerhöchste Kunst und Wissenschaft, das ist: Magia universalis divina angelica ac diabolica* ("The noblest and highest art and science, namely the universal divine angelic and demonic magic"). German, ca 1750. PART 1: To behold the face of the Deity (the 100 names of God pp. 25 ff); PART 2 (pp 55 ff): Knowledge of the angels (e.g. Saturn: Boel, Cassiel, Micraton, Saterquiel); PART 3 (pp 94 ff): Knowledge of the spirits of the air, their binding and which spirits are under them (Hartan, Bileth, etc); PART 4 (pp 160 ff): Knowledge of the spirits of the earth; PART 5 (pp. 170 ff): Knowledge of the great name of God, in Hebrew *Shem ha-Meforash* (and construction of the Seal of God).[4] Includes names of spirits of the planets (pp. 57 ff and 99 ff); the magic circle (p. 98, p. 112), spirits of the earth (CXXXIV ff, pp. 160 ff)... circle for invoking spirits of the earth (p. 165) sigillum dei (p. 175, called "das sigillum salomonis").

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2 Boudet 2002 p. 852.

3 Gilly 2002 p. 290.

4 The manuscript continues with a version of *Thesaurus Spirituum.*

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Oxford, Bodleian Library: Aubrey 24, Michael 276.

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Index of Spirit Names

Abaa (Haaba, Habaa, ʾΑβά. SSM: Abaah; H diverges), king of the spirits of the air of Mercury, governing between the West and the North, i.e. the region knows as frigicap; said to be neither fully for good nor fully evil. Said to be "most wise." 19, 237, 251, 253, 255, 257, 259, 261, 263, 265, 297

Abalidoth (ʾΑβαλιδώθ), 19

Abdala (Abdalaa), 20

Abouzaba (Abuzaha, Abuzampa, Αβουζαβα), 20

Abucaba (Abuchaba, Habucaba. SSM: Abucaba, Aabucaba). daemon of the air subordinate to the Moon and its wind, which is called Zephyr. Considered good. Same as Habuchaba? Minister to Harthan, **205**, 231, 245-253, 257, 265

Abunalich (Abumalith, Aboumaleth, ʾΑβουμαλήθ), 19. Compare Albunalich.

Abuzoba, 18

Acadan, 279n

Acythael, 213n

Admodeus [sic], 279n

Albunalich (SSM: Albunalic; H: Abumalith; D: ʾΑβουμαλήθ), spirit or daemon of the air, governing in the North, minister to king Maymon, subordinate to the planet Saturn and its wind; said to be evil, arrogant, and wild. **201, 233**, 251, 253, 255, 265

Alchibany (Alcibany, Alcybany. SSM: Altybany), name of one of the southwest winds, and spirit of the air of the north rising up from the southwest, associated with Saturn, and calling up its wind, which is called "Africus" (the east wind), said to be evil, arrogant, and wild. **201, 233**, 245, 247, 249

Alflas (SSM: Alphlas), name of one of the southwest winds, and spirit of the air of the north rising up from the southwest, subordinate to the planet Saturn, and calling up its wind, which is called "Africus" (the east wind), said to be evil, arrogant, and wild. **201, 233**, 245-249

Almutab, 18

Amabiel (Amabihel, **Amabiel, Annabyl,** ʾΑμαβιήλ; SSM: Annabyl), planetary spirit associated with Mars and the south. 19, 271**, 209, 213, 221**

Amaymon, 24, 26

Amocap (Amochap. SSM: Amocab), spirit of the air, governing in the West, subordinate to the Moon and its wind, which is called Zephyr. Considered good. **205, 231**, 245, 247, 249

Anael (Hanael, Hanahel, Haniel, ʾαναήλ; SSM: Anael), prince of angels associated with the planet Venus and the southwest. The name of this angel is found on the Seal of God. 19**, 67, 71, 213, 221**

Andas (Adas, ʾΑδάς), 19

Arcan (ʾΑρκαν), 20. See also Harcan

Asassaiel (Asasayel, Asassayel, Asasiel, ʾΑσασιήλ; SSM: Asassayel), planetary spirit associated with Jupiter and the southeast. 19, 201, 271

Asmoday, 279n

Asmodeus, terrestrial spirit, assistant of prince Labadau. This demon is the best well known of all spirits listed by Honorius, including from the *Book of Tobit* and the *Testament of Solomon*. The name is believed to be

Zoroastrian in origin, in the Avestan language *Aeshma-daeva* ("demon of wrath."). 34, 279
Assaibi (Assaiby, Asaibi, Hassaybi, ʾΑσαϊβί; SSM: Aassayby; H: Assaibi, Hassayby), spirit or daemon of the air, governing in the North, minister to king Maymon, subordinate to the planet Saturn and its wind, which is called "Africus" (the "southwest wind"), said to be evil, arrogant, and wild. 19**, 201, 233**, 251, 253, 255, 265
Assassayel (Asassaiel), 209, 213, 221
Athitael (Athithael, Atithael; SSM: Acytael)**,** planetary spirit associated with the Moon. **20, 205, 209, 213, 221**, 271
Atraurbiabilis (Attraurbiabilis; SSM: Atrahurbyabylys, Hatraurbyabylys), name of one of the eastern winds, associated with Mars. Spirit of the air, governing in the South, subordinate to the planet Mars, and calling up its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. **203, 231,** 245, 247, 249
Aybalidech: See Haibalidech
Aycolaytoum, 19
Bael, 297n
Baldakionsis, 21
Balidet (Βαλιδέτ), 19
Barachiel (Baruchiel, Barakiel, Baraqiel), one of seven superior angels (along with Uriel). 22, 299
Barthan (Barcan, Barchan, Barkan, Βαρκαν; SSM: Barchan, Barthan), king of daemons associated with the Sun and the north winds; ruling in the East.. 19, 21**, 203, 229**, 251-255, 259-271, 297
Bassal, 20
Baxhatau (Baxhathau, Baxatau; SSM: Baxahathau), spirit of the air, governing in the East, subordinate to the Sun and its wind, which is called the North wind. Considered good, and most powerful; name of one of the north winds, associated with the Sun, minister of King Barthan. 229, 245, 247, 249
Baylul, 20
Baysul, 20
Beel, 297
Beelzebub (Belzebub), prince of daemons of the air. 254n, 271
Belzebut, 247, 261
Beralanysis, 21
Bileth (Bilar, Bilet, Βιλέθ; SSM: Byleth), daemon of the air associated with the Moon and the west winds, minister of king Harthan. 20, 34**, 205, 231**, 251, 253, 257, 265
Bohel (Beel, Boel. SSM: Boel), planetary spirit associated with Saturn and the North. **19, 33n, 201, 209, 213, 219, 221**, 271, 297n
Boon, 29
Bylol (Bibol), 18
Caffaa, 20
Cafhael (Caphael; SSM: Caphael), planetary spirit associated with the Sun and the east. **19, 203, 209, 213, 221,** 271
Cafziel (Caphciel, Caphzyel; SSM: Cafzyel), planetary angel or spirit, associated with Saturn and the North. The name of this angel is found on the Seal of God. 19**, 33n, 201, 209, 213, 219, 221, 271**
Cahala, 20
Calta, 20
Cambores (SSM: Cambores), name of one of the winds of the east (subsolanus) and west (zephyr), associated with Venus. Spirit of the air, governing between the South

and the West, subordinate to the planet Venus and calling up its winds, which are called "Subsolar" (Easterly) and "Zephyr" (Westerly), said to be neither fully for good nor fully evil. **205**, 237, 245-249
Cana, 20
Carmeal (Carmehal. SSM: Carmeal), name of one of the eastern winds, associated with Mars. Spirit of the air, governing in the South, subordinate to the planet Mars, and calling up its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. **203, 231**, 245, 247, 249
Carmox (Carmax, Καρμάξ; SSM: Carmos; H: Carmax), daemon associated with Mars and the south. Spirit of the air, governing in the South, minister to King Iammax, subordinate to the planet Mars and its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. 19**, 203**, 231, 251-255, 265
Casfeel, 19
Cassael, 19
Cassiel (Kasiel, Κασιήλ), 19
Castiel (Kastiel, Καστιήλ), 19
Casziel, 22, 67, 69, 299
Caualasyel, 19
Caudas (Caudes; SSM: Caaudas, Candones), daemon or spirit of the air, associated with the East, minister of king Barthan; name of one of the north winds, associated with the Sun, minister of King Barthan. Considered good. Confused with Chaudas (?). **19, 203, 229**, 245-251, 253, 255, 265
Chatas, 19
Corcornifer, 279n
Cornifer, 279n
Corniger ("horned one"), southern king of terrestrial spirits. 16, 279
Cricios, 19
Cynabal (Cunabal (Κυναβάλ), 19
Cynassa (Cinassa; SSM: Synassa; H diverges), daemon associated with Venus and the eastern and western winds (zephyr). Spirit of the air, governing between the South and the West, minister to King Sarabocres, subordinate to the planet Venus and its winds, which are called "Subsolar" (Easterly) and "Zephyr" (Westerly), said to be neither fully for good nor fully evil. 19, 205, 235, 251-257, 265
Daniel, 19
Dardaci (aka Daniel), 19
Dardiel (Dardihel, Dardyel, Δαρδιήλ; SSM: Dardyel)**,** planetary spirit associated with the Sun and the east. **19, 203, 209, 213, 221,** 271
Darial, 20
devil, the, 159
Drohas (SSM: Drohas), name of one of the west and southwest winds, associated with the planet Mercury. Spirit of the air, governing between the West and the North, subordinate to the planet Mercury and calling up its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. **205, 237**, 245-249
Ebuzoba (cp Abouzaba), 20
Egyn, 24
Eladeb (SSM: Eladeb; H diverges), daemon associated with the west and southwest winds. Spirit or daemon of the air, governing between the West and the North, minister of King Abaa, subordinate to the planet Mercury and its winds, which are called "Zephyr" (Westerly) and

"Africus" (the east wind), said to be neither fully for good nor fully evil. 20**, 205, 23**7, 251-257, 265
Esmahel, 20
Euiraber, terrestrial spirit, attendant of King Corniger, in the South. 279
Faccas, 19-20
Flaef (Phlaeph, Φλαέ), 19
Formione (SSM: Formione; H: Suth [sic]), king of spirits of the air, governing between the East and the South, subordinate to the planet Jupiter and its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. Said to be "most beautiful." 19**, 201**, 235, 251-255, 259-265, 269, 297
Furcaber, Furcuber, 279n
Gabriel (Γαβριήλ ; SSM: Gabryel), planetary spirit associated with the Moon; name of one of four archangel (along with Michael, Raphael, and Uriel). Name of this angel is found on the Seal of God. 18, 20, 22n, 67, 71, 101, 179, 189**, 205, 209, 213, 221**, 271
Gahathus (Gaatus, Gahatus. SSM: Gaatus), name of one of the north winds, associated with the Sun, minister of King Barthan. Spirit of the air, governing in the East, subordinate to the Sun and its wind, which is called the North wind. Considered good. 229, 245, 247, 249
Guth (SSM: Guth; missing from H), spirit or daemon of the air, governing between the East and the South, minister to King Formione, subordinate to the planet Jupiter and its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. 19**, 201, 235**, 251-255, 265
Guthryn (Guthrin, Guthryn, Gutrhyn. SSM: Gutryn; H: Gutrix), spirit or daemon of the air, governing between the East and the South, minister to King Formione, subordinate to the planet Jupiter and its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. 19, 201, 235, 251, 253, 255, 255, 265
Gutriz (Goutriz, Γουτρίζ), 19
Habaa (cp Abaa), 20, **205**
Habuchaba (Abucaba, **Abuchaba**; SSM: Abucaba), daemon associated with the West, minister of king Harthan. **231**
Haibalidech (Haybalidech, Aybalidech; SSM: Alybalydech; H: Balidet; D: Βαλιδέτ), spirit or daemon of the air, governing in the North, minister to king Maymon, subordinate to the planet Saturn and its wind, which is called "Africus" (the "southwest wind"), said to be evil, arrogant, and wild. 19, 201, 233, 251, 253, 255, 265
Halmitab (Almutab), 18
Hanael (Hanahel, Anael), 19, 203, 209, 221, 271. See Anael
Harit (Harith; SSM: Haryx), spirit of the air, governing between the East and the South, subordinate to the planet Jupiter, and calling up its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. 201, 235, 245, 247, 249
Harith (SSM: Gutryn), name of one of the northeast winds, associated with Jupiter
Harmanel (Harnariel), 19

Harthan (cp Arcan; SSM: Arthan), king of the daemons associated with the Moon and the west winds, said to be most mild (or gentle). 20, 205, 231, 251-265, 297

Hebetel (**Hebethel; SSM: Hebethel**), name of one of the west winds, associated with the Moon. Spirit of the air, governing in the West, subordinate to the Moon and its wind, which is called Zephyr. Considered good. **18, 205, 231**, 245, 247, 249

Heyeyl, 20

Hocroel (Hocrohel), 29, 51, 241, 243

Hurathapel (Hurathaphel, Khourataphel, Χουραταφήλ; **SSM: Huracaphel),** planetary spirit associated with the Sun and the east. **19, 203, 209, 221,** 271

Hyachonaababur (Yaconaababur; SSM: yaconaababur), name of one of the eastern winds, associated with Mars. **203**

Hycandas, 19

Hyici (Hyyci. SSM: Hyeycy; H diverges), daemon associated with the planet Mercury and the west and southwest winds. Spirit of the air, governing between the West and the North, minister of King Abaa, subordinate to the planet Mercury and its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. **20, 205, 237**, 251, 253, 255, 257, 265

Iaconaababur (Yaconaababur; SSM: Yaconablabur), spirit of the air, governing in the South, subordinate to the planet Mars, and calling up its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. See also Hyachonaababur. 231, 245-249

Ialchal (Yalcal; SSM: Yarabal?), daemon associated with the Sun and the north winds, minister of King Barthan. 19, **203**

Iammax (Yammax. SSM: Yammax; H: Samax), king of daemons associated with Mars and the south. King of spirits of the air, governing in the South, subordinate to the planet Mars and its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. Also said to be "most mighty." 19, 203, 231, 251, 253, 255, 259, 261, 263, 265, 269, 297

Iarabal (Yarabal; SSM: Yarabal), spirit of the air, governing in the East, subordinate to the Sun and its wind, which is called the North wind. Considered good Name of one of the north winds, associated with the Sun, minister of King Barthan. Confused with Ialchal (?). **229,** 245-249

Ichanol (Ycanohl, Ycanol; SSM:Ytanol; H: Ismoli), spirit of the air, governing in the South, minister to King Iammax, subordinate to the planet Mars and its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. 19, 203, 231, 251, 253, 255, 265

Ienomei, 241, 243

Iesse (SSM: Yesse), name of one of the northeast winds, associated with Jupiter. Spirit of the air, governing between the East and the South, subordinate to the planet Jupiter, and calling up its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. **201, 235**, 245, 247, 249

Ilamos, 20
Innial (Innyal, **Innyhal**; SSM: Iunyal), spirit of the air, governing in the South, subordinate to the planet Mars, and calling up its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. Name of one of the eastern winds. **231, 203**
Iobial, 19
Ismoli (Ἰσμολί), 19
Ituraiel, 271
Iucuciel, 19
Jegudiel, 22n
Karathiel, 29, 241, 243
Karmal, 19
Labadau (Labadan, 279n), prince of terrestrial spirits. 279
Lanael, 29
Lanciel, 241, 243
Lucifer, 279n
Machatan (Machotan, Μαχωτάν), 19
Maguth (Magouth, Μαγούθ; SSM: Maguth; H: Maguth), spirit of the air, governing between the East and the South, minister to King Formione, subordinate to the planet Jupiter and its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. 19**, 201, 235**, 251-255, 265
Malafer (Malafar), terrestrial spirit, attendant of King Corniger, in the West. 279
Marastac, 19
Maxtarcop, 19
Maylalu, 20
Maymon (Maimon; SSM: Maaymon; H: Maymon; D: Μαϋμον), king of spirits or daemons of the air, governing in the North, subordinate to the planet Saturn and its wind, which is called "Africus" (the "southwest wind"), said to be evil, arrogant, and wild. Also said to be most harsh (or severe). 19, 201, 233, 251-255, 259-265, 297
Mayrion, 19
Mextyura (SSM: Mextyura), name of one of the southwest winds, and spirit of the air of the north rising up from the southwest, associated with Saturn, and calling up its wind, which is called "Africus" (the east wind), said to be evil, arrogant, and wild. **201, 233**, 245, 247, 249
Michael (Mychael, Μιχαήλ), planetary spirit associated with the Moon. Name of one of four archangel (along with Gabriel, Uriel, and Raphael). Name of this angel is found on the Seal of God. **18-20, 22n, 67, 69, 101, 179, 205, 209, 213, 221**
Michathon, 209, 221
Micrathon (Michrathon, Mycraton; SSM: Mycrathon), planetary spirit associated with Saturn and the North. 19**, 33n, 201, 213, 271**
Miel (Myel, Myhel, Μιήλ; SSM: Myel), planetary spirit associated with the planet Mercury and the northwest. **20,** 33n, 205, **209, 213, 221,** 271
Milalu (Mylalu; SSM: Mylaluh), daemon associated with the Moon and the west winds; daemon associated with the West, minister of king Harthan. 18**, 205**, 231, 251, 253, 257, 265
Milau (Mylau; SSM: Mylalu), name of one of the west winds, associated with the Moon; spirit of the air, governing in the West, subordinate to the Moon and its wind, which is called Zephyr. Considered good. 205, 231, 245, 247, 249
Miriel, 20
Misabou (Missabu, Μισσαβού), 20

Modiat (Modiath, Mediath, Μοδιαθ or Μεδιάθ), 20
Mulciber (cp Mulcifer), 279n
Mulcifer, terrestrial spirit, attendant of King Corniger, in the North. 279
Mychael (cp Michael; SSM: Michael), planetary spirit associated with the planet Mercury and the northwest. 20**, 33n, 205**, 271
Mychial, 213n
Mycraton: See Micrathon
Myel, Myhel: See Miel
Mylalu: See Milalu
Mylau: See Milau
Naadob (SSM: Naadobp), name of one of the northeast winds, associated with Jupiter. Spirit of the air, governing between the East and the South, subordinate to the planet Jupiter, and calling up its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. **201, 235**, 245-249
Naasa (**Naassa;** SSM: Naassah), name of one of the winds of the east (subsolanus) and west (zephyr), associated with Venus. Spirit of the air, governing between the South and the West, subordinate to the planet Venus and calling up its winds, which are called "Subsolar" (Easterly) and "Zephyr" (Westerly), said to be neither fully for good nor fully evil. **205**, 237, 245-249
Nacha, 20
Namoz, 20
Nassar (SSM: Naassar; H diverges), spirit of the air, governing between the South and the West, minister to King Sarabocres, subordinate to the planet Venus and its winds, which are called "Subsolar" (Easterly) and "Zephyr" (Westerly), said to be neither fully for good nor fully evil. Daemon associated with Venus and the eastern and western winds (zephyr). 19**, 205, 235, 237**, 245-253, 257, 265
Nesaph (SSM: Nesaph), name of one of the northeast winds, associated with Jupiter. Spirit of the air, governing between the East and the South, subordinate to the planet Jupiter, and calling up its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. **201**, 235, 245-249
Oilol (Oylol; SSM: Oylol), spirit of the air (?), governing in the West, subordinate to the Moon and its wind, which is called Zephyr. Considered good. 205, **231**, 245-249
Oriens (Orienens), 24
Ourouel (Ούρουήλ), 19
Pahamcociel (Pahamcocihel, **Paamchociel, Paamcociel;** SSM: Paamtotyel)**,** planetary spirit associated with Jupiter and the southeast. **19, 201, 209, 213, 221, 271**
Palas (same in SSM), name of one of the west and southwest winds, associated with the planet Mercury. Spirit of the air, governing between the West and the North, subordinate to the planet Mercury and calling up its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. **205, 237**, 245-249
Panmachia, 21
Pasfran (Paffran, Pafran, Παφράν; SSM: Pasfran), daemons associated with Mars and the south. Pasfrau (SSM: Pasfrau; H: Paffran), spirit of the air, governing in the South, minister to

King Iammax, subordinate to the planet Mars and its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. 19, 203, 231, 251, 253, 255, 265
Paymon, 24
Primak, 21
Proathophas (Prohathophas; SSM: Prohatofas, Proathofas), spirit of the air, governing in the South, subordinate to the planet Mars, and calling up its wind, which is called "Subsolanus" (the east wind), said to be evil, arrogant, and wild. **203, 231,** 245-249
Quyron (Quiron; SSM: Quyron; H diverges), spirit of the air, governing between the West and the North, minister of King Abaa, subordinate to the planet Mercury and its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. Daemon associated with the planet Mercury and the west and southwest winds. 20, 205, 237, 251-257, 265
Rachiel (Rakhiel, ʾραχιήλ), 19
Raphael (ʾραφαήλ; SSM: Raphael), planetary spirit associated with the Sun and the east. Name of one of four archangel (along with Michael, Gabriel, and Uriel); (SSM: Raphyel), planetary spirit associated with Jupiter and the southeast. The name of this angel is found on the Seal of God. 18-20, 22n, 67, 69, 101, 179**, 201**, **203, 209, 213, 221**, 271
Raquiel (cp Rachiel; SSM: Raquyel), planetary spirit associated with Venus and the southwest. 19**, 203, 209, 213, 221**, 271
Rion (Ryon; SSM: Ryon), name of one of the northeast winds, associated with Jupiter. Spirit of the air, governing between the East and the South, subordinate to the planet Jupiter, and calling up its winds, which are called Borean (Northerly") and Subsolar ("Easterly"), said to be neither fully for good nor fully evil. 201, 235, 245, 247, 249
Rubeus Pugnator ("Red Fighter"), 19
Sachiel (Sakiel, Sakhiel, Σαχιήλ), 19
Salathiel, 22n
Salguiel (Salguyel; SSM: Salquyel), planetary spirit associated with Venus and the southwest. **19, 203, 209, 221**, 271
Saliciel (Salatiel), 19
Sallales (Σαλλάλες), 20
Samael (Samahel, Samäel, Σαμαήλ; SSM: Samael), planetary spirit associated with Mars and the south. Name of this angel is found on the Seal of God. 18-20, 67, 69, 75**, 209, 213, 221**, 271
Samax (Σαμάξ), 19
Samayel (cp Samyel, Samael), 20
Sambas (Zambas; SSM: Sambas), name of one of the west and southwest winds, associated with the planet Mercury. 205, 245-249
Samiel (Samyel. SSM: Samyel. Compare Samael), planetary spirit associated with the Moon. 18, 20**, 205, 209, 213, 221**, 271
Sarabocres (Σαραβότρες; SSM: Sarabotres; H: Sarabrotres, later misspelled Sarabotes), king of daemons or spirits of the air, governing between the South and the West, subordinate to the planet Venus and its winds, which are called "Subsolar" (Easterly) and "Zephyr" (Westerly), said to be neither fully for good nor fully evil. Said to be "most noble." 19**, 205**, 235, 251-265, 297

Sarapiel (Saraphiel, Σαραφιήλ ; SSM: Sarypyel), planetary spirit associated with the planet Mercury and the northwest. 20**, 205, 213, 221**, 271
Sariel, 19, 20
Saripiel (Sarypyel)**, 33n, 209**
Satan, 49
Saterquiel (Satryquiel; SSM: Satryquyel), planetary spirit associated with Saturn and the North. 19**, 33n, 201,** 213, 221
Sathquyel, 209
Satiel (**Sathiel,** Satihel, Satael, Σαταήλ; SSM: Sathyel)**,** planetary spirit associated with Mars and the south. **19, 209, 213, 221**, 271
Satquiel (SSM: Satquyel), planetary spirit associated with Jupiter and the southeast. Name of this angel is found on the Seal of God. 19, 22**, 67, 69, 201, 213, 221**, 271, 299
Selaphiel, 22n
Seraquiel, 213n
Stanalcon, 19
Staus, 19
Suquinos (Soukinos, Σουκίνος), 20
Suth (South, Σούθ), 19
Szamahel, 20
Talanasiel (Caualasyel), 19
Taxael, 19
Thaadas (**Taadas;** SSM:Thaadas), daemon associated with the East, minister of king Barthan. Daemon associated with the Sun and the north winds, minister of King Barthan. 19**, 203**, 229, 251-255, 265
Tous: See Tus.
Trachatat (Tracatath, Trachathath. SSM: Trachatat), spirit of the air, governing between the South and the West, subordinate to the planet Venus and calling up its winds, which are called "Subsolar" (Easterly) and "Zephyr" (Westerly), said to be neither fully for good nor fully evil. 205, 237, 245-249
Trocornifer, terrestrial spirit, attendant of King Corniger, in the East. 279
Tus (Tous, Τούς), 19, 21
Uriel (SSM: Vuel), name of one of four archangel (along with Michael, Gabriel, and Raphael); one of seven higher angels (along with Barachiel). 22, 29, 179**, 241, 243**, 299
Varcan (cp. Barthan), 19
Vihel, 29, 241, 243
Vriel, 19. See also Uriel
Yaciatal, 19
Yaconaababur: See Iaconaababur
Yalcal (SSM: Yarabal), daemon associated with the East, minister of king Barthan. **229**, 251, 253, 255, 265
Yammax: *see* Iammax.
Yarabal: See Iarabal
Yasfla (SSM: Yasfla; missing from H), spirit or daemon of the air, governing in the North, minister to king Maymon, subordinate to the planet Saturn and its wind, which is called "Africus" (the "southwest wind"), said to be evil, arrogant, and wild. 19, 201**, 233**, 251-255, 265
Ycaachel, 19
Ycanohl: See Ichanol
Yfasue, 19
Ynial (Ynnyal), 245, 247, 249
Ysicres, 241, 243
Yturahihel (**Yturaihel,** Yturaiel; SSM: Yturayel), planetary spirit associated with Mars and the south. 19**, 209, 213, 221**
Zach (SSM: Zach; H diverges), daemon associated with the planet Mercury and the west and southwest winds. Spirit of the air, governing between the West and the North, minister of King Abaa, subordinate to the

planet Mercury and its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. 20**, 205, 237**, 251-257, 265

Zambas (Sambas; SSM: Sambas), spirit of the air, governing between the West and the North, subordinate to the planet Mercury and calling up its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. 237, 247, 249

Zobha (SSM: Zobha), name of one of the west and southwest winds, associated with the planet Mercury. Spirit of the air, governing between the West and the North, subordinate to the planet Mercury and calling up its winds, which are called "Zephyr" (Westerly) and "Africus" (the east wind), said to be neither fully for good nor fully evil. **205, 237**, 245, 247, 249

Zombar, 20

Index of Divine Names

The one hundred names of God are from Honorius chapter CI.2; those which compose the 72-letter name are from Ganell, SSM (L.2.f.25 ll 5-26)

Abbadia (Abbadya, Abdia), CI.2.29
Abdon, CI.2.65
Abracalabrah, SSM.45
Abracaleus, SSM.55
Abracio, CI.2.63
Abryon, SSM.65
Achionadabir (Hachionadabir), CI.2.53
Admyhel, CI.2.17
Adon, SSM.11
Adonay, Hebrew. Also on Seal of God, CI.2.52
AGLA, Hebrew (acronym). Also in 72 names, as well as Seal of God, CI.2.1; SSM.9
Alla, SSM.51
Alpha et Ω, Latin ("The First and the Last"), from Revelations., CI.2.30
Alpha ω, SSM.7
Amphynethon, CI.2.6
Anephenethon, CI.2.64
Anethy, CI.2.22
Araton, SSM.29
Archima, CI.2.99
Asmamyas, SSM.43
Athedyon, SSM.22
Athyonodabazar, SSM.19
Ay, SSM.59
Baruch, CI.2.69; SSM.8
Capkyb, SSM.32
Christus, Greek ("Christ"), also on Seal of God, CI.2.93
Cirrhos, CI.2.86
Delectycon, SSM.58
Ecthothas, CI.2.62
Egyrion, CI.2.37
El SSM.3
Elgybor, SSM.41
Eloon, SSM.53
Elscha, CI.2.28
Ely Deus, Latin, CI.2.4
Ely, SSM.33
Elyorem, CI.2.97
Elzephares, CI.2.36
Emanuel, Hebrew ("God with us"), CI.2.15
Epafgricus, SSM.47
Eryhona, CI.2.23
Eryon, CI.2.42
Eye assereye, SSM.69
Eye, SSM.57
Flemoyon, SSM.37
Fothon, CI.2.49
Gelemoht, CI.2.59
Gelon, CI.2.78
Genouem, CI.2.71
Geuer, SSM.21
Gofgamel, SSM.50
Gofgameli, CI.2.14
Gofgar, CI.2.95
Ha; SSM.0
Hel, CI.2.79
Heloy, Also on Seal of God, CI.2.98
Hely, Hebrew, CI.2.10
Hofbor, CI.2.34
Hofga, CI.2.55
Hofob, CI.2.20
Hombonar, CI.2.39
Honzmorb, CI.2.18
Horha, CI.2.92
Horlon, CI.2.11; *See also* Orlon
Hospesk, CI.2.94
Ianemyer, CI.2.8
Ihelur, CI.2.13
Ioht, CI.2.19
Ioth, SSM.12
Iuestre, CI.2.24

Jeremon, CI.2.33
Karex, CI.2.83
Kyrios, Greek ("Lord"), CI.2.77; Kyryos, SSM.34
Lamyara, CI.2.7
Lauagelaguyn, SSM.28
Lauaquyryn, SSM.20
Lauazyryn, SSM.54
Layafalasyn, SSM.68
Leiste, CI.2.31
Letamynyn, SSM.10
Letellethe, CI.2.50
Leyndra, CI.2.56
Maloht, CI.2.26
Maney, SSM.42
Maniyas [JV: Mamyas], SSM.40
Melthe, CI.2.66
Merkerpon, CI.2.35
Mesamarathon, CI.2.21
Messias, Hebrew ("savior"), CI.2.72
Monon (Monhon), CI.2.2
Narach, SSM.48
Nathanathay, CI.2.45; Nathanathoy, SSM.44
Nomygon, CI.2.88; SSM.62
Nomyx, SSM.24
Nosulaceps, CI.2.57; Nosulaseps, SSM.64
Nothi, CI.2.81
Noymos, CI.2.43
Occynnomos, CI.2.96
Occynomeryon, SSM.61; Occynoneryon, CI.2.61
Ocleiste, CI.2.5; Ocleyste, SSM.71
Omytheon, CI.2.54
On, Greek: "being", also used repeatedly on the Seal of God, CI.2.16; SSM.5
Onay, SSM.2
Onella, SSM.39
Onoytheon, SSM.23
Opiron, CI.2.87
Orihel, CI.2.89
Orion, CI.2.41
Oristion, CI.2.32; Oristyon, SSM.25
Orlon, SSM.66. *See also* Horlon
Oryona, SSM.63
Pantheon, CI.2.73; SSM.36
Paraclitus, Greek ("one who consoles or uplifts"), CI.2.60
Pep [*Pele?], CI.2.44
Pheta, CI.2.38
Porho, CI.2.48
Porrenthimon, CI.2.12
Quyesteron, SSM.13
Rabarmas, CI.2.75
Rabur, CI.2.100; SSM.52
Raby, SSM.6
Radix, SSM.30
Romolyon, SSM.46
Sabaoth, Hebrew ("of Hosts"), CI.2.84
Saday, Hebrew, Shaddai. Also on the Seal of God, CI.2.25
Sadyon, CI.2.9
Sampsoyny, SSM.17
Sanathyel, SSM.26
Sechce, CI.2.27
Sellah, CI.2.85
Sother, Greek ("savior"). Also on Seal of God, CI.2.67
Sporgongo, CI.2.70
Stimulamathon, CI.2.40
Suparyas, SSM.35
Tantalatysten, SSM.56
Techel, CI.2.80
Tetragramaton, Greek ("four lettered"), CI.2.3
Theon, Greek, CI.2.46
Theos, Greek ("God"), CI.2.90; SSM.1
Thetebar, SSM.18
Tucheon (JV: Tutheon), SSM.72. *Compare* Tutheon
Tunayon, SSM.14, SSM.60
Tutheon, CI.2.58. *Compare* Tucheon
Usirion, CI.2.68
Va, CI.2.91
Vabalganarytyn, SSM.27

Vagalnarytyn, SSM.49
Χρs [=Christus], SSM.4
Yalgal, SSM.15
Yaua, SSM.31
Ydardycon, SSM.70
Ye, SSM.67
Ymeynlethon, CI.2.82
Yschiros, Greek ("Strong"), CI.2.76
Ysiston, CI.2.47
Ysmas, CI.2.51
Ysyston, SSM.16
Yuestre, SSM.38
Zabuather, CI.2.74

General index

Aaron (biblical prophet), 155n, 181, 221
Abraham, 155, 157, 165, 181
absolution of sins, 53, 195
abstinence, 16, 36, 183
Abulafia, 15
Adam (first man), 63, 105, 157, 161, 181
adamant stone, 59, 225
address to the angels, 223
adjuration of spirits, 267
Aemeth (*Heb*. Truth), 27
agreement, causing, 59, 225
Agrippa, Heinrich, 13, 35, 79n, 138n, 213n, 219n, 306, 307
Agrippa, Pseudo-, 231n-235n
air (element), 29; nature of the element, 227; purifying or causing pollution, 225
Alfonso X "El Sabio" of Castile, 18, 20-21
alms, 36, 125
altar, 131
amulets, 27, 28
anemoi (Greek wind gods), 34
angels of Jupiter, 213n; Saturn, 213n; of the hour, 209, 299; conjuration of, 217-219; placating, 219; good, 285; planetary, 213, 221; types of, 61; vision of, 61, and *passim*
anger, causing, 183, 201
animals, 55, 59, 61; gathering, 225; making them appear to be created, 277; to know, 199
answers from angels, 215
Apologias cathedrai, 21
Apostles Creed, 17
apostles, 135, 179, 185
appeasing people, 77
Aquilo (wind), 34
Aquinas, Thomas, 195n
Arabic, 21, 29n, 221, 251n; Arabic magic, 30n, 34
Arabs, 7
Arians, 63n
armies, illusion of, 275
Ars Almadel,16
Ars Notoria, 12, 16, 24, 42-43, 91 ff, and *passim*
ashes, 39, 183
aspect (decan), 209, 211, 239
associates, 249, 257, 259, 265, 273, 275
Astromagia, 18
Athanasian Creed, 17
Athens, 13, 51
Augustinian friars of York, 8
Bacon, Pseudo-, 306
banquets, magical, 42
baptism, 49
bathing, 185, 187, 211
beasts, wild, 59; make appear, 225
beatific vision (devequt), 14-15, 23, 25, 53, 61, 77, 85, 87-195, 285
bed, 39, 183, 187n
beliefs, bending someone's, 205
Benedictine Order (Order of Saint Benedict), 17
Betz, Hans Dieter, 27n
binding of angels, 215-217; of spirits, 57, 61, 77, 183, 237
birds, 59; gathering, 225
blessing of the blood, 75; of the place, 209, 239
blood, 42, 73, 75, 287, 289; blessing, 297
bodies of angels, 199
body, fortification, 191
Bohak, Gideon, 22n
bonds of spirits, 269
Book of Angels (Liber de angelis) of Pseudo-Messahala, 18-20
Book of Life, 107

Book of Oberon, 32n, 79n, 85n, 171n, 177n, 264n, 269n
book, the physical *Sworn Book*, 51; consecration, 55
Boudet, Jean-Patrice, 7, 8n, 10-12, 17, 18n, 27n, 40, 43-44, 133n, 306-307
Bredin, Mark, 22n
Bremmer, Jan N., 27n
Bruno, Giordano, 8, 10n
buildings, seals from walls of, 28
burning, make appear, 225; causing, 231
Butler, E. M., 10
Byzantine, 15, 17-18, 21-22, 25; exorcism, 275n; magic, 32
candles, 36, 249, 295
Cardanus, 21
cardinal directions, 22, 29
Casanowicz, Immanuel Moses, 22n
Catholic Church, 12*, 17*, 49, 51, 87, 89; faith, 189
celebacy, 145
censer, 36, 209, 245, 259, 263, 295
Chaldean, 125
chalk, 37
charcoal, 36-37, 209, 245, 259
Chardonnens, László, 8n, 10, 28, 31n
Charlesworth, 22n
chastity, 125, 129, 131, 183
choir, 187
Christ, 25, 37, 63, 81, 87
Christianity, 15-6; Western, 16; Christians, 63, 65, 283
church, 131, 209, 239, 249
circles, magic, 14-15, 22, 29-30, 33, 37, 39, 42, 215, 217n, 221, 239-245, 249, 257-259, 263-279, 295-299, 305; for invoking spirits of the earth, 283; for the spirit to appear in, 279, 281; constucting, 207
Clavicula Salomonis, 16; see also *Key of Solomon*
clay, 37-38, 207
cleanliness, 125, 129, 131, 173, 193, 223
colors for the Seal of God, 73
confession, 36, 123
confining spirits, 57, 223
conjuration of angels, 217-219
consecrating the book, 55, 95, 199, 223; of blood/ink, 291; of the Seal of God, 73-77
Consol (Cosol, i.e. Southeastern region), 29, 35, 235, 241, 243
constraining spirits, 223
corruption, 57; of the air, 225
council of masters, 51
Creed, 17, 87
cross, 37, 297; sign of the, 221
crucifixion, 191
d'Astarac, Jean, 8
Dan, Joseph, 34n
dancing, 59n
danger, avoiding, 59, 77, 129, 183, 225
Daniel, biblical prophet, 63n, 181
date of text, 11-12
David, biblical prophet, 179, 183, 185, 193, 195
Davies, Owen, 7, 8n, 40n
day into night, changing, 223
De novem candariis, 16, 23n
De officiis spirituum, 16
De quattuor annulis, 16
dead bodies, 61; making them appear to rise and speak, 277
Dead Sea Scrolls, 34
death, 49-55; causing, 203, 231; contemplating death prohibited, 195; death, to know the hour, 197; of the soul, 133
decan, 209n, 211n, 239, 299
Dee, John, 8, 10, 22, 27, 40, 45, 219n, 306
Delatte, Louis, 17, 18n, 19-20
desire, arousing, 203, 225, 237
destruction, 57; causing, 203; mirror of, 225
dew, 57; causing or removing, 201, 203, 225

diet, 36, 125, 131, 173, 251
dignities, procure, 237
discord, causing, 59, 225, 233
divination, mirror or glass, 57
dogs, 59
Domican Order, 25
Dowd, Marr, 29n
dragons, 59; make appear, 225
dreams, 16, 36, 39, 125, 193
drinking, 259, 275
Driscoll, Daniel, 10, 43
Duling, 27
Dutch seal, 28
earth (element), 29; (soil), 37-38, 207
earthquakes, cause, 279
East (direction), 29-30, 203, 241, 243
eating, 185, 275
Egypt, 13, 181
elemental spirits, 285
elements, 55, 199; four, 29
Elijah, 181
Elisha, 289
enemies, destroying, 225; overcoming, 165; reconciling with, 235-237
English, 221
Enoch, 181
Enochian magic, 40
Escobar-Vargas, 12
eucharist, 133, 173, 175, 207, 209, 239
Euclid, father of Honorius, 13, 51
exorcism, 17, 21, 275n, 289, 291
exorcist, 277
Eymerich, 8
faith, 63, 111
Fanger, Claire, 7, 43, 63n
fasting, 36, 39, 75, 123, 125, 129, 131, 173, 175n, 183, 239, 291
favor, causing, 225; gaining, 59, 77; granting, 201
fear, 259
fire, 29, 249; protection from, 129; spirits of, 33, 55, 197
fish, 59; gathering, 225
Fitzer, G., 27n
flowers, 57; producing or removing, 201, 203, 225
Fludd, Robert, 35-36
form, imposing on spirits, 223
fortresses, 57, 59; magically creating, 225
friendship and favor of women, 235
frightening, 273, 275
Frigicap (Northwestern direction), 29, 35-36, 241, 245
frost, 57; causing, 225
fruit, 57; producing, 203, 225
future, reveal, 55, 65, 197, 205, 237
Galle, Griet, 223n
Ganell, Berengar, 11-12, 21, 23-28, 31n, 32, 34, 38-40, 45, 269n, 307. See also *Summa Sacre Magice*
gardens, 59; make appear, 225
garments, 22, 37, 79; black, 187; hemp, 211
Gehr, Damaris, 11, 20n, 36n
German manuscript (Leip. Cod. Mag. 16), 23, 30, 235n, 241n, 279n, 280n, 307
Germany, 17
Gertrude of Helfta, 17, 25
ghosts, 28
gift for spirits, 211, 215, 219, 221
Gilly, Carlos, 11n, 28, 45, 307n
girls, 59; make appear, 225
gladness, causing, 201, 235
glass, divination, 57
gloves, 22, 37, 77
gold, procuring, 229
Gollancz, Hermann, 133n
good will of people, procuring, 225, 229
Gospel, 63
Gower, John, 8
grace, 95, 133, 149, 159-169
Grand Grimoire, 40
gratitude, causing, 203, 229
Greece, 13, 15
greed, causing, 233
Greek, 15, 17, 21, 30, 34, 41, 65, 125,

221; language, 13; Greeks, 29n
Greek Magical Papyri (PGM), 27
Greenbaum, Dorian Gieseler, 29n
Greenfield, Richard, 22n, 32n
Greer, John Michael, 30n
Gregory the Great, 17, 195n
griffins, 59; make appear, 225
Grimoire of Pope Honorius, 40, 269n
Grimorium Verum, 27n
Grosseteste, 29n
Guerrero, Francisco, 83n
hair, 36, 211
hair shirt (sackcloth, cilice), 16, 187, 217
harm, cause, 279
hatred, causing, 233
hay, 183
hazel, 38-39
health, 77, 155, 183; bringing, 231, 235; guarding, 203
Hebrew, 15-16, 23, 30-31, 35, 37n, 65, 125, 211n, 215n, 217n
Hedegård, Gösta, 10-12, 14n, 17, 41, 42, 44, 67n, 91n, 95n, 127n, 138n, 142n, 144n, 163n, 177n, 216n, 218n, 221n, 249n, 254n, 260n, 264n, 266n, 269n, 271n, 272n, 274n, 280n, 282n, 284n, 291n, 298n, 306, 307
Hekalot Rabbati, 15
Hekaloth, 16
hell, 55, 191, 279, 299; vision of, 199
hemp, 37
Heptameron, 17, 19-21, 25n, 213n, 217n, 239n, 271n, 272n, 273n, 274n, 275n, 277n
herbs, 55; producing or removing, 201, 203; to know, 199
Herod, 189
hierarchy of angels, 17, 33, 55, 61, 65, 145, 175, 193, 197, 199, 271, 285, 289, 291, 299
honors, acquiring, 229
horses, 42, 57; making them fast, 225, 231
hostility of people and other beings, dissolving, 229
hours, 22
house, 295
human nature, 55; to know, 199
humility, 221
humors, 29
hunters, 59; make appear, 225
hyssop, 185
ice, causing, 201
Idel, Moshe, 15n
idols, 63
illness, cure or cause, 59, 183, 237
illusions, 49, 275
implements, ritual, 24, 36. See also, candles, incense, knife, sword, wand, whistle, etc.
imprisonment, hinder, 237; releasing from, 59
incense, 22, 36-37, 39, 75, 131, 209, 213, 245, 249, 259, 263, 279, 295
incitement, 57; inciting people against rulers, 225
influencing people, 201
ink, 15, 42; consecration, 287, 289
insanity, risk of, 195
invisibility, 57, 225
invocation of planetary angels, 213; of spirits, 265
Iroé-Grego, 9n
Isaac, 157
Islam, 63n
Jacob, 157, 165
Jerome, 79n
Jerusalem, 167, 189; facing, 289; heavenly, 155
jesters, make appear, 59, 225
jewels, procuring, 229
Jews, 7, 31, 63, magic, 30
John the Baptist, 185, 189
John the Evangelist, 191
John XXII, pope, 12
John, apostle, 141
Johnston, Sarah Iles, 27n

Jonah, 183
Jonson, Ben, 40n, 306
Joseph, 189
journeys, speeding, 205, 233
joy, causing, 201, 235
Judaism, 15-16, 22, 24
judge, favor of, 77, 129, 131, 237
Jupiter, 29, 201, 213n, 235
Kabbalah, 16, 24
Kappadokes, 32
Kassel, 45
Kelly, Edward, 22, 40
Key of Solomon, 8, 27n, 28, 173n. See also *Clavicula Salomonis*
Kieckhefer, Richard, 10-12, 16, 18, 21n, 26n, 42, 57n, 79n
killing, 59, 225, 233
Kircher, Athanasius, 28
Klaassen, Frank, 8n, 10, 22, 42n, 133n
kneeling, 213, 259, 271
knife, 37, 211
knowledge, 49, 95, 129, 131, 223, 237; of past, present, and future, 55, 65, 205; of the angels, 55; of the Heavens, 55; recover lost, 237; to obtain, 197
Latin (language), 15, 30, 221
laughter, causing, 203
laurel wood, 38
Lawrence-Mathers, 12
lawsuits, settle, 235
Lazarus, 191
lead (metal), procuring, 233
Leipzig University, 45
Levi, 9n
Liber Semiphoras, 16, 21
Liber Trium Animarum (LTA), 24
Lidaka, Juris, 18n, 43
lightning, 57; causing, 223; sign of spirits' presence, 231
limbs, maiming, 233
lime, 207
liturgical hours, 16
locks, opening, 59, 225, 237
Lord's Prayer, 91n
love, causing, 201, 203, 237
lust, causing, 203
luxury, causing, 237
Magi (three "kings"), 189
magus, meaning of the word, 65
Marathakis, Ioannis, 22n, 45, 275n
marriage, 237
Mars, 29, 33, 203, 231
Mary Magdalen, 165, 171, 189, 191
Mary, mother of James and Salome, 191
Mary, mother of Jesus, 81, 83, 85, 133, 171, 179, 189, 267
masses, 39, 61n, 91n, 125, 131, 133, 239, 291-295
Mathiesen, Robert, 7, 8n, 10-11, 17, 25
McCartney, 34n
McGraw, 34n
Medicine, 36
memory, 95, 107, 157, 205
Menuisier, Jean Michel, 8
Mercury, 29, 205, 237
Merkabah, 16, 24
Mesler, Katelyn, 10, 23, 24n, 39n, 42n, 63n, 79n, 299n
metals, precious, 59; procure, 237
Mézèieres, 8
miracles, 191; water into wine, 189
mirror of destruction, 57, 225; divination, 57
Moon, 29, 253, 271, 299
mortar, 38, 207
Moses, 65, 155, 181, 219
Munich handbook of necromancy (CLM 849), 18, 21n, 26, 42, 57n, 79n, 171n
murder, provoking, 203, 231
Museum of Witchcraft (Boscastle), 10
musical instruments, 275
nails of the cross, 65, 83
names of God, erasing, 245, 257, 297
names of Mary, 85-87
names of saints, 33

Naples, 13, 51
necromancy (nigromancy), 18, 49, 133n
Netherlands, 28
night into day, changing, 197
Noah, 181
Nogahel (Nogahem), 29, 35, 235, 241, 243
North (direction), 30, 201, 241, 245; Northeast (direction), 29; Northwest region, 205
notae, 141n
oath, 51
offices of angels, 197, 199
Orthodox Christianity, 17, 22
pagans, 63, 283
Page, Sophie, 306
palace, heavenly, 16, 173, 189, 193
paper, 37-38, 243
Paradise, 85, 181
parchment, 15, 37, 73, 295
Paul, apostle, 141, 165, 191
pearls, 209
penance, 149, 173
pentagram (pentalpha), 27
Pépin, Olivier, 7
Peter of Auvergne, 223n
Peterson, Joseph, 21n, 22n, 27n, 40n, 43, 211n, 219n
petition or question, 211, 285; altering, 195
Petrus de Abano, 13, 17, 18n, 21, 23n, 30, 213n, 223n, 275n
phantasms, 28
Picatrix, 18, 30n
pit, 299
placating of spirits, 219, 273; the Divine Majesty, 175
place, preparation of the, 243
plague, causing, 231; biblical, 65
planets, classical ("wandering stars"), 29-30, 55, 201 ff, 213, 243; to know, 197; planetary correspondences, 16; divinities, 34
plants, 55; to know, 199
pleasures, 59; make appear, 225
pollution of the air, 225
pope, 12, 49, 193n
Postles, 215n
poverty, 36, 38, 183, 207; cause, 237
Practica Nigromanciae, 306
prayer, 36, 39 and *passim*
Preface of the Apostles, 291
prelates, 49
priests, 17, 37, 39, 131, 133, 239, 291; priesthood, 177n
prison, freeing someone from, 277; unlocking, 59
prophets, 63
protection, 129, 131; from evil, 77
psalter, 175, 187
Pseudo-Dionysius, 17, 25, 33
Ptolomy, 30
Purgatory, 17, 53, 55, 195, 285, 299; vision of, 199
purification, 57, 111, 153, 165, 239; first, 127-133; second, 173; prayers of, 223; of the air, 225
purity, 36, 75, 145
quarrels, settle, 235
questions put to angels, 215
rain, 57; causing, 205, 225
raising up winds, 245
Raziel, 16, 18, 20, 32, 42, 211n
redaction, 254n
redemption of mankind, 189; of souls from Purgatory, 195, 285
repentance, 123
resurrection, 191
Rituale Romanum (Roman Ritual), 79n
river, 57; producing, 225
Robbins, Frank Egleston, 30n
Roberts, Julian, 40n, 306n
Royal manuscript, 21, 287n
rulers (royalty), 57
sacraments, 65, 77, 145, 153, 173, 239, 301
sadness, causing, 201

saints, 33, 77, 131, 135, 157, 171
salt, blessing of, 17; exorcism of, 289
salvation, 77, 89, 151
sand, 207
Saturn, 29, 201, 213n, 233
Scholem, 19n, 34, 251n
Schwartz, Dov, 15n
Schwartz, Michael D., 15n, 25n
Scotus, Michael, 21
Seal of God (Seal of Solomon, *Signum Dei, Sigillum Dei*), 8-9, 16n, 23, 27, 32, 37, 39-40, 61, 65-75, 183n, 201n, 213, 217, 221, 243, 251, 259, 263, 267, 271, 275-291, 295, 297, 304
seals, magic, 14, 25-26, 37, 57, 197, 259; of angels, 41, 55; of archangels, 17-18; of daemons/spirits, 199; of spirits, 24, 223, 257, 295; of spirits (spoken), 215, 269; of the air (physical), 295; of the earth (physical), 295; of the earth (spoken), 281; of Solomon, 15, 42, 273
seat of Apologia, of, Primachia, and of Samaym, 39. *See also* throne
seclusion, 187
secrecy, 7
secret, revealing, 205, 231, 271
seeing spirits, 129
Shamayim (Heb. Heaven), 16, 211n, 215n
shaving, 36, 211
Shem ha-Meforash, 16, 23, 31, 53, 65, 287, 289
ships, 59; detaining, 225
shirt, hair (cilice), 37
Sibylline Oracles, 22
sickness, 77; causing, 231, 235; curing or causing, 225, 237
sign of the cross, 221
signs that the spirits are present, 34, 229, 231, 233, 235, 237, 239, 277, 279, 297
Sigo of St. Florent de Saumur, Abbott, 221n
silver, procuring, 231, 237
Simeon, 189
Simon of Faversham, 223n
Sixth and Seventh Books of Moses, 16n
Skemer, 31n
sleep, 125, 193; sleep visions, 39
snow, 57; causing, 201, 225
Sodom and Gomorrah, 181
soldiers, 57, 59; fighting, make appear, 225; magically producing, 225, 231
Solomon, King, 15, 27, 38, 41-42, 53, 61, 75, 77, 79, 141, 173, 189, 211n, 213, 217, 227, 271-275, 289; pentagonal figure of, 297
Solomonic magic, 16, 27, 30, 41-42
souls, knowledge of, 199
South (direction), 29, 33, 203, 241, 243; southeast (region), 201; southwest (region), 201, 205
Spain, 28
spheres of the planets, 217-221
spirits, 33-34 and *passim*; adjuration, 267; of the air, 23, 223 ff, 227 ff, 285; appearance, 279; aquatic, 55, 199; Consol, 235; of the earth, 23, 55, 277 ff, 285; East, 229; elemental, 33, 285; Frigicap, 237; infernal, 55; Jupiter, 201, 251; Mars, 203; Mercury, 205; Moon, 205; Nogahem, 235; Northern, 229, 233; Northwest, 237; placating, 273; Saturn, 201; seeing and conversing with, 129; Southern, 229, 231; Southeast, 235; Southwest, 235; Sun, 203, 229, 251, 255; Venus, 203, 205; West, 231
staff of Aaron, 181
staff of Joseph, 189
staff, magic, 38, 259n
standing, 273
star, 27; stars, 55, 199; to know, 197
Stephen, Saint, 191
stole (garment), 37, 291
stolen goods, recovering, 225
stones, 37-38, 207; precious, 27, 59

stools, 38, 257
storms, 183; controlling, 59, 225
students, 51, 53
subjugating earthly and infernal creatures, 219
suffering, 175n, 193
suffumigation, 15, 57, 209, 213, 245, 249, 259, 279. See also incense
sulfur, 279
Summa Sacre Magice, 11, 23, 27n, 28, 30, 31n, 32n, 34, 37n, 39, 40, 63n, 74-75, 131n, 175n, 177n, 178n, 183n, 186n, 187n, 191n, 193n, 201n, 203n, 207n, 209n, 211n, 213n, 214n, 215n, 216n, 217n, 218n, 219n, 221n, 225n, 235n, 241n, 242n, 243n, 244n, 245n, 247n, 251n, 254n, 257n, 259n, 260n, 261n, 262n, 263n, 266n, 268n, 269n, 270n, 271n, 272n, 273n, 274n, 279n, 280n, 307
Sun, 29-30, 203, 251
Susanna, 183
swords, magic, 33, 35, 38, 42, 249, 257-263, 269, 271, 295, 297
Synaxis icon, 22n
tables, for constraining spirits, 57, 223
tablets of Moses, 65
Talmud, 34
Tartar cathedra, 21
temple of Solomon, 189
temptation of Jesus, 189
termini, eight, 115-123, 197
Testament of Solomon, 27, 34
Theban alphabet, 13-14
Thebes, 11, 13, 40, 51, 299
theft, causing, 233-235
Theodoric of Freiberg, 25
Thesaurus Spirituum, 32, 42, 306, 307n
thieves, 57
Thomas, apostle, 191
Thorndike, Lynn, 10, 18n, 133n
thoughts, evil, causing, 233
throne, seat of Samaym, 211, 215, 219, 221; spirit, 39, 42
thunder, 57; causing, 223; sign of spirits' presence, 231
tiles, 38, 207; for petitions, 281
times, 197
tin, procuring, 237
Tobit, 34
Toledo, 13, 51
topics, 195, 197
Tot Grecus (Toz Grecus), 31n
transfiguration, 57, 225; cause, 237
transmutation of elements, 199
transmute bodies, 237
transporting, 57; absent person, 225; goods, 225, 231
treasons, causing, 231
treasure, 59, 277, 279
Trithemius, Johannes, 8, 13
Tzerentzes, 32
University of Paris, 8
Veenstra, Jan, 8n, 10, 12, 14n, 16n, 23, 25n, 27n, 28, 31n, 39n, 63n, 131n, 177n, 211n
Velimirovic, Nikolai, 22n
Venus, 29, 203, 205, 237, 253
Véritable magie noire, La, 9, 28
Véronèse, Julien, 8n, 43-44
victory, cause, 237
Vinculum Salomonis, 23
virtue, causing, 203
visions, 275
Waite, A.E., 9-10, 306
wand (laurel or hazel), 14, 33, 38, 42, 259-263, 297
war, causing, 203, 231; war, inciting between people, birds, fish, or animals, 225
Warnock, Christopher, 30n
water, 29, 185, 187; spirits of, to know, 199
Watson, Andrew G., 40n, 306n
wax, 36
weaknesses, granting or taking away, 229

wealth, 36, 77; causing, 203, 225; gaining, 59, 229, 237
West (direction), 29-30, 205, 241, 243
whistle, magic, 33, 38, 42, 273, 277, 295, 297
Wicca, 14
Wilkinson, Robert J., 221n
will, bending someone's, 205
William of Auvergne, 7, 11-12
winds, 29, 34-36, 41, 201-205, 227-237, 249, 251, 265, 267; st, 205; raising up, 245, 257, 295
wine, 39, 249, 251, 295
witchcraft (modern), 14
women, 51; causing desire in, 225; friendship and favor of, 235; gaining desire of, 59; inciting love in, 203; isolation from, 77
words, magic, 57
Young, 287n
youth, recover, 237
Zebedee, 211, 217, 219
zephyr, 34

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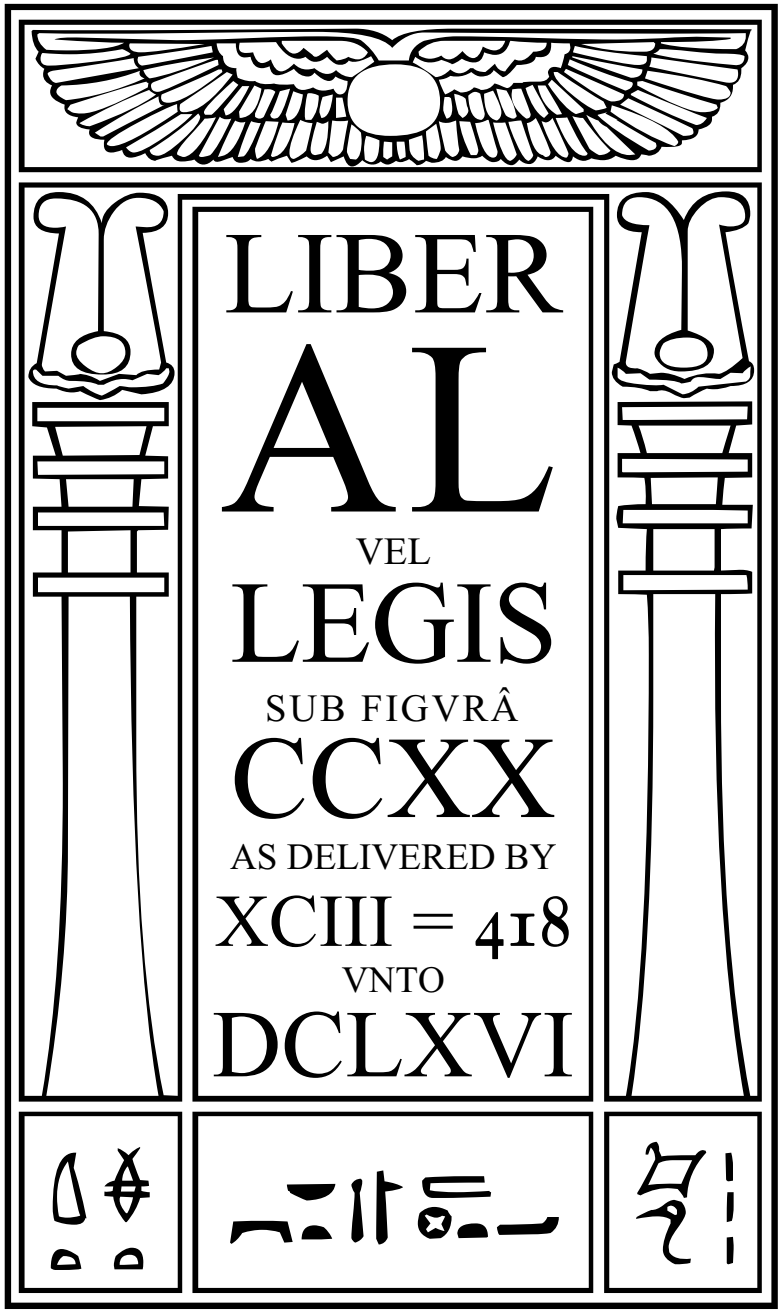
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1. Had! The manifestation of Nuit.

2. The unveiling of the company of heaven.

3. Every man and every woman is a star.

4. Every number is infinite; there is no difference.

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

6. Be thou Hadit, my secret centre, my heart & my tongue!

7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

8. The Khabs is in the Khu, not the Khu in the Khabs.

9. Worship then the Khabs, and behold my light shed over you!

10. Let my servants be few & secret: they shall rule the many & the known.

11. These are fools that men adore; both their Gods & their men are fools.

12. Come forth, o children, under the stars, & take your fill of love!

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

14. Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

17. But ye are not so chosen.

18. Burn upon their brows, o splendrous serpent!

19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is θελημα.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the æons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are they not the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgements of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, *he* shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but ♉ is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

17. Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen; who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily, thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now, think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware, lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be accursèd for ever!

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

33. Enough of Because! Be he damned for a dog!

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty!

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride!

38. A feast for the three days of the writing of the Book of the Law.

39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

45. There is death for the dogs.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

49. I am unique & conqueror. I am not of the slaves that perish. Be they damned and dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.

51. Purple beyond purple: it is the light higher than eyesight.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of

Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

1. Abrahadabra; the reward of Ra Hoor Khut.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples; and none shall stand before you.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

10. Get the stélé of revealing itself; set it in thy secret temple—and that temple is already aright disposed—& it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the Victorious City.

Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

12. Sacrifice cattle, little and big: after a child.

13. But not now.

14. Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

20. Why? Because of the fall of Because, that he is not there again.

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song—

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veilèd sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee :—
I, I adore thee!

Appear on the throne of Ra!
  Open the ways of the Khu!
Lighten the ways of the Ka!
  The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
  Me: I have made a secret door
Into the House of Ra and Tum,
  Of Kephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
  By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
  Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give.

Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.
Aum. Ha.

THE COMMENT

Do what thou wilt shall be the whole of the Law.

The study of this Book is forbidden. It is wise to destroy this copy after the first reading.

Whosoever disregards this does so at his own risk and peril. These are most dire.

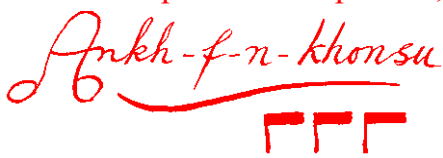
Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.

All questions of the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,



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Google

LE DRAGON ROUGE

OU L'ART DE COMMANDER

LES ESPRITS CÉLESTES,

Aériens, Terrestres, Infernaux;

AVEC LE VRAI SECRET

De faire parler les Morts, de gagner toutes les fois qu'on mettra aux loteries, de découvrir les Trésors cachés, etc.

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PRÉLUDE.

L'HOMME qui gémit sous le poids accablant de préjugés de la présomption, aura peine à se persuader qu'il m'ait été possible de renfermer dans un si petit Recueil l'essence de plus de vingt Volumes, qui par leurs dits, redits et ambiguités rendaient l'accès des Opérations Philosophiques presque impraticable; mais que l'incrédule et le prévenu se donnent la peine de suivre pas à pas la route que je leur trace, et ils verront la vérité bannir de leurs esprits la crainte que peut avoir occasionné un tas d'essais sans

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fruit, étant faits hors de saison; ou sur indices imparfaits.

C'est encore en vain qu'on croit qu'il n'est pas possible de faire de semblables opérations sans engager sa concience, il ne faut pour être convaincu du contraire que jeter un clin-d'œil sur la vie de *S. Cyprien.*

J'ose me flatter que les Savants attachés aux mystères de la science Divine, surnommée occulte, regarderont ce Livre comme le plus précieux Trésor de l'univers.

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LE DRAGON ROUGE.

CE grand livre est si rare, si recherché dans nos contrées, que pour sa rareté on le peut appeler, d'après les rabins, le véritable GRAND ŒUVRE, et c'est eux qui nous ont laissé ce précieux original que tant de charlatans ont voulu contrefaire inutilement en voulant imiter le véritable, qu'ils

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n'ont jamais trouvé pour pouvoir attraper de l'argent des simples; qui s'adressent au premier venu sans rechercher la veritable source. On a copié celui-ci d'après les véritables écrits du grand roi Salomon, que l'on a trouvés, par un pur effet du hasard; ce grand roi ayant passé tous les jours de sa vie dans les recherches les plus pénibles et dans les secrets les plus obscurs et les plus inespérés; mais enfin il a réussi dans toutes ses entreprises, et il est venu à bout de pénétrer jusqu'à la demeure la plus reculée des esprits, qu'il a tous fixés et forcés de lui obéir, par la puissance de son *Talisman* ou *Clavicule*; car quel autre homme que ce puissant génie auroit eu la hardiesse de mettre au jour les foudroyantes

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paroles dont Dieu se servit pour consterner et faire obéir les esprits rebelles, à sa première volonté, ayant pénétré jusqu'aux voûtes célestes pour approfondir les secrets et les puissantes paroles qui font toute la force d'un Dieu terrible et respectable; il a, ce grand roi, pris l'essence de ses réservés secrets, dont s'est servi la grande divinité, puisqu'il nous a découvert les influences des astres, la constellation des planètes, et la manière de faire paroître toutes sortes d'esprits, en récitant les grandes appellations que vous trouverez ci-après dans ce livre: de même que la véritable composition de la *Verge Foudroyante*, et ses effets qui font trembler les esprits, et dont Dieu s'ert servi

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pour armer son ange qui chassa Adam et Eve du paradis terrestre, et de laquelle Dieu frappa les anges rebelles, précipitant leur orgueil dans les abymes les plus épouvantables, par la force de cette *Verge* qui forme des nuées, qui disperse et brise les tempêtes, les orages, les ouragans, et les fait tomber sur quelle partie de la terre que vous voulez.

Voici donc, ci-après, les véritables paroles sorties de sa bouche que j'ai suivies de point en point, et dont j'ai eu tout l'agrément et toute la satisfaction possibles, puisque j'ai eu le bonheur de réussir dans toutes mes entreprises.

Signé, ANTONIO VENITIANA,
del Rabina.

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CHAPITRE II.

OH hommes! foibles mortels! tremblez de votre témérité, lorsque vous pensez aveuglément de posséder une science assez profonde.

Portez votre esprit au-delà de votre sphère, et apprenez de ma part qu'avant de rien entreprendre, il faut être fermes et inébranlables, et très-attentifs à observer exactement de point en point tout ce que je vous dis, sans quoi tout tournera à votre désavantage, confusion et perte totale; et si au contraire vous observez exactement ce que je vous dis, vous sortirez de votre bassesse et de votre indigence,

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ayant pleine victoire dans toutes vos entreprises.

Armez-vous donc d'intrépidité, de prudence, de sagesse et de vertu pour pouvoir entreprendre ce grand et immense ouvrage, dans lequel j'ai passé soixante-sept ans, travaillant jour et nuit pour arriver à la réussite de ce grand but, il faut donc faire exactement tout ce qui est indiqué ci-après.

Primo.

Vous passerez un quart de lune entier, sans fréquenter aucune compagnie de femmes ni de filles afin de ne pas tomber dans l'impureté.

Ensuite vous commencerez votre quart de lune dans le moment que le quartier commencera, promettant au grand *Adonay*,

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qui est le chef de tous les esprits, de ne faire que deux repas par jour, ou toutes les vingt-quatre heures dudit quart de lune, lesquels vous prendrez à midi et à minuit, ou si vous aimez mieux à sept heures du matin et à sept heures du soir, en faisant la prière ci-après, avant que de prendre vos repas pendant tout ledit quartier.

PRIÈRE.

Je t'implore grand et puissant Adonay, maître de tous les esprits, je t'implore, ô Eloïm. Je t'implore, ô Jehovam. O grand Adonay! je te donne mon ame, mon cœur, mes entrailles, mes mains, mes pieds, mes soupirs et mon être: ô grand Adonay daigne m'être favorable.

Ainsi soit-il. Amen.

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Prenez ensuite votre repas et ne vous déshabillez ni ne dormez que le moins qu'il vous sera possible pendant tout ledit quartier de lune, pensant continuellement à votre ouvrage, et fondant toute votre espérance dans l'infinie bonté du grand Adonay; après quoi le lendemain de la première nuit dudit quart de lune, vous irez chez un droguiste pour acheter une pierre sanguine dite *ématille*, que vous porterez continuellement avec vous, crainte d'accident, attendu que dès-lors l'esprit que vous avez en vue de forcer et contraindre, fait tout ce qu'il peut pour vous dégoûter par la crainte, pour faire échouer votre entreprise, croyant par cette voie se dégager des filets

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que vous commencez à lui tendre : il faut observer qu'il ne faut être qu'un ou trois, y compris le *Karcist*, qui est celui qui doit parler à l'esprit, tenant en main la *Verge Foudroyante* ; vous aurez soin de choisir pour l'endroit de l'action un lieu solitaire et écarté du monde, afin que le *Karcist* ne soit pas interrompu; après quoi vous acheterez un jeune chevreau vierge, que vous décorerez le troisième jour de lune, d'une guirlande de verveine, que vous attacherez à son cou, au-dessous de sa tête, avec un ruban vert ; ensuite le transporterez à l'endroit marqué pour l'apparition, et là, le bras droit nu jusqu'à l'épaule, armé d'une lame de pur acier, le feu étant allumé

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avec du bois blanc, vous direz les paroles suivantes : avec espérance et fermeté.

Première Offrande.

Je t'offre cette victime, ô grand Adonay, Eloïm, Ariel et Jehovam, et cela à l'honneur, gloire et puissance de ton être supérieur à tous les esprits ; daigne, ô grand Adonay ! le prendre pour agréable. Amen.

Ensuite vous égorgerez le chevreau et lui ôterez la peau, et mettrez le reste dessus le feu, pour y être réduit en cendres, que vous ramasserez et les jetterez du côté du soleil levant, en disant les paroles suivantes : C'est pour l'honneur, gloire et puissance de ton nom, ô grand Adonay, Eloïm, Ariel et Jeho-

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vam, que je répands le sang de cette victime; daigne, ô grand Adonay, recevoir ses cendres pour agréables.

Pendant que la victime brûle, vous pouvez vous réjouir en l'honneur et gloire du grand Adonay, Eloïm, Ariel et Jehovam, ayant soin de conserver la peau du chevreau vierge, pour former le rond ou le grand *cercle cabalistique*, dans lequel vous vous mettrez le jour de la grande entreprise.

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CHAPITRE III.

Contenant la véritable composition de la Baguette mystérieuse, ou Verge foudroyante, telle qu'elle est représentée ci-dessous

LA veille de la grande entreprise, vous irez chercher une baguette ou verge de noisetier sauvage, qui n'ait jamais porté, et qu'elle soit précisément semblable à celle que vous voyez ci-contre ; ladite baguette devant faire fourche en haut,

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c'est-à-dire, du côté des deux bouts ; sa longueur doit être de dix-neuf pouces et demi ; après que vous aurez trouvé une baguette de même forme, vous ne la toucherez que des yeux, attendant jusqu'au lendemain, jour de l'action, que vous irez la couper positivement au lever du soleil, et alors vous la dépouillerez de ses feuilles et petites branches, si elle en a, avec la même lame d'acier qui a servi à égorger la victime, qui sera encore teinte de son sang, attendu que vous devez faire attention de ne point essuyer ladite lame, en commençant à la couper quand le soleil commencera à paroître sur cet hémisphère, en prononçant les paroles suivantes :

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Je te recommande, ô grand Adonay, Eloïm, Ariel et Jehovam, de m'être favorable, et de donner à cette baguette que je coupe, la force et la vertu de celle de Jacob, de celle de Moïse et de celle du grand Josué; je te recommande aussi, ô grand Adonay, Eloïm, Ariel et Jehovam, de renfermer dans cette baguette toute la force de Samsom, la juste colère, d'Emmanuel et les foudres du grand *Zariatnatmik*, qui vengera les injures des hommes au grand jour du jugement. *Amen.*

Après avoir prononcé ces grandes et terribles paroles, et ayant toujours la vue du côté du soleil levant, vous acheverez de couper votre baguette, et l'emporterez dans votre cham-

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bre; ensuite vous chercherez un morceau de bois, que vous rendrez de même grosseur que les deux bouts de la véritable, que vous porterez chez un serrurier pour faire ferrer les deux petites branches fourchues avec la lame d'acier qui a servi à égorger la victime, faisant attention que les deux bouts soient un peu aigus lorsqu'ils seront posés sur le morceau de bois; le tout étant ainsi exécuté, vous retournerez à la maison, et mettrez ladite ferrure vous-même à la véritable baguette; vous prendrez ensuite une pierre d'aimant que vous ferez chauffer pour aimanter les deux pointes de votre baguette, en prononçant les paroles suivantes:

Par la puissance du grand

Adonay, Eloïm, Ariel et Jehovam, je te commande d'unir et d'attirer toutes les matières que je voudrai : par la puissance du grand Adonay, Eloïm, Ariel et Jehovam, je te commande par l'incompatibilité du feu et de l'eau, de séparer toutes matières, comme elles furent séparées le jour de la création du monde. *Amen.*

Ensuite vous vous réjouirez en l'honneur et gloire du grand Adonay, étant sûr que vous possédez le plus grand trésor de lumière : le soir ensuite, vous prendrez votre baguette, votre peau de chevreau, votre pierre ématille et deux couronnes de verveine, de même que deux chandeliers et deux cierges de cire vierge, bénis et faits par

une fille vierge. Vous prendrez aussi un bate-feu neuf, deux pierres neuves avec de l'amadou pour allumer votre feu, de même qu'une demi-bouteille d'esprit de Brandevin, et une portion d'encens béni, avec du camphre, aussi-bien que quatre clous qui aient servi à la bierre d'un enfant mort, et ensuite vous vous transporterez à l'endroit où doit se faire le grand-œuvre, et ferez exactement ce qui suit, en imitant de point en point le grand cercle cabalistique, tel qu'il est démontré ci-après.

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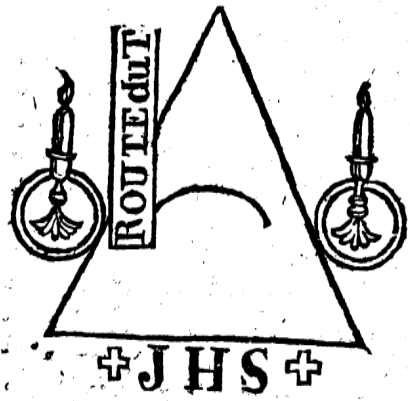

CHAPITRE IV.

Contenant la véritable représentation du grand Cercle cabalistique

VOus commencerez par former un cercle avec la peau du chevreau, tel qu'il est indiqué ci-devant

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ci-devant, que vous clouerez avec vos quatre clous; vous prendrez ensuite votre pierre ématille et tracerez un triangle au-dedans du cercle, tel qu'il est représenté, en commençant du côté du levant; vous tracerez aussi avec votre pierre ématille le grand A, le petit E, le petit A, et le petit J, de même que le saint nom de Jesus au milieu de deux croix († J H S †), afin que les esprits ne vous puissent rien par derrière; après quoi Karcist fera entrer ses confrères dans le triangle à leur place, telle qu'elle est marquée, et y entrera lui-même sans s'épouvanter, quel bruit qu'il entende, plaçant les deux chandeliers avec les deux couronnes de verveine à la droite et à la gauche du

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du triangle intérieur: cela fait, vous commencerez à allumer vos deux cierges, et aurez un vase neuf devant vous, c'est-à-dire devant le Karcist, rempli de charbons de bois de saule, que l'on aura fait brûler le même jour, que le Karcist allumera, y jetant une partie de l'esprit de brandevin, et une partie de l'encens et du camphre que vous avez, réservant le reste pour entretenir un feu continuel, convenablement à la durée de la chose: tout ce qui est marqué ci-dessus étant fait exactement, vous prononcerez les paroles suivantes:

Je te présente, ô grand Adonay, cet encens comme le plus pur: de même je te présente ces charbons comme sortant du plus léger des bois. Je l'offre au grand

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et puissant Adonay, Eloim Ariel et Jehovam, de toute mon ame et de tout mon cœur; daigne, ô grand Adonay, le prendre pour agréable. *Amen.*

Vous ferez aussi attention de n'avoir sur vous aucun métal impur, sinon de l'or ou de l'argent pour jeter la pièce à l'esprit, la ployant dans un papier que vous lui jeterez, afin qu'il ne vous puisse faire aucun mal, quand il se présentera devant le cercle; et pendant qu'il ramassera la pièce, vous commencerez la prière suivante, en vous armant de courage, de force et de prudence: faites aussi attention qu'il n'y ait que le Karciet qui parle, les autres doivent garder le silence, quand même l'esprit les interrogeroit, les menaceroit.

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PREMIERE PRIERE.

O grand Dieu vivant en une seule et même personne, le Père, le Fils et le S. Esprit, je vous adore avec le plus profond respect, et me soumets sous votre sainte et digne garde avec la plus vive confiance: je crois avec la plus sincère foi que vous êtes mon créateur, mon bienfaiteur, mon soutien et mon maître, et je vous déclare n'avoir d'autres volontés que celle de vous appartenir pendant toute éternité.

Ainsi soit-il.

SECONDE PRIERE.

O grand Dieu vivant qui as créé l'homme pour être bienheureux dans cette vie, qui as formé toutes choses pour ses besoins, et qui as dit: tout sera soumis à l'homme, sois-moi fa-

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vorable ; et ne permets pas que des esprits rebelles possèdent des trésors qui ont été formés pour nos besoins temporels. Donne-moi, ô grand Dieu! la puissance d'en disposer par les puissantes et terribles paroles de ta clavicule : Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, soyez-moi favorables. *Amen.*

Vous aurez soin d'entretenir votre feu avec l'esprit de brande-vin, l'encens et le camphre; et direz ensuite la prière de l'offrande, comme suit :

OFFRANDE.

Je t'offre cet encens comme le plus pur que j'aie pu trouver, ô grand Adonay, Eloim, Ariel et Jehovam, daigne le prendre pour agréable; ô grand Adonay sois-moi favorable par ta puis-

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sance, et fais-moi réussir dans cette grande entreprise. *Amen.*

PREMIÈRE APPELLATION A L'EMPEREUR LUCIFER.

Empereur Lucifer, prince et maître des esprits rebelles, je te prie de quitter ta demeure dans quelque partie du monde qu'elle puisse être, pour venir me parler; je te commande et conjure de la part du grand Dieu vivant le Père, le Fils et le S. Esprit, de venir sans faire aucun bruit et sans exhaler aucune mauvaise odeur, pour me répondre à haute et intelligible voix, article par article, sur ce que je te demanderai, sans quoi tu y seras contraint par la puissance du grand Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon et de tous

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les autres esprits supérieurs qui t'y contraindront malgré toi.

Venite. Venite.

Submtritillor LUCIFUGE, ou tu vas être tourmenté éternellement par la grande force de cette baguette foudroyante. *In subito.*

SECONDE APPELLATION.

Je te commande et conjure, empereur Lucifer, de la part du grand Dieu vivant, et par la puissance d'Emmanuel son fils unique, ton maître et le mien, et par la vertu de son sang précieux, qu'il a répandu pour arracher les hommes de tes chaînes, je t'ordonne de quitter ta demeure dans quelque partie du monde qu'elle soit, jurant que je ne te donne qu'un quart-d'heure de repos, si tu ne viens me parler au plutôt à haute et intelligible

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voix; ou si tu ne peux venir toi-même, m'envoyer ton messager Astarot en signe humain, sans bruit et mauvaise odeur, sans quoi je te vais frapper toi et toute ta race de la redoutable baguette foudroyante jusqu'au fond des abymes, et ce par la puissance de ces grandes paroles de la clavicule. *Par Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, Almouzin, Arios, Pythona, Magots, Silphæ, Cabost, Salamandræ, Gnomus, Terræ, Cœlis, Godens, Aqua.* In subito.

AVERTISSEMENT.

Avant que de lire la troisième appellation, si l'esprit ne comparoît pas, vous lirez la clavicule, telle qu'elle est ci-après, et frapperez tous les esprits en mettant

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les deux bouts fourchus de votre baguette dans le feu, et dans ce moment ne vous épouvantez pas des hurlemens effroyables que vous entendrez; car pour lors tous les esprits paroîtront; alors avant que de lire la clavicule, pendant le bruit que vous entendrez, vous direz encore la troisième appellation.

TROISIEME APPELLATION.

Je t'ordonne, empereur Lucifer, de la part du grand Dieu vivant, de son cher Fils et du S. Esprit, et par la puissance du grand Adonay, Eloim, Ariel et Jehovam, de comparoître dans la minute ou de m'envoyer ton messager Astarot, t'obligeant de quitter ta demeure dans quelque partie du monde qu'elle soit, ta

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déclarant que si tu ne paroîs pas dans ce moment, je vais te frapper derechef toi et toute ta race, avec la baguette foudroyante du grand Adonay, Eloim, Ariel et Jehovam, etc,

Si l'esprit ne paroît pas jusqu'ici, mettez encore les deux bouts de votre baguette au feu, et lisez les puissantes paroles ci-après de la grande clavicule de Salomon.

GRANDE APPELLATION,

Tirée de la véritable Clavicule.

Je te conjure, ô esprit! de paroître dans la minute par la force du grand Adonay, par Eloim, par Ariel, par Jehovam, par Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios,

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Pithona, Magots, Sylphæ, Cabost, Salamandræ, Tabots, Gnomus, Terræ, Cœlis, Godens, Aqua, Gingua, Janua, Etituamus, Zariatnatmik, etc. A.. E.. A.. J.. A.. T.. M.. O.. A.. A.. M.. V.. P.. M.. S.. C.. S.. T.. G.. T.. C.. G.. A.. G.. J.. E.. Z.. etc.

Après avoir répété deux fois ces grandes et puissantes paroles, vous êtes sûr que l'esprit paroîtra comme suit.

De l'apparition de l'Esprit.

Me voici, que me demandes-tu? pourquoi troubles-tu mon repos? Ne me frappe plus de cette terrible baguette.

LUCIFUGE ROFOCALE.

Demande à l'Esprit.

Si tu eusses paru quand je t'ai appelé, je ne t'aurois point frappé, pense que si tu ne m'accordes ce que je vais te demander, je te vais tourmenter éternellement.

SALOMON.

Réponse de l'Esprit.

Ne m'amuse point ici et ne me tourmente plus; dis-moi au plutôt ce que tu me demandes.

LUCIFUGE ROFOCALE.

Demande à l'Esprit.

Je te demande que tu me viennes parler deux fois tous les jours de la semaine, pendant la nuit, soit à moi ou à ceux qui auront mon présent

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présent livre, que tu approuveras et signeras, te laissant la volonté de choisir les heures qui te conviendront, si tu n'approuves pas celles qui sont marquées ci-dessous.

Savoir :

Le lundi à neuf heures et à minuit.

Le mardi à dix heures et à une heure.

Le mercredi à onze heures et à deux heures.

Le jeudi à huit heures et à dix heures.

Le vendredi à sept heures du soir et à minuit.

Le samedi à neuf heures du soir et à onze heures.

De plus, je te commande de me livrer le trésor le plus près

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d'ici te promettant pour récompense la première pièce d'or ou d'argent que je toucherai tous les premiers jours de chaque mois: voilà ce que je te demande.

SALOMON.

Réponse de l'Esprit.

Je ne puis t'accorder ce que tu me demandes sous ces conditions ni sous aucune autre, si tu ne te donnes à moi dans cinquante ans, pour faire de ton corps et de ton ame ce qu'il me plaira.

LUCIFUGE ROFOCALE.

AVERTISSEMENT.

Vous remettrez ici les bouts de la baguette foudroyante au feu, et relirez la grande appellation de la clavicule, jusqu'à ce que l'esprit se soumette à vos désirs.

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Réponse et convention de l'esprit.

Ne me frappe pas davantage, je te promets de faire ce que tu voudras deux heures de nuit de chaque jour de la semaine,

Savoir:

Le lundi à dix heures et à minuit.

Le mardi à onze heures et à une heure.

Le mercredi à minuit et à deux heures.

Le jeudi à huit heures et à onze heures.

Le vendredi à neuf heures et à minuit.

Le samedi à dix heures et à une heure.

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J'approuve aussi ton livre, et te donne ma véritable signature en parchemin, que tu y attacheras à la fin, pour t'en servir au besoin, me soumettant aussi d'y comparoître devant toi toutes les fois que j'y serai appelé, lorsque tu ouvriras le livre; que tu te seras purifié, que tu auras la terrible baguette foudroyante, et que tu auras composé le grand cercle cabalistique, et que tu prononceras le mot ROFOCALE; te promettant de comparoître et traiter à l'amiable avec ceux qui seront munis dudit livre, où est ma véritable signature, pourvu qu'ils m'appellent en règle, la première fois qu'ils auront besoin de moi.

Je m'engage aussi à te livrer le trésor que tu me demandes,

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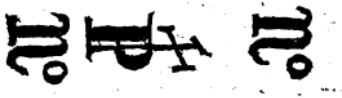
pourvu que tu gardes le secret pour toujours, que tu sois charitable envers les pauvres, et que tu me donnes une pièce d'or ou d'argent tous les premiers jours de chaque mois: si tu y manques, tu seras à moi pour toujours.

LUCIFUGÉ ROFOCALE.

Approuvé,



RÉPONSE A L'ESPRIT.

J'acquiesce à ta demande.

SALOMON.

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CHIAMATA DI LUCIFERO.

LUCIFER, OUIA, KAMERON, ALISCOT, MANDESUMINI, POEMI, ORIEL, MAGREUSE, PARINOSCON, ESTIO, DUMOGON, DIVORCON, CASMIEL, HUGRAS, FABIL, VONTON, ULI, SODIERNO, PETANI.
Venite, Lucifer. *Amen.*

PROMESSE DE L'ESPRIT.

CAPO PRIMO.

IO Lucifero, Imperatore Potentissimo supremo ed indipendente libero est assoluto, padrone di

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tutto il Regno sotteraneo, dispotico, Signor in tute le mi Giuridizione formidabile, terribile, nobilissimo, al cui Impero tutto Regolatissimo, si muove è governa arbitro di tutte le fortune di tutte le siagure, sapiente à sagace, è formito d'ogni più sublime Luminoso caratere Domatore del l'Europa, è di tutte le siagure ed Asia in particolare.

CAPO SECUNDO.

PRometto è giuro al nome di Dio da viventi obbedienza prontezza, e sommissione al padrone di questo libro Firmato, è giuratto al nome Sudetto, è de miei Sudetti Carateri, ed in virtu dital giuramento e sotto signassione giuro d'adedire a tuto quello che piu sara in piacere del padrone di questo libro.

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Capo Tertio.

Piu prometto è giura per parte de miei suditi l'istesso; Onde al solo legere che si fara della mia chiamata al capo primo di questo libro, di comparir subitto prontamente in forma di bel garzone, o giouine, in aria piaceuole, sensa strepitto, rumore, ô altro che possa offendere, ô infimorire il padrone di questo libro, rispondendo giustamente con chiarezza, sensa amfibologia alle sue interrogazioni, ed esequendo quanto mi vera commandatto, con tutta realta, è sinceritta, sensa che de bono precedere profumi, o altre invocasioni, magiche azioni, ò circoli, è ceremonie, ma bensi, instantemente oferirmi pronto esequitore de suoi. Commandi.

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CAPO QUARTO.

Senso che in tali occazioni maimai offenda le Compagne, o altre cose del mondo, è Compito il mio servisio di subitamente partire sensa strepito alcuno.

CAPO QUINTO.

Piu, prometto è giuro nella forma predetta sua universalissima servitu di tutti i miei suditi al padrone di questo libro sensa diferensa di grado dignita o d'altre ragioni, ma ogni qual volta, tempo, stagione, anno, mese, settimana, giorno, ora, è quarto; est instante che rara letta la mia chiamata di comparire in forma di bel giovine; è di somministrarli qualsisia de miei sudditi in servizio al padrone di questo libro, è di non partire se prima non sara, e sara licensiatto colla semplice

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Formola, o di me, e delli altri.

CAPO SEXTO.

Piu prometto, è giuro per me à tutti li altri al nome di Dio, è delli nostri misteriori Carateri segretessa fedelta inviolabile sensa ponto maimai contrevenire al mio giuramento, è promessa.

CAPO SEPTIMO.

Piu prometto, è giuro io in particolare per tutti i miei suditti di protegere, è di difendere il padrone di questo libro da tutte le fiagure, pericoli, ed altre naturali, ed accidentali vicende, est in caso per qualonque suo bisogno saro chiamato di assisterlo, è provederlo di tutto il bisogneuole abenche non sii notato in questo libro.

Modo di licenziare.

Ite in pace à loco vestro et pax.

sit inter vos redituri ad me cum vos invocavero in nomine patris et filii et spiritûs sancti. Amen.

Ordre de l'Esprit.

Suis-moi, et viens reconnoître le trésor. Alors le Karcist, armé de la *baguette foudroyante* et de la pierre *émaillé :* sortira du cercle par l'endroit où est indiqué la route du trésor, qui est la porte du grand Adonay, et suivra l'esprit; les autres ne bougeront absolument point du cercle, mais y resteront fermes et inébranlables, quel bruit qu'ils entendent et quelque vision qu'ils voient : l'esprit conduira alors le Karcist jusqu'à l'entrée du trésor et il se pourra qu'alors le Karcist voie comme un grand chien cotonné qui en fermera l'entrée avec un collier reluisant comme

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le soleil; ce qui sera un Gnome, qu'il écartera en lui présentant le bout de sa baguette, lequel marchera vers le trésor; le Karcist le suivra, et arrivant auprès du trésor, il sera surpris d'y voir la personne qui l'aura caché, qui voudra se jeter sur lui; mais elle ne pourra absolument pas l'approcher; le Karcist sera aussi pourvu d'un morceau de parchemin vierge, où sera écrit la grande conjuration de la clavicule, qu'il jettera sur le trésor, en en prenant en même temps une pièce pour gage et reconnoissance, et en en jetant d'abord une de son argent, qu'il aura mordue; après quoi il se retirera à reculons, emportant avec lui ce qu'il pourra du trésor, le reste ne pouvant pas lui échap-

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per par les précautions prises ci-devant, faisant attention de ne se point tourner quel bruit qu'il entende, car dans ce moment il lui semblera que toutes les montagnes du monde se renverseront sur lui ; il faut pour lors s'armer d'intrépidité, ne point s'épouvanter et tenir ferme : faisant cela l'esprit le reconduira jusqu'à l'entrée du cercle. Alors le Karcist commencera à lire le renvoi de l'esprit tel qu'il est ci-après.

CONJURATION

et renvoi de l'esprit.

Oh ! prince Lucifer, je suis content de toi pour le présent ; je te laisse en repos et te per-

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mets de te retirer où bon te semblera sans faire aucun bruit ni laisser aucune mauvaise odeur. Pense aussi à ton engagement, car si tu y manques d'un instant, tu peux être sûr que je te frapperai éternellement avec la baguette foudroyante du grand Adonay, Eloïm, Ariel et Jehovam. Amen.

Actions de graces.

O grand Dieu qui as créé toutes choses pour le service et l'utilité de l'homme, nous te rendons de très-humbles actions de graces de ce que par ta grande bonté tu nous as comblé pendant cette nuit de tes précieuses faveurs, et de ce que tu nous a accordé tout ce que nous

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désirions : c'est à présent, ô grand Dieu, que nous avons connu toute la force de tes grandes promesses, lorsque tu nous as dit : cherchez et vous trouverez, frappez et l'on vous ouvrira ; et comme tu nous as ordonné et recommandé de soulager les pauvres ; nous te promettons, à la face du grand Adonay, d'Eloïm, d'Ariel et de Jehovam, d'être charitables et de répandre sur eux les rayons du soleil dont ces quatre puissantes divinités viennent de nous combler. Ainsi soit-il. Amen.

VALE.

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SECOND LIVRE,

Contenant le véritable

SANCTUM REGNUM

DE LA CLAVICULE;

Ou la véritable manière de faire les PACTES.

Avec les noms, puissance et talens de tous les grands Esprits supérieurs, comme aussi la manière de les faire paroître par la force de la grande appellation du chapitre des pactes de la grande Clavicule, qui les force d'obéir à quelle opération que l'on souhaite.

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LE

SANCTUM REGNUM

Ou la véritable manière de faire des PACTES *avec quels esprits que ce soit, sans qu'ils vous puissent faire aucun tort.*

LE véritable *sanctum regnum* de la grande clavicule, autrement dit le *pacta conventa dæmoniorum* dont on parle depuis si long-temps, est une chose fort nécessaire à expliquer ici, pour l'intelligence de ceux qui, voulant forcer les esprits, n'ont point la qualité requise pour composer

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la verge foudroyante et le cercle cabalistique dont il est parlé dans le livre précédent. Ils ne peuvent, dis-je, venir à bout de forcer aucuns esprits de paroître, s'ils n'exécutent de point en point tout ce qui est décrit ci-après, touchant la manière de faire des pactes avec quels esprits que ce puisse être; soit pour avoir des trésors, soit pour avoir la jouissance des femmes et des filles, et en avoir telle faveur que l'on souhaite; soit pour découvrir les secrets les plus cachés dans toutes les cours et dans tous les cabinets du monde; soit de dévoiler les plus impénétrables secrets, soit pour faire travailler un esprit pendant la nuit à son ouvrage, soit pour faire tomber la grêle ou la tem-

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pête par-tout où l'on souhaite ; soit pour vous rendre invisible, soit pour se faire transporter par-tout où l'on veut ; soit d'ouvrir toutes les serrures, de voir tout ce qui se passe dans les maisons, et d'apprendre tous les tours et finesses des bergers ; soit pour acquérir la main de gloire, et pour connoître toutes les qualités et vertus des métaux et des minéraux, des végétaux et de tous les animaux purs et impurs ; et pour faire des choses si surprenantes, qu'il n'y a aucun homme qui ne soit dans la dernière surprise de voir que par le moyen de faire pacte avec quelques esprits, que l'on puisse découvrir les plus grands secrets de la nature, qui sont cachés aux yeux de tous les au-

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tres hommes. C'est par le moyen de la grande clavicule du grand roi Salomon, que l'on a découvert la véritable manière de faire les pactes, dont il s'est servi lui-même pour acquérir tant de richesses, pour avoir la jouissance de tant de femmes, et pour connoître les plus impénétrables secrets de la nature, par lesquels on peut faire toute sorte de bien et toute sorte de mal.

Enfin, nous commencerons par décrire les noms des principaux esprits avec leurs puissance et pouvoir, et ensuite nous expliquerons le *pacta dæmoniorum*, ou la véritable manière de faire les pactes, avec quels esprits que ce soit Voici ci-contre les noms et signes des principaux esprits infernaux.

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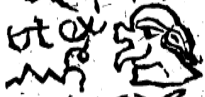
Leurs signes et caractères:

LUCIFER;
Empereur.

BELZEBUT
Prince.



ASTAROT,
Grand-Duc.

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Ensuite viennent les esprits supérieurs qui sont subordonnés aux trois nommés ci-devant.

Leurs signes et caractères.

LUCIFUGÉ
prem. Minis.

SATANACHIA
grand général.

AGALIAREPT
aussi général.

FLEURETY
lieut. général

SARGATANAS
Brigadier.

NEBIROS,
mal. de camp.

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Les six grands Esprits que je viens de nommer ci-devant, dirigent, par leur pouvoir, toute la puissance infernale qui est donnée aux autres esprits. Ils ont à leur service dix-huit autres esprits qui leur sont subordonnés.

SAVOIR:

1 Baël.	10 Bathim.
2 Agares.	11 Pursan.
3 Marbas.	12 Abigar.
4 Pruslas.	13 Loray.
5 Aamon.	14 Valefar.
6 Barbatos.	15 Foraü.
7 Buer.	16 Ayperos.
8 Gusoyn.	17 Nuberus.
9 Botis.	18 Classyabolas.

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Après vous avoir indiqué les noms des dix-huit Esprits ci-devant, qui sont inférieurs aux six premiers que j'ai décrits aussi ci-devant, il est bon de vous prévenir de ce qui suit.

SAVOIR:

Que LUCIFUGE commande sur les trois premiers qui se nomment Baël, Agares et Marbas.

SATANACHIA sur Pruslas, Aamon et Barbatos.

AGALIAREPT sur Buer, Gusoyo et Botis.

FLEURETY sur Bathim, Pursan et Abigar.

SARGATANAS sur Loray, Valefar et Foraü.

NEBIROS sur Ayperos, Nuberus et Glassyalabolas.

Et quoiqu'il y ait encore des millions d'esprits, qui sont tous

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subordonnés à ceux nommés ci-devant, il est très-inutile de les nommer, à cause que l'on ne s'en sert que quand il plaît aux esprits supérieurs de les faire travailler à leur place; parce qu'ils se servent de tous ces esprits inférieurs, comme s'ils étoient leurs ouvriers ou leurs esclaves; ainsi en faisant le pacte avec un des six principaux dont vous avez besoin, il n'importe quel esprit qui vous serve; néanmoins demandez toujours à l'esprit avec lequel vous faites votre pacte, que ce soit un des trois principaux qui lui sont subordonnés qui vous serve.

Voici précisément les puissances, sciences, arts et talens des Esprits susnommés, afin que celui qui veut faire un pacte

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puisse trouver dans chacun des talens des six esprits supérieurs ce dont il aura besoin.

Le premier est le grand LUCIFUGE ROFOCALE, premier ministre infernal, il a la puissance que LUCIFER lui a donnée sur toutes les richesses et sur tous les trésors du monde. Il a sous lui Baël, Agares et Marbas, et plusieurs autres milliers de démons ou d'esprits qui lui sont tous subordonnés.

Le second est le grand SATANACHIA, grand général; il a la puissance de soumettre à lui toutes les femmes et toutes les filles, et d'en faire ce qu'il souhaite. Il commande la grande légion des esprits : il a sous lui Pruslas, Aamon et Barbatos, etc.

AGALIAREPT aussi général,

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a la puissance de découvrir les secrets les plus cachés dans toutes les cours et dans tous les cabinets du monde ; il dévoile aussi les plus grands mystères, il commande la seconde légion des esprits : il a sous lui Guer, Gusoyn et Botis, etc. etc.

FLEURETY, lieutenant-général, a la puissance de faire tel ouvrage que l'on souhaite pendant la nuit ; il fait aussi tomber la grêle par-tout où il veut. Il commande un corps très-considérable d'esprits ; il a sous lui Bathim, Parsan et Abigar.

SARGATANAS, brigadier, a la puissance de vous rendre invisible, de vous transporter par-tout, d'ouvrir toutes les serrures ; de vous faire voir tout ce qui se passe dans les maisons,

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de vous apprendre tous les tours et finesses des bergers; il commande plusieurs brigades d'esprits. Il a sous lui Loray, Valefar et Foraii.

NEBIROS, maréchal de camp et inspecteur général, a la puissance de donner du mal à qui il veut; il fait trouver la main de gloire; il enseigne toutes les qualités des métaux, des minéraux, des végétaux, et de tous les animaux purs et impurs; c'est lui qui a aussi l'art de prédire l'avenir, étant un des plus grands nécromanciens de tous les esprits infernaux: il va partout; il a inspection sur toutes les milices infernales; il a sous lui Ayperos, Nuberus et Glasyalabolas, etc.

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AVERTISSEMENT.

Quand vous voudrez faire votre pacte avec un des principaux esprits que je viens de nommer, vous commencerez l'avant veille du pacte d'aller couper avec un couteau neuf, qui n'ait jamais servi, une baguette de noisetier sauvage, qui n'ait jamais porté et qui soit semblable à la *verge foudroyante*, telle que celle qui est déjà décrite, et dont vous avez la figure dans le premier livre, positivement au moment que le soleil paroît sur notre horizon: cela étant fait, vous vous munirez d'une pierre *émaille* et de deux cierges bénis, et vous choisirez ensuite un endroit pour l'exécution, que personne ne vous incommode; vous

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pouvez même faire le pacte dans une chambre écartée, ou dans quelque masure de quelque vieux château ruiné, parce que l'esprit a le pouvoir d'y transporter quel trésor qui lui plaît. Cela étant fait, vous tracerez un triangle avec votre pierre *ématille*, et cela seulement la première fois que vous ferez votre pacte: ensuite vous placerez les deux cierges bénis à côté et tels qu'ils sont placés vers le triangle des pactes que vous voyez ci-après, y plaçant le S. N. de Jesus derrière, afin que les esprits ne vous puissent faire aucun mal; ensuite vous vous placerez au milieu dudit triangle, ayant en main la baguette mystérieuse, avec la grande appellation à l'esprit, la clavicule, la demande

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que vous voulez faire à l'esprit ; avec le pacte et le renvoi de l'esprit, tel qu'il est marqué ci-après, le modèle du triangle cabalistique des pactes.

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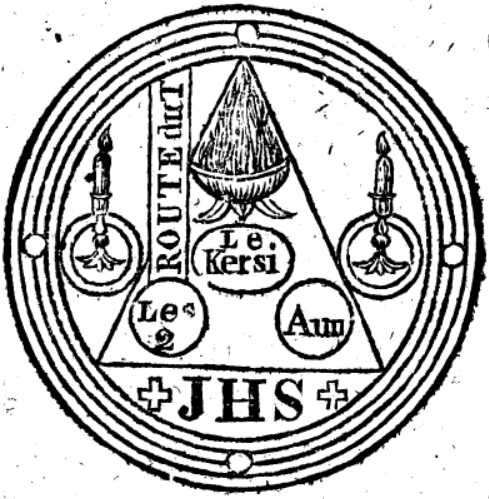
TRIANGLE



DES PACTES.

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Ayant exécuté exactement tout ce qui est marqué ci-devant, vous commencerez à réciter l'appellation suivante avec espérance et fermeté.

Grande appellation des esprits avec lesquels l'on veut faire pacte, tirée de la grande clavicule.

Empereur LUCIFER, maître de tous les esprits rebelles, je te prie de m'être favorable dans l'appellation que je fais à ton grand ministre LUCIFUGE ROFOCALE; ayant envie de faire pacte avec lui, je te prie aussi, prince Belzebuth, de me protéger dans mon entreprise. Oh comte Astarot! sois moi propice, et fais que dans cette nuit

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protéger dans mon entreprise! Oh comte Astarot! sois moi propice, et fais que dans cette nuit le grand LUCIFUGE m'apparoisse sous une forme humaine, et sans aucune mauvaise odeur, et qu'il m'accorde, par le moyen du pacte que je vais lui présenter, toutes les richesses dont j'ai besoin. Oh grand *Lucifugé*! je te prie de quitter ta demeure dans quelle partie du monde qu'elle soit pour venir me parler, sinon je t'y contraindrai par la force du grand Dieu vivant, de son cher Fils et du Saint-Esprit; obéis promptement, ou tu vas être éternellement tourmenté par la force des puissantes paroles de la grande clavicule de Salomon, et dont il se servoit pour obliger les esprits rebelles à recevoir son

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pacte : ainsi parois au plutôt, ou je te vais continuellement tourmenter par la force de ces puissantes paroles de la clavicule, *Aglon, Tetagram, vaycheon stimulamaton y ezphares retragrammaton olyoram irion esytion existion eryona onera brasym moym messias soter Emanuël Sabaoth Adonay, te adoro et invoco.*

Vous êtes sûr que d'abord que vous aurez lu les puissantes paroles indiquées ci-dessus, que l'esprit paroîtra, et vous dira ce qui suit :

Apparition de l'esprit.

Me voici; que me demandes-tu ! pourquoi troubles-tu mon repos ? réponds-moi.

LUCIFUGE ROFOCALE.

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Demande à l'Esprit.

Je te demande pour faire pacte avec toi, et afin que tu m'enrichisses au plutôt, sinon je te tourmenterai par les puissantes paroles de la clavicule. N. N.

Réponse de l'esprit.

Je ne puis t'accorder ta demande, qu'à condition que tu te donnes à moi dans vingt ans, pour faire de ton corps et de ton ame ce qu'il me plaira.

LUCIFUGE ROFOCALE.

Alors vous lui jetterez votre pacte, qui doit être écrit de votre propre main, sur un petit morceau de parchemin vierge, qui consiste à ce peu de mots ci-après, en y mettant votre signature avec votre véritable sang.

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Voici le PACTE.

Je promets au grand LUCIFUGE *de le récompenser dans vingt ans de tous les trésors qu'il me donnera. En foi de quoi je me suis signé.*

N. N.

Je ne puis t'accorder ta demande.

LUCIFUGE ROFOCALE.

Alors, pour forcer l'esprit à vous obéir, vous relirez la grande appellation avec les terribles paroles de la clavicule, jusqu'à ce que l'esprit reparoisse et vous dise ce qui suit :

Seconde apparition de l'esprit.

Pourquoi me tourmentes-tu davantage ? Si tu me laisses en repos, je te donnerai le plus prochain trésor, à condition que tu m'en consacreras une pièce

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tous les premiers lundis de chaque mois, et que tu ne m'appelleras qu'un jour de chaque semaine, savoir: depuis les dix heures du soir jusqu'à deux heures après minuit Ramasse ton pacte, je l'ai signé, et si tu ne tiens pas ta parole, tu seras à moi dans vingt ans.

LUCIFUGÉ ROFOCALE.

Réponse à l'esprit.

J'acquiesce à ta demande, à condition que tu me feras paroître le plus prochain trésor que je pourrai emporter tout de suite.

N. N.

Réponse de l'esprit.

Suis moi, et prends le trésor que je vais te montrer.

Alors vous suivrez l'esprit par la route du trésor qui est indiquée au triangle des pactes,

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sans vous épouvanter, et jetterez votre pacte tout signé sur le trésor, en le touchant avec votre baguette ; vous en prendrez tant que vous pourrez, et vous vous en retournerez dans le triangle, en marchant de reculons : vous y poserez votre trésor devant vous, et vous commencerez tout de suite à lire le renvoi de l'esprit, tel qu'il est marqué ci-après.

Conjuration et renvoi de l'esprit avec lequel l'on a fait pacte.

Oh grand Lucifugé, je suis content de toi pour le présent, je te laisse en repos et te permets de te retirer où bon te semblera sans faire aucun bruit ni laisser aucune mauvaise odeur. Pense aussi à ton engagement de mon pacte, car si tu y manques d'un

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instant, tu peux être sûr que je te tourmenterai éternellement avec les grandes et puissantes paroles de la clavicule du grand roi Salomon, par lequel l'on force tous les esprits rebelles d'obéir.

Prière au Tout-Puissant en forme d'actions de graces.

Dieu Tout-Puissant, père céleste, qui as créé toutes choses pour le service et l'utilité des hommes, je te rends de très-humbles actions de graces de ce que par ta grande bonté tu as permis que sans risque je pusse faire pacte avec un de tes esprits rebelles, et le soumettre à me donner tout ce dont je pourrois avoir besoin. Je te remercie,

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ô Dieu Tout-Puissant, du bien dont tu m'as comblé pendant cette nuit ; daigne accorder à moi chétive créature tes précieuses faveurs : c'est à présent, ô grand Dieu, que j'ai connu toute la force et la puissance de tes grandes promesses, lorsque tu nous as dit : cherchez et vous trouverez, frappez et l'on vous ouvrira ; et comme tu nous as ordonné et recommandé de soulager les pauvres, daigne, grand Dieu, m'inspirer de véritables sentimens de charité, et fais que je puisse répandre sur une aussi sainte œuvre une grande partie des biens dont la grande divinité a bien voulu que je fusse comblé : fais, ô grand Dieu, que je jouisse avec tranquillité de ces grandes richesses dont je suis possesseur ;

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et ne permets pas qu'aucuns esprits rebelles me nuisent dans la jouissance des précieux trésors dont tu viens de permettre que je sois le maître. Inspire-moi aussi, ô grand Dieu ! les sentimens nécessaires pour pouvoir me dégager des griffes du démon et de tous les esprits malins. Je me mets, grand Dieu le Père, Dieu le fils et le Saint-Esprit, en votre sainte protection.

Amen.

Oraison pour se garantir des mauvais esprits.

O Père Tout-puissant ! O Mère, la plus tendre des Mères ! O Exemplaire admirable des sentimens et de la tendresse des mères ! O Fils, la fleur de tous

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les Fils ! O forme de toutes les formes ! Ame, esprit, harmonie et nombre de toute choses, conservez - nous, protégez - nous, conduisez-nous, et soyez-nous propice. Amen.

Citatio Prædictorum Spirituum.

Ubi quem volueris spiritum, hujus nomen et officium supra cognosces : imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in prima citatione, sic et spiritus postea obsequentiores erunt : fac et circulum, et voca spiritum tum multa intentione primum vero annulum in manu continetur : inde hanc recitato benedictionem tuo nomine et socii, si presto fuerit, et effectum tui

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instituti sortieris, nec detrimentum à spiritibus santies: imo tuæ animæ perditionem.

§. 2. In nomine Domini nostri Jesu christi patris et filii et spiritûs Sti sancta trinitas et inseparabilis unita te invoco, ut sis mihi salus et defentio et protectio corporis et animæ meæ, et omnium rerum mearum. Per virtutem sanctæ crucis et per virtutem passionis tuæ deprecor te Domine Jesu Christe, per merita beatissimæ Mariæ Virginis et matris tuæ atque omnium sanctorum tuorum, ut mihi concedas gratiam et potestatem divinam super omnes malignos spiritus, ut quocumque nominibus invocavero, statim ex omne parte conveniant, et voluntatem meam perfecte adim-

pleant quod mihi nihil nocentes neque timorem inferentes, sed potius obedientes, et ministrantes, tua districte virtute præcipientæ, mandata mea perficient. Amen; Sanctus, sanctus dominus Deus *sabaoth*, qui venturus es judicare vivos et mortuos: tu qui es A et *a* primus et novissimus, rex regum et domum dominantium. *Joth Aglanabrath El Abiel anathi Enatiel Amazin sedomes gayes tolima Elias ischiros arganatos ymas heli Messias*, per hæc tua S. nomina, et per omnia alia invoco te et obsecro te domine Jesu Christe, per tuam nativitatem, per Baptistum tuum, per passionem et crucem tuam, per ascensionem tuam, per adventum spiritus sancti paracleti,

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per amaritudine animæ tuæ quando exivit de corpore tuo; per quinque vulnera tua, per sanguinem et aquam quæ exierant de corpore tuo, per sacramentum, quod dedisti discipulis tuis pridie quam passus fuisti per sanctam trinitatem, per individuam unitatem, per beatam Mariam matrem tuam, per Angelos et Arcang. per prophetas et patriarchas et per omnes sanctos tuos; et per omnia sacramenta quæ fiunt in honore tuo: Adoro te, et obsecro te, benedico tibi et rogo, ut accepies orationes has et conjurationes et verba oris mei: quibus uti voluero. Peto domine Jesu Christe: da mihi virtutem et potestatem tuam super omnes angelos tuos, qui de coelo ejecti sunt ad deci-

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piendum genus humanum ; ad attrahendum eos , ad constringendum , ad ligandum eos pariter et solvendum : Et ad congregandum eos coram me , et ad præcipiendum eis ut omnia , quæ possunt , faciant , et verba mea vocemque meam nullo modo contemnant : sed mihi et dictis meis obediant , et me timeant , per humanitatem et misericordiam et gratiam tuam deprecor et peto te *adonay amay horta videgora mitay hel surana y syon ysvesy* , et per omnia nomina tua sancta , per omnes sanctos et sanctos tuos , per Angelos et Archangelos ; potestas , dominationes et virtutes , et per illud nomen per quod Salomo constrigebat dæmone , et conclusit ipso *Elh roceban her agle goth joth*

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othis venochnabrat, et per omnia sacra nomina quæ scripta sunt in hoc libro, et per virtutem eorumdem, quatenus me potentem facias congregare constringere omnes tuos spiritus de cœlo depulsos ut mihi veraciter de omnibus meis interrogatis, de quibus quæram, responsionem veracem tribuant, et omnibus meis mandatis illi satisfaciant sine læsione corporis et animæ meæ et omnium ad me pertinentium, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate spiritu sancti Deus, per omnia sæcula.

§. 3. O pater omnipotens, ô fili sapiens, ô spiritus sancte corda hominum illustrans, ô vos tres in personnis, una vero deitas

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in substantia qui adam et Eva in peccatis eorum perpecistis, et propter eorum peccata mortem subjisti tu fili turpissimâ, in lignoque sanctæ crucis sustinuisti ô misericordissime, quando ad tuam confugio misericordiam, et supplico modis omnibus quibus possum, per hæc nomina sancta tui filii, scilicet A et v et per omnia alia sua nomina, quatenus concedas mihi virtutem et potestatem tuam, ut valeam tuos spiritus qui de cœlo ejecti sunt, ante me citare, et ut ipsi mecum loquantur, et mandata mea perficiant statim et sine mora, cum eorum voluntate, sine omni lesione corporis; animæ et bonorum eorum, etc. continua ut in libro * Annuli Salomonis continetur.

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§. 4. O summa et æterna virtus Altissimi, quæ te disponente his judicio vocatis * *vaycheon stimulamaton exphares tetragramaton ilioram irion esytio existioneriona onera brasym moyn messias sother emmanuël sabaoth adonay*, te adoro, te invoco, totius mentis viribus meis imploro, quatenus per te præsentes orationes et consecrationes et conjurationes consecrantur videlicet, et ubicumque maligni spiritus in virtute tuorum nominum sunt vocati, et omni parte conveniant, et voluntatem mei exorcizatores diligenter adimpleant, fiat fiat fiant. Amen.

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TABLE

Des jours heureux et malheureux.

JOURS HEUREUX.	MOIS.	JOURS MALHEUREUX.
le 3. 10. 27. 31.	*Janvier*	*le* 13. *et* 23.
le 7. 8. *et* 18.	*Février*	2. 10. 17. 22.
3. 9. 12. 14. 16.	*Mars*	13. 19 23. 28.
5. — *et le* 27. —	*Avril.*	18. 20. 29. 30.
1. 2. 4. 6. 9. 14.	*Mai.*	10. 17. 20.
3. 5. 7. 9. 12. 23.	*Juin.*	*le* 4. *et le* 20.
2. 6. 10. 23. 30.	*Juillet.*	*le* 5. 13. 27.
5. 7. 10. 14. 19.	*Août.*	2. 13. 27. 31.
6. 10. 13. 18. 30.	*Sept.*	13. 16. 12. 15.
13. 16. 23. 31.	*Octob.*	*le* 3. 9. 27.
8. 13. 23. 30.	*Novem*	*le* 6. *et* 25.
le 10. 20. *et* 29.	*Décem.*	15. 28. 31.

REMARQUES.

Plusieurs Savans prétendent que cette Table fut donnée à Adam par un Ange; aussi étoit-ce la règle de sa conduite ; il ne semoit ni ne transplantoit rien, que dans les jours heureux, et tout lui arrivoit à bon port ; si nos cultivateurs suivoient ses traces, l'abondance combleroit nos vœux.

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SECRETS
DE L'ART MAGIQUE,
DU GRAND GRIMOIRE.

Composition de mort, ou la pierre philosophale.

PRENEZ un pot de terre neuf, mettez-y une livre de cuivre rouge, avec une demi-chopine d'eau-forte, que vous ferez bouillir pendant demi-heure; après quoi vous y mettrez trois onces de vert-de-gris, que vous ferez bouillir une heure; puis vous mettrez deux onces et demi d'asenic, que vous ferez bouillir une heure; vous y mettrez trois onces d'écorce de chêne

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bien pulvérisée, que vous laisserez bouillir demi-heure, une potée d'eau rose bouillie douze minutes, et trois onces de noir de fumée que vous laisserez bouillir jusqu'à ce que la composition soit bonne ; pour voir si elle est assez cuite, il faut y tremper un clou : si elle y prend, ôtez la ; elle vous produira une livre et demie de bon or ; et si elle n'y prend point, c'est une preuve qu'elle n'est pas assez cuite, la liqueur peut servir pour quatre fois. Il faut délivrer 4 Esc.

Pour faire la baguette devinatoire et la faire tourner.

Dès le moment que le soleil

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paroît sur l'horizon, vous prenez de la main gauche une baguette vierge de noisetier sauvage et la coupez de la droite en trois coups, en disant : *Je te ramasse au nom d'Eloim, Mutrathon, Adonay, et Semiphoras*, afin que tu aies la vertu de la verge de Moyse et de Jacob, pour découvrir tout ce que je voudrois savoir ; et pour la faire tourner, il faut dire, la tenant serrée dans ses mains par les deux bouts qui font la fourche, *je te commande au nom d'Eloim, Murathon, Adonay, et Semiphoras, de me relever.....*

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Pour gagner toutes les fois qu'on met aux loteries.

Il faut avant de se coucher réciter trois fois cette oraison, après quoi vous la mettrez sous l'oreille, écrite sur du parchemin vierge, sur lequel vous aurez fait dire une messe du St. Esprit, et pendant le sommeil le genre de votre Planette vient vous dire l'heure que vous devez prendre votre billet.

ORAISON.

Domine Jesu Christe qui dixisti ego sum via, veritas et vita ecce enim veritatem dilexisti incerta et occulta sapientiæ tuæ manifestati mihi adhuc quæ revelet in hac noete sicut ita revelatum fuit parvulis solis incognita,

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et ventura unaque alia me doceat ut possint omnia cognoscere si et si sit ita monstra mihi mortem ornatam omni cibo bono, pulchrum et gratum pomarium, aut quandum rem gratam sin autem ministra mihi ignem ardentem, vel aquam currentem, vel aliam quacumque rem quæ Domino placeant, et vel Angeli Uriel, Rubiel et Barachiel sitis mihi multum amatores et factores ad opus istud obtinendum quod cupio scire, videre, cognoscere et prævidere per illum Deum qui venturus est judicare vivos et mortuos, et sæculum per ignem. Amen. Vous direz trois *pater* et trois *ave maria* pour les ames du purgatoire.

Pour

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Pour charmer les armes à feu.

Il faut dire, Dieu y ait part et le diable la sortie, *et lorsqu'on met en joue, il faut dire en croisant la jambe gauche sur la droite*, non tradas Dominum nostrum Jesum Christum. Mathon. Amen.

Pour parler aux esprits la veille de la St. Jean-Baptiste.

Il faut se transporter depuis les onze heures jusqu'à minuit près d'un pied de Fougere, et dire: Je prie Dieu que les esprits à qui je souhaite parler apparoissent à minuit précis, et aux trois-quarts vous direz neuf fois ces cinq paroles: *Bar, Kirabar, Alli, Alla, Tetragamaton.*

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Pour se faire aimer de telle fille ou femme que vous voudrez.

Il faut dire en ramassant l'herbe des neuf chemises, dite *concordia*: Je te ramasse au nom de *Sheva* pour que tu me serves à m'attacher l'amitié de (nommez la personne), et ensuite vous mettrez ladite herbe sur la personne, sans qu'elle le sache ni qu'elle s'en apperçoive, et aussi-tôt elle vous aimera.

Pour faire danser tout nu.

Il faut ramasser la veille de la saint Jean-Baptiste, à minuit, trois feuilles de noyer, trois plantes de marjolaine, trois plantes de mirthe, et trois plantes

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de verveine, faire sécher le tout à l'ombre, le mettre en poudre, et en jeter comme une petite pincée de tabac en l'air dans la chambre où sont les personnes que l'on veut jouer.

Pour se rendre invisible.

Vous volerez un chat noir, et acheterez un pot neuf, un miroir, un briquet, une pierre d'agathe, du charbon et d'amadou, observant d'aller prendre d'eau au coup de minuit à une fontaine, après quoi vous allumez votre feu, mettez le chat dans le pot, et tenez le couvert de la main gauche sans jamais bouger, ni regarder derrière vous, quel bruit que vous entendiez ; et

après l'avoir fait bouillir 24 heures, vous le mettez dans un plat neuf : prenez la viande et la jettez par dessus l'épaule gauche, en disant ces paroles, *accipe quod tibi do et nihil amplius*, puis vous mettrez les os un à un sous les dents du côté gauche en vous regardant dans le miroir ; et si ce n'est pas le bon vous le jetterez de même, en disant les mêmes paroles jusqu'à ce que vous l'ayez trouvé ; et sitôt que vous ne vous verrez plus dans le miroir, retirez vous à reculons en disant : *pater in manus tuas commendo spiritum meum.*

Pour faire la jarretière de sept lieues par heure.

Vous acheterez un jeune loup

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au dessous d'un an, que vous égorgerez avec un couteau neuf à l'heure de mars en prononçant ces paroles : *Abhumalis cados ambulavit in fortitudine cibi illius :* puis vous couperez sa peau en jarretières larges d'un pouce, et y écrirez dessus les mêmes paroles que vous avez dit en l'égorgeant, savoir, la première lettre de votre sang, la seconde de celui du loup, et immédiatement de même jusqu'à la fin de la phrase.

Après qu'elle est écrite et sèche, il faut la doubler avec un padoue de fil blanc, et attacher deux rubans violets aux deux bouts pour la nouer du dessous du genou au dessus ; il faut aussi bien

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prendre garde qu'aucuns femme ou fille ne la voie point : comme aussi la quitter avant de passer une rivière, sans quoi elle ne seroit plus si forte.

Composition de l'emplâtre pour faire dix lieues par heure.

Prenez deux onces de graisse humaine.
Une once d'huile de nerf.
Une once d'huile de laurier.
Une once de graisse de cerf.
Une once de momie naturelle.
Une demi-chopine d'esprit de vin.
Et sept feuilles de verveines: vous ferez bouillir le tout dans un pot neuf, jusqu'à demi-réduction, puis en formez les emplâtres sur

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de la peau neuve, et lorsque vous les appliquez sur la rate, vous allez comme le vent; pour n'être point malade quand vous le quittez, il faut prendre trois gouttes de sang dans un verre de vin blanc.

* *
* *

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Composition de l'encre pour écrire les pactes.

Les pactes ne doivent point être écrits avec l'encre ordinaire. Chaque fois qu'on fait une appellation à l'Esprit, on doit en changer. Mettez dans un pot de terre vernissé neuf, de l'eau de rivière et la poudre décrite ci-après. Alors prenez des branches de fougère cueillies la veille de la S. Jean, du sarment coupé en pleine lune de mars; allumez ce bois avec du papier vierge, et dès que votre eau bouillira, votre encre sera faite. Observez bien d'en changer à chaque nouvelle écriture que vous aurez à faire.

Prenez dix onces de noix de galle, et trois onces de vitriol

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romain, ou couperose verte ; d'alun de roche et de gomme arabique, deux onces de chaque ; mettez le tout en poudre impalpable, dont, lorsque vous voudrez faire de l'encre, vous préparerez comme il est dit ci-dessus.

Encre pour noter les sommes qu'on prendra dans les Trésors cachés, et pour en demander de plus fortes à Lucifugé, *dans les nouveaux besoins.*

PRenez des noyaux de pêches, sans en ôter les amandes, mettez-les dans le feu pour les réduire en

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charbons bien brûlés ; alors retirez-les, et lorsqu'ils sont bien noirs prenez en une partie que vous mêlerez avec autant de noir de fumée, ajoutez-y deux parties de noix de galle concassées ; faites dans l'huile desséchée, de gomme arabique quatre parties ; que le tout soit mis en poudre très-fine, et passé par le tamis. Mettez cette poudre dans de l'eau de rivière.

Il est inutile de faire remarquer que tous les objets décrits ci-dessus doivent être absolument neufs.

LECTEUR bénévole, pénétre-toi bien de tout ce que

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le grand Salomon vient de t'enseigner par mon organe. Sois sage comme lui, si tu veux que toutes les richesses que je viens de mettre en ton pouvoir puissent faire ta félicité. Sois humain envers tes semblables, soulage les malheureux; vis content. Adieu.

FIN.

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Grimoirium Verum

or

The True Grimoire

The Most Approved Keys
of
Solomon, The Hebrew Rabbi

Wherein The Most Hidden Secrets,
Both Natural And Supernatural
Are Immediately Exhibited.

Modo operator per necessaria et contenta
facit scia tamen oportit Daemonum
potentia dum taxat per agantur.

Translated From The Hebrew
by
Plangiere,
Jesuit Dominicane.

with a Curious collection of Rare and Astounding Magical Secrets.

Edited, With A Preface By
James Banner, Gent.

Originally Published By
Alibeck The AEgyptian

at Memphis

1517.

The Grimoirium Verum

PDF edition, 1999 Phil Legard

INTRODUCTION

In the first part is contained various dispositions of characters, by which powers the spirits or, rather, the devils are invoked, to make them come when you will, each according to his power, and to bring whatever is asked: and that without any discomfort, providing also that they are content on their part; for this sort of creature does not give anything for nothing. In the first part is taught the means of calling forth the Elemental Spirits of the Air, Earth, Sea or of the Infernus, according to their affinities.

In the second part are expressed the secrets, both Natural and Supernatural which operate by the power of the Daemons. You will find the manner to make use of them, and all without deceit.

In the third part is the Key to the Work, with the manner of using it. But, before starting this, it will be necessary to be instructed in the following: There are three powers, which are Lucifer, Beelzebuth and Astaroth. You must engrave their Characters in the correct manner and at the appropriate hours. Believe me, all this is of consequence, nothing is to be forgotten.

THE FIRST BOOK

Concerning the Characters of the Daemons.

You must carry the aforesaid character with you. If you are male, in the right pocket, and it is to be written in your own blood, or that of a sea-turtle. You put at the two half-circles the first letter of your name and surname. And if you wish more, you may draw the character on an emerald or ruby, for they have a sympathy for the spirits, especially those of the Sun, who are the most knowledgeable, and are better than the others. If you are a female, carry the character on the left side, between the breasts, like a Reliquary; and always observing, as much as the other sex, to write or have engraved the character on the day and in the hour of Mars. Obey the spirits in this, that they may obey thee.

The spirits who are powerful and exalted, serve only their confidants and intimate friends, by the pact made or to be made according to certain characters at the will of Singambuth or of his Secretary. Aabidandes, of whom we will give you information, is the perfect acquaintance to call, conjure and constrain, as you will see in the Key, where you will be given a method of making a pact with the spirits.

Of the Nature of Pacts.

There are only two kinds of pact, the tacit and the apparent [or explicit]. You will know the one from the other, if you read this little book. Know, however, that there are many kinds of spirits, some attractive and others not attractive.

It is when you make a pact with a spirit, and have to give the spirit something which belongs to you, that you have to be on your guard.

The Kinds of Spirits.

In regard to spirits, there are the superior and the inferior. Names of the superiors are: Lucifer, Beelzebuth, Astaroth. The inferiors of Lucifer are in Europe and Asia, and obey him. Beelzebuth lives in Africa, and Astaroth inhabits America.

Of these, each of them has two who order their subjects all that which the Emperor has resolved to do in all the world, and vice-versa.

The Visible Appearance of Spirits.

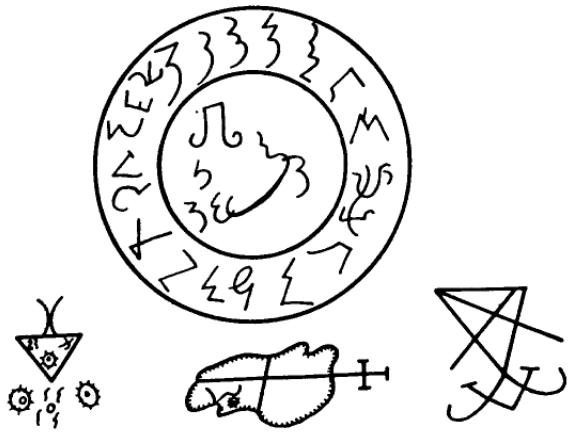
Spirits do not always appear in the same shape. This is because they are not themselves of matter or form, and have to find a body to appear in, and one suitable to their intended manifestation and appearance.

Lucifer appears in the form and figure of a fair boy. When angry, he seems red. There is nothing monstrous about him.

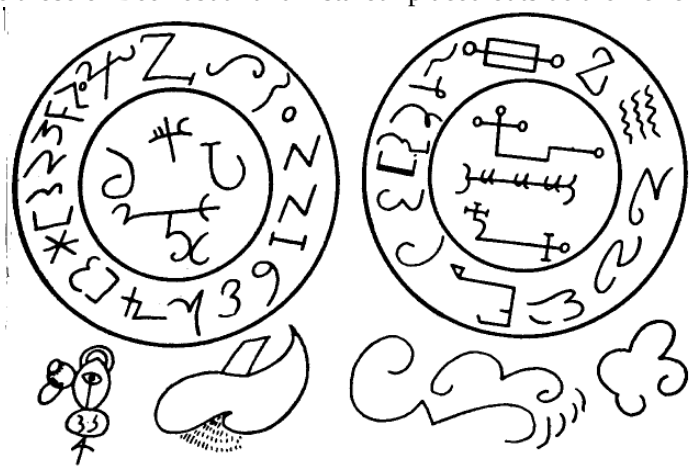
Beelzebuth appears sometimes in monstrous forms, sometimes like a giant cow, at times like a he-goat, with a long tail. When angry, he vomits fire.

Astaroth appears black, in human shape.

Here are three characters of Lucifer, outside his circle:



The following are those of Beelzebuth and Astaroth placed outside their circles:



To Invoke the Spirits.

It is only necessary, when you desire to invoke them, to call them by their characters, which they themselves have given. And when you wish to invoke them, call them to serve you, in the manner taught in the Third Part.

Descending to the Inferiors.

Lucifer has two demons under him: Satanackia and Agalierap. Those of Beelzebuth are Tarchimache and Fleruty. The characters of Satanackia and Fleruty are:

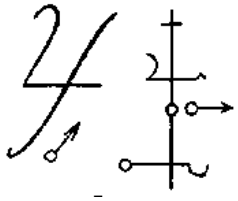
The two inferiors of Astaroth are Sagatana and Nesbiros, and their characters are:

There are yet other daemons, apart from these, who are under Duke Syrach. There are eighteen of these, and their names are:

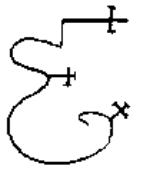
I. Clauneck
II. Musisin
III. Bechaud
IV. Frimost
V. Klepoth
VI. Khil
VII. Mersilde
VIII. Clisthert
IX. Sirchade
X. Segal
XI. Hicpacth
XII. Humots
XIII. Frucissiere
XIV. Guland
XV. Surgat
XVI. Morail
XVII. Frutimiere
XVIII. Huictiigaras

These are the characters of fifteen inferior spirits:

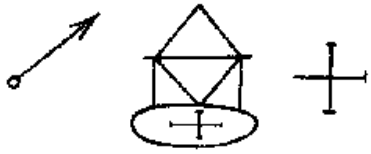
BUCON



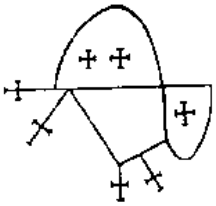
CLISTHERT



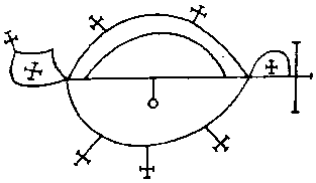
FRUCISSIERE



GULAND



MORAIL



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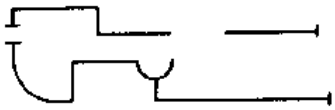
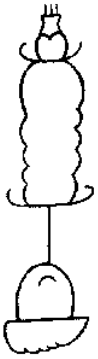
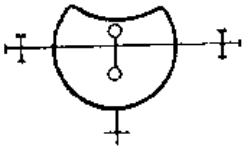


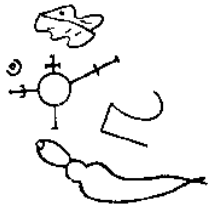
FRUTIMIERE



HUICTIIGARAS



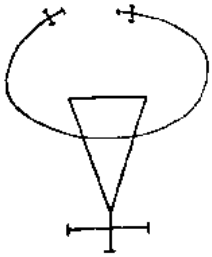
HUMOTS

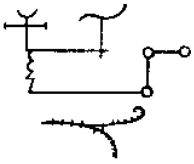


KHIL

MERSILDE

MINOSON

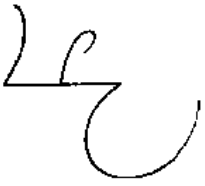




SEGAL

SIRCHADE

SURGAT



THE SECOND BOOK

AGLA * ADONAY * JEHOVA

There are other daemons, but as they have no power, we shall not speak of them. The powers of the eighteen above-mentioned ones are these:

CLAUNECK has power over riches, can cause treasures to be found. He can give great riches to he who makes a pact with him, for he is much loved by Lucifer. It is he who causes money to be brought.

MUSISIN has power over great lords, teaches all that happens in the Republics, and the affairs of the Allies.

FRIMOST has power over women and girls, and will help you to obtain their use.

KLEPOTH makes you see all sorts of dreams and visions.

KHIL makes great earthquakes.

MERSILDE has the power to transport anyone in an instant, anywhere.

CLISTHERT allows you to have day or night, whichever you wish, when you desire either.

SIRCHADE makes you see all sorts of natural and supernatural animals.

HICPACTH will bring you a person in an instant, though he be far away.

HUMOTS can bring you any book you desire.

SEGAL will cause all sorts of prodigies to appear.

FRUCISSIERE revives the dead.

GULAND causes all illnesses.

SURGAT opens every kind of lock.

MORAIL can make anything invisible.

FRUTIMIERE prepares all kinds of feasts for you.

HUICTIIGARAS causes sleep in the case of some, and insomnia in others.

Under Satanachia and Sataniciae are fourty-five [or, according to other versions, fifty-four] daemons. Four of these, the chiefs, are Sergutthy, Heramael, Trimasael and Sustugriel. The others are of no great consequence.

These spirits are of great advantage, and they work well and speedily, in the case that they are pleased with the operator.

Sergutthy has power over maidens and wives, when things are favourable.

Heramael teaches the art of healing, including the complete knowledge of any illness and its cure, He also makes known the virtues of plants, where they are to be found, when to pluck them, and their making into a complete cure.

Trimasael teaches chemistry and all means of conjuring of the nature of deceit or sleight-of-hand. He also teaches the secret of making the Powder of Projection, by means of which the base metals may be turned into gold or silver.

Sustugriel teaches the art of magic. He gives familiar spirits that can be used for all purposes, and he also gives mandragores.

Agalierept and Tarihimal are the rulers of Elelogap, who in turn governs matters connected with water.

Nebirots rules Hael and Surgulath. The former (Hael) enables anyone to speak in any language he will, and also teches the means whereby any type of letter may be written. He is also able to teach those things which are most secret and completely hidden.

Sergulath gives every means of speculation. In addition, he instructs as to the methods of breaking the ranks and strategy of opponents. Subject to these are the eight most powerful subordinates:

I. PROCULO, who can cause a person to sleep for forty-eight hours, with the knowledge of the spheres of sleep.

II. HARISTUM, who can cause anyone to pass through fire without being touched by it.

III. BRULEFER, who causes a person to be beloved of women.

IV. PENTAGNONY, who gives the two benefits of attaining invisibility and the love of great lords.

V. AGLASIS, who can carry anyone or anything anywhere in the world.

VI. SIDRAGOSAM, causes any girl to dance in the nude.

VII. MINOSON, is able to make anyone win at any game.

VIII. BUCON, can cause hate and spiteful jealousy between members of the opposite sexes.

THE THIRD BOOK

The Invocation.

This is the Invocation:

HELOY + TAU + VARAF + PANTHON + HOMNORCUM + ELEMIATH + SERUGEATH + AGLA + ON + TETRAGRAMMATON + CASILY.

This Invocation is to be made on virgin parchment, with the characters of the D¾mon upon it, which causes the intermediary Scirlin to come. For from this depend all the others, and it can constrain them to appear in spite of themselves, as he has the power of Emperor.

Orison : Preparation.

Lord God Adonay, who hast made man in Thine own image and resemblance out of nothing! I, poor sinner that I am, beg Thee to deign bless and sanctify this water, so that it may be healthy for my body and my soul, and that all foolishness should depart from it.

Lord God, all-powerful and ineffable, and who led Thy people out of the land of ®gypt, and has enabled them to cross the Red Sea with dry feet! Accord me this, that I may be purified by this water of all my sins, so that I may appear innocent before Thee! Amen.

When the operator has thus purified himself, he is to set about the making of the Instruments of the Art.

Of the Magical Knife.

It is necessary to have a knife or lancet, of new steel, made on the day and hour of Jupiter with the Moon crescent. If it cannot be made, it may be bought, but this must be done at the time, as above.

Having achieved this, you will say the Orison or Conjuration following, which will serve for the knife and lancet.

Conjuration of the Instrument.

I conjure thee, O form of the Instrument, by the authority of our Father God Almighty, by the virtues of Heaven and by the Stars, by the virtue of the Angels, and by the virtue of the Elements, by the virtues of the stones and herbs, and of snow-storms, winds and thunder: that thou now obtain all the necessary power into thyself for the pefectioning of the achievement of those things in which we are at present concerned! And this without deception, untruth, or anything of that nature whatsoever, by God the Creator of the Sun of Angels! Amen.

Then we recite the Seven Psalms, and afterwards the following words:

Dalmaley lamekh cadat pancia velous merroe lamideck caldurech anereton mitraton : Most Pure Angels, be the guardians of these instruments, they are needed for many things.

The Sacrificial Knife.

On the day of Mars [Tuesday] at the New Moon, make a knife of new steel which is strong enough to cut the neck of a kid with one blow, and make a handle of wood on the same day and in the same hour, and with an engraver you engrave on the handle these characters:

Then asperge and fumigate it, and you have prepared an instrument for service when and where you wish.

The Manner of Asperging & Fumigation.

First, there is the Orison which is needful on asperging, and it is thus recited:

In the name of the immortal God, asperge [N] and clean you of all foolishness and all deceit, and you will be whiter than snow. Amen.

Then pour as the aspersion blessed water thereon, saying:

In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

These aspersions are necessary for every item of equipment; so also is the fumigation which follows.

To fumigate, it is necessary to have a cruse, in which you place coal newly kindled with a new fire, and let it be well ablaze. On this you place aromatics, and when perfuming the article in question, say the following:

Angels of God, be our help, and may our work be accomplished by you. Zalay, Salmay, Dalmay, Angrecton, Ledrion, Amisor, Euchey, Or. Great Angels: And do thou also, O Adonay, come and give to this a virtue so that this creature may gain a shape, and by this let our work be accomplished. In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

Then recite the Seven Psalms which come after Judicum tuum Regida and Laudate Dominum omnes gentes.

Of the Virgin Parchment.

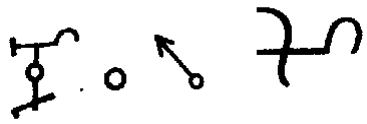
Virgin parchment can be made in many ways. Generally it is made of the skin of a goat or a lamb, or other animal, which must be virgin.

After inscribing on the blade AGLA, and having fumigated it, the knife will serve you for all purposes.

Remember that when you make the Sacrifice in order to obtain the virgin parchment from the kid, all the instruments must be on the altar.

You make the baton [or Rod, staff] of the Art from Hazel wood that has never borne, and cut it with a single stoke on the day and in the hour of Mercury [Wednesday], at the Crescent Moon. And you engrave it with the needle, the pen or the lancet, in the following characters:

The seal and character of Frimost to be inscribed on the first Rod:



Then you make another baton of Hazel wood, which has never borne, and which is without seed, and cut it in the day and hour of the Sun [Sunday], and on this you engrave these characters:

The seal and character of Klippoth is to be inscribed on the second Rod.

This having been done, you say over your baton the following Orison:

Orison.

Most wise, most powerful Adonay, deign to bless, sanctify and conserve this bat™n so that it may have the necessary virtue, O most holy Adonay, to whom be honor and glory for all time. Amen.

Of the Lancet.

It is necessary to have a new lancet, conjured and prepared like the knife and sickle. Make it in the day and hour of Mercury, at the Crescent Moon. Now follows the method of Making the Sacrifice of the Kid.

Take your goat and place it on a flat surface, so that the throat is uppermost, the better to cut it. Take your knife and cut the throat with a single stroke, while pronouncing the name of the Spirit you wish to invoke.

For example, you say:

I kill you in the name and in the honor of [N]. . .

This is to be well understood, and take care that you sever the throat at first, and do not take two strokes, but see that he dies at the first.

Then you skin him with the knife, and at the skinning make this Invocation:

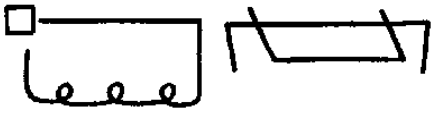
Adonay, Dalmay, Lauday, Tetragrammaton, Anereton, and all you, Holy Angels of God, come and be here, and deign to infuse into this skin the power that it may be correctly conserved, so that all that is written upon it may become perfected.

After the skinning, take well-ground salt, and strew this upon the skin, which has been stretched, and let the salt cover the skin well. Before you use the salt it must have the following Benediction said over it.

The Benediction of the Salt.

I exorcise you, O creature of the Salt, by the God who is living, the God of all Gods, the Lord of all Lords, that all fantasies may leave you, and that you may be suitable for the virgin parchment.

When this is finished, let the skin with the salt upon it remain in the sun for a full day. Then obtain a glazed pottery jar, and write these characters around it with the Pen of the Art:



Get quicklime and slake this with exorcised water, and put these in the jar. Whe it is liquid place it in your goatskin, and leave it long enough for the hairs to peel off of themselves.

As soon as the hair is in such a condition as to come off with a touch, remove it from the jar and peel the hairs with a knife made from carved Hazel. The knife must have had these words said over it:

O holiest Adonay, put into this wood the power to cleanse this skin, through the holy name Agason, Amen.

The skin, when peeled, may be stretched over a piece of new wood, and stones are to be placed on the skin, so that they hold it down. These are to be stones from a river bank. Before placing the stones, say the following Orison over them.

The Orison of the Stones.

O Adonay, most puissant and all-powerful Lord, allow that these stones may stretch this skin, and remove from them all wickedness, so that they may possess the required power. Amen.

Of the Aspersion of the Water.

All water used in these experiments must be asperged, by saying this over it:

Lord God, Father, all-powerful, my refuge and my life, help me, Holy Father, for I love you, God of Abraham, of Isaac, of Jacob, of the Archangels and Prophets, Creator of All. In humility, and, calling upon Thy holy Name, I supplicate that thou wilt agree to bless this water, so that it may sanctify our bodies and our souls, through Thee, most holy Adonay, Everlasting Ruler, Amen.

The skin is allowed to dry after this, and before quitting the spot, say over the parchment:

Je, Agla, Jod, Hoi, He, Emmanuel! Stand guard over this parchment, in order that no spectra may take charge of it!

When the skin is dry it may be removed from its wodden frame, blessed and fumigated, and then it is ready for use.

It is important that this must not be seen by any women, and more especially during certain times of theirs [i.e., during menstruation], otherwise it will lose its power. It must also be known that when you make and use this parchment, you must be clean, pur and chaste.

The operator is to say one Mass of the Nativity then, and all the instruments are to be on the altar.

Of Aspersion.

You take an asperser made with a bunch of mint, marjoram and rosemary which is secured by a thread which has been made by a virgin maiden.

The asperger is made in the day and hour of Mercury when the Moon is at its crescent.

Of the Perfumes.

These are to be wood of aloes, incense and mace. As for the mace, this is all that you need for the circle, and over the perfumes is to be said the following Orison:

The Orison of the Aromatic Perfumes.

Deign, O Lord, to sanctify the creature of this, in order that it may be a remedy for the human race, and that it may be a remedy for our souls and bodies, through the invoking of Thy holy Name! Agree that all creatures which may breathe in the vapor of this may have wealth of their bodies and souls: through the Lord who has fashioned the time eternal! Amen.

Of the Pen of the Art.

Take a new quill, and asperge and fumigate this in the same way as the other instruments, and when you are cutting its points, say:

Ababaloy, Samoy, Escavor, Adonay: I have from this quill driven out all illusions, so that it may hold within it with effectiveness the power needed for all those things which are used in the Art: for both the operations and the characters and conjurations. Amen.

Of the Ink-horn.

You buy a new Ink-horn on the day and in the hour of Mercury. At this time, also, these characters are [to be] inscribed upon it:

JOD HE VAU HE + METATRON + JOD + KADOS + ELOHIM SABAOTH.

Then newly-made ink is exorcised with this exorcism before being placed in the horn:

I exorcise you, Creature of this Ink, by the names Anston, Cerreton, Stimulator, Adonay, and by the Name of He who created all by one word, and who can achieve all, so that you shall assist me in my work, and so this work may be accomplished by my desire, and brought to a successful end through the agreement of God, He who rules all things, and through all things, omnipresent and eternal. Amen.

Then the ink is to be blessed with this Blessing:

Lord God, Almighty, ruler over all and forever, Thou who dost cause to take place the greatest wonders in Thy creations, deign to grant the grace of Thy holy spirit through this ink. Bless it, and sanctify it, and impart to it a special power, that whatever we may say or do or desire may be accomplished: through Thee, Most Holy Prince, ADONAY. Amen.

The Preperation of the Operator.

When the implements are ready, the operator must prepare himself. This is first done by this Preparatory Orison:

Lord God, ADONAY, who hast formed man in Thine image, I, the unworthy and sinful, beseech Thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

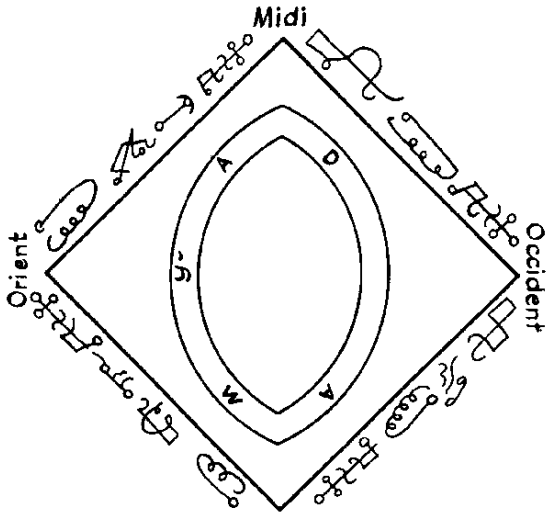
As he says this the operator is to wash his face and hands with the water that he is blessing.

NOTE: This water is to be used for washing the hands and feet, and know alsoÑand know and know againÑthat it is necessary and most necessary, to abstain three days from sin: and above all mortally, however much the human frailty may be, and especially guard your chastity.

During the three days, study the book and during this time, pray five times during the day and four times each night, with the following form:

Astrachios, Asach, Ascala, Abedumabal, Silat, Anabotas, Jesubilin, Scingin, Geneon, Domol: O Lord my God, Thou who art seated higher than the Heavens, Thou who art seated higher than the Heavens, Thou who seeth even unto the depths, I pray that Thou unto me the things which I have in my mind and that I may be successful in them: through Thee, O Great God, the Eternal and who reigns for ever and ever. Amen. [Shah gives a note of a variation: "Astrocio, Asath, a sacra Bedrimubal, Felut, Anabotos, Serabilem, Sergen, Gemen, Domos: . . ."]

All this having been done correctly, all that remains is to follow your invocations and draw your characters and you do as follows.



In the day and hour of Mars [Tuesday] the Moon being at the crescent, and at the first hour of the day—which is a quarter of an hour before sunrise—you will prepare a piece of virgin parchment, which shall contain all the characters and the invocations of the spirits which you wish to produce.

For example, in the said day and hour, you will attach to the small finger of the hand (which is the finger of Mercury) a thread spun by a virgin girl, and pierce the finger with the lancet of the Art, to get blood from it, with which you form your Scirlin character, as is given at the commencement of this book. Then write your invocation, which is that which follows.

Invocation to Scirlin.

HELON + TAUL + VARF + PAN + HEON + HOMONOREUM + CLEMIALH + SERUGEATH + AGLA + TETRAGRAMMATON + CASOLY.

You must write the first letter of your name where is the letter A [in the sign & character of Scirlin], and that of your surname where is the letter D. The spirit Aglassis, whose character it is, is very potent to render you service, and will cause you to have power over the other spirits.

Make above the Character of the Spirit that you desire to come, and burn incense in his honor. Then make the conjuration which is addressed to the spirit that you want to cause to appear, and burn incense in his honor.

Conjuration for Lucifer.

Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydrus, Esmony, Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthou, Sodirno, Peatham, Come, Lucifer, Amen.

Conjuration for Beelzebuth.

Beelzebuth, Lucifer, Madilon, Solymo, Saroy, Theu, Ameclo, Sagrael, Praredun, Adricanorom, Martino, Timo, Cameron, Phorsy, Metosite, Prumosy, Dumaso, Elivisa, Alphrois, Fubentroty, Come, Beelzebuth, Amen.

Conjuration for Astaroth.

Astaroth, Ador, Cameso, Valuerituf, Mareso, Lodir, Cadomir, Aluiel, Calniso, Tely, Plorim, Viordy, Cureviorbas, Cameron, Vesturiel, Vulnavij, Benez meus Calmiron, Noard, Nisa Chenibranbo Calevodium, Brazo Tabrasol, Come, Astaroth, Amen.

After having said seven times the conjuration addressed to superior spirits, you will see the spirit at once appear, to do whatever you desire.

Dismissal of the Spirit.

When you have written the conjuration on the virgin parchment, and have seen the spirit, being satisfied, you can dismiss him by saying this:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit + Amen]

Conjuration for Inferior Spirits.

OSURMY + DELMUSAN + ATALSLOYM + CHARUSIHOA + MELANY + LIAMINTHO + COLEHON + PARON + MADOIN + MERLOY + BULERATOR + DONMEDO + HONE + PELOYM + IBASIL + MEON + ALYMDRICTELS + PERSON + CRISOLSAY + LEMON SESSLE NIDAR HORIEL PEUNT + HALMON + ASOPHIEL + ILNOSTREON + BANIEL + VERMIAS + SLEVOR + NOELMA + DORSAMOT + LHAVALA + OMOR + FRAMGAM + BELDOR + DRAGIN + Come, N. . .

Dismissal of the Inferior Spirit.

Go in peace, N., whence you came, peace be with you, and come every time I shall call you, in the name of the Father + and of the Son + and of the Holy Spirit + Amen.

Then you will burn the characters, because they will serve only once.

Another Conjuration.

I conjure thee, N., by the name of the Great Living God, Sovereign Creator of all things, that thou appear in human form, fair and aggreeable, without noise or inconvenience, to answer truthfully in all the interrogations that I shall make. I conjure thee to do this by the power of the Holy and Sacred Names.

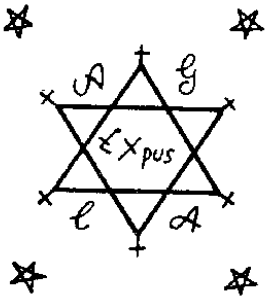
Orison of the Salamanders.

Immortal, eternal, ineffable and Holy Father of all things, who is carried by the revolving chariot unceasingly, of the worlds which continually revolve: dominator of the Etherian countries where there is raised the throne of Thy power: above which Thy redoubtable eyes see all, and Thy holy ears hear allÑaid Thy children whom Thou hast loved since the birth of the centuries: for thy golden and great and eternal majesty shines above the world, the sky and the stars, Thou art elevated above all, O sparkling fire, and Thou illuminatest Thyself by Thy splendor, and there go out from Thy essence untarnishable rays of light which nourish Thy infinite spirit. That infinite spirit produces all things, and makes the mighty treasure which cannot fail, to the creation which surrounds Thee, due to the numberless forms of which she bears, and which Thou hast filled at the start. From this spirit comes also the origin of those most holy kings who are around Thy throne, and who compose Thy court, O Universal Father!

O Unique One, O Father of happy mortals and immortals! Thou hast created in particular the powers which are marvellously like the eternal thought, and from Thy adorable essence. Thou hast established them over the angels, Thou hast created a third kind of sovereign in the elements. Our cintinual exercise is to worship Thy desires. We burn with the desire to possess Thee, O Father, O Mother, the most tender of Mothers! O wonderful example of feelings and tenderness of Mothers! O Son, the flower of all sons! O Form of all forms! Soul, Spirit, Harmony, and Name of all things, preserve us and we shall be blessed. Amen.

Of the Pentacle and the Manner of Working.

I have put here the form of the Pentacle of Solomon so that you may make the arrangements, they being of great importance.



When you make your circle, before entering therein, it is to be perfumed with musk, amber, aloes wood and incense. And for the perfume which you will need for the invocations, that is incense alone.

It is to be observed that you need to have always a fire during invocations, and when you perfume, this will be in the name of the spirit that you would invoke. When you are placing the perfume on the fire, say all the time:

I burn this, N., in the name and to the honor of N.

It is to be remembered that you must hold the invocation in the left hand, and in the right a rod of elder, and a ladle and a knife are to be at your feet.

When all this is ready, stand inside the circle. If you have companions with you, they are to hold a hand one of the other. When inside, trace the form of the circle with the knife of the Art.

Then pick up the wands, one after the other, reciting the Fiftieth Psalm. When the circle is complete, perfume and sprinkle it with holy water. Characters are to written at the four corners of the circle. There are generally four pentacles, one at each point of the compass; and the spirit is prohibited specifically from entering into the precincts of the circle.

Then the invocations are to be repeated seven times. When the spirit appears, make him sign the character which you are holding in your hand, which promises that he will come whenever you may call him. Ask for what you think needed, and he will give it to you.

Dismissal of the Spirit.

Let him go away in these words:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit + Amen]

Rare & Suprising Magical Secrets.

The manner of making the Mirror of Solomon, useful for all divinations.

In the name of the Lord, Amen. YE shall see in this mirror anything which you may desire. In the name of the Lord who is blessed, in the name of the Lord, Amen. Firstly, you shall abstain from all actions of the flesh, and also from any sin, whether in word or action, during the period of time laid down herein. Secondly, you must perform acts of good and piety. Thirdly, take a plate of finest steel, burnished and slightly curved, and with the blood of a white pigeon write upon it, at the four corners, these names: JEHOVA, ELOYM, METATRON, ADONAY.

Place the steel in a clean, white cloth. Look for the new Moon, in the first hour after the Sun has set, and when you see it, go to a window, look devoutly towards Heaven, and say:

O Eternal, O King Eternal! God Ineffable! Thou, who hast created all things for the love of men, and by a concealed decision for the wellbeing of man, deign Thou to look on me, N., who am Thy most unfit and unworthy Servant, and look upon this, which is my intention.

Deign to send unto me Thine Angel, Anael upon this same mirror; he does command and order his companionsÑwhom Thou hast formed, O Most Powerful Lord, who hast always been, who art, and who shall ever be, so that in Thy name they may work and act with equity, giving me knowledge in everything that I shall seek to know of them.

Now you are to throw down upon the burning embers a perfume. While you are doing this, say:

In this and with this, that I pour forth before Thy face, O God, my God, Thou who art blessed, Three in One, and in the state of exaltation most sublime, who sits above the Cherubim and Seraphim, who will judge the earth by fire, hear me!

This is to be said three times. When you have done so, breathe three times upon the surface of the mirror, and say:

Come, Anael, come: and let it be thy agreement to be with me willingly: in the name + of the Father, the Most Puissant, in the name + of the Son, Most Wise, in the name + of the Holy Spirit, the Most Living!

Come, Anael, in the terrific name of Jehova! Come, Anael, by the power of the everliving Elohim! Come, thee, by the right arm of the mighty Metatron!

Come to me, N., and order thy subjects so that they may make known to me through their love, joy and peace, the things that are hidden from my eyes.

When you have finished this, raise your eyes toward Heaven and say:

O most powerful Lord, who does cause all things to move in accordance with Thy will, listen to my prayer, and may my intentions be aggreeable to Thee! O Lord, if it be Thy will, deign to gaze upon this mirror and sanctify it, that Thy Servant Anael may come thereto with his companions, and be agreeable to me, N., Thy poor and humble servant! O God, blessed and raised above all the spirits of Heaven, Thou who livest and reignest for all time. Amen.

When this is done, make the Sign of the Cross over yourself, and also on the mirror on the first day, and also on the next forty and five days. At the end of this time, the angel Anael will

appear to you, like unto a beautiful child. He will greet you, and will order his companions to obey you.

It does not always require as long as this to cause the angel to appear, however. He may come on the fourteenth day, but this will depend upon the degree of application and fervor of the operator.

When he comes, ask him whatever you may desire, and also beg him to come and do your will whenever you shall call him.

When you want Anael to come again, after the first time, all you have to do is to perfume the mirror, and say these words: Come, Anael, come, and let it be thy agreement --and the rest of this prayer to Anael as we have given you above, until the Amen.

Dismissing the Spirit.

When he has answered your questions, and you are satisfied with him, you must send him away by saying this:

I thank thee, Anael, for having appeared and having fulfilled my requests. Thou mayest therefore depart in peace, and shall return when I call unto thee.

The perfume of Anael is saffron.

Divination by the Word of Uriel.

To succeed in this operation, he who makes the experiment must do all things which are told herein. He is to choose a small room or place which for nine days or more has not been visited by women in an impure state [i.e., during their menstration period].

This place must be well cleaned and consecrated, by means of consecrations and aspersions. In the middle of the room there is to be a table covered with a white cloth. On this is a new glass vial full of spring water, brought shortly before the operation, with three small tapers of virgin wax mixed with human fat; a piece of virgin parchment, and the quill of a raven suitable for writing with; an inkpot of chine full of fresh ink; a small container of metal with materials to make a fire.

You must also find a boy of nine or ten years old, who shall be well behaved and cleanly dressed. He should be near the table.

A large new needle is taken, and one of the three tapers is mounted upon it, six inches behind the glass. The other two tapers should be positioned at the right and left of the glass, and an equal distance away.

While you are doing this, say:

Gabamiah, Adonay, Agla, O Lord of Powers, aid us!

Place the virgin parchment on the right of the glass and the pen and ink on the left. Before starting, close the door and windows.

Now stir the fire, and light the wax tapers. Let the boy be on his knees, looking into the glass vial. He should be bareheaded and his hands joined.

Now the Master orders the boy to stare fixedly into the vial, and speaking softly into his right ear, he says:

The Conjuration.

URIEL + SERAPH + JOSATA + ABLATI + AGLA + CAILA, I beg and conjure thee by the four words that God spoke with His mouth to His servant Moses: JOSTA + AGLA + CAILA + ABLATI. And by the name of the Nine Heavens in which thou livest, and also by the virginity of this child who is before thee, to appear at once, and visibly, to reveal that truth which I desire to know. And when this is done, I shall discharge thee in peace and benevolence, in the Name of the Most Holy Adonay.

When this conjuration is finished, ask the child whether he sees anything in the vial. If he answers that he sees an angel or other materialization, the Master of the operation shall say in a friendly tone:

Blessed spirit, welcome. I conjure thee again, in the Name of the Most Holy Adonay, to reveal to me immediately . . . . (Here the operator petitions the spirit for what he will.)

Then say to the spirit:

If, for any reason, thou dost not wish what thou sayest to be heard by others, I conjure thee to write the answer upon this virgin parchment, between this time and the morrow. Otherwise thou mayst reveal it to me in my sleep.

If the spirit answers audibly, you must listen with respect. If he does not speak, after you have repeated the supplication three times, snuff the tapers, and leave the room until the following day. Return the next morning, and you will find the answer written on the virgin parchment, if it has not been revealed to you in the night.

Divination by the Egg.

The operation of the Egg is to know what will happen to anyone who is present at the experiment.

One takes an egg of a black hen, laid in the daytime, breaks it, and removes the germ.

You must have a large glass, very thin and clear. Fill this with clear water and into it put the egg-germ.

The glass is placed in the Sun at midday in summer, and the Director of the operation will recite the prayers and conjurations of the day.

These prayers and conjurations are such as are found in the Key of Solomon, in which we treat amply of airy spirits.

And with the index finger, agitate the water, to make the germ turn. Leave it to rest a moment, and then look at it through the glass, not touching it. Then you will see the answer, and it

should be tried on a working-day, because these are spirits that will come during the times of ordinary occupations.

If one wishes to see if a boy or a girl is a virgin, the germ will fall to the bottom; and if he (or she) is not, it will be as usual.

To See Spirits of the Air.

Take the brain of a cock, the powder from the grave of a dead man (which touches the coffin), walnut oil and virgin wax. Make all [this] into a mixture, wrapped in virgin parchment, on which is written the words:

GOMERT KAILOETH, with the character of Khil.

Burn it all, and you will see prodigious things. But this experiment should be done only by those who fear nothing.

To make 3 Girls or 3 Gentlemen appear in your Room, after Supper.

It is necessary to be three days chaste, and you will be elevated.

I. Preparation. On the fourth day, as soon as it is morning, clean and prepare your room, as soon as you have dressed. You must be fasting at this time. Make sure that your room will not be disturbed for the whole of the ensuing day. Note that there shall be nothing hanging, neither anything crosswise to anything else, no tapestries or clothes hanging, and no hats or cages of birds, or curtains of the bed, and so on.

Above all, make sure that everything is clean in every way.

II. Ceremony. After you have supped, go secretly to your room, which has been cleansed as already described. Upon the table there is now to be set a white cloth, and three chairs at the table. In front of each place, set a wheaten roll and a glass of clear and fresh water. Now place a chair at the side of the bed, and retire, while saying this:

III. Conjuration. Besticitum consolatio veni ad me vertat Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omviestra principiem da montem et inimicos meos o prostantis vobis et mihi dantes que passium fieri sincisibus.

The three people, having arrived, will sit by the fire, eating and drinking, and will thank the person who has entertained them. If you are a gentleman, three girls will come; but if you are a lady, three yound men will be involved.

Then the three will draw lots as to whom is to stay with you. If the operator is a man, the girl who wins will sit in the chair which you have placed by the bed, and she will stay and be with you until midnight. At this time she will leave, with her companions, without having been dismissed.

The two others will stay by the fire, while the first entertains you.

While she is with you, you may ask her any question, about any art or science, or upon any subject at all, and she will at once give you a definite reply. You can ask the whereabouts of hidden treasure, and she will tell you where it is, and how and when to remove it. If the treasure is under the guardianship of infernal spirits, she will come herself, with her companions, and defend you against these fiends.

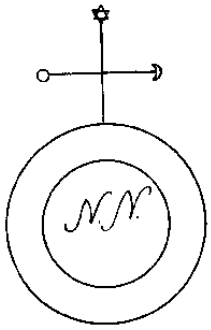
When she leaves, she will give you a ring. If you wear this on your finger, you will be fortunate at gambling. If you place it on the finger of any woman or girl, you will be able at once to obtain your will of her. Note: The window is to be left open. You can do this experiment as often as you please.

To Make a Girl come to You, however Modest she may Be.

Experiment of a marvelous power of the superior intelligences.

Watch for the crescent or the waning moon, and when you see it, make sure that you see also a star, between the hours of eleven and midnight. Before beginning the process, do thus:

Take a virgin parchment, and write on it the name of the girl whom you desire to come. The shape of the parchment is to be as you see in this figure:



On the other side of the parchment, write MELCHIAEL, BARESCHAS. Then put the parchment on the earth, with the part where the name of the person is written next to the ground. Place your right foot upon the parchment, and your left knee, bent, upon the ground.

Then look to the highest star in the sky, while in this position. In your right hand hold a taper of white wax, sufficiently large to burn for one hour. Then say the following:

The Conjuration.

I salute thee and conjure thee, O beautiful Moon, O most beautiful Star, O brilliant light which I have in my hand. By the light which I have in my hand. By the air that I breathe within me, by the earth that I am touching: I conjure thee. By the names of the spirit princes living in you. By the ineffable name ON, which created everything! By you, O resplendent angel GABRIEL, with the planet Mercury, Prince, MICHIAEL and MELCHIDAEL.

I conjure you again, by all the Holy Names of God, so that you may send down power to oppress, torture and harass the body and soul and the five senses of N., she whose name is written here, so that she may come unto me. Let her then be tortured, made to suffer. Go, then, at once! Go, MELCHIDAEL, BARESCHES, ZAZEL, FIRIEL, MALCHA, and alll those who are with thee! I conjure you by the Great Living God to obey my will, and I, N., promise to satisfy you.

When this conjuration has been said three times, burn the parchment with the taper. On the next day, take the parchment, put it in your left shoe, and let it stay there until the person whom you have called comes to seek you out. In the conjuration you must say the date that she is to come, and she will not be absent.

To Make oneself Invisible.

Collect seven black beans. Start the rite on a Wednesday, before sunrise. Then take the head of a dead man, and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of Morail.

When you have done this, bury the head, with the face upwards, and for nine days, before sunrise, water it each morning with excellent brandy. On the eighth day you will find the spirit mentioned, who will say to you: "What wilt thou?"

You will reply: "I am watering my plant." Then the spirit will say: "Give me the bottle, I desire to water it myself." In answer, refuse him this, even though he will ask you again.

Then he will reach out with his hand, and will display to you that same figure which you have drawn upon the head. Now you can be sure that it is the right spirit, the spirit of the head. There is a danger that another one might try to trick you, which would have evil consequences—and in that case your operation would not succeed.

Then you may give him the bottle, and he will water the head and leave. On the next day--which is the ninth--when you return, you will find the beans that are germinating. Take them and put them in your mouth, and look at yourself in the mirror. If you can see nothing, it is well. Test the others in the same way, either in your own mouth, or in that of a child. Those which do not confer invisibility are to be reburied with the head.

To Have Gold and Silver, or the Hand of Glory

Tear out the hair of a mare in heat, by the roots, closest to the nature, saying DRAGNE, DRAGNE, DRAGNE. Then tie them into a knot. Now go out and buy, without dispute over the price, a new pot of earthenware, which shall have a lid. Return to your house as fast as you can, fill the pot with water from a spring, until it is not quite full. Place the knotted hairs in it, cover it, and place it where neither you nor anyone else can see it, for there is danger in this.

After nine days, at the hidden hour, bring out the pot and open it, and you will find that there is a small animal like a snake therein. This fill jump up. Then say: I ACCEPT THE PACT.

Do not touch the animal with your hand. Place it in a new box, which you have bought for this purpose, and that withouth bargaining as to price. You must feed the creatue on wheat-husks alone, daily.

When you need gold or silver, place as much as you require in the box. Go to bed, with the box at the side of the bed. Sleep, if you desire, for three or four hours. Rise, then, and you will find that the money you have placed in the box has been doubled. But what you put first into the box must be left in it.

If it is an ordinary-looking snake, you should not ask for more than one hundred francs at each time. If, however, it has a human face, then you will be able to obtain a thousand francs each time.

If you want to kill the creature, place in the box instead of its daily husks, some of the flour which has been used fo the consecration in the first Mass said by the priest.After eating this it will die. Above all, do not omit anything, because this is not intended as a joke!

Garters for Distances

Go out of the house, fasting; march to your left untilyou find a ribbon-seller. Buy one ell of white ribbon. Pay what is asked, and drop a farthing (un liard) into the box.

Return home by the same route. Next day do the same, until you have found a seller of pens. Buy one, as you bought the ribbon. When you are locked in your own room, write with your own blood on the ribbon the characters of the third line on the plan. This is the right garter. Those of the fourth line are for the left. [These are presumably the planetary symbols in the concentric circles of the plan of the Grimoire.]

When this is done, go out. The third day after, take your ribbon and pen, walk to the left until you find a pastry cook or bakery. Buy a cake or bread for a halfpenny. Go to the first tavern, order a half bottle of wine, have your glass rinsed three times by the same person, break in three the cake or bread.

Put the three pieces in the glass with wine. Take the first piece and throw it under the table without looking at it, saying IRLY, FOR THEE.

Then take the second piece and throw it likewise, saying TERLY, FOR THEE. Write on the other side of the garter the two names of these spirits with your blood. Throw down the third piece, saying, ERLY, FOR THEE. Throw down the pen, drink the wine without eating, pay the cost and go away.

Being outside the town, take the garters, make no mistake as to which is the right and which the left. This is important. Stamp three times with the foot on the ground, pronounce the names of the spirits TERLY, ERLY, BALTAZARD, IRLY, MELCHIOR, GASPARD, LET US GO. Then make your trip.

To Make a Girl Dance in the Nude

Write on virgin parchment the Character of FRUTIMIERE with the blood of a bat. Then put it on a blessed stone, over which a Mass has been said. After this when you want to use it, place the character under the sill or threshold of a door which she must pass.

When she comes past, she will come in. She will undress and be completely naked, and will dance increasingly until death, if one does not remove the character; with grimaces and contortions which will cause more pity than desire.

To See in a Vision Anything from the Past or Future

The two N N which you see in the second small circle mark the place where you put your name [see To Make a Girl Come to You . . .]. To know what you will, write the names in the circle on virgin parchment, before sleeping, and put it under your right ear on retiring, saying the following orison:

Orison

O Glorious Name of Great God the ever-living, to whom all things are present, I am Thy servant N. . . . Father Eternal, I beg You to send me Thy Holy Angels, who are written in the Circle and that they shall show me what I want to know, by Jesus Christ our Lord. So be it

Having completed the orison, lie down on your right side, and you will see in a dream that which you desire to know.

To Nail (an Enemy)

Go to a cemetery, remove a nail from an old coffin, saying:

Nails, I take you, so that you may serve to turn aside and cause evil to all persons whom I will. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen..

When you wish to use it, you must look for a footprint and making the three figures of GULAND, SURGAT and MORAIL, fix the nail in the middle saying:

Pater noster upto in terra [our father who art on earth]

Hit the nail with a stone, saying:

Curse evil to N . . ., until I remove thee.

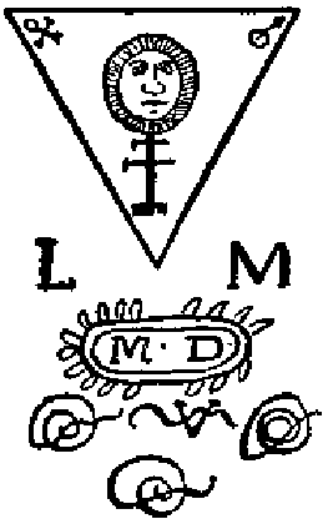
Re-cover the place with a little dust, and remember it well, because one cannot remove the evil which this causes, but by removing the nail, and saying:

I remove thee, so that the evil which thou has caused to N. . ., shall cease. In the Name of the Father, and of the Son. and the Holy Spirit. Amen.

Then take the nail out, and efface the characters: not with the same hand as you make them, but with the other. Thus it will be without danger.

FIN

The Grimoire Of



Honorius

The person who desires to invoke the perverse "Spirits of Darkness must observe a three days' fast; he must also confess and approach the Holy Altar. After these three days, upon the morrow, and at the hour of sunrise, he shall recite the Seven Gradual Psalms, with the accoinpanying Litanies and Prayers,[1] the whole on his knees; further, he must drink no wine and eat no meat on that day. Next, he shall rise at midnight on the first Monday of the month,[2] and a priest shall say a Mass of the Holy

2 The three days' fast must therefore have been regulated so that it expired on the previous Saturday.

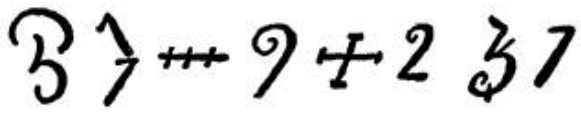
Ghost.[3] After the consecration, taking the Host in his left hand,he shall recite the following prayer on his knees :

PRAY ER

My Sovereign Saviour Jesus Christ, Son of the living God! Thou who for the salvation of all mankind didst suffer the death of the Cross; Thou who, before being abandoned to Thine enemies, by an impulse of ineffable love didst institute the Sacrament of thy Body; Thou who hast vouchsafed to us miserable creatures the privilege of making daily commemoration thereof; do Thou deign unto thine unworthy servant, thus holding thy Living Body in his hands, all strength and ability for the profitable application of that power with which he has been entrusted against the horde of rebellious spirits. Thou art their true God, and if they tremble at the utterance of Thy Name, upon that Holy Name will I call, crying Jesus Christ! Jesus, be Thou my help, now and for ever! Amen.

After sunrise a black cock must be killed, the first feather of its left wing being plucked and preserved for use at the required time. The eyes must be torn out, and so also the tongue and heart; these must be dried in the sun and afterwards reduced to powder. The remains must be interred

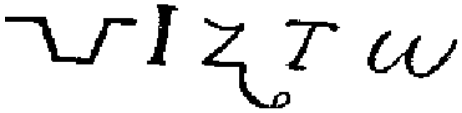
at sunset in a secret place, a cross of a palm in height being set upon the mound, while at each of the four corners the signs which here follow must be drawn with the thumb :



3 The Mass of Pentecost, except the Epistle, which should be that of the Tuesday after Pentecost, and the Gradual, for which there are special versicles.

On this day also the operator should drink no wine and abstain from eating meat.

On Tuesday, at break of day, let him say a Mass of the Angels,[1] placing the feather taken from the bird upon the altar, together with a new penknife. The signs hereinafter represented must be inscribed on a sheet of clean paper with the consecrated wine which is the Blood of Jesus Christ :



They should be written upon the altar, and at the end of the Mass the paper should be folded in a new veil of violet silk, to be concealed on the morrow, together with the oblation of the Mass and a part of the consecrated Host.

On the evening of Thursday the operator must rise at midnight, and, having sprinkled holy water about the

1 The Mass for the Apparition of St. Michael, May 8, with a special Epistle, Gospel, Commemoration, &c,

chamber, he must light a taper of yellow wax, which shall have been prepared on the Wednesday and pierced in the form of a cross. When it is lighted he shall recite Psalm *lxxvii.*[2]*—Attendite, popule meus, legem meam,* &c.—without the *Gloria Patri.* He shall then begin the "Office of the Dead" *with 1/enite exultemus Domino,* &c. He shall recite Matins and Lauds, but in place of the versicle of the ninth Lesson 1 he shall say: Deliver us, O Lord, from the fear of hell. Let not the demons destroy my soul when I shall raise them from the deep pit, when I shall command them to do my will. May the day be bright, may the sun and moon shine forth, when I shall call upon them. Terrible of aspect are they, deformed and horrible to sight; but do Thou restore unto them their angelic shapes when I shall impose my will upon them. 0 Lord deliver me from those of the dread visage, and grant that they shall be obedient when I shall raise them up from hell, when I shall impose my will upon them.

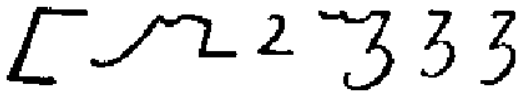
After the "Office of the Dead" the operator shall extinguish the taper, and at sunrise shall cut the throat of a male lamb of nine days, taking care that the blood does not gush forth upon the earth. He shall skin the lamb, and shall cast its tongue and heart into the fire. The fire must be freshly kindled, and the ashes shall be preserved for use at the proper time. The skin of th~

lamb shall be spread in the middle of a field, and for the space of nine days shall be sprinkled four times every day with holy water. On the tenth day, before the rising of the sun, the lambskin shall be covered with the ashes of the heart and tongue, and with the ashes also of the

2 This Psalm is numbered lxxviii. in the Authorised Version.

1 This is extremely confused; the Office of the Dead does not begin with the *Venite exultemus.* The ninth Lesson belongs to the third Nocturne of the Matins. The prayer given in the Grimoire is based on the verses which it replaces.

cock. On Thursday[2], after sunset, the flesh of the lamb shall be interred in a secret place where no bird can come, and the priest with his right thumb shall inscribe on the grave the characters here indicated



Moreover, for the space of three days he shall sprinkle the four corners with holy water, saying: Sprinkle me, 0 Lord, with hyssop, and I shall be cleansed! Wash me, and I shall be made whiter than snow!

After the aspersion let him recite the following prayer, kneeling with his face towards the east

PRAYER.

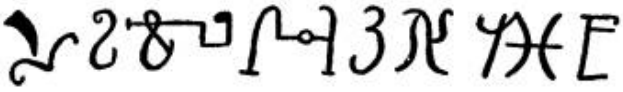
Christ Jesus, Redeemer of men, who, being the Lamb without spot, wast immolated for the salvation of the human race, who alone wast found worthy to open the Book of Life, impart such virtue to this lambskin that it may receive the signs which we shall trace thereon, written with Thy blood, so that the figures, signs, and words may become efficacious; and grant that this skin may preserve us against the wiles of the demons; that they

may be terrified at the sight of these figures, and may only approach them trembling. Through Thee, Jesus Christ, who livest and reignest through all ages. So be it.

2 The days on which the various operations should be performed have been confused, after the prevailing manner of the Grimoires.

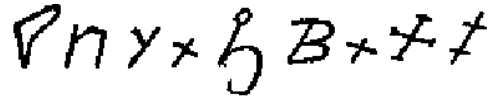
The Litanies of the Holy Name of Jesus must then be repeated, but instead of the *Agnus Del,* substitute:
Immolated Lamb, be Thou a pillar of strength against the demons[3] Slain Lamb, give power over the Powers of Darkness! Immolated Lamb, grant favour and strength unto the binding of the Rebellious Spirits. So be it.

The lambskin shall be stretched for eighteen days, and on the nineteenth day the fleece shall be removed, reduced into powder, and interred in the same place. The word *vellus* shall be written above it with the finger, together with the following character and the words: May this which hath been reduced into ashes preserve against the demons through the name of Jesus.

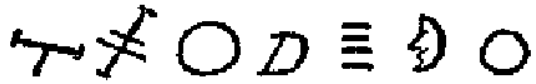


Add also these signs

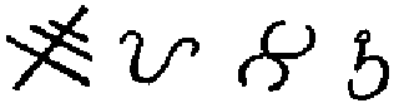
Lastly, on the eastern side, the said skin must be set to dry in the sun for three days, the ensuing characters being cut with a new knife:



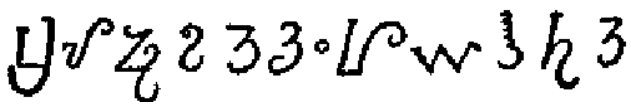
— This being accomplished, recite Psalm lxxi., *Deus, judicium tuum regi da,* &c., and cut the following characters



The figure being thus far completed, recite the verses *Afferte Domino, patria' gentium,* occurring in Psalm xcv.:
Cantate Domino Canticum novum, of which the seventh versicle is: *Off erte Domino, Full Del,* &c., and cut subsequently these characters :

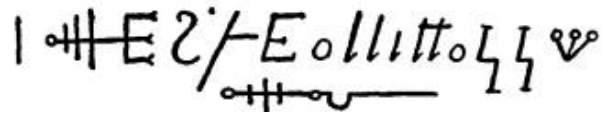


— Next recite Psalm lxxvii.: *Attendite, popule meus, legem meam,* and compose the following figure:



— Which being accomplished, recite Psalm ii.: *Quart'*

fre,nuerunt gentes et populi ineditati sunt inaniaP Then make another figure as follows



And recite Psalm cxv.: *(_redidi pro pter quod locutus sum.* Finally, on the last day of the month a Mass for the Dead shall be offered; the prose shall be omitted, and also the Gospel of St. John, but at the end of the Mass the priest shall recite the Psalm *Confitemini Domino quoniam bonus,* &c.[1]

In Honour of the Most Holy and August Trinity, the Father, the Son, and the Holy Ghost. Amen.

The Seventy-two Sacred Names of God.—TRINITAS, SOTHER, MESSIAS, EMMANUEL, SABAHOT, ADONAY,

ATHANATOS, JESU, PENTAGNA, ARGAGON, ISCHIROS,

ELEYSON, OTHEOS, TETRAGRAMMATON, ELY, SADAY,

AQUILA, MAGNUS HOMO, *Vzsro,* FLOS, ORIGO, SALVATOR, ALPHIA AND OMEGA, PRIMIJS, NovissIMus, PRINI

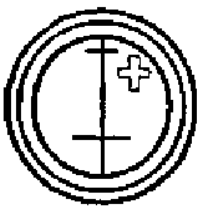
At this point the process of the Grimoire becomes almost unintelligible. The relation of the seventy-two names apparently succeeds the Psalm, and is followed by the Second Gospel, which is not omitted after all. There is then an extension of the

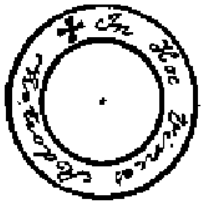
Deo Gratias; this concluded the Mass, which seems immediately followed by the evocation. But the use of the Pentacles of Solomon and St. John does not appear, in the one case, till the close of the Conjurations, and not at all in the other.

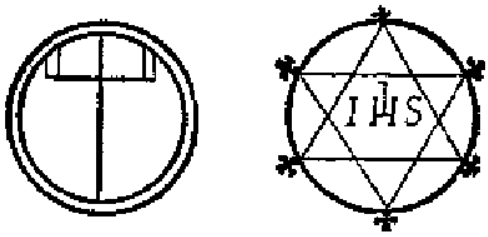
CIPIUM ET FINIS, PRIMOGENITUS, SAPIENTIA, VIRTUS,

PARACLITUS, VERITAS, VIA, MEDIATOR, MEDICUS, SALUS, AGNUS, OVIS, VITULUS, SPES, ARIES, LEO, LUX, IMAGO, PANIS, JANUA, PETRA, SPONSA, PASTOR, PROPHETA, SACERDOS, SANCTUS, IMMORTALITAS, JESUS, CHRISTUS, PATER, FILIUS H0MINIS, SANCTUS, PATER OMNIPOTENS, DEUS, AGIOS, RESSURRECTIO, MISCRIROS, CHARITAS, AETERNAS, CREATOR, REDEM PTOR, UNITAS, SUM MUM BONUM, INFINITAS. AMEN.

Hereinafter follow the three small pentacles of Solomon, and that of the Gospel of St. John.







The Beginning of the Holy Gospel according to John.

Glory be to Thee, 0 Lord.

In the beginning was the Word, &c., *in extenso, so far as the end of the fourteenth versicle.*

Thanks be to God. Hosanna to the Son of David!

Blessed is He who cometh in the Name of the Lord.

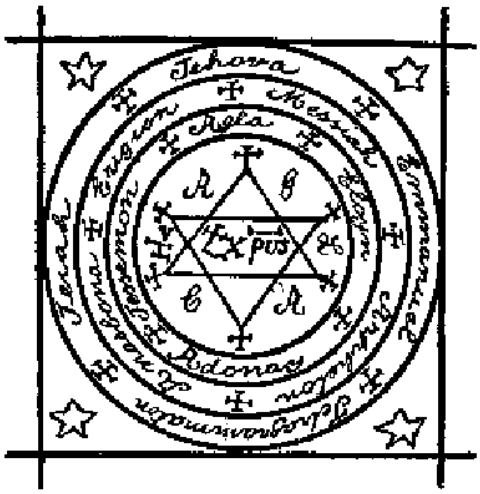
Hosanna in the Highest. We invoke Thee. We adore Thee. We praise Thee. We glorify Thee, 0 blessed and glorious Trinity! May the Name of the Lord be blessed, now and henceforth for ever! Amen. In the Name of the Father, of the Son, and of the Holy Ghost, Jesus of Nazareth, King of the Jews. May Christ conquer, reign, command, and defend me from all evil. Amen.

UNIVERSAL CONJURATION.

I, N., do conjure thee, 0 Spirit N., by the living God, by the true God, by the holy and all-ruling God, who created from nothingness the heaven, the earth, the sea, and all things that are therein, in virtue of the Most Holy Sacrament of the Eucharist, in the name of Jesus Christ, and by the power of this same Almighty Son of God, who for us and for our redemption was crucified, suffered death, and was buried; who rose again on the third day, and is now seated on the right hand of the Creator of the whole world, from whence he will come to judge the living and the dead; as also by the precious love of the Holy Spirit, perfect Trinity. I conjure thee within the circle, accursed one, by thy judgment, who didst dare to tempt God: I exorcise thee, Serpent, and I command thee to appear forthwith under a beautiful and well-favoured human form of soul and body, and to fulfil my behests without any deceit whatsoever, as also without mental reservation of any kind, by the great times of the God of gods and Lord of lords, ADONAY, TETRAGRAM MATON, JEHOVA, TETRAGRAM MATON, ADONAY, JEHOVA, OTHEOS, ATHANATOS, ISCHYR0S, AGLA, PENTACRAM MATON, SADAY, SADAY, SADAY, JEHOVA, OTHEOS, ATHANATOS a *Liciat* TETRAGRAMMATON, ADONAY, ISCHYROS, ATHANATOS, SADY, SADY, SADY, CADOS, CADOS,

CADOS, ELOY. AGLA, AGLA, AGLA, ADONAY, ADONAY.

I conjure thee, Evil and Accursed Serpent, N.. to appear at my will and pleasure, in this place, before this circle, without tarrying, without companions, without grievance, without noise, deformity, or murmuring. I exorcise thee by the ineffable names of God, to wit, Gog and Magog, which I am unworthy to pronounce; Come hither, Conic hither, Come hither. Accomplish my will and desire, without wile or falsehood. Otherwise St. Michael, the invisible Archangel, shall presently blast thee in the utmost depths of hell. Come, then, N., to do my will.



A.P.

Why tarriest thou, and why delayest? What doest thou? Make ready, obey your master, in the name of the Lord, BATHAT or RACHAT flowing over ABRACM ENS, ALCHOR or ABERER.

L.Q. L. F. A. P.

Behold the Pentacle of Solomon which I have brought into thy presence! I command thee, by order of the great God, ADONAY, TETRAGRAMMATON, and JEsUs!

Hasten, fulfil my behests, without wile or falsehood, but in all truth, in the name of the Saviour and Redeemer, Jesus Christ.

DISCHARGE.

Go in peace unto your places. May there be peace between us and you, and be ye ready to come when ye are called. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

ACT OF THANKSGIVING.

Praise, honour, glory, and blessing be unto Him who sitteth upon the throne, who liveth for ever and ever. Amen.

CONJURATION OF THE BooK.[1]

I conjure thee, 0 Book, to be useful and profitable unto all who shall have recourse to thee for the success of their affairs. I conjure thee anew, by the virtue of the Blood of Jesus Christ, contained daily in the chalice, to be serviceable unto all those who shall read thee. I exorcise thee, in the name of the Most Holy Trinity, in the name of the Most Holy Trinity, in the name of the Most Holy Trinity!

What follows must be said before the sealing of the Book.

I conjure and command you, 0 Spirits, all and so many as ye are, to accept this Book with good grace, so that whensoever we may read it, the same being approved and recognised as in proper form and valid, you shall be constrained to appear in comely human form when you are called, accordingly as the reader shall judge. In no circumstances shall you make any attempt upon the body, soul, or spirit of the reader, nor inflict any harm on those who may accompany him, either by mutterings, tempests, noise, scandals, nor yet by lesion or by hindrance in the execution of the commands of this Book. I conjure you to appear immediately when the conjuration is made, to execute without dallying all that is written and enumerated in its proper place in the said book. You shall obey, serve, instruct, impart, and perform all in your power for the benefit of those who command you, and the whole without illusion. If perchance some of the invoked spirits be unable to come or appear when required, they shall be bound over to send others vested with their power, who also shall swear solemnly to execute all that the reader may demand, and ye are all hereby enjoined by the Most Holy Names of the Omnipotent Living God, ELOYM, JAH, EL, ELOY, TETRAGRAMMATON, to fulfil everything as it is set forth above. If ye obey me not, I will force you to abide in torments for a thousand years, as also if any one of you receive not this Book with entire resignation to the will of the reader.

1 This is the *Liber Spirituum* of Pseudo-Agrippa, sufficiently described in Part I. The introduction of it in this Grimoire presupposes either an acquaintance in the reader or information which is omitted.

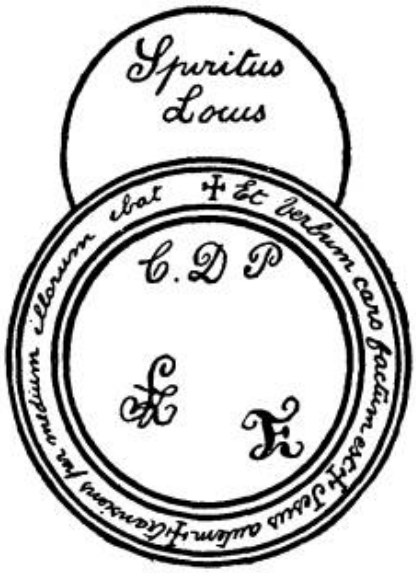
CONJURATION OF THE DEMONS.

In the Name of the Father, and of the Son, and of the Holy Ghost. Take heed! Come, all Spirits! By the virtue and power of your King, and by the seven crowns and chains of your Kings, all Spirits of the Hells are forced to appear in my presence before this pentacle or circle of Solomon, whensoever I shall call them. Come, then, all at my orders, to fulfil that which is in your power, as commanded. Come, therefore, from the East, South, West, and North! I conjure and command you, by the virtue and power of Him who is three, eternal, equal, who is God invisible, consubstantial, in a word, who has created the heavens, the sea, and all which is under heaven.

After these Conjurations you shall command them to affix the Seal.

CONCERNING THE FIGURE OF THE CIRCLE.

Circles should be described with charcoal or holy water, sprinkled with the wood of the blessed Cross.



The Magic Circle of Honorius

When they have been duly made, and the words have been written about the circle, the holy water which has served to bless the same may also be used to prevent the spirits from inflicting any hurt. Standing in the middle of the circle, you shall command them in a lively manner, as one who is their master.

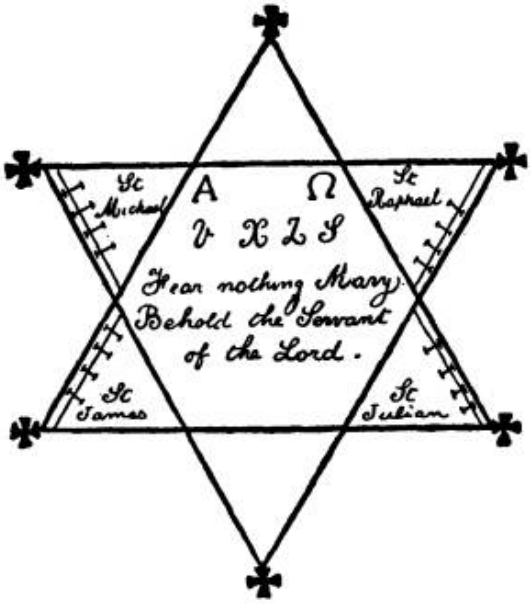
What must be said in Composing the Circle.

0 Lord, we fly to Thy virtue! 0 Lord, confirm this work! What is operated in us becomes like dust driven before the wind, and the Angel of the Lord pausing *(sic),* let the darkness disappear, and the Angel of the Lord ever pursuing, ALPHA, OMEGA, ELY, ELOTHE, FLOHIM, ZABAHOT, FLION, SADY.

Behold the Lion who is the conqueror of the Tribe of Judah, the Root of David! I will open the Book, and the seven seals thereof. I have beheld Satan as a bolt falling from heaven. It is Thou who hast given us power to crush dragons, scorpions, and all Thine enemies beneath Thy feet. Nothing shall harm us, not even ELOY, ELOHIM, ELOHE, ZABAHOT, ELI0N, ESARCHIE, ADONAY, JAH, TETRAGRAMMATON, SADY. The earth is the Lord's and all those who dwell therein, because He established it upon the seas and prepared it in the midst of the waves. Who shall ascend unto the mountain of the Lord? Who shall be received in his Holy Place? The innocent of hands and clean of heart. Who bath not received his soul in vain, and hath not sworn false witness against his neighbour. The same shall be blessed of God, and shall obtain mercy of God to his salvation. He is of the generation of those who seek Him. Open your gates, ye princes, open the eternal gates, and the King of Glory shall enter! Who is this King of Glory? The Lord Almighty, the Lord, mighty in battle. Open your gates, ye princes! Lift up the eternal gates. Who is this King of Glory? The Lord Almighty. This Lord is the King of Glory. Glory be to the Father, &c.

To dismiss them, the Pentacle of Solomon must be exhibited, at the same time saying a-s follows :— Behold your sentence! Behold that which forbids

rebellion to our wills, and doth ordain you to return unto your abodes. May peace be between us and you, and be my will.



CONJURATION OF THE KING OF THE EAST.

I conjure and invoke thee, 0 powerful King of the East Magoa, by my holy labour, by all the names of Divinity, by the name of the All-Powerful: I command thee to obey, and to come to me, or that failing, forthwith and immediately to send unto me Massayel, Ariel, Satiel, Arduel, Acorib, to respond concerning all that I would know and to fulfil all that I shall command. Else

thou shalt come verily in thine own person to satisfy my will; which refusing, I shall compel thee by all the virtue and power of God.

The Grand Pentacle or Circle of Solomon will answer for the above and following Conjurations, which can be said on all days and at all hours. If it be desired to speak only with one spirit, one only need be named, at the choice of the reader.

CONJURATION OF THE KING OF THE SOUTH.

0 Egym, great King of the South, I conjure and invoke thee by the most high and holy Names of God, do thou here manifest, clothed with all thy power; come before this circle, or at least send me forthwith Fadal, Nastrache, to make answer unto me, and to execute all my wishes. If thou failest, I shall force thee by God Himself.

CONJURATION OF THE KING OF THE WEST.

0 Baymon, most potent King, who reignest in the Western quarter, I call and I invoke thee in the name of the Deity! I command thee by virtue of the Most High, to send me immediately before this circle the Spirit Passiel Rosus, with all other Spirits who are subject unto thee, that the same may answer in everything, even as I shall require them. If thou

failest, I will torment thee with the sword of fire divine; I will multiply thy sufferings, and will burn thee.

CONJURATION OF THE KING OF THE NORTH.

0 thou, Amaymon, King and Emperor of the Northern parts, I call, invoke, exorcise, and conjure thee, by the virtue and power of the Creator, and by the virtue of virtues, to send me presently, and without delay, Madael, Laaval, Bamlahe, Belem, and Ramath, with all other Spirits of thine obedience, in comely and human form! In whatsoever place thou now art, come hither and render that honour which thou owest to the true living God, who is thy Creator. In the name of the Father, of the Son, and of the Holy Ghost, come therefore, and be obedient, in front of this circle, without peril to my body or soul. Appear in comely human form, with no terror encompassing thee. I conjure thee, make haste, come straightway, and at once. By all the Divine names— SECHIEL, BARACHIEL—if thou dost not obey promptly, BALANDIER, *suspensus, iracundus, Origratiumgu, Partus, Olemdemis, and Bautratis,* N. I exorcise thee, do invoke, and do impose most high commandment upon thee, by the omnipotence of the living God, and of the true God; by the virtue of the holy God, and by the power of Him who spake and all things were made, even by His holy commandment the heaven and earth were made, with all that is in them! I adjure

thee by the Father, by the Son, and by the Holy Ghost, even by the Holy Trinity, by that God whom thou canst not resist, under whose empire I will compel thee; I conjure thee by God the Father, by God the Son, by God the Holy Ghost, by the Mother of Jesus Christ, Holy Mother and perpetual Virgin, by her sacred heart, by her blessed milk, which the Son of the Father sucked, by her most holy body and soul, by all the parts and members of this Virgin, by all the sufferings, afflictions, labours, agonies which she endured during the whole course of her life, by all the sighs she uttered, by the holy tears which she shed whilst her dear Son wept before the time of His dolorous passion and on the tree of the Cross, by all the sacred holy things which are offered and done, and also by all others, as in heaven so on earth, in honour of our Saviour Jesus Christ, and of the Blessed Mary, His Mother, by whatsoever is celestial, by the Church Militant, in honour of the Virgin and of all the Saints. In like manner, I conjure thee by the Holy Trinity, by all other mysteries, by the sign of the Cross, by the most precious blood and water which flowed from the side of Jesus Christ, by the sweat which issued from His whole body, when He said in the Garden of Olives: My Father, if it be possible, let this chalice pass from me—I conjure thee by His death and passion, by His burial and glorious resurrection, by His ascension, by the coming of the Holy Ghost. I adjure thee, furthermore, by the crown of thorns which was set upon His head, by the blood

which flowed from His feet and hands, by the nails with which He was nailed to the tree of the Cross, by the holy tears which He shed, by all which He suffered willingly through great love of us: by the lungs, the heart, the hair, the inward parts, and by all the members, of our Saviour Jesus Christ. I conjure thee by the judgment of the living and the dead, by the Gospel words of our Saviour Jesus Christ, by His preachings, by His sayings, by all His miracles, by the child in swaddling-clothes, by the crying child, borne by the mother in her most pure and virginal womb; by the glorious intercession of the Virgin Mother of our Saviour Jesus Christ; by all which is of God and of His Most Holy Mother, as in heaven so on earth. I conjure thee by the holy Angels and Archangels, and by all the blessed orders of Spirits, by the holy patriarchs and prophets, by all the holy martyrs and confessors, by all the holy virgins and innocent widows, and by all the saints of God, both men and women. I conjure thee by the head of St. John the Baptist, by the milk of St. Catherine, and by all the Saints.

CONJURATION FOR EACH DAY OF THE WEEK.

For Monday, to Lucifer.

This experience is commonly performed between eleven and twelve o'clock, or between three and four. Requisites: coal, and consecrated chalk to compose the circle, about which these words must be written: I forbid thee, Lucifer, in the name of the Most Holy Trinity, to enter within this circle. A mouse must be provided to give him; the master must have a stole and holy water, an air also and a surplice. He must recite the Conjuration in a lively manner, commanding sharply and shortly, as a lord should address his servant, with all kinds of
menaces: SATAN, RANTAM, PALLANTRE, LUTAIS, C0RI-CACOEM, SCIRCIGREUR, I require thee to give me very humbly, &c.

Conjuration

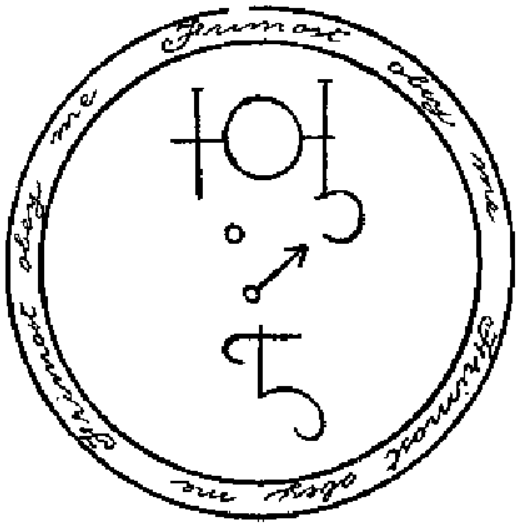
I conjure thee, Lucifer, by the living God, by the true God, by the holy God, who spake and all was made, who commanded and all things were created and made! I conjure thee by the ineffable name of God, ON, ALPHA and OMEGA, ELOY, ELOYM, YA, SADAY, LUX, MUGIENS, REX, SALUS, ADONAY, EMMANUEL, MEssIAs; and I adjure, conjure, and exorcise thee by the names which are declared under the letters V, C, X, as also by the names

JEHOVAH, SOL, AGLA, RIFFAs0RIs, ORIsT0N, ORPHITNE, PHATON, IPRETU, OCIA, SP1~RATON, IMAGON, AMUL, PENATON, SOTER, TETRAGRAMMATON, ELOY, PREMOTON, SITMON, PERIGARON, IRATATON, PLEGATON, ON, PEROHIRAM, TIRos, RUBIPHATON, SIMULATON, PERPI, KLARIMUM, TREMENDUM, MERAY, and by the most high ineffable names of God, GALl, ENGA, EL, HABDANUM, INGODUM, OBU ENGLABIS, do thou make haste to come, or send me N., having a comely and human form in no wise repulsive, that he may answer in real truth whatsoever I shall ask him, being also powerless to hurt me, or any person whomsoever, either in body or soul.

For Tuesday, to Frimost.[1]

This experience is performed at night from nine to ten o'clock, and the first stone found is given to him. He is to be received with dignity and honour. Proceed as on Monday; compose the circle, and write about it:

Obey me, Frimost! Obey me, Frimost! Obey me, Frimost!



CONJURATION.

I conjue and command thee, Frimost, by all the names wherewith thou canst be constrained and bound! I exorcise thee, Nambroth, by thy name, by the virtue of all spirits, by all characters, by the Jewish, Greek, and Chaldean conjurations, by the confusion and malediction, and I will redouble thy pains and torments from day to day for ever, if thou come not now to accomplish my will and submit to all that I shall command, being powerless to harm me, or those who accompany me,

either in body or soul.

For Wednesday, to Astaroth.

This experience is performed at night, from ten to eleven o'clock; it is designed to obtain the good graces of the King and others. Write in the circle as follows:
Come, Astaroth! Come, Astaroth! Come, Astaroth!

CONJURATION.

I conjure thee, Astaroth, wicked spirit, by the words Christ of Nazareth, unto whom all demons are submitted, who was

conceived of the Virgin Mary; by the mystery of the Angel Gabriel, I conjure thee; and again in the name of the Father, and of the Son, and of the Holy Ghost; in the name of the glorious Virgin Mary, and of the Most Holy Trinity, in whose honour do all the Archangels, Thrones, Dominations, Powers, Patriarchs, Prophets, Apostles, and Evangelists sing without end; Hosannah, Hosannah, Hosannah, Lord God of Hosts, who art, who wast, who art to come, as a river of burning fire! Neglect not my commands, refuse not to come. I command thee by Him who shall appear with flames to judge the living and the dead, unto whom is all honour, praise, and glory. Come, therefore, promptly, obey my will, appear and give praise to the true God, unto the living God, yea, unto all His works; fail not to obey me, and give honour to the Holy Ghost, in whose name I command thee.

This experience is made at night, from three to four o'clock, at which hour he is called, and appears in the form of a King. A little bread must be given him when he is required to depart; he renders man happy and also discovers treasures. Write about the circle as follows:
Holy God! Holy God! Holy God!

CONJURATION.

I conjure thee, Silcharde, by the image and likeness of Jesus Christ our Saviour, whose death and passion redeemed the entire human race, who also wills that, by His providence, thou appear forthwith in this place. I command thee by all the Kingdoms of God. Act—I adjure and constrain thee by his Holy Name, by Him who walked upon the asp, who crushed the lion and the dragon. Do thou obey me, and fulfil my commands, being powerless to do harm unto me, or any person whomsoever, either in body or soul.

By the Holy God
By the Holy God
By the Holy God

For Friday, to Bechard.

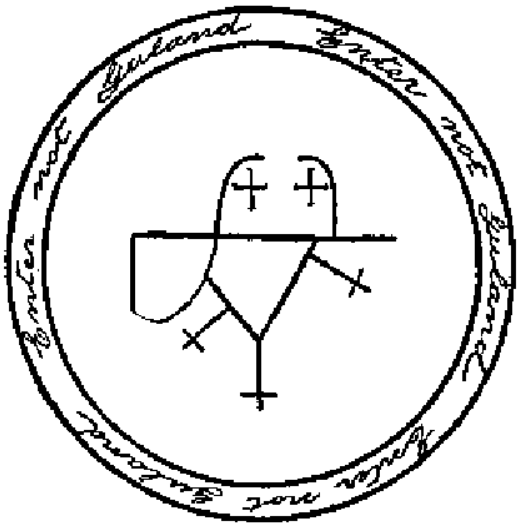
This experience is peformed an night from eleven to twelve o'clock, and a nut must be given to him. Write within the circle: Come, Bechard! Come, Bechard! Come, Bechard!

CONJURATION.

I conjure thee, Bechard, and constrain thee, in like manner, by the Most Holy Names of God, ELOY, ADONAY, ELOY, AGLA, SAMALABACTAY, which are written in Hebrew, Greek and Latin; by all the sacraments, by all the names written in this book; and by him who drove thee from the height of Heaven. I conjure and command thee by the virtue of the Most Holy Eucharist, which hath redeemed men from their sins; I conjure thee to come without any delay, to do and perform all my biddings, without any prejudice to my body or soul, without harming my book, or doing injury to those that accompany me.

For Saturday, to Guland.[1]

This experience is performed at night from eleven to twelve o'clock, and so soon as he appears burnt bread must be given him. Ask him anything you will, and he will obey you on the spot. Write in his circle: Enter not, Guland! Enter not, Guland! Enter not, Guland!



CONJURATION.

I conjure thee, 0 Guland, in the name of Satan, in the name of Beelzebuth, in the name of Astaroth, and in the name of all other Spirits, to make haste and appear before me. Come, then in the name of Satan and in the names of all other demons. Come to me, I command thee, in the name of the Most Holy Trinity. Come without inflicting any harm upon me, without injury to my body or soul, without maltreating my books, or anything which I use. I command thee to appear without delay, or, that failing, to send me forthwith another Spirit having the same power as thou hast, who shall accomplish my commands and be submitted to my will, wanting which, he whom thou shalt send

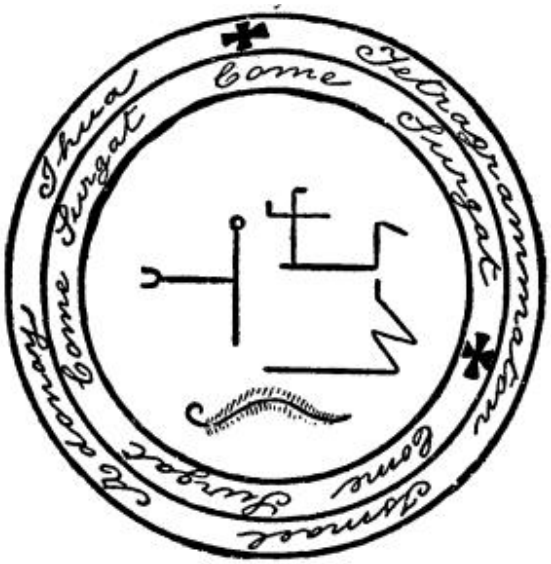
me, if indeed thou comest not thyself, shall in no wise depart, nor until he bath in all things fulfilled my desire.

For Sunday, to Surgat.[1]

This experience is performed at night from eleven to one o'clock. He will demand a hair of your head, but give him one of a fox, and see that he takes it. His office is to discover and transport all treasures, and perform anything that you may will. Write in his circle:

TnTRAGRAM MATON, TETRAGRAM MATON, TETRAGRAM MATON. ISMAEL, ADONAY, IHUA. And in a second circle:

Come, Surgat! Come, Surgat t Come, Surgat!



CONJURATION.

I conjure thee, 0 Surgat, by all the names which are written in this book, to present thyself here before me, promptly and without delay, being ready to obey me in all things, or, failing this, to despatch me a Spirit with a stone which shall make me invisible to every one whensoever I carry it! And I conjure thee to be submitted in thine own person, or in the person of him or of those whom thou shalt send me, to do and accomplish my will, and all that I shall command, without harm to me or to any one, so soon as I make known my intent.

Very Powerful Conjuration for all days and hours of the Day or Night, being for Treasures hidden by men or Spirits, that the same may be possessed and transported.

I command you, 0 all ye demons dwelling in these parts, or in what part of the world soever ye may be, by whatsoever power may have been given you by God and our holy Angels over this place, and by the powerful Principality of the infernal abysses, as also by all your brethren, both general and special demons, whether dwelling in the East, West, South, or North, or in any side of the earth, and, in like manner, by the power ofGod the Father, by the wisdom of God the Son, by the virtue of the Holy Ghost, and by the authority I derive from our Saviour Jesus Christ, the only Son of the Almighty and the Creator, who made us and all creatures from nothing, who also ordains that you do hereby abdicate all power to guard, habit, and abide in this place; by whom further I constrain and command you, *nolens volens,* without guile or deception, to declare me your names, and to leave me in peaceable possession and rule over this place, of whatsoever legion you be and of whatsoever part of the world; by order of the Most Holy Trinity, and by the merits of the Most Holy and Blessed Virgin, as also of all the saints, I unbind you all, spirits who abide in this place, and I drive you to the deepest infernal abysses. Thus: Go, all Spirits accursed, who are condemned to the flame eternal which is prepared for you and your companions, if ye be rebellious and dis-obedient. I conjure you by the same authority, I exhort and call

you, I constrain and command you, by all the powers of your superior demons, to come, obey, and reply positively to what I direct you in the name of Jesus Christ. Whence, if you or they do not obey promptly and without tarrying, I will shortly increase your torments for a thousand years in hell. I constrain you therefore to appear here in comely human shape, by the Most High Names of God, HAIN, L0N, HILAY, SABAOTH, HELIM, RADISH~~, LEDIEHA, ADONAY, JEHOVA, YAH, TETRAGRAMMATON, SADA!, MESSIAS, AGIOS, ISCHYROS, EMMANUEL, AGLA, Jesus who is ALPHA and OMEGA, the beginning and the end, that you be justly established in the fire, having no power to reside, habit, or abide in this place henceforth; and I require your doom by the virtue of the said names, to wit, that St. Michael drive you to the uttermost of the infernal abyss, in the name of the Father, and of the Son, and of the Holy Ghost. So I conjure thee, Acham, or whomsoever thou mayst be,

by the Most Holy Names of God, by MALHAME, JAE,

MAY, MABRON, JACOB, DASMEDIAS, EL0Y, ATERESTIN, JANASTARDY, FINI5, AGIos, JSCHYROS, OTHEOS, ATHAN-ATOS, AGLA, JEHOVA, HOM0SION, AGA, MESSIAS, SOTHER,

CHRISTUS VINCIT, CHRISTUS IMPERAT, INCREATUS

SPIRITUS SANCTUS.

I conjure thee, Cassiel, or whomsoever thou mayest be, by all the said names, with power and with exorcism! I warn thee by the other sacred names of the most great Creator, which are or shall hereafter be communicated to thee; hearken forthwith and immediately to my words, and observe them inviolably, as sentences of the last dreadful day of judgment, which thou must obey inviolately, nor think to repulse me because I am a sinner, for therein shalt thou repulse the commands of the Most High God. Knowest thou not that thou art bereft of thy powers before thy Creator and ours? Think therefore what thou refusest, and pledge therefore thine obedience, swearing by the said last dreadful day of judgment, and by Him who bath created all things by His word, whom all creatures obey. P. *per sedem Balda'rey et per gratiam et diligentiam tuam habuisti ab eo ha~ic n&atimanamilam,* as I command thee.

The Grand Grimoire
With
The Great Clavicle of Solomon

Compiled by:
goldtrend@yahoo.com
Dark Lodge of the Desert Yahoo Group
http://groups.yahoo.com/group/Dark_Lodge/

The Grand Grimoire

Chapter I

This Book is so rare and sought after in our country it has been called, by our Rabbis, the true Great Work. They were the ones who left us this precious original that many charlatans uselessly wanted to counterfeit, attempting to imitate the truth that they never found, in order to swindle ingenuous individuals who have faith in initial encounters without seeking their true Source.

This manuscript has been copied from various writings of the great King Solomon. This great king spent all of his days in the most difficult search and in the most obscure and unexpected secrets. In the end he succeeded in all of his endeavors and he reached his goal of penetrating the most profound dwelling of the spirits, whom he obliged to obey him by the power of his talisman, the clavicle, since who else but this powerful genius would have dared bring to light the thundering words that he made use of to constrain the rebel spirits to his will, having penetrated up to the celestial beings to learn more thoroughly the secrets and the powerful words that have the force of a terrible and respected God?

This great King discovered the secrets of which the great Divinity made use, and then enabled us to understand the influence of the stars, the constellation of the planets. To prepare the fulminating (or Conjurer's) rod, with it's effects which make the spirits tremble and of which God made use of to arm the angel who expelled Adam and Eve from the Garden of Eden; with which God struck down the Rebel Angels, precipitating their pride (or imagination) into the most horrendous abyss. With the power of this rod clouds are formed, hurricanes are dispersed and one can make them fall on the part of the earth that one desires.

Chapter II

Weak men and mortals! Tremble at your temerity when you blindly think that you possess such a profound science. You are taking your spirit beyond its spheres. Learn from me that before undertaking this work it is necessary to be steadfast, constant and most careful to observe exactly, point by point, everything that I will tell you (without which) everything would rebound to your disadvantage, confusion and total loss. If, to the contrary, you comply exactly that which I tell you, you will leave behind your baseness and indigence and you will have full success in all of your enterprises.

Arm yourselves then with intrepidation, prudence and virtuosity in order to succeed at this great and immense task, at which I have spent 67 years working day and night. To succeed at this great goal it is necessary to do exactly that which I will hereby indicate.

----Solomon

Principio

You will pass a quarter of a month abstaining from the company of the opposite sex, so as to not fall into impurity.

Begin the quarter of a month by promising to the great ADONAY, who is the leader of all of the spirits to have two meals a day every 24 hours of the above-mentioned quarter month, during which you will eat at midday and midnight, or at seven in the morning and seven in the evening, reciting the following prayer before dining for this entire period.

The manner in which one can make any sort of spirit appear, reciting the great invocation that you will find in this book. So also, the true method of preparation.

Prayer

"I implore you, O great and powerful ADONAY, head of all spirits. I implore you O ELOHIM I implore you O JEHOVA, O great King ADONAY, condescend to be favorable. So it shall be. Amen."

Then eat your meals, and don't undress, and sleep as little as possible for the prescribed quarter of a month, continually thinking of your undertaking and putting all of your faith and hope in the infinite good of the Great ADONAY.

The second day of this period, you will buy a bloodstone called *Ematille* from the druggist and you will always carry it with you and it will preserve you from all fears and worries since the spirit that you intend to bring into your servitude will do all that he can to dissuade you from your undertaking, believing with these means to liberate himself and thereby break the twines of the net that you begin to fasten around him. This. project must be undertaken only by one other person, including the Karcist, (the one who must speak to the spirit), keeping in his hand the fulminating wand.

It is essential to choose a solitary location for this operation, which is far from any uproar, so that the operator is not interrupted. Following this, you will buy a young virgin kid, that on the third day of the quarter you will adorn with a garland of vervain (or, the sacred herb) which you will attach to his head with a green ribbon. Then you will transport it to the place that has been chosen for your operation; your right arm will be bare to the shoulder, armed with a blade of pure steel, a fire of white wood will be lit, you will say the following words with hope and resolve.

First Offering

"I offer you this victim, O great ADONAY, ELOHIM, ARIEL and JEHOVA, and this in the honor, glory and power of your superior and to all if the spirits, be so kind, O great ADONAY, as to appreciate it. Amen."

Following this you will skin the kid and take its skin, putting the rest of it in the fire until it is reduced to ashes, which you will gather and throw to the rising Sun pronouncing the following words:

"It is for the honor, glory and power of *your name*, O ADONAY, ELOHIM, ARIEL and JEHOVA, that I shed the blood of this victim. Deign yourself to accept these ashes, O great ADONAY."

While the sacrifice burns, rejoice in the honor and glory of the great ADONAY, ELOHIM, ARIEL and JEHOVA taking care to conserve the kids skin to make the round, or the grand cabalistic circle in which you will stay the day of the great undertaking. Containing the true composition of the mysterious or fulminating wand as it is depicted here below.

Chapter III

On the eve of the great undertaking you will search for a rod or wand of wild hazel tree that has not yet born fruit, at the highest point of the sought-after branch there should be a second little branch in the form of a fork with two ends; its length should be nineteen and a half inches.

After having found a branch of this shape, only look at it but abstain from touching it, waiting for the following day, a day destined for action, in which you will go and cut it precisely at sunrise, and denude it of its leaves and small twigs, if there are any of these and with the same blade that was used to skin the sacrifice, which will still be tainted with its blood; you will cut it when the Sun starts to break forth on this hemisphere, pronouncing the following words:

"I beseech you, O great ADONAY, ELOHIM, ARIEL and JEHOVA to be favorable and to give this rod that I am cutting the strength of Jacob and the virtue of Moses and that of the great Joshua; and I beseech you, O great ADONAY, ELOHIM, ARIEL and JEHOVA to enclose in this rod all the power of Samson, the righteous rage of Emmanuel and the Thunderbolt of ZARIATNATMICK who will avenge man's affronts on the day of Judgement."

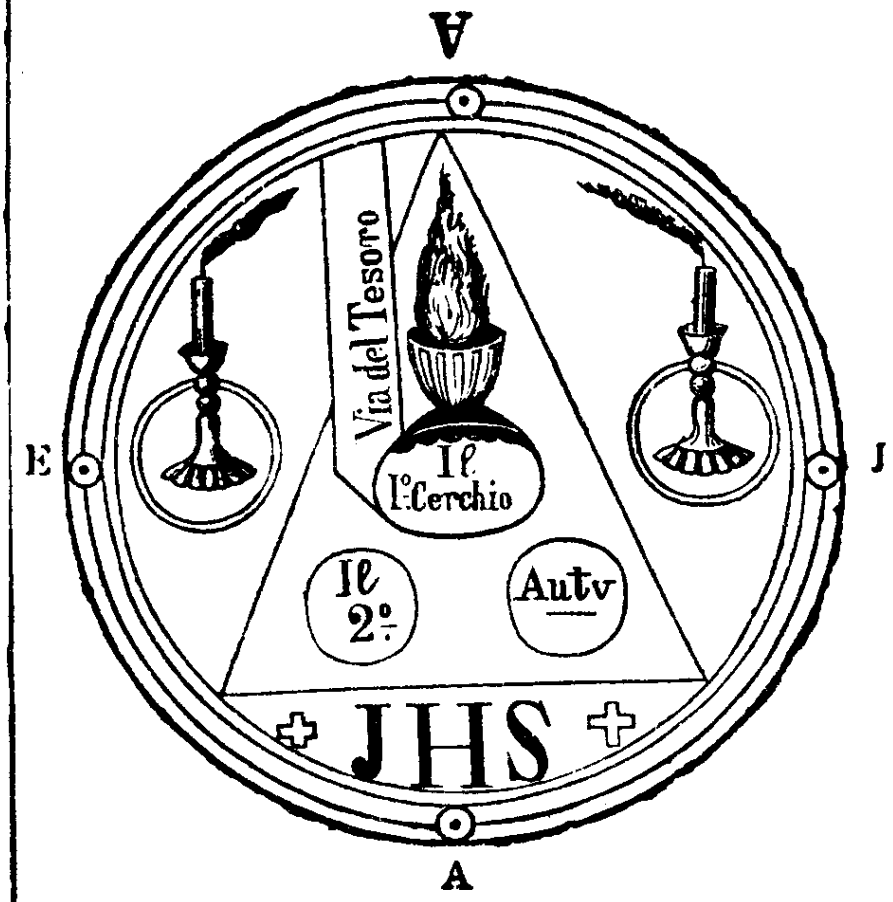
After having pronounced these great and terrible words, always keeping your eyes turned toward the rising sun, cut the branch and take it to your room,

then take a piece of wood that is of the same thickness as the two ends of the rod and take it to a Smith to cap the two ends of the fork with the steel blade that was used to skin the sacrifice, ensuring that the two blades are sharp and when they are fitted to the two pieces of wood, take them home, putting the two irons on the true rod yourself, then take a Lodestone, heat it in the fire to magnetize the points of the rod pronouncing the following words:

"By the power of the great ADONAY, ELOHIM, ARIEL and JEHOVA, I beseech you to unite all of the materials that I desire by the power of the great ADONAY, ELOHIM, ARIEL and JEHOVA I command you by the incorruptibility of water and fire, to separate all of the materials as they were separated the day of the creation of the world. Amen."

Following this I assure you (in the honor of the great ADONAY) being certain that you possess the greatest Treasure of the Light. The following evening take your rod, the kid skin, the Bloodstone, the two garlands of vervain, then also, the two candleholders and two pounds of virgin wax that has been blessed; take also the lodestone and two smooth Flintstones to light the fire also half a bottle of Spirit of Water and a portion of blessed incense mixed with some Camfora and four nails that were used in the coffin of a child who has recently died. Then take yourself to the place where you have to do the Great Work, doing exactly the following, executing point-by-point the great KABBALISTIC CIRCLE in the manner indicated.

TRIANGOLO



DEI PATTI

Lucifuge Rofocale

Chapter IV

Containing the true method to make the great cabalistic circle.

Start by forming a circle with the kid skin that you will nail down with the four nails, then with the Bloodstone you will make a triangle inside of the circle, starting from the direction of the rising sun; make also with the Bloodstone the four letters that are written outside of the circle. So also the saintly name of Jesus in this manner: † JHS † between two crosses so that the spirits can't harm you from behind.

Following this, the Karcist (who is the operator) will let his Associates into the Triangle and he will also enter without letting himself become frightened by any noise that he could hear, putting the two candleholders with the two garlands of vervain to the right and to the left of the internal triangle. That done, light the two candles and put a new vase in front of you, that is, in front of the Karcist, filled with the ash of the Willow wood that you have burned earlier that same day.

The Karcist will light it and pouring in a part of the Spirit of Water and part of the incense and Camfor, and conserving the remaining part to maintain a continuous flame that will suffice for the entire operation.

Having done everything exactly as has been described here you will pronounce the following words.

"I present you, O great ADONAY, this incense as the most pure, at the same time I present you with these ashes which come from the lightest (or finest) wood. I offer you them, O great ADONAY, ELOHIM, ARIEL and JEHOVA, with ll my heart and spirit. Condescend, O great ADONAY, to accept them. Amen."

Pay attention not to have any impure metal on your person but only some gold or silver coins folded in a piece of paper to throw at the spirit so that he cannot harm you when he presents himself to you before the circle and while he takes the coin you will begin the following prayer, arming yourself with courage, strength and prudence.

Be careful that only the Karcist, or Operator, speaks; the others must remain silent, even if the spirit interrogates or threatens them.

First Oration

"O great living God, the only and same person, the Father, the Son, and the Holy Ghost, I adore you with the most profound respect and I submit myself

to your saintly and woryour custody with full faith. I sincerely believe that you are my creator, my benefactor and my support and master; I declare to you that I have no other wish but that of belonging to you for eternity. So it shall be. Amen."

Second Oration

"O great living God, who created man to be happy in this life and who created everything for our needs, and who said that everything shall be dependent on man; be favorable and do not permit that the rebel spirits possess the treasures that were formed by your hands for earthly needs. Give me, O great God, the faculty to possess them by the powerful and terrible words of the Clavicle: ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON. Be favorable. So shall it be."

Be careful to maintain your flame with the spirits of the wine, incense and canphora and then make the following offering.

"I offer you this incense as the purest that I could find, O great ADONAY, ELOHIM, ARIEL and JEHOVA deign to accept it. O great ADONAY use your power to be favorable and enable me to succeed in this great undertaking. So it shall be. Amen."

First Invocation to Emperor Lucifer

"Emperor Lucifer, prince and master of the rebel spirits, I implore you to abandon your dwelling, in whatever part of the world you should be, to come and speak to me. I command and entreat you by the authority of the great living God, the Father, the Son and the Holy Spirit, to come noiselessly and without giving off any offensive scents, to respond in a clear and intelligible voice, point by point, to all that I shall ask you, failing which, thou shalt be most surely compelled to obedience by the power of the divine ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON, and by the whole hierarchy of superior spirits, who shall constrain you against your will.

Second Invocation to Emperor Lucifer

"I command and entreat you Emperor Lucifer, by the authority of the great living God, by the power of EMMANUEL his Son, your only master and mine, and by virtue of his precious blood which he spilled to liberate man from his chains, I order you to abandon your dwelling in whatever part of the world you should be, swearing to you that I will not give you a moment of rest, but that you come to speak to me immediately with an intelligent voice or, if you cannot come in person, send me your messenger Astaroth in human guise noiselessly and without foul scents otherwise I will strike you and your entire kind with the blasting rod as far as the bottom of the abysses and it will be with the power of

these great words of the Clavicle, by ADONAY, ELOHIM, ARIEL, JEHOVA, TAGLA, MATHON, ALMOZIN, ARIOS, PITHONIA, MAGOTS, SYLPHAE, TABOTS, SALAMANDRAE, GNOMUS, TERRAE, CELLIS, GODIUS, AQUA; immediately."

Warning

Prior to reading of the third invocation, if the spirit doesn't appear, read the Clavicle as follows, and strike all of the spirits, putting the two ends of the fork of your rod in the fire. At this point do not be frightened by the horrible cries that you will hear because all of the spirits will appear. Before reading the Clavicle, while the noise continues, read again the third invocation.

Third Invocation to Emperor Lucifer

"I command you, Emperor Lucifer, by the great living God, his dear son and the Holy Ghost and by the power of the great ADONAY, ELOHIM, ARIEL AND JEHOVA, to appear now or send me your ASTAROTH. I command you to abandon your dwelling in whatever part of the world it should be, declaring to you that if you do not appear immediately, I will strike you and all of your cohorts again with the blasting rod of the great ADONAY, ELOHIM, ARIEL AND JEHOVA."

If the spirit still has not appeared put the two ends of your rod in the fire and read the following words of Solomon's Clavicle.

Grand Invocation of the Great Kabbala

"I supplicate you, O Spirit! by the power of the grand ADONAY, to appear instanter, and by ELOHIM, by ARIEL, by JEHOVA, by AGLA, TAGLA, MATHON, OARIOS, ALMOAZIN, ARIOS, MEMBROT, VARIOS, PITHONA, MAJODS, SULPHAE, GABOTS, SALAMANDRAE, TABOTS, GINGUA, JANNA, ETITNAMUS, ZARIATNATMIX, etc.. A ✚ E ✚ A ✚ J ✚ A ✚ T ✚ M ✚ O ✚ A ✚ A ✚ M ✚ V ✚ P ✚ M ✚ S ✚ C ✚ S ✚ J ✚ C ✚ G ✚ A ✚ J ✚ F ✚ Z ✚ etc.."

After having twice repeated these great and powerful words you can be sure that the spirit will appear in the following manner.

The Apparation of the Spirit

"Here I am, what will you ask of me? Why do you torment my peace? Desist from striking me again with that terrible rod."
--------Lucifuge Rofocale

Lucifuge Rofocale

Lucifuge Rofocale

Query to the Spirit

"Had you appeared when I called you, I would not have struck you: consider that if you do not confer upon me that which I ask, I will eternally torment you."

---------Solomon

Response of the Spirit

"Do not bother or disturb me further. Tell me immediately what you want."

--------Lucifuge Rofocale

Query to the Spirit

"I command you to come and speak to me twice daily during the night, or to those who have the book which you will approve and sign. I will leave it to you to choose which times are most convenient to you, if you do not want to approve the following times hereby indicated, that is:

On Monday at nine o'clock and at midnight.
On Tuesday at ten o'clock and at one in the morning.
On Wednesday at eleven o'clock and at two in the morning.
On Thursday at eight and ten o'clock.
On Friday at seven in the evening and at midnight.
On Saturday at nine in the evening and at eleven at night.

Moreover, I command you to give me the nearest treasure and I promise you as reward the first piece of gold or silver which I touch with my hands on the first day of every month. Here is what I ask of you."

---------Solomon

Response of the Spirit

"I cannot grant yhat which you ask of me, if not on this, nor on any others, unless you give yourself over to me in fifty years, to do with thy body and soul as I please.

--------Lucifuge Rofocale

Query to the Spirit

"I am going to strike you and all of your cohorts by the power of the great ADONAY if you do not immediately grant to me that which I ask of you."

---------Solomon

Warning

Put the two ends of the blasting rod in the fire again; re-reading the great invocation of the Clavicle, until the spirit submits to your wishes."

Response and Covenant with the Spirit

"Do not strike me anymore! I promise to do everything that you want. Two hours at night-time every day of the week, that is:

On Monday at ten o'clock and at midnight.
On Tuesday at eleven o'clock and at one in the morning.
On Wednesday at midnight and at two in the morning.
On Thursday at eight and eleven o'clock.
On Friday at nine in the evening and at midnight.
On Saturday at ten o'clock in the evening and at one in the morning.

I also approve your book and I give my signature in parchment which I will attach to this book so that you can use it for your needs; I also submit myself to appear before you whenever I am called and when you open the book and are purified and have the terrible blasting rod and have prepared the great kabbalistic circle and Pronouncing the name Rofocale. I promise to appeaer and treat you, and those who have this book which will bear my signature, considerately and in a friendly manner as long as you shall call me to order as soon as have need of me. I shall also induce myself to give you the treasure for which you have asked, provided that you keep the secret forever; that you shall be charitable towards the poor and that you give me a gold or silver coin all the first days of every month. If you neglect to do this things you shall be mine forever."

--------Lucifuge Rofocale, Approved

The Signature:

Response to the Spirit

“I will adhere to your demand.”

---------Solomon

✚ **Centum Regum** ✚

Conjuring Lucifer

LUCIFER, OUIA, KAMERON, ALISCOT, MANDESUMINI, POEMI, ORIEL, MAGREUSE, PARINOSCON, ESTIO, DUMOGON, DIVORCON, CASMIEL, HUGRAS, FABIEL, VONTON, ULI, SODIERNO, PETAN! Come LUCIFER. Amen.

The Promise of the Spirit

First Article

I, Lucifer, am the extremely powerful Emperor, supreme and independent, free and absolute ruler of the subterranean kingdom, despotic lord over all my jurisdiction. I, the formidable, terrible, most noble, rule everything in the most regular fashion, moving and governing the fortunes and misfortunes of my subjects with absolute power, wise and sagacious, endowed with the most sublime and luminous character, am the dominator of Europe and of all misfortunes in general.

Second Article

I promise and swear, in the name of the God of the living, obedience, promptitude, and submission to the owner of this book; signed and sworn, in the name of the undersigned and of my aforementioned subjects, and by the virtue of the oath and signature I swear to adhere to all that will please the owner of this book.

Third Article

Additionally, as for one of my own subjects that reading my summons from the first article may cause them to appear at once in the guise of a handsome young man with a pleasing appearance without making any uproar or noise or anything else that might cause my master to be offended or frightened, to respond truthfully and clearly, without duplicity, to his interrogations and to fulfill that which is commanded of me, with complete loyalty and sincerely, without spreading scents or any other magical invocations, actions or ceremonies but rather to appear instantaneously ready to execute your commands.

Fourth Article

Without in these occasions ever, ever, ever damaging the countryside or anything else that springs from the earth. I will accomplish my service and leave at once without causing any commotion.

Fifth Article

Additionally, I promise and swear to the aforesaid:servitude of all my subjects to the owner of this book without differentiation in rank, dignity or any other division but any time, in any weather, season, year, month, week, day, hour or quarter, that at the moment my invocation is read to provide any of my subjects to appear in the form of a handsome young man to the service of the owner of this book and not to leave unless I or my subjects given license with the simple formula, either from myself or from others.

Sixth Article

Morever, I promise and swear my subjects in the name of God and of other mysterious dispositions will practice secrecy and invincible loyalty without ever failing to fulfill my oath and promises.

Seventh Article

Also I promise and swear on behalf of all my subjects to protect and defend the owner of this book from all misfortunes, dangers and other natural and accidental occurrences, and for whatever he might want when I am called to assist him with anything he might need, although it is not noted in this book.

Method of Dismissal

I leave you in peace and I will permit you to retire to wherever you please, to return immediately with my invocation. In the name of the Father, The Son and the Holy Spirit. Amen.

Orders of the Spirit

“Follow me and you will come to identify the treasure.”

Then the Karcist, armed with the blasting rod and the Bloodstone, will leave the circle at that point where the door of mighty ADONAY is figured, towards the place where the treasure is located, and will follow the spirit; the others shall not move from there place in the circle and shall remain there without any fear, despite the noise that they will hear and any vision that they see.

The spirit will then take the Karcist to the entrance of the treasure and it might be that the Karcist will see something like a big dog with a collar that shines like the Sun that will block the entrance; this is the gnome that you will drive away from you by presenting the forked part of the rod, then he will walk towards the treasure. You will follow him and having arrived at the treasure, you will be surprised to see the person who originally hid it, who will want to throw himself over it however he will not be able to approach it. It is necessary to be armed with a sheet of virgin parchment on which you will have written the great conjuration of the Clavicle which you will throw over the treasure.

At the same time, take a coin as a token of gratitude, and throwing first one of yours that you have bitten and withdrawing backwards, that is, with your shoulders back, taking with you all of the coins that you can from the treasure. The rest can not disappear considering the precautions that have been taken. Be careful not to turn back despite any noise you might hear since at the time it will seem to you that all of the mountains of the world are falling on your head.

It is necessary to arm yourself with intrepidity and not to become frightened, but to remain resolute whilst the Spirit conducts you back to the entrance of the circle. The Karcist will begin to read the Returning of the spirit, as follows.

Entreating and Returning of the Spirit

O Prince Lucifer, I am satisfied with you at the present; I leave you in peace and I will permit you to retire to wherever you please, without making any noise or leaving bad ordors; think of your promise, since if you fail for even a moment to fulfill your duties you can be certain that I will strike you eternally with the fulminating rod of the great ADONAY, ELOHIM, ARIEL and JEHOVA. Amen.

Rendering Thanks

O great God, you who have created all things for the service and utility of man, we render you humble thanks for all of your generousity which has overwhelmed tonight and for all your precious favors and for that which you have granted us, fulfilling all of our desires. At present, O great God, we have come to know the extent of the power of your great promises taken when you said “seek and you shall find”, “knock and the door shall be opened”, since you have recommended that we help the poor; we promise by the great ADONAY, ELOHIM, ARIEL and JEHOVA to be charitable and to spread over them the rays of the Sun of which these four powerful divinities have come to cover us. So it shall be. Amen.

✚ The Second Book ✚

Second Book containing the *Sanctum Regnum* of the Clavicle or the true manner of making pacts, with the names and powers and talents of all of the great superior Spirits and also the manner of making them appear by the power of the great invocations of the chapter of the pacts of the Clavicle that forces them to obey in whatever operation one wishes to execute.

Following other Magick Secrets

The true manner of making pacts with any spirit without them being able to do you any harm. The true *Sanctum Regnum* of the great Clavicle otherwise referred to as Pacta Conventa Daemoniorum which has already been talked about for a long while, is a necessary thing for the understanding of those who want to force the spirits and who do not have the capacity to prepare the blasting rod or the cabalistic circle that were discussed in the preceding book.

The individuals cannot arrive at their goal of forcing any spirit to appear if they don't do exactly that which I will hereby describe, concerning the manner of making pacts with any spirit, whether it is for gaining treasures or for the enjoyment of some earthly pleasure, or whatever favor one would desire or in order to discover the most hidden (well-kept) secrets of all of the courts and cabinets of the world; be it to reveal the most impenetrable thoughts to make or constrain a spirit to work at night-time at whatever task; to make it hail or storm wherever it pleases you and you see fit; to render yourself invisible; to have yourself transported to any part of the earth; to open all of the keyholes and see everything that occurs in the houses of others; so also to gain understanding of necromancy or to gain glory, to know all of the qualities and virtues of all the minerals, vegetables and all of the animals, pure and impure, and to do many very surprising things.

There is no man who does not become astonished at the discovery that in making a pact with a spirit one can unveil nature's greatest secrets that have remained hidden from the eyes of all men and by means of the great King Solomon's Clavicle the true manner of making pacts has been discovered and that he himself made use of it to acquire many riches and to enjoy many women and to know the most impenetrable secrets of nature
which one can do any sort of good deed while avoiding any kind of evil.

Finally, at least we will begin by listing the names of the principle spirits along with their respective strengths and powers; following which we will explain the *pacta dæmoniorum*, which contains the manner of making pacts with any spirits,
with the names of the three principle spirits.

The Names and Offices of the Spirits

Lucifer, Emperor
Belzebuth, Prince
Astaroth, Grand Duke

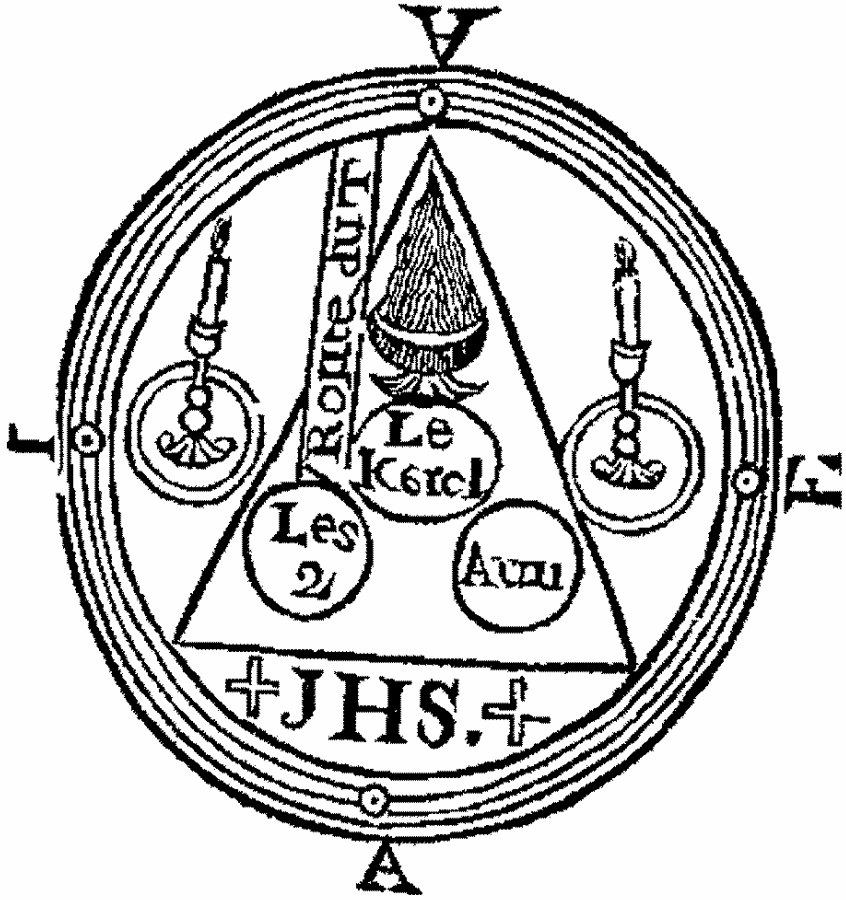
Then come the superior spirits who are beneath the three above-mentioned, that is:

Lucifuge, Prime Minister
Satanachia, Great General
Agliarept, General
Fleurèty, Lieutenant General
Sargatanas, Brigadier
Nebiros, Camp Marshal

The first seven superior spirits that I will name direct their power over all of the internal powers and have at their service 18 other spirits that are beneath them, that is:

1. Bael
2. Agares
3. Marbas
4. Pruslas
5. Aamon
6. Barbatos
7. Buer
8. Gusoyn
9. Botis
10. Bathim
11. Hursan
12. Eligor
13. Loray
14. Valefor
15. Farai
16. Ayperos
17. Naberus
18. Glosialabolas

TRIANGLE



DES PACTES.

Signs and Characters of the Spirit:

After having indicated to you the above names of the 18 spirits who are inferior to the first six already mentioned, it is necessary to understand the following, that is:

Lucifuge commands the first three who are
called Bael, Agares and Marbas.
Satanachia over Pruslas, Aamon and Barbatos.
Agliarept over Buer, Cusgyn and Betis.
Fleurèty over Bathim, Hursan and Eligor.
Sargatanas over Loray, Valefar and Farai.
Nebiros over Ayperos, Naberus and Glosialabolas.

Although there are millions of spirits that are all inferior to those above, it would be useless to describe them because they are employed by the superior ones. To work in their place all of these inferior spirits are employed as if they were workers of slaves.

Now then, in making a pact with one of the first principle spirits, of which you will have need, it won't matter which spirit serves you, nonetheless always ask for the one with which you have made the pact, whether it is one of the three principle
ones, or one of their subjects which serve you.

Now you come to know the power, science, art and talents at all of the subject spirits, so that he who you would like to make a pact can find in each one of the six superior spirits the power that he will need.

The first is the great Lucifuge Rofocale, the infernal Prime Minister who possesses the power that Lucifer gave him over all worldly riches and treasures. He has beneath him Bael, Agares and Marbas along with thousands of other demons or spirits who are his subordinates.

The second is the great Satanacha, the Great General who has the power to make all young or old. Women submit to him; he commands a strong legion of spirits and has beneath him Pruslas, Aamon and Barbatos.

Agaliarept, General, has the power to uncover the most well-hidden secrets of all of the courts and cabinets of the world and reveals the greatest mysteries; he commands the second legion of spirits and has Guer, Gusoyn and Boris etc.. under his command.

Fleurèty, Lieutenant General, has the power has the power to do whatever thing one could want at night-time. He makes hail fall wherever he deigns and commands a considerably body of spirits and has Bathim, Hursan and Eligor etc.. beneath him.

Sargatanas, Brigadier, has the power to render one invisible and to transport you anywhere, to open all of the keyholes and to let you see what is going on in other houses and to teach you Necromancy. He commands other brigades of spirits and has beneath him Loray, Valefar and Farai, etc..

Naberus, Field Marshal, or Inspector General, has the power to do evil to whomever he pleases and enables one to find the Hand of Glory and teaches the qualities of minerals, vegetables and of all of the animals, pure and impure, possesses the art of foretelling the future, being one of the best Necromancers of all of the Infernal Spirits. He can go anywhere and inspects all of the Infernal Militias and has beneath him Ayperos, Naberus and Glosialobolas, etc..

Warning

When you want to make your pact with one of the principal spirits that I have named, begin the day before the eve of the pact cutting a branch of wild hazel that has never bloomed with a new blade that has never been used, in the same manner that I have described in the first book, precisely at the moment that the sun appears on the horizon.

Then procure a Bloodstone and two candles that have been blessed and choose a place that nobody can disturb you for the operation.

You can make a pact in a room that is far from turmoil or in some hamlet of an old, ruined castle so that the spirit has the power to transport the treasure where he pleases.

Having returned to the opportune place, draw a triangle with the Bloodstone and you only need to do this operation the first time the pact is made.

Then put the two blessed candles on the sides of the triangle, as is described in the triangle of the pacts, making the saintly name of Jesus behind, so that the spirits can not do you any harm.

Following this, go to the center of the triangle with the mysterious rod and the great invocation of the spirit, the Clavicle, the petition, the pact that you in mind to make with the spirit, and the sending back of the spirit as will hereby be explained. If what has been explained up to this point is executed with exactitude then start to recite the following invocation with hope and steadfast firmness.

Great Invocation to Summon the Spirit with whom one wishes to the pact excerpted from The Great Clavicle

“Emperor LUCIFER, master of all the rebel spirits, I ask you to be favorable in my summons of your Great Minister LUCIFUGE ROFOCALE, since I wish to make a pact with him. I also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without

emitting foul odors and he grant me as per the pact that I will present to him, all of the riches which I require. O great LUCIFUGE,
I request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me. Otherwise, I will force you by the power of the great living God and his dear Son and the Holy Spirit: obey now, or I will eternally torment you by the authority of the powerful words of Solomon's great Clavicle of which he made use to oblige the rebel Spirits to receive his pact; therefore, appear as quickly as possible or I will continually torment you by the authority of the powerful words of the Clavicle:

Aglon, Tetragram, vaycheon stimulamaton ezphares Tetragrammaton, olyaram irion esytion existion eryona onera orasim mozm messias soter Emanuel Sabaoth ADONAY, te adoro et te invoco. Amen."

You can be certain that before having finished reading the above-mentioned powerful words the spirit will appear and will tell you the following.

Apparition of the Spirit

"Here I am. What would you ask of me? Why do you torment my rest? Answer me!"

--------Lucifuge Rofocale

Request to the Spirit

"I may ask you to make a pact with me so that you make me rich as soon as possible, otherwise I will torment you by the powerful words of the Clavicle.

--------Karcist

Response of the Spirit

I can not grant your request except on the condition that you give yourself to me for the next 20 years so that I can use your body and soul as I see fit.

--------Lucifuge Rofocale

Then you will throw him your pact, which must be in your handwritting on a sheet of virgin parchment, which will consist of these few words, with your signature written in your blood. Here is the pact:

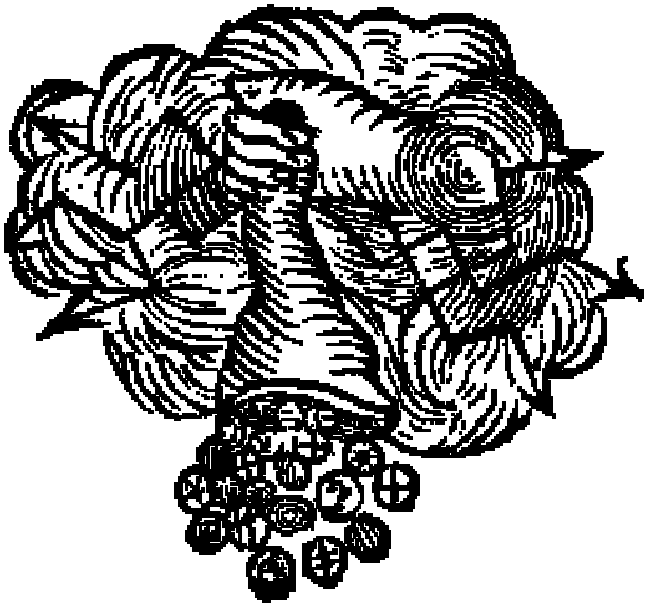
"I promise to repay the great Lucifuge in 20 years for all of the treasures that he will give me. On my honor I sign this in good faith."

--------Signature in blood

Response of the Spirit

“I can not grant your request.”

--------Lucifuge Rofocale



“Follow me and take the treasure I will show you”

Second Appearance of the Spirit

Then, in order to force the spirit to obey you, re-read the great Invocation of the terrible words of the Clavicle, until the spirit appears and tells you the following:

"Why do you torment me more and more? If you leave me in peace, I will give you the nearest treasure on the condition that you consecrate a coin to me all of the Mondays of every month and that you will call me one day every week, from ten o'clock in the evening until 2 two in the morning. Take your pact which I have signed; and if you do not maintain your word you will be mine in 20 years."

--------Lucifuge Rofocale

Response to the Spirit

"I adhere to your demands, on the condition that you enable me to have the nearest treasure and that I can take it with me right away."

--------Karcist

Response of the Spirit

"Follow me and take the treasure that I am going to show you."

--------Lucifuge Rofocale

Then follow the spirit on the path to the treasure that will be indicated (at the triangle) without taking fright and throw the signed pact over the treasure and touching it with the rod take as much of it as you can. Then return inside the triangle, making certain to walk backwards, where you will deposit your treasure in front of yourself, dismissing the spirit as follows:

The Conjuring and Dismissal of the Spirit with whom the pact is made

"O great LUCIFUGE, I am satisfied with you at present; I will leave you to peace and permit you to retire to wherever you wish without making any noise or leaving any bad odors. Think then, about your duty regarding my pact; since, if the one instant you shirk your obligation, you can be sure that I will torment you eternally with the great and powerful words of the great Clavicle of the great King Solomon with which he forced all of the rebel spirits to obey him."

Prayer to the Omnipotent in Thanksgiving

"Omnipotent God, heavenly father, who created all things for the service and use of man, I humbly thank you, that in your great goodness and that you have permitted that I could make a pact with a spirit that is a rebel of your authority and subdue it to obey me in fulfilling all of my needs. I thank you, O omnipotent God, for the good that you have done me tonight to have shown myself to be worthy to have granted to me, miserable creature, your precious favors and to present, great God, now that I have come to know the force and power of your great promises, when you said: "seek and you shall find", "knock and the door shall be opened" as you have recommended to raise the poor, condescend O great God to inspire me to true sentiment of charity so that I can spread with this Great Work a great portion of the possessions your great divinity permitted that I could receive. Let it be, O great God, that I can enjoy these great riches that I possess, with tranquillity and do not permit any rebel spirit to harm my enjoyment of these precious treasures over which you permit me to own. Inspire in me, O great God, the necessary sentiment to unbind me from the grips of the devil and all maleffcient spirits. I trust, O great God, in the Father, the Son, and the Holy Spirit and in your saintly protrection. Amen."

Oration to Protect Oneself from Evil Spirits

"O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen."

CITATIO PRAEDICTORUM SPIRITUM

§ I.

Ubi quem volueris spiritum, hujus nomen et officium supra cognosces: imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in prima citatione, sic et spiritus postea obsequentiores erunt; fac et circulum, et voca spiritum, cum multa intentione primum vere anulum in manu contiietur: inde banc resitata benedictionem tuo nomine e socii, si praesto fuerit et effectum tui instituti sortieris, nec detrimentum e spiritibus senties imo tuae animae perditionem.

§ II.

In nomine domini nostri Jesus Christi, patris et filii et spiritus sancti: sancta Trinitas et inseparabilis unitas te invoco, ut sis mihi salus et defensio et protectio corporis et animae meae et omnium rerum mearum. Per virtutem sanctae crucis et per virtutem passionis tuae deprecor te Domine Jesus Christi, per merita

beatissimae Mariae Virgini et matris tuae atque ominus sanctorum tuorum, ut mihi concedas gratiam et potestatem divinam super omnes malignos spiritus, ut quoscumque nominibus invocavero, statim ex omni parte conveniant, et voluntatem meam perfecte adimpleant qued mihi nihil nocentes, neque timorem inferentes, sed potens obedientes et ministrantes, tua distincte virtute praecipiente, mandata mea perficiant. Amen.

Sanctus, sanctus, dominus Deus sabaot, qui venturus est judicare vivos et mortuos: tu qui es primus et novissimus, rex regum et dominum dominantium Joth, Agladabrach, Elabiel, anarchi enatiel amaz in sedomel gayes tol ma elias ischiro atgadatasy mas heli messias per hac tua sancta nomina, et per omnia alia invocare et obsecro te Domine Jesu Christe, per quam nativitatem per baptismum tuum, per passionem et crucem tuam, per ascensionem tuam per adventum Spiritus Sancti paraclite per amaritudinae anime tuae quando exivi de corpore tuo per quinque vulnera tua, per sanguinem et aquam quae exierant de corpore tuo, per virtutem tuam, per sacramentum quod dedisti descipuit tui pridie quam passus fuisti per sanctam Trinitatem, per individuam anitatem, per beatam Mariam, matrem tuam, per Angelos, et arcangelos, per prophetas et patriarchas, et per omnes sancto tuos et per omnia sacramenta quae fiant in honore tuo; adoro et te obsecro, te benedicto tibi, et rogo ut acceptes orationes has et conjurationes et verba oris mei; quibus uti volucro peto Domine Jesu Christe: da mihi virtutem et potestatem tuam super omnes angelos tuos, qui de coelo ejecti sunt ad decipiendum genus humanum; ad attrahendum eos, ad constringendum, ad ligandum eos pariter et solvendum; et ad congregantum eos coram me; quae possunt, faciant et verba mea vocem que meam nullo modo contemnant, sed mihi et dictis meis obediant, et me tineant per humanitatem et misericaridam et gratiam tuam deprecor et peto et ADONAY amay hora videgora mitay hel suranay syota y fiesy, et per omnia uomina tua sancta per omnes sanctos et sanctos tuos, per angelos et archangelos, potestates, dominitiones et virtutes, et per illud nomen per quod Salomo costringebat daemone et conclusit ipso. Eth roceban hrangle goth joih athio venoh aubru et per omnium tua nomina quae scripta sunt in hoc librum et per virtutem sorundem, quatenus me potentem faciat con gregare contringere omnes tuos spiritus de coelo depulsos ut mihi veraciter de omnibus meis interrogatis de quibus quaram responsionem veracem tribuant et omnibus meis mandatis illi satis faciant sine laesione corporis et animae meae, et omnibus ad me pertinentium, per dominum nostrum Jesum Christum filium
tuum, qui tecum vivit et tegnat in unitate spiritus sancti Deus, per omnia saecula.

§ III.

O pater omnipotens!, o filii sapiens, o spiritus sante corda hominum illustrans! vos tres in personis una vero deitas in substantia qui Adam et Evae in peccatis eorum perpercistis et propter eorum peccata mortem subjesti tu filii turpissima in lignoque sancte crucis sustinuisti. O misericordissime quando ad tuam confugio misericordiam, et supplico modis omnibus quibus possum per haec nomina

sancta tui filii scilicet A et a et per omnia alia sua nomina, quatenus concedas mihi virtutem et potestatem tual, ut valeam tuos spiritusqui de coelo ejecti sunt, ante me citare, et ut ipsi mecum loquantur, et mandata mea perficiant statim et fine mora cum eorum voluntate, sine omni laesione corporis animae et honorum meorum. Amen.

§ IV.

O summa et eterna virtus altissimi! que te disponente his judicio vocatis *vaycheon stimulamaton esphares tetagrammaton ilioram rion esytio existioneriona onera brasym moyn messias sodxer, EMMANUEL, SABAOTH, ADONAY*, te adoro, te invoco, totius mentis viribus meis, imploro, quaenus per te praesentes orationes et consecrationes consequentur videlicet, et ubicumque maligni spiritus in virtute tuorum dominum sunt vocati, et voluntatem mei exorcisatores diligenter adimpleant fiat, fiat, fiat. Amen.

The Magick Secret; or The Art of Speaking with the Dead

For this operation it is necessary to attend midnight mass at Christmas and at midnight precisely to have a conversation with the inhabitants of the other world and at the moment that the Priest lifts the Host, bow down and with a frank and severe voice say "*Esurgent mortuit et ac me veniut.*" As soon as you have pronounced these six words it is necessary to go to the cemetery and at the first tomb that meets your eye offer this prayer:

"Infernal powers, you who bring the turbid in the universe, abandon your obscure dwelling and retire to the other side of the River Styx."

Then remain there for a moment of silence. "If you have your power, he or she that interests me, I supplicate you in the name of the King of Kings to make him appear before me at the hour and moment that I will indicate to you."

After this ceremony, which is indispensable to carry out, take a fistful of earth and spread it as one sows grain in a field, saying in a low voice: "He who is in dust awake from his tomb and leave his ashes and answer the questions that I pose him in the name of the Father of all men."

Then bend a knee to the ground, turning your eyes to the East and when you see that the doors of the Sun are going to open, arm yourself with the two bones of the dead man that you will put in a cross of Saint Andrew. Then throw them at the first temple or church that offers itself to your eyes.

Having well-executed the aforesaid, set out in a western direction and when you have taken 5,900 steps, lay yourself down to sleep on the ground in an

elongated position, holding the palms of your hand against your thighs, and your eyes to the sky towards the Moon and in this position, call he or she whom you wish to see, when you see the specter appear, solicit their presence with the following words “*Ego sum te peto, et videre queo*.”

After these words, your eyes will be satisfied to see the object that dearest to you and give you the most pleasurable delight.

When you have obtained from the shadow which you have Invoked, that which you believe to be to your satisfaction, send it away in this manner: “Return to the kingdom of the elect, I am content with you and your presence.”

Then picking yourself up, return to the same tomb where you made the first prayer above which you need to make a cross with the end of your blade which you will be holding in your left hand.

The reader should not neglect any of the prescribed ceremonies otherwise he could incur some risk.

Secrets of the Magick Art

Observe that these secrets can not be employed by those
who have not done all that is described in Chapters II, III and IV
of the first book of this volume.

The Composition of Death, or Philosopher's Stone

Take a new earthen pot, put in it a pound of red copper with half a bottle of Nitric Acid. Boil it for half an hour. Afterwards add three ounces of verdegris (Copper Carbonate), and boil for one hour. Then add two and a half ounces of arsenic, and boil one hour. Add three ounces of oak bark, well pulverized, and let it boil a half hour, add a 64 fluid ounces of rose water boil twelve minutes, then add three ounces of lampblack, and let it boil until the composition is good. To see whether it is cooked enough, dip a nail in it; if it adheres, remove it. It will produce a pound and a half of good gold. If it does not adhere, it is proof that it has not cooked enough; the liquor can serve four times.

To make the divining rod and make it work

At the moment the sun appears on the horizon, take your left hand a virgin branch from the wild hazel tree, and cut it in three strokes while saying: I collect you in the name of ELOHIM, MITRATHON, ADONAY and SEMIPHORAS, so that you have the virtue of the rod of Moses and Jacob, to discover all that I will want to know. To make it work, hold it tightly in your hands by the two ends which

make the fork, and say: I command you in the name of ELOHIM, MITRATHON, ADONAY and SEMIPHORAS to reveal to me, etc.

To Enchant Firearms

Say: “God has a share in it and the devil has the exit’, and when you fire, say the following while crossing your left leg over your right: ‘*non tradas Dominum nostrum Jesum Christum*. Mathon. Amen.”

To win any time one plays the lottery

Lying down, recite three times the following prayer, after what to you will put it under your pillow, written on virgin parchment, on which you will have a mass of the Holy Spirit said, and during sleep the genius of your planet will come and tell you the hour that you must get your ticket.

“Domine Jesu Christe, qui dixisti ego sum via, veritas et vita, ecce enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifestasti mihi, adhuc quæ reveles in hac nocte sicut ita revelatum fuit parvulis solis, incognita et ventura unaque alia me doceas, ut possim omnia cognoscere, si et si sit; ita monstra mihi montem ornatum omni nivo bono, pulchrum et gratum pomarium, aut quandam rem gratam, sin autem ministra mihi ignem ardentem, vel aquarum currentem vel aliam quamcumque rem quæ Domino placeat, et vel Angeli ARIEL, Rubiel et Barachiel sitis mihi multúm amatores et factores ad opus istud obtinendum quod cupio scire, videre cognoscere et prævidere per illum Deum qui venturus est judicare vivos et mortuos, et sæculum per ignem. Amen.”

Say three “Our Father” ’s and three “Hail Mary” ’s for the souls left in purgatory.

To speak with the Spirits on the Eve of St. John the Baptist

From eleven at night until Midnight go stand by a fern, and say: “I ask of God that the spirits with which I wish to speak will appear at precisely midnight”; and at three-quarters repeat nine times these five words: Bar, Kirabar, Alli, Alla Tetragrammaton.

To be Insensible to Torture

Write these lines on a small piece of paper, which you will then swallow.

Dismas et gestas damnatur potestas.
Disma et gestas damnatur.
Ad astra levatur.

When you will have to be tortured say: “This rope is so soothing to the my limbs, like the Holy Virgin’s milk to Our Lord.”

To Compel one dance completely naked

On Eve of St. John the Baptist, gather at midnight, three walnut leaves, three sweet marjoram plants, three myrtle plants, and three vervain plants. Dry it all in the shade, and make it into a powder. When you want to make use of the powder, Throw some like a small pinch of tobacco into the air of the room where there are the people whom you wish to enjoy.

To make oneself invisible

Take a black cat, and a new pot, a mirror, a lighter, coal and tinder. Gather water from a fountain at the strike of midnight.

After you light your fire, and put the cat in the pot. Hold the cover with your left hand without moving nor looking behind you, no matter what noises you may hear.

After having made it boil 24 hours, putthe boiled cat on a new dish. Take the meat and throw it over your left shoulder, saying these words: "*accipe quod tibi do, et nihil ampliùs."*.

Then put the bones one by one under the teeth on the left side, while looking at yourself in the mirror; and if they are do not work, throw them away, repeating the same words each time until you find the right bone; and as soon you cannot see yourselve any more in the mirror, withdraw, moving backwards, while saying: "*Pater, in manus tuas commendo spiritum meum.*" This is bone you must keep.

To Render Oneself Favorable to Judges

Upon seeing the Judge, say these words: "Phalay, Phalay, Phalay; preside in my favor, let your power shine. Make me satisfied."

To be Impervios to White Arms

With the head of a needle, write these words on your arm: *Ales* ✚ *Dales* ✚ *Tolas* ✚. Then put the needle in the middle cross, from which no blood will flow.

To make the garter of twenty miles per hour

Buy a young wolf under one year old, and cut its throat with a new knife, in the hour of Mars, pronouncing these words: *Adhumatis cados ambulavit in fortitudine cibi ilius*; then cut his skin into broad garters of an inch, and write there upon the same words that you said while slaughtering it. Write the first letter with your blood, the second with that of the wolf, and continue in the same way until the end of the sentence.

After it is written and dries, it is necessary to cover it by wrapping the garter in white cloth, and to attach two purple ribbons to the two ends, so to tie the garters to the knee braces; Make sure that no woman or girl sees the garters; also remove the garters before crossing a river, Less it loses it's power.

Formula for a plaster to travel ten miles per hour

Take two ounces of human fat, one ounce of oil of stag, one ounce of oil of bay-tree, one ounce of fat of stag, one ounce of natural mummy, a half-cup of spirit of wine, and seven vervain leaves. Boil the whole in a new pot, until half-reduction, then form a plaster of it on a fresh wolf skin. When you wear it on the spleen, you go like the wind.

To not fall when you are done, take three drops of blood in a glass of white wine and soak your feet in the wine.

Composition of the ink for writing pacts

The pacts should not be written with ordinary ink. It must be changed each time that there is occasion to write a pact, that is to say, whenever the appellation of a spirit is made. Place river-water in a new, water-proof earthenware pot, together with the powder described below. Take sprigs of fern gathered on the Eve of St. John and vine twigs cut in the full moon of March. Kindle this wood by means of virgin paper, and when the water boils the ink will be made. It must be changed each time that there is occasion to write, that is to say, whensoever the appellation of a spirit is undertaken.

10 oz. Of Gall nuts, 3 oz. Of Roman Vitriol or Green Copperas, 3 oz. Of Rock Alum or dried Gum Arabic. Make a fine powder, and when you would compose the ink, use as described above.

Solomon's Mirror

How to Make Solomon's Mirror
✚ in nomine domini. amen. ✚

The manner upon which the Cabbalist Scholars relied to make the Mirror of Solomon, David's son, who had the gift of wisdom and the occult science; this mirror is made in forty-eight days, starting from the New Moon until the following Full one. You will see (in this mirror) all of the hidden things that you desire in the name of our Lord.

First, abstain from any carnal action or thought for the entire aforementioned time and meanwhile do many pious and compassionate deeds.

Take a shiny and well cleaned plate of steel and write in the four corners these precise words in the blood of a White Dove: JEHOVA, ELOHIM, MITRATHON, ADONAY. Then put the steel plate in a piece of new white cloth and when you observe the New Moon one hour after the sun has set go to the window and gazing at the sky and the moon say with devotion: *"O rex eternæ Deus! Creator ineffabilis, qui cuncta as hominis sanitatem meagratio, et occulto judicio creasti respice me* (N.N.), *indignissimum servum tuum, et ad intentionem meam, et mittere mihi dignare angelum Anael, in speculum istud, qui mandet, et inspiret et jubeat cum sociis suis, et subditis nostris ut in nominee tuo qui fuisti, es et eris potens, et jus, jud, judicent mihi quecumque ab illis exposcam."*

Take some ashes made from Laurel wood and add some perfume into it in three shots saying: *"In hoc, per hoc, et cum hoc, quod effundo ante conspectum tuum, Deus meus, trinus et unus benedictus et per excelsus qui vides super Cherubin et Seraphin et venturus est judicare seculum per ignem."*

Recite this prayer three times, blow on the mirror and then call out this invocation: *"Veni Anael, et tibi complaceat esse per socios tuos mecum, in nomine patris potentissimi, in nomine filio sapientissimo, in nomine spiritus amabilissimi. Veni Anael, in nomini terribilis* JEHOVA*; veni Anael in virtute immortalis* Eliom*; veni Anael in brachio omnipotentis* Mitraton*; veni Anael in potentia sacratissimi ADONAY; veni ad me* (N.N.) *in ispeculo isto, et jubeat subditis tuis ut cum amore gaudio et pace ostendat mihi occulta in oculis meis.* Amen."

This said, raise your eyes to the sky and say: "*Domini Deus omnipotens, cujus nutu omnia moventur, exaudi deprecationem meum et desiderium meum tibi complaceat, respice domini speculum istud, et benedice illi ut Anael, unus ex subditis fuisse sistat in illo cum sociis et satisfaciat mihi famulo tuo* (N.N.), *cui vivis et regnas benedictus et excelsus, in saecula saeculorum.* Amen."

After the aforementioned prayer, cross yourself and the mirror, and this you will do everyday for as long as it takes to make the mirror. In the end, the angel Anael will appear in the guise of a most handsome young man will greet you and command his companions to obey you. Be aware that 48 days are not always necessary to obtain what you intend; often he appears after 14 days, that depends on the intention and devotion of the Operator.

So when the spirit appears to you, as him everything that you wish and request that he appear to you whenever you call him to satisfy your requests. Then you will see everything you wish to see without reciting the preceding oration; but having anointed him with scent (the scent of Anael is Saffron) say the following:

Oration

"*Veni Anael, veni tibi complaceat esse per socios tuos mecum, in nomini mecum, in nomini Patris potentissimi, in nomini Filii sapientissimi, in nomine Spiritus Sancti amabilissimi; veni Anael, in virtutis immortalis* ELOHIM*; veni Anael,*
in brachio omnipotentis Mitraton*; veni Anael, in potentia sacratissimi* ADONAY*; veni ad me* (N.N.) *in speculo isto, et jubeas subditis tuis, ut cum amore, gaudio et pace ostendam mihi occulta inoculis meis.* Amen, Amen."

After you have recited this oration he will appear to you and satisfy all of your desires.

Method of taking Leave of the angel Anael

"Gratias tibi ago Anael quod venisti, et petitioni meæ satisfecisti, ibi in pace et placeat tibi redire quando to vocavero."

Cross yourself and the mirror.

Table of Auspicious and Inauspicious Days

Auspicious Days	Month	Inauspicious Days
3, 10, 27 and 31	January	13 and 23
7, 8 and 18	February	2,10,17 and 22
3, 9, 12, 14 and 16	March	13, 19, 23 and 28
5 and 17	April	18, 20, 29 and 30
1, 2, 4, 6, 9 and 14	May	10, 17 and 20
3, 5, 7, 9, 12 and 23	June	4 and 20
2, 6, 10, 23 and 30	July	5, 13 and 27
5, 7, 10, 14 and 29	August	2, 13, 27 and 31
6, 10, 13, 18 and 30	September	13, 16, 18 and 19
13, 16, 25 and 31	October	3, 9 and 27
1, 13, 23 and 30	November	6 and 25
10, 20 and 29	December	15, 26 and 31

Observation

Many wise men believe this table was dictated to Abraham by an angel and that it determined his actions: he neither sowed nor transplanted except on

auspicious days and for this reason everything went marvelously for him. If your ploughmen did likewise their yield would certainly increase.

The Secret of the Black Hen

The famous secret of the Black Hen, a secret without which one can not count on the success of any cabala, was lost for a long time: after much investigation we have succeeded in finding it and the tests which we have carried out, to assure ourselves that it was positively that which we sought, exactly matched our expectations. Therefore we are completely satified. It is to share our happiness with all those who have the courage to imitate us that we have transcribed it.

Take a Black Hen that has never been laid eggs and that has never been approached by a rooster and in taking her make certain that she does not cry out so that you will have to do this at eleven at night, when she is sleeping. Take her neck and close her throat so that she can not scream.

Then go where two streets form a cross and at midnight precisely make a circle with a Cyprus branch, go into the middle of the circle and cut the hen's body into two parts uttering the following words three times: ELOHIM, ESSAIM, search and then turn your gaze toward the East, kneel and recite the prayer:

Prayer to the Omnipotent in Thanksgiving

"Omnipotent God, heavenly father, who created all things for the service and use of man, I humbly thank you, that in your great goodness and that you have permitted that I could make a pact with a spirit that is a rebel of your authority and subdue it to obey me in fulfilling all of my needs. I thank you, O omnipotent God, for the good that you have done me tonight to have shown myself to be worthy to have granted to me, miserable creature, your precious favors and to present, great God, now that I have come to know the force and power of your great promises, when you said: "seek and you shall find", "knock and the door shall be opened" as you have recommended to raise the poor, condescend O great God to inspire me to true sentiment of charity so that I can spread with this Great Work a great portion of the possessions your great divinity permitted that I could receive. Let it be, O great God, that I can enjoy these great riches that I possess, with tranquillity and do not permit any rebel spirit to harm my enjoyment of these precious treasures over which you permit me to own. Inspire in me, O great God, the necessary sentiment to unbind me from the grips of the devil and all maleffcient spirits. I trust, O great God, in the Father, the Son, and the Holy Spirit and in your saintly protrection. Amen."

Oration to Protect Oneself from Evil Spirits

"O omnipotent Father, O Mother, the most tender of all mothers, O admirable example of the sentiments, O Son, O flower of all sons, soul, spirit, harmony and number of all orders, preserve us, protect us, guide us and be propitious. Amen."

Great Invocation to Summon the Spirit with whom one wishes to the pact excerpted from The Great Clavicle

"Emperor LUCIFER, master of all the rebel spirits, I ask you to be favorable in my summons of your Great Minister LUCIFUGE ROFOCALE, since I wish to make a pact with him. I also request that you, Prince BELZEBUTH, protect me in my undertaking; O Come ASTAROTH BE propitious and ensure that the great LUCIFUGE appears to me tonight in human guise and without emitting foul odors and he grant me as per the pact that I will present to him, all of the riches which I require. O great LUCIFUGE,
I request that you abandon your dwelling, in whatever part of the world it should be, to come and speak with me. Otherwise, I will force you by the power of the great living God and his dear Son and the Holy Spirit: obey now, or I will eternally torment you by the authority of the powerful words of Solomon's great Clavicle of which he made use to oblige the rebel Spirits to receive his pact; therefore, appear as quickly as possible or I will continually torment you by the authority of the powerful words of the Clavicle:

Aglon, Tetragram, vaycheon stimulamaton ezphares Tetragrammaton, olyaram irion esytion existion eryona onera orasim mozm messias soter Emanuel Sabaoth ADONAY, te adoro et te invoco. Amen."

At that moment the foul spirit will appear, dressed in a scarlet outfit with braids, a yellow shirt, green pants, his head resembles that of a dog, but he has the ears of an ass, with two horns, legs and feet like a heifer. He will ask you your demands; you give them as you think best since he will not be able to disobey you and he can make you one of the richest and therefore happiest of men.

Before you do what has been explained you need to make vyour devotions. Say your prayers and be above reproach; this is so essential that in doing the opposite you could end up at the spirits command, instead of him being at yours.

Other Magick Secrets

To prevent a woman from conceiving

To prevent a woman, with whom you are having relations, from having children, take a sponge the size of a nutmeg, and soak it with pure milk mixed with a little fine oil. Put it in her left hand and walk away from her and every time you do this you will be sure to gave good results.

To find out whether a Woman can have Children

Take the fat of a dear, melt it in hot water; the woman should drink it on an empty stomach and afterwards take a hot bath. If this gives her pain in her stomach, then she will have children, otherwise not.

To make Three young Ladies, or rather three Spirits come into your room after Dinner

Preparation

Eat neither meat nor fatty foods for three days; on the fourth day clean your room as soon as you have arisen from bed, fast for the entire day and ensure that no one enters the room all day and that there is nothing hung on the walls, neither clothes, nor hats, nor bird cages, nor curtains on the windows or on the bed and above all, put freshly washed white linens on the bed.

Ceremony

After dinner, go secretly to the room that you have prepared, light a good fire, put a clean white cloth on the table and three chairs around the table and three loaves of bread and three glasses of clear, fresh water at each place. Then put a recliner or chair beside your bed and get into bed.

Upon entering the room the three persons will seat themselves beside the fire and taking refreshment and thank he or she who has received them, since, if he is a man who makes the ceremony three ladies will come, and if it is a woman, three men will come. The three spirits will choose by lots among themselves to determine who will remain seated in the chair beside your bed to converse with you until midnight.

At midnight she will leave with her companions without you having to ask her to leave, as for the other two, they will remain by the fire while the other converses with you beside your bed and you will to ask her about any art or science that you desire and she will immediately answer your questions, you can ask her the location of the nearest hidden treasure and she will reveal to you the most opportune time and place to recover it. She will also be there accompanied by her two companions to protect you from any infernal spirit who could be in

possession of the treasure. When she leaves, she will give you a ring which will make you lucky in any game when you wear it and if you place it on a young maid's finger you can make her your wife.

Note: Leave the window open so that they may enter and you can repeat this operation and make them come as many times as you wish. You should repeat the following prayer after each conjuration:

O summa et eterna virtus altissimi! que te disponente his judicio vocatis *vaycheon stimulamaton esphares tetagrammaton ilioram rion esytio existioneriona onera brasym moyn messias sodxer, EMMANUEL, SABAOTH, ADONAY*, te adoro, te invoco, totius mentis viribus meis, imploro, quaenus per te praesentes orationes et consecrationes consequentur videlicet, et ubicumque maligni spiritus in virtute tuorum dominum sunt vocati, et voluntatem mei exorcisatores diligenter adimpleant fiat, fiat, fiat. Amen.

To be Lucky in every Enterprise

Take a green frog, cut off its head and his four feet. Then on a Friday with a full Moon put them in an elder tree and keep them there for twenty-one days, removing them on the twenty-first dat precisely at midnight.

Then expose the parts of the frog to the light of the Moon for three nights. Afterwards, dry the frog parts in a new earthernware pot that has never been used. Take the dried frog parts, and grind to a powder. Mix the powder in equal measure with earth taken from a cemetery, if possible from the grave of someone in your family.

Carry the powder mixture with you, it will help you succeed in any undertaking.

To make a Woman disclose her secrets

Take the heart of a pigeon and the head of a frog. Dry them as above, and reduce them to fine powder. Put the powder into a little purse, and add moss for frangrance.

Put the purse under the woman's ear while she is sleeping, fifteen minutes later, she will unveil all of her secrets. Make certain to remove the purse a few minutes after she has stopped speaking otherwise she could fall into delirium.

To see and do the Supernatural

Put a gold studded plate under your tongue, it should be half the size of your thumb. Under your feet put the border of a mortuary sheet or linen and hold a quince tree branch in your hand. Abstain from having sexual relations for

thirty-five days, for thirty-five is the number that puts you under the protection of favorable constellations and sorcery and with this secret one can do prodigious deeds, as did Mousu with this secret did supernatural things.

To make everything in an apartment appear Black.

Soak the wick of the lamp used to light the apartment in well beaten sea foam, adding to the lamp oil some sulfur and Litharge in equal parts, and all those who enter the room will appear drunk and delirious.

Glue to attach Crystals

Take some wine spirits and whitest and clearest Gum Arabic. Liquefy the Gum Arabic with the spirits. Heat up the two broken pieces in the fire, then with a little brush apply the glue to the two pieces. Attach the two pieces, and hold together until they have cooled.

Glue to Repair Porcelain Vases

Take two fresh egg whites, mix them together, add a little quicklime. Put a little of this mixture on the broken pieces, hold them together for two or three minutes. Then boil them with milk and the cracks will become invisible.

The Secrets of Love
Of reciprocal love between a Man and a Woman

There is nothing more natural to man than loving and being loved. Without invoking Venus or Cupid, who are the dominant divinities regarding this noble passion of man, every day produces material substances that are favorable to success in love.

One often finds on the forehead of a newborn foal, a little piece of flesh that has marvelous virtue in love. Dry it in a new pot, and wear it, especially on Fridays, since this is the day dedicated to Venus, Goddess of Love.

Another Love Secret

Take a gold ring that is studded with a small diamond that has not been worn by anyone. Wrap it in a piece of green fabric and for nine days and nine nights wear it against your skin over your heart. On the ninth day, before the Sun rises, engrave the following word inside the ring: *Scheva,* with a new scribe or engraver.

Find a way to have three hairs of the person who you want to love you, unite them with three of your own hairs, while saying: “Body, that you could love me, that your desires could be as passionate as mine, by *Scheva*’s most potent

virtue." Tie the hairs in a love snare knot around the ring. Wrap the ring in a piece of silk, and wear it against your skin over your heart for another six days. On the seventh day, Fast. On an empty stomach, unwrap the ring and give it to the person you desire to love you.

If your ring is accepted then you can be certain to be loved by that person. If the ring is refused, rest assured that the heart of that person belongs to another and in that case, you should seek your fortune elsewhere.

Other Secrets that Achieve the Same Effect

Here is the secret that the wise Cabbalists have called "Apple of Love" which is prepared as follows:

Go pick an apple from a tree on a Friday morning before sunrise. Write your name with your blood on a piece of paper and also write the name of the person whom you wish to love you. On another sheet of paper, write the name *Scheva*, also in your own blood.

Find a means of procuring three strands of that person's hair, which you will unite with three of yours. Cut the apple in half, and remove the seeds. In the place of the seeds, place the pieces of paper. Take the apple and tie it back together, with the united hairs, using a green myrtle twig to twist together the two halves of the apple like a tourniquet.

Dry well in the oven, and wrap them in bay and myrtle leaves. Have a well trusted person put the apple under the young woman's pillow without her noticing. In a few days you will notice the appearance of her love.

Fin

THE SECRET GRIMOIRE OF TURIEL

A SYSTEM OF CEREMONIAL MAGIC

THE GREAT ARCANUM

(The Rites of Ceremonial Magick).

PART I. THE SECRET GRIMOIRE OF TURIEL.

INTRODUCTION.

THE S.S. Umvoti, on which I was travelling from Beira, Portugese East Africa, to London, reached Las Palmas in November, 1927, after a very stormy passage. Like the rest ofthe passengers, I was thankful to get ashore.

The usual vendors, beggars, and guides were soon in evidence. One oid man in the garb of a peasant offered me his services as a guide, which J gladly accepted. The man was bearded, swarthy of complexion, and very thin. He spoke in broken English and snggested that we visit the Cathedral. This we did, and as we walked the stranger informed me that the Cathedral was founded in the 16th century but only completed in the 19th, He conducted me to a lift inside the Cathedral, and smiled at two most corpulent priests who were seated at confessional boxes. The priests turned their heads away from the guide, who entered the lift with me. Soon we were speeding upward to enjoy the most enchanting scene imaginable. In the sunlight, on each bank of the river, lay the houses of the capital Down below the people walked, Lilliputians in size.

We stood for a considerable time, and indeed I could have remained much longer drinking in the view, but the guide suggested that we leave. We did so and visited the bazaars and other plates of interest including taverns where we enjoyed native cigars and wine.

As we made our way back to the ship my guide produced a little metal crucifix and some papers which he begged me to buy. He informed me that the papers were the manuscripts of a system of ceremonial magic, “The Secret Grimoire of Turiel “. These were the original dated 1518. written in Latin, and a copy written in English, a translation from the original. The original copy was in fragments, almost worn away, but the copy was intact. I told the guide the original was not worth taking, but I would buy the cross and the copy. He agreed to this, and thus I became the possessor of the Grimoire. Since 1927 I have rewritten the manuscript owing to the fact that I was on the move so often, and for the sake of convenience the new *writing* was entered into a note book of convenient size, and the copy purchased in Las Palmas I destroyed. I have reason to believe that the present manuscript is the only one in existence. In. publishing same I feel sure that it will appeal to all students of occultism as an additional item of interest. It has much to commend it. Though small in volume it is a complete system of Ceremonial

Magic. The former owner admitted that he had made use of the formula contained therein. For his experiments in the Art he, a former priest, had been defrocked. This he said was the reason why the two priests *in* the Cathedral had not acknowledged his smile.

MARIUS MALCHUS.

Westminster, 1954.

THE SECRET GRIMOIRE OF TURIEL

OBSERVATIONS and method of Invoking related with great pains and diligent research.

Retire thyself Seven Days free from all company and fast and pray from sunset to sunrise. Rise every morning at Seven of the clock, and the three days previous to the Work fast upon bread and water and humble thyself before Almighty God. Watch and pray all night before the Work.

And on the day before draw the lines of the Circle in a fair place. and let the diameter of the Circle be 9 feet. Wash thyself the same day quite clean.

Make the pentacles forthwith and provide the other things necessary, with Incensing. Then being clothed in pure Vestments and having covered the Altar and lighted the candies begin about half an hour before sunrise on the Day assigned for the Work and say with great Devotion as follows:—

First Morning Prayer :— Almighty and Most Merciful Father I beseech Thee that Thou

wilt vouchsafe favourably to hear me at this time whilst I make my humble prayer and Supplication unto Thee. I confess unto Thee O Lord Thou hast justly punished me for my manifold sins and offences but Thou hast promised at what time soever a sinner doth repent of his sins and wickedness Thou wilt pardon and forgive him and turn away the remembrance of them from before Thy face.

Purge me therefore O Lord and wash me from all my offences in the Blood of Jesus Christ that, being pure and clothed in the Vestments of Sanctity, I may

bring this Work to perfection, through Jesus our Lord who liveth and reigneth with Thee in the Unity of the Holy Ghost. Amen.

Sprinkle thyself with Holy Water and say —Asperges me Domine hysope, et mundabor. Lavabis me et super nivem dealbabor.

Hail O Mighty God, for in Thy power alone abideth the Key to all exorcising of Principalities, Powers, Thrones, Angels and Spirits. Amen.

***Then bless your Girdle**, saying : —*

O God Who by the breath of Thy nostrils framed Heaven and Earth and wonderfully disposed all things therein in six days, grant that this now brought to perfection by Thine unworthy servant may be by Thee blessed and receive Divine virtue, power and Jnfluence from Thee that every thing therein contained may fully operate according to the hope and confidence of me Thine tmworthy servant through Jesus Christ our Lord and Saviour. Amen.

The Blessing of the Light

I bless thee in the Name of the Father. O Holy, Holy Lord, God, Heaven and Earth are fuil of Thy Glory before Whose face there is a bright shining light forever; bless now, O Lord, I beseech Thee, these creatures of light which Thou hast given for the Kindly use of man that they, by Thee being sanctifìed, may not be put out or extinguished by the power, malice, or filthy darkness of the devil, but may shine forth brightly and lend their assistance to this my Work, through Jesus Crist our Lord. Amen.

Then say, ‘Asperges me, etc.”

***Consecration of the Sword** :—*

O Great God Who art the God of strength and fortitude and greatly to be feared, bless O Lord, this Instrument that it may be a terror unto the Enemy, and therewith I may fight with and over-come all phantasms and oppositions of the Enemy, through the influence and help of Thy most Holy Mighty Name, On, St.

Agla, and in the Cross of Jesus Christ our only Lord. Amen.

Be thou blessed and consecrated in the Name of the Father, Son, and Holy Ghost.

Asperges me, etc.

Benediction of the Lamens *(Symbois. Circles) :—*

O God Thou God of my Salvation I call upon Thee by the mysteries of Thy most holy Name, On, St. Agla, I worship and beseech Thee by Thy Names El, Elohim, Elohe, Zebaoth, and by Thy Mighty Name Tetragrammaton, Saday, that Thou wilt be seen in the power and force of these Thy most holy names so written filling them with divine virtue and Influence through Jesus Christ our Lord.

Benediction of the Pentacles*:—* Eternal God which, by Thy Holy Wisdom, hast caused great power and virtue to lie hidden in the characters and Holy Writings of Thy Spirits and Angels, and hast given unto man that with them, faithfully used, power thereby to work many things; bless these, O Lord, framed and written by the hand of me Thine unworthy servant that being filled with divine virtue and Influence by Thy Commands, O Most Holy God, they may shew forth their virtue and power to Thy praise and Glory through Jesus Christ our Lord. Amen.

I bless and consecrate you in the Name of the Father, the Son, and the Holy Ghost, the God of Abraham, Isaac, and Jacob.

Asperges me, etc. Amen.

Benediction of the Garment

O Holy, blessed and Eternal Lord God Who art the God of purity and delightest that our souls should appear before Thee in clean and pure and undefiled Vestments being cleansed, blessed, and consecrated by Thee, I may put them on, being therewith clothed I may be whiter than snow both in soul and body in Thy presence this day, *in* and through the ment, death, and passion of our onty Lord and Saviour Jesus Christ, Who liveth and reigneth with Thee in the Unity of the Holy Spirit, ever one God, world without end. The God of Abraham, Isaac and Jacob bless thee, purge thee, and make thee pure, and be thou clean in the Name of the Father, Son and Holy Ghost. Amen.

In this Thy Holy Sign O God, ¡ fear no evil. By Thy Holy Power, and by this Thy Holy Sign all evil doth flee.

By Thy Holy Name and Thy Power which Secret was revealed to Moses, through the Holy Names written in this Book, depart far from me all ye workers of iniquity.

Bless, O Lord, I beseech Thee, this place and drive away all evil and wickedness far from it. Sanctify and make it become meet and convenient for Thy Servant to finish and bring to pass therein his desires, through Jesus Christ our Lord, Amen.

Be thou blessed and purified in the Name of the Father, Son, ami Holy Ghost. Amen.

Benediction of the Perfumes :— The God of Abraham, the God of Isaac, the God of Jacob,

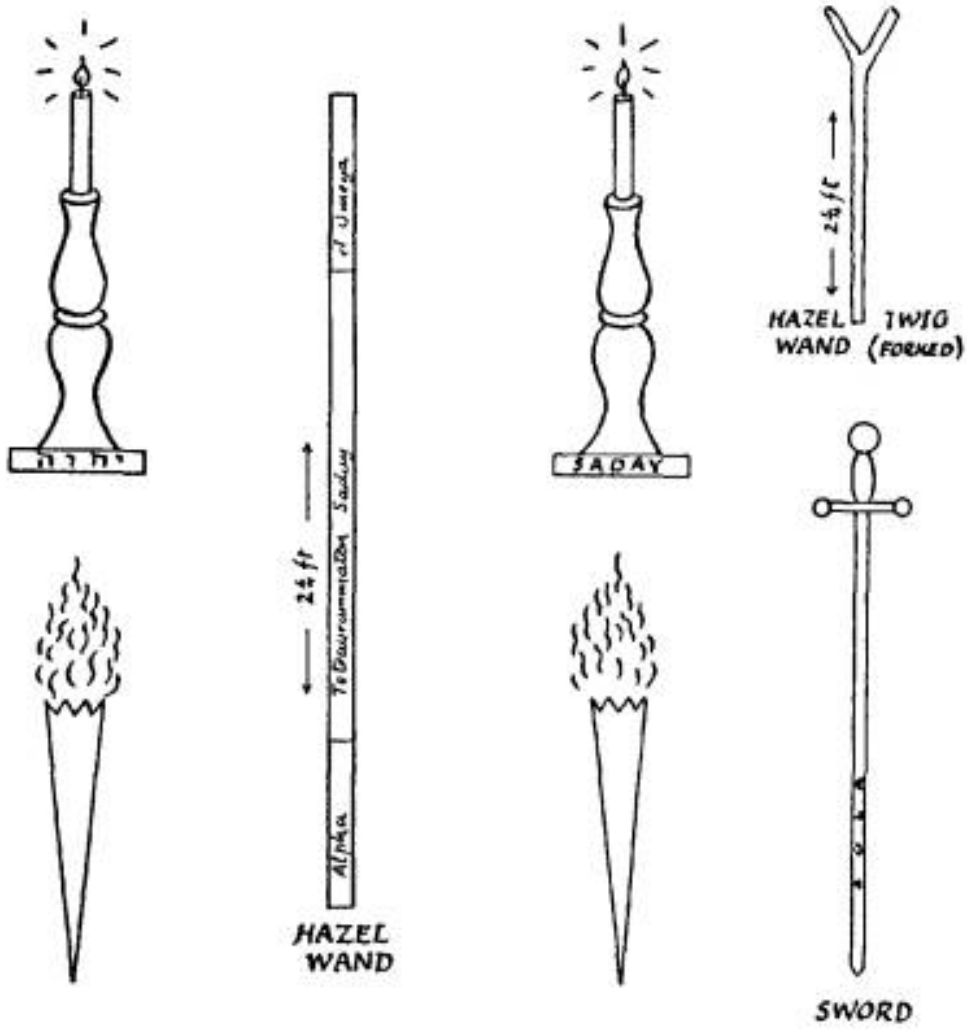
bless here the creatures of these kinds that they may give forth the power of their odours so that neither the Enemy nor any false Imaginaions may be able to enter into them, through our Lord Jesus Christ, to whom be honour and Glory now, henceforth, and for ever. Amen.

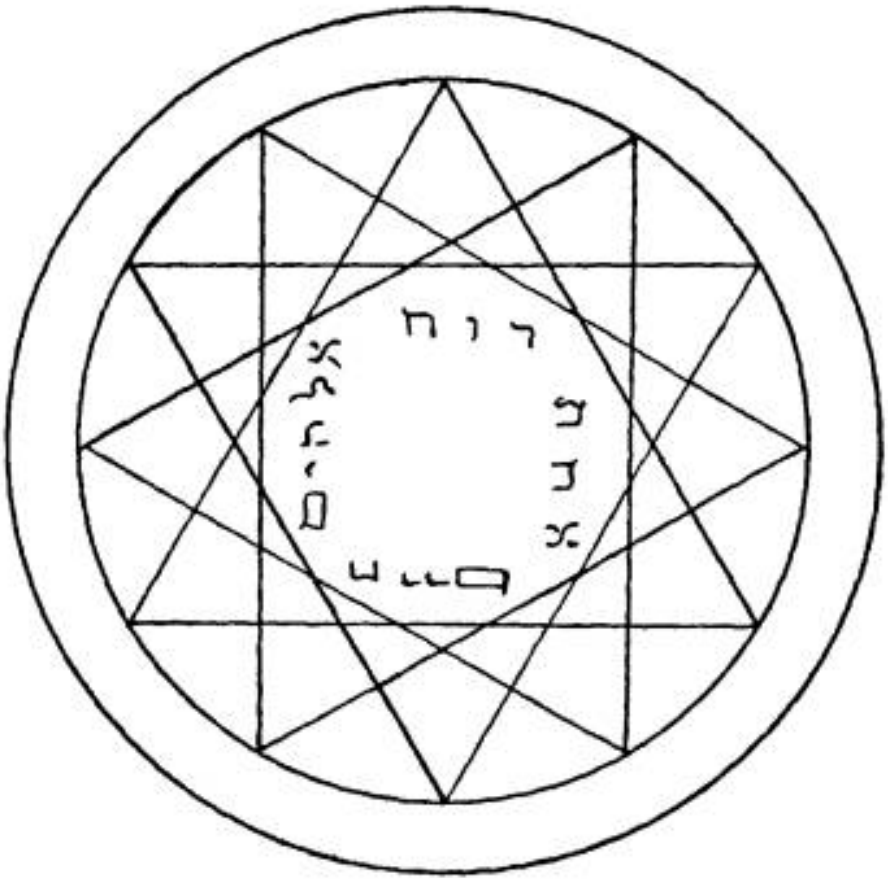
Sprinkle them with Holy Water, saying, “Asperges me, Domine, etc.”

Exorcism of Fire

I exorcise thee, O thou creature of Fire, by Him by Whom all things are made, that forthwith thou wilt cast away every phantasm from thee that it shall not be able to do any hurt in any thing. Bless, O Lord, this creature of Fire and sanctify it, that it may be biessed to set forth the praise of Thy Holy Name that no hurt

may be able to come unto me, through the virtue and defence *of* our Lord Jesus Christ. Amen.

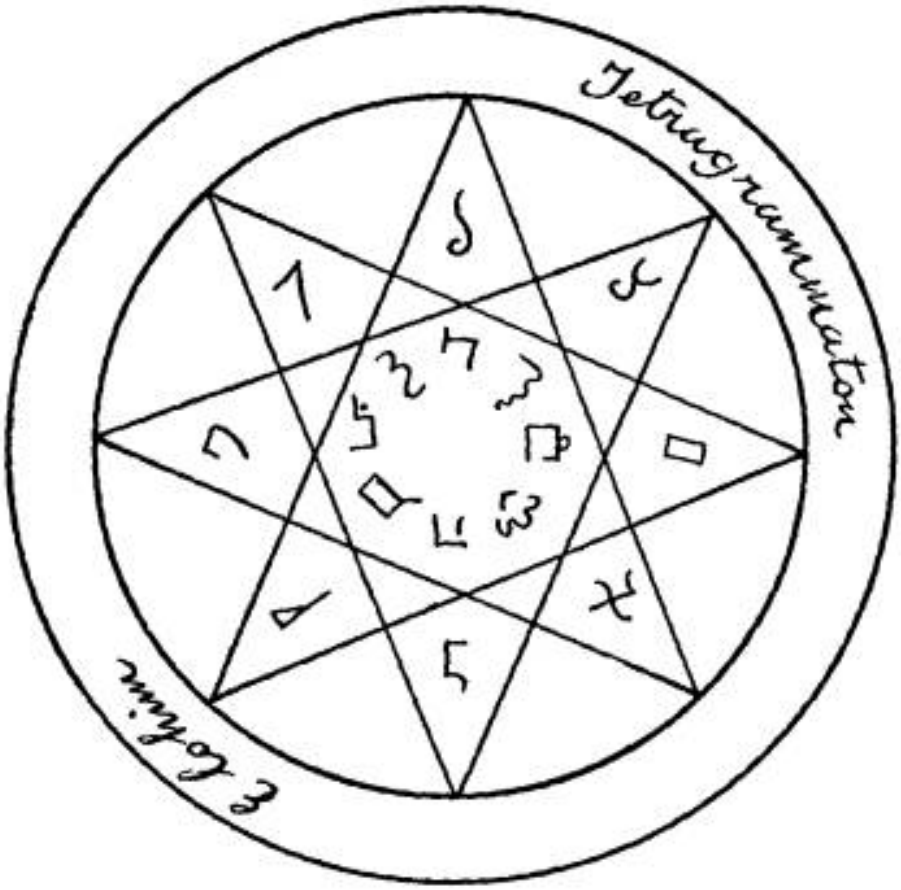




Invocation for Sunday *(SOL)* :— Come, Heavenly Spirits who have the effulgent rays of the Sun, Luminous Spirits who are ready to obey the power of the great Tetragrammaton, come and assist me in the operation that I am making under the auspices of the Grand Light of Day whicb the Eternal Creator hath formed for the use of universal nature. I invoke you for these purposes. Be favourable and auspicious to what I shali ask in the Name of Amioram, Adonai, Sabaoth.

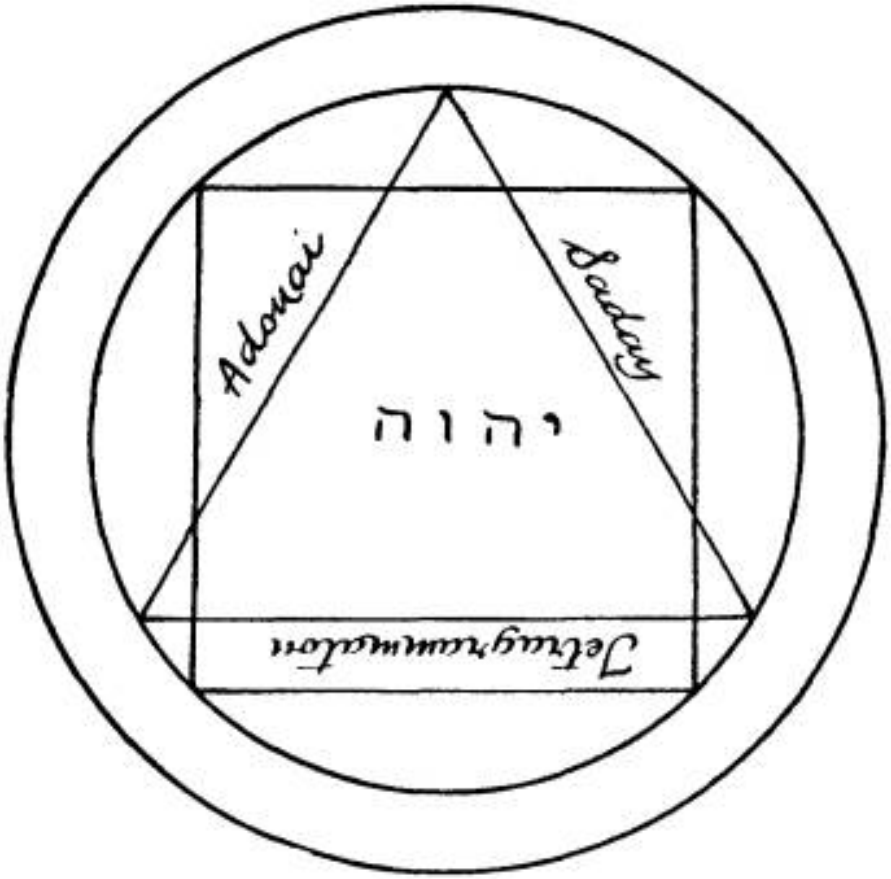
Invocation for Monday *(MOON)*

Haste ye Sublime and Intelligent Genil who are obedient to the Sovereigu Arcana, come and assist me in the operation that I undertake under the auspices of the Grand Lumiriary of the Night. I invoke you to this end and implore you to be favourable and hear my entreaties in the Name of Him Who commands the spirits of the Four Quarters of the Universal Mansions: Inhabit, Bileth, Mizabu, Abinzaba.



Invocation for Tuesday *(MARS)*

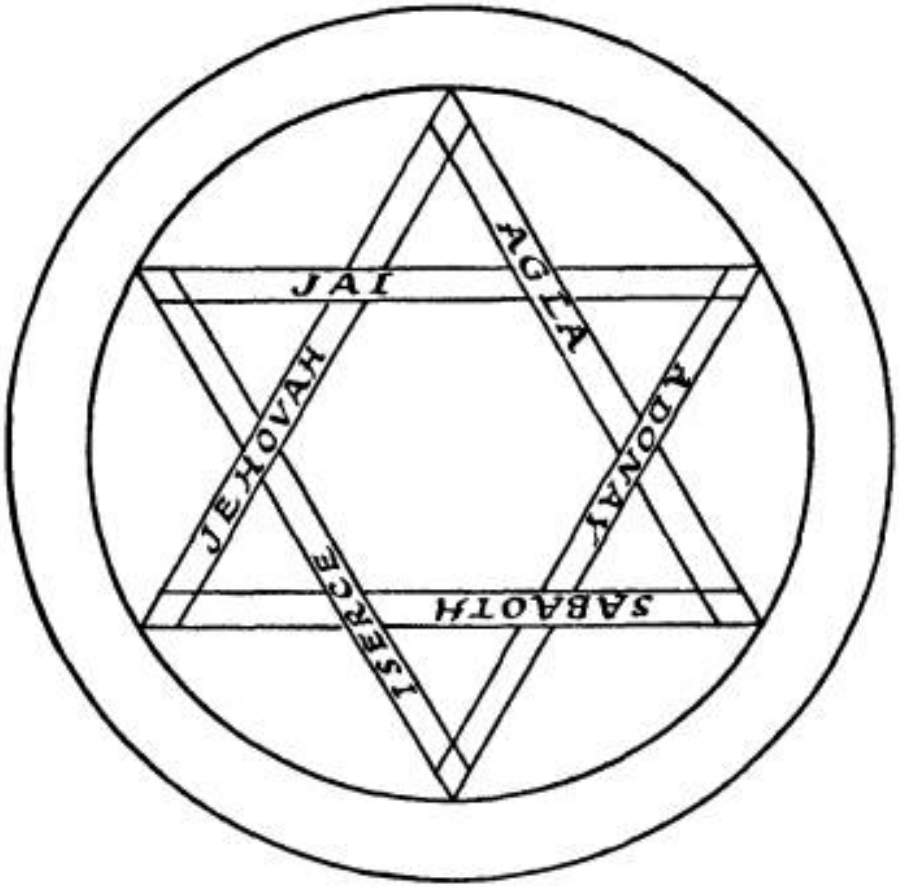
Come Children of the Red Genii who have executed the order of the Sovereign Master of the Universe upon the armies of the rash Sennacherib, come and assist me in the operation that I undertake under the auspices of the third brilliant luminary of the firmament; be favourable to my entreaties in the Name of Adonay Sabaoth.



Invocation of Wednesday *(MERCURY)* :— Run to me with speed, come to me ye Spirits of Mercury who preside over the operation of this day, hear favourably the present invocation that I make to you under the Divine Names of Venoel, Uranel, be kind and ready to second my undertakings. Render them efficacious.

Invocation for Thursday *(JUPITER)*

Come speedily ye Olepid Spirits who preside over the operation of this day. Come, Incomprehensible Zebarel and all your legions, haste to my assìstance and be propitious to my undertakings, be kind and refuse me not your powerful aid and assistance.

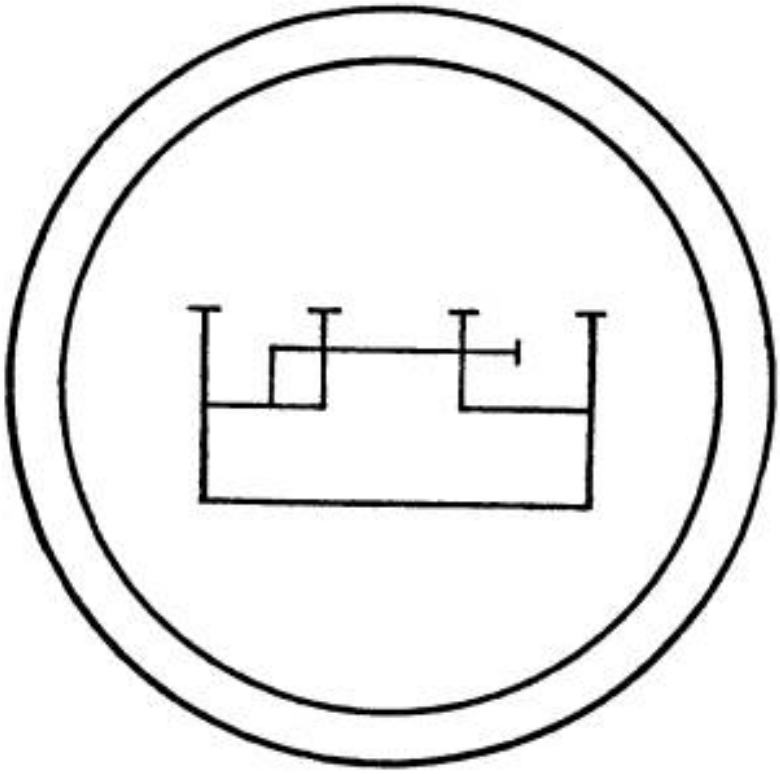


Invocation for Friday *(VENUS)*

Come on the wings of the wind, ye happy Genii who preside over the workings of the heart. Come in the Name of the Great Tetragrammaton; hear favourably the Invocation that I make this day, destined to the wonder of love. Be ready to lend me your assistance to succeed in what I have undertaken under the hope that you will be favourable to me.

Invocation for Saturday *(SA TURN)*

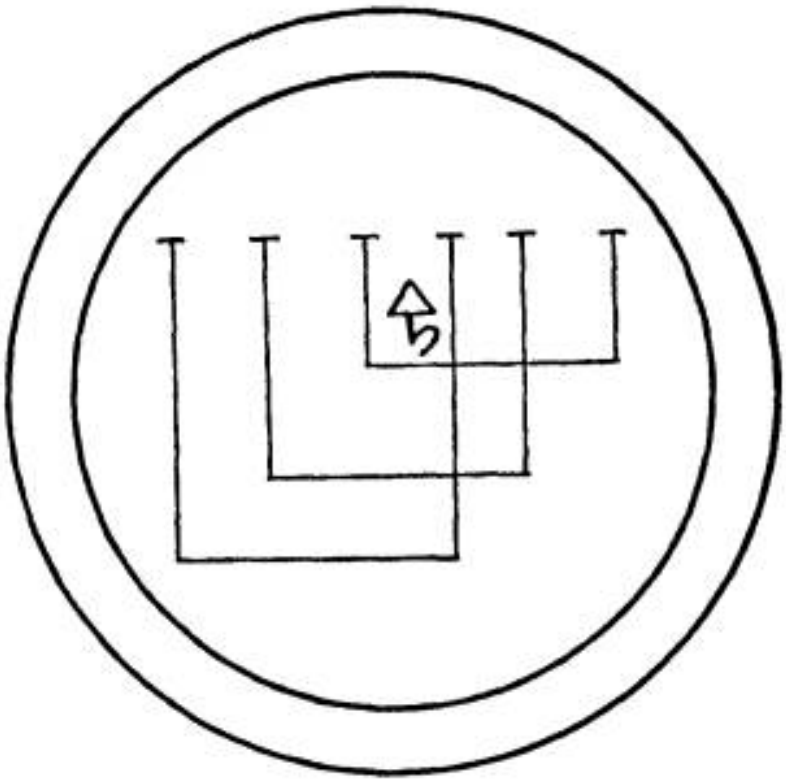
Come out of your gloomy solitude ye Saturnine spirits, come with your cohort, come with diligence to the place where I am going to begin my operation under your auspices; be attentive to my labours and contribute your assistance that it may rebound to the honour and glory of the Highest.



CHARACTER OF ARATRON LORD OF SATURN.

Perfumes :— Saifron, with the wood of Atoes, the Elder and the Pine. Add

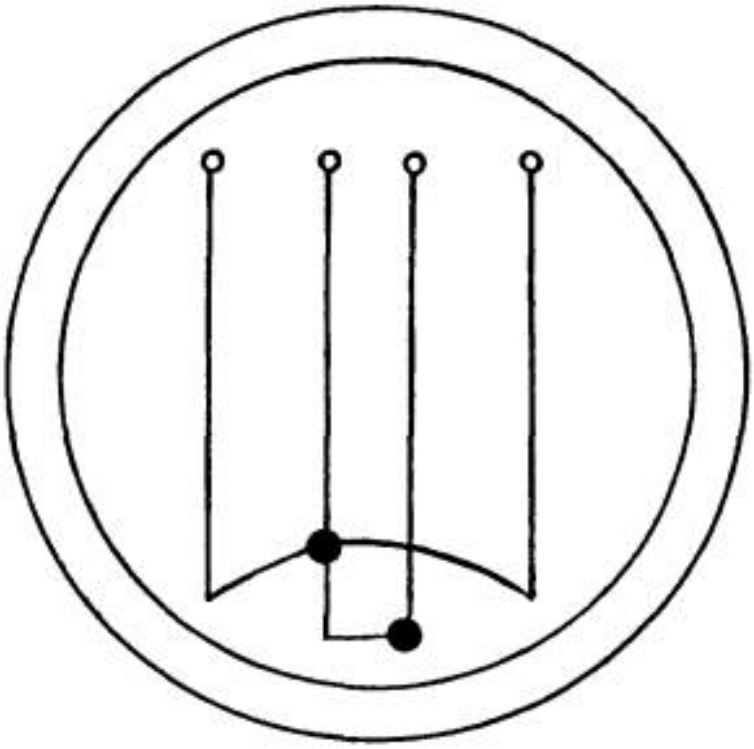
to it a grain of Musk, and consecrate the whole, pulverized and mixed together in a paste.



CHABACTER OF PRALEG LORD OF MARS.

Perfumes

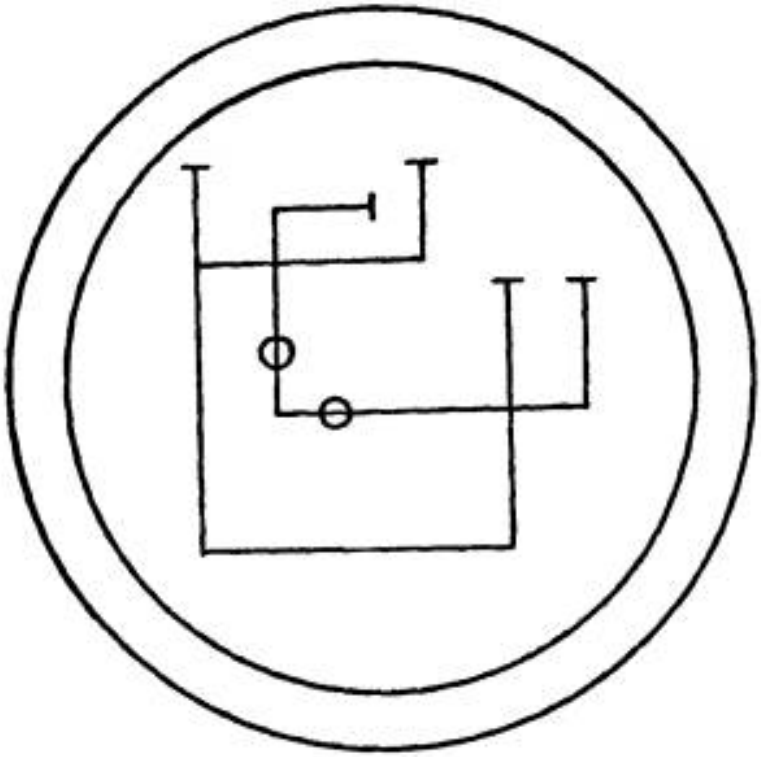
The head of a frog, the Bovine Blood, a grain of White Poppy, Fiowers of Camomile, and Camphor, pulverized into a paste by the mixing of the blood of a Virgin Kid.



CHARACTER of PHUL LORD OF THE Moon.

Perfumes :— Leaves of the Mandrake, Sal Ammonia, Roots of Gentian,

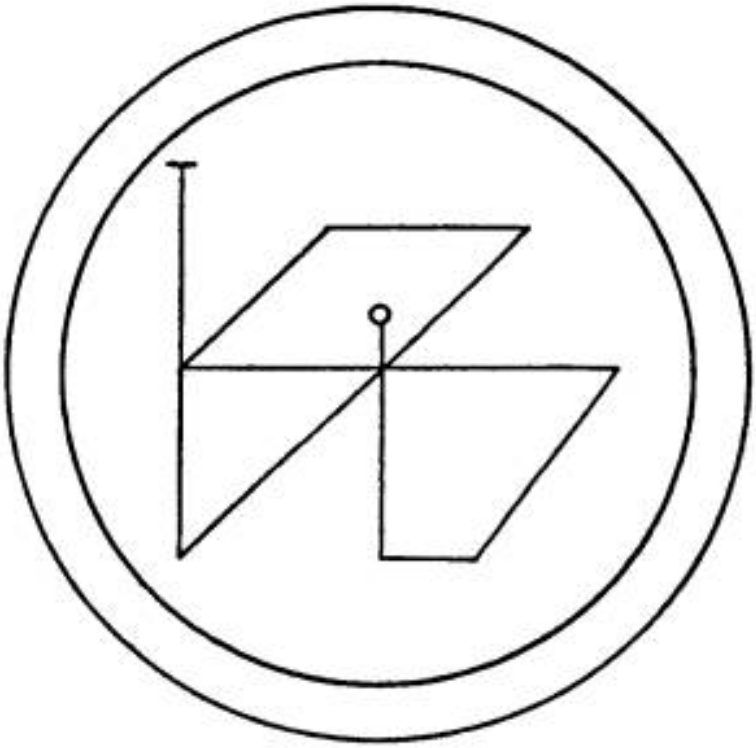
Valerian herbs finely cut, a little Sulphur, made into a paste with the blood of a black Cat.



CHARACTER OF J3ETHOR LORD OF JUPITER.

Perfumes

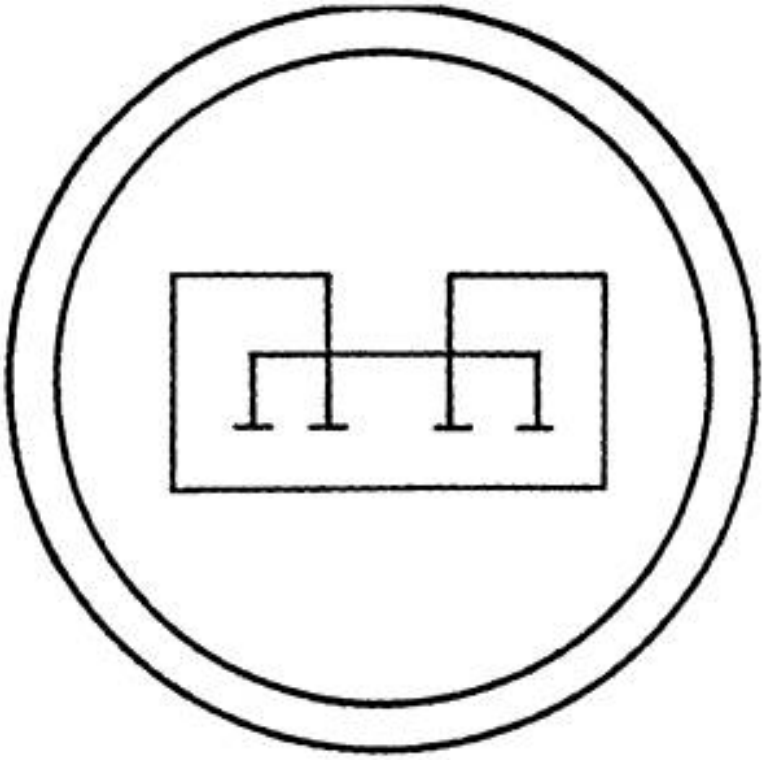
Sandalwood of the East, leaves of Agrimony, Choves, powder of Henbane. Beat all into a powder. Make thereof a paste with Foxes’ blood and the brains of a Magpie.



CHARACTER OF OPHIEL LORD OF MERCURY.

Perfumes

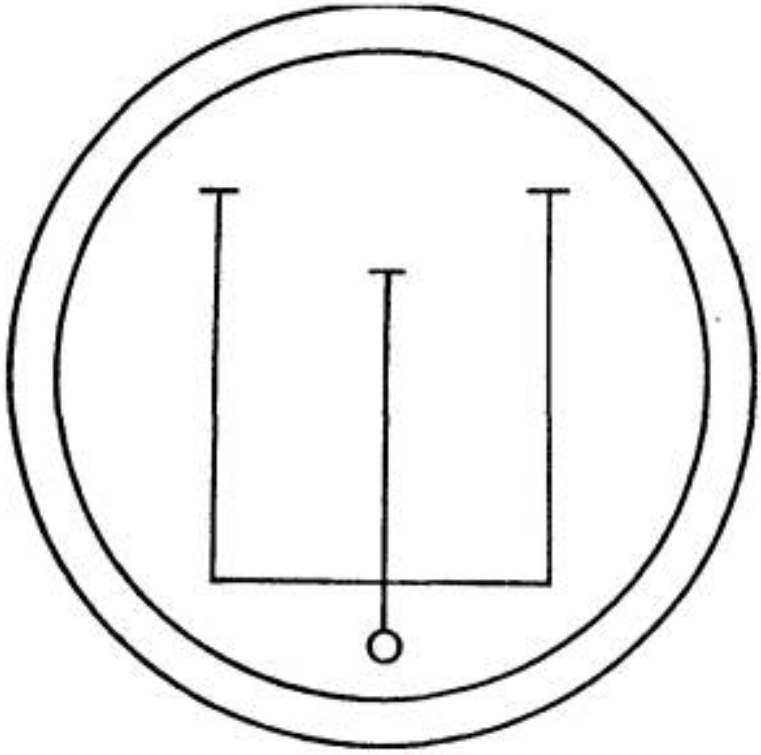
The seed of an Ash Tree, the wood of the Aloe, leaves of the Scullcap Herb, Mandrake roots, and the end of a Quili, made into small balls (pihis).



CRARACTER OF HAGITH LORD OF VENUS.

Perfumes

Musk, Juniper berries, wood of Áloes, dried Red Roses, dried leaves of Elder, pulvenzed, and made into a paste with the blood of a Pigeon.



CHARACTER OF OCH LORD OF THE SUN.

Perfumes

Grains of Bhack Pepper, grains of Hogsbane, powder of Sulphur, made into a paste with the blood of a Bat, and the brains of a black Cat.

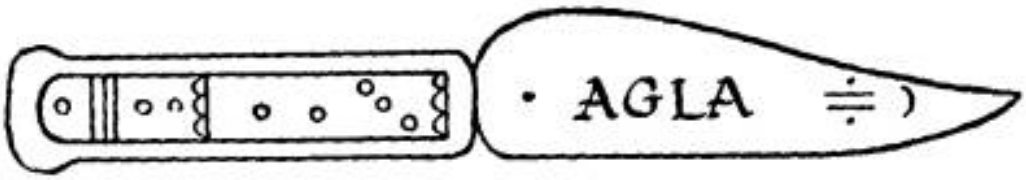
PART THE SECOND

CONTAINING INVOCATIONS, CONJURATIONS, ARO EXORCISMS OF TREE

BAND OF SPIRITS

FORM OF CONJURING AND EXORCISING SPIRITS TO ~

Oration lo be said when putting on the Vestures :.— Amacor, Amacor, Amides, Theodomai, Aintor, by the merits of Thy Angels, O Lord, I with I put on the garments of Righteousness, that this which I desire I may bring to perfection through the most holy Adonay, Whose kingdom endureth for ever and ever. Amen.



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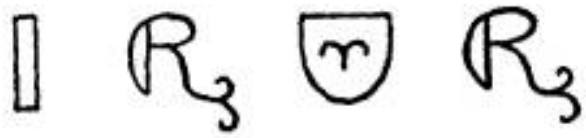


The Lamen

Prayer

- Holy, Holy Lord God, from Whom all holy desires do pro-ceed, I beg Thou wilt be merciful unto me at this time, granting I may become a True Magician and contemplate of Thy wondrous works at alt times, in the Name of the Father and of the Son. Therefore in al! my doings and at all times I will call upon Thy Most Holy Name, O Lord, for Thy help and assistance.

I beseech Thee, O Lord, that Thou wilt purge me and wash me iii the blood of our Saviour, from al! my sins and frailties, and that Thou wilt henceforward vouchsafe to keep and defend me from pride, lusts, cursing, blasphemy, unfaithfulness, and al! other deadly sins and enormous offences, profaneness and spiritual wickedness ; but that I may lead a godhy, saber, faithfuh, constant and pure hife, waiking uprightly in Thy sight, through the merits of Jesus Christ, Thy Son, our Lord and Savìour.

Omnipotent and Eternal Lord God Who sittest in Heaven and dost from thence behoid alt the dwehlers upon earth, most mercifully I beseech Thee to hear and

answer the petition of Thine unworthy servant, which I shali make unto Thee at this time, through Jesus Christ our Lord, Who hiveth and reigneth with Thee in the unity of Thy Holy Spirit, ever One God, worhd without end.

Sead down, O Lord, the Spirit of Thy Grace upon me. O God, put fear far from me, and give me an abundance in Thy faith, whereby all things are made possib!e unto man; put evexy wicked phantom far from my mind, and grant me true zeal, fervour, and intentive spirit of zeal, and prayer, that I may offer up a welh-pleasing sacrifice unto Thee. Let me use Thy ministering spirits and Angels, O Lord, as thereby I may attain true wisdom and knowledge.

Our Father, etc.
Credo, etc.
Ave Maria, etc.

Glory be to the Father, Son, and Holy Ghost; as it was in the beginning, is now, and ever shalll be, world without end. Amen.

Holy, Holy, Holy, Lord God of Sabaoth, which will come to judge the quick and the dead; Thou art Alpha and Omega, the first and the iast, King of Kings, and Lord of Lords, Ioth, Abiel, Anathiel, Aniasim, Alganabro, El, Sedomel, Gayes, Hehi, Messias, Tolosm, Elias, Eschiros, Athanatos; by these Thy Holy Names,

and al! others, I do call upon Thee and beseech Thee, O Lord, by Thy Nativity and baptism, by Thy Cross and Passion, by Thine ascension, and by the coming of Thy Holy Ghost, by the bitterness of Thy Soul when it departed from Thy body; by Thine Angels, Archangels, prophets, patriarchs, and by al! Thy Saints, and by alt the Sacraments which are made in Thine honour, I do worship and beseech Thee, I bless and desire Thee, to accept these prayers and conjurations.

I implore Thee, O Holy Adonay, Amay, Horta, Vegadoro, Ysion, Ysesy, and by al! Thy Holy Names, and by al! Thine Angels, Archangels, and Powers, Dominations, and Virtues, and by Thy Name wìth which King Solomon did bind up the devils and shut them np, Ethrack, Evanher, Agla, Goth, Joth, Othie, Venock, Nabrat, and by al! Thy Holy Names which are written in this book, and by the virtue of them all, that Thou enable me to congregate all Thy spirits, that they may give me true answers to all my demands.

O Great and Eternal Virtue of the Highest, which Thou disposest their being come to judgment, Viachem, Stimilomaton, Esphares, Tetragrammaton, Oboram, Cryon, Elijtion, Onela, Brassim, Aoym, Messias, Soter, Emanuel, Sabaoth, Adonay, I worship Thee. I implore Thee with all the strength of my mmd that by Thee my present prayers, consecrations, and conjurations may be ha!!owed. In the Name of the most merciful God of Heaven and of Earth, of the Seas and of the Infernais, by Thine Omni-potent help may I perform this Work.

Helie, Helion, Esseju, Deus Eternis, Eloy, Clemens Deus, Sanctus Sabaoth, Deus Exercillum, Adonay, Deus Mirabilis, Jao, Verax, Ampheneton, Saday, Dominator, On, Fortissimus Deus, invest with Thy blessed help this Work begun of Thee, that it may be consummated by Thy mighty power. Amen.

Amoruli, Tametia, Latisten, Rabur, Tanetia, Latisten, Escha, Aloelin, Alpha et Omega, Leytse, Oraston, Adonay. Amen.

Names and Offices of the Spirits. Messengers. and Intelligences of the Seven Planets

Spirits of the Sun.
Gabriel.
Vianathraba.
Corat.

Messengers of the Sun.

Burchat.
Suceratos.
Capabile.

Intelligences of the Sun.

HaludieL
Machasiel.
Chassiel.

Spirits of the Moon.
Gabriel.
Gabraei.
Madios.

Messengers of the Moon.
Anael.
Pabael.
Ustael.
Intefligences of the Moori.
Uriel.
Naromiel.
Abuori.
Spirits of Saturn.
Samael.
Bachiel.
Astel.
Messengers of Saturn.
Sachieh.
Zoniel.
Hubaril.
Intefligences of Saturu.
Mael.
Orael.
Valnum.
Spirits of Jupiter.
Setchiel.
Chedusitanieh.
Corael
Messengers of Jupiter.

Tunel. (See Secret Grimoire of Turiel).
Conieh.
Babiel.

Intelligences of Ju/iter.
Kadiel.
Maltiel.
Huphatrieb.

Estael.

Spirits of Venus.
Thamael.
Tenariel.
Arragon.

Messengers of Venus.
Coiznas.
Peajel
Penael.

Intelligences of Venus.
Penat.
Thiel.
Rael
Teriapel.

Spirits of Mercury.
Mathlai.
Tarmiel.
Baraborat.

Messengers of Mercury.
Raphael.
Ramel.
Doremiel.

Intelligences of Mercury.

Aiediat.
Modiat.
Sugmonos.
Sal!ales.

Presiding Spirits of Jupiter.

Sachiel.
Castiel.
Asasiel.

Presiding Spirits of Venus.
Anael.
Rachiel.
Sachiel.

Presiding Spirits of Mars.
Samael.
Satael.
Amabiel.

Presiding Spirits of Mercury.
Raphael.
Uriel.
Seraphiel.

Angeli Glorioso supradicti estote coadjutores et auxiliatores in omnibus negotijs et interrogationibus in omnibus celensq (?)
causis per Eum qui venturus est judiciase vivos et mortuos.

Omnipotent and Eternal God Who hast ordained the whole creation for Thy praise and glory and for the salvation of man, I earnestly beseech Thee that Thou wouldst send one of Thy spirits of the Orden of Jupiter, one of the messengers of Sachiel whom Thou hast appointed presiding spirit of Thy firmament at this time, most faithfully, willingly to show unto me those things which I shall demand or require of him, and truly execute my desires. Nevertheless, O most Holy God, Thy will and not mine be done, through Jesus Christ our Lord. Amen.

Invocation : I call upon thee, Sachiel, Castiel, and Asasie!, in the Name of the Father, and of the Son, and of the Holy Ghost, Blessed Trinity, Inseparable Unity, I invoke and entreat thee, Sachiel, Castiel, and Asasiel, in this hour to attend to the words and conjurations which I shall use by the Holy Names of God, El, Elohim, Elohe, Eeoba, Sabaoth, Elion, Eschiros, Adonay, Jay, Tetragrammaton, Saday; I conjure and excite you by the Holy Names of God, Hagios, Otheos, Ischyros, Athanatos, Paracletos, Agla, On, Alpha and Omega, Ausias, Tolimi, Elias, Irnos, Aniay, Horta, Vegadora, Antir, Sibranat, Amatha, Baldachia, Anuoram, Anexpheton, Via,Vita, Manus, Fons, Origo,Filius

and by all the other Holy, Glorious, Great, and Unspeakable, Mysterious, Mighty, Powerful, and Incomprehensible Names of God, that you attend unto the words which I shall utter, and send unto me Tarje!, Coniel, on Babiel, messengers of your sphere, to tel! unto me such things as I shall demand of him, in the Name of the Father, Son, and Holy Ghost.

I entreat thee, Setchiel, Chedustaniel, and Corael, by the whole host of Heaven, Seraphims, Cherubims, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels, by the great and giorious Spirits Orphaniel, Tetra, Pagiel, Salmia, Pastor, Salun, Azimor, and by your Star which is Jupiter, and by all the constellations of Heaven, and by whatsoever you obey, and hy your Character which you have given and proposed and confirmed, that you attend unto me according to the prayers and petitions which I have made unto Almighty God, and that you forthwith send unto me one of your messengers who may willingly and truly and faithfully fulfil all my desires, wishes and commands, and that you

command him to appear unto me in form of a beautiful angel clothed in white vestures, gently, courteously, kindly, and affably entering into communication with me, and that he neither bring terror nor fear unto me, or obstinately deny my requests, neither permitting any evil spirits to appear or approach in any way to hurt, terrify, or affright me, nor deceiving me in any wise; through the virtue of our Lord and Saviour Jesus Christ, in Whose Name I attend, waiting for and expecting your appearance. Fiat, Fiat, Fiat. Amen.

Interrogations : –"Comest thou in peace, in the Name of the Father, and of the Son, and of thc Holy Ghost " "Yes".

"Thou art welcome, noble Spirit. What is thy name?

"Turiel "

"I have called thee here, Turiel, in the Name of Jesus of Nazareth, at Whose Name every knee doth bow, both of things in Heaven, Earth, and Heil, and every tongue shall confess there is no Name like unto the Name of Jesus, Who hath given power unto man to bind and to loose all things in His Name, yea, even unto them that trust in His salvation. Art thou the messeager of Setchiel

"yes"

"Wilt thou confirm thyself unto me at this time, and from henceforward reveal all things unto me that I shall desire to know and teach me how to increase my wisdom and knowledge, and show unto me the secrets of the Magick Art, and of the liberal sciences, that I may set forth the praise and glory of Almighty God

"Yes".

"Then, I pray thee, give and confirm thy Character unto me, whereby I may call thee at al! times, and also swear unto me this Oath, and I will righteously keep my vow and covenant unto Almighty God, and will courteously receive thee at all times when thou dost appear to me

"Forasmuch as thou camest in peace and quietness and hast answered me and unto my petitions, I give humble and hearty thanks unto Almighty God, in whose Name I called thee and thou camest. And now thou mayest depart in peace unto thy Orders, and retum unto me again at what time soever I shall call thee by

Licence to Depart : —thine own Oath, or by thy name, or by thine Order, or by thine

Office which is granted from the Creator. And the Grace of God be with thee and me and upon the whoie Israel of God. Amen. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Fiat. Fiat. Fiat. Amen “.

Form of a Bond of Spirits given by Turiel, Messenger of the Spirits of Jupiter:

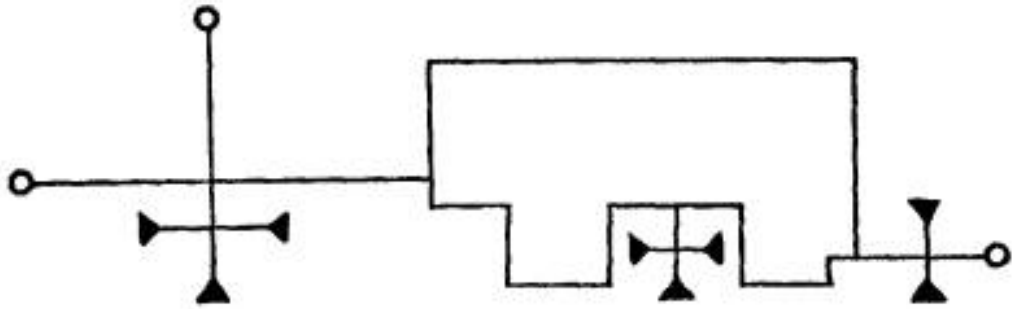
Gloria Deo in Excelsis.

I, Turiel, Messenger of the Spirits of Jupiter, appointed there-unto by the Creator of all things visible and invisible, do swear and promise, and plighting faith and troth unto thee in the presence, by, and before the Great Lord of Heaven

and the whole company of Heaven, by all the Holy Names of God, do swear and bind myself unto thee, by all the contents of God’s Sacred Writ, by the Incarnation, death and passion, resurrection, and glorious Ascension of Jesus Christ, by all the Holy Sacraments, by the Mercy of God, by the Glory and Eyes of Heaven, by the forgiveness of sin, and hope of eternal salvation, by the Great Day of Doom, by all the Angels and Archangels, Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers, and Virtues, Patriarchs, Prophets, Saints, Martyrs, Innocents, and all others of the blessed and glorious Company of Heaven, and by al! the sacred powers and virtues above rehearsed, and by whatever is holy and binding, thus do I swear now, and promise unto thee that I will hasten unto thee, and appear clearly unto thee at all times and places, and in

all hours, days, and minutes, from this time forward until thy life's end, wbensoever thou shalt call me by my name, or by my Office, and will come unto thee in what form thou shalt desire, whether it be visibly or invisibly; I will answer a!! thy desires. And in testimony whereof, and before all the Powers of Heaven, I have hereunto set, subscribed, and confirmed my Character unto thee.

So help me God. Fiat. Amen.



The Character of Turiel.

FINIS

THE MAGIC OF ARMADEL

Electronic Version Prologue

This grimoire was first translated by Mr. MacGregor Mathers into English. Now for the first time in English I Frater Alastor , rendering into the html format. When Mathers made his translation he notice that the title page was the last page of the grimoire, so he moved to the front but keep the rest of the chapters in the same order. He also notice that this grimoire began speaking about the magick circle like if it where something that the reader should already know.

Now it is my believe that the whole grimoire was written backward, this is to say that you should read the last page first (the title page) then the last chapter and so on. If you read it this way you will see that make a lot of sense. In Mathers version the first chapter is a reference to the magick circle and the License to depart, it make no sense to begin a grimoire that way since the license to depart is the last think that a magician read. Also if you fallow the Latin titles in Mathers version the text begin with the Sanhedrin, Jesus and go on to the creation of Adam and the demons and the angels etc. This order is completely the opposite of that one on the bible this is god first, then the angels, the demons, Adam, Jesus, the Crucifixion and the Sanhedrin. So neither to say I had inverted the orders of the chapters in Mathers version under the believing that this is the way that was

intended to be read.

Frater Alastor.

LIBER ARMADEL

Seu totius Cabalae perfectissima brevissima et infallibilis Scientia tam speculativa quam practiqua

Dominum Deum timebus et illi seli serbies per nomen

illius tremendae at adorabilis Majestatis omnibus

diebus vitae tuae.

operaribus

TRANSLATTON OF THE FOREGOING

The Fear of the Lord is the Beginning of Wisdom. In the Name of the God of Israel, One and Triune, Abraham believed, and it was counted unto him for righteousness. Amen.

Nisi Dominus Operitus nobiscum in vanum laborant qui operantur.

Unless the Lord work with us, in vain do they strive who labour.

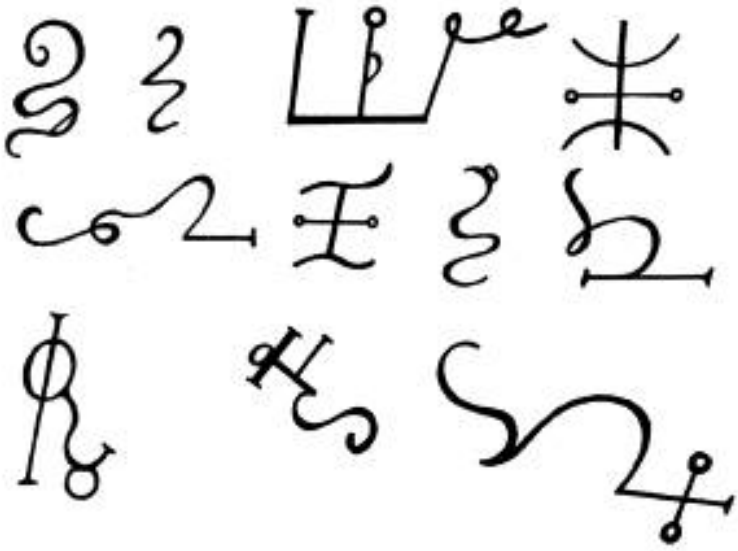
De Prof undis Clamavi ad Te Domine, Domine Exaudi Orationem meam.

Out of the Depths Have I cried unto Thee O Lord, O Lord hear my prayer.

Fiant aunes tuae intendentes un vocem Deprecationis mea.

Let Thine ears be inchined unto the voice of my supplication.

THE CHARACTERS OF MICHAEL



The Characters of Michael

(Taken from the German Original)

Therefore Hear O Man The Lord, the Lord Our God, is one Lord. Thou shalt love

the Lord thy God with thine whole heart, with thy whole Soul, and with thy whole strength, and thy neighbour as thyself. And these words which I teach unto thee shall be in thine heart, thou shalt relate them unto thy children and thou shalt meditate upon them, when thou sittest in thine house, when thou walkest by the wayside, when thou sleepest, and when thou arisest; and thou shalt bind them like unto a staff for thine hand, and thou shalt place them between thine eyes and thou shalt write them upon the threshold and portals of thy dwelling place. AMEN.

Thou shalt not tempt the Lord thy God, in any soever of thy works; but keeping His precepts and testimony, and ceremonies, most pure, thou shalt do that which is pleasing and good in the sight of the Lord with zeal and charity, not out of curiosity or ostentation.

If thus thou shalt have heard the voice of the Lord thy God and shalt have walked in his ways, that thou mayest do and keep His commandments, the Lord thy God shall make these more excellent than all the Nations which be spread abroad upon the Earth; and by reason of that blessing shall they come unto thee and learn of thee, Blessed shalt thou be in the City, and blessed shalt thou be in the field, and blessed shall be the fruit of thy body. AMEN.

But the God of these, Who is also our God, is in Heaven, and in Earth, and in the Abysses, and He doeth whatsoever He will. They who fear the Lord have put their trust in the Lord, He is their helper and defender. Would that my life were directed to the safeguard of thy justification. Also I have sought thee out, because thou hast caused me to have life hereby. Let it go forth unto my works. Direct thou them according to Thy saying, and let not injustice have dominion over me

When, therefore, thou shalt be worthy to understand in what manner thy vow and thy natal day are to be observed with circumspection and purity:

Take note of this:

Are there not twelve Months in the Year?

Is there not one hour in each single month?

Does not this hour pass by?

And thus let it then pass by with chastity, fasting, ardent prayer and desire, desiring also your Vow by the Divine inspiration and therefore fit to be carried out.

This following is a fitting prayer.

ORATIO

Initium Sapientiae Timor Domini in Nomine Dei Israel, LIni et Trino, Credidit Abraham et ei reputatumfuit in justitiam. AMEN.

THE PREPARATION OF THE SOUL (II)

Santi Andrea et Thoma circumvallate me.

O Saint Andrew and (Saint) Thomas, be a defence about me.

Sancte Michael auxiliate omnibus operationibus meis quoniam quis sicut Dominum Virtutum et nullus certe ni ni solus deus meus magnus et terribile super omnes qui in exercitu ejus sunt ideo enim voto voverint domino Deo meo Jesu me possidents et circumvallante gratia sua et dominus Deus Jesus imposita mihi Lege sua sit mihi semper a cuntis diebus et momentis vitae meae un patrem et deum meum— et si vere Emmanuel amabilis.

O Saint Michael bring thine aid unto all mine Operations, for who is like unto the Lord of Virtues; and assuredly there is none else but my Lord God, the only Great and terrible over all who be in His Army, for hereunto by vow are they vowed unto my Lord God Jesus, Who possesseth and defendeth me by His Grace. Also may the Lord God Jesus having imposed upon me His Law, be ever mine in every Day and moment of my life as my Father and God, and thus truly my beloved Emmanuel.

Sancte Petre ad glorium et utilitatem proximi ure in me omnes iniquitates meas.

O Saint Peter, unto the (Divine) Glory and the good of my neighbour, bum up in me all mine iniquities.

San te Paule obviam este deprecationis meae.

O Saint Paul, be thou propitious unto my prayer.

Conf itebor Jesu tibi Christi rex Aeternaegloriae verbum caro factum est, ex

Maria de Spiritu Sancte te humillime deprecor per vulnere tua sanctissima quae sunt fons regenerationis mos trae in fide et charitate per delectissimam Marium Matrem tuam semper immaculatam et omnes sanctes tuos ne impediar opere ad mortem justifican in fide et charitate quoniam fides sine operibus mortua, non nobis domine non nobis sed nomini tuo, nequando dicant gentes ubi est.

I will confess myself unto Thee, O Jesus Christ, King of Eternal Glory, the Word is made flesh from Mary by the Holy Spirit; I pray Thee most humbly by Thy most holy wounds which are the Foundation of our Regeneration in Faith and Charity; by Thy Most delightful Mother Mary, ever Immaculate; and by all Thy Saints let me not be hindered in my work, unto death be justified in Faith and in Charity, since Faith without Works is dead. Not unto us, O Lord, not unto us, but unto thy Name; hest the heathen may say: Where is He

Let us become as little children at birth, for unless we be born again we shall not see the wonders of God, nor yet in any way progress in the Art.

Good is fasting with prayer, and almsgiving, and vow.

Before the Oration, prepare the Soul

THE **PREPARATION OF THE SOUL (1)**

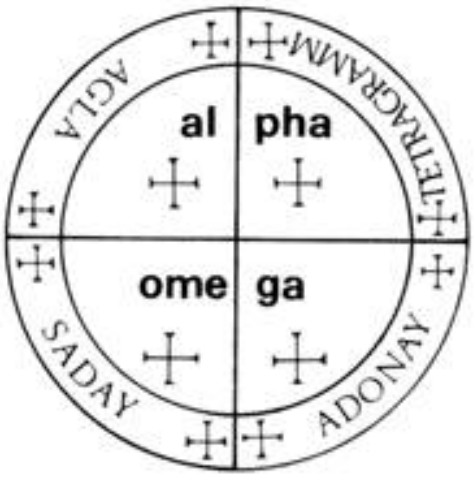
Before invoking the Spirits it is necessary to make a (Magical) Circle, and place thyself in the midst thereof after having sprinkled the same with Holy Water saying:

'In Nomine Patris + et Fuji + et Spiritus Sancti.'[1]

'In the Name of the Father, and of the Son and of the Holy Ghost.'

'Res pice in me per Sanctissimos Angelos Tuos in Nomine Jeus de Maria Virgine semper immaculata Nati, et Ventas Tua manet in aeternum—Amen.

'Examine me thoroughly by Thy most Holy Angels, in the Name of Jesus, born of Mary, the ever Immaculate Virgin; and may Thy Truth endure for ever— Amen.'



The Magick Circle

(Taken from the German Original)

Before the Oration prepare thy Soul, and be not thou like unto a man who tempteth a God.

ORATION SEMPER PRECEDENS ACTUM

(Dirigatur quaese et humillime.

Deprecor Domine Deus Meus Omnipotens in conspectu Tuo Operatio mea et comittentier mihi et operatione mea sanctissimi (here follow a collection of scratches evidently intended to represent Hebrew Letters which I imagine are intended to stand for the words: 'IHVH Elohim, Ab, Ben Ve-Ruach Haqodesh.' 'Tetragrammaton Elohim, Father, Son and Holy Spirit.')

Ad Majorem Nomini Tui gloriam, edificationem et utilitatem proximi mei. Amen.

Translation of the Foregoing.

THE ORATION ALWAYS TO BE MADE BEFORE OPERATION

(also I warn you that it is to be performed with the greatest humility).

In Thy Sight O Lord mine Omnipotent God, do I pray for mine Operation, and may these most Holy (Names) be in charge over me and my Operation... unto the Greater Glory of Thy Name, and the edification and profit of my neighbour. Amen.

COR ERGO ET SCIETUR UNUM SUNT

PUTREUS M ALE STUM

THE VISION OF DUST

Wheref ore let it be granted that dry bones having been reduced in to a most fine powder, that this also may be refined and compounded together like unto the T h i n i a n a of *Moses* the Blood. Neither ever hereafter shouldest thou despise this holiest Mystery; for thee the Spirit of Life is herein like as in the Dust of a Man.

Since all these (matters) have been placed before thy true heart, which also the Lord God hath chosen for the legitimate Tabernacle, may He further bless all thy works in thy time

By His Angel *Raphael* He appeareth unto the blessed Tobias and in his journey he put to flight all Malice of heart and every kind of Demon which obsesses, and (caused) Simplicity of heart, Purity and Faith in Prayer to have entire dominion

with him.

Is there not sought in the Imagination those things which one hath not known, and is there not pleasure in the excitation thereof? Hath not Memory been willing to aid that which the Imagination hath clothed with form, so that one may see of what nature such things may be and whether any further development of them may be (advisable)? Hath not the Intellect having applied them unto Itself, known how to treat in thee the things cast forth by the Memory, and this to what degree and extent according unto their faculties and powers? Do not Memory, imagination, and Intellect operate (simultaneously) together? For at once and in unity these (three) which be united together do then become Intellectual Action. Is not the Heart a recurved Vase of Blood? If among all these so many be found similar that they may be perfected hereunto, it will be the same concerning His people.[3]

Study this weH O Man, ardent for Wisdom, in the following out of this Path desiring all things, seeking all things, and understanding all things, seeing that in thyself *are* all things.

Assimilated; Contained: Willed. Was it not on the Fifth Day[5] that Man was made a Living Soul?

Was there not a Soul[6] which came forth (into manifestation) on the Third Day? Did it not also give forth and withdraw (the faculty of) Hope, and before that it withdrew, did it not rejoice in the Quinary Number; going forth and returning in that same Number; for it rejoiced in the Nature of the Creatures which do exist in the Number of the Quinary.

First God, (then) Spirit and Matter. Most powerfully do these operate the separation of Matter violently transformed by Life. How can such (Life) do aught but delight in the Number of the Five, seeing that therein is hidden every Mystery of a (Past), Present and Future Age, since in such (Eternal) Epoch is the Name of the Lord God.

Also in the Prophecy of Ezekiel, as it was taught unto him, the Lord God said: 'Let the Spirit come from the Four Winds, and brood over these that they may revive in the Name PELECH, now JESUS.' The Lord God PELEG, now JESUS. The Spirit having entered into them, also they spake. It is not also related by inspiration that the Lord said unto Moses: 'Take unto thee Aromatics; Stacte, Galbanum of good odour, and thus Luci, of equal weight: hereof shalt thou make a perfume composed according to the Art of the Apothecary, mixed with care; pure and sanctified, and most fitting to be offered unto me. And when thou shalt have beaten it into most fine powder, then shalt thou place it before the Tabernacle of the Testimony in the which place 1 will appear unto thee, Holy of Holies shall it be. Thou shalt compose nothing similar for thine owrt use, seeing that it is Holy unto the Lord.' Man who was called Adam, also called by their (true) Names all the Animals, as well the Birds of Heaven as the Beasts of Earth, But there was not found an aid for Adam who was like unto him.°

Is it not written and reported by tradition' that the Lord God led forth Ezekiel in His Spirit, and left him in the midst of a field which was full of dry bones, and led him round about these bones in that region, and prophesied over those bones. And in the Name of the Lord he said unto them: 'O Dry Bones, hear ye the Word of the Lord Thus said the Lord unto you: "So therefore will I send forth My Spirit unto you, and ye shall live, and ye shall know that I am the Lord." Also thus was it done at the same time that Ezekiel did prophesy over those dry bones.'

Since in that prophesying there was a sound made, and behold there was a great movement, and the bones approached and joined each unto the other together, and the nerves and flesh formed upon them, and the skin was spread aboye, though as yet they had not the Spirit of Life. Unto that Spirit, then did Ezekiel prophesy his Will, in all humilty, sobriety, mercy and patience. And though, whosoever thou mayest be, who in thy life and action possesses thy Soul in peace, when therefore thou shalt know the Mysterium,[12] be thou well ware not to reveal it. When the Spirit willeth seek to enter into the Knowledge of the Lord, and there shall rise an intellectual fountain of Understanding and Wisdom. The (celestial) LIGFIT fleeth the (Earthly) Light, and operateth in Secret until thine Heart is tormented with

understanding and with the desire of Understanding, since it is that which seeketh and which is hidden from Man. Is it not written and reported by tradition, and hast thou not read, that the Lord God formed Man of the Mud[13] of the Earth, and that Man became a Living Soul, and that when He had formed Man He placed him in the Paradise of Pleasure to work it and to keep it.

And seeing that the Lord God, having formed from the ground all the animals of the Earth and all the winged things of heaven, did bring all these living creatures before Adam himself, then did his Name (that is) the Spirit (or Breath) go forth (upon them); and the Dust[14] being arrested, there did it remain, and the Rose[15] was restored. And so also is the Man who understandeth the Mysteries of the Book, and of the Similitude of the Rose, and the Mystery of the Dust; preserving the same in the inmost of his heart like a Magically guarded Treasure: and as a Gift of the Highest, most sacred and most unutterable nature. But shouldest thou make an abuse hereof, then shall it be unto thee as a most heavy and scandalous thing and shall bring about the utter ruin of all thy worldly possessions, of thy body, of thine intellect, and of thy Soul. Further also take heed that thou reveal it not to any in writing, nor yet even the least part of the Mysteries of this Book. Wherefore mayest thou be contented herein, with all charity and zeal thereof, and thou shalt have done sufficient; for God knoweth who desireth truly for His Grace, His Light and the Understanding of His Empire; seeing that in His Namé he hath known Him.

When thou shalt have comprehended the *Misterium Stile,* which is the Most Holy Gift of God, this is that which the Lord God PELECH now JESUS revealeth or permitteth to be revealed unto those who do seek His Will.

Is it not reported by tradition and written ‘In the Beginning the Elohim created’ (Bereshith Bara Elohim). . . Man on the Sixth Day; whom the Lord God took and placed in the Paradise of Pleasure, wherem was the Fountain divided into Four

Heads. There is that Most Holy Mystery, let him who hath ears to hear, hear and live O Lord God, may he be Anathema (accursed) whosoever he be, who shall have despised this most precious Mystery. Amen

Hear, O my Soul, turn unto the Lord thy God; for where there hath been Pride, there shall be also Abasement; but where there is humility (there is) also Wisdom. So, therefore, abide fast m the Lord God, saying with thine whole heart, 'Truly 1 have sinned in all my ways, but I beseech Thee O Lord to take away the Iniquity of Thy Servant, seeing that nevertheless 1 have put my trust in Thee'

O Lord God, thou art become my oppressor, because of the multitude of my sins, seeing that I have greatly sinned, and that mine Iniquities be multiplied like unto the Sands of the Sea, and 1am not worthy to lift up mine eyes unto the Height of Heaven.

THE VISION OF ANOINTING

Hath it not been written in the Scriptures, — 'Take unto thee sweet spices, five hundred shekels of myrrh the finest and most choice, likewise thou shalt reckon two hundred and fifty shekels of Calamus,' Are these not in the Blood, Vital and Animal Spirits? Is there not Blood in the whole Body? And there is (a certain proportion) of fat joined thereunto preserving the Spirits thereof. In the Body of the Fish preserved by Tobias were there not these Spirits (derived from) the purest faculties of all true Elementary Forces? Know thou then what most holy thing existeth as regardeth (these Elementary Forces) preserved in Nature

Therefore the Lord *Pelech,* now *Jesus,* by His Omnipotent Grace mercifully operating in Nature, protecting the Heart of the Operator in Simplicity, in Faith, in Hope and going forth in Charity, rejoicing also in Itself, directeth such Spirits according to their most sacred faculties to cooperate with such Operation of a Simple Heart.

Is it not manifested in the Book of Tobias, who himself was of a Simple Heart, that the Lord God directed the Spirits of the Liver of the Fish according to their most secret faculties, in His Adorable Name, by His Angel Raphael, to co-operate with Tobias in the casting away of the Albumen (from the eyes of his) father?

By a Number (namely) through the Temary, is the Mercy of God the Highest Lord, *Jah,* turned, therefore revealing all things. David took unto himself five most clear stones from the Brook and five cakes of Shewbread, the which Bread the Laity might not have, but only the Elect. Is not the Head the seat of Imagination, of Memory and of Intellect?

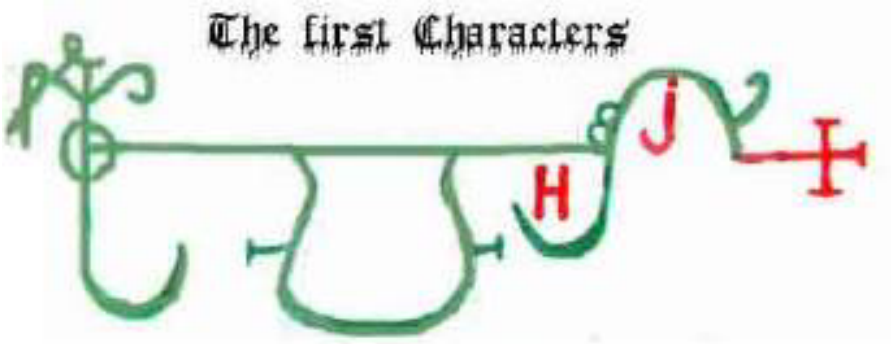
THE RATIONAL TABLE:

or the QABALISTICAL LIGHT;

PENETRATING WHATSOEVER THINGS BE MOST HIDDEN AMONG THE CELESTIALS, THE TERRESTRIALS AND THE INFERNALS

THE FIRST CHARACTERS

The First Characters which should be made upon virgin parchment, on Sunday in the Hour of the sun (see Figure 46), The first letter of your name should be written in the semi-circle ‘A’, and that of your surname in the semi-circle ‘B’. You should wear this upon your left side (near the heart) before you proceed to invoke the Spirits, in order to make them obey you, and to gain from them that which you shall desire.



ISRAEL hath gone forth from the Beginning, from the Days of Etemity. O my Soul, possess thyself in searching out and foliowing out in thyself the Will of thy Lord **PELECH** Who is Jesus; for that Peace shall be thine, when M e m o r ot h the Assyrian and M e **t** r u m shall come to turn thee from the Eternal Law, and thus disturb thee in all thy ways.

Be unwilling to fast,[1] O my Soul; let it be at the hour of Day that thy cry may be heard on high. Is it also such a fást which the Lord hath chosen to afflict thee by day, through the depth and multitude of my iniquities, whereby 1 have excited thy wrath, and have done evil before thee unintentionally, also 1 have kept thy commands.[2]

The Lord God presseth me hard because of my many sins; nevertheless bow down (unto Him) O my Soul; that thou mayest rather fall into the hands of the Lord God, seeing that many are His Mercies, than into the hands of Man. Turn then, O my Soul and humble thyself before the Lord thy God. The Lord thy God

hath created Israel, and truly there is a Providence which acteth in the sight of God; and him who hath cried unto Him, also He observeth intently, and listeneth unto his prayer.

Cry unto the Lord, with great insistence, and humiliate thyself O Soul, also in Chastity, in fasting, in mercy, in power, seeking out with thine whole heart in thy prayers the Will of the Lord God, and all things shall be added unto thee. From thine inmost heart and in tears shalt thou say unto the Lord thy God, '1 have sinned, nevertheless O Lord return unto me whom Thou hast humiiated.' Be in thine whole heart ever seeking Jesus, in chastity and in sobriety, in mercy and patience, and thus shalt thou possess the Soul in faith, hope, and charity; and thus shalt thou pray confidently. And whatsoever thou shalt seek in *Bereshith,* shallbe given back unto thee *in Mercavah.*

CONCERNING THE PATHS OF WISDOM

These be the Characters of the Spirits of Force and Counsel (see Figure 43).

Characters of the Spirit of Force and Counsel

This is the Sigil of Joy, and of the Spirit which goeth forth and retireth. The Characters of the Spirits of Joy (see Figure 44).

Characters of the Spirits of Joy

Thou shalt have fasted with the Lord God Pelech, now (called) Jesus, for Seven Days, the which shall be passed in humility and sobriety, in mercy and patience, in peace and equilibrium; (that is to say) in the beginning of all the Sigils of Love

and Charity, and from which they do proceed.

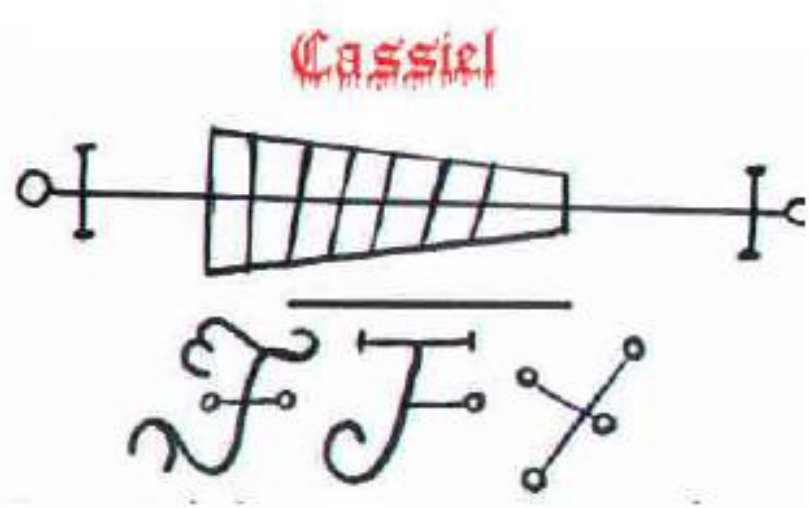
The Characters of the Angels of Love and Charity (see Figure 45).

Characters of the Angels of Love and Charity

Is it not written and reported by tradition that ‘there were Six Men[2] who carne from the way of the Upper Gate which looketh toward the North, each holding in his hand a weapon of death. Also in the midst of them was one Man clothed with a robe of fine linen, and he had instruments for writing hung at his side. And when they had entered, they stood beside the Altar of Brass, And the Glory of the Lord of Israel withdrew from the cherub which was etc. . .‘ Also in the Books of Moses (it is written)[3] that with 250 shekels of each of various ingredients and with 500 shekels of Myrrh, etc., according to the weight of the Sanctuary, and with a certain measure of Olive Oil, thou shalt make a certain Holy Anointing Oil composed according to the Art of the Apothecary; and that herewith thou shalt anoint the Tabernacle of Testimony and the Ark of the Covenant, the Table with its Vessels, the Candlesticks, the Altar of Incense and that of Burnt Offering, and all things pertaining unto the Cult.

CONCERNING GOD THE UNIVERSALLY ONE

These be the Characters of the Spirits who do teach unto you all kinds of Sciences (see Figure 42). They be under the domination of **CASSIEL,** and are to be invoked on a Saturday at eleven o'clock at night,



In this Sigil is manifested the most glorious Science of God.

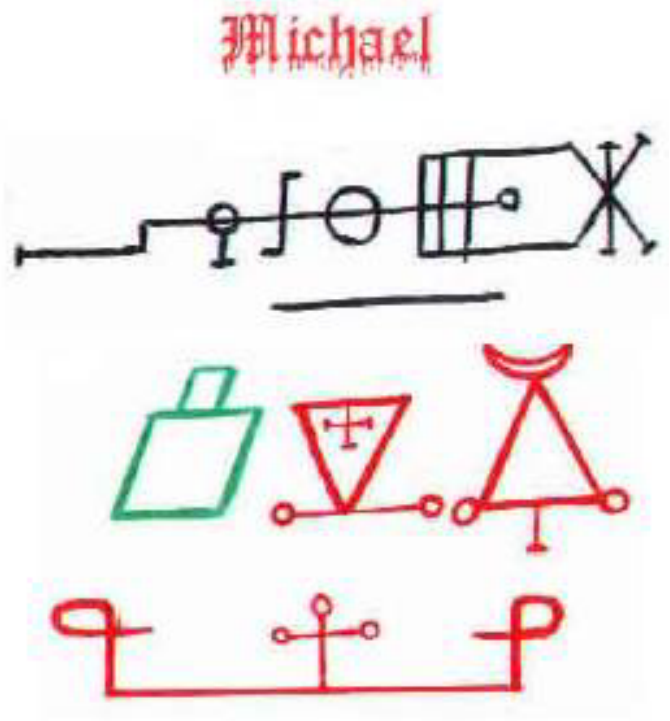
In this are taught the Paths of Wisdom[1] and their profoundest Mysteries; how we can know such paths; and how we may become worthy to wait therein. There be also shown the Mysteries of our hearts through this Number of Thirty-two. Its significations teach the Mysteries of the Regeneration of our Heart; whether from the beginning it was constituted to operate hereby and herewith, and by the Word of God; whether it was distinct in the Mind of God; and what be its place, Science and dubitation, its hope, faith and ultimate desire.

If you shalt desire to know thoroughly these Paths of Perfect and Profound Wisdom together with their Mysteries; remember the combinations of writings in the Sigil (He) which is in the centre of the figure of the Heart.

Whosoever thou mayest be, despise not this wonderful Science and Geometrical Searching Out, and the points of E o n,[3] and the Mystical Numbers of the Letters. Also the Lord said unto God:[4] 'Go forth through the midst of the City, through the midst of Jerusalem, and sign a Symbol upon the foreheads of the men who groan and grieve over all the abominations which be in the midst thereof. 'Also he said unto them: 'Hear me, go ye forth through the City follow-ing after him, and smite ye every man upon whom ye shall see 'T ha un e'.[5] Ye shall slay them from my Sanctuary. —Begin.'

CONCERNING GOD IN HIS TRINE PERSONALITY

(**MICHAEL** and his Spirits) These be the Characters of the Spirits who do teach unto you all Mystical Sciences (see Figure 41).

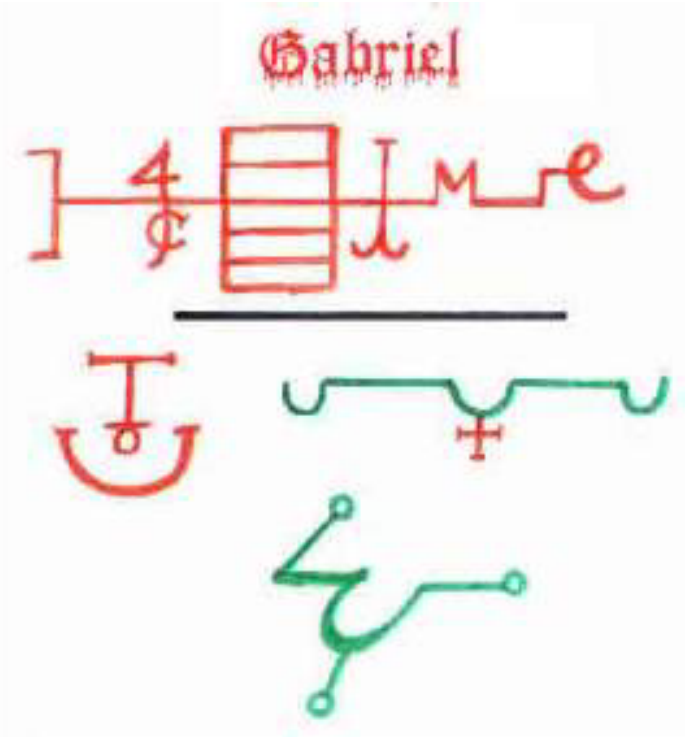


In this Sigil be taught the Mysteries of the Trinity Whom Abraham our Father knew, believed in and confessed. There is also taught herein how It is pleasing and harmonious in Itself, and by what ways It may be propitiated, as hath been communicable through Its Adorable Attributes. There is also (herein) taught how the whole may be communicable unto and in Thee, and as regardeth Thee in a profound and wonderful manner, through the Combinations of the Letters which be in the Great Central Triangle, between the Small Orb and Triangle. There is also (herein) taught how the Science of God may be communicable through His Attributes unto all Created Beings; and especially those most profound Mysteries which He operateth with regard both to Angels and Men, the which be shown through the combinations of the Letters which be without the Small Orb.

Also in all this Science thou shalt observe the Combinations of the Letters, of Geometry, and Gilgud or of their Numbers, in thy searching examination of all Sigils.

CONCERNJNG GOD, THE PRESERVER, THE DESTROYER, AND THE CREATOR

(GABRIEL and his Spirits) These Spirits do teach you all kinds of Mysteries. Thus is the Character (see Figure 40).



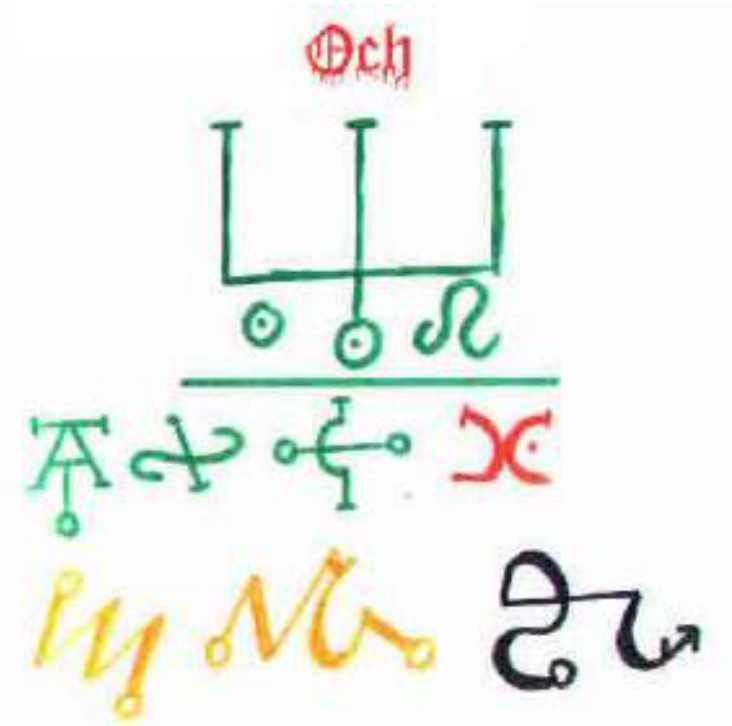
In this Sigil is taught what Mysteries the Lord God is willing to permit to **operate** in Creation, through the uncontaminate Inner Knowledge whereof also (Abraham) did rule and govern himself and went forth by the command of the Lord God to travel in the Land of Chanaan, wherein also he sojournrned and was buried by his two (Sons) in a Mystical Sepulchre, that is to say in the Cave near unto Cariatarbee, wherein also Abraham, Isaac and Jacob were interred. Now this same Cariatarbee is Hebrew Mambre, and Ephrata.

In this land did Abraham behold Three and Adore One, and thus was it counted unto him for righteousness.

In this Sigil is taught Who be those Three Persons meet to be adored, and how they do harmonise together; also as concerneth the Angels and Men what Mysteries they do operate; also how they do harmoniously act through Created Beings, Angels and men. All these things be shown forth in the Letters and in the Sigil herewith given, through their Number and Combination.

CONCERNING THE CREATION OF ALL THE ANGELS

(**OCH** and his Spirits) These do teach you what is the Nature of the Angels. These subjects fail under the domination of Och who is a Solar Spirit, and should be invoked on a Sunday at Daybreak. Thus are the Characters (see Figure 39).



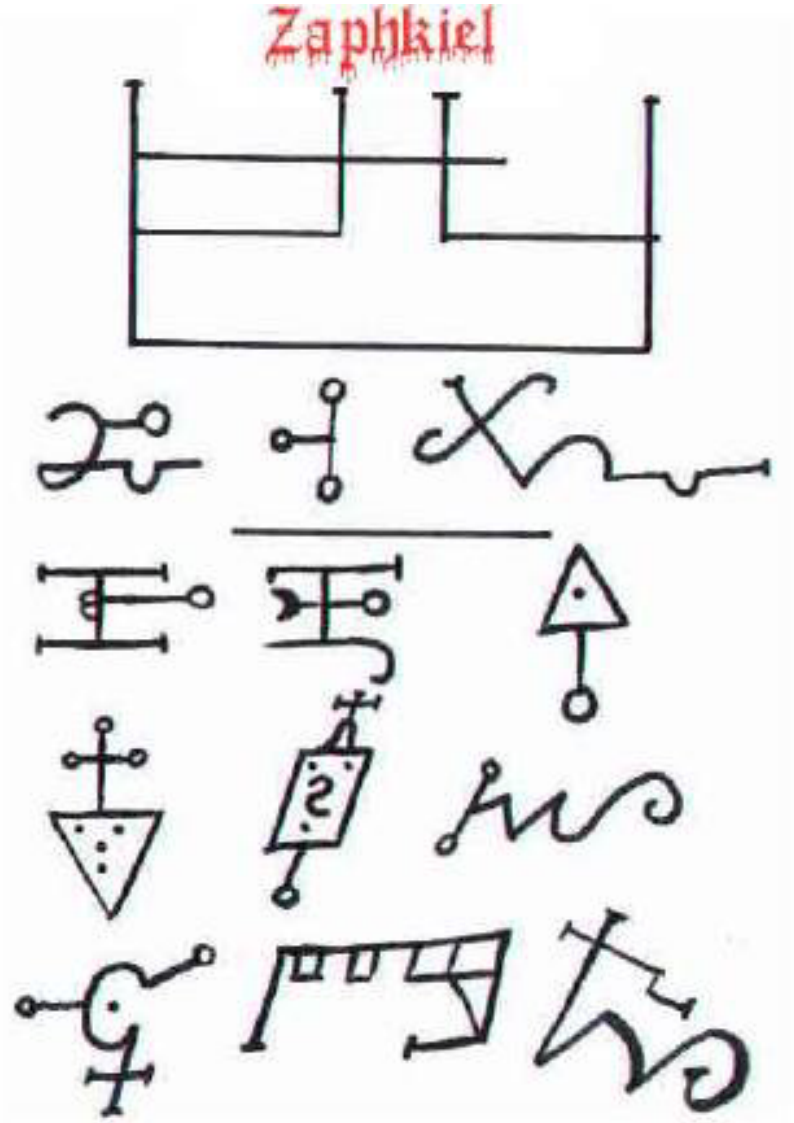
In this Sigil there is taught what is the Nature of Angels; what may be the object and end of such Creation and whether it be established to operate in the preservation and destruction of all Creatures. There is also taught Who and What is that Promised Messiah; what is the Kingdom; What is the Kingdom of Israel; what the Restitution through Him for the Wretched; what kind of a Prophet He may be; and what things can be performed by the Messiah for the welfare,

restitution all liberation of His people in Daya (sic).

In this Sigil as in others (Magical ones), there be Mysteries through the combination of Geometry, Gilgud and Numbers, as well as points relating to Geometrical (Symbolism).

CONCERNING THE LIFE OF THE ANGELS BEFORE THE FALL

(**ZAPHKIEL** and his Spirits) These do (not) teach you of what nature is the Life of all Angels, and their business and intercourse. Thus be their Characters (see Figure 38).

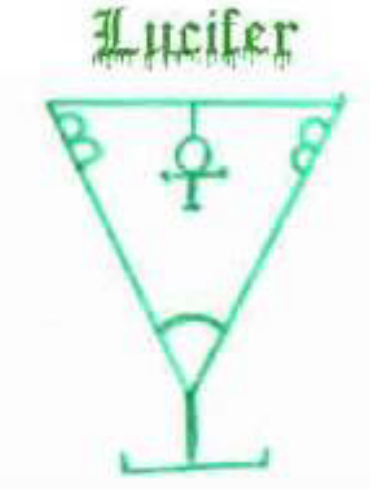


In this Sigil there is taught what was the Life of the Angels before the Fail. There be taught also the Mysteries of their habitation; whether there be a place of habitation for the Rebellious Angels; whether there may be found a Place Impassable and Void; whether the Angels were without any affection of passion soever; whether they were created in happiness; and whether such is confirmed unto them.

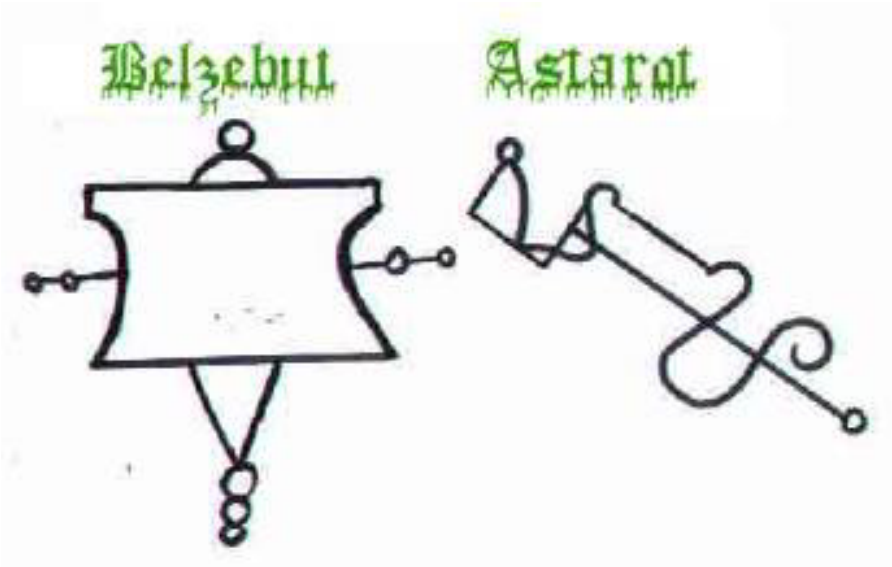
CONCERNING THE EVANGELIC

REBELLION AND EXPULSION

(LUCIFER . BELZEBUT . **ASTAROT)** These Spirits teach you what were the Rebellion and Fail of the Evil Spirits. Thus be their Characters (see Figures 35,36 and 37).



Characters of his Princes

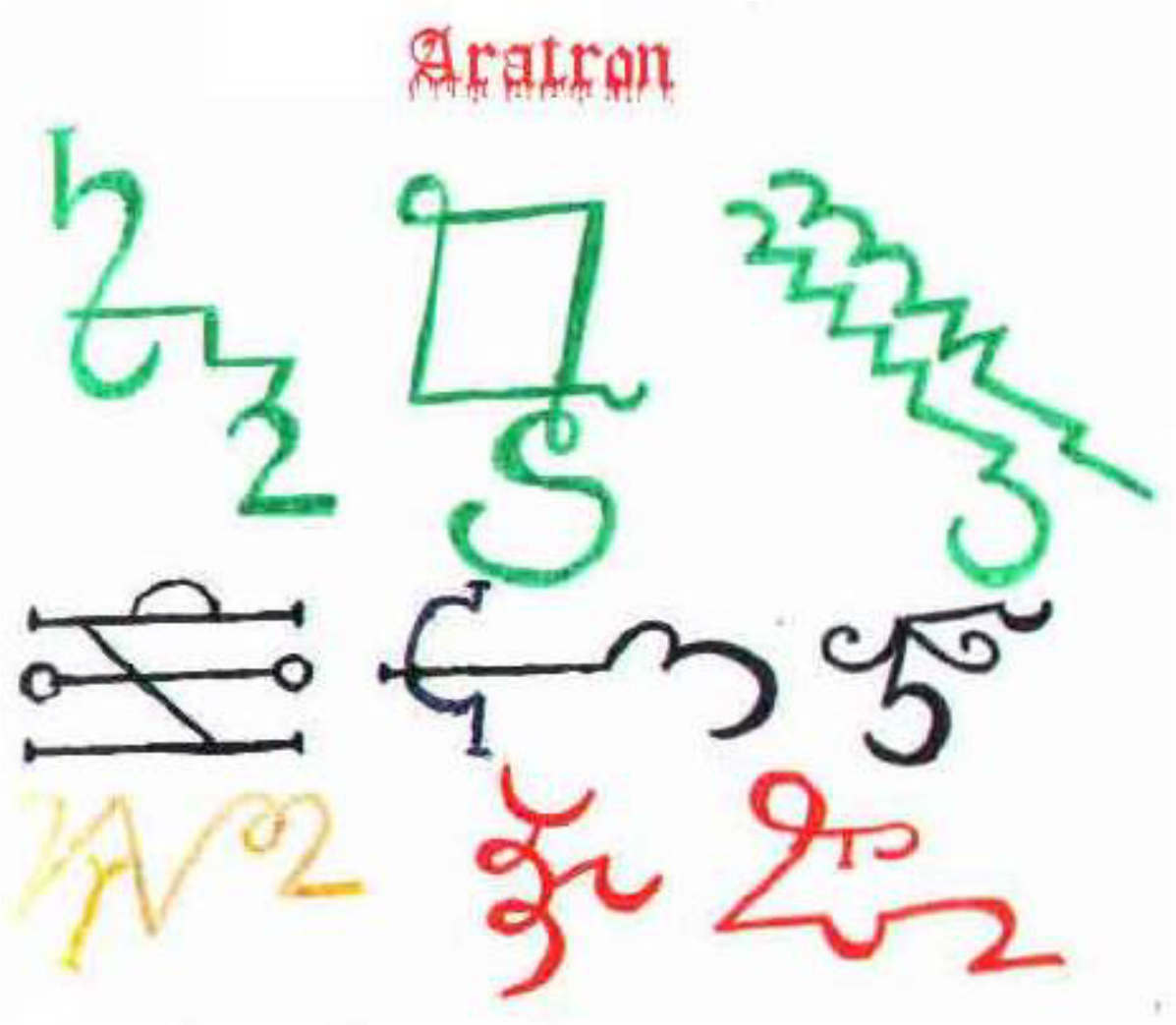


In this Sigil there be taught what was the Rebellion of the Angels and what was its cause; what were the Mysteries of their Life; whether their life should be understood as a continual action; whether the Names of these Angels were given unto them through the commands of God; what things have been committed unto them, whence and of what kind; and whether a certain Angel be allotted unto any or unto some especial commands. There be taught also herein certain most hidden Mysteries, alike admirable and not admirable, concerning their Life, which same be revealed unto very few, (especially the comprehension of their Mode of Life before the Fall).

CONCERNING THE CREATION OF THE SOULS OF MEN

(ARATRON) This Spirit **teacheth** unto you the Creation of the Souls of Men, and what they really are; as also their estate after Death. When you cause these Spirits (under Aratron) to come unto you, see that you remain not long in their company. They will also tell you by writing, that which you desire to know. This

is his Character (see Figure 34).



In this Sigil is taught what is the creation of the Souls of Mankind, and what is the object and end of such Creation. Also what portion of the Angelic Host did rebel; and what time they rebelled; and how the Rebellious Angels were cast out. Also by the Virtue and in the Virtue (of this Sigil) there be also taught Unrelatable Mysteries regarding that Rebellion and that Expulsion, as well as the Time of that Rebellion and Expulsion.

CONCERNING THE LIFE OF MAN

(PHUL. GABRIEL) These Spirits, besides the Life of Souls and of Man, do teach unto you all the Sciences which you shall desire to know. Thus are his Characters (see Figures 32 and 33).

In this Sigil there is taught what may be the Life (of Man) and the Creation (of Souls) even until the time of their sending forth into Bodies.

There be also taught the great Mysteries which the Lord is willing to perform; and whether all Souls were created from such a creation alike and at one time, and so also whether such be reserved in a certain place so that going forth thence they may be sent into Bodies and rule therein for a period of time.

These Spirits are to be invoked on a Monday and at Daybreak.

CONCERNING THE WAYS OF KNOWING THE GOOD ANGELS, AND OF CONSULTING THEM

(ZADKIEL, SACHIEL) These Spirits do give you in all things whatsoever advice may be good and fitting; they discover unto you all kinds of treasures, give them unto you and carry them whithersoever you request. They can also give you a Purse wherein is Gold and Silver. They appear unto you as soon as you invoke them, which should be on a Thursday and at Daybreak. Thus are their Characters (see Figures 30 and 31).

In this Sigil is taught of what description be the Angels of Light and Glory. There be also taught the Mystical Period of such a Life; and Mysteries, as they were unutterable, concerning such a Life; also that there was a certain Interval between their Creation and sending forth, and what be the Mysteries of such Interval.

CONCERNING THE DEVILS

AND THEIR LIFE

(BET0R) This Spirit maketh you comprehend who and what the Devils or Angels of Darkness really are; the difference of their Names; their Powers; and what they can do. He, being invoked, appeareth speedily, and that at any time and at any hour. Thus is his Character (see Figure 29).

In this Sigil there be taught what are the Devils or Angels of Darkness; how they can be known and understood by their proper Names; and how they are to be distinguished from the Angels. Also whether the Devils can fully be known by proper Names; and whether the Virtue of God is impressed upon them, or followeth hereupon.

There is also herein taught how we can attract such Angels unto us as Familiar Spirits by the knowledge of their Names.

Also the Mysterious Operations of such Angels, both as regardeth ourselves and our actions.

CONCERNING THE WAYS OF KNOWING THE DEVILS AND OF BANISHING THEM

(LAUNE) This Spirit again giveth unto you the knowledge of the Devils, but 1 counsel you not to avail yourself of his services, for he is a very wicked Spirit and a deceiver, who will do all in his power to entrap you, and afterwards he will mock you. Thus is his Character (see Figure 28).

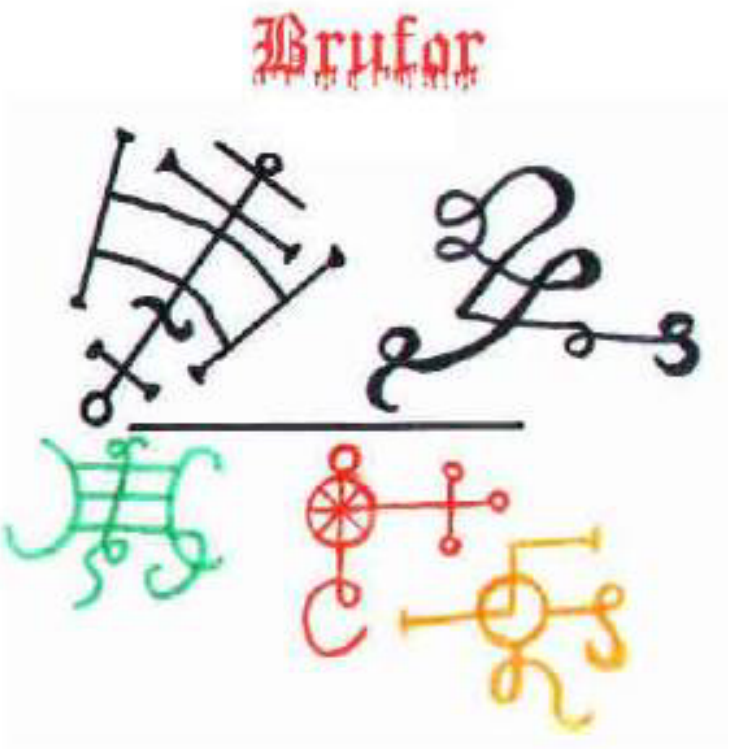
In this Sigil there is taught whether they can have proper Names as distinct from the Angelic Names, seeing that they were transformed through their casting out: whether they can lead their lives in any definite place, or wherein there is a place determined; whether it be permitted in the Spheres or in the compounded

Elements. Also there is herein taught whether they have free will; in what way they conduct themselves in the places which they occupy; Also whether where they live be determined by the Power of their Expulsion.

Whether again there was an interval between their Expulsion and the Creation of Adam, and (if so) what interval. Herein also are taught unheard of and most terrible Mysteries, of such Interval and of Life.

CONCERNING THE DEVILS AND HOW THEY MAY BE BOUND AND BECOME VISIBLE

(BRUF0R) This Spirit again teacheth unto you the nature and quality of the Devils, and the difference of their names and titles; how they can bind invisibly and how we can bind them. Avail not yourself of him. This is his Character. (See Figure 27).



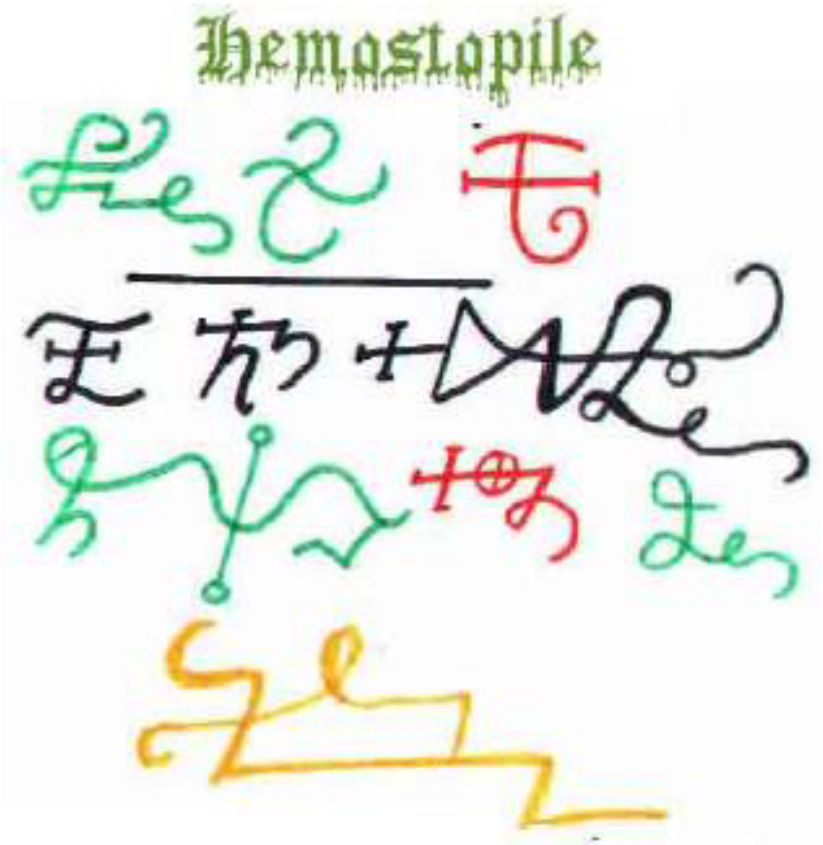
In this Sigil is taught how we can compel the Devils to show themselves visibly in the forms which they usually take to frighten and deceive (men).

There is also (here) taught how we may know them, for the Devils are known by their Names. Also whether and how from their Names their actions and operations can be known. Also how by the light hereof we can find out the means of driving them away from us and from our works and operations.

CONCERNING THE DEVILS AND HOW THEY CAN BECOME VISIBLE

(HEMOSTOPILE) This Spirit again will make you see and know the Malice of

the Devils, and will give you as many of them as you may wish. Avail not yourself of their services. Thus is his Character (see Figure 26).



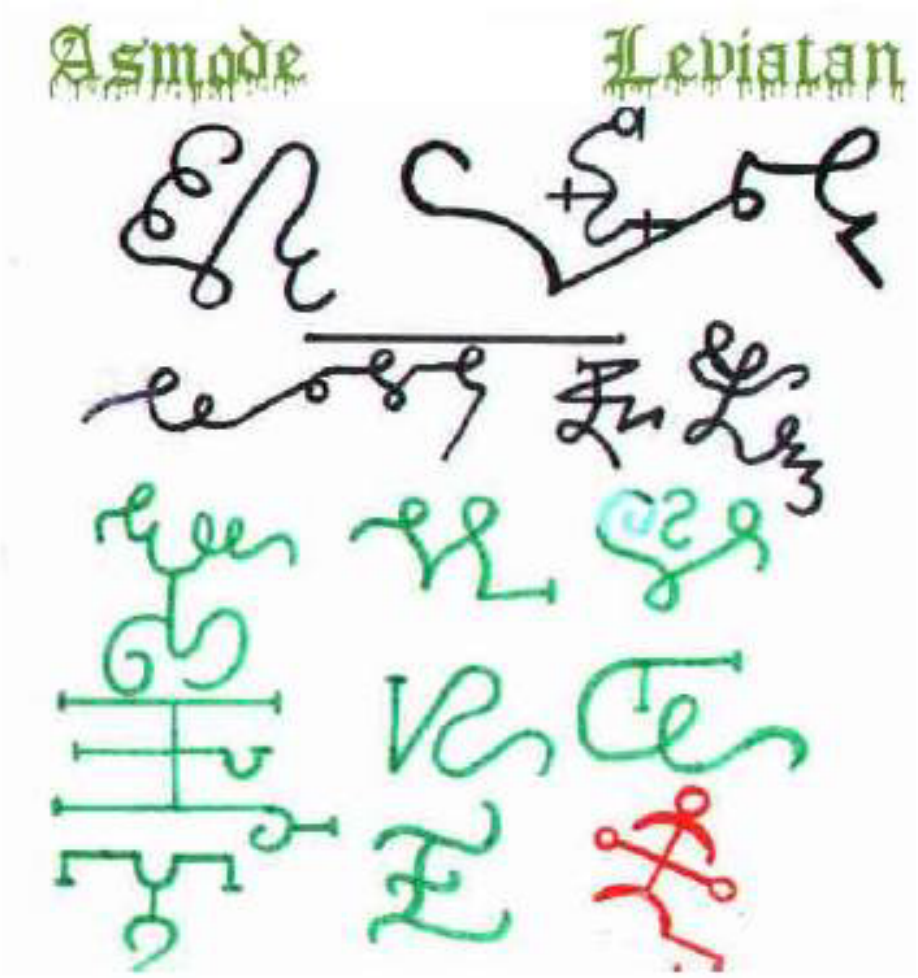
In this Sigil there be taught the methods whereby we can oblige the Devils to show themselves visibly in torments. They can deceive men and assume their forms, and change the just inclinations of men into evil passions. (Also there is herein shown) how they can take such forms, and from what media, and what methods they make use of (to do so).

CON CERNING THE DEVILS AND HOW

THEY MAY BE BOUND AND COMPELLED TO VISIBLE APPEARANCE

Now this is the Object of the Diabolic Qabalah.

(ASMODEUS. LEVIATAN) These Spirits teach you further the Malice of the Devils. Avail not yourself of the services of these Evil Spirits who are deceivers. It is alone the Name of God which can enable you to force them and all others to come unto you. Thus are their Characters (see Figures 24 and 25).



In this Sigil be the methods whereby we can force the Devils to show themselves

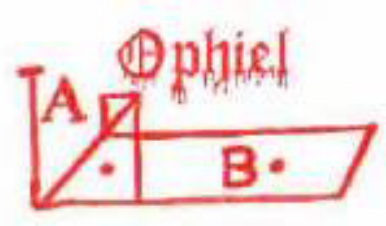
unto us in their torments and that in bodily form.

THE SACRO-MYSTIC THEOLOGY OF OUR FATHERS

CONCERNING THE SCIENCE OF THE REGENERATION OF ADAM AND HIS CHILDREN BY PELECH

We have given and told unto you many things regarding the Good Spirits who can serve you faithfully. Those we are here about to speak of can also do the same, seeing that they served our First Parents from the Creation of the World.

OPHIEL is a Spirit of Piety. He will teach you all the Wisdom of our First Father. Thus is his Character (see Figure 23).



Characters of the Spirit which be under the

domination of OPHIEL

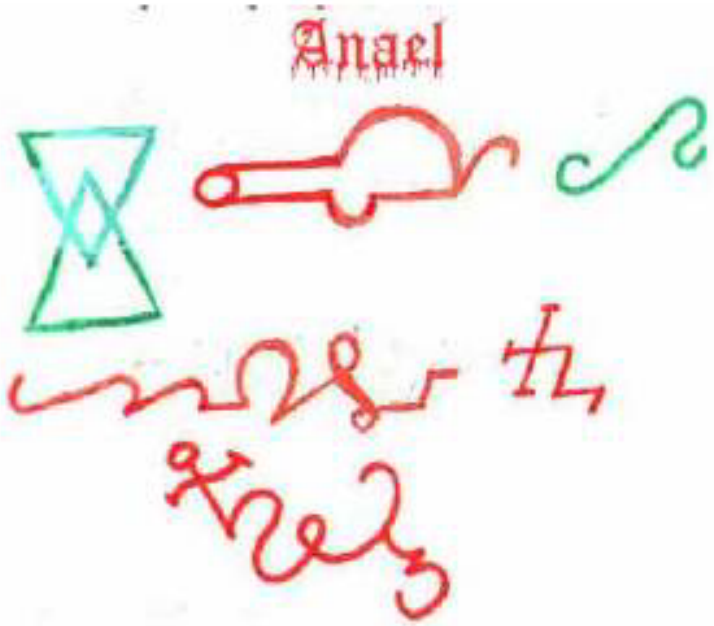
In this Sigil there be taught the Mysteries of the Regeneration of Adam and his Children m Time, through Pelech now shown forth visibly as Jesus. Also the forms of those in torment.

CONCERNING THE NATURE

OF THE GENII

ANAEL is a Spirit which will give unto you the Knowledge of all things which

he in the Order of Nature (understands), for he is a Spirit of Power, who appeareth speedily if he shall be invoked on a Sunday at Daybreak by one who is alone and in a retired place. Thus is his Character (see Figure 22).

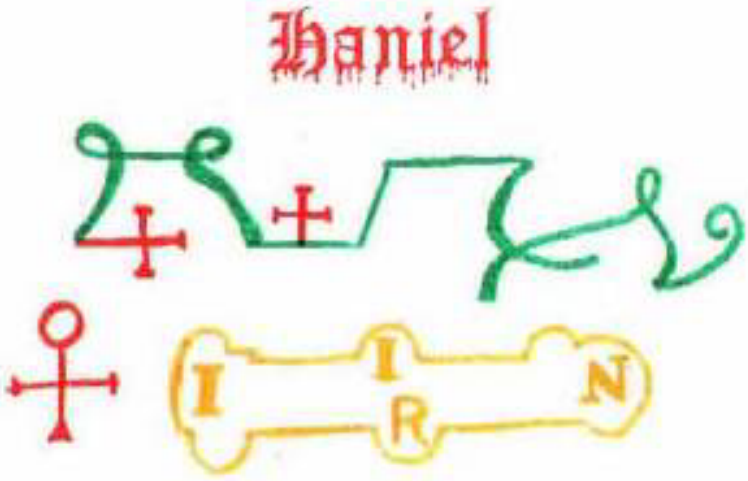


In this Sigil there be taught who and what the Genii are, as also their power and virtue. There be further shown the Mysteries of the Present, Past and Future Age. In this Sigil is hidden the Science of Merchants. Also here be those things which do appear and are reputed to be supernatural. Also herein we can obtain the revelation of unknown things, but this (is only granted) unto the Elect of God.

Also the Praxis of those Arcane Secrets of the Lord is declared and demonstrated in this Sigil, wherefore Adore the Lord thy God with thy whole heart, and love thy neighbour. In the Praxis or working of this Sigil thou shalt constate that the effects hereof be certain and true yet (causing) the greatest wonder and astonishment.

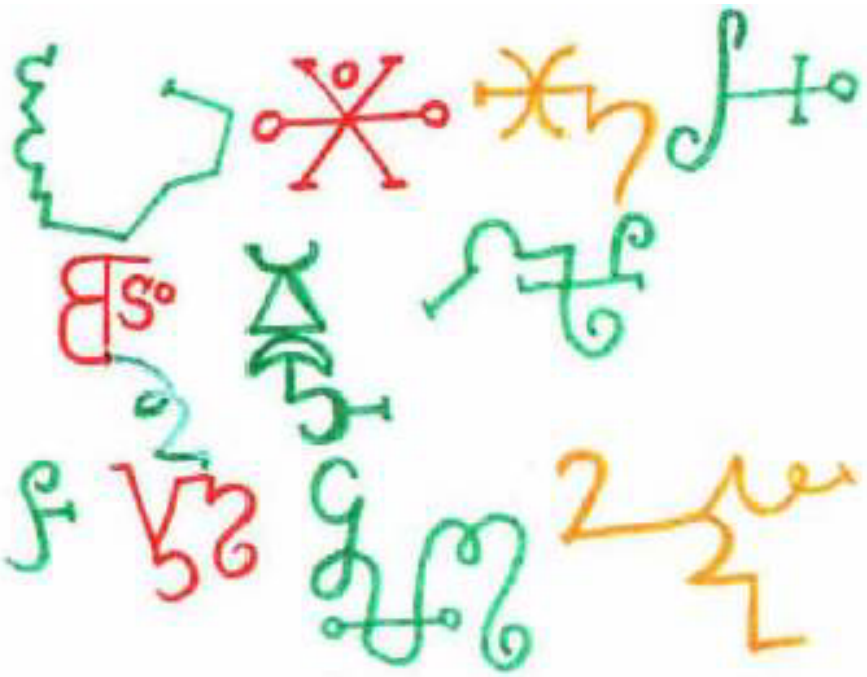
CONCERNING THE TRANSFORMATION OF THE GENIl

HANIEL teacheth unto you the transformation of all precious stones and giveth unto you as many as you wish thereof. He is to be invoked on a Friday before daybreak. Thus is his Character (see Figure 21).



Characters of the Spirits which be under

HANIEL



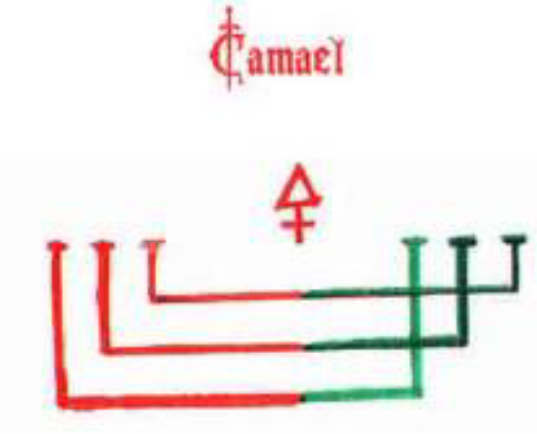
In this seal there is taught how Genii may be transformed into Man. They can pass from him into their nature, and correspond unto him in the compounded elements. There is here also taught how such may be necessary unto the Human Race. Also the necessity of such a Mystery.

CONCERNING THE COMMUNICATION

OF THE GENII

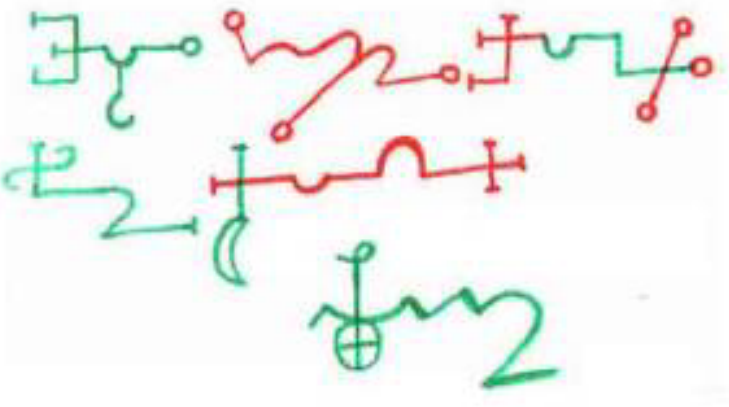
CAMAEL giveth unto you a perfect knowledge of your Genius, who will have the power to grant you everything that you shall demand of him. There be many Spirits under the rule of (Camael) who can serve you in many things, and especially such as you shall demand of them. Thus is his 0-taracter (see Figure

20).



Characters of the Spirit which be under the

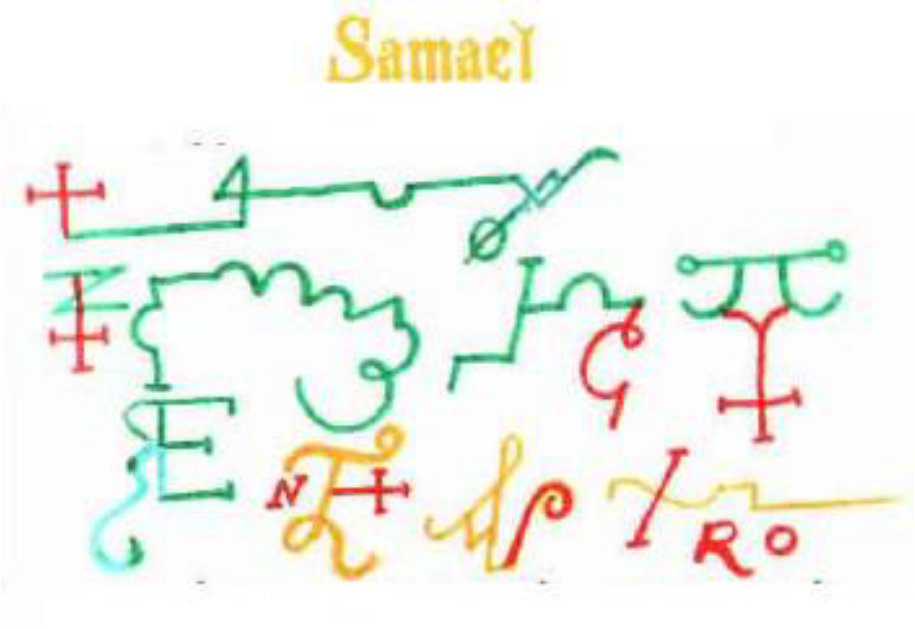
domination of CAMAEL



In this Sigil is taught what and after what manner may be this communication of the Genius; (transforming in us) our evil (qualities) into good, and our good (qualities) into better and best; there is also taught the method of such transformation. Wherefore adore the Lord God and love thy neighbour

CONCERNING PHITONE OR THE ABUSES OF NECROMANCY

SAMAEL is a spirit of Counsel. He teacheth you Magic, Necromancy, Jurisprudence, and all the Occult Sciences, with facility. He is to be invoked on a Tuesday at Midnight, care being taken to fast the day that you shall wish to avail your self of his services. He hath much in his power, and on your demand he will tell you the extent thereof. Thus is his Character (see Figure 19).

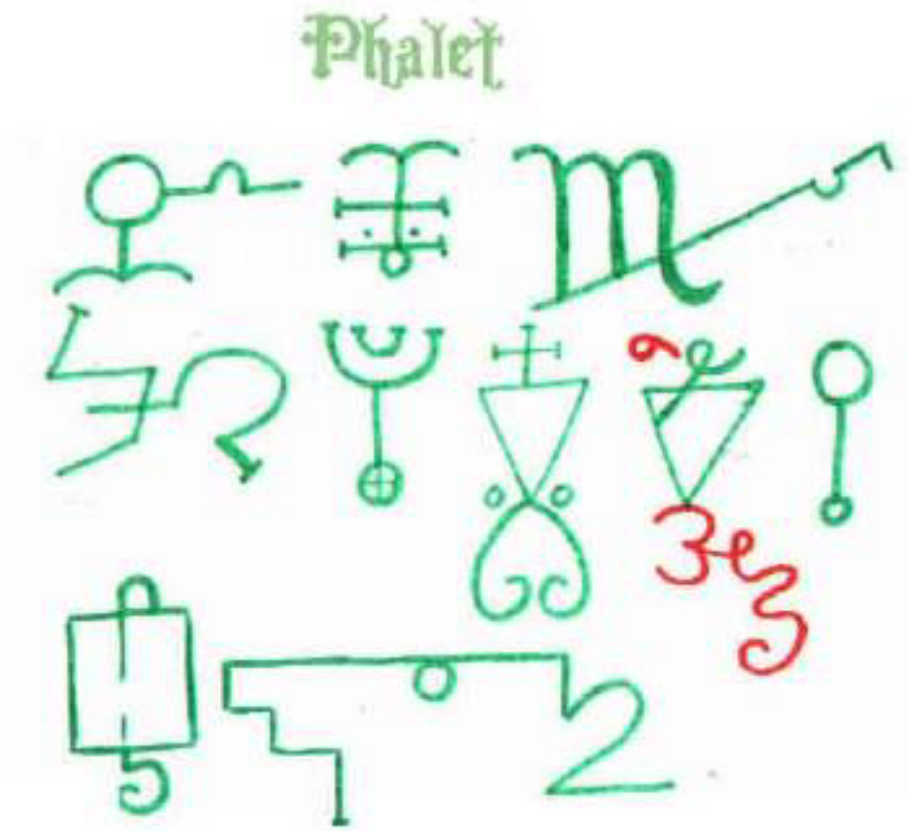


In this Sigil there be taught what are all the abuses of Necromancy which may expose a man (to danger) through such communication; whether such communication may have such virtue as to link you unto the Angels and unto God, and to confer upon you power over all creatures, or the union of the love of all beings with the most profound and familiar knowledge of them, or whether it

may join us unto the *Devil* even as in our mortal familiar (relationships) so can we be linked with all things which may be pleasing unto us. There is also taught (herein) how such communications maybe formed.

THE VISION OF EDEN, OR OF THE TERRESTRIAL PARADISE

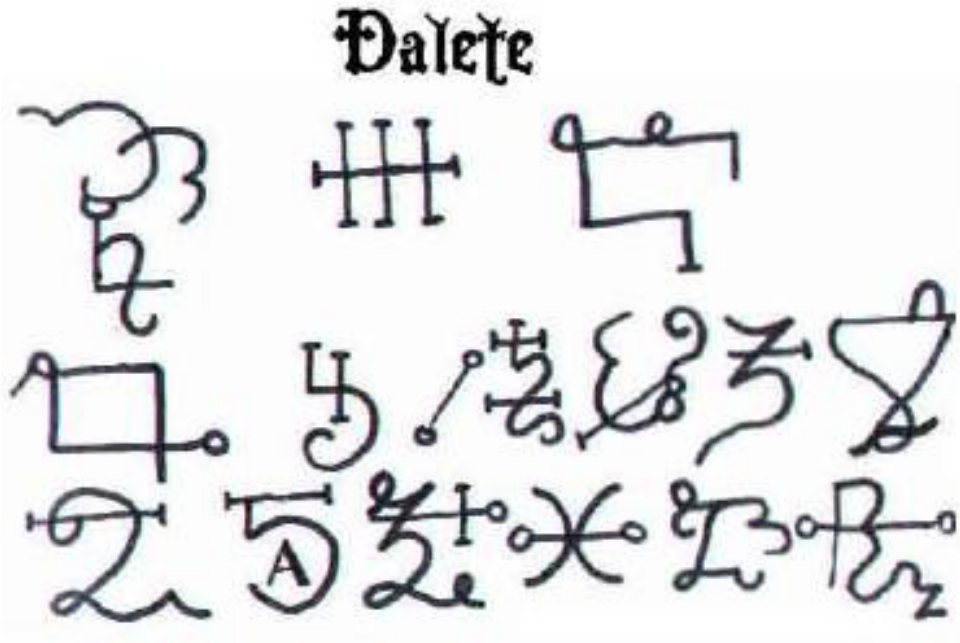
PHALET will teach unto you all that did happen in the Terrestrial Paradise, from the time of the Creation of Adam and Eve. There be many Spirits under his leadership who can do much in the manner of serving you, and in many ways. Thus is his Character (see Figure 18).



In this Sigil there be taught the Mysteries of the Creation of the World, and of all Creatures, and what (of these) be sacred; but also how those (creatures) are proper to be detested for superstitious reasons when they draw their origin from Corpses of the dead, and from collections thereof, and from sepulchres; and thence also is the arising of every kind of superstitions. In this Sigil be (also) taught all the Arcana of Necromancers and of Diviners of that same class,[1] and whence in a Scientific (sense) these (arts) take their rise.

THE VISION OF FORMATION—ADAM

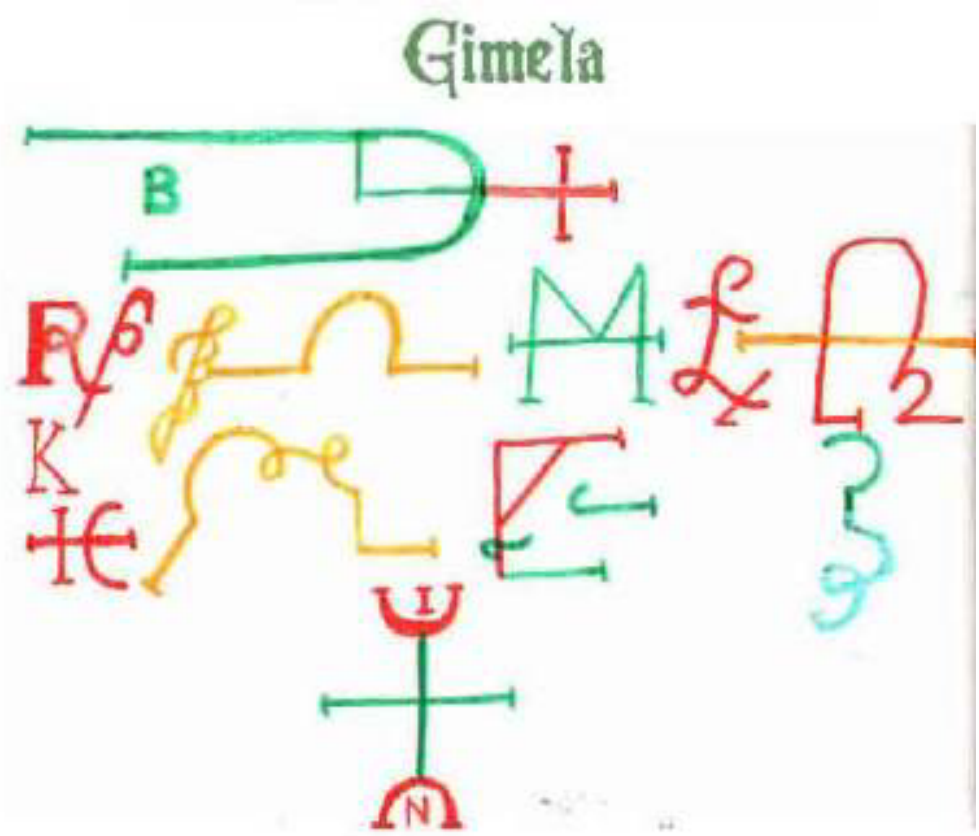
DALETE is a Spirit who will show unto you the Visions which Adam beheld while he was upon the Earth. He hath many Spirits under his leadership, who will teach unto you many things if you tell unto them that which you shall desire. Thus is his character (see Figure 17).



In this Sigil be taught and demonstrated the Mystical Formation of Adam; what Animals were in the Lord and brought in this place unto Adam by the Lord God.

THE BEHOLDING OF THE SERPENT

GIMELA maketh you to know and behold the form of the Serpent who did tempt Eve in the Terrestrial Paradise; (he also) can give unto you some of his Spirits who can transport you from one place to another and can even make you travel at the speed of an hundred leagues in an hour. Thus is his Character (see Figure 16).

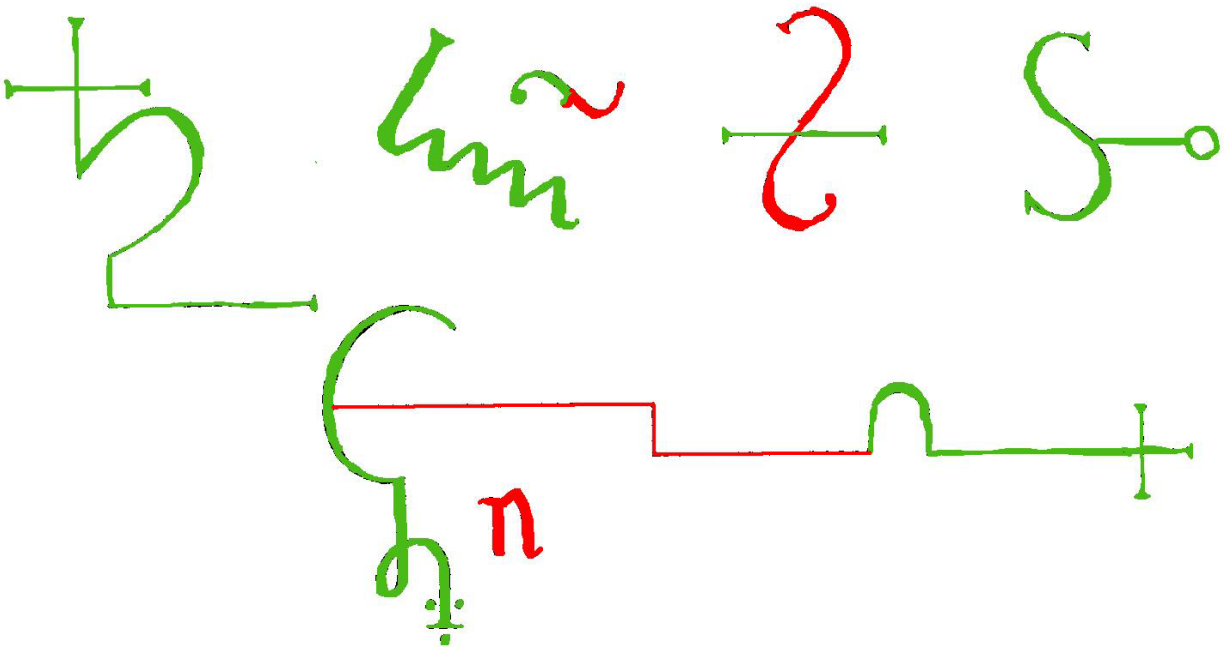


In this Sigil there be taught all the Mysteries which the Lord is willing to allow to be worked by the Serpent and from the Serpent; what may be his corporeal moulding or proportion, and whether he can contain in himself all invisible beings (or creatures) and in what manner.

THE WISDOM OF OUR FOREFATHER ADAM

BETEL teacheth unto you the Sciences which God had revealed unto Adam. He is a very docile Spirit who appeareth as soon as he is invoked. (This should be either) in a wood, or in a secluded garden, and one should be alone, whether it be by day or by night. Thus is his Character (see Figure 15).

BETEL

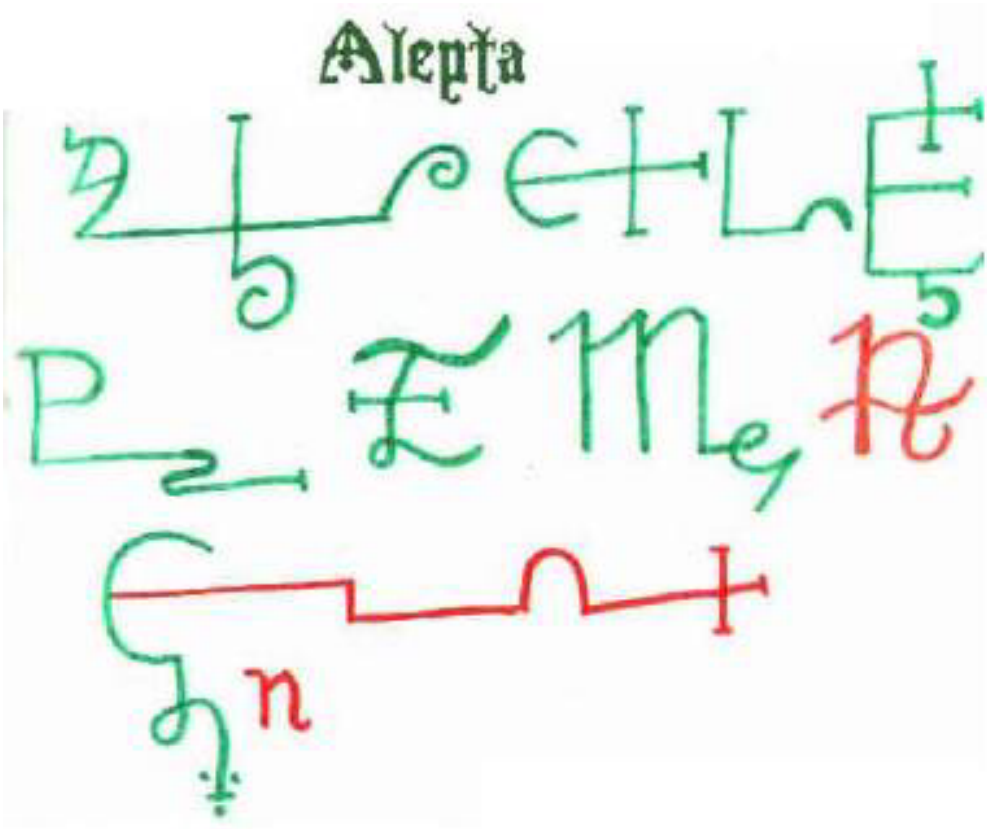


In this there is taught in what *way* we can arrive at the possession of the virtues of all Creatures (or created things); there is (further) taught what and of what kind[1] be the virtues hereof, and what (virtues) be truly most powerful above all virtues of Creatures. There is also taught the reason of the laws of (such) virtues and of their uses.

THE GOING-FORTH OF ABRAHAM FROM UR OF THE CHALDEES AND FROM HARAN

ALEPTA maketh you see how Abraham went forth from Ur from among the

Chaldeans, and from Haran. He can give unto you great riches. Thus is his Character (see Figure 14).

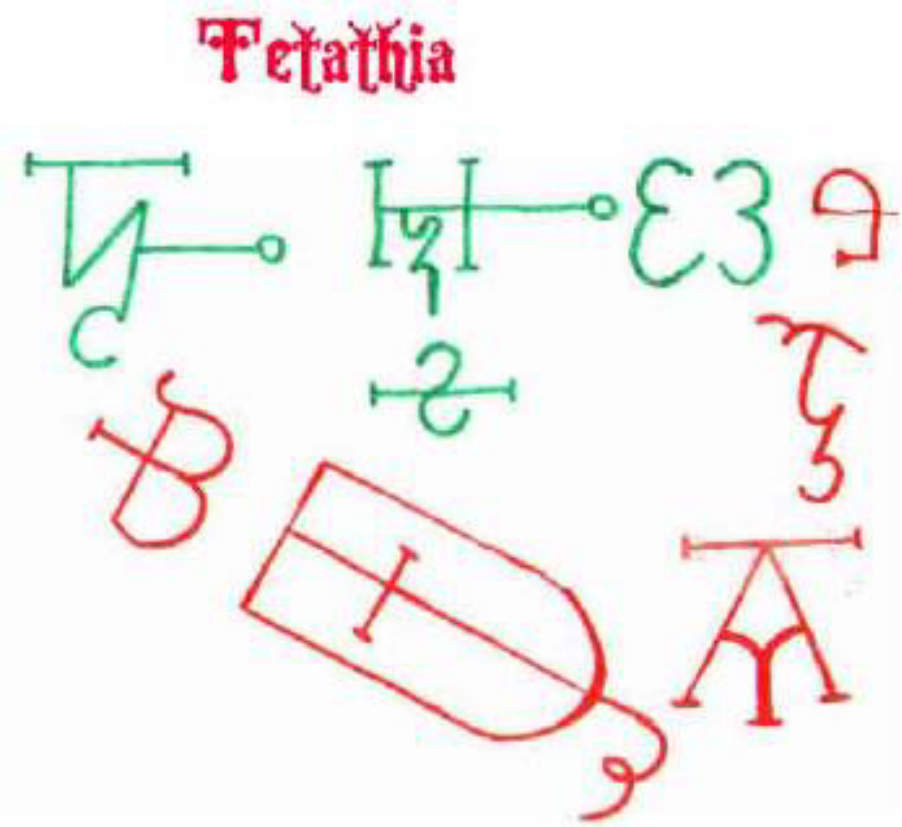


In this Sigil is taught how a Man may be exalted, and how a Man may become formidable unto all Creatures, at any hour (and how he may be rescued) whether out of the hands of cruel men, or from a crowd of men.

THE CAVE OF EPHRON

TETAHATIA is a Spirit of Science and Virtue, who hath preserved our Forefathers from their enemies, rendering them formidable unto them so as to put them to flight. He will do the same unto the Enemies of those who shall wish to

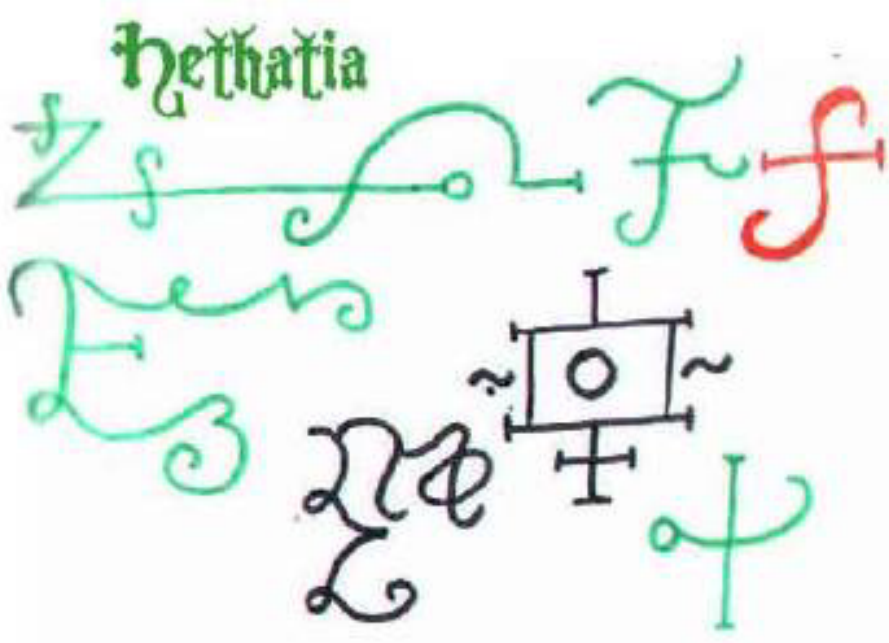
avail themselves of his services. Thus is his Character (see Figure 13).



In this Sigil be noted the ways whereby a blinding darkness may be produced, or a thing terrible unto one's enemies, also how a blessing may fail hereon.

MOSES IN THE INTERIOR OF THE DESERT

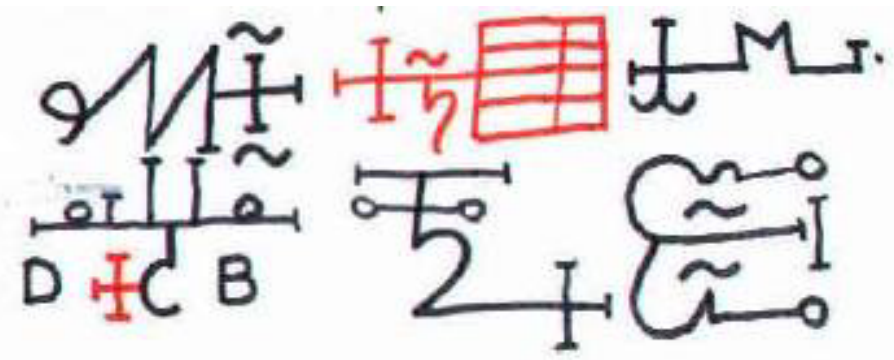
HETHATIA maketh you see even as Moses saw the benefits which he had received from God, when he was in the Desert of the Land of Midian. He can do much for those who invoke him, but it must not be in the desert place. Thus is his Character (see Figure 12).



In this Sigil is taught the Science and Wisdom of Moses, and the Arcana of the Egyptian Magi and Diviners; perfect happiness and the ways of causing and inspiring fear, and of going forth from a land and for the preservation of a Man in that (case) and place.

THE ROD OF MOSES

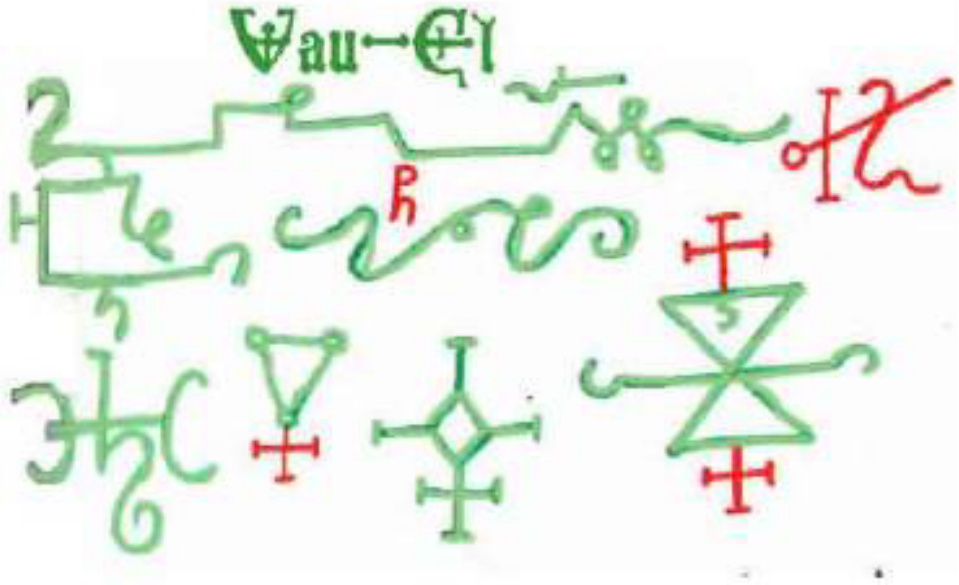
ZAINAEL is a Spirit who did teach unto Moses the methods of availing himself of the Rod with the which he did perform so many miracles in Egypt, and among the chaldeans. He hath much power to render those rich who avail themselves of his services. He can be invoked at any hour. Thus is his Character (see Figure 11).



In this Sigil is taught the Practice of the Science and Wisdom of the Diviners and Magi of the Egyptians and Chaldeans, and by what ways and means they may be acquired.

THE VISION OF 'MAN'

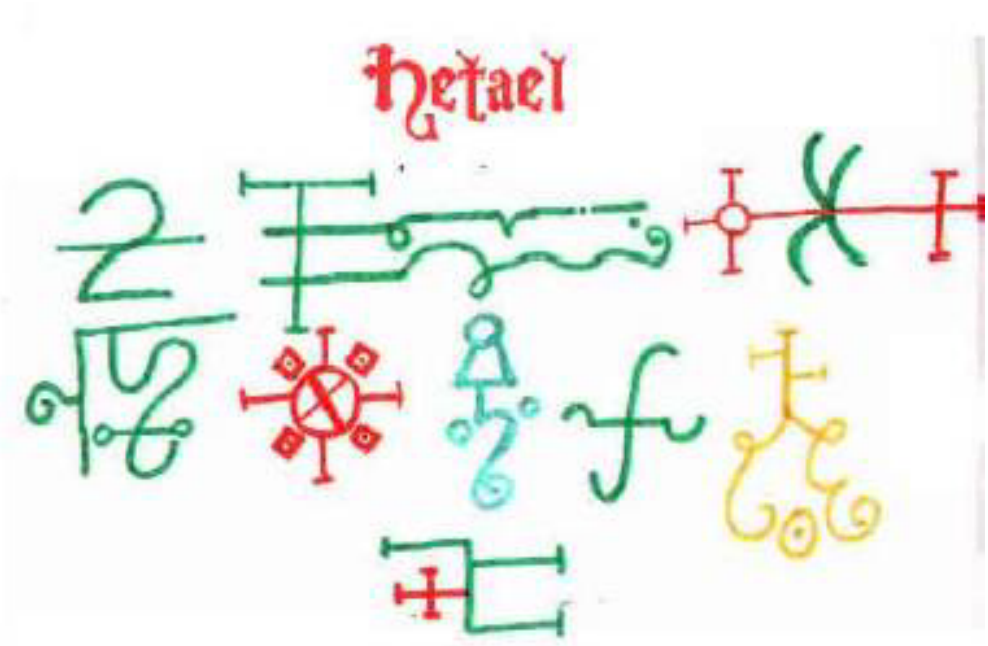
VAU-AEL is a Spirit who causeth all kinds of pleasant visions to appear, such as our Forefathers m the Old Testament beheld. He serveth you faithfully in all that you desire to know. Thus is his Character (see Figure 10). He hath many Spirits under his dominion.



In this Sigil, howbeit, there is formed a certain spedes of 'Man' for castings out.

THE EXPLORER AND LEADER JOSHUA

HETAEL is a Spirit who guides armies and also can destroy them, as he did unto the enemies of the Children of Israel under the command of Joshua, when by his prayer the latter arrested the course of the Sun. He can render you invulnerable unto every kind of weapon, and can give you Spirits to serve you unto this end. He is to be invoked on a Tuesday. Thus is his Character (see Figure 9).



In this Sigil there is taught the declaring of the intentions of Enemies and the like. Also there can be expelled all things noxious unto body and mind, and further in like manner this Mystic (Sigil) operateth in their restoration. Also there be Mysteries regarding ‘Man’.

THE WISDOM OF SOLOMON

RAPHAEL is a Spirit of Science who did teach unto Solomon1 Knowledge and Wisdom. He is to be invoked on a Sunday before Sunrise. Thou must be both pure and chaste when thou dost invoke him, and thou must have fasted on the previous eve. Thus is his Character (see Figure 8).

In this Sigil is taught the manner of joining Actives and Passives together the one unto the other, in natural things. There is also taught concerning the 'KANSSUD' of Earthly regions and powers, from one class unto another.

OF THE LIFE OF ELIJAH

GABRIEL is a Spirit who did teach unto the Prophet Elijah all the Mysteries of Divinity. He is to be invoked on a Thursday before Daybreak. His Power is very Great, and he can do you great good, in the which he will instruct you. Thus is his Character (see Figure 7).

In this Sigil there be taught the Methods of restoring and transplanting both health and mental force.

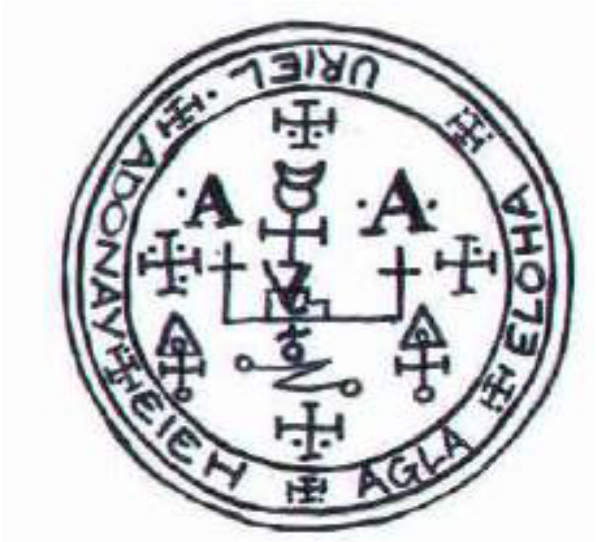
THE SPIRIT OF ELISHA

MICHAEL is a Spirit who guided the Prophet Elisha in all his actions. He is the Protector of all Kingdoms. After God Himself, he is almost all-powerful as regardeth those who perform his Invocation, which latter should be worked upon a Sunday, and m the evening. Thus is his Character (see Figure 6).

In this Sigil is taught how there may be formed a certain composite thing by means of which the faculties and vital Spirits (exist) as well in Man as in other creatures, according to what is necessary for and convenable unto them.

IN THE FIELDS OF BABYLON

URIEL is a Spirit who did reveal unto the Prophet Esdras every description of Prophesy, he did also aid the Children of Israel in the Camp of the Babylonians. He teacheth natural Sciences, Physic, and Medicine. He is to be invoked on a Wednesday, before daybreak. Thus is his Character (see Figure 5).



In this Sigil there be taught the method of understanding what and of what Kind were those twin Souls (namely) Henoch. The faculties of the Mind and Understanding are purified, and these also in such a manner that they may be exalted from the lowest degree unto that which is most perfect of all. By the

which composition also there can be a transmission made of the participating Power or that power of communication of the comprehension of Spirits.

THE SON OF ZACHARIAS IN THE DESERT

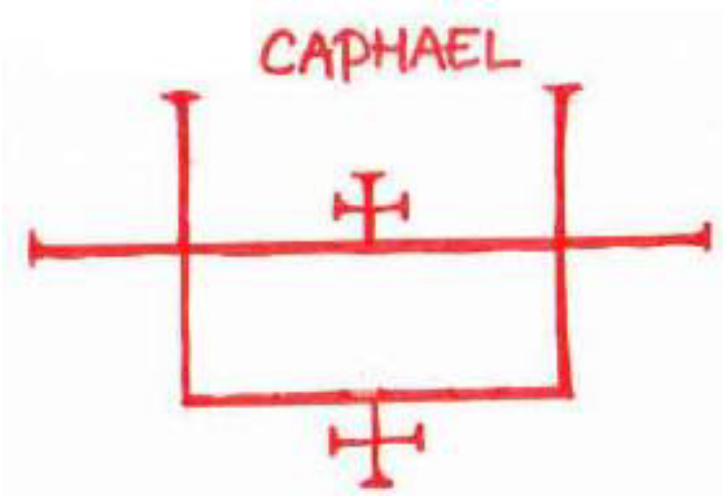
SAMAEL is the Spirit who did never abandon Saint John during the time m which he dwelled m the desert before his preaching. He is the protector of preachers in Missions among foreign nations. He teacheth Theology. He is to be invoked on a Wednesday, and in the morning. His Character is thus formed (see Figure 4).

In this Sigil is taught the harvest of the Plants of Blessedness, and such harvests; together with the envy of the Kingdom of Behemoth and Leviathan, of the which the Lord God did make use from the Beginning, and preserved (the same) for the production of all creatures, and also in what manner such souls be produced (and

come forth).

BY THE FLOWING OF JORDAN

CAPHAEL is a Spirit who guided St. John in the desert, and when he was preaching the Baptism of Penitence by the River of Jordan where the people were baptized, he filled their hearts with Charity and Benediction. He teacheth an infinitude of matters with facility.



In this his Sigil (see Figure 3) there is taught concerning the healing of barrenness and of death concerning the Kingdom of God, and the most ardent Charity; in the which blessed mystical Numbers (of the Sigil) there is taught unto whatsoever Operations this is to be applied, howbeit certain special Operations do fail under the head of certain especial Numbers. Also concerning Sciences and Arts of all kinds and of all perfections whatsoever they may be.

He is to be invoked on Fridays and in the morning.

THE CIRCUMCISION OF

JESUS AT NAZARETH

The Prophet of the Greatest One; or the Languor of the Nature.

THAVAEL. This Spirit had a particular care of our Lord Jesus Christ. It was he who conducted the Holy Virgin and Saint Joseph into Egypt when they were fleeing from the persecution of Herod. He giveth unto us a perfect knowledge of all the simples and their virtues. He can be invoked at any time. His Character is thus (see Figure 2).

In this Sigil is taught the planting or the sowing of the Seed of Plants, the comprehension of virtue; there are also (herein) taught the manners of flowering as regardeth Plants, and also those inspirations of virtue and grace which be as it were the fundamental plants of the Qabalistical ART.

They who shall write with the ginger upon the forehead of these letters I.. .N. R. .I, will never die by a sudden death.

THE THEOSOPHY OF

OUR FATHERS

AS REGARDETH THE PLANETS

THE SANHEDRIN

ZADKIEL will teach unto you all the Sciences Active and Passive, with a remarkable facility, with all honesty and courtesy, together with every kind of benediction. They who avail themselves hereof will possess all things in content.

He is to be invoked on a Monday and in the Morning. His Character is this (see Figure 1)

In this Sigil is taught the method of joining together Actives and Passives, or in everything the manner of modesty and grace. In the which Numbers the Lord God doth sanctify these Planets, so that they may work marvels, and as it were portents, through such Numerations.

Seeing that we possess the explanation of the (Magical) Circle, (let us here state) that it is (Employed) for the Invocation of Spirits, so as to escape the dangers which might arise through their malice. Now it having been duly prepared for you to avail yourself of the Services of the Spirit you desire (to Summon) it is necessary to take heed that you comprehend the power which he hath and whether he can grant you that which you shall demand.

Being, then, in the midst of the Circle, wherein you are to perform the Operation, and having made the Character (or Sigil) of the Spirit who shall serve you: you shall see that the Circle be (correctly) formed according to the instructions we have (elsewhere) given. Being then, I say, in the midst thereof, after having recited the *Pater,* an *Aye,* together with the *Credo,* you shall repeat the following Conjuration:

CONJURATIO

Omnipotens Aeterne Deus, Qui totam Creaturam condidisti in laudem et honorem tuum, ac ministerium hominis, OTO ut Spiritum (N.N.) *de* ( ) *ordine mittas, qui me informat et doceat quo ilium interrogavero, non mea voluntas fiat, sed Tua, per Jesum Christum Filium Unigenitum. Amen.*

O Eternal Omnipotent God, Who hast formed every creature unto Thy praise and honour, and for the Ministry of Man: I beseech Thee to send unto me the Spirit (here give the name of the Spirit) of the (here give the name of of class or Order of Spirits) Order, who may inform and teach me concerning those things which I shall demand of him, nevertheless not my Will, but Thine, be done, through Thine Only-begotten Son Jesus Christ. Amen.

Having obtained from the Spirit that which you desire, you shall license him to depart in these words:

THE LICENCE TO DEPART

Quia Placide et quiete ven isti, et hac petitione mihi res pondisti, ago Deo gratias in Cujus Nomen venisti, ite in pace ad loca tua et rediturus ad me cum te vocavero per Christum Dominum nostrum. Amen.

TRANSLATION OF THE FOREGOING LICENCE TO DEPART

Seems that peaceably and in quiet thou has come, and hast made answer unto me in this (my) petition, I return thanks unto God, in Whose Name thou hast come. Depart hence in peace unto thine habitations, and be thou ready to return whensoever I shall have called thee. Through Christ our Lord Amen.

After having repeated this Conjuration three times, if so be that the Spirit apeareth not unto you, you shall repeat the present (following) Conjuration three times. And these Conjurations should be written out on virgin parchment, together with the Licence to Depart.

THE CONJURATION

I (N.N.) do Conjure thee (O Spirit N.N.) by the virtue of the Great and Holy Names of God, that immediately and without delay thou art to appear unto me

under an agreeable form, and without noise, nor injury unto my person, to make answer unto all that I shall command thee; and I do conjure thee herein by

EL ELOHIM ELOHO ELOHIM SEBAOTH ELION EIECH ADIER EIECH ADONAY JAH SADAY TETRÁGRAMMATON SADAY AGIOS OTHEOS ISCHIROS ATHANATOS AGLA Amen.

After having performed this Conjuration three times following, it is necessary to continue the same for three days successively, in the same place, and at the same hour.

And when (your desire shall be) satisfied, and having obtained from Him that which you wish, you must license him to depart (saying):

‘Go in peace unto the place which hath been destined unto you from all Eternity; let there be peace between us and you’

THE SACRED MAGIC

OF

ABRAMELIN THE MAGE

Introduction and Book I

Translated by
S.L. Mac Gregor Mathers

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The Sacred Magic of Abramelin the Mage
Introduction and Book I

This Adobe Acrobat edition contains the complete and unaltered text of the corresponding sections in the second (1900) edition published by John M. Watkins, London.

Prepared and typeset by Benjamin Rowe, December 6, 1998.

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INTRODUCTION,

BY

S.L. MAC GREGOR MATHERS.

OWING perhaps to the circumstance that the indispensable "Baedecker" accords only a three or four line notice to the "Bibliothèque de l'Arsenal" – but few English or American visitors to Paris are acquainted with its name, situation, or contents, though nearly all know at least by sight the "Bibliothèque Nationale" and the "Bibliothèque Mazarin".

This "Library of the Arsenal," as it is now called, was founded as a private collection by Antoine René Voyer D'Argenson, Marquis de Paulny; and was first opened to the public on the 9th Floréal, in the fifth year of the French Republic (that is to say, on 28th April, 1797), or just a century ago. This Marquis de Paulny was born in the year 1722, died in 1787, and was successively Minister of War, and Ambassador to Switzerland, to Poland, and to the Venetian Republic. His later years were devoted to the formation of this Library, said to be one of the richest private collections known. It was acquired in 1785 by the Comte D'Artois, and today belongs to the State. It is situated on the right bank of the Seine, in the Rue de Sully, near the river, and not far from the Place de la Bastille, and is known as the "Bibliothèque de l'Arsenal". In round numbers it now possesses 700,000 printed books, and about 8000 manuscripts, many of them being of considerable value.

Among the latter is this Book of the Sacred Magic of Abra-Melin, as delivered by Abraham the Jew unto his son Lamech; which I now give to the public in printed form for the first time.

Many years ago I heard of the existence of this manuscript from a celebrated occultist, since dead; and more recently my attention was again called to it by my personal friend, the well-known French author, lecturer and poet, Jules Bois, whose attention has been for some time turned to occult subjects. My first-mentioned informant told me that it was known both to Bulwer Lytton and Eliphas Levi, that the former had based part of his description of the Sage Rosicrucian Mejnour on that of Abra-Melin, while the account of the so-called Observatory of Sir Philip Derval in the "Strange Story" was to an extent copied from and suggested by that of the Magical Oratory and Terrace, given in the Eleventh Chapter of the Second Book of this present work. Certainly also the manner of instruction applied by Mejnour in "Zanoni" to the Neophyte Glyndon, together with the test of leaving him alone in his abode to go on a short journey and then returning unexpectedly, is closely similar to that employed by Abra-Melin to Abraham, with this difference,

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that the latter successfully passed through that test, while Glyndon failed. It would also be especially such experiments as those described at length in the Third Book, which the author of the "Strange Story" had in view when he makes Sir Philip Derval in the MS. history of his life speak of certain books describing occult experiments, some of which he had tried and to his surprise found succeed.

This rare and unique manuscript of the Sacred Magic of Abra-Melin, from which the present work is translated, is a French translation from the original Hebrew of Abraham the Jew. It is in the style of script usual at about the end of the seventeenth and beginning of the eighteenth centuries, and is apparently by the same hand as another MS. of the Magic Of Picatrix [1] *also in the "Bibliothèque de L'Arsenal". I know of no other existing copy or replica of this Sacred Magic of Abra-Melin, not even in the British Museum, whose enormous collection of Occult Manuscripts I have very thoroughly studied. Neither have I ever heard by traditional report of the existence of any other copy.*[2] *In giving it now to the Public, I feel, therefore, that I am conferring a real benefit upon English and especially American students of Occultism, by placing within their reach for the first time a Magical work of such importance from the Occult standpoint.*

The Manuscript is divided into three Books, each with its separate Title Page, surrounded by an ornamental border of simple design, in red and black ink, and which is evidently not intended to be symbolical in the slightest degree, but is simply the work of a conscientious caligraphist wishing to give an appearance of cleanness and completeness to the Title Page.

The wording of each is the same: "Livre Premier (Second *or* Troisième, *as the case may be)* de la Sacrée Magie que Dieu donna à Moyse, Aaron, David, Salomon et à d'autres Saints Patriarches et Prophetes qui enseigne la vraye sapience Divine laissée par Abraham à Lamech son Fils traduite de l'hebreu 1458*". I give the translated title at the commencement of each of the Three Books.*

On the fly-leaf of the original MS. is the following note in the handwriting of the end of the eighteenth century: —

"This Volume contains 3 Books, of which here is the first. – The Abraham and the Lamech, of whom there is here made question, were Jews of the fifteenth century, and it is well known that the Jews of that period possessing the Cabala of Solomon passed for being the best Sorcerers and Astrologers." Then follows in another and recent hand:–

[1] Probably the same as Gio Peccatrix the Magician, the author of many Manuscripts on Magic.
[2] Since writing the above, I have heard casually that a copy of at least part, or perhaps of the whole, is said to exist in Holland.

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"Volume composed of three parts–

1st part	*102 pages.*
2nd	*194*
3rd	117
	413

June, 1883."

The style of the French employed in the text of the MS. is somewhat vague and obscure, two qualities unhappily heightened by the almost entire absence of any attempt at punctuation, and the comparative rarity of paragraphic arrangement. Even the full stop at the close of a sentence is usually omitted, neither is the commencement of a fresh one marked by a capital letter. The following example is taken from near the end of the Third Book; "Cest pourquoy la premiere chose que tu dois faire principalement ates esprits familiers sera de leur commander de ne tedire jamais aucune chose deuxmemes que lorsque tu les interrogeras amoins queles fut pour tavertir des choses qui concerne ton utilite outon prejudice parceque situ ne leur limite pas leparler ils tediront tant etdesi grandes choses quils tofusquiront lentendement et tu ne scaurois aquoy tentenir desorte que dans la confusion des choses ils pourroient te faire prevariquer ettefaire tomber dans des erreurs irreparables ne te fais jamais prier en aucune chose ou tu pourras aider et seccourir tonprochain et nattends pas quil tele demande mais tache descavoir afond," *etc. This extract may be said to give a fair idea of the average quality of the French. The style, however, of the First Book is much more colloquial than that of the Second and Third, it being especially addressed by Abraham to Lamech, his son, and the second person singular being employed throughout it. As some English readers may be ignorant of the fact, it is perhaps as well here to remark that in French* "tu," *thou, is only used between very intimate friends and relations, between husband and wife lovers, etc.; while* "vous," *you, is the more usual mode of address to the world in general. Again, in sacred books, in prayers, etc.,* "vous" *is used, where we employ "thou" as having a more solemn sound than* "tu". *Hence the French verb* "tutoyer," = "*to be very familiar with, to be on extremely friendly terms with any one, and even to be insolently familiar". This First Book contains advice concerning Magic, and a description of Abraham's Travels and experiences, as well as a mention of the many marvellous works he had been able to accomplish by means of this system of Sacred Magic. The Second and Third Books (which really contain the Magic of Abra-Melin, and are practically based on the two MSS. entrusted by him to Abraham, the Jew, but with additional comments by the latter) differ in style from*

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the former, the phraseology is quaint and at times vague, and the second person plural, "vous," *is employed for the most part instead of* "tu".

The work may then be thus roughly classified:

First Book: = Advice and Autobiography; both addressed by the Author to his son Lamech.
Second Book: = General and complete description of the means of obtaining the Magical Powers desired.
Third Book: = The application of these Powers to produce an immense number of Magical results.

Though the chapters of the Second and Third Books have special headings in the actual text, those of the First Book have none; wherefore in the "Table of Contents" I have supplemented this defect by a careful analysis of their subject matter.

This system of Sacred Magic Abraham acknowledges to have received from the Mage Abra-Melin; and claims to have himself personally and actually wrought most of the wonderful effects described in the Third Book, and many others besides.

Who then was this Abraham the Jew? It is possible, though there is no mention of this in the MS., that he was a descendant of that Abraham the Jew who wrote the celebrated Alchemical work on twenty-one pages of bark or papyrus, which came into the hands of Nicholas Flamel, and by whose study the latter is said eventually to have attained the possession of the "Stone of the Wise". The only remains of the Church of Saint Jacques de la Boucherie which exists at the present day, is the tower, which stands near the Place du Châtelet, about ten minutes' walk from the Bibliothèque de l'Arsenal; and there is yet a street near this tower which bears the title of "Rue Nicolas Flamel," so that his memory still survives in Paris, together with that of the Church close to which he lived, and to which, after the attainment of the Philosopher's Stone, he and his wife Pernelle caused a handsome peristyle to be erected.

From his own account, the author of the present work appears to have been born in A.D. 1362, and to have written this manuscript for his son, Lamech, in 1458, being then in his ninety-sixth year. That is to say, that he was the contemporary both of Nicholas Flamel and Pernelle, and also of the mystical Christian Rosenkreutz, the founder of the celebrated Rosicrucian Order or Fraternity in Europe. Like the latter, he appears to have been very early seized with the desire of obtaining Magical Knowledge; like him and Flamel, he left his home and travelled in search of the Initiated Wisdom; like them both, he returned to become a worker of wonders. At this period, it was almost universally believed that

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the Secret Knowledge was only really obtainable by those who were willing to quit their home and their country to undergo dangers and hardships in its quest; and this idea even obtains to an extent in the present day. The life of the late Madame Blavatsky is an example in point.

This period in which Abraham the Jew lived was one in which Magic was almost universally believed in, and in which its Professors were held in honour; Faust (who was probably also a contemporary of our author), Cornelius Agrippa, Sir Michael Scott, and many others I could name, are examples of this, not to mention the celebrated Dr. Dee in a later age. The history of this latter Sage, his association with Sir Edward Kelly, and the part he took in the European politics of his time are too well known to need description here.

That Abraham the Jew was not one whit behind any of these Magicians in political influence, is evident to any one who peruses this work. He stands a dim and shadowy figure behind the tremendous complication of central European upheaval at that terrible and instructive epoch; as Adepts of his type always appear and always have appeared upon the theatre of history in great crises of nations. The age which could boast simultaneously three rival claimants to the direction of two of the greatest levers of the society of that era – the Papacy and the Germanic Empire – when the jealousies of rival Bishoprics, the overthrow of Dynasties, the Roman Church shaken to her foundations, sounded in Europe the tocsin of that fearful struggle which invariably precedes social reorganisation, that wild whirlwind of national convulsion which engulfs in its vortex the civilisation of a yesterday, but to prepare the reconstitution of a morrow. The enormous historical importance of such men as our Author is always underrated, generally doubted; notwithstanding that like the writing on the wall at Belshazzar's feast, their manifestation in the political and historical arena is like the warning of a Mene, Mene Tekel, Upharsin, to a foolish and undiscerning world.

The full and true history of any Adept could only be written by himself, and even then, if brought before the eyes of the world at large, how many persons would lend credence to it? and even the short and incomplete statement of the notable events of our Author's life contained in the First Book, will be to most readers utterly incredible of belief. But what must strike all alike is the tremendous faith of the man himself, as witnessed by his many and dangerous journeyings for so many years through wild and savage regions and places difficult of access even in our own day with all the increased facilities of transit which we enjoy. This faith at length brought him its reward; though only at the moment when even he was becoming discouraged and sick at heart with disappointed hope. Like his great namesake, the forefather of the Hebrew race, he had not in vain left his home, his "Ur of the Chaldees," that he might at length discover that Light of Initiated Wisdom, for which his soul had cried aloud within him for so many years. This culmination of

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his wanderings was his meeting with Abra-Melin, the Egyptian Mage. From him he received that system of Magical instruction and practice which forms the body of the Second and Third Books of this work.

In the Manuscript original this name is spelt in several different ways, I have noted this in the text wherever it occurs. The variations are: Abra-Melin, Abramelin, Abramelim, and Abraha-Melin. From these I have selected the orthography Abra-Melin to place on the title page, and I have adhered to the same in this Introduction.

As far as can be gathered from the text, the chief place of residence of Abraham the Jew after his travels was Würzburg, or, as it was called in the Middle Ages, "Herbipolis". He appears to have married his cousin, and by her to have had two sons, the elder, named Joseph, whom he instructed in the Mysteries of the Holy Qabalah, and Lamech, the younger, to whom he bequeaths this system of Sacred Magic as a legacy, and to whom the whole of the First Book is addressed. He speaks further of three daughters, to each of whom he gave 100,000 golden florins as a dowry. He expressly states that he obtained both his wife, and a treasure of 3,000,000 golden florins, by means of some of the Magical Operations described in the Third Book. He further admits that his first inclination to Qabalistical and Magical studies was owing to certain instructions in the Secrets of the Qabalah, which he received when young from his father, Simon; so that after the death of the latter his most earnest desire was to travel in search of an Initiated Master.

To the sincere and earnest student of Occultism this work cannot fail to be of value, whether as an encouragement to that most rare and necessary quality, unshaken faith; as an aid to his discrimination between true and false systems of Magic; or as presenting an assemblage of directions for the Production of Magical effects, which the Author of the book affirms to have tried with success.

Especially valuable are the remarks of Abraham the Jew on the various Professors of the "Art which none may name" in the course of his wanderings and travels; the account of the many wonders he worked; and, above all, the careful classification of the Magical Experiments in the Third Book, together with his observations and advice thereon.

Not least in interest are the many notable Persons of that age for or against whom he performed marvels: The Emperor Sigismund of Germany: Count Frederic the Quarreller: the Bishop of his city (probably either John I., who began the foundation of the Würzburg University in 1403 with the authorisation of Pope Boniface IX., or else Echter von Mespelbrunn, who completed the same noble work): the Count of Warwick: Henry VI. of England: the rival Popes – John XXIII., Martin V., Gregory XII., and Benedict XIII.: the Council of Constance: the Duke of Bavaria: Duke Leopold of Saxony: the Greek Emperor, Constantine

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Palaeologos: and probably the Archbishop Albert of Magdeburg: and also some of the Hussite Leaders – a roll of names celebrated in the history of that stirring time.

Considering the era in which our Author lived, and the nation to which he belonged, he appears to have been somewhat broad in his religious views; for not only does he insist that this Sacred system of Magic may be attained by any one, whether Jew, Christian, Mahometan, or Pagan, but he also continually warns Lamech against the error of changing the religion in which one has been brought up; and he alleges this circumstance as the reason of the occasional failures of the Magician Joseph of Paris (the only other person he mentions besides himself and Abra-Melin who was acquainted with this particular system of Magic), namely that having been brought up a Christian, he had renounced that faith and become a Jew. At first sight it does not seem clear from the Occult point of view what particular Occult disadvantage should be attached to such a line of action. But we must remember, that in his age, the conversion to another religion invariably meant an absolute, solemn and thorough renunciation and denial of any truth in the religion previously professed by the convert. *Herein would be the danger, because whatever the errors, corruption, or mistakes in any particular form of religion, all are based on and descended from the acknowledgment of Supreme Divine Powers. Therefore to deny any religion (instead of only abjuring the mistaken or erroneous parts thereof) would be equivalent to denying* formally and ceremonially *the truths on which it was originally founded; so that whenever a person having once done this should begin to practise the Operations of the Sacred Magic, he would find himself compelled to affirm with his whole will-force those very formulas which he had at one time* magically and ceremonially *(though ignorantly) denied; and whenever he attempted to do this, the occult Law of Reaction would raise as a Ceremonial Obstacle against the effect which he should wish to produce, the memory of that Ceremonial Denial which his previous renunciation had firmly sealed in his atmosphere. And the force of this would be in exact proportion to the manner and degree in which he had renounced his former creed. For of all hindrances to Magical action, the very greatest and most fatal is unbelief, for it checks and stops the action of the Will. Even in the commonest natural operations we see this. No child could learn to walk, no student could assimilate the formulas of any science, were the impracticability and impossibility of so doing the first thing in his mind. Wherefore it is that all Adepts and Great Teachers of Religion and of Magic have invariably insisted on the necessity of faith.*

But though apparently more broad in view in admitting the excellence of every religion, unfortunately he shows the usual injustice to and jealousy of women which has distinguished men for so many ages, and which as far as I can see arises purely and simply from an innate consciousness that were women once admitted to compete with them on any plane without being handicapped as they have been for

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so many centuries, the former would speedily prove their superiority, as the Amazons of old did; which latter (as the writings even of their especial enemies, the Greeks, unwillingly admit) when overcome, were conquered by superior numbers, not by superior valour. However, Abraham the Jew grudgingly admits that the Sacred Magic may be attained by a virgin, while at the same time dissuading any one from teaching it to her! The numerous advanced female occult students of the present day are the best answer to this.

But notwithstanding the forementioned shortcomings, his advice on the manner of using Magical Power, when acquired, to the honour of God, the welfare and relief of our neighbour, and for the benefit of the whole Animate Creation, is worthy of the highest respect; and no one can peruse it without feeling that his highest wish was to act up to his belief.

His counsel, however, of a retired life after attaining Magical Power by his system (I do not speak of the retirement during the six months' preparation for the same) is not borne out by his own account of his life, wherein we find him so constantly involved in the contests and convulsions of the time. Also, however much the life of a hermit or anchorite may appear to be advocated, we rarely, if ever, find it followed by those Adepts whom I may perhaps call the initiated and wonderworking medium between the Great Concealed Adepts and the Outer World. An example of the former class we may find in our Author, an example of the latter in Abra-Melin.

The particular scheme or system of Magic advocated in the present work is to an extent "sui generis," *but to an extent only. It is rather the manner of its application which makes it unique. In Magic, that is to say, the Science of the Control of the Secret Forces of Nature, there have always been two great schools, the one great in Good, the other in Evil; the former the Magic of Light, the latter that of Darkness; the former usually depending on the knowledge and invocation of the Angelic natures, the latter on the method of evocation of the Demonic races. Usually the former is termed White Magic, as opposed to the latter, or Black Magic.*

The invocation of Angelic Forces, then, is an idea common in works of Magic, as also are the Ceremonies of Pact with and submission to the Evil Spirits. The system, however, taught in the present work is based on the following conception: (α) That the Good Spirits and Angelic Powers of Light are superior in power to the Fallen Spirits of Darkness. (β) That these latter as a punishment have been condemned to the service of the Initiates of the Magic of Light. (This Idea is to be found also in the Koran or, as it is frequently and perhaps more correctly written, "Qur-an".) (γ) As a consequence of this doctrine, all ordinary material effects and phenomena *are produced by the labour of the Evil Spirits under the command*

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usually of the Good. (δ) That consequently whenever the Evil Demons can escape from the control of the Good, there is no evil that they will not work by way of vengeance. (ε) That therefore sooner than obey man, they will try to make him their servant, by inducing him to conclude Pacts and Agreements with them. (ζ) That to further this project, they will use every means that offers to obsess him. (η) That in order to become an Adept, therefore, and dominate them; the greatest possible firmness of will, parity of soul and intent, and power of self-control is necessary. (θ) That this is only to be attained by self-abnegation on every plane. (ι) That man, therefore, is the middle nature, and natural controller of the middle nature between the Angels and the Demons, and that therefore to each man is attached naturally both a Guardian Angel and a Malevolent Demon, and also certain Spirits that may become Familiars, so that with him it rests to give the victory unto the which he will. (κ) That, therefore, in order to control and make service of the Lower and Evil, the knowledge of the Higher and Good is requisite (ie., in the language of the Theosophy of the present day, the knowledge of the Higher Self).

From this it results that the magnum opus *propounded in this work is: by purity and self-denial to obtain the knowledge Of and conversation with one's Guardian Angel, so that thereby and thereafter we may obtain the right of using the Evil Spirits for our servants in all material matters.*

This, then, is the system of the Secret Magic of Abra-Melin, the Mage, as taught by his disciple Abraham the Jew; and elaborated down to the smallest points.

Except in the professed Black Magic Grimoires, the necessity of the invocation of the Divine and Angelic Forces to control the Demons is invariably insisted upon in the operations of evocation described and taught in mediaeval Magical Manuscripts and published works. So that it is not so much, as I have before said, this circumstance, as the mode of its development by the Six Moons' preparation, which is unusual; while again, the thorough and complete classification of the Demons with their offices, and of the effects to be produced by their services, is not to be found elsewhere.

Apart from the interest attaching to the description of his travels, the careful manner in which Abraham has made note of the various persons he had met professing to be in the possession of Magical powers, what they really could do and could not do, and the reasons of the success or failure of their experiments, has a particular value of its own.

The idea of the employment of a Child as Clairvoyant in the invocation of the Guardian Angel is not unusual; for example, in the "Mendal," a style of Oriental Divination familiar to all readers of Wilkie Collins' novel, "The Moonstone," ink

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is poured into the palm of a Childs hand, who, after certain mystical words being recited by the Operator, beholds visions clairvoyantly therein. The celebrated evocation at which the great Mediaeval Sculptor, Benvenuto Cellini, is said to have assisted, also was in part worked by the aid of a Child as Seer. Cagliostro[3] *also is said to have availed himself of the services of Children in this particular. But for my part I cannot understand the imperative necessity of the employment of a Child in the Angelic evocation, if the Operator be pure in mind, and has developed the clairvoyant faculty which is latent in every human being, and which is based on the utilisation of the thoughtvision. This thought-vision is exercised almost unconsciously by everyone in thinking of either a place, person, or thing, which they know well; immediately, coincident with the thought, the image springs before the mental sight; and it is hut the conscious and voluntary development of this which is the basis of what is commonly called clairvoyance. Among the Highlanders of Scotland, the faculty, as is well known, is of common manifestation; and the English it is usually spoken of as "by Second-Sight".*

Unfortunately, like far too many modern Occultists, Abraham the Jew shows a marked intolerance of Magical systems differing from his own; even the renowned name of Petrus di Abano[4] *is not sufficient to save the "Heptameron or Magical Elements" from condemnation in the concluding part of the Third Book. Works on Magic, Written Conjurations, Pentacles, Seals, and Symbols, the employment of Magical Circles, the use of any language but one's mother tongue, appear at first sight to be damned wholesale, though on a more careful examination of the text I think we shall find that it is rather their abuse through ignorance of their meaning which he intends to decry, than their intelligent and properly regulated use.*

It will be well here to carefully examine these points from the occult standpoint of an Initiate, and for the benefit of real students.

Abraham in several places insists that the basis of this system of Sacred Magic is to be found in the Qabalah. Now, he expressly states that he has instructed his eldest son, Joseph, herein as being his right by primogeniture, even as he himself had received somewhat of Qabalistic instruction from his father, Simon. But this system of Magic he bequeaths to his younger son, Lamech, expressly as a species of recompense to him for not being taught the Qabalah, *his status as a younger son being apparently a serious traditional disqualification. This being so, the reason is evident why he warns Lamech against the use of certain Seals, Pentacles, incomprehensible words, etc.; because most of these being based on the secrets of the Qabalah, their use by a person ignorant hereof might be excessively dangerous through the not only possible but Probable Perversion of the Secret Formulas*

[3] See Appendix B.
[4] Born about 1250.

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therein contained. Any advanced student of Occultism who is conversant with Mediaeval works on Magic, whether MS. or printed, knows the enormous and incredible number of errors in the Sigils, Pentacles, and Hebrew or Chaldee Names, which have arisen from ignorant transcription and reproduction; this being carried to such an extent that in some cases the use of the distorted formulas given would actually have the effect of producing the very opposite *result to that expected from them. (I have commented at length on this subject in my notes to the "Key of Solomon," published by me a few years ago.) Wherefore Abraham the Jew it appears to me, in his anxiety to save his son from dangerous errors in Magical working, has preferred to endeavour to fill him with contempt for any other systems and methods of operation than the one here laid down. For also besides the unintentional perversions of Magical Symbols I have above mentioned, there was further the circumstance not only possible but probable of the many Black Magic Grimoires falling into his hands, as they evidently had into Abraham's, the Symbols in which are in many cases* intentional *perversions of Divine Names and Seals, so as to attract the Evil Spirits and repel the Good.*

For the Third Book of this work is crowded with Qabalistic Squares of Letters, which are simply so many Pentacles, and in which the Names employed are the very factors which make them of value. Among them we find a form of the celebrated Sator, Arepo, Tenet, Opera, Rotas, which is one of the Pentacles in the "Key of Solomon". Abraham's formula is slightly different: —

S	A	L	O	M
A	R	E	P	O
L	E	M	E	L
O	P	E	R	A
M	O	L	A	S

and is to be used for obtaining the love of a maiden.

The Pentacle in my "Key of Solomon the King" is classed under Saturn, while the above is applied to the nature of Venus. I give the Hebrew form (see Appendix A, Table of Hebrew and Chaldee Letters) of Equivalents:

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Sh	A	T	V	R
A	R	H	P	V
T	H	N	H	T
V	P	H	R	A
R	V	T	A	Sh

Or in Latin Letters:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

In the "Key of Solomon" it is (as being a Pentacle) inscribed within a double circle, wherein is written the following versicle from Psalm lxxii., v. 8 "His dominion shall be also from the one sea unto the other, and from the flood unto the world's end". In the Hebrew, this versicle consists of exactly twenty five letters, the number of the letters of the square. It will be at once noticed that both this form and that given by Abraham the Jew are perfect examples of double Acrostics, *that is, that they read in every direction, whether horizontal or perpendicular, whether backwards or forwards. But the form given as a Pentacle in the "Key of Solomon the King" is there said to be of value in adversity, and for repressing the Pride of the Spirits.*

This example therefore shows clearly that it is not so much the use of Symbolic Pentacles that Abraham is opposed to, as their ignorant perversions and inappropriate use.

It is also to be observed, that while many of the Symbolic Squares of Letters of the Third Book present the nature of the double Acrostic, there are also many which do not, and in the case of a great number the letters do not fill up the square

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entirely, but are arranged somewhat in the form of a gnomon, etc. Others again leave the centre part of the square blank.

In Appendix C [5] *to the Introduction I will, for the sake of comparison, give some examples of Angelic invocation taken from other sources.*

Abraham the Jew repeatedly admits, as I have before urged, that this particular System of the Sacred Magic of Abra-Melin has its Basis in the Qabalah. It is well to examine what is here meant. The Qabalah itself is divided into many parts; the great bulk of it is of a mystic doctrinal nature, giving the inner Occult meaning of the Jewish Sacred Writings. Also it employs the numerical values of the Hebrew Letters, to draw analogies between words, the total numerical value of whose letters is the same; this branch alone is a most complicated study, and it will be foreign to our purpose to go into it here; the more so as my work, the "Kabbalah Unveiled," treats at length of all these points. The so-called Practical Qabalah is the application of the mystic teachings to the production of Magical effects. For the classification of Divine and Angelic Names; of Hosts and Orders of Angels, Spirits and Demons; of Particular Names of Archangels, Angels, Intelligences, and Demons, is to be found carried out even to minute detail in the Qabalah, so that the knowledge hereof can give a critical appreciation of the correspondences, sympathies, and antipathies obtaining in the Invisible World. Therefore what Abraham means is, that this system of Sacred Magic is thoroughly reliable, because correct in all its attributions, and that this being so, there is no chance of the Operator using Names and Formulas on wrong occasions and in error.

But also it is notable that Abraham the Jew (probably again with the intent of confusing Lamech as little as possible) speaks only of two great classes of Spirits: the Angels and the Devils; the former to control, the latter to be controlled; and leaves entirely out of consideration, or rather does not describe that vast race of beings, the Elemental Spirits, who in themselves comprise an infinitude of various divisions of classification, some of these being good, some evil, and a great proportion neither the one nor the other. Evidently, also, many of the results proposed to be attained in the Third Book, would imply the use of the Elemental Spirits rather than that of the Demons. No advanced Adept, such as Abraham evidently was, could possibly be ignorant of their existence, power, and value; and we are therefore forced to conclude either that he was unwilling to reveal this knowledge to Lamech; or, which is infinitely more probable, that he feared to confuse him by the large amount of additional instruction which would be necessary to make him thoroughly understand their classification, nature, and offices. This latter line of action would be the less imperative, as the correctness of the symbols of the Third Book would minimise chances of error; and what Abraham is undertaking to teach

[5] See Appendix C, "Examples of Angelic Invocation"

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Lamech, is how to arrive at practical Magical results; rather than the Secret Wisdom of the Qabalah.

It is entirely beyond the scope of this Introduction for me to give here any lengthy dissertation on the natures, good or evil, of Spiritual beings. I will, therefore, only state briefly and concisely the principal differences between Angels, Elementals, and Devils.

We may then conclude that Angels, though themselves divided into numerous orders and classes, possess generally the following characteristics: That they are entirely good in nature and operation, the conscient administrators of the Divine Will upon the plane of the material universe; that they are responsible, not irresponsible agents, and therefore capable of fall; and that they are independent of the currents of the infinite Secret Forces of Nature, and can therefore act beyond them, though their classification and qualities will cause them to be more sympathetic with certain among these forces than with the rest, and this in varying degree. Also that they are superior in power to Men, Spirits, Elementals, and Devils.

The Elementals on the other hand, though consisting of an infinitude of classes, are the Forces of the Elements of Nature, the administrators of the currents thereof; and can therefore never act beyond and independently of their own particular currents. In a sense, therefore, they are irresponsible for the action of a current as a whole, *though responsible for the* part *thereof in which they immediately act. Therefore also they are at the same time subject to the general current of the Force, wherein they live, move, and have their being; though superior to the immediate and particular part of it which they direct. Such races, superior to man in intuition, and magical powers; inferior to him in other ways; superior to him in their power in a particular current of an Element; inferior to him in only partaking of the nature of that one Element; are of necessity to be found constantly recurring in all the Mythologies of Antiquity. The Dwarfs and Elves of the Scandinavians; the Nymphs, Hamadryads, and Nature Spirits of the Greeks; the Fairies good and bad of the legends dear to our childish days the host of Mermaids, Satyrs, Fauns, Sylphs, and Fays; the Forces intended to be attracted and propitiated by the Fetishes of the Negro-Race; are for the most part no other thing than the ill-understood manifestations of this great class, the Elementals. Among these, some, as I have before observed, are good; such are the Salamanders, Undines, Sylphs, and Gnomes, of the Rosicrucian Philosophy; many are* frightfully *malignant, delighting in every kind of evil, and might easily be mistaken for Devils by the uninitiated, save that their power is less; a great proportion are neither good nor evil, irrationally working either; just as a monkey or a parrot might act; in fact such closely resemble animals in their nature, and especially combinations of animals, in which forms distorted and mingled, would lie their symbolic manifestation.*

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Another very large class, would not act irrationally *in this manner; but with* intent, *only always following the predominant force either good or evil in their then* entourage; a *spirit of this kind, for example, attracted into an assembly of good persons would endeavour to excite their ideas towards good; attracted among evil-minded persons would incite them mentally to crime. Among how many criminals is not their only excuse that they* "thought they kept hearing something telling them to commit the crime"! Y*et these suggestions would not always arise from Elementals alone, but frequently from the depraved astral remnants of deceased evil persons.*

Devils, on the other hand, are far more powerful than Elementals, but their action for Evil is parallel to that of the Good Angels for Good; and their malignancy is far more terrible than that of the Evil Elementals, for not being, like them, subjected to the limits of a certain current, their sphere of operation extends over a far greater area; while the Evil they commit is never irrational or mechanical, but worked with full *consciousness and intent.*

I do not agree entirely with the manner of behaviour, advised by Abraham towards the Spirits; on the contrary, the true Initiates have always maintained that the very greatest courtesy should be manifested by the Exorciser, and that it is only when they are obstinate and recalcitrant that severer measures should be resorted to; and that even with the Devils we should not reproach them for their condition; *seeing that a contrary line of action is certain to lead the Magician into error. But, perhaps, Abraham has rather intended to warn Lamech against the danger of yielding to them in an Exorcism even in the slightest degree.*

*The word "Demon" is evidently employed in this work almost as a synonym of Devil; but, as most educated people are aware, it is derived from the Greek "*Daimon," *which anciently simply meant* any Spirit, good or bad.

A work filled with suggestive Magical references is the well-known "Arabian Nights," and it is interesting to notice the number of directions in the Third Book of this work for producing similar effects to those there celebrated.

For example, the ninth chapter of the Third Book gives the symbols to be employed for changing human beings into animals, one of the commonest incidents in the "Arabian Nights," as in the story of the "first old man and the hind," that of the "three Calendars and the five ladies of Bagdad," that of "Beder and Giauhare," etc., etc.; as distinct from the voluntary transformation of the Magician into another form, *as exemplified in the "story of the Second Calendar," the symbols for which are given in the twenty-first chapter of our Third Book.*

Again these chapters will recall to many of my readers the extraordinary magical effects which Faust is said to have produced; who, by the way, as I have before remarked, was in all probability contemporary with Abraham the Jew.

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But the mode of their production as given in this work is not the Black Magic of Pact and Devil-worship, against which our Author so constantly inveighs, but instead a system of Qabalistic Magic, similar to that of the "Key of Solomon the King" and the "Clavicles of Rabbi Solomon," though differing in the circumstance of the prior invocation of the Guardian Angel once for all, while in the works I have just mentioned the Angels are invoked in each *Evocation by means of the Magical Circle. Such works as these, then, and their like, it could not be the intention of Abraham to decry, seeing that like his system they are founded on the Secret Knowledge of the Qabalah; as this in its turn was derived from that mighty scheme of Ancient Wisdom, the Initiated Magic of Egypt. For to any deep student at the same time of the Qabalah and of modern Egyptology, the root and origin of the former is evidently to be sought in that country of Mysteries, the home of the Gods whose symbols and classification formed so conspicuous a part of the Sacred Rites; and from which even to the present day, so many recipes of Magic have descended. For we must make a very careful distinction between the really Ancient Egyptian Magic, and the Arabian ideas and traditions prevailing in Egypt in recent times. I think it is the learned Lenormant who points out in his work on Chaldean Magic, that the great difference between this and the Egyptian was that the Magician of the former School indeed invoked the Spirits, but that the latter allied himself with and took upon himself the characters and names of the Gods to command the Spirits by, in his Exorcism; which latter mode of working would not only imply on his part a critical knowledge of the nature and power of the Gods; but also the affirmation of his reliance upon them, and his appeal to them for aid to control the forces evoked; in other words, the most profound system of White Magic which it is possible to conceive.*

The next point worthy of notice is what Abraham urges regarding the preferability of employing one's mother tongue both in prayer and evocation; his chief reason being the absolute necessity of comprehending utterly and thoroughly with the whole soul and heart, that which the lips are formulating. While fully admitting the necessity of this, I yet wish to state some reasons in favour of the employment of a language other than one's own. Chief, and first, that it aids the mind to conceive the higher aspect of the Operation; when a different language and one looked upon as sacred is employed, and the phrases in which do not therefore suggest matters of ordinary life. Next, that Hebrew, Chaldee, Egyptian, Greek, Latin, etc., if properly pronounced are more sonorous in vibration than most modern languages, and from that circumstance can suggest greater solemnity. Also that the farther a Magical Operation is removed from the commonplace, the better. But I perfectly agree with Abraham, that it is before all things imperative that the Operator should thoroughly comprehend the import of his Prayer or Conjuration.

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Furthermore the words in these ancient languages imply "formulas of correspondences" with more ease than those of the modern ones.

Pentacles and Symbols are valuable as an equilibrated and fitting basis for the reception of Magical force; but unless the Operator can really *attract that force to them, they are nothing but so many dead, and to him worthless, diagrams. But used by the Initiate who fully comprehends their meaning, they become to him a powerful protection and aid, seconding and focussing the workings of his Will.*

At the risk of repeating what I have elsewhere said, I must caution the Occult student against forming a mistaken judgment from what Abraham the Jew says regarding the use of Magic Circles and of Licensing the Spirits to Depart. It is true that in the Convocation of the Spirits as laid down by him, it is not necessary to form a Magic Circle for defence and protection; but why? — Because the whole group of the Bedchamber, Oratory, and Terrace, are consecrated by the preparatory Ceremonies of the previous Six Moons; *so that the whole place is protected, and the Magician is, as it were,* residing constantly within a Magic Circle. *Therefore also the Licensing to Depart may be to a great extent dispensed with because the Spirits cannot break into the consecrated limit of the periphery of the walls of the house. But let the worker of ordinary Evocations be assured that were this not so, and the Convocation was performed in an unconsecrated place, without any Magical Circle having been traced for defence, the invocation to visible appearance of such fearful Potencies as Amaymon, Egyn, and Beelzebub, would probably result in the death of the Exorcist on the spot; such death presenting the symptoms of one arising from Epilepsy, Apoplexy, or Strangulation, varying with the conditions obtaining at the time. Also the Circle having been once formed, let the Evocator guard carefully against either passing, or* stooping, *or* leaning *beyond, its limits during the progress of the Exorcism, before the license to depart has been given. Because that, even apart from other causes, the whole object and effect of the Circle working, is to create abnormal atmospheric conditions, by exciting a different status of force within the Circle to that which exists without it; so that even without any malignant occult action of the Spirits, the sudden and unprepared change of atmosphere will seriously affect the Exorciser in the intensely strained state of nervous tension he will then be in. Also the License to Depart should not be omitted, because the Evil Forces will be only too glad to revenge themselves on the Operator for having disturbed them, should he incautiously quit the Circle without having previously sent them away, and if necessary even forced them to go by contrary conjurations.*

I do not share Abraham's opinion as to the necessity of withholding the Operation of this Sacred Magic from a Prince or Potentate. Every great system of Occultism has its own Occult Guards, who will know how to avenge mistaken tampering therewith.

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At the risk of repeating myself I will once more earnestly caution the Student against the dangerous automatic nature of certain of the Magical Squares of the Third Book; for, if left carelessly about, they are very liable to obsess sensitive persons, children, or even animals.

Abraham's remarks concerning the errors of Astrology in the common sense, and of the attribution of the Planetary Hours are worthy of careful note. Yet I have found the ordinary *attribution of the Planetary Hours effective to an extent.*

In all cases where there is anything difficult or obscure in the text, I have added copious explanatory notes; so many indeed as to form a species of commentary in parts. Especially have those on the Names of the Spirits cost me incredible labour, from the difficulty of identifying their root-forms. The same may be said of those on the Symbols of the Third Book.

Wherever I have employed parentheses in the actual text, they shew certain words or phrases supplied to make the meaning clearer.

In conclusion I will only say that I have written this explanatory Introduction purely and solely as a help to genuine Occult students; and that for the opinion of the ordinary literary critic who neither understands nor believes in Occultism, I care nothing.

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	Sound or Power	Hebrew and Chaldee Letters	Numerical Value*	How expressed in this work by Roman letters	Hebrew Name of Letter	Signification of Name
1	*a* (soft breathing)	א	1	A	Aleph	Ox, also Duke, or Leader
2	*b, bh* (*v*)	ב	2	B	Beth	House
3	*g* (hard), *gh*	ג	3	G	Gimel	Camel
4	*d, dh* (flat *th*)	ד	4	D	Daleth	Door
5	*h* (rough breathing)	ה	5	H	Hé	Window
6	*v, u, o*	ו	6	V	Vau	Peg, Nail
7	*z, dz*	ז	7	Z	Zayin	Weapon, Sword
8	*ch* (guttural)	ח	8	Ch	Cheth	Enclosure, Fence
9	*t* (strong)	ט	9	T	Teth	Serpent
10	*i, y* (as in *yes*)	י	10	I	Yod	Hand
11	*k, kh*	כ Final = ך	20 Final = 500	K	Kaph	Palm of the Hand
12	*l*	ל	30	L	Lamed	Ox-Goad
13	*m*	מ Final = ם	40 Final = 600	M	Mem	Water
14	*n*	נ Final = ן	50 Final = 700	N	Nun	Fish
15	*s*	ס	60	S	Samekh	Prop, Support
16	*o, aa, ng* (guttural)	ע	70	O	Ayin	Eye
17	*p, ph*	פ Final = ף	80 Final = 800	P	Pé	Mouth
18	*ts, tz, j*	צ Final = ץ	90 Final = 900	Tz	Tzaddi	Fishing-hook
19	*q, qh* (guttural)	ק	100	Q	Qoph	Back of the head
20	*r*	ר	200	R	Resh	Head
21	*sh, s*	ש	300	Sh	Shin	Tooth
22	*th, t*	ת	400	Th	Tau	Sign of the Cross

- Thousands are denoted by a larger letter; thus an Aleph larger than the rest of the letters among which it is, signifies not 1, but 1000.
- The Finals are not always considered as bearing an increased numerical value.

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(APPENDIX B.)

employment of a child-clairvoyant by cagliostro.

The well-known Joseph Balsamo, Count Cagliostro, is said to have been born at Palermo in 1743. On his trial at Rome in 1780, and at Zurich in 1791, he was accused of "having practised all kinds of impositions; of gold making, and of possessing the secret of prolonging life; of teaching Cabalistic Arts; of summoning and exorcising Spirits; of having actually foretold future things especially in small and secret assemblies, and chiefly by means of a little boy whom he took aside with him into a separate room, in order to fit him for divining".

With regard to the manner in which he employed this Child-Clairvoyant, the documents of the trial give the following information:– "This Child had to kneel before a small table, on which a vessel of water and some lighted candles were placed. He then instructed the boy to look into the vessel of water, and so commenced his conjurations; he next laid his hand on the head of the Child, and in this position addressed a prayer to God for a successful issue of the experiment. The Child now became clairvoyant, and said at first that he saw something white; then that he saw visions, an Angel, etc."

Again the documents say, "That he worked through the usual ceremonies, and that all was wonderfully corroborated through the appearance of the Angel".

Cagliostro is also said at Milan to have availed himself of the services of an orphan maiden of marriageable age as clairvoyant.

It will be remarked that this modus *operandi differs strongly from that employed by the mesmerists and hypnotists of to-day with their clairvoyants.* For here the whole force of the Operator was concentrated on a magical ritual of evocation, the hand being merely laid on the child's head to form a link; and it in no way appears that the child was reduced to the miserable condition of automatic trance now practised, and which a really advanced Occultist would be the first to condemn, as knowing its dangers.

On the other hand, there seems to be a distinct similarity between Cagliostro's method, and the system of Oriental Divination called the Mendal, to which I have previously referred.

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(APPENDIX C.)

examples of other methods of angelic evocation.

For the benefit of the Occult Student I here give two other systems of Angelic Evocation. The first is taken from that part of the Book called "Barrett's Magus" (1801), which is entitled "the Key to Ceremonial Magic". The second is copied from my "Key of Solomon the King".

From
"The Perfection and Key of . . . Ceremonial Magic";
being the second part of the second Book of
"The Magus or
Celestial Intelligencer"[6]
by
Francis Barrett, F.R.C.

"The good Spirits may be invocated of us, or by us, divers ways, and they in sundry shapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our sight, or do inform us by dreams and by oracle of those things which we have a great desire to know. Whoever therefore would call any good Spirit to speak or appear in sight, he must particularly observe two things; one whereof is about the *disposition* of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the Spirit to be called.

"It is necessary therefore that the invocant religiously dispose himself for the space of many days to such a mystery, and to conserve himself during the time chaste, abstinent, and to abstract himself as much as he can from all manner of foreign and secular business; likewise he should observe fasting, as much as shall seem convenient to him, and let him daily, between sun rising and setting, being clothed in pure white linen, seven times call upon God, and make a deprecation unto the Angels to be called and invocated, according to the rule which we have before taught. Now the number of days of fasting and preparation is commonly one month, i.e., the time of a whole lunation. Now, in the Cabala, we generally prepare ourselves forty days before.

"Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger's sight. This place must first of all be exorcised and consecrated; and let there be a Table or

[6] Publishcd originally by Lackington & Allen, London, 1801; but reprinted and re-issued by Bernard Quaritch, Piccadilly, some years since.

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Altar placed therein, covered with a clean white linen cloth, and set towards the east: and on each side thereof place two consecrated wax-lights burning, the flame thereof ought not to go out all these days. In the middle of the Altar let there be placed lamens, or the holy paper we have before described, covered with fine linen, which is not to be opened until the end of the days of consecration. You shall also have in readiness a *precious perfume* and a *pure anointing oil.* And let them both be kept consecrated. Then set a censer on the head of the Altar, wherein you shall kindle the *holy fire,* and make a precious perfume every day that you pray.

"Now for your habit, you shall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You shall likewise have a veil made of pure white linen on which must be wrote in a gilt lamen, the name *Tetragrammaton;* all which things are to be consecrated and sanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar; and then on your knees pray before the altar as we have directed.

"Now when the time is expired, on the last day, you shall fast more strictly; and fasting on the day following, at the rising of the sun, enter the holy place, using the ceremonies before spoken of, first by sprinkling thyself, then, making. a perfume, you shall sign the cross with holy oil on the forehead, and anoint your eyes, using prayer in all these consecrations. Then open the lamen and pray before the Altar upon your knees; and then an invocation may be made as follows:

AN INVOCATION OF THE GOOD SPIRITS.

"In the Name of the Blessed and Holy Trinity, I do desire ye, strong and mighty Angels *(here name the Spirit or Spirits you would have appear),* that if it be the Divine Will of Him Who is called Tetragrammaton, *etc.,* the Holy God, the Father, that ye take upon ye some shape as best becometh your celestial nature, and appear to us visibly here in this place, and answer our demands, in as far as we shall not transgress the bounds of the Divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of His Divine Majesty Who liveth and reigneth world without end. *Amen.*

"Lord, Thy Will be done on earth as it is in heaven – make clean our hearts within us, and take not Thy Holy Spirit from us. O Lord, by Thy Name we have called them, suffer them to administer unto us.

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"And that all things may work together for Thy Honour and Glory, to Whom with Thee, the Son and blessed Spirit, be ascribed all might, majesty, and dominion, world without end. *Amen.*

"The Invocation being made, the Good Angels will appear unto you which you desire, which you shall entertain with a chaste communication, and licence them to depart.

"Now the Lamen which is used to invoke any Good Spirit must be made after the following manner: either in metal conformable or in new wax mixed with convenient spices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either square, circular, or triangular, or of the like sort, according to the rule of the numbers; in which there must be written the Divine Names, as well general as special. And in the centre of the Lamen draw a hexagon[7] or character of six corners; in the middle thereof write the Name and Character of the Star, or of the Spirit his Governor, to whom the Good Spirit that is to be called is subject. And about this Character let there be placed so many Characters of five corners, or pentacles,[8] as the Spirits we would call together at once. But if we should call only one, nevertheless there must be made four pentagons, wherein the name of the Spirit or Spirits with their characters are to be written. Now this Lamen ought to be composed when the Moon is in her increase, on those days and hours which agree to the Spirit; and if we take a fortunate planet therewith, it will be the better for the producing the effect; which Table or Lamen being rightly made in the manner we have fully described, must be consecrated according to the rules above delivered.

"And this is the way of making the general Table or Lamen for the invocating of all Spirits whatever; the form whereof you may see in plates of pentacles, seals, and lamens.

"We will yet declare unto you another rite more easy to perform this thing: Let the Man who wishes to receive an oracle from a Spirit, be chaste, pure, and sanctified; then a place being chosen pure, clean, and covered everywhere with clean and white linen, on the Lord's-day in the new of the Moon, let him enter into that place clothed with white linen; let him exorcise the place, bless it, and make a circle therein with a consecrated coal; let there be written in the outer part of the Circle the Names of the Angels; in the inner part thereof write the Mighty Names of God; and let be placed within the Circle, at the Four Parts of the World,[9] the vessels for the perfumes. Then being washed and fasting, let him enter the place, and pray towards the East this whole Psalm:– "Blessed are the undefiled in the way, etc.". Psalm cix.

[7] Probably an error for "hexagram" or "hexangle".
[8] Probably an error for "pentagrams," or "pentangles".
[9] Ie., The Cardinal Points, or Quarters.

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Then make a fumigation, and deprecate the Angels by the said Divine Names, that they will appear unto you, and reveal or discover that which you so earnestly desire; and do this continually for six days washed, and fasting. On the seventh day being washed and fasting, enter the Circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then with bended knees, say the Psalm aforesaid, with Divine and Angelical Names. Which being said, arise, and walk round the Circle *from East to West,* until thou shalt be wearied with a giddiness of thy head and brain, then straightway fall down in the Circle, where thou mayest rest, and thou wilt be wrapped up in an ecstasy; and a Spirit will appear and inform thee of all things necessary to be known. We must observe also, that in the Circle there ought to be four holy candles burning at the Four Parts of the World, which ought not to want light for the space of a week.

"And the manner of fasting is this: to abstain from all things having a life of sense, and from those which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the Sun.

"Let the perfume and the holy anointing oil be made as is set forth in Exodus, and other holy books of the Bible. It is also to be observed, that as often as he enters the Circle he has upon his forehead a golden lamen, upon which must be written the Name *Tetragrammaton,* in the manner we have before mentioned."

In "The Key of Solomon the King"[10] (Book II. – Chapter XXI.) will be found other directions for invoking spirits as follows:

"Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:

"Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the centre of the table, thou shalt surround the said table with a white curtain;[11] clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:

[10] Published by G. Redway, London, 1889.

[11] So as to make a species of small tabernacle around the altar.

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THE PRAYER.

"Adonai, Elohim, El, Eheieh Asher Eheieh, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy servant (N.) who invoketh Thee most devoutly, and supplicateth Thee by Thy Holy and tremendous Name, Tetragrammaton, to be propitious and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God Himself, the Existence of Existences, conjure ye to come and be present at this Operation; I the Servant of God, most humbly entreat ye. Amen.

"After which thou shalt incense it with the incense proper to the Planet and the Day, and thou shalt replace the Book on the aforesaid table, taking heed that the Fire of the Lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same Ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the Lamp shall burn both day and night; after the which thou shalt shut up the Book in a small Drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, Adonai, Elohim, etc.

"It is necessary also in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out, devoutly, and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends."

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THE FIRST BOOK

OF THE

HOLY MAGIC,

WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH THE TRUE DIVINE WISDOM.

BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.

TRANSLATED FROM THE HEBREW.

1458.

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THE FIRST BOOK OF THE HOLY MAGIC.

ALTHOUGH this First Book serveth rather for prologue than for the actual rules to acquire this Divine and Sacred Magic; nevertheless, O! Lamech, my son, thou wilt therein find certain examples and other matters[1] which will be none the less useful and profitable unto thee than the precepts and dogmas which I shall give thee in the Second and Third Books. Wherefore thou shalt not neglect the study of this First Book, which shall serve thee for an introduction[2] unto the Veritable and Sacred Magic, and unto the practice of that which I, ABRAHAM, THE SON OF SIMON, have learned, in part from my father, and in part also from other Wise and faithful Men, and which I have found true and real, having submitted it unto proof and experiment. And having written this with mine own hand, I have placed it within this casket, and locked it up, as a most precious treasure; in order that when thou hast arrived at a proper age thou mayest be able to admire, to consider, and to enjoy the marvels of the Lord; as well as thine elder brother Joseph, who, as the first-born, hath received from me the Holy Tradition of the Qabalah.[3]

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THE FIRST CHAPTER.

LAMECH, if thou wishest to know the reason wherefore I give unto thee this Book, it is that if thou considerest thy condition, which is that of being a last-born Son, thou shalt know wherefore it appertaineth unto thee; and I should commit a great error should I deprive thee of that grace which God hath given unto me with so much profusion and liberality. I will then make every effort to avoid and to fly prolixity of words in this First Book; having alone in view the ancientness of this Venerable and Indubitable Science. And seeing that Truth hath no need of enlightenment and of exposition, she being simple and right; be thou only obedient unto all that I shall say unto thee, contenting thyself with the simplicity thereof, be thou good and upright,[4] and thou shalt acquire more wealth than I could know how to promise unto thee. May the Only and Most Holy God grant unto all, the grace necessary to be able to comprehend and penetrate the high Mysteries of the Qabalah and of the Law; but they should content themselves with that which the Lord accordeth unto them; seeing that if against His Divine Will they wish to fly yet higher, even as did Lucifer, this will but procure for them a most shameful and fatal fall. Wherefore it is necessary to be extremely prudent, and to consider the Intention which I have had in describing this method of operation; because in consideration of thy great youth I attempt no other thing but to excite thee unto the research of this Sacred Magic. But the manner of acquiring the same will come later, in all its perfection, and in its proper time; for it will be taught thee by better Masters than I, that is to say, by those same Holy Angels of God. No man is born into the World a Master, and for that reason are we obliged to learn. He who applieth himself thereunto, and studieth, learneth; and a man can have no more shameful and evil title[5] than that of being an Ignorant person.

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THE SECOND CHAPTER.

THEREFORE do I confess, that I, even I also, am not born a Master; neither have I invented this science of my own proper Genius; but I have learned it from others in the manner which I will hereafter tell thee, and in truth.

My father, Simon, shortly before his death, gave me certain signs and instructions concerning the way in which it is necessary to acquire the Holy Qabalah; but it is however true that he did not enter into the Holy Mystery by the true Path, and I could not know how to understand the same sufficiently and perfectly as Reason demanded. My father was always contented and satisfied with such a method of understanding the same, and he sought out no further the Veritable Science and Magical Art, which I undertake to teach thee and to expound unto thee.

After his death, finding myself twenty years of age, I had a very great passion to understand the True Mysteries of the Lord; but of mine own strength I could not arrive at the end which I intended to attain.

I learned that at Mayence there was a Rabbi who was a notable Sage, and the report went that he possessed in full the Divine Wisdom. The great desire which I had to study induced me to go to seek him in order to learn from him. But this man also bad not received from the Lord the Gift, and a perfect grace; because, although he forced himself to manifest unto me certain deep Mysteries of the Holy Qabalah, he by no means arrived at the goal; and in his Magic he did not in any way make use of the Wisdom of the Lord, but instead availed himself of certain arts and superstitions of infidel and idolatrous nations, in part derived from the Egyptians,[6] together with images of the Medes and of the Persians, with herbs of the Arabians, together with the power of the Stars and Constellations; and, finally, he had drawn from every people and nation, and even from the Christians, some diabolical Art. And in everything the Spirits blinded him to such an extent, even while obeying him in some ridiculous and inconsequent matter, that he actually believed that his blindness and error were the Veritable Magic, and he therefore pushed no further his research into the True and Sacred Magic. I also learned his extravagant experiments, and for ten years did I remain buried in so great an error, until that after the ten years I arrived in Egypt at the house of an Ancient Sage who was called Abramelim, who put me into the true Path as I will declare it unto thee hereafter, and be gave me better instruction and doctrine than all the others; but this particular grace was granted me by the Almighty Father of all Mercy, that is to say, Almighty God, who little by little

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illuminated mine understanding and opened mine eyes to see and admire, to contemplate, and search out His Divine Wisdom, in such a manner that it became possible unto me to further and further understand and comprehend the Sacred Mystery by which I entered into the knowledge of the Holy Angels, enjoying their sight and their sacred conversation, from whom[7] at length I received afterwards the foundation of the Veritable Magic, and how to command and dominate the Evil Spirits. So that by way of conclusion unto this chapter I cannot say that I have otherwise received the True Instruction save from Abramelim[8] and the True and Incorruptible Magic save from the Holy Angels of God.

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THE THIRD CHAPTER.

I HAVE already said in the preceding chapter that shortly after the death of my father, I attached myself unto the research of the True Wisdom, and of the Mystery of the Lord. Now in this chapter I will briefly mention the places and countries by which I have passed in order to endeavour to learn those things which are good. And I do this in order that it may serve thee for a rule and example not to waste thy youth in petty and useless pursuits, like little girls sitting round the fireplace. For there is nothing more deplorable and more unworthy in a man than to find himself ignorant in all circumstances. He who worketh and travelleth learneth much and he who knoweth not how to conduct and govern himself when far from his native land, will know still less in his own house how to do so. I dwelt then, after the death of my father, for four years with my brothers and sisters, andIstudied with care how to put to a profitable use what my father had left me after his death; and seeing that my means were insufficient to counterbalance the expenses which I was compelled to be at, after having set in order all my affairs and business as well as my strength permitted; I set out, and I went into Vormatia[9] to Mayence, in order to find there a very aged Rabbi named Moses, in the hope that I had found in him that which I sought. As I have said in the preceding chapter, his Science had no foundation such as that of the True Divine Wisdom. I remained with him for four years,[10] miserably wasting all that time there, and persuading myself that I had learned all that I wished to know, and I was only thinking of returning to my paternal home, when I casually met a young man of our sect, named Samuel, a native of Bohemia, whose manners and mode of life showed me that he wished to live, walk, and die in the Way of the Lord and in His Holy Law; and I contracted so strong a bond of friendship with him that I showed him all my feelings and intentions. As he had resolved to make a journey to Constantinople, in order to there join a brother of his father, and thence to pass into the Holy Land wherein our forefathers had dwelt, and from the which for our very great errors and misdeeds we had been chased and cast forth by God. He[11] having so willed it, the moment that he[12] had made me acquainted with his design, I felt an extraordinary desire to accompany him in his journey, and I believe that Almighty God wished by this means to awaken me, for I could take no rest until the moment that we mutually and reciprocally passed our word to each other and swore to make the voyage together.

On the 13th day of February, in the year 1397, we commenced our journey, passing through Germany, Bohemia, Austria, and thence by Hungary

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and Greece unto Constantinople, where we remained two years, and I should never have quitted it, had not death taken Samuel from me at length through a sudden illness. Finding myself alone, a fresh desire for travel seized me, and so much was my heart given thereto, that I kept wandering from one place to another, until at length I arrived in Egypt, where constantly travelling for the space of four years in one direction and another, the more I practised the experiments of the magic of Rabbin Moses, the less did it please me. I pursued my voyage towards our ancient country, where I fixed my residence for a year, and neither saw nor heard of any other thing but misery, calamity, and unhappiness. After this period of time, I there found a Christian who also was travelling in order to find that which I was seeking also myself. Having made an agreement together, we resolved to go into the desert parts of Arabia for the search for that which we ardently desired; feeling sure that, as we had been told, there were in those places many just and very learned men, who dwelt there in order to be able to study without any hindrance, and to devote themselves unto that Art for which we ourselves were seeking; but as we there found nothing equivalent to the trouble we had taken, or which was worthy of our attention, there came into my head the extravagant idea to advance no farther, but to return to my own home. I communicated my intention to my companion, but he for his part wished to follow out his enterprise and seek his good fortune; so I prepared to return.

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THE FOURTH CHAPTER

ON my return journey I began to reflect on the time which I had lost in travelling, and on the great expense which I had been at without any return, and without having made any acquisition of that which I wished for and which had caused me to undertake the voyage. I had, however, taken the resolution of returning to my home on quitting Arabia Deserta by way of Palestine, and so into Egypt; and I was six months on the way. I at length arrived at a little town called Arachi, situated on the bank of the Nile, where I lodged with an old Jew named Aaron, where indeed I had already lodged before in my journey; and I communicated unto him my sentiments. He asked me how I had succeeded, and whether I had found that which I wished. I answered mournfully that I had done absolutely nothing, and I made him an exact recital of the labours and troubles which I had undergone, and my recital was accompanied by my tears which I could not help shedding in abundance, so that I attracted the compassion of the old man, and he began to try to comfort me by telling me that during my journey he had heard say that in a desert place not far from the aforesaid town of Arachi dwelt a very learned and pious man whose name was Abramelino,[13] and he[14] exhorted me that as I had already done so much, not to fail to visit him, that perhaps the Most Merciful God might regard me with pity, and grant me that which I righteously wished for, It seemed to me as though I was listening to a Voice, not human but celestial, and I felt a joy in mine heart such as I could not express; and I had neither rest nor intermission until Aaron found me a man who conducted me to the nearest route, by which walking upon fine sand during the space of three days and a half without seeing any human habitation I at length arrived at the foot of a hill of no great height, and which was entirely surrounded by trees. My Guide then said: – "In this small wood dwelleth the man whom you seek;" and having showed me the direction to take he wished to accompany me no further, and having taken his leave of me he returned home by the same route by which we had come, together with his mule which had served to carry our food. Finding myself in this situation I could think of no other thing to do than to submit myself to the help of the Divine Providence by invoking His very holy Name, Who then granted unto me His most holy Grace, for in turning my eyes in the aforementioned direction, I beheld coming towards me a venerable aged Man, who saluted me in the Chaldean language in a loving manner, inviting me to go with him into his habitation; the which courtesy I accepted with an extreme pleasure, realising in that moment how great is the Providence of the Lord. The good

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old Man was very courteous to me and treated me very kindly, and during an infinitude of days he never spake unto me of any other matter than of the Fear of God, exhorting me to lead ever a well-regulated life, and from time to time warned me of certain errors which man commits through human frailty, and, further, he made me understand that he detested the acquisition of riches and goods which we were constantly employed in gaining in our towns through so severe usury exacted from, and harm wrought to, our neighbour. He required from me a very solemn and precise promise to change my manner of life, and to live not according to our false dogmas, but in the Way and Law of the Lord. The which promise I having ever after inviolably observed, and being later on again among my relatives and other Jews, I passed among them for a wicked and foolish man; but I said in myself: "Let the Will of God be done, and let not respect of persons turn us aside from the right path, seeing that man is a deceiver".

The aforesaid Abramelin, knowing the ardent desire which I had to learn, he gave me two manuscript books, very similar in form unto these which I now bequeath unto thee, O Lamech, my son; but very obscure: and he told me to copy them for myself with care, which I did, and carefully examined both the one and the other. And he asked me if I had any money, I answered unto him "Yes". He said unto me that he required ten golden florins, which he must himself, according to the order which the Lord had given unto him, distribute by way of alms among seventy-two poor persons, who were obliged to repeat certain Psalms;[15] and having kept the feast of Saturday, which is the day of the Sabbath, he set out to go to Arachi, because it was requisite that he should himself distribute the money. And he ordered me to fast for three days, that is to say, the Wednesday, Thursday, and Friday following; contenting myself with only a single repast in the day, wherein was to be neither blood nor dead things;[16] also he commanded me to make this commencement with exactness, and not to fail in the least thing, for in order to operate well it is very necessary to begin well, and he instructed me to repeat all the seven[17] psalms of David one single time in these three days; and not to do or practise any servile operation. The day being come he set out, and took with him the money which I had given him. I faithfully obeyed him, executing from point to point that which he had ordered me to do. His return was fifteen days later, and being at last arrived he ordered me the day following (which was a Tuesday), before the rising of the Sun, to make with great humility and devotion a general confession of all my life unto the Lord, with a true and firm proposal and resolution to serve and fear Him otherwise than I had done in the past, and to wish to live and die in His most Holy Law, and in obedience unto Him. I performed my confession with all the attention and

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exactitude necessary. It lasted until the going down of the Sun; and the day following I presented myself unto Abramelin, who with a smiling countenance said unto me: "It is thus I would ever have you". He then conducted me into his own apartment where I took the two little manuscripts which I had copied; and he asked of me whether truly, and without fear, I wished for the Divine Science and for the True Magic. I answered unto him that it was the only end and unique motive which had induced me to undertake a so long and troublesome voyage, with the view of receiving this special grace from the Lord. "And I," said Abramelin, "trusting in the mercy of the Lord, I grant and accord unto thee this Holy Science, which thou must acquire in the manner which is prescribed unto thee in the two little manuscript books, without omitting the least imaginable thing of their contents; and not in any way to gloss or comment upon that which may be or may not be, seeing that the Artist who hath made that work is the same God Who from Nothingness hath created all things. Thou shalt in no way use this Sacred Science to offend the Great God, and to work ill unto thy neighbour; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the Good or for the Evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I have made use of with thee. And if thou doest otherwise, he who shall receive it shall draw no fruit therefrom. Keep thyself as thou wouldst from a Serpent from selling this Science, and from making merchandise of it; because the Grace of the Lord is given unto us free and gratis, and we ought in no wise to sell the same. This Veritable Science shall remain in thee and thy generation for the space of seventy-two[18] years, and will not remain longer in our Sect. Let not thy curiosity push thee on to understand the cause of this, but figure to thyself that we are so good[19] – that our Sect hath become insupportable not only to the whole human race, but even to God Himself !" I wished in receiving these two small manuscript books to throw myself on my knees before him, but he rebuked me, saying that we ought only to bend the knee before God.

I avow that these two books[20] were so exactly written, that thou, O Lamech my son, mayest see them after my death, and thou shalt thus recognise how much respect I have for thee.[21] It is true that before my departure I well read and studied them, and when I found anything difficult or obscure I had recourse unto Abramelin, who with charity and patience explained it unto me. Being thoroughly instructed, I took leave of him, and having received his paternal blessing; a symbol which is not only in use among the Christians, but which was also the custom with our forefathers; I also

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departed, and I took the route to Constantinople, whither having arrived I fell sick, and my malady lasted for the space of two months; but the Lord in His Mercy delivered me therefrom, so that I soon regained my strength, and finding a vessel ready to depart for Venice I embarked thereon, and I arrived there, and having rested some days I set out to go unto Trieste, where having landed, I took the road through the country of Dalmatia, and arrived at length at my paternal home, where I lived among my relatives and my brothers.

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THE FIFTH CHAPTER.

IT is not sufficient to travel and journey abroad and see many lands, if one does not draw some useful experience therefrom. Wherefore, in order to show unto thee a good example, I will in this chapter speak of the Mysteries[22] of this Art which I discovered in one way and another while travelling in the world, and also of the measure and understanding of their various sciences; while, in the Sixth Chapter following, I will recount the things which I have learned and seen with some among them, and whether in actual practice I found them true or false. I have already before told you that my first Master had been the Rabbin Moses at Mayence, who was indeed a good man, but entirely ignorant of the True Mystery and of the Veritable Magic. He only devoted himself to certain superstitious secrets which he had collected from various infidels, and which were full of the nonsense and foolishness of Pagans and Idolaters; to such an extent that the Good Angels and Holy Spirits judged him unworthy of their visits and conversation; and the Evil Spirits mocked him to a ridiculous extent. At times, indeed, they spake to him voluntarily and by caprice, and obeyed him in matters vile, profane, and of no account, in order the better to entrap, deceive and hinder him from searching further for the true and certain Foundation of this Great Science.

At Argentine I found a Christian called James, who was reputed as a learned and very skilful man; but his Art was the Art of the juggler, or Cup and Balls Player; and not that of the Magician.

In the town of Prague I found a wicked man named Antony, aged twenty-five years, who in truth showed me wonderful and supernatural things, but may God preserve us from falling into so great an error, for the infamous wretch avowed to me that he had made a Pact with the Demon, and had given himself over to him in body and in soul, and that he had renounced God and all the Saints; while, on the other hand, the deceitful Leviathan had promised him forty years of life to do his pleasure. He made every effort, as he was obliged to by the Pact, to persuade me and drag me to the precipice of the same error and misery; but at first I kept myself apart from him, and at last I took flight. Unto this day do they sing in the streets of the terrible end which befel him, may the Lord God of His Mercy preserve us from such a misfortune. This should serve us as a mirror of warning to keep far from us all evil undertakings and pernicious curiosity.

In Austria I found an infinitude, but all were either ignorant, or like unto the Bohemians.

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In the Kingdom of Hungary I found but persons knowing neither God nor Devil, and who were worse than the beasts.

In Greece I found many wise and prudent men, but, however, all of them were infidels, among whom there were three who principally dwelt in desert places, who showed unto me great things, such as how to raise tempests in a moment, how to make the Sun appear in the night, how to stop the course of rivers, and how to make night appear at mid-day, the whole by the power of their enchantments, and by applying superstitious ceremonies.

Near Constantinople, in a place called Ephiha, there was a certain man, who, instead of Enchantments, made use of certain numbers which he wrote upon the earth; and by means of these he caused certain extravagant and terrifying visions to appear; but in all these Arts there was no practical use, but only the loss of soul and of body, because all these only worked by particular Pacts, which had no true foundation; also all these Arts demanded a very long space of time, and they were very false, and when these men were unsuccessful they had always ready a thousand lies and excuses.

In the same City Of Constantinople I found two men of our Law, namely, Simon and the Rabbin Abrahame, whom we may class with Rabbin Moses Of Mayence.

In Egypt the first time I found five persons who were esteemed and reputed as wise men, among whom were four, namely, Horay, Abimech, Alcaon, and Orilach, who performed their operations by the means of the course of the Stars and of the Constellations, adding many Diabolical Conjurations and impious and profane prayers, and performing the whole with great difficulty. The fifth, named Abimelu, operated by the means and aid of Demons, to whom he prepared statues, and sacrificed, and thus they served him with their abominable arts.

In Arabia they made use of plants, of herbs, and of stones as well precious as common. The Divine Mercy inspired me to return thence, and led me to Abramelin, who was he who declared unto me the Secret, and opened unto me the fountain and true source of the Sacred Mystery, and of the Veritable and Ancient Magic which God had given unto our forefathers.

Also at Paris I found a wise man called Joseph, who, having denied the Christian faith, had made himself a Jew. This man truly practised Magic in the same manner as Abramelin, but he was very far from arriving at perfection therein; because God, Who is just, never granteth the perfect, veritable and fundamental treasure unto those who deny Him; notwithstanding that in the rest of their life they might be the most holy and perfect men in the world. I am astonished when I consider the blindness of many persons who let themselves be led by Evil Masters, who take pleasure in falsehood, and, we

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may rather say, in the Demon himself; giving themselves over unto Sorceries and Idolatries, one in one manner, another in another manner, with the result of losing their souls. But the Truth is so great, the Devil is so deceitful and malicious, and the World so frail and so infamous that I must admit that things cannot be otherwise. Let us then open our eyes, and follow that which I shall lay down in the following chapters; and let us not walk in another Path, whether of the Devil, or of men, or of Books which boast of their Magic; for in truth I declare unto thee that I had so great a quantity of such matters written out with so much Art, that had I not had these of Abramelin, I could herein have given thee those. However, it is true that just as there is only one God, that not one of these Books is worth an obolus.[23] Yet with all this there are men so blind that they buy them at exorbitant prices, and they lose their money, their time, and their pains, and which is worse, very often their souls as well.

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THE SIXTH CHAPTER.

THE Fear of the Lord is the True Wisdom, and he who hath it not can in no way penetrate the True Secrets of Magic, and he but buildeth upon a foundation of sand, and his building can in no way last. The Rabbin Moses persuaded me to be wise, while he himself, with words which neither he himself nor any other person understood, and with extravagant symbols made bells to sound, and while with execrable conjurations he made appear in glasses him who had committed a theft, and while he made a water causing an old man to appear young (and that only for the space of two hours and no longer). All the which things he indeed taught me, but the whole was but vanity, low curiosity, and a pure deception of the Demon, leading to no useful end imaginable, and tending to the loss of the Soul. And when I had the Veritable Knowledge of the Sacred Magic, I both forgot them, and banished them from mine heart.

That impious Bohemian,[24] with the aid and assistance of his Associate, performed astounding feats. He rendered himself invisible, he used to fly in the air, he used to enter through the keyholes into locked-up rooms, he knew our greatest secrets, and once he told me things which God alone could know. But his Art cost him too dear, for the Devil had made him swear in the Pact that he would use all his secrets to the dishonour of God, and to the prejudice of his neighbour. Ultimately his body was found dragged through the streets, and his head without any tongue therein, lying in a drain. And this was all the profit he drew from his Diabolical Science and Magic.

In Austria I found an infinitude of Magicians who only occupied themselves in killing and maiming men, in putting discord among married people, in causing divorces, in tying witch-knots in osier or willow branches to stop the flow of milk in the breasts of nursing women, and similar infamies. But these miserable wretches had made a Pact with the Devil, and had become his slaves, having sworn unto him that they would work without cessation to destroy all living creatures. Some of these had two years (for their Pact) to run, some three, and after that time they underwent the same fate as the Bohemian.

At Lintz I worked with a young woman, who one evening invited me to go with her, assuring me that without any risk she would conduct me to a place where I greatly desired to find myself. I allowed myself to be persuaded by her promises. She then gave unto me an unguent, with which I rubbed the principal pulses of my feet and hands; the which she did also; and at first it appeared to me that I was flying in the air in the place which I wished, and which I had in no way mentioned to her.

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I pass over in silence and out of respect, that which I saw, which was admirable, and appearing to myself to have remained there a long while, I felt as if I were just awakening from a profound sleep, and I had great pain in my head and deep melancholy. I turned round and saw that she was seated at my side. She began to recount to me what she had seen, but that which I had seen was entirely different. I was, however, much astonished, because it appeared to me as if I had been really and corporeally in the place, and there in reality to have seen that which had happened. However, I asked her one day to go alone to that same place, and to bring me back news of a friend whom I knew for certain was distant 200 leagues. She promised to do so in the space of an hour. She rubbed herself with the same unguent, and I was very expectant to see her fly away; but she fell to the ground and remained there about three hours as if she were dead, so that I began to think that she really was dead. At last she began to stir like a person who is waking, then she rose to an upr , ight position, and with much pleasure began to give me the account of her expedition, saying that she had been in the place where my friend was, and all that he was doing; the which was entirely contrary to his profession. Whence I concluded that what she had just told me was a simple dream, and that this unguent was a causer of a phantastic sleep; whereon she confessed to me that this unguent had been given to her by the Devil.

All the Arts of the Greeks are Enchantments and Fascinations, and the Demons hold them enchained in these accursed arts so that the Foundation of the True Magic may be unknown to them which would render them more powerful than they; and I was the more confirmed in this opinion because their operations were of no practical use whatever, and caused injury unto him who put them into practice, as in fact many of them avowed plainly to me, when I had the True and Sacred Magic. There are also many operations which they say are handed down from the Ancient Sibyls. There is an Art called White and Black;[25] another Angelical, Teatim; in which I avow that I have seen orations so learned and beautiful, that had I not known the venom therein hidden, I would have given them herein. I say all this because it is very easy to him who is not constantly upon his guard to err.

One old scribbler of symbols[26] gave me many enchantments which only tended to work evil. He performed other operations by means of numbers, which were all odd, and of a triple proportion, in no way similar to the other, and for proof of this, he caused by such means in my presence a very fine tree which was near my house to fall to the ground, and all the leaves and fruits were consumed in a very short time. And he told me that in Numbers there was hidden a very Great Mystery, because that by the means of numbers one can perform all the operations for friendships, riches, honours, and all sorts of

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things, good and evil; and he assured me that he had tried them, but that yet some that he knew to be very true had not yet succeeded with him. With regard to this particular, I found out the reason through the Wise Abramelin, who told me that this came and depended from a Divine Ministry, that is to say, from the Qabalah, and that without that, one could not succeed. All these things have I beheld, and many others, and those who possessed these secrets gave them to me out of friendship. I burned these recipes afterwards in the house of Abramelin, they being absolutely things very far removed from the Will of God, and contrary to the charity which we owe unto our neighbour. Every learned and prudent man may fall if he be not defended and guided by the Angel of the Lord, who aided me, and prevented me from falling into such a state of wretchedness, and who led me undeserving from the mire of darkness unto the Light of the Truth. I have known and felt the effects of the goodness of the Wise Abraha Melin,[27] who of his own free will, and before I had asked him so to do, accepted me for his disciple. And before that I had declared my wish unto him he would accomplish and fulfil my desire; and all that I wished to obtain from him he knew before I could open my mouth. Also he recounted to me all that I had seen, done, and suffered from the time of my father's death down to this moment; and this in words obscure and as it were prophetic, which I did not then comprehend, but which I understood later. He told me many things touching my good fortune, but, which was the principal thing, he discovered to me the Source of the Veritable Qabalah, the which according to our custom, I have in turn communicated unto thine elder brother Joseph, after that he had fulfilled the requisite conditions without the accomplishment of which the Qabalah and this Sacred Magic cannot be exercised, and which I will recount in the two following books. Afterwards he did manifest unto me the Regimen of the Mystery of that Sacred Magic which was exercised and put into practice by our forefathers and progenitors, Noah, Abraham, Jacob, Moses, David, and Solomon, among whom the last misused it, and he received the punishment thereof during his life.

In the Second Book I will describe the whole faithfully and clearly, in order that if the Lord God should wish to dispose of me before that thou shalt have attained a competent age, thou shalt find these three small manuscript books as forming at the same time both an inestimable treasure and a faithful master and teacher; because there are very many secrets in the Symbols of the Third Book which I have seen made experiment of with mine own eyes by Abramelim,[28] and to be perfectly true, and which afterwards I myself have performed. And after him I found no one who worked these things truly; and although Joseph at Paris walked in the same Path, nevertheless God, as a just judge, did not in any way wish to grant unto him the Sacred Magic in its

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entirety, because he had despised the Christian Law. For it is an indubitable and evident thing that he who is born Christian, Jew, Pagan, Turk, Infidel, or whatever religion it may be, can arrive at the perfection of this Work or Art and become a Master, but he who hath abandoned his natural Law, and embraced another religion opposed to his own, can never arrive at the summit of this Sacred Science.[29]

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THE SEVENTH CHAPTER.

GOD, the Father of Mercy, having granted unto me the grace to return safe and sound into my country; I paid unto Him according to my small power, some little portion of that which I owed Him; thanking Him for so many benefits which I had received from Him, and in particular for the acquisition of the Qabalah which I had made at the house of Abramelim.[30] It now only remained for me to reduce to Practice this Sacred Magic, but many things of importance and hindrances presented themselves; among the which my marriage was one of the greatest. I therefore judged it fitting to defer putting it in practice, and a principal obstacle was the inconvenience of the place in which I dwelt. I resolved to absent myself suddenly, and go away into the Hercynian Forests, and there remain during the time necessary for this operation, and lead a solitary life. It was not possible for me to do it sooner for many reasons and dangers of which latter I ran a risk in that place, besides which it would be necessary to leave my wife, who was young and now *enceinte.* Finally, I resolved to follow the example of Abramelin, and I divided my house[31] into two parts; I took another house at rent, which I in part furnished, and I gave over to one of my uncles the care of providing the necessaries of life and the needs thereof. Meanwhile I with my wife and a servant remained in my own house, and I began to accustom myself to the solitary life, which it was to me extremely difficult to support, because of the melancholic humour which dominated me, and I lived thus till the season of Easter which I celebrated with all the family according to custom. Then first, on the following day, in the Name and to the honour of God Almighty the Creator of Heaven and of Earth, I commenced this holy operation, and I continued it for Six Moons without omitting the slightest detail, as thou wilt understand later. And the period of the Six Moons being expired, the Lord granted unto me His Grace by His Mercy; according to the promise made unto our forefathers, since while I was making my prayer unto Him He deigned to grant unto me the vision and apparition of His holy Angels, together with which I experienced so great joy, consolation and contentment of soul, that I could neither express it nor put it into writing. And during the three days, while I was enjoying this sweet and delightful presence with an indicible contentment, my holy Angel, whom God the Most Merciful had destined from my creation for my Guardian, spake unto me with the greatest goodness and affection; who not only manifested unto me the Veritable Magic, but even made easier for me the means of obtaining it. He confirmed as being true the Symbols of the Qabalah which I had received from

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Abramelin; and he gave me the fundamental means by which I could have an infinitude of others in my operations according to my pleasure, assuring me that he would instruct me fully thereon. (These Symbols are all like those of the Third Book.) He gave me further very useful advice and admonition, such as an Angel could give; how I should govern myself the following days with the Evil Spirits so as to constrain them to obey me; the which I duly followed out fulfilling always from point to point his instructions very faithfully, and by the Grace of God I constrained them to obey me and to appear in the place destined for this operation; and they obligated themselves to obey me, and to be subject unto me. And since then even until now, without offending God and the Holy Angels I have held them in my power and command, always assisted by the power of God and of His Holy Angels. And this with so great a prosperity of our house, that I confess that I held myself back from the vast riches which I could have accumulated; although I possess enough to be counted among the number of the rich, as thou wilt know when thou shalt be more advanced in age. May the Grace of the Lord, and the defence and protection of His Holy Angels never then depart from me, Abraham, nor from my two sons Joseph and Lamech; nor from all those who by your means and by the Will of God, shall receive this operation! So be it!

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THE EIGHTH CHAPTER.

IN order to show that Man ought to make use of the good things of the Lord by applying them unto a good end, that is to say, unto His honour and glory, both for his own use and that of his neighbour; I will describe in a few words in this present chapter many and the most considerable operations which I have carried out; and the which, with the aid of the All-Powerful Lord and of the Holy Angels, by the means of this Art I have easily conducted unto the desired end. And I write not this description in any way to vaunt myself, nor out of vain glory, the which would be a great sin against God, because it is He Who bath done the whole, and not I; but only do I write this that it may serve for instruction unto others, so that they may know wherein they ought to avail themselves of this Art, as also that they may use it to the honour of Him Who hath given this wisdom unto men, and glorify Him; and in order that each one may know how great and inexhaustible are the treasures of the Lord, and render unto Him particular thanks for so precious a gift. And especially (do I thank Him) for having granted unto me, who am but a little worm of Earth, through the means of Abramelin the power to give and communicate unto others this Sacred Science. After my death a book will be found, which I commenced to write at the time when I was beginning to put in practice this Art, which, reckoning the number of the years, was in 1409, until to-day on which I am arrived at the 96th[32] year of mine age, with all honour and augmentation of fortune; and in this book can be read in detail even to the very least thing which I have done. But here, as I have aforesaid, I will describe only the most remarkable.

Up till now I have healed of persons of all conditions, bewitched unto death, no less than 8413, and belonging unto all religions, without making an exception in any case.

I gave unto mine Emperor Sigismond,[33] a very clement Prince, a Familiar Spirit of the Second Hierarchy, even as he commanded me, and he availed himself of its services with prudence. He wished also to possess the secret of the whole operation, but as I was warned by the Lord that it was not His Will, he contented himself with what was permitted, not as Emperor, but as a private person; and I even by means of mine Art facilitated his marriage with his wife; and I caused him to overcome the great difficulties which opposed his marriage.

I delivered also the Count Frederick[34] by the means of 2000 artificial cavalry (the which I by mine Art caused to appear according unto the tenor of the Twenty-ninth Chapter of the Third Book here following), free out of the

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hands of the Duke Leopold of Saxonia; the which Count Frederick without me would have lost both his own life, and his estate as well (which latter would not have descended) unto his heirs.

Unto the Bishop Of Our City also, I showed the betrayal of his government at Orembergh, one year before the same occurred; and I say no more concerning this because he is an Ecclesiastic[35] passing over in silence all that I have further done to render unto him service.

The Count Of Varvich[36] was delivered by me from prison in England the night before he was to have been beheaded.

I aided the flight of the Duke,[37] and of his Pope John,[38] from the Council of Constance, who would otherwise have fallen into the hands of the enraged Emperor; and the latter having asked me to predict unto him which one of the two Popes, John XXIII. and Martin V., should gain in the end, my prophecy was verified; that fortune befalling which I had predicted unto him at Ratisbon.

At the time when I was lodged at the house of the Duke Of Bavaria,[39] my Lord, for matters of the greatest importance; the door of my room was forced, and I had the value of 83,000 Hungarian pieces stolen from me in jewels and money. As soon as I returned, the thief (although he was a Bishop !) was forced to himself bring it back to me in person and to return with his own hands to me the money, jewels, and account books, and to give me the principal reasons which had forced him to commit the theft, rather than any other person.

Six months ago I did write unto the Grecian Emperor,[40] and I warned him that the affairs of his Empire were in a very bad condition, and that his Empire itself was on the brink of ruin,[41] unless he could appease the Anger of God. As there only remaineth unto me but a little while to live, those who remain after me will receive the news , of the result of this prophecy.

The Operation of the thirteenth chapter[42] of the Second Book, I have twice performed; once in the house of Savonia;[43] and another time in the Marquisate Of Magdeburgh, and I was the cause that their estates were handed down unto their children.

Now when once the faculty of being able to avail oneself of the Sacred Magic hath been obtained, it is permissible to demand from the Angel a sum of coined money proportionate unto thy birth, quality and capacity, the which without difficulty will be granted unto thee. Such money is taken from the Hidden Treasures. It is, however, necessary to note that in all Treasures one is allowed to take the fifth part, God permitting the same, although some braggart chatterers[44] do say that there be an infinitude hereof which be destined and reserved unto Anti-Christ, I do not for a moment say that this

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may not be true; but undoubtedly from the same Treasures one may also take the fifth part. There are yet more which be destined unto others. Mine own particular treasure was assigned unto me at Herbipolis;[45] and I performed the Operation of the eighth chapter[46] of the Third Book; it was not in any way guarded, and was very ancient. It was of gold, which had never been struck into ingots; and which I afterwards caused to be beaten out and converted into its equivalent weight of golden florins, by the Spirits; the which was done in a few hours; (and I did this operation seeing that) mine own possessions were few and of little worth; and so poor was I that in order to marry a person who had a considerable dowry, I was forced to make use of mine Art, and I employed the Fourth Sign of the Third Book and the Third Sign[47] of the nineteenth chapter; and I married my cousin with 40,000 golden florins as a dowry, the which sum served as a cover to my fortune.

All the Signs which are in the Eighteenth Chapter[48] have been made use of by me so many times that I could not count them. However, they are all given in the Book[49] already mentioned.

I made great and wonderful experiments with the Signs of the second[50] and eighth[51] chapters of the Third Book. The First Sign[52] of the first chapter of the Third Book is the most perfect.

It is necessary to be prompt and adroit in all these operations, seeing that in the things which belong unto God we can easily commit still greater errors than those into which Solomon fell.

All these Signs have I worked with great case and pleasure, and with very great utility (unto myself and others). All these operations and others in infinite number have I performed by the Signs which be in the Third Book, and never have I failed in attaining mine end, I have always been obeyed (by the Spirits), and everything hath succeeded with me because I have myself obeyed the Commandments of God. Also I have from point to point followed out that which mine Angel hath counselled and prescribed unto me; following out also exactly that which Abra-Melin[53] had taught me, the which is the same that I shall write in the Two following Books, and which I shall exemplify and explain more clearly; because the instructions which I received, although in very obscure words and Hieroglyphics, have caused me to attain mine object, and have never permitted me to err and fall into pagan, strange, and superstitious idolatries; I being always kept in the Way of the Lord, Who is the True, the Only, the Infallible End, for arriving at the possession of this Sacred Magic.

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THE NINTH CHAPTER.

THE infamous Belial hath no other desire than that of obtaining the power of hiding and obscuring the True Divine Wisdom, so that he may have more means of blinding simple men and of leading them by the nose; so that they may always remain in their simplicity, and in their error, and that they may not discover the Way which leadeth unto the True Wisdom; seeing that otherwise it is certain that both he and his Kingdom would remain bound and that he would lose the title which he giveth himself of "Prince of this World," having become the slave of man. This is wherefore he seeketh to annul and destroy utterly this Sacred Wisdom. I, however, do pray all and singular to be upon their guard, and in no way to despise the Way and Wisdom of the Lord, nor to allow themselves to be seduced by the Demon and his adherents; for he is a liar and will be so eternally; and may the Truth for ever flourish; for in following out and obeying with fidelity that which I have written in these Three Books, not only shall we arrive at the desired end, but we shall sensibly know and feel the Grace of the Lord, and the actual assistance of His Holy Angels, who take an incredible pleasure in seeing that they are obeyed and that you intend to follow out the Commandments of God, and that their instructions are observed. Such then are the particular points upon which I insist.

This Wisdom hath its foundation in the High and Holy Qabalah[54] which is not granted unto any other than unto the First-Born, even as God hath ordained, and as it was observed by our predecessors. Thence arose the difference, and the truck or exchange[55] between Jacob and Esau; the primogeniture being the Qabalah, which is much nobler and greater than the Sacred Magic.[56] And by the Qabalah we can arrive at the Sacred Magic, but by the latter we cannot have the Qabalah. Unto the Child of a Servant, or of an Adulterer, the Qabalah is not granted, but only unto a Legitimate Child; as occurred in the case of Isaac and Ishmael; but the Sacred Wisdom through the Mercy of God all can acquire, provided that they walk in the right Path; and each one should content himself with the Gift and Grace of the Lord. And this must not be done out of curiosity, and with extravagant and ridiculous scruples, wishing to know and understand more than is right; seeing that temerity is certainly punished by God, Who then permitteth him who is presumptuous not only to be turned aside out of the True Way by the Second Causes,[57] but also the Demon hath power over him, and he ruineth and exterminateth him in such a manner, that we can only say that he himself is the sole cause of his own ruin and misery. It is certain that the Old Serpent will attempt to contaminate the present Book with his venom, and even to

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destroy and lose it utterly, but O Lamech! as a faithful father I entreat thee by the True God Who hath created thee and all things, and I entreat every other person who by thy means shall receive this method of operating, not to be induced or persuaded to have any other sentiment or opinion, or to believe the contrary. Pray unto God and ask Him for His assistance, and place all thy confidence in Him alone. And although thou canst not have the understanding of the Qabalah, nevertheless the Holy Guardian Angels at the end of the Six Moons or Months[58] will manifest unto thee that which is sufficient for the possession of this Sacred Magic.

Wherefore all the Signs and Symbols given in the Third Book, are written with Letters of the Fourth Hierarchy;[59] but the Mysterious Words wherein consisteth the Secret[60] have their origin in and are drawn from the Hebrew, Latin, Greek, Chaldean, Persian, and Arabian languages by a singular Mystery and according unto the Will of the Most Wise Architect and Fabricator of the Universe, Who alone dominateth and governeth it by His All-Power; all the Monarchies and Kingdoms of the World are submitted unto His Infinite Power, and unto this Sacred Magic and Divine Wisdom.

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THE TENTH CHAPTER.

IT being understood that in this operation we have to do with a Great and Powerful Enemy, whom through our own weakness and human strength or science we cannot resist without particular aid and assistance from the Holy Angels, and from the Lord of the Good Spirits; it is necessary that each one should always have God before his eyes, and in no way offend Him. On the other hand, he must always be upon his guard, and abstain as from a mortal sin from flattering, obeying, regarding, or having respect to the Demon, and to his Viperine Race; neither must he submit himself unto him in the slightest thing, for that would be his ruin and the fatal loss of his soul. As it happened unto all the seed descended from Noah, Lot, Ishmael, and others who did possess the blessed land (before our forefathers) who inherited this Wisdom from father to son, from family to family; but in the course of time having lent an ear unto the Treacherous Enemy, they let themselves be turned away from the Veritable Path, and did lose the True Science which they had received from God by the means of their fathers, and gave themselves over unto Superstitious Sciences, and unto Diabolical Enchantments, and unto Abominable Idolatries, the which was the cause that thereafter God did chastise them, defy[61] them, and chase them from their country; and did introduce in their stead our predecessors; from which same errors again later came the cause of our present misery and servitude, the which will last even unto the end of the world; since they in no way wished to know the Gift which God had given unto them, but instead abandoned it to embrace and follow the deceits of the Demon.

This is wherefore each one should take care to submit himself unto him[62] neither by acts, nor by words, nor by thoughts, because he is so adroit and prompt that he can seize one unexpectedly; just as a Spider may take a Bird.[63] Let that miserable Bohemian and the others whom I have before mentioned, serve thee for an example to avoid (even as they did unto me).

In the commencement of the Operation there appeareth a Man of Majestic Appearance, who with great affability doth promise unto thee marvellous things. Consider all this as pure vanity, for without the permission of God he can give nothing; but he will do it unto the damage and prejudice, ruin and eternal damnation of whomsoever putteth faith in him, and believeth in him; as we may see in the Holy Scripture in the matter Of Pharaoh and his adherents, the which despised the Veritable and certain Wisdom of Moses and Aaron, and were in the beginning backed up by the Devil who showed them by the means of Enchantments that he could both do and put in practice all the works of the aforesaid holy men, whence he ultimately did reduce them to

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such a condition of obstinacy and blindness, that without perceiving their own error and the deceit of the Demon, they were cruelly chastised by God with divers plagues, and were at last all drowned in the Red Sea. This is wherefore in conclusion I say unto thee in few words, that we must rely upon God alone, and put all our confidence in Him.

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THE ELEVENTH CHAPTER.

GOD be my witness that I have not learned this Science out of curiosity, nor in order to avail myself of it for an evil purpose, but rather to use it for the honour and glory of my,[64] for mine own use, and for that of my neighbour; and I have never wished to employ it for vain and vile things, but I have always laboured with all my strength to aid all creatures, friends and enemies, faithful and unfaithful, as well the one as the other, with a perfect will and a good heart, and I have also made use of it for the animals.

I have before cited certain examples in order to show unto thee that God Almighty doth not in any way grant the Art or the Science unto a person in order that he may use it for himself alone, but in order that he may provide for the needs of others, and of those who do not possess this Sacred Science. This is why I pray every one to follow mine example, and if he doeth otherwise the Malediction of the Lord will fall upon him, and as for myself I shall be excusable and innocent before God, and before all men.

In the Third Book there will be found a very beautiful garden,[65] the like of which assuredly no one hath ever made, and which no King nor Emperor hath ever possessed. He who shall wish to be as an industrious Bee therein, can there suck the honey which it containeth in abundance; but if he shall maliciously wish to transform himself into a Spider, he can also draw poison from thence. God, however, accordeth and giveth His Grace, not unto the Evil, but unto the Good; and if it seemeth unto thee that some chapters of the Third Book can be rather applied unto Evil and unto the hurt of our neighbour, than unto a useful end; each one shall know that I have so placed them, in order that we may understand that this Science can be applied alike for Evil or for Good, as I will show thee more fully in the other Books. We must then study to flee the Evil and to obtain all the Forces of Good. He who shall act thus all the days of his life shall have the succour and assistance of the faithful, benign and holy Angels; and he who shall use it for Evil shall be abandoned by the same Angels, and shall be in the power of the Treacherous Enemy, who never faileth to obey the commands of such an one to work Evil, in order to render him his slave. It is necessary to have as a general rule and maxim which never faileth, that whenever thou shalt see a man filled with an extraordinary desire to procure this operation for himself, if thou wishest to give it unto him, it is necessary to test his sincerity and his intentions, and delay him, according to the instructions which I give unto thee in these three Books. And if he seeketh to obtain it by indiscreet methods, and sayeth unto

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thee that this operation may be true or not true, feigning doubts in order to compel thee to give it unto him, or that he maketh use of other stratagems, thou mayest then conclude that such a man walketh not in the Way of the Lord. If any person wisheth it in a way opposed to that which God employeth to grant it, this would be presumptuous.

And if any person seeketh to obtain it not for himself, (but for either) a child or a relative, who is not such as he should be who receiveth so great a treasure; he who shall grant it unto him shall be culpable of a great evil, and shall himself lose the Grace and Wisdom of the Lord, and shall deprive his heirs of the same eternally.

If a man of evil life, whom one shall feel by means of this Sacred Science will persist in his evil way of life, shall come unto thee to seek this Sacred Science, it is probable that such a man doth not desire to use it for good and in a right intention, but that having received it, he will use it for evil. I have also in such case myself, however, seen and felt that God, Who penetrateth the secret of our hearts, hath put by indirect means obstacles in the way of such an one's success, causing difficulties to arise of one kind and another. So that he who at the first wisheth to possess this Science in order to use it against his neighbour, and to commit all sorts of abominations, manifesteth himself as an unworthy person unto him who had resolved to give it unto him.

Shun Commerce, and the converse of those who actually in the search for this Science shall do and say all things which tend to Evil; seeing that such men can become the Enchanters of the Devil. Thou shalt know the rest hereafter in the other Books. Here I am very prolix upon this point, and I am exaggerating much, because it is certain that once the Operation is given in due form, it is an Irrevocable Act.

But if, on the other hand, after an exact examination and inquisition thou shalt find a person tranquil and sincere, thou must aid him, because God Who hath aided thee wisheth also to aid him; unto this end hath He put into thine hands this Sacred Science.

Thou must make every effort to procure peace amongst those who are at discord, and sworn enemies among themselves; and it is imperative to do good unto every one, this being the sole and true means of rendering favourable unto thee, God, the Angels, and Men; and of making the Demon thy slave, and obedient in all and through all. And such an one shall pass the rest of his life with a good and right conscience, in honour and peace, with contentment, and useful unto all beings. I entreat those who shall be possessors of a so great treasure to employ it in the proper manner, and never to cast it before swine.

Thou shalt use it for thyself, O Lamech, my son, but of the fruit which thou shalt draw therefrom, thou shalt make partakers those who have need,

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and the more thou shalt give, the more shall thy means increase. The same shall happen unto him to whom thou shalt give it.

In these regions and countries we are slaves, and justly afflicted for our sins and those of our fathers; however, we ought to serve the Lord in the best manner which shall be possible unto us.

And by such an one shall the Treasure be kept secret, and shall be given unto his heirs as far as he can, being ware of disinheriting them in order to give it unto others, and of causing it to fall into the hands of the Infidels, or of rendering the Wicked possessors thereof.

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THE TWELFTH CHAPTER.

MINE intention was in no way to be so prolix in this First Book; but what will not paternal love do? and the importance of the matter permitteth it.

Let each one who will carry out this glorious enterprise rest in peace and surety, because in these Three Books is comprised all that can be necessary for this operation. For I have written it with much care, attention, and exactitude; so that there is no phrase which doth not give thee some instruction or advice. However, I pray such an one for the love of God, Who reigneth and will reign eternally, to commence no operation unless beforehand for the space of Six Months he hath read and re-read this Book with care and attention, considering all points in detail; for I am more than sure that he will not encounter any doubtful matter which he will not be able to solve himself, but further day by day will he assume unto himself a great and ardent desire, pleasure, and will, to undertake this so glorious operation; the which can be effected by any person of any religion soever,[66] provided, however, that during the Six Moons he bath not committed any sin against the Law and Commandments of God.

Now it remaineth unto me, O Lamech, my son, to show unto thee the marks of my extreme paternal tenderness, by giving thee two principal pieces of advice, by the means of which, and observing all the other particulars which I shall describe, thou (and any person unto whom thou shalt accord this Sacred Science) mayest indubitably arrive at the perfection of this same Wisdom. It is necessary, however, to understand that many have undertaken this operation; and that some have obtained their wish; but that there are others who have not succeeded, and the reason of this bath been because their Good Angel hath not appeared unto them in the day of the Conjuration, their Angel being by its nature Amphiteron,[67] because the Angelic nature differeth to so great an extent from that of men, that no understanding nor science could express or describe it, as regardeth that great purity wherewith they[68] be invested.

I do not wish that thou, Lamech, my son, and thy successor, and friends, should be deprived of a so great treasure. I in no way wish to abandon thee in so essential a matter. The other point is the Psalm which I will tell thee also; and though thou givest the operation unto another person, although he be a friend, thou shalt in no wise communicate this unto him, because this Psalm is the preservative against all those to whom thou shalt have given the Holy Magic, should they wish to make use of it against thee; and thou shalt be able

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thyself to make excellent use of it against them. This was granted by the Lord unto David for his own preservation.

For the first point: the day being come when it is necessary to perform the Orations, Prayers, and Convocations of thy Guardian Angel, thou shalt have a little Child[69] of the age of six, seven, or eight years at the most, who shall be clothed in white, the which child thou shalt have washed from head to foot, and thou shalt place upon his forehead a veil of white silk very fine and transparent, which covereth the forehead even unto the eyes; and upon the veil it is necessary to write beforehand in gold with a brush a certain Sign made and marked in the manner and order as it will be shown in the Third Book; the which doth serve to conciliate and to give grace unto the mortal and human creature to behold the face of the Angel. He who operateth shall do the same thing, but upon a veil of black silk, and shall put it on in the same manner as the Child. After this thou shalt make the Child enter into the Oratory and thou shalt cause him to place the fire and the perfume in the censer, then he shall kneel before the Altar; and he who performeth the operation shall be at the door and prostrate upon the ground, making his Oration, and supplicating his Holy Angel that he will deign to appear and show himself unto this innocent being,[70] giving unto him another Sign if it be necessary in order to see him himself[71] on the two following days.

It is requisite that he who shall operate shall take heed to in no wise regard the Altar, but having his face towards the ground let him continue his Orations, and as soon as the child shall have seen the Angel thou shalt command him to tell thee, and to look upon the Altar and take the lamen or plate of silver which thou shalt have placed there for this purpose, in order to bring it unto thee if it be necessary, and whatever other thing the Holy Angel shall have written thereon, wherewith thou oughtest to work on the two following days. The which being done he will disappear. Which being carefully done, the Child will tell thee (for this, it is necessary to have instructed him beforehand), and thou shalt command him to bring unto thee the little plate,[72] by the which when thou hast received it thou shalt know what the Angel hath ordered thee to do. And thou shalt cause it to be replaced upon the Altar, and thou shalt quit the Oratory, thou shalt close it, and thou shalt in no wise enter therein during the first day, and thou shalt be able to send away the Child. And he who shall perform the Operation shall prepare himself during the rest of the day for the morrow following, to enjoy the admirable presence of the Holy Guardian Angel, in order to obtain the end so earnestly desired, and which shall not fail thee if thou followest the Path which He shall show unto thee. And these two Signs are the Key of the whole Operation. Unto the Glory of the Most Holy Name of God and of His Holy Angels!

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END OF THE FIRST BOOK.

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FOOTNOTES TO BOOK ONE

[1] *Des exemples et des circonstances*.

[2] *D'acheminement*.

[3] I consider this a truer orthography of the word than the usual rendering of "Cabala".

[4] *Réel*

[5] This is identical with the oriental doctrine that Ignorance is itself evil and unhappiness.

[6] Yet the true Qabalah is undoubtedly derived from the Egyptian and Eastern Wisdom.

[7] I.e. from the Angels.

[8] This name is spelt "Abramelin" in some places and "Abramelim" in others. I have consequently carefully in all cases put the orthography as it there occurs in the MS.

[9] "Vormatie"; that is to say, the district under the government of the town of Worms called in Latin "Vormatia" anciently.

[10] In the previous chapter he says that he remained in this path of study for ten years.

[11] Ie., God.

[12] Samuel.

[13] Thus spelt here.

[14] Aaron the Jew.

[15] The Qabalistical reader will at once remark the symbolism of the numbers "ten" and "seventy-two" the first being the Number of the Sephiroth, and the second that of the Schemahamphorasch. But as many readers may be ignorant of the meaning and reference of these terms' I will briefly explain them. The Ten Sephiroth are the most abstract ideas and conceptions of the ten numbers of the ordinary Decimal Scale, and are employed in the Qabalah as an ideal means of explaining the different Emanations or Attributes of the Deity. It was thus that Pythagoras employed the abstract ideas of Numbers as a means of metaphysical instruction. The Schemahamphorasch or "Divided Name" is a Qabalistical method of investigating the natures of the Name of four letters I H V H (Jehovah), which is considered to contain all the Forces of Nature. There are in the Book of Exodus three verses in the fourteenth chapter, describing the pillars of fire and of cloud forming a defence unto the children of Israel against the Egyptians. Each of these three verses consists in the Hebrew of seventy-two letters, and by writing them in a certain manner one above another, seventy-two columns of three letters each are obtained; each column is then treated as a Name of Three Letters, and the explanation of these is sought for in certain verses of the Psalms which contain these Names; and these latter would be the verses of the Psalms alluded to in the text, which the seventy-two poor persons were told to recite.

[16] This would not necessarily exclude eggs or milk.

[17] So in the MS.

[18] Note again the number of seventy-two.

[19] This is evidently said ironically.

[20] He probably means the copies he himself had been ordered by Abramelin to make, and not the originals.

[21] *"Et tu connoiteras la deference dont je me sers avec toy."*

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[22] *Mistères*, evidently a slip for Maistres, Masters.
[23] A coin of base money formerly in use, its value being about a halfpenny.
[24] I.e. Antony, of whom he makes mention in the preceding chapter.
[25] ? the Book "Ambrosius".
[26] Evidently the man mentioned in Chapter V., as living at Ephiha, near Constantinople. The word I have rendered by "scribbler of symbols" is *grifas*.
[27] So written here in the MS.
[28] Thus spelt here.
[29] Many Occultists will doubtless not be of this opinion. It is one thing to simply quit one debased and materialised form or sect of religion for another, which is perhaps little if any better; and quite another thing to seek out the true religion which is at the basis of all, and which could not be entirely true, were it not free from Sect.
[30] *D'embrasser le parti d'Abramelin*.
[31] Probably meaning "household".
[32] As this MS. bears the date of 1458, Abraham must have been born in 1362, and was consequently 47 years old in 1409.
[33] Sigismond, Emperor of Germany,was born the 14th February, 1368, and died at ZnaTm on the 9th December, 1437. Son of the Emperor Charles IV. and of Anne of Silesia, he received an excellent education. At ten years of age his father gave him the Margravate of Brandenburg, and two years later he was betrothed to Mary, the daughter of Louis the Great of Hungary, whom he afterwards married. He was nominated by his father-in-law his successor on the throne of Poland. But the nobles preferred Ladislaus, the nephew of Casimir the Great. However, in 1386, he took possession of Hungary, repulsed the Poles, overcame the rebellious nobles; and then marched against the Wallachians and Turks, but he was beaten, and later, notwithstanding the help of France and England, he lost the Battle of Nicopolis in 1396, He escaped on board a vessel in the Black Sea, and for eighteen months was a fugitive from his Kingdom; and at the moment of his re-entering Hungary he was made prisoner by the discontented nobles, and shut up in the citadel of Ziklos. Escaping thence into Bohemia, he, however, reconquered his throne, and in 1410 was raised to the Empire by one party among the Electors, while Josse, Marquis of Moravia, and Wenceslaus were elected by other factions. A remarkable coincidence, seeing that at this moment when three Emperors possessed the Empire, the Papacy had also three Popes, viz.: John XXIII. (Balthazar Cossa), a Neapolitan; Gregory XII. (Ange Conrario), a Venetian; and Benedict XIII. (Pierre de Lune), a Spaniard. The death of Josse, and the resignation of Wenceslaus, left Sigismond sole master of the Empire. After having received the Silver Crown at Aix-la-Chapelle in 1414, he went to preside at the Council of Constance, where John Huss was condemned, notwithstanding the safe conduct which he had obtained from the Emperor. He endeavoured to end the differences between the Roman and Greek Churches, visited France and England under pretext of reconciling Charles VI. and Henry V., but, as some say, in order to form a league with the latter against France, so as to recover the ancient Kingdom of Arles. The death of his brother, Wenceslaus, in 1409, rendered him Master of Boheinia, at the moment when the revolt of the Hussites was at its height. He commenced a war of extermination against them, but was defeated by Ziska in 1420, and a war of fifteen years' duration ensued. In 1431 whilst he was being crowned King

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of Italy at Milan, his troops experienced such severe defeats that he was forced to concede advantageous terms to the rebels. But dissensions arose among them, and Sigismond profited by this to completely crush them at length and make Bohemia submit. He reigned twenty-seven years as Emperor of Germany, eighteen years as King of Bohemia, and fifty-one years as King of Hungary. His second wife, Barbe, has been called by some, the Messalina of Germany.

[34] Frederick I., surnamed the Quarreller, Duke and Elector of Saxony, was born at Altenburg in 1369, and died in 1428. He was son of the Landgrave and Margrave Frederick the Severe, and of Catherine, Countess of Hermeberg. At only four years of age, Frederick had been betrothed to Anne, daughter of the Emperor Charles IV., later on he had serious disputes concerning this matter with the Emperor Wenceslaus (the brother of Anne), who had disposed of her hand to another, but who ultimately consented, in 1397, to pay Frederick a considerable sum by way of damages. In 1388 he fought as ally of the Burgrave of Nuremberg in the war of the German towns; and gained his knightly spurs in 1391, in the war which he, in concert with the Teutonic Knights, waged against the Lithuanians. Next, he fought against Wenceslaus. He married Catherine of Brunswick in 1402, and after various wars and quarrels, the University of Leipzig was founded in 1409. The indefatigable activity which this Prince displayed from 1420 against the movements of the Hussites, who were directly menacing his possessions, pointed him out as a valuable auxiliary to the Emperor Sigismond, who was then in a very critical position. In order to assure himself definitely of the alliance of Frederick the Quarreller, the Emperor conferred upon him the Electorate and Duchy of Saxony; but the former could not long enjoy his new found dignities in peace, for the Emperor shifted the whole weight of the war with the Hussites on to his shoulders. As the other German Princes did not respond readily to the Elector's appeal, the latter had the misfortune to lose the greater part of his Army near Brux in 1425. But his wife, Catherine, summoned the whole of Catholic Germany to unite in a Crusade against the innovating Hussites; while 20,000 strange and foreign Warriors came unexpectedly to range themselves under the Standard of Frederick. It is to be noted that Abraham the Jew puts the Artificial Cavalry he supplied at 2000 (though this may easily be a slip for 20,000) and rumour would of course soon magnify the number. But the Elector was at length defeated at the disastrous battle of Aussig in 1426, where the élite of the German Warriors fell. The following year again witnessed a fresh defeat of the Elector, and the chagrin which this excited, ultimately led to his death. He was succeeded by his son, Frederick II., called "the Good" born in 1411, who began to reign in 1428, and died in 1464 (see *Dict. Larousse*).

[35] The same ambiguity exists in the French as in the translation, as to whether it is Abraham or the Bishop who passes over the matter in silence. *Et je n'en dis pas davantage acause quil est un eclesiastique passant sous silence ceque joy fait deplus pour luy rendre service.* (I preserve the orthography of the French original.)

[36] By "Count of Varvich" Abraham evidently means "Count of Warwick" as throughout the MS. a "w" is never used, but always a "v", wherever the former occurs in a proper name. This Count of Warwick is probably Henri de Beauchamp, the brother-in-law of Warwick the "King-Maker" and son of that Richard de Beauchamp, so infamous for his instrumentality in bringing about the torture and burning of the heroic Joan of Arc. Henri de Beauchamp was at first deprived of his goods by Henry VI.; but in

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1444 that Monarch created him Duke of Warwick, and later, King of the islands of Wight, Jersey, and Guernsey. He did not long survive to enjoy these honours (*Dict. Larousse*).

[37] Probably Albert V. of Austria.

[38] Pope John XXIII. (Balthazar Cossa), Pope from 1410 to 1415, was born at Naples. He had been a corsair in his youth, and at first, after his entry into holy orders, was only notable for his debauches, his exactions, and his violence. Pope Boniface IX. nevertheless appointed him Cardinal in 1402, and afterwards Legate of Bologna, where he is said to have given himself up to such excesses that Gregory XII. thought it necessary to excommunicate him. Notwithstanding this Cossa was elected to the Papacy at the time when the Church was shaken by internal dissension. He promised at first to renounce the Pontificate, if on their side Gregory XII. and Benedict XIII. would abandon their claims. However, he mounted the Papal Throne, and declared for the side of Louis d'Anjou in the war between the latter and Ladislaus regarding the Throne of Naples. At length, after the taking of Rome by Ladislaus, he was forced to implore the support of the Emperor Sigismond. The latter consented to grant him his protection, but on the sole condition of the convocation of the Council of Constance. After much hesitation, and after having taken every possible precaution to ensure his personal safety, John XXIII. consented to the assembling of the Council, which he opened 7th November, 1414. Being then summoned to lay aside the Papal Mitre, he judged it prudent to consent; but a few days later, he succeeded in escaping in disguise, during a tournament given by the Duke of Austria. He retired to Lauffembourg, and protested against the abdication, which he declared to have been obtained from him by force. The Council was for a moment struck with fear and consternation, but the firmness of the Emperor Sigismond, coupled with the effect of the declaration of J. Gerson that the General Councils had higher authority than the Papacy, prevailed. John XXIII. was summoned to appear before the Council, but refused; and soon after, being abandoned by the Duke of Austria, who was too weak to resist the power of the Emperor, he was arrested at Fribourg, and conducted to Rudolfcell. On the 29th May, 1415, this Pontiff was solemnly deposed by the Council of Constance as being given to simony, impudent, a secret poisoner, and a spendthrift of the wealth of the Church; and was imprisoned in the Castle of Heidelberg. At the end of four years he recovered his liberty, on payment of 30,000 golden crowns, and went to Rome, where he made his submission to Martin V., and was by him appointed Cardinal-Bishop of Frascati, and Senior of the Sacred College. He died a few months later at Florence, either of anxiety or by poison.

[39] Either Ernest or William I. of Bavaria. They were brothers, and reigned conjointly. From his calling the Duke of Bavaria, his Lord, it would appear that he was living under his dominion, but it is curious that up to this point Abraham has never mentioned the name of his own town.

[40] Constantine Palaeologos, who was the thirteenth and last Greek Emperor. He was killed, and Constantinople taken by the Turks under Mahomet II. The direct descendant of Constantine Palaeologos today, is the Princess Eugénie di Cristoforo-Palxologae-Nicephorae-Comnenae.

[41] *A deux doigts de sa perte*.

[42] This chapter is entitled "Concerning the Convocation of the Good Spirits".

[43] Thus in MS.-? Saxonia.

[44] *Quelques hableurs*.

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[45] Herbipolis is the Latin mediaeval name of the town of Wurtzbourg in Bavaria. It seems from this passage that it was probably the city of Abraham the Jew, and therefore the one intended a few paragraphs before where he speaks of the "Bishop of our town". Wurzbourg and the surrounding district formed a Bishopric, and in the time of Abraham it was the scene of constant struggles between the Bishop and his party, and the burghers. Later, formidable persecutions against the Jews took place there, and many edicts were promulgated against witchcraft.

[46] This is evidently an error for either the sixth, the sixteenth, or the twenty-eighth chapter; probably the latter.

[47] To make oneself loved by a relation.

[48] The Eighteenth Chapter is entitled: "How to heal divers maladies".

[49] I.e. the Third Book.

[50] The Second Chapter is entitled: "How to obtain information and be enlightened concerning every kind of proposition and all doubtful sciences".

[51] The Eighth Chapter is entitled: "How to excite Tempests".

[52] "To know all sorts of matters past and to come, which are, however, not opposed to God and to His Holy Will!"

[53] Thus spelt here.

[54] As I have pointed out in my "Kabbalah Unveiled," I consider this a truer orthography than "Cabala," or "Kabbalah".

[55] Troque ou change.

[56] That is to say the True and Unwritten Qabalah, which is the Ancient Egyptian Magical Wisdom; and not later Hebrew perversions thereof.

[57] That is to say the Administrators of the First Cause, ie. the various Divine Powers, or Gods and Goddesses, who act more directly on matter.

[58] Abraham here alludes to the period of preparation required from the Neophyte, as described later.

[59] Regarding the Hierarchies, see end of Third Book.

[60] Thus in the Indian "Mantras" the force and mystery of the Words themselves is especially insisted on.

[61] *Les deffits*

[62] I.e., the Demon.

[63] There is a very large species of Spider, which can even capture and kill small birds, but it is only met with in tropical regions, especially in Central America and Martinique; the zoological name of this species is Hygak.

[64] Here a word is evidently omitted in the MS. by a slip. It should probably read "of my God".

[65] This is a very usual expression in Qabalistic Books to denote a valuable collection of Occult or Magical information.

[66] It is noticeable how constantly Abraham the Jew insists upon this point.

[67] This word in Greek would mean "exhausted in every way" or "hemmed in and hindered on every side".

[68] I.e., the Angels.

[69] The following instructions recall some of Cagliostro's methods of magical working.

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[70] Ie., the Child.

[71] Ie., the Operator.

[72] Ie., the lamen of silver, previously alluded to.

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